HRSIKESA

ACYUTA

KESAVA

NRSIMHA

Śrīmad Bhāgavatam

First Canto – Part One

1

His Di ine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

2

PADMANABHA

3

VAMANA

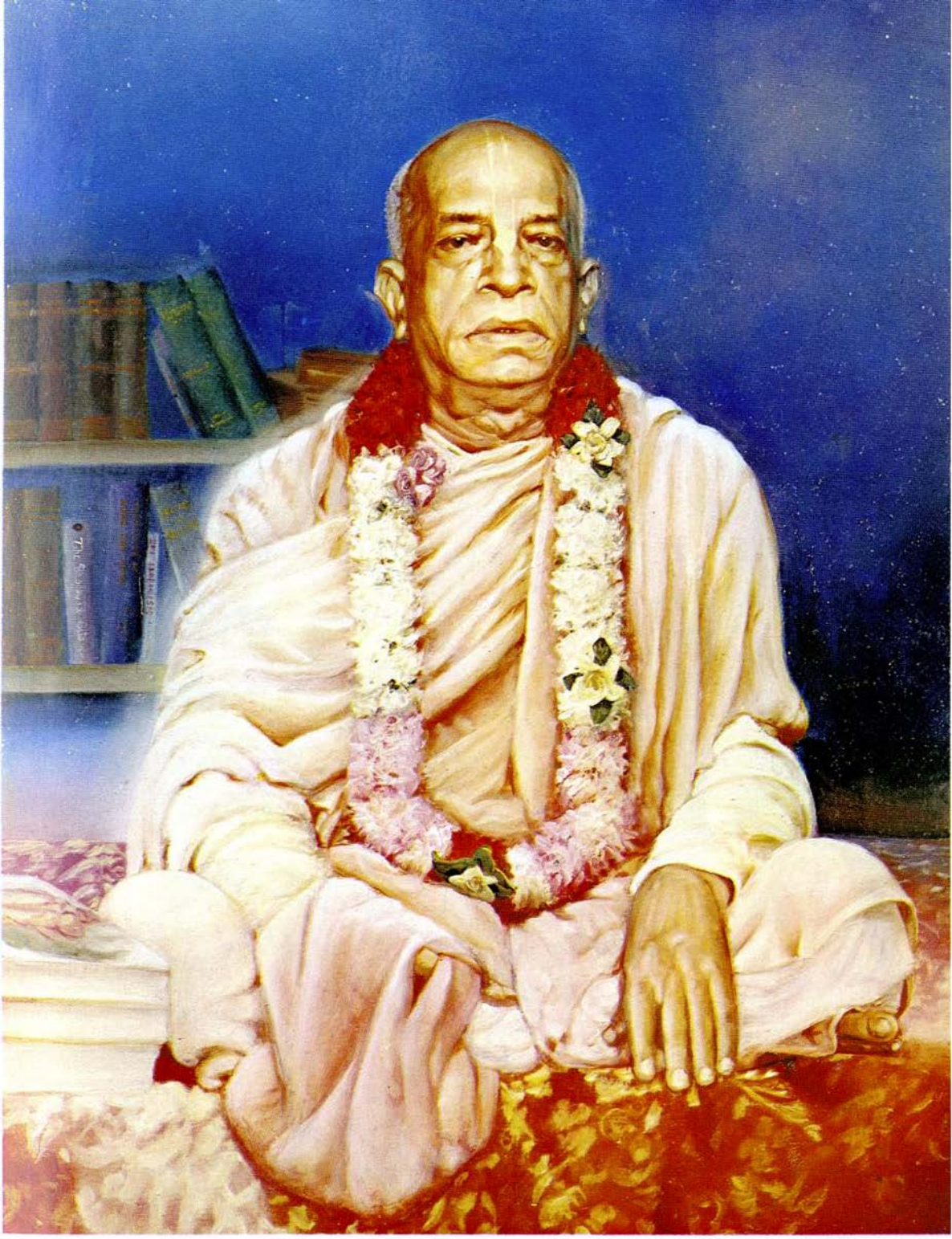
8

HUSUDANA

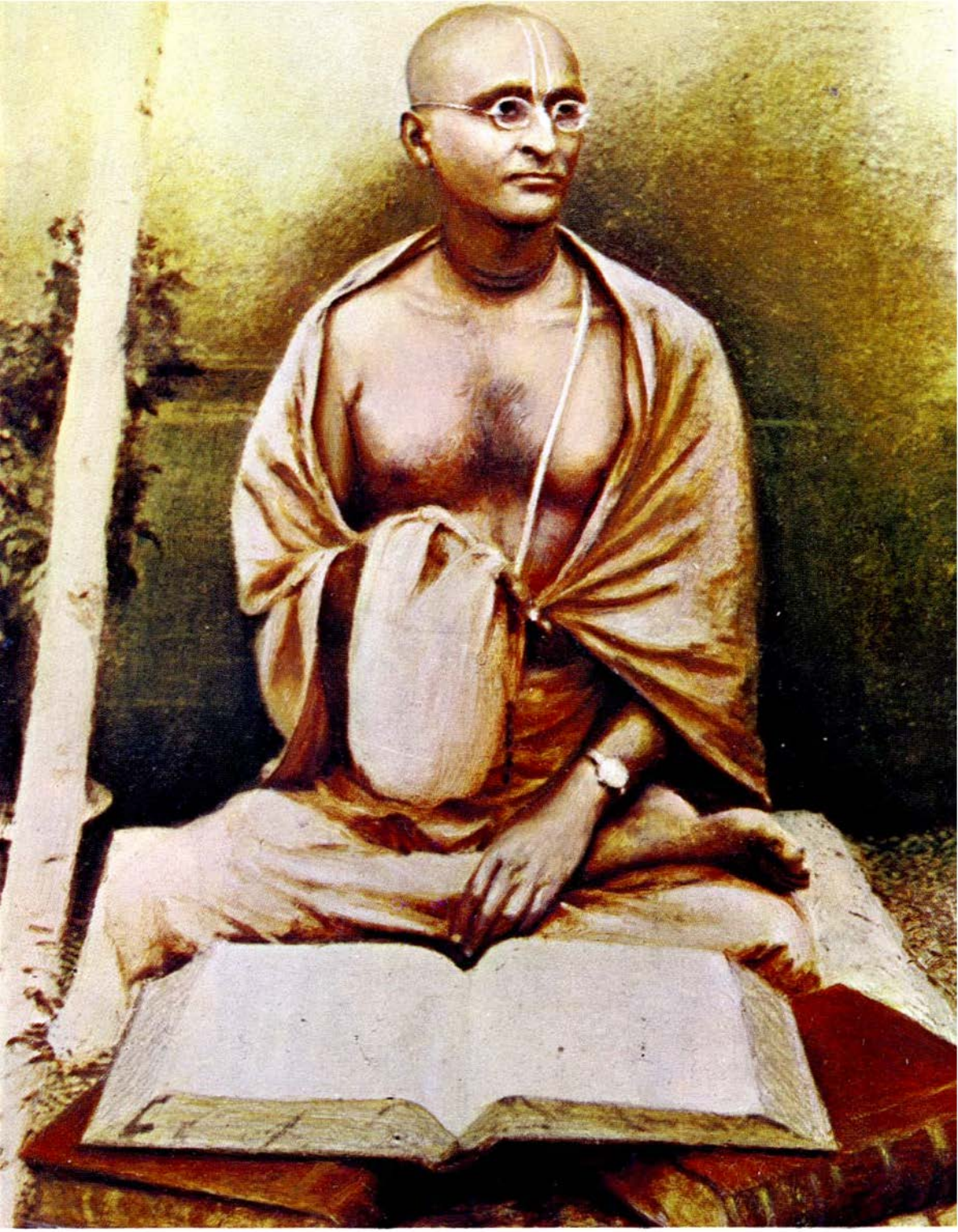
ADHOKSAJA

4

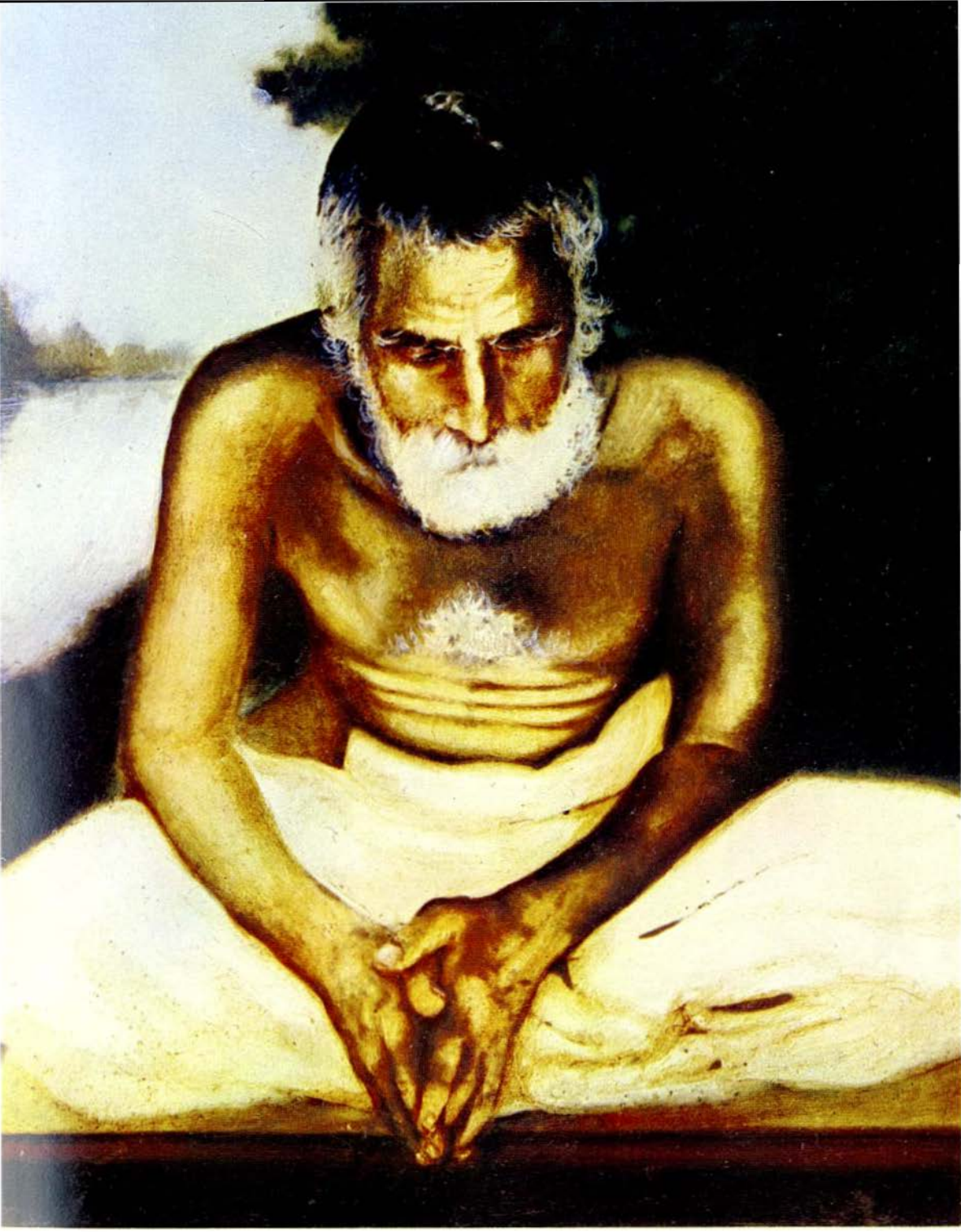
UPENDRA



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
the Founder-Ācārya of ISKCON and greatest exponent of
Kṛṣṇa consciousness in the western world.



Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.



Śrīla Gaura Kiśora Dās Bābājī Mahārāja
the spiritual master of
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī
and intimate student of Śrīla Ṭhākur Bhaktivinode

Plate 1 A snake appeared before the baby, and the Lord began to play with it. *(p. 11)*

Plate 2 Lord Caitanya convinced the *Kazi* about His *saṅkīrtana* movement. *(p. 14)*

Plate 3 The Lord invoked His Sudarsána-cakra to kill the sinners. *(p. 16)*

Plate 4 Saturated with transcendental ecstasy, Lord Caitanya fell unconscious. *(p. 20)*

Plate 5 Vyāsadeva meditating on Lord Kṛṣṇa, the all-pervading Personality of Godhead. *(p.44)*

Plate 6 After respectfully offering a seat to Sūta Gosvāmī, the great sages began to inquire of him. *(p. 61)*

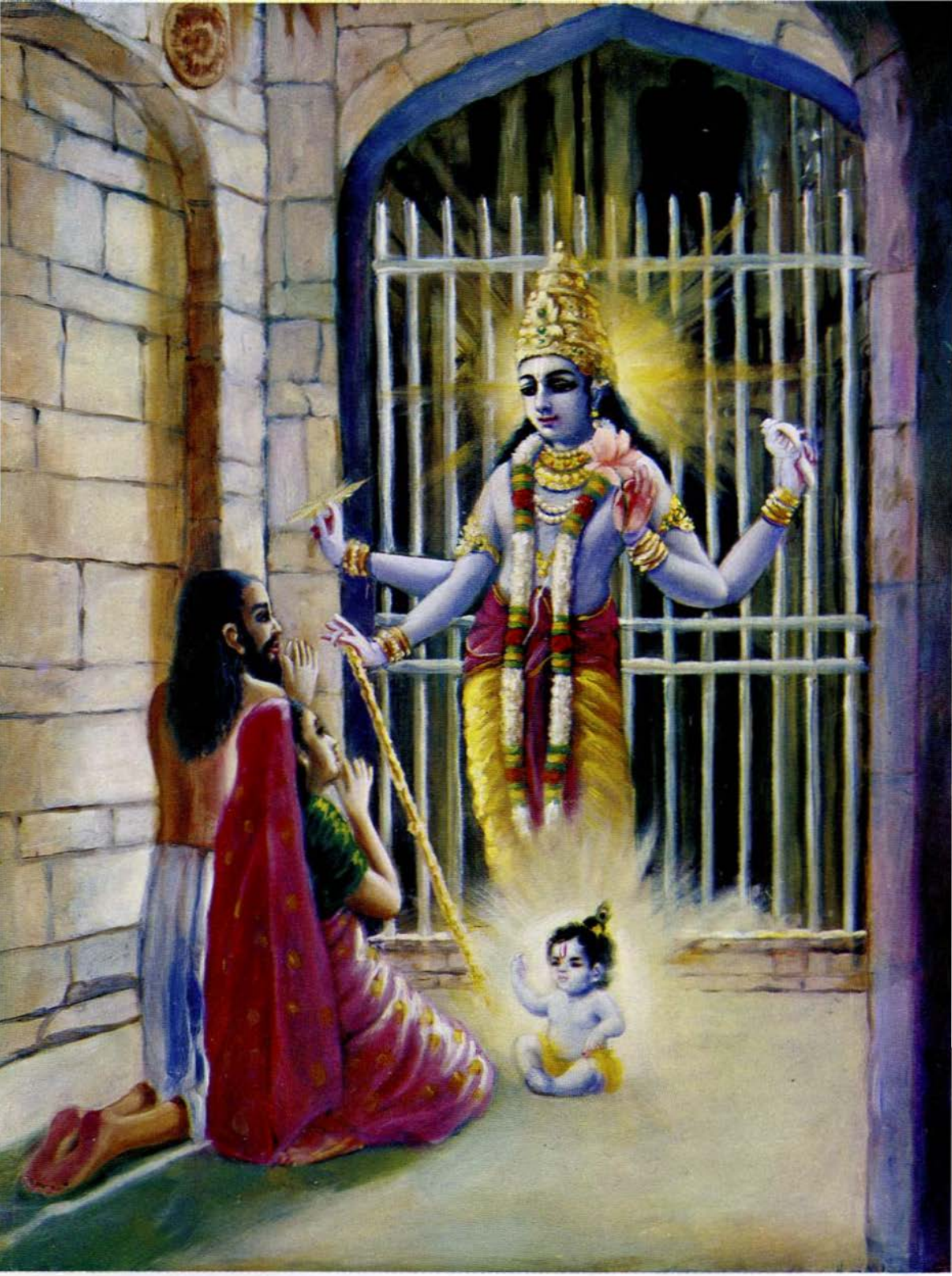


Plate 7 Lord Śrī Kṛṣṇa appeared as the son of Vasudeva and Devakī. *(p. 69)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥४३॥

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko'dhunoditaḥ (p. 186)

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First Canto

"Creation"

(Part One–Chapters 1-7)

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of Lord Śrī Caitanya Mahāprabhu,
the Ideal Preacher of Bhāgavata-dharma,
and the Original Sanskrit Text, Its Roman Transliteration,
Synonyms, Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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To

Śrīla Prabhupāda
Bhaktisiddhānta Sarasvatī
Gosvāmī Mahārāja

My Spiritual Master

On the 26th Annual Ceremony of His Disappearance Day

He lives forever by his divine instructions
and
the follower lives with him.

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam,* are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of *Vedānta* philosophy *(janmādy asya yataḥ)* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somehwere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

> *kaumāra ācaret prājño dharmān bhāgavatān iha*
> *durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam*
> (*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source

of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam,* but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad vāgvisargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the

unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Om Tat Sat.

A.C. Bhaktivedanta Swami

Dated at Delhi
December 15, 1962

The conception of God and the conception of Absolute Truth are not on the same level. The *Śrīmad-Bhāgavatam* hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the *summum bonum* or the ultimate source of all energies. There is no difference of opinion about the personal feature of God as the controller because a controller cannot be impersonal. Of course modern government, especially democratic government, is impersonal to some extent, but ultimately the chief executive head is a person, and the impersonal feature of government is subordinate to the personal feature. So without a doubt whenever we refer to control over others we must admit the existence of a personal feature. Because there are different controllers for different managerial positions, there may be many small gods. According to the *Bhagavad-gītā* any controller who has some specific extraordinary power is called a *vibhūtimat sattva,* or controller empowered by the Lord. There are many *vibhūtimat sattvas,* controllers or gods with various specific powers, but the Absolute Truth is one without a second. This *Śrīmad-Bhāgavatam* designates the Absolute Truth or the *summum bonum* as the *param satyam.*

The author of *Śrīmad-Bhāgavatam,* Śrīla Vyāsadeva, first offers his respectful obeisances unto the *param satyam* (Absolute Truth), and because the *param satyam* is the ultimate source of all energies, the *param satyam* is the Supreme Person. The gods or the controllers are undoubtedly persons, but the *param satyam* from whom the gods derive powers of control is the Supreme Person. The Sanskrit word *īśvara* (controller) conveys the import of God, but the Supreme Person is called the *parameśvara,* or the supreme *īśvara.* The Supreme Person or *parameśvara* is the supreme conscious personality, and because He does not derive any power from any other source, He is supremely independent. In the Vedic literatures Brahmā is described as the supreme god or the head of all other gods like Indra, Candra, Varuṇa, etc., but the *Śrīmad-Bhāgavatam* confirms that even Brahmā is not independent as far as his power and knowledge are concerned. He received knowledge in the form of the *Vedas* from the Supreme Person who resides within the heart of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme Personality, may know directly and indirectly everything about their bodies or external

features, but the Supreme Personality knows everything about both His external and internal features.

The words *janmādy asya* suggest that the source of all production, maintenance or destruction is the same supreme conscious person. Even in our present experience we can know that nothing is generated from inert matter, but inert matter can be generated from the living entity. For instance, by contact with the living entity, the material body develops into a working machine. Men with a poor fund of knowledge mistake the bodily machinery to be the living being, but the fact is that the living being is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. Similarly, the original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures, and all the exponents of spiritual science have accepted this truth. The living force is called *Brahman,* and one of the greatest *ācāryas* (teachers), namely Śrīpāda Saṅkarācārya, has preached that Brahman is substance whereas the cosmic world is category. The original source of all energies is the living force, and He is logically accepted as the Supreme Person. He is therefore conscious of everything past, present and future, and also of each and every corner of His manifestations, both material and spiritual. An imperfect living being does not even know what is happening within his own personal body. He eats his food but does not know how this food is transformed into energy or how it sustains his body. When a living being is perfect, he is aware of everything that happens, and since the Supreme Person is all-perfect, it is quite natural that He knows everything in all detail. Consequently the perfect personality is addressed in the *Śrīmad-Bhāgavatam* as Vāsudeva, or one who lives everywhere in full consciousness and in full possession of His complete energy. All of this is clearly explained in the *Śrīmad-Bhāgavatam,* and the reader has ample opportunity to study this critically.

In the modern age Lord Śrī Caitanya Mahāprabhu preached the *Śrīmad-Bhāgavatam* by practical demonstration. It is easier to penetrate into the topics of the *Śrīmad-Bhāgavatam* through the medium of Śrī Caitanya's causeless mercy. Therefore a short sketch of His life and precepts is inserted herein to help the reader understand the real merit of *Śrīmad-Bhāgavatam.*

It is imperative that one learn the *Śrīmad-Bhāgavatam* from the person *Bhāgavatam.* The person *Bhāgavatam* is one whose very life is *Śrīmad-Bhāgavatam* in practice. Since Śrī Caitanya Mahāprabhu is the Absolute Personality of Godhead, He is both Bhagavān and *Bhāgavatam* in person and in sound. Therefore His process of approaching the *Śrīmad-Bhāgavatam*

is practical for all the people of the world. It was His wish that the *Śrīmad-Bhāgavatam* be preached in every nook and corner of the world by those who happened to take their birth in India.

The *Śrīmad-Bhāgavatam* is the science of Kṛṣṇa, the Absolute Personality of Godhead of whom we have preliminary information from the text of the *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu has said that anyone, regardless of what he is, who is well versed in the science of Kṛṣṇa (*Śrīmad-Bhāgavatam* and *Bhagavad-gītā*) can become an authorized preacher or preceptor in the science of Kṛṣṇa.

There is a need for the science of Kṛṣṇa in human society for the good of all suffering humanity of the world, and we simply request the leaders of all nations to pick up this science of Kṛṣṇa for their own good, for the good of society and for the good of all the world's people.

A SHORT SKETCH OF THE LIFE AND TEACHINGS OF LORD CAITANYA, THE PREACHER OF ŚRĪMAD-BHĀGAVATAM

Lord Śrī Caitanya Mahāprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord, advented Himself at Śrīdhāma Māyāpura, a quarter in the city of Navadvīpa in Bengal, on the Phālguni Pūrṇimā evening in the year 1407 *Śakabda* (corresponding to February 1486 by the Christian calendar).

His father, Śrī Jagannātha Miśra, a learned *brāhmaṇa* from the district of Sylhet, came to Navadvīpa as a student because at that time Navadvīpa was considered to be the center of education and culture. He domiciled on the banks of the Ganges after marrying Śrīmatī Śacīdevī, a daughter of Śrīla Nīlāmbara Cakravartī, the great learned scholar of Navadvīpa.

Jagannātha Miśra had a number of daughters by his wife Śrīmatī Śacīdevī, and most of them expired at an early age. Two surviving sons, Śrī Viśvarūpa and Viśvambhara, became at last the object of their paternal affection. The tenth and youngest son, who was named Viśvambhara, later became known as Nimāi Paṇḍit and then, after accepting the renounced order of life, Lord Śrī Caitanya Mahāprabhu.

Lord Śrī Caitanya Mahāprabhu exhibited His transcendental activities for forty-eight years and then disappeared in the year 1455 *Śakabda* at Purī.

For His first twenty-four years He remained at Navadvīpa as a student and householder. His first wife was Śrīmatī Lakṣmīpriyā, who died at an early age when the Lord was away from home. When He returned from

East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Śrīmatī Viṣṇupriyā Devī, who bore the separation of the Lord throughout her life because the Lord took the order of *sannyāsa* at the age of twenty-four when Śrīmatī Viṣṇupriyā was barely sixteen years old.

After taking *sannyāsa,* the Lord made His headquarters at Jagannātha Purī due to the request of His mother, Śrīmatī Śacīdevī. The Lord remained for twenty-four years at Purī. For six years of this time He travelled continuously all over India (and especially throughout southern India) preaching the *Śrīmad-Bhāgavatam.*

Lord Caitanya not only preached the *Śrīmad-Bhāgavatam* but propagated the teaching of the *Bhagavad-gītā* as well in the most practical way. In the *Bhagavad-gītā* Lord Śrī Kṛṣṇa is depicted as the Absolute Personality of Godhead, and His last teachings in that great book of transcendental knowledge instruct that one should give up all the modes of religious activities and accept Him (Lord Śrī Kṛṣṇa) as the *only worshipable* Lord. The Lord then assured that all His devotees would be protected from all sorts of sinful acts and that for them there would be no cause for anxiety.

Unfortunately, despite Lord Śrī Kṛṣṇa's direct order and the teachings of the *Bhagavad-gītā,* less intelligent people misunderstand Him to be nothing but a great historical personality, and thus they cannot accept Him as the original Personality of Godhead. Such men with a poor fund of knowledge are misled by many nondevotees. Thus the teachings of the *Bhagavad-gītā* were misinterpreted even by great scholars. After the disappearance of Lord Śrī Kṛṣṇa there were hundreds of commentaries on the *Bhagavad-gītā* by many erudite scholars, and almost every one of them was motivated by self-interest.

Lord Śrī Caitanya Mahāprabhu is the selfsame Lord Śrī Kṛṣṇa. This time, however, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Śrī Kṛṣṇa, the primeval Lord and the cause of all causes. The essence of His preaching is that Lord Śrī Kṛṣṇa, who appeared at Vrajabhūmi (Vṛndāvana) as the son of the King of Vraja (Nanda Mahārāja), is the Supreme Personality of Godhead and is therefore worshipable by all. Vṛndāvana-dhāma is nondifferent from the Lord because the name, fame, form and place where the Lord manifests Himself are all identical with the Lord as absolute knowledge. Therefore Vṛndāvana-dhāma is as worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Vrajabhūmi in the form of pure affection for the Lord, and Lord Śrī Caitanya Mahāprabhu recom-

mends this process as the most excellent mode of worship. He accepts the *Śrīmad-Bhāgavata Purāṇa* as the spotless literature for understanding the Lord, and He preached that the ultimate goal of life for all human beings is to attain the stage of *premā* or love of God.

Many devotees of Lord Caitanya like Śrila Vṛndāvana-dāsa Ṭhākur, Śrī Locanadāsa Ṭhākur, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Kavikarṇapūra, Śrī Prabodhānanda Sarasvatī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī and in this latter age within two hundred years, Śrī Viśvanātha Cakravartī, Śrī Baladeva Vidyābhūṣana, Śrī Śyāmānanda Gosvāmī, Śrī Narottama-dāsa Ṭhākur, Śrī Bhaktivinode Ṭhākur and at last Śrī Bhaktisiddhānta Sarasvatī Ṭhākur (our spiritual master) and many other great and renowned scholars and devotees of the Lord, have prepared voluminous books and literatures on the life and precepts of the Lord. Such literatures are all based on the *śāstras* like the *Vedas, Purāṇas, Upaniṣads, Rāmāyaṇa, Mahābhārata* and other histories and authentic literatures approved by the recognized *ācāryas*. They are unique in composition and unrivaled in presentation, and they are full of transcendental knowledge. Unfortunately the people of the world are still ignorant of them, but when these literatures, which are mostly in Sanskrit and Bengali, come to light the world and when they are presented before thinking people, then India's glory and the message of love will overflood this morbid world, which is vainly searching after peace and prosperity by various illusory methods not approved by the *ācāryas* in the chain of disciplic succession.

The readers of this small description of the life and precepts of Lord Caitanya will profit much to go through the books of Śrīla Vṛndāvana-dāsa Ṭhākur (*Śrī Caitanya-bhāgavata*) and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī (*Śrī Caitanya-caritāmṛta*). The early life of the Lord is most fascinatingly expressed by the author of *Caitanya-bhāgavata,* and as far as the teachings are concerned, they are more vividly explained in the *Caitanya-caritāmṛta.* Now they are available to the English speaking public in our *Teachings of Lord Caitanya.*

The Lord's early life was recorded by one of His chief devotees and contemporaries, namely Śrīla Murāri Gupta, a medical practitioner of that time, and the latter part of the life of Śrī Caitanya Mahāprabhu was recorded by His private secretary Śrī Dāmodara Gosvāmī or Śrīla Svarūpa Dāmodara, who was practically a constant companion of the Lord at Purī. These two devotees recorded practically all the incidences of the Lord's activities, and later on all the books dealing with the Lord, which are above

mentioned, were composed on the basis of *kārcas* by Śrīla Dāmodara Gosvāmī and Murāri Gupta.

So the Lord advented Himself on the Phālguni Pūrṇimā evening of 1407 *Śakabda,* and it was by the will of the Lord that there was a lunar eclipse on that evening. During the hours of eclipse it was the custom of the Hindu public to take bath in the Ganges or any other sacred river and chant the Vedic *mantras* for purification. When Lord Caitanya was born during the lunar eclipse, all India was roaring with the holy sound of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.* These sixteen names of the Lord are mentioned in many *Purāṇas* and *Upaniṣads,* and they are described as the *Tāraka-Brahman-Nāma* of this age. It is recommended in the *śāstras* that offenseless chanting of these holy names of the Lord can deliver a fallen soul from material bondage. There are innumerable names of the Lord both in India and outside, and all of them are equally good because all of them indicate the Supreme Personality of Godhead. But because these sixteen are especially recommended for this age, people should take advantage of them and follow the path of the great *ācāryas* who attained success by practicing the rules of the *śāstras* (revealed scriptures).

The simultaneous occurrence of the Lord's appearance and the lunar eclipse indicated the distinctive mission of the Lord. This mission was to preach the importance of chanting the holy names of the Lord in this age of Kali (quarrel). In this present age quarrels take place even over trifles, and therefore the *śāstras* have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods. At such meetings everyone, the learned and the foolish, the rich and the poor, the Hindus and the Muslims, the Englishman and the Indians, and the *caṇḍāla* and the *brāhmaṇas,* can all hear the transcendental sounds and thus cleanse the dust of material association from the mirror of the heart. To confirm the Lord's mission all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind. In other words, the advent of the holy name took place along with the advent of Lord Śrī Caitanya Mahāprabhu.

When the Lord was on the lap of His mother, He would at once stop crying as soon as the ladies surrounding Him chanted the holy names and clapped their hands. This peculiar incidence was observed by the neighbors

with awe and veneration. Sometimes the young girls took pleasure in making the Lord cry and then stopping Him by chanting the holy name. So from His very childhood the Lord began to preach the importance of the holy name. In His early age Lord Śrī Caitanya was known as Nimāi. This name was given by His beloved mother because the Lord took His birth beneath a *nim* tree in the courtyard of His paternal house.

When the Lord was offered solid food at the age of six months in the *anna-prāśana* ceremony, the Lord indicated His future activities. At this time it was customary to offer the child both coins and books in order to get some indication of the future tendencies of the child. The Lord was offered on one side coins and on the other the *Śrīmad-Bhāgavatam*. The Lord accepted the *Bhāgavatam* instead of the coins.

When He was a mere baby crawling in the yard, one day a snake appeared before Him, and the Lord began to play with it. All the members of the house were struck with fear and awe, but after a little while the snake went away, and the baby was taken away by His mother. Once He was stolen by a thief who intended to steal His ornaments, but the Lord took a pleasure trip on the shoulder of the bewildered thief who was searching for a solitary place in order to rob the baby. It so happened that the thief, wandering hither and thither, finally arrived just before the house of Jagannātha Miśra and, being afraid of being caught, dropped the baby at once. Of course the anxious parents and relatives were glad to see the lost child.

Once a pilgrim *brāhmaṇa* was received at the house of Jagannātha Miśra, and when he was offering food to the Godhead, the Lord appeared before him and partook of the prepared food. The eatables had to be rejected because the child touched them, and so the *brāhmaṇa* had to make another preparation. The next time the same thing happened, and when this happened repeatedly for the third time, the baby was finally put to bed. At about twelve at night when all the members of the house were fast asleep within their closed rooms, the pilgrim *brāhmaṇa* offered his specially prepared foods to the Deity, and, in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The *brāhmaṇa* then began to cry, but since everyone was fast asleep, no one could hear him. At that time the baby Lord appeared before the fortunate *brāhmaṇa* and disclosed His identity as Kṛṣṇa Himself. The *brāhmaṇa* was forbidden to disclose this incidence, and the baby returned to the lap of His mother.

There are many similar incidences in His childhood. As a naughty boy He sometimes used to tease the orthodox *brāhmaṇas* who used to bathe in the Ganges. When the *brāhmaṇas* complained to His father that He was

splashing them with water instead of attending school, the Lord suddenly appeared before His father as though just coming from school with all His school clothes and books. At the bathing *ghat* He also used to play jokes on the neighboring girls who engaged in worshiping Śiva in hopes of getting good husbands. This is a common practice amongst unmarried girls in Hindu families. While they were engaged in such worship, the Lord naughtily appeared before them and said, "My dear sisters, please give Me all the offerings you have just brought for Lord Śiva. Lord Śiva is My devotee, and Pārvatī is My maidservant. If you worship Me, then Lord Śiva and all the other demigods will be more satisfied." Some of them refused to obey the naughty Lord, and He would curse them that due to their refusal they would be married to old men who had seven children by their previous wives. Out of fear and sometimes out of love the girls would also offer Him various goods, and then the Lord would bless them and assure them that they would have very good young husbands and that they would be mothers of dozens of children. The blessings would enliven the girls, but they used often to complain of these incidences to their mothers.

In this way the Lord passed His early childhood. When He was just sixteen years old He started His own *catuṣpāṭhī* (village school conducted by a learned *brāhmaṇa*). In this school He would simply explain Kṛṣṇa, even in readings of grammar. Śrīla Jīva Gosvāmī, in order to please the Lord, later composed a grammar in Sanskrit, in which all the rules of grammar were explained with examples that used the holy names of the Lord. This grammar is still current. It is known as *Hari-nāmāmṛta-vyākaraṇa* and is prescribed in the syllabus of schools in Bengal.

During this time a great Kashmir scholar named Keśava Kāśmīrī came to Navadvīpa to hold discussions on the *śāstras*. The Kashmir *paṇḍit* was a champion scholar, and he had travelled to all places of learning in India. Finally he came to Navadvīpa to contest the learned *paṇḍits* there. The *paṇḍits* of Navadvīpa decided to match Nimāi Paṇḍit (Lord Caitanya) with the Kashmir Paṇḍit, thinking that if Nimāi Paṇḍit were defeated, they would have another chance to debate with the scholar, for Nimāi Paṇḍit was only a boy. And if the Kashmir Paṇḍit were defeated, then they would even be more glorified because people would proclaim that a mere boy of Navadvīpa defeated a champion scholar who was famous throughout India. It so happened that Nimāi Paṇḍit met Keśava Kāśmīrī while strolling on the banks of the Ganges. The Lord requested him to compose a Sanskrit verse in praise of the Ganges, and the *paṇḍit* within a short time composed a hundred *ślokas*, reciting the verses like a storm and showing the strength of his vast learning. Nimāi Paṇḍit at once memorized

all the *ślokas* without an error. He quoted the sixty-fourth *śloka* and pointed out certain rhetorical and literary irregularities. He particularly questioned the *paṇḍit's* use of the words *bhavānī-bhartuḥ.* He pointed out that the use of these two words was redundant. *Bhavānī* means the wife of Śiva, and who else can be her *bhartā,* or husband. He also pointed out several other discrepancies, and the Kashmir *paṇḍit* was struck with wonder. He was astonished that a mere student of grammar could point out the literary mistakes of an erudite scholar. Although this matter was ended prior to any public meeting, the news spread like wildfire all over Navadvīpa. But finally Keśava Kāśmīrī was ordered in a dream by Sarasvatī, the goddess of learning, to submit to the Lord, and thus the Kashmir *paṇḍit* became a follower of the Lord.

The Lord was then married with great pomp and gaiety, and at this time He began to preach the congregational chanting of the holy name of the Lord at Navadvīpa. Some of the *brāhmaṇas* became envious of His popularity, and they put many hindrances on His path. They were so jealous that they finally took the matter before the Muslim magistrate at Navadvīpa. Bengal was then governed by Pathans, and the governor of the province was Nawab Hussain Shah. The Muslim magistrate of Navadvīpa took up the complaints of the *brāhmaṇas* seriously, and at first he warned the followers of Nimāi Paṇḍit not to chant loudly the name of Hari. But Lord Caitanya asked His followers to disobey the orders of the *Kazi,* and they went on with their *saṅkīrtana* (chanting) party as usual. The magistrate then sent constables who interrupted a *saṅkīrtana* and broke some of the *mṛdaṅgas* (drums). When Nimāi Paṇḍit heard of this incidence He organized a party for civil disobedience. He is the pioneer of the civil disobedience movement in India for the right cause. He organized a procession of 100,000 men with thousands of *mṛdaṅgas* and *karatālas* (hand cymbals), and this procession passed over the roads of Navadvīpa in defiance of the *Kazi* who issued the order. Finally the procession reached the house of the *Kazi,* who went upstairs out of fear of the masses. The great crowds assembled at the *Kazi's* house displayed a violent temper, but the Lord asked them to be peaceful. At this time the *Kazi* came down and tried to pacify the Lord by addressing Him as his nephew. He pointed out that Nīlāmbara Cakravartī referred to him as an uncle, and consequently, Śrīmatī Śacīdevī, the mother of Nimāi Paṇḍit, was his sister. He asked the Lord whether his sister's son could be angry at His maternal uncle, and the Lord replied that since the *Kazi* was His maternal uncle he should receive his nephew well at his home. In this way the issue was mitigated, and the two learned scholars began a long discussion on the Koran and Hindu

śāstras. The Lord raised the question of cow killing, and the *Kazi* properly answered Him by referring to the Koran. In turn the *Kazi* also questioned the Lord about cow sacrifice in the *Vedas,* and the Lord replied that such sacrifice as mentioned in the *Vedas* is not actually cow killing. In that sacrifice an old bull or cow was sacrificed for the sake of receiving a fresh younger life by the power of Vedic *mantras.* But in the Kali-yuga such cow sacrifices are forbidden because there are no qualified *brāhmaṇas* capable of conducting such a sacrifice. In fact, in Kali-yuga all *yajñas* (sacrifices) are forbidden because they are useless attempts by foolish men. In Kali-yuga only the *saṅkīrtana yajña* is recommended for all practical purposes. Speaking in this way, the Lord finally convinced the *Kazi,* who became the Lord's follower. The *Kazi* thenceforth declared that no one should hinder the *saṅkīrtana* movement which was started by the Lord, and the *Kazi* left this order in his will for the sake of progeny. The *Kazi's* tomb still exists in the area of Navadvīpa, and Hindu pilgrims go there to show their respects. The *Kazi's* descendants are residents, and they never objected to *saṅkīrtana,* even during the Hindu Muslim riot days.

This incidence shows clearly that the Lord was not a so-called timid Vaiṣṇava. A Vaiṣṇava is a fearless devotee of the Lord, and for the right cause he can take any step suitable for the purpose. Arjuna was also a Vaiṣṇava devotee of Lord Kṛṣṇa, and he fought valiantly for the satisfaction of the Lord. Similarly, Vajrāṅgajī, or Hanumān, was also a devotee of Lord Rāma, and he gave lessons to the nondevotee party of Rāvaṇa. The principles of Vaiṣṇavism are to satisfy the Lord by all means. A Vaiṣṇava is by nature a nonviolent, peaceful living being, and he has all the good qualities of God, but when the nondevotee blasphemes the Lord or His devotee, the Vaiṣṇava never tolerates such impudency.

After this incidence the Lord began to preach and propagate His *Bhāgavata-dharma,* or *saṅkīrtana* movement, more vigorously, and whoever stood against this propagation of the *yuga-dharma,* or duty of the age, was properly punished by various types of chastisement. Two *brāhmaṇa* gentlemen named Chapala and Gopāla, who also happened to be maternal uncles of the Lord, were inflicted with leprosy by way of chastisement, and later, when they were repentant, they were accepted by the Lord. In the course of His preaching work, He used to send daily all His followers, including Śrīla Nityānanda Prabhu and Ṭhākur Haridāsa, two chief whips of His party, from door to door to preach the *Śrīmad-Bhāgavatam.* All of Navadvīpa was surcharged with His *saṅkīrtana* movement, and His headquarters were situated at the house of Śrīvāsa Ṭhākur and Śrī Advaita Prabhu, two of His chief householder disciples. These two learned heads

of the *brāhmaṇa* community were the most ardent supporters of Lord Caitanya's movement. Śrī Advaita Prabhu was the chief cause for the advent of the Lord. When Advaita Prabhu saw that the total human society was full of materialistic activities and devoid of devotional service, which alone could save mankind from the threefold miseries of material existence, he, out of his causeless compassion for the age-worn human society, prayed fervently for the incarnation of the Lord and continually worshiped the Lord with the water of the Ganges and the leaves of the holy *tulasī* tree. As far as preaching work in the *saṅkīrtana* movement was concerned, everyone was expected to do his daily share according to the order of the Lord.

Once Nityānanda Prabhu and Śrīla Haridāsa Ṭhākur were walking down a main road, and on the way they saw a roaring crowd assembled. Upon inquiring from passers-by, they understood that two brothers, named Jagai and Madhai, were creating a public disturbance in a drunken state. They also heard that these two brothers were born in a respectable *brāhmaṇa* family, but because of low association they had turned into debauchees of the worst type. They were not only drunkards but also meat-eaters, woman-hunters, decoits and sinners of all description. Śrīla Nityānanda Prabhu heard all of these stories and decided that these two fallen souls must be the first to be delivered. If they were delivered from their sinful life, then the good name of Lord Caitanya would be even still more glorified. Thinking in this way, Nityānanda Prabhu and Haridāsa pushed their way through the crowd and asked the two brothers to chant the holy name of Lord Hari. The drunken brothers became enraged upon this request and attacked Nityānanda Prabhu with filthy language. Both brothers chased them a considerable distance. In the evening the report of the preaching work was submitted to the Lord, and He was glad to learn that Nityānanda and Haridāsa had attempted to deliver such a stupid pair of fellows.

The next day Nityānanda Prabhu went to see the brothers, and as soon as He approached them one of them threw a piece of earthen pot at Him. This struck Him on the forehead, and immediately blood began to flow. But Nityānanda Prabhu was so kind that instead of protesting this heinous act, He said, "It does not matter that you have thrown this stone at Me. I still request you to chant the holy name of Lord Hari."

One of the brothers, Jagai, was astonished to see this behavior of Nityānanda Prabhu, and he at once fell down at His feet and asked Him to pardon his sinful brother. When Madhai again attempted to hurt Nityānanda Prabhu, Jagai stopped him and implored him to fall down at His feet.

In the meantime the news of Nityānanda's injury reached the Lord, who at once hurried to the spot in a fiery and angry mood. The Lord immediately invoked His Sudarśana-cakra (the Lord's ultimate weapon, shaped like a wheel) to kill the sinners, but Nityānanda Prabhu reminded Him of His mission. The mission of the Lord was to deliver the hopelessly fallen souls of Kali-yuga, and the brothers Jagai and Madhai were typical examples of these fallen souls. Ninety percent of the population of this age resembles these brothers, despite high birth and mundane respectability. According to the verdict of the revealed scriptures, the total population of the world in this age will be of the lowest *śūdra* quality, or even lower. It should be noted that Śrī Caitanya Mahāprabhu never acknowledged the stereotyped caste system by birthright; rather, He strictly followed the verdict of the *śāstras* in the matter of one's *svarūpa*, or real identity.

When the Lord was invoking His Sudarśana-cakra and Śrīla Nityānanda Prabhu was imploring Him to forgive the two brothers, both the brothers fell down at the lotus feet of the Lord and begged His pardon for their gross behavior. The Lord was also asked by Nityānanda Prabhu to accept these repenting souls, and the Lord agreed to accept them on one condition, that they henceforward completely give up all their sinful activities and habits of debauchery. Both the brothers agreed and promised to give up all their sinful habits, and the kind Lord accepted them and did not again refer to their past misdeeds.

This is the specific kindness of Lord Caitanya. In this age no one can say that he is free from sin. It is impossible for anyone to say this. But Lord Caitanya accepts all kinds of sinful persons on the one condition that they promise not to indulge in sinful habits after being spiritually initiated by the bona fide spiritual master.

There are a number of instructive points to be observed in this incidence of the two brothers. In this Kali-yuga practically all people are of the quality of Jagai and Madhai. If they want to be relieved from the reactions of their misdeeds, they must take shelter of Lord Caitanya Mahāprabhu and after spiritual initiation thus refrain from those things which are prohibited in the *śāstras*. The prohibitory rules are dealt with in the Lord's teachings to Śrīla Rūpa Gosvāmī.

During His householder life, the Lord did not display many of the miracles which are generally expected from such personalities, but He did once perform a wonderful miracle in the house of Śrīnivāsa Ṭhākur while *saṅkīrtana* was in full swing. He asked the devotees what they wanted to eat, and when He was informed that they wanted to eat mangos, He asked

for a seed of a mango, although this fruit was out of season. When the seed was brought to Him He sowed it in the yard of Śrīnivāsa, and at once a creeper began to grow out of the seed. Within no time this creeper became a full-grown mango tree heavy with more ripened fruits than the devotees could eat. The tree remained in Śrīnivāsa's yard, and from then on the devotees used to take as many mangos from the tree as they wanted.

The Lord had a very high estimation of the affections of the damsels of Vrajabhūmi (Vṛndāvana) for Kṛṣṇa, and in appreciation of their unalloyed service to the Lord, once Śrī Caitanya Mahāprabhu chanted the holy names of the *gopīs* (cowherd girls) instead of the names of the Lord. At this time some of His students, who were also disciples, came to see Him, and when they saw that the Lord was chanting the names of the *gopīs,* they were astonished. Out of sheer foolishness they asked the Lord why He was chanting the names of the *gopīs* and advised Him to chant the name of Kṛṣṇa. The Lord, who was in ecstasy, was thus disturbed by these foolish students. He chastised them and chased them away. The students were almost the same age as the Lord, and thus they wrongly thought of the Lord as one of their peers. They held a meeting and resolved that they would attack the Lord if He dared to punish them again in such a manner. This incidence provoked some malicious talks about the Lord on the part of the general public.

When the Lord became aware of this, He began to consider the various types of men which are found in society. He noted that especially the students, professors, fruitive workers, *yogīs,* nondevotees, and different types of atheists were all opposed to the devotional service of the Lord. "My mission is to deliver all the fallen souls of this age," He thought, "but if they commit offenses against Me, thinking Me to be an ordinary man, they will not benefit. If they are to begin their life of spiritual realization, they must some way or another offer obeisances unto Me." Thus the Lord decided to accept the renounced order of life *(sannyāsa)* because people in general were inclined to offer respects to a *sannyāsī.*

Five hundred years ago the condition of society was not as degraded as it is today. At that time people would show respects to a *sannyāsī,* and the *sannyāsī* was rigid in following the rules and regulations of the renounced order of life. Śrī Caitanya Mahāprabhu was not very much in favor of the renounced order of life in this age of Kali, but that was only for the reason that very few *sannyāsīs* in this age are able to observe the rules and regulations of *sannyāsa* life. Śrī Caitanya Mahāprabhu decided to accept the order and become an ideal *sannyāsī* so that the general populace would show Him respect. One is duty-bound to show respect to a *sannyāsī,* for a

sannyāsī is considered to be the master of all *varṇas* and *āśramas*.

While He was contemplating accepting the *sannyāsa* order, it so happened that Keśava Bhāratī, a *sannyāsī* of the Māyāvādī school and resident of Katwa (in Bengal), visited Navadvīpa and was invited to dine with the Lord. When Keśava Bhāratī came to His house, the Lord asked him to award Him the *sannyāsa* order of life. This was a matter of formality. A *sannyāsa* order is to be accepted from another *sannyāsī*. Although the Lord was independent in all respects, still, to keep up the formalities of the *śāstras*, He accepted the *sannyāsa* order from Keśava Bhāratī, although Keśava Bhāratī was not in the Vaiṣṇava *sampradāya* (school).

After consulting with Keśava Bhāratī, the Lord left Navadvīpa for Katwa to formally accept the *sannyāsa* order of life. He was accompanied by Śrīla Nityānanda Prabhu, Candraśekhara Ācārya, and Mukunda Datta. These three assisted Him in the details of the ceremony. The incidence of the Lord's accepting the *sannyāsa* order is very elaborately described in the *Caitanya-bhāgavata* by Śrīla Vṛndāvana-dāsa Ṭhākur.

Thus at the end of His twenty-fourth year the Lord accepted the *sannyāsa* order of life in the month of *Māgha*. After accepting this order He became a full-fledged preacher of the *Bhāgavata-dharma*. Although He was doing the same preaching work in His householder life, when He experienced some obstacles to His preaching, He sacrificed even the comfort of His home life for the sake of the fallen souls. In His householder life His chief assistants were Śrīla Advaita Prabhu and Śrīla Śrīvāsa Ṭhākur, but after He accepted the *sannyāsa* order His chief assistants became Śrīla Nityānanda Prabhu, who was deputed to preach specifically in Bengal, and the six Gosvāmīs (Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha Dāsa Gosvāmī, and Raghunātha Bhaṭṭa Gosvāmī), headed by Śrīla Rūpa and Sanātana, who were deputed to go to Vrndāvana to excavate the present places of pilgrimage. The present city of Vṛndāvana and the importance of Vrajabhūmi were thus disclosed by the will of Lord Śrī Caitanya Mahāprabhu.

The Lord, after accepting the *sannyāsa* order, at once wanted to start for Vṛndāvana. For three continual days He travelled in the Radha Desha (places where the Ganges does not flow). He was in full ecstasy over the idea of going to Vṛndāvana. However, Śrīla Nityānanda Prabhu diverted His path and brought Him instead to the house of Advaita Prabhu in Śāntipura. The Lord stayed at Śrī Advaita Prabhu's house for a few days, and knowing well that the Lord was leaving His hearth and home for good, Śrī Advaita Prabhu sent his men to Navadvīpa to bring mother Śacī to have a last meeting with her son. Some unscrupulous people say that

Lord Caitanya met His wife also after taking *sannyāsa* and offered her His wooden slipper for worship, but the authentic sources give no information about such a meeting. His mother met Him at the house of Advaita Prabhu, and when she saw her son in *sannyāsa,* she lamented. By way of compromise, she requested her son to make His headquarters in Purī so that she would easily be able to get information about Him. The Lord granted this last desire of His beloved mother. After this incidence the Lord started for Purī, leaving all the residents of Navadvīpa in an ocean of lamentation over His separation.

The Lord visited many important places on the way to Purī. He visited the temple of Gopīnāthajī, who had stolen condensed milk for His devotee Śrīla Mādhavendra Purī. Since then Deity Gopīnāthajī is well known as Kṣīra-cora Gopīnātha. The Lord relished this story with great pleasure. The propensity of stealing is there even in the absolute consciousness, but because this propensity is exhibited by the Absolute, it loses its perverted nature and thus becomes worshipable even by Lord Caitanya on the basis of the absolute consideration that the Lord and His stealing propensity are one and identical. This interesting story of Gopīnāthajī is vividly explained in the *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī.

After visiting the temple of Kṣīra-cora Gopīnātha of Remuna at Balasore in Orissa, the Lord proceeded towards Purī and on the way visited the temple of Sakṣi Gopāla, who appeared as a witness in the matter of two *brāhmaṇa* devotees' family quarrel. The Lord heard the story of Sakṣi Gopāla with great pleasure because He wanted to impress upon the atheists that the worshipable Deities in the temples approved by the great *ācāryas* are not idols, as alleged by men with a poor fund of knowledge. The Deity in the temple is the *arcā* incarnation of the Personality of Godhead, and thus the Deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In the story of Sakṣi Gopāla, in which there was a family misunderstanding by two devotees of the Lord, the Lord, in order to mitigate the turmoil as well as to show specific favor to His servitors, travelled from Vṛndāvana to Vidyānagar, a village in Orissa, in the form of His *arcā* incarnation. From there the Deity was brought to Cuttack, and thus the temple of Sakṣi Gopāla is even today visited by thousands of pilgrims on the way to Jagannātha Purī. The Lord stayed overnight there and began to proceed toward Purī. On the way, His *sannyāsa* rod was broken by Nityānanda Prabhu. The Lord became apparently angry with him about this and went alone to Purī, leaving His companions behind.

At Purī, when He entered the temple of Jagannātha, He became at once

saturated with transcendental ecstasy and fell down on the floor of the temple unconscious. The custodians of the temple could not understand the transcendental feats of the Lord, but there was a great learned *paṇḍit* named Sārvabhauma Bhaṭṭācārya, who was present, and he could understand that the Lord's losing His consciousness upon entering the Jagannātha temple was not an ordinary thing. Sārvabhauma Bhaṭṭācārya, who was the chief appointed *paṇḍit* in the court of the King of Orissa, Mahārāja Pratāparudra, was attracted by the youthful luster of Lord Śrī Caitanya Mahāprabhu and could understand that such a transcendental trance was only rarely exhibited and only then by the topmost devotees who are already on the transcendental plane in complete forgetfulness of material existence. Only a liberated soul could show such a transcendental feat, and the Bhaṭṭācārya, who was vastly learned, could understand this in the light of the transcendental literature with which he was familiar. He therefore asked the custodians of the temple not to disturb the unknown *sannyāsī*. He asked them to take the Lord to his home so He could be further observed in His unconscious state. The Lord was at once carried to the home of Sārvabhauma Bhaṭṭācārya, who at that time had sufficient power of authority due to his being the *sabhā paṇḍit* or the state dean of faculty in Sanskrit literatures. The learned *paṇḍit* wanted to scrutinizingly test the transcendental feats of Lord Caitanya because often unscrupulous devotees imitate physical feats in order to flaunt transcendental achievements just to attract innocent people and take advantage of them. A learned scholar like the Bhaṭṭācārya can detect such imposters, and when he finds them out he at once rejects them.

In the case of Lord Caitanya Mahāprabhu, the Bhaṭṭācārya tested all the symptoms in the light of the *śāstras*. He tested as a scientist, not as a foolish sentimentalist. He observed the movement of the stomach, the beating of the heart and the breathing of the nostrils. He also felt the pulse of the Lord and saw that all His bodily activities were in complete suspension. When he put a small cotton swab before the nostrils, he found that there was a slight breathing as the fine fibers of cotton moved slightly. Thus he came to know that the Lord's unconscious trance was genuine, and he began to treat Him in the prescribed fashion. But Lord Caitanya Mahāprabhu could only be treated in a special way. He would only respond to the resounding of the holy names of the Lord by His devotees. This special treatment was unknown to Sārvabhauma Bhaṭṭācārya because the Lord was still unknown to him. When he saw Him for the first time in the temple, he simply took Him to be one of many pilgrims.

In the meantime the companions of the Lord, who reached the temple a little after Him, heard of the Lord's transcendental feats and of His being carried away by the Bhaṭṭācārya. The pilgrims at the temple were still gossiping about the incident. But by chance, one of these pilgrims had met Gopīnātha Ācārya, who was known to Gadādhara Paṇḍit, and from him it was learned that the Lord was lying in an unconscious state at the residence of Sārvabhauma Bhaṭṭācārya, who happened to be the brother-in-law of Gopīnātha Ācārya. All the members of the party were introduced by Gadādhara Paṇḍit to Gopīnātha Ācārya, who took them all to the house of Bhaṭṭācārya where the Lord was lying unconscious in a spiritual trance. All the members then chanted loudly the holy name of the Lord Hari as usual, and the Lord regained His consciousness. After this, Bhaṭṭācārya received all the members of the party, including Lord Nityānanda Prabhu, and asked them to become his guests of honor. The party, including the Lord, went for a bath in the sea, and the Bhaṭṭācārya arranged for their residence and meals at the house of Kāśī Miśra. Gopīnātha Ācārya, his brother-in-law, also assisted. There were some friendly talks about the Lord's divinity between the two brothers-in-law, and in this argument Gopīnātha Ācārya, who knew the Lord before, now tried to establish the Lord as the Personality of Godhead, and the Bhaṭṭācārya tried to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic *śāstras* and not on the strength of sentimental *vox populi.* The incarnations of God are determined by authentic *śāstras* and not by popular votes of foolish fanatics. Lord Caitanya was an incarnation of God in fact, but foolish fanatics have proclaimed so many so-called incarnations of God in this age without referring to authentic scriptures. But Sārvabhauma Bhaṭṭācārya or Gopīnātha Ācārya did not indulge in such foolish sentimentalism; on the contrary, both of them tried to establish or reject His divinity on the strength of authentic *śāstras.*

Later it was disclosed that Bhaṭṭācārya also came from the Navadvīpa area, and it was understood from him that Nīlāmbara Cakravartī, the maternal grandfather of Lord Caitanya, happened to be a class fellow of the father of Sārvabhauma Bhaṭṭācārya. In that sense, the young *sannyāsī* Lord Caitanya evoked paternal affection from Bhaṭṭācārya. Bhaṭṭācārya was the professor of many *sannyāsīs* in the order of the Śaṅkarācārya *sampradāya,* and he himself also belonged to that cult. As such, the Bhaṭṭācārya desired that the young *sannyāsī* Lord Caitanya also hear from him about the teachings of *Vedānta.*

Those who are followers of the Śaṅkara cult are generally known as

Vedāntists. This does not, however, mean that *Vedānta* is a monopoly study of the Śaṅkara *sampradāya. Vedānta* is studied by all the bona fide *sampradāyas,* but they have their own interpretations. But those in the Śaṅkara *sampradāya* are generally known to be ignorant of the knowledge of the Vedāntist Vaiṣṇavas. For this reason the Bhaktivedanta title was first offered to the author by the Vaiṣṇavas.

The Lord agreed to take lessons from Bhaṭṭācārya on the *Vedānta,* and they sat together in the temple of Lord Jagannātha. The Bhaṭṭācārya went on speaking continually for seven days, and the Lord heard him with all attention and did not interrupt. The Lord's silence raised some doubts in Bhaṭṭācārya's heart, and he asked the Lord how it was that He did not ask anything or comment on his explanations of *Vedānta.*

The Lord posed Himself before the Bhaṭṭācārya as a foolish student and pretended that He heard the *Vedānta* from him because the Bhaṭṭācārya felt that this was the duty of a *sannyāsī.* But the Lord did not agree with his lectures. By this the Lord indicated that the so-called Vedāntists amongst the Śaṅkara *sampradāya,* or any other *sampradāya,* who do not follow the instructions of Śrīla Vyāsadeva are mechanical students of the *Vedānta.* They are not fully aware of that great knowledge. The explanation of the *Vedānta-sūtra* is given by the author himself in the text of *Śrīmad-Bhāgavatam.* One who has no knowledge of the *Bhāgavatam* will hardly be able to know what the *Vedānta* says.

The Bhaṭṭācārya, being a vastly learned man, could follow the Lord's sarcastic remarks on the popular Vedāntist. He therefore asked Him why He did not ask about any point which He could not follow. The Bhaṭṭācārya could understand the purpose of His dead silence for the days He heard him. This shows clearly that the Lord had something else in mind; thus the Bhaṭṭācārya requested Him to disclose His mind.

Upon this, the Lord spoke as follows: "My dear sir, I can understand the meaning of the *sūtras* like *'janmādy asya yataḥ,' 'śāstra-yonitvāt,'* and *'athāto brahma-jijñāsā'* of the *Vedānta-sūtra,* but when you explain them in your own way it becomes difficult for Me to follow them. The purpose of the *sūtras* is already explained in them, but your explanations are covering them with something else. You do not purposely take the direct meaning of the *sūtras* but indirectly give your own interpretations."

The Lord thus attacked all Vedāntists who interpret the *Vedānta-sūtra* fashionably, according to their limited power of thinking, to serve their own purpose. Such indirect interpretations of the authentic literatures like the *Vedānta* are hereby condemned by the Lord.

The Lord continued: "Śrīla Vyāsadeva has summarized the direct meanings of the *mantras* in the *Upaniṣads* in the *Vedānta-sūtra*. Unfortunately you do not take their direct meaning. Indirectly you interpret them in a different way.

"The authority of the *Vedas* is unchallengeable and stands without any question of doubt. And whatever is stated in the *Vedas* must be accepted completely, otherwise one challenges the authority of the *Vedas*.

"The conchshell and cowdung are bone and stool of two living beings. But because they have been recommended by the *Vedas* as pure, people accept them as such because of the authority of the *Vedas*."

The idea is that one cannot set his imperfect reason above the authority of the *Vedas*. The orders of the *Vedas* must be obeyed as they stand without any mundane reasoning. The so-called followers of the Vedic injunction make their own interpretations of the Vedic injunctions, and thus they establish different parties and sects of the Vedic religion. Lord Buddha directly denied the authority of the *Vedas*, and he established his own religion. Only for this reason the Buddhist religion was not accepted by the strict followers of the *Vedas*. But those who are so-called followers of the *Vedas* are more harmful than the Buddhists. The Buddhists have the courage to deny the *Vedas* directly, but the so-called followers of the *Vedas* have no courage to deny the *Vedas*, although indirectly they disobey all the injunctions of the *Vedas*. Lord Caitanya condemned this.

The example of the conchshell and that of the cowdung given by the Lord are very much appropriate in this connection. If one argues that since cowdung is pure, the stool of a learned *brāhmaṇa* is still more pure, his argument will not be accepted. Cowdung is accepted, and the stool of a highly posted *brāhmaṇa* is rejected. The Lord continued:

"The Vedic injunctions are self-authorized, and if some mundane creature adjusts the interpretations of the *Vedas*, he defies their authority. It is foolish to think of oneself as more intelligent than Śrīla Vyāsadeva. He has already expressed himself in his *sūtras*, and there is no need of help from personalities of lesser importance. His work, the *Vedānta-sūtra*, is as dazzling as the midday sun, and when someone tries to give his own interpretations on the self-effulgent sunlike *Vedānta-sūtra*, he attempts to cover this sun with the cloud of his imagination.

"The purpose of the *Vedas* and *Purāṇas* are one and the same. They ascertain the Absolute Truth, which is greater than everything else. The Absolute Truth is ultimately realized as the Absolute Personality of Godhead with absolute controlling power. As such, the Absolute Person-

ality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. Yet the transcendental Personality of Godhead is astonishingly ascertained as impersonal.

"The impersonal description of the Absolute Truth in the *Vedas* is given to nullify the mundane conception of the absolute whole. Personal features of the Lord are completely different from all kinds of mundane features. The living entities are all individual persons, and they are all parts and parcels of the supreme whole. If the parts and parcels are individual persons, the source of their emanation must not be impersonal. He is the Supreme Person amongst all the relative persons.

"The *Vedas* inform us that from Him [Brahman] everything emanates, and on Him everything rests. And after annihilation, everything merges in Him only. Therefore, He is the ultimate dative, causative and accommodating cause of all causes. And all these causes cannot be attributed to an impersonal object.

"The *Vedas* inform us that He alone became many, and when He so desires He glances over material nature. Before He glanced over material nature there was no material cosmic creation. Therefore, His glance is not material. Material mind or senses were unborn when the Lord glanced over material nature. Thus evidence in the *Vedas* proves that beyond a doubt the Lord has transcendental eyes and a transcendental mind. They are not material. His impersonality therefore is a negation of His materiality, but not a denial of His transcendental personality.

"Brahman ultimately refers to the Personality of Godhead. Impersonal Brahman realization is just the negative conception of the mundane creations. Paramātmā is the localized aspect of Brahman within all kinds of material bodies. Ultimately the Supreme Brahman realization is the realization of the Personality of Godhead according to all evidence of the revealed scriptures. He is the ultimate source of Viṣṇu *tattvas.*

"The *Purānas* are also supplementary to the *Vedas.* The Vedic *mantras* are too difficult for an ordinary man. Women, *śūdras* and the so-called twice-born higher castes are unable to penetrate into the sense of the *Vedas.* And thus the *Itihāsa* or the *Mahābhārata* as well as the *Purāṇas* are made easy to explain the truths of the *Vedas.* In his prayers before the boy Śrī Kṛṣṇa, Brahmā said that there is no limit to the fortune of the residents of Vrajabhūmi headed by Śrī Nanda Mahārāja and Yaśodāmayī because the eternal Absolute Truth has become their intimate relative.

"The Vedic *mantra* maintains that the Absolute Truth has no legs and no hands and yet goes faster than all and accepts everything that is

offered to Him in devotion. The latter statements definitely suggest the personal features of the Lord, although His hands and legs are distinguished from mundane hands and legs or other senses.

"Brahman is, therefore, never impersonal, but when such *mantras* are indirectly interpreted, it is wrongly thought that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full of all opulences, and therefore He has a transcendental form of full existence, knowledge and bliss. How then can one establish that the Absolute Truth is impersonal?

"Brahman, being full of opulences, is understood to have manifold energies, and all these energies are classified under three headings under the authority of *Viṣṇu Purāṇa* (6.7.60), which says that the transcendental energies of Lord Viṣṇu are primarily three. His spiritual energy, as well as the energy of the living entities, are classified as superior energy, whereas the material energy is an inferior one which is sprouted out of ignorance.

"The energy of the living entities is technically called *kṣetrajña* energy. This *kṣetrajña-śakti,* although equal in quality with the Lord, becomes overpowered by material energy out of ignorance and thus suffers all sorts of material miseries. In other words, the living entities are located in the marginal energy between the superior spiritual and inferior material energy, and in proportion to the living being's contact with either the material or spiritual energies, the living entity is situated in proportionately higher and lower levels of existence.

"The Lord is beyond the inferior and marginal energies as above mentioned, and His spiritual energy is manifested in three different phases: as eternal existence, eternal bliss and eternal knowledge. As far as eternal existence is concerned, it is conducted by the *sandhinī* potency; similarly, bliss and knowledge are conducted by the *hlādhinī* and *saṁvit* potencies respectively. As the supreme energetic Lord, He is the supreme controller of the spiritual, marginal and material energies. And all these different types of energies are connected with the Lord in eternal devotional service.

"The Supreme Personality of Godhead is thus enjoying in His transcendental eternal form. Is it not astounding that one dares to call the Supreme Lord nonenergetic? The Lord is the controller of all energies, and the living entities are parts and parcels of one of the energies. Therefore there is a gulf of difference between the Lord and the living entities. How then can one say that the Lord and the living entities are one and the same? In the *Bhagavad-gītā* also the living entities are described as belonging to the superior energy of the Lord. According to the principles of intimate

correlation between the energy and the energetic, both of them are nondifferent also. Therefore, the Lord and the living entities are nondifferent as the energy and the energetic.

"Earth, water, fire, air, ether, mind, intelligence and ego are all inferior energies of the Lord, but the living entities are different from all as superior energy. This is the version of *Bhagavad-gītā.*

"The transcendental form of the Lord is eternally existent and full of transcendental bliss. How then can such a form be a product of the material mode of goodness? Anyone, therefore, who does not believe in the form of the Lord is certainly a faithless demon and as such is untouchable, a not to be seen *persona non grata* fit to be punished by the Plutonic king.

"The Buddhists are called atheists because they have no respect for the *Vedas,* but those who defy the Vedic conclusions, as above mentioned, under the pretense of being followers of the *Vedas,* are verily more dangerous than the Buddhists.

"Śrī Vyāsadeva very kindly compiled the Vedic knowledge in his *Vedānta-sūtra,* but if one hears the commentation of the Māyāvādī school (as represented by the Śaṅkara *sampradāya*) certainly he will be misled on the path of spiritual realization.

"The theory of emanations is the beginning subject of the *Vedānta-sūtra.* All the cosmic manifestations are emanations from the Absolute Personality of Godhead by His inconceivable different energies. The example of the touchstone is applicable to the theory of emanation. The touchstone can convert an unlimited quantity of iron into gold, and still the touchstone remains as it is. Similarly, the Supreme Lord can produce all manifested worlds by His inconceivable energies, and yet He is full and unchanged. He is *pūrṇa* [complete], and although an unlimited number of *pūrṇas* emanate from Him, He is still *pūrṇa.*

"The theory of illusion of the Māyāvāda school is advocated on the ground that the theory of emanation will cause a transformation of the Absolute Truth. If that is the case, Vyāsadeva is wrong. To avoid this, they have skillfully brought in the theory of illusion. But the world or the cosmic creation is not false, as maintained by the Māyāvāda school. It simply has no permanent existence. A nonpermanent thing cannot be called false altogether. But the conception that the material body is the self is certainly wrong.

"*Praṇava [om]* or the *omkāra* in the *Vedas* is the primeval hymn. This transcendental sound is identical with the form of the Lord. All the Vedic hymns are based on this *praṇava omkāra. Tattvamasi* is but a side word in the Vedic literatures, and therefore this word cannot be the primeval hymn

of the *Vedas*. Śrīpāda Śaṅkarācārya has given more stress on the side word *tattvamasi* than on the primeval principle *omkāra*."

The Lord thus spoke on the *Vedānta-sūtra* and defied all the propaganda of the Māyāvāda school.* The Bhaṭṭācārya tried to defend himself and his Māyāvāda school by jugglery of logic and grammar, but the Lord was able to defeat him by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and that devotional service is our eternal function to exchange the dealings of our relations. And the result of such exchanges is to attain *premā* or love of Godhead. When love of Godhead is attained, love for all other beings automatically follows because the Lord is the sum total of all living beings.

The Lord said that but for these three items—namely, eternal relation with God, exchange of dealings with Him and the attainment of love for Him—all that is instructed in the *Vedas* is superfluous and concocted.

The Lord further added that the Māyāvāda philosophy taught by Śrīpāda Śaṅkarācārya is an imaginary explanation of the *Vedas*, but it had to be taught by him (Śaṅkarācārya) because he was ordered to teach it by the Personality of Godhead. In the *Padma Purāṇa* it is stated that the Personality of Godhead ordered His Lordship Śiva to deviate the human race from Him (the Personality of Godhead.) The Personality of Godhead was to be so covered so that people would be encouraged to generate more and more population. His Lordship Śiva said to Devī: "In the Kali-yuga, I shall preach the Māyāvāda philosophy, which is nothing but clouded Buddhism, in the garb of a *brāhmaṇa*."

After hearing all these speeches of the Lord Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was struck with wonder and awe and regarded Him in dead silence. The Lord then encouraged him with assurance that there was no cause to wonder. "I say that *devotional service unto the Personality of Godhead is the highest goal of human life*." He then quoted a *śloka* from the *Bhāgavatam* and assured him that even the liberated souls who are absorbed in the spirit and spiritual realization also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities that He attracts the heart of the liberated soul too.

Then the Bhaṭṭācārya desired to listen to the explanation of the "*ātmārāma*" *śloka* from the *Bhāgavatam* (1.7.10). The Lord first of all asked Bhaṭṭācārya to explain it, and after that He would explain it. The Bhaṭṭācārya then scholarly explained the *śloka* with special reference to

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*In our *Teachings of Lord Caitanya* we have more elaborately explained all these philosophical intricacies. *Śrīmad-Bhāgavatam* clarifies them all.

logic. He explained the *śloka* in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord, after hearing the Bhaṭṭācārya, thanked him for the scholarly presentation of the *śloka,* and then, at the request of the Bhaṭṭācārya, the Lord explained the *śloka* in sixty-four different ways without touching the nine explanations given by the Bhaṭṭācārya.

Thus after hearing the explanation of the *ātmārāma śloka* from the Lord, the Bhaṭṭācārya was convinced that such a scholarly presentation is impossible for an earthly creature.* Before this Śrī Gopīnātha Ācārya tried to convince him of the divinity of the Lord, but at that time he could not so accept Him. But the Bhaṭṭācārya was astounded by the Lord's exposition of the *Vedānta-sūtra* and explanations of the *ātmārāma śloka,* and thus he began to think that he had committed a great offense at the lotus feet of the Lord by not recognizing Him to be Kṛṣṇa Himself. He then surrendered unto Him, repenting for his past dealings with Him, and the Lord was kind enough to accept the Bhaṭṭācārya. Out of His causeless mercy, the Lord manifested before him first as four-handed Nārāyaṇa and then again as two-handed Lord Kṛṣṇa with a flute in His hand.

The Bhaṭṭācārya at once fell down at the lotus feet of the Lord and composed many suitable *ślokas* in praise of the Lord by His grace. He composed almost one hundred *ślokas* in praise of the Lord. The Lord then embraced him, and out of transcendental ecstasy the Bhaṭṭācārya lost consciousness of the physical state of life. Tears, trembling, throbbing of the heart, perspiration, emotional waves, dancing, singing, crying and all the eight symptoms of trance were manifested in the body of the Bhaṭṭācārya. Śrī Gopīnātha Ācārya became very glad and astonished by this marvellous conversion of his brother-in-law by the grace of the Lord.

Out of the hundred celebrated *ślokas* composed by the Bhaṭṭācārya in praise of the Lord, the following two are most important, and these two *ślokas* explain the mission of the Lord in gist. They are as follows.

1. Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself.

2. Since pure devotional service of the Lord has been lost in the oblivion of time, the Lord has appeared to renovate the principles, and therefore I offer my obeisances unto His lotus feet.

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*The complete text of the explanation given by the Lord will form a booklet itself, and therefore we have presented it in a chapter in our *Teachings of Lord Caitanya.*

The Lord explained the word *mukti* to be equivalent to the word Viṣṇu, or the Personality of Godhead. To attain *mukti* or liberation from the bondage of material existence is to attain to the service of the Lord.

The Lord then proceeded towards South India for some time and converted everyone He met on the way to become devotees of Lord Śrī Kṛṣṇa. Such devotees also converted many others to the cult of devotional service or to the *Bhāgavata-dharma* of the Lord, and thus He reached the bank of the Godāvarī, where He met Śrīla Rāmānanda Rāya, the Governor of Madras on behalf of Mahārāja Pratāparudra, the King of Orissa. His talks with Rāmānanda Rāya are very important for higher realization of transcendental knowledge, and the conversation itself forms a small booklet. We shall, however, give herewith a summary of the conversation.

Śrī Rāmānanda Rāya was a self-realized soul, although outwardly he belonged to a caste lower than the *brāhmaṇa* in social status. He was not in the renounced order of life, and besides that he was a high government servant in the State. Still Śrī Caitanya Mahāprabhu accepted him as a liberated soul on the strength of the high order of his realization of transcendental knowledge. Similarly, the Lord accepted Śrīla Haridāsa Ṭhākur, a veteran devotee of the Lord coming from a Mohammedan family. And there are many other great devotees of the Lord who came from different communities, sects and castes. The Lord's only criterion was the standard of devotional service of the particular person. He was not concerned with the outward dress of a man; He was concerned only with the inner soul and its activities. Therefore the whole missionary activities of the Lord are to be understood to be on the spiritual plane, and as such the cult of Śrī Caitanya Mahāprabhu or the cult of *Bhāgavata-dharma* has nothing to do with mundane affairs, sociology, politics, economic development or any such sphere of life. *Śrīmad-Bhāgavatam* is the purely transcendental urge of the soul.

When He met Śrī Rāmānanda Rāya on the bank of the Godāvarī, the *varṇāśrama-dharma* followed by the Hindus was mentioned by the Lord. Śrīla Rāmānanda Rāya said that by following the principles of *varṇāśrama-dharma,* the system of four castes and four orders of human life, everyone could realize transcendence. In the opinion of the Lord, the system of *varṇāśrama-dharma* is superficial only, and it has very little to do with the highest realization of spiritual values. The highest perfection of life is to get detached from the material attachment and proportionately realize the transcendental loving service of the Lord. The Personality of Godhead recognizes a living being who is progressing in that line. Devotional service is, therefore, the culmination of the culture of all knowledge. When Śrī Kṛṣṇa the Supreme Personality of Godhead appeared for the deliverance

of all fallen souls, He advised the deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead, from whom all living entities have emanated, must be worshiped by all their respective engagements, because everything that we see is also the expansion of His energy. That is the way of real perfection, and it is approved by all bona fide *ācāryas* past and present. The system of *varṇāśrama* is more or less based on moral and ethical principles. There is very little realization of the transcendence as such, and Lord Śrī Caitanya Mahāprabhu rejected it as superficial and asked Rāmānanda Rāya to go further into the matter.

Śrī Rāmānanda Rāya then suggested renunciation of fruitive actions unto the Lord. The *Bhagavad-gītā* advises in this connection: "Whatever you do, whatever you eat and whatever you give, as well as whatever you perform in penance, offer to Me alone." This dedication on the part of the worker suggests that the Personality of Godhead is a step higher than the impersonal conception of the *varṇāśrama* system, but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Rāmānanda Rāya to go further.

Rāya then suggested renunciation of the *varṇāśrama-dharma* and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that all of a sudden one should not renounce his position, for that may not bring in the desired result.

It was further suggested by Rāya that attainment of spiritual realization freed from the material conception of life is the topmost achievement for a living being. The Lord rejected this suggestion also because on the plea of such spiritual realization much havoc has been wrought by unscrupulous persons; therefore all of a sudden this is not possible. The Rāya then suggested sincere association of self-realized souls and hearing submissively the transcendental message of the pastimes of the Personality of Godhead. This suggestion was welcomed by the Lord. This suggestion was made following in the footsteps of Brahmājī, who said that the Personality of Godhead is known as *ajita* or the one who cannot be conquered or approached by anyone. But such *ajita* also becomes *jita* (conquered) by one method, which is very simple and easy. The simple method is that one has to give up the arrogant attitude of declaring oneself to be God Himself. One must be very meek and submissive and try to live peacefully by lending the ear to the speeches of the transcendentally self-realized soul who speaks on the message of *Bhāgavata-dharma* or the religion of glorifying the Supreme Lord and His devotees. To glorify a great man is a natural instinct for living beings, but they have not learned to glorify the

Lord. Perfection of life is attained simply by glorifying the Lord in association with a self-realized devotee of the Lord.* The self-realized devotee is he who surrenders unto the Lord fully and who does not have attachment for material prosperity. Material prosperity and sense enjoyment and their advancement are all activities of ignorance in human society. Peace and friendship are impossible for a society detached from the association of God and His devotees. It is imperative, therefore, that one should sincerely seek the association of pure devotees and hear them patiently and submissively from any position of life. The position of a person in the higher or lower status of life does not hamper one in the path of self-realization. The only thing one has to do is to hear from a self-realized soul with a routine program. The teacher may also deliver lectures from the Vedic literatures, following in the footsteps of the bygone *ācāryas* who realized the Absolute Truth. Lord Śrī Caitanya Mahāprabhu recommended this simple method of self-realization generally known as *Bhāgavata-dharma. Śrīmad-Bhāgavatam* is the perfect guide for this purpose.

Above these topics discussed by the Lord and Śrī Rāmānanda Rāya, there were still more elevated spiritual talks between the two great personalities, and we purposely withhold those topics for the present because one has to come to the spiritual plane before further talks with Rāmānanda Rāya can be heard. We have presented further talks of Śrīla Rāmānanda Rāya with the Lord in another book (*Teachings of Lord Caitanya*).

At the conclusion of this meeting, Śrī Rāmānanda Rāya was advised by the Lord to retire from service and come to Purī so that they could live together and relish a transcendental relationship. Some time later, Śrī Rāmānanda Rāya retired from the Government service and took a pension from the King. He returned to his residence in Purī, where he was one of the most confidential devotees of the Lord. There was another gentleman at Purī of the name Śikha Māiti, who was also a confidante like Rāmānanda Rāya. The Lord used to hold confidential talks on spiritual values with three or four companions at Purī, and He passed eighteen years in that way in spiritual trance. His talks were recorded by His private secretary Śrī Dāmodara Gosvāmī, one of the four most intimate devotees.

The Lord extensively travelled all over the southern part of India. The great saint of Mahārāṣṭra, known as saint Tukārām, was also initiated by the Lord. Saint Tukārām, after initiation by the Lord, overflooded the whole of the Mahārāṣṭra Province with the *saṅkīrtana* movement, and the

*The International Society for Krishna Consciousness is formed for this purpose.

transcendental flow is still rolling on in the southwestern part of the great Indian peninsula.

The Lord excavated from South India two very important old literatures, namely the *Brahma-saṁhitā** and *Kṛṣṇa-karṇāmṛta*, and these two valuable books are authorized studies for the person in the devotional line. The Lord then returned to Purī after His South Indian tour.

On His return to Purī, all the anxious devotees of the Lord got back their life, and the Lord remained there with continued pastimes of His transcendental realizations. The most important incidence during that time was His granting audience to King Pratāparudra. King Pratāparudra was a great devotee of the Lord, and he considered himself to be one of the servants of the Lord entrusted with sweeping the temple. This submissive attitude of the King was very much appreciated by Śrī Caitanya Mahāprabhu. The King requested both Bhaṭṭācārya and Rāya to arrange his meeting with the Lord. When, however, the Lord was petitioned by His two stalwart devotees, He flatly refused to grant the request, even though it was put forward by personal associates like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. The Lord maintained that it is dangerous for a *sannyāsī* to be in intimate touch with worldly money conscious men and with women. The Lord was an ideal *sannyāsī*. No woman could approach the Lord even to offer respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and *ācārya*, He was very strict in the routine work of a *sannyāsī*. Apart from being a divine incarnation, the Lord was an ideal character as a human being. His behavior with other persons was also above suspicion. In His dealing as *ācārya*, He was harder than the thunderbolt and softer than the rose. One of His associates, Junior Haridāsa, committed a great mistake by lustfully glancing at a young woman, and the Lord as Supersoul could detect this just in the mind of Junior Haridāsa. He was at once banished from His association and was never accepted again, even though He was implored to excuse Haridāsa for the mistake. Junior Haridāsa afterwards committed suicide due to being disassociated from the company of the Lord, and the news of suicide was duly related to the Lord. Even at that time the Lord was not forgetful of the offense, and He said that Haridāsa had rightly met with the proper punishment.

On the principles of the renounced order of life and discipline, the Lord knew no compromise, and therefore even though He knew that the King was a great devotee, He refused to see the King only because the King was a dollar and cent man. By this example the Lord wanted to emphasize the proper behavior for a transcendentalist. A transcendentalist has nothing

*Summary of *Śrīmad-Bhāgavatam*.

to do with women and money. He must always refrain from such intimate relations. The King was, however, favored by the Lord by the expert arrangement of the devotees. This means that the beloved devotee of the Lord can favor a neophyte more liberally than the Lord. Pure devotees, therefore, never commit an offense at the feet of another pure devotee. An offense at the lotus feet of the Lord is sometimes excused by the merciful Lord, but an offense at the feet of a devotee is very dangerous for one who actually wants to make progress in devotional service.

As long as the Lord remained at Purī, thousands of His devotees used to come to see Him during the Ratha-yātrā car festival of Lord Jagannātha. And during the car festival, the washing of the Guṇḍicā temple under the direct supervision of the Lord was an important function. The Lord's congregational *saṅkīrtana* movement at Purī was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass *saṅkīrtana,* and leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

After some time the Lord again started on his tour towards Northern India, and He decided to visit Vṛndāvana and its neighboring places. He passed through the jungles of Jharikhaṇḍa (Madhya Bhārat), and all the wild animals also joined His *saṅkīrtana* movement. The wild tigers, elephants, bears and deer all together accompanied the Lord, and the Lord accompanied them in *saṅkīrtana.* By this He proved that by the propagation of the *saṅkīrtana* movement (congregational chanting and glorifying the name of the Lord) even the wild animals can live in peace and friendship, and what to speak of men who are supposed to be civilized. No man in the world will refuse to join the *saṅkīrtana* movement. Nor is the Lord's *saṅkīrtana* movement restricted to any caste, creed, color or species. Here is direct evidence of His great mission: He allowed even the wild animals to partake in His great movement.

On His way back from Vṛndāvana He first came to Prayāg, where He met Rūpa Gosvāmī along with his younger brother Anupama. Then He came down to Benares. For two months, He instructed Śrī Sanātana Gosvāmī in the transcendental science. The instruction to Sanātana Gosvāmī is in itself a long narration, and full presentation of the instruction will not be possible here. The main ideas are given as follows.

Sanātana Gosvāmī (formerly known as Dabir Khās) was in the cabinet service of the Bengal Government under the regime of Nawab Husain Shah. He decided to join with the Lord and thus retired from the service. On His

way back from Vṛndāvana, when He reached Vārāṇasī, the Lord became the guest of Śrī Tapana Miśra and Candraśekhara, assisted by a Mahārāṣṭra *brāhmaṇa.* At that time Vārāṇasī was headed by a great *sannyāsī* of the Māyāvāda school named Śrīpāda Prakāśānanda Sarasvatī. When the Lord was at Vārāṇasī, the people in general became more attracted to Lord Caitanya Mahāprabhu on account of His mass *saṅkīrtana* movement. Wherever He visited, especially the Viśvanātha temple, thousands of pilgrims would follow Him. Some were attracted by His bodily features, and others were attracted by His melodious songs glorifying the Lord.

The Māyāvādī *sannyāsīs* designate themselves as Nārāyaṇa. Vārāṇasī is still overflooded with many Māyāvādī *sannyāsīs.* Some people who saw the Lord in His *saṅkīrtana* party considered Him to be actually Nārāyaṇa, and this report reached the camp of the great *sannyāsī* Prakāśānanda.

In India there is always a kind of spiritual rivalry between the Māyāvāda and Bhāgavata schools, and thus when the news of the Lord reached Prakāśānanda he knew that the Lord was a Vaiṣṇava *sannyāsī,* and therefore he minimized the value of the Lord before those who brought him the news. He deprecated the activities of the Lord because of His preaching the *saṅkīrtana* movement, which was in his opinion nothing but religious sentiment. Prakāśānanda was a profound student of the *Vedānta,* and he advised his followers to give attention to the *Vedānta* and not to indulge in *saṅkīrtana.*

One devotee *brāhmaṇa,* who became a devotee of the Lord, did not like the criticism of Prakāśānanda, and he went to the Lord to express his regrets. He told the Lord that when he uttered the Lord's name before the *sannyāsī* Prakāśānanda, the latter strongly criticized Him, although he heard him uttering several times the name Caitanya. The *brāhmaṇa* was astonished to see that the *sannyāsī* Prakāśānanda could not vibrate the sound Kṛṣṇa even once, although he uttered the name Caitanya several times.

The Lord smilingly explained to the devotee *brāhmaṇa* why the Māyāvādī cannot utter the holy name of Kṛṣṇa. "The Māyāvādīs are offenders at the lotus feet of Kṛṣṇa, although they utter always *Brahman, Ātmā,* or *Caitanya,* etc. And because they are offenders at the lotus feet of Kṛṣṇa, they are actually unable to utter the holy name of Kṛṣṇa. The name Kṛṣṇa and the Personality of Godhead Kṛṣṇa are identical. There is no difference in the absolute realm between the name, form or person of the Absolute Truth because in the absolute realm everything is transcendental bliss. There is no difference between the body and the soul for the Personality of Godhead, Kṛṣṇa. Thus He is different from the living entity who is always different from his outward body. Because of Kṛṣṇa's transcen-

dental position, it is very difficult for a layman to actually know the Personality of Godhead, Kṛṣṇa, His holy name and fame, etc. His name, fame, form and pastimes all are one and the same transcendental identity, and they are not knowable by the exercise of the material senses.

"The transcendental relationship of the pastimes of the Lord is the source of still more bliss than one can experience by realization of Brahman or by becoming one with the Supreme. Had it not been so, then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the pastimes of the Lord."

After this, a great meeting was arranged by the devotees of the Lord in which all the *sannyāsīs* were invited, including the Lord and Prakāśānanda Sarasvatī. In this meeting both the scholars (the Lord and Prakāśānanda) had a long discourse on the spiritual values of the *saṅkīrtana* movement, and a summary is given below.

The great Māyāvādī *sannyāsī* Prakāśānanda inquired from the Lord as to the reason for His preferring the *saṅkīrtana* movement to the study of the *Vedānta-sūtra*. He said that it is the duty of a *sannyāsī* to read the *Vedānta-sūtra*. What caused Him to indulge in *saṅkīrtana?*

After this inquiry, the Lord submissively replied: "I have taken to the *saṅkīrtana* movement instead of the study of *Vedānta* because I am a great fool." The Lord thus represented Himself as one of the numberless fools of this age who are absolutely incapable of studying the *Vedānta* philosophy. The fools' indulgence in the study of *Vedānta* has caused so much havoc in society. The Lord thus continued: "And because I am a great fool, My spiritual master forbade Me to play with *Vedānta* philosophy. He said that it is better that I chant the holy name of the Lord, for that would deliver Me from material bondage.

"In this age of Kali there is no other religion but the glorification of the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. And My spiritual master has taught Me one *śloka* (from the *Bṛhan-Nāradīya Purāṇa)* which is:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā.

"So on the order of my spiritual master, I chant the holy name of Hari, and I am now mad after this holy name. Whenever I utter the holy name I forget Myself completely, and sometimes I laugh, cry and dance like a madman. I thought that I had actually gone mad by this process of chanting, and therefore I asked My spiritual master about it. He informed Me that this was the real effect of chanting the holy name, which

produces a transcendental emotion that is a rare manifestation. It is the sign of love of God, which is the ultimate end of life. Love of God is transcendental to liberation *[mukti]*, and thus it is called the fifth stage of spiritual realization, above the stage of liberation. By chanting the holy name of Kṛṣṇa one attains the stage of love of God, and it was good that fortunately I was favored with the blessing."

On hearing this statement from the Lord, the Māyāvādī *sannyāsī* asked the Lord what was the harm in studying the *Vedānta* along with chanting the holy name. Prakāśānanda Sarasvatī knew well that the Lord was formerly known as Nimāi Paṇḍit, a very learned scholar of Navadvīpa, and His posing as a great fool was certainly to some purpose. Hearing this inquiry by the *sannyāsī*, the Lord smiled and said, "My dear sir, if you do not mind, I will answer your inquiry."

All the *sannyāsīs* there were very much pleased with the Lord for His honest dealings, and they unanimously replied that they would not be offended by whatever He replied. The Lord then spoke as follows:

"*Vedānta-sūtra* is comprised of transcendental words or sounds uttered by the transcendental Personality of Godhead. As such, in the *Vedānta* there cannot be any human deficiencies like mistake, illusion cheating or inefficiency. The message of the *Upaniṣads* is expressed in the *Vedānta-sūtra*, and what is said there directly is certainly glorified. Whatever interpretations have been given by Śaṅkarācārya have no direct bearing on the *sūtra*, and therefore such commentation spoils everything.

"The word Brahman indicates the greatest of all, which is full with transcendental opulences, superior to all. Brahman is ultimately the Personality of Godhead, and He is covered by indirect interpretations and established as impersonal. Everything that is in the spiritual world is full of transcendental bliss, including the form, body, place and paraphernalia of the Lord. All are eternally cognizant and blissful. It is not the fault of the Ācārya Śaṅkara that he has so interpreted *Vedānta*, but if someone accepts it, then certainly he is doomed. Anyone who accepts the transcendental body of the Personality of Godhead as something mundane certainly commits the greatest blasphemy."

The Lord thus spoke to the *sannyāsī* almost in the same way that He spoke to the Bhaṭṭācārya of Purī, and by forceful arguments He nullified the Māyāvāda interpretations of the *Vedānta-sūtra*. All the *sannyāsīs* there claimed that the Lord was the personified *Vedas* and the Personality of Godhead. All the *sannyāsīs* were converted to the cult of *bhakti*, and all of them accepted the holy name of the Lord Śrī Kṛṣṇa, and they dined together with the Lord in the midst of them. After this conversion of the

sannyāsīs, the popularity of the Lord increased at Vārāṇasī, and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of *Śrīmad-Bhāgavata-dharma,* and He defeated all other systems of spiritual realization. Since then everyone at Vārāṇasī was overwhelmed with the transcendental *saṅkīrtana* movement.

While the Lord was camping at Vārāṇasī, Sanātana Gosvāmī also arrived after retiring from office. He was formerly one of the state ministers in the government of Bengal, then under the regime of Nawab Hussain Shah. He had some difficulty in getting relief from the state service, for the Nawab was reluctant to let him leave. Nonetheless he came to Vārāṇasī, and the Lord taught him the principles of devotional service. He taught him about the constitutional position of the living being, the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead, the transcendental position of the Supreme Personality of Godhead, His expansions in different plenary portions of incarnations, His control of different parts of the universe, the nature of His transcendental abode, devotional activities, their different stages of development and the rules and regulations for achieving the gradual stages of spiritual perfection, the symptoms of different incarnations in different ages and how to detect them with reference to the context of revealed scriptures.

The Lord's teachings to Sanātana Gosvāmī form a big chapter in the text of *Śrī Caitanya-caritāmṛta,* and to explain the whole teachings in minute details will require a volume in itself. These are treated in detail in our book *Teachings of Lord Caitanya.*

At Mathurā, the Lord visited all the important places; then He reached Vṛndāvana. Lord Caitanya appeared in the family of a high caste *brāhmaṇa,* and over and above that as *sannyāsī* He was the preceptor for all the *varṇas* and *āśramas.* But He used to accept meals from all classes of Vaiṣṇavas. At Mathurā the Sanodhia *brāhmaṇas* are considered to be in the lower status of society, but the Lord accepted meals in their families also because His host happened to be a disciple of the Mādhavendra Purī family.

At Vṛndāvana the Lord took bath in twenty-four important bathing places and ghats. He travelled to all the twelve important *vanas* (forests). In these forests all the cows and birds welcomed Him, as if He were their very old friend. The Lord also began to embrace all the trees of those forests, and by doing so He felt the symptoms of transcendetnal ecstasy. Sometimes He fell unconscious, but He was made to regain consciousness by the chanting of the holy name of Kṛṣṇa. The transcendental symptoms that were visible on the body of the Lord during His travel within the

forest of Vṛndāvana were all unique and inexplicable, and we have just given a synopsis only.

Some of the important places that were visited by the Lord in Vṛndāvana were Kamyavana, Ādīśvara, Pabansarovara, Khadirvana, Śeṣaśāyī, Khelatīrtha, Bhandirvana, Bhadravana, Śrīvana, Lauhavana, Mahāvana, Gokula, Kāliyahrada, Dvādaśāditya, Keśitīrtha, etc. When He saw the place where the *rāsa* dance took place, He at once fell down in trance. As long as He remained at Vṛndāvana, He made His headquarters at Akrur Ghat.

From Vṛndāvana His personal servitor Kṛṣṇadāsa Vipra induced Him to go back to Prayāg to take bath during the Māgha Mela. The Lord acceded to this proposal, and they started for Prayāg. On the way they were met with some Pathans, amongst whom there was a learned Moulana. The Lord had some talks with the Moulana and his companions, and the Lord convinced the Moulana that in the Koran also there are descriptions of *Bhāgavata-dharma* and Kṛṣṇa. All the Pathans were converted to His cult of devotional service.

When He returned to Prayāg, Śrīla Rūpa Gosvāmī and his youngest brother met Him near Bindu-mādhava Temple. This time the Lord was welcomed by the people of Prayāg more respectfully. Vallabha Bhaṭṭa, who resided on the other bank of Prayāg in the village of Arail, was to receive Him at his place, but while going there the Lord jumped in the River Yamunā. With great difficulty He was picked up in an unconscious state. Finally He visited the headquarters of Vallabha Bhaṭṭa. This Vallabha Bhaṭṭa was one of His chief admirers, but later on he inaugurated his own party of the Vallabha *sampradāya.*

On the bank of the Daśāśvamedha Ghat at Prayāg for ten days continually the Lord instructed Rūpa Gosvāmī in the science of devotional service of the Lord. He taught the Gosvāmī the divisions of the living creatures in the 8,400,000 species of life. Then He taught him about the human species. Out of them He discussed the followers of the Vedic principles, out of them the fruitive workers, out of them the empiric philosophers, and out of them the liberated souls. He said that there are only a few who are actually pure devotees of Lord Śrī Kṛṣṇa.

Śrīla Rūpa Gosvāmī was the younger brother of Sanātana Gosvāmī, and when he retired from service he brought with him two boatfuls of gold coins. This means that he brought with him some hundreds of thousands of rupees accumulated by the labor of his service. And before leaving home for Lord Caitanya Mahāprabhu, he divided the wealth as follows: fifty percent for the service of the Lord and His devotees, twenty-five percent for relatives and twenty-five percent for his personal needs in case of emergency . In that way he set an example for all householders.

The Lord taught the Gosvāmī about devotional service, comparing it to a creeper, and He advised him to protect the *bhakti* creeper most carefully against the mad elephant offense against the pure devotees. In addition, the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the *haṭha-yoga* system. They are all detrimental on the path of devotional service. Similarly, violence against living beings, desire for worldly gain, worldly reception and worldly fame are all detrimental to the progress of *bhakti* or *Bhāgavata-dharma.*

Pure devotional service must be freed from all desires for sense gratification, fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations, and when one is thus converted into transcendental purity, one can then serve the Lord by purified senses.

As long as there is the desire to enjoy sensually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories, namely primary practice and spontaneous emotion. When one can rise up to the platform of spontaneous emotion, he can make further progress by spiritual attachment, feeling, love, and many higher stages of devotional life for which there are no English words. We have tried to explain the science of devotional service in our book *The Nectar of Devotion* based on the authority of *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī.

Transcendental devotional service has five stages of reciprocation.

1. The self-realization stage just after liberation from the material bondage is called the *śānta* or neutral stage.

2. After that, when there is development of transcendental knowledge of the Lord's internal opulences, the devotee engages himself in the *dāsya* stage.

3. By further development of the *dāsya* stage, a respectful fraternity with the Lord develops, and above that a feeling of friendship on equal terms becomes manifest. Both these stages are called *sākhya* stage, or devotional service in friendship.

4. Above this there is the stage of paternal affection toward the Lord and this is called the *vātsalya* stage.

5. And above this stage there is the stage of conjugal love, and this stage is called the highest stage of love of God, although there is no difference in quality in any of the above stages. The last stage of conjugal love of God is called the *mādhurya* stage.

Thus He instructed Rūpa Gosvāmī in devotional science and deputed him to Vṛndāvana to excavate the lost sites of the transcendental pastimes of the Lord. After this, the Lord returned to Vārāṇasī and delivered the

sannyāsīs and instructed the elder brother of Rūpa Gosvāmī. We have already discussed this.

The Lord left only eight *ślokas* of His instructions in writing, and they are known as the *Śikṣāṣṭakam.* All other literatures of His divine cult were extensively written by the Lord's principal followers, the six Gosvāmīs of Vṛndāvana, and their followers. The cult of Caitanya philosophy is richer than any other, and it is admitted to be the living religion of the day with the potency for spreading as *Viśva-dharma* or universal religion. We are glad that the matter has been taken up by some enthusiastic sages like Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja and his disciples. We shall eagerly wait for the happy days of *Bhāgavata-dharma* or *prema-dharma* inaugurated by the Lord Śrī Caitanya Mahāprabhu.

The eight *ślokas* completed by the Lord are:

1.

Glory to the Śrī Kṛṣṇa saṅkīrtana, *which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This* saṅkīrtana *movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.*

2.

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them.

3.

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4.

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

5.

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.

6.

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7.

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8.

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

CHAPTER ONE

Questions by the Sages

TEXT 1

ॐ नमो भगवते वासुदेवाय
जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi.

om—O my Lord; *namaḥ*—offering my obeisances; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the Primeval Lord; *janma-ādi*—creation, sustenance and destruction; *asya*—of the manifested universes; *yataḥ*—from whom; *anvayāt*—directly; *itarataḥ*—indirectly; *ca*—and; *artheṣu*—purposes; *abhijñaḥ*—fully cognizant; *sva-rāṭ*—fully independent; *tene*—imparted; *brahma*—the Vedic knowledge; *hṛdā*—consciousness of the heart; *yaḥ*—one who; *ādi-kavaye*—unto the original created being; *muhyanti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire; *vāri*—water; *mṛdām*—earth; *yathā*—as much as; *vinimayaḥ*—action and reaction; *yatra*—whereupon; *tri-sargaḥ*—three modes of creation, creative faculties; *amṛṣā*—almost factual; *dhāmnā*—along with all transcendental paraphernalia; *svena*—self-sufficiently; *sadā*—always; *nirasta*—negation by absence; *kuhakam*—illusion; *satyam*—truth; *param*—absolute; *dhīmahi*—I do meditate upon.

TRANSLATION

I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

Obeisances unto the Personality of Godhead, Vāsudeva, directly indicate Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and Devakī. This fact will be more explicitly explained in the text of this work. Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Śrīla Jīva Gosvāmī has even more explicitly explained the subject matter in his *Kṛṣṇa-sandarbha.* And Brahmā, the original living being, has explained the subject of Śrī Kṛṣṇa substantially in his treatise named *Brahma-saṁhitā.* In the *Sāma-veda Upaniṣad,* it is also stated that Lord Śrī Kṛṣṇa is the divine son of Devakī. Therefore, in this prayer, the first proposition holds that Lord Śrī Kṛṣṇa is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Kṛṣṇa, which means the all-attractive. In *Bhagavad-gītā,* in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Nārada, Vyāsa, and many others. In the *Padma Purāṇa,* it is also stated that out of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one. Vāsudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vāsudeva, are indicated in this text. The name Vāsudeva particularly indicates the divine son of Vasudeva and Devakī. Śrī Kṛṣṇa is always meditated upon by the *paramahaṁsas* who are the perfected ones among those in the renounced order of life.

Vāsudeva, or Lord Śrī Kṛṣṇa, is the cause of all causes. Everything that

exists emanates from the Lord. How this is so is explained in later chapters of this work. This work is described by Mahāprabhu Śrī Caitanya as the spotless *Purāṇa* because it contains the transcendental narration of the Personality of Godhead Śrī Kṛṣṇa. The history of the *Śrīmad-Bhāgavatam* is also very glorious. It was compiled by Śrī Vyāsadeva after he had attained maturity in transcendental knowledge. He wrote this under the instructions of Śrī Nāradajī, his spiritual master. Vyāsadeva compiled all Vedic literatures containing the four divisions of the *Vedas*, the *Vedānta-sūtras* or the *Brahma-sūtras*, the *Purāṇas*, the *Mahābhārata*, and so on. But nevertheless he was not satisfied. His dissatisfaction was observed by his spiritual master, and thus Nārada advised him to write on the transcendental activities of Lord Śrī Kṛṣṇa. These transcendental activities are described specifically in the Tenth Canto of this work. But, in order to reach to the very substance, one must proceed gradually by developing knowledge of the categories.

It is natural that a philosophical mind wants to know about the origin of the creation. At night he sees the stars in the sky, and he naturally speculates about their inhabitants. Such inquiries are natural for man because man has a developed consciousness which is higher than that of the animals. The author of *Śrīmad-Bhāgavatam* gives a direct answer to such inquiries. He says that the Lord Śrī Kṛṣṇa is the origin of all creations. He is not only the creator of the universe, but the destroyer as well. The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. Of course, there are atheists of various catagories who do not believe in a creator, but that is due to a poor fund of knowledge. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

In Vedic literatures, it is said that the Absolute Truth, Personality of Godhead, is the chief amongst all living personalities. All living beings beginning from the first created being, Brahmā, down to the smallest ant are individual living beings. And above Brahmā, there are even other living beings with individual capacities, and the Personality of Godhead is also a similar living being. And He is an individual as are the other living beings. But the Supreme Lord or the supreme living being has the greatest intelligence, and He possesses supermost inconceivable energies of all different varieties. If a man's brain can produce a space satellite, one can

very easily imagine how brains higher than man can produce similarly wonderful things which are far superior. The reasonable person will easily accept this argument, but there are stubborn atheists who would never agree. Śrīla Vyāsadeva, however, at once accepts the supreme intelligence as the *parameśvara.* He offers his respectful obeisances unto the supreme intelligence addressed as the *para* or the *parameśvara* or the Supreme Personality of Godhead. And that *parameśvara* is Śrī Kṛṣṇa, as admitted in *Bhagavad-gītā* and other scriptures delivered by Śrī Vyāsadeva and specifically in this *Śrīmad-Bhāgavatam.* In *Bhagavad-gītā,* the Lord says that there is no other *Para-tattva (summum bonum)* than Himself. Therefore, Śrī Vyāsadeva at once worships the *Para-tattva,* Śrī Kṛṣṇa, whose transcendental activities are described in the Tenth Canto.

Unscrupulous persons go immediately to the Tenth Canto and especially to the five chapters which describe the Lord's *rāsa dance.* This portion of the *Śrīmad-Bhāgavatam* is the most confidential part of this great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, one is sure to misunderstand the Lord's worshipable transcendental pastimes called *rāsa* dance and His love affairs with the *gopīs.* This subject matter is highly spiritual, and only the liberated persons who have gradually attained to the stage of *paramahaṁsa* can transcendentally relish this *rāsa* dance. Śrīla Vyāsadeva therefore gives the reader the chance to gradually develop spiritual realization before actually relishing the essence of the pastimes of the Lord. Therefore, he purposely invokes a *Gāyatrī mantra, dhīmahi.* This *Gāyatrī mantra* is meant for spiritually advanced people. When one is successful in chanting the *Gāyatrī mantra,* he can enter into the transcendental position of the Lord. One must therefore acquire brahminical qualities or be perfectly situated in the quality of goodness in order to chant the *Gāyatrī mantra* successfully and then attain to the stage of transcendentally realizing the Lord, His name, His fame, His qualities and so on.

Śrīmad-Bhāgavatam is the narration of the *svarūpa* of the Lord manifested by His internal potency, and this potency is distinguished from the external potency which has manifested the cosmic world, which is within our experience. Śrīla Vyāsadeva makes a clear distinction between the two in this *śloka.* Śrī Vyāsadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in

the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. In the material sky everything is relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, who appears in so many species of life, including the higher demigods, like Brahmā, Indra, Candra, and so on. In actuality, there is no reality in the manifested world. There appears to be reality, however, because of the true reality which exists in the spiritual world, where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead who is the supreme engineer of this cosmic creation knows every nook and corner, although affairs are being carried out by demigods. Beginning from Brahmā down to the insignificant ant, no one is independent in the material creation. The hand of the Lord is seen everywhere. All material elements as well as all spiritual sparks emanate from Him only. And whatever is created in this material world is but the interaction of two energies, the material and the spiritual, which emanate from the Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa. A chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen. But, in reality, the living entity works in the laboratory under the direction of the Supreme Lord. And the materials with which he works are also supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared with the mine of gold, and the cosmic creations in so many different forms are compared with objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Conditioned souls beginning from Brahmā, who engineers the entire universe, down to the insignificant ant, are all creating, but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator other than his own self. This is called *māyā,* or illusion.

Because of his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses, and thus he thinks that matter automatically takes its own shape without the aid of a superior intelligence. This is refuted in this *śloka* by Śrīla Vyāsadeva: "Since the complete whole or the Absolute Truth is the source of everything, nothing can be independent of the body of the Absolute Truth." Whatever happens to the body quickly becomes known to the embodied. Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.

In the *Śruti mantra,* it is also stated that the absolute whole or Brahman is the ultimate source of everything. Everything emanates from Him, and everything is maintained by Him. And at the end, everything enters into Him. That is the law of nature. In the *Smṛti mantra,* the same is confirmed. It is said that the source from which everything emanates at the beginning of Brahmā's millennium, and the reservoir to which everything ultimately enters, is the Absolute Truth or Brahman. Material scientists take it for granted that the ultimate source of the planetary system is the sun, but they are unable to explain the source of the sun. Herein, the ultimate source is explained. According to the Vedic literatures, Brahmā, who may be compared to the sun, is not the ultimate creator. It is stated in this *śloka* that Brahmā was taught Vedic knowledge by the Personality of Godhead. One may argue that Brahmā, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahmā, in order that Brahmā could carry out his creative functions. So, the supreme intelligence behind all creations is the Absolute Godhead, Śrī Kṛṣṇa. In *Bhagavad-gītā,* Lord Śrī Kṛṣṇa states that it is He only who superintends the creative energy, *prakṛti,* which constitutes the totality of matter. Therefore, Śrī Vyāsadeva does not worship Brahmā, but the Supreme Lord, who guides Brahmā in his creative activities. In this *śloka,* the particular words *abhijñaḥ* and *svarāṭ* are significant. These two words distinguish the Supreme Lord from all the other living entities. No other living entity is either *abhijñaḥ* or *svarāṭ.* Namely, no one is either fully cognizant or fully independent. Even Brahmā has to meditate upon the Supreme Lord in order to create. Then what to speak of great scientists like Einstein! The brains of such a scientist are certainly not the products of any human being. Scientists cannot manufacture such a brain, and what to speak of foolish atheists who defy the authority of the Lord? Even Māyāvādī impersonalists who flatter themselves that they can become one with the Lord are neither *abhijñaḥ* nor *svarāṭ.* Such impersonalists

undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples. Atheists like Rāvaṇa or Hiraṇyakaśipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless and could not save themselves when the Lord appeared before them as cruel death. This is also the case with the modern atheists who also dare to flout the authority of the Lord. Such atheists will be dealt with similarly, for history repeats itself. Whenever men neglect the authority of the Lord, nature and her laws are there to penalize them. This is confirmed in *Bhagavad-gītā* in the well-known verse: *yadā yadā hi dharmasya glāniḥ.* "Whenever there is a decline of *dharma* and a rise of *adharma,* O Arjuna, then I incarnate Myself." (Bg. 4.7)

That the Supreme Lord is all-perfect is confirmed in all *Śruti mantras.* It is said in the *Śruti mantras* that the all-perfect Lord threw a glance over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material creation with seeds of spiritual sparks, and thus the creative energies are set in motion to enact so many wonderful creations. An atheist may argue that God is no more expert than a watchmaker, but of course God is greater because He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention. If a man could manufacture such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually. Therefore, no one can create as well as God. Another name for God is *asmaurdha,* which means that no one is equal to or greater than Him. *Param satyam,* or the Supreme Truth, is He who has no equal or superior. This is confirmed in the *Śruti mantras.* It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahmā in Vedic knowledge. That Lord has to be obeyed in all respects. Anyone who wants to get rid of the material entanglement must surrender unto Him. This is also confirmed in *Bhagavad-gītā.*

Unless one surrenders unto the lotus feet of the Supreme Lord, it is certain that he will be bewildered. When an intelligent man surrenders unto the lotus feet of Kṛṣṇa and knows completely that Kṛṣṇa is the cause of all causes, as confirmed in *Bhagavad-gītā,* then only can such an intelligent man become a *mahātmā* or great soul. But such a great soul is rarely

seen. Only the *mahātmās* can understand that the Supreme Lord is the primeval cause of all creations. He is *parama* or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

Some Māyāvādī scholars argue that *Śrīmad-Bhāgavatam* was not compiled by Śrī Vyāsadeva. And some of them suggest that this book is a modern creation written by someone named Vopadeva. In order to refute such meaningless arguments, Śrī Śrīdhara Svāmī points out that there is reference to the *Bhāgavatam* in many of the oldest *Purāṇas.* This first *śloka* of the *Bhāgavatam* begins with the Gāyatrī *mantra.* There is reference to this in the *Matsya Purāṇa,* which is the oldest *Purāṇa.* In that *Purāṇa,* it is said with reference to the Gāyatrī *mantra* in the *Bhāgavatam* that there are many narrations of spiritual instructions beginning with the Gāyatrı *mantra.* And there is the history of Vṛtrāsura. Anyone who makes a gift of this great work on a full moon day attains to the highest perfection of life by returning to Godhead. There is reference to the *Bhāgavatam* in other *Purāṇas,* also, where it is clearly stated that this work was finished in twelve cantos which include 18,000 *ślokas.* In the *Padma Purāṇa* also there is reference to the *Bhāgavatam* in a conversation between Gautama and Mahārāja Ambarīṣa. The King was advised therein to read regularly *Śrīmad-Bhāgavatam* if he desired liberation from material bondage. Under the circumstances, there is no doubt about the authority of the *Bhāgavatam.* Within the past 500 years, many erudite scholars and *ācāryas* like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the *Bhāgavatam.* And the serious student would do well to attempt to go through them to better relish the transcendental messages.

Śrīla Viśvanātha Cakravartī Ṭhākur specifically deals with the original and pure sex psychology *(ādi-rasa),* devoid of all mundane inebriety. *The whole material creation is moving under the principle of sex life.* In modern civilization, sex life is the focal point for all activities. Wherever one turns his face, he sees sex life predominant. Therefore, sex life is not unreal. Its reality is experienced in the spiritual world. The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life. Consequently, the impersonalist philosophers have given indirect impetus to the abominable mundane sex life because they have overstressed the impersonality of the ultimate truth. Consequently, man without information of the actual

spiritual form of sex has accepted perverted material sex life as the all in all. There is a distinction between sex life in the diseased material condition and spiritual sex life.

This *Śrīmad-Bhāgavatam* will gradually elevate the unbiased reader to the highest perfectional stage of transcendence. It will enable him to transcend the three modes of material activities: fruitive actions, speculative philosophy, and worship of functional deities as inculcated in Vedic verses.

TEXT 2

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥ २ ॥

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tatkṣaṇāt.

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one hundred percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—three-fold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the *Bhāgavata Purāṇa; mahāmuni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

TRANSLATION

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.

PURPORT

Religion includes four primary subjects, namely pious activities, economic development, satisfaction of the senses, and finally liberation from material bondage. Irreligious life is a barbarous condition. Indeed, human life begins when religion begins. Eating, sleeping, fearing, and mating are the four principles of animal life. These are common both to animals and to human beings. But religion is the extra function of the human being. Without religion, human life is no better than animal life. Therefore, in human societies there is some form of religion which aims at self-realization and which makes reference to man's eternal relationship with God.

In the lower stages of human civilization, there is always competition to lord it over the material nature or, in other words, there is a continuous rivalry to satisfy the senses. Driven by such consciousness, man turns to religion. He thus performs pious activities or religious functions in order to gain something material. But if such material gains are obtainable in other ways, then so-called religion is neglected. This is the situation in modern civilization. Man is thriving economically, so at present he is not very interested in religion. Churches, mosques or temples are now practically vacant. Men are more interested in factories, shops, and cinemas than in religious places which were erected by their forefathers. This practically proves that religion is performed for some economic gains. Economic gains are needed for sense gratification. Often when one is baffled in the pursuit of sense gratification, he takes to salvation and tries to become one with the Supreme Lord. Consequently, all these states are simply different types of sense gratification.

In the *Vedas,* the above mentioned four activities are prescribed in the regulative way so that there will not be any undue competition for sense gratification. But *Śrīmad-Bhāgavatam* is transcendental to all these sense gratificatory activities. It is purely transcendental literature which can be understood only by the pure devotees of the Lord who are transcendental to competitive sense gratification. In the material world there is keen competition between animal and animal, man and man, community and community, nation and nation. But the devotees of the Lord rise above such competitions. They do not compete with the materialist because they are on the path back to Godhead where life is eternal and blissful. Such transcendentalists are nonenvious and pure in heart. In the material world, everyone is envious of everyone else, and therefore there is competition. But the transcendental devotees of the Lord are not only free from material envy, but they are well-wishers to everyone, and they

strive to establish a competitionless society with God in the center. The contemporary socialist's conception of a competitionless society is artificial because in the socialist state there is competition for the post of dictator. From the point of view of the *Vedas* or from the point of view of common human activities, sense gratification is the basis of material life. There are three paths mentioned in the *Vedas*. One involves fruitive activities to gain promotion to better planets. Another involves worshiping different demigods for promotion to the planets of the demigods, and another involves realizing the Absolute Truth and His impersonal feature and becoming one with Him.

The impersonal aspect of the Absolute Truth is not the highest. Above the impersonal feature is the *Paramātmā* feature, and above this there is the personal feature of the Absolute Truth or *Bhagavān*. *Śrīmad-Bhāgavatam* gives information about the Absolute Truth in His personal feature. It is higher than impersonalist literatures and higher than the *jñāna-kāṇḍa* division of the *Vedas*. It is even higher than the *karma-kāṇḍa* division, and even higher than the *upaṣana-kāṇḍa* division because it recommends the worship of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. In the *karma-kāṇḍa,* there is competition to reach heavenly planets for better sense gratification, and there is similar competition in the *jñāna-kāṇḍa* and the *upaṣana-kāṇḍa*. The *Śrīmad-Bhāgavatam* is superior to all of these because it aims at the Supreme Truth which is the substance or the root of all categories. From *Śrīmad-Bhāgavatam* one can come to know the substance as well as the categories. The substance is the Absolute Truth, the Supreme Lord, and all emanations are relative forms of energy.

Nothing is apart from the substance, but at the same time the energies are different from the substance. This conception is not contradictory. *Śrīmad-Bhāgavatam* explicitly promulgates this simultaneously one and different philosophy of the *Vedānta-sūtra,* which begins with the *"janmādy asya" sūtra.*

This knowledge of the energy of the Lord being simultaneously one and different from the Lord is an answer to the mental speculators' attempt to establish the energy as the Absolute. When this knowledge is factually understood, one sees the conceptions of monism and dualism to be imperfect. Development of this transcendental consciousness grounded in the conception of simultaneously one and different leads one immediately to the stage of freedom from the threefold miseries. The threefold miseries are 1.) those miseries which arise from the mind and body, 2.) those miseries inflicted by other living beings, and 3.) those miseries arising from natural catastrophes over which one has no control. *Śrīmad-*

Bhāgavatam begins with the surrender of the devotee unto the Absolute Person. The devotee is fully aware that he is one with the Absolute and at the same time in the eternal position of servant to the Absolute. In the material conception, one falsely thinks himself the lord of all he surveys, and therefore he is always troubled by the threefold miseries of life. But as soon as one comes to know his real position as transcendental servant, he at once becomes free from all miseries. As long as the living entity is trying to master material nature, there is no possibility of his becoming servant of the Supreme. Service to the Lord is rendered in pure consciousness of one's spiritual identity; by service one is immediately freed from material encumbrances.

Over and above this, *Śrīmad-Bhāgavatam* is a personal commentation on the *Vedānta-sūtra* by Śrī Vyāsadeva. It is written in the maturity of his spiritual life through the mercy of Nārada. Śrī Vyāsadeva is the authorized incarnation of Nārāyaṇa, the Personality of Godhead. Therefore, there is no question as to his authority. He is the author of all other Vedic literatures, yet he recommends the study of *Śrīmad-Bhāgavatam* above all others. In other *Purāṇas* there are different methods set forth by which one can worship the demigods. But in the *Bhāgavatam* only the Supreme Lord is mentioned. The Supreme Lord is the total body, and the demigods are the different parts of that body. Consequently, by worshiping the Supreme Lord, one does not need to worship the demigods. The Supreme Lord becomes fixed in the heart of the devotee immediately. Lord Caitanya Mahāprabhu has recommended the *Śrīmad-Bhāgavatam* as the spotless *Purāṇa* and distinguishes it from all other *Purāṇas*.

The proper method for receiving this transcendental message is to hear it submissively. A challenging attitude cannot help one realize this transcendental message. One particular word is used herein for proper guidance. This word is *śuśrūṣu*. One must be anxious to hear this transcendental message. The desire to sincerely hear is the first qualification.

Less fortunate persons are not at all interested in hearing this *Śrīmad-Bhāgavatam*. The process is simple, but the application is difficult. Unfortunate people find enough time to hear idle, social, political conversations, but when invited to attend a meeting of devotees to hear *Śrīmad-Bhāgavatam* they suddenly become reluctant. Sometimes professional readers of the *Bhāgavatam* immediately plunge into the confidential topics of the pastime of the Supreme Lord, which they seemingly interpret as sex literature. *Śrīmad-Bhāgavatam* is meant to be heard from the beginning. Those who are fit to assimilate this work are mentioned in this *śloka:* "One becomes qualified to hear *Śrīmad-Bhāgavatam* after many pious

deeds." The intelligent person by thoughtful discretion can be assured by the great sage Vyāsadeva that he can realize the Supreme Personality directly by hearing *Śrīmad-Bhāgavatam*. Without undergoing the different stages of realization set forth in the *Vedas*, one can be lifted immediately to the position of *paramahaṁsa* simply by agreeing to receive this message.

TEXT 3

निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं
मुहुरहो रसिका भुवि भावुकाः ॥ ३ ॥

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ.

nigama—the Vedic literatures; *kalpa-taroḥ*—the desire-tree; *galitam*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam; mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semi-solid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhuḥ*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

TRANSLATION

Know, O thoughtful men, that Śrīmad-Bhāgavatam is the mature fruit of the tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this nectarean fruit is all the more relishable by liberated souls.

PURPORT

In the two previous *ślokas* it has been definitely proved that the *Śrīmad-Bhāgavatam* is the sublime literature which surpasses all other Vedic scriptures due to its transcendental qualities. It is transcendental to all

mundane activities and mundane knowledge. In this *śloka* it is stated that *Śrīmad-Bhāgavatam* is not only a superior literature, but that it is the ripened fruit of all Vedic literatures. In other words, it is the cream of all Vedic knowledge. Considering all this, patient and submissive hearing is definitely essential. With great respect and attention, one should receive the message and lessons imparted by the *Śrīmad-Bhāgavatam.*

The *Vedas* are compared to the desire tree because they contain all things knowable by man. They deal with mundane necessities as well as spiritual realization. The *Vedas* contain regulated principles of knowledge covering social, political, religious, economic, military, medicinal, chemical, physical and metaphysical subject matter and all that may be necessary to keep the body and soul together. Above and beyond all this are specific directions for spiritual realization. Regulated knowledge involves a gradual raising of the living entity to the spiritual platform, and the highest spiritual realization is to know that the Personality of Godhead is the reservoir of all spiritual tastes or *rasas.*

Every living entity, beginning from Brahmā, the first-born living being within the material world, down to the insignificant ant, desires to relish some sort of taste derived from sense perceptions. These sensual pleasures are technically called *rasas.* Such *rasas* are of different varieties. In the revealed scriptures the following twelve varieties of *rasas* are enumerated: 1) *raudra* (anger) 2) *adbhuta* (wonder) 3) *śṛṅgāra* (conjugal love) 4) *hāsya* (comedy) 5) *vīra* (chivalry) 6) *dayā* (mercy) 7) *dāsya* (servitorship) 8) *sakhya* (fraternity) 9) *bhayānaka* (horror) 10) *vībhatsa* (shock) 11) *śānta* (neutrality) 12) *vātsalya* (parenthood).

The sum total of all these *rasas* is called affection or love. Primarily, such signs of love are manifested in adoration, service, friendship, eternal affection, and conjugal love. And when these five are absent, love is present indirectly in anger, wonder, comedy, chivalry, fear, shock and so on. For example, when a man is in love with a woman, the *rasa* is called conjugal love. But when such love affairs are disturbed there may be wonder, anger, shock, or even horror. Sometimes love affairs between two persons culminate in ghastly murder scenes. Such *rasas* are displayed between man and man and between animal and animal. There is no possibility of an exchange of *rasa* between a man and an animal or between a man and any other species of living beings within the material world. The *rasas* are exchanged between members of the same species. But as far as the spirit souls are concerned, they are one qualitatively with the Supreme Lord. Therefore, the *rasas* were originally exchanged between the spiritual living being and the spiritual whole, the Supreme Personality of Godhead. The

spiritual exchange or *rasa* is fully exhibited in spiritual existence between living beings and the Supreme Lord.

The Supreme Personality of Godhead is therefore described in the *Śruti mantras,* Vedic hymns, as "the fountainhead of all *rasas.*" When one associates with the Supreme Lord and exchanges one's constitutional *rasa* with the Lord, then the living being is actually happy.

These *Śruti mantras* indicate that every living being has its constitutional position which is endowed with a particular type of *rasa* which is to be exchanged with the Personality of Godhead. In the liberated condition only, this primary *rasa* is experienced in full. In the material existence, the *rasa* is experienced in the perverted form, which is temporary. And thus the *rasas* of the material world are exhibited in the material form of *raudra* (anger) and so on.

Therefore, one who attains full knowledge of these different *rasas,* which are the basic principles of activities, can understand the false representations of the original *rasas* which are reflected in the material world. The learned scholar seeks to relish the real *rasa* in the spiritual form. In the beginning he desires to become one with the Supreme. Thus, intelligent transcendentalists cannot go beyond this conception of becoming one with the spirit whole, without knowing of the different *rasas.*

In this *śloka,* it is definitely stated that spiritual *rasa,* which is relished even in the liberated stage, can be experienced in the literature of the *Śrīmad-Bhāgavatam* due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of his heart's desire. But, one must be very careful to hear the message from the right source. *Śrīmad-Bhāgavatam* is exactly received from the right source. It was brought by Nārada Muni from the spiritual world and given to his disciple Śrī Vyāsadeva. The latter in turn delivered the message to his son Śrīla Śukadeva Gosvāmī, and Śrīla Śukadeva Gosvāmī delivered the message to Mahārāja Parīkṣit just seven days before the King's death. Śrīla Śukadeva Gosvāmī was a liberated soul from his very birth. He was liberated even in the womb of his mother, and he did not undergo any sort of spiritual training after his birth. At birth no one is qualified, neither in the mundane nor the spiritual sense. But Śrī Śukadeva Gosvāmī, due to his being a perfectly liberated soul, did not have to undergo an evolutionary process for spiritual realization. Yet despite his being a completely liberated person situated in the transcendental position above the three material modes, he was attracted to this transcendental *rasa* of the Supreme Personality of Godhead who is adored by liberated souls who sing Vedic hymns. The Supreme Lord's pastimes are

more attractive to liberated souls than to mundane people. He is of necessity not impersonal because it is only possible to carry on transcendental *rasa* with a person.

In the *Śrīmad-Bhāgavatam* the transcendental pastimes of the Lord are narrated, and the narration is systematically depicted by Śrīla Śukadeva Gosvāmī. Thus the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the supreme whole.

In Sanskrit the parrot is also known as *śuka*. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrīla Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the *Bhāgavatam* exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men.

The subject matter is so presented through the lips of Śrīla Śukadeva Gosvāmī that any sincere listener that hears submissively can at once relish transcendental tastes which are distinct from the perverted tastes of the material world. The ripened fruit is not dropped all of a sudden from the highest planet of Kṛṣṇaloka. Rather, it has come down carefully through the chain of disciplic succession without change or disturbance. Foolish people who are not in the transcendental disciplic succession commit great blunders by trying to understand the highest transcendental *rasa* known as the *rāsa* dance without following in the footsteps of Śukadeva Gosvāmī, who presents this fruit very carefully by stages of transcendental realization. One should be intelligent to know the position of *Śrīmad-Bhāgavatam* by considering personalities like Śukadeva Gosvāmī, who deals with the subject so carefully. This process of disciplic succession of the *Bhāgavata* school suggests that in the future also *Śrīmad-Bhāgavatam* has to be understood from a person who is factually a representative of Śrīla Śukadeva Gosvāmī. A professional man who makes a business out of reciting the *Bhāgavatam* illegally is certainly not a representative of Śukadeva Gosvāmī. Such a man's business is only to earn his livelihood. Therefore one should refrain from hearing the lectures of such professional men. Such men usually go to the most confidential part of the literature without undergoing the gradual process of understanding this grave subject. They usually plunge into the subject matter of the *rāsa* dance, which is misunderstood by the foolish class of men. Some of them take this to be immoral, while others try to cover it up by their own stupid interpretations. They have no desire to follow in the footsteps of Śrīla Śukadeva Gosvāmī.

One should conclude, therefore, that the serious student of the *rasa* should receive the message of *Bhāgavatam* in the chain of disciplic succession from Śrīla Śukadeva Gosvāmī, who describes the *Bhāgavatam* from its very beginning and not whimsically to satisfy the mundaner who has very little knowledge in transcendental science. *Śrīmad-Bhāgavatam* is so carefully presented that a sincere and serious person can at once enjoy the ripened fruit of Vedic knowledge simply by drinking the nectarean juice through the mouth of Śukadeva Gosvāmī or his bona fide representative.

TEXT 4

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः ।
सत्रं स्वर्गायलोकाय सहस्रसममासत ॥ ४ ॥

naimiṣe 'nimiṣakṣetre
ṛṣayaḥ śaunakādayaḥ
satraṁ svargāyalokāya
sahasra-samam āsata

naimiṣe—in the forest known as Naimiṣāraṇya; *animiṣa-kṣetre*—the spot which is especially a favorite of Viṣṇu (who does not close His eyelids); *ṛṣayaḥ*—sages; *śaunaka-ādayaḥ*—headed by the sage Śaunaka; *satram*—sacrifice; *svargāya*—the Lord who is glorified in heaven; *lokāya*—and for the devotees who are always in touch with the Lord; *sahasra*—one thousand; *samam*—years; *āsata*—performed.

TRANSLATION

Once, in a holy place in the forest of Naimiṣāraṇya, great sages headed by the sage Śaunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

PURPORT

The prelude of the *Śrīmad-Bhāgavatam* was spoken in the previous three *ślokas*. Now the main topic of this great literature is being presented. *Śrīmad-Bhāgavatam,* after its first recitation by Śrīla Śukadeva Gosvāmī, was repeated for the second time at Naimiṣāraṇya.

In the *Vāyavīya Tantra,* it is said that Brahmā, the engineer of this particular universe, contemplated a great wheel which could enclose the universe. The hub of this great circle was fixed at a particular place known

as Naimiṣāraṇya. Similarly, there is another reference to the forest of Naimiṣāraṇya in the *Varāha Purāṇa,* where it is stated that by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus *brāhmaṇas* prefer Naimiṣāraṇya for such sacrificial performances.

The devotees of Lord Viṣṇu offer all kinds of sacrifices for His pleasure. The devotees are always attached to service of the Lord, whereas fallen souls are attached to the pleasures of material existence. In *Bhagavad-gītā,* it is said that anything performed in the material world for any reason other than for the pleasure of Lord Viṣṇu causes further bondage for the performer. It is enjoined therefore that all acts must be performed sacrificially for the satisfaction of Viṣṇu and His devotees. This will bring everyone peace and prosperity.

The great sages are always anxious to do good to the people in general, and as such the sages headed by Śaunaka and others assembled at this holy place of Naimiṣāraṇya with a program of performing a great and continuous chain of sacrificial ceremonies. Forgetful men do not know the right path for peace and prosperity. However, the sages know it well, and therefore for the good men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Viṣṇu is just like a great tree, and all others, including the demigods, men, Siddhas, Cāraṇas, Vidyādharas and other living entities, are like branches, twigs and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. Only those branches and leaves which are detached cannot be so satisfied. Detached branches and leaves dry up gradually despite all watering attempts. Similarly, human society, when it is detached from the Personality of Godhead like detached branches and leaves, is not capable of being watered, and one attempting to do so is simply wasting his energy and resources.

The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled in every step. Yet they do not wake up to this.

In this age, the congregational chanting of the holy names of the Lord is the prescribed method for waking up. The ways and means are most scientifically presented by Lord Śrī Caitanya Mahāprabhu, and intelligent persons may take advantage of His teachings in order to bring about real peace and prosperity. *Śrīmad-Bhāgavatam* is also presented for this same purpose, and this will be explained more specifically later in the text.

TEXT 5

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः ।
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ५ ॥

ta ekadā tu munayaḥ
prātar huta-hutāgnayaḥ
satkṛtaṁ sūtam āsīnaṁ
papracchur idam ādarāt

te—the sages; *ekadā*—one day; *tu*—but; *munayaḥ*—sages; *prātaḥ*—morning; *huta*—burning; *huta-agnayaḥ*—the sacrificial fire; *sat-kṛtam*—due respects; *sūtam*—Śrī Sūta Gosvāmī; *āsīnam*—seated on; *papracchuḥ*—made inquiries; *idam*—on this (as follows); *ādarāt*—with due regards.

TRANSLATION

One day, after finishing their morning duties by burning a sacrificial fire and respectfully offering a seat to Śrīla Sūta Gosvāmī, the great sages made earnest inquiries about the following matters.

PURPORT

Morning is the best time to hold spiritual services. The great sages offered the speaker of the *Bhāgavatam* an elevated seat of respect called the *Vyāsāsana,* or the seat of Śrī Vyāsadeva. Śrī Vyāsadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Śrī Vyāsadeva. Śrī Vyāsadeva impregnated the message of *Bhāgavatam* unto Śrīla Śukadeva Gosvāmī, and Śrī Sūta Gosvāmī heard it from him (Śrī Śukadeva Gosvāmī). All bona fide representatives of Śrī Vyāsadeva in the chain of disciplic succession are to be understood to be Gosvāmīs. These Gosvāmīs restrain all their senses, and they stick to the path made by the previous *ācāryas.* The Gosvāmīs do not deliver lectures on the *Bhāgavatam* capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message unbroken to them.

Those who listen to the *Bhāgavatam* may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a

challenging spirit. One must submit questions with a great regard for the speaker and the subject matter. This is also the way recommended in *Bhagavad-gītā*. One must learn the transcendental subject by submissive aural reception from the right sources. Therefore these sages addressed the speaker Sūta Gosvāmī with great respect.

TEXT 6

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ ।
आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत॥ ६ ॥

ṛṣaya ūcuḥ
tvayā khalu purāṇāni
setihāsāni cānagha
ākhyātāny apy adhītāni
dharma-śāstrāṇi yāny uta

ṛṣayaḥ—the sages; *ūcuḥ*—said; *tvayā*—by you; *khalu*—undoubtedly; *purāṇāni*—the supplements to the *Vedas* with illustrative narrations; *sa-itihāsāni*—along with the histories; *ca*—and; *anagha*—freed from all vices; *ākhyātāni*—explained; *api*—although; *adhītāni*—well read; *dharma-śāstrāṇi*—scriptures giving right directions to progressive life; *yāni*—all these; *uta*—said.

TRANSLATION

The sages said: Respected Sūta Gosvāmī, you are completely free from all vice. You are well versed in all religious scriptures, the Purāṇas and histories, for you have gone through them under proper guidance and have also explained them.

PURPORT

A Gosvāmī, or the bona fide representative of Śrī Vyāsadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are 1.) illicit connection with women, 2.) animal slaughter, 3.) intoxication, 4.) speculative gambling of all sorts. A Gosvāmī must be free from all these vices before he can dare sit on the *Vyāsāsana*. No one should be allowed to sit on the *Vyāsāsana* who is not spotless in character and who is not freed

from the above mentioned vices. He should not only be freed from all such vices, but he must also be well versed in all revealed scriptures or in the *Vedas*. The *Purāṇas* are also parts of the *Vedas*. And histories like the *Mahābhārata* or *Rāmāyaṇa* are also parts of the *Vedas*. The *ācārya* or the *gosvāmī* must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can only assimilate the knowledge of the revealed scriptures by hearing and explaining. Hearing is called *śravaṇa*, and explaining is called *kīrtana*. The two processes of *śravaṇa* and *kīrtana* are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

TEXT 7

यानि वेदविदां श्रेष्ठो भगवान् बादरायणः ।
अन्ये च मुनयः सूत परावरविदो विदुः ॥ ७ ॥

yāni veda-vidāṁ śreṣṭho
bhagavān bādarāyaṇaḥ
anye ca munayaḥ sūta
parāvara-vido viduḥ

yāni—all that; *veda-vidām*—scholars of the *Vedas*; *śreṣṭhaḥ*—seniormost; *bhagavān*—incarnation of Godhead; *bādarāyaṇaḥ*—Vyāsadeva; *anye*—others; *ca*—and; *munayaḥ*—the sages; *sūta*—O Sūta Gosvāmī: *parāvara-vidaḥ*—amongst the learned scholars, one who is conversant with physical and metaphysical knowledge; *viduḥ*—one who knows.

TRANSLATION

Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

PURPORT

Śrīmad-Bhāgavatam is a natural commentation on the *Brahma-sūtra* or the *Bādarāyaṇa Vedānta-sūtras*. It is called natural because Vyāsadeva is

author of both *Vedānta-sūtras* as well as *Śrīmad-Bhāgavatam* or the essence of all Vedic literatures. Besides Vyāsadeva, there are other sages who are the authors of six different philosophical systems, namely Gautama, Kanāḍa, Kapila, Patañjali, Jaimini and Aṣṭāvakra. Theism is explained completely in the *Vedānta-sūtra,* whereas in other systems of philosophical speculations, practically no mention is given to the ultimate cause of all causes. One can sit on the *Vyāsāsana* only after being conversant in all systems of philosophy so that one can present fully the theistic views of the *Bhāgavatam* in defiance of all other systems. Śrīla Sūta Gosvāmī was the proper teacher, and therefore the sages at Naimiṣāraṇya elevated him to the *Vyāsāsana.* Śrīla Vyāsadeva is designated herein as the Personality of Godhead because he is the authorized incarnation.

TEXT 8

वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् ।
ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ८ ॥

vettha tvaṁ saumya tat-sarvaṁ
tattvatas tad-anugrahāt
brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

vettha—you are well conversant; *tvam*—your honor; *saumya*—one who is pure and simple; *tat*—those; *sarvam*—all; *tattvataḥ*—in fact; *tat*—their; *anugrahāt*—by the favor of; *brūyuḥ*—will tell; *snigdhasya*—of the one who is submissive; *śiṣyasya*—of the disciple; *guravaḥ*—the spiritual masters; *guhyam*—secret; *api uta*—endowed with.

TRANSLATION

And because you are submissive, your spiritual masters have endowed you with all their favors. Therefore you can tell us all you have learned from them.

PURPORT

The secret of success in spiritual life is in satisfying the spiritual master and thereby getting His sincere blessings. Śrīla Viśvanātha Cakravartī Ṭhākur has sung in his famous eight stanzas on the spiritual master as follows: "I offer my respectful obeisances unto the lotus feet of my

spiritual master. Only by his satisfaction can one please the Personality of Godhead, and when he is dissatisfied there is only havoc on the path of spiritual realization." It is essential, therefore, that a disciple be very much obedient and submissive to the bona fide spiritual master. Śrīla Sūta Gosvāmī fulfilled all these qualifications as a disciple, and therefore he was endowed with all favors by his learned and self-realized spiritual masters such as Śrīla Vyāsadeva and others. The sages of Naimiṣāraṇya were confident that Śrīla Sūta Gosvāmī was bona fide. Therefore they were anxious to hear from him.

TEXT 9

तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम्।
पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥ ९ ॥

tatra tatrāñjasā''yuṣman
bhavatā yad viniścitam
puṁsām ekāntataḥ śreyas
tan naḥ śaṁsitum arhasi

tatra—thereof; *tatra*—thereof; *añjasā*—made easy; *āyuṣman*—blessed with good duration of life; *bhavatā*—by your good self; *yat*—whatever; *viniścitam*—ascertained; *puṁsām*—for the people in general; *ekāntataḥ*—absolutely; *śreyaḥ*—ultimate good; *tat*—that; *naḥ*—to us; *śaṁsitum*—to explain; *arhasi*—deserve.

TRANSLATION

Please, therefore, being blessed with many years, explain to us what you ascertain to be the absolute and ultimate good for the people in general.

PURPORT

In *Bhagavad-gītā,* worship of the *ācārya* is recommended. The *ācāryas* and the *gosvāmīs* are always well-wishers for the general public. They are especially spiritual well-wishers. Spiritual well-being is automatically followed by material well-being. The *ācāryas* therefore give directions in spiritual well-being for the people in general. Foreseeing the incompetencies

of the people in this age of Kali, or the iron age of quarrel, the sages requested that Sūta Gosvāmī give a summary of all revealed scriptures because the people of this age are condemned in every respect. The sages, therefore, inquired of the absolute good, which is the ultimate good for the people. The condemned state of affairs of the people of this age is described as follows.

TEXT 10

प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः ।
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥१०॥

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

prāyeṇa—almost always; *alpa*—meager; *āyuṣaḥ*—duration of life; *sabhya*—member of the learned society; *kalau*—in this age of Kali (quarrel); *asmin*—herein; *yuge*—age; *janāḥ*—the public; *mandāḥ*—lazy; *sumanda-matayaḥ*—misguided; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

TRANSLATION

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and above all, always disturbed.

PURPORT

The devotees of the Lord are always anxious for the spiritual improvement of the general public. When the sages of Naimiṣāraṇya analyzed the state of affairs of the people in this age of Kali, they foresaw that men would live short lives. In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over sense gratification, over dependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened.

The people of this age are also very lazy, not only materially but in the

matter of self-realization. The human life is especially meant for self-realization. That is to say, man should come to know what he is, what the world is, and what the supreme truth is. Human life is a means by which the living entity can end all miseries of material existence which arise in the hard struggle for existence and by which he can return to Godhead, his eternal home. But, due to a bad system of education, men have no desire for self-realization. Even if they come to know about it, they unfortunately become victims of misguided teachers.

In this age, men are not only victims of different political creeds and parties, but also of many different types of sense-gratificatory diversions, namely cinemas, sports, gambling, clubs, mundane libraries, bad associations, smoking, drinking, cheating, pilfering, bickerings, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on, and the people in general have neither peace of mind nor health of body. The student *(brahmacārī)* communities are no longer being maintained, and householders do not observe the rules and regulations of the *gṛhastha-āśrama.* Consequently, the so-called *vānaprastha* and *sannyāsī* who come out of such *gṛhastha-āśramas* are easily deviated from the rigid path. In the Kali-yuga the whole atmosphere is surcharged with faithlessness. Men are no longer interested in spiritual values. Material sense gratification is now the standard of civilization. For the maintenance of such material civilizations, man has formed complex nations and communities, and there is a constant strain of hot and cold wars between these different groups. It has become very difficult, therefore, to raise the spiritual standard due to the present distorted values of human society. The sages of Naimiṣāraṇya are anxious to disentangle all fallen souls, and here they are seeking the remedy from Śrīla Sūta Gosvāmī.

TEXT 11

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः ।
अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया ।
ब्रूहि भद्रायभूता नां येनात्मा सुप्रसीदति ॥११॥

bhūrīṇi bhūri-karmāṇi
śrotavyāni vibhāgaśaḥ

ataḥ sādho 'tra yat sāraṁ
samuddhṛtya manīṣayā
brūhi bhadrāya bhūtānām
yenātmā suprasīdati

bhūrīṇi—multifarious; *bhūri*—many; *karmāṇi*—duties; *śrotavyāni*—to be learned; *vibhāgaśaḥ*—by division of subject matter; *ataḥ*—therefore; *sādho*—O sage; *atra*—herein; *yat*—whatever; *sāram*—essence; *samuddhṛtya*—by selection; *manīṣayā*—best to your knowledge; *brūhi*—please tell us; *bhadrāya*—for the good of; *bhūtānām*—the living beings; *yena*—by which; *ātmā*—self; *suprasīdati*—becomes fully satisfied.

TRANSLATION

There are many varieties of scriptures, and in all of them there are many prescribed duties which can be learned only after many years of study. Therefore, O sage, please select the essential teachings of all these scriptures and explain them for the good of all living beings, that by such instruction their hearts may be satisfied.

PURPORT

Ātmā or self is distinguished from matter and material elements. It is spiritual in constitution, and thus it is never satisfied by any amount of material planning. All scriptures and spiritual instructions are meant for the satisfaction of this self or *ātmā*. There are many varieties of approaches which are recommended for different types of living beings in different times and at different places. Consequently, the numbers of revealed scriptures are innumerable. There are different methods and prescribed duties recommended in these various scriptures. Taking into consideration the fallen condition of the people in general in this age of Kali, the sages of Naimiṣāraṇya suggested that Śrī Sūta Gosvāmī relate the essence of all such scriptures because in this age it is not possible for the fallen souls to understand and undergo all the lessons of all these various scriptures in a *varṇa* and *āśrama* system.

The *varṇa* and *āśrama* society was considered to be the best institution for lifting the human being to the spiritual platform, but due to Kali-yuga it is not possible to execute the rules and regulations of these institutions. Nor is it possible for the people in general to completely sever relations with their families as the *varṇāśrama* institution prescribes. The whole

atmosphere is surcharged with opposition. And considering this, one can see that spiritual emancipation for the common man in this age is very difficult. The reason for the sages' inquiry into this matter is explained in the following verse.

TEXT 12

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः ।
देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥१२॥

sūta jānāsi bhadraṁ te
bhagavān sātvatāṁ patiḥ
devakyāṁ vasudevasya
jāto yasya cikīrṣayā

sūta—O Sūta Gosvāmī; *jānāsi*—you know; *bhadram te*—all blessings upon you; *bhagavān*—the Personality of Godhead; *sātvatām*—of the pure devotees; *patiḥ*—protector; *devakyām*—in the womb of Devakī; *vasudevasya*—by Vasudeva; *jātaḥ*—born of; *yasya*—for the purpose of; *cikīrṣayā*—executing.

TRANSLATION

All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva.

PURPORT

Bhagavān means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. He is the protector of His pure devotees. Although God is equally disposed to everyone, He is especially inclined to His devotees. *Sat* means the Absolute Truth. And persons who are servitors of the Absolute Truth are called *sātvatas.* And the Personality of Godhead who protects such pure devotees is known as the protector of the *sātvatas. Bhadram* or "blessings upon you" indicates the sages' anxiety to know the Absolute Truth from the speaker. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appeared to Devakī, the wife of Vasudeva. Vasudeva is the symbol of the transcendental position wherein the appearance of the Supreme Lord takes place.

TEXT 13

तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् ।
यस्यावतारो भूतानां क्षेमाय च भवाय च ॥१३॥

tan naḥ śuśrūṣamāṇānām
arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānāṁ
kṣemāya ca bhavāya ca

tat—those; *naḥ*—unto us; *śuśrūṣamāṇānām*—those who are endeavoring for; *arhasi*—ought to do it; *aṅga*—O Sūta Gosvāmī; *anuvarṇitum*—to explain by following in the footsteps of previous *ācāryas; yasya*—whose; *avatāraḥ*—incarnation; *bhūtānām*—of the living beings; *kṣemāya*—for good; *ca*—and; *bhavāya*—upliftment; *ca*—and.

TRANSLATION

Enlighten us, O Sūta, about the Personality of Godhead and His incarnations. We are eager to learn those teachings imparted by previous masters [ācāryas], for one is uplifted by hearing them.

PURPORT

The conditions for hearing the transcendental message of the Absolute Truth are set forth herein. The first condition is that the audience must be very sincere and eager to hear. And the speaker must be in the line of disciplic succession from the recognized *ācārya*. The transcendental message of the Absolute is not understandable by those who are materially absorbed. Under the direction of a bona fide spiritual master, one becomes gradually purified. Therefore, one must be in the chain of disciplic succession and learn the spiritual art by submissive hearing. In the case of Sūta Gosvāmī and the sages of Naimiṣāraṇya, all these conditions are fulfilled because Śrīla Sūta Gosvāmī is in the line of Śrīla Vyāsadeva, and the sages of Naimiṣāraṇya are all sincere souls who are anxious to learn the truth. Thus the transcendental topics of Lord Śrī Kṛṣṇa's superhuman activities, His incarnation, His birth, appearance or disappearance, His forms, His names and so on are all easily understandable because all requirements are fulfilled. Such discourses help all men on the path of spiritual realization.

TEXT 14

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ॥१४॥

āpannaḥ saṁsṛtim ghorāṁ
yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

āpannaḥ—being entangled; *saṁsṛtim*—in the hurdle of birth and death; *ghorām*—too complicated; *yat*—what; *nāma*—the absolute name; *vivaśaḥ*—unconsciously; *gṛṇan*—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yat*—that which; *bibheti*—fears; *svayam*—personally; *bhayam*—fear itself.

TRANSLATION

Living beings who are entangled in the meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

PURPORT

Vāsudeva or Lord Kṛṣṇa, the Absolute Personality of Godhead, is the supreme controller of everything. There is no one in creation who is not afraid of the rage of the Almighty. Great *asuras* like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, and others who were very powerful living entities were all killed by the Personality of Godhead. And the almighty Vāsudeva has empowered His name with the powers of His personal Self. Everything is related to Him, and everything has its identity in Him. It is stated herein that the name of Kṛṣṇa is feared even by fear personified. This indicates that the name of Kṛṣṇa is nondifferent from Kṛṣṇa. Therefore, the name of Kṛṣṇa is as powerful as Lord Kṛṣṇa Himself. There is no difference at all. Anyone, therefore, can take advantage of the holy names of Lord Śrī Kṛṣṇa even in the midst of greatest dangers. The transcendental name of Kṛṣṇa, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

TEXT 15

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।
सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥१५॥

yat pāda-saṁśrayāḥ sūta
munayaḥ praśamāyanāḥ
sadyaḥ punanty upaspṛṣṭāḥ
svar-dhunyāpo'nusevayā

yat—whose; *pāda*—lotus feet; *saṁśrayāḥ*—those who have taken shelter of; *sūta*—O Sūta Gosvāmī; *munayaḥ*—great sages; *praśamāyanāḥ*—absorbed in devotion to the Supreme; *sadyaḥ*—at once; *punanti*—sanctify; *upaspṛṣṭāḥ*—simply by association; *svar-dhunya*—of the sacred Ganges; *apaḥ*—water; *anusevayā*—bringing into use.

TRANSLATION

O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

PURPORT

Pure devotees of the Lord are more powerful than the waters of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges waters. But one can be sanctified at once by the mercy of a pure devotee of the Lord. In *Bhagavad-gītā* it is said that any person, regardless of birth as *śūdra,* woman, or merchant, can take shelter of the lotus feet of the Lord and by so doing can return to Godhead. To take shelter of the lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees whose only business is serving are honored by the names *Prabhupāda* and *Viṣṇupāda,* which indicate such devotees to be representatives of the lotus feet of the Lord. Anyone, therefore, who takes shelter of the lotus feet of a pure devotee by accepting the pure devotee as his spiritual master can be at once purified. Such devotees of the Lord are honored equally with the Lord because they are engaged in the most confidential service of the Lord, for they deliver out of the material world the fallen souls whom the Lord wants to return home, back to Godhead. Such pure devotees are better known as vice-lords according to revealed scriptures. The sincere disciple of the pure devotee considers the spiritual master equal to the Lord, but always considers himself to be a humble servant of the servant of the Lord. This is the pure devotional path.

TEXT 16

को वा भगवतस्तस्य पुण्यश्लोकेड्यकर्मणः ।
शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ॥१६॥

ko vā bhagavatas tasya
puṇya-ślokeḍya-karmaṇaḥ
śuddhi-kāmo na śṛṇuyād
yaśaḥ kali-malāpaham.

kaḥ—who; *vā*—rather; *bhagavataḥ*—of the Lord; *tasya*—his; *puṇya*—virtuous; *ślokeḍya*—worshipable by prayers; *karmaṇaḥ*—deeds; *śuddhi-kāmaḥ*—desiring deliverance from all sins; *na*—not; *śṛṇuyāt*—does hear; *yaśaḥ*—glories; *kali*—of the age of quarrel; *malāpaham*—the agent for sanctification.

TRANSLATION

Who is there, desiring deliverance from the vices of the Age of Kali, who is not willing to hear the glories of the Lord?

PURPORT

The Age of Kali is the most condemned age due to its quarrelsome features. Kali-yuga is so saturated with vicious habits that there is a great fight at the slightest misunderstanding. Those who are engaged in the pure devotional service of the Lord, who are without any desire for self-aggrandizement and who are freed from the effects of fruitive actions and dry philosophical speculations are capable of getting out of the estrangements of this complicated age. The leaders of the people are very much anxious to live in peace and friendship, but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders are opposed to the propagation of the glories of the Lord. In other words, the foolish leaders want to completely deny the existence of the Lord. In the name of secular state, such leaders are enacting various plans every year. But by the insurmountable intricacies of the material nature of the Lord, all these plans for progress are being constantly frustrated. They have no eyes to see that their attempts at peace and friendship are failing. But here is the hint to get over the hurdle. If we want actual peace, we must open the road to understand the Supreme Lord Kṛṣṇa and glorify Him for His virtuous activities as they are depicted in the pages of the *Śrīmad-Bhāgavatam.*

TEXT 17

तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः ।
ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः ॥१७॥

tasya karmāṇy udārāṇi
parigītāni sūribhiḥ
brūhi naḥ śraddadhānānāṁ
līlayā dadhataḥ kalāḥ

tasya—His; *karmāṇi*—transcendental acts; *udārāṇi*—magnanimous; *parigītāni*—broadcast; *sūribhiḥ*—by the great souls; *brūhi*—please speak; *naḥ*—unto us; *śraddadhānānāṁ*—ready to receive with respect; *līlayā*—pastimes; *dadhataḥ*—advented; *kalāḥ*—incarnations.

TRANSLATION

His transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about His adventures which He performs in His various incarnations.

PURPORT

The Personality of Godhead is never inactive as some less intelligent persons suggest. His works are magnificent and magnanimous. His creations both material and spiritual are all wonderful and contain all variegatedness. They are described nicely by such liberated souls as Śrīla Nārada, Vyāsa, Vālmīki, Devala, Asita, Madhva, Śrī Caitanya, Rāmānuja, Viṣṇusvāmī, Nimbārka, Śrīdhara, Viśvanātha, Baladeva, Bhaktivinode, Siddhānta Sarasvatī and many other learned and self-realized souls. These creations, both material and spiritual, are full of opulence, beauty, and knowledge, but the spiritual realm is more magnificent due to its being full of knowledge, bliss and eternity. The material creations are manifested for some time as perverted shadows of the spiritual kingdom and can be likened to cinemas. They attract people of less intelligent caliber who are attracted by false things. Such foolish men have no information of the reality, and they take it for granted that the false material manifestation is the all in all. But more intelligent men guided by sages like Vyāsa and Nārada know that the eternal kingdom of God is more delightful, larger, and eternally full of bliss and knowledge. Those who are not conversant with the

activities of the Lord and His transcendental realm are sometimes favored by the Lord in His adventures as incarnations wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned souls of the material world. Some of these conditioned souls are engaged in the false enjoyment of material senses and others in simply negating their real life in the spiritual world. These less intelligent persons are known as *karmīs* or fruitive workers, and the others are known as *jñānīs* or dry mental speculators. But above these two classes of men is the transcendentalist known as *sātvata* or the devotee who is neither busy with rampant material activity nor with material speculation. He is engaged in the positive service of the Lord, and thereby he derives the highest spiritual benefit unknown to the *karmīs* and *jñānīs*.

As the supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahmā, Rudra, Manu, Pṛthu, Vyāsa and so on are His material qualitative incarnations, but His incarnations like Rāma, Narasiṁha, Varāha, Vāmana, and so on are His transcendental incarnations. Lord Śrī Kṛṣṇa is the fountainhead of all incarnations, and He is therefore the cause of all causes.

TEXT 18

अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः ।
लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥१८॥

athākhyāhi harer dhīmann
avatāra-kathāḥ śubhāḥ
līlā vidadhataḥ svairam
īśvarasyātma-māyayā

atha—therefore; *ākhyāhi*—describe; *hareḥ*—of the Lord; *dhīman*—O sagacious one; *avatāra*—incarnations; *kathāḥ*—narratives; *śubhāḥ*—auspicious; *līlā*—adventures; *vidadhataḥ*—performed; *svairam*—pastimes; *īśvarasya*—the supreme controller's; *ātma*—personal; *māyayā*—energies.

TRANSLATION

O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord are performed by His internal powers.

PURPORT

For the creation, maintenance, and destruction of the material worlds, the Supreme Lord Personality of Godhead Himself appears in many thousands of forms of incarnations, and the specific adventures found in those transcendental forms are all auspicious. Both those who are present during such activities and those who hear the transcendental narrations of such activities are benefited.

TEXT 19

वयं तु न वितृप्याम उत्तमश्लोकविक्रमे ।
यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥१९॥

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade.

vayam—we; *tu*—but; *na*—not; *vitṛpyāma*—shall be at rest; *uttama-śloka*—the Personality of Godhead who is glorified by transcendental prayers; *vikrame*—adventures; *yat*—which; *śṛṇvatām*—by continuous hearing; *rasa*—humor; *jñānām*—those who are conversant with; *svādu*—relishing; *svādu*—palatable; *pade pade*—in every step.

TRANSLATION

We never tire of hearing the transcendental pastimes of the Personality of Godhead who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing of His pastimes at very moment.

PURPORT

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The *Rāmāyaṇa*, *Mahābhārata*, and the *Purāṇas* are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord

and therefore remain fresh even after repeated readings. For example, anyone may read *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam* repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities. *Uttama-śloka* indicates that literature which is not meant for nescience. Mundane literature is in the mode of darkness or ignorance, whereas transcendental literature is quite different. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter. The so-called liberated persons are never satisfied by the repetition of the words *ahaṁ brahmāsmi.* Such artificial realization of Brahman becomes hackneyed, and so to relish real pleasure they turn to the narrations of the *Śrīmad-Bhāgavatam.* Those who are not so fortunate turn to altruism and worldly philanthropy. This means the Māyāvāda philosophy is mundane, whereas the philosophy of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is transcendental.

TEXT 20

कृतवान् किल कर्माणि सह रामेण केशवः ।
अतिमर्त्यानि भगवान् गूढः कपटमानुषः ॥२०॥

kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ
atimartyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ

kṛtavān—done by; *kila*—what and what; *karmāṇi*—acts; *saha*—along with; *rāmeṇa*—Balarāma; *keśavaḥ*—Śrī Kṛṣṇa; *atimartyāni*—superhuman; *bhagavān*—the Personality of Godhead; *gūḍhaḥ*—masked as; *kapaṭa*—apparently; *mānuṣaḥ*—human being.

TRANSLATION

Lord Śrī Kṛṣṇa, the Personality of Godhead, and Balarāma played like human beings, and so masked They performed many superhuman acts.

PURPORT

The doctrines of anthropomorphism or that of zoomorphism are never applicable to Śrī Kṛṣṇa or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rāma, Lord Kṛṣṇa, and Lord Caitanya Mahāprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of Godhead by popular vote. Lord Śrī Kṛṣṇa was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Viṣṇu. Then at the request of the mother, He became like a human child and at once left her for another devotee at Gokula where He was accepted as the son of Nanda Mahārāja and Yaśodā Mātā. Similarly, Śrī Baladeva, the counterpart of Lord Śrī Kṛṣṇa, was also considered a human child born of another wife of Śrī Vasudeva. In *Bhagavad-gītā*, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Śrī Kṛṣṇa is sufficient for liberation. In the *Bhāgavatam*, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of six), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimiṣāraṇya describe Him as apparently resembling a human being, but actually He is the Supreme Almighty Personality of Godhead.

TEXT 21

कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् ।
आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ॥२१॥

kalim āgatam ājñāya
kṣetre 'smin vaiṣṇave vayam
āsīnā dīrgha-satreṇa
kathāyāṁ sakṣaṇā hareḥ

kalim—the age of Kali (iron age of quarrel); *āgatam*—having arrived; *ājñāya*—knowing this; *kṣetre*—in this tract of land; *asmin*—in this: *vaiṣṇave*—specially meant for the devotee of the Lord; *vayam*—we; *āsīnā*—seated; *dīrgha*—prolonged; *satreṇa*—for performance of sacrifices; *kathāyām*—in the words of; *sakṣaṇā*—with time at our disposal; *hareḥ*—of the Personality of Godhead.

TRANSLATION

Knowing well that the Age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of God and in this way perform sacrifice.

PURPORT

This age of Kali is not at all suitable for self-realization as was *Satya-yuga,* the golden age, or *Tretā* or *Dvāpara yugas,* the silver and copper ages. For self-realization, the people in *Satya-yuga,* living a lifetime of a hundred thousand years, were able to perform prolonged meditation. And in *Tretā-yuga,* when the duration of life was ten thousand years, self-realization was attained by performance of great sacrifice. And in the *Dvāpara-yuga* when the duration of life was for one thousand years, self-realization was attained by worshipping the Lord. But in the *Kali-yuga,* the maximum duration of life being one hundred years only and that combined with various difficulties, the process of self-realization is recommended by hearing and chanting of the holy name, fame, and pastimes of the Lord. The sages of Naimiṣāraṇya began this process for the devotees of the Lord. So they prepared themselves to hear the pastimes of the Lord over a period

of one thousand years. By the example of these sages one should learn that regular hearing and recitation of the *Bhāgavatam* is the only way for self-realization. Other attempts are simply a waste of time, for they do not give any tangible results. Lord Śrī Caitanya Mahāprabhu preached this system of *Bhāgavata-dharma,* and He recommended that all those who were born in India should take the responsibility of broadcasting the messages of Lord Śrī Kṛṣṇa, primarily the message of *Bhagavad-gītā.* And when one is well established in the teachings of *Bhagavad-gītā,* he can take up the study of *Śrīmad-Bhāgavatam* for further enlightenment in self-realization.

TEXT 22

त्वं नः संदर्शितो धात्रा दुस्तरं निस्तितीर्षताम् ।
कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥२२॥

tvaṁ naḥ sandarśito dhātrā
dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ
karṇa-dhāra ivārṇavam

tvam—your goodness; *naḥ*—unto us; *sandarśitaḥ*—meeting; *dhātrā*—by providence; *dustaram*—insurmountable; *nistitīrṣatām*—for those desiring to cross over; *kalim*—the age of Kali; *sattva-haram*—that which deteriorates the good qualities; *puṁsām*—of the man; *karṇa-dhāraḥ*—captain; *iva*—as; *arṇavam*—the ocean.

TRANSLATION

We think that we have met Your Grace by the will of providence, and thus we accept you as captain of the ship for those who desire to cross the dangerous ocean of Kali, which destroys all the good qualities of a human being.

PURPORT

The age of Kali is very dangerous for the human being. Human life is simply meant for self-realization, but due to this dangerous age, men have completely forgotten the aim of life. In this age, the life span will gradually decrease. People will gradually lose their memory, finer sentiments, strength, and better qualities. A list of the anomalies for this age is given in the Twelfth Canto of this work. And so this age is very difficult for

those who want to utilize this life for self-realization. The people are so busy with sense gratification that they completely forget about self-realization. Out of madness they frankly say that there is no need for self-realization because they do not realize that this brief life is but a moment on our great journey towards self-realization. The whole system of education is geared to sense gratification, and if a learned man thinks it over, he sees that the children of this age are being intentionally sent to the slaughterhouses of so-called education. Learned men, therefore, must be cautious of this dangerous age, and if they at all want to cross over the dangerous ocean of Kali, they must follow the footsteps of the sages of Naimiṣāraṇya and accept Śrī Sūta Gosvāmī or his bona fide representative as the captain of the ship. The ship is the message of Lord Śrī Kṛṣṇa in the shape of *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam*.

TEXT 23

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि ।
स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ॥२३॥

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

brūhi—please tell; *yoga-īśvare*—the Lord of all mystic powers; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the Absolute Truth; *dharma*—religion; *varmaṇi*—protector; *svām*—own; *kāṣṭhām*—abode; *adhunā*—nowadays; *upete*—having gone away; *dharmaḥ*—religion; *kam*—unto whom; *śaraṇam*—shelter; *gataḥ*—gone.

TRANSLATION

Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.

PURPORT

Essentially religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse or neglect of the

principles of religion, the Supreme Lord appears Himself to restore religious principles. This is stated in *Bhagavad-gītā*. Here the sages of Naimiṣāraṇya are inquiring about these principles. The reply to this question is given later. The *Śrīmad-Bhāgavatam* is the transcendental sound representation of the Personality of Godhead, and thus it is the full representation of transcendental knowledge and religious principles.

Thus end the Bhaktivedanta purports of the First Canto, First Chapter of Śrīmad-Bhāgavatam, *entitled "Questions by the Sages."*

CHAPTER TWO

Divinity and Divine Service

TEXT 1

व्यास उवाच

इति सम्प्रश्नसंहृष्टो विप्राणां रौमहर्षणिः ।
प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥

vyāsa uvāca
iti sampraśna-saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame

vyāsaḥ uvāca—Vyāsa said; *iti*—thus; *sampraśna*—perfect inquires; *saṁhṛṣṭaḥ*—perfectly satisfied; *viprāṇām*—of the sages there; *raumaharṣaṇiḥ*—the son of Romaharṣaṇa, namely Ugraśravā; *pratipūjya*—after thanking them; *vacaḥ*—words; *teṣām*—their; *pravaktum*—to reply to them; *upacakrame*—attempted.

TRANSLATION

Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being pleased with the questions of the brāhmaṇas, thanked them and attempted to reply.

PURPORT

The sages of Naimiṣāraṇya asked Sūta Gosvāmī six questions, and so he is answering them one by one.

TEXT 2

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदु-
स्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ २ ॥

sūta uvāca
yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tanmayatayā taravo'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato'smi

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *yam*—whom; *pravrajantam*—while going away for the renounced order of life; *anupetam*—without being reformed by the sacred thread; *apeta*—not undergoing ceremonies; *kṛtyam*—prescribed duties; *dvaipāyanaḥ*—Vyāsadeva; *viraha*—separation; *kātaraḥ*—being afraid of; *ājuhāva*—exclaimed; *putra iti*—O my son; *tanmayatayā*—being absorbed in that way; *taravaḥ*—all the trees; *abhineduḥ*—responded; *tam*—unto him; *sarva*—all; *bhūta*—living entities; *hṛdayam*—heart; *munim*—sage; *ānataḥ asmi*—offer obeisances.

TRANSLATION

Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing the sacred thread ceremony, his father, Vyāsadeva, cried out to him, "Oh, my son!" Indeed, only the trees echoed in response to the begrieved father.

PURPORT

The institution of *varṇa* and *āśrama* prescribes many regulative duties to be observed by its followers. Such duties enjoin that a candidate willing to study the *Vedas* must approach a bona fide spiritual master and request acceptance as his disciple. The sacred thread is the sign of those who are competent to study the *Vedas* from the *ācārya* or the bona fide spiritual master. Śrī Śukadeva Gosvāmī did not undergo such a purificatory ceremony because he was a liberated soul from his very birth.

Generally, a man is born as an ordinary being, and by the purificatory processes he is born for the second time. When he sees a new light and seeks direction for spiritual progress, he approaches a spiritual master to

instruct him in the *Vedas*. The spiritual master accepts only the sincere inquirer as his disciple and gives him the sacred thread. In this way a man becomes twice-born, or a *dvija*. After qualifying as a *dvija* one may study the *Vedas*, and after becoming well versed in the *Vedas* one becomes a *vipra*. A *vipra* or a qualified *brāhmaṇa* thus realizes the Absolute and makes further progress in spiritual life until he reaches the Vaiṣṇava stage. The Vaiṣṇava stage is the postgraduate status of a *brāhmaṇa*. A progressive *brāhmaṇa* must necessarily become a Vaiṣṇava, for a Vaiṣṇava is a self-realized, learned *brāhmaṇa*.

Śrīla Śukadeva Gosvāmī was a Vaiṣṇava from the beginning; therefore, there was no need for him to undergo all the processes of the *varṇāśrama* institution. Ultimately the aim of *varṇāśrama-dharma* is to turn a crude man into a pure devotee of the Lord, or a Vaiṣṇava. Anyone, therefore, who becomes a Vaiṣṇava accepted by the first-class Vaiṣṇava or *uttama-adhikārī* Vaiṣṇava is already considered a *brāhmaṇa*, regardless of his birth or past deeds. Śrī Caitanya Mahāprabhu accepted this principle and recognized Śrīla Haridāsa Ṭhākur as the *ācārya* of the holy name, although Ṭhākur Haridāsa appeared in a Mohammedan family. In conclusion, Śrīla Śukadeva Gosvāmī was born a Vaiṣṇava, and, therefore, brahminism was included in him. He did not have to undergo any ceremonies. Any low born person—be he a *Kirāta, Hūṇa, Āndhra, Pulinda, Pulkhasa, Ābhīra, Śumbha, Yavana, Khasādi* or even lower—can be delivered to the highest transcendental position by the mercy of Vaiṣṇavas. Śrīla Śukadeva Gosvāmī was the spiritual master of Śrī Sūta Gosvāmī, and therefore he offers his respectful obeisances unto him before he begins his answers to the questions of the sages at Naimiṣāraṇya.

TEXT 3

यः स्वानुभावमखिलश्रुतिसारमेक-
मध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं
तं व्याससूनुमुपयामि गुरुं मुनीनाम्॥ ३ ॥

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṁ tamo'ndham
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām

yaḥ—he who; *svānubhāvam*—self-assimiliated (experienced); *akhila*—all around; *śruti*—*Vedas;* *sāram*—cream; *ekam*—the only one; *adhyātma*—transcendental; *dīpam*—torchlight; *atititīrṣatām*—desiring to overcome; *tamaḥ andam*—deeply dark material existence; *saṁsāriṇām*—of the materialistic men; *karuṇayā*—out of causeless mercy; *āha*—said; *purāṇa*—supplementary to the *Vedas;* *guhyam*—very confidential; *tam*—unto him; *vyāsa-sūnum*—the son of Vyāsadeva; *upayāmi*—let me offer my obeisances; *gurum*—spiritual master; *munīnām*—of the great sages.

TRANSLATION

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this Purāṇa [supplement to the Vedas], the cream of Vedic knowledge, after having personally assimilated it by experience.

PURPORT

In this prayer, Śrīla Sūta Gosvāmī practically summarizes the complete introduction of *Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam* is the natural supplementary commentary on the *Vedānta-sūtras.* The *Vedānta-sūtras* or the *Brahma-sūtras* were compiled by Vyāsadeva with a view to presenting just the cream of Vedic knowledge. *Śrīmad-Bhāgavatam* is the natural commentary on this cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master of the *Vedānta-sūtra,* and consequently he also personally realized the commentary, *Śrīmad-Bhāgavatam.* And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge.

There is no point in arguing that a materialistic man can be happy. No materialistic creature—be he the great Brahmā or an insignificant ant—can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the materialistic world is called the darkest region of God's creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape. Therefore they are compared to the camel who relishes thorny twigs because

he likes the taste of the twigs mixed with blood. He does not realize that it is his own blood and that his tongue is being cut by the thorns. Similarly, to the materialist his own blood is as sweet as honey, and although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called *karmīs*. Out of hundreds of thousands of *karmīs*, only a few may feel tired of material engagement and desire to get out of the labyrinth. Such intelligent persons are called *jñānīs*. The *Vedānta-sūtra* is directed to such *jñānīs*. But Śrīla Vyāsadeva, being the incarnation of the Supreme Lord, could foresee the misuse of the *Vedānta-sūtra* by unscrupulous men, and, therefore, he personally supplemented the *Vedānta-sūtra* with the *Bhāgavata Purāna*. It is clearly said that this *Bhāgavatam* is the original commentary on the *Brahma-sūtras*. Śrīla Vyāsadeva also instructed the *Bhāgavatam* to his own son, Śrīla Śukadeva Gosvāmī, who was already at the liberated stage of transcendence. Śrīla Śukadeva realized it personally and then explained it. By the mercy of Śrīla Śukadeva, the *Bhāgavat-Vedānta-sūtra* is available for all those sincere souls who want to get out of material existence.

Śrīmad-Bhāgavatam is the one unrivalled commentary on *Vedānta-sūtra*. Śrīpāda Śaṅkarācārya intentionally did not touch it because he knew that it would be difficult for him to surpass the natural commentary. He wrote his *Śārīraka-bhāṣya*, and his so-called followers deprecated the *Bhāgavatam* as some "new" presentation. One should not be misled by such propaganda directed against the *Bhāgavatam* by the Māyāvāda school. From this introductory *śloka*, the beginning student should know that *Śrīmad-Bhāgavatam* is the only transcendental literature meant for those who are *paramahaṁsas* and completely freed from the material disease called malice. The Māyāvādīs are envious of the Personality of Godhead despite Śrīpāda Śaṅkarācārya's admission that Nārāyaṇa, the Personality of Godhead, is above the material creation. The envious Māyāvādī cannot have access to the *Bhāgavatam*, but those who are really anxious to get out of this material existence may take shelter of this *Bhāgavatam* because it is uttered by the liberated Śrīla Śukadeva Gosvāmī. It is the transcendental torchlight by which one can see perfectly the transcendental Absolute Truth realized as Brahman, Paramātmā and Bhagavān.

TEXT 4

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ ४ ॥

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet

nārāyaṇam—the Personality of Godhead; *namaskṛtya*—after offering respectful obeisances; *naram ca eva*—and Nārāyaṇa Ṛṣi; *narottamam*—the supermost human being; *devīm*—the goddess; *sarasvatīm*—the mistress of learning; *vyāsam*—Vyāsadeva; *tataḥ*—thereafter; *jayam*—all that is meant for conquering; *udīrayet*—be announced.

TRANSLATION

Before reciting this Śrīmad-Bhāgavatam, which is our very means of conquest, I offer my respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto Mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

PURPORT

All the Vedic literatures and the *Purāṇas* are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God due to his being overly attracted to material sense gratification from time immemorial. His struggle for existence in the material world is perpetual, and it is not possible for him to get out of it by making plans. If he at all wants to conquer this perpetual struggle for existence, he must reestablish his eternal relation with God. And one who wants to adopt such remedial measures must take shelter of literatures such as the *Vedas* and the *Purāṇas*. Foolish people say that the *Purāṇas* have no connection with the *Vedas*. However, the *Purāṇas* are supplementary explanations of the *Vedas* intended for different types of men. All men are not equal. There are men who are conducted by the mode of goodness, others who are under the mode of passion and others who are under the mode of ignorance. The *Purāṇas* are so divided that any class of men can take advantage of them and gradually regain their lost position and get out of the hard struggle for existence. Śrīla Sūta Gosvāmī shows the way of chanting the *Purāṇas*. This may be followed by persons who aspire to be preachers of the Vedic literatures and the *Purāṇas*. *Śrīmad-Bhāgavatam* is the spotless *Purāṇa*, and it is especially meant for them who are desirous to get out of the material entanglement permanently.

TEXT 5

मुनयः साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम् ।
यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥ ५ ॥

munayaḥ sādhu pṛṣṭo'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

munayaḥ—of the sages; *sādhu*—this is relevant; *pṛṣṭaḥ*—questioned; *aham*—myself; *bhavadbhiḥ*—by all of you; *loka*—the world; *maṅgalam*—welfare; *yat*—because; *kṛtaḥ*—made; *kṛṣṇa*—the Personality of Godhead; *sampraśnaḥ*—relevant question; *yena*—by which; *ātmā*—self; *suprasīdati*—completely pleased.

TRANSLATION

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

PURPORT

As it is stated hereinbefore, in the *Bhāgavatam* the Absolute Truth is to be known, so the questions of the sages of Naimiṣāraṇya are proper and just because they pertain to Kṛṣṇa, who is the Supreme Personality of Godhead, the Absolute Truth. In *Bhagavad-gītā* the Personality of Godhead says that in all the *Vedas* there is nothing but the urge for searching after Him, Lord Kṛṣṇa (Bg. 15.15). Thus the questions that pertain to Kṛṣṇa are the sum and substance of all the Vedic inquiries.

The whole world is full of questions and answers. The birds, beasts and men are all busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers, and in the evening also the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press

representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Kṛṣṇa.

Kṛṣṇa is our most intimate master, friend, father or son and object of conjugal love. Forgetting Kṛṣṇa, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction. All things—but Kṛṣṇa—give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Kṛṣṇa. We cannot live for a moment without being questioned or without giving answers. Because the *Śrīmad-Bhāgavatam* deals with questions and answers that are related to Kṛṣṇa, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the *Śrīmad-Bhāgavatam* and make an all-around solution to all problems pertaining to social, political or religious matters. *Śrīmad-Bhāgavatam* and Kṛṣṇa are the sum total of all things.

TEXT 6

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययाऽऽत्मा सुप्रसीदति ॥ ६ ॥

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmaḥ*—occupation; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihatā*—unbroken; *yayā*—by which; *ātmā*—self; *suprasīdati*—completely satisfied.

TRANSLATION

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.

PURPORT

In this statement, Śrī Sūta Gosvāmī answers the first question of the sages of Naimiṣāraṇya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so that fallen people or the people in general might easily take it up. The *Vedas* prescribe two different types of occupation for the human being. One is called the *pravṛtti-mārga,* or the path of sense enjoyment, and the other is called the *nivṛtti-mārga* or the path of renunciation. The path of enjoyment is inferior, but the path of sacrifice for the supreme cause is superior. The material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence, or *brahma-bhūta* existence where life is eternal, blissful and full of knowledge. Material existence is temporary, illusory and full of miseries. There is no happiness at all. There is just the futile attempt to get rid of the miseries, and temporary cessation of misery is falsely called happiness. Therefore, the path of progressive material enjoyment, which is temporary, miserable and illusory, is inferior. But devotional service of the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly a better occupation than enjoyment in the diseased condition of life. Such enjoyment only aggravates the symptoms of disease and increases its duration. Therefore devotional service of the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of devotional service of the Lord without any tinge of unnecessary desire, fruitive action and philosophical speculation. This alone can lead one to perpetual solace in His service.

We have purposely denoted *dharma* as occupation because the root meaning of the word *dharma* is "that which sustains one's existence." A living being's sustenance of existence is to coordinate his activities with his eternal relation with the Supreme Lord Kṛṣṇa. Kṛṣṇa is the central pivot of living beings, and He is the all-attractive living entity or eternal form amongst all other living beings or eternal forms. Each and every living being has his eternal form in the spiritual existence, and Kṛṣṇa is the eternal attraction for all of them. Kṛṣṇa is the complete whole, and everything else is His part and parcel. The relation is one of the servant and the served, and it is transcendental and is completely distinguished from our

experience in material existence. This relation of servant and the served is the most congenial form of intimacy. One can realize it as devotional service progresses. Everyone should engage himself in that transcendental loving service of the Lord, even in the present conditional state of material existence. That will gradually give one the clue to actual life and please him to complete satisfaction.

TEXT 7

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥ ७ ॥

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

vāsudeve—unto Kṛṣṇa; *bhagavati*—unto the Personality of Godhead; *bhakti-yogaḥ*—contact of devotional service; *prayojitaḥ*—being applied; *janayati*—does produce; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *ca*—and; *yat*—that which; *ahaitukam*—causeless.

TRANSLATION

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

PURPORT

Those who consider devotional service of the Supreme Lord Śrī Kṛṣṇa to be something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realization are recommended. According to them, *bhakti,* or devotional service of the Lord, is meant for those who cannot perform the high-grade activities. Generally it is said that the *bhakti* cult is meant for the *śūdras, vaiśyas* and the less intelligent woman class. But that is not the actual fact. The *bhakti* cult is the topmost of all transcendental activities, and therefore it is simultaneously sublime and easy. It is sublime for the pure devotees who are

serious about getting in contact with the Supreme Lord, and it is easy for the neophytes who are just on the threshold of the house of *bhakti*. It is a great science to achieve the contact of the Supreme Personality of Godhead Śrī Kṛṣṇa, and it is open for all living beings, including the *śūdras, vaiśyas,* women or even those lower than the *śūdras* who are called low-born—so what to speak of the high-class men like the qualified *brāhmaṇas* and the great self-realized kings. The other high-grade activities designated as sacrifice, charity, austerity, etc., are all corollary factors following the pure and scientific *bhakti* cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realization. The whole spiritual process leads to perfect knowledge of everything material and spiritual, and the results of such perfect knowledge are that one becomes detached from material affection and becomes attached to spiritual activities. Becoming detached from material things does not mean becoming inert altogether, as men with a poor fund of knowledge think. *Naiṣkarma* means not undertaking such activities that will produce good or bad effects. Negation does not mean negation of the positive. Negation of the nonessentials does not mean negation of the essential. Similarly, detachment from material forms does not mean nullifying the positive form. The *bhakti* cult is meant for realization of the positive form. When the positive form is realized, the negative forms are automatically eliminated. Therefore, with the development of the *bhakti* cult, with the application of the positive service to the positive form, one naturally becomes detached from inferior things, and he becomes attached to superior things. Similarly, the *bhakti* cult, being the supermost occupation of the living being, leads him out of material sense enjoyment. That is the sign of a pure devotee. He is neither a fool, nor is he engaged in the inferior energies, nor does he have material values. This is not possible by dry reasoning. It actually happens by the grace of the Almighty. In conclusion, one who is a pure devotee has all other good qualities, namely knowledge, detachment, etc., but one who has only knowledge or detachment is not necessarily well acquainted with the principles of the *bhakti* cult. *Bhakti* is the supermost occupation of the human being.

TEXT 8

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ ८ ॥

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

dharmaḥ—occupation; *svanuṣṭhitaḥ*—executed in terms of one's own position; *puṁsām*—of humankind; *viṣvaksena*—Personality of Godhead (plenary portion); *kathāsu*—in the message of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramaḥ*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

TRANSLATION

Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord.

PURPORT

There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body—this is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation and world with a view to gross bodily comfort. Above these gross materialists are the mental speculators who hover aloft in the mental spheres, and their occupational duties involve making poetry, philosophy or propagating some *ism* with the same aim of selfishness limited to the body and the mind. But above the body and mind is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the needs of the spirit soul.

Because foolish people have no information of the soul and how it is beyond the purview of the body and mind, they are not satisfied in the performance of their occupational duties. The question of the satisfaction of the self is raised herein. The self is beyond the gross body and subtle mind. He is the potent active principle of the body and mind. Without knowing the need of the dormant soul, one cannot be happy simply with

emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead. There is a dormant affection for God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for gross and subtle matter. Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time. This is because other occupational duties (whatever *ism* they may belong to) cannot give liberation to the soul. Even the activities of the salvationists are considered to be useless because of their failure to pick up the fountainhead of all liberties. The gross materialist can practically see that his material gain is limited only to time and space, either in this world or the other. Even if he goes up to the Svargaloka, he will find no permanent abode for his hankering soul. The hankering soul must be satisfied by the perfect scientific process of perfect devotional service.

TEXT 9

धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते ।
नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ ९ ॥

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

dharmasya—occupational engagement; *hi*—certainly; *āpavargyasya*—ultimate liberation; *na*—not; *arthaḥ*—end; *arthāya*—for material gain; *upakalpate*—is meant for; *na*—neither; *arthasya*—of material gain; *dharma-eka-antasya*—for one who is engaged in the ultimate occupational service; *kāmaḥ*—sense gratification; *lābhāya*—attainment of; *hi*—exactly; *smṛtaḥ*—is described by the great sages.

TRANSLATION

All occupational engagements [dharmas] are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service [dharma] should never use material gain to cultivate sense gratification.

PURPORT

We have already discussed that pure devotional service of the Lord is automatically followed by perfect knowledge and detachment from material existence. But there are others who consider that all kinds of different occupational engagements, including those of religion, are meant for material gain. The general tendency of any ordinary man in any part of the world is to gain some material profit in exchange for religious or any other occupational service. Even in the Vedic literatures for all sorts of religious performances an allurement of material gain is offered, and most people are attracted by such allurement or blessings of religiosity. Why are such so-called men of religion allured by material gain? Because material gain can enable one to fulfill desires, which in turn satisfy sense gratification. This cycle of occupational engagements includes so-called religiosity followed by material gain and material gain followed by fulfillment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Sūta Gosvāmī, as per the verdict of the *Śrīmad-Bhāgavatam,* this is nullified by the present *śloka.*

One should not engage himself in any sort of occupational service for material gain only. Nor should material gain be utilized for sense gratification. How material gain should be utilized is described as follows.

TEXT 10

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥१०॥

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

kāmasya—of desires; *na*—not; *indriya*—senses; *prītiḥ*—satisfaction; *lābhaḥ*—gain; *jīveta*—self preservation; *yāvatā*—so much so; *jīvasya*—of the living being; *tattva*—Absolute Truth; *jijñāsā*—inquiries; *na*—not; *arthaḥ*—end; *yaḥ ca iha*—whatsoever else; *karmabhiḥ*—by occupational activities.

TRANSLATION

Life's desires should never be aimed at gratifying the senses. One should desire to live only because human life enables one to inquire about the Absolute Truth. This should be the goal of all works.

PURPORT

The completely bewildered material civilization is wrongly directed towards the fulfillment of desires in sense gratification. In such civilization, in all spheres of life, the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religion or even in salvation, the very same tint of sense gratification is ever increasingly predominent. In the political field the leaders of men fight with one another to fulfill their personal sense gratification. The voters adore the so-called leaders only when they promise sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction, they dethrone the leaders. The leaders almost always disappoint the voters by not satisfying their senses. The same is applicable in all other fields; no one is serious about the problems of life. Even those who are on the path of salvation desire to become one with the Absolute Truth and desire to commit spiritual suicide for sense gratification. But the *Bhāgavatam* says that one should not live for sense gratification. One should satisfy the senses only insomuch as is required for self-preservation, and not for sense gratification. Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses. But the senses are not meant for unrestricted enjoyment. For example, marriage or the combination of a man with a woman is necessary for progeny, but it is not meant for sense enjoyment. In the absence of such voluntary restraint, there is propaganda for family planning, but foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth. In every sphere of life, therefore,

the ultimate end must be seeking after the Absolute Truth, and that sort of engagement will make everyone happy because they will be less engaged in varieties of sense gratification. And what that Absolute Truth is is explained as follows.

TEXT 11

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥११॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

vadanti—they say; *tat*—that; *tattva-vidaḥ*—the learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

TRANSLATION

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

PURPORT

The Absolute Truth is both subject and object, and there is no qualitative difference there. Therefore, Brahman, Paramātmā and Bhagavān are qualitatively one and the same. The same substance is realized as impersonal Brahman by the students of the *Upaniṣads*, as localized Paramātmā by the Hiraṇyagarbhas or the *yogīs*, and as Bhagavān by the devotees. In other words, Bhagavān or the Personality of Godhead is the last word of the Absolute Truth. Paramātmā is the partial representation of the Personality of Godhead, and impersonal Brahman is the glowing effulgence of the Personality of Godhead, as the sun rays are to the sun-god. Less intelligent students of either of the above schools sometimes argue in favor

of their own respective realization, but those who are perfect seers of the Absolute Truth know well that the above three features of the one Absolute Truth are different perspective views seen from different angles of vision.

As it is explained in the first *śloka* of the First Chapter of the *Bhāgavatam,* the Supreme Truth is self-sufficient, cognizant and freed from the illusion of relativity. In the relative world the knower is different from the known, but in the Absolute Truth both the knower and the known are one and the same thing. In the relative world the knower is the living spirit or superior energy, whereas the known is inert matter or inferior energy. Therefore, there is a duality of inferior and superior energy, whereas in the absolute realm both the knower and the known are of the same superior energy. There are three kinds of energies of the supreme energetic. There is no difference between the energy and energetic, but there is a difference of quality of energies. The absolute realm and the living entities are of the same superior energy, but the material world is inferior energy. The living being in contact with the inferior energy is illusioned, thinking he belongs to the inferior energy. Therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known, and therefore everything there is absolute.

TEXT 12

तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया॥१२॥

tac chraddadhānāḥ munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

tat—that; *śraddadhānāḥ*—seriously inquisitive; *munayaḥ*—sages; *jñāna*—knowledge; *vairāgya*—detachment; *yuktayā*—well equipped with; *paśyanti*—see; *ātmani*—within himself; *ca*—and; *ātmānam*—the Paramātmā; *bhaktyā*—in devotional service; *śruta*—the *Vedas; gṛhītayā*—well received.

TRANSLATION

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedānta-śruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord Vāsudeva or the Personality of Godhead who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of living beings, the *karmīs,* the *jñānīs,* the *yogīs* and the devotees. The *karmīs* are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the *Bhagavad-gītā* and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of *jñāna* and *yoga,* are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association fixed up on the aural reception of the *Vedānta-śruti,* is the only perfect method of realizing the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees, namely first, second, and third class. The third-class devotees, or the neophytes, who have no knowledge nor are detached from the material association, but who are simply attracted by the preliminary processes of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-

class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of *Bhāgavatam.* The number one *Bhāgavatam* is the established personality of devotee, and the other *Bhāgavatam* is the message of Godhead. The third-class devotee has, therefore, to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of *Bhāgavatam.* Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the *Bhagavad-gītā* or in the *Śrīmad-Bhāgavatam,* are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man who spoils them like the serpent spoils the milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the *Upaniṣads, Vedānta* and other literatures left by the previous authorities or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of *śruti, smṛti, purāṇa* or *pañcarātra* authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called *samādhi.*

TEXT 13

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥१३॥

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—O best among the twice-born; *varṇāsrama*—institution of four castes and orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya* of one's own prescribed duties; *dharmasya*—occupational; *saṁsiddhiḥ*—highest perfection; *hari*—the Personality of Godhead; *toṣaṇam*—pleasing.

TRANSLATION

O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari.

PURPORT

Human society all over the world is divided into four castes and four orders of life. The four castes are the intelligent caste, the martial caste, the productive caste and the laborer caste. These castes are classified in terms of one's work and qualification, and not by birth. Then again there are four orders of life, namely the student life, the householder's life, the retired and the devotional life. In the best interest of human society there must be such divisions of life, otherwise no social institution can grow up in a healthy state. And in each and every one of the above-mentioned divisions of life, *the aim must be to please the supreme authority of the Personality of Godhead.* This institutional function of human society is known as the system of *varṇāśrama-dharma,* which is quite natural for the civilized life. The *varṇāśrama* institution is constructed to enable one to realize the Absolute Truth. It is not for artificial domination of one division over the other. When the aim of life, i.e., realization of the Absolute Truth, is missed by too much attachment for *indriya-prīti* or sense gratification, as it is already discussed hereinbefore, the institution of the *varṇāśrama* is utilized by selfish men to pose an artificial predominance over the weaker section. In the Kali-yuga, or in the age of quarrel, this artificial predominance is already current, but the saner section of the people know it well that the division of castes and orders of life are meant for smooth social intercourse and high thinking self-realization and not for any other purpose.

Herein the statement of *Bhāgavatam* is that the highest aim of life or the highest perfection of the institution of the *varṇāśrama-dharma* is to cooperate jointly for the satisfaction of the Supreme Lord, which is also confirmed in the *Bhagavad-gītā* (Bg. 4.13).

TEXT 14

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा॥१४॥

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

tasmāt—therefore; *ekena*—by one; *manasā*—attention of the mind; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *patiḥ*—protector; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—and; *dhyehaḥ*—to be remembered; *pūjyaḥ*—to be worshiped; *ca*—and; *nityadā*—constantly.

TRANSLATION

Therefore devotees should constantly hear about, glorify, remember and worship the Personality of Godhead [Bhagavān], who is their protector.

PURPORT

If realization of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above-mentioned castes and orders of life, the four processes, namely glorifying, hearing, remembering and worshiping, are general occupations. Without these principles of life, no one can exist. Activities of the living being involve engagements in these different four principles of life. Especially in modern society, all activities are more or less dependent on hearing and glorifying. Any man from any social status becomes a well-known man in human society within a very short time if he is simply glorified truly or falsely in the daily newspapers. Sometimes political leaders of a particular party are also advertised by newspaper propaganda, and by such glorifying method

an insignificant man becomes an important man—within no time. But such propaganda work by false glorification of an unqualified person cannot bring about any good, either for the particular man or for the society. There may be some temporary reactions to such propaganda, but there are no permanent effects. Therefore such activities are a waste of time. The actual object of glorification is the Supreme Personality of Godhead who has created everything manifested before us. We have broadly discussed this fact from the beginning of the *"janmādy asya" śloka* of this *Bhāgavatam.* The tendency to glorify others or hear others must be turned to the real object of glorification—the Supreme Being. And that will bring happiness.

TEXT 15

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ।१५।

yad anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

yat—which; *anudhyā*—remembrance; *asinā*—sword; *yuktāḥ*—being equipped with persons; *karma*—reactionary work; *granthi*—knot; *nibandhanam*—interknit; *chindanti*—cut; *kovidāḥ*—intelligent; *tasya*—His; *kaḥ*—who; *na*—not; *kuryāt*—shall not do; *kathā*—messages; *ratim*—attention.

TRANSLATION

With sword in hand, intelligent men cut through the labyrinthine knots of reactionary work [karma] by remembering the Lord. Therefore who will not pay attention to His message?

PURPORT

The spiritual spark contacted with material elements creates a knot which must be cut if one wants to be liberated from the actions and reactions of fruitive work. Liberation means freedom from the cycle of reactionary work. This liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of

Godhead. This is because all activities of the Supreme Lord (His *līlā*) are transcendental to the modes of the material energy. They are all-attractive spiritual activities, and therefore constant association with the spiritual activities of the Supreme Lord gradually spiritualizes the conditioned soul and ultimately severs the knot of material bondage.

Liberation from material bondage is, therefore, a by-product of devotional service. Attainment of spiritual knowledge is not sufficient to insure liberation. Such knowledge must be overcoated with devotional service so that ultimately the devotional service alone predominates. Then liberation is made possible. Even the reactionary work of the fruitive workers can lead one to liberation when it is overcoated with devotional service. *Karma* overcoated with devotional service is called *karma-yoga*. Similarly, empirical knowledge overcoated with devotional service is called *jñāna-yoga*. But pure *bhakti-yoga* is independent of such *karma* and *jñāna* because it alone can not only endow one with liberation from the conditional life but can also award one with the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with a poor fund of knowledge must constantly remember the Personality of Godhead by hearing about Him, by glorifying Him, by remembering Him and by worshiping Him always, without cessation. That is the perfect way of devotional service. The Gosvāmīs of Vṛndāvana who were authorized by Śrī Caitanya Mahāprabhu to preach the *bhakti* cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the different castes and orders of life in pursuance of the teachings of *Śrīmad-Bhāgavatam* and similar other authoritative scriptures.

TEXT 16

शुश्रूषोः श्रद्दधानस्य वासुदेवकथारुचिः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥१६॥

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt

śuśrūṣoḥ—one who is engaged in hearing; *śraddadhānasya*— with care and attention; *vāsudeva*—in respect to Vāsudeva; *kathā*—message; *ruciḥ*—affinity; *syāt*—is made possible; *mahat-sevayā*—by service rendered to pure

devotees; *viprāḥ*—O twice-born; *puṇya-tīrtha*—those who are cleansed of all vice; *niṣevaṇāt*—by service.

TRANSLATION

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

PURPORT

The conditioned life of a living being is caused by his revolting against the Lord. There are men called *deva,* or godly living beings, and there are men called *asuras,* or demons, who are against the authority of the Supreme Lord. In the *Bhagavad-gītā* (Sixteenth Chapter) a vivid description of the *asuras* is given in which it is said that the *asuras* are put into lower and lower states of ignorance life after life and so sink to the lower animal forms and have no information of the Absolute Truth, the Personality of Godhead. These *asuras* are gradually rectified into God consciousness by the mercy of the Lord's liberated servitors in different countries according to the supreme will. Such devotees of God are very confidential associates of the Lord, and when they come to save the human society from the dangers of godlessness, they are known as the powerful incarnations of the Lord, as sons of the Lord or as servants of the Lord or as associates of the Lord. But none of them falsely claim to be God themselves. This is a blasphemy declared by the *asuras,* and the demoniac followers of such *asuras* also accept pretenders as God or His incarnation. In the revealed scriptures there is definite information of the incarnation of God. No one should be accepted as God or an incarnation of God unless he is confirmed by the revealed scriptures.

The servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called *mahātmās,* or the *tīrthas,* and they preach according to particular time and place. The servants of God urge people to become devotees of the Lord. They never tolerate being called God. Śrī Caitanya Mahāprabhu was God Himself according to the indications of the revealed scriptures, but He played the part of a devotee. People who knew Him to be God addressed Him as God, but He used to block His ears with His hands and chant the name of Lord Viṣṇu. He strongly protested against being called God, although undoubtedly He was God Himself. The Lord behaves so to warn

us against unscrupulous men who take pleasure in being addressed as God.

The servants of God come to propagate God consciousness, and intelligent people should cooperate with them in every respect. By serving the servant of God, one can please God more than by directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants risk everything for the service of the Lord and so are very dear to the Lord. The Lord declares in the *Bhagavad-gītā* (Bg. 18.69) that no one is dearer to Him than one who risks everything to preach His glory. By serving the servants of the Lord, one gradually gets the quality of such servants, and thus one becomes qualified to hear the glories of God. The eagerness to hear about God is the first qualification of a devotee for entering the kingdom of God.

TEXT 17

श्रृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥१७॥

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti su-hṛt-satām

śṛṇvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hṛdi antaḥ-sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—desire to enjoy matter; *vidhunoti*—cleanses; *su-hṛt*—benefactor; *satām*—of the truthful.

TRANSLATION

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.

PURPORT

Messages of the Personality of Godhead Śrī Kṛṣṇa are nondifferent from Him. Whenever, therefore, offenseless hearing of God is undertaken,

it is to be understood that Lord Kṛṣṇa is present there in the form of transcendental sound, which is as powerful as the Lord personally. Śrī Caitanya Mahāprabhu, in His *Śikṣāṣṭakam*, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound, but unfortunately we have no taste for hearing and glorifying the Lord's name and activities. We have already discussed developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance to the transcendental service of the Lord and thus becomes eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. The Lord is more anxious to take us back into His kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to go back to Godhead. But anyone who desires to go back to Godhead, Śrī Kṛṣṇa helps in all respects.

One cannot enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over material nature. It is very difficult to get rid of such desires. Women and wealth are very difficult problems for the devotee making progress on the path back to Godhead. Many stalwarts in the devotional line fell victim to these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself, the whole process becomes as easy as anything by the divine grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from a remote time, practically immemorial, and it takes time to recover from this foreign nature. But if one is engaged in hearing the glories of the Lord, gradually he realizes his real position. By the grace of God such a devotee gets sufficient strength to defend himself from the state of disturbances, and gradually all disturbing elements are eliminated from his mind.

TEXT 18

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥१८॥

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

naṣṭa—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—*Śrīmad-Bhāgavatam,* or the pure devotee; *sevayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhikī*—irrevocable.

TRANSLATION

By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.

PURPORT

Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the *Bhāgavatas.* There are two types of *Bhāgavatas,* namely the book *Bhāgavata* and the devotee *Bhāgavata.* Both the *Bhāgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee *Bhāgavata* is as good as the book *Bhāgavata* because the devotee *Bhāgavata* leads his life in terms of the book *Bhāgavata,* and the book *Bhāgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhāgavatas. Bhāgavata* book and person are identical.

The devotee *Bhāgavata* is a direct representative of *Bhagavān,* the Personality of Godhead. So by pleasing the devotee *Bhāgavata* one can receive the benefit of the book *Bhāgavata.* Human reason fails to understand how by serving the devotee *Bhāgavata* or the book *Bhāgavata* one gets gradual promotion on the path of devotion. But actually these are facts explained by Śrīla Nāradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality, Śrīla Nāradadeva. These are the miraculous

effects of the association of *Bhāgavatas.* And to understand these effects practically, it should be noted that by such sincere association of the *Bhāgavatas* one is sure to receive transcendental knowledge very easily, and the result is that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the *Bhāgavatas,* the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book *Bhāgavata,* therefore, have to be received from the devotee *Bhāgavata,* and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress on and on.

TEXT 19

तदा रजस्तमोभावाः कामलोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥१९॥

tadā rajas-tamo-bhāvāḥ
kama-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

tadā—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāviddham*—without being affected; *sthitam*—being fixed up; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied.

TRANSLATION

At the time loving service is established in the heart, the modes of passion [rajas] and ignorance [tamas] and lust and desire [kāma] disappear from the heart. Then the devotee is established in goodness and he becomes happy.

PURPORT

A living being in his normal constitutional position is fully satisfied in spiritual bliss. This state of existence is called *brahma-bhūta* or *ātmānandī* or the state of self-satisfaction. This self-satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance, whereas the self-satisfied *ātmānandī* is transcendental to the

material state of existence. This stage of perfection is attained as soon as one is fixed up in irrevocable devotional service. Devotional service is not inactivity, but the unalloyed activity of the soul.

The soul's activity becomes adulterated in contact with matter, and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness, and he makes further progress to rise up to the position of Vāsudeva, or the state of unmixed *sattva* or *śuddha-sattva* state. In this *śuddha-sattva* state only can one always see Kṛṣṇa eye to eye by dint of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness; therefore he harms no one. But the nondevotee, however educated he may be, is always harmful. A devotee is neither foolish nor passionate. The harmful, foolish and passionate cannot be devotees of the Lord, however they may advertise themselves as devotees by outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different, but qualitatively both of them are one and the same.

TEXT 20

एवं प्रसन्नमनसो भगवद्भक्तियोगतः।
भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥२०॥

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

evam—thus; *prasanna*—enlivened; *manasaḥ*—of the mind; *bhagavad-bhakti*—devotional service of the Lord; *yogataḥ*—by contact of; *bhagavat*—regarding the Personality of Godhead; *tattva*—knowledge; *vijñānam*—scientific; *mukta*—liberated; *saṅgasya*—of the association; *jāyate*—becomes effective.

TRANSLATION

Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association [mukti] and comes to know scientifically of the Personality of Godhead.

PURPORT

In the *Bhagavad-gītā* (Bg. 7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection of life. Mostly they are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Śrī Kṛṣṇa. In the same *Bhagavad-gītā* (Bg. 18.55) it is also said that scientific knowledge of Śrī Kṛṣṇa is understood only by the process of devotional service *(bhakti-yoga)*.

The very same thing is confirmed herein in the above words. No ordinary man, or even one who has attained success in human life, can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but is in fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and becomes enlivened as a spiritual being. This attainment of success is possible when one is above the modes of passion and ignorance, or, in other words, when one is actually a *brāhmaṇa* by qualification. *Brāhmaṇa* is the symbol of *sattva-guṇa*, or the mode of goodness. And others, who are not in the mode of goodness, are either *kṣatriya, vaiśya, śūdra* or less than the *śūdras*. The brahminical stage is the highest stage of human life because of its good qualities. So one cannot be a devotee unless one at least qualifies as a *brāhmaṇa*. The devotee is already a *brāhmaṇa* by action. But that is not the end of it. As referred to above, such a *brāhmaṇa* has to become a Vaiṣṇava in fact to be actually in the transcendental stage. A pure Vaiṣṇava is a liberated soul and is transcendental to the position of a *brāhmaṇa* even. In the material stage even a *brāhmaṇa* is also a conditioned soul because in the brahminical stage the conception of Brahman or transcendence is realized, but in that stage scientific knowledge of the Supreme Lord is lacking. One has to surpass the brahminical stage and reach the Vāsudeva stage to understand the Personality of Godhead Kṛṣṇa. The science of the Personality of Godhead is the subject matter for study by the postgraduate students in the spiritual line. Foolish men, or men with a poor fund of knowledge, do not understand the Supreme Lord, and they interpret Kṛṣṇa according to their respective whims. The fact is, however, that one cannot understand the

science of the Personality of Godhead unless one is freed from the contamination of the material modes, even up to the stage of a *brāhmaṇa*. When a qualified *brāhmaṇa* factually becomes a Vaiṣṇava, in the enlivened state of liberation he can know what is actually the Supreme Lord.

TEXT 21

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥२१॥

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

bhidyate—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarve*—all; *saṁśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *dṛṣṭa*—having seen; *eva*—certainly; *ātmani*—unto the self; *īśvare*—dominating.

TRANSLATION

Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions [karma] is terminated when one sees the self as master.

PURPORT

Attainment of scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities qualitatively one but quantitatively different. There are many other theories, but all these different speculations are at once cleared off as soon as Śrī Kṛṣṇa is realized in truth by the process of *bhakti-yoga*. Śrī Kṛṣṇa is like the sun, and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Kṛṣṇa sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the

sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Kṛṣṇa, who is residing in everyone's heart as the Supersoul.

In the *Bhagavad-gītā* (Bg. 10.11) the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. Therefore, because of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness. He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach. Such knowledge is called *parampara,* or deductive knowledge coming down from the authority to the submissive aural receiver bona fide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahmā and from Brahmā to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment perfectly enables the devotee to distinguish spirit from matter because the knot of spirit and matter is untied by the Lord. This knot is called *ahaṅkāra,* and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. He sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of *karma.* All his actions no longer create any reaction.

TEXT 22

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥२२॥

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm

ataḥ—therefore; *vai*—certainly; *kavayaḥ*—all transcendentalists; *nityam*—from time immemorial; *bhaktim*—service unto the Lord; *paramayā*—supreme; *mudā*—with great delight; *vāsudeve*—Śrī Kṛṣṇa; *bhagavati*—the Personality of Godhead; *kurvanti*—do render; *ātma*—self; *prasādanīm*—that which enlivens.

TRANSLATION

Therefore all transcendentalists have been rendering loving service with great delight to Lord Kṛṣṇa, the Personality of Godhead, from time immemorial because such devotional service is enlivening to the self.

PURPORT

Speciality of devotional service unto the Personality of Godhead Lord Śrī Kṛṣṇa is specifically mentioned herein. Lord Śrī Kṛṣṇa is the *svayam-rūpa* Personality of Godhead, and all other forms of Godhead, beginning from Śrī Baladeva, Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna, Nārāyaṇa, *puruṣa-avatāras, guṇa-avatāras, līlā-avatāras, yuga-avatāras* and many other thousands of manifestations of the Personality of Godhead, are Lord Śrī Kṛṣṇa's plenary portions and integrated parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Śrī Kṛṣṇa is the original form of Godhead, and He is the last word in the Transcendence. Thus He is more attractive to the higher transcendentalists who participate in the eternal pastimes of the Lord. In other forms of the Personality of Godhead (except Śrī Kṛṣṇa and Baladeva) there is no facility for intimate personal contact, as in the case of the transcendental pastimes of the Lord at Vrajabhūmi. The transcendental pastimes of Lord Śrī Kṛṣṇa are not newly accepted, as argued by some less intelligent persons, but His pastimes are eternal and are manifested in due course once in a day of Brahmājī, as the sun rises on the eastern horizon at the end of every twenty-four hours.

TEXT 23

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
र्युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ।२३।

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—darkness of ignorance; *iti*—thus; *prakṛteḥ*—of the material nature; *guṇāḥ*—qualities; *taiḥ*—by them; *yuktaḥ*—associated with; *paraḥ*—transcendental; *puruṣaḥ*—the personality; *ekaḥ*—one; *ihāsya*—of this material world; *dhatte*—accepts; *sthiti-ādaye*—for the matter of creation, maintenance and destruction, etc.; *hari*—Viṣṇu, the Personality of Godhead; *viriñci*—Brahmā; *hara*—Lord Śiva; *iti*—thus; *saṁjñāḥ*—different features; *śreyāṁsi*—ultimate benefit; *tatra*—therein; *khalu*—of course; *sattva*—goodness; *tanoḥ*—form; *nṛṇām*—of the human being; *syuḥ*—derived.

TRANSLATION

The transcendental Lord is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all living beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

PURPORT

That Lord Śrī Kṛṣṇa, by His plenary parts, should be rendered devotional service as explained above, is confirmed by this statement. Lord Śrī Kṛṣṇa and all His plenary parts are *Viṣṇu-tattva,* or the Lordship of Godhead. From Śrī Kṛṣṇa, the next manifestation is Baladeva. From Baladeva is Saṅkarṣaṇa, from Saṅkarṣaṇa is Nārāyaṇa, from Nārāyaṇa there is the second Saṅkarṣaṇa, and from this Saṅkarṣaṇa the Viṣṇu *puruṣa-avatāras.* The Viṣṇu or the Deity of the quality of goodness in the material world is the *puruṣa-avatāra* known as Kṣīrodakaśāyī Viṣṇu or Paramātmā. Brahmā is the deity of *rajas* (passion), and Śiva of ignorance. They are the three departmental heads of the three qualities of this material world. Creation is made possible by the goodness of Viṣṇu, and when it is required to be

destroyed, Lord Śiva does it by *tāṇḍava-nṛtya*. The materialists and the foolish human beings worship Brahmā and Śiva respectively. But the pure transcendentalists worship the form of goodness, Viṣṇu, in His various integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities or the *jīvas*. Both the *jīvas* and Godhead have their original spiritual forms. *Jīvas* are sometimes subjected to the control of material energy, but the Viṣṇu forms are always controllers of energy. When Viṣṇu, the Personality of Godhead, appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living beings appear in the material world with intentions of being lords, and thus they become entrapped by the three modes of nature. As such, the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahmā under instruction of the Personality of Godhead, and at the conclusion of a *kalpa* the whole thing is destroyed by Śiva. But as far as maintenance of the prison house is concerned, it is done by Viṣṇu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Viṣṇu for such liberation. Lord Viṣṇu is worshiped by devotional service only, and if anyone has to continue prison life in the material world, he may ask for relative facilities from the different demigods like Śiva, Brahmā, Indra, Varuṇa, etc., for temporary relief. No demigod can, however, release the imprisoned living being from the conditioned life of material existence except Viṣṇu. Therefore, the ultimate benefit may be derived from Viṣṇu, the Personality of Godhead.

TEXT 24

पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ॥२४॥

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

pārthivāt—from earth; *dāruṇaḥ*—firewood; *dhūmaḥ*—smoke; *tasmāt*—from that; *agniḥ*—fire; *trayī*—Vedic sacrifices; *mayaḥ*—made of; *tamasaḥ*—

in the mode of ignorance; *tu*—but; *rajaḥ*—the mode of passion; *tasmāt*—from that; *sattvam*—the mode of goodness; *yat*—which; *brahma*—the Absolute Truth; *darśanam*—realization.

TRANSLATION

Coal [firewood] is better than raw wood, and fire is even better, for fire is the soul of Vedic sacrifice. Similarly passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth [Brahman].

PURPORT

As explained above, one can get release from the conditioned life of material existence by devotional service to the Personality of Godhead. It is further comprehended herein that one has to rise up to the platform of the mode of goodness *(sattva)* so that one can be eligible for the devotional service of the Lord. But if there are impediments on the progressive path, anyone, even from the platform of *tamas,* can gradually rise up to the *sattva* platform by the expert direction of the spiritual master. Sincere candidates must, therefore, approach an expert spiritual master for such a progressive march, and the bona fide expert spiritual master is competent to direct a disciple from any stage of life: *tamas, rajas* or *sattva.*

It is a mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficial. Except Viṣṇu, all separated forms are manifested under the conditions of material energy, and therefore the forms of material energy cannot help anyone to rise to the platform of *sattva,* which alone can liberate a person from the material bondage.

The uncivilized state of life, or the life of the lower animals, is controlled by the modes of *tamas.* The civilized life of man, with a passion for various types of material benefits, is the stage of *rajas.* The *rajas* stage of life gives a slight clue to the realization of the Absolute Truth in the forms of fine sentiments in philosophy, art and culture with moral and ethical principles, but the mode of *sattva* is a still higher stage of material quality, which actually helps one in realizing the Absolute Truth. In other words, there is a qualitative difference between the different kinds of worshiping methods as well as the respective results derived from the predominating deities, namely Brahmā, Viṣṇu and Hara.

TEXT 25

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥२५॥

bhejire munayo'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye'nu tān iha

bhejire—rendered service unto; *munayaḥ atha agre*—thus before all the sages; *bhagavantam*—unto the Personality of Godhead; *adhokṣajam*—the Transcendence; *sattvam*—existence; *viśuddham*—above the three modes of nature; *kṣemāya*—to derive the ultimate benefit; *kalpante*—deserve; *ye*—those; *anu*—follow; *tān*—those; *iha*—in this material world.

TRANSLATION

Previously all the great sages rendered service unto the transcendental Personality of Godhead [Bhagavān] due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions. Whoever follows such sages is also eligible for liberation from the material world.

PURPORT

The purpose of performing religion is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to release oneself from material bondage and regain the life of freedom in the transcendental world where the Personality of Godhead is the Supreme Person. Laws of religion are, therefore, directly enacted by the Personality of Godhead, and except the *mahājanas,* or the authorized agents of the Lord, no one knows the purpose of religion. There are twelve particular agents of the Lord who know the purpose of religion, and all of them render transcendental service unto Him. Persons who desire their own good may follow these *mahājanas* and thus attain the supreme benefit.

TEXT 26

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।
नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥२६॥

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

mumukṣavaḥ— persons desiring liberation; *ghora*—horrible, ghastly; *rūpān*—forms like that; *hitvā*—rejecting; *bhūta-patīn*—demigods; *atha*—for this reason; *nārāyaṇa*—the Personality of Godhead; *kalāḥ*—plenary portions; *śāntāḥ*—all-blissful; *bhajanti*—do worship; *hi*—certainly; *anasūyavaḥ*—non-envious.

TRANSLATION

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms and plenary portions of Lord Viṣṇu.

PURPORT

The Supreme Personality of Godhead Śrī Kṛṣṇa, who is the original person of the Viṣṇu categories, expands Himself in two different categories, namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors, and the integrated plenary portions of *Viṣṇu-tattvas* are the worshipful objects of service.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of *Viṣṇu-tattva*. The *Viṣṇu-tattvas* are equally powerful living beings like the original form of the Personality of Godhead, and they display only different categories of power in consideration of different times and circumstances. The separated parts and parcels are powerful by limitation. They do not have unlimited power like the *Viṣṇu-tattvas*. Therefore, the *Viṣṇu-tattvas*, or the plenary portions of Nārāyaṇa, the Personality of Godhead, are never to be classified in the same categories with the parts and parcels. If anyone does so he becomes at once an offender by the name *pāṣaṇḍī*. In the age of Kali many foolish persons commit such unlawful offenses and equalize the two categories.

The separated parts and parcels have different positions in the estimation of material powers, and some of them are like Kālabhairava, Śmaśāhabhairava, Śani, Mahākālī, Caṇḍikā. These demigods are worshiped mostly by those who are in the lowest categories of the mode of darkness or ignorance, and there are others who are in the mode of passion and worship demigods like Brahmā, Śiva, Sūrya, Gaṇeśa and many similar deities, urged by the desire for material enjoyment. But those who are actually situated in the mode of goodness *(sattva-guṇa)* of material nature worship only *Viṣṇu-tattvas. Viṣṇu-tattvas* are represented by various names and forms such as Nārāyaṇa, Dāmodara, Vāmana, Govinda, Adhokṣaja, etc. The qualified *brāhmaṇas* worship the *Viṣṇu-tattvas* represented by the *śālagrāma-śīlā,* and so also some of the higher castes like the *kṣatriyas* and *vaiśyas* worship the *Viṣṇu-tattvas* generally.

Highly qualified *brāhmaṇas* situated in the mode of goodness have no grudges against the mode of worship of others. They have all respect for other demigods, even though they are ghastly looking, like the Kālabhairava or Mahākālī, etc. They know very well that these horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, yet they reject the worship of both horrible and attractive features of the demigods, and they concentrate only on the forms of Viṣṇu because they are serious about liberation from the material conditions. The demigods, even to the stage of Brahmā, the supreme of all the demigods, cannot offer liberation to anyone. Hiraṇyakaśipu underwent a severe type of penance to become eternal in life, but his worshipful deity, Brahmā, could not satisfy him with such blessings. Therefore Viṣṇu is called *mukti-pāda,* or the Personality of Godhead who can bestow upon us *mukti,* liberation, and none else. The demigods, being like other living entities in the material world, are all liquidated at the time of the annihilation of the material structure. They are themselves unable to get liberation, and what to speak of giving liberation to their devotees. The demigods can award the worshipers some temporary benefit only and not the ultimate one.

It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them.

TEXT 27

रजस्तमःप्रकृतयः समशीला भजन्ति वै।
पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ॥२७॥

rajas tamaḥ prakṛtayaḥ
sama-śīlā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ

rajaḥ—the mode of passion; *tamaḥ*—the mode of ignorance; *prakṛtayaḥ*—of that mentality; *sama-śīlāḥ*—of the same categories; *bhajanti*—do worship; *vai*—actually; *pitṛ*—the forefathers; *bhūta*—other living beings; *prajeśa-ādīn*—controller of cosmic administration; *śriyā*—enrichment; *aiśvarya*—wealth and power; *prajā*—aristocracy; *īpsavaḥ*—so desiring.

TRANSLATION

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and aristocratic birth.

PURPORT

There is no need to worship demigods of whatsoever category if one is serious about going back to Godhead. In the *Bhagavad-gītā* (Bg. 7.20, 23) it is clearly said that those who are mad after material enjoyment approach the different demigods for temporary benefits, which are meant for men with a poor fund of knowledge. We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of the bare necessities of life and not more or less than that. To accept more material enjoyment means to bind oneself more and more to the miseries of material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived from Viṣṇu worship. By Viṣṇu worship one can derive benefit in this life as well as in life after death. Forgetting these principles, foolish people who are after more wealth, more wives and more children worship various demigods. The aim of life is to end the miseries of life and not to increase them.

For material enjoyment there is no need to approach the demigods. The demigods are but servants of the Lord. As such, they are duty-bound to supply necessities of life in the form of water, light, air, etc. *One should work hard and worship the Supreme Lord by the fruits of one's hard labor for existence, and that should be the motto of life.* One should be

careful to execute occupational service with faith in God in the proper way, and that will lead one gradually on the progressive march back to Godhead.

Lord Śrī Kṛṣṇa, when He was personally present at Vrajadhāma, stopped the worship of the demigod Indra and advised the residents of Vraja to worship by their business and to have faith in God. Worshiping the multi-demigods for material gain is practically a perversity of religion. This sort of religious activity has been condemned in the very beginning of the *Bhāgavatam* as *kaitava-dharma.* There is only one religion in the world to be followed by one and all, and that is the *Bhāgavata-dharma,* or the religion which teaches one to worship the Supreme Personality of Godhead and no one else.

TEXTS 28-29

वासुदेवपरा वेदा वासुदेवपरा मखाः ।
वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥२८॥
वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥२९॥

vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ
vāsudeva-paraṁ jñānaṁ
vāsudeva-paraṁ tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatiḥ—

vāsudeva—the Personality of Godhead; *parāḥ*—ultimate goal; *vedāḥ*—revealed scriptures; *vāsudeva*—the Personality of Godhead; *parāḥ*—for worshiping; *makhāḥ*—sacrifices; *vāsudeva*—the Personality of Godhead; *parāḥ*—means of attaining; *yogāḥ*—mystic paraphernalia; *vāsudeva*—the Personality of Godhead; *parāḥ*—under His control; *kriyāḥ*—fruitive activities; *vāsudeva*—the Personality of Godhead; *param*—the supreme; *jñānam*—knowledge; *vāsudeva*—the Personality of Godhead; *param*—best; *tapaḥ*—austerity; *vāsudeva*—the Personality of Godhead; *paraḥ*—superior quality; *dharmaḥ*—religion; *vāsudeva*—the Personality of Godhead; *parāḥ*—ultimate; *gatiḥ*—goal of life.

TRANSLATION

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

PURPORT

That Śrī Kṛṣṇa, the Personality of Godhead, is the only object of worship is confirmed in these two *ślokas*. In the Vedic literature there is the same objective: establishing one's relationship and ultimately reviving our lost loving service unto Him. That is the sum and substance of the *Vedas*. In the *Bhagavad-gītā* the same theory is confirmed by the Lord in His own words: the ultimate purpose of the *Vedas* is to know Him only. All the revealed scriptures are prepared by the Lord through His incarnation in the body of Śrīla Vyāsadeva just to remind the fallen souls conditioned by material nature of Śrī Kṛṣṇa the Personality of Godhead. No demigod can award freedom from material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimize the omnipotency of the Supreme Lord and put Him on equal footing with all other living beings, and for this act such impersonalists get freedom from material bondage with great difficulty. They can only surrender unto Him after many, many births and culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realizing the truth about Vāsudeva. Another name of Vāsudeva is Yajña (sacrifice), and in the *Bhagavad-gītā* it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajña or Viṣṇu the Personality of Godhead. This is the case also with the *yoga* systems. *Yoga* means to get into touch with the Supreme Lord. The process, however, includes several bodily features such as *āsana, dhyāna, prāṇāyāma,* meditation, etc., and all of them are meant for concentrating upon the localized aspect of Vāsudeva represented as Paramātmā. Paramātmā realization is but partial realization of Vāsudeva, and if one is successful in that attempt, one realizes Vāsudeva in full. But by ill luck most of the *yogīs* are stranded by the powers of mysticism achieved through the bodily process. Ill-fated *yogīs* are given a chance in the next birth by being placed in the families of

good learned *brāhmaṇas* or in the families of rich merchants in order to execute the unfinished task of Vāsudeva realization. If such fortunate *brāhmaṇas* and sons of rich men properly utilize the chance, they can easily realize Vāsudeva by good association with saintly persons. Unfortunately, such preferential persons are captivated again by material wealth and honor and practically forget the aim of life.

This is also so for the culture of knowledge. According to *Bhagavad-gītā* there are eighteen items in culturing knowledge. And by such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual master and self-controlled. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, old age and disease. And all culture of knowledge culminates in devotional service to the Personality of Godhead, Vāsudeva. Therefore, Vāsudeva is the ultimate aim in culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vāsudeva is real knowledge. Physical knowledge in its various branches is condemned in the *Bhagavad-gītā* as *ajñāna,* or the opposite of real knowledge. The ultimate aim of physical knowledge is to satisfy the senses, which means prolongation of the term of material existence and thereby continuance of the threefold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps one to end the miserable life of physical existence and to begin the life of spiritual existence on the plane of Vāsudeva.

The same applies to all kinds of austerities. *Tapasya* means voluntary acceptance of bodily pains to achieve some higher end of life. Rāvaṇa and Hiraṇyakaśipu underwent a severe type of bodily torture to achieve the end of sense gratification. Sometimes modern politicians also undergo severe types of austerities to achieve some political end. This is not actually *tapasya.* One should accept voluntary bodily inconvenience for the sake of knowing Vāsudeva because that is the way of real austerities. Otherwise all forms of austerities are classified as modes of passion and ignorance. Passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devakī, the so-called father and mother of Lord Kṛṣṇa, underwent penances to get Vāsudeva as their son. Lord Śrī Kṛṣṇa is the father of all living beings (Bg. 14.4). Therefore He is the original living being of all other living beings. He is the original eternal enjoyer amongst all other enjoyers. Therefore no one can be His begetting father, as the ignorant may think.

Lord Śrī Kṛṣṇa agreed to become the son of Vasudeva and Devakī upon being pleased with their severe austerities. Therefore if any austerities have to be done, they must be done to achieve the end of knowledge, Vāsudeva.

Vāsudeva is the original Personality of Godhead Lord Śrī Kṛṣṇa. As explained before, the original Personality of Godhead expands Himself by innumerable forms. Such expansion of forms is made possible by His various energies. His energies are also multifarious, and His internal energies are superior and external energies are inferior in quality. They are explained in the *Bhagavad-gītā* (Bg. 7.4-6) as the *parā* and *aparā prakṛtis.* So His expansions of various forms which take place via the internal energies are superior forms, whereas the expansions which take place via the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons, whereas those who are expanded by the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice and activities should be aimed at changing the quality of the influence that is acting upon us. For the present, we are all being controlled by the external energy of the Lord, and just to change the quality of the influence, we must endeavor to cultivate spiritual energy. In the *Bhagavad-gītā* it is said that those who are *mahātmās,* or those whose minds have been so broadened as to be engaged in the service of Lord Kṛṣṇa, are under the influence of the internal potency, and the effect is that such broad-minded living beings are constantly engaged in the service of the Lord without deviation. That should be the aim of life. And that is the verdict of all the Vedic literatures. No one should bother himself with fruitive activities or dry speculation about transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. Nor should one worship different demigods who work as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods who look over the external management of the material world. They are all different assisting hands of Lord Vāsudeva. Even Lord Śiva and Lord Brahmā are included within the list of demigods, but Lord Viṣṇu or Vāsudeva is always transcendentally situated. Even though He accepts the quality of goodness of the material world, He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound up by the laws of the king. But even though the king sometimes comes in the

Plate 9 The transcendental Personality of Godhead accepts the three qualitative forms of Brahmā, Viṣṇu and Maheśvara. *(p. 116)*

Plate 10 Śrī Kṛṣṇa is the supreme goal of life. *(p. 124)*

Plate 11 Lord Paramātmā pervades all things, just as fire permeates wood. *(p. 129)*

Plate 12 On His royal road of stones, Lord Rāmacandra crossed the Indian Ocean. *(p. 129)*

Plate 13 Kṛṣṇa and Balarāma appeared in the family of Vṛṣṇi, and by so doing They removed the burden of the world. *(p. 160)*

Plate 14 The incarnations of Godhead are innumerable, like the waves in the ocean. *(p. 164)*

Plate 15 The Lord's pastimes with the *gopīs* are displays of His transcendental existence, bliss and knowledge. *(p. 168)*

prison, he is not bound by the laws of the prison house. The king is therefore always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

TEXT 30

स एवेदं ससर्जाग्रे भगवानात्ममायया ।
सदसद्रूपया चासौ गुणमय्यागुणो विभुः ॥३०॥

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayyāguṇo vibhuḥ

saḥ—that; *eva*—certainly; *idam*—this; *sasarja*—created; *agre*—before; *bhagavān*—the Personality of Godhead; *ātma-māyayā*—by His personal potency; *sat*—the cause; *asat*—the effect; *rūpayā*—by forms; *ca*—and; *asau*—the same Lord; *guṇamayyā*—in the modes of material nature; *aguṇaḥ*—transcendental; *vibhuḥ*—the Absolute.

TRANSLATION

In the beginning of the material creation, the Absolute Lord in His transcendental position created the energies of cause and effect by His own internal energy.

PURPORT

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world were also created by Him. He is, therefore, unaffected by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* *He is all spiritual* and has nothing

*Śrīpāda Śaṅkarācārya, the head of the Māyāvāda school, accepts this transcendental position of Lord Kṛṣṇa in his commentation on *Bhagavad-gītā*.

to do with the qualities of the material world, which are qualitatively distinct from the spiritual qualities of the Lord.

TEXT 31

तया विलसितेष्वेषु गुणेषु गुणवानिव।
अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः॥३१॥

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitaḥ

tayā—by them; *vilasiteṣu*—although in the function; *eṣu*—these; *guṇeṣu*—the modes of material nature; *guṇavān*—affected by the modes; *iva*—as if; *antaḥ*—within; *praviṣṭaḥ*—entered into; *ābhāti*—appears to be; *vijñānena*—by transcendental consciousness; *vijṛmbhitaḥ*—fully enlightened.

TRANSLATION

After creating the material substance, the Lord expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened and in His transcendental position.

PURPORT

The living entities are separated parts and parcels of the Lord, and the conditioned living entities who are unfit for the spiritual kingdom are strewn within the material world to enjoy matter to the fullest extent. As Paramātmā and eternal friend of the living entities, the Lord by one of His plenary portions accompanies the living entities to guide them in their material enjoyment and to become witness to all actvities. While the living entities enjoy the material conditions, the Lord maintains His transcendental position without being affected by the material atmosphere.

In the Vedic literatures *(śruti)* it is said that there are two birds in one tree.* One of them is eating the fruit of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit eater is the living entity. The fruit eater (living entity) has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions, but the Lord (Paramātmā) is always full in transcendental knowledge. That is the difference between the Supersoul and the conditioned soul. The conditioned soul, living entity, is controlled by the laws of nature, while the Paramātmā or the Supersoul is the controller of the material energy.

TEXT 32

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥३२॥

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

yathā—as much as; *hi*—exactly like; *avahitaḥ*—surcharged with; *vahniḥ*—fire; *dāruṣu*—in the wood; *ekaḥ*—one; *sva-yoniṣu*—the source of manifestation; *nānā iva*—like different entities; *bhāti*—illuminates; *viśvātmā*—the Lord as Paramātmā; *bhūteṣu*—in the living entities; *ca*—and; *tathā*—in the same way; *pumān*—the Absolute Person.

TRANSLATION

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

**dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte*
tayor anyaḥ pippalaṁ svādv atty anaśnann anye 'bhicākaśīti (Śruti mantra)

PURPORT

Lord Vāsudeva, the Supreme Personality of Godhead, by one of His plenary parts expands Himself all over the material world, and His existence can be perceived even within the atomic energy. Matter, anti-matter, proton, neutron, etc., are all different effects of the Paramātmā feature of the Lord. As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramātmā can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the *Upaniṣads* and *Vedānta*. *Śrīmad-Bhāgavatam* is the bona fide explanation of these Vedic literatures. The Lord can be realized through the aural reception of the transcendental message, and that is the only way to experience the transcendental subject. As fire is kindled from wood by another fire, similarly the divine consciousness of man can be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ear only, and thus divine existence is gradually realized. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot.

TEXT 33

असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥३३॥

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān

asau—that Paramātmā; *guṇamayaiḥ*—influenced by the modes of nature; *bhāvaiḥ*—naturally; *bhūta*—created; *sūkṣma*—subtle; *indriya*—senses; *ātmabhiḥ*—by the living beings; *sva-nirmiteṣu*—in His own creation;

nirviṣṭaḥ—entering; *bhuṅkte*—causes to enjoy; *bhūteṣu*—in the living entities; *tat-guṇān*—those modes of nature.

TRANSLATION

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these by the subtle mind.

PURPORT

There are 8,400,000 species of living beings beginning from the highest intellectual being Brahmā down to the insignificant ant, and all of them are enjoying the material world according to the desires of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind, and the senses are created according to the desire of the living being. The Lord as Paramātmā helps the living being to get material happiness because the living being is helpless in all respects to obtain what he desires. He proposes and the Lord disposes. In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the *Bhagavad-gītā* the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyments of the sons are indirectly the suffering and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramātmā and always tries to convert the living being towards the real happiness.

TEXT 34

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।
लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥३४॥

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ

līlāvatārānurato
deva-tiryaṅ-narādiṣu

bhāvayati—maintains; *eṣaḥ*—all these; *sattvena*—in the mode of goodness; *lokān*—all over the universe; *vai*—generally; *loka-bhāvanaḥ*—the master of all the universes; *līlā*—pastimes; *avatāra*—incarnation; *anurataḥ*—assuming the role; *deva*—the demigods; *tiryak*—lower animals; *narādiṣu*—in the midst of human beings.

TRANSLATION

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals, and in His play He assumes the roles of incarnations to reclaim those in the mode of pure goodness.

PURPORT

There are innumerable material universes, and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Viṣṇu) incarnates Himself in each and every one of them and in each and every type of living society. He manifests His transcendental pastimes amongst them just to create the desire to go back to Godhead. The Lord does not change His original transcendental position, but He appears to be differently manifested according to the particular time, circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him, but in either case the purpose is the same: the Lord wants the suffering living being to go back home, back to Godhead. The happiness which the living beings are hankering for is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God, but the forgetful living beings under the influence of the material modes have no information of the kingdom of God. The Lord, therefore, comes to propagate the message of the kingdom of God either personally as an incarnation or through His bona fide representative as the good son of God. Such incarnations or sons of God are not only making propaganda for going back to Godhead within human society. Their work is also going

on in all types of societies, amongst demigods and those other than human beings.

Thus end the Bhaktivedanta purports of the First Canto, Second Chapter, of Śrīmad-Bhāgavatam, *entitled "Divinity and Divine Service."*

CHAPTER THREE

Kṛṣṇa Is the Source of All Incarnations

TEXT 1

सूत उवाच

जगृहे पौरुषं रूपं भगवान्महदादिभिः ।
सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥

sūta uvāca
jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

sūtaḥ uvāca—Sūta said; *jagṛhe*—accepted; *pauruṣam*—plenary portion as the *puruṣa* incarnation; *rūpam*—form; *bhagavān*—the Personality of Godhead; *mahat-ādibhiḥ*—with the ingredients of the material world; *sambhūtam*—thus there was the creation of; *ṣoḍaśa-kalam*—sixteen primary principles; *ādau*—in the beginning; *loka*—the universes; *sisṛkṣayā*—on the intention of creating.

TRANSLATION

Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

PURPORT

The *Bhagavad-gītā* states that the Personality of Godhead Śrī Kṛṣṇa maintains these material universes by extending His plenary expansions.

So this *puruṣa* form is the confirmation of the same principle. The original Personality of Godhead Vāsudeva or Lord Kṛṣṇa, who is famous as the son of King Vasudeva or King Nanda, is full with all opulences, all potencies, all fames, all beauties, all knowledge and all renunciation. Part of His opulences is manifested as impersonal Brahman, and part of His opulences is manifested as Paramātmā. This *puruṣa* feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three *puruṣa* features in the material creation, and this form, who is known as the *Kāraṇodakaśāyī* Viṣṇu, is the first of the three. The others are known as the *Garbhodakaśāyī* Viṣṇu and the *Kṣīrodakaśāyī* Viṣṇu, which we shall know one after another. The innumerable universes are generated from the skinholes of this *Kāraṇodakaśāyī* Viṣṇu, and in each one of the universes the Lord enters as *Garbhodakaśāyī* Viṣṇu.

In the *Bhagavad-gītā* it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will because of the conditioned souls or the *nitya-badhya* living beings. The *nitya-badhya* or the eternally conditioned souls have the sense of individuality or *ahaṅkara,* which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. This chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vāsudeva after many, many births in the material world, join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the *mahat-tattva* at the time of annihilation of the material creation. When the creation is again set up, this *mahat-tattva* is again let loose. This *mahat-tattva* contains all the ingredients of the material manifestations, including the conditioned souls. Primarily this *mahat-tattva* is divided into sixteen parts, namely the five gross material elements and the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round, and the whole system is dazzling in spiritual light. The *mahat-tattva* is assembled in some corner of the vast unlimited spiritual sky, and the part which is thus covered by the *mahat-tattva* is called the material sky. This part of the

spiritual sky, called the *mahat-tattva,* is only an insignificant portion of the whole spiritual sky, and within this *mahat-tattva* there are innumerable universes. All these universes are collectively produced by the Kāraṇodakaśāyī Viṣṇu, called also the Mahā-Viṣṇu, who simply throws His glance to impregnate the material sky.

TEXT 2

यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।
नाभिह्रदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः ॥ २ ॥

yasyāmbhasi śayānasya
yoga-nidrāṁ vitanvataḥ
nābhi-hradāmbujād āsīd
brahmā viśva-sṛjāṁ patiḥ

yasya—whose; *ambhasi*—in the water; *śayānasya*—lying down; *yoga-nidrām*—sleeping in meditation; *vitanvataḥ*—ministering; *nābhi*—navel; *hrada*—out of the lake; *ambujāt*—from the lotus; *āsīt*—was manifested; *brahmā*—the grandfather of the living beings; *viśva*—the universe; *sṛjām*—the engineers; *patiḥ*—master.

TRANSLATION

A part of the puruṣa lies down within the water of the universe, and from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

PURPORT

The first *puruṣa* is the *Kāraṇodakaśāyī* Viṣṇu. From His skinholes innumerable universes have sprung up. In each and every one of them the *puruṣa* enters as the *Garbhodakaśāyī* Viṣṇu. He is lying within half of the universe which is full with the water of His body. And from the navel of *Garbhodakaśāyī* Viṣṇu has sprung up the stem of the lotus flower, the birthplace of Brahmā, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the

middle. Upwards there are other, better planetary systems, and the topmost system is called *Brahmaloka* or *Satyaloka.* Downwards from the earthly planetary system there are seven downwards planetary systems domiciled by the *asuras* and similar other materialistic living beings.

From this *Garbhodakaśāyī* Viṣṇu there is expansion of the *Kṣīrodakaśāyī* Viṣṇu, who is the collective Paramātmā of all living beings. He is called Hari, and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the *puruṣa-avatāra* is manifested in three features, first the *Kāraṇodakaśāyī* who creates aggregate material ingredients in the *mahat-tattva,* second the *Garbhodakaśāyī* who enters in each and every universe, and third the *Kṣīrodakaśāyī* Viṣṇu who is the Paramātmā of every material object, organic or inorganic. One who knows these plenary features of the Personality of Godhead knows also Him (Godhead) properly, and thus the knower becomes freed from the material conditions of birth, death, old age and disease, as it is confirmed in *Bhagavad-gītā.* In this *śloka* the subject matter of Mahā-Viṣṇu is summarized. The Mahā-Viṣṇu lies down in some part of the spiritual sky by His own free will, and thus He lies on the ocean of *kāraṇa* from where He glances over His material nature, and the *mahat-tattva* is at once created. Thus electrified by the power of the Lord, the material nature creates at once innumerable universes just as in due course a tree is decorated with innumerable grown-up fruits. The seed of the tree is sown by the cultivator, and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The *Kāraṇa* Ocean is therefore called the Causal Ocean. *Kāraṇa* means causal. We should not foolishly accept the atheistic theory of creation. The description of the atheists is given in the *Bhagavad-gītā.* The atheist does not believe in the creator, but he cannot give a good theory to explain the creation. Material nature has no power to create without the power of the *puruṣa,* just as a *prakṛti* or woman cannot produce a child without the connection of a *puruṣa.* The *puruṣa* impregnates, and the *prakṛti* delivers. We should not expect milk from the fleshy bags on the neck of the goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the *puruṣa,* who impregnates *prakṛti* or nature. And because the Lord wished to lie down in meditation, the material energy created innumerable universes at once, and in each of them the Lord laid Himself down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord. The Lord has unlimited potencies, and thus He can perform as He likes by perfect planning, although personally He has

nothing to do, and no one is greater than or equal to Him. That is the verdict of the *Vedas*.

TEXT 3

यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ ३ ॥

yasyāvayava-saṁsthānaiḥ
kalpito loka-vistaraḥ
tadvai bhagavato rūpaṁ
viśuddhaṁ sattvam ūrjitam

yasya—whose; *avayava*—bodily expansion; *saṁsthānaiḥ*—situated in; *kalpitaḥ*—is imagined; *loka*—planets of inhabitants; *vistaraḥ*—various; *tat vai*—but that is; *bhagavataḥ*—of the Personality of Godhead; *rūpam*—form; *viśuddham*—purely; *sattvam*—existence; *ūrjitam*—excellence.

TRANSLATION

It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

PURPORT

The conception of the *virāṭa-rūpa* or *viśva-rūpa* of the Supreme Absolute Truth is especially meant for the neophyte who can hardly think of the transcendental form of the Personality of Godhead. To him a form means something of this material world, and therefore an opposite conception of the Absolute is necessary in the beginning to concentrate the mind on the power extension of the Lord. As stated above, the Lord extends His potency in the form of the *mahat-tattva,* which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense, but at the same time the *mahat-tattva* is different from the Lord. Therefore the potency of the Lord and the Lord are simultaneously different and nondifferent. The conception of the *virāṭa-rūpa,* especially for the impersonalist, is thus nondifferent from the eternal form of the Lord. This eternal form of the Lord exists prior to the

creation of the *mahat-tattva,* and it is stressed here that the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency, and the formation of His multifarious manifestations of incarnations is always of the same transcendental quality, without any touch of the *mahat-tattva.*

TEXT 4

पश्यन्त्यदो रूपमदभ्रचक्षुषा
सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनासिकं
सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥ ४ ॥

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikaṁ
sahasra-mauly-ambara-kuṇḍalollasat

paśyanti—see; *adaḥ*—the form of the *puruṣa, rūpam*—form; *adabhra*—perfect; *cakṣusā*—by the eyes; *sahasra-pāda*—thousands of legs; *ūru*—thighs; *bhuja-ānana*—hands and faces; *adbhutam*—wonderful; *sahasra*—thousands of; *mūrdha*—heads; *śravaṇa*—ears; *akṣi*—eyes; *nāsikam*—noses; *sahasra*—thousands; *mauli*—garlands; *ambara*—dresses; *kuṇḍala*—earrings; *ullasat*—all glowing.

TRANSLATION

The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces—all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and earrings and are adorned with garlands.

PURPORT

With our present materialized senses we cannot perceive anything of the transcendental Lord. Our present senses are to be rectified by the process of devotional service, and then the Lord becomes Himself revealed to us.

In the *Bhagavad-gītā* it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the *Vedas* that devotional service can lead one to the side of the Lord, and devotional service only can reveal Him. In the *Brahma-saṁhitā* also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him with perfect eyes smeared with devotional service. In the material world also we do not always see things with our own eyes, but through the experience of those who have actually seen or done things. If that is the process for experiencing a mundane object, it is more perfectly applicable in matters transcendental. So with patience and perserverance only we can realize the transcendental subject matter regarding the Absolute Truth and His different forms. He is formless to the neophytes, but He is in transcendental form to the expert servitor.

TEXT 5

एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देवतिर्यङ्नरादयः ॥ ५ ॥

etan nānāvatārāṇāṁ
nidhānaṁ bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryaṅ-narādayaḥ

etat—this (form); *nānā*—multifarious; *avatārāṇām*—of the incarnations; *nidhānam*—source; *bījam*—seed; *avyayam*—indestructible; *yasya*—whose; *aṁśa*—plenary portion; *aṁśena*—part of the plenary portion; *sṛjyante*—create; *deva*—demigods; *tiryak*—animals; *nara-ādayaḥ*—human beings and others.

TRANSLATION

This form [the second manifestation of puruṣa] is the source and indestructible seed of multifarious incarnations within the universe, and from the particles and portions of this form, different living entities, like demigods, men and others, are created.

PURPORT

The *puruṣa,* after creating innumerable universes in the *mahat-tattva,* enters in each of them as the second *puruṣa, Garbhodakaśāyī* Viṣṇu. When He saw that within the universe there is all darkness and space only without a resting place, He filled up half of the universe with water out of His own perspiration and laid Himself down on the same water. This water is called *Garbhodaka.* Then from His navel the stem of the lotus flower sprouted, and on the flower petals the birth of Brahmā, or the master engineer of the universal plan, took place. Brahmā became the engineer of the universe, and the Lord Himself took charge of the maintenance of the universe as Viṣṇu. Brahmā is generated from *rajo-guṇa* of *prakṛti,* or the mode of passion in nature, and Viṣṇu became the Lord of the mode of goodness. Viṣṇu, being transcendental to all the modes, is always aloof from the materialistic affection. This is already explained before. And from Brahmā there is Rudra (Śiva), who is in charge of the modes of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all three, namely Brahmā, Viṣṇu and Śiva, are incarnations of the *Garbhodakaśāyī* Viṣṇu. From Brahmā the other demigods like Dakṣa, Marīcyādi, Manu and many others become incarnated to generate living entities within the universe. This *Garbhodakaśāyī* Viṣṇu is glorified in the *Vedas* in the hymns of *Garbha-stuti,* which begin with the description of the Lord as having thousands of heads, etc. The *Garbhodakaśāyī* Viṣṇu is the Lord of the universe, and although He appears to be lying within the universe, He is always transcendental. This is also already explained. Viṣṇu, who is the plenary portion of the *Garbhodakaśāyī* Viṣṇu, is the Supersoul of the universal life, and He is known as the maintainer of the universe or *Kṣīrodakaśāyī* Viṣṇu. So the three features of the original *Puruṣa* are thus understood. And all the incarnations within the universe are emanations from this *Kṣīrodakaśāyī* Viṣṇu.

In different millennia there are different incarnations, and they are innumerable, although some of them are very prominent, such as Matsya, Kūrma, Varāha, Rāma, Nṛsiṁha, Vāmana and many others. These incarnations are called *līlā* incarnations. Then there are qualitative incarnations such as Brahmā, Viṣṇu, and Śiva or Rudra who take charge of the different modes of material nature.

Lord Viṣṇu is nondifferent from the Personality of Godhead. Lord Śiva is in the marginal position between the Personality of Godhead and the living entities or *jīvas.* Brahmā is always a *jīva-tattva.* The highest pious living being or the greatest devotee of the Lord is empowered with the

potency of the Lord for creation, and he is called Brahmā. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahmā, the Lord Himself becomes a Brahmā and takes charge of the post.

Lord Śiva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Śiva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Viṣṇu. The difference is like that between milk and curd. Curd is nothing but milk, and yet it cannot be used in place of milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahmā (which is calculated by our solar year as 4,300,000 *x* 1,000 years) there are fourteen Manus. Therefore there are 420 Manus in one month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years of his age, and therefore there are 5,040 *x* 100 or 504,000 Manus in the duration of Brahmā's life. There are innumerable universes with one Brahmā in each of them, and all of them are created and annihilated during the breathing time of the *puruṣa*. Therefore one can simply imagine how many millions of Manus there are during one breath of the *puruṣa*.

The Manus who are prominent within this universe are as follows: Yajña as Svāyambhuva Manu, Vibhu as Svārociṣa Manu, Satyasena as Uttama Manu, Hari as Tāmasa Manu, Vaikuṇṭha as Raivata Manu, Ajita as Cākṣuṣa Manu, Vāmana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sārvabhauma as Sāvarṇi Manu, Ṛṣabha as Dakṣasāvarṇi Manu, Viṣvaksena as Brahmasāvarṇi Manu, Dharmasetu as Dharmasāvarṇi Manu, Sudhāmā as Rudrasāvarṇi Manu, Yogeśvara as Devasāvarṇi Manu, and Bṛhadbhānu as Indra-sāvarṇi Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above.

Then there are the *yugāvatāras* or the incarnations of the millennia. The *yugas* are known as Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. The incarnations of each *yuga* are of different color. The colors are white, red, black and yellow. In the Dvāpara-yuga, Lord Kṛṣṇa in black color appeared, and in the Kali-yuga Lord Caitanya in yellow color appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for an imposter to become an incarnation, for he must be mentioned in the *śāstras*. An incarnation does not declare Himself to be an incarnation of the Lord, but great sages agree by the symptoms mentioned in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute

are mentioned in the revealed scriptures.

Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called *vibhūtis*. Directly empowered incarnations are the Kumāras, Nārada, Pṛthu, Śeṣa, Ananta, etc. As far as *vibhūtis* are concerned, they are very explicitly described in the *Bhagavad-gītā* in the *Vibhūti-yoga* chapter. And for all these different types of incarnations, the fountainhead is the *Garbhodakaśāyī* Viṣṇu.

TEXT 6

स एव प्रथमं देवः कौमारं सर्गमाश्रितः ।
चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ ६ ॥

sa eva prathamaṁ devaḥ
kaumāraṁ sargam āśritaḥ
cacāra duścaraṁ brahmā
brahmacaryam akhaṇḍitam

saḥ—that; *eva*—certainly; *prathamam*—first; *devaḥ*—Supreme Lord; *kaumāram*—named the Kumāras (unmarried); *sargam*—creation; *āśritaḥ*—under; *cacāra*—performed; *duścaram*—very difficult to do; *brahmā*—in the order of Brahman; *brahmacaryam*—under discipline to realize the Absolute (Brahman); *akhaṇḍitam*—unbroken.

TRANSLATION

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

PURPORT

The creation of the material world is effected, maintained and then again annihilated at certain intervals. So there are different names of the creations in terms of the particular types of Brahmā, the father of the living beings in the creation. These Kumāras, as above-mentioned, appeared in the *kaumāra* creation of the material world, and to teach us the process

of Brahman realization, they underwent a severe type of disciplinary action as bachelors. These Kumāras are empowered incarnations. And before executing the severe type of disciplinary actions, all of them became qualified *brāhmaṇas.* This example suggests that one must first acquire the qualifications of a *brāhmaṇa,* not simply by birth but also by quality, and then one can undergo the process of Brahman realization.

TEXT 7

द्वितीयं तु भवायास्य रसातलगतां महीम् ।
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ ७ ॥

dvitīyaṁ tu bhavāyāsya
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaraṁ vapuḥ

dvitīyam—the second; *tu*—but; *bhavāya*—for welfare; *asya*—of this earth; *rasātala*—the lowest; *gatām*—having gone; *mahīm*—the earth; *uddhariṣyan*—lifting up; *upādatta*—established; *yajñeśaḥ*—the proprietor or the supreme enjoyer; *saukaram*—hoggish; *vapuḥ* —incarnation.

TRANSLATION

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth up from the nether regions of the universe.

PURPORT

The indication is that for each and every incarnation of the Personality of Godhead, the particular function executed is also mentioned. There cannot be any incarnation without a particular function, and such functions are always extraordinary. They are impossible for any living being to perform. The incarnation of the boar was to take the earth out of Pluto's region of filthy matter. Picking up something from a filthy place is done by a boar, and the all-powerful Personality of Godhead displayed this wonder to the *asuras,* who hid the earth in such a filthy place. There is nothing impossible for Him, and although the Personality of Godhead played the part of a boar, still by the devotees He is worshiped, staying always in transcendence.

TEXT 8

तृतीयमृषिसर्गं वै देवर्षित्वमुपेत्य सः ।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥

tṛtīyam ṛṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantraṁ sātvatam ācaṣṭa
naiṣkarmyaṁ karmaṇāṁ yataḥ

tṛtīyam—the third one; *ṛṣi-sargam*—the millennium of the *ṛṣis; vai*—certainly; *devarṣitvam*—incarnation of the *ṛṣi* amongst the demigods; *upetya*—having accepted; *saḥ*—he; *tantram*—exposition of the *Vedas; sātvatam*—which is especially meant for devotional service; *ācaṣṭa*—collected; *naiṣkarmyam*—nonfruitive; *karmaṇām*—of work; *yataḥ*—from which.

TRANSLATION

In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

PURPORT

The great Ṛṣi Nārada, who is an empowered incarnation of the Personality of Godhead, propagates devotional service all over the universe. All great devotees of the Lord all over the universe and in different planets and species of life are his disciples. Śrīla Vyāsadeva, the compiler of the *Śrīmad-Bhāgavatam,* is also one of his disciples. He is the author of *Nārada-pañcarātra,* which is the exposition of the *Vedas,* particularly for devotional service of the Lord. This *Nārada-pañcarātra* trains the *karmīs* or the fruitive workers to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by fruitive work because they want to enjoy life by the sweat of their own brow. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction, and the performer of the work is bound up by such reactions, good or bad. The reaction of good work is comparative material prosperity, whereas the reaction of bad work

is comparative material distress. But material conditions, either in so-called happiness or in so-called distress, are all meant ultimately for distress only. Foolish materialists have no information how to obtain eternal happiness in the unconditional state. Śrī Nārada informs these foolish fruitive workers how to realize the reality of happiness. He gives direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician gives direction to the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same, but it must be treated by an expert physician like Nārada. The *Bhagavad-gītā* also gives the same solution for serving the Lord by the fruits of one's labor. That will lead one to the path of *naiṣkarmya,* or liberation.

TEXT 9

तुर्ये धर्मकलासर्गे नरनारायणावृषी ।
भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः ॥ ९ ॥

turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarod duścaraṁ tapaḥ

turye—in the fourth of the line; *dharma-kalā*—wife of Dharmarāja; *sarge*—being born of; *nara-nārāyaṇau*—named Nara and Nārāyaṇa; *ṛṣī*—sages; *bhūtvā*—becoming; *ātma-upaśama*—controlling the senses; *upetam*—for achievement of; *akarot*—undertook; *duścaram*—very strenuous; *tapaḥ*—penance.

TRANSLATION

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

PURPORT

As it was advised by King Ṛṣabha to His sons, *tapasya,* or voluntary acceptance of penance for realization of the transcendence, is the only duty of the human being; it was so done by the Lord Himself in an

examplary manner to teach us. The Lord is very kind to the forgetful souls. He therefore comes Himself and leaves behind necessary instructions and also sends His good sons as representatives to call all the conditioned souls back to Godhead. Recently, within the memory of everyone, Lord Caitanya also appeared for the same purpose: to show special favor to fallen souls of this age of iron industry. The incarnation of Nārāyaṇa is worshiped still at Badarīnārāyaṇa, on the range of the Himalayas.

TEXT 10

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥१०॥

pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyaṁ
tattva-grāma-viniṛṇayam

pañcamaḥ—the fifth one; *kapilaḥ*—Kapila; *nāma*—of the name; *siddheśaḥ*—the foremost amongst the perfect; *kāla*—time; *viplutam*—lost; *provāca*—said; *āsuraye*—unto the *brāhmaṇa* named Āsuri; *sāṅkhyam*—metaphysics; *tattva-grāma*—the sum total of the creative elements; *viniṛṇayam*—exposition.

TRANSLATION

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

PURPORT

The sum total of the creative elements is twenty-four in all. Each and every one of them are explicitly explained in the system of Sāṅkhya philosophy. Sāṅkhya philosophy is generally called metaphysics by the European scholars. The etymological meaning of *sāṅkhya* is that which explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila, who is said herein to be the fifth in the line of incarnations.

TEXT 11

षष्ठम् अत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥११॥

ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto'nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān

ṣaṣṭham—the sixth one; *atreḥ*—of Atri; *apatyatvam*—sonship; *vṛtaḥ*—being prayed for; *prāptaḥ*—obtained; *anasūyayā*—by Anasūyā; *ānvīkṣikīm*—on the subject of transcendence; *alarkāya*—unto Alarka; *prahlāda-ādibhyaḥ*—unto Prahlāda, etc.; *ūcivān*—spoke.

TRANSLATION

The sixth incarnation of the puruṣa was the son of the sage Atri. He was born in the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].

PURPORT

The Lord incarnated Himself as Dattātreya, the son of Ṛṣi Atri and Anasūyā. The history of the birth of Dattātreya as an incarnation of the Lord is mentioned in the *Brahmāṇḍa Purāṇa* in connection with the story of the devoted wife. It is said there that Anasūyā, the wife of Ṛṣi Atri, prayed before the Lords Brahmā, Viṣṇu and Śiva as follows: "My lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son." This was accepted by the lords, and as Dattātreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahlāda, Yadu, Haihaya, etc.

TEXT 12

ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत ।
स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥१२॥

tataḥ saptama ākūtyāṁ
rucer yajño'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

tataḥ—after that; *saptame*—the seventh in the line; *ākūtyām*—in the womb of Ākūti; *ruceḥ*—by Prajāpati Ruci; *yajñaḥ*—the Lord's incarnation as Yajña; *abhyajāyata*—advented; *saḥ*—He; *yāmā-ādyaiḥ*—with Yāma, etc.; *sura-gaṇaiḥ*—with demigods; *apāt*—ruled; *svāyambhuva-antaram*—the change of the period of Svāymbhuva Manu.

TRANSLATION

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama and others.

PURPORT

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yama and other demigods, Lord Yajña ruled the administration of the universal affairs.

TEXT 13

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः ।
दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥१३॥

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam

aṣṭame—the eighth of the incarnations; *merudevyām tu*—in the womb of Merudevī, the wife of; *nābheḥ*—King Nābhi; *jātaḥ*—took birth; *urukramaḥ*—the all-powerful Lord; *darśayan*—by showing; *vartma*—the way; *dhīrāṇām*—of the perfect beings; *sarva*—all; *āśrama*—orders of life; *namaskṛtam*—honored by.

TRANSLATION

The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

PURPORT

The society of human beings is naturally divided into eight by orders and statuses of life, the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of *sannyāsa,* is considered the highest of all, and a *sannyāsī* is constitutionally the spiritual master for all the orders and divisions. In the *sannyāsa* order also there are four stages of upliftment toward perfection. Such stages are called the *kuṭīcaka, bahūdaka, parivrājakācārya,* and the *paramahaṁsa.* The *paramahaṁsa* stage of life is the highest stage of perfection. This order of life is respected by all others. Mahārāja Ṛṣabha, the son of King Nābhi and Merudevī, was an incarnation of the Lord, and He instructed His sons to follow the path of perfection by *tapasya* which sanctifies one's existence and enables one to attain the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness, but no one knows where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasure as a substitute for real happiness, but such foolish men forget that temporary so-called happiness derived from sense pleasures is also enjoyed by the dogs and hogs. No animal, bird or beast is bereft of this sense pleasure. In every species of life, including the human form of life, such happiness is immensely obtainable. The human form of life is, however, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by *tapasya* or undergoing voluntarily the path of penance and abstinence from material pleasures. Those who have been trained for abstinence in material pleasures are called *dhīra,* or men undisturbed by the senses. These *dhīras* can accept the orders of *sannyāsa,* and they can gradually rise up to the status of the *paramahaṁsa,* which is adored by all

members of the society. King Ṛṣabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be worshiped by all.

TEXT 14

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥१४॥

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemām oṣadhīr viprās
tenāyaṁ sa uśattamaḥ

ṛṣibhiḥ—by the sages; *yācitaḥ*—being prayed for; *bheje*—accepted; *navamam*—the ninth one; *pārthivam*—the ruler of the earth; *vapuḥ*—body; *dugdha*—milking; *imām*—all these; *oṣadhīḥ*—products of the earth; *viprāḥ*—O *brāhmaṇas; tena*—by; *ayam*—this; *saḥ*—he; *uśattamaḥ*—beautifully attractive.

TRANSLATION

O brāhmaṇas, the ninth incarnation of the Lord, prayed for by sages, was King Pṛthu, who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.

PURPORT

Before the advent of King Pṛthu, there was great havoc of maladministration due to the vicious life of the previous king, the father of Mahārāja Pṛthu. The intelligent class of men (namely the sages and the *brāhmaṇas)* not only prayed for the Lord to come down, but they also dethroned the previous king. It is the duty of the king to be pious and thus look after the all around welfare of the citizens. Whenever there is some negligence on the part of the king in discharging his duty, the intelligent class of men must dethrone him. The intelligent class of men, however, do not occupy the royal throne because they have much more important duties for the welfare of the public. Instead of occupying the royal throne, they prayed for the incarnation of the Lord, and the Lord came as Mahārāja Pṛthu. Real intelligent men or qualified *brāhmaṇas* never aspire for political

posts. Mahārāja Pṛthu excavated many produces from the earth, and thus not only the citizens became happy to have such a good king, but the complete sight of the earth also became beautiful and attractive.

TEXT 15

रूपं स जग्रहे मात्स्यं चाक्षुषोदधिसम्प्लवे ।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥१५॥

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahīmayyām
apād vaivasvataṁ manum

rūpam—form; *saḥ*—he; *jagṛhe*—accepted; *mātsyam*—of fish; *cākṣuṣa*—Cākṣuṣa; *udadhi*—water; *samplave*—inundation; *nāvi*—on the boat; *āropya*—keeping on; *mahī*—the earth; *mayyām*—drowned in; *apāt*—protected; *vaivasvatam*—Vaivasvata; *manum*—Manu, the father of man.

TRANSLATION

When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

PURPORT

According to Śrīpāda Śrīdhara Svāmī, the original commentator on the *Bhāgavata,* there is not always a devastation after the change of every *Manu.* And yet this inundation after the period of Cākṣuṣa Manu took place in order to show some wonders to Satyavrata. But Śrī Jīva Gosvāmī has given definite proofs from authoritative scriptures (like *Viṣṇu-dharmottara, Mārkaṇḍeya Purāṇa, Harivaṁśa,* etc.) that there is always a devastation after the end of each and every Manu. Śrīla Viśvanātha Cakravartī has also supported Śrīla Jīva Gosvāmī, and he (Śrī Cakravartī) has also quoted from *Bhāgavatāmṛtam* about this inundation after each Manu. Apart from this, the Lord, in order to show special favor to Satyavrata, a devotee of the Lord, in this particular period, incarnated Himself.

TEXT 16

सुरासुराणामुदधिं मथ्नतां मन्दराचलम् ।
दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥१६॥

surāsurāṇām udadhiṁ
mathnatāṁ mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ

sura—the theists; *asurāṇām*—of the atheists; *udadhim*—in the ocean; *mathnatām*—churning; *mandarācalam*—the Mandarācalam Hill; *dadhre*—sustained; *kamaṭha*—tortoise; *rūpeṇa*—in the form of; *pṛṣṭhe*—shell; *ekādaśe*—eleventh in the line; *vibhuḥ*—the great.

TRANSLATION

The eleventh incarnation of the Lord was in the form of a tortoise whose shell served as a pivot for the Mandarācalam Hill, which was being used as a churning rod by the theists and atheists of the universe.

PURPORT

Once both the atheists and the theists were engaged in producing nectar from the sea so that all of them could become deathless by drinking it. At that time the Mandarācalam Hill was used as the churning rod, and the shell of Lord Tortoise, the incarnation of Godhead, became the resting place (pivot) of the hill in the sea water.

TEXT 17

धान्वन्तरं द्वादशमं त्रयोदशममेव च ।
अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया॥१७॥

dhānvantaraṁ dvādaśamaṁ
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā

dhānvantaram—the incarnation of Godhead named Dhanvantari; *dvādaśamam*—the twelfth in the line; *trayodaśamam*—the thirteenth in the line; *eva*—certainly; *ca*—and; *apāyayat*—gave to drink; *surān*—the demigods; *anyān*—others; *mohinyā*—by charming beauty; *mohayan*—alluring; *striyā*—in the form of a woman.

TRANSLATION

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

TEXT 18

चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् ।
ददार करजैरूरावेरकां कटकृद्यथा ॥१८॥

caturdaśaṁ nārasiṁhaṁ
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakāṁ kaṭa-kṛd yathā

caturdaśam—the fourteenth in the line; *nārasiṁham*—the incarnation of the Lord as half man and half lion; *bibhrat*—advented; *daityendram*—the king of the atheists; *ūrjitam*—strongly built; *dadāra*—bifurcated; *karajaiḥ*—by the nails; *ūrau*—on the lap; *erakām*—canes; *kaṭa-kṛt*—carpenter; *yathā*—just like.

TRANSLATION

In the fourteenth incarnation, the Lord appeared as Nṛsiṁha and bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.

TEXT 19

पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिपिष्टपम् ॥१९॥

pañcadaśaṁ vāmanakaṁ
kṛtvāgād adhvaraṁ baleḥ
pada-trayaṁ yācamānaḥ
pratyāditsus tri-piṣṭapam

pañcadaśam—the fifteenth in the line; *vāmanakam*—the dwarf *brāhmaṇa;* *kṛtvā*—by assumption of; *agāt*—went; *adhvaram*—arena of sacrifice; *baleḥ*—of King Bali; *pada-trayam*—three steps only; *yācamānaḥ*—begging; *pratyāditsuḥ*—willing at heart to return; *tri-piṣṭapam*—the kingdom of the three planetary systems.

TRANSLATION

In the fifteenth incarnation, the Lord assumed the form of a dwarf brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

PURPORT

The Almighty God can bestow upon anyone the kingdom of the universe from a very small beginning, and similarly, He can take away the kingdom of the universe on the plea of begging a small piece of land.

TEXT 20

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥२०॥

avatāre ṣoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥkṣatrām akaron mahīm

avatāre—in the incarnation of the Lord; *ṣoḍaśame*—sixteenth; *paśyan*—seeing; *brahma-druhaḥ*—disobedient to the orders of the *brāhmaṇas;* *nṛpān*—the kingly order; *triḥ-sapta*—thrice seven times; *kṛtvaḥ*—had done; *kupitaḥ*—being engaged; *niḥ*—negation; *kṣatrām*—the administrative class; *akarot*—did perform; *mahīm*—the earth.

TRANSLATION

As Bhṛgupati, the sixteenth incarnation of the Godhead, the Lord annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].

PURPORT

The *kṣatriyas* or the administrative class of men are expected to rule the planet by the direction of the intelligent class of men who give direction to the rulers in terms of the standard *śāstras* or the books of revealed knowledge. The rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the *kṣatriyas* or the administrative class against the orders of the learned and intelligent *brāhmaṇas,* the administrators are removed by force from the posts, and arrangement is made for better administration.

TEXT 21

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥२१॥

tataḥ saptadaśe jātaḥ
satyavatyāṁ parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso'lpa-medhasaḥ

tataḥ—thereafter; *saptadaśe*—in the seventeenth incarnation; *jātaḥ*—advented; *satyavatyām*—in the womb of Satyavatī; *parāśarāt*—by Parāśara Muni; *cakre*—prepared; *veda-taroḥ*—of the desire tree of the *Vedas*; *śākhāḥ*—branches; *dṛṣṭvā*—be seeing; *puṁsaḥ*—the people in general; *alpa-medhasaḥ*—less intelligent.

TRANSLATION

Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī, wife of Parāśara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent.

PURPORT

Originally the *Veda* is one. But Śrīla Vyāsadeva divided the original *Veda* into four, namely *Sāma, Yajus, Ṛk, Atharva,* and then again they were explained in different branches like the *Purāṇas* and the *Mahābhārata.* Vedic language and the subject matter are very difficult for ordinary men. They are understood by the highly intelligent and self-realized *brāhmaṇas.* But the present age of Kali is full of ignorant men. Even those who are born by a *brāhmaṇa* father are, in the present age, no better than the *śūdras* or the women. The twice-born men, namely the *brāhmaṇas, kṣatriyas* and *vaiśyas,* are expected to undergo a cultural purificatory process known as *saṁskāras,* but because of the bad influence of the present age the so-called members of the *brāhmaṇa* and other high order families are no longer highly cultured. They are called the *dvija-bandhu* or the friends and family members of the twice-born. But these *dvija-bandhus* are classified amongst the *śūdras* and the women. Śrīla Vyāsadeva divided the *Vedas* in various branches and sub-branches for the sake of the less intelligent classes like the *dvija-bandhus, śūdras* and the women.

TEXT 22

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥२२॥

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param

nara—human being; *devatvam*—divinity; *āpannaḥ*—having assumed the form of; *sura*—the demigods; *kārya*—activities; *cikīrṣayā*—for the purpose of performing; *samudra*—the Indian Ocean; *nigraha-ādīni*—controlling, etc.; *cakre*—did perform; *vīryāṇi*—superhuman prowess; *ataḥ param*—thereafter.

TRANSLATION

In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.

PURPORT

The Personality of Godhead Śrī Rāma assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities to maintain the order of the universe. Sometimes great demons and atheists like Rāvaṇa and Hiraṇyakaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example. the attempt to fly to other planets by material means is a challenge to the established order. The conditions of each and every planet are different. and different classes of human beings are accomodated there for particular purposes mentioned in the codes of the Lord. But, puffed up by tiny success in material advancement, sometimes the godless materialist challenges the existence of God. Rāvaṇa was one of them, and he wanted to deport ordinary men to the planets of Indra (heaven) by material means without consideration of the necessary qualifications. He wanted a staircase to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Śrī Rāma the Personality of Godhead and kidnapped His wife Sītā. Of course Lord Rāma came to chastise this atheist, answering the prayer and desire of the demigods. He therefore took up the challenge of Rāvaṇa, and the complete activity is the subject matter of the *Rāmāyaṇa*. Because Lord Rāmacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Rāvaṇa, could perform. Lord Rāmacandra prepared a royal road on the Indian Ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God.

TEXT 23

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥२३॥

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

ekonaviṁśe—in the nineteenth; *viṁśatime*—in the twentieth also; *vṛṣṇiṣu*—in the Vṛṣṇi dynasty; *prāpya*—having obtained; *janmanī*—births; *rāma*—Balarāma; *kṛṣṇau*—Śrī Kṛṣṇa; *iti*—thus; *bhuvaḥ*—of the world; *bhagavān*—the Personality of Godhead; *aharat*—removed; *bharam*—burden.

TRANSLATION

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world.

PURPORT

The specific mention of the word *bhagavān* in this text indicates that Balarāma and Kṛṣṇa are original forms of the Lord. This will be further explained later. Lord Kṛṣṇa is not an incarnation of the *puruṣa* as we learned from the beginning of this chapter. He is directly the original Personality of Godhead, and Balarāma is the first plenary manifestation of the Lord. From Baladeva the first phalanx of plenary expansions, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna, expands. Lord Śrī Kṛṣṇa is Vāsudeva, and Baladeva is Saṅkarṣaṇa.

TEXT 24

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।
बुद्धो नाम्नाजनसुतः कीकटेषु भविष्यति ॥२४॥

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

tataḥ—thereafter; *kalau*—the age of Kali; *sampravṛtte*—having ensued; *sammohāya*—for the purpose of deluding; *sura*—the theists; *dviṣām*—those who are envious; *buddhaḥ*—Lord Buddha; *nāmnā*—of the name; *añjana-*

sutaḥ—the son of Añjana (Lord Buddha); *kīkaṭeṣu*—in the province of Gayā (Behar); *bhaviṣyati*—will take place.

TRANSLATION

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjana, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

PURPORT

Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gayā (Bihar) as the son of Añjana, and he preached his own conception of nonviolence and deprecated even the animal sacrifices sanctioned in the *Vedas*. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal killing was indulged in unrestrictedly. Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the *Vedas* and stressed the adverse psychological effects incurred by animal killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God, but they kept their absolute faith in Lord Buddha who himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha: He made the faithless faithful to him.

Killing of animals before the advent of Lord Buddha was the most prominent feature of the society. They claimed that these were Vedic sacrifices. When the *Vedas* are not accepted through the authoritative disciplic succession, the casual readers of the *Vedas* are misled by the flowery language of that system of knowledge. In the *Bhagavad-gītā* a comment has been made on such foolish scholars. The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental realized sources of disciplic succession are sure to be bewildered. To them, the ritualistic ceremonies are considered to be all in all. They have no depth of knowledge, according to the *Bhagavad-gītā*. The whole system of the *Vedas* is to lead one gradually to the path of

the Supreme Lord. The whole theme of Vedic literature is to know the Supreme Lord, the individual soul, the cosmic situation and the relations between all these items. When the relation is known, the relative function begins, and as a result of such a function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately, unauthorized scholars of the *Vedas* become captivated by the purificatory ceremonies only, and natural progress is checked thereby.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are dangerous elements on the path of going back to Godhead. There are two types of animal killers. The soul is also sometimes called the "animal" or the living being. Therefore, both the slaughterer of animals as well as those who have lost their identity of soul are animal killers.

Mahārāja Parīkṣit said that only the animal killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead they must be taught first and foremost to *stop the process of animal killing* as above mentioned. *It is nonsensical to say that animal killing has nothing to do with spiritual realization.* By this dangerous theory many so-called *sannyāsīs* have sprung up by the grace of Kali-yuga who preach animal killing under the garb of the *Vedas.* The subject matter has already been discussed in the conversation between Lord Caitanya and Maulana Chand Kazi Shaheb. The animal sacrifice as stated in the *Vedas* is different from the unrestricted animal killing in the slaughterhouse. Because the *asuras* or the so-called scholars of Vedic literatures put forward the evidence of animal killing in the *Vedas,* Lord Buddha superficially denied the authority of the *Vedas.* This rejection of the *Vedas* by Lord Buddha was adopted in order to save people from the vice of animal killing as well as to save the poor animals from the slaughtering process of their big brothers who clamor for universal brotherhood, peace, justice and equity. There is no justice when there is animal killing. Lord Buddha wanted to stop it completely, and therefore his cult of *ahiṁsā* was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic because there is no acceptance of the Supreme Lord and because that system of philosophy denied the authority of the *Vedas.* But that is an act of camouflage by the Lord. Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy. But he rejected it outwardly because the *sura-dviṣa,* or the demons who are always envious of the devotees of Godhead, try to

support cow killing or animal killing from the pages of the *Vedas*, and this is now being done by the modernized *sannyāsīs*. Lord Buddha had to reject the authority of the *Vedas* altogether. This is simply technical, and had it not been so he would not have been so accepted as the incarnation of Godhead. Neither would he have been worshiped in the transcendental songs of the poet Jayadeva, who is a Vaiṣṇava *ācārya*. He preached the preliminary principles of the *Vedas* in a manner suitable for the time being (and so also did Ācārya Śaṅkarācārya) to establish the authority of the *Vedas*. Therefore both Lord Buddha and Ācārya Śaṅkara paved the path of theism, and Vaiṣṇava *ācāryas*, specifically Lord Śrī Caitanya Mahāprabhu, led the people on the path towards a realization of going back to Godhead.

We are glad that people are taking interest in the nonviolent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughterhouses altogether? *If not, there is no meaning to the ahiṁsa cult.*

Śrīmad-Bhāgavatam was composed just prior to the beginning of the age of Kali (about five thousand years ago), and Lord Buddha appeared about 2,600 years ago. Therefore in the *Śrīmad-Bhāgavatam* Lord Buddha is foretold. Such is the authority of this clear scripture. There are many such prophecies, and they are being fulfilled one after another. They will indicate the positive standing of *Śrīmad-Bhāgavatam*, which is without *trace of mistake, illusion, cheating and imperfection*, which are the four flaws of all conditioned souls. The liberated souls are above these flaws; therefore they can see and foretell things which are to take place on distant future dates.

TEXT 25

अथासौ युगसंध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२५॥

athāsau yuga-sandhyāyāṁ
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ

atha—thereafter; *asau*—the same Lord; *yuga-sandhyāyām*—at the conjunction of the *yugas*; *dasyu*—plunderers; *prāyeṣu*—almost all; *rājasu*—the governing personalities; *janitā*—will take His birth; *viṣṇu*—named Viṣṇu; *yaśasaḥ*—surnamed Yaśā; *nāmnā*—in the name of; *kalkiḥ*—the incarnation of the Lord; *jagat-patiḥ*—the Lord of the creation.

TRANSLATION

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers.

PURPORT

Here is another foretelling of the advent of Lord Kalki, the incarnation of Godhead. He is to appear at the conjunction of the two *yugas,* namely at the end of Kali-yuga and the beginning of Satya-yuga. The cycle of the four *yugas,* namely Satya, Tretā, Dvāpara and Kali, rotates like the calendar months. The present Kali-yuga lasts 432,000 years, out of which we have passed only 5,000 years after the Battle of Kurukṣetra and the end of the regime of King Parīkṣit. So there are 427,000 years balance yet to be finished. Therefore at the end of this period, the incarnation of Kalki will take place, as foretold in the *Śrīmad-Bhāgavatam.* His father's name, Viṣṇu Yaśā, a learned *brāhmaṇa,* and the village Sambhal are also mentioned. As above mentioned, all these foretellings will prove to be factual in chronological order. That is the authority of *Śrīmad-Bhāgavatam.*

TEXT 26

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥२६॥

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

avatārāḥ—incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—innumerable; *hareḥ*—of Hari, the Lord; *sattva-nidheḥ*—of the ocean of goodness; *dvijāḥ*—the *brāhmaṇas; yathā*—as it is; *avidāsinaḥ*—inexhaustible; *kulyāḥ*—rivulets; *sarasaḥ*—of vast lakes; *syuḥ*—are; *sahasraśaḥ*—thousands of.

TRANSLATION

O brāhmaṇas, the incarnations of the Lord are innumerable rivulets flowing from inexhaustible sources of water.

PURPORT

The list of incarnations of the Personality of Godhead given herein is not complete. It is only a partial view of all the incarnations. There are many others, such as Śrī Hayagrīva, Hari, Haṁsa, Pṛśnigarbha, Vibhu, Satyasena, Vaikuṇṭha, Sārvabhauma, Viśvaksena, Dharmasetu, Sudhāmā, Yogeśvara, Bṛhadbhānu, etc., in the bygone ages. Śrī Prahlāda Mahārāja said in his prayer, "My Lord, You manifest in as many incarnations as there are species of life, namely the aquatics, the vegetables, the reptiles, the birds, the beasts, the men, the demigods, etc., just for the maintenance of the faithful and the annihilation of the unfaithful. You advent Yourself in this way in accordance with the necessity of the different *yugas*. In the Kali-yuga You have incarnated garbed as a devotee." This incarnation of the Lord in the Kali-yuga is Lord Caitanya Mahāprabhu. There are many other places, both in the *Bhāgavatam* and other scriptures, in which the incarnation of the Lord as Śrī Caitanya Mahāprabhu is explicitly mentioned. In the *Brahma-saṁhitā* also it is said indirectly that although there are many incarnations of the Lord, such as Rāma, Nṛsiṁha, Varāha, Matsya, Kūrma and many others, the Lord Himself sometimes incarnates in person. Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu are not, therefore, incarnations, but the original source of all other incarnations. This will be clearly explained in the next *śloka*. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned. But such incarnations are distinguished by specific extraordinary feats which are impossible to be performed by any living being. That is the general test to identify an incarnation of the Lord directly and indirectly empowered. Some incarnations mentioned above are almost plenary portions. For instance, the Kumāras are empowered with transcendental knowledge. Śrī Nārada is empowered with devotional service. Mahārāja Pṛthu is an empowered incarnation with executive function. The Matsya incarnation is directly a plenary portion. So the innumerable incarnations of the Lord are manifested all over the universes constantly without cessation, as water flows constantly from waterfalls.

TEXT 27

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयः स्मृताः ॥२७॥

ṛṣayo manavo devā
manu-putrā mahaujasaḥ
kalāḥ sarve harer eva
sa-prajāpatayaḥ smṛtāḥ

ṛṣayaḥ—all the sages; *manavaḥ*—all the Manus; *devāḥ*—all the demigods; *manu-putrāḥ*—all the descendants of Manu; *mahā-ojasaḥ*—very powerful; *kalāḥ*—portion of the plenary portion; *sarve*—all collectively; *hareḥ*—of the Lord; *eva*—certainly; *sa-prajāpatayaḥ*—along with the Prajāpatis; *smṛtāḥ*—are known.

TRANSLATION

All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.

PURPORT

Those who are comparatively less powerful are called *vibhūti,* and those who are comparatively more powerful are called *aveśa* incarnations.

TEXT 28

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥२८॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

ete—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Personality of Godhead; *svayam*—in person; *indra-ari*—the enemies of Indra; *vyākulam*—disturbed; *lokam*—all the planets; *mṛḍayanti*—gives protection; *yuge yuge*—in different ages.

TRANSLATION

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the

original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

PURPORT

In this particular stanza Lord Śrī Kṛṣṇa the Personality of Godhead is distinguished from other incarnations. He is counted amongst the *avatāras* (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. *Avatāra* means one who descends. All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions or His differentiated portions directly or indirectly empowered by Him descend on this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fames, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

For example, Lord Paraśurāma and Lord Nṛsiṁha displayed unusual opulence by killing the disobedient *kṣatriyas* twenty-one times and killing the greatly powerful atheist Hiraṇyakaśipu. Hiraṇyakaśipu was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher level of material existence many, many times excel the most well-to-do human beings, in duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiraṇyakaśipu. Thus we can simply imagine how powerful Hiraṇyakaśipu was in this material world. But even Hiraṇyakaśipu was cut into small pieces by the nails of Lord Nṛsiṁha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jāmadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. His empowered incarnation, Nārada, and plenary incarnation, Varāha, as

well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rāma and Dhanvantari displayed His fame, and Balarāma, Mohinī and Vāmana exhibited His beauty. Dattātreya, Matsya, Kumāra and Kapila exhibited His transcendental knowledge. Nara and Nārāyaṇa Ṛṣis exhibited His renunciation. So all the different incarnations of the Lord indirectly or directly manifested different features, but Lord Kṛṣṇa, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Śrī Kṛṣṇa was His internal energetic manifestation of His pastimes with the cowherd girls. His pastimes with the *gopīs* are all displays of transcendental existence, bliss and knowledge, although these are manifested apparently as sex love. The specific attraction of His pastimes with the *gopīs* should never be misunderstood. The *Bhāgavatam* relates these transcendental pastimes in the Tenth Canto. And in order to reach the position to understand the transcendental nature of Lord Kṛṣṇa's pastimes with the *gopīs*, the *Bhāgavatam* promotes the student gradually in nine other cantos.

According to Śrīla Jīva Gosvāmī's statement, in accordance with authoritative sources, Lord Kṛṣṇa is the source of all other incarnations. It is not that Lord Kṛṣṇa has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of Lord Śrī Kṛṣṇa, and in the *Bhagavad-gītā* the Lord emphatically declares that there is no truth greater than or equal to Himself. In this stanza the word *svayam* is particularly mentioned to confirm that Lord Kṛṣṇa has no other source than Himself. Although in other places the incarnations are described as *bhagavān*, because of their specific functions, still nowhere are they declared to be the Supreme Personality. In this stanza the word *svayam* signifies the supremacy as the *summum bonum*.

The *summum bonum* Kṛṣṇa is one without a second. He Himself has expanded Himself in various parts, portions and particles as *svayam-rūpa, svayam-prakāśa, tadekātmā, prabhava, vaibhava, vilāsa, avatāra, aveśa,* and *jīvas,* all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in transcendental subjects have carefully analyzed the *summum bonum* Kṛṣṇa to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But Śrī Kṛṣṇa is the possessor of the attributes cent percent. And His personal expansions such as *svayam-prakāśa, tadekātmā* up to the categories of the *avatāras,* who are all *Viṣṇu-tattva,* possess up to ninety-three percent of these transcendental attributes. Lord Śiva, who is neither *avatāra* nor *aveśa* nor in between them, possesses

almost eighty-four percent of the attributes. But the *jīvas* or the individual living beings in different statuses of life possess up to the limit of seventy-eight percent of the attributes. In the conditioned state of material existence, the living being possesses these attributes in very minute quantity, varying in terms of the pious life of the living being. The most perfect of living beings is Brahmā, the supreme administrator of one universe. He possesses seventy-eight percent of the attributes in full. All other demigods have the same attributes in less quantity, whereas human beings possess the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to seventy-eight percent in full. The living being can never possess attributes like Śiva, Viṣṇu or Lord Kṛṣṇa. A living being can become godly by developing the seventy-eight percent transcendental attributes in fullness, but he can never become a God like Śiva, Viṣṇu or Kṛṣṇa. He can become a Brahmā in due course. The godly living beings who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called Hari-dhāma and Maheśa-dhāma. The abode of Lord Kṛṣṇa above all spiritual planets is called Kṛṣṇaloka or Goloka Vṛndāvana, and the perfected living being by developing seventy-eight percent of the above attributes in fullness can enter the planet of Kṛṣṇaloka after leaving the present material body.

TEXT 29

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।
सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥२९॥

janma guhyaṁ bhagavato
ya etat prayato naraḥ
sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

janma—birth; *guhyam*—mysterious; *bhagavataḥ*—of the Lord; *yaḥ*—one; *etat*—all these; *prayataḥ*—carefully; *naraḥ*—man; *sāyam*—evening; *prātaḥ*—morning; *gṛṇan*—recites; *bhaktyā*—with devotion; *duḥkha-grāmāt*—from all miseries; *vimucyate*—gets relief from.

TRANSLATION

Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

PURPORT

In the *Bhagavad-gītā* the Personality of Godhead has declared that anyone who knows the principles of the transcendental birth and activities of the Lord will go back to Godhead after being relieved from this material tabernacle. So simply knowing factually the mysterious way of the Lord's incarnation in this material world can liberate one from material bondage. Therefore the birth and activities of the Lord, as manifested by Him for the welfare of the people in general, are not ordinary. They are mysterious, and only by those who carefully try to go deep into the matter by spiritual devotion is the mystery discovered. Thus one gets liberation from the material bondage. It is advised therefore that one who simply recites this chapter of *Bhāgavatam,* describing the appearance of the Lord in different incarnations, in sincerity and devotion, can have insight into such birth and activities of the Lord. The very word *vimukti,* or liberation, indicates that the Lord's birth and activities are all transcendental; otherwise simply by reciting them one could not attain liberation. They are therefore mysterious, and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His births and activities.

TEXT 30

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।
मायागुणैर्विरचितं महदादिभिरात्मनि ॥३०॥

etad rūpaṁ bhagavato
hy arūpasya cid-ātmanaḥ
māyā-guṇair viracitaṁ
mahadādibhir ātmani

etat—all these; *rūpam*—forms; *bhagavataḥ*—of the Lord; *hi*—certainly; *arūpasya*—of one who has no material form; *cit-ātmanaḥ*—of the transcendence; *māyā*—material energy; *guṇaiḥ*—by the qualities; *viracitam*—manufactured; *mahat-ādibhiḥ*—with the ingredients of matter; *ātmani*—in the self.

TRANSLATION

The conception of the virāṭa universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and

neophytes] to adjust to the idea of the Lord having form. But factually the Lord has no material form.

PURPORT

The conception of the Lord known as the *viśva-rūpa* or the *virāṭa-rūpa* is particularly not mentioned along with the various incarnations of the Lord because all the incarnations of the Lord above mentioned are transcendental, and there is not a tinge of materialism in their bodies. There is no difference between the body and self as there is in the conditioned soul. The *virāṭa-rūpa* is conceived for those who are just neophyte worshipers. For them the material *virāṭa-rūpa* is presented, and it will be explained in the Second Canto. In the *virāṭa-rūpa* the material manifestations of different planets have been conceived as His legs, hands, etc. Actually all such descriptions are for the neophytes. The neophytes cannot conceive anything beyond matter. The material conception of the Lord is not counted in the list of His factual forms. As Paramātmā or Supersoul, the Lord is within each and every material form, even within the atoms, but the outward material form is but an imagination, both for the Lord and the living being. The present forms of the conditioned souls are also not factual. The conclusion is that the material conception of the body of the Lord as *virāṭa* is imaginary. Both the Lord and the living beings are living spirits and have original spiritual bodies respectively.

TEXT 31

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।
एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥३१॥

yathā nabhasi meghaugho
reṇur vā pārthivo'nile
evaṁ draṣṭari dṛśyatvam
āropitam abuddhibhiḥ

yathā—as it is; *nabhasi*—in the sky; *meghaughaḥ*—a mass of clouds; *reṇuḥ*—dust; *vā*—as well as; *pārthivaḥ*—muddiness; *anile*—in the air; *evam*—thus; *draṣṭari*—to the seer; *dṛśyatvam*—for the purpose of seeing; *āropitam*—is implied; *abuddhibhiḥ*—by the less intelligent persons.

TRANSLATION

Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

PURPORT

It is further confirmed herein that with our material eyes and senses we cannot see the Lord, who is all spirit. We cannot even detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being, but we cannot see the spiritual spark within the body. So we have to accept the living being's presence by the presence of his gross body. Similarly, those who want to see the Lord with their present material eyes or with the material senses are advised to meditate on the gigantic external feature called the *virāṭa-rūpa.* For instance, when a particular gentleman goes in his car, which can be seen very easily, we identify the car with the man within the car. When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without. The clouds in the sky and the blue of the sky are better appreciated in this connection. Although the bluish tint of the sky and the sky are different, still we conceive of the color of the sky as blue. But that is a general conception for the laymen only.

TEXT 32

अतः परं यदव्यक्तमव्यूढगुणबृंहितम् ।
अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ॥३२॥

ataḥ paraṁ yad avyaktam
avyūḍha-guṇa-bṛṁhitam
adṛṣṭāśruta-vastutvāt
sa jīvo yat punarbhavaḥ

ataḥ—this; *param*—beyond; *yat*—which; *avyaktam*—unmanifested; *avyūḍha*—without formal shape; *guṇa-bṛṁhitam*—affected by the qualities;

adṛṣṭa—unseen; *aśruta*—unheard; *vastutvāt*—being like that; *saḥ*—that; *jīvaḥ*—living being; *yat*—that which; *punarbhavaḥ*—takes birth repeatedly.

TRANSLATION

Beyond this gross conception of form there is another subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

PURPORT

As the gross cosmic manifestation is conceived as the gigantic body of the Lord, so also there is the conception of His subtle form, which is simply realized without being seen, heard or manifested. But in fact all these gross or subtle conceptions of the body are in relation with the living beings. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body. In fact, we say that the living being has gone away because he is unseen and unheard. Even when the gross body is not acting when the living being is in sound sleep, we know that he is within the body by his breathing. So the living being's passing away from the body does not mean that there is no existence of the living soul. It is there, otherwise how can he repeat his births again and again?

The conclusion is that the Lord is eternally existent in His transcendental form, which is neither gross nor subtle like that of the living being; His body is never to be compared to the gross and subtle bodies of the living being. All such conceptions of God's body are imaginary. The living being has his eternal spiritual form, which is conditioned only by his material contamination.

TEXT 33

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।
अविद्ययाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम् ॥३३॥

yatreme sad-asad-rūpe
pratiṣiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam

yatra—whenever; *ime*—in all these; *sat-asat*—gross and subtle; *rūpe*—in the forms of; *pratiṣiddhe*—on being nullified; *sva-saṁvidā*—by self-realization; *avidyayā*—by ignorance; *ātmani*—in the self; *kṛte*—having been imposed; *iti*—thus; *tat*—that is; *brahma-darśanam*—the process of seeing the Absolute.

TRANSLATION

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

PURPORT

The difference between self-realization and material illusion is to know that the temporary or illusory impositions of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place due to ignorance. Such coverings are never effective in the person of the Personality of Godhead. Knowing this convincingly is called liberation, or seeing the Absolute. This means that perfect self-realization is made possible by adoption of godly or spiritual life. Self-realization means to become indifferent to the needs of the gross and subtle bodies and to become serious about the activities of the self. The impetus for activities is generated from the self, but such activities become illusory due to ignorance of the real position of the self. By ignorance, self-interest is calculated in terms of the gross and subtle bodies, and therefore a whole set of activities is spoiled life after life. When, however, one meets the self by proper culture, the activities of the self begin. Therefore a man who is engaged in the activities of the self is called *jīvanmukta,* or a liberated person even in the conditional existence.

This perfect stage of self-realization is not attained by artificial means, but under the lotus feet of the Lord, who is always transcendental. In the *Bhagavad-gītā* the Lord says that He is present in everyone's heart, and from Him only all knowledge, remembrance or forgetfulness take place. When the living being desires to be an enjoyer of material energy (illusory phenomena), the Lord covers the living being in the mystery of forgetfulness, and thus the living being misinterprets the gross body and subtle mind to be his own self. And by culture of transcendental knowledge, when the living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord, by His causeless mercy, removes the living being's illusory curtain, and thus he realizes his own self. He then engages

himself in the service of the Lord in his eternal constitutional position, becoming liberated from the conditioned life. All this is executed by the Lord through either His external potency or directly by the internal potency.

TEXT 34

यद्येषोपरता देवी माया वैशारदी मतिः ।
सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥३४॥

yady eṣoparatā devī
māyā vaiśāradī matiḥ
sampanna eveti vidur
mahimni sve mahīyate

yadi—if, however; *eṣā*—they; *uparatā*—subsided; *devī māyā*—illusory energy; *vaiśāradī*—full of knowledge; *matiḥ*—enlightenment; *sampannaḥ*—enriched with; *eva*—certainly; *iti*—thus; *viduḥ*—being cognizant of; *mahimni*—in the glories; *sve*—of the self; *mahīyate*—being situated in.

TRANSLATION

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

PURPORT

Being part of the absolute transcendence, all the Lord's forms, names, pastimes, attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His external, internal and marginal energies, and by His omnipotency He can perform anything and everything through the agency of any of the above energies. He can turn the external energy into internal by His will. Therefore by His grace the external energy, which is employed in illusioning those living beings who want to have it, subsides by the will of the Lord in terms of repentance and penance for the conditioned soul. And the very same energy then acts to help the purified living being make progress on the path of self-realization. The example of electrical energy is very appropriate in this connection. The expert electrician can utilize

the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

TEXT 35

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च ।
वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥३५॥

evaṁ janmāni karmāṇi
hy akartur ajanasya ca
varṇayanti sma kavayo
veda-guhyāni hṛt-pateḥ

evam—thus; *janmāni*—birth; *karmāṇi*—activities; *hi*—certainly; *akartuḥ*—of the inactive; *ajanasya*—of the unborn; *ca*—and; *varṇayanti*—describe; *sma*—in the past; *kavayaḥ*—the learned; *veda-guhyāni*—undiscoverable by the *Vedas*; *hṛt-pateḥ*—of the Lord of the heart.

TRANSLATION

Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.

PURPORT

Both the Lord and the living entities are essentially all spiritual. Therefore both of them are eternal, and neither of them has birth and death. The difference is that the so-called births and disappearances of the Lord are unlike those of the living beings. The living beings who take birth and then again accept death are bound by the laws of material nature. But the so-called appearance and disappearance of the Lord are not actions of material nature, but are demonstrations of the internal potency of the Lord. They are described by the great sages for the purpose of self-realization. It is stated in the *Bhagavad-gītā* by the Lord that His so-called birth in the material world and His activities are all transcendental. And simply by meditation on such activities one can attain realization of Brahman and thus become liberated from material bondage. In the *śrutis* it is said that the birthless appears to take birth. The Supreme

has nothing to do, but because He is omnipotent, everything is performed by Him naturally, as if done automatically. As a matter of fact, the appearence and disappearance of the Supreme Personality of Godhead and His different activities are all confidential, even to the Vedic literatures. Yet they are displayed by the Lord to bestow mercy upon the conditioned souls. We should always take advantage of the narrations of the activities of the Lord, which are meditations on Brahman in the most convenient and palatable form.

TEXT 36

स वा इदं विश्वममोघलीलः
सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः
षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥३६॥

sa vā idaṁ viśvam amogha-līlaḥ
sṛjaty avaty atti na sajjate'smin
bhūteṣu cāntarhita ātma-tantraḥ
ṣāḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ

saḥ—the Supreme Lord; *vā*—alternately; *idam*—this; *viśvam*—manifested universes; *amogha-līlaḥ*—one whose activities are spotless; *sṛjati*—creates; *avati atti*—maintains and annihilates; *na*—not; *sajjate*—is affected by; *asmin*—in them; *bhūteṣu*—in all living beings; *ca*—also; *antarhitaḥ*—living within; *ātma-tantraḥ*—self-independent; *ṣāṭ-vargikam*—endowed with all the potencies of six opulences; *jighrati*—superficially attached, like smelling the fragrance; *ṣaṭ-guṇeśaḥ*—master of the six senses.

TRANSLATION

The Lord, whose activities are always spotless, is the master of the six senses and is omnipotent and full with six opulences. He creates the manifested universes, maintains them and annihilates them without being in the least affected. He is within every living being and is always independent.

PURPORT

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. Here He is

called the *amogha-līlaḥ,* which indicates that there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences, namely wealth, power, fame, beauty, knowledge and renunciation, and thus He is the master of the senses. He creates these manifested universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them, and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially, as one smells odor without being connected with the odorous article. Non-godly elements therefore can never approach Him, despite all endeavours.

TEXT 37

न चास्य कश्चिन्निपुणेन धातु-
रवैति जन्तुः कुमनीष ऊतीः ।
नामानि रूपाणि मनोवचोभिः
सन्तन्वतो नटचर्यामिवाज्ञः ॥३७॥

na cāsya kaścin nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭacaryām ivājñaḥ

na—not; *ca*—and; *asya*—of Him; *kaścit*—anyone; *nipuṇena*—by dexterity; *dhātuḥ*—of the creator; *avaiti*—can know; *jantuḥ*—the living being; *kumanīṣaḥ*—with a poor fund of knowledge; *ūtīḥ*—activities of the Lord; *nāmāni*—His names; *rūpāṇi*—His forms; *mano-vacobhiḥ*—by dint of mental speculation or deliverance of speeches; *santanvataḥ*—displaying; *naṭacaryām*—a dramatic action; *iva*—like; *ajñaḥ*—the foolish.

TRANSLATION

The foolish with poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor their writings.

PURPORT

No one can properly describe the transcendental nature of the Absolute Truth. Therefore it is said that He is beyond the expression of mind and

speech. And yet there are some men, with poor fund of knowledge, who desire to understand the Absolute Truth by imperfect mental speculation and faulty description of His activities. To the layman His activities, appearence and disappearance, His names, His forms, His paraphernalia, His personalities and all things in relation with Him are mysterious acts. There are two classes of materialists, namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth, and the mental speculators, after being frustrated in fruitive activities, turn their faces towards the Absolute Truth and try to know Him by mental speculation. And for all these men, the Absolute Truth is a mystery, as the jugglery of the magician is a mystery to children. Being deceived by the jugglery of the Supreme Being, the nondevotees, who may be very dexterous in fruitive work and mental speculation, are always in ignorance. With such limited knowledge, they are unable to penetrate into the mysterious region of transcendence. The mental speculators are a little more progressive than the gross materialists or the fruitive workers, but because they are also within the grip of illusion, they take it for granted that anything which has form, a name and activities is but a product of material energy. For them the Supreme Spirit is formless, nameless and inactive. And because such mental speculators equalize the transcendental name and form of the Lord with mundane names and form, they are in fact in ignorance. With such a poor fund of knowledge, there is no access to the real nature of the Supreme Being. As stated in *Bhagavad-gītā,* the Lord is always in a transcendental position, even when He is within the material world. But ignorant men consider the Lord one of the great personalities of the world, and thus they are misled by the illusory energy.

TEXT 38

स वेद धातुः पदवीं परस्य
दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयानुवृत्त्या
भजेत तत्पादसरोजगन्धम् ॥३८॥

sa veda dhātuḥ padavīṁ parasya
duranta-vīryasya rathāṅga-pāṇeḥ
yo'māyayā santatayānuvṛttyā
bhajeta tat-pāda-saroja-gandham

saḥ—He alone; *veda*—can know; *dhātuḥ*—of the creator; *padavīm*—glories; *parasya*—of the transcendence; *duranta-vīryasya*—of the greatly powerful; *ratha-aṅga-pāṇeḥ*—of Lord Kṛṣṇa, who bears in His hand the wheel of a chariot; *yaḥ*—one who; *amāyayā*—without reservation; *santatayā*—without any gap; *anuvṛttyā*—favorably; *bhajeta*—renders service; *tat-pāda*—of His feet; *saroja-gandham*—fragrance of the lotus.

TRANSLATION

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

PURPORT

Only the pure devotees can know the transcendental name, form and activities of Lord Kṛṣṇa due to their being completely freed from the reaction of fruitive work and mental speculation. The pure devotees have nothing to derive as personal profit from their unalloyed service to the Lord. They render incessant service to the Lord spontaneously without any reservation. Everyone within the creation of the Lord is rendering service to the Lord indirectly or directly. No one is an exception to this law of the Lord. Those who are rendering service indirectly, being forced by the illusory agent of the Lord, are rendering service unto Him unfavorably. But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favorably. Such favorable servitors are devotees of the Lord, and by the grace of the Lord they can enter into the mysterious region of transcendence by the mercy of the Lord. But the mental speculators remain in darkness all the time. As stated in *Bhagavad-gītā,* the Lord Himself guides the pure devotees toward the path of realization due to their constant engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God. Fruitive activities and speculation are no qualifications for entering.

TEXT 39

अथेह धन्या भगवन्त इत्थं
यद्वासुदेवेऽखिललोकनाथे ।

कुर्वन्ति सर्वात्मकमात्मभावं
न यत्र भूयः परिवर्त उग्रः ॥३९॥

atheha dhanyā bhagavanta itthaṁ
yad vāsudeve'khila-lokanāthe
kurvanti sarvātmakam ātma-bhāvaṁ
na yatra bhūyaḥ parivarta ugraḥ

atha—thus; *iha*—in this world; *dhanyāḥ*—successful; *bhagavantaḥ*—perfectly cognizant; *ittham*—such; *yat*—what; *vāsudeve*—unto the Personality of Godhead; *akhila*—all-embracing; *lokanāthe*—unto the proprietor of all the universes; *kurvanti*—inspires; *sarvātmakam*—one hundred percent; *ātma*—spirit; *bhāvam*—ecstasy; *na*—never; *yatra*—wherein; *bhūyaḥ*—again; *parivartaḥ*—repetition; *ugraḥ*—dreadful.

TRANSLATION

Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent percent immunity from the dreadful repetition of birth and death.

PURPORT

The inquiries of the sages headed by Śaunaka are herewith praised by Sūta Gosvāmī on the merit of their transcendental nature. As already concluded, only the devotees of the Lord can know Him to a considerable extent, and no one else can know Him at all, so the devotees are perfectly cognizant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localized Paramātmā Supersoul are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead can automatically know all about Him, His multipotencies and expansions. So the devotees are congratulated as being all successful. A cent percent devotee of the Lord is immune to the dreadful material miseries of repeated birth and death.

TEXT 40

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
उत्तमश्लोकचरितं चकार भगवानृषिः ।
निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ॥४०॥

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
uttama-śloka-caritaṁ
cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya
dhanyaṁ svasty-ayanaṁ mahat

idam—this; *bhāgavatam*—book containing the narration of the Personality of Godhead and His pure devotees; *nāma*—of the name; *purāṇam*—supplementary to the *Vedas; brahma-sammitam*—incarnation of Lord Śrī Kṛṣṇa; *uttama-śloka*—of the Personality of Godhead; *caritam*—activities; *cakāra*—compiled; *bhagavān*—incarnation of the Personality of Godhead; *ṛṣiḥ*—Śrī Vyāsadeva; *niḥśreyasāya*—for the ultimate good; *lokasya*—of all people; *dhanyam*—fully successful; *svasti-ayanam*—all-blissful; *mahat*—all-perfect.

TRANSLATION

This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

PURPORT

Lord Śrī Caitanya Mahāprabhu declared that *Śrīmad-Bhāgavatam* is the spotless sound representation of all Vedic knowledge and history. There are selected histories of great devotees who are in direct contact with the Personality of Godhead. *Śrīmad-Bhāgavatam* is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. *Śrīmad-Bhāgavatam* should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is *Śrīmad-Bhāgavatam.* We can have all the transcendental light of the Supreme Brahman Śrī Kṛṣṇa from the recitation of *Śrīmad-Bhāgavatam,* provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Śrīla Svarūpa Dāmodara Gosvāmī advised all intending visitors who came to see the Lord at Purī to make a study of the *Bhāgavatam* from the person *Bhāgavatam.* Person *Bhāgavatam* is the self-realized bona fide spiritual master, and through him only can one understand the lessons of *Bhāgavatam* in order to receive the desired result. One can derive from the study of the *Bhāgavatam* all benefits that are possible to be derived from the personal presence of the

Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact.

TEXT 41

तदिदं ग्राहयामास सुतमात्मवतां वरम् ।
सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ॥४१॥

tad idaṁ grāhayāmāsa
sutam ātmavatāṁ varam
sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam

tat—that; *idam*—this; *grāhayāmāsa*—made to accept; *sutam*—unto his son; *ātmavatām*—of the self-realized; *varam*—most respectful; *sarva*—all; *veda*—Vedic literatures (books of knowledge); *itihāsānām*—of all the histories; *sāram*—cream; *sāram*—cream; *samuddṛtam*—taken out.

TRANSLATION

Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

PURPORT

Men with a poor fund of knowledge only accept the history of the world from the time of Buddha, or since 600 B.C., and prior to this period all histories mentioned in the scriptures are calculated by them to be only imaginary stories. That is not a fact. All the stories mentioned in the *Purāṇas* and *Mahābhārata,* etc., are actual histories, not only of this planet but also of millions of other planets within the universe. Sometimes the history of planets beyond this world appear to such men to be unbelievable. But they do not know that different planets are not equal in all respects and that therefore some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situation of different planets and also time and circumstances, there is nothing wonderful in the stories of the *Purāṇas,* nor are they imaginary. We should always remember the maxim that one man's food is another man's poison. We should not, therefore, reject the stories and

histories of the *Purāṇas* as imaginary. The great *ṛṣis* like Vyāsa had no business putting some imaginary stories in their literatures.

In the *Śrīmad-Bhāgavatam* historical facts selected from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the *Mahāpurāṇa.* The special significance of these histories is that they are all connected with activities of the Lord in a different time and atmosphere. Śrīla Śukadeva Gosvāmī is the topmost personality of all the self-realized souls, and he accepted this as the subject of studies from his father Vyāsadeva. Śrīla Vyāsadeva is the great authority, and the subject matter of *Śrīmad-Bhāgavatam* being so important, he delivered the message first to his great son Śrīla Śukadeva Gosvāmī. It is compared to the cream of the milk. Vedic literature is like the milk ocean of knowledge. Cream or butter is the most palatable essence of milk, and so also is *Śrīmad-Bhāgavatam,* for it contains all palatable, instructive and authentic versions of different activities of the Lord and His devotees. There is no gain, however, in accepting the message of *Bhāgavatam* from the unbelievers, atheists and professional reciters who make a trade of *Bhāgavatam* for the laymen. It was delivered to Śrīla Śukadeva Gosvāmī, and he had nothing to do with the *Bhāgavata* business. He did not have to maintain family expenses by such trade. *Śrīmad-Bhāgavatam* should therefore be received from the representative of Śukadeva, who must be in the renounced order of life without family encumbrance. Milk is undoubtedly very good and nourishing, but when it is touched by the mouth of a snake it is no longer nourishing; rather, it becomes a source of death. Similarly, those who are not strictly in the Vaiṣṇava discipline should not make a business of this *Bhāgavata* and become a cause of spiritual death for so many hearers. In the *Bhagavad-gītā* the Lord says that the purpose of all the *Vedas* is to know Him (Lord Kṛṣṇa), and *Śrīmad-Bhāgavatam* is Lord Śrī Kṛṣṇa Himself in the form of recorded knowledge. Therefore, it is the cream of all the *Vedas,* and it contains all historical facts of all times in relation with Śrī Kṛṣṇa. It is factually the essence of all histories.

TEXT 42

स तु संश्रावयामास महाराजं परीक्षितम् ।
प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ॥४२॥

sa tu saṁśrāvayāmāsa
mahārājaṁ parīkṣitam
prāyopaviṣṭaṁ gaṅgāyāṁ
parītaṁ paramarṣibhiḥ

saḥ—the son of Vyāsadeva; *tu*—again; *saṁśrāvayāmāsa*—made them audible; *mahārājam*—unto the emperor; *parīkṣitam*—of the name Parīkṣit; *prāya-upaviṣṭam*—who sat until death without food or drink; *gaṅgāyām*—on the bank of the Ganges; *parītam*—being surrounded; *parama-ṛṣibhiḥ*—by great sages.

TRANSLATION

Śukadeva Gosvāmī, the son of Vyāsadeva, in his turn delivered the Bhāgavatam to the great Emperor Parīkṣit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

PURPORT

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called *paramparā*. Unless therefore *Bhāgavatam* or any other Vedic literatures are received through the *paramparā* system, the reception of knowledge is not bona fide. Vyāsadeva delivered the message to Śukadeva Gosvāmī, and from Śukadeva Gosvāmī Sūta Gosvāmī received the message. One should, therefore, receive the message of *Bhāgavatam* from Sūta Gosvāmī or from his representative and not from any irrelevant interpreter.

Emperor Parīkṣit received the information of his death in time, and he at once left his kingdom and family and sat down on the bank of the Ganges to fast till death. All great sages, *ṛṣis*, philosophers, mystics, etc., went there due to his imperial position. They offered many suggestions about his immediate duty, and at last it was settled that he would hear from Sukadeva Gosvāmī about Lord Kṛṣṇa, and thus the *Bhāgavatam* was spoken to him.

Śrīpada Śaṅkarācārya, who preached Māyāvāda philosophy and stressed the impersonal feature of the Absolute, also recommended that one must take shelter at the lotus feet of Lord Śrī Kṛṣṇa, for there is no hope of gain from debating. Indirectly Śrīpad Śaṅkarācārya admitted that what he had preached in the flowery grammatical interpretations of the *Vedānta-sūtra* cannot help one at the time of death. At the critical hour of death one must recite the name of Govinda. This is the recommendation of all great transcendentalists. Śukadeva Gosvāmī had long stated the same truth, that at the end one must remember Nārāyaṇa. That is the essence of all spiritual activities. In pursuance of this eternal truth, *Śrīmad-Bhāgavatam* was heard by Emperor Parīkṣit, and it was recited by the able Śukadeva Gosvāmī.

And both the speaker and the receiver of the messages of *Bhāgavatam* were duly delivered by the same medium.

TEXT 43

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥४३॥

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko'dhunoditaḥ

kṛṣṇe—in Kṛṣṇa's; *sva-dhāma*— own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saha*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—all these; *purāṇa-arka*— the *Purāṇa* which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

TRANSLATION

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.

PURPORT

Lord Śrī Kṛṣṇa has His eternal *dhāma* or abode where He eternally enjoys Himself with His eternal associates and paraphernalia. And His eternal abode is a manifestation of His internal energy, whereas the material world is a manifestation of His external energy. When He descends on the material world, He displays Himself with all paraphernalia in His internal potency, which is called *ātma-māyā*. In the *Bhagavad-gītā* the Lord says that He descends by His own potency *(ātma-māyā)*. His form, name, fame, paraphernalia, abode, etc., are not, therefore, creations of matter. He descends to reclaim the fallen souls and to reestablish codes of religion which are directly enacted by Him. Except God no one can establish the principles of religion. Either He or a suitable person empowered by Him

can dictate the codes of religion. Real religion means to know God, our relation with Him, our duties in relation with Him and to know ultimately our destination after leaving this material body. The conditioned souls who are entrapped by the material energy hardly know all these principles of life. Most of them are like animals engaged in eating, sleeping, fearing and mating. They are mostly engaged in sense enjoyment under the pretention of religiosity, knowledge or salvation. They are still more blind in the present age of quarrel or Kali-yuga. In the Kali-yuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of the spirit soul beyond the jurisdiction of the subtle mind, intelligence or ego, but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk their lives to become a dog or hog just after leaving the present body, for they have completely lost sight of the ultimate aim of life. The Personality of Godhead Śrī Kṛṣṇa appeared before us just a little prior to the beginning of Kali-yuga, and He returned to His eternal home practically at the commencement of Kali-yuga. While He was present, He exhibited everything by His different activities. He spoke the *Bhagavad-gītā* specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world, He empowered Śrī Vyāsadeva through Nārada to compile the messages of the *Śrīmad-Bhāgavatam,* and thus both the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* are like torch bearers for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books only, and their aim of life will be fulfilled. *Bhagavad-gītā* is the preliminary study of the *Bhāgavatam.* And *Śrīmad-Bhāgavatam* is the *summum bonum* of life, Lord Śrī Kṛṣṇa personified. We must therefore accept *Śrīmad-Bhāgavatam* as the direct representation of Lord Kṛṣṇa. One who can see *Śrīmad-Bhāgavatam* can see also Lord Śrī Kṛṣṇa in person. They are identical.

TEXT 44

तत्र कीर्तयतो विप्रा विप्रर्षेर्भूरितेजसः ।
अहं चाप्यगमं तत्र निविष्टस्तदनुग्रहात् ।
सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥४४॥

tatra kīrtayato viprā
viprarṣer bhūri-tejasaḥ
ahaṁ cādhyagamaṁ tatra
niviṣṭas tad anugrahāt
so'haṁ vaḥ śrāvayiṣyāmi
yathādhītaṁ yathāmati

tatra—there; *kīrtayataḥ*—while reciting; *viprāḥ*—O *brāhmaṇas; viprarṣeḥ*—from the great *brāhmaṇa ṛṣi; bhūri*—greatly; *tejasaḥ*—powerful; *aham*—I; *ca*—also; *adhyagamam*—could understand; *tatra*—in that meeting; *niviṣṭaḥ*—being perfectly attentive; *tat-anugrahāt*—by his mercy; *saḥ*—that very thing; *aham*—I; *vaḥ*—unto you; *śrāvayiṣyāmi*—shall let you hear; *yathādhītam yathāmati*—as far as my realization.

TRANSLATION

O learned brāhmaṇas, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit], by his mercy I heard this from that great and powerful sage with rapt attention. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.

PURPORT

One can certainly see directly the presence of Lord Śrī Kṛṣṇa in the pages of *Bhāgavatam* if one has heard it from a self-realized great soul like Śukadeva Gosvāmī. One cannot, however, learn *Bhāgavatam* from a bogus hired reciter whose aim of life is to earn some money out of such recitation and employ the earning in sex indulgence. No one can learn *Śrīmad-Bhāgavatam* who is associated with persons engaged in sex life. That is the secret of learning *Bhāgavatam*. Nor can one learn *Bhāgavatam* from one who interprets the text by his mundane scholarship. One has to learn *Bhāgavatam* from the representative of Śukadeva Gosvāmī and no one else, if one at all wants to see Lord Śrī Kṛṣṇa in the pages. That is the process, and there is no alternative. Sūta Gosvāmī is a bona fide representative of Śukadeva Gosvāmī because he wants to present the message which he had received from the great learned *brāhmaṇa*. Śukadeva Gosvāmī also presented *Bhāgavatam* as he heard it from his great father, and so also Sūta Gosvāmī is presenting *Bhāgavatam* as he had heard it from Śukadeva Gosvāmī. Simple hearing is not all; one must realize the text with proper

attention. The word *niviṣṭa* means that Sūta Gosvāmī drank the juice of *Bhāgavatam* through his ears. That is the real process of receiving *Bhāgavatam.* One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page. The secret of knowing *Bhāgavatam* is mentioned here. No one can give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of *Bhāgavatam.*

Thus end the Bhaktivedanta purports of the First Canto, Third Chapter, of Śrīmad-Bhāgavatam, *entitled "Kṛṣṇa Is the Source of All Incarnations."*

CHAPTER FOUR

Appearance of Śrī Nārada

TEXT 1

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।
वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत् ॥ १ ॥

vyāsa uvāca
iti bruvāṇaṁ saṁstūya
munīnāṁ dīrgha-satriṇām
vṛddhaḥ kula-patiḥ sūtaṁ
bahvṛcaḥ śaunako'bravīt

vyāsaḥ—Vyāsadeva; *uvāca*—said; *iti*—thus; *bruvāṇam*—speaking; *saṁstūya*—congratulating; *munīnām*—of the great sages; *dīrgha*—prolonged; *satriṇām*—of those engaged in the performance of sacrifice; *vṛddhaḥ*—elderly; *kula-patiḥ*—head of the assembly; *sūtam*—unto Sūta Gosvāmī; *bahu-ṛcaḥ*—learned; *śaunakaḥ*—of the name Śaunaka; *abravīt*—addressed.

TRANSLATION

On hearing Sūta Gosvāmī speak thus, Śaunaka Muni, who was the elderly, learned leader of all the ṛṣis engaged in that prolonged sacrificial ceremony, congratulated Sūta Gosvāmī by addressing him as follows.

PURPORT

In a meeting of learned men, when there are congratulations or addresses for the speaker, the qualifications of the congratulator should be as follows. He must be the leader of the house and an elderly man. He must be vastly

learned also. Śrī Śaunaka Ṛṣi had all these qualifications, and thus he stood up to congratulate Śrī Sūta Gosvāmī when he expressed his desire to present *Śrīmad-Bhāgavatam* exactly as he heard it from Śukadeva Gosvāmī and also realized it personally. Personal realization does not mean that one should, out of vanity, attempt to show one's own learning by trying to surpass the previous *ācārya.* He must have full confidence in the previous *ācārya,* and at the same time he must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. *The original purpose of the text must be maintained.* No obscure meaning should be screwed out of it, yet it should be presented in an interesting manner for the understanding of the audience. This is called realization. The leader of the assembly, Śaunaka, could estimate the value of the speaker, Śrī Sūta Gosvāmī, simply by his uttering *yathādhītam* and *yathāmati,* and therefore he was very glad to congratulate him in ecstasy. No learned man should be willing to hear a person who does not represent the original *ācārya.* So the speaker as well as the audience were bona fide in this meeting where *Bhāgavatam* was being recited for the second time. That should be the standard of recitation of *Bhāgavatam,* so that the real purpose can be served without difficulty. Unless this situation is created, *Bhāgavatam* recitation for extraneous purposes is useless labor both for the speaker and the audience.

TEXT 2

शौनक उवाच
सूत सूत महाभाग वद नो वदतां वर ।
कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥ २ ॥

śaunaka uvāca
sūta sūta mahā-bhāga
vada no vadatāṁ vara
kathāṁ bhāgavatīṁ puṇyāṁ
yad āha bhagavāñ chukaḥ

śaunakaḥ—Śaunaka; *uvāca*—said; *sūta sūta*—O Sūta Gosvāmī; *mahā-bhāga*—the most fortunate; *vada*—please speak; *naḥ*—unto us; *vadatām*—of those who can speak; *vara*—respectful; *kathām*—message; *bhāgavatīm*—of the *Bhāgavatam;* *puṇyām*—pious; *yat*—which; *āha*—said; *bhagavān*—greatly powerful; *śukaḥ*—Śrī Śukadeva Gosvāmī.

TRANSLATION

Śaunaka said: O Sūta Gosvāmī, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Śrīmad-Bhāgavatam, which was spoken by the great powerful sage Śukadeva Gosvāmī.

PURPORT

Sūta Gosvāmī is twice addressed herein by Śaunaka Gosvāmī out of great joy because he and the members of the assembly were eager to hear the text of *Bhāgavatam* uttered by Śukadeva Gosvāmī. They are not interested in hearing it from a bogus person who interprets in his own way to suit his own purpose. Generally the so-called *Bhāgavatam* reciters are either professional readers or so-called learned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists eschew some meanings out of *Bhāgavatam* to suit and support impersonalist views, and the professional readers at once go to the Tenth Canto to misexplain the most confidential part of the Lord's pastimes. Both these reciters are not bona fide persons to recite *Bhāgavatam*. Only one who is prepared to present *Bhāgavatam* in the light of Śukadeva Gosvāmī and only those who are prepared to hear Śukadeva Gosvāmī and his representative are bona fide participants in the transcendental discussion of *Śrīmad-Bhāgavatam*.

TEXT 3

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।
कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः॥ ३ ॥

kasmin yuge pravṛtteyaṁ
sthāne vā kena hetunā
kutaḥ sañcoditaḥ kṛṣṇaḥ
kṛtavān saṁhitāṁ muniḥ

kasmin—in which; *yuge*—period; *pravṛttā*—was this begun; *iyam*—this; *sthāne*—in the place; *vā*—or; *kena*—on what; *hetunā*—ground; *kutaḥ*—wherefrom; *sañcoditaḥ*—inspired by; *kṛṣṇaḥ*—Kṛṣṇa-dvaipāyana Vyāsa; *kṛtavān*—compiled; *saṁhitām*—Vedic literature; *muniḥ*—the learned.

TRANSLATION

In what period and at what place was this first begun, and why was this taken up? From where did Kṛṣṇa-dvaipāyana Vyāsa, the great sage, get the inspiration to compile this literature?

PURPORT

Because *Śrīmad-Bhāgavatam* is the special contribution of Śrīla Vyāsadeva, there are so many inquiries by the learned Śaunaka Muni. It was known to them that Śrīla Vyāsadeva had already explained the text of the *Vedas* in various ways up to the *Mahābhārata* for the understanding of less intelligent women, *śūdras* and fallen members of the family of twice-born men. *Śrīmad-Bhāgavatam* is transcendental to all of them because it has nothing to do with anything mundane. So the inquiries are very intelligent and relevant.

TEXT 4

तस्य पुत्रो महायोगी समदृङ् निर्विकल्पकः ।
एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥ ४ ॥

tasya putro mahā-yogī
samadṛn nirvikalpakaḥ
ekānta-matir unnidro
gūḍho mūḍha iveyate

tasya—his; *putraḥ*—son; *mahā-yogī*—a great devotee; *sama-dṛk*—equibalanced; *nirvikalpakaḥ*—absolute monist; *ekānta-matiḥ*—fixed in monism or oneness of mind; *unnidraḥ*—surpassed nescience; *gūḍhaḥ*—not exposed; *mūḍhaḥ*—stunted; *iva*—like; *iyate*—appears like.

TRANSLATION

His [Vyāsadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was not ignorant, but was transcendental to mundane activities.

PURPORT

Śrīla Śukadeva Gosvāmī was a liberated soul, and thus he remained always alert not to be trapped by the illusory energy. In the *Bhagavad-gītā*

this alertness is very lucidly explained. The liberated soul and the conditioned soul have different engagements. The liberated soul is always engaged in the progressive path of spiritual attainment, which is something like a dream for the conditioned soul. The conditioned soul cannot imagine the actual engagements of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly, the engagement of a conditioned soul appears to be a dream for the liberated soul. Apparently a conditioned soul and a liberated soul may seem to be on the same platform, but factually they are differently engaged, and their attention is always alert, either in sense enjoyment or in self-realization. The conditioned soul is absorbed in matter, whereas the liberated soul is completely indifferent to matter. This indifference is explained as follows.

TEXT 5

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं
देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति
स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टेः॥ ५ ॥

dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ
devyo hriyā paridadhur na sutasya citram
tad vīkṣya pṛcchati munau jagadus tavāsti
strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ

dṛṣṭvā—by seeing; *anuyāntam*—following; *ṛṣim*—the sage; *ātmajam*—his son; *api*—in spite of; *anagnam*—not naked; *devyaḥ*—beautiful damsels; *hriyā*—out of shyness; *paridadhuḥ*—covered the body; *na*—not; *sutasya*—of the son; *citram*—astonishing; *tat vīkṣya*—by seeing that; *pṛcchati*—asking; *munau*—unto the *muni* (Vyāsa); *jagaduḥ*—replied; *tava*—your; *asti*—there are; *strī-pum*—male and female; *bhidā*—differences; *na*—not; *tu*—but; *sutasya*—of the son; *vivikta*—purified; *dṛṣṭeḥ*—of one who looks.

TRANSLATION

While Śrī Vyāsadeva was following his son, beautiful young damsels, who were bathing naked, covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they did not do so when his son passed. The sage inquired about this, and the young ladies replied that his

son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

PURPORT

In the *Bhagavad-gītā* it is said that a learned sage looks equally on the learned and gentle *brāhmaṇa,* a *caṇḍāla* (dog-eater), a dog or cow due to his spiritual vision. Śrīla Śukadeva Gosvāmī attained that stage. Thus he did not see a male or female, but he saw all living entities in different dress. The ladies who were bathing could understand the mind of a man simply by studying his demeanor, just as by looking at a child one can understand how innocent he is. Śukadeva Gosvāmī was a young boy sixteen years old, and therefore all the parts of his body were developed. He was naked also, and so were the ladies. But because Śukadeva Gosvāmī was transcendental to sex relations, he appeared very innocent. The ladies, by their special qualifications, could sense this at once, and therefore they were not very concerned about him. But when his father passed, the ladies quickly dressed. The ladies were exactly like his children or grandchildren, yet they reacted to the presence of Vyāsadeva according to the social custom because Śrīla Vyāsadeva played the part of a householder. A householder has to distinguish between a male and female, otherwise he cannot be a householder. One should, therefore, attempt to know the distinction between spirit soul without any attachment for male and female. As long as such distinction is there, one should not try to become a *sannyāsī* like Śukadeva Gosvāmī. At least theoretically one must be convinced that a living entity is neither a male nor female. The outward dress is made of matter by material nature to attract the opposite sex and thus keep one entangled in material existence. A liberated soul is above this perverted distinction. He does not distinguish between one living being and another. For him they are all one and the same spirit. The perfection of this spiritual vision is the liberated stage, and Śrīla Śukadeva Gosvāmī attained that stage. Śrīla Vyāsadeva was also in the transcendental stage, but because he was in the householder's life, he did not pretend to be a liberated soul, as a matter of custom.

TEXT 6

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान् ।
उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥ ६ ॥

katham ālakṣitaḥ pauraih
samprāptaḥ kuru-jāṅgalān
unmatta-mūka-jaḍavad
vicaran gaja-sāhvaye

katham—how; *ālakṣitaḥ*—recognized; *pauraiḥ*—by the citizens; *samprāptaḥ*—reaching; *kuru-jāṅgalān*—the Kuru-jāṅgala provinces; *unmatta*—mad; *mūka*—dumb; *jaḍavat*—stunted; *vicaran*—wandering; *gaja-sāhvaye*—Hastinapura.

TRANSLATION

How was he [Śrīla Śukadeva, the son of Vyāsa] recognized by the citizens when he entered the city of Hastināpura [now Delhi], after wandering in the provinces of Kuru and Jāṅgala, appearing like a madman, dumb and retarded?

PURPORT

The present city of Delhi was formerly known as Hastināpura because it was first established by King Hasti. Gosvāmī Śukadeva, after leaving his paternal home, was roaming like a madman, and therefore it was very difficult for the citizens to recognize him in his exalted position. A sage is not, therefore, recognized by sight, but by hearing. One should approach a *sādhu* or great sage not to see but to hear him. If one is not prepared to hear the words of a *sādhu,* there is no profit. Śukadeva Gosvāmī was a *sādhu* who could speak on the transcendental activities of the Lord. He did not satisfy the whims of ordinary citizens. He was recognized when he spoke on the subject of *Bhāgavatam,* and he never attempted jugglery like a magician. Outwardly he appeared to be a retarded, dumb madman, but in fact he was the most elevated transcendental personality.

TEXT 7

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।
संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥ ७ ॥

kathaṁ vā pāṇḍaveyasya
rājarṣer muninā saha
saṁvādaḥ samabhūt tāta
yatraiṣā sātvatī śrutiḥ

katham—how it is; *vā*—also; *pāṇḍaveyasya*—of the descendant of Pāṇḍu (Parīkṣit); *rājarṣeḥ*—of the king who was a sage; *muninā*—with the *muni;* *saha*—with; *saṁvādaḥ*—discussion; *samabhūt*—took place; *tāta*—O darling; *yatra*—whereupon; *eṣā*—like this; *sātvatī*—transcendental; *śrutiḥ*—essence of the *Vedas.*

TRANSLATION

How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhāgavatam] to be sung to him?

PURPORT

Śrīmad-Bhāgavatam is stated here as the essence of the *Vedas.* It is not an imaginary story as it is sometimes considered by unauthorized men. It is also called *Śuka-saṁhitā,* or the Vedic hymn spoken by Śrī Śukadeva Gosvāmī, the great liberated sage.

TEXT 8

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।
अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम् ॥ ८ ॥

sa go-dohana-mātraṁ hi
gṛheṣu gṛha-medhinām
avekṣate mahā-bhāgas
tīrthī-kurvaṁs tad āśramam

saḥ—he (Śukadeva Gosvāmī); *go-dohana-mātram*—only for the time of milking the cow; *hi*—certainly; *gṛheṣu*—in the house; *gṛha-medhinām*—of the householders; *avekṣate*—waits; *mahā-bhāgaḥ*—the most fortunate; *tīrthī*—pilgrimage; *kurvan*—transforming; *tat āśramam*—the residence.

TRANSLATION

He [Śukadeva Gosvāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

PURPORT

Śukadeva Gosvāmī met Emperor Parīkṣit and explained the text of *Śrīmad-Bhāgavatam*. He was not accustomed to stay at any householder's residence for more than half an hour (at the time of milking the cow), and he would just take alms from the fortunate householder. That was to sanctify the residence by his auspicious presence. Therefore Śukadeva Gosvāmī is an ideal preacher established in the transcendental position. From his activities, those who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead should learn that they have no business with householders save and except to enlighten them in transcendental knowledge. Such asking for alms from the householder should be for the purpose of sanctifying his home. One who is in the renounced order of life should not be allured by the glamour of the householder's worldly possessions and thus become subservient to worldly men. For one who is in the renounced order of life, this is much more dangerous than drinking poison and committing suicide.

TEXT 9

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।
तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः ॥ ९ ॥

abhimanyu-sutaṁ sūta
prāhur bhāgavatottamam
tasya janma mahāścaryaṁ
karmāṇi ca gṛṇīhi naḥ

abhimanyu-sutam—the son of Abhimanyu; *sūta*—O Sūta; *prāhuḥ*—is said to be; *bhāgavata-uttamam*—the first-class devotee of the Lord; *tasya*—his; *janma*—birth; *mahāścaryam*—very wonderful; *karmāṇi*—activities; *ca*—and; *gṛṇīhi*—please speak to; *naḥ*—us.

TRANSLATION

It is said that Mahārāja Parīkṣit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

PURPORT

The birth of Mahārāja Parīkṣit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Śrī Kṛṣṇa. His activities are also wonderful because he chastised Kali, who was attempting to kill a cow. To kill cows means to end human civilization. He wanted

to protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death, which is wonderful for any mortal being, and thus he prepared himself for passing away by sitting down on the bank of the Ganges and hearing the transcendental activities of the Lord. During all the days he heard *Bhāgavatam,* he did not take food or drink, nor did he sleep a moment. So everything about him is wonderful, and his activities are worth hearing attentively. Desire is expressed herein to hear about him in detail.

TEXT 10

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।
प्रायोपविष्टो गङ्गायामनादृत्याधिराट्श्रियम् ॥१०॥

sa samrāṭ kasya vā hetoḥ
pāṇḍūnāṁ māna-vardhanaḥ
prāyopaviṣṭo gaṅgāyām
anādṛtyādhirāṭ-śriyam

saḥ—he; *samrāṭ*—the Emperor; *kasya*—for what; *vā*—or; *hetoḥ*—reason; *pāṇḍūnām*—of the sons of Pāṇḍu; *māna-vardhanaḥ*—one who enriches the family; *prāya-upaviṣṭaḥ*—sitting and fasting; *gaṅgāyām*—on the bank of the Ganges; *anādṛtya*—neglecting; *adhirāṭ*—acquired kingdom; *śriyam*—opulences.

TRANSLATION

He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pāṇḍu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

PURPORT

Mahārāja Parīkṣit was the Emperor of the world and all the seas and oceans, and he did not have to take the trouble to acquire such a kingdom by his own effort. He inherited it from his grandfathers Mahārāja Yudhiṣṭhira and brothers. Besides that, he was doing well in the administration and was worthy of the good names of his forefathers. Consequently

there was nothing undesirable in his opulence and administration. Then why should he give up all these favorable circumstances and sit down on the bank of the Ganges, fasting till death? This is astonishing, and therefore all were eager to know the cause.

TEXT 11

नमन्ति यत्पादनिकेतमात्मनः
शिवाय हानीय धनानि शत्रवः ।
कथं स वीरः श्रियमङ्ग दुस्त्यजां
युवैषतोत्स्रष्टुमहो सहासुभिः ॥११॥

namanti yat-pāda-niketam ātmanaḥ
śivāya hānīya dhanāni śatravaḥ
katham sa vīraḥ śriyam aṅga dustyajāṁ
yuvaiṣatotsraṣṭum aho sahāsubhiḥ

namanti—bow down; *yat-pāda*—whose feet; *niketam*—under; *ātmanaḥ*—own; *śivāya*—welfare; *hānīya*—used to bring about; *dhanāni*—wealth; *śatravaḥ*—enemies; *katham*—for what reason; *saḥ*—he; *vīraḥ*—the chivalrous; *śriyam*—opulences; *aṅga*—O; *dustyajām*—insuperable; *yuvā*—just in full youth; *aiṣata*—desired; *utsraṣṭum*—to give up; *aho*—exclamation; *saha*—with; *asubhiḥ*—life.

TRANSLATION

He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?

PURPORT

There was nothing undesirable in his life. He was quite a young man and could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him and bow down at his feet and surrender all wealth for

their own benefit. Mahārāja Parīkṣit was a pious king. He conquered his enemies, and therefore the kingdom was full of prosperity. There was enough milk, grains and metals, and all the rivers and mountains were full of potency. So materially everything was satisfactory. Therefore, there was no question of untimely giving up his kingdom and life. They were eager to hear about all this.

TEXT 12

शिवाय लोकस्य भवाय भूतये
य उत्तमश्लोकपरायणा जनाः ।
जीवन्ति नात्मार्थमसौ पराश्रयं
मुमोच निर्विद्य कुतः कलेवरम् ॥१२॥

śivāya lokasya bhavāya bhūtaye
ya uttama-śloka-parāyaṇā janāḥ
jīvanti nātmārtham asau parāśrayaṁ
mumoca nirvidya kutaḥ kalevaram

śivāya—welfare; *lokasya*—of all living beings; *bhavāya*—for flourishing; *bhūtaye*—for economic development; *ye*—one who is; *uttama-śloka-parāyaṇāḥ*—devoted to the cause of the Personality of Godhead; *janāḥ*—men; *jīvanti*—do live; *na*—but not; *ātma-artham*—selfish interest; *asau*—that; *parāśrayam*—shelter for others; *mumoca*—gave up; *nirvidya*—being freed from all attachment; *kutaḥ*—for what reason; *kalevaram*—mortal body.

TRANSLATION

Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Parīkṣit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?

PURPORT

Parīkṣit Mahārāja was an ideal king and householder because he was a devotee of the Personality of Godhead. A devotee of the Lord has automatically all good qualifications. And the Emperor was a typical

example of this. Personally he had no attachment for all the worldly opulences in his possession. But since he was king for the all round welfare of his citizens, he was always busy in the welfare work of the public, not only for this life, but also for the next. He would not allow slaughter-houses or killing of cows. He was not a foolish and partial administrator who would arrange for the protection of one living being and allow another to be killed. Because he was a devotee of the Lord, he knew perfectly well how to conduct his administration for everyone's happiness, men, animals, plants and all living creatures. He was not selfishly interested. Selfishness is either self-centered or self-extended. He was neither. His interest was to please the Supreme Truth Personality of Godhead. The king is the representative of the Supreme Lord, and therefore the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants all living beings to be obedient to Him and thereby become happy. Therefore the king's interest is to guide all subjects back to the kingdom of God. Hence the activities of the citizens should be so coordinated that they can at the end go back home, back to Godhead. Under the administration of a representative king, the kingdom is full of opulence. At that time human beings need not eat animals. There is ample food, grains, milk, fruit and vegetables so that the human beings as well as the animals can eat sumptuously and to their heart's content. If all living beings are satisfied with food and shelter and obey the prescribed rules, there cannot be any disturbance between one living being and another. Emperor Parīkṣit was a worthy king, and therefore all were happy during his reign.

TEXT 13

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन ।
मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ॥१३॥

tat sarvaṁ naḥ samācakṣva
pṛṣṭo yad iha kiñcana
manye tvāṁ viṣaye vācāṁ
snātam anyatra chāndasāt

tat—that; *sarvam*—all; *naḥ*—unto us; *samācakṣva*—clearly explain; *pṛṣṭaḥ*—questioned; *yat iha*—herein; *kiñcana*—all that; *manye*—we think; *tvām*—yourself; *viṣaye*—in all subjects; *vācām*—meanings of words; *snātam*—fully acquainted; *anyatra*—except; *chāndasāt*—portion of the *Vedas*.

TRANSLATION

We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

PURPORT

The difference between the *Vedas* and the *Purāṇas* is like that between the *brāhmaṇas* and the *parivrājakas*. The *brāhmaṇas* are meant to administer some fruitive sacrifices mentioned in the *Vedas*, but the *parivrājakācāryas*, or learned preachers, are meant to disseminate transcendental knowledge to one and all. As such, the *parivrājakācāryas* are not always expert in pronouncing the Vedic *mantras*, which are practiced systematically by accent and meter by the *brāhmaṇas* who are meant for administering Vedic rites. Yet it should not be considered that the *brāhmaṇas* are more important than the itinerant preachers. They are one and different simultaneously because they are meant for the same end, in different ways.

There is no difference also between the Vedic *mantras* and what is explained in the *Purāṇas* and *Itihāsa*. According to Śrīla Jīva Gosvāmī, it is mentioned in the *Mādhyandina-śruti* that all the *Vedas*, namely the *Sāma, Atharva, Ṛk, Yajus, Purāṇas, Itihāsas, Upaniṣads*, etc., are emanations from the breathing of the Supreme Being. The only difference is that the Vedic *mantras* are mostly begun with *praṇava omkāra*, and it requires some training to practice the metric pronunciation of the Vedic *mantras*. But that does not mean that *Śrīmad-Bhāgavatam* was of less importance than the Vedic *mantras*. On the other hand, it is the ripened fruit of all the *Vedas*, as stated before. Besides that, the most perfectly liberated soul, Śrīla Śukadeva Gosvāmī, is absorbed in the studies of the *Bhāgavatam*, although He is already self-realized. Śrīla Sūta Gosvāmī is following his footsteps, and therefore his position is not the least less important because he was not expert in chanting Vedic *mantras* with metric pronunciation, which depends more on practice than actual realization. Realization is more important than parrot-like chanting.

TEXT 14

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।
जातः पराशराद्योगी वासव्यां कलया हरेः ॥१४॥

sūta uvāca
dvāpare samanuprāpte
tṛtīye yuga-paryaye
jātaḥ parāśarād yogī
vāsavyāṁ kalayā hareḥ

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *dvāpare*—in the second millennium; *samanuprāpte*—on the advent of; *tṛtīye*—third; *yuga*—millennium; *paryaye*—in the place of; *jātaḥ*—was begotten; *parāśarāt*—by Parāśara; *yogī*—the great sage; *vāsavyām*—in the womb of the daughter of Vasu; *kalayā*—in the plenary portion; *hareḥ*—of the Personality of Godhead.

TRANSLATION

Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu.

PURPORT

There is a chronological order of the four millenniums, namely Satya, Dvāpara, Tretā and Kali. But sometimes there is overlapping. During the regime of Vaivasvata Manu, there was an overlapping of the twenty-eighth round of the four millenniums, and the third millennium appeared prior to the second. In that particular millennium, Lord Śrī Kṛṣṇa also descends, and because of this there was some particular alteration. The mother of the great sage was Satyavatī the daughter of the Vasu (fisherman), and the father was the great Parāśara Muni. That is the history of Vyāsadeva's birth. Every millennium is divided into three periods, and each period is called a *sandhyā*. Vyāsadeva appeared in the third *sandhyā* of that particular age.

TEXT 15

स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचिः।
विविक्त एक आसीन उदिते रविमण्डले ॥१५॥

sa kadācit sarasvatyā
upaspṛśya jalaṁ śuciḥ
vivikta eka āsīna
udite ravi-maṇḍale

saḥ—he; *kadācit*—once; *sarasvatyāḥ*—on the bank of the Sarasvatī; *upaspṛśya*—after finishing morning ablutions; *jalam*—water; *śuciḥ*—being purified; *vivikte*—concentration; *ekaḥ*—alone; *āsīnaḥ*—being thus seated; *udite*—on the rise; *ravi-maṇḍale*—of the sun disc.

TRANSLATION

Once upon a time, he [Vyāsadeva], as the sun rose, took his morning ablution in the waters of the Sarasvatī and sat alone to concentrate.

PURPORT

The River Sarasvatī is flowing in the Badarikāśrama area of the Himalayas. So the place indicated here is Śamyāprāsa in Badarikāśrama where Śrī Vyāsadeva is residing.

TEXT 16

परावरज्ञः स ऋषिः कालेनाव्यक्तरंहसा ।
युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥१६॥

parāvara-jñaḥ sa ṛṣiḥ
kālenāvyakta-raṁhasā
yuga-dharma-vyatikaraṁ
prāptaṁ bhuvi yuge yuge

parāvara—past and future; *jñaḥ*—one who knows; *saḥ*—he; *ṛṣiḥ*—Vyāsadeva; *kālena*—in the course of time; *avyakta*—unmanifested; *raṁhasā*—by great force; *yuga-dharma*—acts in terms of the millennium; *vyatikaram*—anomalies; *prāptam*—having accrued; *bhuvi*—on the earth; *yuge yuge*—different ages.

TRANSLATION

The great sage Vyāsadeva saw anomalies in the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.

PURPORT

The great sages like Vyāsadeva are liberated souls, and therefore they can see clearly past and future. Thus he could see the future anomalies in the

Kali age, and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age which is full of darkness. The people in general in this age of Kali are too much interested in matter, which is temporary. Because of ignorance they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

TEXTS 17-18

भौतिकानां च भावानां शक्तिह्रासं च तत्कृतम्।
अश्रद्दधानान्निःसत्त्वान्दुर्मेधान् ह्रसितायुषः ॥१७॥
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा।
सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ॥१८॥

bhautikānāṁ ca bhāvānāṁ
śakti-hrāsaṁ ca tatkṛtam
aśraddadhānān niḥsattvān
durmedhān hrasitāyuṣaḥ
durbhagāṁś ca janān vīkṣya
munir divyena cakṣuṣā
sarva-varṇāśramāṇāṁ yad
dadhyau hitam amogha-dṛk

bhautikānām ca—also of everything that is made of matter; *bhāvānām*—actions; *śakti-hrāsam ca*—deterioration of natural power; *tat-kṛtam*—rendered by that; *aśraddadhānān*—of the faithless; *niḥsattvān*—impatient due to want of the mode of goodness; *hrasita*—reduced; *āyuṣaḥ*—of duration of life; *durbhagān ca*—also the unlucky; *janān*—people in general; *vīkṣya*—by seeing; *muniḥ*—the *muni; divyena*—by transcendental; *cakṣuṣā*—vision; *sarva*—all; *varṇāsramāṇām*—of all the statuses and orders of life; *yat*—what; *dadhyau*—contemplated; *hitam*—welfare; *amogha-dṛk*—one who is fully equipped in knowledge.

TRANSLATION

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due

to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

PURPORT

The unmanifested forces of time are so powerful that they reduce all matter to oblivion in due course. In Kali-yuga, the last millennium of a round of the four millenniums, the power of all material objects deteriorates by the influence of time. In this age the duration of the material body of the people in general is much reduced, and so is the memory. The action of matter has also not so much incentive. The land does not produce food grains in the same proportions as it did in other ages. The cow does not give as much milk as it used to give formerly. The production of vegetables and fruits is less than before. As such, all living beings, both men and animals, do not have sumptuous, nourishing food. Due to want of so many necessities of life, naturally the duration of life is reduced, the memory is short, intelligence is meager, mutual dealings are full of hypocrisy and so on.

The great sage Vyāsadeva could see this by his transcendental vision. As an astrologer can see the future fate of a man, or an astronomer can foretell the solar and lunar eclipses, similarly those who can see through the scriptures and foretell the future of all mankind are called liberated souls. They can see thus due to their sharp vision of spiritual attainment.

And all such transcendentalists, who are naturally devotees of the Lord, are always eager to render welfare service to the people in general. They are the real friends of the people in general, not the so-called public leaders who are unable to see what is going to happen five minutes ahead. In this age the people in general as well as their so-called leaders are all unlucky fellows, faithless in spiritual knowledge and influenced by the age of Kali. They are always disturbed by various diseases. For example, in the present age there are so many TB patients and TB hospitals, but formerly this was not so because the time was not so unfavorable. These unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Śrīla Vyāsadeva and selfless workers always busy in planning something which may help everyone in all statuses and orders of life. The greatest philanthropists are those transcendentalists who represent the mission of Vyāsa, Nārada, Madhva, Caitanya, Rūpa, Sarasvatī, etc. They are all one and the same. The personalities may be different, but the aim of the mission is one and the same, namely, to deliver the fallen souls back home, back to Godhead.

TEXT 19

चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।
व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥१९॥

cātur-hotraṁ karma śuddhaṁ
prajānāṁ vīkṣya vaidikam
vyadadhād yajña-santatyai
vedam ekaṁ catur-vidham

cātuḥ—four; *hotram*—sacrificial fires; *karma śuddham*—purification of work; *prajānām*—of the people in general; *vīkṣya*—after seeing; *vaidikam*—according to Vedic rites; *vyadadhāt*—made into; *yajña*—sacrifice; *santatyai*—to expand; *vedam ekam*—only one *Veda*; *catuḥ-vidham*—in four divisions.

TRANSLATION

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

PURPORT

Formerly there was only the *Veda* of the name *Yajus,* and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable, the *Veda* was divided into four divisions of sacrifice, just to purify the occupational service of the four orders. Above the four *Vedas,* namely *Ṛk, Yajus, Sāma,* and *Atharva,* there are the *Purāṇas,* the *Mahābhārata, Saṁhitās,* etc., which are known as the fifth *Veda.* Śrī Vyāsadeva and his many disciples were all historical personalities, and they were very kind and sympathetic toward the fallen souls of this age of Kali. As such, the *Purāṇas* and *Mahābhārata* were made from related historical facts which explained the teaching of the four *Vedas.* There is no point in doubting the authority of the *Purāṇas* and *Mahābhārata* as parts and parcels of the *Vedas.* In the *Chāndogya Upaniṣad,* the *Purāṇas* and *Mahābhārata,* generally known as histories, are mentioned as the fifth *Veda.* According to Śrīla Jīva Gosvāmī, that is the way of ascertaining the respective values of the revealed scriptures.

TEXT 20

ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ।
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥२०॥

ṛg-yajuḥ-sāmātharvākhyā
vedāś catvāra uddhṛtāḥ
itihāsa-purāṇaṁ ca
pañcamo veda ucyate

ṛg-yajuḥ-sāma-atharva-ākhyāḥ—the names of the four *Vedas; vedāḥ*—the *Vedas; catvāraḥ*—four; *uddhṛtāḥ*—made into separate parts; *itihāsa*—historical records *(Mahābhārata); purāṇam ca*—and the *Purāṇas; pañcamaḥ*—the fifth; *vedaḥ*—the original source of knowledge; *ucyate*—is said to be.

TRANSLATION

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.

TEXT 21

तत्रर्ग्वेदधरः पैलः सामगो जैमिनिः कविः ।
वैशम्पायन एवैको निष्णातो यजुषामुत ॥२१॥

tatrarg-veda-dharaḥ pailaḥ
sāmago jaiminiḥ kaviḥ
vaiśampāyana evaiko
niṣṇāto yajuṣām uta

tatra—thereupon; *ṛg-veda-dharaḥ*—professor of the *Ṛg-veda; pailaḥ*—the *ṛṣi* named Paila; *sāmagaḥ*—that of the *Sāma-veda; jaiminiḥ*—the *ṛṣi* named Jaimini; *kaviḥ*—highly qualified; *vaiśampāyanaḥ*—the *ṛṣi* named Vaiśampāyana; *eva*—only; *ekaḥ*—alone; *niṣṇātaḥ*—well versed; *yajuṣām*—of the *Yajur-veda; uta*—glorified.

TRANSLATION

After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the Ṛg-veda, Jaimini the professor of the Sāma-veda, and Vaiśampāyana alone became glorified by the Yajur-veda.

PURPORT

The different *Vedas* were entrusted to different learned scholars for development in various ways.

TEXT 22

अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो मुनिः ।
इतिहासपुराणानां पिता मे रोमहर्षणः ॥२२॥

atharvāṅgirasām āsīt
sumantur dāruṇo muniḥ
itihāsa-purāṇānāṁ
pitā me romaharṣaṇaḥ

atharva—the *Atharva-veda; aṅgirasām*—unto the *ṛṣi* Aṅgirā; *āsīt*—was entrusted; *sumantuḥ*—also known as Sumantu Muni; *dāruṇaḥ*—seriously devoted to the *Atharva-veda; muniḥ*—the sage; *itihāsa-purāṇānām*—of the historical records like the *Purāṇas; pitā*—father; *me*—mine; *romaharṣaṇaḥ*—the *ṛṣi* Romaharṣaṇa.

TRANSLATION

The Sumantu Muni Aṅgirā, who was very devotedly engaged, was entrusted with the Atharva-veda. And my father Romaharṣaṇa was entrusted with the Purāṇas and historical records.

PURPORT

In the *Śruti-mantras* also it is stated that Aṅgirā Muni, who strictly followed the rigid principles of the *Atharva-vedas,* was the leader of the followers of the *Atharva-vedas.*

TEXT 23

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।
शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥२३॥

ta eta ṛṣayo vedaṁ
svaṁ svaṁ vyasyann anekadhā
śiṣyaiḥ praśiṣyais tac-chiṣyair
vedās te śākhino'bhavan

te—they; *ete*—all these; *ṛṣayaḥ*—learned scholars; *vedam*—the respective *Vedas; svam svam*—in their own entrusted matters; *vyasyan*—rendered; *anekadhā*—many; *śiṣyaiḥ*—disciples; *praśiṣyaiḥ*—grand-disciples; *tat-śiṣyaiḥ*—great grand-disciples; *vedāḥ te*—followers of the respective *Vedas; śākhinaḥ*—different branches; *abhavan*—thus became.

TRANSLATION

All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand disciples and great grand disciples, and thus the respective branches of the followers of the Vedas came into being.

PURPORT

The original source of knowledge is the *Vedas.* There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the *Vedas.* They have simply been developed into different branches. They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken into different branches by different disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the *Vedas.*

TEXT 24

त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।
एवं चकार भगवान् व्यासः कृपणवत्सलः ॥२४॥

ta eva vedā durmedhair
dhāryante puruṣair yathā
evaṁ cakāra bhagavān
vyāsaḥ kṛpaṇa-vatsalaḥ

te—that; *eva*—certainly; *vedāḥ*—the book of the knowledge; *durmedhaiḥ*—by the less intellectual; *dhāryante*—can assimilate; *puruṣaiḥ*—by the man; *yathā*—as much as; *evam*—thus; *cakāra*—edited; *bhagavān*—the powerful; *vyāsaḥ*—the great sage of Vyāsa; *kṛpaṇa-vatsalaḥ*—very kind to the ignorant mass.

TRANSLATION

Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

PURPORT

The *Veda* is one, and the reasons for its divisions in many parts are explained herewith. The seed of all knowlegde, or the *Veda,* is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no one should try to learn the *Vedas* who is not a qualified *brāhmaṇa.* This stricture has been wrongly interpreted in so many ways. A class of men, who claim brahminical qualification simply by their birth right in the family of a *brāhmaṇa,* claim that the study of the *Vedas* is a monopoly of the *brāhmaṇa* caste only. Another section of the people take this as an injustice to other castes who do not happen to take birth in a *brāhmaṇa* family. But both of them are misguided. The *Vedas* are subjects which had to be explained even to Brahmājī by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the *Vedas.* The ultimate goal of Vedic knowledge is Śrī Kṛṣṇa, the Personality of Godhead. This Personality is very rarely understood by those who are in the modes of passion and ignorance. In the *Satya-yuga* everyone was situated in the mode of goodness. Gradually the mode of goodness declined during the *Tretā* and *Dvāpara-yugas,* and the general mass of people became corrupt. In the present age the mode of goodness is almost nil, and so for the general mass of people, the kindhearted, powerful sage Śrīla Vyāsadeva divided the *Vedas* in various ways so that they may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next *śloka* as follows.

TEXT 25

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।
कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥२५॥

strī-śūdra-dvijabandhūnāṁ
trayī na śruti-gocarā
karma-śreyasi mūḍhānāṁ
śreya evaṁ bhaved iha
iti bhāratam ākhyānaṁ
kṛpayā muninā kṛtam

strī—the woman class; *śūdra*—the laboring class; *dvija-bandhūnām*—of the friends of the twice-born; *trayī*—three; *na*—not; *śruti-gocarā*—for understanding; *karma*—in activities; *śreyasi*—in welfare; *mūḍhānām*—of the fools; *śreyaḥ*—supreme benefit; *evam*—thus; *bhavet*—achieved; *iha*—by this; *iti*—thus thinking; *bhāratam*—the great *Mahābhārata; ākhyānam*—historical facts; *kṛpayā*—out of great mercy; *muninā*—by the *muni; kṛtam*—is completed.

TRANSLATION

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.

PURPORT

The friends of the twice-born families are those who are born in the families of *brāhmaṇas, kṣatriyas* and *vaiśyas,* or the spiritually cultured families, but they themselves are not equal to their forefathers. Such descendants are not recognized as such for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called *Garbhādhāna-saṁskāra.* One who has not undergone such *Garbhādhāna-saṁskāra,* or spiritual family planning, is not accepted as being of an actual twice-born family. The *Garbhādhāna-saṁskāra* is followed by other purificatory processes out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After this particular *saṁskāra,* one is rightly called twice-born. One birth is calculated during the seed-giving *saṁskāra,* and the second birth is calculated at the time of spiritual initiation. One who has been able to undergo such important *saṁskāras* can be called a bona fide twice-born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only, their children are called *dvija-bandhus.* These *dvija-bandhus* are certainly not as

intelligent as the children of the regular twice-born families. The *dvija-bandhus* are classified as *śūdras* and the woman class, who are by nature less intelligent. The *śūdras* and the woman class do not have to undergo any *saṁskāra* save and except the ceremony of marriage.

The less intelligent classes of men, namely women, *śūdras* and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental *Vedas*. For them the *Mahābhārata* was prepared. The purpose of the *Mahābhārata* is to administer the purpose of the *Vedas*, and therefore within this *Mahābhārata* the summary *Veda* of *Bhagavad-gītā* is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the *Vedas* in the form of the *Bhagavad-gītā* is spoken by the Lord Śrī Kṛṣṇa. Vyāsadeva and Lord Kṛṣṇa are both on the transcendental plane, and therefore they collaborated in doing good to the fallen souls of this age. The *Bhagavad-gītā* is the essence of all Vedic knowledge. It is the first book of spiritual values, as the *Upaniṣads* are. The *Vedānta* philosophy is the subject matter for study by the spiritual graduates. Only the post-graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science, and the great professor is the Lord Himself in the form of Lord Śrī Caitanya Mahāprabhu, and persons who are empowered by Him can initiate others in the transcendental loving service of the Lord.

TEXT 26

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।
सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥२६॥

evaṁ pravṛttasya sadā
bhūtānāṁ śreyasi dvijāḥ
sarvātmakenāpi yadā
nātuṣyadd hṛdayaṁ tataḥ

evam—thus; *pravṛttasya*—one who is engaged in; *sadā*—always; *bhūtānām* of the living beings; *śreyasi*—in the ultimate good; *dvijāḥ*—O twice-born; *sarvātmakena api*—by all means; *yadā*—when; *na*—not; *atuṣyat*—become satisfied; *hṛdayam*—mind; *tataḥ*—at that time.

TRANSLATION

O twice-born brāhmaṇas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

PURPORT

Śrī Vyāsadeva was not satisfied with himself, although he prepared literatures of Vedic value for the all-around welfare of the general mass of people. It was expected that he would be satisfied by all such activities, but ultimately he was not satisfied.

TEXT 27

नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ ।
वितर्कयन् विविक्तस्थ इदं चोवाच धर्मवित् ॥२७॥

nātiprasīdadd hṛdayaḥ
sarasvatyās taṭe śucau
vitarkayan vivikta-stha
idaṁ covāca dharma-vit

na—not; *atiprasīdat*—very much satisfied; *hṛdayaḥ*—at heart; *sarasvatyāḥ*—of the River Sarasvatī; *taṭe*—on the bank of; *śucau*—being purified; *vitarkayan*—having considered; *vivikta-sthaḥ*—situated in a lonely place; *idam ca*—also this; *uvāca*—said; *dharma-vit*—one who knows what religion is.

TRANSLATION

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:

PURPORT

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained until one is satisfied at heart. This satisfaction of heart has to be searched out beyond matter.

TEXTS 28-29

धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः ।
मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ॥२८॥
भारतव्यपदेशेन ह्याम्नायार्थश्च प्रदर्शितः ।
दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥२९॥

dhṛta-vratena hi mayā
chandāṁsi guravo'gnayaḥ
mānitā nirvyalīkena
gṛhītaṁ cānuśāsanam
bhārata-vyapadeśena
hy āmnāyārthaś ca pradarśitaḥ
dṛśyate yatra dharmādi
strī-śūdrādibhir apy uta

dhṛta-vratena—under a strict disciplinary vow; *hi*—certainly; *mayā*—by me; *chandāṁsi*—the Vedic hymns; *guravaḥ*—the spiritual masters; *agnayaḥ*—the sacrificial fire; *mānitāḥ*—properly worshiped; *nirvyalīkena*—without pretense; *gṛhītam ca*—also accepted; *anuśāsanam*—traditional discipline; *bhārata*—the *Mahābhārata; vyapadeśena*—by compilation of; *hi*—certainly; *āmnāya-arthaḥ*—import of disciplic succession; *ca*—and; *pradarśitaḥ*—properly explained; *dṛśyate*—by what is necessary; *yatra*—where; *dharma-ādiḥ*—the path of religion; *strī-śūdra-ādibhiḥ api*—even by women, *śūdras,* etc.; *uta*—spoken.

TRANSLATION

I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata by which even women, śūdras and others [friends of the twice-born] can see the path of religion.

PURPORT

No one can understand the import of the *Vedas* without having undergone a strict disciplinary vow and disciplic succession. The *Vedas,* spiritual masters and sacrificial fire must be worshiped by the desiring candidate. All these intricacies of Vedic knowledge are systematically presented in the *Mahābhārata* for the understanding of the women class, laborer class and the unqualified members of *brāhmaṇa, kṣatriya* or *vaiśya* families. In this age, the *Mahābhārata* is more essential than the original *Vedas.*

TEXT 30

तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।
असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥३०॥

tathāpi bata me daihyo
hy ātmā caivātmanā vibhuḥ
asampanna ivābhāti
brahma-varcasya-sattamaḥ

tathāpi—although; *bata*—defect; *me*—mine; *daihyaḥ*—situated in the body; *hi*—certainly; *ātmā*—living being; *ca*—and; *eva*—even; *ātmanā*—myself; *vibhuḥ*—sufficient; *asampannaḥ*—wanting in; *iva ābhāti*—it appears to be; *brahma-varcasya*—of the Vedāntists; *sattamaḥ*—the supreme.

TRANSLATION

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

PURPORT

Undoubtedly Śrīla Vyāsadeva was complete in all the details of Vedic achievements. Purification of the living being submerged in matter is made possible by the prescribed activities in the *Vedas,* but the ultimate achievement is different. Unless it is attained, the living being, even though fully equipped, cannot be situated in the transcendentally normal stage. Śrīla Vyāsadeva appeared to have lost the clue and therefore felt dissatisfaction.

TEXT 31

किं वा भागवता धर्मा न प्रायेण निरूपिताः ।
प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥३१॥

kiṁ vā bhāgavatā dharmā
na prāyeṇa nirūpitāḥ
priyāḥ paramahaṁsānāṁ
ta eva hy acyuta-priyāḥ

kim vā—or; *bhāgavatāḥ dharmāḥ*—devotional activities of the living beings; *na*—not; *prāyeṇa*—almost; *nirūpitāḥ*—directed; *priyāḥ*—dear; *paramahaṁsānām*—of the perfect beings; *te eva*—that also; *hi*—certainly; *acyuta*—the infallible; *priyāḥ*—attractive.

TRANSLATION

This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and the infallible Lord.

PURPORT

The dissatisfaction which was being felt by Śrīla Vyāsadeva is expressed herein in his own words. This was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is fixed in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by him when Nārada Muni, his spiritual master, reached him. It is described as follows.

TEXT 32

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥३२॥

tasyaivaṁ khilam ātmānaṁ
manya-mānasya khidyataḥ
kṛṣṇasya nārado'bhyāgād
āśramaṁ prāg-udāhṛtam

tasya—his; *evam*—thus; *khilam*—inferior; *ātmānam*—soul; *manya-mānasya*—thinking within the mind; *khidyataḥ*—regretting; *kṛṣṇasya*—of Kṛṣṇa; *nāradaḥ abhyāgāt*—Nārada came there; *āśramam*—the cottage; *prāg*—before; *udāhṛtam*—said.

TRANSLATION

As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipāyana Vyāsa on the banks of the Sarasvatī just as he was regretting his defects.

PURPORT

The vacuum felt by Vyāsadeva was not due to his lack of knowledge. *Bhāgavata-dharma* is purely devotional service of the Lord to which the monist has no access. The monist is not counted amongst the *paramahaṁsas* (the most perfect of the renounced order of life). *Śrīmad-*

Bhāgavatam is full of narrations of the transcendental activities of the Personality of Godhead. Although Vyāsadeva was an empowered Divinity, he still felt dissatisfaction because in none of his works were the transcendental activities of the Lord properly explained. The inspiration was infused by Śrī Kṛṣṇa directly in the heart of Vyāsadeva, and thus he felt the vacuum as explained above. It is definitely expressed herewith that without transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord everything is tangible without any separate attempt at fruitive work or empiric philosophical speculation.

TEXT 33

तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।
पूजयामास विधिवन्नारदं सुरपूजितम् ॥३३॥

tam abhijñāya sahasā
pratyutthāyāgatam muniḥ
pūjayāmāsa vidhivan
nāradam sura-pūjitam

tam abhijñāya—seeing the good fortune of his (Nārada's) arrival; *sahasā*—all of a sudden; *pratyutthāya*—getting up; *āgatam*—arrived at; *muniḥ*—Vyāsadeva; *pūjayāmāsa*—worship; *vidhivat*—with the same respect as is offered to Vidhi (Brahmā); *nāradam*—to Nārada; *sura-pūjitam*—worshiped by the demigods.

TRANSLATION

At the auspicious arrival of Śrī Nārada, Śrī Vyāsadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmājī, the creator.

PURPORT

Vidhi means Brahmā, the first created living being. He is the original student as well as professor of the *Vedas*. He learned it from Śrī Kṛṣṇa and taught Nārada first. So Nārada is the second *ācārya* in the line of spiritual disciplic succession. He is the representative of Brahmā, and therefore he is respected exactly like Brahmā, the father of all *vidhis* (regulations);

similarly all other successive disciples in the chain are also equally respected as representatives of the original spiritual master.

Thus end the Bhaktivedanta purports of the First Canto, Fourth Chapter, of Śrīmad-Bhāgavatam, *entitled "Appearance of Śrī Nārada."*

CHAPTER FIVE

Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva

TEXT 1

सूत उवाच
अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः ।
देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्मयन्निव ॥ १ ॥

sūta uvāca
atha taṁ sukham āsīna
upāsīnaṁ bṛhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

sūtaḥ—Sūta; *uvāca*—said; *atha*—therefore; *tam*—him; *sukham āsīnaḥ*—comfortably seated; *upāsīnam*—unto one sitting nearby; *bṛhat-śravāḥ*—greatly respected; *devarṣiḥ*—the great *ṛṣi* among the gods; *prāha*—said; *viprarṣim*—unto the *ṛṣi* among the *brāhmaṇas*; *vīṇā-pāṇiḥ*—one who carries a *vīṇā* in his hand; *smayan iva*—apparently smiling.

TRANSLATION

Sūta Gosvāmī said: Thus the sage among the gods [Nārada], comfortably seated and apparently smiling, addressed the ṛṣi amongst the brāhmaṇas [Vedavyāsa].

PURPORT

Nārada was smiling because he well knew the great sage Vedavyāsa and the cause of his disappointment. As he will explain gradually, Vyāsadeva's disappointment was due to insufficiency in presenting the science of devotional service. Nārada knew the defect, and it was confirmed by the position of Vyāsa.

Plate 17 Śukadeva Gosvāmī was transcendental to sex relations, and he appeared very innocent. *(p. 195)*

Plate 18 The auspicious arrival of Śrī Nārada. *(p. 219)*

Plate 19 The swanlike spiritually advanced men do not take pleasure in dead literatures, which are sources of pleasure for men who are spiritually dead. *(p. 232)*

Plate 20 "O Nārada, I regret that during this lifetime you will not be able to see Me any more." *(p. 297)*

Plate 21 At the end of the millennium Nārada entered the body of the Personality of Godhead, Nārāyaṇa. *(p. 305)*

Plate 22 Nārada Muni is always engaged in chanting the glories of the Lord. *(p. 307)*

Plate 23 Arjuna severed both hair and jewel form the head of Aśvatthāmā. *(p. 372)*

TEXT 2

नारद उवाच

पाराशर्य महाभाग भवतः कच्चिदात्मना ।
परितुष्यति शारीर आत्मा मानस एव वा ॥ २ ॥

nārada uvāca
pārāśarya mahā-bhāga
bhavataḥ kaccid ātmanā
parituṣyati śārīra
ātmā mānasa eva vā

nāradaḥ—Nārada; *uvāca*—said; *pārāśarya*—O son of Parāśara; *mahā-bhāga*—the greatly fortunate; *bhavataḥ*—your; *kaccit*—if it is; *ātmanā*—by the self-realization of; *parituṣyati*—does it satisfy; *śārīraḥ*—identify the body; *ātmā*—self; *mānasaḥ*—identifying the mind; *eva*—certainly; *vā*—and.

TRANSLATION

Addressing Vyāsadeva, the son of Parāśara, Nārada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

PURPORT

This was a hint by Nārada to Vyāsadeva regarding the cause of his despondency. Vyāsadeva, as the descendant of Parāśara, a greatly powerful sage, had the privilege of having a great parentage which should not have given Vyāsadeva cause for despondency. Being a great son of a great father, he should not have identified the self with the body or the mind. Ordinary men with a poor fund of knowledge can identify the body as self or the mind as self, but Vyāsadeva should not have done so. One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind.

TEXT 3

जिज्ञासितं सुसम्पन्नमपि ते महदद्भुतम् ।
कृतवान् भारतं यस्त्वं सर्वार्थपरिबृंहितम् ॥ ३ ॥

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhāratam yas tvaṁ
sarvārtha-paribṛṁhitam

jijñāsitam—fully inquired; *susampannam*—well versed; *api*—in spite of; *te*—your; *mahat-adbhutam*—great and wonderful; *kṛtavān*—prepared; *bhāratam*—the *Mahābhārata*; *yaḥ tvam*—what you have done; *sarva-artha*—including all sequences; *paribṛṁhitam*—elaborately explained.

TRANSLATION

Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahābhārata, which is full of all kinds of Vedic sequences elaborately explained.

PURPORT

The despondency of Vyāsadeva was certainly not due to his lack of sufficient knowledge because as a student he had fully inquired about the Vedic literatures, as a result of which the *Mahābhārata* is compiled with full explanation of the *Vedas*.

TEXT 4

जिज्ञासितमधीतं च ब्रह्मयत्तत् सनातनम् ।
तथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥ ४ ॥

jijñāsitam adhītaṁ ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam
akṛtārtha iva prabho

jijñāsitam—deliberated fully well; *adhītam*—the knowledge obtained; *ca*—and; *brahma*—the Absolute; *yat*—what; *tat*—that; *sanātanam*—eternal; *tathāpi*—in spite of that; *śocasi*—lamenting; *ātmānam*—unto self; *akṛta-artha*—undone; *iva*—like; *prabho*—my dear sir.

TRANSLATION

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. In spite of all this, why should you be despondent, thinking that you are undone, my dear prabhu.

PURPORT

The *Vedānta-sūtra* or *Brahma-sūtra* compiled by Śrī Vyāsadeva is the full deliberation of the impersonal absolute feature, and it is accepted as the most exalted philosophical exposition in the world. It covers the subject of eternity, and the methods are scholarly. So there cannot be any doubt about the transcendental scholarship of Vyāsadeva. So why should he lament?

TEXT 5

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं
तथापि नात्मा परितुष्यते मे।
तन्मूलमव्यक्तमगाधबोधं
पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥५॥

vyāsa uvāca
asty eva me sarvam idaṁ tvayoktaṁ
tathāpi nātmā parituṣyate me
tan-mūlam avyaktam agādha-bodhaṁ
pṛcchāmahe tvātma-bhavātma-bhūtam

vyāsaḥ—Vyāsa; *uvāca*—said; *asti*—there is; *eva*—certainly; *me*—mine; *sarvam*—all; *idam*—this; *tvayā*—by you; *uktam*—uttered; *tathāpi*—and yet; *na*—not; *ātmā*—self; *parituṣyate*—does pacify; *me*—unto me; *tat*—of which; *mūlam*—root; *avyaktam*—undetected; *agādha-bodham*—the man of unlimited knowledge; *pṛcchāmahe*—do inquire; *tvā*—unto you; *ātma-bhava*—self-born; *ātma-bhūtam*—offspring.

TRANSLATION

Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due

to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].

PURPORT

In the material world everyone is engrossed with the idea of identifying the body or the mind with the self. As such, all knowledge disseminated in the material world is related either with the body or with the mind, and that is the root cause of all despondencies. This is not always detected, even though one may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a personality like Nārada to solve the root cause of all despondencies. Why Nārada should be approached is explained below.

TEXT 6

स वै भवान् वेद समस्तगुह्य-
मुपासितो यत्पुरुषः पुराणः ।
परावरेशो मनसैव विश्वं
सृजत्यवत्यत्ति गुणैरसङ्गः ॥ ६ ॥

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ
parāvareśo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ

saḥ—thus; *vai*—certainly; *bhavān*—yourself; *veda*—know; *samasta*—all-inclusive; *guhyam*—confidential; *upāsitaḥ*—devotee of; *yat*—because; *puruṣaḥ*—the Personality of Godhead: *purāṇaḥ*—the oldest; *parāvareśaḥ*—the controller of the material and spiritual worlds; *manasā*—mind; *eva*—only; *viśvam*—the universe; *sṛjati*—creates; *avati atti*—annihilates; *guṇaiḥ*—by the qualitative matter; *asaṅgaḥ*—unattached.

TRANSLATION

My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

PURPORT

A person who is cent percent engaged in the service of the Lord is the emblem of all knowledge. Such a devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such, the eightfold perfections of mystic power *(aṣṭa-siddhi)* constitute very little of his godly opulence. A devotee like Nārada can act wonderfully by his spiritual perfection, which every individual is trying to attain. Śrīla Nārada is a cent percent perfect living being, although not equal to the Personality of Godhead.

TEXT 7

त्वं पर्यटन्नर्क इव त्रिलोकी-
मन्तश्चरो वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्मतो व्रतैः
स्नातस्य मे न्यूनमलं विचक्ष्व ॥ ७ ॥

tvaṁ paryaṭann arka iva tri-lokīm
antaś-caro vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataiḥ
snātasya me nyūnam alaṁ vicakṣva

tvam—your goodness; *paryaṭan*—traveling; *arkaḥ*—the sun; *iva*—like; *tri-lokīm*—three worlds; *antaḥ-caraḥ*—can penetrate into everyone's heart; *vāyuḥ iva*—as good as the all-pervading air; *ātma*—self-realized; *sākṣī*—witness; *parāvare*—in the matter of cause and effect; *brahmaṇi*—in the Absolute; *dharmataḥ*—under disciplinary regulations; *vrataiḥ*—in vow; *snātasya*—having been absorbed in; *me*—mine; *nyūnam*—deficiency; *alam*—clearly; *vicakṣva*—search out.

TRANSLATION

Like the sun, your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

PURPORT

Transcendental realization, pious activities, worshiping the Deities, charity, mercifulness, nonviolence and studying the scriptures under strict disciplinary regulations are always helpful.

TEXT 8

श्रीनारद उवाच
भवतानुदितप्रायं यशो भगवतोऽमलम् ।
येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥ ८ ॥

śrī nārada uvāca
bhavatānudita-prāyaṁ
yaśo bhagavato'malam
yenaivāsau na tuṣyeta
manye tad-darśanaṁ khilam

śrī nāradaḥ—Śrī Nārada; *uvāca*—said; *bhavatā*—by you; *anudita-prāyam*—almost not praised; *yaśaḥ*—glories; *bhagavataḥ*—of the Personality of Godhead; *amalam*—spotless; *yena*—by which; *iva*—certainly; *asau*—He, the Personality of Godhead; *na*—does not; *tuṣyeta*—be pleased; *manye*—I think; *tat*—that; *darśanam*—philosophy; *khilam*—inferior.

TRANSLATION

Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

PURPORT

The eternal relation of an individual soul with the Supreme Soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded Himself as living beings in order to accept loving service from them, and this alone can satisfy both the Lord and the living beings. A scholar like Vyāsadeva has completed many expansions of the Vedic literatures, ending with the *Vedānta*

philosophy, but none of them have been written directly glorifying the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute have very little attraction without directly dealing with the glorification of the Lord. The Personality of Godhead is the last word in transcendental realization. The Absolute realized as impersonal Brahman or localized Supersoul, Paramātmā, is less productive of transcendental bliss than the Supreme Personal realization of His glories.

The compiler of the *Vedānta-darśana* is Vyāsadeva himself. Yet he is troubled, although he is the author. So what sort of transcendental bliss can be derived by the readers and listeners of *Vedānta* which is not explained directly by Vyāsadeva the author? Herein arises the necessity of explaining *Vedānta-sūtra* in the form of *Śrīmad-Bhāgavatam* by the selfsame author.

TEXT 9

यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः ।
न तथा वासुदेवस्य महिमा ह्यनुवर्णितः ॥ ९ ॥

yathā dharmādayaś cārthā
muni-varyānukīrtitāḥ
na tathā vāsudevasya
mahimā hy anuvarṇitaḥ

yathā—as much as; *dharma-ādayaḥ*—all four principles of religious behavior; *ca*—and; *arthāḥ*—purposes; *muni-varya*—by yourself, the great sage; *anukīrtitāḥ*—repeatedly described; *na*—not; *tathā*—in that way; *vāsudevasya*—of the Personality of Godhead Śrī Kṛṣṇa; *mahimā*—glories; *hi*—certainly; *anuvarṇitaḥ*—so constantly described.

TRANSLATION

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva.

PURPORT

The prompt diagnosis of Śrī Nārada is at once declared. The root cause of the despondency of Vyāsadeva was his deliberate avoidance of glorifying

the Lord in his various editions of the *Purāṇas*. He has certainly, as a matter of course, given descriptions of the glories of the Lord (Śrī Kṛṣṇa) but not as many as given to religiosity, economic development, sense gratification and salvation. These four items are by far inferior to engagement in the devotional service of the Lord. Śrī Vyāsadeva as the authorized scholar knew very well this difference. And still instead of giving more importance to the better type of engagement, namely, the devotional service to the Lord, he had more or less improperly used his valuable time, and thus he was despondent. From this it is clearly indicated that no one can be pleased substantially without being engaged in the devotional service of the Lord. In the *Bhagavad-gītā* this fact is clearly mentioned.

After liberation, which is the last item in the line of performing religiosity, etc., one is engaged in pure devotional service. This is called the stage of self-realization or *brahma-bhūta* stage. After attainment of this *brahma-bhūta* stage, one is satisfied. But satisfaction is the beginning of transcendental bliss. One should progress by attaining neutrality and equality in the relative world. And passing this stage of equanimity, one is fixed up in the transcendental loving service of the Lord. This is the instruction of the Personality of Godhead in the *Bhagavad-gītā*. The conclusion is that in order to maintain the status quo of the *brahma-bhūta* stage, as also to increase the degree of transcendental realization, it is recommended by Nārada to Vyāsadeva that he (Vyāsadeva) should now eagerly and repeatedly describe the path of devotional service. This would cure him from gross despondency.

TEXT 10

न यद्वचश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा
न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥१०॥

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśikkṣayāḥ

na—not; *yat*—that; *vacaḥ*—vocabulary; *citra-padam*—decorative; *hareḥ*—of the Lord; *yaśaḥ*—glories; *jagat*—universe; *pavitram*—sanctified; *pragṛṇīta*—described; *karhicit*—hardly; *tat*—that; *vāyasam*—crows; *tīrtham*—place of

pilgrimage; *uśanti*—think; *mānasāḥ*—saintly persons; *na*—not; *yatra*—where; *haṁsāḥ*—all-perfect beings; *niramanti*—take pleasure; *uśikkṣayāḥ*—those who reside in the transcendental abode.

TRANSLATION

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

PURPORT

Crows and swans are not birds of the same feather because of their different mental attitudes. The fruitive workers or passionate men are compared to the crows, whereas the all-perfect saintly persons are compared to the swans. The crows take pleasure in a place where garbage is thrown out, just as the passionate fruitive workers take pleasure in wine and woman and places for gross sense pleasure. The swans do not take pleasure in the places where crows are assembled for conferences and meetings. They are instead seen in the atmosphere of natural scenic beauty where there are transparent reservoirs of water nicely decorated with stems of lotus flowers in variegated colors of natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life with different mentalities, and it is not possible to bring them up into the same rank and file.

Similarly, there are different kinds of literature for different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose, on any subject matter, is considered decoration of a dead body. Spiritually advanced men who are compared with the swans do not take pleasure in such dead literatures, which are sources of pleasure for men who are spiritually dead. These literatures in the modes of passion and ignorance are distributed under different labels, but they can hardly help the spiritual urge of the human being, and thus the swanlike spiritually advanced men have nothing to do with them. Such

spiritually advanced men are called also *mānasa* because they always keep up the standard of transcendental voluntary service to the Lord on the spiritual plane. This completely forbids fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers and politicians who are completely absorbed in the material advancement of sense pleasure are all dolls of the material energy. They take pleasure in a place where rejected subject matters are thrown. According to Svāmī Śrīdhara, this is the pleasure of the prostitute hunters.

But literatures which describe the glories of the Lord are enjoyed by the *paramahaṁsas* who have grasped the essence of human activities.

TEXT 11

तद्वाग्विसर्गो जनताघविप्लवो
यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यत्
शृण्वन्ति गायन्ति गृणन्ति साधवः ॥११॥

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

tat—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—the people in general; *agha*—sins; *viplavaḥ*—revolutionary; *yasmin*—in which; *prati-ślokam*—each and every stanza; *abaddhavati*— irregularly composed; *api*—in spite of; *nāmāni*—transcendental names, etc.; *anantasya*—of the unlimited Lord; *yaśaḥ*—glories; *aṅkitāni*—depicted; *yat*—what; *śṛṇvanti*—do hear; *gāyanti*—do sing; *gṛṇanti*—do accept; *sādhavaḥ*—the purified men who are honest.

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even

though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

PURPORT

It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man, and he is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like *Śrīmad-Bhāgavatam,* people will become sane in their transactions. While preparing this commentation on this particular stanza of *Śrīmad-Bhāgavatam* we have a crisis before us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was God-fearing, purehearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries of China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people *to stop glorification of the name and fame of the Supreme Lord.* Therefore, there is great need for disseminating the *message of Śrīmad-Bhāgavatam* all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of *Śrīmad-Bhāgavatam* throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of *Śrīmad-Bhāgavatam* is received only by the leading men of the world, certainly

there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the *Śrīmad-Bhāgavatam* throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like *Śrīmad-Bhāgavatam* will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar-candy, but we should know that sugar-candy is the only remedy for the jaundice. Similarly, let there be systematic propaganda for popularizing reading of the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* which will act like sugar-candy for the jaundice-like condition of sense gratification. When men have a taste for this literature, the other

literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in the human society will welcome *Śrīmad-Bhāgavatam,* even though it is now presented with so many faults, for it is recommended by Śrī Nārada, who has very kindly appeared in this chapter.

TEXT 12

नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे
न चार्पितं कर्म यदप्यकारणम् ॥१२॥

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

naiṣkarmyam—self-realization, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alam*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īśvare*—unto the Lord; *na*—not; *ca*—and; *arpitam*—offered; *karma*—fruitive work; *yat api*—what is; *akāraṇam*—not fruitive.

TRANSLATION

Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not ultilized for the devotional service of the Lord?

PURPORT

As referred to above, not only ordinary literatures devoid of the transcendental glorification of the Lord are condemned, but also Vedic literatures and speculation on the subject of impersonal Brahman when

they are devoid of devotional service. When speculation on the impersonal Brahman is condemned on the above ground, then what to speak of ordinary fruitive work which is not meant to fulfill the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work in which almost all people in general are engaged is always painful either in the beginning or at the end. It can only be fruitful when made subservient to the devotional service of the Lord. In the *Bhagavad-gītā* also it is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise it leads to material bondage. The bona fide enjoyer of the fruitive work is the Personality of Godhead, and thus when it is engaged for the sense gratification of the living beings, it becomes an acute source of trouble.

TEXT 13

अथो महाभाग भवानमोघदृक्
शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये
समाधिनानुस्मर तद्विचेष्टितम् ॥१३॥

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

atho—therefore; *mahā-bhāga*—highly fortunate; *bhavān*—yourself; *amogha-dṛk*—the perfect seer; *śuci*—spotless; *śravāḥ*—famous; *satya-rataḥ*—having taken the vow of truthfulness; *dhṛta-vrataḥ*—fixed in spiritual qualities; *urukramasya*—of the one who performs supernatural activities (God); *akhila*—universal; *bandha*—bondage; *muktaye*—for liberation from; *samādhinā*—by trance; *anusmara*—think repeatedly and then describe them; *tat-viceṣṭitam*—various pastimes of the Lord.

TRANSLATION

O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

PURPORT

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown, but their taste is exploited by unfortunate literatures which are full of subject matter for satisfaction of the material senses. Such literatures contain different kinds of mundane poems and philosophical speculations, more or less under the influence of *māyā,* ending in sense gratification. These literatures, although worthless in the true sense of the term, are variously decorated to attract the attention of the less intelligent men. Thus the attracted living entities are more and more entangled in material bondage without hope of liberation for thousands and thousands of generations. Śrī Nārada Ṛṣi, being the best amongst the Vaiṣṇavas, is compassionate on such unfortunate victims of worthless literatures, and thus he advises Śrī Vyāsadeva to compose transcendental literature which is not only attractive but can also actually bring liberation from all kinds of bondage. Śrīla Vyāsadeva or his representatives are qualified because they are rightly trained to see things in true perspective. Śrīla Vyāsadeva and his representatives are pure in thought due to their spiritual enlightenment, fixed in their vows due to their devotional service and determined to deliver the fallen souls rotting in the material activities. The fallen souls are very eager to receive novel informations every day, and the transcendentalists like Vyāsadeva or Nārada can supply such eager people in general with unlimited news from the spiritual world. In the *Bhagavad-gītā* it is said that the material world is only a part of the whole creation and that this earth is only a fragment of the whole material world.

There are thousands and thousands of literary men all over the world, and they have created many, many thousands of literary works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought peace and tranquility on the earth. This is due to a spiritual vacuum in those literatures; therefore the Vedic literatures, especially the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam,* are specifically recommended to the suffering humanity to bring about the desired effect of liberation from the pangs of material civilization, which is eating the vital part of the human energy. The *Bhagavad-gītā* is the spoken message of the Lord Himself recorded by Vyāsadeva, and the *Śrīmad-Bhāgavatam* is the transcendental narration of the activities of the same Lord Kṛṣṇa which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. *Śrīmad-Bhāgavatam* is, therefore, meant for all the living beings all over the universe for total liberation from all kinds of material bondage. Such

transcendental narrations of the pastimes of the Lord can only be described by liberated souls like Vyāsadeva and his bona fide representatives who are completely merged in the transcendental loving service of the Lord. Only to such devotees do the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service. No one else can either know or describe the acts of the Lord, even if they speculate on the subject for many, many years. The descriptions of the *Bhāgavatam* are so precise and accurate that whatever has been predicted in this great literature about 5,000 years before is now exactly happening. Therefore, the vision of the author comprehends past, present and future. Such liberated persons like Vyāsadeva are not only perfect by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense-proprietor, Hṛṣīkeśa, Śrī Kṛṣṇa the Personality of Godhead. *Śrīmad-Bhāgavatam* is, therefore, the perfect description of the all-perfect Personality of Godhead by the all-perfect personality Śrīla Vyāsadeva, the compiler of the *Vedas*.

TEXT 14

ततोऽन्यथा किंचन यद्विवक्षतः
पृथग्दृशस्तत्कृतरूपनामभिः
न कर्हिचित्क्वापि च दुःस्थिता मति-
र्लभेत वाताहतनौरिवास्पदम् ॥१४॥

tato'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātā-hata-naur ivāspadam

tataḥ—from that; *anyathā*—apart; *kiñcana*—something; *yat*—whatsoever; *vivakṣataḥ*—desiring to describe; *pṛthak*—separately; *dṛśaḥ*—vision; *tat-kṛta*—reactionary to that; *rūpa*—form; *nāmabhiḥ*—by names; *na karhicit*—never; *kvāpi*—any; *ca*—and; *duḥsthitā matiḥ*—oscillating mind; *labheta*—gains; *vātā-hata*—troubled by the wind; *nauḥ*- boat; *iva*—like; *āspadam*—place.

TRANSLATION

Whatever you desire to describe, which is separate in vision from the Lord, simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.

PURPORT

Śrī Vyāsadeva is the editor of all descriptions of the Vedic literatures, and thus he has described transcendental realization in different ways, namely by fruitive activities, specualtive knowledge, mystic power and devotional service. Besides that, in his various *Purāṇas* he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled how to fix up their minds in the service of the Lord; they are always disturbed to find out the real path of self-realization. Śrīla Nāradadeva is stressing this particular defect in the Vedic literatures compiled by Vyāsadeva, and thus he is trying to emphasize describing everything in relation with the Supreme Lord, and no one else. In fact, there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. As such, pouring water on the root is the right process to water the tree, as much as feeding the stomach supplies energy to all the parts of the body. Śrīla Vyāsadeva should not have compiled any *Purāṇas* other than the *Bhāgavata Purāṇa* because a slight deviation from that may create havoc for self-realization. If a slight deviation can create such havoc, then what to speak of deliberate expansion of the separatist idea from the Absolute Truth Personality of Godhead. The most defective part of worshiping demigods is that it creates a definite conception of pantheism, ending disastrously in many religious sects detrimental to the progress of the principles of the *Bhāgavatam,* which alone can give the accurate direction for self-realization in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is suitable in this respect. The diverted mind of the pantheist can never reach to the perfection of self-realization due to the disturbed condition of the selection of object.

TEXT 15

जुगुप्सितं धर्मकृतेऽनुशासतः
स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो
न मन्यते तस्य निवारणं जनः ॥१५॥

jugupsitaṁ dharma-kṛte'nuśāsataḥ
sva-bhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

jugupsitam—verily condemned; *dharma-kṛte*—for the matter of religion; *anuśāsataḥ*—instruction; *sva-bhāva-raktasya*—naturally inclined; *mahān*—great; *vyatikramaḥ*—unreasonable; *yat-vākyataḥ*—under whose instruction; *dharmaḥ*—religion; *iti*—it is thus; *itaraḥ*—the people in general; *sthitaḥ*—fixed; *na*—do not; *manyate*—think; *tasya*—of that; *nivāraṇam*—prohibition; *janaḥ*—they.

TRANSLATION

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

PURPORT

Śrīla Vyāsadeva's compilation of different Vedic literatures on the basis of regulated performances of fruitive activities as depicted in the *Mahābhārata* and other literature is condemned herewith by Śrīla Nārada. The human beings, by long material association, life after life, have a natural inclination, by practice, to endeavor to lord it over material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of illusory matter. The *Vedas* are meant for going back to Godhead, going back home. To revolve in the cycle of transmigration in a series of lives numbering 8,400,000 is an imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life, and as such the only occupation of the human being is to reestablish his lost relationship with God. Under the circumstances, one should never be encouraged in making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy results in a misguided civilization. Śrīla Vyāsadeva is the authority in Vedic explanations in the *Mahābhārata,* etc., and his encouragement in sense enjoyment in some form or other is a great barrier for spiritual advancement because the people in general will not agree to renounce material activities which hold them in material bondage. At a certain stage of human civilization, such material activities in the name of religion (as sacrificing animals in the name of *yajña*) were too much rampant. The Lord incarnated Himself as Buddha and decried the authority of the *Vedas* to stop animal sacrifice in the name of religion. This was

foreseen by Nārada, and therefore he condemned such literatures. The flesh-eaters still continue to perform animal sacrifice before some demigod or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifice is recommended. They are so recommended to discourage flesh-eating, but gradually the purpose of such religious activities is forgotten, and the slaughterhouse becomes prominent. This is because foolish materialistic men do not care to listen to others who are actually in a position to explain the Vedic rites.

In the *Vedas* it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the number of population. But it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them, the so-called renounced order of life is meant for those who are unable to earn their livelihood because of some corporeal defects, or for persons who have failed to achieve prosperity in family life.

In histories like the *Mahābhārata,* of course, there are topics on transcendental subjects along with material topics. The *Bhagavad-gītā* is there in the *Mahābhārata.* The whole idea of the *Mahābhārata* is culminated in the ultimate instructions of the *Bhagavad-gītā,* that one should relinquish all other engagements and should engage oneself solely and fully in surrendering unto the lotus feet of Lord Śrī Kṛṣṇa. But men with materialistic tendencies are more attracted to politics, economics and philanthropic activities mentioned in the *Mahābhārata* than to the principal topic, namely the *Bhagavad-gītā.* This compromising spirit of Vyāsadeva is directly condemned by Nārada, who advises him to directly proclaim that the prime necessity of human life is to realize one's eternal relation with the Lord and thus surrender unto Him without delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatables which are forbidden for him. The expert physician does not make any compromise with the patient by allowing him to take partially what he should not at all take. In the *Bhagavad-gītā* it is also said that a man attached to fruitive work should not be discouraged from his occupation, for gradually he may be elevated to the position of self-realization. This is sometimes applicable for those who are only dry empiric philosophers without spiritual realization. But those who are in the devotional line need not be always so advised.

TEXT 16

विचक्षणोऽस्यार्हति वेदितुं विभो-
रनन्तपारस्य निवृत्तितः सुखम् ।

प्रवर्तमानस्य गुणैरनात्मन-
स्ततो भवान्दर्शय चेष्टितं विभोः ॥१६॥

vicakṣaṇo'syārhati veditum vibhor
ananta-pārasya nivṛttitaḥ sukham
pravarta-mānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

vicakṣaṇaḥ—very expert; *asya*—of him; *arhati*—deserves; *veditum*—to understand; *vibhoḥ*—of the Lord; *ananta-pārasya*—of the unlimited; *nivṛttitaḥ*—retired from; *sukham*—material happiness; *pravarta-mānasya*—those who are attached to; *guṇaiḥ*—by the material qualities; *anātmanaḥ*—devoid of knowledge in spiritual value; *tataḥ*—therefore; *bhavān*—your goodness; *darśaya*—show the ways; *ceṣṭitam*—activities; *vibhoḥ*—of the Lord.

TRANSLATION

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by your goodness, through descriptions of the transcendental activities of the Supreme Lord.

PURPORT

Theological science is a difficult subject, especially when it deals with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached to material activities. Only the very expert, who have almost retired from materialistic activities by culture of spiritual knowledge, can be admitted to the study of this great science. In the *Bhagavad-gītā* it is clearly stated that out of many hundreds and thousands of men only one person deserves to enter into transcendental realization. And out of many thousands of such transcendentally realized persons, only a few can understand the theological science specifically dealing with God as a person. Śrī Vyāsadeva is therefore advised by Nārada to describe the science of God directly by relating His transcendental activities. Vyāsadeva is himself a personality expert in this science, and he is unattached to material enjoyment. Therefore he is the right person to describe it, and Śukadeva Gosvāmī, the son of Vyāsadeva, is the right per-

son to receive it. *Śrīmad-Bhāgavatam* is the topmost theological science, and therefore it can react on the laymen as medicinal doses. Because it contains the transcendental activities of the Lord, there is no difference between the Lord and the literature. The literature is the factual literary incarnation of the Lord. So the laymen can hear the narration of the activities of the Lord. Thereby they are able to associate with the Lord and thus gradually become purified from material diseases. The expert devotees also can discover novel ways and means to convert the nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men. Lord Śrī Caitanya Mahāprabhu and His subsequent followers exhibited expert dexterity in this connection. By following the same method, one can bring the materialistic men of this age of quarrel into order for peaceful life and transcendental realization.

TEXT 17

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरे-
र्भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वाभद्रमभूदमुष्य किं
को वार्थ आप्तोऽभजतां स्वधर्मतः ॥१७॥

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto'bhajatāṁ sva-dharmataḥ

tyaktvā—having forsaken; *sva-dharmam*—one's own occupational engagement; *caraṇā-ambujam*—the lotus feet; *hareḥ*—of Hari (the Lord); *bhajan*—in the course of devotional service; *apakvaḥ*—immature; *atha*—for the matter of; *patet*—falls down; *tataḥ*—from that place; *yadi*—if; *yatra*—whereupon; *kva*—what sort of; *vā*—or (used sarcastically); *abhadram*—unfavorable; *abhūt*—shall happen; *amuṣya*—of him; *kim*—nothing; *kaḥ vā arthaḥ*—what interest; *āptaḥ*—obtained; *abhajatām*—of the nondevotee; *sva-dharmataḥ*—being engaged in occupational service.

TRANSLATION

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

PURPORT

As far as the duties of mankind are concerned, there are innumerable duties. Every man is duty-bound not only to his parents, family members, society, country, humanity, other living beings, the demigods, etc., but also to the great philosophers, poets, scientists, etc. It is enjoined in the scriptures that one can relinquish all such duties and surrender unto the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord by some temporary sentiment, and in the long run, due to so many other reasons, he falls down from the path of service by undesirable association. There are so many instances of this in the histories. Bharata Mahārāja was obliged to take his birth as a stag due to his intimate attachment to a stag. He thought of this stag when he died. As such, in the next birth he became a stag, although he did not forget the incidence of his previous birth. Similarly, Citraketu also fell down due to his offenses at the feet of Śiva. But in spite of all this, the stress is given here to surrendering unto the lotus feet of the Lord, even if there is a chance of falling down. Because, even though one falls down from the prescribed duties of devotional service, he will never forget the lotus feet of the Lord. Once engaged in the devotional service of the Lord, one will continue the service in all circumstances. In the *Bhagavad-gītā* it is said that even a small quantity of devotional service can save one from the most dangerous position. There are many instances of such examples in history. Ajāmila is one of them. Ajāmila in his early life was a devotee, but in his youth he fell down. Still he was saved by the Lord at the end.

TEXT 18

तस्यैव हेतोः प्रयतेत कोविदो
न लभ्यते यद्भ्रमतामुपर्यधः ।

तल्लभ्यते दुःखवदन्यतः सुखं
कालेन सर्वत्र गभीररंहसा ॥१८॥

tasyaiva hetoḥ prayateta kovido
na labhyate yad-bhramatām upary adhaḥ
tal-labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

tasya—for that purpose; *eva*—only; *hetoḥ*—reason; *prayateta*—should endeavor; *kovidaḥ*—one who is philosophically inclined; *na*—not; *labhyate*—is not obtained; *yat*—what; *bhramatām*—wandering; *upari adhaḥ*—from top to bottom; *tat*—that; *labhyate*—can be obtained; *duḥkhavat*—like the miseries; *anyataḥ*—as a result of previous work; *sukham*—sense enjoyment; *kālena*—in course of time; *sarvatra*—everywhere; *gabhīra*—subtle; *raṁhasā*—progress.

TRANSLATION

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

PURPORT

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavors. Some of them are busy engaged in trade, industry, economic development, political supremacy, etc., and some of them are engaged in fruitive work to become happy in the next life by attaining higher planets. It is said that in the moon the inhabitants are fit for greater sense enjoyment by drinking *soma-rasa,* and the Pitṛloka is obtained by good charitable work. So there are various programs for sense enjoyment, either during this life or in the life after death. Some are trying to reach the moon or other planets by some mechanical arrangement, for they are very anxious to get into such planets without doing good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they might have performed. By good work only, as prescribed in the scriptures,

one can obtain birth in a good family, opulence, good education and good bodily features. We see also that even in this life one obtains a good education or money or bodily beauty. Similarly, in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place, at the same time are seen differently placed according to previous work. But all such material positions are not permanent. The positions in the topmost Brahmaloka and in the lowest Pātāla are also changeable according to our own work. The philosophically inclined person must not be tempted by such changeable positions. He should try to get into the permanent life of bliss and knowledge where he will not be forced to come back again to the miserable material world, either in this or that planet. Miseries and mixed happiness are two features of material life, and they are obtained in Brahmaloka and in other *lokas* also. They are obtained in the life of the demigods and also in the life of the dogs and hogs. The miseries and mixed happiness of all living beings are only of different degree and quality, but no one is free from the miseries of birth, death, old age and disease. Similarly, everyone has his destined happiness also. No one can get more or less of these things simply by personal endeavors. Even if they are obtained, they can be lost again. One should not, therefore, waste time with these flimsy things, but one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

TEXT 19

न वै जनो जातु कथंचनाव्रजे-
न्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुन-
र्विहातुमिच्छेन्न रसग्रहो जनः ॥१९॥

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchenna rasa-graho janaḥ

na—never; *vai*—certainly; *janaḥ*—a person; *jātu*—at any time; *kathañcana*—somehow or other; *āvrajet*—does not undergo; *mukunda-sevī*—the devotee of the Lord; *anyavat*—like others; *aṅga*—O my dear; *saṁsṛtim*—material existence; *smaran*—remembering; *mukunda-aṅghri*—the lotus feet of the Lord;

upagūhanam—embracing; *punaḥ*—again; *vihātum*—willing to give up; *icchet*—desire; *na*—never; *rasagrahaḥ*—one who has relished the mellow; *janaḥ*—person.

TRANSLATION

My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

PURPORT

A devotee of the Lord automatically becomes uninterested in the enchantment of material existence because he is *rasa-graha,* or one who has tasted the sweetness of the lotus feet of Lord Kṛṣṇa. There are certainly many instances where devotees of the Lord have fallen down due to uncongenial association, just like fruitive workers, who are always prone to degradation. But even though he falls down, a devotee is never to be considered the same as a fallen *karmī.* A *karmī* suffers the result of his own fruitive reactions, whereas a devotee is reformed by chastisement directed by the Lord Himself. The sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father. A devotee of the Lord, due to wrong association, sometimes imitates the fruitive workers. The fruitive workers want to lord it over the material world. Similarly, a neophyte devotee foolishly thinks of accumulating some material power in exchange for devotional service. Such foolish devotees are sometimes put into difficulty by the Lord Himself. As a special favor, He may remove all material paraphernalia. By such action, the bewildered devotee is forsaken by all friends and relatives, and so he comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the *Bhagavad-gītā* it is also said that such fallen devotees are given a chance to take birth in a family of highly qualified *brāhmaṇas* or in a rich mercantile family. A devotee in such a position is not as fortunate as one who is chastised by the Lord and put into a position seemingly of helpless-

ness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families. The fallen devotees born in a good family may forget the lotus feet of the Lord because they are less fortunate, but the devotee who is put into a forlorn condition is more fortunate because he swiftly returns to the lotus feet of the Lord, thinking himself helpless all round.

Pure devotional service is so spiritually relishable that a devotee becomes automatically uninterested in material enjoyment. That is the sign of perfection in progressive devotional service. A pure devotee continuously remembers the lotus feet of Lord Śrī Kṛṣṇa and does not forget Him even for a moment, not even in exchange for all the opulence of the three worlds.

TEXT 20

इदं हि विश्वं भगवानिवेतरो
यतो जगत्स्थाननिरोधसम्भवाः ।
तद्धि स्वयं वेद भवांस्तथापि ते
प्रादेशमात्रं भवतः प्रदर्शितम् ॥२०॥

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tadd hi svayaṁ veda bhavāṁs tathāpi te
prādeśa-mātraṁ bhavataḥ pradarśitam

idam—this; *hi*—all; *viśvam*—cosmos; *bhagavān*—the Supreme Lord; *iva*—almost the same; *itaraḥ*—different from; *yataḥ*—from whom; *jagat*—the worlds; *sthāna*—exist; *nirodha*—annihilation; *sambhavāḥ*—creation; *tat hi*—all about; *svayam*—personally; *veda*—know; *bhavān*—your good self; *tathāpi*—still; *te*—unto your; *prādeśa-mātram*—a synopsis only; *bhavataḥ*—unto you; *pradarśitam*—explained.

TRANSLATION

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have only given a synopsis.

PURPORT

For a pure devotee, the conception of Mukunda Lord Śrī Kṛṣṇa is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the Supreme Brahman, nothing is apart from Him. Similarly, the part and parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs. The Lord is the transcendental form of eternity, cognition and beauty. And thus the creation of the energy of the Lord appears to be partially eternal, full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy *māyā* are therefore entrapped in the network of the material nature. They accept this as all in all, for they have no information of the Lord who is the primeval cause. Nor have they information that the parts and parcels of the body, being detached from the whole body, are no longer the same hand or leg as when attached to the body. Similarly, a godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like a detached hand or leg. Such parts and parcels may appear like hands and legs, but they have no efficiency. The devotee of the Lord, Śrīla Vyāsadeva, knows this very well. He is further advised by Śrīla Nārada to expand the idea so that the entrapped conditioned souls may take lessons from him to understand the Supreme Lord as the primeval cause.

According to the Vedic version, the Lord is naturally fully powerful, and thus His supreme energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalia are emanations of the internal and external energies of the Lord. External energy is comparatively inferior, whereas the internal potency is superior. The superior energy is living force, and therefore she is completely identical, but the external energy, being inert, is partially identical. But both the energies are neither equal to nor greater than the Lord, who is the generator of all energies; such energies are always under His control, exactly as electrical energy, however powerful it may be, is always under the control of the engineer.

The human being and all other living beings are products of His internal

energies. Thus the living being is also identical with the Lord. But he is never equal or superior to the Personality of Godhead. The Lord and living beings are all individual persons. With the help of the material energies the living beings are also creating something, but none of their creations are equal or superior to the creations of the Lord. The human being may create a small playful sputnik and may throw it into outer space, but that does not mean that he can create a planet like the earth or moon and float it in the air as the Lord does. Men with a poor fund of knowledge claim to be equal to the Lord. They are never equal to the Lord. This is never to be. The human being, after attaining complete perfection, may achieve a large percentage of the qualities of the Lord (say up to 78%), but it is never possible to surpass the Lord or to become equal with Him. In a diseased condition only the foolish being claims to be one with the Lord and thus becomes misled by the illusory energy. The misguided living beings, therefore, must accept the supremacy of the Lord and agree to render loving service to Him. For this they have been created. Without this, there cannot be any peace or tranquility in the world. Śrīla Vyāsadeva is advised by Śrīla Nārada to expand this idea in the *Bhāgavatam.* In the *Bhagavad-gītā* also the same idea is explained: surrender fully unto the lotus feet of the Lord. That is the only business of the perfect human being.

TEXT 21

त्वमात्मनाऽऽत्मानमवेह्यमोघदृक्
परस्य पुंसः परमात्मनः कलाम् ।
अजं प्रजातं जगतः शिवाय त-
न्महानुभावाभ्युदयोऽधिगण्यताम् ॥२१॥

tvam ātmanā"tmānam avehy amogha-dṛk
parasya puṁsaḥ paramātmanaḥ kalām
ajaṁ prajātaṁ jagataḥ śivāya tan
mahānubhāvābhyudayo'dhigaṇyatām

tvam—yourself; *ātmanā*—by your own self; *ātmānam*—the Supersoul; *avehi*—search out; *amogha-dṛk*—one who has perfect vision; *parasya*—of the Transcendence; *puṁsaḥ*—Personality of Godhead; *paramātmanaḥ*—of the Supreme Lord; *kalām*—plenary part; *ajam*—birthless; *prajātam*—have taken birth; *jagataḥ*—of the world; *śivāya*—for the well-being; *tat*—that;

mahānubhāva—of the Supreme Personality of Godhead Śrī Kṛṣṇa; *abhyudayaḥ*—pastimes; *adhigaṇyatām*—describe most vividly.

TRANSLATION

Your goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly.

PURPORT

Śrīla Vyāsadeva is the empowered plenary portion incarnation of the Personality of Godhead Śrī Kṛṣṇa. He descended by his causeless mercy to deliver the fallen souls in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord, and they are eternally servitors of the Lord. All the Vedic literatures are, therefore, put into systematic order for the benefit of the fallen souls, and it is the duty of the fallen souls to take advantage of such literatures and be freed from the bondage of material existence. Although formally Śrīla Nārada Ṛṣi is his spiritual master, Śrīla Vyāsadeva is not at all dependent on a spiritual master because in essence he is the spiritual master of everyone else. But because he is doing the work of an *ācārya,* he has taught us by his own conduct that one must have a spiritual master, even though he be God Himself. Lord Śrī Kṛṣṇa, Lord Śrī Rāma and Lord Śri Caitanya Mahāprabhu, all incarnations of Godhead, accepted formal spiritual masters, although by Their transcendental nature They were cognizant of all knowledge. In order to direct people in general to the lotus feet of Lord Śrī Kṛṣṇa, He Himself in the incarnation of Vyāsadeva is delineating the transcendental pastimes of the Lord.

TEXT 22

इदं हि पुंसस्तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो
यदुत्तमश्लोकगुणानुवर्णनम् ॥२२॥

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

idam—this; *hi*—certainly; *puṁsaḥ*—of everyone; *tapasaḥ*—by dint of austerities; *śrutasya*—by dint of study of the *Vedas; vā*—or; *sviṣṭasya*—sacrifice; *sūktasya*—spiritual education; *ca*—and; *buddhi*—culture of knowledge; *dattayoḥ*—charity; *avicyutaḥ*—infallible; *arthaḥ*—interest; *kavibhiḥ*—by the recognized learned fellow; *nirūpitaḥ*—concluded; *yat*—what; *uttamaśloka*—the Lord, who is described by choice poetry; *guṇa-anuvarṇanam*—description of the transcendental qualities of.

TRANSLATION

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

PURPORT

Human intellect is developed for advancement of learning in art, science, philosophy, physics, chemistry, psychology, economics, politics, etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realization of the Supreme Being Viṣṇu. The *Śruti* therefore directs that those who are actually advanced in learning should aspire for the service of Lord Viṣṇu. Unfortunately persons who are enamored by the external beauty of *Viṣṇu-māyā* do not understand that culmination of perfection or self-realization depends on Viṣṇu. *Viṣṇu-māyā* means sense enjoyment, which is transient and miserable. Those who are entrapped by *Viṣṇu-māyā* utilize advancement of knowledge for sense enjoyment. Śrī Nārada Muni has explained that all parapharnalia of the cosmic universe is but an emanation from the Lord out of His different energies because the Lord has set in motion, by His inconceivable energy, actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy, and after annihilation they merge into Him. Nothing is, therefore, different from Him, but at the same time the Lord is always different from them.

When advancement of knowledge is applied in the service of the Lord, the whole process becomes absolute. The Personality of Godhead, His

transcendental name, fame, glory, etc., are all nondifferent from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, etc., may be used in glorifying the Lord. The fiction writers, poets and celebrated literateurs are generally engaged in writing of sensuous subjects, but if they turn towards the service of the Lord they can describe the transcendental pastimes of the Lord. Vālmīki was a great poet, and similarly Vyāsadeva is a great writer, and both of them have absolutely engaged themselves in delineating the transcendental activities of the Lord, and by doing so they have become immortal. Similarly, science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative theories for sense gratification. Philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilized to establish the Supreme Truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord. In the *Bhagavad-gītā* also the same is affirmed. All "knowledge" not engaged in the service of the Lord is but nescience. Real utilization of advanced knowledge is to establish the glories of the Lord, and that is the real import. Scientific knowledge engaged in the service of the Lord and all similar activities are all factually *Hari-kīrtana* or glorification of the Lord.

TEXT 23

अहं पुरातीतभवेऽभवं मुने
दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां
शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥२३॥

ahaṁ purātītabhave'bhavaṁ mune
dāsyāstu kasyāścana veda-vādināṁ
nirūpito bālaka eva yogināṁ
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

aham—I; *purā*—formerly; *atītabhave*—in the previous millennium; *abhavam*—became; *mune*—of the *muni; dāsyāḥ*—of the maidservant; *tu*—but; *kasyāścana*—certain; *veda-vādinām*—of the followers of *Vedānta*; *nirūpitaḥ*—engaged; *bālakaḥ*—boy servant; *eva*—only; *yoginām*—of the devotees; *śuśrūṣaṇe*—in the service of; *prāvṛṣi*—during the four months of the rainy season; *nirvivikṣatām*—living together.

TRANSLATION

O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

PURPORT

The wonder of an atmosphere surcharged with devotional service of the Lord is briefly described herein by Śrī Nārada Muni. He was the son of the most insignificant parentage. He was not properly educated. Still, because his complete energy was engaged in the service of the Lord, he became an immortal sage. Such is the powerful action of devotional service. The living entities are the marginal energy of the Lord, and therefore they are meant for being properly utilized in the transcendental loving service of the Lord. When this is not done, it is called *māyā*. Therefore the illusion of *māyā* is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in sense enjoyment. From the personal example of Śrī Nārada Muni in his previous birth, it is clear that the service of the Lord begins with the service of the Lord's bona fide servants. The Lord says that the service of His servants is greater than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose a bona fide servant of the Lord constantly engaged in His service and accept such a servant as the spiritual master and engage himself in his (the spiritual master's) service. Such a spiritual master is the transparent medium by which to visualize the Lord who is beyond the conception of the material senses. By service of the bona fide spiritual master, the Lord consents to reveal Himself in proportion to the service rendered. Utilization of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical with the Lord as soon as service in relation with the Lord is rendered under the guidance of a bona fide

spiritual master. The expert spiritual master knows the art of utilizing everything to glorify the Lord, and therefore under his guidance the whole world can be turned into the spiritual abode by the divine grace of the Lord's servant.

TEXT 24

ते मय्यपेताखिलचापलेऽर्भके
दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः
शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥२४॥

te mayy apetākhila-cāpale'rbhake
dānte'dhṛta-krīḍanake'nuvartini
cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo'lpa-bhāṣiṇi

te—they; *mayi*—unto me; *apeta*—not having undergone; *akhila*—all kinds of; *cāpale*—proclivities; *arbhake*—unto a boy; *dānte*—having controlled the senses; *adhṛta-krīdanake*—without being accustomed to sporting habits; *anuvartini*—obedient; *cakruḥ*—did bestow; *kṛpām*—causeless mercy; *yadyapi*—although; *tulya-darśanāḥ*—impartial by nature; *śuśrūṣamāṇe*—unto the faithful; *munayaḥ*—the *muni* followers of the *Vedānta; alpa-bhāṣiṇi*—one who does not speak more than required.

TRANSLATION

Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

PURPORT

In the *Bhagavad-gītā* the Lord says, "All the *Vedas* are searching after Me." Lord Śrī Caitanya says that in the *Vedas* the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service

and thus achieve the ultimate goal, back to Godhead. As such, *Vedānta-vādī,* or the followers of the *Vedānta,* indicates the pure devotees of the Personality of Godhead. Such *Vedānta-vādī* or the *bhakti-vedāntas* are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable. The *bhakti-vedāntas* see the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish the lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the *bhakti-vedāntas,* the people in general gradually progress on the path of transcendental realization. So the *Vedānta-vādīs* initiated the boy even before he became self-controlled and was detached from childish sporting, etc. But before the initiation, he (the boy) became more and more advanced in discipline, which is very essential for one who wishes to make progress in the line. In the system of *varṇāśrama-dharma,* which is the beginning of actual human life, small boys after five years of age are sent to become *brahmacārī* at the *guru's āśrama* where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of the state, but also to prepare the boy's future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the *varṇāśrama* system. The boy was even injected with spiritual acumen before being placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplinary and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.

TEXT 25

उच्छिष्टलेपाननुमोदितो द्विजैः
सकृत्स्म भुञ्जे तदपास्तकिल्बिषः ।
एवं प्रवृत्तस्य विशुद्धचेतस-
स्तद्धर्म एवात्मरुचिः प्रजायते ॥२५॥

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evaṁ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate

ucchiṣṭa lepān—the remnants of foodstuff; *anumoditaḥ*—being permitted; *dvijaiḥ*—by the *Vedāntist brāhmaṇas; sakṛt*—once upon a time; *sma*—in the past; *bhuñje*—took; *tat*—by that action; *apāsta*—eliminated; *kilbiṣaḥ*—all sins; *evam*—thus; *pravṛttasya*—being engaged; *viśuddha-cetasaḥ*—of one whose mind is purified; *tat*—that particular; *dharma*—nature; *eva*—certainly; *ātma-ruciḥ*—transcendental attraction; *prajāyate*—was manifested.

TRANSLATION

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

PURPORT

Pure devotion is as much infectious, in a good sense, as infectious diseases. A pure devotee is cleared from all kinds of sins. The Personality of Godhead is the purest entity, and unless one is equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The *bhakti-vedāntas* as above mentioned were pure devotees, and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees, and one should be very much cautious about them. There are many things which hinder one from entering devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee, which means attraction for the Personality of Godhead's name, fame, quality, pastimes, etc. Infection of the qualities of the pure devotee means to imbibe the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things distasteful. Therefore a pure devotee is not at all attracted by material activities. After the elimination of all sins or obstacles on the

path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions, and at last one can be situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotees, and that is the purport of this stanza.

TEXT 26

तत्रान्वहं कृष्णकथाः प्रगायता-
मनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मेऽनुपदं विशृण्वतः
प्रियश्रवस्यङ्ग ममाभवद्रुचिः ॥२६॥

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ mano-harāḥ
tāḥ śraddhayā me'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ

tatra—thereupon; *anu*—every day; *aham*—I; *kṛṣṇa-kathāḥ*—narration of Lord Kṛṣṇa's activities; *pragāyatām*—describing; *anugraheṇa*—by causeless mercy; *aśṛṇavam*—giving aural reception; *manaḥ-harāḥ*—attractive; *tāḥ*—those; *śraddhayā*—respectfully; *me*—unto me; *anupadam*—every step; *viśṛṇvataḥ*—hearing attentively; *priyaśravasi*—of the Personality of Godhead; *aṅga*—O Vyāsadeva; *mama*—mine; *abhavat*—it so became; *ruciḥ*—taste.

TRANSLATION

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

PURPORT

Lord Śrī Kṛṣṇa the Absolute Personality of Godhead is not only attractive in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, parapharnalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes

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PURPORT

Lord Śrī Kṛṣṇa the Absolute Personality of Godhead is not only attractive in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, parapharnalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes

as a human being so that human beings attracted towards Him become able to go back to Godhead. Men are naturally apt to hear histories and narrations of various personalities performing mundane activities without knowing that by such association one simply wastes valuable time and also becomes addicted to the three qualities of mundane nature. Instead of wasting time one can get spiritual success by turning his attention to the transcendental pastimes of the Lord. By hearing the narration of the pastimes of the Lord, one contacts directly the Personality of Godhead, and, as explained before, by hearing about the Personality of Godhead, from within, all accumulated sins of the mundane creature are cleared. Thus being cleared of all sins, the hearer gradually becomes liberated from mundane association and becomes attracted to the features of the Lord. Nārada Muni has just explained this by his personal experience. The whole idea is that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Nārada Muni has eternal life, unlimited knowledge and unfathomed bliss, and he can travel all over the material and spiritual worlds without restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastimes of the Lord from the right sources, as Śrī Nārada heard them from the pure devotees *(bhakti-vedāntas)* in his previous life. This process of hearing in the association of the devotees, is especially recommended in this age of quarrel (Kali).

TEXT 27

तस्मिंस्तदा लब्धरुचेर्महामते
प्रियश्रवस्यस्खलिता मतिर्मम ।
ययाहमेतत्सदसत्स्वमायया
पश्ये मयि ब्रह्मणि कल्पितं परे ॥२७॥

tasmiṁs tadā labdha-rucer mahāmate
priyaśravasy askhalitā matir mama
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare

tasmin—it being so; *tadā*—at that time; *labdha*—achieved; *ruceḥ*—taste; *mahāmate*—great sage; *priyaśravasi*—upon the Lord; *askhalitā matiḥ*—uninterrupted attention; *mama*—mine; *yayā*—by which; *aham*—I; *etat*—all

these; *sat-asat*—gross and subtle; *sva-māyayā*—one's own ignorance; *paśye*—see; *mayi*—in me; *brahmaṇi*—the Supreme; *kalpitam*—is accepted; *pare*—in the Transcendence.

TRANSLATION

O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

PURPORT

Ignorance in material existence is compared to darkness, and in all Vedic literatures the Personality of Godhead is compared to the sun. Wherever there is light there cannot be darkness. Hearing of the Lord's pastimes is itself transcendental association with the Lord because there is no difference between the Lord and His transcendental pastimes. To become associated with the supreme light is to dissipate all ignorance. By ignorance only the conditioned soul wrongly thinks that both he and the Lord are products of material nature. But in fact the Personality of Godhead and the living beings are transcendental, and they have nothing to do with the material nature. When ignorance is removed and it is perfectly realized that there is nothing existing without the Personality of Godhead, then nescience is removed. Since the gross and the subtle bodies are emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body should be engaged in acts of rendering service to the Lord (as in bringing water, cleansing the temple or making obeisances, etc.). The path of *arcanā,* or worshiping the Lord in the temple, involves engaging one's gross body in the service of the Lord. Similarly, the subtle mind should be engaged in hearing the transcendental pastimes of the Lord, thinking about them, chanting His name, etc. All such activities are transcendental. None of the gross or subtle senses should otherwise be engaged. Such realization of transcendental activities is made possible by many, many years of apprenticeship in the devotional service, but simply attraction of love to the Personality of Godhead, as it was developed in Nārada Muni, by hearing, is highly effective.

TEXT 28

इत्थं शरत्प्रावृषिकावृतू हरे-
र्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्यमानं मुनिभिर्महात्मभि-
र्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ॥२८॥

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me nusavaṁ yaśo'malam
saṁkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

ittham—thus; *śarat*—autumn; *prāvṛṣikau*—rainy season; *ṛtū*—two seasons; *hareḥ*—of the Lord; *viśṛṇvataḥ*—continuously hearing; *me*—myself; *anusavam*—constantly; *yaśaḥ amalam*—unadulterated glories; *saṁkīrtyamānam*—chanted by; *munibhiḥ*—the great sages; *mahātmabhiḥ*—great souls; *bhaktiḥ*—devotional service; *pravṛttā*—began to flow; *ātma*—living being; *rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *apahā*—vanishing.

TRANSLATION

Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As my devotional service began, the coverings of the modes of passion and ignorance vanished.

PURPORT

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal,

namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position.

TEXT 29

तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः ।
श्रद्दधानस्य बालस्य दान्तस्यानुचरस्य च ॥२९॥

tasyaivaṁ me'nuraktasya
praśritasya hatainasaḥ
śraddadhānasya bālasya
dāntasyānucarasya ca

tasya—his; *evam*—thus; *me*—mine; *anuraktasya*—attached to them; *praśritasya*—obediently; *hata*—freed from; *enasaḥ*—sins; *śraddadhānasya*—of the faithful; *bālasya*—of the boy; *dāntasya*—subjugated; *anucarasya*—strictly following the instructions; *ca*—and.

TRANSLATION

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

PURPORT

These are the necessary qualifications of a prospective candidate who can expect to be elevated to the position of a pure unadulterated devotee. Such a candidate must seek always the association of pure devotees. One should not be misled by a pseudo-devotee. He himself must be plain and gentle to receive the instructions of such a pure devotee. A pure devotee is a completely surrendered soul unto the Personality of Godhead. He knows the Personality of Godhead as the supreme proprietor and all others as His servitors. And by the association of pure devotees only, one can get rid

of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee, and he should be very much obedient and strictly follow the instructions. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

TEXT 30

ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् ।
अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः॥३०॥

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ

jñānam—knowledge; *guhyatamam*—most confidential; *yat*—what is; *tat*—that; *sākṣāt*—directly; *bhagavatā uditam*—propounded by the Lord Himself; *anvavocan*—gave instruction; *gamiṣyantaḥ*—while departing from; *kṛpayā*—by causeless mercy; *dīna-vatsalāḥ*—those who are very kind to the poor and meek.

TRANSLATION

As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject, which is instructed by the Personality of Godhead Himself.

PURPORT

A pure Vedāntist, or a *bhakti-vedānta,* instructs followers exactly according to the instructions of the Lord Himself. The Personality of Godhead, both in the *Bhagavad-gītā* and in all other scriptures, has definitely instructed men to follow the Lord only. The Lord is the creator, maintainer and annihilator of everything. The whole manifested creation is existing by His will, and by His will when the whole show will be finished He will remain in His eternal abode with all His paraphernalia. Before the creation He was there in the eternal abode, and after the annihilation He will continue to remain. He is not, therefore, one of the created beings. He is transcendental. In the *Bhagavad-gītā* the Lord says

that long, long ago, the instruction was imparted to Arjuna, the same was instructed to the sun-god, and in course of time, the same instruction, being wrongly handled and being broken, was again reinstructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and no one else. The impersonalist, who has no idea of the transcendental form of the Lord, cannot understand this most confidential message of the Lord. The word "most confidential" is significant here because knowledge of devotional service is far, far above knowledge of impersonal Brahman. *Jñānam* means ordinary knowledge or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this, when it is partially mixed with devotion, such knowledge develops to knowledge of Paramātmā, or the all-pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahmā, Arjuna, Uddhava, etc.

TEXT 31

येनैवाहं भगवतो वासुदेवस्य वेधसः ।
मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥३१॥

yenaivāham bhagavato
vāsudevasya vedhasaḥ
māyānubhāvam avidam
yena gacchanti tat-padam

yena—by which; *eva*—certainly; *aham*—I; *bhagavataḥ*—of the Personality of Godhead; *vāsudevasya*—of Lord Śrī Kṛṣṇa; *vedhasaḥ*—of the supreme creator; *māyā*—energy; *anubhāvam*—influence; *avidam*—easily understood; *yena*—by which; *gacchanti*—they go; *tat-padam*—at the lotus feet of the Lord.

TRANSLATION

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything, and knowing that, I could return to Him and personally meet Him.

PURPORT

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord are working. One part of energy is manifesting the material world; the other (superior) part of His energy is manifesting the spiritual world. And the via medium energy is manifesting the living entities who are serving either of the above-mentioned energies. The living entities serving material energy are struggling hard for existence and happiness, which is presented to them as illusion. But those in the spiritual energy are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the *Bhagavad-gītā,* that all conditioned souls, rotting in the kingdom of material energy, come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees, and only such devotees enter the kingdom of God to see Him personally and serve Him personally. The concrete example is Nārada Himself, who attained this stage of eternal knowledge and eternal bliss. And the ways and means are open to all, provided one agrees to follow in the footsteps of Śrī Nārada Muni. According to *Śruti,* the Supreme Lord has unlimited energies (without effort by Him) and these are described under three principal headings, as above mentioned.

TEXT 32

एतत्संसूचितं ब्रह्मंस्तापत्रयचिकित्सितम् ।
यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥३२॥

etat saṁsūcitaṁ brahmaṁs
tāpatraya-cikitsitam
yadīśvare bhagavati
karma brahmaṇi bhāvitam

etat—this much; *saṁsūcitam*—decided by the learned; *brahman*—O *brāhmaṇa* Vyāsa; *tāpatraya*—three kinds of miseries; *cikitsitam*—remedial measures; *yat*—what; *īśvare*—the supreme controller; *bhagavati*—unto the Personality of Godhead; *karma*—one's prescribed activities; *brahmaṇi*—unto the great; *bhāvitam*—dedicated.

TRANSLATION

O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

PURPORT

Śrī Nārada Muni personally experienced that the most feasible and practical way to open the path of salvation or get relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bona fide sources. This is the only remedial process. The entire material existence is full of miseries. Foolish people have manufactured, out of their tiny brains, many remedial measures for removing the threefold miseries pertaining to the body and mind, pertaining to the natural distrubances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries, but men do not know that without the sanction of the Lord no plan or no remedial measure can actually bring about the desired peace and tranquility. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by a suitable boat is no remedial measure if it is not sanctioned by the Lord. We should know for certain that the Lord is the ultimate sanctioning officer, and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all-pervading, all-powerful, omniscient and omnipresent. He is the ultimate sanctioning agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord and accept Him either as impersonal Brahman, localized Paramātmā or the Supreme Personality of Godhead. It does not matter what one is. One must dedicate everything in the service of the Lord. If one is a learned scholar, scientist, philosopher, poet, etc., then he should employ his learning to establish the supremacy of the Lord. Try to study the energy of the Lord in every sphere of life. Do not decry Him and try to become like Him or take His position simply by fragmental accumulation of knowledge. If one is an administrator, statesman, warrior, politician, etc., then one should try to establish the Lord's supremacy in statesmanship. Fight for the cause of the Lord as Śrī Arjuna did. In the beginning, Śrī Arjuna, the great fighter, de-

clined to fight, but when he was convinced by the Lord that the fighting was necessary, Śrī Arjuna changed his decision and fought for His cause. Similarly, if one is a businessman, an industrialist, an agriculturist, etc., then one should spend his hard-earned money for the cause of the Lord. Think always that the money which is accumulated is the wealth of the Lord. Wealth is considered to be the goddess of fortune (Lakṣmī), and the Lord is Nārāyaṇa or the husband of Lakṣmī. Try to engage Lakṣmī in the service of Lord Nārāyana and be happy. That is the way to realize the Lord in every sphere of life. The best thing is, after all, to get relief from all material activities and engage oneself completely in hearing the transcendental pastimes of the Lord. But in case of the absence of such an opportunity, one should try to engage everything, for which one has specific attraction, in the service of the Lord, and that is the way of peace and prosperity. The word *saṁsūcitam* in this stanza is also significant. One should not think for a moment that the realization of Nārada was childish imagination only. It is not like that. It is so realized by the expert and erudite scholars, and that is the real import of the word *saṁsūcitam*.

TEXT 33

आमयो यश्च भूतानां जायते येन सुव्रत ।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥३३॥

āmayo yaśca bhūtānāṁ
jāyate yena suvrata
tadeva hy āmayaṁ dravyaṁ
na punāti cikitsitam

āmayaḥ—diseases; *yaḥ ca*—whatever; *bhūtānām*—of the living being; *jāyate*—become possible; *yena*—by the agency; *suvrata*—O good soul; *tat*—that; *eva*—very; *hi*—certainly; *āmayam*—disease; *dravyam*—thing; *na*—does it not; *punāti*—cure; *cikitsitam*—treated with.

TRANSLATION

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

PURPORT

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the

very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the supreme spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic *mantra* that "everything is Brahman" is thus realized by us.

TEXT 34

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥३४॥

evaṁ nṛṇāṁ kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

evam—thus; *nṛṇām*—of the human being; *kriyā-yogāḥ*—all activities; *sarve*—everything; *saṁsṛti*—material existence; *hetavaḥ*—causes; *te*—that; *eva*—certainly; *ātma*—the tree of work; *vināśāya*—killing; *kalpante*—become competent; *kalpitāḥ*—dedicated; *pare*—unto the Transcendence.

TRANSLATION

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his bondage become the destroyer of the tree of work.

PURPORT

Fruitive work which has perpetually engaged the living being is compared with the banyan tree in the *Bhagavad-gītā,* for it is certainly very deeply rooted. As long as the propensity for enjoying the fruit of work is there, one has to continue the transmigration of the soul from one body or place according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord. By doing so, one's activity is changed into *karma-yoga,* or the way by which one can attain spiritual perfection while engaging in the work for which he has a natural tendency. Here the word *ātmā* indicates the categories of all fruitive work. The conclusion is that when the result of all fruitive and other work is dovetailed with the service of the Lord, it will cease to generate further *karma* and will gradually develop into transcendental devotional service, which will not only cut off completely the root of the banyan tree of work but will also carry the performer to the lotus feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the *Vedānta* but are self-realized souls and unalloyed devotees of Lord Śrī Kṛṣṇa the Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally without reservation. This serivce attitude will induce the great souls to be more favorable in bestowing their mercy, which injects the neophyte with all the transcendental qualities of the pure devotees. Gradually this is developed into a strong attachment to hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the gross and subtle bodies and beyond them the knowledge of pure soul and his eternal relation with the Supreme Soul, the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localized Paramātmā. By such *Puruṣottama-yoga,* as it is stated in the *Bhagavad-gītā,* one is made perfect even during the present corporeal existence, and one exhibits all the good qualities of the Lord to the highest percentage. Such is the gradual development by association of pure devotees.

TEXT 35

यदत्र क्रियते कर्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥३५॥

yadatra kriyate karma
bhagavat-paritoṣaṇam
jñānaṁ yat tad adhīnaṁ hi
bhakti-yoga-samanvitam

yat—whatever; *atra*—in this life or world; *kriyate*—does perform; *karma*—work; *bhagavat*—unto the Personality of Godhead; *paritoṣaṇam*—satisfaction of; *jñānam*—knowledge; *yat tat*—what is so called; *adhīnam*—dependent; *hi*—certainly; *bhakti-yoga*—devotional; *samanvitam*—dovetailed with *bhakti-yoga.*

TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service of the Lord, and what is called knowledge becomes a concomitant factor.

PURPORT

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realization. *Bhakti-yoga* is considered by some to be another form of *karma*. But factually *bhakti-yoga* is above both *karma* and *jñāna. Bhakti-yoga* is independent of *jñāna* or *karma;* on the other hand, *jñāna* and *karma* are dependent of *bhakti-yoga.* This *kriyā-yoga* or *karma-yoga,* as recommended by Śrī Nārada to Vyāsa, is specifically recommended because the principle is to satisfy the Lord. The Lord does not want His sons, the living beings, to suffer the threefold miseries of life. He desires that all of them come to Him and live with Him, but going back to Godhead means that one must purify himself from material infections. When work is, therefore, performed to satisfy the Lord, the performer becomes gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore knowledge is dependent on such *karma* or work which is done on behalf of the Lord. Other knowledge, being devoid of *bhakti-yoga* or satisfaction of the Lord, cannot lead one back to the kingdom of God, which means that it cannot even offer salvation as is already explained in connection with the stanza, *naiṣkarmyam apy acyuta-bhāva-varjitam,* etc. The conclusion is that a devotee engaged in the unalloyed service of the Lord, specifically in hearing and chanting of His transcendental glories,

becomes simultaneously spiritually enlightened by the divine grace, as it is confirmed in the *Bhagavad-gītā*.

TEXT 36

कुर्वाणा यत्र कर्माणि भगवच्छिक्षयासकृत् ।
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥३६॥

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gṛṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

kurvāṇāḥ—while performing; *yatra*—thereupon; *karmāṇi*—duties; *bhagavat*—the Personality of Godhead; *śikṣayā*—by the will of; *asakṛt*—constantly; *gṛṇanti*—takes on; *guṇa*—qualities; *nāmāni*—names; *kṛṣṇasya*—of Kṛṣṇa; *anusmaranti*—constantly remembers; *ca*—and.

TRANSLATION

While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and qualities.

PURPORT

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the *Bhagavad-gītā:* one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor. According to the Vedic rites, even in the worship of some demigods like Indra, Brahmā, Sarasvatī, Gaṇeśa, the system is that in all circumstances the representation of Viṣṇu must be there as the *yajñeśvara,* or the controlling power of such sacrifices. It is recommended that a particular demigod be worshiped for a particular purpose, but still the presence of Viṣṇu is compulsory in order to make the function proper.

Apart from such Vedic duties, even in our ordinary dealings (for example, in our household affairs or in our business or profession) we must consider that the result of all activities must be given over to the supreme

enjoyer Lord Kṛṣṇa. In the *Bhagavad-gītā* the Lord has declared Himself to be the supreme enjoyer of everything, as the supreme proprietor of every planet and the supreme friend of all beings. Except Lord Śrī Kṛṣṇa, no one else can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Kṛṣṇa. We should not only give the profit of our earning to this cause, but we must also arrange to preach this cult of devotion to others because that is also one of the orders of the Lord. The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. The scientific discoveries of the material world can also be equally engaged in carrying out His order. He wants the message of the *Bhagavad-gītā* to be preached amongst His devotees. It may not be so done amongst those who have no credit of austerities, charity, education, etc. Therefore, the attempt must go on to convert unwilling men to become His devotees. Lord Caitanya has taught a very simple method in this connection. He has taught the lesson for preaching the transcendental message through singing, dancing and refreshment. As such, fifty percent of our income may be spent for this purpose. In this fallen age of quarrel and dissension, if only the leading and wealthy persons of society agree to spend fifty percent of their income in the service of the Lord, as it is taught by Lord Śrī Caitanya Mahāprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No one will disagree to partake in a function where good singing, dancing and refreshment are administered. Everyone will attend such a function, and everyone is sure to feel individually the transcendental presence of the Lord. This alone will help the attendant associate with the Lord and thereby purify himself in spiritual realization. The only condition for successfully executing such spiritual activities is that they must be conducted under the guidance of a pure devotee who is completely free from all mundane desires, fruitive activities and dry speculations about the nature of the Lord. No one has to discover the nature of the Lord. It is already spoken by the Lord Himself in the *Bhagavad-gītā* especially and in all other Vedic literatures generally. We have simply to accept them *in toto* and abide by the orders of the Lord. That will guide us to the path of

perfection. One can remain in his own position. No one has to change his position, especially in this age of variegated difficulties. The only condition is that one must give up the habit of dry speculation to become one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive the orders of the Lord in the *Bhagavad-gītā* or *Bhāgavatam* from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt.

TEXT 37

ॐ नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥३७॥

om namo bhagavate tubhyaṁ
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

om—the sign of chanting the transcendental glory of the Lord; *namaḥ*—offering obeisances unto the Lord; *bhagavate*—unto the Personality of Godhead; *tubhyam*—unto You; *vāsudevāya*—unto the Lord, the son of Vasudeva; *dhīmahi*—let us chant; *pradyumnāya, aniruddhāya* and *saṅkarṣaṇāya*—all plenary expansions of Vāsudeva; *namaḥ*—respectful obeisances; *ca*—and.

TRANSLATION

Let us all chant the glories of Vāsudeva along with His plenary expansions, Pradyumna, Aniruddha and Saṅkarṣaṇa.

PURPORT

According to *Pañcarātra,* Nārāyaṇa is the primeval cause of all expansions of Godhead. These are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva and Saṅkarṣaṇa are on the middle left and right, Pradyumna is on the right of Saṅkarṣaṇa, and Aniruddha is on the left of Vāsudeva, and thus the four Deities are situated. They are known as the four aides-de-camp of Lord Śrī Kṛṣṇa.

This is a Vedic hymn or *mantra* beginning with *omkāra praṇava,* and thus the *mantra* is established by the transcendental chanting process, namely, *om namo dhīmahi,* etc.

The purport is that any transaction, either in the field of fruitive work or empiric philosophy, which is not ultimately aimed at transcendental realization of the Supreme Lord, is considered to be useless. Nāradajī has therefore explained the nature of unalloyed devotional service by his personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such a progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord, which is called *premā* in different transcendental variegatedness called *rasas* (tastes). Such devotional service is also executed in mixed forms, namely mixed with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great *ṛṣis* headed by Śaunaka regarding the confidential part of Sūta's achievement through the spiritual master is explained herein by chanting this hymn consisting of thirty-three letters. And this *mantra* is addressed to the four Deities or the Lord with His plenary expansions. The central figure is Lord Śrī Kṛṣṇa because the plenary portions are His aides-de-camp. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Śrī Kṛṣṇa the Supreme Personality of Godhead along with His different plenary portions expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These expansions are the original Deities for all other truths, namely either *Viṣṇu-tattva* or *śakti-tattvas*.

TEXT 38

इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥३८॥

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣaṁ
sa samyag darśanaḥ pumān

iti—thus; *mūrti*—representation; *abhidhānena*—in sound; *mantra-mūrtim*—form representation of transcendental sound; *amūrtikam*—the Lord who has no material form; *yajate*—worship; *yajña*—Viṣṇu; *puruṣam*—the Personality of Godhead; *saḥ*—he alone; *samyak*—perfectly; *darśanaḥ*—one who has seen; *pumān*—person.

TRANSLATION

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

PURPORT

Our present senses are all made of material elements, and therefore they are imperfect to realize the transcendental form of Lord Viṣṇu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. But it is actually an experience of the transcendental Personality of Godhead who possesses the pure form of eternity, bliss and knowledge. In the *Amarakośa* Sanskrit dictionary the word *mūrti* carries import in twofold meanings, namely, form and difficulty.

Therefore *amūrtikam* is explained by Ācārya Śrī Viśvanātha Cakravartī Ṭhākur as meaning without difficulty. The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses which can be revived by chanting of the holy *mantras* or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the *Pañcarātrika* system, which is both recognized and authorized. The *Pañcarātrika* system has the most authorized codes for transcendental devotional service. Without the help of such codes, one cannot approach the Lord, certainly not by dry philosophical speculation. The *Pañcarātrika* system is both practical and suitable for this age of quarrel. The *Pañcarātra* is more important than the *Vedānta* for this modern age.

TEXT 39

इमं स्वनिगमं ब्रह्मन्नवेत्य मदनुष्ठितम् ।
अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः ॥३९॥

imaṁ svanigamaṁ brahmann
avetya mad-anuṣṭhitam
adān me jñānam aiśvaryaṁ
svasmin bhāvaṁ ca keśavaḥ

imam—thus; *svanigamam*—confidential knowledge of the *Vedas* in respect to the Supreme Personality of Godhead; *brahman*—O *brāhmaṇa* (Vyāsadeva); *avetya*—knowing it well; *mat*—by me; *anuṣṭhitam*—executed; *adāt*—bestowed upon me; *me*—me; *jñānam*—transcendental knowledge; *aiśvaryam*—opulence; *svasmin*—personal; *bhāvam*—intimate affection and love; *ca*—and; *keśavaḥ*—Lord Kṛṣṇa.

TRANSLATION

O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

PURPORT

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord. There is no bar for chanting this transcendental sound by anyone, provided it is received through Nārada's representative, coming down by the chain of disciplic succession, or the *paramparā* system.

TEXT 40

त्वमप्यदभ्रश्रुत विश्रुतं विभोः
समाप्यते येन विदां बुभुत्सितम् ।
प्राख्याहि दुःखैर्मुहुरर्दितात्मनां
संक्लेशनिर्वाणमुशन्ति नान्यथा ॥४०॥

tvam apy adabhraśruta viśrutaṁ vibhoḥ
samāpyate yena vidāṁ bubhutsitam
prakhyāhi duḥkhair muhur arditātmanāṁ
saṅkleśa-nirvāṇam uśanti nānyathā

tvam—your good soul; *api*—also; *adabhra*—vast; *śruta*—Vedic literatures; *viśrutam*—have heard also; *vibhoḥ*—of the Almighty; *samāpyate*—satisfied; *yena*—by which; *vidām*—of the learned; *bubhutsitam*—who always desire to learn transcendental knowledge; *prakhyāhi*—describe; *duḥkhaiḥ*—by miseries; *muhuḥ*—always; *ardita-ātmanām*—suffering mass of people; *saṅkleśa*—sufferings; *nirvāṇam*—mitigation; *uśanti na*—do not get out of; *anyathā*—by other means.

TRANSLATION

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

PURPORT

Śrī Nārada Muni from practical experience definitely asserts that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men, and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God, and therefore such good men when 1) they are in difficulty, 2) when they are in need of money, 3) when they are advanced in knowledge and 4) when they are inquisitive to know more and more about God, intuitively take shelter of the Lord. As such, Nāradajī advises Vyāsadeva to broadcast the transcen-

dental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

As far as the bad men are concerned, they are also four in number: 1) those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries, 2) those who are simply addicted to vicious work for sense satisfaction and so suffer the consequence, 3) those who are materially very much advanced in knowledge but have no sense to acknowledge the authority of the Almighty Lord and thus suffer a lot, and 4) the class of men who are known as atheists and therefore purposely hate the very name of God, although they are always in difficulty.

Śrī Nāradajī advised Vyāsadeva to describe the glories of the Lord just to do good to all the eight classes of men, both good and bad. *Śrīmad-Bhāgavatam* is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of mind.

Thus end the Bhaktivedanta purports of the First Canto, Fifth Chapter, of Śrīmad-Bhāgavatam, *entitled "Śrī Nārada's Instructions on* Śrīmad-Bhāgavatam *for Vyāsadeva."*

CHAPTER SIX

Conversation Between Nārada and Vyāsa

TEXT 1

सूत उवाच
एवं निशम्य भगवान्देवर्षेर्जन्म कर्म च ।
भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥

sūta uvāca
evaṁ niśamya bhagavān
devarṣer janma karma ca
bhūyaḥ papraccha taṁ brahman
vyāsaḥ satyavatī-sutaḥ

sūtaḥ uvāca—Sūta said; *evam*—thus; *niśamya*—hearing; *bhagavān*—the powerful incarnation of God; *devarṣeḥ*—of the great sage among the gods; *janma*—birth; *karma*—work; *ca*—and; *bhūyaḥ*- again; *papraccha*—asked; *tam*—him; *brahman*—O *brāhmaṇas; vyāsaḥ*—Vyāsadeva; *satyavatī-sutaḥ*—the son of Satyavatī.

TRANSLATION

Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyavatī, inquired as follows.

PURPORT

Vyāsadeva was further inquisitive to know about the perfection of Nāradajī, and therefore he wanted to know about him more and more. In this chapter Nāradajī will describe how he was able to have a brief

audience with the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was very painful for him.

TEXT 2

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव ।
वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥

vyāsa uvāca
bhikṣubhir vipravasite
vijñānādeṣṭṛbhis tava
vartamāno vayasy ādye
tataḥ kim akarod bhavān

śrī vyāsaḥ uvāca—Śrī Vyāsadeva said; *bhikṣubhiḥ*—by the great mendicants; *vipravasite*—having departed for other places; *vijñāna*—scientific knowledge in transcendence; *ādeṣṭṛbhiḥ*—those who had instructed; *tava*—of your; *vartamānaḥ*—present; *vayasi*—of the duration of life; *ādye*—before the beginning of; *tataḥ*—after that; *kim*—what; *akarot*—did; *bhavān*—your good self.

TRANSLATION

Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you from the beginning of your present birth in scientific transcendental knowledge?

PURPORT

Vyāsadeva himself was the disciple of Nāradajī, and therefore it is natural to be anxious to hear what he did after initiation from the spiritual master. He wanted to follow in Nārada's footsteps in order to attain to the same perfect stage of life. This desire to inquire from the spiritual master is an essential factor to the progressive path. This process is technically known as *sat-dharma pṛcchā*.

TEXT 3

स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः ।
कथं चेदमुदस्राक्षीः काले प्राप्ते कलेवरम् ॥ ३ ॥

svāyambhuva kayā vṛttyā
vartitaṁ te paraṁ vayaḥ
kathaṁ cedam udasrākṣīḥ
kāle prāpte kalevaram

svāyambhuva—O son of Brahmā; *kayā*—under what condition; *vṛttyā*—occupation; *vartitam*—was spent; *te*—you; *param*—after the initiation; *vayaḥ*—duration of life; *katham*—how; *cedam*—how that; *udasrākṣīḥ*—did you quit; *kāla*—in due course; *prāpte*—having attained; *kalevaram*—body.

TRANSLATION

O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

PURPORT

Śrī Nārada Muni in his previous life was just an ordinary maidservant's son, so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge was certainly important. Śrī Vyāsadeva desired him to disclose the facts for everyone's satisfaction.

TEXT 4

प्राक्कल्पविषयामेतां स्मृतिं ते मुनिसत्तम ।
न ह्येष व्यवधात्काल एष सर्वनिराकृतिः ॥ ४ ॥

prāk kalpa-viṣayām etāṁ
smṛtiṁ te muni-sattama
na hy eṣa vyavadhāt kāla
eṣa sarva-nirākṛtiḥ

prāk—prior; *kalpa*—the duration of Brahmā's day; *viṣayām*—subject matter; *etām*—all these; *smṛtim*—remembrance; *te*—your; *muni-sattama*—O great sage; *na*—not; *hi*—certainly; *eṣaḥ*—all these; *vyavadhāt*—made any difference; *kālaḥ*—course of time; *eṣaḥ*—all these; *sarva*—all; *nirākṛtiḥ*—annihilation.

TRANSLATION

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?

PURPORT

As spirit is not annihilated even after the annihilation of the material body, so also spiritual consciousness is not annihilated. Śrī Nārada developed this spiritual consciousness even when he had his material body in the previous *kalpa*. Consciousness of the material body means spiritual consciousness expressed through the medium of a material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

TEXT 5

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्मम ।
वर्तमानो वयस्याद्ये तत एतदकारषम् ॥ ५ ॥

nārada uvāca
bhikṣubhir vipravasite
vijñānādeṣṭṛbhir mama
vartamāno vayasy ādye
tata etad akāraṣam

śrī nāradaḥ uvāca—Śrī Nārada said; *bhikṣubhiḥ*—by the great sages; *vipravasite*—having departed for other places; *vijñāna*—scientific spiritual knowledge; *ādeṣṭṛbhiḥ*—those who imparted unto me; *mama*—mine; *vartamānaḥ*—present; *vayasi ādye*—before this life; *tataḥ*—thereafter; *etat*—this much; *akāraṣam*—performed.

TRANSLATION

Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

PURPORT

In his previous life, when Nāradajī was impregnated with spiritual knowledge by the grace of the great sages, there was a tangible change in his life, although he was only a boy of five years. That is an important

symptom visible after initiation by the bona fide spiritual master. Actual association of devotees brings about a quick change in life for spiritual realization. How it so acted upon the previous life of Śrī Nārada Muni is described by and by in this chapter.

TEXT 6

एकात्मजा मे जननी योषिन्मूढा च किंकरी ।
मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ ६ ॥

ekātmajā me jananī
yoṣin mūḍhā ca kiṅkarī
mayy ātmaje'nanya-gatau
cakre snehānubandhanam

ekātmajā—having only one son; *me*—my; *jananī*—mother; *yoṣit*—woman by class; *mūḍhā*—foolish; *ca*—and; *kiṅkarī*—maidservant; *mayi*—unto me; *ātmaje*—being her offspring; *ananya-gatau*—one who has no alternative for protection; *cakre*—did it; *sneha-anubandhanam*—tied by affectionate bondage.

TRANSLATION

I was the only son of my mother, who was not only a simple woman but was a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

TEXT 7

सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती ।
ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ ७ ॥

sāsvatantrā na kalpāsīd
yoga-kṣemaṁ mamecchatī
īśasya hivaśe loko
yoṣā dārumayī yathā

sā—she; *asvatantrā*—was dependent; *na*—not; *kalpā*—able; *āsīt*—was; *yoga-kṣemam*—maintenance; *mama*—my; *icchatī*—although desirous; *īśasya*—of providence; *hivaśe*—under the control of; *lokaḥ*—everyone; *yoṣā*—doll; *dārumayī*—made of wood; *yathā*—as much as.

TRANSLATION

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

TEXT 8

अहं च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया ।
दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥ ८ ॥

aham ca tad-brahma-kule
ūṣivāṁs tad-apekṣayā
dig-deśa-kālāvyutpanno
bālakaḥ pañca-hāyanaḥ

aham—I; *ca*—also; *tat*—that; *brahma-kule*—in the school of the *brāhmaṇas;* *ūṣivān*—lived; *tat*—her; *apekṣayā*—being dependent on; *dik-deśa*—direction and country; *kāla*—time; *avyutpannaḥ*—having no experience; *bālakaḥ*—mere child; *pañca*—five; *hāyanaḥ*—years old.

TRANSLATION

When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.

TEXT 9

एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि ।
सर्पोऽदशत्पदा स्पृष्टः कृपणां कालचोदितः ॥ ९ ॥

ekadā nirgatāṁ gehād
duhantīṁ niśi gāṁ pathi
sarpo'daśatpadā spṛṣṭaḥ
kṛpaṇāṁ kāla-coditaḥ

ekadā—once upon a time; *nirgatām*—having gone away; *gehāt*—from home; *duhantīm*—for milking; *niśi*—at night; *gām*—the cow; *pathi*—on the path; *sarpaḥ*—snake; *adaśat*—bitten; *padā*—on the leg; *spṛṣṭaḥ*—thus struck; *kṛpaṇām*—the poor woman; *kāla-coditaḥ*—influenced by the supreme time.

TRANSLATION

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

PURPORT

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after only by his affectionate mother, and yet the mother was taken from the world by the supreme will in order to put him completely at the mercy of the Lord.

TEXT 10

तदा तदहमीशस्य भक्तानां शमभीप्सतः ।
अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥१०॥

tadā tad aham īśasya
bhaktānāṁ śam abhīpsataḥ
anugrahaṁ manyamānaḥ
prātiṣṭhaṁ diśam uttarām

tadā—at that time; *tat*—that; *aham*—I; *īśasya*—of the Lord; *bhaktānām*—of the devotees; *śam*—mercy; *abhīpsataḥ*—desiring; *anugraham*—special benediction; *manyamānaḥ*—thinking in that way; *prātiṣṭham*—departed; *diśam uttarām*—in the northern direction.

TRANSLATION

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

PURPORT

Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.

TEXT 11

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
खेटखर्वटवाटीश्च वनान्युपवनानि च ॥११॥

sphītāñjanapadāṁs tatra
pura-grāma-vrajākarān
kheṭakharvaṭavāṭīś ca
vanānyupavanāni ca

sphītān—very flourishing; *jana-padān*—metropolises; *tatra*—there; *pura*—towns; *grāma*—villages; *vraja*—big farms; *ākarān*—mineral fields (mines); *kheṭa*—agricultural lands; *kharvaṭa*—valleys; *vāṭīḥ*—flower gardens; *ca*—and; *vanāni*—forests; *upavanāni*—nursery gardens; *ca*—and.

TRANSLATION

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

PURPORT

Man's activities in the fields of agriculture, mining, farming, industries, gardening, etc., were all on the same scale as they are now, even previous to the present creation, and the same activities will remain as they are, even in the next creation. After many hundreds of millions of years, one creation is started by the law of nature, and the history of the universe repeats itself practically in the same way. The mundane wranglers waste time with archeological excavations without searching into the vital necessities of life. Śrī Nārada Muni, even though he was a mere child, after getting an impetus in spiritual life, did not waste time for a single moment with economic development, although he passed towns and villages, mines and industries. He continually went on to progressive spiritual emancipation. *Śrīmad-Bhāgavatam* is the repetition of a history which happened some hundreds of millions of years before. As it is said herein, only the most important factors of history are picked up to be recorded in this transcendental literature.

TEXT 12

चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान् ।
जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ।
चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ॥१२॥

citra-dhātu-vicitrādrīn
ibhabhagna-bhuja-drumān
jalāśayāñchiva-jalān-
nalinīḥ sura-sevitāḥ
citra-svanaiḥ patrarathair
vibhramad bhramara-śriyaḥ

citradhātu—valuable minerals like gold, silver, copper, etc.; *vicitra*—full of variegatedness; *adrīn*—hills and mountains; *ibhabhagna*—broken by the giant elephants; *bhuja*—branches; *drumān*—trees; *jalāśayān-śiva*—health-giving; *jalān*—reservoirs of water; *nalinīḥ*—lotus flowers; *sura-sevitāḥ*—aspired to by the denizens of heaven; *citrasvanaiḥ*—pleasing to the heart; *patra-rathaiḥ*—by the birds; *vibhramat*—bewildering; *bhramara-śriyaḥ*—decorated by drones.

TRANSLATION

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

TEXT 13

नलवेणुशरस्तम्बकुशकीचकगह्वरम्
एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥१३॥

nala-veṇu-śaras-tanba-
kuśa-kīcakā-gahvaram
eka evātiyāto'ham
adrākṣaṁ vipinaṁ mahat
ghoraṁ pratibhayākāraṁ
vyālolūkaśivājiram

nala—pipes; *veṇu*—bamboo; *śaraḥ*—pens; *tanba*—full of; *kuśa*—sharp grass; *kīcaka*—weeds; *gahvaram*—caves; *eka*—alone; *eva*—only; *atiyātaḥ*—difficult to go through; *aham*—I; *adrākṣam*—visited; *vipinam*—deep forests; *mahat*—great; *ghoram*—fearful; *pratibhayākāram*—dangerously; *vyāla*—snakes; *ulūka*—owls; *śiva*—jackals; *ajiram*—playgrounds.

TRANSLATION

I then passed alone through many forests of bamboo, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

PURPORT

It is the duty of a mendicant *(parivrājakācārya)* to experience all varieties of God's creation by travelling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A *sannyāsī* is duty-bound to take all these risks without fear, and the most typical *sannyāsī* of the present age is Lord Caitanya, who travelled in the same manner through the central Indian jungles, enlightening even the tigers, bears, snakes, deers, elephants and many other jungle animals. In this age of Kali, *sannyāsa* is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal *sannyāsī*. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality. Lord Caitanya did not accept the name of a *sannyāsī*, and in this age of Kali the so-called *sannyāsīs* should not change their former names, following in the footsteps of Lord Caitanya. In this age devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the *parivrājakācārya* like Nārada or Lord Caitanya, but may sit down at some holy place and devote his whole time and energy to hear and repeatedly chant the holy scriptures left by the great *ācāryas* like the six Gosvāmīs of Vṛndāvana.

TEXT 14

परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः ।
स्नात्वा पीत्वा ह्रदे नद्या उपस्पृष्टो गतश्रमः ॥१४॥

pariśrāntendriyātmāhaṁ
tṛṭparīto bubhukṣitaḥ
snātvā pītvā hrade nadyā
upaspṛṣṭo gata-śramaḥ

pariśrānta—being tired; *indriya*—bodily; *ātmā*—mentally; *aham*—I; *tṛṭparītaḥ*—being thirsty; *bubhukṣitaḥ*—and hungry; *snātvā*—taking a bath; *pītvā*—and drinking water also; *hrade*—in the lake; *nadyāḥ*—of a river; *upaspṛṣṭaḥ*—being in contact with; *gata*—got relief from; *śramaḥ*—tiredness.

TRANSLATION

Thus travelling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

PURPORT

A travelling mendicant can meet the needs of body, namely thirst and hunger, by the gifts of nature without being a beggar at the doors of the householders. The mendicant therefore does not go to the house of a householder to beg but to enlighten him spiritually.

TEXT 15

तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आश्रितः ।
आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥१५॥

tasmin nirmanuje 'raṇye
pippalopastha āśritaḥ
ātmanātmānam ātmasthaṁ
yathāśrutam acintayam

tasmin—in that; *nirmanuje*—without human habitation; *araṇye*—in the forest; *pippala*—banyan tree; *upastha*—sitting under it; *āśritaḥ*—taking shelter of; *ātmanā*—by intelligence; *ātmānam*—the Supersoul; *ātmastham*—situated within myself; *yathāśrutam*—as I heard it from the liberated souls; *acintayam*—thought over.

TRANSLATION

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I learned from liberated souls.

PURPORT

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying out the orders of the spiritual master. Śrī Nāradajī contacted a bona fide spiritual master, served him sincerely and got enlightenment rightly. Thus he began to meditate.

TEXT 16

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ।
औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ।१६।

dhyāyataś caraṇāmbhojaṁ
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hṛdy āsīn me śanair hariḥ

dhyāyataḥ—thus meditating upon; *caraṇāmbhojam*—lotus feet of the localized Personality of Godhead; *bhāva-nirjita*—mind transformed into transcendental love for the Lord; *cetasā*—all mental activities (thinking, feeling and willing); *autkaṇṭhya*—eagerness; *aśru-kala*—tears rolled down; *akṣasya*—of the eyes; *hṛdi*—within my heart; *āsīt*—appeared; *me*—my; *śanaiḥ*—without delay; *hariḥ*—the Personality of Godhead.

TRANSLATION

As soon as I began to meditate with my mind transformed in transcendental love upon the lotus feet of the Personality of Godhead, tears rolled down my eyes, and without delay the Personality of Godhead Śrī Kṛṣṇa appeared on the lotus of my heart.

PURPORT

The word *bhāva* is significant here. This *bhāva* stage is attained after one has transcendental affection for the Lord. The first initial stage is called *śraddhā,* or a liking for the Supreme Lord, and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practice the prescribed rules and regulations of devotional service. This will dissipate all sorts of misgivings and remove all personal deficiencies that hamper progress in devotional service.

When all misgiving and personal deficiencies are removed, there is a standard faith in transcendental matter, and the taste for it increases in greater proportion. This stage leads to attraction, and after this there is *bhāva,* or the prior stage of unalloyed love for God. All the above different states are but different stages of development of transcendental love. Being so surcharged with transcendental love, there comes a strong feeling of separation which leads to eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction, and because Śrī Nārada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive the actual presence of the Lord, which he tangibly experienced by his developed spiritual senses without material tinge.

TEXT 17

प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः ।
आनन्दसम्प्लवे लीनो नापश्यमुभयं मुने ॥१७॥

premātibhara-nirbhinna
pulakāṅgo'tinirvṛtaḥ
ānanda-samplave līno
nāpaśyam ubhayaṁ mune

premā—love; *atibhara*—excessive; *nirbhinna*—especially distinguished; *pulaka*—feelings of happiness; *aṅgaḥ*—different bodily parts; *atinirvṛtaḥ*—being fully overwhelmed; *ānanda*—ecstasy; *samplave*—in the ocean of; *līnaḥ*—absorbed in; *na*—not; *apaśyam*—could see; *ubhayam*—both; *mune*—O Vyāsadeva.

TRANSLATION

O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

PURPORT

Spiritual feeling of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Śrī Nārada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately enlivened to serve the Lord. This being so, Nārada Muni lost himself in seeing both himself and the Lord simultaneously.

TEXT 18

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
अपश्यन् सहसोत्तस्थे वैक्लव्याद्दुर्मना इव ॥१८॥

rūpaṁ bhagavato yat tan
manaḥ-kāntaṁ śucāpaham
apaśyan sahasottasthe
vaiklavyād durmanā iva

rūpam—form; *bhagavataḥ*—of the Personality of Godhead; *yat*—as it is; *tat*—that; *manaḥ*—of the mind; *kāntam*—as it desires; *śucāpaham*—vanishing all disparity; *apaśyan*—without seeing; *sahasā*—all of a sudden; *uttasthe*—got up; *vaiklavyāt*—being perturbed; *durmanā*—having lost the desirable; *iva*—as it were.

TRANSLATION

The transcendental form of the Lord, as it is, manifests according to the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

PURPORT

That the Lord is not formless is experienced by Nārada Muni. But His form is completely different from all forms of our material experience. For the whole duration of our life we go see different forms in the material world, but none of them is just apt to satisfy the mind, nor can any one of

them vanish all perturbance of the mind. These are the special features of the transcendental form of the Lord, and one who has once seen that form is not satisfied with anything else, and no form in the material world can any longer satisfy the seer. Formless means nothing like material form. Nor is He like any material personality.

As spiritual beings, having eternal relations with that transcendental form of the Lord, we are, life after life, searching after that form of the Lord, and we are not satisfied by any other form of material appeasement. Nārada Muni got a glimpse of this, but having not seen it again he became perturbed and stood up all of a sudden to search it out. What we desire life after life was obtained by Nārada Muni, and losing sight of Him again was certainly a great shock for him.

TEXT 19

दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥१९॥

didṛkṣustad ahaṁ bhūyaḥ
praṇidhāya mano hṛdi
vīkṣamāṇo 'pi nāpaśyam
avitṛpta ivāturaḥ

didṛkṣuḥ—desiring to see; *tat*—that; *aham*—I; *bhūyaḥ*—again; *praṇidhāya*—having concentrated the mind; *manaḥ*—mind; *hṛdi*—upon the heart; *vīkṣamāṇaḥ*—awaiting to see; *api*—in spite of; *na*—never; *apaśyam*—saw Him; *avitṛptaḥ*—without being satisfied; *iva*—like; *āturaḥ*—aggrieved.

TRANSLATION

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to renew the form, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

PURPORT

There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just as we cannot demand the sun

to rise up whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Nārada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost endeavor he could not make the second attempt successful again. The Lord is completely independent of all obligations. He can simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord.

TEXT 20

एवं यतन्तं विजने मामाहागोचरो गिराम् ।
गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥२०॥

evaṁ yatantaṁ vijane
mām āhāgocaro girām
gambhīra-ślakṣṇayā vācā
śucaḥ praśamayann iva

evam—thus; *yatantam*—one who is engaged in attempting; *vijane*—in that lonely place; *mām*—unto me; *āha*—said; *agocaraḥ*—beyond the range of physical sound; *girām*—utterances; *gambhīra*—grave; *ślakṣṇayā*—pleasing to hear; *vācā*—words; *śucaḥ*—grief; *praśamayan*—mitigating; *iva*—like.

TRANSLATION

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

PURPORT

In the *Vedas* it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed.

The Lord was much pleased with Nārada Muni, and therefore the necessary strength was invested in him so that he could hear the Lord. It is not, however, possible for others to perceive directly the touch of the Lord during the probation stage of regulative devotional service. It was a special gift for Nārada. When he heard the pleasing words of the Lord, the feelings of separation were to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

TEXT 21

हन्तास्मिञ्जन्मनि भवान्मा मां द्रष्टुमिहार्हति ।
अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥२१॥

hantāsmiñ janmani bhavān
mā mām draṣṭum ihārhati
avipakva-kaṣāyāṇāṁ
durdarśo'haṁ kuyoginām

hanta—O Nārada; *asmin*—this; *janmani*—duration of life; *bhavān*—yourself; *mā*—not; *mām*—Me; *draṣṭum*—to see; *iha*—here; *arhati*—deserve; *avipakva*—immature; *kaṣāyāṇām*—material dirt; *durdarśaḥ*—difficult to be seen; *aham*—I; *kuyoginām*—incomplete in service.

TRANSLATION

O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

PURPORT

The Personality of Godhead is described in the *Bhagavad-gītā* as the most pure, the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His person, and thus one who has the slightest tinge of material affection cannot approach Him. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance. The result is exhibited by the signs of being freed from *kāma* (lust) and *lobha* (covetousness). That is to say, one must be freed from the desires

for sense satisfaction and avarice for sense gratification. The balanced mode of nature is goodness. And to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in a lonely forest is considered to be in the mode of goodness. One can go out into the forest to attain spiritual perfection, but that does not mean that one can see the Lord personally there. One must be completely freed from all material attachment and be situated on the plane of transcendence, which alone will help the devotee get in personal touch with the Personality of Godhead. The best method is that one should live at a place where the transcendental form of the Lord is worshiped. The temple of the Lord is a transcendental place, whereas the forest is a materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord *(arcanā)* rather than go into the forest to search out the Lord. Devotional service begins from the process of *arcanā,* which is better than going out in the forest. In his present life, which is completely freed from all material hankerings, Śrī Nārada Muni does not go into the forest, although he can turn every place into Vaikuṇṭha by his presence only. He travels from one planet to another to convert men, gods, Kinnaras, Gandharvas, *ṛṣis, munis* and all others to become devotees of the Lord. By his activities he has engaged many devotees like Prahlāda Mahārāja, Dhruva Mahārāja and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows in the footsteps of the great devotees like Nārada, Prahlāda, etc., and engages his whole time in glorifying the Lord by the process of *kīrtana.* Such a preaching process is transcendental to all material qualities.

TEXT 22

सकृद्यद् दर्शितं रूपमेतत्कामाय तेऽनघ ।
मत्कामः शनकैः साधु सर्वान्मुञ्चति हृच्छयान् ॥२२॥

sakṛd yad darśitaṁ rūpam
etat kāmāya te'nagha
mat-kāmaḥ śanakaiḥ sādhu
sarvān muñcati hṛc-chayān

sakṛt—once only; *yat*—that; *darśitam*—shown; *rūpam*—form; *etat*—this is; *kāmāya*—for hankerings; *te*—your; *anagha*—O virtuous one; *mat*—Mine; *kāmaḥ*—desire; *śanakaiḥ*—by increasing; *sādhuḥ*—devotee; *sarvān*—all; *muñcati*—gives away; *hṛt-śayān*—material desires.

TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

PURPORT

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for the loving transcendental service of the Lord, and yet he will not find satiation nor end. By intense service of the Lord, one can experience the presence of the Lord transcendentally. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Nārada, and yet just to increase his intense desire for the Lord, he was so advised.

TEXT 23

सत्सेवयादीर्घयापि जाता मयि दृढा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥२३॥

sat-sevayādīrghayāpi
jātā mayi dṛḍhā matiḥ
hitvāvadyam imaṁ lokaṁ
gantā maj-janatāmasi

sat-sevayā—by service of the Absolute Truth; *adīrghayā*—for some days; *api*—even; *jātā*—having attained; *mayi*—unto Me; *dṛḍhā*—firm; *matiḥ*—intelligence; *hitvā*—having given up; *avadyam*—deplorable; *imam*—this; *lokam*—material worlds; *gantā*—going to; *mat-janatām*—My associates; *asi*—become.

TRANSLATION

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

PURPORT

Service of the Absolute Truth involves rendering service unto the Absolute Personality of Godhead under the direction of the bona fide spiritual master who is a transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses, and therefore under the direction of the spiritual master he is trained in transcendental service of the Lord. And by such training, even for some days, the neophyte devotee gets intelligence in such transcendental service, which leads him ultimately to get free from perpetual inhabitation in the material worlds and to be promoted to the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

TEXT 24

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।
प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥२४॥

matir mayi nibaddheyaṁ
na vipadyeta karhicit
prajāsarga-nirodhe'pi
smṛtiś ca mad-anugrahāt

matiḥ—intelligence; *mayi*—devoted to Me; *nibaddhā*—engaged; *iyam*—thus; *na*—never; *vipadyeta*—separate; *karhicit*—at any time; *prajā*—living beings; *sarga*—at the time of creation; *nirodhe*—also at the time of annihilation; *api*—even; *smṛtiḥ*—remembrance; *ca*—and; *mat*—Mine; *anugrahāt*—by the mercy of.

TRANSLATION

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

PURPORT

Devotional service rendered to the Personality of Godhead never goes in vain. Since the Personality of Godhead is eternal, intelligence applied in His service or anything done in His relation is also permanent. In the *Bhagavad-gītā* it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth, and when the devotee is fully matured, the total service counted together makes him eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service is never vanquished, but increases till fully matured.

TEXT 25

एतावदुक्त्वोपरराम तन्महद्
भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
अहं च तस्मै महतां महीयसे
शीर्ष्णावनामं विदधेऽनुकम्पितः ॥२५॥

'etāvad uktvopararāma tan-mahad
bhūtaṁ nabho-liṅgam aliṅgam īśvaram
ahaṁ ca tasmai mahatāṁ mahīyase
śīrṣṇāvanāmaṁ vidadhe'nukampitaḥ

etāvat—thus; *uktvā*—spoken; *upararāma*—stopped; *tat*—that; *mahat*—great; *bhūtam*—wonderful; *nabhaḥ-liṅgam*—personified by sound; *aliṅgam*—unseen by the eyes; *īśvaram*—the supreme authority; *aham*—I; *ca*—also; *tasmai*—unto Him; *mahatām*—the great; *mahīyase*—unto the glorified; *śīrṣṇā*—by the head; *avanāmam*—obeisances; *vidadhe*—executed; *anukampitaḥ*—being favored by Him.

TRANSLATION

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

PURPORT

That the Personality of Godhead was not seen but only heard does not make any difference. The Personality of Godhead produced the four *Vedas*

by His breathing, and He is seen and realized through the transcendental sound of the *Vedas*. Similarly, the *Bhagavad-gītā* is the sound representation of the Lord, and there is no difference in identity. The conclusion is that the Lord can be seen and heard by persistently chanting the transcendental sound.

TEXT 26

नामान्यनन्तस्य हतत्रपः पठन्
गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः
कालं प्रतीक्षन् विमदो विमत्सरः ॥२६॥

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gāṁ paryaṭaṁs tuṣṭamanā gata-spṛhaḥ
kālaṁ pratīkṣan vimado vimatsaraḥ

nāmāni—the holy name, fame, etc.; *anantasya*—of the unlimited; *hata-trapaḥ*—being freed from all formalities of the material world; *paṭhan*—by recitation, repeated reading, etc.; *guhyāni*—mysterious; *bhadrāṇi*—all benedictory; *kṛtāni*—activities; *ca*—and; *smaran*—constantly remembering; *gām*—on the earth; *paryaṭan*—traveling all through; *tuṣṭamanāḥ*—fully satisfied; *gata-spṛhaḥ*—completely freed from all material desires; *kālam*—time; *pratīkṣan*—awaiting; *vimadaḥ*—without being proud; *vimatsaraḥ*—without being envious.

TRANSLATION

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious.

PURPORT

The life of a sincere devotee of the Lord is thus explained in a nutshell by Nārada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously

chanting of the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

TEXT 27

एवं कृष्णमतेर्ब्रह्मन्नासक्तस्यामलात्मनः ।
कालः प्रादुरभूत्काले तडित्सौदामनी यथा ॥२७॥

evaṁ kṛṣṇa-mater brahman
nāsaktasyāmalātmanaḥ
kālaḥ prādurabhūt kāle
taḍitsaudāmanī yathā

evam—thus; *kṛṣṇa-mateḥ*—one who is fully absorbed in thinking of Kṛṣṇa; *brahman*—O Vyāsadeva; *na*—not; *āsaktasya*—of one who is attached; *amalātmanaḥ*—of one who is completely free from all material dirt; *kālaḥ*—death; *prādurabhūt*—become visible; *kāle*—in the course of time; *taḍit*—lightning; *saudāmanī*—illuminating; *yathā*—as it is.

TRANSLATION

And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

PURPORT

To be fully absorbed in the thought of Kṛṣṇa means clearance of material dirts or hankerings. As a very rich man has no hankerings for small petty things, so also a devotee of Lord Kṛṣṇa, who is guaranteed to pass on to the kingdom of God where life is eternal, fully cognizant and

blissful, has naturally no hankerings for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection due to his body being spiritualized like a red-hot iron in contact with fire.

TEXT 28

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।
आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥२८॥

prayujyamāne mayi tāṁ
śuddhāṁ bhāgavatīṁ tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ

prayujyamāne—having been awarded upon; *mayi*—on me; *tām*—that; *śuddhām*—transcendental; *bhāgavatīm*—fit for associating with the Personality of Godhead; *tanum*—body; *ārabdha*—acquired; *karma*—fruitive work; *nirvāṇaḥ*—prohibitive; *nyapatat*—quit; *pāñca-bhautikaḥ*—body made of five material elements.

TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

PURPORT

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Nārada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and

freedom from reactions of fruitive activities. The material body is always afflicted with these three inebrieties. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Mahārāja and Prahlāda Mahārāja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee's body changes from material to transcendence. That is the opinion of the authorized Gosvāmīs via the authentic scriptures. In the *Brahma-saṁhitā* it is said that beginning from the *indragopa* germ up to the great Indra, King of heaven, all living beings are subjected to the law of *karma* and are bound to suffer and enjoy the fruitive results of their own work. But only the devotee is exempt from such reaction by the causeless mercy of the supreme authority, the Personality of Godhead.

TEXT 29

कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥२९॥

kalpānta idam ādāya
śayāne'mbhasy udanvataḥ
śiśayiṣor anuprāṇaṁ
viviśe'ntar ahaṁ vibhoḥ

kalpānte—at the end of Brahmā's day; *idam*—this; *ādāya*—taking together; *śayāne*—having gone to lie down; *ambhasi*—in the causal water; *udanvataḥ*—devastation; *śiśayiṣoḥ*—lying of the Personality of Godhead (Nārāyaṇa); *anuprāṇam*—breathing; *viviśe*—entered into; *antaḥ*—within; *aham*—I; *vibhoḥ*—of Lord Brahmā.

TRANSLATION

At the end of the millennium, when the Personality of Godhead Lord Nārāyaṇa lies down within the water of devastation, Brahmā begins to enter into Him along with all creative elements, and I also enter through His breathing.

PURPORT

Nārada is known as the son of Brahmā, as Lord Kṛṣṇa is known as the son of Vasudeva. The Personality of Godhead and His liberated devotees like Nārada appear in the material world by the same process. As it is said in the *Bhagavad-gītā,* the birth and activities of the Lord are all transcendental. Therefore, according to authorized opinion, the birth of Nārada as the son of Brahmā is also a transcendental pastime. His appearance and dissappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

TEXT 30

सहस्रयुगपर्यन्ते उत्थायेदं सिसृक्षतः ।
मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥३०॥

sahasra-yuga-paryante
utthāyedaṁ sisṛkṣataḥ
marīci-miśrā ṛṣayaḥ
prāṇebhyo'haṁ ca jajñire

sahasra—one thousand; *yuga*—4,300,000 years; *paryante*—at the end of the duration; *utthāya*—having expired; *idam*—this; *sisṛkṣataḥ*—desired to create again; *marīci-miśrāḥ*—*ṛṣis* like Marīci; *ṛṣayaḥ*—all the *ṛṣis; prāṇebhyaḥ*—out of His senses; *aham*—I; *ca*—also; *jajñire*—appeared.

TRANSLATION

After 4,300,000,000 solar years, Brahmā awakes to create again by will of the Lord, and all the ṛṣis like Marīci, Aṅgirā, Atri and so on are created from the transcendental body of the Lord, and I also appear along with them.

PURPORT

The duration of a day in the life of Brahmā is 4,320,000,000 solar years. This is stated also in the *Bhagavad-gītā.* So for this period Brahmājī rests in *yoga-nidrā* within the body of the Garbhodakaśāyī Viṣṇu, the generator of Brahmā. Thus after the sleeping period of Brahmā, when there is again creation by the will of the Lord through the agency of Brahmā, all the

great *ṛṣis* again appear from different parts of the transcendental body, and Nārada also appears. This means that Nārada appears in the same transcendental body, just as a man awakes from sleep in the same body. Śrī Nārada is eternally free to move in all parts of the transcendental and material creations of the Almighty. He appears and disappears in his own transcendental body which is without distinction of body and soul, unlike conditioned beings.

TEXT 31

अन्तर्बहिश्च लोकांस्त्रीन् पर्येम्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥३१॥

antar bahiś ca lokāṁs trīn
paryemy askandita-vrataḥ
anugrahān mahā-viṣṇor
avighāta-gatiḥ kvacit

antaḥ—in the transcendental world; *bahiḥ*—in the material world; *ca*—and; *lokān*—planets; *trīn*—three (divisions); *paryemi*—travel; *askandita*—unbroken; *vrataḥ*—vow; *anugrahāt*—by the causeless mercy; *mahā-viṣṇoḥ*—of the Mahā-viṣṇu (Kāraṇodakaśāyī Viṣṇu); *avighāta*—without restriction; *gatiḥ*—entrance; *kvacit*—at any time.

TRANSLATION

Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

PURPORT

As stated in the *Bhagavad-gītā,* there are three divisions of the material spheres, namely the *ūrdhaloka* (topmost planets), *madhyaloka* (midway planets) and *adhaloka* (downward planets). And beyond the *ūrdhaloka* planets, that is to say above the Brahmaloka, there are the material coverings of the universes, and above that there is the spiritual sky which is unlimited in expansion, containing unlimited self-illuminated Vaikuṇṭha planets inhabited by God Himself along with His associates who are all

eternally liberated living entities. Śrī Nārada Muni could enter all these planets both in the material and spiritual spheres without restriction, as much as the almighty Lord is free to move personally in any part of His creation. In the material world the living beings are influenced by the three material modes of nature, namely goodness, passion and ignorance. But Śrī Nārada Muni is transcendental to all these material modes, and thus he can travel everywhere unrestricted. He is a liberated spaceman. The causeless mercy of Lord Viṣṇu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. Therefore, the devotees never fall down, but the materialists, i.e., the fruitive workers and the speculative philosophers, do fall down, being forced by the respective modes of nature. The *ṛṣis,* as above mentioned, cannot enter into the transcendental world like Nārada. This fact is disclosed in the *Narasiṁha Purāṇa. Ṛṣis* like Marīci are authorities in fruitive work, and *ṛṣis* like Sanaka and Sanātana are authorities in philosophical speculations. But Śrī Nārada Muni is the prime authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow in the footsteps of Nārada Muni in the order of the *Nārada-bhakti-sūtra,* and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God, Vaikuṇṭha.

TEXT 32

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥३२॥

deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham

deva—the Supreme Personality of Godhead (Śrī Kṛṣṇa); *dattām*—gifted by; *imām*—this; *vīṇām*—a musical stringed instrument; *svara*—singing meter; *brahma*—transcendental; *vibhūṣitām*—decorated with; *mūrcchayitvā*—vibrating; *hari-kathām*—transcendental message; *gāyamānaḥ*—singing constantly; *carāmi*—do move; *aham*—I.

TRANSLATION

And thus I travel, constantly singing the glories of the Lord and transcendental messages, vibrating this instrument called a vīṇā which is

charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

PURPORT

The musical string instrument called the *vīṇā,* which was handed to Nārada by Lord Śrī Kṛṣṇa, is described in the *Liṅga Purāṇa,* and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely *Sa (Ṣaṛja), Ṛ (Ṛṣabha), Gā (Gāndhāra), Ma (Madhyam), Pa (Pancham), Dha (Dhaivata)* and *Ni (Niṣāda)* are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nārada Deva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely *Ṣa, Ṛ, Gā, Ma,* etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the *Bhagavad-gītā.*

TEXT 33

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥३३॥

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghraṁ
darśanaṁ yāti cetasi

pragāyataḥ—thus singing; *sva-vīryāṇi*—own activities; *tīrtha-pādaḥ*—the Lord, whose lotus feet are the source of all virtues or holiness; *priya-śravāḥ*—pleasing to hear; *āhūta*—called for; *iva*—just like; *me*—to me; *śīghram*—very soon; *darśanam*—sight; *yāti*—appears; *cetasi*—on the seat of the heart.

TRANSLATION

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

PURPORT

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest Personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada Muni forces the presence of the Lord by the transcendental chanting.

TEXT 34

एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥३४॥

etadd hy ātura-cittānāṁ
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dṛṣṭo
hari-caryānuvarṇanam

etat—this; *hi*—certainly; *ātura-cittānām*—of those whose minds are always full of cares and anxieties; *mātrā*—objects of sense enjoyment; *sparśa*—senses; *icchayā*—by desires; *muhuḥ*—always; *bhava-sindhu*—the ocean of nescience; *plavaḥ*—boat; *dṛṣṭaḥ*—experienced; *hari-carya*—activities of Hari, *anuvarṇanam*—constant recitation.

TRANSLATION

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat—the constant chanting of the transcendental activities of the Personality of Godhead.

PURPORT

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men think and discuss about subjects which satisfy their senses. But as these things are exercized under the influence of the external illusory energy, such sensual activities do not actually give them any satisfaction. On the contrary, they become full with cares and anxieties. This is called *māyā,* or what is not. That which cannot give them satisfaction is accepted as an object for satisfaction. So Nārada Muni, by his personal experience, says that satisfaction for such frustrated beings engaged in sense gratification is to chant always the activities of the Lord. The point is that the subject matter only should be changed. No one can check the thinking activities of a living being, nor the feeling, willing or working processes. But if one wants actual happiness, one must change the subject matter only. Instead of talking of the politics of a dying man, one might discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists, one can turn his attention to the activities of the Lord with His eternal associates like the *gopīs* and Lakṣmīs. The almighty Personality of Godhead, by His causeless mercy, descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries. This is stated from personal experience by an authority like Śrī Nārada Muni. And we can have the

same experience also if we begin to follow in the footsteps of the great sage, the dearmost devotee of the Lord.

TEXT 35

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत्तथाऽऽत्माद्धा न शाम्यति ॥३५॥

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

yama-ādibhiḥ—by the process of practicing self-restraint; *yoga-pathaiḥ*—by *yoga* (mystic bodily power to attain the godly stage) system; *kāma*—desires for sense satisfaction; *lobha*—lust for satisfaction of the senses; *hataḥ*—curbed; *muhuḥ*—always; *mukunda*—the Personality of Godhead; *sevayā*—by the service of; *yadvat*—as it is; *tathā*—like that; *ātmā*—the soul; *addhā*—for all practical purposes; *na*—does not; *śāmyati*—be satisfied.

TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

PURPORT

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercize in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the *yoga* system is just to control them. On the other hand, Nārada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda the Personality of Godhead. By his experience he says that devotional service of the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendentally engaged. Thus there is no chance of their being engaged in sense satisfaction. The senses want some engage-

ment. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpent-like senses will certainly take advantage of it. There are many such instances in history, just like Viśvāmitra Muni, who fell a victim of the beauty of Menakā. But Ṭhākur Haridāsa was allured at midnight by the well dressed *māyā,* and still she could not induce that great devotee in her trap.

The whole idea is that without devotional service of the Lord, neither the *yoga* system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord, without being tinged with fruitive work, mystic *yoga* or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of *yoga* and *jñāna* are subordinate to such a process. When the transcendental devotional service is mixed with the other subordinate process, it is no longer transcendental but is called mixed devotional service. Śrīla Vyāsadeva, the author of *Śrīmad-Bhāgavatam,* will gradually develop all these different systems of transcendental realization in the text.

TEXT 36

सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ ।
जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ॥३६॥

sarvaṁ tad idam ākhyātaṁ
yat-pṛṣṭo'haṁ tvayānagha
janma-karma-rahasyaṁ me
bhavataś cātma-toṣaṇam

sarvam—all; *tat*—that; *idam*—this; *ākhyātam*—described; *yat*—whatever; *pṛṣṭaḥ*—asked by; *aham*—myself; *tvayā*—by yourself; *anagha*—without any sins; *janma*—birth; *karma*—activities; *rahasyam*—mysteries; *me*—mine; *bhavataḥ*—your; *ca*—and; *ātma*—self; *toṣaṇam*—satisfaction.

TRANSLATION

O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

PURPORT

The process of devotional activities from the beginning to the stage of transcendence is all duly explained to satisfy the enquiries of Vyāsadeva. He has explained how the seeds of devotional service were sown by transcendental association and how they gradually developed by hearing the sages. The result of such hearing is detachment from worldliness, so much so that even a small boy could receive the death news of his mother, who was his only caretaker, as the blessing of God. And at once he took the opportunity to search out the Lord. A sincere urge for having an interview with the Lord was also granted to him, although it is not possible for anyone to see the Lord with mundane eyes. He also explained how by execution of pure transcendental service one can get rid of fruitive action of accumulated work and how he transformed his material body into a spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord, and no one but a pure devotee is eligible to enter into the kingdom of God. All the mysteries of transcendental realization are duly experienced by Nārada Muni himself, and therefore by hearing such an authority one can have some idea of the results of devotional life, which are hardly delineated even in the original texts of the *Vedas*. In the *Vedas* and *Upaniṣads* there are only indirect hints to all this. Nothing is directly explained there, and therefore *Śrīmad-Bhāgavatam* is the mature fruit of all the Vedic trees of literatures.

TEXT 37

सूत उवाच

एवं सम्भाष्य भगवान्नारदो वासवीसुतम् ।
आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥३७॥

sūta uvāca
evaṁ sambhāṣya bhagavān
nārado vāsavīsutam
āmantrya vīṇāṁ raṇayan
yayau yādṛcchiko muniḥ

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *evam*—thus; *sambhāṣya*—addressing; *bhagavān*—transcendentally powerful; *nāradaḥ*—Nārada Muni; *vāsavī*—

named Vāsavī (Satyavatī); *sutam*—son; *āmantrya*—inviting; *vīṇām*—instrument; *raṇayan*—vibrating; *yayau*—went; *yādṛk*—wherever; *icchikaḥ*—willing; *muniḥ*—sage.

TRANSLATION

Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took leave of him, and vibrating on his vīṇā instrument, he left to wander at his free will.

PURPORT

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom is obtained only through the transcendental service of the Lord. Illusioned by the external energy, everyone thinks that he is free, but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth, and what to speak of one planet to another. But a full-fledged free soul like Nārada, always engaged in chanting the Lord's glory, is free to move not only on earth but also in any part of the universe, as well as in any part of the spiritual sky. We can just imagine the extent and unlimitedness of his freedom, which is as good as that of the Supreme Lord. There is no reason or obligation for his travelling, and no one can stop him from his free movement. Similarly, the transcendental system of devotional service is also free. It may or may not develop in a particular person even after undergoing all the detailed formulas. Similarly, the association of the devotee is also free. One may be fortunate to have it, or one may not have it even after thousands of endeavors. Therefore, in all spheres of devotional service, freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of the spiritual master is to attain complete freedom of life.

TEXT 38

अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः ।
गायन्माद्यन्निदं तन्त्र्या रमयत्यातुरं जगत् ॥३८॥

aho devarṣir dhanyo'yaṁ
yat kīrtiṁ śārṅgadhanvanaḥ
gāyan mādyann idaṁ tantryā
ramayaty āturaṁ jagat

aho—all glory to; *devarṣiḥ*—the sage of the gods; *dhanyaḥ*—all success; *ayam-yat*—one who; *kīrtim*—glories; *śārṅgadhanvanaḥ*—of the Personality of Godhead; *gāyan*—singing; *mādyan*—taking pleasure in; *idam*—this; *tantryā*—by means of the instrument; *ramayati*—enlivens; *āturam*—distressed; *jagat*—world.

TRANSLATION

All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

PURPORT

Śrī Nārada Muni plays on his instrument to glorify the transcendental activities of the Lord and to give relief to all miserable living entities of the universe. No one is happy here within the universe, and what is felt as happiness is *māyā's* illusion. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool feels happy. No one can be truly happy within the material world. Śrīla Nārada Muni, in order to enlighten the miserable inhabitants, wanders everywhere. His mission is to get them back home, back to Godhead. That is the mission of all genuine devotees of the Lord following the footsteps of that great sage.

Thus end the Bhaktivedanta purports of the First Canto, Sixth Chapter, of Śrīmad-Bhāgavatam, *entitled "Conversation Between Nārada and Vyāsa."*

CHAPTER SEVEN

The Son of Droṇa Punished

TEXT 1

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः ।
श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥ १ ॥

śaunaka uvāca
nirgate nārade sūta
bhagavān bādarāyaṇaḥ
śrutavāṁs tad-abhipretaṁ
tataḥ kim akarod vibhuḥ

śaunakaḥ—Śrī Śaunaka; *uvāca*—said; *nirgate*—having gone; *nārade*—Nārada Muni; *sūta*—O Sūta; *bhagavān*—the transcendentally powerful; *bādarāyaṇaḥ*—Vedavyāsa; *śrutavān*—who heard; *tat*—his; *abhipretam*—desire of the mind; *tataḥ*—thereafter; *kim*—what; *akarot*—did he do; *vibhuḥ*—the great.

TRANSLATION

Ṛṣi Śaunaka asked: O Sūta, the great and transcendentally powerful Vyāsadeva heard everything from Śrī Nārada Muni. So after his departure, what did he do?

PURPORT

In this chapter the clue for describing *Śrīmad-Bhāgavatam* is picked up as Mahārāja Parīkṣit is miraculously saved in the womb of his mother. This was caused by Drauṇi (Aśvatthāmā), son of Ācārya Droṇa, who killed the

five sons of Draupadī while they were asleep, for which he was punished by Arjuna. Before commencing the great epic *Śrīmad-Bhāgavatam,* Śrī Vyāsadeva realized the whole truth by trance in devotion.

TEXT 2

सूत उवाच
ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे ।
शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः ॥ २ ॥

sūta uvāca
brahma-nadyāṁ sarasvatyām
āśramaḥ paścime taṭe
śamyāprāsa iti prokta
ṛṣīṇāṁ satra-vardhanaḥ

sūtaḥ—Śrī Sūta; *uvāca*—said; *brahmanadyām*—on the bank of the river intimately related with *Vedas, brāhmaṇas,* saints, and the Lord; *sarasvatyām*—Sarasvatī; *āśramaḥ*—cottage for meditation; *paścime*—on the west; *taṭe*—bank; *śamyāprāsaḥ*—the place named Śamyāprāsa; *iti*—thus; *proktaḥ*—said to be; *ṛṣīṇām*—of the sages; *satra-vardhanaḥ*—that which enlivens activities.

TRANSLATION

Śrī Sūta said: On the western bank of the River Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāprāsa which enlivens the transcendental activities of the sages.

PURPORT

For spiritual advancement of knowledge a suitable place and atmosphere are definitely required. The place on the western bank of the Sarasvatī is especially suitable for this purpose. And there is the *āśrama* of Vyāsadeva at Śamyāprāsa. Śrīla Vyāsadeva was a householder, yet his residential place is called an *āśrama.* An *āśrama* is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole *varṇāśrama* system is so designed that each and every status of life is called an *āśrama.* This means that spiritual

culture is the common factor for all. The *brahmacārīs*, the *gṛhasthas*, the *vānaprasthas* and the *sannyāsīs* all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The *sannyāsīs* are held in high estimation on the strength of practical renunciation.

TEXT 3

तस्मिन् स्व आश्रमे व्यासो बदरीषण्डमण्डिते ।
आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥ ३ ॥

tasmin sva-āśrame vyāso
badarī-ṣaṇḍa-maṇḍite
āsīno 'pa upaspṛśya
praṇidadhyau manaḥ svayam

tasmin—in that *(āśrama); sva*—own; *āśrame*—in the cottage; *vyāsaḥ*—Vyāsadeva; *badarī*—berry; *ṣaṇḍa*—trees; *maṇḍite*—surrounded by; *āsīnaḥ apaḥ*—sitting; *upaspṛśya*—touching water; *praṇidadhyau*—concentrated; *manaḥ*—the mind; *svayam*—himself.

TRANSLATION

In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

PURPORT

Under instruction of his spiritual master Śrīla Nārada Muni, Vyāsadeva concentrated his mind in that transcendental place of meditation.

TEXT 4

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत्पुरुषं पूर्णं मायां च तदपाश्रयम् ॥ ४ ॥

bhakti-yogena manasi
samyak praṇihite 'male

apaśyat puruṣaṁ pūrṇam
māyāṁ ca tad-apāśrayam

bhakti—devotional service; *yogena*—by the process of linking up; *manasi*—upon the mind; *samyak*—perfectly; *praṇihite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣam*—the Personality of Godhead; *pūrṇam*—absolute; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

TRANSLATION

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

PURPORT

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the *Bhagavad-gītā.* One can perfectly realize the Absolute Truth Personality of Godhead only by the process of devotional service, and one can enter into the kingdom of God by such perfect knowledge. Imperfect realization of the Absolute by the partial approach of the impersonal Brahman or localized Paramātmā does not permit anyone to enter into the kingdom of God. Śrī Nārada advised Śrīla Vyāsadeva to become absorbed in transcendental meditation on the Personality of Godhead and His activities. Śrīla Vyāsadeva did not take notice of the effulgence of Brahman because that is not absolute vision. The absolute vision is the Personality of Godhead, as it is confirmed in the *Bhagavad-gītā: Vāsudevaḥ sarvam iti.* In the *Upaniṣads* also it is confirmed that Vāsudeva, the Personality of Godhead, is covered by the golden glowing *hiraṇmayena pātreṇa* veil of impersonal Brahman, and when that curtain is removed by the mercy of the Lord the real face of the Absolute is seen. The Absolute is mentioned here as the *puruṣa* or person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures, and in the *Bhagavad-gītā,* the *puruṣa* is confirmed as the eternal and original person. The Absolute Personality of Godhead is the perfect person. The Supreme Person has manifold energies, out of which the internal, external and marginal energies are specifically important. The energy mentioned here is the external energy, as will be clear from the

statements of her activities. The internal energy is there along with the Absolute Person as the moonlight is there with the moon. The external energy is compared with darkness because it keeps the living entities in the darkness of ignorance. The word *apāśrayam* suggests that this energy of the Lord is under full control. The internal potency or superior energy is also called *māyā,* but it is spiritual *māyā,* or energy exhibited in the absolute realm. When one is under the shelter of this internal potency, the darkness of material ignorance is at once dissipated. And even those who are *ātmārāma,* or fixed in trance, take shelter of this *māyā* or internal energy. Devotional service, or *bhakti-yoga,* is the function of the internal energy; thus there is no place for the inferior energy or material energy, just as there is no place for darkness in the effulgence of spiritual light. Such internal energy is even superior to the spiritual bliss attainable in the conception of impersonal Brahman. It is stated in the *Bhagavad-gītā* that the impersonal Brahman effulgence is also an emanation from the Absolute Personality of Godhead Śrī Kṛṣṇa. The *Parama-Puruṣa* cannot be anyone except Śrī Kṛṣṇa Himself, as it will be explained in the later *ślokas.*

TEXT 5

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते ॥ ५ ॥

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate

yayā—by whom; *sammohitaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—things not wanted; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

TRANSLATION

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

PURPORT

The root cause of suffering by the materialistic living beings is pointed out with remedial measures which are to be undertaken and also the ultimate perfection to be gained. All this is mentioned in this particular verse. The living being is by constitution transcendental to material encagement, but he is now imprisoned by the external energy, and therefore he thinks himself one of the material products. And due to this unholy contact, the pure spiritual entity suffers material miseries under the modes of material nature. The living entity misunderstands himself to be a material product. This means that the present perverted way of thinking, feeling and willing, under material conditions, is not natural for him. But he has his normal way of thinking, feeling and willing. The living being in his original state is not without thinking, willing and feeling power. It is also confirmed in the *Bhagavad-gītā* that the actual knowledge of the conditioned soul is now covered by nescience. Thus the theory that a living being is absolute impersonal Brahman is refuted herein. This cannot be, because the living entity has his own way of thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy, which means that the illusory energy takes the initiative while the Supreme Lord is aloof. The Lord does not desire that a living being be illusioned by external energy. The external energy is aware of this fact, but still she accepts a thankless task of keeping the forgotten soul under illusion by her bewildering influence. The Lord does not interfere with the task of the illusory energy because such performances of the illusory energy are also necessary for reformation of the conditioned soul. An affectionate father does not like his children to be chastised by another agent, yet he puts his disobedient children under the custody of a severe man just to bring them to order. But the all-affectionate Almighty Father desires at the same time relief for the conditioned soul, relief from the clutches of the illusory energy. The king puts the disobedient citizens within the walls of the jail, but sometimes the king, desiring the prisoners' relief, personally goes there and pleads for reformation, and on doing so the prisoners are set free. Similarly, the Supreme Lord descends from His kingdom upon the kingdom of illusory energy and personally gives relief in the form of the *Bhagavad-gītā,* wherein He personally suggests that the ways of illusory energy are very stiff to overcome, but one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measure for getting relief from the bewildering ways of the illusory energy. The surrendering process is

completed by the influence of association. The Lord has suggested, therefore, that by the influence of the speeches of saintly persons who have actually realized the Supreme, men are engaged in His transcendental loving service. The conditioned soul gets a taste for hearing about the Lord, and by such hearing only he is gradually elevated to the platform of respect, devotion and attachment for the Lord. The whole thing is completed by the surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyāsadeva. This means that the conditioned souls are being reclaimed by the Lord both ways, namely by the process of punishment by the external energy of the Lord, and by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Supersoul Paramātmā becomes the spiritual master, and from without He becomes the spiritual master in the shape of scriptures, saints and initiator spiritual master. This is still more explicitly explained in the next *śloka*.

Personal superintendence of the illusory energy is confirmed in the *Vedas* (the *Keṇa Upaniṣad*) in relation to the demigods' controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in a personal capacity. The living being thus subject to the control of external energy is differently situated. It is clear, however, from the present statement of *Bhāgavatam* that the same external energy is situated in the inferior position before the Personality of Godhead or the perfect being. The perfect being, or the Lord, cannot be approached even by the illusory energy, who can only work on the living entities. Therefore it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus becomes a living being. If the living being and the Lord would have been in the same category, then it would have been quite possible for Vyāsadeva to see it, and there would have been no question of material distress on the part of the illusioned being because the Supreme Being is fully cognizant. So there are so many unscrupulous imaginations on the part of the monists to endeavor to put both the Lord and the living being in the same category. Had it been so, then Śrīla Śukadeva Gosvāmī would not have taken the trouble to describe the transcendental pastimes of the Lord, if they were all manifestations of illusory energy.

Śrīmad-Bhāgavatam is the *summum bonum* remedy for the suffering humanity in the clutches of *māyā*. Śrīla Vyāsadeva therefore first of all diagnosed the actual disease of the conditioned souls, i.e. their being illusioned by the external energy. He also saw the perfect Supreme Being from whom illusory energy is far removed, though He saw both the diseased conditioned souls and also the cause of the disease. And the

remedial measures are suggested in the next verse. Both the Supreme Personality of Godhead and the living beings are undoubtedly qualitatively one, but the Lord is the controller of the illusory energy, whereas the living entity is controlled by the illusory energy. Thus the Lord and the living beings are simultaneously one and different. Another point is distinct herein: that eternal relation between the Lord and the living being is transcendental, otherwise the Lord would not have taken the trouble to reclaim the conditioned souls from the clutches of *māyā*. In the same way the living entity is also required to revive his natural love and affection for the Lord, and that is the highest perfection of the living entity. *Śrīmad-Bhāgavatam* treats the conditioned soul with an aim to that goal of life.

TEXT 6

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।
लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ ६ ॥

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

anartha—things which are superfluous; *upaśamam*—mitigation; *sākṣāt*—directly; *bhakti-yogam*—the linking process of devotional service; *adhokṣaje*—unto the Transcendence; *lokasya*—of the general mass of men; *ajānataḥ*—those who are unaware of; *vidvān*—the supremely learned; *cakre*—compiled; *sātvata*—in relation with the Supreme Truth; *saṁhitām*—Vedic literature.

TRANSLATION

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

PURPORT

Śrīla Vyāsadeva was the all-perfect Personality of Godhead. The statement suggests that the complete unit of the Personality of Godhead in-

cludes His parts and parcels also. He saw, therefore, His different energies, namely the internal energy, the marginal energy and the external energy. He saw also His different plenary portions and parts of the plenary portions, namely His different incarnations also, and he specifically observed the unwanted miseries of the conditioned souls who are bewildered by the external energy. And at last he saw the remedial measure for the conditioned souls, namely, the process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service. But even with the prescribed forms of hearing and chanting, there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather, knowledge is dependent on devotional service for ultimate realization of the Supreme Truth.

TEXT 7

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।
भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥ ७ ॥

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

TRANSLATION

Simply by hearing this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

PURPORT

There are various senses, of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of an enemy while awake, but while asleep one is protected by the ear only. The importance of hearing is mentioned here in connection with attaining the highest perfection of life, namely, getting free from three material pangs. Everyone is full of lamentation at every moment; he is after the mirage of illusory things and is always afraid of his supposed enemy. These are the primary symptoms of material disease. And it is definitely suggested herein that simply by hearing the message of *Śrīmad-Bhāgavatam* one gets attachment for the Supreme Personality of Godhead Śrī Kṛṣṇa, and as soon as this is effected the symptoms of the material diseases disappear. Śrīla Vyāsadeva was the all-perfect Personality of Godhead, and in this statement the all-perfect Personality of Godhead Śrī Kṛṣṇa is clearly confirmed.

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is often used in relation with man and woman. And love is the only word that can be properly used to indicate the relation between Lord Kṛṣṇa and the living entities. The living entities are mentioned as *prakṛti* in the *Bhagavad-gītā,* and in Sanskrit *prakṛti* is a feminine object. The Lord is always described as the *Parama-Puruṣa* or the supreme male personality. Thus the affection between the Lord and the living entities is something like that between the male and the female. Therefore the term love of Godhead is quite appropriate.

Loving devotional service of the Lord begins with hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore, hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affections mentioned above. As mentioned before, a living entity develops a sort of complexity by material association, and the illusory encagement of the material body is accepted as an actual fact. Under such false complexity, the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life, the same illusion prevails in the form of many isms and divides the loving relation with the Lord and thereby divides the loving relation between man and

man. By hearing the subject matter of *Śrīmad-Bhāgavatam* this false complexity of materialism is removed, and real peace in society begins, which politicians aspire for so eagerly in so many political situations. The politicians want a peaceful situation between man and man, and nation and nation, but at the same time, because of too much attachment for material domination, there is illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the *Śrīmad-Bhāgavatam* about the Supreme Personality of Godhead Śrī Kṛṣṇa. The foolish politicians may go on holding peace and summit conferences for hundreds of years, but they will fail to achieve success. Until we reach the stage of reestablishing our lost relation with Kṛṣṇa, the illusion of accepting the body as the self will prevail, and thus fearfulness will also prevail. As for validity of Śrī Kṛṣṇa as the Supreme Personality of Godhead, there are hundreds and thousands of evidences from revealed scriptures, and there are hundreds and thousands of evidences from personal experiences of devotees in various places like Vṛndāvana, Navadvīpa and Purī. Even in the *Kaumadi Dictionary* the synonyms of Kṛṣṇa are given as the son of Yaśodā and the Supreme Personality of Godhead Parambrahman. The conclusion is that simply by hearing the Vedic literature *Śrīmad-Bhāgavatam,* one can have direct connection with the Supreme Personality of Godhead Śrī Kṛṣṇa, and thereby one can attain the highest perfection of life by transcending worldly miseries, illusion and fearfulness. These are practical tests for one who has actually given a submissive hearing to the readings of the *Śrīmad-Bhāgavatam.*

TEXT 8

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम्।
शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥ ८ ॥

sa saṁhitāṁ bhāgavatīṁ
kṛtvānukramya cātma-jam
śukam adhyāpayāmāsa
nivṛtti-niratam muniḥ

saḥ—that; *saṁhitām*—Vedic literature; *bhāgavatīm*—in relation with the Personality of Godhead; *kṛtvā*—having done; *anukramya*—by correction and repetition; *ca*—and; *ātma-jam*—his own son; *śukam*—Śukadeva Gosvāmī; *adhyāpayāmāsa*—thought; *nivṛtti*—path of self-realization; *niratam*—engaged; *muniḥ*—the sage.

TRANSLATION

The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.

PURPORT

Śrīmad-Bhāgavatam is the natural commentation on the *Brahma-sūtras* compiled by the same author. This *Brahma-sūtra* or *Vedānta-sūtra* is meant for those who are already engaged in self-realization. *Śrīmad-Bhāgavatam* is so made that one becomes at once engaged in the path of self-realization simply by hearing the topics. Although it is especially meant for the *paramahaṁsas,* or those who are totally engaged in self-realization, it works into the depth of the heart of those who may be worldly men. Worldly men are all engaged in sense gratification. But even such men will find in this Vedic literature a remedial measure for their material diseases. Śukadeva Gosvāmī was a liberated soul from the very beginning of his birth, and his father taught him *Śrīmad-Bhāgavatam.* Amongst mundane scholars, there is some diversity of opinion as to the date of compilation of *Śrīmad-Bhāgavatam.* It is, however, certain from the text of the *Bhāgavatam* that it was compiled before the disappearance of King Parīkṣit and after the departure of Lord Kṛṣṇa. When Mahārāja Parīkṣit was ruling the world as the King of Bhāratavarṣa, he chastised the personality of Kali. According to revealed scriptures and astrological calculation, the age of Kali is in its 5,000th year. Therefore, *Śrīmad-Bhāgavatam* was compiled not less than five thousand years ago. *Mahābhārata* was compiled before *Śrīmad-Bhāgavatam,* and the *Purāṇas* were compiled before *Mahābhārata.* That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of *Śrīmad-Bhāgavatam* was given before the detailed description under instruction of Nārada. *Śrīmad-Bhāgavatam* is the science for following the path of *nivṛtti-mārga.* The path of *pravṛtti-mārga* was condemned by Nārada. That is the natural inclination for all conditioned souls. The theme of *Śrīmad-Bhāgavatam* is the cure of the materialistic disease of the human being, or stopping completely the pangs of material existence.

TEXT 9

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः ।
कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥ ९ ॥

śaunaka uvāca
sa vai nivṛtti-nirataḥ
sarvatropekṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat

śaunakaḥ uvāca—Śrī Śaunaka asked; *saḥ*—he; *vai*—of course; *nivṛtti*—on the path of self-realization; *nirataḥ*—always engaged; *sarvatra*—in every respect; *upekṣakaḥ*—indifferent; *muniḥ*—sage; *kasya*—for what reason; *vā*—or; *bṛhatīm*—vast; *etām*—this; *ātmārāmaḥ*—one who is pleased in himself; *samabhyasat*—undergo the studies.

TRANSLATION

Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

PURPORT

For the people in general the highest perfection of life is to cease from material activities and be fixed on the path of self-realization. Those who take pleasure in sense enjoyment, or those who are fixed in material bodily welfare work, are called *karmīs*. Out of thousands and millions of such *karmīs*, one may become an *ātmārāma* by self-realization. *Ātmā* means self, and *rāma* means to take pleasure. Everyone is searching after the highest pleasure, but the standard of pleasure of one may be different from the standard of another. Therefore, the standard of pleasure enjoyed by the *karmīs* is different from that of the *ātmārāmas*. The *ātmārāmas* are completely indifferent to material enjoyment in every respect. Śrīla Śukadeva Gosvāmī had already attained that stage, and still he was attracted to undergo the trouble of studying the great *Bhāgavatam* literature. This means that *Śrīmad-Bhāgavatam* is postgraduate study even for the *ātmārāmas*, who have surpassed all the studies of Vedic knowledge.

TEXT 10

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥१०॥

sūta uvāca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *ātmārāmāḥ*—those who take pleasure in *ātmā* (generally, spirit self); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *api*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *ahaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

TRANSLATION

All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

PURPORT

Lord Śrī Caitanya Mahāprabhu explained this *ātmārāma śloka* very vividly before His chief devotee Śrīla Sanātana Gosvāmī. He points out eleven factors in the *śloka,* namely 1) *ātmārāma,* 2) *munayaḥ,* 3) *nirgrantha,* 4) *api,* 5) *ca,* 6) *urukrama,* 7) *kurvanti,* 8) *ahaitukīm,* 9) *bhaktim,* 10) *ittham-bhūta-guṇaḥ,* and 11) *hariḥ.* According to the *Viśva-Prakāśa Sanskrit Dictionary,* there are seven synonyms for the word *ātmārāma,* which are as follows: 1) Brahman (the Absolute Truth), 2) body, 3) mind, 4) endeavor, 5) endurance, 6) intelligence, and 7) personal habits.

The word *munayaḥ* refers to 1) those who are thoughtful, 2) those who are grave or silent, 3) ascetics, 4) the persistent, 5) mendicants, 6) sages, and 7) saints.

The word *nirgrantha* conveys these ideas: 1) one who is liberated from nescience, 2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, *Vedas,* philosophy, psychology, metaphysics, etc., (in other words the fools, illiterate, urchins, etc., who have no connection with regulative principles), 3) a capitalist, and also 4) one who is penniless.

According to the *Śabda-kośa Dictionary,* the affix *ni* is used in the sense of 1) certainty, 2) counting, 3) building, and 4) forbiddance, and the word *grantha* is used in the sense of wealth, thesis, vocabulary, etc.

The word *urukrama* means the one whose activities are glorious. *Krama* means step. This word *urukrama* specifically indicates the Lord's incarnation as Vāmana, who covered the whole universe by immeasurable steps. Lord Viṣṇu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is everywhere present as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of Goloka Vṛndāvana where He displays His transcendental pastimes in all variegatedness. His activities cannot be compared with anyone else's, and therefore the word *urukrama* is just applicable to Him only.

According to Sanskrit verbal arrangement, *kurvanti* means to do things for someone else. Therefore, it means that the *ātmārāmas* render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, Urukrama.

Hetu means causal. There are many causes for one's sense satisfaction, and they can be chiefly classified as material enjoyment, mystic powers and liberation, which are generally desired by progressive persons. As far as material enjoyments are concerned, they are innumerable, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material enjoyments, nor can anyone in the material universe have all of them. As far as the mystic powers are concerned, they are eight in all (such as to become the minutist in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to throw earthly globes in outer space, etc.). These mystic powers are mentioned in the *Bhāgavatam* (11.15). The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Śrī Kṛṣṇa can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above such activities there is the transcendental practice of devotional service, which is one and is called *sādhana-bhakti.* When unalloyed practice of *sādhana-bhakti* is matured into transcendental love for the Lord, the transcendental loving service of the Lord begins gradually

developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee develops up to the stage of following, and the same is also the case for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to *Hari-bhakti-sudhodaya,* the import of the word *itthambhūta* is complete bliss. Transcendental bliss in the realization of impersonal Brahman becomes comparable with the scanty water contained in the pit made by a cow's hoof. It is nothing compared to the ocean of bliss of the vision of the Personality of Godhead. The personal form of Lord Śrī Kṛṣṇa is so attractive that it comprehends all attraction, all bliss and all tastes *(rasas).* These attractions are so strong that *no one wants to exchange material enjoyment, mystic powers and liberation for them.* There is no need of logical arguments in support of this statement, but out of one's own nature one becomes attracted by the qualities of Lord Śrī Kṛṣṇa. We must know for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.

Great sages, such as the four bachelor devotees Sanaka, Sanātana, Sananda and Sanat-kumāra, are attracted by the fragrance of flowers and *tulasī* leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Śukadeva Gosvāmī was attracted by the transcendental pastimes of the Lord. Śukadeva Gosvāmī was already situated in the liberated stage, yet he was attracted by the pastimes of the Lord. This proves that the quality of His pastimes has nothing to do with material affinity. Similarly, the young cowherd damsels were attracted by the bodily feature of the Lord, and Rukmiṇī was attracted by hearing about the glories of the Lord. Lord Kṛṣṇa attracts even the mind of the goddess of fortune. He attracts, in special cases, the minds of all young girls. He attracts the minds of the elderly ladies by paternal affection. He attracts the minds of the male in the humors of servitude and friendship.

The word *hari* conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By

remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result of nine devotional activities, such as hearing, chanting, etc., becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such is the attractive power of Lord Kṛṣṇa. The attraction is so powerful that a pure devotee never hankers for any one of the four principles of religion. These are the attractive features of the transcendental attributes of the Lord. And adding to this the words *api* and *ca,* one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word *api.*

So by interpreting each and every word of this *śloka,* one can see unlimited numbers of transcendental qualities of Lord Kṛṣṇa that attract the mind of a pure devotee.

TEXT 11

हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः ।
अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥११॥

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

hareḥ—of Hari, the Personality of Godhead; *guṇa*—transcendental attribute; *ākṣipta*—being absorbed in; *matiḥ*—mind; *bhagavān*—powerful; *bādarāyaṇiḥ*—son of Vyāsadeva; *adhyagāt*—underwent studies; *mahat*—great; *ākhyānaṁ*—narration; *nityam*—regularly; *viṣṇu-jana*—devotees of the Lord; *priyaḥ*—beloved.

TRANSLATION

Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam].

PURPORT

According to *Brahma-vaivarta Purāṇa*, Śrīla Śukadeva Gosvāmī was a liberated soul even within the womb of his mother. Śrīla Vyāsadeva knew that the child, after his birth, would not stay at home. Therefore he (Vyāsadeva) impressed upon him the synopsis of the *Bhāgavatam* so that the child could be made attached to the transcendental activities of the Lord. After his birth, the child was still more educated in the subject of the *Bhāgavatam* by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with a monistic view of becoming one with the supreme whole. But by the association of pure devotees like Vyāsadeva, even the liberated soul becomes attracted to the transcendental qualities of the Lord. By the mercy of Śrī Nārada, Śrīla Vyāsadeva was able to narrate the great epic of *Śrīmad-Bhāgavatam*, and by the mercy of Vyāsadeva, Śrīla Śukadeva Gosvāmī was able to grasp the import. The transcendental qualities of the Lord are so attractive that Śrīla Śukadeva Gosvāmī became detached from being completely absorbed in impersonal Brahman and positively took up the personal activity of the Lord.

Practically he was thrown from the impersonal conception of the Absolute, thinking within himself that he had simply wasted so much time in devoting himself to the impersonal feature of the Supreme, or in other words, he realized more transcendental bliss with the personal feature than the impersonal. And from that time, not only he himself became very dear to the *Viṣṇu-jana* or the devotees of the Lord, but also the *Viṣṇu-jana* became very dear to him. The devotees of the Lord, who do not wish to kill the individuality of the living entities and who desire to become personal servitors of the Lord, do not very much like the impersonalists, and similarly the impersonalists, who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. Thus from time immemorial these two transcendental pilgrims have sometimes been competitors. In other words, each of them likes to keep separate from the other because of the ultimate personal and impersonal realizations. Therefore it appears that Śrīla Śukadeva Gosvāmī also had no liking for the devotees. But since he himself became a saturated devotee, he desired always the transcendental association of the *Viṣṇu-jana*, and the *Viṣṇu-jana* also liked his association since he became a personal *Bhāgavata*. Thus both the son and the father were completely cognizant of the transcendental knowledge in Brahman, and afterwards both of them became absorbed in the personal features of the Supreme Lord. The question as to how Śukadeva Gosvāmī

was attracted by the narration of the *Bhāgavatam* is thus completely answered by this *śloka*.

TEXT 12

परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् ।
संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥१२॥

parīkṣito 'tha rājarṣer
janma-karma-vilāpanam
saṁsthāṁ ca pāṇḍu-putrāṇāṁ
vakṣye kṛṣṇa-kathodayaṁ

parīkṣitaḥ—of King Parīkṣit; *atha*—thus; *rājarṣeḥ*—of the King who was the *ṛṣi* among the kings; *janma*—birth; *karma*—activities; *vilāpanam*—deliverance; *saṁsthām*—renunciation of the world; *ca*—and; *pāṇḍu-putrāṇām*—of the sons of Pāṇḍu; *vakṣye*—I shall speak; *kṛṣṇa-kathā-udayam*—that which gives rise to the transcendental narration of Kṛṣṇa, the Supreme Personality of Godhead.

TRANSLATION

Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu.

PURPORT

Lord Kṛṣṇa is so kind to the fallen souls that He personally incarnates Himself amongst the different kinds of living entities and takes part with them in daily activities. Any historical fact old or new which has a connection with the activities of the Lord is to be understood as a transcendental narration of the Lord. Without Kṛṣṇa, all the supplementary literatures like the *Purāṇas* and *Mahābhārata* are simply stories or historical facts. But with Kṛṣṇa they become transcendental, and when we hear of them we at once become transcendentally related with the Lord. *Śrīmad-Bhāgavatam* is also a *Purāṇa*, but the special significance of this *Purāṇa* is that the activities of the Lord are central and not just supplementary

historical facts. *Śrīmad-Bhāgavatam* is thus recommended by Lord Śrī Caitanya Mahāprabhu as the spotless *Purāṇa.* There is a class of less intelligent devotees of the *Bhāgavata Purāṇa* who desire to relish at once the activities of the Lord narrated in the Tenth Canto without first understanding the primary cantos. They are under the false impression that the other cantos are not concerned with Kṛṣṇa and thus more foolishly than intelligently take to the reading of the Tenth Canto. These readers are specifically told herein that the other cantos of the *Bhāgavatam* are as important as the Tenth Canto. No one should try to go into the matters of the Tenth Canto without having thoroughly understood the purport of the other nine cantos. Kṛṣṇa and His pure devotees like the Pāṇḍavas are on the same plane. Kṛṣṇa is not without His devotees of all the *rasas,* and the pure devotees like the Pāṇḍavas or others are not without Kṛṣṇa. The devotees and the Lord are interlinked, and they cannot be separated. Therefore talks about them are all *Kṛṣṇa-kathā,* or topics of the Lord.

TEXTS 13-14

यदा मृधे कौरवसृञ्जयानां
वीरेष्वथो वीरगतिं गतेषु ।
वृकोदराविद्धगदाभिमर्श-
भग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥१३॥
भर्तुः प्रियं द्रौणिरिति स्म पश्यन्
कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य
जुगुप्सितं कर्म विगर्हयन्ति ॥१४॥

yadā mṛdhe kaurava-sṛñjayānāṁ
vīreṣv atho vīra-gatiṁ gateṣu
vṛkodarāviddha-gadābhimarśa-
bhagnorudaṇḍe dhṛtarāṣṭra-putre

bhartuḥ priyaṁ drauṇir iti sma paśyan
kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi
upāharad vipriyam eva tasya
jugupsitaṁ karma vigarhayanti

yadā—when; *mṛdhe*—in the battlefield; *kaurava*—the party of Dhṛtarāṣṭra; *sṛñjayānām*—of the party of the Pāṇḍavas; *vīreṣu*—of the warriors; *atho*—thus; *vīra-gatim*—destination deserved by the warriors; *gateṣu*—being obtained; *vṛkodara*—Bhīma (the second Pāṇḍava); *āviddha*—beaten; *gadā*—by the club; *abhimarśa*—lamenting; *bhagna*—broken; *urudaṇḍa*—spinal cord; *dhṛtarāṣṭra-putre*—the son of King Dhṛtarāṣṭra; *bhartuḥ*—of the master; *priyam*—pleasing; *drauṇiḥ*—the son of Droṇācārya; *iti*—thus; *sma*—shall be; *paśyan*—seeing; *kṛṣṇā*—Draupadī; *sutānām*—of the sons; *svapatām*—while sleeping; *śirāṁsi*—heads; *upāharat*—delivered as a prize; *vipriyam*—pleasing; *eva*—like; *tasya*—his; *jugupsitam*—most heinous; *karma*—act; *vigarhayanti*—disapproving.

TRANSLATION

When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra and the dead warriors obtained their deserved destinations, and when the son of Dhṛtarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Droṇācārya [Aśvatthāmā] beheaded the five sleeping sons of Draupadī and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhona, however, disapproved of the heinous act, and he was not pleased in the least.

PURPORT

Transcendental topics on the activities of Lord Śrī Kṛṣṇa in the *Śrīmad-Bhāgavatam* begin from the end of the Battlefield of Kurukṣetra where the Lord Himself spoke about Himself in the *Bhagavad-gītā.* Therefore, both the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are transcendental topics of Lord Kṛṣṇa. The *Gītā* is *Kṛṣṇa-kathā,* or topics of Kṛṣṇa, because it is spoken by the Lord, and the *Bhāgavatam* is also *Kṛṣṇa-kathā* because it is spoken about the Lord. Lord Śrī Caitanya Mahāprabhu wanted everyone to be informed of both *Kṛṣṇa-kathās* by His order. Lord Kṛṣṇa Caitanya is Kṛṣṇa Himself in the garb of a devotee of Kṛṣṇa, and therefore the versions of both Lord Kṛṣṇa and Śrī Kṛṣṇa Caitanya Mahāprabhu are identical. *Lord Caitanya desired that all who are born in India seriously understand* such *Kṛṣṇa-kathās* and then after full realization preach the transcendental message to everyone in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

TEXT 15

माता शिशूनां निधनं सुतानां
निशम्य घोरं परितप्यमाना ।
तदारुदद्वाष्पकलाकुलाक्षी
तां सान्त्वयन्नाह किरीटमाली ॥१५॥

mātā śiśūnāṁ nidhanaṁ sutānāṁ
niśamya ghoraṁ paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tāṁ sāntvayann āha kirīṭamālī

mātā—the mother; *śiśūnām*—of the children; *nidhanam*—massacre; *sutānām*—of the sons; *niśamya*—after hearing; *ghoram*—ghastly; *paritapyamānā*—lamenting; *tadā*—at that time; *arudat*—began to cry; *vāṣpa-kala-ākula-akṣī*—with tears in the eyes; *tām*—her; *sāntvayan*—pacifying; *āha*—said; *kirīṭamālī*—Arjuna.

TRANSLATION

Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

TEXT 16

तदा शुचस्ते प्रमृजामि भद्रे
यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीवमुक्तैर्विशिखैरुपाहरे
त्वाऽऽक्रम्य यत्स्नास्यसि दग्धपुत्रा॥१६॥

tadā śucas te pramṛjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvā "kramya yat snāsyasi dagdha-putrā

tadā—at that time only; *śucaḥ*—tears in grief; *te*—your; *pramṛjāmi*—shall wipe out; *bhadre*—O gentle lady; *yat*—when; *brahma-bandhoḥ*—of a de-

graded *brāhmaṇa;* *śiraḥ*— head; *ātatāyinaḥ*— of the aggressor; *gāṇḍīva-muktaiḥ*—shot by the bow named Gāṇḍīva; *viśikhaiḥ*—by the arrows; *upāhare*—shall present to you; *tvā*—yourself; *ākramya*—riding on it; *yat*—which; *snāsyasi*—take your bath; *dagdha-putrā*—after burning the sons.

TRANSLATION

O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

PURPORT

An enemy who sets fire to the house, administers poison, attacks all of a sudden with deadly weapons, plunders wealth or usurps agricultural fields, or entices one's wife is called an aggressor. Such an aggressor, though he be a *brāhmaṇa* or a so-called son of a *brāhmaṇa,* has to be punished in all circumstances. When Arjuna promised to behead the aggressor named Aśvatthāmā, he knew well that Aśvatthāmā was the son of a *brāhmaṇa,* but because the so-called *brāhmaṇa* acted like a butcher, he was taken as such, and there was no question of sin in killing such a *brāhmaṇa's* son who proved to be a villain.

TEXT 17

इति प्रियां वल्गुविचित्रजल्पैः
स सान्त्वयित्वाच्युतमित्रसूतः ।
अन्वाद्रवद्दंशित उग्रधन्वा
कपिध्वजो गुरुपुत्रं रथेन ॥१७॥

iti priyāṁ valgu-vicitra-jalpaiḥ
sa sāntvayitvācyuta-mitra-sūtaḥ
anvādravad daṁśita ugra-dhanvā
kapi-dhvajo guru-putraṁ rathena

iti—thus; *priyām*—unto the dear; *valgu*—sweet; *vicitra*—variegated; *jalpaiḥ*—by statements; *saḥ*—he; *sāntvayitvā*—satisfying; *acyuta-mitra-sūtaḥ*—Arjuna, who is guided by the infallible Lord as a friend and driver;

anvādravat—followed; *daṁśitaḥ*—being protected by Kavaca; *ugra-dhanvā*—equipped with furious weapons; *kapi-dhvajaḥ*—Arjuna; *guru-putram*—the son of the martial teacher; *rathena*—getting on the chariot.

TRANSLATION

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher.

TEXT 18

तमापतन्तं स विलक्ष्य दूरात्
कुमारहोद्विग्नमना रथेन ।
पराद्रवत्प्राणपरीप्सुरुर्व्यां
यावद्गमं रुद्रभयाद्यथार्कः ॥१८॥

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyāṁ
yāvad-gamaṁ rudra-bhayād yathārkaḥ

tam—him; *āpatantam*—coming over furiously; *saḥ*—he; *vilakṣya*—seeing; *dūrāt*—from a distance; *kumāra-hā*—the murderer of the princes; *udvigna-manāḥ*—disturbed in mind; *rathena*—on the chariot; *parādravat*—fled; *prāṇa*—life; *parīpsuḥ*—for protecting; *urvyām*—with great speed; *yāvat-gamam*—as he fled; *rudra-bhayāt*—by fear of Śiva; *yathā*—as; *kaḥ*—Brahmā (or *arka-Sūrya*).

TRANSLATION

Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic-stricken, just to save his life, as Brahmā fled in fear from Śiva.

PURPORT

According to the reading matter, either *kaḥ* or *arka,* there are two references in the *Purāṇas. Kaḥ* means Brahmā, who once became allured

by his daughter and began to follow her, which infuriated Śiva, who attacked Brahmā with his trident. Brahmājī fled in fear of his life. As far as *arka* is concerned, there is a reference in the *Vāmana Purāṇa.* There was a demon by the name Vidyunmali who was gifted with a glowing golden airplane which travelled to the back of the sun, and night disappeared because of the glowing effulgence of this plane. Thus the sun-god became angry, and with his virulent rays he melted the plane. This enraged Lord Śiva. Lord Śiva then attacked the sun-god, who fled away and at last fell down at Kāśī (Vārāṇasī), and the place became famous as Lolarka.

TEXT 19

यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् ।
अस्त्रं ब्रह्मशिरो मेने आत्मत्राणं द्विजात्मजः ॥१९॥

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam
astraṁ brahma-śiro mene
ātma-trāṇaṁ dvijātma-jaḥ

yadā—when; *aśaraṇam*—without being alternatively protected; *ātmānam*—his own self; *aikṣata*—saw; *śrānta-vājinam*—the horses being tired; *astram*—weapon; *brahma-śiraḥ*—the topmost or ultimate (nuclear); *mene*—applied; *ātma-trāṇam*—just to save himself; *dvija-ātma-jaḥ*—the son of a *brāhmaṇa.*

TRANSLATION

When the son of the brāhmaṇa [Aśvatthāmā] saw that his horses were tired, he considered that there was no alternative for protection outside his using the ultimate weapon, the brahmāstra [nuclear weapon].

PURPORT

In the ultimate issue only, when there is no other alternative, the nuclear weapon called the *brahmāstra* is applied. The word *dvijātma-jaḥ* is significant here because Aśvatthāmā, although the son of Droṇācārya, was not exactly a qualified *brāhmaṇa.* The most intelligent man is called a *brāhmaṇa,* and it is not an hereditary title. Aśvatthāmā was also formerly called the *brahma-bandhu* or the friend of a *brāhmaṇa.* Being a friend of a *brāhmaṇa* does not mean that one is *brāhmaṇa* by qualification. A friend

or son of a *brāhmaṇa,* when fully qualified, can be called a *brāhmaṇa* and not otherwise. Since Aśvatthāmā's decision is immature, he is purposely called herein the son of a *brāhmaṇa.*

TEXT 20

अथोपस्पृश्य सलिलं संदधे तत्समाहितः ।
अजानन्नपिसंहारं प्राणकृच्छ्र उपस्थिते ॥२०॥

athopaspṛśya salilaṁ
sandadhe tat samāhitaḥ
ajānann api saṁhāraṁ
prāṇa-kṛcchra upasthite

atha—thus; *upaspṛśya*—touching in sanctity; *salilam*—water; *sandadhe*—chanted the hymns; *tat*—that; *samāhitaḥ*—being in concentration; *ajānan*—without knowing; *api*—although; *saṁhāram*—withdrawal; *prāṇa-kṛcchra*—life being put into danger; *upasthite*—being placed in such a position.

TRANSLATION

Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

PURPORT

The subtle forms of material activities are finer than grosser methods of material manipulation. Such subtle forms of material activities are effected through purification of sound. The same method is adopted here by chanting hymns to act as nuclear weapons.

TEXT 21

ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् ।
प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ॥२१॥

tataḥ prāduṣkṛtaṁ tejaḥ
pracaṇḍaṁ sarvatodiśam
prāṇā-padam abhiprekṣya
viṣṇuṁ jiṣṇur uvāca ha

tataḥ—thereafter; *prāduṣkṛtam*—disseminated; *tejaḥ*—glare; *pracaṇḍam*—fierce; *sarvataḥ*—all around; *diśam*—directions; *prāṇā-padam*—affecting life; *abhiprekṣya*—having observed it; *viṣṇum*—unto the Lord; *jiṣṇuḥ*—Arjuna; *uvāca*—said; *ha*—in the past.

TRANSLATION

Thereupon a glaring light spread in all directions, and it was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa.

TEXT 22

अर्जुन उवाच

कृष्ण कृष्ण महाबाहो भक्तानामभयंकर ।
त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥२२॥

arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara
tvam eko dahya-mānānām
apavargo'si saṁsṛteḥ

arjunaḥ uvāca—Arjuna said; *kṛṣṇa*—O Lord Kṛṣṇa; *mahā-bāho*—He who is the Almighty; *bhaktānām*—of the devotees; *abhayaṅkara*—eradicating the fears of; *tvam*—You; *ekaḥ*—alone; *dahya-mānānām*—those who are suffering from; *apavargaḥ*—the path of liberation; *asi*—are; *saṁsṛteḥ*—in the midst of material miseries.

TRANSLATION

Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.

PURPORT

Arjuna is aware of the transcendental qualities of Lord Śrī Kṛṣṇa, as he had already experienced them during the Kurukṣetra War, in which

both of them were present. Therefore, Arjuna's version of Lord Kṛṣṇa is authoritative. Kṛṣṇa is almighty and is especially the cause of fearlessness for the devotees. A devotee of the Lord is always fearless because of the protection given by the Lord. Material existence is something like a blazing fire in the forest, which can be extinguished by the mercy of the Lord Śrī Kṛṣṇa. The spiritual master is the mercy representative of the Lord. A person, therefore, burning in the flames of material existence, may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master by his words can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence.

TEXT 23

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।
मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि २३

tvam ādyaḥ puruṣaḥ sākṣād
īśvaraḥ prakṛteḥ paraḥ
māyāṁ vyudasya cicchaktyā
kaivalye sthita ātmani

tvam ādyaḥ—You are the original; *puruṣaḥ*—the enjoying personality; *sākṣāt*—directly; *iśvaraḥ*—the controller; *prakṛteḥ*—of material nature; *paraḥ*—transcendental; *māyām*—the material energy; *vyudasya*—one who has thrown aside; *cicchaktyā*—by dint of internal potency; *kaivalye*—in pure eternal knowledge and bliss; *sthitaḥ*—placed; *ātmani*—own self.

TRANSLATION

You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

PURPORT

The Lord states in the *Bhagavad-gītā* that one who surrenders unto the lotus feet of the Lord can get release from the clutches of nescience. Kṛṣṇa

is just like the sun, and *māyā* or material existence is just like darkness. Wherever there is the light of the sun, darkness or ignorance at once vanishes. The best means to get out of the world of ignorance is suggested here. The Lord is addressed herein as the original Personality of Godhead. From Him all other Personalities of Godhead expand. The all-pervasive Lord Viṣṇu is Lord Kṛṣṇa's plenary portion or expansion. The Lord expands Himself in innumerable forms of Godhead and living beings, along with His different energies. But Śrī Kṛṣṇa is the original primeval Lord from whom everything emanates. The all-pervasive feature of the Lord experienced within the manifested world is also a partial representation of the Lord. Paramātmā is, therefore, included within Him. He is the Absolute Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the sun, and therefore the existence of darkness depends on the existence of the sun, but in the sun proper there is no trace of darkness. As the sun is full of light only, similarly the Absolute Personality of Godhead, beyond the material existence, is full of bliss. He is not only full of bliss, but also full of transcendental variegatedness. Transcendence is not at all static, but full of dynamic variegatedness. He is distinct from the material nature which is complicated by the three modes of material nature. He is *parama,* or the chief. Therefore He is absolute. He has manifold energies, and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything is eternal and absolute. The world is not conducted by the energies or powerful agents by themselves, but by the potent all-powerful with all energies.

TEXT 24

स एव जीवलोकस्य मायामोहितचेतसः ।
विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ॥२४॥

sa eva jīva-lokasya
māyā-mohita-cetasaḥ
vidhatse svena vīryeṇa
śreyo dharmādi-lakṣaṇam

saḥ—that Transcendence; *eva*—certainly; *jīva-lokasya*—of the conditioned living beings; *māyā-mohita*—captivated by the illusory energy; *cetasaḥ*—by

the heart; *vidhatse*—execute; *svena*—by Your own; *vīryeṇa*—influence; *śreyaḥ*—ultimate good; *dharmādi*—four principles of liberation; *lakṣaṇam*—characterized by.

TRANSLATION

And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

PURPORT

The Personality of Godhead Śrī Kṛṣṇa out of His causeless mercy descends on the manifested world without being influenced by the material modes of nature. He is eternally beyond the material manifestations. He descends out of His causeless mercy only to reclaim the fallen souls who are captivated by the illusory energy. They are attacked by the material energy, and they want to enjoy her under false pretexts, although in essence the living entity is unable to enjoy. He is eternally the servitor of the Lord, and when he forgets this position he thinks of enjoying the material world, but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment and thus reclaim conditioned souls back to Godhead. That is the all-merciful nature of the Lord for the fallen souls.

TEXT 25

तथायं चावतारस्ते भुवो भारजिहीर्षया ।
स्वानां चानन्यभावानामनुध्यानाय चासकृत् ॥२५॥

tathāyaṁ cāvatāras te
bhuvo bhāra-jihīrṣayā
svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt

tathā—thus; *ayam*—this; *ca*—and; *avatāraḥ*—incarnation; *te*—Your; *bhuvaḥ*—of the material world; *bhāra*—burden; *jihīrṣayā*—for removing; *svānām*—of the friends; *ca ananya-bhāvānām*—and of the exclusive devotees; *anudhyānāya*—for remembering repeatedly; *ca*—and; *asakṛt*—fully satisfied.

TRANSLATION

Thus You descend as an avatāra [incarnation] to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.

PURPORT

It appears that the Lord is partial to His devotees. Everyone is related with the Lord. He is equal to everyone, and yet He is more inclined to His own men and devotees. The Lord is everyone's father. No one can be His father, and yet no one can be His son. His devotees are His kinsmen, and His devotees are His relations. This is His transcendental pastime. It has nothing to do with mundane ideas of relations, fatherhood or anything like that. As mentioned above, the Lord is above the modes of material nature, and thus there is nothing mundane about His kinsmen and relations in devotional service.

TEXT 26

किमिदं स्वित्कुतो वेति देवदेव न वेद्म्यहम् ।
सर्वतोमुखमायाति तेजः परमदारुणम् ॥२६॥

kimidaṁ svit kuto veti
deva-deva na vedmy aham
sarvato-mukham āyāti
tejaḥ parama dāruṇam

kim—what is; *idam*—this; *svit*—does it come; *kutaḥ*—wherefrom; *veti*—be either; *deva-deva*—O Lord of lords; *na*—not; *vedmi*—do I know; *aham*—I; *sarvataḥ*—all around; *mukham*—directions; *āyāti*—coming from; *tejaḥ*—effulgence; *parama*—very much; *dāruṇam*—dangerous.

TRANSLATION

O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

PURPORT

Anything that is presented before the Personality of Godhead should be so done after due presentation of respectful prayers. That is the standard

procedure, and Śrī Arjuna, although an intimate friend of the Lord, is observing this method for general information.

TEXT 27

श्रीभगवानुवाच
वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।
नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥२७॥

śrī bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam-astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite

śrī bhagavān—the Supreme Personality of Godhead; *uvāca*—said; *vettha*—just know from Me; *idam*—this; *droṇa-putrasya*—of the son of Droṇa; *brāhmam astram*—hymns of the *brāhma* (nuclear) weapon; *pradarśitam*—exhibited; *na*—not; *eva*—even; *asau*—he; *veda*—know it; *saṁhāram*—retraction; *prāṇa-bādhe*—extinction of life; *upasthithe*—being imminent.

TRANSLATION

The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy [brahmāstra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

PURPORT

The *brahmāstra* is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly on total combustibility, and so the *brahmāstra* also acts. It creates an intolerable heat similar to atomic radiation, but the difference is that the atomic bomb is a gross type of nuclear weapon, whereas the *brahmāstra* is a subtle type of weapon produced by chanting hymns. It is a different science, and in the days gone by such science was cultivated in the land of Bhāratavarṣa. The subtle *science of chanting hymns* is also *material,* but it has yet to be known by the modern material scientists. Subtle material science *is not spiritual,* but

it has a direct relationship with the spiritual method, which is still subtler. A chanter of hymns knew how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Droṇācārya, who made use of this subtle science, did not know how to retract. He applied it, being afraid of his imminent death, and thus the practice was not only improper but also irreligious. As a son of a *brāhmaṇa* he should not have made so many mistakes, and for such gross negligence of duty he was to be punished by the Lord Himself.

TEXT 28

न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् ।
जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ॥२८॥

na hy asyānyatamaṁ kiñcid
astraṁ praty avakarśanam
jahy astra-teja unnaddham
astra-jño hy astra-tejasā

na—not; *hi*—certainly; *asya*—of it; *anyatamam*—other; *kiñcit*—anything; *astram*—weapon; *prati*—counter; *avakarśanam*—reactionary; *jahi*—subdue it; *astra-tejaḥ*—the glare of this weapon; *unnaddham*—very powerful; *astra-jñaḥ*—O expert in military science; *hi*—as a matter of fact; *astra-tejasā*—by the influence of your weapon.

TRANSLATION

O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with your own weapon.

PURPORT

For the atomic bombs there is no counterweapon to neutralize the effects. But by subtle science the action of a *brahmāstra* can be counteracted, and those who were expert in the military science in those days could counteract the *brahmāstra*. The son of Droṇācārya did not know the art of counteracting the weapon, and therefore Arjuna was asked to counteract it by the power of his own weapon.

TEXT 29

सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।
स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मास्त्रं संदधे ॥२९॥

sūta uvāca
śrutvā bhagavatā proktaṁ
phālgunaḥ paravīrahā
spṛṣṭvāpas taṁ parikramya
brāhmaṁ brāhmāstraṁ sandadhe

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *śrutvā*—after hearing; *bhagavatā*—by the Personality of Godhead; *proktam*—what was said; *phālgunaḥ*—another name of Śrī Arjuna; *paravīrahā*—the killer of the opposing warrior; *spṛṣṭvā*—after touching; *apaḥ*—water; *tam*—Him; *parikramya*—circumambulating; *brāhman*—the Supreme Lord; *brāhmāstram*—the supreme weapon; *sandadhe*—acted on.

TRANSLATION

Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one.

TEXT 30

संहत्यान्योन्यमुभयोस्तेजसी शरसंवृते ।
आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत् ॥३०॥

saṁhatyānyonyamubhayos
tejasī śara-saṁvṛte
āvṛtya rodasī khaṁ ca
vavṛdhāte 'rka-vahnivat

saṁhatya—by combination of; *anyonyam*—one another; *ubhayoḥ*—of both; *tejasī*—the glares; *śara*—weapons; *saṁvṛte*—covering; *āvṛtya*—covering; *rodasī*—the complete firmament; *kham ca*—outer space also; *vavṛdhāte*—increasing; *arka*—the sun globe; *vahnivat*—like fire.

TRANSLATION

When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

PURPORT

The heat created by the flash of a *brahmāstra* resembles the fire in the sun globe which is exhibited at the time of cosmic annihilation. The radiation of atomic energy is very insignificant in comparison to the heat produced by a *brahmāstra.* The atomic bomb explosion can at utmost blow up one globe, but the heat produced by the *brahmāstra* can destroy the whole cosmic situation. The comparison is, therefore, made to the heat at the time of annihilation.

TEXT 31

दृष्ट्वास्त्रतेजस्तु तयोस्त्रींल्लोकान् प्रदहन्महत् ।
दह्यमानाः प्रजाः सर्वाः सांवर्तकममंसत ॥३१॥

dṛṣṭvāstra-tejas tu tayos
trīṁ̃ lokān pradahan mahat
dahyamānāḥ prajāḥ sarvāḥ
sāṁvartakam amaṁsata

dṛṣṭvā—thus seeing; *astra*—weapon; *tejaḥ*—heat; *tu*—but; *tayoḥ*—of both; *trīn*—three; *lokān*—planets; *pradahat*—blazing; *mahat*—severely; *dahyamānāḥ*—burning; *prajāḥ*—population; *sarvāḥ*—all over; *sāṁvartakam*—the name of the fire which devastates during the annihilation of the universe; *amaṁsata*—began to think.

TRANSLATION

All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāṁvartaka fire which takes place at the time of annihilation.

PURPORT

The three worlds are the upper, lower and the intermediate planets of the universe. Although the *brahmāstra* was released on this earth, the heat

produced by the combination of both weapons covered all the universe, and all the populations on all the different planets began to feel the heat excessively and compared it with that of the *sāṁvartaka* fire. No planet is, therefore, without living beings, as less intelligent materialistic men think.

TEXT 32

प्रजोपद्रवमालक्ष्य लोकव्यतिकरं च तम् ।
मतं च वासुदेवस्य संजहारार्जुनो द्वयम् ॥३२॥

prajopadravam ālakṣya
loka-vyatikaraṁ ca tam
mataṁ ca vāsudevasya
sañjahārārjuno dvayam

praja—the people in general; *upadravam*—disturbance; *ālakṣya*—having seen it; *loka*—the planets; *vyatikaram*—destruction; *ca*—also; *tam*—that; *matam ca*—and the opinion; *vāsudevasya*—of Vāsudeva, Śrī Kṛṣṇa; *sañjahāra*—retracted; *arjunaḥ*—Arjuna; *dvayam*—both the weapons.

TRANSLATION

Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired.

PURPORT

The theory that the modern atomic bomb explosions can annihilate the world is childish imagination. First of all, the atomic energy is not powerful enough to destroy the world. And secondly, ultimately it all rests on the supreme will of the Supreme Lord because without His will or sanction nothing can be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. Material nature's law works under the direction of the Lord, as it is confirmed in the *Bhagavad-gītā*. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Śrī Kṛṣṇa desired that the weapons released by both Drauṇi and Arjuna be withdrawn, and it was carried out by Arjuna at

once. Similarly, there are many agents of the all-powerful Lord, and by His will only can one execute what He desires.

TEXT 33

ततः आसाद्य तरसा दारुणं गौतमीसुतम् ।
बबन्धामर्षताम्राक्षः पशुं रशनया यथा ॥३३॥

tata āsādya tarasā
dāruṇaṁ gautamī-sutam
babandhāmarṣa-tāmrākṣaḥ
paśuṁ raśanayā yathā

tataḥ—thereupon; *āsādya*—arrested; *tarasā*—dexterously; *dāruṇam*—dangerous; *gautamī-sutam*—the son of Gautamī; *babandha*—bound up; *amarṣa*—angry; *tāmra-akṣaḥ*—with copper-red eyes; *paśum*—animal; *raśanayā*—by ropes; *yathā*—as it were.

TRANSLATION

Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes like an animal.

PURPORT

Aśvatthāmā's mother, Kṛpī, was born in the family of Gautama. The significant point in this *śloka* is that Aśvatthāmā was caught and bound up with ropes like an animal. According to Śrīdhara Svāmī, Arjuna was bound to catch this son of a *brāhmaṇa* like an animal as a part of his duty *(dharma)*. This suggestion by Śrīdhara Svāmī is also confirmed in the later statement of Śrī Kṛṣṇa. Aśvatthāmā was a bona fide son of Droṇācārya and Kṛpī, but because he had degraded himself to a lower status of life, it was proper to treat him as an animal and not as a *brāhmaṇa*.

TEXT 34

शिबिराय निनीषन्तं रज्ज्वा बद्ध्वा रिपुं बलात् ।
प्राहार्जुनं प्रकुपितो भगवानम्बुजेक्षणः ॥३४॥

śibirāya ninīṣantaṁ
rajjvā baddhvā ripuṁ balāt
prāhārjunaṁ prakupito
bhagavān ambujekṣaṇaḥ

śibirāya—on the way to the military camp; *ninīṣantam*—while bringing him; *rajjavā*—by the ropes; *baddhvā*—bound up; *ripum*—the enemy; *balāt*—by force; *prāha*—said; *arjunam*—unto Arjuna; *prakupitaḥ*—in an angry mood; *bhagavān*—the Personality of Godhead; *ambuja-īkṣaṇaḥ*—who looks with His lotus eyes.

TRANSLATION

After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to angry Arjuna.

PURPORT

Both Arjuna and Lord Śrī Kṛṣṇa are described here in an angry mood, but Arjuna's eyes were like balls of red copper whereas the eyes of the Lord are like the lotus. This means that the angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence, and thus He is absolute in any stage. His anger is not like the anger of a conditioned living being within the modes of qualitative material nature. Because He is absolute, both His anger and pleasure are the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even if He is angry, the object of anger is blessed. He is unchanged in all circumstances.

TEXT 35

मैनं पार्थार्हसि त्रातुं ब्रह्मबन्धुमिमं जहि ।
योऽसावनागसः सुप्तानवधीन्निशि बालकान् ॥३५॥

mainaṁ pārthārhasi trātuṁ
brahma-bandhum imaṁ jahi
yo 'sāvanāgasaḥ suptān
avadhīn niśi bālakān

mā enam—never unto him; *pārtha*—O Arjuna; *arhasi*—ought to; *trātum*—give release; *brahma-bandhum*—a relative of a *brāhmaṇa; imam*—him; *jahi*—kill; *yaḥ*—he (who has); *asau*—those; *anāgasaḥ*—faultless; *suptān*—while sleeping; *avadhīt*—killed; *niśi*—at night; *bālakān*—the boys.

TRANSLATION

Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.

PURPORT

The word *brahma-bandhu* is significant. A person who happens to take birth in the family of a *brāhmaṇa* but is not qualified to be called a *brāhmaṇa* is addressed as the relative of a *brāhmaṇa,* and not as a *brāhmaṇa.* The son of a high court judge is not virtually a high court judge, but there is no harm in addressing a high court judge's son as a relative of the Honorable Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a *brāhmaṇa* simply by birthright but by acquiring the necessary qualifications of a *brāhmaṇa.* As the high court judgeship is a post for the qualified man, so also the post of a *brāhmaṇa* is attainable by qualification only. The *śāstra* enjoins that even if good qualifications are seen in a person born in a family other than a *brāhmaṇa,* the qualified man has to be accepted as a *brāhmaṇa,* and similarly if a person born in the family of a *brāhmaṇa* is void of brahminical qualification, then he must be treated as a non-*brāhmaṇa* or, in better terms, a relative of a *brāhmaṇa.* Lord Śrī Kṛṣṇa, the supreme authority of all religious principles, the *Vedas,* has personally pointed out these differences, and He is about to explain the reason for this in the following *ślokas.*

TEXT 36

मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् ।
प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥३६॥

mattaṁ pramattam unmattaṁ
suptaṁ bālaṁ striyaṁ jaḍam
prapannaṁ virathaṁ bhītaṁ
na ripuṁ hanti dharma-vit

mattam—careless; *pramattam*—intoxicated; *unmattam*—insane; *suptam*—asleep; *bālam*—boy; *striyam*—woman; *jaḍam*—foolish; *prapannam*—surrendered; *viratham*—one who has lost his chariot; *bhītam*—afraid of; *na*—not; *ripum*—enemy; *hanti*—kill; *dharma-vit*—one who knows the principles of religion.

TRANSLATION

A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

PURPORT

An enemy who does not resist is never killed by a warrior who knows the principles of religion. Formerly battles were fought on the *principles of religion* and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep, etc., as above mentioned, he was never to be killed. These are some of the codes of religious war. Formerly war was never declared by the whims of selfish political leaders, but it was carried out on religious principles free from all vices. Violence carried out on religious principles is far superior to so-called nonviolence.

TEXT 37

स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः ।
तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान् ॥३७॥

sva-prāṇān yaḥ paraprāṇaiḥ
prapuṣṇāty aghṛṇaḥ khalaḥ
tad-vadhas tasya hi śreyo
yad doṣād yāty adhaḥ pumān

sva-prāṇān—one's own life; *yaḥ*—one who; *paraprāṇaiḥ*—at the cost of others' lives; *prapuṣṇāti*—maintains properly; *aghṛṇaḥ*—shameless; *khalaḥ*—wretched; *tat-vadhaḥ*—killing of him; *tasya*—his; *hi*—certainly; *śreyaḥ*—well-being; *yat*—by which; *doṣāt*—by the fault; *yāti*—goes; *adhaḥ*—downwards; *pumān*—a person.

TRANSLATION

A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

PURPORT

A life for a life is just punishment for a person who cruelly and shamelessly lives at the cost of another's life. Political morality is to punish a

person by a life sentence in order to save a cruel person from going to hell. That a murderer is condemned to a life sentence by the state is good for the culprit because in his next life he will not have to suffer for his act of murder. Such a life sentence for the murderer is the lowest possible punishment offered to him, and it is said in the *smṛti śāstras* that men who are punished by the king on the principle of a life for a life are purified of all their sins, so much so that they may be eligible for being promoted to the planets of heaven. According to Manu, the great author of civic codes and religious principles, even the killer of an animal is to be considered a murderer because animal food is never meant for the civilized man, whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is a regular conspiracy by the party of sinners, and all of them are liable to be punished as murderers exactly like a party of conspirators who kill a human being combinedly. *He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature.* No one can create a living being despite all advancement of material science, and therefore no one has the right to kill a living being by one's independent whims. For the animal eaters, the scriptures have sanctioned restricted animal sacrifices only, and such sanctions are there just to restrict the opening of slaughterhouses and not to encourage animal killing. The procedure under which animal sacrifice is allowed in the scriptures is good both for the animal sacrificed and the animal eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to a human form of life after being sacrificed at the altar, and the animal eater is saved from grosser types of sins (eating meats supplied by organized slaughterhouses which are ghastly places for breeding all kinds of material afflictions to society, country and to the people in general). The material world is itself a place always full of anxieties, and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by war, pestilence, famine and many other unwanted calamities.

TEXT 38

प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम ।
आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा ॥३८॥

pratiśrutaṁ ca bhavatā
pāñcālyai śṛṇvato mama
āhariṣye śiras tasya
yas te mānini putra-hā

pratiśrutam—it is promised; *ca*—and; *bhavatā*—by you; *pāñcālyai*—unto the daughter of the king of Pāñcala (Draupadī); *śṛṇvataḥ*—which was heard; *mama*—by Me personally; *āhariṣye*—must I bring; *śiraḥ*—the head; *tasya*—of him; *yaḥ*—whom; *te*—your; *mānini*—consider; *putra-hā*—the killer of your sons.

TRANSLATION

Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons.

TEXT 39

तदसौ वध्यतां पाप आततायय्यात्मबन्धुहा ।
भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः ॥३९॥

tad asau vadhyatāṁ pāpa
ātatāyy ātma-bandhu-hā
bhartuś ca vipriyaṁ vīra
kṛtavān kula-pāṁsanaḥ

tat—therefore; *asau*—this man; *vadhyatām*—will be killed; *pāpaḥ*—the sinner; *ātatāyi*—assaulter; *ātma*—own; *bandhu-hā*—killer of sons; *bhartuḥ*—of the master; *ca*—also; *vipriyam*—having not satisfied; *vīra*—O warrior; *kṛtavān*—one who has done it; *kula-pāṁsanaḥ*—the burnt remnants of the family.

TRANSLATION

This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

PURPORT

The son of Droṇācārya is condemned here as the burnt remnants of his family. The good name of Droṇācārya is very much respected. Although he

joined the enemy camp, he was still held always in respect, for the Pāṇḍavas and Arjuna saluted him before beginning the fight. There was nothing wrong in that way. But the son of Droṇācārya degraded himself by committing acts which are never done by the *dvijas* or the twice-born higher castes. Aśvatthāmā, the son of Droṇācārya, committed murder by killing the five sleeping sons of Draupadī, by which he dissatisfied his master Duryodhana, who never approved of the heinous act of killing the five sleeping sons of the Pāṇḍavas. This means that Aśvatthāmā became as assaulter of Arjuna's own family members, and thus he was liable to be punished by him. In the *śāstras,* he who attacks without notice or kills from behind or sets fire to another's house or kidnaps one's wife is condemned to death. These facts are reminded by Kṛṣṇa to Arjuna so that he might take notice of them and do the needful.

TEXT 40

सूत उवाच

एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः ।
नैच्छद्धन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥४०॥

sūta uvāca
evaṁ parīkṣatā dharmaṁ
pārthaḥ kṛṣṇena coditaḥ
naicchadd hantuṁ guru-sutaṁ
yadyapy ātma-hanaṁ mahān

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *evam*—this; *parīkṣatā*—being examined; *dharmam*—in the matter of duty; *pārthaḥ*—Śrī Arjuna; *kṛṣṇena*—by Lord Kṛṣṇa; *coditaḥ*—being encouraged; *na aicchat*—did not like; *hantum*—to kill; *guru-sutam*—the son of his teacher; *yadyapi*—although; *ātma-hanam*—murderer of sons; *mahān*—very great.

TRANSLATION

Sūta Gosvāmī said: Despite being instructed in his duty and encouraged to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although he was a heinous murderer of his family members.

PURPORT

Arjuna was a great soul undoubtedly, which is proved here also. He is encouraged herein personally by the Lord to kill the son of Droṇa, but Arjuna considers that the son of his great teacher should be spared, for he happens to be the son of Droṇācārya, even though he is an unworthy son. He had done all sorts of heinous acts whimsically for no one's benefit.

Lord Śrī Kṛṣṇa encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty, nor was Lord Śrī Kṛṣṇa unaware of Arjuna's sense of duty. But Lord Śrī Kṛṣṇa put to test many of His pure devotees just to magnify the sense of duty. The *gopīs* were put to such tests as well. Prahlāda Mahārāja also was put to such a test. All pure devotees come out successful in the respective tests by the Lord.

TEXT 41

अथोपेत्य स्वशिबिरं गोविन्दप्रियसारथिः ।
न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥४१॥

athopetya sva-śibiraṁ
govinda-priya-sārathiḥ
nyavedayattaṁ priyāyai
śocantyā ātma-jān hatān

atha—thereafter; *upetya*—having reached; *sva*—own; *śibiram*—camp; *govinda*—one who enlivens the senses (Lord Śrī Kṛṣṇa); *priya*—dear; *sārathiḥ*—the charioteer; *nyavedayat*—entrusted to; *tam*—him; *priyāyai*—unto the dear; *śocantyā*—lamenting for; *ātma-jān*—own sons; *hatān*—murdered.

TRANSLATION

After reaching his own camp, Arjuna, along with his dear friend and charioteer [Śrī Kṛṣṇa], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

PURPORT

The transcendental relation of Arjuna with Kṛṣṇa is of the dearmost friendship. In the *Bhagavad-gītā* the Lord Himself has claimed Arjuna as

His dearmost friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation, either as servant or as friend or as parent or as an object of conjugal love. Everyone thus can enjoy the company of the Lord in the spiritual realm if one at all desires and sincerely tries for it by the process of *bhakti-yoga*.

TEXT 42

तथाऽऽहृतं पशुवत् पाशबद्ध-
मवाङ्मुखं कर्मजुगुप्सितेन ।
निरीक्ष्य कृष्णापकृतं गुरोः सुतं
वामस्वभावा कृपया ननाम च ॥४२॥

tathā ''hṛtaṁ paśuvat pāśa-baddham
avāṅ-mukhaṁ karma-jugupsitena
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutaṁ
vāma-sva-bhāvā kṛpayā nanāma ca

tathā—thus; *āhṛtam*—brought in; *paśuvat*—like an animal; *pāśa-baddham*—tied up with ropes; *avāṅ-mukham*—without a word in his mouth; *karma*—activities; *jugupsitena*—being heinous; *nirīkṣya*—by seeing; *kṛṣṇā*—Draupadī; *apakṛtam*—the doer of the degrading; *guroḥ*—the teacher; *sutam*—son; *vāma*—beautiful; *sva-bhāvā*—nature; *kṛpayā*—out of compassion; *nanāma*—offered obeisances; *ca*—and.

TRANSLATION

Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.

PURPORT

Aśvatthāmā was condemned by the Lord Himself, and he was treated by Arjuna just like a culprit, not like the son of a *brāhmaṇa* or teacher. But when he was brought before Śrīmatī Draupadī, she, although begrieved for the murder of her sons, and although the murderer was present before her, could not withdraw the due respect generally offered to a *brāhmaṇa*

or to the son of a *brāhmaṇa.* This is due to her mild nature as a woman. The woman as a class is no better than a boy, and therefore, they have no discriminatory power like a man. Aśvatthāmā proved himself to be an unworthy son of Droṇācārya or of a *brāhmaṇa,* and for this reason he was condemned by the greatest authority Lord Śrī Kṛṣṇa, and yet a mild woman could not withdraw her natural courtesy for a *brāhmaṇa.*

Even to date, in a Hindu family a woman shows proper respect to the *brāhmaṇa* caste, however fallen and heinous a *brahma-bandhu* may be. But the men have begun to protest against *brahma-bandhus* who are born in families of good *brāhmaṇas* but by action are less than *śūdras.*

The specific word used in this *śloka* is *vāma sva-bhāvā,* mild and gentle by nature. A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine. Aśvatthāmā may be respected by a good-natured woman, but that does not mean that he is as good as a genuine *brāhmaṇa.*

TEXT 43

उवाच चासहन्त्यस्य बन्धनानयनं सती ।
मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥४३॥

uvāca cāsahanty asya
bandhanānayanaṁ satī
mucyatāṁ mucyatām eṣa
brāhmaṇo nitarāṁ guruḥ

uvāca—said; *ca*—and; *asahantī*—being unbearable for her; *asya*—his; *bandhanā*—being bound up; *ānayanam*—bringing him; *satī*—the devoted; *mucyatām*—just get him released; *eṣaḥ*—this; *brāhmaṇaḥ*—a *brāhmaṇa;* *nitarām*—our; *guruḥ*—teacher.

TRANSLATION

She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brāhmaṇa, our spiritual master.

PURPORT

As soon as Aśvatthāmā was brought before Draupadī, she thought it intolerable that a *brāhmaṇa* should be arrested like a culprit and brought before her in that condition, especially when the *brāhmaṇa* happened to be a teacher's son.

Arjuna arrested Aśvatthāmā knowing perfectly well that he was the son of Droṇācārya. Kṛṣṇa also knew him to be so, but both of them condemned the murderer without consideration of his being the son of a *brāhmaṇa.* According to revealed scriptures, a teacher or spiritual master is liable to be rejected if he proves himself unworthy of the position of a *guru* or spiritual master. A *guru* is called also an *ācārya,* or a person who has personally assimilated all the essence of *śāstras* and has helped his disciples to adopt the ways. Aśvatthāmā failed to discharge the duties of a *brāhmaṇa* or teacher, and therefore he was liable to be rejected from the exalted position of a *brāhmaṇa.* On this consideration, both Lord Śrī Kṛṣṇa and Arjuna were right in condemning Aśvatthāmā. But to a good lady like Draupadī, the matter was considered not from the angle of *śāstric* vision, but as a matter of custom. By custom, Aśvatthāmā was offered the same respect as was offered to his father. It was so because generally the people accept the son of a *brāhmaṇa* as a real *brāhmaṇa,* by sentiment only. Factually the matter is different. A *brāhmaṇa* is accepted on the merit of qualification and not on the merit of simply being the son of a *brāhmaṇa.*

But in spite of all this, Draupadī desired that Aśvatthāmā be at once released, and it was all the same a good sentiment for her. This means that a devotee of the Lord can tolerate all sorts of tribulation personally, but still such devotees are never unkind to others, even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

TEXT 44

सरहस्यो धनुर्वेदः सविसर्गोपसंयमः ।
अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात् ॥४४॥

sa-rahasyo dhanur-vedaḥ
sa-visargopasaṁyamaḥ
astra-grāmaś ca bhavatā
śikṣito yad-anugrahāt

sa-rahasyaḥ—confidential; *dhanuḥ-vedaḥ*—knowledge in the art of manipulating bows and arrows; *sa-visarga*—releasing; *upasaṁyamaḥ*—control-

ling; *astra*—weapons; *grāmaḥ*—all kinds of; *ca*—and; *bhavatā*—by yourself; *śikṣitaḥ*—learned; *yat*—by whose; *anugrahāt*—mercy of.

TRANSLATION

It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

PURPORT

Dhanur-veda or military science was taught by Droṇācārya with all its confidential secrets of throwing and controlling by Vedic hymns. Gross military science is dependent on material weapons, but finer than that is the art of throwing the arrows saturated with Vedic hymns, which act more effectively than gross material weapons like machine guns or atomic bombs. The control is by Vedic *mantras*, or the transcendental science of sound. It is said in the *Rāmāyaṇa* that Mahārāja Daśaratha, the father of Lord Śrī Rāma, used to control arrows by sound only. He could pierce his target with his arrow by hearing the sound only, without seeing the object. So this is a finer military science than that of the gross material military weapons used nowadays. Arjuna was taught all this, and therefore Draupadī wished that Arjuna feel obliged to Ācārya Droṇa for all these benefits. And in the absence of Droṇācārya, his son was the representative. That was the opinion of the good lady Draupadī. It may be argued why Droṇācārya, a rigid *brāhmaṇa*, should be a teacher in military science. But the reply is that a *brāhmaṇa* should become a teacher, regardless of what his department of knowledge is. A learned *brāhmaṇa* should become a teacher, a priest and a recipient of charity. A bona fide *brāhmaṇa* is authorized to accept such professions.

TEXT 45

स एष भगवान् द्रोणः प्रजारूपेण वर्तते ।
तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी॥४५॥

sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate
tasyātmano 'rdhaṁ patny āste
nānvagād vīrasūḥ kṛpī

saḥ—he; *eṣaḥ*—certainly; *bhagavān*—lord; *droṇaḥ*—Droṇācārya; *prajā-rūpeṇa*—in the form of his son Aśvatthāmā; *vartate*—is existing; *tasya*—his; *ātmanaḥ*—of the body; *ardham*—half; *patnī*—wife; *āste*—living; *na*—no; *anvagāt*—undertook; *vīrasūḥ*—having the son present; *kṛpī*—the sister of Kṛpācārya.

TRANSLATION

He [Droṇācārya] is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son.

PURPORT

The wife of Droṇācārya, Kṛpī, is the sister of Kṛpācārya. A devoted wife, who is according to revealed scripture the better half of her husband, is justified to embrace voluntary death along with her husband if she is without issue. But in the case of the wife of Droṇācārya, she did not undergo such a trial because she had her son, the representative of her husband. A widow is so called if there is a son of her husband existing. So in either case Aśvatthāmā was the representative of Droṇācārya, and therefore killing Aśvatthāmā would be like killing Droṇācārya. That was the argument of Draupadī against the killing of Aśvatthāmā.

TEXT 46

तद् धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् ।
वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः ॥४६॥

tad dharmajña mahā-bhāga
bhavadbhir gauravaṁ kulam
vṛjinaṁ nārhati prāptuṁ
pūjyaṁ vandyam abhīkṣṇaśaḥ

tat—therefore; *dharmajña*—one who is aware of the principles of religion; *mahā-bhāga*—the most fortunate; *bhavadbhiḥ*—by your good self; *gauravam*—glorified; *kulam*—the family; *vṛjinam*—that which is painful; *na*—not; *arhati*—does deserve; *prāptum*—for obtaining; *pūjyam*—the worshipful; *vandyam*—respectful; *abhīkṣṇaśaḥ*—constantly.

TRANSLATION

O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

PURPORT

A slight insult for a respectable family is sufficient to invoke grief. Therefore, a cultured man should always be careful in dealing with worshipful family members.

TEXT 47

मा रोदीदस्य जननी गौतमी पतिदेवता ।
यथाहं मृतवत्साऽऽर्ता रोदिम्यश्रुमुखी मुहुः ॥४७॥

mā rodīd asya jananī
gautamī patidevatā
yathāham mṛta-vatsā ''rtā
rodimy aśru-mukhī muhuḥ

mā—do not; *rodīt*—make cry; *asya*—his; *jananī*—mother; *gautamī*—the wife of Droṇa; *patidevatā*—chaste; *yathā*—as has; *aham*—myself; *mṛta-vatsā*—one whose child is dead; *ārtā*—distressed; *rodimi*—crying; *aśru-mukhī*—tears in the eyes; *muhuḥ*—constantly.

TRANSLATION

My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

PURPORT

Sympathetic good lady as she was, Śrīmatī Draupadī did not want to put the wife of Droṇācārya in the same position of childlessness, both from the point of motherly feelings as well as from the respectable position held by the wife of Droṇācārya.

TEXT 48

यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः ।
तत् कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम् ॥४८॥

yaiḥ kopitaṁ brahma-kulaṁ
rājanyair ajitātmabhiḥ

tat kulaṁ pradahaty āśu
sānubandhaṁ śucārpitam

yaiḥ—by those; *kopitam*—enraged; *brahma-kulam*—the order of the *brāhmaṇas; rājanyaiḥ*—by the administrative order; *ajita*—unrestricted; *ātmabhiḥ*—by oneself; *tat*—that; *kulam*—family; *pradahati*—is burnt up: *āśu*—within no time; *sa-anubandham*—together with family members; *śucā-arpitam*—being put into grief.

TRANSLATION

If the kingly administrative order, which is unrestricted in sense control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

PURPORT

The *brāhmaṇa* order of society, or the spiritually advanced caste or community and the members of such highly elevated families, were always held in great esteem by the other subordinate castes, namely the administrative kingly order, mercantile order and the laborers.

TEXT 49

सूत उवाच
धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् ।
राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ॥४९॥

sūta uvāca
dharmyaṁ nyāyyaṁ sa-karuṇaṁ
nirvyalīkaṁ samaṁ mahat
rājā dharma-suto rājñyāḥ
pratyanandad vaco dvijāḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *dharmyam*—just to the principles of religion; *nyāyyam*—justice; *sa-karuṇam*—full of mercy; *nirvyalīkam*—without duplicity in *dharma; samam*—equity; *mahat*—glorious; *rājā*—the King; *dharma-sutaḥ*—son; *rājñyāḥ*—by the Queen; *pratyanandat*—supported; *vacaḥ*—statements; *dvijāḥ*—O *brāhmaṇas.*

TRANSLATION

Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity and were without duplicity.

PURPORT

Mahārāja Yudhiṣṭhira, who was the son of Dharmarāja or Yamarāja, fully supported the words of Queen Draupadī in asking Arjuna to release Aśvatthāmā. One should not tolerate the humiliation of a member of a great family. Arjuna and his family were indebted to the family of Droṇācārya because of Arjuna's learning the military science from him. If ingratitude were shown to such a benevolent family, it was not at all justified from the moral standpoint. The wife of Droṇācārya, who was the half body of the great soul, must be treated with compassion, and she should not be put into grief because of her son's death. That is compassion. Such statements by Draupadī are without duplicity because actions should be taken with full knowledge. The feeling of equality was there because Draupadī spoke out of her personal experience. A barren woman cannot understand the grief of a mother. Draupadī was herself a mother, and therefore her calculation of the depth of Kṛpī's grief was quite to the point. And it was glorious because she wanted to show proper respect to a great family.

TEXT 50

नकुलः सहदेवश्च युयुधानो धनंजयः ।
भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ॥५०॥

nakulaḥ sahadevaś ca
yuyudhāno dhanañjayaḥ
bhagavān devakī-putro
ye cānye yāś ca yoṣitaḥ

nakulaḥ—Nakula; *sahadevaḥ*—Sahadeva; *ca*—and; *yuyudhānaḥ*—Sātyaki; *dhanañjayaḥ*—Arjuna; *bhagavān*—the Personality of Godhead; *devakī-putraḥ*—the son of Devakī, Lord Śrī Kṛṣṇa; *ye*—those; *ca*—and; *anye*—others; *yāḥ*—those; *ca*—and; *yoṣitaḥ*—ladies.

TRANSLATION

The younger brothers of the King, Nakula and Sahadeva and also Sātyaki and Arjuna, the Personality of Godhead Lord Śrī Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.

TEXT 51

तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः ।
न भर्तुर्नात्मनश्चार्थे योऽहन् सुप्तान् शिशून् वृथा॥५१॥

tatrāhāmarṣito bhīmas
tasya śreyān vadhaḥ smṛtaḥ
na bhartur nātmanaś cārthe
yo 'han suptān śiśūn vṛthā

tatra—thereupon; *āha*—said; *amarṣitaḥ*—in an angry mood; *bhīmaḥ*—Bhīma; *tasya*—his; *śreyān*—ultimate good; *vadhaḥ*—killing; *smṛtaḥ*—recorded; *na*—not; *bhartuḥ*—of the master; *na*—nor; *ātmanaḥ*—of his own self; *ca*—and; *arthe*—for the sake of; *yaḥ*—one who; *ahan*—killed; *suptān*—sleeping; *śiśūn*—children; *vṛthā*—without purpose.

TRANSLATION

Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

TEXT 52

निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः ।
आलोक्य वदनं सख्युरिदमाह हसन्निव ॥५२॥

niśamya bhīma-gaditaṁ
draupadyāś ca catur-bhujaḥ
ālokya vadanaṁ sakhyur
idam āha hasann iva

niśamya—just after hearing; *bhīma*—Bhīma; *gaditam*—spoken by; *draupadyāḥ*—of Draupadī; *ca*—and; *catur-bhujaḥ*—the four-handed (Person-

ality of Godhead); *ālokya*—having seen; *vadanam*—the face; *sakhyuḥ*—of His friend; *idam*—this; *āha*—said; *hasan*—smiling; *iva*—as if.

TRANSLATION

Caturbhujaḥ [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

PURPORT

Lord Śrī Kṛṣṇa had two arms, and why He is designated as four-armed is explained by Śrīdhara Svāmī. Both Bhīma and Draupadī held opposite views about killing Aśvatthāmā. Bhīma wanted him to be immediately killed, whereas Draupadī wanted to save him. We can imagine Bhīma ready to kill while Draupadī is obstructing him. And in order to prevent both of them, the Lord discovered another two arms. Originally, the primeval Lord Śrī Kṛṣṇa displays only two arms, but in His Nārāyaṇa feature He exhibits four. In His Nārāyaṇa feature He resides with His devotees in the Vaikuṇṭha planets, while in His original Śrī Kṛṣṇa feature He resides in the Kṛṣṇaloka planet far, far above the Vaikuṇṭha planets in the spiritual sky. Therefore, if Śrī Kṛṣṇa is called *caturbhujaḥ,* there is no contradiction. If need be He can display hundreds of arms. as He exhibited in His *viśva-rūpa* shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

When Arjuna was perplexed about what to do with Aśvatthāmā, Lord Śrī Kṛṣṇa, as very dear friend of Arjuna, voluntarily took up the matter just to make a solution. And He was smiling also.

TEXTS 53-54

श्रीभगवानुवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।
मयैवोभयमाम्नातं परिपाह्यनुशासनम् ॥५३॥
कुरु प्रतिश्रुतं सत्यं यत्तत्सान्त्वयता प्रियाम् ।
प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च ॥५४॥

śrī bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhār-haṇaḥ

mayaivobhayam āmnātaṁ
paripāhy anuśāsanam
kuru pratiśrutaṁ satyaṁ
yat tat sāntvayatā priyām
priyaṁ ca bhīma-senasya
pāñcālyā mahyam eva ca

śrī bhagavān—the Personality of Godhead; *uvāca*—said; *brahma-bandhuḥ*—the relative of a *brāhmaṇa; na*—not; *hantavyaḥ*—to be killed; *ātatāyī*—the aggressor; *vadhāḥ-hanaḥ*—is due to be killed; *mayā*—by Me; *eva*—certainly; *ubhayam*—both; *āmnātam*—described according to rulings of the authority; *paripāhi*—just carry out; *anuśāsanam*—rulings; *kuru*—just abide by; *pratiśrutam*—as promised by; *satyam*—truth; *yat tat*—that which; *sāntvayatā*—while pacifying; *priyām*—dear wife; *priyam*—satisfaction; *ca*—also; *bhīma-senasya*—of Śrī Bhīmasena; *pāñcālyāḥ*—of Draupadī; *mahyam*—unto Me also; *eva*—certainly; *ca*—and.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.

PURPORT

Arjuna was perplexed because Aśvatthāmā was to be killed as well as spared according to different scriptures cited by different persons. As a *brahma-bandhu,* or a worthless son of a *brāhmaṇa.* Aśvatthāmā was not to be killed, but he was at the same time an aggressor also. And according to the rulings of Manu, an aggressor, even though he be a *brāhmaṇa* (and what to speak of an unworthy son of a *brāhmaṇa*), is to be killed. Droṇācārya was certainly a *brāhmaṇa* in the true sense of the term, but because he stood in the battlefield he was killed. But although Aśvatthāmā was an aggressor, he stood without any fighting weapons. The ruling is that an aggressor, when he is without weapon or chariot, cannot be killed. All these were certainly perplexities. Besides that, Arjuna had to keep the promise he had made before Draupadī just to pacify her. But he also had to satisfy both Bhīma and Kṛṣṇa, who advised killing him. This dilemma was present before Arjuna, and the solution was awarded by Kṛṣṇa.

TEXT 55

सूत उवाच

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दमथासिना ।
मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥५५॥

sūta uvāca
arjunaḥ sahasā "jñāya
harer hārdam athāsinā
maṇiṁ jahāra mūrdhanyaṁ
dvijasya saha mūrdhajam

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *arjunaḥ*—Arjuna; *sahasā*—just at that time; *ājñāya*—knowing it; *hareḥ*—of the Lord; *hārdam*—motive; *atha*—thus; *asinā*—by the sword; *maṇim*—the jewel; *jahāra*—separated; *mūrdhanyam*—on the head; *dvijasya*—of the twice-born; *saha*—with; *mūrdhajam*—hairs.

TRANSLATION

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.

PURPORT

Contradictory orders of different persons are impossible to carry out. Therefore a compromise was selected by Arjuna by his sharp intelligence, and he separated the jewel from the head of Aśvatthāmā which was as good as cutting off his head, and yet his life was saved for all practical purposes. Here Aśvatthāmā is indicated as twice-born. Certainly he was twice-born, but he fell down from his position, and therefore he was properly punished.

TEXT 56

विमुच्य रशनाबद्धं बालहत्याहतप्रभम् ।
तेजसा मणिना हीनं शिबिरान्निरयापयत् ॥५६॥

vimucya raśanābaddhaṁ
bāla-hatyā-hata-prabham

tejasā maṇinā hīnaṁ
śibirān nirayāpayat

vimucya—after releasing him; *raśanā-baddham*—from the bondage of ropes; *bāla-hatyā*—infanticide; *hata-prabham*—loss of bodily luster; *tejasā*—of the strength of; *maṇinā*—by the jewel; *hīnam*—being deprived of; *śibirāt*—from the camp; *niraya-apayat*—drove him out.

TRANSLATION

He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

PURPORT

Thus being insulted, the humiliated Aśvatthāmā was simultaneously killed and not killed by the intelligence of Lord Kṛṣṇa and Arjuna.

TEXT 57

वपनं द्रविणादानं स्थानान्निर्यापणं तथा ।
एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥५७॥

vapanaṁ draviṇādānaṁ
sthānān niryāpaṇaṁ tathā
eṣa hi brahmabandhūnāṁ
vadho nānyo 'sti daihikaḥ

vapanam—cleaving the hairs from the head; *draviṇa*—wealth; *adānam*—forfeiting; *sthānān*—from the residence; *niryāpaṇam*—driving away; *tathā*—also; *eṣaḥ*—all these; *hi*—certainly; *brahma-bandhūnām*—of the relatives of the *brāhmaṇa; vadhaḥ*—killing; *na*—not; *anyaḥ*—any other method; *asti*—there is; *daihikaḥ*—in the matter of the body.

TRANSLATION

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body.

TEXT 58

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।
स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम् ॥५८॥

putra-śokāturāḥ sarve
pāṇḍavāḥ saha kṛṣṇayā
svānāṁ mṛtānāṁ yat kṛtyaṁ
cakrur nirharaṇādikam

putra—son; *śoka*—bereavement; *āturāḥ*—overwhelmed with; *sarve*—all of them; *pāṇḍavāḥ*—the sons of Pāṇḍu; *saha*—along with; *kṛṣṇayā*—with Draupadī; *svānām*—of the kinsmen; *mṛtānām*—of the dead; *yat*—what; *kṛtyam*—ought to be done; *cakruḥ*—did perform; *nirharaṇa-adikam*—undertakable.

TRANSLATION

Thereafter, the sons of Pāṇḍu and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Son of Droṇa Punished."*

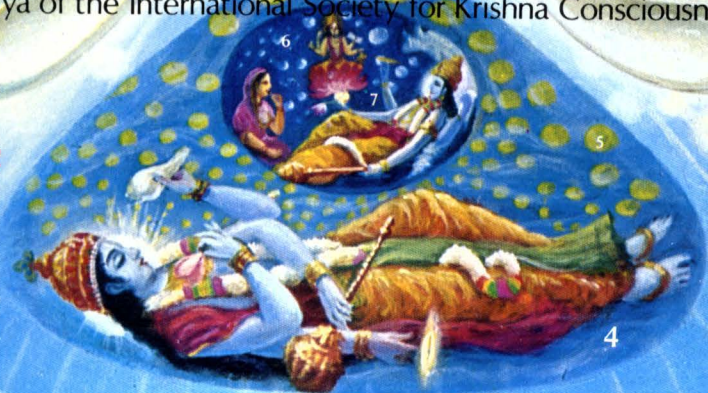
Śrīmad Bhāgavatam

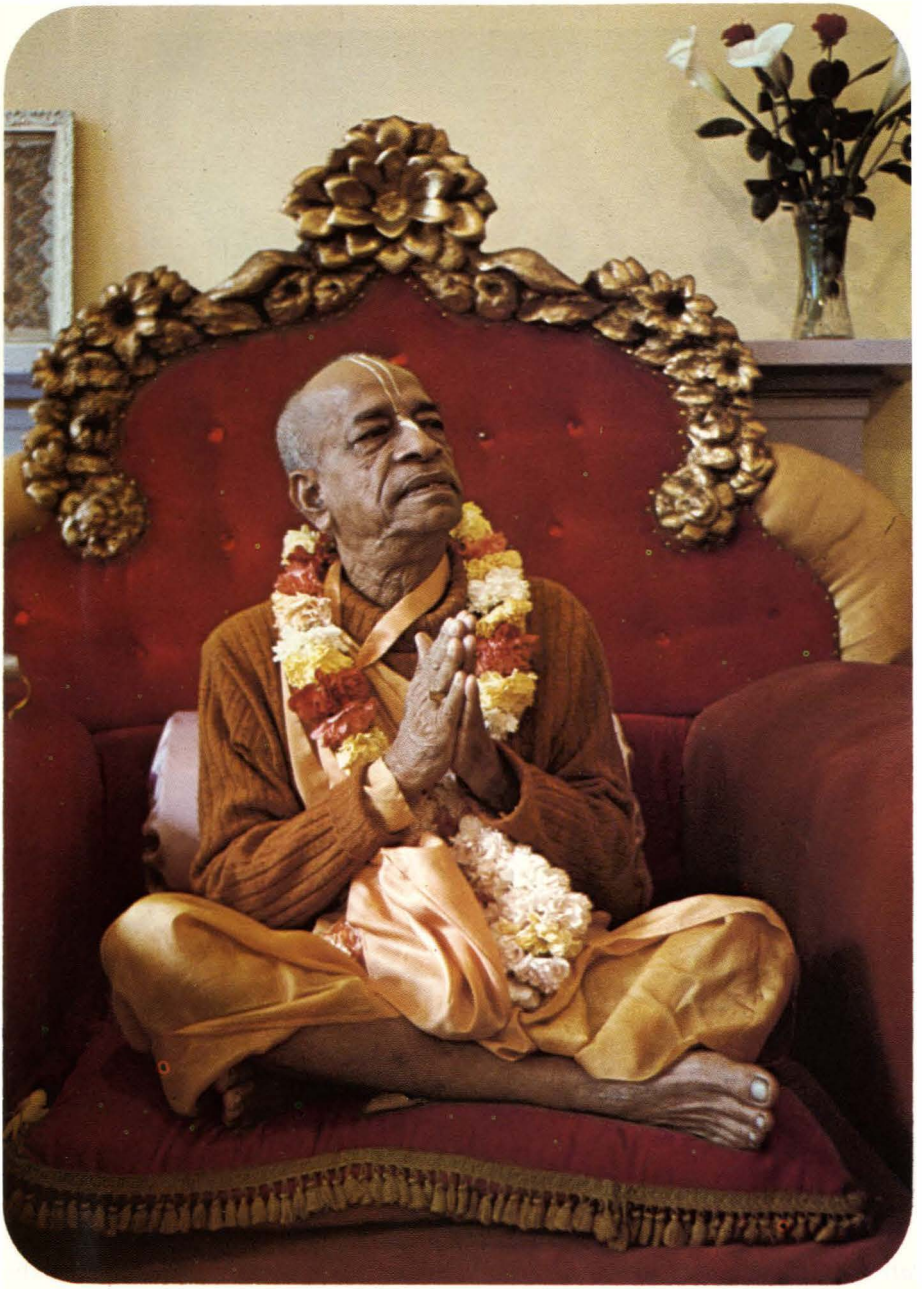
First Canto–Part Two

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness





His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Plate 1 Just to protect the progeny of the Kuru dynasty, Śrī Kṛṣṇa covered the embryo of Uttarā by His personal energy. *(p. 388)*

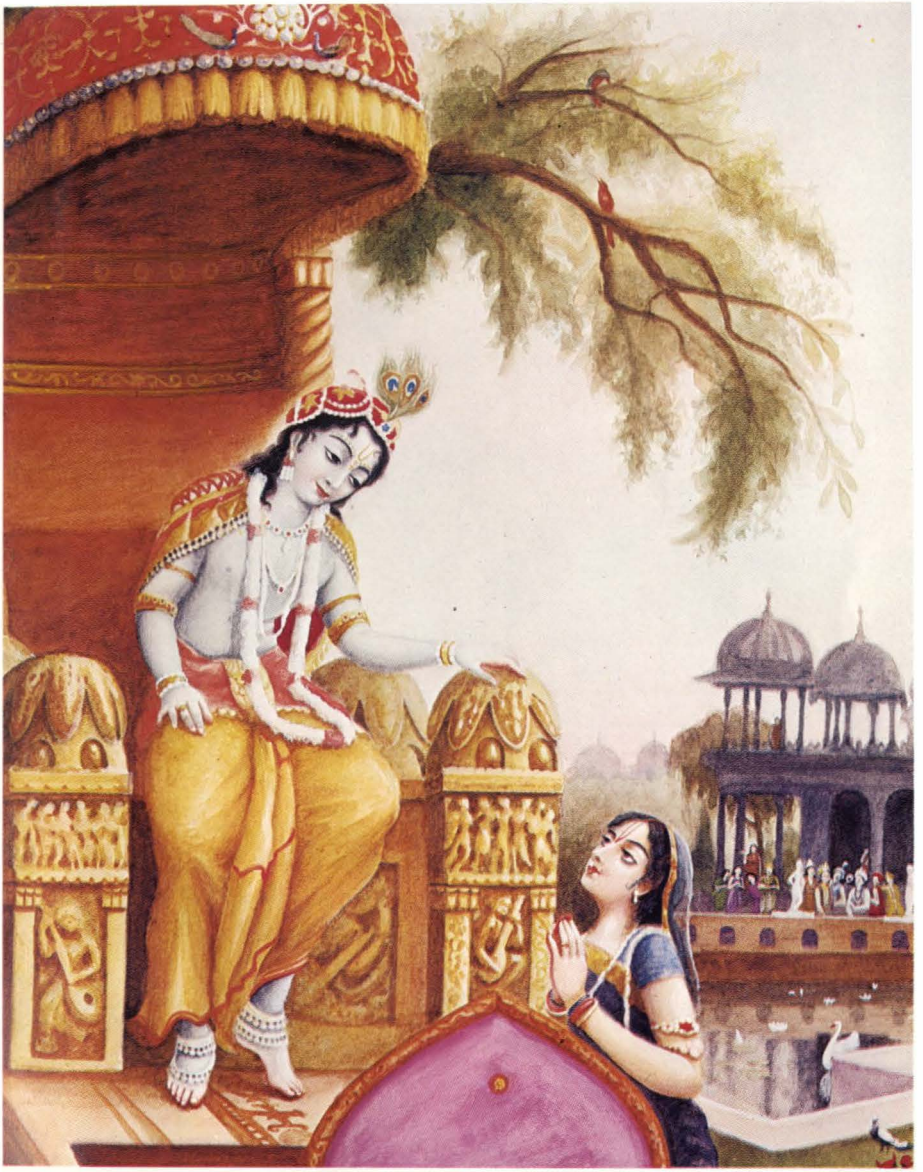


Plate 2 Queen Kuntī addressed Lord Kṛṣṇa as He started for home. *(p. 390)*

Plate 3 Mother Yaśodā wanted to make a show of punishment for her transcendental child. *(p. 411)*

Plate 4 Kṛṣṇa has very kindly come before Bhīṣmadeva while his life is ending. *(p. 464)*

Plate 5 Although Bhīṣmadeva lay on the bed of arrows for three days, he did not accept water when it was offered. But then Arjuna, understanding his mind, shot an arrow in the ground, causing mother Ganges River to come up and enter the mouth of Bhīṣmadeva.

Plate 6 In obedience to the command of His friend, Lord Śrī Kṛṣṇa pointed out the enemies. *(p. 487)*

Plate 7 "He got down from the chariot, took up its wheel, and ran towards me hurriedly, just like a lion goes to kill an elephant." *(p. 490)*

Plate 8 Kṛṣṇa's deep loving attitude attracted the damsels of Vrajadhāma. *(p. 495)*

Plate 9 The *gopīs* imitated the characteristic movements of the Lord. *(p. 495)*

Plate 10 Kṛṣṇa departed from the city of Hastinapura. *(p. 549)*

Plate 11 The citizens of Dvārakā, having heard the vibration of Kṛṣṇa's conchshell, ran towards Him fast. *(p. 557)*

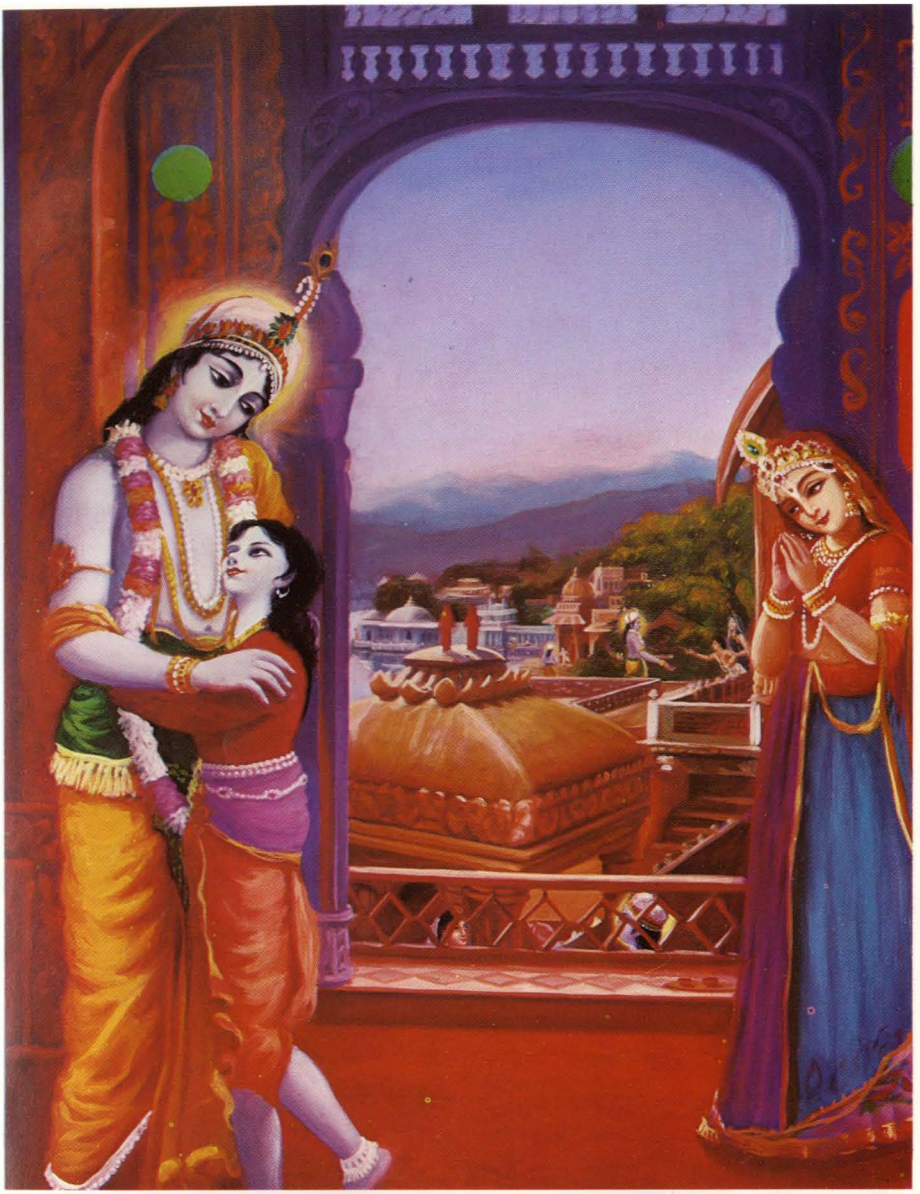


Plate 12 The queens first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him. *(p. 592)*

Plate 13 King Yudhiṣṭhira, very much satisfied by the birth of Mahārāja Parīkṣit, had the purificatory birth ceremony performed. *(p. 622)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥१८॥

kunty uvāca
namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam (p. 391)

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First Canto

"Creation"

(Part Two–Chapters 8-12)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER EIGHT

Prayers by Queen Kuntī and Parīkṣit Saved

TEXT 1

सूत उवाच

अथ ते सम्परेतानां स्वानामुदकमिच्छताम् ।
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥

sūta uvāca
atha te samparetānāṁ
svānām udakam icchatām
dātuṁ sa kṛṣṇā gaṅgāyāṁ
puraskṛtya yayuḥ striyaḥ

sūtaḥ uvāca—Sūta said; *atha*—thus; *te*—the Pāṇḍavas; *samparetānām*—of the dead; *svānām*—of the relatives; *udakam*—water; *icchatām*—willing to have; *dātum*—to deliver; *sa kṛṣṇāḥ*—along with Lord Kṛṣṇa; *gaṅgāyām*—on the Ganges; *puraskṛtya*—putting in the front; *yayuḥ*—went; *striyaḥ*—the women.

TRANSLATION

Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Lord Kṛṣṇa. The ladies walked in front.

PURPORT

To date it is the custom in the Hindu society to go to the Ganges or to any other sacred river to take bath when death occurs in the family. Each of the family members pours out a potful of the Ganges water for the departed soul and walks in a procession, with the ladies in the front. The

Pāṇḍavas also followed the rules more than five thousand years ago. Lord Kṛṣṇa, being a cousin of the Pāṇḍavas, is also amongst the family members.

TEXT 2

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः ।
आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥ २ ॥

te ninīyodakaṁ sarve
vilapya ca bhṛśaṁ punaḥ
āplutā hari-pādābja-
rajaḥ pūta sarij jale

te—all of them; *ninīya*—having offered; *udakam*—water; *sarve*—every one of them; *vilapya*—having lamented; *ca*—and; *bhṛśam*—sufficiently; *punaḥ*—again; *āplutāḥ*—took bath; *hari-pādābja*—lotus feet of the Lord; *rajaḥ*—dust; *pūta*—purified; *sarit*—of the Ganges; *jale*—in the water.

TRANSLATION

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.

TEXT 3

तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।
गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः ॥ ३ ॥

tatrāsīnaṁ kuru-patiṁ
dhṛtarāṣṭraṁ sahānujam
gāndhārīṁ putra-śokārtāṁ
pṛthāṁ kṛṣṇāṁ ca mādhavaḥ

tatra—there; *āsīnam*—sitting; *kuru-patim*—the King of the Kurus; *dhṛtarāṣṭram*—Dhṛtarāṣṭra; *saha anujam*—with his younger brother; *gāndhārīm*—Gāndhārī; *putra*—son; *śoka-artām*—overtaken by bereavement; *pṛthām*—Kuntī; *kṛṣṇām*—Draupadī; *ca*—also; *mādhavaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

There the King of the Kurus, Mahārāja Yudhiṣṭhira, along with his younger brothers, Dhṛtarāṣṭra, Gāndhārī, Kuntī, Draupadī and also Lord Kṛṣṇa, all sat, overwhelmed with grief.

PURPORT

The Battle of Kurukṣetra was fought between family members, and thus all affected persons were also family members like Mahārāja Yudhiṣṭhira and brothers, Kuntī, Draupadī, Subhadrā, Dhṛtarāṣṭra, Gāndhārī and her daughters-in-law, etc. All the principal dead bodies were in some way or other related with each other, and therefore the family grief was combined. Lord Kṛṣṇa was also one of them as a cousin of the Pāṇḍavas and nephew of Kuntī, as well as brother of Subhadrā, etc. The Lord was, therefore, equally sympathetic toward all of them, and therefore He began to pacify them befittingly.

TEXT 4

सान्त्वयामास मुनिभिर्हतबन्धूञ् शुचार्पितान् ।
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ ४ ॥

sāntvayāmāsa munibhir
hata-bandhūñ śucārpitān
bhūteṣu kālasya gatiṁ
darśayan napratikriyām

sāntvayāmāsa—pacified; *munibhiḥ*—along with the *munis* present there; *hata-bandhūñ*—those who lost their friends and relatives; *śucārpitān*—all shocked and affected; *bhūteṣu*—unto the living beings; *kālasya*—of the supreme law of the Almighty; *gatim*—reactions; *darśayan*—demonstrated; *na*—no; *pratikriyām*—remedial measures.

TRANSLATION

Lord Śrī Kṛṣṇa and the munis began to pacify those who were shocked and affected, citing the stringent laws of the Almighty and their reactions upon living beings.

PURPORT

The stringent laws of nature under the order of the Supreme Personality of Godhead cannot be altered by any living entity. The living entities are eternally under the subjugation of the Almighty Lord. The Lord makes all the laws and orders, and these laws and orders are generally called *dharma* or religion. No one can create any religious formula. Bona fide religion is to abide by the orders of the Lord. The Lord's orders are clearly declared in the *Bhagavad-gītā.* Everyone should follow Him only or His orders, and that will make all happy, both materially and spiritually. As long as we are in the material world, it is our duty to follow the orders of the Lord, and if by the grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can neither see ourselves nor the Lord for want of spiritual vision. But when we are liberated from the material affection and are situated in our original spiritual form we can see both ourselves as well as the Lord face to face. *Mukti* means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately, under the influence of illusory material energy, we accept this spot-life for a few years only as our permanent existence and thus become illusioned by possessing so-called country, home, land, children, wife, community, wealth, etc., which are false representations created by *māyā* (illusion). And under the dictation of *māyā,* we fight with one another to protect these false possessions. By cultivating spiritual knowledge, we can realize that we have nothing to do with all this material paraphernalia. Then at once we become free from material attachment. And this clearance of the misgivings of material existence at once takes place by association of the Lord's devotees who are able to inject the transcendental sound into the depth of the bewildered heart and thus make him practically liberated from all lamentation and illusion. That is a summary of the pacifying measures for those affected by the reaction of stringent material laws, exhibited in the forms of birth, death, old age and disease, insoluble factors of material existence. The victims of war, namely, the family members of the Kurus, were lamenting the problems of death, and the Lord pacified them on the basis of knowledge.

TEXT 5

साधयित्वाजातशत्रोः स्वं राज्यं कितवैर्हृतम् ।
घातयित्वासतो राज्ञः कचस्पर्शक्षतायुषः ॥ ५ ॥

sādhayitvājāta-śatroḥ
svaṁ rājyaṁ kitavair hṛtam
ghātayitvāsato rājñaḥ
kaca-sparśakṣatāyuṣaḥ

sādhayitvā—having executed; *ajāta-śatroḥ*—of one who has no enemy; *svam rājyam*—own kingdom; *kitavaiḥ*—by the clever (Duryodhana and party); *hṛtam*—usurped; *ghātayitvā*—having killed; *asataḥ*—the unscrupulous; *rājñaḥ*—of the queen's; *kaca*—bunch of hair; *sparśa*—roughly handled; *kṣata*—decreased; *āyuṣaḥ*—by the duration of life.

TRANSLATION

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life being decreased for their having roughly handled the hair of Queen Draupadī.

PURPORT

In the glorious days, or before the advent of the age of Kali, the *brāhmaṇas,* the cows, the women, the children and the old men were properly given protection.

1. The protection of the *brāhmaṇas* maintains the institution of *varṇa* and *āśrama,* the most scientific culture for attainment of spiritual life.

2. The protection of cows maintains the most miraculous form of food, i.e., milk for maintaining the finer tissues of the brain for understanding higher aims of life.

3. The protection of women maintains the chastity of society by which we can get a good generation for peace, tranquility and progress of life.

4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of *Garbhādhāna-saṁskāra,* the beginning of pure life.

5. The protection of the old men gives them a chance to prepare themselves for better life after death. This complete outlook is based on factors leading to successful humanity as against the civilization of polished cats and dogs.

The killing of these innocent creatures is totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they

are not properly protected, and therefore the duration of life of the present generation has shortened considerably. In the *Bhagavad-gītā* it is stated that when the women become unchaste for want of proper protection, there are unwanted children called *varṇa-saṅkaras*. To insult a chaste woman means to bring about disaster in the duration of life. Duḥśāsana, a brother of Duryodhana, insulted Draupadī, an ideal chaste lady, and therefore the miscreants died untimely. These are some of the stringent laws of the Lord, mentioned above.

TEXT 6

याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ ६ ॥

yājayitvāśvamedhais taṁ
tribhir uttamakalpakaiḥ
tad-yaśaḥ pāvanaṁ dikṣu
śata-manyor ivātanot

yājayitvā—by performing; *aśvamedhaiḥ*—*yajña* in which a horse is sacrificed; *tam*—him (King Yudhiṣṭhira); *tribhiḥ*—three; *uttama*—best; *kalpakaiḥ*—supplied with proper ingredients and performed by able priests; *tat*—that; *yaśaḥ*—fame; *pāvanam*—virtuous; *dikṣu*—all directions; *śata-manyoḥ*—like the one who performed one hundred such sacrifices; *iva*—like; *atanot*—performed.

TRANSLATION

Lord Śrī Kṛṣṇa caused three well-performed Aśvamedha-yajñas [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

PURPORT

This is something like the preface of the performances of *Aśvamedha-yajña* by Mahārāja Yudhiṣṭhira. The comparison of Mahārāja Yudhiṣṭhira to the King of heaven is significant. The King of heaven is thousands and thousands of times greater than Mahārāja Yudhiṣṭhira in opulence, yet the fame of Mahārāja Yudhiṣṭhira was not less. The reason is that Mahārāja

Yudhiṣṭhira was a pure devotee of the Lord, and by His grace only he was on the level of the King of heaven, even though King Yudhiṣṭhira performed only three *yajñas,* whereas the King of heaven performed hundreds. That is the prerogative of the devotee of the Lord. The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sun rays are equally distributed, but still there are some places which are dark always. This is not due to the sun but to the receptive power. Similarly, those who are cent percent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere.

TEXT 7

आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः ।
द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥ ७ ॥

āmantrya pāṇḍu-putrāṁś ca
śaineyoddhava-saṁyutaḥ
dvaipāyanādibhir vipraiḥ
pūjitaiḥ pratipūjitaḥ

āmantrya—inviting; *pāṇḍu-putrān*—all the sons of Pāṇḍu; *ca*—also; *śaineya*—Satyaki; *uddhava*—Uddhava; *saṁyutaḥ*—accompanied; *dvaipāyana-ādibhiḥ*—by the *ṛṣis* like Vedavyāsa, etc.; *vipraiḥ*—by the *brāhmaṇas; pūjitaiḥ*—being worshiped; *pratipūjitaḥ*—also the Lord reciprocated equally.

TRANSLATION

Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped by the brāhmaṇas, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.

PURPORT

Apparently Lord Śrī Kṛṣṇa was a *kṣatriya* and was not worshipable by the *brāhmaṇas.* But the *brāhmaṇas* present there, headed by Śrīla Vyāsadeva, all knew Him to be the Personality of Godhead, and therefore they worshiped Him, but the Lord reciprocated the greetings just to honor the social order that a *kṣatriya* is obedient to the orders of the *brāhmaṇas.*

Although Lord Śrī Kṛṣṇa was always offered the respects of the Supreme Lord from all responsible quarters, the Lord never deviated from the customary usages between the four orders of society. The Lord purposely observed all these social customs so that others would follow Him in the future.

TEXT 8

गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।
उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥ ८ ॥

gantuṁ kṛtamatir brahman
dvārakāṁ ratham āsthitaḥ
upalebhe 'bhidhāvantīm
uttarāṁ bhaya-vihvalām

gantum—just desiring to start; *kṛtamatiḥ*—having decided; *brahman*—O *brāhmaṇa; dvārakām*—towards Dvārakā; *ratham*—on the chariot; *āsthitaḥ*—seated; *upalebhe*—saw; *abhidhāvantīm*—coming hurriedly; *uttarām*—Uttarā; *bhaya-vihvalām*—being afraid.

TRANSLATION

As soon as He seated Himself on the chariot to start for Dvārakā, He saw Uttarā hurrying toward Him in fear.

PURPORT

All members of the family of the Pāṇḍavas were completely dependent on the protection of the Lord, and therefore the Lord also protected all of them in all circumstances. The Lord protects everyone, but one who depends completely upon Him is especially looked after by the Lord. The father is more attentive to the little son who is exclusively dependent on the father.

TEXT 9

उत्तरोवाच

पाहि पाहि महायोगिन्देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९ ॥

uttarovāca
pāhi pāhi mahā-yogin
deva-deva jagat-pate
nānyaṁ tvad abhayaṁ paśye
yatra mṛtyuḥ parasparam

uttaraḥ uvāca—Uttarā said; *pāhi pāhi*—protect, protect; *mahā-yogin*—the greatest mystic; *deva-deva*—the worshipable of the worshiped; *jagat-pate*—O Lord of the universe; *na*—not; *anyam*—anyone else; *tvat*—Your; *abhayam*—fearlessness; *paśye*—do I see; *yatra*—where there is; *mṛtyuḥ*—death; *parasparam*—in the world of duality.

TRANSLATION

Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of the mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

PURPORT

This material world is the world of duality in contrast with the oneness of the absolute realm. The world of duality is composed of matter and spirit, whereas the absolute world is complete spirit without any tinge of the material qualities. In the dual world everyone is falsely trying to become the master of the world, whereas in the absolute world the Lord is the Absolute Lord and all others are His absolute servitors. In the world of duality everyone is *envious* of all others, and death is inevitable due to the dual existence of matter and spirit. The Lord is the only shelter of fearlessness for the surrendered soul. No one can save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

TEXT 10

अभिद्रवति मामीश शरस्तप्तायसो विभो ।
कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥१०॥

abhidravati mām īśa
śaras taptāyaso vibho
kāmaṁ dahatu māṁ nātha
mā me garbho nipātyatām

abhidravati—coming towards; *mām*—me; *īśa*—O Lord; *śaraḥ*—the arrow; *tapta*—fiery; *ayasaḥ*—iron; *vibho*—the great; *kāmam*—desire; *dahatu*—let it burn; *mām*—me; *nātha*—my protector; *mā*—not; *me*—my; *garbhaḥ*—embryo; *nipātyatām*—be aborted.

TRANSLATION

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

PURPORT

This incidence took place after the death of Abhimanyu, the husband of Uttarā. As the widow of Abhimanyu, she should have followed the path of her husband, but because she was pregnant and Mahārāja Parīkṣit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the child, and therefore she was not ashamed to express this frankly before Lord Kṛṣṇa. Uttarā was the daughter of a great king, the wife of a great hero and student of a great devotee, and later she was the mother of a good king also. She was fortunate in every respect.

TEXT 11

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः ।
अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥११॥

sūta uvāca
upadhārya vacas tasyā
bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ
drauṇer astram abudhyata

sūtaḥ uvāca—Sūta Gosvāmī said; *upadhārya*—by hearing her patiently; *vacaḥ*—words; *tasyāḥ*—her; *bhagavān*—the Personality of Godhead; *bhakta-vatsalaḥ*—He who is very much affectionate towards His devotees; *apāṇḍavam*—without the existence of the Pāṇḍavas' descendants; *idam*—

this; *kartum*—in order to do it; *drauṇeḥ*—of the son of Droṇācārya; *astram*—weapon; *abudhyata*—understood it.

TRANSLATION

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, who is always very much affectionate to His devotees, having patiently heard her words, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.

PURPORT

The Lord is impartial in every respect, but still He is inclined towards His devotees because there is a great necessity of this for everyone's well-being. The Pāṇḍava family is a family of devotees, and therefore the Lord wanted them to rule the world. That was the reason that He vanquished the rule of the company of Duryodhana and established the rule of Mahārāja Yudhiṣṭhira. Therefore, He wanted to protect Mahārāja Parīkṣit also, who was lying in embryo. He did not like the idea that the world should be without the Pāṇḍavas, the ideal family of devotees.

TEXT 12

तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् ।
आत्मनोऽभिमुखान्दीप्तानालक्ष्यास्त्राण्युपाददुः॥१२॥

tarhy evātha muni-śreṣṭha
pāṇḍavāḥ pañca sāyakān
ātmano'bhimukhān dīptān
ālakṣyāstrāṇy upādaduḥ

tarhi—for that; *eva*—also; *atha*—therefore; *muni-śreṣṭha*—O chief amongst the *munis; pāṇḍavāḥ*—all the sons of Pāṇḍu; *pañca*—five; *sāyakān*—weapons; *ātmanaḥ*—own selves; *abhimukhān*—towards; *dīptān*—glaring; *ālakṣya*—seeing it; *astrāṇi*—weapon; *upādaduḥ*—took up.

TRANSLATION

O foremost amongst the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.

PURPORT

The *brahmāstras* are finer than the nuclear weapons. Aśvatthāmā discharged the *brahmāstras* simply to kill the Pāṇḍavas, namely the five brothers headed by Mahārāja Yudhiṣṭhira and their only grandson lying within the womb of Uttarā. Therefore the *brahmāstra*, more effective and finer than the atomic weapons, was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate between the target and others. Mainly the atomic bombs do harm to the innocent because there is no control. The *brahmāstra* is not like that. It marks out the target and proceeds accordingly without harming the innocent.

TEXT 13

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् ।
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥१३॥

vyasanaṁ vīkṣya tat teṣām
ananya-viṣayātmanām
sudarśanena svāstreṇa
svānāṁ rakṣāṁ vyadhād vibhuḥ

vyasanam—great danger; *vīkṣya*—having observed it; *tat*—that; *teṣām*—their; *ananya*—any other; *viṣaya*—means; *ātmanām*—thus inclined; *sudarśanena*—by the wheel of Śrī Kṛṣṇa; *sva astreṇa*—by the weapon; *svānām*—of His own devotees; *rakṣām*—protection; *vyadhāt*—did it; *vibhuḥ*—the Almighty.

TRANSLATION

The Almighty Personality of Godhead Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees who were fully surrendered souls, at once took up His Sudarśana disc in order to protect them.

PURPORT

The *brahmāstra* or the supreme weapon released by Aśvatthāmā was something similar to the nuclear weapon but with more radiation and

heat. This *brahmāstra* is the product of a more subtle science, being the product of a finer sound or *mantra* recorded in the *Vedas*. Another advantage of this weapon is that it is not blind like the nuclear weapon because it can be directed only to the target and nothing else. Aśvatthāmā released the weapon just to finish all the male members of Pāṇḍu's family; therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Śrī Kṛṣṇa took up at once His personal weapon to protect His devotees, who did not know anyone other than Kṛṣṇa. In the *Bhagavad-gītā* the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service by the devotees. Here the word *ananya-viṣayātmanām* is significant. The Pāṇḍavas were cent percent dependent on the protection of the Lord, although they were all great warriors themselves. But the Lord neglects even the greatest warrior and also vanquishes them in no time. When the Lord saw that there was no time for the Pāṇḍavas to counteract the *brahmāstra* of Aśvatthāmā, He took up the weapon even at the risk of breaking His own vow. Although the Battle of Kurukṣetra was almost finished, still, according to His vow, He should not have taken up His own weapon. But the emergency was more important than the vow. He is better known as the *bhakta-vatsala,* or the lover of His devotee, and thus He preferred to continue as *bhakta-vatsala* than to be a worldly moralist who never breaks his solemn vow.

TEXT 14

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।
स्वमाययाऽऽवृणोद्गर्भं वैराट्याः कुरुतन्तवे ॥१४॥

antaḥsthaḥ sarva-bhūtānām
ātmā yogeśvaro hariḥ
svamāyayā ''vṛṇod garbhaṁ
vairāṭyāḥ kuru-tantave

antaḥsthaḥ—being within; *sarva*—all; *bhūtānām*—of the living beings; *ātmā*—soul; *yoga-īśvaraḥ*—the Lord of all mysticism; *hariḥ*—the Supreme Lord; *svamāyayā*—by the personal energy; *āvṛṇot*—covered; *garbham*—embryo; *vairāṭyāḥ*—of Uttarā; *kuru-tantave*—for the progeny of Mahārāja Kuru.

TRANSLATION

The Lord of supreme mysticism Śrī Kṛṣṇa resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.

PURPORT

The Lord of supreme mysticism can simultaneously reside within everyone's heart, or even within the atoms, by His Paramātmā feature, His plenary portion. Therefore, from within the body of Uttarā He covered the embryo to save Mahārāja Parīkṣit and protect the progeny of Mahārāja Kuru in which King Pāṇḍu was also a descendant. Both the sons of Dhṛtarāṣṭra and those of Pāṇḍu all belonged to the same dynasty of Mahārāja Kuru; therefore both of them were generally known as Kurus. But particularly, when there were differences between the two brothers' families, the sons of Dhṛtarāṣṭra were known as Kurus while the sons of Pāṇḍu were known as Pāṇḍavas. Since the sons and grandsons of Dhṛtarāṣṭra were all killed in the Battle of Kurukṣetra, the last son of the dynasty is thus designated as the son of the Kurus.

TEXT 15

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।
वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्वह ॥१५॥

yadyapy astraṁ brahma-śiras
tv amoghaṁ cāpratikriyam
vaiṣṇavaṁ teja āsādya
samaśāmyad bhṛgūdvaha

yadyapi—although; *astram*—weapons; *brahma*—Brahma; *śiraḥ*—supreme; *tu*—but; *amogham*—without check; *ca*—and; *apratikriyam*—not to be counteracted; *vaiṣṇavam*—in relation with Viṣṇu; *tejaḥ*—strength; *āsādya*—being confronted with; *samaśāmyat*—was neutralized; *bhṛgūdvaha*—O glory of the family of Bhṛgu.

TRANSLATION

O Śaunaka, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, when confronted by the strength of Viṣṇu [Lord Kṛṣṇa], it was neutralized and foiled.

PURPORT

In the *Bhagavad-gītā* it is said that the *brahmajyoti* or the glowing effulgence transcendental is resting on Lord Śrī Kṛṣṇa. In other words, the glowing effulgence known as *brahmatejas* is nothing but the rays of the Lord, just as the sun rays are rays of the sun disc. So this Brahma weapon also, although materially irresistible, could not surpass the supreme strength of the Lord. The weapon called *brahmaśīras,* released by Aśvatthāmā, was neutralized and foiled by Lord Śrī Kṛṣṇa by His own energy; that is to say, He did not wait for any other's help because He is absolute.

TEXT 16

मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।
य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥१६॥

mā maṁsthā hy etad āścaryaṁ
sarvāścaryamaye'cyute
ya idaṁ māyayā devyā
sṛjaty avati hanty ajaḥ

mā—do not; *maṁsthāḥ*—think it; *hi*—certainly; *etat*—all these; *āścaryam*—wonderful; *sarva*—all; *āścaryamaye*—in the all-mysterious; *acyute*—the infallible; *yaḥ*—one who; *idam*—this (creation); *māyayā*—by His energy; *devyā*—transcendental; *sṛjati*—creates; *avati*—maintains; *hanti*—annihilates; *ajaḥ*—unborn.

TRANSLATION

O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. It is so because He, by His own transcendental energy, maintains and annihilates all material things, although He Himself is unborn.

PURPORT

The activities of the Lord are always inconceivable to the tiny brain of the living entities. Nothing is impossible for the Supreme Lord, but all His actions are wonderful for us, and thus He is always beyond the range of our conceivable limits. The Lord is the all-powerful, all-perfect Personality of Godhead. The Lord is cent percent perfect, whereas others, namely

Brahmā, Nārāyaṇa, Śiva, the demigods and all other living beings, possess only different percentages of such perfection. No one is equal to or greater than Him. He is unrivalled.

TEXT 17

ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया ।
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥१७॥

brahma-tejo vinirmuktair
ātmajaiḥ saha kṛṣṇayā
prayāṇābhimukhaṁ kṛṣṇam
idam āha pṛthā satī

brahma-tejaḥ—radiation of the *brahmāstra; vinirmuktaiḥ*—being saved from; *ātmajaiḥ*—along with her sons; *saha*—with; *kṛṣṇayā*—Draupadī; *prayāṇa*—outgoing; *abhimukham*—towards; *kṛṣṇam*—unto Lord Kṛṣṇa; *idam*—this; *āha*—said; *pṛthā*—Kuntī; *satī*—chaste, devoted to the Lord.

TRANSLATION

Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī, addressed Lord Kṛṣṇa as He started for home.

PURPORT

Kuntī is described herein as *satī*, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa. Her mind will just now be expressed in the following prayers for Lord Kṛṣṇa. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pāṇḍavas. They knew nothing except Kṛṣṇa, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Kṛṣṇa, who is competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

TEXT 18

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥१८॥

kunty uvāca
namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam

kuntī uvāca—Śrīmatī Kuntī said; *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material cosmos; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

TRANSLATION

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

PURPORT

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa was the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original *puruṣa* beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the *Vedas,* therefore, He is described as the chief amongst all living entities. Then again He is addressed as *īśvara,* or the controller. The living entities or the demigods like Indra, Candra, Sūrya, etc., are also to some extent *īśvara,* but none of them is the supreme *īśvara* or the ultimate controller. He is the *parameśvara*, or the Supersoul. He is both within and with-

out. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the *Bhagavad-gītā* the Lord says (Bg. 15.15), "I am situated in everyone's heart, and due to Me only one remembers, forgets and is cognizant, etc. Through all the *Vedas* I am to be known because I am the compiler of the *Vedas,* and I am the teacher of the *Vedānta.*" Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's *brahmāstra.* Kuntī herself was puzzled whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the *māyā* energy of the Supreme Lord, and it controls the limited vision of the rebelled soul. It is explained as follows.

TEXT 19

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥१९॥

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

māyā—deluding; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—artist; *nāṭya-dharaḥ*—dressed as a player; *yathā*—as.

TRANSLATION

Being beyond the range of limited sense perception, the eternally irreproachable factor covered by the curtain of deluding energy, You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

PURPORT

In the *Bhagavad-gītā* the Lord affirms that less intelligent persons mistake Lord Śrī Kṛṣṇa to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent persons are those who rebel against the authority of the Lord. Such persons are known as *asuras*. The *asuras* cannot recognize the Lord's authority. When the Lord appears Himself amongst us, as Rāma, Nṛsiṁha, Varāha or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying in the lap of His mother. He killed the Pūtanā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continually just to give protection to the residents of Vṛndāvana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the *Purāṇas, Itihāsas* (histories), *Upaniṣads,* etc. He has delivered wonderful instructions in the shape of the *Bhagavad-gītā*. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī and all other authorities of the line. He has Himself declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy which results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as *adhokṣaja,* or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material condi-

tions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, such beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as is generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

TEXT 20

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥२०॥

tathā parama-haṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhān-ārthaṁ
kathaṁ paśyema hi striyaḥ

tathā—besides that; *parama-haṁsānām*—of the advanced transcendentalists; *munīnām*—of the great philosophers or mental speculators; *amala-ātmanām*—those whose minds are competent to discern between spirit and matter; *bhakti-yoga*—the science of devotional service; *vidhāna-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

TRANSLATION

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

PURPORT

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the *Upaniṣads* that the Supreme Truth

Absolute Personality of Godhead is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is only knowable by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, and she is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not only show special favor to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the authority of the Lord is more effective than showy insincere religious fervor.

TEXT 21

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥२१॥

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

kṛṣṇāya—the Supreme Lord; *vāsudevāya*— unto the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto the Personality of Godhead who enlivens the cows and the senses; *namaḥ*—respectful obeisances; *namaḥ*—obeisances.

TRANSLATION

Let me, therefore, offer my respectful obeisances unto the Lord who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

PURPORT

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends on the earth as He is in order

to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation or descent of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king's son from His very childhood, but in the incarnation of Kṛṣṇa, although He was son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went to the lap of Yaśodāmāyī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are the prototypes of His eternal affairs in the original Kṛṣṇaloka described as the *cintāmaṇi-dhāma* in the *Brahma-saṁhitā*. Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the *brāhmaṇas* and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

TEXT 22

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥२२॥

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namaste paṅkajāṅghraye

namaḥ—all respectful obeisances; *paṅkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *paṅkaja-māline*—one who is always decorated with a garland of lotus flowers; *paṅkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaste*—respectful obeisances unto You; *paṅkaja-aṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

TRANSLATION

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who is always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

PURPORT

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguish His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Śrīmatī Kuntī claims herself as unfit to see the Lord because of her being a woman. This is claimed because women, *śūdras* (the laborer class) and the *dvija-bandhus*, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the *arca-vigraha* who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, *śūdras* and *dvija-bandhus*. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakaśāyī Viṣṇu, who grows a lotus stem from the lotus-like depression in the center of His transcendental abdomen, and thus Brahmā, the first living being in the universe, is born. Therefore, the Lord is known as the Paṅkajanābhi. The Paṅkajanābha Lord accepts the *arca-vigraha* (His transcendental form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of painting, a form drawn on sand, etc. All such forms of the Lord are always decorated with garlands of lotus

flower, and there should be a soothing atmosphere in the temple of worship to attract the burning attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, *śūdras* and *dvija-bandhus,* provided they agree to visit the temple of worship in different forms made for them. Such temple visitors are not idolators, as alleged by some men with a poor fund of knowledge. All the great *ācāryas* established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the *śūdras* and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Śrīmatī Kuntī, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntīdevī, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

TEXT 23

यथा हृषीकेश खलेन देवकी
कंसेन रुद्धातिचिरं शुचार्पिता ।
विमोचिताहं च सहात्मजा विभो
त्वयैव नाथेन मुहुर्विपद्गणात् ॥२३॥

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipadgaṇāt

yathā—as it were; *hṛṣīkeśa*—the master of the senses; *khalena*—by the envious; *devakī*—Devakī (the mother of Śrī Kṛṣṇa); *kaṁsena*—by King Kaṁsa; *ruddhā*—imprisoned; *aticiram*—for a long time; *śucārpitā*—distressed; *vimocitā*—released; *aham ca*—also myself; *sahātmajā*—along with my children; *vibho*—O great one; *tvayā eva*—by Your Lordship; *nāthena*—as the protector; *muhuḥ*—constantly; *vipadgaṇāt*—series of dangers.

TRANSLATION

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and myself and my children from a series of constant dangers.

PURPORT

Devakī, the mother of Kṛṣṇa and sister of King Kaṁsa, was put into prison along with her husband Vasudeva because the envious King was afraid of being killed by the eighth son (Kṛṣṇa) of Devakī. He therefore killed all the sons of Devakī who were born before Kṛṣṇa, but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja, Lord Kṛṣṇa's foster father. Kuntīdevī was also saved from a series of dangers along with her children. But Kuntīdevī was shown more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, but Kuntīdevī was a widow, and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

TEXT 24

विषान्महाग्नेः पुरुषाददर्शना-
दसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो
द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥२४॥

viṣān mahāgneḥ puruṣāda-darśanād
asat sabhāyā vanavāsa-kṛcchrataḥ
mṛdhe mṛdhe'neka-mahā-rathāstrato
drauṇyastrataś cāsma hare'bhirakṣitāḥ

viṣāt—from poison; *mahā-agneḥ*—from the great fire; *puruṣāda*—the man-eaters; *darśanāt*—by combating; *asat*—vicious; *sabhāyāḥ*—assembly;

vanavāsa—exiled to the forest; *kṛcchrataḥ*—sufferings; *mṛdhe mṛdhe*—again and again in battle; *aneka*—many; *mahā-ratha*—great generals; *astrataḥ*—weapons; *drauṇi*—the son of Droṇācārya; *astrataḥ*—from the weapons of; *ca*—and; *āsmaḥ*—indicating past tense; *hare*—by the Personality of Godhead; *abhirakṣitāḥ*—protected completely.

TRANSLATION

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

PURPORT

The list of dangerous encounters is submitted herein. Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord. Once Bhīma was administered poison in a cake form, once they were put into the house made of shellac and set afire, and once Draupadī was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadī by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhīma had to fight with the man-eater demon Hiḍimba rākṣasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great Battle of Kurukṣetra, and Arjuna had to meet such great generals as Droṇa, Bhīṣma, Karṇa, etc., all powerful fighters. And at last, even when everything was done away with, there was the *brahmāstra* released by the son of Droṇācārya within the womb of Uttarā, and so the Lord saved the only surviving descendant of the Kurus, Mahārāja Parīkṣit.

TEXT 25

विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥२५॥

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam

vipadaḥ—calamities; *santu*—let there be: *tāḥ*—all; *śaśvat*—again and again: *tatra*—there; *tatra*—and there; *jagat-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

TRANSLATION

I wish that all those calamities would happen again and again so that we can see You again and again, for seeing You means that we will no longer see repeated births and deaths.

PURPORT

Generally the distressed, the needy, the intelligent and the inquisitive, who have performed some pious activities, worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can be liberated as easily as one leaps over the holes made by the hoofs of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the *Bhagavad-gītā* as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty of the sane person is, therefore, not to be disturbed by the worldly calamities, which are sure to happen in all circumstances, but suffering all sorts of

unavoidable misfortunes, one should make progress in spiritual realization, because that is the mission of human life. The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering, but it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path of going back to Godhead.

TEXT 26

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥२६॥

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

janma—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—address in feeling; *vai*—certainly; *tvām*—You; *akiñcana-gocaram*—one who is approached easily by the materially exhausted man.

TRANSLATION

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

PURPORT

Being materially advanced means taking birth in an aristocratic family, possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up,

intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly as "O Govinda, O Kṛṣṇa." It is said in the *śāstras* that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. Therefore, a materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely 1) high parentage, 2) good wealth, 3) high education, and 4) attractive beauty, etc., are, so to speak, disqualifications for progress on the path of spiritual advancement. Material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

TEXT 27

नमोऽकिंचनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥२७॥

namo'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmā-rāmāya śāntāya
kaivalya-pataye namaḥ

namaḥ—all obeisances unto You; *akiñcana-vittāya*—unto the property of the materially impoverished; *nivṛtta*—completely transcendental to the actions of the material modes; *guṇa*—material modes; *vṛttaye*—affection; *ātmā-rāmāya*—one who is self-satisfied; *śāntāya*—the most gentle; *kaivalya-pataye*—unto the master of the monists; *namaḥ*—bowing down.

TRANSLATION

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

PURPORT

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and Śrīla Raghunātha Gosvāmī and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvāmīs were ministers in the government service of Bengal, and Śrīla Dāsa Gosvāmī was the son of a big *zamindar* of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure house in the lotus feet of the Lord. There is a nice story about Śrīla Sanātana Gosvāmī. He had a touchstone with him, and this stone was left in a pile of refuse. A needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked for the most valuable thing from him, and then he was given the holy name of the Lord. *Akiñcana* means one who has nothing to give materially. A factual devotee or the *mahātmā* does not give anything material to anyone because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanātana Gosvāmī which was thrown in the rubbish was not the property of the Gosvāmī, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Śrīla Sanātana Gosvāmī, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called *anartha* or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called *akiñcanas* because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection of the modes of material nature. In the *Bhagavad-gītā* the Lord says that all His acts, even His appearence and disappearence in and out of the material world, are all transcendental, and one who knows this perfectly shall not take his birth again in this material world, but he will go back to Godhead.

The material disease is due to hankering after lording it over material nature. This hankering is due to an interaction of the three modes of nature, and both the Lord and the devotees have no attachment for such false enjoyment. Therefore, the Lord as well as the devotees are called *nivṛtta-guṇa-vṛtti.* The perfect *nivṛtta-guṇa-vṛtti* is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees and the devotees are the property of the Lord, reciprocally the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty, inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendentally attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called *ātmārāma,* self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the

Lord. Such monists merge within the personal effulgence of the Lord called the *brahmajyoti,* but the devotees enter into the transcendental pastimes of the Lord, which are never to be misunderstood as material.

TEXT 28

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥२८॥

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ

manye—I consider it; *tvām*—Your Lordship; *kālam*—the eternal time; *īśānam*—the Supreme Lord; *anādi-nidhanam*—without beginning and end; *vibhum*—all-pervading; *samam*—equally merciful; *carantam*—distributing; *sarvatra*—everywhere; *bhūtānām*—of the living beings; *yat mithaḥ*—by intercourse; *kaliḥ*—dissension.

TRANSLATION

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, you are equal to everyone. The dissensions between living beings are due to social intercourse.

PURPORT

Kuntīdevī knew that Kṛṣṇa was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Kṛṣṇa is the primeval Lord who lives in everyone's heart as the Supersoul Paramātmā. Another name of the Paramātmā feature of the Lord is *kāla,* or eternal time. Eternal time is the witness of all our actions good and bad, and thus resultant reactions are destined by Him. It is no use saying that we do not know why and for what we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramātmā is our constant companion, and therefore He knows everything, past, present, and future. And because the Paramātmā feature of Lord Kṛṣṇa destines all actions and reactions, He is the supreme

controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal *kāla.* The *kāla* offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled-for, so we may have happiness also without being asked, for they are all predestined by *kāla.* No one is therefore either an enemy or friend of the Lord. Everyone is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone wants here to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading, and therefore He can see everyone's activities. And because the Lord has no beginning or end, He is known also as the eternal time, *kāla.*

TEXT 29

न वेद कश्चिद्भगवंश्चिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्
द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम्॥२९॥

na veda kaścid bhagavaṁś cikīrṣitaṁ
taveha-mānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām

na—does not; *veda*—know; *kaścit*—anyone; *bhagavan*—● Lord; *cikīrṣitam*—pastimes; *tava*—Your; *iha-mānasya*—like the worldly men; *nṛṇām*—of the people in general; *viḍambanam*—misleading; *na*—never; *yasya*—His; *kaścit*—anyone; *dayitaḥ*—object of specific favor; *asti*—there is; *karhicit*—anywhere; *dveṣyaḥ*—object of envy; *ca*—and; *yasmin*—unto Him; *viṣamā*—partiality; *matiḥ*—conception; *nṛṇām*—of the people.

TRANSLATION

O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

PURPORT

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception of the Personality of Godhead as a human being is misleading. His pastimes *appear* to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sun rays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange of values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons or the philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness, those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality of receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kurukṣetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications

because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

TEXT 30

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥३०॥

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ nṛṣiṣu yādaḥsu
tad atyanta-viḍambanam

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tiryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the water; *tat*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

TRANSLATION

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

PURPORT

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet He appears in the form of boar amongst the animals, in the form of a human being as Rāma, Kṛṣṇa, etc., in the form of a *ṛṣi* like Nārāyaṇa, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the *Śruti mantra* it is said that the Supreme Brahman has nothing to do. No one is equal to or greater than Him. He has manifold energies, and everything is

performed by Him perfectly by automatic knowledge, strength and activity. All these prove without any question that the Lord's activities, forms and deeds are all inconceivable to our limited thinking power, but because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears amongst the animals, He is not an animal, nor a man, nor a *ṛṣi*, nor a fish. He is eternally the Supreme Lord in all circumstances.

TEXT 31

गोप्याददे त्वयि कृतागसि दाम तावद्
या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य
सा मां विमोहयति भीरपि यद्बिभेति॥३१॥

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti

gopī—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on Your; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *aśru-kalila*—overflooded with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīḥ api*—even fear personified: *yat*—whom; *bibheti*—be afraid of.

TRANSLATION

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

PURPORT

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection without anything of reverential admiration. Generally the Lord is worshiped by the devotees in reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit. The friends of Kṛṣṇa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancees more palatably than the Vedic hymns. Lord Kṛṣṇa, when He was present in this material world to manifest His eternal pastimes in the transcendental realm of Goloka Vṛndāvana for an attraction of the people in general, displayed a unique picture of subordination before His foster mother Yaśodā. The Lord, in His natural childish playful activities, used to spoil the stocked butter of mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana who took advantage of the Lord's munificence. Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yaśodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntīdevī because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not.

Therefore Yaśodā's position was more exalted than Kuntī's. Mother Yaśodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yaśodā would have been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaśodā. This exchange of love between the mother and the son was performed in a natural way, and Kuntī, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly Mother Yaśodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

TEXT 32

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये ।
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥३२॥

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

kecit—someone; *āhuḥ*—says; *ajam*—the unborn; *jātam*—being born; *puṇya-ślokasya*—of the great pious king; *kīrtaye*—for glorifying; *yadoḥ*—of King Yadu; *priyasya*—of the dear; *anvavāye*—in the family of; *malayasya*—Malaya hills; *iva*—as; *candanam*—sandalwood.

TRANSLATION

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

PURPORT

Because the Lord's appearance in this material world is bewildering, there are different opinions about the birth of the Unborn. In the *Bhagavad-gītā* the Lord says that He takes His birth in the material world,

although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the *Bhagavad-gītā*. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhiṣṭhira. Lord Śrī Kṛṣṇa certainly wanted to establish the kingdom of the Pāṇḍavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves send their representative to rule over them, and therefore they cannot blame anyone for their unhappiness. Mahārāja Nala was also celebrated as a great pious king, but he had no connection with Lord Kṛṣṇa. Therefore Mahārāja Yudhiṣṭhira is meant here to be glorified by Lord Kṛṣṇa. He had also glorified King Yadu, having taken His birth in the family. He is known as Yādava, Yaduvīra, Yadunandana, etc., although the Lord is always independent of such obligation. It is just like the sandalwood that grows in the Malaya hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be.

TEXT 33

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥३३॥

apare vasudevasya
devakyāṁ yācito'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

apare—others; *vasudevasya*—of Vasudeva; *devakyām*—of Devakī; *yācitaḥ*—being prayed for; *abhyagāt*—took birth; *ajaḥ*—unborn; *tvam*—You are;

asya—of him; *kṣemāya*—for the good; *vadhāya*—for the purpose of killing; *ca*—and; *sura-dviṣām*—of those who are envious of the demigods.

TRANSLATION

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

PURPORT

It is also said that Vasudeva and Devakī, in their previous birth as Sutapa and Pṛśni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the *Bhagavad-gītā* that the Lord appears for the welfare of all people of the world and to vanquish the *asuras* or the materialistic atheists.

TEXT 34

भारावतारणायान्ये भुवो नाव इवोदधौ ।
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥३४॥

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātmabhuvārthitaḥ

bhāra-avatāraṇāya—just to reduce the burden to the world; *anye*—others; *bhuvaḥ*—of the world; *nāvaḥ*—boat; *iva*—like that; *udadhau*—on the sea; *sīdantyāḥ*—aggrieved; *bhūri*—extremely; *bhāreṇa*—by the burden; *jātaḥ*—You are born; *hi*—for; *ātmabhuvā*—Brahmā; *arthitaḥ*—being prayed for.

TRANSLATION

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

PURPORT

Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa. Nārāyaṇa, as Garbhodakaśāyī Viṣṇu, first of all entered the material universe. Without spiritual contact, matter cannot create. This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahmā, was born on a lotus flower grown out of the transcendental abdomen of Viṣṇu. Viṣṇu is therefore known as Padmanabha. Brahmā is known as *ātma-bhū* because he was begotten directly from the father without any contact of mother Lakṣmījī. Lakṣmījī was present just before Nārāyaṇa, engaged in the service of the Lord, and still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā. That is the omnipotency of the Lord. One who foolishly considers Nārāyaṇa like other living beings should take a lesson from this. Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by the intercourse of sex, and he has no other means to beget a child other than the one designed for him. But Nārāyaṇa, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies, very easily and perfectly. Brahmā is therefore directly the son of the father and was not put into the womb of a mother. Therefore he is known as *ātma-bhū*. This Brahmā is in charge of further creations in the universe, secondarily reflected by the potency of the Omnipotent. Within the halo of the universe there is a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu, the Paramātmā feature of the Supreme Lord. Whenever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmājī for a solution, and if it is not to be solved even by Brahmājī then Brahmājī consults and prays to the Kṣīrodakaśāyī Viṣṇu for an incarnation and solution to the problems. Such a problem arose when Kaṁsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the *asuras*. Brahmājī, along with other demigods, prayed at the shore of the Kṣīrodaka Ocean, and they were advised of the descent of Kṛṣṇa as the son of Vasudeva and Devakī. So some people say that the Lord appeared because of the prayers of Brahmājī.

TEXT 35

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः।
श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥३५॥

bhave'smin kliśya-mānānām
avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārhāṇi
kariṣyann iti kecana

bhave—in the material creation; *asmin*—this; *kliśya-mānānām*—of those who are suffering from; *avidyā*—nescience; *kāma*—desire; *karmabhiḥ*—by execution of fruitive work; *śravaṇa*—hearing; *smaraṇa*—remembering; *arhāṇi*—worshiping; *kariṣyan*—may perform; *iti*—thus; *kecana*—others.

TRANSLATION

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

PURPORT

In the *Śrīmad-Bhagavad-gītā* the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called *avidyā,* or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprised of

hearing, chanting, remembering, serving, worshiping, praying, cooperating and surrendering unto Him. Adoption of all the above-mentioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Śrī Caitanya Mahāprabhu.

TEXT 36

श्रृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः
स्मरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं
भवप्रवाहोपरमं पदाम्बुजम् ॥३६॥

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitaṁ janāḥ
ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam

śṛṇvanti—hear; *gāyanti*—chant; *gṛṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remembers; *nandanti*—takes pleasure; *tava*—Your; *īhitam*—activities; *janāḥ*—people in general; *ta*—that; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

TRANSLATION

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

PURPORT

The Supreme Lord Śrī Kṛṣṇa cannot be seen by our present conditional vision. In order to see Him, the present vision has to be changed by developing a different condition of life full of spontaneous love of Godhead. When Śrī Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead.

Materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, Jarāsandha, Śiśupāla, etc., were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The *Bhagavad-gītā* is one of the popular literatures which is generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item, *śravaṇa,* is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the *Bhāgavatam* the activities of the Lord begin from His dealings with the Pāṇḍavas. There are many other pastimes of the Lord in connection with His dealings with the *asuras* and others. And in the Tenth Canto the sublime dealing with His conjugal associates the *gopīs,* as well as with His married wives at Dvārakā, are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the *gopīs.* Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the *Śrīmad-Bhāgavatam* or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pāṇḍavas are less important than His dealings with the *gopīs.* We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is

conducive to spiritual life. It is said that the *Vedas* and *Purāṇas,* etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

TEXT 37

अप्यद्य नस्त्वं स्वकृतेहित प्रभो
जिहाससि स्वित्सुहृदोऽनुजीविनः ।
येषां न चान्यद्भवतः पदाम्बुजात्
परायणं राजसु योजितांहसाम् ॥३७॥

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁ hasām

api—if; *adya*—today; *naḥ*—us; *tvam*—You; *sva-kṛta*—self-executed; *īhita*—all duties; *prabho*—O my Lord; *jihāsasi*—giving up; *svit*—possibly; *suhṛdaḥ*—intimate friends; *anujīvinaḥ*—living at the mercy of; *yeṣām*—of whom; *na*—nor; *ca*—and; *anyat*—anyone else; *bhavataḥ*—Your; *pada-ambujāt*—from the lotus feet; *parāyaṇam*—dependent; *rājasu*—unto the kings; *yojitām*—engaged in; *hasām*—enmity.

TRANSLATION

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us now when all kings are at enmity with us?

PURPORT

The Pāṇḍavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature

is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt of becoming independent of the laws of nature. Beginning from Rāvaṇa, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pāṇḍavas were the ideal executors of this standard of civilization. Undoubtedly they were completely dependent on the good will of Lord Śrī Kṛṣṇa, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and physical activities. Still they always looked for the mercy of the Lord because they knew that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called *anātha,* or without any guardian, whereas those who are completely dependent on the will of the Lord are called *sanātha,* or those having someone to protect them. Therefore we must try to be *sanātha* so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The *Bhagavad-gītā* therefore directs us (7.19) that after many, many births one fortunate person becomes aware of the fact that Vāsudeva is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a *mahātmā.* All the members of the Pāṇḍava family were *mahātmās* in household life. Mahārāja Yudhiṣṭhira was the head of these *mahātmās,* and Queen Kuntīdevī was the mother. The lessons of the *Bhagavad-gītā* and all the *Purāṇas,* specifically the *Bhāgavata Purāṇa,* are therefore inevitably connected with the history of the Pāṇḍava *mahātmās.* For them, separation from the Lord was just like the separation of a fish from water. Śrīmatī Kuntīdevī, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kurukṣetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pāṇḍavas. It is not only the Pāṇḍavas who were put into the condition of enmity, but all of us are always in such a condition, and the best way of living is to become completely dependent

on the will of the Lord and thereby overcome all difficulties of material existence.

TEXT 38

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥३८॥

ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ

ke—who are; *vayam*—we; *nāma-rūpābhyām*—without fame and ability; *yadubhiḥ*—with the Yadus; *saha*—along with; *pāṇḍavāḥ*—and the Pāṇḍavas; *bhavataḥ*—Your; *adarśanam*—absence; *yarhi*—as if; *hṛṣīkāṇām*—of the senses; *iva*—like; *īśituḥ*—of the living being.

TRANSLATION

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

PURPORT

Kuntīdevī is quite aware that the existence of the Pāṇḍavas is due to Śrī Kṛṣṇa only. The Pāṇḍavas are undoubtedly well established in name and fame and are guided by the great King Yudhiṣṭhira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Kṛṣṇa all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

TEXT 39

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥३९॥

neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ

na—not; *iyam*—this land of our kingdom; *śobhiṣyate*—will appear beautiful; *tatra*—then; *yathā*—as it is now; *idānīm*—how; *gadādhara*—O Kṛṣṇa; *tvat*—Your; *padaiḥ*—by the feet; *aṅkitā*—marked; *bhāti*—is dazzling; *sva-lakṣaṇa*—Your own marks; *vilakṣitaiḥ*—by the impressions.

TRANSLATION

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

PURPORT

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, an instrument to drive an elephant, umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastināpura was thus marked while Lord Śrī Kṛṣṇa was there with the Pāṇḍavas, and the kingdom of the Pāṇḍavas thus flourished by such auspicious signs. Kuntīdevī pointed out the distinguished features and was afraid of ill luck in the absence of the Lord.

TEXT 40

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥४०॥

ime jana-padāḥ svṛddhāḥ
supakkauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ

ime—all these; *jana-padāḥ*—cities and towns; *svṛddhāḥ*—flourished; *supakka*—nature; *auṣadhi*—herbs; *vīrudhaḥ*—vegetables; *vana*—forests; *adri*—hills; *nadi*—rivers; *udanvantaḥ*—seas; *hi*—certainly; *edhante*—increasing; *tava*—Your; *vīkṣitaiḥ*—seen.

TRANSLATION

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

PURPORT

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegatables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. Minerals are produced in the hills and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve human perfection of life by devotional service. The indications by Kuntīdevī are just to the point. She

desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

TEXT 41

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥४१॥

atha viśveśa viśvātman
viśva-mūrte sva-keṣu me
sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

atha—therefore; *viśva-īśa*—O Lord of the universe; *viśva-ātman*—O soul of the universe; *viśva-mūrte*—O Personality of the universal form; *sva-keṣu*—unto my own kinsmen; *me*—my; *sneha-pāśam*—tie of affection; *imam*—this; *chindhi*—cut off; *dṛḍham*—deep; *pāṇḍuṣu*—for the Pāṇḍavas; *vṛṣṇiṣu*—for the Vṛṣṇis also.

TRANSLATION

O Lord of the universe, soul of the universe, O Personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

PURPORT

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Śrīmatī Kuntī-devī was conscious of this fact, and, therefore, she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pāṇḍavas and the Vṛṣṇis. The Pāṇḍavas are her own sons, and the Vṛṣṇis are the members of her paternal family. Kṛṣṇa was equally related to both the families. Both the families required the Lord's help because both were dependent devotees of the Lord. Śrīmatī Kuntīdevī wished Śrī Kṛṣṇa to remain with her sons the Pāṇḍavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kuntī, and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvāmīs who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a *brāhmaṇa,* a king, a public leader or a devotee of the Lord. The Personality of Godhead, as an ideal King, showed this by example. Śrī Rāmacandra cut off the tie of affection of His beloved wife to manifest the qualities of an ideal king.

Such personalities as a *brāhmaṇa,* a devotee, a king or a public leader must be very broadminded in discharging respective duties. Weak as she was, Śrīmatī Kuntīdevī was conscious of this fact, and she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears up the path for his going back to Godhead.

TEXT 42

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ॥४२॥

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matiḥ*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continually; *ratim*—attraction; *udvahatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the seas.

TRANSLATION

O Lord of Madhu, as the Ganges forever flows to the sea, without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

PURPORT

Perfection of pure devotional service is attained when all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, namely desire, anger, hankerings, feelings of attraction, etc., cannot be annihilated. Only the objective has to be changed. Desire cannot be changed, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., are different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the *Bhagavad-gītā* we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, *Śrīmad-Bhagavad-gītā,* he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Kṛṣṇa was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted in the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Her affection for the Pāṇḍavas and the Vṛṣṇis is not out of the range of devotional service because service of the Lord and the service of the

devotees are identical. Sometimes service of the devotee is more valuable than the service of the Lord. But here the affection of Kuntīdevī for the Pāṇḍavas and the Vṛṣṇis was due to family relation. This tie of affection in terms of material relation is the relation of *māyā* because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntīdevī wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

TEXT 43

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रुग्
राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोद्विजसुरार्तिहरावतार
योगेश्वराखिलगुरो भगवन्नमस्ते ॥४३॥

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārtiharāvatāra
yogeśvarākhila-guro bhagavan namas te

śrī kṛṣṇa—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—descendants of Vṛṣṇi; *ṛṣabha*—the chief; *avani*—earth; *dhruk*—rebellious; *rājanya-vaṁśa*—dynasties of the kings; *dahana*—annihilator; *anapavarga*—without deterioration of; *vīrya*—prowess; *govinda*—the proprietor of Golokadhāma; *go*—cow; *dvija*—the *brāhmaṇas; sura*—the demigods; *artihara*—reliever of distress; *avatāra*—one who descends; *yogeśvara*—master of all mystic powers; *akhila*—universal; *guro*—O preceptor; *bhagavan*—the possessor of all opulences; *namaḥ te*—respectful obeisances unto You.

TRANSLATION

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the

proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the Almighty God, and I offer You my respectful obeisances.

PURPORT

A summary of the Supreme Lord Śrī Kṛṣṇa is made herein by Śrīmatī Kuntīdevī. The Almighty Lord has His eternal transcendental abode where He is engaged in keeping *surabhi* cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the *brāhmaṇas* and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.

TEXT 44

सूत उवाच

पृथयेत्थं कलपदैः परिणूताखिलोदयः ।
मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥४४॥

sūta uvāca
pṛthayetthaṁ kalapadaiḥ
pariṇūtākhilodayaḥ
mandaṁ jahāsa vaikuṇṭho
mohayann iva māyayā

sūtaḥ—Sūta; *uvāca*—said; *pṛthayā*—by Pṛthā (Kuntī); *ittham*—this; *kalapadaiḥ*—by chosen words; *pariṇūta*—being worshiped; *akhila*—universal; *udayaḥ*—glories; *mandam*—mildly; *jahāsa*—smiled; *vaikuṇṭhaḥ*—the Lord; *mohayan*—captivating; *iva*—like; *māyayā*—by mystic power.

TRANSLATION

Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

PURPORT

Anything that is enchanting in the world is said to be a representation of the Lord. The conditioned souls who are engaged in trying to lord it over the material world are also enchanted by His mystic powers, but His devotees are enchanted in a different way by the glories of the Lord, and His merciful blessings are upon them. His energy is displayed in different ways, as electrical energy works in manifold capacities. Śrīmatī Kuntīdevī has prayed to the Lord just to enunciate a fragment of His glories. All His devotees worship Him in that way, by chosen words, and therefore the Lord is known as *uttama-śloka*. No amount of chosen words is sufficient to enumerate the Lord's glory, and yet He is satisfied by such prayers as the father is satisfied even by the broken linguistic attempts of the growing child. The word *māyā* is used both in the sense of delusion and mercy also. Herein the word *māyā* is used in the sense of the Lord's mercy upon Kuntīdevī.

TEXT 45

तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् ।
स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥४५॥

tāṁ bāḍham ity upāmantrya
praviśya gajasāhvayam
striyaś ca sva-puraṁ yāsyan
premṇā rājñā nivāritaḥ

tām—all those; *bāḍham*—accepted; *iti*—thus; *upāmantrya*—subsequently informed; *praviśya*—entering; *gajaḥ-āhvayam*—*Gajasthaherayna* palace; *striyaḥ ca*—other ladies; *sva-puram*—own residence; *yāsyan*—while starting for; *premṇā*—in love; *rājñā*—by the king; *nivāritaḥ*—stopped.

TRANSLATION

Thus accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.

PURPORT

No one could make Lord Kṛṣṇa stay at Hastināpura when He decided to start for Dvārakā, but the simple request of King Yudhiṣṭhira that the Lord remain there for a few days more was immediately effective. This signifies that the power of the King is loving affection, which the Lord could not deny. The almighty God is thus conquered only by loving service and nothing else. He is fully independent in all His dealings, but He voluntarily accepts obligations by the loving affection of His pure devotees.

TEXT 46

व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्मणा ।
प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचार्पितः ॥४६॥

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā
prabodhito 'pītihāsair
nābudhyata śucārpitaḥ

vyāsādyaiḥ—by great sages headed by Vyāsa; *īśvara*—the Almighty God; *ihā*—by the will of; *jñaiḥ*—by the learned; *kṛṣṇena*—by Kṛṣṇa Himself; *adbhuta-karmaṇā*—by one who performs all superhuman work; *prabodhitaḥ*—being solaced; *api*—although; *itihāsaiḥ*—by evidences from the histories; *na*—not; *abudhyata*—satisfied; *śucā arpitaḥ*—distressed.

TRANSLATION

King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.

PURPORT

The pious King Yudhiṣṭhira was mortified because of the mass massacre of human beings in the Battle of Kurukṣetra, especially on his account. Duryodhana was there on the throne, and he was doing well in his administration, and in one sense there was no need of fighting. But on the principle of justice Yudhiṣṭhira was to be replaced. The whole clique of politics centered round this point, and all the kings and residents of the

whole world became involved in this fight between the rival brothers. Lord Kṛṣṇa was also there in the side of King Yudhiṣṭhira. It is said in the *Mahābhārata (Ādi*, Chap. 20) that 6,400,000 men were killed in eighteen days in the Battle of Kurukṣetra, and some hundreds of thousands were missing. Practically this was the greatest battle in the world within five thousand years.

This mass killing simply to enthrone Mahārāja Yudhiṣṭhira was too mortifying, so he tried to be convinced with evidences from histories by great sages like Vyāsa and the Lord Himself that the fight was just because the cause was just. But Mahārāja Yudhiṣṭhira would not be satisfied, even though he was instructed by the greatest personalities of the time. Kṛṣṇa is designated herein as the performer of superhuman actions, but in this particular instance neither He nor Vyāsa could convince King Yudhiṣṭhira. Does it mean that He failed to be a superhuman actor? No, certainly not. The interpretation is that the Lord as *īśvara* or the Supersoul both in the heart of King Yudhiṣṭhira and Vyāsa performed still more superhuman action because the Lord desired it. As Supersoul of King Yudhiṣṭhira, He did not allow the King to be convinced by the words of Vyāsa and others, including Himself, because He desired that the King hear instructions from the dying Bhīṣmadeva, who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhīṣmadeva see the Lord personally as well as his beloved grandchildren, King Yudhiṣṭhira, etc., now situated on the throne, and thus pass away very peacefully. Bhīṣmadeva was not at all satisfied to fight against the Pāṇḍavas, who were his beloved fatherless grandchildren. But the *kṣatriyas* are also very stern people, and therefore he was obliged to take the side of Duryodhana because he was maintained at the expense of Duryodhana. Besides this, the Lord also desired that King Yudhiṣṭhira be pacified by the words of Bhīṣmadeva so that the world could see that Bhīṣmadeva excelled all in knowledge, including the Lord Himself.

TEXT 47

आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् ।
प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥४७॥

āha rājā dharma-sutaś
cintayan su-hṛdāṁ vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśaṁ gataḥ

āha—said; *rājā*—King Yudhiṣṭhira; *dharma-sutaḥ*—the son of Dharma (Yamarāja); *cintayan*—thinking of; *su-hṛdām*—of the friends; *vadham*—killing; *prākṛtena*—by material conception only; *ātmanā*—by the self; *viprāḥ*—O *brāhmaṇas;* *sneha*—affection; *moha*—delusion; *vaśam*—being carried away by; *gataḥ*—having gone.

TRANSLATION

King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

PURPORT

King Yudhiṣṭhira, though he was not expected to become aggrieved like a common man, became deluded by worldly affection by the will of the Lord (just as Arjuna was apparently deluded). A man who sees knows it well that the living entity is neither the body nor the mind but is transcendental to the material conception of life. The common man thinks of violence and nonviolence in terms of the body, but that is a kind of delusion. Everyone is duty-bound according to one's occupational duties. A *kṣatriya* is bound to fight for the right cause, regardless of the opposite party. In such discharge of duty, one should not be disturbed by annihilation of the material body, which is only an external dress of the living soul. All this was perfectly known to Mahārāja Yudhiṣṭhira, but by the will of the Lord he became just like a common man because there was another great idea behind this delusion: the King would be instructed by Bhīṣma as Arjuna was instructed by the Lord Himself.

TEXT 48

अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः ।
पारक्यस्यैव देहस्य बह्व्यो मेऽक्षौहिणीर्हताः ॥४८॥

aho me paśyatājñānaṁ
hṛdi rūḍhaṁ durātmanaḥ
pārakyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ

aho—O; *me*—my; *paśyata*—just see; *ajñānam*—ignorance; *hṛdi*—in the heart; *rūḍham*—situated in; *durātmanaḥ*—of the sinful; *pārakyasya*—meant

for others; *eva*—certainly; *dehasya*—of the body; *bahvyaḥ*—many, many; *me*—by me; *akṣauhiṇīḥ*—combination of military phalanxes; *hatāḥ*—killed.

TRANSLATION

King Yudhiṣṭhira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

PURPORT

A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,600 cavalry is called an *akṣauhiṇī*. And many *akṣauhiṇīs* were killed on the Battlefield of Kurukṣetra. Mahārāja Yudhiṣṭhira, as the most pious king of the world, takes for himself the responsibility of killing such a huge number of living beings because the battle was fought to reinstate him on the throne. This body is, after all, meant for others. While there is life in the body, it is meant for the service of others, and when it is dead it is meant to be eaten up by dogs and jackals or maggots. He is sorry because for such a temporary body such a huge massacre was committed.

TEXT 49

बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्रुहः ।
न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ॥४९॥

bāla-dvija-suhṛn-mitra-
pitṛbhrātṛ-guru-druhaḥ
na me syān nirayān mokṣo
hy api varṣāyutā-yutaiḥ

bāla—boys; *dvija*—the twice-born; *suhṛt*—well-wishers; *mitra*—friends; *pitṛ*—parents; *bhrātṛ*—brothers; *guru*—preceptors; *druhaḥ*—one who has killed; *na*—never; *me*—my; *syāt*—there shall be; *nirayāt*—from hell; *mokṣaḥ*—liberation; *hi*—certainly; *api*—although; *varṣa*—years; *ayutā*—millions; *yutaiḥ*—being added.

TRANSLATION

I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

PURPORT

Whenever there is a war, there is certainly a massacre of many innocent living beings, such as boys, *brāhmaṇas* and women, whose killing is considered to be the greatest of sins. They are all innocent creatures, and in all circumstances killing of them is forbidden in the scriptures. Mahārāja Yudhiṣṭhira was aware of these mass killings. Similarly, there were friends, parents and preceptors also on both sides, and all of them were killed. It was simply horrible for him to think of such killing, and therefore he was thinking of residing in hell for millions and billions of years.

TEXT 50

नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् ।
इति मे न तु बोधाय कल्पते शासनं वचः ॥५०॥

naino rājñaḥ prajā-bhartur
dharma yuddhe vadho dviṣām
iti me na tu bodhāya
kalpate śāsanaṁ vacaḥ

na—never; *enaḥ*—sins; *rājñaḥ*—of the king; *prajā-bhartuḥ*—of one who is engaged in the maintenance of the citizens; *dharma*—for the right cause; *yuddhe*—in the fight; *vadhaḥ*—killing; *dviṣām*—of the enemies; *iti*—all these; *me*—for me; *na*—never; *tu*—but; *bodhāya*—for satisfaction; *kalpate*—they are meant for administration; *śāsanam*—injunction; *vacaḥ*—words of.

TRANSLATION

There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

PURPORT

Mahārāja Yudhiṣṭhira thought that although he was not actually involved in the administration of the kingdom, which was being carried on well by Duryodhana without harm to the citizens, he caused the killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing was committed not in the course of

administration but for the sake of self-aggrandizement, and as such he thought himself responsible for all the sins.

TEXT 51

स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥५१॥

strīṇāṁ madd-hata-bandhūnāṁ
droho yo 'sāv ihotthitaḥ
karmabhir gṛhamedhīyair
nāhaṁ kalpo vyapohitum

strīṇām—of the woman; *mat*—by me; *hata-bandhūnām*—of the friends who are killed; *drohaḥ*—enmity; *yaḥ*—that; *asau*—all those; *iha*—herewith; *utthitaḥ*—has accrued; *karmabhiḥ*—by dint of work; *gṛhamedhīyaiḥ*—by persons engaged in material welfare; *na*—never; *aham*— I; *kalpaḥ*—can expect; *vyapohitum*—undoing the same.

TRANSLATION

I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

PURPORT

The *gṛhamedhīs* are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is sometimes hampered by sinful activities, and the materialist is sure to commit sins, even unintentionally, in course of discharging material duties. To get relief from such sinful reactions, the *Vedas* prescribe several kinds of sacrifices. It is said in the *Vedas* that by performing the *aśvamedha yajña* (horse sacrifice) one can get relief from even *brahmahātya* (killing of a *brāhmaṇa*).

Yudhiṣṭhira Mahārāja performed this *aśvamedha yajña*, but he thinks that even by performing such *yajñas* it is not possible to get relief from the great sins committed. In the war either the husband or the brother or even the father or sons go to fight. And when they are killed, a fresh enmity is created, and thus a chain of actions and reactions increases which is not possible to be counteracted even by thousands of *aśvamedha yajñas*.

The way of work *(karma)* is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities, binding the performer in material bondage. In the *Bhagavad-gītā* (Bg. 9.27-28) the remedy is suggested that such actions and reactions of the path of work can be checked only when work is done on behalf of the Supreme Lord. The Battle of Kurukṣetra was actually fought by the will of the Supreme Lord Śrī Kṛṣṇa, as it is evident from His version, and by His will only Yudhiṣṭhira was replaced on the throne of Hastināpura. Therefore, factually no sin whatsoever touched the Pāṇḍavas, who were only the order carriers of the Lord. For others, who declare war out of personal interest, the whole responsibility lies on them.

TEXT 52

यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् ।
भूतहत्यां तथैवैकां न यज्ञैर्मर्ष्टुमर्हति ॥५२॥

yathā paṅkena paṅkāmbhaḥ
surayā vā surākṛtam
bhūta-hatyāṁ tathaivaikāṁ
na yajñair mārṣṭum arhati

yathā—as much as; *paṅkena*—by the mud; *paṅka-ambhaḥ*—water mixed with mud; *surayā*—by wine; *vā*—either; *surākṛtam*—impurity caused by the slight touch of wine; *bhūta-hatyām*—killing of animals; *tathā*—like that; *eva*—certainly; *ekām*—one; *na*—never; *yajñaiḥ*—by the prescribed sacrifices; *mārṣṭum*—to counteract; *arhati*—is worthwhile.

TRANSLATION

As it is not possible to filter muddy water through mud, nor purify a wine stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

PURPORT

Aśvamedha yajñas or *gomedha yajñas,* or the sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of *yajña* were rejuvenated and a new life was given to them. It was just to

prove the efficacy of the hymns of the *Vedas*. By recitation of the hymns of the *Vedas* in the proper way, certainly the performer gets relief from the reactions of sins, but in case of such sacrifices not properly done under expert management, surely one has to become responsible for animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the *yajñas* perfectly for want of expert *brāhmaṇas* who are able to conduct such *yajñas*. Mahārāja Yudhiṣṭhira, therefore, gives a hint to performing sacrifices in the age of Kali. In the Kali-yuga the only sacrifice recommended is the performance of *Harināma yajña* inaugurated by Lord Śrī Caitanya Mahāprabhu. But one should not indulge in animal killing and counteract it by performing the *Harināma yajña*. Those who are devotees of the Lord never kill an animal for self-interest, and (as the Lord ordered Arjuna) they do not refrain from performing the duty of a *kṣatriya*. The whole purpose is, therefore, served when everything is done for the will of the Lord. This is possible only for the devotees.

Thus end the Bhaktivedanta Purports of the First Canto, Eighth Chapter, of Śrīmad-Bhāgavatam, *entitled "Prayers by Queen Kuntī and Parīkṣit Saved."*

CHAPTER NINE

The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa

TEXT 1

सूत उवाच
इति भीतः प्रजाद्रोहात्सर्वधर्मविवित्सया ।
ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत् ॥ १ ॥

sūta uvāca
iti bhītaḥ prajā-drohāt
sarva-dharma-vivitsayā
tato vinaśanaṁ prāgād
yatra devavrato 'patat

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *iti*—thus; *bhītaḥ*—being afraid of; *prajā-drohāt*—because of killing the subjects; *sarva*—all; *dharma*—acts of religion; *vivitsayā*—for understanding; *tataḥ*—thereafter; *vinaśanam*—the place where the fight was held; *prāgāt*—they all went; *yatra*—where; *devavrataḥ*—Bhīṣmadeva; *apatat*—lay down for passing away.

TRANSLATION

Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows about to pass away.

PURPORT

In this Ninth Chapter, as it is willed by Lord Śrī Kṛṣṇa, Bhīṣmadeva will impart instructions to King Yudhiṣṭhira on the subject of occupational

duties. Bhīṣmadeva will also offer his last prayer to the Lord on the verge of passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhīṣmadeva was endowed with the power of leaving his material body at will, and his lying down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites, and all of them assembled there to show their feelings of love, respect and affection for the great soul.

TEXT 2

तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः ।
अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥ २ ॥

tadā te bhrātaraḥ sarve
sadaśvaiḥ svarṇa-bhūṣitaiḥ
anvagacchan rathair viprā
vyāsa-dhaumyādayas tathā

tadā—at that time; *te*—all of them; *bhrātaraḥ*—the brother; *sarve*—all together; *sadaśvaiḥ*—drawn by first-class horses; *svarṇa*—gold; *bhūṣitaiḥ*—being decorated with; *anvagacchan*—followed one after another; *rathaiḥ*—on the chariot; *viprāḥ*—O *brāhmaṇas; vyāsa*—the sage Vyāsa; *dhaumya*—Dhaumya; *ādayaḥ*—and others; *tathā*—also.

TRANSLATION

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya [the learned priest of the Pāṇḍavas] and others.

TEXT 3

भगवानपि विप्रर्षे रथेन सधनञ्जयः ।
स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥ ३ ॥

bhagavān api viprarṣe
rathena sa-dhanañjayaḥ
sa tair vyarocata nṛpaḥ
kubera iva guhyakaiḥ

bhagavān—the Personality of Godhead (Śrī Kṛṣṇa); *api*—also; *viprarṣe*—O sage among the *brāhmaṇas; rathena*—on the chariot; *sa-dhanañjayaḥ*—with Dhanañjaya (Arjuna); *sa*—that; *taiḥ*—by them; *vyarocata*—appeared to be highly aristocratic; *nṛpaḥ*—the King (Yudhiṣṭhira); *kubera*—Kuvera, the treasurer of the demigods; *iva*—as; *guhyakaiḥ*—companions known as Guhyakas.

TRANSLATION

O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa the Personality of Godhead also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

PURPORT

Lord Śrī Kṛṣṇa wanted the Pāṇḍavas to be present before Bhīṣmadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods, and herein King Yudhiṣṭhira appeared like him (Kuvera), for the procession along with Śrī Kṛṣṇa was quite appropriate to the royalty of King Yudhiṣṭhira.

TEXT 4

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥ ४ ॥

dṛṣṭvā nipatitaṁ bhūmau
divaś cyutaṁ ivāmaram
praṇemuḥ pāṇḍavā bhīṣmaṁ
sānugāḥ saha cakriṇā

dṛṣṭvā—thus seeing; *nipatitam*—lying down; *bhūmau*—on the ground; *divaḥ*—from the sky; *cyutam*—fallen; *iva*—like; *amaram*—demigod; *praṇemuḥ*—bowed down; *pāṇḍavāḥ*—the sons of Pāṇḍu; *bhīṣmam*—unto Bhīṣma; *sa-anugāḥ*—with younger brothers; *saha*—also with; *cakriṇā*—the Lord (carrying the disc).

TRANSLATION

Seeing him [Bhīṣma] lying on the ground, like a demigod fallen from the sky, the Pāṇḍava King Yudhiṣṭhira, along with his younger brothers and Lord Kṛṣṇa, bowed down before him.

PURPORT

Lord Kṛṣṇa was also a younger cousin of Mahārāja Yudhiṣṭhira as well as the intimate friend of Arjuna. But all the family members of the Pāṇḍavas knew Lord Kṛṣṇa as the Supreme Personality of Godhead. The Lord, although conscious of His supreme position, always behaved in a humanly custom, and so He also bowed down before the dying Bhīṣmadeva as if He were one of the younger brothers of King Yudhiṣṭhira.

TEXT 5

तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम।
राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥ ५ ॥

tatra brahmarṣayaḥ sarve
devarṣayaś ca sattama
rājarṣayaś ca tatrāsan
draṣṭum bharata-puṅgavam

tatra—there; *brahma-ṛṣayaḥ*—*ṛṣis* among the *brāhmaṇas; sarve*—all; *deva-ṛṣayaḥ*—*ṛṣis* among the demigods; *ca*—and; *sattama*—situated in the quality of goodness; *rāja-ṛṣayaḥ*—*ṛṣis* among the kings; *ca*—and; *tatra*—in that place; *asan*—were present; *draṣṭum*—just to see; *bharata*—descendant of King Bharata; *puṅgavam*—and the chief of them.

TRANSLATION

Just to see the chief of the descendants of King Bharata [Bhīṣma], all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of goodness, were assembled there.

PURPORT

The *ṛṣis* are those who have attained perfection by spiritual achievements. Such spiritual achievements can be earned by all, whether one is a king or a mendicant. Bhīṣmadeva himself was also one of the *brahmarṣis* and the chief of the descendants of King Bharata. All *ṛṣis* are situated in the quality of goodness. All of them assembled there on hearing the news of the great warrior's impending death.

TEXTS 6-7

पर्वतो नारदो धौम्यो भगवान् बादरायणः ।
बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥ ६ ॥
वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ ७ ॥

parvato nārado dhaumyo
bhagavān bādarāyaṇaḥ
bṛhadaśvo bharadvājaḥ
sa-śiṣyo reṇukā-sutaḥ

vasiṣṭha indrapramadas
trito gṛtsamado 'sitaḥ
kakṣīvān gautamo 'triś ca
kauśiko 'tha sudarśanaḥ

parvataḥ—Parvata Muni; *nāradaḥ*—Nārada Muni; *dhaumyaḥ*—Dhaumya; *bhagavān*—incarnation of Godhead; *bādarāyaṇaḥ*—Vyāsadeva; *bṛhadaśvaḥ*—Bṛhadaśva; *bharadvājaḥ*—Bharadvāja; *sa-śiṣyaḥ*—along with disciples; *reṇukā-sutaḥ*—Paraśurāma; *vasiṣṭhaḥ*—Vasiṣṭha; *indrapramadaḥ*—Indrapramada; *tritaḥ*—Trita; *gṛtsamadaḥ*—Gṛtsamada; *asitaḥ*—Asita; *kakṣīvān*—Kakṣīvān; *gautamaḥ*—Gautama; *atriḥ*—Atri; *kauśikaḥ*—Kauśika; *atha*—now; *sudarśanaḥ*—Sudarśana.

TRANSLATION

All the sages like Parvata Muni, Nārada, Dhaumya, Vyāsa, the incarnation of God, Bharadvāja and Paraśurāma and disciples, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama, Atri, Kauśika and Sudarśana were present.

PURPORT

Parvata Muni is considered to be one of the oldest sages. He is almost always a constant companion of Nārada Muni. They are also spacemen competent to travel in the air without help of any material vehicle. Parvata Muni is also a *devarṣi,* or a great sage amongst the demigods, like Nārada. He was present along with Nārada at the sacrificial ceremony of Mahārāja Janamejaya, son of Mahārāja Parīkṣit. In this sacrifice all the

snakes of the world were to be killed. Parvata Muni and Nārada Muni are called Gandharvas also because they can travel in the air singing the glories of the Lord. As they can travel in the air, they observed the *svayaṁvara* ceremony (selecting her own husband) of Draupadī from the air. Like Nārada Muni, Parvata Muni also used to visit the royal assembly in the heaven of King Indra. As a Gandharva, sometimes he visited the royal assembly of Kuvera, one of the important demigods. Both Nārada and Parvata were once in trouble with the daughter of Mahārāja Sṛñjaya. Mahārāja Sṛñjaya got the benediction of a son by Parvata Muni.

Nārada Muni is inevitably associated with the narrations of the *Purāṇas.* He is described in the *Bhāgavatam.* In his previous life he was the son of a maidservant, but by good association of pure devotees he became enlightened in devotional service, and in the next life he became a perfect man comparable with himself only. In the *Mahābhārata* his name is mentioned in many places. He is the principal *devarṣi,* or the chief sage amongst the demigods. He is the son and disciple of Brahmājī, and from him the disciplic succession in the line of Brahmā has been spread. He initiated Prahlāda Mahārāja, Dhruva Mahārāja and many celebrated devotees of the Lord. He initiated even Vyāsadeva, the author of the Vedic literatures, and from Vyāsadeva, Madhvācārya was initiated, and thus the Madhva-sampradāya, in which the Gauḍīya-sampradāya is also included, has spread all over the universe. Śrī Caitanya Mahāprabhu belonged to this Madhva-sampradāya; therefore Brahmājī, Nārada, Vyāsa, down to Madhva, Caitanya and the Gosvāmīs all belonged to the same line of disciplic succession. Nāradajī has instructed many kings from time immemorial. In the *Bhāgavatam* we can see that he instructed Prahlāda Mahārāja while he was in the womb of his mother, and he instructed Vasudeva, father of Kṛṣṇa, as well as Mahārāja Yudhiṣṭhira.

Dhaumya. A great sage who practiced severe penances at Utkochak Tīrtha and was appointed royal priest of the Pāṇḍava kings. He acted as the priest in many religious functions of the Pāṇḍavas *(saṁskāra),* but also each of the Pāṇḍavas was attended by him at the betrothal of Draupadī. He was present even during the exile of the Pāṇḍavas and used to advise them in circumstances when they were perplexed. He instructed them how to live incognito for one year, and his instructions were strictly followed by the Pāṇḍavas during that time. His name is mentioned also when the general funeral ceremony was performed after the Battle of Kurukṣetra. In the *Anuśāsana Parva* of *Mahābhārata* (Ch. 127.15-16) he gave religious instructions very elaborately to Mahārāja Yudhiṣṭhira. He was actually the right type of priest of a householder, for he could guide the Pāṇḍavas on

the right path of religion. A priest is meant for guiding the householder progressively in the right path of *āśrama-dharma,* or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master. The sages, saints and *brāhmaṇas* were especially meant for such functions.

Bādarāyaṇa (Vyāsadeva). He is known as Kṛṣṇa, Kṛṣṇa-dvaipāyana, Dvaipāyana, Satyavatīsuta, Pārāśarya, Parāśarātmaja, Bādarāyaṇa, Veda-vyāsa, etc. He was the son of Mahāmuni Parāśara in the womb of Satyavatī prior to her betrothal with Mahārāja Śantanu, the father of the great general Grandfather Bhīṣmadeva. He is a powerful incarnation of Nārāyaṇa, and he broadcasts the Vedic wisdom to the world. As such, Vyāsadeva is offered respects before chanting the Vedic literature, especially the *Purāṇas.* Śukadeva Gosvāmī was his son, and *ṛṣis* like Vaiśampāyana, etc., were his disciples for different branches of the *Vedas.* He is the author of the great epic *Mahābhārata* and the great transcendental literature *Bhāgavatam.* The *Brahma-sūtras* or the *Vedānta-sūtras* or *Bādarāyaṇa-sūtras* are compiled by him. Amongst sages he is the most respected author by dint of severe penances. When he wanted to record the great epic *Mahābhārata* for the welfare of all people in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of Brahmājī, Śrī Gaṇeśajī took up the charge of noting down the dictation on the condition that Vyāsadeva would not stop dictation for a moment. The *Mahābhārata* was thus compiled by the joint endeavor of Vyāsa and Gaṇeśa.

By the order of his mother Satyavatī, who was later married to Mahārāja Śantanu, and by the request of Bhīṣmadeva, the eldest son of Mahārāja Śantanu by his first wife, the Ganges, he begot three brilliant sons whose names are Dhṛtarāṣṭra, Pāṇḍu and Vidura. The *Mahābhārata* was compiled by Vyāsadeva after the Battle of Kurukṣetra and after the death of all the heroes of *Mahābhārata.* It was first spoken in the royal assembly of Mahārāja Janamejaya, the son of Mahārāja Parīkṣit.

Bṛhadaśva. An ancient sage who used to meet Mahārāja Yudhiṣṭhira now and then. First of all he met Mahārāja Yudhiṣṭhira at Kamyavana. This sage narrated the history of Mahārāja Nala. There is another Bṛhadaśva who is the son of the Ikṣvaku dynasty (*Mahā.* Van. 209.4-5).

Bharadvāja. He is one of the seven great *ṛṣis* and was present at the time of the birth ceremony of Arjuna. The powerful *ṛṣi* sometimes undertook severe penances on the shore of the Ganges, and his *āśrama* is still celebrated at Prayāgadhāma. It is learned that this *ṛṣi,* while taking bath in the Ganges, happened to meet Ghṛtacī, one of the beautiful society girls

of heaven, and thus he discharged semina, which was kept and preserved in an earthen pot and from which Droṇa was born. So Droṇācārya is the son of Bharadvāja Muni. Others say that Bharadvāja, the father of Droṇa, is a different person from Maharṣi Bharadvāja. He was a great devotee of Brahmā. Once he approached Droṇācārya and requested him to stop the Battle of Kurukṣetra.

Paraśurāma or *Reṇukāsuta.* He is the son of Maharṣi Jamadagni and Śrīmatī Reṇukā. Thus he is also known as Reṇukāsuta. He is one of the powerful incarnations of God, and he killed the *kṣatriya* community as a whole twenty-one times. With the blood of the *kṣatriyas* he pleased the souls of his forefathers. Later on he underwent severe penances at the Mahendra Parvata. After taking the whole earth from the *kṣatriyas,* he gave it in charity to Kaśyapa Muni. Paraśurāma instructed the Dhanurveda or the science of fighting to Droṇācārya because he happened to be a *brāhmaṇa.* He was present during the coronation of Mahārāja Yudhiṣṭhira, and he celebrated the function along with other great *ṛṣis.*

Paraśurāma is so old that he met both Rāma and Kṛṣṇa at different times. He fought with Rāma, but he accepted Kṛṣṇa as the Supreme Personality of Godhead. He also praised Arjuna when he saw him with Kṛṣṇa. When Bhīṣma refused to marry Ambā, who wanted him to become her husband, Ambā met Paraśurāma, and by her request only he asked Bhīṣmadeva to accept her as his wife. Bhīṣma refused to obey his order, although he was one of the spiritual masters of Bhīṣmadeva. He fought with Bhīṣmadeva when he neglected his warning. Both of them fought very severely, and at last Paraśurāma was pleased with Bhīṣma and gave him the benediction of becoming the greatest fighter in the world.

Vasiṣṭha. The great celebrated sage among the *brāhmaṇas,* well known as the Brahmarṣi Vasiṣṭhadeva. He is a prominent figure both in the *Rāmāyaṇa* and *Mahābhārata* periods. He celebrated the coronation ceremony of the Personality of Godhead Śrī Rāma. He was present also on the Battlefield of Kurukṣetra. He could approach all the higher and lower planets, and his name is also connected with the history of Hiraṇyakaśipu. There was a great tension between him and Viśvāmitra, who wanted his *kāmadhenu.* Vasiṣṭha Muni refused to spare his *kāmadhenu,* and for this Viśvāmitra killed his one hundred sons. As a perfect *brāhmaṇa* he tolerated all the taunts of Viśvāmitra. Once he tried to commit suicide on account of Viśvāmitra's torture, but all his attempts were unsuccessful. He jumped from a hill, but the stones on which he fell became a stack of cotton, and thus he was saved. He jumped into the ocean, but the waves washed him ashore. He jumped in the river, but the river also washed him ashore. Thus

all his suicide attempts were unsuccessful. He is also one of the seven *ṛṣis* and husband of Arundhatī, the famous star.

Indrapramada. Another celebrated *ṛṣi.*

Trita. One of the three sons of Prajāpati Gautama. He was the third son, and his other two brothers were known as *Ekat* and *Dvita.* All the brothers were great sages and strict followers of the principles of religion. By dint of severe penances they were promoted to Brahmaloka (the planet where Brahmājī lives). Once Trita Muni fell in a well. He was an organizing worker of many sacrifices, and as one of the great sages he also came to show respect to Bhīṣmajī at his deathbed. He was one of the seven sages in the Varuṇaloka. He hailed from the Western countries of the world. As such, most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Gṛtsamada. One of the sages of the heavenly kingdom. He was a close friend of Indra the King of heaven and was as great as Bṛhaspati. He used to visit the royal assembly of Mahārāja Yudhiṣṭhira, and he also visited the place where Bhīṣmadeva breathed his last. Sometimes he explained the glories of Lord Śiva before Mahārāja Yudhiṣṭhira. He was the son of *Vitahavya,* and he resembled in features the body of Indra. Sometimes the enemies of Indra mistook him to be Indra and arrested him. He was a great scholar of the *Ṛg-veda,* and thus he was highly respected by the *brāhmaṇa* community. He lived a life of celibacy and was powerful in every respect.

Asita. There was a king of the same name, but herein the Asita mentioned is the Asita Devala Ṛṣi, a great powerful sage of the time. He explained to his father 1,500,000 verses from the *Mahābhārata.* He was one of the members in the snake sacrifice of Mahārāja Janamcjaya. He was also present during the coronation ceremony of Mahārāja Yudhiṣṭhira along with other great *ṛṣis.* He also gave Mahārāja Yudhiṣṭhira instructions while he was on the Añjana Hill. He was also one of the devotees of Lord Śiva.

Kakṣīvān. One of the sons of Gautama Muni and the father of the great sage Candakausika. He was one of the members of Parliament of Mahārāja Yudhiṣṭhira.

Atri. Atri Muni was a great *brāhmaṇa* sage and was one of the mental sons of Brahmājī. Brahmājī is so powerful that simply by thinking of a son he can have it. These sons are known as *mānasa-putras.* Out of seven *mānasa-putras* of Brahmājī and out of the seven great *brāhmaṇa* sages, Atri was one. In his family the great Pracetas were also born. Atri Muni had two *kṣatriya* sons who became kings. King Arthama is one of them. He is counted as one of the twenty-one Prajāpatis. His wife's name was Anasūyā, and he helped Mahārāja Parīkṣit in his great sacrifices.

Kauśika. One of the permanent *ṛṣi* members in the royal assembly of Mahārāja Yudhiṣṭhira. He sometimes met Lord Kṛṣṇa. There are several other sages of the same name.

Sudarśana. This wheel which is accepted by the Personality of Godhead (Viṣṇu or Kṛṣṇa) as His personal weapon is the most powerful weapon, greater than the *brahmāstras* or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva, the fire-god, presented this weapon to Lord Śrī Kṛṣṇa, but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Kṛṣṇa in the same way that Rukmiṇī was given by Mahārāja Rukma to the Lord. The Lord accepts such presentations from His devotees, even though such presentations are eternally His property. There is an elaborate description of this weapon in the *Ādi-parva* of the *Mahābhārata.* Lord Śrī Kṛṣṇa used this weapon to kill Śiśupāla, a rival of the Lord. He also killed Śālva by this weapon, and sometimes He wanted His friend Arjuna to use it to kill his enemies. *(Mahā. Virāta.* 56.3*)*

TEXT 8

अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः ॥ ८ ॥

anye ca munayo brahman
brahmarātādayo 'malāḥ
śiṣyair upetā ājagmuḥ
kaśyapāṅgirasādayaḥ

anye—many others; *ca*—also; *munayaḥ*—sages; *brahman*—O *brāhmaṇas; brahma-rāta*—Śukadeva Gosvāmī; *ādayaḥ*—and such others; *amalāḥ*—completely purified; *śiṣyaiḥ*—by the disciples; *upetāḥ*—accompanied by; *ājagmuḥ*—arrived; *kaśyapa*—Kaśyapa; *aṅgirasa*—Aṅgirasa; *ādayaḥ*—and others.

TRANSLATION

And many others like Śukadeva Gosvāmī and other purified souls, Kaśyapa and Aṅgirā and others, all accompanied by their respective disciples, arrived there.

PURPORT

Śukadeva Gosvāmī (Brahmarāta). The famous son and disciple of Śrī Vyāsadeva, who taught him first the *Mahābhārata* and then *Śrīmad-*

Bhāgavatam. Śukadeva Gosvāmī recited 1,400,000 verses of the *Mahābhārata* in the councils of the Gandharvas, Yakṣas and Rākṣasas, and he recited *Śrīmad-Bhāgavatam* for the first time in the presence of Mahārāja Parīkṣit. He thoroughly studied all the Vedic literatures from his great father. Thus he was a completely purified soul by dint of his extensive knowledge in the principles of religion. From *Mahābhārata (Sabhā Parva* 4.11) it is understood that he was also present in the royal assembly of Mahārāja Yudhiṣṭhira and at the fasting of Mahārāja Parīkṣit. As a bona fide disciple of Śrī Vyāsadeva, he inquired from his father very extensively about religious principles and spiritual values, and his great father also satisfied him by teaching him the *yoga* system by which one can attain the spiritual kingdom, the difference between fruitive work and empiric knowledge, the ways and means of attaining spiritual realization, the four *āśramas,* namely the student life, the householder's life, the retired life and the renounced life, the sublime position of the Supreme Personality of Godhead, the process of seeing Him eye to eye, the bona fide candidate for receiving knowledge, the consideration of the five elements, the unique position of intelligence, the consciousness of the material nature and the living entity, the symptoms of the self-realized soul, the working principles of the material body, the symptoms of the influential modes of nature, the tree of perpetual desire, and psychic activities. Sometimes he went to the sun planet with the permission of his father and Nāradajī. Descriptions of his travel in space are given in the *Śānti Parva* of the *Mahābhārata* (332). At last he attained the transcendental realm. He is known by different names like Araṇeya, Aruṇisuta, Vaiyāsaki, Vyāsamataja, etc.

Kaśyapa. One of the Prajāpatis, the son of Marīci and one of the sons-in-law of Prajāpati Dakṣa. He is the father of the gigantic bird Garuḍa, who was given elephants and tortoises as eatables. He married thirteen daughters of Prajāpati Dakṣa, and their names are Aditi, Diti, Denu, Kela, Danayu, Singhika, Krodhā, Pradhā, Viśva, Vinatā, Kapilā, Muni and Kadru. He begot many children, both demigods and demons, by those wives. From his first wife, Aditi, all the twelve Adityas were born; one of them is Vāmana, the incarnation of Godhead. This great sage was also present at the time of Arjuna's birth. He received a presentation of the whole world from Paraśurāma, and later on he asked Paraśurāma to go out of the world. His other name is Aristanemi. He lives on the northern side of the universe.

Aṅgirā. He is the son of Maharṣi *Aṅgirā* and is known as Bṛhaspati, the priest of the demigods. It is said that Droṇācārya was his partial incarnation. Śukrācārya was the spiritual master of the demons, and Bṛhaspati challenged him. His son is Kacha, and he delivered the fire weapon first to Bharadvāja

Muni. He begot six sons (like the fire-god) by his wife Candramāsī, one of the reputed stars. He could travel in space, and therefore he could present himself even in the planets of Brahmaloka and Indraloka. He advised the King of heaven, Indra, about conquering the demons. Once he cursed Indra, who thus had to become a hog on the earth and was unwilling to return to heaven. Such is the power of the attraction of the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange of a heavenly kingdom. He was the religious preceptor of the natives of different planets.

TEXT 9

तान् समेतान् महाभागानुपलभ्य वसूत्तमः ।
पूजयामास धर्मज्ञो देशकालविभागवित् ॥ ९ ॥

tān sametān mahā-bhāgān
upalabhya vasūttamaḥ
pūjayāmāsa dharma-jño
deśa-kāla-vibhāga-vit

tān—all of them; *sametān*—assembled together; *mahā-bhāgān*—all greatly powerful; *upalabhya*—having received; *vasūttamaḥ*—the best among the Vasūs (Bhīṣmadeva); *pūjayāmāsa*—welcomed; *dharma-jñaḥ*—one who knows religious principles; *deśa*—place; *kāla*—time; *vibhāga-vit*—one who knows the adjustment of place and time.

TRANSLATION

Bhīṣmadeva, who was the best amongst the eight Vasūs, received and welcomed all the great and powerful ṛṣis who were assembled there, for he knew perfectly all the religious principles according to time and place.

PURPORT

Expert religionists know perfectly well how to adjust religious principles in terms of time and place. All the great *ācāryas* or religious preachers or reformers of the world executed their mission by adjustment of religious principles in terms of time and place. There are different climates and situations in different parts of the world, and if one has to discharge his duties to preach the message of the Lord, he must be expert in adjusting

things in terms of the time and place. Bhīṣmadeva was one of the twelve great authorities of preaching this cult of devotional service, and therefore he could receive and welcome all the powerful sages from all parts of the universe assembled there at his deathbed. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in a normal healthy condition. But he was quite fit by the activities of his sound mind, and therefore he could utter sweet words with hearty expressions, and all of them were well received. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilize them in the proper place, and therefore there was no difficulty for him to receive them, although physically unfit.

TEXT 10

कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् ।
हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥१०॥

kṛṣṇaṁ ca tat-prabhāva-jña
āsīnaṁ jagad-īśvaram
hṛdi-sthaṁ pūjayāmāsa
māyayopātta-vigraham

kṛṣṇam—unto Lord Śrī Kṛṣṇa; *ca*—also; *tat*—His; *prabhāva-jñaḥ*—the knower of glories; *āsīnam*—sitting; *jagat-īśvaram*—the Lord of the universe; *hṛdi-stham*—situated in the heart; *pūjayāmāsa*—worshiped; *māyayā*—by internal potency; *upātta*—being made of; *vigraham*—form.

TRANSLATION

Lord Śrī Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīṣmadeva, and since he knew of His glories, he worshiped Him duly.

PURPORT

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Goloka Vṛndāvana, and still He is present in everyone's heart and even within every invisible atom. When He manifests His eternal transcendental form in the material

world, He does so by His internal potency. The external potency or the material energy has nothing to do with His eternal form. All these truths were known to Śrī Bhīṣmadeva, and he worshiped Him accordingly.

TEXT 11

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
अभ्याचष्टानुरागाश्रैरन्धीभूतेन चक्षुषा ॥११॥

pāṇḍu-putrān upāsīnān
praśraya-prema-saṅgatān
abhyācaṣṭānurāgāsrair
andhībhūtena cakṣuṣā

pāṇḍu—the late father of Mahārāja Yudhiṣṭhira and his brothers; *putrān*—the sons of; *upāsīnān*—sitting silently nearby; *praśraya*—being overtaken; *prema*—in feelings of love; *saṅgatān*—having gathered; *abhyācaṣṭa*—congratulated; *anurāga*—feelingly; *aśraiḥ*—tears of ecstasy; *andhībhūtena*—being overwhelmed by; *cakṣuṣā*—with his eyes.

TRANSLATION

The sons of Mahārāja Pāṇḍu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīṣmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

PURPORT

When Mahārāja Pāṇḍu died, his sons were all small children, and naturally they were brought up under the affection of elderly members of the royal family, specifically by Bhīṣmadeva. Later on when the Pāṇḍavas were grown up they were cheated by cunning Duryodhana and company, and Bhīṣmadeva, although he knew that the Pāṇḍavas were innocent and were unnecessarily put into trouble, could not take the side of the Pāṇḍavas for political reasons. At the last stage of his life, when Bhīṣmadeva saw his most exalted grandsons headed by Mahārāja Yudhiṣṭhira sitting very gently at his side, the great warrior grandfather could not check his loving tears, which were automatically flowing from his eyes. He remembered the great tribulations suffered by his most pious grandsons. Certainly

he was the most satisfied man because of Yudhiṣṭhira's being enthroned in place of Duryodhana, and thus he began to congratulate them.

TEXT 12

अहो कष्टमहोऽन्याय्यं यद्यूयं धर्मनन्दनाः ।
जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥१२॥

aho kaṣṭam aho 'nyāyyaṁ
yad yūyaṁ dharma-nandanāḥ
jīvituṁ nārhatha kliṣṭaṁ
vipra-dharmācyutāśrayāḥ

aho—oh; *kaṣṭam*—what terrible sufferings; *aho*—oh; *anyāyyam*—what terrible injustice; *yat*—because; *yūyam*—all of you good souls; *dharma-nandanāḥ*—sons of religion personified; *jīvitum*—to remain alive; *na*—never; *arhatha*—deserved; *kliṣṭam*—sufferer; *vipra*—*brāhmaṇas;* *dharma*—piety; *acyuta*—God; *āśrayāḥ*—being protected by.

TRANSLATION

Bhīṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.

PURPORT

Mahārāja Yudhiṣṭhira was disturbed due to the great massacre in the Battle of Kurukṣetra. Bhīṣmadeva could understand this, and therefore he spoke first of the terrible sufferings of Mahārāja Yudhiṣṭhira. He was put into difficulty by injustice only, and the Battle of Kurukṣetra was fought just to counteract this injustice. Therefore, he should not regret the great massacre. He wanted to point out particularly that they were always protected by the *brāhmaṇas,* the Lord and religious principles. As long as they were protected by these three important items, there was no cause of disappointment. Thus Bhīṣmadeva encouraged Mahārāja Yudhiṣṭhira to dissipate his despondency. As long as a person is fully in cooperation with the wishes of the Lord, guided by the bona fide *brāhmaṇas* and Vaiṣṇavas and strictly following religious principles, one has no cause for despondency,

however trying the circumstances of life. Bhīṣmadeva, as one of the authorities in the line, wanted to impress this point upon the Pāṇḍavas.

TEXT 13

संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥१३॥

saṁsthite 'tirathe pāṇḍau
pṛthā bāla-prajā vadhūḥ
yuṣmat-kṛte bahūn kleśān
prāptā tokavatī muhuḥ

saṁsthite—after the demise of; *atirathe*—of the great general; *pāṇḍau*—Pāṇḍu; *pṛthā*—Kuntī; *bāla-prajā*—having young children; *vadhūḥ*—daughter-in-law; *yuṣmat-kṛte*—on your account; *bahūn*—multifarious; *kleśān*—afflictions; *prāptā*—underwent; *tokavatī*—in spite of having grown-up boys; *muhuḥ*—constantly.

TRANSLATION

As far as my daughter-in-law Kuntī is concerned, upon the great General Pāṇḍu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

PURPORT

The sufferings of Kuntīdevī are doubly lamented. She suffered greatly because of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up, she continued to suffer because of her sons' actions. So her sufferings continued. This means that she was destined to suffer by providence, and this one has to tolerate without being disturbed.

TEXT 14

सर्वं कालकृतं मन्ये भवतां च यदप्रियम् ।
सपालो यद्वशे लोको वायोरिव घनावलिः ॥१४॥

sarvaṁ kāla-kṛtaṁ manye
bhavatāṁ ca yad-apriyam
sapālo yad-vaśe loko
vāyor iva ghanāvaliḥ

sarvam—all these; *kāla-kṛtam*—done by the inevitable time; *manye*—I think; *bhavatām ca*—for you also; *yat*—whatever; *apriyam*—detestable; *sapālaḥ*—with the rulers; *yat-vaśe*—under the control of that time; *lokaḥ*—everyone in every planet; *vayoḥ*—like air carrying; *iva*—as; *ghana-avaliḥ*—the bunches of clouds.

TRANSLATION

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

PURPORT

There is control of time all over the space within the universe, as there is control of time all over the planets. All the big gigantic planets, including the sun, are being controlled by the force of air, as the clouds are carried by the force of air. Similarly, the inevitable *kāla,* or time, controls even the action of the air and other elements. Everything is, therefore, controlled by the supreme *kāla,* a forceful representative of the Lord within the material world. Thus Yudhiṣṭhira should not be sorry for the inconceivable action of time. Everyone has to bear the actions and reactions of time as long as one is within the conditions of the material world. Yudhiṣṭhira should not think that he had committed sins in his previous birth and is suffering the consequence. Even the most pious has to suffer the condition of material nature. But a pious man is faithful to the Lord, for he is guided by the bona fide *brāhmaṇa* and Vaiṣṇava following the religious principles. These three guiding principles should be the aim of life. One should not be disturbed by the tricks of eternal time. Even the great controller of the universe, Brahmājī, is also under the control of that time; no one should, therefore, grudge being thus controlled by time, despite being a true follower of religious principles.

TEXT 15

यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः ।
कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ।१५।

yatra dharma-suto rājā
gadā-pāṇir vṛkodaraḥ
kṛṣṇo 'strī gāṇḍivaṁ cāpaṁ
suhṛt kṛṣṇas tato vipat

yatra—where there is; *dharma-sutaḥ*—the son of Dharmarāja; *rājā*—the king; *gadā-pāṇiḥ*—hands with his mighty club; *vṛkodaraḥ*—Bhīma; *kṛṣṇaḥ*—Arjuna; *astrī*—carrier of the weapon; *gāṇḍivam*—Gāṇḍīva; *cāpam*—arrows; *suhṛt*—well-wisher; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Personality of Godhead; *tataḥ*—thereof; *vipat*—reverse.

TRANSLATION

O how wonderful is the influence of inevitable time. It is irreversible—otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion, Bhīma, the great fighter with a club, the great bowman Arjuna with his mighty weapon Gāṇḍīva, and above all, the Lord, the direct well-wisher of the Pāṇḍavas?

PURPORT

As far as material or spiritual resources were required, there was no scarcity in the case of the Pāṇḍavas. Materially they were well equipped because two great warriors, namely Bhīma and Arjuna, were there. Spiritually the King himself was the symbol of religion, and above all of them the Personality of Godhead Lord Śrī Kṛṣṇa was personally concerned with their affairs as the well-wisher. And yet there were so many reverses on the side of the Pāṇḍavas. Despite the power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Kṛṣṇa, the Pāṇḍavas suffered so many practical reverses, which can only be explained as due to the influence of *kāla,* the inevitable time. *Kāla* is identical with the Lord Himself, and therefore the influence of *kāla* indicates the inexplicable wish of the Lord Himself. There is nothing to be lamented when a matter is beyond the control of any human being.

TEXT 16

न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम्।
यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥१६॥

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

na—never; *hi*—certainly; *asya*—His; *karhicit*—whatsoever; *rājan*—O King; *pumān*—anyone; *veda*—knows; *vidhitsitam*—plan; *yat*—which; *vijijñāsayā*—even after exhaustive inquiries; *yuktāḥ*—being engaged in; *muhyanti*—bewildered; *kavayaḥ*—great philosophers; *api*—even; *hi*—certainly.

TRANSLATION

O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.

PURPORT

The bewilderment of Mahārāja Yudhiṣṭhira over his past sinful acts and the resultant sufferings, etc., is completely negated by a great authority like Bhīṣma (one of the twelve authorized persons). Bhīṣma wanted to impress upon Mahārāja Yudhiṣṭhira that since time immemorial no one, including such demigods as Śiva and Brahmā, could ascertain the real plan of the Lord. So what can we understand about it? It is useless also to inquire about it. Even the exhaustive philosophical inquiries of sages cannot ascertain the plan of the Lord. The best policy is simply to abide by the orders of the Lord without argument. The sufferings of the Pāṇḍavas are never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue, and therefore His own devotees suffered temporarily in order to establish the conquest of virtue. Bhīṣmadeva was certainly satisfied by seeing the triumph of virtue, and he was glad to see King Yudhiṣṭhira on the throne, although he himself fought against him. Even a great fighter like Bhīṣma could not win the Battle of Kurukṣetra because the Lord wanted to show that vice cannot conquer virtue, regardless of who tries to execute it. Bhīṣmadeva was a great devotee of the Lord, but he chose to fight against the Pāṇḍavas by the will of the Lord because the Lord wanted to show that a fighter like Bhīṣma cannot win on the wrong side.

TEXT 17

तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥१७॥

tasmād idaṁ daiva-tantraṁ
vyavasya bharatarṣabha
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho

tasmāt—therefore; *idam*—all these; *daiva-tantram*—enchantment of providence only; *vyavasya*—ascertaining; *bharata-ṛṣabha*—the best among the descendants of Bharata; *tasya*—His; *anuvihitaḥ*—as desired by Him; *anāthāḥ*—helpless; *nātha*—O master; *pāhi*—just take care of; *prajāḥ*—of the subjects; *prabho*—O lord.

TRANSLATION

O best amongst the descendants of Bharata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and my lord, you should now take care of those subjects who are now rendered helpless.

PURPORT

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as it was in the case of teaching the *Bhagavad-gītā*, it is for teaching the less intelligent men. A devotee's duty is, therefore, to ungrudgingly accept tribulations from the Lord as a benediction. The Pāṇḍavas are advised by Bhīṣmadeva to accept the responsibility of administration without hesitation. The poor subjects were without protection due to the Battle of Kurukṣetra, and they were awaiting the assumption of power by Mahārāja Yudhiṣṭhira. A pure devotee of the Lord accepts tribulations as favors from the Lord. Since the Lord is absolute, there is no mundane difference between the two.

TEXT 18

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
मोहयन्मायया लोकं गूढश्चरति वृष्णिषु ॥१८॥

eṣa vai bhagavān sākṣād
ādyo nārāyaṇaḥ pumān
mohayan māyayā lokaṁ
gūḍhaś carati vṛṣṇiṣu

eṣaḥ—this; *vai*—positively; *bhagavān*—the Personality of Godhead; *sākṣāt*—original; *ādyaḥ*—the first; *nārāyaṇaḥ*—the Supreme Lord (who lies down on the water); *pumān*—the supreme enjoyer; *mohayan*—bewildering; *māyayā*—by His self-created energy; *lokam*—the planets; *gūḍhaḥ*—inconceivable; *carati*—moves; *vṛṣṇiṣu*—among the Vṛṣṇi family.

TRANSLATION

This Śrī Kṛṣṇa is no other than the original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi, just like one of us, and He is bewildering us with His Self-created energy.

PURPORT

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic, as is ill-conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the *Bhagavad-gītā* this truth is confirmed in the Fourth Chapter (Bg. 4.2), and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth, but only the false arguer speaks against this system. For example, modern spacecraft fly in the sky, and they say that they travel to the other side of the moon, and men believe these stories blindly because they have accepted the modern scientists as authorities. The authorities speak, and the people in general believe them. But in the case of Vedic truths, they have been taught not to believe. Even if they accept them they give a different interpretation. Each and every man wants a direct perception of Vedic knowledge, but foolishly they deny it. This means that the misguided man can believe one authority, the scientist, but will reject the authority of the *Vedas*. The result is that people have degenerated.

Here is an authority speaking about Śrī Kṛṣṇa as the original Personality of Godhead and the first Nārāyaṇa. Even an impersonalist like Ācārya Śaṅkara has said in the beginning of his commentation on the *Bhagavad-*

*gītā** that Nārāyaṇa the Personality of Godhead is beyond the material creation. The universe is one of the material creations, but Nārāyaṇa is transcendental to such material paraphernalia.

Bhīṣmadeva is one of the twelve *mahājanas* who know the principles of transcendental knowledge. His confirmation of Lord Śrī Kṛṣṇa's being the original Personality of Godhead is also corroborated by the impersonalist Śaṅkara. All other *ācāryas* have also confirmed this statement, and thus there is no chance of not accepting Lord Śrī Kṛṣṇa as the original Personality of Godhead. Bhīṣmadeva says that He is the first Nārāyaṇa. This is also confirmed by Brahmājī in the *Bhāgavatam* (10.14.14). Kṛṣṇa is the first Nārāyaṇa. In the spiritual world (Vaikuṇṭhas) there are unlimited numbers of Nārāyaṇas, who are all the same Personality of Godhead and are considered to be the plenary expansions of the original Personality of Godhead Śrī Kṛṣṇa. The first form of the Lord Śrī Kṛṣṇa first expands Himself as the form of Baladeva, and Baladeva expands in so many other forms, such as Saṅkarṣaṇa, Pradyumna, Aniruddha, Vāsudeva, Nārāyaṇa, Puruṣa, Rāma, Nṛsiṁha, etc. All these expansions are one and the same *Viṣṇu-tattva,* and Śrī Kṛṣṇa is the original source of all the plenary expansions. He is, therefore, the direct Personality of Godhead. He is the creator of the material world, and He is the predominating Deity known as Nārāyaṇa in all the Vaikuṇṭha planets. Therefore, His movements amongst human beings is another sort of bewilderment. The Lord therefore says in the *Bhagavad-gītā* that foolish persons consider Him to be one of the human beings without knowing the intricacies of His movements.

The bewilderment regarding Śrī Kṛṣṇa is due to the action of His twofold internal and external energies upon the third one, called marginal energy. The living entities are expansions of His marginal energy, and thus they are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment, Śrī Kṛṣṇa expands Himself into unlimited numbers of Nārāyaṇas and exchanges or accepts transcendental loving service from the living entities in the transcendental world. And by His external energetic expansions, He incarnates Himself in the material world amongst the men, animals or demigods to reestablish His forgotten relation with the living entities in different species of life. Great authorities like Bhīṣma, however, escape His bewilderment by the mercy of the Lord.

**nārāyaṇaḥ paro 'vyaktāt aṇḍa-avyakta sambhavam*
avyaktantas tu ime loka sapta dvīpa ca medini
(Bg. *Bhāṣya* of Śaṅkara)

TEXT 19

अस्यानुभावं भगवान् वेद गुह्यतमं शिवः ।
देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप ॥१९॥

asyānubhāvaṁ bhagavān
veda guhyatamaṁ śivaḥ
devarṣir nāradaḥ sākṣād
bhagavān kapilo nṛpa

asya—of Him; *anubhāvam*—glories; *bhagavān*—the most powerful; *veda*—knows; *guhyatamam*—very confidentially; *śivaḥ*—Lord Śiva; *devarṣiḥ*—the great sage among the demigods; *nāradaḥ*—Nārada; *sākṣāt*—directly; *bhagavān*—the Personality of Godhead; *kapilaḥ*—Kapila; *nṛpa*—O King.

TRANSLATION

O King, Lord Śiva, Nārada, the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

PURPORT

Pure devotees of the Lord are all *bhāvas,* or persons who know the glories of the Lord in different transcendental loving services. As the Lord has innumerable expansions of His plenary form, similarly there are innumerable pure devotees of the Lord who are engaged in the exchange of service of different humors. Ordinarily there are twelve great devotees of the Lord, namely Brahmā, Nārada, Śiva, Kumāra, Kapila, Manu, Prahlāda, Bhīṣma, Janaka, Śukadeva Gosvāmī, Bali Mahārāja and Yamarāja. Bhīṣmadeva, although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. According to Śrīla Viśvanātha Cakravartī Ṭhākur, one of the great *ācāryas* in the modern age, *anubhāva,* or the glory of the Lord, is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, bodily eruptions, etc., which are further enhanced by steady understanding of the glories of the Lord. Such different understandings of *bhāvas* are exchanged between Yaśodā and the Lord (binding the Lord by ropes) and in the chariot driving by the Lord in the exchange of love with Arjuna, etc. These glories of the Lord are exhibited in His being subordinated before His devotees, and that is another feature of the glories of the Lord. Śukadeva Gosvāmī and the Kumāras, although situated in the transcendental

position, became converted by another feature of *bhāva* and turned into pure devotees of the Lord. Tribulations of the devotees by the Lord constitute another exchange of transcendental *bhāva* between the Lord and the devotees. The Lord says (*Bhāg.* 10), "I put My devotee into difficulty, and thus the devotee becomes more purified in exchanging transcendental *bhāva* with Me." Placing the devotee into material troubles necessitates delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment, which depends mainly on material resources. Therefore, when material resources are withdrawn by the Lord, the devotee is cent percent attracted towards transcendental loving service of the Lord. Thus the Lord snatches the fallen soul from the mire of material existence. Tribulations offered by the Lord to His devotee are different from the tribulations resulting from vicious action. All these glories of the Lord are especially known to the great *mahājanas* like Brahmā, Śiva, Nārada, Kapila, Kumāra and Bhīṣma, as mentioned above, and one is able to grasp it by their grace.

TEXT 20

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥२०॥

yaṁ manyase mātuleyaṁ
priyaṁ mitraṁ suhṛttamam
akaroḥ sacivaṁ dūtaṁ
sauhṛdād atha sārathim

yam—the person; *manyase*—you think; *mātuleyam*—maternal cousin; *priyam*—very dear; *mitram*—friend; *suhṛttamam*—ardent well-wisher; *akaroḥ*—executed; *sacivam*—counsel; *dūtam*—messenger; *sauhṛdāt*—by good will; *atha*—thereupon; *sārathim*—character.

TRANSLATION

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counsellor, messenger, benefactor, etc., is that very Personality of Godhead Śrī Kṛṣṇa.

PURPORT

Lord Śrī Kṛṣṇa, although acting as the cousin, brother, friend, well-wisher, counsellor, messenger, benefactor, etc., of the Pāṇḍavas, was still the Supreme Personality of Godhead. Out of His causeless mercy and favor

upon His unalloyed devotees, He accepts all kinds of service, but that does not mean that He has changed His position as the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

TEXT 21

सर्वात्मनः समदृशो ह्यद्वयस्यानहङ्कृतेः ।
तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् ॥२१॥

sarvātmanaḥ samadṛśo
hy advayasyānahaṅkṛteḥ
tat-kṛtaṁ mati vaiṣamyaṁ
niravadyasya na kvacit

sarva-ātmanaḥ—of one who is present in everyone's heart; *samadṛśaḥ*—of one who is equally kind to one and all; *hi*—certainly; *advayasya*—of the Absolute; *anahaṅkṛteḥ*—free from all material identity of false ego; *tat-kṛtam*—everything done by Him; *mati*—consciousness; *vaiṣamyam*—differentiation; *niravadyasya*—freed from all attachment; *na*—never; *kvacit*—at any stage.

TRANSLATION

Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

PURPORT

Being absolute, there is nothing different from Him. He is *kaivalya;* there is nothing except Himself. Everything and everyone is the manifestation of His energy, and thus He is present everywhere by His energy, being nondifferent from it. The sun is identified with every inch of the sun rays and every molecular particle of the rays. Similarly, the Lord is distributed by His different energies. He is Paramātmā or the Supersoul, present in everyone as the supreme guidance, and therefore He is already the chariot driver and counsel of all living beings. When He, therefore, exhibits Himself as chariot driver of Arjuna, there is no change in His exalted position. It is the power of devotional service only that demonstrates Him as the chariot driver or the messenger. Since He has nothing to

do with the material conception of life because He is absolute spiritual identity, there is for Him no superior or inferior action. Being the Absolute Personality of Godhead, He has no false ego, and so He does not identify Himself with anything different from Him. The material conception of ego is equibalanced in Him. He does not feel, therefore, inferior by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee only that he can bring about service from the affectionate Lord.

TEXT 22

तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
यन्मेऽसूंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥२२॥

tathāpy ekānta-bhakteṣu
paśya bhūpānukampitam
yan me'sūṁs tyajataḥ sākṣāt
kṛṣṇo darśanam āgataḥ

tathāpi—still; *ekānta*—unflinching; *bhakteṣu*—unto the devotees; *paśya*—see here; *bhūpa*—O King; *anukampitam*—how sympathetic; *yat*—for which; *me*—my; *asūn*—life; *tyajataḥ*—ending; *sākṣāt*—directly; *kṛṣṇaḥ*—the Personality of Godhead; *darśanam*—in my view; *āgataḥ*—has kindly come.

TRANSLATION

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

PURPORT

The Supreme Lord Absolute Personality of Godhead Śrī Kṛṣṇa, although equal to everyone, is still more inclined to His unflinching devotee who is completely surrendered and knows no one else as his protector and master. Having unflinching faith in the Supreme Lord as one's protector, friend and master is the natural condition of eternal life. A living entity is so made by the will of the Almighty that he is most happy when placing himself in a condition of absolute dependence.

The opposite tendency is the cause of falldown. The living entity has this tendency of falling down by dint of misidentifying himself as fully

independent to lord it over the material world. The root cause of all troubles is there in false egoism. One must draw towards the Lord in all circumstances.

The appearance of Lord Kṛṣṇa at the deathbed of Bhīṣmajī is due to his being an unflinching devotee of the Lord. Arjuna had some bodily relation with Kṛṣṇa because the Lord happened to be his maternal cousin. But Bhīṣma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Yet because the relation of the body is very pleasing and natural, the Lord is more pleased when He is addressed as the son of Mahārāja Nanda, the son of Yaśodā, the lover of Rādhārāṇī. This affinity by bodily relation with the Lord is another feature of reciprocating loving service to the Lord. Bhīṣmadeva is conscious of this sweetness of transcendental humor, and therefore he likes to address the Lord as *Vijaya Sakhe, Pārtha Sakhe,* etc., exactly like *Nanda-Nandana* or *Yaśodā-Nandana.* The best way to establish our relation in transcendental sweetness is to approach Him through His recognized devotees. One should not try to establish the relation directly; there must be a via medium which is transparent and competent to lead us to the right path.

TEXT 23

भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यन्नाम कीर्तयन् ।
त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः ॥२३॥

bhaktyā "veśya mano yasmin
vācā yan-nāma kīrtayan
tyajan kalevaraṁ yogī
mucyate kāma-karmabhiḥ

bhaktyā—with devout attention; *āveśya*—meditating; *manaḥ*—mind; *yasmin*—in whose; *vācā*—by words; *yat*—whose; *nāma*—holy name; *kīrtayan*—by chanting; *tyajan*—quitting; *kalevaram*—this material body; *yogī*—the devotee; *mucyate*—gets release; *kāma-karmabhiḥ*—from fruitive activities.

TRANSLATION

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

PURPORT

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is *samādhi,* or cent percent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a *yogī.* Such a *yogī* devotee of the Lord engages himself twenty-four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service, namely hearing, chanting, remembering, worshiping, praying, becoming a voluntary servant, carrying out orders, establishing friendly relationship, or offering all that one may possess, in the service of the Lord. By such practice of *yoga* or linking up in the service of the Lord, one is recognized by the Lord Himself, as it is explained in the *Bhagavad-gītā* concerning the highest perfectional stage of *samādhi.* The Lord calls such a rare devotee the best amongst all the *yogīs.* Such a perfect *yogī* is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the *yogī* is at once transferred by the internal energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors. In material existence a living being has to endure the material conditions of threefold miseries, life after life, according to his fruitive work. Such material life is produced by material desires only. Devotional service of the Lord does not kill the natural desires of the living being, but they are applied in the right cause of devotional service. This qualifies the desire to be transferred in the spiritual sky. General Bhīṣmadeva is referring to a particular type of *yoga* called *bhakti-yoga,* and he was fortunate enough to have the Lord directly in his presence before he quitted his material body. He therefore desired that the Lord stay before his view in the following verses.

TEXT 24

स देवदेवो भगवान् प्रतीक्षतां
कलेवरं यावदिदं हिनोम्यहम् ।
प्रसन्नहासारुणलोचनोल्लस-
न्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥२४॥

sa deva-devo bhagavān pratīkṣatāṁ
kalevaraṁ yāvad idaṁ hinomy aham
prasanna-hāsāruṇa-locanollasan
mukhāmbujo dhyāna-pathaś catur-bhujaḥ

saḥ—He; *deva-devaḥ*—the Supreme Lord of the lords; *bhagavān*—the Personality of Godhead; *pratīkṣatām*—may kindly wait; *kalevaram*—body; *yāvat*—as long as; *idam*—this material body; *hinomi*—may quit; *aham*—I; *prasanna*--cheerful; *hāsa*—smiling; *aruṇa-locana*—eyes red like the morning sun; *ullasat*—beautifully decorated; *mukha-ambujaḥ*—the lotus flower of His face; *dhyāna-pathaḥ*—in the path of my meditation; *catur-bhujaḥ*—the four-handed form of Nārāyaṇa (the worshipable Deity of Bhīṣmadeva).

TRANSLATION

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

PURPORT

Bhīṣmadeva knew well that Lord Kṛṣṇa is the original Nārāyaṇa. His worshipable Deity was four-handed Nārāyaṇa, but he knew that four-handed Nārāyaṇa is a plenary expansion of Lord Kṛṣṇa. Indirectly he desired Lord Śrī Kṛṣṇa to manifest Himself in His four-handed feature of Nārāyaṇa. A Vaiṣṇava is always humble in his behavior. Although it was cent percent certain that Bhīṣmadeva was approaching *Vaikuṇṭha-dhāma* just after leaving his material body, still as a humble Vaiṣṇava he desired to see the beautiful face of the Lord, for after quitting the present body he might not be in a position to see the Lord any more. A Vaiṣṇava is not puffed up, although the Lord guarantees His pure devotee entrance into His abode. Here Bhīṣmadeva says, "as long as I do not quit this body." This means that the great General would quit the body by his own will; he was not being forced by the laws of nature. He was so powerful that he could stay in his body as long as he desired. He got this benediction from his father. He desired that the Lord stay before him in His four-handed Nārāyaṇa feature so that he might concentrate upon Him and thus be in trance in that meditation. Then his mind might be sanctified with thinking of the Lord. Thus he did not mind wherever he might go. A pure devotee is never very anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied even if the Lord desires him to go to hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord, regardless. Bhīṣmadeva wanted this much only: that his mind be absorbed in thinking of the Lord and that he pass away thus. That is the highest ambition of a pure devotee.

TEXT 25

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।
अपृच्छद्विविधान्धर्मानृषीणां चानुशृण्वताम् ॥२५॥

sūta uvāca
yudhiṣṭhiras tad ākarṇya
śayānaṁ śara-pañjare
apṛcchad vividhān dharmān
ṛṣīṇāṁ cānuśṛṇvatām

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *tat*—that; *ākarṇya*—hearing; *śayānam*—lying down on; *śara-pañjare*—on the bed of arrows; *apṛcchat*—asked; *vividhān*—multifarious; *dharmān*—duties; *ṛṣīṇām*—of the *ṛṣis*; *ca*—and; *anuśṛṇvatām*—hearing after them.

TRANSLATION

Sūta Gosvāmī said: Mahārāja Yudhiṣṭhira, after hearing Bhīṣmadeva speak in that appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.

PURPORT

Bhīṣmadeva, speaking in that appealing tone, convinced Mahārāja Yudhiṣṭhira that he was very soon passing away. And Mahārāja Yudhiṣṭhira was inspired by Lord Śrī Kṛṣṇa to ask him of the principles of religion. Lord Śrī Kṛṣṇa inspired Mahārāja Yudhiṣṭhira to ask Bhīṣmadeva in the presence of many great sages, indicating thereby that the Lord's devotee like Bhīṣmadeva, although apparently living as a worldly man, is far superior to many great sages, even Vyāsadeva. Another point is that Bhīṣmadeva at that time was not only lying on a deathbed of arrows, but he was greatly aggrieved because of that state. One should not have asked him any question at that time, but Lord Śrī Kṛṣṇa wanted to prove that His pure devotees are always sound in body and mind by dint of spiritual enlightenment, and thus in any circumstances a devotee of the Lord is in perfect order to speak of the right way of life. Yudhiṣṭhira also preferred to solve his problematic questions from Bhīṣmadeva rather than ask anyone else present there who was seemingly more learned than

Bhīṣmadeva. This is all due to the arrangement of the great wheel-carrier Lord Śrī Kṛṣṇa, who establishes the glories of His devotee. The father likes to see the son become more famous than himself. The Lord declares very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

TEXT 26

पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
वैराग्यरागोपाधिभ्यामाम्नातोभयलक्षणान् ॥२६॥

puruṣa-svabhāva-vihitān
yathā-varṇaṁ yathāśramam
vairāgya-rāgopādhibhyām
āmnātobhaya-lakṣaṇān

puruṣa—the human being; *svabhāva*—by his own acquired qualities; *vihitān*—prescribed; *yathā*—as it is; *varṇam*—classification of castes; *yathā*—as it is; *āśramam*—orders of life; *vairāgya*—detachment; *rāga*—attachment; *upādhibhyām*—out of such designations; *āmnāta*—systematically; *ubhaya*—both; *lakṣaṇān*—symptoms.

TRANSLATION

At Mahārāja Yudhiṣṭhira's inquiry, Bhīṣmadeva first of all defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

PURPORT

The conception of four castes and four orders of life, as planned by the Lord Himself (Bg. 4.13) is to accelerate transcendental qualities of the individual person so that he may gradually realize his spiritual identification and thus act accordingly to get free from material bondage or conditional life. In almost all the *Purāṇas* the subject matter is described in the same spirit, and so also in the *Mahābhārata* it is more elaborately described by Bhīṣmadeva in the *Śānti-parva* beginning from the Sixtieth Chapter.

The *varṇāśrama-dharma* is prescribed for the civilized human being just to train him to successfully terminate human life. Self-realization is

distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhīṣmadeva advised for all human beings nine qualifications: 1) not to become angry, 2) not to lie, 3) to equally distribute wealth, 4) to forgive, 5) to beget children only by one's legitimate wife, 6) to be pure in mind and hygenic in body, 7) not to be inimical toward anyone, 8) to be simple, and 9) to support servants or subordinates. One cannot be called a civilized person without acquiring the above-mentioned preliminary qualities. Besides these, the *brāhmaṇas* or the intelligent men, the administrative men, the mercantile community and the laborer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent men, controlling the senses is the most essential qualification, which is the basis of morality. Sex indulgence even with a legitimate wife must also be controlled, and thereby family control will automatically follow. An intelligent man abuses his great qualifications if he does not follow the Vedic way of life. This means he must seriously make a study of the Vedic literatures, especially of the *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā*. For learning Vedic knowledge, one must approach a person who is cent percent engaged in devotional service. He must not do things which are forbidden in the *śāstras*. A person cannot be a teacher if he drinks or smokes. In the modern system of education the teacher's academic qualification is taken into consideration without evaluation of his moral life. Therefore, the result of education is misuse of high intelligence in so many ways.

The *kṣatriyas* or the administrative class is especially advised to give in charity *and not to accept charity in any circumstances*. Modern administrators raise subscriptions for some political functions, but never give in charity to the citizens in any state function. It is just the reverse in the injunctions of the *śāstras*. The administrative class must be well versed in the *śastras*, but must not take to the profession of teachers. *The administrators should never pretend to become nonviolent* and thereby go to hell. When Arjuna wanted to become a nonviolent coward in the Battlefield of Kurukṣetra, he was severely chastised by Lord Kṛṣṇa. The Lord degraded Arjuna at that time to the status of an uncivilized man for his avowed acceptance of the cult of nonviolence. The administrative class must be personally trained in the military education. Cowards should not be elevated to the presidential throne by dint of numerical votes only. The monarchs were all chivalrous personalities, and therefore monarchy should be maintained provided the monarch is regularly trained in the occupational duties of a king. *In fighting, the king or the president should never return home without being hurt by the enemy*. The so-called king of

today never visits the warfield. He is very much expert in artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class is turned into a gang of mercantile and laborer men, the whole machinery of government becomes polluted.

The *vaiśyas* or the mercantile communities are especially advised to protect the cows. Cow protection means increasing the milk productions, namely curd and butter. Agriculture and distribution of the foodstuff are the primary duties of the mercantile community backed by education in Vedic knowledge and trained to give in charity. As the *kṣatriyas* were given charge of the protection of the citizens, *vaiśyas* were given the charge of the protection of animals. Animals are never meant to be killed. Killing of animals is a symptom of barbarian society. For a human being, agricultural produce, fruits and milk are sufficient and compatible foodstuffs. The human society should give more attention to animal protection. The productive energy of the laborer is misused when he is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man, namely rice, wheat, grains, milk, fruits and vegetables. The production of machines and machine tools increases the artificial living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization.

The *śūdra* class is less intelligent, and they have no independence. They are meant for rendering sincere service to the three higher sections of the society. The *śūdra* class can attain all comforts of life simply by rendering service to the higher classes. It is especially enjoined that a *śūdra* should never bank money. As soon as the *śūdras* accumulate wealth, it will be misused for sinful activities in wine, women and gambling. *Wine, women and gambling indicate that the population is degraded into less than śūdra quality.* The higher castes should always look after the maintenance of the *śūdras,* and they should provide them with old and used garments. A *śūdra* should not leave his master when the master is old and invalid, and the master should keep the servants satisfied in all respects. The *śūdras* must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending millions, *but the poor laborer is not sumptuously fed or given charity, clothing, etc.* The laborers are thus dissatisfied, and so they make agitation.

The *varṇas* are, so to speak, classifications of different occupations, and *āśrama-dharma* is gradual progress on the path of self-realization. Both are interrelated, and one is dependent on the other. The main purpose of *āśrama-dharma* is to awaken knowledge and detachment. The *brahmacārī āśrama* is the training ground for the prospective candidates. In this

āśrama it is instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter, and therefore self-realization is the ultimate aim of life. The whole system of *āśrama-dharma* is a means to detachment. One who fails to assimilate this spirit of detachment is allowed to enter into family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the fourth order, namely, renounced, and thus live on charity only, not to accumulate wealth, but just to keep body and soul together for ultimate realization. Household life is for *one who is attached*, and the *vānaprastha* and *sannyāsa* orders of life are for *those who are detached* from material life. The *brahmacārī-āśrama* is especially meant for training both the attached and detached.

TEXT 27

दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः ।
स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥२७॥

dāna-dharmān rāja-dharmān
mokṣa-dharmān vibhāgaśaḥ
strī-dharmān bhagavad-dharmān
samāsa-vyāsa-yogataḥ

dāna-dharmān—the acts of charity; *rāja-dharmān*—pragmatic activities of the kings; *mokṣa-dharmān*—the acts for salvation; *vibhāgaśaḥ*—by divisions; *strī-dharmān*—duties of women; *bhagavat-dharmān*—the acts of the devotees; *samāsa*—generally; *vyāsa*—explicitly; *yogataḥ*—by means of.

TRANSLATION

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

PURPORT

To give charity is one of the householder's main functions, and he should be prepared to give in charity at least fifty percent of his hard-earned money. A *brahmacārī*, or student, should perform sacrifices, a householder should give charity, and a person in the retired life or in the

renounced order should practice penances and austerities. Those are the general functions of all the *āśramas* or orders of life on the path of self-realization. In the *brahmacārī* life the training is sufficiently imparted to understand that the world as property belongs to the Supreme Lord, the Personality of Godhead. No one, therefore, can claim to be the proprietor of anything in the world. Therefore, in the life of a householder, which is a sort of license for sex enjoyment, one must give in charity for the service of the Lord. Everyone's energy is generated or borrowed from the reservoir of energy of the Lord; therefore, the resultant actions of such energy must be given to the Lord in the shape of transcendental loving service for Him. As the rivers draw water from the sea through the clouds and again go down to the sea, similarly our energy is borrowed from the supreme source, the Lord's energy, and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, in the *Bhagavad-gītā* (Bg. 9.27) says that whatever we do, whatever we undergo as penance, whatever we sacrifice, whatever we eat or whatever we give in charity must be offered to Him (the Lord). That is the way of utilizing our borrowed energy. When our energy is utilized in that way, our energy is purified from the contamination of material inebrieties, and thus we become fit for our original natural life of service to the Lord.

Rāja-dharma is a great science, unlike modern diplomacy for political supremacy. The kings were trained systematically to become munificent and not merely tax collectors. They were trained to perform different sacrifices only for the prosperity of the subjects. To lead the *prajās* to the attainment of salvation was a great duty of the king. The father, the spiritual master and the king are not to become irresponsible in the matter of leading their subjects to the path of ultimate liberation from birth, death, diseases and old age. When these primary duties are properly discharged, there is no need of government of the people, by the people. In modern days the people in general occupy the administration by the strength of manipulated votes, but they are never trained in the primary duties of the king, and that is also not possible for everyone. Under the circumstances the untrained administrators play havoc to make the subjects happy in all respects. On the other hand, these untrained administrators gradually become rogues and thieves and increase the taxation to finance a top-heavy administration that is useless for all purposes. Actually the qualified *brāhmaṇas* are meant to give direction to the kings for proper administration in terms of the scriptures like the *Manu-saṁhitā* and *Dharma-śāstras* of Parāśara. A typical king is the ideal of the people in general, and if the king is pious, religious, chivalrous and munificent, the

citizens generally follow him. Such a king is not a lazy sensuous person living at the cost of the subjects, but alert always to kill thieves and dacoits. The pious kings were not merciful to dacoits and thieves in the name of nonsensical *ahiṁsa.* The thieves and dacoits were punished in an exemplary way so that in the future no one would dare commit such nuisances in an organized form. Such thieves and dacoits were never meant for administration as they are now.

The taxation law was simple. There was no force, no encroachment. The king had a right to take one fourth of the production made by the subject. The king had a right to claim a fourth of one's allotted wealth. One would never grudge to part with it because due to the pious king and religious harmony there was enough natural wealth, namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals, etc., and therefore, no one was materially unhappy. The citizens were rich in agriculture and animal husbandry, and therefore they had enough grains, fruits and milk without any artificial needs of soaps and toilets, cinemas and bars.

The king had to see that the reserved energy of humanity was properly utilized. Human energy is not exactly meant for fulfilling animal propensities, but for self-realization. The whole government was specifically designed to fulfill this particular purpose. As such, the king had to select properly the cabinet ministers, but not on the strength of voting background. The ministers, the military commanders or even the ordinary soldiers were all selected by personal qualification, and the king had to supervise them properly before they were appointed to their respective posts. The king was especially vigilant to see that the *tapasvīs,* or persons who sacrificed everything for disseminating spiritual knowledge, were never disregarded. *They knew well that the Supreme Lord Personality of Godhead never tolerates any insult to His unalloyed devotees.* Such *tapasvīs* were trusted leaders even of the rogues and thieves, who would never disobey the orders of *tapasvīs.* The king would give special protection to illiterates, the helpless and widows of the state. Defense measures were arranged previous to any attack by the enemies. The taxing process was easy, and it was not meant for squandering, but was for strengthening the reserve fund. The soldiers were recruited from all parts of the world, and they were trained for special duties.

As far as salvation is concerned, one has to conquer the principles of lust, anger, unlawful desires, avarice and bewilderment. To get freedom from anger, one should learn how to forgive. One should not make plans in order to be free from unlawful desires. By spiritual culture one is able to conquer sleep. By tolerance only can one conquer desires and avarice.

Disturbances from various diseases can be avoided by regulated diets. By self-control one can be free from false hopes, and money can be saved by avoiding undesirable association. By practice of *yoga* one can control hunger, and worldliness can be avoided by culturing the knowledge of impermanence. Dizziness can be conquered by rising up, and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity and silence, and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self-cultivation. One must be freed from lust, avarice, anger, dreaming, etc., to attain actually the path of salvation.

As far as the women class are concerned, they are accepted as a power of inspiration for man. As such, women are more powerful than men. Mighty Julius Caesar was controlled by a Cleopatra. Such powerful women are controlled by shyness. Therefore, shyness is important for women. Once this control valve is loosened, women can create havoc in society by adultery. Adultery means production of unwanted children known as *varṇa-saṅkara,* who disturb the world.

The last item was taught by Bhīṣmadeva. This is the process of pleasing the Lord. We are all eternal servants of the Lord, and when we forget this essential part of our nature we are put into material conditions of life. The simple process of pleasing the Lord (for the householders especially) is to install the Deity of the Lord at home. By concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping the Deity at home, serving the devotee, hearing the *Śrīmad-Bhāgavatam,* residing in a holy place and chanting the holy name of the Lord are all inexpensive items by which one can please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

TEXT 28

धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥२८॥

dharmārtha-kāma-mokṣāṁś ca
sahopāyān yathā mune
nānākhyānetihāseṣu
varṇayāmāsa tattvavit

dharma—occupational duties; *artha*—economic development; *kāma*—fulfillment of desires; *mokṣān*—ultimate salvation; *ca*—and; *saha*—along with;

upāyān—means; *yathā*—as it is; *mune*—O sages; *nānā*—various; *ākhyāna*—by recitation of historical narrations; *itihāseṣu*—in the histories; *varṇayāmāsa*—described; *tattvavit*—one who knows the truth.

TRANSLATION

Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

PURPORT

Incidences mentioned in the Vedic literatures, such as the *Purāṇas, Mahābhārata* and *Rāmāyaṇa,* etc., are factual historical narrations which took place sometime in the past, although not in any chronological order. Such historical facts, being instructive for ordinary men, were assorted without chronological reference. Besides that, they happen on different planets, nay, in different universes, and thus the description of the narrations is sometimes measured by three dimensions. We are simply concerned with the instructive lessons of such incidences, even though they are not in order by our limited range of understanding. Bhīṣmadeva described such narrations before Mahārāja Yudhiṣṭhira in reply to his different questions.

TEXT 29

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥२९॥

dharmaṁ pravadatas tasya
sa kālaḥ pratyupasthitaḥ
yo yoginaś chanda-mṛtyor
vāñchitas tūttarāyaṇaḥ

dharmam—occupational duties; *pravadataḥ*—while describing; *tasya*—his; *saḥ*—that; *kālaḥ*—time; *pratyupasthitaḥ*—exactly appeared; *yaḥ*—that is; *yoginaḥ*—for the mystics; *chanda-mṛtyoḥ*—of one who dies according to one's own selection of time; *vāñchitaḥ*—as desired by; *tu*—but; *uttarāyaṇaḥ*—period when the sun runs on the northern horizon.

TRANSLATION

While Bhīṣmadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

PURPORT

The perfect *yogīs* or mystics can leave the material body at their own sweet will at a suitable time and go to a suitable planet desired by them. In the *Bhagavad-gītā* (Bg. 8.14) it is said that self-realized souls who have exactly identified themselves with the interest of the Supreme Lord can generally leave the material body during the time of the fire-god's effulgence and when the sun is in the northern horizon, and thus achieve the transcendental sky. In the *Vedas* these times are considered auspicious for quitting the body, and they are taken advantage of by the expert mystics who have perfected the system. Perfection of *yoga* means attainment of such supermental states as to be able to leave the material body as desired. They can also reach any planet within no time without a material vehicle. The *yogīs* can reach the highest planetary system within a very short time, and this is impossible for the materialist. Even attempting to reach the highest planet will take millions of years at a speed of millions of miles per hour. This is a different science, and Bhīṣmadeva knew well how to utilize it. He was just waiting for the suitable moment to quit his material body, and the golden opportunity arrived when he was instructing his noble grandsons, the Pāṇḍavas. He thus prepared himself to quit his body before the exalted Lord Śrī Kṛṣṇa, the pious Pāṇḍavas and the great sages headed by Bhagavān Vyāsa, etc., all great souls.

TEXT 30

तदोपसंहृत्य गिरः सहस्रणी-
र्विमुक्तसङ्गं मन आदिपूरुषे
कृष्णे लसत्पीतपटे चतुर्भुजे
पुरःस्थितेऽमीलितदृग्व्यधारयत् ॥३०॥

tadopasaṁhṛtya giraḥ sahasraṇīr
vimukta-saṅgaṁ mana ādi-pūruṣe
kṛṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite'mīlita dṛg vyadhārayat

tadā—at that time; *upasaṁhṛtya*—withdrawing; *giraḥ*—speeches; *sahasraṇīḥ*—Bhīṣmadeva (expert in thousands of sciences and arts); *vimukta-saṅgam*—completely freed from everything else; *manaḥ*—mind; *ādi-pūruṣe*—unto the original Personality of Godhead; *kṛṣṇe*—unto Kṛṣṇa; *lasat-pīta-paṭe*—decorated with yellow garments; *catur-bhuje*—unto four-handed original Nārāyaṇa; *puraḥ*—just before; *sthite*—standing by; *amīlita*—widespread; *dṛk*—vision; *vyadhārayat*—fixed.

TRANSLATION

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking, and being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the Personality of Godhead Śrī Kṛṣṇa who stood before him, four-handed, dressed in yellow garments that glittered and shined.

PURPORT

In the momentous hour of leaving this material body the glorious example set by Bhīṣmadeva is the important function of the human form of life. *The subject matter which attracts the dying man becomes the beginning of his next life.* If, therefore, one is absorbed in the thoughts of the Supreme Lord Śrī Kṛṣṇa, he is sure to go back to Godhead without any doubt. This is confirmed in the *Bhagavad-gītā* (Bg. 8.5-15):

5: And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

6: Whatever state of being one remembers when he quits his body, that state he will attain without fail.

7: Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8: He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

9: One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

10: One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

11: Persons learned in the *Vedas*, who utter *omkāra* and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in *yoga*.

13: After being situated in this *yoga* practice and vibrating the sacred syllable *om*, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

14: For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

15: After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Śrī Bhīṣmadeva attained the perfection of quitting his body at will and was fortunate enough to have Lord Kṛṣṇa, the object of his attention, personally present at the time of death. He, therefore, fixed his open eyes upon Him. He wanted to see Śrī Kṛṣṇa for a long time out of his spontaneous love for Him. Because he was a pure devotee, he had very little to do with the detailed performance of yogic principles. Simple *bhakti-yoga* is enough to bring about perfection. Therefore, the ardent desire of Bhīṣmadeva was to see the *person* of Lord Kṛṣṇa, the most lovable object, and by the grace of the Lord, Śrī Bhīṣmadeva had this opportunity at the last stage of his breathing.

TEXT 31

विशुद्धया धारणया हताशुभ-
स्तदीक्षयैवाशु गतायुधश्रमः
निवृत्तसर्वेन्द्रियवृत्तिविभ्रम-
स्तुष्टाव जन्यं विसृजञ्जनार्दनम् ॥३१॥

viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramaḥ
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛjañ janārdanam

viśuddhayā—by the purified; *dhāraṇayā*—meditation; *hata-aśubhaḥ*—one who had minimized the inauspicious qualities of material existence; *tat*—his; *īkṣayā*—by looking on; *eva*—simply by; *āśu*—immediately; *gatā*—having gone away; *yudha*—arrows; *śramaḥ*—fatigue; *nivṛtta*—being stopped; *sarva*—all; *indriya*—senses; *vṛtti*—activities; *vibhramaḥ*—being widely engaged; *tuṣṭāva*—prayed for; *janyam*—the material tabernacle; *visṛjan*—while quitting; *janārdanam*—the controller of the living beings.

TRANSLATION

By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses were at once stopped, and he prayed transcendentally to the controller of all living beings while quitting his material body.

PURPORT

The material body is a gift of the material energy technically called illusion. Identification with the material body is due to forgetfulness of our eternal relationship with the Lord. For a pure devotee of the Lord like Bhīṣmadeva, this illusion was at once removed as soon as the Lord arrived. Lord Kṛṣṇa is like the sun, and the illusory external material energy is like darkness. In the presence of the sun there is no possibility of darkness standing. Therefore, just on the arrival of Lord Kṛṣṇa, all material contamination was completely removed, and Bhīṣmadeva was thus able to be transcendentally situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and so also the senses. By material contamination the senses assume the role of imperfection and impurity. By revival of contact with the Supreme Pure Lord Kṛṣṇa the senses again become freed from material contaminations. Bhīṣmadeva attained all these transcendental conditions prior to his leaving the material body because of the presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all *Vedas*. He is the supreme eternity and living entity amongst all the eternal living beings.* And He alone provides all necessities for all kinds of living beings. Thus He provided all facilities to fulfill the transcendental desires

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**nityo nityānām cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad)*

of His great devotee Śrī Bhīṣmadeva, and thus the latter began to pray as follows.

TEXT 32

श्रीभीष्म उवाच

इति मतिरुपकल्पिता वितृष्णा
भगवति सात्वतपुङ्गवे विभूम्नि ।
स्वसुखमुपगते क्वचिद्विहर्तुं
प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥३२॥

śrī bhīṣma uvāca
iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartuṁ
prakṛtim upeyuṣi yad bhava-pravāhaḥ

śrī bhīṣmaḥ uvāca—Bhīṣmadeva said; *iti*—thus; *matiḥ*—thinking, feeling and willing; *upakalpitā*—invested; *vitṛṣṇā*—freed from all sense desires; *bhagavati*—unto the Personality of Godhead; *sātvata-puṅgave*—unto the leader of the devotees; *vibhūmni*—unto the great; *sva-sukham*—self-satisfaction; *upagate*—unto Him who has attained it; *kvacit*—sometimes; *vihartum*—out of transcendental pleasure; *prakṛtim*—in the material world; *upeyuṣi*—do accept it; *yat bhava*—from whom the creation; *pravāhaḥ*—is made and annihilated.

TRANSLATION

Bhīṣmadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, unto the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.

PURPORT

Because Bhīṣmadeva was a statesman, the head of the Kuru dynasty, a great general and a leader of *kṣatriyas*, his mind was strewn over so many subjects, and his thinking, feeling and willing were engaged in different matters. Now, in order to achieve pure devotional service, he wants to

invest all powers of thinking, feeling and willing entirely in the Supreme Being Lord Kṛṣṇa. He is described herein as the leader of the devotees and all-powerful. Although Lord Kṛṣṇa is the original Personality of Godhead, He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Kṛṣṇa as He is, and sometimes as Lord Caitanya. Both are leaders of the pure devotees. Pure devotees of the Lord have no desire other than the service of the Lord, and therefore they are called *sātvata*. The Lord is the chief amongst such *sātvatas*. Bhīṣmadeva, therefore, has no other desires. Unless one is purified from all sorts of material desires, the Lord does not become one's leader. Desires cannot be wiped out, but they have only to be purified. It is confirmed in the *Bhagavad-gītā* by the Lord Himself that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord (Bg. 7.28). Such instruction is given not for any material purpose but only for going back home, back to Godhead (Bg. 10.10). For the ordinary man who wants to lord it over material nature, the Lord only sanctions and becomes a witness of activities, but He never gives the nondevotee instructions for going back to Godhead. That is the difference in dealings by the Lord to different living beings, both the devotee and the nondevotee. He is leader of all the living beings, as the king of the state rules both the prisoners and the free citizens. But His dealings are different in terms of devotee and nondevotee. Nondevotees never care to take any instruction from the Lord, and therefore the Lord is silent in their case, although He witnesses all their activities and awards them the necessary results, good or bad. The devotees are above this material goodness and badness, but they are progressive on the path of transcendence, and therefore they have no desire for anything material. The devotee also knows Śrī Kṛṣṇa as the original Nārāyaṇa because Lord Śrī Kṛṣṇa, by His plenary portion, appears as the Kāranodakaśāyī Viṣṇu, the original source of all material creation. The Lord also desires the association of His pure devotees, and for them only the Lord descends on the earth and enlivens them. The Lord appears out of His own will. He is not forced by the conditions of material nature. He is therefore described here as the *vibhu*, or the Almighty, for He is never conditioned by the laws of material nature.

TEXT 33

त्रिभुवनकमनं तमालवर्णं
रविकरगौरवराम्बरं दधाने ।

वपुरलककुलावृताननाब्जं
विजयसखे रतिरस्तु मेऽनवद्या ॥३३॥

tri-bhuvana-kamanaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaraṁ dadhāne
vapur alaka-kulāvṛtānanābjaṁ
vijaya-sakhe ratir astu me'navadyā

tri-bhuvana—three statuses of planetary systems; *kamanam*—the most desirable; *tamāla-varṇam*—bluish like the *tamāla* tree; *ravi-kara*—sun rays; *gaura*—golden color; *varāmbaram*—dress glittering by; *dadhāne*—one who wears; *vapuḥ*—body; *alaka-kulāvṛta*—covered with paintings of sandalwood pulp; *anana-abjam*—face like a lotus; *vijaya-sakhe*—unto the friend of Arjuna; *ratiḥ astu*—attraction be reposed upon Him; *me*—my; *anavadyā*—without desire for fruitive results.

TRANSLATION

Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body which resembles the bluish color of the tamāla tree. His body attracts everyone in the three [upper, middle and lower] planetary systems. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

PURPORT

When Śrī Kṛṣṇa by His own internal pleasure appears on earth, He does so by the agency of His internal potency. The attractive features of His transcendental body are desired in all the three worlds, namely the upper, middle and lower planetary systems. Nowhere in the universe are there such beautiful bodily features as those of Lord Kṛṣṇa. Therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conquerer, and Kṛṣṇa is described as his intimate friend. Bhīṣmadeva on his bed of arrows after the Battle of Kurukṣetra is remembering the particular dress of Lord Kṛṣṇa which He put on as the driver of Arjuna's chariot. While fighting was going on between Arjuna and Bhīṣma, Bhīṣma's attraction was drawn by the glittering dress of Kṛṣṇa, and indirectly he admired his so-called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conquerer because

the Lord was his friend. Bhīṣmadeva takes this opportunity to address the Lord as *vijayasakhe* (friend of Arjuna) because the Lord is pleased when He is addressed conjointly with His devotees who are related with Him in different transcendental humors. While Kṛṣṇa was the charioteer of Arjuna, sun rays glittered on the dress of the Lord, and the beautiful hue created by the reflection of such rays was never forgotten by Bhīṣmadeva. As a great fighter he was relishing the relation of Kṛṣṇa in the chivalrous humor. Transcendental relation with the Lord in any one of the different *rasas* (humors) is relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to make a show of being transcendentally related with the Lord artificially jump at once to the relation of conjugal love, imitating the damsels of *Vrajadhāma.* Such a cheap relation with the Lord exhibits only the base mentality of the mundaner because one who has relished conjugal humor with the Lord cannot be attached to worldly conjugal *rasa,* which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. A genuine relation of the living being with the Supreme Lord can take any form out of the five principal *rasas,* and it does not make any difference in transcendental degree to the genuine devotee. Bhīṣmadeva is a concrete example of this, and it should be carefully observed how the great general is transcendentally related with the Lord.

TEXT 34

युधि तुरगरजोविधूम्रविष्वक्-
कचलुलितश्रमवार्यलङ्कृतास्ये ।
मम निशितशरैर्विभिद्यमान-
त्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥३४॥

yudhi turaga-rajo-vidhūmra-viṣvak
kaca-lulita-śramavāryalaṅkṛtāsye
mama niśita-śarair vibhidyamāna
tvaci vilasat kavace'stu kṛṣṇa ātmā

yudhi—on the battlefield; *turaga*—horses; *rajaḥ*—dust; *vidhūmra*—turned an ashen color; *viṣvak*—waving; *kaca*—hair; *lulita*—scattered; *śramavāri*—perspiration; *alaṅkṛta*—decorated with; *āsye*—unto the face; *mama*—my; *niśita*—sharp; *śaraiḥ*—by the arrows; *vibhidyamāna*—pierced by; *tvaci*—in

the skin; *vilasat*—enjoying pleasure; *kavace*—protecting armor; *astu*—let there be; *kṛṣṇaḥ*—unto Śrī Kṛṣṇa; *ātmā*—mind.

TRANSLATION

On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.

PURPORT

The Lord is the absolute form of eternity, bliss and knowledge. As such, transcendental loving service of the Lord in one of the five principal relations, namely, *śānta, dāsya, sakhya, vātsalya* and *mādhurya,* i.e., neutrality, servitorship, fraternity, filial affection and conjugal love, is graciously accepted by the Lord when offered to the Lord in genuine love and affection. Śrī Bhīṣmadeva is a great devotee of the Lord in the relation of servitorship. Thus his throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

It appears that Bhīṣmadeva is repenting his actions, which he committed against the person of the Lord. But factually the Lord's body was not at all pained due to His transcendental existence. His body is not matter. Both He Himself and His body are complete spiritual identity. Spirit is never pierced, burnt, dried, moistened, etc. This is vividly explained in the *Bhagavad-gītā.* So also it is stated in the *Skanda Purāṇa.* It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed, nor can it be dried up. When Lord Viṣṇu in His incarnation appears before us, He seems to be like one of the conditioned souls materially encaged just to bewilder the *asuras,* or the nonbelievers, who are always alert to kill the Lord, even from the very beginning of His appearance. Kaṁsa wanted to kill Kṛṣṇa, and Rāvaṇa wanted to kill Rāma, because foolishly they were unaware of the fact that the Lord is never killed, for the spirit is never annihilated.

Therefore Bhīṣmadeva's piercing of the body of Lord Kṛṣṇa is a sort of bewildering problem for the nondevotee atheist, but those who are devotees or those who are liberated souls are not bewildered.

Bhīṣmadeva appreciated the all-merciful attitude of the Lord because He did not leave Arjuna alone, although He was disturbed by the sharpened arrows of Bhīṣmadeva, nor was He reluctant to come before Bhīṣma's deathbed, even though He was ill-treated by him in the battlefield. Bhīṣma's repentance and the Lord's merciful attitude are both unique in this picture.

Śrī Viśvanātha Cakravartī Ṭhākur, a great *ācārya* and devotee in the humor of conjugal love with the Lord, remarks very saliently in this regard. He says that the wounds created on the body of the Lord by the sharpened arrows of Bhīṣmadeva were as pleasing to the Lord as the biting of a fiancee who bites the body of the Lord directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. Therefore, the fighting as an exchange of transcendental pleasure between the Lord and His pure devotee, Śrī Bhīṣmadeva, was not at all mundane. Besides that, since the Lord's body and the Lord are identical, there was no possibility of wounds in the absolute body. The apparent wounds caused by the sharpened arrows are misleading to the common man, but one who has a little absolute knowledge can understand the transcendental exchange in the chivalrous relation. The Lord was perfectly happy with the wounds caused by the sharpened arrows of Bhīṣmadeva. The word *vibhidyamāna* is significant because the Lord's skin is not different from the Lord. Because our skin is different from our soul, in our case the word *vibhidyamāna*, or being bruised and cut, would have been quite suitable. Transcendental bliss is of different varieties, and the variety of activities in the mundane world is but a perverted reflection of transcendental bliss. Because everything in the mundane world is qualitatively mundane, it is full of inebrieties, whereas in the absolute realm, because everything is of the same absolute nature, there are varieties of enjoyment without inebriety. The Lord enjoyed the wounds created by His great devotee Bhīṣmadeva, and because Bhīṣmadeva is a devotee in the chivalrous relation, he fixes up his mind on Kṛṣṇa in that wounded condition.

TEXT 35

सपदि सखिवचो निशम्य मध्ये
निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्ष्णा
हृतवति पार्थसखे रतिर्ममास्तु ॥३५॥

sapadi sakhi-vaco niśamya madhye
nija-parayor balayo ratham niveśya
sthitavati para-sainikāyur akṣṇā
hṛtavati pārtha-sakhe ratir mamāstu

sapadi—on the battlefield; *sakhi-vacaḥ*—command of the friend; *niśamya*—after hearing; *madhye*—in the midst of; *nija*—own; *parayoḥ*—the opposite party; *balayoḥ*—strength; *ratham*—chariot; *niveśya*—having entered; *sthitavati*—while staying there; *para-sainika*—soldiers on the opposite side; *āyuḥ*—duration of life; *akṣṇā*—by looking over; *hṛtavati*—act of diminishing; *pārtha*—Arjuna, son of Pṛthā (Kuntī); *sakhe*—unto the friend of; *ratiḥ*—intimate relation; *mama*—my; *astu*—let there be.

TRANSLATION

In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there, He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa.

PURPORT

In the *Bhagavad-gītā* (Bg. 1.21-25) Arjuna ordered the infallible Lord Śrī Kṛṣṇa to place his chariot between the phalanxes of the soldiers. He asked Him to stay there until he had finished observing the enemies he had to face in the battle. When the Lord was so asked, He at once did so just like an order carrier. And the Lord pointed out all the important men on the opposite side, saying, "Here is Bhīṣma, here is Droṇa," and so on. The Lord, being the supreme living being, is never the order supplier or order carrier of anyone, whoever may he be. But out of His causeless mercy and affection for His pure devotees, sometimes He carries out the order of the devotee like an awaiting servant. By executing the order of a devotee, the Lord becomes pleased, as a father is pleased to carry out the order of his small child. This is possible only out of pure transcendental love between the Lord and His devotees, and Bhīṣmadeva is quite aware of this fact. He, therefore, addressed the Lord as the friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all fighters who assembled on the Battlefield of Kurukṣetra attained salvation by personally seeing the Lord at the time

of death. Therefore, His diminishing the duration of life of the enemy of Arjuna does not mean that He was partial to the cause of Arjuna. Factually He was merciful to the opposite party because they would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain salvation from material life. Therefore, the Lord is all good, and whatever He does is for everyone's good. Apparently it was for the victory of Arjuna, His intimate friend, but factually it was for the good of Arjuna's enemies. Such are the transcendental activities of the Lord, and whoever understands this also gets salvation after quitting this material body. The Lord does no wrong in any circumstance because He is absolute, all good at all times.

TEXT 36

व्यवहितपृतनामुखं निरीक्ष्य
स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया य-
श्चरणरतिः परमस्य तस्य मेऽस्तु ॥३६॥

vyavahita-pṛtanā-mukhaṁ nirīkṣya
sva-jana-vadhād vimukhasya doṣa-buddhyā
kumatim aharad ātma-vidyayā yaś
caraṇa-ratiḥ paramasya tasya me 'stu

vyavahita—standing at a distance; *pṛtanā*—soldiers; *mukham*—faces; *nirīkṣya*—by looking upon; *sva-jana*—kinsmen; *vadhāt*—from the act of killing; *vimukhasya*—one who is reluctant; *doṣa-buddhyā*—by polluted intelligence; *kumatim*—poor fund of knowledge; *aharat*—eradicated; *ātma-vidyayā*—by transcendental knowledge; *yaḥ*—the person; *caraṇa*—feet; *ratiḥ*—attraction; *paramasya*—of the Supreme; *tasya*—for Him; *me*—my; *astu*—let there be.

TRANSLATION

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

PURPORT

The kings and the commanders were to stand in the front of the fighting soldiers. That was the system of actual fighting. The kings and commanders were not so-called presidents or ministers of defense as they are today. They would not stay home while the poor soldiers or mercenaries were fighting face to face. This may be the regulation of modern democracy, but when actual monarchy was prevailing, the monarchs were not cowards elected without consideration of qualification. As it was evident from the Battlefield of Kurukṣetra, all the executive heads like Droṇa, Bhīṣma, Arjuna, Duryodhana, etc., of both parties, were not sleeping, but all of them were actual participants in the fighting which was selected to be executed at a place away from the civil residential quarters. This means that the innocent citizens were immuned from all effects of fighting between the rival royal parties. The citizens had no business to see what was going to happen after such fighting. They were to pay one fourth of their income to the ruler, whether he be Arjuna or Duryodhana. All the commanders of the parties on the Battlefield of Kurukṣetra were standing face to face, and Arjuna saw them with great compassion and lamented that he was to kill his kinsmen on the battlefield for the sake of the empire. He was not at all afraid of the giant military phalanx presented by Duryodhana, but as a merciful devotee of the Lord, renunciation of worldly things was natural for him, and thus he decided not to fight for worldly possessions. But this was due to a poor fund of knowledge, and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord, as is clear in the Fourth Chapter of the *Bhagavad-gītā*. Apparently Arjuna's intelligence became polluted because otherwise there would not have been a chance to deliver the teachings of *Bhagavad-gītā* for the good of all polluted conditioned souls engaged in material bondage by the conception of the false material body. The *Bhagavad-gītā* was delivered to the conditioned souls of the world to deliver them from the wrong conception of identifying the body with the soul and to reestablish the soul's eternal relation with the Supreme Lord. *Ātma-vidyā*, or transcendental knowledge of Himself, was primarily spoken by the Lord for the benefit of all concerned in all parts of the universe.

TEXT 37

स्वनिगममपहाय मत्प्रतिज्ञा-
मृतमधिकर्तुमवप्लुतो रथस्थः ।

धृतरथचरणोऽभ्ययाच्चलद्गु-
र्हरिरिव हन्तुमिभं गतोत्तरीयः ॥३७॥

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ
dhṛta-ratha-caraṇo'bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ

sva-nigamam—own truthfulness; *apahāya*—for nullifying; *mat-pratijñām*—my own promise; *ṛtam*—factual; *adhi*—more; *kartum*—for doing it; *avaplutaḥ*—getting down; *rathasthaḥ*—from the chariot; *dhṛta*—taking up; *ratha*—chariot; *caraṇaḥ*—wheel; *abhyayāt*—went hurriedly; *caladguḥ*—trampling the earth; *hariḥ*—lion; *iva*—like; *hantum*—to kill; *ibham*—elephant; *gata*—leaving aside; *uttarīyaḥ*—covering cloth.

TRANSLATION

Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just like a lion goes to kill an elephant. He even dropped His outer garment on the way.

PURPORT

The Battle of Kurukṣetra was fought on military principles but at the same time in a sporting spirit, like a friend fights with another friend. Duryodhana criticized Bhīṣmadeva, alleging that he was reluctant to kill Arjuna because of paternal affection. A *kṣatriya* cannot tolerate insults on the principle of fighting. Bhīṣmadeva therefore promised that the next day he would kill all five Pāṇḍavas with special weapons made for the purpose. Duryodhana was satisfied, and he kept the arrows with him to be delivered the next day during the fight. By tricks Arjuna took the arrows from Duryodhana, and Bhīṣmadeva could understand that this was the trick of Lord Kṛṣṇa. So he took a vow that the next day Kṛṣṇa would have to take up weapons Himself, otherwise His friend Arjuna would die. So in the next day's fighting Bhīṣmadeva fought so violently that both Arjuna and Kṛṣṇa were in trouble. Arjuna was almost defeated; the situation was so tense that he was about to be killed by Bhīṣmadeva the very next moment. At that time Lord Kṛṣṇa wanted to please His devotee, Bhīṣma, by keeping his promise, which was more important than His own. Seemingly He broke His own promise. He promised before the beginning of the

Battle of Kurukṣetra that He would remain without weapons and would not use His strength for either of the parties. But to protect Arjuna He got down from the chariot, took up the wheel of the chariot and hurriedly rushed at Bhīṣmadeva in an angry mood, like a lion goes to kill an elephant. He dropped His covering cloth on the way, and out of great anger He did not know that He dropped it. Bhīṣmadeva at once gave up his weapons and stood to be killed by Kṛṣṇa, his beloved Lord. The fighting of the day was thus ended at that very moment, and Arjuna was saved. Of course there was no possibility of Arjuna's death because the Lord Himself was on the chariot, but because Bhīṣmadeva wanted to see Lord Kṛṣṇa take up some weapon to save His friend, the Lord created this situation, making Arjuna's death imminent. He stood before Bhīṣmadeva to show him that his promise was fulfilled and that He had taken up the wheel.

TEXT 38

शितविशिखहतो विशीर्णदंशः
क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्वधार्थं
स भवतु मे भगवान् गतिर्मुकुन्दः॥३८॥

śita-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatir mukundaḥ

śita—sharp; *viśikha*—arrows; *hataḥ*—wounded by; *viśīrṇa-daṁśaḥ*—scattered shield; *kṣataja*—by wounds; *pariplutaḥ*—smeared with blood; *ātatāyinaḥ*—the great aggressor; *me*—my; *prasabham*—in an angry mood; *abhisasāra*—began to move on; *mat-vadha-artham*—for the purpose of killing me; *saḥ*—He; *bhavatu*—let Him become; *me*—my; *bhagavān*—the Personality of Godhead; *gatiḥ*—destination; *mukundaḥ*—one who awards salvation.

TRANSLATION

May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

PURPORT

The dealings of Lord Kṛṣṇa and Bhīṣmadeva on the Battlefield of Kurukṣetra are interesting because the activities of Lord Śrī Kṛṣṇa appeared to be partial to Arjuna and at enmity with Bhīṣmadeva; but factually all this was especially meant to show special favor to Bhīṣmadeva, a great devotee of the Lord. *The astounding feature of such dealings is that a devotee can please the Lord by playing the part of an enemy.* The Lord, being absolute, can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy, nor can a so-called enemy harm Him because He is *ajita,* or unconquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him from a superior position, although no one can be superior to the Lord. These are some of the transcendental reciprocatory dealings of the devotee with the Lord. And those who have no information of pure devotional service cannot penetrate into the mystery of such dealings. Bhīṣmadeva played the part of a valiant warrior, and he purposely pierced the body of the Lord so that to the common eyes it appeared that the Lord was wounded, but factually all this was to bewilder the nondevotees. The all-spiritual body cannot be wounded, and a devotee cannot become the enemy of the Lord. Had it been so, then Bhīṣmadeva would not have desired to have the very same Lord as the ultimate destination of his life. Had Bhīṣmadeva been an enemy of the Lord, He could have annihilated him without even moving. There was no need to come before Bhīṣmadeva with blood and wounds. But He did so because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental *rasas,* or relations between the Lord and the servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhīṣmadeva, but in spite of Arjuna's checking, He proceeded towards Bhīṣmadeva as a lover goes to a lover, without caring for hindrances. Apparently His determination was to kill Bhīṣmadeva, but factually it was to please him as a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him, and He always awards them according to their aspiration, but here Bhīṣmadeva aspires to see the Lord in His personal feature. All pure devotees aspire for this.

TEXT 39

विजयरथकुटुम्ब आत्ततोत्रे
धृतहयरश्मिनि तच्छ्रियेक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षो-
र्यमिह निरीक्ष्य हता गताः स्वरूपम् ॥३९॥

vijaya-ratha-kuṭumba āttatotre
dhṛta-haya-raśmini tac-chriyekṣaṇīye
bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam

vijaya—Arjuna; *ratha*—chariot; *kuṭumba*—object of protection at all risk; *āttatotre*—with a whip in the right hand; *dhṛta-haya*—controlling the horses; *raśmini*—ropes; *tat-śriyā*—beautifully standing; *īkṣaṇīye*—to look at; *bhagavati*—unto the Personality of Godhead; *ratiḥ astu*—let my attraction be there; *mumūrṣoḥ*—one who is about to die; *yam*—unto whom; *iha*—in this world; *nirīkṣya*—by looking on; *hatāḥ*—those who died; *gatāḥ*—attained; *sva-rūpam*—original form.

TRANSLATION

At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.

PURPORT

A pure devotee of the Lord constantly sees the presence of the Lord within himself because of being transcendentally related by loving service. Such a pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (*yogī*) tries to concentrate upon the Supersoul by controlling the senses from all other engagements, and thus he ultimately attains *samādhi*. A devotee more easily attains *samādhi* or trance by constantly remembering the Lord's personal feature along with His holy

name, fame, pastimes, etc. Therefore, the concentration of the mystic *yogī* and that of the devotee are not on the same level. The concentration of the mystic is something mechanical, whereas that of the pure devotee is natural in pure love and spontaneous affection. Bhīṣmadeva was a pure devotee, and as a military marshal he constantly remembered the battlefield feature of the Lord as *Pārtha-sārathi,* the chariot driver of Arjuna. Therefore, the Lord's pastime as *Pārtha-sārathi* is also eternal. All the pastimes of the Lord, beginning from His birth at the prison house of Kaṁsa up to the *Mauśala-līlā* at the end, all move one after another in all the universes, just as the clock hand moves from one point to another. And in such pastimes His associates like the Pāṇḍavas and Bhīṣma are constant eternal companions. So Bhīṣmadeva never forgot the beautiful feature of the Lord as *Pārtha-sārathi,* which even Arjuna could not see. Arjuna was behind the beautiful *Pārtha-sārathi* while Bhīṣmadeva was just in front of the Lord. As far as the military feature of the Lord is concerned, Bhīṣmadeva observed this with more relish than Arjuna.

All the soldiers and persons on the Battlefield of Kurukṣetra attained their original spiritual form like the Lord after their death because by the causeless mercy of the Lord they were all able to see Him face to face on that occasion. The conditioned souls rotating in the evolutionary cycle from the aquatics up to the form of Brahmā are all in the form of *māyā,* or the form obtained by one's own actions and awarded by material nature. The material forms of the conditioned souls are all foreign dresses, and when the conditioned soul becomes liberated from the clutches of material energy, he attains his original form. The impersonalist wants to attain the impersonal Brahman effulgence of the Lord, but that is not at all congenial to the living sparks, parts and parcels of the Lord. Therefore, the impersonalists again fall down and get material forms, which are all false to the spirit soul. A spiritual form like the Lord's, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikuṇṭhas or in the Goloka planets, according to the original nature of the soul. This form, which is cent percent spiritual, is the *svarūpa* of the living being, and all the living beings who participated on the Battlefield of Kurukṣetra, on both sides, attained their *svarūpa*, as confirmed by Bhīṣmadeva. So Lord Śrī Kṛṣṇa was not only merciful to the Pāṇḍavas, but He was also merciful to the other parties because all of them attained the same result. Bhīṣmadeva wanted the same facility also, and that was his prayer to the Lord, although his position as an associate of the Lord is assured in all circumstances. The conclusion is that whoever dies looking on the

Personality of Godhead within or without attains his *svarūpa,* which is the highest perfection of life.

TEXT 40

ललितगतिविलासवल्गुहास-
प्रणयनिरीक्षणकल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः
प्रकृतिमगन् किल यस्य गोपवध्वः ॥४०॥

lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ
kṛta-manu-kṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ

lalita—attractive; *gati*—movements; *vilāsa*—fascinating acts; *valgu-hāsa*—sweet smiling; *praṇaya*—loving; *nirīkṣaṇa*—looking on; *kalpita*—mentality; *urumānāḥ*—highly glorified; *kṛta-manu-kṛta-vatyaḥ*—in the act of copying the movements; *unmadāndhāḥ*—gone mad in ecstasy; *prakṛtim*—characteristics; *agan*—underwent; *kila*—certainly; *yasya*—whose; *gopa-vadhvaḥ*—the cowherd damsels.

TRANSLATION

Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopīs]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance].

PURPORT

By intense ecstasy of loving service, the damsels of Vrajabhūmi attained the qualitative oneness with the Lord by dancing with Him on an equal level, embracing Him in nuptial love, smiling at Him in joke, and looking at Him with a loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy by devotees like Bhīṣmadeva, but the relation of the *gopīs* with the Lord is still more praiseworthy because of their still more purified loving service. By the grace of the Lord, Arjuna was fortunate

enough to have the fraternal service of the Lord as chariot driver, but the Lord did not award Arjuna with equal strength. The *gopīs,* however, practically became one with the Lord by attainment of equal footing with the Lord. Bhīṣma's aspiration to remember the *gopīs* is to pray to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified, and therefore Bhīṣmadeva has not only glorified the acts of Arjuna, his immediate object of attraction, but also he has remembered the *gopīs* who were endowed with unrivalled opportunities by rendering loving service to the Lord. The *gopīs'* equality with the Lord should never be misunderstood to be like the *sāyujya* liberation of the impersonalist. The equality is one of perfect ecstasy where the differential conception is completely eradicated, for the interests of the lover and the beloved become identical.

TEXT 41

मुनिगणनृपवर्यसंकुलेऽन्तः-
सदसि युधिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो
मम दृशिगोचर एष आविरात्मा ॥४१॥

munigaṇa-nṛpavarya-saṅkule'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām
arhaṇam upapeda īkṣaṇīyo
mama dṛśi-gocara eṣa āvir ātmā

muni-gaṇa—the great learned sages; *nṛpa-varya*—the great ruling kings; *saṅkule*—in the great assembly of; *antaḥsadasi*—conference; *yudhiṣṭhira*—Emperor Yudhiṣṭhira; *rāja-sūya*—a royal performance of sacrifice; *eṣām*—of all the great elites; *arhaṇam*—respectful worship; *upapeda*—received; *īkṣaṇīyaḥ*—the object of attraction; *mama*—my; *dṛśi*—sight; *gocaraḥ*—within the view of; *eṣaḥ āviḥ*—personally present; *ātmā*—the soul.

TRANSLATION

At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened

during my presence, and I remembered the incident in order to keep my mind upon the Lord.

PURPORT

After gaining victory in the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira, the Emperor of the world, performed the Rājasūya sacrificial ceremony. The emperor, in those days, upon his ascendence to the throne, would send a challenge horse all over the world to declare his supremacy, and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular emperor. One who accepts the challenge has to fight with the emperor and establish his own supremacy by victory. The defeated challenger would have to sacrifice his life, making a place for another king or ruler. So Mahārāja Yudhiṣṭhira also dispatched such challenging horses all over the world, and every ruling prince and king all over the world accepted Mahārāja Yudhiṣṭhira's leadership as the Emperor of the world. After this, all rulers of the world under the regime of Mahārāja Yudhiṣṭhira were invited to participate in the great sacrificial ceremony of Rājasūya. Such performances required hundreds of millions of dollars, and it was not an easy job for a petty king. Such a sacrificial ceremony, being too expensive and also difficult to perform under present circumstances, is now impossible in this age of Kali. Nor can anyone secure the required expert priesthood to take charge of the ceremony.

So, after being invited, all the kings and great learned sages of the world assembled in the capital of Mahārāja Yudhiṣṭhira. The learned society, including the great philosophers, religionists, physicians, scientists and all great sages, was invited. That is to say, the *brāhmaṇas* and the *kṣatriyas* were the topmost leading men in society, and they were all invited to participate in the assembly. The *vaiśyas* and *śūdras* were unimportant elements in society, and they are not mentioned herein. Due to the change of social activities in the modern age, the importance of men has also changed in terms of occupational positions.

So in that great assembly, Lord Śrī Kṛṣṇa was cynosure of the neighboring eyes. Everyone wanted to see Lord Kṛṣṇa, and everyone wanted to pay his humble respects to the Lord. Bhīṣmadeva remembered all this and was glad that his worshipful Lord, the Personality of Godhead, was present before him in His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastime, name and fame of the Lord. That is easier than what is imagined as meditation on the impersonal

feature of the Supreme. In the *Bhagavad-gītā* it is clearly stated (Bg. 12.5) that to meditate upon the impersonal feature of the Supreme is very difficult. It is practically no meditation or simply a waste of time because very seldom is the desired result obtained. The devotees, however, meditate upon the Lord's factual form and pastimes, and therefore the Lord is easily approachable by the devotees. This is also stated in the *Bhagavad-gītā* (Bg. 12.9). The Lord is nondifferent from His transcendental activities. It is indicated also in this *śloka* that Lord Śrī Kṛṣṇa, while actually present before the human society, especially in connection with the Battle of Kurukṣetra, was accepted as the greatest Personality of the time, although He might not have been recognized as the Supreme Personality of Godhead. The propaganda that a very great man is worshiped as God after his death is misleading because a man after his death cannot be made into God. Nor can the Personality of Godhead be a human being, even when He is personally present. Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Kṛṣṇa.

TEXT 42

तमिममहमजं शरीरभाजां
हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं
समधिगतोऽस्मि विधूतभेदमोहः ॥४२॥

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
pratidṛśam iva naikadhārkam ekaṁ
samadhi-gato'smi vidhūta-bheda-mohaḥ

tam—that Personality of Godhead; *imam*—now present before me; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned soul; *hṛdi*—in the heart; *hṛdi*—in the heart; *dhiṣṭhitam*—situated; *ātma*—the Supersoul; *kalpitānam*—of the speculators; *pratidṛśam*—in every direction; *iva*—like; *na ekadhā*—not one; *arkam*—the sun; *ekam*—one only; *samadhi-gataḥ asmi*—I have undergone trance in meditation; *vidhūta*—being freed from; *bheda-mohaḥ*—misconception of duality.

TRANSLATION

Now I can meditate upon that one Lord Śrī Kṛṣṇa now present before me with full concentration because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

PURPORT

Lord Śrī Kṛṣṇa is the one Absolute Supreme Personality of Godhead, but He has expanded Himself into His multiplenary portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the *Bhagavad-gītā* the Lord says (Bg. 9.11) that only the foolish take Him to be a mere human being. Such foolish men are not aware of His inconceivable energies. By His inconceivable energy He is present in everyone's heart, as the sun is present before everyone all over the world. The Paramātmā feature of the Lord is an expansion of His plenary portions. He expands Himself as Paramātmā in everyone's heart by His inconceivable energy, and He also expands Himself as the glowing effulgence of *brahmajyoti* by expansion of His personal glow. It is stated in the *Brahma-saṁhitā* that the *brahmajyoti* is His personal glow. Therefore, there is no difference between Him and His personal glow *brahmajyoti* or His plenary portions as Paramātmā. Less intelligent persons who are not aware of this fact consider *brahmajyoti* and Paramātmā to be different from Śrī Kṛṣṇa. This misconception of duality is completely removed from the mind of Bhīṣmadeva, and he is now satisfied that it is Lord Śrī Kṛṣṇa only who is all in all in everything. This enlightenment is attained by the great *mahātmās* or devotees, as it is stated in the *Bhagavad-gītā* (Bg. 7.19) that Vāsudeva is all in all in everything, and there is no existence of anything without Vāsudeva. Vāsudeva or Lord Śrī Kṛṣṇa is the original Supreme Person, as now confirmed by a *mahājana,* and therefore both the neophytes and the pure devotees must try to follow in his footsteps. That is the way of the devotional line.

The worshipable object of Bhīṣmadeva is Lord Śrī Kṛṣṇa as Pārthasārathi, and that of the *gopīs* is the same Kṛṣṇa in Vṛndāvana as the most attractive Śyāmasundara. Sometimes less intelligent scholars make a mistake and think that the Kṛṣṇa of Vṛndāvana and that of the Battle of Kurukṣetra are different personalities. But for Bhīṣmadeva this miscon-

ception is completely removed. Even the impersonalist's object of destination is Kṛṣṇa as the impersonal *jyoti*, and the *yogī's* destination of Paramātmā is also Kṛṣṇa. Kṛṣṇa is both *brahmajyoti* and localized Paramātmā, but in *brahmajyoti* or Paramātmā there is no Kṛṣṇa or sweet relations with Kṛṣṇa. In His personal feature Kṛṣṇa is both Pārtha-sārathi and Śyāmasundara of Vṛndāvana, but in His impersonal feature He is neither in the *brahmajyoti* nor in the Paramātmā. Great *mahātmas* like Bhīṣmadeva realize all these different features of Lord Śrī Kṛṣṇa, and therefore they worship Lord Kṛṣṇa, knowing Him as the origin of all features.

TEXT 43

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः ।
आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥४३॥

sūta uvāca
kṛṣṇa evaṁ bhagavati
mano-vāg-dṛṣṭi-vṛttibhiḥ
ātmany ātmānam āveśya
so 'ntaḥ-śvāsa upāramat

sūtaḥ uvāca—Sūta Gosvāmī said; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Supreme Personality of Godhead; *evam*—only; *bhagavati*—unto Him; *manaḥ*—mind; *vāk*—speech; *dṛṣṭi*—sight; *vṛttibhiḥ*—activities; *ātmani*—unto the Supersoul; *ātmānam*—the living being; *āveśya*—having merged in; *saḥ*—he; *antaḥ-śvāsaḥ*—inhaling; *upāramat*—became silent.

TRANSLATION

Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

PURPORT

The stage attained by Bhīṣmadeva while quitting His material body is called *nirvikalpa-samādhi* because he merged his self into thinking of the Lord and his mind into remembering His different activities. He chanted

the glories of the Lord, and by His sight he began to see the Lord personally present before him, and thus all his activities became concentrated upon the Lord without deviation. This is the highest stage of perfection, and it is possible for everyone to attain this stage by practice of devotional service. The devotional service of the Lord consists of nine principles of service activities, and they are 1) hearing, 2) chanting, 3) remembering, 4) serving the lotus feet, 5) worshiping, 6) praying, 7) executing the orders, 8) fraternizing, and 9) fully surrendering. Any one of them or all of them are equally competent to award the desired result, but they require to be practiced persistently under the guidance of an expert devotee of the Lord. The first item, hearing, is the most important item of all, and therefore hearing of the *Bhagavad-gītā* and, later on, *Śrīmad-Bhāgavatam* is essential for the serious candidate who wants to attain the stage of Bhīṣmadeva at the end. The unique situation at Bhīṣmadeva's time of death can be attained, even though Lord Kṛṣṇa may not be personally present. His words of the *Bhagavad-gītā* or those of *Śrīmad-Bhāgavatam* are identical with the Lord. They are sound incarnations of the Lord, and one can fully utilize them to be entitled to attain the stage of Śrī Bhīṣmadeva, who was one of the eight Vasus. Every man or animal must die at a certain stage of life, but one who dies like Bhīṣmadeva attains perfection, and one who dies forced by the laws of nature dies like an animal. That is the difference between a man and an animal, and the human form of life is especially meant for dying like Bhīṣmadeva.

TEXT 44

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥४४॥

sampadyamānam ājñāya
bhīṣmaṁ brahmaṇi niṣkale
sarve babhūvus te tūṣṇīṁ
vayāṁsīva dinātyaye

sampadyamānam—having merged into; *ājñāya*—after knowing this; *bhīṣmam*—about Śrī Bhīṣmadeva; *brahmaṇi*—into the Supreme Absolute; *niṣkale*—unlimited; *sarve*—all present; *babhūvuḥ te*—all of them became; *tūṣṇīm*—silent; *vayāṁsi iva*—like the birds; *dina-atyaye*—at the end of the day.

TRANSLATION

Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

PURPORT

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead, and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels, as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no longer important. Similarly, any part and parcel of the Absolute detached from the service of the Lord is useless. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole, and they are no longer as important as the original parts and parcels. There are, however, more integrated living beings who are eternally liberated. The material energy of the Lord, called Durgā-śakti, or the superintendent of the prison house, takes charge of the disintegrated parts and parcels, and thus they undergo a conditioned life under the laws of material nature. When the living being becomes conscious of this fact, he tries to go back home, back to Godhead, and thus the spiritual urge of the living being begins. This spiritual urge is called *Brahma-jijñāsā,* or inquiry about Brahman. Principally this *Brahma-jijñāsā* is successful by knowledge, renunciation and devotional service of the Lord. *Jñāna,* or knowledge, means to know everything of Brahman, the Supreme, renunciation means detachment of material affection, and devotional service is the revival by practice of the original position of the living being. The successful living beings who are eligible to enter into the realm of the Absolute are called the *jñānīs,* the *yogīs* and the *bhaktas.* The *jñānīs* and *yogīs* enter into the impersonal rays of the Supreme, but the *bhaktas* enter into the spiritual planets known as the Vaikuṇṭhas. In these spiritual planets the Supreme Lord as Nārāyaṇa predominates, and the healthy unconditioned living beings live there by rendering loving service to the Lord in the capacity of servant, friend, parents and fiancee. There the unconditioned living beings enjoy life in full freedom with the Lord, whereas the impersonalist *jñānīs* and *yogīs* enter into the impersonal glowing effulgence of the Vaikuṇṭha planets.

The Vaikuṇṭha planets are all self-illuminating like the sun, and the rays of the Vaikuṇṭha planets are called the *brahmajyoti.* The *brahmajyoti* is spread unlimitedly, and the material world is but a covered portion of an insignificant part of the same *brahmajyoti.* This covering is temporary, and therefore it is a sort of illusion.

Bhīṣmadeva, as a pure devotee of the Lord, entered the spiritual realm in one of the Vaikuṇṭha planets where the Lord in His eternal form of *Pārtha-sārathi* predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee are exhibited in the case of Bhīṣmadeva. Bhīṣmadeva never forgot the Lord in His transcendental feature as the *Pārtha-sārathi,* and the Lord was present personally before Bhīṣmadeva while he was passing to the transcendental world. That is the highest perfection of life.

TEXT 45

तत्र दुन्दुभयो नेदुर्देवमानववादिताः ।
शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः ॥४५॥

tatra dundubhayo nedur
deva-mānava-vāditāḥ
śaśaṁsuḥ sādhavo rājñāṁ
khāt petuḥ puṣpa-vṛṣṭayaḥ

tatra—thereafter; *dundubhayaḥ*—drums; *neduḥ*—were sounded; *deva*—the demigods from other planets; *mānava*—men from all countries; *vāditāḥ*—beaten by; *śaśaṁsuḥ*—praised; *sādhavaḥ*—honest; *rājñām*—by the royal order; *khāt*—from the sky; *petuḥ*—began to fall; *puṣpa-vṛṣṭayaḥ*—showers of flowers.

TRANSLATION

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

PURPORT

Bhīṣmadeva was respected both by the human beings and the demigods. The human beings live on earth and similar other planets in the Bhūr and Bhuvar group of planets, but the demigods live in the Svar or heavenly

planets, and all of them knew Bhīṣmadeva as a great warrior and devotee of the Lord. As a *mahājana* (or authority) he was on the level of Brahmā, Nārada and Śiva, although he was a human being. Qualification on a par with the great demigods is possible only on attainment of spiritual perfection. Thus Bhīṣmadeva was known all over the universes, and during his time interplanetary travel was effected by finer methods than the futile endeavors of mechanical spacecraft. When the distant planets were informed of the passing away of Bhīṣmadeva, all the inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from heaven is a sign of recognition by great demigods, and it should never be compared to the decoration of the dead body. The body of Bhīṣmadeva lost its material effects due to being surcharged with spiritual realization, and thus the body was spiritualized as when iron becomes red-hot when in contact with fire. The body of a fully self-realized soul is not, therefore, accepted as material. Special ceremonies are observed for such spiritual bodies. The respect and recognition of Bhīṣmadeva are never to be imitated by artificial means, as it has become a fashion to observe the so-called *jayanti* ceremony for any and every common man. According to authorized *śāstras*, such a *jayanti* ceremony for an ordinary man, however exalted he may be materially, is an offense to the Lord because *jayanti* is reserved for the day when the Lord appears on the earth. Bhīṣmadeva was unique in his activities, and his passing away to the kingdom of God is also unique.

TEXT 46

तस्य निर्हरणादीनि सम्परेतस्य भार्गव ।
युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥४६॥

tasya nirharaṇādīni
samparetasya bhārgava
yudhiṣṭhiraḥ kārayitvā
muhūrtaṁ duḥkhito'bhavat

tasya—his; *nirharaṇādīni*—funeral ceremony; *samparetasya*—of the dead body; *bhārgava*—O descendant of Bhṛgu; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *kārayitvā*—having performed it; *muhūrtam*—for a moment; *duḥkhitaḥ*—sorry; *abhavat*—became.

TRANSLATION

O descendant of Bhṛgu [Śaunaka], after performing funeral rituals for the dead body of Bhīṣmadeva, Mahārāja Yudhiṣṭhira was momentarily overtaken with grief.

PURPORT

Bhīṣmadeva was not only a great family head of Mahārāja Yudhiṣṭhira, but also he was a great philosopher and friend of him, his brothers and his mother. Since Mahārāja Pāṇḍu, the father of the five brothers headed by Mahārāja Yudhiṣṭhira, died, Bhīṣmadeva was the most affectionate grandfather of the Pāṇḍavas and caretaker of the widow daughter-in-law Kuntīdevī. Although Mahārāja Dhṛtarāṣṭra, the elder uncle of Mahārāja Yudhiṣṭhira, was there to look after them, his affection was more on the side of his hundred sons, headed by Duryodhana. Ultimately a colossal clique was fabricated to deprive the five fatherless brothers of the rightful claim of the kingdom of Hastināpura. There was great intrigue, common in imperial palaces, and the five brothers were exiled into the wilderness. But Bhīṣmadeva was always a sincerely sympathetic well-wisher, grandfather, friend and philosopher to Mahārāja Yudhiṣṭhira, even up to the last moment of his life. He died very happily by seeing Mahārāja Yudhiṣṭhira to the throne, otherwise he would have long ago quitted his material body, instead of suffering agony over the undue sufferings of the Pāṇḍavas. He was simply waiting for the opportune moment because he was sure and certain that the sons of Pāṇḍu would come out victorious in the Battlefield of Kurukṣetra, as His Lordship Śrī Kṛṣṇa was their protector. As a devotee of the Lord, he knew that the Lord's devotee cannot be vanquished at any rate. Mahārāja Yudhiṣṭhira was quite aware of all these good wishes of Bhīṣmadeva, and therefore he must have been feeling the great separation. He was sorry for the separation of a great soul, and not for the material body which Bhīṣmadeva relinquished. The funeral ceremony was a necessary duty, although Bhīṣmadeva was a liberated soul. Since Bhīṣmadeva was without issue, the eldest grandson, namely Mahārāja Yudhiṣṭhira, was the rightful person to perform this ceremony. It was a great boon to Bhīṣmadeva that an equally great son of the family undertook the last rites of a great man.

TEXT 47

तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ।
ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥४७॥

tuṣṭuvur munayo hṛṣṭāḥ
kṛṣṇaṁ tad-guhya-nāmabhiḥ
tatas te kṛṣṇa-hṛdayāḥ
svāśramān prayayuḥ punaḥ

tuṣṭuvuḥ—satisfied; *munayaḥ*—the great sages, headed by Vyāsadeva, etc.; *hṛṣṭāḥ*—all in a happy mood; *kṛṣṇam*—unto Lord Kṛṣṇa, the Personality of Godhead; *tat*—His; *guhya*—confidential; *nāmabhiḥ*—by His holy name, etc.; *tataḥ*—thereafter; *te*—they; *kṛṣṇa-hṛdayāḥ*—persons who always bear Lord Kṛṣṇa in their hearts; *sva-āśraman*—to their respective hermitages; *prayayuḥ*—returned; *punaḥ*—again.

TRANSLATION

All the great sages then glorified the Lord Śrī Kṛṣṇa, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Kṛṣṇa within their hearts.

PURPORT

The devotees of the Lord are always in the heart of the Lord, and the Lord is always in the heart of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord, the devotees always see Him within themselves, and the Lord also, although He has nothing to do and nothing to aspire to, is always busy in attending to the welfare of His devotees. For the ordinary living beings the law of nature is there for all actions and reactions, but He is always anxious to put His devotees on the right path. The devotees are, therefore, under the direct care of the Lord. And the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages, headed by Vyāsadeva, were devotees of the Lord, and therefore they chanted the Vedic hymns after the funeral ceremony just to please the Lord, who was present there personally. All the Vedic hymns are chanted to please Lord Kṛṣṇa. This is confirmed in the *Bhagavad-gītā* (Bg. 15.15). All the *Vedas, Upaniṣads, Vedānta,* etc., are seeking Him only, and all hymns are for glorifying Him only. The sages, therefore, performed the exact acts suitable for the purpose, and they happily departed for their respective hermitages.

TEXT 48

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम् ।
पितरं सान्त्वयामास गान्धारीं च तपस्विनीम् ॥४८॥

tato yudhiṣṭhiro gatvā
saha-kṛṣṇo gajāhvayam
pitaraṁ sāntvayāmāsa
gāndhārīṁ ca tapasvinīm

tataḥ—thereafter; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *gatvā*— going there; *saha*—with; *kṛṣṇaḥ*—the Lord; *gajāhvayam*—in the capital named Gajāhvarpa Hastināpura; *pitaram*—unto his uncle (Dhṛtarāṣṭra); *sāntvayāmāsa*—specified; *gāndhārīm*—wife of Dhṛtarāṣṭra; *ca*—and; *tapasvinīm*—an ascetic lady.

TRANSLATION

Thereafter, Mahārāja Yudhiṣṭhira at once went to his capital, Hastināpura, accompanied by Lord Śrī Kṛṣṇa, and there he consoled his uncle and aunt Gāndhārī, who was an ascetic.

PURPORT

Dhṛtarāṣṭra and Gāndhārī, the father and the mother of Duryodhana and his brothers, were the elder uncle and aunt of Mahārāja Yudhiṣṭhira. After the Battle of Kurukṣetra, the celebrated couple, having lost all their sons and grandsons, were under the care of Mahārāja Yudhiṣṭhira. They were passing their days in great agony over such heavy loss of life and were practically living the life of ascetics. The death news of Bhīṣmadeva, uncle of Dhṛtarāṣṭra, was another great shock for the King and the Queen, and therefore they required solace from Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was conscious of his duty, and he at once hurried to the spot with Lord Kṛṣṇa and satisfied the begrieved Dhṛtarāṣṭra with kind words, both from himself and the Lord also.

Gāndhārī was a powerful ascetic, although she was living the life of a faithful wife and a kind mother. It is said that Gāndhārī also voluntarily closed her eyes because of the blindness of her husband. A wife's duty is to follow the husband cent percent. And Gāndhārī was so true to her husband that she followed him even in his perpetual blindness. Therefore

in her actions she was a great ascetic. Besides that, the shock which she suffered because of the wholesale killing of her one hundred sons and her grandsons also was certainly too much for a woman. But she suffered all this just like an ascetic. Gāndhārī, although a woman, is no less than Bhīṣmadeva in character. They are both remarkable personalities in the *Mahābhārata.*

TEXT 49

पित्रा चानुमतो राजा वासुदेवानुमोदितः ।
चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥४९॥

pitrā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmeṇa
pitṛ paitāmahaṁ vibhuḥ

pitrā—by his uncle, Dhṛtarāṣṭra; *ca*—and; *anumataḥ*—with his approval; *rājā*—King Yudhiṣṭhira; *vāsudeva-anumoditaḥ*—confirmed by Lord Śrī Kṛṣṇa; *cakāra*—executed; *rājyam*—the kingdom; *dharmeṇa*—in compliance with the codes of royal principles; *pitṛ*—father; *paitāmaham*—forefather; *vibhuḥ*—as great as.

TRANSLATION

After this, the great religious King, Mahārāja Yudhiṣṭhira, executed the royal power in the kingdom strictly according to the codes and royal principles which were approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.

PURPORT

Mahārāja Yudhiṣṭhira was not a mere tax collector. He was always conscious of his duty as a king, which is no less than that of a father or spiritual master. The king is to see to the welfare of the citizens from all angles of social, political, economic and spiritual upliftment. The king must know that human life is meant for liberating the encaged soul from the bondage of material conditions, and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection.

Mahārāja Yudhiṣṭhira followed these principles strictly, as it will be seen from the next chapter. Not only did he follow the principles, but he also got approval from his old uncle who was experienced in political affairs, and that was also confirmed by Lord Kṛṣṇa, the speaker of the philosophy of *Bhagavad-gītā.*

Mahārāja Yudhiṣṭhira is the ideal monarch, and monarchy under a trained king like Mahārāja Yudhiṣṭhira is by far the most superior form of government, superior to modern republics or governments of the people, by the people. The mass of people, especially in this age of Kali, are all born *śūdras,* basically low-born, ill-trained, unfortunate and badly associated. Therefore, they themselves do not know the highest perfectional aim of life. Therefore, votes cast by them actually have no value, and thus persons elected by such irresponsible votes cannot be responsible representatives like Mahārāja Yudhiṣṭhira.

Thus end the Bhaktivedanta purports of the First Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa."*

CHAPTER TEN

Departure of Lord Kṛṣṇa for Dvārakā

TEXT 1

शौनक उवाच

हत्वा स्वरिक्थस्पृध आततायिनो
युधिष्ठिरो धर्मभृतां वरिष्ठः ।
सहानुजैः प्रत्यवरुद्धभोजनः
कथं प्रवृत्तः किमकारषीत्ततः ॥ १ ॥

śaunaka uvāca
hatvā svarik tha-spṛdha ātatāyino
yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ
sahānujaiḥ pratyavaruddha-bhojanaḥ
kathaṁ pravṛttaḥ kim akāraṣīt tataḥ

śaunakaḥ uvāca—Śaunaka inquired; *hatvā*—after killing; *svariktha*—legal inheritance; *spṛdhaḥ*—desiring to usurp; *ātatāyinaḥ*—the aggressor; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *dharma-bhṛtām*—of those who strictly follow religious principles; *variṣṭhaḥ*—greatest; *saha-anujaiḥ*—with his younger brothers; *pratyavaruddha*—restricted; *bhojanaḥ*—acceptance of necessities; *katham*—how; *pravṛttaḥ*—engaged; *kim*—what; *akāraṣīt*—executed; *tataḥ*—thereafter.

TRANSLATION

Śaunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhira, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

PURPORT

Mahārāja Yudhiṣṭhira was the greatest of all men of religion. Thus he was not at all inclined to fight with his cousins for the sake of enjoying the kingdom: he fought for the right cause because the kingdom of Hastināpura was his rightful inheritance, and his cousins wanted to usurp it for themselves. He fought, therefore, for the right cause under the guidance of Lord Śrī Kṛṣṇa, but he could not enjoy the results of his victory because his cousins were all killed in the fight. He therefore ruled over the kingdom as a matter of duty, assisted by his younger brothers. The inquiry was important for Śaunaka Ṛṣi, who wanted to know about the after-behavior of Mahārāja Yudhiṣṭhira when he was at ease to enjoy the kingdom.

TEXT 2

सूत उवाच

वंशं कुरोर्वंशदवाग्निनिर्हृतं
संरोहयित्वा भवभावनो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो
युधिष्ठिरं प्रीतमना बभूव ह ॥ २ ॥

sūta uvāca
vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtaṁ
saṁrohayitvā bhava-bhāvano hariḥ
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiraṁ prīta-manā babhūva ha

sūtaḥ uvāca—Sūta Gosvāmī replied; *vaṁśam*—dynasty; *kuroḥ*—of King Kuru; *vaṁśa-dava-agni*—forest fire set by the bamboos; *nirhṛtam*—exhausted; *saṁrohayitvā*—seedling of the dynasty; *bhava-bhāvanaḥ*—the maintainer of creation; *hariḥ*—the Personality of Godhead, Śrī Kṛṣṇa; *niveśayitvā*—having reestablished; *nija-rājye*—in his own kingdom; *īśvaraḥ*—the Supreme Lord; *yudhiṣṭhiram*—unto Mahārāja Yudhiṣṭhira; *prīta-manāḥ*—pleased in His mind; *babhūva ha*—became.

TRANSLATION

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead who is the maintainer of the world, became pleased after reestablish-

ing Mahārāja Yudhiṣṭhira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

PURPORT

This world is compared with a fire in the forest caused by the cohesion of bamboo bushes. Such a forest fire takes place automatically, for bamboo cohesion occurs without external cause. Similarly, in the material world the wrath of those who want to lord it over material nature interacts, and the fire of war takes place, exhausting the unwanted population. Such fires or wars take place, and the Lord has nothing to do with them. But because He wants to maintain the creation, He desires the mass of people to follow the right path of self-realization, which enables the living beings to enter into the kingdom of God. The Lord wants the suffering human beings to come back home, back to Himself, and cease to suffer the threefold material pangs. The whole plan of creation is made in that way, and one who does not come to his senses suffers in the material world by pangs inflicted by the illusory energy of the Lord. The Lord therefore wants His bona fide representative to rule the world. Lord Śrī Kṛṣṇa descended to establish this sort of regime and to kill the unwanted persons who have nothing to do with His plan. The Battle of Kurukṣetra was fought according to the plan of the Lord so that undesirable persons could get out of the world and a peaceful kingdom under His devotee could be established. The Lord was therefore fully satisfied when King Yudhiṣṭhira was on the throne and the seedling of the dynasty of Kuru, in the person of Mahārāja Parīkṣit, was saved.

TEXT 3

निशम्य भीष्मोक्तमथाच्युतोक्तं
प्रवृत्तविज्ञानविधूतविभ्रमः ।
शशास गामिन्द्र इवाजिताश्रयः
परिध्युपान्तामनुजानुवर्तितः ॥ ३ ॥

niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ

niśamya—after listening; *bhīṣma-uktam*—what was spoken by Bhīṣmadeva; *atha*—as also; *acyuta-uktam*—what was spoken by the

infallible Lord Kṛṣṇa; *pravṛtta*—being engaged in; *vijñāna*—perfect knowledge; *vidhūta*—completely washed; *vibhramaḥ*—all misgivings; *śaśāsa*—ruled over; *gām*—the earth; *indra*—the king of the heavenly planet; *iva*—like; *ajita-āśrayaḥ*—protected by the invincible Lord; *paridhyupāntām*—including the seas; *anuja*—the younger brothers; *anuvartitaḥ*—being followed by them.

TRANSLATION

Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

PURPORT

The modern English law of primogeniture, or the law of inheritance by the first-born, was also prevalent in those days when Mahārāja Yudhiṣṭhira ruled the earth and seas. In those days the King of Hastināpura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira. His younger brothers were acting as his ministers and commanders of state, and there was full cooperation between the perfectly religious brothers of the king. Mahārāja Yudhiṣṭhira was the ideal king or representative of Lord Śrī Kṛṣṇa to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planet. The demigods like Indra, Candra, Sūrya, Varuṇa, Vāyu, etc., are representative kings of different planets of the universe, and similarly Mahārāja Yudhiṣṭhira was also one of them, ruling over the kingdom of the earth. Mahārāja Yudhiṣṭhira was not a typically unenlightened political leader of modern democracy. Mahārāja Yudhiṣṭhira was instructed by Bhīṣmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a puppet because he has no kingly power. Even if he is enlightened like Mahārāja Yudhiṣṭhira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Mahārāja Yudhiṣṭhira had no ideology of his own. He had but to follow the instructions of the infallible Lord and the Lord's representative and the authorized agent, Bhīṣmadeva. It is instructed in the *śāstras*

that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Mahārāja Yudhiṣṭhira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone. The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool's paradise. That is the law of nature. There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a trained person like Mahārāja Yudhiṣṭhira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Mahārāja Yudhiṣṭhira. The world was happy in those days because there were kings like Mahārāja Yudhiṣṭhira to rule over the world.

TEXT 4

कामं ववर्ष पर्जन्यः सर्वकामदुघा मही ।
सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा ॥ ४ ॥

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā

kāmam—everything needed; *vavarṣa*—was showered; *parjanyaḥ*—rains; *sarva*—everything; *kāma*—necessities; *dughā*—producer; *mahī*—the land; *siṣicuḥ sma*—moisten; *vrajān*—pasturing grounds; *gāvaḥ*—the cow; *payasā udhasvatīḥ*—due to swollen milk bags; *mudā*—because of a joyful attitude.

TRANSLATION

During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

PURPORT

The basic principle of economic development is centered about *land and cows.* The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Mahārāja Yudhiṣṭhira, all over the world there were regulated rainfalls. Rainfalls are not in the control of the human being. The heavenly King Indradeva is the controller of rains, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Regulated rains not only help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?

It is said here that the cows used to moisten the pasturing land with milk because their milk bags were fatty and the animals were joyful. Do they not require, therefore, proper protection for a joyful life by being fed with sufficient quantity of grass in the field? Why should men kill cows for their selfish purposes? Why should man not be satisfied with grains, fruits and milk, which, combined together, can produce hundreds and thousands of palatable dishes. Why are there slaughterhouses all over the world to kill innocent animals? Mahārāja Parīkṣit, grandson of Mahārāja Yudhiṣṭhira, while touring his vast kingdom, saw a black man attempting to kill a cow. The King at once arrested the butcher and chastised him sufficiently. Should not a king or an executive head protect the lives of the poor animals who are unable to defend themselves? Is this humanity? Are not the animals of a country citizens also? Then why are they allowed to be butchered in organized slaughterhouses? Are these signs of equality and fraternity or nonviolence?

Therefore, in contrast with the modern advanced civilized form of government, an autocracy like Mahārāja Yudhiṣṭhira's is by far superior to so-called democracy in which animals are killed and a man less than an animal is allowed to cast votes for another less-than-animal man.

We are all creatures of material nature. In the *Bhagavad-gītā* it is said that the Lord Himself is the seed-giving father and material nature is the mother of *all living beings in all shapes.* Thus mother material nature has enough foodstuff both for animals and men, by the grace of the Father Almighty Śrī Kṛṣṇa. The human being is the elder brother of all other living beings. He is endowed with intelligence more powerful than animals for realizing the course of nature and the indications of the Almighty Father. Human civilizations should depend on the production of material nature without artificially attempting economic development to turn the world into a chaos of artificial greed and power only for the purpose of artificial luxuries and sense gratification. This is but the life of dogs and hogs.

TEXT 5

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।
फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै ॥ ५ ॥

nadyaḥ samudrā girayaḥ
savanaspati-vīrudhaḥ
phalanty oṣadhayaḥ sarvāḥ
kāmam anvṛtu tasya vai

nadyaḥ—rivers; *samudrāḥ*—oceans; *girayaḥ*—hills and mountains; *savanaspati*—vegetables; *vīrudhaḥ*—creepers; *phalanti*—active; *oṣadhayaḥ*—drugs; *sarvāḥ*—all; *kāmam*—necessities; *anvṛtu*—seasonal; *tasya*—for the King; *vai*—certainly.

TRANSLATION

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

PURPORT

Since Mahārāja Yudhiṣṭhira was under the protection of the *ajita,* the infallible Lord, as above mentioned, the property of the Lord, namely the

rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxation to the King. The secret to success *is to take refuge under the protection of the Supreme Lord.* Without His sanction, nothing can be possible. To make economic development by our own endeavors on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there, otherwise despite all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the *daiva* or the Supreme. Kings like Mahārāja Yudhiṣṭhira knew perfectly well that the king is the agent of the Supreme Lord to look after the welfare of the mass of people. Actually the state belongs to the Supreme Lord. The rivers, the oceans, the forests, the hills, drugs, etc., are not creations of man. They are all creations of the Supreme Lord, and the living being is allowed to make use of the property of the Lord for service of the Lord. Today's slogan is that everything is for the people, and therefore the government is for the people and by the people. But to produce a new species of humanity at the present moment on the basis of philosophy and religion, on the basis of justice and peace, on the basis of God consciousness and perfection of human life, the ideology of godly communism, the world has again to follow in the footsteps of kings like Mahārāja Yudhiṣṭhira or Parīkṣit. There is enough of everything by the will of the Lord, and we can make proper use of things to live comfortably without any enmity between men, or animal and man or nature. Everywhere the control of the Lord is there, and if the Lord is pleased, every part of nature will be pleased. The river will flow profusely to fertilize the land, the oceans will supply sufficient quantity of minerals, pearls and jewels, the forest will supply sufficient wood, drugs and vegetables, and the seasonal changes will effectively help produce fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness only to a limited number at the cost of millions. Since the energy of the mass of people is engaged in factory production, the natural products are being hampered, and for this the mass is unhappy. Without being educated properly, the mass of people are following in the footsteps of the vested interest by exploiting natural reserve, and therefore there is acute competition between individual and individual and nation and nation. There is no control by the trained agent of the Lord. We must look into the defects of modern civilization by comparison here, and should follow in the footsteps of Mahārāja Yudhiṣṭhira to cleanse man and wipe out anachronisms.

TEXT 6

नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः ।
अजातशत्रावभवन् जन्तूनां राज्ञि कर्हिचित् ॥ ६ ॥

nādhayo vyādhayaḥ kleśā
daiva-bhūtātma-hetavaḥ
ajāta-śatrāv abhavan
jantūnāṁ rājñi karhicit

na—never; *ādhayaḥ*—anxieties; *vyādhayaḥ*—diseases; *kleśāḥ*—trouble due to excessive heat and cold; *daiva-bhūta-ātma*—all due to the body, supernatural power and other living beings; *hetavaḥ*—due to the cause of; *ajāta-śatrau*—unto one who has no enemy; *abhavan*—happened; *jantūnām*—of the living beings; *rājñi*—unto the King; *karhicit*—at any time.

TRANSLATION

Due to the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

PURPORT

To be nonviolent to human beings and to be a killer or enemy of the poor animals is Satan's philosophy. In this age there is enmity against poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally. At the time of Mahārāja Yudhiṣṭhira, there were no different nations, although there were different subordinate states. The whole world was united, and the supreme head, being a trained king like Yudhiṣṭhira, kept all the inhabitants free from anxiety, diseases and excessive heat and cold. They were not only economically well-to-do, but also they were physically fit and undisturbed by supernatural power, by enmity of other living beings and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. This truth is applicable here also. Because the King was pious, obedient to the Lord and sages, because he

was no one's enemy and because he was a recognized agent of the Lord and therefore protected by Him, all the citizens under the King's protection, were, so to speak, directly protected by the Lord and His authorized agents. Unless one is pious and recognized by the Lord, he cannot make others happy who are under his care. There is full cooperation between man and God and man and nature, and this conscious cooperation between man and God and man and nature, as exemplified by King Yudhiṣṭhira, can bring about happiness, peace and prosperity in the world. The attitude of exploiting one another, the custom of the day, will only bring misery.

TEXT 7

उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।
सुहृदां च विशोकाय स्वसुश्च प्रियकाम्यया ॥ ७ ॥

uṣitvā hāstinapure
māsān katipayān hariḥ
suhṛdāṁ ca viśokāya
svasuś ca priya-kāmyayā

uṣitvā—staying; *hāstinapure*—in the city of Hastināpura; *māsān*—months; *katipayān*—a few; *hariḥ*—Lord Śrī Kṛṣṇa; *suhṛdām*—relatives; *ca*—also; *viśokāya*—for pacifying them; *svasuḥ*—the sister; *ca*—and; *priya-kāmyayā*—for pleasing.

TRANSLATION

Śrī Hari or Lord Śrī Kṛṣṇa resided at Hastināpura for a few months to pacify His relatives and please His own sister [Subhadrā].

PURPORT

Kṛṣṇa was to start for Dvārakā, His own kingdom, after the Battle of Kurukṣetra and Yudhiṣṭhira's being enthroned, but to oblige the request of Mahārāja Yudhiṣṭhira and to show special mercy to Bhīṣmadeva, Lord Kṛṣṇa stopped at Hastināpura, the capital of the Pāṇḍavas. The Lord decided to stay especially to pacify the aggrieved King as well as to please Subhadrā, sister of Lord Śrī Kṛṣṇa. Subhadrā was especially pacified because she lost her only son Abhimanyu, who was just married. The boy left his wife, Uttarā, mother of Mahārāja Parīkṣit. The Lord is

always pleased to satisfy His devotees in any capacity. Only His devotees can play the part of His relatives. The Lord is absolute.

TEXT 8

आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् ।
आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः ॥ ८ ॥

āmantrya cābhyanujñātaḥ
pariṣvajyābhivādya tam
āruroha ratham kaiścit
pariṣvakto 'bhivāditaḥ

āmantrya—taking permission; *ca*—and; *abhyanujñātaḥ*—being permitted; *pariṣvajya*—embracing; *abhivādya*—bowing down at the feet; *tam*—unto Mahārāja Yudhiṣṭhira; *āruroha*—ascended; *ratham*—the chariot; *kaiścit*—by someone; *pariṣvaktaḥ*—being embraced; *abhivāditaḥ*—being offered obeisances.

TRANSLATION

Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Mahārāja Yudhiṣṭhira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

PURPORT

Mahārāja Yudhiṣṭhira was the elder cousin of Lord Kṛṣṇa, and therefore while departing from him the Lord bowed down at the King's feet and the King embraced Him as a younger brother, although the King knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead. The Lord takes pleasure when some of His devotees accept Him as less important in terms of love. No one is greater than nor equal to the Lord, but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord. The impersonalist cannot enter into the supernatural roles played by the devotee of the Lord. Thereafter Bhīma and Arjuna embraced the Lord because they were of the same age, but Nakula and Sahadeva bowed down before the Lord because they were younger than Him.

TEXTS 9-10

सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।
गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥ ९ ॥
वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः ॥१०॥

subhadrā draupadī kuntī
virāṭa-tanayā tathā
gāndhārī dhṛtarāṣṭraś ca
yuyutsur gautamo yamau
vṛkodaraś ca dhaumyaś ca
striyo matsya-sutādayaḥ
na sehire vimuhyanto
viraham śārṅga-dhanvanaḥ

subhadrā—sister of Kṛṣṇa; *draupadī*—the wife of the Pāṇḍavas; *kuntī*—mother of the Pāṇḍavas; *virāṭa-tanayā*—the daughter of Virāṭa (Uttarā); *tathā*—also; *gāndhārī*—the mother of Duryodhana; *dhṛtarāṣṭraḥ*—the father of Duryodhana; *ca*—and; *yuyutsuḥ*—the son of Dhṛtarāṣṭra by his *vaiśya* wife; *gautamaḥ*—Kṛpācārya; *yamau*—the twin brothers Nakula and Sahadeva; *vṛkodaraḥ*—Bhīma; *ca*—and; *dhaumyaḥ*—Dhaumya; *ca*—and; *striyaḥ*—also other ladies of the palace; *matsya-sutādayaḥ*—the daughter of a fisherman (Satyavatī, Bhīṣma's stepmother); *na*—could not; *sehire*—tolerate; *vimuhyantaḥ*—almost fainting; *viraham*—separation; *śārṅga-dhanvanaḥ*—of Śrī Kṛṣṇa, who bears a conch in His hand.

TRANSLATION

At that time Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭra, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīmasena, Dhaumya and Satyavatī all nearly fainted because it was impossible for them to bear separation from Lord Kṛṣṇa.

PURPORT

Lord Śrī Kṛṣṇa is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of illusory energy forgets the Lord, otherwise he cannot. The feeling of such separation cannot be described, but it can simply be imagined by devotees only. After His separation from Vṛndāvana from the innocent rural cowherd boys, girls, ladies and others, they all felt shock throughout their lives, and the separation of Rādhārāṇī, the most

beloved cowherd girl, is beyond expression. Once they met at Kurukṣetra during a solar eclipse, and the feeling which was expressed by them is heartrending. There is, of course, a difference in the qualities of the transcendental devotees of the Lord, but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee.

TEXTS 11-12

सत्सङ्गान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः ।
कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् ॥११॥
तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् ।
दर्शनस्पर्शसंलापशयनासनभोजनैः ॥१२॥

satsaṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam
tasmin nyasta dhiyaḥ pārthāḥ
saheran viraham katham
darśana-sparśa-saṁlāpa-
śayanāsana-bhojanaiḥ

satsaṅgāt—by association of pure devotees; *mukta-duḥsaṅgaḥ*—freed from bad materialistic association; *hātum*—to give up; *na utsahate*—never attempts; *budhaḥ*—one who has understood the Lord; *kīrtyamānam*—glorifying; *yaśaḥ*—fame; *yasya*—whose; *sakṛt*—once only; *ākarṇya*—hearing only; *rocanam*—pleasing; *tasmin*—unto Him; *nyasta-dhiyaḥ*—one who has given up his mind unto Him; *pārthāḥ*—the sons of Pṛthā; *saheran*—can tolerate; *viraham*—separation; *katham*—how; *darśana*—seeing eye to eye; *sparśa*—touching; *saṁlāpa*—conversing; *śayana*—sleeping; *āsana*—sitting; *bhojanaiḥ*—dining together.

TRANSLATION

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him eye to eye, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

PURPORT

The living being's constitutional position is one of serving a superior. He is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And in serving the senses he is never tired. Even though he may be tired, the illusory energy forces him to do so without being satisfied perpetually. There is no end of such sense gratificatory business, and the conditioned soul becomes entangled in such servitude without any hope of release. The release is only effected by association of pure devotees. By such association one is gradually promoted to his transcendental consciousness. Thus he can know that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over, etc. The material society, friendship and love all are different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world where the threefold miseries of life are concomitant factors. By associating with pure devotees and by hearing them submissively, attachment for material enjoyment becomes slackened, and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are, they will go on progressively without stoppage, like fire in gunpowder. It is said that Hari, the Personality of Godhead, is so transcendentally attractive that even those who are self-satisfied by self-realization and are factually liberated from all material bondage also become devotees of the Lord. Under the circumstances it is easily understood what must have been the position of the Pāṇḍavas, who were constant companions of the Lord. They could not even think of separation from Śrī Kṛṣṇa because the attraction was more intense for them because of continuous personal contact. His remembrance by His form, quality, name, fame, pastimes, etc., is also attractive for the pure devotee, so much so that he forgets all forms, quality, name, fame and activities of the mundane world, and due to his mature association with pure devotees he is not out of contact with the Lord for a moment.

TEXT 13

सर्वे तेऽनिमिषैरक्षैस्तमनुद्रुतचेतसः ।
वीक्षन्तः स्नेहसम्बद्धा विचेलुस्तत्र तत्र ह ॥१३॥

sarve te'nimiṣair akṣais
tam anu druta-cetasaḥ
vīkṣantaḥ sneha-sambaddhā
vicelus tatra tatra ha

sarve—all; *te*—they; *animiṣaiḥ*—without twinkling of the eyes; *akṣaiḥ*—by the eye; *tam anu*—after Him; *druta-cetasaḥ*—melted heart; *vīkṣantaḥ*—looking upon Him; *sneha-sambaddhāḥ*—bound by pure affection; *viceluḥ*—began to move; *tatra tatra*—here and there; *ha*—so they did.

TRANSLATION

All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

PURPORT

Kṛṣṇa is naturally attractive for all living beings because He is the chief eternal amongst all eternals. He alone is the maintainer of the many eternals. This is stated in the *Kaṭhopaniṣad Veda*, and thus one can obtain permanent peace and prosperity by revival of one's eternal relation with Him, now forgotten under the spell of *māyā* or the illusory energy of the Lord. Once this relation is slightly revived, the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only in personal contact with the Lord, but also by association of His name, fame, form and quality, and *Śrīmad-Bhāgavatam* trains the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

TEXT 14

न्यरुन्धन्नुद्गलद्बाष्पमौत्कण्ठ्याद्देवकीसुते ।
निर्यात्यगारान्नोऽभद्रमिति स्याद्बान्धवस्त्रियः॥१४॥

nyarundhann udgalad bāṣpam
autkaṇṭhyād devakī-sute
niryāty agārān no'bhadram
iti syād bāndhava-striyaḥ

nyarundhan—checking with great difficulty; *udgalat*—overflowing; *bāṣpam*—tears; *autkaṇṭhyāt*—because of great anxiety; *devakī-sute*—unto the son of Devakī; *niryāti*—having come out; *agārāt*—from the palace; *naḥ*—not; *abhadram*—inauspiciousness; *iti*—thus; *syāt*—may happen; *bāndhava*—relative; *striyaḥ*—ladies.

TRANSLATION

The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could only stop their tears with great difficulty. They feared that tears would cause misfortune at the time of departure.

PURPORT

There were hundreds of ladies in the palace of Hastināpura. All of them were affectionate to Kṛṣṇa. All of them were relatives also. When they saw that Kṛṣṇa was going away from the palace for His native place, they were very anxious for Him, and as usual tears began to roll down their cheeks. They thought, at the same time, that tears at that moment might be a cause of misfortune for Kṛṣṇa; therefore they wanted to check them. It was very difficult for them because they could not be checked. Therefore, they smeared their tears in their eyes, and their hearts throbbed. Therefore ladies who were the wives and daughters-in-law of those who died in the battlefield never came in direct contact with Kṛṣṇa. But all of them heard of Him and His great activities, and thus they thought of Him, talked of Him, His name, fame, etc., and thus they became affectionate also like those who were in direct contact. Therefore directly or indirectly anyone who thinks of Kṛṣṇa, talks of Kṛṣṇa or worships Kṛṣṇa becomes attached to Him. Because Kṛṣṇa is absolute, there is no difference between His name, form, quality, etc. Our intimate relation with Kṛṣṇa can be confidentially revived by talking of, hearing of, or remembering Him. It is so done due to spiritual potency.

TEXT 15

मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः ।
धुन्धुर्यानकघण्टाद्या नेदुर्दुन्दुभयस्तथा ॥१५॥

mṛdaṅga-śaṅkha-bheryaś ca
vīṇā-paṇava-gomukhāḥ
dhundhury-ānaka-ghaṇṭādyā
nedur dundubhayas tathā

mṛdaṅga—sweet sounding drum; *śaṅkha*—conchshell; *bheryaḥ*—brass band; *ca*—and; *vīṇā*—string band; *paṇava*—a kind of flute; *gomukhāḥ*—another flute; *dhundhurī*—another drum; *ānaka*—kettle; *ghaṇṭa*—bell; *ādyāḥ*—others; *neduḥ*—sounded; *dundubhayaḥ*—other different types of drums; *tathā*—at that time.

TRANSLATION

While the Lord was departing from the palace of Hastināpura, different types of drums—like the mṛdaṅga, dhole, nagra, dhundhurī and dundubhi—and flutes of different types, the vīṇā, gomukha, and bheri, all sounded together to show Him honor.

TEXT 16

प्रासादशिखरारूढाः कुरुनार्यो दिदृक्षया ।
ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ॥१६॥

prāsāda-śikharārūḍhāḥ
kuru-nāryo didṛkṣayā
vavṛṣuḥ kusumaiḥ kṛṣṇaṁ
prema-vrīḍā-smitekṣaṇāḥ

prāsāda—palace; *śikhara*—the roof; *ārūḍhāḥ*—ascending; *kuru-nāryaḥ*—the ladies of the Kuru royalty; *didṛkṣayā*—seeing; *vavṛṣuḥ*—showered; *kusumaiḥ*—by flowers; *kṛṣṇam*—upon Lord Kṛṣṇa; *prema*—out of affection and love; *vrīḍā-smita-īkṣaṇāḥ*—glancing with shy smiles.

TRANSLATION

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

PURPORT

Shyness is a particular extra-natural beauty of the fair sex, and it commands respect from the opposite sex. This custom was observed even during the days of the *Mahābhārata, i.e.,* more than five thousand years ago. It is only the less intelligent persons who are not well versed in the history of the world who say that observance of separation of female from

male is an introduction of the Mohammedan period in India. This incidence from the *Mahābhārata* period proves definitely that the ladies of the palace observed strict *purdah* (restricted association with men), and instead of coming down in the open air where Lord Kṛṣṇa and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Kṛṣṇa by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace, checked by shyness. This shyness is a gift of nature to the fair sex, and it enhances their beauty and prestige, even if they are of a less important family or even if they are less attractive. We have practical experience of this fact. A sweeper woman commanded the respect of many respectable gentlemen simply by manifesting a lady's shyness. Half-naked ladies in the street do not command any respect, but a shy sweeper's wife commands respect from all.

Human civilization, as conceived by the sages of India, is to help one free himself from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air, etc. But because there is the association of the living spark with matter, it appears to be beautiful. No one is attracted by an earthen doll, even if it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no one will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful, and because of the soul's beauty one is attracted by the beauty of the outward body. The Vedic wisdom, therefore, forbids us to be attracted by false beauty. But because we are now in the darkness of ignorance, the Vedic civilization allows very restricted mixing of woman and man. They say that the woman is considered to be the fire, and the man is considered to be the butter. The butter must melt in association with fire, and therefore they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift, and it must be utilized.

TEXT 17

सितातपत्रं जग्राह मुक्तादामविभूषितम् ।
रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥१७॥

sitātapatraṁ jagrāha
muktādāma-vibhūṣitam
ratna-daṇḍaṁ guḍākeśaḥ
priyaḥ priyatamasya ha

sita-ātapatram—soothing umbrella; *jagrāha*—took up; *muktā-dāma*—decorated with laces and pearls; *vibhūṣitam*—embroidered; *ratna-daṇḍam*—with a handle of jewels; *guḍākeśaḥ*—Arjuna, the expert warrior, or one who has conquered sleep; *priyaḥ*—most beloved; *priyatamasya*—of the most beloved; *ha*—so he did.

TRANSLATION

At that time Arjuna, the great warrior and conquerer of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

PURPORT

Gold, jewels, pearls, and valuable stones were used in the luxurious royal ceremonies. They are all nature's gifts and are produced by the hills, oceans, etc., by the order of the Lord, when man does not waste his valuable time in producing unwanted things in the name of necessities. By so-called development of industrial enterprises, they are using now pots of gutta-percha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter, and one fourth of the city population has no shelter.

TEXT 18

उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।
विकीर्यमाणः कुसुमै रेजे मधुपतिः पथि ॥१८॥

uddhavaḥ sātyakiś caiva
vyajane paramādbhute
vikīryamāṇaḥ kusumai
reje madhu-patiḥ pathi

uddhavaḥ—a cousin-brother of Kṛṣṇa's; *sātyakiḥ*—His driver; *ca*—and; *eva*—certainly; *vyajane*—engaged in fanning; *parama-adbhute*—decorative; *vikīryamāṇaḥ* -seated on scattered; *kusumai*—flowers all around; *reje*—commanded; *madhu-patiḥ*—master of Madhu (Kṛṣṇa); *pathi*—on the road.

TRANSLATION

Uddhava and Sātyaki began to fan the Lord with a decorated fan, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

TEXT 19

अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः ।
नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥१९॥

aśrūyantāśiṣaḥ satyās
tatra tatra dvijeritāḥ
nānurūpānurūpāś ca
nirguṇasya guṇātmanaḥ

aśrūyanta—being heard; *āśiṣaḥ*—benediction; *satyāḥ*—all truths; *tatra*—here; *tatra*—there; *dvija-iritāḥ*—sounded by learned *brāhmaṇas; na*—not; *anurūpa*—befitting; *anurūpāḥ*—fitting; *ca*—also; *nirguṇasya*—of the Absolute; *guṇa-ātmanaḥ*—playing the role of a human being.

TRANSLATION

It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbefitting because they were all for the Absolute who was now playing the part of a human being.

PURPORT

At places there were sounds of Vedic benediction aiming at the Personality of Godhead Śrī Kṛṣṇa. The benedictions were fitting in the sense that the Lord was playing the part of a human being as if a cousin of Mahārāja Yudhiṣṭhira, but they were unfitting also because the Lord is absolute and has nothing to do with any kind of material relativities. He is *nirguṇa,* or there are no material qualities in Him, but He is full of transcendental qualities. In the transcendental world there is nothing contradictory, whereas in the relative world everything has its opposite. In the relative world white is the opposite conception of black, but in the transcendental world there is no distinction between white and black. Therefore the sounds of benedictions uttered by the learned *brāhmaṇas* here and there appear to be contradictory in relation with the Absolute Person, but when they are applied to the Absolute Person they lose all contradiction and become transcendental. One example may clear this idea. Lord Śrī Kṛṣṇa is sometimes described as a thief. He is very famous amongst His pure devotees as the *Makhan-Cora.* He used to steal butter from the houses of neighbors at Vṛndāvana in His early age. Since then He is famous as a

thief. But in spite of His being famous as a thief, He is worshiped as a thief, whereas in the mundane world a thief is punished and is never praised. Being the Absolute Personality of Godhead, everything is applicable to Him, and still in spite of all contradictions He is the Supreme Personality of Godhead.

TEXT 20

अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् ।
कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥२०॥

anyonyam āsīt sañjalpa
uttama-śloka-cetasām
kauravendra-pura-strīṇāṁ
sarva-śruti-mano-haraḥ

anyonyam—among one another; *āsīt*—there were; *sañjalpaḥ*—about; *uttama-śloka*—the Supreme, who is praised by selected poetry; *cetasām*—of those whose hearts are absorbed in that way; *kauravendra*—the king of the Kurus; *pura*—capital; *strīṇām*—all the ladies; *sarva*—all; *śruti*—the *Vedas; manaḥ-haraḥ*—attractive to the mind.

TRANSLATION

The ladies on the roofs of all the houses of Hastināpura, who were all absorbed in the thought of the transcendental qualities of the Lord who is sung in select poetry, began to talk of Him. This talk was more attractive than the hymns of the Vedas.

PURPORT

In the *Bhagavad-gītā* it is said that in all the Vedic literatures the goal is the Personality of Godhead Śrī Kṛṣṇa. Factually the glories of the Lord are depicted in such literature as the *Vedas, Rāmāyaṇa* and *Mahābhārata.* And in the *Bhāgavatam* they are specifically mentioned in respect to the Supreme Lord. Therefore, while the ladies on the tops of the houses in the capital of the kings of the Kuru dynasty were talking about the Lord they were more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is *Śruti-mantra.* There are songs of Ṭhākur Narottama Dāsa, one of the *ācāryas* in the Gauḍīya-sampradāya, composed in simple Bengali

language. But Ṭhākur Viśvanātha Cakravartī, another very learned *ācārya* of the same *sampradāya,* has approved the songs by Ṭhākur Narottama Dāsa to be as good as Vedic *mantras.* And this is so because of the subject matter. The language is immaterial, but the subject matter is important. The ladies, who were all absorbed in the thought and actions of the Lord, developed the consciousness of Vedic wisdom by the grace of the Lord. And, therefore, although such ladies might not have been very learned scholars in Sanskrit or otherwise, still whatever they spoke was more attractive than the Vedic hymns. The Vedic hymns in the *Upaniṣads* are sometimes indirectly directed to the Supreme Lord. But the talks of the ladies are directly spoken of the Lord, and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned *brāhmaṇas'* benedictions.

TEXT 21

स वै किलायं पुरुषः पुरातनो
य एक आसीदविशेष आत्मनि।
अग्रे गुणेभ्यो जगदात्मनीश्वरे
निमीलितात्मन्निशि सुप्तशक्तिषु ॥२१॥

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani
agre guṇebhyo jagad-ātmanīśvare
nimīlitātman niśi supta-śaktiṣu

saḥ—He (Kṛṣṇa); *vai*—as I remember; *kila*—definitely; *ayam*—this; *puruṣaḥ*—Personality of Godhead; *purātanaḥ*—the original; *yaḥ*—who; *ekaḥ*—only one; *āsīt*—existed; *aviśeṣaḥ*—materially unmanifested; *ātmani*—own self; *agre*—before creation; *guṇebhyaḥ*—of the modes of nature; *jagat-ātmani*—unto the Supersoul; *īśvare*—unto the Supreme Lord; *nimīlita*—merged into; *ātman*—the living entity; *niśi supta*—inactive at night; *śaktiṣu*—of the energies.

TRANSLATION

They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

PURPORT

There are two types of dissolution of the manifestive cosmos. At the end of every 4,320,000,000 solar years, when Brahmā, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Brahmā's life, which takes place at the end of Brahmā's one hundred years of age, in our calculation at the end of 8,640,000,000 *x* 30 *x* 12 *x* 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the *mahat-tattva* and the marginal energy called *jīva-tattva* merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord until there is another creation of the material world, and that is the way of creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord, and therefore it is said here that the Lord existed before the modes of material nature were set in motion. In the *Śruti mantra* it is said that only Viṣṇu, the Supreme Lord, existed before the creation, and there were no Brahmā or Śiva and other demigods. Viṣṇu means the Mahā-Viṣṇu who is lying on the Causal Ocean, and by His breathing only all the universes are generating in seeds and gradually developing into gigantic forms with innumerable planets within each and every universe. The seeds of universes develop into gigantic forms in the way seeds of a banyan tree develop into numberless banyan trees.

This Mahā-Viṣṇu is the plenary portion of the Lord Śrī Kṛṣṇa, who is mentioned in the *Brahma-saṁhitā* as follows:

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, whose plenary portion is the Mahā-Viṣṇu. All the Brahmās or the heads of the universes live only for the period of His exhaling, after the universes are generated from the pores of His transcendental body."(*Brahma-saṁhitā* 5.58).

Thus Govinda, or Lord Kṛṣṇa, is the cause of Mahā-Viṣṇu also. The ladies talking about this Vedic truth must have heard it from authoritative sources. An authoritative source is the only means of knowing about transcendental subject matter definitely. There is no other alternative.

The merging of the living beings into the body of Mahā-Viṣṇu takes place automatically at the end of Brahmā's one hundred years. But that does not mean that the individual living being loses his identity. The identity is there, and as soon as there is another creation by the supreme will of the Lord, all the sleeping or inactive living beings are again let loose to begin their activities in the continuation of past different spheres of life. It is called *suptotthita naya*, or awakening from sleep and again engaging in

one's respective continuous duty. When a man is asleep at night, he forgets himself, what he is, what his duty is and everything of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Mahā-Viṣṇu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work. This is also confirmed in the *Bhagavad-gītā* (8.18-20).

The Lord existed before the creative energy was set in action. The Lord is not a product of the material energy. His body is completely spiritual, and there is no difference between His body, and Himself. Before creation the Lord remained in His abode, which is absolute and one.

TEXT 22

स एव भूयो निजवीर्यचोदितां
स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।
अनामरूपात्मनि रूपनामनी
विधित्समानोऽनुससार शास्त्रकृत् ॥२२॥

sa eva bhūyo nija-vīrya-coditāṁ
sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm
anāma-rūpātmani rūpa-nāmanī
vidhitsamāno'nusasāra śāstra-kṛt

saḥ—He; *eva*—thus; *bhūyaḥ*—again; *nija*—own personal; *vīrya*—potency; *coditām*—performance of; *sva*—own; *jīva*—living being; *māyām*—external energy; *prakṛtim*—unto material nature; *sisṛkṣatīm*—while recreating; *anāma*—without mundane designation; *rūpa-ātmani*— forms of the soul; *rūpa-nāmanī*—forms and names; *vidhitsamānaḥ*—desiring to award; *anusasāra*—entrusted; *śāstra-kṛt*—the compiler of revealed scripture.

TRANSLATION

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to recreate.

PURPORT

The living entities are parts and parcels of the Lord. They are of two varieties, namely the *nitya-mukta* and *nitya-baddha.* The *nitya-muktas* are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the *nitya-baddha* or eternally conditioned souls are entrusted to His external energy, *māyā,* for rectification of their rebellious attitude towards the Supreme Father. *Nitya-baddhas* are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter, and thus they are very busy in making plans in the material world for becoming happy. They go on merrily with plans, but by the will of the Lord both the planmakers and the plans are annihilated at the end of a certain period, as above mentioned. This is confirmed in the *Bhagavad-gītā* as follows: "O son of Kuntī, when the period of a *kalpa* [the duration of the life of Brahmā] is ended, all the living entities merge unto My nature, and again when the time of creation is ripe, I begin creation by the agency of My external energy." (Bg. 9.7)

The word *bhūyaḥ* indicates again and again, that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given a chance again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness, the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls so they can get free from the repetition of creation and annihilation of the material world and the material body.

The Lord says in the *Bhagavad-gītā,* "This created world and material energy are under My control. Under the influence of *prakṛti,* automatically they are created again and again, and this is done by Me through the agency of My external energy."

Actually the spiritual spark living entities have no material names or forms. But in order to fulfill their desire to lord it over the material energy of material forms and names, they are given a chance for such false enjoyment, and at the same time they are given a chance to understand the real position through the revealed scriptures. The foolish and

forgetful living being is always busy with false forms and false names. Modern nationalism is the culmination of such false names and false forms. Men are mad after false name and form. The form of body obtained under certain conditions is taken up as factual, and the name also taken bewilders the conditioned soul into misusing the energy in the name of so many *"isms."* The scriptures, however, supply the clue of understanding the real position, but men are reluctant to take lessons from the scriptures created by the Lord for different places and times. For example, the *Bhagavad-gītā* is the guiding principle for every human being, but by the spell of material energy they do not take care to carry out the programs of life in terms of the *Bhagavad-gītā*. *Śrīmad-Bhāgavatam* is the post-graduate study of knowledge for one who has thoroughly understood the principles of the *Bhagavad-gītā*. Unfortunately they have no taste for them, and therefore they are under the clutches of *māyā* for repetition of birth and death.

TEXT 23

स वा अयं यत्पदमत्र सूरयो
जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कलितामलात्मना
नन्वेष सत्त्वं परिमार्ष्टुमर्हति ॥२३॥

sa vā ayaṁ yat padam atra sūrayo
jitendriyā nirjita-mātariśvanaḥ
paśyanti bhaktyut-kalitāmalātmanā
nanveṣa sattvaṁ parimārṣṭum arhati

saḥ—He; *vai*—by providence; *ayam*—this; *yat*—that which; *padam atra*—here is the same Personality of Godhead Śrī Kṛṣṇa; *sūrayaḥ*—great devotees; *jita-indriyā*—one who has overcome the influence of the senses; *nirjita*—thoroughly controlled; *mātariśvanaḥ*—life; *paśyanti*—can see; *bhakti*—by dint of devotional service; *utkalita*—developed; *amala-ātmanā*—those whose minds are thoroughly cleansed; *nanu eṣaḥ*—certainly by this only; *sattvam*—existence; *parimārṣṭum*—for purifying the mind completely; *arhati*—deserve.

TRANSLATION

Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely

cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

PURPORT

As it is stated in the *Bhagavad-gītā*, the Lord can be known in His real nature by dint of pure devotional service only. So it is stated here that only the great devotees of the Lord who are able to clear the mind of all material dusts by rigid devotional service can experience the Lord as He is. *Jitendriyā* means one who has full control over the senses. The senses are active parts of the body, and their activities cannot be stopped. The artificial means of the yogic processes to make the senses inactive has proved to be abject failure, even in the case of great *yogīs* like Viśvāmitra Muni. Viśvāmitra Muni controlled the senses by yogic trance, but when he happened to meet Menakā (a heavenly society woman), he became a victim of sex, and the artificial way of controlling the senses failed. But in the case of a pure devotee, the senses are not at all artificially stopped from doing anything, but they are given different good engagements. When the senses are engaged in more attractive activities, there is no chance of their being attracted by any other inferior engagements. In the *Bhagavad-gītā* it is said that *the senses can only be controlled by better engagements.* Devotional service necessitates purifying the senses or engaging them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. Material conception is due to ignorance only. There is nothing beyond Vāsudeva. The Vāsudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of accepting Vāsudeva as all in all. In the case of devotional service, this very same method is accepted from the very beginning, and by the grace of the Lord all factual knowledge becomes revealed in the heart of a devotee due to dictation by the Lord from within. Therefore controlling the senses by devotional service is the only and easiest means.

TEXT 24

स वा अयं सख्यनुगीतसत्कथो
वेदेषु गुह्येषु च गुह्यवादिभिः ।
य एक ईशो जगदात्मलीलया
सृजत्यवत्यत्ति न तत्र सज्जते ॥२४॥

sa vā ayaṁ sakhy-anugīta-sat-katho
vedeṣu guhyeṣu ca guhyavādibhiḥ
ya eka īśo jagad-ātma-līlayā
sṛjaty avaty atti na tatra sajjate

saḥ—He; *vai*—also; *ayam*—this; *sakhi*—O my friend; *anugīta*—described; *sat-kathaḥ*—the excellent pastimes; *vedeṣu*—in the Vedic literatures; *guhyeṣu*—confidentially; *ca*—as also; *guhyava-ādibhiḥ*—by the confidential devotees; *yaḥ*—one who; *ekaḥ*—one only; *īśaḥ*—the supreme controller; *jagat*—of the complete creation; *ātma*—Supersoul; *līlayā*—by manifestation of pastimes; *sṛjati*—creates; *avati atti*—also maintains and annihilates; *na*—never; *tatra*—there; *sajjate*—becomes attached to it.

TRANSLATION

O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

PURPORT

As it is stated in the *Bhagavad-gītā,* all the Vedic literatures are glorifying the greatness of Lord Śrī Kṛṣṇa. Here it is confirmed in the *Bhāgavatam* also. The *Vedas* are expanded by many branches and subbranches by great devotees and empowered incarnations of the Lord like Vyāsa, Nārada, Śukadeva Gosvāmī, the Kumāras, Kapila, Prahlāda, Janaka, Bali, Yamarāja, etc., but in the *Śrīmad-Bhāgavatam* especially, the confidential parts of His activities are described by the confidential devotee Śukadeva Gosvāmī. In the *Vedānta-sūtras* or *Upaniṣads* there is only hint of the confidential parts of His pastimes. In such Vedic literatures as the *Upaniṣads,* etc., the Lord has expressively been distinguished from the mundane conception of His existence. His identity being fully spiritual, His form, name, quality, and paraphernalia, etc., have been elaborately distinguished from matter, and therefore He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Supreme Person, Bhagavān, and He is partially represented as Paramātmā or impersonal Brahman.

TEXT 25

यदा ह्यधर्मेण तमोधियो नृपा
जीवन्ति तत्रैष हि सत्त्वतः किल ।

धत्ते भगं सत्यमृतं दयां यशो
भवाय रूपाणि दधद्युगे युगे ॥२५॥

yadā hy adharmeṇa tamo-dhiyo nṛpā
jīvanti tatraiṣa hi sattvataḥ kila
dhatte bhagaṁ satyam ṛtaṁ dayāṁ yaśo
bhavāya rūpāṇi dadhad yuge yuge

yadā—whenever; *hi*—assuredly; *adharmeṇa*—against the principles of God's will; *tamaḥ-dhiyaḥ*—persons in the lowest material modes; *nṛpāḥ*—kings and administrators; *jīvanti*—live like animals; *tatra*—thereupon; *eṣaḥ*—He; *hi*—only; *sattvataḥ*—transcendental; *kila*—certainly; *dhatte*—is manifested; *bhagam*—supreme power; *satyam*—truth; *ṛtam*—positiveness; *dayām*—mercy; *yaśaḥ*—wonderful activities; *bhavāya*—for the maintenance; *rūpāṇi*—in various forms; *dadhat*—manifested; *yuge*—different periods; *yuge*—and ages.

TRANSLATION

Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

PURPORT

As mentioned above, the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of *Īśopaniṣad:* everything is the property of the Supreme Being. No one should encroach upon the property of the Supreme Lord. One should only accept what is kindly awarded by Him. Therefore, the earth or any other planet or universe is the absolute property of the Lord. The living beings are certainly His parts and parcels or sons, and thus every one of them has a right to live at the mercy of the Lord to execute his prescribed work. No one, therefore, can encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be a recognized person like Mahārāja Yudhiṣṭhira or Parīkṣit. Such kings have full responsibility and knowledge from authorities about the administration of the world. But at times, due to the influence of the ignorance mode of

material nature *(tamo-guṇa)* or the lowest of the material modes, kings and administrators come into power without knowledge and responsibility, and such foolish administrators live like animals for the sake of their own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and vicious elements. Nepotism, bribery, cheating, aggression and, therefore, famine, epidemic, war and similar other disturbing features become prominent in human society. And the devotees of the Lord or the faithfuls are persecuted by all means. All these symptoms indicate the time of an incarnation of the Lord to reestablish the principles of religion and to vanquish the maladministrators. This is also confirmed in the *Bhagavad-gītā*.

The Lord then appears in His transcendental form without any tinge of material qualities. He descends just to keep the state of His creation in a normal condition. The normal condition is that the Lord has provided each and every planet with all the needs of the native living beings. They can happily live and execute their predestined occupations to attain salvation at the end, following the rules and regulations mentioned in the revealed scriptures. The material world is created to satisfy the whims of the *nitya-baddha*, or everlasting conditioned souls, just as naughty boys are provided with playing cradles. Otherwise there was no need of the material world. But when they become intoxicated with the power of material science to exploit the resources unlawfully without the sanction of the Lord, and that also only for sense gratification, there is necessity of the Lord's incarnation to chastise the rebellious and to protect the faithful.

When He descends, He exhibits superhuman acts just to prove His supreme right, and materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, etc., are sufficiently punished. He acts in a manner which no one can imitate. For example, the Lord, when He appeared as Rāma, bridged the Indian Ocean. When He appeared as Kṛṣṇa, from His very childhood He showed superhuman activities by killing Pūtanā, Aghāsura, Śakaṭāsura, Kāliya, etc., and then His maternal uncle Kaṁsa. When He was at Dvārakā He married 16,108 queens, and all of them were blessed with a sufficient number of children. The sum total of His personal family members amounted to about 100,000, popularly known as the Yadu-vaṁśa. And again, during His lifetime, He managed to vanquish them all. He is famous as the Govardhanadhari Hari because He lifted at the age of only seven the hill known as Govardhana. The Lord killed many undesirable kings in His time, and as *kṣatriya* He fought chivalrously. He is famous as the *asamaurdha*, unparalleled. No one is equal to or greater than Him.

TEXT 26

अहो अलं श्लाघ्यतमं यदोः कुल-
महो अलं पुण्यतमं मधोर्वनम् ।
यदेष पुंसामृषभः श्रियः पतिः
स्वजन्मना चङ्क्रमणेन चाञ्चति ॥२६॥

aho alaṁ ślāghyatamaṁ yadoḥ kulam
aho alaṁ puṇyatamaṁ madhorvanam
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati

aho—oh; *alam*—verily; *ślāghyatamam*—supremely glorified; *yadoḥ*—of King Yadu; *kulam*—dynasty; *aho*—oh; *alam*—verily; *puṇyatamam*—supremely virtuous; *madhorvanam*—the land of Mathurā; *yat*—because; *eṣaḥ*—this; *puṁsām*—of all the living beings; *ṛṣabhaḥ*—supreme leader; *śriyaḥ*—of the goddess of fortune; *patiḥ*—husband; *sva-janmanā*—by His appearance; *caṅkramaṇena*—by crawling; *ca añcati*—glories.

TRANSLATION

Oh how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

PURPORT

In the *Bhagavad-gītā* the Personality of Godhead Śrī Kṛṣṇa has expressively given a description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place by His inconceivable potency. He does not take His birth as a conditioned soul quits his body and accepts another body. But His birth is like the appearance and disappearance of the sun. The sun arises on the eastern horizon, but that does not mean that the eastern horizon is the parent of the sun. The sun is existent in every part of the solar system, but he becomes visible at a scheduled time and so also becomes invisible at another scheduled time. Similarly, the Lord appears in this universe like the sun and again leaves

our sight at another time. He exists at all times and at every place, but by His causeless mercy when He appears before us we take it for granted that He has taken His birth. Anyone who can understand this truth, in terms of the statements of revealed scriptures, certainly becomes liberated just after quitting the present body. Liberation is obtainable after many births and after great endeavor in patience and perseverance, in knowledge and renunciation. But simply by knowing in truth about the Lord's transcendental births and activities, one can get liberation at once. That is the verdict of the *Bhagavad-gītā*. But those who are in the darkness of ignorance conclude that the Lord's birth and activities in the material world are similar to those of the ordinary living being. Such imperfect conclusions cannot give anyone liberation. His birth, therefore, in the family of King Yadu as the son of King Vasudeva and His transfer into the family of Nanda Mahārāja in the land of Mathurā are all transcendental arrangements made by the internal potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathurā cannot be materially estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in store for those who actually enjoyed the company of the Lord in person as a family member or as a neighbor. All those who were fortunate enough to associate with the Lord, the husband of the goddess of fortune, certainly obtained something *more than what is known as liberation.* Therefore, rightly the dynasty and the land are both ever glorious by the grace of the Lord.

TEXT 27

अहो बत स्वर्यशसस्तिरस्करी
कुशस्थली पुण्ययशस्करी भुवः ।
पश्यन्ति नित्यं यदनुग्रहेषितं
स्मितावलोकं स्वपतिं स्म यत्प्रजाः ॥२७॥

aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya yaśaskarī bhuvaḥ
paśyanti nityaṁ yad anugraheṣitaṁ
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ

aho bata—how wonderful this is; *svar-yaśasaḥ*—glories of the heavenly planets; *tiraskarī*—that which defeats; *kuśasthalī*—Dvārakā; *puṇya*—virtue;

yaśaskarī—famous; *bhuvaḥ*—the earth planet; *paśyanti*—see; *nityam*—constantly; *yat*—that which; *anugraha-iṣitam*—to bestow benediction; *smita-avalokam*—glance with the favor of sweet smiling; *sva-patim*—unto the soul of the living being (Kṛṣṇa); *sma*—used to; *yat-prajāḥ*—the inhabitants of the place.

TRANSLATION

Undoubtedly it is wonderful that Dvārakā has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvārakā are always seeing the soul of all living beings [Kṛṣṇa] in His loving feature. He glances at them and favors them with sweet smiles.

PURPORT

The heavenly planets are inhabited by demigods like Indra, Candra, Varuṇa, Vāyu, etc., and the pious souls reach there after performance of many virtuous acts on earth. Modern scientists agree also that the timing arrangement in higher planetary systems is different from the earth. Thus it is understood from the revealed scriptures that the duration of life there is 10,000 years (by our calculation). Six months on earth is equal to one day on the heavenly planets. Facilities of enjoyment are also similarly enhanced, and the beauty of the inhabitants is legendary. Common men on the earth are very much fond of reaching the heavenly planets because they have heard that comforts of life are far greater there than on the earth. They are now trying to reach the moon by spacecraft. Considering all this, the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets because of Dvārakā, where Lord Śrī Kṛṣṇa reigned as King. Three places, namely Vṛndāvana, Mathurā and Dvārakā, are more important than the famous planets within the universe. These places are perpetually sanctified because whenever the Lord descends on earth He displays His transcendental activities particularly in these three places. They are perpetually the holy lands of the Lord, and the inhabitants still take advantage of the holy places, even though the Lord is now out of their sight. The Lord is the soul of all living beings, and He desires always to have all the living beings, in their *svarūpa*, or in their constitutional position, to participate in transcendental life in His association. His attractive features and sweet smiles go deep into the hearts of everyone, and once it is so done the living being is admitted

in the kingdom of God, from which no one returns. This is confirmed in the *Bhagavad-gītā*.

The heavenly planets may be very famous for offering better facilities of material enjoyment, but as we learn from the *Bhagavad-gītā* (Bg. 9.20-21), one has to come back again to the earth planet as soon as the acquired virtue is finished. Dvārakā is certainly more important than the heavenly planets because whoever has been favored with the smiling glance of the Lord shall never come back again to this rotten earth, which is certified by the Lord Himself as a place of misery. Not only this earth but also all the planets of the universes are places of misery because in none of the planets within the universe is there eternal life, eternal bliss and eternal knowledge. Any person engaged in devotional service of the Lord is recommended to live in one of the above-mentioned three places, namely Dvārakā, Mathurā or Vṛndāvana. Because devotional service in these three places is magnified, those who go there to follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as obtained during the presence of Lord Śrī Kṛṣṇa. His abode and He Himself are identical, and a pure devotee under the guidance of another experienced devotee can obtain all the results, even at present.

TEXT 28

नूनं व्रतस्नानहुतादिनेश्वरः
समर्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहु
र्व्रजस्त्रियः सम्मुमुहुर्यदाशयाः ॥२८॥

nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya gṛhīta-pāṇibhiḥ
pibanti yāḥ sakhy-adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ

nūnam—certainly in the previous birth; *vrata*—vow; *snāna*—bath; *huta*—sacrifice in the fire; *ādinā*—by all these; *īśvaraḥ*—the Personality of Godhead; *samarcitaḥ*—perfectly worshiped; *hi*—certainly; *asya*—His; *gṛhīta-pāṇibhiḥ*—by the married wives; *pibanti*—relishes; *yāḥ*—those who; *sakhi*—O friend; *adharāmṛtam*—the nectar from His lips; *muhuḥ*—again and again;

vraja-striyaḥ—the damsels of Vrajabhūmi; *sammu-muhuḥ*—often fainted; *yat-āśayāḥ*—expecting to be favored in that way.

TRANSLATION

O friends, just think of His wives whose hands He has accepted. How they must have undergone vows, baths, fire sacrifice and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint by just expecting such favors.

PURPORT

Religious rites prescribed in the scriptures are meant to purify the mundane qualities of the conditioned souls to enable them to become gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa,* or the factual identity of the living being. Liberation means to renovate this stage of *svarūpa.* In that perfect stage of *svarūpa,* the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa,* or the humor of conjugal love. The Lord is always perfect in Himself, and thus He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband to fulfill the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is *svakīyā,* and the other is *parakīyā.* Both of them are in conjugal love with the Personality of Godhead Kṛṣṇa. The queens at Dvārakā were *svakīyā,* or duly married wives, but the damsels of the Vraja were young friends of the Lord while He was unmarried. The Lord stayed at Vṛndāvana till the age of sixteen, and His friendly relations with the neighboring girls were in terms of *parakīyā.* These girls, as well as the queens, underwent severe penances by taking vows, bathing and offering sacrifice in the fire, as prescribed in the scriptures. The rites, as they are, are not an end in themselves, nor are fruitive action, culture of knowledge or perfection in mystic powers ends in themselves. They are all means to attain to the highest stage of *svarūpa* to render constitutional transcendental service to the Lord. Each and every living being has his individual position in either of the above-mentioned five different kinds of reciprocating means with the Lord, and in one's pure spiritual form of *svarūpa* the relation

becomes manifest without mundane affinity. The kissing of the Lord, either by His wives or His young girl friends who aspired to have the Lord as their fiance, is not of any mundane perverted quality. Had such things been mundane, a liberated soul like Śukadeva would not have taken the trouble to relish them, nor would Lord Śrī Caitanya Mahāprabhu have been inclined to participate in those subjects after renouncing worldly life. The stage is earned after many lives of penance.

TEXT 29

या वीर्यशुल्केन हृताः स्वयंवरे
प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
प्रद्युम्नसाम्बाम्बसुतादयोऽपरा
याश्चाहृता भौमवधे सहस्रशः ॥२९॥

yā vīrya-śulkena hṛtāḥ svayaṁvare
pramathya caidya pramukhān hi śuṣmiṇaḥ
pradyumna-sāmbāmba-sutādayo 'parā
yāś cāhṛtā bhauma-vadhe sahasraśaḥ

yā—the lady; *vīrya*—prowess; *śulkena*—by payment of the price; *hṛtāḥ*—taken away by force; *svayaṁvare*—in the open selection of the bridegroom; *pramathya*—harassing; *caidya*—King Śiśupāla; *pramukhān*—headed by; *hi*—positively; *śuṣmiṇaḥ*—all very powerful; *pradyumna*—Pradyumna (Kṛṣṇa's son); *sāmba*—Sāmba; *amba*—Amba; *suta-ādayaḥ*—children; *aparāḥ*—other ladies; *yāḥ*—those; *ca*—also; *āhṛtāḥ*—similarly brought; *bhauma-vadhe*—after killing kings; *sahasraśaḥ*—by the thousands.

TRANSLATION

Pradyumna, Sāmba, Amba, etc., are His children, and ladies like Rukmiṇī, Satyabhāmā, Jāmbavatī, etc., were forcibly taken away by Him when He selected them as brides after having defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of them are glorious.

PURPORT

Exceptionally qualified daughters of powerful kings were allowed to make a choice of their own bridegrooms in open competition, and such ceremonies were called *svayaṁvara,* or selecting the bridegroom. And

because it was open competition between the rival and valiant princes, such princes were invited by the fathers of the princess, and usually there were regular fights between the invited princely order in a sporting spirit, but it so happened that sometimes the belligerent princes were killed in such marriage-fighting, and the victorious prince was offered the trophy princess for whom so many princes died. Rukmiṇī, the principal queen of Lord Kṛṣṇa, was the daughter of the King of Vidarbha, who wished that his qualified and beautiful daughter be given away to Lord Kṛṣṇa. But her eldest brother wanted her to be given away to King Śiśupāla, who happened to be a cousin of Kṛṣṇa. So there was open competition, and as usual Lord Kṛṣṇa emerged successful, after harassing Śiśupāla and other princes by His unrivalled prowess. Rukmiṇī had ten sons, like Pradyumna, etc. There were other queens also taken away by Lord Kṛṣṇa in a similar way. Full description of this beautiful booty of Lord Kṛṣṇa will be given in the Tenth Canto. There were 16,100 beautiful girls who were daughters of many kings and were forcibly stolen by Bhaumāsura, who kept them captive for his carnal desire. These girls prayed piteously to Lord Kṛṣṇa for their deliverance, and called by their fervent prayer, the merciful Lord released them all by fighting and killing Bhaumāsura. All these captive princesses were then accepted by the Lord as His wives, although in the estimation of society they were all fallen girls. The all-powerful Lord Kṛṣṇa accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Kṛṣṇa had 16,108 queens at Dvārakā, and in each of them He begot ten children. All these children grew up, and each had as many children as the father. The aggregate number of the family numbered 10,000,000.

TEXT 30

एताः परं स्त्रीत्वमपास्तपेशलं
निरस्तशौचं बत साधु कुर्वते ।
यासां गृहात्पुष्करलोचनः पति-
र्न जात्वपैत्याहृतिभिर्हृदि स्पृशन् ॥३०॥

etāḥ paraṁ strītvam apāstapeśalaṁ
nirasta-śaucaṁ bata sādhu kurvate
yāsāṁ gṛhāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi spṛśan

etāḥ—all these women; *param*—highest; *strītvam*—womanhood; *apāstapeśalam*—without individuality; *nirasta*—without; *śaucam*—purity;

bata sādhu—auspiciously glorified; *kurvate*—do they make; *yāsām*—from whose; *gṛhāt*—homes; *puṣkara-locanaḥ*—the lotus-eyed; *patiḥ*—husband; *na jātu*—never at any time; *apaiti*—goes away; *āhṛtibhiḥ*—by presentation; *hṛdi*—in the heart; *spṛśan*—endeared.

TRANSLATION

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

PURPORT

The devotees of the Lord are purified souls. As soon as the devotees surrender unto the lotus feet of the Lord sincerely, the Lord accepts them, and thus the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the unfilthy drain water when they are amalgamated. Women, merchants and laborers are not very intelligent, and thus it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic, and less than them are the Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīra, Kaṅka, Yavana, Khasādaya, etc., but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord, the designative disqualifications are removed, and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhaumāsura sincerely prayed to Lord Śrī Kṛṣṇa for their deliverance, and their sincerity of purpose made them at once pure by virtue of devotion. The Lord therefore accepted them as His wives, and thus their lives became glorified. Such auspicious glorification was still more glorified when the Lord played with them as the most devoted husband.

The Lord used to live with His 16,108 wives constantly. He expanded Himself into 16,108 plenary portions, and each and every one of them was the Lord Himself without deviation from the Original Personality. The *Śruti mantra* affirms that the Lord can expand Himself into many. As husband of so many wives, He pleased them all with presentations,

even at a costly endeavor. He brought the *pārijāta* plant from heaven and implanted it at the palace of Satyabhāmā, one of the principal queens. If, therefore, anyone desires the Lord to become one's husband, the Lord fulfills such desires in full.

TEXT 31

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् ।
निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥३१॥

evaṁvidhā gadantīnāṁ
sa giraḥ purayoṣitām
nirīkṣaṇenābhinandan
sa-smitena yayau hariḥ

evaṁvidhāḥ—in this way; *gadantīnām*—thus praying and talking about Him; *saḥ*—He (the Lord); *giraḥ*—of words; *purayoṣitām*—of the ladies of the capital; *nirīkṣaṇena*—by His grace of glancing over them; *abhinandan*—and greeting them; *sa-smitena*—with a smiling face; *yayau*—departed; *hariḥ*—the Personality of Godhead.

TRANSLATION

While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

TEXT 32

अजातशत्रुः पृतनां गोपीथाय मधुद्विषः ।
परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क चतुरङ्गिणीम् ॥३२॥

ajāta-śatruḥ pṛtanāṁ
gopīthāya madhu-dviṣaḥ
parebhyaḥ śaṅkitaḥ snehāt
prāyuṅkta catur-aṅgiṇīm

ajāta-śatruḥ—Mahārāja Yudhiṣṭhira, who was no one's enemy; *pṛtanām*—defensive forces; *gopīthāya*—for giving protection; *madhu-dviṣaḥ*—of the enemy of Madhu (Śrī Kṛṣṇa); *parebhyaḥ*—from others (enemies); *śaṅkitaḥ*

—being afraid of; *snehāt*—out of affection; *prāyuṅkta*—engaged; *catur-aṅgiṇīm*—four defensive divisions.

TRANSLATION

Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.

PURPORT

Natural defensive measures are horses and elephants combined with chariots and men. Horses and elephants are trained to move to any part of the hills or forests or plains. The charioteers could fight with many horses and elephants by the strength of powerful arrows, even up to the standard of the *brahmāstra* (similar to modern atomic weapons). Mahārāja Yudhiṣṭhira knew well that Kṛṣṇa is everyone's friend and well-wisher, and yet there were *asuras* who were by nature envious of the Lord. So out of fear of attack from others and out of affection also, he engaged all varieties of defensive forces as bodyguards of Lord Kṛṣṇa. If required, Lord Kṛṣṇa Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy, but still He accepted all the arrangements made by Mahārāja Yudhiṣṭhira because He could not disobey the King, who was His elder cousin. The Lord plays the part of a subordinate in His transcendental sporting, and thus sometimes He puts Himself in the care of Yaśodāmātā for His protection in His so-called helplessness of childhood. That is the transcendental *līlā* or pastime of the Lord. The basic principle for all transcendental exchanges between the Lord and His devotees is exhibited to enjoy a transcendental bliss for which there is no comparison, even up to the level of *brahmānanda*.

TEXT 33

अथ दूरागतान् शौरिः कौरवान् विरहातुरान् ।
संनिवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ॥३३॥

atha dūrāgatān śauriḥ
kauravān virahāturān
sannivartya dṛḍhaṁ snigdhān
prāyāt sva-nagarīṁ priyaiḥ

atha—thus; *dūrāgatān*—having accompanied Him for a long distance; *śauriḥ*—Lord Kṛṣṇa; *kauravān*—the Pāṇḍavas; *virahāturān*—overwhelmed

by a sense of separation; *sannivartya*—politely persuaded; *dṛḍham*—determined; *snigdhān*—full of affection; *prāyāt*—proceeded; *sva-nagarīm*—towards His own city (Dvārakā); *priyaiḥ*—with dear companions.

TRANSLATION

Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

TEXTS 34-35

कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् ।
ब्रह्मावर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥३४॥
मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।
आनर्तान् भार्गवोपागाच्छ्रान्तवाहो मनाग्विभुः॥३५॥

kuru-jāṅgala-pāñcālān
śūrasenān sa-yāmunān
brahmāvartaṁ kurukṣetraṁ
matsyān sārasvatān atha
maru-dhanvam atikramya
sauvīrābhīrayoḥ parān
ānartān bhārgavopāgāc
chrāntavāho manāg vibhuḥ

kuru-jāṅgala—the province of Delhi; *pāñcālān*—part of the province Pānjab; *śūrasenān*—part of the province of Uttar Pradesh; *saḥ*—with; *yāmunān*—the districts on the bank of the Yamunā; *brahmāvartam*—part of northern Uttar Pradesh; *kurukṣetram*—the place where the battle was fought; *matsyān*—the province Matsyā; *sārasvatān*—part of Punjab; *atha*—and so on; *maru*—Rajasthan, the land of deserts; *dhanvam*—Madhya Pradesh, where water is very scanty; *atikramya*—after passing; *sauvīra*—Saurastra; *ābhīrayoḥ*—part of Gujurat; *parān*—western side; *ānartān*—the province of Dvārakā; *bhārgava*—O Saunaka; *upāgāt*—overtaken by; *śrānta*—fatigue; *vāhaḥ*—the horses; *manāk vibhuḥ*—slightly, because of the long journey.

TRANSLATION

O Śaunaka, the Lord then proceeded towards Kurujāṅgala, Pāñcālā, Śūrasenā, the land on the bank of the River Yamunā, Brahmāvarta,

Kurukṣetra, Matsyā, Sārasvatā, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvīra and Ābhīra provinces, then west of these, reached Dvārakā at last.

PURPORT

The provinces passed over by the Lord in those days were differently named, but the direction given is sufficient to indicate that He travelled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Saurastra, Gujarat and at last reached His home province at Dvārakā. We do not gain any profit simply by researching the analogous provinces of those days up to now, but it appears that the desert of Rajasthan and the provinces of scanty water like Madhya Pradesh, etc., were present even five thousand years ago. The theory of soil experts that the desert developed in recent years is not supported by the statements of *Bhāgavatam.* We may leave the matter for expert geologists to research because the changing universe has different phases of geological development. We are satisfied that the Lord has now reached His own province, Dvārakādhāma, from the Kuru provinces. Kurukṣetra continues to exist since the Vedic age, and it is sheer foolishness when interpreters ignore or deny the existence of Kurukṣetra.

TEXT 36

तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
सायं भेजे दिशं पश्चाद्गविष्ठो गां गतस्तदा ॥३६॥

tatra tatra ha tatratyair
hariḥ pratyudyatārhaṇaḥ
sāyaṁ bheje diśaṁ paścād
gaviṣṭho gāṁ gatas tadā

tatra tatra—at different places; *ha*—it so happened; *tatratyaiḥ*—by local inhabitants; *hariḥ*—the Personality of Godhead; *pratyudyata-arhaṇaḥ*—being offered presentations and worshipful regards; *sāyam*—the evening; *bheje*—having overtaken; *diśam*—direction; *paścāt*—eastern; *gaviṣṭhaḥ*—the sun in the sky; *gām*—to the ocean side; *gataḥ*—having gone; *tadā*—at that time.

TRANSLATION

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

PURPORT

It is said here that the Lord observed the religious principles regularly while He was on the journey. There are certain philosophical speculations that even the Lord is under the obligations of fruitive action. But actually this is not the case. He does not depend on the action of any good or bad work. *Since the Lord is absolute, everything done by Him is good for everyone.* But when He descends on earth, He acts for the protection of the devotees and for the annihilation of the impious nondevotees. Although He has no obligatory duty, still He does everything so that others may follow. That is the way of factual teaching; one must act properly Himself and teach the same to others, otherwise no one will accept such blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient, and yet He acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage, when one can understand the transcendental nature of the Lord, one does not try to imitate Him. This is not possible.

The Lord in the human society does what is the duty of everyone, but sometimes He does something which is extraordinary and is not to be imitated by the living being. His acts of evening prayer as stated herein must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the *gopīs*. One cannot imitate the sun, who can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured.

Thus end the Bhaktivedanta purports of the First Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Departure of Lord Kṛṣṇa for Dvārakā."*

CHAPTER ELEVEN

Lord Kṛṣṇa's Entrance into Dvārakā

TEXT 1

सूत उवाच

आनर्तान् स उपव्रज्य स्वृद्धाञ्जनपदान् स्वकान् ।
दध्मौ दरवरं तेषां विषादं शमयन्निव ॥ १ ॥

sūta uvāca
ānartān sa upavrajya
svṛddhāñ jana-padān svakān
dadhmau daravaraṁ teṣāṁ
viṣādaṁ śamayann iva

sūtaḥ uvāca—Sūta Gosvāmī said; *ānartān*—the country known as Ānartān (Dvārakā); *saḥ*—He; *upavrajya*—reaching the border of; *svṛddhān*—most prosperous; *jana-padān*—city; *svakān*—His own; *dadhmau*—sounded; *daravaram*—the auspicious conchshell (Pāñcajanya); *teṣām*—of them; *viṣādam*—dejection; *śamayan*—pacifying; *iva*—seemingly.

TRANSLATION

Sūta Gosvāmī said: The Lord, upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas [Dvārakā], sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

PURPORT

The beloved Lord was away from His own prosperous metropolis of Dvārakā for a considerably long period because of the Battle of Kurukṣetra, and thus all the inhabitants were overcome with melancholia due to

the separation. When the Lord descends on the earth, His eternal associates also come with Him, just as the entourage of the king accompanies him. Such associates of the Lord are eternally liberated souls, and they cannot bear the separation of the Lord even for a moment because of intense affection for the Lord. Thus the inhabitants of the city of Dvārakā were in a mood of dejection and expected the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was very encouraging, and apparently the sound pacified their dejection. They were still more aspirant to see the Lord amongst themselves, and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

TEXT 2

स उच्चकाशे धवलोदरो दरो-
ऽप्युरुक्रमस्याधरशोणशोणिमा ।
दाध्मायमानः करकञ्जसम्पुटे
यथाब्जखण्डे कलहंस उत्स्वनः ॥ २ ॥

sa uccakāśe dhavalodaro daro
'py urukramasyādharaśoṇa-śoṇimā
dādhmāyamānaḥ kara-kañja-sampuṭe
yathābja-khaṇḍe kala-haṁsa utsvanaḥ

saḥ—that; *uccakāśe*—became brilliant; *dhavalodaraḥ*—white and fat-boweled; *daraḥ*—conchshell; *api*—although it is so; *urukramasya*—of the great adventurer; *adharaśoṇa*—by the transcendental quality of His lips; *śoṇimā*—reddened; *dādhmāyamānaḥ*—being sounded; *kara-kañja-sampuṭe*—being caught by the grip of the hand; *yathā*—as it is; *ābja-khaṇḍe*—by the stems of lotus flowers; *kala-haṁsa*—ducking swan; *utsvanaḥ*—loudly sounding.

TRANSLATION

The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

PURPORT

Redness of the white conchshell due to the lip-touch of the Lord is a symbol of spiritual significance. The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in the spiritual enlightenment, and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Śrī Kṛṣṇa. The Lord is present in every particle of all existence, and He can manifest His presence in anyone. By ardent love and devotional service of the Lord, or in other words by spiritual contact with the Lord, everything becomes spiritually reddened like the conchshell in the grip of the Lord, and the *paramahaṁsa*, or the supremely intelligent person, plays the part of the ducking swan in the water of spiritual bliss, eternally decorated by the lotus flower of the Lord's feet.

TEXT 3

तमुपश्रुत्य निनदं जगद्भयभयावहम् ।
प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥ ३ ॥

tam upaśrutya ninadaṁ
jagad-bhaya-bhayāvaham
pratyudyayuḥ prajāḥ sarvā
bhartṛ-darśana-lālasāḥ

tam—that; *upaśrutya*—having overheard; *ninadam*—sound; *jagat-bhaya*—the fear of material existence; *bhayāvaham*—the threatening principle; *prati*—towards; *udyayuḥ*—rapidly proceeded; *prajāḥ*—the citizens; *sarvāḥ*—all; *bhartṛ*—the protector; *darśana*—audience; *lālasāḥ*—having so desired.

TRANSLATION

The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

PURPORT

As already informed, the citizens of Dvārakā who lived at the time of Lord Kṛṣṇa's presence there were all liberated souls who descended there along with the Lord as entourage. All were very anxious to have an audi-

ence with the Lord, although they were never separated from the Lord by spiritual contact. Just as the *gopīs* at Vṛndāvana used to think of Kṛṣṇa while He was away from the village for cowherding engagements, so also the citizens of Dvārakā were all immersed in thought of the Lord while He was away from Dvārakā to attend the Battle of Kurukṣetra. Some distinguished fiction writer in Bengal concluded that the Kṛṣṇa of Vṛndāvana, that of Mathurā and that of Dvārakā were different personalities. Historically there is no truth in this conclusion. The Kṛṣṇa of Kurukṣetra and the Kṛṣṇa of Dvārakā are one and the same personality.

The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun. The sound heralded by Lord Kṛṣṇa was something like the heralding of the sunrise in the morning. So all the citizens of Dvārakā awoke from a state of slumber because of the sunrise of Kṛṣṇa, and they all hastened towards Him just to have an audience. The devotees of the Lord know no one else as protector.

This sound of the Lord is identical with the Lord, as we have tried to explain by the nondual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as *māyā* or external energy, yet all fear is vanished as soon as there is the sound of the Lord represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.* We can take advantage of these sounds and be free from all threatening problems of material existence.

TEXTS 4-5

तत्रोपनीतबलयो रवेर्दीपमिवादृताः ।
आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥ ४ ॥
प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा ।
पितरं सर्वसुहृदमवितारमिवार्भकाः ॥ ५ ॥

tatropanīta-balayo
raver dīpam ivādṛtāḥ
ātmārāmaṁ pūrṇa-kāmaṁ
nija-lābhena nityadā
prīty-utphulla-mukhāḥ procur
harṣa-gadgadayā girā
pitaraṁ sarva-suhṛdam
avitāram ivārbhakāḥ

tatra—thereupon; *upanīta*—having offered; *balayaḥ*—presentation; *raveḥ*—up to the sun; *dīpam*—lamp; *iva*—like; *ādṛtāḥ*—being evaluated; *ātmārāmam*—unto the self-sufficient; *pūrṇa-kāmam*—fully satisfied; *nija-lābhena*—by His own potencies; *nityadā*—one who supplies incessantly; *prīti*—affection; *utphulla-mukhāḥ*—cheerful faces; *procuḥ*—said; *harṣa*—gladdened; *gadgadayā*—ecstatic; *girā*—speeches; *pitaram*—unto the father; *sarva*—all; *suhṛdam*—friends; *avitāram*—the guardian; *iva*—like; *arbhakāḥ*—wards.

TRANSLATION

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language about receiving the Lord, just as wards welcome their guardian and father.

PURPORT

The Supreme Lord Kṛṣṇa is described herein as *ātmārāma.* He is self-sufficient, and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is total bliss. He is eternally existent; He is all-cognizant and all-blissful. Therefore, any presentation, however valuable it may be, is not needed by Him. But still, because He is the well-wisher for one and all, He accepts from everyone everything that is offered to Him in pure devotional service. It is not that He is in want for such things because the things are themselves generated from His energy. The comparison is made herein that it is something like offering a lamp in the worship of the sun-god. Anything fiery and illuminating is but an emanation of the energy of the sun, and yet to worship the sun-god it is necessary to offer him a lamp.

In the worship of the sun, there is some sort of demand made by the worshiper, but in the case of devotional service of the Lord, there is no question of demand from either side. It is all a sign of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings, and therefore those who are conscious of this *vital* relation with God can make filial demands from the Father, and the Father is pleased to supply the demands of such obedient sons without bargaining. The Lord is just like the *desire tree,* and from Him everyone can have everything by the causeless mercy of the Lord. As the Supreme Father, the Lord, however, does not supply to a pure devotee what is considered to be a barrier to the discharge of devotional service. Those who are engaged in the devotional service of the Lord can rise to the position of unalloyed devotional service by His transcendental attraction.

TEXT 6

नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं
विरिञ्चवैरिञ्च्यसुरेन्द्रवन्दितम् ।
परायणं क्षेममिहेच्छतां परं
न यत्र कालः प्रभवेत् परः प्रभुः ॥ ६ ॥

natāḥ sma te nātha sadāṅghri-paṅkajaṁ
viriñca-vairiñcya-surendra-vanditam
parāyaṇaṁ kṣemam ihecchatāṁ paraṁ
na yatra kālaḥ prabhavet paraḥ prabhuḥ

natāḥ—bowed down; *sma*—we had done so; *te*—unto You; *nātha*—O Lord; *sadā*—always; *aṅghri-paṅkajam*—the lotus feet; *viriñca*—Brahmā, the first living being; *vairiñcya*—sons of Brahmā like Sanaka, Sanātana, etc.; *surendra*—the King of heaven; *vanditam*—worshiped by; *parāyaṇam*—the supreme; *kṣemam*—welfare; *iha*—in this life; *icchatām*—one who so desires; *param*—the highest; *na*—never; *yatra*—wherein; *kālaḥ*—inevitable time; *prabhavet*—can exert its influence; *paraḥ*—transcendental; *prabhuḥ*—the Supreme Lord.

TRANSLATION

The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of

life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

PURPORT

The Supreme Lord is Śrī Kṛṣṇa, as confirmed in *Bhagavad-gītā, Brahma-saṁhitā* and other authorized Vedic literatures. No one is equal to or greater than Him, and that is the verdict of all scriptures. The influence of time and space is exerted upon the dependent living entities, who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahman, whereas the Supreme Lord is the predominating Absolute. As soon as we forget this clear fact, we are at once in illusion, and thus we are put into threefold miseries, as one is put into dense darkness. The clear consciousness of the cognizant living being is God consciousness, in which one bows down unto Him in all circumstances.

TEXT 7

भवाय नस्त्वं भव विश्वभावन
त्वमेव माताथ सुहृत्पतिः पिता ।
त्वं सद्गुरुर्नः परमं च दैवतं
यस्यानुवृत्त्या कृतिनो बभूविम ॥ ७ ॥

bhavāya nas tvaṁ bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā
tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛttyā kṛtino babhūvima

bhavāya—for welfare; *naḥ*—for us; *tvam*—Your Lordship; *bhava*—just become; *viśva-bhāvana*—the creator of the universe; *tvam*—Your Lordship; *eva*—certainly; *mātā*—mother; *atha*—as also; *suhṛt*—well-wisher; *patiḥ*—husband; *pitā*—father; *tvam*—Your Lordship; *sat-guruḥ*—spiritual master; *naḥ*—our; *paramam*—the supreme; *ca*—and; *daivatam*—worshipable Deity; *yasya*—whose; *anuvṛttyā*—following in the footsteps; *kṛtinaḥ*—successful; *babhūvima*—just become.

TRANSLATION

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

PURPORT

The all-good Personality of Godhead, being the creator of the universe, also plans for the good of all good living beings. The good living beings are advised by the Lord to follow His good advice, and by doing so they become successful in all spheres of life. There is no need to worship any deity but the Lord. The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives. For attaining spiritual existence, the human form is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be forgotten for the time being, but it can be revived also by the grace of the Lord, if we follow His injunctions, which are revealed in the scriptures of all times and all places.

TEXT 8

अहो सनाथा भवता स्म यद्वयं
त्रैविष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं
पश्येम रूपं तव सर्वसौभगम् ॥ ८ ॥

aho sanāthā bhavatā sma yad vayaṁ
traiviṣṭa-pānām api dūra-darśanam
prema-smita-snigdha-nirīkṣaṇānanaṁ
paśyema rūpaṁ tava sarva-saubhagam

aho—oh, it is our good luck; *sa-nāthāḥ*—to be under the protection of the master; *bhavatā*—by Your good self; *sma*—as we have become; *yat vayam*—as we are; *traiviṣṭapānām*—of the demigods; *api*—also; *dūradarśanam*—very rarely seen; *prema-smita*—smiling with love; *snigdha*—affectionate; *nirīkṣaṇa-ānanam*—face looking in that mode; *paśyema*—looking upon You; *rūpam*—beauty; *tava*—Your; *sarva*—all; *saubhagam*—auspiciousness.

TRANSLATION

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

PURPORT

The Lord in His eternal personal form can be seen only by the pure devotees. The Lord is never impersonal, but He is the Supreme Absolute Personality of Godhead possible to be visited by devotional service face to face, which is impossible to be done even by the denizens of higher planets. When Brahmājī and other demigods want to consult Lord Viṣṇu, the plenary portion of Lord Kṛṣṇa, they have to wait on the shore of the ocean of milk where Lord Viṣṇu is lying on White Land (Śvetadvīpa). This ocean of milk and the Śvetadvīpa planet are the replica of Vaikuṇṭhaloka within the universe. Neither Brahmājī nor the demigods like Indra can enter into this island of Śvetadvīpa, but they can stand on the shore of the ocean of milk and transmit their message to Lord Viṣṇu, known as Kṣīrodakaśāyī Viṣṇu. Therefore, the Lord is rarely seen by them, but the inhabitants of Dvārakā, because of their being pure devotees without any tinge of material contamination of fruitive activities and empiric philosophical speculation, can see Him eye to eye by the grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life discovered by devotional service only.

TEXT 9

यर्ह्यम्बुजाक्षापससार भो भवान्
कुरून् मधून् वाथ सुहृद्दिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवेद्
रविं विनाक्ष्णोरिव नस्तवाच्युत ॥ ९ ॥

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā
tatrābdakoṭi-pratimaḥ kṣaṇo bhaved
raviṁ vināksṇor iva nas tavācyuta

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*-Yourself; *kurūn*—the descendants of King Kuru; *madhūn*—the inhabitants of Mathurā (Vrajabhūmi); *vā*—either; *atha*—therefore; *suhṛt-didṛkṣayā*—for meeting them; *tatra*—at that time; *abdakoṭi*—millions; *pratimaḥ*—years like that; *kṣaṇaḥ*—moments; *bhavet*—becomes; *ravim*—the sun; *vinā*—without; *akṣṇoḥ*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

TRANSLATION

O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

PURPORT

We are all proud of our material senses for making experiments to determine the existence of God. But we forget that our senses are not absolute by themselves. They can only act under certain conditions. For example, our eyes. As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Śrī Kṛṣṇa, being the primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Kṛṣṇa is *māyā* or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Kṛṣṇa. By the grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Kṛṣṇa so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun, so also we cannot see anything including our own self without the factual presence of the Lord. Without Him all our knowledge is covered by illusion.

TEXT 10

कथं वयं नाथ चिरोषिते त्वयिप्रसन्नदृष्टया खिल तापशोषणं ।
जीवेमतेसुन्दरहासशोभितमपश्यमाना वदनम् मनोहरम् ॥
इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।
श्रृण्वानोऽनुग्रहं दृष्टया वितन्वन् प्राविशत्पुरम् ॥१०॥

kathaṁ bayaṁ nātha ciroṣite tvayi
prasanna-dṛṣṭayā khila tāpaśoṣaṇaṁ
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam
iti codīritā vācaḥ
prajānāṁ bhakta-vatsalaḥ
śṛṇvāno'nugrahaṁ dṛṣṭayā
vitanvan prāviśat puram

katham—how; *bayam*—we; *nātha*—O Lord; *ciroṣite*—being abroad almost always; *tvayi*—by You; *prasanna*—satisfaction; *dṛṣṭayā*—by the glance; *khila*—universal; *tāpa*—miseries; *śoṣaṇam*—vanquishing; *jīvema*—shall be able to live; *te*—Your; *sundara*—beautiful; *hāsa*—smiling; *śobhitam*—decorated; *apaśyamānā*—without having seen; *vadanam*—face; *manoharam*—attractive; *iti*—thus; *codīritā*—speaking; *vācaḥ*—words; *prajānām*—of the citizens; *bhakta-vatsalaḥ*—kind to the devotees; *śṛṇvānaḥ*—thus hearing; *anugraham*—kindness; *dṛṣṭayā*—by glances; *vitanvan*—distributing; *prāviśat*—entered; *puram*—Dvārakāpurī.

TRANSLATION

O master, if You live abroad all the time, then we cannot look at Your attractive face whose smiles vanquish all our sufferings. How can we exist without Your presence?

The Lord, who is very kind to the citizens and the devotees, upon hearing their speeches, entered the city of Dvārakā and acknowledged all their greetings by casting His transcendental glance over them.

PURPORT

Lord Kṛṣṇa's attraction is so powerful that once being attracted by Him no one can tolerate separation from Him. Why is this so? Because we are all eternally related with Him as the sun rays are eternally related with the sun disc. The sun rays are molecular parts of the solar radiation. Thus the sun rays and the sun cannot be separated. The separation by the cloud is temporary and artificial, and as soon as the cloud is cleared, the sun rays again display their natural effulgence in the presence of the sun. Similarly, the living entities, who are molecular parts of the whole spirit, are separated from the Lord by the artificial covering of *māyā,* illusory energy. This illusory energy or the curtain of *māyā* has to be removed, and when it is so done, the living entity can see the Lord face to face, and all his miseries are at once removed. Every one of us wants to remove the miseries of life, but we do not know how to do it. The solution is given here, and it rests on us to assimilate it or not.

TEXT 11

मधुभोजदशार्हार्हकुकुरान्धकवृष्णिभिः ।
आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव ॥११॥

madhu-bhoja-daśārhārha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptāṁ
nāgair bhogavatim iva

madhu—Madhu; *bhoja*—Bhoja; *daśārha*—Daśārha; *arha*—Arha; *kukura*—Kukura; *andhaka*—Andhaka; *vṛṣṇibhiḥ*—by the descendants of Vṛṣṇi; *ātma-tulya*—as good as Himself; *balaiḥ*—by strength; *guptām*—protected; *nāgaiḥ*—by the Nāgas; *bhogavatīm*—the capital of Nāgaloka; *iva*—like.

TRANSLATION

As Bhogavatī, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi—Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.—who were as strong as Lord Kṛṣṇa.

PURPORT

The Nāgaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the head of the Nāgas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the enjoyment of the Nāgas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dvārakā was well protected by the descendants of Vṛṣṇi, who were as powerful as the Lord, insofar as He manifested His strength upon this earth.

TEXT 12

सर्वर्तुसर्वविभवपुण्यवृक्षलताश्रमैः ।
उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥१२॥

sarvartu-sarva-vibhava-
puṇya-vṛkṣa-latāśramaiḥ
udyānopavanārāmair
vṛta-padmākara-śriyam

sarva—all; *ṛtu*—seasons; *sarva*—all; *vibhava*—opulences; *puṇya*—pious; *vṛkṣa*—trees; *latā*—creepers; *āśramaiḥ*—with hermitages; *udyāna*—orchards; *upavana*—flower gardens; *ārāmaiḥ*—pleasure gardens and beautiful parks; *vṛta*—surrounded by; *padma-ākara*—the birthplaces of lotuses or nice reservoirs of water; *śriyam*—increasing the beauty.

TRANSLATION

The city of Dvārakā Purī was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

PURPORT

Perfection of human civilization is made possible by utilizing the gifts of nature in their own way. As we find herewith in the description of its opulence, Dvārakā was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. The propensity to utilize nature's own gifts is still there, even in the heart of modern civilized men. The leaders of modern civilization select their own residential quarters in a place where there are such naturally beautiful gardens and reservoirs of water, but they leave the common men to reside in congested areas without parks and gardens. Herein of course we find a different description of the city of Dvārakā. It is understood that the whole *dhāma* or residential quarter was surrounded by such gardens and parks with reservoirs of water where lotuses grew. It is understood that all the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but it rests on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. Development of factories and mills is called *ugra-karma*, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

We find herein the mention of pious trees which produce seasonal flowers and fruits. The impious trees are useless jungles only, and they can only be used to supply fuels. In the modern civilization such impious trees are planted on the sides of roads. Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of waters with ducks and swans playing in the midst of lotus flowers and cows giving sufficient milk and butter are essential for developing the finer tissues of the human body. As against this, the dungeons of mines, factories and workshops develop demoniac propen-

sities in the working class. The vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways. The description of Dvārakā-dhāma is the ideal of human civilization.

TEXT 13

गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।
चित्रध्वजपताकाग्रैरन्तः प्रतिहतातपाम् ॥१३॥

gopura-dvāra-mārgeṣu
kṛta-kautuka-toraṇām
citra-dhvaja-patākāgrair
antaḥ pratihatā-tapām

gopura—the gateway of the city; *dvāra*—door; *mārgeṣu*—on different roads; *kṛta*—undertaken; *kautuka*—because of festival; *toraṇām*—decorated arch; *citra*—painted; *dhvaja*—flags; *patākā-agraiḥ*—by the slogan signs; *antaḥ*—within; *pratihatā*—checked; *tapām*—sunshine.

TRANSLATION

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

PURPORT

Signs of decoration in special festivals were also collected from the gifts of nature, such as the plantain trees, the mango trees, fruits and flowers. Mango trees, coconut palms and plantain trees are still accepted as auspicious signs. The flags mentioned above were all painted either with the picture of Garuḍa or Hanumān, the two great servitors of the Lord. For devotees, such paintings and decorations are still adored, and the servitor of the master is paid more respects for the satisfaction of the Lord.

TEXT 14

सम्मार्जितमहामार्गरथ्यापणकचत्वराम् ।
सिक्तां गन्धजलैरुप्तां फलपुष्पाक्षताङ्कुरैः ॥१४॥

sammārjita-mahāmārga-
rathyāpaṇaka-catvarām
siktāṁ gandha-jalair uptāṁ
phala-puṣpākṣatāṅkuraiḥ

sammārjita—thoroughly cleansed; *mahā-mārga*—highways; *rathya*—lanes and subways; *apaṇaka*—shopping marketplaces; *catvarām*—public meeting places; *siktām*—moistened with; *gandha-jalaiḥ*—scented water; *uptām*—was strewn with; *phala*—fruits; *puṣpa*—flowers; *akṣata*—unbroken; *aṅkuraiḥ*—seeds.

TRANSLATION

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

PURPORT

Scented waters prepared by distilling flowers like rose and *keora* were requisitioned to wet the roads, streets and lanes of Dvārakā-dhāma. Such places along with the marketplace and public meeting places were thoroughly cleansed. From the above description, it appears that the city of Dvārakā-dhāma was considerably big, containing many highways, streets, and public meeting places with parks, gardens and reservoirs of water, all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or fruits in the seedling stage were considered auspicious, and they are still so used by the Hindus in general on festival days.

TEXT 15

द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः ।
अलंकृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः ॥१५॥

dvāri dvāri gṛhāṇāṁ ca
dadhy-akṣata-phalekṣubhiḥ
alaṅkṛtāṁ pūrṇa-kumbhair
balibhir dhūpa-dīpakaiḥ

dvāri dvāri—the door of each and every house; *gṛhāṇām*—of all the residential buildings; *ca*—and; *dadhi*—curd; *akṣata*—unbroken; *phala*—fruit; *ikṣubhiḥ*—sugarcane; *alaṅkṛtām*—decorated; *pūrṇa-kumbhaiḥ*—full water pots; *balibhiḥ*—along with articles for worship; *dhūpa*—incense; *dīpakaiḥ*—with lamps and candles.

TRANSLATION

In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full water pots with articles for worship, incense and candles were all displayed.

PURPORT

The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshiping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables, according to one's capacity. All were offered to the Lord, and the remnants of the foodstuff were distributed amongst the gathering citizens. So it was not like a dry reception of these modern days. Each and every house was ready to receive the Lord in a similar way, and thus each and every house on the roads and streets distributed such remnants of food to the citizens, and therefore the festival was successful. Without distribution of food, no function is complete, and that is the way of Vedic culture.

TEXTS 16-17

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।
अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः ॥१६॥
प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
प्रहर्षवेगोच्छशितशयनासनभोजनाः ॥१७॥

niśamya preṣṭham āyāntaṁ
vasudevo mahāmanāḥ
akrūraś cograsenaś ca
rāmaś cādbhuta-vikramaḥ
pradyumnaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ
praharṣa-vegocchaśita-
śayanāsana-bhojanāḥ

niśamya—just hearing; *preṣṭham*—the dearmost; *āyāntam*—coming home; *vasudevaḥ*—Vasudeva (the father of Kṛṣṇa); *mahā-manāḥ*—the magnanimous; *akrūraḥ*—Akrūra; *ca*—and; *ugrasenaḥ*—Ugrasena; *ca*—and; *rāmaḥ*—Balarāma (the elder brother of Kṛṣṇa); *ca*—and; *adbhuta*—superhuman;

vikramaḥ—prowess; *pradyumnaḥ*—Pradyumna; *cārudeṣṇaḥ*—Cārudeṣṇa; *ca*—and; *sāmbaḥ*—Sāmba; *jāmbavatī-sutaḥ*—the son of Jāmbavatī; *praharṣa*—extreme happiness; *vega*—force; *ucchaśita*—being influenced by; *śayana*—lying down; *āsana*—sitting on; *bhojanāḥ*—dining.

TRANSLATION

On hearing that the most dear Kṛṣṇa was approaching Dvārakā-dhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma, the superhumanly powerful, Pradyumna, Cārudeṣṇa and Sāmba, the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.

PURPORT

Vasudeva: Son of King Śūrasena, husband of Devakī and father of Lord Śrī Kṛṣṇa. He is the brother of Kuntī and father of Subhadrā. Subhadrā was married with her cousin Arjuna, and this system is still prevalent in some parts of India. Vasudeva was appointed minister of Ugrasena, and later on he married eight daughters of Ugrasena's brother Devaka. Devakī is only one of them. Kaṁsa was his brother-in-law, and Vasudeva accepted voluntary imprisonment by Kaṁsa on mutual agreement to deliver the eighth son of Devakī. This was foiled by the will of Kṛṣṇa. As maternal uncle of the Pāṇḍavas, he took active parts in the purificatory process of the Pāṇḍavas. He sent for the priest Kaśyapa at the Śatasṛṅga Parvata, and he executed the functions. When Kṛṣṇa appeared within the bars of Kaṁsa's prison house, He was transferred to Gokula by Vasudeva at the house of Nanda Mahārāja, the foster father of Kṛṣṇa. Kṛṣṇa disappeared along with Baladeva prior to the disappearance of Vasudeva, and Arjuna (his nephew) undertook the charge of the funeral ceremony after his disappearance.

Akrūra: The commander-in-chief of the Vṛṣṇi dynasty and a great devotee of Lord Kṛṣṇa. Akrūra attained success in devotional service of the Lord by the one single process of offering prayers. He was the husband of Sūtanī, daughter of Ahūka. He supported Arjuna when Arjuna took Subhadrā forcibly away by the will of Kṛṣṇa. Both Kṛṣṇa and Akrūra went to see Arjuna after his successful kidnapping of Subhadrā. Both of them presented dowries to Arjuna after this incidence. Akrūra was present also when Abhimanyu, the son of Subhadrā, was married with Uttarā, mother of Mahārāja Parīkṣit. Ahūka, the father-in-law of Akrūra, was not on good terms with Akrūra. But both of them were devotees of the Lord.

Ugrasena: One of the powerful kings of the Vṛṣṇi dynasty and cousin of Mahārāja Kuntibhoja. His other name is Ahūka. His minister was Vasudeva,

and his son was the powerful Kaṁsa. This Kaṁsa imprisoned his father and became the King of Mathurā. By the grace of Lord Kṛṣṇa and His brother Lord Baladeva, Kaṁsa was killed, and Ugrasena was reinstalled on the throne. When Śālva attacked the city of Dvārakā, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena inquired from Nāradajī about the divinity of Lord Kṛṣṇa. When the Yadu dynasty was to be vanquished, Ugrasena was entrusted with the iron lump produced from the womb of Sāmba. He cut the iron lump into pieces and then pasted it and mixed it up with the sea water on the coast of Dvārakā. After this, he ordered complete prohibition within the city of Dvārakā and the kingdom. He got salvation after his death.

Baladeva: He is the divine son of Vasudeva by his wife Rohiṇī. He is also known as Rohiṇīnandana, the beloved son of Rohiṇī. He was also entrusted to Nanda Mahārāja along with His mother Rohiṇī when Vasudeva embraced imprisonment by mutual agreement with Kaṁsa. So Nanda Mahārāja is also the foster father of Baladeva along with Lord Kṛṣṇa. Lord Kṛṣṇa and Lord Baladeva both were constant companions from very childhood, although They were stepbrothers. He is the plenary manifestation of the Supreme Personality of Godhead, and therefore He is as good and powerful as Lord Kṛṣṇa. He belongs to the *Viṣṇu-tattva* (the principle of Godhead). He attended the *svayaṁvara* ceremony of Draupadī along with Śrī Kṛṣṇa. When Subhadrā was kidnapped by Arjuna by the organized plan of Śrī Kṛṣṇa, Baladeva was very angry with Arjuna and wanted to kill him at once. Śrī Kṛṣṇa, for the sake of His dear friend, fell at the feet of Lord Baladeva and implored Him not to be so angry. Śrī Baladeva was thus satisfied. Similarly, He was once very angry with the Kauravas, and He wanted to throw the whole city into the depths of the Yamunā. But the Kauravas satisfied him by surrendering unto His divine lotus feet. He was actually the seventh son of Devakī prior to the birth of Lord Kṛṣṇa, but by the will of the Lord He was transferred to the womb of Rohiṇī to escape the wrath of Kaṁsa. His other name is therefore Śaṅkarṣaṇa, who is also the plenary portion of Śrī Baladeva. Because He was as powerful as Lord Kṛṣṇa and can bestow spiritual power to the devotees, He is therefore known as Baladeva. In the *Vedas* also it is enjoined that no one can know the Supreme Lord without being favored by Baladeva. *Bala* means spiritual strength and not physical. Some less intelligent persons interpret *bala* as the strength of the body. But no one can have spiritual realization by physical strength. Physical strength ends with the end of the physical body, but spiritual strength follows the spirit soul to the next transmigration, and therefore the strength obtained by Baladeva is never wasted.

The strength is eternal, and thus Baladeva is the original spiritual master of all devotees.

Śrī Baladeva was also a class friend of Lord Śrī Kṛṣṇa as a student of Sāndīpani Muni. In His childhood He killed many *asuras* along with Śrī Kṛṣṇa, and specifically He killed the Dhenukāsura at Tālavana. During the Kurukṣetra battle, He remained neutral, and He tried his best not to bring about the fight. He was in favor of Duryodhana, but still He remained neutral. When there was a club-fight between Duryodhana and Bhīmasena, He was present on the spot. He was angry at Bhīmasena when the latter struck Duryodhana on the thigh or below the belt, and He wanted to retaliate the unfair action. Lord Śrī Kṛṣṇa saved Bhīma from His wrath. But He left the place at once, being disgusted at Bhīmasena, and after His departure Duryodhana fell to the ground to meet his death. The funeral ceremony of Abhimanyu, the son of Arjuna, was performed by Him, as He was the maternal uncle. It was impossible to be performed by any one of the Pāṇḍavas, who were all overwhelmed with grief. At the last stage, He departed from this world by producing a great white snake from His mouth, and thus He was carried by Śeṣanāga in the shape of a serpent.

Pradyumna: Incarnation of Kāmadeva or, according to others, incarnation of Sanat-kumāra, born as the son of the Personality of Godhead Lord Śrī Kṛṣṇa and Lakṣmīdevī Śrīmatī Rukmiṇī, the principal queen at Dvārakā. He was one of those who went to congratulate Arjuna upon marrying Subhadrā. He was one of the great generals who fought with Śālva, and while fighting with him he became unconscious on the battlefield. His charioteer brought him back to the camp from the battlefield, and for this action he was very sorry and rebuked his charioteer. However, he fought again with Śālva and was victorious. He heard all about the different demigods from Nāradajī. He is one of the four plenary expansions of Lord Śrī Kṛṣṇa. He is the third one. He inquired from his father Śrī Kṛṣṇa about the glories of the *brāhmaṇas*. During the fratricidal war amongst the descendants of Yadu, he died at the hand of Bhoja, another king of the Vṛṣṇis. After his death, he was installed in his original position.

Cārudeṣṇa: Another son of Lord Śrī Kṛṣṇa and Rukmiṇīdevī. He was also present during the *svayaṁvara* ceremony of Draupadī. He was a great warrior like his brothers and father. He fought with Vivindhaka and killed him in the fight.

Sāmba: One of the great heroes of the Yadu dynasty and the son of Lord Śrī Kṛṣṇa by His wife Jāmbavatī. He learned the military art of throwing arrows from Arjuna, and he became a member of parliament during the time of Mahārāja Yudhiṣṭhira. He was present during the

Rājasūya-yajña of Mahārāja Yudhiṣṭhira. When all the Vṛṣṇis were assembled during the time of Pravaśa-yajña, his glorious activities were narrated by Satyaki before Lord Baladeva. He was also present along with his father Lord Śrī Kṛṣṇa during the Aśvamedha-yajña performed by Yudhiṣṭhira. He was presented before some *ṛṣis* falsely dressed as a pregnant woman by his brothers, and in fun he asked the *ṛṣis* what he was going to deliver. The *ṛṣis* replied that he would deliver a lump of iron, whieh would be the cause of fratricidal war in the family of Yadu. The next day, in the morning, Sāmba delivered a large lump of iron, which was entrusted with Ugrasena for necessary action. Actually later on there was the foretold fratricidal war, and Sāmba died in that war.

So all these sons of Lord Kṛṣṇa left their respective palaces and leaving aside all engagements, including lying down, sitting and dining, hastened towards their exalted father.

TEXT 18

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः ।
शङ्खतूर्यनिनादेन ब्रह्मघोषेण चादृताः ।
प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥१८॥

vāraṇendraṁ puraskṛtya
brāhmaṇaiḥ sa-sumaṅgalaiḥ
śaṅkha-tūrya-ninādena
brahma-ghoṣeṇa cādṛtāḥ
pratyujjagmū rathair hṛṣṭāḥ
praṇayāgata-sādhvasāḥ

vāraṇendram—elephants on the auspicious mission; *puraskṛtya*—putting in the front; *brāhmaṇaiḥ*—by the *brāhmaṇas; sa-sumaṅgalaiḥ*—with all-auspicious signs; *śaṅkha*—conchshell; *tūrya*—bugle; *ninādena*—by the sound of; *brahma-ghoṣeṇa*—by chanting the hymns of the *Vedas; ca*—and; *ādṛtāḥ*—glorified; *prati*—towards; *ujjagmū*—proceeded hurriedly; *rathaiḥ*—on the chariots; *hṛṣṭāḥ*—in cheerfulness; *praṇayāgata*—saturated with affection; *sādhvasāḥ*—all-respectful.

TRANSLATION

They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune. Conch-

shells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

PURPORT

The Vedic way of receiving a great personality creates an atmosphere of respect, which is saturated with affection and veneration for the person received. The auspicious atmosphere of such a reception depends on the paraphernalia described above, including conchshell, flowers, incense, decorated elephants, and the qualified *brāhmaṇas* reciting verses from the Vedic literatures. Such a program of reception is full of sincerity, both on the part of the receiver and the received.

TEXT 19

वारमुख्याश्च शतशो यानैस्तद्दर्शनोत्सुकाः ।
लसत्कुण्डलनिर्भातकपोलवदनश्रियः ॥१९॥

vāramukhyāś ca śataśo
yānais tad-darśanotsukāḥ
lasat-kuṇḍala-nirbhāta-
kapola-vadana-śriyaḥ

vāramukhyāḥ—well-known prostitutes; *ca*—and; *śataśaḥ*—hundreds of; *yānaiḥ*—by vehicles; *tat-darśana*—for meeting Him (Lord Śrī Kṛṣṇa); *utsukāḥ*—very much anxious; *lasat*—hanging; *kuṇḍala*—earrings; *nirbhāta*—dazzling; *kapola*—forehead; *vadana*—face; *śriyaḥ*—beauty.

TRANSLATION

At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

PURPORT

We may not hate even the prostitutes if they are devotees of the Lord. Even to date there are many prostitutes in great cities of India who are sincerely devotees of the Lord. By tricks of chance one may be obliged to adopt a profession which is not very adorable in society, but that does

not hamper one in executing devotional service to the Lord. Devotional service of the Lord is uncheckable in all circumstances. It is understood herewith that even in those days, about 5,000 years ago, there were prostitutes in a city like Dvārakā, where Lord Kṛṣṇa resided. This means that prostitutes are necessary citizens for the proper upkeep of society. The government opens wine shops, but this does not mean that the government encourages the drinking of wine. The idea is that there is a class of men who will drink at any cost, and it has been experienced that prohibition in great cities encouraged illicit smuggling of wine. Similarly, men who are not satisfied at home require such concessions, and if there is no prostitute, then such low men will induce others into prostitution. It is better that prostitutes be available in the marketplace so that the sanctity of society can be maintained. It is better to maintain a class of prostitutes than to encourage prostitutes within society. The real reformation is to enlighten all people to become devotees of the Lord, and that will check all kinds of deteriorating factors of life.

Śrī Bilvamaṅgala Ṭhākur, a great *ācārya* of the Viṣṇusvāmī Vaiṣṇava sect, in his householder life was overly attached to a prostitute who happened to be a devotee of the Lord. One night when the Ṭhākur came to Cintāmaṇi's house in torrents of rain and thunder, Cintāmaṇi was astonished to see how the Ṭhākur could come on such a dreadful night after crossing a foaming river which was full of waves. She said to Ṭhākur Bilvamaṅgala that his attraction for the flesh and bone of an insignificant woman like her would be properly utilized if it could be diverted to devotional service of the Lord to achieve attraction for the transcendental beauty of the Lord. It was a momentous hour for the Ṭhākur, and he took a turn towards spiritual realization by the words of a prostitute. Later on the Ṭhākur accepted the prostitute as his spiritual master, and in several places of his literary works he has glorified the name of Cintāmaṇi, who showed him the right path.

In the *Bhagavad-gītā* (Bg. 9.32) the Lord says, "O son of Pṛthā, even the low-born *caṇḍālas* and those who are born in a family of unbelievers, and even the prostitutes, shall attain perfection of life if they take shelter of unalloyed devotional service to Me because in the path of devotional service there are no impediments due to degraded birth and occupation. The path is open for everyone who agrees to follow it."

It appears that the prostitutes of Dvārakā, who were so eager to meet the Lord, were all His unalloyed devotees, and thus they were all on the path of salvation according to the above version of the *Bhagavad-gītā*. Therefore, the only reformation that is necessary in society is to make an

organized effort to turn the citizens into devotees of the Lord, and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand, those who are nondevotees have no good qualifications whatsoever, however they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation, whereas the nondevotees are on the path of further entanglement in material bondage. The criterion of advancement of civilization is whether the people are educated and advanced on the path of salvation.

TEXT 20

नटनर्तकगन्धर्वाः सूतमागधवन्दिनः ।
गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च ॥२०॥

naṭa-nartaka-gandharvāḥ
sūta-māgadha-vandinaḥ
gāyanti cottamaśloka-
caritāny adbhutāni ca

naṭa—dramatists; *nartaka*—dancers; *gandharvāḥ*—celestial singers; *sūta*—professional historians; *māgadha*—professional genealogists; *vandinaḥ*—professional learned speakers; *gāyanti*—all ejaculating; *ca*—respectively; *uttama-ślokaḥ*—the Supreme Lord; *caritāni*—activities; *adbhutāni*—all superhuman; *ca*—and.

TRANSLATION

Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

PURPORT

It appears that 5,000 years ago the society also needed the services of the dramatists, artists, dancers, singers, historians, genealogists, public speakers, etc. Dancers, singers and dramatic artists mostly hailed from the *śūdra* community, whereas the learned historians, genealogists and public speakers hailed from the *brāhmaṇa* community. All of them belonged to a particular caste, and they became so trained in their respective families. Such dramatists, dancers, singers, historians, genealogists and

public speakers would dwell on the subject of the Lord's superhuman activities in different ages and millenniums, and not on ordinary events. Nor were they in chronological order. All the *Purāṇas* are historical facts described only in relation with the Supreme Lord in different ages and times as well as on different planets also. Therefore, we do not find any chronological order. The modern historians, therefore, cannot catch up the link, and thus they unauthoritatively remark that the *Purāṇas* are all imaginary stories only.

Even one hundred years ago in India, all dramatic performances were centered round the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas, and *yātrā* parties played wonderfully on the superhuman activities of the Lord, and thus even the illiterate agriculturist would be a participant in the knowledge of Vedic literature, despite a considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers, etc., are required for the spiritual enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimages of India submit a complete account of genealogical tables before a newcomer. This wonderful act sometimes attracts more customers to receive such important information.

TEXT 21

भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् ।
यथाविध्युपसंगम्य सर्वेषां मानमादधे ॥२१॥

bhagavāṁs tatra bandhūnāṁ
paurāṇām anuvartinām
yathā-vidhy upasaṅgamya
sarveṣāṁ mānam ādadhe

bhagavān—Śrī Kṛṣṇa, the Personality of Godhead; *tatra*—in that place; *bandhūnām*—of the friends; *paurāṇām*—of the citizens; *anuvartinām*—those who approached Him to receive and welcome; *yathā-vidhi*—as it behooves; *upasaṅgamya*—going nearer; *sarveṣām*—for each and every one; *mānam*—honor and respects; *ādadhe*—offered.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His devotees. Here the word *yathāvidhi* or "just as it behooves" is significant. He reciprocates "just as it behooves" with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service but the Lord, and therefore the Lord also reciprocates with such pure devotees just as it behooves, namely, He is always attentive to all the matters of His pure devotees. There are others who designate Him as impersonal, and so the Lord also does not take any personal interest. He satisfies everyone in terms of one's development of spiritual consciousness, and a sample of such reciprocation is exhibited here with His different welcomers.

TEXT 22

प्रह्वाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः ।
आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥२२॥

prahvābhivādanāśleṣa-
kara-sparśa-smitekṣaṇaiḥ
āśvāsya cāśvapākebhyo
varaiś cābhimatair vibhuḥ

prahvā—by bowing His head; *abhivādana*—by greeting with words; *āśleṣa*—embracing; *kara-sparśa*—shaking hands with; *smita-īkṣaṇaiḥ*—by a glancing smile; *āśvāsya*—by encouragement; *ca*—and; *aśvapākebhyaḥ*—down to the lowest rank of dog-eaters; *varaiḥ*—by benedictions; *ca*—also; *abhimataiḥ*—as desired by; *vibhuḥ*—the Almighty.

TRANSLATION

The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

PURPORT

To receive the Lord Śrī Kṛṣṇa there were all grades of population beginning from Vasudeva, Ugrasena, Gargamuni, etc., i.e. the father, grandfather, teacher, etc., down to the prostitutes and *caṇḍālas,* who are accustomed to eat dogs. And every one of them was properly greeted by the Lord in terms of rank and position. As pure living entities, all are the separated parts and parcels of the Lord, and thus no one is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature, but the Lord is equally affectionate to all His parts and parcels, despite material gradation. He descends only to recall these materialistic living beings back to His kingdom, and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No one is rejected by the Lord for being accepted in the kingdom of God, and it remains with the living being to accept this or not.

TEXT 23

स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि ।
आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम्॥२३॥

svayaṁ ca gurubhir vipraiḥ
sadāraiḥ sthavirair api
āśīrbhir yujyamāno 'nyair-
vandibhiś cāviśat puram

svayam—Himself; *ca*—also; *gurubhiḥ*—by elderly relatives; *vipraiḥ*—by the *brāhmaṇas; sadāraiḥ*—with their wives; *sthaviraiḥ*—invalid; *api*—also; *āśīrbhiḥ*—by the blessing of; *yujyamānaḥ*—being praised by; *anyaiḥ*—by others; *vandibhiḥ*—admirers; *ca*—and; *aviśat*—entered; *puram*—the city.

TRANSLATION

Then the Lord personally entered the city accompanied by elderly relatives and invalid brāhmaṇas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

PURPORT

The *brāhmaṇas* in society were never attentive in banking money for future retired life. When they were old invalids, they used to approach the assembly of the kings, and simply by praising the glorious deeds performed by the kings, along with their wives, they would be provided with all necessities of life. Such *brāhmaṇas* were not, so to speak, flatterers of the kings, but the kings were actually glorified by their actions, and they were sincerely still more encouraged in pious acts by such *brāhmaṇas* in a dignified way. Lord Śrī Kṛṣṇa is worthy of all glories, and the praying *brāhmaṇas* and others were glorified themselves by chanting the glories of the Lord.

TEXT 24

राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः ।
हर्म्याण्यारुरुहुर्विप्र तदीक्षणमहोत्सवाः ॥२४॥

rāja-mārgaṁ gate kṛṣṇe
dvārakāyāḥ kula-striyaḥ
harmyāṇy āruruhur vipra
tad-īkṣaṇa-mahotsavāḥ

rāja-mārgam—the public roads; *gate*—while passing over; *kṛṣṇe*—by Lord Kṛṣṇa; *dvārakāyāḥ*—of the city of Dvārakā; *kula-striyaḥ*—ladies of the respectable families; *harmyāṇi*—on the palaces; *āruruhuḥ*—got up; *vipra*—O *brāhmaṇas; tat-īkṣaṇa*—just to look upon Him (Kṛṣṇa); *mahā-utsavāḥ*—accepted as the greatest festival.

TRANSLATION

When Lord Kṛṣṇa passed over the public roads, all the ladies from the respectable families of Dvārakā went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

PURPORT

To have a look at the Lord is a great festive occasion undoubtedly, as it was considered by the metropolitan ladies of Dvārakā. This is still followed by the devout ladies of India. Especially during the days of the Jhulana and Janmāṣṭamī ceremonies, the ladies of India still throng up in the greatest number at the temple of the Lord, where His transcendental eternal form is worshiped. The transcendental form of the Lord installed in a temple is not different from the Lord personally. Such a form of the Lord is called *arca-vigraha,* or *arcā* incarnation, and is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord, and therefore the Lord accepts the *arca-vigraha* which is apparently made of material elements like earth, wood, stone, etc., but actually there is no material contamination. The Lord being *kaivalya* (one alone), there is no matter in Him. He is one without a second, and therefore the Almighty Lord can appear in any form without being contaminated by the material conception. Therefore, festivities in the temple of the Lord, as held generally, are like festivals performed during the manifestive days of the Lord of Dvārakā, about 5,000 years ago. The authorized *ācāryas*, who know the science perfectly, install such temples of the Lord under regulative principles just to offer facilities to the common man, but persons who are less intelligent, without being conversant with the science, mistake this great attempt to be *idol worship* and poke their nose into that to which they have no access. Therefore, the ladies or men who observe festivals in the temples of the Lord just to have a look at the transcendental form are a thousand times more glorious than those who are nonbelievers in the transcendental form of the Lord.

It appears from the verse that the inhabitants of Dvārakā were all owners of big palaces. This indicates the prosperity of the city. The ladies got up on the roofs just to have a look at the procession and the Lord. The ladies did not mix with the crowd on the street, and thus their respectability was perfectly observed. There was no artificial equality with the man. Female respectability is preserved more elegantly by keeping her separate from the man. The sexes should not mix unrestrictedly.

TEXT 25

नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् ।
न वितृप्यन्ति हि दृशः श्रियोधामाङ्गमच्युतम् ॥२५॥

nityaṁ nirīkṣamāṇānāṁ
yadapi dvārakaukasām
na vitṛpyanti hi dṛśaḥ
śriyo dhāmāṅgam acyutam

nityam—regularly, always; *nirīkṣamāṇānām*—of those who look at Him; *yat*—although; *api*—in spite of; *dvārakā-okasām*—the inhabitants of Dvārakā; *na*—never; *vitṛpyanti*—satisfied; *hi*—exactly; *dṛśaḥ*—sight; *śriyaḥ*—beauties; *dhāma-aṅgam*—the bodily reservoir; *acyutam*—the infallible.

TRANSLATION

The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

PURPORT

When the ladies of the city of Dvārakā got up on the roofs of their palaces, they never thought that they had previously many times seen the beautiful body of the infallible Lord. This indicates that they had no satiation in desiring to see the Lord. Anything material seen for a number of times ultimately becomes unattractive by the law of satiation. The law of satiation acts materially, but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth, He is still infallible. The living entities are fallible because when they come in contact with the material world they lack their spiritual identity, and thus the body materially obtained becomes subjected to birth, growth, transformation, situation, deterioration and annihilation under the laws of nature. The Lord's body is not like that. He descends as He is and is never under the laws of the material modes. His body is the source of everything that be, the reservoir of all beauties beyond our experience. No one, therefore, is satiated by seeing the transcendental body of the Lord because there are always manifestations of newer and newer beauties. The transcendental name, form, qualities, entourage, etc., are all spiritual manifestations, and there is no satiation in chanting the holy name of the Lord, there is no satiation in discussing the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all and is limitless.

TEXT 26

श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् ।
बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥२६॥

śriyo nivāso yasyoraḥ
pāna-pātraṁ mukhaṁ dṛśām
bāhavo loka-pālānāṁ
sāraṅgāṇāṁ padāmbujam

śriyaḥ—of the goddess of fortune; *nivāsaḥ*—residential place; *yasya*—one whose; *uraḥ*—chest; *pāna-pātram*—the drinking pot; *mukham*—face; *dṛśām*—of eyes; *bāhavaḥ*—the arms; *loka-pālānām*—of the administrative demigods; *sāraṅgāṇām*—of the devotees who talk and sing of the essence or substance; *pada-ambujam*—the lotus feet.

TRANSLATION

The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

PURPORT

There are different classes of human beings, all seeking different enjoyments from different objects. There are persons who are seeking after the favor of the goddess of fortune, and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of goddesses of fortune at the *cintāmaṇi-dhāma,** the transcendental abode of the Lord where the trees are all desire-trees and the buildings are made of touchstone. The Lord Govinda is engaged there in herding the *surabhi* cows as His natural occupation. These goddesses of

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**cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-*
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣaṁ tam aham bhajāmi (Bs. 5.29)

fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such goddesses of fortune because of their dry speculative habit. And those who are artists, overtaken by the beautiful creation, should better see to the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management, and there are tiny administrative gods in the state service. They are always afraid of other competitors, but if they take shelter of the arms of the Lord, the Lord can protect them always from the attacks of enemies. A faithful servant of the Lord engaged in the service of administration is the ideal executive head and can well protect the interest of the people in general. Other so-called administrators are symbols of anachronisms leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything is the Supreme Lord: He is called the *sāram*. And those who sing and talk about Him are called the *sāraṅgas*, or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. The lotus has a kind of honey which is transcendentally relished by the devotees. They are like the bees who are always after the honey. Śrīla Rūpa Gosvāmī, the great devotee *ācārya* of the Gauḍīya-Vaiṣṇava-sampradāya, has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Kṛṣṇa, I beg to offer my prayers unto You. My mind is like the bee, and it is after some honey. Kindly, therefore, give my bee-mind a place at Your lotus feet, which are the resources for all transcendental honey. I know that even big demigods like Brahmā do not see the rays of the nails of Your lotus feet, even though they are engaged in deep meditation for years together. Still, O infallible one, my ambition is such, for You are very merciful to your surrendered devotees. O Mādhava, I know also that I have no genuine devotion for the service of Your lotus feet, but because Your Lordship is inconceivably powerful, You can do what is impossible to be done. Your lotus feet can deride even the nectar of the heavenly kingdom, and therefore I am very much attracted by them. O supreme eternal, please, therefore, let my mind be fixed at Your lotus feet so that eternally I may be able to relish the taste of Your transcendental service." The devotees are satisfied with being placed at the lotus feet of the Lord and have no ambition to see His all-beautiful face or aspire for the protection of the strong arms of the Lord. They are humble by nature, and the Lord is always leaning towards such humble devotees.

TEXT 27

सितातपत्रव्यजनैरुपस्कृतः
प्रसूनवर्षैरभिवर्षितः पथि ।
पिशङ्गवासा वनमालया बभौ
घनो यथार्कोडुपचापवैद्युतैः ॥२७॥

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ

sita-ātapatra—white umbrella; *vyajanaiḥ*—with a *cāmara* fan; *upaskṛtaḥ*—being served by; *prasūna*—flowers; *varṣaiḥ*—by the showers; *abhivarṣitaḥ*—thus being covered; *pathi*—on the road; *piśaṅga-vāsā*—by the yellow garments; *vana-mālayā*—by the flower garlands; *babhau*—thus it became; *ghanaḥ*—cloud; *yathā*—as if; *arka*—the sun; *uḍupa*—the moon; *cāpa*—the rainbow; *vaidyutaiḥ*—by the lightning.

TRANSLATION

As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

PURPORT

The sun, moon, rainbow and lightning do not appear in the sky simultaneously. When there is sun, the moonlight becomes insignificant, and if there are clouds and a rainbow, there is no manifestation of lightning. The Lord's bodily hue is just like a new monsoon cloud. He is compared herein to the cloud. The white umbrella over His head is compared to the sun. The movement of the bunch-hair fan of flukes is compared to the moon. The showers of flowers are compared to the stars. His yellow garments are compared to the rainbow. So all these activities of the firmament, being impossible simultaneous factors, cannot be adjusted by comparison. The adjustment is only possible when we think of the inconceivable potency

of the Lord. The Lord is all-powerful, and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at the time of His passing on the roads of Dvārakā was beautiful and could not be compared to anything besides the description of natural phenomena.

TEXT 28

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः ।
ववन्दे शिरसा सप्त देवकीप्रमुखा मुदा ॥२८॥

praviṣṭas tu gṛhaṁ pitroḥ
pariṣvaktaḥ sva-mātṛbhiḥ-
vavande śirasā sapta
devakī-pramukhā mudā

praviṣṭaḥ—after entering; *tu*—but; *gṛham*—houses; *pitroḥ*—of the father; *pariṣvaktaḥ*—embraced; *sva-mātṛbhiḥ*—by His own mothers; *vavande*—offered obeisances; *śirasā*—His head; *sapta*—seven; *devakī*—Devakī; *pramukhā*—headed by; *mudā*—at that time.

TRANSLATION

After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devakī [His real mother].

PURPORT

It appears that Vasudeva, the father of Lord Kṛṣṇa, had completely separate residential quarters where he lived with his eighteen wives, out of whom Śrīmatī Devakī is the real mother of Lord Kṛṣṇa. But inspite of this, all other stepmothers were equally affectionate to Him, as will be evident from the following verse. Lord Kṛṣṇa also did not distinguish His real mother from His stepmothers, and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also, there are seven mothers: 1) the real mother, 2) the wife of the spiritual master, 3) the wife of a *brāhmaṇa*, 4) the wife of the king, 5) the cow, 6) the nurse, and 7) the earth. All of them are mothers. Even by this injunction of the *śāstras*, the stepmother, who is the wife of the father, is

also as good as the mother because the father is also one of the spiritual masters. Lord Kṛṣṇa, the Lord of the universe, plays the part of an ideal son just to teach others how to treat their stepmothers.

TEXT 29

ताः पुत्रमङ्कमारोप्य स्नेहस्नुतपयोधराः ।
हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ॥२९॥

tāḥ putram aṅkam āropya
sneha-snuta-payodharāḥ
harṣa-vihvalitātmānaḥ
siṣicur netrajair jalaiḥ

tāḥ—all of them; *putram*—the son; *aṅkam*—the lap; *āropya*—having placed on; *sneha-snuta*—moistened by affection; *payodharāḥ*—breasts filled up; *harṣa*—delight; *vihvalita-ātmānaḥ*—overwhelmed by; *siṣicuḥ*—wet; *netrajaiḥ*—from the eyes; *jalaiḥ*—water.

TRANSLATION

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

PURPORT

When Lord Kṛṣṇa was at Vṛndāvana even the cows would become moistened by affection towards Him, and He would draw milk from the nipples of every affectionate living being, so what to speak of the stepmothers who were already as good as His own mother.

TEXT 30

अथाविशत् स्वभवनं सर्वकाममनुत्तमम् ।
प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥३०॥

athāviśat sva-bhavanaṁ
sarva-kāmam anuttamam
prāsādā yatra patnīnāṁ
sahasrāṇi ca ṣoḍaśa

atha—thereafter; *aviśat*—entered; *sva-bhavanam*—personal palaces; *sarva*—all; *kāmam*—desires; *anuttamam*—perfect to the fullest extent; *prāsādāḥ*—palaces; *yatra*—where; *patnīnām*—of the wives numbering; *sahasrāṇi*—thousands; *ca*—over and above; *ṣoḍaśa*—sixteen.

TRANSLATION

Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.

PURPORT

Lord Kṛṣṇa had 16,108 wives, and for each and every one of them there was a fully equipped palace complete with necessary compounds and gardens. Full description of these palaces is given in the Tenth Canto. All the palaces were made of the best marble stone. They were illuminated by jewels and decorated by curtains and carpets of velvet and silk, nicely bedecked and embroidered with gold lace. The Personality of Godhead means one who is full with all power, all energy, all opulences, all beauties, all knowledge and all renunciation. Therefore, in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited, and therefore His desires are also unlimited, and the supply is also unlimited. Everything being unlimited, it is shortly described here as *sarva-kāmam,* or full with all desirable equipment.

TEXT 31

पत्न्यः पतिं प्रोष्य गृहानुपागतं
विलोक्य संजातमनोमहोत्सवाः ।
उत्तस्थुरारात् सहसाऽऽसनाशयात्
साकं व्रतैर्व्रीडितलोचनाननाः ॥३१॥

patnyaḥ patiṁ proṣya gṛhānupāgataṁ
vilokya sañjāta-mano-mahotsavāḥ
uttasthur ārāt sahasāsanāśayāt
sākaṁ vratair vrīḍita-locanānanāḥ

patnyaḥ—the ladies (wives of Lord Śrī Kṛṣṇa); *patim*—husband; *proṣya*—who was away from home; *gṛha-anupāgatam*—now returned home; *vilokya*—thus seeing; *sañjāta*—having developed; *manaḥ-mahā-utsavāḥ*—a sense of joyful ceremony within the mind; *uttasthuḥ*—got up; *ārāt*—from a distance; *sahasā*—all of a sudden; *āsanā*—from the seats; *āśayāt*—from the state of meditation; *sākam*—along with; *vrataiḥ*—the vow; *vrīḍita*—looking coyly; *locana*—eyes; *ānanāḥ*—with such faces.

TRANSLATION

The queens of Lord Śrī Kṛṣṇa rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

PURPORT

As mentioned above, the Lord entered His home palaces occupied by 16,108 queens. This means that the Lord at once expanded Himself in as many plenary expansions as there were queens and palaces and entered in each and every one of them simultaneously and separately. Here is another manifestation of the feature of His internal potency: He can expand Himself in as many forms of spiritual identity as He desires, even though He is one without a second. It is confirmed by the *śruti mantra* that the Absolute is one alone, and yet He becomes many as soon as He so desires. These manifold expansions of the Supreme Lord are manifested as plenary and separated portions. The separated portions are representations of His energy, and the plenary portions are manifestations of His Personality. Thus the Personality of Godhead manifested Himself in 16,108 plenary expansions and simultaneously entered into each and every one of the palaces of the queens. This is called *vaibhava*, or the transcendental potency of the Lord. And because He can do so, He is also known as *yogeśvara*. Ordinarily a *yogī* or mystic living being is able to expand himself at utmost to tenfold expansions of his body, but the Lord can do so to the extent of as many thousands or infinitely, as He likes. Unbelievers become astonished to learn that Lord Kṛṣṇa married more than 16,000 queens because they think of Lord Kṛṣṇa as one of them and measure the potency of the Lord by their own limited potency. One should know, therefore, that the Lord is never on the level of the living beings who are but expansions of His marginal potency, and one should never equalize

the potent and the potency, although there is very little difference of quality between the potent and the potency. The queens were also expansions of His internal potency, and thus the potent and potencies are perpetually exchanging transcendental pleasures, known as pastimes of the Lord. One should not, therefore, become astonished to learn that the Lord married so many wives. On the contrary, one should affirm that even if the Lord marries sixteen thousand million wives, He is not completely manifesting His unlimited and inexhaustible potency. He married *only* 16,000 wives and entered in each and every one of the different palaces just to impress in the history of the human beings on the surface of the earth that the Lord is never equal to or lesser than any human being, however powerful he may be. No one is, therefore, either equal to or greater than the Lord. The Lord is always great in all respects. "God is great" is eternal truth.

Therefore, as soon as the queens saw from a distance their husband, who was away from home for long periods due to the Battle of Kurukṣetra, they all arose from the slumber of meditation and prepared to receive their most beloved. According to Yājñavalkya's religious injunctions, a woman whose husband is away from home should not take part in any social functions, should not decorate her body, should not laugh and should not go to any relative's house in any circumstance. This is the vow of the ladies whose husbands are away from home. At the same time, it is also enjoined that a wife should never present herself before the husband in an unclean state. She must decorate herself with ornaments and good dress and should always be present before the husband in a happy and joyous mood. The queens of Lord Kṛṣṇa were all in meditation, thinking of the Lord's absence, and were always meditating upon Him. The Lord's devotees cannot live for a moment without meditating on the Lord, and what to speak of the queens who were all goddesses of fortune incarnated as queens in the pastimes of the Lord at Dvārakā. They can never be separated from the Lord, either by presence or by trance. The *gopīs* at Vṛndāvana could not forget the Lord when the Lord was away in the forest cow herding. When the Lord boy Kṛṣṇa was absent from the village, the *gopīs* at home used to worry about Him traversing the rough ground with His soft lotus feet. By thinking thus, they were sometimes overwhelmed in trance and mortified in the heart. Such is the condition of the pure associates of the Lord. They are always in trance, and so the queens also were in trance during the absence of the Lord. Presently, having seen the Lord from a distance, they at once gave up all their engagements, including the vows of women as described above. According to Śrī

Viśvanātha Cakravartī Ṭhākur, there was a regular psychological reaction on the occasion. First of all, rising from their seats, although they wanted to see the husband, they were deterred because of feminine shyness. But due to strong ecstasy, they overcame that stage of weakness and became caught up with the idea of embracing the Lord, and this thought factually made them unconscious of their surrounding environment. This prime state of ecstasy annihilated all other formalities and social conventions, and thus they escaped all stumbling blocks in the path of meeting the Lord. And that is the perfect stage of meeting the Lord of the soul, Śrī Kṛṣṇa.

TEXT 32

तमात्मजैर्दृष्टिभिरन्तरात्मना
दुरन्तभावाः परिरेभिरे पतिम् ।
निरुद्धमप्यास्रवदम्बु नेत्रयो-
र्विलज्जतीनां भृगुवर्य वैक्लवात् ॥३२॥

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim
niruddham apy āsravad ambu netrayor
vilajjatīnāṁ bhṛgu-varya vaiklavāt

tam—Him (the Lord); *ātmajaiḥ*—by the sons; *dṛṣṭibhiḥ*—by the sight; *antara-ātmanā*—by the innermost part of the heart; *duranta-bhāvāḥ*—insuperable ecstasy; *parirebhire*—embraced; *patim*—husband; *niruddham*—choked up; *api*—in spite of; *āsravat*—tears; *ambu*—like drops of water; *netrayoḥ*—from the eyes; *vilajjatīnām*—of those compact in shyness; *bhṛgu-varya*—O chief of the Bhṛgus; *vaiklavāt*—inadvertently.

TRANSLATION

The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.

PURPORT

Although due to feminine shyness there were many hindrances to embracing the dear husband Lord Śrī Kṛṣṇa, the queens performed that act by seeing Him, by putting Him in the core of their hearts, and by sending their sons to embrace Him. Still, the act remained unfinished, and tears rolled down their cheeks despite all endeavors to check them. One indirectly embraces the husband by sending the son to embrace him because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexual point of view, but the embrace is satisfaction from the affectionate point of view. The embrace of the eyes is more effective in the conjugal relation, and thus according to Śrīla Jīva Gosvāmī there is nothing wrong in such an exchange of feeling between husband and wife.

TEXT 33

यद्यप्यसौ पार्श्वगतो रहोगत-
स्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
पदे पदे का विरमेत तत्पदा-
च्चलापि यच्छ्रीर्न जहाति कर्हिचित् ॥३३॥

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navaṁ navam
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit

yadi—although; *api*—certainly; *asau*—He (Lord Śrī Kṛṣṇa); *pārśva-gataḥ*—just by the side; *rahaḥ-gataḥ*—exclusively alone; *tathāpi*—still; *tasya*—His; *aṅghri-yugam*—the feet of the Lord; *navam navam*—newer and newer; *pade*—step; *pade*—in every step; *kā*—who; *virameta*—can be detached from; *tat-padāt*—from His feet; *calāpi*—moving; *yat*—whom; *śrīḥ*—the goddess of fortune; *na*—never; *jahāti*—quits; *karhicit*—at any time.

TRANSLATION

Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The

goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

PURPORT

Conditioned living beings are always after the favor of the goddess of fortune, although by nature she is moving from one place to another. In the material world no one is permanently fortunate, however clever one may be. There have been so many big empires in different parts of the world, there have been so many powerful kings all over the world, and there have been so many fortunate men, but all of them have been liquidated gradually. This is the law of material nature. But spiritually it is different. According to *Brahma-saṁhitā,* the Lord is served very respectfully by hundreds and thousands of goddesses of fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiringly newer and newer that they cannot quit the Lord for a moment, even though they are by nature very restless and are moving about. The spiritual relation with the Lord is so enlivening and resourceful that no one can leave the company of the Lord, once having taken shelter of it.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord, and all manifestations of His different potencies are feminine by nature. In the *Bhagavad-gītā,* the living beings are designated as *parā-prakṛti,* or the superior potency. The material elements are *aparā-prakṛti,* or inferior potency. Such potencies are always employed for the satisfaction of the employer or the enjoyer. The supreme enjoyer is the Lord Himself, as stated in the *Bhagavad-gītā* (Bg. 5.29). The potencies, therefore, when engaged directly in the service of the Lord, revive the natural color, and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the government or the supreme enjoyer of the state. Since the Lord is the supreme enjoyer of everything in or outside the universe, it is happiness to be employed by Him. Once engaged in the supreme governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service. That will make one extremely happy. One need not seek the moving goddess of fortune without the relation of the Lord.

TEXT 34

एवं नृपाणां क्षितिभारजन्मना-
मक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं
मिथो वधेनोपरतो निरायुधः ॥३४॥

evaṁ nṛpāṇāṁ kṣiti-bhāra-janmanām
akṣauhiṇībhiḥ parivṛtta-tejasām
vidhāya vairaṁ śvasano yathānalaṁ
mitho vadhenoparato nirāyudhaḥ

evam—thus; *nṛpāṇām*—of the kings or administrators; *kṣiti-bhāra*—the burden of the earth; *janmanām*—born in that way; *akṣauhiṇībhiḥ*—empowered by a military strength of horses, elephants, chariots and infantry; *parivṛtta*—being puffed up by such surroundings; *tejasām*—prowess; *vidhāya*—having created; *vairam*—hostility; *śvasanaḥ*—interaction of air and the pipe plants; *yathā*—as it is; *analam*—fire; *mithaḥ*—with one another; *vadhena*—by killing them; *uparataḥ*—relieved; *nirāyudhaḥ*—by Himself without being a party to such fighting.

TRANSLATION

The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

PURPORT

As stated above, the living beings are not factual enjoyers of things which are manifested as God's creation. The Lord is the genuine proprietor and enjoyer of everything manifested in His creation. Unfortunately, influenced by the deluding energy, the living being becomes *a false enjoyer* under the dictation of the modes of nature. Puffed up by such a false sense of becoming God, the deluded living being increases his material strength by so many activities and thus becomes the burden of the earth,

so much so that the earth becomes completely uninhabitable by the sane. This state of affairs is called *dharmasya glāniḥ*, or misuse of the energy of the human being. When such misuse of human energy is prominent, the saner living beings become perturbed by the awkward situation created by the vicious administrators who are simply burdens of the earth, and the Lord appears by His internal potency just to save the saner section of humanity and to alleviate the burden due to the earthly administrators in different parts of the world. He does not favor either of the unwanted administrators, but by His potential power He creates hostility between such unwanted administrators, as the air creates fire in the forest by the friction of the bamboos. The fire in the forest takes place automatically by the force of the air, and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators, puffed up by false power and military strength, thus become engaged in fighting amongst themselves over ideological conflicts and so exhaust themselves of all powers. The history of the world reflects this factual will of the Lord, and it will continue to be enacted until the living beings are attached to the service of the Lord. In the *Bhagavad-gītā* this fact is very vividly described (Bg. 7.14-15). It is said, "The deluding energy is My potency, and thus it is not possible for the dependent living beings to supersede the strength of the material modes. But those who take shelter in Me [the Personality of Godhead Śrī Kṛṣṇa] can cross over the gigantic ocean of material energy." This means that no one can establish peace and prosperity in the world by fruitive activities or by speculative philosophy or ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

Unfortunately persons who are engaged in destructive work are unable to surrender unto the Personality of Godhead. They are all fools of the first order; they are the lowest of the human species of life; they are robbed of their knowledge, although apparently they seem to be academically educated. They are all of the demoniac mentality, always challenging the supreme power of the Lord. Those who are very materialistic, always hankering after material power and strength, are undoubtedly fools of the first order because they have no information of the living energy, and being ignorant of that supreme spiritual science, they are absorbed in material science, which ends with the end of the material body. They are the lowest of human beings because the human life is especially meant for reestablishing the lost relation with the Lord, and they miss this opportunity by being engaged in material activities. They are robbed of their knowledge because even after prolonged speculation they cannot reach to the stage of knowing the Personality of Godhead, the *summum bonum*

of everything. And all of them are men of demonic principle, and they suffer the consequences, as did such materialistic heroes as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and others.

TEXT 35

स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।
रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ॥३५॥

sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
reme strī-ratna-kūṭastho
bhagavān prākṛto yathā

saḥ—He (the Supreme Personality of Godhead); *eṣaḥ*—all these; *nara-loke*—on this planet of human beings; *asmin*—on this; *avatīrṇaḥ*—having appeared; *sva*—personal, internal; *māyayā*—causeless mercy; *reme*—enjoyed; *strī-ratna*—woman who is competent to become a wife of the Lord; *kūṭasthaḥ*—among; *bhagavān*—the Personality of Godhead; *prākṛtaḥ*—mundane; *yathā*—as if it were.

TRANSLATION

That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

PURPORT

The Lord married and lived like a householder. This is certainly like a mundane affair, but when we learn that He married 16,108 wives and *lived with them separately* in each and every palace, certainly it is not mundane. Therefore, the Lord, living as a householder amongst His competent wives, is never mundane, and His behavior with them is never to be understood as mundane sex relation. The women who became the wives of the Lord are certainly not ordinary women, because to get the Lord as one's husband is the result of many, many millions of births' *tapasya* (austerity). When the Lord appears on different *lokas,* or planets, or on this planet of human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitors, friends, parents and lovers respectively in the transcendental world where

the Lord eternally reciprocates such exchanges of service. Service is pervertedly represented in the material world and broken untimely, resulting in sad experience. The illusioned living being conditioned by material nature cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebrieties. Such relations cannot help us be happy perpetually, but if the same relation is established with the Lord, then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the relation we desire. The women amongst whom He lived as their husband are not, therefore, women of this mundane world, but are eternally related with Him as transcendental wives, a position which they attained by perfection of devotional service. That is their competency. The Lord is *param brahma*, or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places—not only on this earth but also on other planets throughout the universe because constitutionally a spiritual spark, as he is, can travel to any part of God's creation. But being conditioned by the material modes, he tries to travel in space by spacecraft and so fails to reach his destination. The law of gravitation is binding upon him like the shackles of a prisoner. By other processes he can reach anywhere, but even if he reaches the highest planet, he cannot attain that perpetual happiness which he is searching after life after life. When he comes, however, to his senses, he seeks after *Brahman happiness*, knowing it for certain that unlimited happiness, which he is seeking, is never attainable in the material world. As such, the Supreme Being, Param Brahman, certainly does not seek His happiness anywhere in the material world. Nor can His paraphernalia of happiness be found in the material world. He is not impersonal. Because He is the leader and Supreme Being amongst innumerable living beings, He cannot be impersonal. He is exactly like us, and He has all the propensities of an individual living being in fullness. He marries exactly like us, but His marriage is neither mundane nor limited by our experience in the conditioned state. His wives, therefore, appear like mundane women, but factually they are all transcendental liberated souls, perfect manifestations of internal energy.

TEXT 36

उद्दाममावपिशुनामलचल्लुहास-
व्रीडावलोकनिहतो मदनोऽपि यासाम्।
सम्मुह्य चापमजहात्प्रमदोत्तमास्ता
यस्येन्द्रियं विमथितुं कुहकैर्न शेकुः ॥३६॥

uddāma-bhāva-piśunāmala-valguhāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathituṁ kuhakair na śekuḥ

uddāma—very grave; *bhāva*—expression; *piśuna*—exciting; *amala*—spotless; *valgu-hāsa*—beautiful smiling; *vrīḍa*—corner of the eye; *avaloka*—looking; *nihataḥ*—conquered; *madanaḥ*—Cupid (or *amadanaḥ*—the greatly tolerant Śiva); *api*—also; *yāsām*—whose; *sammuhya*—being overpowered by; *cāpam*—bows; *ajahāt*—gave up; *pramada*—woman who maddens; *uttamāḥ*—of high grade; *tā*—all; *yasya*—whose; *indriyam*—senses; *vimathitum*—to perturb; *kuhakaiḥ*—by magical feats; *na*—never; *śekuḥ*—was able.

TRANSLATION

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

PURPORT

The path of salvation or the path of going back to Godhead always forbids the association of women, and the complete *sanātana-dharma* or *varṇāśrama-dharma* scheme forbids or restricts association with women. How, then, can one be accepted as the Supreme Personality of Godhead who is addicted to more than sixteen thousand wives? This question may be relevantly raised by inquisitive persons really anxious to know about the transcendental nature of the Supreme Lord. And to answer such questions, the sages at Naimiṣāraṇya have discussed the transcendental character of the Lord in this and in following verses. It is clear herein that the feminine attractive features which can conquer Cupid or even the supermost tolerant Lord Śiva could not conquer the senses of the Lord. Cupid's business is to invoke mundane lust. The whole universe is moving being agitated by Cupid's arrow. The activities of the world are being carried on by the central attraction of male and female. A male is searching after a mate to his liking, and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is

combined with a female, the material bondage of the living being is at once tightly interlocked by sex relation, and as a result of this, both the male and female's attraction for sweet home, motherland, bodily offspring, society and friendship and accumulation of wealth become the illusory field of activities, and thus a false but indefatigable attraction for the temporary material existence, which is full of miseries, is manifest. Those who are, therefore, on the path of salvation for going back home and back to Godhead are especially advised by all scriptural instruction to become free from such paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord who are called the *mahātmās.* Cupid, therefore, throws his arrow upon the living beings to make them mad after the opposite sex, whether the party is actually beautiful or not. Cupid's provocations are going on, even among beastly societies who are all ugly-looking in the estimation of the civilized nations. Thus Cupid's influence is exerted even amongst the ugliest forms, and what to speak of the most perfect beauties. Lord Śiva, who is considered to be most tolerant, was also struck by Cupid's arrow because he also became mad after the *Mohinī* incarnation of the Lord and acknowledged himself to be defeated. Cupid, however, was himself captivated by the grave and exciting dealings of the goddesses of fortune, and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attraction of the queens of Lord Kṛṣṇa. Yet they could not disturb the transcendental senses of the Lord. This is because the Lord is all-perfect *ātmārāma,* or self-sufficient. He does not require anyone's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness, but *they satisfied Him by their sincere affection and service.* Only by unalloyed transcendental loving service could they satisfy the Lord, and the Lord was pleased to treat them as wives in reciprocation. Thus being satisfied by their unalloyed service only, the Lord reciprocated the service just like a devout husband. Otherwise He had no business to become the husband of so many wives. He is the husband of everyone, but to one who accepts Him as such, He reciprocates. This unalloyed affection for the Lord is never to be compared to mundane lust. It is purely transcendental. And the grave dealings, which the queens displayed in natural feminine ways, were also transcendental because the feelings were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband, but factually His relation with His wives was transcendental, pure and unconditioned by the modes of material nature.

TEXT 37

तमयं मन्यते लोको ह्यसङ्गमपि सङ्गिनम् ।
आत्मौपम्येन मनुजं व्यापृण्वानं यतोऽबुधः ॥३७॥

tam ayaṁ manyate loko
hyasaṅgam api saṅginam
ātmaupamyena manujaṁ
vyāpṛṇvānaṁ yato 'budhaḥ

tam—unto Lord Kṛṣṇa; *ayam*—all these (common men); *manyate*—do speculate within the mind; *lokaḥ*—the conditioned souls; *hi*—certainly; *asaṅgam*—unattached; *api*—in spite of; *saṅginam*—affected; *ātma*—self; *aupamyena*—by comparison with the self; *manujam*—ordinary man; *vyāpṛṇvānam*—being engaged in; *yataḥ*—because; *abudhaḥ*—foolish because of ignorance.

TRANSLATION

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

PURPORT

The word *abudhaḥ* is significant here. Due to ignorance only, the foolish mundane wranglers misunderstand the Supreme Lord and spread their foolish imaginations amongst innocent persons by propaganda. The Supreme Lord Śrī Kṛṣṇa is the original primeval Personality of Godhead, and when He was personally present before the eyes of everyone, He displayed full-fledged divine potency in every field of activities. As we have already explained in the first verse of *Śrīmad-Bhāgavatam,* He is completely independent to act however He likes, but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him, unaware of His eternal form of knowledge and bliss which is confirmed in the *Bhagavad-gītā* and *Upaniṣads.* His different potencies work in a perfect plan of natural sequence, and doing everything by the agency of His different potencies, He remains eternally the supreme independent.

When He descends on the material world by His causeless mercy to different living beings, He does so by His own potency, He is not subject to any condition of the material modes of nature, and He descends as He is originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman to be all. Such a conception is also the product of conditioned life, because they cannot go beyond their own personal capacity. Therefore, one who considers the Lord on the level of one's limited potency is only a common man. Such a man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. He cannot understand that the sun is always unaffected by infectious matter. The mental speculators compare everything from the standpoint of experimental knowledge of their own selves. Thus when the Lord is found to act like an ordinary person in matrimonial bondage, they consider Him to be like one of them, without considering that the Lord can marry at once sixteen thousand wives or more. Due to a poor fund of knowledge they accept one side of the picture while disbelieving the other. This means that due to ignorance only they always think of Lord Kṛṣṇa as like themselves and make their own conclusions, which are absurd and unauthentic from the version of the *Śrīmad-Bhāgavatam*.

TEXT 38

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।
न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥३८॥

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadā "tma-sthair
yathā buddhis tad-āśrayā

etat—this; *īśanam*—divinity; *īśasya*—of the Personality of Godhead; *prakṛti-sthaḥ*—being in contact with material nature; *api*—in spite of; *tat-guṇaiḥ*—by the qualities; *na*—never; *yujyate*—is affected; *sadā ātma-sthaiḥ*—by those who are situated in eternity; *yathā*—as is; *buddhiḥ*—intelligence; *tat*—the Lord; *āśrayā*—those who are under the shelter of.

TRANSLATION

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them.

Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

PURPORT

In the *Vedas* and Vedic literatures *(Śruti* and *Smṛti)* it is affirmed that in the Divinity there is nothing material. He is transcendental (*nirguṇa*) only, the supreme cognizant. Hari, or the Personality of Godhead, is the Supreme transcendental Person situated beyond the range of material affection. These statements are also confirmed even by Ācārya Śaṅkara. One may argue that His relation with the goddesses of fortune may be transcendental, but what about His relation with the Yadu dynasty, being born in that family, or His killing the nonbelievers like Jarāsandha and other *asuras* directly in contact with the modes of material nature. The answer is that the Divinity of the Personality of Godhead is never in contact with the qualities of material nature in any circumstances. Actually He is in contact with such qualities because He is the ultimate source of everything, yet He is above the actions of such qualities. He is known, therefore, as Yogeśvara, or the master of mystic power, or in other words the all-powerful. Even His learned devotees are not affected by the influence of the material modes. The great six Gosvāmīs of Vṛndāvana all came from greatly rich and aristocratic families, but when they adopted the life of mendicants at Vṛndāvana, superficially they appeared to be in wretched conditions of life, but factually they were the richest of all in spiritual values. Such *mahābhāgavatas,* or first-grade devotees, although moving amongst men, are not contaminated by honor or insult, hunger or satisfaction, by sleep or wakefulness, which are all resultant actions of the three modes of material nature. Similarly, some of them are engaged in worldly dealings, yet are unaffected. Unless these neutralities of life are there, one cannot be considered situated in transcendence. The Divinity and His associates are on the same transcendental plane, and their glories are always sanctified by the action of *yogamāyā,* or the internal potency of the Lord. The devotees of the Lord are always transcendental, even if they are sometimes found to have fallen in their behavior. The Lord emphatically declares in the *Bhagavad-gītā* (Bg. 9.30) that even if an unalloyed devotee is found to be fallen due to a previous material contamination, he is nevertheless to be accepted as fully transcendental because of his being engaged cent percent in the devotional service of the Lord. The Lord protects him always because of his rendering service unto Him, and the fallen conditions are to be considered accidental and temporary. They will vanish in no time.

TEXT 39

तं मेनिरेऽबला मूढाः स्त्रैणं चानुव्रतं रहः ।
अप्रमाणविदो भर्तुरीश्वरं मतयो यथा ॥३९॥

taṁ menire 'balā mūḍhāḥ
straiṇaṁ cānuvrataṁ rahaḥ
apramāṇa-vido bhartur
īśvaraṁ matayo yathā

tam—unto Lord Śrī Kṛṣṇa; *menire*—took it for granted; *abalāḥ*—delicate; *mūḍhāḥ*—because of simplicity; *straiṇam*—one who is dominated by his wife; *ca*—also; *anuvratam*—follower; *rahaḥ*—lonely place; *apramāṇa-vidaḥ*—unaware of the extent of glories; *bhartuḥ*—of their husband; *īśvaram*—the supreme controller; *matayaḥ*—thesis; *yathā*—as it is.

TRANSLATION

The simple and delicate women truly thought that the Lord Śrī Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

PURPORT

Even the transcendental wives of Lord Śrī Kṛṣṇa did not know completely the unfathomable glories of the Lord. This ignorance is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between Him and His eternal associates. The Lord exchanges transcendental relations in five ways, as proprietor, master, friend, son and lover, and in each of these pastimes He plays fully by the potency of *yogamāyā,* the internal potency. He plays exactly like an equal friend with the cowherd boys or even with friends like Arjuna. He plays exactly like a son in the presence of Yaśodāmātā, He plays exactly like a lover in the presence of the cowherd damsels, and He plays exactly like a husband in the presence of the queens of Dvārakā. Such devotees of the Lord never think of the Lord as the Supreme, but think of Him exactly as a common friend, a pet son or a lover or husband very much dear to heart and soul. That is the relation between the Lord and His transcendental devotees, who act as His associates in the spiritual sky

where there are innumerable Vaikuṇṭha planets. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls, perfect representations of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Kṛṣṇa were made to forget the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange, and they took it for granted that the Lord was a henpecked husband, always following them in lonely places. In other words, even the personal associates of the Lord do not know Him perfectly well, so what do the thesis writers or mental speculators know about the transcendental glories of the Lord? The mental speculators present different theses as to His becoming the causes of the creation, the ingredients of the creation or the material and efficient cause of the creation, etc., but all this is but partial knowledge about the Lord. Factually they are as ignorant as the common man. The Lord can be known by the mercy of the Lord only, and by no other means. But since the dealings of the Lord with His wives are based on pure transcendental love and devotion, the wives are all on the transcendental plane without material contamination.

Thus end the Bhaktivedanta purports of the First Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Kṛṣṇa's Entrance into Dvārakā."*

CHAPTER TWELVE

Birth of Emperor Parīkṣit

TEXT 1

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा ।
उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥ १ ॥

śaunaka uvāca
aśvatthāmnopasṛṣṭena
brahma-śīrṣṇoru-tejasā
uttarāyā hato garbha
īśenājīvitaḥ punaḥ

śrī śaunakaḥ uvāca—the sage Śaunaka said; *aśvatthāmna*—of Aśvatthāmā (the son of Droṇa); *upasṛṣṭena*—by release of; *brahma-śīrṣṇā*—the invincible weapon; *brahmāstra; uru-tejasā*—by high temperature; *uttarāyā*—of Uttarā (mother of Parīkṣit); *hataḥ*—being spoiled; *garbha*—womb; *īśena*—by the Supreme Lord; *ajīvitaḥ*—brought to life; *punaḥ*—again.

TRANSLATION

The sage Śaunaka said: The womb of Uttarā, mother of Mahārāja Parīkṣit, was spoiled by the dreadful and invincible brahmāstra weapon released by Aśvatthāmā. But Mahārāja Parīkṣit was saved by the Supreme Lord.

PURPORT

The sages assembled in the forest of Naimiṣāraṇya inquired from Sūta Gosvāmī about the birth of Mahārāja Parīkṣit, but in course of the narration other topics like the release of *brahmāstra* by the son of Droṇa,

his punishment by Arjuna, Queen Kuntīdevī's prayers, the Pāṇḍavas' visit to the place where Bhīṣmadeva was lying, his prayers and thereafter the Lord's departure for Dvārakā were discussed. His arrival at Dvārakā and residing with the sixteen thousand queens, etc., were narrated. They were absorbed in hearing such descriptions, but now they wanted to turn to the original topic, and thus the inquiry was made by Śaunaka Ṛṣi. So the subject of the release of the *brahmāstra* weapon by Aśvatthāmā is renewed.

TEXT 2

तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः ।
निधनं च यथैवासीत्स प्रेत्य गतवान् यथा ॥ २ ॥

tasya janma mahā-buddheḥ
karmāṇi ca mahātmanaḥ
nidhanaṁ ca yathaivāsīt
sa pretya gatavān yathā

tasya—his (of Mahārāja Parīkṣit); *janma*—birth; *mahā-buddheḥ*—of great intelligence; *karmāṇi*—activities; *ca*—also; *mahā-ātmanaḥ*—of the great devotee; *nidhanam*—demise; *ca*—also; *yathā*—as it was; *eva*—of course; *āsīt*—happened; *saḥ*—he; *pretya*—destination after death; *gatavān*—achieved; *yathā*—as it were.

TRANSLATION

How was the great Emperor Parīkṣit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

PURPORT

The King of Hastināpura (now Delhi) used to be the Emperor of the world, at least till the time of the son of Emperor Parīkṣit. Mahārāja Parīkṣit was saved by the Lord in the womb of his mother, so he could certainly be saved from an untimely death due to the ill will of the son of a *brāhmaṇa*. Because the age of Kali began to act just after the assumption of power by Mahārāja Parīkṣit, the first sign of misgivings was exhibited in the cursing of a greatly intelligent and devoted king like

Mahārāja Parīkṣit. The king is the protector of the helpless citizens, and their welfare, peace and prosperity depend on him. Unfortunately, by the instigation of the fallen age of Kali, an unfortunate *brāhmaṇa's* son was employed to condemn the innocent Mahārāja Parīkṣit, and so the King had to prepare himself for death within seven days. Mahārāja Parīkṣit is especially famous as one who is protected by Viṣṇu, and when he was unduly cursed by a *brāhmaṇa's* son, he could have invoked the mercy of the Lord to save him, but he did not want to because he was a pure devotee. A pure devotee never asks the Lord for any undue favor. Mahārāja Parīkṣit knew that the curse of the *brāhmaṇa's* son upon him was unjustified, as everyone else knew, but he did not want to counteract it because he knew also that the age of Kali had begun and that the first symptom of the age, namely degradation of the highly talented *brāhmaṇa* community, had also begun. He did not want to interfere with the current of the time, but he prepared himself to meet death very cheerfully and very properly. Being fortunate, he got at least seven days to prepare himself to meet death, and so he properly utilized the time in the association of Śukadeva Gosvāmī, the great saint and devotee of the Lord.

TEXT 3

तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे ।
ब्रूहि नः श्रद्दधानानां यस्य ज्ञानमदाच्छुकः ॥ ३ ॥

tad idaṁ śrotum icchāmo
gaditum yadi manyase
brūhi naḥ śraddadhānānāṁ
yasya jñānam adāc chukaḥ

tat—all; *idam*—this; *śrotum*—to hear; *icchāmaḥ*—all willing; *gaditum*—to narrate; *yadi*—if; *manyase*—you think; *brūhi*—please speak, *naḥ*—we; *śraddadhānānām*—who are very much respectful; *yasya*—whose; *jñānam*—transcendental knowledge; *adāt*—delivered; *śukaḥ*—Śrī Śukadeva Gosvāmī.

TRANSLATION

We all respectfully want to hear about him [Mahārāja Parīkṣit] to whom Śukadeva Gosvāmī imparted transcendental knowledge. Please speak on this matter.

PURPORT

Śukadeva Gosvāmī imparted transcendental knowledge to Mahārāja Parīkṣit during the remaining seven days of his life, and Mahārāja Parīkṣit heard him properly, just like an ardent student, and the effect of such a bona fide hearing and chanting of *Śrīmad-Bhāgavatam* was equally shared by both the hearer and the chanter. Both of them were benefited. Out of the nine different transcendental means of devotional service of the Lord prescribed in the *Bhāgavatam*, either all of them, or some of them or even one of them, are equally beneficial if properly discharged. Mahārāja Parīkṣit and Śukadeva Gosvāmī were serious performers of the first two important items, namely the process of chanting and the process of hearing, and therefore both of them were successful in their laudable attempt. Transcendental realization is attained by such serious hearing and chanting and not otherwise. There is a type of spiritual master and disciple much advertised in this age of Kali. It is said that the master injects spiritual force into the disciple by an electrical current generated by the master, and the disciple begins to feel the shock. He becomes unconscious, and the master weeps for his exhausting his store of so-called spiritual assets. Such bogus advertisement is going on in this age, and the poor common man is becoming the victim of such advertisement. We do not find such folk tales in the dealings of Śukadeva Gosvāmī and his great disciple Mahārāja Parīkṣit. The sage recited *Śrīmad-Bhāgavatam* in devotion, and the great King heard him properly. The King did not feel any shock of electrical current from the master, nor did he become unconscious while receiving knowledge from the master. One should not, therefore, become a victim of these unauthorized advertisements made by some bogus representative of Vedic knowledge. The sages of Naimiṣāraṇya were very respectful in hearing about Mahārāja Parīkṣit because of his receiving knowledge from Śukadeva Gosvāmī by means of *ardent hearing*. Ardent hearing from the bona fide master is the only way to receive transcendental knowledge, and there is no need for medical performances or occult mysticism for miraculous effects. The process is simple, but only the sincere party can achieve the desired result.

TEXT 4

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः ।
निःस्पृहः सर्वकामेभ्यः कृष्णपादानुसेवया ॥ ४ ॥

sūta uvāca
apīpalad dharma-rājaḥ
pitṛvad rañjayan prajāḥ
niḥspṛhaḥ sarva-kāmebhyaḥ
kṛṣṇa-pādānusevayā

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *apīpalat*—administered prosperity; *dharma-rājaḥ*—King Yudhiṣṭhira; *pitṛvat*—exactly like his father; *rañjayan*—pleasing; *prajāḥ*—all those who took birth; *niḥspṛhaḥ*—without personal ambition; *sarva*—all; *kāmebhyaḥ*—from sense gratification; *kṛṣṇa-pāda*—the lotus feet of Lord Śrī Kṛṣṇa; *anusevayā*—by dint of rendering continuous service.

TRANSLATION

Śrī Sūta Gosvāmī said: Emperor Yudhiṣṭhira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Śrī Kṛṣṇa.

PURPORT

As mentioned in our introduction, "There is a need for the science of Kṛṣṇa in human society for all the suffering humanity of the world, and we simply request the leading personalities of all nations to take to the science of Kṛṣṇa for their own good, for the good of society, and for the good of all the people of the world." So it is confirmed herein by the example of Mahārāja Yudhiṣṭhira, the personality of goodness. In India the people hanker after *Rāma-rājya* because the Personality of Godhead was the ideal king and all other kings or emperors in India controlled the destiny of the world for the prosperity of every living being who took birth on the earth. Herein the word *prajāḥ* is significant. The etymological import of the word is "that which is born." On the earth there are many species of life, from the aquatics up to the perfect human beings, and all are known as *prajās.* Lord Brahmā, the creator of this particular universe, is known as the *prajāpati* because he is the grandfather of all who have taken birth. Thus *prajā* is used in a broader sense than it is now used. The king represents all living beings, the aquatics, plants, trees, the reptiles, the birds, the animals and man. Every one of them is a part and parcel of the Supreme Lord (Bg. 14.4), and the king, being the representative of the Supreme Lord, is duty-bound to give proper protection to every one of

them. This is not the case with the presidents and dictators of this demoralized system of administration where the lower animals are given no protection while the higher animals are given so-called protection. But this is a great science which can be learned only by one who knows the *science of Kṛṣṇa.* By knowing the science of Kṛṣṇa, one can become the most perfect man in the world, and unless one has knowledge in this science, all qualifications and doctorate diplomas acquired by academic education are spoiled and useless. Mahārāja Yudhiṣṭhira knew this science of Kṛṣṇa very well, for it is stated here that by continuous cultivation of this science, or by continuous devotional service to Lord Kṛṣṇa, he acquired the qualification of administering the state. The father is sometimes seemingly cruel to the son, but that does not mean that the father has lost the qualification to be a father. A father is always a father because he has always the good of the son at heart. The father wants every one of his sons to become a better man than himself. Therefore, a king like Mahārāja Yudhiṣṭhira, who is the personality of goodness, wanted everyone under his administration, especially human beings who have better developed consciousness, to become devotees of Lord Kṛṣṇa so that everyone can become free from the trifles of material existence. His motto of administration was all good for the citizens, for as personified goodness, he knew perfectly well what is actually good for them. He conducted the administration on that principle, and not on the *rākṣasi* or demonic principle of sense gratification. As an ideal king, he had no personal ambition, and there was no place for sense gratification because all his senses at all times were engaged in the loving service of the Supreme Lord, which includes the partial service to the living beings who form the parts and parcels of the complete whole. Those who are busy rendering service to the parts and parcels, leaving aside the whole, only spoil time and energy, as one does when watering the leaves of a tree without watering the root. If water is poured on the root, the leaves are enlivened perfectly and automatically, but if water is poured on the leaves only, the whole energy is spoiled. Mahārāja Yudhiṣṭhira, therefore, was constantly engaged in the service of the Lord, and thus the parts and parcels of the Lord, the living beings under his careful administration, were perfectly attended with all comforts in this life and all progress in the next. That is the way of perfect management of state administration.

TEXT 5

सम्पदः क्रतवो लोका महिषी भ्रातरो मही ।
जम्बूद्वीपाधिपत्यं च यशश्च त्रिदिवं गतम् ॥ ५ ॥

sampadaḥ kratavo lokā
mahiṣī bhrātaro mahī
jambū-dvīpādhipatyaṁ ca
yaśaś ca tridivaṁ gatam

sampadaḥ—opulence; *kratavaḥ*—sacrifices; *lokāḥ*—future destination; *mahiṣī*—the queens; *bhrātaraḥ*—the brothers; *mahī*—the earth; *jambū-dvīpa*—the globe or planet of our residence; *adhipatyam*—sovereignty; *ca*—also; *yaśaḥ*—fame; *ca*—and; *tridivam*—celestial planets; *gatam*—spread over.

TRANSLATION

News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.

PURPORT

Only a rich and great man's name and fame are known all over the world, and the name and fame of Mahārāja Yudhiṣṭhira reached the higher planets because of his good administration, worldly possessions, glorious wife Draupadī, the strength of his brothers Bhīma and Arjuna, and his solid sovereign power over the world, known as Jambūdvīpa. Here the word *loka* is significant. There are different *lokas* or higher planets scattered all over the sky, both material and spiritual. A person can reach them by dint of his work in the present life, as stated in the *Bhagavad-gītā* (Bg. 9.25). No forceful entrance is allowed there. The tiny material scientists and engineers who have discovered vehicles to travel over a few thousand miles in outer space will not be allowed entrance. That is not the way to reach the better planets. One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life can expect only to be degraded into animal life to suffer more and more the pangs of material existence, and this is also stated in the *Bhagavad-gītā* (Bg. 16.19). Mahārāja Yudhiṣṭhira's good sacrifices and qualifications were so lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

TEXT 6

किं ते कामाः सुरस्पार्हा मुकुन्दमनसो द्विजाः ।
अधिजह्रुर्मुदं राज्ञः क्षुधितस्य यथेतरे ॥ ६ ॥

kiṁ te kāmāḥ sura-spārhā
mukunda-manaso dvijāḥ
adhijahur mudaṁ rājñaḥ
kṣudhitasya yathetare

kim—what for; *te*—all those; *kāmāḥ*—objects of sense enjoyment; *sura*—of the denizens of heaven; *spārhāḥ*—aspirations; *mukunda-manasaḥ*—of one who is already God conscious; *dvijāḥ*—O *brāhmaṇas; adhijahuḥ*—could satisfy; *mudam*—pleasure; *rājñaḥ*—of the king; *kṣudhitasya*—of the hungry; *yathā*—as it is; *itare*—in other things.

TRANSLATION

O brāhmaṇas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

PURPORT

There are two things in the world which can satisfy living beings. When one is materially engrossed, he is satisfied only by sense gratification, but when one is liberated from the conditions of the material modes, he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a *servitor*, and not one who is *served*. Being illusioned by the conditions of the external energy, one falsely thinks himself to be the served, but actually he is not served; he is servant of the senses like lust, desire, anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge, he realizes that he is not the master of the material world but is only a servant of the senses. At that time he begs for the service of the Lord and thus becomes happy without being illusioned by so-called material happiness. Mahārāja Yudhiṣṭhira was one of the liberated souls, and therefore for him there was no pleasure in a vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These blessings automatically follow for a pure devotee, even though the devotee does not aspire for them. The example set herein is exactly suitable. It is said that one who is hungry is never satisfied by anything other than food.

The whole material world is full of hungry living beings. The hunger is not for good food, shelter or sense gratification. *The hunger is for the spiritual atmosphere.* Due to ignorance only they think that the world is

not satisfied because there is not sufficient food, shelter, defense and objects of sense gratification. This is called illusion. When the living being is hungry for spiritual satisfaction, he is misrepresented by material hunger. But the foolish leaders cannot see that even the people who are most sumptuously materially satisfied are still hungry. And what is their hunger and poverty? This hunger is actually for spiritual food, spiritual shelter, spiritual defense and spiritual sense gratification. These can be obtained in the association of the Supreme Spirit Lord Śrī Kṛṣṇa, and therefore one who has them cannot be attracted by the so-called food, shelter, defense and sense gratification of the material world, even if they are relished by the denizens of the heavenly planets. Therefore, in the *Bhagavad-gītā* it is said by the Lord (Bg. 8.16) that even in the topmost planet of the universe, namely the Brahmaloka, where the duration of life is multiplied by millions of years by earth calculation, one cannot satisfy his hunger. Such hunger can only by satisfied when the living being is situated in immortality, which is attained in the spiritual sky far, far above the Brahmaloka, in the association of Lord Mukunda, the Lord who awards His devotees the transcendental pleasure of liberation.

TEXT 7

मातुर्गर्भगतो वीरः स तदा भृगुनन्दन ।
ददर्श पुरुषं कञ्चिद्दह्यमानोऽस्त्रतेजसा ॥ ७ ॥

mātur garbha-gato vīraḥ
sa tadā bhṛgu-nandana
dadarśa puruṣaṁ kañcid-
dahyamāno'stra-tejasā

mātuḥ—mother; *garbha*—womb; *gataḥ*—being situated there; *vīraḥ*—the great fighter; *saḥ*—child Parīkṣit; *tadā*—at that time; *bhṛgu-nandana*—O son of Bhṛgu; *dadarśa*—could see; *puruṣam*—the Supreme Lord; *kañcit*—as someone else; *dahyamānaḥ*—suffering from being burned; *astra*—the *brahmāstra; tejasā*—temperature.

TRANSLATION

O son of Bhṛgu [Śaunaka], when the child Parīkṣit, the great fighter, was in the womb of his mother Uttarā and was suffering from the burning heat of the brahmāstra [thrown by Aśvatthāmā], he could observe the Supreme Lord coming to him.

PURPORT

Death generally involves remaining in trance for seven months. A living being, according to his own action, is allowed to enter into the womb of a mother by the vehicle of a father's semina, and thus he develops his desired body. This is the law of birth in specific bodies according to one's past actions. When he is awake from trance, he feels the inconvenience of being confined within the womb, and thus he wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Mahārāja Parīkṣit, while in the womb of his mother, was struck by the *brahmāstra* released by Aśvatthāmā, and he was feeling the burning heat. But because he was a devotee of the Lord, the Lord at once appeared Himself within the womb by His all-powerful energy, and the child could see that someone else had come to save him. Even in that helpless condition, the child Parīkṣit endured the unbearable temperature due to his being a great fighter by nature. And for this reason the word *vīraḥ* has been used.

TEXT 8

अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् ।
अपीव्यदर्शनं श्यामं तडिद्वाससमच्युतम् ॥ ८ ॥

aṅguṣṭha-mātram amalaṁ
sphurat-puraṭa-maulinam
apīvyadarśanaṁ śyāmaṁ
taḍidvāsasam acyutam

aṅguṣṭha—by the measure of a thumb; *mātram*—only; *amalam*—transcendental; *sphurat*—blazing; *puraṭa*—gold; *maulinam*—helmet; *apīvya*—very beautiful; *darśanam*—to look at; *śyāmam*—blackish; *taḍit*—lightning; *vāsasam*—clothing; *acyutam*—the Infallible (Lord).

TRANSLATION

He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

TEXT 9

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।
क्षतजाक्षं गदापाणिमात्मनः सर्वतोदिशम् ।
परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥ ९ ॥

śrīmad-dīrgha-catur-bāhuṁ
tapta-kāñcana-kuṇḍalam
kṣatajākṣaṁ gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhāṁ
bhrāmayantaṁ gadāṁ muhuḥ

śrīmat—enriched; *dīrgha*—prolonged; *catur-bāhum*—four-handed; *tapta-kāñcana*—molten gold; *kuṇḍalam*—earrings; *kṣataja-akṣam*—eyes with the redness of blood; *gadā-pāṇim*—hand with a club; *ātmanaḥ*—own; *sarvataḥ*—all; *diśam*—around; *paribhramantam*—loitering; *ulkābhām*—like shooting stars; *bhrāmayantam*—encircling; *gadām*—the club; *muhuḥ*—constantly.

TRANSLATION

The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

PURPORT

It is said in the *Brahma-saṁhitā* (Ch. V) that the Supreme Lord Govinda by His one plenary portion enters into the halo of the universe and distributes himself as Paramātmā, or the Supersoul, not only within the heart of every living being, but also within every atom of the material elements. Thus the Lord is all-pervading by His inconceivable potency, and thus He entered the womb of Uttarā to save His beloved devotee Mahārāja Parīkṣit. In the *Bhagavad-gītā* (Bg. 9.13) the Lord assured everyone that His devotees are never to be vanquished. No one can kill a devotee of the Lord because he is protected by the Lord, and no one can save a person whom the Lord desires to kill. The Lord is all-powerful, and therefore He can both save and kill as He likes. He became visible to His devotee Mahārāja Parīkṣit

even in that awkward position (in the womb of his mother) in a shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than an atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited. He is not limited by any measurement of our calculation. He can become bigger than what we can think of, and He can become smaller than what we can conceive. But in all circumstances He is the same all-powerful Lord. There is no difference between the thumblike Viṣṇu in the womb of Uttarā and the full-fledged Nārāyaṇa in the Vaikuṇṭha-dhāma, the kingdom of Godhead. He accepts the form of *arca-vigraha* (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the *arca-vigraha,* the form of the Lord in material elements, the devotees who are in the material world can easily approach the Lord, although He is not conceivable by the material senses. The *arca-vigraha* is therefore an all-spiritual form of the Lord to be perceived by the material devotees; such *arca-vigraha* of the Lord is never to be considered material. There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. As for the Lord, there is nothing but spiritual existence, and there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord.

TEXT 10

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः ।
विधमन्तं संनिकर्षे पर्यैक्षत क इत्यसौ ॥१०॥

astra-tejaḥ sva-gadayā
nīhāram iva gopatiḥ
vidhamantaṁ sannikarṣe
paryaikṣata ka ityasau

astra-tejaḥ—radiation of the *brahmāstra; sva-gadayā*—by means of His own club; *nīhāram*—drops of dew; *iva*—like; *gopatiḥ*—the sun; *vidhamantam*—act of vanishing; *sannikarṣe*—nearby; *paryaikṣata*—observing; *kaḥ*—who; *ityasau*—this body.

TRANSLATION

The Lord was thus engaged in vanquishing the radiation of the brahmāstra, just as the sun evaporates a drop of dew. He was observed by the child, who thought it to be Him.

TEXT 11

विधूय तदमेयात्मा भगवान्धर्मगुब् विभुः ।
मिषतो दशमासस्य तत्रैवान्तर्दधे हरिः ॥११॥

vidhūya tad ameyātmā
bhagavān dharmagub vibhuḥ
miṣato daśamāsasya
tatraivāntardadhe hariḥ

vidhūya—having completely washed off; *tat*—that; *ameyātmā*—the all-pervading Supersoul; *bhagavān*—the Personality of Godhead; *dharmagup*—the protector of righteousness; *vibhuḥ*—the Supreme; *miṣataḥ*—while observing; *daśamāsasya*—of one who is dressed by all directions; *tatra eva*—then and there; *antaḥ*—out of sight; *dadhe*—became; *hariḥ*—the Lord.

TRANSLATION

While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

PURPORT

Child Parīkṣit was not observing a living being who is limited by time and space. There is a gulf of difference between the Lord and the individual living being. The Lord is mentioned herein as the supreme living being unlimited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with the Lord, still quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the *Bhagavad-gītā* both the living beings and the Supreme Being are said to be all-pervading *(yena sarvam idaṁ tatam),* yet there is a difference between these two kinds of all-pervasiveness. A common living being or soul can be all-pervading within his own limited body, but the supreme living being is all-pervading in all space and all time. A common living being cannot extend its influence over another common living being by its all-pervasiveness, but the Supreme Supersoul, the Personality of Godhead, is unlimitedly able to exert His influence over all places and all times and over all living beings. And because He is all-pervasive, unlimited by time and space, He can appear even within the

womb of the mother of child Parīkṣit. He is mentioned herein as the protector of the righteous. Anyone who is a surrendered soul unto the Supreme is righteous, and he is specifically protected by the Lord in all circumstances. He is the indirect protector of the unrighteous also, for He rectifies their sins through His external potency. The Lord is mentioned herein as one who is dressed in the ten directions. This means dressed with garments on ten sides, up and down. He is present everywhere and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Parīkṣit does not mean that He appeared on the spot from any other place. He was present there, and even after His disappearance He was there, although invisible to the eyes of the child. This material covering of the effulgent firmament is also something like a womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. He is present everywhere, even in this material womb of mother Durgā, and amongst those who deserve to see the Lord.

TEXT 12

ततः सर्वगुणोदर्के सानुकूलग्रहोदये ।
जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥१२॥

tataḥ sarva-guṇodarke
sānukūla-grahodaye
jajñe vaṁśa-dharaḥ pāṇḍor
bhūyaḥ pāṇḍur ivaujasā

tataḥ—thereupon; *sarva*—all; *guṇa*—good signs; *udarke*—having gradually evolved; *sānukūla*—all favorable; *grahodaye*—constellation of stellar influence; *jajñe*—took birth; *vaṁśa-dharaḥ*—heir apparent; *pāṇḍoḥ*—of Pāṇḍu; *bhūyaḥ*—being; *pāṇḍuḥ iva*—exactly like Pāṇḍu; *ojasā*—by prowess.

TRANSLATION

Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pāṇḍu, who would be exactly like him in prowess, took birth.

PURPORT

Astronomical calculations of stellar influences upon a living being are not suppositions but are factual, as confirmed in *Śrīmad-Bhāgavatam.* Every living being is controlled by the laws of nature at every minute, just as a citizen is controlled by the influence of the state. The state laws are grossly observed, but the laws of material nature, being subtle to our gross understanding, cannot be experienced grossly. As stated in the *Bhagavad-gītā* (Bg. 3.9), every action of life produces another reaction, which is binding upon us, and only those who are acting on behalf of Yajña (Viṣṇu) are not bound by reactions. Our actions are judged by the higher authorities, the agents of the Lord, and thus we are awarded bodies according to our activities. The law of nature is so subtle that every part of our body is influenced by the respective stars, and a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars, and a factual horoscope is made by a learned astrologer. It is a great science, and misuse of a science does not make it useless. Mahārāja Parīkṣit or even the Personality of Godhead appear in certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord on this material world, and it is specifically called *jayanti* and is not to be abused for any other purposes. Mahārāja Parīkṣit was not only a great *kṣatriya* emperor, but also a great devotee of the Lord. Thus he cannot take his birth at any inauspicious moment. As a proper place and time is selected to receive a respectable personage, so also to receive a personality like Mahārāja Parīkṣit, who is especially cared for by the Supreme Lord, a suitable moment is chosen when all good stars assembled together to exert their influence upon the King. Thus he took his birth just to be known as the great hero of *Śrīmad-Bhāgavatam.* This suitable arrangement of astral influences is never a creation of man's will, but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. By pious acts only can one be allowed to get good wealth, good education and beautiful features. The *saṁskāras* of the school of *sanātana-dharma* (man's eternal engagement) are highly suitable for creating an atmosphere for taking advantage of good stellar influences,

and, therefore, *Garbhādhana-saṁskāram,* or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive a good, pious and intelligent class of men in human society. *There will be peace and prosperity in the world* due to good and sane population only; there is hell and disturbance only because of the unwanted insane populace addicted to sex indulgence.

TEXT 13

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः ।
जातकं कारयामास वाचयित्वा च मङ्गलम् ॥१३॥

tasya prītamanā rājā
viprair dhaumya-kṛpādibhiḥ
jātakaṁ kārayāmāsa
vācayitvā ca maṅgalam

tasya—his; *prītamanāḥ*—satisfied; *rājā*—King Yudhiṣṭhira; *vipraiḥ*—by the learned *brāhmaṇas; dhaumya*—Dhaumya; *kṛpa*—Kṛpa; *ādibhiḥ*—and others also; *jātakam*—one of the purificatory processes performed just after the birth of a child; *kārayāmāsa*—had them performed; *vācayitvā*—by recitation; *ca*—also; *maṅgalam*—auspicious.

TRANSLATION

King Yudhiṣṭhira, who was very satisfied with the birth of Mahārāja Parīkṣit, had the purificatory process of birth performed. Learned brāhmaṇas, headed by Dhaumya and Kṛpa, recited auspicious hymns.

PURPORT

There is a need for a good and intelligent class of *brāhmaṇas* who are expert in performing the purificatory processes prescribed in the system of *varṇāśrama-dharma.* Unless such purificatory processes are performed, there is no possibility of good population, and in the age of Kali the population all over the world is of *śūdra* quality or lower for want of this purificatory process. It is not possible, however, to revive the Vedic process of purification in this age for want of proper facilities and good *brāhmaṇas,* but there is the *Pāñcarātrika* system also recommended for this age. The

Pāñcarātric system acts on the *śūdra* class of men, supposedly the population of the Kali-yuga, and it is the prescribed purificatory process suitable to the age and time. Such a purificatory process is allowed only for spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the *Garbhādhana* purificatory process, there are certain other *saṁskāras* like *Sīmantonnayana, Sadhabhakṣaṇam,* etc., during the period of pregnancy, and when the child is born the first purificatory process is *jātakarman.* This was performed duly by Mahārāja Yudhiṣṭhira with the help of good and learned *brāhmaṇas* like Dhaumya, the royal priest, and Kṛpācārya, who was not only a priest but also a great general. Both these learned and perfect priests assisted by other good *brāhmaṇas* were employed by Mahārāja Yudhiṣṭhira to perform the ceremony. Therefore all the *saṁskāras* or purificatory processes are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert *brāhmaṇas* like Dhaumya and Kṛpa. Such *brāhmaṇas* are not only rare but also not available in this age, and therefore, for the purpose of spiritual upliftment in this fallen age, the Gosvāmīs prefer the purificatory processes under *Pāñcarātrika* formulas to the Vedic rites.

Kṛpācārya is the son of the great Ṛṣi Sardban and was born in the family of Gautama. The birth is said to be accidental. By chance, the great Ṛṣi Sardban met *Janapadī,* a famous society girl of heaven, and the Ṛṣi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kṛpa, and the female child was known as Kṛpī. Mahārāja Śantanu, while engaged in chase in the jungle, picked up the children and brought them up to the brahminical status by the proper purificatory process. Kṛpācārya later on became a great general like Droṇācārya, and his sister was married to Droṇācārya. Kṛpācārya later on took part in the Battle of Kurukṣetra and joined the party of Duryodhana. Kṛpācārya helped kill Abhimanyu, the father of Mahārāja Parīkṣit, but he was still held in esteem by the family of the Pāṇḍavas due to his becoming as great a *brāhmaṇa* as Droṇācārya. When the Pāṇḍavas were sent to the forest after being defeated in the gambling game with Duryodhana, Dhṛtarāṣṭra entrusted the Pāṇḍavas to Kṛpācārya for guidance. After the end of the battle, Kṛpācārya again became a member of the royal assembly, and he was called during the birth of Mahārāja Parīkṣit for recitation of auspicious Vedic hymns to make the ceremony successful. Mahārāja Yudhiṣṭhira, while quitting the palace for his great departure to the

Himalayas, entrusted Kṛpācārya with Mahārāja Parīkṣit as his disciple, and he left home satisfied because of Kṛpācārya's taking charge of Mahārāja Parīkṣit. The great administrators, kings and emperors were always under the guidance of learned *brāhmaṇas* like Kṛpācārya and thus were able to act properly in the discharge of political responsibilities.

TEXT 14

हिरण्यं गां महीं ग्रामान् हस्त्यश्वान्नृपतिर्वरान् ।
प्रादात्स्वन्नं च विप्रेभ्यः प्रजातीर्थे स तीर्थवित्॥१४॥

hiraṇyaṁ gāṁ mahīṁ grāmān
hasty-aśvān nṛpatir varān
prādāt svannaṁ ca viprebhyaḥ
prajā-tīrthe sa tīrthavit

hiraṇyam—gold; *gām*—cows; *mahīm*—land; *grāmān*—villages; *hasti*—elephants; *aśvān*—horses; *nṛpatiḥ*—the King; *varān*—rewards; *prādāt*—gave in charity; *svannam*—good food grains; *ca*—and; *viprebhyaḥ*—unto the *brāhmaṇas; prajā-tīrthe*—on the occasion of giving in charity on the birthday of a son; *saḥ*—he; *tīrtha-vit*—one who knows how, when and where charity is to be given.

TRANSLATION

Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brāhmaṇas.

PURPORT

Only the *brāhmaṇas* and *sannyāsīs* are authorized to accept charity from the householders. In all the different occasions of *saṁskāras,* especially during the time of birth, marriage and death, wealth is distributed to the *brāhmaṇas* because the *brāhmaṇas* give the highest quality of service in regards to the prime necessity of humankind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains, with other materials for cooking complete foodstuff. The *brāhmaṇas* were not, therefore, poor in the actual sense of the term. On the contrary, because

they possessed gold, land, villages, horses, elephants and sufficient grains, they had nothing to earn for themselves. They would simply devote themselves to the well-being of the entire society.

The word *tīrthavit* is significant because the King knew well where and when charity has to be given. Charity is never unproductive nor blind. In the *śāstras* charity was offered to persons who deserve to accept charity by dint of spiritual enlightenment. The so-called Daridra-Nārāyaṇa, a misconception of the Supreme Lord by unauthorized persons, is never to be found in the *śāstras* as the object of charity. Nor can a wretched poor man receive much munificent charity in the way of horses, elephants, land and villages. The conclusion is that the intelligent men, or the *brāhmaṇas* specifically engaged in the service of the Lord, were properly maintained without anxiety for the needs of the body, and the King and other householders gladly looked after all their comforts.

It is enjoined in the *śāstras* that as long as a child is joined with the mother by the navel pipe, the child is considered to be of one body with the mother, but as soon as the pipe is cut and the child is separated from the mother, the purificatory process of *jātakarman* is performed. The administrative demigods and past forefathers of the family come to see a newly born child, and such an occasion is specifically accepted as the proper time for distributing wealth to the right persons productively for the spiritual advancement of society.

TEXT 15

तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयान्वितम् ।
एष ह्यस्मिन् प्रजातन्तौ पुरूणां पौरवर्षभ ॥१५॥

tam ūcur brāhmaṇās tuṣṭā
rājānaṁ praśrayānvitam
eṣa hy asmin prajā-tantau
purūṇāṁ pauravarṣabha

tam—unto him; *ūcuh*—addressed; *brāhmaṇāḥ*—the learned *brāhmaṇas; tuṣṭāḥ*—very much satisfied; *rājānam*—unto the king; *praśrayānvitam*—very much obliging; *eṣaḥ*—this; *hi*—certainly; *asmin*—in the chain of; *prajā-tantau*—descending line; *purūṇām*—of the Purus; *paurava-ṛṣabha*—the chief among the Purus.

TRANSLATION

The learned brāhmaṇas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Purus and informed him that his son was certainly in the line of descent from the Purus.

TEXT 16

दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।
रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥१६॥

daivenāpratighātena
śukle saṁsthām upeyuṣi
rāto vo'nugrahārthāya
viṣṇunā prabha-viṣṇunā

daivena—by supernatural power; *apratighātena*—by what is irresistible; *śukle*—unto the pure; *saṁsthām*—destruction; *upeyuṣi*—having been enforced; *rātaḥ*—restored; *vaḥ*—for you; *anugraha-arthāya*—for the sake of obliging; *viṣṇunā*—by the all-pervasive Lord; *prabha-viṣṇunā*—by the all-powerful.

TRANSLATION

The brāhmaṇas said: This spotless son is restored by the all-powerful and all-pervasive Lord Viṣṇu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

PURPORT

The child Parīkṣit was saved by the all-powerful and all-pervasive Viṣṇu (Lord Kṛṣṇa) for two reasons. The first reason is that the child in the womb of his mother was spotless due to his becoming a pure devotee of the Lord. The second reason is that the child was the only surviving male descendant of Puru, the pious forefather of the virtuous King Mahārāja Yudhiṣṭhira. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for actual progress of a peaceful and

prosperous life. After the Battle of Kurukṣetra, even up to the next generation of Mahārāja Yudhiṣṭhira was annihilated, and there were none who could generate another son in the great royal family. Mahārāja Parīkṣit, the son of Abhimanyu, was the only surviving heir apparent in the family, and by the irresistible supernatural *brahmāstra* weapon of Aśvatthāmā, he was forced to be annihilated. Lord Kṛṣṇa is described herein as Viṣṇu, and this is also significant. Lord Kṛṣṇa, the original Personality of Godhead, does the work of protection and annihilation in His capacity as Viṣṇu. Lord Viṣṇu is the plenary expansion of Lord Kṛṣṇa. The all-pervasive activities of the Lord are executed by Him in His Viṣṇu feature. Child Parīkṣit is described here as spotlessly white because he is an unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires the conditioned souls hovering in the material creation to be reclaimed to go back home, back to Godhead, and thus He helps them by preparing the transcendental literatures like the *Vedas*, by sending missionaries of saints and sages and by deputing His representative, the spiritual master. *Such transcendental literatures, missionaries and representatives of the Lord are spotlessly white* because the contamination of the material qualities cannot even touch them. *They are always protected by the Lord when they are threatened with annihilation.* Such foolish threats are made by the gross materialists. The *brahmāstra,* which was thrown by Aśvatthāmā at the child Parīkṣit, was certainly supernaturally powerful, and nothing of the material world could resist its force of penetration. But the all-powerful Lord, who is present everywhere, within and without, could counteract it by His all-powerful potency just to save a bona fide servant of the Lord and descendant of another devotee, Mahārāja Yudhiṣṭhira, who was always obliged by the Lord by His causeless mercy.

TEXT 17

तस्मान्नाम्ना विष्णुरात इति लोके भविष्यतिः ।
महाभाग न संदेहो महाभागवतो महान् ॥१७॥

tasmān nāmnā viṣṇu-rāta
iti loke bhaviṣyati
mahā-bhāga na sandeho
mahā-bhāgavato mahān

tasmāt—therefore; *nāmnā*—by the name; *viṣṇu-rātaḥ*—protected by Viṣṇu, the Personality of Godhead; *iti*—thus; *loke*—in all the planets; *bhaviṣyati*—shall become well known; *mahābhāga*—most fortunate; *na*—no; *sandehaḥ*—doubts; *mahā-bhāgavataḥ*—the first-class devotee of the Lord; *mahān*—qualified by all good qualities.

TRANSLATION

For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

PURPORT

The Lord gives protection to all living beings because He is their supreme leader. The Vedic hymns confirm that the Lord is the Supreme Person amongst all personalities. The difference between the two living beings is that the one, the Personality of Godhead, provides for all other living beings, and by knowing Him one can achieve eternal peace *(Kaṭha Upaniṣad).* Such protection is given by His different potencies to different grades of living beings. But as far as His unalloyed devotees are concerned, He gives the protection personally. Therefore, Mahārāja Parīkṣit is protected from the very beginning of his appearance in the womb of his mother. And because he is especially given protection by the Lord, the indication must be concluded that the child would be a first-grade devotee of the Lord with all good qualities. There are three grades of devotees, namely the *mahābhāgavata, madhyam-adhikārī* and the *kaniṣṭhādhikārī.* Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or *kaniṣṭhādhikārī,* or the third-grade devotees. Secondly, the devotees who have developed genuine service mentality for the Lord and thus make friendships with similar devotees only, show favor to the neophytes and avoid the atheists are called the second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the *mahābhāgavatas,* or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects. A devotee who may

be in any of these categories is automatically qualified by all good qualities, and thus a *mahābhāgavata* devotee like Mahārāja Parīkṣit is certainly perfect in all respects. And because Mahārāja Parīkṣit took his birth in the family of Mahārāja Yudhiṣṭhira, he is addressed herein as the *mahābhāgavata,* or the greatest of the fortunates. The family in which a *mahābhāgavata* takes his birth is fortunate because due to the birth of a first-grade devotee, the members of the family, past, present and future up to one hundred generations, become liberated by the grace of the Lord, out of respect for His beloved devotee. Therefore, the highest benefit is done to one's family simply by becoming an unalloyed devotee of the Lord.

TEXT 18

युधिष्ठिर उवाच

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः।
अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥१८॥

yudhiṣṭhira uvāca
apy eṣa vaṁśyān rājarṣīn
puṇya-ślokān mahātmanaḥ
anuvartitā svid yaśasā
sādhu-vādena sattamāḥ

śrī rājā—the all-good king (Mahārāja Yudhiṣṭhira); *uvāca*—said; *api*—whether; *eṣaḥ*—this; *vaṁśyān*—family; *rājarṣīn*—of saintly kings; *puṇya-ślokān*—pious by the very name; *mahā-ātmanaḥ*—all great souls; *anuvartitā*—follower; *svit*—it will be; *yaśasā*—by achievements; *sādhu-vādena*—by glorification; *sattamāḥ*—great souls.

TRANSLATION

The good King [Yudhiṣṭhira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

PURPORT

The forefathers of King Yudhiṣṭhira were all great saintly kings, pious and glorified by their great achievements. They were all saints on the royal throne. And, therefore, all the members of the state were happy, pious, well behaved, prosperous and spiritually enlightened. Under strict

guidance of the great souls and spiritual injunctions, such great saintly kings were trained up, and as a result the kingdom was full of saintly persons and was a happy land of spiritual life. Mahārāja Yudhiṣṭhira was himself a prototype of his ancestors, and he desired that the next king after him become exactly like his great forefathers. He was happy to learn from the learned *brāhmaṇas* that by astrological calculations the child would be born a first-grade devotee of the Lord, and more confidentially he wanted to know whether the child was going to follow in the footsteps of his great forefathers. That is the way of the monarchical state. The reigning king should be a pious, chivalrous devotee of the Lord and fear personified for the upstarts. He must also leave an heir apparent equally qualified to rule over the innocent citizens. In the modern setup of the democratic states, the people themselves are fallen to the qualities of the *śūdras* or less, and the government is run by their representative, who is ignorant of the scriptural mode of administrative education. Thus the whole atmosphere is surcharged with *śūdra qualities,* manifested by lust and avarice. Such administrators quarrel every day among themselves. The cabinet of ministers changes often due to party and group selfishness. Everyone wants to exploit the state resources till he dies. No one retires from political life unless forced to do so. How can such low-grade men do good to the people? The result is corruption, intrigue and hypocrisy. They should learn from the *Śrīmad-Bhāgavatam* how ideal the administrators must be before they can be given charge of different posts.

TEXT 19

ब्राह्मणा ऊचुः

पार्थ प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।
ब्रह्मण्यः सत्यसंधश्च रामो दाशरथिर्यथा ॥१९॥

brāhmaṇā ūcuḥ
pārtha prajāvitā sākṣād
ikṣvākur iva mānavaḥ
brahmaṇyaḥ satya sandhaś ca
rāmo dāśarathir yathā

brāhmaṇāḥ—the good *brāhmaṇas; ūcuḥ*—said; *pārtha*—O son of Pṛthā (Kuntī); *prajā*—those who are born; *avitā*—maintainer; *sākṣāt*—directly; *ikṣvākuḥ iva*—exactly like King Ikṣvāku; *mānavaḥ*—son of Manu; *brahmaṇyaḥ*—followers and respectful to the *brāhmaṇas; satya-sandhaḥ*—truthful by promise; *ca*—also; *rāmaḥ*—the Personality of Godhead Rāma; *dāśarathiḥ*—the son of Mahārāja Daśaratha; *yathā*—like Him.

TRANSLATION

The learned brāhmaṇas said: O son of Pṛthā, this child shall be exactly like King Ikṣvāku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha.

PURPORT

Prajā means the living being who has taken his birth in the material world. Actually the living being has no birth and no death, but because of his separation from the service of the Lord and due to his desire to lord it over material nature, he is offered a suitable body to satisfy his material desires. In doing so, one becomes conditioned by the laws of material nature, *and the material body is changed in terms of his own work.* The living entity thus transmigrates from one body to another in 8,400,000 species of life. But due to his being the part and parcel of the Lord, he is not only maintained with all necessaries of life by the Lord, but also is protected by the Lord and His representatives, the saintly kings. These saintly kings give protection to all the *prajās,* or living beings, to live and to fulfill their terms of imprisonment. Mahārāja Parīkṣit was actually an ideal saintly king because while touring his kingdom he happened to see that a poor cow was about to be killed by the personified Kali, and he at once took him to task as a murderer. This means that even the animals were given protection by the saintly administrators, not from any sentimental point of view, but because those who have taken their birth in the world have the right to live. All the saintly kings, beginning from the King of the sun globe down to the King of the earth, are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in higher planets also, as there is reference in the *Bhagavad-gītā* (Bg. 4.7) about the teachings to the sun-god (Vivasvān) by the Lord, and such lessons are transferred by disciplic succession, as it was done by the sun-god to his son Manu, and from Manu to Mahārāja Ikṣvāku. There are fourteen Manus in one day of Brahmā, and the Manu referred to herein is the seventh Manu, who is one of the Prajāpatis (those who create progeny), and he is the son of the sun-god. He is known as the Vaivasvata Manu. He had ten sons, and Mahārāja Ikṣvāku is one of them. Mahārāja Ikṣvāku also learned *bhakti-yoga* as taught in the *Bhagavad-gītā* from his father, Manu, who got it from his father, the sun-god. Later on the teaching of the *Bhagavad-gītā* came down by disciplic succession from Mahārāja Ikṣvāku, but in course of time the

chain was broken by unscrupulous persons, and therefore it again had to be taught to Arjuna on the Battlefield of Kurukṣetra. So all the Vedic literatures are current from the very beginning of creation of the material world, and thus the Vedic literatures are known as *apauruṣeya* (not made by man). The Vedic knowledge was spoken by the Lord and first heard by Brahmā, the first created living being within the universe.

Mahārāja Ikṣvāku: One of the sons of Vaivasvata Manu. He had one hundred sons. He prohibited meat eating. His son Śaśāda became the next king after his death.

Manu: The Manu mentioned in this verse as the father of Ikṣvāku is the seventh Manu, of the name Vaivasvata Manu, the son of sun-god Vivasvān to whom Lord Kṛṣṇa instructed the teachings of *Bhagavad-gītā* prior to His teaching them to Arjuna. Mankind is the descendant of Manu. This Vaivasvata Manu had ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Karūṣa, Pṛṣadhra, and Vasumān. The Lord's incarnation Matsya (the gigantic fish) was advented during the beginning of Vaivasvata Manu's reign. He learned the principles of *Bhagavad-gītā* from his father Vivasvān, the sun-god, and he reinstructed the same to his son Mahārāja Ikṣvāku. In the beginning of the Tretā-yuga the sun-god instructed devotional service to Manu, and Manu in his turn instructed it to Ikṣvāku for the welfare of the whole human society.

Lord Rāma: The Supreme Personality of Godhead incarnated Himself as Śrī Rāma, accepting the sonhood of His pure devotee Mahārāja Daśaratha, the King of Ayodhyā. Lord Rāma descended along with His plenary portions, and all of them appeared as His younger brothers. In the month of Caitra on the ninth day of the growing moon in the Tretā-yuga, the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viśvāmitra by killing Subahu and striking Mārīca, the she-demon, who was disturbing the sages in their daily discharge of duties. The *brāhmaṇas* and *kṣatriyas* are meant to cooperate for the welfare of the mass of people. The *brāhmaṇa* sages endeavor to enlighten the people by perfect knowledge, and the *kṣatriyas* are meant for their protection. Lord Rāmacandra is the ideal king for maintaining and protecting the highest culture of humanity known as *brahmaṇya-dharma.* The Lord is specifically the protector of the cows and the *brāhmaṇas,* and hence He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons to conquer the demons through the agency of Viśvāmitra. He was present in the bow sacrifice of King Janaka, and by breaking the invincible bow of Śiva, He married Sītādevī, daughter of Mahārāja Janaka.

After His marriage He accepted exile in the forest fourteen years by the order of His father, Mahārāja Daśaratha. To help the administration of the demigods, He killed fourteen thousand demons, and by the intrigues of the demons, His wife Sītādevī was kidnapped by Rāvaṇa. He made friendship with Sugrīva, who was helped by the Lord to kill Vali, brother of Sugrīva. By the help of Lord Rāma, Sugrīva became the king of the Vāṇaras (a race of gorillas). He built a floating bridge of stones on the Indian Ocean and reached Laṅkā, the kingdom of Rāvaṇa, who kidnapped Sītā. Later on Rāvaṇa was killed by Him, and Rāvaṇa's brother Vibhīṣaṇa was installed on the throne of Laṅka. Vibhīṣaṇa was one of the brothers of Rāvaṇa, a demon, but Lord Rāma made him immortal by His blessings. On the expiry of fourteen years, after settling the affairs at Laṅkā, He came back to His kingdom Ayodhyā by flower plane. He instructed His brother Śatrughna to attack Lavaṇāsura, who reigned at Mathurā, and the demon was killed. He performed ten Aśvamedha sacrifices, and later on He disappeared while taking a bath in the Śarayu River. The great epic *Rāmāyaṇa* is the history of Lord Rāma's activities in the world, and the authoritative *Rāmāyaṇa* is written by the great poet Vālmīki.

TEXT 20

एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः
यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम्॥२०॥

eṣa dātā śaraṇyaś ca
yathā hy auśīnaraḥ śibiḥ
yaśo vitanitā svānāṁ
dauṣyantir iva yajvanām

eṣaḥ—this child; *dātā*—donor in charity; *śaraṇyaḥ*—protector of the surrendered; *ca*—and; *yathā*—as; *hi*—certainly; *auśīnaraḥ*—the country named Uśīnara; *śibiḥ*—Śibi; *yaśaḥ*—fame; *vitanitā*—disseminator; *svānām*—of the kinsmen; *dauṣyantih iva*—like Bharata, the son of Duṣyanta; *yajvanām*—of those who have performed many sacrifices.

TRANSLATION

This child will be a munificent donor of charity and protector of the surrendered, like the famous King Śibi of the Uśīnara country. And he will

expand the name and fame of his family like Bharata, the son of Mahārāja Duṣyanta.

PURPORT

A king becomes famous by his acts of charity, performances of *yajñas,* protection of the surrendered, etc. A *kṣatriya* king is proud to give protection to the surrendered souls. This attitude of a king is called *īśvara-bhava,* or powerful to give protection in a righteous cause. In the *Bhagavad-gītā* the Lord instructs living beings to surrender unto Him, and He promises all protection. The Lord is all-powerful and true to His word, and therefore, He never fails to give protection to His different devotees. The king, being the representative of the Lord, must possess this attitude to give protection to the surrendered souls at all risk. Mahārāja Śibi, the King of Uśīnara, was an intimate friend of Mahārāja Yayāti, who was able to reach the heavenly planets along with Mahārāja Śibi. Mahārāja Śibi was aware of the heavenly planet where he was to be transferred after his death, and the description of this heavenly planet is given in the *Mahābhārata* (Ādi, 96/6-9). Mahārāja Śibi was so charitably disposed that he wanted to give over his acquired position in the heavenly kingdom to Yayāti, but he did not accept it. He went to the heavenly planet along with great *ṛṣis* like Aṣṭaka and others. On inquiry from the *ṛṣis,* Yayāti gave an account of Śibi's pious acts when all of them were on the path to heaven. He has become a member of the assembly of Yamarāja, who has become his worshipful deity. As confirmed in the *Bhagavad-gītā,* the worshiper of the demigods goes to the planets of the demigods *(yānti deva-vratā devān);* so Mahārāja Śibi has become an associate of the great Vaiṣṇava authority Yamarāja on that particular planet. While he was on the earth he became very famous as a protector of surrendered souls and a donor of charities. The King of heaven once took the shape of a pigeon hunter bird (eagle), and Agni the fire-god took the shape of a pigeon. The pigeon, while being chased by the eagle, took shelter on the lap of Mahārāja Śibi, and the hunter eagle wanted the pigeon back from the King. The King wanted to give it some other meat to eat and requested the bird not to kill the pigeon. The hunter bird refused to accept the King's offer, but it was settled later on that the eagle would accept flesh from the body of the King of the pigeon's equivalent weight. The King began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon, but the mystic pigeon always remained heavier. The King then put himself on the balance to equate with the pigeon, and the

demigods were pleased with him. The King of heaven and the fire-god disclosed their identity, and the King was blessed by them. Devarṣi Nārada also glorified Mahārāja Śibi for his great achievements, specifically in charity and protection. Mahārāja Śibi sacrificed his own son for the satisfaction of human beings in his kingdom. And thus child Parīkṣit was to become a second Śibi in charity and protection.

Dauṣyanti Bharata: There are many Bharatas in history, of which Bharata the brother of Lord Rāma, Bharata the son of King Ṛṣabha, and Bharata the son of Mahārāja Duṣyanta are very famous. And all these Bharatas are historically known to the universe. This earth planet is known as Bhārata, or Bhāratavarṣa, due to King Bharata the son of Ṛṣabha, but according to some this land is known as Bhārata due to the reign of the son of Duṣyanta. So far as we are convinced, this land's name *Bhāratavarṣa* was established from the reign of Bharata, the son of King Ṛṣabha. Before him the land was known as Ilāvativarṣa, but just after the coronation of Bharata, the son of Ṛṣabha, this land is famous as Bhāratavarṣa.

But despite all this, Bharata, son of Mahārāja Duṣyanta, was not less important. He is the son of the famous beauty Śakuntalā. Mahārāja Duṣyanta fell in love with Śakuntalā in the forest, and Bharata was conceived. After that, Mahārāja forgot his wife Śakuntalā by the curse of Kaṇvamuni, and the child Bharata was brought up in the forest by his mother. Even in his childhood he was so powerful that he challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. Because of the boy's becoming so strong, more than the so-called modern Tarzan, the *ṛṣis* in the forest called him Sarvadaman, or one who is able to control everyone. A full description of Mahārāja Bharata is given in the *Mahabhārata Ādi Parva.* The Pāṇḍavas, or the Kurus, are sometimes addressed as Bharata due to being born in the dynasty of famous Mahārāja Bharata, the son of King Duṣyanta.

TEXT 21

धन्विनामग्रणीरेष तुल्यश्चार्जुनयोर्द्वयोः ।
हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥२१॥

dhanvinām agraṇīr eṣa
tulyaś cārjunayor dvayoḥ
hutāśa iva durdharṣaḥ
samudra iva dustaraḥ

dhanvinām—of the great bowmen; *agraṇīḥ*—the foreman; *eṣaḥ*—this child; *tulyaḥ*—equally good; *ca*—and; *arjunayoḥ*—of the Arjunas; *dvayoḥ*—of the two; *hutāśaḥ*—fire; *iva*—like; *durdharṣaḥ*—irresistible; *samudraḥ*—ocean; *iva*—like; *dustaraḥ*—unsurpassable.

TRANSLATION

Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.

PURPORT

In history there are two Arjunas. One is Karta Vīryārjuna, the King of Haihya, and the other is the grandfather of the child. Both the Arjunas are famous for their bowmanship, and the child Parīkṣit is foretold to be equal to both of them, particularly in fighting. A short description of the Pāṇḍava Arjuna is given below:

Pāṇḍava Arjuna: The great hero of the *Bhagavad-gītā.* He is the *kṣetraja* son of Mahārāja Pāṇḍu. Queen Kuntī could call for any one of the demigods, and thus she called Indra, and Arjuna is born by him. Arjuna is therefore a plenary part of the heavenly King Indra. He was born in the month of Phalguna (Feb.-March), and therefore he is also called Phalguni. When he appeared as the son of Kuntī, his future greatness was proclaimed by air messages, and all the important personalities from different parts of the universe, such as the demigods, the Gandharvas, the Ādityas (from the sun globe) the Rudras, the Vasus, the Nāgas and different *ṛṣis* (sages) of importance, and the Apsaras or the society girls of heaven, all attended the ceremony. The Apsaras pleased everyone by their heavenly dances and songs. Vasudeva, the father of Lord Kṛṣṇa and the maternal uncle of Arjuna, sent his priest representative Kaśyapa to purify Arjuna by all the prescribed *saṁskāras* or reformatory processes. His *saṁskāra* of giving a name was performed in the presence of the *ṛṣis,* residents of Śatasṛṅga. He married four wives, Draupadī, Subhadrā, Citrāṅgadā and Ulūpī, from whom he got four sons of the names Śrutakīrti, Abhimanyu, Babhruvāhana, and Irāvān respectively.

During his student life he was entrusted to study under the great professor Droṇācārya, along with other Pāṇḍavas and the Kurus. But he excelled everyone by his studious intensity, and Droṇācārya was especially attracted by his disciplinary affection. Droṇācārya accepted him as a first-

grade scholar and loved heartily to bestow upon him all the blessings of military science. He was so ardent a student that he used to practice bowmanship even at night, and for all these reasons Professor Droṇācārya was determined to make him the topmost bowman of the world. He passed very brilliantly the examination in piercing the target, and Droṇācārya was very pleased. Royal families at Manipur and Tripura are descendants of Babhruvāhana. He saved Droṇācārya from the attack of a crocodile, and the Ācārya, being pleased with him, rewarded him a weapon of the name Brahmaśira. Mahārāja Drupada was inimical toward Droṇācārya, and thus when he attacked the Ācārya, Arjuna got him arrested and brought him before Droṇācārya. He besieged a city of the name Ahichhatra, belonging to Mahārāja Drupada, and after taking it over he gave it to Droṇācārya. The confidential treatment of the weapon Brahmaśira was explained to Arjuna, and Droṇācārya was promised by Arjuna that he would use the weapon if necessary when he (Droṇācārya) personally became an enemy of Arjuna. By this, the Ācārya forecasted the future battle of Kurukṣetra, in which Droṇācārya was on the opposite side. Mahārāja Drupada, although defeated by Arjuna on behalf of his professor Droṇācārya, decided to hand over his daughter Draupadī to his young combatant, but he was disappointed when he heard the false news of Arjuna's death in the fire of a lac-house intrigued by Duryodhana. He therefore arranged for Draupadī's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was especially made because only Arjuna could do it, and he was successful in his desire to hand over his equally worthy daughter to Arjuna. His brothers were at that time living incognito under agreement with Duryodhana, and Arjuna and his brothers attended the meeting of Draupadī's selection in the dress of *brāhmaṇas*. When all the *kṣatriya* kings assembled saw that a poor *brāhmaṇa* had been garlanded by Draupadī for her lord, Śrī Kṛṣṇa disclosed his identity to Balarāma.

He met Ulūpī at Haridvar, and he was attracted by the girl belonging to Nāgaloka, and thus Iravan was born. Similarly, he met Citrāṅgadā, a daughter of the King of Maṇipura, and thus Babhruvāhana was born. Lord Śrī Kṛṣṇa made a plan to help Arjuna to kidnap Subhadrā, sister of Śrī Kṛṣṇa, because Baladeva was inclined to hand her over to Duryodhana. Yudhiṣṭhira also agreed with Śrī Kṛṣṇa, and thus Subhadrā was taken by force by Arjuna and then married to him. Subhadrā's son is Abhimanyu, the father of Parīkṣit Mahārāja, the posthumous child. He satisfied the fire-god by setting fire to the Khāṇḍava Forest, and thus the fire-god gave him one weapon. Indra was angry when fire was set in the Khāṇḍava

Forest, and thus Indra, assisted by all other demigods, began fighting with Arjuna for his great challenge. They were defeated by Arjuna, and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayāsura, and the latter presented him one valuable conchshell celebrated as the *Devadatta*. Similarly, he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Mahārāja Yudhiṣṭhira was disappointed in defeating the King of Magadha, Jarāsandha, it was Arjuna only who gave King Yudhiṣṭhira all kinds of assurances, and thus Arjuna, Bhīma and Lord Kṛṣṇa started for Magadha to kill Jarāsandha. When he went out to bring all other kings of the world under the subjection of the Pāṇḍavas, as was usual after the coronation of every emperor, he conquered the country named Kelinda and brought in subjugation King Bhagdutt. Then he travelled through countries like Antagiri, Ulukpur, Modapur, etc., and brought under subjugation all the rulers.

Sometimes he underwent severe types of penances, and later on he was rewarded by Indradeva. Lord Śiva also wanted to try the strength of Arjuna, and in the form of an aborigine, Lord Śiva met him. There was a great fight between the two, and at last Lord Śiva was satisfied with him and disclosed his identity. Arjuna prayed to the lord in all humbleness, and the lord, being pleased with him, presented him the *paśupata* weapon. He acquired many other important weapons from different demigods. He received *daṇḍāstra* from Yamarāja, *paśāstra* from Varuṇa, and *antardhana-astra* from Kuvera, the treasurer of the heavenly kingdom. Indra wanted him to come to the heavenly kingdom, the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents, and he was awarded reception in the heavenly parliament of Indradeva. Then he met Indradeva, who not only presented him with his Vajra weapon, but also taught him the military and musical science as used in the heavenly planet. In one sense, Indra is the real father of Arjuna, and therefore indirectly he wanted to entertain Arjuna with the famous society girl of heaven, Urvaśī the celebrated beauty. The society girls of heaven are lusty, and Urvaśī was very eager to contact Arjuna, the strongest human being, and she met him in his room and expressed her desires. But Arjuna sustained his unimpeachable character by closing his eyes before Urvaśī and addressing her as mother of the Kuru dynasty and placing her in the category of his mothers Kuntī, Mādrī and Śacīdevī, wife of Indradeva. Disappointed, Urvaśī cursed Arjuna and left. In the heavenly planet he also met the great celebrated ascetic Lomasa and prayed to him for the protection of Mahārāja Yudhiṣṭhira.

When his inimical cousin Duryodhana was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhana, but the Gandharvas refused, and thus he fought with them and got Duryodhana released. When all the Pāṇḍavas lived incognito, he presented himself in the court of King Virāṭa as a eunuch and was employed as the musical teacher of Uttarā, his future daughter-in-law, and was known in the Virāṭa court as the Bṛhannala. As Bṛhannala, he fought on behalf of Uttara, the son of King Virāṭa, and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of a *somi* tree, and he ordered Uttara to get them back. His identity and his brothers' identity were later on disclosed to Uttara. Droṇācārya was informed of Arjuna's presence in the fight of the Kurus and the Virāṭas. Later, on the Battlefield of Kurukṣetra, Arjuna killed many great generals like Karṇa and others. After the Battle of Kurukṣetra, he punished Aśvatthāmā, who killed all the five sons of Draupadī. Then all the brothers went to Bhīṣmadeva.

It is due to Arjuna only that the great philosophical discourses of the *Bhagavad-gītā* were again spoken by the Lord on the Battlefield of Kurukṣetra. His wonderful acts on the Battlefield of Kurukṣetra are vividly described in the *Mahābhārata*. Arjuna was, however, defeated by his son Babhruvāhana at Maṇipura and fell unconscious when Ulūpī saved him. After the disappearance of Lord Kṛṣṇa, the message was brought by him to Mahārāja Yudhiṣṭhira. Again, he visited Dvārakā, and all the widow wives of Lord Kṛṣṇa lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on, when Vasudeva passed away, he performed his funeral ceremony in the absence of Kṛṣṇa. While Arjuna was taking all the wives of Kṛṣṇa to Indraprastha, he was attacked on the way, and he could not protect the ladies in his custody. At last, advised by Vyāsadeva, all the brothers headed for Mahāprasthan. On the way, at the request of his brother, he gave up all important weapons as useless, and he dropped them all in the water.

TEXT 22

मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ।
तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ॥२२॥

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāviva

mṛgendraḥ—the lion; *iva*—like; *vikrāntaḥ*—powerful; *niṣevyaḥ*—worthy of taking shelter; *himavān*—the Himalayan mountains; *iva*—like; *titikṣuḥ*—forbearance; *vasudhā iva*—like the earth; *asau*—the child; *sahiṣṇuḥ*—tolerant; *pitarau*—parents; *iva*—like.

TRANSLATION

This child will be as strong as a lion, and as worthy a shelter as the Himalayan mountains. He will be forbearing like the earth, and as tolerant as his parents.

PURPORT

One is compared to the lion when one is very strong in chasing an enemy. One should be a lamb at home and a lion in the chase. The lion never fails in the chase of an animal; similarly, the head of the state should never fail in chasing an enemy. The Himalayan mountains are famous for all richness. There are innumerable caves to live in, numberless trees of good fruits to eat, good springs to drink water from and profuse drugs and minerals to cure diseases. Any man who is not materially prosperous can take shelter of these great mountains, and he will be provided with everything required. Both the materialist and the spiritualist can take advantage of the great shelter of the Himalayas. On the surface of the earth there are so many disturbances caused by the inhabitants. In the modern age the people have begun to detonate atomic weapons on the surface of the earth, and still the earth is forbearing to the inhabitants, like a mother excuses a little child. Similarly, parents are always tolerant to children for all sorts of mischievous acts. An ideal king may be possessed of all these good qualities, and the child Parīkṣit is foretold to have all these qualities in perfection.

TEXT 23

पितामहसमः साम्ये प्रसादे गिरिशोपमः ।
आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ॥२३॥

pitāmaha-samaḥ sāmye
prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānāṁ
yathā devo ramāśrayaḥ

pitāmaha—grandfather, or Brahmā; *samaḥ*—equally good; *sāmye*—in the matter; *prasāde*—in charity or in munificence; *giriśa*—Lord Śiva; *upamaḥ*—comparison of equilibrium; *āśrayaḥ*—resort; *sarva*—all; *bhūtānām*—of the living beings; *yathā*—as; *deva*ḥ—the Supreme Lord; *ramā-āśrayaḥ*—the Personality of Godhead.

TRANSLATION

This child will be like his grandfather Yudhiṣṭhira or Brahmā in equanimity of mind. He will be munificent like the lord of the Kailāsa Hill, Śiva. And he will be the resort of everyone, like the Supreme Personality of Godhead Nārāyaṇa who is even the shelter of the goddess of fortune.

PURPORT

Mental equanimity refers both to Mahārāja Yudhiṣṭhira and Brahmā, the grandfather of all living beings. According to Śrīdhara Svāmī, the grandfather referred to is Brahmā, but according to Viśvanātha Cakravartī, the grandfather is Mahārāja Yudhiṣṭhira himself. But in both the cases the comparison is equally good because both of them are recognized representatives of the Supreme Lord, and thus both of them have to maintain mental equanimity, being engaged in welfare work for the living being. Any responsible executive agent at the top of administration has to tolerate different types of onslaughts from the very persons for whom he works. Brahmājī was criticized even by the *gopīs*, the highest perfectional devotees of the Lord. The *gopīs* were not satisfied with the work of Brahmājī because Lord Brahmā, as creator of this particular universe, created eyelids which obstructed their seeing Lord Kṛṣṇa. They could not tolerate a moment's blinking of the eyes, for it kept them from seeing their beloved Lord Kṛṣṇa. So what to speak of others, who are very naturally critical of every action of a responsible man? Similarly, Mahārāja Yudhiṣṭhira had to cross over many difficult situations created by his enemies, and he proved to be the most perfect maintainer of mental equanimity in all critical circumstances. Therefore the example of both grandfathers for maintaining equanimity of mind is quite fitting.

Lord Śiva is a celebrated demigod who awards gifts to beggars. His name is, therefore, Āśutoṣa, or one who is pleased very easily. He is also called the Bhūtanātha, or the lord of the common folk who are mainly attached to him because of his munificent gifts, even without consideration of the after effects. Rāvaṇa was very attached to Lord Śiva, and by easily pleasing

him, Rāvaṇa became so powerful that he wanted to challenge the authority of Lord Rāma. Of course, Rāvaṇa was never helped by Lord Śiva when he fought with Rāma, the Supreme Personality of Godhead and the Lord of Lord Śiva. To Bhaumāsura, Lord Śiva awarded a benediction which is not only awkward but also disturbing. Bhaumāsura became empowered, by the grace of Lord Śiva, to vanish anyone's head simply by touching it. Although this was awarded by Lord Śiva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Śiva. Thus the lord had to take shelter of Viṣṇu to save himself from trouble, and the Lord Viṣṇu, by His illusory potency, asked the Bhaumāsura to make an experiment with his own head, and the fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. But the excellent point is that Lord Śiva never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of mistake is made.

Ramā means the goddess of fortune. And her shelter is Lord Viṣṇu. Lord Viṣṇu is the maintainer of all living beings. There are innumerable living beings, not only on the surface of this planet but also in all other hundreds of thousands of planets, and all of them are provided with all necessities of life for the progressive march towards the end of self-realization, but on the path of sense gratification they are put into difficulty by the agency of *māyā*, the illusory energy, and so travel the path of a false plan of economic development. Such economic development is never successful because it is illusory. These men are always after the mercy of the illusory goddess of fortune, but they do not know that the goddess of fortune can live only under the protection of Viṣṇu. Without Viṣṇu, the goddess of fortune is an illusion. We should therefore seek the protection of Viṣṇu instead of directly seeking the protection of the goddess of fortune. Only Viṣṇu and the devotees of Viṣṇu can give protection to all, and because Mahārāja Parīkṣit was himself protected by Viṣṇu, it was quite possible for him to give complete protection to all who wanted to live under his rule.

TEXT 24

सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः ।
रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥२४॥

sarva-sadguṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ
rantideva ivodāro
yayātir iva dhārmikaḥ

sarva-sadguṇa-māhātmye—glorified by all godly attributes; *eṣaḥ*—this child; *kṛṣṇam*—like Lord Kṛṣṇa; *anuvrataḥ*—follower in His footsteps; *rantideva*—Rantideva; *iva*—like; *udāraḥ*—in the matter of magnamimity; *yayātiḥ*—Yayāti; *iva*—like; *dhārmikaḥ*—concerning religion.

TRANSLATION

This child will almost be as good as Lord Śrī Kṛṣṇa by following in His footsteps. And in magnanimity he will become as great as King Rantideva. And in religion he will be like Mahārāja Yayāti.

PURPORT

The last instruction of Lord Śrī Kṛṣṇa in the *Bhagavad-gītā* is that one should give up everything and should follow in the footsteps of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord, as ill luck would have it, but one who is actually intelligent catches up this sublime instruction and is immensely benefited. Foolish people do not know that association is the cause of acquiring qualities. Association with fire makes an object hot, even in the material sense. Therefore, association with the Supreme Personality of Godhead makes one qualified like the Lord. As we have discussed previously, one can achieve seventy-eight percent of the godly qualities by the Lord's intimate association. To follow the instructions of the Lord is to associate with the Lord. *The Lord is not a material object whose presence one has to feel for such association.* The Lord is present everywhere and at all times. It is quite possible to have His association simply by following His instruction because the Lord and His instruction and the Lord and His name, fame, attributes and paraphernalia, are all identical with Him, being absolute knowledge. Mahārāja Parīkṣit associated with the Lord even from the womb of his mother up to the last day of his valuable life, and thus he acquired all the essential good qualities of the Lord in all perfection.

Rantideva: An ancient king prior to the *Mahābhārata* period, referred to by Nārada Muni while instructing Sañjaya as mentioned in *Mahābhārata (Droṇaparva* 67 Ch). He was a great king liberal for hospitality and distribution of foodstuff. Even Lord Śrī Kṛṣṇa praised his acts of charity and hospitality. He was blessed by the great Vasiṣṭha Muni for supplying him cold water, and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the *ṛṣis,* and thus he was blessed by them by fulfilling his desires. *Although a kṣatriya by birth, he never ate flesh in his life.* He was especially hospitable to Vasiṣṭha Muni, and by his blessings

only he attained the higher planetary residence. He is one of those pious kings whose names are remembered in the morning and evening.

Yayāti: The great emperor of the world and the original forefather of all great nations of the world who belong to the Āryan and Indo-European stock. He is the son of Mahārāja Nahuṣa, and he became the emperor of the world due to his elder brother's becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in history, although his early youth was very lustful and full of romantic stories. He fell in love with Devayānī, the most beloved daughter of Śukrācārya. Devayānī wished to marry him, but at first he refused to accept her because of her being a daughter of a *brāhmaṇa.* According to *śāstras,* a *brāhmaṇa* could marry the daughter of a *brāhmaṇa.* They were very much cautious about *varṇa-saṅkara* population in the world. Śukrācārya ammended this law of forbidden marriage and induced Emperor Yayāti to accept Devayānī. Devayānī had a girl friend named Śarmiṣṭhā, who also fell in love with the emperor and thus went with her friend Devayānī. Śukrācārya forbade Emperor Yayāti to call Śarmiṣṭhā into his bedroom, but Yayāti could not strictly follow his instruction. He secretly married Śarmiṣṭhā also and begot sons by her. When this was known by Devayānī, she went to her father and lodged a complaint. Yayāti was much attached to Devayānī, and when he went to his father-in-law's place to call her, Śukrācārya was angry with him and cursed him to become impotent. Yayāti begged his father-in-law to withdraw his curse, but the sage asked Yayāti to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons, two from Devayānī and three from Śarmiṣṭha. From his five sons, namely 1) Yadu, 2) Turvasu, 3) Druhyu, 4) Anu, and 5) Pūru, five famous dynasties, namely 1) the Yadu dynasty, 2) the Yavana (Turk) dynasty, 3) the Bhoja dynasty, 4) the Mleccha dynasty (Greek), and 5) the Paurava dynasty, all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts, but he fell down from there because of his self-advertisement and criticizing other great souls. After his fall, his daughter and grandson bestowed upon him their accumulated virtues, and by the help of his grandson and friend Śibi, he was again promoted to the heavenly kingdom, becoming one of the assembly members of Yamarāja, with whom he is staying as a devotee. He performed more than one thousand different sacrifices, gave in charity very liberally and was a very influential king. His majestical power was felt all over the world. His youngest son agreed to award him his youthfulness when he was troubled with lustful desires, even for one thousand years. Finally he

became detached from worldly life and returned the youthfulness again to his son Pūru. He wanted to hand over the kingdom to Pūru, but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Pūru, they agreed to accept Pūru as the King, and thus Emperor Yayāti retired from family life and left home for the forest.

TEXT 25

धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः ।
आहर्तैषोऽश्वमेधानां वृद्धानां पर्युपासकः ॥२५॥

dhṛtyā bali-samaḥ kṛṣṇe
prahlāda iva sad-grahaḥ
āhartaiṣo 'śvamedhānāṁ
vṛddhānāṁ paryupāsakaḥ

dhṛtyā—by patience; *bali-samaḥ*—like Bali Mahārāja; *kṛṣṇe*—unto Lord Śrī Kṛṣṇa; *prahlāda*—Prahlāda Mahārāja; *iva*—like; *sat-grahaḥ*—devotee of; *āharta*—performer; *eṣaḥ*—this child; *aśvamedhānām*—of Aśvamedha sacrifices; *vṛddhānām*—of the old and experienced men; *paryupāsakaḥ*—follower.

TRANSLATION

This child will be like Bali Mahārāja in patience, a staunch devotee of Lord Kṛṣṇa like Prahlāda Mahārāja, a performer of many aśvamedha [horse] sacrifices and a follower of the old and experienced men.

PURPORT

Bali Mahārāja: One of the twelve authorities in devotional service of the Lord. Bali Mahārāja is a great authority in devotional service because he sacrificed everything to please the Lord and relinquished the connection of his so-called spiritual master who obstructed him on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Bali Mahārāja was determined to give up everything for the satisfaction of the Lord, and he did not care for any obstruction whatsoever. He is the grandson of Prahlāda Mahārāja, another authority in devotional service of the Lord. Bali Mahārāja and the history of his

dealings with Viṣṇu Vāmanadeva are described in the Eighth Canto of *Śrīmad-Bhāgavatam* (Chapters 11 to 24).

Prahlāda Mahārāja: A perfect devotee of Lord Kṛṣṇa (Viṣṇu). His father, Hiraṇyakaśipu, chastised him severely when he was only five years old for his becoming an unalloyed devotee of the Lord. He is the first son of Hiraṇyakaśipu, and his mother's name was Kayadhu. Prahlāda Mahārāja was an authority in the devotional service of the Lord because he got his father killed by Lord Nṛsiṁhadeva, setting the example that even a father should be removed from the path of devotional service if such a father happens to be an obstacle. He had four sons, and the eldest son, Virocana, is the father of Bali Mahārāja, mentioned above. The history of Prahlāda Mahārāja's activities is described in the Seventh Canto of *Śrīmad-Bhāgavatam.*

TEXT 26

राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् ।
निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥२६॥

rājarṣīnāṁ janayitā
śāstā cotpatha-gāminām
nigrahītā kaler eṣa
bhuvo dharmasya kāraṇāt

rāja-ṛṣīnām—of kings as good as sages; *janayitā*—producer; *śāstā*—chastiser; *ca*—and; *utpatha-gāminām*—of the upstarts; *nigrahītā*—molester; *kaleḥ*—of the quarrelsome; *eṣaḥ*—this; *bhuvaḥ*—of the world; *dharmasya*—of religiosity; *kāraṇāt*—on account of.

TRANSLATION

This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.

PURPORT

The wisest man in the world is a devotee of the Lord. The sages are called the wise men, and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is the wisest man, he cannot control all types of wise men in the state. In

the line of royal succession in the family of Mahārāja Yudhiṣṭhira, all the kings, without exception, were the wisest men of their times, and so also it is foretold about Mahārāja Parīkṣit and his son Mahārāja Janamejaya who was yet to be born. Such wise kings can become chastisers of upstarts and uprooters of Kali, or quarrelsome elements. As it will be clear in the chapters ahead, Mahārāja Parīkṣit wanted to kill the personified Kali who was attempting to kill a cow, the emblem of peace and religion. The symptoms of Kali are 1) wine, 2) women, 3) gambling and 4) slaughter-houses. Wise rulers of all states should take lessons from Mahārāja Parīkṣit in how to maintain peace and morality by subduing the upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat-eating supplied by regularly maintained slaughterhouses. In this age of Kali, regular license is issued for maintaining all of these different departments of quarrel. So how can they expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by uprooting the symptoms of quarrel, as mentioned above. If we want blazing fire, we must use dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only by the principles of Mahārāja Parīkṣit and his followers.

TEXT 27

तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् ।
प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥२७॥

takṣakād ātmano mṛtyuṁ
dvija-putropasarjitāt
prapatsyata upaśrutya
mukta-saṅgaḥ padaṁ hareḥ

takṣakāt—by the snake-bird; *ātmanaḥ*—of his personal self; *mṛtyum*—death; *dvija-putra*—the son of a *brāhmaṇa; upasarjitāt*—being sent by; *prapatsyate*—having taken shelter of; *upaśrutya*—after hearing; *mukta-saṅgaḥ*—freed from all attachment; *padam*—position; *hareḥ*—of the Lord.

TRANSLATION

After hearing about his death, which will be caused by the bite of a snakebird sent by a son of a brāhmaṇa, he will get himself freed from all

material attachment and surrender unto the Personality of Godhead, taking shelter of Him.

PURPORT

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of transcendental happiness under the shelter of the Lord. Devotional service of the Lord, while existing in the material world, is a way to practice one's transcendental relation with the Lord, and when it is matured, one gets completely free from all material attachment and becomes competent to go back home, back to Godhead. Mahārāja Parīkṣit, being especially attached to the Lord from the beginning of his body in the womb of his mother, was continually under the shelter of the Lord, and the so-called warning of his death within seven days from the date of curse by the *brāhmaṇa's* son became a boon to him to prepare himself to go back home, back to Godhead. Since he was always protected by the Lord, he could have avoided the effect of such a curse by the grace of the Lord, but he did not take such undue advantage for nothing. Rather, he made the best use of a bad bargain, and for seven days continually he heard *Śrīmad-Bhāgavatam* from the right source, and thus he got shelter of the lotus feet of the Lord by that opportunity.

TEXT 28

जिज्ञासितात्मयाथार्थ्यो मुनेर्व्यासिसुतादसौ ।
हित्वेदं नृप गङ्गायां यास्यत्यद्धाकुतोभयम् ॥२८॥

jijñāsitātma-yāthārthyo
muner vyāsa-sutād asau
hitvedaṁ nṛpa gaṅgāyāṁ
yāsyaty addhākutobhayam

jijñāsita—having inquired of; *ātma-yāthārthyaḥ*—right knowledge of one's own self; *muneḥ*—from the learned philosopher; *vyāsa-sutāt*—the son of Vyāsa; *asau*—he; *hitvā*—quitting; *idam*—this material attachment; *nṛpa*—O King; *gaṅgāyām*—on the bank of the Ganges; *yāsyati*—will go; *addhā*—directly; *akutaḥ-bhayam*—the life of fearlessness.

TRANSLATION

After inquiring about proper self-knowledge from the son of Vyāsadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.

PURPORT

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's own self, or the knowledge of self-realization. Without self-realization, philosophy is dry speculation or a waste of time and energy. *Śrīmad-Bhāgavatam* gives the right knowledge of one's own self, and by hearing *Śrīmad-Bhāgavatam* one can get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness. Its prisoners are always fearful as within a prison house. In the prison house no one can violate the jail rules and regulations, and violating the rules means another term for extension of prison life. Similarly, we in this material existence are always fearful. This fearfulness is called anxiety. Everyone in the material life, in all species and varieties of life, is full of anxieties, either by breaking or without breaking the laws of nature. Liberation, or *mukti,* means getting relief from these constant anxieties. This is only possible when the anxiety is changed in the devotional service of the Lord. *Śrīmad-Bhāgavatam* gives us this chance of changing the quality of anxiety from matter to spirit. This is done in the association of a learned philosopher like the self-realized Śukadeva Gosvāmī, the great son of Śrī Vyāsadeva. Mahārāja Parīkṣit, after receiving warning of his death, took advantage of this opportunity by association with Śukadeva Gosvāmī and achieved the desired result.

There is a sort of imitation of this reciting and hearing of *Śrīmad-Bhāgavatam* by professional men, and their foolish audience thinks that they will get free from the clutches of material attachment and attain the life of fearlessness. Such imitative hearing of *Śrīmad-Bhāgavatam* is a caricature only, and one should not be misled by such performance of *Bhāgavatam saptāha,* undertaken by ridiculous greedy fellows to maintain an establishment of material enjoyment.

TEXT 29

इति राज्ञ उपादिश्य विप्रा जातककोविदाः ।
लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान्॥२९॥

iti rājña upādiśya
viprā jātaka-kovidāḥ
labdhāpacitayaḥ sarve
pratijagmuḥ svakān gṛhān

iti—thus; *rājña*—unto the King; *upādiśya*—having advised; *viprā*—persons who are well versed in the *Vedas*; *jātaka-kovidāḥ*—persons expert in astrology and in the performance of birth ceremonies; *labdha-apacitayaḥ*—those who had received sumptuously as remuneration; *sarve*—all of them; *pratijagmuḥ*—went back; *svakān*—their own; *gṛhān*—houses.

TRANSLATION

Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhiṣṭhira about the future history of his child. Then, being sumptuously remunerated, they all returned to their respective homes.

PURPORT

The *Vedas* are the storehouse of knowledge, both material and spiritual. But such knowledge aims at perfection of self-realization. In other words, the *Vedas* are the guides for the civilized man in every respect. Since human life is the opportunity to get free from all material miseries, it is properly guided by the knowledge of the *Vedas,* both in the matters of material needs and spiritual salvation. The specific intelligent class of men who were devoted particularly in the knowledge of *Vedas* were called the *vipras,* or the graduates of the Vedic knowledge. There are different branches of knowledge in the *Vedas,* of which astrology and pathology are two important branches necessary for the common man. So the intelligent men, generally known as the *brāhmaṇas,* took up all the different branches of Vedic knowledge to guide society. Even the department of military education *(Dhanur-veda)* was also taken up by such intelligent men, and the *vipras* were also teachers of this section of knowledge, as were Droṇācārya, Kṛpācārya, etc.

The word *vipra* mentioned herein is significant. There is a little difference between the *vipras* and the *brāhmaṇas.* The *vipras* are those who are expert in *karma-kāṇḍa,* or fruitive activities, guiding the society towards fulfilling the material necessities of life, whereas the *brāhmaṇas* are expert in spiritual knowledge of transcendence. This department of knowledge is called *jñāna-kāṇḍa,* and above this there is the *upaśana-kāṇḍa.* The culmination of *upaśana-kāṇḍa* is devotional service of the Lord Viṣṇu, and when the *brāhmaṇas* achieve perfection, they are called Vaiṣṇavas. Viṣṇu worship is the highest of all modes of worship. Elevated *brāhmaṇas* are Vaiṣṇavas

engaged in the transcendental loving service of the Lord, and thus *Śrīmad-Bhāgavatam,* which is the science of devotional service, is very dear to the Vaiṣṇavas. And as explained in the beginning of the *Śrīmad-Bhāgavatam,* it is the mature fruit of Vedic knowledge and is superior subject matter, above the three *kāṇḍas,* namely *karma, jñāna* and *upaśana.*

Amongst the *karma-kāṇḍa* experts, the *jātaka* expert *vipras* were good astrologers who could tell all the future history of a born child simply by the astral calculations of the time *(lagna),* and such expert *jātaka-vipras* were present during the birth of Mahārāja Parīkṣit, and his grandfather, Mahārāja Yudhiṣṭhira, awarded the *vipras* sufficiently with gold, land, villages, grains and other valuable necessaries of life, which also include cows. There is a need of such *vipras* in the social structure, and it is the duty of the state to maintain them comfortably, as designed in the Vedic procedure. Such expert *vipras,* being sufficiently paid by the state, could give free service to the people in general, and thus this department of Vedic knowledge could be available for all.

TEXT 30

स एष लोके विख्यातः परीक्षिदिति यत्प्रभुः।
पूर्वेन् दृष्टमनुध्यायन् परीक्षेत नरेष्विह ॥३०॥

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuḥ
pūrvan dṛṣṭam anudhyāyan
parīkṣeta nareṣviha

saḥ—he; *eṣaḥ*—in this; *loke*—world; *vikhyātaḥ*—famous; *parīkṣit*—one who examines; *iti*—thus; *yat*—what; *prabhuḥ*—O my King; *pūrvan*—before; *dṛṣṭam*—seen; *anudhyāyan*—constantly contemplating; *parīkṣeta*—shall examine; *nareṣu*—unto every man; *iha*—here.

TRANSLATION

So his son would become famous in the world as Parīkṣit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.

PURPORT

Mahārāja Parīkṣit, fortunate as he was, got the impression of the Lord even in the womb of his mother, and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental form of the Lord is fixed in one's mind, he can never forget Him in any circumstance. Child Parīkṣit, after coming out of the womb, was in the habit of examining everyone to see whether he was the same personality whom he first saw within the womb. But no one could be equal to or more attractive than the Lord, and therefore he never accepted anyone. But the Lord was constantly with him by such examination, and thus Mahārāja Parīkṣit was always engaged in the devotional service of the Lord by remembrance.

Śrīla Jīva Gosvāmī remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Mahārāja Parīkṣit. One may not be as fortunate as Mahārāja Parīkṣit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Rādhā and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighboring temple of Rādhā-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Mahārāja Prahlāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others.

TEXT 31

स राजपुत्रो ववृधे आशु शुक्ल इवोडुपः ।
आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥३१॥

sa rāja-putro vavṛdhe
āśu śukla ivoḍupaḥ
āpūryamāṇaḥ pitṛbhiḥ
kāṣṭhābhir iva so 'nvaham

saḥ—that; *rāja-putraḥ*—the royal prince; *vavṛdhe*—grew up; *āśu*—very soon; *śukle*—waxing moon; *iva*—like; *uḍupaḥ*—the moon; *āpūryamāṇaḥ*—luxuriantly; *pitṛbhiḥ*—by the parental guardians; *kāṣṭhābhiḥ*—plenary development; *iva*—like; *saḥ*—he; *anvaham*—day after day.

TRANSLATION

As the moon, in its waxing fortnight, develops day after day, so the royal prince [Parīkṣit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

TEXT 32

यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।
राजा लब्धधनो दध्यौ नान्यत्र करदण्डयोः ॥३२॥

yakṣyamāṇo 'śvamedhena
jñātidrohajihāsayā
rājā labdha-dhano dadhyau
nānyatra kara-daṇḍayoḥ

yakṣyamāṇaḥ—desiring to perform; *aśvamedhena*—by the horse sacrifice ceremony; *jñātidroha*—fighting with kinsmen; *jihāsayā*—for getting free; *rājā*—King Yudhiṣṭhira; *labdha-dhanaḥ*—for getting some wealth; *dadhyau*—thought about it; *na anyatra*—not otherwise; *kara-daṇḍayoḥ*—taxes and fines.

TRANSLATION

Just at this time, King Yudhiṣṭhira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

PURPORT

As the *brāhmaṇas,* the *vipras* had a right to be subsidized by the state, and similarly the state executive head had the right to collect taxes and fines from the citizens. After the Battle of Kurukṣetra the state treasury was exhausted, and therefore there was no surplus fund except the fund from tax collection and fines. Such funds were sufficient only for the state budget, and having no excess fund, the King was anxious to get more wealth in some other way in order to perform the horse sacrifice. Mahārāja Yudhiṣṭhira wanted to perform this sacrifice under the instruction of Bhīṣmadeva.

TEXT 33

तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः ।
धनं प्रहीणमाजह्रुरुदीच्यां दिशि भूरिशः ॥३३॥

tad abhipretam ālakṣya
bhrātaro 'cyuta-coditāḥ
dhanaṁ prahīṇam ājahur
udīcyāṁ diśi bhūriśaḥ

tat—his; *abhipretam*—wishes of the mind; *ālakṣya*—observing; *bhrātaraḥ*—his brothers; *acyuta*—the infallible (Lord Śrī Kṛṣṇa); *coditāḥ*—being advised by; *dhanam*—riches; *prahīṇam*—to collect; *ājahuḥ*—brought about; *udīcyām*—northern; *diśi*—direction; *bhūriśaḥ*—sufficient.

TRANSLATION

Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Kṛṣṇa, collected sufficient riches from the North [left by King Marutta].

PURPORT

Mahārāja Marutta: one of the great emperors of the world. He reigned over the world long before the reign of Mahārāja Yudhiṣṭhira. He was the son of Mahārāja Avikṣit and was a great devotee of the son of the sun-god, known as Yamarāja. His brother Samvarta was a rival priest of the great Bṛhaspati, the learned priest of the demigods. He conducted one sacrifice called Saṅkāra-yajña by which the Lord was so satisfied that He was pleased to hand over to him the charge of a mountain peak of gold. This peak of gold is somewhere in the Himalayan mountains, and modern adventurers may try to find it there. He was so powerful an emperor that at the day's end of sacrifice, the demigods from the other planets like Indra, Candra, Bṛhaspati, etc., used to visit his palace. And because he had the gold peak at his disposal, he had sufficient gold in his possession. The canopy of the sacrificial altar was completely made of gold. In his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vāyuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was led by Viśvadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like Devaloka, Pitṛloka, etc., were all pleased with him for his great sacrificial ceremonies. Every day he used to give in charity to the learned *brāhmaṇas* such things as beddings, seats, conveyances and sufficient quantities of gold. Because of munificent charities and performances of innumerable sacrifices, the King of heaven, Indradeva, was fully satisfied with him and always wished for his welfare. Due to his pious activities, he remained a young man throughout his life and reigned over the world for one thousand years, surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Śrī Kṛṣṇa praised his spirit of pious activities. He handed over his only daughter to Maharṣi Aṅgirā, and by his good blessings, he was elevated to the kingdom of heaven. First of all, he wanted to offer the priesthood of his sacrifices to learned Bṛhaspati, but the demigod refused to accept the post because of the King's being a human being or man of this earth. He was very sorry for this, but on the advice of Nārada Muni he appointed Samvarta to the post, and he was successful in his mission.

The success of a particular type of sacrifice completely depends on the priest in charge. In this age, all kinds of sacrifice are forbidden because there is no learned priest amongst the so-called *brāhmaṇas* who go by the false notion of becoming sons of *brāhmaṇas* without brahminical qualifi-

cations. In this age of Kali, therefore. only one kind of sacrifice is recommended, *saṅkīrtana-yajña,* as inaugurated by Lord Śrī Caitanya Mahāprabhu.

TEXT 34

तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः ।
वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्धरिम् ॥३४॥

tena sambhṛta-sambhāro
dharma-putro yudhiṣṭhiraḥ
vājimedhais tribhir bhīto
yajñaiḥ samayajadd harim

tena—with that wealth; *sambhṛta*—collected; *sambhāraḥ*—ingredients; *dharma-putraḥ*—the pious king; *yudhiṣṭhiraḥ*—Yudhiṣṭhira; *vājimedhaiḥ*—by horse sacrifices; *tribhiḥ*—three times; *bhītaḥ*—being greatly afraid after the Battle of Kurukṣetra; *yajñaiḥ*—sacrifices; *samayajat*—perfectly worshiped; *harim*—the Personality of Godhead.

TRANSLATION

By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhiṣṭhira, who was very fearful after the Battle of Kuruksetra, pleased Lord Hari the Personality of Godhead.

PURPORT

Mahārāja Yudhiṣṭhira was the ideal and celebrated pious King of the world, and still he was greatly afraid after the execution of the Battle of Kurukṣetra because of the mass killing in the fight, all of which was done only to install him on the throne. He therefore took all the responsibility for sins committed in the warfare, and to get rid of all these sins, he wanted to perform three sacrifices in which horses are offered at the altar. Such a sacrifice is very costly. Even Mahārāja Yudhiṣṭhira had to collect the necessary heaps of gold left by Mahārāja Marutta and the *brāhmaṇas* who were given gold in charity by King Marutta. The learned *brāhmaṇas* could not take away all the loads of gold given by Mahārāja Marutta, and therefore they left behind the major portion of the gift. And Mahārāja

Marutta also did not recollect such heaps of gold given away in charity. Besides that, all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins, and all such heaps of gold remained unclaimed property for a long time, till Mahārāja Yudhiṣṭhira collected them for his own purposes. Lord Śrī Kṛṣṇa advised the brothers of Mahārāja Yudhiṣṭhira to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise, or anything like that. This means that the state citizens were completely satisfied with all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Mahārāja Yudhiṣṭhira also requisitioned the heaps of gold for performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the state treasury.

One should take lessons from the acts of Mahārāja Yudhiṣṭhira. He was afraid of sins committed on the battlefield, and therefore he wanted to satisfy the supreme authority. This indicates that unintentional sins are also committed in our daily occupational discharge of duties, and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in the *Bhagavad-gītā (yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ)* that one must perform sacrifices recommended in the scriptures in order to get rid of commitments of all unauthorized work, or even unintentional crimes which we are apt to commit. By doing so, one shall be freed from all kinds of sins. And those who do not do so, but work for self-interest or sense gratification, have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different times, places, and persons, but the aim of such sacrifices is one and the same at all times and in all circumstances, *viz.*, satisfaction of the Supreme Lord Hari. That is the way of pious life, and that is the way of peace and prosperity in the world at large. Mahārāja Yudhiṣṭhira did all these as the ideal pious King in the world.

If Mahārāja Yudhiṣṭhira is a sinner in his daily discharge of duties, in royal administration of state affairs, wherein killing of man and animals is a recognized art, then we can just imagine the amount of sins committed consciously or unconsciously by the untrained population of the Kali-yuga who have no way to perform sacrifice to please the Supreme Lord. The

Bhāgavatam says, therefore, that the prime duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty. (*Bhāg.* 1.2.13)

Let any man of any place of community, caste or creed be engaged in any sort of occupational duty, but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in Kali-yuga people engage in glorifying the Lord by chanting the holy name of Kṛṣṇa *(Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet)* without offense. By doing so one can be freed from all sins and thus can attain the highest perfection of life by returning home, back to Godhead. We have already discussed this more than once in this great literature in different places, especially in the introductory portion by sketching the life of Lord Śrī Caitanya Mahāprabhu, and still we are repeating the same with a view to bring about peace and prosperity in society.

The Lord has declared openly in the *Bhagavad-gītā* how He becomes pleased with us, and the same process is practically demonstrated in the life and preaching work of Lord Śrī Caitanya Mahāprabhu. The perfect process of performing *yajñas* or sacrifice to please the Supreme Lord Hari (the Personality of Godhead who gets us free from all miseries of existence) is to follow the ways of Lord Śrī Caitanya Mahāprabhu in this dark age of quarrel and dissension.

Mahārāja Yudhiṣṭhira had to collect heaps of gold to secure the paraphernalia for the horse sacrifice *yajña* in days of sufficiency, so we can hardly think of such performance of *yajñas* in these days of insufficiency and complete scarcity of gold. At the present moment *we have heaps of papers* and promises of their being converted into gold by economic development of modern civilization, and still there is no possibility of spending riches like Mahārāja Yudhiṣṭhira, either individually or collectively or by state patronization. Just suitable, therefore, for the age, is the method recommended by Lord Śrī Caitanya Mahāprabhu in terms of the *śāstra*. Such a method requires no expenditure at all and yet can award more benefit than other expensive methods of *yajña* performances.

The horse sacrifice *yajña* or cow sacrifice *yajña* performed by the Vedic regulations shouldn't be misunderstood as a process of killing animals. On the contrary, animals offered for the *yajña* were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which, if properly chanted, are different from what is understood by the common layman. The *Veda-mantras* are all practical, and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called *brāhmaṇas* or priests of the present age. The untrained descendants of the twice-born families are no more like their forefathers, and thus they are counted amongst the *śūdras* or once-born men. The once-born man is unfit to chant the Vedic hymns, and therefore there is no practical utility of chanting the original hymns.

And to save them all, Lord Śrī Caitanya Mahāprabhu propounded the *saṅkīrtana* movement or *yajña* for all practical purposes, and the people of the present age are strongly recommended to follow this sure and recognized path.

TEXT 35

आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् ।
उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥३५॥

āhūto bhagavān rājñā
yājayitvā dvijair nṛpam
uvāsa katicin māsān
suhṛdāṁ priya-kāmyayā

āhūtaḥ—being called by; *bhagavān*—Lord Kṛṣṇa, the Personality of Godhead; *rājñā*—by the King; *yājayitvā*—causing to be performed; *dvijaiḥ*—by the learned *brāhmaṇas; nṛpam*—on behalf of the King; *uvāsa*—resided; *katicit*—a few; *māsān*—months; *suhṛdām*—for the sake of the relatives; *priya-kāmyayā*—for the matter of pleasure.

TRANSLATION

Lord Śrī Kṛṣṇa, the Personality of Godhead, being invited to the sacrifices by Mahārāja Yudhiṣṭhira, saw to it that they were performed by qualified [twice-born] brāhmaṇas. After that, for the pleasure of the relatives, the Lord remained a few months.

PURPORT

Lord Śrī Kṛṣṇa was invited by Mahārāja Yudhiṣṭhira to look into the supervision of the performances of *yajña,* and the Lord, to abide by the orders of His elderly cousin, caused the performance of *yajñas by learned*

twice-born brāhmaṇas. Simply taking birth in the family of a *brāhmaṇa* does not make one qualified to perform *yajñas.* He must be twice born by proper training and initiation from the bona fide *ācārya.* The once-born scions of *brāhmaṇa* families are equal with the once-born *śūdras,* and such *brahma-bandhu* or unqualified once-born scions must be rejected for any purpose of religious or Vedic function. Lord Śrī Kṛṣṇa was entrusted to look after this arrangement, and perfect as He is, He caused the *yajñas* to be performed by the bona fide twice-born *brāhmaṇas* for successful execution.

TEXT 36

ततो राज्ञाभ्यनुज्ञातः कृष्णया सह बन्धुभिः ।
ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्वृतः ॥३६॥

tato rājñābhyanujñātaḥ
kṛṣṇayā saha bandhubhiḥ
yayau dvāravatīṁ brahman
sārjuno yadubhir vṛtaḥ

tataḥ—thereafter; *rājñā*—by the King; *abhyanujñātaḥ*—being permitted; *kṛṣṇayā*—as well as by Draupadī; *saha*—along with; *bandhubhiḥ*—other relatives; *yayau*—went to; *dvāravatīm*—Dvārakā-dhāma; *brahman*—O *brāhmaṇas; sa arjunaḥ*—along with Arjuna; *yadubhiḥ*—by the members of the Yadu dynasty; *vṛtaḥ*—surrounded.

TRANSLATION

O Śaunaka, thereafter the Lord, having bade farewell to King Yudhiṣṭhira, Draupadī, and other relatives, started for the city of Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty.

Thus end the Bhaktivedanta purports of the First Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Birth of Emperor Parīkṣit."*

Śrīmad-Bhāgavatam

First Canto

(Part Two–Chapters 8-12)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

292 pages
13 color illustrations

EXPLANATION OF THE COVER

1. The original spiritual planet, which resembles the whorl of a huge lotus flower, is called Goloka Vṛndāvana. It is the abode of Lord Kṛṣṇa, the original Personality of Godhead.

2. This original planet Goloka throws off a spiritual ray of effulgence called *brahmajyoti* which is the ultimate goal of the impersonalists.

3. Within this unlimited *brahmajyoti* there are unlimited numbers of spiritual planets, as there are innumerable material planets within the sun rays of the material universes. These spiritual planets are dominated by plenary expansions of Lord Kṛṣṇa, and the inhabitants there are ever liberated living beings. They are all four-handed. The Lord is known there as Narāyāṇa, and the planets are known as Vaikuṇṭhas.

4. Sometimes a spiritual cloud overtakes a corner of the spiritual sky of *brahmajyoti*, and the covered portion is called the *mahat-tattva*. The Lord then, by His portion as Mahā-Viṣṇu, lies down in the water within the *mahat-tattva*. The water is called the Causal Ocean (*kāraṇa-jala*).

5. As He sleeps within the Causal Ocean, innumerable universes are generated with His breathing. These floating universes are scattered all over the Causal Ocean. They stay during a breath of Mahā-Viṣṇu.

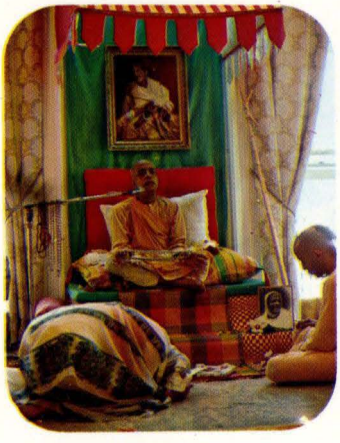
6. In each and every universal globe the same Mahā-Viṣṇu enters again as Garbhodakaśāyī Viṣṇu and lies there on the Garbha Ocean on the serpentine Śeṣa incarnation. From His navel-abdomen sprouts a lotus stem, and on the lotus, Brahmā, the lord of the universe, is born. Brahmā creates all living beings of different shapes in terms of desire within the universe. He also creates the sun, moon and other demi-gods.

(continued on back flap)

7. The sun is situated almost in the center of each and every universe, and it distributes profuse light and heat all over the universe. There are millions and billions of suns in all the millions and billions of universes within the *mahat-tattva.* The suns and moons are required within the universes because they are dark by nature. The *Vedas* instruct us to go out of the dark universes and reach the glowing effulgence, the *brahmajyoti.*

8. The *brahmajyoti* is due to the illuminating Vaikuṇṭha planets, which need no sun or moon or power of electricity.

Śrīmad-Bhāgavatam helps us reach the supreme planet, Goloka Vṛndāvana. The door is open for everyone. Human life is meant for this particular aim, for it is the highest perfection.



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, in Calcutta in 1922. Śrīla Bhaktisiddhānta liked this educated young man and injected in him the idea of preaching the message of *Śrīmad-Bhāgavatam* all over the world. At Allahabad in 1933 Śrīla Prabhupāda became his formally initiated disciple, and in 1937, just days before his spiritual master's departure from this mortal world, he was specifically ordered to spread Kṛṣṇa consciousness in the English language. Thus in 1944 Śrīla Prabhupāda started *Back to Godhead* magazine, which is now circulated in six different languages throughout the world, and he also published, in English, the first three volumes of his *Śrīmad-Bhāgavatam.*

In 1965, at the advanced age of 70, His Divine Grace sailed to the United States to fulfill his master's sacred mission, bringing with him only seven dollars, some books and a pair of hand cymbals. Shortly afterwards he began classes on *Bhagavad-gītā* in a small storefront in New York City. Now, only six years later, Śrīla Prabhupāda's International Society for Krishna Consciousness, with more than seventy centers in major cities throughout the world, has become an important institution of spiritual knowledge and culture, and Śrīla Prabhupāda's authoritative translations, commentaries and summary studies of Vedic literature have become standard textbooks of transcendental science.

HARI

KEŚAVA

JANĀRDANA

Śrīmad Bhāgavatam

First Canto – Part Three

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

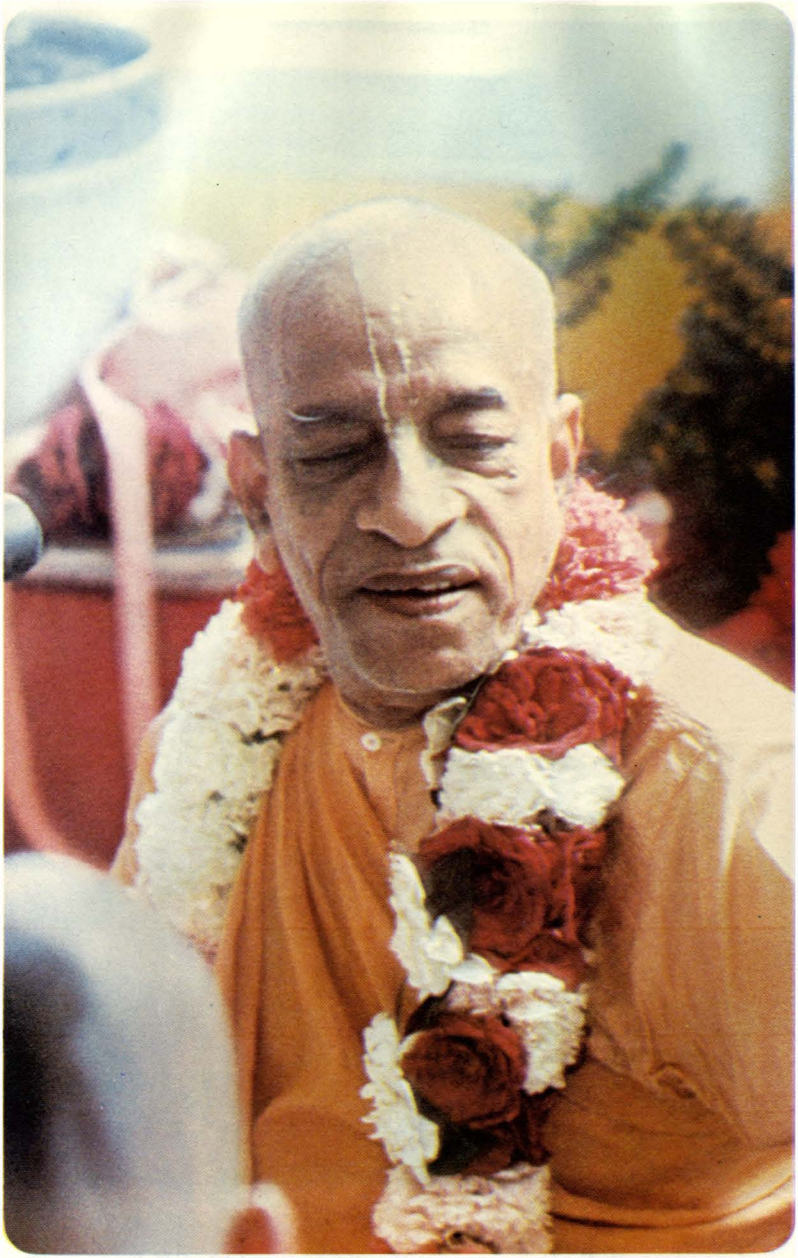
PURUṢOTTAMA

MADHUSŪDANA

ADHOKṢAJA

NṚSIṂH

UPENDRA



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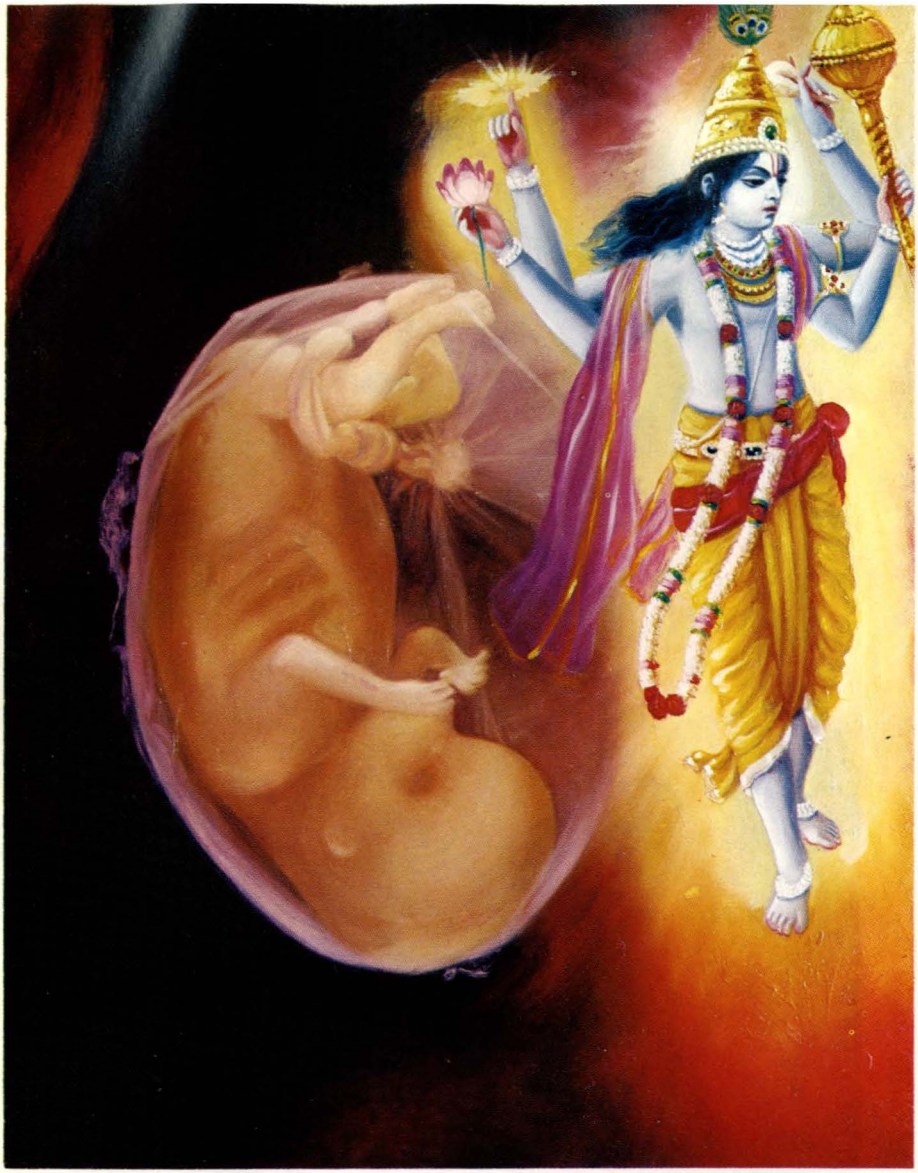

Plate 1 Just to protect the progeny of the Kuru dynasty, Śrī Kṛṣṇa covered the embryo of Uttarā by His personal energy. *(p. 388)*

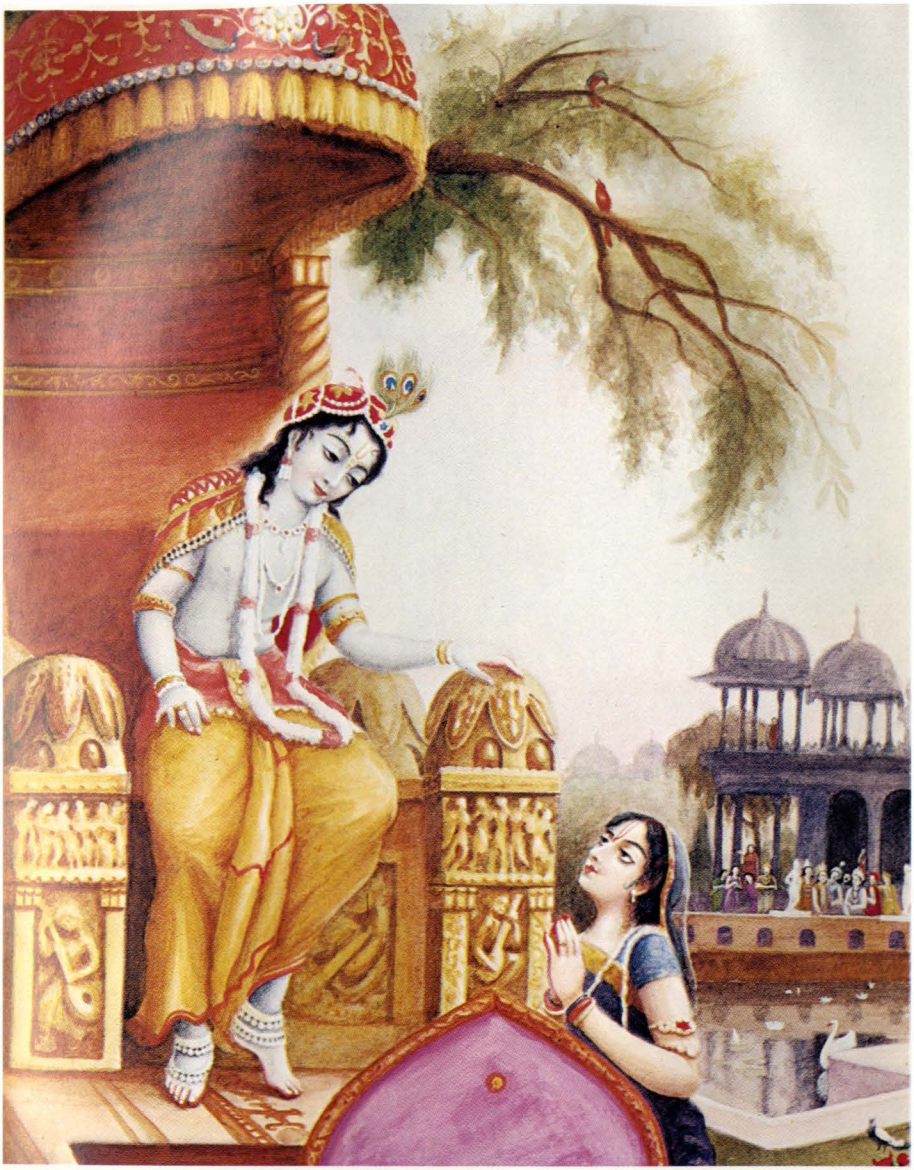

Plate 2 Queen Kuntī addressed Lord Kṛṣṇa as He started for home. *(p. 390)*

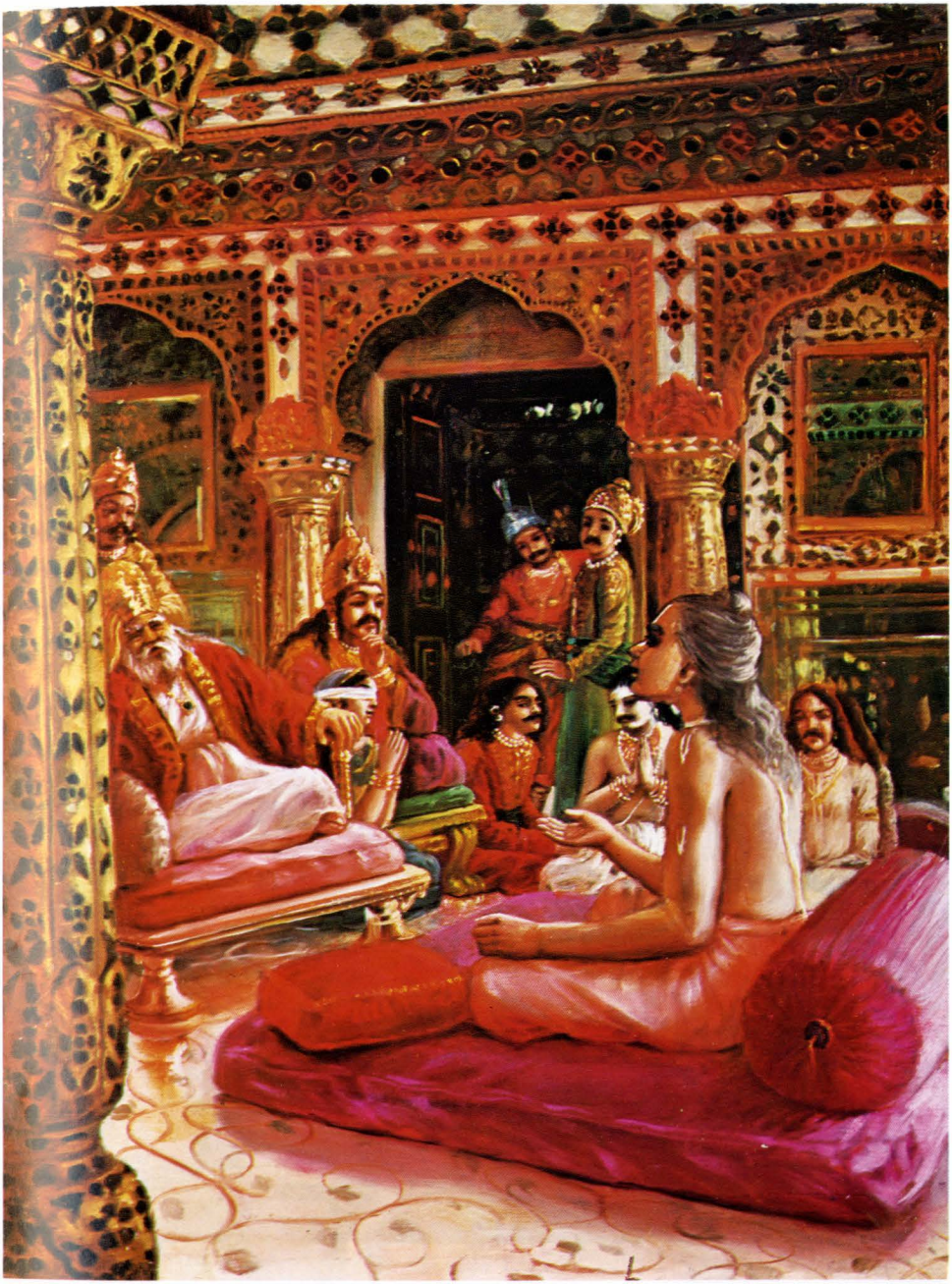

Plate 1 Mahātmā Vidura describing his personal experiences in the palace of the Pāṇḍavas. *(p. 676)*

Plate 2 Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak. *(p. 771)*

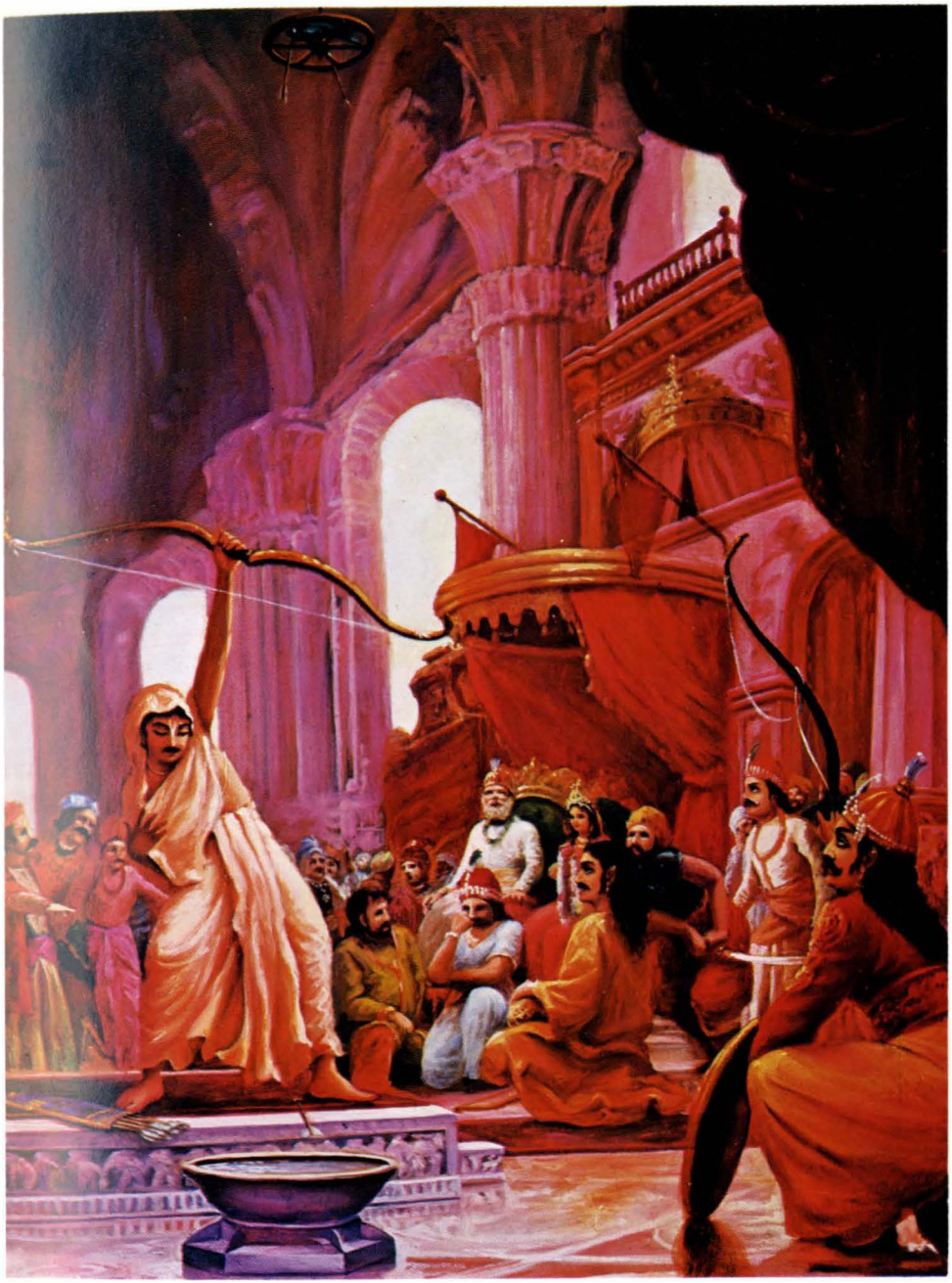

Plate 3 By Kṛṣṇa's merciful strength only, Arjuna was able to pierce the fish target and thereby gain the hand of Draupadī. *(p. 774)*

Plate 4 By His grace only, Bhīmasena was able to kill the demon Jarāsandha. *(p. 777)*

Plate 5 O King! His jokings and frank talks which were pleasing and beautifully decorated with smiles are now remembered by me. *(p. 794)*

Plate 6 The Lord's abode and the Vaikuṇṭha planets in the spiritual sky are far beyond these mundane universes. *(p. 812)*

Plate 7 Mahārāja Yudhiṣṭhira started towards the North, treading the path which was accepted by his forefathers. *(p. 825)*

Plate 8 Mahārāja Parīkṣit, being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed. *(p. 919)*

Plate 9 Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully. *(p. 938)*

Plate 10 King Pariksit rewarded the sage coldly by offering him a garland of a dead snake. *(p. 963)*

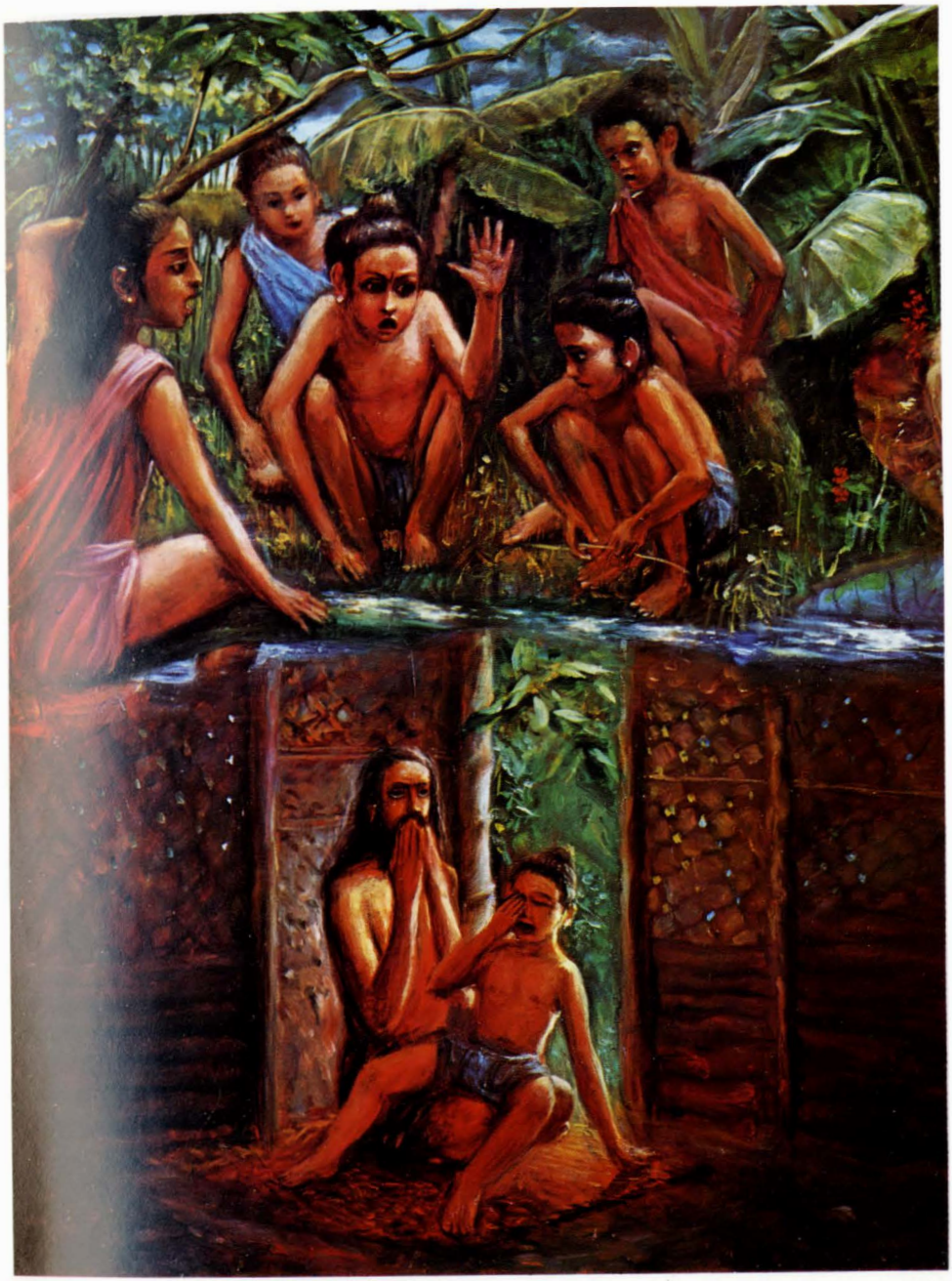

Plate 11 After hearing from his son that the King had been cursed, the sage repented his son's sinful act. *(p. 973)*

Plate 12 All the demigods living in the higher planets praised the action of the King, and in pleasure they continually scattered flowers over the earth. *(p. 1168)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥१०॥

एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥११॥

yasya rāṣṭre prajāḥ sarvās
trasyante sādhv asādhubhiḥ
tasya mattasya naśyanti
kīrtir āyur bhago gatiḥ

eṣa rājñāṁ paro dharmo
hy ārtānām ārti-nigrahaḥ
ata enaṁ vadhiṣyāmi
bhūta-druham assattamam (p. 888)

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First Canto

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(Part Three–Chapters 13–19)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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International Society for Krishna Consciousness
3764 Watseka Ave.
Los Angeles, Calif. 90034

The Bhaktivedanta Book Trust

32 Tiffany Place
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3764 Watseka Avenue
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CHAPTER THIRTEEN

Dhṛtarāṣṭra Quits Home

TEXT 1

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः ॥ १ ॥

sūta uvāca
viduras tīrtha-yātrāyāṁ
maitreyād ātmano gatim
jñātvāgādd hāstina-puraṁ
tayāvāpta vivitsitaḥ

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *viduraḥ*—Vidura; *tīrtha-yātrāyām*—while traveling to different places of pilgrimage; *maitreyāt*—from the great sage Maitreya; *ātmanaḥ*—of the self; *gatim*—destination; *jñātvā*—by knowing it; *āgāt*—went back; *hāstina-puram*—the city of Hastināpura; *taya*—by that knowledge; *avāpta*—sufficiently gainer; *vivitsitaḥ*—being well versed in everything knowable.

TRANSLATION

Śrī Sūta Gosvāmī said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastināpura. He became as well versed in the subject as he desired.

PURPORT

Vidura: One of the prominent figures in the history of the *Mahābhārata.* He was conceived by Vyāsadeva in the womb of the maidservant of Am-

bikā, mother of Mahārāja Pāṇḍu. He is the incarnation of Yamarāja. Being cursed by Maṇḍuka Muni, he was to become a *śūdra.* The story is narrated as follows. Once upon a time the state police caught some thieves who concealed themselves in the hermitage of Maṇḍuka Muni. The police constables, as usual, arrested all the thieves and Maṇḍuka Muni along with them. The Magistrate specifically punished the *muni* to death by being pierced with a lance. When he was just to be pierced, the news reached the king, and he at once stopped the act on consideration of his being a great *muni.* The king personally begged the *muni's* pardon for the mistake of his men, and the saint at once went to Yamarāja, who prescribes the destiny of living beings. Yamarāja, being questioned by the *muni*, replied that the *muni* in his childhood pierced an ant with a sharpened straw, and for that reason he was put into difficulty. The *muni* thought it unwise on the part of Yamarāja that he was punished for his childish innocence, and thus the *muni* cursed Yamarāja to become a *śūdra,* and this *śūdra* incarnation of Yamarāja was known as Vidura, the *śūdra* brother of Dhṛtarāṣṭra and Mahārāja Pāṇḍu. But this *śūdra* son of the Kuru dynasty was equally treated by Bhīṣmadeva, along with his other nephews, and in due course Vidura was married with a girl who was also born in the womb of a *śūdrāṇī* by a *brāhmaṇa.* Although Vidura did not inherit the property of his father (the brother of Bhīṣmadeva), still he was given sufficient state property by Dhṛtarāṣṭra, the elder brother of Vidura. Vidura was very much attached to his elder brother, and all along he tried to guide him in the right path. During the fratricidal war of Kurukṣetra, Vidura repeatedly implored his elder brother to do justice to the sons of Pāṇḍu, but Duryodhana did not like such interference by his uncle, and thus he practically insulted Vidura. This resulted in Vidura's leaving home for pilgrimage and taking instructions from Maitreya.

TEXT 2

यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः ।
जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ २ ॥

yāvataḥ kṛtavān praśnān
kṣattā kauṣāravāgrataḥ
jātaika-bhaktir govinde
ṭebhyaś copararāma ha

yāvataḥ—all that; *kṛtavān*—did he put; *praśnān*—questions; *kṣattā*—a name of Vidura; *kauṣārava* —a name of Maitreya; *agrataḥ* —in the presence

of; *jāta*—having grown up; *eka*—one; *bhaktiḥ*—transcendental loving service; *govinde*—unto Lord Kṛṣṇa; *tebhyaḥ*—regarding further questions; *ca*—and; *upararāma*—retired from; *ha*—in the past.

TRANSLATION

After asking various questions and becoming established in the transcendental loving service of Lord Kṛṣṇa, Vidura retired from putting questions to Maitreya Muni.

PURPORT

Vidura retired from putting questions before Maitreya Muni when he was convinced by Maitreya Ṛṣi that the *summun bonum* of life is to be finally situated in the transcendental loving service of Lord Śrī Kṛṣṇa, who is Govinda or one who satisfies His devotees in all respects. The conditioned soul or living being in material existence seeks happiness by employing his senses in the modes of materialism, but that cannot give him satisfaction. He then searches after the Supreme Truth by the empiric philosophical speculative method and intellectual feats. But if he does not find the ultimate goal, he again goes down to material activities and engages himself in various philanthrophic and altruistic works, which all fail to give him satisfaction. So neither fruitive activities nor dry philosophical speculation can give one satisfaction because by nature a living being is the eternal servitor of the Supreme Lord Śrī Kṛṣṇa, and all the Vedic literatures give him direction towards that ultimate end. The *Bhagavad-gītā* confirms this statement (Bg.15.15).

Like Vidura, an inquisitive conditioned soul must approach a bona fide spiritual master like Maitreya and by intelligent inquiries must try to know everything about *karma* (fruitive activities), *jñāna* (philosophical research for the Supreme Truth) and *yoga* (the linking process of spiritual realization). One who is not seriously inclined to put questions before a spiritual master need not accommodate a show bottle spiritual master, nor should a person who may be a spiritual master for others pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Śrī Kṛṣṇa. Vidura was successful in approaching a spiritual master like Maitreya, and he got the ultimate goal of life: *bhakti* unto Govinda. Thus there was nothing to be known further about spiritual progress.

TEXTS 3-4

तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।
धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥ ३ ॥
गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।
अन्याश्च जामयः पाण्डोर्ज्ञातयः ससुताः स्त्रियः ॥४॥

taṁ bandhum āgataṁ dṛṣṭvā
dharma-putraḥ sahānujaḥ
dhṛtarāṣṭro yuyutsuś ca
sūtaḥ śāradvataḥ pṛthā

gāndhārī draupadī brahman
subhadrā cottarā kṛpī
anyāś ca jāmayaḥ pāṇḍor
jñātayaḥ sasutāḥ striyaḥ

tam—him; *bandhum*—relative; *āgatam*—having arrived there; *dṛṣṭvā*—by seeing it; *dharma-putraḥ*—Yudhiṣṭhira; *sahā anujaḥ*—along with his younger brothers; *dhṛtarāṣṭraḥ*—Dhṛtarāṣṭra; *yuyutsuḥ*—Sātyaki; *ca*—and; *sūtaḥ*—Sañjaya; *śāradvataḥ*—Kṛpācārya; *pṛthā*—Kuntī; *gāndhārī*—Gāndhārī; *draupadī*—Draupadī; *brahman*—O *brāhmaṇas;* *subhadrā*—Subhadrā; *ca*—and; *uttarā*—Uttarā; *kṛpī*—Kṛpī; *anyāḥ*—others; *ca*—and; *jāmayaḥ*—wives of other family members; *pāṇḍoḥ*—of the Pāṇḍavas; *jñātayaḥ*—family members; *sasutāḥ*—along with their sons; *striyaḥ*—the ladies.

TRANSLATION

When they saw Vidura return to the palace, all the inhabitants, Mahārāja Yudhiṣṭhira, his younger brothers, Dhṛtarāṣṭra, Sātyaki, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, and many others, who were wives of the Kauravas, and other ladies with children, all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

PURPORT

Gāndhārī: The ideal chaste lady in the history of the world. She was the daughter of Mahārāja Subala, the King of Gāndhāra (now Kandahar in Kabul), and in her maiden state she worshiped Lord Śiva. Lord Śiva is worshiped generally by the Hindu maidens to get a good husband.

Gāndhārī satisfied Lord Śiva, and by his benediction to obtain one hundred sons, she was betrothed to Dhṛtarāṣṭra, despite his being blind forever. When Gāndhārī came to know that her would-be husband was a blind man, to follow her life companion she decided to become voluntarily blind. So she wrapped up her eyes with many silk linens, and she was married to Dhṛtarāṣṭra under the guidance of her elder brother Śakuni. She was the most beautiful girl of her time, and she was equally qualified by her womanly qualities, which endeared every member of the Kaurava court. But despite all her good qualities, she had the natural frailties of a woman, and she was envious of Kuntī when the latter gave birth to a male child. Both the queens were pregnant, but Kuntī first gave birth to a male child. Thus Gāndhārī became angry and gave a blow to her own abdomen. As a result, she gave birth to a lump of flesh only, but since she was a devotee of Vyāsadeva, by instruction of Vyāsadeva the lump was divided into one hundred parts, and each part gradually developed to become a male child. Thus her ambition to become the mother of one hundred sons was fulfilled, and she began to nourish all the children according to her exalted position. When the intrigue of the battlefield of Kurukṣetra was going on, she was not in favor of fighting with the Pāṇḍavas; rather, she blamed Dhṛtarāṣṭra, her husband, for such a fratricidal war. She desired that the state be divided into two parts, for the sons of Pāṇḍu and her own. She was very affected when all her sons died in the Battle of Kurukṣetra, and she wanted to curse Bhīmasena and Yudhiṣṭhira, but she was checked by Vyāsadeva. Her mourning over the death of Duryodhana and Duḥśāsana before Lord Kṛṣṇa is very pitiful, and Lord Kṛṣṇa pacified her by transcendental messages. She was equally aggrieved on the death of Karṇa, and she described to Lord Kṛṣṇa the lamentation of Karṇa's wife. She was pacified by Śrīla Vyāsadeva when he showed her dead sons, then promoted to the heavenly kingdoms. She died along with her husband in the jungles of the Himalayas near the mouth of the Ganges; she burned in a forest fire. Mahārāja Yudhiṣṭhira performed the death ceremony of his uncle and aunt.

Pṛthā: Daughter of Mahārāja Śūrasena and sister of Vasudeva, Lord Kṛṣṇa's father. Later she was adopted by Mahārāja Kuntibhoja, and hence she is known as Kuntī. She is the incarnation of the success potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of the King Kuntibhoja, and Kuntī was engaged for their reception. She also served the great mystic sage Durvāsā, and being satisfied by her faithful service, Durvāsā Muni gave her a *mantra* by which it was possible for her to call for any demigod she pleased. As a matter of inquisitiveness, she at once called for the sun-god, who desired couplement

with her, but she declined. But the sun-god assured her immunity from virgin adulteration, and so she agreed to his proposal. As a result of this couplement, she became pregnant, and Karṇa was born by her. By the grace of the sun, she again turned into a virgin girl, but being afraid of her parents, she quitted the newly born child Karṇa. After that, when she actually selected her own husband, she preferred Pāṇḍu to be her husband. Mahārāja Pāṇḍu later on wanted to retire from family life and adopt the renounced order of life. Kuntī refused to allow her husband to adopt such life, but at last Mahārāja Pāṇḍu gave her permission to become a mother of sons by calling some other suitable personalities. Kuntī did not accept this proposal at first, but when vivid examples were set by Pāṇḍu she agreed. Thus by dint of the *mantra* awarded by Durvāsā Muni she called for Dharmarāja, and thus Yudhiṣṭhira was born. She called for demigod Vāyu (air), and thus Bhīma was born. She called for Indra, the King of heaven, and thus Arjuna was born. The other two sons, namely Nakula and Sahadeva, were begotten by Pāṇḍu himself in the womb of Mādrī. Later on, Mahārāja Pāṇḍu died at an early age, for which Kuntī was so aggrieved that she fainted. Two cowives, namely Kuntī and Mādrī, decided that Kuntī should live for the maintenance of the five minor children, the Pāṇḍavas, and Mādrī should accept the *satī* rituals by meeting voluntary death along with her husband. This agreement was endorsed by great sages like Śatasṛṅga and others present on the occasion.

Later on, when the Pāṇḍavas were banished from the kingdom by the intrigues of Duryodhana, Kuntī followed her sons, and she equally faced all sorts of difficulties during those days, During the forest life one demon girl, Hiḍimbi, wanted Bhīma as her husband, which was refused by Bhīma, but when the girl approached Kuntī and Yudhiṣṭhira, they ordered Bhīma to accept her proposal and give her a son. As a result of this combination, Ghaṭotkach was born, and he fought very valiantly with his father against the Kauravas. In their forest life they lived with a *brāhmaṇa* family that was in trouble because of one Bakāsura demon, and Kuntī ordered Bhīma to kill the Bakāsura to protect the *brāhmaṇa* family against troubles created by the demon. She advised Yudhiṣṭhira to start for the Pāñcāla-deśa. Draupadī was gained in this Pāñcāla-deśa by Arjuna, but by order of Kuntī all the five brothers of the Pāṇḍavas became equally the husbands of Pāñcālī or Draupadī. She was married with five Pāṇḍavas in the presence of Vyāsadeva. Kuntīdevi never forgot her first child, Karṇa, and after Karṇa's death in the Battle of Kurukṣetra she lamented and admitted before her other sons that Karṇa was her eldest son prior to her marriage with Mahārāja Pāṇḍu. After the Battle of Kurukṣetra, when Lord Kṛṣṇa was going back home, her prayers for the Lord are excellently explained. Later

she went to the forest with Gāndhārī for severe penance. She used to take meals after each thirty days. She finally sat down in profound meditation and later burned to ashes in a forest fire.

Draupadī: The most chaste daughter of Mahārāja Drupada and partly an incarnation of goddess Śacī, the wife of Indra. Mahārāja Drupada performed a great sacrifice under the superintendence of the sage Yaja. By his first offering, Dhṛṣṭadyumna was born, and by the second offering, Draupadī was born. She is therefore the sister of Dhṛṣṭadyumna, and she is also named Pāñcālī. The five Pāṇḍavas married her as a common wife, and each of them begot a son in her. Mahārāja Yudhiṣṭhira begot a son named Pratibindh, Bhīmasena begot a son named Sutasome, Arjuna begot Śrutakirti, Nakula begot Satanika, and Sahadeva begot Śrutakāma. She is described as a most beautiful lady, equal to her mother-in-law Kuntī. During her birth there was an aero-message that she should be called Kṛṣṇā. The same message also declared that she is born to kill many a *kṣatriya.* By dint of her blessings from Śaṅkara, she was awarded five husbands, equally qualified. When she preferred to select her own husband, princes and kings were invited from all the countries of the world. She was married with the Pāṇḍavas during their exile in the forest, but when they went back home Mahārāja Drupada gave them immense wealth as a dowry. She was well received by all the daughters-in-law of Dhṛtarāṣṭra. When she was lost in a gambling game, she was forcibly dragged into the assembly hall, and an attempt was made to see her naked beauty by Duḥśāsana, even though there were elderly persons like Bhīṣma and Droṇa present. She was a great devotee of Lord Kṛṣṇa, and by her praying, the Lord Himself became an unlimited garment to save her from the insult. A demon of the name Jatāsura kidnapped her, but her second husband Bhīmasena killed the demon and saved her. She saved the Pāṇḍavas from the curse of Maharṣi Durvāsā by the grace of Lord Kṛṣṇa. When the Pāṇḍavas lived incognito in the palace of Virāṭa, Kīcaka was attracted by her exquisite beauty, and by arrangement with Bhīma the devil was killed and she was saved. She was very much aggrieved when her five sons were killed by Aśvatthāmā. At the last stage, she accompanied her husband Yudhiṣṭhira and others and fell on the way. The cause of her falling was explained by Yudhiṣṭhira, but when Yudhiṣṭhira entered the heavenly planet he saw Draupadī gloriously present there as the goddess of fortune in the heavenly planet.

Subhadrā: Daughter of Vasudeva and sister of Lord Śrī Kṛṣṇa. She was not only a very dear daughter of Vasudeva, but also a very dear sister to both Kṛṣṇa and Baladeva. The two brothers and sister are represented in

the famous Jagannātha Temple of Purī, and the temple is still visited by thousands of pilgrims daily. This temple is in remembrance of the Lord's visit at Kurukṣetra during an occasion of solar eclipse and His subsequent meeting with the residents of Vṛndāvana. The meeting of Rādhā and Kṛṣṇa during this occasion is a very pathetic story, and Lord Śrī Caitanya in the ecstasy of Rādhārāṇī always pined for Lord Śrī Kṛṣṇa at Jagannātha Purī. While Arjuna was at Dvārakā, he wanted to have Subhadrā as his queen, and he expressed his desire to Lord Kṛṣṇa. Śrī Kṛṣṇa knew that His elder brother, Lord Baladeva, was arranging her marriage elsewhere, and since He did not dare to go against the arrangement of Baladeva, He advised Arjuna to kidnap Subhadrā. So when all of them were on a pleasure trip on the Raivata Hill, Arjuna managed to kidnap Subhadrā according to the plan of Śrī Kṛṣṇa. Śrī Baladeva was very angry at Arjuna, and He wanted to kill him, but Lord Kṛṣṇa implored His brother to excuse Arjuna. Then Subhadrā was duly married with Arjuna, and Abhimanyu was born of Subhadrā. At the premature death of Abhimanyu, Subhadrā was very mortified, but on the birth of Parīkṣit she was happy and solaced.

TEXT 5

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ।
अभिसंगम्य विधिवत् परिष्वङ्गाभिवादनैः ॥ ५ ॥

pratyujjagmuḥ praharṣeṇa
prāṇaṁ tanva ivāgatam
abhisaṅgamya vidhivat
pariṣvaṅgābhivādanaiḥ

prati—towards; *ujjagmuḥ*—went; *praharṣeṇa*—with great delight; *prāṇam*—life; *tanvaḥ*—of the body; *iva*—like; *āgatam*—returned back; *abhisaṅgamya*—approaching; *vidhivat*—in due form; *pariṣvaṅga*—embracing; *abhivādanaiḥ*—by obeisances.

TRANSLATION

With great delight they all approached him, as if life returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

PURPORT

In the absence of consciousness, the limbs of the body remain inactive. But when consciousness returns, the limbs and senses become active, and existence itself becomes delightful. Vidura was so dear to the members of the Kaurava family that his long absence from the palace was comparable to inactivity. All of them were feeling acute separation from Vidura, and therefore his return to the palace was joyful for all.

TEXT 6

मुमुचुः प्रेमबाष्पौघं विरहौत्कण्ठ्यकातराः ।
राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ॥ ६ ॥

mumucuḥ prema-bāṣpaugham
virahautkaṇṭhya-kātarāḥ
rājā tam arhayāñ cakre
kṛtāsana-parigraham

mumucuḥ—emanated; *prema*—affectionate; *bāṣpaugham*—emotional tears; *viraha*—separation; *autkaṇṭhya*—anxiousness; *kātarāḥ*—being aggrieved; *rājā*—King Yudhiṣṭhira; *tam*—unto him (Vidura); *arhayān*—reception; *cakre*—offered; *kṛta*—performance of; *āsana*—sitting accommodations; *parigraham*—arrangement of.

TRANSLATION

Due to anxieties and long separation, they all cried out of affection. King Yudhiṣṭhira then arranged to offer sitting accommodations and a reception.

TEXT 7

तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥ ७ ॥

taṁ bhuktavantaṁ viśrāntam
āsīnaṁ sukham-āsane
praśrayāvanato rājā
prāha teṣāṁ ca śṛṇvatām

tam—him (Vidura); *bhuktavantam*—after feeding him sumptuously; *viśrāntam*—and having taken rest; *āsīnam*—being seated; *sukham āsane*—on a comfortable seat; *praśraya-avanataḥ*—naturally very gentle and meek; *rājā*—King Yudhiṣṭhira; *prāha*—began to speak; *teṣām ca*—and by them; *śṛṇvatām*—being heard.

TRANSLATION

After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

PURPORT

King Yudhiṣṭhira was expert in reception also, even in the case of his family members. Vidura was well received by all the family members by exchange of embraces and obeisances. After that, bathing and arrangements for a sumptuous dinner were made, and then he was given sufficient rest. After finishing his rest, he was offered a comfortable place to sit, and then the King began to talk about all happenings, both family and otherwise. That is the proper way to receive a beloved friend, or even an enemy. According to Indian moral codes, even an enemy received at home should be so well received that he will not feel any fearful situation. An enemy is always afraid of his enemy, but this should not be so when he is received at home by his enemy. This means that a person, when received at home, should be treated as a relative, so what to speak of a family member like Vidura, who was a well-wisher for all the members of the family. Thus Yudhiṣṭhira Mahārāja began to speak in the presence of all other members.

TEXT 8

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान् ।
विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः ॥ ८ ॥

yudhiṣṭhira uvāca
api smaratha no yuṣmat-
pakṣac-chāyā-samedhitān
vipad-gaṇād viṣāgnyāder
mocitā yat sa-mātṛkāḥ

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *api*—whether; *smaratha*—you remember; *naḥ*—us; *yuṣmat*—from you; *pakṣat*—partiality towards us like the wings of a bird; *śāyā*—protection; *samedhitān*—we who were brought up by you; *vipat-gaṇāt*—from various types of calamities; *viṣa*—by administration of poison; *agnyādeḥ*—by setting on fire; *mocitāḥ*—released from; *yat*—what you have done; *sa*—along with; *mātṛkāḥ*—our mother.

TRANSLATION

Mahārāja Yudhiṣṭhira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like wings of a bird, saved us from poisoning and arson.

PURPORT

Due to Pandu's death at an early age, his minor children and widow were the object of special care by all the elderly members of the family, especially Bhīṣmadeva and Mahātmā Vidura. Vidura was more or less partial to the Pāṇḍavas due to their political position. Although Dhṛtarāṣṭra was equally careful for the minor children of Mahārāja Pāṇḍu, he was one of the intriguing parties who wanted to wash away the descendants of Pāṇḍu and replace them by raising his own sons to become the rulers of the kingdom. Mahātmā Vidura could follow this intrigue of Dhṛtarāṣṭra and company, and therefore, even though he was a faithful servitor of his eldest brother Dhṛtarāṣṭra, he did not like his political ambition for the sake of his own sons. He was therefore very careful about the protection of the Pāṇḍavas and their widow mother. Thus he was, so to speak, partial to the Pāṇḍavas, preferring them to the sons of Dhṛtarāṣṭra, although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhana for his intriguing policy against his cousins. He always criticized his elder brother for his policy of encouragement to his sons, and at the same time he was always alert in giving special protection to the Pāṇḍavas. All these different activities of Vidura within the palace politics made him well-known as partial to the Pāṇḍavas. Mahārāja Yudhiṣṭhira has referred to the past history of Vidura before his going away from home for a prolonged pilgrim's journey. Mahārāja Yudhiṣṭhira reminded him that he was equally kind and partial to his grown-up nephews, even after the Battle of Kurukṣetra, a great family disaster.

Before the Battle of Kurukṣetra, Dhṛtarāṣṭra's policy was peaceful annihilation of his nephews, and therefore he ordered Purocana to build a house at Vāraṇavat, and when the building was finished Dhṛtarāṣṭra desired that his brother's family live there for some time. When the Pāṇḍavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pāṇḍavas about the future plan of Dhṛtarāṣṭra. This is specifically described in the *Mahābhārata* (Ch.144 *Ādi-parva*). He indirectly hinted, *"A weapon not made of steel or any other material element can be more than sharp to kill an enemy, and he who knows this is never killed."* That is to say, he hinted that the party of the Pāṇḍavas was being sent to Vāraṇavat to be killed, and thus he warned Yudhiṣṭhira to be very careful in their new residential palace. He also gave indications of fire and said that fire cannot extinguish the soul, but it can annihilate the material body. But one who protects the soul can live. Kuntī could not follow such indirect conversations between Mahārāja Yudhiṣṭhira and Vidura, and thus when she inquired from her son about the purport of the conversation, Yudhiṣṭhira replied that from the talks of Vidura it was understood that there was a hint of fire in the house where they were proceeding. Later on, Vidura came in disguise to the Pāṇḍavas and informed them that the housekeeper was going to set fire to the house on the fourteenth night of the waning moon. It was an intrigue of Dhṛtarāṣṭra that the Pāṇḍavas might die all together with their mother. And by his warning the Pāṇḍavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhṛtarāṣṭra, so much so that after setting the fire, the Kauravas were so certain of the death of the Pāṇḍavas that Dhṛtarāṣṭra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became overwhelmed with lamentation, but Vidura did not become so, because of his knowledge that the Pāṇḍavas were alive somewhere. There are many such instances of calamities, and in each of them Vidura gave protection to the Pāṇḍavas on one hand, and on the other he tried to restrain his brother Dhṛtarāṣṭra from such intriguing policies. Therefore, he was always partial to the Pāṇḍavas, just as a bird protects its eggs by his wing.

TEXT 9

कया वृत्त्या वर्तितं वश्चरद्भिः क्षितिमण्डलम् ।
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ९ ॥

kayā vṛttyā vartitaṁ vaś
caradbhiḥ kṣiti-maṇḍalam
tīrthāni kṣetra-mukhyāni
sevitānīha bhūtale

kayā—by which; *vṛttyā*—means; *vartitam*—maintained your livelihood; *vaḥ*—your good self; *caradbhiḥ*—while traveling; *kṣiti-māṇḍalam*—on the surface of the earth; *tīrthāni*—places of pilgrimage; *kṣetra-mukhyāni*—the principal holy places; *sevitāni*—served by you; *iha*—in this world; *bhūtale*—on this planet.

TRANSLATION

While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimages did you render service?

PURPORT

Vidura went out from the palace to detach himself from household affairs, especially political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhana's calling him a son of a *śūdrāṇī,* although it was not out of place to talk loosely in the case of one's grandmother. Vidura's mother, although a *śūdrāṇī,* was the grandmother of Duryodhana, and funny talks are sometimes allowed between grandmother and grandchildren. But because the remark was an actual fact, it was unpalatable talk for Vidura, and it was accepted as a direct insult. He therefore decided to quit his paternal house and prepare for the renounced order of life. This preparatory stage is called *vānaprastha-āśrama,* or retired life for traveling and visiting the holy places on the surface of the earth. In the holy places of India, like Vṛndāvana, Hardvar, Jagannātha Purī, Prayāga, etc., there are many great devotees, and there are still free kitchen houses for persons who desire to advance spiritually. Mahārāja Yudhiṣṭhira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses *(chhatras).*

TEXT 10

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥१०॥

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthīkurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*— devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayam*—personally; *bibho*—O powerful one; *tīrthīkurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *svāntaḥ-sthena*—having been situated in the heart; *gadābhṛtā*—the Personality of Godhead.

TRANSLATION

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

PURPORT

The Personality of Godhead is omnipresent by His diverse potencies everywhere, just as electricity power is distributed everywhere within space. Similarly, the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura, just as electricity is manifested in an electric bulb. A pure devotee like Vidura always feels the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If anyone visits a holy place, he must search out the pure devotees residing in such holy places, take lessons from them, try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamunā or to visit the temples situated in those places. One should also find out representatives of Vidura who have no other desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees because of their unalloyed service which is without any tinge of fruitive action. They are in the actual service of the Lord specifically by the process of hearing and chanting. The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord. Mahāmuni Vyāsadeva heard from Nārada, and then he chanted in writing; Śukadeva

Gosvāmī studied from his father, and he described it to Parīkṣit; that is the way of *Śrīmad-Bhāgavatam.* So by their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

TEXT 11

अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥११॥

api naḥ suhṛdas tāta
bāndhavāḥ kṛṣṇa-devatāḥ
dṛṣṭāḥ śrutā vā yadavaḥ
sva-puryāṁ sukham āsate

api—whether; *naḥ*—our; *suhṛdaḥ*—well-wishers; *tāta*—O my uncle; *bāndhavāḥ*—friends; *kṛṣṇa-devatāḥ*—those who are always rapt in the service of Lord Śrī Kṛṣṇa; *dṛṣṭāḥ*—by seeing them; *śrutāḥ*—or by hearing about them; *vā*—either; *yadavaḥ*—the descendants of Yadu; *sva-puryām*—along with their residential place; *sukham āsate*—if they are all happy.

TRANSLATION

My uncle, you must have visited Dvārakā. In that holy place there are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?

PURPORT

The particular word *Kṛṣṇa-devatāḥ,* i.e., those who are always rapt in the service of Lord Kṛṣṇa, is significant. The Yādavas and the Pāṇḍavas, who were always rapt in the thought of the Lord Kṛṣṇa and His different transcendental activities, were all pure devotees of the Lord like Vidura. Vidura left home in order to devote himself completely to the service of the Lord, but the Pāṇḍavas and the Yādavas were always rapt in the thought of Lord Kṛṣṇa. Thus there is no difference in their pure devotional

qualities. Either remaining at home or leaving home, the real qualification of a pure devotee is to become rapt in the thought of Kṛṣṇa favorably, *i.e.*, knowing well that Lord Kṛṣṇa is the Absolute Personality of Godhead. Kaṁsa, Jarāsandha, Śiśupāla and other demons like them were also always rapt in the thought of Lord Kṛṣṇa, but they were absorbed in a different way, namely unfavorably, or thinking Him to be a powerful man only. Therefore, Kaṁsa and Śiśupāla are not on the same level of pure devotees like Vidura, the Pāṇḍavas or the Yādavas.

Mahārāja Yudhiṣṭhira was also always rapt in the thought of Lord Kṛṣṇa and His associates at Dvārakā. Otherwise he would not have asked all about them from Vidura. Mahārāja Yudhiṣṭhira is, therefore, on the same level of devotion as Vidura, although engaged in the state affairs of the kingdom of the world.

TEXT 12

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् ।
यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥१२॥

ity ukto dharma-rājena
sarvaṁ tat samavarṇayat
yathānubhūtaṁ kramaśo
vinā yadu-kulakṣayam

iti—thus; *uktaḥ*—being asked; *dharmarājena*—by King Yudhiṣṭhira; *sarvam*—all; *tat*—that; *samavarṇayat*—properly described; *yathā-anubhūtam*—as he experienced; *kramaśaḥ*—one after another; *vinā*—without; *yadu-kulakṣayam*—annihilation of the Yadu dynasty.

TRANSLATION

Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything that he personally experienced, except news of the annihilation of the Yadu dynasty.

TEXT 13

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः ॥१३॥

nanv apriyaṁ durviṣahaṁ
nṛṇāṁ svayam upasthitam
nāvedayat sakaruṇo
duḥkhitān draṣṭum akṣamaḥ

nanu—as a matter of fact; *apriyam*—unpalatable; *durviṣaham*—unbearable; *nṛṇām*—of humankind; *svayam*—in its own way; *upasthitam*—appearance; *na*—did not; *āvedayat*—expressed; *sakaruṇaḥ*—compassionate; *duḥkhitān*—distressed; *draṣṭum*—to see; *akṣamaḥ*—unable.

TRANSLATION

Compassionate Mahātmā Vidura could not stand to see the Pāṇḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incidence because calamities come of their own accord.

PURPORT

According to *Nīti-śāstra* (civic laws) one should not speak an unpalatable truth to cause distress to others. Distress comes upon us in its own way by the laws of nature, so one should not aggravate it by propaganda. For a compassionate soul like Vidura, especially in his dealings with the beloved Pāṇḍavas, it was almost impossible to disclose an unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore purposely he refrained from it.

TEXT 14

कञ्चित्कालमथावात्सीत्सत्कृतो देववत्सुखम् ।
भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां सुखमावहन् ॥१४॥

kañcit kālam athāvātsīt
satkṛto devavat sukham
bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṁ sukham āvahan

kañcit—for a few days; *kālam*—time; *atha*—thus; *avātsīt*—resided; *satkṛtaḥ*—being well treated; *devavat*—just like a godly personality; *sukham*—amenities; *bhrātuḥ*—of the brother; *jyeṣṭhasya*—of the elder; *śreyaskṛt*—for doing good to him; *sarveṣām*—all others; *sukham*—happiness; *āvahan*—made it possible.

TRANSLATION

Thus Mahātmā Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to pacify the mentality of his eldest brother and in this way bring happiness to all the others.

PURPORT

Saintly persons like Vidura must be treated as well as a denizen from heaven. In those days denizens of heavenly planets used to visit homes like that of Mahārāja Yudhiṣṭhira, and sometimes persons like Arjuna and others used to visit higher planets. Nārada is a spaceman who can travel unrestrictedly, not only within the material universes but also in the spiritual universes. Even Nārada used to visit the palace of Mahārāja Yudhiṣṭhira and what to speak of other celestial demigods. It is only the spiritual culture of the people concerned that makes interplanetary travel possible, even in the present body. Mahārāja Yudhiṣṭhira therefore received Vidura in the manner of a reception offered to the demigods.

Mahātmā Vidura had already adopted the renounced order of life, and therefore he did not return to his paternal palace to enjoy some material comforts. He accepted out of his own mercy what was offered to him by Mahārāja Yudhiṣṭhira, but the purpose of living in the palace was to deliver his too much materially attached elder brother Dhṛtarāṣṭra. Dhṛtarāṣṭra lost all his state and descendants in the fight with Mahārāja Yudhiṣṭhira, and still, due to his sense of helplessness, he did not feel ashamed to accept the charity and hospitality of Mahārāja Yudhiṣṭhira. On the part of Mahārāja Yudhiṣṭhira, it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhṛtarāṣṭra was not at all desirable. He accepted it because he thought that there was no other alternative. Vidura particularly came to enlighten Dhṛtarāṣṭra and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones, and Vidura came for that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhṛtarāṣṭra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization.

TEXT 15

अबिभ्रदर्यमा दण्डं यथावदघकारिषु ।
यावद्दधार शूद्रत्वं शापाद्वर्षशतं यमः ॥१५॥

abibhrad aryamā daṇḍaṁ
yathāvad aghakāriṣu
yāvad dadhāra śūdratvaṁ
śāpād varṣaśataṁ yamaḥ

abibhrat—administered; *aryamā*—Aryama; *daṇḍam*—punishment; *yathāvat*—as it was suitable; *aghakāriṣu*—unto the persons who committed sins; *yāvat*—as long as; *dadhāra*—accepted; *śūdratvam*—the tabernacle of a *śūdra; śāpāt*—as the result of a curse; *varṣaśatam*—for one hundred years; *yamaḥ*—Yamarāja.

TRANSLATION

As long as Vidura played the part of a śūdra, being cursed by Maṇḍuka Muni, Aryama officiated at the post of Yamarāja to punish those who committed sinful acts.

PURPORT

Vidura, born in the womb of a *śūdra* woman, was forbidden even to a party of royal heritage along with his brothers Dhṛtarāṣṭra and Pāṇḍu. Then how could he occupy the post of a preacher to instruct such learned kings and *kṣatriyas* as Dhṛtarāṣṭra and Mahārāja Yudhiṣṭhira? The first answer is that even though it is accepted that he was *śūdra* by birth, because he renounced the world for spiritual enlightenment by the authority of Ṛṣi Maitreya and was thoroughly educated by him in transcendental knowledge, he was quite competent to occupy the post of an *ācārya* or spiritual preceptor. According to Śrī Caitanya Mahāprabhu, anyone who is conversant in the transcendental knowledge or the science of Godhead, be he a *brāhmaṇa* or a *śūdra,* a householder or a *sannyāsī,* is eligible to become a spiritual master. Even in the ordinary moral codes (maintained by Cāṇakya Paṇḍit, the great politician and moralist) there is no harm in taking lessons from a person who may be by birth less than a *śūdra.* This is one part of the answer. The other is that Vidura was not actually a

śūdra. He was to play the part of a so-called *śūdra* for one hundred years, being cursed by Maṇḍuka Muni. He was the incarnation of Yamarāja, one of the twelve Mahājanas on the level with such exalted personalities as Brahmā, Nārada, Śiva, Kapila, Bhīṣma, Prahlāda, etc. Being a Mahājana, it is the duty of Yamarāja to preach the cult of devotion to the people of the world, as Nārada, Brahmā, and other Mahājanas do. But Yamarāja is always busy in his plutonic kingdom, punishing the doers of sinful acts. Yamarāja is deputed by the Lord to a particular planet, some hundreds of thousands of miles away from the planet of earth, to take away the corrupt souls after death and convict them in accordance with their respective sinful activities. Thus Yamarāja has very little time to take leave from his responsible office of punishing the wrongdoers. There are more wrongdoers than righteous men. Therefore, Yamarāja has to do more work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and therefore by the will of the Lord he was cursed by Maṇḍuka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee. Such a devotee is *neither a śūdra nor a brāhmaṇa.* He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is neither a hog nor a Brahmā. He is above all mundane creatures. The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position. When Yamarāja thus incarnated himself as Vidura, his post was officiated by Aryama, one of the many sons of Kaśyapa and Aditi. The Ādityas are sons of Aditi, and there are twelve Ādityas. Aryama is one of the twelve Ādityas, and therefore it was quite possible for him to take charge of the office of Yamarāja during his one hundred years' absence in the form of Vidura. The conclusion is that Vidura was never a *śūdra,* but was greater than the purest type of *brāhmaṇa.*

TEXT 16

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलंधरम् ।
भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ॥१६॥

yudhiṣṭhiro labdha-rājyo
dṛṣṭvā pautraṁ kulandharam
bhrātṛbhir loka-pālābhair
mumude parayā śriyā

yudhiṣṭhiraḥ—Yudhiṣṭhira; *labdha-rājyaḥ*—possessing his paternal kingdom; *dṛṣṭvā*—by seeing; *pautram*—the grandson; *kulandharam*—just suitable for the dynasty; *bhrātṛbhiḥ*—by the brothers; *loka-pālābhaiḥ*—who were all expert administrators; *mumude*—enjoyed life; *parayā*—uncommon; *śriyā*—opulence.

TRANSLATION

Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Mahārāja Yudhiṣṭhira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

PURPORT

Both Mahārāja Yudhiṣṭhira and Arjuna were unhappy from the beginning of the Battle of Kurukṣetra, but even though they were unwilling to kill their own men in the fight, it had to be done as a matter of duty, for it was planned by the supreme will of Lord Śrī Kṛṣṇa. After the battle, Mahārāja Yudhiṣṭhira was unhappy over such mass killings. Practically there were none to continue the Kuru dynasty after them, the Pāṇḍavas. The only remaining hope was the child in the womb of his daughter-in-law, Uttarā, and he was also attacked by Aśvatthāmā, but by the grace of the Lord the child was saved. So after the settlement of all disturbing conditions and reestablishment of the peaceful order of the state, and after seeing the surviving child Parīkṣit well satisfied, Mahārāja felt some relief as a human being, although he had very little attraction for material happiness, which is always illusory and temporary.

TEXT 17

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।
अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥१७॥

evaṁ gṛheṣu saktānāṁ
pramattānāṁ tadīhayā
atyakrāmad avijñātaḥ
kālaḥ parama-dustaraḥ

evam—thus; *gṛheṣu*—in the family affairs; *saktānām*—of persons who are too attached; *pramattānām*—insanely attached; *tadīhayā*—engrossed in

such thoughts; *atyakrāmat*—surpassed; *avijñātaḥ*—imperceptibly; *kālaḥ*—eternal time; *parama*—supremely; *dustaraḥ*—insurmountable.

TRANSLATION

Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

PURPORT

"I am now happy; I have everything in order; my bank balance is quite enough; I can now give my children enough estate; I am now successful; the poor beggar *sannyāsīs* depend on God, but they come to beg from me; therefore I am more than the Supreme God, etc." are some of the thoughts which engross the insanely attached householder who is blind to the passing of eternal time. Our duration of life is measured, and no one is able to enhance it even by a second against the scheduled time ordained by the supreme will. Such valuable time, especially for the human being, should be cautiously spent because even a second passed away imperceptibly cannot be replaced, even in exchange of thousands of golden coins amassed by hard labor. Every second of human life is meant for making an ultimate solution to the problems of life, *i.e.* repetition of birth and death and revolving in the cycle of 8,400,000 different species of life. The material body, which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being, otherwise the living being is eternal: he is never born, nor does he ever die. Foolish persons forget this problem. They do not know at all how to solve the problems of life, but become engrossed in temporary family affairs without knowing that the eternal time is passing away imperceptibly, and their measured duration of life is diminishing every second without any solution of the big problem, namely repetition of birth and death, disease and old age. This is called illusion.

But such illusion cannot work on one who is awake in devotional service of the Lord. Yudhiṣṭhira Mahārāja, or his brothers the Pāṇḍavas, were all engaged in the service of the Lord Śrī Kṛṣṇa, and they had very little attraction for the illusory happiness of this material world. As we have discussed previously, Mahārāja Yudhiṣṭhira was fixed up in the service of the Lord Mukunda (the Lord who can award salvation), and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven, because even the happiness obtained in the planet of Brahmaloka is also temporary and illusory. Because the living being is

eternal, he can be happy only in the eternal abode of the kingdom of God *(Paravyoma)* from which no one returns to this region of repeated birth and death, disease and old age. Therefore, any comforts of life or any material happiness, which does not warrant an eternal life, are but illusion for the eternal living being. One who understands this factually is learned, and such a learned person can sacrifice any amount of material happiness to achieve the desired goal known as *brahma-sukham* or absolute happiness. Real transcendentalists are hungry for this happiness, and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the hungry man for eternal absolute happiness cannot be satisfied by any amount of material happiness. Therefore, the instruction described in this verse cannot be applied to Mahārāja Yudhiṣṭhira or his brothers and mother. It was meant for persons like Dhṛtarāṣṭra, for whom Vidura came especially to impart lessons.

TEXT 18

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥१८॥

viduras tad abhipretya
dhṛtarāṣṭram abhāṣata
rājan nirgamyatāṁ śīghraṁ
paśyedaṁ bhayam āgatam

viduraḥ—Mahātmā Vidura; *tat*—that; *abhipretya*—knowing it well; *dhṛtarāṣṭram*—unto Dhṛtarāṣṭra; *abhāṣata*—said; *rājan*—O King; *nirgamyatām*—please get out immediately; *śīghram*—without the least delay; *paśya*—just see; *idam*—this; *bhayam*—fearfulness; *āgatam*—already arrived.

TRANSLATION

Mahātmā Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

PURPORT

Cruel death cares for none, be he Dhṛtarāṣṭra or even Mahārāja Yudhiṣṭhira; therefore spiritual instruction, as was given to old Dhṛtarāṣṭra, was equally applicable to younger Mahārāja Yudhiṣṭhira. As a matter of fact, everyone in the royal palace including the King and his brothers and

mother was raptly attending the lectures. But it was known to Vidura that his instructions were especially meant for Dhṛtarāṣṭra, who was too materialistic. The word *rājan* is especially addressed to Dhṛtarāṣṭra significantly. Dhṛtarāṣṭra was the eldest son of his father, and therefore according to law he was to be installed on the throne of Hastināpura. But because he was blind from birth, he was disqualified from his rightful claim. But he could not forget the bereavement, and his disappointment was somewhat compensated after the death of Pāṇḍu, his younger brother. His younger brother left behind him some minor children, and Dhṛtarāṣṭra became the natural guardian of them, but at heart he wanted to become the factual King and hand over the kingdom to his own sons, headed by Duryodhana. With all these imperial ambitions, Dhṛtarāṣṭra wanted to become a king and contrive all sorts of intrigues in consultation with his brother-in-law Śakuni. But everything failed by the will of the Lord, and at the last stage, even by losing everything, men and money, he wanted to remain as King, being the eldest uncle of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira, as a matter of duty, maintained Dhṛtarāṣṭra in royal honor, and Dhṛtarāṣṭra was happily passing away his numbered days in the illusion of becoming a king or the royal uncle of King Yudhiṣṭhira. Vidura, as a saint and as the duty-bound affectionate youngest brother of Dhṛtarāṣṭra, wanted to awaken Dhṛtarāṣṭra from his slumber of disease and old age. Vidura therefore sarcastically addressed Dhṛtarāṣṭra as the "King," which he was actually not. Everyone is the servant of eternal time, and therefore no one can be king in this material order. King means the person who can order. The celebrated English King wanted to order time and tide, but the time and tide refused to obey his order. Therefore one is a false king in the material world, and Dhṛtarāṣṭra was particularly reminded of this false position and of the factual fearful happenings which had already approached him at that time. Vidura asked him to get out immediately, if he wanted to be saved from the fearful situation which was approaching him fast. He did not ask Mahārāja Yudhiṣṭhira in that way because he knew that a king like Mahārāja Yudhiṣṭhira is aware of all the fearful situations of this flimsy world, and he would take care of himself, in due course, even though Vidura might not be present at that time.

TEXT 19

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।
स एष भगवान् कालः सर्वेषां नः समागतः ॥१९॥

pratikriyā na yasyeha
kutaścit karhicit prabho
sa eṣa bhagavān kālaḥ
sarveṣāṁ naḥ samāgataḥ

pratikriyā—remedial measure; *na*—there is none; *yasya*—of which; *iha*—in this material world; *kutaścit*—by any means; *karhicit*—or by anyone; *prabho*—O my lord; *sa*—that; *eṣaḥ*—positively; *bhagavān*—the Personality of Godhead; *kālaḥ*—eternal time; *sarveṣām*—of all; *naḥ*—of us; *samāgataḥ*—arrived.

TRANSLATION

This rightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kāla] that has approached us all.

PURPORT

There is no superior power which can check the cruel hands of death. No one wants to die, however acute the source of bodily sufferings may be. Even in the days of so-called scientific advancement of knowledge, there is no remedial measure either for old age or for death. Old age is the notice of the arrival of death served by cruel time, and no one can refuse to accept either summon calls or the supreme judgment of eternal time. This is explained before Dhṛtarāṣṭra because he might ask Vidura to find out some remedial measure for the imminent fearful situation, as he had ordered many times before. Before ordering, however, Vidura informed Dhṛtarāṣṭra that there was no remedial measure by anyone or from any source in this material world. And because there is no such thing in the material world, death is identical with the Supreme Personality of Godhead, as it is said by the Lord Himself in the *Bhagavad-gītā* (Bg.12.32).

Death cannot be checked by anyone or from any source within this material world. Hiraṇyakaśipu wanted to be immortal and underwent a severe type of penance by which the whole universe trembled, and Brahmā himself approached him to disuade Hiraṇyakaśipu from such a severe type of penance. Hiraṇyakaśipu asked Brahmā to award him the blessings of immortality, but Brahmā said that he himself was subject to death, even in the topmost planet, so how could he award him the benediction of immortality? So there is death even in the topmost planet of this universe, and what to speak of other planets, which are far, far inferior in quality to

Brahmaloka, the residing planet of Brahmā. Wherever there is the influence of eternal time, there is this set of tribulations, namely birth, disease, old age and death, and all of them are invincible.

TEXT 20

येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥२०॥

yena caivābhipanno 'yaṁ
prāṇaiḥ priyatamair api
janaḥ sadyo viyujyeta
kimutānyair dhanadibhiḥ

yena—pulled by such time; *ca*—and; *eva*—certainly; *abhipannaḥ*—overtaken; *ayam*—this; *prāṇaiḥ*—with life; *priyatamaiḥ*—which is most dear to everyone; *api*—even though; *janaḥ*—person; *sadyaḥ*—forthwith; *viyujyeta*—do give up; *kimuta anyaiḥ*—what to speak of any other thing; *dhana-ādibhiḥ*—such as wealth, honor, children, land and house.

TRANSLATION

Whoever is under the influence of supreme kāla [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

PURPORT

A great Indian scientist, busy in the planmaking business, was suddenly called by invincible eternal time while going to attend a very important meeting of the planning commission, and he had to surrender his life, wife, children, house, land, wealth, etc. During the political upsurge in India and its division into Pakistan and Hindusthan, so many rich and influential Indians had to surrender life, property and honor due to the influence of time, and there are hundreds and thousands of examples like that all over the world, all over the universe, which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written verses on the influence of time, many devastations have taken place over the universes due to the influence of time, and no one could check them by any means. Even in our daily life, so many things

come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time.

TEXT 21

पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयम् ।
आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥२१॥

pitṛ-bhrātṛ-suhṛt-putrā
hatās te vigatam vayam
ātmā ca jarayā grastaḥ
para-geham upāsase

pitṛ—father; *bhrātṛ*—brother; *suhṛt*—well-wishers; *putrāḥ*—sons; *hatāḥ*—all dead; *te*—yours; *vigatam*—expended; *vayam*—age; *ātmā*—the body; *ca*—also; *jarayā*—by invalidity; *grastaḥ*—overcome; *para-geham*—another's home; *upāsase*—you do live.

TRANSLATION

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

PURPORT

The King is reminded of his precarious condition, influenced by cruel time, and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father Vicitravīrya died long ago, when he and his younger brothers were all little children, and it was due to the care and kindness of Bhīṣmadeva that they were properly brought up. Then again his brother Pāṇḍu died also. Then in the Battlefield of Kurukṣetra his one hundred sons and his grandsons all died, along with all other well-wishers like Bhīṣmadeva, Droṇācārya, Karṇa and many other kings and friends. So he had lost all men and money, and now he was living at the mercy of his nephew, whom he had put into troubles of various types. And despite all these reverses, he thought that he would prolong his life more and more. Vidura wanted to point out to Dhṛtarāṣṭra that everyone has to protect himself by his action and the grace of the Lord. One has to execute his duty faithfully depending for the result on the

supreme authority. No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord, for the human form of life is meant for seeking that protection. He was warned of his precarious conditions more and more by the following words.

TEXT 22

अन्धः पुरैव बधिरो मन्दप्रज्ञाश्च साम्प्रतं ।
विशीर्णं दन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥२२॥

andhaḥ puraiva vadhiro
manda-prajñāś ca sāmpratam
viśīrṇa danto mandāgniḥ
sarāgaḥ kapham udvahan

andhaḥ—blind; *pura*—from the beginning; *eva*—certainly; *vadhiraḥ*—hard of hearing; *manda-prajñāḥ*—memory shortened; *ca*—and; *sāmpratam*—recently; *viśīrṇaḥ*—loosened; *dantaḥ*—teeth; *manda-agniḥ*—liver action decreased; *sarāgaḥ*—with sound; *kapham*—coughing with mucus; *udvahan*—coming out.

TRANSLATION

You have been blind from your very birth, and recently you have become hard of hearing. Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

PURPORT

The symptoms of old age, which had already developed in Dhṛtarāṣṭra, were all one after another pointed out to him as warning that death was nearing very quickly, and still he was foolishly carefree about his future. The signs pointed out by Vidura in the body of Dhṛtarāṣṭra were signs of *apakṣaya,* or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish men want to make a permanent settlement of the perishable body and think that their estate, children, society,

country, etc., will give them protection. With such foolish ideas, they become overtaken by such temporary engagements and forget altogether that they must give up this temporary body and take a new one again to arrange for another term of society, friendship and love, again to be perished ultimately. They forget their permanent identity and become foolishly active for non-permanent occupations, forgetting altogether their prime duty. Saints and sages like Vidura approach such foolish men to awaken them to the real situation, but they take such *sādhus* and saints as parasites of society, and almost all of them refuse to hear the words of such *sādhus* and saints, although they welcome show bottle *sādhus* and so-called saints who can satisfy their senses. Vidura is not a *sādhu* who satisfies the ill-gotten sentiment of Dhṛtarāṣṭra. He was correctly pointing out the real situation of life, and how one can save oneself from such catastrophies.

TEXT 23

अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥२३॥

aho mahīyasī jantor
jīvitāśā yathā bhavān
bhīmāpavarjitaṁ piṇḍam
ādatte gṛha-pālavat

aho—alas; *mahīyasī*—powerful; *jantoḥ*—of the living beings; *jīvitāśā*—hope for life; *yathā*—as much as; *bhavān*—you are; *bhīma*—Bhīmasena (a brother of Yudhiṣṭhira's); *apavarjitam*—remnants; *piṇḍam*—foodstuff; *ādatte*—eaten by; *gṛha-pālavat*—like a household dog.

TRANSLATION

Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhīma.

PURPORT

A *sādhu* should never flatter kings or rich men to live comfortably at their cost. A *sādhu* is to speak to the householders about the naked truth

of life so that they may come to their senses about the precarious life in material existence. Dhṛtarāṣṭra is a typical example of an attached old man in household life. He had become a pauper in the true sense, yet he wanted to live comfortably in the house of the Pāṇḍavas, of whom Bhīma especially is mentioned because personally he killed two prominent sons of Dhṛtarāṣṭra, namely Duryodhana and Duḥśāsana. These two sons were very much dear to him for their notorious and nefarious activities, and Bhīma is particularly pointed out because he killed these two pet sons. Why was Dhṛtarāṣṭra living there at the house of the Pāṇḍavas? Because he wanted to continue his life comfortably, even at the risk of all humiliation. Vidura, therefore, was astonished how powerful is the urge to continue life. This sense of continuing one's life indicates that a living being is eternally a living entity, and he does not want to change his bodily habitation. The foolish man does not know that a particular term of bodily existence is awarded to him to undergo a term of imprisonment, and the human body is awarded, after many, many births and deaths, as a chance for self-realization to go back home, back to Godhead. But persons like Dhṛtarāṣṭra try to make plans to live there in a comfortable position with profit and interest, for they do not see things as they are. Dhṛtarāṣṭra is blind and continues to hope to live comfortably in the midst of all kinds of reverses of life. A *sādhu* like Vidura is meant to awaken such blind persons and thus help them go back to Godhead, where life is eternal. Once going there, no one wants to come back to this material world of miseries. We can just imagine how responsible a task is entrusted to a *sādhu* like Mahātmā Vidura.

TEXT 24

अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः ।
हृतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ॥२४॥

agnir nisṛṣṭo dattaś ca
garo dārāś ca dūṣitāḥ
hṛtaṁ kṣetraṁ dhanaṁ yeṣāṁ
tad-dattair asubhiḥ kiyat

agniḥ—fire; *nisṛṣṭaḥ*—set; *dattaḥ*—given; *ca*—and; *garaḥ*—poison; *dārāḥ*—married wife; *ca*—and; *dūṣitāḥ*—insulted; *hṛtam*—usurped; *kṣetram*—kingdom; *dhanam*—wealth; *yeṣām*—of those; *tat*—their; *dattaiḥ*—given by; *asubhiḥ*—subsisting; *kiyat*—is unnecessary.

TRANSLATION

There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

PURPORT

The system of *varṇāśrama* religion sets aside a part of one's life completely for the purpose of self-realization and attainment of salvation in the human form of life. That is a routine division of life, but persons like Dhṛtarāṣṭra, even at their weary ripened age, want to stay home, even in a degraded condition of accepting charity from enemies. Vidura wanted to point this out and impressed upon him that it was better to die like his sons than accept such humiliating charity. Five thousand years ago there was one Dhṛtarāṣṭra, but at the present moment there are Dhṛtarāṣṭras in every home. Politicians especially do not retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life up to the end of one's human life is the grossest type of degradation, and there is absolute need of educating such Dhṛtarāṣṭras by the Viduras, even at the present moment.

TEXT 25

तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥२५॥

tasyāpi tava deho'yaṁ
kṛpaṇasya jijīviṣoḥ
paraity anicchato jīrṇo
jarayā vāsasī iva

tasya—of this; *api*—in spite of; *tava*—your; *dehaḥ*—body; *ayam*—this; *kṛpaṇasya*—of one who is miserly; *jijīviṣoḥ*—of you who desire life; *paraiti*—will dwindle; *anicchataḥ*—even unwilling; *jīrṇaḥ*—deteriorated; *jarayā*—old; *vāsasī*—garments; *iva*—like.

TRANSLATION

Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

PURPORT

The words *kṛpaṇasya jijīviṣoḥ* are significant. There are two classes of men. One is called the *kṛpaṇa,* and the other is called the *brāhmaṇa.* The *kṛpaṇa*, or the miserly man, has no estimation of his material body, but the *brāhmaṇa* has a true estimation of himself and the material body. The *kṛpaṇa,* having a wrong estimation of his material body, wants to enjoy sense gratification with his utmost strength, and even in old age he wants to become a young man by medical treatment or otherwise. Dhṛtarāṣṭra is addressed herein as a *kṛpaṇa* because without any estimation of his material body he wants to live at any cost, and Vidura is trying to open his eyes to see that he cannot live more than his term and that he must prepare for death. Since death is inevitable, why should he accept such a humiliating position for living? It is better to take the right path, even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence, and life should be so regulated that one can achieve the desired goal. Dhṛtarāṣṭra, due to his wrong conception of life, had already spoiled eighty percent of his achieved energy, so it behooved him to utilize the remaining days of his miserly life for the ultimate good. Such a life is called miserly because one cannot properly utilize the assets of the human form of life. Such a miserly man, by good luck only, meets a self-realized soul like Vidura and by his instruction gets rid of the nescience of material existence.

TEXT 26

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः ॥२६॥

gata-svārtham imaṁ dehaṁ
virakto mukta-bandhanaḥ
avijñāta-gatir jahyāt
sa vai dhīra udāhṛtaḥ

gata-svārtham—without being properly utilized; *imam*—this; *deham*—material body; *viraktaḥ*—indifferently; *mukta*—being freed; *bandhanaḥ*—from all obligations; *avijñāta-gatiḥ*—unknown destination; *jahyāt*—one should give up this body; *saḥ*—such a person; *vai*—certainly; *dhīraḥ*—undisturbed; *udāhṛtaḥ*—is said to be so.

TRANSLATION

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

PURPORT

Narottama Dāsa Ṭhākur, a great devotee and *ācārya* of the Gauḍīya Vaiṣṇava sect, has sung: "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore willingly I have drunk poison." In other words, the human body is especially meant for cultivating knowledge of devotional service of the Lord, without which life becomes full of anxieties and miserable conditions. Therefore, one who has spoiled his life without such cultural activities is advised to leave home without knowledge of friends and relatives and, being thus freed from all obligations of family, society, country, etc., give up the body at some unknown destination so that others may not know where and how he has met his death. *Dhīra* means one who is not disturbed, even when there is sufficient provocation. One cannot give up a comfortable family life due to his affectionate relation with wife and children. Self-realization is obstructed by such undue affection for family, and if anyone is at all able to forget such a relation, he is called the undisturbed, or *dhīra*. This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service, made possible by association of pure devotees of the Lord. Dhṛtarāṣṭra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

TEXT 27

यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् ।
हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥२७॥

yaḥ svakāt parato veha
jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt
pravrajet sa narottamaḥ

yaḥ—anyone who; *svakāt*—by his own awakening; *parataḥ vā*—or by hearing from another; *iha*—here in this world; *jāta*—becomes; *nirvedaḥ*—indifferent to material attachment; *ātmavān*—consciousness; *hṛdi*—within the heart; *kṛtvā*—having been taken by; *harim*—the Personality of Godhead; *gehāt*—from home; *pravrajet*—goes away; *saḥ*—he is; *nara-uttamaḥ*—the first-class human being.

TRANSLATION

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

PURPORT

There are three classes of transcendentalists, namely, 1)the *dhīra*, or the one who is not disturbed by being away from the family association, 2) one in the renounced order of life, a *sannyāsī* by frustrated sentiment, and 3) a sincere devotee of the Lord, who awakens God consciousness by hearing and chanting and leaves home depending completely on the Personality of Godhead who resides in his heart. The idea is that the renounced order of life, after a frustrated life of sentiment in the material world, may be the stepping stone on the path of self-realization, *but real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead,* who lives in everyone's heart as Paramātmā. One may live in the darkest jungle alone out of home, but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him, and He can protect His sincere devotee in any awkward circumstance. One should therefore practice devotional service at home, hearing and chanting the holy name, quality, form, pastimes, entourage, etc., in association with pure devotees, and this practice will help one awaken God consciousness in proportion to one's sincerity of purpose. One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead, although He sits in everyone's heart. Nor does the Lord give any direction to persons who worship Him for material gain. Such materialistic devotees may be blessed by the Lord with material benefits, but they cannot reach the stage of the first-class human being, as above mentioned. There are many examples of such sincere devotees in the history of the world, especially

in India, and they are our guides on the path of self-realization. Mahātmā Vidura is one such great devotee of the Lord, and we should all try to follow in his lotus footsteps for self-realization.

TEXT 28

अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् ।
इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः ॥२८॥

athodīcīṁ diśaṁ yātu
svair ajñāta-gatir bhavān
ito 'rvāk prāyaśaḥ kālaḥ
puṁsāṁ guṇa-vikarṣaṇaḥ

atha—therefore; *udīcīm*—northern side; *diśam*—direction; *yātu*—please go away; *svaiḥ*—by your relatives; *ajñāta*—without knowledge; *gatiḥ*—movements; *bhavān*—of yourself; *itaḥ*—after this; *arvāk*—will usher in; *prāyaśaḥ*—generally; *kālaḥ*—time; *puṁsām*—of men; *guṇa*—qualities; *vikarṣaṇaḥ*—diminishing.

TRANSLATION

Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

PURPORT

A life of frustration can be compensated by becoming a *dhīra,* or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay, because very quickly the age of Kali was approaching. A conditioned soul is already degraded by the material association, and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching. To become *narottama,* or a first-class human being depending completely on the Supreme Lord Śrī Kṛṣṇa, is not possible for any ordinary man. It is stated in the *Bhagavad-gītā* (Bg. 7.28) that a person who is completely

relieved of all taints of sinful acts can alone depend on the Supreme Lord Śrī Kṛṣṇa, the Personality of Godhead. Dhṛtarāṣṭra was advised by Vidura at least to become a *dhīra* in the beginning if it were impossible for him to become a *sannyāsī* or a *narottama*. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a *narottama* from the stage of a *dhīra*. The *dhīra* stage is attained after prolonged practice of the *yoga* system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the *dhīra* stage, which is the preparatory stage for *sannyāsa*. The *sannyāsa* stage is the preparatory stage of *paramahaṁsa*, or the first-grade devotee of the Lord.

TEXT 29

एवं राजा विदुरेणानुजेन
प्रज्ञाचक्षुर्बोधित आजमीढः ।
छित्त्वा स्वेषु स्नेहपाशान्दृढिम्नो
निश्चक्राम भ्रातृसंदर्शिताध्वा ॥२९॥

evaṁ rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīḍhaḥ
chittvā sveṣu sneha-pāśān draḍhimno
niścakrāma bhrātṛ-sandarśitādhvā

evam—thus; *rājā*—King Dhṛtarāṣṭra; *vidureṇa anujena*—by his younger brother Vidura; *prajñā*—introspective knowledge; *cakṣuḥ*—eyes; *bodhita*—being understood; *ājamīḍhaḥ*—Dhṛtarāṣṭra, scion of the family of Ājamīḍha; *chittvā*—by breaking; *sveṣu*—regarding kinsmen; *sneha-pāśān*—strong network of affection; *draḍhimnaḥ*—because of steadfastness; *niścakrāma*—got out; *bhrātṛ*—brother; *sandarśita*—direction to; *adhvā*—the path of liberation.

TRANSLATION

Thus Mahārāja Dhṛtarāṣṭra, the scion of the family of Ājamīḍha, firmly convinced by introspective knowledge [prajñā], broke at once the strong network of familial affection by his resolute determination. Thus he im-

mediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

PURPORT

Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of *Śrīmad-Bhāgavatam,* has stressed the importance of associating with *sādhus* or pure devotees of the Lord. He said that even by a moment's association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His Divine Grace *Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja,* by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing *Śrīmad-Bhāgavatam* in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhṛtarāṣṭra. Mahārāja Dhṛtarāṣṭra was tightly bound in a network of material affinities related to politics, economy and family attachment, and he did everything in his power to achieve so-called success in his planned projects, but he was frustrated from the beginning to the end so far as his material activities were concerned. And yet, despite his life of failure, he achieved the greatest of all success in self-realization by the forceful instructions of a pure devotee of the Lord, who is the typical emblem of a *sādhu.* The scriptures enjoin, therefore, that one should associate with *sādhus* only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the *sādhus* who can cut to pieces the bonds of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality, but the next moment everything is evaporated like the dashing foam of the sea or a cloud in the sky. A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away. Foolish living beings are attracted by the temporary cloud, but

intelligent men are more concerned with the eternal sky with all its variegatedness.

TEXT 30

पतिं प्रयान्तं सुबलस्य पुत्री
पतिव्रता चानुजगाम साध्वी ।
हिमालयं न्यस्तदण्डप्रहर्षं
मनस्विनामिव सत्सम्प्रहारः ॥३०॥

patiṁ prayāntaṁ subalasya putrī
pati-vratā cānujagāma sādhvī
himālayaṁ nyasta-daṇḍa-praharṣaṁ
manasvinām iva sat samprahāraḥ

patim—her husband; *prayāntam*—while leaving home; *subalasya*—of King Subala; *putrī*—worthy daughter; *pati-vratā*—devoted to her husband; *ca*—also; *anujagāma*—followed; *sādhvī*—the chaste; *himālayam*—towards the Himalayan mountains; *nyasta-daṇḍa*—one who has accepted the rod of the renounced order; *praharṣam*—object of delight; *manasvinām*—of the great fighters; *iva*—like; *sat*—legitimate; *samprahāraḥ*—good lashing.

TRANSLATION

Gāndhārī, who was the daughter of King Subala of Kandahara [or Gandhara], followed her husband, seeing that he was going to the Himalayan mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

PURPORT

Saubalinī or Gāndhārī, daughter of King Subala and wife of King Dhṛtarāṣṭra, was ideal as a devoted wife to her husband. The Vedic civilization especially prepares chaste and devoted wives, of whom Gāndhārī is one amongst many mentioned in history. Lakṣmījī Sītādevī was also a daughter of a great king, but she followed her husband Lord Rāmacandra into the forest. Similarly, as a woman she could remain at home or at her father's house, but as a chaste and gentle lady she followed her husband

without consideration. Instructions for the renounced order of life were imparted to Dhṛtarāṣṭra by Vidura, and Gāndhārī was by the side of her husband. But he did not ask her to follow him because he was at that time fully determined, like a great warrior who faces all kinds of dangers in the battlefield. He was no longer attracted to so-called wife or relatives, and he decided to start alone, but as a chaste lady Gāndhārī decided to follow her husband till the last moment. Mahārāja Dhṛtarāṣṭra accepted the order of *vānaprastha,* and at this stage the wife is allowed to remain as a voluntary servitor, but in the *sannyāsa* stage no wife can stay with her former husband. A *sannyāsī* is considered to be a dead man civilly, and therefore the wife becomes a civil widow without connection with her former husband. Mahārāja Dhṛtarāṣṭra did not deny his faithful wife, and she followed her husband at her own risk.

The *sannyāsīs* accept a rod as the sign of the renounced order of life. There are two types of *sannyāsīs.* Those who follow the Māyāvādī philosophy, headed by Śrīpāda Śaṅkarācārya, accept only one rod *(eka-daṇḍa),* but those who follow the Vaiṣṇavite philosophy accept three combined rods *(tri-daṇḍa).* The Māyāvādī *sannyāsīs* are *ekadaṇḍi-svāmīs,* whereas the Vaiṣṇava *sannyāsīs* are known as *tridaṇḍi-svāmīs,* or more distinctly, *tridaṇḍi gosvāmīs,* in order to be distinguished from the Māyāvādī philosophers. The *ekadaṇḍi svāmīs* are mostly fond of the Himalayas, but the Vaiṣṇava *sannyāsīs* are fond of Vṛndāvana and Purī. The Vaiṣṇava *sannyāsīs* are *narottamas,* whereas the Māyāvādī *sannyāsīs* are *dhīras.* Mahārāja Dhṛtarāṣṭra was advised to follow the *dhīras* because at that stage it was difficult for him to become a *narottama.*

TEXT 31

अजातशत्रुः कृतमैत्रो हुताग्नि-
र्विप्रान् नत्वा तिलगोभूमिरुक्मैः ।
गृहं प्रविष्टो गुरुवन्दनाय
न चापश्यत्पितरौ सौबलीं च ॥३१॥

ajāta-śatruḥ kṛta-maitro hutāgnir
viprān natvā tila-go-bhūmi-rukmaiḥ
gṛhaṁ praviṣṭo guru-vandanāya
na cāpaśyat pitarau saubalīṁ ca

ajāta—never born; *śatruḥ*—enemy; *kṛta*—having performed; *maitraḥ*—worshiping the demigods; *huta-agniḥ*—and offering fuel in the fire; *viprān*—the *brāhmaṇas; natvā*—offering obeisances; *tila-go-bhūmi-rukmaiḥ*—along with grains, cows, land and gold; *gṛham*—within the palace; *praviṣṭaḥ*—having entered into; *guru-vandanāya*—for offering respect to the elderly members; *na*—did not; *ca*—also; *apaśyat pitarau*—his uncle; *saubalīm*—Gāndhārī; *ca*—also.

TRANSLATION

Mahārāja Yudhiṣṭhira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brāhmaṇas. He then entered the palace to pay respects to the elderly. However, he could not find his uncle and aunt, the daughter of King Subala.

PURPORT

Mahārāja Yudhiṣṭhira was the most pious king because he personally practiced daily the pious duties for the householders. The householders are required to rise early in the morning, and after bathing, they should offer respects to the Deities at home by prayers, by offering fuel in the sacred fire, by giving the *brāhmaṇas* in charity land, cows, grains, gold, etc., and at last offering to the elderly members due respects and obeisances. Unless one is prepared to practice injunctions which are prescribed in the *śāstras,* one cannot be a good man simply by book knowledge. Modern householders are practiced to different modes of life, namely to rise late and then take bed tea without any sort of cleanliness and without any purificatory practices as mentioned above. The household children are taken to practice that which the parents practice, and therefore the whole generation glides towards hell. Nothing good can be expected from them unless they associate with *sādhus.* Like Dhṛtarāṣṭra, the materialistic person may take lessons from a *sādhu* like Vidura and thus be cleansed of the effects of modern life.

Mahārāja Yudhiṣṭhira, however, could not find in the palace his two uncles, namely Dhṛtarāṣṭra and Vidura, along with Gāndhārī, the daughter of King Subala. He was anxious to see them and, therefore, asked Sañjaya, the private secretary of Dhṛtarāṣṭra.

TEXT 32

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः ।
गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ॥३२॥

tatra sañjayam āsīnaṁ
papracchodvigna-mānasaḥ
gāvalgaṇe kva nas tāto
vṛddho hīnaś ca netrayoḥ

tatra—there; *sañjayam*—unto Sañjaya; *āsīnam*—seated; *papraccha*—inquired from; *udvigna-manasaḥ*—filled with anxiety; *gāvalgaṇe*—the son of Gāvalgan, Sañjaya; *kva*—where is; *naḥ*—our; *tātaḥ*—uncle; *vṛddhaḥ*—old; *hīnaḥ ca*—as also bereft of; *netrayoḥ*—by the eyes.

TRANSLATION

Mahārāja Yudhiṣṭhira, full of anxiety, turned to Sañjaya, who was sitting there, and said: ● Sañjaya, where is our uncle, who is old and blind?

TEXT 33

अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत् ।
अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥३३॥

ambā ca hata-putrā'rtā
pitṛvyaḥ kva gataḥ suhṛt
api mayy akṛta-prajñe
hata-bandhuḥ sa bhāryayā
āśaṁsamānaḥ śamalaṁ
gaṅgāyāṁ duḥkhito'patat

ambāḥ—mother aunt; *ca*—and; *hata-putrā*—who had lost all her sons; *ārtā*—in a sorry plight; *pitṛvyaḥ*—uncle Vidura; *kva*—where; *gataḥ*—gone; *suhṛt*—well-wisher; *api*—whether; *mayi*—unto me; *akṛtaprajñe*—ungrateful; *hata-bandhuḥ*—one who has lost all his sons; *saḥ*—along with; *bhāryayā*—

his wife; *āśaṁsa-mānaḥ*—in doubtful mind; *śamalam*—offenses; *gaṅgāyām*—in the Ganges water; *duḥkhitaḥ*—in distressed mind; *apatat*—fell down.

TRANSLATION

Where is my well-wisher, uncle Vidura, and mother Gāndhārī, who is very afflicted due to all her sons' demise? My uncle Dhṛtarāṣṭra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?

PURPORT

The Pāṇḍavas, especially Mahārāja Yudhiṣṭhira and Arjuna, anticipated the aftereffects of the Battle of Kurukṣetra, and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord, but the effects of family aggrievement, as they thought of it before, had come to be true. Mahārāja Yudhiṣṭhira was always conscious of the great plight of his uncle Dhṛtarāṣṭra and aunt Gāndhārī, and therefore he took all possible care of them in their old age and aggrieved conditions. When, therefore, he could not find his uncle and aunt in the palace, naturally his doubts arose, and he conjectured that they went down to the water of the Ganges. He thought himself ungrateful because when the Pāṇḍavas were fatherless, Mahārāja Dhṛtarāṣṭra gave them all royal facilities to live, and in return he had killed all his sons in the Battle of Kurukṣetra. As a pious man, Mahārāja Yudhiṣṭhira took into account all his unavoidable misdeeds, and he never thought of the misdeeds of his uncle and company. Dhṛtarāṣṭra had suffered the effects of his own misdeeds by the will of the Lord, but Mahārāja Yudhiṣṭhira was only thinking of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others, but tries to find out his own, and thus rectify them as far as possible.

TEXT 34

पितर्युपरते पाण्डौ सर्वान्नः सुहृदः शिशून् ।
अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥३४॥

pitary uparate pāṇḍau
sarvān naḥ suhṛdaḥ śiśūn
arakṣatāṁ vyasanataḥ
pitṛvyau kva gatāvitaḥ

pitari—upon my father; *uparate*—falling down; *pāṇḍau*—Mahārāja Pāṇḍu; *sarvān*—all; *naḥ*—us; *suhṛdaḥ*—well-wisher; *śiśūn*—small children; *arakṣatām*—protected; *vyasanataḥ*—from all kinds of dangers; *pitṛvyau*—uncles; *kva*—where; *gatau*—have departed; *itaḥ*—from this place.

TRANSLATION

When my father Pāṇḍu fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?

TEXT 35

सूत उवाच
कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः ।
आत्मेश्वरमचक्षाणो न प्रत्याहातिपीडितः ॥३५॥

sūta uvāca
kṛpayā sneha-vaiklavyāt
sūto viraha-karśitaḥ
ātmeśvaram acakṣāṇo
na pratyāhātipīḍitaḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *kṛpayā*—out of full compassion; *sneha-vaiklavyāt*—mental derangement due to profound affection; *sūtaḥ*—Sañjaya; *viraha-karśitaḥ*—distressed by separation; *ātma-īśvaram*—his master; *acakṣāṇaḥ*—having not seen; *na*—did not; *pratyāha*—replied; *atipīḍitaḥ*—being too aggrieved.

TRANSLATION

Sūta Gosvāmī said: Sañjaya, having not seen his own master, Dhṛtarāṣṭra, due to compassion for his grief and mental condition, could not properly reply to Mahārāja Yudhiṣṭhira.

PURPORT

Sañjaya was the personal assistant of Mahārāja Yudhiṣṭhira for a very long time, and thus he had the opportunity to study the life of Dhṛtarāṣṭra. And when he saw at last that Dhṛtarāṣṭra had left home without his know-

ledge, even his sorrows had no bound. He was fully compassionate toward Dhṛtarāṣṭra because in the game of the Battle of Kurukṣetra, King Dhṛtarāṣṭra had lost everything, men and money, and at last the King and the Queen had to leave home in utter frustration. He studied the situation in his own way because he did not know that the inner vision of Dhṛtarāṣṭra was awakened by Vidura and that therefore he had left home in enthusiastic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renunciation of the present life, one cannot stick to the renounced order of life simply by artificial dress or staying out of the home.

TEXT 36

विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना ।
अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥३६॥

vimṛjyāśrūṇi pāṇibhyāṁ
viṣṭabhyātmānam ātmanā
ajāta-śatruṁ pratyūce
prabhoḥ pādāvanusmaran

vimṛjya—smearing; *aśrūṇi*—tears of the eyes; *pāṇibhyām*—with his hands; *viṣṭabhya*—situated; *ātmanām*—the mind; *ātmanā*—by intelligence; *ajāta-śatrum*—unto Mahārāja Yudhiṣṭhira; *pratyūce*—began to reply; *prabhoḥ*—of his master; *pādau*—feet; *anusmaran*—thinking after.

TRANSLATION

First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master Dhṛtarāṣṭra, he began to reply to Mahārāja Yudhiṣṭhira.

TEXT 37

सञ्जय उवाच
नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन ।
गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥३७॥

sañjaya uvāca
nāhaṁ veda vyavasitaṁ
pitror vaḥ kula-nandana
gāndhāryā vā mahā-bāho
muṣito'smi mahātmabhiḥ

sañjayaḥ uvāca—Sañjaya said; *na*—not; *aham*—myself; *veda*—in knowledge; *vyavasitam*—determination; *pitroḥ*—of your uncles; *vaḥ*—your; *kulanandana*—O descendant of the Kuru dynasty; *gāndhāryāḥ*—by Gāndhārī; *vā*—or: *mahā-bāho*—O great King; *muṣitaḥ*—cheated; *asmi*—I have been; *mahātmabhiḥ*—great souls.

TRANSLATION

Sañjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gāndhārī. O King, I have been cheated by those great souls.

PURPORT

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Kṛṣṇa also advised Yudhiṣṭhira to tell a lie before Droṇācārya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of the bona fides, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of *Gītā* and *Bhāgavatam.** Dhṛtarāṣṭra and Vidura, followed by Gāndhārī, did not disclose their determination to Sañjaya, although he was constantly with Dhṛtarāṣṭra as his personal assistant. Sañjaya never thought that Dhṛtarāṣṭra could perform any act without consulting him. But Dhṛtarāṣṭra's going away from home was so confidential that it could not even be disclosed to Sañjaya. Sanātana Gosvāmī also cheated the keeper of the prison house while going away to see Śrī Caitanya Mahāprabhu, and similarly Raghunātha Dāsa Gosvāmī also cheated his priest and left home for good to satisfy the Lord. To satisfy the Lord, anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family members and leave home to engage in the necessary for a great cause, and there is no loss for any party in such transcendental fraud.

**yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam*
svakarmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ. (Bg. 18.46)

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13)

TEXT 38

अथाजगाम भगवान् नारदः सहतुम्बुरुः ।
प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्मुनिम् ॥३८॥

athājagāma bhagavān
nāradaḥ saha-tumburuḥ
pratyutthāyābhivādyāha
sānujo'bhyarcayan munim

atha—thereafter; *ajagāma*—arrived; *bhagavān*—the godly personality; *nāradaḥ*—Nārada; *saha tumburuḥ*—along with his *tumburu* (musical instrument); *pratyutthāya*—having gotten up from their seats; *abhivādya*—offering their due obeisances; *āha*—said; *sa-anujaḥ*—along with younger brothers; *abhyarcayan*—thus while receiving in a proper mood; *munim*—the sage.

TRANSLATION

While Sañjaya was thus speaking, Śrī Nārada, the powerful devotee of the Lord, appeared on the scene. Mahārāja Yudhiṣṭhira and his brothers received him properly by getting up from their seats and offering obeisances.

PURPORT

Devarṣi Nārada is described herein as *bhagavān* due to his being the most confidential devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because they travel everywhere to preach the glories of the Lord in different capacities and try their utmost to convert the nondevotees of the Lord into devotees in order to bring them to the platform of sanity. Actually a living being cannot be a nondevotee of the Lord because of his constitutional position, but when one becomes a nondevotee or nonbeliever, it is to be understood that the person concerned is not in a sound condition of life. The confidential devotees of the Lord treat such illusioned living beings, and therefore they are most pleasing in the eyes of the Lord. The Lord says in the *Bhagavad-gītā* that no one is dearer to Him than one who actually preaches the glories of the Lord to convert the nonbelievers and nondevotees. Such personalities as Nārada must be offered all due respects, like those offered to the Personality of Godhead Himself, and Mahārāja Yudhiṣṭhira, along with his noble brothers, were examples for others in receiving a pure devotee of the Lord like Nārada, who had no other business save and except singing the glories of the Lord along with his *vīṇā*, a musical stringed instrument.

TEXT 39

युधिष्ठिर उवाच
नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।
अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ॥३९॥

yudhiṣṭhira uvāca
nāhaṁ veda gatiṁ pitror
bhagavan kva gatāv itaḥ
ambā vā hata-putrārtā
kva gatā ca tapasvinī

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *na*—do not; *aham*—myself; *veda*—know it; *gatim*—departure; *pitroḥ*—of the uncles; *bhagavan*—O godly personality; *kva*—where; *gatau*—gone; *itaḥ*—from this place; *ambā*—mother aunt; *vā*—either; *hata-putrā*—bereft of her sons; *ārtā*—aggrieved; *kva*—where; *gatā*—gone; *ca*—also; *tapasvinī*—ascetic.

TRANSLATION

Mahārāja Yudhiṣṭhira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.

PURPORT

Mahārāja Yudhiṣṭhira, as a good soul and devotee of the Lord, was always conscious of the great loss of his aunt and her sufferings as an ascetic. An ascetic is never disturbed by all kinds of sufferings, and that makes him strong and determined on the path of spiritual progress. Queen Gāndhārī is a typical example of an ascetic by her marvelous character in many trying situations. She was an ideal woman as mother, wife and ascetic, and in the history of the world such character in a woman is rarely found.

TEXT 40

कर्णधार इवापारे भगवान् पारदर्शकः ।
अथाबभाषे भगवान् नारदो मुनिसत्तमः ॥४०॥

karṇa-dhāra ivāpāre
bhagavān pāra-darśakaḥ
athābabhāṣe bhagavān
nārado muni-sattamaḥ

karṇadhāra—captain of the ship; *iva*—like; *apāre*—in the extensive oceans; *bhagavān*—representative of the Lord; *pāradarśakaḥ*—one who can give directions to the other end; *atha*—thus; *ababhāṣe*—began to say; *bhagavān*—the godly personality; *nāradaḥ*—the great sage Nārada; *muni-sattamaḥ*—the greatest among the devotee-philosophers.

TRANSLATION

You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarṣi Nārada, greatest of the philosopher devotees, began to speak.

PURPORT

There are different types of philosophers, and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord, Devarṣi Nārada is the chief, and therefore he has been described herein as the greatest of all philosopher devotees. Unless one is a sufficiently learned philosopher by hearing the *Vedānta* philosophy from a bona fide spiritual master, one cannot be a learned philosopher devotee. One must be very faithful, learned and renounced, otherwise one cannot be a pure devotee. A pure devotee of the Lord can give us direction towards the other end of nescience. Devarṣi Nārada used to visit the palace of Mahārāja Yudhiṣṭhira because the Pāṇḍavas were all pure devotees of the Lord, and the Devarṣi was always ready to give them good counsel whenever needed.

TEXT 41

नारद उवाच

मा कंचन शुचो राजन् यदीश्वरवशं जगत् ।
लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
स संयुनक्ति भूतानि स एव वियुनक्ति च ॥४१॥

nārada uvāca
mā kañcana śuco rājan
yad īśvara-vaśaṁ jagat
lokāḥ sapālā yasyeme
vahanti balim īśituḥ
sa saṁyunakti bhūtāni
sa eva viyunakti ca

nāradaḥ uvāca—Nārada said; *mā*—never; *kañcana*—by all means; *śucaḥ*—do you lament; *rājan*—O King; *yat*—because; *īśvara-vaśam*—under the control of the Supreme Lord; *jagat*—world; *lokāḥ*—all living beings; *sapālāḥ*—including their leaders; *yasya*—whose; *ime*—all these; *vahanti*—do bear; *balim*—means of worship; *īśituḥ*—for being protected; *saḥ*—he; *saṁyunakti*—gets together; *bhūtāni*—all living beings; *saḥ*—he; *eva*—also; *viyunakti*—disperses; *ca*—and.

TRANSLATION

Śrī Nārada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

PURPORT

Every living being, either in this material world or in the spiritual world, is under the control of the Supreme Lord, the Personality of Godhead. Beginning from Brahmājī, the leader of this universe, down to the insignificant ant, all are abiding by the order of the Supreme Lord. Thus the constitutional position of the living being is subordination under the control of the Lord. The foolish living being, especially man, artificially rebels against the law of the Supreme and thus becomes chastised as an *āśūra* or lawbreaker. A living being is placed in a particular position by the order of the Supreme Lord, and he is again shifted from that place by the order of the Supreme Lord or His authorized agents. Brahmā, Śiva, Indra, Candra, Mahārāja Yudhiṣṭhira or, in modern history, Napoleon, Akbar, Alexander, Gandhi, Subhas or Nehru, all are servants of the Lord, and they are placed in and removed from their respective positions by the supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognize the supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries. Only the foolish man, therefore, says that there is no God. Mahārāja Yudhiṣṭhira was being convinced of this naked truth because he was greatly overwhelmed by the sudden departure of his old uncles and aunt. Mahārāja Dhṛtarāṣṭra was placed in that position according to his past deeds; he had already suffered or enjoyed the benefits accrued to him in the past, but due to his good luck, somehow or other he got a good younger brother, Vidura, and by his instruction he had left to achieve salvation by closing all accounts in the material world.

Ordinarily no one can change the course of one's due happiness and distress by plan. Everyone has to accept them as they come under the subtle arrangement of *kāla,* or invincible time. There is no use trying to counteract them. The best thing is, therefore, that one should endeavor to achieve salvation, and this prerogative is given only to man because of his developed condition of mental activities and intelligence. Only for man are there different Vedic instructions for attainment of salvation during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries, either in this present life or in the future. That is the way the Supreme controls everyone.

TEXT 42

यथा गावो नसि प्रोतास्तन्त्यां बद्धाः चदाममिः ।
वाक्तन्त्यां नाममिर्बद्धा वहन्ति बलिमीशितुः॥४२॥

yathā gāvo nasi protās
tantyāṁ baddhās ca dāmabhiḥ
vāktantyāṁ nāmabhir baddhā
vahanti balim īśituḥ

yathā—as much as; *gāvaḥ*—cow; *nasi*—by the nose; *protāḥ*—women; *tantyām*—by the thread; *baddhāḥ*—bound up by; *ca*—also; *dāmabhiḥ*—by ropes; *vāktantyām*—in the network of Vedic hymns; *nāmabhiḥ*—by nomenclatures; *baddhāḥ*—conditioned; *vahanti*—carry on; *balim*—orders; *īśituḥ*—for being controlled by the Supreme Lord.

TRANSLATION

As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

PURPORT

Every living being, whether a man or an animal or a bird, etc., thinks that he is free by himself, but actually no one is free from the severe laws of the Lord. The laws of the Lord are severe because they cannot be disobeyed in any circumstance. The manmade laws may be evaded by cunning outlaws, but in the codes of the supreme lawmaker, there is not the slightest possibility of neglecting the laws. A slight change in the course of

God-made law can bring about a massive danger to be faced by the lawbreaker. Such laws of the Supreme are generally known as the codes of religion under different conditions, but the principle of religion everywhere is one and the same, namely, obey the orders of the Supreme God. (Codes of Religion) That is the condition of material existence. All living beings in the material world have taken up the risk of conditioned life by their own selection and are thus entrapped by the laws of material nature. The only way to get out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of *māyā* or illusion, foolish human beings become bound up by different nomenclatures, being designated as *brāhmaṇas, kṣatriyas, vaiśyas, śūdras,* Hindus, Mussulmans, Indians, Europeans, Americans, Chinese, and many others, and thus they carry out the orders of the Supreme Lord under the influence of respective scriptural or legislative injunctions. The statutory laws of the state are imperfect imitation replicas or Religious Codes. The secular state, or the godless state, allows the citizens to break the laws of God, but restricts them from disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Every man is imperfect by constitution under conditions of material existence, and there is not the least possibility of enacting a perfect legislation by the most materially advanced man. On the other hand, there is no such imperfection in the laws of God. If they are educated in the laws of God, there is no necessity of a makeshift legislative council of aimless men. There is necessity of change in the makeshift laws of man, but there is no change in the God-made laws because they are made perfect by the all-perfect Personality of Godhead. (Codes of Religion) Scriptural injunctions are made by liberated representatives of God in consideration of different conditions of living, and by carrying on the orders of the Lord gradually, the conditioned living beings become free from the clutches of material existence. The factual position of the living being is, however, that he is the eternal servitor of the Supreme Lord. In his liberated state he renders service to the Lord in transcendental love and thus enjoys a life of full freedom, even sometimes on the equal level with the Lord or sometimes more than the Lord. But in the conditioned material world, every living being wants to be the Lord of other living beings, and thus by the illusion of *māyā* such mentality of lording it becomes a cause of further extension of conditional life. So in the material world the living being is still more conditioned, until he surrenders unto the Lord by reviving his original state of eternal servitorship. That is the last instruction of the *Bhagavad-gītā* and all other recognized scriptures of the world.

TEXT 43

यथा क्रीडोपस्कराणां संयोगविगमाविह ।
इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् ॥४३॥

yathā krīḍopaskarāṇāṁ
saṁyoga-vigamāv iha
icchayā krīḍituḥ syātāṁ
tathaiveśecchayā nṛṇām

yathā—as much as; *krīḍa-paskarāṇām*—playthings; *saṁyoga*—union; *vigamau*—disunion; *iha*—as much as; *icchayā*—by the will of; *krīḍituḥ*—just to play a part; *syātām*—takes place; *tathā*—so also; *eva*—certainly; *īśa*—the Supreme Lord; *icchayā*—by the will of; *nṛṇām*—of the human being.

TRANSLATION

As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

PURPORT

We must know for certain that the particular position in which we are now set up is an arrangement of the supreme will in terms of our own acts in the past. The Supreme Lord is present as the localized Paramātmā in the heart of every living being, as it is said in the *Bhagavad-gītā* (Bg. 13.22), and therefore He knows everything of our activities in every stage of our lives. The reactions of our actions are rewarded by Him by placing us in some particular place. A rich man gets his son born with a silver spoon in his mouth, but the child who came as the rich man's son deserved such a place, and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, he is also carried by the will of the Supreme, even if the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also. Neither rich man nor poor man has any control over such meetings or separations of living beings. The example of a player and his playthings should not be misunderstood. One may argue that the Lord is bound to award the reactionary results of our own actions, and thus the example of a player cannot be applied. But it is not so. We

must always remember that the Lord is the supreme will, and He is not bound by any law. Generally the law of *karma* is that one is awarded the result of one's own actions, but in special cases, by the will of the Lord, such resultant actions are changed also. But this change can be effected by the will of the Lord only, and no other. Therefore, the example of the player cited in this verse is quite appropriate, for the Supreme Will is absolutely free to do whatever He likes; and because He is all-perfect, there is no mistake in any of His actions or reactions. These changes of resultant actions are especially rendered by the Lord when a pure devotee is involved. It is assured in the *Bhagavad-gītā* (Bg. 9.30-31) that the Lord saves a pure devotee who has surrendered unto Him without reservation from all sorts of reactions of sins, and there is no doubt about this. There are hundreds of examples of this by the Lord in the history of the world. If the Lord is able to change the resultant reactions of one's past deeds, then certainly He is not Himself bound up by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

TEXT 44

यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् ।
सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥४४॥

yan manyase dhruvaṁ lokam
adhruvaṁ vā na cobhayam
sarvathā na hi śocyās te
snehād anyatra mohajāt

yat—even though; *manyase*—you think; *dhruvam*—Absolute Truth; *lokam*—persons; *adhruvam*—nonreality; *vā*—either; *na*—or not; *ca*—also; *ubhayam*—or bothwise; *sarvathā*—in all circumstances; *na*—never; *hi*—certainly; *śocyāḥ*—subject for lamentation; *snehāt*—due to affection; *anyatra*—or otherwise; *mohajāt*—due to bewilderment.

TRANSLATION

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

PURPORT

The actual fact is that every living being is an individual part and parcel of the Supreme Being, and his constitutional position is subordinate cooperative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with factual knowledge put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy, that the living being is eternal and that the covering body of five material elements is perishable and temporary. The eternal living entity transmigrates from one material body to another by the law of *karma,* and material bodies are perishable by their fundamental structures. Therefore there is nothing to be lamented in the case of the soul's being transferred into another body, or the material body perishing at a certain stage. There are others also who believe in the merging of the spirit soul in the Supreme Spirit when it is uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul, but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another, but we do not lament such changing features. In either of the above cases, the force of divine energy is uncheckable; no one has any hand in it, and thus there is no cause of grief.

TEXT 45

तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः ।
कथं त्वनाथाः कृपणा वर्तेरंस्ते च मां विना ॥४५॥

tasmāj jahy aṅga vaiklavyam
ajñāna-kṛtam ātmanaḥ
kathaṁ tvanāthāḥ kṛpaṇā
varteraṁs te ca māṁ vinā

tasmāt—therefore; *jahi*—give up; *aṅga*—O King; *vaiklaivyam*—disparity of the mind; *ajñāna*—ignorance; *kṛtam*—due to; *ātmanaḥ*—of yourself; *katham*—how; *tu*—but; *anāthāḥ*—helpless; *kṛpaṇāḥ*—poor creatures; *varteran*—be able to survive; *te*—they; *ca*—also; *mām*—me; *vinā*—without.

TRANSLATION

Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless, poor creatures, will exist without you.

PURPORT

When we think of our kith and kin being helpless and dependent on us, it is all due to ignorance. Every living creature is allowed all protection by the order of the Supreme Lord in terms of each one's acquired position in the world. The Lord is known as *bhūta-bhṛt,* one who gives protection to all living beings. One should discharge his duties only; only the Supreme Lord can give protection to anyone else. This is explained more clearly in the following verse.

TEXT 46

कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः ।
कथमन्यांस्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥४६॥

kāla-karma-guṇādhīno
deho'yaṁ pāñca-bhautikaḥ
katham anyāṁs tu gopāyet
sarpa-grasto yathāparam

kālaḥ—eternal time; *karma*—action; *guṇa*—modes of nature; *ādhīnaḥ*—under the control of; *dehaḥ*—material body and mind; *ayam*—this; *pāñca*—five; *bhautikaḥ*—made of the five elements; *katham*—how; *anyān*—others; *tu*—but; *gopāyet*—give protection; *sarpa-grastaḥ*—one who is bitten by the snake; *yathā*—as much as; *param*—others.

TRANSLATION

This gross material body made of five elements is already under the control of eternal time [kāla], action [karma] and the modes of material nature [guṇa]. How, then, can it, being already in the jaws of the serpent, protect others?

PURPORT

The freedom movements of the world and political, economic, social, and cultural propaganda can do no benefit to anyone due to their being controlled by superior power. A conditioned living being is under the full control of material nature represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature, namely goodness, passion and ignorance. Unless one is situated in the mode of goodness, one cannot see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant cannot direct his activities on the right path. Only the man in the quality of goodness can help to a certain extent. Most persons are passionate and ignorant, and therefore, their plans and projects can hardly do any good to others. Above the modes of nature

there is eternal time, which is called *kāla* because it changes the shape of everything in the material world. Even if we are able to do something temporarily beneficial, time will see that the good project is frustrated in course of time. The only thing which is possible to be done is to get rid of the eternal time, *kāla*, which is compared to *kāla-sarpa*, or the cobra snake whose bite is always lethal. No one can be saved from the bite of a cobra. The best remedy for getting out of the clutches of the cobralike *kāla* or its integrity, the modes of nature, is *bhakti-yoga*, as it is recommended in the *Bhagavad-gītā* (Bg. 14.26). The highest perfectional project of philanthropic activities is to engage everyone in the act of preaching *bhakti-yoga* all over the world because that alone can save the people from the control of *māyā* or the material nature represented by *kāla, karma* and *guṇa*, as described above. The *Bhagavad-gītā* (Bg. 14.26) confirms this definitely.

TEXT 47

अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।
फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥४७॥

ahastāni sa-hastānām
apadāni catuṣ-padām
phalgūni tatra mahatām
jīvo jīvasya jīvanam

ahastāni—those who are devoid of hands; *sa-hastānām*—of those who are endowed with hands; *apadāni*—those who are endowed with legs; *catuḥ-padām*—of those who have four legs; *phalgūni*—those who are weak; *tatra*—there; *mahatām*—of the powerful; *jīvaḥ*—the living being; *jīvasya*—of the living being; *jīvanam*—subsistence.

TRANSLATION

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

PURPORT

A systematic law of subsistence in the struggle for existence is there by the supreme will, and there is no escape for anyone by any amount of planning. The living beings who have come to the material world against the will of the Supreme Being are under the control of a supreme power called *māyā-śakti*, the deputed agent of the Lord, and this *daivī māyā* is

meant to pinch the conditioned souls by threefold miseries, one of which is explained here in this verse: *the weak is the subsistence of the strong.* No one is strong enough to protect himself from the onslaught of a stronger, and by the will of the Lord there are systematic categories of the weak, the stronger and the strongest. There is nothing to be lamented if a tiger eats a weaker animal, including a man, because that is the law of the Supreme Lord. But although the law states that a human being must subsist on another living being, there is the law of good sense also, for the human being is meant to obey the laws of the scriptures also. This is impossible for other animals. The human being is meant for self-realization, and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from His devotee all kinds of food preparations made of vegetable, namely fruits and leaves and grains. Fruits, leaves and milk in different varieties can be offered to the Lord, and after the Lord accepts the foodstuff, the devotee can partake of the *prasādam* by which all sufferings in the struggle for existence will be gradually mitigated. This is confirmed in the *Bhagavad-gītā* (Bg. 9.22). Even those who are accustomed to eat animals can offer foodstuff, not to the Lord directly, but to an agent of the Lord, under certain conditions of religious rites. Injunctions of the scriptures are not meant to encourage the eaters of animals, but to restrict them by regulated principles.

The living being is the source of subsistence for other stronger living beings. No one should be very anxious for his subsistence in any circumstances because there are living beings everywhere, and no living being starves for want of food at any place. Mahārāja Yudhiṣṭhira is advised by Nārada not to worry about his uncles' suffering for want of food, for they could live on vegetables available in the jungles as *prasādam* of the Supreme Lord and thus realize the path of salvation.

Exploitation of the weaker living being by the stronger is the natural law of existence; there is always an attempt to devour the weak in different kingdoms of the living being. There is no possibility of checking this tendency by any artificial means under material conditions, but it can only be checked by awakening the spiritual sense of the human being by practice of spiritual regulations. The spiritual regulative principles, however, do not allow a man to slaughter weaker animals on one side and teach others peaceful coexistence. If man does not allow the animals peaceful coexistence, how can he expect peaceful existence in human society? The blind leaders must therefore understand the Supreme Being and then try to implement the kingdom of God. The kingdom of God or *Rāmarājya* is impossible without the awakening of God consciousness in the mass mind of the people of the world.

TEXT 48

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक्।
अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥४८॥

tad idaṁ bhagavān rājann
eka ātmātmanāṁ svadṛk-
antaro'nantaro bhāti
paśya taṁ māyayorudhā

tat—therefore; *idam*—this manifestation; *bhagavān*—the Personality of Godhead; *rājan*—O King; *ekaḥ*—one without a second; *ātmā*—the Supersoul; *ātmanām*—by His energies; *svadṛk*—qualitatively like Him; *antaraḥ*—without; *anantaraḥ*—within and by Himself; *bhāti*—so manifests; *paśya*—look; *tam*—unto Him only; *māyayā*—by manifestations of different energies; *urudhā*—appears to be many.

TRANSLATION

Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

PURPORT

The Supreme Lord Personality of Godhead is one without a second, but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy, qualitatively one with the Lord, and there are innumerable living beings both within and without the external and internal energies of the Lord. Since the spiritual world is a manifestation of the Lord's internal energy, the living beings within that internal potency are qualitatively one with the Lord without contamination from the external potency. Although qualitatively one with the Lord, the living being, due to contamination of the material world, is pervertedly manifested, and therefore he experiences so-called happiness and distress in the material world. Such experiences are all ephemeral and do not affect the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his qualities, which are equal to the Lord's. There is, however, a regular current by which to rectify the fallen condition of the living being by the Lord Himself from within and without. From within He corrects the desiring living being as localized Paramātmā, and from without He corrects by His manifestations, the spiritual master and the revealed scriptures. One should look unto the Lord; one should not be disturbed by the so-called

manifestations of happiness or distress, but he should try to cooperate with the Lord in His outward activities for correcting the fallen souls. By His order only one should become a spiritual master and cooperate with the Lord. One should not become a spiritual master for one's personal benefit or for some material gain or as an avenue of business or occupation for earning livelihood. Bona fide spiritual masters who look unto the Supreme Lord to cooperate with Him are actually qualitatively one with the Lord, and the forgetful ones are perverted reflections only. Yudhiṣṭhira Mahārāja is advised, therefore, by Nārada not to be disturbed with the affairs of so-called happiness and distress, but to look only unto the Lord to execute the mission for which the Lord has descended. That was his prime duty.

TEXT 49

सोऽयमद्य महाराज भगवान् भूतभावनः ।
कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥४९॥

so'yam adya mahārāja
bhagavān bhūta-bhāvanaḥ
kāla-rūpo'vatīrṇo'syām
abhāvāya sura-dviṣām

saḥ—that Supreme Lord; *ayam*—the Lord Śrī Kṛṣṇa; *adya*—at present; *mahārāja*—O King; *bhagavān*—the Personality of Godhead; *bhūta-bhāvanaḥ*—the creator or the father of everything created; *kāla-rūpaḥ*—in the disguise of devouring time; *avatīrṇaḥ*—descended; *asyām*—upon the world; *abhāvāya*—for eliminating; *sura-dviṣām*—those who are against the will of the Lord.

TRANSLATION

That Supreme Personality of Godhead Lord Śrī Kṛṣṇa in the guise of all devouring time [kāla-rūpa] has now descended on earth to eliminate the envious from the world.

PURPORT

There are two classes of human beings, namely the envious and the obedient. Since the Supreme Lord is one and the father of all living beings, the envious living beings are also His sons, but they are known as the *asuras.* But the living beings who are obedient to the Supreme Father are called *devatās,* or demigods, because they are not contaminated by the material conception of life. The *asuras* are not only envious of the Lord in even denying the existence of the Lord, but they are also envious of all other living beings. The predominance of *asuras* in the world is occasionally

rectified by the Lord when He eliminates them from the world and establishes a rule of *devatās* like the Pāṇḍavas. His designation as *kāla* in disguise is significant. He is not at all dangerous, but He is the transcendental form of eternity, knowledge and bliss. For the devotees His factual form is disclosed, and for the nondevotees He appears like *kāla-rūpa* which is causal form. This causal form of the Lord is not at all pleasing to the *asuras,* and therefore they think of the Lord as formless in order to feel secure that they will not be vanquished by the Lord.

TEXT 50

निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।
तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः ॥५०॥

niṣpāditaṁ deva-kṛtyam
avaśeṣaṁ pratīkṣate
tāvad yūyam avekṣadhvaṁ
bhaved yāvad iheśvaraḥ

niṣpāditam—performed; *deva-kṛtyam*—what was to be done on behalf of the demigods; *avaśeṣam*—the rest; *pratīkṣate*—being awaited; *tāvat*—up to that time; *yūyam*—all of you Pāṇḍavas; *avekṣadhvam*—observe and wait; *bhavet*—may; *yāvat*—as long as; *iha*—in this world; *īśvaraḥ*—the Supreme Lord.

TRANSLATION

The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pāṇḍavas may wait as long as the Lord is here on earth.

PURPORT

The Lord descends from His abode (Kṛṣṇaloka), the topmost planet in the spiritual sky, in order to help the demigod administrators of this material world when they are greatly vexed by the *asuras,* who are not only envious of the Lord but also of His devotees. As referred to above, the conditioned living beings contact material association by their own choice, dictated by a strong desire to lord it over the resources of the material world and become imitation lords of all they survey. Everyone is trying to become an imitation God; there is keen competition amongst such imitation gods, and such competitors are generally known as *asuras.* When there are too many *asuras* in the world, then it becomes a hell for those who are devotees of the Lord. Due to the growth of the *asuras,* the mass of people who are generally devoted to the Lord by nature and the

pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord either descends personally from His abode or deputes some of his devotees to remodel the fallen condition of human society, or even animal society. Such disruptions take place not only in the human society but also amongst animals, birds or other living beings, including the demigods in the higher planets. Lord Śrī Kṛṣṇa descended personally to vanquish *asuras* like Kaṁsa, Jarāsandha, Śiśupāla, etc., and during the reign of Mahārāja Yudhiṣṭhira almost all these *asuras* were killed by the Lord. Now he was awaiting the annihilation of His own dynasty, called the Yaduvaṁśa, who appeared by His will in this world. He wanted to take them away before His own departure to His eternal abode. Nārada, like Vidura, did not disclose the imminent annihilation of the Yadu dynasty, but indirectly gave a hint to the King and his brothers to wait till the incident happens and the Lord departs.

TEXT 51

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।
दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥५१॥

dhṛtarāṣṭraḥ saha bhrātrā
gāndhāryā ca sva-bhāryayā
dakṣiṇena himavata
ṛṣīṇām āśramaṁ gataḥ

dhṛtarāṣṭraḥ—Dhṛtarastra; *saha*—along with; *bhrātrā*—his brother Vidura; *gāndhāryā*—Gāndhārī also; *ca*—and; *sva-bhāryayā*—his own wife; *dakṣiṇena*—by the southern side; *himavataḥ*—of the Himālayan mountains; *ṛṣīṇām*—of the *ṛṣis; āśramam*—in shelter; *gataḥ*—he has gone.

TRANSLATION

O King, your uncle, Dhṛtarāṣṭra, his brother Vidura and his wife Gāndhārī have gone to the southern side of the Himalayan mountains where there are shelters of the great sages.

PURPORT

To pacify the mourning Mahārāja Yudhiṣṭhira, Nārada first of all spoke from the philosophical point of view, and then he began to describe the future movements of his uncle, which he could see by his foreseeing powers, and thus began to describe as follows.

TEXT 52

स्रोतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यधात् ।
सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ॥५२॥

srotobhiḥ saptabhir yā vai
svardhunī saptadhā vyadhāt
saptānāṁ prītaye nāmā
sapta-srotaḥ pracakṣate

srotobhiḥ—by currents; *saptabhiḥ*—by seven (divisions); *yā*—the river; *vai*—certainly; *svardhunī*—the sacred Ganges; *saptadhā*—seven branches; *vyadhāt*—created; *saptānām*—of the seven; *prītaye*—for the satisfaction of; *nāmā*—various; *sapta-srotaḥ*—seven sources; *pracakṣate*—known by name.

TRANSLATION

The place is called Saptasrota (divided by seven) because there the waters of the sacred Ganges divide into seven branches. This was done for the satisfaction of the seven great ṛṣis.

TEXT 53

स्नात्वानुसवनं तस्मिन्हुत्वा चाग्नीन्यथाविधि ।
अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ॥५३॥

snātvānusavanaṁ tasmin
hutvā cāgnīn yathāvidhi
abbhakṣa upaśāntātmā
sa āste vigataiṣaṇaḥ

snātvā—by taking bath; *anusavanam*—regularly three times (morning, noon and evening); *tasmin*—in that Ganges divided into seven; *hutvā*—by performing the *Agni-hotra* sacrifice; *ca*—also; *agnīn*—in the fire; *yathā-vidhi*—just according to the tenets of the scripture; *abbhakṣaḥ*—fasting by drinking only water; *upaśānta*—completely controlled; *ātmā*—the gross senses and the subtle mind; *saḥ*—Dhṛtarāṣṭra; *āste*—would be situated; *vigata*—devoid of; *eṣaṇaḥ*—thoughts in relation with family welfare.

TRANSLATION

On the banks at Saptasrota, Dhṛtarāṣṭra is now engaged in beginning aṣṭāṅga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agnihotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.

PURPORT

The *yoga* system is a mechanical way to control the senses and the mind and divert them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, manipulation of air passing within the body, and gradual situation in trance, facing the Absolute Person Paramātmā. Such mechanical ways of rising up to the spiritual platform prescribe some regulative principles of taking bath daily three times, fasting as far as possible, sitting and concentrating the mind on spiritual matters and thus gradually becoming free from *viṣaya* or material objectives. Material existence means to be absorbed in the material objective, which is simply illusory. House, country, family, society, children, property, business, etc., are some of the material coverings of the spirit *ātmā,* and the *yoga* system helps one to become free from all these illusory thoughts and gradually turn towards the Absolute Person Paramātmā. By material association and education, we learn simply to concentrate on flimsy things, but *yoga* is the process of forgetting them altogether. Modern so-called *yogīs* and *yoga* systems manifest some magical feats, and ignorant persons are attracted by such false things. or they accept the *yoga* system as a cheap healing process for diseases of the gross body. But factually the *yoga* system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhṛtarāṣṭra was all along engaged in improving family affairs by raising the standard of living of his sons or by usurping the property of the Pāṇḍavas for the sake of his own sons. These are common affairs for a man grossly materialistic and without knowledge of the spiritual force. He does not see how this can drag one from heaven to hell. By the grace of his younger brother Vidura, Dhṛtarāṣṭra was enlightened and could see his grossly illusory engagements, and by such enlightenment he was able to leave home for spiritual relaization. Śrī Nāradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of the celestial Ganges. Drinking water only without solid food is also considered fasting. This is necessary for advancement of spiritual knowledge. A foolish man wants to be a cheap *yogī* without observing the regulative principles. A man who has no control over the tongue at first can hardly become a *yogī. Yogī* and *bhogī* are two opposite terms. The *bhogī* or the merryman who eats and drinks cannot be a *yogī,* for a *yogī* is never allowed to eat and drink unrestrictedly. We may note with profit how Dhṛtarāṣṭra began his *yoga* system by drinking water only and sitting calmly in a place with a spiritual atmosphere, deeply absorbed in the thoughts of the Lord Hari, the Personality of Godhead.

TEXT 54

जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः ।
हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥५४॥

jitāsano jitaśvāsaḥ
pratyā-hṛta-ṣaḍ-indriyaḥ
hari-bhāvanayā dhvasta-
rajaḥ sattva-tamomalaḥ

jita-āsanaḥ—one who has controlled the sitting posture; *jita-śvāsaḥ*—one who has controlled the breathing process; *pratyā-hṛta*—turning back; *ṣaṭ*—six; *indriyaḥ*—senses; *hari*—the Absolute Personality of Godhead; *bhāvanayā*—absorbed in; *dhvasta*—conquered; *rajaḥ*—passion; *sattva*—goodness; *tamaḥ*—ignorance; *malaḥ*—contaminations.

TRANSLATION

One who has controlled the sitting postures [the yogic āsana] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immuned from the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

PURPORT

The preliminary activities of the way of *yoga* are *āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā,* etc. Mahārāja Dhṛtarāṣṭra was to attain success in those preliminary actions because he was seated in a sanctified place and was concentrating upon one objective, namely the Supreme Personality of Godhead (Hari). Thus all his senses were being engaged in the service of the Lord. This process directly helps the devotee to get freedom from the contaminations of the three material modes of nature. Even the highest mode, the material mode of goodness, is also a cause of material bondage, and what to speak of the other qualities, namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment, and a strong sense of lust provokes the accumulation of wealth and power. One who has conquered these two base mentalities and has raised himself on the platform of goodness, which is full of knowledge and morality, cannot also control the senses, namely the eyes, the tongue, the nose, the ear and touch. But one who has surrendered himself unto the lotus feet of Lord Hari, as above mentioned, can transcend all influences of the modes of material nature and be fixed in the service of the Lord. The *bhakti-yoga* process, therefore, directly applies senses to the loving service of the Lord. This prohibits the performer from

engaging in material activities. This process of turning the senses from material attachment to the loving transcendental service of the Lord is called *pratyāhāra,* and the very process is called *prāṇāyāma,* ultimately ending in *samādhi,* or absorption in pleasing the Supreme Lord Hari by all means.

TEXT 55

विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥५५॥

vijñānātmani saṁyojya
kṣetrajñe pravilāpya tam
brahmaṇy ātmānam ādhāre
ghaṭāmbaram ivāmbare

vijñāna—purified identity; *ātmani*—of intelligence; *saṁyojya*—perfectly fixing up; *kṣetrajñe*—in the matter of the living being; *pravilāpya*—merging; *tam*—him; *brahmaṇi*—in the Supreme; *ātmānam*—pure living being; *ādhāre*—in the reservoir; *ghaṭāmbaram*—sky within the block; *iva*—like; *ambare*—in the supreme sky.

TRANSLATION

Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

PURPORT

The living being, by his desiring to lord it over the material world and declining to cooperate with the Supreme Lord, contacts the sum total of the material world, namely the *mahat-tattva,* and from the *mahat-tattva* his false identity, with the material world, intelligence, mind, and the senses, is developed. This covers his pure spiritual identity. By the yogic process, when his pure identity is realized, which is known as self-realization, then one has to revert to the original position by amalgamating the five gross elements and the subtle elements, mind and intelligence into the *mahat-tattva* again. Thus getting freed from the clutches of the *mahat-tattva,* he has to merge in the existence of the Supersoul. In other words, he has to realize that qualitatively he is non-different from the Supersoul, and thus he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is the highest perfectional development of spiritual identity, which was attained by Dhṛtarāṣṭra by the grace of Vidura and the Lord. The

Lord's mercy was bestowed upon him by his personal contact with Vidura, and when he was actually practicing the instructions of Vidura, the Lord helped him to attain the highest perfectional stage.

A pure devotee of the Lord does not live in any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the *mahat-tattva.* He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material coverings by the effect of his devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover.

TEXT 56

ध्वस्तमायागुणोदर्को निरुद्धकरणाशयः ।
निवर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ।
तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः ॥५६॥

dhvasta-māyā-guṇodarko
niruddha-karaṇāśayaḥ
nivartitākhilāhāra
āste sthāṇur ivācalaḥ
tasyāntarāyo maivābhūḥ
sannyastākhila-karmaṇaḥ

dhvasta—being destroyed; *māyā-guṇa*—the modes of material nature; *udarkaḥ*—aftereffects; *niruddha*—being suspended; *karaṇa-āśayaḥ*—the senses and the mind; *nivartita*—stopped; *akhila*—all; *āhāraḥ*—food for the senses; *āste*—is sitting; *sthāṇuḥ*—immovable; *iva*—like; *adhuni-acalaḥ*—fixed up; *tasya*—his; *antarāyaḥ*—hindrances; *mā iva*—never like that; *abhūḥ*—be; *sannyasta*—renounced; *akhila*—all sorts; *karmaṇaḥ*—material duties.

TRANSLATION

He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

PURPORT

Dhṛtarāṣṭra had attained, by the yogic process, the stage of negation of all sorts of material reaction. The effects of the material modes of nature

draw the victim to the indefatigable desires of enjoying matter, but one can escape such false enjoyment by the yogic process. Every sense is always busy in searching for its food, and thus the conditioned soul is assaulted from all sides and has no chance to become steady in any pursuit. Mahārāja Yudhiṣṭhira was advised by Nārada not to disturb his uncle by attempting to bring him back home. He was now beyond the attraction of anything material. The material modes of nature (the *guṇas*) have their different modes of activities, but above the material modes of nature there is a spiritual mode also which is absolute. *Nirguṇa* means without reaction. The spiritual mode and its effect are identical; therefore the spiritual quality is distinguished from its material counterpart by the word *nirguṇa*. After complete suspension of the material modes of nature, one is admitted to the spiritual sphere, and action dictated by the spiritual modes is called devotional service or *bhakti*. *Bhakti* is therefore *nirguṇa* attained by direct contact with the Absolute.

TEXT 57

स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि ।
कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥५७॥

sa vā adya-tanād rājan
parataḥ pañcame'hani
kalevaraṁ hāsyati svaṁ
tac ca bhasmībhaviṣyati

saḥ—he; *vā*—in all probability; *adya*—today; *tanāt*—from; *rājan*—O King; *parataḥ*—ahead; *pañcame*—on the fifth; *ahani*—day; *kalevaram*—body; *hāsyati*—shall quit; *svam*—his own; *tat*—that; *ca*—also; *bhasmī*—ashes; *bhaviṣyati*—will turn into.

TRANSLATION

O King, he will quit his body, most probably, on the fifth day from today. And his body will turn to ashes.

PURPORT

Nārada Muni's prophecy prohibited Yudhiṣṭhira Mahārāja to go to the place where his uncle was staying because even after quitting the body by his own mystic power, Dhṛtarāṣṭra would not be in need of any funeral ceremony because Nārada Muni indicated that his body by itself would burn to ashes. The perfection of the *yoga* system is attained by such mystic power: the *yogī* is able to quit his body by his own choice of time and can

attain any planet he desires by turning the present body into ashes by self-made fire.

TEXT 58

दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे ।
बहिः स्थिता पतिं साध्वी तमग्निमनु वेक्ष्यति ॥५८॥

dahyamāne'gnibhir dehe
patyuḥ patnī sahoṭaje
bahiḥ sthitā patiṁ sādhvī
tam agnim anu vekṣyati

dahyamāne—while it is burning; *agnibhiḥ*—by the fire; *dehe*—the body; *patyuḥ*—of the husband; *patnī*—the wife; *saha-uṭaje*—along with the thatched cottage; *bahiḥ*—outside; *sthitā*—situated; *patim*—unto the husband; *sāddvī*—the chaste lady; *tam*—that; *agnim*—fire; *anu vekṣyati*—looking with great attention shall enter the fire.

TRANSLATION

While outside observing her husband who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

PURPORT

Gāndhārī was an ideal chaste lady, a life companion of her husband, and therefore when she saw her husband burning in the fire of mystic *yoga* along with his cottage of leaves, she despaired. She left home after losing her one hundred sons, and in the forest she saw that her most beloved husband was also burning. Now she actually felt alone, and therefore entered the fire of her husband and followed her husband to death. This entering of a chaste lady into the fire of her dead husband is called the *satī* rite, and the action is considered to be most perfect for a woman. In a later age, this *satī* rite became an obnoxious criminal affair because the ceremony was forced upon even an unwilling woman. In this fallen age it is not possible for any lady to follow the *satī* rite as chastely as it was done by Gāndhārī and others in past ages. A chaste wife like Gāndhārī would feel the separation of her husband to be more burning than actual fire. Such a lady can observe the *satī* rite voluntarily, and there is no criminal force by anyone. When the rite became a formality only and force was applied upon a lady to follow the principle, actually it became criminal, and therefore the ceremony was to be stopped by state law. This prophecy of Nārada Muni to Mahārāja Yudhiṣṭhira forbade him to go to his widow aunt.

TEXT 59

विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।
हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ॥५९॥

viduras tu tad āścaryaṁ
niśāmya kuru-nandana
harṣa-śoka-yutas tasmād
gantā tīrtha-niṣevakaḥ

viduraḥ—Vidura also; *tu*—but; *tat*—that incidence; *āścaryam*—wonderful; *niśāmya*—seeing; *kuru-nandana*—O son of the Kuru dynasty; *harṣa*—delight; *śoka*—grief; *yutaḥ*—affected by; *tasmāt*—from that place; *gantā*—went away; *tīrtha*—place of pilgrimage; *niṣevakaḥ*—for being enlivened.

TRANSLATION

Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

PURPORT

Vidura was astonished to see the marvelous departure of his brother Dhṛtarāṣṭra as a liberated *yogī*, for in his past life he was much attached to materialism. Of course it was only due to Vidura that his brother attained the desirable goal of life. He was therefore glad to learn about it. But he was sorry that he could not make his brother turn into a pure devotee. This was not done by Vidura because of Dhṛtarāṣṭra's being inimical to the Pāṇḍavas, who were all devotees of the Lord. An offense at the feet of a Vaiṣṇava is more dangerous than an offense at the lotus feet of the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhṛtarāṣṭra, whose past life was very materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life; therefore Dhṛtarāṣṭra attained liberation only, and after many such liberated states of life one can attain to the stage of devotional service. Vidura was certainly very mortified by the death of his brother and sister-in-law, and the only remedy to mitigate such lamentation was to go out to pilgrimage. Thus Mahārāja Yudhiṣṭhira had no chance to call back Vidura, his surviving uncle.

TEXT 60

इत्युक्त्वार्थारुहत् स्वर्गं नारदः सहतुम्बुरुः ।
युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः

ity uktvāthāruhat svargaṁ
nāradaḥ saha-tumburuḥ
yudhiṣṭhiro vacas tasya
hṛdi kṛtvājahāc chucaḥ

iti—thus; *uktvā*—having addressed; *atha*—thereafter; *āruhat*—ascended; *svargam*—outer space; *nāradaḥ*—the great sage Nārada; *saha*—along with; *tumburuḥ*—his stringed instrument; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *vacaḥ*—instructions; *tasya*—of his; *hṛdi kṛtvā*—keeping in the heart; *ajahāt*—gave up; *śucaḥ*—all lamentations.

TRANSLATION

Having spoken thus, the great sage Nārada, along with his vīnā, ascended into outer space. Yudhiṣṭhira kept his instruction in his heart and so was able to get rid of all lamentations.

PURPORT

Śrī Nāradajī is an eternal spaceman, having been endowed with a spiritual body by the grace of the Lord. He can travel in the outer spaces of both the material and spiritual worlds without restriction and can approach any planets by mechanical means. Mahārāja Yudhiṣṭhira was a pious king, and his previous life as the son of a maidservant. Because of his association with pure devotees, he was elevated to the position of an eternal spaceman and thus had freedom of movement. One should therefore try to follow in the footsteps of Nārada Muni and not make a futile effort to reach other planets by mechanical means. Mahārāja Yudhiṣṭhira was a pious king, and therefore he could see Nārada Muni occasionally; anyone who desires to see Nārada Muni must first be pious and follow in the footsteps of Nārada Muni.

Thus end the Bhaktivedanta purports of the First Canto, Thirteenth Chapter, of Śrīmad-Bhāgavatam, *entitled "Dhṛtarāṣṭra Quits Home."*

CHAPTER FOURTEEN

Disappearance of Lord Kṛṣṇa

TEXT 1

सूत उवाच
सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम्॥ १ ॥

sūta uvāca
samprasthite dvārakāyāṁ
jiṣṇau bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *samprasthite*—having gone to; *dvārakāyām*—the city of Dvārakā; *jiṣṇau*—Arjuna; *bandhu*—friends and relatives; *didṛkṣayā*—for meeting them; *jñātum*—to know; *ca*—also; *puṇya-ślokasya*—of one whose glories are sung by Vedic hymns; *kṛṣṇasya*—of Lord Kṛṣṇa; *ca*—and; *viceṣṭitam*—further programs of work.

TRANSLATION

Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

PURPORT

As stated in the *Bhagavad-gītā*, the Lord descended on earth for the protection of the faithful and annihilation of the impious, so after the Battle of Kurukṣetra and establishment of Mahārāja Yudhiṣṭhira, the mission of the Lord was complete. The Pāṇḍavas, especially Śrī Arjuna, were eternal companions of the Lord, and therefore Arjuna went to Dvārakā to hear from the Lord of His next program of work.

TEXT 2

व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः ।
ददर्श घोररूपाणि निमित्तानि कुरूद्वहः ॥ २ ॥

vyatītāḥ katicin māsās
tadā nāyāt tato 'rjunaḥ
dadarśa ghora-rūpāṇi
nimittāni kurūdvahaḥ

vyatītāḥ—after passing away; *katicit*—a few; *māsāḥ*—months; *tadā*—at that time; *na āyāt*—did not return; *tataḥ*—from there; *arjunaḥ*—Arjuna; *dadarśa*—observed; *ghora*—fearful; *rūpāṇi*—appearances; *nimittāni*—various causes; *kurūdvahaḥ*—Mahārāja Yudhiṣṭhira.

TRANSLATION

A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

PURPORT

Lord Śrī Kṛṣṇa the Supreme Personality of Godhead is *ad infinitum,* more powerful than the most powerful sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy, and due to the sun only we can have the necessities of life. Therefore, during the personal presence of the Lord on the earth, all paraphernalia of our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a full flood of light in the presence of the glowing sun. Mahārāja Yudhiṣṭhira observed some discrepancies in his kingdom, and therefore he became very anxious about Arjuna, who was long absent, and there was also no news about Dvārakā's well-being. He suspected the disappearance of Lord Kṛṣṇa, otherwise there would have been no possibility of fearful omens.

TEXT 3

कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मिणः ।
पापीयसीं नृणां वार्तां क्रोधलोभानृतात्मनाम् ॥ ३ ॥

kālasya ca gatiṁ raudrāṁ
viparyastar tu dharmiṇaḥ
pāpīyasīṁ nṛṇāṁ vārtāṁ
krodha-lobhānṛtātmanām

kālasya—of the eternal time; *ca*—also; *gatim*—direction; *raudrām*—fearful; *viparyastaḥ*—discrepancies; *tu*—but; *dharmiṇaḥ*—specific function; *pāpīyasīm*—sinful; *nṛṇām*—of the human being; *vārtām*—means of livelihood; *krodha*—anger; *lobha*—greed; *anṛta*—falsehood; *ātmanām*—of the people.

TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

PURPORT

When civilization is disconnected from the loving relation of the Supreme Personality of Godhead, symptoms like changes of seasonal regulations, foul means of livelihood, greed, anger and fraudulence become rampant. The change of seasonal regulations refers to the atmosphere of one season becoming manifest in another season, for example the rainy season being transferred to autumn, or the fruits and flowers of one season fructifying in another season. A godless man is invariably greedy, angry and fraudulent. Such a man can earn his livelihood by any means, black or white. During the reign of Mahārāja Yudhiṣṭhira, all the above symptoms were conspicuous by their absence. But Mahārāja Yudhiṣṭhira was astonished to experience even a slight change in the godly atmosphere of his kingdom, and at once he suspected the disappearance of the Lord. Foul means of livelihood implies deviation from one's occupational duty. There are prescribed duties for everyone, such as the *brāhmaṇa, kṣatriya, vaiśya* and *śūdra,* but any one of them who deviates from his prescribed duty and declares another's duty to be his own is following a foul and improper duty. A man becomes too greedy for wealth and power when he has no higher objective in life and when he thinks that this earthly life of a few years is all in all. Ignorance is the cause for all these anomalies in human society, and to remove this ignorance, especially in this age of degradation, the powerful sun is there to distribute light in the shape of *Śrīmad-Bhāgavatam.*

TEXT 4

जिह्मप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् ।
पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥ ४ ॥

jihmaprāyaṁ vyavahṛtaṁ
śāṭhya-miśraṁ ca sauhṛdam
pitṛ-mātṛ-suhṛd-bhrātṛ-
dampatīnāṁ ca kalkanam

jihma-prāyam—cheating; *vyavahṛtam*—in all ordinary transactions; *śāṭhya*—duplicity; *miśram ca*—adulterated in and; *sauhṛdam*—regarding friendly well-wishers; *pitṛ*—father; *mātṛ*—regarding the mother; *suhṛt*—well-wishers; *bhrātṛ*—one's own brother; *dampatīnām*—regarding husband and wife; *ca*—also; *kalkanam*—mutual quarrel.

TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers and mothers and sons, and between well-wishers and between brothers. Even between husband and wife there was always strain and quarrel.

PURPORT

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of

affairs, there is no harmony, even between father and sons or between husband and wife. But all these contending difficulties can be mitigated by one process, and that is devotional service of the Lord. The world of hypocrisy can be checked only by counteraction of devotional service of the Lord and nothing else. Mahārāja Yudhiṣṭhira, having observed the disparities, conjectured the disappearance of the Lord from the earth.

TEXT 5

निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
लोभाद्यधर्मप्रकृतिं दृष्ट्वोवाचानुजं नृपः ॥५॥

nimittāny atyariṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṁ
dṛṣṭvovācānujaṁ nṛpaḥ

nimittāni—causes; *ati*—very serious; *ariṣṭāni*—bad omens; *kāle*—in course of time; *tu*—but; *anugate*—passing away; *nṛṇām*—of humanity at large; *labhādi*—agreed, etc.; *adharma*—irreligious; *prakṛtim*—habits; *dṛṣṭvā*—having observed; *uvāca*—said; *anujam*—younger brother; *nṛpaḥ*—the King.

TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

PURPORT

A pious king like Mahārāja Yudhiṣṭhira at once became perturbed when there were such inhuman symptoms as greed, anger, irreligiosity and hypocrisy rampant in society. And it appears from this statement that all these symptoms of degraded society were unknown to the people of the time, and it was astonishing for them to have experienced them with the advent of the Kali-yuga or the age of quarrel.

TEXT 6

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ ६ ॥

yudhiṣṭhira uvāca
sampreṣito dvārakāyāṁ
jiṣṇur bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *sampreṣitaḥ*—has gone to; *dvārakāyām*—Dvārakā; *jiṣṇuḥ*—Arjuna; *bandhu*—friends; *didṛkṣayā*—for the sake of meeting; *jñātum*—to know; *ca*—also; *puṇya-ślokasya*—of the Personality of Godhead; *kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *ca*—and; *viceṣṭitam*—program of work.

TRANSLATION

Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena: Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.

TEXT 7

गताः सप्ताधुना मासा भीमसेन तवानुजः ।
नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥ ७ ॥

gatāḥ saptādhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor-
nāhaṁ vededam añjasā

gatāḥ—has gone; *sapta*—seven; *adhunā*—to date; *māsāḥ*—months; *bhīmasena*—O Bhīmasena; *tava*—your; *anujaḥ*—younger brother; *na*—does not; *āyāti*—come back; *kasya*—for what; *vā*—or; *hetoḥ*—reason; *na*—not; *aham*—I; *veda*—know; *idam*—this; *añjasā*—factually.

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

TEXT 8

अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः।
यदाऽऽत्मनोऽङ्गमाक्रीडं भगवानुत्सिसृक्षति ॥ ८ ॥

api devarṣiṇādiṣṭaḥ
sa kālo 'yam upasthitaḥ
yadātmano 'ṅgam ākrīḍaṁ
bhagavān utsisṛkṣati

api—whether; *devarṣiṇā*—by the demigod-saint (Nārada); *ādiṣṭaḥ*—instructed; *saḥ*—that; *kālaḥ*—eternal time; *ayam*—this; *upasthitaḥ*—arrived; *yadā*—when; *ātmanaḥ*—of His own self; *aṅgam*—plenary portion; *ākrīḍam*—manifestation; *bhagavān*—the Personality of Godhead; *utsisṛkṣati*—is going to quit.

TRANSLATION

Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

PURPORT

As we have discussed many times, the Supreme Personality of Godhead Lord Śrī Kṛṣṇa has many plenary expansions, and each and every one of them, although equally powerful, executes different functions. In the *Bhagavad-gītā* there are different statements by the Lord, and each of these statements is meant for different plenary portions or portions of the plenary portions. For example, Śrī Kṛṣṇa the Lord says in the *Bhagavad-gītā:*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7)

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic *mantras;* I am the sound in ether and ability in man." (Bg. 7.8)

"If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings." (Bg. 3.24)

"Whatever action is performed by a great man, common men will follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21)

All the above statements of the Lord apply to different plenary portions of the Lord, namely His expansions of Saṅkarṣaṇa, Vāsudeva, Pradyumna, Aniruddha, Nārāyaṇa, etc. All these expansions are He Himself by different transcendental expansions, and still the Lord as Śrī Kṛṣṇa functions in a different sphere of transcendental exchange with different grades of devotees. And yet Lord Kṛṣṇa as He is appears once in the day of Brahmā (or after a lapse of 864 trillion solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that routine spool the functions of Lord Kṛṣṇa, Lord Vāsudeva, etc., are complex problems for the layman. There is no difference between the Lord's Self and the Lord's transcendental body. The expansions execute differential activities. When the Lord, however, appears in His person as Lord Śrī Kṛṣṇa, His other plenary portions also join in Him by His inconceivable potency called *yogamāyā,* and thus the Lord Kṛṣṇa of Vṛndāvana is different from the Lord Kṛṣṇa of Mathurā or the Lord Kṛṣṇa of Dvārakā. The *virāṭa rūpa* of Lord Kṛṣṇa is also different from Him, by His inconceivable potency. The *virāṭa rūpa* exhibited on the Battlefield of Kurukṣetra is the material conception of His form. Therefore when Lord Kṛṣṇa was apparently killed by the bow and arrow of the hunter, it should be understood that the Lord left His so-called material body in the material world. The Lord is *kaivalya,* and for Him there is no difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Mahārāja Yudhiṣṭhira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in the *Bhagavad-gītā,* and they are known as the *mūḍhas.* That the Lord left His body means that He left again His plenary portions in the respective *dhāmas* (transcendental abodes), as He left His *virāṭa rūpa* in the material world.

TEXT 9

यस्यान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥ ९ ॥

yasmān naḥ sampado rājyaṁ
dārāḥ prāṇāḥ kulaṁ prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

yasmāt—from whom; *naḥ*—our; *sampadaḥ*—opulence; *rājyam*—kingdom; *dārāḥ*—good wives; *prāṇāḥ*—existence of life; *kulam*—dynasty; *prajāḥ*—subjects; *āsan*—have become possible; *sapatna*—competitors; *vijayaḥ*—conquering; *lokāḥ*—future accomodation in higher planets; *ca*—and; *yat*—by whose; *anugrahāt*—by the mercy of.

TRANSLATION

From Him only, all our kingly opulence, our good wives, lives, progeny, our control over our subjects, victory over our enemies and future accomodations in higher planets, have become possible. All this is due to His causeless mercy upon us.

PURPORT

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accomodations in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord. Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great *sannyāsī* of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic *śāstras* are concerned, as we find in the pages of *Śrīmad-Bhāgavatam,* the ultimate sanction for all success rests in the hands of the Supreme Lord. Mahārāja Yudhiṣṭhira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the

conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

TEXT 10

पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् ।
दारुणान् शंसतोऽदूराद्भयं नो बुद्धिमोहनम् ॥१०॥

paśyotpātān nara-vyāghra
divyān bhaumān sa-daihikān
dāruṇān śaṁsato 'dūrād
bhayaṁ no buddhi-mohanam

paśya—just see; *utpātān*—disturbances; *nara-vyāghra*—O man of tigerlike strength; *divyān*—happenings in the sky or by planetary influence; *bhaumān*—happenings on the earth; *sa-daihikān*—happenings of the body and the mind; *dāruṇān*—awfully dangerous; *śaṁsataḥ*—indicating; *adūrāt*—in the near future; *bhayam*—danger; *naḥ*—our; *buddhi*—intelligence; *mohanam*—deluding.

TRANSLATION

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains—all very dangerous in themselves—are forboding danger in the near future by deluding our intelligence.

PURPORT

Material advancement of civilization means advancement of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By the celestial influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after-effects are famine, disease, and epidemic, and the aggregate result is agony of the body and the mind. Man-made material science cannot do anything to counteract all these threefold miseries. They are all punishments from the superior energy of *māyā* under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without being disturbed in the discharge of our human duties. The

asuras, however, do not believe in the existence of God, and they make their own plans to counteract all these threefold miseries, and so they meet with failures every time. The *Bhagavad-gītā* clearly states that the reaction of material energy is never to be conquered because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord. (Bg. 7.14)

TEXT 11

ऊर्वक्षिबाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः ।
वेपथुश्चापि हृदये आराद्दास्यन्ति विप्रियम् ॥११॥

ūru-akṣi-bāhavo mahyaṁ
sphuranty aṅga punaḥ punaḥ
vepathuś cāpi hṛdaye
ārād dāsyanti vipriyam

ūru—thighs; *akṣi*—eyes; *bāhavaḥ*—the arms; *mahyam*—in my; *sphuranti*—quivering; *aṅga*—left side of the body; *punaḥ punaḥ*—again and again; *vepathuḥ*—palpitations; *ca*—also; *api*—certainly; *hṛdaye*—in the heart; *ārāt*—due to fearfulness; *dāsyanti*—indicating; *vipriyam*—undesirables.

TRANSLATION

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

PURPORT

Material existence is full of undesirables. Things we do not want are forced upon us by some superior energy, and we do not see that these undesirables are under the grip of the three modes of material nature. When a man's eyes, arms and thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared with fire in a forest. No one goes in the forest to set fire, but fire automatically takes place in the forest, creating inconceivable calamities for the living beings of the forest. Such fire cannot be extinguished by any human efforts. The fire can only be extinguished by the mercy of the Lord, who sends clouds to pour water on the forest. Similarly, undesirable

happenings in life cannot be checked by any number of plans. Such miseries can be removed only by the mercy of the Lord, who sends His bona fide representatives to enlighten human beings and thus save them from all calamities.

TEXT 12

शिवैषोद्यन्तमादित्यमभि रौत्यनलानना ।
मामङ्ग सारमेयोऽयमभिरेभत्यभीरुवत् ॥१२॥

śivaiṣodyantam ādityam
abhirauty analānanā
mām aṅga sārameyo 'yam
abhirebhaty abhīruvat

śivā—jackal; *eṣā*—this; *udyantam*—rising; *ādityam*—unto the sun; *abhi*—towards; *rauti*—crying; *anala*—fire; *ānanā*—face; *mām*—unto me; *aṅga*—O Bhīma; *sārameyaḥ*—dog; *ayam*—this; *abhirebhati*—barking; *abhīruvat*—without fear.

TRANSLATION

Just see, O Bhīma, how the she-jackel cries at the rising sun and vomits fire and how the dog barks at me fearlessly.

PURPORT

These are some bad omens indicating something undesirable in the near future.

TEXT 13

शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।
वाहांश्च पुरुषव्याघ्र लक्षये रुदतो मम ॥१३॥

śastāḥ kurvanti mām savyaṁ
dakṣiṇaṁ paśavo 'pare
vāhāṁś ca puruṣa-vyāghra
lakṣaye rudato mama

śastāḥ—useful animals like the cow; *kurvanti*—are keeping; *mām*—me; *savyam*—on the left; *dakṣiṇam*—circumambulating; *paśavaḥ apare*—other lower animals like asses; *vāhān*—the horses (carriers); *ca*—also; *puruṣa-vyāghra*—O tiger among men; *lakṣaye*—are seen; *rudataḥ*—weeping; *mama*—of mine.

TRANSLATION

O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

TEXT 14

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन् मनः ।
प्रत्युलूकश्च कुह्वानैर्विश्वम् वै शून्यमिच्छतः ॥१४॥

mṛtyu-dūtaḥ kapoto 'yam
ulūkaḥ kampayan manaḥ
pratyulūkaś ca kuhvānair
viśvam vai śūnyam icchataḥ

mṛtyu—death; *dūtaḥ*—messenger of; *kapotaḥ*—pigeon; *ayam*—this; *ulūkaḥ*—owl; *kampayan*—trembling; *manaḥ*—mind; *pratyulūkaḥ*—the rivals of owls (crows); *ca*—and; *kuhvānaiḥ*—shrieking scream; *viśvam*—the cosmos; *vai*—either; *śūnyam*—void; *icchataḥ*—wishing.

TRANSLATION

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

TEXT 15

धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
निर्घातश्च महांस्तात साकं च स्तनयित्नुभिः॥१५॥

dhūmrā diśaḥ paridhayaḥ
kampate bhūḥ sahādribhiḥ
nirghātaś ca mahāṁs tāta
sākaṁ ca stanayitnubhiḥ

dhūmrāḥ—smoky; *diśaḥ*—all directions; *paridhayaḥ*—encirclement; *kampate*—throbbing; *bhūḥ*—the earth; *saha adribhiḥ*—along with the hills and mountains; *nirghātaḥ*—bolt from the blue; *ca*—also; *mahān*—very great; *tāta*—that; *sākam*—lightning; *ca*—also; *stanayitnubhiḥ*—thundering sound without any cloud.

TRANSLATION

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

TEXT 16

वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।
असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः ॥१६॥

vāyur vāti khara-sparśo
rajasā visṛjaṁs tamaḥ
asṛg varṣanti jaladā
bībhatsam iva sarvataḥ

vāyuḥ—wind; *vāti*—blowing; *khara-sparśaḥ*—sharply; *rajasā*—by the dust; *visṛjan*—creating; *tamaḥ*—darkness; *asṛk*—blood; *varṣanti*—is raining; *jaladāḥ*—the cloud; *bībhatsam*—disastrous; *iva*—like; *sarvataḥ*—everywhere.

TRANSLATION

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

TEXT 17

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
ससंकुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥१७॥

sūryaṁ hata-prabhaṁ paśya
graha-mardaṁ mitho divi
sasaṁkulair bhūta-gaṇair
jvalite iva rodasī

sūryam—the sun; *hata-prabham*—its rays declining; *paśya*—just see; *graha-mardam*—clashes of the stars; *mithaḥ*—among one another; *divi*—in the sky; *sasaṁkulaiḥ*—being mixed with; *bhūta-gaṇaiḥ*—by the living entities; *jvalite*—being ignited; *iva*—as if; *rodasī*—crying.

TRANSLATION

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

TEXT 18

नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च ।
न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥१८॥

nadyo nadāś ca kṣubhitāḥ
sarāṁsi ca manāṁsi ca
na jvalaty agnir ājyena
kālo 'yaṁ kiṁ vidhāsyati

nadyaḥ—rivers; *nadāḥ ca*—and the tributaries; *kṣubhitāḥ*—all perturbed; *sarāṁsi*—reservoirs of water; *ca*—and; *manāṁsi*—the mind; *ca*—also; *na*—does not; *jvalati*—ignite; *agniḥ*—fire; *ājyena*—with the help of butter; *kālaḥ*—the time; *ayam*—extraordinary it is; *kim*—what; *vidhāsyati*—going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

TEXT 19

न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।
रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ॥१९॥

na pibanti stanaṁ vatsā
na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hṛṣyanty ṛṣabhā vraje

na—does not; *pibanti*—suck; *stanam*—breast; *vatsāḥ*—the calf; *na*—does not; *duhyanti*—allow milking; *ca*—also; *mātaraḥ*—the cow; *rudanti*—crying; *aśru-mukhāḥ*—with a fearful face; *gāvaḥ*—the cow; *na*—does not; *hṛṣyanti*—take pleasure; *ṛṣabhāḥ*—the bull; *vraje*—in the pasturing ground.

TRANSLATION

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

TEXT 20

दैवतानि रुदन्तीव स्विद्यन्ति ह्युच्चलन्ति च ।
इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।
भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥२०॥

daivatāni rudantīva
svidyanti hy uccalanti ca
ime jana-padā grāmāḥ
purodyānākarāśramāḥ
bhraṣṭa-śriyo nirānandāḥ
kim aghaṁ darśayanti naḥ

daivatāni—the Deities in the temples; *rudanti*—seem to be crying; *iva*—like that; *svidyanti*—lamenting; *hi*—certainly; *uccalanti*—as if going out; *ca*—also; *ime*—this; *jana-padāḥ*—city; *grāmāḥ*—villages; *pura*—towns; *udyāna*—gardens; *ākara*—mines; *āśramāḥ*—hermitages, etc.; *bhraṣṭa*—devoid of; *śriyaḥ*—beauties; *nirānandāḥ*—bereft of all happiness; *kim*—what sort of; *agham*—calamities; *darśayanti*—shall manifest; *naḥ*—to us.

TRANSLATION

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines

and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

TEXT 21

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः ।
अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥२१॥

manya etair mahotpātair
nūnaṁ bhagavataḥ padaiḥ
ananya-puruṣa-śrībhir-
hīnā bhūr hata-saubhagā

manye—you may take it for granted; *etaiḥ*—by all these; *mahā*—great; *utpātaiḥ*—upsurges; *nūnam*—for want of; *bhagavataḥ*—of the Personality of Godhead; *padaiḥ*—the marks on the sole of the foot; *ananya*—extraordinary; *puruṣa*—of the Supreme Personality; *śrībhiḥ*—by the auspicious signs; *hīnā*—dispossessed; *bhūḥ*—the earth; *hata-saubhagā*—without the fortune.

TRANSLATION

I think that all these earthly disturbances preclude some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the Lord. These signs indicate that this will no longer be.

TEXT 22

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः ॥२२॥

iti cintayatas tasya
dṛṣṭāriṣṭena cetasā
rājñaḥ pratyāgamad brahman
yadu-puryāḥ kapi-dhvajaḥ

iti—thus; *cintayataḥ*—while thinking to himself; *tasya*—of him; *dṛṣṭā*—by observing; *ariṣṭena*—bad omens; *cetasā*—by the mind; *rājñaḥ*—of the king; *prati*—back; *āgamat*—came; *brahman*—O *brāhmaṇas; yadu-puryāḥ*—from the kingdom of the Yadus; *kapi-dhvajaḥ*—Arjuna.

TRANSLATION

O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].

TEXT 23

तं पादयोर्निपतितमयथापूर्वमातुरम् ।
अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ॥२३॥

taṁ pādayor nipatitam
ayathā-pūrvam āturam
adhovadanam abbindūn
sṛjantaṁ nayanābjayoḥ

tam—him (Arjuna); *pādayoḥ*—at the feet; *nipatitam*—bowing down; *ayathā-pūrvam*—unprecedented; *āturam*—dejected; *adhovadanam*—downward face; *abbindūn*—drops of water; *sṛjantam*—creating; *nayana-abjayoḥ*—from the lotuslike eyes.

TRANSLATION

When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

TEXT 24

विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।
पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥२४॥

vilokyodvigna-hṛdayo
vicchāyam anujaṁ nṛpaḥ
pṛcchati sma suhṛn madhye
saṁsmaran nāraderitam

vilokya—by seeing; *udvigna*—anxious; *hṛdayaḥ*—heart; *vicchāyam*—pale appearance; *anujam*—Arjuna; *nṛpaḥ*—the King; *pṛcchati*—asked; *sma*—in the past; *suhṛt*—friends; *madhye*—amongst; *saṁsmaran*—remembering; *nārada*—Sage Nārada; *iritam*—indicated by.

TRANSLATION

Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.

TEXT 25

युधिष्ठिर उवाच

कच्चिदानर्तपुर्यां नः स्वजनाः सुखमासते ।
मधुभोजदशार्हार्हसात्वतान्धकवृष्णयः ॥२५॥

yudhiṣṭhira uvāca
kaccid ānartapuryāṁ naḥ
sva-janāḥ sukham āsate
madhu-bhoja-daśārhārha-
sātvatāndhaka-vṛṣṇayaḥ

yudhiṣṭhiraḥ uvāca—Yudhiṣṭhira said; *kaccit*—whether; *ānartapuryām*—of Dvārakā; *naḥ*—our; *sva-janāḥ*—relatives; *sukham*—happily; *āsate*—are passing their days; *madhu*—Madhu; *bhoja*—Bhoja; *daśārha*—Daśārha; *ārhā*—Ārhā; *sātvata*—Sātvata; *andhaka*—Andhaka; *vṛṣṇayaḥ*—of the family of Vṛṣṇi.

TRANSLATION

Mahārāja Yudhiṣṭhira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārhā, Sātvata, Andhaka and the members of the Yadu family, are all passing their days in happiness.

TEXT 26

शूरो मातामहः कच्चित्स्वस्त्यास्ते वाथ मारिषः ।
मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः ॥२६॥

śūro mātāmahaḥ kaccit
svasty āste vātha māriṣaḥ
mātulaḥ sānujaḥ kaccit
kuśaly ānaka-dundubhiḥ

śūraḥ—Śūrasena; *mātāmahaḥ*—maternal grandfather; *kaccit*—whether; *svasti*—all good; *āste*—passing his days; *vā*—or; *atha*—therefore; *māriṣaḥ*—respectful; *mātulaḥ*—maternal uncle; *sa-anujaḥ*—with his younger brothers; *kaccit*—whether; *kuśalī*—all well; *ānaka-dundubhiḥ*—Vasudeva.

TRANSLATION

Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle and his younger brothers all doing well?

TEXT 27

सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
आसते सस्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥२७॥

sapta sva-sāras tat-patnyo
mātulānyaḥ sahātmajāḥ
āste sasnuṣāḥ kṣemaṁ
devakī-pramukhāḥ svayam

sapta—seven; *sva-sāraḥ*—own sisters; *tat-patnyaḥ*—his wives; *mātulānyaḥ*—maternal aunts; *saha*—along with; *ātmajāḥ*—sons and grandsons; *āsate*—are all; *sasnuṣāḥ*—with their daughters-in-law; *kṣemam*—happiness; *devakī*—Devakī; *pramukhāḥ*—headed by; *svayam*—personally.

TRANSLATION

His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?

TEXTS 28-29

कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ॥२८॥
आसते कुशलं कच्चिद्ये च शत्रुजिदादयः ।
कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥२९॥

kaccid rājā ''huko jīvaty
asat-putro 'sya cānujaḥ
hṛdīkaḥ sasuto 'krūro
jayanta-gada-sāraṇāḥ

āsate kuśalaṁ kaccid-
ye ca śatrujid ādayaḥ
kaccid āste sukhaṁ rāmo
bhagavān sātvatāṁ prabhuḥ

kaccit—whether; *rājā*—the King; *āhukaḥ*—another name of Ugrasena; *jīvati*—still living; *asat*—mischievous; *putraḥ*—son; *asya*—his; *ca*—also; *anujaḥ*—younger brother; *hṛdīkaḥ*—Hṛdīka; *sa-sutaḥ*—along with sons such as; *akrūraḥ*—Akrūra; *jayanta*—Jayanta; *gada*—Gada; *sāraṇāḥ*—Sāraṇā; *āsate*—are they all; *kuśalam*—in happiness; *kaccit*—whether; *ye*—they; *ca*—also; *śatrujit*—Śatrujit; *ādayaḥ*—headed by; *kaccit*—whether; *āste*—are they; *sukham*—all right; *rāmaḥ*—Balarāma; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *prabhuḥ*—protector.

TRANSLATION

Ugrasena's sons, Kaṁsa and his younger brother Devaka, are still living. Is Ugrasena happy? Are Hṛdīka and sons, Kṛtavarmā, Akrūra, Jayanta, Gada, Sāraṇā and Śatrujit, all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?

PURPORT

Hastināpura, the capital of the Pāṇḍavas, was situated somewhere near present New Delhi, and the kingdom of Ugrasena was situated in Mathurā. While returning to Delhi from Dvārakā, Arjuna must have visited the city of Mathurā, and therefore the inquiry about the King of Mathurā is valid. Amongst various names of the relatives, the name of Rāma or Balarāma, eldest brother of Lord Kṛṣṇa, is added with the word Personality of Godhead because Lord Balarāma is the immediate expansion of *Viṣṇu-tattva* as *prakāśa-vigraha* of Lord Kṛṣṇa. The Supreme Lord, although one without a second, expands Himself as many other living beings. The *Viṣṇu-tattva* living beings are expansions of the Supreme Lord, and all of them are qualitatively and quantitatively equal with the Lord. But expansions of the *jīva-śakti*, the category of the ordinary living beings, are not at all equal with the Lord. One who considers the *jīva-śakti* and the *Viṣṇu-tattva* to be on an equal level is considered a condemned soul of the world. Śrī Rāma or Balarāma is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and by His causeless mercy the fallen souls are delivered. Śrī Baladeva appeared as Śrī Nityānanda Prabhu during the advent of Lord Caitanya, and the great Lord Nityānanda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen

souls, namely Jagai and Madhai. Therefore it is particularly mentioned herein that Balarāma is the protector of the devotees of the Lord. By His divine grace only one can approach the Supreme Lord Śrī Kṛṣṇa, and thus Śrī Balarāma is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees.

TEXT 30

प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।
गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ॥३०॥

pradyumnaḥ sarva-vṛṣṇīnāṁ
sukham āste mahā-rathaḥ
gambhīra-rayo 'niruddho
vardhate bhagavān uta

pradyumnaḥ—Pradyumna (a son of Lord Kṛṣṇa); *sarva*—all; *vṛṣṇīnām*—of the members of the Vṛṣṇi family; *sukham*—happiness; *āste*—are in; *mahā-rathaḥ*—the great general; *gambhīra*—deeply; *rayaḥ*—dexterity; *aniruddhaḥ*—Aniruddha (another grandson of Lord Kṛṣṇa); *vardhate*—flourishing; *bhagavān*—the Personality of Godhead; *uta*—must.

TRANSLATION

How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

PURPORT

Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also *Viṣṇu-tattva.* At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, as it is mentioned in connection with the name Aniruddha.

TEXT 31

सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥३१॥

suṣeṇaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ
anye ca kārṣṇi-pravarāḥ
sa-putrā ṛṣabhādayaḥ

suṣeṇaḥ—Suṣeṇa; *cārudeṣṇaḥ*—Cārudeṣṇa; *ca*—and; *sāmbaḥ*—Sāmba; *jāmbavatī-sutaḥ*—the son of Jāmbavatī; *anye*—others; *ca*—also; *kārṣṇi*—the sons of Lord Kṛṣṇa; *pravarāḥ*—all chieftains; *sa-putrāḥ*—along with their sons; *ṛṣabha*—Ṛṣabha; *ādayaḥ*—etc.

TRANSLATION

Are all the chieftain sons of Lord Kṛṣṇa, such as Suṣeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, Ṛṣabha and all others, along with their sons, all doing well?

PURPORT

As already mentioned, Lord Kṛṣṇa had married 16,108 wives, and each of them had ten sons. Therefore 16,108 *x* 10 = 161,080 sons. They all grew up, and each of them had as many sons as their father, and the whole aggregate was something near 1,610,800 family members of the Lord. The Lord is the father of all living beings, who are countless in number; therefore only a few of them are called to associate with the Lord in His transcendental pastimes as the Lord of Dvārakā on this earth. It is not astonishing if the Lord maintained a visible family consisting of so many members. It is better to refrain from comparing the Lord's position with ours, and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhiṣṭhira, while inquiring about the Lord's sons and grandsons at Dvārakā, mentioned only the chieftains amongst them, otherwise it was impossible for him to remember all the names of the Lord's family members.

TEXTS 32-33

तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः ।
सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥३२॥
अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।
अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ॥३३॥

tathaivānucarāḥ śaureḥ
śrutadevoddhavādayaḥ
sunanda-nanda-śīrṣaṇyā
ye cānye sātvatarṣabhāḥ

api svasty āsate sarve
rāma-kṛṣṇa-bhujāśrayāḥ
api smaranti kuśalam
asmākaṁ baddha-sauhṛdāḥ

tathā eva—similarly; *anucarāḥ*—constant companions; *śaureḥ*—of Lord Śrī Kṛṣṇa such as; *śrutadeva*—Śrutadeva; *uddhava-ādayaḥ*—Uddhava and others; *sunanda*—Sunanda; *nanda*—Nanda; *śīrṣaṇyāḥ*—other leaders; *ye*—all of them; *ca*—and; *anye*—others; *sātvata*—liberated souls; *ṛṣabhāḥ*—the best men; *api*—if; *svasti*—doing well; *āsate*—are; *sarve*—all of them; *rāma*—Balarāma; *kṛṣṇa*—Lord Kṛṣṇa; *bhujāśrayāḥ*—under the protection of; *api*—if also; *smaranti*—do remember; *kuśalam*—welfare; *asmākam*—about ourselves; *baddha-sauhṛdāḥ*—bound by eternal friendship.

TRANSLATION

Also, are Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord, who are protected by Lord Balarāma and Kṛṣṇa, all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

PURPORT

The constant companions of Lord Kṛṣṇa, such as Uddhava, etc., are all liberated souls, and they had descended along with Lord Kṛṣṇa on this material world to fulfill the mission of the Lord. The Pāṇḍavas are also liberated souls who descended along with Lord Kṛṣṇa to serve Him in His transcendental pastimes on this earth. As stated in the *Bhagavad-gītā* (Bg. 4.5), the Lord and His eternal associates, who are also liberated souls like the Lord, come down on this earth at certain intervals. The Lord remembers them all, but His associates, although liberated souls, forget due to their being *tatasthā-śakti,* or marginal potency of the Lord. That is the difference between the *Viṣṇu-tattva* and *jīva-tattvas.* The *jīva-tattvas* are infinitesimal potential particles of the Lord, and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord, the Lord is pleased to give all protection at all times. The liberated souls never, therefore, think themselves as free as the Lord or as powerful

as the Lord, but they always seek the protection of the Lord in all circumstances, both in the material world and in the spiritual world. This dependence of the liberated soul is constitutional, just as sparks of a fire can exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks is extinguished, although the quality of fire or the glowing is there. Thus those who give up the protection of the Lord and become so-called lords themselves, out of spiritual ignorance, come back again to this material world, even after prolonged *tapasya* of the severest type. That is the verdict of all Vedic literature.

TEXT 34

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ॥३४॥

bhagavān api govindo
brahmaṇyo bhakta-vatsalaḥ
kaccit pure sudharmāyāṁ
sukham āste suhṛd-vṛtaḥ

bhagavān—the Personality of Godhead, Kṛṣṇa; *api*—also; *govindaḥ*—one who enlivens the cows and the senses; *brahmaṇyaḥ*—devoted to the devotees or the *brāhmaṇas; bhakta-vatsalaḥ*—affectionate to the devotees; *kaccit*—whether; *pure*—in Dvārakā Purī; *sudharmāyām*—pious assembly; *sukham*—happiness; *āste*—does enjoy; *suhṛt-vṛtaḥ*—surrounded by friends.

TRANSLATION

Is Lord Kṛṣṇa, the Supreme Personality of Godhead, who gives pleasure to the cows, senses and the brāhmaṇas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvārakā Purī surrounded by friends?

PURPORT

Here in this particular verse the Lord is described as *Bhagavān, Govinda, Brahmaṇya* and *Bhaktavatsala.* He is *Bhagavān svayam,* or the original Supreme Personality of Godhead full with all opulences, all power, all knowledge, all beauty, all fame and all renunciation. No one is equal to or greater than Him. He is Govinda because He is the pleasure of the cows and the senses. Those who have purified their senses by devotional service of the Lord can render unto Him real service and thereby derive transcen-

dental pleasure out of such purified senses. Only the impure conditioned living being cannot derive any pleasure from the senses, but being illusioned by false pleasures of the senses, he becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of cows and the brahminical culture. A society which is devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king. Without cow protection and cultivation of the brahminical qualities in human society, at least for a section of members of the society, no human civilization can prosper at any length. By brahminical culture or by developing the dormant qualities of goodness, namely truthfulness, equanimity, sense control, forbearance, simplicity, general knowledge, transcendental knowledge, and firm faith in the Vedic wisdom, one can become a *brāhmaṇa* and thus see the Lord as He is. And after surpassing the brahminical perfection, one has to become a devotee of the Lord so that His loving affection in the form of proprietor, master, friend, son and lover can be transcendentally achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has developed the qualities of a *brāhmaṇa* as above mentioned. The Lord is inclined to a *brāhmaṇa* of quality and not of false prestige. Those who are less than a *brāhmaṇa* by qualification cannot establish any relation with the Lord, just as fire cannot be kindled from the raw earth unless there is wood, although there is a relation between wood and the earth. Since the Lord is all-perfect in Himself, there could not be any question of His welfare, and Mahārāja Yudhiṣṭhira refrained from asking this question. He simply inquired about His residential place, Dvārakā Purī, where pious men assemble. The Lord stays only where pious men assemble and takes pleasure in their glorifying the Supreme Truth. Mahārāja Yudhiṣṭhira was anxious to know about the pious men and their pious acts in the city of Dvārakā.

TEXTS 35-36

मङ्गलाय च लोकानां क्षेमाय च भवाय च ।
आस्ते यदुकुलाम्भोधावाद्योऽनन्तसखः पुमान् ॥३५॥
यद्बाहुदण्डगुप्तायां स्वपुर्यां यदवोऽर्चिताः ।
क्रीडन्ति परमानन्दं महापौरुषिका इव ॥३६॥

maṅgalāya ca lokānāṁ
kṣemāya ca bhavāya ca
āste yadu-kulāmbhodhāv
ādyo 'nanta-sakhaḥ pumān

yad bāhu-daṇḍa-guptāyāṁ
sva-puryāṁ yadavo 'rcitāḥ
krīḍanti paramānandaṁ
mahā-pauruṣikā iva

maṅgalāya—for all good; *ca*—also; *lokānām*—of all the planets; *kṣemāya*—for protection; *ca*—and; *bhavāya*—for elevation; *ca*—also; *āste*—is there; *yadu-kula-ambhodhau*—in the ocean of the Yadu dynasty; *ādyaḥ*—the original; *ananta-sakhaḥ*—in the company of Ananta (Balarāma); *pumān*—the supreme enjoyer; *yat*—whose; *bāhu-daṇḍa guptāyām*—being protected by His arms; *sva-puryām*—in His own city; *yadavaḥ*—the members of the Yadu family; *arcitāḥ*—as they deserve; *krīḍanti*—are relishing; *paramānandam*—transcendental pleasure; *mahā-pauruṣikāḥ*—the residents of the spiritual sky; *iva*—like.

TRANSLATION

The original Personality of Godhead, the enjoyer, and Balarāma, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

PURPORT

As we have discussed many times, the Personality of Godhead Viṣṇu resides within each and every universe in two capacities, namely as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu. The Kṣīrodakaśāyī Viṣṇu has His own planet on the northern top of the universe, and there is a great ocean of milk where the Lord resides on the bed of the Ananta incarnation of Baladeva. Thus Mahārāja Yudhiṣṭhira has compared the Yadu dynasty to the ocean of milk and Śrī Balarāma to the Ananta where Lord Kṛṣṇa resides. He has compared the citizens of Dvārakā to the liberated inhabitants of the Vaikuṇṭhalokas. Beyond the material sky, further than we can see with our eyes and beyond the sevenfold coverings of the universe, there is the Causal Ocean in which all the universes are floating like footballs, and beyond the Causal Ocean there is an unlimited span of

spiritual sky generally known as the effulgence of Brahman. Within this effulgence there are innumerable spiritual planets, and they are known as the Vaikuṇṭha planets. Each and every Vaikuṇṭha planet is many, many times bigger than the biggest universe within the material world, and in each of them there are innumerable prototypes of Viṣṇu inhabitants who look exactly like Lord Viṣṇu. These inhabitants are known as the Mahā-pauruṣikas, or persons directly engaged in the service of the Lord. They are happy in those planets and are without any kind of misery, and they live perpetually in full youthfulness, enjoying life in full bliss and knowledge without fear of birth, death, old age or disease, and without the influence of *kāla,* eternal time. Mahārāja Yudhiṣṭhira has compared the inhabitants of Dvārakā to the Mahāpauruṣikas of Vaikuṇṭhaloka because they are so happy with the Lord. In the *Bhagavad-gītā* there are many references to the Vaikuṇṭhalokas, and they are mentioned there as *Mad-dhāma,* or the kingdom of the Lord.

TEXT 37

यत्पादशुश्रूषणमुख्यकर्मणा
सत्यादयो द्व्यष्टसहस्रयोषितः ।
निर्जित्य संख्ये त्रिदशांस्तदाशिषो
हरन्ति वज्रायुधवल्लभोचिताः ॥३७॥

yat-pāda-śuśrūṣaṇa-mukhya-karmaṇā
satyādayo dvyaṣṭa-sahasra-yoṣitaḥ
nirjitya saṅkhye tridaśāṁs tad-āśiṣo
haranti vajrāyudha-vallabhocitāḥ

yat—whose; *pāda*—feet; *śuśrūṣaṇa*—administration of comforts; *mukhya*—the most important; *karmaṇā*—by the acts of; *satyā-ādayaḥ*—queens headed by Satyabhāmā; *dvyaṣṭa*—twice eight; *sahasra*—thousand; *yoṣitaḥ*—the fair sex; *nirjitya*—by subduing; *saṅkhye*—in the battle; *tridaśān*—of the denizens of heaven; *tat-āśiṣaḥ*—what is enjoyed by the demigods; *haranti*—do take away; *vajra-āyudha-vallabha*—the wives of the personality who controls the thunderbolt; *ucitāḥ*—deserving.

TRANSLATION

The queens at Dvārakā, headed by Satyabhāmā, simply by administering comforts at the lotus feet of the Lord, which is the most important of

all services, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

PURPORT

Satyabhāmā: One of the principal queens of Lord Śrī Kṛṣṇa at Dvārakā. After killing Narakāsura, Lord Kṛṣṇa visited the palace of Narakāsura accompanied by Satyabhāmā. He went to Indraloka also with Satyabhāmā, and she was received by Śacīdevī, who introduced her to the mother of the demigods, Aditi. Aditi was very much pleased with Satyabhāmā, and she benedicted her with the blessings of permanent youth as long as Lord Kṛṣṇa remained on the earth. Aditi also took her with her to show her the special prerogatives of the demigods in the heavenly planets. When she saw the *pārijāta* flower, she desired to have it in her palace at Dvārakā. After that, she came back to Dvārakā along with her husband and expressed her willingness to have the *pārijāta* flower at her palace. Satyabhāmā's palace was especially bedecked with valuable jewels, and even in the hottest season of summer the inside of the palace remained cool, as if air-conditioned. She decorated her palace with various flags, heralding the news of her great husband's presence there. Once, along with her husband, she met Draupadī, and she was anxious to be instructed by Draupadī in the ways and means of pleasing her husband. Draupadī was expert in this affair because she kept five husbands, the Pāṇḍavas, and all were very much pleased with her. On receipt of Draupadī's instructions, she was very much pleased and offered her good wishes and returned back to Dvārakā. She was the daughter of Śatrujit. After the departure of Lord Kṛṣṇa, when Arjuna visited Dvārakā, all the queens, including Satyabhāmā and Rukmiṇī, lamented for the Lord with great feelings. At the last stage of her life, she left for the forest to undergo severe penances.

Satyabhāmā instigated her husband to get the *pārijāta* flower from the heavenly planets, and the Lord got it even by force from the demigods, as a common husband secures things to please his wife. As already explained, the Lord had very little to do with so many wives to carry out their orders like an ordinary man. But because the queens accepted the high quality of devotional service, namely administering the Lord all comforts, the Lord played the part of a faithful complete husband. No earthly creature can expect to have things from the heavenly kingdom, especially the *pārijāta* flowers which are simply to be used by the demigods. But due to their becoming the Lord's faithful wives, all of them enjoyed the special

prerogatives of the great wives of the denizens of heaven. In other words, since the Lord is the proprietor of everything within His creation, it is not very astonishing for the queens of Dvārakā to have any rare thing from any part of the universe.

TEXT 38

यद्बाहुदण्डाभ्युदयानुजीविनो
यदुप्रवीरा ह्यकुतोभया मुहुः ।
अधिक्रमन्त्यङ्घ्रिभिराहृतां बलात्
सभां सुधर्मां सुरसत्तमोचिताम् ॥३८॥

yad bāhu-daṇḍābhyudayānujīvino
yadu-pravīrā hy akuto-bhayā muhuḥ
adhikramanty aṅghribhir āhṛtāṁ balāt
sabhāṁ sudharmāṁ sura-sattamocitām

yat—whose; *bāhu-daṇḍa*—arms; *abhyudaya*—influenced by; *anujīvinaḥ*—always living; *yadu*—the members of the Yadu dynasty; *pravīrāḥ*—great heroes; *akutaḥ-bhayāḥ*—fearless in every respect; *muhuḥ*—constantly; *adhikramanti*—traversing; *aṅghribhiḥ*—by foot; *āhṛtām*—brought about; *balāt*—by force; *sabhām*—assembly house; *sudharmām*—Sudharmā; *sura-sattama*—the best among the demigods; *ucitām*—deserving.

TRANSLATION

The great heroes of the Yadu dynasty, being protected by the arms of Lord Śrī Kṛṣṇa, always remain fearless in every respect. And therefore their feet trample over the Sudharmā assembly house, which the best demigods deserved but which was taken away from them.

PURPORT

Those who are directly servitors of the Lord are not only protected by the Lord from all fearfulness, but also enjoy the best of things, even if they are forcibly accumulated. The Lord is equal in behavior to all living beings, but He is partial to His pure devotees, being very affectionate toward them. The city of Dvārakā was flourishing, being enriched with

the best of things in the material world. The state assembly house is constructed according to the dignity of the particular state. In the heavenly planet, the state assembly house called Sudharmā was deserving of the dignity of the best of the demigods. Such an assembly house is never meant for any state on the globe because the human being on the earth is unable to construct it, however far a particular state may be materially advanced. But during the time of Lord Kṛṣṇa's presence on the earth, the members of the Yadu family forcibly brought the celestial assembly house to earth and placed it at Dvārakā. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Kṛṣṇa. In other words, the Lord is provided with the best things in the universe by His pure devotees. Lord Kṛṣṇa was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty, and in return such servitors of the Lord were protected and fearless.

A forgetful conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone. Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relation with the Lord. Since the living being is never to die by his constitution, as stated in the *Bhagavad-gītā* (Bg. 2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful. Thus the members of Yadu dynasty were fully awake in their service of the Lord, and therefore there was no tiger for them to be afraid of at any time. Even if there were a real tiger, the Lord was there to protect them.

TEXT 39

कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।
अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥३९॥

kaccit te 'nāmayaṁ tāta
bhraṣṭa-tejā vibhāsi me
alabdha-māno 'vajñātaḥ
kiṁ vā tāta ciroṣitaḥ

kaccit—whether; *te*—your; *anāmayam*—health is all right; *tāta*—my dear brother; *bhraṣṭa*—bereft of; *tejāḥ*—luster; *vibhāsi*—appear; *me*—to me; *alabdha-mānaḥ*—without respect; *avajñātaḥ*—neglected; *kim*—whether; *vā*—or; *tāta*—my dear brother; *ciroṣitaḥ*—because of long residence.

TRANSLATION

My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvārakā?

PURPORT

From all angles of vision, the Mahārāja inquired from Arjuna about the welfare of Dvārakā, but he concluded at last that as long as Lord Śrī Kṛṣṇa Himself was there, nothing inauspicious could happen. But at the same time, Arjuna appeared to be bereft of his bodily luster, and thus he inquired of his personal welfare and asked so many vital questions.

TEXT 40

कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः ।
न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥४०॥

kaccin nābhihato 'bhāvaiḥ
śabdādibhir amaṅgalaiḥ
na dattam uktam arthibhya
āśayā yat pratiśrutam

kaccit—whether; *na*—could not; *abhihataḥ*—addresses by; *abhāvaiḥ*—unfriendly; *śabda-ādibhiḥ*—by sounds; *amaṅgalaiḥ*—inauspicious; *na*—did not; *dattam*—give in charity; *uktam*—is said; *arthibhyaḥ*—unto one who asked; *āśayā*—with hope; *yat*—what; *pratiśrutam*—promised to be paid.

TRANSLATION

Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?

PURPORT

A *kṣatriya* or a rich man is sometimes visited by persons who are in need of money. When they are asked for a donation, it is the duty of the possessor of wealth to give in charity in consideration of the person, place and time. If a *kṣatriya* or a rich man fails to comply with this obligation, he must be very sorry for this discrepancy. Similarly, one should not fail to keep his promise to give in charity. These discrepancies are sometimes causes of despondency, and thus failing, a person becomes subjected to criticism, which might also be the cause of Arjuna's plight.

TEXT 41

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।
शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥४१॥

kaccit tvaṁ brāhmaṇaṁ bālaṁ
gāṁ vṛddhaṁ rogiṇaṁ striyam
śaraṇopasṛtaṁ sattvaṁ
nātyākṣīḥ śaraṇa-pradaḥ

kaccit—whether; *tvam*—yourself; *brāhmaṇam*—the *brāhmaṇas; bālam*—the child; *gām*—the cow; *vṛddham*—old; *rogiṇam*—the diseased; *striyam*—the woman; *śarana-upsṛtam*—having approached for protection; *sattvam*—any living being; *na*—whether; *atyākṣīḥ*—not given shelter; *śaraṇa-pradaḥ*—deserving protection.

TRANSLATION

You are always the protector of the deserving living beings, such as brāhmaṇas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?

PURPORT

The *brāhmaṇas,* who are always engaged in researching knowledge for the society's welfare work, both materially and spiritually, deserve the protection of the king in all respects. Similarly, the children of the state, the cow, the diseased person, the woman and the old man specifically

require the protection of the state or a *kṣatriya* king. If such living beings do not get protection by the *kṣatriya,* or the royal order, or by the state, it is certainly shameful for the *kṣatriya* or the state. Mahārāja Yudhiṣṭhira was anxious to know about this discrepancy on the part of Arjuna, if such things had actually happened.

TEXT 42

कच्चित्त्वं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम् ।
पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि ॥४२॥

kaccit tvaṁ nāgamo 'gamyāṁ
gamyāṁ vāsat-kṛtāṁ striyam
parājito vātha bhavān
nottamair nāsamaiḥ pathi

kaccit—whether; *tvam*—yourself; *na*—not; *agamaḥ*—did contact; *agamyām*—impeachable; *gamyām*—acceptable; *vā*—either; *asat-kṛtām*—improperly treated; *striyam*—a woman; *parājitaḥ*—defeated by; *vā*—either; *atha*—after all; *bhavān*—your good self; *na*—not; *uttamaiḥ*—by superior power; *na*—nor; *asamaiḥ*—by equals; *pathi*—on the road.

TRANSLATION

Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?

PURPORT

It appears from this verse that during the time of the Pāṇḍavas free contact between man and woman was allowed in certain conditions only. The higher caste men, namely the *brāhmaṇas* and *kṣatriyas,* could accept a woman of the *vaiśya* or the *śūdra* community, but a man from the lower castes could not contact a woman of the higher caste. Even a *kṣatriya* could not contact a woman of the *brāhmaṇa* caste. The wife of a *brāhmaṇa* is considered one of the seven mothers (namely one's own mother, the wife of the spiritual master or teacher, the wife of a *brāhmaṇa,* the wife of a king, the cow, the nurse, and the earth). Such contact between man and woman was known as *uttama* and *adhama.* Contact of a *brāhmaṇa* with a

kṣatriya woman is *uttama,* but the contact of a *kṣatriya* with a woman of a *brāhmaṇa* is *adhama* and therefore condemned. A woman approaching a man for contact should never be refused, but at the same time the discretion as above mentioned may also be considered. Bhīma was approached by Hiḍimbi from a community lower than the *śūdras,* and Yayāti refused to marry the daughter of Śukrācārya because of his being a *brāhmaṇa.* Vyāsadeva, a *brāhmaṇa,* was called to beget Pāṇḍu and Dhṛtarāṣṭra. Satyavatī belonged to a family of fishermen, but Parāśara, a great *brāhmaṇa,* begot in her Vyāsadeva. So there are so many examples of such contacts with woman, but in all cases the contacts were not abominable nor were the results of such contacts bad. Contact between man and woman is natural, but that also must be carried out under regulated principles so that social consecration may not be disturbed nor unwanted worthless population be increased for the unrest of the world.

It is abominable for a *kṣatriya* to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all, he should be defeated by some superior power. Arjuna was defeated by Bhīṣmadeva, and Lord Kṛṣṇa saved him from the danger. This was not insult for Arjuna because Bhīṣmadeva was far superior to Arjuna in all ways, namely age, respect and strength. But Karṇa was equal to Arjuna, and therefore Arjuna was in crisis when fighting with Karṇa. It was felt by Arjuna, and therefore Karṇa was killed even by crooked means. Such are the engagements of the *kṣatriyas,* and Mahārāja Yudhiṣṭhira inquired from his brother whether anything undesirable happened on the way home from Dvārakā.

TEXT 43

अपि स्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान्।
जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम् ॥४३॥

apisvit parya-bhuṅkthās tvaṁ
sambhojyān vṛddha-bālakān
jugupsitaṁ karma kiñcit
kṛtavān na yad akṣamam

apisvit—if it were so that; *parya*—by leaving aside; *bhuṅkthāḥ*—have dined; *tvam*—yourself; *sambhojyān*—deserving to dine together; *vṛddha*—the old men; *bālakān*—boys; *jugupsitam*—abominable; *karma*—action; *kiñcit*—something; *kṛtavān*—you must have done; *na*—not; *yat*—that which; *akṣamam*—unpardonable.

TRANSLATION

Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?

PURPORT

It is the duty of a householder to feed first of all the children and old members of the family, the *brāhmaṇas* and the invalids. Besides that, an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such a hungry man thrice on the road. The neglect of this prescribed duty of a householder, especially in the matter of the old men and children, is unpardonable.

TEXT 44

कच्चित् प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना ।
शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक्।४४।

kaccit preṣṭhatamenātha
hṛdayenātma-bandhunā
śūnyo 'smi rahito nityaṁ
manyase te'nyathā na ruk

kaccit—whether; *preṣṭhatamena*—unto the most dear one; *atha*—my brother Arjuna; *hṛdayena*—most intimate; *ātma-bandhunā*—own friend Lord Kṛṣṇa; *śūnyaḥ*—void; *asmi*—I am; *rahitaḥ*—having lost; *nityam*—for all time; *manyase*—you think; *te*—your; *anyathā*—otherwise; *na*—never; *ruk*—mental distress.

TRANSLATION

Or is it that you are feeling empty all the time because you might have lost your most intimate friend Lord Kṛṣṇa? O my brother Arjuna, I can think of no other reason for you becoming so dejected.

PURPORT

All the inquisitiveness of Mahārāja Yudhiṣṭhira about the world situation was already conjectured by Mahārāja Yudhiṣṭhira on the basis of Lord Kṛṣṇa's disappearance from the vision of the world, and this was now

disclosed by him because of the acute dejection of Arjuna, which could not have been possible otherwise. So even though he was doubtful about it, he was obliged to inquire frankly from Arjuna on the basis of Śrī Nārada's indication.

Thus end the Bhaktivedanta purports to the First Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Disappearance of Lord Kṛṣṇa."*

CHAPTER FIFTEEN

The Pāṇḍavas Retire Timely

TEXT 1

सूत उवाच

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञाऽऽविकल्पितः ।
नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्शितः ॥ १ ॥

sūta uvāca
evaṁ kṛṣṇa-sakhaḥ kṛṣṇo
bhrātrā rājñā 'vikalpitaḥ
nānā-śaṅkāspadaṁ rūpaṁ
kṛṣṇa-viśleṣa-karśitaḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *kṛṣṇa-sakhaḥ*—the celebrated friend of Kṛṣṇa; *kṛṣṇaḥ*—Arjuna; *bhrātrā*—by his elder brother; *rājñā*—King Yudhiṣṭhira; *āvikalpitaḥ*—speculated; *nānā*—various; *śaṅka-āspadam*—based on many doubts; *rūpam*—forms; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *viśleṣa*—feelings of separation; *karśitaḥ*—became greatly bereaved.

TRANSLATION

Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was griefstricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries.

PURPORT

Being too much aggrieved, Arjuna practically became choked up, and therefore it was not possible for him to reply properly to the various speculative inquiries of Mahārāja Yudhiṣṭhira.

TEXT 2

शोकेन शुष्यद्वदनहृत्सरोजो हतप्रभः ।
विभुं तमेवानुस्मरन्नाशक्नोत्प्रतिभाषितुम् ॥ २ ॥

śokena śuṣyadvadana-
hṛt-sarojo hata-prabhaḥ
vibhuṁ tamevānusmaran-
nāśaknot pratibhāṣitum

śokena—due to bereavement; *śuṣyat-vadana*—drying up of the mouth; *hṛt-sarojaḥ*—lotuslike heart; *hata*—lost; *prabhaḥ*—bodily luster; *vibhum*—the Supreme; *tam*—unto Lord Kṛṣṇa; *eva*—certainly; *anusmaran*—thinking within; *na*—could not; *aśaknot*—be able; *pratibhāṣitum*—properly replying.

TRANSLATION

Due to grief, Arjuna's mouth and lotuslike heart had become dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

TEXT 3

कृच्छ्रेण संस्तभ्य शुचः पाणिनाऽऽमृज्य नेत्रयोः ।
परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः ॥ ३ ॥

kṛcchreṇa saṁstabhya śucaḥ
pāṇinā ''mṛjya netrayoḥ
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātaraḥ

kṛcchreṇa—with great difficulty; *saṁstabhya*—by checking the force; *śucaḥ*—of bereavement; *pāṇinā*—with his hands; *āmṛjya*—smearing; *netrayoḥ*—the eyes; *parokṣeṇa*—due to being out of sight; *samunnaddha*—increasingly; *praṇaya-autkaṇṭhya*—eagerly thinking of the affection; *kātaraḥ*—distressed.

TRANSLATION

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.

TEXT 4

सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् ।
नृपमग्रजमित्याह बाष्पगद्गदया गिरा ॥ ४ ॥

sakhyaṁ maitrīṁ sauhṛdaṁ ca
sārathyādiṣu saṁsmaran
nṛpam agrajam ity āha
bāṣpa-gadgadayā girā

sakhyam—well-wishing; *maitrīm*—benediction; *sauhṛdam*—intimately related; *ca*—also; *sārathi-ādiṣu*—in becoming the chariot driver; *saṁsmaran*—remembering all these; *nṛpam*—unto the King; *agrajam*—the eldest brother; *iti*—thus; *āha*—said; *bāṣpa*—heavily breathing; *gadgadayā*—overwhelmingly; *girā*—by speeches.

TRANSLATION

Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

PURPORT

The Supreme Living Being is perfect in all relations with His pure devotee. Śrī Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal relationship, and the Lord's dealings with Arjuna are displays of friendship of the highest perfect order. He was not only a well-wisher of Arjuna, but also He was actually a benefactor, and to make it still more perfect the Lord tied him into a family relationship by arranging Subhadrā's marriage with him. And above all, the Lord agreed to become a chariot driver of Arjuna in order to protect His friend from warfare risks, and the Lord became actually happy when He established

the Pāṇḍavas to rule over the world. Arjuna remembered all these one after another, and thus he became overwhelmed with such thoughts.

TEXT 5

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।
येन मेऽपहृतं तेजो देवविस्मापनं महत् ॥ ५ ॥

arjuna uvāca
vañcito 'haṁ mahārāja
hariṇā bandhu-rūpiṇā
yena me 'pahṛtaṁ tejo
deva-vismāpanaṁ mahat

arjunaḥ uvāca—Arjuna said; *vañcitaḥ*—left by Him; *aham*—myself; *mahārāja*—O King; *hariṇā*—by the Personality of Godhead; *bandhu-rūpiṇā*—as if an intimate friend; *yena*—by whom; *me*—my; *apahṛtam*—I have been bereft; *tejaḥ*—power; *deva*—the demigods; *vismāpanam*—astonishing; *mahat*—astounding.

TRANSLATION

Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

PURPORT

In the *Bhagavad-gītā* (Bg. 10.41) the Lord says, "Anyone specifically powerful and opulent in wealth, strength, beauty, knowledge and all that is materially desirable is to be considered but a product of an insignificant portion of the complete whole of My energy." No one, therefore, can be independently powerful in any measure without being endowed by the Lord. When the Lord descends on the earth along with His eternal ever liberated associates, He not only displays the divine energy possessed by Himself, but He also empowers His associate devotees with the required

energy to execute His mission of incarnation. It is also stated in the *Bhagavad-gītā,* Fourth Chapter, that the Lord and His eternal associates descend on the earth many times, but the Lord remembers all the different roles of incarnations, whereas the associates, by His supreme will, forget them. Similarly, the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which were bestowed upon Arjuna were required for fulfillment of the mission of the Lord, but when His mission was fulfilled, the emergency powers were withdrawn from Arjuna because the astounding powers of Arjuna, which were astonishing even to the denizens of heaven, were no longer required, and they were now meant for going back home, back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna, or even the demigods in heaven, then what to speak of the ordinary living beings who are but figs compared to such great souls. The lesson is, therefore, that no one should be puffed up for his borrowed powers from the Lord. The sane man should rather feel obliged to the Lord for such benefaction and must utilize such power for the service of the Lord. Such power can be withdrawn at any time by the Lord, so the best use of such power and opulence is to engage them in the service of the Lord.

TEXT 6

यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।
उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥ ६ ॥

yasya kṣaṇa-viyogena
loko hy apriya-darśanaḥ
ukthena rahito hy eṣa
mṛtakaḥ procyate yathā

yasya—whose; *kṣaṇa*—a moment; *viyogena*—by separation; *lokaḥ*—all the universe; *hi*—certainly; *apriya-darśanaḥ*—everything appears unfavorable; *ukthena*—by life; *rahitaḥ*—being devoid of; *hi*—certainly; *eṣaḥ*—all these bodies; *mṛtakaḥ*—dead bodies; *procyate*—are designated; *yathā*—as it were.

TRANSLATION

I have just lost Him whose separation for a moment would render all the universes unfavorable and void, as bodies without life.

PURPORT

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as *svāṁśa* and *vibhinnāṁśa*. Paramātmā is the *svāṁśa* part of the Lord, whereas the *vibhinnāṁśa* parts are the living beings. As the living being is the important factor in the material body, or without the living being the material body has no value, similarly without Paramātmā the living being has no *status quo*. Similarly, Brahman or Paramātmā has no *locus standi* without the Supreme Lord Śrī Kṛṣṇa. This is thoroughly explained in the *Bhagavad-gītā* (Bg. 15.18). They are all interlinked with one another or interdependent factors; thus in the ultimate issue the Lord is the *summum bonum* and therefore the vital principle of everything.

TEXT 7

यत्संश्रयाद् द्रुपदगेहमुपागतानां
राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।
तेजो हृतं खलु मयाभिहतश्च मत्स्यः
सज्जीकृतेन धनुषाधिगता च कृष्णा ॥७॥

yat-saṁśrayād drupada-geham upāgatānāṁ
rājñāṁ svayaṁvara-mukhe smara-durmadānām
tejo hṛtaṁ khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā

yat—by whose merciful; *saṁśrayāt*—by strength; *drupada-geham*—in the palace of King Drupada; *upāgatānām*—all those assembled; *rājñām*—of the princes; *svayaṁvara-mukhe*—on the occasion of the selection of the bridegroom; *smara-durmadānām*—all lusty in thought; *tejaḥ*—power; *hṛtam*—vanquished; *khalu*—as it were; *mayā*—by me; *abhihataḥ*—pierced; *ca*—also; *matsyaḥ*—the fish target; *sajjīkṛtena*—by equipping the bow; *dhanuṣā*—by that bow also; *adhigatā*—gained; *ca*—also; *kṛṣṇā*—Draupadī.

TRANSLATION

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadī.

PURPORT

Draupadī was the most beautiful daughter of King Drupada, and when she was a young girl almost all the princes desired her hand. But Drupada Mahārāja decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way. There was a fish hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order, one must be able to pierce the fish's eyes through the wheel of protection, and no one would be allowed to look up at the target. On the ground there was a water pot in which the target and wheel were reflected, and one had to fix his aim towards the target by looking at the trembling water in the pot. Mahārāja Drupada well knew that only Arjuna or alternately Karṇa could successfully carry out the plan. But still he wanted to hand his daughter to Arjuna. And in the assembly of the princely order, when Dhṛṣṭadyumna, the brother of Draupadī, introduced all the princes to his grown-up sister, Karṇa was also present in the game. But Draupadī tactfully avoided Karṇa as the rival of Arjuna, and she expressed her desire through her brother Dhṛṣṭadyumna that she was unable to accept anyone who was less than a *kṣatriya.* The *vaiśyas* and the *śūdras* are less important than the *kṣatriyas.* Karṇa was known as a son of a carpenter, who is a *śūdra.* So Draupadī avoided Karṇa by this plea. When Arjuna, in the dress of a poor *brāhmaṇa,* pierced the difficult target, everyone was astonished, and all of them, especially Karṇa, offered a stiff fight to Arjuna, but as usual by the grace of Lord Kṛṣṇa he was able to emerge very successful in the princely fight and thus gain the valuable hand of Kṛṣṇā, or Draupadī. Arjuna was lamentingly remembering the incidence in the absence of the Lord by whose strength only he was so powerful.

TEXT 8

यत्संनिधावहमु खाण्डवमग्नयेऽदा-
मिन्द्रं च सामरगणं तरसा विजित्य ।
लब्धा सभा मयकृताद्भुतशिल्पमाया
दिग्भ्योऽहरन्नृपतयो बलिमध्वरे ते ॥८॥

yat-sannidhāv aham ukhāṇḍavam agnaye 'dām
indraṁ ca sāmara-gaṇaṁ tarasā vijitya
labdhā sabhā maya-kṛtādbhuta-śilpa-māyā
digbhyo 'haran nṛpatayo balim adhvare te

yat—whose; *sannidhau*—being nearby; *aham*—myself; *u*—note of astonishment; *khāṇḍavam*—the protected forest of Indra, King of heaven; *agnaye*—unto the fire-god; *adām*—delivered; *indram*—Indra; *ca*—also; *sa*—along with; *amara-gaṇam*—the demigods; *tarasā*—with all dexterity; *vijitya*—having conquered; *labdhā*—having obtained; *sabhā*—assembly house; *maya-kṛtā*—built by Maya; *adbhuta*—very wonderful; *śilpa*—art and workmanship; *māyā*—potency; *digbhyaḥ*—from all directions; *aharan*—collecting; *nṛpatayaḥ*—all princes; *balim*—presentations; *adhvare*—brought; *te*—unto you.

TRANSLATION

Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khāṇḍava forest. And by His grace only the demon named Maya was saved from the blazing Khāṇḍava forest, and thus we could build our assembly house of wonderful architectural workmanship where all the princes assembled during the performance of Rājasūya-yajña and paid you tributes.

PURPORT

The demon Mayadānava was an inhabitant of the forest Khāṇḍava, and when the Khāṇḍava forest was set on fire, he asked protection from Arjuna. Arjuna saved his life, and as a result of this the demon felt obliged. He reciprocated by building a wonderful assembly house for the Pāṇḍavas, which attracted the extraordinary attention of all state princes. They felt the supernatural power of the Pāṇḍavas, and thus without grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientists who create some material wonders for disturbance in the society. For example, the creation of the nuclear weapons has caused some panic in the human society. Maya was also a materialist like that, and he knew the art of creating wonderful things. And yet Lord Kṛṣṇa wanted to kill him. When he was chased both by the fire and the wheel of Lord Kṛṣṇa, he took shelter of a devotee like Arjuna, who saved him from the wrath of the fire of Lord Śrī Kṛṣṇa. Devotees are therefore more merciful than the Lord, and in devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and

the Lord ceased from chasing the demon as soon as both of them saw that the demon was given shelter by a devotee like Arjuna. The demon, feeling obliged to Arjuna, wanted to do him some service to show his gratefulness, but Arjuna declined to accept anything from him in exchange. Lord Śrī Kṛṣṇa, however, being pleased with Maya for his taking shelter of a devotee, asked him to render service unto King Yudhiṣṭhira by building a wonderful assembly house. The process is that by the grace of the devotee the mercy of the Lord is obtained, and by the mercy of the Lord a chance to serve the Lord's devotee is obtained. The club of Bhīmasena was also a gift of Mayadānava.

TEXT 9

यत्तेजसा नृपशिरोऽङ्घ्रि महन्मखार्थम्
आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।
तेनाहृताः प्रमथनाथमखाय भूपा
यन्मोचितास्तदनयन्बलिमध्वरे ते ॥ ९ ॥

yat-tejasā nṛpa-śiro 'ṅghrim ahan makhārtham
āryo 'nujas tava gajāyuta-sattva-vīryaḥ
tenāhṛtāḥ pramatha-nātha-makhāya bhūpā
yan mocitās tad anayan balim-adhvare te

yat—whose; *tejasā*—by influence; *nṛpa-śiraḥ-aṅghrim*—one whose feet are adored by the heads of kings; *ahan*—the great; *makhārtham*—for the sacrifice; *āryaḥ*—respectable; *anujaḥ*—younger brother; *tava*—your; *gaja-ayuta*—ten thousand elephants; *sattva-vīryaḥ*—powerful existence; *tena*—by him; *āhṛtāḥ*—collected; *pramatha-nātha*—the lord of the ghosts (Mahā-bhairava); *makhāya*—for sacrifice; *bhūpāḥ*—kings; *yat mocitāḥ*—by whom they were released; *tat anayan*—all of them brought; *balim*—taxes; *adhvare*—presented; *te*—your.

TRANSLATION

Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarāsandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarāsandha's Mahābhairava-yajña, but they were thus released. Later they paid tribute to Your Majesty.

PURPORT

Jarāsandha was a very powerful king of Magadha, and the history of his birth and activities is also very interesting. His father, King Bṛhadratha, was also a very prosperous and powerful King of Magadha, but he had no son, although he married two daughters of the King of Kāśī. Being disappointed in not getting a son from either of the two queens, the King, along with his wives, left home to live in the forest for austerities, but in the forest he was benedicted by one great *ṛṣi* to have a son, and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The King was very happy to see the queens bearing children, but when the ripe time approached, the queens delivered one child in two parts, one from each of the queens' wombs. The two parts were thrown in the forest, where a great she-demon used to live, and she was glad to have some delicate flesh and blood from the newly born child. Out of curiosity she joined the two parts, and the child became complete and regained life. The she-demon was known as Jarā, and being compassionate on the childless King, she went to the King and presented him with the nice child. The King was very pleased with the she-demon and wanted to reward her according to her desire. The she-demon expressed her desire that the child be named after her, and thus the child was surnamed Jarāsandha, or one who was joined by Jarā the she-demon. In fact, this Jarāsandha was born as one of the parts and parcels of the demon Viprachitti. The saint by whose benediction the queens bore the child was called Candra Kousik, who foretold of the child before his father Bṛhadratha.

Since he possessed demoniacal qualities from birth, naturally he became a great devotee of Lord Śiva, who is the lord of all ghostly and demonic men. Rāvaṇa was a great devotee of Lord Śiva, and so also King Jarāsandha. He used to sacrifice all arrested kings before Lord Mahābhairava (Śiva), and by his military power he defeated many small kings and arrested them to butcher before Mahābhairava. There are many devotees of Lord Mahābhairava or Kālabhairava in the province of Bihar, formerly called Magadha. Jarāsandha was a relative of Kaṁsa, the maternal uncle of Kṛṣṇa, and therefore after Kaṁsa's death King Jarāsandha became a great enemy of Kṛṣṇa, and there were many fights between Jarāsandha and Kṛṣṇa. Lord Kṛṣṇa wanted to kill him, but He also wanted that those who served as military men for Jarāsandha might not be killed. Therefore a plan was adopted to kill him. Kṛṣṇa, Bhīma and Arjuna together went to Jarāsandha in the dress of poor *brāhmaṇas* and begged charity from King Jarāsandha.

Jarāsandha never refused charity to any *brāhmaṇa,* and he performed many sacrifices also, yet he was not on a par with devotional service. Lord Kṛṣṇa, Bhīma and Arjuna asked Jarāsandha the facility of combating him, and it was settled that Jarāsandha would fight with Bhīma only. So all of them were both guests and combatants of Jarāsandha, and Bhīma and Jarāsandha fought every day for several days. Bhīma became disappointed, but Kṛṣṇa gave him hints about Jarāsandha's being joined together as an infant, and thus Bhīma dissected him again and so killed him. All the kings who were detained in the concentration camp to be killed before Mahābhairava were thus released by Bhīma. Feeling thus obliged to the Pāṇḍavas, they paid tribute to King Yudhiṣṭhira.

TEXT 10

पत्न्यास्तवाधिमखक्लृप्तमहाभिषेक-
श्लाघिष्ठचारुकबरं कितवैः सभायाम् ।
स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या
यस्तत्स्त्रियोऽकृत हतेशविमुक्तकेशाः॥१०॥

patnyās tavādhimakha-kḷpta-mahā-bhiṣeka-
ślāghiṣṭha-cāru-kabaraṁ kitavaiḥ sabhāyām
spṛṣṭaṁ vikīrya padayoḥ patitāśrumukhyā
yas tat-striyo 'kṛta hateśa-vimukta-keśāḥ

patnyāḥ—of the wife; *tava*—your; *adhimakha*—during the great sacrificial ceremony; *kḷpta*—dressed; *mahā-bhiṣeka*—greatly sanctified; *ślāghiṣṭha*—thus glorified; *cāru*—beautiful; *kabaram*—clustered hair; *kitavaiḥ*—by the miscreants; *sabhāyām*—in the great assembly; *spṛṣṭam*—being caught; *vikīrya*—being loosened; *padayoḥ*—on the feet; *patita-aśru-mukhyāḥ*—of the one who fell down with tears in the eyes; *yaḥ*—He; *tat*—their; *striyaḥ*—wives; *akṛta*—became; *hateśa*—bereft of husbands; *vimukta-keśāḥ*—loosened hair.

TRANSLATION

It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair when she was nicely dressed and sanctified for the great Rājasūya sacrificial ceremony. At that time she fell down at the feet of Lord Kṛṣṇa with tears in her eyes.

PURPORT

Queen Draupadī had a beautiful bunch of hair which was sanctified in the ceremonial function of Rājasūya-yajña. But when she was lost in the bet, Duḥśāsana touched her glorified hair to insult her. Draupadī then fell down at the lotus feet of Lord Kṛṣṇa, and Lord Kṛṣṇa decided that all the wives of Duḥśāsana and company should have their hair loosened as a result of the Battle of Kurukṣetra. Thus after the Battle of Kurukṣetra, after all the sons and grandsons of Dhṛtarāṣṭra died in battle, all the wives of the family were obliged to loosen their hair as widows. In other words, all the wives of the Kuru family became widows because of Duḥśāsana's insulting a great devotee of the Lord. The Lord can tolerate insults upon Himself by any miscreant because the father tolerates even insults from the son. But He never tolerates insults upon His devotees. By insulting a great soul, one has to forego all the results of pious acts and benediction also.

TEXT 11

यो नो जुगोप वन एत्य दुरन्तकृच्छ्राद्
दुर्वाससोऽरिरचितादयुताग्रभुग् यः ।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं
तृप्ताममंस्त सलिले विनिमग्नसङ्घः ॥११॥

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgrabhug yaḥ
śākānna-śiṣṭam upayujya yatas tri-lokīṁ
tṛptām amaṁsta salile vinimagna-saṅghaḥ

yaḥ—one who; *naḥ*—us; *jugopa*—gave protection; *vana*—forest; *etya*—getting in; *duranta*—dangerously; *kṛcchrāt*—trouble; *durvāsasaḥ*—of Durvāsā Muni; *ari*—enemy; *racitāt*—fabricated by; *ayuta*—ten thousand; *agrabhuk*—one who eats before; *yaḥ*—that person; *śāka-anna-śiṣṭam*—remnants of foodstuff; *upayujya*—having accepted; *yataḥ*—because; *tri-lokīm*—all the three worlds; *tṛptām*—satisfied; *amaṁsta*—thought within the mind; *salile*—while in the water; *vinimagna-saṅghaḥ*—all merged into the water.

TRANSLATION

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At

that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

PURPORT

Durvāsā Muni: A powerful mystic *brāhmaṇa* determined to observe the principles of religion with great vows and under strict austerities. His name is associated with many historical events, and it appears that the great mystic could be both easily satisfied and easily annoyed like Lord Śiva. When he was satisfied, he could do tremendous good to the servitor, but if he was dissatisfied he could bring about the greatest calamity. Kumārī Kuntī, at her father's house, used to minister all kinds of services to all great *brāhmaṇas,* and being satisfied with her good reception Durvāsā Muni benedicted her with a power to call any demigod she desired. It is understood that he was a plenary incarnation of Lord Śiva, and thus he could easily be either satisfied or annoyed. He was a great devotee of Lord Śiva, and by his order he accepted the priesthood of King Śvetaketu because of the King's performance of sacrifice for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in space by his great mystic powers, and it is understood that he travelled a great distance through space, even up to the Vaikuṇṭha planets beyond material space. He travelled all these long distances within one year, during his quarrel with King Ambarīṣa, the great devotee and Emperor of the world.

He had about ten thousand disciples, and wherever he visited and became a guest of the great *kṣatriya* kings, he used to be accompanied by a number of followers. Once he visited the house of Duryodhana, the enemy cousin of Mahārāja Yudhiṣṭhira. Duryodhana was intelligent enough to satisfy the *brāhmaṇa* by all means, and the great *ṛṣi* wanted to give some benediction to Duryodhana. Duryodhana knew his mystic powers, and he knew also that the mystic *brāhmaṇa,* if dissatisfied, could cause some havoc also, and thus he designed to engage the *brāhmaṇa* to show his wrath upon his enemy cousins the Pāṇḍavas. When the *ṛṣi* wanted to award some benediction to Duryodhana, the latter wished that he should visit the house of Mahārāja Yudhiṣṭhira, who was the eldest and chief among all his cousins. But by his request he would go to him after he had finished his meals with his Queen, Draupadī. Duryodhana knew that after Draupadī's dinner it would be impossible for Mahārāja Yudhiṣṭhira to receive such a large number of *brāhmaṇa* guests, and thus the *ṛṣi* would be annoyed and

would create some trouble for his cousin Mahārāja Yudhiṣṭhira. That was the plan of Duryodhana. Durvāsā Muni agreed to this proposal, and he approached the King in exile according to the plan of Duryodhana after the King and Draupadī had finished their meals.

On his arrival at the door of Mahārāja Yudhiṣṭhira, he was at once well received, and the King requested him to finish his noontime religious rites in the river and by that time the foodstuff would be prepared. Durvāsā Muni, along with his large number of disciples, went to take a bath in the river, and Mahārāja Yudhiṣṭhira was in great anxiety for the guests. As long as Draupadī had not taken her meals, food could be served to any number of guests, but the *ṛṣi,* by the plan of Duryodhana, reached there after Draupadī had finished her meals.

When the devotees are put into difficulty, they have an opportunity to recollect the Lord with rapt attention. So Draupadī was thinking of Lord Kṛṣṇa in that dangerous position, and the all-pervading Lord could at once know the dangerous position of His devotees. He therefore came there on the scene and asked Draupadī to give whatever food she might have in her stock. On her being so requested by the Lord, Draupadī was sorrowful because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the sun-god could supply any amount of food if she herself had not eaten. But on that day she had already taken her meals, and thus they were in danger. By expressing her difficulties she began to cry before the Lord as only a woman would do in such a position. The Lord, however, asked Draupadī to bring up the cooking pots to see if there was any particle of foodstuff left, and on Draupadī's doing so, the Lord found some particle of vegetable sticking to the pot. The Lord at once picked it up and ate it. After doing so, the Lord asked Draupadī to call for her guests, the company of Durvāsā.

Bhīma was sent to call them from the river. Bhīma said, "Why are you delaying, sirs? Come on, the food is ready for you." But the *brāhmaṇas,* because of Lord Kṛṣṇa's accepting a little particle of food, felt sumptuously fed, even while they were in the water. They thought that since Mahārāja Yudhiṣṭhira must have prepared many valuable dishes for them and since they were not hungry and could not eat, the King would feel sorry, so it was better not to go there. Thus they decided to go away.

This incidence proves that the Lord is the greatest mystic, and therefore He is known as *yogeśvara.* Another instruction is that every householder must offer food to the Lord, and the result will be that everyone, even a company of guests numbering ten thousand, will be satisfied because of the Lord's being satisfied. That is the way of devotional service.

TEXT 12

यत्तेजसाथ भगवान् युधि शूलपाणि-
विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे।
अन्येऽपि चाहममुनैव कलेवरेण
प्राप्तो महेन्द्रभवने महदासनार्धम् ॥१२॥

yat-tejasātha bhagavān yudhi śūla-pāṇir-
vismāpitaḥ sa-girijo 'stram adān nijaṁ me
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad āsanārdham

yat—by whose; *tejasā*—by influence; *atha*—at one time; *bhagavān*—the Personality of God (Lord Śiva); *yudhi*—in the battle; *śūla-pāṇiḥ*—one who has a trident in hand; *vismāpitaḥ*—astonished; *sa-girijaḥ*—along with the daughter of the Himalayan Mountains; *astram*—weapon; *adāt*—awarded; *nijam*—of his own; *me*—unto me; *anye api*—so also others; *ca*—and; *aham*—myself; *amunā*—by this; *eva*—definitely; *kalevareṇa*—by the body; *prāptaḥ*—obtained; *mahā-indra-bhavane*—in the house of Indradeva; *mahat*—great; *āsana-ardham*—half-elevated seat.

TRANSLATION

It was by His influence only that in a fight I was able to astonish the Personality of God Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

PURPORT

By the grace of the Supreme Personality of Godhead Śrī Kṛṣṇa, all other demigods, including Lord Śiva, were pleased with Arjuna. The idea is that one who is favored by Lord Śiva or any other demigod may not necessarily be favored by the Supreme Lord Śrī Kṛṣṇa (Godhead). Rāvaṇa was certainly a great devotee of Lord Śiva, but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Rāmacandra. And there are many instances like that in the histories of the *Purāṇas*. But here is an instance where we can see that Lord Śiva became pleased even in the

fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods, but the devotees of the demigods sometimes foolishly think that the Supreme Personality of Godhead is no greater than the demigods. By such a conception, one becomes an offender and ultimately meets with the same end as Rāvaṇa and others. The instances described by Arjuna during his friendly dealings with Lord Śrī Kṛṣṇa are instructive for all who may be convinced by the lessons that one can achieve all favors simply by pleasing the Supreme Lord Śrī Kṛṣṇa while the devotees or the worshipers of other demigods may achieve only partial benefits of life, which are also perishable, just as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the grace of Lord Śrī Kṛṣṇa, was able to reach the heavenly planet even with the selfsame body and was honored by the heavenly demigod Indradeva, being seated with him half elevated. One can reach the heavenly planets by the pious acts recommended in the *śāstras* in the category of fruitive activities. And as stated in the *Bhagavad-gītā* (Bg. 9.21), when the reactions of such pious acts are spent, the enjoyer is again degraded to this earthly planet. The moon is also on the level with the heavenly planets, and only persons who have performed virtues only, namely performing sacrifices, giving in charity and undergoing severe austerities, etc., can be allowed to enter into the heavenly planets after the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the selfsame body simply by the grace of the Lord, otherwise it is not possible to do so. The present attempts to enter into the heavenly planets by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature, namely goodness, passion and ignorance. The present population is more or less influenced by the modes of passion and ignorance, and the symptoms for such influence are exhibited in their becoming very lusty and greedy. Such degraded fellows can hardly approach the higher planetary systems. Above the heavenly planets there are many other planets also, which only those who are influenced by goodness can reach. In heavenly and other planets within the universe, the inhabitants are all highly intelligent, many more times than the human beings, and they are all pious in the higher and the highest mode of goodness. They are all devotees of the Lord, and although their goodness is not unadulterated, still they are known as demigods possessing the maximum amount of good qualities possible within the material world.

TEXT 13

तत्रैव मे विहरतो भुजदण्डयुग्मं
गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्द्राः श्रिता यदनुभावितमाजमीढ
तेनाहमद्य मुषितः पुरुषेण भूम्ना ॥१३॥

tatraiva me viharato bhuja-daṇḍa-yugmaṁ
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ
sendrāḥ śritā yad-anubhāvitam ājamīḍha
tenāham adya muṣitaḥ puruṣeṇa bhūmnā

tatra—in that heavenly planet; *eva*—certainly; *me*—myself; *viharataḥ*—while staying as a guest; *bhuja-daṇḍa-yugman*—both of my arms; *gāṇḍīva*—the bow named Gāṇḍīva; *lakṣaṇam*—mark; *arāti*—a demon named Nivātakavaca; *vadhāya*—for killing; *devāḥ*—all the demigods; *sa*—along with; *indrāḥ*—the heavenly King, Indra; *śritāḥ*—taken shelter of; *yat*—by whose; *anubhāvitam*—made it possible to be powerful; *ājamīḍha*—of the descendant of King Ājamīḍha; *tena*—by Him; *aham*—myself; *adya*—at the present moment; *muṣitaḥ*—bereft of; *puruṣeṇa*—the Personality; *bhūmnā*—the Supreme.

TRANSLATION

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāṇḍīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ājamīḍha, at the present moment I am bereft of the Supreme Personality of Godhead by whose influence I was so powerful.

PURPORT

The heavenly demigods are certainly more intelligent, powerful and beautiful, and yet they had to take help from Arjuna because of his Gāṇḍīva bow, which was empowered by the grace of Lord Śrī Kṛṣṇa. The Lord is all-powerful, and by His grace His pure devotee also can be as

powerful as He may desire, and there is no limit to it. And when the Lord withdraws His power from anyone, he is powerless by the will of the Lord.

TEXT 14

यद्बान्धवः कुरुबलाब्धिमनन्तपार-
मेको रथेन ततरेऽहमतीर्यसत्त्वम् ।
प्रत्याहृतं बहु धनं च मया परेषां
तेजास्पदं मणिमयं च हृतं शिरोभ्यः ॥१४॥

yad-bāndhavaḥ kuru-balābdhim ananta-pāram-
eko rathena tatare 'ham atīrya-sattvam
pratyāhṛtaṁ bahu dhanaṁ ca mayā pareṣāṁ
tejās-padaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ

yat-bāndhavaḥ—by whose friendship only; *kuru-bala-abdhim*—the ocean of the military strength of the Kurus; *ananta-pāram*—which was insurmountable; *ekaḥ*—alone; *rathena*—being seated on the chariot; *tatare*—was able to cross over; *aham*—myself; *atīrya*—invincible; *sattvam*—existence; *pratyāhṛtam*—drew back; *bahu*—very large quantity; *dhanam*—wealth; *ca*—also; *mayā*—by me; *pareṣām*—of the enemy; *tejāḥ-padam*—source of brilliance; *maṇimayam*—bedecked with jewels; *ca*—also; *hṛtam*—taken by force; *śirobhyaḥ*—from their heads.

TRANSLATION

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

PURPORT

On the Kaurava side there were many stalwart commanders like Bhīṣma, Droṇa, Kṛpa and Karṇa, and their military strength was as insurmountable as the great ocean. And yet it was due to Lord Kṛṣṇa's grace that Arjuna alone, sitting on the chariot, could manage to vanquish them one after

another without difficulty. There were many changes of commanders on the other side, but on the Pāṇḍavas' side Arjuna alone on the chariot driven by Lord Kṛṣṇa could manage the whole responsibility of the great war. Similarly, when the Pāṇḍavas were living at the palace of Virāṭa incognito, the Kauravas picked a quarrel with King Virāṭa and decided to take away his large number of cows. Thus while taking away the cows, Arjuna fought with them incognito and was able to regain the cows along with some booty taken by force, the jewels set on the turbans of the royal order. Arjuna remembered that all this was possible by the grace of the Lord.

TEXT 15

यो भीष्मकर्णगुरुशल्यचमूष्वदभ्र-
राजन्यवर्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपाना-
मायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥१५॥

yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu
agrecaro mama vibho ratha-yūthapānām-
āyur manāṁsi ca dṛśā saha oja ārcchat

yaḥ—it is He only; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *guru*—Droṇācārya; *śalya*—Śalya; *camūṣu*—in the midst of the military phalanx; *adabhra*—immense; *rājanya-varya*—great royal princes; *ratha-maṇḍala*—chain of chariots; *maṇḍitāsu*—being decorated with; *agrecaraḥ*—going forward; *mama*—of mine; *vibho*—O great King; *ratha-yūthapānām*—all the charioteers; *āyuḥ*—duration of life or fruitive activities; *manāṁsi*—mental upsurges; *ca*—also; *dṛśā*—by glance; *sahaḥ*—along with; *ojaḥ*—strength; *ārcchat*—withdrew.

TRANSLATION

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas headed by Bhīṣma, Karṇa, Droṇa, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.

PURPORT

The Absolute Personality of Godhead Lord Śrī Kṛṣṇa by His plenary Paramātmā portion expands Himself in everyone's heart, and thus He directs everyone in the matter of recollection, forgetfulness, knowledge, the absence of intelligence and all psychological activities (Bg. 15.15). As the Supreme Lord, He can increase or decrease the duration of life of a living being. Thus the Lord conducted the Battle of Kurukṣetra according to His own plan. He wanted that battle to establish Yudhiṣṭhira as the Emperor of this planet, and to facilitate this transcendental business He killed all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhīṣma, Droṇa, Śalya, etc., and it would have been physically impossible for Arjuna to win the battle had the Lord not helped him by every kind of tactic. Such tactics are generally followed by every statesman, even in modern warfare, but they are all done materially by powerful espionages, military tactics and diplomatic maneuvers. But because Arjuna was the Lord's affectionate devotee, the Lord did all this Himself without personal anxiety by Arjuna. That is the way of devotional service of the Lord.

TEXT 16

यद्दोःषु मा प्रणिहितं गुरुभीष्मकर्ण-
नप्तृत्रिगर्तशल्यसैन्धवबाह्लिकाद्यैः ।
अस्त्राण्यमोघमहिमानि निरूपितानि
नोपस्पृशुर्नृहरिदासमिवासुराणि ॥१६॥

yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-
naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ
astrāṇy amogha-mahimāni nirūpitāni
nopaspṛśur nṛhari-dāsam ivāsurāṇi

yat—under whose; *doḥṣu*—protection of arms; *mā praṇihitam*—myself being situated; *guru*—Droṇācārya; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *naptṛ*—Bhūriśravā; *trigarta*—King Suśarmā; *śalya*—Śalya; *saindhava*—King Jayadratha; *bāhlika*—brother of Mahārāja Sāntanu (Bhīṣma's father); *ādyaiḥ*—etc.; *astrāṇi*—weapons; *amogha*—invincible; *mahimāni*—very powerful; *nirūpitāni*—applied; *na*—not; *upapṛśuḥ*—touch; *nṛhari-dāsam*—

servitor of Nṛsiṁhadeva (Prahlāda); *iva*—like; *asurāṇi*—weapons applied by the demons.

TRANSLATION

Great generals like Bhīṣma, Droṇa, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, Bāhlīka, etc., all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair of my head. Similarly, Prahlāda Mahārāja, the supreme devotee of Lord Nṛsiṁhadeva, was unaffected by the weapons the demons used against him.

PURPORT

The history of Prahlāda Mahārāja, the great devotee of Nṛsiṁhadeva, is narrated in the Seventh Canto of *Śrīmad-Bhāgavatam*. Prahlāda Mahārāja, a small child of five years only, became the object of envy of his great father Hiraṇyakaśipu only for his son's becoming a pure devotee of the Lord. The demon father applied all his weapons to kill the devotee son Prahlāda, but by the grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in a fire, in boiling oil, from the top of a hill, underneath the legs of an elephant, and was administered poison. At last the father himself took up a chopper to kill his son, and thus Nṛsiṁhadeva appeared and killed the heinous father before the son. Thus no one can kill the devotee of the Lord. Similarly, Arjuna was also saved by the Lord, although all dangerous weapons were applied by his great opponents like Bhīṣma.

Karṇa: Born of Kuntī by the sun-god prior to her marriage with Mahārāja Pāṇḍu. Karṇa took his birth with bangles and earrings, extraordinary signs for an undaunted hero. In the beginning his name was Vasusena, but when he grew up he presented his natural bangles and earrings to Indradeva, and thenceforward he became known as Vaikartan. After his birth from maiden Kuntī, he was thrown in the Ganges. Later he was picked up by Adhirat, and he and his wife Radha brought him up as their own offspring. Karṇa was very charitable, especially toward the *brāhmaṇas*. There was nothing which he could not spare for a *brāhmaṇa*. In the same charitable spirit he gave in charity his natural bangles and earrings to Indradeva, who, being very much satisfied with him, gave him in return a great weapon called Śakti. He was admitted as one of the students of Droṇācārya, and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna,

Duryodhana picked him up as his companion, and this gradually grew into greater intimacy. He was also present in the great assembly of Draupadī's *svayaṁvara* function, and when he attempted to exhibit his talent in that meeting, Draupadī's brother declared that Karṇa could not take part in the competition because of his being the son of a *śūdra* carpenter. Although he was refused in the competition, still when Arjuna was successful in piercing the fish target on the ceiling and Draupadī bestowed her garland to Arjuna, Karṇa and other disappointed princes offered an unusual stumbling block to Arjuna while he was leaving with Draupadī. Specifically Karṇa fought with him very valiantly, but all of them were defeated by Arjuna. Duryodhana was very much pleased with Karṇa because of his constant rivalry with Arjuna, and when he was in power, he enthroned Karṇa in the state of Aṅga. Being baffled in his attempt to win Draupadī, he advised Duryodhana to attack King Drupada, for after defeating him both Arjuna and Draupadī could be arrested. But Droṇācārya rebuked them for this conspiracy, and they refrained from the action. Karṇa was defeated many times, not only by Arjuna but also by Bhīmasena. He was the King of the kingdom of Bengal, Orissa and Madras combined. Later on he took an active part in the Rājasūya sacrifice of Mahārāja Yudhiṣṭhira, and when there was gambling between the rival brothers, designed by Śakuni, Karṇa took part in the game, and he was very pleased when Draupadī was offered as a bet in the gambling. This fed his old grudge. When Draupadī was in the game he was very enthusiastic to declare the news, and it is he who ordered Duḥśāsana to take away the garments of both the Pāṇḍavas and Draupadī. He asked Draupadī to select another husband because, being lost by the Pāṇḍavas, she was rendered a slave of the Kurus. He was always an enemy of the Pāṇḍavas, and whenever there was an opportunity, he tried to curb them by all means. During the Battle of Kurukṣetra, he foresaw the conclusive result, and he expressed his opinion that due to Lord Kṛṣṇa's being the chariot driver of Arjuna, the battle should be won by him. He always differed with Bhīṣma, and sometimes he was proud enough to say that within five days he could finish up the Pāṇḍavas, if Bhīṣma would not interfere with his plan of action. But he was much mortified when Bhīṣma died. He killed Ghatotkach with the Śakti weapon obtained from Indradeva. His son, Brisasena, was killed by Arjuna. He killed the largest number of Pāṇḍava soldiers. At last there was a severe fight with Arjuna, and it is he only who was able to knock off the helmet of Arjuna. But it so happened that the wheel of his chariot got stuck in the battlefield mud, and when he got down to set the wheel right Arjuna took the opportunity and killed him, although he requested Arjuna not to do so.

Naptri or Bhūriśravā: Bhūriśravā was the son of Somadutta, a member of the Kuru family. His other brother was Śalya. Both the brothers and the father also attended the *svayaṁvara* ceremony of Draupadī. All of them appreciated the wonderful strength of Arjuna due to his being the devotee friend of the Lord, and thus Bhūriśravā advised the sons of Dhṛtarāṣṭra not to pick any quarrel nor to fight with them. All of them also attended the Rājasūya *yajña* of Mahārāja Yudhiṣṭhira. He possessed one *akṣauhiṇī* regiment of army, cavalry, elephants and chariots, and all these were employed in the Battle of Kurukṣetra on behalf of Duryodhana's party. He was counted by Bhīma as one of the Yuthapatis. In the Battle of Kurukṣetra he was especially engaged in a fight with Sātyaki, and he killed ten sons of Sātyaki. Later on, Arjuna cut off his hands, and he was ultimately killed by Sātyaki. After his death he merged into the existence of Viśvadeva.

Trigarta or Suśarmā: Son of Mahārāja Vṛddhakṣetra and the King of Trigarta Deśa, and he was also present in the *svayaṁvara* ceremony of Draupadī. He was one of the allies of Duryodhana, and he advised Duryodhana to attack the Matsyadeśa (Darbhanga). During the time of cow-stealing in Viratnagar, he was able to arrest Mahārāja Virāṭa, but later on Mahārāja Virāṭa was released by Bhīma, and in the Battle of Kurukṣetra he also fought very valiantly, but at the end he was killed by Arjuna.

Jayadratha: Another son of Mahārāja Vṛddhakṣetra. He was the King of Sindhu (modern Sind Pakistan) Deśa. His wife's name was Duḥśala. He was also present in the *svayaṁvara* ceremony of Draupadī, and he desired very strongly to have her hand, but he failed in the competition. But since then he sought always the opportunity to get in touch with Draupadī. When he was going to marry in the Śalya Deśa, on the way to Kamyavan he happened to see Draupadī again and was too much attracted to her. The Pāṇḍavas and Draupadī were then in exile, after losing their empire in gambling, and Jayadratha thought it wise to send news to Draupadī in an illicit manner through Kotisaṣya, one of his associates. Draupadī at once refused vehemently the proposal of Jayadratha, but being so much attracted by the beauty of Draupadī, he tried again and again. Every time he was refused by Draupadī he tried to take her away forcibly on his chariot, and at first Draupadī gave him a good dashing, and he fell like a cut-root tree. But he was not discouraged, and he was able to force Draupadī to sit on the chariot. This incidence was seen by Dhaumya Muni, and he strongly protested the action of Jayadratha. He also followed the chariot, and through Dhatreyak the matter was brought to the notice of Mahārāja Yudhiṣṭhira. The Pāṇḍavas then attacked the soldiers of Jayadratha and killed them all, and at last Bhīma caught hold of Jayadratha and beat him

very severely, almost dead. Then all but five hairs were cut off his head and he was taken to all the kings and introduced as the slave of Mahārāja Yudhiṣṭhira. He was forced to admit himself to be the slave of Mahārāja Yudhiṣṭhira before all the princely order, and in the same condition he was brought before Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was kind enough to order him released, and when he admitted to become a tributory prince under Mahārāja Yudhiṣṭhira, Queen Draupadī also desired his release. After this incidence, he was allowed to return to his country. Being so insulted, he went to Gongotri in the Himalayas and undertook a severe type of penance to please Lord Śiva. He asked his benediction to defeat all the Pāṇḍavas, at least one at a time. Then the Battle of Kurukṣetra began, and he took sides with Duryodhana. In the first day's fight he was engaged with Mahārāja Drupada, then with Virāṭa and then with Abhimanyu. While Abhimanyu was being killed, mercilessly surrounded by seven great generals, the Pāṇḍavas came to his help, but Jayadratha, by the mercy of Lord Śiva, repulsed them with great ability. At this, Arjuna took a vow to kill him, and on hearing this, Jayadratha wanted to leave the warfield and asked permission from the Kauravas for this cowardly action. But he was not allowed to do so. On the contrary, he was obliged to fight with Arjuna, and while the fight was going on Lord Kṛṣṇa reminded Arjuna that the benediction of Śiva upon Jayadratha was that whoever would cause his head to fall to the ground would die at once. He therefore advised Arjuna to throw the head of Jayadratha directly onto the lap of his father, who was engaged in penances at the Samanta Pañcaka pilgrimage. This was actually done by Arjuna. Jayadratha's father was surprised to see a severed head on his lap, and he at once threw it to the ground. The father immediately died, his forehead being cracked in seven pieces.

TEXT 17

सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे
यत्पादपद्ममभवाय भजन्ति भव्याः।
मां श्रान्तवाहमरयो रथिनो भुविष्ठं
न प्राहरन् यदनुभावनिरस्तचित्ताः ॥१७॥

sautye vṛtaḥ kumatinā 'tmada īśvaro me
yat-pāda-padmam abhavāya bhajanti bhavyāḥ
māṁ śrānta-vāham arayo rathino bhuviṣṭhaṁ
na prāharan yad-anubhāva-nirasta-cittāḥ

sautye—regarding a chariot driver; *vṛtaḥ*—engaged; *kumatinā*—by bad consciousness; *ātmada*—one who delivers; *īśvaraḥ*—the Supreme Lord; *me*—my; *yat*—whose; *pāda-padmam*—lotus feet; *abhavāya*—in the matter of salvation; *bhajanti*—do render service; *bhavyāḥ*—the intelligent class of men; *mām*—unto me; *śrānta*—thirsty; *vāham*—my horses; *arayoḥ*—the enemies; *rathinaḥ*—a great general; *bhuviṣṭham*—while standing on the ground; *na*—did not; *prāharan*—attack; *yat*—whose; *anubhāva*—mercy; *nirasta*—being absent; *cittāḥ*—mind.

TRANSLATION

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

PURPORT

The Supreme Lord Personality of Godhead Śrī Kṛṣṇa is the object of worship both by impersonalists and by the devotees of the Lord. The impersonalists worship His glowing effulgence, emanating from His transcendental body of eternal form, bliss and knowledge, and the devotees worship Him as the Supreme Personality of Godhead. Those who are below even the impersonalists consider Him to be one of the great historical personalities. The Lord, however, descends to attract all by his specific transcendental pastimes, and thus He plays the part of the most perfect master, friend, son and lover. His transcendental relation with Arjuna was in friendship, and the Lord therefore played the part perfectly, as He did with His parents, lovers and wives. While playing in such a perfect transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead, although sometimes the devotee is bewildered by the acts of the Lord. After the departure of the Lord, Arjuna is conscious of his great friend, but there is no mistake on the part of Arjuna, nor any ill-estimation of the Lord. Intelligent men are attracted by the transcendental acting of the Lord with a pure unalloyed devotee like Arjuna.

In the warfield, scarcity of water is a well-known fact. Water is very rare there, and both the animals and men, working strenuously in the war-

field, constantly require water to quench their thrist. Especially wounded soldiers and generals feel very thirsty at the time of death, and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the Battle of Kurukṣetra by means of boring the ground. By God's grace, water can be easily obtained from any place if there is facility for boring the ground. The modern system works on the same principle of boring the ground, but modern engineers are still unable to dig immediately wherever necessary. It appears, however, from the history as far back as the days of the Pāṇḍavas, that big generals like Arjuna could at once supply water even to the horses, and what to speak of men, by drawing water from underneath the hard ground simply by penetrating the stratum with a sharp arrow, a method still unknown to the modern scientists.

TEXT 18

नर्माण्युदाररुचिरस्मितशोभितानि
हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि
स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥१८

narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hṛdi-spṛśāni
smartur luṭhanti hṛdayaṁ mama mādhavasya

narmāṇi—conversation in jokes; *udāra*—talked very frankly; *rucira*—pleasing; *smita-śobhitāni*—decorated with a smiling face; *he*—note of address; *pārtha*—O son of Pṛthā; *he*—note of address; *arjunaḥ*—Arjuna; *sakhe*—friend; *kuru-nandana*—son of the Kuru dynasty; *iti*—and so on; *sañjalpitāni*—such conversations; *nara-deva*—O King; *hṛdi*—heart; *spṛśāni*—touching; *smartuḥ*—by remembering them; *luṭhanti*—overwhelms; *hṛdayam*—heart and soul; *mama*—my; *mādhavasya*—of Mādhava (Kṛṣṇa).

TRANSLATION

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. And His addresses unto me as "O son of Pṛthā, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

TEXT 19

शय्यासनाटनविकत्थनभोजनादि-
ष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं
सेहे महान्महितया कुमतेरघं मे ॥१९

śayyāsanāṭana-vikatthana-bhojanādiṣv-
aikyād vayasya ṛtavān iti vipra-labdhaḥ
sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater aghaṁ me

śayya—sleeping on one bed; *āsana*—sitting on one seat; *aṭana*—walking together; *vikatthana*—self-adoration; *bhojana*—dining together; *ādiṣu*—and in all such dealings; *aikyāt*—because of oneness; *vayasya*—O my friend; *ṛtavān*—truthful; *iti*—thus; *vipra-labdhaḥ*—misbehaved; *sakhyuḥ*—unto a friend; *sakhā iva*—just like a friend; *pitṛvat*—just like the father; *tanayasya*—of a child; *sarvam*—all; *sehe*—tolerated; *mahān*—great; *mahitayā*—by glories; *kumateḥ*—of one who is of low mentality; *agham*—offense; *me*—mine.

TRANSLATION

Generally both of us used to live together, sleep, sit and loiter together. And at the time of advertising for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, "My friend, You are very truthful." Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

PURPORT

Since the Supreme Lord Śrī Kṛṣṇa is all-perfect, His transcendental pastimes with His pure devotees never lack anything in any respect, either as a friend, son or lover. The Lord relishes the reproaches of friends, parents or fiancees more than the Vedic hymns which are offered to Him by great learned scholars and religionists in an official fashion.

TEXT 20

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन
सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन्
गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥२०॥

so 'haṁ nṛpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito 'smi

saḥ—that; *aham*—myself; *nṛpendra*—O Emperor; *rahitaḥ*—bereft of; *puruṣottamena*—by the Supreme Lord; *sakhyā*—by my friend; *priyeṇa*—by my dearmost; *suhṛdā*—by the well-wisher; *hṛdayena*—by the heart and soul; *śūnyaḥ*—vacant; *adhvani*—recently; *urukrama-parigraham*—the wives of the all-powerful; *aṅga*—bodies; *rakṣan*—while protecting; *gopaiḥ*—by the cowherds; *asadbhiḥ*—by the infidels; *abalā iva*—like a weak woman; *vinirjitaḥ asmi*—I have been defeated.

TRANSLATION

O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherdmen while I was guarding the bodies of all the wives of Kṛṣṇa.

PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherdmen and how such mundane cowherdmen could touch the bodies of the wives of Lord Kṛṣṇa who were under the protection of Arjuna. Śrīla Viśvanātha Cakravartī Ṭhākur has justified the contradiction by research in the *Viṣṇu Purāṇa* and *Brahma Purāṇa*. In these *Purāṇas* it is said that once the fair denizens of heaven pleased Aṣṭāvakra Muni by their service and were blessed by the Muni to have the Supreme Lord as their husband. Aṣṭāvakra Muni was curved in eight joints of his body, and thus he used to move in a peculiarly

curved manner. The daughters of the demigods could not check their laughter upon seeing the movements of the Muni, and the Muni, being angry at them, cursed them that they would be kidnapped by rogues, even if they would get the Lord as their husband. Later on, the girls again satisfied the Muni by their prayers, and the Muni blessed them that they would regain their husband even after being robbed by the rogues. So, in order to keep the words of the great Muni, the Lord Himself kidnapped His wives from the protection of Arjuna, otherwise they would have at once vanished from the scene as soon as they were touched by the rogues. Besides that, some of the *gopīs* who prayed to become wives of the Lord returned to their respective positions after their desire was fulfilled. After the departure of Lord Kṛṣṇa, He wanted all His entourage back to Godhead, and they were called back under different conditions only.

TEXT 21

तद्वै धनुस्त इषवः स रथो हयास्ते
सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदीशरिक्तं
भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ॥२१॥

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'haṁ rathī nṛpatayo yata ānamanti
sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ
bhasman hutaṁ kuhaka-rāddham ivoptam ūṣyām

tat—the same; *vai*—certainly; *dhanuḥ te*—the same bow; *iṣavaḥ*—arrows; *sa*—the very same; *rathaḥ*—chariot; *hayāḥ te*—the very same horses; *saḥ aham*—I am the same Arjuna; *rathī*—the chariot-fighter; *nṛpatayaḥ*—all the kings; *yataḥ*—whom; *ānamanti*—offered their respects; *sarvam*—all; *kṣaṇena*—at a moment's notice; *tat*—all those; *abhūt*—became; *asat*—useless; *īśa*—because of the Lord; *riktam*—being void; *bhasmam*—ashes; *hutam*—offering butter; *kuhaka-rāddham*—money created by magical feats; *iva*—like that; *uptam*—seed; *ūṣyām*—in barren land.

TRANSLATION

I have the very same Gāṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all

the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

PURPORT

As we have discussed more than once, one should not be puffed up by borrowed plumes. All energies and powers are derived from the supreme source, Lord Kṛṣṇa, and they act as long as He desires and cease to function as soon as He withdraws. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in barren land.

TEXTS 22-23

राजंस्त्वयानुपृष्टानां सुहृदां नः सुहृत्पुरे ।
विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ॥२२॥
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।
अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥२३॥

rājaṁs tvayānupṛṣṭānāṁ
suhṛdāṁ naḥ suhṛtpure
vipra-śāpa-vimūḍhānāṁ
nighnatāṁ muṣṭibhir mithaḥ

vāruṇīṁ madirāṁ pītvā
madonmathita-cetasām
ajānatām ivānyonyaṁ
catuḥ pañcāvaśeṣitāḥ

rājan—O King; *tvayā*—by you; *anupṛṣṭānām*—as you inquired; *suhṛdām*—of friends and relatives; *naḥ*—our; *suhṛtpure*—in the city of Dvārakā; *vipra*—the *brāhmaṇas;* *śāpa*—by the curse of; *vimūḍhānām*—of the befooled; *nighnatām*—of the killed; *muṣṭibhiḥ*—with bunches of sticks; *mithaḥ*—among themselves; *vāruṇīm*—fermented rice; *madirām*—wine; *pītvā*—having drunk; *madonmathita*—being intoxicated; *cetasām*—of that mental situation; *ajānatām*—of the unrecognized; *iva*—like; *anyonyam*—one another; *catuḥ*—four; *pañca*—five; *avaśeṣitāḥ*—now remaining.

TRANSLATION

O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of purified rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

TEXT 24

प्रायेणैतद् भगवत ईश्वरस्य विचेष्टितम् ।
मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः॥२४॥

prāyeṇaitad bhagavata
īśvarasya viceṣṭitam
mitho nighnanti bhūtāni
bhāvayanti ca yan mithaḥ

prāyeṇa etat—it is almost by; *bhagavataḥ*—of the Personality of Godhead; *īśvarasya*—of the Lord; *viceṣṭitam*—by the will of; *mithaḥ*—one another; *nighnanti*—do kill; *bhūtāni*—the living beings; *bhāvayanti*—as also protect; *ca*—also; *yat*—of whom; *mithaḥ*—one another.

TRANSLATION

Factually this is all due to the supreme will of the Lord Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

PURPORT

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature there is the supreme direction of the Supreme Lord Personality of Godhead. In the *Bhagavad-gītā* it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace is, therefore, dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called *yoga-karmasya kauśalam,* or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.

TEXTS 25-26

जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः ।
दुर्बलान्बलिनो राजन्महान्तो बलिनो मिथः ॥२५॥
एवं बलिष्ठैर्यदुभिर्महद्भिरितरान् विभुः ।
यदून् यदुभिरन्योन्यं भूमारान् संजहार ह ॥२६॥

jalaukasāṁ jale yadvan
mahānto 'danty aṇīyasaḥ
durbalān balino rājan
mahānto balino mithaḥ

evaṁ baliṣṭhair yadubhir
mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyaṁ
bhūbhārān sañjahāra ha

jalaukasām—of the aquatics; *jale*—in the water; *yadvat*—as it is; *mahāntaḥ*—the larger one; *adanti*—swallows; *aṇīyasaḥ*—smaller ones; *durbalān*—the weak; *balinaḥ*—the stronger; *rājan*—O King; *mahāntaḥ*—the strongest; *balinaḥ*—less strong; *mithaḥ*—in a duel; *evam*—thus; *baliṣṭhaiḥ*—by the strongest; *yadubhiḥ*—by the descendants of Yadu; *mahadbhiḥ*—one who has greater strength; *itarān*—the common ones; *vibhuḥ*—the Supreme Personality of Godhead; *yadūn*—all the Yadus; *yadubhiḥ*—by the Yadus; *anyonyam*—among one another; *bhūbhārān*—the burden of the world; *sañjahāra*—has unloaded; *ha*—in the past.

TRANSLATION

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker and the bigger Yadu to kill the smaller.

PURPORT

In the material world the struggle for existence and survival of the fittest are laws because in the material world there is disparity between conditioned souls due to everyone's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation lords, the illusory energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity, nor is there such a struggle for existence. In the spiritual world there is no struggle for existence because everyone there exists eternally. There is no disparity because everyone wants to render service to the Supreme Lord, and no one wants to imitate the Lord in becoming the beneficiary. The Lord, being creator of everything including the living beings, factually is the proprietor and enjoyer of everything that be, but in the material world, by the spell of *māyā* or illusion, this eternal relation with the Supreme Personality of Godhead is forgotten, and so the living being is conditioned under the law of struggle for existence and survival of the fittest.

TEXT 27

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।
हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥२७॥

deśa-kālārtha-yuktāni
hṛt-tāpopaśamāni ca
haranti smarataś cittaṁ
govindābhihitāni me

deśa—space; *kāla*—time; *artha*—importance; *yuktāni*—impregnated with; *hṛt*—the heart; *tāpa*—burning; *upaśamāni*—extinguishing; *ca*—and; *haranti*—are attracting; *smarataḥ*—by remembering; *cittam*—mind; *govinda*—the Supreme Personality of pleasure; *abhihitāni*—narrated by; *me*—unto me.

TRANSLATION

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

PURPORT

Herein Arjuna refers to the instruction of the *Bhagavad-gītā,* which was imparted to him by the Lord in the Battlefield of Kurukṣetra. The Lord left behind Him the instructions of the *Bhagavad-gītā* not only for the benefit of Arjuna alone, but also for all time and in all lands. The *Bhagavad-gītā,* being spoken by the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures like the *Upaniṣads, Purāṇas* and *Vedānta-sūtras.* It is put within the study of the great historical epic *Mahābhārata,* which was especially prepared for the less intelligent class, namely the women, the laborers and those who are worthless descendants of the *brāhmaṇas, kṣatriyas* and higher sections of the *vaiśyas.* The problem which arose in the heart of Arjuna on the Battlefield of Kurukṣetra was solved by the teachings of the *Bhagavad-gītā.* Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face to face with being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the *Bhagavad-gītā* just to teach all concerned that the *Bhagavad-gītā* could be consulted in all critical times, not only for solace from all kinds of mental

agonies, but also for the way out of great entanglements which may embarrass one in some critical hour.

The merciful Lord left behind Him the great teachings of the *Bhagavad-gītā* so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power, the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the *Bhagavad-gītā,* or any authentic scriptural sound representation of the Lord, is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the *Bhagavad-gītā* as Arjuna did in the personal presence of the Lord.

The faithful human being who is desirous of being liberated from the clutches of material existence can very easily take advantage of the *Bhagavad-gītā,* and with this in view, the Lord instructed Arjuna as if Arjuna were in need of it. In the *Bhagavad-gītā,* five important factors of knowledge have been delineated pertaining to 1) the Supreme Lord, 2) the living being, 3) nature, 4) time and space, and 5) the process of activity. Out of these, the Supreme Lord and the living being are qualitatively one. The difference between the two has been analyzed as the difference between the whole and the part and parcel. Nature is inert matter displaying the interaction of three different modes, and eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within and without material nature. All these subject matters are concisely discussed in the *Bhagavad-gītā,* and later the subject matters are elaborated in the *Śrīmad-Bhāgavatam* for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, nature and time and space are eternal, but the living entity, nature and time are under the direction of the Supreme Lord, who is absolute and completely independent of any other control. The Supreme Lord is the supreme controller. The material activity of the living being is beginningless, but it can be rectified by transferral into the spiritual quality. Thus it can cease its material qualitative reactions. Both the Lord and the living entity are cognizant, and both have the sense of identification, of being conscious as a living force. But the living being under the condition of material nature, called *mahat-tattva,* misidentifies himself as being different from the Lord. The whole scheme of Vedic wisdom is targetted to the aim of eradicating such a misconception and thus liberating the living being from the illusion of material identification. When such an illusion is eradicated by knowledge and renunciation, the living

beings are responsible actors and enjoyers also. The sense of enjoyment in the Lord is real, but such sense in the living being is a sort of wishful desire only. This difference in consciousness is the distinction of the two identities, namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore eternally one and different simultaneously. The whole instruction of the *Bhagavad-gītā* stands on this principle.

In the *Bhagavad-gītā* the Lord and the living beings are both described as *sanātana,* or eternal, and the Lord's abode far beyond the material sky is also described as *sanātana.* The living being is invited to live in the *sanātana* existence of the Lord, and the process which can help a living being to approach the Lord's abode, where the liberated activity of the soul is exhibited, is called *sanātana-dharma.* One cannot, however, reach the eternal abode of the Lord without being free from the misconception of material identification, and the *Bhagavad-gītā* gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, fruitive activity, empiric philosophy and devotional service, up to transcendental realization. Such transcendental realization is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being, as directed in the *Vedas,* can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. The purified stage of acquiring knowledge becomes the basis of devotional service of the Lord. As long as one is engaged in researching the solution of the problems of life, it is called *jñāna,* or purified knowledge, but on realizing the actual solution of life, one becomes situated in the devotional service of the Lord. The *Bhagavad-gītā* begins with the problems of life by discriminating the soul from the elements of matter and proves by all reason and argument that the soul is indestructible in all circumstances and that the outer covering of matter, the body and the mind, change for another term of material existence which is full of miseries. The *Bhagavad-gītā* is therefore meant for terminating all different types of miseries, and Arjuna took shelter of this great knowledge which was imparted to him before, during the Kurukṣetra battle.

TEXT 28

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
सौहार्देनातिगाढेन शान्ताऽऽसीद्विमला मतिः॥२८॥

sūta uvāca
evaṁ cintayato jiṣṇoḥ
kṛṣṇa-pāda-saroruham
sauhārdenātigāḍhena
śāntāsīd vimalā matiḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *cintayataḥ*—while thinking of the instructions; *jiṣṇoḥ*—of the Supreme Personality of Godhead; *kṛṣṇa-pāda*—the feet of Kṛṣṇa; *saroruham*—resembling lotuses; *sauhārdena*—by deep friendship; *atigāḍhena*—in great intimacy; *śāntā*—pacified; *āsīt*—it so became; *vimalā*—without any tinge of material contamination; *matiḥ*—mind.

TRANSLATION

Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

PURPORT

Since the Lord is absolute, deep meditation upon Him is as good as yogic trance. The Lord is nondifferent from His name, form, quality, pastimes, entourage and specific actions. Arjuna began to think of the Lord's instructions to Him on the Battlefield of Kurukṣetra. Those instructions only began to eliminate the tinges of material contamination in the mind of Arjuna. The Lord is like the sun; the sun's appearance means immediate dissipation of darkness, or ignorance, and the Lord's appearance within the mind of the devotee can at once drive away the miserable material effects. Lord Caitanya has therefore recommended constant chanting of the name of the Lord for protection from all contamination of the material world. The feeling of separation from the Lord is undoubtedly painful to the devotee, but because it is in connection with the Lord, it has a specific transcendental effect which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

TEXT 29

वासुदेवाङ्घ्र्यनुध्यानपरिबृंहितरंहसा ।
भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ॥२९॥

vāsudevāṅghry anudhyāna
paribṛṁhita-raṁhasā
bhaktyā nirmathitāśeṣa-
kaṣāya-dhiṣaṇo 'rjunaḥ

vāsudeva-aṅghri—the lotus feet of the Lord; *anudhyāna*—by constant remembrance; *paribṛṁhita*—expanded; *raṁhasā*—with great velocity; *bhaktyā*—in devotion; *nirmathita*—subsided; *aśeṣa*—unlimited; *kaṣāya*—dint; *dhiṣaṇaḥ*—conception; *arjunaḥ*—Arjuna.

TRANSLATION

Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

PURPORT

Material desires in the mind are the trash of material contamination. By such contamination, the living being is faced with so many compatible and incompatible things that discourage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and displeasing elements which are all false and temporary. They accumulate due to our reaction to material desires, but when we get into touch with the transcendental Lord in His variegated energies by devotional service, the naked forms of all material desires become manifest, and the intelligence of the living being is pacified in its true color. As soon as Arjuna turned his attention towards the instructions of the Lord, as they are inculcated in the *Bhagavad-gītā,* his true color of eternal association with the Lord became manifest, and thus he felt freed from all material contaminations.

TEXT 30

गीतं भगवता ज्ञानं यत् तत् सङ्ग्राममूर्धनि ।
कालकर्मतमोरुद्धं पुनरध्यगमत् प्रभुः ॥३०॥

gītaṁ bhagavatā jñānaṁ
yat tat saṅgrāma-mūrdhani
kāla-karma-tamo-ruddhaṁ
punar adhyagamat prabhuḥ

gītam—instructed; *bhagavatā*—by the Personality of Godhead; *jñānam*—transcendental knowledge; *yat*—which; *tat*—that; *saṅgrāma-mūrdhani*—in the midst of battle; *kāla-karma*—time and actions; *tamaḥ-ruddham*—enwrapped by such darkness; *punaḥ adhyagamat*—revived them again; *prabhuḥ*—the lord of his senses.

TRANSLATION

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord, when He incarnates on the earth, is not influenced by *kāla,* or the material conception of past, present and future. The activities of the Lord are eternal, and they are manifestations of His *ātma-māyā,* or internal potency. All pastimes or activities of the Lord are spiritual in nature, but to the laymen they appear to be on the same level with material activities. It so appeared that Arjuna and the Lord were engaged on the Battle of Kurukṣetra as the other party was also engaged, but factually the Lord was executing His mission of incarnation in association with His eternal friend Arjuna. Therefore such apparent material activities of Arjuna did not drive him away from his transcendental position, but on the contrary revived his consciousness of the songs of the Lord, as He sang them personally. This revival of consciousness is assured by the Lord in the *Bhagavad-gītā* as follows:

maṇmanā bhava mad-bhakto madyājī māṁ namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo'si me.

(Bg. 18:65)

One should think of the Lord always; the mind should not forget Him. One should become a devotee of the Lord and offer obeisances unto Him. One who lives in that fashion becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to doubt about this eternal truth. Because Arjuna was His confidential friend, the secret was disclosed to him.

Arjuna had no desire to fight with his relatives, but he fought for the mission of the Lord. He was always engaged in the execution of His

mission only, and therefore after His departure he remained in the same transcendental position, even though it appeared that he forgot all the instructions of the *Bhagavad-gītā*. One should, therefore, adjust the activities of life in pace with the mission of the Lord, and by doing this one is sure to return back home, back to Godhead. This is the highest perfection of life.

TEXT 31

विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः ।
लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥३१॥

viśoko brahma-sampattyā
sañchinna-dvaita-saṁśayaḥ
līna-prakṛti-nairguṇyād
aliṅgatvād asambhavaḥ

viśokaḥ—free from bereavement; *brahma-sampattyā*—by possession of spiritual assets; *sañchinna*—being completely cut off; *dvaita-saṁśayaḥ*—from the doubts of relativity; *līna*—merged in; *prakṛti*—material nature; *nairguṇyāt*—due to being in transcendence; *aliṅgatvāt*—because of being devoid of a material body; *asambhavaḥ*—free from birth and death.

TRANSLATION

Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

PURPORT

Doubts of duality begin from the misconception of the material body, which is accepted as the self by less intelligent persons. The most foolish part of our ignorance is our identifying this material body with the self. Everything in relation with the body is ignorantly accepted as our own. Doubts due to misconceptions of myself and mine, in other words, my body, my relatives, my property, my wife, my children, my wealth, my country, my community, and hundreds and thousands of similar illusory contemplations, cause bewilderment for the conditioned soul. By assimi-

lating the instructions of the *Bhagavad-gītā,* one is sure to become released from such bewilderment because real knowledge is to know that the Supreme Personality of Godhead, Vāsudeva, Lord Kṛṣṇa, is everything, including one's self. Everything is a manifestation of His potency as part and parcel. The potency and the potent are nondifferent, so the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took up the instructions of the *Bhagavad-gītā,* expert as he was, he could at once eradicate the material conception of Lord Kṛṣṇa, his eternal friend. He could realize that the Lord was still present before him by His instruction, by His form, by His pastimes, by His qualities and everything else related to Him. He could realize that Lord Kṛṣṇa, his friend, was still present before him by His transcendental presence in different nondual energies, and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of absolute knowledge, one can be in association with the Lord constantly, even in this present life, simply by hearing, chanting, thinking of and worshiping the Supreme Lord. One can see Him, one can feel His presence even in this present life simply by understanding the *advaya-jñāna* Lord, or the Absolute Lord, through the process of devotional service, which begins with hearing about Him. Lord Caitanya says that simply by chanting the holy name of the Lord one can at once wash off the dust on the mirror of pure consciousness, and as soon as the dust is removed, one is at once freed from all material conditions. To become free from material conditions means to liberate the soul. As soon as one is, therefore, situated in absolute knowledge, his material conception of life is removed or emerges from a false conception of life. Thus the function of the pure soul is revived in spiritual realization. This practical realization of the living being is made possible due to his becoming free from the reaction of the three modes of material nature, namely goodness, passion and ignorance. By the grace of the Lord, a pure devotee is at once raised to the place of the Absolute, and there is no chance of the devotee becoming materially entangled again in conditioned life. One is not able to feel the presence of the Lord in all circumstances until one is endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna attained this stage long before on the Battlefield of Kurukṣetra, and when he apparently felt the absence of the Lord, he at once took shelter of the instructions of the *Bhagavad-gītā,* and thus again he was placed in his original position. This is the position of *viśoka,* or the stage of being freed from all grief and anxieties.

TEXT 32

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च ।
स्वःपथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ॥३२॥

niśamya bhagavan mārgaṁ
saṁsthāṁ yadu-kulasya ca
svaḥ pathāya matiṁ cakre
nibhṛtātmā yudhiṣṭhiraḥ

niśamya—deliberating; *bhagavat*—regarding the Lord; *mārgam*—the ways of His appearance and disappearance; *saṁsthām*—end; *yadu-kulasya*—of the dynasty of King Yadu; *ca*—also; *svaḥ*—the abode of the Lord; *pathāya*—on the way of; *matim*—desire; *cakre*—gave attention; *nibhṛta-ātmā*—lonely and alone; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira.

TRANSLATION

Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead.

PURPORT

Mahārāja Yudhiṣṭhira also turned his attention to the instructions of the *Bhagavad-gītā* after hearing about the Lord's departure from the vision of earthly people. He began to deliberate on the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His supreme will. He is not forced to appear or disappear by any superior energy, as the living beings appear and disappear, being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere without disturbing His appearance and disappearance in any other place. He is like the sun. The sun appears and disappears on its own accord at any place without disturbing its presence in other places. The sun appears in the morning in India without disappearing from the western hemisphere. The sun is present everywhere and anywhere all over the solar system, but it so appears that in a particular place the sun appears in the morning and also disappears at some fixed time in the evening. The time limitation even of the sun is of no concern, and so what to speak of

the Supreme Lord who is the creator and controller of the sun. Therefore, in the *Bhagavad-gītā* it is stated that anyone who factually understands the transcendental appearance and disappearance of the Lord by His inconceivable energy becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky where the Vaikuṇṭha planets are. There such liberated persons can eternally live without the pangs of birth, death, old age and disease. In the spiritual sky the Lord and those who are eternally engaged in the transcendental loving service of the Lord are all eternally *young* because there is no old age and disease, and there is no death. Because there is no death there is no birth. It is concluded therefore that simply by understanding the Lord's appearance and disappearance in truth, one can attain the perfectional stage of eternal life. Therefore, Mahārāja Yudhiṣṭhira also began to consider going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally, and the members of the Yadu family who were engaged in supplementing the pastimes of the Lord are no other than His eternal associates and so also Mahārāja Yudhiṣṭhira and his brothers and mother, etc. Since the appearance and disappearance of the Lord and His eternal associates are transcendental, one should not be bewildered by the external features of appearance and disappearance.

TEXT 33

पृथाप्यनुश्रुत्य धनञ्जयोदितं
नाशं यदूनां भगवद्गतिं च ताम् ।
एकान्तभक्त्या भगवत्यधोक्षजे
निवेशितात्मोपररामे संसृतेः ॥३३॥

pṛthāpy anuśrutya dhanañjayoditaṁ
nāśaṁ yadūnāṁ bhagavad gatiṁ ca tām
ekānta-bhaktyā bhagavaty adhokṣaje
niveśitātmopararāma saṁsṛteḥ

pṛthā—Kuntī; *api*—also; *anuśrutya*—overhearing; *dhanañjaya*—Arjuna; *uditam*—uttered by; *nāśam*—end; *yadūnām*—of the Yadu dynasty; *bhagavat*—of the Personality of Godhead; *gatim*—disappearance; *ca*—also; *tām*—all those; *eka-anta*—unalloyed; *bhaktyā*—devotion; *bhagavati*—unto the Supreme Lord, Śrī Kṛṣṇa; *adhokṣaje*—transcendence; *niveśita-ātmā*—with full attention; *upararāma*—became released from; *saṁsṛteḥ*—material existence.

TRANSLATION

Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

PURPORT

The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears, along with the Lord, out of our sight. As Mahārāja Yudhiṣṭhira decided to prepare to go back to Godhead, so also Kuntī decided, and thus she fully engaged herself in the transcendental devotional service of the Lord, which guarantees one passport for going back to Godhead after quitting this present material body. The beginning of devotional service of the Lord is the beginning of spiritualizing the present body, and thus an unalloyed devotee of the Lord loses all material contact in the present body. The abode of the Lord is not a myth, as is thought by the unbelievers or ignorant people, but one cannot reach there by any material means like a sputnik or space capsule. But one can certainly reach there after leaving this present body, and one must prepare himself to go back to Godhead by practicing devotional service. That guarantees a passport for going back to Godhead, and Kuntī adopted it.

TEXT 34

ययाहरद् भुवो भारं तां तनुं विजहावजः ।
कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ॥३४॥

yayāharad bhuvo bhāraṁ
tāṁ tanuṁ vijahāvajaḥ
kaṇṭakaṁ kaṇṭakeneva
dvayaṁ cāpīśituḥ samam

yayā—that by which; *aharat*—took away; *bhuvaḥ*—of the world; *bhāram*—burden; *tām*—that; *tanum*—body; *vijahau*—relinquished; *ajaḥ*—the unborn; *kaṇṭakam*—thorn; *kaṇṭakena*—by the thorn; *iva*—like that; *dvayam*—both; *ca*—also; *api*—although; *īśituḥ*—controlling; *samam*—equal.

TRANSLATION

The Supreme Unborn Lord Śrī Kṛṣṇa caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākur suggests that the *ṛṣis* like Śaunaka and others who were hearing *Śrīmad-Bhāgavatam* from Sūta Gosvāmī at Naimiṣāraṇya were not happy to hear about the Yadus' dying in the madness of intoxication. To give them relief from this mental agony, Sūta Gosvāmī assured them that the Lord caused the members of the Yadu dynasty to relinquish their bodies by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world. He therefore called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled, the demigods, by the will of the Lord, relinquished their corporeal bodies by fighting amongst themselves in the madness of intoxication. The demigods are accustomed to drinking *soma-rasa* beverage, and therefore the drinking of wine and intoxication are not unknown to them. Sometimes they were put into trouble for indulging in intoxication. Once the sons of Kuvera fell in the wrath of Nārada for being intoxicated, but afterwards they regained their original forms by the grace of the Lord Śrī Kṛṣṇa. We shall find this story in the Tenth Canto. For the Supreme Lord, both the *asuras* and the demigods are equal, but the demigods are obedient to the Lord, whereas the *asuras* are not. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn, which causes pinpricks on the leg of the Lord, is certainly disturbing to the Lord, and the other thorn, which takes out the disturbing elements, certainly gives service to the Lord. So although every living being is a part and parcel of the Lord, still one who is a pinprick of the Lord is called an *asura*, and one who is a voluntary servitor of the Lord is called a *devatā* or demigod. In the material world the *devatās* and *asuras* are always contending, and the *devatās* are always saved from the hands of the *asuras* by the Lord. Both of them are under the control of the Lord. The world is full of two kinds of living beings, and the Lord's mission is always to protect the *devatās* and destroy the *asuras,* whenever there is such need in the world, and to do good to both of them.

TEXT 35

यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः ।
भूभारः क्षपितो येन जहौ तच्च कलेवरम् ॥३५॥

yathā matsyādi-rūpāṇi
dhatte jahyād yathā naṭaḥ
bhūbhāraḥ kṣapito yena
jahau tac ca kalevaram

yathā—as much as; *matsya-ādi*—incarnation as a fish, etc.; *rūpāṇi*—forms; *dhatte*—eternally accepts; *jahyāt*—apparently relinquishes; *yathā*—exactly like; *naṭaḥ*—magician; *bhūbhāraḥ*—burden of the world; *kṣapitaḥ*—relieved; *yena*—by which; *jahau*—let go; *tat*—that; *ca*—also; *kalevaram*—body.

TRANSLATION

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation, etc.

PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor formless, but His body is nondifferent from Him, and therefore He is known as the embodiment of eternity, knowledge and bliss. In the *Bṛhad-vaiṣṇava Tantra* it is clearly mentioned that anyone who considers the form of the Lord Kṛṣṇa to be made of material energy must be ostracized by all means. And if by chance the face of such an infidel is seen, one must clean himself by jumping in the river with his clothing. The Lord is described as *amṛta,* or deathless, because He has no material body. Under the circumstances, the Lord's dying or quitting His body is like the jugglery of a magician. The magician shows by his tricks that he is cut into pieces, burnt into ashes or made unconscious by hypnotic influences, etc., but all are false shows only. Factually the magician himself is neither burnt into ashes nor is he cut into pieces nor is he dead or unconscious at any stage of his magical demonstration. Similarly, the Lord has His eternal forms of unlimited variety of which the fish incarnation, as was exhibited within this universe, is also one. Because there are innumerable universes, somewhere or other the fish incarnation must be manifesting His pastimes without cessation. In this verse, the particular

word *dhatte,* eternally accepted, (and not the word *dhatva,* accepted for the occasion) is used. The idea is that the Lord does not create the incarnation of fish; He has eternally such a form, and the appearance and disappearance of such an incarnation serve particular purposes. In the *Bhagavad-gītā* the Lord says (Bg. 7.24-25), "The impersonalists think that I have no form and that I am formless, but that at present I have accepted a form to serve a purpose, and now I am manifested. But such speculators are factually without sharp intelligence. Though they may be good scholars in the Vedic literatures, they are practically ignorant of My inconceivable energies and My eternal forms of Personality. The reason is that I reserve the power of not being exposed to the nondevotees by My mystic curtain. The less intelligent fools are therefore unaware of My eternal form, which is never to be vanquished and is unborn." In the *Padma Purāṇa* it is said that those who are envious and always angry at the Lord are unfit to know the actual and eternal form of the Lord. In the *Bhāgavatam* also it is said that the Lord appeared like a thunderbolt to those who were wrestlers. Śiśupāla, at the time of being killed by the Lord, could not see Him as Kṛṣṇa, being dazzled by the glare of the *brahmajyoti.* Therefore, the temporary manifestation of the Lord as a thunderbolt to the wrestlers appointed by Kaṁsa, or the glaring appearance of the Lord before Śiśupāla, etc., were relinquished by the Lord, but the Lord as a magician is eternally existent and is never vanquished in any circumstance. Such forms are temporarily shown to the *asuras* only, and when such exhibitions are withdrawn, the *asuras* think that the Lord is no more existent, just as the foolish audience thinks the magician to be burnt to ashes or cut into pieces. The conclusion is that the Lord has no material body, and therefore He is never to be killed or changed by His transcendental body.

TEXT 36

यदा मुकुन्दो भगवानिमां महीं
जहौ स्वतन्वा श्रवणीयसत्कथः ।
तदाहरेवाप्रतिबुद्धचेतसा-
मभद्रहेतुः कलिरन्ववर्तत ॥३६॥

yadā mukundo bhagavān imāṁ mahīṁ
jahau sva tanvā śravaṇīya-satkathaḥ
tadāharevāprati-buddha-cetasām
abhadra-hetuḥ kalir anvavartata

yadā—when; *mukundaḥ*—Lord Kṛṣṇa; *bhagavān*—the Personality of Godhead; *imām*—this; *mahīm*—earth; *jahau*—left; *sva tanvā*—with His selfsame body; *śravāṇīya-satkathaḥ*—hearing about Him is worthwhile; *tadā*—at that time; *ahareva*—from the very day; *aprati-buddha-cetasām*—of those whose minds are not sufficiently developed; *abhadra-hetuḥ*—cause of all ill fortune; *kaliḥ anvavartata*—Kali fully manifested.

TRANSLATION

When the Personality of Godhead Lord Kṛṣṇa left this earthly planet in His selfsame form, from that very day Kali, who had appeared partially before, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

PURPORT

The influence of Kali can be enforced only upon those who are not fully developed in God consciousness. One can neutralize the effects of Kali by keeping oneself fully under the supreme care of the Personality of Godhead. The age of Kali ensued just after the Battle of Kurukṣetra, but it could not exert its influence because of the presence of the Lord. The Lord, however, left this earthly planet in His own transcendental body, and as soon as He left, the symptoms of the Kali-yuga, as were envisioned by Mahārāja Yudhiṣṭhira prior to Arjuna's arrival from Dvārakā, began to manifest, and Mahārāja Yudhiṣṭhira rightly conjectured on the departure of the Lord from earth. As we have already explained, the Lord left our sight just as when the sun sets it is out of our sight.

TEXT 37

युधिष्ठिरस्तत्परिसर्पणं बुधः
पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।
विभाव्य लोभानृतजिह्महिंसना-
द्यधर्मचक्रं गमनाय पर्यधात् ॥३७॥

yudhiṣṭhiras tat parisarpaṇaṁ budhaḥ
pure ca rāṣṭre ca gṛhe tathātmani
vibhāvya lobhānṛta-jihma-hiṁsanādy
adharma-cakraṁ gamanāya paryadhāt

yudhiṣṭhiraḥ—Mahārāja Yudhiṣṭhira; *tat*—that; *parisarpaṇam*—expansion; *budhaḥ*—thoroughly experienced; *pure*—in the capital; *ca*—as also; *rāṣṭre*—in the state; *ca*—and; *gṛhe*—at home; *tathā*—as also; *ātmani*—in person; *vibhāvya*—in creating; *lobha*—avarice; *anṛta*—untruth; *jihma*—diplomacy; *hiṁsanādi*—violence, envy; *adharma*—irreligion; *cakram*—a vicious circle; *gamanāya*—for departure; *paryadhāt*—dressed himself accordingly.

TRANSLATION

Mahārāja Yudhiṣṭhira was intelligent enough to understand the influence of the age of Kali (characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state and home and among individuals). So he wisely prepared himself to leave home, and he dressed accordingly.

PURPORT

The present age is influenced by the specific qualities of Kali, and since the days of the Battle of Kurukṣetra, about five thousand years ago, the influence of the age of Kali began manifesting, and from authentic scriptures it is learned that the age of Kali is still to run on for 427,000 years. The symptoms of the Kali-yuga, as mentioned above, namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things, are already in vogue, and no one can imagine what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so-called civilized man, otherwise those who are under the protection of the Lord have nothing to fear from this horrible age. Mahārāja Yudhiṣṭhira was a great devotee of the Lord, and there was no necessity of his being afraid of the age of Kali, but he preferred to retire from active household life and prepare himself to go back home, back to Godhead. The Pāṇḍavas are eternal companions of the Lord, and therefore they are more interested in the company of the Lord than anything else. Besides that, being an ideal king, Maharājā Yudhiṣṭhira wanted to retire just to set an example for others. As soon as there is some young fellow to look after the household affairs, one should at once retire from family life to uplift oneself to spiritual realization. No one should rot in the dark well of household life till one is dragged by the will of Yamarāja. Modern politicians should take lessons from Maharājā Yudhiṣṭhira about voluntary retirement from active life and should make room for the younger generation. Also retired old gentlemen should take a

lesson from him and leave home for spiritual realization before forcefully dragged away to meet death.

TEXT 38

स्वराट् पौत्रं विनयिनमात्मनः सुसमं गुणैः ।
तोयनीव्याः पतिं भूमेरभ्यषिञ्चद्गजाह्वये ॥३८॥

svarāt pautraṁ vinayinam
ātmanaḥ susamaṁ guṇaiḥ
toyanīvyāḥ patiṁ bhūmer
abhyaṣiñcad gajāhvaye

svarāṭ—the emperor; *pautram*—unto the grandson; *vinayinam*—properly trained; *ātmanaḥ*—his own self; *susamam*—equal in all respects; *guṇaiḥ*—by the qualities; *toyanīvyāḥ*—outskirted by the seas; *patim*—master; *bhūmeḥ*—of the land; *abhyaṣiñcat*—enthroned; *gajāhvaye*—in the capital of Hastināpura.

TRANSLATION

Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

PURPORT

The total land on the earth bordered by the seas was under the subjugation of the King of Hastināpura. Mahārāja Yudhiṣṭhira trained his grandson Mahārāja Parīkṣit, who was equally qualified, in state administration in terms of the king's obligation to the citizens. Thus Parīkṣit was enthroned on the seat of Mahārāja Yudhiṣṭhira prior to his departure back to Godhead. Concerning Mahārāja Parīkṣit, the specific word used, *vinayinam,* is significant. Why was the King of Hastināpura, at least till the time of Mahārāja Parīkṣit, accepted as the Emperor of the world? The only reason is that the people of the world were happy because of the good administration of the Emperor. The happiness of the citizens was due to the ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed. They

were even free from all bodily miseries, anxieties of mind, and disturbances caused by natural phenomena and other living beings. Because everyone was happy in all respects, there was no resentment, although there were sometimes battles between the state kings for political reasons and supremacy. Everyone was trained to attain the highest goal of life, and therefore the people were also enlightened enough not to quarrel over trivialities. The influence of the age of Kali gradually infiltrated the good qualities of both the kings and the citizens, and therefore a tense situation developed between the ruler and the ruled, but still even in this age of disparity between the ruler and the ruled, there can be spiritual emolument and God consciousness. That is a special prerogative.

TEXT 39

मथुरायां तथा वज्रं शूरसेनपतिं ततः ।
प्राजापत्यां निरूप्येष्टिमग्नीनपिबदीश्वरः ॥३९॥

mathurāyāṁ tathā vajraṁ
śūrasena-patiṁ tataḥ
prājāpatyām nirūpyeṣṭim
agnīn apibat īśvaraḥ

mathurāyām—at Mathurā; *tathā*—also; *vajram*—Vajra; *śūrasena-patim*—King of the Śūrasenas; *tataḥ*—thereafter; *prājāpatyām*—Prajāpatya sacrifice; *nirūpya*—having performed; *iṣṭim*—goal; *agnīn*—fire; *apibat*—placed in himself; *īśvaraḥ*—capable.

TRANSLATION

Then he posted Vajra, the son of Aniruddha (grandson of Lord Kṛṣṇa), at Mathurā as the King of Śūrasena. Afterwards Mahārāja Yudhiṣṭhira performed a Prajāpati sacrifice and placed in himself the fire for quitting household life.

PURPORT

Mahārāja Yudhiṣṭhira, after placing Mahārāja Parīkṣit on the imperial throne of Hastināpura, and after posting Vajra, the great-grandson of Lord Kṛṣṇa, as the King of Mathurā, accepted the renounced order of life. The

system of four orders of life and four castes in terms of quality and work known as *varṇāśrama-dharma,* is the beginning of real human life, and Mahārāja Yudhiṣṭhira, as the protector of this system of human activities, timely retired from active life as a *sannyāsī,* handing over the charge of the administration to a trained prince, Mahārāja Parīkṣit. The scientific system of *varṇāśrama-dharma* divides the human life in four divisions of occupation and four orders of life. The four orders of life as *brahmacārī, gṛhastha, vānaprastha* and *sannyāsa* are to be followed by all, irrespective of the occupational division. Modern politicians do not wish to retire from active life, even if they are old enough, but Yudhiṣṭhira Mahārāja, as an ideal king, voluntarily retired from active administrative life to prepare himself for the next life. Everyone's life must be so arranged that the last stage of life, say at least the last fifteen to twenty years prior to death, can be absolutely devoted to devotional service of the Lord to attain the highest perfection of life. It is really foolishness to engage oneself all the days of one's life in material enjoyment and fruitive activities, because as long as the mind remains absorbed in fruitive work for material enjoyment, there is no chance of getting out from conditioned life or material bondage. No one should follow the suicidal policy of neglecting one's supreme task of attaining the highest perfection of life, namely going back home, back to Godhead.

TEXT 40

विसृज्य तत्र तत् सर्वं दुकूलवलयादिकम् ।
निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ॥४०॥

visṛjya tatra tat sarvaṁ
dukūla-valayādikam
nirmamo nirahaṅkāraḥ
sañchinnāśeṣa-bandhanaḥ

visṛjya—relinquishing; *tatra*—all those; *tat*—that; *sarvam*—everything; *dukūla*—belt; *valayādikam*—and bangles; *nirmamaḥ*—uninterested; *nirahaṅkāraḥ*—unattached; *sañchinna*—perfectly cut off; *aśeṣa-bandhanaḥ*—unlimited attachment.

TRANSLATION

Mahārāja Yudhiṣṭhira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

PURPORT

To become purified of material contamination is the necessary qualification for becoming one of the associates of the Lord. No one can become an associate of the Lord or can go back to Godhead without such purification. Mahārāja Yudhiṣṭhira, therefore, to become spiritually pure, at once gave up his royal opulence by dress and garments. The *kaśaya* or saffron loincloth of a *sannyāsī* indicates freedom from all attractive material garments, and thus he changed his dress accordingly. He became disinterested in his kingdom and family and thus became free from all material contamination or material designation. People are generally attached to various kinds of designations, namely the designations of family, society, country, occupation, wealth, position and many others. As long as one is attached to such designations, he is considered materially impure. The so-called leaders of men in the modern age are attached by national consciousness, but they do not know that such false consciousness is also another designation of the materially conditioned soul, and one has to relinquish such designations before one can become eligible to go back to Godhead. Foolish people, however, adore such men who die in national consciousness, but here is an example of Mahārāja Yudhiṣṭhira, a royal king who prepared himself to leave this world without such national consciousness. And yet he is remembered even today because he was a great pious king, almost on the same level with the Personality of Godhead Śrī Rāma. And because people of the world were dominated by such pious kings, they were happy in all respects, and it was quite possible for such great emperors to rule the world.

TEXT 41

वाचं जुहाव मनसि तत्प्राण इतरे च तम् ।
मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥४१॥

vācaṁ juhāva manasi
tat prāṇa itare ca tam
mṛtyāv apānaṁ sotsargaṁ
taṁ pañcatve hy ajohavīt

vācam—speeches; *juhāva*—relinquished; *manasi*—into the mind; *tat prāṇe*—mind into breathing; *itare ca*—other senses also; *tam*—into that; *mṛtyau*—into death; *apānam*—breathing; *sa-utsargam*—with all dedication; *tam*—that; *pañcatve*—into the body made of five elements; *hi*—certainly; *ajohavīt*—amalgamated it.

TRANSLATION

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiments of the five elements and his body into death. Then as pure self, he became free from the material conception of life.

PURPORT

Mahārāja Yudhiṣṭhira, like his brother Arjuna, began to concentrate and gradually became freed from all material bondage. First of all he concentrated all the actions of the senses amalgamated in the mind, or in other words he turned his mind towards transcendental service of the Lord. He prayed that all material activities were performed by the mind, actions and reactions of the material senses, and since he was going back to Godhead, the mind would wind up its material activities and be turned towards the transcendental service of the Lord. There was no longer need for material activities. Actually the activities of the mind cannot be stopped because they are the reflection of the eternal soul, but the quality of the activities can be changed from matter to the transcendental service of the Lord. The material color of the mind is changed by washing it from contaminations of life-breathing and thereby getting it freed from the contamination of repeated births and deaths and getting it situated in pure spiritual life. All is manifested by the temporary embodiment of the material body, which is a production of mind at the time of death, and if the mind is purified by practice of transcendental loving service of the Lord, and the same is constantly engaged in the service of the lotus feet of the Lord, there is no more chance of the mind's producing another material body after death. It will be freed from the absorption of material contamination. The pure soul will be able to return back home, back to Godhead.

TEXT 42

त्रित्वे हुत्वाच पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।
सर्वमात्मन्यजुहवीद्ब्रह्मण्यात्मानमव्यये ॥४२॥

tritve hutvā ca pañcatvaṁ
tac caikatve 'juhon muniḥ
sarvam ātmany ajuhavīd
brahmaṇy ātmānam avyaye

tritve—into the three qualities; *hutvā*—having offered; *ca*—also; *pañcatvam*—five elements; *tat*—that; *ca*—also; *ekatve*—in one nescience; *ajuhot*—amalgamated; *muniḥ*—the thoughtful; *sarvam*—the sum total; *ātmani*—in the soul; *ajuhavīt*—fixed; *brahmaṇi*—unto the spirit; *ātmānam*—the soul; *avyaye*—unto the inexhaustible.

TRANSLATION

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

PURPORT

All that is manifested in the material world is the product of the *mahattattva avyakta,* and things that are visible in our material vision are nothing but combinations and permutations of such variegated material products. But the living entity is different from such material products. It is due to the living entity's forgetfulness of his eternal nature as eternal servitor of the Lord, and his false conception of becoming a so-called lord of the material nature, that he is obliged to enter into the existence of false sense enjoyment. Thus a concomitant generation of material energies is the principal cause of the mind's being materially affected. Thus the gross body of five elements is produced. Mahārāja Yudhiṣṭhira reversed the action and merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or mediocre is extinguished, and again the qualitative manifestations become merged in material energy, which is produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord, the Personality of Godhead, in one of the innumerable planets of the spiritual sky, especially in Goloka Vṛndāvana, one has to think always that he is different from the material energy; he has nothing to do with it, and he has to realize himself as pure spirit or Brahman, qualitatively equal with the Supreme Brahman (*Parameśvara*). Mahārāja Yudhiṣṭhira, after distributing his kingdom to Parīkṣit and Vajra, did not think himself Emperor of the world nor head of the Kuru dynasty. This sense of freedom from material relations, as well as freedom from material encagement of the gross and subtle encirclement, makes one free to act as the servitor of the Lord, even though one is in the material world. This stage is called *jīvanmukta* stage, or the liberated stage, even in the

material world. That is the process of ending material existence. One must not only think that he is Brahman, but he must act like Brahman. One who only thinks himself Brahman is an impersonalist. And one who acts like Brahman is the pure devotee.

TEXT 43

चीरवासा निराहारो बद्धवाङ् मुक्तमूर्धजः ।
दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ।
अनवेक्षमाणो निरगादश्रृण्वन्बधिरो यथा ॥४३॥

cīravāsā nirāhāro
baddhavāṅ mukta-mūrdhajaḥ
darśayann ātmano rūpaṁ
jaḍonmatta-piśācavat
anavekṣamāṇo niragād
aśṛṇvan badhiro yathā

cīravāsāḥ—accepted torn clothing; *nirāhāraḥ*—gave up all solid foodstuff; *baddhavāk*—stopped talking; *mukta-mūrdhajaḥ*—untied his hair; *darśayan*—began to show; *ātmanaḥ*—of himself; *rūpam*—bodily features; *jaḍa*—inert; *unmatta*—mad; *piśācavat*—just like an urchin; *anavekṣamāṇaḥ*—without waiting for; *niragāt*—was situated; *aśṛṇvan*—without hearing; *badhiraḥ*—just like a deaf man; *yathā*—as if.

TRANSLATION

After that Mahārāja Yudhiṣṭhira dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

PURPORT

Thus being freed from all external affairs, he had nothing to do with imperial life or family prestige, and for all practical purposes he posed himself exactly like an inert mad urchin and did not speak of material

affairs. He had no dependence on his brothers who had all along been helping him. This stage of complete independence from everything is also called the purified stage of fearlessness.

TEXT 44

उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ।
हृदि ब्रह्म परं ध्यायन्नावर्तेत यतो गतः ॥४४॥

udīcīṁ praviveśāśāṁ
gata-pūrvāṁ mahātmabhiḥ
hṛdi brahma paraṁ dhyāyan
nāvarteta yato gataḥ

udīcīm—the northern side; *praviveśāśām*—those who wanted to enter there; *gata-pūrvām*—the path accepted by his forefathers; *mahā-ātmabhiḥ*—by the broad-minded; *hṛdi*—within the heart; *brahma*—the Supreme; *param*—Godhead; *dhyāyan*—constantly thinking of; *na āvarteta*—passed his days; *yataḥ*—wherever; *gataḥ*—went.

TRANSLATION

He then started towards the North, treading the path which was accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

PURPORT

It is understood from this verse that Mahārāja Yudhiṣṭhira followed in the footsteps of his forefathers and the great devotees of the Lord. We have discussed many times before that the system of *varṇāśrama-dharma,* as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Āryavarta province of the world, emphasizes the importance of leaving all household connections at a certain stage of life. The training and education was so imparted, and thus a respectable person like Mahārāja Yudhiṣṭhira must leave all family connection for self-realization and going back to Godhead. No king or respectable gentleman would continue family life till the end because that was considered suicidal

and against the interest of the perfection of human life. In order to be free from all family encumbrances and devote oneself cent percent in the devotional service of Lord Kṛṣṇa, this system is always recommended for everyone because it is the path of authority. The Lord instructs in the *Bhagavad-gītā* (Bg. 18.62) that one must become a devotee of the Lord at least at the last stage of one's life. A sincere soul of the Lord like Mahārāja Yudhiṣṭhira must abide by this instruction of the Lord for his own interest.

The specific words *Brahman Param* indicate Lord Śrī Kṛṣṇa. This is corroborated in the *Bhagavad-gītā* (Bg. 10.12) by Arjuna with reference to great authorities like Asita, Devala, Nārada, Vyāsa, etc. Thus Mahārāja Yudhiṣṭhira, while leaving home for the North, constantly remembered Lord Śrī Kṛṣṇa within himself, following in the footsteps of his forefathers as well as the great devotees of all times.

TEXT 45

सर्वे तमनुनिर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥४५॥

sarve tam anunirjagmur
bhrātaraḥ kṛta-niścayāḥ
kalinādharma mitreṇa
dṛṣṭvā spṛṣṭāḥ prajā bhuvi

sarve—all his younger brothers; *tam*—him; *anunirjagmuḥ*—left home by following the elder; *bhrātaraḥ*—brothers; *kṛta-niścayāḥ*—decidedly; *kalinā*—by the age of Kali; *adharma*—principle of irreligion; *mitreṇa*—by the friend; *dṛṣṭvā*—observing; *spṛṣṭāḥ*—having overtaken; *prajāḥ*—all citizens; *bhuvi*—on the earth.

TRANSLATION

The younger brothers of Mahārāja Yudhiṣṭhira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

PURPORT

The younger brothers of Mahārāja Yudhiṣṭhira were already obedient followers of the great Emperor, and they had sufficiently been trained to know the ultimate goal of life. They therefore decidedly followed their eldest brother in rendering devotional service to Lord Śrī Kṛṣṇa. According

to the principles of *sanātana-dharma,* one must retire from family life after half the duration of life is finished and must engage himself in self-realization. But the question of engaging oneself is not always decided. Sometimes retired men are bewildered about how to engage themselves for the last days of life. Here is a decision by authorities like the Pāṇḍavas. All of them engaged themselves in culturing favorably the devotional service of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead. According to Svāmī Śrīdhara, *dharma, artha, kāma* and *mokṣa*, or fruitive activities, philosophical speculations or salvation, as conceived by several persons, are not the ultimate goal of life. They are more or less practiced by persons who have no information of the ultimate goal of life. The ultimate goal of life is already indicated by the Lord Himself in the *Bhagavad-gītā* (Bg. 18.64), and the Pāṇḍavas were intelligent enough to follow it without hesitation.

TEXT 46

ते साधुकृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः।
मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ॥४६॥

te sādhu-kṛta-sarvārthā
jñātvātyantikam ātmanaḥ
manasā dhārayāmāsur
vaikuṇṭha-caraṇāmbujam

te—all of them; *sādhu-kṛta*—having performed everything worthy of a saint; *sarva-arthāḥ*—that which includes everything worthy; *jñātvā*—knowing it well; *ātyantikam*—the ultimate; *ātmanaḥ*—of the living being; *manasā*—within the mind; *dhārayāmāsuḥ*—sustained; *vaikuṇṭha*—the Lord of the spiritual sky; *caraṇa-ambujam*—lotus feet.

TRANSLATION

They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.

PURPORT

In the *Bhagavad-gītā* the Lord says (Bg. 7.28) that only those who have done pious deeds in previous lives and have become freed from the results

of all impious acts can concentrate upon the lotus feet of the Supreme Lord Śrī Kṛṣṇa. The Pāṇḍavas, not only in this life but also in their previous lives, had always performed the supreme pious work, and thus they are ever free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their minds unto the lotus feet of the Supreme Lord Śrī Kṛṣṇa. According to Śrī Viśvanātha Cakravartī, *dharma, artha, kāma* and *mokṣa* principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord in the spiritual sky. The Vaikuṇṭha world is situated far beyond the material sky. The material sky is under the management of Durgā Devī, or the material energy of the Lord, but the Vaikuṇṭha world is managed by the personal energy of the Lord.

TEXTS 47-48

तद्ध्यानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे ।
तस्मिन् नारायणपदे एकान्तमतयो गतिम् ॥४७॥
अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ।
विधूतकल्मषा स्थानं विरजेनात्मनैव हि ॥४८॥

tad-dhyānod riktayā bhaktyā
viśuddha-dhiṣaṇāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim
avāpur duravāpāṁ te
asadbhir viṣayātmabhiḥ
vidhūta-kalmaṣā-sthānaṁ
virajenātmanaiva hi

tat—that; *dhyānot*—positive meditation; *riktayā*—being freed from; *bhaktyā*—by a devotional attitude; *viśuddha*—purified; *dhiṣaṇāḥ*—by intelligence; *pare*—unto the transcendence; *tasmin*—in that; *nārāyaṇa*—the Personality of Godhead Śrī Kṛṣṇa; *pade*—unto the lotus feet; *ekānta-matayaḥ*—of those who are fixed in the Supreme, who is one; *gatim*—destination; *avāpuḥ*—attained; *duravāpām*—very difficult to obtain; *te*—by them; *asadbhiḥ*—by the materialists; *viṣaya-ātmabhiḥ*—absorbed in material needs; *vidhūta*—washed off; *kalmaṣā*—material contaminations; *sthānam*—abode; *virajena*—without material passion; *ātmanā eva*—by the selfsame body; *hi*—certainly.

TRANSLATION

Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky which is ruled over by the Supreme Nārāyaṇa Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.

PURPORT

According to Śrīla Jīva Gosvāmī, a person freed from the three modes of material qualities, namely goodness, passion and ignorance, and situated in transcendence can reach the highest perfection of life without change of body. Śrīla Sanātana Gosvāmī in his *Hari-bhakti-vilāsa* says that a person, whatever he may be, can attain the perfection of a twice-born *brāhmaṇa* by undergoing the spiritual disciplinary actions under the guidance of a bona fide spiritual master, exactly as a chemist can turn gun metal into gold by chemical manipulation. It is, therefore, the actual guidance that matters in the process of becoming a *brāhmaṇa,* even without change of body, or in going back to Godhead without change of body. Śrīla Jīva Gosvāmī remarks that the word *"hi"* used in this connection positively affirms this truth, and there is no doubt about this factual position. The *Bhagavad-gītā* also affirms this statement of Śrīla Jīva Gosvāmī when the Lord says (Bg. 14.26) that anyone who executes devotional service systematically without deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of material nature, and when the Brahman perfection is still more advanced by the selfsame execution of devotional service, there is no doubt at all that one can attain the supreme spiritual planet Goloka Vṛndāvana without change of body, as we have already discussed in connection with the Lord's returning to His abode without a change of body.

TEXT 49

विदुरोऽपि परित्यज्य प्रभासे देहमात्मनः ।
कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥४९॥

viduro 'pi parityajya
prabhāse deham ātmanaḥ
kṛṣṇāveśeṇa tac-cittaḥ
pitṛbhiḥ sva-kṣayaṁ yayau

viduraḥ—Vidura (the uncle of Mahārāja Yudhiṣṭhira); *api*—also; *parityajya*—after quitting the body; *prabhāse*—in the place of pilgrimage at Prabhāsa; *deham ātmanaḥ*—his body; *kṛṣṇa*—the Personality of Godhead; *aveśeṇa*—being absorbed in that thought; *tat*—his; *cittaḥ*—thoughts and actions; *pitṛbhiḥ*—along with the residents of Pitṛloka; *sva-kṣayam*—his own abode; *yayau*—departed.

TRANSLATION

Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Lord Kṛṣṇa, he was received by the denizens of the Pitṛloka planet where he returned to his original post.

PURPORT

The difference between the Pāṇḍavas and Vidura is that the Pāṇḍavas are eternal associates of the Lord Personality of Godhead, whereas Vidura is one of the administrative demigods in charge of the Pitṛloka planet and is known as Yamarāja. Men are afraid of Yamarāja because it is he only who awards punishment to the miscreants of the material world, but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend, but to the nondevotees he is fear personified. As we have already discussed, it is understood that Yamarāja was cursed by Manduka Muni to be degraded as a *śūdra,* and therefore Vidura was an incarnation of Yamarāja. As eternal servitor of the Lord, he displayed his devotional activities very ardently and lived a life of a pious man, so much so that a materialistic man like Dhṛtarāṣṭra also got salvation by his instruction. So by his pious activities in devotional service of the Lord he was able to remember always the lotus feet of the Lord, and thus he became washed of all contamination of a *śūdra*-born life. At the end he was again received by the denizens of Pitṛloka and posted in his original position. The demigods are also associates of the Lord without personal touch, whereas the direct associates of the Lord are in constant personal touch with Him. The Lord and His personal associates incarnate in many universes without cessation. The Lord remembers them all, whereas the

associates forget due to their being very minute parts and parcels of the Lord; they are apt to forget such incidences due to being infinitesimal. This is corroborated in the *Bhagavad-gītā* (Bg. 4.5).

TEXT 50

द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् ।
वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥५०॥

draupadī ca tadājñāya
patīnām anapekṣatām
vāsudeve bhagavati
hy ekānta-matir āpa tam

draupadī—Draupadī (the wife of the Pāṇḍavas); *ca*—and; *tadā*—at that time; *ājñāya*—knowing Lord Kṛṣṇa fully well; *patīnām*—of the husbands; *anapekṣatām*—who did not care for her; *vāsudeve*—unto Lord Vāsudeva (Kṛṣṇa); *bhagavati*—the Personality of Godhead; *hi*—exactly; *eka-anta*—absolutely; *matiḥ*—concentration; *āpa*—got; *tam*—Him (the Lord).

TRANSLATION

Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands.

PURPORT

When flying an airplane in outer space, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life when one has to go back to home, back to Godhead, everyone has to take care of himself without help rendered to another. The help is, however, offered on ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband, etc., can all render help during one's lifetime, but while crossing the sea one has to take care of himself and utilize the instructions formerly received. Draupadī had five husbands, and no one asked Draupadī to come, but Draupadī had to take care of herself without waiting for her great husbands. And because

she was already trained up, she at once took to the concentration of the lotus feet of Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. The wives also got the same result as their husbands in the same manner, that is to say that without changing the body they reached the destination of back to Godhead. Śrīla Viśvanātha Cakravartī Ṭhākur suggests that both Draupadī and Subhadrā, although her name is not mentioned herein, got the same result. None of them had to quit the body.

TEXT 51

यः श्रद्धयैतद् भगवत्प्रियाणां
पाण्डोः सुतानामिति सम्प्रयाणम् ।
शृणोत्यलं स्वस्त्ययनं पवित्रं
लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥५१॥

yaḥ śraddhayaitad bhagavat-priyāṇāṁ
pāṇḍoḥ sutānām iti samprayāṇam
śṛṇoty alaṁ svastyayanaṁ pavitraṁ
labdhvā harau bhaktim upaiti siddhim

yaḥ—anyone; *śraddhayā*—with devotion; *etat*—this; *bhagavat-priyāṇām*—of those who are very dear to the Personality of Godhead; *pāṇḍoḥ*—of Pāṇḍu; *sutānām*—of the sons; *iti*—thus; *samprayāṇam*—departure for the ultimate goal; *śṛṇoti*—hears; *alam*—only; *svastyayanam*—good fortune; *pavitram*—perfectly pure; *labdhvā*—by obtaining; *harau*—unto the Supreme Lord; *bhaktim*—devotional service; *upaiti*—gains; *siddhim*—perfection.

TRANSLATION

The subject of the departure of the sons of Pāṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains devotional service of the Lord, the highest perfection of life.

PURPORT

Śrīmad-Bhāgavatam is a narration about the Personality of Godhead and of the devotees of the Lord like the Pāṇḍavas and others. The narration of the Personality of Godhead and His devotees is absolute in itself, and

thus to hear it with a devotional attitude is to associate with the Lord and constant companions of the Lord. By the hearing process of *Śrīmad-Bhāgavatam* one can attain the highest perfection of life, namely going back home, back to Godhead, without failure.

Thus end the Bhaktivedanta purports of the Fifteenth Chapter, First Canto, of the Śrīmad-Bhāgavatam, *entitled "The Pāṇḍavas Retire Timely."*

CHAPTER SIXTEEN

How Parīkṣit Received the Age of Kali

TEXT 1

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया
महीं महाभागवतः शशास ह ।
यथा हि सूत्यामभिजातकोविदाः
समादिशन् विप्र महद्गुणस्तथा ॥ १ ॥

sūta uvāca
tataḥ parīkṣid dvija-varya-śikṣayā
mahīṁ mahā-bhāgavataḥ śaśāsa ha
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā

sūtaḥ uvāca—Sūta Gosvāmī said; *tataḥ*—thereafter; *parīkṣit*—Mahārāja Parīkṣit; *dvija-varya*—the great twice-born *brāhmaṇas;* *śikṣayā*—by their instructions; *mahīm*—the earth; *mahā-bhāgavataḥ*—the great devotee; *śaśāsa*—ruled; *ha*—in the past; *yathā*—as they told it; *hi*—certainly; *sūtyām*—at the time of his birth; *abhijāta-kovidāḥ*—expert astrologers at the time of birth; *samādiśan*—gave their opinions; *vipra*—O *brāhmaṇas; mahat-guṇaḥ*—great qualities; *tathā*—true to that.

TRANSLATION

Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

PURPORT

At the time of Mahārāja Parīkṣit's birth, the expert astrologer *brāhmaṇas* foretold some of his qualities. Mahārāja Parīkṣit developed all those qualities, being a great devotee of the Lord. The real qualification is to become a devotee of the Lord, and gradually all the good qualities worthy of possession develop. Mahārāja Parīkṣit was a *mahābhāgavata,* or a first-class devotee, who was not only well versed in the science of devotion but also able to convert others to become devotees by his transcendental instructions. Mahārāja Parīkṣit was, therefore, a devotee of the first order, and thus he used to consult great sages and learned *brāhmaṇas* who could advise him by the *śāstras* how to execute the state administration. Such great kings were more responsible than modern elected executive heads because they obliged the great authorities by following their instructions left in Vedic literatures. There was no need to enact daily a new legislative bill by impractical fools and to alter it again and again conveniently to serve some purpose. The rules and regulations were already set forth by great sages like Manu, Yājñavalkya, Parāśara and other liberated sages, and the enactments were all suitable for all ages in all places. Therefore the rules and regulations were standard and without flaw or defect. Kings like Mahārāja Parīkṣit had their council of advisers, and all the members of that council were either great sages or *brāhmaṇas* of the first order. They did not accept any salary, nor had they any necessity for such salaries. *The state would get the best advice without expenditure.* They were themselves *samadarśi,* equal to everyone, both man and animal. They would not advise the king to give protection to man and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise. They were all self-realized souls, and they knew perfectly well how all living beings in the state would be happy, both in this life and the next. They were not concerned with the hedonistic philosophy of eat, drink, be merry and enjoy. They were philosophers in the real sense, and they knew well what is the mission of human life. Under all these obligations, the advisory council of the king would give correct directions, and the king or executive head, being himself a qualified devotee of the Lord, would scrutinizingly follow them for the welfare of the state. The state in the days of Mahārāja Yudhiṣṭhira or Mahārāja Parīkṣit was a welfare state in the real sense of the term because no one was unhappy in that state, be he man or animal. Mahārāja Parīkṣit was an ideal king for a welfare state of the world.

TEXT 2

स उत्तरस्य तनयामुपयेम इरावतीम् ।
जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥ २ ॥

sa uttarasya tanayām
upayema irāvatīm
janamejayādīṁś caturas
tasyām utpādayat sutān

saḥ—he; *uttarasya*—of King Uttara; *tanayām*—daughter; *upayeme*—married; *irāvatīm*—Irāvatī; *janamejaya-ādīn*—headed by Mahārāja Janamejaya; *caturaḥ*—four in number; *tasyām*—her; *utpādayat*—married; *sutān*—sons.

TRANSLATION

King Parīkṣit married the daughter of King Uttara and begot four sons headed by Mahārāja Janamejaya.

PURPORT

Mahārāja Uttara was the son of Virāṭa and maternal uncle of Mahārāja Parīkṣit. Irāvatī, being the daughter of Mahārāja Uttara, was the cousin sister of Mahārāja Parīkṣit, but cousin brothers and sisters were allowed to get married if they did not belong to the same *gotra* or family. In the Vedic system of marriage, the importance of the *gotra* or family was stressed. Arjuna also married Subhadrā, although she was his maternal cousin sister.

Janamejaya. One of the *rājarṣi* kings and the famous son of Mahārāja Parīkṣit. His mother's name is Irāvatī, or according to some, Madravatī. Mahārāja Janamejaya begot two sons of the names Jñatanika and Sankukarṇa. He celebrated several sacrifices in the Kurukṣetra pilgrimage, and he had three younger brothers named Śrutasena, Ugrasena and Bhīmasena II. He invaded Taxsila (Ajanta), and he decided to avenge the unlawful curse upon his great father Mahārāja Parīkṣit. He performed a great sacrifice called *Sarpa yajña* to kill the race of serpents, including the Takṣaka, which had bitten his father to death. On request from many influential demigods and sages, he had to change his decision to kill the race of snakes, but despite stopping the sacrifice, he satisfied everyone concerned in the

sacrifice by rewarding them properly and stopping further procedure of the sacrifice. In the ceremony, Mahāmuni Vyāsadeva also was present, and he personally narrated the history of the Battle of Kurukṣetra before the King. Later on by the order of Vyāsadeva, his disciple Vaiśampāyana narrated before the King the subject matter of *Mahābhārata.* He was much affected by his great father's untimely death and was very anxious to see him again, and he expressed his desire before the great sage Vyāsadeva. Vyāsadeva also fulfilled his desire. His father was present before him, and he worshiped both his father and Vyāsadeva with great respect and pomp. Being fully satisfied, he made charities most munificently to the *brāhmaṇas* present in the sacrifice.

TEXT 3

आजहारास्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् ।
शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः ॥ ३ ॥

ājahārāśva-medhāṁs trīn
gaṅgāyāṁ bhūri-dakṣiṇān
śāradvataṁ guruṁ kṛtvā
devā yatrākṣi-gocarāḥ

ājahāra—performed; *aśva-medhān*—horse sacrifices; *trīn*—three; *gaṅgāyām*—the bank of the Ganges; *bhūri*—sufficiently; *dakṣiṇān*—rewards; *śāradvatam*—unto Kṛpācārya; *gurum*—spiritual master; *kṛtvā*—having selected; *devāḥ*—the demigods; *yatra*—wherein; *akṣi*—eyes; *gocarāḥ*—within the purview.

TRANSLATION

Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

PURPORT

It appears from this verse that interplanetary travel by the denizens of higher planets is easy. In many statements in *Bhāgavatam,* we have observed that the demigods from heaven used to visit this earth to attend

sacrifices performed by influential kings and emperors. Herein also we find that during the time of the horse sacrifice ceremony of Mahārāja Parīkṣit, the demigods from other planets were visible even for the common man due to the sacrificial ceremony. The demigods are not generally visible to common men, as the Lord is not visible. But as the Lord also, by His causeless mercy, descends to be visible to the common man, similarly the demigods also become visible to the common man by their own grace. Although celestial beings are not visible to the naked eyes of the inhabitants of this earth, it was due to the influence of Mahārāja Parīkṣit that the demigods also agreed to be visible. The kings used to spend lavishly during such sacrifices, as a cloud distributes rains. A cloud is nothing but another form of water, or, in other words, the waters of the earth transform into clouds. Similarly, the charity made by the kings in such sacrifices are but another form of the taxes collected from the citizens. But, as the rains fall down very lavishly and appear to be more than necessary, the charity made by such kings also seems to be more than what the citizen needs. Satisfied citizens will never organize agitation against the king, and thus there was no need in changing the monarchial state.

Even for a king like Mahārāja Yudhiṣṭhira there was need of a spiritual master for guidance. Without such guidance one cannot make progress in spiritual life. The spiritual master must be bona fide, and one who wants to have self-realization must approach and take shelter of a bona fide spiritual master to achieve real success.

TEXT 4

निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् ।
नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा ॥ ४ ॥

nijagrāhaujasā vīraḥ
kaliṁ digvijaye kvacit
nṛpa-liṅga-dharaṁ śūdraṁ
ghnantaṁ go-mithunaṁ padā

nijagrāha—sufficiently punished; *ojasā*—by prowess; *vīraḥ*—valiant hero; *kalim*—unto Kali, the master of the age; *digvijaye*—on his way to conquer the world; *kvacit*—once upon a time; *nṛpa-liṅga-dharam*—one who passes in the dress of a king; *śūdram*—the lower class; *ghnantam*—hurting; *go-mithunam*—a cow and bull; *padā*—on the leg.

TRANSLATION

Once, when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

PURPORT

The purpose of a king's going out to conquer the world is not for self-aggrandizement. Mahārāja Parīkṣit went out to conquer the world after his ascendance on the throne, but this was not for the purpose of aggression on other states. He was the Emperor of the world, and all small states were already under his regime. His purpose in going out was to see how things were going on in terms of the godly state. The king, being the representative of the Lord, has to execute the will of the Lord duly. There is no question of self-aggrandizement. Thus as soon as Mahārāja Parīkṣit saw that a lower class man in the dress of a king was hurting the legs of a cow and a bull, at once he arrested and punished him. The king cannot tolerate insults to the most important animal, the cow, nor can he tolerate disrespect for the most important man, the *brāhmaṇa.* Human civilization means to advance the cause of brahminical culture, and to maintain it, cow protection is essential. There is a miracle in milk, for it contains all the necessary vitamins to sustain human physiological conditions for higher achievements. Brahminical culture can only be advanced when man is educated to develop the quality of goodness, and for this there is prime necessity of food prepared with milk, fruits and grains. Mahārāja Parīkṣit was astonished to see that a black *śūdra,* dressed like a ruler, was mistreating a cow, the most important animal in human society.

The age of Kali means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men with the modes of lower class men, who have no higher ambition in life, come to the helm of the state management. Such men at the post of a king are sure to hurt first the cow and the brahminical culture and thereby to push all society towards hell. Mahārāja Parīkṣit, trained as he was, got the scent of this root cause of all quarrel in the world. Thus he wanted to stop it in the very beginning.

TEXT 5

शौनक उवाच

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः ।

नृदेवचिह्नधृक् शूद्रकोऽसौ गां यः पदाहनत् ।
तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् ॥ ५ ॥

śaunaka uvāca
kasya hetor nijagrāha
kaliṁ digvijaye nṛpaḥ
nṛdeva-cihna-dhṛk śūdrako
'sau gāṁ yaḥ padā-hanat
tat kathyatāṁ mahā-bhāga
yadi kṛṣṇa-kathāśrayam

śaunakaḥ uvāca—Śaunaka Ṛṣi said; *kasya*—for what; *hetoḥ*—reason; *nijagrāha*—sufficiently punished; *kalim*—the master of the age of Kali; *digvijaye*—during the time of his world tour; *nṛpaḥ*—a king; *nṛdeva*—royal person; *cihna-dhṛk*—decorated like; *śūdrakaḥ*—lowest of the *śūdras; asau*—he; *gām*—cow; *yaḥ*—one who; *padā-hanat*—struck on the leg; *tat*—all that; *kathyatām*—please describe; *mahā-bhāga*—O greatly fortunate one; *yadi*—if, however; *kṛṣṇa*—about Kṛṣṇa; *kathā-āśrayam*—related with His topics.

TRANSLATION

Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and harmed the legs of a cow? Please describe all these incidences as they relate to the topics of Lord Kṛṣṇa.

PURPORT

Śaunaka and the *ṛṣis* were astonished to hear that the pious Mahārāja Parīkṣit simply punished the culprit and did not kill him. This suggests that a pious king like Mahārāja Parīkṣit should have at once killed an offender who wanted to cheat the public, being dressed like a king and at the same time daring to insult the purest of the animals, a cow! The *ṛṣis* in those days, however, could not even imagine that in the advanced days of the age of Kali the lowest of the *śūdras* will be elected as administrators and will open organized slaughterhouses for killing cows. Anyway, although hearing about a *śūdraka* who was a cheat and insulter of a cow was not very interesting to the great *ṛṣis,* they nevertheless wanted to hear about it to see if the event had any connection with Lord Kṛṣṇa. They were simply interested in the topics of Lord Kṛṣṇa, for anything that is dove-

tailed with the narration of Kṛṣṇa is worth hearing. There are many topics in the *Bhāgavatam* about sociology, politics, economy, cultural affairs, etc., but all of them are in relation with Kṛṣṇa, and therefore all of them are worth hearing. Kṛṣṇa is the purifying ingredient in all matters, regardless of what they are. In the mundane world, everything is impure due to its being a product of the three mundane qualities. The purifying agent is, however, Kṛṣṇa.

TEXT 6

अथवास्य पदाम्भोजमकरन्दलिहां सताम् ।
किमन्यैरसदालापैरायुषो यदसद्व्ययः ॥ ६ ॥

athavāsya padām-bhoja-
makaranda-lihāṁ satām
kimanyair asad-ālāpair
āyuṣo yad asadvyayaḥ

athavā—otherwise; *asya*—of His (Lord Kṛṣṇa's); *padām-bhoja*—lotus feet; *makaranda-lihām*—of those who lick the honey from such a lotus flower; *satām*—of those who are to exist eternally; *kimanyaiḥ*—what is the use of anything else; *asat*—illusory; *ālāpaiḥ*—topics; *āyuṣaḥ*—of the duration of life; *yat*—that which is; *asadvyayaḥ*—unnecessary waste of life.

TRANSLATION

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?

PURPORT

Lord Kṛṣṇa and His devotees are both on the transcendental plane; therefore the topics of Lord Kṛṣṇa or of His pure devotees are equally good. The Battle of Kurukṣetra is full of politics and diplomacy, but because the topics are related with Lord Kṛṣṇa, the *Bhagavad-gītā* is therefore adored all over the world. There is no need to eradicate politics, economics, sociology, etc., which are mundane to the mundaners. To a pure devotee who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with His pure devotee.

We have so far heard and talked about the activities of the Pāṇḍavas, and we are dealing with the topics of Mahārāja Parīkṣit, but because all these topics are related with the Lord Śrī Kṛṣṇa, they are all transcendental, and pure devotees have great interest in hearing them. We have already discussed this matter in connection with the prayers of Bhīṣmadeva.

Our duration of life is not very long, and there is no certainty when we shall be ordered to leave everything for the next stage. Thus it is our duty to see that not a moment of our life is wasted in topics which are not related with Lord Kṛṣṇa. Any topic, however pleasant, is not worth hearing if it is devoid of its relation of Kṛṣṇa.

The spiritual planet, Goloka Vṛndāvana, eternal abode of Lord Kṛṣṇa, is shaped like the whorl of a lotus flower. Even when the Lord descends on any one of the mundane planets, He does so by manifesting His own abode as it is. Thus His feet remain always on the same big whorl of lotus flower. His feet are also as beautiful as the lotus flower. Therefore it is said that Lord Kṛṣṇa has lotus feet.

A living being is eternal by constitution. He is, so to speak, in the whirlpool of birth and death due to his contact with material energy. Freed from such material energy, a living entity is liberated and is eligible to return back home, back to Godhead. Those who want to live forever without changing their material body should not waste valuable time with topics other than those relating to Lord Kṛṣṇa and His devotees.

TEXT 7

क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ।
इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि ॥ ७ ॥

kṣudrāyuṣāṁ nṛṇām aṅga
martyānām ṛtam icchatām
ihopahūto bhagavān
mṛtyuḥ śāmitra-karmaṇi

kṣudra—very small; *āyuṣām*—of the duration of life; *nṛṇām*—of the human being; *aṅga*—O Sūta Gosvāmī; *martyānām*—of those who are sure to meet death; *ṛtam*—eternal life; *icchatām*—of those who desire it; *iha*—herein; *upahūtaḥ*—called for being present; *bhagavān*—representing the Lord; *mṛtyuḥ*—the controller of death, Yamarāja; *śāmitra*—supressing; *karmaṇi*—performances.

TRANSLATION

O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

PURPORT

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get freed from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of knowledge, but alas the controller of death, Yamarāja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by Yamarāja. What to speak of stopping death, no one can even enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamarāja is to call him to hear and chant the holy name of the Lord. Yamarāja is a great devotee of the Lord, and he likes to be invited to *kīrtanas* and sacrifices by the pure devotees who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Śaunaka and others, invited Yamarāja to attend the sacrifice performed at Naimiṣāraṇya. This was good for those who did not want to die.

TEXT 8

न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः ।
एतदर्थं हि भगवानाहूतः परमर्षिभिः ।
अहो नृलोके पीयेत हरिलीलामृतं वचः ॥ ८ ॥

na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ
etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛloke pīyeta
hari-līlāmṛtaṁ vacaḥ

na—not; *kaścit*—anyone; *mriyate*—will die; *tāvat*—so long; *yāvat*—as long as; *āste*—is present; *iha*—herein; *antakaḥ*—one who causes the end of life;

etat—this; *artham*—reason; *hi*—certainly; *bhagavān*—the representative of the Lord; *āhūtaḥ*—invited; *parama-ṛṣibhiḥ*—by the great sages; *aho*—alas; *nṛloke*—in human society; *pīyeta*—let them drink; *hari-līlā*—transcendental pastimes of the Lord; *amṛtam*—nectar for eternal life; *vacaḥ*—narrations.

TRANSLATION

As long as Yamarāja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

PURPORT

Every human being does not like to meet death, but he does not know how to get rid of death. The surest remedy for avoiding death is to get oneself accustomed to hearing the nectarean pastimes of the Lord as they are systematically narrated in the text of *Śrīmad-Bhāgavatam*. It is advised herein, therefore, that any human being who desires freedom from death should take to this course of life as recommended by the *ṛṣis* headed by Śaunaka.

TEXT 9

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।
निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥ ९ ॥

mandasya manda-prajñasya
vayo mandāyuṣaś ca vai
nidrayā hriyate naktaṁ
divā ca vyartha-karmabhiḥ

mandasya—of the lazy; *manda*—paltry; *prajñasya*—of intelligence; *vayaḥ*—age; *manda*—short; *āyuṣaḥ*—of duration of life; *ca*—and; *vai*—exactly; *nidrayā*—by sleeping; *hriyate*—passes away; *naktam*—night; *divā*—daytime; *ca*—also; *vyartha*—for nothing; *karmabhiḥ*—by activities.

TRANSLATION

Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

PURPORT

The less intelligent do not know the real value of the human form of life. The human form is a special gift of material nature in the course of her enforcing stringent laws of miseries upon the living being. It is a chance to achieve the highest boon of life, namely to get out of the entanglement of repeated birth and death. The intelligent take care of this important gift by strenuously endeavoring to get out of the entanglement. But the less intelligent are lazy and unable to evaluate the gift of the human body to achieve liberation from the material bondage; they become more interested in so-called economic development and work very hard throughout life simply for the sense enjoyment of the temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature, and thus a human being is also destined to a certain amount of sense enjoyment according to his past or present life. But one should definitely try to understand that sense enjoyment is not the ultimate goal of human life. Herein it is said that during the daytime one works "for nothing" because the aim is nothing but sense enjoyment. We can particularly observe how the human being is engaged for nothing in great cities and industrial towns. There are so many things manufactured by human energy, but they are all meant for sense enjoyment, and not for getting out of the material bondage. And after working hard during the daytime, a tired man either sleeps or engages in sex habits at night. That is the program of materialistic civilized life for the less intelligent. Therefore they are designated herein as lazy, unfortunate and short-lived.

TEXT 10

सूत उवाच
यदा परीक्षित् कुरुजाङ्गलेऽवसत्
कलिं प्रविष्टं निजचक्रवर्तिते ।
निशम्य वार्तामनतिप्रियां ततः
शरासनं संयुगशौण्डिराददे ॥१०॥

sūta uvāca
yadā parīkṣit kuru-jāṅgale 'vasat
kaliṁ praviṣṭaṁ nija-cakravartite
niśamya vārtām anatipriyāṁ tataḥ
śarāsanaṁ saṁyuga-śauṇḍir ādade

sūtaḥ uvāca—Sūta Gosvāmī said; *yadā*—when; *parīkṣit*—Mahārāja Parīkṣit; *kuru-jāṅgale*—in the capital of Kuru's empire; *avasat*—was residing; *kalim*—the symptoms of the age of Kali; *praviṣṭam*—entered; *nija-cakravartite*—within his jurisdiction; *niśamya*—thus hearing; *vārtām*—news; *anatipriyām*—not very palatable; *tataḥ*—thereafter; *śara-asanam*—arrows and bow; *saṁyuga*—having gotten a chance for; *śauṇḍiḥ*—martial activities; *ādade*—took up.

TRANSLATION

Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

PURPORT

The state administration of Mahārāja Parīkṣit was so perfect that he was sitting in his capital peacefully. But he got the news that the symptoms of the age of Kali had already infiltrated into the jurisdiction of his state, and he did not like this news. What are the symptoms of the age of Kali? They are 1) illicit connection with women, 2) indulgence in meat-eating, 3) intoxication, and 4) taking pleasure in gambling. The age of Kali literally means the age of quarrel, and the above-mentioned four symptoms in human society are the root causes for all kinds of quarrel. Mahārāja Parīkṣit heard that some of the people of the state already had taken to those symptoms, and he wanted to take immediate steps against such causes of unrest. This means that at least up to the regime of Mahārāja Parīkṣit, such symptoms of public life were practically unknown, and as soon as they were slightly detected, he wanted to root them out. The news was not palatable for him, but in a way it was because Mahārāja Parīkṣit got a chance to fight. There was no need to fight with small states because everyone was peacefully under his subordination, but the Kali-yuga miscreants gave his fighting spirit a chance for exhibition. A perfect *kṣatriya* king is always jubilant as soon as he gets a chance to fight, just as a sportsman is eager when there is a chance for a sporting match. It is no argument that in the age of Kali such symptoms were predestined. If so, then why was there preparation for fighting out such symptoms? Such arguments are offered by lazy and unfortunate men. In the rainy season,

rain is predestined, and yet people take precautions to protect themselves. Similarly, in the age of Kali the symptoms as above mentioned are sure to infiltrate into social life, but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Mahārāja Parīkṣit wanted to punish the miscreants indulging in the symptoms of Kali, and thus save the innocent citizens who were pure in habit by culture of religion. It is the duty of the king to give such protection, and Mahārāja Parīkṣit was perfectly right when he prepared himself to fight.

TEXT 11

स्वलंकृतं श्यामतुरङ्गयोजितं
रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्वद्विपपत्तियुक्तया
स्वसेनया दिग्विजयाय निर्गतः ॥११॥

svalaṅkṛtaṁ śyāma-turaṅga-yojitaṁ
rathaṁ mṛgendra-dhvajam āśritaḥ purāt
vṛto rathāśva-dvipapatti-yuktayā
svasenayā digvijayāya nirgataḥ

svalaṅkṛtam—very well decorated; *śyāma*—black; *turaṅga*—horses; *yojitam*—tackled; *ratham*—chariot; *mṛgendra*—lion; *dhvajam*—flagged; *āśritaḥ*—under the protection; *purāt*—from the capital; *vṛtaḥ*—surrounded by; *ratha*—charioteers; *aśva*—cavalry; *dvipapatti*—elephants; *yuktayā*—thus being equipped; *svasenayā*—along with infantry; *digvijayāya*—for the purpose of conquering; *nirgataḥ*—went out.

TRANSLATION

Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

PURPORT

Mahārāja Parīkṣit is distinguished from his grandfather Arjuna, for black horses pulled his chariot instead of white horses. He marked his flag with

the mark of a lion, and his grandfather marked his with the mark of Hanumānjī. A royal procession like that of Mahārāja Parīkṣit surrounded by well-decorated chariots, cavalry, elephants, infantry and band is not only pleasing to the eyes, but also is a sign of a civilization that is aesthetic even on the fighting front.

TEXT 12

भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरून् ।
किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम्॥१२॥

bhadrāśvaṁ ketumālaṁ ca
bhāratam cottarān kurūn
kimpuruṣādīni varṣāṇi
vijitya jagṛhe balim

bhadrāśvam—Bhadrāśva; *ketumālam*—Ketumāla; *ca*—also; *bhāratam*—Bharata; *ca*—and; *uttarān*—the northern countries; *kurūn*—the kingdom of the Kuru dynasty; *kimpuruṣa-ādīni*—a country beyond the northern side of the Himalayas; *varṣāṇi*—parts of the earth planet; *vijitya*—conquering; *jagṛhe*—exacted; *balim*—strength.

TRANSLATION

Mahārāja Parīkṣit then conquered all parts of the earthly planet—Bhadrāśva, Ketumāla, Bharata, the Northern portion of Kurujāṅgala, Kimpuruṣa, etc.—and exacted tributes from their respective rulers.

PURPORT

Bhadrāśva: It is an island near Meru Parvata. There is a description of this island in the *Mahābhārata* (Bhīṣma Parva 7/16-18). The description was narrated by Sañjaya to Dhṛtarāṣṭra.

Mahārāja Yudhiṣṭhira also conquered this island, and thus the province was included within the jurisdiction of his empire. Mahārāja Parīkṣit was formerly declared to be the emperor of all lands ruled by his grandfather, but still he had to establish his supremacy while he was out of his capital to exact tribute from such states.

Ketumāla: This earth planet is divided into seven parts, and according to others it is divided into nine parts. This earth is called Jāmbūdvīpa, and is divided into nine *varṣas*. Bhāratavarṣa is one of the above-mentioned nine

varṣas. Such *varṣas* are known as continents in the modern geographical context. Ketumāla is described as one of the above *varṣas.* It is said that in this *varṣa,* women are the most beautiful. This *varṣa* was conquered by Arjuna also. A description of this part of the world is available in the *Mahābhārata* (*Sabhā* 28.6).

It is said that this part of the world is situated on the western side of the Meru Parvata, and inhabitants of this province used to live up to ten thousands of years (*Bhiṣma Parva* 6.16.31-32). Human beings living in this part of the globe are of golden color, and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and griefs.

Bhāratavarṣa: This part of the world is also one of the nine *varṣas* of the Jāmbūdvīpa or earthly planet. Each planet is also sometimes called a *dvīpa* because of its being an island in the fathomless outer space. Each planet is factually an island in the airy ocean of outer space. Jāmbūdvīpa is only one of such countless islands in this airy ocean of space. A description of Bhāratavarṣa is given in the *Mahābhārata* (*Bhiṣma Parva,* Chapters 9 to 10).

Uttarān: According to Śrīdhara Svāmī these parts of the world are called Ilāvartavarṣa, or the Mediterranean countries of Europe. The description of the Ilāvartavarṣa is given in the *Mahābhārata* (*Sabhā* 28.6-7) as follows:

nagaraś ca vanaṁ ca vā nadīś ca vimalodakaḥ
puruṣān deva-kalpāṁś ca priya-darśanaḥ
adṛṣṭa-pūrvan śubhagan sa dadarśa dhanañjayaḥ
sadānāṁ ca śubhrāṇi nārīś ca apsarāsam-nibha

It is twice mentioned here that the women are beautiful, and some of them are equal to the *apsaras* or heavenly women. Therefore the countries mentioned are round about the Mediterranean coast.

Kimpuruṣavarṣa: It is stated to be situated beyond the northern side of Darjelling Dhavala Giri and probably may be a country like Nepal, Bhutan, Tibet and China. These parts of the world were also conquered by Arjuna (*Sabhā* 28/1-2). The Kimpuruṣas are descendants of the daughter of Dakṣa. When Mahārāja Yudhiṣṭhira performed a horse sacrifice *yajña,* the inhabitants of these countries were also present to take part in the festival, and they paid tributes to the emperor. This part of the world is called Kimpuruṣavarṣa, or sometimes the Himalayan provinces (Himavatī). It is said that Śukadeva Gosvāmī was born in these Himalayan provinces, and he came to Bhāratavarṣa after crossing the Himalayan countries.

In other words, Mahārāja Parīkṣit conquered all the world, namely all the continents adjoining all the seas and oceans in all directions, namely the eastern, western, northern and southern parts of the world.

TEXTS 13-15

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् ।
प्रगीयमाणं च यशः कृष्णमाहात्म्यसूचकम् ॥१३॥
आत्मानं च परित्रातमश्वत्थाम्नोऽस्त्रतेजसः ।
स्नेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे ॥१४॥
तेभ्यः परमसंतुष्टः प्रीत्युज्जृम्भितलोचनः ।
महाधनानि वासांसि ददौ हारान् महामनाः ॥१५॥

tatra tatropaśṛṇvānaḥ
sva-pūrveṣāṁ mahātmanām
pragīyamāṇaṁ ca yaśaḥ
kṛṣṇa-māhātmya-sūcakam

ātmānaṁ ca paritrātam
aśvattāmno 'stra-tejasaḥ
snehaṁ ca vṛṣṇi-pārthānāṁ
teṣāṁ bhaktiṁ ca keśave

tebhyaḥ parama-santuṣṭaḥ
prīty-ujjṛmbhita-locanaḥ
mahā-dhanāni vāsāṁsi
dadau hārān mahā-manāḥ

tatra tatra—everywhere the King visited; *upaśṛṇvānaḥ*—continuously he heard; *sva-pūrveṣām*—about his own forefathers; *mahātmanām*—who were all great devotees of the Lord; *pragīyamāṇam*—unto those who were thus addressing; *ca*—also; *yaśaḥ*—glories; *kṛṣṇa*—Lord Kṛṣṇa; *māhātmya*—glorious acts; *sūcakam*—indicating; *ātmānam*—his personal self; *ca*—also; *paritrātam*—delivered; *aśvatthāmnaḥ*—of Aśvatthāmā; *astra*—weapon; *tejasaḥ*—powerful rays; *sneham*—affection; *ca*—also; *vṛṣṇi-pārthānām*—between descendants of Vṛṣṇi and that of Pṛthā; *teṣām*—of all of them; *bhaktim*—devotion; *ca*—also; *keśave*—unto Lord Kṛṣṇa; *tebhyaḥ*—unto them; *parama*—extremely; *santuṣṭaḥ*—pleased; *prīti*—attraction; *ujjṛmbhita*—pleasingly open; *locanaḥ*—one who has such eyes; *mahā-dhanāni*—valuable riches; *vāsāṁsi*—

clothing; *dadau*—gave in charity; *hārān*—necklace; *mahā-manāḥ*—one who has a broader outlook.

TRANSLATION

Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and Pṛthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

PURPORT

Kings and great personalities of the state are presented with welcome addresses. This is a system from time immemorial, and Mahārāja Parīkṣit, since he was one of the well-known emperors of the world, was also presented with addresses of welcome in all parts of the world as he visited those places. The subject matter of those welcome addresses was Kṛṣṇa. Kṛṣṇa means Kṛṣṇa and His eternal devotees, as the king means the king and his confidential associates.

Kṛṣṇa and His unalloyed devotees cannot be separated, and therefore glorifying the devotee means glorifying the Lord and vice versa. Mahārāja Parīkṣit would not have been glad to hear about the glories of his forefathers like Mahārāja Yudhiṣṭhira and Arjuna, etc., had they not been connected with the acts of Lord Kṛṣṇa. The Lord descends specifically to deliver His devotees *(paritrāṇāya sādhūnāṁ)*. The devotees are glorified by the presence of the Lord because they cannot live for a moment without the presence of the Lord and His different energies. The Lord is present for the devotee by His acts and glories, and therefore Mahārāja Parīkṣit felt the presence of the Lord when He was glorified by His acts, especially when he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger, but in the material world which is full of dangers in every step, the devotees are apparently placed into dangerous positions, and when they are saved by the Lord, the Lord is glorified. Lord Kṛṣṇa would not have been glorified as the speaker of the *Bhagavad-gītā* had His devotees like the Pāṇḍavas not been entangled in the Battle-

field of Kurukṣetra. All such acts of the Lord were mentioned in the addresses of welcome, and Mahārāja Parīkṣit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses today and in those days is that formerly the welcome addresses were presented to a person like Mahārāja Parīkṣit. The welcome addresses were full of facts and figures, and those who presented such addresses were sufficiently rewarded, whereas in the present days the welcome address is presented not always with factual statements but to please the postholder, and often they are full of flattering lies. And rarely are those who present such welcome addresses rewarded by the poor receiver.

TEXT 16

सारथ्यपारषदसेवनसख्यदौत्य-
वीरासनानुगमनस्तवनप्रणामान् ।
स्निग्धेषु पाण्डुषु जगत्प्रणतिं च विष्णो-
र्भक्तिं करोति नृपतिश्चरणारविन्दे ॥१६॥

sārathya-pāraṣada-sevana-sakhya-dautya
vīrāsanānugamana-stavana-praṇāmān
snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor
bhaktiṁ karoti nṛpatiś caraṇāravinde

sārathya—acceptance of the post of a chariot driver; *pāraṣada*—acceptance of the presidency in the assembly of the Rājasūya sacrifice; *sevana*—engaging the mind constantly in the service of the Lord; *sakhya*—to think of the Lord as a friend; *dautya*—acceptance of the post of a messenger; *vīra-āsana*—acceptance of the post of a watchman with a drawn sword at night; *anugamana*—following in the footsteps; *stavana*—offering of prayers; *praṇāmān*—offering obeisances; *snigdheṣu*—unto them who are malleable to the will of the Lord; *pāṇḍuṣu*—unto the sons of Pāṇḍu; *jagat*—the universal; *praṇatim*—one who is obeyed; *ca*—and; *viṣṇoḥ*—of Viṣṇu; *bhaktim*—devotion; *karoti*—does; *nṛpatiḥ*—the King; *caraṇa-aravinde*—unto His lotus feet.

TRANSLATION

Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa [Viṣṇu], who is universally obeyed, rendered all kinds of service to the

malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord.

PURPORT

Lord Kṛṣṇa is everything to the unalloyed devotees like the Pāṇḍavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable Deity, the guide, the chariot driver, the friend, the servant, the messenger and everything they could conceive of. And thus the Lord also reciprocated the feeling of the Pāṇḍavas. Mahārāja Parīkṣit, as a pure devotee of the Lord, could appreciate the Lord's transcendental reciprocation of the feelings of His devotees, and thus he himself also was overwhelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees, one can attain salvation. The Lord's dealings with His devotees appear to be ordinary human dealings, but one who knows them in truth becomes at once eligible to go back home, back to Godhead. The Pāṇḍavas were so malleable to the will of the Lord that they could sacrifice any amount of energy for the service of the Lord, and by such unalloyed determination they could secure the Lord's mercy in any shape they desired.

TEXT 17

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् ।
नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे ॥१७॥

tasyaivaṁ vartamānasya
pūrveṣāṁ vṛttim anvaham
nātidūre kilāścaryaṁ
yad āsīt tan nibodha me

tasya—of Mahārāja Parīkṣit; *evam*—thus; *vartamānasya*—remaining absorbed in such thought; *pūrveṣām*—of his forefathers; *vṛttim*—good engagement; *anvaham*—day after day; *na*—not; *atidūre*—far off; *kila*—verily; *āścaryam*—astonishing; *yat*—that; *āsīt*—was; *tat*—which; *nibodha*—know it; *me*—from me.

TRANSLATION

Now you may have heard from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

TEXT 18

धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् ।
पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥१८॥

dharmaḥ padaikena caran
vicchāyām upalabhya gām
pṛcchati smāśru-vadanāṁ
vivatsām iva mātaram

dharmaḥ—the personality of religious principles; *pada*—leg; *ekena*—on one only; *caran*—wandering; *vicchāyām*—overtaken by the shadow of grief; *upalabhya*—having met; *gām*—the cow; *pṛcchati*—asking; *sma*—with; *aśru-vadanām*—with tears on the face; *vivatsām*—one who has lost her offspring; *iva*—like; *mātaram*—the mother.

TRANSLATION

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

PURPORT

The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. But at the

present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by spreading brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated, and the resultant actions are prominent by the following symptoms.

TEXT 19

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते
विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तराधिं
दूरे बन्धुं शोचसि कञ्चनाम्ब ॥१९॥

dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena
ālakṣaye bhavatīm antarādhiṁ
dūre bandhuṁ śocasi kañcanāmba

dharmaḥ uvāca—Dharma inquired; *kaccit*—whether; *bhadre*—madam; *anāmayam*—quite hail and hearty; *ātmanaḥ*—self; *te*—unto you; *vicchāyā asi*—appear to be covered with the shadow of grief; *mlāyatā*—which darkens; *īṣat*—slightly; *mukhena*—by the face; *ālakṣaye*—you look; *bhavatīm*—unto yourself; *antarādhim*—some disease within; *dūre*—long distant; *bandhum*—friend; *śocasi*—thinking of; *kañcana*—someone; *amba*—O mother.

TRANSLATION

Dharma [in the form of a bull] asked: Madam, are you not hail and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?

PURPORT

The people of the world in this age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband and so on. There are sufferings from internal diseases, separation from those near and dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy.

TEXT 20

पादैर्न्यूनं शोचसि मैकपाद-
मात्मानं वा वृषलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान्
प्रजा उत स्विन्मघवत्यवर्षति ॥२०॥

pādair nyūnaṁ śocasi maikapādam
ātmānaṁ vā vṛṣalair bhokṣyamāṇam
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati

pādaiḥ—by three legs; *nyūnam*—diminished; *śocasi*—if you are lamenting for that; *mā*—my; *eka-pādam*—only one leg; *ātmānam*—own body; *vā*—or; *vṛṣalaiḥ*—by the unlawful meat-eaters; *bhokṣyamāṇam*—to be exploited; *āho*—in sacrifice; *surādīn*—the authorized demigods; *hṛta-yajña*—devoid of sacrificial; *bhāgān*—share; *prajāḥ*—the living beings; *uta*—increasing; *svit*—whether; *maghavati*—in famine and scarcity; *avarṣati*—because of rainlessness.

TRANSLATION

I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you

grieving for living beings because of their sufferings due to famine and drought?

PURPORT

With the progress of the age of Kali, four things particularly, namely, the duration of life, mercy, the power of recollection, and moral or religious principles, will gradually diminish. Since Dharma, or the principles of religion, would be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali, godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of man will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of proportionate faith in the Supreme Personality of Godhead. The first-class faithful men are the Vaiṣṇavas and the *brāhmaṇas,* then the *kṣatriyas,* then the *vaiśyas,* then the *śūdras,* then the *mlecchas,* the Yavanas and at last the *caṇḍālas.* The degradation of the human instinct begins from the *mlecchas,* and the *caṇḍāla* state of life is the last word in human degradation. All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth. They are different qualifications of human beings in general. There is no question of birthright or community. One can acquire the respective qualifications by one's own efforts, and thus the son of a Vaiṣṇava can become a *mleccha,* or the son of a *caṇḍāla* can become more than a *brāhmaṇa,* all in terms of their association and intimate relation with the Supreme Lord.

The meat-eaters are generally called *mlecchas.* But all meat-eaters are not *mlecchas.* Those who accept meat in terms of scriptural injunctions are not *mlecchas,* but those who accept meat without restriction are called *mlecchas.* Beef is forbidden in the scriptures, and the bulls and cows are offered special protection by followers of the *Vedas.* But in this age of Kali, people will exploit the body of the bull and the cow as they like, and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The *mleccha* population will care very little for performances of sacrifices, although performance of sacrifice is essential for persons who are materially engaged in sense enjoyment. In the *Bhagavad-gītā* performance of sacrifices is strongly recommended (Bg. 3.14-16).

The living beings are created by the creator Brahmā, and just to maintain the created living being progressively towards the path of back to Godhead, the system of performing sacrifice is also created by him. The system is that living beings live on the produce of grains and vegetables, and by eating such foodstuff they get vital power of the body in the shape of blood and semina, and from blood and semina one living being is able to create other living beings. But the production of grains, grass, etc., becomes possible by rain, and this rain is made to shower properly by performance of recommended sacrifices. Such sacrifices are directed by the rites of the *Vedas,* namely *Sāma, Yajus, Ṛk* and *Atharva.* In the *Manusmṛti* it is recommended that by offering sacrifice on the altar of the fire, the sun-god is pleased. When the sun-god is pleased, he properly collects water from the sea, and thus sufficient clouds collect on the horizon and rains fall. After sufficient rains fall, there is sufficient production of grains for men and all animals, and thus there is energy in the living being for progressive activity. The *mlecchas,* however, make plans to install slaughterhouses for killing bulls and cows along with other animals, thinking that they will prosper by increasing the number of factories and live on animal food without caring for performance of sacrifices and production of grains. But they must know that even for the animals they must produce grass and vegetables, otherwise the animals cannot live. And to produce grass for the animals, they must require sufficient rains. Therefore they have to depend ultimately on the mercy of the demigods like the sun-god, Indra, Candra, etc., and such demigods must be satisfied by performances of sacrifice.

This material world is a sort of prison house, as we have several times mentioned. The demigods are servants of the Lord to see to the proper upkeep of the prison house. These demigods want to see that the rebel living beings, who want to survive faithlessly, are gradually turned towards the supreme power of the Lord. Therefore, the system of offering sacrifice is recommended in the scriptures.

The materialistic men want to work hard and enjoy fruitive results for sense enjoyment. Thus they are committing many types of sins at every step of life. Those who are, however, consciously engaged in the devotional service of the Lord are transcendental to all varieties of sin and virtue. Their activities are free from the contamination of the three modes of material nature. For the devotees there is no need for performance of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only

means to get free from the reaction of all sins committed by the fruitive workers. Sacrifice is the means for counteracting such accumulated sins. The demigods are pleased when such sacrifices are performed, just as prison officers are satisfied when the prisoners are turned into obedient subjects. Lord Caitanya, however, has recommended only one *yajña* or sacrifice, called the *saṅkīrtana-yajña,* the chanting of Hare Kṛṣṇa, in which everyone can take part. Thus both devotees and fruitive workers can derive equal benefit from the performances of *saṅkīrtana-yajña.*

TEXT 21

अरक्ष्यमाणाः स्त्रिय उर्वि बालान्
शोचस्यथो पुरुषादैरिवार्तान् ।
वाचं देवीं ब्रह्मकुले कुकर्म-
ण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ॥२१॥

arakṣyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān
vācaṁ devīṁ brahma-kule kukarmaṇy
abrahmaṇye rāja-kule kulāgryān

arakṣyamāṇāḥ—unprotected; *striyaḥ*—women; *urvi*—on the earth; *bālān*—children; *śocasi*—you are feeling compassion; *atho*—as such; *puruṣa-ādaiḥ*—by men; *iva*—like that; *ārtān*—those who are unhappy; *vācam*—vocabulary; *devīm*—the goddess; *brahma-kule*—in the family of the *brāhmaṇa; kukarmaṇi*—acts against the principles of religion; *abrahmaṇye*—persons against the brahminical culture; *rāja-kule*—in the administrative family; *kula-agryān*—most of all the families (the *brāhmaṇas*).

TRANSLATION

Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?

PURPORT

In the age of Kali, the women and the children, along with *brāhmaṇas* and cows, will be grossly neglected and left unprotected. In this age, illicit connection with women will render many women and children uncared for. Circumstantially, the women will try to become independent of the protection of men, and marriage will be performed as a matter of formal agreement between man and woman. In most cases, the children will not be taken care of properly. The *brāhmaṇas* are traditionally intelligent men, and thus they will be able to pick up modern education to the topmost rank, but as far as moral and religious principles are concerned, they shall be the most fallen. Education and bad character go ill together, but such things will run parallel. The administrative heads as a class will condemn the tenets of Vedic wisdom and will prefer to conduct a so-called secular state, and the so-called educated *brāhmaṇas* will be purchased by such unscrupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exalted post in a government which denies all the moral codes of the *śāstras*. The *brāhmaṇas* are specifically restricted in accepting such service. But in this age they will not only accept service, but they will do so even if it is of the meanest quality. These are some of the symptoms of the Kali age which are harmful to the general welfare of human society.

TEXT 22

किं क्षत्रबन्धून् कलिनोपसृष्टान्
राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो वाशनपानवासः-
स्नानव्यवायोन्मुखजीवलोकम् ॥२२॥

kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ
snāna-vyavāyonmukha-jīva-lokam

kim—whether; *kṣatra-bandhūn*—the unworthy administrators; *kalinā*—by the influence of the age of Kali; *upasṛṣṭān*—bewildered; *rāṣṭrāṇi*—state affairs; *vā*—or; *taiḥ*—by them; *avaropitāni*—put into disorder; *itaḥ*—here;

tataḥ—there; *vā*—or; *aśana*—accepting foodstuff; *pāna*—drink; *vāsaḥ*—residence; *snāna*—bath; *vyavāya*—sexual intercourse; *unmukha*—inclined; *jīva-lokam*—human society.

TRANSLATION

The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

PURPORT

There are some necessities of life on a par with the lower animals, and they are eating, sleeping, fearing and mating. These bodily demands are both for the human being and the animals. But the human being has to fulfill such desires, not like animals, but like a human being. A dog can mate with a bitch before the public eyes without hesitation, but if a human being does so the act will be considered a public nuisance and the person will be criminally prosecuted. Therefore for the human being there are some rules and regulations, even for fulfilling common demands. The human society avoids such rules and regulations when it is bewildered by the influence of the age of Kali. In this age, people are indulging in such necessities of life without following the rules and regulations, and this deterioration of social and moral rules is certainly lamentable because of the harmful effects of such beastly behavior. In this age, the fathers and the guardians are not happy with the behavior of their wards. They should know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know from *Śrīmad-Bhāgavatam* that Ajāmila, an innocent son of a *brāhmaṇa,* was walking down a road and saw a *śūdra* pair sexually embraced. This attracted the boy, and later on the boy became a victim of all debaucheries. From a pure *brāhmaṇa*, he fell down to the position of a wretched urchin, and it was all due to bad association. There was but one victim like Ajāmila in those days, but in this age of Kali the poor innocent students are daily victims of cinemas which attract men only for sex indulgence. The so-called administrators are all untrained in the affairs of a *kṣatriya.* The *kṣatriyas* are meant for administration, as the *brāhmaṇas* are meant for knowledge

and guidance. The word *kṣatriya-bandhu* refers to the so-called administrators or persons promoted to the post of the administrator without proper training by culture and tradition. Nowadays they are promoted to such exalted posts by the votes of people who are themselves fallen in the rules and regulations of life. How can they select a proper man when they are themselves fallen in the standard of life? Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable.

TEXT 23

यद्वाम्ब ते भूरिभरावतार-
कृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा
कर्माणि निर्वाणविलम्बितानि ॥२३॥

yad-vāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni

yat—that; *vā*—may be; *amba*—O mother; *te*—your; *bhūri*—heavy; *bhara*—load; *avatāra*—decreasing the load; *kṛta*—done; *avatārasya*—one who incarnated; *hareḥ*—of Lord Śrī Kṛṣṇa; *dharitri*—O earth; *antarhitasya*—of Him who is now out of sight; *smaratī*—while thinking of; *visṛṣṭā*—all that were performed; *karmāṇi*—activities; *nirvāṇa*—salvation; *vilambitāni*—that which entails.

TRANSLATION

O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

PURPORT

The activities of the Lord included liberation, but they are more relishable than the pleasure derived from *nirvāṇa* or liberation. According to

Śrīla Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākur, the word used here is *nirvāṇa-vilambitāni,* that which minimizes the value of liberation. To attain *nirvāṇa* or liberation, one has to undergo a severe type of *tapasya,* austerities, but the Lord is so merciful that He incarnates to diminish the burden of the earth. Simply by remembering such activities, one can defy the pleasure derived from *nirvāṇa* and reach the transcendental abode of the Lord to associate with Him, eternally engaged in His blissful loving service.

TEXT 24

इदं ममाचक्ष्व तवाधिमूलं
वसुन्धरे येन विकर्शितासि ।
कालेन वा ते बलिनां बलीयसा
सुरार्चितं किं हृतमम्ब सौभगम् ॥२४॥

idaṁ mamācakṣva tavādhimūlaṁ
vasundhare yena vikarśitāsi
kālena vā te balināṁ balīyasā
surārcitaṁ kiṁ hṛtam amba saubhagan

idam—this; *mama*—unto me; *ācakṣva*—kindly inform; *tava*—your; *ādhimūlam*—the root cause of your tribulations; *vasundhare*—the reservoir of all riches; *yena*—by which; *vikarśitā asi*—reduced to much weakness; *kālena*—by the influence of time; *vā*—or; *te*—your; *balinām*—very powerful; *balīyasā*—more powerful; *sura-arcitam*—adored by the demigods; *kim*—whether; *hṛtam*—taken away; *amba*—mother; *saubhagam*—fortune.

TRANSLATION

Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

PURPORT

By the grace of the Lord, each and every planet is created fully equipped. So this earth is not only fully equipped with all the riches for the main-

tenance of the inhabitants, but also when the Lord descends on the earth, the whole earth becomes so enriched with all kinds of opulences that even the denizens of heaven worship it with all affection. But by the will of the Lord, the whole earth can at once be changed. He can do and undo a thing at His sweet will. Therefore no one should consider himself to be self-sufficient or independent of the Lord.

TEXT 25

धरण्युवाच
भवान् हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि ।
चतुर्भिर्वर्तसे येन पादैर्लोकसुखावहैः ॥२५॥

dharaṇy uvāca
bhavān hi veda tat sarvaṁ
yan māṁ dharmānupṛcchasi
caturbhir vartase yena
pādair loka-sukhāvahaiḥ

śrī dharaṇī uvāca—mother earth replied; *bhavān*—your good self; *hi*—certainly; *veda*—know; *tat sarvam*—all that you have inquired from me; *yat*—that; *mām*—from me; *dharma*—O personality of religious principles; *anupṛcchasi*—you have inquired one after another; *caturbhiḥ*—by four; *vartase*—you exist; *yena*—by which; *pādaiḥ*—by the legs; *loka*—in each and every planet; *sukha-āvahaiḥ*—increasing the happiness.

TRANSLATION

The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs and increased happiness all over the universe by the mercy of the Lord.

PURPORT

The principles of religion are laid down by the Lord Himself, and the executor of such laws is Dharmarāja or Yamarāja. Such principles work fully in the age of Satya-yuga; in the Tretā-yuga they are reduced by a fraction of one fourth; in the Dvāpara they are reduced to one half, and in

the Kali-yuga they are reduced to one fourth, gradually diminishing to the zero point, and then devastation takes place. Happiness in the world depends proportionately on the maintenance of the religious principles, individually or collectively. The best part of valor is to maintain the principles despite all kinds of odds. Thus one can be happy during the span of life and ultimately return to Godhead.

TEXTS 26-30

सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।
शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥२६॥
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।
स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥२७॥
प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।
गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहंकृतिः ।२८।
एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥
तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।
शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥३०॥

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam

jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca

prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṅkṛtiḥ

ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit

tenāhaṁ guṇa-pātreṇa
śrī-nivāsena sāmpratam
śocāmi rahitaṁ lokaṁ
pāpmanā kalinekṣitam

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—intolerance of others' unhappiness; *kṣāntiḥ*—self-control even if there is cause of anger; *tyāgaḥ*—magnanimity; *santoṣaḥ*—self-satisfaction; *ārjavam*—straightforwardness; *śamaḥ*—fixing of the mind; *damaḥ*—control of the sense organs; *tapaḥ*—trueness to one's responsibility; *sāmyam*—indiscrimination of friend and foe; *titikṣā*—tolerance of the offenses of others; *uparatiḥ*—indifference to loss and gain; *śrutam*—following scriptural injunctions; *jñānam*—knowledge (self-realization); *viraktiḥ*—detachment from sense enjoyment; *aiśvaryam*—leadership; *śauryam*—chivalry; *tejaḥ*—influence; *balam*—to render possible that which is impossible; *smṛtiḥ*—to find one's proper duty; *svātantryam*—not to depend on others; *kauśalam*—dexterity in all activities; *kāntiḥ*—beauty; *dhairyam*—freedom from disturbance; *mārdavam*—kindheartedness; *eva*—thus; *ca*—also; *prāgalbhyam*—ingenuity; *praśrayaḥ*—gentility; *śīlam*—mannerliness; *saha*—determination; *ojaḥ*—perfect knowledge; *balam*—proper execution; *bhagaḥ*—object of enjoyment; *gāmbhīryam*—joyfulness; *sthairyam*—immovability; *āstikyam*—faithfulness; *kīrtiḥ*—fame; *.mānaḥ*—worthy to be worshiped; *anahaṅkṛtiḥ*—pridelessness; *ete*—all these; *ca anye*—also many others; *ca*—and; *bhagavan*—the Personality of Godhead; *nityāḥ*—everlastingly; *yatra*—where; *mahā-guṇāḥ*—great qualities; *prārthyāḥ*—worthy to possess; *mahattvam*—greatness; *icchadbhiḥ*—those who desire so; *na*—never; *viyanti*—deteriorates; *sma*—ever; *karhicit*—at any time; *tena*—by Him; *aham*—myself; *guṇa-pātreṇa*—the reservoir of all qualities; *śrī*—goddess of fortune; *nivāsena*—by the resting place; *sāmpratam*—very recently; *śocāmi*—I am thinking of; *rahitam*—bereft of; *lokam*—planets; *pāpmanā*—by the store of all sins; *kalinā*—by Kali; *īkṣitam*—is seen.

TRANSLATION

In Him reside 1) truthfulness, 2) cleanliness, 3) intolerance of another's unhappiness, 4) the power to control anger, 5) self-satisfaction, 6) straightforwardness, 7) steadiness of mind, 8) control of the sense organs, 9) responsibility, 10) equality, 11) tolerance, 12) equanimity, 13) faithfulness, 14) knowledge, 15) absence of sense enjoyment, 16) leadership, 17) chivalry, 18) influence, 19) the power to make everything possible, 20) the discharge of proper duty, 21) complete independence, 22) dexterity, 23) fullness of all beauty, 24) serenity, 25) kindheartedness, 26) ingenuity,

27) gentility, 28) magnanimity, 29) determination, 30) perfection of all knowledge, 31) proper execution, 32) possession of all objects of enjoyment, 33) joyfulness, 34) immovability, 35) fidelity, 36) fame, 37) worship, 38) pridelessness, 39) being (as the Personality of Godhead), 40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

PURPORT

Even if it were possible to count the atoms after smashing the earth into powder, still it is not possible to estimate the unfathomed transcendental qualities of the Lord. It is said that Lord Anantadeva has tried to expostulate the transcendental qualities of the Supreme Lord with his numberless tongues, and that for numberless years together it has been impossible to estimate the qualities of the Lord. The above statement of the qualities of the Lord is just to estimate His qualities as far as a human being is able to see Him. But even if it is so, the above qualities can also be divided into many subheadings. According to Śrīla Jīva Gosvāmī, item No. 3 can be subdivided into 1) protection of the surrendered souls, and 2) well wishes for the devotees. In the *Bhagavad-gītā* the Lord states that He wants every soul to surrender unto Him only, and by doing so He assures everyone that He will give protection from the reactions of all sins. Therefore unsurrendered souls are not devotees of the Lord, and thus there is no particular protection for everyone in general. For the devotees He has all good wishes, and for those who are actually engaged in the loving transcendental service of the Lord, He gives particular attention. He gives direction to such pure devotees to help them discharge their responsibilities on the path back to Godhead. By equality (10), the Lord is equally kind to everyone, as the sun is equal in distributing its rays over everyone. Yet there are many who are unable to take advantage of the sun rays. Similarly, the Lord says that surrendering unto Him is the guarantee for all protection from Him, but unfortunate persons are unable to accept this proposition, and therefore they suffer from all material miseries. So even though the Lord is equally well wishing to everyone, the unfortunate living being, due to bad association only, is unable to accept His instructions in toto, and for this the

Lord is never to be blamed. He is called the well-wisher for the devotees only. He appears to be partial to His devotees, but factually the matter rests on the living being to accept or reject equal treatment by the Lord.

The Lord never deviates from His word of honor. When He gives assurance for protection, the promise is executed in all circumstances. It is the duty of the pure devotee to be fixed up in the discharge of duty entrusted to him by the Lord or the Lord's bona fide representative, the spiritual master. The rest is carried on by the Lord without a break.

Responsibility of the Lord is also unique. The Lord has no responsibility because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in displaying different roles in His transcendental pastimes. As a boy, He was playing the part of a cowboy. As the son of Nanda Mahārāja, He discharged responsibility perfectly. Similarly, when He was playing the part of a *kṣatriya* as the son of Mahārāja Vasudeva, He displayed all the skill of a martially spirited *kṣatriya*. In almost all cases, the *kṣatriya* king has to secure a wife by fighting or kidnapping. This sort of behavior for a *kṣatriya* is praiseworthy in the sense that a *kṣatriya* must show his power of chivalry before his would-be wife so that the daughter of a *kṣatriya* can see the valor of her would-be husband. Even the Personality of Godhead Śrī Rāma displayed such a spirit of chivalry during His marriage. He broke the strongest bow, called Haradhanu, and achieved the hand of Sītā Devī, the mother of all opulence. The *kṣatriya* spirit is displayed during marriage festivals, and there is nothing wrong in such fighting. Lord Śrī Kṛṣṇa discharged such responsibility fully because although He had more than 16,000 wives, in each and every case He fought like a chivalrous *kṣatriya* and thus secured a wife. To fight 16,000 times to secure 16,000 wives is certainly only possible by the Supreme Personality of Godhead. Similarly, He displayed full responsibility in every action of His different transcendental pastimes.

Item No. 14, knowledge, can be further extended into five subheadings, namely 1) intelligence, 2) gratefulness, 3) power of understanding the circumstantial environments of place, object and time, 4) perfect knowledge of everything, and 5) knowledge of the self. Only fools are ungrateful to their benefactors. The Lord, however, does not require benefit from anyone besides Himself because He is full in Himself; still He feels benefited by the unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service and tries to reciprocate it by rendering service, although the devotee also has no such desire in his heart. The transcendental service of the Lord is itself a transcendental benefit for the devotee, and therefore the devotee has nothing

to expect from the Lord. On the assertion of the Vedic aphorism, *sarvaṁ khalv idaṁ brahma,* we can understand that the Lord, by the omnipresent rays of His effulgence, called *brahmajyoti,* is all-pervading inside or outside of everything, like the omnipresent material sky, and thus He is also omniscient.

As far as the beauty of the Lord is concerned, He has some special features distinguished from all other living beings, and over and above that He has some special attractive beautiful features by which He attracts the mind of even Rādhārāṇī, the supermost beautiful creation of the Lord. He is known, therefore, as Madana-Mohana, or one who attracts the mind even of Cupid. Śrīla Jīva Gosvāmī Prabhu has scrutinizingly analyzed other transcendental qualities of the Lord and affirms that Lord Śrī Kṛṣṇa is the Absolute Supreme Personality of Godhead *(Param Brahman).* He is omnipotent by His inconceivable energies, and therefore He is the Yogeśvara or the supreme master of all mystic powers. Being the Yogeśvara, His eternal form is spiritual, a combination of eternity, bliss and knowledge. The nondevotee class cannot understand the dynamic nature of His knowledge because they are satisfied to reach up to His eternal form of knowledge. All great souls aspire to be equal in knowledge with Him. This means that all other knowledge is ever insufficient, flexible and measurable, whereas the knowledge of the Lord is ever fixed and unfathomable. Śrīla Sūta Gosvāmī affirms in the *Bhāgavatam* that although He was observed by the citizens of Dvārakā every day, they were ever increasingly anxious to see Him again and again. The living being can appreciate the qualities of the Lord as the ultimate goal, but they cannot attain the status quo of such equality. This material world is a product of the *mahat-tattva,* which is a state of the Lord's dreaming condition in His *Yoga-nidrā* mystic slumber in the Causal Ocean, and yet the whole creation appears to be a factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore bring everything under His transcendental control, and thus whenever and wherever He does appear, He does so in His fullness.

The Lord, being all that is described above, maintains the affairs of the creation, and by His so doing He gives salvation even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul, and thus He is worshipable even by Brahmā and Śiva, the greatest of all demigods. Even in His incarnation of Puruṣāvatāra He is the Lord of the creative energy. The creative material energy is working under His direction, as it is confirmed in the *Bhagavad-gītā* (Bg. 9.10). He is the control switch of the material energy, and to control the material energy in the innumerable

universes, He is the root cause of innumerable incarnations in all the universes. There are more than 500,000 incarnations of Manu in only one universe, besides other incarnations in different universes. In the spiritual world, however, beyond the *mahat-tattva,* there is no question of incarnations, but there are plenary expansions of the Lord in the different Vaikuṇṭhas. The planets in the spiritual sky are at least three times the number of those within the innumerable universes in the *mahat-tattva.* And all the Nārāyaṇa forms of the Lord are but expansions of His Vāsudeva feature, and thus He is Vāsudeva, Nārāyaṇa and Kṛṣṇa simultaneously. He is *"śrī-kṛṣṇa govinda hare murāre, he nātha nārāyaṇa vāsudeva,"* all in one. His qualities, therefore, cannot be counted by anyone, however great one may be.

TEXT 31

आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् ।
देवान् पितॄनृषीन् साधून् सर्वान् वर्णांस्तथाऽऽश्रमान् ॥

ātmānaṁ cānuśocāmi
bhavantaṁ cāmarottamam
devān pitṛn-ṛṣīn sādhūn
sarvān varṇāṁs tathā ''śramān

ātmānam—myself; *ca*—also; *anuśocāmi*—lamenting; *bhavantam*—yourself; *ca*—as well as; *amara-uttamam*—the best amongst the demigods; *devān*—about the demigods; *pitṛn*—about the denizens of the Pitṛloka planet; *ṛṣīn*—about the sages; *sādhūn*—about the devotees; *sarvān*—all of them; *varṇān*—sections; *tathā*—as also; *āśramān*—orders of human society.

TRANSLATION

I am thinking about myself and also, O best amongst the demigods, about yourself, as well as about all the demigods, sages, denizens of the Pitṛloka, devotees of the Lord and all men obedient to the system of varṇa and āśrama in human society.

PURPORT

To effect the perfection of human life there is cooperation between men and demigods, sages, denizens of the Pitṛloka, devotees of the Lord

and the scientific system of *varṇa* and *āśrama* orders of life. Distinction of human life and animal life therefore begins with the scientific system of *varṇa* and *āśrama,* guided by the experience of the sages in relation with the demigods, gradually rising to the summit of reestablishing our eternal relation with the Supreme Absolute Truth Personality of Godhead Lord Śrī Kṛṣṇa. When God-made *varṇāśrama-dharma,* which is strictly meant for developing animal consciousness into human consciousness and human consciousness into godly consciousness, is broken by advancement of foolishness, the whole system of peaceful and progressive life is at once disturbed. In the age of Kali, the first attack of the venomous snake is struck against the God-made *varṇāśrama-dharma,* and thus a person properly qualified as a *brāhmaṇa* is called a *śūdra,* and a *śūdra* by qualification is passing as a *brāhmaṇa,* all on a false birthright claim. To become a *brāhmaṇa* by a birthright claim is not at all bona fide, although it may be a fulfillment of one of the conditions. But the real qualification of a *brāhmaṇa* is to control the mind and the senses, and to cultivate tolerance, simplicity, cleanliness, knowledge, truthfulness, devotion and faith in the Vedic wisdom. In the present age, consideration of the necessary qualification is being neglected, and the false birthright claim is being supported even by a popular, sophisticated poet and author of *Rāmacarita-manas.*

This is all due to the influence of the age of Kali. Thus mother earth, represented as a cow, was lamenting the regrettable condition.

TEXTS 32-33

ब्रह्मादयो बहु तिथं यदपाङ्गमोक्ष-
कामास्तपः समचरन् भगवत्प्रपन्नाः ।
सा श्रीः स्ववासमरविन्दवनं विहाय
यत्पादसौभगमलं भजतेऽनुरक्ता ॥३२॥
तस्याहमब्जकुलिशाङ्कुशकेतुकेतैः
श्रीमत्पदैर्भगवतः समलंकृताङ्घ्री ।
त्रीनत्यरोच उपलभ्य ततो विभूतिं
लोकान् स मां व्यसृजदुत्स्मयती तदन्ते ॥३३॥

brahmādayo bahutitham yad-apāṅga-mokṣa-
kāmās-tapaḥ samacaran bhagavat-prapannāḥ
sā śrīḥ sva-vāsam aravinda-vanaṁ vihāya
yat-pāda-saubhagam alaṁ bhajate 'nuraktā

tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī
trīn aty aroca upalabhya tato vibhūtiṁ
lokān sa māṁ vyasṛjad utsmayatīṁ tadante

brahmā-ādayaḥ—demigods such as Brahmā; *bahutitham*—for many days; *yat*—of Lakṣmī, the goddess of fortune; *apāṅga-mokṣa*—glance of grace; *kāmāḥ*—being desirous of; *tapaḥ*—penances; *samacaran*—executing; *bhagavat*—unto the Personality of Godhead; *prapannāḥ*—surrendered; *sā*—she (the goddess of fortune); *śrīḥ*—Lakṣmījī; *sva-vāsam*—her own abode; *aravinda-vanam*—the forest of lotus flowers; *vihāya*—leaving aside; *yat*—whose; *pāda*—feet; *saubhagam*—all-blissful; *alam*—without hesitation; *bhajate*—worships; *anuraktā*—being attached; *tasya*—His; *aham*—myself; *abja*—lotus flower; *kuliśa*—thunderbolt; *aṅkuśa*—rod for driving elephants; *ketu*—flag; *ketaiḥ*—impressions; *śrīmat*—the owner of all opulence; *padaiḥ*—by the soles of the feet; *bhagavataḥ*—of the Personality of Godhead; *samalaṅkṛta-aṅgī*—one whose body is so decorated; *trīn*—three; *ati*—superseding; *aroce*—beautifully decorated; *upalabhya*—having obtained; *tataḥ*—thereafter; *vibhūtim*—specific powers; *lokān*—planetary systems; *saḥ*—He; *mām*—me; *vyasṛjat*—gave up; *utsmayatīm*—while feeling proud; *tadante*—at the end.

TRANSLATION

Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and others and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

PURPORT

The beauty and opulence of the world can be enhanced by the grace of the Lord and not by any manmade planning. When the Lord Śrī Kṛṣṇa was present on this earth, the impressions of the special signs of His lotus feet were stamped on the dust, and as a result of this specific grace, the whole earth was made as perfect as possible. In other words, the rivers, the seas, the forests, the hills and the mines, which are the supplying agents for the

necessities of men and animals, were fully discharging their respective duties. Therefore the riches of the world surpassed all the riches of all other planets in the three planetary systems of the universe. One should, therefore, ask that the grace of the Lord always be present on earth so that we may be favored with His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Śrī Caitanya Mahāprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the status of transcendence and go back to Godhead. The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

TEXT 34

यो वै ममातिभरमासुरवंशराज्ञा-
मक्षौहिणीशतमपानुददात्मतन्त्रः ।
त्वां दुःस्थमूनपदमात्मनि पौरुषेण
सम्पादयन् यदुषु रम्यमबिभ्रदङ्गम् ॥३४॥

yo vai mamātibharam āsura-vaṁśa-rājñām
akṣauhiṇī-śatam apānudad ātmatantraḥ
tvāṁ duḥstham ūnapadam ātmani pauruṣeṇa
sampādayan yaduṣu ramyam abibhrad aṅgam

yaḥ—He who; *vai*—certainly; *mama*—mine; *atibharam*—too burdensome; *āsura-vaṁśa*—unbelievers; *rājñām*—of the kings; *akṣauhiṇī*—one military division*; *śatam*—hundreds of such divisions; *apānudat*—extirpated; *ātma-tantraḥ*—self-sufficient; *tvām*—unto you; *duḥstham*—put into difficulty; *ūnapadam*—devoid of strength to stand; *ātmani*—internal; *pauruṣeṇa*—by dint of energy; *sampādayan*—for executing; *yaduṣu*—in the Yadu dynasty; *ramyam*—transcendentally beautiful; *abibhrat*—accepted; *aṅgam*—body.

TRANSLATION

O personality of religion, I was greatly overburdened by the undue military phalanx arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened by your standing strength, and thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

PURPORT

The *asuras* want to enjoy a life of sense gratification, even at the cost of others' happiness. In order to fulfill this ambition, the *asuras,* especially atheistic kings or state executive heads, try to equip themselves with all kinds of deadly weapons to bring about a war in a peaceful society. They have no ambition other than personal aggrandizement, and thus mother earth feels overburdened by such undue increases of military strength. By increase of the asuric population, those who follow the principles of religion become unhappy, especially the devotees or *devas.*

Only in such a situation the Personality of Godhead incarnates to vanquish the unwanted *asuras* and to reestablish the true principles of religion. This was the mission of Lord Śrī Kṛṣṇa, and He fulfilled it.

TEXT 35

का वा सहेत विरहं पुरुषोत्तमस्य
प्रेमावलोकरुचिरस्मितवल्गुजल्पैः ।
स्थैर्यं समानमहरन्मधुमानिनीनां
रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ॥३५॥

kā vā saheta virahaṁ puruṣottamasya
premāvaloka-rucira-smita-valgu-jalpaiḥ
sthairyaṁ samānam aharan madhu-māninīnāṁ
romotsavo mama yad aṅghri viṭaṅkitāyāḥ

---

* An *akṣauhiṇī* phalanx consists of 21,870 chariots, 21,870 elephants, 106,950 infantrymen, and 65,600 cavalrymen.

kā—who; *vā*—either; *saheta*—can tolerate; *viraham*—separation; *puruṣottamasya*—of the Supreme Personality of Godhead; *premā*—loving; *avaloka*—glancing; *rucira-smita*—pleasing smile; *valgu-jalpaiḥ*—hearty appeals; *sthairyam*—gravity; *samānam*—along with passionate wrath; *aharat*—conquered; *madhu*—sweethearts; *māninīnām*—women such as Satyabhāmā; *roma-utsavaḥ*—hair standing on end out of pleasure; *mama*—mine; *yat*—whose; *aṅghri*—feet; *viṭaṅkitāyāḥ*—imprinted with.

TRANSLATION

Who can, therefore, tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā and others by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

PURPORT

There were chances of separation between the Lord and His thousands of queens because of the Lord's being absent from home, but as far as His connection with earth was concerned, the Lord would traverse the earth with His lotus feet, and therefore there was no chance of separation. When the Lord left the surface of the earth to return to His spiritual abode, the earth's feelings of separation were therefore more acute.

TEXT 36

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।
परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥३६॥

tayor evaṁ kathayatoḥ
pṛthivī-dharmayos tadā
parīkṣin-nāma-rājarṣiḥ
prāptaḥ prācīṁ sarasvatīm

tayoḥ—between them; *evam*—thus; *kathayatoḥ*—engaged in conversation; *pṛthivī*—earth; *dharmayoḥ*—and the personality of religion; *tadā*—at that time; *parīkṣit*—King Parīkṣit; *nāma*—of the name; *rājarṣiḥ*—a saint amongst

kings; *prāptaḥ*—arrived; *prācīm*—flowing towards the East; *sarasvatīm*—River Sarasvatī.

TRANSLATION

While the earth and personality of religion were thus engaged in conversation, the saintly King Mahārāja Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the East.

Thus end the Bhaktivedanta purports of the First Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "How Parīkṣit Received the Age of Kali."*

CHAPTER SEVENTEEN

Punishment and Reward of Kali

TEXT 1

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् ॥ १ ॥

sūta uvāca
tatra go-mithunaṁ rājā
hanyamānam anāthavat
daṇḍa-hastaṁ ca vṛṣalaṁ
dadṛśe nṛpa-lāñchanam

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *tatra*—thereupon; *go-mithunam*—a cow and a bull; *rājā*—the King; *hanyamānam*—being beaten; *anāthavat*—appearing to be bereft of their owner; *daṇḍa-hastam*—with a club in hand; *ca*—also; *vṛṣalam*—lower caste *śūdra; dadṛśe*—observed; *nṛpa*—a king; *lāñchanam*—dressed like.

TRANSLATION

Sūta Gosvāmī said: After reaching that place, Mahārāja Parīkṣit observed that a lower caste śūdra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

PURPORT

The principal sign of the age of Kali is that lower caste *śūdras,* i.e. men without brahminical culture and spiritual initiation, will be dressed like administrators or kings, and the principal business of such non-*kṣatriya* rulers will be to kill the innocent animals, especially the cows and the bulls

who shall be unprotected by their masters, the bona fide *vaiśyas,* or the mercantile community. In the *Bhagavad-gītā* (Bg. 18.44), it is said that the *vaiśyas* are meant to deal in agriculture, cow protection and trade. In the age of Kali, the degraded *vaiśyas,* or the mercantile men, are engaged in supplying cows to slaughterhouses. The *kṣatriyas* are meant to protect the citizens of the state, whereas the *vaiśyas* are meant to protect the cows and bulls and utilize them to produce grains and milk. The cow is meant to deliver milk, and the bull is meant to produce grains. But in the age of Kali, the *śūdra* class of men are in the posts of administrators, and the cows and bulls, or the mothers and the fathers, unprotected by the *vaiśyas,* are subjected to the slaughterhouses organized by the *śūdra* administrators.

TEXT 2

वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।
वेपमानं पदैकेन सीदन्तं शूद्रताडितम् ॥ २ ॥

vṛṣaṁ mṛṇāla-dhavalaṁ
mehantam iva bibhyatam
vepamānaṁ padaikena
sīdantaṁ śūdra-tāḍitam

vṛṣam—the bull; *mṛṇāla-dhavalam*—as white as a white lotus; *mehantam*—urinating; *iva*—as if; *bibhyatam*—being too afraid; *vepamānam*—trembling; *padā ekena*—standing on only one leg; *sīdantam*—terrified; *śūdra-tāḍitam*—being beaten by a *śūdra.*

TRANSLATION

The bull was as white as a white lotus flower. He was terrified of the śūdra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

PURPORT

The next symptom of the age of Kali is that principles of religion, which are all spotlessly white, like the white lotus flower, will be attacked by the uncultured *śūdra* population of the age. They may be descendants of *brāhmaṇa* or *kṣatriya* forefathers, but in the age of Kali, for want of sufficient education and culture of Vedic wisdom, such *śūdra*-like popula-

tion will defy the principles of religion, and persons who are religiously endowed will be terrified by such men. They will declare themselves as adhering to no religious principles, and many 'isms' and cults will spring up in Kali-yuga only to kill the spotless bull of religion. The state will be declared *to be secular, or without any particular principle of religion,* and as a result there will be total indifference to the principles of religion. The citizens will be free to act as they like, without respect for *sādhu, śāstra* and *guru.* The bull standing on one leg indicates that the principles of religion are gradually diminishing. Even the fragmental existence of religious principles will be embarrased by so many obstacles as if in the trembling condition of falling down at any time.

TEXT 3

गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम् ।
विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् ॥ ३ ॥

gāṁ ca dharma-dughāṁ dīnāṁ
bhṛśaṁ śūdra-padāhatām
vivatsāṁs āśru-vadanām
kṣāmāṁ yavasam-icchatīm

gām—the cow; *ca*—also; *dharma-dughām*—beneficial because one can draw religion from her; *dīnām*—now rendered poor; *bhṛśam*—distressed; *śūdra*—the lower caste; *padāhatām*—beaten on the legs; *vivatsām*—without any calf; *āśru-vadanām*—with tears in her eyes; *kṣāmām*—very weak; *yavasam*—grass; *icchatīm*—as if desiring to have some grass to eat.

TRANSLATION

Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a śūdra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

PURPORT

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religion in a liquid form. The great *ṛṣis* and *munis* would live only on milk. Śrīla Śukadeva

Gosvāmī would go to a householder while he was milking a cow, and he would simply take a little quantity of it for subsistence. Even fifty years ago, no one would deprive a *sādhu* of a quart or two of milk, and every householder would give milk like water. For a *sanātanist* (the follower of Vedic principles) it is the duty of every householder to have cows and bulls as household paraphernalia, not only for drinking milk, but also for deriving religious principles. The *sanātanist* worships cows on religious principles and respects *brāhmaṇas.* The cow's milk is required for the sacrificial fire, and by performing sacrifices the householder can be happy. The cow's calf is not only beautiful to look at, but also gives satisfaction to the cow, and so she delivers as much milk as possible. But in the Kali-yuga, the calves are separated from the cow as early as possible for purposes which may not be mentioned in these pages of *Śrīmad-Bhāgavatam.* The cow stands with tears in her eyes, and the *śūdra* milkman draws milk from the cow artificially, and when there is no milk the cow is sent to be slaughtered. These greatly sinful acts are responsible for all the troubles in present society. They do not know what they are doing in the name of economic development. The influence of Kali will keep them in the darkness of ignorance, and despite all endeavors for peace and prosperity, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how happiness is earned by making the cows and bulls happy, but it is a fact by the law of nature. Let us take it from the authority of *Śrīmad-Bhāgavatam* and adopt the principles for the total happiness of humanity.

TEXT 4

पप्रच्छ रथमारूढः कार्तस्वरपरिच्छदम् ।
मेघगम्भीरया वाचा समारोपितकार्मुकः ॥ ४ ॥

papraccha ratham ārūḍhaḥ
kārtasvara-paricchadam
megha-gambhīrayā vācā
samāropita-kārmukaḥ

papraccha—inquired; *ratham*—chariot; *ārūḍhaḥ*—seated on; *kārtasvara*—gold; *paricchadam*—embossed with; *megha*—cloud; *gambhīrayā*—exonerating; *vācā*—sound; *samāropita*—well equipped; *kārmukaḥ*—arrows and bow.

TRANSLATION

Mahārāja Parīkṣit, well equipped with arrows and bow and seated on a gold embossed chariot, spoke to him [the śūdra] with a deep voice sounding like thunder.

PURPORT

An administrative head or king like Mahārāja Parīkṣit, with full majestic authority, well equipped with weapons to chastise miscreants, can challenge the agents of the age of Kali. Then only will it be possible to counteract the degraded age. And in the absence of such strong executive heads, there is always disruption of tranquility. The elected show bottle executive head, as representative of a degraded public, cannot be equal with a strong king like Mahārāja Parīkṣit. The dress or style of royal order does not count. It is one's actions which are counted.

TEXT 5

कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली ।
नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः ॥ ५ ॥

kas tvaṁ mac-charaṇe loke
balād-dhaṁsy-abalān balī
naradevo 'si veṣeṇa
naṭavat-karmaṇādvijaḥ

kaḥ—who are; *tvam*—you; *mat*—my; *śaraṇe*—under protection; *loke*—in this world; *balāt*—by force; *haṁsi*—killing; *abalān*—those who are helpless; *balī*—although full of strength; *nara-devaḥ*—man-god; *asi*—appear to be; *veṣeṇa*—by your dress; *naṭavat*—like a theatrical player; *karmaṇā*—by deeds; *advijaḥ*—a man not twice-born by culture.

TRANSLATION

O who are you? You appear to be strong, and yet you dare kill, within my protection, those who are helpless? By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born kṣatriyas.

PURPORT

The *brāhmaṇas, kṣatriyas and vaiśyas* are called twice-born because for these higher classes of men there is one birth by parental conjugation and there is another birth of cultural rejuvenation by spiritual initiation from the bona fide *ācārya* or spiritual master. So a *kṣatriya* is also twice-born like a *brāhmaṇa*, and his duty is to give protection to the helpless. The *kṣatriya* king is considered to be the representative of God to give protection to the helpless and chastise the miscreants. Whenever there are anomalies in this routine work by the administrators, there is an incarnation of the Lord to reestablish the principles of a godly kingdom. In the age of Kali, the poor helpless animals, especially the cows, which are meant to receive all sorts of protection from the administrative heads, are killed without restriction. Thus the administrative heads, under whose nose such things happen, are so-called representatives of God. Such powerful administrators are rulers of the poor citizens by dress or office only, but factually they are worthless, lower class men without the cultural assets of the twice-born. No one can expect justice or equality of treatment from once-born (without spiritual culture) lower class men. Therefore in the age of Kali everyone is unhappy due to the maladministration of the state. The modern human society is not twice-born by spiritual culture. Therefore the people's government, by the people who are not twice-born, must be a government of Kali in which everyone is unhappy.

TEXT 6

यस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना ।
शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥ ६ ॥

yas tvaṁ kṛṣṇe gate dūraṁ
saha gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi

yaḥ—on account of; *tvam*—you rogue; *kṛṣṇe*—Lord Kṛṣṇa; *gate*—having gone away; *dūram*—out of sight; *saha*—along with; *gāṇḍīva*—the bow named Gāṇḍīva; *dhanvanā*—the carrier; *śocyaḥ*—culprit; *asi*—you are considered; *aśocyān*—innocent; *rahasi*—in a secluded place; *praharan*—beating; *vadham*—to be killed; *arhasi*—deserve.

TRANSLATION

You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

PURPORT

In a civilization where God is conspicuously banished and there is no devotee warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange to kill innocent animals like the cow in secluded slaughterhouses. Such murderers of animals stand to be condemned to death by the order of a pious king like Mahārāja Parīkṣit. For a pious king, the culprit who kills an animal in a secluded place is punishable by the death penalty, exactly like a murderer who kills an innocent child in a secluded place.

TEXT 7

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।
वृषरूपेण किं कश्चिद् देवो नः परिखेदयन् ॥ ७ ॥

tvaṁ vā mṛnāla-dhavalaḥ
pādair nyūnaḥ padā caran
vṛṣa-rūpeṇa kiṁ kaścid
devo naḥ parikhedayan

tvam—yourself; *vā*—either; *mṛnāla-dhavalaḥ*—as white as a lotus; *pādaiḥ*—of three legs; *nyūnaḥ*—being deprived; *padā*—on one leg; *caran*—moving; *vṛṣa*—bull; *rūpeṇa*—in the form of; *kim*—whether; *kaścit*—someone; *devaḥ*—demigod; *naḥ*—us; *parikhedayan*—causing grief.

TRANSLATION

Then he [Mahārāja Parīkṣit] asked the bull: O, who are you? Are you a bull as white as a white lotus or demigod? You have lost your three legs and are only moving on one. Are you some demigod causing us grief in the form of a bull?

PURPORT

At least up to the time of Mahārāja Parīkṣit, no one could imagine the wretched conditions of the cow and the bull. Mahārāja Parīkṣit was, therefore, astonished to see such a horrible scene. He inquired, therefore, whether the bull was not a demigod assuming such a wretched condition to indicate the future of the cow and the bull.

TEXT 8

न जातु कौरवेन्द्राणां दोर्दण्डपरिरम्भिते ।
भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः॥ ८ ॥

na jātu karuavendrāṇāṁ
dordaṇḍa-parirambhite
bhūtale 'nupatanty asmin
vinā te prāṇināṁ śucaḥ

na—not; *jātu*—at any time; *kauravendrāṇām*—of the kings in the Kuru dynasty; *dordaṇḍa*—strength of arms; *parirambhite*—protected by; *bhūtale*—on the surface of the earth; *anupatanti*—grieving; *asmin*—up till now; *vinā*—save and except; *te*—you; *prāṇinām*—of the living being; *śucaḥ*—tears in the eyes.

TRANSLATION

Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

PURPORT

The protection of the lives of both the human being and the animals is the first and foremost duty of a government. A government must not discriminate in such principles. It is simply horrible for a purehearted soul to see organized animal killing by the state in this age of Kali. Mahārāja Parīkṣit was lamenting for the tears in the eyes of the bull, and he was astonished to see such an unprecedented thing in his good kingdom. Both men and animals were equally protected as far as life was concerned. That is the way in God's kingdom.

TEXT 9

मा सौरभेयात्रशुचो व्येतु ते वृषलाद् भयम् ।
मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥ ९ ॥

mā saurabheyātra śuco
vyetu te vṛṣalād bhayam
mā rodīr amba bhadraṁ te
khalānāṁ mayi śāstari

mā—do not; *saurabheya*—O son of Surabhi; *atra*—in my kingdom; *śucaḥ*—lamentation; *vyetu*—let there be no; *te*—your; *vṛṣalāt*—by the *śūdra*; *bhayam*—cause of fear; *mā*—do not; *rodīḥ*—cry; *amba*—mother cow; *bhadram*—all good; *te*—unto you; *khalānām*—of the envious; *mayi*—while I am living; *śāstari*—the ruler or subduer.

TRANSLATION

O son of Surabhi, you need lament no longer now. There is no need to fear this low-class śūdra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

PURPORT

Protection of bulls and cows and all other animals can only be possible when there is a state ruled by an executive head like Mahārāja Parīkṣit. Mahārāja Parīkṣit addresses the cow as mother for he is a cultured twice-born *kṣatriya* king. *Surabhi* is the name of the cows which exist in the spiritual planets and are especially reared by Lord Śrī Kṛṣṇa Himself. As men are made after the form and features of the Supreme Lord, so also the cows are made after the form and features of the *surabhi* cows in the spiritual kingdom. In the material world the human society gives all protection to the human being, but there is no law to protect the descendants of Surabhi who can give all protection to men by supplying the miracle food milk. But Mahārāja Parīkṣit and the Pāṇḍavas were fully conscious of the importance of the cow and bull, and they were prepared to punish the cow-killer with all chastisement, including death. There has sometimes been agitation for the protection of the cow, but for want of pious executive heads and suitable laws, the cow and the bull are not

given protection. The human society should recognize the importance of the cow and the bull and thus give all protection to these important animals, following in the footsteps of Mahārāja Parīkṣit. By protecting the cow and brahminical culture, the Lord, who is very kind to the cow and the *brāhmaṇas* (*go-brāhmaṇa-hitāya*), will be pleased with us and will bestow upon us real peace.

TEXTS 10-11

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥१०॥
एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥११॥

yasya rāṣṭre prajāḥ sarvās
trasyante sādhvy asādhubhiḥ
tasya mattasya naśyanti
kīrtir āyur bhago gatiḥ

eṣa rājñāṁ paro dharmo
hy ārtānām ārti-nigrahaḥ
ata enaṁ vadhiṣyāmi
bhūta-druham asattamam

yasya—one whose; *rāṣṭre*—in the state; *prajāḥ*—living beings; *sarvāḥ*—one and all; *trasyante*—are terrified; *sādhvi*—O chaste one; *asādhubhiḥ*—by the miscreants; *tasya*—his; *mattasya*—of the illusioned; *naśyanti*—vanishes; *kīrtiḥ*—fame; *āyuḥ*—duration of life; *bhagaḥ*—fortune; *gatiḥ*- good rebirth; *eṣa*—these are; *rājñām*—of the kings; *paraḥ*—superior; *dharmaḥ*—occupation; *hi*—certainly; *ārtānām*—of the sufferers; *ārti*—sufferings; *nigrahaḥ*—subdual; *ataḥ*—therefore; *enam*—this man; *vadhiṣyāmi*—I shall kill; *bhūta-druham*—revolter against other living beings; *asattamam*—the most wretched.

TRANSLATION

O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the

sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

PURPORT

When there is some disturbance caused by wild animals in a village or town, the police or others take action to kill them. Similarly, it is the duty of the government to kill at once all bad social elements such as thieves, dacoits, murderers, etc. The same punishment is also due to animal-killers because the animals of the state are also the *prajā*. *Prajā* means one who has taken birth in the state and includes both men and animals. Any living being who takes birth in a state has the primary right to live under the protection of the king. The jungle animals also are subject to the king, and they have a right to live also. So what to speak of domestic animals like the cows and bulls.

Any living being, if he terrifies other living beings, is a most wretched subject, and the king should at once kill such a disturbing element. As the wild animal is killed when it creates disturbances, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord, all living beings, in whatsoever shape they may be, are the sons of the Lord, and no one has any right to kill another animal, unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence, but a man cannot kill an animal for his subsistence. That is the law of God, who has created the law that a living being subsists by eating another living being. Thus the vegetarians are also living by eating other living beings. Therefore, the law is that one should live only by eating specific living beings, as ordained by the law of God. The *Īśopaniṣad* directs that one should live by the direction of the Lord and not at one's sweet will. A man can subsist on varieties of grains, fruits and milk ordained by God, and there is no need of animal food, save and except in particular cases.

The illusioned king or the executive head, even though sometimes advertised as a great philosopher and learned scholar, will allow slaughter-houses in the state without knowing that torturing poor animals clears the way to hell for such foolish kings or executive heads. The executive head always must be alert to the safety of the *prajās*, both man and animal, and inquire whether a particular living being is harassed at any place by another living being. The harassing living being must at once be caught and put to death, as shown by Mahārāja Parīkṣit.

The people's government, or government by the people, should not allow killing innocent animals by the sweet will of foolish government men. They must know the codes of God, as mentioned in the revealed scriptures. Mahārāja Parīkṣit quotes here that in the codes of God the irresponsible king or state executive jeopardizes his good name, duration of life, power and strength and ultimately his progressive march towards a better life or salvation after death. Such foolish men do not even believe in existence in the next life.

While commenting on this particular verse, we have in our presence the statement of a great modern politician who has recently died and left his will, which discloses his poor fund of knowledge of the codes of God mentioned by Mahārāja Parīkṣit. The politician was so ignorant of the codes of God that he writes: "I do not believe in any such ceremonies and to submit to them, even as a matter of form would be hypocrisy and an attempt to delude ourselves and others . . . I have no religious sentiment in the matter."

Contrasting these statements of a great politician in the modern age with that of Mahārāja Parīkṣit, we find a vast difference. Mahārāja Parīkṣit was pious according to the scriptural codes, whereas the modern politician goes by his personal belief and sentiments. Any great man of the material world is after all a conditioned soul. He is bound up by his hands and feet by the ropes of material nature, and still the foolish conditioned soul thinks of himself as free to act by his whimsical sentiments. The conclusion is that people in the time of Mahārāja Parīkṣit were happy, and the animals were given proper protection because the executive head was not whimsical nor ignorant of God's law. Foolish faithless creatures try to avoid the existence of the Lord and proclaim themselves secular at the cost of valuable human life. The human life is especially meant for knowing the science of God, but foolish creatures, especially in this age of Kali, instead of knowing God scientifically, make propaganda against religious belief as well as the existence of God, even though they are always bound by the laws of God by the symptoms of birth, death, old age and disease.

TEXT 12

कोऽवृश्चत् तव पादांस्त्रीन् सौरभेय चतुष्पद ।
मा भूवंस्त्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम् ॥१२॥

ko 'vṛścat tava pādāṁs trīn
saurabheya catuṣ-pada
mā bhūvaṁs tvādṛśā rāṣṭre
rājñāṁ kṛṣṇānuvartināṁ

kaḥ—who is he; *avṛścat*—cut off; *tava*—your; *pādān*—legs; *trīn*—three; *saurabheya*—O son of Surabhi; *catuḥ-pada*—you are four-legged; *mā*—never to be; *bhūvan*—it so happened; *tvādṛśaḥ*—as yourself; *rāṣṭre*—in the state; *rājñām*—of the kings; *kṛṣṇa-anuvartinām*—those who follow the codes of Kṛṣṇa, the Supreme Personality of Godhead.

TRANSLATION

He [Mahārāja Parīkṣit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Kṛṣṇa, there is no one as unhappy as you.

PURPORT

The kings or the executive heads of all states must know the codes of Lord Kṛṣṇa (generally *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*) and must act accordingly in order to fulfill the mission of human life, which is to make an end to all miseries of material conditions. One who knows the codes of Lord Kṛṣṇa can achieve this end without any difficulty. In the *Bhagavad-gītā* in a synopsis we can understand the codes of Godhead, and in the *Śrīmad-Bhāgavatam* the same codes are explained further.

In a state where the codes of Kṛṣṇa are followed, no one is unhappy. Where such codes are not followed, the first sign is that three legs of the representative of religion are cut off, and thereby all miseries follow. When Kṛṣṇa was personally present, the codes of Kṛṣṇa were being followed without question, but in His absence such codes are presented in the pages of *Śrīmad-Bhāgavatam* for the guidance of the blind persons who happen to be at the helm of all affairs.

TEXT 13

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥१३॥

ākhyāhi vṛṣa bhadraṁ vaḥ
sādhūnām akṛtāgasām
ātma-vairūpya-kartāraṁ
pārthānāṁ kīrti-dūṣaṇam

ākhyāhi—just let me know; *vṛṣa*—O bull; *bhadram*—good; *vaḥ*—for you; *sādhūnām*—of the honest; *akṛta-agasām*—of those who are offenseless;

ātma-vairūpya—deformation of the self; *kartāram*—the doer; *pārthānām*—of the sons of Pṛthā; *kīrti-dūṣaṇam*—blackmailing the reputation.

TRANSLATION

O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations which blackmail the reputation of the sons of Pṛthā.

PURPORT

The reputation of the reign of Mahārāja Rāmacandra and that of the kings who followed in the footsteps of Mahārāja Rāmacandra, like the Pāṇḍavas and their descendants, are never to be forgotten because in their kingdom offenseless and honest living beings were never in trouble. The bull and the cow are the symbols of the most offenseless living beings because even the stool and urine of these animals are utilized to benefit human society. The descendants of the sons of Pṛthā, like Mahārāja Parīkṣit and others, were afraid of losing their reputations, but in the modern days they are not even afraid of killing such offenseless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without knowledge in the codes of God.

TEXT 14

जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।
साधूनां भद्रमेव स्यादसाधुदमने कृते ॥१४॥

jane 'nāgasy agham yuñjan
sarvato 'sya ca mad-bhayam
sādhūnāṁ bhadram eva syād
asādhu-damane kṛte

jane—to the living beings; *anāgasi*—those who are offenseless; *agham*—sufferings; *yuñjan*—by applying; *sarvataḥ*—anywhere and everywhere; *asya*—of such offenders; *ca*—and; *mat-bhayam*—fear me; *sādhūnām*—of the honest persons; *bhadram*—good fortune; *eva*—certainly; *syāt*—will take place; *asādhu*—dishonest miscreants; *damane*—curbed down; *kṛte*—being so done.

TRANSLATION

Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

PURPORT

Dishonest miscreants flourish because of cowardly and impotent executive heads of state. But when such executive heads are strong enough to curb all sorts of dishonest miscreants, in any part of the state, certainly they cannot flourish. When the miscreants are punished in an exemplary manner, automatically all good fortune follows. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful offenseless citizens of the state. The devotees of the Lord are by nature peaceful and offenseless, and therefore it is the prime duty of the state to arrange to convert everyone to become a devotee of the Lord, and thus automatically there will be peaceful offenseless citizens. Then the only duty of the king will be to curb the dishonest miscreants. That will bring about peace and harmony all over human society.

TEXT 15

अनागःस्विह भूतेषु य आगस्कृन्निरङ्कुशः ।
आहर्तास्मि भुजं साक्षादमर्त्यस्यापि साङ्गदम् ॥१५॥

anāgaḥsv iha bhūteṣu
ya āgaskṛn niraṅkuśaḥ
āhartāsmi bhujaṁ sākṣād
amartyasyāpi sāṅgadam

anāgaḥsu iha—to the offenseless; *bhūteṣu*—living beings; *yaḥ*—the person; *āgaskṛt*—commits offense; *niraṅkuśaḥ*—upstart; *āharta asmi*—I shall bring forth; *bhujam*—arms; *sākṣāt*—directly; *amartyasya api*—even one who is a demigod; *sāṅgadam*—with decorations and armor.

TRANSLATION

An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

PURPORT

The denizens of the heavenly kingdom are called *amaras,* or deathless, due to their possessing a long span of life, far greater than that of the human beings. For a human being, who has only a maximum one hundred year duration of life, a span of life spreading over millions of years is certainly considered to be deathless. For example, from the *Bhagavad-gītā* we learn that on the Brahmaloka planet, the duration of one day is calculated to be 4,300,000 *x* 1,000 solar years. Similarly, in other heavenly planets one day is calculated to be six months of this planet, and they get a life of ten million of their years. Therefore, in all higher planets, since the span of life is far greater than that of the human being, the denizens are called deathless by imagination, although actually no one within the material universe is deathless.

Mahārāja Parīkṣit challenges even such denizens of heaven if they torture the offenseless. This means that the state executive head must be as strong as Mahārāja Parīkṣit so that he may be determined to punish the strongest offenders. It should be the principle of a state executive head that the offender of the codes of God is always punished.

TEXT 16

राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् ।
शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥१६॥

rājño hi paramo dharmaḥ
sva-dharma-sthānupālanam
śāsato 'nyān yathā-śāstram
anāpady utpathān iha

rājñaḥ—of the king or the executive head; *hi*—certainly; *paramaḥ*—supreme; *dharmaḥ*—occupational duty; *sva-dharma-stha*—one who is faithful to his prescribed duty; *anupālanam*—giving protection always; *śāsataḥ*—while ruling over; *anyān*—others; *yathā*—accordingly; *śāstram*—rulings of scriptures; *anāpadi*—without danger; *utpathān*—persons going astray; *iha*—as a matter of fact.

TRANSLATION

It is the supreme duty of the ruling king to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

PURPORT

In the scriptures there is mention of *āpad-dharma*, or occupational duty at times of extraordinary happenings. It is said sometimes that the great sage Viśvamitra had to live on the flesh of dogs in some extraordinary dangerous position. In cases of emergency, one may be allowed to live on the flesh of animals of all description, but that does not mean that there should be regular slaughterhouses to feed the animal eaters and that this system should be encouraged by the state. No one should try to live on flesh in ordinary times simply for the sake of the palate. If anyone does so, the king or the executive head should punish him for gross enjoyment.

There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called *sva-dharma-stha*, or faithful in one's prescribed duties. In the *Bhagavad-gītā* also (Bg. 18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless. Such *sva-dharma* might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in the ordinary times. The state executive head is to see that such *sva-dharma* is not changed by the follower, whatever it may be, and he should give all protection to the follower of *sva-dharma*. The violater is subject to punishment in terms of the *śāstra*, and it is the duty of the king to see that everyone strictly follows his occupational duty, as prescribed in the scripture.

TEXT 17

धर्म उवाच

एतद् वः पाण्डवेयानां युक्तमार्ताभयं वचः ।
येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः॥१७॥

dharma uvāca
etad vaḥ pāṇḍaveyānāṁ
yuktam ārtābhayaṁ vacaḥ
yeṣāṁ guṇa-gaṇaiḥ kṛṣṇo
dautyādau bhagavān kṛtaḥ

dharmaḥ uvāca—the personality of religion said; *etat*—all these; *vaḥ*—by you; *pāṇḍaveyānām*—of those who are in the Pāṇḍava dynasty; *yuktam*—just befitting; *ārta*—the sufferer; *abhayam*—freedom from all fears; *vacaḥ*—speeches; *yeṣām*—those; *guṇa-gaṇaiḥ*—by the qualifications; *kṛṣṇaḥ*—even

Lord Kṛṣṇa; *dautya-ādau*—the duty of a messenger, etc.; *bhagavān*—the Personality of Godhead; *kṛtaḥ*—performed.

TRANSLATION

The personality of religion said: These words just spoken by you befit a person of the Pāṇḍava dynasty. Captivated by the devotional qualities of the Pāṇḍavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.

PURPORT

The assurances and challenges made by Mahārāja Parīkṣit are never exaggerations of his real power. The Mahārāja said that even the denizens of heaven could not escape his stringent government if they were violators of religious principles. He was not proud falsely because a devotee of the Lord is equally or sometimes more powerful than the Lord by His grace, and any promise made by a devotee, though it may be ordinarily very difficult to fulfill, is properly executed by the grace of the Lord. The Pāṇḍavas, by their unalloyed devotional service and full surrender unto the Lord, made it possible for the Lord to become a chariot driver or sometimes their letter messenger. Such duties executed by the Lord for His devotee are always very pleasing to the Lord because the Lord wants to render service to His unalloyed devotee whose life has no other engagement than to serve the Lord with full love and devotion. Mahārāja Parīkṣit, grandson of Arjuna, the celebrated friendly servitor of the Lord, was a pure devotee of the Lord like his grandfather, and therefore the Lord was always with him, even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing *Brahmāstra* weapon of Aśvatthāmā. A devotee is always under the protection of the Lord, and therefore the assurance of protection by Mahārāja Parīkṣit could never be without meaning. The personality of religion accepted this fact and thus thanked the King for his being true to his exalted position.

TEXT 18

न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ ।
पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥१८॥

na vayaṁ kleśa-bījāni
yataḥ syuḥ puruṣarṣabha
puruṣaṁ taṁ vijānīmo
vākya-bheda-vimohitāḥ

na—not; *vayam*—we; *kleśa-bījāni*—the root cause of sufferings; *yataḥ*—wherefrom; *syuḥ*—it so happens; *puruṣa-ṛṣabha*—O greatest of all human beings; *puruṣam*—the person; *tam*—that; *vijānīmaḥ*—know; *vākya-bheda*—difference of opinion; *vimohitāḥ*—bewildered by.

TRANSLATION

O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings because we are bewildered by all the different opinions of theoretical philosophers.

PURPORT

There are many theoretical philosophers in the world who put forward their own theory of cause and effect especially about the cause of suffering and its effect on different living beings. Generally there are six great philosophers: Kaṇāda, the author of Vaiśeṣika philosophy; Gautama, the author of logic; Patañjali, the author of mystic *yoga;* Kapila, the author of Sāṅkhya philosophy; Jaimini, the author of Karma-mīmāṁsa; and Vyāsadeva, the author of Vedānta Darśana.

Although the bull, or the personality of religion, and the cow, the personality of the earth, knew perfectly well that the personality of Kali was the direct cause of their sufferings, still, as devotees of the Lord, they knew well also that without the sanction of the Lord no one could inflict trouble upon them. According to the *Padma Purāṇa,* our present trouble is due to the fructifying of seedling sins, but even those seedling sins also gradually fade away by execution of pure devotional service. Thus even if the devotees see the mischiefmongers, they do not accuse them for the sufferings inflicted. They take it for granted that the mischiefmonger is made to act by some indirect cause, and therefore they tolerate the sufferings, thinking them to be God-given in small doses only, otherwise the sufferings should have been greater.

Mahārāja Parīkṣit wanted to get a statement of accusation against the direct mischief monger, but they declined to give it on the above-mentioned

grounds. Speculative philosophers, however, do not recognize the sanction of the Lord, but they try to find out the cause of sufferings in their own way, as will be described in the following verses. According to Śrīla Jīva Gosvāmī, such speculators are themselves bewildered, and thus they cannot know that the ultimate cause of all causes is the Supreme Lord, the Personality of Godhead.

TEXT 19

केचिद् विकल्पवसना आहुरात्मानमात्मनः ।
दैवमन्येऽपरे कर्म स्वभावमपरे प्रभुम् ॥१९॥

kecid vikalpa-vasanā
āhur ātmānam ātmanaḥ
daivam anye 'pare karma
svabhāvam apare prabhum

kecit—some of them; *vikalpa-vasanāḥ*—those who deny all kinds of duality; *āhuḥ*—declare; *ātmānam*—own self; *ātmanaḥ*—of the self; *daivam*—superhuman; *anye*—others; *apare*—someone else; *karma*—activity; *svabhāvam*—material nature; *apare*—many other; *prabhum*—authorities.

TRANSLATION

Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

PURPORT

As referred to above, philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness, and even if there is a superior authority, some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action, and action is not independent because action is performed by some performer; therefore the performer himself is the cause of his own happiness or distress. In the *Bhagavad-gītā*

also it is confirmed (Bg. 6.5) that by one's mind, freed from material affection, one can deliver himself from the sufferings of material pangs. So one should not entangle oneself in matter by the mind's material affections. Thus one's own mind is one's friend or enemy in one's material happiness and distress.

Atheistic materialistic Sāṅkhyaites conclude that material nature is the cause of all causes. According to them, combinations of material elements are the causes of material happiness and distress, and disintegration of matter is the cause of freedom from all material pangs. Gautama and Kaṇāda find out that the atomic combination is the cause of everything, and impersonalists like Aṣṭāvarkra discover that the spiritual effulgence of Brahman is the cause of all causes. But in the *Bhagavad-gītā* the Lord Himself declares that He is the source of impersonal Brahman also, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. It is also confirmed in the *Brahma-saṁhitā* that Lord Kṛṣṇa is the ultimate cause of all causes.

TEXT 20

अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः ।
अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥२०॥

apratarkyād anirdeśyād
iti keṣv api niścayaḥ
atrānurūpaṁ rājarṣe
vimṛśa sva-manīṣayā

apratarkyāt—beyond the power of reasoning; *anirdeśyāt*—beyond the power of thinking; *iti*—thus; *keṣu*—someone; *api*—also; *niścayaḥ*—definitely concluded; *atra*—herein; *anurūpam*—which of them is right; *rājarṣe*—O sage amongst the kings; *vimṛśa*—judge yourself; *sva*—by your own; *manīṣayā*—power of intelligence.

TRANSLATION

There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor can one know it by imagination, nor can it be expressed by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

PURPORT

The Vaiṣṇavites or the devotees of the Lord do believe, as above explained, that nothing can take place without the sanction of the Supreme Lord. He is the supreme director, for He confirms in the *Bhagavad-gītā* (Bg. 15.15) that He, as all-pervading Paramātmā, stays in each and everyone's heart and keeps vigilance over all actions and witnesses all activities. The argument of the atheist that one cannot be punished for one's misdeeds, unless proved before a qualified justice, is refuted herein, for we accept the perpetual witness and constant companion of the living being. A living being may forget all that he might have done in his past or present life, but one must know that in the same tree of the material body, the individual soul and the Supreme Soul as Paramātmā are sitting like two birds. One of them, the living being, is enjoying the fruits of the tree, whereas the Supreme Being is there to witness the activities. Therefore the Paramātmā feature or the Supreme Soul is actually the witness of all activities of the living being, and by His direction only the living being can remember or forget what he might have done in the past. He is, therefore, both the all-pervading impersonal Brahman and the localized Paramātmā in everyone's heart. He is the knower of all past, present and future, and nothing can be concealed from Him. The devotees know this truth, and therefore they discharge their duties sincerely, without being overly anxious for rewards. Besides that, one cannot estimate the Lord's reactions either by speculation or by scholarship. Why does He put some into difficulty and not others? He is the supreme knower of the Vedic knowledge, and thus He is the factual Vedāntist. At the same time He is the compiler of the *Vedānta.* No one is independent of Him, and everyone is engaged in His service in different ways. In the conditioned state, such services are rendered by the living being under force by the material nature, whereas in the liberated state the living being is helped by the spiritual nature in the voluntary loving service of the Lord. There is no incongruity or inebriety in His actions. All are on the path of Absolute Truth. Bhīṣmadeva correctly estimated the inconceivable actions of the Lord. The conclusion is, therefore, that the sufferings of the representative of religion and the representative of the earth, as present before Mahārāja Parīkṣit, are planned in order to prove that Mahārāja Parīkṣit was the ideal executive head, for he knew well how to give protection to the cows (the earth) and the *brāhmaṇas* (religious principles), the two pillars of spiritual advancement. Everyone is under the full control of the Lord. He is quite correct in His action when He desires something to be done by someone, irrespective of the consideration of the particular case. Mahārāja Parīkṣit

was thus put to test for his greatness. Now let us see how he solves it by his sagacious mind.

TEXT 21

सूत उवाच

एवं धर्मे प्रवदति स सम्राड् द्विजसत्तमाः ।
समाहितेन मनसा विखेदः पर्यचष्ट तम् ॥२१॥

sūta uvāca
evaṁ dharme pravadati
sa samrāḍ dvija-sattamāḥ
samāhitena manasā
vikhedaḥ paryacaṣṭa tam

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—so; *dharme*—the personality of religion; *pravadati*—thus having spoken; *saḥ*—he; *samrāṭ*—the Emperor; *dvija-sattamāḥ*—O best among the *brāhmaṇas*; *samāhitena*—with proper attention; *manasā*—by the mind; *vikhedaḥ*—without any mistake; *paryacaṣṭa*—counterreplied; *tam*—unto him.

TRANSLATION

Sūta Gosvāmī said: O best amongst the brāhmaṇas, the Emperor Parīkṣit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

PURPORT

The statement of the bull, the personality of religion, was full of philosophy and knowledge, and the King was satisfied, since he could understand that the suffering bull was not an ordinary one. Unless one is perfectly conversant with the law of the Supreme Lord, one cannot speak such things touching philosophical truths. The Emperor, being also on an equal level of sagacity, replied to the point, without doubts or mistakes.

TEXT 22

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् ।
यदधर्मकृतः स्थानं सूचकस्यापि तद्भवेत् ॥२२॥

rājovāca
dharmaṁ bravīṣi dharma-jña
dharmo'si vṛṣa-rūpa-dhṛk
yad adharma-kṛtaḥ sthānaṁ
sūcakasyāpi tad bhavet

rājā uvāca—the King said; *dharmam*—religiosity; *bravīṣi*—as you speak; *dharma-jña*—like one who knows the codes of religion; *dharmaḥ*—the personality of religion; *asi*—you are; *vṛṣa-rūpa-dhṛk*—in the disguise of a bull; *yat*—whatever; *adharma-kṛtaḥ*—one who acts irreligiously; *sthānam*—place; *sūcakasya*—of the identifier; *api*—also; *tat*—that; *bhavet*—becomes.

TRANSLATION

The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking on the principles that if one knows the location of irreligious acts, one will know the perpetrator. You are no other than the personality of religion.

PURPORT

A devotee's conclusion is that no one is directly responsible to become a benefactor or mischiefmonger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny it is God-sent, but in case of loss or reverses it becomes doubtful how the Lord could be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischiefmongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischiefmonger. By God's grace, the devotee tolerates all reverses, and Mahārāja Parīkṣit observed this, and therefore he could understand that the bull was no other than the personality of religion himself. In other words, a devotee has no suffering at all because so-called suffering is also God's grace for a devotee who sees God in everything. They never placed any complaint before the King for being tortured by the personality of Kali, although everyone lodges such complaints before the state authorities. The extraordinary behavior of the bull made the King conclude that the bull was

certainly the personality of religion, otherwise no one could understand the finer intricacies of the codes of religion.

TEXT 23

अथवा देवमायाया नूनं गतिरगोचरा ।
चेतसो वचसश्चापि भूतानामिति निश्चयः ॥२३॥

athavā deva-māyāyā
nūnaṁ gatir agocarā
cetaso vacasaś cāpi
bhūtānām iti niścayaḥ

athavā—alternatively; *deva*—the Lord; *māyāyāḥ*—energies; *nūnam*—very little; *gatiḥ*—movement; *agocarā*—inconceivable; *cetasaḥ*—either by the mind; *vacasaḥ*—by words; *ca*—or; *api*—also; *bhūtānām*—of all living beings; *iti*—thus; *niścayaḥ*—concluded.

TRANSLATION

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

PURPORT

A question may be raised as to why a devotee should refrain from identifying an actor, although he knows definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of the actual performer. To answer this doubt, the reply is that the Lord is also not directly responsible because everything is done by His deputed *māyā-śakti,* or material energy. The material energy is always provoking doubts about the supreme authority of the Lord. The personality of religion knew perfectly well that nothing can take place without the sanction of the Supreme Lord, and still he was put into doubts by the deluding energy, and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable.

TEXT 24

तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदस्तव ॥२४॥

tapaḥ śaucaṁ dayā satyam
iti pādāḥ kṛte kṛtāḥ
adharmāṁśais trayo bhagnāḥ
smaya-saṅga-madais tava

tapaḥ—austerity; *śaucam*—cleanliness; *dayā*—mercy; *satyam*—truthfulness; *iti*—thus; *pādāḥ*—legs; *kṛte*—in the age of Satya; *kṛtāḥ*—established; *adharma*—irreligiosity; *aṁśaiḥ*—by the parts; *trayaḥ*—three combined; *bhagnāḥ*—broken; *smaya*—pride; *saṅga*—too much association with women; *madaiḥ*—intoxication; *tava*—your.

TRANSLATION

In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

PURPORT

The deluding energy, or material nature, can act upon the living beings proportionately in terms of the living beings' falling prey to the deluding attraction of *māyā*. Moths are captivated by the glaring brightness of light, and thus they become a prey to the fire. Similarly, the deluding energy is always captivating the conditioned souls to become a prey to the fire of delusion, and the Vedic scriptures warn the conditioned souls not to become a prey to delusion but to get rid of it. The *Vedas* warn us not to go to the darkness of ignorance but to the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to overcome, but one who completely surrenders unto the Lord can easily do so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons of austerity, cleanliness, mercy and truthfulness. These four principles of advanced civilization were remarkable features in the age of Satya. In that age, every human being was practically a qualified *brāhmaṇa* of the

highest order, and in the social orders of life they were all *paramahaṁsas,* or the topmost in the renounced order. By cultural standing, the human beings were not at all subjected to the deluding energy. Such strong men of character were competent enough to get away from the clutches of *māyā.* But gradually, and as the basic principles of brahminical culture, namely austerity, cleanliness, mercy and truthfulness, became curtailed by proportionate development of pride, attachment for women and intoxication, the path of salvation or the path of transcendental bliss retreated far, far away from the human society. With the progression of the age of Kali, people are becoming very proud, and attached to women and intoxication. By the influence of the age of Kali, even a pauper is proud of his penny, the women are always dressed in an overly attractive fashion to victimize the minds of men, and the man is addicted to drinking wine, smoking, drinking tea and chewing tobacco, etc. All these habits, or so-called advancement of civilization, are the root causes of all irreligiosities, and therefore it is not possible to check corruption, bribery and nepotism. Man cannot check all these evils simply by statutory acts and police vigilance, but he can cure the disease of the mind by the proper medicine, namely advocating the principles of brahminical culture or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization and economic development are creating a new situation of poverty and scarcity with the result of blackmailing the consumer's commodities. If the leaders and the rich men of the society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in God consciousness or in the knowledge of *Bhāgavatam*, certainly the age of Kali will be defeated in its attempt to entrap the conditioned souls. We must always remember that false pride, or too high an estimation of one's own values of life, undue attachment to women or association with them, and intoxication will divert the human civilization from the path of peace, however much the people clamor for peace in the world. The preaching of the *Bhāgavatam* principles will automatically render all men practiced to austerity, clean both inside and outside, merciful to the suffering, and truthful in daily behavior. That is the way of correcting the flaws of human society which are very prominently exhibited at the present moment.

TEXT 25

इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः ।
तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥२५॥

idānīṁ dharma pādas te
satyaṁ nirvartayed yataḥ
taṁ jighṛkṣaty adharmo 'yam
anṛtenaidhitaḥ kaliḥ

idānīm—at the present moment; *dharma*—O personality of religion; *pādaḥ*—legs; *te*—of you; *satyam*—truthfulness; *nirvartayet*—hobbling along somehow or other; *yataḥ*—whereby; *tam*—that; *jighṛkṣati*—trying to destroy; *adharmaḥ*—the personality of irreligion; *ayam*—this; *anṛtena*—by deceit; *edhitaḥ*—flourishing; *kaliḥ*—quarrel personified.

TRANSLATION

You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

PURPORT

The principles of religion do not stand on some dogmas or manmade formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and truthfulness. The mass of people must be educated to practice these principles from childhood. Austerity means to accept voluntarily things which may not be very comfortable for the body but are conducive for spiritual realization, for example, fasting. Fasting twice or four times a month is a sort of austerity which may be voluntarily accepted for spiritual realization only, and not for any other purposes, political or otherwise. Fastings which are not meant for self-realization but for some other purposes are condemned in the *Bhagavad-gītā* (Bg. 17. 56). Similarly, cleanliness is necessary both for the mind and the body. Simply bodily cleanliness may help to some extent, but cleanliness of the mind is necessary, and it is effected by glorifying the Supreme Lord. No one can cleanse the accumulated mental dust without glorifying the Supreme Lord. A godless civilization cannot cleanse the mind because it has no idea of God, and for this simple reason people under such a civilization cannot have good qualifications, however they may be materially equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction, so everyone is anxious to get peace of mind. This peace of mind was complete in the Satya Age because of the existence of the above-mentioned attributes of the human being. Gradually these attributes have diminished in the Treta-yuga

to three fourths, in the Dvāpara to half, and in this age of Kali they are diminished to one fourth, which is also gradually diminishing on account of prevailing untruthfulness. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercifulness is spoiled; and by too much lying propaganda, truthfulness is spoiled. The revival of *Bhāgavata-dharma* can save the human civilization from falling a prey to evils of all description.

TEXT 26

इयं च भूमिर्भगवता न्यासितोरुभरा सती ।
श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥२६॥

iyaṁ ca bhūmir bhagavatā
nyāsitoru-bharā satī
śrīmadbhis tat-padanyāsaiḥ
sarvataḥ kṛta-kautukā

iyam—this; *ca*—and; *bhūmiḥ*—surface of the earth; *bhagavatā*—by the Personality of Godhead; *nyāsita*—being performed personally as well as by others; *uru*—great; *bharā*—burden; *satī*—being so done; *śrīmadbhiḥ*—by the all-auspicious; *tat*—that; *padanyāsaiḥ*—footprints; *sarvataḥ*—all around; *kṛta*—done; *kautukā*—good fortune.

TRANSLATION

The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

TEXT 27

शोचत्यश्रुकला साध्वी दुर्भगेवोज्झितासती ।
अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ।२७।

śocaty aśru-kalā sādhvī
durbhagevojjhitā satī
abrahmaṇyā nṛpa-vyājāḥ
śūdrā bhokṣyanti mām iti

śocati—lamenting; *aśru-kalā*—with tears in the eyes; *sādhvī*—the chaste; *durbhagā*—as if the most unfortunate; *iva*—like; *ūjjhitā*—forlorn; *satī*—being so done; *abrahmaṇyāḥ*—devoid of brahminical culture; *nṛpa-vyājāḥ*—posed as the ruler; *śūdrāḥ*—lower class; *bhokṣyanti*—would enjoy; *mām*—me; *iti*—thus.

TRANSLATION

Now she, the chaste one, being unfortunately forsaken, as it were, by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower class men who pose as rulers.

PURPORT

The *kṣatriya,* or the man who is qualified to protect the sufferers, is meant to rule the state. Untrained lower class men, or men without ambition to protect the sufferers, cannot be placed on the seat of an administrator. Unfortunately, in the age of Kali the lower class men, without training, occupy the post of a ruler by strength of popular votes, and instead of protecting the sufferers, such men create a situation quite intolerable for everyone. Such rulers illegally gratify themselves at the cost of all comforts of the citizens, and thus the chaste mother earth cries to see the pitiable condition of her sons, both men and animals. That is the future of the world in the age of Kali when irreligiosity prevails most prominently. And in the absence of a suitable king to curb irreligious tendencies, educating the people systematically in the teaching of *Śrīmad-Bhāgavatam* will clear up the hazy atmosphere of corruption, bribery, blackmailing, etc.

TEXT 28

इति धर्मं महीं चैव सान्त्वयित्वा महारथः ।
निशातमाददे खड्गं कलयेऽधर्महेतवे ॥२८॥

iti dharmaṁ mahīṁ caiva
sāntvayitvā mahā-rathaḥ
niśātam ādade khaṅgaṁ
kalaye 'dharma-hetave

iti—thus; *dharmam*—the personality of religion; *mahīm*—the earth; *ca*—also; *eva*—as; *sāntvayitvā*—after pacifying; *mahā-rathaḥ*—the general who

could fight alone with thousands of enemies; *niśātam*—sharp; *ādade*—took up; *khaṅgam*—sword; *kalaye*—to kill the personified Kali; *adharma*—irreligion; *hetave*—the root cause.

TRANSLATION

Mahārāja Parīkṣit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

PURPORT

As described above, the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali, but this does not mean that the leaders of society, the executive heads, the learned and intelligent men, or above all the devotees of the Lord shall sit down tight and become callous to the reactions of the age of Kali. In the rainy season certainly there will be profuse rainfalls, but that does not mean that men should not take means to protect themselves from the rains. It is the duty of the executive heads of state and others to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Mahārāja Parīkṣit is the ideal executive head of the state, for he became at once ready to kill the personality of Kali with his sharp sword. The administrators should not simply pass resolutions for anticorruptional steps, but they must be ready with sharp sword to kill the persons creating corruptions from the angle of vision of the recognized *śāstras*. The administrators cannot prevent corrupt activities by allowing wine shops. They must at once close all shops of intoxicating drugs and wine and force punishment even by death for those who indulge in the habit of intoxication of all description. That is the way of stopping the activities of Kali, as exhibited herein by Mahārāja Parīkṣit, the *mahā-ratha*.

TEXT 29

तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
तत्पादमूलं शिरसा समगाद् भयविह्वलः ॥२९॥

taṁ jighāṁsum abhipretya
vihāya nṛpa-lāñchanam
tat-pāda-mūlaṁ śirasā
samagād bhaya-vihvalaḥ

tam—him; *jighāṁsum*—willing to kill; *abhipretya*—knowing it well; *vihāya*—leaving aside; *nṛpa-lāñchanam*—the dress of a king; *tat-pāda-mūlam*—at his feet; *śirasā*—by the head; *samagāt*—fully surrendered; *bhaya-vihvalaḥ*—under pressure of fearfulness.

TRANSLATION

When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king, and, under pressure of fear, completely surrendered to him, bowing his head.

PURPORT

The royal dress of the personality of Kali is artificial. The royal dress is suitable for a king or *kṣatriya,* but when a lower class man artificially dresses himself as a king, his real identity is disclosed by the challenge of a bona fide *kṣatriya* like Mahārāja Parīkṣit. A real *kṣatriya* never surrenders. He accepts the challenge of his rival *kṣatriya,* and he fights either to die or to win. Surrender is unknown to a real *kṣatriya.* In the age of Kali there are so many pretenders dressed and posed like administrators or executive heads, but their real identity is disclosed when they are challenged by a real *kṣatriya.* Therefore when the artificially dressed personality of Kali saw that to fight Mahārāja Parīkṣit was beyond his capacity, he bowed down his head like a subordinate and gave up his royal dress.

TEXT 30

पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ॥३०॥

patitaṁ pādayor vīraḥ
kṛpayā dīna-vatsalaḥ
śaraṇyo nāvadhīc chlokya
āha cedaṁ hasann iva

patitam—fallen down; *pādayoḥ*—at the feet; *vīraḥ*—the hero; *kṛpayā*—out of compassion; *dīna-vatsalaḥ*—kind to the poor; *śaraṇyaḥ*—one who is qualified to accept surrender; *na*—not; *avadhīt*—did kill; *ślokyaḥ*—one who is worthy of being sung; *āha*—said; *ca*—also; *idam*—this; *hasan*—smiling; *iva*—like.

TRANSLATION

Mahārāja Parīkṣit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

PURPORT

Even an ordinary *kṣatriya* does not kill a surrendered person, and what to speak of Mahārāja Parīkṣit, who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali disclosed his identity as a lower class man, and he was thinking how ironic it was that no one was saved from his sharp sword when he desired to kill, but the poor lower class Kali was spared by his timely surrender. Mahārāja Parīkṣit's glory and kindness is therefore sung in history. He was a kind and compassionate emperor, fully worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of Providence.

TEXT 31

राजोवाच
न ते गुडाकेशयशोधराणां
बद्धाञ्जलेर्वै भयमस्ति किंचित् ।
न वर्तितव्यं भवता कथंचन
क्षेत्रे मदीये त्वमधर्मबन्धुः ॥३१॥

rājovāca
na te guḍākeśa-yaśo-dharāṇāṁ
baddhāñjaler vai bhayam asti kiñcit
na vartitavyaṁ bhavatā kathañcana
kṣetre madīye tvam adharma-bandhuḥ

śrī rājā uvāca—the King said; *na*—not; *te*—your; *guḍākeśa*—Arjuna; *yaśaḥ-dharāṇām*—of you who inherited the fame; *baddhāñjaleḥ*—one with folded hands; *vai*—certainly; *bhayam*—fear; *asti*—there is; *kiñcit*—even a slight; *na*—neither; *vartitavyam*—can be allowed to live; *bhavatā*—by you; *kathañcana*—by all means; *kṣetre*—in the land; *madīye*—in my kingdom; *tvam*—you; *adharma-bandhuḥ*—the friend of irreligion.

TRANSLATION

The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

PURPORT

The personality of Kali, who is the friend of all kinds of irreligiosities, may be excused if he surrenders, but in all circumstances he cannot be allowed to live as a citizen in any part of a welfare state. The Pāṇḍavas were entrusted representatives of the Personality of Godhead Lord Kṛṣṇa, who practically brought into being the Battle of Kurukṣetra, but not for any personal interest. He wanted that an ideal King like Mahārāja Yudhiṣṭhira and his descendants like Mahārāja Parīkṣit should rule the world, and therefore a responsible king like Mahārāja Parīkṣit cannot allow the friend of irreligiosity to flourish in his kingdom at the cost of the good fame of the Pāṇḍavas. That is the way of wiping out corruption in the state, and not otherwise. The friends of irreligiosity should be banished from the state, and that will save the state from corruption.

TEXT 32

त्वां वर्तमानं नरदेवदेहे-
ष्वनुप्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो
ज्येष्ठा च माया कलहश्च दम्भः ॥३२॥

tvāṁ vartamānaṁ nara-deva-deheṣv
anupravṛtto 'yam adharma-pūgaḥ
lobho 'nṛtaṁ cauryam anāryam aṁho
jyeṣṭhā ca māyā kalahaś ca dambhaḥ

tvām—you; *vartamānam*—while present; *nara-deva*—a man-god, or a king; *deheṣu*—in the body; *anupravṛttaḥ*—beginning all over; *ayam*—all these; *adharma*—irreligious principles; *pūgaḥ*—in the masses; *lobhaḥ*—greed; *anṛtam*—falsity; *cauryam*—robbery; *anāryam*—incivility; *aṁhaḥ*—treachery; *jyeṣṭhā*—misfortune; *ca*- and; *māyā*—cheating; *kalahaḥ*—quarrel; *ca*—and; *dambhaḥ*—vanity.

TRANSLATION

If the personality of Kali or irreligion is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

PURPORT

The principles of religion, namely *austerity, cleanliness, mercy and truthfulness,* as we have already discussed, may be followed by the follower of any faith. There is no need of turning the coat of a Hindu to Mohammedan to Christian or some other faith and thus become a renegade without following the principles of religion. The *Bhāgavatam religion* urges following the *principles of religion.* The principles of religion are not the dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time and place concerned. One has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attaining the real principles is no good. A secular state may be impartial to any particular type of faith, but the state cannot be indifferent to the principles of religion as above mentioned. But in the age of Kali, the executive heads of state will be indifferent to such religious principles, and therefore under their patronage the opponents of religious principles, namely greed, falsehood, cheating, pilfery, etc., will naturally follow, and so there is no meaning in a propaganda crying to stop corruption in the state.

TEXT 33

न वर्तितव्यं तदधर्मबन्धो
धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञै-
र्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥३३॥

na vartitavyaṁ tad adharma-bandho
darmeṇa satyena ca vartitavye
brahmāvarte yatra yajanti yajñair
yajñeśvaraṁ yajña-vitāna-vijñāḥ

na—not; *vartitavyam*—deserve to remain; *tat*—therefore; *adharma*—irreligiosity; *bandho*—friend; *dharmeṇa*—with religion; *satyena*—with truth; *ca*—also; *vartitavye*—being situated in; *brahmāvarte*—place where sacrifice is performed; *yatra*—where; *yajanti*—duly perform; *yajñaiḥ*—by sacrifices or devotional services; *yajñeśvaram*—unto the Supreme Lord, the Personality of Godhead; *yajña*—sacrifice; *vitāna*—spreading; *vijñāḥ*—experts.

TRANSLATION

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

PURPORT

Yajñeśvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheists do not believe in the existence of God, and they do not perform any sacrifice for the satisfaction of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called *brahmāvarta.* There are different countries in different parts of the world, and each and every country may have different types of sacrifice to please the Supreme Lord, but *the central point in pleasing Him is ascertained in the Bhāgavatam,* and it is truthfulness. The basic principle of religion is truthfulness, and the ultimate goal of all religions is to satisfy the Lord. In this age of Kali, the greatest common formula of sacrifice is the *saṅkīrtana-yajña.* That is the opinion of the experts who know how to propagate the process of *yajña.* Lord Caitanya preached this method of *yajña,* and it is understood from this verse that anywhere and everywhere the sacrificial method of *saṅkīrtana-yajña* may be performed in order to drive away the

personality of Kali and save the human society from falling prey to the influence of the age.

TEXT 34

यस्मिन् हरिर्भगवानिज्यमान
इज्यात्मपूर्तिर्यजतां शं तनोति ।
कामानमोघान् स्थिरजङ्गमाना-
मन्तर्बहिर्वायुरिवैष आत्मा ॥३४॥

yasmin harir bhagavān ijyamāna
ijyātma-mūrtir yajatāṁ śaṁ tanoti
kāmān amoghān sthira-jaṅgamānām
antar bahir vāyur-ivaiṣa ātmā

yasmin—in such sacrificial ceremonies; *hariḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *ijyamānaḥ*—being worshiped; *ijya-ātma*—the soul of all worshipable deities; *mūrtiḥ*—in the forms; *yajatām*—those who worship; *śam*—welfare; *tanoti*—spreads; *kāmān*—desires; *amoghān*—inviolable; *sthira-jaṅgamānām*—of all the moving and the unmoving; *antaḥ*—within; *bahiḥ*—outside; *vāyuḥ*—air; *iva*—like; *eṣaḥ*—of all of them; *ātmā*—spirit soul.

TRANSLATION

In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

PURPORT

It is even sometimes seen that demigods like Indra, Candra, etc., are worshiped and offered sacrificial awards, yet the rewards of all such sacrifices are awarded to the worshiper by the Supreme Lord, and it is the Lord only who can offer all welfare to the worshiper. The demigods, although worshiped, cannot do anything without the sanction of the Lord because the Lord is the Supersoul of everyone, both moving and nonmoving.

TEXT 35

सूत उवाच

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥३५॥

śrī sūta uvāca
parīkṣitaivam ādiṣṭaḥ
sa kalir jāta-vepathuḥ
tam udyatāsim āhedam
daṇḍa-pāṇim ivodyatam

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *parīkṣitā*—by Mahārāja Parīkṣit; *evam*—thus; *ādiṣṭaḥ*—being ordered; *saḥ*—he; *kaliḥ*—the personality of Kali; *jāta*—there was; *vepathuḥ*—trembling; *tam*—him; *udyatā*—raised up; *asim*—sword; *āha*—said; *idam*—thus; *daṇḍa-pāṇim*—Yamarāja, the personality of death; *iva*—like; *udyatam*—almost ready.

TRANSLATION

Śrī Śuta Gosvāmī said: The personality of Kali, thus being ordered by Mahārāja Parīkṣit, began to tremble in fear. Seeing the King before him like Yamarāja, ready to kill him, Kali spoke to the King as follows.

PURPORT

The King was ready to kill him at once as soon as the personality of Kali would disobey his order. Otherwise the King had no objection to allow him to prolong his life. The personality of Kali also, after attempting to get rid of the punishment in various ways, decided that he must surrender unto him, and thus he began to tremble in fear of his life. The King, or the executive head, must be so strong as to stand before the personality of Kali as the personality of death, Yamarāja. The King's order must be obeyed, otherwise the culprit's life is in risk. That is the way to rule the personalities of Kali who create disturbance in the normal life of the state citizens.

TEXT 36

कलिरुवाच

यत्र क्वाथ वत्स्यामि सार्वभौम तवाज्ञया ।
लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥३६॥

kalir uvāca
yatra kva vātha vatsyāmi
sārva-bhauma tavājñayā
lakṣaye tatra tatrāpi
tvām ātteṣu-śarāsanam

kaliḥ uvāca—the personality of Kali said; *yatra*—anywhere; *kva*—and everywhere; *vā*—either; *atha*—thereof; *vatsyāmi*—I shall reside; *sārva-bhauma*—O Lord (or Emperor) of the earth; *tava*—your; *ajñayā*—by the order; *lakṣaye*—I see; *tatra*—anywhere and everywhere; *tatrāpi*—also; *tvām*—Your Majesty; *ātta*—taken over; *iṣu*—arrows; *śarāsanam*—bows.

TRANSLATION

O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

PURPORT

The personality of Kali could see that Mahārāja Parīkṣit was the emperor of all lands all over the world, and thus anywhere he might live he would have to meet with the same. The personality of Kali was meant for mischief, and Mahārāja Parīkṣit was meant for subduing all kinds of mischiefmongers, especially the personality of Kali. It was better, therefore, for the personality of Kali to have been killed by the King then and there instead of being killed elsewhere. He was, after all, a surrendered soul before the King, and it was for the King to do what was required.

TEXT 37

तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि ।
यत्रैव नियतो वत्स्य आतिष्ठंस्तेऽनुशासनम् ॥३७॥

tan me dharma-bhṛtāṁ śreṣṭha
sthānaṁ nirdeṣṭum arhasi
yatraiva niyato vatsya
ātiṣṭhaṁs te 'nuśāsanam

tat—therefore; *me*—me; *dharma-bhṛtām*—of all the protectors of religion; *śreṣṭha*—the chief; *sthānam*—place; *nirdeṣṭum*—fix; *arhasi*—may you do so;

yatra—where; *eva*—certainly; *niyataḥ*—always; *vatsye*—can reside; *ātiṣṭhan*—permanently situated; *te*—your; *anuśāsanam*—under your rule.

TRANSLATION

Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.

PURPORT

The personality of Kali adressed Mahārāja Parīkṣit as the chief amongst the protectors of religiosity because the King refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection, even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him, not as an enemy but as a devoted servitor. The Lord protects the surrendered soul from all sins and all resultant reactions of sinful acts. (Bg. 18.66)

TEXT 38

सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।
द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥३८॥

sūta uvāca
abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmaś catur-vidhaḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *abhyarthitaḥ*—thus being petitioned; *tadā*—at that time; *tasmai*—unto him; *sthānāni*—places; *kalaye*—to the personality of Kali; *dadau*—gave him permission; *dyūtam*—gambling; *pānam*—drinking; *striyaḥ*—illicit association of women; *sūnāḥ*—animal slaughter; *yatra*—wherever; *adharmaḥ*—sinful activities; *catur-vidhaḥ*—four kinds of.

TRANSLATION

Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

PURPORT

The basic principles of irreligiosity, such as pride, prostitution, intoxication and falsehood, counteract the four principles of religion, namely austerity, cleanliness, mercy and truthfulness. The personality of Kali was given permission to live in four places particularly mentioned by the King, namely the place of gambling, the place of prostitution, the place of drinking and the place of animal slaughter.

Śrīla Jīva Gosvāmī directs that drinking against the principles of scriptures, such as the *Sautrāmaṇi-yajña,* etc., association with women outside marriage, and killing animals against the injunctions of scripture, are irreligious. In the *Vedas* two different types of injunctions are there for the *pravṛttas,* or those who are engaged in material enjoyment, and for the *nivṛttas,* or those who are liberated from material bondage. The Vedic injunction for the *pravṛttas* is to gradually regulate their activities towards the path of liberation. Therefore, for those who are in the lowest stage of ignorance and indulge in wine, woman and flesh, drinking by performing *Sautrāmaṇi-yajña*, association of woman by marriage and flesh-eating by sacrifices are sometimes recommended. But such recommendations in the Vedic literature are meant for a particular class of men, and not for all. But because there are injunctions of the *Vedas* for particular types of persons, such activities by the *pravṛttas* are not considered *adharma.* One man's food may be poison for others; similarly, what is recommended for those in the modes of ignorance may be poison for those in the modes of goodness. Śrīla Jīva Gosvāmī Prabhu, therefore, affirms that recommendations in the scriptures for a certain class of men are never to be considered *adharma,* or irreligious. But such activities are factually *adharma,* and they are never to be encouraged. The recommendations in the scriptures are not meant for encouragement of such *adharmas,* but for regulating the necessary *adharmas* gradually toward the path of *dharma.*

Following in the footsteps of Mahārāja Parīkṣit, it is the duty of all executive heads of states to see that the principles of religion, namely austerity, cleanliness, mercy and truthfulness, are established in the state,

and the principles of irreligion, namely pride, illicit female association or prostitution, intoxication and falsity be checked by all means. And to make the best use of a bad bargain, the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughterhouses, if there are any places like that. Those who are addicted to these irreligious habits may be regulated by the injunctions of the scripture. In all circumstances they should not be encouraged by any state. In other words, the state should categorically stop all sorts of gambling, drinking, prostitution and falsity. The state which wants to eradicate corruption by majority may introduce the principles of religion in the following manner:

1. Two compulsory fasting days in a month, if not more (austerity). Even from the economic point of view, such two fasting days in a month in the state will save tons of food, and the system will also act very favorably on the general health of the citizens.

2. There must be compulsory marriage of young boys and girls attaining twenty-four years of age and sixteen years of age respectively. There is no harm in coeducation in the schools and colleges provided the boys and girls are duly married, and in case there is any intimate connection between a male and female student, they should be married properly without illicit relation. The divorce act is encouraging prostitution, and this should be abolished.

3. The citizens of the state must give in charity up to fifty percent of their income for the purpose of creating a spiritual atmosphere in the state or in the human society, both individually and collectively. They should preach the principles of *Bhāgavatam* by a) *karma-yoga* or doing everything for the satisfaction of the Lord, b) regular hearing of the *Śrīmad-Bhāgavatam* from authorized persons or realized souls, c) chanting of the glories of the Lord congregationally at home or at places of worship, d) rendering all kinds of service to *Bhāgavatas* engaged in preaching *Śrīmad-Bhāgavatam,* and e) residing in a place where the atmosphere is saturated with God consciousness. If the state is regulated by the above process, naturally there will be God consciousness everywhere.

Gambling of all description, even speculative business enterprises, is considered to be degrading, and by encouraging gambling in the state, there is a complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the above-mentioned ages and license for animal slaughter houses of all description should be at once prohibited. The flesh-eaters may be allowed to take flesh as is mentioned in the scriptures, and not otherwise. Intoxication of all description, even the smoking of cigarettes, the chewing of tobacco or drinking of tea, must be prohibited.

TEXT 39

पुनश्च याचमानाय जातरूपमदात्प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥३९॥

punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ
rajo vairaṁ ca pañcamam

punaḥ—again; *ca*—also; *yācamānāya*—to the beggar; *jāta-rūpam*—gold; *adāt*—gave away; *prabhuḥ*—the king; *tataḥ*—whereby; *anṛtam*—falsehood; *madam*—intoxication; *kāmam*—lust; *rajaḥ*—on account of a passionate mood; *vairam*—enmity; *ca*—also; *pañcamam*—the fifth one.

TRANSLATION

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

PURPORT

Although Mahārāja Parīkṣit gave Kali permission to live in four places, it was very difficult for him to find the places because during the reign of Mahārāja Parīkṣit there were no such places. Therefore Kali asked the King to give him something practical which could be utilized for his nefarious purposes. Mahārāja Parīkṣit thus gave him permission to live in a place where there is gold, because wherever there is gold there are all the above-mentioned four things, and over and above them there is enmity also. So the personality of Kali became gold standardized. According to *Śrīmad-Bhāgavatam,* gold encourages falsity, intoxication, prostitution, envy and enmity. Even a gold standard exchange and currency is bad. Gold standard currency is based on falsehood because currency is not on a par with the reserved gold. The basic principle is falsity because currency notes are issued more in value than the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of state economy. The price of commodities becomes artificially inflated because of bad money or artificial currency notes. Bad money drives away good money.

Instead of paper currency, actual gold coins should be used for exchange, and this will stop prostitution of gold. Gold ornaments for women may be allowed by control, not by quality, but by quantity. This will discourage lust, envy and enmity. When there is actual gold currency in the form of coins, the influence of gold in producing falsity, prostitution, etc., will automatically cease. There will be no need of an anticorruption ministry for another term of prostitution and falsity of purpose.

TEXT 40

अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः ।
औत्तरेयेण दत्तानि न्यवसत् तन्निदेशकृत् ॥४०॥

amūni pañca sthānāni hy
adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni
nyavasat tan-nideśakṛt

amūni—all those; *pañca*—five; *sthānāni*—places; *hi*—certainly; *adharma*—irreligious principles; *prabhavaḥ*—encouraging; *kaliḥ*—the age of Kali; *auttareyeṇa*—by the son of Uttarā; *dattāni*—delivered; *nyavasat*—dwelt; *tat*—by him; *nideśakṛt*—directed.

TRANSLATION

Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttarā, was allowed to live in those five places.

PURPORT

Thus the age of Kali began with gold standardization, and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world, and the saner section is eager to drive out corruption. The counteracting process is suggested above, and everyone can take advantage of this suggestion.

TEXT 41

अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥४१॥

athaitāni na seveta
bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo
rājā loka-patir guruḥ

atha—therefore; *etāni*—all these; *na*—never; *seveta*—come in contact; *bubhūṣuḥ*—those who desire well-being; *puruṣaḥ*—person; *kvacit*—in any circumstances; *viśeṣataḥ*—specifically; *dharma-śīlaḥ*—those who are on the progressive path of liberation; *rājā*—the king; *loka-patiḥ*—public leader; *guruḥ*—the *brāhmaṇas* and the *sannyāsīs*.

TRANSLATION

Therefore whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles.

PURPORT

The *brāhmaṇa* is the religious preceptor for all other castes, and the *sannyāsīs* are the spiritual masters for all the castes and orders of society. So also are the king and the public leaders who are responsible for the material welfare of all people. The progressive religionists and those who are responsible human beings or those who do not want to spoil their valuable human lives should refrain from all the principles of irreligiosity, especially from illicit connection with women. If a *brāhmaṇa* is not truthful, all his claims as a *brāhmaṇa* at once become null and void. If a *sannyāsī* is illicitly connected with women, all his claims as a *sannyāsī* at once become false. Similarly, if the king and the public leader are unnecessarily proud or habituated to drinking and smoking, certainly they become disqualified to discharge public welfare activities. Truthfulness is the basic principle for all religions. The four leaders of the human society, namely the *sannyāsī*, the *brāhmaṇa*, the king and the public leader, must be tested crucially by their character and qualification. Before one can be accepted as a spiritual or material master of society, he must be tested by the above-mentioned criteria of character. Such public leaders may be less qualified in academic qualifications, but it is necessary primarily that they are free from the contamination of the four disqualifications, namely gambling, drinking, prostitution and animal slaughter.

TEXT 42

वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति ।
प्रतिसंदध आश्वास्य महीं च समवर्धयत् ॥४२॥

vṛṣasya naṣṭāṁs trīn pādān
tapaḥ śaucaṁ dayām iti
pratisandadha āśvāsya
mahīṁ ca samavardhayat

vṛṣasya—of the bull (the personality of religiosity); *naṣṭān*—lost; *trīn*—three; *pādān*—legs; *tapaḥ*—austerity; *śaucam*—cleanliness; *dayām*—mercy; *iti*—etc.; *pratisandadhe*—reestablished; *āśvāsya*—by encouraging activities; *mahīm*—the earth; *ca*—and; *samavardhayat*—perfectly improved.

TRANSLATION

Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

PURPORT

By designating particular places for the personality of Kali, Mahārāja Parīkṣit practically cheated Kali. In the presence of Kali, Dharma (in the shape of a bull), and the earth (in the shape of a cow), he could actually estimate the general condition of his kingdom, and therefore he at once took proper steps to reestablish the legs of the bull, namely austerity, cleanliness and mercy. And for the general benefit of the people of the world, he saw that the gold stock might be employed for stabilization. Gold is certainly a generator of falsity, intoxication, prostitution, enmity and violence, but under the guidance of a proper king or public leader or a *brāhmaṇa* or *sannyāsī,* the same gold can be properly utilized to reestablish the lost legs of the bull, the personality of religion.

Mahārāja Parīkṣit, therefore, like his grandfather Arjuna, collected all illicit gold kept for the propensities of Kali and employed it in the *saṅkīrtana-yajña,* as per instruction of the *Śrīmad-Bhāgavatam.* As we have suggested before, one's accumulated wealth may be divided in three parts for distribution, namely fifty percent for the service of the Lord, twenty-five percent for the family members and twenty-five percent for personal

necessities. Spending fifty percent for the service of the Lord or for propagation of spiritual knowledge in society by way of the *saṅkīrtana-yajña* is the maximum display of human mercy. People of the world are generally in darkness regarding spiritual knowledge, especially in regard to devotional service of the Lord, and therefore to propagate the systematic transcendental knowledge of devotional service is the greatest mercy that one can show in this world. When everyone is taught to sacrifice fifty percent of his accumulated gold for the Lord's service, certainly austerity, cleanliness and mercy automatically ensue, and thus the lost three legs of the personality of religion are automatically established. When there is sufficient austerity, cleanliness, mercy and truthfulness, naturally mother earth is completely satisfied, and there is very little chance for Kali to infiltrate the structure of human society.

TEXTS 43-44

स एष एतर्ह्यध्यास्त आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ॥४३॥
आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् ।
गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः ॥४४॥

sa eṣa etarhy adhyāsta
āsanaṁ pārthivocitam
pitāmahenopanyastaṁ
rājñāraṇyaṁ vivikṣatā

āste 'dhunā sa rājarṣiḥ
kauravendra-śriyollasan
gajāhvaye mahā-bhāgaś
cakravartī bṛhac-chravāḥ

saḥ—he; *eṣaḥ*—this; *etarhi*—at the present; *adhyāste*—is ruling over; *āsanam*—the throne; *pārthiva-ucitam*—just befitting a king; *pitāmahena*—by the grandfather; *upanyastam*—being handed over; *rājñā*—by the king; *araṇyam*—forest; *vivikṣatā*—desiring; *āste*—is there; *adhunā*—at present; *saḥ*—that; *rājarṣiḥ*—the sage amongst the kings; *kauravendra*—the chief amongst the Kuru kings; *śriyā*—glories; *ullasan*—spreading; *gajāhvaye*—in Hastināpura; *mahā-bhāgaḥ*—the most fortunate; *cakravartī*—the Emperor; *bṛhat-śravāḥ*—highly famous.

TRANSLATION

The most fortunate Emperor Mahārāja Parīkṣit, who was entrusted with the kingdom of Hastināpura by Mahārāja Yudhiṣṭhira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

PURPORT

The prolonged sacrificial ceremonies undertaken by the sages of Naimiṣāraṇya were begun a very little after the demise of Mahārāja Parīkṣit. The sacrifice was to continue for one thousand years, and it is understood that in the beginning some of the contemporaries of Baladeva, the elder brother of Lord Kṛṣṇa, also visited the sacrificial place. According to some authorities, the present tense is also used to indicate the nearest margin of time from the past. In that sense, the present tense is applied to the reign of Mahārāja Parīkṣit here. For a continuous fact, also, present tense can be used. The principles of Mahārāja Parīkṣit can be still continued, and human society can still be improved if there is determination by the authorities. We can still purge out from the state all the activities of immorality introduced by the personality of Kali if we are determined to take action like Mahārāja Parīkṣit. He alloted some place for Kali, but in fact Kali could not find such places in the world at all because Mahārāja Parīkṣit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and animal slaughter. Modern administrators want to banish corruption from the state, but fools as they are, they do not know how to do it. They want to issue licenses for gambling houses, wine and other intoxicating drug houses, brothels and hotel prostitution and cinema houses, and falsity in every dealing, even in their own, and they want at the same time to drive out corruption from the state. They want the kingdom of God without God consciousness. How can it be possible to adjust two contradictory matters? If we want to drive out corruption from the state, we must first of all organize society to accept the principles of religion, namely austerity, cleanliness, mercy and truthfulness, and to make the condition favorable we must close all places of gambling, drinking, prostitution and falsity. These are some of the practical lessons from the pages of *Śrīmad-Bhāgavatam*.

TEXT 45

इत्थम्भूतानुभावोऽयममिमन्युसुतो नृपः ।
यस्य पालयतः क्षौणीं यूयं सत्राय दीक्षिताः ॥४५॥

ittham-bhūtānubhāvo 'yam
abhimanyu-suto nṛpaḥ
yasya pālayataḥ kṣauṇīṁ
yūyaṁ satrāya dīkṣitāḥ

ittham-bhūta—being thus; *anubhāvaḥ*—experience; *ayam*—of this; *abhimanyu-sutaḥ*—son of Abhimanyu; *nṛpaḥ*—the king; *yasya*—whose; *pālayataḥ*—on account of his ruling; *kṣauṇīm*—on the earth; *yūyam*—you all; *satrāya*—in performing sacrifices; *dīkṣitāḥ*—initiated.

TRANSLATION

Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

PURPORT

The *brāhmaṇas* and the *sannyāsīs* are expert in spiritual advancement of society, whereas the *kṣatriyas* or the administrators are expert in the material peace and prosperity of human society. Both of them are the pillars of all happiness, and therefore they are meant for full cooperation for common welfare. Mahārāja Parīkṣit was experienced enough to drive away Kali from his field of activities and thereby make the state receptive to spiritual enlightenment. If the common people are not receptive, it is very difficult to impress upon them the necessity of spiritual enlightenment. Austerity, cleanliness, mercy and truthfulness, the basic principles of religion, prepare the ground for the reception of advancement of spiritual knowledge, and Mahārāja Parīkṣit made this favorable condition possible. Thus the *ṛṣis* of Naimiṣāraṇya were able to perform the sacrifices for a thousand years. In other words, without state support, no doctrines of philosophy or religious principles can progressively advance. There should be complete cooperation between the *brāhmaṇas* and the *kṣatriyas* for this common good. Even up to Mahārāja Aśoka, the same spirit was prevailing. Lord Buddha was sufficiently supported by King Aśoka, and thus his particular cult of knowledge was spread all over the world.

Thus end the Bhaktivedanta purports of the First Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Punishment and Reward of Kali."*

CHAPTER EIGHTEEN

Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy

TEXT 1

सूत उवाच

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।
अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥ १ ॥

sūta uvāca
yo vai drauṇy-astra-vipluṣṭo
na mātur udare mṛtaḥ
anugrahād bhagavataḥ
kṛṣṇasyādbhuta-karmaṇaḥ

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *yaḥ*—one who; *vai*—certainly; *drauṇi-astra*—by the weapon of the son of Droṇa; *vipluṣṭaḥ*—burnt by; *na*—never; *mātuḥ*—of the mother; *udare*—in the womb of; *mṛtaḥ*—met his death; *anugrahāt*—by the mercy of; *bhagavataḥ*—of the Personality of Godhead; *kṛṣṇasya*—of Kṛṣṇa; *adbhuta-karmaṇaḥ*—of one who acts wonderfully.

TRANSLATION

Śrī Sūta Gosvāmī said: Due to the mercy of the Personality of Godhead Śrī Kṛṣṇa, who acts wonderfully, Mahārāja Parīkṣit, though struck by the weapon of the son of Droṇa in his mother's womb, could not be burnt.

PURPORT

The sages of Naimiṣāraṇya became struck with wonder after hearing about the wonderful administration of Mahārāja Parīkṣit, especially with reference to his punishing the personality of Kali and making him completely unable to do any harm within the kingdom. Sūta Gosvāmī was

equally anxious to describe Mahārāja Parīkṣit's wonderful birth and death, and this verse is stated by Sūta Gosvāmī to increase the interest of the sages of Naimiṣāraṇya.

TEXT 2

ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् ।
न सम्मुमोहोरुभयाद् भगवत्यर्पिताशयः ॥ २ ॥

brahma-kopotthitād yas tu
takṣakāt prāṇa-viplavāt
na sammumohorubhayād
bhagavaty arpitāśayaḥ

brahma-kopa—fury of a *brāhmaṇa*; *utthitāt*—caused by; *yaḥ*—what was; *tu*—but; *takṣakāt*—by the snake-bird; *prāṇa-viplavāt*—from dissolution of life; *na*—never; *sammumoha*—became overwhelmed; *uru-bhayāt*—great fearfulness; *bhagavati*—unto the Personality of Godhead; *arpita*—surrendered; *āśayaḥ*—consciousness.

TRANSLATION

Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.

PURPORT

A self-surrendered devotee of the Lord is called Nārāyaṇa-*parāyaṇa*. Such a person is never afraid of any place or person, not even of death. For him nothing is as important as the Supreme Lord, and thus he gives equal importance both to heaven and hell. He knows well that both heaven and hell are creations of the Lord, and similarly life and death are different conditions of existence created by the Lord. But in all conditions and in all circumstances, remembrance of Nārāyaṇa is essential. The Nārāyaṇa-*parāyaṇa* practices this constantly. Mahārāja Parīkṣit was such a pure devotee. He was wrongfully cursed by an inexperienced son of a *brāhmaṇa* who was under the influence of Kali, and Mahārāja Parīkṣit took this to be sent by Nārāyaṇa. He knew that Nārāyaṇa (Lord Kṛṣṇa) saved him when he was

burnt in the womb of his mother, and if he were to be killed by a snake bite, it would also take place by the will of the Lord. The devotee never goes against the will of the Lord; therefore anything sent by God is a blessing for the devotee. Therefore Mahārāja Parīkṣit was neither afraid of nor bewildered by such things. That is the sign of a pure devotee of the Lord.

TEXT 3

उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥ ३ ॥

utsṛjya sarvataḥ saṅgaṁ
vijñātājita-saṁsthitiḥ
vaiyāsaker jahau śiṣyo
gaṅgāyāṁ svaṁ kalevaram

utsṛjya—after leaving aside; *sarvataḥ*—all around; *saṅgam*—association; *vijñāta*—being understood; *ajita*—one who is never conquered (the Personality of Godhead); *saṁsthitiḥ*—actual position; *vaiyāsakeḥ*—unto the son of Vyāsa; *jahau*—gave up; *śiṣyaḥ*—as a disciple; *gaṅgāyām*—on the bank of the Ganges; *svam*—his son; *kalevaram*—material body.

TRANSLATION

Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyāsa [Śukadeva Gosvāmī], and thus he was able to understand the actual position of the Personality of Godhead.

PURPORT

The word *ajita* is significant here. The Personality of Godhead Śrī Kṛṣṇa is known as Ajita, or unconquerable, and He is so in every respect. No one can know His actual position. He is unconquerable by knowledge also. We have heard about His *dhāma,* or place, eternal Goloka Vṛndāvana, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Śukadeva Gosvāmī, unto whom the King gave himself up as a most humble disciple, one is able to understand the actual position of the Lord, His eternal abode, and His transcendental paraphernalia in that *dhāma* or abode. Knowing the transcendental

position of the Lord and the transcendental method by which one can approach that transcendental *dhāma*, the King was confident about his ultimate destination, and by knowing this he could leave aside everything material, even his own body, without any difficulty of attachment. In the *Bhagavad-gītā*, it is stated, *paraṁ dṛṣṭvā nivartate*, or one can give up all connection of the material attachment when one is able to see the *param*, or the superior quality of things. We understand the superior quality of energy of the Lord and the material quality of material energy from the *Bhagavad-gītā* and by the grace of a bona fide spiritual master like Śukadeva Gosvāmī. It is quite possible to know everything of the superior energy of the Lord by which the Lord manifests His eternal name, quality, pastimes, paraphernalia and variegatedness. Unless one thoroughly understands this superior or eternal energy of the Lord, it is not possible to leave the material energy, however one may theoretically speculate on the true nature of the Absolute Truth. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was able to receive the mercy of a personality like Śukadeva Gosvāmī, and thus he was able to know the actual position of the unconquerable Lord. It is very difficult to find the Lord from the Vedic literatures, but it is very easy to know Him by the mercy of a liberated devotee like Śukadeva Gosvāmī.

TEXT 4

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।
स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम्॥४॥

nottamaśloka-vārtānāṁ
juṣatāṁ tat-kathāmṛtam
syāt sambhramo'nta-kāle'pi
smaratāṁ tat padāmbu-jam

na—never; *uttama-śloka*—the Personality of Godhead, who is sung of by the Vedic hymns; *vārtānām*—of those who live on them; *juṣatām*—of those who are engaged in; *tat*—His; *kathā-amṛtam*—transcendental topics about Him; *syāt*—it so happens; *sambhramaḥ*—misconception; *anta*—at the end; *kāle*—in time; *api*—also; *smaratām*—remembering; *tat*—His; *pada-ambu-jam*—lotus feet.

TRANSLATION

This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns

sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions at the last moment of their lives.

PURPORT

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learned the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Śukadeva Gosvāmī or someone in that line of disciplic succession. There is no gain in hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self-realized soul and is properly understood by service and submission, everything becomes transparently clear. Thus a submissive disciple is able to live transcendentally and continue to the end of life. By scientific adaptation, one is able to remember the Lord even at the end of life when the power of remembrance is slackened due to derangement of bodily membranes. For a common man, it is very difficult to remember things as they are at the time of death, but by the grace of the Lord and His bona fide devotees, the spiritual masters, one can get this opportunity without difficulty. And it was done in the case of Mahārāja Parīkṣit.

TEXT 5

तावत्कलिर्न प्रभवेत् प्रविष्टोऽपीह सर्वतः ।
यावदीशो महानुर्व्यामाभिमन्यव एकराट् ॥ ५ ॥

tāvat kalir na prabhavet
praviṣṭo'pīha sarvataḥ
yāvad īśo mahān urvyām
ābhimanyava eka-rāṭ

tāvat—so long; *kaliḥ*—the personality of Kali; *na*—cannot; *prabhavet*—flourish; *praviṣṭaḥ*—entered in; *api*—even though; *iha*—here; *sarvataḥ*—everywhere; *yāvat*—as long as; *īśaḥ*—the Lord; *mahān*—great; *urvyām*—powerful; *ābhimanyavaḥ*—the son of Abhimanyu; *eka-rāṭ*—the one emperor.

TRANSLATION

As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance of the Personality of Kali flourishing.

PURPORT

As we have already explained, the personality of Kali had entered the jurisdiction of this earth long ago, and he was looking for an opportunity to spread his influence all over the world. But he could not do so satisfactorily due to the presence of Mahārāja Parīkṣit. That is the way of good government. The disturbing elements like the personality of Kali will always try to extend their nefarious activities, but it is the duty of the able state to check them by all means. Although Mahārāja Parīkṣit alloted places for the personality of Kali, at the same time he gave no chance to the citizens to be swayed by the personality of Kali.

TEXT 6

यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम् ।
तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥ ६ ॥

yasminn ahani yarhy eva
bhagavān utsasarja gām
tadaivehānuvṛtto'sāv
adharma-prabhavaḥ kaliḥ

yasmin—on that; *ahani*—very day; *yarhi eva*—in the very moment; *bhagavān*—the Personality of Godhead; *utsasarja*—left aside; *gām*—the earth; *tadā*—at that time; *eva*—certainly; *iha*—in this world; *anuvṛttaḥ*—followed; *asuu*—he; *adharma*—irreligion; *prabhavaḥ*—accelerating; *kaliḥ*—the personality of quarrel.

TRANSLATION

The very day and moment the Personality of Godhead Lord Śrī Kṛṣṇa left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

PURPORT

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy

names, qualities, etc., of the Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, then a favorable condition will be created, and the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful. Nothing is bad if properly used for the service of the Lord.

TEXT 7

नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ॥ ७ ॥

nānudveṣṭi kaliṁ samrāṭ
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

na—never; *anudveṣṭi*—envious; *kalim*—unto the personality of Kali; *samrāṭ*—the Emperor; *sāraṅga*—realist, like the bees; *iva*—like; *sāra-bhuk*—one who accepts the substance; *kuśalāni*—auspicious objects; *āśu*—immediately; *siddhyanti*—become successful; *na*—never; *itarāṇi*—which are inauspicious; *kṛtāni*—being performed; *yat*—as much as.

TRANSLATION

Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

PURPORT

The age of Kali is called the fallen age. In this fallen age, because of the living beings' being in an awkward position, the Supreme Lord has given some special facilities to them. So by the will of the Lord, a living being

does not become a victim of a sinful act until the act is actually performed. In other ages, simply by thinking of performing a sinful act, one used to become a victim of the act. On the contrary, a living being, in this age, is awarded with the results of pious acts simply by thinking of them. Mahārāja Parīkṣit, being the most learned and experienced king by the grace of the Lord, was not unnecessarily envious of the personality of Kali because he did not intend to give him any chance to perform any sinful act. He protected his subjects from falling prey to the sinful acts of the age of Kali, and at the same time he gave full facility to the age of Kali by alloting him some particular places. At the end of the *Śrīmad-Bhāgavatam* it is said that even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Mahārāja Parīkṣit made an organized effort to propagate chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali. In the *Vedas* also it is said that by discourse on Lord Kṛṣṇa's activities, one can get rid of all the disadvantages of the age of Kali. In the beginning of the *Śrīmad-Bhāgavatam* it is also said that by the recitation of *Śrīmad-Bhāgavatam*, the Supreme Lord becomes at once arrested within one's heart. These are some of the great advantages of the age of Kali, and Mahārāja Parīkṣit took all the advantages and did not think any ill of the age of the Kali, true to his Vaiṣṇavite cult.

TEXT 8

किं नु बालेषु शूरेण कलिना धीरभीरुणा ।
अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते ॥ ८ ॥

kiṁ nu bāleṣu śūreṇa
kalinā dhīra-bhīruṇā
apramattaḥ pramatteṣu
yo vṛko nṛṣu vartate

kim—what; *nu*—may be; *bāleṣu*—among the less intelligent persons; *śūreṇa*—by the powerful; *kalinā*—by the personality of Kali; *dhīra*—self-controlled; *bhīruṇā*—by one who is afraid of; *apramattaḥ*—one who is careful; *pramatteṣu*—among the careless; *yaḥ*—one who; *vṛkaḥ*—tiger; *nṛṣu*—among men; *vartate*—exists.

TRANSLATION

Mahārāja Parīkṣit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

PURPORT

Those who are not devotees of the Lord are careless and unintelligent. Unless one is thoroughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. It will not be possible to bring about a saner condition in society unless we are prepared to accept the modes of action adopted by Mahārāja Parīkṣit, i.e., propagation of devotional service of the Lord to the common man.

TEXT 9

उपवर्णितमेतद्वः पुण्यं पारीक्षितं मया ।
वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥ ९ ॥

upavarṇitam etad vaḥ
puṇyaṁ parīkṣitaṁ mayā
vāsudeva-kathopetam
ākhyānaṁ yad apṛcchata

upavarṇitam—almost everything described; *etat*—all these; *vaḥ*—unto you; *puṇyam*—pious; *parīkṣitam*—about Mahārāja Parīkṣit; *mayā*—by me; *vāsudeva*—of Lord Kṛṣṇa; *kathā*—narrations; *upetam*—in connection with; *ākhyānam*—statements; *yat*—what; *apṛcchata*—you asked from me.

TRANSLATION

O sages, as you did ask me, now I have almost described everything regarding the narrations about Lord Kṛṣṇa in connection with the history of the pious Mahārāja Parīkṣit.

PURPORT

Śrīmad-Bhāgavatam is the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the

Lord. Therefore, the history of the devotees is not different from the history of Lord Kṛṣṇa's activities. A devotee of the Lord regards both the activities of the Lord and those of His pure devotees on an equal level, for they are all transcendental.

TEXT 10

या याः कथा भगवतः कथनीयोरुकर्मणः ।
गुणकर्माश्रयाः पुम्भिः संसेव्यास्ता बुभूषुभिः ॥१०॥

yā yāḥ kathā bhagavataḥ
kathanīyorukarmaṇaḥ
guṇa-karmāśrayāḥ pumbhiḥ
saṁsevyās tā bubhūṣubhiḥ

yāḥ—whatever; *yāḥ*—and whatsoever; *kathāḥ*—topics; *bhagavataḥ*—about the Personality of Godhead; *kathanīya*—were to be spoken by me; *urukarmaṇaḥ*—of Him who acts wonderfully; *guṇa*—transcendental qualities; *karma*—uncommon deeds; *āśrayāḥ*—involving; *pumbhiḥ*—by persons; *saṁsevyāḥ*—ought to be heard by; *tā*—all of them; *bubhūṣubhiḥ*—by those who want their own welfare.

TRANSLATION

Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

PURPORT

The systematic hearing of the transcendental activities, qualities and names of Lord Śrī Kṛṣṇa pushes one toward eternal life. Systematic hearing means to know Him gradually in truth and fact, and this knowing Him in truth and fact means to attain eternal life, as it is stated in the *Bhagavad-gītā*. Such transcendental glorified activities of Lord Śrī Kṛṣṇa are the prescribed remedy for counteracting the process of birth, death, old age and disease, which are considered to be material awards for the conditioned living being. The culmination of such a perfectional stage of life is the goal of human life and the attainment of transcendental bliss.

TEXT 11

ऋषय ऊचुः

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।
यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥११॥

ṛṣaya ūcuḥ
sūta jīva samāḥ saumya
śāśvatīr viśadaṁ yaśaḥ
yas tvaṁ śaṁsasi kṛṣṇasya
martyānām amṛtaṁ hi naḥ

śrī ṛṣayaḥ ūcuḥ—the good sages said; *sūta*—O Sūta Gosvāmī; *jīva*—we wish you life for; *samāḥ*—many years; *saumya*—grave; *śāśvatīḥ*—eternal; *viśadam*—particularly; *yaśaḥ*—in fame; *yaḥ tvam*—because you; *śaṁsasi*—speaking nicely; *kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *martyānām*—of those who die; *amṛtam*—eternity of life; *hi*—certainly; *naḥ*—our.

TRANSLATION

The good sages said: O grave Sūta Gosvāmī! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Kṛṣṇa the Personality of Godhead. This is just like nectar for mortal beings like us.

PURPORT

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the *Bhagavad-gītā* (Bg. 4.9). His acts, even when He acts in human society, are all transcendental, for they are all accentuated by the spiritual energy of the Lord, which is distinguished from His material energy. As stated in the *Bhagavad-gītā,* such acts are called *divyam*. This means that He does not act or take His birth like an ordinary living being under the custody of material energy. Nor is His body material nor changeable like that of ordinary living beings. And one who understands this fact, either from the Lord or from authorized sources, is not reborn after leaving the present material body. Such an enlightened soul is

admitted into the spiritual realm of the Lord and engages in the transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord, as they are stated in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* the more we can know about His transcendental nature and thus make definite progress on the path back to Godhead.

TEXT 12

कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान् ।
आपाययति गोविन्दपादपद्मासवं मधु ॥१२॥

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu

karmaṇi—performance of; *asmin*—in this; *anāśvase*—without certainty; *dhūma*—smoke; *dhūmra-ātmanām*—tinged body and mind; *bhavān*—your good self; *āpāyayati*—very much pleasing; *govinda*—the Personality of Godhead; *pāda*—feet; *padmā-āsavam*—nectar of the lotus flower; *madhu*—honey.

TRANSLATION

We have just begun performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead Govinda, which you are distributing.

PURPORT

The sacrificial fire kindled by the sages of Naimiṣāraṇya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert *brāhmaṇas* able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly, performance

of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy *brāhmaṇas* of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord. Sūta Gosvāmī was narrating the transcendental activities of the Lord before the congregation of sages, and they were factually perceiving the result of hearing these transcendental activities. One can feel this practically, as one can feel the result of eating food. Spiritual realization acts in that way.

The sages of Naimiṣāraṇya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result, but by hearing from a realized person like Sūta Gosvāmī, they were fully satisfied. In the *Brahma-Vaivarta Purāṇa,* Viṣṇu tells Śiva that in the age of Kali, men full of anxieties of various kinds can vainly labor in fruitive activity and philosophical speculations, but when they are engaged in devotional service, the result is sure and certain, and there is no loss of energy. In other words, nothing performed for spiritual realization or for material benefit can be successful without devotional service of the Lord.

TEXT 13

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥१३॥

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim-utāśiṣaḥ

tulayāma—to be balanced with; *lavena*—by a moment; *api*—even; *na*—never; *svargam*—heavenly planets; *na*—neither; *apunaḥ-bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—worldly benediction.

TRANSLATION

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or libera-

tion from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.

PURPORT

When there are some similar points, it is possible to compare one thing to another. One cannot compare the association of a pure devotee to anything material. Men who are addicted to material happiness aspire to reach the heavenly planets like the moon, Venus, Indraloka, etc., and those who are advanced in material philosophical speculations aspire after liberation from all material bondage. When one becomes frustrated in all kinds of material advancement, one desires the opposite type of liberation, which is called *apunar-bhava,* or no rebirth. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom, nor do they aspire after liberation from material bondage. In other words, for the pure devotees of the Lord, the material pleasures obtainable in the heavenly planets are like phantasmagoria, and because they are already liberated from all material conceptions of pleasure and distress, they are factually liberated even in the material world. This means that the pure devotees of the Lord are engaged in a transcendental existence, namely, in the loving service of the Lord, both in the material world and in the spiritual world. As a government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material, for he is exclusively engaged in the transcendental service of the Lord. Since he has nothing to do with anything material, what pleasure can he derive from material benedictions like kingship or other overlordships, which are finished quickly with the end of the body? Devotional service is eternal, and it has no end because it is spiritual. Therefore, since the assets of a pure devotee are completely different from material assets, there is no comparison between the two. Sūta Gosvāmī was a pure devotee of the Lord, and therefore his association with the *ṛṣis* in the Naimiṣāraṇya is unique. In the material world, association with gross materialists is veritably condemned. The materialist is called *yośit-saṅgi,* or one who is much attached to material entanglement (women and other paraphernalia). Such attachment is conditioned because it drives away the benedictions of life and prosperity. And just the opposite is *bhāgavata-saṅgi*, or one who is always in the association with the Lord's name, form, qualities, etc. Such association is always desirable; it is worshipable, it is praiseworthy, and one may accept it as the highest goal of life.

TEXT 14

को नाम तृप्येद् रसवित्कथायां
महत्तमैकान्तपरायणस्य
नान्तं गुणानामगुणस्य जग्मु-
र्योगेश्वरा ये भवपाद्मपुरोगाः ॥१४॥

ko nāma tṛpyed rasavit kathāyāṁ
mahattamaikānta parāyaṇasya
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ

kaḥ—who is he; *nāma*—specifically; *tṛpyet*—get full satisfaction; *rasavit*—expert in relishing mellow nectar; *kathāyām*—in the topics of; *mahattama*—the greatest amongst the living being; *ekānta*—exclusively; *parāyaṇasya*—of one who is the shelter of; *na*—never; *antam*—end; *guṇānām*—of attributes; *aguṇasya*—of the Transcendence; *jagmuḥ*—could ascertain; *yogeśvarāḥ*—the lords of mystic power; *ye*—all they; *bhava*—Lord Śiva; *pādma*—Lord Brahmā; *mukhyāḥ*—heads.

TRANSLATION

The Personality of Godhead Lord Kṛṣṇa [Govinda] is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

PURPORT

Lord Śiva and Lord Brahmā are two chiefs of the demigods. They are full of mystic powers. For example, Lord Śiva drank an ocean of poison of which one drop is sufficient to kill an ordinary living being. Similarly, Brahmā could create many powerful demigods, including Lord Śiva. So they are *īśvaras,* or lords of the universe. But they are not the supreme powerful. The supreme powerful is Govinda, Lord Kṛṣṇa. He is transcendence, and His transcendental attributes cannot be measured even by such powerful *īśvaras* as Śiva and Brahmā. Therefore Lord Kṛṣṇa is the

exclusive shelter of the greatest of all living beings. Brahmā is counted amongst the living beings, but he is the greatest of all of us. And why is the greatest of all the living beings so much attached to the transcendental topics of Lord Kṛṣṇa? Because He is the reservoir of all enjoyment. Everyone wants to relish some kind of taste from everything, but one who is engaged in the transcendental loving service of the Lord can derive unlimited pleasure from such engagement. The Lord is unlimited, and His name, attributes, pastimes, entourage, variegatedness, etc., are unlimited, and those who relish them can do so unlimitedly and still not feel satiated. This fact is confirmed in the *Padma Purāṇa.*

There is no end of such transcendental discourses. In mundane affairs there is the law of satiation, but in transcendence there is no such satiation. Sūta Gosvāmī desired to continue the topics of Lord Kṛṣṇa before the sages of Naimiṣāraṇya, and the sages also expressed their readiness to hear from him continually. Since the Lord is transcendence and His attributes are transcendental, such discourses increase the receptive mood of the purified audience.

TEXT 15

तन्नो भवान् वै भगवत्प्रधानो
महत्तमैकान्तपरायणस्य
हरेरुदारं चरितं विशुद्धं
शुश्रूषतां नो वितनोतु विद्वन् ॥१५॥

tan no bhavān vai bhagavat-pradhāno
mahattamaikānta-parāyaṇasya
harer udāraṁ caritaṁ viśuddhaṁ
śuśrūṣatāṁ no vitanotu vidvan

tat—therefore; *naḥ*—of us; *bhavān*—your good self; *vai*—certainly; *bhagavat*—in relation with the Personality of Godhead; *pradhānaḥ*—chiefly; *mahattama*—the greatest of all greats; *ekānta*—exclusively; *parāyaṇasya*—of the shelter; *hareḥ*—of the Lord; *udāram*—impartial; *caritam*—activities; *viśuddham*—transcendental; *śuśrūṣatām*—those who are receptive; *naḥ*—ourselves; *vitanotu*—kindly describe; *vidvan*—O learned one.

TRANSLATION

O Sūta Gosvāmī, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. There-

fore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

PURPORT

The speaker on the transcendental activities of the Lord should have only one object of worship and service, Lord Kṛṣṇa, the Supreme Personality of Godhead. And the audience for such topics should be anxious to hear about Him. When such a combination is possible, namely a qualified speaker and a qualified audience, it is then and there very much congenial to continue discourses on the transcendence. Professional speakers and a materially absorbed audience cannot derive real benefit from such discourses. Professional speakers make a show of *Bhāgavata-saptaha* for the sake of family maintenance, and the materially disposed audience hears such discourses of *Bhāgavata-saptaha* for some material benefit, namely religiosity, wealth, gratification of the senses, or liberation. Such *Bhāgavatam* discourses are not purified from the contamination of the material qualities. But the discourses between the saints of Naimiṣāraṇya and Śrī Sūta Gosvāmī are on the transcendental level. There is no motive for material gain. In such discourses, unlimited transcendental pleasure is relished both by the audience and the speaker, and therefore they can continue the topics for many thousands of years. Now *Bhāgavata-saptahas* are held for seven days only, and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because the speaker is not *Bhāgavata-pradhāna,* and the audience is not *śuśrūṣatām,* as explained above.

TEXT 16

स वै महाभागवतः परीक्षिद्
येनापवर्गाख्यमदभ्रबुद्धिः
ज्ञानेन वैयासकिशब्दितेन
भेजे खगेन्द्रध्वजपादमूलम् ॥१६॥

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ
jñānena vaiyāsaki-śabditena
bheje khagendra-dhvaja-pāda-mūlam

saḥ—he; *vai*—certainly; *mahā-bhāgavataḥ*—first-class devotee; *parīkṣit*—the King; *yena*—by which; *apavarga-ākhyam*—by the name of liberation;

adabhra—fixed; *buddhiḥ*—intelligence; *jñānena*—by knowledge; *vaiyāsaki*—the son of Vyāsa; *śabditena*—vibrated by; *bheje*—taken to; *khagendra*—Garuḍa, the king of the birds; *dhvaja*—flag; *pāda-mūlam*—soles of the feet.

TRANSLATION

O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuḍa, the king of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva].

PURPORT

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as impersonalists and devotees of the Lord. The devotee of the Lord worships the transcendental form of the Lord, whereas the impersonalist meditates upon the glaring effulgence or the bodily ray of the Lord, known as the *brahmajyoti.* Here in this verse it is said that Mahārāja Parīkṣit attained the lotus feet of the Lord by instructions in knowledge delivered by the son of Vyāsadeva, Śrīla Śukadeva Gosvāmī. Śukadeva Gosvāmī was also an impersonalist in the beginning, as he has admitted himself in the *Bhāgavatam* (2.1.9), but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with perfect knowledge are called *mahā-bhāgavata,* or first-class devotees. There are three classes of devotees, namely the *prakṛta, madhyam,* and *mahā-bhāgavata.* The *prakṛta* or third-class devotees are temple worshipers without specific knowledge of the Lord and the Lord's devotees. The *madhyam,* or the second-class devotee, knows well the Lord, the Lord's devotee, the neophytes, and the nondevotees also. But the *mahā-bhāgavata,* or the first-class devotee, sees everything in relation with the Lord and the Lord present in everyone's relation. The *mahā-bhāgavata*, therefore, does not make any distinction, particularly between a devotee and nondevotee. Mahārāja Parīkṣit was such a *mahā-bhāgavata* devotee because he was initiated by a *mahā-bhāgavata* devotee, Śukadeva Gosvāmī. He was equally kind, even to the personality of Kali, and what to speak of others.

So there are many instances in the transcendental histories of the world of an impersonalist who has later become a devotee. But a devotee has never become an impersonalist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step

occupied by an impersonalist. It is also stated in the *Bhagavad-gītā* (Bg. 12.5) that persons stuck on the impersonal step undergo more sufferings than achievement of reality. Therefore knowledge imparted by Śukadeva Gosvāmī unto Mahārāja Parīkṣit helped him attain the service of the Lord. And to attain to this stage of perfection is called *apavarga,* or the perfect stage of liberation. Simple knowledge of liberation is material knowledge. Actual freedom from material bondage is called liberation, but to attain the transcendental service of the Lord is called the perfect stage of liberation. Such a stage is attained by knowledge and renunciation, as we have already explained (*Bhāg.* 1.2.12), and perfect knowledge, as delivered by Śrīla Śukadeva Gosvāmī, results in the attainment of transcendental service of the Lord.

TEXT 17

तन्नः परं पुण्यमसंवृतार्थ-
माख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं
पारीक्षितं भागवताभिरामम् ॥१७॥

tan naḥ paraṁ puṇyam asaṁvṛtārtham
ākhyānam aty adbhuta-yoganiṣṭham
ākhyāhy-anantācaritopapannaṁ
pārīkṣitaṁ bhāgavatābhirāmam

tat—therefore; *naḥ*—unto us; *param*—supreme; *puṇyam*—purifying; *asaṁvṛtārtham*—as it is; *ākhyānam*—narration; *ati*—very; *adbhuta*—wonderful; *yoganiṣṭham*—compact in *bhakti-yoga*; *ākhyāhi*—describe; *ananta*—the Unlimited; *ācarita*—activities; *upapannam*—full of; *pārīkṣitam*—spoken to Mahārāja Parīkṣit; *bhāgavata*—of the pure devotees; *abhirāmam*—particularly very dear.

TRANSLATION

Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Mahārāja Parīkṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.

PURPORT

What was spoken to Mahārāja Parīkṣit and what is very dear to the pure devotees is *Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam* is mainly full of the narrations of the activities of the Supreme Unlimited, and therefore it is

the science of *bhakti-yoga,* or devotional service of the Lord. Thus it is *para,* or supreme, because although it is enriched with all knowledge and religion, it is specifically enriched with the devotional service of the Lord.

TEXT 18

सूत उवाच

अहो वयं जन्मभृतोऽद्य हास्म
वृद्धानुवृत्त्यापि विलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं
महत्तमानामभिधानयोगः ॥१८॥

sūta uvāca
aho vayaṁ janma-bhṛto'dya hāsma
vṛddhānuvṛttyāpi viloma-jātāḥ
dauṣkulyam ādhiṁ vidhunoti śīghraṁ
mahattamānām abhidhāna-yogaḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *aho*—how; *vayam*—we; *janma-bhṛtaḥ*—promoted in birth; *adya*—today; *ha*—clearly; *āsma*—have become; *vṛddha-anuvṛttyā*—by serving those who are advanced in knowledge; *api*—although; *viloma-jātāḥ*—born in a mixed caste; *dauṣkulyam*—disqualification of birth; *ādhim*—sufferings; *vidhunoti*—purifies; *śīghram*—very soon; *mahattamānām*—of those who are great; *abhidhāna*- conversation; *yogaḥ*—connection.

TRANSLATION

Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay clean up all disqualifications resulting from lower births.

PURPORT

Sūta Gosvāmī did not take his birth in a *brāhmaṇa* family. He was born in a family of mixed caste, or an uncultured low family. But because of higher association, like Śrī Śukadeva Gosvāmī and the great *ṛṣis* of Naimiṣāraṇya, certainly the disqualification of inferior birth was washed off.

Lord Śrī Caitanya Mahāprabhu followed this principle in pursuance of the Vedic usages, and by His transcendental association He elevated many low-born, or those disqualified by birth or action, to the status of devotional service and established them in the position of *ācāryas,* or authorities. He clearly stated that any man, whatever he may be, whether a *brāhmaṇa* or *śūdra* by birth, or a householder or mendicant in the order of society, if he is conversant with the science of Kṛṣṇa, he can be accepted as an *ācārya* or *guru,* a spiritual master.

Sūta Gosvāmī learned the science of Kṛṣṇa from great *ṛṣis* and authorities like Śukadeva, Vyāsadeva, etc., and he was so qualified that even the sages of Naimiṣāraṇya eagerly wanted to hear from him the science of Kṛṣṇa in the form of *Śrīmad-Bhāgavatam.* So he had the double association of great souls by hearing and preaching. Transcendental science or the science of Kṛṣṇa has to be learned from the authorities, and when one preaches the science, he becomes still more qualified. So Sūta Gosvāmī had both the advantages, and thus undoubtedly he was completely freed from all disqualifications of low birth and mental agonies. This verse definitely proves that neither Śrīla Śukadeva Gosvāmī refused to teach Sūta Gosvāmī about the transcendental science, nor the sages of the Naimiṣāraṇya refused to hear lessons from him because of his inferior birth. This means that thousands of years ago there was no bar in learning or preaching the transcendental science because of inferior birth. The rigidity of the so-called caste system in Hindu society became prominent within only one hundred years or so when the number of *dvija-bandhus*, or disqualified men in the families of higher castes, increased. Lord Śrī Caitanya revived the original Vedic system, and He elevated Ṭhākur Haridāsa to the position of *nāmācārya,* or the authority in the preaching of the glories of the holy name of the Lord, although His Holiness Śrīla Haridāsa Ṭhākur was pleased to appear in a family of Mohammedans.

Such is the power of pure devotees of the Lord. The Ganges water is accepted as pure, and one can become purified after taking a bath in the waters of the Ganges. But as far as the great devotees of the Lord are concerned, they can purify a degraded soul even by being seen by the low-born, and what to speak of association. Lord Śrī Caitanya Mahāprabhu wanted to purify the whole atmosphere of the polluted world by sending qualified preachers all over the world, and it remains with the Indians to take up this task scientifically and thus to do the best kind of humanitarian work. The mental diseases of the present generation are more acute than bodily diseases; it is quite fit and proper to take up the preaching of *Śrīmad-Bhāgavatam* all over the world without delay. *Mahattamānām*

Abhidhāna also means dictionary of great devotees, or a book full of the words of great devotees. Such a dictionary of the words of great devotees and that of the Lord are in the *Vedas* and allied literatures, specifically the *Śrīmad-Bhāgavatam.*

TEXT 19

कुतः पुनर्गृणतो नाम तस्य
महत्तमैकान्तपरायणस्य
योऽनन्तशक्तिर्भगवाननन्तो
महद्गुणत्वाद् यमनन्तमाहुः ॥१९॥

kutaḥ punar gṛṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo'nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam-āhuḥ

kutaḥ—what to say; *punaḥ*—again; *gṛṇataḥ*—one who chants; *nāma*—holy name; *tasya*—His; *mahattama*—great devotees; *ekānta*—exclusive; *parāyaṇasya*—of one who is shelter of; *yaḥ*—He who; *ananta*—is the Unlimited; *śaktiḥ*—potency; *bhagavān*—the Personality of Godhead; *anantaḥ*—immeasurable; *mahat*—great; *guṇatvāt*—on account of such attributes; *yam*—whom; *anantam*—by the name *ananta; āhuḥ*—is called.

TRANSLATION

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

PURPORT

The *dvija-bandhu,* or the less intelligent uncultured men born of higher castes, put forward many arguments against the lower caste men becoming *brāhmaṇas* in this life. They argue that birth in the family of *śūdras* or less than *śūdras* is made possible by one's previous sinful acts, and therefore one has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, *Śrīmad-Bhāgavatam* asserts that one who

chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to lower caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all-powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the *Bhagavad-gītā* the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth cannot stand in the way.

TEXT 20

एतावतालं ननु सूचितेन
गुणैरसाम्यानतिशायनस्य
हित्वेतरान् प्रार्थयतो विभूति-
र्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥२०॥

etāvatālaṁ nanu sūcitena
guṇair asāmyānatiśāyanasya
hitvetarān prārthayato vibhūtir
yasyāṅghri reṇuṁ juṣate 'nabhīpsoḥ

etāvata—so far; *alam*—unnecessary; *nanu*—if at all; *sūcitena*—by description; *guṇaiḥ*—by attributes; *asāmya*—immeasurable; *anatiśāyanasya*—of

one who is unexcelled; *hitvā*—leaving aside; *itarān*—others; *prārthayataḥ*—of those who ask for; *vibhūtiḥ*—favor of the goddess of fortune; *yasya*—one whose; *aṅghri*—feet; *reṇum*—dust; *juṣate*—serves; *anabhīpsoḥ*—of one who is unwilling.

TRANSLATION

It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

PURPORT

The Personality of Godhead, or the *Parameśvara Param Brahma,* according to the *śrūtis,* has nothing to do. He has no equal. Nor does anyone excel Him. He has unlimited potencies, and His every action is carried out systematically in His natural and perfect ways. Thus the Supreme Personality of Godhead is full in Himself, and He has nothing to accept from anyone else, including the great demigods like Brahmā. Others ask for the favor of the goddess of fortune, and despite such prayers she declines to award such favors. But still she renders service unto the Supreme Personality of Godhead, although He has nothing to accept from her. The Personality of Godhead in His Mahā-Viṣṇu feature begets Brahmā, the first created person in the material world, from His naval lotus stem and not in the womb of the goddess of fortune who is eternally engaged in His service. These are some of the instances of His complete independence and perfection. That He has nothing to do does not mean that He is impersonal. He is transcendentally so full of inconceivable potencies that simply by His willing, everything is done without physical or personal endeavor. He is called, therefore, *yogeśvara,* or the Lord of all mystic powers.

TEXT 21

अथापि यत्पादनखावसृष्टं
जगद्विरिञ्चोपहृतार्हणाम्भः
सेशं पुनात्यन्यतमो मुकुन्दा-
को नाम लोके भगवत्पदार्थः ॥२१॥

athāpi yat-pādanakhāvasṛṣṭaṁ
jagad viriñcopahṛtārhaṇāmbhaḥ
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

atha—therefore; *api*—certainly; *yat*—whose; *pāda-nakha*—nails of the feet; *avasṛṣṭam*—emanating; *jagat*—the whole universe; *viriñca*—Brahmājī; *upahṛta*—collected; *arhaṇa*—worship; *ambhaḥ*—water; *sa*—along with; *īśam*—Lord Śiva; *punāti*—purifies; *anyatamaḥ*—who else; *mukundāt*—besides the Personality of Godhead Śrī Kṛṣṇa; *kaḥ*—who; *nāma*—name; *loke*—within the world; *bhagavat*—Supreme Lord; *pada*—position; *arthaḥ*—worth.

TRANSLATION

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

PURPORT

The conception of many gods in the Vedic literatures by the ignorant is completely wrong. The Lord is one without a second, but He expands Himself in many ways, and this is confirmed in the *Vedas*. Such expansions of the Lord are limitless, but some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions, and therefore there are two different types of expansions. Lord Brahmā is generally one of the living entities, and Lord Śiva is the via medium between the Lord and the living entities. In other words, even demigods like Lord Brahmā and Lord Śiva, who are the chief amongst all demigods, are never equal to or greater than Lord Viṣṇu the Supreme Personality of Godhead. The goddess of fortune, Lakṣmī and all-powerful demigods like Brahmā and Śiva are engaged in the worship of Viṣṇu or Lord Kṛṣṇa; therefore who can be more powerful than Mukunda (Lord Kṛṣṇa) to be factually called the Supreme Personality of Godhead? The goddess of fortune, Lakṣmījī, Lord Brahmā and Lord Śiva are not independently powerful, but they are powerful as expansions of the Supreme Lord, and all of them are engaged in the transcendental loving service of the Lord, and so also are the living entities. There are four sects of worshipful devotees of the Lord, and the

chief amongst them are the Brahma-sampradāya, Rudra-sampradāya and Śrī-sampradāya, descending directly from Lord Brahmā, Lord Śiva and the goddess of fortune, Lakṣmī, respectively. Besides the above-mentioned three *sampradāyas,* there is the Kumāra-sampradāya, descending from Sanatkumāra. All of the four original *sampradāyas* are still scrupulously engaged in the transcendental service of the Lord up to date, and they all declare that Lord Kṛṣṇa Mukunda is the Supreme Personality of Godhead, and no other personality is equal to Him or greater than Him.

TEXT 22

यत्रानुरक्ताः सहसैव धीरा
व्यपोह्य देहादिषु सङ्गमूढम् ।
व्रजन्ति तत्पारमहंस्यमन्त्यं
यस्मिन्नहिंसोपशमः स्वधर्मः ॥२२॥

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahiṁsopaśamaḥ sva-dharmaḥ

yatra—unto whom; *anuraktāḥ*—firmly attached; *sahasā*—all of a sudden; *eva*—certainly; *dhīrāḥ*—self-controlled; *vyapohya*—leaving aside; *deha*—the gross and subtle mind; *ādiṣu*—relating to; *saṅgam*—attachment; *ūḍham*—taken to; *vrajanti*—go away; *tat*—that; *pārama-haṁsyam*—the highest stage of perfection; *antyam*—and beyond that; *yasmin*—in which; *ahiṁsā*—nonviolence; *upaśamaḥ*—and renunciation; *sva-dharmaḥ*—consequential occupation.

TRANSLATION

Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

PURPORT

Only the self-controlled can gradually be attached to the Supreme Personality of Godhead. Self-controlled means not indulging in sense enjoyment more than is necessary. And those who are not self-controlled are

given over to sense enjoyment. Dry philosophical speculation is a subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness. Those who are self-controlled can make progress on the path of liberation from the conditional life of material existence. The *Vedas,* therefore, enjoin that one should not go on the path of darkness but should make a progressive march towards the path of light or liberation. Self-control is actually achieved not by artificially stopping the senses from material enjoyment, but by becoming factually attached to the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord. The senses cannot be forcibly curbed, but they can be given proper engagement. Purified senses are, therefore, always engaged in the transcendental service of the Lord. This perfectional stage of sense engagement is called *bhakti-yoga.* So those who are attached to the means of *bhakti-yoga* are factually self-controlled and can all of a sudden give up their homely or bodily attachment for the service of the Lord. This is called the *paramahaṁsa* stage. *Haṁsas,* or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of *māyā's* service are called the *paramahaṁsas.* They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such *paramahaṁsas,* who are completely given up to the service of the Lord, are very rare. They are very rare even amongst the liberated souls. Real nonviolence means not to be envious. In this world everyone is envious of his fellow being. But a perfect *paramahaṁsa,* being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord. Real renunciation means to have perfect dependence on God. Every living being is dependent on someone else because he is so made. Actually everyone is dependent on the mercy of the Supreme Lord, but when one forgets his relation with the Lord, he becomes dependent on the conditions of material nature and thus becomes completely dependent on the mercy of the Lord. Real independence means to have complete faith in the mercy of the Lord without being dependent on the conditions of matter. This *paramahaṁsa* stage is the highest perfectional stage in *bhakti-yoga,* the process of devotional service to the Supreme Lord.

TEXT 23

अहं हि पृष्टोऽर्यमणो भवद्भि-
राचक्ष आत्मावगमोऽत्र यावान् ।

नभः पतन्त्यात्मसमं पतत्त्रिण-
स्तथा समं विष्णुगतिं विपश्चितः ॥२३॥

aham hi pṛṣṭo'ryamaṇo bhavadbhir
ācakṣa ātmāvagamo'tra yāvān
nabhaḥ patanty ātmasamaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

aham—my humble self; *hi*—certainly; *pṛṣṭaḥ*—asked by you; *aryamaṇaḥ*—as powerful as the sun; *bhavadbhiḥ*—by you; *ācakṣe*—may describe; *ātma-avagamaḥ*—as far as my knowledge is concerned; *atra*—herein; *yāvān*—so far; *nabhaḥ*—sky; *patanti*—fly on; *ātma-samam*—as far as it can; *patattriṇaḥ*—the birds; *tathā*—thus; *samam*—similarly; *viṣṇu-gatim*—knowledge of Viṣṇu; *vipaścitaḥ*—even though learned.

TRANSLATION

O ṛṣis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Viṣṇu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

PURPORT

The Supreme Absolute Truth is unlimited. No living being can know about the unlimited by his limited capacity. The Lord is impersonal, personal and localized. By His impersonal feature He is all-pervading Brahman, by His localized feature He is present in everyone's heart as the Supreme Soul, and by His ultimate personal feature He is the object of transcendental loving service by His fortunate associates the pure devotees. The pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Śrīla Sūta Gosvāmī has rightly taken this position in describing the pastimes of the Lord as far as he has realized. Factually only the Lord Himself can describe Himself, and His learned devotee also can describe Him as far as the Lord gives him the power of description.

TEXT 24 TEXT 25

एकदा धनुरुद्यम्य विचरन् मृगयां वने ।
मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥२४॥

जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥२५॥

ekadā dhanur udyamya
vicaran mṛgayāṁ vane
mṛgān anugataḥ śrāntaḥ
kṣudhitas tṛṣito bhṛśam

jalāśayam acakṣāṇaḥ
praviveśa tam āśramam
dadarśa munim āsīnaṁ
śāntaṁ mīlita-locanam

ekadā—once upon a time; *dhanuḥ*—arrows and bow; *udyamya*—taking firmly; *vicaran*—following; *mṛgayām*—hunting excursion; *vane*—in the forest; *mṛgān*—stags; *anugataḥ*—while following; *śrāntaḥ*—fatigued; *kṣudhitaḥ*—hungry; *tṛṣitaḥ*—being thirsty; *bhṛśam*—extremely; *jalāśayam*—reservoir of water; *acakṣāṇaḥ*—while finding out; *praviveśa*—entered into; *tam*—that famous; *āśramam*—hermitage of Śamīka Ṛṣi; *dadarśa*—saw; *munim*—the sage; *āsīnam*—seated; *śāntam*—all silent; *mīlita*—closed; *locanam*—eyes.

TRANSLATION

Once upon a time Mahārāja Parīkṣit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Śamīka Ṛṣi and saw the sage sitting silently with closed eyes.

PURPORT

The Supreme Lord is so kind to His pure devotees that in proper time He calls such devotees up to Him and thus creates a circumstance auspicious for the devotee. Mahārāja Parīkṣit was a pure devotee of the Lord, and there was no reason for him to become extremely fatigued, hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord, even such a devotee can become apparently fatigued and thirsty just to create a situation favorable for his renunciation of worldly activities. One has to give up all attachment for worldly relations before one is able to go back to Godhead, and thus

when a devotee is too much absorbed in worldly affairs, the Lord creates a situation to cause indifference. The Supreme Lord never forgets His pure devotee, even though he may be engaged in so-called worldly affairs. Sometimes He creates an awkward situation, and the devotee becomes obliged to renounce all worldly affairs. The devotee can understand by the signal of the Lord, but others take it to be unfavorable and frustrating. Mahārāja Parīkṣit was to become the medium for the revelation of *Śrīmad-Bhāgavatam* by Lord Śrī Kṛṣṇa, as his grandfather Arjuna was the medium for the *Bhagavad-gītā*. Had Arjuna not been taken up with an illusion of family affection by the will of the Lord, the *Bhagavad-gītā* would not have been spoken by the Lord Himself for the good of all concerned. Similarly, had Mahārāja Parīkṣit not been fatigued, hungry and thirsty at this time, *Śrīmad-Bhāgavatam* would not have been spoken by Śrīla Śukadeva Gosvāmī, the prime authority of *Śrīmad-Bhāgavatam*. So this is a prelude to the circumstances under which *Śrīmad-Bhāgavatam* was spoken for the benefit of all concerned. The prelude, therefore, begins with the words "Once upon a time."

TEXT 26

प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।
स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥२६॥

pratiruddhendriya-prāṇa-
manobuddhim upāratam
sthāna-trayāt paraṁ prāptaṁ
brahma-bhūtam avikriyam

pratiruddha—restrained; *indriya*—the sense organs; *prāṇa*—air of respiration; *manaḥ*—the mind; *buddhim*—intelligence; *upāratam*—inactive; *sthāna*—places; *trayāt*—from the three; *param*—transcendental; *prāptam*—achieved; *brahma-bhūtam*—qualitatively equal with the Supreme Absolute; *avikriyam*—unaffected.

TRANSLATION

The Muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

PURPORT

It appears that the Muni, in whose hermitage the King entered, was in yogic trance. The transcendental position is attained by three processes, namely the process of *jñāna,* or theoretical knowledge of transcendence, the process of *yoga,* or factual realization of trance by manipulation of the physiological and phychological functions of the body, and the most approved process of *bhakti-yoga,* or the engagement of senses in the devotional service of the Lord. In the *Bhagavad-gītā* also we have the information of the gradual development of perception from matter to a living entity. Our material mind and body develop from the living entity, the soul, and being influenced by the three qualities of matter, we forget our real identity. The *jñāna* process theoretically speculates about the reality of the soul. But *bhakti-yoga* factually engages the spirit soul in activities. The perception of matter is transcended to still subtler states of the senses. The senses are transcended to the subtler mind, and then to breathing activities and gradually to intelligence. Beyond the intelligence, the living soul is realized by the mechanical activities of the *yoga* system, or practice of meditation restraining the senses, regulating the breathing system and applying intelligence to rise up to the transcendental position. This trance stops all material activities of the body. The King saw the Muni in that position. He also saw the Muni as follows.

TEXT 27

विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥२७॥

viprakīrṇa-jaṭācchannaṁ
rauraveṇājinena ca
viśuṣyat-tālur udakaṁ
tathā-bhūtam ayācata

viprakīrṇa—all scattered; *jaṭa-ācchannam*—covered with compressed, elongated hair; *rauraveṇa*—by the skin of a stag; *ajinena*—by the skin; *ca*—also; *viśuṣyat*—dried up; *tāluḥ*—palate; *udakam*—water; *tathā-bhūtam*—in that state; *ayācata*—asked for.

TRANSLATION

The sage, in meditation, was covered by the skin of a stag, and elongated, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.

PURPORT

The King, being thirsty, asked the sage for water. That such a great devotee and King asked for water from a sage absorbed in trance was certainly providential. Otherwise there was no chance of such a unique happening. Mahārāja Parīkṣit was thus placed in an awkward position so that gradually *Śrīmad-Bhāgavatam* could be revealed.

TEXT 28

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥२८॥

alabdha-tṛṇa-bhūmy-ādir
asamprāptārghya-sūnṛtaḥ
avajñātam ivātmānaṁ
manyamānaś cukopa ha

alabdha—having not received; *tṛṇa*—seat of straw; *bhūmi*—place; *ādiḥ-asamprāpta*—not properly received; *arghya*—water for reception; *sūnṛtaḥ*—sweet words; *avajñātam*—thus being neglected; *iva*—like that; *ātmānam*—personally; *manyamānaḥ*—thinking like that; *cukopa*—became angry; *ha*—in that way.

TRANSLATION

The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

PURPORT

The law of reception in the codes of the Vedic principles states that even if an enemy is received at home, he must be received with all

respects. He should not be given a chance to understand that he has come into the house of an enemy. When Lord Kṛṣṇa, accompanied by Arjuna and Bhīma, approached Jarāsandha in Magadha, the respectable enemies were given a royal reception by King Jarāsandha. The guest enemy, namely Bhīma, was to fight with Jarāsandha, and yet they were given a grand reception. At night they used to sit down together as friends and guests, and in the day they used to fight, risking life and death. That was the law of reception. The reception law enjoins that a poor man, who has nothing to offer his guest, should be good enough to offer a straw mat for sitting, a glass of water for drinking and some sweet words. Therefore, to receive a guest, either friend or foe, there is no expense. It is only a question of good manners.

When Mahārāja Parīkṣit entered the door of Śamīka Ṛṣi, he did not expect a royal reception by the Ṛṣi because he knew that saints and *ṛṣis* are not materially rich men. But he never expected that a seat of straw, a glass of water and some sweet words would be denied to him. He was not an ordinary guest, nor was he an enemy of the Ṛṣi, and therefore the cold reception by the Ṛṣi astonished the King greatly. As a matter of fact, the King was right to get angry with the Ṛṣi when he needed a glass of water very badly. To become angry in such a grave situation was not unnatural for the King, but because the King himself was not less than a great saint, his becoming angry and taking action were astonishing. So it must be accepted that it was so ordained by the supreme will of the Lord. The King was a great devotee of the Lord, and the saint was also as good as the King. But by the will of the Lord, the circumstances were so created that they became ways to the King's becoming unattached to family connection and governmental activities and thus becoming a completely surrendered soul unto the lotus feet of Lord Kṛṣṇa. The merciful Lord sometimes creates such awkward positions for his pure devotees in order to drag them towards Himself from the mire of material existence. But outwardly the situations appear to be frustrating to the devotees. The devotees of the Lord are always under the protection of the Lord, and in any condition, frustration or success, the Lord is the supreme guide for the devotees. The pure devotees, therefore, accept all conditions of frustration as blessings from the Lord.

TEXT 29

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः ।
ब्राह्मणं प्रत्यभूद्ब्रह्मन् मत्सरो मन्युरेव च ॥२९॥

abhūta-pūrvaḥ sahasā
kṣut-tṛḍbhyām arditātmanaḥ
brāhmaṇaṁ praty abhūd brahman
matsaro 'manyur eva ca

abhūta-pūrvaḥ—unprecedented; *sahasā*—circumstantially; *kṣut*—hunger; *tṛḍbhyām*—as well as by thirst; *ardita*—being distressed; *ātmanaḥ*—of his self; *brāhmaṇam*—unto a *brāhmaṇa;* *prati*—against; *abhūt*—became; *brahman*—O *brāhmaṇas;* *matsaraḥ*—envious; *manyuḥ*—angry; *eva*—thus; *ca*—and.

TRANSLATION

O brāhmaṇas, the King's anger and envy, directed toward the brāhmaṇa sage, were unprecedented, being that circumstances had made him hungry and thirsty.

PURPORT

For a king like Mahārāja Parīkṣit to become angry and envious, especially at a sage and *brāhmaṇa,* was undoubtedly unprecedented. The King knew well that *brāhmaṇas,* sages, children, women and old men are always beyond the jurisdiction of punishment. Similarly, the king, even though he commits a great mistake, is never to be considered a wrongdoer. But in this case, Mahārāja Parīkṣit became angry and envious at the sage due to his thirst and hunger, by the will of the Lord. The King was right to punish his subject for coldly receiving him or neglecting him, but because the culprit was a sage and a *brāhmaṇa,* it was unprecedented. As the Lord is never envious of anyone, so also the Lord's devotee is never envious of anyone. The only justification for Mahārāja Parīkṣit's behavior is that it was ordained by the Lord.

TEXT 30

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन्धनुष्कोट्या निधाय पुरमागतः ॥३०॥

sa tu brahma-ṛṣer aṁse
gatāsum uragaṁ ruṣā
vinirgacchan dhanuṣkoṭyā
nidhāya puram āgataḥ

saḥ—the King; *tu*—however; *brahma-ṛṣeḥ*—of the *brāhmaṇa* sage; *aṁse*—on the shoulder; *gatāsum*—lifeless; *uragam*—snake; *ruṣā*—in anger; *vinirgacchan*—while leaving; *dhanuḥ-koṭya*—with the front part of the bow; *nidhāya*—by placing it; *puram*—palace; *āgataḥ*—returned.

TRANSLATION

While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.

PURPORT

The King thus treated the sage tit for tat, although he was never accustomed to such silly actions. By the will of the Lord, the King, while going away, found a dead snake in front of him, and he thought that the sage, who had coldly received him, thus might be coldly rewarded by being offered a garland of a dead snake. In the ordinary course of dealing, this was not very unnatural, but in the case of Mahārāja Parīkṣit's dealing with a *brāhmaṇa* sage, this was certainly unprecedented. It so happened by the will of the Lord.

TEXT 31

एष किं निभृताशेषकरणो मीलितेक्षणः ।
मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ॥३१॥

eṣa kiṁ nibhṛtāśeṣa-
karaṇo mīlitekṣaṇaḥ
mṛṣā-samādhir āho-svit
kiṁ nu syāt kṣatra-bandhubhiḥ

eṣaḥ—this; *kim*—whether; *nibhṛta-aśeṣa*—meditative mood; *karaṇaḥ*—senses; *mīlita*—closed; *īkṣaṇaḥ*—eyes; *mṛṣā*—false; *samādhiḥ*—trance; *āho*—remains; *svit*—if it is so; *kim*—either; *nu*—but; *syāt*—may be; *kṣatra-bandhubhiḥ*—by the lower *kṣatriya*.

TRANSLATION

Upon returning, he began to contemplate and argue within himself whether the sage had been actually in meditation with senses concentrated

and eyes closed or whether he had just been feigning trance just to avoid receiving a lower kṣatriya.

PURPORT

The King, being a devotee of the Lord, did not approve of his own action, and thus he began to wonder whether the sage was really in a trance or was just pretending in order to avoid receiving the King, who was *kṣatriya* and therefore lower in rank. Repentance comes in the mind of a good soul as soon as he commits something wrong. Śrīla Viśvanātha Cakravartī Ṭhākur, as well as Śrīla Jīva Gosvāmī, do not believe that the King's action was due to his past misdeeds. The arrangement was so made by the Lord just to call the King back home, back to Godhead.

According to Śrīla Viśvanātha Cakravartī, the plan was made by the will of the Lord, and by the will of the Lord the situation of frustration was created. The plan was that by his so-called misdeed, the King could be cursed by an inexperienced *brāhmaṇa* boy infected by the influence of Kali, and thus the King would leave his hearth and home for good. His connections with Śrīla Śukadeva Gosvāmī would enable the presentation of the great *Śrīmad-Bhāgavatam,* which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives much fascinating information of the transcendental pastimes of the Lord, like His *rāsa-līlā* with the spiritual cowherd damsels of Vrajabhūmi. This specific pastime of the Lord has a special significance because anyone who properly learns about this particular pastime of the Lord will certainly be dissuaded from mundane sex desire and be placed on the path of sublime devotional service to the Lord. The pure devotee's mundane frustration is meant to elevate the devotee to a higher transcendental position. By placing Arjuna or the Pāṇḍavas in frustration due to the intrigue of their cousin brothers, the prelude of the Battle of Kurukṣetra was created by the Lord. This was to incarnate the sound representative of the Lord, *Bhagavad-gītā*. So by placing King Parīkṣit in an awkward position, the incarnation of *Śrīmad-Bhāgavatam* was created by the will of the Lord. Being distressed by hunger and thirst was only show, because the King endured much, even in the womb of his mother. He was never disturbed by the glaring heat of the Brahmāstra struck by Aśvatthāmā. The King's distressed condition was certainly unprecedented. The devotees like Mahārāja Parīkṣit are powerful enough to forbear such distresses, by the will of the Lord, and they are never disturbed. The situation, in this case, is therefore all planned by the Lord.

TEXT 32

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः
राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥३२॥

tasya putro'ti tejasvī
viharan bālako'rbhakaiḥ
rājñāgham prāpitaṁ tātaṁ
śrutvā tatredam abravīt

tasya—his (the sage's); *putraḥ*—son; *ati*—extremely; *tejasvī*—powerful; *viharan*—while playing; *bālakaḥ*—with boys; *arbhakaiḥ*—who were all childish; *rājñā*—by the King; *agham*—distress; *prāpitam*—made to have; *tātam*—the father; *śrutvā*—by hearing; *tatra*—then and there; *idam*—all these; *abravīt*—spoke.

TRANSLATION

The sage had a son who was very powerful, being a brāhmaṇa's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

PURPORT

Due to Mahārāja Parīkṣit's good government, even a boy of tender age, who was playing with other inexperienced boys, could become as powerful as a qualified *brāhmaṇa.* This boy was known as Śṛṅgi, and he achieved good training in *brahmacarya* by his father so that he could be as powerful as a *brāhmaṇa,* even at that age. But because the age of Kali was seeking an opportunity to spoil the cultural heritage of the four orders of life, the inexperienced boy gave a chance for the age of Kali to enter into the field of Vedic culture. Hatred of the lower orders of life began from this *brāhmaṇa* boy, under the influence of Kali, and thus cultural life began to dwindle day after day. The first victim of brahminical injustice was Mahārāja Parīkṣit, and thus the protection given by the King against the onslaught of Kali was slackened.

TEXT 33

अहो अधर्मः पालानां पीन्नां बलिभुजामिव ।
स्वामिन्यघं यद् दासानां द्वारपानां शुनामिव ॥३३॥

aho adharmaḥ pālānāṁ
pīvnāṁ bali-bhujām iva
svāminy aghaṁ yad dāsānāṁ
dvāra-pānāṁ śunām iva

aho—just look at; *adharmaḥ*—irreligion; *pālānām*—of the rulers; *pīvnām*—of one who is brought up; *bali-bhujām*—like the crows; *iva*—like; *svāmini*—unto the master; *agham*—sin; *yat*—what is; *dāsānām*—of the servants; *dvāra-pānām*—keeping watch at the door; *śunām*—of the dogs; *iva*—like.

TRANSLATION

[The brāhmaṇa's son, Śṛṅgi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

PURPORT

The *brāhmaṇas* are considered to be the head and brains of the social body, and the *kṣatriyas* are considered to be the arms of the social body. The arms are required to protect the body from all harms, but the arms must act according to the directions of the head and brain. That is a natural arrangement made by the supreme order, for it is confirmed in the *Bhagavad-gītā* that four social orders or castes, namely the *brāhmaṇas,* the *kṣatriyas,* the *vaiśyas* and the *śūdras* are set up according to quality and work done by them. Naturally the son of a *brāhmaṇa* has a good chance to become a *brāhmaṇa* by the direction of his qualified father, as a son of a medical practitioner has very good chance to become a qualified medical practitioner. So the caste system is quite scientific. The son must take advantage of the father's qualification and thus become a *brāhmaṇa* or medical practitioner, and not otherwise. Without being qualified, one cannot become a *brāhmaṇa* or medical practitioner, and that is the verdict of all scriptures and social orders. Herein Śṛṅgi, a qualified son of a great *brāhmaṇa,* attained the required brahminical power both by birth and training, but he was lacking in culture because he was an inexperienced boy. By the influence of Kali, the son of a *brāhmaṇa* became puffed up with brahminical power and thus wrongly compared Mahārāja Parīkṣit to crows and watchdogs. The King is certainly the watchdog of the state in the sense that he keeps vigilant eyes over the border of the state for its protection and defense, but to address him as a watchdog is the sign of a less cultured boy. Thus the downfall of the brahminical powers began as

they gave importance to birthright without culture. The downfall of the *brāhmaṇa* caste began in the age of Kali. And since *brāhmaṇas* are the heads of the social order, all other orders of society also began to deteriorate. This beginning of brahminical deterioration was highly deplored by the father of Śṛṅgi, as we will find.

TEXT 34

ब्राह्मणैः क्षत्रबन्धुर्हि गृहपालो निरूपितः ।
स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति ॥३४॥

brāhmaṇaiḥ kṣatra-bandhur hi
gṛha-pālo nirūpitaḥ
sa kathaṁ tad-gṛhe dvāḥsthaḥ
sa-bhāṇḍaṁ bhoktum arhati

brāhmaṇaiḥ—by the brahminical order; *kṣatra-bandhuḥ*—the sons of the *kṣatriyas; hi*—certainly; *gṛha-pālaḥ*—the watchdog; *nirūpitaḥ*—designated; *saḥ*—he; *katham*—on what grounds; *tat-gṛhe*—in the home of him (the master); *dvāḥsthaḥ*—keeping at the door; *sa-bhāṇḍam*—in the same pot; *bhoktum*—to eat; *arhati*—deserves.

TRANSLATION

The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?

PURPORT

The inexperienced *brāhmaṇa* boy certainly knew that the King asked for water from his father and the father did not respond. He tried to explain away his father's inhospitality in an impertinent manner befitting an uncultured boy. He was not at all sorry for the King's not being well received. On the contrary, he justified the wrong act in a way characteristic of the *brāhmaṇas* of Kali-yuga. He compared the King to a watchdog, and so it was wrong for the King to enter the home of a *brāhmaṇa* and ask for water from the same pot. The dog is certainly reared by its master, but that does not mean that the dog shall claim to dine and drink from the same pot. This mentality of false prestige is the cause of the downfall of the

perfect social order, and we can see that in the beginning it was started by the inexperienced son of a *brāhmaṇa.* As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly, according to Śṛngi, the King had no right to enter the house of Kauṣika Ṛṣi. According to the boy's opinion, the King was on the wrong side and not his father, and thus he justified his silent father.

TEXT 35

कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।
तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम् ॥३५॥

kṛṣṇe gate bhagavati
śāstary utpatha-gāminām
tad bhinna-setūn adyāham
śāsmi paśyata me balam

kṛṣṇe—Lord Kṛṣṇa; *gate*—having departed from this world; *bhagavati*—the Personality of Godhead; *śāstari*—the supreme ruler; *utpatha-gāminām*—of those who are upstarts; *tat bhinna*—being separated; *setūn*—the protector; *adya*—today; *aham*—myself; *śāsmi*—shall punish; *paśyata*—just see; *me*—my; *balam*—prowess.

TRANSLATION

After the departure of Lord Śrī Kṛṣṇa the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

PURPORT

The inexperienced *brāhmaṇa,* puffed up by a little *brahma-teja,* became influenced by the spell of Kali-yuga. Mahārāja Parīkṣit gave license to Kali to live in four places as mentioned herein before, but by his very expert government the personality of Kali could hardly find the places allotted him. The personality of Kali-yuga was, therefore, seeking the opportunity to establish authority, and by the grace of the Lord he found a hole in the puffed up inexperienced son of a *brāhmaṇa.* The little *brāhmaṇa* wanted to show his prowess in destruction, and he had the audacity to punish a great king like Mahārāja Parīkṣit. He wanted to take the place of Lord

Kṛṣṇa after His departure. These are the principal signs of upstarts who want to take the place of Śrī Kṛṣṇa under the influence of the age of Kali. An upstart with a little power wants to become an incarnation of the Lord. There are many false incarnations after the departure of Lord Kṛṣṇa from the face of the globe, and they are misleading the innocent public by accepting the spiritual obedience of the general mass of people to maintain false prestige. In other words, the personality of Kali got the opportunity to reign through this son of a *brāhmaṇa,* Śṛṅgi.

TEXT 36

इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ।
कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥३६॥

ity uktvā roṣatāmrākṣo
vayasyān ṛṣi-bālakaḥ
kauśiky āpa upaspṛśya
vāg vajraṁ visasarja ha

iti—thus; *uktvā*—saying; *roṣa-tāmra-akṣaḥ*—with red-hot eyes due to being angry; *vayasyān*—unto the playmates; *ṛṣi-bālakaḥ*—the son of a *ṛṣi*; *kauśiki*—the river Kauśika; *āpaḥ*—water; *upaspṛśya*—by touching; *vāk*—words; *vajram*—thunderbolt; *visasarja*—threw; *ha*—in the past.

TRANSLATION

The son of the ṛṣi, his eyes red-hot with anger, touched the water of the River Kauśika while speaking to his playmates and discharged the following thunderbolt of words.

PURPORT

The circumstances under which Mahārāja Parīkṣit was cursed were simply childish, as it appears from this verse. Śṛṅgi was showing his impudency amongst his playmates, who were innocent. Any sane man would have prevented him from doing such great harm to all human society. By killing a king like Mahārāja Parīkṣit, just to make a show of acquired brahminical powers, the inexperienced son of a *brāhmaṇa* committed a great mistake.

TEXT 37

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥३७॥

iti laṅghita-maryādaṁ
takṣakaḥ saptame'hani
daṅkṣyati sma kulāṅgāraṁ
codito me tata-druham

iti—thus; *laṅghita*—surpassing; *maryādam*—etiquette; *takṣakaḥ*—snake-bird; *saptame*—on the seventh; *ahani*—day; *daṅkṣyati*—will bite; *sma*—certainly; *kula-aṅgāram*—the wretched of the dynasty; *coditaḥ*—having done; *me*—by; *tata-druham*—enmity towards the father.

TRANSLATION

The brāhmaṇa's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parīkṣit] because of his having broken the laws of etiquette by insulting my father.

PURPORT

Thus the beginning of the misuse of brahminical power began, and gradually the *brāhmaṇas* in the age of Kali became devoid of both brahminical powers and culture. The *brāhmaṇa* boy considered Mahārāja Parīkṣit to be *kulāṅgāra,* or the wretched of the dynasty, but factually the *brāhmaṇa* boy himself was so because from him only the *brāhmaṇa* caste became powerless, like the snake whose poisoned teeth are broken. The snake is fearful as long as his poison teeth are there, otherwise he is fearful only to children. The personality of Kali conquered the *brāhmaṇa* boy first, and gradually the other castes. Thus the whole scientific system of the orders of society in this age has assumed the form of a vitiated caste system which is now being uprooted by another class of men similarly influenced by the age of Kali. One should see to the root cause of vitiation and not try to condemn the system as it is, without knowledge of its scientific value.

TEXT 38

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् ।
पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह ॥३८॥

tato'bhyetyāśramaṁ bālo
gale-sarpa-kalevaram
pitaraṁ vīkṣya duḥkhārto
mukta-kaṇṭho ruroda ha

tataḥ—thereafter; *abhyetya*—after entering into; *āśramam*—the hermitage; *bālaḥ*—boy; *gale-sarpa*—the snake on the shoulder; *kalevaram*—body; *pitaram*—unto the father; *vīkṣya*—having seen; *duḥkhārtaḥ*—in a sorry plight; *mukta-kaṇṭhaḥ*—loudly; *ruroda*—cried; *ha*—in the past.

TRANSLATION

Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

PURPORT

The boy was not happy because he committed a great mistake, and he wanted to be relieved of the burden on his heart by crying. So after entering the hermitage and seeing his father in that condition, he cried loudly so that he might be relieved. But it was too late. The father regretted the whole incidence.

TEXT 39

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा चांसे मृतोरगम् ॥३९॥

sa vā āṅgiraso brahman
śrutvā suta-vilāpanam
unmīlya śanakair netre
dṛṣṭvā cāṁse mṛtoragam

saḥ—he; *vai*—also; *āṅgirasaḥ*—the *ṛṣi* born in the family of Āṅgirā; *brahman*—O Śaunaka; *śrutvā*—on hearing; *suta*—his son; *vilāpanam*—crying

in distress; *unmīlya*—opening; *śanakaiḥ*—gradually; *netre*—by the eyes; *dṛṣṭvā*—by seeing; *ca*—also; *aṁse*—on the shoulder; *mṛta*—dead; *uragam*—snake.

TRANSLATION

O brāhmaṇas, the ṛṣi, who was born in the family of Aṅgirā Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

TEXT 40

विसृज्य तञ्च पप्रच्छ वत्स कस्माद्धि रोदिषि ।
केन वा तेऽपकृतमित्युक्तः स न्यवेदयत् ॥४०॥

visṛjya tañ ca papraccha
vatsa kasmādd hi rodiṣi
kena vā te'pakṛtam
ity uktaḥ sa nyavedayat

visṛjya—throwing aside; *tam*—that; *ca*—also; *papraccha*—asked; *vatsa*—my dear son; *kasmāt*—what for; *hi*—certainly; *rodiṣi*—crying; *kena*—by whom; *vā*—otherwise; *te*—they; *apakṛtam*—misbehaved; *iti*—thus; *uktaḥ*—being asked; *saḥ*—the boy; *nyavedayat*—informed of everything.

TRANSLATION

He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what happened.

PURPORT

The father did not take the dead snake on his neck very seriously. He simply threw it away. Actually there was nothing seriously wrong in Mahārāja Parīkṣit's act, but the foolish son took it very seriously, and being influenced by Kali he cursed the King and thus ended a chapter of happy history.

TEXT 41

निशम्य शप्तमतदर्हं नरेन्द्रं
स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो बतांहो महदद्य ते कृत-
मल्पीयसि द्रोह उरुर्दमो धृतः ॥४१॥

niśamya śaptam atadarham narendram
sa brāhmaṇo nātmajam abhyanandat
aho batāṁho mahad adya te kṛtam
alpīyasi droha urur damo dhṛtaḥ

niśamya—after hearing; *śaptam*—cursed; *atadarham*—never to be condemned; *nara-indram*—unto the King, best of humankind; *saḥ*—that; *brāhmaṇaḥ*—*brāhmaṇa ṛṣi; na*—not; *ātma-jam*—his own son; *abhyanandat*—congratulated; *aho*—alas; *bata*—distressing; *aṁhaḥ*—sins; *mahat*—great; *adya*—today; *te*—yourself; *kṛtam*—performed; *alpīyasi*—insignificant; *drohe*—offense; *uruḥ*—very great; *damaḥ*—punishment; *dhṛtaḥ*—awarded.

TRANSLATION

The father heard from his son that the King had been cursed, although he should never have been condemned for he was the best amongst all human beings. The ṛṣi did not congratulate his son but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

PURPORT

The king is the best of all human beings. He is the representative of God, and he is never to be condemned for any of his actions. In other words, the king can do no wrong. The king may order hanging of a culprit son of a *brāhmaṇa,* but he does not become sinful for killing a *brāhmaṇa.* Even if there is something wrong with the king, he is never to be condemned. A medical practitioner may kill a patient by mistaken treatment, but such a killer is never condemned to death. So what to speak of a good and pious king like Mahārāja Parīkṣit? In the Vedic way of life, the king is trained to become a *rājarṣi,* or a great saint, although he is ruling as king. It is the king only by whose good government the citizens can live peacefully and without any fear. The *rājarṣis* would manage their kingdom so nicely and piously that their subjects would respect them as if they were the Lord. That is the instruction of the *Vedas.* The king is called *narendra,* or the best amongst the human beings. How then could a king like Mahā-

rāja Parīkṣit be condemned by an inexperienced puffed up son of a *brāhmaṇa,* even though he attained the powers of a qualified *brāhmaṇa*?

The Śamīk Ṛṣi, since he was an experienced good *brāhmaṇa,* did not approve of the actions of his condemned son. He began to lament for all that his son had done. The king was beyond the jurisdiction of curses as a general rule, and what to speak of a good king like Mahārāja Parīkṣit. The offense of the King was most insignificant, and his being condemned to death was certainly a very great sin for Śṛṅgi. Therefore the Ṛṣi Śamīk regretted the whole incidence.

TEXT 42

न वै नृभिर्नरदेवं पराख्यं
सम्मातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता
विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥४२॥

na vai nṛbhir nara-devaṁ parākhyaṁ
sammātum arhasy avipakva-buddhe
yat-tejasā durviṣaheṇa guptā
vindanti bhadrāṇy akutobhayāḥ prajāḥ

na—never; *vai*—as a matter of fact; *nṛbhiḥ*—by any man; *nara-devam*—unto a man-god; *parākhyam*—who is transcendental; *sammātum*—place on equal footing; *arhasi*—deserve; *avipakva*—unripe or immature; *buddhe*—intelligence; *yat*—by whose; *tejasā*—by the prowess; *durviṣaheṇa*—unsurpassable; *guptāḥ*—protected; *vindanti*—enjoys; *bhadrāṇi*—all prosperity; *akutaḥ-bhayāḥ*—completely defended; *prajāḥ*—the subjects.

TRANSLATION

O my boy, your intelligence is immature, and therefore you have no knowledge that the King, who is the best amongst human beings, is as good as the Personality of Godhead. Therefore he is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

TEXT 43

अलक्ष्यमाणे नरदेवनाम्नि
रथाङ्गपाणावयमङ्ग लोकः ।

तदा हि चौरप्रचुरो विनङ्क्ष्य-
त्यरक्ष्यमाणोऽविवरूथवत् क्षणात् ॥४३॥

alakṣyamāṇe nara-deva-nāmni
rathāṅga-pāṇāv ayam aṅga lokaḥ
tadā hi caura-pracuro vinaṅkṣyaty
arakṣyamāṇo'vivarūthavat kṣaṇāt

alakṣyamāṇe—being abolished; *nara-deva*—monarchical; *nāmni*—of the name; *ratha-aṅga-pāṇau*—the representative of the Lord; *ayam*—this; *aṅga*—O my boy; *lokaḥ*—this world; *tadā hi*—at once; *caura*—thieves; *pracuraḥ*—too much; *vinaṅkṣyati*—vanquishes; *arakṣyamāṇaḥ*—being protected; *avivarūthavat*—like lambs; *kṣaṇāt*—at once.

TRANSLATION

My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

PURPORT

According to *Śrīmad-Bhāgavatam* the monarchical regime represents the Supreme Lord, the Personality of Godhead. The king is said to be the representative of the Absolute Personality of Godhead because he is trained to acquire the qualities of God to protect the living beings. The Battle of Kurukṣetra was planned by the Lord to establish the real representative of the Lord, Mahārāja Yudhiṣṭhira. An ideal king thoroughly trained by culture and devotional service with the martial spirit makes a perfect king. Such a personal monarchy is far better than the so-called democracy of no training and responsibility. The thieves and rogues of modern democracy seek election by malrepresentation of votes, and the successful rogues and thieves devour the mass of population. One trained monarch is far better than hundreds of useless ministerial rogues, and it is hinted herein that by abolition of a monarchical regime like that of Mahārāja Parīkṣit, the mass of people become open to many attacks of the age of Kali. They are never happy in an overly advertised form of democracy. The result of such a kingless administration is described in the following verses.

TEXT 44

तदद्य नः पापमुपैत्यनन्वयं
यन्नष्टनाथस्य वसोर्विलुम्पकात् ।
परस्परं घ्नन्ति शपन्ति वृञ्जते
पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः॥४४॥

tad adya naḥ pāpam upaity ananvayaṁ
yan naṣṭa-nāthasya vasor vilumpakāt
parasparaṁ ghnanti śapanti vṛñjate
paśūn striyo'rthān puru-dasyavo janāḥ

tat—for this reason; *adya*—from this day; *naḥ*—upon us; *pāpam*—reaction of sin; *upaiti*—will overtake; *ananvayam*—disruption; *yat*—because; *naṣṭa*—abolished; *nāthasya*—of the monarchy; *vasoḥ*—of wealth; *vilumpakāt*—being plundered; *parasparam*—between one another; *ghnanti*—will kill; *śapanti*—will do harm; *vṛñjate*—will steal; *paśūn*—animals; *striyaḥ*—women; *arthān*—riches; *puru*—greatly; *dasyavaḥ*—thieves; *janāḥ*—the mass of people.

TRANSLATION

Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.

PURPORT

The word *naḥ* (we) is very significant in this verse. The sage rightly takes the responsibility of the *brāhmaṇas* as a community for killing monarchical government and thus giving an opportunity to the so-called democrats, who are generally plunderers of the wealth of the state subjects. The so-called democrats capture the administrative machine without assuming responsibility for the prosperous condition of the citizens. Everyone captures the post for personal gratification, and thus instead of one king, a number of irresponsible kings grow up to tax the citizens. It is foretold herein that in the absence of good monarchical government, everyone will be the cause of disturbance for others by plundering riches, animals, women, etc.

TEXT 45

तदाऽऽर्यधर्मः प्रविलीयते नृणां
वर्णाश्रमाचारयुतस्त्रयीमयः
ततोऽर्थकामाभिनिवेशितात्मनां
शुनां कपीनामिव वर्णसंकरः ॥४५॥

tadārya-dharmaḥ pravilīyate nṛṇāṁ
varṇāśramācāra-yutas trayī-mayaḥ
tato'rtha-kāmābhiniveśitātmanāṁ
śunāṁ kapīnām iva varṇa-saṅkaraḥ

tadā—at that time; *ārya*—progressive civilization; *dharmaḥ*—engagement; *pravilīyate*—is systematically vanquished; *nṛṇām*—of humankind; *varṇa*—caste; *āśrama*—orders of society; *ācāra-yutaḥ*—composed in a good manner; *trayī-mayaḥ*—in terms of the Vedic injunction; *tataḥ*—thereafter; *artha*—economic development; *kāma-abhiniveśita*—fully absorbed in sense gratification; *ātmanām*—of men; *śunām*—like dogs; *kapīnām*—like monkeys; *iva*—thus; *varṇa-saṅkaraḥ*—unwanted population.

TRANSLATION

At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

PURPORT

It is foretold herein that in the absence of a monarchical regime, the general mass of people will be an unwanted population like dogs and monkeys. As the monkeys are too sexually inclined and dogs are shameless in sexual intercourse, the general mass of population born of illegitimate connection will systematically go astray from the Vedic way of good manners and qualitative engagements in the castes and orders of life.

The Vedic way of life is the progressive march of the civilization of the Āryans. The Āryans are progressive in Vedic civilization. The Vedic civili-

zation's destination is to go back to Godhead, back home, where there is no birth, no death, no old age and no disease. The *Vedas* direct everyone not to remain in the darkness of the material world but to go towards the light of the spiritual kingdom far beyond the material sky. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives, the great *ṛṣis*. The perfect way of life gives all sorts of instruction in the things both material and spiritual. The Vedic way of life does not allow any man to be like the monkeys and dogs. A degraded civilization of sense gratification and economic development is the by-product of a godless or kingless government of the people, by the people, and for the people. The people should not, therefore, begrudge the poor administrations they themselves elect.

TEXT 46

धर्मपालो नरपतिः स तु सम्राड् बृहच्छ्रवाः ।
साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।
क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति ॥४६॥

dharma-pālo nara-patiḥ
sa tu samrāḍ bṛhac-chravāḥ
sākṣān mahā-bhāgavato
rājarṣir haya-medhayāṭ
kṣut-tṛṭ-śrama-yuto dīno
naivāsmac chāpam arhati

dharma-pālaḥ—the protector of religion; *nara-patiḥ*—the King; *saḥ*—he; *tu*—but; *samrāṭ*—Emperor; *bṛhat*—highly; *śravāḥ*—celebrated; *sākṣāt*—directly; *mahā-bhāgavataḥ*—the first-class devotee of the Lord; *rājarṣiḥ*—saint amongst the royal order; *haya-medhayāṭ*—great performer of horse sacrifices; *kṣut*—hunger; *tṛṭ*—thirst; *śrama-yutaḥ*—tired and fatigued; *dīnaḥ*—stricken; *na*—never; *eva*—thus; *asmat*—by us; *śāpam*—curse; *arhati*—deserves.

TRANSLATION

The Emperor Parīkṣit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

PURPORT

After explaining the general codes relating to the royal position and asserting that the king can do no wrong and therefore is never to be condemned, the sage Śamīk wanted to say something about Emperor Parīkṣit specifically. The specific qualification of Mahārāja Parīkṣit is summarized herein. The King, even calculated as a king only, was most celebrated as a ruler who administered the religious principles of the royal order. In the *śāstras* the duties of all castes and orders of society are prescribed. All the qualities of a *kṣatriya* mentioned in the *Bhagavad-gītā* (18.43) were present in the person of the Emperor. He was also a great devotee of the Lord and a self-realized soul. Cursing such a king, when he was tired and fatigued with hunger and thirst, was not at all proper. The Śamīk Ṛṣi thus admitted from all sides that Mahārāja Parīkṣit was cursed most unjustly. Although all the *brāhmaṇas* were aloof from the incidence, still for the childish action of a *brāhmaṇa* boy, the whole world situation was changed. Thus the Ṛṣi Śamīk, a *brāhmaṇa,* took responsibility for all deterioration of the good orders of the world.

TEXT 47

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना ।
पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥४७॥

apāpeṣu sva-bhṛtyeṣu
bālenāpakva-buddhinā
pāpaṁ kṛtaṁ tad bhagavān
sarvātmā kṣantum arhati

apāpeṣu—unto one who is completely free from all sins; *sva-bhṛtyeṣu*—unto one who is subordinate and deserves to be protected; *bālena*—by a child; *apakva*—who is immature; *buddhinā*—by intelligence; *pāpam*—sinful act; *kṛtam*—has been done; *tat bhagavān*—therefore the Personality of Godhead; *sarva-ātmā*—who is all-pervading; *kṣantum*—just to pardon; *arhati*—deserve.

TRANSLATION

Then the ṛṣi prayed to the all-pervading Personality of Godhead to pardon his immature boy who had no intelligence and who committed the

great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

PURPORT

Everyone is responsible for his own action, either pious or sinful. The Ṛṣi Śamīk could foresee that his son had committed a great sin by cursing Mahārāja Parīkṣit, who deserved to be protected by the *brāhmaṇas,* for he was a pious ruler and completely free from all sins because of his being a first-class devotee of the Lord. When an offense is done unto the devotee of the Lord, it is very difficult to overcome the reaction. The *brāhmaṇas,* being at the head of the social orders, are meant to give protection to their subordinates and not to curse them. There are occasions when a *brāhmaṇa* may furiously curse a subordinate *kṣatriya* or *vaiśya,* etc., but in the case of Mahārāja Parīkṣit there was no grounds as already explained. The foolish boy had done it out of sheer vanity in being a *brāhmaṇa's* son, and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therefore the foolish Śṛngi had not only committed a sin by cursing a king, but also the greatest offense. Therefore the ṛṣi could foresee that only the Supreme Personality of Godhead could save his boy from his sinful act. He therefore directly prayed for pardon from the Supreme Lord who alone can undo a thing which is impossible to change. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that since it was the desire of the Lord that Parīkṣit Mahārāja was put into that awkward position so that he might be delivered from material existence, then why was a *brāhmaṇa's* son made responsible for this offensive act? The answer is that the offensive act was performed by a child only so that he could be excused very easily, and thus the prayer of the father was accepted. But if the question is raised why the *brāhmaṇa* community as a whole was made responsible for allowing Kali into the world affairs, the answer is given in the *Varāha Purāṇa* that the demons who acted inimically toward the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of the *brāhmaṇas* to take advantage of the age of Kali. The all-merciful Lord gave them a chance to have their births in the families of the pious *brāhmaṇas* so that they could progress toward salvation. But the demons, instead of utilizing the good opportunity, misused the brahminical culture due to being puffed-up by vanity in becoming *brāhmaṇas.* The typical example is the son of Śamīk Ṛṣi, and all the foolish sons of *brāhmaṇas* are warned

hereby not to become as foolish as Śṛṅgi and be always on guard against the demoniac qualities which they had in their previous births. The foolish boy was, of course, excused by the Lord, but others, who may not have a father like Śamīk Ṛṣi, will be put into great difficulty if they misuse the advantages obtained by birth in a *brāhmaṇa* family.

TEXT 48

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥४८॥

tiras-kṛtā vipralabdhāḥ
śaptāḥ kṣiptā hatā api
nāsya tat pratikurvanti
tad-bhaktāḥ prabhavo'pi hi

tiraḥ-kṛtāḥ—being defamed; *vipralabdhāḥ*—being cheated; *śaptāḥ*—being cursed; *kṣiptāḥ*—disturbed by negligence; *hatāḥ*—or even being killed; *api*—also; *na*—never; *asya*—for all these acts; *tat*—them; *pratikurvanti*—counteract; *tat*—the Lord's; *bhaktāḥ*—devotees; *prabhavaḥ*—powerful; *api*—although; *hi*—certainly.

TRANSLATION

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

PURPORT

Ṛṣi Śamīk also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee only. He thought within himself that if Mahārāja Parīkṣit would counter-curse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligences, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in case of their being performed against the Lord and his devotees, then the devotee takes very strong action. It was a personal affair, and therefore Śamīk Ṛṣi knew that the King would not take counteraction. Thus there was no other alternative than to place an appeal to the Lord for the immature boy.

It is not that only the *brāhmaṇas* are powerful enough to award curses or blessings upon the subordinates, but the devotee of the Lord, even though he may not be a *brāhmaṇa*, is more powerful than a *brāhmaṇa*. But a powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have is always utilized in service towards the Lord and His devotees only.

TEXT 49

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।
स्वयं विप्रकृतो राज्ञा नैवांघं तदचिन्तयत् ॥४९॥

iti putra-kṛtāghena
so'nutapto mahā-muniḥ
svayaṁ viprakṛto rājñā
naivāṅghaṁ tad acintayat

iti—thus; *putra*—son; *kṛta*—done by; *aghena*—by the sin; *saḥ*—he, the *muni; anutaptaḥ*—regretting; *mahā-muniḥ*—the sage; *svayam*—personally; *viprakṛtaḥ*—being so insulted; *rājñā*—the King; *na*—not; *eva*—certainly; *aṅgham*—the sin; *tat*—that; *acintayat*—thought of it.

TRANSLATION

The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

PURPORT

The whole incidence is now cleared up. Mahārāja Parīkṣit's garlanding the sage with a dead snake was not at all a very serious offense, but Śṛṅgi's cursing the King was a serious offense. The serious offense was committed by a foolish child only; therefore he deserved to be pardoned by the Supreme Lord, although it was not possible to get free from the sinful reaction. Mahārāja Parīkṣit also did not mind the curse offered to him by a foolish *brāhmaṇa*. On the contrary, he took full advantage of the awkward situation, and by the great will of the Lord, Mahārāja Parīkṣit achieved the highest perfection of life through the grace of Śrīla Śukadeva Gosvāmī. Actually it was the desire of the Lord, and Mahārāja Parīkṣit, Ṛṣi Śamīk and his son Śṛṅgi were all instrumental in fulfilling the desire of the Lord. So none of them were put into difficulty because everything was done in relation with the Supreme Person.

TEXT 50

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।
न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥५०॥

prāyaśaḥ sādhavo loke
parair dvandveṣu yojitāḥ
na vyathanti na hṛṣyanti
yata ātmā'guṇāśrayaḥ

prāyaśaḥ—generally; *sādhavaḥ*—saints; *loke*—in this world; *paraiḥ*—by others; *dvandveṣu*—in duality; *yojitāḥ*—being engaged; *na*—never; *vyathanti*—distressed; *na*—nor; *hṛṣyanti*—takes pleasure; *yataḥ*—because; *ātmā*—self; *aguṇa-āśrayaḥ*—transcendental.

TRANSLATION

Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendentally engaged.

PURPORT

The transcendentalists are the empiric philosophers, mystics and the devotees of the Lord. Empiric philosophers aim at the perfection of merging into the being of the Absolute, the mystics aim at perceiving the all-pervading Supersoul, and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. Since Brahman, Paramātmā, or Bhagavān are different phases of the same Transcendence, all these transcendentalists are beyond the three modes of material nature. Material distresses and happinesses are products of the three modes, and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. The King was a devotee, and the *ṛṣi* was a mystic. Therefore both of them were unattached to the accidental incidence created by the supreme will. The playful child was an instrument in fulfilling the Lord's will.

Thus end the Bhaktivedanta Purports of the First Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy."*

CHAPTER NINETEEN

Appearance of Śukadeva Gosvāmī

TEXT 1

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्ह्यं
विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
अहो मया नीचमनार्यवत्कृतं
निरागसि ब्रह्मणि गूढतेजसि ॥ १ ॥

sūta uvāca
mahī-patis tv atha tat-karma garhyaṁ
vicintayann ātma-kṛtaṁ sudurmanāḥ
aho mayā nīcam anārya-vat kṛtaṁ
nirāgasi brahmaṇi gūḍha-tejasi

sūtaḥ uvāca—Sūta Gosvāmī said; *mahī-patiḥ*—the King; *tu*—but; *atha*—thus (while coming back home); *tat*—that; *karma*—act; *garhyam*—abominable; *vicintayan*—thus thinking; *ātma-kṛtam*—done by himself; *sudurmanāḥ*—very much depressed; *aho*—alas; *mayā*—by me; *nīcam*—heinous; *anārya*—uncivilized; *vat*—like; *kṛtam*—done; *nirāgasi*—unto one who is faultless; *brahmaṇi*—unto a *brāhmaṇa; gūḍha*—grave; *tejasi*—unto the powerful.

TRANSLATION

Śrī Sūta Gosvāmī said: While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful brāhmaṇa was heinous and uncivilized. Consequently he was distressed.

PURPORT

The pious King regretted his accidental improper treatment of the powerful *brāhmaṇa* who was faultless. Such repentance is natural for a

good man like the King, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.

TEXT 2

ध्रुवं ततो मे कृतदेवहेलनाद्
दुरत्ययं व्यसनं नातिदीर्घात् ।
तदस्तु कामं ह्यघनिष्कृताय मे
यथा न कुर्यां पुनरेवमद्धा ॥ २ ॥

dhruvaṁ tato me kṛta-deva-helanād
duratyayaṁ vyasanaṁ nāti-dīrghāt
tad astu kāmaṁ hy agha-niṣkṛtāya me
yathā na kuryāṁ punar evam addhā

dhruvam—sure and certain; *tataḥ*—therefore; *me*—my; *kṛta-deva-helanāt*—because of disobeying the orders of the Lord; *duratyayam*—very difficult; *vyasanam*—calamity; *na*—not; *ati*—greatly; *dīrghāt*—far off; *tat*—that; *astu*—let it be; *kāmam*—desire without reservations; *hi*—certainly; *agha*—sins; *niṣkṛtāya*—for getting free; *me*—my; *yathā*—so that; *na*—never; *kuryām*—shall I do it; *punaḥ*—again; *evam*—as I have done; *addhā*—directly.

TRANSLATION

[King Parīkṣit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.

PURPORT

The Supreme Lord enjoins that *brāhmaṇas* and cows must be given all protection. The Lord is Himself very much inclined to do good to *brāhmaṇas* and cows (*go-brāhmaṇa-hitāya ca*). Mahārāja Parīkṣit knew all this, and thus he concluded that his insulting a powerful *brāhmaṇa* was

certainly to be punished by the laws of the Lord, and he was expecting something very difficult in the very near future. He therefore desired the imminent calamity to fall on him and not on his family members. A man's personal misconduct affects all family members. Therefore Mahārāja Parīkṣit desired the calamity to fall on him alone. By suffering personally he would be restrained from future sins, and at the same time the sin which he had committed would be counteracted so that his descendants would not suffer. That is the way a responsible devotee thinks. The family members of a devotee also share the effects of a devotee's service unto the Lord. Mahārāja Prahlāda saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

TEXT 3

अद्यैव राज्यं बलमृद्धकोशं
प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत्
पापीयसी धीर्द्विजदेवगोभ्यः ॥ ३ ॥

adyaiva rājyaṁ balam ṛddha-kośaṁ
prakopita-brahma-kulānalo me
dahatv abhadrasya punar na me 'bhūt
pāpīyasī dhīr dvija-deva-gobhyaḥ

adya—this day; *eva*—on the very; *rājyam*—kingdom; *balam ṛddha*—strength and riches; *kośam*—treasury; *prakopita*—ignited by; *brahma-kula*—by the *brāhmaṇa* community; *analaḥ*—fire; *me dahatu*—let it burn me; *abhadrasya*—inauspiciousness; *punaḥ*—again; *na*—not; *me*—unto me; *abhūt*—may occur; *pāpīyasī*—sinful; *dhīḥ*—intelligence; *dvija*—*brāhmaṇas*; *deva*—the Supreme Lord; *gobhyaḥ*—and the cows.

TRANSLATION

I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brāhmaṇa's wrath so that in the future I may not be guided by such inauspicious attitudes.

PURPORT

Progressive human civilization is based on brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation. Cow protection means feeding the brahminical culture which leads towards God consciousness, and thus perfection of human civilization is achieved. The age of Kali aims at killing the higher principles of life, and although Mahārāja Parīkṣit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali came at an opportune moment, and even a strong king like Mahārāja Parīkṣit was induced to disregard the brahminical culture due to a slight provocation of hunger and thirst. Mahārāja Parīkṣit lamented the accidental incidence, and he desired that all his kingdom, strength and accumulation of wealth would be burnt up for not being engaged in brahminical culture, etc.

Providentially also, where wealth and strength are not engaged in the advancement of brahminical culture, God consciousness and cow protection, the state and home are surely doomed. If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavor to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow protection for getting sufficient milk and the best food to continue a perfect civilization.

TEXT 4

स चिन्तयन्नित्थमथाशृणोद् यथा
मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।
स साधु मेने नचिरेण तक्षका-
नलं प्रसक्तस्य विरक्तिकारणम् ॥ ४ ॥

sa cintayann ittham athāśṛṇod yathā
muneḥ sutokto nirṛtis takṣakākhyaḥ
sa sādhu mene na cireṇa takṣakā-
nalaṁ prasaktasya virakti-kāraṇam

saḥ—he, the King; *cintayan*—thinking; *ittham*—like this; *atha*—now; *aśṛṇot*—heard; *yathā*—as; *muneḥ*—of the sage; *suta-uktaḥ*—uttered by the

son; *nirṛtiḥ*—death; *takṣaka-ākhyaḥ*—in relation with the snake-bird; *saḥ*—he (the King); *sādhu*—well and good; *mene*—accepted; *na*—not; *cireṇa*—very long time; *takṣaka*—snake-bird; *analam*—fire; *prasaktasya*—for one who is too attached; *virakti*—indifference; *kāraṇam*—cause.

TRANSLATION

While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference towards worldly things.

PURPORT

Real happiness is achieved by spiritual existence or by cessation of the repetition of birth and death. The repetition of birth and death can be stopped only by going back to Godhead. In the material world, even by attaining the topmost planet (Brahmaloka), one cannot get rid of the conditions of repeated birth and death, but we do not accept the path of attaining perfection. The path of perfection frees one from all material attachments, and thus one becomes fit to enter into the spiritual kingdom. Therefore, those who are materially poverty-stricken are better candidates than those who are materially prosperous. Mahārāja Parīkṣit was a great devotee of the Lord and a bona fide candidate for entering into the kingdom of God, but even though he was so, his material assets as the Emperor of the world were setbacks to perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As a devotee of the Lord, he could understand that the cursing of the *brāhmaṇa* boy, although unwise, was a blessing upon him, being the cause of detachment from worldly affairs, both political and social. Śamīka Muni also, after regretting the incidence, conveyed the news to the King as a matter of duty so that the King would be able to prepare himself to go back to Godhead. Śamīka Muni sent news to the King that foolish Śṛṅgi, his son, although a powerful *brāhmaṇa* boy, unfortunately had misused his spiritual power by cursing the King unwarrantedly. The incidence of the King's garlanding the *muni* was not sufficient cause for being cursed to death, but since there was no way to retract the curse, the King was informed to prepare for death within a week. Both Śamīka Muni and the King were self-realized souls. Śamīka Muni was a mystic, and Mahārāja Parīkṣit was a devotee. Therefore there was no difference between them in self-realization. Neither of them was afraid of meeting death. Mahārāja

Parīkṣit could have gone to the *muni* to beg his pardon, but the news of imminent death was conveyed to the King with so much regret by the *muni* that the King did not want to shame the *muni* further by his presence there. He decided to prepare himself for his imminent death and find out the way to go back to Godhead.

The life of a human being is a chance to prepare himself to go back to Godhead, or to get rid of the material existence, the repetition of birth and death. Thus in the system of *varṇāśrama-dharma* every man and woman is trained up for this purpose. In other words, the system of *varṇāśrama-dharma* is known also as *sanātana-dharma,* or eternal occupation. The system of *varṇāśrama-dharma* prepares a man for going back to Godhead, and thus a householder is ordered to go to the forest as *vānaprastha* to acquire complete knowledge and then to take *sannyāsa* prior to his inevitable death. Parīkṣit Mahārāja was fortunate to get a seven-day notice to meet his inevitable death. But for the common man there is no definite notice, although death is inevitable for all. Foolish men forget this sure fact of death and neglect the duty of preparing themselves for going back to Godhead. They spoil their lives in animal propensities to eat, drink, be merry and enjoy. Such an irresponsible life is adopted by the people in the age of Kali because of a sinful desire to condemn brahminical culture, God consciousness and cow protection, for which the state is responsible. The state must employ revenue to advance these three items and thus educate the populace to prepare for death. The state which does so is the real welfare state. The state of India should better follow the examples of Mahārāja Parīkṣit, the ideal executive head, than to imitate other materialistic states which have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life, not only in India but also abroad.

TEXT 5

अथो विहायेमममुं च लोकं
विमर्शितौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामधिमन्यमान
उपाविशत् प्रायममर्त्यनद्याम् ॥ ५ ॥

atho vihāyemam amuṁ ca lokaṁ
vimarśitau heyatayā purastāt
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām

atho—thus; *vihāya*—giving up; *imam*—this; *amum*—and the next; *ca*—also; *lokam*—planets; *vimarśitau*—all of them being judged; *heyatayā*—because of inferiority; *purastāt*—hereinbefore; *kṛṣṇa-aṅghri*—lotus feet of the Lord, Śrī Kṛṣṇa; *sevām*—transcendental loving service; *adhimanyamānaḥ*—one who thinks of the greatest of all achievements; *upāviśat*—sat down firmly; *prāyam*—for fasting; *amartya-nadyām*—on the bank of the transcendental river (the Ganges or the Yamunā).

TRANSLATION

Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service of Kṛṣṇa is the greatest achievement, superseding all other methods.

PURPORT

For a devotee like Mahārāja Parīkṣit, none of the material planets, even the topmost Brahmaloka, is as desirable as Goloka Vṛndāvana, the abode of Lord Śrī Kṛṣṇa, the primeval Lord and Original Personality of Godhead. This earth is one of the innumerable material planets within the universe, and there are innumerable universes also within the compass of the *mahat-tattva*. The devotees are told by the Lord and His representatives, the spiritual masters or *ācāryas*, that not one of the planets within all the innumerable universes is suitable for the residential purposes of a devotee. The devotee always desires to go back home, back to Godhead, just to become one of the associates of the Lord in the capacity of servitor, friend, parent or conjugal lover of the Lord, either in one of the innumerable Vaikuṇṭha planets or in the Goloka Vṛndāvana, the planet of Lord Śrī Kṛṣṇa. All these planets are eternally situated in the spiritual sky, the Paravyoma, which is on the other side of the Causal Ocean within the *mahat-tattva*. Mahārāja Parīkṣit was already aware of all this information due to his accumulated piety and birth in a high family of devotees, the Vaiṣṇavas, and thus he was not at all interested in the material planets. Modern scientists are very eager to reach the moon by material arrangements, but they cannot conceive of the highest planet of this universe. But a devotee like Mahārāja Parīkṣit does not care a fig for the moon or, for that matter, any of the material planets. So when he was assured of his death on a fixed date, he became more determined in the transcendental loving service of the Lord Kṛṣṇa by complete fasting on the bank of

the transcendental River Yamunā which flows down by the capital of Hastināpura (in the Delhi state). Both the Ganges and the Yamunā are *amartya* (transcendental) rivers, and Yamunā is still more sanctified for the following reasons.

TEXT 6

या वै लसच्छ्रीतुलसीविमिश्र-
कृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनाति लोकानुभयत्र सेशान्
कस्तां न सेवेत मरिष्यमाणः ॥ ६ ॥

yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī
punāti lokān ubhayatra seśān
kas tāṁ na seveta mariṣyamāṇaḥ

yā—the river which; *vai*—always; *lasat*—floating with; *śrī-tulasī*—*tulasī* leaves; *vimiśra*—mixed; *kṛṣṇa-aṅghri*—lotus feet of the Lord, Śrī Kṛṣṇa; *reṇu*—dust; *abhyadhika*—auspicious; *ambu*—water; *netrī*—that which is carrying; *punāti*—sanctifies; *lokān*—planets; *ubhayatra*—both the upper and lower or inside and outside; *sa-īśān*—along with Lord Śiva; *kaḥ*—who else; *tām*—that river; *na*—does not; *seveta*—worship; *mariṣyamāṇaḥ*—one who is to die at any moment.

TRANSLATION

The river [Ganges, by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasī leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

PURPORT

Mahārāja Parīkṣit, just after receiving the news of his death within seven days, at once retired from family life and shifted himself to the sacred bank of the Yamunā River. Generally it is said that the King took shelter on the bank of the Ganges, but according to Śrīla Jīva Gosvāmī, the King took shelter on the bank of the Yamunā. Śrīla Jīva Gosvāmī's statement

appears to be more accurate because of the geographical situation. Mahārāja Parīkṣit resided in his capital Hastināpura, situated near present Delhi, and the River Yamunā flows down past the city. Naturally the King would take shelter of the River Yamunā because she was flowing past his palace door. And as far as sanctity is concerned, the River Yamunā is more directly connected with Lord Kṛṣṇa than the Ganges. The Lord sanctified the River Yamunā from the beginning of His transcendental pastimes in the world. While His father Vasudeva was crossing the Yamunā with the baby Lord Kṛṣṇa for a safe place at Gokula on the other bank of the river from Mathurā, the Lord fell down in the river, and by the dust of His lotus feet the river at once became sanctified. It is especially mentioned herein that Mahārāja Parīkṣit took shelter of that particular river which is beautifully flowing, carrying the dust of the lotus feet of Lord Kṛṣṇa, mixed with *tulasī* leaves. Lord Kṛṣṇa's lotus feet are always besmeared with the *tulasī* leaves, and thus as soon as His lotus feet are contacted with the water of the Ganges and the Yamunā, the rivers become at once sanctified. The Lord, however, contacted the River Yamunā more than the Ganges. According to the *Varāha Purāṇa,* as quoted by Śrīla Jīva Gosvāmī, there is no difference between the water of the Ganges and the Yamunā, *but when the water of the Ganges is sanctified one hundred times, it is called the Yamunā.* Similarly, it is said in the scriptures that one thousand names of Viṣṇu are equal to one name of Rāma, and three names of Lord Rāma are equal to one name of Kṛṣṇa.

TEXT 7

इति व्यवच्छिद्य स पाण्डवेयः
प्रायोपवेशं प्रति विष्णुपद्याम् ।
दधौ मुकुन्दाङ्घ्रिमनन्यभावो
मुनिव्रतो मुक्तसमस्तसङ्गः ॥ ७ ॥

iti vyavacchidya sa pāṇḍaveyaḥ
prāyopaveśaṁ prati viṣṇu-padyām
dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ

iti—thus; *vyavacchidya*—having decided; *saḥ*—the King; *pāṇḍaveyaḥ*—worthy descendant of the Pāṇḍavas; *prāya-upaveśam*—for fasting until death; *prati*—towards; *viṣṇu-padyām*—on the bank of the Ganges (emanat-

ing from the lotus feet of Lord Viṣṇu); *dadhau*—gave himself up; *mukunda-aṅghrim*—unto the lotus feet of Lord Kṛṣṇa; *ananya*—without deviation; *bhāvaḥ*—spirit; *muni-vrataḥ*—with the vows of a sage; *mukta*—liberated from; *samasta*—all kinds of; *saṅgaḥ*—association.

TRANSLATION

Thus the King, the worthy descendant of the Pāṇḍavas, decided once and for all and sat on the Ganges' banks to fast until death and give himself up to the lotus feet of Lord Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

PURPORT

The water of the Ganges sanctifies all the three worlds, including the gods and the demigods, because it emanates from the lotus feet of the Personality of Godhead Viṣṇu. Lord Kṛṣṇa is the fountainhead of the principle of Viṣṇu-tattva, and therefore shelter of His lotus feet can deliver one from all sins, including an offense which was committed by the King unto a *brāhmaṇa*. Mahārāja Parīkṣit, therefore, decided to meditate upon the lotus feet of Lord Śrī Kṛṣṇa, who is Mukunda, or the giver of liberations of all description. The banks of the Ganges or the Yamunā give one a chance to remember the Lord continuously. Mahārāja Parīkṣit freed himself from all sorts of material association and meditated upon the lotus feet of Lord Kṛṣṇa, and that is the way of liberation. To be free from all material association means to cease completely from committing any further sins. To meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins. The conditions of the material world are so made that one has to commit sins willingly or unwillingly, and the best example is Mahārāja Parīkṣit himself, who was a recognized sinless pious king. But he also became a victim of an offense, even though he was ever unwilling to commit such a mistake. And he was cursed also, but because he was a great devotee of the Lord, even such reverses of life became favorable. The principle is that one should not willingly commit any sin in his life and should constantly remember the lotus feet of the Lord without deviation. In such a mood only the Lord will help the devotee to make regular progress towards the path of liberation and thus attain the lotus feet of the Lord. Even if there are accidental

sins committed by the devotee, the Lord saves the surrendered soul from all sins, as it is confirmed in all scriptures.

svapādamūlaṁ bhajataḥ priyasya tyaktānyabhāvasya hariḥ pareśaḥ
vikarma yaccotpatitaṁ kathañcid dhunoti sarvaṁ hṛdi sanniviṣṭaḥ
(*Bhāg.* 11.5.42)

TEXT 8

तत्रोपजग्मुर्भुवनं पुनाना
महानुभावा मुनयः सशिष्याः ।
प्रायेण तीर्थाभिगमापदेशैः
स्वयं हि तीर्थानि पुनन्ति सन्तः ॥ ८ ॥

tatropajagmur bhuvanaṁ punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyeṇa tīrthābhigamāpadeśaiḥ
svayaṁ hi tīrthāni punanti santaḥ

tatra—there; *upajagmuḥ*—arrived; *bhuvanam*—the universe; *punānāḥ*—those who can sanctify; *mahā-anubhāvāḥ*—great minds; *munayaḥ*—thinkers; *sa-śiṣyāḥ*—along with their disciples; *prāyeṇa*—almost; *tīrtha*—place of pilgrimage; *abhigama*—journey; *apadeśaiḥ*—on the plea of; *svayam*—personally; *hi*—certainly; *tīrthāni*—all the places of pilgrimage; *punanti*—sanctify; *santaḥ*—sages.

TRANSLATION

At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

PURPORT

When Mahārāja Parīkṣit sat down on the bank of the Ganges, the news spread in all directions of the universe, and the great-minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Mahārāja Parīkṣit and not to take a bath of pilgrimage because all of them were competent enough to

sanctify the pilgrimages. Common men go to pilgrimage sites to get themselves purified of all sins. Thus the place of pilgrimage becomes overburdened with the sins of others. But when such sages visit overburdened places of pilgrimage, they sanctify the place by their presence. Therefore the sages who came to meet Mahārāja Parīkṣit were not very much interested in getting themselves purified like other common men, but on the plea of taking a bath in that place they came to meet Mahārāja Parīkṣit because they could foresee that *Śrīmad-Bhāgavatam* would be spoken by Śukadeva Gosvāmī. All of them wanted to take advantage of the great occasion.

TEXTS 9-10

अत्रिर्वसिष्ठश्च्यवनः शरद्वा-
नरिष्टनेमिर्भृगुरङ्गिराश्च ।
पराशरो गाधिसुतोऽथ राम
उतथ्य इन्द्रप्रमदेध्मवाहौ ॥ ९ ॥
मेधातिथिर्देवल आर्ष्टिषेणो
भारद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्वः कवषः कुम्भयोनि-
र्द्वैपायनो भगवान्नारदश्च ॥१०॥

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma
utathya indrapramadedhmavāhau

medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca

atri to *nārada*—all names of the different saintly personalities who arrived there from different parts of the universe.

TRANSLATION

From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra,

Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.

PURPORT

Cyavana: A great sage and one of the sons of Bhṛgu Muni. He was born prematurely when his pregnant mother was kidnapped. Cyavana is one of the six sons of his father.

Bhṛgu: When Brahmājī was performing a great sacrifice on behalf of Varuṇa, Maharṣi Bhṛgu was born from the sacrificial fire. He was a great sage, and his very dear wife was Puloma. He could travel in space like Durvāsā, Nārada and others, and he used to visit all planets of the universe. Before the Battle of Kurukṣetra, he tried to stop the battle. Sometimes he instructed Bhāradvāja Muni about astronomical evolution, and he is the author of the great *Bhṛgu-saṁhitā,* the astrological calculation. He explained how air, fire, water and earth are generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher, he logically established the eternity of the living entity (*Mahābhārata, Śānti,* Ch. 87). He was also a great anthropologist, and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of human society known as the *varṇāśrama* institution. He converted the *kṣatriya* king Bitahavyak to become a *brāhmaṇa.*

Parāśara: He is the grandson of Vasiṣṭha Muni and father of Vyāsadeva. He is the son of Maharṣi Śakti, and his mother's name was Adrisyanti. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learned the *Vedas.* His father was killed by a demon, Kalmaspada, and to avenge this he wanted to annihilate the whole world. He was, however, restrained by his grandfather Vasiṣṭha. He then performed a Rakṣas-killing *yajña,* but Maharṣi Pulasta restrained him. He begot Vyāsadeva, being attracted by Satyavatī, who was to become the wife of Mahārāja Santanu. By the blessings of Parāśara, Satyavatī became fragrant for miles. He was present also during the time of Bhīṣma's death. He was spiritual master of Mahārāja Janaka and a great devotee of Lord Śiva. He is the author of many Vedic scriptures and sociological directions.

Gādhi-suta or *Viśvāmitra:* A great sage of austerity and mystic power. He is famous as Gādhi-suta because his father was Gādhi, a powerful king of the province of Kanyakubja (part of Uttar Pradesh). Although he was a *kṣatriya* by birth, he became a *brāhmaṇa* in the very same body by

the power of his spiritual achievements. He picked a quarrel with Vasiṣṭha Muni when he was a *kṣatriya* king and performed a great sacrifice in cooperation with Mataṅga Muni and thus was able to vanquish the sons of Vasiṣṭha. He became a great *yogī*, and yet he failed to check his senses and thus was obliged to become the father of Śakuntalā, the beauty queen of world history. Once, when he was a *kṣatriya* king, he visited the hermitage of Vasiṣṭha Muni, and he was given a royal reception. Viśvāmitra wanted from Vasiṣṭha a cow named Nandinī, and the Muni refused to deliver it. He stole the cow, and thus there was a quarrel between the sage and the King. Viśvāmitra was defeated by the spiritual strength of Vasiṣṭha, and thus the King decided to become a *brāhmaṇa*. Before becoming a *brāhmaṇa* he underwent severe austerity on the bank of the Kauśika. He was also one who tried to stop the Kurukṣetra war.

Aṅgirā: He is one of the six mental sons of Brahmā and the father of Bṛhaspati, the great learned priest of the demigods in the heavenly planets. He is born of the semen of Brahmājī given to a cinder of fire. Utthato and Samvarta are his sons. It is said that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokananda on the banks of the Ganges.

Utathya: One of the three sons of Maharṣi Aṅgirā. He was the spiritual master of Mahārāja Mandhata. He married Bhadrā, the daughter of Soma (Moon). Varuṇa kidnapped his wife Bhadrā, and to retaliate the offense of the god of water, he drank all the water of the world.

Medhātithi: An old sage of yore. An assembly member of the heavenly King Indradeva. His son was Kanva Muni, who brought up Śakuntalā in the forest. He was promoted to the heavenly planet by strictly following the principles of retired life *(vānaprastha)*.

Devala: A great authority like Nārada Muni and Vyāsadeva. His good name is on the list of authorities mentioned in the *Bhagavad-gītā* when Arjuna acknowledged Lord Kṛṣṇa as the Supreme Personality of Godhead. He met Mahārāja Yudhiṣṭhira after the Battle of Kurukṣetra, and he is the elder brother of Dhaumya, the priest of the Pāṇḍava family. Like the *kṣatriyas*, he also allowed his daughter to select her own husband in a *svayaṁvara* meeting, and at that ceremony all the bachelor sons of the *ṛṣis* were invited. According to some, he is not Aṣita Devala.

Gautama: One of the seven great sages of the universe. Śaradvān Gautama is one of his sons. Persons in the Gautama-gotra (dynasty) today are either his family descendants or in his disciplic succession. The *brāhmaṇas* who profess Gautama-gotra are generally family descendants, and the *kṣatriyas* and *vaiśyas* who profess Gautama-gotra are all in the line

of his disciplic succession. He is the husband of the famous Ahalyā who turned into stone, and Indradeva the King of the heaven molested her. Ahalyā was delivered by Lord Rāmacandra. He is the grandfather of Kṛpācārya, one of the heroes of the Battle of Kurukṣetra.

Maitreya: A great *ṛṣi* of yore. He was spiritual master of Vidura and a great religious authority. He advised Dhṛtarāṣṭra to keep good relations with the Pāṇḍavas. Duryodhana disagreed and thus was cursed by him. He met Vyāsadeva and had religious discourses with him.

TEXT 11

अन्ये च देवर्षिब्रह्मर्षिवर्या
राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेता-
नभ्यर्च्य राजा शिरसा ववन्दे ॥११॥

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande

anye—many others; *ca*—also; *devarṣi*—saintly demigods; *brahmarṣi*—saintly *brāhmaṇas; varyāḥ*—topmost; *rājarṣi-varyāḥ*—topmost saintly kings; *aruṇa ādayaḥ*—a special rank of *rājarṣis; ca*—and; *nānā*— many others; *ārṣeya-pravarān*—chief amongst the dynasties of the sages; *sametān*—assembled together; *abhyarcya*—by worshiping; *rājā*—the Emperor; *śirasā*—bowed his head to the ground; *vavande*—welcomed.

TRANSLATION

There were also many other saintly demigods, kings and special royal orders called aruṇādayas [a special rank of rājarṣis] from different dynasties of sages. When they all assembled together to meet the Emperor [Parīkṣit], he received them properly and bowed his head to the ground.

PURPORT

The system of bowing the head to the ground to show respect to superiors is an excellent etiquette which obliges the honored guest deep into the heart. Even the first-grade offender is excused simply by this

process, and Mahārāja Parīkṣit, although honored by all the *ṛṣis* and kings, welcomed all the big men in that humble etiquette in order to be excused from any offenses. Generally at the last stage of one's life this humble method is adopted by every sensible man in order to be excused before departure. In this way Mahārāja Parīkṣit implored everyone's good will for going back home, back to Godhead.

TEXT 12

सुखोपविष्टेष्वथ तेषु भूयः
कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता
उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥१२॥

sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat
vijñāpayāmāsa viviktacetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ

sukha—happily; *upaviṣṭeṣu*—all sitting down; *atha*—thereupon; *teṣu*—unto them (the visitors); *bhūyaḥ*—again; *kṛta-praṇāmaḥ*—having offered obeisances; *sva*—his own; *cikīrṣitam*—decision of fasting; *yat*—who; *vijñāpayāmāsa*—submitted; *vivikta-cetāḥ*—one whose mind is detached from worldly affairs; *upasthitaḥ*—being present; *agre*—before them; *abhigṛhīta-pāṇiḥ*—humbly with folded hands.

TRANSLATION

After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

PURPORT

Although the King had already decided to fast until death on the bank of the Ganges, still he humbly expressed his decision to elicit the opinions of the great authorities present there. Any decision, however important, should be confirmed by some authority. That makes the matter perfect. This means that the monarchs who ruled the earth in those days were not irresponsible dictators. They scrupulously followed the authoritative deci-

sions of the saints and sages in terms of Vedic injunction. Mahārāja Parīkṣit, as a perfect king, followed the principles by consulting the authorities, even up to the last days of his life.

TEXT 13

राजोवाच
अहो वयं धन्यतमा नृपाणां
महत्तमानुग्रहणीयशीलाः ।
राज्ञां कुलं ब्राह्मणपादशौचाद्
दूराद् विसृष्टं बत गर्ह्यकर्म ॥१३॥

rājovāca
aho vayaṁ dhanyatamā nṛpāṇāṁ
mahattamānugrahaṇīya-śīlāḥ
rājñāṁ kulaṁ brāhmaṇa-pāda-śaucād
dūrād visṛṣṭaṁ bata garhya-karma

śrī rājā uvāca—the fortunate King said; *aho*—ah; *vayam*—we; *dhanyatamāḥ*—most thankful; *nṛpāṇām*—of all the kings; *mahattama*—of the great souls; *anugrahaṇīya-śīlāḥ*—trained to get favors; *rājñām*—of the royal; *kulam*—orders; *brāhmaṇa-pāda*—feet of the *brāhmaṇas; śaucāt*—refuse after cleaning; *dūrāt*—at a distance; *visṛṣṭam*—always left out; *bata*—on account of; *garhya*—condemnable; *karma*—activities.

TRANSLATION

The fortunate King said: We are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

PURPORT

According to religious principle, stool, urine, wash water, etc., must be left out at a long distance. Attached bath rooms, urinals, etc., may be very convenient amenities of modern civilization, but they are ordered to be situated at a distance from residential quarters. That very example is cited herein in relation to the kingly order for those who are progressively marching back to Godhead. Lord Śrī Caitanya Mahāprabhu said that to be in intimate touch with dollars and cents men, or the kingly

order, is worse than suicide for one who desires to go back to Godhead. In other words, the transcendentalists do not generally associate with men who are too enamored by the external beauty of God's creation. By advanced knowledge in spiritual realization, the transcendentalist knows that this beautiful material world is nothing but a shadowy reflection of the reality, the kingdom of God. They are not, therefore, very much captivated by royal opulence or anything like that. But in the case of Mahārāja Parīkṣit, the situation was different. Apparently the King was condemned to death by an inexperienced *brāhmaṇa* boy, but factually he was called by the Lord to return to Him. Other transcendentalists, the great sages and mystics who assembled together because of Mahārāja Parīkṣit's fasting unto death, were quite anxious to see him, for he was going back to Godhead. Mahārāja Parīkṣit also could understand that the great sages who assembled there were all kind to his forefathers, the Pāṇḍavas, because of their devotional service of the Lord. He felt, therefore, grateful to the sages for being present there at the last stage of his life, and he felt that it was all due to the greatness of his late forefathers or grandfathers. He felt proud, therefore, that he happened to be the descendant of such great devotees. Such pride for the devotees of the Lord is certainly not equal to the puffed up sense of vanity for material prosperity. The first is reality, whereas the other is false and vain.

TEXT 14

तस्यैव मेऽघस्य परावरेशो
व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
निर्वेदमूलो द्विजशापरूपो
यत्र प्रसक्तो भयमाशु धत्ते ॥१४॥

tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya gṛheṣv abhīkṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte

tasya—his; *eva*—certainly; *me*—mine; *aghasya*—of the sinful; *parā*—transcendental; *avara*—mundane; *īśaḥ*—controller, the Supreme Lord; *vyāsakta*—overly attached; *cittasya*—of the mind; *gṛheṣu*—to family affairs; *abhīkṣṇam*—always; *nirveda-mūlaḥ*—the source of detachment; *dvija-śāpa*—cursing by the *brāhmaṇa; rūpaḥ*— form of; *yatra*—whereupon; *prasaktaḥ*—

one who is affected; *bhayam*—fearlessness; *āśu*—very soon; *dhatte*—take place.

TRANSLATION

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brāhmaṇa's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that out of fear only I will detach myself from the world.

PURPORT

Mahārāja Parīkṣit, although born in a family of great devotees, the Pāṇḍavas, and although securely trained in transcendental attachment for the association of the Lord, still found the allurement of mundane family life so strong that he had to be detached by a plan of the Lord. Such direct action is taken up by the Lord in the case of a special devotee. Mahārāja Parīkṣit could understand this by the presence of the topmost transcendentalists in the universe. The Lord resides with His devotees, and therefore the presence of the great saints indicated the presence of the Lord. The King therefore welcomed the presence of the great *ṛṣis* as a mark of favor of the Supreme Lord.

TEXT 15

तं मोपयातं प्रतियन्तु विप्रा
गङ्गा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा
दशत्वलं गायत विष्णुगाथाः ॥ १५ ॥

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

tam—for that reason; *mā*—me; *upayātam*—taken shelter of; *pratiyantu*—just accept me; *viprāḥ*—O *brāhmaṇas;* *gaṅgā*—mother Ganges; *ca*—also; *devī*—direct representative of the Lord; *dhṛta*—taken into; *cittam*—heart; *īśe*—unto the Lord; *dvija-upasṛṣṭaḥ*—created by the *brāhmaṇa; kuhakaḥ*—

something magical; *takṣakaḥ*—the snake-bird; *vā*—either; *daśatu*—let it bite; *alam*—without further delay; *gāyata*—please go on singing; *viṣṇu-gāthāḥ*—narration of the deeds of Viṣṇu.

TRANSLATION

O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.

PURPORT

As soon as one is given up completely unto the lotus feet of the Supreme Lord, he is not at all afraid of death. The atmosphere created by the presence of great devotees of the Lord on the bank of the Ganges and Mahārāja Parīkṣit's complete acceptance of the Lord's lotus feet were sufficient guarantee to the King for going back to Godhead. He thus became absolutely free from all fear of death.

TEXT 16

पुनश्च भूयाद्भगवत्यनन्ते
रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं
मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥१६॥

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yāṁ yām upayāmi sṛṣṭiṁ
maitry astu sarvatra namo dvijebhyaḥ

punaḥ—again; *ca*—and; *bhūyāt*—let it be; *bhagavati*—unto Lord Śrī Kṛṣṇa; *anante*—who has unlimited potency; *ratiḥ*—attracting; *prasaṅgaḥ*—association; *ca*—also; *tat*—His; *āśrayeṣu*—with those who are His devotees; *mahatsu*—within the material creation; *yām yām*—whichever; *upayāmi*—I may take; *sṛṣṭim*—my birth; *maitrī*—friendly relation; *astu*—let it be; *sarvatra*—everywhere; *namaḥ*—my obeisances; *dvijebhyaḥ*—unto the *brāhmaṇas.*

TRANSLATION

Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.

PURPORT

That a devotee of the Lord is the only perfect living being is explained herein by Mahārāja Parīkṣit. A devotee of the Lord is no one's enemy, although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with non-devotees, although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because birds of the same feather mix together. And the most important function of a devotee is to have complete attachment for Lord Śrī Kṛṣṇa, the father of all living beings. As a good son of the father behaves friendly with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Kṛṣṇa, sees all other living beings in relation with the supreme father. He tries to bring back the upstart sons of the father to a saner stage and to get them to accept the supreme fatherhood of God. Mahārāja Parīkṣit was certainly going back to Godhead, but even if he were not to go back, he prayed for a pattern of life which is the most perfect way in the material world. A pure devotee does not desire the company of a personality as great as Brahmā, but he prefers the association of a petty living being, provided he is a devotee of the Lord.

TEXT 17

इति स राजाध्यवसाययुक्तः
प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते
समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥१७॥

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ
udaṅmukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ

iti—thus; *sma*—as in the past; *rājā*—the King; *adhyavasāya*—perseverance; *yuktaḥ*—being engaged; *prācīna*—eastern; *mūleṣu*—with the root; *kuśeṣu*—on a seat made of *kuśa* straw; *dhīraḥ*—self-controlled; *udaṅmukhaḥ*—facing the northern side; *dakṣiṇa*—on the southern; *kūla*—bank; *āste*—situated; *samudra*—the sea; *patnyāḥ*—wife of (the Ganges); *sva*—own; *suta*—son; *nyasta*—given over; *bhāraḥ*—the charge of administration.

TRANSLATION

In perfect self-control Mahārāja Parīkṣit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his sons.

PURPORT

The River Ganges is celebrated as the wife of the sea. The seat of *kuśa* straw is considered to be sanctified if the straw is taken out of the earth complete with root, and if the root is pointed towards the east it is considered to be auspicious. Facing the north is still more favorable for attaining spiritual success. Mahārāja Parīkṣit handed over the charge of administration to his son before leaving home. He was thus fully equipped for all favorable conditions.

TEXT 18

एवं च तस्मिन्नरदेवदेवे
प्रायोपविष्टे दिवि देवसङ्घाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनै-
र्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥१८॥

evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaśca neduḥ

evam—thus; *ca*—and; *tasmin*—in that; *nara-deva-deve*—upon the King's; *prāya-upaviṣṭe*—being engaged in fasting to death; *divi*—in the sky; *deva*—demigods; *saṅghāḥ*—all of them; *praśasya*—having praised the action;

bhūmau—on the earth; *vyakiran*—scattered; *prasūnaiḥ*—with flowers; *mudā*—in pleasure; *muhuḥ*—continually; *dundubhayaḥ*—celestial drums; *ca*—also; *neduḥ*—beaten.

TRANSLATION

Thus the King, Mahārāja Parīkṣit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.

PURPORT

Even up to the time of Mahārāja Parīkṣit there were interplanetary communications, and the news of Mahārāja Parīkṣit's fasting unto death to attain salvation reached the higher planets in the sky where the intelligent demigods live. The demigods are more luxurious than human beings, but all of them are obedient to the orders of the Supreme Lord. There is no one in the heavenly planets who is an atheist nonbeliever. Thus any devotee of the Lord on the surface of the earth is always praised by them, and in the case of Mahārāja Parīkṣit they were greatly delighted and thus gave tokens of honor by scattering flowers over the earth and by beating celestial drums. A demigod takes pleasure in seeing someone go back to Godhead. He is always pleased with a devotee of the Lord, so much so that by his *adhidaivic* powers he may help the devotees in all respects. And by their actions, the Lord is pleased with them. There is an invisible chain of complete cooperation between the Lord, the demigods and the devotee of the Lord on earth.

TEXT 19

महर्षयो वै समुपागता ये
प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा
यदुत्तमश्लोकगुणाभिरूपम् ॥१९॥

maharṣayo vai samupāgatā ye
praśasya sādhv ity anumodamānāḥ
ūcuḥ prajānugraha-śīla-sārā
yad uttama-śloka-guṇābhirūpam

maharṣayaḥ—the great sages; *vai*—as a matter of course; *samupāgatāḥ*—assembled there; *ye*—those who; *praśasya*—by praising; *sādhu*—quite all right; *iti*—thus; *anumodamānāḥ*—all approving; *ūcuḥ*—said; *prajānugraha*—doing good to the living being; *śīla-sārāḥ*—qualitatively powerful; *yat*—because; *uttama-śloka*—one who is praised by selected poems; *guṇa-abhirūpam*—as beautiful as godly qualities.

TRANSLATION

All the great sages who were assembled there also praised the decision of Mahārāja Parīkṣit and they expressed their approval by saying, "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Mahārāja Parīkṣit, a devotee of the Lord, and they spoke as follows.

PURPORT

The natural beauty of a living being is enhanced by rising up to the platform of devotional service. Mahārāja Parīkṣit was absorbed in attachment for Lord Kṛṣṇa. Seeing this, the great sages assembled were very pleased, and they expressed their approval by saying, "Very good." Such sages are naturally inclined to do good to the common man, and when they see a personality like Mahārāja Parīkṣit advance in devotional service, their pleasure knows no bound, and they offer all blessings in their power. Devotional service of the Lord is so auspicious that all demigods and sages, up to the Lord Himself, become pleased with the devotee, and therefore the devotee finds everything auspicious. All inauspicious matters are removed from the path of a progressive devotee. Meeting all the great sages at the time of death was certainly auspicious for Mahārāja Parīkṣit, and thus he was blessed by the so-called curse of a *brāhmaṇa's* boy.

TEXT 20

न वा इदं राजर्षिवर्य चित्रं
भवत्सु कृष्णं समनुव्रतेषु ।
येऽभ्यासनं राजकिरीटजुष्टं
सद्यो जहुर्भगवत्पार्श्वकामाः ॥२०॥

na vā idaṁ rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu
ye 'dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ

na—neither; *vā*—like this; *idam*—this; *rājarṣi*—saintly king; *varya*—the chief; *citram*—astonishing; *bhavatsu*—unto you all; *kṛṣṇam*—Lord Kṛṣṇa; *samanuvrateṣu*—unto those who are strictly in the line of; *ye*—who; *adhyāsanam*—seated on the throne; *rāja-kirīṭa*—helmets of kings; *juṣṭam*—decorated; *sadyaḥ*—immediately; *jahuḥ*—gave up; *bhagavat*—the Personality of Godhead; *pārśva-kāmāḥ*—desiring to achieve association.

TRANSLATION

[The sages said:] O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

PURPORT

Foolish politicians who hold political administrative posts think that the temporary posts they occupy are the highest material gain of life, and therefore they stick to that post even up to the last moment of life without knowing that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end. The Lord has assured us in the *Bhagavad-gītā* many times that going back to Godhead, His eternal abode, is the highest achievement. Prahlāda Mahārāja, while praying to Lord Nṛsiṁha, said, "O my Lord, I am very much afraid of the materialistic way of life, and I am not the least afraid of Your present ghastly ferocious feature as Nṛsiṁhadeva. This materialistic way of life is something like a grinding stone, and we are being crushed by it. We have fallen into this horrible whirlpool of the tossing waves of life, and thus, my Lord, I pray at Your lotus feet to call me back to Your eternal abode as one of Your servitors. This is the summit liberation of this materialistic way of life. I have very bitter experience of the materialistic way of life. In whichever species of life I have taken birth, compelled by the force of my own activities, I have very painfully experienced two things, namely separation from my beloved and meeting with

what is not wanted. And to counteract them, the remedies which I undertook were more dangerous than the disease itself. So I drift from one point to another birth after birth, and I pray to You therefore to give me a shelter at Your lotus feet."

The Pāṇḍava kings, who are more than many saints of the world, know the bitter results of the materialistic way of life. They are never captivated by the glare of the imperial throne they occupy, and they seek always the opportunity of being called by the Lord to associate with Him eternally. Mahārāja Parīkṣit was the worthy grandson of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira gave up the imperial throne to his grandson, and similarly Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira, gave up the imperial throne to his son *Janamejaya*. That is the way of all the kings in the dynasty because they are all strictly in the line of Lord Kṛṣṇa. Thus the devotees of the Lord are never enchanted by the glare of materialistic life, and they live impartially, unattached to the objects of the false illusory materialistic way of life.

TEXT 21

सर्वे वयं तावदिहास्महेऽथ
कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं
यास्यत्ययं भागवतप्रधानः ॥ २१ ॥

sarve vayaṁ tāvad ihāsmahe 'tha
kalevaraṁ yāvad asau vihāya
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ

sarve—all; *vayam*—of us; *tāvat*—as long as; *iha*—at this place; *āsmahe*—shall stay; *atha*—hereafter; *kalevaram*—the body; *yāvat*—so long; *asau*—the King; *vihāya*—giving up; *lokam*—the planet; *param*—the supreme; *virajaskam*—completely free from mundane contamination; *viśokam*—completely freed from all kinds of lamentation; *yāsyati*—returns; *ayam*—this; *bhāgavata*—devotee; *pradhānaḥ*—the foremost.

TRANSLATION

We shall all wait here until the foremost devotee of the Lord, Mahārāja Parīkṣit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

PURPORT

Beyond the limitation of the material creation, which is compared to the cloud in the sky, there is the *Paravyoma,* or the spiritual sky, full of planets called Vaikuṇṭhas. Such Vaikuṇṭha planets are also differently known as the Puruṣottamaloka, Acyutaloka, Trivikramaloka, Hṛṣīkeśa-loka, Keśavaloka, Aniruddhaloka, Mādhavaloka, Pradyumnaloka, Saṅkarṣaṇaloka, Srīdharaloka, Vāsudevaloka, Ayodhyāloka, Dvārakā-loka, and many other millions of spiritual *lokas* wherein the Personality of Godhead predominates; and all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination; everything there is spiritual, and therefore there is nothing objectively lamentable. They are full of transcendental bliss, and are without birth, death, old age and disease. And amongst all the above-mentioned Vaikuṇṭhalokas, there is one supreme *loka* called Goloka Vṛndāvana, which is the abode of the Lord Srī Kṛṣṇa and His specific associates. Mahārāja Parīkṣit was destined to achieve this particular *loka,* and the great *ṛṣis* assembled there could foresee this. All of them consulted amongst themselves about the great departure of the great King, and they wanted to see him up to the last moment because they would no more be able to see such a great devotee of the Lord. When a great devotee of the Lord passes away, there is nothing to be lamented because the devotee is destined to enter into the kingdom of God. But the sorry plight is that such great devotees leave our sight, and therefore there is every reason to be sorry. As the Lord is rarely to be seen by our present eyes, so also are the great devotees. The great *ṛṣis,* therefore, correctly decided to remain on the spot till the last moment.

TEXT 22

आश्रुत्य तदृषिगणवचः परीक्षित्
समं मधुच्युद् गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्द्य युक्तान्
शुश्रूषमाणश्चरितानि विष्णोः ॥२२॥

āśrutya tad ṛṣi-gaṇa-vacaḥ parīkṣit
samaṁ madhu-cyud guru cāvyalīkam
ābhāṣatainān abhinandya yuktān
śuśrūṣamāṇaś caritāni viṣṇoḥ

āśrutya—just after hearing; *tat*—that; *ṛṣi-gaṇa*—the sages assembled; *vacaḥ*—speaking; *parīkṣit*—Mahārāja Parīkṣit; *samam*—impartial; *madhu-cyut*—sweet to hear; *guru*—grave; *ca*—also; *avyalīkam*—perfectly true; *ābhāṣata*—said; *enān*—all of them; *abhinandya*—congratulated; *yuktān*—appropriately presented; *śuśrūṣamāṇaḥ*—being desirous; *caritāni*—activities of; *viṣṇoḥ*—the Personality of Godhead.

TRANSLATION

All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Mahārāja Parīkṣit, desiring to hear of the activities of Lord Śrī Kṛṣṇa, the Personality of Godhead, congratulated the great sages.

TEXT 23

समागताः सर्वत एव सर्वे
वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथनामुत्र च कश्चनार्थ
ऋते परानुग्रहमात्मशीलम् ॥२३॥

samāgatāḥ sarvata eva sarve
vedā yathā mūrti-dharās tri-pṛṣṭhe
nehātha nāmutra ca kaścanārtha
ṛte parānugraham ātma-śīlam

samāgatāḥ—assembled; *sarvataḥ*—from all directions; *eva*—certainly; *sarve*—all of you; *vedāḥ*—supreme knowledge; *yathā*—as; *mūrti-dharāḥ*—personified; *tri-pṛṣṭhe*—on the planet of Brahmā (which is situated above the three planetary systems, namely the upper, intermediate and lower worlds); *na*—not; *iha*—in this world; *atha*—thereafter; *na*—nor; *amutra*—in the other world; *ca*—also; *kaścana*—any other; *arthaḥ*—interest; *ṛte*—save and except; *para*—others; *anugraham*—doing good to; *ātma-śīlam*—own nature.

TRANSLATION

The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three

worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or the next.

PURPORT

Six kinds of opulences, namely wealth, strength, fame, beauty, knowledge and renunciation, are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings, who are part and parcel entities of the Supreme Being, have all these attributes partially, up to the full strength of seventy-eight percent. In the material world these attributes (up to seventy-eight percent of the Lord's attributes) are covered by the material energy, as the sun is covered by a cloud. The covered strength of the sun is very dim, compared to the original glare, and similarly living beings with such attributes become almost extinct from their original color. There are three planetary systems, namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on earth are situated at the beginning of the intermediate worlds, but living beings like Brahmā and his contemporaries live in the upper worlds, of which the topmost is Satyaloka. In Satyaloka the inhabitants are fully cognizant of Vedic wisdom, and thus the mystic cloud of material energy is cleared, and therefore they are known as the *Vedas* personified. Such persons, being fully aware of knowledge both mundane and transcendental, have no interest in either the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve, and in the transcendental world they are full in themselves. Then why do they come to the mundane world? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls. On the earth they come down and do good to the people of the world in different circumstances under different climatic influences. They have nothing to do in this world save and except reclaim the fallen souls rotting in material existence, deluded by material energy.

TEXT 24

ततश्च वः पृच्छ्यमिमं विपृच्छे
विश्रम्य विप्रा इतिकृत्यतायाम् ।
सर्वात्मना म्रियमाणैश्च कृत्यं
शुद्धं च तत्रामृशतामियुक्ताः ॥२४॥

tataś ca vaḥ pṛcchyam imaṁ vipṛcche
viśrabhya viprā iti kṛtyatāyām
sarvātmanā mriyamāṇaiś ca kṛtyaṁ
śuddhaṁ ca tatrāmṛśatābhiyuktāḥ

tataḥ—as such; *ca*—and; *vaḥ*—unto you; *pṛcchyam*—that which is to be asked; *imam*—this; *vipṛcche*—beg to ask you; *viśrabhya*—trustworthy; *viprāḥ*—*brāhmaṇas;* *iti*—thus; *kṛtyatāyām*—out of all different duties; *sarva-ātmanā*—by every one; *mriyamāṇaiḥ*—especially those who are just about to die; *ca*—and; *kṛtyam*—dutiful; *śuddham*—perfectly correct; *ca*—and; *tatra*—therein; *āmṛśata*—by complete deliberation; *abhiyuktāḥ*—just befitting.

TRANSLATION

O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

PURPORT

In this verse the King has placed two questions before the learned sages. The first question is what is the duty of everyone in all circumstances, and the second question is what is the specific duty of one who is to die very shortly. Out of the two, the question relating to the dying man is most important because everyone is a dying man, either very shortly or after one hundred years. The duration of life is immaterial, but the duty of a dying man is very important. Mahārāja Parīkṣit placed these two questions before Śukadeva Gosvāmī also on his arrival, and practically the whole of the *Śrīmad-Bhāgavatam,* beginning from the Second Canto up to the last Twelfth Canto, deals with these two questions. The conclusion arrived at thereof is that devotional service of the Lord Śrī Kṛṣṇa, as it is confirmed by the Lord Himself in the last phases of the *Bhagavad-gītā,* is the last word in relation to everyone's permanent duty in life. Mahārāja Parīkṣit was already aware of this fact, but he wanted the great sages assembled there to unanimously give their verdict on his conviction so that he might be able to go on with his confirmed duty without controversy. He has especially mentioned the word *śuddha,* or perfectly correct. For transcendental realization or self-realization, many processes are recommended by various classes of philosophers. Some of them are first-class methods, and some of them are second- or third-class methods. The first-

class method demands that one give up all other methods and surrender unto the lotus feet of the Lord and thus be saved from all sins and their reactions.

TEXT 25

तत्राभवद्भगवान् व्यासपुत्रो
यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिङ्गो निजलाभतुष्टो
वृतश्च बालैरवधूतवेषः ॥२५॥

tatrābhavad bhagavān vyāsa-putro
yadṛcchayā gām aṭamāno 'napekṣaḥ
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaś ca bālair avadhūta-veṣaḥ

tatra—there; *abhavat*—appeared; *bhagavān*—powerful; *vyāsa-putraḥ*—son of Vyāsadeva; *yadṛ*—is as; *icchayā*—one desires; *gām*—the earth; *aṭamānaḥ*—while traveling; *anapekṣaḥ*—disinterested; *alakṣya*—unmanifested; *liṅgaḥ*—symptoms; *nija-lābha*—self-realized; *tuṣṭaḥ*—satisfied; *vṛtaḥ*—surrounded by; *ca*—and; *bālaiḥ*—by children; *avadhūta*—neglected by others; *veṣaḥ*—dressed.

TRANSLATION

At that moment there appeared the powerful son of Vyāsadeva who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.

PURPORT

The word *Bhagavān* is sometimes used in relation with some of the great devotees of the Lord, like Śukadeva Gosvāmī. Such liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Śukadeva Gosvāmī never accepted any formal spiritual master, nor did he undergo any formal reformatory performances. His father, Vyāsadeva, was his natural spiritual master because he heard *Śrīmad-Bhāgavatam* from him. After this, he became completely self-satisfied.

Thus he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach the stage of complete liberation, but Śrī Śukadeva Gosvāmī was already in that status by the grace of his father. As a young boy he was expected to be properly dressed, but he went about naked and was disinterested in social customs. He was neglected by the general populace, and inquisitive boys and women surrounded him as if he were a madman. He thus appears on the scene while traveling on the earth on his own accord. It appears that to the inquiry of Mahārāja Parīkṣit, the great sages were not unanimous in their decision as to what was to be done. For spiritual salvation there were many prescriptions according to the different modes of different persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service of the Lord. As doctors differ, so also sages differ in their different prescriptions. While such things were going on, the great powerful son of Vyāsadeva appeared on the scene.

TEXT 26

तं द्व्यष्टवर्षं सुकुमारपाद-
करोरुबाह्वंसकपोलगात्रम् ।
चार्वायताक्षोन्नसतुल्यकर्ण-
सुभ्रूाननं कम्बुसुजातकण्ठम् ॥२६॥

taṁ dvyaṣṭa-varṣaṁ su-kumāra-pāda-
karoru-bāhv-aṁsa-kapola-gātram
cārv-āyatākṣonnasa-tulya-karṇa-
subhrv-ānanaṁ kambu-sujāta-kaṇṭham

tam—him; *dvyaṣṭa*—sixteen; *varṣam*—years; *su-kumāra*—delicate; *pāda*—legs; *kara*—hands; *ūru*—thighs; *bāhu*—arms; *aṁsa*—shoulders; *kapola*—forehead; *gātram*—body; *cāru*—beautiful; *āyata*—broad; *akṣa*—eyes; *unnasa*—high nose; *tulya*—similar; *karṇa*—ears; *subhru*—nice brows; *ānanam*—face; *kambu*—conchshell; *sujāta*—nicely built; *kaṇṭham*—neck.

TRANSLATION

This son of Vyāsadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all

delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

PURPORT

A respectable personality is described beginning with the legs, and this honored system is observed here with Śukadeva Gosvāmī. He was only sixteen years of age. A person is honored for his achievements and not for advanced age. A person can be older by experience and not by age. Śrī Śukadeva Gosvāmī, who is described herein as the son of Vyāsadeva, was by his knowledge more experienced than all the sages present there, although he was only sixteen years old.

TEXT 27

निगूढजत्रुं पृथुतुङ्गवक्षस-
मावर्तनाभिं वलिवल्गूदरं च ।
दिगम्बरं वक्त्रविकीर्णकेशं
प्रलम्बबाहुं स्वमरोत्तमाभम् ॥२७॥

nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam
āvarta-nābhiṁ vali-valgūdaraṁ ca
dig-ambaraṁ vaktra-vikīrṇa-keśaṁ
pralamba-bāhuṁ svamarottamābham

nigūḍha—covered; *jatrum*—collarbone; *pṛthu*—broad; *tuṅga*—swollen; *vakṣasam*—chest; *āvarta*—whirled; *nābhim*—navel; *vali-valgu*—striped; *udaram*—abdomen; *ca*—also; *dik-ambaram*—dressed by all directions (naked); *vaktra*—curled; *vikīrṇa*—scattered; *keśam*—hair; *pralamba*—elongated; *bāhum*—hands; *su-amara-uttama*—the best amongst the gods (Kṛṣṇa); *ābham*—hue.

TRANSLATION

His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa.

PURPORT

His bodily features indicate him to be different from common men. All the signs described in connection with the bodily features of Śukadeva Gosvāmī are uncommon symptoms, typical of great personalities, according to physiognomical calculations. His bodily hue resembled that of Lord Kṛṣṇa, who is the Supreme amongst the gods, demigods, and all living beings.

TEXT 28

श्यामं सदापीव्यवयोऽङ्गलक्ष्म्या
स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्य-
स्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥२८॥

śyāmaṁ sadāpīvya-vayo 'ṅga-lakṣmyā
strīṇāṁ mano-jñaṁ rucira-smitena
pratyutthitās te munayaḥ svāsanebhyas
tal-lakṣaṇa-jñā api gūḍha-varcasam

śyāmam—blackish; *sadā*—always; *apīvya*—excessively; *vayaḥ*—age; *aṅga*—symptoms; *lakṣmyā*—by the opulence of; *strīṇām*—of the fair sex; *manaḥ-jñam*—attractive; *rucira*—beautiful; *smitena*—smiling; *pratyutthitāḥ*—stood up; *te*—all of them; *munayaḥ*—the great sages; *sva*—own; *āsanebhyaḥ*—from the seats; *tat*—those; *lakṣaṇa-jñāḥ*—expert in the art of physiognomy; *api*—even; *gūḍha-varcasam*—covered glories.

TRANSLATION

He was dark and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

TEXT 29

स विष्णुरातोऽतिथय आगताय
तस्मै सपर्यां शिरसाऽऽजहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका
महासने सोपविवेश पूजितः ॥२९॥

sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyāṁ śirasājahāra
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ

saḥ—he; *viṣṇu-rātaḥ*—Mahārāja Parīkṣit (who is always protected by Lord Viṣṇu); *atithaye*—to become a guest; *āgatāya*—one who arrived there; *tasmai*—unto him; *saparyām*—with the whole body; *śirasā*—with bowed head; *ājahāra*—offered obeisances; *tataḥ*—thereafter; *nivṛttāḥ*—ceased; *hi*—certainly; *abudhāḥ*—less intelligent; *striyaḥ*—women; *arbhakāḥ*—boys; *mahā-āsane*—exalted seat; *sa*—he; *upaviveśa*—sat down; *pūjitaḥ*—being respected.

TRANSLATION

Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrīla Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.

PURPORT

On Śukadeva Gosvāmī's arrival at the meeting, everyone, except Śrīla Vyāsadeva, Nārada and a few others, stood up, and Mahārāja Parīkṣit, who was glad to receive a great devotee of the Lord, bowed down before him with all the limbs of his body. Śukadeva Gosvāmī also exchanged the greetings and reception by embrace, shaking of hands, nodding and bowing down, especially before his father and Nārada Muni. Thus he was offered the presidential seat at the meeting. When he was so received by the king and sages, the street boys and less intelligent women who followed him were struck with wonder and fear. So they retired from their frivolous activities, and everything was full of gravity and calm.

TEXT 30

स संवृतस्तत्र महान् महीयसां
ब्रह्मर्षिराजर्षिदेवर्षिसङ्घैः ।

व्यरोचतालं भगवान् यथेन्दु-
ग्रहर्क्षतारानिकरैः परीतः ॥३०॥

sa saṁvṛtas tatra mahān mahīyasāṁ
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ
vyarocatālaṁ bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ

saḥ—Śrī Śukadeva Gosvāmī; *saṁvṛtaḥ*—surrounded by; *tatra*—there; *mahān*—great; *mahīyasām*—of the greatest; *brahmarṣi*—saint among the *brāhmaṇas*; *rājarṣi*—saint among the kings; *devarṣi*—saint among the demigods; *saṅghaiḥ*—by the assembly of; *vyarocata*—well deserved; *alam*—able; *bhagavān*—powerful; *yathā*—as; *induḥ*—the moon; *graha*—planets; *ṛkṣa*—heavenly bodies; *tārā*—stars; *nikaraiḥ*—by the assembly of; *parītaḥ*—surrounded by.

TRANSLATION

Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

PURPORT

In the great assembly of saintly personalities, there was Vyāsadeva the *brahmarṣi,* Nārada the *devarṣi,* Paraśurāma the great ruler of the *kṣatriya* kings, etc. Some of them were powerful incarnations of the Lord. Śukadeva Gosvāmī was not known as *brahmarṣi, rājarṣi* or *devarṣi,* nor was he an incarnation like Nārada, Vyāsa or Paraśurāma, etc. And yet he excelled them in respects paid. This means that the devotee of the Lord is more honored in the world than the Lord Himself. One should, therefore, never minimize the importance of a devotee like Śukadeva Gosvāmī.

TEXT 31

प्रशान्तमासीनमकुण्ठमेधसं
मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलि-
र्नत्वा गिरा सूनृतयान्वपृच्छत् ॥३१॥

praśāntam āsīnam akuṇṭha-medhasaṁ
muniṁ nṛpo bhāgavato 'bhyupetya
praṇamya mūrdhnāvahitaḥ kṛtāñjalir
natvā girā sūnṛtayānvapṛcchat

praśāntam—perfectly pacified; *āsīnam*—sitting; *akuṇṭha*—without hesitation; *medhasam*—one who has sufficient intelligence; *munim*—unto the great sage; *nṛpaḥ*—the King (Mahārāja Parīkṣit); *bhāgavataḥ*—the great devotee; *abhyupetya*—approaching him; *praṇamya*— bowing down; *mūrdhnā*—his head; *avahitaḥ*—properly; *kṛta-añjaliḥ*—with folded hands; *natvā*—politely, by words; *girā sūnṛtaya*—in sweet voices; *anvapṛcchat*—inquired.

TRANSLATION

The sage Śrī Śukadeva Gosvāmī sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Mahārāja Parīkṣit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

PURPORT

The gesture now adopted by Mahārāja Parīkṣit of questioning a master is quite befitting in terms of scriptural injunctions. The scriptural injunction is that one should humbly approach a spiritual master to understand the transcendental science. Mahārāja Parīkṣit was now prepared for meeting his death, and within the very short time of seven days he was to know the process of entering the kingdom of God. In such important cases, one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business to see him. And the qualification of the spiritual master is perfectly manifested in the person of Śukadeva Gosvāmī. Both the spiritual master and the disciple, namely Śrī Śukadeva Gosvāmī and Mahārāja Parīkṣit, attained perfection through the medium of *Śrīmad-Bhāgavatam*. Śukadeva Gosvāmī learned *Śrīmad-Bhāgavatam* from his father Vyāsadeva, but he had no chance to recite it. Before Mahārāja Parīkṣit he recited *Śrīmad-Bhāgavatam* and answered the questions of Mahārāja Parīkṣit unhesitatingly, and thus both the master and the disciple got salvation.

TEXT 32

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।
कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥३२॥

parīkṣid uvāca
aho adya vayaṁ brahman
sat-sevyāḥ kṣatra-bandhavaḥ
kṛpayātithi-rūpeṇa
bhavadbhis tīrthakāḥ kṛtāḥ

parīkṣit uvāca—the fortunate Mahārāja Parīkṣit said; *aho*—ah; *adya*—today; *vayam*—we; *brahman*—O *brāhmaṇas; sat-sevyāḥ*—eligible to serve the devotee; *kṣatra*—the ruling class; *bandhavaḥ*—friends; *kṛpayā*—by your mercy; *atithi-rūpeṇa*—in the manner of the great; *bhavadbhiḥ*—by your good self; *tīrthakāḥ*—qualified for being places of pilgrimage; *kṛtāḥ*—done by you.

TRANSLATION

The fortunate King Parīkṣit said: O brāhmaṇa, by your mercy only you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

PURPORT

Saintly devotees like Śukadeva Gosvāmī generally do not approach worldly enjoyers, especially those in royal orders. Mahārāja Pratāparudra was a follower of Lord Caitanya, but when he wanted to see the Lord, the Lord refused to see him because he was a king. For a devotee who desires to go back to Godhead, two things are strictly prohibited: worldly enjoyers and women. Therefore, devotees of the standard of Śukadeva Gosvāmī are never interested in seeing kings. Mahārāja Parīkṣit was, of course, a different case. He was a great devotee, although a king, and therefore Śukadeva Gosvāmī came to see him in his last stage of life. Mahārāja Parīkṣit, out of his devotional humility, felt himself an unworthy descendant of his great *kṣatriya* forefathers, although he was as great as his predecessors. The unworthy sons of the royal orders are called *kṣatra-bandhavas*, as the unworthy sons of the *brāhmaṇas* are called *dvija-bandhus* or *brahma-*

bandhus. Mahārāja Parīkṣit was greatly encouraged by the presence of Śukadeva Gosvāmī. He felt himself sanctified by the presence of the great saint whose presence turns any place into a place of pilgrimage.

TEXT 33

येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥३३॥

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

yeṣām—of whom; *saṁsmaraṇāt*—by remembrance; *puṁsām*—of a person; *sadyaḥ*—instantly; *śuddhyanti*—cleanses; *vai*—certainly; *gṛhāḥ*—all houses; *kim*—what; *punaḥ*—then; *darśana*—meeting; *sparśa*—touching; *pāda*—the feet; *śauca*—washing; *āsana-ādibhiḥ*—by offering a seat, etc.

TRANSLATION

Simply by remembering you our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

PURPORT

The importance of holy places of pilgrimage is due to the presence of great sages and saints. It is said that sinful persons go to the holy places and leave their sins there to accumulate. But the presence of the great saints disinfects the accumulated sins, and thus the holy places continue to remain sanctified by the grace of the devotees and saints present there. If such saints appear in the homes of worldly people, certainly the accumulated sins of such worldly enjoyers become neutralized. Therefore, the holy saints actually have no self-interest with the householders. The only aim of such saints is to sanctify the houses of the householders, and the householders therefore should feel grateful when such saints and sages appear at their doors. A householder who dishonors such holy orders is a great offender. It is enjoined, therefore, that a householder who does not bow down before a saint at once must undergo fasting for the day in order to neutralize the great offense.

TEXT 34

सांनिध्यात्ते महायोगिन्पातकानि महान्त्यपि ।
सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥३४॥

sānnidhyāt te mahā-yogin
pātakāni mahānty api
sadyo naśyanti vai puṁsāṁ
viṣṇor iva suretarāḥ

sānnidhyāt—on account of the presence; *te*—your; *mahā-yogin*—O great mystic; *pātakāni*—sins; *mahānti*—invulnerable; *api*—in spite of; *sadyaḥ*—immediately; *naśyanti*—vanquished; *vai*—certainly; *puṁsām*—of a person; *viṣṇoḥ*—like the presence of the Personality of Godhead; *iva*—like; *sura-itarāḥ*—other than the demigods.

TRANSLATION

Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

PURPORT

There are two classes of human beings, namely the atheist and the devotee of the Lord. The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Viṣṇu the Personality of Godhead. The demons are always busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, either by His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted. The great saints and devotees of the Lord are in the list of His paraphernalia, and thus as soon as a saintly devotee is present, the ghostly sins are at once vanquished. That is the verdict of all Vedic literatures. One is recommended, therefore, to associate only with saintly devotees so that worldly demons and ghosts cannot exert their sinister influence.

TEXT 35

अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
पैतृष्वसेयप्रीत्यर्थं तद्गोत्रस्यात्तबान्धवः ॥३५॥

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-artham
tad-gotrasyātta-bāndhavaḥ

api—definitely; *me*—unto me; *bhagavān*—the Personality of Godhead; *prītaḥ*—pleased; *kṛṣṇaḥ*—the Lord; *pāṇḍu-suta*—the sons of King Pāṇḍu; *priyaḥ*—dear; *paitṛ*—in relation with the father; *svaseya*—the sons of the sister; *prīti*—satisfaction; *artham*—in the matter of; *tat*—their; *gotrasya*—of the descendent; *ātta*—accepted; *bāndhavaḥ*—as friend.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.

PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others who are attached to illusory family affairs. Generally people are attached to family matters, and the whole economic impetus of human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service to the family by becoming a devotee of the Lord. The Lord gives special protection to the family members and descendants of a devotee, even though such members are themselves nondevotees! Mahārāja Prahlāda was a great devotee of the Lord, but his father Hiraṇyakaśipu was a great atheist and declared enemy of the Lord. But despite all this, Hiraṇyakaśipu was awarded salvation due to his being the father of Mahārāja Prahlāda. The Lord is so kind that he gives all protection to the family members of His devotee, and thus the devotee has no need to bother about his family members, even if such family members are left aside to discharge devotional service. Mahārāja Yudhiṣṭhira and his brothers were the sons of Kuntī, the paternal aunt of Lord Kṛṣṇa, and Mahārāja Parīkṣit admits the patronage of Lord Kṛṣṇa because of his being the only grandson of the great Pāṇḍavas.

TEXT 36

अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।
नितरां म्रियमाणानां संसिद्धस्य वनीयसः ॥३६॥

anyathā te 'vyakta-gater
darśanaṁ naḥ kathaṁ nṛṇām
nitarāṁ mriyamāṇānāṁ
saṁsiddhasya vanīyasaḥ

anyathā—otherwise; *te*—your; *avyakta-gateḥ*—of one whose movements are invisible; *darśanam*—meeting; *naḥ*—for us; *katham*—how; *nṛṇām*—of the people; *nitarām*—specifically; *mriyamāṇānām*—of those who are about to die; *saṁsiddhasya*—of one who is all-perfect; *vanīyasaḥ*—voluntary appearance.

TRANSLATION

Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death.

PURPORT

The great sage Śukadeva Gosvāmī was certainly inspired by Lord Kṛṣṇa to appear voluntarily before Mahārāja Parīkṣit, the great devotee of the Lord, just to give him the teachings of *Śrīmad-Bhāgavatam.* One can achieve the nucleus of devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Śrīla Śukadeva Gosvāmī is an authorized spiritual master, and thus he was inspired by the Lord to appear before Mahārāja Parīkṣit and instruct him in the teachings of *Śrīmad-Bhāgavatam.* One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a

particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means *to receive the direct help of the Lord Himself.*

TEXT 37

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ॥३७॥

ataḥ pṛcchāmi saṁsiddhiṁ
yoginām paramaṁ gurum
puruṣasyeha yat kāryaṁ
mriyamāṇasya sarvathā

ataḥ—therefore; *pṛcchāmi*—beg to inquire; *saṁsiddhim*—the way of perfection; *yoginām*—of the saints; *paramam*—the Supreme; *gurum*—the spiritual master; *puruṣasya*—of a person; *iha*—in this life; *yat*—whatever; *kāryam*—duty; *mriyamāṇasya*—of one who is going to die; *sarvathā*—in every way.

TRANSLATION

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

PURPORT

Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called spiritual master without any profit. The psuedo-spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt. Mahārāja Parīkṣit is the right type of disciple because he puts forward questions vital to the interest of all men, particularly for the dying men. The question put forward by Mahārāja Parīkṣit is the basic principle of the complete thesis of *Śrīmad-Bhāgavatam.* Now let us see how intelligently the great master replies.

TEXT 38

यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभिः प्रभो ।
स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥३८॥

yac chrotavyam atho japyaṁ
yat kartavyaṁ nṛbhiḥ prabho
smartavyaṁ bhajanīyaṁ vā
brūhi yadvā viparyayam

yat—whatever; *śrotavyam*—worth hearing; *atho*—thereof; *japyam*—chanted; *yat*—what also; *kartavyam*—executed; *nṛbhiḥ*—by the people in general; *prabho*—O master; *smartavyam*—that which is remembered; *bhajanīyam*—worshipable; *vā*—either; *brūhi*—please explain; *yadvā*—what it may be; *viparyayam*—against the principle.

TRANSLATION

Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

TEXT 39

नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।
न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥३९॥

nūnaṁ bhagavato brahman
gṛheṣu gṛha-medhinām
na lakṣyate hy avasthānam
api go-dohanaṁ kvacit

nūnan—because; *bhagavataḥ*—of you, who are powerful; *brahman*—O *brāhmaṇa; gṛheṣu*—in the houses; *gṛha-medhinām*—of the householders; *na*—not; *lakṣyate*—are seen; *hi*—exactly; *avasthānan*—staying in; *api*—even; *go-dohanam*—milking the cow; *kvacit*—rarely.

TRANSLATION

O powerful brāhmaṇa, it is said that you hardly stay in the houses of men long enough to milk a cow.

PURPORT

Saints and sages in the renounced order of life go to the houses of the householders at the time they milk the cows, early in the morning, and

ask some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values, and therefore saints and sages live only on milk. Even the poorest of the householders keep at least ten cows, each delivering twelve to twenty quarts of milk, and therefore no one hesitates to spare a few pounds of milk for the mendicants. It is the duty of householders to maintain the saints and sages, like the children. So a saint like Śukadeva Gosvāmī would hardly stay at the house of a householder for more than five minutes in the morning. In other words, such saints are very rarely seen in the houses of householders, and Mahārāja Parīkṣit therefore prayed to him to instruct him as soon as possible. The householders also should be intelligent enough to get some transcendental information from visiting sages. The householder should not foolishly ask a saint to deliver what is available in the market. That should be the reciprocal relation between the saints and the householders.

TEXT 40

सूत उवाच
एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा ।
प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥४०॥

sūta uvāca
evam ābhāṣitaḥ pṛṣṭaḥ
sa rājñā ślakṣṇayā girā
pratyabhāṣata dharma-jño
bhagavān bādarāyaṇiḥ

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—thus; *ābhāṣitaḥ*—being spoken; *pṛṣṭaḥ*—and asked for; *saḥ*—he; *rājñā*—by the King; *ślakṣṇayā*—by sweet; *girā*—language; *pratyabhāṣata*—began to reply; *dharma-jñaḥ*—one who knows the principles of religion; *bhagavān*—the powerful personality; *bādarāyaṇiḥ*—son of Vyāsadeva.

TRANSLATION

Śrī Sūta Gosvāmī said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyāsadeva, who knew the principles of religion, began his reply.

Thus end the Bhaktivedanta purports of the First Canto, Nineteenth Chapter of Śrīmad-Bhāgavatam, *"Appearance of Śrī Śukadeva Gosvāmī."*

END OF THE FIRST CANTO

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The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptural sources are specifically cited in the First Canto.

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Caitanya-caritāmṛta
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Hari-bhakti-sudhodaya
Hari-bhakti-vilāsa
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Manu-saṁhitā
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Vāyavīya Tantra
Vedānta-sūtra
Vedas
Viṣṇu-dharmottara
Viṣṇu Purāṇa
Viśva-Prabāśa (Sanskrit Dictionary)

Glossary

A

Ācārya—an authorized teacher of a particular cult.
Adbhuta—the *rasa* of wonder.
Ādi-rasa—original pure sex psychology.
Ahaṅkara— the meeting point of matter and spirit.
Ajita—Kṛṣṇa, the unconquerable.
Akiñcanas—those who have no material assets.
Anarthas—unwanted habits.
Anna-prāśana—ceremony or *saṁskara* of offering solid food to a teething child at the age of six to seven months.
Āpad-dharma—duty in emergencies.
Aparā—material inferiority.
Apauruṣeya—not made by man (transcendental).
Apavarga—the perfect stage of liberation.
Apsaras—the society girls of heaven.
Arcā—a form of the Lord manifested through a material agency such as mind, metal, earth, paint, wood, stone, jewel or drawing. It is accepted as an incarnation of Godhead and worshiped according to regulations.
Archan—the procedures followed in connection with worshiping the *arcā*.
Artha—economic development.
Aśrama—orders of life in connection with self-realization.
Aṣṭa-siddhi—the eightfold mystic perfections.
Asura—one who is against the service of the Lord.
Aśutoṣa—Śiva, who is easily pleased.
Aśvamedha-yajñas—horse sacrifices.
Ātma-māyā—Kṛṣṇa's internal potency.
Ātmārāma—self-satisfied in spiritual values.
Ātma-tattva—knowledge concerning liberation.
Ātma-vidyā—knowledge of Kṛṣṇa.
Avatāra—(lit., one who descends) an incarnation of God.
Aveṣa—an incarnation of Godhead partially empowered.
Avidyā—nescience.
Ayodhyā-loka—the Vaikuṇṭha planet of Lord Rāmacandra.

B

Bala—spiritual strength.
Bhagavata—in relation with the Personality of Godhead.
Bhāgavata-saṅgi—one who is always in Kṛṣṇa's association.
Bhakta-vatsala—Kṛṣṇa, lover of His devotee.
Bhakti—activities of the purified senses.
Bhakti-vedāntas—pure devotees who are followers of *Vedānta.*
Bhakti-yoga—direct attachment to Kṛṣṇa.
Bhava—the stage of transcendental ecstasy experienced after transcendental affection.
Bhayānaka—the *rasa* of ghastliness.
Bhogī—a person who engages only in sense gratification.
Bhūtanātha—Śiva, lord of the common people.
Brahmā—the first created being of a universe.
Brahma-bandhu—unqualified once-born sons of *brāhmaṇas.*
Brahma-bhūta—self-satisfaction.
Brahmacarya—student life of celibacy and study of *śāstras* under a spiritual master.
Brahman—the Absolute Truth.
Brāhmaṇa—a person in the mode of goodness.
Brahma-sampradāya—the disciplic succession descending from Lord Brahmā.
Brahmāstra—a nuclear weapon released by chanting certain hymns.
Brahma-sukham—absolute happiness.

C

Caṇḍāla—dog-eater.
Candraloka—the moon.
Cārudeṣṇa—a son of Kṛṣṇa and Rukmiṇī.
Cintāmaṇi-dhāma—the abode of the Lord, Kṛṣṇaloka.

D

Dāsya—the *rasa* of servitorship.
Dayā—the *rasa* of mercy.
Deva—a demigod or godly person.
Devakī—the mother of Lord Kṛṣṇa.
Devakī-nandana—Kṛṣṇa, the joy of Devakī.
Devata—a person obedient to the service of the Lord.

Dharma—the capacity to render service, which is the essential quality of a living being.
Dharmasya-glāniḥ—misuse of human energy.
Dhenukāsura—a demon killed by Lord Baladeva.
Dhīra—one who is undisturbed by the material energy.
Dhṛṣṭadyumna—the son of Mahārāja Drupada and brother of Draupadī.
Dhṛtarāṣṭra—the father of the Kurus and brother of Vidura.
Draupadī—daughter of King Drupada and wife of the Pāṇḍavas.
Droṇācārya—the military teacher of Arjuna and commander-in-chief of the Kurus in the Battle of Kurukṣetra.
Durgā-śakti—the material energy.
Duryodhana—chief of the evil-minded sons of Dhṛtarāṣṭra.
Dvārakā—a fortified city built by Kṛṣṇa within the sea.
Dvārapa-yuga—the third age of the cycle of a *māha-yuga*.
Dvija—twice-born.

E

Ekādaṇḍi-svāmī—an impersonalist in the renounced order.

G

Gandharvas—the celestial singers of the heavenly planets.
Ganges—the sacred river which runs throughout the entire universe.
Garbhādhāna-saṁskāra—the seed-giving reformatory process.
Garbha-sthuti—hymns glorifying Garbhodakaśāyī Viṣṇu.
Garbhodakaśāyī Viṣṇu—the Viṣṇu expansion who enters each universe to create diversity.
Gayā—Lord Buddha's birthplace.
Goloka—a name of the planet of Kṛṣṇa.
Gosvāmī—master of the senses.
Govinda—a name of Kṛṣṇa, "one who gives pleasure to the land, the cows, and the senses."
Gṛhastha—the householder stage of life.
Gṛtsamada—the scholar entrusted by Vyāsadeva with the *Ṛg-veda*.

H

Hāsya—the *rasa* of comedy.
Hiraṇmayena-pātreṇa—the veil of impersonal Brahman which covers the personal feature of the Absolute.
Hiraṇyakaśipu—a great atheist killed by Lord Nṛsiṁhadeva.

Hlādhinī—the potency of the Supreme Personality of Godhead for spiritual bliss.
Hṛṣīkeśa—a name of Kṛṣṇa, "master of all senses."

I

Indra—the King of the heavenly planets.
Indraloka—the planet where Lord Indra resides.
Īśvara—controller.
Itihāsas—Vedic histories.

J

Jagannātha Miśra—the father of Lord Caitanya.
Jaimini—the scholar entrusted by Vyāsadeva with the *Sāma-veda*.
Jamadagni—the father of Lord Paraśurāma.
Jatakāma—a purificatory process at birth.
Jitendriyā—one who has full control over his senses.
Jīva—the soul or atomic living entity.
Jīvanmukta—a liberated person.
Jñāna—transcendental knowledge.
Jñāna-yoga—the empirical process of linking with the Supreme.
Jñānī—one engaged in the cultivation of knowledge.

K

Kāla—eternal time.
Kali-yuga—the age in which quarrel is a common affair.
Kalki—an incarnation of the Lord who appears at the end of Kali-yuga.
Kalpa—millennium or material manifestation during the day of Brahmā.
Kāma—lust and desire.
Kāmadeva—Cupid.
Kaṁsa—Kṛṣṇa's uncle, who was always trying to kill Him.
Kaṇāda—author of Vaiśeṣika philosophy.
Kaniṣṭhādhikārī—third-grade devotee.
Kāraṇodakaśāyī Viṣṇu—the Viṣṇu expansion from whom all the material universes emanate.
Karatālas—hand cymbals used by devotees.
Karca—authorized recorded notes.
Karma—material activities subject to reaction.
Kazi—a Muslim magistrate.
Kīrtana—chanting of the glories of Kṛṣṇa.
Kṛpācārya—Mahārāja Parīkṣit's spiritual master.
Kṛpī—the mother of Aśvatthāmā.
Kṛṣṇa-kathā—narrations spoken by or about Kṛṣṇa.

Kṣatriya—the martial caste, which is in the mode of passion.
Kṣattra-bandhavas—unworthy sons of the royal order.
Kṣīrodakaśāyī Viṣṇu—the Supersoul.
Kuntī—the mother of Arjuna and aunt of Lord Kṛṣṇa.
Kuvera—the treasurer of the demigods.

L

Lakṣmī—the goddess of fortune, eternal consort of the Supreme Personality of Godhead, Nārāyaṇa.
Lakṣmīpriyā—the first wife of Lord Caitanya.
Laṅka—the kingdom of the demon Rāvaṇa.
Līlā—transcendental pastimes of the Lord.

M

Madana-Mohana—Kṛṣṇa, who attracts the mind of Cupid.
Mādhurya—conjugal love of God.
Madhusūdana—Kṛṣṇa, killer of the Madhu demon.
Madhyaloka—the middle planets in the universe.
Madhyam-adhikārī—second-grade devotee.
Mahābhārata—epic poem written by Vyāsadeva.
Mahāmantra—the great chant for deliverance, the *Hare Kṛṣṇa mantra.*
Mahāpauruṣikas—the inhabitants of the Vaikuṇṭha planets.
Mahātmā—a devotee of the Lord constantly engaged in His service.
Mahat-tattva—the total material energy.
Makhan-Cora—Kṛṣṇa, the butter thief.
Mānasa-putras—the mental sons of Brahmā.
Mantras—transcendental sound or Vedic hymns.
Manu—the father of mankind.
Manu-saṁhitā—the lawbook for mankind.
Māyāpura—the birthplace of Lord Caitanya.
Māyāvāda—the system of philosophy propounded by the impersonalists.
Mṛdaṅga—a particular type of drum specially made in Bengal.
Mukti—recovery from material existence and reinstatement in one's original form.
Muktipāda—Lord Viṣṇu, whose lotus feet are worshiped by the liberated souls.
Mukunda—Kṛṣṇa, giver of liberation.
Muni—a sage or self-realized soul.

N

Nāgas—celestial serpents.
Nakula—one of Arjuna's younger brothers.

Nanda Mahārāja—Lord Kṛṣṇa's foster father.
Nārāyaṇa—the four-handed expansion of the Supreme Lord Kṛṣṇa.
Nārāyaṇa-parāyaṇa—a self-surrendered devotee of Kṛṣṇa.
Nārāyaṇa-smṛti—constant remembrance of Kṛṣṇa.
Narottama—a first-class human being.
Nimāi Paṇḍit—a name of Lord Caitanya before His acceptance of the renounced order.
Nirvāṇa—cessation of material existence.
Nitya-baddha—eternally conditioned souls.
Nivṛttas—liberated souls.
Nivṛtti-mārga—the path of renunciation.
Nṛsiṁha—half-man, half-lion incarnation of Kṛṣṇa.

P

Parā—transcendental superiority.
Param brahma—the Supreme Brahman, the Personality of Godhead.
Paramātmā—the Supersoul, or localized aspect of the Lord.
Paramparā—disciplic succession.
Param satyam—the Supreme Truth.
Parā-prakṛti—the superior potency of the Lord.
Paravyoma—the kingdom of God.
Paśaṇḍi—an offender to the Lord.
Pātāla—the lowest planetary system within the universe.
Patañjali—the author of the *Yoga-sutras.*
Phālguni Pūrṇimā—the full moon night in the month of Phālguni (Feb.-March).
Pitṛloka—the planet of the departed forefathers.
Prabhupāda—a representative of the lotus feet of the Lord.
Prakṛta-sahajiyā—pseudo-devotees of Kṛṣṇa.
Prakṛti—energy or nature.
Prasādam—mercy; divine remnants of foodstuffs offered to the Deity.
Pravṛtti-mārga—the path of sense enjoyment.
Premā—spontaneous attraction of love.
Purāṇas—supplements of the *Vedas.*
Puruṣa—an incarnation of Godhead for material manifestation.

R

Rājarṣi—a great saint ruling as king.
Rasa—a spiritual relationship through spiritual sense perception.
Ratha-yātrā—a car festival in which the Jagannātha Deity is paraded.
Raudra—the *rasa* of anger.

Rāvaṇa—a powerful atheist killed by Lord Rāmacandra.
Rohiṇī—the mother of Baladeva.
Rūpa Gosvāmī—chief of the six Gosvāmīs of Vṛndāvana.

S

Sac-cid-ānanda vigraha—the eternal form of the Lord, full of bliss and knowledge.
Śacīdevī—the mother of Lord Caitanya.
Sādhu—great sage.
Sākhya—the *rasa* of fraternity.
Samādhi—trance, or absorption in the service of the Lord.
Sāmba—a son of Kṛṣṇa and Jāmbavatī.
Saṁskāras—purificatory processes.
Saṁvit—the knowledge potency of the Lord.
Sanātana-dharma—man's eternal engagement.
Sandhinī—the eternal existence potency of the Lord.
Sāndīpani Muni—teacher of Kṛṣṇa and Baladeva.
Sannyāsa—the renounced order of life for spiritual culture.
Śānta—the *rasa* of neutrality.
Śāstras—revealed scriptures or Vedic literatures.
Sattva—the material mode of goodness.
Sātvatas—eternal devotees of the Lord.
Satyaloka—the topmost planetary system within the universe.
Satya-yuga—the first of the four ages of a *mahā-yuga*.
Sāyujya—impersonal liberation.
Śikṣāṣṭakam—the eight *ślokas* of Lord Caitanya.
Simanta-nayanam—a *saṁskāra* performed during pregnancy.
Śiva—the predominating deity of the mode of ignorance.
Soma-rasa—a beverage drunk by demigods.
Śravaṇa—hearing.
Śṛṅgāra—the *rasa* of conjugal love.
Śṛṅgi—the *brāhmaṇa* boy who cursed Mahārāja Parīkṣit.
Śruti—direct Vedic injunctions.
Sudarśana-cakra—the wheel weapon used by Kṛṣṇa.
Suddha-sattva—the purified state of the soul freed from matter.
Śūdras—persons in the mode of ignorance, the laborer class.
Surabhi—the cows herded by Govinda.
Śūrasena—the father of Vasudeva and grandfather of Lord Kṛṣṇa.
Sūryaloka—the sun.
Svargaloka—the heavenly planets.
Svarūpa—original spiritual form.

Svarūpa Dāmodara Gosvāmī—Lord Caitanya's private secretary.
Svayaṁvara—a ceremony in which a girl selects a husband.
Śyāmasundara—a name for the original form of Kṛṣṇa.

T

Tamas—darkness or ignorance of the undeveloped mind.
Tamo-guṇa—the ignorant mode of nature.
Tapasya—voluntary acceptance of some material trouble for progress in spiritual life.
Tārāka-Brāhman—transcendence that delivers the soul.
Tatasthā-śakti—the marginal potency of the Lord.
Tīrtha—holy place, or a saint able to deliver fallen souls.
Tretā-yuga—the second age in the cycle of a *mahā-yuga*.
Tridaṇḍi gosvāmī—a devotee of the Lord who is in the renounced order of life.

U

Upaniṣads—the philosophical portions of the *Vedas*. They are 108 in number.
Urukrama—the Supreme Lord, whose activities are glorious.
Uttama-adhikārī—an advanced devotee of the Lord.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaiṣṇavas—devotees of the Lord.
Vaiśya—the mercantile caste, who are in the modes of passion and ignorance.
Varṇas—castes or sections of society in terms of qualification and occupation.
Varṇa-saṅkara—unwanted children.
Vasudeva—the father of Lord Kṛṣṇa.
Vāsudeva—Lord Kṛṣṇa, the son of Vasudeva.
Vātsalya—the *rasa* of parenthood.
Vibhatsa—the *rasa* of shock.
Vibhūti—specific power deputed to a living being.
Vipras—graduates of Vedic knowledge.
Vīra—the *rasa* of chivalry.
Viṣṇu-jana—devotees of the Lord.
Viṣṇu-māyā—sense enjoyment.
Viṣṇupriyā Devī—the second wife of Lord Caitanya.

Viṣṇurata—one who is always protected by Viṣṇu.
Viṣṇu-tattva—the status of Godhead.
Viśva-dharma—universal religion.
Vṛndāvana—the village where Kṛṣṇa lived as a child; the topmost transcendental abode of the Supreme Lord.
Vyāsāsana—the seat of Śrī Vyāsadeva or his genuine representative.

Y

Yajña—sacrifice.
Yajñeśvara—the Supreme Lord, who is the beneficiary of all sacrifices.
Yamarāja—the demigod who punishes sinful living entities after death.
Yaśodā—Lord Kṛṣṇa's foster mother.
Yaśodā-nandana—the child of Yaśodā, Kṛṣṇa.
Yoga—that which links with the Supreme.
Yoga-nidra—mystic slumber.
Yogeśvara—the master of all mystic powers, the Supreme Lord, Kṛṣṇa.
Yudhiṣṭhira—the eldest of the five Pāṇḍava brothers.
Yuga—one of the four ages of the universe.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ = ' *(avagraha)* - the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in organ or the *u* in but.
ā – like the *ā* in *far* but held twice as long as *a*.
i – like the *i* in pin.
ī – like the *ī* in pique but held twice as long as *i*.
u – like the *u* in push.

ū – like the *ū* in *rule* but held twice as long as *u*.
ṛ – like the *ri* in *Rita* (but more like French *ru*).
ṝ – same as *ṛi* but held twice as long.
ḷ – like *lree (lruu)*.
e – like the *e* in *they*.
ai – like the *ai* in *aisle*.
o – like the *o* in *go*.
au – like the *ow* in *how*.
ṁ *(anusvāra)* – a resonant nasal like the *n* in the French word *bon*.
ḥ *(visarga)* – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
g – as in *g*ive
ṅ – as in si*ng*
ch – as in staun*ch-h*eart
jh – as in he*dgeh*og
ṭ – as in *t*ub
ṇ – as r*n*a (prepare to say the *r* and say *na*).
kh – as in Ec*kh*art
gh – as in dig-*h*ard
c – as in *ch*air
j – as in *j*oy
ñ – as in ca*n*yon
ṭh – as in light-*h*eart
ḍha – as in re*d-h*ot
ḍ – as in *d*ove

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in lig*ht-h*eart but tongue against teeth.
d – as in *d*ove but tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue in between teeth.
p – as in *p*ine
b – as in *b*ird
m – as in *m*other
r – as in *r*un
v – as in *v*ine.
ph – as in u*p-h*ill (not *f*)
bh – as in ru*b-h*ard
y – as in *y*es
l – as in *l*ight
s – as in *s*un
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit verses of the First Canto of *Śrīmad-Bhāgavatam,* arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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kecid vikalpa-vasanāḥ	17.19	898
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mama niśita-śarair vibhidyamāna	9.34	484
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mataṁ ca vāsudevasya	7.32	352
mātā śiśūnāṁ nidhanaṁ sutānām	7.15	338
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mātulaḥ sānujaḥ kaccit	14.26	749
mātur garbha-gato vīraḥ	12.7	615
māyā-guṇair viracitam	3.30	170
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Śrīmad-Bhāgavatam

First Canto

(Part Three – Chapters 13-19)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

446 pages
12 color illustrations

EXPLANATION OF THE COVER

1. The original spiritual planet, which resembles the whorl of a huge lotus flower, is called Goloka Vṛndāvana. It is the abode of Lord Kṛṣṇa, the original Personality of Godhead.

2. This original planet Goloka throws off a spiritual ray of effulgence called *brahmajyoti* which is the ultimate goal of the impersonalists.

3. Within this unlimited *brahmajyoti* there are unlimited numbers of spiritual planets, as there are innumerable material planets within the sun rays of the material universes. These spiritual planets are dominated by plenary expansions of Lord Kṛṣṇa, and the inhabitants there are ever liberated living beings. They are all four-handed. The Lord is known there as Narāyāṇa, and the planets are known as Vaikuṇṭhas.

4. Sometimes a spiritual cloud overtakes a corner of the spiritual sky of *brahmajyoti,* and the covered portion is called the *mahat-tattva.* The Lord then, by His portion as Mahā-Viṣṇu, lies down in the water within the *mahat-tattva.* The water is called the Causal Ocean (*kāraṇa-jala*).

5. As He sleeps within the Causal Ocean, innumerable universes are generated with His breathing. These floating universes are scattered all over the Causal Ocean. They stay during a breath of Mahā-Viṣṇu.

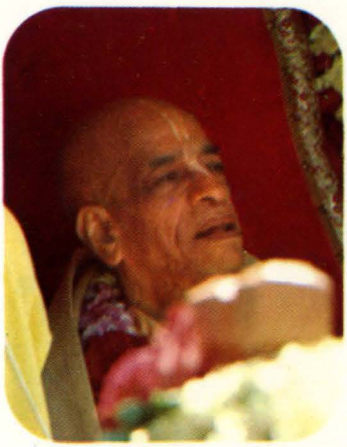
6. In each and every universal globe the same Mahā-Viṣṇu enters again as Garbhodakaśāyī Viṣṇu and lies there on the Garbha Ocean on the serpentine Śeṣa incarnation. From His navel-abdomen sprouts a lotus stem, and on the lotus, Brahmā, the lord of the universe, is born. Brahmā creates all living beings of different shapes in terms of desire within the universe. He also creates the sun, moon and other demi-gods.

(continued on back flap)

7. The sun is situated almost in the center of each and every universe, and it distributes profuse light and heat all over the universe. There are millions and billions of suns in all the millions and billions of universes within the *mahat-tattva.* The suns and moons are required within the universes because they are dark by nature. The *Vedas* instruct us to go out of the dark universes and reach the glowing effulgence, the *brahmajyoti.*

8. The *brahmajyoti* is due to the illuminating Vaikuṇṭha planets, which need no sun or moon or power of electricity.

Śrīmad-Bhāgavatam helps us reach the supreme planet, Goloka Vṛndāvana. The door is open for everyone. Human life is meant for this particular aim, for it is the highest perfection.



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, in Calcutta in 1922. Śrīla Bhaktisiddhānta liked this educated young man and injected in him the idea of preaching the message of *Śrīmad-Bhāgavatam* all over the world. At Allahabad in 1933 Śrīla Prabhupāda became his formally initiated disciple, and in 1937, just days before Śrīla Bhaktisiddhānta's departure from this mortal world, he was specifically ordered to spread Kṛṣṇa consciousness in the English language. Thus in 1944 Śrīla Prabhupāda started *Back to Godhead* magazine, which is now circulated in six different languages throughout the world, and he also published, in English, the first three volumes of his *Śrīmad-Bhāgavatam.*

In 1965, at the advanced age of 70, His Divine Grace sailed to the United States to fulfill his master's sacred mission, bringing with him only seven dollars, some books and a pair of hand cymbals. Shortly afterwards he began classes on *Bhagavad-gītā* in a small storefront in New York City. Now, only six years later, Śrīla Prabhupāda's International Society for Krishna Consciousness, with more than seventy centers in major cities throughout the world, has become an important institution of spiritual knowledge and culture, and Śrīla Prabhupāda's authoritative translations, commentaries and summary studies of Vedic literature have become standard textbooks of transcendental science.

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥३२॥

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo'vaśiṣyeta so'smy aham (p. 507)

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Second Canto

"The Cosmic Manifestation"

(Part One–Chapters 1-6)

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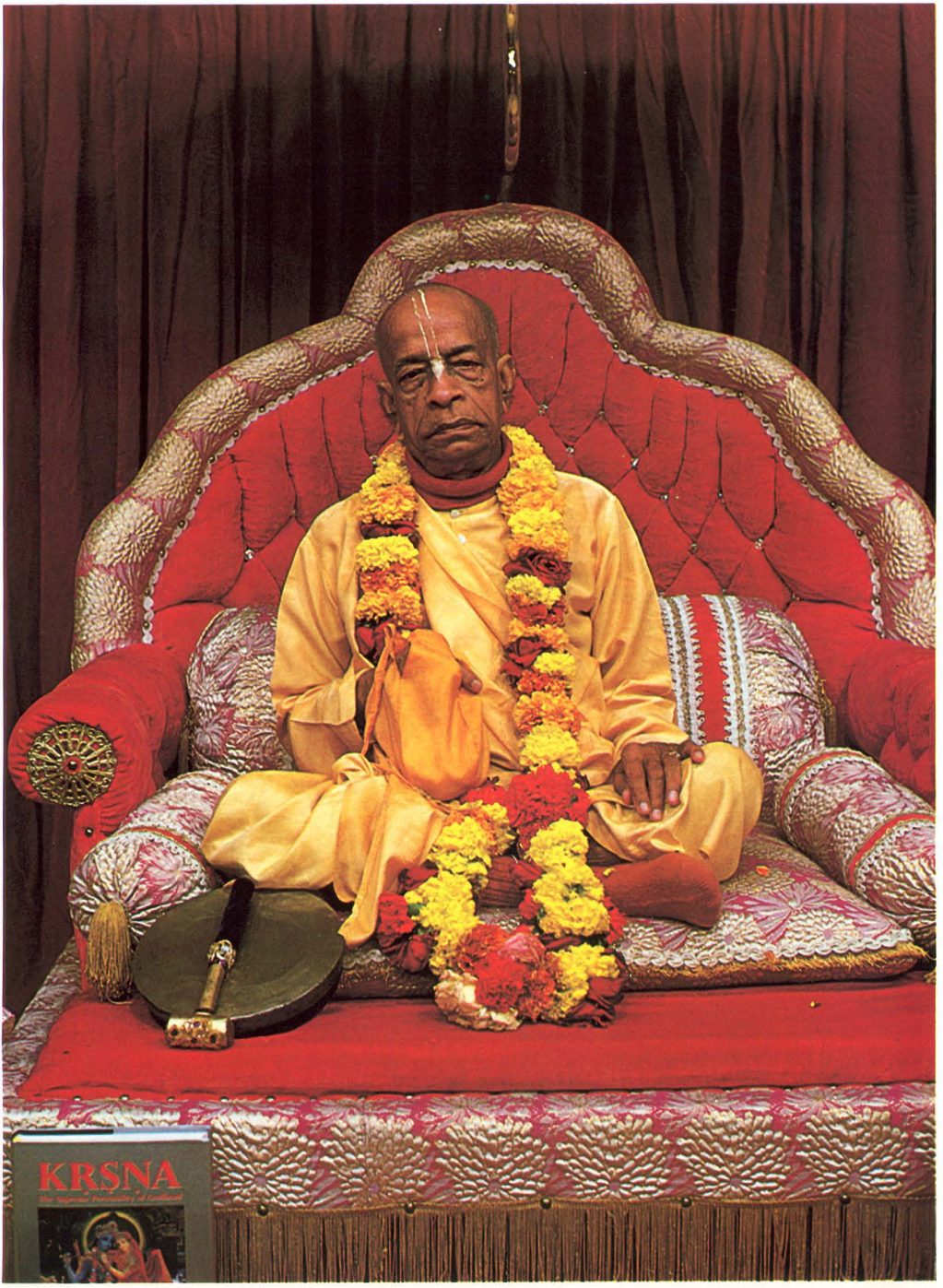

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PLATE ONE

Five thousand years ago the great *rājarṣi* (saintly king) Mahārāja Parīkṣit reigned as emperor of the world. Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges at Hastināpura (now Delhi) to fast until death and receive spiritual enlightenment. There, in an assembly of learned saints, he heard the entire *Śrīmad-Bhāgavatam* from the great sage Śukadeva Gosvāmī. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me." Śukadeva Gosvāmī's answer to this question and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. *(pp. 22–26)*

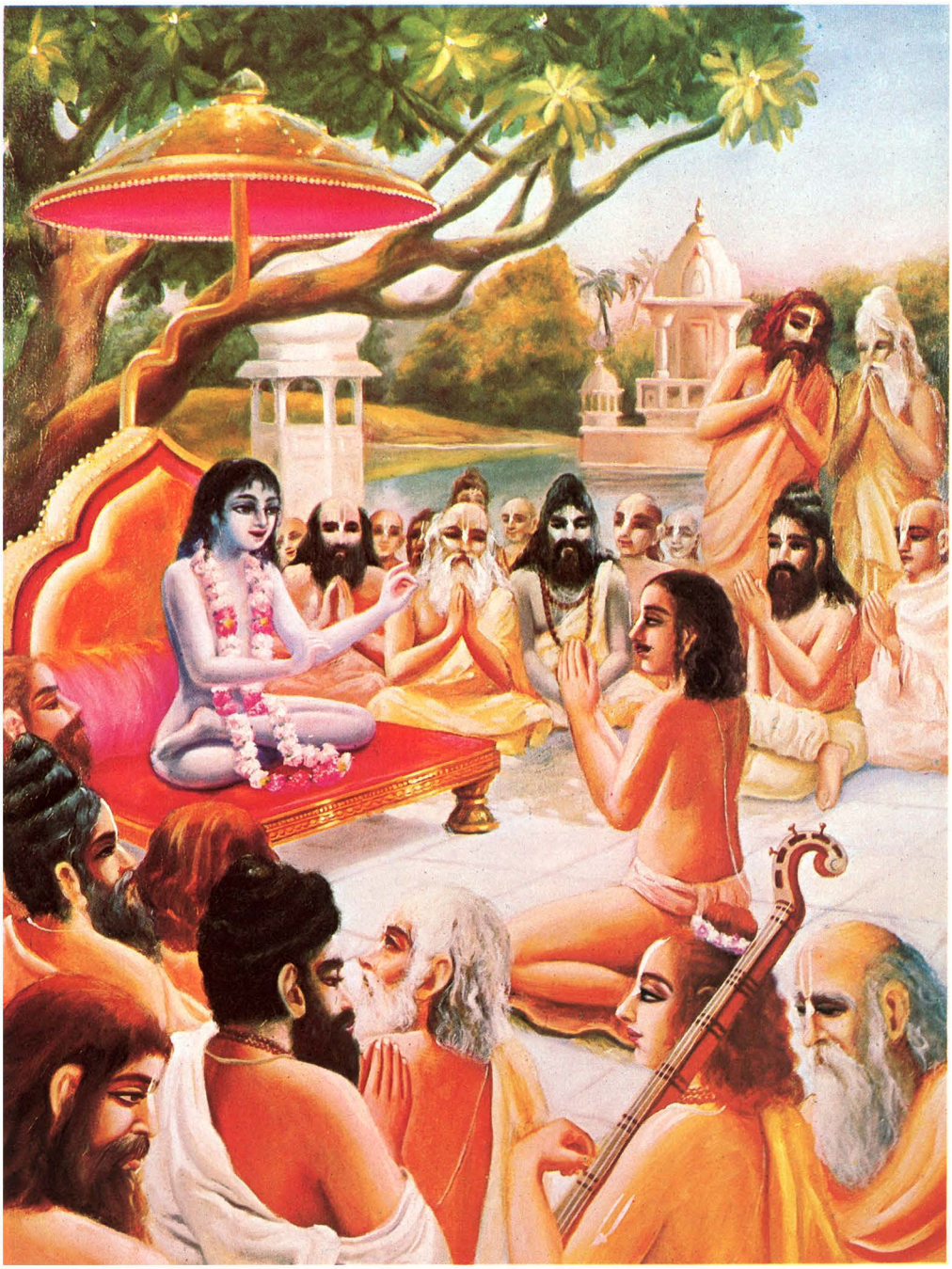

PLATE SIX

After being born out of the lotus growing from the navel of Garbhodakaśāyī Viṣṇu, Lord Brahmā turned his attention toward the task of creation. But he could see only darkness in every direction. Then Brahmā heard the sound *tapa* (penance) vibrated in the ether, and he sat in meditation. After one thousand celestial years, the sound of Kṛṣṇa's flute entered into the ear of Brahmā as the Vedic *mantra oṁ*. When the sound vibration of Kṛṣṇa's flute was expressed through the mouth of Brahmā, it became the Gāyatrī *mantra*. Thus by the influence of Kṛṣṇa's flute, Brahmā, the supreme creature and first living entity of this material universe, attained all Vedic knowledge and became the original spiritual master of all living entities. *(p. 123)*

PLATE SEVEN

On the full-moon night of the autumn season, Lord Śrī Kṛṣṇa attracted the young milkmaids of Vṛndāvana to the forest with the sound of His celebrated flute. As they approached Him, one of the *gopīs* said to Kṛṣṇa, "Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to become Your maidservants." *(p. 145)*

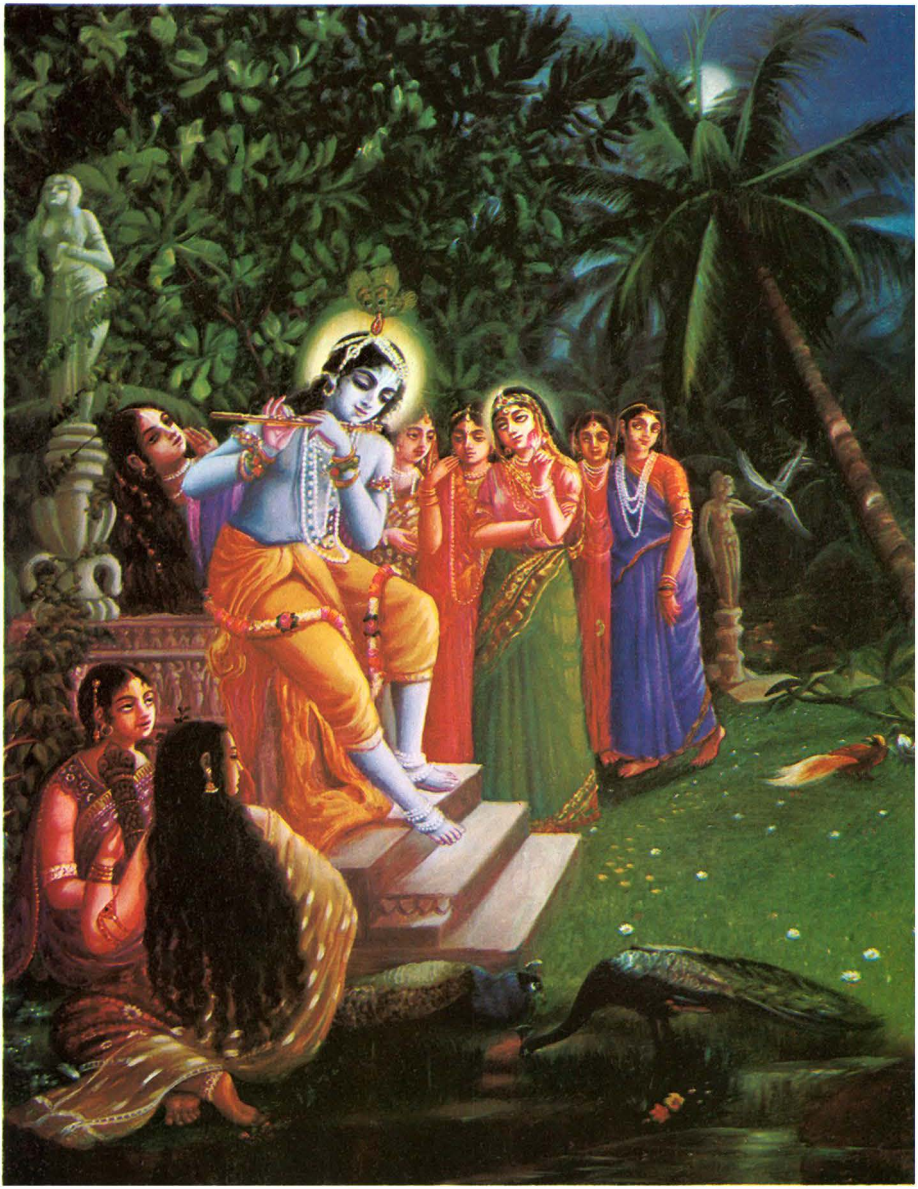

PLATE EIGHT

Our material senses cannot perceive the transcendental, all-spiritual body of the Supreme Lord. Nevertheless, out of His causeless mercy, the Lord, by expanding His spiritual potencies, can manifest Himself as the Deity, or *arcā-vigraha*, thus allowing us to see Him. Although seemingly made of material elements like stone, wood, or earth, the Deity, the *arcā* incarnation, is directly Lord Śrī Kṛṣṇa Himself. The omnipotent Supreme Personality of Godhead can appear anywhere without being contaminated by matter. *(pp. 167–171)*

PLATE NINE

In the supreme spiritual abode of Goloka Vṛndāvana, Lord Kṛṣṇa always revels in pastimes of love with His dearest devotees, the *gopīs*. And of all the *gopīs*, Śrīmatī Rādhārāṇī is the dearmost, for she is the complete tenderhearted feminine counterpart of the Lord. "My dear auspicious Rādhārāṇī," said Kṛṣṇa once upon Their meeting, "Your body is the source of all beauty. Your red lips are sweeter than nectar, Your face bears the aroma of a lotus flower, Your words defeat the melodious vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated with beautiful qualities." *(p. 173)*

PLATE TEN

Lord Śrī Kṛṣṇa, the original Supreme Personality of Godhead, incarnates Himself in various forms age after age to perform specific missions. Here we see His ten most prominent *līlā-avatāras* (pastime incarnations). Beginning in the lower left-hand corner and moving clockwise, we find (1) Lord Matsya, the fish incarnation, who protected Vaivasvata Manu by supporting the boat he was in during a complete inundation of the universe; (2) Lord Kūrma, the tortoise incarnation, whose shell served as a pivot for Mandara Mountain when it was being used as a churning rod by the theists and the atheists; (3) Lord Varāha, the boar incarnation, who lifted the earth up from the nether regions of the universe and slew the great demon Hiraṇyākṣa; (4) Lord Nṛsiṁhadeva, the half-man half-lion, who bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails; (5) Lord Vāmanadeva, the dwarf-*brāhmaṇa* incarnation, who begged three steps of land from Bali Mahārāja; (6) Lord Paraśurāma, who annihilated the administrative class (*kṣatriyas*) twenty-one times; (7) Lord Rāmacandra, who accepted exile in the forest with His beloved consort, Sītādevī, and then exhibited superhuman powers by controlling the Indian Ocean and killing the atheist King Rāvaṇa; (8) Lord Śrī Kṛṣṇa Himself (seen here with Lord Balarāma, His first expansion), who performed such wonderful pastimes as holding Govardhana Hill aloft for seven days to protect His friends in Vṛndāvana from King Indra's inundation; (9) Lord Buddha, who appeared just to delude those who are envious of the faithful theists; and (10) Lord Kalki, who will appear at the end of the Kali-yuga to annihilate all the atheists. *(p. 197)*

PLATE ELEVEN

Desirous to learn the cause of all causes, Śrī Nārada Muni approached his father, four-headed Lord Brahmā, and spoke as follows: "My dear father, whatever was created in the past, whatever will be created in the future, and whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut. As the spider very easily creates the network of its cobweb without being defeated by others, so also you yourself, by employing your self-sufficient energy, appear to create without any others' help. Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities and perfect discipline, although your good self is so powerful in the matter of creation. My dear father, what is the source of your knowledge, and under whom are you working?" Lord Brahmā replied, "My dear Nārada, what you have spoken about me is understandable, because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities. The truth is that I create only after the Lord's creation by His personal effulgence, the *brahma-jyoti*, just as when the sun manifests its fire, then the moon, the firmament, the planets and the twinkling stars are also manifest. Therefore I offer my obeisances and meditate upon Lord Kṛṣṇa, the Personality of Godhead, whose invincible potency influences the less intelligent class of men to call me the supreme controller." *(pp. 238–249)*

PLATE TWELVE

Five hundred years ago, in Nadīyā, India, the Lord incarnated as Śrī Caitanya Mahāprabhu to introduce the *saṅkīrtana-yajña*, the sacrifice of congregationally chanting the Hare Kṛṣṇa *mantra*. Accompanied by His dear devotees, especially Śrī Nityānanda Prabhu, Śrī Advaita Ācārya, Śrī Gadādhara Paṇḍita, and Śrī Śrīvāsa Paṇḍita, Lord Caitanya would nightly perform *kīrtana* at Śrī Śrīvāsa's house. There He preached, there He sang, there He danced, and there He expressed the highest spiritual ecstasies—infusing whoever saw and heard Him with *kṛṣṇa-bhakti*, devotional service to Lord Śrī Kṛṣṇa. *(p. 269)*

PLATE THIRTEEN

In a corner of the spiritual sky (*brahmajyoti*) a spiritual cloud sometimes appears, and the covered portion is called the *mahat-tattva*. Then, by His plenary portion known as Mahā-Viṣṇu, the Lord lies down within the water of the *mahat-tattva*. This water is called the Causal Ocean. While Mahā-Viṣṇu sleeps within the Causal Ocean, innumerable universes are generated along with His breathing. These floating universes scatter all over the Causal Ocean, remaining manifest only during the breathing period of Mahā-Viṣṇu. In each and every universal globe the same Mahā-Viṣṇu enters as Garbhodakaśāyī Viṣṇu and lies down on the serpentlike Śeṣa incarnation, and from His navel a lotus sprouts. Upon the lotus is born Brahmā, the lord of the universe, who creates the sun, the moon, the demigods and all forms of living beings of different shapes in terms of their different desires. *(p. 278)*

PLATE FOURTEEN

The universal form of the Lord is the complete whole of everything that be. This form, adorned with various crowns, clubs, discs, spears and other weapons, is difficult to look at because of its glaring, fiery effulgence, immeasurable like the sun. Many, many other forms expand without limit from this universal body of the Lord, which spreads throughout the sky and the planets and all space in between. His arms are the resting place for the great demigods and other leaders, such as Lord Brahmā, Śiva, Sūrya and Candra. Indeed, all varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, although He is transcendental to all of them, eternally existing as the Supersoul in a form not exceeding nine inches. *(pp. 280–305)*

PLATE FIFTEEN

The original spiritual planet, which resembles the whorl of a huge lotus flower, is called Goloka Vṛndāvana. It is the abode of Lord Kṛṣṇa, the original Personality of Godhead. This original planet of Goloka throws off a spiritual effulgence called the *brahmajyoti*, within which are unlimited numbers of spiritual planets or Vaikuṇṭhalokas. The conception of spiritual bliss (*brahmānanda*) is fully present in those planets. Each of them is eternal, indestructible and free from all kinds of inebrieties experienced in the material world. Each of them is self-illuminating and more powerfully dazzling than (if we can imagine) the total sunshine of millions of mundane suns. The inhabitants of those planets have full knowledge of everything; they are all godly and free from all sorts of material hankerings. They have nothing to do there except to render transcendental loving service to the Supreme Lord Nārāyaṇa, who is the predominating Deity in every Vaikuṇṭha planet. The Lord and His eternal servitors in the transcendental kingdom all have eternal forms, which are auspicious, infallible, spiritual and eternally youthful. In other words, they do not experience birth, death, old age or disease. Thus that eternal land is full of transcendental enjoyment, beauty and bliss. *(pp. 308–309)*

PRADYUMNA
PURUṢOTTAMA
ŚRIDHARA
TRIVIKRAMA
VĀSUDEVA
ANIRUDDHA
DĀMODARA
SAṄKARṢAṆA
MĀDHAVA
NĀRĀYAṆA
JANĀRDANA
GOVINDA
HARI
KṚṢṆA
VIṢṆUMŪRTI
PADMANĀBHA
MADHUSŪDANA
ADHOKṢAJA
UPENDRA
VĀMANA
ACYUTA
HṚṢIKEŚA
NṚSIMHA
1
2
3
4
8

PLATE TWO

Haridāsa Ṭhākura, a great devotee of Lord Śrī Caitanya, used to live in a cave, and by chance a great venomous snake also was a copartner of the cave. Some admirers of Haridāsa, who had to visit the Ṭhākura every day, feared the snake and gave a suggestion to the Ṭhākura to leave that place. Because his devotees were afraid of the snake, Haridāsa Ṭhākura agreed to the proposal on their account. But as soon as this was settled, the snake actually crawled out of its hole in the cave and left the cave for good. By the dictation of the Lord, who lives also within the heart of a snake, the snake gave preference to Haridāsa and decided to leave the place and not disturb him. *(p. 75)*

PLATE THREE

A plenary portion of the Supreme Personality of Godhead known as the Supersoul resides within the body in the region of the heart. He measures about eight inches and has four hands, carrying a lotus, a wheel of a chariot, a conchshell and a club respectively. His mouth expresses His happiness, His eyes are spread like lotus petals and His garments, bedecked with valuable jewels, are yellowish like the saffron of a *kadamba* flower. His ornaments are all made of gold, set with jewels, and He wears a glowing headdress and earrings. On His chest He wears the Kaustubha jewel engraved with a beautiful calf, on His shoulders He wears other jewels, and around His neck He wears a garland of fresh flowers. About His waist He wears an ornamental wreath; on His fingers, rings studded with valuable jewels. His leglet, His bangles, His oiled hair curling with bluish tint and His beautiful smiling face are all very pleasing. The Lord's magnanimous pastimes and the glowing glancing of His smiling face all indicate His extensive benedictions. *(pp. 80–85)*

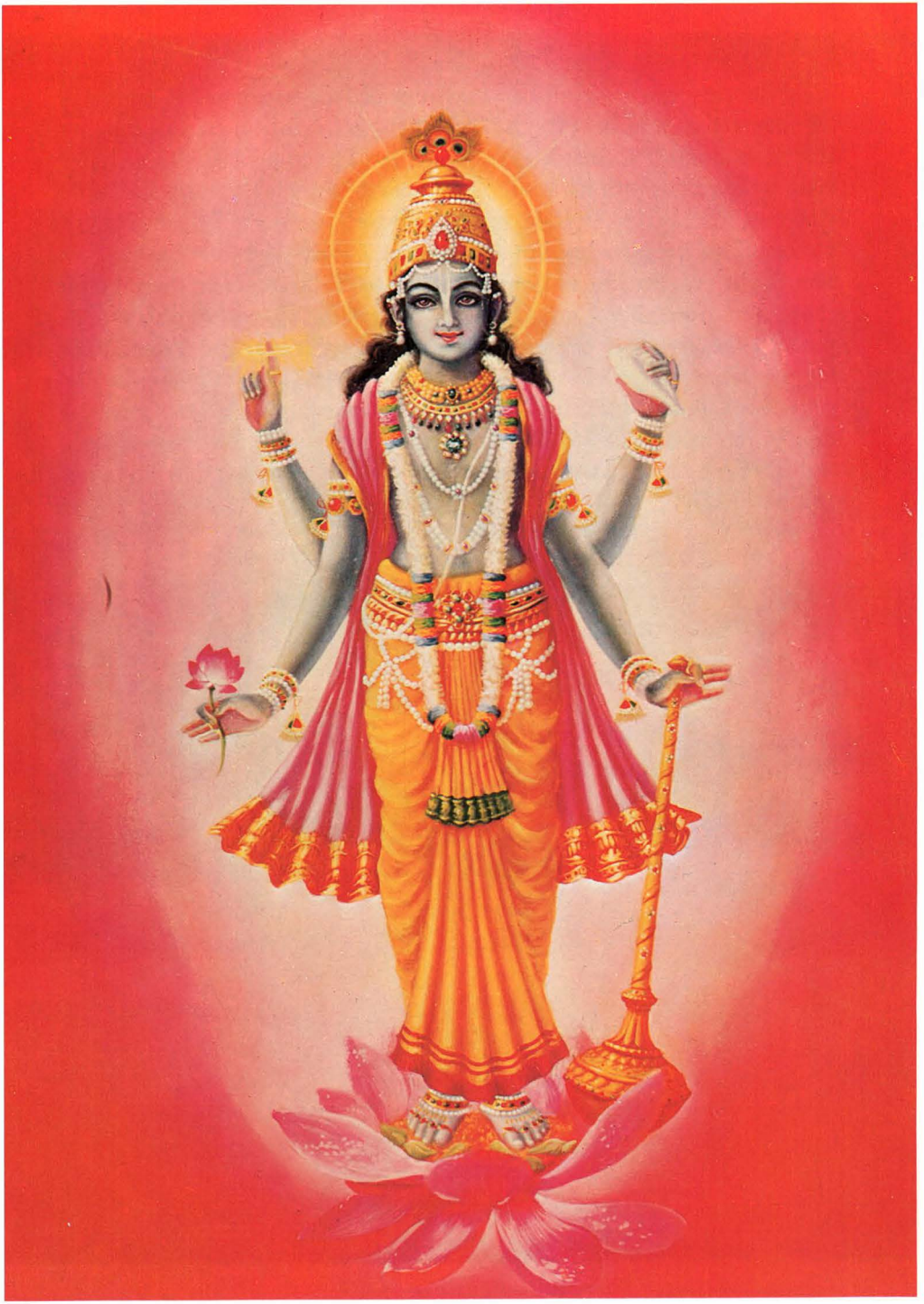

PLATE FOUR

By the strength of scientific knowledge of transcendence, the meditative devotee should be well situated in absolute realization and thus be able to extinguish all material desires. Then he can give up the material body by blocking with his heel the air hole through which stool is evacuated and then lifting the life air progressively through the six primary places. Slowly, searching out the proper places with intelligence, he should push up the life air from the navel to the heart, from there to the chest, and from there to the root of the palate. Thereafter, he should push up the life air to the space between the eyebrows, and then, blocking up the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up this material connection, having gone to the Supreme. *(pp. 99–102)*

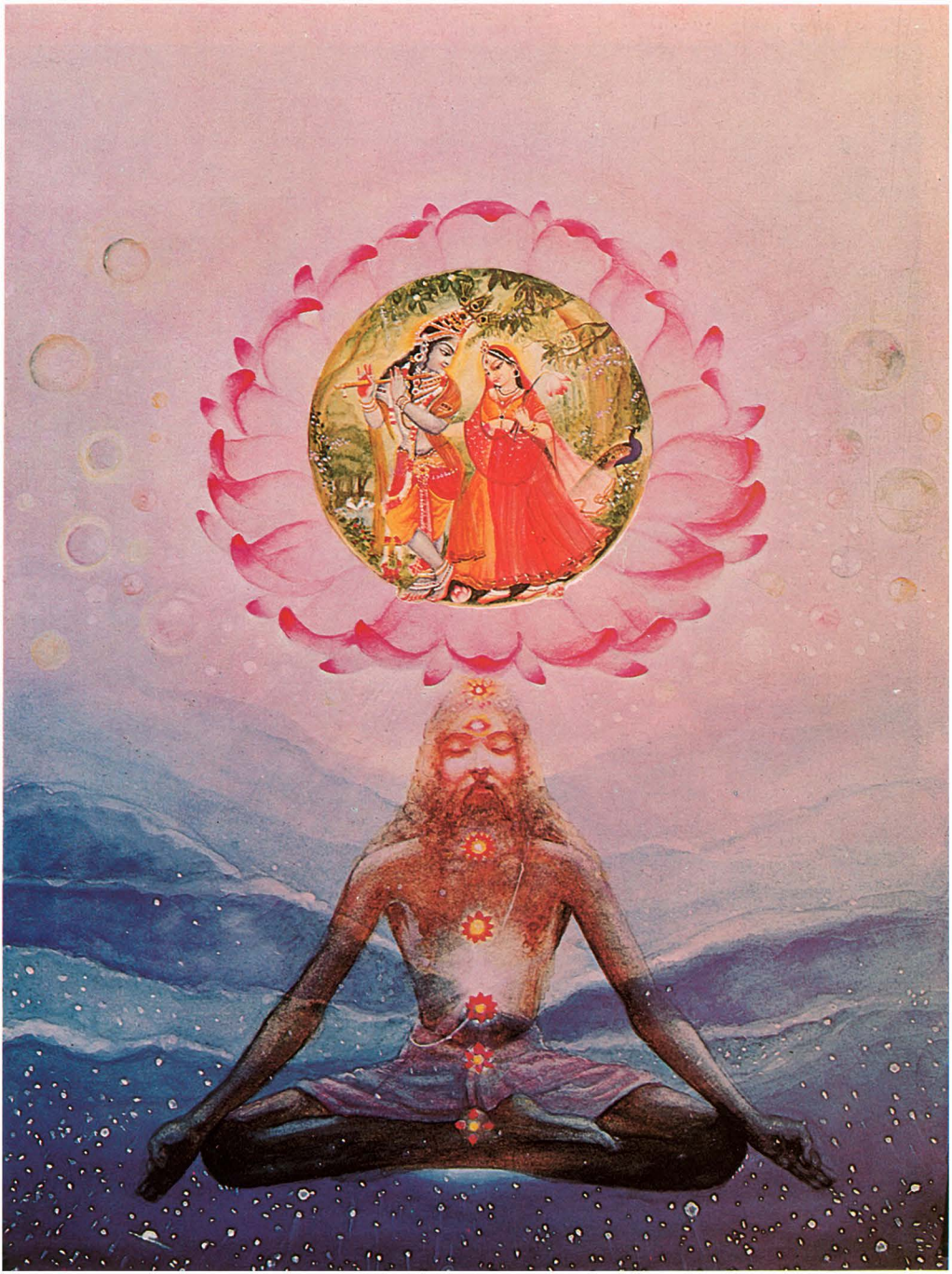

PLATE FIVE

Because he is fixed in unbroken devotional service to the Lord, Nārada Muni has received the grace of the almighty Viṣṇu. Thus he is a liberated spaceman, and he can travel anywhere without restriction, both in the transcendental world and in the three divisions of the material world. As he travels, he constantly sings the glories of the Lord and vibrates his *vīṇā*, which is charged with transcendental sound and which was given to him by Lord Kṛṣṇa Himself. *(p. 106)*

CHAPTER ONE

The First Step in God Realization

INVOCATION

ॐ नमो भगवते वासुदेवाय ।

om namo bhagavate vāsudevāya

om—O my Lord; *namaḥ*—my respectful obeisances unto You; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Lord Kṛṣṇa, the son of Vasudeva.

TRANSLATION

O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

PURPORT

Vāsudevāya means to Kṛṣṇa, the son of Vasudeva. As by chanting the name of Kṛṣṇa, Vāsudeva, one can achieve all the good results of charity, austerity and penances, so by the chanting of this *mantra, om namo bhagavate vāsudevāya,* it is to be understood that the author or the speaker, or anyone of the readers of *Śrīmad-Bhāgavatam,* is offering respectful obeisances unto the Supreme Lord Kṛṣṇa, the reservoir of all pleasure. In the First Canto of *Śrīmad-Bhāgavatam,* the principles of creation are described, and as such, the First Canto can be called "Creation."

Similarly, in the Second Canto, the post-creation cosmic manifestation is described. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto can be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of *Śrīmad-Bhāgavatam* and the different symptoms of this purpose are narrated. In the First Chapter, the glories of chanting are described, and the process of meditation on the universal form of the Lord by the neophyte

devotees is hinted. In the first verse, Śukadeva Gosvāmī replies to the questions of Mahārāja Parīkṣit, who asked him about one's duties at the point of his death. Mahārāja Parīkṣit was glad to receive Śukadeva Gosvāmī, and he was proud of being a descendant of Arjuna, the intimate friend of Kṛṣṇa. Personally, he was very humble and meek, but he expressed his gladness that Lord Kṛṣṇa was very kind to the sons of Pāṇḍu, or his grandfathers, especially his own grandfather, Arjuna. And because Lord Kṛṣṇa is always pleased with his family, therefore, at the verge of Mahārāja Parīkṣit's death, Śukadeva Gosvāmī was sent to help him in the process of self-realization. Mahārāja Parīkṣit was a devotee of Lord Kṛṣṇa from his childhood, so he had natural affection for Kṛṣṇa, and Śukadeva Gosvāmī could understand his devotion to Lord Kṛṣṇa. Therefore, he welcomed the questions about his duty. Because the King hinted that worship of Lord Kṛṣṇa is the ultimate function of every living entity, Śukadeva Gosvāmī welcomed the suggestion and said, "Because you have raised questions about Kṛṣṇa, your question is most glorious." The translation of the first verse is as follows.

TEXT 1

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितं नृप ।
आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः ॥ १ ॥

śrī śuka uvāca
varīyān eṣa te praśnaḥ
kṛto loka-hitam nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

śrī śuka uvāca—Śrī Śukadeva Gosvāmī said: *varīyān*—glorious; *eṣa*—all these; *te*—your; *praśnaḥ*—questions; *kṛtaḥ*—made by you; *loka-hitam*—beneficial for all men; *nṛpa*—the king; *ātmavit*—transcendentalist; *sammataḥ*—approved; *puṁsām*—of all men; *śrotavyādiṣu*—in the matter of all kinds of hearing; *yaḥ*—what is; *paraḥ*—the supreme.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. To hear the answer to this question is the prime subject matter of hearing, and it is approved by all transcendentalists.

PURPORT

Even the very question is so nice that it is the best subject matter for hearing. Simply by such questioning and hearing, one can achieve the highest perfectional stage of life. Because Lord Kṛṣṇa is the original Supreme Person, any question about Him is original and perfect. Lord Śrī Caitanya Mahāprabhu said that the highest perfection of life is to achieve transcendental loving service of Kṛṣṇa. Because questions and answers about Kṛṣṇa elevate one to that transcendental position, the questions of Mahārāja Parīkṣit about Kṛṣṇa philosophy are greatly glorified. Mahārāja Parīkṣit wanted to absorb his mind completely in Kṛṣṇa, and such absorption can be effected simply by hearing about the uncommon activities of Kṛṣṇa. For instance, in the *Bhagavad-gītā* it is stated that simply by understanding the transcendental nature of Lord Kṛṣṇa's appearance, disappearance, and activities, one can immediately return back to home, back to Godhead, and never come back to this miserable condition of material existence. It is very auspicious, therefore, to hear always about Kṛṣṇa. So Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate the activities of Kṛṣṇa so that he could engage his mind in Kṛṣṇa. The activities of Kṛṣṇa are nondifferent from Himself. As long as one is engaged in hearing such transcendental activities of Kṛṣṇa, he remains aloof from the conditional life of material existence. The topics of Lord Kṛṣṇa are so auspicious that they purify the speaker, the hearer, and the inquirer. They are compared to the Ganges waters, which flow from the toe of Lord Kṛṣṇa. Wherever the Ganges waters go, they purify the land and the person who bathes in them. Similarly, *Kṛṣṇa-kathā* or the topics of Kṛṣṇa are so pure that wherever they are spoken, the place, the hearer, the inquirer, the speaker and all concerned become purified.

TEXT 2

श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः ।
अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् ॥ २ ॥

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhināṁ

śrotavyādīni—subject matter for hearing; *rājendra*—O Emperor; *nṛṇām*—of the human society; *santi*—there are; *sahasraśaḥ*—hundreds and thou-

sands; *apaśyatām*—of the blind; *ātma-tattvam*—knowledge of self, the ultimate truth; *gṛheṣu*—at home; *gṛha-medhinām*—of persons too materially engrossed.

TRANSLATION

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many things as subject matter for hearing in the human society, O Emperor.

PURPORT

In the revealed scriptures there are two nomenclatures for the householder's life. One is *gṛhastha,* and the other is *gṛhamedhī.* The *gṛhasthas* are those who live together with wife and children, but live transcendentally for realizing the ultimate truth. The *gṛhamedhīs,* however, are those who live only for the benefit of the family members, extended or centralized, and thus are envious of others. The word *medhī* indicates jealousy of others. The *gṛhamedhīs,* being interested in family affairs only, are certainly envious of others. Therefore, one *gṛhamedhī* is not on good terms with another *gṛhamedhī,* and in the extended form, one community, society or nation is not on good terms with another counterpart of selfish interest. In the age of Kali, all the householders are jealous of one another because they are blind to the knowledge of ultimate truth. They have many subject matters for hearing, namely political, scientific, social, economic and so on, but due to a poor fund of knowledge, they set aside the question of the ultimate miseries of life, namely miseries of birth, death, old age and disease. Factually, the human life is meant for making an ultimate solution to birth, death, old age and disease, but the *gṛhamedhīs,* being illusioned by the material nature, forget everything about self-realization. The ultimate solution of the problems of life is to go back to home, back to Godhead, and thus, as stated in the *Bhagavad-gītā,* the miseries of material existence—birth, death, old age and disease—are removed. (Bg. 8.16)

The process of going back to home, back to Godhead, is to hear about the Supreme Lord, His name, form, attributes, pastimes, paraphernalia and variegatedness. Foolish people do not know this. They want to hear something about the name, form, etc., of everything temporary, but they do not know how to utilize this propensity of hearing for the ultimate good. Misguided as they are, they also create some false literatures about the

name, form, attributes, etc., of the ultimate truth. One should not, therefore, become a *gṛhamedhī* simply to exist for envying others, but one should become a real householder in terms of the scriptural injunctions.

TEXT 3

निद्रया ह्रियते नक्तं व्यवायेन च वा वयः ।
दिवा चार्थेहया राजन् कुटुम्बभरणेन वा ॥ ३ ॥

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā

nidrayā—by sleeping; *hriyate*—wastes; *naktam*—night; *vyavāyena*—sex indulgence; *ca*—also; *vā*—either; *vayaḥ*—duration of life; *divā*—days; *ca*—and; *artha*—economic; *īhayā*—development; *rājan*—O King; *kuṭumba*—family members; *bharaṇena*—maintaining; *vā*—either.

TRANSLATION

The lifetime of such envious householders is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

PURPORT

The present human civilization is primarily based on the principles of sleeping and sex indulgence at night and earning money in the day and spending the same for family maintenance. Such form of human civilization is condemned by the *Bhāgavata* school.

Because human life is a combination of matter and spirit soul, the whole process of Vedic knowledge is directed at liberating the spirit soul from the contamination of matter. The knowledge concerning this is called *ātma-tattva*. Those men who are too materialistic are unaware of this knowledge and are more inclined to economic development for material enjoyment. Such materialistic men are called *karmīs* or fruitive laborers,

and they are allowed regulated economic development or association of woman for sex indulgence. Those who are above the *karmīs,* that is, the *jñānīs, yogīs* and devotees, are strictly prohibited from sex indulgence. The *karmīs* are more or less devoid of *ātma-tattva* knowledge, and as such, their life is spent without spiritual profit. The human life is not meant for hard labor for economic development, nor is it meant for sex indulgence like the dogs and hogs. It is specially meant for making a solution to the problems of material life and the miseries thereof. So the *karmīs* waste their valuable human life by sleeping and sex indulgence at night, and by laboring hard in the daytime to accumulate wealth, and after doing so, they try to improve the standard of materialistic life. The materialistic way of life is described herein in a nutshell, and how foolishly men waste the boon of human life is described as follows.

TEXT 4

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि ।
तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥ ४ ॥

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

deha—body; *apatya*—children; *kalatra*—wife; *ādiṣu*—and in everything in relation to them; *ātma*—own; *sainyeṣu*—fighting soldiers; *asatsu*—fallible; *api*—in spite of; *teṣām*—of all of them; *pramattaḥ*—too attached; *nidhanam*—destruction; *paśyan*—having been experienced; *api*—although; *na*—does not; *paśyati*—see it.

TRANSLATION

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children, wife, etc. Although sufficiently experienced, still they do not see their inevitable destruction.

PURPORT

This material world is called the world of death. Every living being, beginning from Brahmā, whose duration of life is some thousands of millions of years, down to the microbial germs who live for a few seconds only, is struggling for existence. Therefore, this life is a sort of fight with material nature, which imposes death upon all. In the human form of life, a living being is competent enough to come to an understanding of this great struggle for existence, but being too attached to family members, society, country, etc., he wants to win over the invincible material nature by the aid of bodily strength, children, wife, relatives, etc. Although he is sufficiently experienced in the matter by dint of past experience and previous examples of the deceased predecessors, he does not see that the so-called fighting soldiers like the children, relatives, society members and countrymen are all fallible in the great struggle. One should examine the fact that his father or his father's father has already died, and therefore he himself is also sure to die, and similarly, his children, who are the would-be fathers of their children, will also die in due course. No one will survive in this struggle with material nature. The history of human society definitely proves it, yet the foolish people still suggest that in the future they will be able to live perpetually, with the help of material science. This poor fund of knowledge exhibited by human society is certainly misleading, and it is all due to ignoring the matter of the constitution of the living soul. This material world exists only as a dream, due to our attachment to it. Otherwise, the living soul is always different from the material nature. The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc. Due to a lack of the knowledge of self, we become victimized by the force of ignorance and thus spoil the valuable energy of human life in a vain search after permanent living conditions, which are impossible in this material world.

Our friends, relatives and so-called wives and children are not only fallible, but also bewildered by the outward glamor of material existence. As such, they cannot save us. Still we think that we are safe within the orbit of the family, society or country.

The whole materialistic advancement of human civilization is like the decoration of a dead body. Everyone is a dead body flapping only for a few days, and yet all the energy of human life is being wasted in the decoration of this dead body. Śukadeva Gosvāmī is pointing out the duty

of the human being after showing the actual position of bewildered human activities. Persons who are devoid of the knowledge of *ātma-tattva* are misguided, but those who are devotees of the Lord and have perfect realization of transcendental knowledge are not bewildered.

TEXT 5

तस्माद्भारत सर्वात्मा भगवानीश्वरो हरिः ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम् ॥ ५ ॥

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś ceccha tābhayam

tasmāt—for this reason; *bhārata*—O descendant of Bharata; *sarvātmā*—the Supersoul; *bhagavān*—the Personality of Godhead; *īśvaraḥ*—the controller; *hariḥ*—the Lord who vanquishes all miseries; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—of one who desires; *abhayam*—freedom.

TRANSLATION

O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

PURPORT

In the previous verse, Śrī Śukadeva Gosvāmī has described how the foolish materially-attached men are wasting their valuable time in the improvement of the material conditions of life by sleeping, indulging in sex life, developing economic conditions and maintaining a band of relatives who are to be vanquished in the air of oblivion. Being engaged in all these materialistic activities, the living soul entangles himself in the cycle of the law of fruitive actions. This entails the chain of birth and death in the 8,400,000 species of life: the aquatics, the vegetables, the reptiles, the birds, the beasts, the uncivilized man, and then again the human form,

which is the chance of getting out of the cycle of fruitive action. Therefore, if one desires freedom from this vicious circle, then one must cease to act as a *karmī* or enjoyer of the results of one's own work, good or bad. One should not do anything, either good or bad, on his own account, but must execute everything on behalf of the Supreme Lord, the ultimate proprietor of everything that be. This process of doing work is recommended in the *Bhagavad-gītā* also (Bg. 9.27), where instruction is given for working on the Lord's account. Therefore, one should first of all hear about the Lord. When one has perfectly and scrutinizingly heard, one must glorify His acts and deeds, and thus it will become possible to remember constantly the transcendental nature of the Lord. Hearing and glorifying the Lord are identical with the transcendental nature of the Lord, and by so doing, one will be always in the association of the Lord. This brings freedom from all sorts of fearfulness. The Lord is the Supersoul *(Paramātmā)* present in the hearts of all living beings, and thus by the above hearing and glorifying process, the Lord invites the association of all in His creation. This process of hearing and glorifying the Lord is applicable for everyone, whoever he may be, and it will lead one to the ultimate success in everything in which one may be engaged by providence. There are many classes of human beings: the fruitive workers, the empiric philosophers, the mystic *yogīs,* and ultimately, the unalloyed devotees. For all of them, one and the same process is applicable for achieving the desired success. Everyone wants to be free from all kinds of fearfulness, and everyone wants the fullest extent of happiness in life. The perfect process for achieving this, here and now, is recommended in the *Śrīmad-Bhāgavatam,* which is uttered by a great authority like Śrīla Śukadeva Gosvāmī. By hearing and glorifying the Lord, all a person's activities become molded into spiritual activities, and thus all conception of material miseries becomes completely vanquished.

TEXT 6

एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।
जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥ ६ ॥

etāvān sāṅkhya-yogābhyāṁ
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

etāvān—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariniṣṭhayā*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the supreme; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—Personality of Godhead; *smṛtiḥ*—remembrance.

TRANSLATION

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

PURPORT

Nārāyaṇa is the transcendental Personality of Godhead beyond the material creation. Everything that is created, sustained, and at the end, annihilated, is within the compass of *mahat-tattva* (material principle) and is known as the material world. The existence of Nārāyaṇa, or the Personality of Godhead, is not within the jurisdiction of this *mahat-tattva,* and as such, the name, form, attributes, etc., of Nārāyaṇa are beyond the jurisdiction of the material world. By speculation of empiric philosophy, which discerns matter from spirit, or by cultivation of mystic powers, which ultimately helps the performer to reach any planet of the universe or beyond the universe, or by discharge of religious duties, one can achieve the highest perfection, provided one is able to reach the stage of *Nārāyaṇa-smṛti,* or constant remembrance of the Personality of Godhead. This is only possible by the association of a pure devotee, who can give a finishing touch to the transcendental activities of all *jñānīs, yogīs,* or *karmīs,* in terms of the prescribed duties defined in the scriptures. There are many historical instances of the achievement of spiritual perfection, such as that of the Sanakādi Ṛṣis or the nine celebrated Yogendras, who attained perfection only after being situated in the devotional service of the Lord. None of the devotees of the Lord ever deviated from the path of devotional service by taking to other methods as adopted by the *jñānīs* or *yogīs.* Everyone is anxious to achieve the highest perfection of his particular activity, and it is indicated herein that such perfection is *Nārāyaṇa-smṛti,* for which everyone must endeavor his best. In other words, life should be molded in such a manner that one is able to progressively remember the Personality of Godhead in every step of life.

TEXT 7

प्रायेण मुनयो राजन्निवृत्ता विधिषेधतः ।
नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः ॥ ७ ॥

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

prāyena—mainly; *munayaḥ*—all sages; *rājan*—O King; *nivṛttāḥ*—above the; *vidhi*—regulative principles; *ṣedhataḥ*—from restrictions; *nairguṇya-sthāḥ*—transcendentally situated; *ramante*—take pleasure in; *sma*—distinctly; *guṇānukathane*—describing the glories; *hareḥ*—of the Lord.

TRANSLATION

O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

PURPORT

The topmost transcendentalist is a liberated soul and, therefore, is not within the purview of the regulative principles. A neophyte, who is intended to be promoted to the spiritual plane, is guided by the spiritual master under regulative principles. He may be compared to a patient who is treated by various restrictions under medical jurisdiction. Generally, such liberated souls also take pleasure in describing the transcendental activities. As mentioned above, since Nārāyaṇa, Hari, the Personality of Godhead, is beyond the material creation, His form and attributes are not material. The topmost transcendentalists or the liberated souls realize Him by advanced experience of transcendental knowledge, and therefore they take pleasure in the discussion of the transcendental qualities of the Lord's pastimes. In the *Bhagavad-gītā,* the Personality of Godhead declares that His appearance and activities are all *divyam,* or transcendental. (Bg. 4.9) The common man, who is under the spell of material energy, takes it for granted that the Lord is like one of us, and therefore he refuses to accept the transcendental nature of the Lord's form, name, etc. The topmost transcendentalist is not interested in anything material, and his taking

interest in the matter of the Lord's activities is definite proof that the Lord is not like one of us in the material world. In the Vedic literatures also, it is confirmed that the Supreme Lord is one, but that He is engaged in His transcendental pastimes in the company of His unalloyed devotees and that simultaneously He is present as the Supersoul, an expansion of Baladeva, in the heart of all living entities. Therefore, the highest perfection of transcendental realization is to take pleasure in hearing and describing the transcendental qualities of the Lord and not in merging into His impersonal Brahman existence, as the impersonalist monist aspires. Real transcendental pleasure is realized in the glorification of the transcendental Lord, and not in the feeling of being situated in His impersonal feature. But there are also others who are not the topmost transcendentalists, but are in the lower status, and who do not take pleasure in describing the transcendental activities of the Lord. Rather, they discuss such activities of the Lord formally with the aim of merging into His existence.

TEXT 8

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम् ॥ ८ ॥

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
adhītavān dvāparādau
pitur dvaipāyanād aham

idam—this; *bhāgavatam*—*Śrīmad-Bhāgavatam; nāma*—of the name; *purāṇam*—Vedic supplimentary; *brahma-sammitam*—approved as the essence of the *Vedas; adhītavān*—studied; *dvāparādau*—at the end of the Dvāpara-yuga; *pituḥ*—from my father; *dvaipāyanāt*—Dvaipāyana Vyāsadeva *aham*—myself.

TRANSLATION

At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature of the name Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaipāyana Vyāsadeva.

PURPORT

The statement made by Śrīla Śukadeva Gosvāmī that the topmost transcendentalist, who is beyond the jurisdiction of regulations and restrictions, mainly takes to the task of hearing about and glorifying the Personality of Godhead, is verified by his personal example. Śukadeva Gosvāmī, being a recognized liberated soul and the topmost transcendentalist, was accepted by all of the topmost sages present in the meeting during the last seven days of Mahārāja Parīkṣit. He cites from the example of his life that he himself was attracted by the transcendental activities of the Lord, and he studied *Śrīmad-Bhāgavatam* from his great father, Śrī Dvaipāyana Vyāsadeva. *Śrīmad-Bhāgavatam,* or, for that matter, any other scientific literature, cannot be studied at home by one's own intellectual capacity. Medical books of anatomy or physiology are available in the market, but no one can become a qualified medical practicioner simply by reading such books at home. One has to be admitted to the medical college and study the books under the guidance of learned professors. Similarly, *Śrīmad-Bhāgavatam, the postgraduate study of the science of Godhead,* can only be learned by studying it at the feet of a realized soul like Śrīla Vyāsadeva. Although Śukadeva Gosvāmī was a liberated soul from the very day of his birth, he still had to take lessons of *Śrīmad-Bhāgavatam* from his great father, Vyāsadeva, who compiled the *Śrīmad-Bhāgavatam* under the instruction of another great soul, Śrī Nārada Muni. Lord Śrī Caitanya Mahāprabhu instructed a learned *brāhmaṇa* to study *Śrīmad-Bhāgavatam* from a personal *bhāgavatam. Śrīmad-Bhāgavatam* is based on the transcendental name, form, attributes, pastimes, entourage and variegatedness of the Supreme Person, and it is spoken by the incarnation of the Personality of Godhead, Śrīla Vyāsadeva. Pastimes of the Lord are executed in cooperation with His pure devotees, and consequently historical incidences are mentioned in this great literature because they are related to Kṛṣṇa. It is called *brahma-sammitam* because it is the sound representative of Lord Kṛṣṇa—like the *Bhagavad-gītā. Bhagavad-gītā* is the sound incarnation of the Lord because it is spoken by the Supreme Lord, and *Śrīmad-Bhāgavatam* is the sound representative of the Lord because it was spoken by the incarnation of the Lord about the activities of the Lord. As stated in the beginning of this book, it is the essence of the Vedic desire-tree and the natural commentation on the *Brahma-sūtras,* the topmost philosophical thesis on the subject matter of Brahman. Vyāsadeva appeared at the end of Dvāpara-yuga as the son of Satyavatī, and therefore the word *Dvāpara-ādau,* or "beginning of

Dvāpara-yuga," in this context means just prior to the beginning of the Kali-yuga. The logic of this statement is, according to Śrīla Jīva Gosvāmī, comparable to calling the upper portion of the tree the beginning. The root of the tree is the beginning of the tree, but in common knowledge, the upper portion of the tree is first seen. In that way the end of the tree is accepted as its beginning.

TEXT 9

परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया ।
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ९ ॥

parinisṭhito'pi nairguṇya
uttama-śloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

parinisṭhitaḥ—fully realized; *api*—in spite of; *nair-guṇye*—in transcendence; *uttama*—enlightened; *śloka*—verse; *līlayā*—by the pastimes; *gṛhīta*—being attracted; *cetāḥ*—attention; *rājarṣe*—O saintly King; *ākhyānam*—delineation; *yat*—that; *adhītavān*—I have studied.

TRANSLATION

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

PURPORT

The Absolute Truth is realized as the impersonal Brahman at the first instance by philosophical speculation and later on as the Supersoul by further progress of transcendental knowledge. But, if, by the grace of the Lord, an impersonalist is enlightened by the superior statements of *Śrīmad-Bhāgavatam,* he is also converted into a transcendental devotee of the Personality of Godhead. With a poor fund of knowledge, we cannot adjust to the idea of the personality of the Absolute Truth, and the

personal activities of the Lord are deplored by the less intelligent impersonalists; but reasons and arguments together with the transcendental process of approaching the Absolute Truth help even the staunch impersonalist to become attracted by the personal activities of the Lord. A person like Śukadeva Gosvāmī cannot be attracted by any mundane activities, but when such a devotee is convinced by superior method, he is certainly attracted by the transcendental activities of the Lord. The Lord is transcendental, as are His activities. He is neither inactive nor impersonal.

TEXT 10

तदहं तेऽभिधास्यामि महापौरुषिको भवान् ।
यस्य श्रद्दधतामाशु स्यान्मुकुन्दे मतिः सती ॥१०॥

tad ahaṁ te'bhidhāsyāmi
mahāpauruṣiko bhavān
yasya śraddadhatām āśu
syān mukunde matiḥ satī

tat—that; *aham*—I; *te*—unto you; *abhidhāsyāmi*—shall recite; *mahāpauruṣikaḥ*—the most sincere devotee of Lord Kṛṣṇa; *bhavān*—your good self; *yasya*—of which; *śraddadhatām*—of one who gives full respect and attention; *āśu*—very soon; *syāt*—it so becomes; *mukunde*—unto the Lord who awards salvation; *matiḥ*—faith; *satī*—unflinching.

TRANSLATION

That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.

PURPORT

Śrīmad-Bhāgavatam is recognized Vedic wisdom, and the system of receiving Vedic knowledge is called *avaroha-panthā,* or the process of receiving transcendental knowledge through bona fide disciplic succession.

For advancement of material knowledge there is the need for personal capacity and researching aptitude, but in the case of spiritual knowledge, all progress depends more or less on the mercy of the spiritual master. The spiritual master must be satisfied with the disciple; only then is knowledge automatically manifest before the student of spiritual science. It should not, however, be misunderstood to be something like magical feats whereby the spiritual master acts like a magician and injects spiritual knowledge into his disciple, as if surcharging him with an electrical current. The bona fide spiritual master reasonably explains everything to the disciple on the authorities of Vedic wisdom. The disciple can receive such teachings not exactly intellectually, but by submissive inquiries and a service attitude. The idea is that both the spiritual master and the disciple must be bona fide. In this case, the spiritual master, Śukadeva Gosvāmī, is ready to recite exactly what he has learned from his great father Śrīla Vyāsadeva, and the disciple, Mahārāja Parīkṣit, is a great devotee of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa is he who believes sincerely that by becoming a devotee of the Lord one becomes fully equipped with everything spiritual. This teaching is imparted by the Lord Himself in the pages of the *Bhagavad-gītā,* in which it is clearly described that the Lord (Śrī Kṛṣṇa) is everything, and to surrender unto Him solely and wholly makes one the most perfectly pious man. This unflinching faith in Lord Kṛṣṇa prepares one to become a student of *Śrīmad-Bhāgavatam,* and one who hears *Śrīmad-Bhāgavatam* from a devotee like Śukadeva Gosvāmī is sure to attain salvation at the end, as Mahārāja Parīkṣit did. The professional reciter of *Śrīmad-Bhāgavatam* and the pseudo-devotees whose faith is based on one week's hearing are different from the duo of Śukadeva Gosvāmī and Mahārāja Parīkṣit. Śrīla Vyāsadeva explained *Śrīmad-Bhāgavatam* unto Śukadeva Gosvāmī from the very beginning of the *"janmādyasya"* verse, and so Śukadeva Gosvāmī also explained it to the King. Lord Kṛṣṇa is described as the *Mahāpuruṣa* in the *Śrīmad-Bhāgavatam* (Canto 11) in His devotional feature as Lord Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself in His devotional attitude, descended on earth to bestow special favors upon the fallen souls of this age of Kali. There are two verses particularly suitable to offer as prayers to this *Mahāpuruṣa* feature of Lord Kṛṣṇa.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam

bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahāpuruṣa te caraṇāravindam.
(*Bhāg.* 11.5.33)

tyaktvā su-dus-tyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād-araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahāpuruṣa te caraṇāravindam.
(*Bhāg.* 11.5.34)

In other words, *puruṣa* means the enjoyer, and *mahāpuruṣa* means the supreme enjoyer, or the Supreme Personality of Godhead Śrī Kṛṣṇa. One who deserves to approach the Supreme Lord Śrī Kṛṣṇa is called the *mahāpauruṣika.* Anyone who hears *Śrīmad-Bhāgavatam* attentively from its bona fide reciter is sure to become a sincere devotee of the Lord, who is able to award liberation. There was none so attentive as Mahārāja Parīkṣit in the matter of hearing *Śrīmad-Bhāgavatam,* and there was none so qualified as Śukadeva Gosvāmī to recite the text of *Śrīmad-Bhāgavatam.* Therefore, anyone who follows the footsteps of either the ideal reciter or the ideal hearer, Śukadeva Gosvāmī and Mahārāja Parīkṣit respectively, will undoubtedly attain salvation like them. Mahārāja Parīkṣit attained salvation by hearing only, and Śukadeva Gosvāmī attained salvation by reciting only. Recitation and hearing are two processes out of nine devotional activities, and by strenuously following the principles, either in all or by parts, one can attain the absolute plane. So the complete text of *Śrīmad-Bhāgavatam,* beginning with the "*janmādyasya*" verse up to the last one in the twelfth canto, was spoken by Śukadeva Gosvāmī for the attainment of salvation by Mahārāja Parīkṣit. In the *Padma Purāṇa,* it is mentioned that Gautama Muni advised Mahārāja Ambarīṣa to hear regularly *Śrīmad-Bhāgavatam* as it was recited by Śukadeva Gosvāmī, and herein it is confirmed that Mahārāja Ambarīṣa heard *Śrīmad-Bhāgavatam* from the very beginning to the end, as it was spoken by Śukadeva Gosvāmī. One who is, therefore, actually interested in the *Bhāgavatam* must not play with it by reading or hearing a portion from here and a portion from there, but one must follow the footsteps of great kings like Mahārāja Ambarīṣa or Mahārāja Parīkṣit and hear it from a bona fide representative of Śukadeva Gosvāmī.

TEXT 11

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥११॥

etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer-nāmānukīrtanam

etat—it is; *nirvidyamānānām*—of those who are completely free from all material desires; *icchatām*—of those who are desirous of all sorts of material enjoyment; *akuto-bhayam*—free from all doubts and fear; *yoginām*—of all who are self-satisfied; *nṛpa*—O King; *nirṇītam*—decided truth; *hareḥ*—of the Lord, Śrī Kṛṣṇa; *nāma*—holy name; *anu*—after someone, always; *kīrtanam*—chanting.

TRANSLATION

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, and also those who are desirous of all material enjoyment, as well as those who are self-satisfied by dint of transcendental knowledge.

PURPORT

In the previous verse, the great necessity for attaining attachment to Mukunda has been accredited. There are different types of persons who desire to attain success in different varieties of pursuits. Generally the persons are materialists who desire to enjoy the fullest extent of material gratification. Next to them are the transcendentalists, who have attained perfect knowledge about the nature of material enjoyment and thus are aloof from such an illusory way of life. More or less, they are satisfied in themselves by self-realization. Above them are the devotees of the Lord, who neither aspire to enjoy the material world nor desire to get out of it. They are after the satisfaction of the Lord Śrī Kṛṣṇa. In other words, the devotees of the Lord do not want anything on their personal account. If

the Lord desires, the devotees can accept all sorts of material facilities, and if the Lord does not desire, the devotees can leave aside all sorts of facilities, even up to the limit of salvation. Nor are they self-satisfied, because they want the satisfaction of the Lord only. In this verse, Śrī Śukadeva Gosvāmī recommends the transcendental chanting of the holy name of the Lord. By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, and then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc. Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means hearing from the authorities is the first essential. Hearing of the holy name gradually promotes one to the stage of hearing about His form and so on about His attributes, His pastimes, etc., and thus the necessity of the chanting of His glories develops successively. This process is recommended not only for the successful execution of devotional service, but also even for those who are materially attached. According to Śrī Śukadeva Gosvāmī, this way of attaining success is an established fact, concluded not only by him, but also by all other previous *ācāryas*. Therefore, there is no need of further evidence. The process is recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

Śrīla Jīva Gosvāmī instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as is recommended in the *Padma Purāṇa*. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the *Padma Purāṇa* as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood.

They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized *ācāryas* or the spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord; one who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are no mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name. If such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become disinterested in the holy name of the Lord even after

hearing of the transcendental nature of the holy name. The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconception.

TEXT 12

किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह ।
वरं मुहूर्तं विदितं घटते श्रेयसे यतः ॥१२॥

kiṁ pramattasya bahubhiḥ
parokṣair hāyanair iha
varaṁ muhūrtaṁ viditaṁ
ghaṭate śreyase yataḥ

kim—what is; *pramattasya*—of the bewildered; *bahubhiḥ*—by many; *parokṣaiḥ*—unexperienced; *hāyanaiḥ*—years; *iha*—in this world; *varam*—better; *muhūrtam*—a moment; *viditam*—conscious; *ghaṭate*—one can try for; *śreyase*—in the matter of the supreme interest; *yataḥ*—by that.

TRANSLATION

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

PURPORT

Śrīla Śukadeva Gosvāmī instructed Mahārāja Parīkṣit about the importance of chanting the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Śrīla Śukadeva Gosvāmī asserted that there is no use in living hundreds of years without any knowledge of the problems of life—better to live for a moment with full consciousness of the supreme interest to be

fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the matter of the animal propensities of the eat-drink-and-be-merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord. In the previous verse, we have discussed this point to a certain extent, and we may further be enlightened on the different types of offenses committed unto the feet of the holy name. Śrīla Jīva Gosvāmī Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name. From *Viṣṇu-jāmala Tantra,* Śrīla Jīva Gosvāmī has proven that one can be liberated from the effects of all sins simply by chanting the holy name of the Lord. Quoting from the *Mārkaṇḍeya Purāṇa,* Śrī Gosvāmījī says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord. A devotee should try to restrict the vilifier by cutting out his tongue, and being unable to do so, one should commit suicide rather than hear the blaspheming of the devotee of the Lord. The conclusion is that one should neither hear nor allow vilification of a devotee of the Lord. As far as distinguishing the Lord's holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one's name can be as powerful as that of the Lord. By chanting the Lord's holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahmā, Śiva or any other powerful god can never be equal to the Supreme Lord Viṣṇu. The powerful holy name of the Lord can certainly deliver one from sinful effects, but one who desires to utilize this transcendental potency of the holy name of the Lord in one's sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord. One should, therefore, utilize one's life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared with a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

TEXT 13

खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः ।
मुहूर्तात्सर्वमुत्सृज्य गतवानभयं हरिम् ॥१३॥

khaṭvāṅgo nāma rājarṣir
jñātveyattām ihāyuṣaḥ
muhūrtāt sarvam utsṛjya
gatavān abhayaṁ harim

khaṭvāṅgaḥ—King Khaṭvāṅga; *nāma*—name; *rājarṣiḥ*—saintly king; *jñātvā*—by knowing; *iyattām*—duration; *iha*—in this world; *āyuṣaḥ*—of one's life; *muhūrtāt*—within only a moment; *sarvam*—everything; *utsṛjya*—leaving aside; *gatavān*—had undergone; *abhayam*—fully safe; *harim*—the Personality of Godhead.

TRANSLATION

The saintly King, Mahārāja Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once got himself freed from all material activities and took shelter of the supreme safety, the Personality of Godhead.

PURPORT

A fully responsible man should always be conscious of the prime duty of the present human form of life. The activities of life to meet the immediate necessities of material life are not everything. One should always be alert in his duty for attainment of the best situation in the next life. Human life is meant for preparing ourselves for that prime duty. Mahārāja Khaṭvāṅga is mentioned herein as the saintly King because even within the responsibility of the state management, he was not at all forgetful of the prime duty of life. Such was the case with other *rājarṣis* (saintly kings), like Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit. They were all exemplary personalities on account of their being alert in discharging their prime duty. Mahārāja Khaṭvāṅga was invited by the demigods in the higher planets to fight demons, and as a king, he fought the battles to the full satisfaction of the demigods. The demigods, being fully satisfied with him, wanted to give him some benediction for material enjoyment, but Mahārāja

Khaṭvāṅga, being very much alert to his prime duty, inquired from the demigods about his remaining duration of life. This means that he was not as anxious to accumulate some material benediction from the demigods as he was to prepare himself for the next life. He was, however, informed by the demigods that his life would last only a moment longer. The King at once left the heavenly kingdom, which is always full of material enjoyment of the highest standard, and coming down on this earth, took ultimate shelter of the all-safe Personality of Godhead. He was successful in his great attempt and got liberation. This attempt, even for a moment, by the saintly King, was successful because he was always alert to his prime duty. Mahārāja Parīkṣit was thus encouraged by the great Śukadeva Gosvāmī, even though he had only seven days left in his life to execute the prime duty of hearing the glories of the Lord in the form of *Śrīmad-Bhāgavatam.* By the will of the Lord, Mahārāja Parīkṣit instantly met the great Śukadeva Gosvāmī, and the great treasure of spiritual success left by him is nicely mentioned in the *Śrīmad-Bhāgavatam.*

TEXT 14

तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः ।
उपकल्पय तत्सर्वं तावद्यत्साम्परायिकम् ॥१४॥

tavāpy etarhi kauravya
saptāhaṁ jīvitāvadhiḥ
upakalpaya tat sarvaṁ
tāvad yat sāmparāyikam

tava—your; *api*—also; *etarhi*—therefore; *kauravya*—born in the family of Kuru; *saptāham*—seven days; *jīvita*—duration of life; *avadhiḥ*—up to the limit of; *upakalpaya*—get them performed; *tat*—those; *sarvam*—all; *tāvat*—so long; *yat*—which are; *sāmparāyikam*—rituals for the next life.

TRANSLATION

Mahārāja Parīkṣit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

PURPORT

Śukadeva Gosvāmī, after citing the example of Mahārāja Khaṭvāṅga, who prepared himself for the next life within a very short time, encouraged Mahārāja Parīkṣit that he had still seven days at his disposal and that he could easily take advantage of the time to prepare himself for the next life. Indirectly, the Gosvāmī told Mahārāja Parīkṣit that he should take shelter of the sound representation of the Lord for the seven days still remaining in the duration of his life and thus get himself liberated. In other words, everyone can best prepare himself for the next life simply by hearing *Śrīmad-Bhāgavatam,* as it was recited by Śukadeva Gosvāmī to Mahārāja Parīkṣit. The rituals are not formal, but there are also some favorable conditions, which are required to be carried out, as instructed hereafter.

TEXT 15

अन्तकाले तु पुरुष आगते गतसाध्वसः ।
छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम् ॥१५॥

anta-kāle tu puruṣa
āgate gata-sādhvasaḥ
chindyād asaṅga-śastreṇa
spṛhāṁ dehe'nu ye ca tam

anta-kāle—at the last stage of life; *tu*—but; *puruṣaḥ*—a person; *āgate*—having arrived; *gata-sādhvasaḥ*—without any fear of death; *chindyāt*—must cut off; *asaṅga*—nonattachment; *śastreṇa*—by the weapon of; *spṛhām*—all desires; *dehe*—in the matter of the material tabernacle; *anu*—pertaining; *ye*—all that; *ca*—also; *tam*—them.

TRANSLATION

At the last stage of one's life, one should be bold enough not to become afraid of death. But he must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

PURPORT

The foolishness of gross materialism is that people think of making a permanent settlement in this world, although it is a settled fact that one has to give up everything here that has been created by valuable human energy. Great statesmen, scientists, philosophers, etc., who are foolish, without any information of the spirit soul, think that this life of a few years only is all in all and that there is nothing more after death. This poor fund of knowledge, even in the so-called learned circles of the world, is killing the vitality of human energy, and the awful result is being keenly felt. And yet the foolish materialistic men do not care for what is going to happen in the next life. The preliminary instruction in the *Bhagavad-gītā* is that one should know that the identity of the individual living entity is not lost even after the end of this present body, which is nothing but outward dress only. As one changes an old garment, so the individual living being also changes his body, and this change of body is called death. Death is, therefore, a process of changing the body at the end of the duration of the present life. An intelligent person must be prepared for this and must try to have the best type of body in the next life. The best type of body is a spiritual body, which is obtained by those who go back to the kingdom of God or enter the realm of Brahman. In the second chapter of this canto, this matter will be broadly discussed, but in as far as the change of body is concerned, one must prepare now for the next life. Foolish people attach more importance to the present temporary life, and thus the foolish leaders make appeals to the body and the bodily relations. The bodily relations not only extend to this body but also to the family members, wife, children, society, country and so many other things which end at the end of life. After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily encagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this, there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life, from the stage of ***brahmacarya,*** and gradually progress to the ***gṛhastha, vānaprastha*** and ***sannyāsa*** orders of life. The institution which gives such

training is called *varṇāśrama-dharma,* or the system of *sanātana-dharma,* the best procedure for making the human life perfect. One is, therefore, required to give up the attachment to family or social or political life just at the age of fifty years, if not earlier, and the training in the *vānaprastha* and *sannyāsa āśramas* is given for preparation of the next life. Foolish materialists, in the garb of leaders of the people in general, stick to family affairs without attempting to cut off relations with them, and thus they become victims of nature's law and get gross bodies again, according to their work. Such foolish leaders may have some respect from the people at the end of life, but that does not mean that such leaders will be immune from the natural laws under which everyone is tightly bound by the hands and feet. The best thing is, therefore, that everyone voluntarily give up family relations by transferring the attachment from family, society, country and everything thereof to the devotional service of the Lord. It is stated herein that one should give up all desires of family attachment. One must have a chance for better desires; otherwise there is no chance of giving up such morbid desires. Desire is the concomitant factor of the living entity. The living entity is eternal, and therefore his desires, which are natural for a living being, are also eternal. One cannot, therefore, stop desiring, but the subject matter for desires can be changed. So one must develop the desires for returning home, back to Godhead, and automatically the desires for material gain, material honor and material popularity will diminish in proportion to the development of devotional service. A living being is meant for service activities, and his desires are centered around such a service attitude. Beginning from the top executive head of the state, down to the insignificant pauper in the street, all are rendering some sort of service to others. The perfection of such a service attitude is only attained simply by transferring the desire of service from matter to spirit, or from Satan to God.

TEXT 16

गृहात् प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः ।
शुचौ विविक्त आसीनो विधिवत्कल्पितासने ॥१६॥

gṛhāt pravrajito dhīraḥ
puṇya-tīrtha-jalāplutaḥ
śucau vivikta āsīno
vidhivat kalpitāsane

gṛhāt—from one's home; *pravrajitaḥ*—having gone out; *dhīraḥ*—self-controlled; *puṇya*—pious; *tīrtha*—sacred place; *jalāplutaḥ*—fully washed; *śucau*—cleansed; *vivikte*—solitary; *āsīnaḥ*—seated; *vidhivat*—according to regulations; *kalpita*—being done; *āsane*—on a sitting place.

TRANSLATION

One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified.

PURPORT

To prepare oneself for the better next life, one must get out of one's so-called home. The system of *varnāśrama-dharma* or *sanātana-dharma* prescribes retirement from family encumbrances as early as possible after one has passed fifty years of age. Modern civilization is based on family comforts, the highest standard of amenities, and therefore, everyone expects to live a very comfortable life after retirement in a well furnished home decorated with fine ladies and children, without any desire to get out of such a comfortable home. High government officers and ministers stick to their prize posts until death, and they neither dream nor desire to get out of homely comforts. Bound by such hallucinations, materialistic men prepare various plans for a still more comfortable life, but suddenly cruel death comes without mercy and takes away the great planmaker against his desire, forcing him to give up the present body for another body. Such a planmaker is thus forced to accept another body in one of the 8,400,000 species of life according to the fruits of the work which he might have performed. In the next life, generally, persons who are too much attached to family comforts are awarded lower species of life on account of sinful acts performed during a long duration of sinful life, and thus all the energy of the human life is spoiled. In order to be saved from the danger of spoiling the human form of life and being attached to unreal things, one must take warning of death at the age of fifty, if not earlier. The principle is that one should take it for granted that the death warning is already there, even prior to the attainment of fifty years of age, and thus at any stage of life one should prepare himself for a better next life. The system of the *sanātana-dharma* institution is so made that the follower is trained for the better next life without any chance of the human life being spoiled. The holy places all over the world are meant for the residential purposes of retired persons getting ready for the better next life. Intelligent

persons must go there at the end of life, and for that matter, after fifty years of age, to live a life of spiritual regeneration for the sake of being freed from family attachment, which is considered to be the shackle of material life. One is recommended to quit home just to get rid of material attachment, because one who sticks to family life until death cannot get rid of material attachment, and as long as one is materially attached, one cannot understand spiritual freedom. One should not, however, become self-complacent simply by leaving home or by creating another home at the holy place either lawfully or unlawfully. Many persons leave home and go to such holy places, but due to bad association, again become family men by illicit connection with the opposite sex. The illusory energy of matter is so strong that one is apt to be under such illusion at every stage of life, even after quitting one's happy home. Therefore, it is essential that one should practice self-control by celibacy without the least desire for sex indulgence. Sex indulgence, for a man desiring to improve the condition of his existence, is considered to be suicidal, or even worse. Therefore, to live apart from family life means to become self-controlled from all sense desires, especially sex desires. The method is that one should have a sitting place duly sanctified, made of straw, skin of the deer and carpet, and thus sitting on it one should chant the holy name of the Lord without offense, as prescribed above. The whole process is to drag the mind from material engagements and fix it on the lotus feet of the Lord. This simple process alone will help one advance to the highest stage of spiritual success.

TEXT 17

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम् ।
मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन् ॥१७॥

abhyasen manasā śuddhaṁ
trivṛd-brahmākṣaraṁ param
mano yacchej jita-śvāso
brahma-bījam avismaran

abhyaset—just get it into practice; *manasā*—by the mind; *śuddham*—sacred; *trivṛt*—composed of the three; *brahmākṣaram*—transcendental letters; *param*—the supreme; *manaḥ*—mind; *yacchet*—get under control; *jita-śvāsaḥ*—by regulating the breathing air; *brahma*—absolute; *bījam*—seed; *avismaram*—without being forgotten.

TRANSLATION

After sitting in the above manner, make the mind remember the three transcendental letters [A.U.M.], and by regulating the breathing process, control the mind so as not to forget the transcendental seed.

PURPORT

Omkāra or the *praṇava* is the seed of transcendental realization, and it is composed of three transcendental letters A.U.M. By its chanting by the mind, in conjunction with the breathing process, which is a transcendental but mechanical way of getting into trance, as devised by the experience of great mystics, one is able to bring the mind, which is materially absorbed, under control. This is a way of changing the habit of the mind. The mind is not to be killed. Mind or desire cannot be stopped, but to develop a desire to function for spiritual realization, the quality of engagement by the mind has to be changed. The mind is the pivot of the active sense organs, and as such if the quality of thinking, feeling and willing is changed, naturally the quality of actions by the instrumental senses will also change. *Omkāra* is the seed of all transcendental sound, and it is the transcendental sound only which can bring about the desired change of the mind and the senses. Even a mentally deranged man can be cured by treatment of transcendental sound. In the *Bhagavad-gītā,* the *praṇava* or *omkāra* has been accepted as the direct literal representation of the Supreme Absolute Truth. One who is not able to chant directly the holy name of the Lord, as recommended above, can easily chant the *praṇava* or *omkāra.* This *omkāra* is a note of address, such as, "O my Lord," just as "*om hari om*" means "O my Lord, the Supreme Personality of Godhead." As we have explained before, the Lord's holy name is identical with the Lord Himself. So also is *omkāra.* But persons who are unable to realize the transcendental personal form or name of the Lord on account of their imperfect senses (in other words, the neophytes) are trained to the practice of self-realization by this mechanical process of regulating the breathing function and simultaneously repeating the *praṇava omkāra* within the mind. As we have several times expressed, since the transcendental name, form, attributes, pastimes, etc., of the Personality of Godhead are impossible to be understood by the present material senses, it is necessary that through the mind, the center of sensual activities, such transcendental realization be set into motion. The devotees, however, directly fix their minds on the

Person of the Absolute Truth. But one who is unable to accommodate such personal features of the Absolute is disciplined in that impersonality to train the mind to make further progress.

TEXT 18

नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः ।
मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद्धिया ॥१८॥

niyacched viṣayebhyo 'kṣān
manasā buddhi-sārathiḥ
manaḥ karmabhir ākṣiptaṁ
śubhārthe dhārayed dhiyā

niyacchet—withdraw; *viṣayebhyaḥ*—from sense engagements; *akṣān*—the senses; *manasā*—by dint of the mind; *buddhi*—intelligence; *sārathiḥ*—driver; *manaḥ*—the mind; *karmabhiḥ*—by the fruitive work; *ākṣiptam*—being absorbed in; *śubhārthe*—for the sake of the Lord; *dhārayet*—hold up; *dhiyā*—in full consciousness.

TRANSLATION

Gradually, as the mind becomes progressively spiritualized, withdraw it from sense activities, and by intelligence the senses will be controlled. The mind, being too much absorbed in material activities, can be engaged in the service of the Personality of Godhead and become fixed in full transcendental consciousness.

PURPORT

The first process of spiritualizing the mind by mechanical chanting of the *praṇava omkāra* and controlling the breathing system is technically called the mystic or yogic process of *prāṇāyāma,* or fully controlling the breathing air. The ultimate state of this *prāṇāyāma* system is to become fixed up in trance, technically called the stage of *samādhi.* But experience has proven that even the *samādhi* stage also fails to control the materially-absorbed mind. For example, the great mystic Viśvāmitra Muni, even in the stage of *samādhi,* became a victim of the senses and cohabited with

Menakā. History has already recorded it. The mind, although ceasing to think of sensual activities at present, remembers past sensual activities from the subconscious status and thus disturbs one from cent per cent engagement in self-realization. Therefore, Śukadeva Gosvāmī recommends the next step of assured policy, namely to fix one's mind in the service of the Personality of Godhead. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, also recommends this direct process in the *Bhagavad-gītā* (Bg. 6.47). Thus, the mind being spiritually cleansed, one should at once engage himself in the transcendental loving service of the Lord by the different devotional activities of hearing, chanting, etc. That is the surest path of progress even for the disturbed mind, if performed under proper guidance.

TEXT 19

तत्रैकावयवं ध्यायेदव्युच्छिन्नेन चेतसा ।
मनो निर्विषयं युक्त्वा ततः किञ्चन न स्मरेत् ।
पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥१९॥

tatraikāvayavaṁ dhyāyed
avyucchinnena cetasā
mano nirviṣayaṁ yuktvā
tataḥ kiñcana na smaret
padaṁ tat paramaṁ viṣṇor
mano yatra prasīdati

tatra—thereafter; *eka*—one after one; *avayavam*—limbs of the body; *dhyāyet*—should be concentrated upon; *avyucchinnena*—without being deviated from the complete form; *cetasā*—by the mind; *manaḥ*—mind; *nirviṣayam*—without being contaminated by sense objects; *yuktvā*—being dovetailed; *tataḥ*—after that; *kiñcana*—anything; *na*—do not; *smaret*—think of; *padam*—personality; *tat*—that; *paramam*—Supreme; *viṣṇoḥ*—of Viṣṇu; *manaḥ*—the mind; *yatra*—whereupon; *prasīdati*—becomes reconciled.

TRANSLATION

Thereafter, you should meditate upon the limbs of Viṣṇu, one after another, without being deviated from the conception of the complete

body, and thus the mind becomes free from all sense objects. There should be no other thing to be thought upon. Because the Supreme Personality of Godhead, Viṣṇu, is the Ultimate Truth, the mind becomes completely reconciled in Him only.

PURPORT

Foolish persons, bewildered by the external energy of Viṣṇu, do not know that the ultimate goal of the progressive search after happiness is to get into touch directly with Lord Viṣṇu, the Personality of Godhead. *Viṣṇu-tattva* is an unlimited expansion of different transcendental forms of the Personality of Godhead, and the supreme or original form of *Viṣṇu-tattva* is Govinda or Lord Kṛṣṇa, the supreme cause of all causes. Therefore, thinking of Viṣṇu or meditation upon the transcendental form of Viṣṇu, specifically upon Lord Kṛṣṇa, is the last word on the subject of meditation. This meditation may be begun from the lotus feet of the Lord. One should not, however, forget or be misled from the complete form of the Lord; thus one should practice thinking of the different parts of His transcendental body, one after another. Here in this verse, it is definitely assured that the Supreme Lord is not impersonal. He is a person, but His body is different from those of conditioned persons like us. Otherwise, meditation beginning from the *praṇava omkāra* up to the limbs of the personal body of Viṣṇu would not have been recommended by Śukadeva Gosvāmī for the attainment of complete spiritual perfection. The Viṣṇu forms of worship in great temples of India are not, therefore, arrangements of idol worship, as it is wrongly interpreted by a class of men with a poor fund of knowledge, but they are different spiritual centers of meditation on the transcendental limbs of the body of Viṣṇu. The worshipable deity in the temple of Viṣṇu is identical with Lord Viṣṇu by the inconceivable potency of the Lord. Therefore, a neophyte's concentration or meditation upon the limbs of Viṣṇu in the temple, as contemplated in the revealed scriptures, is an easy opportunity for meditation for persons who are unable to sit down tightly at one place and then concentrate upon *praṇava omkāra* or the limbs of the body of Viṣṇu, as recommended herein by Śukadeva Gosvāmī, the great authority. The common man can benefit more by meditating on the form of Viṣṇu in the temple than on the *omkāra*, the spiritual combination of A.U.M. as explained before. There is no difference between *omkāra* and the forms of Viṣṇu, but persons who are unacquainted with the science of Absolute Truth try to create dissension by differentiating between the forms of Viṣṇu and that of

omkāra. Here it is indicated that the Viṣṇu form is the ultimate goal of meditation, and as such it is better to concentrate upon the forms of Viṣṇu than on impersonal *omkāra,* as the latter process is more difficult than the former.

TEXT 20

रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः ।
यच्छेद्धारणया धीरो हन्ति या तत्कृतं मलम् ॥२०॥

rajas-tamobhyām ākṣiptaṁ
vimūḍhaṁ mana ātmanaḥ
yacched dhāraṇayā dhīro
hanti yā tat-kṛtaṁ malam

rajaḥ—passionate modes of nature; *tamobhyām*—as well as by the ignorant modes of material nature; *ākṣiptam*—agitated; *vimūḍham*—bewildered; *manaḥ*—the mind; *ātmanaḥ*—of one's own; *yacchet*—get it rectified; *dhāraṇayā*—by conception (of Viṣṇu); *dhīraḥ*—the pacified; *hanti*—destroys; *yā*—all those; *tat-kṛtam*—done by them; *malam*—dirty things.

TRANSLATION

One's mind is always agitated by the passionate modes of material nature and bewildered by the ignorant modes of nature. But one can rectify such conceptions by the relation of Viṣṇu and thus become pacified by cleansing the dirty things created by them.

PURPORT

Persons generally conducted by the modes of passion and the modes of ignorance cannot be bona fide candidates for being situated in the transcendental stage of God realization. Only the persons conducted under the modes of goodness can have the knowledge of the Supreme Truth. Effects of the modes of passion and ignorance are manifested by too much hankering after wealth and women. And those who are too much after wealth and women can only rectify their leanings by constant remembrance of Viṣṇu in His potential impersonal feature. Generally the impersonalists or monists are influenced by the modes of passion and ignorance.

Such impersonalists think of themselves as liberated souls, but they have no knowledge of the transcendental personal feature of the Absolute Truth. Actually they are impure in heart on account of being devoid of knowledge of the personal feature of the Absolute. In the *Bhagavad-gītā,* it is said that after many hundreds of births, the impersonalist philosopher surrenders unto the Personality of Godhead. To acquire such a qualification of God realization in the personal feature, the neophyte impersonalist is given a chance to realize the relation of the Lord in everything by the philosophy of pantheism.

Pantheism in its higher status does not permit the student to form an impersonal conception of the Absolute Truth, but the conception of the Absolute Truth is extended in the field of the so-called material energy. Everything created by the material energy can be dovetailed with the Absolute by service attitude, which is the essential part of living energy. The pure devotee of the Lord knows the art of converting everything into its spiritual existence by this service attitude, and in that devotional way only can the theory of pantheism be perfected.

TEXT 21

यस्यां सन्धार्यमाणायां योगिनो भक्तिलक्षणः ।
आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः ॥२१॥

yasyāṁ sandhāryamāṇāyāṁ
yogino bhakti-lakṣaṇaḥ
āśu sampadyate yoga
āśrayaṁ bhadram īkṣataḥ

yasyām—by such systematic remembrance; *sandhāryamāṇāyām*—and thus being fixed in the habit of; *yoginaḥ*—the mystics; *bhakti-lakṣaṇaḥ*—being practiced to the devotional system; *āśu*—very soon; *sampadyate*—attains success; *yogaḥ*—connection by devotional service; *āśrayam*—under the shelter of; *bhadram*—the all-good; *īkṣataḥ*—which seeing that.

TRANSLATION

O King, by this system of remembrance and by being fixed in the habit of seeing the all-good personal conception of the Lord, one can very soon attain devotional service of the Lord under His direct shelter.

PURPORT

Success of mystic performances is achieved only by the help of the devotional attitude. Pantheism, or the system of feeling the presence of the Almighty everywhere, is a sort of training of the mind to become accustomed to the devotional conception, and it is this devotional attitude of the mystic that makes possible the successful termination of such mystic attempts. One is not, however, elevated to such a successful status without the tinge of mixture in devotional service. The devotional atmosphere created by such pantheistic vision develops into devotional service in later days, and that is the only benefit for the impersonalist. It is confirmed in the *Bhagavad-gītā* (Bg. 12.5) that the impersonal way of self-realization is more troublesome because it reaches the goal in an indirect way, although the impersonalist also becomes obsessed with the personal feature of the Lord after a long time.

TEXT 22

राजोवाच
यथा सन्धार्यते ब्रह्मन् धारणा यत्र सम्मता ।
यादृशी वा हरेदाशु पुरुषस्य मनोमलम् ॥२२॥

rājovāca
yathā sandhāryate brahman
dhāraṇā yatra sammatā
yādṛśī vā hared āśu
puruṣasya mano-malam

śrī rājā uvāca—the lucky king said; *yathā*—as it is; *sandhāryate*—the conception is made; *brahman*—O *brāhmaṇa; dhāraṇā*—conception; *yatra*—where and how; *sammatā*—in a summary; *yādṛśī*—the way by which; *vā*—either or; *hāret*—extricated; *āśu*—without delay; *puruṣasya*—of a person; *manaḥ*—of the mind; *malam*—dirty things

TRANSLATION

The lucky King Parīkṣit, inquiring further, said, O brāhmaṇa, please

describe in full detail the process as to how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed.

PURPORT

The dirty things in the heart of a conditioned soul are the root cause of all troubles for him. A conditioned soul is surrounded with the manifold miseries of material existence, but on account of his gross ignorance he is unable to remove the troubles due to dirty things in the heart, accumulated during the long prison life in the material world. He is actually meant to serve the will of the Supreme Lord, but on account of the dirty things in the heart, he likes to serve his concocted desires. These desires, instead of giving him any peace of mind, create new problems of life and thus bind him to the cycle of repeated birth and death. These dirty things of fruitive work and empiric philosophy can be removed only by his association with the Supreme Lord. The Lord, being omnipotent, can offer His association by His inconceivable potencies. Thus persons who are unable to pin their faith on the personal feature of the Absolute are given a chance to associate with His *virāṭa rūpa,* or the cosmic impersonal feature of the Lord. The cosmic impersonal feature of the Lord is a feature of His unlimited potencies. Since the potent and potencies are identical, even the conception of His impersonal cosmic feature helps the conditioned soul to associate with the Lord indirectly and thus gradually rise to the stage of personal contact.

Mahārāja Parīkṣit was already directly connected with the personal feature of the Lord Śrī Kṛṣṇa, and as such he had no business to inquire from Śukadeva Gosvāmī about where and how to apply the mind in the impersonal *virāṭa rūpa* of the Lord. But he inquired after a detailed description of the matter for the benefit of others, who are unable to conceive of the transcendental personal feature of the Lord as the form of eternity, knowledge and bliss. The nondevotee class of men cannot think of the personal feature of the Lord. Because of their poor fund of knowledge, the personal form of the Lord, like Rāma or Kṛṣṇa, is completely revolting to them. They have a poor estimation of the potency of the Lord. In the *Bhagavad-gītā,* it is explained by the Lord Himself (Bg. 9.11) that people with a poor fund of knowledge deride the Supreme Personality of the Lord, taking Him to be a common man. Such men are ignorant of the inconceivable potency of the Lord. By the inconceivable potency of the Lord, He can move in the human society or any other society of living beings and yet remain the same omnipotent Lord without deviating in the

slightest from His transcendental position. So, for the benefit of men who are unable to accept the Lord in His personal eternal form, Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī how to fix the mind on Him in the beginning, and the Gosvāmī replied in detail as follows.

TEXT 23

श्रीशुक उवाच
जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः ।
स्थूले भगवतो रूपे मनः सन्धारयेद्धिया ॥२३॥

śrī śuka uvāca
jitāsano jita-śvāso
jita-saṅgo jitendriyaḥ
sthūle bhagavato rūpe
manaḥ sandhārayed dhiyā

śrī śuka uvāca—Śukadeva Gosvāmī said; *jitāsanaḥ*—controlled sitting posture; *jita-śvāsaḥ*—controlled breathing process; *jita-saṅgaḥ*—controlled association; *jitendriyaḥ*—controlled senses; *sthūle*—in the gross matter; *bhagavataḥ*—unto the Personality of Godhead; *rūpe*—in the feature of; *manaḥ*—the mind; *sandhārayet*—must apply; *dhiyā*—by intelligence.

TRANSLATION

Śukadeva Gosvāmī answered, One should control the sitting posture, and regulate the breathing process by the yogic prāṇāyāma and thus control the mind and the senses, and with intelligence apply the mind to the gross potencies of the Lord [called the virāṭa rūpa].

PURPORT

The materially-absorbed mind of the conditioned soul does not allow him to transcend the limit of the bodily conception of self, and thus the *yoga* system for meditation (fixing the mind upon the Supreme, controlling the sitting posture and breathing process) is prescribed in order to mold the character of the gross materialist. Unless such materialists are

able to cleanse the materially absorbed mind, it is impossible for them to concentrate upon thoughts of transcendence. And to do so one may fix one's mind on the gross material or external feature of the Lord. The different parts of the gigantic form of the Lord are described in the following verses. The materialistic men are very anxious to have some mystic powers as a result of such controlling process, but the real purpose of yogic regulations is to eradicate the accumulated dirty things like lust, anger, avarice and all such material contaminations. If the mystic *yogī* is diverted by the accompanying feats of mystic control, then his mission of yogic success is a failure, because the ultimate aim is God realization. He is therefore recommended to fix his gross materialistic mind by a different conception and thus realize the potency of the Lord. As soon as the potencies are understood to be instrumental manifestations of the transcendence, the next step is automatically advanced, and gradually the stage of full realization becomes possible for him.

TEXT 24

विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम् ।
यत्रेदं व्यज्यते विश्वं भूतं भव्यं भवच्च सत् ॥२४॥

viśeṣas tasya deho'yaṁ
sthaviṣṭhaś ca sthavīyasām
yatredaṁ vyajyate viśvaṁ
bhūtaṁ bhavyaṁ bhavac ca sat

viśeṣaḥ—personal; *tasya*—his; *dehaḥ*—body; *ayam*—this; *sthaviṣṭhaḥ*—grossly material; *ca*—and; *sthavīyasām*—of all matter; *yatra*—wherein; *idam*—all these phenomenal; *vyajyate*—is experienced; *viśvam*—universe; *bhūtam*—past; *bhavyam*—future; *bhavat*—present; *ca*—and; *sat*—resultant.

TRANSLATION

This gigantic manifestation of the phenomenal material world as a whole is the personal body of the Absolute Truth, wherein the universal resultant past, present and future of material time is experienced.

PURPORT

Anything either material or spiritual is but the expansion of the energy of the Supreme Personality of Godhead, and as stated in the *Bhagavad-gītā* (Bg. 13.13), the omnipotent Lord has His transcendental eyes, heads and other bodily parts distributed everywhere. He can see, hear, touch or manifest Himself from anywhere and everywhere, for He is present everywhere as the Supersoul of all infinitesimal souls, although He has His particular abode in the absolute world. This relative world is also His phenomenal representation because it is nothing but the expansion of His transcendental energy. Although He is in His abode, still His energy is distributed everywhere, just as the sun is localized as well as expanded everywhere and the rays of the sun, being nondifferent from the sun, are accepted as expansions of the sun disc. In the *Viṣṇu Purāṇa* (V.P. 1.22.52) it is said that as fire expands its rays and heat from one place, similarly the Supreme Spirit, the Personality of Godhead, expands Himself by His manifold energy everywhere and anywhere. The phenomenal manifestation of the gigantic universe is only a part of His *virāṭa* body. The less intelligent class of men cannot conceive of the transcendental all-spiritual form of the Lord, but they are astounded by His different energies just as the aborigines are struck with wonder by the manifestation of lightning, a gigantic mountain or a hugely expanded banyan tree. The aborigines praise the strength of the tiger and the elephant because of their superior energy and strength. The *asuras* also cannot recognize the existence of the Lord, although there are vivid descriptions of the Lord in the revealed scriptures, although the Lord incarnates and exhibits His uncommon strength and energy, and although He is accepted as the Supreme Personality of Godhead by learned scholars and saints like Vyāsadeva, Nārada, Asita and Devala in the past and by Arjuna in the *Bhagavad-gītā,* as also by the *ācāryas* like Śaṅkara, Rāmānuja, Madhva and Lord Śrī Caitanya in the modern age. The *asuras* do not accept any evidential proof from the revealed scriptures, nor do they recognize the authority of the great *ācāryas.* They want to see eye to eye at once. Therefore they can see the gigantic body of the Lord as *virāṭa,* which will answer their challenge, and as they are accustomed to pay homage to superior material strength like that of the tiger, elephant, lightning, etc., they can offer respect to the *virāṭa rūpa.* Lord Kṛṣṇa, by the request of Arjuna, exhibited His *virāṭa rūpa* for the *asuras.* A pure devotee of the Lord, being unaccustomed to look into such mundane gigantic form of the Lord, requires special vision for the purpose. The Lord, therefore, favored Arjuna with special vision for looking into His *virāṭa rūpa,*

described in the Eleventh Chapter of the *Bhagavad-gītā.* This *virāṭa rūpa* of the Lord was especially manifested, not for the benefit of Arjuna, but for that unintelligent class of men who accept anyone and everyone as the incarnation of the Lord and so mislead the general mass of people. For them, the indication is that one should ask the cheap incarnation to exhibit his *virāṭa rūpa* and thus be established as an incarnation. The *virāṭa rūpa* manifestation of the Lord is simultaneously a challenge to the atheist and a favor for the *asuras* who can think of the Lord as *virāṭa* and thus gradually cleanse the dirty things in their hearts in order to become qualified to actually see the transcendental form of the Lord in the near future. This is a favor of the all-merciful Lord to the atheists and the gross materialists.

TEXT 25

अण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते ।
वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः ॥२५॥

aṇḍa-kośe śarīre 'smin
saptāvaraṇa-saṁyute
vairājaḥ puruṣo yo 'sau
bhagavān dhāraṇāśrayaḥ

aṇḍa-kośe—within the universal shell; *śarīre*—in the body of; *asmin*—this; *sapta*—sevenfold; *avaraṇa*—coverings; *saṁyute*—being so done; *vairājaḥ*—the gigantic universal; *puruṣaḥ*—form of the Lord; *yaḥ*—that; *asau*—He; *bhagavān*—the Personality of Godhead; *dhāraṇā*—conception; *āśrayaḥ*—object of.

TRANSLATION

The gigantic universal form of the Personality of Godhead, within the body of the universal shell, which is covered by sevenfold material elements, is the subject for virāṭa conception.

PURPORT

Simultaneously, the Lord has multifarious other forms, and all of them are identical with the original fountainhead form of the Lord Śrī Kṛṣṇa.

In the *Bhagavad-gītā,* it has been proven that the original transcendental eternal form of the Lord is Śrī Kṛṣṇa, the Absolute Personality of Godhead, but by His inconceivable internal potency, *ātma-māyā,* He can expand Himself by multifarious forms and incarnations simultaneously, without being diminished in His full potency. He is complete, and although innumerable complete forms are being emanated from Him, He is still complete without any loss. That is His spiritual or internal potency. In the Eleventh Chapter of the *Bhagavad-gītā,* the Personality of Godhead, Lord Kṛṣṇa, manifested His *virāṭa rūpa* just to convince the less intelligent class of men, who cannot conceive of the Lord as appearing just like a human being, that He factually has the potency of His claim to be the Supreme Absolute Person without any rival or superior. Materialistic men can think, although very imperfectly, of the huge universal space, comprehending an innumerable number of planets as big as the sun. They can see only the circular sky overhead, without any information that this universe, as well as many other hundreds of thousands of universes, are each covered by sevenfold material coverings of water, fire, air, sky, ego, noumenon and material nature, just like a huge football, pumped and covered, floating on the water of the Causal Ocean, wherein the Lord is lying as Mahā-Viṣṇu. All the universes in seed are emanating from the breathing of the Mahā-Viṣṇu, who is but part of a partial expansion of the Lord, and all the universes presided over by the Brahmās vanish when the Mahā-Viṣṇu withdraws His great breathing. In this way, the material worlds are being created and vanished by the supreme will of the Lord. The poor foolish materialist can just imagine how ignorantly he puts forward an insignificant creature to become His rival incarnation, simply on the allegations of a dying man. The *virāṭa rūpa* was particularly exhibited by the Lord just to give lessons to such foolish men, so that one can accept a person as the incarnation of Godhead only if such a person is able to exhibit such *virāṭa rūpa* as Lord Kṛṣṇa did. The materialistic person may concentrate his mind upon the *virāṭa* or gigantic form of the Lord in his own interest and as recommended by Śukadeva Gosvāmī, but he must be on his guard not to become misled by pretenders who claim to be the identical person with Lord Kṛṣṇa but are not able to act like Him or exhibit the *virāṭa rūpa,* comprehending the whole of the universe.

TEXT 26

पातालमेतस्य हि पादमूलं
पठन्ति पार्ष्णिप्रपदे रसातलम् ।

महातलं विश्वसृजोऽथ गुल्फौ
तलातलं वै पुरुषस्य जङ्घे ॥२६॥

pātālam etasya hi pāda-mūlam
paṭhanti pārṣṇi-prapade rasātalam
mahātalaṁ viśva-sṛjo'tha gulphau
talātalaṁ vai puruṣasya jaṅghe

pātālam—the planet in the bottom of the universe; *etasya*—of his; *hi*—exactly; *pāda-mūlam*—soles of the feet; *paṭhanti*—they study it; *pārṣṇi*—of the ankles; *prapade*—under the foot; *rasātalam*—the planets named Rasātala; *mahātalam*—the planet named Mahātala; *viśva-sṛjaḥ*—of the creator of the universe; *atha*—thus; *gulphau*—the calves; *tala*—the planet named Tala; *atala*—the planet named Atala; *vai*—as they are; *puruṣasya*—of the gigantic person; *jaṅghe*—on the knees.

TRANSLATION

Persons who have realized it have studied that the planets known as Pātāla constitute the bottom of the feet of the Universal Lord, and the ankles and the soles are the Rasātala planets. The calves are Mahātala planets, and His knees constitute the Tala and Atala planets.

PURPORT

Outside the bodily existence of the Supreme Personality of Godhead, the manifested cosmic existence has no reality. Everything and anything of the manifested world rests on Him, as confirmed in the *Bhagavad-gītā* (Bg. 9.4), but that does not imply that everything and anything in the vision of a materialist is the Supreme Personality. The conception of the universal form of the Lord gives a chance to the materialist to think of the Supreme Lord, but the materialist must know for certain that his visualization of the world in a spirit of lording over it is not God realization. The materialistic view of exploitation of the material resources is occasioned by the illusion of the external energy of the Lord, and as such, if anyone wants to realize the Supreme Truth by conceiving of the universal form of the Lord, one must cultivate the service attitude. Unless the service attitude is revived, the conception of *virāṭa* realization will have very little effect on

the seer. The transcendental Lord, in any conception of His form, is never a part of the material creation. He keeps His identity as Supreme Spirit in all circumstances and is never affected by the three material qualities, for everything material is contaminated. The Lord always exists by His internal energy.

The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhūr, Bhuvar, Svar, Mahar, Jana, Tapas, and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Tala, Atala, Vitala, Rasātala, Talātala, Mahātala and Pātāla, gradually, one below the other. In this verse, the description begins from the bottom because it is in the line of devotion that the Lord's bodily description should be begun from His feet. Śukadeva Gosvāmī is a recognized devotee of the Lord, and he is exactly correct in the description.

TEXT 27

द्वे जानुनी सुतलं विश्वमूर्ते-
रूरुद्वयं वितलं चातलं च ।
महीतलं तज्जघनं महीपते
नभस्तलं नाभिसरो गृणन्ति ॥२७॥

dve jānunī sutalaṁ viśva-mūrter
ūrudvayaṁ vitalaṁ cātalaṁ ca
mahītalaṁ taj-jaghanaṁ mahīpate
nabhastalaṁ nābhisaro gṛṇanti

dve—two; *jānunī*—leg joints; *sutalam*—the planetary system named Sutala; *viśva-mūrteḥ*—of the universal form; *ūrudvayam*—two thighs; *vitalam*—the planetary system named Vitala; *ca*—also; *atalam*—the planets named Atala; *ca*—and; *mahītalam*—the planetary system named Mahītala; *tat*—of their; *jaghanam*—lower portion of the thighs; *mahīpate*—king; *nabhastalam*—outer space; *nābhisaraḥ*—depression of the navel; *gṛṇanti*—they take it so.

TRANSLATION

The joints of the legs of the universal form are the planetary system of the name Sutala, and the lower portions of the thighs are the Vitala and

Atala planetary systems. The upper portion of the thighs are Mahītala, and outer space is the depression of His navel.

TEXT 28

उरःस्थलं ज्योतिरनीकमस्य
ग्रीवा महर्वदनं वै जनोऽस्य ।
तपो वराटीं विदुरादिपुंसः
सत्यं तु शीर्षाणि सहस्रशीर्ष्णः ॥२८॥

uraḥ-sthalaṁ jyotir-anīkam asya
grīvā mahar vadanaṁ vai jano'sya
tapo varāṭīṁ vidur ādi-puṁsaḥ
satyaṁ tu śīrṣāṇi sahasra-śīrṣṇaḥ

uraḥ—high; *sthalam*—place (the chest); *jyotir-anīkam*—the luminary planets; *asya*—of Him; *grīvā*—the neck; *mahaḥ*—the planetary system above the luminaries; *vadanam*—mouth; *vai*—exactly; *janaḥ*—the planetary system above Jano; *asya*—of Him; *tapaḥ*—the planetary system above the Mahaḥ; *varāṭīm*—forehead; *viduḥ*—is known; *ādi*—the original; *puṁsaḥ*—personality; *satyam*—the topmost planetary system; *tu*—but; *śīrṣāṇi*—the head; *sahasra*—one thousand; *sīrṣṇaḥ*—one with heads.

TRANSLATION

The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Jana planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as the Satyaloka, is the head of Him who has one thousand heads.

PURPORT

The effulgent luminary planets like the sun and the moon are situated almost in the midplace of the universe, and as such they are to be known as the chest of the original gigantic form of the Lord. And above the luminary planets, called also the heavenly places of the universal directorate

demigods, there are the Mahar, Jana, Tapas planetary systems, and, above all, the Satyaloka planetary system, where the chief directors of the modes of material nature reside, namely Viṣṇu, Brahmā, and Śiva. This Viṣṇu is known as the Kṣīrodakaśāyī Viṣṇu, and He acts as the Supersoul in every living being. There are innumerable universes floating on the causal ocean, and in each of them the representation of the *virāṭa* form of the Lord is there along with innumerable suns, moons, heavenly demigods, Brahmās, Viṣṇus and Śivas, and all of them are situated in one part of the inconceivable potency of Lord Kṛṣṇa, as it is stated in the *Bhagavad-gītā* (Bg. 10.42).

TEXT 29

इन्द्रादयो बाहव आहुरुस्राः
कर्णौ दिशः श्रोत्रममुष्य शब्दः ।
नासत्यदस्रौ परमस्य नासे
घ्राणोऽस्य गन्धो मुखमग्निरिद्धः ॥२९॥

indrādayo bāhava āhur usrāḥ
karṇau diśaḥ śrotram amuṣya śabdaḥ
nāsatya-dasrau paramasya nāse
ghrāṇo'sya gandho mukham agnir iddhaḥ

indrādayaḥ—demigods headed by the heavenly king, Indra; *bāhavaḥ*—arms; *āhuḥ*—are called; *usrāḥ*—the demigods; *karṇau*—the ears; *diśaḥ*—the four directions; *śrotram*—sense of hearing; *amuṣya*—of the Lord; *śabdaḥ*—sound; *nāsatya-dasrau*—the demigods known as Aśvinīkumāras; *paramasya*—of the Supreme; *nāse*—nostrils; *ghrāṇaḥ*—sense of smelling; *asya*—of Him; *gandhaḥ*—flavor; *mukham*—mouth; *agniḥ*—fire; *iddhaḥ*—blazing.

TRANSLATION

His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is the sense of His hearing. His nostrils are the two Aśvinīkumāras, and the material flavor is the sense of His smelling. His mouth is the blazing fire.

PURPORT

The description of the gigantic form of the Personality of Godhead made in the eleventh chapter of the *Bhagavad-gītā* is further explained here in the *Śrīmad-Bhāgavatam.* The description in the *Bhagavad-gītā* (Bg. 11.30) runs as follows: "O Viṣṇu, I see You devouring all people in Your blazing mouths and covering all the universe by Your immeasurable rays. Scorching the worlds, You are manifest." In that way, *Śrīmad-Bhāgavatam* is the postgraduate study for the student of the *Bhagavad-gītā.* Both of them are the science of Kṛṣṇa, the Absolute Truth, and so they are interdependent.

The conception of the *virāṭa-puruṣa* or the gigantic form of the Supreme Lord is said to include all the dominating demigods as well as the dominated living beings. Even the minutest part of a living being is controlled by the empowered agency of the Lord. Since the demigods are included in the gigantic form of the Lord, worship of the Lord whether in His gigantic material conception or in His eternal transcendental form as Lord Śrī Kṛṣṇa also appeases the demigods and all the other parts and parcels, as much as watering the root of the tree distributes energy to all other parts. Therefore, for a materialist also, worship of the universal gigantic form of the Lord leads one to the right path. One need not risk being misled by approaching many demigods for fulfillment of different desires. The real entity is the Lord Himself, and all others are imaginary, for everything is included in Him only.

TEXT 30

द्यौरक्षिणी चक्षुरभूत्पतङ्गः
पक्ष्माणि विष्णोरहनी उभे च ।
तद्भ्रूविजृम्भः परमेष्ठिधिष्ण्य-
मापोऽस्य तालू रस एव जिह्वा ॥३०॥

dyaur akṣiṇī cakṣur abhūt pataṅgaḥ
pakṣmāṇi viṣṇor ahanī ubhe ca
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam
āpo'sya tālū rasa eva jihvā

dyauḥ—sphere of outer space; *akṣiṇī*—the eyeballs; *cakṣuḥ*—of eyes (senses); *abhūt*—it so became; *pataṅgaḥ*—the sun; *pakṣmāṇi*—eyelids; *viṣṇoḥ*—of the Personality of Godhead, Śrī Viṣṇu; *ahanī*—day and night; *ubhe*—both; *ca*—and; *tat*—His; *bhrū*—eyebrows; *vijṛmbhaḥ*—movements; *parameṣṭhi*—the supreme entity (Brahmā); *dhiṣṇyam*—post; *āpaḥ*—Varuṇa, the director of water; *asya*—His; *tālū*—palate; *rasaḥ*—juice; *eva*—certainly; *jihvā*—the tongue.

TRANSLATION

The sphere of outer space constitutes His eyepits, and the eyeball is the sun as the power of seeing; His eyelids are both the day and night, and in the movements of His eyebrows, the Brahmā and similar supreme personalities reside. His palate is the director of water, Varuṇa, and the juice or essence of everything is His tongue.

PURPORT

To common sense the description in this verse appears to be somewhat contradictory because sometimes the sun has been described as the eyeball and sometimes as the outer space sphere. But there is no room for common sense in the injunctions of the *śāstras*. We must accept the description of the *śāstras* and concentrate more on the form of the *virāṭa rūpa* than on common sense. Common sense is always imperfect, whereas description in the *śāstras* is always perfect and complete. If there is any incongruity, it is due to our imperfection and not the *śāstras'*. That is the method of approaching Vedic wisdom.

TEXT 31

छन्दांस्यनन्तस्य शिरो गृणन्ति
दंष्ट्रा यमः स्नेहकला द्विजानि ।
हासो जनोन्मादकरी च माया
दुरन्तसर्गो यदपाङ्गमोक्षः ॥३१॥

chandāṁsy anantasya śiro gṛṇanti
daṁṣṭrā yamaḥ sneha-kalā dvijāni
hāso janonmādakarī ca māyā
duranta-sargo yad-apāṅga-mokṣaḥ

chandāṁsi—the Vedic hymns; *anantasya*—of the Supreme; *śiraḥ*—cerebral passage; *gṛṇanti*—they say; *daṁṣṭrāḥ*—jaws of teeth; *yamaḥ*—Yamarāja, the director of sinners; *sneha-kalāḥ*—the art of affection; *dvijāni*—the set of teeth; *hāsaḥ*—smile; *janonmādakarī*—the most alluring; *ca*—also; *māyā*—illusory energy; *duranta*—unsurpassable; *sargaḥ*—the material creation; *yad-apāṅga*—whose glance; *mokṣaḥ*—casting over.

TRANSLATION

They say that the Vedic hymns are the cerebral passage of the Lord, and the jaws of the teeth are Yama, god of death, who punishes the sinners. The art of affection is his set of teeth, and the most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.

PURPORT

According to Vedic assertion, this material creation is the result of the Lord's casting a glance over the material energy, which is described herein as the most alluring illusory energy. The conditioned souls who are allured by such materialism should know that the material temporary creation is simply an imitation of the reality and that those who are captivated by such alluring glances of the Lord are put under the direction of the controller of sinners called Yamarāja. The Lord smiles affectionately, displaying His teeth. The intelligent person who can grasp these truths about the Lord becomes a fully surrendered soul unto Him.

TEXT 32

व्रीडोत्तरौष्ठोऽधर एव लोभो
धर्मः स्तनोऽधर्मपथोऽस्य पृष्ठम् ।
कस्तस्य मेढ्रं वृषणौ च मित्रौ
कुक्षिः समुद्रा गिरयोऽस्थिसङ्घाः ॥३२॥

vrīḍottarauṣṭho'dhara eva lobho
dharmaḥ stano'dharma-patho'sya pṛṣṭham
kas tasya meḍhraṁ vṛṣaṇau ca mitrau
kukṣiḥ samudrā girayo'sthi-saṅghāḥ

vrīḍa—modesty; *uttara*—upper; *oṣṭha*—lip; *adharaḥ*—chin; *eva*—certainly; *lobhaḥ*—hankering; *dharmaḥ*—religiousness; *stanaḥ*—breast; *adharma*—irreligiousness; *pathaḥ*—way; *asya*—His; *pṛṣṭham*—back; *kaḥ*—Brahmā; *tasya*—His; *meḍhram*—genitals; *vṛṣaṇau*—testicles; *ca*—also; *mitrau*—the Mitrāvaruṇas; *kukṣiḥ*—waist; *samudrāḥ*—the oceans; *girayaḥ*—the hills; *asthi*—bones; *saṅghāḥ*—stack.

TRANSLATION

Modesty is the upper portion of His lips, hankering is His chin, religiousness is the breast of the Lord, and irreligion is His back. Brahmājī, who generates all living beings in the material world is His genitals, and the Mitrāvaruṇas are His two testicles. The ocean is His waist, and the hills and mountains are the stacks of His bones.

PURPORT

The Supreme Lord is not impersonal, as misconceived by less intelligent thinkers. Rather, He is the Supreme Person, as confirmed in all authentic Vedic literatures. But His personality is different from what we can conceive. It is stated here that Brahmājī acts as His genitals and the Mitrāvaruṇas are His two testicles. This means that, as person, He is complete with all organs of the body, but they are of different types with different potencies. When the Lord is, therefore, described as impersonal, it should be understood that His personality is not exactly of the type of personality found within our imperfect speculation. One can, however, worship the Lord even by seeing the hills and mountains or the ocean and the sky as different parts and parcels of the gigantic body of the Lord, the *virāṭa puruṣa.* The *virāṭa rūpa,* as exhibited by Lord Kṛṣṇa to Arjuna, is a challenge to the unbelievers.

TEXT 33

नद्योऽस्य नाड्योऽथ तनूरुहाणि
महीरुहा विश्वतनोर्नृपेन्द्र ।
अनन्तवीर्यः श्वसितं मातरिश्वा
गतिर्वयः कर्म गुणप्रवाहः ॥३३॥

nadyo'sya nāḍyo'tha tanū-ruhāṇi
mahīruhā viśva-tanor nṛpendra
ananta-vīryaḥ śvasitaṁ mātariśvā
gatir vayaḥ karma guṇa-pravāhaḥ

nadyaḥ—the rivers; *asya*—of Him; *nāḍyaḥ*—veins; *atha*—and thereafter; *tanū-ruhāṇi*—hairs on the body; *mahīruhāḥ*—the plants and trees; *viśva-tanoḥ*—of the universal form; *nṛpendra*—O King; *ananta-vīryaḥ*—of the omnipotent; *śvasitam*—breathing; *mātariśvā*—air; *gatiḥ*—movement; *vayaḥ*—passing ages; *karma*—activity; *guṇa-pravāhaḥ*—reaction of the modes of nature.

TRANSLATION

O King, the rivers are the veins of the gigantic body, the trees are hairs of His body, and the omnipotent air is His breathing. The passing ages are His movements, and His activities are the reactions of the three modes of material nature.

PURPORT

The Personality of Godhead is not a dead stone, nor is He inactive, as is poorly thought by some schools. He moves with the progress of time, and, therefore, He knows all about the past and future, along with His present activities. There is nothing unknown to Him. The conditioned souls are driven by the reactions of the modes of material nature, which are the activities of the Lord. As it is stated in the *Bhagavad-gītā* (Bg. 7.12), the modes of nature act under His direction only, and as such no natural functions are blind or automatic. The power behind the activities is the supervision of the Lord, and as such, the Lord is never inactive as is wrongly conceived. The *Vedas* say that the Supreme Lord has nothing to do personally, as is always the case with superiors, but everything is done by His direction. As it is said, not a blade of grass moves without His sanction. In the *Brahma-saṁhīta* (verse 48), it is said that all the universes and the heads of them (the Brahmās) exist only for the duration of His breathing period. The same is confirmed here. The air on which the universes and the planets within the universes exist is nothing but a bit of breathing of the unchallengeable *virāṭa puruṣa*. So even by studying the rivers, trees, air and the passing ages, one can conceive of the Personality of Godhead without being misled by the formless conception of the Lord. In the *Bhagavad-gītā* (Bg. 12.5) it is stated that those who are

much inclined to the formless conception of the Supreme Truth are more troubled than those who can intelligently conceive of the personal form.

TEXT 34

ईशस्य केशान् विदुरम्बुवाहान्
वासस्तु सन्ध्यां कुरुवर्य भूम्नः ।
अव्यक्तमाहुर्हृदयं मनश्च
स चन्द्रमाः सर्वविकारकोशः ॥३४॥

īśasya keśān vidur ambuvāhān
vāsas tu sandhyāṁ kuru-varya bhūmnaḥ
avyaktam āhur hṛdayaṁ manaś ca
sa candramāḥ sarva-vikāra-kośaḥ

īśasya—of the supreme controller; *keśān*—hairs on the head; *viduḥ*—you may know it from me; *ambuvāhān*—the clouds which carry water; *vāsas tu*—the dress; *sandhyām*—termination of day and night; *kuru-varya*—O best of the Kurus; *bhūmnaḥ*—of the Almighty; *avyaktam*—the prime cause of material creation; *āhuḥ*—it is said; *hṛdayam*—intelligence; *manaś ca*—and the mind; *saḥ*—He; *candramāḥ*—the moon; *sarva-vikāra-kośaḥ*—reservoir of all changes.

TRANSLATION

O best amongst the Kurus, the clouds which carry water are the hairs on His head, the termination of days or nights are His dress, and the supreme cause of material creation is His intelligence. His mind is the moon, the reservoir of all changes.

TEXT 35

विज्ञानशक्तिं महिमामनन्ति
सर्वात्मनोऽन्तःकरणं गिरित्रम् ।
अश्वाश्वतर्युष्ट्रगजा नखानि
सर्वे मृगाः पशवः श्रोणिदेशे ॥३५॥

vijñāna-śaktiṁ mahim āmananti
sarvātmano'ntaḥ-karaṇaṁ giritram
aśvāśvatary-uṣṭra-gajā nakhāni
sarve mṛgāḥ paśavaḥ śroṇi-deśe

vijñāna-śaktim—consciousness; *mahim*—principle of matter; *āmananti*—they call it so; *sarvātmanaḥ*—of the omnipresent; *antaḥ-karaṇam*—ego; *giritram*—Rudra (Śiva); *aśva*—horse; *aśvatari*—mule; *uṣṭra*—camel; *gajāḥ*—elephant; *nakhāni*—nails; *sarve*—all other; *mṛgāḥ*—stags; *paśavaḥ*—quadrupeds; *śroṇi-deśe*—on the region of the belt.

TRANSLATION

The principle of matter [mahat-tattva] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. Horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord.

TEXT 36

वयांसि तद्व्याकरणं विचित्रं
मनुर्मनीषा मनुजो निवासः ।
गन्धर्वविद्याधरचारणाप्सरः
स्वरस्मृतीरसुरानीकवीर्यः ॥३६॥

vayāṁsi tad vyākaraṇaṁ vicitraṁ
manur manīṣā manujo nivāsaḥ
gandharva-vidyādhara-cāraṇāpsaraḥ
svara-smṛtīr asurānīka-vīryaḥ

vayāṁsi—varieties of birds; *tad vyākaraṇam*—vocables; *vicitram*—artistic; *manuḥ*—the father of mankind; *manīṣā*—thoughts; *manujaḥ*—mankind (the sons of Manu); *nivāsaḥ*—residence; *gandharva*—the human beings named Gandharvas; *vidyādhara*—the Vidyādharas; *cāraṇa*—the Cāraṇas; *apsaraḥ*—the angels; *svara*—musical rhythm; *smṛtīḥ*—remembrance; *asurānīka*—the demoniac soldiers; *vīryaḥ*—prowess.

TRANSLATION

Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. The celestial species of human beings, like the Gandharvas, Vidyādharas, Cāraṇas, and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.

PURPORT

The aesthetic sense of the Lord is manifested in the artistic, colorful creation of varieties of birds like the peacock, parrot, cuckoo and others. The celestial species of human beings, like the Gandharvas and Vidyādharas, can sing wonderfully and can entice even the minds of the heavenly demigods. Their musical rhythm represents the musical sense of the Lord. How then can He be impersonal? His musical taste, artistic sense and standard intelligence, which is never fallible, are different signs of His Supreme Personality. The *Manu-saṁhitā* is the standard law book for humanity, and every human being is advised to follow this great book of social knowledge. The human society is the residential quarters for the Lord—this means the human being is meant for God realization and association with God. This life is a chance for the conditioned soul to regain his eternal God consciousness and thus fulfill the mission of life. Mahārāja Prahlāda is the right type of the Lord's representative in the family of *asuras.* None of the living beings is away from the Lord's gigantic body. Each and every one has a particular duty in relation to the supreme body. Disruption in the matter of discharging the specific duty assigned to each and every living being is the cause of disintegration between one living being and another, but when the relation is reestablished in relation with the Supreme Lord, there is complete unity between all living beings, even up to the limit of the wild animals and human society. Lord Caitanya Mahāprabhu displayed this living unity in the jungle of Madhya Pradesh, where even the tigers, elephants and many other ferocious animals perfectly cooperated in glorifying the Supreme Lord. That is the way to peace and amity all over the world.

TEXT 37

ब्रह्माननं क्षत्रभुजो महात्मा
विड्ऊरुरङ्घ्रिश्रितकृष्णवर्णः ।
नानाभिधाभीज्यगणोपपन्नो
द्रव्यात्मकः कर्म वितानयोगः ॥३७॥

brahmānanaṁ kṣatra-bhujo mahātmā
viḍ ūrur aṅghriśrita-kṛṣṇa-varṇaḥ
nānābhidhābhījyagaṇopapanno
dravyātmakaḥ karma vitāna-yogaḥ

brahma—the *brāhmaṇas; ānanam*—face; *kṣatra*—the *kṣatriyas; bhujaḥ*—the arms; *mahātmā*—the *virāṭa puruṣa; viṭ*—the *vaiśyas; ūruḥ*—thighs; *aṅghriśrita*—under the protection of his feet; *kṛṣṇa-varṇaḥ*—the *śūdras; nānā*—various; *abhidhā*—by names; *abhījyagaṇa*—the demigods; *upapannaḥ*—being overtaken; *dravyātmakaḥ*—with feasible goods; *karma*—activities; *vitāna-yogaḥ*—performances of sacrifice.

TRANSLATION

The virāṭa puruṣa's face is the brāhmaṇas, His arms are the kṣatriyas, His thighs are the vaiśyas, and the śūdras are under the protection of His feet. All the demigods who are worshipable are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord.

PURPORT

Monotheism is practically suggested here. Offering sacrifices to many demigods under different names is mentioned in the Vedic literatures, but the suggestion made in this verse is that all those varieties of demigods are included in the form of the Supreme Personality of Godhead; they are only the parts and parcels of the original whole. Similarly, the divisions of the orders of the human society, namely the *brāhmaṇas* or the intelligent class, the *kṣatriyas* or the administrators, the *vaiśyas* or the mercantile community and the *śūdras* or the laborer class, are all included in the body of the Supreme. As such, sacrifice by every one of them in terms of pleasing

the Supreme by feasible goods is recommended. Generally, the sacrifice is offered with clarified butter and grains, but with the progress of time, human society has produced varieties of goods by transforming materials supplied by God's material nature. Human society, therefore, *must learn to offer sacrifices not only with clarified butter, but also with other manufactured goods in the propagation of the Lord's glory, and that will bring about perfection in human society.* The intelligent class of men, or *brāhmaṇas,* may give direction for such sacrifices in consultation with the previous *ācāryas;* the administrators may give all facilities to perform such sacrifices; the *vaiśya* class or mercantile community, who produce such goods, may offer them for sacrifice, and the *śūdra* class may offer their manual labor for the successful termination of such sacrifice; Thus by the cooperation of all classes of human beings, the sacrifice recommended in this age, namely the sacrifice of congregational chanting of the holy name of the Lord, may be executed for the common welfare for all the people of the world.

TEXT 38

इयानसावीश्वरविग्रहस्य
यः सन्निवेशः कथितो मया ते ।
सन्धार्यतेऽस्मिन् वपुषि स्थविष्ठे
मनः स्वबुद्ध्या न यतोऽस्ति किञ्चित्॥३८॥

iyān asāv īśvara-vigrahasya
yaḥ sanniveśaḥ kathito mayā te
sandhāryate'smin vapuṣi sthaviṣṭhe
manaḥ svabuddhyā na yato'sti kiñcit

iyān—all these; *asau*—that; *īśvara*—Supreme Lord; *vigrahasya*—of the form; *yaḥ*—whatsoever; *sanniveśaḥ*—as they are located; *kathitaḥ*—explained; *mayā*—by me; *te*—unto you; *sandhāryate*—one may concentrate; *asmin*—in this; *vapuṣi*—form of *virāṭa; sthaviṣṭhe*—in the gross; *manaḥ*—mind; *svabuddhyā*—by one's intelligence; *na*—not; *yataḥ*—beyond Him; *asti*—there is; *kiñcit*—anything else.

TRANSLATION

I have thus explained to you the gross material gigantic conception of the Personality of Godhead. One who seriously desires liberation concentrates his mind on this form of the Lord, because there is nothing more than this in the material world.

PURPORT

In the *Bhagavad-gītā,* the Supreme Personality of Godhead has verily explained that the material nature is only an order-carrying agent of His (Bg. 9.10). She is one of the different potencies of the Lord, and she acts under His direction only. As the Supreme transcendental Lord, He simply casts a glance over the material principle, and thus agitation of the matter begins, and the resultant actions are manifested one after another by six kinds of gradual differentiations. All material creation is moving in that way, and as such, it so appears and disappears in due course.

Less intelligent persons with a poor fund of knowledge cannot accommodate the thought of this inconceivable potency of the Lord Śrī Kṛṣṇa, by which He appears just like a human being (Bg. 9.11). His appearance in the material world as one of us is also His causeless mercy upon the fallen souls. Although He is transcendental to all material conceptions, still by His unbounded mercy upon His pure devotees, He comes down and manifests Himself as the Personality of Godhead. Materialistic philosophers and scientists are too much engrossed with atomic energy and the gigantic situation of the universal form, and they offer respect more seriously to the external phenomenal feature of material manifestations than to the noumenal principle of spiritual existence. The transcendental form of the Lord is beyond the jurisdiction of such materialistic activities, and it is very difficult to conceive that the Lord can be simultaneously localized and all-pervasive, because the materialistic philosophers and scientists think of everything in terms of their own experience. Because they are unable to accept the personal feature of the Supreme Lord, the Lord is kind enough to demonstrate the *virāṭa* feature of His transcendental form, and herein Śrīla Śukadeva Gosvāmī has vividly described this form of the Lord. He concludes there is nothing beyond this gigantic feature of the Lord. None of the materialistic thoughtful men can go beyond this conception of the gigantic form. The minds of the materialistic men are flickering and con-

stantly changing from one aspect to the other. Therefore, one is advised to think of the Lord by thinking of any part of His gigantic body and by one's intelligence only. One can think of Him in any manifestation of the material world—the forest, the hill, the ocean, the man, the animal, the demigod, the bird, the beast or anything else. Each and every item of the material manifestation entails a part of the body of the gigantic form, and thus the flickering mind can be fixed in the Lord only and nothing else. This process of concentrating on the different bodily parts of the Lord will gradually diminish the demoniac challenge of godlessness and bring about gradual development of devotional service of the Lord. Everything being the part and parcel of the Complete Whole, the neophyte student will gradually realize the hymns of *Īśopaniṣad* which state that the Supreme Lord is everywhere, and thus he will learn the art of not committing any offense on the body of the Lord. This sense of God-mindedness will diminish one's pride of challenging the existence of God. Thus one can learn to show respect to everything, for all things are the parts and parcels of the supreme body.

TEXT 39

स सर्वधीवृत्त्यनुभूतसर्व
आत्मा यथा स्वप्नजनेक्षितैकः ।
तं सत्यमानन्दनिधिं भजेत
नान्यत्र सज्जेद् यत आत्मपातः ॥३९॥

sa sarva-dhī-vṛtty-anubhūta-sarva
ātmā yathā svapnajanekṣitaikaḥ
taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ

saḥ—He, the Supreme Person; *sarva-dhī-vṛtti*—the process of realization by all sorts of intelligence; *anubhūta*—cognizant; *sarve*—everyone; *ātmā*—Supersoul; *yathā*—as much as; *svapnajana*—a person dreaming; *īkṣita*—seen by; *ekaḥ*—one and the same; *tam*—unto Him; *satyam*—Supreme Truth; *ānanda-nidhim*—the ocean of bliss; *bhajeta*—must one worship; *na*—never; *anyatra*—anything else; *sajjet*—be attached; *yataḥ*—whereby; *ātma-pātaḥ*—degradation of oneself.

TRANSLATION

One should concentrate his mind upon the Supreme Personality of Godhead, who alone is distributed in so many manifestations, as much as ordinary persons create thousands of manifestations in dream. One must concentrate the mind on Him who is the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

PURPORT

In this verse, the process of devotional service is indicated by the great Gosvāmī, Śrīla Śukadeva. He tries to impress upon us that instead of diverting our attention to several branches of self-realization, we should concentrate upon the Supreme Personality of Godhead as the supreme object of realization, worship and devotion. Self-realization is, as it were, offering a fight for eternal life against the material struggle for existence, and therefore by the illusory grace of the external energy, the *yogī* or the devotee is faced with many allurements which can entangle a great fighter again in the bondage of material existence. A *yogī* can attain miraculous successes in the matter of material achievements, and they are called *aṇimā, laghimā,* etc., by which one can become more minute than the minutest or lighter than the lightest, or in the ordinary sense, may achieve material benedictions in the shape of wealth and women. But he is warned against such allurements because to become again entangled in such illusory pleasure means degradation of the self and further imprisonment in the material world. By this warning, one should follow one's vigilant intelligence only.

The Supreme Lord is one, and His expansions are various. He is, therefore, the Supersoul of everything. When a man sees anything, he must know that his seeing is secondary and the Lord's seeing is primary. One cannot see anything without the Lord's having first seen it. That is the instruction of the *Vedas* and the *Upaniṣads.* So whatever we see or do, the Supersoul of all acts of seeing or doing is the Lord. This theory of simultaneous oneness and difference between the individual soul and the Supersoul is propounded by Lord Śrī Caitanya Mahāprabhu as the philosophy of *acintya-bhedābhedā-tattva.* The *virāṭa rūpa,* or the gigantic feature of the Supreme Lord, includes everything materially manifested, and therefore the *virāṭa* or gigantic feature of the Lord is the Supersoul of all living and nonliving entities. But the *virāṭa rūpa* is also the manifestation of Nārāyaṇa or Viṣṇu, and going further on and on one will eventually see

that Lord Kṛṣṇa is the ultimate Supersoul of everything that be. The conclusion is that one should unhesitatingly become a worshiper of Lord Kṛṣṇa, or, for that matter, His plenary expansion, Nārāyaṇa, and none else. In the Vedic hymns, it is clearly said that first of all Nārāyaṇa cast a glance over matter and thus there was creation. Before creation, there was neither Brahmā nor Śiva, and what to speak of others. Śrīpād Śaṅkarācārya has definitely accepted this, that Nārāyaṇa is beyond the material creation and all others are within the material creation. The whole material creation is, therefore, one and different from Nārāyaṇa, simultaneously, and this supports the philosophy of *acintya-bhedābhedā-tattva* of Lord Śrī Caitanya Mahāprabhu. Being an emanation from the glancing potency of Nārāyaṇa, the whole material creation is nondifferent from Him. But because it is the effect of His external energy *(bahiraṅga-māyā)* and is aloof from the internal potency *(ātma-māyā),* the whole material creation is different from Him at the same time. The example given in this verse very nicely is that of the dreaming man. The dreaming man creates many things in the dream, and thus he himself becomes the entangled seer of the dream and is also affected by the consequences. This material creation is also exactly a dream-like creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dream-like creation. He is always in His transcendental position, but essentially He is everything, and nothing is apart from Him. One should therefore concentrate on Him only as His part and parcel without deviation, otherwise one is sure to be overcome by the potencies of the material creation, one after another. It is confirmed in the *Bhagavad-gītā* as follows:

sarva-bhūtani kaunteya prakṛtiṁ yānti māmikām
kalpakṣaye punas tāni kalpādau visṛjāmy aham

"O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create." (Bg. 9.7)

The human life is, however, an opportunity to get out of this repetition of creation and annihilation. It is a means whereby one may escape the Lord's external potency and enter into His internal potency.

Thus end the Bhaktivedanta purports of the Second Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "The First Step in God Realization."*

CHAPTER TWO

The Lord in the Heart

TEXT 1

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनि-
नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।
तथा ससर्जेदममोघदृष्टि-
र्यथाप्ययात् प्राग् व्यवसायबुद्धिः ॥ १ ॥

śrī śuka uvāca
evaṁ purā dhāraṇayātma-yonir
naṣṭāṁ smṛtiṁ pratyavarudhya tuṣṭāt
tathā sasarjedam amogha-dṛṣṭir
yathāpyayāt prāg vyavasāya-buddhiḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—just in the same way; *purā*—prior to the manifestation of the cosmos; *dhāraṇayā*—by such conception; *ātma-yoniḥ*—of Brahmājī; *naṣṭām*—lost; *smṛtim*—remembrance; *pratyavarudhya*—by regaining consciousness; *tuṣṭāt*—because of appeasing the Lord; *tathā*—thereafter; *sasarjedam*—created this material world; *amogha-dṛṣṭiḥ*—one who has attained clear vision; *yathā*—as; *apyayāt*—created; *prāk*—as formerly; *vyavasāya*—ascertained; *buddhiḥ*—intelligence.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Formerly, prior to the manifestation of the cosmos, Lord Brahmā, by meditating on the virāṭa rūpa, regained his lost consciousness by appeasing the Lord. Thus he was again able to rebuild the creation as it was before.

PURPORT

The example cited herein of Śrī Brahmājī is one of forgetfulness. Brahmājī is the incarnation of one of the mundane attributes of the Lord.

Being the incarnation of the passion-mode of material nature, he is empowered by the Lord to generate the beautiful material manifestation. Yet, due to his becoming one of the numerous living entities, he is apt to forget the art of his creative energy. This forgetfulness of the living being—beginning from Brahmā down to the lowest insignificant ant—is a tendency which can be counteracted by meditation on the *virāṭa rūpa* of the Lord. This chance is available in the human form of life, and if a human being follows the instruction of *Śrīmad-Bhāgavatam* and begins to meditate upon the *virāṭa rūpa,* then revival of his pure consciousness and counteraction to the tendency of his forgetfulness of his eternal relationship with the Lord can follow simultaneously. And as soon as this forgetfulness is removed, at once the *vyavasāya-buddhi,* as it is stated here and in the *Bhagavad-gītā* (2.41), follows at once. This ascertained knowledge of the living being leads to loving service of the Lord, which the living being requires. The kingdom of God is unlimited; therefore the number of the assisting hands of the Lord is also unlimited. The *Bhagavad-gītā* asserts that the Lord has His hands, legs, eyes and mouths in every nook and corner of His creation (Bg. 13.13). This means that the expansions of differentiated parts and parcels, called *jīvas* or the living entities, are assisting hands of the Lord, and all of them are meant for rendering a particular pattern of service to the Lord. The conditioned soul, even in the position of a Brahmā, forgets this by the influence of illusory material energy generated out of false egoism. Such false egoism can be counteracted by invoking God consciousness. Liberation means getting out of the slumber of forgetfulness and becoming situated in the real loving service of the Lord, as it is exemplified in the case of Brahmā. The service of Brahmā is the sample of service in liberation distinguished from the so-called altruistic services full of mistakes and forgetfulness. Liberation is never inaction, but service without human mistakes.

TEXT 2

शाब्दस्य हि ब्रह्मण एष पन्था
यन्नाममिर्ध्यायति धीरपार्थैः ।
परिभ्रमंस्तत्र न विन्दतेऽर्थान्
मायामये वासनया शयानः ॥ २ ॥

śābdasya hi brahmaṇa eṣa panthā
yan nāmabhir dhyāyati dhīr apārthaiḥ
paribhramaṁs tatra na vindate'rthān
māyāmaye vāsanayā śayānaḥ

śābdasya—of the Vedic sound; *hi*—certainly; *brahmaṇaḥ*—of the *Vedas;* *eṣaḥ*—these; *panthā*—the way; *yat*—what is; *nāmabhiḥ*—by different names; *dhyāyati*—ponders over, *dhīḥ*—intelligence; *apārthaiḥ*—by meaningless ideas; *paribhraman*—wandering; *tatra*—there; *na*—never; *vindate*—enjoys; *arthān*—realities; *māyāmaye*—in illusory things; *vāsanayā*—by different desires; *śayānaḥ*—as if dreaming in sleep.

TRANSLATION

The way of presentation of the Vedic sounds is so bewildering that the intelligence of the people is directed to meaningless things, like the heavenly kingdoms, etc. The conditioned souls hover in a dream of such heavenly illusory pleasures, but actually they do not relish any tangible happiness in such places.

PURPORT

The conditioned soul is always engaged in laying out plans for happiness within the material world, even up to the end of the universal limit. He is not even satisfied with available amenities within this planet earth, where he has exploited the resources of nature to the best of his capacity. He wants to go to the moon or the planet Venus to exploit resources there. But the Lord has warned us in the *Bhagavad-gītā* (Bg. 8.16) about the worthlessness of all the innumerable planets of this universe, as well as those planets within other systems. There are innumerable universes and also innumerable planets in each of them. But none of them is immune to the chief miseries of material existence, namely the pangs of birth, the pangs of death, the pangs of old age and the pangs of disease. The Lord says that even the topmost planet known as the Brahmaloka or Satyaloka (and what to speak of other planets, like the heavenly planets, etc.) is not a happy land for residential purposes due to the presence of material pangs, as above mentioned. Conditioned souls are strictly under the laws of fruitive activities, and as such they go up to Brahmaloka sometimes and again come down to the Pātālaloka, as if they were unintelligent children on a merry-go-round. The real happiness is in the kingdom of God, where no one has to undergo the pangs of material existence. Therefore, the Vedic ways of fruitive activities by the living entities are misleading. One thinks of a superior way of life in this country or that, or in this planet or another, but nowhere in the material world can he fulfill his real desire of

life, namely eternal life, full intelligence and complete bliss. Indirectly Śrīla Śukadeva Gosvāmī affirms that Mahārāja Parīkṣit, in the last stage of life, should not desire to transfer himself to the so-called heavenly planets, but should prepare himself for going back home, back to Godhead. None of the material planets, nor the amenities available there for living conditions, is everlasting; therefore one must have a factual reluctance to enjoy such temporary happiness as they afford.

TEXT 3

अतः कविर्नामसु यावदर्थः
स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथार्थे न यतेत तत्र
परिश्रमं तत्र समीक्षमाणः ॥ ३ ॥

ataḥ kavir nāmasu yāvad arthaḥ
syād apramatto vyavasāya-buddhiḥ
siddhe'nyathārthe na yateta tatra
pariśramaṁ tatra samīkṣamāṇaḥ

ataḥ—for this reason; *kaviḥ*—the enlightened person; *nāmasu*—in the matter of names only; *yāvat*—minimum; *arthaḥ*—necessity; *syāt*—must be; *apramattaḥ*—without being mad after them; *vyavasāya-buddhiḥ*—intelligently fixed; *siddhe*—for success; *anyathā*—otherwise; *arthe*—in the interest of; *na*—should never; *yateta*—endeavor for; *tatra*—there; *pariśramam*—laboring hard; *tatra*—there; *samīkṣamāṇaḥ*—one who sees practically.

TRANSLATION

For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely laboring hard for nothing.

PURPORT

The *Bhāgavata-dharma* or the cult of *Śrīmad-Bhāgavatam* is perfectly distinct from the way of fruitive activities, which are considered by the devotees to be merely a waste of time. The whole universe, or for that matter all material existence, is moving on as *jagat,* simply for planning business to make one's position very comfortable or secure, although everyone sees that this existence is neither comfortable nor secure, nor can it ever become comfortable or secure at any stage of development. Those who are captivated by the illusory advancement of material civilization (following the way of phantasmagoria) are certainly madmen. The whole material creation is a *jugglery of names* only; in fact, it is nothing but a bewildering creation of matters like earth, water and fire. The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest perfection of material science, namely the atomic energy and electronics, are all simply bewildering names of material elements with their concomitant reactions of the three modes. Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves. The great kings, leaders and soldiers fight with one another in order to perpetuate their names in history. They are forgotten in due course of time, and they make place for another era in history. But the devotee realizes how much history and historical persons are useless products of flickering time. The fruitive worker aspires after a big fortune in the matter of wealth, woman and worldly adoration, but those who are fixed in perfect reality are not at all interested in such false things. For them it is all a waste of time. Since every second of human life is important, an enlightened man should be very careful to utilize time very cautiously. One second of human life wasted in the vain research of planning happiness in the material world can never be replaced, even by spending millions of coins of gold. Therefore, the transcendentalist desiring freedom from the clutches of *māyā,* or the illusory activities of life, is warned herewith not to be captivated by the external features of fruitive actors. Human life is never meant for sense gratification, but for self-realization. *Śrīmad-Bhāgavatam* instructs us solely on this subject from the very beginning to the end. Human life is simply meant for self-realization. The civilization which aims at this utmost perfection never indulges in creating unwanted things, and such a perfectional civilization prepares men only to accept the bare necessities of life

or to follow the principle of the best use of a bad bargain. Our material bodies and our lives in that connection are bad bargains because the living entity is actually spirit, and spiritual advancement of the living entity is absolutely necessary. Human life is intended for the realization of this important factor, and one should act accordingly, accepting only the bare necessities of life and depending more on God's gift without diversion of human energy for any other purpose, such as being mad for material enjoyment. Such materialistic advancement of civilization is called "the civilization of the demons," which ultimately ends in wars and scarcity. The transcendentalist is specifically warned herewith to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination. For a transcendentalist, it is a suicidal policy to be intimately in touch with the sense-gratifiers of the world, because such a policy will frustrate the ultimate gain of life. Śukadeva Gosvāmī met Mahārāja Parīkṣit when the latter felt a necessity for such a meeting. It is the duty of a transcendentalist to help persons who desire real salvation and to support the cause of salvation. One might note that Śukadeva Gosvāmī never met Mahārāja Parīkṣit while he was ruling as a great king. For a transcendentalist, the mode of activities is explained in the next *śloka.*

TEXT 4

सत्यां क्षितौ किं कशिपोः प्रयासै-
बाँहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुधान्नपात्र्या
दिग्वल्कलादौ सति किं दुकूलैः ॥ ४ ॥

satyāṁ kṣitau kiṁ kaśipoḥ prayāsair
bāhau svasiddhe hy upabarhaṇaiḥ kim
saty añjalau kiṁ purudhānna-pātryā
dig-valkalādau sati kiṁ dukūlaiḥ

satyām—being in possession; *kṣitau*—earthly flats; *kim*—where is the necessity; *kaśipoḥ*—of bed and cots; *prayāsaiḥ*—endeavoring for; *bāhau*—the arms; *svasiddhe*—being self-sufficient; *hi*—certainly; *upabarhaṇaiḥ*—bed and bedstead; *kim*—what is the use; *sati*—being present; *añjalau*—the palms

of the hands; *kim*—what is the use; *purudhā*—varieties of; *anna*—eatables; *pātryā*—by the utensils; *dik*—open space; *valkala-ādau*—skins of trees; *sati*—being existent; *kim*—what is the use of; *dukūlaiḥ*—clothes.

TRANSLATION

When there are ample earthly flats to lie on, then what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, then what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, then what is the necessity of clothing?

PURPORT

The necessities of life for the protection of the body, etc., must not be unnecessarily increased. Human energy is spoiled in a vain search after such illusory happiness. If one is able to lie down on the floor, then why should one endeavor to get a good bedstead or soft cushion to lie on? If one can rest without any pillow and make use of the soft arms endowed by nature, there is no necessity of searching after a pillow. If we make a study of the general life of the animals, we can see that they have no intelligence to build big houses, furniture, and other household paraphernalia, and yet they maintain a healthy life by lying down on the open land. They do not know how to cook or prepare foodstuff, yet they still live healthy lives more easily than the human being. This does not mean that human civilization should revert to animal life nor that the human being should live naked in the jungles without any culture, education, and sense of morality. An intelligent human cannot live the life of an animal; rather, man should try to utilize his intelligence in arts and science, poetry and philosophy. In such a way he can further the progressive march of human civilization. But here the idea given by Śrīla Śukadeva Gosvāmī is that the reserve energy of human life, far superior to that of animals, should simply be utilized for self-realization. Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which is not possible in any form of life other than the human. One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life. Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and

such a "civilization" is not worthy of the name. In pursuit of such false activities, a human being is in the clutches of *māyā,* or illusion. Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life. They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree. They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities. And still they were able to give us most important literatures of self-realization. So-called comforts of life are not actually helpful for progressive civilization; rather, they are detrimental to such progressive life. In the system of *sanātana-dharma* of four divisions of social life and four orders of progressive realization, there are ample opportunities and sufficient directions for a happy termination of the progressive life, and the sincere followers are advised there to accept a voluntary life of renunciation in order to achieve the desired goal of life. If one is not accustomed to abide by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Śrīla Śukadeva Gosvāmī, and that will help one to achieve the desired success.

TEXT 5

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां
नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान्
कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥ ५ ॥

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghripāḥ parabhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

cīrāṇi—torn clothes; *kim*—whether; *pathi*—on the road; *na*—not; *santi*—there is; *diśanti*—give in charity; *bhikṣām*—alms; *na*—not; *eva*—also; *aṅghri-*

pāḥ—the trees; *parabhṛtaḥ*—one who maintains others; *saritaḥ*—the rivers; *api*—also; *aśuṣyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Almighty Lord; *avati*—give protection; *na*—not; *upasannān*—the surrendered soul; *kasmāt*—what for then; *bhajanti*—flatters; *kavayaḥ*—the learned; *dhana*—wealth; *dur-mada-andhān*—too intoxicated by.

TRANSLATION

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?

PURPORT

The renounced order of life is never meant for begging nor living at the cost of others as a parasite. According to the dictionary, a parasite is a sycophant who lives at the cost of society without making any contribution to that society. The renounced order is meant for contributing something substantial to the society and not depending on the earnings of the householders. On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for tangible benefit of the donor. In the *sanātana-dharma* institution, alms-giving to the mendicant is part of a householder's duty, and it is advised in the scriptures that the householders should treat the mendicants as their family children and should provide them with food, clothing, etc., without being asked. Pseudo-mendicants, therefore, should not take advantage of the charitable disposition of the faithful householders. The first duty of a person in the renounced order of life is to contribute some literary work for the benefit of the human being in order to give him realized direction toward self-realization. Amongst the other duties in the renounced order of life of Śrīla Sanātana, Śrīla Rūpa and the other Gosvāmīs of Vṛndāvana, the foremost duty discharged by them was to hold learned discourses amongst themselves at Sevakuñja Vṛndāvana (the spot where Śrī Rādhā-Dāmodara Temple was established by Śrīla Jīva Gosvāmī and where the actual *samādhi* tombs of Śrīla Rūpa Gosvāmī and Śrīla Jīva Gosvāmī are laid). For the benefit of all in human society, they

left behind them immense literatures of transcendental importance. Similarly, all the *ācāryas* who voluntarily accepted the renounced order of life aimed at benefiting the human society and not at living a comfortable or irresponsible life at the cost of others. However, those who cannot give any contribution should not go to the householders for food, for such mendicants asking bread from the householders are an insult to the highest order. Śukadeva Gosvāmī gave this warning especially for those mendicants who adopt this line of profession to solve their economic problems. Such mendicants are in abundance in the age of Kali. When a man becomes a mendicant willfully or by circumstances, he must be of firm faith and conviction that the Supreme Lord is the maintainer of all living beings everywhere in the universe. Why, then, would He neglect the maintenance of a surrendered soul who is cent percent engaged in the service of the Lord? A common master looks to the necessities of his servant, so how much more would the all-powerful, all-opulent Supreme Lord look after the necessities of life for a fully surrendered soul. The general rule is that a mendicant devotee will accept a simple small loincloth without asking anyone to give it in charity. He simply salvages it from the rejected torn cloth thrown in the street. When he is hungry he may go to a magnanimous tree which drops fruits, and when he is thirsty he may drink water from the flowing river. He does not require to live in a comfortable house, but should find out a cave in the hills and may not be afraid of jungle animals, keeping faith in God, who lives in everyone's heart. The Lord may dictate to tigers and other jungle animals not to disturb His devotee. Haridās Ṭhākur, a great devotee of Lord Śrī Caitanya, used to live in such a cave, and by chance a great venomous snake also was a copartner of the cave. Some admirer of Ṭhākur Haridās, who had to visit the Ṭhākur every day, feared the snake and gave a suggestion to the Ṭhākur to leave that place. Because his devotees were afraid of the snake and they were regularly visiting the cave, Ṭhākur Haridās agreed to the proposal on their account. But as soon as this was settled, the snake actually crawled out of its hole in the cave and left the cave for good before everyone present. By the dictation of the Lord, who lives also within the heart of the snake, the snake gave preference to Haridās and decided to leave the place and not disturb him. So this is a tangible example of how the Lord gives protection to a bona fide devotee like Ṭhākur Haridās. According to the regulations of the *sanātana-dharma* institution, one is trained from the beginning to depend fully on the protection of the Lord in all circumstances. The path of renunciation is recommended for acceptance by one who is fully accomplished and fully purified in one's existence. This stage is described

also in the *Bhagavad-gītā* as *daivī sampad* (Bg. 16.5). A human being is required to accumulate *daivī sampad,* or spiritual assets; otherwise, the next alternative, *āsurī sampad,* or material assets, will overcome him disproportionately, and thus one will be forced into the entanglement of different miseries of the material world. A *sannyāsī* should always live alone without company, and he must be fearless. He should never be afraid of living alone, although he is never alone. The Lord is residing in everyone's heart, and unless one is purified by the prescribed process, one will feel that he is alone. But a man in the renounced order of life must be purified by the process; thus he will feel the presence of the Lord everywhere and will have nothing to fear (such as being without any company). Everyone can become a fearless and honest person if his very existence is purified by discharging the prescribed duty for each and every order of life. One can become fixed in one's prescribed duty by faithful aural reception of Vedic instructions and assimilation of the essence of Vedic knowledge by devotional service of the Lord.

TEXT 6

एवं स्वचित्ते स्वत एव सिद्ध
आत्मा प्रियोऽर्थो भगवाननन्तः ।
तं निर्वृतो नियतार्थो भजेत
संसारहेतूपरमश्च यत्र ॥ ६ ॥

evaṁ svacitte svata eva siddha
ātmā priyo'rtho bhagavān anantaḥ
taṁ nirvṛto niyatārtho bhajeta
saṁsāra-hetūparamaś ca yatra

evam—thus; *svacitte*—in one's own heart; *svataḥ*—by His omnipotency; *eva*—certainly; *siddhaḥ*—fully represented; *ātmā*—the Supersoul; *priyaḥ*—very dear; *arthaḥ*—substance; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—the eternal unlimited; *tam*—unto Him; *nirvṛtah*—being detached from the world; *niyata*—permanent; *arthaḥ*—the supreme gain; *bhajeta*—one must worship; *saṁsāra-hetu*—the cause of the conditioned state of existence; *uparamaḥ*—cessation; *ca*—certainly; *yatra*—in which.

TRANSLATION

Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshiping Him one can end the cause of the conditioned state of existence.

PURPORT

The Supreme Personality of Godhead Śrī Kṛṣṇa, as it is confirmed in the *Bhagavad-gītā* (Bg. 18.61), is the all-pervading omnipresent Supersoul. Therefore one who is a *yogī* can only worship Him because He is the substance and not illusion. Every living creature is engaging in the service of something else. A living being's constitutional position is to render service, but in the atmosphere of *māyā,* or illusion, or the conditional state of existence, the conditioned soul seeks the service of illusion. A conditioned soul works in the service of his temporary body, bodily relatives like the wife and children, and the necessary paraphernalia for maintaining the body and bodily relations, namely the house, land, wealth, society, country, etc., but he does not know that all such renderings of service are totally illusory. As we have discussed many times before, this material world is itself an illusion, like the mirage in the desert. In the desert there is an illusion of water, and the foolish animals become entrapped by such illusion and run after water in the desert, although there is no water at all. But because there is no water in the desert, one does not conclude that there is no water at all. The intelligent person knows well that there is certainly water, water in the seas and oceans, but such vast reservoirs of water are far, far away from the desert. One should therefore search for water in the vicinity of seas and oceans and not in the desert. Every one of us is searching after real happiness in life, namely eternal life, eternal or unlimited knowledge and unending blissful life. But foolish people who have no knowledge of the substance search after the reality of life in the illusion. This material body does not endure eternally, and everything in relation with this temporary body, namely the wife, children, society, country, etc., also changes along with the change of body. This is called *saṁsāra* or repetition of birth, death, old age and disease. We would like to find a solution for all these problems of life, but we do not know the way. Herein it is suggested that anyone who

wants to make an end of these miseries of life, namely repetition of birth, death, disease, and old age, must take to this process of worshiping the Supreme Lord and not others, as it is also ultimately suggested in the *Bhagavad-gītā* (Bg. 18.65). If we at all want to end the cause of our conditioned life, we must take to the worship of Lord Śrī Kṛṣṇa, who is present in everyone's heart by His natural affection for all living beings, who are actually the parts and parcels of the Lord (Bg. 18.61). The baby in the lap of his mother is naturally attached to the mother, and the mother is attached to the child. But when the child grows up and becomes overwhelmed by circumstances, he gradually becomes detached from the mother, but the mother always expects some sort of service from the grown-up child, and she is equally affectionate for her child, even though the child is forgetful. Similarly, because we are all part and parcel of the Lord, the Lord is always affectionate to us, and He always tries to get us back home and back to Godhead. But we, the conditioned souls, do not care for Him and run instead after the illusory bodily connections. We must therefore extricate ourselves from all illusory connections of the world and seek reunion with the Lord, trying to render service unto Him because He is the ultimate truth. Actually we are hankering after Him as the child seeks the mother. And to search out the Supreme Personality of Godhead, we need not go anywhere else, because the Lord is within our hearts. This does not, however, suggest that we should not go to the places of worship, namely the temples, churches and mosques. Such holy places of worship are also occupied by the Lord because the Lord is omnipresent. For the common man these holy places are centers of learning about the science of God. When the temples are devoid of activities, the people in general become disinterested in such places, and consequently the mass of people gradually become godless, and a godless civilization is the result. Such a hellish civilization increases artificially the conditions of life, and existence becomes intolerable for everyone. The foolish leaders of a godless civilization try to devise various plans to bring about peace and prosperity in the godless world under a patent trademark of materialism, and because such attempts are illusory only, the people elect incompetent, blind leaders one after another who are incapable of offering solutions. If we want at all to end this anomaly of a godless civilization, we must follow the principles of revealed scriptures like the *Śrīmad-Bhāgavatam* and follow the instruction of a person like Śrī Śukadeva Gosvāmī who has no attraction for material gain.

TEXT 7

कस्तां त्वनादृत्य परानुचिन्ता-
मृते पशूनसतीं नाम कुर्यात् ।
पश्यञ्जनं पतितं वैतरण्यां
स्वकर्मजान् परितापाञ्जुषाणम् ॥ ७ ॥

kas tāṁ tv anādṛtya parānucintām
ṛte paśūn asatīṁ nāma kuryāt
paśyañ janaṁ patitaṁ vaitaraṇyāṁ
sva-karma-jān paritāpāñ juṣāṇam

kaḥ—who else; *tām*—that; *tu*—out; *anādṛtya*—by neglecting; *parānucintām*—transcendental thoughts; *ṛte*—without; *paśūn*—the materialists; *asatīm*—in the nonpermanent; *nāma*—name; *kuryāt*—will adopt; *paśyan*—seeing definitely; *janam*—the general mass of people; *patitam*—fallen; *vaitaraṇyām*—in Vaitaraṇī, the river of suffering; *sva-karma-jān*—produced from one's own work; *paritāpān*—suffering; *juṣāṇam*—being overtaken by.

TRANSLATION

Who else but the gross materialists will neglect such transcendental thought and take to the nonpermanent names only, seeing the mass of people fallen in the river of suffering as the consequence of accruing the result of their own work?

PURPORT

In the *Vedas* it is said that persons who are attached to demigods to the exclusion of the Supreme Personality of Godhead are like the animals who follow the herdsman even though they are taken to the slaughterhouse. The materialists, like animals, also do not know how they are being misdirected by neglecting the transcendental thought of the Supreme Person. No one can remain vacant of thought. It is said that an idle brain is a devil's workshop because a person who cannot think in the right way must think of something which may bring about disaster. The materialists are always worshiping some minor demigods, although this is condemned in the *Bhagavad-gītā* (Bg. 7.20). As long as a person is illusioned by material

gains, he petitions the respective demigods to draw some particular benefit which is, after all, illusory and nonpermanent. The enlightened transcendentalist is not captivated by such illusory things; therefore he is always absorbed in the transcendental thought of the Supreme in different stages of realization, namely Brahman, Paramātmā and Bhagavān. In the previous verse it is suggested that one should think of the Supersoul, which is one step higher than the impersonal thought of Brahman, as it was suggested in the case of contemplating the *virāṭa rūpa* of the Personality of Godhead.

Intelligent persons who can see properly may look into the general conditions of the living entities who are wandering in the cycle of the 8,400,000 species of life, as well as in different classes of human beings. It is said that there is an everlasting belt of water called the River Vaitaraṇī at the entrance of the plutonic planet of Yamarāja, who punishes sinners in different manners. After being subjected to such sufferings, a sinner is awarded a particular species of life according to his deeds in the past. Such living entities as are punished by the Yamarāja are seen in different varieties of conditioned life. Some of them are in heaven, and some of them are in hell. Some of them are *brāhmaṇas,* and some of them are misers. But no one is happy in this material world, and all of them are either class A., B. or C. prisoners suffering because of their own deeds. The Lord is impartial to all circumstances of sufferings of the living entities, but to one who takes shelter at His lotus feet, the Lord gives proper protection, and He takes such a living entity again back home, back to Himself.

TEXT 8

केचित् स्वदेहान्तर्हृदयावकाशे
प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्ख-
गदाधरं धारणया स्मरन्ति ॥ ८ ॥

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātram puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadādharaṁ dhāraṇayā smaranti

kecit—others; *sva-deha-antar*—within the body; *hṛdaya-avakāśe*—in the region of the heart; *prādeśa-mātram*—only measured by eight inches;

puruṣam—the Personality of Godhead; *vasantam*—residing; *catuḥ-bhujam*—with four hands; *kañja*—lotus; *ratha-aṅga*—the wheel of a chariot; *śaṅkha*—conchshell; *gadā-dharam*—and with a club in the hand; *dhāraṇayā*—conceiving in that way; *smaranti*—do meditate upon Him.

TRANSLATION

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measured only by eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

PURPORT

The all-pervading Personality of Godhead resides as Paramātmā in the heart of each and every living entity. The measurement of the localized Personality of Godhead is estimated to expand from the ring finger to the end of the thumb, more or less eight inches. The form of the Lord described in this verse with distribution of different symbols—beginning from the lower right hand up and down to the lower left hand with lotus, wheel of a chariot, conchshell and club respectively—is called Janārdana, or the plenary portion of the Lord that controls over the general mass. There are many other forms of the Lord with varied situations of the symbols of lotus, conchshell, etc., and they are differently known as Puruṣottama, Acyuta, Narasiṁha, Trivikrama, Hṛṣīkeśa, Keśava, Mādhava, Aniruddha, Pradyumna, Saṅkarṣaṇa, Śrīdhara, Vāsudeva, Dāmodara, Janārdana, Nārāyaṇa, Hari, Padmanābha, Vāmana, Madhusūdana, Govinda, Kṛṣṇa, Viṣṇumūrti, Adhokṣaja and Upendra. Such twenty-four forms of the localized Personality of Godhead are worshiped in different parts of the planetary system, and in each of them there is an incarnation of the Lord having a different Vaikuṇṭha planet in the spiritual sky, which is called the Paravyoma. There are many other hundreds and scores of different forms of the Lord, and each and every one of them has a particular planet in the spiritual sky, of which this material sky is only a fragmental offshoot. The Lord exists as *puruṣa,* or the male enjoyer, although there is no comparing Him to any male form in the material world. But all such forms, *advaita,* are nondifferent from one another, and each of them is eternally young. The young Lord with four hands is nicely decorated, as described below.

TEXT 9

प्रसन्नवक्त्रं नलिनायतेक्षणं
कदम्बकिञ्जल्कपिशङ्गवाससम् ।
लसन्महारत्नहिरण्मयाङ्गदं
स्फुरन्महारत्नकिरीटकुण्डलम् ॥ ९ ॥

prasanna-vaktraṁ nalināyatekṣaṇaṁ
kadamba-kiñjalka-piśaṅga-vāsasam
lasan mahāratna-hiraṇmayāṅgadaṁ
sphuran mahāratna-kirīṭa-kuṇḍalam

prasanna—expresses happiness; *vaktram*—mouth; *nalina-āyata*—spread like the petals of a lotus; *īkṣaṇam*—eyes; *kadamba-kadamba* flower; *kiñjalka*—saffron; *piśaṅga*—yellow; *vāsasam*—garments; *lasan*—hanging; *mahāratna*—valuable jewels; *hiraṇmaya*—made of gold; *aṅgadam*—ornament; *sphuran*—glowing; *mahāratna*—valuable jewels; *kirīṭa*—headdress; *kuṇḍalam*—earrings.

TRANSLATION

His mouth expresses His happiness. His eyes are spread like the petals of a lotus, and His garments are yellowish like the saffron of a kadamba flower and bedecked with valuable jewels. His ornaments are all made of gold, set with jewels, and He wears a glowing headdress and earrings.

TEXT 10

उन्निद्रहृत्पङ्कजकर्णिकालये
योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्षणं कौस्तुभरत्नकन्धर-
मम्लानलक्ष्म्या वनमालयाऽऽचितम् ॥१०॥

unnidra-hṛt-paṅkaja-karṇikālaye
yogeśvarāsthāpita-pāda-pallavam
śrī-lakṣaṇaṁ kaustubha-ratna-kandharam
amlāna-lakṣmyā vana-mālayācitam

unnidra—blooming; *hṛt*—heart; *paṅkaja*—lotus flower; *karṇikā-ālaye*—on the surface of the whorl; *yogeśvara*—the great mystics; *āsthāpita*—placed; *pāda-pallavam*—lotus feet; *śrī*—goddess of fortune, or a beautiful calf; *lakṣaṇam*—marked in that way; *kaustubha*—Kaustubha jewel; *ratna*—other jewels; *kandharam*—on the shoulder; *amlāna*—quite fresh; *lakṣmyā*—beauty; *vana-mālayā*—by a flower garland; *ācitam*—spread over.

TRANSLATION

His lotus feet are placed over the whorl of the lotus-like hearts of great mystics. On His chest there is the Kaustubha jewel engraved with a beautiful calf, and there are other jewels on His shoulders, and the complete torso is garlanded with fresh flowers.

PURPORT

The ornaments, flowers, clothings and all other decorations on the transcendental body of the Personality of Godhead are identical with the body of the Lord. None of them are made of material ingredients, otherwise there is no chance of their decorating the body of the Lord. As such, in the Paravyoma, spiritual varieties are also distinguished from the material variegatedness.

TEXT 11

विभूषितं मेखलयाङ्गुलीयकै-
र्महाधनैर्नूपुरकङ्कणादिभिः ।
स्निग्धामलाकुञ्चितनीलकुन्तलै-
र्विरोचमानाननहासपेशलम् ॥११॥

vibhūṣitaṁ mekhalayāṅgulīyakair
mahādhanair nūpura-kaṅkaṇādibhiḥ
snigdhāmalā-kuñcita-nīla-kuntalair
virocamānānana-hāsa-peśalam

vibhūṣitam—well decorated; *mekhalayā*—with an ornamental wreath about the waist; *aṅgulīyakaiḥ*—by finger rings; *mahādhanaiḥ*—all highly valuable; *nūpura*—ringing leglet; *kaṅkaṇa-ādibhiḥ*—also by bangles; *snigdha*—greasy; *amalā*—spotless; *kuñcita*—curling; *nīla*—bluish; *kuntalaiḥ*—hair; *virocamāna*—very pleasing; *ānana*—face; *hāsa*—smile; *peśalam*—beautiful.

TRANSLATION

He is well decorated with an ornamental wreath about His waist and rings on His fingers studded with valuable jewels. His leglet, bangles, oiled hair curling with bluish tint, and His beautiful smiling face are all very pleasing.

PURPORT

The Supreme Personality of Godhead is the most beautiful person amongst all others, and Śrīla Śukadeva Gosvāmī describes every part of His transcendental beauty, one after another, in order to teach the impersonalist that the Personality of Godhead is not an imagination by the devotee for facility of worship, but that He is the Supreme Person in fact and figure. The impersonal feature of the Absolute Truth is but His radiation, as the sun rays are but radiations from the sun.

TEXT 12

अदीनलीलाहसितेक्षणोल्लसद्-
भ्रूभङ्गसंसूचितभूर्यनुग्रहम् ।
ईक्षेत चिन्तामयमेनमीश्वरं
यावन्मनो धारणयावतिष्ठते ॥१२॥

adīna-līlā-hasitekṣaṇollasad
bhrū-bhaṅga-saṁsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaraṁ
yāvan mano dhāraṇayāvatiṣṭhate

adīna—very magnanimous; *līlā*—pastimes; *hasita*—smiling; *īkṣaṇa*—by glancing over; *ullasat*—glowing; *bhrū-bhaṅga*—signals of the eyebrow; *saṁsūcita*—indicated; *bhūri*—extensive; *anugraham*—benediction; *īkṣeta*—

one must concentrate on; *cintāmayam*—transcendental; *enam*—this particular; *īśvaram*—the Supreme Lord; *yāvat*—as long as; *manaḥ*—the mind; *dhāraṇayā*—by meditation; *avatiṣṭhate*—can be fixed on.

TRANSLATION

The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation.

PURPORT

In the *Bhagavad-gītā* (Bg. 12.5) it is said that the impersonalist undergoes a series of difficult programs on account of his impersonal meditation. But the devotee, due to the Lord's personal service, gets through very easily. Impersonal meditation is therefore a source of suffering for the impersonalist. Here, the devotee has an advantage over the impersonalist philosopher. The impersonalist is doubtful about the personal feature of the Lord, and therefore he always tries to meditate upon something which is not objective. For this reason there is an authentic statement in the *Bhāgavatam* regarding the positive concentration of the mind on the factual form of the Lord.

The process of meditation recommended herein is *bhakti-yoga,* or the process of devotional service after being liberated from the material conditions. *Jñāna-yoga* is the process of liberation from the material conditions. After one is liberated from the conditions of material existence, i.e., when one is *nivṛtta,* as previously stated herein, or when one is freed from all material necessities, one becomes qualified to discharge the process of *bhakti-yoga.* Therefore *bhakti-yoga* includes *jñāna-yoga,* or, in other words, the process of pure devotional service simultaneously serves the purpose of *jñāna-yoga;* liberation from material conditions is automatically achieved by the gradual development of pure devotional service. These effects of *bhakti-yoga* are called *anartha-nivṛtti.* Things which are artificially acquired gradually disappear along with the progress of *bhakti-yoga.* Meditation on the lotus feet of the Personality of Godhead, the first processional step, must show its effect by *anartha-nivṛtti.* The grossest type of *anartha* which binds the conditioned soul in the material existence is sex desire, and this sex desire gradually develops in the union of the male and

female. When the male and female become united, the sex desire is further aggravated by the accumulation of buildings, children, friends, relatives, and wealth. When all these are acquired, the conditioned soul becomes overwhelmed with such entanglements, and the false sense of egoism, or the sense of myself and mine, becomes prominent, and the sex desire expands to various political, social, altruistic, philanthropical, and many other unwanted engagements, which are all like the foam of the sea waves which becomes very prominent at one time and the next moment vanishes as quickly as a cloud in the sky. The conditioned soul is encircled by such products, as well as products of sex desire, and therefore *bhakti-yoga* leads to gradual evaporation of the sex desire, which is summarized in three headings, namely *profit, adoration,* and *distinction.* All conditioned souls are mad after these different forms of sex desires, and one shall see himself how much he has been freed from such material hankerings based primarily on the sex desire. As a person feels his hunger satisfied after eating each morsel of foodstuff, he must similarly be able to see the degree to which he has been freed from sex desire. The sex desire is diminished along with its various forms by the process of *bhakti-yoga* because *bhakti-yoga* automatically, by the grace of the Lord, effectively results in knowledge and renunciation, even if the devotee is not materially very well educated. Knowledge means to know things as they are, and if by deliberation it is found that there are things which are at all unnecessary, naturally the person who has acquired knowledge leaves aside such unwanted things. When the conditioned soul finds by culture of knowledge that material necessities are unwanted things, he becomes detached from such unwanted things. This stage of knowledge is called *vairāgya,* or detachment from unwanted things. We have previously discussed that the transcendentalist is required to be self-sufficient and should not beg from the rich blind persons to fulfill the bare necessities of life. Śukadeva Gosvāmī has suggested some alternatives for the bare necessities of life, namely the problem of eating, sleeping and sheltering, but he has not suggested any alternative for sex satisfaction. One who has the sex desire still with him should not at all try to accept the renounced order of life. For one who has not attained to this stage, there is no question of a renounced order of life. So by gradual process of devotional service under the guidance of a proper spiritual master, and following the principles of the *Bhāgavatam,* one must be able at least to control the gross sex desire before one accepts the renounced order of life factually.

So purification means getting free gradually from sex desire, and this is attained by meditation on the person of the Lord as described herein,

beginning from the feet. One should not try to go upwards artificially without seeing for himself how much he has been released from the sex desire. The smiling face of the Lord is the Tenth Canto of *Śrīmad-Bhāgavatam,* and there are many upstarts who at once try to begin with the Tenth Canto and especially with the five chapters which delineate the *rāsa-līlā* of the Lord. This is certainly improper. By such improper study or hearing of *Bhāgavatam,* the material opportunists have played havoc by indulgence of sex life in the name of *Bhāgavatam.* This vilification of *Bhāgavatam* is rendered by the acts of the so-called devotees; one should be free from all kinds of sex desire before he tries to make a show of recital of *Bhāgavatam.* Śrī Viśvanātha Cakravartī Ṭhākur clearly defines the import of purification as cessation from sex indulgence. He says *"yathā yathā dhīś ca śudhyati viṣaya-lāmpaṭyaṁ tyajati tathā tathā dhārayed iti citta-śuddha-tāratamyenaiva dhyāna-tāratamyam."* And as one gets free from the intoxication of sex indulgence by purification of intelligence, one should step forward for the next meditation, or in other words, the progress of meditation on the different limbs of the transcendental body of the Lord should be enhanced in proportion to the progress of purification of the heart. The conclusion is that those who are still entrapped by sex indulgence should never progress to meditation above the feet of the Lord; therefore recital of *Śrīmad-Bhāgavatam* by them should be restricted within the First and Second Cantos of the great literature. The purificatory process must be completed by assimilating the contents of the first nine cantos. Then one should be admitted into the realm of the Tenth Canto of *Śrīmad-Bhāgavatam.*

TEXT 13

एकैकशोऽङ्गानि धियानुभावयेत्
पादादि यावद्धसितं गदाभृतः ।
जितं जितं स्थानमपोह्य धारयेत्
परं परं शुद्ध्यति धीर्यथा यथा ॥१३॥

ekaikaśo 'ṅgāni dhiyānubhāvayet
pādādi yāvadd hasitaṁ gadā-bhṛtaḥ
jitaṁ jitaṁ sthānam apohya dhārayet
paraṁ paraṁ śuddhyati dhīr yathā yathā

ekaikaśaḥ—one to one, or one after another; *aṅgāni*—limbs; *dhiyā*—by attention; *anubhāvayet*—meditate upon; *pāda-ādi*—legs, etc.; *yāvat*—until; *hasitam*—smiling; *gadā-bhṛtaḥ*—the Personality of Godhead; *jitaṁ jitam*—gradually controlling the mind; *sthānam*—place; *apohya*—leaving; *dhārayet*—meditate upon; *paraṁ param*—higher and higher; *śuddhyati*—purified; *dhīḥ*—intelligence; *yathā yathā*—as much as.

TRANSLATION

The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.

PURPORT

The process of meditation recommended in the *Śrīmad-Bhāgavatam* is not to fix one's attention on something impersonal or void. The meditation should concentrate on the Person of the Supreme Godhead, either in His *virāṭa rūpa,* the gigantic universal form, or in His *sac-cid-ānanda-vigraha,* as described in the scriptures. There are authorized descriptions of Viṣṇu forms, and there are authorized representations of Deities in the temples. Thus one can practice meditating upon the Deity, concentrating his mind on the lotus feet of the Lord and gradually rising higher and higher, up to His smiling face.

According to the *Bhāgavata* school, the Lord's *rāsa* dancing is the smiling face of the Lord. Since it is recommended in this verse that one should gradually progress from the lotus feet up to the smiling face, we shall not jump at once to understand the Lord's pastimes in the *rāsa* dance. It is better to practice to concentrate our attention by offering flowers and *tulasī* to the lotus feet of the Lord. In this way, we gradually become purified by the *arcanā* process. We dress the Lord, bathe Him, etc., and all these transcendental activities help us purify our existence. When we reach the higher standard of purification, if we see the smiling face of the Lord or hear the *rāsa* dance pastimes of the Lord, then we can relish His activities. In the *Śrīmad-Bhāgavatam,* therefore, the *rāsa* dance pastimes are delineated in the Tenth Canto (Chapters 29-34).

The more one concentrates on the transcendental form of the Lord, either on the lotus feet, the calves, the thighs or the chest, the more one becomes purified. In this verse it is clearly stated, "the more the intelligence becomes purified," which means the more one becomes detached from sense gratification. Our intelligence in the present conditioned state of life is impure due to being engaged in sense gratification. The result of meditation on the transcendental form of the Lord will be manifested by one's detachment from sense gratification. Therefore, the ultimate purpose of meditation is purification of one's intelligence.

Those who are too engrossed in sense gratification cannot be allowed to participate in *arcanā* or to touch the transcendental form of the Rādhā-Kṛṣṇa or Viṣṇu Deities. For them it is better to meditate upon the gigantic *virāṭa rūpa* of the Lord, as is recommended in the next verse. The impersonalists and the voidests are therefore recommended to meditate upon the universal form of the Lord, whereas the devotees are recommended to meditate on the Deity worship in the temple. Because the impersonalists and the voidists are not sufficiently purified in their spiritual activities, *arcanā* is not meant for them.

TEXT 14

यावन्न जायेत परावरेऽस्मिन्
विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत् स्थवीयः पुरुषस्य रूपं
क्रियावसाने प्रयतः स्मरेत ॥१४॥

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ
tāvat sthavīyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta

yāvat—as long as; *na*—does not; *jāyeta*—develop; *para*—transcendental; *avare*—mundane; *asmin*—in this form of; *viśveśvare*—the Lord of all worlds; *draṣṭari*—unto the seer; *bhakti-yogaḥ*—devotional service; *tāvat*—so long; *sthavīyaḥ*—the gross materialist; *puruṣasya*—of the *virāṭa puruṣa*; *rūpam*—universal form; *kriyā-avasāne*—at the end of one's prescribed duties; *prayataḥ*—with proper attention; *smareta*—one should remember.

TRANSLATION

Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties.

PURPORT

The Supreme Lord is the seer of all worlds, both material and transcendental. In other words, the Supreme Lord is the ultimate beneficiary and enjoyer of all worlds, as it is confirmed in the *Bhagavad-gītā* (Bg. 5.29). The spiritual world is the manifestation of His internal potency, and the material world is the manifestation of His external potency. The living entities are also His marginal potency and they can, by their own choice, live in either the transcendental or material worlds. The material world is not a fit place for living entities because they are spiritually one with the Lord, and in the material world the living entities become conditioned by the laws of the material world. The Lord wants all living entities, who are His parts and parcels, to live with Him in the transcendental world, and for enlightening conditioned souls in the material world, all the *Vedas* and the revealed scriptures are there—expressly to recall the conditioned souls back home, back to Godhead. Unfortunately, the conditioned living entities, although suffering continually the threefold miseries of conditioned life, are not very serious about going back to Godhead. It is due to their misguided way of living, complicated by sins and virtues. Some of them who are virtuous by deeds begin to reestablish the lost relation with the Lord, but they are unable to understand the personal feature of the Lord. The real purpose of life is to make contact with the Lord and be engaged in His service. That is the natural position of living entities. But those who are impersonalists and are unable to render any loving service to the Lord have been advised to meditate upon His impersonal feature, the *virāṭa* or universal form. But some way or other, one must try to reestablish one's forgotten relation with the Lord if one at all desires real happiness in life, to reclaim his natural unfettered condition. For the less intelligent beginners, meditation on the impersonal feature, the *virāṭa* or universal form of the Lord, will gradually qualify one to rise up to the personal contact. One is advised herewith to meditate upon the *virāṭa rūpa* specified in the previous chapters in order to understand how the different planets, seas, mountains, rivers, birds, beasts, human beings, demigods and all that we can conceive are but different parts and limbs of the Lord's *virāṭa* form.

This sort of thinking is also a type of meditation on the Absolute Truth, and as soon as such meditation begins, one develops one's godly qualities, and the whole world appears to be a happy and peaceful residence for all the people of the world. Without such meditation on God, either personal or impersonal, all good qualities of the human being become covered with misconceptions regarding his constitutional position, and without such advanced knowledge, the whole world becomes a hell for the human being.

TEXT 15

स्थिरं सुखं चासनमास्थितो यति-
र्यदा जिहासुरिममङ्ग लोकम् ।
काले च देशे च मनो न सज्जयेत्
प्राणान् नियच्छेन्मनसा जितासुः ॥१५॥

sthiraṁ sukhaṁ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ

sthiram—without being disturbed; *sukham*—comfortable; *ca*—also; *āsanam*—sitting accommodation; *āsthitaḥ*—being situated; *yatiḥ*—the sage; *yadā*—whenever; *jihāsuḥ*—desires to give up; *imam*—this; *aṅga*—O King; *lokam*—this body; *kāle*—in time; *ca*—and; *deśe*—in proper place; *ca*—also; *manaḥ*—mind; *na*—not; *sajjayet*—may not be perplexed; *prāṇān*—the senses; *niyacchet*—must control; *manasā*—by the mind; *jitāsuḥ*—conquering the life air.

TRANSLATION

O King, whenever the yogī desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.

PURPORT

In the *Bhagavad-gītā* (Bg. 8.14) it is clearly stated that a person who is totally engaged in the transcendental loving service of the Lord, and who

constantly remembers Him in every step, easily obtains the mercy of the Lord by entering into His personal contact. Such devotees do not need to seek an opportune moment to leave the present body. Rather, those who are mixed devotees, alloyed with fruitive action or empirical philosophic speculation, require an opportune moment for quitting this body. For them the opportune moments are stated in the *Bhagavad-gītā* (Bg. 8.23-26). But these opportune moments are not as important as one's being a successful *yogī* who is able to quit this body as he likes. However, such a *yogī* must be competent to control his senses by the mind. Mind is easily conquered simply by engaging it at the lotus feet of the Lord. Gradually, by such service, all the senses become automatically engaged in the service of the Lord. That is the way of merging into the Supreme Absolute.

TEXT 16

मनः स्वबुद्ध्यामलया नियम्य
क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।
आत्मानमात्मन्यवरुध्य धीरो
लब्धोपशान्तिर्विरमेत कृत्यात् ॥१६॥

manaḥ svabuddhyāmalayā niyamya
kṣetra-jña etāṁ nilayet tam ātmani
ātmānam ātmany avarudhya dhīro
labdhopaśāntir virameta kṛtyāt

manaḥ—the mind; *sva-buddhyā*—by his own intelligence; *amalayā*—unalloyed—*niyamya*— by regulating;*kṣetra-jñe*—unto the living entity; *etām* —all of them; *nilayet*—merge; *tam*—that; *ātmani*—the self; *ātmānam*—the self; *ātmani*—in the Superself; *avarudhya*—being locked up; *dhīraḥ*—the fully satisfied; *labdha-upaśāntiḥ*—one who has attained full bliss; *virameta* —ceases from; *kṛtyāt*—all other activities.

TRANSLATION

Thereafter, the yogī should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes

situated in the supreme stage of satisfaction, so that he ceases from all other activities.

PURPORT

The functions of the mind are thinking, feeling, and willing. When the mind is materialistic, or absorbed in material contact, it acts for material advancement of knowledge, destructively ending in discovery of nuclear weapons. But when the mind acts under spiritual urge, it acts wonderfully for going back home and back to Godhead for life in complete bliss and eternity. Therefore mind has to be manipulated by good and unalloyed intelligence. Perfect intelligence is to render service unto the Lord. One should be intelligent enough to understand that the living being is, in all circumstances, a servant of the circumstances. Every living being is serving the dictates of desire, anger, lust, illusion, insanity, and enviousness—all materially affected. But even executing such dictations of different temperaments, he is perpetually unhappy. When one actually feels this and turns his intelligence to inquire about it from the right sources, he gets information of the transcendental loving service of the Lord. Instead of serving materially for the above-mentioned different humors of the body, the living entity's intelligence then becomes freed from the unhappy illusion of materialistic temperament, and thus, by unalloyed intelligence, the mind is brought into the service of the Lord. The Lord and His service are identical, being on the absolute plane. Therefore the unalloyed intelligence and the mind are merged into the Lord, and thus the living entity does not remain a seer himself but becomes seen by the Lord transcendentally. When the living entity is directly seen by the Lord, and the Lord dictates to him to act according to His desire, and the living entity follows Him perfectly, the living entity ceases to discharge any other duty for his illusory satisfaction. In his pure unalloyed state, the living being attains the stage of *labdhopaśānti* and ceases all material hankerings.

TEXT 17

न यत्र कालोऽनिमिषां परः प्रभुः
कुतो नु देवा जगतां य ईशिरे ।
न यत्र सत्त्वं न रजस्तमश्च
न वै विकारो न महान् प्रधानम् ॥१७॥

na yatra kālo 'nimiṣāṁ paraḥ prabhuḥ
kuto nu devā jagatāṁ ya īśire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam

na—not; *yatra*—wherein; *kālaḥ*—destructive time; *animiṣām*—of the heavenly demigods; *paraḥ*—superior; *prabhuḥ*—controller; *kutaḥ*—where is there; *nu*—certainly; *devāḥ*—the demigods; *jagatām*—the mundane creatures; *ye*—those; *īśire*—rules; *na*—no; *yatra*—therein; *sattvam*—mundane goodness; *na*—nor; *rajaḥ*—mundane passion; *tamaḥ*—mundane ignorance; *ca*—also; *na*—nor; *vai*—certainly; *vikāraḥ*—transformation; *na*—nor; *mahān*—the material causal ocean; *pradhānam*—material nature.

TRANSLATION

In that transcendental state of labdhopaśānti there is no supremacy of devastating time, which controls even the celestial demigods (and what to speak of the demigods themselves?) who are empowered to rule over mundane creatures. Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

PURPORT

Devastating time, which controls even the celestial demigods by its manifestations of past, present and future, does not act on the transcendental plane. The influence of time is exhibited by the symptoms of birth, death, old age and disease, and these four principles of material conditions are present everywhere in any part of the material cosmos up to the planet Brahmaloka, where the duration of life of the inhabitants appears to us to be fabulous. Insurmountable time even brings about the death of Brahmā, so what to speak of other demigods like Indra, Candra, Sūrya, Vāyu, Varuṇa, etc.? The astronomical influence directed by the different demigods over mundane creatures is also conspicuous by its absence. In the material existence, the living entities are afraid of Satanic influence, but for a devotee on the transcendental plane there is no such fear at all. The living entities change their material bodies in different shapes and forms under the influence of the different modes of material nature, but in the transcendental state the devotee is *guṇātīta,* or above the material modes of goodness, passion or ignorance, and as such the false ego of "I am the

Lord of all I survey" does not arise there. In the material world the false ego of the living being trying to lord it over the material nature is something like the moth's falling in the blazing fire. The moth is captivated by the glaring beauty of the fire, and when he comes to enjoy it, the blazing fire consumes him. In the transcendental state the living being is pure in his consciousness, and as such he has no false ego to lord it over the material nature, but his pure consciousness dictates him to surrender unto the Supreme Lord, as stated in the *Bhagavad-gītā* (7.19): "*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ.*" All this indicates that on the transcendental state there is neither material creation nor the Causal Ocean for material nature.

The above-mentioned state of affairs is factual on the transcendental plane, but is factually revealed in a transcendentalist's knowledge of the advanced state of pure consciousness. Such transcendentalists are of two types, namely the impersonalists and the devotees. For the impersonalist the ultimate goal or destination is the *brahmajyoti* of the spiritual sky, but for the devotees the ultimate goal is the Vaikuṇṭha planets. The devotees, however, experience the above-mentioned state of affairs by attainment of spiritual forms for activity in the transcendental loving service of the Lord. But the impersonalist, because of his neglecting the association of the Lord, does not develop a spiritual body for spiritual activity, but remains a spiritual spark only, merged in the effulgent spiritual rays of the Supreme Personality of Godhead. The Lord is the full-fledged form of eternity, bliss and knowledge, but the formless *brahmajyoti* is simply eternity and knowledge. The Vaikuṇṭha planets are also forms of eternity, bliss and knowledge, and therefore the devotees of the Lord, who are admitted in the abode of the Lord, also get a body of eternity, bliss and knowledge. As such there is no difference between one another. The Lord's abode, name, fame, entourage, etc., are of the same transcendental quality, and how this transcendental quality differs from the material world is explained herewith in this verse. In the *Bhagavad-gītā,* three principal subjects have been explained by Lord Śrī Kṛṣṇa, namely *karma-yoga, jñāna-yoga* and *bhakti-yoga,* but one can reach the Vaikuṇṭha planets by the practice of *bhakti-yoga* only. The other two are incompetent in helping one to reach the Vaikuṇṭhalokas, although they can, however, conveniently take one to the effulgent *brahmajyoti,* as described above.

TEXT 18

परं पदं वैष्णवमामनन्ति तद्
यन्नेति नेतीत्यतदुत्सिसृक्षवः ।
विसृज्य दौरात्म्यमनन्यसौहृदा
हृदोपगुह्यार्हपदं पदे पदे ॥१८॥

paraṁ padaṁ vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-padaṁ pade pade

param—the supreme; *padam*—situation; *vaiṣṇavam*—in relation with the Personality of Godhead; *āmananti*—do they know; *tat*—that; *yat*—which; *neti*—not this; *neti*—not this; *iti*—thus; *atat*—godless; *utsisṛkṣavaḥ*—those who desire to avoid; *visṛjya*—giving it up completely; *daurātmyam*—perplexities; *ananya*—absolutely; *sauhṛdā*—in good will; *hṛdā upaguhya*—taking them into his heart; *arha*—that which is only worshipable; *padam*—lotus feet; *pade pade*—every moment.

TRANSLATION

The transcendentalists desire to avoid everything which is godless, knowing that supreme situation in which everything is in relation with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

PURPORT

In the *Bhagavad-gītā, "mad-dhāma"* ("My abode") is mentioned several times, and according to the version of the Supreme Personality of Godhead Śrī Kṛṣṇa there exists the unlimited spiritual sky wherein the planets are called Vaikuṇṭhas, or the abode of the Personality of Godhead. In that sky, which is far, far beyond the material sky and its sevenfold coverings, there is no need of the sun or the moon, nor is there necessity of electricity for illumination because the planets are self-illuminating and more brilliant than the material suns. Pure devotees of the Lord are absolutely in

harmony with the Personality of Godhead, or in other words, they always think of the Lord as their only dependable friend and well-wisher. They do not care for any mundane creature up to the status of Brahmā, the lord of the universe. They only can definitely have a clear vision of the Vaikuṇṭha planets. Such pure devotees, being perfectly directed by the Supreme Lord, do not create any artificial perplexity in the matter of transcendental understanding by wasting time in discussing what is Brahman or what is not Brahman or *māyā,* nor do they falsely think of themselves as one with the Lord, or argue that there is no existence of the Lord separately, or that there is no God at all, or that living beings are themselves God, or when God incarnates Himself He assumes a material body. Nor do they concern themselves with many obscure speculative theories, which are in actuality so many stumbling blocks on the path of transcendental understanding. Apart from the class of impersonalists or nondevotees, there are other classes also who pose themselves as devotees of the Lord but at heart maintain the idea of salvation by becoming one with the impersonal Brahman. They manufacture their own way of devotional service wrongly by open debauchery and mislead others who are simpletons or debauchees like themselves. All these nondevotees and debauchees are, according to Viśvanātha Cakravartī, *durātmās,* or the crooked souls in the dress of *mahātmās,* or the great souls. Such nondevotees and debauchees are completely excluded from the list of transcendentalists by presentation of this particular verse by Śukadeva Gosvāmī.

So the Vaikuṇṭha planets are factually the supreme residential places called the *param padam.* The impersonal *brahmajyoti* is also called the *param padam* due to its being the rays of the Vaikuṇṭha planets, as the sun rays are the rays of the sun. In the *Bhagavad-gītā* (Bg. 14.27) it is clearly said that the impersonal *brahmajyoti* rests on the person of the Lord, and because everything rests on the *brahmajyoti* directly and indirectly, everything is generated from the Lord, everything rests on Him, and after annihilation, everything is merged in Him only. Therefore, nothing is independent from Him. A pure devotee of the Lord no longer wastes valuable time in discriminating the Brahman from non-Brahman because he knows perfectly well that the Lord Param Brahman, by His Brahman energy, is interwoven in everything, and thus everything is looked upon by a devotee as the property of the Lord. The devotee tries to engage everything in His service and does not create perplexities by falsely lording it over the creation of the Lord. He is so faithful that he engages himself, as well as everything else, in the transcendental loving

service of the Lord. In everything, the devotee sees the Lord, and he sees everything in the Lord. The specific disturbance created by a *durātmā*, or crooked soul, is due to his maintaining that the transcendental form of the Lord is something material.

TEXT 19

इत्थं मुनिस्तूपरमेद् व्यवस्थितो
विज्ञानदृग्वीर्यसुरन्धिताशयः ।
स्वपार्ष्णिनापीड्य गुदं ततोऽनिलं
स्थानेषु षट्सून्नमयेज्जितक्लमः ॥१९॥

ittham munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudaṁ tato 'nilaṁ
sthāneṣu ṣaṭsūnnamayej jita-klamaḥ

ittham—thus, by Brahman realization; *muniḥ*—the philosopher; *tu*—but; *uparamet*—should retire; *vyavasthitaḥ*—well situated; *vijñāna-dṛk*—by scientific knowledge; *vīrya*—strength; *su-randhita*—well regulated; *āśayaḥ*—aim of life; *sva-pārṣṇinā*—with the heel of one's foot; *āpīdya*—by blocking; *gudam*—air hole; *tataḥ*—thereafter; *anilam*—life air; *sthāneṣu*—in the places; *ṣaṭsu*—six primary; *unnamayet*—must be lifted; *jita-klamaḥ*—by extinguishing material desires.

TRANSLATION

By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires and then give up the material body by blocking the air hole [through which stool is evacuated] with the heel of one's foot and lifting the life air from one place to the other in the six primary places.

PURPORT

There are many *durātmās* who claim to have realized themselves as Brahman and yet are unable to conquer material desires. In the *Bhagavad-*

gītā it is clearly explained (Bg. 18.54) that an absolute self-realized soul becomes completely aloof from all material desires. Material desires are based on the false ego of the living being and are exhibited by his childish and useless activities to conquer the laws of material nature and by his desire to lord it over the resources of the five elements. With such mentality, one is led to believe in the strength of material science up to the discovery of atomic energy and space travel by mechanical vehicles, and by such tiny advancements of material science the false egoist tries to challenge even the strength of the Supreme Lord, who can finish all man's tiny endeavors in less than a second. The well-situated self, or Brahman-realized soul, perfectly understands that the Supreme Brahman or the Personality of Godhead is the all-powerful Vāsudeva and that he (the self-realized living being) is a part and parcel of the supreme whole. As such, his constitutional position is to cooperate with Him in all respects in the transcendental relation of the served and the servitor. Such a self-realized soul ceases to exhibit his useless activities by attempting to lord it over material nature and fully engages himself in faithful devotion to the Lord, scientifically well informed.

The expert *yogī* who has thoroughly practiced the control of the life air by the prescribed method of the *yoga* system is advised to quit the body as follows. He should plug up the evacuating hole by the heel of the foot and then progressively move the life air on and on to six places: navel, abdomen, heart, chest, palate, the eyebrows and the cerebral pit. Controlling the life air by the prescribed yogic process is mechanical, and the practice is more or less a physical endeavor for spiritual perfection. In olden days such practice was very common for the transcendentalist, for the mode of life and character in those days were favorable. But in modern days, when the influence of Kali Age is so disturbing, practically everyone is untrained in this art of bodily exercise. Concentration of the mind is more easily attained in these days by the chanting of the holy name of the Lord. The results are more effective than those derived from the inner exercise of the life air.

TEXT 20

नाभ्यां स्थितं हृद्यधिरोप्य तस्मा-
दुदानगत्योरसि तं नयेन्मुनिः ।
ततोऽनुसन्धाय धिया मनस्वी
स्वताडुमूलं शनकैर्नयेत ॥२०॥

nābhyāṁ sthitaṁ hṛdy-adhiropya tasmād
udāna-gatyorasi taṁ nayen muniḥ
tato 'nusandhāya dhiyā manasvī
sva-tālu-mūlaṁ śanakair nayeta

nābhyām—on the navel; *sthitam*—situated; *hṛdi*—in the heart; *adhiropya*—by placing; *tasmāt*—from there; *udāna*—soaring; *gatya*—force; *urasi*—on the chest; *tam*—thereafter; *nayet*—should draw; *muniḥ*—meditative devotee; *tataḥ*—them; *anusandhāya*—just to search out; *dhiyā*—by intelligence, *manasvī*—the meditative; *sva-tālu-mūlam*—at the root of the palate; *śanakaiḥ*—slowly; *nayeta*—may be brought in.

TRANSLATION

The meditative devotee should push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate, slowly, and search out the proper places with intelligence.

PURPORT

There are six circles of the movement of the life air, and the intelligent *bhakti-yogi* should search out the places with intelligence and in a meditative mood. Among these, mentioned above is the *svādhiṣṭhāna-cakra,* or the powerhouse of the life air, and above this, just below the abdomen navel, there is the *maṇipūraka-cakra.* When upper space is further searched out in the heart, it is called the *anāhata-cakra,* and further up, when it is placed at the root of the palate, it is called the *viśuddhi-cakra.*

TEXT 21

तस्माद् भ्रुवोरन्तरमुन्नयेत
निरुद्धसप्तायतनोऽनपेक्षः ।
स्थित्वा मुहूर्तार्धमकुण्ठदृष्टि-
र्निर्भिद्य मूर्धन् विसृजेत्परं गतः ॥२१॥

tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napekṣaḥ
sthitvā muhūrtārdham akuṇṭha-dṛṣṭir
nirbhidya mūrdhan visṛjet paraṁ gataḥ

tasmāt—from there; *bhruvoḥ*—of the eyebrows; *antaram*—in between, *unnayeta*—should be brought in; *niruddha*—by blocking up; *sapta*—seven *ayatanaḥ*—outlets of the life air; *anapekṣaḥ*—independent of all material enjoyment; *sthitvā*—by keeping; *muhūrta*—moment; *ardham*—half of a; *akuṇṭha*—back home, back to Godhead; *dṛṣṭiḥ*—one whose aim is targetted like that; *nirbhidya*—punching; *mūrdhan*—the cerebral hole; *visṛjet*—should give up this body; *param*—the Supreme; *gataḥ*—having gone to.

TRANSLATION

Thereafter the bhakti-yogī should push up the life air in between the eyebrows, and then, blocking up the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up this material connection, having gone to the Supreme.

PURPORT

The process of giving up all material connection and returning home, back to Godhead, the Supreme, is recommended herein. The condition is that one should be completely freed from desire for material enjoyment. There are different grades of material enjoyments in respect to duration of life and sensual gratification. The highest plane of sensual enjoyment for the longest period of life is mentioned in the *Bhagavad-gītā* (Bg. 9.20). All are but material enjoyments, and one should be thoroughly convinced that he has no need of such long duration of life, even in the Brahmaloka planet. He must return home, back to Godhead, and must not be attracted by any amount of material facilities. In the *Bhagavad-gītā* (Bg. 2.59) it is said that this sort of material detachment is possible to attain when one is acquainted with the supreme association of life. *Paraṁ dṛṣṭvā nivartate.* One cannot be freed from material attraction unless he has complete understanding of the nature of spiritual life. The propaganda by a certain class of impersonalists that spiritual life is void of all varieties is dangerous propaganda to mislead the living beings into becoming more and more

attracted by material enjoyments. As such, persons with a poor fund of knowledge cannot have any conception of the *param;* they try to stick to the varieties of material enjoyments, although they may flatter themselves to be Brahman-realized souls. Such less intelligent persons cannot have any conception of the *param,* as mentioned in this verse, and therefore they cannot reach the Supreme. The devotees have full knowledge of the spiritual world, the Personality of Godhead and His transcendental association in unlimited spiritual planets called Vaikuṇṭhalokas. Herein *akuṇṭha-dṛṣṭiḥ* is mentioned. *Akuṇṭha* and *vaikuṇṭha* convey the same import, and only one who has his aim fixed upon that spiritual world and personal association with the Godhead can give up this material connection even while living in the material world. This *param* and the *paraṁ dhāma* mentioned in several places of the *Bhagavad-gītā* are one and the same thing. One who goes to the *paraṁ dhāma* does not return again to this material world. This is not possible even by reaching the topmost *loka* of the material world.

The life air passes through seven openings, namely two eyes, two nostrils, two ears and one mouth. Generally it passes through the mouth at the time of an ordinary man's death. But the *yogī,* as above mentioned, who controls the life air in his own way, generally releases the life air by puncturing the cerebral hole in the head. The *yogī* therefore blocks up all the above-mentioned seven openings, so that naturally the life air will burst forth through the cerebral hole, which is the sure sign of leaving the material connection by the great devotees.

TEXT 22

यदि प्रयास्यन् नृप पारमेष्ठ्यं
वैहायसानामुत यद् विहारम् ।
अष्टाधिपत्यं गुणसन्निवाये
सहैव गच्छेन्मनसेन्द्रियैश्च ॥२२॥

yadi prayāsyan nṛpa pārameṣṭhyaṁ
vaihāyasānām uta yad vihāram
aṣṭādhipatyaṁ guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca

yadi—however; *prayāsyan*—maintaining a desire; *nṛpa*—O King; *parameṣṭhyam*—the governing planet of the material world; *vaihāyasānām*—of the beings known as the Vaihāyasas; *uta*—it is said; *yat*—what is; *vihāram*—place of enjoyment; *aṣṭa-ādhipatyam*—lording over with eightfold achievements; *guṇa-sannivāye*—in the world of three modes of nature; *saha*—along with; *eva*—certainly; *gacchet*—should go; *manasā*—accompanied by mind; *indriyaiḥ*—and the senses; *ca*—also.

TRANSLATION

O King, if however, a yogī maintains a desire for improved material enjoyments, like transference to the topmost planet of Brahmaloka, or the achievement of the eightfold perfections and traveling in outer space along with the Vaihāyasas, or a situation in one of the millions of planets, then he has to take away with him the mind and the senses materially moulded.

PURPORT

In the upper status of the planetary systems there are thousands and thousands of times greater facilities for material enjoyments than in the lower planetary systems. The topmost planetary systems are comprised of planets like Brahmaloka, Dhruvaloka (the pole star), etc., and all of them are situated beyond the Maharloka. The inhabitants of those planets are empowered with eightfold achievements of mystic perfections. They do not have to learn and practice the mystic processes of *yoga* perfection and achieve the power of becoming small, particle-like *(aṇima-siddhi),* or lighter than a soft feather *(laghima-siddhi).* They do not have to get anything and everything from anywhere and everywhere *(prāpti-siddhi),* to become heavier than the heaviest *(mahima-siddhi),* to act freely even to create something wonderful or to annihilate anything at will *(īśitā-siddhi),* to control over all material elements *(vaśitā-siddhi),* to possess such power as will never bring about frustration in any desire *(prākāmya-siddhi),* or to assume any shape or form as one may desire even whimsically *(kāmāvasāyitā-siddhi).* All these expediencies are as common as natural gifts for the inhabitants of those higher planets. They do not require any mechanical help to travel in outer space, and they can move and travel at will from one planet to any other planet within no time. The inhabitants of the earth cannot move even to the nearest planet except by mechanical vehicles like spacecraft, but the highly talented inhabitants of such higher planets can do everything very easily.

Since a materialist is generally inquisitive to experience what is actually in such planetary systems, he wants to see everything personally. As inquisitive persons tour all over the world to gain direct local experience, similarly the less intelligent transcendentalist also desires to have some experience of those planets about which he has heard so many wonderful things. The *yogī* can, however, easily fulfill his desire by going there with the present materialistic mind and senses. The prime factor of the materialistic mind is to lord it over the material world, and all the *siddhis* mentioned above are features of domination over the world. The devotees of the Lord are not ambitious to dominate a false and temporary phenomenon. On the other hand, a devotee wants to be dominated by the supreme predominator, the Lord. A desire to serve the Lord, the supreme predominator, is spiritual or transcendental, and one has to attain this purification of the mind and the senses to get an admission into the spiritual kingdom. With the materialistic mind one can reach the best planet in the universe, but no one can enter into the kingdom of God. Senses are called spiritually purified when they are not involved in sense gratification. Senses require engagements, and when the senses are engaged totally in the transcendental loving service of the Lord, they have no chance to become contaminated by material infections.

TEXT 23

योगेश्वराणां गतिमाहुरन्त-
र्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
न कर्मभिस्तां गतिमाप्नुवन्ति
विद्यातपोयोगसमाधिभाजाम् ॥२३॥

yogeśvarāṇāṁ gatim āhur antar-
bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tāṁ gatim āpnuvanti
vidyā-tapo-yoga-samādhi-bhājām

yogeśvarāṇām—of the great saints and devotees; *gatim*—destinations; *āhuḥ*—it is said; *antar*—within; *bahiḥ*—without; *tri-lokyāḥ*—of the three planetary systems; *pavana-antar*—within the air; *ātmanāṁ*—of the subtle body; *na*—never; *karmabhiḥ*—by fruitive activities; *tām*—that; *gatim*—

speed; *āpnuvanti*—achieve; *vidyā*—devotional service; *tapaḥ*—austerities; *yoga*—mystic power; *samādhi*—knowledge; *bhājām*—of those who entertain.

TRANSLATION

The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power and transcendental knowledge, their movements are unrestricted within and without the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.

PURPORT

The material scientist's endeavor to reach other planets by mechanical vehicles is only a futile attempt. One can, however, reach heavenly planets by virtuous activities, but one can never expect to go beyond Svarga or Janaloka by such mechanical or materialistic activities, either gross or subtle. The transcendentalists who have nothing to do with the gross material body can move anywhere within or without the material worlds. Within the material worlds they move in the planetary system of the Mahar, Jana, Tapas, and Satyalokas, and beyond the material worlds they can move in the Vaikuṇṭhas as unrestricted spacemen. Nārada Muni is one of the examples of such spacemen, and Durvāsā Muni is one of such mystics. By the strength of devotional service, austerities, mystic powers and transcendental knowledge, everyone can move like Nārada Muni or Durvāsā Muni. It is said that Durvāsā Muni traveled over the complete material space and part of spiritual space within one year only. The speed of the transcendentalists can never be attained by the gross or subtle materialists.

TEXT 24

वैश्वानरं याति विहायसा गतः
सुषुम्णया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्तात्
प्रयाति चक्रं नृप शैशुमारम् ॥२४॥

vaiśvānaraṁ yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko'tha harer udastāt
prayāti cakraṁ nṛpa śaiśumāram

vaiśvānaram—the controlling deity of fire; *yāti*—goes; *vihāyasā*—by the path in the sky (the Milky Way); *gataḥ*—by passing over; *suṣumṇayā*—by the Suṣumṇā; *brahma*—Brahmaloka; *pathena*—on the way to; *śociṣā*—illuminating; *vidhūta*—being washed off; *kalkaḥ*—dirt; *atha*—thereafter; *hareḥ*—of Lord Hari; *udastāt*—upwards; *prayāti*—does reach; *cakram*—circle; *nṛpa*—O King; *śaiśumāram*—named Śiśumāra.

TRANSLATION

O King, such a mystic, when he passes over the Milky Way by the illuminating Suṣumṇā to reach the highest planet, Brahmaloka, goes first to Vaiṣvānara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Śiśumāra, to relate with Lord Hari, the Personality of Godhead.

PURPORT

The polar star of the universe and the circle thereof is called the Śiśumāra circle wherein the local residential planet of the Personality of Godhead (Kṣīrodakaśāyī Viṣṇu) is situated. Before reaching there, the mystic passes over the Milky Way to reach the Brahmaloka, and while going there he reaches first the Vaiśvānaraloka, where the demigod controls the fire. In this planet the *yogī* becomes completely cleansed of all dirty sins acquired while in contact with the material world. The Milky Way in the sky is indicated herein as the way leading to the Brahmaloka, the highest planet of the universe.

TEXT 25

तद् विश्वनाभिं त्वतिवर्त्य विष्णो-
रणीयसा विरजेनात्मनैकः ।
नमस्कृतं ब्रह्मविदामुपैति
कल्पायुषो यद् विबुधा रमन्ते ॥२५॥

tad viśva-nābhiṁ tv ativartya viṣṇor
aṇīyasā virajenātmanaikaḥ
namaskṛtaṁ brahma-vidām upaiti
kalpāyuṣo yad vibudhā ramante

tat—that; *viśva-nābhim*—navel of the universal Personality of Godhead; *tu*—but; *ativartya*—crossing over; *viṣṇoḥ*—of Lord Viṣṇu, the Personality of Godhead; *anīyasā*—due to mystic perfection; *virajena*—by the purified; *ātmanā*—by the living entity; *ekaḥ*—alone; *namaskṛtam*—worshipable; *brahma-vidām*—by those who are transcendentally situated; *upaiti*—reaches; *kalpa-āyuṣaḥ*—a period of 4,300,000,000 solar years; *yat*—the place; *vibudhāḥ*—self-realized souls; *ramante*—do enjoy.

TRANSLATION

This Śiśumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone goes beyond this circle of Śiśumāra and attains the planet [Maharloka] where the purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even by the saints who are transcendentally situated.

TEXT 26

अथो अनन्तस्य मुखानलेन
दन्दह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरयुष्टधिष्ण्यं
यद् द्वैपरार्ध्यं तदु पारमेष्ठ्यम् ॥२६॥

atho anantasya mukhānalena
dandahyamānaṁ sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyaṁ
yadd vai parārdhyaṁ tad u pārameṣṭhyam

athaḥ—thereupon; *anantasya*—of Ananta, the resting incarnation of Godhead; *mukha-analena*—by the fire emanating from His mouth; *dandah-*

yamānam—burning into ashes; *saḥ*—he; *nirīkṣya*—be seeing this; *viśvam*—the universe; *niryāti*—goes out; *siddheśvara-yuṣṭa-dhiṣṇyam*—airplanes used by the great purified souls; *yat*—the place; *vai*—wherein; *parārdhyam*—15,480,000,000,000 solar years; *tat*—that; *u*—the exalted; *pārameṣṭhyam*—Satyaloka, where Brahmā resides.

TRANSLATION

At the time of final devastation of the complete universe [the end of the duration of the life of Brahmā], a flame of fire emanates from the mouth of Ananta [from the bottom]. He sees all the planets of the universe burning into ashes, and thus he leaves for the Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to 15,400,000,000,000 years.

PURPORT

It is indicated herein that the residents of Maharloka, where the purified living entities or demigods possess a duration of life that is calculated to be 4,300,000,000 solar years, have airships by which they reach the Satyaloka, the topmost planet of the universe. In other words, the *Śrīmad-Bhāgavatam* gives us many clues about other planets far, far away from us which modern planes and spacecraft cannot reach, even by imaginary speeds. The statements of *Śrīmad-Bhāgavatam* are accepted by great *ācāryas* like Śrīdhara Svāmī, Rāmānujācārya, Vallabhācārya, etc. Lord Śrī Caitanya Mahāprabhu specifically accepts *Śrīmad-Bhāgavatam* as the spotless Vedic authority, and as such no sane man can ignore the statements of *Śrīmad-Bhāgavatam* when it is spoken by the self-realized soul Śrīla Śukadeva Gosvāmī, who follows the footsteps of his great father Śrīla Vyāsadeva, the compiler of all Vedic literatures. In the creation of the Lord there are many wonderful things which we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science. We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview. For a common man, both modern science and Vedic wisdom are simply to be accepted only because none of the statements, either of modern science or of Vedic literature, can be verified by him. The alternative for a common man is to believe either of them or both of them. The Vedic way of understanding is, however, more authentic because it

has been accepted by the *ācāryas* who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls. The modern scientists are, however, conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like *Śrīmad-Bhāgavatam*, which is accepted unanimously by the great *ācāryas*.

TEXT 27

न यत्र शोको न जरा न मृत्यु-
नार्तिर्न चोद्वेग ऋते कुतश्चित् ।
यच्चित्ततोऽदः कृपयानिदंविदां
दुरन्तदुःखप्रभवानुदर्शनात् ॥२७॥

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit
yac cit tato 'daḥ kṛpayānidaṁ vidāṁ
duranta-duḥkha-prabhavānudarśanāt

na—never; *yatra*—there are; *śokaḥ*—bereavement; *na*—nor; *jarā*—old age; *na*—nor; *mṛtyuḥ*—death; *na*—nor; *ārtiḥ*—pains; *na*—nor; *ca*—also; *udvegaḥ*—anxieties; *ṛte*—save and except; *kutaścit*—sometimes; *yat*—because of; *cit*—consciousness; *tataḥ*—therefore; *adaḥ*—compassion; *kṛpayā*—out of heartfelt sympathy; *anidaṁ vidām*—of those who are ignorant of the process of devotional service; *duranta*—unsurpassable; *duḥkha*—misery; *prabhava*—aggrandizement; *anudarśanāt*—by successive experience.

TRANSLATION

In that planet of Satyaloka, there is neither bereavement, nor old age nor death. There is no pain of any kind and therefore no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those who, unaware of the process of devotional service, become subjected to the aggrandizement of unsurpassable miseries in the material world.

PURPORT

Foolish men of materialistic temperament do not take advantage of successive authorized knowledge. The Vedic knowledge is authorized and is acquired not by experiment but by authentic statements of the Vedic literatures explained by bona fide authorities. Simply by becoming an academic scholar one cannot understand the Vedic statements, but one has to approach the real authority who has received the Vedic knowledge by disciplic succession, as it is clearly explained in the *Bhagavad-gītā* (Bg. 4.2). Lord Kṛṣṇa affirmed that the system of knowledge as explained in the *Bhagavad-gītā* was explained to the sun-god, and the knowledge descended by disciplic succession from the sun-god to his son Manu, and from Manu to King Ikṣvāku (the forefather of Lord Rāmacandra), and thus the system of knowledge was explained down the line of great sages one after another. But in due course of time the authorized succession was broken, and therefore, just to reestablish the true spirit of the knowledge, the Lord again explained the same to Arjuna because he was a bona fide candidate for understanding due to his becoming a pure devotee of the Lord. *Bhagavad-gītā*, as it was understood by Arjuna, is also explained (Bg. 10. 12-13), but there are many foolish men who do not follow the footsteps of Arjuna in understanding the spirit of *Bhagavad-gītā*. They create instead their own interpretations, which are as foolish as themselves, and thereby only help to put a stumbling block on the path of real understanding, misdirecting the innocent followers who are less intelligent, or the *śūdras*. It is said that one should become a *brāhmaṇa* before one can understand the Vedic statements, and this stricture is as important as the stricture that no one shall become a lawyer who has not qualified himself as a graduate. Such a stricture is not an impediment in the path of progress for anyone and everyone, but it is necessary for an unqualified understanding of a particular science. Vedic knowledge is misinterpreted by those who are not qualified *brāhmaṇas*. A qualified *brāhmaṇa* is one who has undergone strict training under the guidance of a bona fide spiritual master.

The Vedic wisdom guides us to understand our relation with the Supreme Lord Śrī Kṛṣṇa and to act accordingly in order to achieve the desired result of returning home, back to Godhead. But materialistic men do not understand this. They want to make a plan to become happy in a place where there is no happiness. For false happiness they try to reach other planets, either by Vedic rituals or by spacecraft, but they should know for certain that any amount of materialistic adjustment for becoming

happy in a place which is meant for distress cannot benefit the misguided man because, after all, the whole universe with all its paraphernalia will come to an end after a certain period. Then all plans of materialistic happiness will automatically come to an end. The intelligent person therefore makes a plan to return home, back to Godhead. Such an intelligent person surpasses all the pangs of material existence, like birth, death, disease and old age. Actually he is happy because he has no anxieties of material existence, but as a compassionate sympathizer he feels unhappiness for the suffering materialistic men, and thus he comes occasionally before the materialistic men to teach them the necessity of going back to Godhead. All the bona fide *ācāryas* preach this truth of returning home, back to Godhead, and warn men not to make a false plan for happiness in a place where happiness is only a myth.

TEXT 28

ततो विशेषं प्रतिपद्य निर्भय-
स्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले
वाय्वात्मना खं बृहदात्मलिङ्गम् ॥२८॥

tato viśeṣaṁ pratipadya nirbhayas
tenātmanāpo'nala-mūrtir atvaran
jyotirmayo vāyum upetya kāle
vāyv-ātmanā khaṁ bṛhad-ātma-liṅgam

tataḥ—thereafter; *viśeṣam*—particularly; *pratipadya*—by obtaining; *nirbhayaḥ*—without any doubt; *tena*—by that; *ātmanā*—pure self; *apaḥ*—water; *anala*—fire; *mūrtiḥ*—forms; *atvaran*—by surpassing; *jyotirmayaḥ*—effulgent; *vāyum*—atmosphere; *upetya*—having reached there; *kāle*—in due course of time; *vāyu*—air; *ātmanā*—by the self; *kham*—ethereal; *bṛhat*—great; *ātma-liṅgam*—real form of the self.

TRANSLATION

After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identification similar to that of

the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing, and airy until he reaches the ethereal stage.

PURPORT

Anyone who can reach the Brahmaloka or Satyaloka by dint of spiritual perfection and practice is qualified to attain three different types of perfection. One who has attained a specific planet by dint of pious activities attains places in terms of comparative pious activities. One who has attained the place by dint of *virāṭa* or Hiraṇyagarbha worship is liberated along with the liberation of Brahmā. But one who attains the place by dint of devotional service is specifically mentioned here, in relation to how he can penetrate into the different coverings of the universe and thus ultimately disclose his spiritual identity in the absolute atmosphere of supreme existence.

According to Śrilā Jīva Gosvāmī, all the universes are clustered together up and down, and each and every one of them is separately sevenfold-covered. The watery portion is beyond the sevenfold coverings, and each covering is ten times more expansive than the previous covering. The Personality of Godhead who creates all such universes by His breathing period lies above the cluster of the universes. The water of the Causal Ocean is differently situated than the covering water of the universe. The water that serves as covering for the universe is material, whereas the water of the Causal Ocean is spiritual. As such, the watery covering mentioned herein is considered to be the false egoistic covering of all living entities, and the gradual process of liberation from the material coverings one after another, as mentioned herein, is the gradual process of being liberated from false egoistic conceptions of the material gross body, and then being absorbed in the identification of the subtle body till the attainment of the pure spiritual body in the absolute realm of the kingdom of God.

Śrīla Śridhara Svāmī confirms that a part of the material nature, after being initiated by the Lord, is known as the *mahat-tattva*. A fractional portion of the *mahat-tattva* is called the false ego. A portion of the ego is the vibration of sound, and a portion of sound is atmospheric air. A portion of the airy atmosphere is turned into forms, and the forms constitute power of electricity or heat. Heat produces smell of flavor of the earth, and the gross earth is produced by such flavor. And all these combined together constitute the cosmic phenomenon. Extension of the cosmic

phenomenon is calculated to be diametrically (both ways) 4,500,000,000 miles. Then the coverings of the universe begin. The first stratum of the covering is calculated to extend eight million miles, and the subsequent coverings of the universe are respectively of fire, effulgence, air and ether, one after another, each extending ten times further than the previous. The fearless devotee of the Lord penetrates each one of them and ultimately reaches the absolute atmosphere where everything is of one and the same spiritual identity. Then the devotee enters one of the Vaikuṇṭha planets where he assumes the exact form of the Lord and engages in the loving transcendental service of the Lord. That is the highest perfection of devotional life. Beyond this there is nothing to be desired or achieved by the perfect *yogī*.

TEXT 29

घ्राणेन गन्धं रसनेन वै रसं
रूपं तु दृष्ट्या श्वसनं त्वचैव ।
श्रोत्रेण चोपेत्य नभोगुणत्वं
प्राणेन चाकूतिमुपैति योगी ॥२९॥

ghrāṇena gandhaṁ rasanena vai rasaṁ
rūpaṁ ca dṛṣṭyā śvasanaṁ tvacaiva
śrotreṇa copetya nabho-guṇatvam
prāṇena cākūtim upaiti yogī

ghrāṇena—by smelling; *gandham*—flavor; *rasanena*—by taste; *vai*—exactly; *rasam*—palate; *rūpam*—forms; *ca*—also; *dṛṣṭyā*—by vision; *śvasanam*—contact; *tvacā*—touch; *eva*—as it were; *śrotreṇa*—by vibration of the ear; *ca*—also; *upetya*—by achieving; *nabhas-guṇatvam*—identification of ether; *prāṇena*—by sense organs; *ca*—also; *ākūtim*—material activities; *upaiti*—attains; *yogī*—the devotee.

TRANSLATION

The devotee thus surpasses the subtle objects of different senses like the flavor by smelling, the palate by tasting, the vision by seeing forms, the touch by contacting, the vibration of the ear by ethereal identification, and the sense organs by material activities.

PURPORT

Beyond the sky there are subtle coverings, as in the case of the elementary coverings of the universes. The gross coverings are a development of partial ingredients of the subtle causes. So the *yogī* or devotee, along with liquidation of the gross elements, relinquishes the subtle causes like the flavor by smelling, etc. The pure spiritual spark, the living entity, thus becomes completely cleansed of all material contamination to become eligible for entrance into the kingdom of God.

TEXT 30

स भूतसूक्ष्मेन्द्रियसंनिकर्षं
मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति
विज्ञानतत्त्वं गुणसंनिरोधम् ॥३०॥

sa bhūta-sūkṣmendriya-sannikarṣaṁ
manomayaṁ devamayaṁ vikāryam
saṁsādya gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham

saḥ—he (the devotee); *bhūta*—the gross; *sūkṣma*—and the subtle; *indriya*—senses; *sannikarṣam*—the point of neutralization; *manomayam*—mental plane; *devamayam*—in the mode of goodness; *vikāryam*—egoism; *saṁsādya*—surpassing; *gatyā*—by the progress; *saha*—along with; *tena*—them; *yāti*—goes; *vijñāna*—perfect knowledge; *tattvam*—truth; *guṇa*—material modes; *sannirodham*—completely suspended.

TRANSLATION

The devotee, thus surpassing the gross and the subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature [ignorance and passion] in this point of neutralization and thus reaches egoism of goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.

PURPORT

Pure self-realization, as we have several times discussed, is the pure consciousness of admitting oneself as the eternal servitor of the Lord. Thus one is reinstated in his original position of transcendental loving service of the Lord, as it will be clearly explained in the following verse. This stage of rendering transcendental loving service to the Lord without any hopes of emolument from the Lord, or any other way, can be attained when the material senses are purified and the original pure state of the senses revived. It is suggested herein that the process of purifying the senses is by the yogic way, namely the gross senses are merged in the modes of ignorance, and the subtle senses are merged in the mode of passion. The mind belongs to the mode of goodness and therefore is called *devamaya,* or godly. Perfect purification of the mind is made possible when one is fixed in the conviction of being the eternal servitor of the Lord. Therefore simple attainment of goodness is also a material mode; one has to surpass this stage of material goodness and reach the point of purified goodness, or *vāsudeva-sattva.* This *vāsudeva-sattva* helps one to enter into the kingdom of God.

We may also remember in this connection that the process of gradual emancipation by the devotees in the manner mentioned above, although authoritative, is not viable at the present age because of people's becoming primarily unaware of the *yoga* practice. The so-called *yoga* practice by the professional protagonists may be physiologically beneficial, but such small successes cannot help one in the attainment of spiritual emancipation as mentioned herein. Five thousand years ago, when the social status of human society was in perfect Vedic order, the *yoga* process mentioned herein was a common affair for everyone because everyone, specifically the *brāhmaṇas* and *kṣatriyas,* was trained in the transcendental art in the custody of the spiritual master far away from home, in the status of *brahmacarya.* Modern man, therefore, is incompetent to understand it perfectly.

Lord Śrī Caitanya, therefore, made it easier for the prospective devotee of the present age in the following specific manner. Ultimately there is no difference in the result. The first and foremost point is that one must understand the prime importance of *bhakti-yoga.* The living beings in different species of life are undergoing different terms of encagement according to their fruitive actions and reactions. But in the execution of different activities, one who secures some resources of *bhakti-yoga* can understand the importance of service to the Lord through the causeless mercy of the Lord, as well as of the spiritual master. A sincere soul is

helped by the Lord by meeting a bona fide spiritual master, the representative of the Lord. By the instruction of such a spiritual master, one gets the seed of *bhakti-yoga.* Lord Śrī Caitanya Mahāprabhu recommends the devotee to sow the seed of *bhakti-yoga* in his heart and nurture it by the watering of hearing and chanting the holy name, fame, etc., of the Lord. The simple process of offenseless chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation. There are three stages of chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection via media between the offensive and offenseless stages, the stage of emancipation is automatically attained. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may be apparently within the material world. To attain the offenseless stage, one must be on guard in the following manner.

When we speak of hearing and chanting, it means one should not only chant and hear of the holy name of the Lord as Rāma, Kṛṣṇa, (or systematically the sixteen names of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), but one should also read and hear the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in the association of devotees. The primary practice of *bhakti-yoga* will cause the seed already sowed in heart to sprout, and by a regular watering process, as mentioned above, the *bhakti-yoga* creeper will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe, as we have heard in the previous verses, reach the effulgent sky, the *brahmajyoti,* and go farther and farther and reach the spiritual sky where there are innumerable spiritual planets called Vaikuṇṭhalokas. Above all of them there is Kṛṣṇaloka or Goloka Vṛndāvana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Śrī Kṛṣṇa, the original Personality of Godhead. When one reaches the lotus feet of Lord Kṛṣṇa at Goloka Vṛndāvana, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world. The ripen fruits of love of God are relished only by the devotees constantly engaged in the watering process as described above. But the working devotee must always be mindful that the creeper which has so grown may not be cut off. Therefore he should be mindful of the following considerations:

1) Offense by one at the feet of a pure devotee may be likened to

the mad elephant who devastates a very good garden if it enters.

2) One must be very careful to guard himself against such offenses at the feet of pure devotees, as much as a creeper is protected by all round fencing.

3) It so happens that by the watering process some weeds are also grown, and unless such weeds are uprooted, the nurturing of the main creeper, or the creeper of *bhakti-yoga*, may be hampered.

4) Actually these weeds are material enjoyment, merging the self in the Absolute without separate individuality, and many other desires in the field of religion, economic development, sense enjoyment and emancipation.

5) There are many other weeds, like disobedience of the tenets of the revered scriptures, unnecessary engagements, killing animals and hankering after material gain, prestige and adorations.

6) If sufficient care is not taken, then the watering process may only help to breed the weeds, stunting the healthy growth of the main creeper and resulting in no fructification of the ultimate requirement: love of God.

7) The devotee must therefore be very careful to uproot the different weeds in the very beginning. Only then the healthy growth of the main creeper will not be stunted.

8) And by so doing, the devotee is able to relish the fruit of love of God and thus live practically with Lord Kṛṣṇa, even in this life, and be able to see the Lord in every step.

The highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of the material world via other media.

TEXT 31

तेनात्मनात्मानमुपैति शान्त-
मानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः
स वै पुनर्नेह विषज्जतेऽङ्ग ॥३१॥

tenātmanātmānam upaiti śāntam
ānandam ānandamayo'vasāne

etāṁ gatiṁ bhāgavatīṁ gato yaḥ
sa vai punar neha viṣajjate 'ṅga

tena—by that purified; *ātmanā*—by the self; *ātmānam*—the Supersoul; *upaiti*—attains; *śāntam*—rest; *ānandam*—satisfaction; *ānandamayaḥ*—naturally so being; *avasāne*—being freed from all material contamination; *etām*—such; *gatim*—destination; *bhāgavatīm*—devotional; *gataḥ*—attained by; *yaḥ*—the person; *saḥ*—he; *vai*—certainly; *punaḥ*—again; *na*—never; *iha*—in this material world; *viṣajjate*—becomes attracted; *aṅga*—O Mahārāja Parīkṣit.

TRANSLATION

Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state, and whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.

PURPORT

We should specially note in this verse the description of *bhāgavatīṁ gati.* To become merged in the rays of the Param Brahman, the Supreme Personality of Godhead, as it is desired by the *brahmavādī* impersonalist, is not *bhāgavatī* perfection. The *Bhāgavatas* never accept merging in the impersonal rays of the Lord, but always aspire after personal association with the Supreme Lord in one of the Vaikuṇṭha spiritual planets in the spiritual sky. The whole of the spiritual sky, of which the total number of the material skies is an insignificant part only, is full of unlimited numbers of Vaikuṇṭha planets, and the destination of the devotee (the *Bhāgavata*) is to enter into one of the Vaikuṇṭha planets in each of which the Personality of Godhead, in His unlimited personal expansions, enjoys Himself in the association of unlimited numbers of pure devotee associates. The conditioned souls in the material world, after gaining emancipation by devotional service, get promoted in these planets. But the number of ever-liberated souls is far, far greater than the conditioned souls in the material world, and the ever-liberated souls in the Vaikuṇṭha planets never care to visit this miserable material world.

The impersonalists who aspire to merge in the impersonal *brahmajyoti* effulgence of the Supreme Lord, but have no conception of loving devotional service to Him in His personal form in the spiritual manifestation,

may be compared to certain species of fish, who, being born in the rivers and rivulets, migrate to the great ocean. They cannot stay in the ocean indefinitely, for their urge for sense gratification brings them back to the rivers and streams to spawn. Similarly, when the materialist becomes frustrated in his attempts to enjoy himself in the limited material world, he may seek impersonal liberation by merging either with the Causal Ocean or with the impersonal *brahmajyoti* effulgence. However, as neither the Causal Ocean nor the impersonal *brahmajyoti* effulgence afford any superior substitute for association and engagement of the senses, the impersonalist will fall again into the limited material world to become entangled once more in the wheel of births and deaths, drawn on by the inextinguishable desire for sense engagement. But any devotee who enters the kingdom of God by transcendental engagement of senses in devotional service, and associates with the liberated souls and the Personality of Godhead there, will never be attracted to the limited surroundings of the material world.

In the *Bhagavad-gītā* (Bg. 8.15) also the same is confirmed, as the Lord says, "The great *mahātmās*, or the *bhakti-yogīs*, after attaining My association, never come back to this material world, which is full of miseries and is nonpermanent." The highest perfection of life is therefore to attain His association, and nothing else. The *bhakti-yogī*, being completely engaged in the Lord's service, has no attraction for any other process of liberation like *jñāna* or *yoga*. A pure devotee is a one hundred percent devotee of the Lord and nothing more.

We should further note in this verse the two words *śāntam* and *ānandam*, which denote that devotional service of the Lord can really bestow upon the devotee two important benedictions, namely peace and satisfaction. The impersonalist is desirous of becoming one with the Supreme, or in other words, he wants to become the Supreme, which is a myth only; and the mystic *yogīs* become encumbered by various mystic powers and so have neither peace nor satisfaction. So neither the impersonalist nor the *yogī* can have real peace and satisfaction, but the devotee can become fully peaceful and satisfied because of his association with the complete whole. Therefore merging in the Absolute or attaining some mystic powers have no attraction for the devotee.

Attainment of love of Godhead means complete freedom from any other attraction. The conditioned soul has many attractions, such as becoming a religious man, or a rich man, or a first-class enjoyer or becoming God himself, or becoming powerful like the mystics and acting wonderfully by getting anything or doing anything, but all these aspirations should be

rejected by the prospective devotee who actually wants to revive his dormant love of God. The impure devotee aspires after all of the above-mentioned material things by perfection of devotion. But a pure devotee has none of the tinges of the above contaminations influenced by material desires, impersonal speculations and attainment of mystic powers. One can attain the stage of love of God by pure devotional service, or by "learned labor of love," for the sake of the devotee's lovable object, the Personality of Godhead.

To be more clear, if anyone wants to attain the stage of love of Godhead, he must give up all desires for material enjoyment, he should refrain from worshiping any of the demigods and should devote himself only to the worship of the Supreme Personality of Godhead. He must give up the foolish idea of becoming one with the Lord and the desire to have some wonderful powers just to get the ephemeral adoration of the world. The pure devotee is only favorably engaged in the service of the Lord without any hope of emolument. This will bring about love of Godhead, or the stage of *śāntam* and *ānandam,* as stated in this verse.

TEXT 32

एते सृती ते नृप वेदगीते
त्वयाभिपृष्टे च सनातने च ।
ये वै पुरा ब्रह्मण आह तुष्ट
आराधितो भगवान् वासुदेवः ॥३२॥

ete sṛtī te nṛpa veda-gīte
tvayābhipṛṣṭe ca sanātane ca
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ

ete—all that is described; *sṛtī*—way; *te*—unto you; *nṛpa*—O Mahārāja Parīkṣit; *veda-gīte*—according to the version of the *Vedas; tvayā*—by Your Majesty; *abhipṛṣṭe*—being properly inquired; *ca*—also; *sanātane*—in the matter of eternal truth; *ca*—verily; *ye*—which; *vai*—certainly; *purā*—before; *brahmaṇe*—unto Lord Brahmā; *āha*—said; *tuṣṭaḥ*—being satisfied; *ārādhitaḥ*—being worshiped; *bhagavān*—the Personality of Godhead; *vāsudevaḥ*—Lord Kṛṣṇa.

TRANSLATION

"Your Majesty Mahārāja Parīkṣit, know that all that I have described in reply to your proper inquiry is just according to the version of the Vedas, and it is eternal truth. This was described personally by Lord Kṛṣṇa unto Brahmā, with whom the Lord was satisfied upon being properly worshiped.

PURPORT

The two different ways of reaching the spiritual sky and thereby getting emancipation from all material bondage, namely either by the direct process of reaching the kingdom of God or by gradual process through the other higher planets of the universe, are set forth exactly according to the version of the *Vedas*. The Vedic versions in this connection are, *yadā sarve pramucyante kāmā ye'sya hṛdi sthitāḥ/ atha martyo'mṛto bhavanty atra brahma samaśnute* and *te'rcir abhisambhavanti:* "Those who are free from all material desires, which are diseases of the heart, are able to conquer death and enter the kingdom of God through the Arci planets." These Vedic versions corroborate the version of the *Śrīmad-Bhāgavatam*, and the latter is further confirmed by Śukadeva Gosvāmī, who affirms that the truth was disclosed by the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, Vāsudeva, to Brahmā, the first authority of the *Vedas*. The disciplic succession holds that the *Vedas* were uttered by Lord Kṛṣṇa to Brahmā, from Brahmā to Nārada, and from Nārada to Vyāsadeva, and then from Vyāsadeva to Śukadeva Gosvāmī and so on. So there is no difference between the version of all the authorities. Nor do they differ from one another. The truth is eternal, and as such there cannot be any new opinion about the truth. That is the way of knowing the knowledge contained in the *Vedas*. It is not a thing to be understood by one's erudite scholarship or by the fashionable interpretations of mundane scholars. There is nothing to be added and nothing to be subtracted, because the truth is the truth. One has to accept, after all, *some* authority. The modern scientists are also authorities for the common man for some scientific truths. The common man follows the version of the scientist. This means that the common man follows the authority. The Vedic knowledge is also received in that way. The common man cannot argue what is beyond the sky or beyond the universe, but he must accept the versions of the *Vedas* as they are understood by the authorized disciplic succession. In the *Bhagavad-gītā* also the same process of understanding the *Gītā* is stated in the Fourth Chapter. If one does not

follow the authoritative version of the *ācāryas*, he will vainly search after the truth mentioned in the *Vedas*.

TEXT 33

न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह ।
वासुदेवे भगवति भक्तियोगो यतो भवेत् ॥३३॥

na hy ato'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha
vāsudeve bhagavati
bhakti-yogo yato bhavet

na—never; *hi*—certainly; *ataḥ*—beyond this; *anyaḥ*—any other; *śivaḥ*—auspicious; *panthāḥ*—means; *viśataḥ*—wandering; *saṁsṛtau*—in the material world; *iha*—in this life; *vāsudeve*—unto Lord Vāsudeva, Kṛṣṇa; *bhagavati*—the Personality of Godhead; *bhakti-yogaḥ*—directly devotional service; *yataḥ*—wherein; *bhavet*—may result in.

TRANSLATION

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa.

PURPORT

As will be clarified in the next verse, devotional service, or direct *bhakti-yoga*, is the only absolute and auspicious means of deliverance from the grip of material existence. There are many indirect methods for deliverance from the clutches of material existence, but none of them are as easy and auspicious as *bhakti-yoga*. The means of *jñāna* and *yoga* and other allied disciplines are not independent to deliver a performer. Such activities help one to reach the stage of *bhakti-yoga* after many, many years. In the *Bhagavad-gītā* (Bg. 12.5) it is said that those who are attached to the impersonal feature of the Absolute are liable to many troubles in the pursuit of their desired goal, and the empiricist philosophers, searching

after the Absolute Truth (Bg. 7.19) realize the importance of Vāsudeva realization as all in all after many, many births. As far as *yoga* systems are concerned, it is also said in the *Bhagavad-gītā* (Bg. 6.47) that amongst the mystics who are after the Absolute Truth, the one who is always engaged in the service of the Lord is the greatest of all. And the last instruction in the *Bhagavad-gītā* (Bg. 18.66) advises fully surrendering unto the Lord, leaving aside all other engagements or different processes for self-realization and liberation from material bondage. And the purport of all Vedic literatures is to induce one to accept the transcendental loving service of the Lord by all means.

As it is already explained in the texts of *Śrīmad-Bhāgavatam* (First Canto), either direct *bhakti-yoga* or the means which ultimately culminate in *bhakti-yoga,* without any tinge of fruitive activity, constitute the highest form of religion. Everything else is simply a waste of time for the performer.

Śrīla Śrīdhara Svāmī and all other *ācāryas,* like Jīva Gosvāmī, etc., agree that *bhakti-yoga* is not only easy, simple, natural and free from trouble, but that it is the only source of happiness for the human being.

TEXT 34

भगवान् ब्रह्म कार्त्स्न्येन त्रिरन्वीक्ष्य मनीषया ।
तदध्यवस्यत् कूटस्थो रतिरात्मन् यतो भवेत् ॥३४॥

bhagavān brahma kārtsnyena
trir anvīkṣya manīṣayā
tad adhyavasyat kūṭastho
ratir ātman yato bhavet

bhagavān—the great personality Brahmā; *brahma*—the *Vedas; kārtsnyena* —by summarization; *triḥ*—three times; *anvīkṣya*—scrutinizingly examined; *manīṣayā*—with scholarly attention; *tat*—that; *adhyavasyat*—ascertained it; *kūṭasthaḥ*—with concentration of the mind; *ratiḥ*—attraction; *ātman (ātmani)*—unto the Supreme Personality of Godhead Śrī Kṛṣṇa; *yataḥ*—by which; *bhavet*—it so happens.

TRANSLATION

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times and, after scrutinizingly examining them, ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.

PURPORT

Śrīla Śukadeva Gosvāmī is referring to the highest Vedic authority, Lord Brahmā, who is the qualitative incarnation of Godhead. The *Vedas* were taught to Brahmājī in the beginning of the material creation. Although Brahmājī was to hear Vedic instructions directly from the Personality of Godhead, in order to satisfy the inquisitiveness of all prospective students of the *Vedas*, Brahmājī, just like a scholar, studied the *Vedas* three times, as is generally done by all scholars. He studied with great attention, concentrating on the purpose of the *Vedas,* and after scrutinizingly examining the whole process, he ascertained that becoming a pure unalloyed devotee of the Supreme Personality of Godhead Śrī Kṛṣṇa is the topmost perfection of all religious principles. And this is the last instruction of the *Bhagavad-gītā* directly presented by the Personality of Godhead. The Vedic conclusion is thus accepted by all *ācāryas,* and those who are against this conclusion are only *veda-vāda-ratas,* as explained in the *Bhagavad-gītā* (Bg. 2.42).

TEXT 35

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः ।
दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥३५॥

bhagavān sarva-bhūteṣu
lakṣitaḥ svātmanā hariḥ
dṛśyair buddhyādibhir draṣṭā
lakṣaṇair anumāpakaiḥ

bhagavān—the Personality of Godhead; *sarva*—all; *bhūteṣu*—in the living entities; *lakṣitaḥ*—is visible; *sva-ātmanā*—along with the self; *hariḥ*—the

Lord; *dṛśyaiḥ*—by what is seen; *buddhi-ādibhiḥ*—by intelligence; *draṣṭā*—one who sees; *lakṣanaiḥ*—by different signs; *anumāpakaiḥ*—by hypothesis.

TRANSLATION

The Personality of Godhead Lord Śrī Kṛṣṇa is there in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help of the intelligence.

PURPORT

The general argument of the common man is that since the Lord is not visible to our eyes, how can one either surrender unto Him or render transcendental loving service unto Him? To such a common man, here is a practical suggestion given by Śrīla Śukadeva Gosvāmī as to how one can perceive the Supreme Lord by reason and perception. Actually the Lord is not perceivable by our present materialized senses, but when one is convinced of the presence of the Lord by practical service attitude, there is a revelation by the Lord's mercy, and such a pure devotee of the Lord can perceive the Lord's presence always and everywhere. He can, however, perceive that intelligence is the form-direction of the Paramātmā plenary portion of the Personality of Godhead. Presence of Paramātmā in everyone's company is not very difficult to realize, even for the common man. The procedure is as follows. One can perceive one's self-identification and feel positively that he exists. He may not feel it very abruptly, but by using a little intelligence, he can feel that he is not the body. He can feel that the hand, the leg, the head, the hair, and the limbs are all his bodily parts and parcels, but as such the hand, the leg, the head, etc., cannot be identified with his self. Therefore just by using intelligence he can distinguish and separate his self from other things that he sees. So the natural conclusion is that the living being, either man or beast, is the seer, and he sees besides himself all other things. So there is a difference between the seer and the seen. Now, by a little use of intelligence we can also readily agree that the living being who sees the things beyond himself, by ordinary vision, has no power to see or to move independently. All our ordinary actions and perceptions depend on various forms of energy supplied to us by nature in various combinations. Our senses of perception and of action, that is to say, our five perceptive senses of 1) hearing, 2) touch, 3) sight, 4) taste, and 5) smell, as well as our five senses of action, namely 1) hands, 2) legs,

3) speech, 4) evacuation organs and 5) reproductive organs, and also our three subtle senses, namely 1) mind, 2) intelligence, and 3) ego, (thirteen senses in all), are supplied to us by various arrangements of gross or subtle forms of natural energy. And it is equally evident that our objects of perception are nothing but the products of the inexhaustible permutations and combinations of the forms taken by natural energy. As this conclusively proves that the ordinary living being has no independent power of perception or of motion, and as we undoubtedly feel our existence being conditioned by nature's energy, we conclude that he who sees is spirit, and the senses as well as the objects of perception are material. The spiritual quality of the seer is manifest in our dissatisfaction with the limited state of materially conditioned existence. That is the difference between spirit and matter. There are some less intelligent arguments that matter develops the power of seeing and moving as a certain organic development, but such an argument cannot be accepted because there is no experimental evidence that matter has produced anywhere a living entity. Trust no future, however pleasant. Idle talks regarding future development of matter into spirit are actually foolish because no matter has ever developed the power of seeing or moving in any part of the world. Therefore it is definite that matter and spirit are two different identities, and this conclusion is arrived at by the use of intelligence. Now we come to the point that the things which are seen by a little use of intelligence cannot be automatic unless we accept someone as the user of or director of the intelligence. Intelligence gives one direction like some higher authority, and the living being cannot see or move or eat or do anything without the use of intelligence. When one fails to take advantage of intelligence he becomes a deranged man, so a living being is dependent on intelligence or the direction of a superior being. Such intelligence is all-pervading. Every living being has his intelligence, and this intelligence, being the direction of some higher authority, is just like the father's giving direction to his son. The higher authority, who is present and residing within every individual living being, is the Superself.

At this point in our investigation, we may consider the following question: on the one hand we realize that all our perceptions and activities are conditioned by arrangements of material nature, yet we also ordinarily feel and say, "I am perceiving" or "I am doing." Therefore we can say that our material senses of perception and action are moving because we are identifying the self with the material body, and that the superior principle of Superself is guiding and supplying us according to our desire. By taking advantage of the guidance of Superself in the form of intelligence, we can either continue to study and to put into practice our conclusion that "I am

not this body," or we can choose to remain in the false material identification, fancying ourselves to be the possessors and doers. Our freedom consists in orienting our desire either toward the ignorant material misconception or the true spiritual conception. We can easily attain to the true spiritual conception by recognizing the Superself (Paramātmā) to be our friend and guide and by dovetailing our intelligence with the superior intelligence of Paramātmā. The Superself and the individual self are both spirit, and therefore the Superself and the individual self are both qualitatively one and distinguished from matter. But the Superself and the individual self cannot be on an equal level because the Superself gives direction or supplies intelligence and the individual self follows the direction, and thus actions are performed properly. The individual is completely dependent on the direction of the Superself because in every step the individual self follows the direction of the Superself in the matter of seeing, hearing, thinking, feeling, willing, etc.

So far as common sense is concerned, we come to the conclusion that there are three identities, namely matter, spirit and Superspirit. Now if we go to the *Bhagavad-gītā,* or the Vedic intelligence, we can further understand that all the three identities, namely matter, individual spirit, and the Superspirit, are all dependent on the Supreme Personality of Godhead. The Superself is a partial representation or plenary portion of the Supreme Personality of Godhead. The *Bhagavad-gītā* affirms that the Supreme Personality of Godhead dominates all over the material world by His partial representation only. God is great, and He cannot be simply an order supplier of the individual selves; therefore the Superself cannot be a full representation of the Supreme Self, *Puruṣottama,* the Absolute Personality of Godhead. Realization of the Superself by the individual self is the beginning of self-realization, and by the progress of such self-realization one is able to realize the Supreme Personality of Godhead by intelligence, by the help of authorized scriptures, and principally, by the grace of the Lord. The *Bhagavad-gītā* is the preliminary conception of the Personality of Godhead Śrī Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the further explanation of the science of Godhead. So if we stick to our determination and pray for the mercy of the director of intelligence sitting within the same bodily tree, like two birds (as explained in the *Upaniṣads),* certainly the purport of the revealed informations in the *Vedas* becomes clear to our vision and there is no difficulty in realizing the Supreme Personality of Godhead, Vāsudeva. The intelligent man therefore, after many births of such use of intelligence, surrenders himself at the lotus feet of Vāsudeva, as confirmed by the *Bhagavad-gītā* (Bg. 7.19).

TEXT 36

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान्नृणाम्॥३६॥

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām

tasmāt—therefore; *sarva*—all; *ātmanā*—soul; *rājan*—O King; *hariḥ*—the Lord; *sarvatra*—everywhere; *sarvadā*—always; *śrotavyaḥ*—must be heard; *kīrtitavyaḥ*—glorified; *ca*—also; *smartavyaḥ*—be remembered; *bhagavān*—the Personality of Godhead; *nṛṇām*—by the human being.

TRANSLATION

O King, it is therefore essential that every human being hear, glorify and remember the Supreme Lord Personality of Godhead always and everywhere.

PURPORT

Śrīla Śukadeva Gosvāmī begins this verse with the word *tasmāt,* or "therefore," because in the previous verse he has already explained that there is no auspicious means for salvation other than the sublime process of *bhakti-yoga.* The *bhakti-yoga* process is practiced by the devotees in different methods like hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, rendering service of love, becoming friendly, and offering all that one may possess. All nine methods are bona fide methods, and either all of them, some of them or even one of them can bring about the desired result for the sincere devotee. But out of all the nine different methods, the first one, namely hearing, is the most important function in the process of *bhakti-yoga.* Without hearing sufficiently and properly, no one can make any progress by any of the practicing methods. And for hearing only, all the Vedic literatures are there, compiled by authorized persons like Vyāsadeva, who is the powerful incarnation of Godhead. And as it is ascertained that the Lord is the

Supersoul of everything, He should therefore be heard and glorified everywhere and always. That is the special duty of the human being. And the human being, when he gives up the process of hearing about the all-pervading Personality of Godhead, becomes victim to hearing rubbish transmitted by man-made machines. Machinery is not bad because through the machine one can take advantage of hearing about the Lord, but because machinery is used for ulterior purposes, it is creating rapid degradation in the standard of human civilization. It is said here that it is incumbent upon the human beings to hear because the scriptures like *Bhagavad-gītā, Śrīmad-Bhāgavatam,* etc., are made for that purpose. Living beings other than human beings have no capacity to hear such Vedic literatures. If the human society gives itself to the process of hearing the Vedic literature, it will not become victim to the impious sounds vibrated by impious men who degrade the standards of the total society. Hearing is solidified by the process of chanting. One who has perfectly heard from the perfect source becomes convinced about the all-pervading Personality of Godhead and thus becomes enthusiastic in the matter of glorifying the Lord. All the great *ācāryas,* like Rāmānuja, Madhva, Caitanya, Sarasvatī Ṭhākur or even, in other countries, Mohammed, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called *sanātana-dharma* or *bhāgavata-dharma. Sanātana* means eternal, always and everywhere. *Bhāgavata* means pertaining to Bhagavān, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world, and that will bring about the desired peace and prosperity so eagerly awaited by the people of the world. The word *ca* includes all the remaining processes or methods of *bhakti-yoga,* as mentioned above.

TEXT 37

पिबन्ति ये भगवत आत्मनः सतां
कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं
व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥३७॥

pibanti ye bhagavata ātmanaḥ satāṁ
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam

pibanti—who drink; *ye*—those; *bhagavataḥ*—of the Personality of Godhead; *ātmanaḥ*—of the most dear; *satām*—of devotees; *kathā-amṛtam*—the nectar of the messages; *śravaṇa-puṭeṣu*—within the earholes; *sambhṛtam*—fully filled; *punanti*—purify; *te*—their; *viṣaya*—material enjoyment; *vidūṣitāśayam*—polluted aim of life; *vrajanti*—do go back; *tat*—the Lord's; *caraṇa*—feet; *saroruha-antikam*—near the lotus.

TRANSLATION

Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

PURPORT

The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more the human society is engaged in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory material energy of the Lord, and thus the distress of the world will be intensified instead of diminished. The human necessities of life are fully supplied by the Lord in the shape of foodgrains, milk, fruit, wood, stone, sugar, silk, jewels, cotton, salt, water, vegetables, etc., in sufficient quantity to feed the human race of the world as well as those on each and every planet within the universe. The supply source is complete, and only a little energy by the human being is required to get them into the proper channel. There is no need of machines and tools or huge steel plants for artificially creating comforts of life. Life is never made comfortable by creating artificial needs, but by plain living and high thinking. The highest perfectional thinking for human society is suggested here by Śukadeva Gosvāmī, namely, hearing sufficiently *Śrīmad-Bhāgavatam*. For men in this age of Kali, when they have lost the perfect vision of life, this *Śrīmad-Bhāgavatam* is the torch-

light by which to see the real path. Śrīla Jīva Gosvāmī Prabhupāda has commented on the *kathāmṛtam* mentioned in this verse and has indicated *Śrīmad-Bhāgavatam* to be the nectarean message of the Personality of Godhead. By sufficiently hearing the *Śrīmad-Bhāgavatam,* the polluted aim of life, namely lording it over matter, will subside, and the people in general in all parts of the world will be able to live a peaceful life of knowledge and bliss.

For a pure devotee of the Lord, any topics in relation with His name, fame, quality, entourage, etc., are all pleasing, and because such topics have been approved by great devotees like Nārada, Hanumān, Nanda Mahārāja and other inhabitants of Vṛndāvana, certainly such messages are transcendental and pleasing to the heart and soul.

And by the constant hearing of the messages of the *Bhagavad-gītā,* and later of *Śrīmad-Bhāgavatam,* one is assured herein by Śrīla Śukadeva Gosvāmī that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vṛndāvana, which resembles a huge lotus flower.

Thus by the process of *bhakti-yoga,* directly accepted as suggested in this verse by hearing sufficiently the transcendental message of the Lord, the material contamination is directly eliminated without one's attempting to contemplate the impersonal *virāṭa* conception of the Lord. And by practicing *bhakti-yoga,* if the performer is not purified from the material contamination, he must be a pseudo-devotee. For such an imposter there is no remedy for being freed from the material entanglement.

Thus end the Bhaktivedanta purports of the Second Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Lord in the Heart."*

CHAPTER THREE

Pure Devotional Service: The Change in Heart

TEXT 1

श्रीशुक उवाच

नृणां यन्म्रियमाणानां मनुष्येषु मनीषिणाम् ॥ १ ॥
एवमेतन्निगदितं पृष्टवान् यद्भवान् मम ।

śrī śuka uvāca
evam etan nigaditaṁ
pṛṣṭavān yad bhavān mama
nṛṇāṁ yan mriyamāṇānāṁ
manuṣyeṣu manīṣiṇām

śrī śukaḥ uvaca—Śrī Śukadeva Gosvāmī said; *evam*—so; *etat*—all these; *nigaditaṁ*—answered; *pṛṣṭavān*—as you inquired; *yat*—what; *bhavān*—your good self; *mama*—unto me; *nṛṇām*—of the human being; *yat*—one; *mriyamāṇānām*—on the threshold of death; *manuṣyeṣu*—amongst the human beings; *manīṣiṇām*—of the intelligent men.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.

PURPORT

In the human society all over the world there are millions and billions of men and women, and almost all of them are less intelligent because they have very little knowledge of spirit soul. Almost all of them have a wrong conception of life, for they identify themselves with the gross and subtle material bodies, which they are not, in fact. They may be situated in different high and low positions in the estimation of human society, but one should know definitely that unless one inquires about his own self

beyond the body and the mind, all his activities in human life are total failures. Therefore out of thousands and thousands of men, one may inquire about his spirit self and thus consult the revealed scriptures like *Vedānta-sūtras, Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* But in spite of reading and hearing such scriptures, unless one is in touch with a realized spiritual master, he cannot actually realize the real nature of self, etc. And out of thousands and hundreds of thousands of men, someone may know what Lord Kṛṣṇa is in fact. In the *Caitanya-caritāmṛta* (Madhya 20/122-123) it is said that Lord Kṛṣṇa, out of His causeless mercy, prepared the Vedic literatures in the incarnation of Vyāsadeva for reading by the intelligent class of men in a human society which is almost totally forgetful of the genuine relation with Kṛṣṇa. Even such an intelligent class of men may be forgetful in their relation with the Lord. The whole *bhakti-yoga* process is therefore a revival of the lost relation. This revival is possible in the human form of life, which is obtained only out of the evolutionary cycle of 8,400,000 species of life. The intelligent class of human being must take a serious note of this opportunity. All human beings are not intelligent, so the importance of human life is not always understood. Therefore *manīṣiṇām,* meaning thoughtful, is particularly used here. Such a *manīṣiṇām* person, like Mahārāja Parīkṣit, must therefore take to the lotus feet of Lord Kṛṣṇa and fully engage himself in devotional service, hearing, chanting, etc., of the holy name and pastimes of the Lord which are all *hari-kathāmṛta.* This action is especially recommended when one is preparing for death.

TEXTS 2-7

ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणः पतिम् ।
इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन् ॥ २ ॥
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् ।
वसुकामो वसून् रुद्रान् वीर्यकामोऽथ वीर्यवान् ॥३॥
अन्नाद्यकामस्त्वदितिं स्वर्गकामोऽदितेः सुतान् ।
विश्वान्देवान् राज्यकामः साध्यान्संसाधको विशाम् ४
आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत् ।
प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ ॥ ५ ॥
रूपाभिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम् ।
आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम् ॥ ६ ॥

यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् ।
विद्याकामस्तु गिरिशं दाम्पत्यार्थ उमां सतीम् ॥ ७ ॥

brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajā-patīn

devīṁ māyāṁ tu śrī-kāmas
tejas-kāmo vibhāvasum
vasu-kāmo vasūn rudrān
vīrya-kāmo'tha vīryavān

annādya-kāmas tv aditiṁ
svarga-kāmo'diteḥ sutān
viśvān devān rājya-kāmaḥ
sādhyān saṁsādhako viśām

āyuṣ-kāmo'śvinau devau
puṣṭi-kāma ilāṁ yajet
pratiṣṭhā-kāmaḥ puruṣo
rodasī loka-mātarau

rūpābhikāmo gandharvān
strī-kāmo'psara urvaśīm
ādhipatya-kāmaḥ sarveṣāṁ
yajeta parameṣṭhinam

yajñaṁ yajed yaśas-kāmaḥ
kośa-kāmaḥ pracetasam
vidyā-kāmas tu giriśaṁ
dāmpatyārtha umāṁ satīm

brahma—the absolute; *varcasa*—effulgence; *kāmas tu*—but one who desires in that way; *yajeta*—do worship; *brahmaṇaḥ*—of the *Vedas; patim*—master; *indram*—the King of heaven; *indriya-kāmas tu*—but one who desires strong sense organs; *prajā-kāmaḥ*—one who desires many offspring; *prajā-patīn*—the Prajāpatis; *devīm*—the goddess; *māyāṁ*—unto the mistress of the material world; *tu*—but; *śrī-kāmaḥ*—one who desires beauty; *tejaḥ*—power; *kāmaḥ*—one who so desires; *vibhāvasum*—the fire-god; *vasu-kāmaḥ*—one who wants wealth; *vasūn*—the Vasu demigods; *rudrān*—the Rudra expansion of Lord Śiva; *vīrya-kāmaḥ*—one who wants to be very strongly

built; *atha*—therefore; *vīryavān*—the most powerful; *anna-adya*—grains; *kāmaḥ*—one who so desires; *tu*—but; *aditim*—Aditi, mother of the demigods; *svarga*—heaven; *kāmaḥ*—so desiring; *aditeḥ sutān*—the sons of Aditi; *viśvān*—Viśvadeva; *devān*—demigods; *rājya-kāmaḥ*—those who hanker for kingdoms; *sādhyān*—the Sādhya demigods; *saṁsādhakaḥ*—what fulfills the wishes; *viśām*—of the mercantile community; *āyuṣ-kāmaḥ*—desirious of long life; *aśvinau*—the two demigods known as the Aśvinī brothers; *devau*— the two demigods; *puṣṭi-kāmaḥ*—one who desires a strongly built body; *ilām*—the earth; *yajet*—must worship; *pratiṣṭhā-kāmaḥ*—one who desires good fame, or stability in a post; *puruṣaḥ*—such men; *rodasī*—the horizon; *loka-mātarau*—and the earth; *rūpa*—beauty; *abhikāmaḥ*—positively aspiring for; *gandharvān*—the residents of the Gandharva planet, who are very beautiful and are expert in singing; *strī-kāmaḥ*—one who desires a good wife; *apsaraḥ urvaśīm*—the society girls of the heavenly kingdom; *ādhipatya-kāmaḥ*—one who desires to dominate others; *sarveṣām*—everyone; *yajeta*—must worship; *parameṣṭhinam*—Brahmā, the head of the universe; *yajñam*—the Personality of Godhead; *yajet*—must worship; *yaśas-kāmaḥ*—one who desires to be famous; *kośa-kāmaḥ*—one who desires a good bank balance; *pracetasam*—the treasurer of heaven, known as Kuvera; *vidyā-kāmas tu*—but one who desires education; *giriśam*—the Lord of the Himalayas, Lord Śiva; *dāmpatya-arthaḥ*—and for conjugal love; *umāṁ satīm*—the chaste wife of Lord Śiva, known as Umā.

TRANSLATION

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas (Lord Brahmā or Bṛhaspati, the learned priest), one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One who desires good fortune should worship Durgādevī, or the superintendant of the material world. One desiring to be very powerful should worship fire, and one who aspires after money only should worship the Vasus. One should worship the Rudra incarnation of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod. One who desires a long span of life should worship the demigods known as Aśvinīkumāras, and a person desiring a strongly

built body should worship the earth. One who desires stabilization in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsaras and the Urvaśī society girls of the heavenly kingdom. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess, Umā, wife of Lord Śiva.

PURPORT

There are different modes of worship for different persons desiring success in particular subjects. The conditioned soul living within the purview of the material world cannot be an expert in every type of materially enjoyable asset, but one can have considerable influence over a particular matter by worshiping a particular demigod, as mentioned above. Rāvaṇa was made a very powerful man by worshiping Lord Śiva, and he used to offer severed heads to please Lord Śiva. He became so powerful by the grace of Lord Śiva that all the demigods were afraid of him, until he at last challenged the Personality of Godhead Śrī Rāmacandra and thus ruined himself. In other words, all such persons who aspire after gaining some or all of the material objects of enjoyment, or the gross materialistic persons, are on the whole less intelligent, as it is confirmed in the *Bhagavad-gītā* (Bg. 7.20). It is said there that those who are bereft of all good sense, or those whose intelligence is withdrawn by the deluding energy of *māyā,* aspire after all sorts of material enjoyment in life by pleasing the respective demigods, or by advancing the material civilization under the heading of scientific progress. The real problem of life in the material world is to solve the question of birth, death, old age and disease. No one wants to change his birthright, no one wants to meet death, no one wants to be old or invalid, and no one wants diseases. But these problems are solved neither by the grace of any demigod nor by the so-called advancement of material science. In the *Bhagavad-gītā,* as well as in the *Śrīmad-Bhāgavatam,* such less intelligent persons have been described as devoid of all good sense. Śukadeva Gosvāmī said that out of the 8,400,000 species of living entities, the human form of life is rare and valuable, and out of those rare human beings those who are conscious of the material problems are rarer

still, and the still more rare persons are those who are conscious of the value of the *Śrīmad-Bhāgavatam* because it contains the messages of the Lord and His pure devotees. Death is inevitable for everyone, intelligent and foolish. But Parīkṣit Mahārāja has been addressed by the Gosvāmī as the *manīṣī,* or the man of highly developed mind, because at the time of death he left all material enjoyment and completely surrendered unto the lotus feet of the Lord by hearing His messages from the right person, like Śukadeva Gosvāmī. But aspiration for material enjoyment by endeavoring persons is condemned. Such aspirations are something like the intoxication of the degraded human society. Intelligent persons should try to avoid it and seek instead the permanent life by returning home, back to Godhead.

TEXT 8

धर्मार्थ उत्तमश्लोकं तन्तुः तन्वन् पितॄन् यजेत् ।
रक्षाकामः पुण्यजनानोजस्कामो मरुद्गणान् ॥ ८ ॥

dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṛn yajet
rakṣā-kāmaḥ puṇya-janān
ojas-kāmo marud-gaṇān

dharma-arthaḥ—for spiritual advancement; *uttama-ślokam*—the Supreme Lord or persons attached to the Supreme Lord; *tantuḥ*—for offspring; *tanvan*—and for their protection; *pitṛn*—the residents of the Pitṛloka; *yajet*—must worship; *rakṣā-kāmaḥ*—one who desires protection; *puṇya-janān*—pious persons; *ojas-kāmaḥ*—one who desires strength should worship; *marud-gaṇān*—the demigods.

TRANSLATION

One should worship Lord Viṣṇu or His devotee for spiritual advancement of knowledge, and for protection of heredity and advancement of the dynasty one should worship the different demigods.

PURPORT

The path of religion entails making progress on the path of spiritual advancement, ultimately reviving the eternal relation with Lord Viṣṇu in

His impersonal effulgence, localized Paramātmā feature, and ultimately in His personal feature by spiritual advancement of knowledge. And one who wants to establish a good dynasty and be happy in the progress of temporary bodily relations should take shelter of the *pitās* and the demigods in other pious planets. Such different classes of worshipers of different demigods may ultimately reach the respective planets within the universe, but he who reaches the spiritual planets in the *brahmajyoti* achieves the highest perfection.

TEXT 9

राज्यकामो मनून् देवान् निर्ऋतिं त्वभिचरन् यजेत् ।
कामकामो यजेत् सोममकामः पुरुषं परम् ॥ ९ ॥

rājya-kāmo manūn devān
nirṛtiṁ tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param

rājya-kāmaḥ—anyone desiring an empire or kingdom; *manūn*—the Manus, semi-incarnations of God; *devān*—demigods; *nirṛtim*—demons; *tu*—but; *abhicaran*—desiring victory over the enemy; *yajet*—should worship; *kāma-kāmaḥ*—one who desires sense gratification; *yajet*—should worship; *somam*—the demigod named Candra; *akāmaḥ*—one who has no material desires to be fulfilled; *puruṣam*—the Supreme Personality of Godhead; *param*—the Supreme.

TRANSLATION

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.

PURPORT

For a liberated person, all the enjoyments listed above are considered to be absolutely useless. Only those who are conditioned by the material modes of external energy are captivated by different types of material

enjoyment. In other words, the transcendentalists have no material desires to be fulfilled, whereas the materialist has all types of desires to be fulfilled. The Lord has proclaimed that the materialists, who desire material enjoyment and thus seek the favor of different demigods, as above mentioned, are not in control of their senses and so give themselves to nonsense. One should therefore not desire any sort of material enjoyment, being sensible enough to worship the Supreme Personality of Godhead. The leaders of nonsensical persons are still more nonsensical because they preach openly and foolishly that one can worship any form of the demigods and get the same result. This sort of preaching is not only against the teachings of the *Bhagavad-gītā,* or those of the *Śrīmad-Bhāgavatam,* but it is also foolish, just as it is foolish to claim that with the purchase of any travel ticket one may reach the same destination. No one can reach Bombay from Delhi by purchasing a ticket for Baroda. It is clearly defined herein that persons impregnated with different desires have different modes of worship, but one who has no desire for material enjoyment should worship the Supreme Lord Śrī Kṛṣṇa, the Personality of Godhead. And this worshiping process is called devotional service. Pure devotional service means service of the Lord without any tinge of material desires, including desire for fruitive activity and empiric speculation. For fulfillment of material desires one may worship the Supreme Lord, but the result of such worship is different, as it will be explained in the next verse. Generally the Lord does not fulfill anyone's material desires for sense enjoyment, but He awards such benediction to worshipers of the Lord, for they ultimately come to the point of not desiring material enjoyment. The conclusion is that one must minimize the desires for material enjoyment, and for this one should worship the Supreme Personality of Godhead, who is described here as *param,* or beyond anything material. Śrīpāda Śaṅkarācārya has also stated, *nārāyaṇaḥ paro'vyaktāt:* the Supreme Lord is beyond the material encirclement.

TEXT 10

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥१०॥

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

akāmaḥ—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service of the Lord; *yajeta*—should worship; *puruṣam*—the Lord; *param*—supreme whole.

TRANSLATION

A person who has broader intelligence, who may be full of all material desire or may be without any material desire, and who also desires liberation, by all means must worship the Supreme Whole Personality of Godhead.

PURPORT

The Supreme Personality of Godhead Lord Śrī Kṛṣṇa is described in the *Bhagavad-gītā* as the *Puruṣottama,* or the Supreme Personality. It is He only who can award liberation to the impersonalists by absorbing such aspirants in the *brahmajyoti,* the bodily rays of the Lord. The *brahmajyoti* is not separate from the Lord, as the glowing sun ray is not independent of the sun disc. Therefore one who desires to merge into the supreme impersonal *brahmajyoti* must also worship the Lord by *bhakti-yoga,* as it is recommended here in the *Śrīmad-Bhāgavatam. Bhakti-yoga* is especially stressed here as the means of all perfection. In the previous chapters it has been stated that *bhakti-yoga* is the ultimate goal of both *karma-yoga* and *jñāna-yoga,* and in the same way in this chapter it is emphatically declared that *bhakti-yoga* is the ultimate goal of the different varieties of worship of the different demigods. *Bhakti-yoga,* thus being the supreme means of self-realization, is recommended here. Everyone must therefore seriously take up the methods of *bhakti-yoga,* even though one aspires for material enjoyment or liberation from material bondage.

Akāmaḥ is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole *puruṣam pūrṇam,* has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Gosvāmī has explained this desirelessness as *bhajanīya-parama-puruṣa-sukha-mātra svasukhatvam* in his *Sandharbha.* This means that one should only feel happy by experiencing

the happiness of the Supreme Lord. This intuition of the living being is sometimes manifested even during the conditioned stage of a living being in the material world, and such intuition is expressed in the manner of altruism, philanthropism, socialism, communism, etc., by the undeveloped minds of less intelligent persons. In the mundane field such an outlook of doing good to others in the form of society, community, family, country or humanity is a partial manifestation of the same original feeling in which a pure living entity feels happiness by the happiness of the Supreme Lord. Such superb feelings were exhibited by the damsels of Vrajabhūmi for the happiness of the Lord. The *gopīs* loved the Lord without any return, and this is the perfect exhibition of the *akāmaḥ* spirit. *Kāma* spirit, or the desire for one's own satisfaction, is fully exhibited in the material world, whereas the spirit of *akāmaḥ* is fully exhibited in the spiritual world.

Thoughts of becoming one with the Lord, or being merged in the *brahmajyoti,* can also be exhibitions of *kāma* spirit if they are desires for one's own satisfaction to be free from the material miseries. A pure devotee does not want liberation so that he may be relieved from the miseries of life. Even without so-called liberation, a pure devotee is aspirant for the satisfaction of the Lord. Influenced by the *kāma* spirit, Arjuna declined to fight in the Kurukṣetra battlefield because he wanted to save his relatives for his own satisfaction. But being a pure devotee, he agreed to fight on the instruction of the Lord because he came to his senses that satisfaction of the Lord at the cost of his own satisfaction was his prime duty. Thus he became *akāmaḥ.* That is the perfect stage of a perfect living being.

Udāra-dhīḥ means one who has broader outlook. People with desires for material enjoyment worship small demigods, and such intelligence is condemned in the *Bhagavad-gītā* (Bg. 7.20) as *hṛta-jñāna,* the intelligence of one who has lost his senses. No one can obtain any result from demigods without getting sanction from the Supreme Lord. Therefore a person with a broader outlook can see that the ultimate authority is the Lord, even for material benefits. Under the circumstances, one with a broader outlook, even with the desire for material enjoyment or for liberation, should take to the worship of the Lord directly. And everyone, either an *akāmaḥ* or a *sakāma* or *mokṣa-kāma,* should worship the Lord with great expedience. This implies that *bhakti-yoga* may be perfectly administered without any mixture of *karma* and *jñāna.* As the unmixed sun ray is very forceful and is therefore called *tīvra,* similarly unmixed *bhakti-yoga* of hearing, chanting, etc., may be performed by one and all regardless of inner motive.

TEXT 11

एतावानेव यजतामिह निःश्रेयसोदयः ।
भगवत्यचलो भावो यद् भागवतसंगतः ॥११॥

etāvān eva yajatām
iha niḥśreyasodayaḥ
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ

etāvān—all these different kinds of worshipers; *eva*—certainly; *yajatām*—while worshiping; *iha*—in this life; *niḥśreyasa*—highest benediction; *udayaḥ*—development; *bhagavati*—unto the Supreme Personality of Godhead; *acalaḥ*—unflinching; *bhāvaḥ*—spontaneous attraction; *yat*—which; *bhāgavata*—pure devotee of the Lord; *saṅgataḥ*—association.

TRANSLATION

All the different kinds of worshipers of multi-demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

PURPORT

All living entities within the material creation, beginning from the first demigod Brahmā down to the small ant in different statuses of life, are conditioned under the law of material nature or the external energy of the Supreme Lord. The living entity in his pure state is conscious of the fact that he is a part and parcel of the Lord, but when he is thrown into the material world on account of his desire to lord it over material energy, he becomes conditioned by the three modes of material nature and thus struggles for existence for the highest benefit. This struggle for existence is something like following the will-o'-the-wisp under the spell of material enjoyment. All plans of material enjoyment, either by worship of different demigods as described in the previous verses of this chapter or by modernized advancement of scientific knowledge without the help of God or demigod, are illusory only because, despite all such plans for happiness, the conditioned living being within the compass of material creation can never

solve the problems of life, namely birth, death, old age and disease. The history of the universe is full of such planmakers, and many kings and emperors come and go, leaving a planmaking story only. But the prime problems of life remained unsolved despite all endeavors by such planmakers.

Actually human life is meant for making a solution to the problems of life. Such problems can never be solved by satisfying the different demigods, by different modes of worship, or by so-called scientific advancement of knowledge without the help of God or the demigods. Apart from the gross materialists, who care very little either for God or for the demigods, the *Vedas* recommend worship of different demigods for different benefits, so they are neither false nor imaginary. The demigods are as factual as we are, but they are much more powerful due to their being engaged in the direct service of the Lord by managing different departments in the universal government. The *Bhagavad-gītā* affirms this, and the different planets of the demigods are mentioned there, including the one of the supreme demigod Lord Brahmā. The gross materialists believe neither in the existence of God nor the demigods. Nor do they believe that different planets are dominated by different demigods. They are creating a great commotion about reaching the closest celestial body, the Candraloka or the moon, but even after much mechanical research, they have only very scanty information of this moon, and in spite of much false advertisement for selling land on the moon, the puffed up scientists or gross materialists cannot live there, and what to speak of reaching other innumerable planets which they are unable even to count. However, the followers of the *Vedas* have a different method of acquiring knowledge. They accept the statements of the Vedic literatures as authority *in toto,* as we have already discussed in Canto One, and therefore they have full and reasonable knowledge of God and demigods and of their different residential planets situated within the compass of the material world and beyond the limit of the material sky. The most authentic Vedic literature accepted by the great Indian *ācāryas* like Śaṅkara, Rāmānuja, Madhva, Viṣṇusvāmī, Nimbārka, Caitanya, etc., and studied by all important personalities of the world, is the *Bhagavad-gītā,* in which the worship of the demigods and their respective residential planets are mentioned. The *Bhagavad-gītā* affirms:

yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām

"The worshipers of demigods reach the respective planets of the demigods, and the worshipers of forefathers reach the planets of the forefathers. The gross materialist remains in the different material planets, but the devotees of the Lord reach the kingdom of God." (Bg. 9.25)

We also have information from the *Bhagavad-gītā* that all the planets within the material world, including the Brahmaloka, are but temporarily situated, and after a fixed period they are all annihilated. Therefore the demigods and their followers are all annihilated at the period of devastation, but one who reaches the kingdom of God gets a permanent share in eternal life. That is the verdict of Vedic literature. The worshipers of the demigods have one facility more than the unbelievers due to their conviction of the Vedic version by which they can get information of the benefit of worshiping the Supreme Lord in the association of the devotees of the Lord. The gross materialist, however, without any faith in the Vedic version, remains eternally in darkness, driven by a false conviction on the basis of imperfect experimental knowledge, or the so-called material science, which can never reach into the realm of transcendental knowledge.

Therefore unless they come in contact with a transcendentalist like the pure devotee of the Lord, the attempts of the gross materialists or the worshipers of the temporary demigods are simply a waste of energy. Only by the grace of the divine personalities, the pure devotees of the Lord, can one achieve pure devotion, which is the highest perfection of human life. Only a pure devotee of the Lord can show one the right way of progressive life. Otherwise both the materialistic way of life, without any information of God or the demigods, and the life engaged in the worship of demigods in pursuit of temporary material enjoyments, are all different phases of phantasmagoria. They are nicely explained in the *Bhagavad-gītā* also, but the *Bhagavad-gītā* can be understood in the association of pure devotees only, and not by the interpretations of politicians or dry philosophical speculators.

TEXT 12

ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्र-
मात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।
कैवल्यसम्मतपथस्त्वथ भक्तियोगः
को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥१२॥

jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt

jñānam—knowledge; *yat*—that which; *ā*—up to the limit of; *pratinivṛtta*—completely withdrawn; *guṇa-ūrmi*—the waves of the material modes; *cakram*—whirlpool; *ātma-prasādaḥ*—self-satisfaction; *uta*—moreover; *yatra*—where there is; *guṇeṣu*—in the modes of nature; *asaṅgaḥ*—no attachment; *kaivalya*—transcendental; *sammata*—approved; *pathaḥ*—path; *tu*—but; *atha*—therefore; *bhakti-yogaḥ*—devotional service; *kaḥ*—who; *nirvṛtaḥ*—absorbed in; *hari-kathāsu*—in the transcendental topic of the Lord; *ratim*—attraction; *na*—shall not; *kuryāt*—do.

TRANSLATION

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?

PURPORT

According to *Bhagavad-gītā* the characteristics of pure devotees are wonderful (Bg. 10.9). The complete functional activities of a pure devotee are always engaged in the service of the Lord, and thus they exchange feelings of ecstasy between themselves and relish transcendental bliss. This transcendental bliss is experienced even in the stage of devotional practice *(sādhana-avasthā),* if properly undertaken under the guidance of a bona fide spiritual master. And in the mature stage the developed transcendental feeling culminates in realization of the particular relationship with the Lord by which a living entity is originally constituted (up to the relationship of conjugal love with the Lord, estimated as highest transcendental bliss). Thus *bhakti-yoga,* being the only means of God realization is called *kaivalya.* Śrīla Jīva Gosvāmī quotes the Vedic version *(eko nārāyaṇo devaḥ parāvarāṇāṁ parama āste kaivalya-saṅgītaḥ)* in this connection and establishes that Nārāyaṇa, the Personality of Godhead, is known as *kaivalya,* and the means which enables one to approach the Lord is called the

kaivalya-panthā, or the only means of attainment of Godhead. This *kaivalya-panthā* begins from *śravaṇa,* or hearing those topics that relate to the Personality of Godhead, and the natural consequence of hearing such *hari-kathā* is attainment of transcendental knowledge, which causes a detachment from all mundane topics, for which a devotee has no taste at all. For a devotee, all mundane activities, social and political, become unattractive, and in the mature state such a devotee becomes disinterested even in his own body, and what to speak of bodily relatives. In such a state of affairs one is not agitated by the waves of the material modes. There are different modes of material nature, and all mundane functions in which a common man is very much interested or takes part become unattractive for the devotee. This state of affairs is described herein as *pratinivṛtta-guṇormi,* and it is possible by *ātma-prasāda,* or complete self-satisfaction without any material connection. The first-class devotee of the Lord attains this stage by devotional service, but despite his loftiness, still, for the matter of the Lord's satisfaction, he may play the voluntary part of a preacher of the Lord's glory and dovetail all into devotional service, even mundane interest, just to give a chance to the neophytes to transform mundane interest into transcendental bliss. Śrīla Rūpa Gosvāmī has described this action of a pure devotee as *"nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate."* Even mundane activities dovetailed with service of the Lord are also calculated to be transcendental or approved *kaivalya* affairs.

TEXT 13

शौनक उवाच

इत्यभिव्याहृतं राजा निशम्य भरतर्षभः ।
किमन्यत्पृष्टवान् भूयो वैयासकिमृषिं कविम् ॥१३॥

śaunaka uvāca
ity abhivyāhṛtaṁ rājā
niśamya bharatarṣabhaḥ
kim anyat pṛṣṭavān bhūyo
vaiyāsakim ṛṣiṁ kavim

iti—thus; *abhivyāhṛtaṁ*—all that was spoken; *rājā*—the king; *niśamya*—by hearing; *bharata-ṛṣabhaḥ*—Mahārāja Parīkṣit; *kim*—what; *anyat*—more;

pṛṣṭavān—did he inquire from him; *bhūyaḥ*—again; *vaiyāsakim*—unto the son of Vyāsadeva; *ṛṣim*—one who is well versed; *kavim*—poetic.

TRANSLATION

Śaunaka said, The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he said?

PURPORT

A pure devotee of the Lord automatically develops all godly qualities, and some of the prominent features of those qualities are as follows:

He is kind, peaceful, truthful, equable, faultless, magnanimous, mild, clean, nonpossessive, a well-wisher to all, satisfied, surrendered to Kṛṣṇa, without hankering, simple, fixed, self-controlled, a balanced eater, sane, mannerly, prideless, grave, sympathetic, friendly, *poetic,* expert, and silent. Out of these twenty-six prominent features of a devotee, as described by Kṛṣṇadāsa Kavirāja in his *Caitanya-caritāmṛta,* the qualification of being poetic is especially mentioned herein in relation to Śukadeva Gosvāmī. The presentation of *Śrīmad-Bhāgavatam* by his recitation is the highest poetic contribution. He was a self-realized learned sage. In other words, he was a poet amongst the sages.

TEXT 14

एतच्छुश्रूषतां विद्वन् सूत नोऽर्हसि भाषितुम् ।
कथा हरिकथोदर्काः सतां स्युः सदसि ध्रुवम् ॥१४॥

etac chuśrūṣatāṁ vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satāṁ syuḥ sadasi dhruvam

etat—this; *śuśrūṣatām*—of those eager to hear; *vidvan*—O learned; *sūta*—Sūta Gosvāmī; *naḥ*—unto us; *arhasi*—may you do it; *bhāṣitum*—just to

explain it; *kathāḥ*—topics; *hari-kathā-udarkāḥ*—result in the topics of the Lord; *satām*—of the devotees; *syuḥ*—may be; *sadasi*—in the assembly of; *dhruvam*—certainly.

TRANSLATION

O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.

PURPORT

As we have already quoted above from the *Bhakti-rasāmṛta-sindhu* of Rūpa Gosvāmī, even mundane things, if dovetailed in the service of the Lord Śrī Kṛṣṇa, are accepted as transcendental. For example, the epics or the histories of *Rāmāyaṇa* and *Mahābhārata,* which are specifically recommended for the less intelligent classes of men (women, *śūdras* and unworthy sons of the higher castes), are also accepted as Vedic literature because they are compiled in connection with the activities of the Lord. *Mahābhārata* is accepted as the fifth division of the *Vedas* after its first four divisions, namely *Sāma, Yajus, Ṛk* and *Atharva.* The less intelligent class of men do not accept *Mahābhārata* as part of the *Vedas,* but great sages and authorities accept it as the fifth division of the *Vedas. Bhagavad-gītā* is also part of the *Mahābhārata,* and it is full of the Lord's instruction for the less intelligent class of men. Some less intelligent men say that *Bhagavad-gītā* is not meant for the householders, but such foolish men forget that *Bhagavad-gītā* was explained to a *gṛhastha* like Arjuna and spoken by the Lord in His role as a *gṛhastha* (family man). So *Bhagavad-gītā,* although containing the high philosophy of the Vedic wisdom, is for the beginners in the transcendental science, and *Śrīmad-Bhāgavatam* is for graduates and postgraduates in the transcendental science. Therefore literatures like *Mahābhārata,* the *Purāṇas,* and similar other literatures which are full of the pastimes of the Lord, are all transcendental literatures, and they should be discussed with full confidence in the society of great devotees.

The difficulty is that such literatures, when discussed by professional men, appear to be mundane literature like histories or epics because there are so many historical facts and figures. It is said here, therefore, that such literatures should be discussed in the assembly of the devotees. Unless they

are discussed by devotees, such literatures cannot be relished by the higher class of men. So the conclusion is that the Lord is not impersonal in the ultimate issue. He is the Supreme Person, and He has His different activities. He is the leader of all living entities, and He descends at His will and by His personal energy to reclaim the fallen souls, playing exactly like the social, political or religious leaders. Because such roles ultimately culminate in the discussion of topics of the Lord, all such preliminary topics are also transcendental. That is the way of spiritualizing the civic activities of human society. Men have inclinations for studying history and many other mundane literatures, stories, fiction, dramas, magazines, newspapers, etc., so let them be dovetailed with the transcendental service of the Lord, and all of them will turn to the topics relished by all devotees. The propaganda that the Lord is impersonal, that He has no activity, and that He is a dumb stone without any name and form has encouraged people to become godless, faithless demons, and the more they deviate from the transcendental activities of the Lord, the more they become accustomed to mundane activities that only clear their path to hell instead of return them home, back to Godhead.* *Śrīmad-Bhāgavatam* begins from the history of the Pāṇḍavas (with necessary politics and social activities), and yet *Śrīmad-Bhāgavatam* is said to be the *Pāramhaṁsa-saṁhitā,* or the Vedic literature meant for the topmost transcendentalist, and in the *Śrīmad-Bhāgavatam, paramjñāna,* highest transcendental knowledge, is described. Pure devotees of the Lord are all *paramahaṁsas,* and they are like the swans, who know the art of sucking milk out of a mixture of milk and water.

TEXT 15

स वै भागवतो राजा पाण्डवेयो महारथः ।
बालक्रीडनकैः क्रीडन् कृष्णक्रीडां य आददे ॥१५॥

*Even fifty years ago, the social structure of all Indians was so arranged that they would not read any literature which was not connected with the activities of the Lord. They would not play any drama which was not connected with the Lord. They would not organize a fair or ceremony which was not connected with the Lord. Nor would they visit a place which was not holy and sanctified by the pastimes of the Lord. Therefore even the common man in the village would talk about *Rāmāyaṇa* and *Mahābhārata, Gītā* and *Bhāgavatam,* even from his very childhood. But by the influence of the age of Kali, they have been dragged to the civilization of the dogs and hogs, laboring for bread without any sense of transcendental knowledge.

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-krīḍanakaiḥ krīḍan
kṛṣṇa-krīḍāṁ ya ādade

saḥ—he; *vai*—certainly; *bhāgavataḥ*—great devotee of the Lord; *rājā*—Mahārāja Parīkṣit; *pāṇḍaveyaḥ*—grandson of the Pāṇḍavas; *mahā-rathaḥ*—a great fighter; *bāla*—while a child; *krīḍanakaiḥ*—with play dolls; *krīḍan*—playing; *kṛṣṇa*—Lord Kṛṣṇa; *krīḍām*—activities; *yaḥ*—who; *ādade*—accepted.

TRANSLATION

Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

PURPORT

In the *Bhagavad-gītā* it is stated (Bg. 6.41) that even a person who has failed in the proper discharge of the *yoga* practice is given a chance to take birth in the house of devout *brāhmaṇas* or in the houses of rich men like the *kṣatriya* kings or rich merchants. But Mahārāja Parīkṣit was more than that because he was a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pāṇḍavas. So from the very beginning of his childhood he had the chance of knowing intimately the devotional service of Lord Kṛṣṇa in his own family. The Pāṇḍavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born in a Vaiṣṇava family, and in our childhood we imitated the worship of Lord Kṛṣṇa by imitating our father, and our father encouraged us in all respects to observe all functions such as the *Ratha-yātrā* and *Dola-yātrā* ceremonies, and he used to spend money liberally for distributing *prasādam* to us children and our friends. Our spiritual master, who also took his birth in a Vaiṣṇava family, got all inspirations from his great Vaiṣṇava father Ṭhākur Bhaktivinode. That is the way of all lucky Vaiṣṇava families. The celebrated Mīrābāi was a staunch devotee of Lord Kṛṣṇa as the great lifter of Govardhana Hill.

The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jīva Gosvāmī, Mahārāja Parīkṣit must have heard about the childhood pastimes of Lord Kṛṣṇa at Vṛndāvana, for he used to imitate the pastimes with his young playmates. According to Śrīdhara Svāmī, Mahārāja Parīkṣit used to imitate the worship of the family Deity by elderly members. Śrīla Viśvanātha Cakravartī also confirms the viewpoint of Jīva Gosvāmī. So accepting either of them, Mahārāja Parīkṣit was naturally inclined to Lord Kṛṣṇa from his very childhood, and he might have imitated either of the above-mentioned procedures, and all of them establish his great devotion from his very childhood, a symptom of a *mahābhāgavata.* Such *mahābhāgavatas* are called *nitya-siddhas,* or souls liberated from birth. But there are also others who may not be liberated from birth but who develop a tendency for devotional service by association, and they are called *sādhana-siddhas.* There is no difference between the two in the ultimate issue, and so the conclusion is that everyone can become a *sādhana-siddha,* a devotee of the Lord, simply by association with the pure devotees. The concrete example is our great spiritual master Śrī Nārada Muni. In his previous life he was simply a boy of a maidservant, but through association with great devotees he became a devotee of the Lord of his own standard, unique in the history of devotional service.

TEXT 16

वैयासकिश्च भगवान् वासुदेवपरायणः ।
उरुगायगुणोदाराः सतां स्युर्हि समागमे ॥१६॥

vaiyāsakiś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satāṁ syur hi samāgame

vaiyāsakiḥ—the son of Vyāsadeva; *ca*—also; *bhagavān*—full in transcendental knowledge; *vāsudeva*—Lord Kṛṣṇa; *parāyaṇaḥ*—attached to; *urugāya*—of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; *guṇa-udārāḥ*—great qualities; *satām*—of the devotees; *syuḥ*—must have been; *hi*—as a matter of fact; *samāgame*—by the presence of.

TRANSLATION

Śukadeva Gosvāmī, the son of Vyāsadeva, is also full in transcendental knowledge and a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees.

PURPORT

The word *satām* is very important in this verse. *Satām* means the pure devotees who have no other desire than to serve the Lord. In the association of such devotees, only the transcendental glories of Lord Kṛṣṇa are properly discussed. It is said by the Lord that His topics are all full of spiritual significance, and once one properly hears about Him in the association of the *satām,* certainly one senses the great potency and so automatically attains to the devotional stage of life. As already described, Mahārāja Parīkṣit was a great devotee of the Lord from his very birth and so was Śukadeva Gosvāmī. Both of them were on the same level, although it appeared that Mahārāja Parīkṣit was a great King accustomed to royal facilities whereas Śukadeva Gosvāmī was a typical renouncer of the world, so much so that he did not even put a cloth on his body. Superficially, Mahārāja Parīkṣit and Śukadeva Gosvāmī might seem to be opposites, but basically they were both unalloyed pure devotees of the Lord. When such devotees are assembled together, there can be no topics save discussions of the glories of the Lord, or *bhakti-yoga.* In the *Bhagavad-gītā* also, when there were talks between the Lord and his devotee Arjuna, there could not be any other topic except *bhakti-yoga,* however the mundane scholars may speculate on it in their own ways. The use of the word *ca* after *vaiyāsakiḥ* suggests, according to Śrīla Jīva Gosvāmī, that both Śukadeva Gosvāmī and Mahārāja Parīkṣit were of the same category, settled long before, although one was playing the part of the master and the other the disciple. Since Lord Kṛṣṇa is the center of the topics, the word *vāsudeva-parāyaṇaḥ,* or devotee of Vāsudeva, suggests devotee of Lord Kṛṣṇa, the common aim. Although there were many others who assembled at the place where Mahārāja Parīkṣit was fasting, the natural conclusion is that there was no other topic except the glorification of Lord Kṛṣṇa, because the principal speaker was Śukadeva Gosvāmī, and the chief audience was Mahārāja Parīkṣit. So *Śrīmad-Bhāgavatam,* as it was spoken and heard by two principal devotees of the Lord, is only for the glorification of the Supreme Lord Personality of Godhead, Śrī Kṛṣṇa.

TEXT 17

आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ ।
तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया ॥१७॥

āyur harati vai puṁsām
udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā

āyuḥ—duration of life; *harati*—decreases; *vai*—certainly; *puṁsām*—of the people; *udyan*—rising; *astam*—setting; *ca*—also; *yan*—moving; *asau*—the sun; *tasya*—of one who glorifies the Lord; *ṛte*—except; *yat*—by whom; *kṣaṇaḥ*—time; *nītaḥ*—utilized; *uttama-śloka*—the all-good Personality of Godhead; *vārtayā*—in the topics of.

TRANSLATION

Both by rising and setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

PURPORT

This verse indirectly confirms the greater importance of utilizing the human form of life to realize our lost relationship with the Supreme Lord by acceleration of devotional service. Time and tide wait for no man. So the time indicated by the sunrise and the sunset will be uselessly wasted if such time is not properly utilized for realizing identification of spiritual values. Even a fraction of the duration of life wasted cannot be compensated by any amount of gold. Human life is simply awarded to a living entity *(jīva)* so he can realize his spiritual identity and his permanent source of happiness. A living being, especially the human being, is seeking happiness, because happiness is the natural situation of the living entity. But he is vainly seeking happiness in the material atmosphere. A living being is constitutionally a spiritual spark of the complete whole, and his happiness can be perfectly perceived in spiritual activities. The Lord is the complete spirit whole, and His name, form, quality, pastimes, entourage and personality are all identical with Him. Once a person comes into contact with any one of the above-mentioned energies of the Lord through the proper

channel of devotional service, the door of perfection is immediately opened. In the *Bhagavad-gītā* the Lord has explained such contact in the following words: "Endeavors in devotional service are never baffled. Nor is there failure. A slight beginning of such activities is sufficient even to deliver a person from the great ocean of material fears." (Bg. 2.40) As a highly potent drug injected intravenously acts at once on the whole body, similarly the transcendental topics of the Lord injected through the ear of the pure devotee of the Lord can act very efficiently. Aural realization of the transcendental messages implies total realization, just as fructification of one part of a tree implies fructification of all other parts. This realization for a moment in the association of pure devotees like Śukadeva Gosvāmī prepares one's complete life for eternity. And as such, the sun fails to rob the pure devotee of his duration of life inasmuch as he is constantly busy in the devotional service of the Lord, purifying his existence. Death is a symptom of the material infection of the eternal living being, and due to material infection only the eternal living entity is subjected to the law of birth, death, old age and disease.

The materialistic way of pious activities, like charity, etc., is recommended in the *smṛti śāstras* as quoted by Śrīla Viśvanātha Cakravartī Ṭhākur. Money given in charity to a suitable person is guaranteed bank balance in the next life. Such charity is recommended to be given to a *brāhmaṇa.* If the money is given in charity to a non-*brāhmaṇa* (without brahmanical qualification) the money is returned in the next life in the same proportion. If it is given in charity to a half-educated *brāhmaṇa,* even then the money is returned double. If the money is given in charity to a learned and fully qualified *brāhmaṇa,* the money is returned a hundred and thousand times, and if the money is given to a *veda-pāraga* (one who has factually realized the path of the *Vedas*), it is returned by unlimited multiplication. The ultimate end of Vedic knowledge is to realize the Personality of Godhead Lord Kṛṣṇa, as it is stated in the *Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaḥ).* There is a guarantee of money being returned if given in charity, regardless of the proportion. Similarly, a moment passed in the association of a pure devotee by hearing and chanting the transcendental messages of the Lord is a perfect guarantee for eternal life, for returning home, back to Godhead. *Mad-dhāma gatvā punar janma na vidyate.* In other words, a devotee of the Lord is guaranteed eternal life. A devotee's old age or disease in the present life is but an impetus to such guaranteed eternal life.

TEXT 18

तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत ।
न खादन्ति न मेहन्ति किं ग्रामे पशवोऽपरे ॥१८॥

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare

taravaḥ—the trees; *kim*—whether; *na*—do not; *jīvanti*—live; *bhastrāḥ*—bellows; *kim*—whether; *na*—do not; *śvasanti*—breathe; *uta*—also; *na*—do not; *khādanti*—eat; *na*—do not; *mehanti*—discharge semen; *kim*—whether; *grāme*—in the locality; *paśavaḥ*—beastly living being; *apare*—others.

TRANSLATION

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

PURPORT

The materialistic man of the modern age will argue that life, or part of it, is never meant for discussion of theosophical or theological arguments. Life is meant for the maximum duration of existence for eating, drinking, sexual intercourse, making merry and enjoying life. The modern man wants to live forever by the advancement of material science, and there are many foolish theories for prolonging life to the maximum duration. But the *Śrīmad-Bhāgavatam* affirms that life is not meant for so-called economic development or advancement of materialistic science for the hedonistic philosophy of eating, mating, drinking and merrymaking. Life is solely meant for *tapasya,* for purifying existence so that one may enter into eternal life just after the end of the human form of life.

The materialists want to prolong life as much as possible because they have no information of the next life. Therefore they want to get the maximum comforts of life only in this present life, thinking conclusively that there is no life after death. This ignorance about the eternity of the living being and the change of covering in the material world has played

havoc in the structure of the modern human society. Consequently there are many problems multiplied by various plans of modernized man. The plans for solving the problems of society have only aggravated the troubles. Even if it is possible to prolong life more than one hundred years, advancement of human civilization does not necessarily follow. The *Bhāgavatam* says that certain trees live for hundreds and thousands of years. At Vṛndāvana there is a tamarind tree (the place is known as Imlitala) which is said to be existing since the time of Lord Kṛṣṇa. In the Calcutta Botanical Garden there is a banyan tree said to be older than five hundred years, and there are many such trees all over the world. Svāmī Śaṅkarācārya lived only thirty-two years, and Lord Caitanya lived forty-eight years. Does it mean that the prolonged lives of the above-mentioned trees are more important than Śaṅkara or Caitanya? Prolonged life without spiritual value is not very important. One may doubt that trees have life because they do not breathe. But modern scientists like Bose have already proved that there is life in plants, so breathing is no sign of actual life. The *Bhāgavatam* says that the bellows of the blacksmith breathes very soundly, but that does not mean that the bellows has life. The materialist will argue that life in the tree and life in the man cannot be compared because the tree cannot enjoy life by eating palatable dishes or by enjoying sexual intercourse. In reply to this, the *Bhāgavatam* asks whether other animals like the dogs and hogs, living in the same village with human beings, do not eat and enjoy sexual life. The specific utterance of *Śrīmad-Bhāgavatam* in this connection regarding "other animals" means that persons who are simply engaged in the matter of planning a better type of animal life consisting of eating, breathing, and mating are also animals in the shape of human beings. A society of such polished animals cannot benefit suffering humanity, for an animal can easily harm another animal but rarely do good.

TEXT 19

श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः ।
न यत्कर्णपथोपेतो जातु नाम गदाग्रजः ॥१९॥

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

śva—a dog; *viḍ-varāha*—the village hog who eats stool; *uṣṭra*—the camel; *kharaiḥ*—and by the asses; *saṁstutaḥ*—perfectly praised; *puruṣaḥ*—a person; *paśuḥ*—animal; *na*—never; *yat*—of him; *karṇa*—ear; *patha*—path; *upetaḥ*—reached; *jātu*—at any time; *nāma*—the holy name; *gada-agrajaḥ*—Lord Kṛṣṇa, the deliverer from all evils.

TRANSLATION

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

PURPORT

The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than the animals, and in this verse they have been particularly put on the level of the dogs, hogs, camels and asses. Modern university education practically prepares one to acquire a doggish mentality to accept the service of a greater master. Like the dogs, after finishing a so-called education, the so-called educated persons move from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As the dogs are negligible animals and serve the master faithfully for bits of bread, similarly one serves a master without sufficient rewards.

Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared with the hogs. Hogs are very much attached to eating stools. So the stool is a kind of foodstuff for a particular type of animal. And even the stones are eatable by a particular type of animal or bird. But the human being is not meant for eating everything and anything, save grains, vegetables, fruits, milk, sugar, etc. Animal food is not meant for the human being. For chewing solid food, the human being has a particular type of teeth meant for cutting fruits and vegetables. The human being is endowed with two canine teeth as a concession for such persons who will eat animal food at any cost. It is known to everyone that one man's food is another man's poison. Human beings are expected to accept the remnants of food offered to Lord Śrī Kṛṣṇa, and the Lord accepts foodstuff from the categories of leaves, flowers, fruits, etc. (Bg. 9.26) No animal food is offered to the Lord, as prescribed by Vedic scriptures. Therefore, a human being is meant to eat a particular type of food. He should not imitate the animals to derive so-

called vitamin values. Therefore, a person who has no discrimination in regard to eating is compared with the hogs.

The camel is a kind of animal which takes pleasure in eating thorns. Similarly, a person who wants to enjoy family life or the worldly life of so-called enjoyment is compared with the camel. Materialistic life is full of thorns, so one should live only by the prescribed method of Vedic regulations just to make the best use of a bad bargain. Life in the material world is maintained by sucking one's own blood. The central point of attraction for material enjoyment is sex life. To enjoy sex life is to suck one's own blood, and there is not much more to be explained in this connection. The camel also sucks its own blood while chewing the thorny twigs. The thorns that the camel eats cut the tongue of the camel, and so blood begins to flow within the camel's mouth. The thorns, mixed with fresh blood, create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny result of their action mixed up with their own blood. Therefore the *Bhāgavatam* has situated these diseased fellows along with the camels.

The ass is another animal who is celebrated as the greatest fool, even amongst the animals. The ass works very hard and carries burdens of the maximum weight without making profit for itself.* The ass is generally engaged by the washerman, whose social position is not very respectable. And the special qualification of the ass is that it is very much accustomed to being kicked by the opposite sex. The ass, when he begs for sexual intercourse, is kicked by the fair sex, yet he still follows the female for such sexual pleasure. A henpecked man is compared, therefore, with the ass. The general mass of people work very hard, especially in the age of Kali. In this age the human being is actually engaged in the work of an ass, carrying heavy burdens and driving *ṭhelā* and rickshaws. The so-called advancement of human civilization has engaged a human being in the work of an ass. The laborers in great factories and workshops are also engaged in such burdensome work, and after working hard during the day, the poor laborer has to be again kicked by the fair sex, not only for sex enjoyment but also for so many household affairs.

*Human life is meant for earning values. This life is called *arthadam*, or that which can deliver values. And what is the greatest value of life? It is returning home, back to Godhead, as indicated in the *Bhagavad-gītā* (Bg. 8.15). One's selfishness must be aimed

So *Śrīmad-Bhāgavatam's* categorization of the common man without any spiritual enlightenment into the society of the dogs, hogs, camels and asses is not at all an exaggeration. The leaders of such ignorant masses of people may feel very proud of being adored by such a number of dogs and hogs, but that is not very flattering. The *Bhāgavatam* openly declares that a person, although a great leader of such dogs and hogs disguised as men, may have no taste for being enlightened in the science of Kṛṣṇa. Such a leader is also an animal and nothing more. He may be designated as a powerful, strong animal, or a big animal, but in the estimation of *Śrīmad-Bhāgavatam* he is never given a place in the category of man on account of his atheistic temperament. Or, in other words, such godless leaders of dogs and hog-like men are bigger animals with animal qualities in greater proportion.

at the point of going back to Godhead. The ass does not know his self-interest, and it works very hard for others only. Similarly, a person who works very hard for others only, forgetting his personal interest available in the human form of life, is compared to the ass. In the *Brahma-vaivarta Purāṇa* it is said:

aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu
bhramadbhiḥ puruṣaiḥ prāpyaṁ mānuṣyaṁ janma-paryayāt

tad apy abhalatāṁ jātaḥ teṣāṁ ātmābhimāninām
varākāṇām anāśritya govinda-caraṇa-dvayam

The human life is so important that even the demigods in the higher planets sometimes aspire after a human body on this earth because in the human body only can one easily go back to Godhead. And in spite of having obtained such an important body, if one does not reestablish his lost eternal relation with Govinda, Lord Kṛṣṇa, he is certainly a fool who has forgotten his self-interest. This human form of material body is obtained by a gradual process of evolution of one body after another in the cycle of 8,400,000 varieties of life. And the poor man, forgetting this importance for his own interest, involves himself in so many illusory engagements for uplifting the position of others as leader of political emancipation and economic development. There is no harm in trying for political emancipation or economic development, but one should not forget the real aim of life: all such philanthropic activities must be dovetailed to returning to Godhead. One who does not know this is compared to the ass who works only for others without their or his own welfare in mind.

TEXT 20

बिले बतोरुक्रमविक्रमान् ये
न शृण्वतः कर्णपुटे नरस्य ।
जिह्वासती दार्दुरिकेव सूत
न चोपगायत्युरुगायगाथाः ॥२०॥

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

bile—snake holes; *bata*—like; *urukrama*—the Lord, who acts marvelously; *vikramān*—prowess; *ye*—all these; *na*—never; *śṛṇvataḥ*—heard; *karṇa-puṭe*—the earholes; *narasya*—of the man, *jihvā*—tongue; *asatī*—useless; *dārdurikā*—of the frogs; *eva*—exactly like that; *sūta*—O Sūta Gosvāmī; *na*—never; *ca*—also; *upagāyati*—chants loudly; *urugāya*—worth singing; *gāthāḥ*—songs.

TRANSLATION

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like that of the snakes and a tongue like that of the frogs.

PURPORT

Devotional service of the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all senses. As such, the senses and the action of the senses are to be considered as impure or materialistic as long as they are employed in sense gratification only. The purified senses are engaged not in sense gratification but in the service of the Lord *in toto*. The Lord is the Supreme with all senses, and the servitor who is part and parcel of the Lord also has the

same senses. Service of the Lord is the completely purified use of the senses, as it is described in the *Bhagavad-gītā.* The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple. Spiritual understanding is nothing like an electrical charge from the master to the disciple, as it is foolishly claimed by some propaganda-mongers. Everything is full of sense and logic, and the exchange of views between the master and disciple is possible when the reception is submissive and real only. In the *Caitanya-caritāmṛta* it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission.

In the impure state of a living being, the respective senses are fully engaged in mundane affairs. If the ear is not engaged in the service of the Lord by hearing about Him in the *Bhagavad-gītā* or in the *Śrīmad-Bhāgavatam,* certainly the holes of the ear will be filled up with some rubbish. Therefore the messages of the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* should be preached all over the world very loudly. That is the duty of a pure devotee who has actually heard about them from the perfect sources. Many want to speak something to others, but because they are not trained up to speak on the subject matter of Vedic wisdom they are all speaking nonsense, and the people are receiving them with no sense. There are hundreds and thousands of sources for distributing mundane news of the world, and people of the world are also receiving them. Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear. The frogs loudly croak, with the result that they invite the snakes to eat them. The human tongue is especially given for chanting the Vedic hymns and not for croaking like the frogs. The word *asatī* used in this verse is also significant. *Asatī* means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when it is engaged in the matter of chanting some mundane nonsense.

TEXT 21

भारः परं पट्टकिरीटजुष्ट-
मप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।

शावौ करौ नो कुरुते सपर्यां
हरेर्लसत्काञ्चनकङ्कणौ वा ॥२१॥

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā

bhāraḥ—a great burden; *param*—heavy; *paṭṭa*—silk; *kirīṭa*—turban; *juṣṭam*—dressed with; *api*—even; *uttama*—upper; *aṅgam*—parts of the body; *na*—never; *namet*—bow down; *mukundam*—Lord Kṛṣṇa, the deliverer; *śāvau*—dead bodies; *karau*—hands; *no*—do not; *kurute*—do; *saparyām*—worshiping; *hareḥ*—of the Personality of Godhead; *lasat*—glittering; *kāñcana*—made of gold; *kaṅkanau*—bangles; *vā*—even though.

TRANSLATION

The upper portion of the body, though crowned with a silk turban, if not bowed down before the Personality of Godhead who can award mukti [freedom], is a heavy burden only. And the hands, though decorated with glittering bangles, if not engaged in the service of the Personality of Godhead Hari, are like those of a dead man.

PURPORT

As stated hereinbefore, there are three kinds of devotees of the Lord. The first-class devotee does not see at all anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees, or nondevotees. Sometimes the first-class devotees also come down to the category of the second-class devotee for preaching work. But the common man who is expected to become at least a third-class devotee is advised herein to visit the temple of the Lord and bow down before the Deity, even though he may be a very rich man or even a king with a silk turban or crown. The Lord is the Lord of everyone, including the great kings and emperors, and

as such, rich men in the estimation of mundane people must therefore make a point to visit the temple of Lord Śrī Kṛṣṇa and regularly bow down before the Deity. The Lord in the temple in the worshipable form is never to be considered to be made of stone or wood because the Lord in His *arcā* incarnation as the Deity in the temple shows immense favor to the fallen souls by His auspicious presence. By the hearing process, as mentioned hereinbefore, this realization of the presence of the Lord in the temple is made possible. As such, the first process of hearing in the routine work of devotional service is the essential point. Hearing by all classes of devotees from the authentic sources like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is essential. The common man who is puffed up with his material position and does not bow down before the Deity of the Lord in the temple, or who defies temple worship without any knowledge of the science, must know that his so-called turban or crown will only succeed in further drowning him in the water of the ocean of material existence. A drowning man with a heavy weight on his head is sure to go down more swiftly than others who have no heavy weight. A foolish, puffed up man defies the science of God and says God has no meaning for him, but when he is in the grip of God's law and is caught up by some disease like cerebral thrombosis, that godless man sinks into the ocean of nescience by the weight of his material acquisition. Advancement of material science without God consciousness is a heavy load on the head of human society, so one must take heed of this great warning.

The common man, if he has no time to worship the Lord, may at least engage his hands for a few seconds washing or sweeping the Lord's temple. Mahārāja Pratāparudra, the greatly powerful king of Orissa, was always very busy with heavy state responsibilities, yet he made it a point to sweep the temple of Lord Jagannātha at Purī once a year during the festival of the Lord. The idea is that, however important a man one may be, he must accept the supremacy of the Supreme Lord. This God consciousness will help a man even in his material prosperity. Mahārāja Pratāparudra's subordination before the Lord Jagannātha made him a powerful king, so much so that even the great Pathan in his time could not enter into Orissa on account of the powerful Mahārāja Pratāparudra. And at last Mahārāja Pratāparudra was graced by Lord Śrī Caitanya on the very grounds of his acceptance of subordination to the Lord of the universe. So even though a rich man's wife has glittering bangles made of gold on her hands, she must engage herself in rendering service to the Lord.

TEXT 22

बर्हायिते ते नयने नराणां
लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ
क्षेत्राणि नानुव्रजतो हरेर्यौ ॥२२॥

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

barhāyite—like plumes of a peacock; *te*—those; *nayane*—eyes; *narāṇām*—of men; *liṅgāni*—forms; *viṣṇoḥ*—of the Personality of Godhead; *na*—does not; *nirīkṣataḥ*—look on; *ye*—all such; *pādau*—legs; *nṛṇām*—of men; *tau*—those; *druma-janma*—being born of the tree; *bhājau*—like that, *kṣetrāṇi*—holy places; *na*—never; *anuvrajataḥ*—goes after; *hareḥ*—of the Lord; *yau*—which.

TRANSLATION

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

PURPORT

Especially for the householder-devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Viṣṇu, forms like Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa or Sītā-Rāma especially, or any other form of the Lord, like Nṛsiṁha, Varāha, Gaura-Nitai, Matsya, Kūrma, *śālagrāma-śilā* and many other forms of Viṣṇu, like Trivikrama, Keśava, Acyuta, Vāsudeva, Nārāyaṇa, Dāmodara, etc., as they are recommended in the *Vaiṣṇava Tantras* or *Purāṇas,* and one's family should worship strictly following the directions and regulations of *arcanā-vidhi.* Any member

of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from morning (4 a.m.) till night (10 p.m.) by performing *maṅgala-ārātrika, nirañjana, arcanā, pūjā, kīrtana, śṛṅgāra, bhoga vaikāli, sandhyā-ārātrika, pāṭha, bhoga* (at night), *śayana-ārātrika,* etc. Engagement in such worship of the Deity, under the direction of a bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge. Simple theoretical book knowledge is not sufficient for a neophyte devotee. Book knowledge is theoretical, whereas the *arcanā* process is practical. Spiritual knowledge must be developed by a combination of theoretical and practical knowledge, and that is the guaranteed way for attainment of spiritual perfection. The training of devotional service by a neophyte devotee completely depends on the expert spiritual master who knows how to lead his disciple to make gradual progress towards the path back home, back to Godhead. One should not become a pseudo-spiritual master as a matter of business to meet one's family expenditure, but one must be an expert spiritual master to deliver the disciple from the clutches of impending death. Śrīla Viśvanātha Cakravartī Ṭhākur has defined the bona fide qualities of a spiritual master, and one of the verses in that description reads:

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato'pi
vande guroḥ śrī-caraṇāravindam.

Śrī-vigraha is the *arcā* or suitable worshipable form of the Lord, and the disciple should be engaged in worshiping the Deity regularly by *śṛṅgāra,* by proper decoration and dressing, as also *mandira-mārjanādau,* the matter of cleansing the temple. The spiritual master teaches the neophyte devotee all these kindly and personally to help him gradually in the realization of the transcendental name, quality, form, etc., of the Lord.

Attention engaged in the service of the Lord, especially in dressing and decorating the temple, accompanied by musical *kīrtana* and spiritual instructions from scriptures, can only save the common man from the hellish cinema attraction and rubbish sex-songs broadcast everywhere by radios. If one is unable to maintain a temple at home, he should go to another's temple where all the above performances are regularly executed. Visiting the temple of a devotee and looking at the profusely decorated

forms of the Lord well dressed in a well decorated sanctified temple naturally infuse the mundane mind with spiritual inspiration. People should visit holy places like Vṛndāvana where such temples and worship of the Deity are specifically maintained. Formerly all rich men like kings and rich merchants constructed such temples under the direction of expert devotees of the Lord, like the six Gosvāmīs, and it is the duty of the common man to take advantage of these temples and festivals observed in the holy pilgrimages by following the footprints of great devotees *(anuvraja)*. One should not visit all these sanctified pilgrimages and temples with sightseeing in mind, but one must go to such temples and sanctified places immortalized by the transcendental pastimes of the Lord and guided by proper men who know the science. This is called *anuvraja*. *Anu* means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage. One who does not move in that way is as good as a standing tree condemned by the Lord not to move. The moving tendency of the human being is misused by visiting places for sightseeing. The best purpose of such traveling tendencies could be fulfilled by visiting the holy places established by great *ācāryas* and thereby not being misled by the atheistic propaganda of moneymaking men who have no knowledge of spiritual matters.

TEXT 23

जीवञ्छवो भागवताङ्घ्रिरेणुं
न जातु मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः
श्वसञ्छवो यस्तु न वेद गन्धम् ॥२३॥

jīvañchavo bhāgavatāṅghri-reṇuṁ
na jātu martyo'bhilabheta yas tu
śrī-viṣṇu-padyā manu-jas tulasyāḥ
śvasañ chavo yas tu na veda gandham

jīvan—while living; *śavaḥ*—a dead body; *bhāgavata-aṅghri-reṇum*—dust of the feet of a pure devotee; *na*—never; *jātu*—at any time; *martyaḥ*—mortal; *abhilabheta*—particularly received; *yaḥ*—a person; *tu*—but; *śrī*—with opulence; *viṣṇu-padyāḥ*—of the lotus feet of Viṣṇu; *manu-jaḥ*—a descendant of

Manu (a man); *tulasyāḥ*—leaves of the tulasī tree; *śvasan*—while breathing; *śavaḥ*—still a dead body; *yaḥ*—who; *tu*—but; *na veda*—never experienced; *gandham*—the flavor.

TRANSLATION

The person who has not at any time received the dust of the feet of a pure devotee of the Lord upon his head certainly is a dead body. And the person who has never experienced the flavor of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākur, the breathing dead body is a ghost. When a man dies, he is called dead, but when he again appears in a subtle form not visible to the present vision and yet acts, such a dead body is called a ghost. Ghosts are always very bad elements, always creating a fearful situation for others. Similarly, the ghost-like nondevotees who have no respect for the pure devotees, nor for the Viṣṇu Deity in the temples, create a fearful situation for the devotees at all times. The Lord never accepts any offering by such impure ghosts. There is a common saying that one should first love the dog of the beloved before one shows any loving sentiments for the beloved. The stage of a pure devotee is attained by sincerely serving a pure devotee of the Lord. The first condition of devotional service of the Lord is therefore to be a servant of a pure devotee, and this condition is fulfilled by the statement "reception of the dust of the lotus feet of a pure devotee who also served another pure devotee." That is the way of pure disciplic succession, or devotional *paramparā.*

Mahārāja Rahūgaṇa inquired from the great saint Jaḍbharata as to how he attained such a liberated stage of a *paramahaṁsa,* and in answer the great saint replied as follows:

rahūgaṇaitat tapasā na yāti na
cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo 'bhiṣekam

"O King Rahūgaṇa, the perfectional stage of devotional service or the *paramahaṁsa* stage of life cannot be attained without being blessed by *the*

dust of the feet of great devotees. It is never attained by *tapasya* (austerity), the Vedic worshiping process, acceptance of renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."

In other words, Lord Śrī Kṛṣṇa is the property of His pure unconditional devotees, and as such only the devotees can deliver Kṛṣṇa to another devotee; Kṛṣṇa is never obtainable directly. Lord Caitanya therefore designated Himself as the "*gopī-bhartur dāsa-dāsa-dāsānudāsa,*" or "the most obedient servant of the servants of the Lord who maintains the *gopī* damsels at Vṛndāvana." A pure devotee therefore never approaches the Lord directly, but tries to please the Lord's servant of servants, and thus the Lord becomes pleased, and the devotee then only can relish the taste of the *tulasī* leaves stuck to His lotus feet. In the *Brahma-saṁhitā* it is said that the Lord is never to be found by becoming a great scholar of the Vedic literatures, but He is very easily approachable through His pure devotee. In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa. Śrīmatī Rādhārāṇī is a tender-hearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Rādhārāṇī is available very readily by the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance in His association. The conclusion is, therefore, that one should be more serious about seeking the mercy of the devotee than that of the Lord directly, and by doing so (by the good will of the devotee) the natural attraction for the service of the Lord will be revived.

TEXT 24

तदश्मसारं हृदयं बतेदं
यद् गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो
नेत्रे जलं गात्ररुहेषु हर्षः ॥२४॥

tad aśmasāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

tat—that; *aśmasāram*—is steel-framed; *hṛdayam*—heart; *batedam*—certainly that; *yat*—which; *gṛhyamānaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

TRANSLATION

Certainly that heart is steel-framed which, in spite of chanting the holy name of the Lord with concentration, does not change when ecstasy takes place and tears fill the eyes and hairs stand on end.

PURPORT

We should note with profit that in the first three chapters of the Second Canto, a gradual process of development of devotional service is being presented. In the First Chapter the first step in devotional service for God consciousness by the process of hearing and chanting has been stressed, and a gross conception of the Personality of Godhead in His universal form for the beginners is recommended. By such a gross conception of God through the material manifestations of His energy, one is enabled to spiritualize the mind and the senses and gradually concentrate the mind upon Lord Viṣṇu, the Supreme, who is present as the Supersoul in every heart and everywhere, in every atom of the material universe. The system of *pañca-upāsanā,* recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living being, Lord Śiva and at last, the impersonal Supersoul, the partial representation of Lord Viṣṇu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Viṣṇu worship, or pure devotional service, and the mature stage of Viṣṇu worship is suggested herein in relation to the change of heart.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of

rendering loving service to the Lord. *Vidhi-bhakti,* or regulated devotional service by the limbs of the body (namely the eyes, the ears, the nose, the hands, the legs, as already explained hereinbefore), is now stressed herein in relation to the mind, which is the impetus of all activities of the limbs of the body. It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered as steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural consequences and are the preliminary symptoms of *bhāva* stage, which occurs before one reaches the perfectional stage of *prema*, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the *Sandharbha.* In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The *bhāva* stage is manifested by eight transcendental symptoms, namely stuntedness, perspiration, standing of hairs on end, failing in voice, trembling, paleness of the body, tears in the eyes and finally trance. *The Nectar of Devotion,* a summary study of Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*, explains those symptoms and vividly describes other transcendental developments, both in steady and accelerating manifestations.

Śrīla Viśvanātha Cakravartī Ṭhākur has very critically discussed all these *bhāva* displays in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Viśvanātha Cakravartī but also Śrīla Rūpa Gosvāmī treated them very critically. Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees *(prakṛta sahajiyās)*, but the pseudo symptoms are at once detected when one sees the pseudo devotee addicted to so many forbidden things. A person addicted to smoking, drinking or illegitimate sex with women, even though decorated with the signs of a devotee, cannot have all the above-mentioned ecstatic symptoms. But it is seen that sometimes they are willfully imitated, and for this reason Śrīla Viśvanātha Cakravartī accuses the imitators of being stone-hearted men. They are even

affected sometimes by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Lord Caitanya met Śrīla Rāmānanda Rāya of Kavaur on the bank of Godāvarī, the Lord developed all these symptoms, but because of the presence of some nondevotee *brāhmaṇas* who were attendants of the Rāya, the Lord surpressed these symptoms. So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. Therefore real steady *bhāva* is definitely displayed in the matter of cessation of material desires *(kṣānti),* utilization of every moment in the transcendental loving service of the Lord *(avyārtha-kālatvam),* eagerness for glorifying the Lord constantly *(nāma-gāne sadā ruci),* attraction for living in the land of the Lord *(prītis tad-vasati sthale),* complete detachment from material happiness *(virakti),* and pridelessness *(mānaśūnyatā).* One who has developed all these transcendental qualities is really possessed of the *bhāva* stage, as distinguished from the stone-hearted imitator or mundane devotee.

The whole process can be summarized as follows: the advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the *ācāryas.* As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name. Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., are all condemned. They can, however, get into touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stone-hearted and unfit for any treatment. A complete progressive march on the return path home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee.

TEXT 25

अथाभिधेह्यङ्ग मनोऽनुकूलं
प्रभाषसे भागवतप्रधानः ।

यदाह वैयासकिरात्मविद्या-
विशारदो नृपतिं साधु पृष्टः ॥२५॥

athābhidhehy aṅga mano'nukūlaṁ
prabhāṣase bhāgavata-pradhānaḥ
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatiṁ sādhu pṛṣṭaḥ

atha—therefore; *abhidhehi*—please explain; *aṅga*—O Sūta Gosvāmī; *manaḥ*—mind; *anukūlam*—favorable to our mentality; *prabhāṣase*—you do speak; *bhāgavata*—the great devotee; *pradhānaḥ*—the chief; *yad āha*—what he spoke; *vaiyāsakiḥ*—Śukadeva Gosvāmī; *ātma-vidyā*—transcendental knowledge; *viśāradaḥ*—expert; *nṛpatim*—unto the king; *sādhu*—very good; *pṛṣṭaḥ*—being asked.

TRANSLATION

O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked.

PURPORT

Knowledge explained by the previous *ācārya* like Śukadeva Gosvāmī and followed by the next like Sūta Gosvāmī is always powerful transcendental knowledge, and it is therefore penetrating and useful to all submissive students.

Thus end the Bhaktivedanta purports of the Second Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Pure Devotional Service: The Change in Heart."*

CHAPTER FOUR

The Process of Creation

TEXT 1

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः ।
उपधार्य मतिं कृष्णे औत्तरेयः सतीं व्यधात् ॥ १ ॥

sūta uvāca
vaiyāsaker iti vacas
tattva-niścayam ātmanaḥ
upadhārya matiṁ kṛṣṇe
auttareyaḥ satīṁ vyadhāt

sūtaḥ uvāca—Sūta Gosvāmī said; *vaiyāsakeḥ*—of Śukadeva Gosvāmī; *iti*—thus; *vacaḥ*—speeches; *tattva-niścayam*—that which verifies the truth; *ātmanaḥ*—in the self; *upadhārya*—just having realized; *matim*—concentration of the mind; *kṛṣṇe*—unto Lord Kṛṣṇa; *auttareyaḥ*—the son of Uttarā; *satīm*—chaste; *vyadhāt*—applied.

TRANSLATION

Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa.

PURPORT

The word *satīm* is very significant. This means existing and chaste. And both imports are perfectly applicable in the case of Mahārāja Parīkṣit. The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Kṛṣṇa without any diversion, as it is instructed in the *Bhagavad-gītā* (Bg. 15.15). Fortunately Mahārāja Parīkṣit had already been attracted to the Lord from the very beginning of his body, in the womb of his mother. In the womb of his mother, he was struck by the *brahmāstra*

atomic bomb released by Aśvatthāmā, but by the grace of the Lord he was saved from being burnt by the fiery weapon, and since then the King continually concentrated his mind upon Lord Kṛṣṇa, which made him perfectly chaste in devotional service. So by natural sequence he was a chaste devotee of the Lord, and when he further heard from Śrīla Śukadeva Gosvāmī that one should worship the Lord only and no one else, even though full of all desires or desireless, his natural affection for Kṛṣṇa was strengthened. We have already discussed these topics in this connection.

To become a pure devotee of Lord Kṛṣṇa, two things are very much essential, namely having a chance of being born in the family of a devotee and having the blessings of a bona fide spiritual master. By the grace of Lord Kṛṣṇa, Parīkṣit Mahārāja had both opportunities. He was born in a family of devotees like the Pāṇḍavas, and just to continue the dynasty of the Pāṇḍavas, Mahārāja Parīkṣit was specifically saved by the Lord just to show special favor to the Pāṇḍavas, and later on, by the arrangement of the Lord, Mahārāja Parīkṣit was cursed by the boy of a *brāhmaṇa* and was able to get the association of a spiritual master like Śukadeva Gosvāmī. In the *Caitanya-caritāmṛta* it is said that a fortunate person, by the mercy of the spiritual master and Lord Kṛṣṇa, achieves the path of devotional service. This was perfectly applicable in the case of Mahārāja Parīkṣit. By way of being born in the family of devotees, he automatically came in touch with Kṛṣṇa, and after being so contacted he constantly remembered Him. Consequently Lord Kṛṣṇa gave the King a further chance of development in devotional service by introducing him to Śukadeva Gosvāmī, a stalwart devotee of the Lord with perfect knowledge in self-realization. And by hearing from a bona fide spiritual master, he was perfectly able to concentrate his chaste mind further upon Lord Kṛṣṇa, as a matter of course.

TEXT 2

आत्मजायासुतागारपशुद्रविणबन्धुषु ।
राज्ये चाविकले नित्यं विरूढां ममतां जहौ ॥ २ ॥

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
rājye cāvikale nityaṁ
virūḍhāṁ mamatāṁ jahau

ātma—body; *jāyā*—wife; *suta*—son; *āgāra*—palace; *paśu*—horses and elephants; *draviṇa*—treasury house; *bandhuṣu*—unto friends and relatives;

rājye—in the kingdom; *ca*—also; *avikale*—without being disturbed; *nityam*—constant; *virūḍhām*—deep-rooted; *mamatām*—affinity; *jahau*—gave up.

TRANSLATION

Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, wife, children, palace, animals, horses and elephants, treasury house, friends and relatives, and his undisputed kingdom.

PURPORT

To become liberated means to become free from *dehātma-buddhi,* the illusory attachment for personal bodily coverings and everything connected with the body, namely the wife, children and all other entanglements. One selects a wife for bodily comforts, and the result is children. For wife and children one requires a dwelling place, and as such the residential house is also necessary. The animals like horses, elephants, cows, dogs, etc., are all household animals, and a householder has to keep them as household paraphernalia. In the modern civilization the horses and elephants have been replaced by cars and conveyances with considerable horsepower. To maintain all the household affairs, one has to increase the bank balance and be careful about the treasury house, and in order to display the opulence of material assets, one has to keep good relations with friends and relatives, as well as become very careful about maintaining the status quo. This is called material civilization of material attachment. Devotion for Lord Kṛṣṇa means negation of all material attachments as detailed above. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was awarded all material amenities and an indisputed kingdom to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connection with material attachment. That is the position of a pure devotee. Mahārāja Parīkṣit, due to his natural affection for Lord Kṛṣṇa as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kali would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his own, but surrenders everything for the service of the Lord. Thereby living entities under a devotee's care get the opportunity for God realization by the management of a devotee master.

Attachment for household paraphernalia and for Lord Kṛṣṇa go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light, there is no darkness, and

where there is darkness, there is no light. But an expert devotee can turn everything to the path of light by service attitude of the Lord, and the best example here is the Pāṇḍavas. Mahārāja Yudhiṣṭhira and householders like him can turn everything into light by dovetailing the so-called material assets in the service of the Lord, but one who is not trained up or is unable to turn everything to the service of the Lord *(nirbandhaḥ kṛṣṇa-sambandhe)* must give up all material connection before he can be fit to hear and chant the glories of the Lord, or in other words, one who has seriously heard *Śrīmad-Bhāgavatam* for one day even, like Mahārāja Parīkṣit, from a fit personality like Śukadeva Gosvāmī, may be able to lose all affinity for material things. There is no utility simply in imitating Mahārāja Parīkṣit and hearing *Bhāgavatam* from professional men, even for seven hundred years. To take *Śrīmad-Bhāgavatam* as a means of maintaining family expenditure is the grossest type of *nāmāparādha* offense at the feet of the Lord *(sarva-śubha-kriyā-sāmyam api pramādaḥ).*

TEXTS 3-4

पप्रच्छ चेममेवार्थं यन्मां पृच्छथ सत्तमाः ।
कृष्णानुभावश्रवणे श्रद्दधानो महामनाः ॥ ३ ॥
संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् ।
वासुदेवे भगवति आत्मभावं दृढं गतः ॥ ४ ॥

papraccha cemam evārthaṁ
yan māṁ pṛcchatha sattamāḥ
kṛṣṇānubhāva-śravaṇe
śraddadhāno mahā-manāḥ

saṁsthāṁ vijñāya sannyasya
karma trai-vargikaṁ ca yat
vāsudeve bhagavati
ātma-bhāvaṁ dṛḍhaṁ gataḥ

papraccha—asked; *ca*—also; *imam*—this; *eva*—exactly like; *artham*—purpose; *yat*—that; *mām*—unto me; *pṛcchatha*—you are asking; *sattamāḥ*—O great sages; *kṛṣṇa-anubhāva*—rapt in the thought of Kṛṣṇa; *śravaṇe*—in hearing; *śraddadhānaḥ*—full of faith; *mahā-manāḥ*—great soul; *saṁsthām*—

death; *vijñāya*—being informed; *sannyasya*—renouncing; *karma*—fruitive activities; *trai-vargikam*—three principles of religion, economic development and sense gratification; *ca*—also; *yat*—what it may be; *vāsudeve*—unto Lord Kṛṣṇa; *bhagavati*—the Personality of Godhead; *ātma-bhāvam*—attraction of love; *dṛḍham*—firmly fixed; *gataḥ*—achieved.

TRANSLATION

O great sages, the great soul Mahārāja Parīkṣit, constantly rapt in the thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked exactly all these questions, as you are asking me.

PURPORT

The three activities of religion, economic development and sense gratification are generally attractive for conditioned souls struggling for existence in the material world. Such regulated activities prescribed in the *Vedas* are called the *karma-kāṇḍīya* conception of life, and householders are generally recommended to follow the rules just to enjoy material prosperity both in this life and in the next. Most people are attracted by such activities. Even in the activities of their modern godless civilization, people are more concerned with economic development and sense gratification without any religious sentiments. As a great emperor of the world, Mahārāja Parīkṣit had to observe such regulations of the Vedic *karma-kāṇḍīya* section, but by the slight association with Śukadeva Gosvāmī he could perfectly understand that Lord Kṛṣṇa, the Absolute Personality of Godhead (Vāsudeva), for whom he had a natural love since his birth, is everything, and thus he fixed his mind firmly upon Him, renouncing all modes of Vedic *karma-kāṇḍīya* activities. This perfectional stage is attained by a *jñānī* after many, many births. The *jñānīs*, or the empiric philosophers endeavoring for liberation, are thousands of times better than the fruitive workers, and out of hundreds of thousands of such *jñānīs* one is liberated factually. And out of hundreds of thousands of such liberated persons, even one person is rarely found who can firmly fix his mind unto the lotus feet of Lord Śrī Kṛṣṇa, as it is declared by the Lord Himself in the *Bhagavad-gītā* (Bg. 7.19). Mahārāja Parīkṣit is specially qualified with the

word *mahāmanāḥ,* which puts him on an equal level with the *mahātmās* described in the *Bhagavad-gītā.* In the later age also there were many *mahātmās* of this type, and they also gave up all *karma-kāṇḍīya* conceptions of life, solely and wholly depending on the Supreme Personality of Godhead Kṛṣṇa. Lord Caitanya, who is Lord Kṛṣṇa Himself, taught us in His *Śikṣāṣṭakam:*

āśliṣya vā pāda-ratāṁ pinaṣṭu mām adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo mat-prāṇa-nāthas tu sa eva nāparaḥ.

"Lord Kṛṣṇa, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with His feet, or He may render me brokenhearted by not being present before me for a long duration of time, still He is nothing less than the Absolute Lord of my heart."

Śrīla Rūpa Gosvāmī spoke thus:

viracaya mayi daṇḍam dīna-bandho dayāṁ vā
gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭi nirbharaṁ vā navāmbhaḥ
tad api kila payodaḥ stūyate cātakena.

"O Lord of the poor, do what you like with me, give me either mercy or punishment, but in this world I have none to look after except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers, rains, or throws a thunderbolt."

Śrīla Mādhavendra Purī, the grand-spiritual master of Lord Caitanya, took leave of all *karma-kāṇḍīya* obligations in the following words:

sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me.

"O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offering for your pleasures. Now I have decided to free myself from all reactions of sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kaṁsa [Lord Kṛṣṇa]. I think this is sufficient for me. So what is the use of further endeavors?"

Śrīla Mādhavendra Purī said further:

mugdhaṁ māṁ nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikāḥ
mandaṁ bāndhava-sañcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
moktuṁ na kṣāmate manāg api mano govinda-pāda-spṛhām.

"Let the sharp moralist accuse me of being illusioned; I do not mind it. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination of serving the lotus feet of Govinda, though I be unable to do it."

And also Prahlāda Mahārāja said:

dharmārtha-kāma iti yo'bhihitas trivarga
īkṣā trayī naya-damau vividhā ca vārtā.
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ svasuhṛdaḥ paramasya puṁsaḥ.

"Religion, economic development and sense gratification are celebrated as three means of attaining the path of salvation. Of these, *īkṣā trayī* especially, i.e., knowledge of the self, knowledge of fruitive acts and logic and also politics and economics, are different means of livelihood. All these are different subjects of Vedic education, and therefore I consider them temporary engagements. On the other hand, surrendering unto the Supreme Lord Viṣṇu is a factual gain in life, and I consider it the ultimate truth."

The whole matter is concluded in the *Bhagavad-gītā* (Bg. 2.41) as *vyavasāyātmikā buddhiḥ,* or the absolute path of perfection. Śrī Baladeva Vidyābhūṣaṇa, a great Vaiṣṇava scholar, defines this as *bhagavad-arcanā-rūpaika-niṣkāma-karmabhir viśuddha-cittaḥ,* accepting transcendental loving service of the Lord as the prime duty, free from fruitive reaction.

So Mahārāja Parīkṣit was perfectly right when he accepted firmly the lotus feet of Lord Kṛṣṇa, renouncing all *karma-kāṇḍīya* conceptions of life.

TEXT 5

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ ।
तमो विशीर्यते मह्यं हरेः कथयतः कथाम् ॥ ५ ॥

rājovāca
samīcīnaṁ vaco brahman
sarva-jñasya tavānagha
tamo viśīryate mahyaṁ
hareḥ kathayataḥ kathām

rājā uvāca—the King said; *samīcīnam*—perfectly right; *vacaḥ*—speeches; *brahman*—O learned *brāhmaṇa;* *sarva-jñasya*—one who knows all; *tava*—your; *anagha*—without any contamination; *tamaḥ*—darkness of ignorance; *viśīryate*—gradually disappearing; *mahyam*—unto me; *hareḥ*—of the Lord; *kathayataḥ*—as you are speaking; *kathām*—topics.

TRANSLATION

Mahārāja Parīkṣit said: O learned brāhmaṇa, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears to be perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.

PURPORT

The practical experience of Mahārāja Parīkṣit is disclosed herein, revealing that transcendental topics of the Lord act like injections when they are received by the sincere devotee from a person who is perfectly uncontaminated by material tinges. In other words, reception of the messages of *Śrīmad-Bhāgavatam* from professional men, heard by a *karma-kāṇḍīya* audience, never acts miraculously as it is stated here. Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance.

yasya deve parā bhaktir yathā deve tathā gurau.
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ
(Śvetāśvatara Upaniṣad 6.23*)*

When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing *Śrīmad-Bhāgavatam* is that one should get positive enlightenment by such an act.

TEXT 6

भूय एव विवित्सामि भगवानात्ममायया ।
यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः ॥ ६ ॥

bhūya eva vivitsāmi
bhagavān ātma-māyayā
yathedaṁ sṛjate viśvaṁ
durvibhāvyam adhīśvaraiḥ

bhūyaḥ—again; *eva*—also; *vivitsāmi*—I wish to learn; *bhagavān*—the Personality of Godhead; *ātma*—personal; *māyayā*—by the energies; *yathā*—as; *idam*—this phenomenal world; *sṛjate*—does create; *viśvam*—universe; *durvibhāvyam*—inconceivable; *adhīśvaraih*—by the great demigods.

TRANSLATION

I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even by the great demigods.

PURPORT

In every inquisitive mind the important question of the creation of the phenomenal world arises, and therefore for a personality like Mahārāja Parīkṣit, who was to know all activities of the Lord from his spiritual master, such inquiry is not uncommon. For every unknown thing, we have to learn and inquire from a learned personality. The question of creation is also one of such inquiries to be made from the right person. The spiritual master, therefore, must be one who is *sarva-jña,* as stated hereinbefore in connection with Śukadeva Gosvāmī. Thus all inquiries on God which are unknown to the disciple may be made from the qualified

spiritual master, and here the practical example is set by Mahārāja Parīkṣit. It was, however, already known to Mahārāja Parīkṣit that everything that we see is born out of the energy of the Lord, as we have all learnt in the very beginning of *Śrīmad-Bhāgavatam (janmādy asya yataḥ).* So Mahārāja Parīkṣit wanted to know the process of creation. The origin of creation was known to him; otherwise he would not have inquired how the Personality of Godhead, by His different energies, creates this phenomenal world. The common man also knows that the creation is made by some creator and is not created automatically. We have no experience in the practical world that a thing is created automatically. Foolish people say that the creative energy is independent and acts automatically, as electrical energy works. But the intelligent man knows that even the electrical energy is generated by an expert engineer in the localized powerhouse, and thus the energy is distributed everywhere under the resident engineer's supervision. The Lord's supervision in connection with creation is mentioned even in the *Bhagavad-gītā* (Bg. 9.10), and it is clearly said there that material energy is a manifestation of one of many such energies of the Supreme *(parāsya śaktir vividhaiva śrūyate).* An inexperienced boy may be struck with wonder by seeing the impersonal actions of electronics or many other wonderful things conducted by electrical energy, but an experienced man knows that there is a living man behind the action, who creates such energy. Similarly the so-called scholars and philosophers of the world may, by mental speculation, present so many Utopian theories about the impersonal creation of the universe, but an intelligent devotee of the Lord, by studying the *Bhagavad-gītā,* can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer. The research scholar finds out the cause and the effect of everything, and the research scholars as great as Brahmā, Śiva, Indra and many other demigods are sometimes bewildered by seeing the wonderful creative energy of the Lord, so what to speak of the tiny mundane scholars dealing in petty things. As there are differences in the living conditions of different planets of the universe, and as one planet is superior to others, similarly the brains of the living entities in those respective planets are also of different categorical values. As it is stated in the *Bhagavad-gītā,* one can compare the long duration of life of the inhabitants of Brahmā's planet, which is inconceivable to the inhabitants of this planet earth, to the categorical value of the brain of Brahmājī, also inconceivable by any great scientist of this planet. And with such high brain power, even Brahmājī has described in his great *Saṁhitā (Brahma-saṁhitā)* as follows:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
(Bs. 5.1)

Brahmājī admits Lord Kṛṣṇa to be the supreme cause of all causes. But persons with tiny brains within this petty planet earth think of the Lord as one of them. Thus when the Lord says in the *Bhagavad-gītā* that He (Lord Kṛṣṇa) is all in all, the speculative philosophers and the mundane wranglers deride Him, and the Lord regretfully says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram.
(Bg. 9.11)

Brahmā and Śiva (and what to speak of other demigods) are *bhūtas* or created powerful demigods that manage universal affairs, much like ministers who are appointed by the king. The ministers may be *īśvaras* or controllers, but the Supreme Lord is *maheśvara* or the creator of the controllers. Persons with a poor fund of knowledge do not know this, and therefore they have the audacity to deride Him because He comes before us by His causeless mercy occasionally as a human being. The Lord is not like the human being. He is *sac-cid-ānanda-vigraha*, or the Absolute Personality of Godhead, and there is no difference between His body and His soul. He is both the power and the powerful.

Mahārāja Parīkṣit did not ask his spiritual master, Śukadeva Gosvāmī, to narrate Lord Kṛṣṇa's pastimes in Vṛndāvana, but he wanted to hear first about the creation of the Lord. Śukadeva Gosvāmī did not say that the King should hear about the direct transcendental pastimes of the Lord. The time was very short, and naturally Śukadeva Gosvāmī could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as it is generally done by the professional reciters. But neither the King nor the great speaker of *Śrīmad-Bhagavatam* jumped up like the organizers of *Bhagavatam*, but both of them proceeded systematically, so that both future readers and hearers may take lessons from the example of the procedure of reciting *Śrīmad-Bhagavatam*. Those who are in control of the external energy of the Lord, or in other words those who are in the material

world, must first of all know how the external energy of the Lord is working under the direction of the Supreme Personality, and afterwards one may try to enter into the activities of His internal energy. The mundaners are mostly worshipers of Durgā Devī, the external energy of Kṛṣṇa, but they do not know that Durga Devī is but the shadow energy of the Lord. Behind her astonishing display of material workings, the direction of the Lord is there, as it is confirmed in the *Gītā* (Bg. 9.10). The *Brahma-saṁhitā* affirms that Durgā-śakti is working by the direction of Govinda, and without His sanction the powerful Durgā-śakti cannot move even a blade of grass. Therefore the neophyte devotee, instead of jumping at once on the platform of transcendental pastimes presented by the internal energy of the Lord, may know how great the Supreme Lord is by inquiring about the process of His creative energy. In the *Caitanya-caritāmṛta* also, descriptions of the creative energy and the Lord's hand in it are explained, and the author of *Caitanya-caritāmṛta* has warned the neophyte devotees to be seriously on guard against the pitfall of neglecting the knowledge about Kṛṣṇa as to how great He is. Only when one knows Lord Kṛṣṇa's greatness can one firmly put one's unflinching faith in Him; otherwise, like the common man, Lord Kṛṣṇa will be mistaken as one of the many demigods, or a historical personality, or a myth only, even by the great leaders of men. The transcendental pastimes of the Lord in Vṛndāvana, or even at Dvārakā, are relishable by persons who have already qualified themselves in advanced spiritual techniques, and the common man may be able to attain to such a plane by the gradual process of service and inquiries, as we shall see in the behavior of Mahārāja Parīkṣit.

TEXT 7

यथा गोपायति विभुर्यथा संयच्छते पुनः ।
यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।
आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च ॥ ७ ॥

yathā gopāyati vibhur
yathā saṁyacchate punaḥ
yāṁ yāṁ śaktim upāśritya
puru-śaktiḥ paraḥ pumān

ātmānaṁ krīḍayan krīḍan
karoti vikaroti ca

yathā—as; *gopāyati*—maintains; *vibhuḥ*—the great; *yathā*—as; *saṁyacchate*—winds up; *punaḥ*—again; *yāṁ yām*—as; *śaktim*—energies; *upāśritya*—by employing; *puru-śaktiḥ*—the all-powerful; *paraḥ*—the Supreme; *pumān*—Personality of Godhead; *ātmānam*—plenary expansion; *krīḍayan*—having engaged them; *krīḍan*—as also personally being engaged; *karoti*—do them; *vikaroti*—and causes to be done; *ca*—and.

TRANSLATION

Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player.

PURPORT

In the *Kaṭhopaniṣad* the Supreme Lord is described as the chief eternal being amongst all other eternal individual beings *(nityo nityānāṁ cetanaś cetanānām)* and the one Supreme Lord who maintains innumerable other individual living beings *(eko bahūnāṁ yo vidadhāti kāmān)*. So all living entities, both in conditioned state and in liberated state, are maintained by the Almighty Supreme Lord. Such maintenances are effected by the Lord through His different expansions of Self and three principal energies, namely the internal, external and marginal energies. The living entities are His marginal energies, and some of them, in the confidence of the Lord, are entrusted with the work of creation also, as are Brahmā, Marīci, etc., and the acts of creation are inspired by the Lord unto them *(tene brahma hṛdā)*. The external energy *(māyā)* is also impregnated with the *jīvas* or conditioned souls. The unconditioned marginal potency acts in the spiritual kingdom, and the Lord, by His different plenary expansions, maintains them in different transcendental relations displayed in the spiritual sky. So the one Supreme Personality of Godhead manifests Himself in many *(bahu śyāma)*, and thus all diversities are in Him and He is in all diversities, although He is nevertheless different from all of them. That is the inconceivable mystic power of the Lord, and as such everything is simultaneously one and different from Him by His inconceivable potencies *(acintya-bhedābheda-tattva)*.

TEXT 8

नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः ।
दुर्विभाव्यमिवाभाति कविभिश्चापि चेष्टितम् ॥ ८ ॥

nūnaṁ bhagavato brahman
harer adbhuta-karmaṇaḥ
durvibhāvyam ivābhāti
kavibhiś cāpi ceṣṭitam

nūnam—still insufficient; *bhagavataḥ*—of the Personality of Godhead; *brahman*—O learned *brāhmaṇa; hareḥ*—of the Lord; *adbhuta*—wonderful; *karmaṇaḥ*—one who acts; *durvibhāvyam*—inconceivable; *iva*—like that; *ābhāti*—appears; *kavibhiḥ*—even by the highly learned; *ca*—also; *api*—in spite of; *ceṣṭitam*—being endeavored for.

TRANSLATION

O learned brāhmaṇa, the transcendental activities of the Lord are all wonderful, and they appear to be inconceivable because even great endeavors by many learned scholars have still proved to be insufficient.

PURPORT

The acts of the Supreme Lord, in the creation of just this one universe, appear to be inconceivably wonderful. And there are innumerable universes, and all of them aggregated together are known as the created material world. And this part of His creation is only a fractional portion of the complete creation. The material world stands as a part only *(ekāṁśena sthito jagat).* Supposing that the material world is a display of one part of His energy, the remaining three parts consist of the *Vaikuṇṭha-jagat* or spiritual world described in the *Bhagavad-gītā* as *mad-dhāma* or *sanātana-dhāma,* or the eternal world. We have marked in the previous verse that He creates and again winds up the creation. This action is applicable in the material world only because the other greater part of His creation, namely the Vaikuṇṭha world, is neither created nor annihilated; otherwise the Vaikuṇṭha-dhāma would not have been called eternal. The Lord exists with *dhāma;* His eternal name, quality, pastimes, entourage and personality are all a display of His different energies and expansions. The Lord is

called *anādi,* or having no creator, and *ādi,* or the origin of all. We think in our own imperfect way that the Lord is also created, but the *Vedānta* informs us that He is not created. Rather, everything else is created by Him *(nārāyaṇaḥ paro'vyaktāt).* Therefore for the common man these are all very wonderful matters for consideration. Even for the great scholars they are inconceivable, and thus such scholars present theories contradictory to one another. Even for the insignificant part of His creation, this particular universe, they have no complete information as to how far this limited space is extended, or how many stars and planets are there, or the different conditions of those innumerable planets. Modern scientists have insufficient knowledge of all this. Some of them assert that there are 100,000,000 planets scattered all over space. In a news release from Moscow dated 21/2/60, the following piece of knowledge was relayed:

"Russia's well-known professor of astronomy Boris Vorontsov-Velianino said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.

"It could be that life similar to that on earth flourishes on such planets.

"Doctor of Chemistry Nikolat Zhirov, covering the problem of atmosphere on other planets, pointed out that the organism of a Martian, for instance, could very well adapt itself to normal existence with a low body temperature.

"He said that he felt that the gaseous composition of Martian atmosphere was quite suitable to sustain life of beings which have become adapted to it."

This adaptibility of an organism to different varieties of planets is described in the *Brahma-saṁhitā* as *vibhūti-bhinnam,* i.e., each and every one of the innumerable planets within the universe is endowed with a particular type of atmosphere, and the living beings there are more perfectly advanced in science and psychology because of a better atmosphere. *Vibhūti* means specific powers, and *bhinnam* means variegated. Scientists who are attempting to explore outer space and are trying to reach other planets by mechanical arrangements must know for certain that organisms adapted to the atmosphere of earth cannot exist in the atmospheres of other planets *(Easy Journey to Other Planets).* One has to prepare himself, therefore, to be transferred to a different planet after being relieved of the present body, as it is said in the *Bhagavad-gītā, yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām:* "Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me." (Bg. 9.25)

Mahārāja Parīkṣit's statement regarding the working of the creative energy of the Lord discloses that he knew everything of the process of creation. Why then did he ask Śukadeva Gosvāmī for such information? Mahārāja Parīkṣit, being a great emperor, a descendant of the Pāṇḍavas and a great devotee of Lord Kṛṣṇa, was quite able to know considerably about the creation of the world, but that much knowledge was not sufficient. He said therefore that even greatly learned scholars fail to know about that, even after great effort. The Lord is unlimited, and His activities are also unfathomed. Any living being, up to the standard of Brahmājī, the highest perfect living being within the universe, with a limited source of knowledge and with imperfect senses can never imagine knowing about the unlimited. We can know something of the unlimited when it is explained by the unlimited, as it has been done by the Lord Himself in the unique statements of the *Bhagavad-gītā,* and it can also be known to some extent from realized souls like Śukadeva Gosvāmī, who learned it from Vyāsadeva, a disciple of Nārada, and thus the perfect knowledge can descend by the chain of disciplic succession only, and not by any form of experimental knowledge, old or modern.

TEXT 9

यथा गुणांस्तु प्रकृतेर्युगपत् क्रमशोऽपि वा ।
बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः॥ ९ ॥

yathā guṇāṁs tu prakṛter
yugapat kramaśo'pi vā
bibharti bhūriśas tv ekaḥ
kurvan karmāṇi janmabhiḥ

yathā—as they are; *guṇān*—the modes of; *tu*—but; *prakṛteḥ*—of the material energy; *yugapat*—simultaneously; *kramaśaḥ*—gradually; *api*—also; *vā*—either; *bibharti*—maintains; *bhūriśaḥ*—many forms; *tu*—but; *ekaḥ*—the supreme one; *kurvan*—acting; *karmāṇi*—activities; *janmabhiḥ*—by incarnations.

TRANSLATION

The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature.

TEXT 10

विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा ।
शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान्खलु ॥१०॥

vicikitsitam etan me
bravītu bhagavān yathā
śābde brahmaṇi niṣṇātaḥ
parasmiṁś ca bhavān khalu

vicikitsitam—doubtful inquiry; *etat*—this; *me*—of me; *bravītu*—just clear up; *bhagavān*—powerful like the Lord; *yathā*—as much as; *śābde*—sound transcendental; *brahmaṇi*—Vedic literature; *niṣṇātaḥ*— fully realized; *parasmin*—in transcendence; *ca*—also; *bhavān*—your good self; *khalu*—as a matter of fact.

TRANSLATION

Kindly clear up all these doubtful inquiries, because you are not only vastly learned in the Vedic literatures and self-realized in transcendence, but you are also a great devotee of the Lord, and therefore you are as good as the Personality of Godhead.

PURPORT

In the *Brahma-saṁhitā* it is said that the Supreme Absolute Truth, Govinda, the Personality of Godhead, although one without a second, is infallibly expanded by innumerable forms nondifferent from one another, and although He is the original person, He is still ever young with permanent youthful energy. He is very difficult to be known simply by learning the transcendental science of the *Vedas*, but He is very easily realized by His pure devotees.

The expansion of different forms of the Lord, as from Kṛṣṇa to Baladeva to Saṅkarṣaṇa, from Saṅkarṣaṇa to Vāsudeva, from Vāsudeva to Aniruddha, from Aniruddha to Pradyumna and then again to second Saṅkarṣaṇa and from Him to the Nārāyaṇa-Puruṣāvatāras, and innumerable other forms, which are compared to the constant flowing of the uncountable waves of a river, are all one and the same. They are like lamps of equal power which kindle from one lamp to another. That is the transcendental potency of the

Lord. The *Vedas* say that He is so complete that even though the whole complete identity is emanated from Him, He still remains the same complete whole *(pūrṇasya pūrṇam ādāya pūrṇam evāvaśisyate).* As such, there is no validity in a material conception of the Lord by the mental speculators. Thus He remains always a mystery for the mundane scholar, even if he is vastly learned in the Vedic literatures *(vedeṣu durlabham adurlabham ātma-bhaktau).* Therefore, the Lord is beyond the limit of conception for mundane learned scholars, philosophers or scientists. He is easily understandable by the pure devotee because the Lord declares in the *Bhagavad-gītā* that after surpassing the stage of knowledge, when one is able to be engaged in the devotional service of the Lord, then only can one know the true nature of the Lord (Bg. 18.54). No one can have any clear conception of the Lord or His holy name, form, attributes, pastimes, etc., unless one is engaged in His transcendental loving service. The statement of the *Bhagavad-gītā* that one must first of all surrender unto the Lord, being freed from all other engagements, means that one must become a pure unconditional devotee of the Lord. Only then can one know Him by the strength of devotional service.

Mahārāja Parīkṣit admitted in the previous verse that the Lord is inconceivable even for the greatest learned scholars. Why then should he again request Śukadeva Gosvāmī to clarify his insufficient knowledge about the Lord? The reason is clear. Śukadeva Gosvāmī was not only vastly learned in the Vedic literatures, but he was also a great self-realized soul and a powerful devotee of the Lord. A powerful devotee of the Lord is, by the grace of the Lord, more than the Lord Himself. The Personality of Godhead Śrī Rāmacandra attempted to bridge the Indian Ocean to reach the island of Laṅkā, but Śrī Hanumānjī, the unalloyed devotee of the Personality of Godhead, could cross the ocean simply by jumping over it. The Lord is so merciful upon His pure devotee that He presents His beloved devotee as more powerful than Himself. The Lord expressed Himself to be unable to save Durvāsā Muni, although the Muni was so powerful that he could reach the Lord directly in these material conditions. But Durvāsā Muni was saved by Mahārāja Ambarīṣa, a devotee of the Lord. Therefore, a devotee of the Lord is not only more powerful than the Lord, but also worship of the devotee is considered more effective than direct worship of the Lord *(mad-bhakta pūjābhyadhikā).*

The conclusion is, therefore, that a serious devotee must first approach a spiritual master who is not only well versed in the Vedic literatures but is also a great devotee with factual realization of the Lord and His different energies. Without the help of such a devotee spiritual master, no one can

make progress in the transcendental science of the Lord. And a bona fide spiritual master like Śukadeva Gosvāmī does not speak about the Lord only in the matter of His internal potencies, but also explains how He associates with His external potencies.

The Lord's pastimes, in the internal potency, are displayed in His activities in Vṛndāvana, but His external potential works are directed in His features of Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu. Śrīla Viśvanātha Cakravartī offers his good counsel to the interested Vaiṣṇavas when he says that they should not only be interested to hear about the Lord's activities (like *rāsa-līlā,* etc.), but that they must be keenly interested in His pastimes in His features of the *Puruṣāvatāras* in connection with *sṛṣṭi-tattva,* creational functions, following the examples of Mahārāja Parīkṣit, the ideal disciple, and Śukadeva Gosvāmī, the ideal spiritual master.

TEXT 11

सूत उवाच

इत्युपामन्त्रितो राज्ञा गुणानुकथने हरेः ।
हृषीकेशमनुस्मृत्य प्रतिवक्तुं प्रचक्रमे ॥११॥

sūta uvāca
ity upāmantrito rājñā
guṇānukathane hareḥ
hṛṣīkeśam anusmṛtya
prativaktuṁ pracakrame

sūta uvāca—Sūta Gosvāmī said; *iti*—thus; *upāmantritaḥ*—being requested; *rājñā*—by the King; *guṇa-anukathane*—in describing the transcendental attributes of the Lord; *hareḥ*—of the Personality of Godhead; *hṛṣīkeśam*—the master of the senses; *anusmṛtya*—properly remembering; *prativaktum*—just to reply; *pracakrame*—executed the preliminaries.

TRANSLATION

Sūta Gosvāmī said, When Śukadeva Gosvāmī was thus requested by the King to describe the creative energy of the Personality of Godhead, the former then systematically remembered the master of the senses [Śrī Kṛṣṇa], and to reply properly he spoke thus.

PURPORT

The devotees of the Lord, while delivering some speeches and describing the transcendental attributes of the Lord, do not think that they can do anything independently. They think that they can speak only what they are induced to speak by the Supreme Lord, the master of the senses. The senses of the individual being are not his own, and the devotee knows that such senses belong to the Supreme Lord and that they can be properly used when they are employed for the service of the Lord. The senses are instruments, and elements are ingredients, all endowed by the Lord; therefore whatever an individual can do, speak, see, etc., is under the direction of the Lord only. The *Bhagavad-gītā* confirms this (Bg. 15.15): *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca.* No one is free to act freely and independently, and as such, one should always seek the permission of the Lord to do or eat or speak, and by the blessing of the Lord everything done by a devotee is beyond the principles of four defects typical of the conditioned soul.

TEXT 12

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे
सदुद्भवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिना-
मन्तर्भवायानुपलक्ष्यवर्त्मने ॥१२॥

śrī śuka uvāca
namaḥ parasmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā
gṛhīta-śakti-tritayāya dehinām
antarbhavāyānupalakṣya-vartmane

namaḥ—offering obeisances; *parasmai*—the Supreme; *puruṣāya*—Personality of Godhead; *bhūyase*—unto the complete whole; *sad-udbhava*—creation of the material world; *sthāna*—its maintenance; *nirodha*—and its winding up; *līlayā*—by the pastime of; *gṛhīta*—having accepted; *śakti*—power; *tritayāya*—three modes; *dehinām*—of all who possess material

bodies; *antarbhavāya*—unto Him who resides within; *anupalakṣya*—inconceivable; *vartmane*—one who has such ways.

TRANSLATION

Śukadeva Gosvāmī said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

PURPORT

This material world is a manifestation of the three modes of goodness, passion and ignorance, and the Supreme Lord, for the creation, maintenance and destruction of the material world, accepts three predominating forms of Brahmā, Viṣṇu and Śaṅkara (Śiva). As Viṣṇu He enters into every body materially created. As Garbhodakaśāyī Viṣṇu He enters into every universe, and as Kṣīrodakaśāyī Viṣṇu He enters in the body of every living being. Lord Śrī Kṛṣṇa, being the origin of all *Viṣṇu-tattvas,* is addressed here as *paraḥ pumān,* or Puruṣottama, as described in the *Bhagavad-gītā* (Bg. 15.18), or the complete whole. The *puruṣāvatāras* are therefore His plenary expansions. *Bhakti-yoga* is the only process by which one can become competent to know Him. Because the empiric philosophers and mystic *yogīs* cannot conceive of the Personality of Godhead, He is called *anupalakṣya-vartmane,* the Lord of the inconceivable way, or *bhakti-yoga.*

TEXT 13

भूयो नमः सद्वृजिनच्छिदेऽसता-
मसम्भवायाखिलसत्त्वमूर्तये
पुंसां पुनः पारमहंस्य आश्रमे
व्यवस्थितानामनुमृग्यदाशुषे ॥१३॥

bhūyo namaḥ sad-vṛjina-cchide'satām
asambhavāyākhila-sattva-mūrtaye
puṁsāṁ punaḥ pāramahaṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe

bhūyaḥ—again; *namaḥ*—my obeisances; *sat*—of the devotees or of the pious; *vṛjina*—distresses; *chide*—the liberator; *asatām*—of the atheist, nondevotee demons; *asambhavāya*—cessation of further unhappiness; *akhila*—complete; *sattva*—goodness; *mūrtaye*—unto the Personality; *puṁsām*—of the transcendentalists; *punaḥ*—again; *pāramahaṁsye*—highest stage of spiritual perfection; *āśrame*—in the status; *vyavasthitānām*—particularly situated; *anumṛgya*—destination; *dāśuṣe*—one who delivers.

TRANSLATION

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator from all distresses of the pious devotees and the destroyer of the further advances in atheistic temperament of the nondevotee demons. For the transcendentalists, who are situated in the topmost spiritual perfection, He grants their specific destinations.

PURPORT

Lord Śrī Kṛṣṇa is the complete form of all existence, both material and spiritual. *Akhila* means complete, or that which is not *khila,* inferior. As stated in the *Bhagavad-gītā,* there are two kinds of nature *(prakṛti),* namely the material nature and the spiritual nature, or the external and internal potencies of the Lord. The material nature is called *anarva,* or inferior, and the spiritual nature is called superior or transcendental. Therefore the form of the Lord is not of the inferior material nature. He is complete transcendence. And He is *mūrti,* or having transcendental form. The less intelligent men, who are unaware of His transcendental form, describe Him as impersonal Brahman. But Brahman is simply the rays of His transcendental body *(yasya prabhā).* The devotees, who are aware of His transcendental form, render Him service; therefore the Lord also reciprocates by His causeless mercy and thus delivers His devotees from all distresses. The pious men who follow the rulings of the *Vedas* are also dear to Him, and therefore the pious men of this world are also protected by Him. The impious and the nondevotees are against the principles of the *Vedas,* so such persons are always hampered from making advances in their nefarious activities. Some of them, who are specially favored by the Lord, are killed by Him personally, as in the cases of Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, etc., and thus such demons get salvation and are thereby checked from further progress in their demoniac activities. Just like a kind father, either in His favor upon

the devotees or His punishment of the demons, He is ever kind to everyone because He is complete existence for all individual existence.

The *paramahaṁsa* stage of existence is the highest perfectional stage of spiritual values. According to Śrīmatī Kuntīdevī, the Lord is factually understood by the *paramahaṁsas* only. As there is gradual realization of the transcendence from impersonal Brahman to localized Paramātmā to the Personality of Godhead, Puruṣottama Lord Kṛṣṇa, similarly there is gradual promotion of one's situation in the spiritual life of *sannyāsa. Kuṭīcaka, bahūdaka, parivrājakācārya* and *paramahaṁsa* are gradual progressive stages in the renounced order of life, *sannyāsa,* and Queen Kuntīdevī, the mother of the Pāṇḍavas, has spoken about them in her prayers for Lord Kṛṣṇa (Canto One, Chapter Eight). The *paramahaṁsas* are generally found both among the impersonalists and the devotees, but according to *Śrīmad-Bhāgavatam* (as it is clearly stated by Kuntīdevī), pure *bhakti-yoga* is understood by the *paramahaṁsas,* and she has especially mentioned that the Lord descends *(paritrāṇāya sādhūnām)* especially to award *bhakti-yoga* to the *paramahaṁsas.* So ultimately the *paramahaṁsas,* in the true sense of the term, are unalloyed devotees of the Lord. Śrīla Jīva Gosvāmī has directly accepted that the highest destination is *bhakti-yoga,* by which one accepts the transcendental loving service of the Lord. Those who accept the path of *bhakti-yoga* are the factual *paramahaṁsas.*

Since the Lord is very kind to everyone, the impersonalists, who accept *bhakti* as the means of being merged in the existence of the Lord in His impersonal *brahmajyoti,* are also awarded their desired destination. He has assured everyone in the *Bhagavad-gītā: ye yathā māṁ prapadyante.* According to Śrīla Viśvanātha Cakravartī, there are two classes of *paramahaṁsas,* namely the *brahmānandīs* (impersonalists) and the *premānandīs* (devotees), and both are awarded their desired destinations, although the *premānandīs* are more fortunate than the *brahmānandīs.* But both the *brahmānandīs* and the *premānandīs* are transcendentalists, and they have nothing to do with the inferior material nature full of the existential miseries of life.

TEXT 14

नमो नमस्तेऽस्त्वृषभाय सात्वतां
विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा
स्वधामनि ब्रह्मणि रंस्यते नमः ॥१४॥

namo namas te'stv ṛṣabhāya sātvatāṁ
vidūra-kāṣṭhāya muhuḥ ku-yoginām
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate namaḥ

namaḥ namas te—let me offer my obeisances unto You; *astu*—are; *ṛṣabhāya*—unto the great associate; *sātvatām*—of the members of the Yadu dynasty; *vidūra-kāṣṭhāya*—one who is far from mundane wranglers; *muhuḥ*—always; *ku-yoginām*—of the nondevotees; *nirasta*—vanquished; *sāmya*—equal status; *atiśayena*—by greatness; *rādhasā*—by opulence; *sva-dhāmani*—in His own abode; *brahmaṇi*—in the spiritual sky; *raṁsyate*—enjoys; *namaḥ*—I do bow down.

TRANSLATION

Let me offer my respectful obeisances unto Him who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.

PURPORT

There are two sides of the transcendental manifestations of the Supreme Lord, Śrī Kṛṣṇa. For the pure devotees He is the constant companion, as in the case of His becoming one of the family members of the Yadu dynasty, or His becoming the friend of Arjuna, or His becoming the associate neighbor of the inhabitants of Vṛndāvana, as the son of Nanda-Yaśodā, the friend of Sudāmā, Śrīdāmā and Madhumaṅgala, or the lover of the damsels of Vrajabhūmi, etc. That is part of His personal features. And by His impersonal feature He expands the rays of the *brahmajyoti,* which is limitless and all-pervasive. Part of this all-pervasive *brahmajyoti,* which is compared with the sun rays, is covered by the darkness of *mahat-tattva,* and this insignificant part is known as the material world. In this material world there are innumerable universes like the one we can experience, and in each of them there are hundreds of thousands of planets like the one we are inhabiting. The mundaners are more or less captivated by the unlimited expansion of the rays of the Lord, but the devotees are concerned more with His personal form, from which everything is emanating *(janmādy asya yataḥ).* As the sun rays are concentrated in the sun disc, so

the *brahmajyoti* is concentrated in Goloka Vṛndāvana, the topmost spiritual planet in the spiritual sky. The immeasurable spiritual sky is full of spiritual planets, named Vaikuṇṭhas, far beyond the material sky. The mundaners have no sufficient information of even the mundane sky, so what can they think of the spiritual sky? Therefore the mundaners are always far, far away from Him. Even if they are able to manufacture some machine, in the future, whose speed may be accelerated to the velocity of the air or mind, the mundaners will still be unable to imagine reaching the planets in the spiritual sky. So the Lord and His residential abode will always remain a myth or a mysterious problem, but for the devotees the Lord will always be available as an associate.

In the spiritual sky His opulence is immeasurable. The Lord resides in all the spiritual planets, or innumerable Vaikuṇṭha planets, by expanding His plenary portions along with His liberated devotee associates, but the impersonalists who want to merge in the existence of the Lord are allowed to merge as one of the spiritual sparks of *brahmajyoti*. They have no qualifications for becoming one of the associates of the Lord either in the Vaikuṇṭha planets or in the supreme planet Goloka Vṛndāvana, described in the *Bhagavad-gītā* as the *mad-dhāma,* and here in this verse as the *sva-dhāma* of the Lord.

This *mad-dhāma* or *sva-dhāma* is described in the *Bhagavad-gītā* as follows:

na tad bhāsayate sūryo na śaśāṅko na pāvkaḥ
yad gatvā na nivartante tad-dhāma paramaṁ mama.
(Bg. 15.6)

The Lord's *sva-dhāma* does not require any sunlight or moonlight or electricity for illumination. That *dhāma*, or place, is supreme, and whoever goes there never comes back to this material world.

The Vaikuṇṭha planets and the Goloka Vṛndāvana planet are all self-illuminating, and the rays are scattered by those *sva-dhāma* of the Lord which constitute the existence of the *brahmajyoti*. It is further confirmed in the *Vedas* like the *Muṇḍaka, Kaṭha* and *Śvetāśvatara Upaniṣads:*

na tatra sūryo bhāti na candratārakam
nemā vidyuto bhānti kuto ayam agniḥ
tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṁ vibhāti.

In the *sva-dhāma* of the Lord there is no need of sun, moon, or stars for illumination. Nor is there need of electricity, so what to speak of ignited lamps? On the other hand, it is because of those planets being self-illuminating that all effulgence has become possible, and whatever there is that is dazzling is due to the reflection of that *sva-dhāma.*

One who is dazzled by the effulgence of the impersonal *brahmajyoti* cannot know the personal transcendence; therefore in the *Īśopaniṣad* it is prayed that the Lord shift His dazzling effulgence so that the devotee can see the real reality. It is spoken thus:

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye.

"O Lord, You are the maintainer of everything both material and spiritual, and everything flourishes by Your mercy. Your devotional service, or *bhakti-yoga,* is the actual principle of religion, *satya-dharma,* and I am engaged in that service. So kindly protect me by showing Your real face. Please, therefore, remove the veil of Your *brahmajyoti* rays so that I can see Your form of eternal bliss and knowledge."

TEXT 15

यत्कीर्तनं यत्स्मरणं यदीक्षणं
यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं
तस्मै सुभद्रश्रवसे नमो नमः ॥१५॥

yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ

yat—whose; *kīrtanam*—glorification; *yat*—whose; *smaraṇam*—remembrances; *yat*—whose; *īkṣaṇam*—audience; *yat*—whose; *vandanam*—prayers; *yat*—whose; *śravaṇam*—hearing about; *yat*—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effects of sins; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—one who is heard; *namaḥ*—by due obeisances; *namaḥ*—again and again.

TRANSLATION

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

PURPORT

The sublime form of religious performances to free oneself from all reactions of sins is suggested herein by the greatest authority, Śrī Śukadeva Gosvāmī. *Kīrtanam,* or glorifying the Lord, can be performed by very many ways, such as remembering, visiting temples to see the Deity, offering prayers in front of the Lord, and hearing recitations of glorification of the Lord as they are mentioned in the *Śrīmad-Bhāgavatam* or in the *Bhagavad-gītā. Kīrtana* can be performed both by singing the glories of the Lord in accompaniment with melodious music and by recitation of scriptures like *Śrīmad-Bhāgavatam* or *Bhagavad-gītā.*

The devotees may not be disappointed in the absence of the Lord physically, though they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc., (either all or some of them, or even one of them) can give us the desired result of being associated with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Kṛṣṇa or Rāma can at once surcharge the atmosphere spiritually, and we must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless *kīrtana* has positive association with the Lord. Similarly, remembrance and prayers also can give us the desired result if they are properly done under expert guidance. One should not concoct forms of devotional service. One may worship the form of the Lord in a temple, or one may impersonally offer the Lord devotional prayers in a mosque or a church. One is sure to get free from the reactions of sins, provided one is very careful about not committing sins willingly in expectation of getting free from the reactions of sins by worshiping in the temple or by offering prayers in the church. This mentality of committing sins willfully on the strength of devotional service is called *nāmno balāt pāpa-buddhiḥ,* the greatest offense in the discharge of devotional service. Hearing is, therefore, essential in order to keep oneself strictly on guard against such pitfalls of sins. And in order to give special stress to the hearing process, the Gosvāmī invokes all auspicious fortune in this matter.

TEXT 16

विचक्षणा यच्चरणोपसादनात्
सङ्गं व्युदस्योभयतोऽन्तरात्मनः।
विदन्ति हि ब्रह्मगतिं गतक्लमा-
स्तस्मै सुभद्रश्रवसे नमो नमः ॥१६॥

vicakṣaṇā yac-caraṇopasādanāt
saṅgaṁ vyudasyobhayato 'ntar-ātmanaḥ
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ

vicakṣaṇāḥ—highly intellectual; *yat*—whose; *caraṇa-upasādanāt*—simply dedicating oneself unto the lotus feet; *saṅgam*—attachment; *vyudasya*—giving up completely; *ubhayataḥ*—for present and future existence; *antar-ātmanaḥ*—of the heart and soul; *vindanti*—moves progressively; *hi*—certainly; *brahma-gatim*—towards spiritual existence; *gata-klamāḥ*—without difficulty; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—unto one who is heard; *namaḥ*—my due obeisances; *namaḥ*—again and again.

TRANSLATION

Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress towards spiritual existence.

PURPORT

Lord Śrī Kṛṣṇa has repeatedly instructed Arjuna, or for that matter everyone concerned with becoming His unalloyed devotee. In the last phase of His instruction in the *Bhagavad-gītā* (Bg. 18.64-66) He instructed most confidentially as follows:

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo'si me dṛḍham iti tato vakṣyāmi te hitam

manmanā bhava mad-bhakto madyājī māṁ namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo'si me

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"My dear Arjuna, you are very dear to Me, and therefore only for your good I will disclose the most secret part of My instructions. It is simply this: become a pure devotee of Mine and give yourself unto Me only, and I promise you full spiritual existence, by which you may gain the eternal right of transcendental loving service unto Me. Just give up all other ways of religiosity and exclusively surrender unto Me and believe that I will protect you from your sinful acts, and I shall deliver you. Do not worry any more."

Persons who are intelligent take serious notice of this last instruction of the Lord. Knowledge of the self is the first step in spiritual realization, which is called confidential knowledge, and a step further is God realization, which is called more confidential knowledge. The culmination of the knowledge of *Bhagavad-gītā* is God realization, and when one attains this stage of God realization, he naturally, voluntarily becomes a devotee of the Lord to render Him loving transcendental service. This devotional service of the Lord is always based on love of God and is distinguished from the nature of routine service as prescribed in *karma-yoga, jñāna-yoga* or *dhyāna-yoga.* In the *Bhagavad-gītā* there are different instructions for such men of different categories, and there are various descriptions for *varṇāśrama-dharma, sannyāsa-dharma, yati-dharma,* the renounced order of life, controlling the senses, meditation, perfection of mystic powers, etc., but one who fully surrenders unto the Lord to render service unto Him, out of spontaneous love for Him, factually assimilates the essence of all knowledge described in the *Vedas.* One who adopts this method very skillfully attains perfection of life at once. And this perfection of human life is called *brahma-gati,* or the progressive march in spiritual existence. As enunciated by Śrīla Jīva Gosvāmī on the basis of Vedic assurances, *brahma-gati* means to attain a spiritual form as good as that of the Lord, and in that form the liberated living being eternally lives on one of the spiritual planets situated in the spiritual sky. Attainment of this perfection of life is easily available to a pure devotee of the Lord without undergoing any difficult method of perfection. Such a devotional life is full of *kīrtana, smaraṇa, īkṣaṇa,* etc., as mentioned in a previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world. Lord Brahmā, when he met Lord Kṛṣṇa as a playful child at Vṛndāvana, offered his prayer in which he said:

śreyaḥ srutiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām.
(Bhag. 10.14.4)

Bhakti-yoga is the highest quality of perfection to be achieved by the intelligent person in lieu of performing a large quantity of spiritual activities. The example cited here is very appropriate. A handful of real paddy is more valuable than heaps of paddy skins without any substance within. Similarly, one should not be attracted by the jugglery of *karma-kāṇḍa* or *jñāna-kāṇḍa* or even the gymnastic performances of *yoga,* but skillfully should take to the simple performances of *kīrtanam, smaraṇam,* etc., under a bona fide spiritual master and without any difficulty attain the highest perfection.

TEXT 17

तपस्विनो दानपरा यशस्विनो
मनस्विनो मन्त्रविदः सुमङ्गलाः ।
क्षेमं न विन्दन्ति विना यदर्पणं
तस्मै सुभद्रश्रवसे नमो नमः ॥१७॥

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ su-maṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

tapasvinaḥ—the great learned sages; *dāna-parāḥ*—the great performer of charity; *yaśasvinaḥ*—the great worker of distinction; *manasvinaḥ*—the great philosophers or mystics; *mantra-vidaḥ*—the great chanter of the Vedic hymns; *su-maṅgalāḥ*—strict followers of Vedic principles; *kṣemam*—fruitful result; *na*—never; *vindanti*—attain; *vinā*—without; *yad-arpaṇam*—dedication; *tasmai*—unto Him; *subhadra*—auspicious; *śravase*—hearing about Him; *namaḥ*—my obeisances; *namaḥ*—again and again.

TRANSLATION

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charities, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

PURPORT

Advancement of learning, charitable disposition of mind, taking part in political, social or religious leadership of human society, philosophical speculations or the practice of the *yoga* system, becoming expert in the Vedic rituals, and all similar high qualities in man serve one in the attainment of perfection only when they are employed in the service of the Lord. Without such dovetailing, all such qualities become sources of trouble for people in general. Everything can either be utilized for one's own sense gratification or in the service of one other than oneself. There are two kinds of self-interest also, namely personal selfishness and extended selfishness. But there is no qualitative difference between personal and extended selfishness. Theft for personal interest or for the family interest is of the same quality—namely, criminal. A thief pleading not guilty because of committing theft not for personal interest but for the interest of society or country has never been excused by the established law of any country. People in general have no knowledge that the self-interest of a living being attains perfection only when such an interest coincides with the interest of the Lord. For example, what is the interest of maintaining body and soul together? One earns money for maintenance of the body (personal or social), but unless there is God consciousness, unless the body is being properly maintained to realize one's relation with God, all good efforts to maintain body and soul together are similar to the attempts of the animals to maintain the body and soul together. The purpose of maintaining the human body is different from that of the animals. Similarly, advancement of learning, economic development, philosophical research, study in the Vedic literature or even the execution of pious activities (like charity, opening of hospitals, the distribution of food grains, etc.) should be done in relation with the Lord. The aim of all such acts and endeavors must be for the pleasure of the Lord and not for the

satisfaction of any other identity, individual or collective *(saṁsiddhir hari-toṣaṇam).* In the *Bhagavad-gītā* also the same principle is confirmed (Bg. 9.27), and it is said there that whatever we may give in charity and whatever we may observe in austerity must be given over to the Lord or be done on His account only. The expert leaders of a godless human civilization cannot bring about a fruitful result in all their different attempts at educational advancement or economic development unless they are God conscious. And to become God conscious one has to hear about the all-auspicious Lord, as He is described in literature like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

TEXT 18

किरातहूणान्ध्रपुलिन्दपुल्कशा
आभीरशुम्भा यवनाः खसादयः ।
येऽन्ये च पापा यदपाश्रयाश्रयाः
शुध्यन्ति तस्मै प्रभविष्णवे नमः॥१८॥

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of Southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sindh; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian Province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya-āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

TRANSLATION

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

PURPORT

Kirāta: A province of old Bhāratavarṣa mentioned in the *Bhiṣma Parva* of *Mahābhārata.* Generally the Kirātas are known as the aboriginal tribes of India, and in modern days the Santal Parganas in Bihar and Chota Nagpur might comprise the old province named Kirāta.

Hūṇa: The area of East Germany and part of Russia is known as the province of the Hūṇas. Accordingly, sometimes a kind of hill tribe is known as the Hūṇas.

Āndhra: A province in Southern India mentioned in the *Bhiṣma Parva Mahābhārata.* It is still extant under the same name.

Pulinda: It is mentioned in the *Mahābhārata,* (*Ādi* 174.38) viz.,the inhabitants of the province of the name Pulinda. This country was conquered by Bhīmasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the *Vana Parva* of *Mahābhārata* that the non-Vedic race of this part of the world would rule over the world. This Pulinda Province was also one of the provinces of Bhārata, and the inhabitants were classified amongst the *kṣatriya* kings. But later on, due to their giving up the brahminical culture, they were mentioned as *mlecchas* (just as those who are not followers of the Islamic culture are called *kafirs,* and those who are not followers of the Christian culture are called heathens).

Abhīra: This name also appears in the *Mahābhārata,* both in the *Sabha Parva* and *Bhiṣma Parva.* It is mentioned that this province was situated on the River Sarasvatī in Sind. The modern Sind Province formerly extended on the other side of the Arabian Sea, and all the inhabitants of that province were known as the *Ābhīras.* They were under the domination of Mahārāja Yudhiṣṭhira, and, according to the statements of Mārkaṇḍeya, the *mlecchas* of this part of the world would also rule over Bhārata. Later on this proved to be true, as it was proved in the case of the Pulindas. On behalf of the Pulindas, Alexander the Great conquered India, and on behalf of the Ābhīras, Mohammed Ghori conquered India. These Ābhīras were also formerly *kṣatriyas* within the brahminical culture, but they gave up the connection. But the *kṣatriyas,* who were afraid of Paraśurāma and had hidden themselves in the Caucasian hilly regions, later on became known as the Ābhīras, and the place they inhabited was known as Ābhīradeśa.

Śumbha or the *Kaṅkas:* the inhabitants of the Kaṅka province of old Bhārata, mentioned in the *Mahābhārata.*

Yavanas: Yavana was the name of one of the sons of Mahārāja Yayāti who was given the part of the world known as Turkey to rule over. Therefore the Turks are Yavanas due to being descendants of Mahārāja Yavana.

The Yavanas were therefore *kṣatriyas,* and later on, by giving up the brahminical culture, they became *mleccha yavanas.* Descriptions of the Yavanas are in the *Mahābhārata* (*Ādi* 85.34). Another prince of Tuvasu was also known as Yavana, and his country was conquered by Sahadeva, one of the Pāṇḍavas. The western Yavana joined with Duryodhana in the Battle of Kurukṣetra under the pressure of Karṇa. It is also foretold that these Yavanas also would conquer India, and it proved to be true.

Khasādaya: The inhabitants of the Khasadeṣa are mentioned in the *Mahābhārata (Droṇa Parva).* Those who have a stunted growth of hair on the upper lip are generally called Khasas. As such, the Khasādayas are the Mongolians and the Chinese and others who are so designated.

The above-mentioned historical names are different nations of the world. Even those who are constantly engaged in sinful acts are all corrigible to the standard of perfect human beings if they take shelter of the devotees of the Lord. Jesus Christ and Hajrat Mohammed, two powerful devotees of the Lord, have done tremendous service on behalf of the Lord on the surface of the globe. And from the version of Śrīla Śukadeva Gosvāmī it appears that instead of running a godless civilization in the present context of the world situation, if the leadership of world affairs is entrusted to the devotees of the Lord, for which a worldwide organization under the name and style of The International Society for Krishna Consciousness has already been started, then by the grace of the Almighty Lord there can be a thorough change of heart in human beings all over the world because the devotees of the Lord are able authorities to effect such a change by purifying the dust-worn minds of the people in general. The politicians of the world may remain in their respective positions because the pure devotees of the Lord are not interested in political leadership or diplomatic implications. The devotees are interested only in seeing that the people in general are not misguided by political propaganda and in seeing that the valuable life of a human being is not spoiled in following a type of civilization which is ultimately doomed. If the politicians would, therefore, be guided by the good counsel of the devotees, then certainly there would be a great change in the world situation by the purifying propaganda of the devotees, as shown by Lord Caitanya. As Śukadeva Gosvāmī began his prayer by discussing the word *yat-kīrtanam,* so also Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations, created by politicians, can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow. The destination is to go back

home, back to Godhead, as we have several times discussed in these pages.

According to the cult of devotion, generally known as the Vaiṣṇava cult, there is no bar for anyone to advance in the matter of God realization. A Vaiṣṇava is powerful enough to turn into a Vaiṣṇava even the Kirāta, etc., as above mentioned. In the *Bhagavad-gītā* also it is said by the Lord (Bg. 9.32) that there is no bar to becoming a devotee of the Lord (even for those who are low-born, or women, *śūdras* or *vaiśyas*), and by becoming a devotee everyone is eligible to return home, back to Godhead. The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Kṛṣṇa *(Bhagavad-gītā* and *Śrīmad-Bhāgavatam).* Anyone from any part of the world who becomes well conversant in the science of Kṛṣṇa becomes a pure devotee and a spiritual master for the general mass of people and may reclaim them by purification of heart. A person, though he be even the most sinful man, can at once be purified by systematic contact with a pure Vaiṣṇava. A Vaiṣṇava, therefore, can accept a bona fide disciple from any part of the world without any consideration of caste and creed and promote him by regulative principles to the status of a pure Vaiṣṇava who is transcendental to brahminical culture. The system of caste, or *varṇāśrama-dharma,* is no longer regular even amongst the so-called followers of the system. Nor is it now possible to reestablish the institutional function in the present context of social, political and economic revolution. Without any reference to the particular custom of a country, one can be accepted to the Vaiṣṇava cult spiritually, and there is no hindrance in the transcendental process. So by the order of Lord Śrī Caitanya Mahāprabhu, the cult of *Śrīmad-Bhāgavatam* or the *Bhagavad-gītā* can be preached all over the world, reclaiming all persons willing to accept the transcendental cult. Such cultural propaganda by the devotees will certainly be accepted by all persons who are reasonable and inquisitive, without any particular bias for the custom of the country. The Vaiṣṇava never accepts another Vaiṣṇava on the basis of birthright, just as he never thinks of the Deity of the Lord in a temple as idol worship. And to remove all doubts in this connection, Śrīla Śukadeva Gosvāmī has invoked the blessings of the Lord, who is all-powerful *(prabhaviṣṇave namaḥ).* As the all-powerful Lord accepts the humble service of His devotee in devotional activities of the *arcanā,* His form as the worshipable Deity in the temple, similarly the body of a pure Vaiṣṇava changes transcendentally at once by giving himself up to the service of the Lord and training by a qualified Vaiṣṇava. The injunction of Vaiṣṇava regulation in this connection runs

as follows: *(arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ śrī-viṣṇor nāmni śabda-sāmānya-buddhiḥ,* etc.*)* "One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master as an ordinary man. Nor should one consider a pure Vaiṣṇava to belong to a particular caste, etc."

The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. Lord Caitanya accepted many devotees from communities other than the *varṇāśramites,* and He Himself declared, to teach us, that He does not belong to any caste or social order of life, but that He is the eternal servant of the servant of the Lord who maintains the damsels of Vṛndāvana (Lord Kṛṣṇa). That is the way of self-realization.

TEXT 19

स एष आत्मात्मवतामधीश्वर-
त्रयीमयो धर्ममयस्तपोमयः ।
गतव्यलीकैरजशङ्करादिभि-
र्वितर्क्यलिङ्गो भगवान् प्रसीदताम् ॥१९॥

sa eṣa ātmātmavatām adhīśvaras
trayīmayo dharmamayas tapomayaḥ
gata-vyalīkair aja-śaṅkarādibhir
vitarkya-liṅgo bhagavān prasīdatām

saḥ—He; *esaḥ*—it is; *ātmā*—Supersoul; *ātmavatām*—of the self-realized souls; *adhīśvaraḥ*—the Supreme Lord; *trayīmayaḥ*—personified *Vedas; dharmamayaḥ*—personified religious scripture; *tapomayaḥ*—personified austerity; *gata-vyalīkaiḥ*—by those who are above all pretensions; *aja*—Brahmājī; *śaṅkara-ādibhiḥ*—by Lord Śiva and others; *vitarkya-liṅgaḥ*—one who is observed with awe and veneration; *bhagavān*—the Personality of Godhead; *prasīdatām*—be kind toward me.

TRANSLATION

He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He

is worshiped by Lord Brahmā and Śiva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.

PURPORT

The Supreme Lord, the Personality of Godhead, although the Lord of all followers of different paths of self-realization, is knowable only by those who are above all pretensions. Everyone is searching for eternal peace or eternal life, and with an aim to this destination everyone is either studying Vedic scriptures or other religious scriptures or undergoing severe austerity as empiric philosophers, as mystics *yogīs* or as unalloyed devotees, etc. But the Supreme Lord is perfectly realized by the devotees only because they are above all pretensions. Those who are on the path of self-realization are generally classified as *karmīs, jñānīs, yogīs,* or devotees of the Lord. The *karmīs,* who are much attracted by the fruitive activities of the Vedic rituals, are called *bhukti-kāmī,* or those who desire liberation from material existence. The mystic *yogīs,* who practice different types of austerities for attainment of eight kinds of material perfections and who ultimately meet the Supersoul Paramātmā in trance, are called *siddhi-kāmī,* or those who desire the perfection of becoming finer than the finest, heavier than the heaviest, and who desire to get everything desired, to have control over everyone, to create everything liked, etc. All these are capacities of a powerful *yogī.* But the devotees of the Lord do not want anything like that for self-satisfaction. They want only to serve the Lord because the Lord is great, and as living entities they are eternally subordinate parts and parcels of the Lord. This perfect realization of the self by the devotee helps him to become desireless, to desire nothing for his personal self, and thus the devotees are called *niṣkāmī,* without any desire. A living entity, by his constitutional position, cannot be void of all desires (the *bhukti-kāmī, mukti-kāmī* and *siddhi-kāmī* all desire something for personal satisfaction), but the *niṣkāmī* devotees of the Lord desire everything for the satisfaction of the Lord. They are completely dependent on the orders of the Lord and are always ready to discharge their duty for the satisfaction of the Lord.

In the beginning Arjuna placed himself as one of those who desire self-satisfaction, for he desired not to fight in the Battle of Kurukṣetra, but to make him desireless the Lord preached the *Bhagavad-gītā,* in which the ways of *karma-yoga, jñāna-yoga, haṭha-yoga,* and also *bhakti-yoga* were explained. Because Arjuna was without any pretension, he changed his

decision and satisfied the Lord by agreeing to fight *(kariṣye vacanaṁ tava),* and thus he became desireless.

The examples of Brahmā and Lord Śiva are specifically cited here because Brahmājī, Lord Śiva, Śrīmatī Lakṣmījī and the four Kumāras, Sanaka, Sanātana, etc., are leaders of the four desireless Vaiṣṇava *sampradāyas.* They are all freed from all pretensions. Śrīla Jīva Gosvāmī interprets the word *gata-vyalīkaiḥ* as *projjhita-kaitavaiḥ,* or those who are freed from all pretensions (the unalloyed devotees only). In the *Caitanya-caritāmṛta* it is said: *bhukti-mukti siddhi-kāmī, sakali 'aśānta,' kṛṣṇa-bhakta—niṣkāma, ata eva 'śānta.'* Those who are after fruitive results for their pious activities, those who desire salvation and identity with the Supreme, and those who desire material perfections of mystic powers are all restless because they want something for themselves, but the devotee is completely peaceful because he has no demand for himself and is always ready to serve the desire of the Lord. The conclusion is, therefore, that the Lord is for everyone because no one can achieve the result of his respective desires without being sanctioned by Him, but as stated by the Lord in *Bhagavad-gītā* (Bg. 8.9), all such results are awarded by Him only, for the Lord is *adhīśvara* (the original controller) of everyone, namely the *Vedāntists,* the great *karma-kāṇḍīyas,* the great religious leaders, the great performers of austerity and all who are striving for spiritual advancement. But ultimately He is realized by the pretensionless devotees only. Therefore special stress is given to the devotional service of the Lord by Śrīla Śukadeva Gosvāmī.

TEXT 20

श्रियः पतिर्यज्ञपतिः प्रजापति-
धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां
प्रसीदतां मे भगवान् सतां पतिः ॥२०॥

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyāṁ patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ
prasīdatāṁ me bhagavān satāṁ patiḥ

śriyaḥ—all opulence; *patiḥ*—owner; *yajña*—of sacrifice; *patiḥ*—director; *prajā-patiḥ*—leader of all living entities; *dhiyām*—of intelligence; *patiḥ*—

master; *loka-patiḥ*—proprietor of all planets; *dharā*—earth; *patiḥ*—the supreme; *patiḥ*—head; *gatiḥ*—destination; *ca*—also; *andhaka*—one of the kings of the Yadu dynasty; *vṛṣṇi*—the first king of the Yadu dynasty; *sātvatām*—the Yadus; *prasīdatām*—be merciful; *me*—upon me; *bhagavān*—Lord Śrī Kṛṣṇa; *satām*—of all devotees; *patiḥ*—Lord.

TRANSLATION

May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

PURPORT

Since Śukadeva Gosvāmī is one of the prominent *gata-vyalīkam,* who are freed from all misconceptions, he therefore expresses his own realized perception of Lord Śrī Kṛṣṇa as His being the sum total of all perfection, the Personality of Godhead. Everyone is seeking the favor of the goddess of fortune, but they do not know that Lord Śrī Kṛṣṇa is the beloved husband of all goddesses of fortune. In the *Brahma-saṁhitā* it is said that the Lord, in His transcendental abode of Goloka Vṛndāvana, is accustomed to herding the *surabhi* cows and is served there by hundreds of thousands of goddesses of fortune. All these goddesses of fortune are manifestations of His transcendental pleasure potency *(hlādinī-śakti)* in His internal energy, and when the Lord manifested Himself on this earth He partially displayed the activities of His pleasure potency in His *rāsa-līlā* just to attract the conditioned souls who are all after the phantasmagoria pleasure potency in degraded sex enjoyment. The pure devotees of the Lord like Śukadeva Gosvāmī, who is completely detached from the abominable sex life of the material world, discussed this act of the Lord's pleasure potency certainly not in relation to sex, but to relish a transcendental taste inconceivable by the mundaners who are after sex life. Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion, and certainly Śukadeva Gosvāmī was never interested in the sex life of the mundane world. Nor does the manifestation of the Lord's pleasure potency have any connection with such degraded things. Lord Caitanya was a strict *sannyāsī,* so much so that He did not allow any woman to come near Him,

not even to bow down and offer respects. He never even heard the prayers of the *devadāsīs* offered in the temple of Jagannātha because a *sannyāsī* is forbidden to hear songs sung by the fair sex. Yet even in the rigid position of a *sannyāsī* He recommended the mode of worship preferred by the *gopīs* of Vṛndāvana as the topmost loving service possible to be rendered to the Lord. And Śrīmatī Rādhārāṇī is the principal head of all such goddesses of fortune, and therefore She is the pleasure counterpart of the Lord and is nondifferent from Kṛṣṇa.

In the Vedic rituals there are recommendations for performing different types of sacrifice in order to achieve the greatest benefit of life. Such benedictions as the result of performing great sacrifices are, after all, some favors given by the goddess of fortune, and the Lord, being the husband or lover of the goddess of fortune, factually is the Lord of all sacrifices also. And He is the final enjoyer of all kinds of *yajña;* therefore *Yajñapati* is another name of Lord Viṣṇu. It is recommended in the *Bhagavad-gītā* that everything should be done for the *Yajñapati (yajñārthe kuru karmāṇi),* otherwise acts will be the cause of conditioning by the law of material nature. Those who are not freed from all misconceptions *(vyalīkam)* perform sacrifices to please the minor demigods, but the devotees of the Lord know very well that Lord Śrī Kṛṣṇa is the supreme enjoyer of all performances of sacrifices; therefore they perform the *saṅkīrtana-yajña (śravanaṁ kīrtanaṁ viṣṇoḥ),* especially recommended in this age of Kali. In Kali-yuga, performance of other types of sacrifice is not feasible due to insufficient arrangement and inexpert priesthood.

We have information from the *Bhagavad-gītā* (Bg. 3.9-10) that Lord Brahmā, after giving rebirth to the conditioned souls within the universe, instructed them to perform sacrifices and to lead a prosperous life. By such sacrificial performances the conditioned souls will never be in difficulty to keep body and soul together. Ultimately they can purify their existence. They will find natural promotion into spiritual existence, the real identity of the living being. A conditioned soul should never give up the practice of sacrifice, charity and austerity, in any circumstances. The aim of all such sacrifices is to please the Yajñapati, the Personality of Godhead; therefore the Lord is also *Prajāpati.* According to the *Kaṭhopaniṣad,* the one Lord is the leader of the innumerable living entities. The living entities are maintained by the Lord *(eko bahūnāṁ yo vidadhāti kāmān).* The Lord is called, therefore, the supreme *bhūta-bhṛt,* or maintainer of all living beings.

Living beings are endowed with intelligence proportionately in terms of their previous activities. All living beings are not equally endowed with

the same quality of intelligence because behind such development of intelligence the control of the Lord is there, as is declared in the *Bhagavad-gītā* (Bg. 15.15). As Paramātmā, Supersoul, the Lord is living in everyone's heart, and from Him only one's power of remembrance, knowledge and forgetfulness follows *(mattaḥ smṛtir jñānam apohanaṁ ca).* One person can sharply remember past activities by the grace of the Lord while others cannot. One is highly intelligent by the grace of the Lord, and one is a fool by the same control. Therefore the Lord is *dhiyām patiḥ,* or the Lord of intelligence.

The conditioned souls strive to become lords of the material world. Everyone is trying to lord it over the material nature by applying his highest degree of intelligence. This misuse of intelligence by the conditioned soul is called madness. One's full intelligence should be applied to get free from the material clutches. But the conditioned soul, due to madness only, engages his full energy and intelligence in sense gratification, and to achieve this end of life he willfully commits all sorts of misdeeds, and the result is that instead of attaining unconditional life of full freedom, the mad conditioned soul is entangled again and again in different types of bondage in material bodies. Everything that we see in the material manifestation is but the creation of the Lord. Therefore He is the real proprietor of everything in the universes. The conditioned soul can enjoy a fragment of this material creation under the control of the Lord but not self-sufficiently. That is the instruction in the *Īśopaniṣad.* One should be satisfied with things which are awarded by the Lord of the universe. It is out of madness only that one tries to encroach upon another's share of material possession.

The Lord of the universe, out of His causeless mercy upon the conditioned souls, descends by His own energy *(ātma-māyā)* to reestablish the eternal relation of the conditioned souls with the Lord. He instructs all to surrender unto Him instead of falsely claiming to be enjoyers for a certain limit under His control. When He so descends He proves how much greater is His ability to enjoy, and He exhibits His power of enjoyment by (for instance) marrying 16,000 wives at once. The conditioned soul is very proud of becoming the husband of even one wife, but the Lord laughs, and so the intelligent man can just know who is the real husband. Factually, the Lord is the husband of all women in the creation of the Lord, but a conditioned soul under the control of the Lord feels proud to become the husband of one or two wives.

All these qualifications as the different types of *pati* mentioned in this verse are meant for Lord Śrī Kṛṣṇa, and Śukadeva Gosvāmī has therefore

specially mentioned the *pati* and *gati* of the Yadu dynasty. The members of the Yadu dynasty knew that Lord Śrī Kṛṣṇa is everything, and all of them intended to return to Lord Kṛṣṇa after He had finished His transcendental pastimes on the earth. The Yadu dynasty was annihilated by the will of the Lord because the members had to return home with the Lord. The annihilation of the Yadu dynasty was a material show created by the Supreme Lord; otherwise the Lord and the members of the Yadu dynasty are all eternal associates. The Lord is therefore the guide of all devotees, and as such, Śukadeva Gosvāmī offered Him due respects with love-laden feelings.

TEXT 21

यदङ्घ्र्यभिध्यानसमाधिधौतया
धियानुपश्यन्ति हि तत्त्वमात्मनः ।
वदन्ति चैतत् कवयो यथारुचं
स मे मुकुन्दो भगवान् प्रसीदताम् ॥२१॥

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanaḥ
vadanti caitat kavayo yathā-rucaṁ
sa me mukundo bhagavān prasīdatām

yad-aṅghri—whose lotus feet; *abhidhyāna*—thinking of every second; *samādhi*—trance; *dhautayā*—being washed off; *dhiyā*—by such clean intelligence; *anupaśyanti*—does see by following authorities; *hi*—certainly; *tattvam*—the Absolute Truth; *ātmanaḥ*—of the Supreme Lord and of oneself; *vadanti*—they say; *ca*—also; *etat*—this; *kavayaḥ*—philosophers or learned scholars; *yathā-rucam*—as he thinks; *saḥ*—He; *me*—mine; *mukundaḥ*—Lord Kṛṣṇa (who gives liberation); *bhagavān*—the Personality of Godhead; *prasīdatām*—be pleased with me.

TRANSLATION

It is the Personality of Godhead Śrī Kṛṣṇa who gives liberation. By thinking of His lotus feet every second, the devotee in trance can see the Absolute Truth by following in the footsteps of authorities, whereas the

learned mental speculators think of Him according to their whims. May the Lord be pleased with me.

PURPORT

The mystic *yogīs,* after a strenuous effort to control the senses, may be situated in a trance of *yoga* just to have a vision of the Supersoul within everyone, but the pure devotee, simply by remembering the Lord's lotus feet at every second, at once becomes posted in real trance because by such realization his mind and intelligence become completely cleansed of the diseases of material enjoyment. The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord. The pure devotee, by the grace of the Lord, absolutely loses all attraction for material enjoyment, and to keep free from contamination he always thinks of the lotus feet of the Lord. King Kulaśekhara, a great devotee of the Lord, prayed:

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhanavidhau smaraṇaṁ kutas te.

"My Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked up in the network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?"

There is an intimate relationship between the swan and the lotus stem. So the comparison is very appropriate: without becoming a swan or *paramahaṁsa,* one cannot enter into the network of the lotus feet of the Lord. The mental speculators, as it is stated in the *Brahma-saṁhitā,* even by dint of learned scholarship, cannot even dream of the Absolute Truth by speculating over it for eternity. The Lord reserves the right of not being exposed to such mental speculators. And because they cannot enter into the network stem of the lotus feet of the Lord, all mental speculators differ in conclusions, and at the end they make a useless compromise by saying "as many conclusions, as many ways," according to one's own inclination *(yathā-rucam).* But the Lord is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute

surrender unto Him only. The pure devotee, however, by following the ways of previous *ācāryas* or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master *(anupaśyanti).* The pure devotee never tries to see the Lord by mental speculation, but by following the footsteps of the *ācāryas (mahājano yena gataḥ sa panthā).* Therefore there is no difference of conclusions amongst the Vaiṣṇava *ācāryas* regarding the Lord and the devotees. Lord Caitanya asserts that the living entity *(jīva)* is eternally the servitor of the Lord and that he is simultaneously one and different from the Lord. This *tattva* of Lord Caitanya is shared by all the four *sampradāyas* of the Vaiṣṇava school (all accepting eternal servitude of the Lord even after salvation), and there is no authorized Vaiṣṇava *ācārya* who may think of the Lord and himself as one.

This humbleness of the pure devotee who is one hundred percent engaged in His service puts the devotee of the Lord in a trance to realize everything, because to the sincere devotee of the Lord, the Lord reveals Himself, as it is stated in the *Bhagavad-gītā* (Bg. 10.10). The Lord, being the Lord of intelligence in everyone (even in the nondevotee), favors His devotee with proper intelligence so that automatically the pure devotee is enlightened with the factual truth about the Lord and His different energies. The Lord is revealed not by one's speculative power or by one's verbal jugglery over the Absolute Truth. Rather, He reveals Himself to a devotee when He is fully satisfied by his service attitude. Śukadeva Gosvāmī is not a mental speculator or compromiser of the theory of "as many ways, as many conclusions," but He prays to the Lord only, invoking His transcendental pleasure. That is the way of knowing the Lord.

TEXT 22

प्रचोदिता येन पुरा सरस्वती
वितन्वताजस्य सतीं स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत् किलास्यतः
स मे ऋषीणामृषभः प्रसीदताम् ॥२२॥

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

pracoditā—inspired; *yena*—by whom; *purā*—in the beginning of creation; *sarasvatī*—the goddess of learning; *vitanvatā*—amplified; *ajasya*—of Brahmā, the first created living being; *satīṁ smṛtim*—potent memory; *hṛdi*—in the heart; *sva*—in his own; *lakṣaṇā*—aiming at; *prādurabhūt*—became generated; *kila*—as if: *āsyataḥ*—from the mouth; *saḥ*—he; *me*—unto me; *ṛṣīṇām*—of the teachers; *ṛṣabhaḥ*—the chief; *prasīdatām*—be pleased.

TRANSLATION

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased upon me.

PURPORT

As we have already discussed hereinbefore, the Lord, as the Supersoul of all living beings from Brahmā to the insignificant ant, endows all with the required knowledge potent in every living being. A living being is sufficiently potent to possess knowledge from the Lord in the proportion of 50/64, or 78% of the full knowledge acquirable. The living being, being constitutionally part and parcel of the Lord, is unable to assimilate all the knowledge that the Lord possesses Himself. In the conditioned state, the living being is subject to forget everything after a change of body known as death. This potent knowledge is again inspired by the Lord from within the heart of every living being, and it is known as the awakening of knowledge, for it is comparable to awakening from sleep or unconsciousness. This awakening of knowledge is under full control of the Lord, and therefore we find in the practical world different grades of knowledge in different persons. This awakening of knowledge is neither an automatic nor a material interaction. The supply source is the Lord Himself *(dhiyām patiḥ),* for even Brahmā is also subjected to this regulation of the supreme creator. In the beginning of the creation, Brahmā is born first without any father and mother because before Brahmā there were no other living beings. Brahmā is born from the lotus which grows from the abdomen of the Garbhodakaśāyī Viṣṇu, and therefore he is known as *Aja.* This Brahmā or Aja is also a living being, part and parcel of the Lord, but being the most pious devotee of the Lord, Brahmā is inspired by the Lord to create, subsequent to the main creation by the Lord, through the agency of material nature. Therefore neither the material nature nor Brahmā is

independent of the Lord. The material scientists can merely observe the reactions of the material nature without understanding the direction behind such activities, as the child can see the action of electricity without any knowledge of the powerhouse engineer. This imperfect knowledge of the material scientist is due to a poor fund of knowledge. The Vedic knowledge was therefore first impregnated within Brahmā, and it appears that Brahmā distributed the Vedic knowledge. Brahmā is undoubtedly the speaker of the Vedic knowledge, but actually he was inspired by the Lord to receive such transcendental knowledge, as it directly descends from the Lord. The *Vedas* are therefore called *apauruṣeya,* or not imparted by any created being. Before the creation the Lord was there *(nārāyaṇaḥ paro'vyaktāt),* and therefore the words spoken by the Lord are vibrations of transcendental sound. There is a gulf of difference between the two qualities of sound, namely *prakṛta* and *aprakṛta.* The physicist can only deal with the *prakṛta* sound or sounds vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural *(aprakṛta)* sound, which descends in the chain of disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa and so on. No mundane scholar can translate or reveal the true import of the Vedic *mantras* (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of *paramparā,* as is clearly stated in the Fourth Chapter of the *Bhagavad-gītā.* So unless one receives the transcendental knowledge from the authorized *paramparā,* one should be considered useless *(viphala-mataḥ),* even though one may be greatly qualified in the mundane advancements of arts or science.

Śukadeva Gosvāmī is praying from the Lord by dint of being inspired from within by the Lord so that he could rightly explain the facts and figures of creation as inquired by Mahārāja Parīkṣit. A spiritual master is not a theoretical speculator, like the mundane scholar, but is *śrotriyaṁ brahmaniṣṭham.*

TEXT 23

भूतैर्महद्भिर्य इमाः पुरो विभु-
निर्माय शेते यदमूषु पूरुषः ।
भुङ्क्ते गुणान् षोडश षोडशात्मकः
सोऽलङ्कृषीष्ट भगवान् वचांसि मे ॥२३॥

bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yadamūṣu pūruṣaḥ
bhuṅkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ
so'laṅkṛṣīṣṭa bhagavān vacāṁsi me

bhūtaiḥ—by the elements; *mahadbhiḥ*—of material creation; *yaḥ*—He who; *imāḥ*—all these; *puraḥ*—bodies; *vibhuḥ*—of the Lord; *nirmāya*—for being set up; *śete*—lie down; *yadamūṣu*—one who incarnated; *pūruṣaḥ*—Lord Viṣṇu; *bhuṅkte*—causes to be subjected; *guṇān*—the three modes of nature; *ṣoḍaśa*—in sixteen divisions; *ṣoḍaśātmakaḥ*—being the generator of these sixteen; *saḥ*—He; *alaṅkṛṣīṣṭa*—may decorate; *bhagavān*—the Personality of Godhead; *vacāṁsi*—statements; *me*—mine.

TRANSLATION

May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.

PURPORT

Śukadeva Gosvāmī (unlike a mundane man who is proud of his own capability) as a fully dependent devotee invokes the pleasure of the Personality of Godhead so that his statements might be successful and so that they might be appreciated by the hearers. The devotee always thinks of himself as instrumental for anything successfully carried out, and he declines to take credit for anything done by himself. The godless atheist wants to take all credit for activities, without knowing that even a blade of grass cannot move without the sanction of the Supreme Spirit, the Personality of Godhead. Śukadeva Gosvāmī therefore wants to move by the direction of the Supreme Lord, who inspired Brahmā to speak the Vedic wisdom. The truths described in the Vedic literatures are neither theories of mundane imagination nor are they ficticious, as the less intelligent class of men sometimes think. The Vedic truths are all perfect descriptions of the factual truth without any mistake or illusion, and Śukadeva Gosvāmī wants to present the truths of creation not as a metaphysical theory of philosophical speculation, but as the actual facts and figures of the subject, since he would be dictated to by the Lord exactly in

the same manner as Brahmājī was inspired. As stated in the *Bhagavad-gītā* (Bg. 15.15), the Lord is Himself the father of the *Vedānta* knowledge, and it is He only who knows the factual purport of the *Vedānta* philosophy. So there is no greater truth than the principles of religion mentioned in the *Vedas*. Such Vedic knowledge or religion is disseminated by authorities like Śukadeva Gosvāmī because he is a humble devotional servitor of the Lord who has no desire to become a self-appointed interpreter without authority. That is the way of explaining the Vedic knowledge, technically known as the *paramparā* system, or descending process.

The intelligent man can see without mistake that any material creation (either one's own body or a fruit or flower) cannot beautifully grow up without the spiritual touch. The greatest intelligent man of the world or the greatest man of science can present everything very beautifully only insofar as the spirit life is there or insomuch as the spiritual touch is there. Therefore the source of all truths is the Supreme Spirit, and not gross matter as it is ill-conceived by the gross materialist. We get information from the Vedic literature that the Lord Himself first of all entered the vacuum of the material universe, and thus everything gradually developed one after another. Similarly, the Lord is situated as localized Paramātmā in every individual being; hence everything is done by Him very beautifully. The sixteen principal creative elements, namely earth, water, fire, air, sky, and the eleven sense organs, first developed from the Lord Himself and were thereby shared by the living entities. Thus the material elements were created for the enjoyment of the living entities. The beautiful arrangement behind all material manifestations is therefore made possible by the energy of the Lord, and the individual living entity can pray to the Lord only for its proper understanding. Since the Lord is the supreme entity, different from Śukadeva Gosvāmī, the prayer can be offered to Him. The Lord helps the living entity to enjoy material creation, but He is aloof from such false enjoyment. Śukadeva prays for the mercy of the Lord, not only for being helped personally in presenting the truth, but also for helping others to whom he would like to speak.

TEXT 24

नमस्तस्मै भगवते वासुदेवाय वेधसे ।
पपुर्ज्ञानमयं सौम्या यन्मुखाम्बुरुहासवम् ॥२४॥

namas tasmai bhagavate
vāsudevāya vedhase
papur jñānam ayaṁ saumyā
yan-mukhāmburuhāsavam

namaḥ—my obeisances; *tasmai*—unto him; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Vāsudeva or His incarnations; *vedhase*—the compiler of the Vedic literatures; *papuḥ*—drunk; *jñānam*—knowledge; *ayam*—this Vedic knowledge; *saumyāḥ*—the devotees, especially the consorts of Lord Kṛṣṇa; *yat*—from whose; *mukha-amburuha*—the lotus-like mouth; *āsavam*—nectar from this mouth.

TRANSLATION

I offer my respectful obeisances unto the incarnation of Vāsudeva, Śrīla Vyāsadeva, who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotus-like mouth of the Lord.

PURPORT

In pursuance of the specific utterance *vedhase,* or the compiler of the system of transcendental knowledge, Śrīla Śrīdhara Svāmī has commented that the respectful obeisances are offered to Śrīla Vyāsadeva, who is the incarnation of Vāsudeva. Śrīla Jīva Gosvāmī has agreed to this, but Śrīla Viśvanātha Cakravartī Ṭhākur has made a further advance, namely that the nectar from the mouth of Lord Kṛṣṇa is transferred to His different consorts, and thus they learn the finer arts of music, dance, dressing, decorations and all such things which are relished by the Lord. Such music, dance and decorations enjoyed by the Lord are certainly not anything mundane, because the Lord is addressed in the very beginning as *para,* or transcendental. This transcendental knowledge is unknown to the forgotten conditioned souls. Śrīla Vyāsadeva, who is the incarnation of the Lord, thus compiled the Vedic literatures to revive the lost memory of the conditioned souls about their eternal relation with the Lord. One should therefore try to understand the Vedic scriptures from the lotus-like mouth of Vyāsadeva, or Śukadeva, the nectar transferred by the Lord to His consorts in the conjugal humor. By gradual development of transcendental knowledge, one can rise to the stage of the transcendental arts of music

and dance displayed by the Lord in His *rāsa-līlā*. But without having the Vedic knowledge one can hardly understand the transcendental nature of the Lord's *rāsa* dance and music. The pure devotees of the Lord, however, can equally relish the nectar both in the form of the profound philosophical discourses or in the form of kissing by the Lord in the *rāsa* dance, as there is no mundane distinction between the two.

TEXT 25

एतदेवात्मभू राजन् नारदाय विपृच्छते ।
वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ॥२५॥

etad evātma-bhū rājan
nāradāya vipṛcchate
veda-garbho'bhyadhāt sākṣād
yad āha harir ātmanaḥ

etat—on this matter; *eva*—exactly; *ātma-bhūḥ*—the first-born (Brahmājī); *rājan*—my dear King; *nāradāya*—unto Nārada Muni; *vipṛcchate*—having inquired about it from; *veda-garbhaḥ*—one who is impregnated with Vedic knowledge from birth; *abhyadhāt*—apprised; *sākṣāt*—directly; *yad āha*—what he spoke; *hariḥ*—the Lord; *ātmanaḥ*—unto His own (Brahmā).

TRANSLATION

My dear King, Brahmā, the first-born, on being questioned by Nārada, exactly apprised him on this subject, as it was directly spoken by the Lord to His own son, who is impregnated with Vedic knowledge from his very birth.

PURPORT

As soon as Brahmā was born out of the abdomenal lotus petals of Viṣṇu, he was impregnated with Vedic knowledge, and therefore he is known as *veda-garbha,* or a Vedāntist from the embryo. Without Vedic knowledge, or perfect infallible knowledge, no one can create anything. All scientific knowledge and perfect knowledge are Vedic. One can get

all types of information from the *Vedas,* and as such, Brahmā was impregnated with all-perfect knowledge so that it was possible for him to create. Thus Brahmā knew the perfect description of creation, as it was exactly apprised to him by the Supreme Lord Hari. Brahmā, on being questioned by Nārada, told Nārada exactly what he had heard directly from the Lord. Nārada again exactly told the same thing to Vyāsa, and Vyāsa also told Śukadeva exactly what he heard from Nārada. And Śukadeva was going to repeat the same statements as he heard them from Vyāsa. That is the way of Vedic understanding. The language of the *Vedas* can be revealed only by the above-mentioned disciplic succession, and not otherwise.

There is no use in theories. Knowledge must be factual. There are many things that are complicated, and no one can understand them unless they are explained by one who knows. The Vedic knowledge is also very difficult to know and must be learned by the above-mentioned system, otherwise it is not at all understood.

Śukadeva Gosvāmī, therefore, prayed for the mercy of the Lord so that he might be able to repeat the very same message that was spoken directly by the Lord to Brahmā, or what was directly spoken by Brahmā to Nārada. Therefore the statements of creation, which were explained by Śukadeva Gosvāmī, are not at all, as the mundaners suggest, theoretical, but they are perfectly correct. One who hears these messages and tries to assimilate them gets perfect information of the material creation.

Thus end the Bhaktivedanta purports of the Second Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Process of Creation."*

CHAPTER FIVE

The Cause of All Causes

TEXT 1

नारद उवाच
देवदेव नमस्तेऽस्तु भूतभावन पूर्वज ।
तद् विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥ १ ॥

nārada uvāca
deva-deva namas te 'stu
bhūta-bhāvana pūrva-ja
tad vijānīhi yaj jñānam
ātma-tattva-nidarśanam

śrī nāradaḥ uvāca—Śrī Nārada said; *deva*—of all demigods; *deva*—the demigod; *namaḥ*—obeisances; *te*—unto you as; *astu*—are; *bhūta-bhāvana*—the generator of all living beings; *pūrva-ja*—the first-born; *tad vijānīhi*—please explain that knowledge; *yaj jñānam*—which knowledge; *ātma-tattva*—transcendental; *nidarśanam*—specifically directs.

TRANSLATION

Śrī Nārada Muni asked Brahmājī: O chief amongst the demigods, O first-born living entity, I beg to offer my respectful obeisances unto you. Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.

PURPORT

The perfection of the *paramparā* system, or the path of disciplic succession, is further confirmed. In the previous chapter it has been established that Brahmājī, the first-born living entity, received knowledge directly from the Supreme Lord, and the same knowledge is imparted to Nārada, the next disciple. Nārada asked to receive the knowledge, and Brahmājī imparted it upon being asked. Therefore asking for transcendental knowledge from the right person and receiving it properly

is the regulation of the disciplic succession. This process is recommended in the *Bhagavad-gītā* (Bg. 4.2). The inquisitive student must approach a qualified spiritual master to receive transcendental knowledge by surrender, submissive inquiries and service. Knowledge received by submissive inquiries and service is more effective than knowledge received in exchange for money. A spiritual master in the line of disciplic succession from Brahmā and Nārada has no demand for dollars and cents. A bona fide student has to satisfy him by sincere service to obtain knowledge of the relation and nature of the individual soul and the Supersoul.

TEXT 2

यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो ।
यत्संस्थं यत्परं यच्च तत् तत्त्वं वद तत्त्वतः ॥ २ ॥

yad rūpaṁ yad adhiṣṭhānaṁ
yataḥ sṛṣṭam idaṁ prabho
yat saṁsthaṁ yat paraṁ yac ca
tat tattvaṁ vada tattvataḥ

yat—what; *rūpam*—the symptoms of manifestation; *yat*—what; *adhiṣṭhānam*—background; *yataḥ*—from where; *sṛṣṭam*—created; *idam*—this world; *prabho*—O my father; *yat*—in which; *saṁstham*—conserved; *yat*—what; *param*—under control; *yat*—what are; *ca*—and; *tat*—all these; *tvam*—yourself; *vada*—please describe; *tattvataḥ*—factually.

TRANSLATION

My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?

PURPORT

The inquiries by Nārada Muni appear to be very reasonable on the basis of factual cause and effect. The atheists, however, put forward many self-made theories without any touch of cause and effect. The manifested world, as well as the spirit soul, is still unexplained by the godless atheists through the medium of experimental knowledge, although they have put forward many theories manufactured by their fertile brains. Contrary to such mental speculative theories of creation, however, Nārada Muni wanted to know all the facts of creation in truth, and not by theories.

Transcendental knowledge regarding the soul and the Supersoul includes knowledge of the phenomenal world and the basis of its creation. In the phenomenal world three things are factually observed by any intelligent man: the living beings, the manifest world, and the ultimate control over them. The intelligent man can see that neither the living entity nor the phenomenal world are creations of chance. The symmetry of creation and its regulative actions and reactions suggests the plan of an intelligent brain behind them, and, by genuine inquiry, one may find out the ultimate cause with the help of one who knows them factually.

TEXT 3

सर्वं ह्येतद् भवान् वेद भूतभव्यभवत्प्रभुः ।
करामलकवद् विश्वं विज्ञानावसितं तव ॥ ३ ॥

sarvaṁ hy etad bhavān veda
bhūta-bhavya-bhavat-prabhuḥ
karāmalaka-vad viśvaṁ
vijñānāvasitaṁ tava

sarvam—all and everything; *hi*—certainly; *etat*—this; *bhavān*—your good self; *veda*—know; *bhūta*—all that is created or born; *bhavya*—all that will be created or born; *bhavat*—all that is being created; *prabhuḥ*—you, the master of everything; *kara-āmalaka-vat*—just like a walnut within your grip; *viśvam*—the universe; *vijñāna-avasitam*—within your knowledge scientifically; *tava*—your.

TRANSLATION

My dear father, all this is known to you scientifically because whatever was created in the past, whatever will be created in the future, or whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut.

PURPORT

Brahmā is the direct creator of the manifested universe and everything within the universe. He therefore knows what happened in the past, what will happen in the future, and what is happening at present. Three principal

items, namely the living being, the phenomenal world and the controller, are all in continuous action—past, present, and future—and the direct manager is supposed to know everything of such actions and reactions, as one knows about a walnut within the grip of one's palm. The direct manufacturer of a particular thing is supposed to know how he learned the art of manufacturing, where he got the ingredients, how he set it up and how the products in the manufacturing process are being turned out. Because Brahmā is the first-born living being, naturally he is supposed to know everything about creative functions.

TEXT 4

यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः ।
एकः सृजसि भूतानि भूतैरेवात्ममायया ॥ ४ ॥

yad vijñāno yad-ādhāro
yat-paras tvaṁ yad-ātmakaḥ
ekaḥ sṛjasi bhūtāni
bhūtair evātma-māyayā

yad vijñānaḥ—the source of knowledge; *yad-ādhāraḥ*—under whose protection; *yad-paraḥ*—under whose subordination; *tvam*—you; *yad-ātmakaḥ*—in what capacity; *ekaḥ*—alone; *sṛjasi*—you are creating; *bhūtāni*—the living entities; *bhūtaiḥ*—with the help of material elements; *eva*—certainly; *ātma*—self; *māyayā*—by potency.

TRANSLATION

My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?

PURPORT

It was known to Śrī Nārada Muni that Lord Brahmā attained creative energy by undergoing severe austerities. As such, he could understand that there was someone else superior to Brahmājī who invested Brahmā with

the power of creation. Therefore he asked all the above questions. Discoveries of progressive scientific achievements are therefore not independent. The scientist has to attain the knowledge of a thing already existing by means of the wonderful brain made by someone else. A scientist can work with the help of such an awarded brain, but it is not possible for the scientist to create his own or a similar brain. Therefore no one is independent in the matter of any creation, nor is such creation automatic.

TEXT 5

आत्मन् भावयसे तानि न पराभावयन् स्वयम् ।
आत्मशक्तिमवष्टभ्य ऊर्णनाभिरिवाक्लमः ॥ ५ ॥

ātman bhāvayase tāni
na parābhāvayan svayam
ātma-śaktim avaṣṭabhya
ūrṇanābhir ivāklamaḥ

ātman (ātmani)—by self; *bhāvayase*—manifest; *tāni*—all those; *na*—not; *parābhāvayan*—being defeated; *svayam*—yourself; *ātma-śaktim*—self-sufficient power; *avaṣṭabhya*—being employed; *ūrṇanābhiḥ*—the spider; *iva*—like; *aklamaḥ*—without help.

TRANSLATION

As the spider very easily creates the network of its cobweb and manifests its power of creation without being defeated by others, so also you yourself, by employment of your self-sufficient energy, create without any other's help.

PURPORT

The best example of self-sufficiency is the sun. The sun does not require to be illuminated by any other body. Rather, it is the sun which helps all other illuminating agents, for in the presence of the sun no other illuminating agent becomes prominent. Nārada compared the position of Brahmā with the self-sufficiency of the spider, who creates its own field of activities without any other's help by employment of its own energetic creation of saliva.

TEXT 6

नाहं वेद परं ह्यस्मिन्नापरं न समं विभो ।
नामरूपगुणैर्भाव्यं सदसत् किञ्चिदन्यतः ॥ ६ ॥

nāhaṁ veda paraṁ hy asmin
nāparaṁ na samaṁ vibho
nāma-rūpa-guṇair bhāvyaṁ
sadasat kiñcid anyataḥ

na—do not; *aham*—myself; *veda*—know; *param*—superior; *hi*—for; *asmin*—in this world; *na*—neither; *aparam*—inferior; *na*—nor; *samam*—equal; *vibho*—O great one; *nāma*—name; *rūpa*—characteristics; *guṇaiḥ*—by qualification; *bhāvyam*—all that is created; *sat*—eternal; *asat*—temporary; *kiñcit*—or anything like that; *anyataḥ*—from any other source.

TRANSLATION

Whatever we can understand by nomenclature, characteristics and features of a particular thing, superior, inferior or equal, eternal or temporary, is not created from any source other than that of your lordship, thou so great.

PURPORT

The manifested world is full of varieties of created beings in 8,400,000 species of life, and some of them are superior and inferior to others. In human society the human being is considered to be the superior living being, and amongst the human beings there are also different varieties: good, bad, equal, etc. But Nārada Muni took for granted that none of them has any source of generation besides his father Brahmājī. Therefore he wanted to know all about them from Lord Brahmā.

TEXT 7

स भवानचरद् घोरं यत् तपः सुसमाहितः ।
तेन खेदयसे नस्त्वं पराशङ्कां च यच्छसि ॥ ७ ॥

sa bhavān acarad ghoraṁ
yat tapaḥ su-samāhitaḥ
tena khedayase nas tvaṁ
parā śaṅkāṁ ca yacchasi

saḥ—he; *bhavān*—your good self; *acarat*—undertook; *ghoram*—severe; *yat tapaḥ*—meditation; *su-samāhitaḥ*—in perfect discipline; *tena*—for that reason; *khedayase*—gives pain; *naḥ*—ourselves; *tvam*—your good self; *parā*—the ultimate truth; *śaṅkām*—doubts; *ca*—and; *yacchasi*—giving us a chance.

TRANSLATION

Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.

PURPORT

Following in the footsteps of Śrī Nārada Muni, one should not blindly accept his spiritual master as God Himself. A spiritual master is duly respected on a par with God, but a spiritual master claiming to be God Himself should at once be rejected. Nārada Muni accepted Brahmā as the Supreme due to Lord Brahmā's wonderful acts in creation, but doubts arose in him when he saw that Lord Brahmā also worshiped some superior authority. The Supreme is supreme, and He has no worshipable superior. The *ahaṅgrahopāsanā,* or the one who worships himself with the idea of becoming God Himself, is misleading, but the intelligent disciple can at once detect that the Supreme God does not need to worship anyone, including Himself, in order to become God. *Ahaṅgrahopāsanā* may be one of the processes for transcendental realization, but the *ahaṅgrahopāsanā* can never be God Himself. No one becomes God by undergoing a process of transcendental realization. Nārada Muni thought of Brahmājī as the Supreme Person, but when he saw Brahmājī engaged in the process of transcendental realization, doubts arose in him. So he wanted to be clearly informed.

TEXT 8

एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर ।
विजानीहि यथैवेदमहं बुध्येऽनुशासितः ॥ ८ ॥

etan me pṛcchataḥ sarvaṁ
sarva-jña sakaleśvara
vijānīhi yathaivedam
ahaṁ budhye 'nuśāsitaḥ

etat—all those; *me*—unto me; *pṛcchataḥ*—inquisitive; *sarvam*—all that is inquired; *sarva-jña*—one who knows everything; *sakala*—over all; *īśvara*—the controller; *vijānīhi*—kindly explain; *yathā*—as; *eva*—they are; *idam*—this; *aham*—myself; *budhye*—can understand; *anuśāsitaḥ*—just learning from you.

TRANSLATION

My dear father, you know everything, and you are the controller of all. Therefore may all that I have inquired from you kindly be instructed to me so that I may be able to understand them as your student.

PURPORT

The inquiries made by Nārada Muni are very important for everyone concerned, and as such Nārada requested Brahmājī to deem them suitable so that all others who may come in the line of disciplic succession of the Brahma-sampradāya may also know them properly without any difficulty.

TEXT 9

ब्रह्मोवाच
सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम् ।
यदहं चोदितः सौम्य भगवद्वीर्यदर्शने ॥ ९ ॥

brahmovāca
samyak kāruṇikasyedaṁ

vatsa te vicikitsitam
yad ahaṁ coditaḥ saumya
bhagavad-vīrya-darśane

śrī brahmā uvāca—Lord Brahmā said; *samyak*—perfectly; *kāruṇikasya*—of you, who are very kind; *idam*—this; *vatsa*—my dear boy; *te*—your; *vicikitsitam*—inquisitiveness; *yat*—by which; *aham*—myself; *coditaḥ*—inspired; *saumya*—O gentle one; *bhagavat*—of the Personality of Godhead; *vīrya*—prowess; *darśane*—in the matter of.

TRANSLATION

Lord Brahmā said, My dear boy Nārada, being merciful upon all (including myself) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead.

PURPORT

Brahmājī, being so questioned by Nāradajī, congratulated him, for it is usual for the devotees to become very enthusiastic whenever they are questioned concerning the Almighty Personality of Godhead. That is the sign of a pure devotee of the Lord. Such discourses on the transcendental activities of the Lord purify the atmosphere in which such discussions are held, and the devotees thus become enlivened while answering such questions. It is purifying both for the questioners and for one who answers the questions. The pure devotees are not only satisfied by knowing everything about the Lord, but they are also eager to broadcast the information to others, for they want to see that the glories of the Lord are known to everyone. Thus the devotee feels satisfied when such an opportunity is offered to him. This is the basic principle of missionary activities.

TEXT 10

नानृतं तव तच्चापि यथा मां प्रब्रवीषि भोः ।
अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे ॥१०॥

nānṛtaṁ tava taccāpi
yathā māṁ prabravīṣi bhoḥ
avijñāya paraṁ matta
etāvat tvaṁ yato hi me

na—not; *anṛtam*—false; *tava*—of yours; *tat*—that; *ca*—also; *api*—as you have stated; *yathā*—in the matter of; *mām*—of myself; *prabravīṣi*—as you describe; *bhoḥ*—O my son; *avijñāya*—without knowing; *param*—the Supreme; *mattaḥ*—beyond myself; *etāvat*—all that you have spoken; *tvam*—yourself; *yataḥ*—for the reason of; *hi*—certainly; *me*—about me.

TRANSLATION

Whatever you have spoken about me is not false because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities.

PURPORT

"The frog in the well" logic illustrates that a frog residing in the atmosphere and boundary of a well cannot imagine the length and breadth of the gigantic ocean. Such a frog, when it is informed of the gigantic length and breadth of the ocean, first of all does not believe that there is such an ocean, and if someone assures him that factually there is such a thing, the frog then begins to measure it by imagination by means of pumping its belly as far as possible, with the result that the tiny abdomen of the frog bursts and the poor frog dies without any experience of the actual ocean. Similarly, the material scientists also want to challenge the inconceivable potency of the Lord by measuring Him with their frog-like brains and their scientific achievements, but at the end they simply die unsuccessfully, like the frog.

Sometimes a materially powerful man is accepted as God or the incarnation of God without any knowledge of the factual God. Such a material assessment may be gradually proceeded on, and the attempt may reach to the highest limit of Brahmājī, who is the topmost living being within the universe and has a duration of life unimaginable by the material scientist. As we get information from the most authentic book of knowledge, the *Bhagavad-gītā* (Bg. 8.17), Brahmājī's one day and night is calculated to be some hundreds of thousands of years on our planet. This long duration of life may not be believed by "the frog in the well," but persons who have a

realization of the truths mentioned in the *Bhagavad-gītā* accept the existence of a great personality who creates the variegatedness of the complete universe. It is understood from the revealed scriptures that the Brahmājī of this universe is younger than all the other Brahmās in charge of the many, many universes beyond this, but none of them can be equal to the Personality of Godhead.

Nāradajī is one of the liberated souls, and after his liberation he was known as Nārada; otherwise, before His liberation, he was simply a son of a maidservant. The questions may be asked why Nāradajī was not aware of the Supreme Lord and why he misconceived Brahmājī as the Supreme Lord, although factually he was not so. A liberated soul is never bewildered by such a mistaken idea, so why did Nāradajī ask all those questions just like an ordinary man with a poor fund of knowledge? There was such bewilderment in Arjuna also, although he is eternally the associate of the Lord. Such bewilderment in Arjuna or in Nārada takes place by the will of the Lord so that other nonliberated persons may realize the real truth and knowledge of the Lord. The doubt arising in the mind of Nārada about Brahmājī's becoming all-powerful is a lesson for the frogs in the well, that they may not be bewildered in misconceiving the identity of the Personality of Godhead (even by comparison with a personality like Brahmā, so what to speak of ordinary men who falsely pose themselves as God or an incarnation of God). The Supreme Lord is always the Supreme, and as we have tried to establish many times in these purports, no living being, even up to the standard of Brahmā, can claim to be one with the Lord. One should not be misled when people worship a great man as God after his death as a matter of hero worship. There were many kings like Lord Rāmacandra, the King of Ayodhyā, but none of them are mentioned as God in the revealed scriptures. To become a good king is not necessarily the qualification of becoming Lord Rāma, but to be a great personality like Kṛṣṇa is the qualification of becoming the Personality of Godhead. If we scrutinize the characters who took part in the Battle of Kurukṣetra, we may find that Mahārāja Yudhiṣṭhira was no less a pious king than Lord Rāmacandra, and by character study Mahārāja Yudhiṣṭhira was a better moralist than Lord Kṛṣṇa. Lord Kṛṣṇa asked Mahārāja Yudhiṣṭhira to lie, but Mahārāja Yudhiṣṭhira protested. But that does not mean that Mahārāja Yudhiṣṭhira could be equal to Lord Rāmacandra or Lord Kṛṣṇa. The great authorities have estimated Mahārāja Yudhiṣṭhira to be a pious man, but they have accepted Lord Rāma or Kṛṣṇa as the Personality of Godhead. The Lord is therefore a different identity in all circumstances, and no idea of anthropomorphism can be applied there. The Lord is always the Lord, and a common living being can never be equal to Him.

TEXT 11

येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् ।
यथार्कोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः ॥११॥

yena sva-rociṣā viśvaṁ
rocitaṁ rocayāmy aham
yathārko 'gnir yathā somo
yatharkṣa-graha-tārakāḥ

yena—by whom; *sva-rocisa*—by His own effulgence; *viśvam*—all the world; *rocitam*—already created potentially; *rocayāmi*—do manifest; *aham*—I; *yathā*—as much; *arkaḥ*—the sun; *agniḥ*—fire; *yathā*—as; *somaḥ*—the moon; *yathā*—as also; *ṛkṣa*—firmament; *graha*—influential planets; *tārakāḥ*—stars.

TRANSLATION

I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars are also manifest.

PURPORT

Lord Brahmājī said to Nārada that his impression that Brahmā was not the supreme authority in the creation was correct. Sometimes less intelligent men have the foolish impression that Brahmā is the cause of all causes. But Nārada wanted to clear the matter by the statements of Brahmājī, the supreme authority in the universe. As the decision of the supreme court of a state is final, similarly the judgement of Brahmājī, the supreme authority in the universe, is final in the Vedic process of acquiring knowledge. As we have already affirmed in the previous verse, Nāradajī was a liberated soul; therefore, he was not one of the less intelligent men who accept a false god or gods in their own ways. He represented himself as less intelligent and yet intelligently presented a doubt to be cleared by the supreme authority so that the uninformed might take note of it and be rightly informed about the intricacies of the creation and the Creator.

In this verse Brahmājī clears up the wrong impression held by the less intelligent and affirms that he creates the universal variegatedness after

the potential creation by the glaring effulgence of Lord Śrī Kṛṣṇa. Brahmājī has separately also given this statement in the *saṁhitā* known as the *Brahma-saṁhitā,* and he says there:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi aśeṣa-bhūtam
tad-brahma niṣkalam anantam aśesa bhūtam
govindam ādi puruṣaṁ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead Govinda, the primeval Lord whose effulgence of His transcendental body, known as the *brahmajyoti,* unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets, etc., with varieties of climates and specific conditions of life."

The same statement is in the *Bhagavad-gītā* (Bg. 14.27). Lord Kṛṣṇa is the background of the *brahmajyoti (brahmaṇe hi pratiṣṭhāham).* In the *Nirukti,* or Vedic dictionary, the import of *pratiṣṭhā* is mentioned as that which establishes. So the *brahmajyoti* is not independent or self-sufficient. Lord Śrī Kṛṣṇa is ultimately the creator of the *brahmajyoti,* mentioned in this verse as *sva-rociṣā,* or the effulgence of the transcendental body of the Lord. This *brahmajyoti* is all-pervading, and all creation is made possible by its potential power; therefore the Vedic hymns declare that everything that exists is being sustained by the *brahmajyoti (sarvaṁ khalv idaṁ brahma).* Therefore the potential seed of all creation is the *brahmajyoti,* and the same *brahmajyoti,* unlimited and unfathomed, is established by the Lord. Therefore the Lord (Śrī Kṛṣṇa) is ultimately the supreme cause of all creation *(ahaṁ sarvasya prabhavaḥ).*

One should not expect the Lord to create like the blacksmith with a hammer and other instruments. The Lord creates by His potencies. He has His multifarious potencies *(parāsya śaktir vividhaiva śrūyate).* Just as the small seed of a banyan fruit has the potency to create a big banyan tree, similarly the Lord disseminates all varieties of seeds by His potential *brahmajyoti (sva-rociṣā),* and the seeds are made to develop by the watering process of persons like Brahmā. Brahmā cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps the plants and orchards to grow by the watering process. The example cited here of the sun is very appropriate. In the material world the sun is the cause of all illumination: fire, electricity, the rays of the moon, etc. All luminaries in the sky are creations of the sun, the sun is the creation of the *brahmajyoti,* and the *brahmajyoti* is the effulgence of the Lord. Thus the ultimate cause of creation is the Lord.

TEXT 12

तस्मै नमो भगवते वासुदेवाय धीमहि ।
यन्मायया दुर्जयया मां वदन्ति जगद्गुरुम् ॥१२॥

tasmai namo bhagavate
vāsudevāya dhīmahi
yan-māyayā durjayayā
māṁ vadanti jagad-gurum

tasmai—unto Him; *namaḥ*—offer my obeisances; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Lord Kṛṣṇa; *dhīmahi*—do meditate upon Him; *yat*—by whose; *māyayā*—potencies; *durjayayā*—invincible; *mām*—unto me; *vadanti*—they say; *jagat*—world; *gurum*—the master.

TRANSLATION

I offer my obeisances and meditate upon Lord Kṛṣṇa [Vāsudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

PURPORT

As will be more clearly explained in the next verse, the illusory potency of the Lord bewilders the less intelligent to accept Brahmājī, or for that matter any other person, as the Supreme Lord. Brahmājī, however, refuses to be called this, and he directly offers his respectful obeisances unto Lord Vāsudeva, or Śrī Kṛṣṇa the Personality of Godhead, as he has already offered the same respects to Him in the *Brahma-saṁhitā:*

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam.

"The Supreme Lord is the Personality of Godhead Śrī Kṛṣṇa, the primeval Lord in His transcendental body, and the ultimate cause of all causes. I worship that primeval Lord Govinda."

Brahmājī is conscious of his actual position, and he knows how less intelligent persons are bewildered by the illusory energy of the Lord and

whimsically accept anyone and everyone as God. A responsible personality like Brahmājī refuses to be addressed as the Supreme Lord by his disciples or subordinates, but foolish persons praised by men of the nature of dogs, hogs, camels, and asses feel flattered to be addressed as the Supreme Lord. Why such persons take pleasure in being addressed as God, or why such persons are addressed as God by foolish admirers, is explained in the following verse.

TEXT 13

विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया ।
विमोहिता विकत्थन्ते ममाहमिति दुर्धियः ॥१३॥

vilajjamānayā yasya
sthātum-īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

vilajjamānayā—by one who is ashamed of; *yasya*—whose; *sthātum*—to stay; *īkṣā-pathe*—in the front; *amuyā*—by the bewildering energy; *vimohitāḥ*—those who are bewildered; *vikatthante*—talks nonsense; *mama*—it is mine; *aham*—I am everything; *iti*—thus vituperating; *durdhiyaḥ*—thus ill conceived.

TRANSLATION

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in the thought of, 'It is I, and it is mine.'

PURPORT

The invincible powerful deluding energy of the Personality of God, or the third energy, representing nescience, can bewilder the entire world of animation, but still she is not strong enough to be able to stand in front of the Supreme Lord. Nescience is behind the Personality of Godhead where she is powerful enough to mislead the living beings, and the primary symptom of such bewildered persons is that they talk nonsense. Nonsensical talks are not supported by the principles of Vedic literatures, and

first-grade nonsense talk is, "It is I, it is mine." A godless civilization is exclusively conducted by such false ideas, and such persons, without any factual realization of God, accept a false God or falsely declare themselves to be God to mislead persons who are already bewildered by the deluding energy. Those who are, however, before the Lord, and who surrender unto Him, cannot be influenced by the deluding energy; therefore they are free from the misconception of "It is I, it is mine," and therefore they do not accept a false God or pose themselves as equal to the Supreme Lord. Identification of the bewildered person is distinctly given in this verse.

TEXT 14

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
वासुदेवात्परो ब्रह्मन्न चान्योऽर्थोऽस्ति तत्त्वतः॥१४॥

dravyaṁ karma ca kālaś ca
sva-bhāvo jīva eva ca
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ

dravyam—the ingredients (earth, water, fire, air and sky); *karma*—the interaction; *ca*—and; *kālaḥ*—eternal time; *ca*—also; *sva-bhāvaḥ*—intuition or nature; *jīvaḥ*—the living being; *eva*—certainly; *ca*—and; *vāsudevāt*—from Vāsudeva; *paraḥ*—differentiated parts; *brahman*—O *brāhmaṇa*; *na*—never; *ca*—also; *anyaḥ*—separate; *arthaḥ*—value; *asti*—there is; *tattvataḥ*—in truth.

TRANSLATION

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vāsudeva, and in truth there is no other value in them.

PURPORT

This phenomenal world is impersonally the representation of Vāsudeva because the ingredients of its creation, their interaction and the enjoyer of

the resultant action, the living being, are all produced by the external and internal energies of Lord Kṛṣṇa. This is confirmed in the *Bhagavad-gītā* (Bg. 7.4-5). The ingredients, namely earth, water, fire, air, sky, as well as the conception of material identity, intelligence, and the mind, are produced of the external energy of the Lord. The living entity who enjoys the interaction of the above gross and subtle ingredients, as set up by the eternal time, is the offshoot of internal potency, with freedom either to remain in the material world or in the spiritual world. In the material world the living entity is enticed by deluding nescience, but in the spiritual world he is in the normal condition of spiritual existence without any delusion. The living entity is known as the marginal potency of the Lord. But in all circumstances, neither the material ingredients nor the spiritual parts and parcels are independent from the Personality of Godhead Vāsudeva because all things, either products of the external, internal, or marginal potencies of the Lord, are simply displays of the same effulgence of the Lord, just as light, heat and smoke are displays of fire. None of them are separate from the fire—all of them combine together to be called fire; similarly, all phenomenal manifestations, as well as the effulgence of the body of Vāsudeva, are His impersonal features, whereas He eternally exists in His transcendental form called *sac-cid-ānanda-vigrahaḥ,* distinct from all conceptions of the material ingredients mentioned above.

TEXT 15

नारायणपरा वेदा देवा नारायणाङ्गजाः ।
नारायणपरा लोका नारायणपरा मखाः ॥१५॥

nārāyaṇa-parā vedā
devā nārāyaṇāṅga-jāḥ
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ

nārāyaṇa—the Supreme Lord; *parāḥ*—is the cause and is meant for; *vedāḥ*—knowledge; *devāḥ*—the demigods; *nārāyaṇa*—the Supreme Lord; *aṅga-jāḥ*—assisting hands; *nārāyaṇa*—the Personality of Godhead; *parāḥ*—for the sake of; *lokāḥ*—the planets; *nārāyaṇa*—the Supreme Lord; *parāḥ*—just please Him; *makhāḥ*—all sacrifices.

TRANSLATION

The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of the body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

PURPORT

According to the *Vedānta-sūtras (śāstra-yonitvāt),* the Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord. *Vedas* means knowledge that leads to the Lord. The *Vedas* are made just to revive the forgotten consciousness of the conditioned souls, and any literature which is not meant for reviving God consciousness is rejected at once by the *Nārāyaṇa-para* devotees. Such deluding books of knowledge, not having Nārāyaṇa as their aim, are not at all knowledge but are the playgrounds for crows who are interested in the rejected refuse of the world. Any book of knowledge (science or art) must lead to the knowledge of Nārāyaṇa; otherwise it must be rejected. That is the way of advancement of knowledge. The Supreme worshipable Deity is Nārāyaṇa. The demigods are recommended secondarily for worship in relation to Nārāyaṇa because the demigods are assisting hands in the management of the universal affairs. As the officers of a kingdom are respected due to their relation to the king, similarly the demigods are worshiped due to their relation to the Lord. Without the Lord's relation, worship of the demigods is unauthorized *(avidhi-pūrvakam),* just as it is improper to water the leaves and branches of a tree without watering its root. Therefore the demigods are also dependent on Nārāyaṇa. The *lokas,* or different planets, are attractive because there are different varieties of life and bliss partially representing the *sac-cid-ānanda-vigraha.* Everyone wants the eternal life of bliss and knowledge. In the material world such eternal life of bliss and knowledge is progressively realized in the upper planets, but after reaching there one is inclined to achieve further progress along the path back to Godhead. Duration of life, with a proportionate quantity of bliss and knowledge, may be increased from one planet to another. One can increase the duration of life to thousands and hundreds of thousands of years in different planets, but nowhere is there eternal life. But one who can reach the highest planet of Brahmā can aspire to reach the planets in the spiritual sky where life is eternal. Therefore, the progres-

sive journey from one planet to another is culminated by reaching the supreme planet of the Lord *(mad-dhāma)* where life is eternal and full of bliss and knowledge. All different kinds of sacrifices are performed just to satisfy Lord Nārāyaṇa with a view to reach Him, and the best sacrifice recommended in this age of Kali is *saṅkīrtana-yajña,* the mainstay of devotional service of a *Nārāyaṇa-para* devotee.

TEXT 16

नारायणपरो योगो नारायणपरं तपः ।
नारायणपरं ज्ञानं नारायणपरा गतिः ॥१६॥

nārāyaṇa-paro yogo
nārāyaṇa-paraṁ tapaḥ
nārāyaṇa-paraṁ jñānaṁ
nārāyaṇa-parā gatiḥ

nārāyaṇa-paraḥ—just to know Nārāyaṇa; *yogaḥ*—concentration of mind; *nārāyaṇa-param*—just with an aim to achieve Nārāyaṇa; *tapaḥ*—austerity; *nārāyaṇa-param*—just to realize a glimpse of Nārāyaṇa; *jñānam*—culture of transcendental knowledge; *nārāyaṇa-parā*—the path of salvation ends by entering the kingdom of Nārāyaṇa; *gatiḥ*—progressive path.

TRANSLATION

All different types of meditation or mysticism are means for realizing Nārāyaṇa. All austerities are aimed at achieving Nārāyaṇa. Culture of transcendental knowledge is for getting a glimpse of Nārāyaṇa, and ultimately salvation is entering the kingdom of Nārāyaṇa.

PURPORT

In meditation, there are two systems of *yoga,* namely *aṣṭāṅga-yoga* and *sāṅkhya-yoga. Aṣṭāṅga-yoga* is practice in concentrating the mind, releasing oneself from all engagements by the regulative processes of meditation, concentration, sitting posture, blocking the movements of the internal circulation of air, etc. *Sāṅkhya-yoga* is meant for elucidating the truth from ephemerals. But ultimately both the systems are meant for realizing

the impersonal Brahman, which is but a partial representation of Nārāyaṇa, the Personality of Godhead. As we have explained before, the impersonal Brahman effulgence is only a part of the Personality of Godhead. Impersonal Brahman is situated on the person of the Supreme Personality of Godhead, and as such, Brahman is the glorification of the Personality of the Godhead. This is confirmed both in the *Bhagavad-gītā* and in the *Matsya Purāṇa. Gati* means ultimate destination, or the last word in liberation. To be one with the impersonal *brahmajyoti* is not ultimate liberation, but superior to that is the sublime association of the Personality of Godhead in one of the innumerable spiritual planets in the Vaikuṇṭha sky. Therefore the conclusion is that Nārāyaṇa, or the Personality of Godhead, is the ultimate destination for all kinds of *yoga* systems as well as all kinds of liberation.

TEXT 17

तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः ।
सृज्यं सृजामि सृष्टोऽहमीक्षयैवाभिचोदितः ॥१७॥

tasyāpi draṣṭur īśasya
kūṭa-sthasyākhilātmanaḥ
sṛjyaṁ sṛjāmi sṛṣṭo 'ham
īkṣayaivābhicoditaḥ

tasya—His; *api*—certainly; *draṣṭuḥ*—of the seer; *īśasya*—of the controller; *kūṭa-sthasya*—of the one who is over everyone's intelligence; *akhilaātmanaḥ*—of the Supersoul; *sṛjyam*—that which is already created; *sṛjāmi*—do I discover; *sṛṣṭaḥ*—created; *aham*—myself; *īkṣayā*—by glance over; *eva*—exactly; *abhicoditaḥ*—being inspired by Him.

TRANSLATION

Inspired by Him only, I discover what is already created by Him [Nārāyaṇa] under His vision as the all-pervading Supersoul, and I am also created by Him only.

PURPORT

Even Brahmā, the creator of the universe, admits that he is not the actual creator but is simply inspired by the Lord Nārāyaṇa and therefore

creates under His superintendence those things which are already created by Him, the Supersoul of all living entities. Two identities of soul, the Supersoul and the individual soul, are admitted to be in the living entity, even by the greatest authority of the universe. The Supersoul is the Supreme Lord, the Personality of Godhead, whereas the individual soul is the eternal servitor of the Lord. The Lord inspires the individual soul to create what is already created by the Lord, and by the good will of the Lord a discoverer of something in the world is accredited as the discoverer. It is said that Columbus discovered the Western hemisphere, but actually the tract of land was not created by Columbus. The vast tract of land was already there by the omnipotency of the Supreme Lord, and Columbus, by dint of his past service unto the Lord, was blessed with the credit of discovering America. Similarly, no one can create anything without the sanction of the Lord, since everyone sees according to his ability. This ability is also awarded by the Lord according to one's willingness to render service unto the Lord. One must therefore be voluntarily willing to render service unto the Lord, and thus the Lord will empower the doer in proportion to his surrender unto the lotus feet of the Lord. Lord Brahmā is a great devotee of the Lord; therefore he has been empowered or inspired by the Lord to create a universe like the one manifested before us. The Lord also inspired Arjuna to fight in the field of Kurukṣetra as follows:

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasācin
(Bg. 11.33)

The Battle of Kurukṣetra, or any other battle at any place or at any time, is made by the will of the Lord, for no one can arrange such mass annihilation without the sanction of the Lord. The party of Duryodhana insulted Draupadī, a great devotee of Kṛṣṇa, and she appealed to the Lord as well as to all persons who were silent observers of this unwarranted insult. Arjuna was then advised by the Lord to fight and take credit; otherwise the party of Duryodhana would be killed anyway by the will of the Lord. So Arjuna was advised just to become the agent and take the credit for killing great generals like Bhīṣma, Karṇa, etc.

In the *Vedas* such as the *Kaṭha Upaniṣad,* the Lord is described as the *sarva-bhūta-antarātmā,* or the Personality of Godhead who resides in everyone's body and who directs everything for one who is a surrendered soul unto Him. Those who are not surrendered souls are put under the

care of the material nature *(bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā);* therefore, they are allowed to do things on their own account and suffer the consequences themselves. Devotees like Brahmā and Arjuna do not do anything on their own account, but as fully surrendered souls they always await indications from the Lord; therefore they attempt to do something which appears to be very wonderful to the ordinary vision. One of the Lord's names is Urukrama, or one whose actions are very wonderful and are beyond the imagination of the living being, so the actions of His devotees sometimes appear to be very wonderful due to the direction of the Lord. Beginning from Brahmā, the topmost intelligent living entity within the universe, down to the smallest ant, every living entity's intelligence is overseen by the Lord in His transcendental position as the witness of all actions. The subtle presence of the Lord is felt by the intelligent man who can study the psychic effects of thinking, feeling, and willing.

TEXT 18

सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः ।
स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ॥१८॥

sattvaṁ rajas tama iti
nirguṇasya guṇās trayaḥ
sthiti-sarga-nirodheṣu
gṛhītā māyayā vibhoḥ

sattvam—mode of goodness; *rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *iti*—all these; *nirguṇasya*—of the transcendence; *guṇās trayaḥ*—are three qualities; *sthiti*—maintenance; *sarga*—creation; *nirodheṣu*—in destruction; *gṛhītāḥ*—accepted; *māyayā*—by the external energy; *vibhoḥ*—of the Supreme.

TRANSLATION

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy, the material modes of nature called goodness, passion and ignorance.

PURPORT

The Supreme Lord is the master of the external energy manifested by the three material modes, namely goodness, passion and ignorance, and as master of this energy He is ever nonaffected by the influence of such bewildering energy. The living entities or the *jīvas* are, however, affected by or are susceptible to being influenced by such modes of material nature—that is the difference between the Lord and the living entities. The living entities are subjected by those qualities, although originally the living entities are qualitatively one with the Lord. In other words, the material modes of nature, being products of the energy of the Lord, are certainly connected with the Lord, but the connection is just like that between the master and the controller, whereas the living entities, who are entangled in the material world, are neither masters nor controllers of that energy. Rather, they become subordinate to or controlled by such energy. Factually the Lord is eternally manifested by His internal potency or spiritual energy just like the sun and its rays in the clear sky, but at times He creates the material energy, as the sun creates a cloud in the clear sky. As the sun is ever increasingly unaffected by a spot of cloud, so also the unlimited Lord is unaffected by the spot of material energy manifested at times in the unlimited span of the Lord's rays of *brahmajyoti*.

TEXT 19

कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः ।
बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः ॥१९॥

kārya-kāraṇa-kartṛtve
dravya-jñāna-kriyāśrayāḥ
badhnanti nityadā muktaṁ
māyinaṁ puruṣaṁ guṇāḥ

kārya—effect; *kāraṇa*—cause; *kartṛtve*—in activities; *dravya*—material; *jñāna*—knowledge; *kriyā-āśrayāḥ*—manifested by such symptoms; *badhnanti*—conditions; *nityadā*—eternally; *muktam*—transcendental; *māyinam*—affected by material energy; *puruṣam*—the living entity; *guṇāḥ*—the material modes.

TRANSLATION

These three modes of material nature, being further manifested as matter, knowledge and activities, put the eternally transcendental living entity under conditions of cause and effect and make him responsible for such activities.

PURPORT

Because they are between the internal and external potencies, the eternally transcendental living entities are called the marginal potency of the Lord. Factually, the living entities are not meant to be so conditioned by material energy, but due to their being affected by the false sense of lording over the material energy they come under the influence of such potency and thus become conditioned by the three modes of material nature. This external energy of the Lord covers up pure knowledge of the living entity's eternally existing with Him, but the covering is so constant that it appears that the conditioned soul is eternally ignorant. Such is the wonderful action of *māyā,* or external energy manifested as if materially produced. By the covering power of the material energy, the material scientist cannot look beyond the material causes, but factually, behind the material manifestations, there are *adhibhūta, adhyātma* and *adhidaiva* actions, which the conditioned soul in the mode of ignorance cannot see. The *adhibhūta* manifestation entails repetitions of births and deaths with old age and diseases, the *adhyātma* manifestation conditions the spirit soul, and the *adhidaiva* manifestation is the controlling system. These are the material manifestations of cause and effect and the sense of responsibility of the conditioned actors. They are, after all, manifestations of the conditioned state, and freedom from such a conditioned state by the human being is the highest perfectional attainment.

TEXT 20

स एष भगवाँल्लिङ्गैस्त्रिभिरेतैरधोक्षजः ।
स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः ॥२०॥

sa eṣa bhagavāṁl liṅgais
tribhir etair adhokṣajaḥ
svalakṣita-gatir brahman
sarveṣāṁ mama ceśvaraḥ

saḥ—He; *eṣaḥ*—this; *bhagavān*—the Personality of Godhead; *liṅgaiḥ*—by the symptoms; *tribhiḥ*—by the three; *etaiḥ*—by all these; *adhokṣajaḥ*—the Superseer Transcendence; *su-alakṣita*—veritably unseen; *gatiḥ*—movement; *brahman*—O Nārada; *sarveṣām*—of everyone; *mama*—mine; *ca*—as also; *īśvaraḥ*—the controller.

TRANSLATION

O Brāhmaṇa Nārada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including myself.

PURPORT

In the *Bhagavad-gītā* (Bg. 7.24-25) the Lord has declared very clearly that the impersonalist, who gives more importance to the transcendental rays of the Lord as *brahmajyoti* and who concludes that the Absolute Truth is ultimately impersonal and only manifests a form at a time of necessity, is less intelligent than the personalist, however much he may be engaged in the matter of studying the *Vedānta*. The fact is that such impersonalists are covered by the above-mentioned three modes of material nature; therefore, they are unable to approach the transcendental Personality of the Lord. The Lord is not approachable by everyone because He is curtained by His *yogamāyā* potency. But one should not wrongly conclude that the Lord was formerly unmanifested and has now manifested Himself in the human form. This misconception of the formlessness of the Supreme Personality of Godhead is due to the *yogamāyā* curtain of the Lord and can be removed only by the Supreme Will, as soon as the conditioned soul surrenders unto Him. The devotees of the Lord who are transcendental to the above-mentioned three modes of material nature can see the all-blissful transcendental form of the Lord with their vision of love in the attitude of pure devotional service.

TEXT 21

कालं कर्म स्वभावं च मायेशो मायया स्वया ।
आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥२१॥

kālaṁ karma sva-bhāvaṁ ca
māyeśo māyayā svayā
ātman yadṛcchayā prāptaṁ
vibubhūṣur upādade

kālam—eternal time; *karma*—fate of the living entity; *sva-bhāvam*—nature; *ca*—also; *māyā*—potency; *īśaḥ*—the controller; *māyayā*—by the energy; *svayā*—of His own; *ātman (ātmani)*—unto His Self; *yadṛcchayā*—independently; *prāptam*—being merged in; *vibubhūṣuḥ*—appearing differently; *upādade*—accepted for being created again.

TRANSLATION

The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

PURPORT

The creation of the material world, wherein the conditioned souls are allowed to act subordinately by the Supreme Lord, takes place again and again after being repeatedly annihilated. The material creation is something like a cloud in the unlimited sky. The real sky is the spiritual sky, eternally filled with the rays of the *brahmajyoti,* and a portion of this unlimited sky is covered by the *mahat-tattva* cloud of the material creation in which the conditioned souls, who want to lord it against the will of the Lord, are put into play as they desire under the control of the Lord by the agency of His external energy. As the rainy season appears and disappears regularly, similarly the creation takes place and is again annihilated under the control of the Lord, as is confirmed in the *Bhagavad-gītā* (Bg. 8.19). So the creation and annihilation of the material worlds is a regular action of the Lord just to allow the conditioned souls to play as they like and thereby create their own fate of being differently created again in terms of their independent desires at the time of annihilation. The creation, therefore, takes place at a historical date (as we are accustomed to think of everything which has a beginning in our tiny experience). The process of creation and annihilation is called *anādi,* or without reference to date regarding the time the creation first took place, because the duration of a partial creation even is 86,400,000 years. The law of creation is,

however, as mentioned in the Vedic literatures, that it is created at certain intervals and is again annihilated by the will of the Lord. The whole material or even the spiritual creation is a manifestation of the energy of the Lord, just as the light and heat of a fire are different manifestations of the fire's energy. The Lord therefore exists in His impersonal form by such expansion of energy, and the complete creation rests on His impersonal feature. Nonetheless He keeps Himself distinct from such creation as the *pūrṇam* (or complete), so no one should wrongly think that His personal feature is not existent due to His impersonal unlimited expansions. The impersonal expansion is a manifestation of His energy, and He is always in His personal feature despite His innumerable unlimited expansions of impersonal energies (Bg. 9.5-7). For human intelligence it is very difficult to conceive how the whole creation rests on His expansion of energy, but the Lord has given a very good example in the *Bhagavad-gītā*. It is said that although the air and the atoms rest within the huge expansion of the sky, like the resting reservoir of everything materially created, still the sky remains separately without being affected. Similarly the Supreme Lord, although He maintains everything created by His expansion of energy, always remains separate, which is accepted even by Śaṅkarācārya, the great advocate of the impersonal form of the Absolute. He says *nārāyaṇaḥ paro 'vyaktāt,* or Nārāyaṇa exists separately, apart from the impersonal creative energy. The whole creation thus merges within the body of transcendental Nārāyaṇa at the time of annihilation, and the creation emanates from His body again with the same unchanging categories of fate and individual nature. The individual living entities, being parts and parcels of the Lord, are sometimes described as *ātmā,* qualitatively one in spiritual constitution. But because such living entities are apt to be attracted to the material creation, actively and subjectively, they are therefore different from the Lord.

TEXT 22

कालाद् गुणव्यतिकरः परिणामः स्वभावतः ।
कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥२२॥

kālād guṇa-vyatikaraḥ
pariṇāmaḥ sva-bhāvataḥ
karmaṇo janma mahataḥ
puruṣādhiṣṭhitād abhūt

kālāt—from the eternal time; *guṇa-vyatikaraḥ*—transformation of the modes by reaction; *pariṇāmaḥ*—transformation; *sva-bhāvataḥ*—from the nature; *karmanaḥ*—of activities; *janma*—creation; *mahataḥ*—of the *mahat-tattva; puruṣa-adhiṣṭhitāt*—because of the *puruṣa* incarnation of the Lord; *abhūt*—it took place.

TRANSLATION

After the incarnation of the first puruṣa (Kāraṇārṇavaśāyī Viṣṇu), the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.

PURPORT

By the omnipotency of the Supreme Lord, the whole material creation evolves by the process of transformation and reactions one after another, and by the same omnipotency, they are wound up again one after another and conserved in the body of the Supreme. *Kāla,* or time, is the synonym of nature and is the transformed manifestation of the principles of material creation. As such, *kāla* may be taken as the first cause of all creation, and by transformation of nature different activities of the material world become visible. These activities may be taken up as the natural instinct of each and every living being, or even of the inert objects, and after the manifestation of activities there are varieties of products and by-products of the same nature, and originally these are all due to the Supreme Lord. The *Vedānta-sūtras* and the *Bhāgavatam* thus begin with the Absolute Truth as the beginning of all creations *(janmādy asya yataḥ).*

TEXT 23

महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात् ।
तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः ॥२३॥

mahatas tu vikurvāṇād
rajaḥ-sattvopabṛṁhitāt
tamaḥ-pradhānas tv abhavad
dravya-jñāna-kriyātmakaḥ

mahataḥ—of the *mahat-tattva; tu*—but; *vikurvāṇāt*—being transformed; *rajaḥ*—material mode of passion; *sattva*—mode of goodness; *upabṛṁhitāt*—because of being increased; *tamaḥ*—the mode of darkness; *pradhānaḥ*—being prominent; *tu*—but; *abhavat*—took place; *dravya*—matter; *jñāna*—material knowledge; *kriyā-ātmakaḥ*—predominantly material activities.

TRANSLATION

The cause of material activities is due to mahat-tattva being agitated. At first there is transformation of the modes of goodness and passion, and later on, due to the mode of ignorance, matter, its knowledge, and different activities of material knowledge come into play.

PURPORT

Material creations of every description are more or less due to the development of the mode of passion *(tamas)*. The *mahat-tattva* is the principle of material creation, and when it is agitated by the will of the Supreme at first the modes of passion and goodness are prominent, and afterwards the mode of passion, being generated in due course by material activities of different varieties, becomes prominent, and the living entities are thus involved more and more in ignorance. Brahmā is the representation of the mode of passion, and Viṣṇu is the representation of the mode of goodness, while the mode of ignorance is represented by Lord Śiva, the father of material activities. Material nature is called the mother, and the initiator for materialistic life is the father, Lord Śiva. All material creation by the living entities is therefore initiated by the mode of passion. With the advancement of the duration of life in a particular millennium, the different modes act by gradual development, and in the age of Kali (when the mode of passion is most prominent) material activities of different varieties, in the name of advancement of human civilization, take place, and the living entities become more and more involved in forgetting their real identity—the spiritual nature. By a slight cultivation of the mode of goodness, a glimpse of spiritual nature is perceived, but due to the prominence of the mode of passion, the mode of goodness becomes adulterated. Therefore one cannot transcend the limits of the material modes, and therefore realization of the Lord, who is always transcendental to the modes of material nature, becomes very difficult for the living entities, even though prominently situated in the mode of goodness through culti-

vation of the various methods. In other words, the gross matters are *adhibhūtam,* their maintenance is *adhidaivam,* and the initiator of material activities is called *adhyātmam,* and in the material world these three principles act as prominent features, namely as raw material, its regular supplies, and its use in different varieties of material creations for sense enjoyment by the bewildered entities.

TEXT 24

सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा ।

द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥२४॥

so 'haṅkāra iti prokto
vikurvan samabhūt tridhā
vaikārikas taijasaś ca
tāmasaś ceti yad-bhidā
dravya-śaktiḥ kriyā-śaktir
jñāna-śaktir iti prabho

saḥ—the very same thing; *ahaṅkāraḥ*—ego; *iti*—thus; *proktaḥ*—said; *vikurvan*—being transformed; *samabhūt*—became manifested; *tridhā*—in three features; *vaikārikaḥ*—in the mode of goodness; *taijasaḥ*—in the mode of passion; *ca*—and; *tāmasaḥ*—in the mode of ignorance; *ca*—also; *iti*—thus; *yat*—what is; *bhidā*—divided; *dravya-śaktiḥ*—powers that evolve matter; *kriyā-śaktiḥ*—initiation that creates; *jñāna-śaktiḥ*—intelligence that guides; *iti*—thus; *prabho*—the master.

TRANSLATION

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Nārada, you are quite competent to understand this.

PURPORT

Materialistic ego, or the sense of identification with matter, is grossly self-centered, devoid of clear knowledge of the existence of God. And this self-centered egoism of the materialistic living entities is the cause of their being conditioned by the other paraphernalia and continuing their bondage of material existence. In the *Bhagavad-gītā* this self-centered egoism is very nicely explained in the Seventh Chapter (verses 24-27). The self-centered impersonalist, without clear conception of the Personality of Godhead, concludes in his own way that the Personality of Godhead takes a material shape from His original impersonal spiritual existence for a particular mission. And this misleading conception of the Supreme Lord by the self-centered impersonalist continues, even though he is seen to be very interested in the Vedic literatures such as the *Brahma-sūtras* and other highly intellectual sources of knowledge. This ignorance of the personal feature of the Lord is due simply to ignorance of the mixture of different modes. The impersonalist thus cannot conceive of the Lord's eternal spiritual form of eternal knowledge, bliss and existence. The reason is that the Lord reserves the right of not exposing Himself to the nondevotee who, even after a thorough study of literature like the *Bhagavad-gītā,* remains an impersonalist simply by obstinacy. This obstinacy is due to the action of *yogamāyā,* a personal energy of the Lord that acts like an aide-de-camp by covering the vision of the obstinate impersonalist. Such a bewildered human being is described as *mūḍha,* or grossly ignorant, because he is unable to understand the transcendental form of the Lord as being unborn and unchangeable. If the Lord takes a form or material shape from His original impersonal feature, then it means that He is born and changeable from impersonal to personal. But He is not changeable. Nor does He ever take a new birth like a conditioned soul. The conditioned soul may take a form birth after birth due to his conditional existence in matter, but the self-centered impersonalists also, by their gross ignorance, accept the Lord as one of them because of self-centered egoism, even after so-called advancement of knowledge in the *Vedānta.* The Lord, being situated in the heart of every individual living entity, knows very well the tendency of such conditioned souls in terms of past, present and future, but the bewildered conditioned soul hardly can know Him in His eternal form. By the will of the Lord, therefore, the impersonalist, even after knowing the Brahman and Paramātma features of the Lord, remains ignorant of His eternal personal feature as ever-existent Nārāyaṇa, transcendental to all material creation.

The cause of such gross ignorance is constant engagement by the materialistic man in the matter of artificially increasing material demands of life. To realize the Supreme Personality of Godhead, one has to purify the materialistic senses by devotional service. The mode of goodness, or the brahminical culture recommended in the Vedic literatures, is helpful to such spiritual realization, and thus the *jñāna-śakti* stage of the conditioned soul is comparatively better than the other two stages, namely *dravya-śakti and kriyā-śakti.* The whole material civilization is manifested by a huge accumulation of materials, or, in other words, raw materials for industrial purposes, and the industrial enterprises *(kriyā-śakti)* are all due to gross ignorance of spiritual life. In order to rectify this great anomaly of materialistic civilization, based on the principles of *dravya-śakti* and *kriyā-śakti,* one has to adopt the process of devotional service of the Lord by adoption of the principles of *karma-yoga,* mentioned in the *Bhagavad-gītā* as follows:

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad arpaṇam.
(Bg. 9.27)

TEXT 25

तामसादपि भूतादेर्विकुर्वाणादभून्नभः ।
तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः ॥२५॥

tāmasād api bhūtāder
vikurvāṇād abhūn nabhaḥ
tasya mātrā guṇaḥ śabdo
liṅgaṁ yad draṣṭṛ-dṛśyayoḥ

tāmasāt—from the darkness of false ego; *api*—certainly; *bhūta-ādeḥ*—of the material elements; *vikurvāṇāt*—because of transformation; *abhūt*—generated; *nabhaḥ*—the sky; *tasya*—its; *mātrā*—subtle form; *guṇaḥ*—quality; *śabdaḥ*—sound; *liṅgam*—characteristics; *yat*—as its; *draṣṭṛ*—the seer; *dṛśyayoḥ*—of what is seen.

TRANSLATION

From the darkness of false ego, the first of the five elements, namely

the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.

PURPORT

The five elements, namely sky, air, fire, water, and earth, are all but different qualities of the darkness of false ego. This means that the false ego in the sum total form of *mahat-tattva* is generated from the marginal potency of the Lord, and due to this false ego of lording it over the material creation, ingredients are generated for the false enjoyment of the living being. The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord. Factually, save and except the Lord, no one can be called the enjoyer, but the living entity falsely desires to become the enjoyer, which is the origin of false ego. When the bewildered living being desires this, the shadow elements are generated by the will of the Lord, and the living entities are allowed to run after them as after phantasmagoria.

It is said that first the *tanmātrā* sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen. The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Mahārāja Daśaratha, the fathers of Lord Kṛṣṇa and Lord Rāma. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested, and thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as it is recommended in the *śāstras,*

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,

may therefore be constantly chanted by the aspiring devotee in order to be

constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, a product of false ego *(tamaso mā jyotir gamaya)*.

TEXTS 26-29

नभसोऽथ विकुर्वाणादभूत् स्पर्शगुणोऽनिलः ।
परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् ॥२६॥
वायोरपि विकुर्वाणात् कालकर्मस्वभावतः ।
उदपद्यत तेजो वै रूपवत् स्पर्शशब्दवत् ॥२७॥
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् ।
रूपवत् स्पर्शवच्चाम्भो घोषवच्च परान्वयात् ॥२८॥
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत् ।
परान्वयाद् रसस्पर्शशब्दरूपगुणान्वितः ॥२९॥

nabhaso 'tha vikurvāṇād
abhūt sparśa-guṇo 'nilaḥ
parānvayāc chabdavāṁś ca
prāṇa ojaḥ saho balam

vāyor api vikurvāṇāt
kāla-karma-svabhāvataḥ
udapadyata tejo vai
rūpavat sparśa-śabdavat

tejasas tu vikurvāṇād
āsīd ambho rasātmakam
rūpavat sparśavac cāmbho
ghoṣavac ca parānvayāt

viśeṣas tu vikurvāṇād
ambhaso gandhavān abhūt
parānvayād rasa-sparśa-
śabda-rūpa-guṇānvitaḥ

nabhasaḥ—of the sky; *atha*—thus; *vikurvāṇāt*—being transformed; *abhūt*—generated; *sparśa*—touch; *guṇaḥ*—quality; *anilaḥ*—air; *para*—previous; *anvayāt*—by succession; *śabdavān*—full of sound; *ca*—also; *prāṇaḥ*—life; *ojaḥ*—sense perception; *sahaḥ*—fat; *balam*—strength; *vāyoḥ*—of the air; *api*—also; *vikurvāṇāt*—by transformation; *kāla*—time; *karma*—reaction of the past; *sva-bhāvataḥ*—on the basis of nature; *udapadyata*—generated; *tejaḥ*—fire; *vai*—duly; *rūpavat*—with form; *sparśa*—touch; *śabdavat*—with sound also; *tejasaḥ*—of the fire; *vikurvāṇāt*—on being transformed; *āsīt*—it so happened; *ambhaḥ*—water; *rasa-ātmakam*—composed of juice; *rūpavat*—with form; *sparśavat*—with touch; *ca*—and; *ambhaḥ*—water; *ghoṣavat*—with sound; *ca*—and; *para*—previous; *anvayāt*—by succession; *viśeṣaḥ*—variegatedness; *tu*—but; *vikurvāṇāt*—by transformation; *ambhasaḥ*—of water; *gandhavān*—odorous; *abhūt*—became; *para*—previous; *anvayāt*—by succession; *rasa*—juice; *sparśa*—touch; *śabda*—sound; *rūpa-guṇa-anvitaḥ*—qualitative.

TRANSLATION

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice as previously. It also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

PURPORT

The whole process of creation is an act of gradual evolution and development from one element to another, reaching up to the variegatedness of the earth as so many trees, plants, mountains, rivers, reptiles, birds, animals and varieties of human beings. The quality of sense perception is also evolutionary, namely generated from sound, then touch, and from touch to form. Taste and odor are also generated along with the gradual development of sky, air, fire, water and earth. They are all mutually the cause and effect of one another, but the original cause is the Lord Himself in plenary portion, as Mahā-Viṣṇu lying in the causal water of the *mahat-*

tattva. As such, Lord Kṛṣṇa is described in the *Brahma-saṁhitā* as the cause of all causes, and this is confirmed in the *Bhagavad-gītā* as follows:

> *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*
> *iti matvā bhajante māṁ budhā bhāva-samanvitāḥ.*
> (Bg. 10.8)

The qualities of sense perception are fully represented in the earth, and they are manifested in other elements to a lesser extent. In the sky there is sound only, whereas in the air there is sound and touch. In the fire there is sound, touch and shape, and in the water there is taste also along with the other perceptions, namely sound, touch, shape, etc. In the earth, however, there are all the above-mentioned qualities with an extra development of odor also. Therefore on the earth there is a full display of variegatedness of life, which is originally started with the basic principle of air. Diseases of the body take place due to derangement of air within the earthly body of the living beings. Mental diseases result from special derangement of the air within the body, and as such the yogic exercise is specially beneficial to keep the air in order so that diseases of the body become almost nil by such exercises, and when properly done the duration of life also increases, and one can have control over death also by such practices. A perfect *yogī* can have command over death and quit the body at the right moment, when he is competent to transfer himself to a suitable planet. The *bhakti-yogī,* however, surpasses all the *yogīs* because, by dint of his devotional service, he is promoted to the region beyond the material sky, and he is placed in one of the planets in the spiritual sky by the supreme will of the Lord, the controller of everything.

TEXT 30

वैकारिकान्मनो जज्ञे देवा वैकारिका दश ।
दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः ॥३०॥

> *vaikārikān mano jajñe*
> *devā vaikārikā daśa*
> *dig-vātārka-praceto 'śvi-*
> *vahnīndropendra-mitra-kāḥ*

vaikārikāt—from the mode of goodness; *manaḥ*—the mind; *jajñe*—generated; *devāḥ*—demigods; *vaikārikāḥ*—in the mode of goodness; *daśa*—ten in number; *dik*—the controller of direction; *vāta*—the controller of air; *arka*—the sun; *pracetaḥ*—Varuṇa; *aśvi*—the Aśvinīkumāras; *vahni*—the fire-god; *indra*—the King of heaven; *upendra*—the deity in heaven; *mitra*—one of the twelve Ādityas; *kāḥ*—Prajāpati Brahmā.

TRANSLATION

From the mode of goodness the mind was generated and became manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Dakṣa Prajāpati, the Aśvinīkumāras, the fire-god, the King of heaven, the worshipable deity in the heaven, the chief of the Ādityas, and Brahmājī the Prajāpati. All came into existence.

PURPORT

Vaikārika is the neutral stage of creation, and *tejas* is the initiative of creation, while *tamas* is the full display of material creation under the spell of the darkness of ignorance. Manufacture of the "necessities of life" in factories and workshops, excessively prominent in the age of Kali or in the age of the machine, is the summit stage of the quality of darkness. Such manufacturing enterprises by the human society are in the mode of darkness because factually there is no necessity for the commodities manufactured. The human society primarily requires food for subsistance, shelter for sleeping, defense for protection and commodities for satisfaction of the senses. The senses are the practical signs of life, as will be explained in the next verse. Human civilization is meant for purifying the senses, and objects of sense satisfaction should be supplied as much as absolutely required, but not for aggravating artificial sensory needs. Food, shelter, defense and sense gratification are all needs of material existence. Otherwise, in his pure uncontaminated state of original life, the living entity has no such needs. The needs are, therefore, artificial, and in the pure state of life there are no such needs. As such, increasing the artificial needs, as is the standard of material civilization, or advancing the economic development of human society, is a sort of engagement in the darkness of knowledge. By such engagement, human energy is spoiled, because human energy is primarily meant for purifying the senses in order to be engaged in satis-

fying the senses of the Supreme Lord. The Supreme Lord, being the supreme possessor of spiritual senses, is the master of the senses, Hṛṣīkeśa. *Hṛṣīka* means the senses, and *īśa* means the master. The Lord is not the servant of the senses, or, in other words, He is not directed by the dictation of the senses, but the conditioned souls or the individual living entities *are* servants of the senses. They are conducted by the direction or dictation of the senses, and therefore material civilization is a kind of engagement in sense gratification only. The standard of human civilization should be to cure the disease of sense gratification, and this can be done simply by becoming an agent for satisfying the spiritual senses of the Lord. The senses are never to be stopped in their engagements, but they should be purified by engaging them in the pure service of sense gratification of the master of the senses. This is the instruction of the whole *Bhagavad-gītā*. Arjuna wanted first of all to satisfy his own senses by his decision not to fight with his kinsmen, etc., but Lord Śrī Kṛṣṇa taught him the *Bhagavad-gītā* just to purify Arjuna's decision for sense gratification. Therefore Arjuna agreed to satisfy the senses of the Lord, and thus he fought the Battle of Kurukṣetra, as the Lord desired.

The *Vedas* instruct us to get out of the existence of darkness and go forward on the path of light *(tamaso mā jyotir gamaya)*. The path of light is therefore to satisfy the senses of the Lord. Misguided men, or less intelligent men, follow the path of self-realization without any attempt to satisfy the transcendental senses of the Lord by following the path shown by Arjuna and other devotees of the Lord. On the contrary, they artificially try to stop the activities of the senses *(yoga* system*)*, or they deny the transcendental senses of the Lord *(jñāna* system*)*. The devotees are, however, above the *yogīs* and the *jñānīs* because pure devotees do not deny the senses of the Lord; they want to satisfy the senses of the Lord. Only because of the darkness of ignorance do the *yogīs* and *jñānīs* deny the senses of the Lord and thus artificially try to control the activities of the diseased senses. In the diseased condition of the senses there is too much engagement of the senses in increasing material needs. When one comes to see the disadvantage of aggravating the sense activities, one is called a *jñānī*, and when one tries to stop the activities of the senses by the practice of yogic principles, he is called a *yogī*, but when one is fully aware of the transcendental senses of the Lord and tries to satisfy His senses, one is called a devotee of the Lord. The devotees of the Lord neither try to deny the senses of the Lord nor do they artificially stop the actions of the senses. But they do voluntarily engage the purified senses in the service of the master of the senses, as was done by Arjuna, thereby easily attaining the perfection of satisfying the Lord, the ultimate goal of all perfection.

TEXT 31

तैजसात् तु विकुर्वाणादिन्द्रियाणि दशाभवन् ।
ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ ।
श्रोत्रं त्वग्घ्राणदृग्जिह्वा वाग्दोर्मेढ्राङ्घ्रिपायवः॥३१॥

taijasāt tu vikurvāṇād
indrayāṇi daśābhavan
jñāna-śaktiḥ kriyā-śaktir
buddhiḥ prāṇaś ca taijasau
śrotraṁ tvag-ghrāṇa-dṛg-jihvā
vāg-dor-meḍhrāṅghri-pāyavaḥ

taijasāt—by the passionate egoism; *tu*—but; *vikurvāṇāt*—transformation of; *indrayāṇi*—the senses; *daśa*—ten in number; *abhavan*—generated; *jñāna-śaktiḥ*—the five senses for acquiring knowledge; *kriyā-śaktiḥ*—the five senses of activities; *buddhiḥ*—intelligence; *prāṇaḥ*—the living energy; *ca*—also; *taijasau*—all products of the mode of passion; *śrotram*—the sense for hearing; *tvak*—the sense for touching; *ghrāṇa*—the sense for smelling; *dṛk*—the sense for seeing; *jihvā*—the sense for tasting; *vāk*—the sense for speaking; *doḥ*—the sense for handling; *meḍhra*—the genitals; *aṅghri*—the legs; *pāyavaḥ*—the sense for evacuating.

TRANSLATION

By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.

PURPORT

The living condition in the material existence depends more or less on one's intelligence and powerful living energy. Intelligence to counteract the hard struggle for existence is assisted by the senses for acquiring knowledge, and the living energy is maintained by manipulating the active organs, like hands and legs, etc. But on the whole, the struggle for existence is an exertion of the mode of passion. Therefore all the sense organs, headed

by intelligence and the living energy, *prāṇa,* are different products and by-products of the second mode of nature, called passion. This mode of passion is, however, the product of the air element, as described before.

TEXT 32

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः ।
यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥३२॥

yadaite 'saṅgatā bhāvā
bhūtendriya-mano-guṇāḥ
yadāyatana-nirmāṇe
na śekur brahma-vit-tama

yadā—as long as; *ete*—all these; *asaṅgatāḥ*—without being assembled; *bhāvāḥ*—remained so situated; *bhūta*—elements; *indriya*—senses; *manaḥ*—mind; *guṇāḥ*—modes of nature; *yadā*—so long; *āyatana*—body; *nirmāṇe*—in the matter of being formed; *na śekuḥ*—was not possible; *brahma-vit-tama*—O Nārada, the best knower of transcendental knowledge.

TRANSLATION

O Nārada, best of the transcendentalists, the forms of the body could not take place as long as these created parts, namely the elements, senses, mind and the modes of nature, were assembled.

PURPORT

The different types of bodily construction of the living entities are exactly like different types of motor cars manufactured by assembling the allied motor parts. When the car is made ready, the driver sits in the car and moves it as he desires. This is also confirmed in the *Bhagavad-gītā* (Bg. 18.61): the living entity is as if seated on the machine of the body, and the car of the body is moving by the control of material nature, just as the railway trains are moving under the direction of the controller. The living entities are, however, not the bodies; they are separate from the cars of the body. But the less intelligent material scientist cannot

understand the process of assembling the parts of the body, namely the senses, the mind and the qualities of the material modes. Every living entity is a spiritual spark, part and parcel of the Supreme Being, and by the kindness of the Lord, for the Father is kind to His sons, the individual living beings are given a little freedom to act according to their will to lord it over the material nature. Just as the father gives some playthings to the crying child to satisfy him, similarly the whole material creation is made possible by the will of the Lord to allow the bewildered living entities to lord it over things as they desire, although under the control of the agent of the Lord. The living entities are exactly like small children playing the material field under the control of the maidservant of the Lord (nature). They accept the *āyā,* or the maidservant, as all in all and thus wrongly conceive the Supreme Truth to be feminine (Goddess Durgā, etc.). The foolish, childlike materialists cannot reach beyond the conception of the maidservant, material nature, but the intelligent grown-up sons of the Lord know well that all the acts of material nature are controlled by the Lord, just as a maidservant is under the control of the master, the father of the undeveloped children.

The parts of the body, namely the senses, etc., are the creation of the *mahat-tattva,* and when they are assembled by the will of the Lord, the material body comes into existence, and the living entity is allowed to use it for further activities. It is explained as follows.

TEXT 33

तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः ।
सदसच्चमुपादाय चोभयं ससृजुर्ह्यदः ॥३३॥

tadā saṁhatya cānyonyaṁ
bhagavac-chakti-coditāḥ
sad-asattvam upādāya
cobhayaṁ sasṛjur hy adaḥ

tadā—all those; *saṁhatya*—being assembled; *ca*—also; *anya*—one; *anyam*—other; *bhagavat*—by the Personality of Godhead; *śakti*—energy; *coditāḥ*—being applied; *sad-asattvam*—primarily and secondarily; *upādāya*—accepting; *ca*—also; *ubhayam*—both; *sasṛjuḥ*—came into existence; *hi*—certainly; *adaḥ*—this universe.

TRANSLATION

Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.

PURPORT

In this verse it is clearly mentioned that the Supreme Personality of Godhead exerts His different energies in the creation; it is not that He Himself is transformed into material creations. He expands Himself by His different energies, as well as by His plenary portions. In a corner of the spiritual sky of *brahmajyoti* a spiritual cloud sometimes appears, and the covered portion is called the *mahat-tattva*. The Lord then, by His plenary portion as Mahā-Viṣṇu, lies down within the water of the *mahat-tattva*, and the water is called the Causal Ocean (Kāraṇa-jala). While Mahā-Viṣṇu sleeps within the Causal Ocean, innumerable universes are generated along with His breathing. These universes are floating, and they are scattered all over the Causal Ocean. They stay only during the breathing period of Mahā-Viṣṇu. In each and every universal globe, the same Mahā-Viṣṇu enters again as Garbhodakaśāyī Viṣṇu and lies there on the serpentlike Śeṣa incarnation, and from His navel a lotus stem is sprouted, and on the lotus, Brahmā the lord of the universe is born. Brahmā creates all forms of living beings of different shapes in terms of different desires within the universe. He creates also the sun, moon and other demigods.

Therefore the chief engineer of the material creation is the Lord Himself, as it is confirmed in the *Bhagavad-gītā* (Bg. 9.10). It is He only who directs the material nature to produce all sorts of moving and nonmoving creations.

There are two modes of material creation: the creation of the collective universes, as stated above, done by the Mahā-Viṣṇu, and the creation of the single universe. Both are done by the Lord, and thus the universal shape, as we can see, takes place.

TEXT 34

वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् ।
कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् ॥३४॥

varṣa-pūga-sahasrānte
tad aṇḍam udake śayam
kāla-karma-svabhāva-stho
jīvo 'jīvam ajīvayat

varṣa-pūga—many years; *sahasra-ante*—of thousands of years; *tat*—that; *aṇḍam*—the universal globe; *udake*—in the causal water; *śayam*—being drowned; *kāla*—eternal time; *karma*—action; *svabhāva-sthaḥ*—according to the modes of nature; *jīvaḥ*—the Lord of the living beings; *ajīvam*—non-animated; *ajīvayat*—caused to be animated.

TRANSLATION

Thus all the universes remained thousands of eons within the water [Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

PURPORT

The Lord is described here as the *jīva* because He is the leader of all other *jīvas* (living entities). In the *Vedas* He is described as the *nitya*, the leader of all other *nityas*. The Lord's relation with the living entities is like that of the father with the sons. The sons and the father are qualitatively equal, but the father is never the son, nor is the son ever the father who begets. So, as described above, the Lord as Garbhodakaśāyī Viṣṇu or Hiraṇyagarbha Supersoul enters into each and every universe and causes it to be animated by begetting the living entities within the womb of the material nature, as is confirmed in the *Bhagavad-gītā* (14.3). After each annihilation of the material creation, all the living entities are merged within the body of the Lord, and after creation they are again impregnated within the material energy. In the material existence, therefore, the material energy is seemingly the mother of the living entities, and the Lord is the father. When, however, the animation takes place, the living entities revive their own natural activities under the spell of time and energy, and thus the varieties of living beings are manifested. The Lord is, therefore, ultimately the cause of all animation over the material world.

TEXT 35

स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः ।
सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान् ॥३५॥

sa eva puruṣas tasmād
aṇḍaṁ nirbhidya nirgataḥ
sahasrorv-aṅghri-bāhv-akṣaḥ
sahasrānana-śīrṣavān

saḥ—He, the Lord; *eva*—Himself; *puruṣaḥ*—the Supreme Personality of Godhead; *tasmāt*—from within the universe; *aṇḍam*—Hiraṇyagarbha; *nirbhidya*—dividing; *nirgataḥ*—came out; *sahasra*—thousands; *ūru*—thighs; *aṅghri*—legs; *bāhu*—arms; *akṣaḥ*—eyes; *sahasra*—thousands of; *ānana*—mouths; *śīrṣavān*—with heads also.

TRANSLATION

The Lord [Mahā-Viṣṇu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiraṇyagarbha, He entered into each universe and assumed the virāṭa rūpa, with thousands of legs, arms, mouths, and heads, etc.

PURPORT

The expansions of the planetary systems within each and every universe are situated in the different part of the *virāṭa rūpa* (universal form) of the Lord, and they are described as follows:

TEXT 36

यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः ।
कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥३६॥

yasyehāvayavair lokān
kalpayanti manīṣiṇaḥ
kaṭyādibhir adhaḥ sapta
saptordhvaṁ jaghanādibhiḥ

yasya—whose; *iha*—in the universe; *avayavaiḥ*—by the limbs of the body; *lokān*—all the planets; *kalpayanti*—imagine; *manīṣiṇaḥ*—great philosophers; *kaṭi-ādibhiḥ*—down from the waist; *adhaḥ*—downwards; *sapta*—seven systems; *sapta-ūrdham*—and seven systems upwards; *jaghana-ādibhiḥ*—front portion.

TRANSLATION

Great philosophers imagine that the complete planetary systems in the universe are displays of the different limbs of the universal body of the Lord, downwards and upwards.

PURPORT

The word *kalpayanti,* or "imagine," is significant. The *virāṭa* universal form of the Absolute is an imagination of the speculative philosophers who are unable to adjust to the eternal two-handed form of Lord Śrī Kṛṣṇa. Although the universal form, as imagined by the great philosophers, is one of the features of the Lord, it is more or less imaginary. It is said that seven upper planetary systems are situated above the waist of the universal form, whereas the lower planetary systems are situated down from His waist. The idea impressed herein is that the Supreme Lord is conscious of every part of His body, and nowhere in the creation is there anything beyond His control.

TEXT 37

पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः ।
ऊर्वोर्वैश्यो भगवतः पद्भ्यां शूद्रो व्यजायत ॥३७॥

puruṣasya mukhaṁ brahma
kṣatram etasya bāhavaḥ
ūrvor vaiśyo bhagavataḥ
padbhyāṁ śūdro vyajāyata

puruṣasya—of the Supreme Personality of Godhead; *mukham*—mouth; *brahma*—is the *brāhmaṇas; kṣatram*—the royal order; *etasya*—of Him; *bāhavaḥ*—the arms; *ūrvoḥ*—the thighs; *vaiśyaḥ*—are the mercantile men; *bhagavataḥ*—of the Personality of Godhead; *padbhyām*—from His legs; *śūdraḥ*—the laborer class; *vyajāyata*—became manifested.

TRANSLATION

The brāhmaṇas represent His mouth, the kṣatriyas His arms, the vaiśyas His thighs, and the śūdras are born of His legs.

PURPORT

All living beings are stated to be the parts and parcels of the Supreme Lord, and how they are so is explained in this verse. The four divisions of human society, namely the intelligent class or the *brāhmaṇas,* the administrative class or the *kṣatriyas,* the mercantile class or the *vaiśyas,* and the *śūdra* class or the laborers, are all in different parts of the body of the Lord. As such, no one is different from the Lord. The mouth of the body and the legs of the body are nondifferent constitutionally, but the mouth or the head of the body is qualitatively more important than the legs. At the same time, the mouth, the legs, the arms and the thighs are all component parts of the body. These limbs of the body of the Lord are meant to serve the complete whole. The mouth is meant for speaking and eating, the arms are meant for the protection of the body, the legs are meant for carrying the body, and the waist of the body is meant for maintaining the body. The intelligent class in society, therefore, must speak on behalf of the body, as well as accept foodstuff to satisfy the hunger of the body. The hunger of the Lord is to accept the fruits of sacrifice. The *brāhmaṇas* or the intelligent class must be very expert in performing such sacrifices, and the subordinate class must join in such sacrifices. To speak for the Supreme Lord means to glorify the Lord by means of propagating the knowledge of the Lord as it is, broadcasting the factual nature of the Lord and the factual position of all other parts of the whole body. The *brāhmaṇas,* therefore, are required to know the *Vedas* or the ultimate source of knowledge. *Veda* means knowledge, and *anta* means the end of it. According to *Bhagavad-gītā,* the Lord is the source of everything *(ahaṁ sarvasya prabhavaḥ),* and thus the end of all knowledge *(Vedānta)* is to know the Lord, to know our relationship with Him and to act according to that relationship only. The parts of the body are related to the body; similarly, the living being must know his relationship with the Lord. The human life is especially meant for this purpose, namely to know the factual relationship of every living being with the Supreme Lord. Without knowing this relationship, the human life is spoiled. The intelligent class of men, the *brāhmaṇas,* are therefore especially responsible

for broadcasting this knowledge of our relationship with the Lord and leading the general mass of people to the right path. The administrative class is meant for protecting the living beings so that they can serve this purpose; the mercantile class is meant for producing food grains and distributing them to the complete human society so that the whole population is given a chance to live comfortably and discharge the duties of human life. The mercantile class is also required to give protection to the cows in order to get sufficient milk and milk products, which alone can give the proper health and intelligence to maintain a civilization perfectly meant for knowledge of the ultimate truth. And the laborer class, who are neither intelligent nor powerful, can help by physical services to the other higher classes and thus be benefitted by their cooperation. Therefore the universe is a complete unit in relationship with the Lord, and without this relationship with the Lord the whole human society is disturbed and is without any peace and prosperity. This is confirmed in the *Vedas: brāhmaṇo 'sya mukham āsīd, bāhū rājanyaḥ kṛtaḥ.*

TEXT 38

भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।
हृदा स्वर्लोक उरसा महर्लोको महात्मनः ॥३८॥

bhūrlokaḥ kalpitaḥ padbhyāṁ
bhuvarloko 'sya nābhitaḥ
hṛdā svarloka urasā
maharloko mahātmanaḥ

bhūḥ—the lower planetary systems up to the stratum of the earth; *lokaḥ*—the planets; *kalpitaḥ*—it is so imagined or said; *padbhyām*—out of the legs; *bhuvaḥ*—the upper; *lokaḥ*—the planetary system; *asya*—of Him (the Lord's); *nābhitaḥ*—from the navel abdomen; *hṛdā*—by the heart; *svarlokaḥ*—the planetary systems occupied by the demigods; *urasā*—by the chest; *maharlokaḥ*—the planetary system occupied by great sages and saints; *mahātmanaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

The lower planetary systems, up to the limit of the earthly stratum,

are said to be situated in His legs. The middle planetary systems, beginning from the Bhuvarloka, are situated in His navel. And the still higher planetary systems, occupied by the demigods and highly cultured sages and saints, are situated in the chest of the Supreme Lord.

PURPORT

There are fourteen spheres of planetary systems within this universe. The lower systems are called the Bhūrloka, the middle systems are called Bhuvarloka, and the higher planetary systems, up to Brahmaloka, the highest planetary system of the universe, are called the Svarloka. And all of them are situated on the body of the Lord. In other words, no one within this universe is without a relationship with the Lord.

TEXT 39

ग्रीवायां जनलोकोऽस्य तपोलोकः स्तनद्वयात् ।
मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः ॥३९॥

grīvāyāṁ janaloko 'sya
tapolokaḥ stana-dvayāt
mūrdhabhiḥ satyalokas tu
brahmalokaḥ sanātanaḥ

grīvāyām—up to the neck; *janalokaḥ*—the Janaloka planetary system; *asya*—of Him; *tapolokaḥ*—the Tapoloka planetary system; *stana-dvayāt*—beginning from the breast; *mūrdhabhiḥ*—by the head; *satyalokaḥ*—the Satyaloka planetary system; *tu*—but; *brahmalokaḥ*—the spiritual planets; *sanātanaḥ*—eternal.

TRANSLATION

From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets, however, are eternal.

PURPORT

Many times in these pages we have discussed the spiritual planets situated beyond the material sky, and the description is corroborated in this verse. The word *sanātana* is significant. This very idea of eternity is expressed in the *Bhagavad-gītā* (Bg. 8.20), where it is said that beyond the material creation there is the spiritual sky, where everything is eternal. Sometimes Satyaloka, the planet in which Brahmā resides, is also called *Brahmaloka.* But the Brahmaloka mentioned here is not the same as the Satyaloka planetary system. This Brahmaloka is eternal, whereas the Satyaloka planetary system is not eternal. And to distinguish between the two, the adjective *sanātana* has been used in this case. According to Śrīla Jīva Gosvāmī, this Brahmaloka is the *loka* or abode of Brahma, or the Supreme Lord. In the spiritual sky all the planets are as good as the Lord Himself. The Lord is all spirit, and His name, fame, glories, qualities, pastimes, etc., are all nondifferent from Him because He is absolute. As such, the planets in the kingdom of God are also nondifferent from Him. In those planets there is no difference between the body and the soul, nor is there any influence of time as we experience it in the material world. And in addition to there being no influence of time, the planets in the Brahmaloka, due to their being spiritual, are never annihilated. All variegatedness in the spiritual planets is also one with the Lord, and therefore the Vedic aphorism *ekam evādvitīyam* is fully realized in that *sanātana* atmosphere of spiritual variegatedness. This material world is only a shadow phantasmagoria of the spiritual kingdom of the Lord, and because it is a shadow it is never eternal; the variegatedness in the material world of duality (spirit and matter) cannot be compared with that of the spiritual world. Because of a poor fund of knowledge, less intelligent persons sometimes mistake the conditions of the shadow world to be equivalent to those of the spiritual world, and thus the Lord and His pastimes in the material world are mistaken as one with the conditioned souls and their activities. The Lord condemns such less intelligent persons in the *Bhagavad-gītā* (9.11):

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto mama bhūta-maheśvaram

Whenever the Lord incarnates, He does so in His full internal potency *(ātma-māyā),* and less intelligent persons mistake Him to be one of the material creations. Śrīla Śrīdhara Svāmī, therefore, rightly commenting on

this verse, says that the Brahmaloka mentioned here is Vaikuṇṭha, the kingdom of God, which is *sanātana* or eternal and is therefore not exactly like the material creations described above. The *virāṭa* universal form of the Lord is an imagination for the material world. It has nothing to do with the spiritual world, or the kingdom of God.

TEXTS 40-41

तत्कट्यां चातलं क्लृप्तमूरुभ्यां वितलं विभोः ।
जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम् ॥४०॥
महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् ।
पातालं पादतलत इति लोकमयः पुमान् ॥४१॥

tat-kaṭyāṁ cātalaṁ kḷptam
ūrubhyāṁ vitalaṁ vibhoḥ
jānubhyāṁ sutalaṁ śuddhaṁ
jaṅghābhyāṁ tu talātalam

mahātalaṁ tu gulphābhyāṁ
prapadābhyāṁ rasātalam
pātālaṁ pāda-talata
iti lokamayaḥ pumān

tat—in His; *kaṭyām*—waist; *ca*—also; *atalam*—the first planetary system below the earth; *kḷptam*—situated; *ūrubhyām*—on the thighs; *vitalam*—the second planetary system below; *vibhoḥ*—O Nārada; *jānubhyām*—on the ankles; *sutalam*—the third planetary system below; *śuddham*—purified; *jaṅghābhyām*—on the joints; *tu*—but; *talātalam*—the fourth planetary system below; *mahātalam*—the fifth planetary system below; *tu*—but; *gulphābhyām*—situated on the calves; *prapadābhyām*—on the upper or front portion of the feet; *rasātalam*—the sixth planetary system below; *pātālam*—the seventh planetary system below; *pāda-talataḥ*—on the bottom or soles of the feet; *iti*—thus; *lokamayaḥ*—full of planetary systems; *pumān*—the Lord.

TRANSLATION

My dear son Nārada, know from me that there are seven lower planetary systems out of the total fourteen: the first planetary system, known as

the Atala, is situated on the waist; the second, Vitala, is situated on the thighs; the third, Sutala, on the ankles; the fourth, Talātala, on the joints; the fifth, Mahātala, on the calves; the sixth, Rasātala, on the upper portion of the feet; and the seventh, Pātāla, is situated on the soles of the feet. Thus the virāṭa form of the Lord is full of all planetary systems.

PURPORT

Modern enterprisers (the astronauts who travel in space) may take information from *Śrīmad-Bhāgavatam* that in space there are fourteen divisions of planetary systems. The situation is calculated from the earthly planetary system, which is called Bhūrloka. Above Bhūrloka there is Bhuvarloka, and the topmost planetary system is called Satyaloka. These are the upper seven *lokas,* or planetary systems. And similarly, there are seven lower planetary systems, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla *lokas.* All these planetary systems are scattered over the complete universe, which occupies an area of 2,000,000,000 *x* 2,000,000,000 square miles. The modern astronauts can travel only a few thousand miles away from the earth, and therefore their attempt to travel in the sky is something like child's play on the shore of an expansive ocean. The moon is situated in the third status of the upper planetary system, and in the Fifth Canto of *Śrīmad-Bhāgavatam* we shall be able to know the distant situation of the various planets scattered over the vast material sky. There are innumerable universes beyond the one in which we are put, and all these material universes cover only an insignificant portion of the spiritual sky, which is described above as *sanātana-brahmaloka.* The Supreme Lord very kindly invites the intelligent human beings to return back home, back to Godhead, in the following verse of the *Bhagavad-gītā:*

ābrahma-bhuvanāl lokāḥ punar āvartino'rjuna
māṁ apetya tu kaunteya punar janma na vidyate.
(Bg. 8.16)

Beginning from Satyaloka, the topmost planet of the universe situated just below the eternal Brahmaloka, as described above, all the planets are material. And one's situation in any of the many material planets is still subjected to the laws of material nature, namely birth, death, old age and disease. But one can get complete liberation from all the above-mentioned material pangs when one enters into the eternal Brahmaloka *sanātana* atmosphere, the kingdom of God. Therefore liberation, as contemplated

by the speculative philosophers and the mystics, is possible only when one becomes a devotee of the Lord. Anyone who is not a devotee cannot enter into the kingdom of God. Only by attainment of service attitude in the transcendental position can one enter into the kingdom of Godhead. Therefore the speculative philosophers, as well as the mystics, must first of all be attracted to the devotional cult before they can factually attain liberation.

TEXT 42

भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।
स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना ॥४२॥

bhūrlokaḥ kalpitaḥ padbhyām
bhuvarloko 'sya nābhitaḥ
svarlokaḥ kalpito mūrdhnā
iti vā loka-kalpanā

bhūrlokaḥ—the entire planetary system beginning from Pātāla to the earthly planetary system; *kalpitaḥ*—imagined; *padbhyām*—situated on the legs; *bhuvarlokaḥ*—the Bhuvarloka planetary system; *asya*—of the universal form of the Lord; *nābhitaḥ*—out of the navel abdomen; *svarlokaḥ*—the higher planetary system beginning with the heavenly planets—*kalpitaḥ*—imagined; *mūrdhnā*—beginning from the chest to the head; *iti*—thus; *vā*—either; *loka*—the planetary systems; *kalpanā*—imagination.

TRANSLATION

Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs up to the earth, the middle planetary systems on the navel, and the upper planetary systems of Svarloka from the chest to the head of the Supreme Personality.

PURPORT

The three divisions of the complete planetary systems are here mentioned; fourteen are imagined by others, and that is also explained.

Thus end the Bhaktivedanta purports of the Second Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Cause of All Causes."*

CHAPTER SIX

Puruṣa-sūkta Confirmed

TEXT 1

ब्रह्मोवाच

वाचां वह्नेर्मुखं क्षेत्रं छन्दसां सप्त धातवः ।
हव्यकव्यामृतान्नानां जिह्वा सर्वरसस्य च ॥ १ ॥

brahmovaca
vācāṁ vahner mukhaṁ kṣetraṁ
chandasāṁ sapta dhātavaḥ
havya-kavyāmṛtānnānāṁ
jihvā sarva-rasasya ca

brahmā uvāca—Lord Brahmā said; *vācām*—of the voice; *vahneḥ*—of fire; *mukham*—the mouth; *kṣetram*—generating center; *chandasām*—of the Vedic hymns, such as Gāyatrī; *sapta*—seven; *dhātavaḥ*—skin and six other layers; *havya-kavya*—offerings for the demigods and the forefathers; *amṛta*—food for human beings; *annānām*—of all sorts of foodstuffs; *jihvā*—the tongue; *sarva*—all; *rasasya*—of all delicacies; *ca*—also.

TRANSLATION

Lord Brahmā said: The mouth of the virāṭa puruṣa [the universal form of the Lord] is the generating center of the voice, and the controlling deity is Fire. His skin and six other layers are the generating centers of the Vedic hymns, and His tongue is the productive center of different foodstuffs and delicacies for offering to the demigods, the forefathers and the general mass of people.

PURPORT

The opulences of the universal form of the Lord are described herein, and it is said that His mouth is the generating center of all kinds of voices, and its controlling deity is the fire demigod. And His skin and other six

layers of the bodily constructions are the representative generating centers of the seven kinds of Vedic hymns, like the *Gāyatrī*, etc. *Gāyatrī* is the beginning of all Vedic *mantras*, and it is explained in the first volume of *Śrīmad-Bhāgavatam*. Since the generating centers are the different parts of the universal form of the Lord, and since the form of the Lord is transcendental to the material creation, it is to be understood that the voice, the tongue, the skin, etc., suggest that the Lord in His transcendental form is not without them. The material voice, or the energy of intaking foodstuff, is generated originally from the Lord; such actions are but perverted reflections of the original reservoirs—the transcendental situation is not without spiritual variegatedness. In the spiritual world, all the perverted forms of material variegatedness are fully represented in their original spiritual identity. The only difference is that material activities are contaminated by the three modes of material nature, whereas the potencies in the spiritual world are all purified because they are engaged in the unalloyed transcendental loving service of the Lord. In the spiritual world, the Lord is the sublime enjoyer of everything, and the living entities there are all engaged in His transcendental loving service without any contamination of the modes of material nature. The activities in the spiritual world are without any of the inebrieties of the material world, but there is no question of impersonal voidness on the spiritual platform, as suggested by the impersonalists. Devotional service is defined in the *Nārada-pañcarātra* as follows:

sarvopādhi-vinirmuktaṁ tatparatvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.

Originally, since all the senses are being produced out of the Lord's reservoir of senses, the sensual activities of the material world are to be purified by the process of devotional service, and thus the perfection of life can be attained simply by purifying the present position of our material activities. And the purifying process begins from the stage of being liberated from the conception of different designations. Every living entity is engaged in some sort of service, either for the self, or for the family, or for the society, country, etc., but, unfortunately, all such services are rendered due to material attachment. The attachments of the material affinity may be simply changed to the service of the Lord, and thus the treatment of being freed from material attachment begins automatically. The process of liberation is therefore easier through devotional service than by any other methods, for in the *Bhagavad-gītā* (Bg. 12.5) it is said that one is subjected to various kinds of tribulations if one is impersonally attached: *kleśo 'dhikataras teṣām avyaktāsakta-cetasām.*

TEXT 2

सर्वासूनां च वायोश्च तन्नासे परमायणे ।
अश्विनोरोषधीनां च घ्राणो मोदप्रमोदयोः ॥ २ ॥

sarvāsūnāṁ ca vāyoś ca
tan-nāse paramāyaṇe
aśvinor oṣadhīnāṁ ca
ghrāṇo moda-pramodayoḥ

sarva—all; *asūnām*—different kinds of life air; *ca*—and; *vāyoḥ*—of the air; *ca*—also; *tat*—His; *nāse*—in the nose; *parama-āyaṇe*—in the transcendental generating center; *aśvinoḥ*—of the Aśvinīkumāra demigods; *oṣadhīnām*—of all medicinal herbs; *ca*—also; *ghrāṇaḥ*—His smelling power; *moda*—pleasure; *pramodayoḥ*—specific sport.

TRANSLATION

His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Aśvinīkumāra demigods and all kinds of medicinal herbs, and His breathing energies produce different kinds of fragrance.

TEXT 3

रूपाणां तेजसां चक्षुर्दिवः सूर्यस्य चाक्षिणी ।
कर्णौ दिशां च तीर्थानां श्रोत्रमाकाशशब्दयोः ॥ ३ ॥

rūpāṇāṁ tejasāṁ cakṣur
divaḥ sūryasya cākṣiṇī
karṇau diśāṁ ca tīrthānāṁ
śrotram ākāśa-śabdayoḥ

rūpāṇām—for all kinds of forms; *tejasām*—of all that is illuminating; *cakṣuḥ*—the eyes; *divaḥ*—that which glitters; *sūryasya*—of the sun; *ca*—also; *akṣiṇī*—the eyeballs; *karṇau*—the ears; *diśām*—of all directions; *ca*—and; *tīrthānām*—of all the *Vedas; śrotram*—the sense of hearing; *ākāśa*—the sky; *śabdayoḥ*—of all sounds.

TRANSLATION

His eyes are the generating centers of all kinds of forms, and they glitter and illuminate. His eyeballs are like the sun and the heavenly planets. His ears hear from all sides and are receptacles for all the Vedas, and His

sense of hearing is the generating center of the sky and of all kinds of sound.

PURPORT

The word *tīrthānām* is sometimes interpreted to mean the places of pilgrimage, but Śrīla Jīva Gosvāmī says that it means the reception of the Vedic transcendental knowledge. The propounders of the Vedic knowledge are also known as the *tīrthas.*

TEXT 4

तद्गात्रं वस्तुसाराणां सौभगस्य च भाजनम् ।
त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि ॥ ४ ॥

tad-gātraṁ vastusārāṇāṁ
saubhagasya ca bhājanam
tvag asya sparśa-vāyoś ca
sarva-medhasya caiva hi

tat—His; *gātram*—bodily surface; *vastusārāṇām*—of the active principles of all articles; *saubhagasya*—of all auspicious opportunities; *ca*—and; *bhājanam*—field of production; *tvak*—skin; *asya*—His; *sparśa*—touch; *vāyoḥ*—of the moving airs; *ca*—also; *sarva*—all kinds of; *medhasya*—of sacrifices; *ca*—also; *eva*—certainly; *hi*—exactly.

TRANSLATION

His bodily surface is the breeding ground for the active principles of everything and for all kinds of auspicious opportunities. His skin, like the moving air, is the generating center for all kinds of senses of touch and is the place for performing all kinds of sacrifices.

PURPORT

The air is the moving agent of all the planets, and as such the generating centers for promotion to the deserving planets, the sacrifices, are His bodily surface and are naturally the origin of all auspicious opportunities.

TEXT 5

रोमाण्युद्भिज्जजातीनां यैर्वा यज्ञस्तु सम्भृतः ।
केशश्मश्रुनखान्यस्य शिलालोहाभ्रविद्युताम् ॥ ५ ॥

romāṇy udbhijja-jātīnāṁ
yair vā yajñas tu sambhṛtaḥ
keśa-śmaśru-nakhāny asya
śilā-lohābbhra-vidyutām

romāṇi—hairs on the body; *udbhijja*—vegetables; *jātīnām*—of the kingdoms; *yaiḥ*—by which; *vā*—either; *yajñaḥ*—sacrifices; *tu*—but; *sambhṛtaḥ*—particularly served; *keśa*—hairs; *śmaśru*—facial; *nakhāni*—nails; *asya*—of Him; *śilā*—stones; *loha*—iron ores; *ābbhra*—mica; *vidyutām*—electricity.

TRANSLATION

The hairs on His body are the cause of all vegetation, particularly of those trees which are required as ingredients for sacrifice. The hairs on His head are reservoirs for the clouds, and His face is the breeding ground of electricity and mica. His nails are of stones and iron ores.

PURPORT

The polished nails of the Lord generate electricity, and the clouds rest on the hairs of His head, and from His face mica is produced. One can therefore collect all sorts of necessities of life from the person of the Lord, and therefore the *Vedas* affirm that everything that is produced is caused by the Lord. The Lord is the supreme cause of all causes.

TEXT 6

बाहवो लोकपालानां प्रायशः क्षेमकर्मणाम् ॥ ६ ॥

bāhavo loka-pālānāṁ
prāyaśaḥ kṣema-karmaṇām

bāhavaḥ—arms: *loka-pālānām*—of the governing deities of planets, the demigods; *prāyaśaḥ*—almost always; *kṣema-karmaṇām*—of those who are leaders and protectors of the general mass.

TRANSLATION

The Lord's arms are the productive fields for the great demigods and other leaders of the living entities who protect the general mass.

PURPORT

This important verse of *Śrīmad-Bhāgavatam* is corroborated and nicely explained in the *Bhagavad-gītā* (Bg. 10.41-42) as follows:

yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ mama tejo 'ṁśa-sambhavam
athavā bahunaitena kim jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

There are many powerful kings, leaders, learned scholars, scientists, artists, engineers, inventors, excavators, archeologists, industrialists, politicians, economists, business magnates, and many more powerful deities or demigods like Brahmā, Śiva, Indra, Candra, Sūrya, Varuṇa, Marut, etc., who are all protecting the interest of the universal affairs of maintenance, in different positions, and all of them are different powerful parts and parcels of the Supreme Lord. The Supreme Lord Śrī Kṛṣṇa is the father of all living entities. They are placed in different high and low positions according to their desires or aspirations. Some of them, as particularly mentioned above, are specifically endowed with powers by the will of the Lord. A sane person must know for certain that a living being, however powerful he may be, is neither absolute nor independent. All living beings must accept the origin of their specific power as mentioned in this verse. And if they act accordingly, then simply by discharging their respective occupational duties, they can achieve the highest perfection of life, namely eternal life, complete knowledge and inexhaustible blessings. As long as the powerful men of the world do not accept the origin of their respective powers, namely the Personality of Godhead, the actions of *māyā* or illusion will continue to act. The actions of *māyā* and illusion are such that a powerful person, misled by the illusory material energy, wrongly

accepts himself as all in all, and does not develop God consciousness. As such, the false sense of egoism (namely myself and mine) has become overly prominent in the world, and there is a hard struggle for existence in the human society. The intelligent class of men, therefore, must admit the Lord as the ultimate source of all energies and thus pay tribute to the Lord for His good blessings. Simply by accepting the Lord as the supreme proprietor of everything, as He is actually so, one can achieve the highest perfection of life. Whatever a person may be in the estimation of the social order of things, if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life. Peace of mind, or in other words the healthy state of mind, can only be achieved when the mind is situated in the transcendental loving service of the Lord. The parts and parcels of the Lord are endowed with specific powers for rendering service unto the Lord, just as a big business magnate's sons are empowered with specific powers of administration. The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons. This very mentality will at once bring peace and prosperity to the human society.

TEXT 7

विक्रमो भूर्भुवः स्वश्च क्षेमस्य शरणस्य च ।
सर्वकामवरस्यापि हरेश्चरण आस्पदम् ॥ ७ ॥

vikramo bhūr bhuvaḥ svaś ca
kṣemasya śaraṇasya ca
sarva-kāma-varasyāpi
hareś caraṇa āspadam

vikramaḥ—forward steps; *bhūḥ bhuvaḥ*—of the lower and upper planets; *svaḥ*—as well as of heaven; *ca*—also; *kṣemasya*—of protection of all that we have; *śaraṇasya*—of fearlessness; *ca*—also; *sarva-kāma*—all that we need; *varasya*—of all benediction; *api*—exactly; *hareḥ*—of the Lord; *caraṇaḥ*—lotus feet; *āspadam*—shelter.

TRANSLATION

Thus the forward steps of the Lord are the shelter of the three upper, lower, and heavenly planets, as well as for all that we need. They serve as protection from all kinds of fear.

PURPORT

For absolute protection from all sorts of fear, as well as for all our needs of life, we must take shelter of the lotus feet of the Lord, not only in this planet but also in all the upper, lower, and heavenly planets. This absolute dependence on the lotus feet of the Lord is called pure devotional service, and it is directly hinted within this passage. No one should have any kind of doubt in this matter, nor should one be inclined to seek the help of any other demigods, because all of them are dependent on Him only. Everyone, except the Lord Himself, is dependent on the mercy of the Lord; even the all-pervading Supersoul is also dependent on the supreme aspect of Bhagavān, the Personality of Godhead.

TEXT 8

अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः ।
पुंसः शिश्न उपस्थस्तु प्रजात्यानन्दनिर्वृतेः ॥ ८ ॥

apāṁ vīryasya sargasya
parjanyasya prajā-pateḥ
puṁsaḥ śiśna upasthas tu
prajāty-ānanda-nirvṛtiḥ

apām—of water; *vīryasya*—of the semen; *sargasya*—of the generative; *parjanyasya*—of rains; *prajā-pateḥ*—of the creator; *puṁsaḥ*—of the Lord; *śiśnaḥ*—the genitals; *upasthaḥ tu*—the place where the genitals are situated; *prajāti*—due to begetting; *ānanda*—pleasure; *nirvṛtiḥ*—cause.

TRANSLATION

From the Lord's genitals originate water, semen, generatives, rains, and the procreators. His genitals are the cause of a pleasure that counteracts the distress of begetting.

PURPORT

The genitals and the pleasure of begetting counteract the distresses of family encumbrances. One would cease to generate altogether if, by the grace of the Lord, there were not a coating, a pleasure-giving substance, on the surface of the generative organs. This substance gives a pleasure so intense that it counteracts fully the distress of family encumbrances. A person is so captivated by this pleasure-giving substance that he is not satisfied by giving birth to a single child, but he increases the number of children, with great risk of maintaining them, simply for this pleasure-giving substance. This pleasure-giving substance is not false, however, because it originates from the transcendental body of the Lord. In other words, the pleasure-giving substance is a reality, but it has taken up an assumption of pervertedness on account of material contamination. In the material world, sex life is the cause of many distresses on account of material contact. Therefore, the sex life in the material world should not be encouraged beyond the necessity. There is a necessity for generating progeny even in the material world, but such generation of children must be carried out with full responsibility for spiritual values. The spiritual values of life can be realized in the human form of material existence, and the human being must adopt family planning with reference to the context of spiritual values, and not otherwise. The degraded form of family restriction by use of contraceptives, etc., is the grossest type of material contamination. Materialists who use these devices want to fully utilize the pleasure potency of the coating on the genitals by artificial means, without knowing the spiritual importance. And without knowledge of spiritual values, the less intelligent man tries to utilize only the material sense pleasure of the genitals.

TEXT 9

पायुर्यमस्य मित्रस्य परिमोक्षस्य नारद ।
हिंसाया निर्ऋतेर्मृत्योर्निरयस्य गुदं स्मृतः ॥ ९ ॥

pāyur yamasya mitrasya
parimokṣasya nārada
hiṁsāyā nirṛter mṛtyor
nirayasya gudaṁ smṛtam

pāyuḥ—the evacuating outlet; *yamasya*—the controlling deity of death; *mitrasya*—of Mitra; *parimokṣasya*—of the evacuating hole; *nārada*—● Nārada; *hiṁsāyāḥ*—of envy; *nirṛteḥ*—of misfortune; *mṛtyoḥ*—of death; *nirayasya*—of hell; *gudam*—the rectum; *smṛtam*—is understood.

TRANSLATION

O Nārada, the evacuating outlet of the universal form of the Lord is the abode of the controlling deity of death, Mitra, and the evacuating hole and the rectum of the Lord is the place of envy, misfortune, death, hell, etc.

TEXT 10

पराभूतेरधर्मस्य तमसश्चापि पश्चिमः ।
नाड्यो नदनदीनां च गोत्राणामस्थिसंहतिः ॥१०॥

parābhūter adharmasya
tamasaś cāpi paścimaḥ
nāḍyo nada-nadīnāṁ ca
gotrāṇām asthi-saṁhatiḥ

parābhūteḥ—of frustration; *adharmasya*—of immortality; *tamasaḥ*—of ignorance; *ca*—and; *api*—as also; *paścimaḥ*—back; *nāḍyaḥ*—of the intestines; *nada*—of the great rivers; *nadīnām*—of the rivulets; *ca*—also; *gotrāṇām*—of the mountains; *asthi*—bones; *saṁhatiḥ*—accumulation.

TRANSLATION

The back side of the Lord is the place for all kinds of frustrations and ignorance, as well as for immorality; from His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.

PURPORT

In order to defy the impersonal conception of the Supreme Personality of Godhead, a systematic analysis of the physiological and anatomical

constitution of His transcendental body is given here. It is clear from the available description of the body of the Lord (His universal form) that the form of the Lord is distinct from the forms of ordinary mundane conception. In any case, He is never a formless void. Ignorance is the back side of the Lord, and therefore the ignorance of the less intelligent class of men is also not separate from His bodily conception. Since His body is the complete whole of everything that be, one cannot assert that He is impersonal only. On the contrary, the perfect description of the Lord holds that He is both impersonal and personal simultaneously. The Personality of Godhead is the original feature of the Lord, and His impersonal emanation is but the reflection of His transcendental body. Those who are fortunate enough to have a view of the Lord from the front can realize His personal feature, whereas those who are frustrated and are thus kept on the ignorance side of the Lord, or, in other words, those who have the view of the Lord from the back side, realize Him in His impersonal feature.

TEXT 11

अव्यक्तरससिन्धूनां भूतानां निधनस्य च ।
उदरं विदितं पुंसो हृदयं मनसः पदम् ॥११॥

avyakta-rasa-sindhūnāṁ
bhūtānāṁ nidhanasya ca
udaraṁ viditaṁ puṁso
hṛdayaṁ manasaḥ padam

avyakta—impersonal feature; *rasa-sindhūnām*—of the seas and oceans of water; *bhūtānām*—of those who take birth in the material world; *nidhanasya*—of the annihilation; *ca*—also; *udaram*—His belly; *viditam*—is known by the intelligent class of men; *puṁsaḥ*—of the great personality; *hṛdayam*—the heart; *manasaḥ*—of the subtle body; *padam*—place.

TRANSLATION

The impersonal feature of the Lord is the abode of great oceans, and the resting place for the materially annihilated living entities is the belly of the Lord. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

PURPORT

In the *Bhagavad-gītā* (Bg. 8.17-18) it is stated that according to human calculations one day of Brahmā is equal to one thousand ages of four millenniums (4,300,000 years) each, and the same period is calculated to be his night also. A Brahmā lives for one hundred such years and then dies. A Brahmā, who is generally a great devotee of the Lord, attains liberation after such a downfall. The universe (called the *brahmāṇḍa,* or the round football-like domain controlled by a Brahmā) thus becomes annihilated, and thus the inhabitants of a particular planet, or of the whole universe, are also annihilated. *Avyakta,* mentioned here in this verse, means the night period of Brahmā, when partial annihilation takes place and the living entities of that particular *brahmāṇḍa,* up to the planets of Brahmaloka, along with the big oceans, etc., are all reposed in the belly of the *virāṭa puruṣa.* At the end of a Brahmā's night, the creation again takes place, and the living entities, reserved within the belly of the Lord, are let loose to play their respective parts as if being awakened from a deep slumber. Since the living entities are never destroyed, the annihilation of the material world does not annihilate the existence of the living entities, but until liberation is attained one has to accept one material body after another, again and again, repeatedly. The human life is meant for making a solution to this repeated change of bodies and thereby attaining a place in the spiritual sky where everything is eternal, blissful, and full of knowledge. In other words, the subtle forms of the living entities take place in the heart of the Supreme Being, and such forms take tangible shape at the time of creation.

TEXT 12

धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च ।
विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम् ॥१२॥

dharmasya mama tubhyaṁ ca
kumārāṇāṁ bhavasya ca
vijñānasya ca sattvasya
parasyātmā parāyaṇam

dharmasya—of religious principles, or of Yamarāja; *mama*—mine; *tubhyam*—of yours; *ca*—and; *kumārāṇām*—of the four Kumāras; *bhavasya*

—Lord Śiva; *ca*—and also; *vijñānasya*—of transcendental knowledge; *ca*—also; *sattvasya*—of truth; *parasya*—of the great personality; *ātmā*—consciousness; *parāyaṇam*—dependent.

TRANSLATION

Also the consciousness of that great personality is the abode of religious principles, mine, yours, and that of the four bachelors, Sanaka, Sanātana, Sanatkumāra and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.

TEXTS 13-16

अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः ।
सुरासुरनरा नागाः खगा मृगसरीसृपाः ॥१३॥
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः ।
पशवः पितरः सिद्धा विद्याध्राश्चारणा द्रुमाः ॥१४॥
अन्ये च विविधा जीवा जलस्थलनभौकसः ।
ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्नवः ॥१५॥
सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् ।
तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति ॥१६॥

ahaṁ bhavān bhavaś caiva
ta ime munayo 'grajāḥ
surāsura-narā nāgāḥ
khagā mṛga-sarīsṛpāḥ

gandarvāpsaraso yakṣā
rakṣo-bhūta-gaṇoragāḥ
paśavaḥ pitaraḥ siddhā
vidyādhrāś cāraṇā drumāḥ

anye ca vividhā jīvā
jala-sthala-nabhaukasaḥ
graharkṣa-ketavas tārās
taḍitastanayitnavaḥ

sarvaṁ puruṣa evedaṁ
bhūtaṁ bhavyaṁ bhavac ca yat
tenedam āvṛtaṁ viśvaṁ
vitastim adhi tiṣṭhati

aham—myself; *bhavān*—yourself; *bhavaḥ*—Lord Śiva; *ca*—also; *eva*—certainly; *te*—they; *ime*—all; *munayaḥ*—the great sages; *agrajāḥ*—born before you; *sura*—the demigods; *asura*—the demons; *narāḥ*—the human beings; *nāgāḥ*—the inhabitants of the Nāga planet; *khagāḥ*—birds; *mṛga*—beasts; *sarīsṛpāḥ*—reptiles; *gandharva-apsarasaḥ, yakṣāḥ, rakṣaḥ-bhūta-gaṇa-uragāḥ, paśavaḥ, pitaraḥ, siddhāḥ, vidyādhrāḥ, cāraṇāḥ*—all inhabitants of different planets; *drumāḥ*—the vegetable kingdom; *anye*—many others; *ca*—also; *vividhāḥ*—of different varieties; *jīvāḥ*—living entities; *jala*—water; *sthala*—land; *nabhaukasaḥ*—the inhabitants of the sky, or the birds; *graha*—the asteroids; *ṛksa*—the influential stars; *ketavaḥ*—the comets; *tārāḥ*—the luminaries; *taḍitaḥ*—the lightning; *stanayitnavaḥ*—the sound of the clouds; *sarvam*—everything; *puruṣaḥ*—the Personality of Godhead; *eva idam*—certainly all these; *bhūtam*—whatever is created; *bhavyam*—whatever will be created; *bhavat*—and whatever was created in the past; *ca*—also; *yat*—whatever; *tena idam*—it is all by Him; *āvṛtam*—covered; *viśvam*—universally comprehending; *vitastim*—half cubit; *adhi tiṣṭhati*—situated.

TRANSLATION

Beginning from me [Brahmā] down to you and Bhava [Śiva], all the great sages who were born before you, the demigods, the demons, the Nāgas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsaras, Yakṣas, Rākṣasas, Bhūtagaṇas, Uragas, Paśavas, Pitaras, Siddhas, Vidyādharas, Cāraṇas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.

PURPORT

The Supreme Personality of Godhead by His partial representation, measuring not more than nine inches as Supersoul, expands by His poten-

tial energy in the shape of the universal form, which includes everything manifested in different varieties of organic and inorganic materials. Manifested varieties of the universe are therefore not different from the Lord, just as golden ornaments of different shapes and forms are non-different from the original stock reserve of gold. In other words, the Lord is the Supreme Person who controls everything that is within the creation, and still He remains the supreme separate identity, distinct from all manifested material creation. In the *Bhagavad-gītā* (Bg. 9.4-5) He is therefore said to be Yogeśvara. Everything rests on the potency of Lord Śrī Kṛṣṇa, and still the Lord is different from and transcendental to all such identities. In the Vedic *Puruṣa-sūkta* of the *Ṛk-mantra,* this is also confirmed. This philosophical truth of simultaneous oneness and difference was propounded by Lord Śrī Caitanya Mahāprabhu, and it is known as *acintya-bhedābheda-tattva.* Brahmā, Nārada and all others are simultaneously one with the Lord and different from the Supreme Lord. We are all one with Him, just as the gold ornaments are one in quality with the stock gold, but the individual gold ornament is never equal in quantity with the stock gold. The stock gold is never exhausted even if there are innumerable ornaments emanating from the stock because the stock is *pūrṇam,* complete, and even if *pūrṇam* is deducted from the *pūrṇam,* still the supreme *pūrṇam* remains the same *pūrṇam.* This fact is inconceivable to our present imperfect senses. Lord Caitanya therefore defined His theory of philosophy as *acintya* (inconceivable), and as confirmed in the *Bhagavad-gītā* as well as in the *Bhāgavatam,* Lord Caitanya's theory of *acintya-bhedābheda-tattva* is the perfect philosophy of the Absolute Truth.

TEXT 17

स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ ।
एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् ॥१७॥

svadhiṣṇyaṁ pratapan prāṇo
bahiś ca pratapaty asau
evaṁ virājaṁ pratapaṁs
tapaty antar bahiḥ pumān

svadhiṣṇyam—radiation; *pratapan*—by expansion; *prāṇaḥ*—living energy; *bahiḥ*—external; *ca*—also; *pratapati*—illuminated; *asau*—the sun; *evam*—in

the same way; *virājam*—the universal form; *pratapan*—by expansion of; *tapati*—enlivens; *antaḥ*—internally; *bahiḥ*—externally; *pumān*—the Supreme Personality.

TRANSLATION

As the sun is illuminated both internally and externally by expanding its radiation, similarly the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.

PURPORT

The universal form of the Lord, or the impersonal feature of the Lord known as *brahmajyoti*, is clearly explained here, compared to the radiation of the sun. The sunshine may expand all over the universe, but the source of the sunshine, namely the sun planet or the deity known as the Sūryanārāyaṇa, is the basis of such radiation. Similarly, the Supreme Personality of Godhead Lord Kṛṣṇa is the basis of the impersonal *brahmajyoti* radiation, or the impersonal feature of the Lord. This is confirmed in the *Bhagavad-gītā* (14.27). So the universal form of the Lord is the secondary imagination of the impersonal form of the Lord, but the primary form of the Lord is Śyāmasundara, with two hands, playing on His eternal flute. Seventy-five percent of the expansive radiation of the Lord is manifested in the spiritual sky *(tripād-vibhūti)*, and twenty-five percent of His personal radiation comprehends the entire expansion of the material universes. This is also explained and stated in the *Bhagavad-gītā* (10.42). Thus the seventy-five percent expansion of His radiation is called His internal energy, whereas the twenty-five percent expansion is called the external energy of the Lord. The living entities, who are residents of the spiritual as well as the material expansions, are His marginal energy *(taṭasthā-śakti)*, and they are at liberty to live in either of the energies, external or internal. Those who live within the spiritual expansion of the Lord are called liberated souls, whereas the residents of the external expansion are called the conditioned souls. We can just make an estimate of the number of the residents of the internal expansions in comparison with the number of residents in the external energy and may easily conclude that the liberated souls are far more numerous than the conditioned souls.

TEXT 18

सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् ।
महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः ॥१८॥

so 'mṛtasyābhayasyeśo
martyam annam yad atyagāt
mahimaiṣa tato brahman
puruṣasya duratyayaḥ

saḥ—He (the Lord); *amṛtasya*—of deathlessness; *abhayasya*—of fearlessness; *īsaḥ*—the controller; *martyam*—dying; *annam*—fruitive action; *yat*—one who has; *atyagāt*—has transcended; *mahimā*—glories; *eṣaḥ*—of Him; *tataḥ*—therefore; *brahman*—O *brāhmaṇa* Nārada; *puruṣasya*—of the Supreme Personality; *duratyayaḥ*—immeasurable.

TRANSLATION

The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Nārada, O brāhmaṇa, it is therefore difficult to measure the glories of the Supreme Person.

PURPORT

The glories of the Lord, in the transcendental seventy-five percent portion of the Lord's internal potency, are stated in the *Padma Purāṇa (Uttara-khaṇḍa)*. It is said there that those planets in the spiritual sky, which comprises the seventy-five percent expansion of the internal potency of the Lord, are far, far greater than those planets in the total universes composed of the external potency of the Lord. In the *Caitanya-caritāmṛta*, the total universes in the external potency of the Lord are compared to a bucketful of mustard seeds. One mustard seed is calculated to be a universe itself. In one of the universes, in which we are now living, the number of planets cannot be counted by human energy, so how can we think of the sum total in all the universes, which are compared to a bucketful of mustard seeds? And the planets in the spiritual sky are at least three times the number of those in the material sky. Such planets, being spiritual, are in fact transcendental to the material modes; therefore they are constituted

in the mode of unalloyed goodness only. The conception of spiritual bliss (*brahmānanda*) is fully present in those planets. Each of them is eternal, indestructible and free from all kinds of inebrieties experienced in the material world. Each of them is self-illuminating and more powerfully dazzling than (if we can imagine) the total sunshine of millions of mundane suns. The inhabitants of those planets are liberated from birth, death, old age and diseases and have full knowledge of everything; they are all godly and free from all sorts of material hankerings. They have nothing to do there except to render transcendental loving service to the Supreme Lord Nārāyaṇa, who is the predominating Deity of such Vaikuṇṭha planets. Those liberated souls are engaged incessantly in singing songs mentioned in the *Sāma-veda (vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāmagāḥ).* All of them are personifications of the five *Upaniṣads. Tripād-vibhūti,* or the seventy-five percent portion known as the internal potency of the Lord, is to be understood as the kingdom of God far beyond the material sky; and when we speak of *pāda-vibhūti,* or the twenty-five percent portion comprising His external energy, we should understand that this refers to the sphere of the material world. It is also said in the *Padma Purāṇa* that the kingdom of *tripād-vibhūti* is transcendental, whereas the *pāda-vibhūti* is mundane. *Tripād-vibhūti* is eternal, whereas the *pāda-vibhūti* is transient. The Lord and His eternal servitors in the transcendental kingdom all have eternal forms which are auspicious, infallible, spiritual and eternally youthful. In other words, there is no birth, death, old age and disease. That eternal land is full of transcendental enjoyment and full of beauty and bliss. This very fact is also corroborated in this verse of *Śrimad-Bhāgavatam,* and the transcendental nature is described as *amṛta*; and as it is described in the *Vedas: utāmṛtatvasyeśanaḥ.* The Supreme Lord is the Lord of immortality, or in other words, the Lord is immortal, and because He is the Lord of immortality He can award immortality to His devotees. In the *Bhagavad-gītā* also (Bg. 8.16) the Lord assures that whoever may go to His abode of immortality shall never return to this mortal land of threefold miseries. The Lord is not like the mundane lord. The mundane master or lord never enjoys equally along with his subordinates, nor is a mundane lord immortal, nor can he award immortality to his subordinate. The Supreme Lord, who is the leader of all living entities, can award all the qualities of His personality unto His devotees, including immortality and spiritual bliss. In the material world there is always anxiety or fearfulness in the heart of all living entities, but the Lord, being Himself the supreme fearless, also awards the same quality of fearlessness to His pure devotees. Mundane existence is itself a kind of fearfulness because in all mundane

bodies the effects of birth, death, old age and disease always keep a living being compact in fearfulness. In the mundane world, there is always the influence of time, which changes things from one stage to another, and the living entity, originally being *avikāra* or nonchangeable, suffers a great deal on account of changes due to the influence of time. The changing effects of the eternal time are conspicuously absent in the immortal kingdom of God; it is therefore to be understood that there is no influence of time and therefore no fear whatsoever. In the material world, so-called happiness is the result of one's own work. One can become a rich man by dint of one's own hard labor, and there are always fear and doubts as to the duration of such acquired happiness. But in the kingdom of God, no one has to endeavor to attain a standard of happiness. Happiness is the nature of the spirit, as it is stated in the *Vedānta-sūtras: ānandamayo 'bhyāsāt*—it is by nature full of happiness. Happiness in spiritual nature always increases in volume with a new phase of appreciation; there is no question of decreasing the bliss. Such unalloyed spiritual bliss is nowhere to be found within the orbit of the material universe, including the Janaloka planets, or, for that matter, the Maharloka or Satyaloka planets, because even Lord Brahmā is subjected to the laws of fruitive actions and the law of birth and death. It is, therefore, stated here: *duratyayaḥ,* or, in other words, spiritual happiness in the eternal kingdom of God cannot be imagined even by the great *brahmacārīs* or *sannyāsīs* who are eligible to be promoted to the planets beyond the region of heaven. Or, the greatness of the Supreme Lord is so great that it cannot be imagined even by the great *brahmacārīs* or *sannyāsīs,* but such happiness is factually attained by the unalloyed devotees of the Lord, by His divine grace.

TEXT 19

पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः ।
अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्धसु ॥१९॥

pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ
amṛtaṁ kṣemam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu

pādeṣu—in the one-fourth part; *sarva*—all; *bhūtāni*—living entities; *puṁsaḥ*—of the Supreme Person; *sthiti-padaḥ*—the reservoir of all material opulence; *viduḥ*—you should know; *amṛtam*—deathlessness; *kṣemam*—all happiness, free from the anxiety of old age, diseases, etc.; *abhayam*—fearlessness; *tri-mūrdhnaḥ*—beyond the three higher planetary systems; *adhāyi*—exist; *mūrdhasu*—beyond the material coverings.

TRANSLATION

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one-fourth part of His energy in which all the living entities exist. Deathlessness, fearlessness, and freedom from the anxieties of old age and disease, exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

PURPORT

Out of the total manifestations of the *sandhinī* energy of the Lord, one-fourth is displayed in the material world, and three-fourths is displayed in the spiritual world. The Lord's energy is divided into three component parts, namely *sandhinī, saṁvit* and *hlādinī,* or, in other words, He is the full manifestation of existence, knowledge and bliss. In the material world such a sense of existence, knowledge and pleasure are meagerly exhibited, and all living entities, who are minute parts and parcels of the Lord, are eligible to relish such consciousness of existence, knowledge and bliss very minutely in the liberated stage, whereas in the conditioned stage of material existence they can hardly appreciate what is the factual, existential, cognizable and pure happiness of life. The liberated souls who exist in far greater numerical strength than those souls in the material world can factually experience the potency of the above-mentioned *sandhinī, saṁvit* and *hlādinī* energies of the Lord in the matter of deathlessness, fearlessness and freedom from old age and disease.

In the material world, the planetary systems are arranged in three spheres, called *triloka* or *Svarga, Martya, Pātāla,* and all of them constitute only one-fourth of the total *sandhinī* energy. Beyond that there is the spiritual sky where the Vaikuṇṭha planets exist beyond the coverings of seven material strata. In none of the *triloka* planetary systems can one experience the status of immortality, full knowledge and full bliss. The

upper three planetary systems are called *sāttvika* planets because they provide facilities for a long duration of life and relative freedom from disease and old age, as well as a sense of fearlessness. The great sages and saints are promoted beyond the heavenly planets to the Maharloka, but that also is not the place of complete fearlessness because at the end of one *kalpa* the Maharloka is annihilated and the inhabitants have to transport themselves to still higher planets. Yet even on these planets no one is immune from death. There may be a comparative extension of life, expansion of knowledge and sense of full bliss, but factual deathlessness, fearlessness and freedom from old age, diseases, etc., are only possible beyond the material spheres of the coverings of the material sky. Such things are situated on the head *(adhāyi mūrdhasu).*

TEXT 20

पादास्त्रयो बहिश्चासन्नप्रजानां य आश्रमाः ।
अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहद्व्रतः ॥२०॥

pādās trayo bahiś cāsann
aprajānāṁ ya āśramāḥ
antas tri-lokyās tv aparo
gṛha-medho 'bṛhad-vrataḥ

pādāḥ trayaḥ—the cosmos of three-fourths of the Lord's energy; *bahiḥ*—thus situated beyond; *ca*—and for all; *āsan*—were; *aprajānām*—of those who are not meant for rebirth; *ye*—those; *āśramāḥ*—status of life; *antaḥ*—within; *tri-lokyāḥ*—of the three worlds; *tu*—but; *aparaḥ*—others; *gṛha-medhaḥ*—attached to family life; *abṛhat-vrataḥ*—without strictly following a vow of celibacy.

TRANSLATION

The spiritual world, which consists of three-fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

PURPORT

The climax of the system of *varṇāśrama-dharma* or *sanātana-dharma* is clearly expressed here in this particular verse of *Śrīmad-Bhāgavatam.* The highest benefit that can be awarded to a human being is to train him to be detached from sex life, particularly because due to sex indulgence only the conditioned life of material existence continues birth after birth. Human civilization in which there is no control of sex life is a fourth-class civilization because in such an atmosphere there is no liberation of the soul encaged in the material body. Birth, death, old age and disease are related to the material body, and they have nothing to do with the spirit soul. But as long as the bodily attachment for sensual enjoyment is encouraged, the individual spirit soul is forced to continue the repetition of birth and death on account of the material body, which is compared to garments subjected to the law of deterioration.

In order to award the highest benefit of human life, the *varṇāśrama* system trains the follower to adopt the vow of celibacy beginning from the order of *brahmacārī.* The *brahmacārī* life is for students who are educated to follow strictly the vow of celibacy. Youngsters who have had no taste of sex life can easily follow the vow of celibacy, and once fixed in the principle of such a life, one can very easily continue to the highest perfectional stage, attaining the kingdom of the three-fourths energy of the Lord. It is already explained that in the cosmos of three-fourths energy of the Lord, there is neither death nor fear, and one is full of the blissful life of happiness and knowledge. A householder attached to family life can easily give up such a life of sex indulgence if he has been trained in the principles of the life of *brahmacārī.* A householder is recommended to quit home at the end of fifty years *(pañcasordhaṁ vanaṁ vrajet)* and live a life in the forest; then, being fully detached from family affection, he may accept the order of renunciation as a *sannyāsī* fully engaged in the service of the Lord. Any form of religious principles in which the followers are trained to pursue the vow of celibacy is good for the human being because only those who are trained in that way can end the miserable life of material existence. The principles of *nirvāṇa,* as recommended by Lord Buddha, are also meant for ending the miserable life of material existence. And this process, in the highest degree, is recommended here in the *Śrīmad-Bhāgavatam,* with clear perception of ideal perfection, although basically there is no difference between the process of Buddhists, Śaṅkarites and Vaiṣṇavites. For promotion to the highest status of perfection, namely freedom from birth and death, anxiety and fearfulness, not one of these processes allows the follower to break the vow of celibacy.

The householders and persons who have broken the vow of celibacy deliberately cannot enter into the kingdom of deathlessness. The pious householders or the fallen *yogīs* or the fallen transcendentalists can be promoted to the higher planets within the material world (one-fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness. *Abṛhad-vratas* are those who have broken the vow of celibacy. The *vānaprasthas,* or those retired from family life, and the *sannyāsīs,* or the renounced persons, cannot break the vow of celibacy if they want success in the process. The *brahmacārīs, vānaprasthas* and the *sannyāsīs* do not intend to take rebirth *(apraja),* nor are they meant for secretly indulging in sex life. Such a falldown by the spiritualist may be compensated by another chance of human life in good families of learned *brāhmaṇas* or of rich merchants for another term of elevation, but the best thing is to attain the highest perfection of deathlessness as soon as the human form of life is attained; otherwise the whole policy of human life will prove to be a total failure. Lord Caitanya was very strict in advising His followers in this matter of celibacy. One of His personal attendants, Choṭa Haridāsa, was severely punished by Lord Caitanya because of his failure to observe the vow of celibacy. For a transcendentalist, therefore, who at all wants to be promoted to the kingdom beyond material miseries, it is worse than suicide to deliberately indulge in sex life, especially in the renounced order of life. Sex life in the renounced order of life is the most perverted form of religious life, and such a misguided person can only be saved if, by chance, he meets a pure devotee.

TEXT 21

सृती विचक्रमे विश्वङ् साशनानशने उभे ।
यदविद्या च विद्या च पुरुषस्तूभयाश्रयः ॥२१॥

sṛtī vicakrame viśvaṁ
sāśanānaśane ubhe
yad avidyā ca vidyā ca
puruṣas tūbhayāśrayaḥ

sṛtī—destination of the living entities; *vicakrame*—exists comprehensively; *viśvam*—the all-pervading Personality of Godhead; *sāśana*—activities of lording it over; *anaśane*—activities in the matter of devotional service; *ubhe*—both; *yat*—what is; *avidyā*—nescience; *ca*—as well as; *vidyā*—factual

knowledge; *ca*—and; *puruṣaḥ*—the Supreme Person; *tu*—but; *ubhaya*—for both of them; *āsrayaḥ*—master.

TRANSLATION

By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.

PURPORT

The word *viśvam* is significant in this verse. One who travels perfectly in every field of activity is called the *puruṣaḥ* or *kṣetrajña*. These two terms, *kṣetrajña* and *puruṣa*, are equally applicable to both the individual self and the Supreme Self, the Lord. In the *Bhagavad-gītā* the matter is explained as follows:

> *kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata*
> *kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama*
> (Bg. 13.3)

Kṣetra means the place, and one who knows the place is called the *kṣetrajña*. The individual self knows about his limited field of activities, but the Supreme Self, the Lord, knows about the unlimited field of activities. The individual soul knows about his own thinking, feeling and willing activities, but the Supersoul or the *Paramātmā*, the supreme controller, being present everywhere, knows everyone's thinking, feeling and willing activities, and as such the individual living entity is the minute master of his personal affairs, whereas the Supreme Personality of Godhead is the master of everyone's affairs, past, present, and future (*vedāhaṁ samatītāni*, etc.). Only the ignorant person does not know this difference between the Lord and the living entities. The living entities, as distinguished from the incognizant matter, may be qualitatively equal to the Lord in the matter of cognizance, but the living entity can never be equal to the Lord in full knowledge of past, present and future.

And because the living entity is partially cognizant, he is therefore sometimes forgetful of his own identity. This forgetfulness is specifically manifested in the field of the *ekapād-vibhūti* of the Lord, or in the material world, but in the *tripād-vibhūti* field of actions, or in the spiritual world,

there is no forgetfulness by the living entities, who are free from all kinds of contaminations resulting from the forgetful state of existence. The material body is the symbol of the gross and subtle form of forgetfulness; therefore the whole atmosphere of the material world is called *avidyā,* or nescience, and similarly the whole atmosphere of the spiritual world is called *vidyā,* or full of knowledge. There are different stages of *avidyā,* and they are called *dharma, artha,* and *mokṣa.* The idea of *mokṣa,* or liberation, held by the monist in the matter of oneness of the living entity and the Lord by ultimate merging in one, is also the last stage of materialism or forgetfulness. To acquire the knowledge of qualitative oneness of the self and Superself is partial knowledge and ignorance also because there is no knowledge in the matter of quantitative difference, as explained above. The individual self can never be equal to the Lord in cognizance, otherwise he could not be placed in the state of forgetfulness. So, because there is a stage of forgetfulness of the individual selves, or the living entities, there is always a gulf of difference between the Lord and the living entity, as between the part and the whole. The part is never equal to the whole. So the conception of one hundred percent equality of the living being with the Lord is also nescience.

In the field of nescience, activities are directed toward lording it over the creation. In the material world, therefore, everyone is engaged in acquiring material opulence to lord it over the material world. Therefore there is always clash and frustration, which are the symptoms of nescience. But in the field of knowledge, there is devotional service of the Lord *(bhakti).* Therefore there is no chance of being contaminated by the influence of nescience or forgetfulness *(avidyā)* in the liberated stage of devotional activities. The Lord is thus the proprietor both of the fields of nescience and of cognition, and it remains the choice of the living entity to exist in either of the above regions.

TEXT 22

यस्मादण्डं विराड् जज्ञे भूतेन्द्रियगुणात्मकः ।
तद् द्रव्यमत्यगाद् विश्वं गोभिः सूर्य इवातपन् ॥२२॥

yasmād aṇḍaṁ virāḍ jajñe
bhūtendriya-guṇātmakaḥ
tad dravyam atyagād viśvaṁ
gobhiḥ sūrya ivātapan

yasmāt—from whom; *aṇḍam*—universal globes; *virāṭ*—and the gigantic universal form; *jajñe*—appeared; *bhūta*—elements; *indriya*—senses; *guṇa-ātmakaḥ*—qualitative; *tat dravyam*—the universes and the universal form, etc.; *atyagāt*—surpassed; *viśvam*—all the universes; *gobhiḥ*—by the rays; *sūryaḥ*—the sun; *iva*—like; *ātapan*—distributed rays and heat.

TRANSLATION

From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities, and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separate from its rays and heat.

PURPORT

The supreme truth has been ascertained in the previous verse as *puruṣa* or the *puruṣottama,* the Supreme Person. The Absolute Person is the *īśvara* or the supreme controller by His different energies. The *ekapād-vibhūti* manifestation of the material energy of the Lord is just like one of the many mistresses of the Lord, by whom the Lord is not so much attracted, as indicated in the language of the *Gītā (bhinnā prakṛtiḥ).* But the region of the *tripād-vibhūti,* being a pure spiritual manifestation of the energy of the Lord, is, so to speak, more attractive to Him. The Lord, therefore, generates the material manifestations by impregnating the material energy, and then, within the manifestation, He expands Himself as the gigantic form of the *viśva-rūpa.* The *viśva-rūpa,* as it was shown to Arjuna, is not the original form of the Lord. The original form of the Lord is the transcendental form of Puruṣottama, or Kṛṣṇa Himself. It is very nicely explained herein that He expands Himself just like the sun. The sun expands itself by its terrible heat and rays, yet the sun is always aloof from such rays and heat. The impersonalist takes into consideration the rays of the Lord without any information of the tangible, transcendental, eternal form of the Lord, known as Kṛṣṇa. Therefore Kṛṣṇa, in His supreme personal form, with two hands and flute, is bewildering for the impersonalists who can accommodate only the gigantic *viśva-rūpa* of the Lord. They should know that the rays of the sun are secondary to the sun, and similarly the impersonal gigantic form of the Lord is also secondary to the personal form as Puruṣottama. The *Brahma-saṁhitā* confirms this statement as follows:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nijarūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi

"The Supreme Personality of Godhead, Govinda, the one who enlivens the senses of everyone by His personal bodily rays, resides in His transcendental abode, called Goloka. Yet He is present in every nook and corner of His creation by expansion of happy spiritual rays, equal in power to His personal potency of bliss." He is therefore simultaneously personal and impersonal by His inconceivable potency, or He is the one without a second, displaying complete unity in diversity of material and spiritual manifestations. He is separated from everything, and still nothing is different from Him.

TEXT 23

यदास्य नाभ्यान्नलिनादहमासं महात्मनः ।
नाविदं यज्ञसम्भारान् पुरुषावयवानृते ॥२३॥

yadāsya nābhyān nalinād
aham āsaṁ mahātmanaḥ
nāvidaṁ yajña-sambhārān
puruṣāvayavān ṛte

yadā—at the time of; *asya*—His; *nābhyāt*—from the abdomen; *nalināt*—from the lotus flower; *aham*—myself; *āsam*—took my birth; *mahā-ātmanaḥ*—of the great person; *na avidam*—did not know; *yajña*—sacrificial; *sambhārān*—ingredients; *puruṣa*—of the Lord; *avayavāt*—personal bodily limbs; *ṛte*—except.

TRANSLATION

When I was born from the abdominal lotus flower of the Lord [Mahā-Viṣṇu], the great person, I had no other ingredients for sacrificial performances except the bodily limbs of the great Personality of Godhead.

PURPORT

Lord Brahmā, the creator of the cosmic manifestation, is known as *Svāyambhuva,* or one who is born without father and mother. The general process is that a living creature is born out of the sex combination of the male father and the female mother. But Brahmā, the first-born living being, is born out of the abdominal lotus flower of the Maha-Viṣṇu plenary expansion of Lord Kṛṣṇa. The abdominal lotus flower is part of the Lord's bodily limbs, and Brahmā is born out of the lotus flower. Therefore Lord Brahmā is also a part of the Lord's body. Brahmā, after his appearence in the gigantic hollow of the universe, saw darkness and nothing else. He felt perplexity, and from his heart he was inspired by the Lord to undergo austerity, thereby acquiring the ingredients for sacrificial performances. But there was nothing besides the two of them, namely the Personality of Mahā-Viṣṇu and Brahmā himself, born of the bodily part of the Lord. For sacrificial performances many ingredients were in need, especially animals. The animal sacrifice is never meant for killing the animal, but for achieving the successful result of the sacrifice. The animal offered in the sacrificial fire is, so to speak, destroyed, but the next moment it is given a new life again by dint of the Vedic hymns chanted by the expert priest. When such an expert priest is not available, the animal sacrifice in the fire of the sacrificial altar is forbidden. Thus Brahmā created even the sacrificial ingredients out of the bodily limbs of the Garbhodakaśāyī Viṣṇu, which means that the cosmic order was created by Brahmā himself. Also, nothing is created out of nothing, but everything is created from the person of the Lord. The Lord says in the *Bhagavad-gītā* (Bg. 10.8), *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.* "Everything is made from My bodily limbs, and I am therefore the original source of all creations."

The impersonalists argue that there is no use in worshiping the Lord when everything is nothing but the Lord Himself. The personalist, however, worships the Lord out of a great sense of gratitude, utilizing the ingredients born out of the bodily limbs of the Lord. The fruits and flowers are available from the body of the earth, and yet mother earth is worshiped by the sensible devotee with ingredients born from the earth. Similarly, mother Ganges is worshiped by the water of the Ganges, and yet the worshiper enjoys the result of such worship. Worship of the Lord is also performed by the ingredients born from the bodily limbs of the Lord, and yet the worshiper, who is himself a part of the Lord, achieves the result of devotional service of the Lord. While the impersonalist wrongly concludes that

he is the Lord himself, the personalist, out of a great gratitude, worships the Lord in devotional service, knowing perfectly well that nothing is different from the Lord. The devotee therefore endeavors to apply everything in the service of the Lord because he knows that everything is the property of the Lord and that no one can claim anything as one's own. This perfect conception of oneness helps the worshiper in being engaged in His loving service, whereas the impersonalist, being falsely puffed up, remains a nondevotee forever, without being recognized by the Lord.

TEXT 24

तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः ।
इदं च देवयजनं कालश्चोरुगुणान्वितः ॥२४॥

teṣu yajñasya paśavaḥ
sa-vanaspatayaḥ kuśāḥ
idaṁ ca deva-yajanaṁ
kālaś coruguṇānvitaḥ

teṣu—in such sacrifices; *yajñasya*—of the sacrificial performance; *paśavaḥ*—the animals or the sacrificial ingredients; *sa-vanaspatayaḥ*—along with flowers and leaves; *kuśāḥ*—the straw; *idam*—all these; *ca*—as also; *deva-yajanam*—the sacrificial altar; *kālaḥ*—suitable time; *ca*—as also; *uru*—great; *guṇa-anvitaḥ*—qualified.

TRANSLATION

For performing sacrificial ceremonies, sacrificial ingredients, such as flowers, leaves and straw, along with the sacrificial altar and a suitable time [Spring] are all required.

TEXT 25

वस्तून्योषधयः स्नेहा रसलोहमृदो जलम् ।
ऋचो यजूंषि सामानि चातुर्होत्रं च सत्तम ॥२५॥

vastūnyoṣadhayaḥ snehā
rasa-loha-mṛdo jalam
ṛco yajūṁṣi sāmāni
cātur-hotraṁ ca sattama

vastūni—utensils; *oṣadhayaḥ*—grains; *snehāḥ*—clarified butter; *rasa-loha-mṛdaḥ*—honey, gold and earth; *jalam*—water; *ṛcaḥ*—the *Ṛg-veda; yajūṁṣi*—the *Yajur-veda; sāmāni*—the *Sāma-veda; cātur-hotram*—four persons conducting the performance; *ca*—all these; *sattama*—O most pious one.

TRANSLATION

Other requirements are utensils, grains, clarified butter, honey, gold, earth, water, Ṛg-veda, Yajur-veda, Sāma-veda and four priests to perform the sacrifice.

PURPORT

To perform a sacrifice successfully, at least four expert priests are needed: one who can offer *(hotā),* one who can chant *(udgātā),* one who can kindle the sacrificial fire *(brahmā)* without the aid of separate fire, and one who can chant the hymns. Such sacrifices were conducted from the birth of Brahmā, the first living creature, and were carried on till the reign of Mahārāja Yudhiṣṭhira. But such expert *brāhmaṇa* priests are very rare in this age of corruption and quarrel, and therefore in the present age only the *yajña* of chanting the holy name of the Lord is recommended. The scriptures enjoin:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā.

TEXT 26

नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च ।
देवतानुक्रमः कल्पः सङ्कल्पस्तन्त्रमेव च ॥२६॥

nāma-dheyāni mantrāś ca
dakṣiṇāś ca vratāni ca
devatānukramaḥ kalpaḥ
saṅkalpas tantram eva ca

nāma-dheyāni—invoking the names of the demigods; *mantrāḥ*—specific hymns to offer to a particular demigod; *ca*—also; *dakṣiṇāḥ*—reward; *ca*—and; *vratāni*—vows; *ca*—and; *devatā-anukramaḥ*—one demigod after another; *kalpaḥ*—the specific scripture; *saṅkalpaḥ*—the specific purpose; *tantram*—a particular process; *eva*—as they are; *ca*—also.

TRANSLATION

Other necessities include invoking the different names of the demigods by specific hymns and vows of recompense, in accordance with the particular scripture, for specific purposes by specific processes.

PURPORT

The whole process of offering sacrifice is under the category of fruitive action, and such activities are extremely scientific. They mainly depend on the process of vibrating sounds with a particular accent. It is a great science, and due to being out of proper use for more than four thousand years, for want of qualified *brāhmaṇas,* such performances of sacrifice are no longer effective. Nor are they recommended in this fallen age. Any such sacrifice undertaken in this age as a matter of show may simply be a cheating process by the clever priestly order. But such a show of sacrifices cannot be effective at any stage. Fruitive action is being carried on by the help of material science and to a little extent by gross material help, but the materialists await a still more subtle advancement in the process of vibrating sounds on which the Vedic hymns are established. Gross material science cannot direct the real purpose of human life. They can only increase the artificial needs of life without any solution to the problems of life; therefore the way of materialistic life leads to the wrong type of human civilization. Since the ultimate aim of life is spiritual realization, the direct way of invoking the holy name of the Lord, as mentioned above, is precisely recommended by Lord Caitanya, and people of the modern age can easily take advantage of this simple process which is tenable to the condition of the complicated social structure.

TEXT 27

गतयो मतयश्चैव प्रायश्चित्तं समर्पणम् ।
पुरुषावयवैरेते सम्भाराः सम्भृता मया ॥२७॥

gatayo matayaś caiva
prāyaś-cittaṁ samarpaṇam
puruṣāvayavair ete
sambhārāḥ sambhṛtā mayā

gatayaḥ—progress to the ultimate goal (Viṣṇu); *matayaḥ*—worshiping the demigods; *ca*—as also; *eva*—certainly; *prāyaś-cittam*—compensation; *samarpaṇam*—ultimate offering; *puruṣa*—the Personality of Godhead; *avayavaiḥ*—from the parts of the body of the Personality of Godhead; *ete*—these; *sambhārāḥ*—the ingredients; *sambhṛtāḥ*—were arranged; *mayā*—by me.

TRANSLATION

Thus I had to arrange all these necessary ingredients and paraphernalia of the sacrifice from the personal bodily parts of the Personality of Godhead. By invocation of the demigods' names, the ultimate goal, Viṣṇu, was gradually attained, and thus compensation and ultimate offering was complete.

PURPORT

In this verse special stress is given to the person of the Supreme Lord, and not to His impersonal *brahmajyoti,* as being the source of all supplies. Nārāyaṇa, the Supreme Lord, is the goal of sacrificial results, and therefore the Vedic hymns are ultimately meant for attaining this goal. Human life is thus made successful by pleasing Nārāyaṇa and getting entrance into the direct association of Nārāyaṇa in the spiritual kingdom of Vaikuṇṭha.

TEXT 28

इति सम्भृतसम्भारः पुरुषावयवैरहम् ।
तमेव पुरुष यज्ञं तेनैवायजमीश्वरम् ॥२८॥

iti sambhṛta-sambhāraḥ
puruṣāvayavair aham
tam eva puruṣaṁ yajñaṁ
tenaivāyajam īśvaram

iti—thus; *sambhṛta*—executed; *sambhāraḥ*—equipped myself well; *puruṣa*—the Personality of Godhead; *avayavaiḥ*—by the parts and parcels; *aham*—I; *tam eva*—unto Him; *puruṣam*—the Personality of Godhead; *yajñam*—the enjoyer of all sacrifices; *tena eva*—by all those; *ayajam*—worshiped; *īśvaram*—the supreme controller.

TRANSLATION

Thus I created the ingredients and paraphernalia for offering sacrifice out of the parts and parcels of the body of the Supreme Lord, the enjoyer of the sacrifice, and I performed the sacrifice to satisfy the Lord.

PURPORT

People in general are always anxious to have peace of mind or peace in the world, but they do not know how to achieve such a standard of peace in the world. Such peace in the world is obtainable by performances of sacrifice and by practicing austerity. In the *Bhagavad-gītā* the following prescription is recommended:

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram
su-hṛdaṁ sarva-bhūtānāṁ jnātvā māṁ śāntim ṛcchati
(Bg. 5.29)

"The *karma-yogīs* know that the Supreme Lord is the factual enjoyer and maintainer of all sacrifices and of the austere life. They also know that the Lord is the ultimate proprietor of all the planets, and He is the factual friend of all living entities. Such knowledge gradually converts the *karma-yogīs* into pure devotees of the Lord through the association of unalloyed devotees, and thus they are able to be liberated from the material bondage."

Brahmā, the original living being within the material world, taught us the way of sacrifice. The word sacrifice suggests dedication of one's own interests for satisfaction of a second person. That is the way of all activities. Every man is engaged in sacrificing his interests for others, either

in the form of family, society, community, country or the entire human society. But perfection of such sacrifices is attained when they are performed for the sake of the Supreme Person, the Lord. Because the Lord is the proprietor of everything, because the Lord is the friend of all living creatures, and because He is the maintainer of the performer of sacrifice, as well as the supplier of the ingredients of sacrifices, it is He only and no one else who should be satisfied by all sacrifices.

The whole world is engaged in sacrificing energy for advancement of learning, social upliftment, economic development and plans for total improvement of the human condition, but no one is interested in sacrificing for the sake of the Lord, as it is advised in the *Bhagavad-gītā*. Therefore, there is no peace in the world. If men at all want peace in the world, they must practice sacrifice in the interest of the supreme proprietor and friend of all.

TEXT 29

ततस्ते भ्रातर इमे प्रजानां पतयो नव ।
अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ॥२९॥

tatas te bhrātara ime
prajānāṁ patayo nava
ayajan vyaktam avyaktaṁ
puruṣaṁ su-samāhitāḥ

tataḥ—thereafter; *te*—your; *bhrātaraḥ*—brothers; *ime*—these; *prajānām*—of the living creatures; *patayaḥ*—masters; *nava*—nine in number; *ayajan*—performed; *vyaktam*—manifested; *avyaktam*—nonmanifested; *puruṣam*—personalities; *su-samāhitāḥ*—with proper rituals.

TRANSLATION

My dear son, thereafter your nine brothers, who are the masters of living creatures, performed the sacrifice with proper rituals to satisfy both the manifested and nonmanifested personalities.

PURPORT

The manifested personalities are the demigods like the ruler of the heavenly kingdom, Indra, and his associates; and the nonmanifested

personality is the Lord Himself. The manifested personalities are mundane controllers of the material affairs, whereas the nonmanifested Personality of Godhead is transcendental, beyond the range of the material atmosphere. In this age of Kali the manifested demigods are also not to be seen due to space travel being completely stopped. So both powerful demigods and the Supreme Personality of Godhead are nonmanifested to the covered eyes of the modern man. Modern men want to see everything with their eyes, although they are not sufficiently qualified. Consequently, they disbelieve in the existence of the demigods or of the Supreme God. They should see through the pages of authentic scriptures and should not simply believe their unqualified eyes. Even in these days, God can also be seen by qualified eyes tinged with the ointment of love of God.

TEXT 30

ततश्च मनवः काले ईजिरे ऋषयोऽपरे ।
पितरो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् ॥३०॥

tataś ca manavaḥ kāle
ījire ṛṣayo'pare
pitaro vibudhā daityā
manuṣyāḥ kratubhir vibhum

tataḥ—thereafter; *ca*—also; *manavaḥ*—the Manus or the fathers of mankind; *kāle*—in due course of time; *ījire*—worshiped; *ṛṣayaḥ*—great sages; *apare*—others; *pitaraḥ*—the forefathers; *vibudhāḥ*—the learned scholars; *daityāḥ*—great devotees of the demigods; *manuṣyāḥ*—mankind; *kratubhiḥ vibhum*—by performance of sacrifices in order to please the Supreme Lord.

TRANSLATION

Thereafter, by performance of sacrifice meant to please the Supreme Lord, Manu, the father of mankind, worshiped great sages, learned scholars and forefathers.

PURPORT

The *daityas* are devotees of the demigods because they want to derive the greatest possible material facilities from them. The devotees of the Lord

are *eka-niṣṭha,* or absolutely attached to the devotional service of the Lord. Therefore they have practically no time to see the benefits of material facilities. Because of their realization of their spiritual identity, they are more concerned with spiritual emancipation than with material comforts.

TEXT 31

नारायणे भगवति तदिदं विश्वमाहितम् ।
गृहीतमायोरुगुणः सर्गादावगुणः स्वतः ॥३१॥

nārāyaṇe bhagavati
tad idaṁ viśvam āhitam
gṛhīta-māyoru-guṇaḥ
sargādāv aguṇaḥ svataḥ

nārāyaṇe—unto Nārāyaṇa; *bhagavati*—the Personality of Godhead; *tat idam*—all these material manifestations; *viśvam*—all the universes; *āhitam*—situated; *gṛhīta*—having accepted; *māyā*—material energies; *uru-guṇaḥ*—greatly powerful; *sarga-ādau*—in the matter of creation, maintenance and destruction; *aguṇaḥ*—without affinity for the material modes; *svataḥ*—self-sufficiently.

TRANSLATION

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

PURPORT

The question put by Nārada before Brahmā concerning the sustenance of the material creation is thus answered. Material actions and reactions, as the material scientist can superficially observe, are not basically ultimate truth in regards to creation, maintenance, and destruction. But the material energy is a potency of the Lord which is displayed in time, accepting the three qualities of goodness, passion and ignorance in the forms of Viṣṇu, Brahmā and Śiva. The material energy thus works under the supreme spell of His Lordship, although He is always transcendental to all such material

activities. A rich man constructs a big house by spending his energy in the shape of resources, and similarly he destroys a big house by his resources, but the maintenance is always under his personal care. The Lord is the richest of the rich because He is always fully complete in six opulences. Therefore He is not required to do anything personally, but everything in the material world is carried out by His wishes and direction; therefore, the entire material manifestation is situated in Nārāyaṇa, the Supreme Personality of Godhead. Impersonal conception of the supreme truth is due to lack of knowledge only, and this fact is clearly explained by Brahmājī, who is supposed to be the creator of the universal affairs. Brahmājī is the highest authority of Vedic wisdom, and his assertion in this connection is therefore the supreme information.

TEXT 32

सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः ।
विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥३२॥

sṛjāmi tan-niyukto'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk

sṛjāmi—do create; *tat*—by His; *niyuktaḥ*—appointment; *aham*—I; *haraḥ*—Lord Śiva; *harati*—destroys; *tat-vaśaḥ*—under His subordination; *viśvam*—the whole universe; *puruṣa*—Personality of Godhead; *rūpeṇa*—by His eternal form; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of three energies.

TRANSLATION

By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

PURPORT

The conception of one without a second is clearly confirmed here.

The one is Lord Vāsudeva, and by His different energies and expansions only, different manifestations, both in the material and in the spiritual worlds, are maintained. In the material world also, Lord Vāsudeva is everything, as is stated in the *Bhagavad-gītā* (Bg. 7.19): *vāsudevaḥ sarvam iti,* everything is Vāsudeva only. In the Vedic hymns also the same Vāsudeva is held to be supreme. It is said in the *Vedas, vāsudevāt paro brahman na cānyo'rtho'ti tattvata:* in fact there is no greater truth than Vāsudeva. And Lord Kṛṣṇa affirms the same truth in the *Bhagavad-gītā* (Bg. 7.7), *mattaḥ parataraṁ nānyati:* there is nothing above Me (Lord Kṛṣṇa). So the conception of oneness, as is overly stressed by the impersonalist, is also accepted by the personalist devotee of the Lord. The difference is that the impersonalist denies personality in the ultimate issue, whereas the devotee gives more importance to the Personality of Godhead. *Śrīmad-Bhāgavatam* explains this truth in the verse under discussion: Lord Vāsudeva is one without a second, but because He is all-powerful, He can expand Himself as well as display His omnipotencies. The Lord is described here as omnipotent by three energies *(tri-śakti-dhṛk).* So primarily His three energies are internal, marginal, and external. This external energy is also displayed in the three modes of goodness, passion and ignorance. Similarly, the internal potency is also displayed in three spiritual modes, *saṁvit, sandhinī,* and *hlādinī.* The marginal potency or the living entities are also spiritual *(prakṛtiṁ viddhi me parām)*, but they are never equal with the Lord. The Lord is *nirasta sāmya atiśaya;* in other words, no one is greater than or equal to the Supreme Lord. So the living entities, including even such great personalities as Lord Brahmā and Lord Śiva, are all subordinate to the Lord. In the material world also, in His eternal form of Viṣṇu, He maintains and controls all the affairs of the demigods, including Brahmā and Śiva.

TEXT 33

इति तेऽभिहितं तात यथेदमनुपृच्छसि ।
नान्यद्भगवतः किंचिद्भाव्यं सदसदात्मकम् ॥३३॥

iti te'bhihitaṁ tāta
yathedam anupṛcchasi
nānyad bhagavataḥ kiñcid
bhāvyaṁ sad-asad-ātmakam

iti—thus; *te*—unto you; *abhihitam*—explained; *tāta*—my dear son; *yathā*—as; *idam*—all these; *anupṛcchasi*—as you have inquired; *na*—never; *anyat*—anything else; *bhagavataḥ*—beyond the Personality of Godhead; *kiñcit*—nothing; *bhāvyam*—to be thought ever; *sat*—cause; *asat*—effect; *ātmakam*—in the matter of.

TRANSLATION

My dear son, whatever you inquired from me, I have thus explained unto you, and you must know for certain that whatever there is (either as cause or as effect, both in the material and spiritual worlds) is dependent on the Supreme Personality of Godhead.

PURPORT

The complete cosmic situation, both in the material and in the spiritual manifestations of the energies of the Lord, is working and moving first as the cause and then as the effect. But the original cause is the Supreme Personality of Godhead. Effects of the original cause become the cause of other effects, and thus everything, either permanent or temporary, is working as cause and effect. And because the Lord is the primeval cause of all persons and all energies, He is called the cause of all causes, as it is confirmed in the *Brahma-saṁhitā* as well as in the *Bhagavad-gītā*. The *Brahma-saṁhitā* affirms:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam.

(Bs. 5.1)

And in the *Bhagavad-gītā* it is said:

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva samanvitaḥ.

(Bg. 10.8)

So the original primeval cause is *vigraha,* the personal, and the impersonal spiritual effulgence, *brahmajyoti,* is also the effect of the Supreme Brahman *(brahmaṇo hi pratiṣṭhāham),* Lord Kṛṣṇa.

TEXT 34

न भारती मेऽङ्ग मृषोपलक्ष्यते
न वै क्वचिन्मे मनसो मृषा गतिः ।
न मे हृषीकाणि पतन्त्यसत्पथे
यन्मे हृदौत्कण्ठ्यवता धृतो हरिः ॥३४॥

na bhāratī me'ṅga mṛṣopalakṣyate
na vai kvacin me manaso mṛṣā gatiḥ
na me hṛṣīkāṇi patanty asat-pathe
yan me hṛdautkaṇṭhyavatā dhṛto hariḥ

na—never; *bhāratī*—statements; *me*—mine; *aṅga*—O Nārada; *mṛṣā*—untruth; *upalakṣyate*—prove to be; *na*—never; *vai*—certainly; *kvacit*—at any time; *me*—mine; *manasaḥ*—of the mind; *mṛṣā*—untruth; *gatiḥ*—progress; *na*—nor; *me*—mine; *hṛṣīkāṇi*—senses; *patanti*—degrades; *asat-pathe*—in the temporary matter; *yat*—because; *me*—mine; *hṛdā*—heart; *autkaṇṭhyavatā*—by great earnestness; *dhṛtaḥ*—caught hold of; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.

PURPORT

Lord Brahmā is the original speaker of Vedic wisdom to Nārada, and Nārada is the distributor of transcendental knowledge all over the world through his various disciples, like Vyāsadeva and others. The followers of Vedic wisdom accept the statements of Brahmājī as gospel truth, and transcendental knowledge is thus being distributed all over the world by the process of disciplic succession from time immemorial, since the beginning of the creation. Lord Brahmā is the perfect liberated living being within the material world, and any sincere student of transcendental knowledge must accept the words and statements of Brahmājī as infallible. The Vedic knowledge is infallible because it comes down directly from the

Supreme Lord unto the heart of Brahmā, and since he is the most perfect living being, Brahmājī is always correct to the letter. And this is because Lord Brahmā is a great devotee of the Lord who has earnestly accepted the lotus feet of the Lord as the supreme truth. In the *Brahma-saṁhitā,* which is compiled by Brahmājī, he repeats the aphorism, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi:* "I am a worshiper of the original Personality of Godhead, Govinda, the primeval Lord." So whatever he says, whatever he thinks, and whatever he does normally in his mood are to be accepted as truth because of his direct and very intimate connection with Govinda, the primeval Lord. Śrī Govinda, who pleasingly accepts the loving transcendental service of His devotees, gives all protection to the words and actions of His devotees. The Lord declares in the *Bhagavad-gītā* (Bg. 9.31), *kaunteya pratijānīhi:* "O son of Kuntī, please declare it." The Lord asks Arjuna to declare, and why? Because sometimes the declaration of Govinda Himself may seem to be contradictory to mundane creatures, but the mundaner will never find any contradiction in the words of the Lord's devotees. The devotees are especially protected by the Lord so that they may remain infallible. Therefore the process of devotional service always begins in the service of the devotee who appears in disciplic succession. The devotees are always liberated, but that does not mean that they are impersonal. The Lord is a person eternally, and the devotee of the Lord is also a person eternally. Because the devotee has his sense organs even at the liberated stage, he is therefore a person always. And because the devotee's service is accepted by the Lord in full reciprocation, the Lord is also a person in His complete spiritual embodiment. The devotee's senses, being engaged in the service of the Lord, never go astray under the attraction of false material enjoyment. The plannings of the devotee never go in vain, and all these things are due to the faithful attachment of the devotee for the service of the Lord. This is the standard of perfection and liberation. Anyone, beginning from Brahmājī down to the human being, is at once put on the path of liberation simply by his attachment in great earnestness for the Supreme Lord, Śrī Kṛṣṇa, the primeval Lord. The Lord affirms this in the *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahmabhūyāya kalpate.
(Bg. 14.26)

Anyone, therefore, who is earnestly serious in heart and soul about being in intimate touch with the Personality of Godhead in the relation-

ship of transcendental loving service will always be infallible in words and action. The reason is that the Supreme Lord is Absolute Truth, and anything earnestly dovetailed with the Absolute Truth attains the same transcendental quality. On the other hand, any amount of mental speculation on the strength of material science and knowledge without any bona fide touch with the Absolute Truth is sure to be a mundane untruth and failure, simply due to not being in touch with the Absolute Truth. Such godless, unfaithful words and actions, however materially enriched, are never to be trusted. That is the purport of this important verse. A grain of devotion is more valuable than tons of faithlessness.

TEXT 35

सोऽहं समाम्नायमयस्तपोमयः
प्रजापतीनामभिवन्दितः पतिः ।
आस्थाय योगं निपुणं समाहित-
स्तं नाध्यगच्छं यत आत्मसम्भवः ॥३५॥

so'haṁ samāmnāyamayas tapomayaḥ
prajā-patīnām abhivanditaḥ patiḥ
āsthāya yogaṁ nipuṇaṁ samāhitas
taṁ nādhyagacchaṁ yata ātma-sambhavaḥ

saḥ aham—myself (the great Brahmā); *samāmnāyamayaḥ*—in the chain of disciplic succession of Vedic wisdom; *tapomayaḥ*—successfully undergone all austerities; *prajā-patīnām*—of all the forefathers of living entities; *abhivanditaḥ*—worshipable; *patiḥ*—master; *āsthāya*—successfully practiced; *yogam*—mystic powers; *nipuṇam*—very expert; *samāhitaḥ*—self-realized; *tam*—the Supreme Lord; *na*—did not; *adhyagaccham*—properly understood; *yataḥ*—from whom; *ātma*—self; *sambhavaḥ*—generated.

TRANSLATION

Although I am known as the great Brahmā, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am

recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth.

PURPORT

Brahmā, the greatest of all living creatures within the universe, is admitting his failure to know the Supreme Lord in spite of his vast learning in the Vedic wisdom, austerity, penance, mystic powers and self-realization, and despite being worshiped by the great Prajāpatis, the forefathers of the living entities. So these qualifications are not sufficient to know the Supreme Lord. Brahmājī could understand the Lord to a little extent only when he was trying to serve Him by the eagerness of his heart *(hṛdaut-kaṇṭhya),* which is the devotional service mood. Therefore, the Lord can be known only by the sincere mood of eagerness for service, and not by any amount of material qualification as scientist or speculative philosopher or by attainment of mystic powers. This fact is clearly corroborated in the *Bhagavad-gītā* (Bg. 18.54-55):

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parāṁ.
bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā viśate tad anantaram.

Self-realization only, by attainment of the above high qualifications of Vedic wisdom, austerity, etc., can help one on the path of devotional service. But failing in devotional service, one remains still imperfect because even in that position of self-realization, one cannot factually know the Supreme Lord. By self-realization, one is qualified to become a devotee, and the devotee, by service mood *(bhaktyā)* only, can gradually know the Personality of Godhead. One should not, however, misunderstand the import of *viśate* (enters into) as being merged into the existence of the Supreme. Even in the material existence, one is merged in the existence of the Lord. No materialist can disentangle self from matter due to the self's being merged in the external energy of the Lord. As no layman can separate butter from milk, similarly no one can extricate the merged self from matter by acquiring some material qualification. This *viśate* by devotion *(bhakti)* means to be able to participate in the association of the Lord in person. *Bhakti,* or devotional service of the Lord, means to become free from the material entanglement and then to enter into the kingdom

of God, becoming one like Him. Losing one's individuality is not the aim of *bhakti-yoga* or of the devotees of the Lord. There are five types of liberations, one of which is called *sāyujya-mukti*, or being merged into the existence or body of the Lord. The other forms of liberation maintain the individuality of the particle soul and involve always being engaged in the transcendental loving service of the Lord. The word *viśate*, used in the verses of the *Bhagavad-gītā*, is thus meant for the devotees who are not at all anxious for any kind of liberation. The devotees are satisfied simply in being engaged in the service of the Lord, regardless of the situation.

Lord Brahmā is the first living being, who learnt directly the Vedic wisdom from the Lord *(tene brahma hṛdā ya ādi-kavaye)*. Therefore, who can be a more learned Vedāntist than Lord Brahmā? He admits that in spite of his perfect knowledge in the *Vedas*, he was unable to know the glories of the Lord. Since no one can be more than Lord Brahmā, how can a so-called Vedāntist be perfectly cognizant of the Absolute Truth? The so-called Vedāntist, therefore, cannot enter into the existence of the Lord without being trained in the matter of *Bhakti-vedānta*, or *Vedānta* plus *bhakti*. *Vedānta* means self-realization, and *bhakti* means realization of the Personality of Godhead, to some extent. No one can know the Personality of Godhead in full, but at least to a certain extent, one can know the Absolute Truth, Personality of Godhead, by self-surrender and devotional attitude, and by nothing else. In the *Brahma-saṁhitā* also, it is said, *vedeṣu durlabham*, or simply by study of *Vedānta* one can hardly find out the existence of the Personality of Godhead, but the Lord is *adurlabham ātma-bhaktau*, very easily available to His devotee. Śrīla Vyāsadeva, therefore, was not satisfied simply with compiling the *Vedānta-sūtras*, but over and above this, by the advice of his spiritual master, Nārada, he compiled the *Śrīmad-Bhāgavatam* in order to understand the real import of *Vedānta*. *Śrīmad-Bhāgavatam* is, therefore, the absolute medium to understand the Absolute Truth.

TEXT 36

नतोऽस्म्यहं तच्चरणं समीयुषां
भवच्छिदं स्वस्त्ययनं सुमङ्गलम् ।
यो ह्यात्ममायाविभवं स पर्यगाद्
यथा नभः स्वान्तमथापरे कुतः ॥३६॥

nato 'smy ahaṁ tac-caraṇaṁ samīyuṣāṁ
bhavacchidaṁ svasty-ayanaṁ su-maṅgalam
yo hy ātma-māyā-vibhavaṁ sma paryagād
yathā nabhaḥ svāntam athāpare kutaḥ

nataḥ—let me offer my obeisances; *asmi*—am; *aham*—I; *tat*—the Lord's; *caraṇam*—feet; *samīyuṣām*—of the surrendered soul; *bhavacchidam*—that which stops repetition of birth and death; *svasty-ayanaṁ*—perception of all happiness; *su-maṅgalam*—all-auspicious; *yaḥ*—one who; *hi*—exactly; *ātma-māyā*—personal energies; *vibhavam*—potency; *sma*—certainly; *paryagāt*—cannot estimate; *yathā*—as much as; *nabhaḥ*—the sky; *svāntam*—its own limit; *atha*—therefore; *apare*—others; *kutaḥ*—how.

TRANSLATION

Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

PURPORT

Lord Brahmā, the greatest of all learned living beings, the greatest sacrificer, the greatest observer of the austere life, and the greatest self-realized mystic, advises us, as the supreme spiritual master of all living beings, that one should simply surrender unto the lotus feet of the Lord in order to achieve all success, even up to the limit of being liberated from the miseries of material life and being endowed with all-auspicious spiritual existence. Lord Brahmā is known as the *pitāmaha*, or the father's father. A young man consults his experienced father about discharging his duties. So the father is naturally a good advisor. But Lord Brahmā is the father of all fathers. He is the father of the father of Manu, who is the father of mankind all over the universal planets. Therefore the mankind of this insignificant planet should kindly accept the instruction of Brahmājī and would do well to surrender unto the lotus feet of the Lord rather than try to estimate the length and breadth of the Lord's potencies. His potencies are immeasurable, as is confirmed in the *Vedas*. *Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca*. He is greatest of all, and

all others, even the greatest of all living beings, namely, Brahmājī, admits that the best thing for us is to surrender unto Him. Therefore only those persons with a very poor fund of knowledge claim that they themselves are lords of all that they survey. And what can they survey? They cannot survey even the length and breadth of a small sky in one small universe. The so-called material scientist says that he would need to live forty thousand years to reach the highest planet of the universe, being carried by a sputnik. This is also utopian because no one can be expected to live forty thousand years. Besides, when the space pilot returns from his travel, none of his friends would be present to receive him back as the greatest astronaut, as has become fashionable for modern bewildered scientific men. One scientific man, who had no belief in God, was very much enthusiastic in making plans for his material existence and therefore opened a hospital to save the living. But after opening the hospital, he himself died within six months. So one should not spoil his human life, which is obtained after many, many changes of bodies in 8,400,000 species of life, simply for the concocted material happiness of life by increasing artificial needs in the name of advancement of economic development and scientific knowledge, but one should simply surrender unto the feet of the Lord to make a solution of all miseries of life. That is the instruction of Lord Kṛṣṇa directly in the *Bhagavad-gītā,* and that is the instruction of *Śrīmad-Bhāgavatam* by Brahmājī, the supreme father of all living beings.

Anyone denying this surrendering process as recommended both in the *Bhagavad-gītā* and in the *Śrīmad-Bhāgavatam* and, for that matter, in all authorized scriptures, will be forced to surrender unto the laws of material nature. The living entity, by his constitutional position, is not independent. He must surrender, either unto the Lord or unto material nature. Material nature is also not independent of the Lord, since the Lord Himself has claimed material nature as *mama māyā,* or "My energy" (Bg. 7.14), and as *me bhinnā prakṛtir aṣṭadhā,* or "My separated energy in eight divisions." (Bg. 7.4) Therefore material nature is also controlled by the Lord, as He has claimed in *Bhagavad-gītā: mayādhyakṣena prakṛtiḥ sūyate sacarācaram,* "Under My direction only is material nature working, and thus are all things moving." (Bg. 9.10) And the living entities, being superior energy to matter, have choice and discrimination either to surrender unto the Lord or to surrender unto material nature. By surrendering unto the Lord, one is happy and liberated, but by surrendering unto material nature the living entity suffers. So the end of all suffering means surrendering unto the Lord because the surrendering process itself is *bhavacchidam* or liberation from all material miseries, *svastyayanam* or perception of all happiness, and *sumaṅgalam* or the source of everything auspicious.

Therefore liberty, happiness and all good fortune can be attained only by surrendering unto the Lord because He is full liberty, full happiness and full auspiciousness. Such liberation and happiness are also unlimited, and they have been compared to the sky, although such liberation and happiness are infinitely greater than the sky. In our present position we can simply understand the magnitude of greatness when it is compared with the sky. We fail to make a measurement of the sky, but the happiness and liberty obtained in association with the Lord are far greater than the sky. That spiritual happiness is so great that it cannot be measured, even by the Lord Himself, not to speak of others.

It is said in the scriptures, *brahma sukhaṁ hy anantam,* spiritual happiness is unlimited. Here it is said that even the Lord cannot measure such happiness. This does not mean that the Lord cannot measure it and is therefore imperfect in that sense. The actual position is that the Lord can measure it, but the happiness in the Lord is also identical with the Lord on account of absolute knowledge. So the happiness derived from the Lord may be measured by the Lord, but the happiness increases again, and the Lord measures it again, and then again the happiness increases more and more, and the Lord measures it more and more, and as such there is eternally a competition between increment and measurement, so much so that the competition is never stopped, but goes on unlimitedly *ad infinitum.* Spiritual happiness is *ānandāmbudhi-vardhanam,* or the ocean of happiness which increases. The material ocean is stagnant, but the spiritual ocean is dynamic. In the *Caitanya-caritāmṛta,* (4th Chapter, *Ādi-līlā)* Kavirāja Gosvāmī has very nicely described this dynamic increment of the ocean of spiritual happiness in the transcendental person of Śrīmatī Radhārāṇī, the pleasure potency of Lord Kṛṣṇa.

TEXT 37

नाहं न यूयं यदृतां गतिं विदु-
र्न वामदेवः किमुतापरे सुराः ।
तन्मायया मोहितबुद्धयस्त्विदं
विनिर्मितं चात्मसमं विचक्ष्महे ॥३७॥

nāhaṁ na yūyaṁ yad-ṛtāṁ gatiṁ vidur
na vāmadevaḥ kim utāpare surāḥ
tan-māyayā mohita-buddhayas tv idaṁ
vinirmitaṁ cātma-samaṁ vicakṣmahe

na—neither; *aham*—I; *yūyam*—all you sons; *yat*—whose; *ṛtām*—factual; *gatim*—movements; *viduḥ*—do know; *na*—nor; *vāmadevaḥ*—Lord Śiva; *kim*—what; *uta*—else; *apare*—others; *suraḥ*—demigods; *tat*—by His; *māyayā*—by the illusory energy; *mohita*—bewildered; *buddhayaḥ*—with such intelligence; *tu*—but; *idam*—this; *vinirmitam*—what is created; *ca*—also; *ātma-samam*—by dint of one's personal capacity; *vicakṣmahe*—observe.

TRANSLATION

Since neither Lord Śiva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual capacity.

PURPORT

We have many times mentioned the names of twelve selected authorities (*dvādaśa-mahājana*), of which Brahmā, Nārada and Lord Śiva head the list as the first, second and third in order of merit of those who know something of the Supreme Lord. Other demigods, semi-demigods, Gandharvas, Cāraṇas, Vidyādharas, human beings, or *asuras* cannot possibly know fully about the potencies of the Absolute Lord, Śrī Kṛṣṇa. The demigods, semi-demigods, Gandharvas, etc., are all highly intelligent persons in the upper planets. The human beings are inhabitants of the intermediate planets, and the *asuras* are inhabitants of the lower planets. All of them have their respective conceptions and estimations of the Absolute Truth, as does the scientist or the empiric philosopher in the human society. All such living entities are creatures of the material nature, and consequently they are bewildered by the wonderful display of the three modes of material nature. Such bewilderment is mentioned in the *Gītā* (Bg. 7.13): *tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat,* every entity, beginning from Brahmā down to the ant, is individually bewildered by the three modes of material nature, namely goodness, passion and ignorance. Everyone thinks, in terms of individual capacity, that this universe, which is manifested before us, is all in all. And so the scientist in the human society of the twentieth century calculates the beginning and end of the universe in his own way. But what can the scientists know? Even Brahmā himself was once bewildered, thinking himself the only one Brahmā favored by the Lord, but later on, by the grace of the Lord, he came to know that there are innu-

merable more powerful Brahmās as well in far bigger universes beyond this universe, and all of these universes combined together form *ekapād-vibhūti* or one-fourth of the manifestation of the Lord's creative energy. The other three-fourths of His energy are displayed in the spiritual world, so what can the tiny scientist with a tiny brain know of the Absolute Personality of Godhead, Lord Kṛṣṇa? The Lord says, therefore, *mohitam nābhijānāti mām ebhyaḥ param avyayam:* bewildered by such modes of material nature, they cannot understand that there is a Supreme Person beyond these manifestations who is the absolute controller of everything. Brahmā, Nārada and Lord Śiva know about the Lord to a considerable extent, and therefore one should follow the instructions of these great personalities instead of being satisfied with a tiny brain and its playful discoveries such as spacecraft and similar products of science. As the mother is the only authority to identify the father of a child, so the mother *Vedas,* presented by the recognized authority such as Brahmā, Nārada or Śiva, etc., is the only authority to inform us about the Absolute Truth.

TEXT 38

यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः ।
न यं विदन्ति तत्त्वेन तस्मै भगवते नमः ॥३८॥

yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ

yasya—whose; *avatāra*—incarnation; *karmāṇi*—activities; *gāyanti*—chant in glorification; *hi*—indeed; *asmat-ādayaḥ*—persons like us; *na*—do not; *yam*—whom; *vidanti*—know; *tattvena*—cent percent as He is; *tasmai*—unto Him; *bhagavate*—unto the Personality of Godhead Śrī Kṛṣṇa; *namaḥ*—respectful obeisances.

TRANSLATION

Let us offer our respectful obeisances unto that Supreme Personality of Godhead whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

PURPORT

It is said that the transcendental name, form, quality, pastimes, paraphernalia, personality, etc., cannot possibly be perceived by the gross materialistic senses. But when the senses are purified by the process of hearing, chanting, remembering, and worshiping the lotus feet of the holy Deity, etc., the Lord reveals Himself proportionately to the advancement of the quality of devotional service *(ye yathā mām prapadyante).* One should not expect the Lord to be an order-supplying agent who must be present before us as soon as we desire to see Him. We must be ready to undergo the prescribed devotional duties, following the path shown by the predecessors in the disciplic succession from Brahmā, Nārada and similar authorities. As the senses are progressively purified by bona fide devotional service, the Lord reveals His identity according to the spiritual advancement of the devotee. But one who is not in the line of devotional service can hardly perceive Him simply by calculations and philosophical speculations. Such a hard worker can present a jugglery of words before the audience, but can never know the Supreme Personality of Godhead in His personal feature. The Lord has clearly stated in the *Bhagavad-gītā* that one can know Him only by devotional service. No one can know the Lord by any puffed up material process of challenge, but the humble devotee can please the Lord by his earnest devotional activities. Thus the Lord reveals Himself proportionately before the devotee. Lord Brahmā therefore offers his respectful obeisances as a bona fide spiritual master and advises us to follow the process of *śravaṇa* and *kīrtana.* Simply by this process, or simply by hearing and chanting the glories of the activities of the Lord's incarnation, one can certainly see within himself the identity of the Lord. We have already discussed this subject in Volume One of *Śrīmad-Bhāgatavam,* in connection with the verse:

> *tac chraddadhānā munayo jñāna-vairāgya-yuktayā*
> *paśyanty ātmani cātmānam bhaktyā śruta-gṛhītayā.*
>
> (Bhāg. 1.2.12)

The conclusion is that no one can know the Supreme Personality of Godhead fully by any method, but He can be seen and felt partially by the devotional service process of hearing, chanting, etc.

TEXT 39

स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः ।
आत्मात्मन्यात्मनात्मानं स संयच्छति पाति च ॥३९॥

sa eṣa ādyaḥ puruṣaḥ
kalpe kalpe sṛjaty ajaḥ
ātmātmany ātmanātmānaṁ
sa saṁyacchati pāti ca

saḥ—He; *eṣaḥ*—the very; *ādyaḥ*—the original Personality of Godhead; *puruṣaḥ*—the Mahā-Viṣṇu incarnation, a plenary portion of Govinda, Lord Kṛṣṇa; *kalpe kalpe*—in each and every millennium; *sṛjati*—creates; *ajaḥ*—the unborn; *ātma*—self; *ātmani*—upon the self; *ātmanā*—by His own self; *ātmānam*—own self; *saḥ*—He; *saṁyacchati*—absorbs; *pāti*—maintains; *ca*—also.

TRANSLATION

"That Supreme original Personality of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance, as well as the manifestations, are all Himself, which He maintains for some time and again absorbs into Himself again.

PURPORT

The creation is nondifferent from the Lord, and still He is not in the creation. This is explained in the *Bhagavad-gītā* as follows:

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ
(Bg. 9.4)

The impersonal conception of the Absolute Truth is also a form of the Lord called *avyakta-mūrti*. *Mūrti* means form, but because His impersonal feature is inexplicable by our limited senses, He is the *avyakta-mūrti* form, and in that inexplicable form of the Lord the whole creation is resting, or, in other words, the whole creation is the Lord Himself, and the creation is

also nondifferent from Him, but simultaneously He, as the original Personality of Godhead Śrī Kṛṣṇa, is aloof from the created manifestation. The impersonalist gives stress to the impersonal form or feature of the Lord and does not believe in the original personality of the Lord, but the Vaiṣṇavas accept the original form of the Lord, of whom the impersonal form is merely one of the features. The impersonal and personal conceptions of the Lord are existing simultaneously, and this fact is clearly described both in the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam,* and also in other Vedic scriptures. Inconceivable by human intelligence, the idea must simply be accepted on the authority of the scriptures, and it can only be practically realized by the progress of devotional service unto the Lord, and never by mental speculation or inductive logic. The impersonalists depend more or less on inductive logic, and therefore they always remain in darkness about the original Personality of Godhead Śrī Kṛṣṇa. Their conception of Kṛṣṇa is not clear, although everything is clearly mentioned in all the Vedic scriptures. A poor fund of knowledge cannot comprehend the existence of an original personal form of the Lord when He is expanded in everything. This imperfectness is due, more or less, to the material conception that a substance which is distributed widely in parts can no longer exist in the original form.

The original personality of Godhead *(ādyaḥ)* Govinda expands Himself as the Mahā-Viṣṇu incarnation and rests in the Causal Ocean which He Himself creates. The *Brahma-saṁhitā* confirms this as follows:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-romakūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtim
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lord Brahmājī says in his *Brahma-saṁhitā,* "I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-Viṣṇu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity."

So this Mahā-Viṣṇu is the first incarnation in the creation, and from Him all the universes generate and all material manifestations are produced, one after another. The Causal Ocean is created by the Lord as the *mahat-tattva,* as a cloud in the spiritual sky, and is a part of His different manifestations only. The spiritual sky is an expansion of His personal rays, and He is the *mahat-tattva* cloud also. He lies down and generates the universes by His breathing, and again, by entering into each universe as

Garbhodakaśāyī Viṣṇu, He creates Brahmā, Śiva and many other demigods for maintenance of the universe and again absorbs the whole thing into His person, as is confirmed in the *Bhagavad-gītā:*

sarva-bhūtāni kaunteya prakṛtiṁ vānti māmikām
kalpakṣaye punas tāni kalpādau visṛjāmy aham.
(Bg. 9.7)

"O son of Kuntī, when the *kalpa* or the duration of the life of Brahmā is ended, then all the created manifestations enter into My *prakṛti,* or energy, and again, when I desire, the same creation takes place by My personal energy."

The conclusion is that these are all displays of the Lord's inconceivable personal energies only, of which no one can have any full information, and this point we have already discussed.

TEXTS 40-41

विशुद्धं केवलं ज्ञानं प्रत्यक् सम्यगवस्थितम् ।
सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् ॥४०॥
ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः ।
यदा तदेवासत्तर्कैस्तिरोधीयेत विप्लुतम् ॥४१॥

viśuddhaṁ kevalaṁ jñānaṁ
pratyak saṁyag avasthitam
satyaṁ pūrṇam anādy-antaṁ
nirguṇaṁ nityam advayam

ṛṣe vidanti munayaḥ
praśāntātmendriyāśayāḥ
yadā tad evāsat-tarkais
tiro-dhīyeta viplutam

viśuddham—without any material tinge; *kevalam*—pure and perfect; *jñānam*—knowledge; *pratyak*—all-pervading; *saṁyak*—in fullness; *avasthitam*—situated; *satyam*—truth; *pūrṇam*—absolute; *anādi*—without any beginning; *antam*—and so also without any end; *nirguṇam*—devoid of material modes;

nityam—eternal; *advayam*—without any rival; *ṛṣe*—O Nārada, O great sage; *vidanti*—they can understand only; *munayaḥ*—the great thinkers; *praśānta*—pacified; *ātma*—self; *indriya*—senses; *āśayāḥ*—sheltered; *yadā*—while; *tat*—that; *eva*—certainly; *asat*—untenable; *tarkaiḥ*—arguments; *tirodhīyeta*—disappears; *viplutam*—distorted.

TRANSLATION

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Nārada, O great sage, the great thinkers can know Him when completely freed from all material hankerings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

PURPORT

Here is an estimation of the Lord apart from His transcendental activities in the temporary material creations. Māyāvāda philosophy tries to designate the Lord as contaminated by a material body when He accepts forms of incarnation. This sort of interpolation is completely denied herein by explaining the position of the Lord as pure and unalloyed in all circumstances. According to Māyāvāda philosophy, the spirit soul, when covered by nescience, is designated as *jīva,* but when he is freed from such ignorance of nescience he is merged in the impersonal existence of the Absolute Truth. But here it is said that the Lord is eternally the symbol of full and perfect knowledge. This is His speciality: perpetual freedom from all material contaminations. This distinguishes the Lord from the individual, common living entities who have the aptitude of being subordinated by nescience and thus becoming materially designated. In the *Vedas* it is said that the Lord is *vijñānam ānandam,* full of bliss and knowledge. The conditioned souls are never to be compared to Him because such individual souls have the tendency of becoming contaminated. Although after liberation the living entity can become one with the same quality of existence as the Lord, his very tendency to become contaminated, which the Lord never has, makes the individual living entity different from the Lord. In the *Vedas* it is said, *ayam atma apahata papna itit:* the individual *ātmā* becomes polluted by sin, but the Lord is never contaminated by

sins. The Lord is compared to the powerful sun. The sun is never contaminated by anything infectious because it is so powerful. On the contrary, infected things are sterilized by the rays of the sun. Similarly, the Lord is never contaminated by sins; on the contrary, the sinful living entities become sterilized by contact with the Lord. This means that the Lord is also all-pervading like the sun, and as such the word *pratyak* is used in this verse. Nothing is excluded from the existence of the Lord's potential expansions. The Lord is within everything, and He is all-covering also, without being disturbed by the activities of the individual souls. He is therefore infinite, and the living entities are infinitesimal. In the *Vedas* it is said that only the Lord alone exists, and all others' existences depend on Him. He is the generating reservoir for everyone's existential capacity; He is the Supreme Truth of all other categorical truths. He is the source of everyone's opulence, and therefore no one can equal Him in opulence. Being full of all opulences, namely wealth, fame, strength, beauty, knowledge and renunciation, certainly He is the Supreme Person. And because He is a person, He has many personal qualities, although He is transcendental to the material modes. We have already discussed the statement, *itthambhūta-guno hariḥ*. (*Bhāg.* 1.7.10) His transcendental qualities are so attractive that even the liberated souls *(ātmārāmas)* are also attracted by them. Although possessed of all personal qualities, He is, nevertheless, omnipotent. Therefore, personally He has nothing to do, for everything is being carried out by His omnipotent energies. This is confirmed by the Vedic *mantras: parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca.* This suggests His specific spiritual form, which can never be experienced by the material senses. He can be seen only when the senses are purified by devotional service, *yam evaiṣa vṛṇute tanūṁ svām.* As such, there are basic differences between the Lord and the living entities, in so many respects. No one can be compared to the Lord, as the *Vedas* declare, *ekaṁ evādvitīyaṁ brahma dvaitāt vai bhayaṁ bhavati.* The Lord has no competitor, and He has nothing to fear from any other being, nor can anyone be equal to Him. Although He is the root of all other beings, there are basic differences between Him and other beings. Otherwise there was no necessity of the statement in the previous verse that no one can know Him one hundred percent as He is, *na yaṁ vidanti tattvena.* That no one can fully understand Him is explained also in this verse, but the qualification for understanding to some degree is mentioned here. Only the *praśāntas,* or the unalloyed devotees of the Lord, can know Him to a greater extent. The reason is that the devotees have no demands in their lives but to be obedient servants of the Lord, while all others,

namely the emperic philosophers, the mystics, and the fruitive workers, all basically have some demand, and as such they cannot be pacified. The fruitive worker wants reward for his work, the mystic wants some perfection of life, and the empiric philosopher wants to merge in the existence of the Lord. Somehow or other, as long as there is a demand for sense satisfaction, there is no chance for pacification; on the contrary, by unnecessary dry speculative arguments, the whole matter becomes distorted, and thus the Lord moves still further away from our understanding. The dry speculators, however, because of their following the principles of austerity and penance, can have knowledge of the impersonal features of the Lord to some extent, but there is no chance of their understanding His ultimate form as Govinda because only the *amalātmanas*, or the completely sinless persons, can accept pure devotional service of the Lord, as is confirmed in the *Bhagavad-gītā* (Bg. 7.28):

yeṣāṁ tv antagataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ

TEXT 42

आद्योऽवतारः पुरुषः परस्य
कालः स्वभावः सदसन्मनश्च ।
द्रव्यं विकारो गुण इन्द्रियाणि
विराट् स्वराट् स्थास्नु चरिष्णु भूम्नः ॥४२॥

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

ādyaḥ—first; *avatāraḥ*—incarnation; *puruṣaḥ*—Kāraṇārṇavaśāyī Viṣṇu; *parasya*—of the Lord; *kālaḥ*—time; *svabhāvaḥ*—space; *sat*—resultant; *asat*—cause; *manaḥ*—mind; *ca*—also; *dravyam*—elements; *vikāraḥ*—material ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the complete whole body; *svarāṭ*—Garbhodakaśāyī Viṣṇu; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Lord.

TRANSLATION

Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.

PURPORT

That the material creation is not permanent has been discussed many times hereinbefore. The material creation is but a temporary exhibition of the material energy of the Almighty God. This material manifestation is necessary to give a chance to the conditioned souls who are unwilling to associate with the Lord in the relationship of loving transcendental service. Such unwilling conditioncd souls are not allowed to enter into the liberated life of spiritual existence because at heart they are not willing to serve. Instead, they want to enjoy themselves as imitation Gods. The living entities are constitutionally eternal servitors of the Lord, but some of them, because of misusing their independence, do not wish to serve; therefore they are allowed to enjoy the material nature, which is called *māyā*, or illusion. It is called illusion because the living beings under the clutches of *māyā* are not factually enjoyers, although they think that they are, being illusioned by *māyā*. Such illusioned living entities are given a chance at intervals to rectify their perverted mentality of becoming false masters of the material nature, and they are imparted lessons from the *Vedas* about their eternal relationship with the Supreme Lord Kṛṣṇa *(vedaiś ca sarvair aham eva vedyaḥ)*. So the temporary creation of the material manifestation is an exhibition of the material energy of the Lord, and to manage the whole show the Supreme Lord incarnates Himself as the Kāraṇārṇavaśāyī Viṣṇu just as a magistrate is deputed by the government to manage affairs temporarily. This Kāraṇodakaśāyī Viṣṇu causes the manifestation of material creation by looking over His material energy *(sa aikṣataḥ)*. In the first volume of this book we have already discussed to some extent the explanation of the verse *jagṛhe pauruṣaṁ rūpaṁ*. The duration of the illusory play of material creation is called a *kalpa*, and we have already discussed the creation's taking place in *kalpa* after *kalpa*. By His incarnation and potential activities, the complete ingredients of creation, namely time, space, cause, result, mind, the gross and subtle elements and their interactional modes of nature—goodness, passion and ignorance—

and then the senses and their reservoir source, the gigantic universal form as the second incarnation Garbhodakaśāyī Viṣṇu, and all living beings, both moving and standing, which come out of the second incarnation, all became manifested. Ultimately, all these creative elements and the creation itself are but potential manifestations of the Supreme Lord; nothing is independent of the control of the Supreme Being. This first incarnation in the material creation, namely Kāraṇārṇavaśāyī Viṣṇu, is the plenary part of the original Personality of Godhead, Śrī Kṛṣṇa, described in the *Brahma-saṁhitā* as follows:

yasyaikaniśvasitakālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

All the innumerable universes are maintained only during the breathing period of Mahā-Viṣṇu or Kāraṇārṇavaśāyī Viṣṇu, who is only a plenary part of Govinda, the original Personality of Godhead Lord Kṛṣṇa.

TEXTS 43-45

अहं भवो यज्ञ इमे प्रजेशा
दक्षादयो ये भवदादयश्च ।
स्वर्लोकपालाः खगलोकपाला
नृलोकपालास्तललोकपालाः ॥४३॥
गन्धर्वविद्याधरचारणेशा
ये यक्षरक्षोरगनागनाथाः ।
ये वा ऋषीणामृषभाः पितॄणां
दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।
अन्ये च ये प्रेतपिशाचभूत-
कूष्माण्डयादोमृगपक्ष्यधीशाः ॥४४॥
यत्किंच लोके भगवन्महस्व-
दोजःसहस्वद् बलवत् क्षमावत् ।
श्रीह्रीविभूत्यात्मवदद्भुतार्णं
तत्त्वं परं रूपवदस्वरूपम् ॥४५॥

ahaṁ bhavo yajña ime prajeśā
dakṣādayo ye bhavad-ādayaś ca
svarloka-pālāḥ khagaloka-pālā
nṛloka-pālās talaloka-pālāḥ

gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāganāthāḥ
ye vā ṛṣīṇām ṛṣabhāḥ pitṛṇāṁ
daityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāca-bhūta-
kūṣmāṇḍa-yādo-mṛga-pakṣyadhīśāḥ

yat kiñca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat
śrī-hrī-vibhūty-ātmavad adbhutārṇaṁ
tattvaṁ paraṁ rūpavad asvarūpam

aham—myself (Brahmājī); *bhavaḥ*—Lord Śiva; *yajñaḥ*—Lord Viṣṇu; *ime*—all these; *prajeśāḥ*—the father of the living beings; *dakṣa-ādayaḥ*—Dakṣa; Marīci, Manu, etc.; *ye*—those; *bhavat*—yourself; *ādayaḥ ca*—and the bachelors (Sanat-kumāra and his brothers); *svarloka-pālāḥ*—the leaders of the heavenly planets; *khagaloka-pālāḥ*—the leaders of space travellers; *nṛloka-pālāḥ*—the leaders of mankind; *talaloka-pālāḥ*—the leaders of the lower planets; *gandharva*—the residents of Gandharvaloka; *vidyādhara*—the residents of the Vidyādhara planet; *cāraṇa-īśāḥ*—the leaders of the Cāraṇas; *ye*—as also others; *yakṣa*—the leaders of the Yakṣas; *rakṣa*—demons; *uraga*—snakes; *nāga-nāthāḥ*—leaders of the Nāgaloka (below the earth); *ye*—others; *vā*—also; *ṛṣīṇām*—of the sages; *ṛṣabhāḥ*—the chief; *pitṛṇām*—of the forefathers; *daitya-indra*—leaders of the atheists; *siddha-īśvaras*—leaders of the Siddha-loka planets (spacemen); *dānava-indrāḥ*—leaders of the non-Āryans; *anye*—besides them; *ca*—also; *ye*—those; *preta*—dead bodies; *piśāca*—evil spirit; *bhūta*—jinn; *kūṣmāṇḍa*—a special type of evil spirit; *yādaḥ*—aquatics; *mṛga*—animals; *pakṣi-adhīśāḥ*—giant eagles; *yat*—anything; *kim ca*—and everything; *loke*—in the world; *bhagavat*—possessed of *bhaga,* or extraordinary power; *mahasvat*—of a special degree; *ojaḥ-sahasvat*—specific mental and sense dexterity; *balavat*—possessed of strength; *kṣamāvat*—possessed of forgiveness; *śrī*—beauty; *hrī*—ashamed of impious acts; *vibhūti*—riches; *ātmavat*—possessed of intelligence; *adbhuta*—wonderful; *arṇam*—race; *tattvam*—specific truth; *param*—transcendental; *rūpavat*—as if the form of; *asvarūpam*—not the form of the Lord.

TRANSLATION

Myself [Brahmā], Lord Śiva, Lord Viṣṇu, great generators of living beings like Dakṣa and Prajāpati, yourselves [Nārada and the Kumāras], heavenly demigods like Indra, Candra, etc., the leaders of the Bhūrloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyādhara planets, the leaders of the Cāraṇaloka planets, the leaders of the Yakṣas, Rakṣas and Uragas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kūṣmāṇḍas, great aquatics, great beasts and great birds, etc.—in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, which is either in form or is formless—may appear to be the specific truth and the form of the Lord, but actually are not so. They are only a fragment of the transcendental potency of the Lord.

PURPORT

Those in the list given above, beginning from the name of Brahmājī, the first living creature within the universe, down to Lord Śiva, Lord Viṣṇu, Nārada and other powerful demigods, men, supermen, sages, *ṛṣis*, and other lower creatures of extraordinary strength and opulence, including the dead bodies, satans, evil spirits, jinn, aquatics, birds and beasts, etc., may appear to be the Supreme Lord, but factually none of them is the Supreme Lord; every one of them possesses only a fragment of the great potencies of the Supreme Lord. The less intelligent class of men is surprised to see the wonderful actions of material phenomena, as the aborigines are fearful of a great thunderbolt, a great and gigantic banyan tree, or a great lofty mountain in the jungle. For such undeveloped human beings, merely the slight display of the Lord's potency is captivating. A still more advanced person is captivated by the powers of the demigods and goddesses. Therefore, those who are simply astonished by the powers of anything in the creation of the Lord, without any factual information of the Lord Himself, are known as *Śaktas*, or worshipers of the great powers. The modern scientist is also captivated by the wonderful actions and reactions of natural phenomena and therefore is also *Śakta*. These lower grade persons gradually rise to states of becoming *Sauriyas*, or worshipers of the sun-god, *Gāṇapatyas*, or worshipers of the mass of people as *janatā-*

janārdana or daridrya-nārāyaṇa, etc., in the form of Gaṇapati, and then rise to the platform of worshiping Lord Śiva in search for the ever-existing soul, and then to the stage of worshiping Lord Viṣṇu, the Supersoul, etc., without any information of Govinda or Lord Kṛṣṇa, who is the original Lord Viṣṇu. In other ways some are worshipers of race, nationality, birds, beasts, evil spirits, satans, etc. The general worship of Śanideva, the lord of distressful condition, and Śitalādevī, the goddess of smallpox, is also common to the mass of people, and there are many foolish men who worship the mass of people or the poor class of men. So different persons, societies and communities, etc., worship some of the potential manifestations of the Lord, wrongly accepting the powerful object as God. But in this verse it is advised by Brahmājī that none of them is the Supreme Lord, but they are only borrowed plumes from the original Almighty Lord Śrī Kṛṣṇa. When the Lord advises in *Bhagavad-gītā* to worship Him alone, it is to be understood that worshiping Lord Kṛṣṇa includes worshiping all that is mentioned, because He, Lord Kṛṣṇa, includes everyone.

When the Lord is described as formless in the Vedic literatures, it is to be understood that all these forms mentioned above, within the experience of universal knowledge, are different exhibitions of the Lord's transcendental potencies only, and none of them factually represent the transcendental form of the Lord. But at the same time, when the Lord actually descends on the earth or anywhere within the universe, the less intelligent class of men also mistake Him to be one of them, and thus they imagine the Transcendence to be formless or impersonal. Factually, the Lord is not formless, nor does He belong to any of the multiforms experienced within the universal forms. One should try to know the truth about the Lord by following the instruction of Brahmājī.

TEXT 46

प्राधान्यतो यानृष आमनन्ति
लीलावतारान् पुरुषस्य भूम्नः ।
आपीयतां कर्णकषायशोषा-
ननुक्रमिष्ये त इमान् सुपेशान् ॥४६॥

prādhānyato yān ṛṣa āmananti
līlāvatārān puruṣasya bhūmnaḥ
āpīyatāṁ karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeśān

prādhānyataḥ—chiefly; *yān*—all those; *ṛṣe*—O Nārada; *āmananti*—worship; *līlā*—pastimes; *avatārān*—incarnations; *puruṣasya*—of the Personality of Godhead; *bhūmnaḥ*—the Supreme; *āpīyatām*—in order to be relished by you; *karṇa*—ears; *kaṣāya*—foul matter; *śoṣān*—that which evaporates; *anukramiṣye*—shall state one after another; *te*—they; *imān*—as they are in my heart; *supeśān*—all pleasing to hear.

TRANSLATION

O Nārada, now I shall state, one after another, the transcendental incarnations of the Lord, known as līlā avatāras. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart."

PURPORT

As it was said in the beginning of *Śrīmad-Bhāgavatam* (Bhag. 1.5.8), one cannot be fully satisfied by hearing unless and until one is given a chance to hear of the transcendental activities of the Lord. So Brahmājī is also trying, in this verse, to stress the importance of narrating the transcendental pastimes of the Lord as He comes and manifests Himself here on the surface of the material planets. Every living entity has a tendency to hear pleasing messages, and as such almost every one of us is inclined to hear news and talks broadcast by the radio stations. But the difficulty is that no one is satisfied at heart by hearing all those messages. The cause of such dissatisfaction is the incompatibility of the message with the innermost stratum of the living soul. This transcendental literature is especially prepared by Śrīla Vyāsadeva to give the utmost satisfaction to the people in general by narration of the activities of the Lord, as instructed by Śrī Nārada Muni to Śrīla Vyāsadeva. Such activities of the Lord are principally of two varieties. One concerns the mundane manifestation of the material creative force, and the other deals with His pastimes in the form of different incarnations in terms of the time and place. There are innumerable incarnations of the Lord, like the waves of the river flowing constantly in and out. Less intelligent persons take more interest in the creative forces of the Lord in the material world, and, being disconnected from their relationship with the Lord, they put forward many theories of the creation in the name of scientific research. The devotees of the Lord, however, know well how the creative forces work concurrently by the action and reaction

of the material energy of the Lord. Therefore they take more interest in the transcendental activities of the Lord as He incarnates Himself on the surface of the material world. *Śrīmad-Bhāgavatam* is the history of such activities of the Lord, and people who take interest in hearing *Śrīmad-Bhāgavatam* clear their hearts of accumulated mundane filth. There are a thousand and one rash literatures on the market, but one who has taken interest in the *Śrīmad-Bhāgavatam* loses all interest in such filthy literatures. Śrī Brahmājī is thus attempting to narrate the principal incarnations of the Lord so that they may be drunk by Nārada as transcendental nectar.

Thus end the Bhaktivedanta purports of the Second Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Puruṣa-sūkta Confirmed."*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥३२॥

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo'vaśiṣyeta so'smy aham (p. 507)

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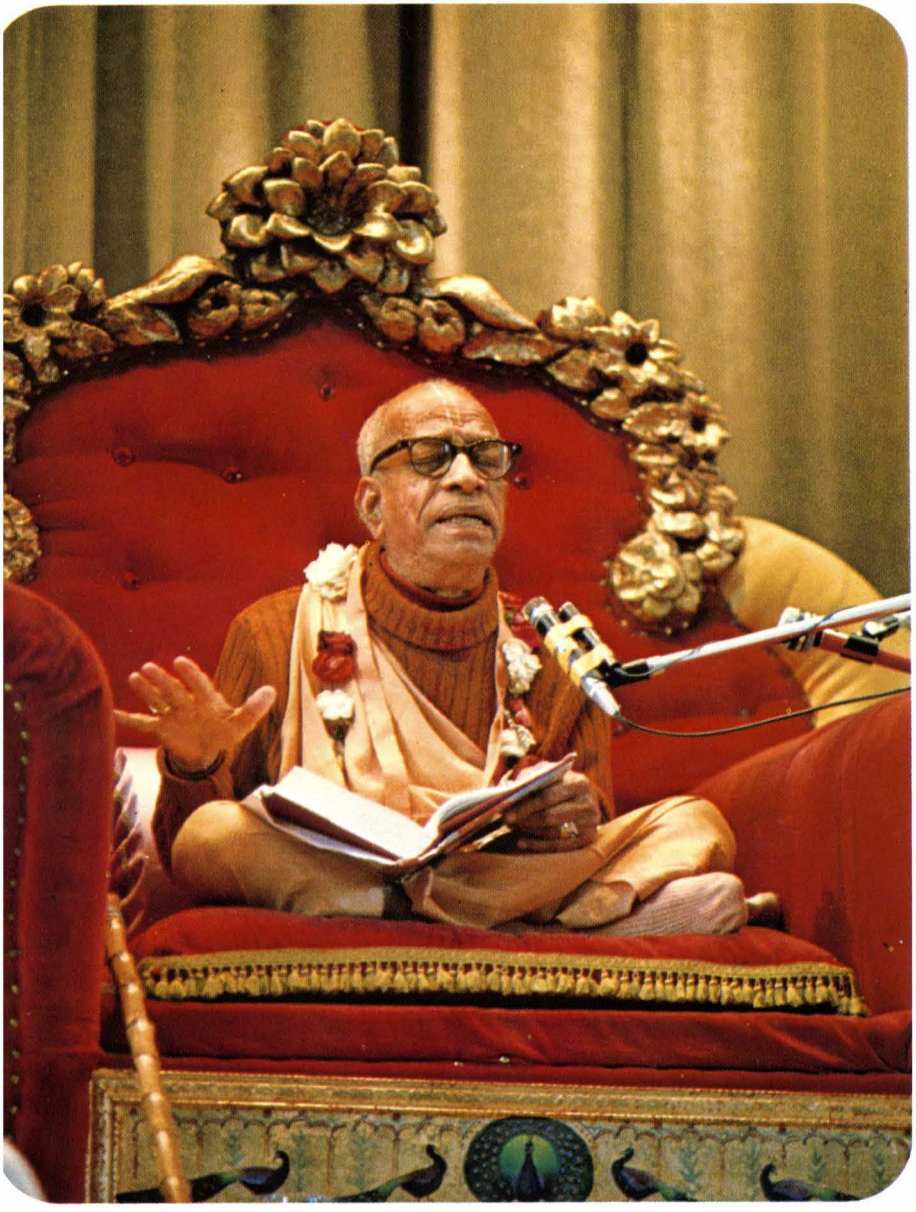

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Plate 1 The Lord assumed the gigantic form of a boar and fought with the demon Hiraṇyākṣa. *(p. 338)*

Plate 2 Dhruva Mahārāja is benedicted by the Personality of Godhead. *(p. 350)*

Plate 3 To help the demigods, the primeval Lord assumed the incarnation of a gigantic tortoise, swimming in the ocean of milk. *(p. 358)*

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Plate 5 After hearing the elephant's plea, the Lord cut the mouth of the crocodile to save the elephant. *(p. 364)*

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Plate 7 Lord Rāmacandra appeared along with His eternal consort Sītā, brother Lakṣmaṇa and servant Hanumān. *(p. 375)*

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Plate 9 The Lord sucked the breast of the Pūtanā witch along with her life air, and the demon's gigantic body fell down. *(p. 383)*

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Plate 12 At the end of Kali-yuga the Lord appeared as the supreme chastiser. *(p. 397)*

CHAPTER SEVEN

Scheduled Incarnations with Specific Functions

TEXT 1

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत्
क्रौडीं तनुं सकलयज्ञमयीमनन्तः ।
अन्तर्महार्णव उपागतमादिदैत्यं
तं दंष्ट्र्याद्रिमिव वज्रधरो ददार ॥ १ ॥

brahmovāca
yatrodyataḥ kṣiti-taloddharaṇāya bibhrat
krauḍīṁ tanuṁ sakala-yajña-mayīm anantaḥ
antar-mahārṇava upāgatam ādi-daityaṁ
taṁ daṁṣṭrayādrim iva vajra-dharo dadāra

brahmā uvāca—Lord Brahmā said; *yatra*—at that time (when); *udyataḥ*—attempted; *kṣiti-tala*—the earthly planet; *uddharaṇāya*—for the matter of lifting; *bibhrat*—assumed; *krauḍīm*—pastimes; *tanum*—form; *sakala*—total; *yajña-mayīm*—all-inclusive sacrifices; *anantaḥ*—the Unlimited; *antar*—within the universe; *mahā-arṇave*—the great Garbha Ocean; *upāgatam*—having arrived at; *ādi*—the first; *daityam*—demon; *tam*—him; *daṁṣṭrayā*—by the tusk; *adrim*—the flying mountains; *iva*—like; *vajra-dharaḥ*—the controller of the thunderbolts; *dadāra*—pierced.

TRANSLATION

Lord Brahmā said: At the time when the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift up the earthly planet, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.

PURPORT

Since the beginning of creation, the demons and the demigods or the Vaiṣṇavas are always the two classes of living beings to dominate the planets of the universes. So Lord Brahmā is the first demigod, and Hiraṇyākṣa is the first demon in this universe. Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean which covers half the universe. The other half is the spherical dome within which the innumerable planetary systems exist. The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons resulting in a greatly harmful reaction of the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiraṇyākṣa (the great exploiter of the gold rush), and the earth was detached from its weightless condition and fell down into the Garbhodaka Ocean. The Lord, as the maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earthly planet from within the water of Garbhodaka. Śrī Jayadeva Gosvāmī, the great Vaiṣṇava poet, sang as follows:

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa
jaya jagadīśa hare.

"O Keśava! O Supreme Lord who has assumed the form of a boar! O Lord! The earthly planet rested on Your tusks, and it appeared like the moon engraved with spots."

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of a fanciful class of men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the earthly planet.

When the Lord appeared to pick up the earthly planet, the demon of the name Hiraṇyākṣa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord's tusk. According to Śrīla Jīva Gosvāmī, the demon Hiraṇyākṣa was killed by the hand of the Lord. Therefore his version is that after being

killed by the hand of the Lord, the demon was pierced by the tusk, and Śrīla Viśvanātha Cakravartī Ṭhākur confirms this version.

TEXT 2

जातो रुचेरजनयत् सुयमान् सुयज्ञ
आकूतिसूनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीमहरद् यदार्तिं
स्वायम्भुवेन मनुना हरिरित्यनूक्तः ॥ २ ॥

jāto rucer ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām
loka-trayasya mahatīm aharad yadārtiṁ
svāyambhuvena manunā harir ity anūktaḥ

jātaḥ—was born; *ruceḥ*—of the wife of Prajāpati; *ajanayat*—gave birth; *suyamān*—headed by Suyama; *suyajñaḥ*—Suyajña; *ākūti-sūnur*—of the son of Ākūti; *amarān*—the demigods; *atha*—thus; *dakṣiṇāyām*—unto the wife of the name Dakṣiṇā; *loka*—the planetary systems; *trayasya*—of the three; *mahatīm*—very great; *aharat*—diminished; *yat*—all those; *ārtim*—distresses; *svāyambhuvena*—by the Manu named Svāyambhuva; *manunā*—by the father of mankind; *hariḥ*—Hari; *iti*—thus; *anūktaḥ*—named.

TRANSLATION

The Prajāpati first begot Suyajña, in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems (upper, lower and intermediate), and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.

PURPORT

In order to guard against the invention of unauthorized incarnations of God by the fanciful less intelligent persons, the name of the father of the bona fide incarnations is also mentioned in the authorized revealed scriptures. No one, therefore, can be accepted as an incarnation of the Lord if his father's name, as well as the name of the village or place in which he appears, is not mentioned by the authorized scriptures. In the *Bhāgavata-Purāṇa* the name of the Kalki incarnation, which is to take place in almost

400,000 years, is mentioned along with the name of His father and the name of the village in which He will appear. A sane man, therefore, does not accept any cheap edition of incarnation without reference to the authorized scriptures.

TEXT 3

जज्ञे च कर्दमगृहे द्विज देवहूत्यां
स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे।
ऊचे ययात्मशमलं गुणसङ्गपङ्क-
मस्मिन् विधूय कपिलस्य गतिं प्रपेदे ॥ ३ ॥

jajñe ca kardama-gṛhe dvija devahūtyāṁ
strībhiḥ samaṁ navabhir ātmagatiṁ sva-mātre
ūce yayātma-śamalaṁ guṇa-saṅga-paṅkam
asmin vidhūya kapilasya gatiṁ prapede

jajñe—took birth; *ca*—also; *kardama*—the Prajāpati named Kardama; *gṛhe*—in the house of; *dvija*—O *brāhmaṇa; devahūtyām*—in the womb of Devahūti; *strībhiḥ*—by women; *samam*—accompanied by; *navabhiḥ*—by nine; *ātma-gatim*—spiritual realization; *sva-mātre*—unto His own mother; *ūce*—uttered; *yayā*—by which; *ātma-śamalam*—coverings of the spirit soul; *guṇa-saṅga*—associated with the modes of nature; *paṅkam*—mud; *asmin*—this very life; *vidhūya*—being washed off; *kapilasya*—of Lord Kapila; *gatim*—liberation; *prapede*—achieved.

TRANSLATION

The Lord then appeared as the Kapila incarnation, being the son of the prajāpati brāhmaṇa Kardama and his wife Devahūti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.

PURPORT

The instructions of Lord Kapila to His mother Devahūti are fully described in the Third Canto (Chapters 25-30) of the *Śrīmad-Bhāgavatam,*

and anyone who follows the instructions can achieve the same liberation obtained by Devahūti. The Lord spoke *Bhagavad-gītā*, and thereby Arjuna achieved self-realization, and even today anyone who follows the path of Arjuna can also attain the same benefit as Śrī Arjuna. The scriptures are meant for this purpose. Foolish unintelligent persons make their own interpretations by imagination and thus mislead their followers, causing them to remain in the dungeon of material existence. However, simply by following the instructions imparted by Lord Kṛṣṇa or Lord Kapila, one can obtain the highest benefit, even today.

The word *ātma-gatim* is significant in the sense of perfect knowledge of the Supreme. One should not be satisfied simply by knowing the qualitative equality of the Lord and the living being. One should know the Lord as much as can be known by our limited knowledge. It is impossible for the Lord to be known perfectly as He is, even by such liberated persons as Śiva or Brahmā, so what to speak of other demigods or men in this world. Still, by following the principles of the great devotees and the instructions available in the scriptures, one can know to a considerable extent the features of the Lord. His Lordship Kapila, the incarnation of the Lord, instructed His mother fully about the personal form of the Lord, and thereby she realized the personal form of the Lord and was able to achieve a place in the *Vaikuṇṭhaloka* where Lord Kapila predominates. Every incarnation of the Lord has His own abode in the spiritual sky. Therefore Lord Kapila also has His separate Vaikuṇṭha planet. The spiritual sky is not void. There are innumerable Vaikuṇṭha planets, and in each of them the Lord, by His innumerable expansions, predominates, and the pure devotees who are there also live in the same style as the Lord and His eternal associates.

When the Lord descends personally or by His personal plenary expansions, such incarnations are called *aṁśa, kalā, guṇa, yuga,* and *manvantara* incarnations, and when the Lord's associates descend by the order of the Lord, such incarnations are called *śaktyāveśa* incarnations. But in all cases all the incarnations are supported by the invulnerable statements of the authorized scriptures, and not by any imagination of some self-interested propagandist. Such incarnations of the Lord, in either of the above categories, always declare the Supreme Personality of Godhead to be the ultimate truth. The impersonal conception of the supreme truth is just a process of negation of the form of the Lord from the mundane conception of the supreme truth.

The living entities, by their very constitution, are spiritually as good as the Lord, and the only difference between them is that the Lord is always

supreme and pure, without contamination by the modes of material nature, whereas the living entities are apt to be contaminated by association with the material modes of goodness, passion and ignorance. This contamination by the material modes can be washed off completely by knowledge, renunciation and devotional service. Devotional service to the Lord is the ultimate issue, and therefore those who are directly engaged in the devotional service of the Lord do not only acquire the necessary knowledge in spiritual science, but also attain detachment from material connection and are thus promoted to the kingdom of God by complete liberation, as is stated in the *Bhagavad-gītā* (Bg. 14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyai 'tan
brahma-bhūyāya kalpate

Even in the nonliberated stage, a living entity can be directly engaged in the transcendental loving service of the Personality of Godhead Lord Kṛṣṇa or His plenary expansions Rāma, Narasiṁha, etc. Thus, with the proportionate improvement of such transcendental devotional service, the devotee makes definite progress in the matter of *brahma-gati,* or *ātma-gati,* and ultimately attains *kapilasya gati,* or the abode of the Lord, without difficulty. The antiseptic potency of devotional service to the Lord is so great that it can neutralize the material infection even in the present life of a devotee. A devotee does not need to wait for his next birth for complete liberation.

TEXT 4

अत्रेरपत्यमभिकाङ्क्षत आह तुष्टो
दत्तो मयाहमिति यद् भगवान् स दत्तः ।
यत्पादपङ्कजपरागपवित्रदेहा
योगर्द्धिमापुरुभयीं यदुहैहयाद्याः ॥ ४ ॥

atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīṁ yadu-haihayādyāḥ

atreḥ—of the sage Atri; *apatyam*—issue; *abhikāṅkṣataḥ*—having prayed for; *āha*—said it; *tuṣṭaḥ*—being satisfied; *dattaḥ*—given over; *mayā*—by me; *aham*—myself; *iti*—thus; *yat*—because; *bhagavān*—the Personality of Godhead; *saḥ*—He; *dattaḥ*—Dattātreya; *yat-pāda*—one whose feet; *paṅkaja*—lotus; *parāga*—dust; *pavitra*—purified; *dehāḥ*—body; *yoga*—mystic; *ṛddhim*—opulence; *āpuḥ*—got; *ubhayīm*—for both the worlds; *yadu*—the father of the Yadu dynasty; *haihaya-ādyāḥ*—and others, like King Haihaya.

TRANSLATION

The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.

PURPORT

Transcendental relations between the Personality of Godhead and the living entities are eternally established in five different affectionate humors, which are known as *śānta, dāsya, sakhya, vātsalya* and *mādhurya.* The sage Atri was related with the Lord in the affectionate *vātsalya* humor, and therefore, as a result of his devotional perfection, he was inclined to have the Personality of Godhead as his son. The Lord accepted his prayer, and He gave Himself as the son of Atreya. Such a relation of sonhood between the Lord and His pure devotees can be cited in many instances. And because the Lord is unlimited, He has an unlimited number of father-devotees. Factually the Lord is the father of all living entities, but out of transcendental affection and love between the Lord and His devotees, the Lord takes more pleasure in becoming the son of a devotee than in becoming one's father. The father actually serves the son, whereas the son only demands all sorts of services from the father; therefore a pure devotee who is always inclined to serve the Lord wants Him as the son, and not as the father. The Lord also accepts such service from the devotee, and thus the devotee becomes more than the Lord. The impersonalists desire to become one with the Supreme, but the devotee becomes more than the Lord, surpassing the desire of the greatest monist. Parents and other relatives of the Lord achieve all mystic opulences automatically because of their intimate relationship with the Lord. Such opulences include all

details of material enjoyment, salvation and mystic powers. Therefore, the devotee of the Lord does not seek them separately, wasting his valuable time in life. The valuable time of one's life must therefore be fully engaged in the transcendental loving service of the Lord. Then other desirable achievements are automatically gained. But even after obtaining such achievements one should be on guard against the pitfall of offenses at the feet of the devotees. The vivid example is Haihaya, who achieved all such perfection of devotional service but, because of his offense at the feet of a devotee, was killed by Lord Paraśurāma. The Lord became the son of the great sage Atri and became known as Dattātreya.

TEXT 5

तप्तं तपो विविधलोकसिसृक्षया मे
आदौ सनात् स्वतपसः स चतुःसनोऽभूत्।
प्राक्कल्पसम्प्लवविनष्टमिहात्मतत्त्वं
सम्यग् जगाद मुनयो यदचक्षतात्मन् ॥५॥

taptaṁ tapo vividha-loka-sisṛkṣayā me
ādau sanāt sva-tapasaḥ sa catuḥ-sano 'bhūt
prāk-kalpa-samplava-vinaṣṭam ihātma-tattvaṁ
samyag jagāda munayo yad acakṣatātman

taptam—having undergone austerities; *tapaḥ*—penance; *vividha-loka*—different planetary systems; *sisṛkṣayā*—desiring to create; *me*—of mine; *ādau*—at first; *sanāt*—from the Personality of Godhead; *sva-tapasaḥ*—by dint of my own penances; *saḥ*—He, the Lord; *catuḥ-sanaḥ*—the four bachelors named Sanat-kumāra, Sanaka, Sanandana and Sanātana; *abhūt*—appeared; *prāk*—previous; *kalpa*—creation; *samplava*—in the inundation; *vinaṣṭam*—devastated; *iha*—in this material world; *ātma*—the spirit; *tattvam*—truth; *samyak*—in complete; *jagāda*—became manifested; *munayaḥ*—sages; *yat*—that which; *acakṣata*—saw clearly; *ātman*—the spirit.

TRANSLATION

In order to create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, in-

carnated in four sanas [Sanaka, Sanatkumāra, Sanandana and Sanātana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.

PURPORT

In the *Viṣṇu-sahasra-nāma* prayers there is a mention of the Lord's name as *sanāt* and *sanātanatama.* The Lord and the living entities are both qualitatively *sanātanam,* or eternal, but the Lord is *sanātanatama* or the eternal in the superlative degree. The living entities are positively *sanātanam,* but not superlatively because the living entities are apt to fall to the atmosphere of noneternity also. Therefore, the living entities are quantitatively different from the superlative *sanātana,* the Lord.

The word *san* is also used in the sense of charity; therefore when everything is given up in charity unto the Lord, the Lord reciprocates by giving Himself unto the devotee. This is confirmed in the *Bhagavad-gītā* also (Bg. 4.11): *ye yathā māṁ prapadyante.* Brahmājī wanted to create the whole cosmic situation as it was in the previous millennium, and because, in the last devastation, knowledge of the Absolute Truth was altogether erased from the universe, he desired that the same knowledge again be renovated; otherwise there would be no meaning in the creation. Because there is prime necessity for transcendental knowledge, the ever-conditioned souls are given a chance for liberation in every millennium of creation. This mission of Brahmājī was fulfilled by the grace of the Lord when the four *sanas,* namely Sanaka, Sanatkumāra, Sanandana, and Sanātana, appeared as his four sons. These four *sanas* were incarnations of the knowledge of the Supreme Lord, and as such they explained transcendental knowledge so explicitly that all the sages could at once assimilate this knowledge without the least difficulty. By following in the footsteps of the four Kumāras, one can at once see the Supreme Personality of Godhead within oneself.

TEXT 6

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां
नारायणो नर इति स्वतपःप्रभावः ।
दृष्ट्वात्मनो भगवतो नियमावलोपं
देव्यस्त्वनङ्गपृतना घटितुं न शेकुः ॥ ६ ॥

dharmasya dakṣa-duhitary-ajaniṣṭa mūrtyāṁ
nārāyaṇo nara iti sva-tapaḥ prabhāvaḥ
dṛṣṭvātmano bhagavato niyamāvalopaṁ
devyas tv anaṅga-pṛtanā ghaṭituṁ na śekuḥ

dharmasya—of Dharma (the controller of religious principles); *dakṣa*—Dakṣa, one of the Prajāpatis; *duhitari*—unto the daughter; *ajaniṣṭa*—took birth; *mūrtyām*—of the name Mūrti; *nārāyaṇaḥ*—Nārāyaṇa; *naraḥ*—Nara; *iti*—thus; *sva-tapaḥ*—personal penances; *prabhāvaḥ*—strength; *dṛṣṭvā*—by seeing; *ātmanaḥ*—of His own; *bhagavataḥ*—of the Personality of Godhead; *niyama-avalopam*—breaking the vow; *devyaḥ*—celestial beauties; *tu*—but; *anaṅga-pṛtanāḥ*—companion of Cupid; *ghaṭitum*—to happen; *na*—never; *śekuḥ*—made possible.

TRANSLATION

In order to exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyaṇa and Nara in the womb of Mūrti, the wife of Dharma and the daughter of Dakṣa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

PURPORT

The Lord, being the source of everything that be, is the origin of all austerities and penances also. Great vows of austerity are undertaken by sages to achieve success in self-realization. Human life is meant for such *tapasya,* with the great vow of celibacy or *brahmacarya. In the rigid life of tapasya, there is no place for the association of woman.* And because human life is meant for *tapasya,* for self-realization, factual human civilization, as conceived by the system of *sanātana-dharma* or the school of four castes and four orders of life, prescribes rigid dissociation from woman in three stages of life. In the order of gradual cultural development, one's life may be divided in four divisions: celibacy, household life, retirement, and renunciation. During the first stage of life, up to twenty-five years of age, a man may be trained as a *brahmacārī* under the guidance of a bona fide spiritual master just to understand that woman is the real binding force in the material existence. If anyone wants to get freedom from the material bondage of conditional life, he must get free from the

attraction for the form of woman. Woman, or the fair sex, is the enchanting principle for the living entities, and the male form, especially of the human being, is meant for self-realization. The whole world is moving under the spell of womanly attraction, and as soon as a man becomes united with a woman, he at once becomes a victim of material bondage under a tight knot. The desires for lording it over the material world, under the intoxication of a false sense of lordship, specifically begin just after the man's unification with a woman. The desires for acquiring a house, possessing land, having children and becoming prominent in society, the affection for community and the place of birth, and the hankering for wealth, which are all like the phantasmagoria or illusory dreams of life, encumber a human being, and he is thus impeded in his progress toward self-realization, the real aim of life. The *brahmacārī,* or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the *brāhmaṇas),* the administrative parents (the *kṣatriyas),* or the mercantile or productive parents (the *vaiśyas),* is trained until twenty-five years of age under the care of a bona fide *guru* or teacher, and under strict observance of discipline he comes to understand the values of life along with taking specific training for livelihood. The *brahmacārī* is then allowed to go home and enter householder life and get married to a suitable woman. But there are many *brahmacārīs* who do not go home to become householders but continue the life of *naiṣṭhika-brahmacārīs,* without any connection with women. They accept the order of *sannyāsa,* or the renounced order of life, knowing well that combination with women is an unnecessary burden that checks self-realization. Since sex desire is very strong at a certain stage of life, the *guru* may allow the *brahmacārī* to marry; this license is given to a *brahmacārī* who is unable to continue the way of *naiṣṭhika-brahmacarya,* and such discriminations are possible for the bona fide *guru.* A program of so-called family planning is needed. The householder who associates with woman under scriptural restrictions, after a thorough training of *brahmacarya,* cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a *vānaprastha* to be trained up to live alone without the association of woman. When the practice is complete, the same retired householder becomes a *sannyāsī,* strictly separate from woman, even from his married wife. Studying the whole scheme of disassociation from women, it appears that a woman is a stumbling block for self-realization, and the Lord appeared as Nārāyaṇa to teach the principle of womanly disassociation with a vow in life. The demigods, being envious of the austere life of the rigid *brahmacārīs,* would try to cause them to break their vows by dis-

patching soldiers of Cupid. But in the case of the Lord, it became an unsuccessful attempt when the celestial beauties saw that the Lord can produce innumerable such beauties by His mystic internal potency, so there was no need to be attracted by others externally. There is a common proverb that a confectioner is never attracted by sweetmeats. The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potential powers, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. One who does not know, foolishly alleges that Lord Kṛṣṇa enjoyed women in His *rāsa-līlā* in Vṛndāvana, or with His sixteen thousand married wives at Dvārakā.

TEXT 7

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या
रोषं दहन्तमुत ते न दहन्त्यसह्यम् ।
सोऽयं यदन्तरमलं प्रविशन् बिभेति
कामः कथं नु पुनरस्य मनः श्रयेत ॥ ७ ॥

kāmaṁ dahanti kṛtino nanu roṣa-dṛṣṭyā
roṣaṁ dahantam uta te na dahanty asahyam
so 'yaṁ yad antaram alaṁ praviśan bibheti
kāmaḥ kathaṁ nu punar asya manaḥ śrayeta

kāmam—lust; *dahanti*—chastises; *kṛtinaḥ*—great stalwarts; *nanu*—but; *roṣa-dṛṣṭyā*—by wrathful glance; *roṣam*—wrath; *dahantam*—being overwhelmed; *uta*—although; *te*—they; *na*—cannot; *dahanti*—subjugate; *asahyam*—intolerable; *saḥ*—that; *ayam*—Him; *yat*—because; *antaram*—within; *alam*—however; *praviśan*—entering; *bibheti*—is afraid of; *kāmaḥ*—lust; *katham*—how; *nu*—as a matter of fact; *punaḥ*—again; *asya*—His; *manaḥ*—mind; *śrayeta*—take shelter of.

TRANSLATION

Great stalwarts like Lord Śiva can, by their wrathful glance, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of

Him [the Lord], who is above all this. So how can lust take shelter in His mind?

PURPORT

When Lord Śiva was engaged in severely austere meditation, Cupid, the demigod of lust, threw his arrow of sex desire, and Lord Śiva, thus being angry at him, glanced at Cupid in great wrath, and at once the body of Cupid was annihilated. Although Lord Śiva was so powerful, he was unable to get free from the effects of such wrath. But in the behavior of Lord Viṣṇu there is no incidence of such wrath at any time. On the contrary, Bhṛgu Muni tested the tolerance of the Lord by purposely kicking His chest, but instead of being angry at Bhṛgu Muni the Lord begged his pardon, saying that Bhṛgu Muni's leg might have been badly hurt due to His chest being too hard. The Lord has the sign of the foot of *Bhṛgu-pāda* as the mark of tolerance. The Lord, therefore, is never affected by any kind of wrath, so how can there be any place for lust, which is less strong than wrath? When lust or desire is not fulfilled, there is the appearance of wrath, but in the absence of wrath how can there by any place for lust? The Lord is known as *āpta-kāmaḥ,* or one who can fulfill His desires by Himself. He does not require anyone's help to satisfy His desires. The Lord is unlimited, and therefore His desires are also unlimited. All living entities but the Lord are limited in every respect; how then can the limited satisfy the desires of the unlimited? The conclusion is that the Absolute Personality of Godhead has neither lust nor anger, and even if there is sometimes a show of lust and anger by the Absolute, it should be considered an absolute benediction.

TEXT 8

विद्धः सपत्न्युदितपत्रिभिरन्ति राज्ञो
बालोऽपि सन्नुपगतस्तपसे वनानि ।
तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो
दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् ॥ ८ ॥

viddhaḥ sapatny-udita-patribhir anti rājño
bālo 'pi sann upagatas tapase vanāni
tasmā adād dhruva-gatiṁ gṛṇate prasanno
divyāḥ stuvanti munayo yad upary-adhastāt

viddhaḥ—pinched by; *sapatni*—a co-wife; *udita*—uttered by; *patribhiḥ*—by sharp words; *anti*—just before; *rājñaḥ*—of the king; *bālaḥ*—a boy; *api*—although; *san*—being so; *upagataḥ*—took to; *tapase*—severe penances; *vanāni*—in a great forest; *tasmai*—therefore; *adāt*—gave as a reward; *dhruvagatim*—a path to the Dhruva planet; *gṛṇate*—on being prayed for; *prasannaḥ*—being satisfied; *divyāḥ*—denizens of higher planets; *stuvanti*—do pray; *munayaḥ*—great sages; *yat*—thereupon; *upari*—up; *adhastāt*—down.

TRANSLATION

Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.

PURPORT

When he was only five years old, Prince Dhruva, a great devotee and the son of Mahārāja Uttānapāda, was sitting on the lap of his father. His stepmother did not like the King's patting her stepson, so she dragged him out, saying that he could not claim to sit on the lap of the King because he was not born out of her womb. The little boy felt insulted by this act of his stepmother. Nor did his father make any protest, for he was too attached to his second wife. After this incidence, Prince Dhruva went to his own mother and complained. His real mother also could not take any step against this insulting behavior, so she wept. The boy inquired from his mother how he could sit on the royal throne of his father, and the poor queen replied that only the Lord could help him. The boy inquired where the Lord could be seen, and the queen replied that it is said that the Lord is sometimes seen by great sages in the dense forest. The child prince decided to go into the forest to perform severe penances in order to achieve his objective.

Prince Dhruva performed a stringent type of penance under the instruction of his spiritual master, Śrī Nārada Muni, who was specifically deputed for this purpose by the Personality of Godhead. Prince Dhruva was initiated by Nārada to chant the hymn composed of eighteen letters, namely *om namo bhagavate vāsudevāya,* and Lord Vāsudeva incarnated Himself as Pṛśnigarbha, the Personality of Godhead with four hands, and

awarded the Prince a specific planet above the seven stars. Prince Dhruva, after achieving success in his undertakings, saw the Lord face to face, and he was satisfied that all his needs were fulfilled.

The planet awarded to Prince Dhruva Mahārāja is a fixed Vaikuṇṭha planet, installed in the material atmosphere by the will of the Supreme Lord Vāsudeva. This planet, although within the material world, will not be annihilated at the time of devastation, but will remain fixed in its place. And, because it is a Vaikuṇṭha planet never to be annihilated, it is worshiped even by the denizens of the seven stars situated below the Dhruva planet, as well as the planets which are even above the Dhruva planet. Maharṣi Bhṛgu's planet is situated above the Dhruva planet.

So the Lord incarnated Himself as Pṛśnigarbha just to satisfy a pure devotee of the Lord. And this perfection was achieved by Prince Dhruva simply by chanting the hymn mentioned above, after being initiated by another pure devotee, Nārada. A serious personality can thus achieve the highest perfection of meeting the Lord and attain his objective simply by being guided by a pure devotee, who automatically approaches by dint of one's serious determination to meet the Lord by all means.

The description of Prince Dhruva's activities can be read in detail in the Fourth Canto of *Śrīmad-Bhāgavatam.*

TEXT 9

यद्वेनमुत्पथगतं द्विजवाक्यवज्र-
निष्प्लुष्टपौरुषभगं निरये पतन्तम् ।
त्रात्वार्थितो जगति पुत्रपदं च लेभे
दुग्धा वसूनि वसुधा सकलानि येन ॥ ९ ॥

yad venam utpatha-gataṁ dvija-vākya-vajra
niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam
trātvārthito jagati putra-padaṁ ca lebhe
dugdhā vasūni vasudhā sakalāni yena

yat—when; *venam*—unto King Vena; *utpatha-gatam*—going astray from the righteous path; *dvija*—of the *brāhmaṇas; vākya*—words of cursing; *vajra*—thunderbolt; *niṣpluṣṭa*—being burnt by; *pauruṣa*—great deeds; *bhagam*—opulence; *niraye*—into hell; *patantam*—going down; *trātvā*—by de-

livering; *arthitaḥ*—so being prayed for; *jagati*—on the world; *putra-padam*—the position of the son; *ca*—as well as; *lebhe*—achieved; *dugdhā*—exploited; *vasūni*—produce; *vasudhā*—the earth; *sakalāni*—all kinds of; *yena*—by whom.

TRANSLATION

Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.

PURPORT

According to the system of *varṇāśrama-dharma,* the pious and learned *brāhmaṇas* were the natural guardians of society. The *brāhmaṇas,* by their learned labor of love, would instruct the administrator kings how to rule the country in complete righteousness, and thus the process would go on as a perfect welfare state. The kings or the *kṣatriya* administrators would always consult the council of learned *brāhmaṇas.* They were never autocratic monarchs. The scriptures like *Manu-saṁhitā* and other authorized books of the great sages were guiding principles for ruling the subjects, and there was no need for less intelligent persons to manufacture a code of law in the name of democracy. The less intelligent mass of people have very little knowledge of their own welfare, as the child has very little knowledge of its future well-being. The experienced father guides the innocent child towards the path of progress, and the childlike mass of people need similar guidance. The standard welfare codes are already there in the *Manu-saṁhitā* and other Vedic literatures. The learned *brāhmaṇas* would advise the king in terms of those standard books of knowledge and with reference to the particular situation of time and place. Such *brāhmaṇas* were not paid servants of the king, and therefore they had the strength to dictate to the king on the principles of scriptures. This system continued even up to the time of Mahārāja Candragupta, and the *brāhmaṇa* Cāṇakya was his unpaid prime minister.

Mahārāja Vena did not adhere to this principle of ruling, and he disobeyed the learned *brāhmaṇas.* The broad-minded *brāhmaṇas* were not self-interested, but looked to the interest of complete welfare for all the

subjects. They wanted to chastise King Vena for his misconduct and so prayed to the Almighty Lord as well as cursed the king.

Long life, obedience, good reputation, righteousness, prospects of being promoted to higher planets, and blessings of great personalities are all vanquished simply by disobeying a great soul. One should strictly try to follow in the footsteps of great souls. Mahārāja Vena became a king, undoubtedly due to his past deeds of righteousness, but because he willfully neglected the great souls, he was punished by the loss of all the above-mentioned acquisitions. In the *Vāmana Purāṇa,* the history of Mahārāja Vena and his degradation are fully described. When Mahārāja Pṛthu heard about the hellish condition of His father, Vena, who was suffering from leprosy in the family of a *mleccha,* he at once brought the former king to Kurukṣetra for his purification and relieved him from all sufferings.

Mahārāja Pṛthu, the incarnation of God, descended by the prayer of the *brāhmaṇas* to restore the disorders on earth. He produced all kinds of crops. But, at the same time, He performed the duty of a son who delivers the father from hellish conditions. The word *putra* means one who delivers from hell, called *put.* That is a worthy son.

TEXT 10

नाभेरसावृषभ आस सुदेविसूनु-
र्यो वै चचार समदृग् जडयोगचर्याम् ।
यत्पारमहंस्यमृषयः पदमामनन्ति
स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः ॥१०॥

nābher asāv ṛṣabha āsa sudevi-sūnur
yo vai cacāra sama-dṛg jaḍa-yoga-caryām
yat pāramahaṁsyam ṛṣayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ

nābheḥ—by Mahārāja Nābhi; *asau*—the Personality of Godhead; *ṛṣabhaḥ*—Ṛṣabha; *āsa*—became; *sudevi*—Sudevī; *sūnuḥ*—the son of; *yaḥ*—who; *vai*—certainly; *cacāra*—performed; *sama-dṛk*—equibalanced; *jaḍa*—material; *yoga-caryām*—performance of *yoga; yat*—which; *pāramahaṁsyam*—the highest stage of perfection; *ṛṣayaḥ*—the learned sages; *padam*—situation; *āmananti*—do accept; *svasthaḥ*—self-reposed; *praśānta*—suspended; *karaṇaḥ*—the material senses; *parimukta*—perfectly liberated; *saṅgaḥ*—material contamination.

TRANSLATION

The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva. He performed materialistic yoga to equibalance the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.

PURPORT

Out of many types of mystic performances for self-realization, the process of *jaḍa-yoga* is also one accepted by authorities. This *jaḍa-yoga* involves practicing becoming like a dumb stone without being affected by material reactions. Just as a stone is indifferent to all kinds of attacks and reattacks of external situations, similarly one practices *jaḍa-yoga* by tolerating voluntary infliction of pain upon the material body. Such *yogīs,* out of many self-infliction methods, practice plucking out the hairs on their head, without shaving and without any instrumental help. But the real purpose of such *jaḍa-yoga* practice is to get free from all material affection and to be completely situated in the self. At the last stage of his life, Emperor Ṛṣabhadeva wandered like a dumb madman without being affected by all kinds of bodily mistreatment. Seeing him like a madman, wandering naked with long hair and a long beard, less intelligent children and men in the street used to spit on him and urinate on his body. He used to lie in his own stool and never move. But the stool of his body was flavored like the smell of fragrant flowers, and a saintly person would recognize him as a *paramahaṁsa,* one in the highest state of human perfection. One who is not able to make his stool fragrant should not, however, imitate Emperor Ṛṣabhadeva. The practice of *jaḍa-yoga* was possible by Ṛṣabhadeva and others on the same level of perfection, but such an uncommon practice is impossible for an ordinary man.

The real purpose of *jaḍa-yoga,* as mentioned here in this verse, is *praśānta-karaṇaḥ,* or subduing the senses. The whole process of *yoga,* under whatever heading it may be, is to control the unbridled material senses and thus prepare oneself for self-realization. In this age specifically, this *jaḍa-yoga* cannot be of any practical value, but on the other hand the practice of *bhakti-yoga* is feasible because it is just suitable for this age. The simple method of hearing from the rightful source of *Śrīmad-Bhāgavatam* will lead one to the highest perfectional stage of *yoga.* Ṛṣabhadeva was the son of King Nābhi and the grandson of King Āgnīdhra, and he was the

father of King Bharata, after whose name this planet earth was called *Bhāratavarṣa*. Ṛṣabhadeva's mother was also known as Merudevī, although her name is mentioned here as Sudevī. It is sometimes proposed that Sudevī was another wife of King Āgnīdhra, but since King Ṛṣabhadeva is mentioned elsewhere as the son of Merudevī, it is clear that Merudevī and Sudevī are the same person under different names.

TEXT 11

सत्रे ममास भगवान् हयशीरषाथो
साक्षात् स यज्ञपुरुषस्तपनीयवर्णः ।
छन्दोमयो मखमयोऽखिलदेवतात्मा
वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः॥११॥

satre mamāsa bhagavān haya-śīraṣātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ
chandomayo makhamayo'khila-devatātmā
vāco babhūvur uśatīḥ śvasato'sya nastaḥ

satre—in the sacrificial ceremony; *mama*—of mine; *āsa*—appeared; *bhagavān*—the Personality of Godhead; *haya-śīraṣā*—with His horselike head; *atha*—thus; *sākṣāt*—directly; *saḥ*—He; *yajña-puruṣaḥ*—the person who is pleased by performances of sacrifice; *tapanīya*—golden; *varṇaḥ*—hue; *chandomayaḥ*—personified Vedic hymns; *makhamayaḥ*—personified sacrifices; *akhila*—all that be; *devatā-ātmā*—soul of the demigods; *vācaḥ*—sounds; *babhūvaḥ*—become audible; *uśatīḥ*—very pleasing to hear; *śvasataḥ*—while breathing; *asya*—His; *nastaḥ*—through the nostrils.

TRANSLATION

The Lord appeared as the Hayagrīva incarnation in the sacrifice performed by Brahmā. He was the personified sacrifices, and the hue of His body was golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

PURPORT

The Vedic hymns are generally meant for sacrifices to be performed by the fruitive workers who also want to satisfy the demigods to achieve their fruitive result. But the Lord is the personified sacrifices and personified Vedic hymns. Therefore one who is directly a devotee of the Lord is a person who has automatically both served the purposes of sacrifices and pleased the demigods. The devotees of the Lord may not perform any sacrifice or may not please the demigods as per Vedic injunctions, and still the devotee is on a higher level than the fruitive workers or the worshipers of different demigods.

TEXT 12

मत्स्यो युगान्तसमये मनुनोपलब्धः
क्ष्णीमयो निखिलजीवनिकायकेतः।
विस्रंसितानुरुभये सलिले मुखान्मे
आदाय तत्र विजहार ह वेदमार्गान् ॥१२॥

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ
visraṁsitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān

matsyaḥ—incarnation of the fish; *yuga-anta*—at the end of the millennium; *samaye*—at the time of; *manunā*—the would-be Vaivasvata Manu; *upalabdhaḥ*—seen; *kṣoṇīmayaḥ*—up to the earthly planets; *nikhila*—all; *jīva*—living entities; *nikāya-ketaḥ*—shelter for; *visraṁsitān*—emanating from; *uru*—great; *bhaye*—out of fear; *salile*—in the water; *mukhāt*—from the mouth; *me*—mine; *ādāya*—having taken to; *tatra*—there; *vijahāra*—enjoyed; *ha*—certainly; *veda-mārgān*—all the *Vedas*.

TRANSLATION

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planet. Out

of fear of the vast water, at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

PURPORT

During one day of Brahmā, there are fourteen Manus, and at the end of each Manu, there is devastation up to the earthly planets, and the vast water is fearful even to the personality of Brahmā. So in the beginning of the would-be Vaivasvata Manu, such devastation would be seen by him. There would be many other incidences also, such as the killing of the famous Śaṅkhāsura, etc. This foretelling is by past experience of Brahmājī, who knew that in that fearful devastating scene, the *Vedas* would come out of his mouth, but the Lord in His fish incarnation not only would save all living entities, namely the demigods, animals, man and the great sages, but would also save the *Vedas*.

TEXT 13

क्षीरोदधावमरदानवयूथपाना-
मुन्मथ्नताममृतलब्धय आदिदेवः ।
पृष्ठेन कच्छपवपुर्विदधार गोत्रं
निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः ॥१३॥

kṣīrodadhāv amara-dānava-yūthapānām
unmathnatām amṛta-labdhaya ādi-devaḥ
pṛṣṭhena kacchapa-vapur vidadhāra gotraṁ
nidrākṣaṇo'dri-parivarta-kaṣāṇa-kaṇḍūḥ

kṣīra—milk; *udadhau*—in the ocean of; *amara*—the demigods; *dānava*—the demons; *yūtha-pānām*—of the leaders of both hosts; *unmathnatām*—while churning; *amṛta*—nectar; *labdhaya*—for gaining; *ādi-devaḥ*—the primeval Lord; *pṛṣṭhena*—by the backbone; *kacchapa*—tortoise; *vapuḥ*—body; *vidadhāra*—assumed; *gotram*—the Mandara Hill; *nidrākṣaṇaḥ*—while partly sleeping; *adri-parivarta*—rolling the hill; *kaṣāṇa*—scratching; *kaṇḍūḥ*—itching.

TRANSLATION

The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the ocean of milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partly sleeping, was experiencing an itching sensation.

PURPORT

Although it is not in our experience, there is a milk ocean within this universe. It is accepted even by the modern scientist that there are hundreds and hundreds of thousands of planets hovering over our heads, and each of them has different kinds of climatic conditions. *Śrīmad-Bhāgavatam* gives much information which may not tally with our present experience. But as far as Indian sages are concerned, knowledge is received from the Vedic literatures, and the authorities accept without any hesitation that we should look through the pages of authentic books of knowledge *(śāstra-cakṣusvat)*. So we cannot deny the existence of the ocean of milk as stated in the *Śrīmad-Bhāgavatam* unless and until we have experimentally seen all the planets hovering in space. Since such an experiment is not possible, naturally we have to accept the statement of *Śrīmad-Bhāgavatam* as it is because it is so accepted by spiritual leaders like Śrīdhara Svāmī, Jīva Gosvāmī, Viśvanātha Cakravartī and others. The Vedic process is to follow in the footsteps of great authorities, and that is the only process for knowing that which is beyond our imagination.

The primeval Lord, being all-powerful, can do whatever He likes, and therefore His assuming the incarnation of a tortoise or a fish for serving a particular purpose is not at all astonishing. Therefore we should not have any hesitation whatsoever in accepting the statements of the authentic scriptures like *Śrīmad-Bhāgavatam*.

The gigantic work of churning the milk ocean by combined effort of the demigods and the demons required a gigantic resting ground or pivot for the gigantic Mandara Hill. Thus to help the attempt of the demigods the primeval Lord assumed the incarnation of a gigantic tortoise, swimming in the ocean of milk. At the same time, the mountain scratched His backbone as He was partly sleeping and thus relieved His itching sensation.

TEXT 14

त्रैपिष्टपोरुभयहा स नृसिंहरूपं
कृत्वा भ्रमद्भ्रुकुटिदंष्ट्रकरालवक्त्रम् ।
दैत्येन्द्रमाशु गदयाभिपतन्तमारा-
दूरौ निपात्य विददार नखैः स्फुरन्तम्॥१४॥

trai-piṣṭaporu-bhaya-hā sa nṛsiṁha-rūpaṁ
kṛtvā bhramad-bhrukuṭi-daṁṣṭra-karāla-vaktram
daityendram āśu gadayābhipatantam
ārād ūrau nipātya vidadāra nakhaiḥ sphurantam

trai-piṣṭapa—the demigods; *uru-bhaya-hā*—one who vanquishes great fears; *saḥ*—He, the Personality of Godhead; *nṛsiṁha-rūpam*—assuming the incarnation Nṛsiṁha; *kṛtvā*—doing so; *bhramat*—by rolling; *bhru-kuṭi*—eyebrows; *daṁṣṭra*—teeth; *karāla*—greatly fearful; *vaktram*—mouth; *daitya-indram*—the king of the demons; *āśu*—immediately; *gadayā*—with club in hand; *abhipatantam*—while falling down; *ārāt*—nearby; *ūrau*—on the thighs; *nipātya*—placing on; *vidadāra*—pierced; *nakhaiḥ*—by the nails; *sphurantam*—while challenging.

TRANSLATION

The Personality of Godhead assumed the incarnation of Narasiṁhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

PURPORT

The history of Hiraṇyakaśipu and his great devotee son Prahlāda Mahārāja is narrated in the Seventh Canto of *Śrīmad-Bhāgavatam*. Hiraṇyakaśipu became very powerful by material achievements and thought himself to be immortal by the grace of Brahmājī. Brahmājī declined to award him the benediction of immortality because he himself is not an immortal being. But Hiraṇyakaśipu derived Brahmājī's benediction in a roundabout way, almost equal to becoming an immortal being. Hiraṇyakaśipu was sure that he would not be killed by any man or demigod or by

any kind of known weapon, nor would he die in day or night. The Lord, however, assumed the incarnation of half-man and half-lion, which was beyond the imagination of a materialistic demon like Hiraṇyakaśipu, and thus, keeping pace with the benediction of Brahmājī, the Lord killed him. He killed him on His lap, so that he was killed neither on the land nor on the water nor in the sky. He was pierced by Narasiṁha's nails, which were beyond the human weapons imaginable by Hiraṇyakaśipu. The literal meaning of Hiraṇyakaśipu is one who is after gold and soft bedding, the ultimate aim of all materialistic men. Such demonic men, who have no relationship with God, gradually become puffed up by material acquisitions and begin to challenge the authority of the Supreme Lord and torture those who are devotees of the Lord. Prahlāda Mahārāja happened to be the son of Hiraṇyakaśipu, and because he was a great devotee, his father tortured him to the best of his ability. In this extreme situation, the Lord assumed the incarnation of Narasiṁhadeva, and just to finish the enemy of the demigods, the Lord killed Hiraṇyakaśipu in a manner which was beyond the demon's imagination. Materialistic plans of godless demons are always frustrated by the all-powerful Lord.

TEXT 15

अन्तःसरस्युरुबलेन पदे गृहीतो
ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
आहेदमादिपुरुषाखिललोकनाथ
तीर्थश्रवः श्रवणमङ्गलनामधेय ॥१५॥

antaḥ-sarasy uru-balena pade gṛhīto
grāheṇa yūtha-patir ambuja-hasta ārtaḥ
āhedam ādi-puruṣākhila-loka-nātha
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya

antaḥ-sarasi—within the river; *uru-balena*—by superior strength; *pade*—leg; *gṛhītaḥ*—being taken up; *grāheṇa*—by the crocodile; *yūtha-patiḥ*—of the leader of the elephants; *ambuja-hastaḥ*—with a lotus flower in the hand; *ārtaḥ*—greatly aggrieved; *āha*—addressed; *idam*—like this; *ādi-puruṣa*—the original enjoyer; *akhila-loka-nātha*—the Lord of the universe; *tīrtha-śravaḥ*—

as famous as a place of pilgrimage; *śravaṇa-maṅgala*—all good simply by hearing the name; *nāma-dheya*—whose holy name is worth chanting.

TRANSLATION

The leader of the elephants, whose leg was attacked in the river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, 'O original enjoyer, Lord of the universe! O deliverer, as famous as the place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted.'

PURPORT

The history of delivering the leader of the elephants, whose leg was attacked in the river by the superior strength of a crocodile, is described in the Eighth Canto of *Śrīmad-Bhāgavatam (Bhāg.* 8.2.4). Since the Lord is absolute knowledge, there is no difference between His holy name and the Personality of Godhead. The leader of the elephants was much distressed when he was attacked by the crocodile. Although the elephant is always stronger than the crocodile, the latter is stronger than the elephant when it is in the water. And because the elephant was a great devotee of the Lord in his previous birth, he was able to chant the holy name of the Lord by dint of his past good deeds. Every living entity is always distressed in this material world because this place is such that in every step one has to meet with some kind of distress. But one who is supported by his past good deeds engages himself in the devotional service of the Lord, as is confirmed in the *Bhagavad-gītā* (Bg. 7.19). Those who are supported by impious acts cannot be engaged in the devotional service of the Lord, even though they are distressed. This is also confirmed in the *Bhagavad-gītā* (Bg. 7.15). The Personality of Godhead Hari appeared at once on the back of His eternal bearer Garuḍa and delivered the elephant.

The elephant was conscious of his relation with the Supreme Lord. He addressed the Lord as *ādi-puruṣa,* or the original enjoyer. Both the Lord and the living beings are conscious and are therefore enjoyers, but the Lord is the original enjoyer because He is the creator of everything. In a family, both the father and his sons are undoubtedly enjoyers, but the father is the original enjoyer, and the sons are subsequent enjoyers. A pure devotee knows well that everything in the universe is the property of the Lord, and a living entity can enjoy a thing as ordained by the Lord. A

living being cannot even touch a thing which is not alloted to him. This idea of the original enjoyer is explained very nicely in the *Īśopaniṣad.* One who knows this difference between the Lord and himself never accepts anything without first offering it to the Lord.

The elephant addressed the Lord as *akhila-loka-nātha,* or the Lord of the universe, and as such He is the Lord of the elephant also. The elephant, being a pure devotee of the Lord, specifically deserved to be saved from the attack of the crocodile, and because it is a promise of the Lord that His devotee will never be vanquished, it was quite befitting that the elephant called upon the Lord to protect him, and the merciful Lord also at once responded. The Lord is the protector of everyone, but He is the first protector of one who acknowledges the superiority of the Lord without being so falsely proud as to deny the superiority of the Lord or to claim to be equal to Him. He is ever superior. A pure devotee of the Lord knows this difference between the Lord and himself. Therefore a pure devotee is given first preference because of his full dependence, whereas the person who denies the existence of the Lord and declares himself the Lord is called *asura,* and as such he is given protection by the strength of limited power subject to the sanction of the Lord. Since the Lord is superior to everyone, His perfection is also superior. No one can imagine it.

The elephant addressed the Lord as *tīrtha-śravaḥ,* or "famous as the place of pilgrimage." People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering His holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord. For a pure devotee, there is no need to go to the holy place of pilgrimage. He can be delivered from all sinful acts simply by remembering the Lord in earnestness. A pure devotee of the Lord never commits any sinful acts, but because the whole world is full of the sinful atmosphere, even a pure devotee may commit a sin unconsciously, as a matter of course. One who commits sinful acts consciously cannot be worthy of becoming a devotee of the Lord, but a pure devotee who unconsciously does something sinful is certainly delivered by the Lord because a pure devotee remembers the Lord always.

The Lord's holy name is called *śravaṇa-maṅgala.* This means that everything auspicious is received simply by hearing the holy name. In another place in *Śrīmad-Bhāgavatam,* His holy name is described as *puṇya-śravaṇa-*

kīrtana. It is a pious act simply to chant and hear all about the Lord. The Lord descends on this earth and acts like others in connection with the activities of the world just to create subject matter for hearing about Him; otherwise the Lord has nothing to do in this world, nor has He any obligation to do anything. He comes out of His own causeless mercy and acts as He desires, and the *Vedas* and *Purāṇas* are full of descriptions of His different activities so that people in general may naturally be eager to hear and read something about His activities. Generally, however, the modern fictions and novels of the world occupy a greater part of people's valuable time. Such literatures cannot do good to anyone; on the contrary, they agitate the young mind unnecessarily and increase the modes of passion and ignorance, leading to increasing bondage to the material conditions. The same aptitude for hearing and reading is better utilized in hearing and reading of the Lord's activities. This will give one all around benefit.

It is concluded, therefore, that the holy name of the Lord and things in relation with Him are always worth hearing, and therefore He is called here in this verse *nāma-dheya,* or one whose holy name is worth chanting.

TEXT 16

श्रुत्वा हरिस्तमरणार्थिनमप्रमेय-
श्चक्रायुधः पतगराजभुजाधिरूढः ।
चक्रेण नक्रवदनं विनिपाट्य तस्मा-
द्धस्ते प्रगृह्य भगवान् कृपयोज्जहार ॥१६॥

śrutvā haris tam araṇārthinam aprameyaś
cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ
cakreṇa nakra-vadanaṁ vinipāṭya tasmādd
haste pragṛhya bhagavān kṛpayojjahāra

śrutvā—by hearing; *hariḥ*—the Personality of Godhead; *tam*—him; *araṇa-arthinam*—one who is in need of help; *aprameyaḥ*—the unlimitedly powerful Lord; *cakra*—wheel; *āyudhaḥ*—equipped with His weapon; *pataga-rāja*—the king of the birds (Garuḍa); *bhuja-adhirūḍhaḥ*—being seated on the wings of; *cakreṇa*—by the wheel; *nakra-vadanam*—the mouth of the crocodile; *vinipāṭya*—cutting in two; *tasmāt*—from the mouth of the crocodile; *haste*—in the hands; *pragṛhya*—taking hold of the trunk; *bhagavān*—the

Personality of Godhead; *kṛpayā*—out of causeless mercy; *ujjahāra*—delivered him.

TRANSLATION

The Personality of Godhead, after hearing the elephant's plea, felt that he needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuḍa, fully equipped with His weapon, the wheel [cakra]. And with the wheel He cut to pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.

PURPORT

The Lord resides in His Vaikuṇṭha planet. No one can estimate how far away this planet is situated. It is said, however, that anyone trying to reach that planet by airships or by mindships, traveling for millions of years, will find it still unknown. Modern scientists have invented airships which are material, and a still finer material attempt is made by the *yogīs* to travel by mindships. The *yogīs* can reach any distant place very quickly with the help of mindships. But neither the airship nor the mindship has access into the kingdom of God in the Vaikuṇṭhaloka, situated far beyond the material sky. Since this is the situation, how was it possible for the prayers of the elephant to be heard from such an unlimitedly distant place, and how could the Lord at once appear on the spot? These things cannot be calculated by human imagination. All this was possible by the unlimited power of the Lord, and therefore the Lord is described here as *aprameya,* for not even the best human brain can estimate His powers and potencies by mathematical calculation. The Lord can hear from such a distant place, He can eat from there, and He can appear simultaneously in all places at a moment's notice. Such is the omnipotency of the Lord.

TEXT 17

ज्यायान् गुणैरवरजोऽप्यदितेः सुतानां
लोकान् विचक्रम इमान् यदथाधियज्ञः।
क्ष्मां वामनेन जगृहे त्रिपदच्छलेन
याच्ञामृते पथि चरन् प्रभुभिर्न चाल्यः॥१७॥

jyāyān guṇair avarajo'py aditeḥ sutānāṁ
lokān vicakrama imān yad athādhiyajñaḥ
kṣmāṁ vāmanena jagṛhe tripadacchalena
yācñām ṛte pathi caran prabhubhir na cālyaḥ

jyāyān—the greatest; *guṇaiḥ*—by qualities; *avarajaḥ*—transcendental; *api*—although He is so; *aditeḥ*—of Aditi; *sutānām*—of all the sons known as Ādityas; *lokān*—all the planets; *vicakrame*—surpassed; *imān*—in this universe; *yat*—one who; *atha*—therefore; *adhiyajñaḥ*—the Supreme Personality of Godhead; *kṣmām*—all the lands; *vāmanena*—in the incarnation of Vāmana; *jagṛhe*—accepted; *tri-pada*—three steps; *chalena*—by pretention; *yācñām*—begging; *ṛte*—without; *pathi caran*—passing over the right path; *prabhubhiḥ*—by authorities; *na*—never to be; *cālyaḥ*—to be bereft of.

TRANSLATION

The Lord, although transcendental to all material modes, still surpassed all qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one's rightful possession.

PURPORT

The history of Bali Mahārāja and his charity to Vāmanadeva is described in the Eighth Canto of *Śrīmad-Bhāgavatam.* Bali Mahārāja conquered all the planets of the universe by rightful possession. A king can conquer other kings by strength, and such possession is considered to be rightful. So Bali Mahārāja possessed all the lands of the universe, and he happened to be charitably disposed toward the *brāhmaṇas.* The Lord therefore pretended to be a beggar *brāhmaṇa,* and He asked for a measurement of three footsteps of land from Bali Mahārāja. The Lord, as the proprietor of everything, could take from him all the lands that Bali Mahārāja possessed, but He did not do so because Bali Mahārāja possessed all those lands by king's rights. While Bali Mahārāja was asked by Lord Vāmana for such small charity, the spiritual master of Bali Mahārāja, namely Śukrācārya, objected to this proposal because he knew that Vāmanadeva was Viṣṇu

Himself, pretending to be a beggar. Bali Mahārāja did not agree to abide by the order of his spiritual master when he understood that the beggar was Viṣṇu Himself, and he at once agreed to give Him in charity the land requested. By this agreement Lord Vāmana covered all the lands of the universe with His first two steps and then asked Bali Mahārāja where to place the third step. Bali Mahārāja was very glad to receive the Lord's remaining step upon his head, and thus Bali Mahārāja, instead of losing everything that he possessed, was blessed by the Lord's becoming his constant companion and doorman. So, by giving everything to the cause of the Lord, one does not lose anything, but he gains everything that he could never otherwise expect.

TEXT 18

नार्थो बलेरयमुरुक्रमपादशौच-
मापः शिखाधृतवतो विबुधाधिपत्यम्।
यो वै प्रतिश्रुतमृते न चिकीर्षदन्य-
दात्मानमङ्ग मनसा हरयेऽभिमेने ॥१८॥

nārtho baler ayam urukrama-pāda-śaucam
āpaḥ śikhā-dhṛtavato vibudhādhipatyam
yo vai pratiśrutam ṛte na cikīrṣad anyad
ātmānam aṅga manasā haraye' bhimene

na—never; *arthaḥ*—of any value in comparison with; *baleḥ*—of strength; *ayam*—this; *urukrama-pāda-śaucam*—the water washed from the feet of the Personality of Godhead; *āpaḥ*—water; *sikhā-dhṛtavataḥ*—of one who has kept it on his head; *vibudha-adhipatyam*—supremacy over the kingdom of the demigods; *yaḥ*—one who; *vai*—certainly; *pratiśrutam*—what was duly promised; *ṛte na*—besides that; *cikīrṣat*—tried for; *anyat*—anything else; *ātmānam*—even his personal body; *aṅga*—O Nārada; *manasā*—within his mind; *haraye*—unto the Supreme Lord; *abhimene*—dedicated.

TRANSLATION

Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything else besides his promise, in

spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord's third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.

PURPORT

Bali Mahārāja, by gaining the transcendental favor of the Lord in exchange for his great material sacrifice, was able to have a place in the Vaikuṇṭhaloka with equal or greater facilities of eternal enjoyment; therefore he was not at all the loser by sacrificing the kingdom of heaven, which he possessed by his material strength. In other words, when the Lord snatches away one's hard-earned material possessions and favors one with His personal transcendental service for eternal life, bliss and knowledge, such taking away by the Lord should be considered a special favor upon such a pure devotee.

Material possessions, however alluring they may be, cannot be permanent possessions. Therefore one has to voluntarily give up such possessions, or one has to leave such possessions at the time of quitting this material body. The sane man knows that all material possessions are temporary, and the best use of such possessions is to engage them in the service of the Lord so that the Lord may be pleased with him and award him a permanent place in His *param dhāma.*

In the *Bhagavad-gītā,* the *param dhāma* of the Lord is described as follows:

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gacchanty amūḍhāḥ padam avyayaṁ tat

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama (Bg. 15.5-6)

One who possesses more in this material world, in the shape of houses, land, children, society, friendship and wealth, possesses these things only for the time being. One cannot possess all this illusory paraphernalia, cre-

ated by *māyā*, permanently. Such a possessor is more illusioned in the matter of his self-realization; therefore one should possess less or nothing, so that he may be free from artificial prestige. We are contaminated in the material world by association with the three modes of material nature. Therefore, the more one is spiritually advanced by devotional service to the Lord, in exchange for his temporary possessions, the more one is freed from the attachment of material illusion. And to achieve this stage of life one must be firmly convinced about spiritual existence and its permanent effects. To know exactly the permanency of spiritual existence, one must voluntarily practice to possess less or the minimum only to maintain the material existence without any difficulty. One should not create artificial needs. That will help one to be satisfied with the minimum. Artificial needs of life are activities of the senses. The modern advancement of civilization is based on these activities of the senses, or, in other words, it is the civilization of sense gratification. Perfect civilization is the civilization of *ātmā*, or the soul proper. The civilized man of sense gratification is on an equal level with animals because animals cannot go beyond the activities of the senses. Above the senses there is the mind. The civilization of mental speculation is also not the perfect stage of life because above the mind there is the intelligence, and the *Bhagavad-gītā* gives us information of the intellectual civilization. The Vedic literatures give different directions for the human civilization, including the civilization of the senses, of the mind, of intelligence, and the civilization of the soul proper. The *Bhagavad-gītā* primarily deals with the intelligence of man, leading one to the progressive path of the civilization of the spirit soul. And *Śrīmad-Bhāgavatam* is the complete human civilization dealing with the subject matter of the soul proper. As soon as a man is raised to the status of the civilization of the soul, he is fit to be promoted to the kingdom of God, and the kingdom of God is described in the *Bhagavad-gītā* as per the above verses.

The primary information of the kingdom of God informs us that there is no need of sun nor moon nor of electricity, which are all necessary in this material world of darkness. And the secondary information of the kingdom of God explains that anyone able to reach that kingdom by adoption of the civilization of the soul proper, or, in other words, by the method of *bhakti-yoga*, attains the highest perfection of life. One is then situated in the permanent existence of the soul, with full knowledge of transcendental loving service for the Lord. Bali Mahārāja accepted this civilization of the soul in exchange for his great material possession and thus became fit for promotion to the kingdom of God. The kingdom of heaven, which he achieved by dint of his material power, was considered most insignificant in comparison with the kingdom of God.

Those who have attained the comforts of material civilization, made for sense gratification, should try to attain the kingdom of God by following in the footsteps of Bali Mahārāja, who exchanged his acquired material strength, adopting the process of *bhakti-yoga* as recommended in the *Bhagavad-gītā* and further explained in the *Śrīmad-Bhāgavatam.*

TEXT 19

तुभ्यं च नारद भृशं भगवान् विवृद्ध-
भावेन साधुपरितुष्ट उवाच योगम् ।
ज्ञानं च भागवतमात्मसतत्त्वदीपं
यद्वासुदेवशरणा विदुरञ्जसैव ॥१९॥

tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-
bhāvena sādhu parituṣṭa uvāca yogam
jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ
yad vāsudeva-śaraṇā vidur añjasaiva

tubhyam—unto you; *ca*—also; *nārada*—O Nārada; *bhṛśam*—very nicely; *bhagavān*—the Personality of Godhead; *vivṛddha*—developed; *bhāvena*—by transcendental love; *sādhu*—your goodness; *parituṣṭaḥ*—being satisfied; *uvāca*—described; *yogam*—service; *jñānam*—knowledge; *ca*—also; *bhāgavatam*—the science of God and His devotional service; *ātma*—the self; *satattva*—with all details; *dīpam*—just like the light in the darkness; *yat*—that which; *vāsudeva-śaraṇāḥ*—those who are souls surrendered unto Lord Vāsudeva; *viduḥ*—know them; *añjasā*—perfectly well; *eva*—as it is.

TRANSLATION

O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Haṁsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.

PURPORT

The devotee and devotional service are two correlative terms. Unless one is inclined to be a devotee of the Lord, he cannot enter into the intracacies of devotional service. Lord Śrī Kṛṣṇa wanted to explain the *Bhagavad-gītā,* which is the science of devotional service, unto Śrī Arjuna because Arjuna was not only a friend of Lord Kṛṣṇa, but was a great devotee as well. The whole process is that all living entities, being constitutionally parts and parcels of the supreme living being, the Absolute Personality of Godhead, have proportionately minute independence of action also. So the preliminary qualification for entering into the devotional service of the Lord is that one become a willing cooperator, and as such one should voluntarily cooperate with persons who are already engaged in the transcendental devotional service of the Lord. By cooperating with such persons, the prospective candidate will gradually learn the techniques of devotional service, and with the progress of such learning one becomes proportionately free from the contamination of material association. Such a purificatory process will establish the prospective candidate in firm faith and gradually elevate him to the stage of transcendental taste for such devotional service. Thus he acquires a genuine attachment for the devotional service of the Lord, and his conviction carries him on to the point of ecstasy, just prior to the stage of transcendental love.

Such knowledge of devotional service may be divided into two sections, namely preliminary knowledge of the nature of devotional service and the secondary knowledge of execution. *Bhāgavatam* is in relation with the Personality of Godhead, His beauty, fame, opulence, dignity, attraction and transcendental qualities which attract one towards Him for exchange of love and affection. There is a natural affinity of the living entity for the loving service of the Lord. This affinity becomes artificially covered by the influence of material association, and *Śrīmad-Bhāgavatam* helps one very genuinely remove that artificial covering. Therefore it is particularly mentioned herein that *Śrīmad-Bhāgavatam* acts like the lamp of transcendental knowledge. These two sections of transcendental knowledge in devotional service become revealed to a person who is a soul surrendered unto Vāsudeva; as it is said in the *Bhagavad-gītā* (Bg. 7.19), such a great soul, fully surrendered unto the lotus feet of Vāsudeva, is very, very rare.

TEXT 20

चक्रं च दिक्ष्वविहतं दशसु स्वतेजो
मन्वन्तरेषु मनुवंशधरो बिभर्ति ।
दुष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं
सत्ये त्रिपृष्ठ उशतीं प्रथयंश्चरित्रैः ॥२०॥

cakraṁ ca dikṣv avihataṁ daśasu sva-tejo
manvantareṣu manu-vaṁśa-dharo bibharti
duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtiṁ
satye tri-pṛṣṭha uśatīṁ prathayaṁś caritraiḥ

cakram—the Sudarśana wheel of the Lord; *ca*—as well as; *dikṣu*—in all directions; *avihatam*—without being deterred; *daśasu*—ten sides; *sva-tejaḥ*—personal strength; *manvantareṣu*—in different incarnations of Manu; *manu-vaṁśa-dharaḥ*—as the descendant of the Manu dynasty; *bibharti*—rules over; *duṣṭeṣu*—unto the miscreants; *rājasu*—upon the kings of that type; *damam*—subjection; *vyadadhāt*—performed; *sva-kīrtim*—personal glories; *satye*—in the Satyaloka planet; *tri-pṛṣṭhe*—the three planetary systems; *uśatīm*—glorious; *prathayan*—established; *caritraiḥ*—characteristics.

TRANSLATION

As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subjecting them by His powerful wheel weapon. Undeterred in all circumstances, His rule was characterized by His glorious fame, which spread over the three lokas, and above them up to the planetary system of the Satyaloka, the topmost in the universe.

PURPORT

We have already discussed the incarnations of Manu in the First Canto. In one day of Brahmā there are fourteen Manus, changing one after another. In that way there are 420 Manus in a month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years in his calculation, and as such there are 504,000 Manus in the jurisdiction of one Brahmā. And there are innumerable Brahmās, and all of them live only during one breathing period of Mahā-Viṣṇu. So we can just imagine

how the incarnations of the Supreme Lord work all over the material worlds, which comprehend only one-fourth of the total energy of the Supreme Personality of Godhead.

The Manvantara incarnation chastises all the miscreant rulers of different planets with as much power as that of the Supreme Personality of Godhead, who punishes the miscreants with His wheel weapon. The Manvantara incarnations disseminate the transcendental glories of the Lord.

TEXT 21

धन्वन्तरिश्च भगवान् स्वयमेव कीर्ति-
र्नाम्ना नृणां पुरुरुजां रुज आशु हन्ति।
यज्ञे च भागममृतायुरवावरुन्ध
आयुष्यवेदमनुशास्त्यवतीर्य लोके ॥२१॥

dhanvantariś ca bhagavān svayam eva kīrtir
nāmnā nṛṇāṁ puru-rujāṁ ruja āśu hanti
yajñe ca bhāgam amṛtāyur-avāvarundha
āyuṣya-vedam anuśāsty avatīrya loke

dhanvantariḥ—the incarnation of God named Dhanvantari; *ca*—and; *bhagavān*—the Personality of Godhead; *svayam eva*—personally Himself; *kīrtiḥ*—fame personified; *nāmnā*—by the name; *nṛṇām puru-rujām*—of the diseased living entities; *rujaḥ*—diseases; *āśu*—very soon; *hanti*—cures; *yajñe*—in the sacrifice; *ca*—also; *bhāgam*—share; *amṛta*—nectar; *āyuḥ*—duration of life; *ava*—from; *avarundhe*—obtains; *āyuṣya*—of duration of life; *vedam*—knowledge; *anuśāsti*—directs; *avatīrya*—incarnating; *loke*—in the universe.

TRANSLATION

The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever diseased living entities simply by His fame personified, and due to Him only the demigods achieve long duration of life. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is He only who inaugurated the medical science or the knowledge of medicine in the universe.

PURPORT

As stated in the beginning of the *Śrīmad-Bhāgavatam,* everything emanates from the ultimate source of the Personality of Godhead; it is therefore understood in this verse that medical science or knowledge in medicine was also inaugurated by the Personality of Godhead in His incarnation Dhanvantari, and thus the knowledge is recorded in the *Vedas.* The *Vedas* are the source of all knowledge, and thus knowledge in medical science is also there for the perfect cure of the diseases of the living entity. The embodied living entity is diseased by the very construction of his body. The body is the symbol of diseases. The disease may differ from one variety to another, but disease must be there just as there is birth and death for everyone. So, by the grace of the Personality of Godhead, not only diseases of the body and mind are cured, but also the soul is relieved of the constant repetition of birth and death. The name of the Lord is also called *bhavauṣadhi,* or the source of curing the disease of material existence.

TEXT 22

क्षत्रं क्षयाय विधिनोपभृतं महात्मा
ब्रह्मध्रुगुज्झितपथं नरकार्तिलिप्सु ।
उद्धन्त्यसावविनिकण्टकमुग्रवीर्य-
स्त्रिःसप्तकृत्व उरुधारपरश्वधेन ॥२२॥

kṣatraṁ kṣayāya vidhinopabhṛtaṁ mahātmā
brahma-dhrug ujjhita-pathaṁ narakārti-lipsu
uddhanty asāv avanikaṇṭakam ugra-vīryas
triḥ-sapta-kṛtva urudhāra-paraśvadhena

kṣatram—the royal order; *kṣayāya*—for the matter of diminishing; *vidhinā*—by destination; *upabhṛtam*—increased in proportion; *mahātmā*—the Lord in the form of the great sage Paraśurāma; *brahma-dhruk*—the ultimate truth in Brahman; *ujjhita-patham*—those who have given up the path of Absolute Truth; *naraka-ārti-lipsu*—desirous to suffer pain in hell; *uddhanti*—exacts; *asau*—all those; *avanikaṇṭakam*—thorns of the world; *ugra-vīryaḥ*—awfully powerful; *triḥ-sapta*—thrice seven times; *kṛtvaḥ*—performed; *urudhāra*—very sharp; *paraśvadhena*—by the great chopper.

TRANSLATION

When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.

PURPORT

The *kṣatriyas,* or the ruling administrators of any part of the universe, either on this planet or on other planets, are factually the representatives of the Almighty Personality of Godhead, and they are meant to lead the subjects towards the path of God realization. Every state and its administrators, regardless of the nature of the administration—monarchy or democracy, oligarchy or dictatorship or autocracy—have the prime responsibility to lead the citizens toward God realization. This is essential for all human beings, and it is the duty of the father, spiritual master, and ultimately the state to take up the responsibility to lead the citizens towards this end. The whole creation of material existence is made for this purpose, just to give a chance to the fallen souls who rebelled against the will of the Supreme Father and thus became conditioned by material nature. The force of material nature gradually leads one to a hellish condition of perpetual pains and miseries. Those going against the prescribed rules and regulations of conditional life are called *brahmojjhita-pathas,* or persons going against the path of the Absolute Truth, and they are liable to be punished. Lord Paraśurāma, the incarnation of the Personality of Godhead, appeared in such a state of worldly affairs and killed all the miscreant kings twenty-one times. Many *kṣatriya* kings fled away at that time from India to other parts of the world, and according to the authority of the *Mahābhārata,* the kings of Egypt originally migrated from India because of Paraśurāma's program of chastisement. The kings or administrators are similarly chastised in all circumstances whenever they become godless and plan a godless civilization, and that is the order of the Almighty.

TEXT 23

अस्मत्प्रसादसुमुखः कलया कलेश
इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे ।

तिष्ठन् वनं सदयितानुज आविवेश
यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत्॥२३॥

asmat-prasāda-sumukhaḥ kalayā kaleśa
ikṣvāku-vaṁśa avatīrya guror nideśe
tiṣṭhan vanaṁ sa-dayitānuja āviveśa
yasmin virudhya daśa-kandhara ārtim ārcchat

asmat—unto us, beginning from Brahmā down to the insignificant ant; *prasāda*—causeless mercy; *sumukhaḥ*—so inclined; *kalayā*—with His plenary extensions; *kaleśaḥ*—the Lord of all potencies; *ikṣvāku*—Mahārāja Ikṣvāku, in the dynasty of the sun; *vaṁse*—family; *avatīrya*—by descending in; *guroḥ*—of the father or spiritual master; *nideśe*—under the order of; *tiṣṭhan*—being situated in; *vanam*—in the forest; *sa-dayitā-anujaḥ*—along with His wife and younger brother; *āviveśa*—entered in; *yasmin*—unto whom; *virudhya*—being rebellious; *daśa-kandharaḥ*—Rāvaṇa, who had ten heads; *ārtim*—great distress; *ārcchat*—achieved.

TRANSLATION

Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Mahārāja Ikṣvāku as the Lord of His internal potency, Sītā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on His shoulders, committed a great offense against Him and was thus ultimately vanquished.

PURPORT

Lord Rāma is the Supreme Personality of Godhead, and His brothers, namely Bharata, Lakṣmaṇa and Śatrughna, are His plenary expansions. All four brothers were *Viṣṇu-tattva* and were never ordinary human beings. There are many unscrupulous and ignorant commentators on *Śrīmad Rāmāyaṇa* who present the younger brothers of Lord Rāmacandra as ordinary living entities. But here in the *Śrīmad-Bhāgavatam,* the most

authentic scripture on the science of Godhead, it is clearly stated that His brothers were His plenary expansions. Originally Lord Rāmacandra is the incarnation of Vāsudeva, Lakṣmaṇa is the incarnation of Saṅkarṣaṇa, Bharata is the incarnation of Pradyumna, and Śatrughna is the incarnation of Aniruddha, expansions of the Personality of Godhead. Lakṣmījī Sītā is the internal potency of the Lord and is neither an ordinary woman nor the external potency incarnation of Durgā. Durgā is the external potency of the Lord, and she is associated with Lord Śiva.

As stated in the *Bhagavad-gītā* (Bg. 4.7), the Lord appears when there is discrepancy in the discharge of factual religiousness, and Lord Rāmacandra also appeared under the same circumstances, accompanied by His brothers, who are expansions of the Lord's internal potency, and by Lakṣmījī Sītādevī.

Lord Rāmacandra was ordered by His father, Mahārāja Daśaratha, to leave home for the forest under awkward circumstances, and the Lord, as the ideal son of His father, carried out the order, even on the occasion of His being declared the King of Ayodhyā. One of His younger brothers, Lakṣmaṇajī, desired to go with Him, and so also His eternal wife, Sītājī, desired to go with Him. The Lord agreed to both of them, and all together they entered the Daṇḍakāraṇya Forest, to live there for fourteen years. During their stay in the forest, there was some quarrel between Rāmacandra and Rāvaṇa, and the latter kidnapped the Lord's wife, Sītā. The quarrel ended in the vanquishing of the greatly powerful Rāvaṇa, along with all his kingdom and family.

Sītā is Lakṣmījī, or the goddess of fortune, but she is never to be enjoyed by any living being. She is meant for being worshiped by the living being along with her husband, Śrī Rāmacandra. A materialistic man like Rāvaṇa does not understand this great truth, but on the contrary he wants to snatch Sītādevī from the custody of Rāma and thus incurs great miseries. The materialists, who are after opulence and material prosperity, may take lessons from the *Rāmāyaṇa* that the policy of exploiting the nature of the Lord without acknowledging the supremacy of the Supreme Lord is the policy of Rāvaṇa. Rāvaṇa was very advanced materially, so much so that he turned his kingdom, Laṅkā, into pure gold, or full material wealth. But because he did not recognize the supremacy of Lord Rāmacandra and defied Him by stealing His wife Sītā, Rāvaṇa was killed and all his opulence and power destroyed.

Lord Rāmacandra is a full incarnation with six opulences in full, and He is therefore mentioned in this verse as *kaleśaḥ,* or master of all opulence.

TEXT 24

यस्मा अदादुदधिरूढभयाङ्गवेपो
मार्गं सपद्यरिपुरं हरवद् दिधक्षोः ।
दूरे सुहृन्मथितरोषसुशोणदृष्ट्या
तातप्यमानमकरोरगनक्रचक्रः ॥२४॥

yasmā adād udadhi rūḍha-bhayāṅga-vepo
mārgaṁ sapady ari-puraṁ haravad didhakṣoḥ
dūre suhṛn-mathita-roṣa-suśoṇa-dṛṣṭyā
tātapyamāna-makaroraga-nakra-cakraḥ

yasmai—unto whom; *adāt*—gave; *udadhiḥ*—the great Indian Ocean; *rūḍha-bhaya*—affected by fear; *aṅga-vepaḥ*—bodily trembling; *mārgam*—way; *sapadi*—quickly; *ari-puram*—the city of the enemy; *haravat*—like that of Hara (Mahādeva); *didhakṣoḥ*—desiring to burn into ashes; *dūre*—at a long distance; *su-hṛt*—intimate friend; *mathita*—being aggrieved by; *roṣa*—in anger; *su-śoṇa*—red-hot; *dṛṣṭyā*—by such a glance; *tātapyamāna*—burning in heat; *makara*— sharks; *uraga*— snakes; *nakra*— crocodiles; *cakraḥ*—circle.

TRANSLATION

The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.

PURPORT

The Personality of Godhead has every sentiment of a sentient being, like all other living beings, because He is the chief and original living entity, the supreme source of all other living beings. He is the *nitya*, or the chief eternal amongst all other eternals. He is the chief one, and all others are the dependent many. The many eternals are supported by the one eternal, and thus both the eternals are qualitatively one. Due to such oneness, both the eternals have constitutionally a complete range of sentiments, but the difference is that the sentiments of the chief eternal are different in

quantity from the sentiments of the dependent eternals. When Rāmacandra was angry and showed His red-hot eyes, the whole ocean became heated with that energy, so much so that the acquatics within the great ocean felt the heat, and the personified ocean trembled in fear and offered the Lord an easy path for reaching the enemy's city. The impersonalists will see havoc in this red-hot sentiment of the Lord because they want to see negation in perfection. Because the Lord is absolute, the impersonalists imagine that in the absolute the sentiment of anger, which resembles mundane sentiments, must be conspicuous by absence. Due to a poor fund of knowledge, they do not realize that the sentiment of the Absolute Person is transcendental to all mundane concepts of quality and quantity. Had Lord Rāmacandra's sentiment been of mundane origin, how could it disturb the whole ocean and its inhabitants? Can any mundane red-hot eye generate heat in the great ocean? These are factors to be distinguished in terms of the personal and impersonal conception of the Absolute Truth. As it is said in the beginning of the *Śrīmad-Bhāgavatam,* the Absolute Truth is the source of everything, so the Absolute Person cannot be devoid of the sentiments that are reflected in the temporary mundane world. Rather, the different sentiments found in the Absolute, either in anger or in mercy, have the same qualitative influence, or, in other words, there is no mundane difference of value because these sentiments are all on the absolute plane. Such sentiments are definitely not absent in the Absolute, as the impersonalists think, making their mundane estimation of the transcendental world.

TEXT 25

वक्षःस्थलस्पर्शरुग्नमहेन्द्रवाह-
दन्तैर्विडम्बितककुब्जुष ऊढहासम् ।
सद्योऽसुभिः सह विनेष्यति दारहर्तु-
र्विस्फूर्जितैर्धनुष उच्चरतोऽधिसैन्ये ॥२५॥

vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-
dantair viḍambita-kakubjuṣa ūḍha-hāsam
sadyo'subhiḥ saha vineṣyati dāra-hartur
visphūrjitair dhanuṣa uccarato'dhisainye

vakṣaḥ-sthala—chest; *sparśa*—touched by; *rugna*—broken; *mahā-indra*—the King of heaven; *vāha*—the conveyor; *dantaiḥ*—by the trunk; *viḍambita*—illuminated; *kakubjuṣaḥ*—all directions thus being served; *ūḍha-hāsam*—overtaken by laughter; *sadyaḥ*—within no time; *asubhiḥ*—by the life; *saha*—along with; *vineṣyati*—was killed; *dāra-hartuḥ*—of the one who kidnapped the wife; *visphūrjitaiḥ*—by the tingling of the bow; *dhanuṣaḥ*—bow; *uccarataḥ*—strolling fast; *adhisainye*—in the midst of the fighting soldiers of both sides.

TRANSLATION

When Rāvaṇa was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Rāvaṇa, and the scattered broken parts illuminated all directions. Rāvaṇa therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Rāmacandra, the Personality of Godhead.

PURPORT

However powerful a living being may be, when he is condemned by God no one can save him, and, similarly, however weak one may be, if he is protected by the Lord no one can annihilate him.

TEXT 26

भूमेः सुरेतरवरूथविमर्दितायाः
क्लेशव्ययाय कलया सितकृष्णकेशः।
जातः करिष्यति जनानुपलक्ष्यमार्गः
कर्माणि चात्ममहिमोपनिबन्धनानि॥२६॥

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni

bhūmeḥ—of the entire world; *sura-itara*—other than godly persons; *varūtha*—soldiers; *vimarditāyāḥ*—distressed by the burden; *kleśa*—miseries; *vyayāya*—for the matter of diminishing; *kalayā*—along with His plenary expansion; *sita-kṛṣṇa*—not only beautiful but also black; *keśaḥ*—with such hairs; *jātaḥ*—having appeared; *kariṣyati*—would act; *jana*—people in general; *anupalakṣya*—rarely to be seen; *mārgaḥ*—path; *karmāṇi*—activities; *ca*—also; *ātma-mahima*—glories of the Lord Himself; *upanibandhanāni*—in relation to.

TRANSLATION

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distressed condition of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

PURPORT

This verse is especially describing the appearance of Lord Kṛṣṇa and His immediate expansion, Lord Baladeva. Both Lord Kṛṣṇa and Lord Baladeva are one Supreme Personality of Godhead. The Lord is omnipotent, and He expands Himself in innumerable forms and energies, and the whole unit is known as the one Supreme Brahman. Such extensions of the Lord are divided into two divisions, namely personal and differential. Personal expansions are called the *Viṣṇu-tattvas,* and the differential expansions are called the *jīva-tattvas.* And in such expansional activity, Lord Baladeva is the first personal expansion of Kṛṣṇa, the Supreme Personality of Godhead.

In the *Viṣṇu Purāṇa,* as well as in the *Mahābhārata,* both Kṛṣṇa and Baladeva are mentioned as having beautiful black hair, even in Their advanced age. The Lord is called *anupalakṣya-mārgaḥ* or, in still more technical Vedic terms, *avāṅ-manasa-gocara:* one who is never to be seen or realized by the limited sense perception of the people in general. In the *Bhagavad-gītā* it is said by the Lord, *nāhaṁ prakāśaḥ sarvasya yogamāyā samāvṛtaḥ* (Bg. 7.25). In other words, He reserves the right of not being exposed to anyone and everyone. Only the bona fide devotees can know Him by His specific symptoms, and out of such many, many symptoms, one symptom is mentioned here in this verse, that the Lord is *sita-kṛṣṇa-keśaḥ,* or one who is observed always with beautiful black hair. Both Lord

Kṛṣṇa and Lord Baladeva have such hair on Their heads, and thus even in advanced age They appeared like young boys sixteen years old. That is the particular symptom of the Personality of Godhead. In the *Brahma-saṁhitā* it is stated that although He is the oldest personality among all the living entities, still He always looks like a new, youthful boy. That is the characteristic of a spiritual body. The material body is symptomized by birth, death, old age and diseases, but the spiritual body is conspicuous by the absence of those symptoms. Living entities who reside in the Vaikuṇṭhalokas in eternal life and bliss have the same type of spiritual body, without being affected by any signs of old age. It is described in the *Bhāgavatam* (Canto Six) that the party of Viṣṇudūtas who came to deliver Ajāmila from the clutches of the party of Yamarāja appeared like youthful boys, corroborating the description in this verse. It is ascertained thus that the spiritual bodies in the Vaikuṇṭhalokas, either of the Lord or of the other inhabitants, are completely distinct from the material bodies of this world. Therefore, when the Lord descends from that world to this world, He descends in His spiritual body of *Ātma-māyā* or internal potency, without any touch of the *bahiraṅgā-māyā* or external material energy. The allegation that the impersonal Brahman appears in this material world by accepting a material body is quite absurd. Therefore the Lord, when He comes here, has not a material body, but a spiritual body. The impersonal *brahmajyoti* is only the glaring effulgence of the body of the Lord, and there is no difference in quality between the body of the Lord and the impersonal ray of the Lord, called *brahmajyoti.*

Now the question is why the Lord, who is omnipotent, comes here to diminish the burden of the world, created by the unscrupulous kingly order. Certainly the Lord does not need to come here personally for such purposes, but He actually descends to exhibit His transcendental activities in order to encourage His pure devotees, who want to enjoy life by chanting the glories of the Lord. In the *Bhagavad-gītā* it is stated (Bg. 9.13-14) that the *mahātmās,* great devotees of the Lord, take pleasure in chanting of the activities of the Lord. All Vedic literatures are meant for turning one's attention towards the Lord and His transcendental activities. Thus the activities of the Lord, in His dealings with worldly people, create a subject matter for discussion by His pure devotees.

TEXT 27

तोकेन जीवहरणं यदुलूकिकाया-
स्त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।

यद् रिङ्गतान्तरगतेन दिविस्पृशोर्वा
उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम्॥२७॥

tokena jīva-haraṇaṁ yad ulūki-kāyās
trai-māsikasya ca padā śakaṭo'pavṛttaḥ
yad riṅgatāntaragatena divi-spṛśor vā
unmūlanaṁ tv itarathārjunayor na bhāvyam

tokena—by a child; *jīva-haraṇam*—killing a living being; *yat*—one which; *ulūki-kāyāḥ*—assumed the giant body of a demon; *trai-māsikasya*—of one who is only three months old; *ca*—also; *padā*—by the leg; *śakaṭaḥ upavṛttaḥ*—turned over the cart; *yat*—one who; *riṅgatā*—while crawling; *antaragatena*—being overtaken; *divi*—high in the sky; *spṛśoḥ*—touching; *vā*—either; *unmūlanam*—uprooting; *tu*—but; *itarathā*—anyone else than; *arjunayoḥ*—of the two *arjuna* trees; *na bhāvyam*—was not possible.

TRANSLATION

There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling. All these activities are not possible for anyone other than the Lord Himself.

PURPORT

One cannot manufacture a God by one's mental speculation or by numerical votes, as has become a practice for the less intelligent class of men. God is God eternally, and an ordinary living entity is eternally a part and parcel of God. God is one without a second, and the ordinary living entities are many without number. All such living entities are maintained by God Himself, and that is the verdict of the Vedic literatures. When Kṛṣṇa was on the lap of His mother, the demon Pūtanā appeared before His mother and prayed to nurture the child in her lap. Mother Yaśodā agreed, and the child was transferred onto the lap of Pūtanā, who was in the garb

of a respectable lady. Pūtanā wanted to kill the child by smearing poison on the nipple of her breast. But when everything was complete, the Lord sucked her breast along with her very air of life, and the demon's gigantic body, said to be as long as six miles, fell down. But Lord Kṛṣṇa did not need to expand Himself to the length of the she-demon Pūtanā, although He was quite competent to extend Himself more than six miles long. In His Vāmana incarnation He posed Himself as a dwarf *brāhmaṇa,* but when He took possession of His land, promised by Bali Mahārāja, He expanded His footstep to the top end of the universe, extending over thousands and millions of miles. So it was not very difficult for Kṛṣṇa to perform a miracle by extending His bodily feature, but He had no desire to do it because of His deep filial love for His mother, Yaśodā. If Yaśodā would have seen Kṛṣṇa in her lap extending six miles to cope with the she-demon Pūtanā, then the natural filial love of Yaśodā would have been hurt because in that way Yaśodā would come to know that her so-called son, Kṛṣṇa, was God Himself. And with the knowledge of the Godhead of Kṛṣṇa, Yaśodā mayī would have lost the temper of her love for Kṛṣṇa as a natural mother. But as far as Lord Kṛṣṇa is concerned, He is God always, either as a child on the lap of His mother, or as the coverer of the universe, Vāmanadeva. He does not require to become God by undergoing severe penances, although some men think of becoming God in that way. By undergoing severe austerities and penances, one cannot become one or equal with God, but one can attain most of the godly qualities. A living being can attain godly qualities to a large extent, but he cannot become God; whereas Kṛṣṇa, without undergoing any type of penance, is God always, either in the lap of His mother or growing up or at any stage of growth.

So at the age of only three months He killed the Śakaṭāsura who remained hidden behind a cart in the house of Yaśodāmayī. And when He was crawling and was disturbing His mother from doing household affairs, the mother tied Him with a grinding pestle, but the naughty child dragged the pestle up to a pair of very high *arjuna* trees in the yard of Yaśodāmayī, and when the pestel was stuck in between the pair of trees, they fell down with a horrible sound. When Yaśodāmayī came to see the happenings, she thought that her child was saved from the falling trees by the mercy of the Lord, without knowing that the Lord Himself, crawling in her yard, had wreaked the havoc. So that is the way of reciprocation of love affairs between the Lord and His devotees. Yaśodāmayī wanted to have the Lord as her child, and the Lord played exactly like a child in her lap, but at the same

time played the part of the Almighty Lord whenever it was so required. The beauty of such pastimes was that the Lord fulfilled everyone's desire. In the case of felling the gigantic *arjuna* tree, the Lord's mission was to deliver the two sons of Kuvera, who were condemned to become trees by the curse of Nārada, as well as to play like a crawling child in the yard of Yaśodā, who took transcendental pleasure in seeing such activities of the Lord in the very yard of her home.

The Lord in any condition is Lord of the universe, and He can act as such in any form, gigantic or small, as He likes.

TEXT 28

यद् वै व्रजे व्रजपशून् विषतोयपीतान्
पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
तच्छुद्धयेऽतिविषवीर्यविलोलजिह्व-
मुच्चाटयिष्यदुरगं विहरन् ह्रदिन्याम्॥२८॥

yad vai vraje vraja-paśūn viṣatoya-pītān
pālāṁs tv ajīvayad anugraha-dṛṣṭi-vṛṣṭyā
tac-chuddhaye'ti-viṣa-vīrya-vilola-jihvam
uccāṭayiṣyad uragaṁ viharan hradinyām

yat—one who; *vai*—certainly; *vraje*—at Vṛndāvana; *vraja-paśūn*—the animals thereof; *viṣa-toya*—poisoned water; *pītān*—those who drank; *pālān*—the cowherd men; *tu*—also; *ajīvayat*—brought to life; *anugraha-dṛṣṭi*—merciful glance; *vṛṣṭyā*—by the showers of; *tat*—that; *śuddhaye*—for purification; *ati*—exceedingly; *viṣa-vīrya*—highly potent poison; *vilola*—lurking; *jihvam*—one who has such a tongue; *uccāṭayiṣyat*—severely punished; *uragam*—unto the snake; *viharan*—taking it as a pleasure; *hradinyām*—in the river.

TRANSLATION

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamunā He jumped into it as if playing and chastised the venomous Kāliya snake,

which was lurking there, its tongue emitting waves of poison. Who can perform such Herculean tasks but the Supreme Lord?

TEXT 29

तत् कर्म दिव्यमिव यन्निशि निःशयानं
दावाग्निना शुचिवने परिदह्यमाने ।
उन्नेष्यति व्रजमतोऽवसितान्तकालं
नेत्रे पिधाप्य सबलोऽनधिगम्यवीर्यः॥२९॥

tat karma divyam iva yan niśi niḥśayānaṁ
dāvāgninā śuci-vane paridahyamāne
unneṣyati vrajam ato'vasitānta-kālaṁ
netre pidhāpya sabalo'nadhigamya-vīryaḥ

tat—that; *karma*—activity; *divyam*—superhuman; *iva*—like; *yat*—which; *niśi*—at night; *niḥśayānam*—sleeping carefreely; *dāva-agninā*—by the flare of the forest fire; *śuci-vane*—in the dry forest; *paridahyamāne*—being set ablaze; *unneṣyati*—would deliver; *vrajam*—all the inhabitants of Vraja; *ataḥ*—hence; *avasita*—surely; *anta-kālam*—last moments of life; *netre*—on the eyes; *pidhāpya*—simply by closing; *sabalaḥ*—along with Baladeva; *anadhigamya*—unfathomable; *vīryaḥ*—prowess.

TRANSLATION

On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarāma, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.

PURPORT

Although in this verse the Lord's activity has been described as superhuman, it should be noted that the Lord's activities are always superhuman, and that distinguishes Him from the ordinary living being. Uprooting a gigantic banyan or *arjuna* tree and extinguishing a blazing forest fire simply

by closing one's eyes are certainly impossible by any kind of human endeavor. But not only are these activities amazing to hear, but in fact all other activities of the Lord, whatever He may do, are all superhuman, as is confirmed in the *Bhagavad-gītā* (Bg. 4.9). And whoever knows the superhuman activities of the Lord, due to their very transcendental nature, becomes eligible to enter the kingdom of Kṛṣṇa, and as such, after quitting this present material body, the knower of the transcendental activities of the Lord goes back home, back to Godhead.

TEXT 30

गृह्णीत यद् यदुपबन्धममुष्य माता
शुल्बं सुतस्य न तु तत् तदमुष्य माति।
यज्जृम्भतोऽस्य वदने भुवनानि गोपी
संवीक्ष्य शङ्कितमनाः प्रतिबोधितासीत्॥३०॥

gṛhṇīta yad yad upabandham amuṣya mātā
śulbaṁ sutasya na tu tat tad amuṣya māti
yaj jṛmbhato'sya vadane bhuvanāni gopī
saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt

gṛhṇīta—by taking up; *yat yat*—whatsoever; *upabandham*—ropes for tying; *amuṣya*—His; *mātā*—mother; *śulbam*—ropes; *sutasya*—of her son; *na*—not; *tu*—however; *tat tat*—by and by; *amuṣya*—His; *māti*—was sufficient; *yat*—that which; *jṛmbhataḥ*—opening the mouth; *asya*—of Him; *vadane*—in the mouth; *bhuvanāni*—the worlds; *gopī*—the cowherd woman; *saṁvīkṣya*—so seeing it; *śaṅkita-manāḥ*—doubtful in mind; *pratibodhitā*—convinced in a different way; *āsīt*—was so done.

TRANSLATION

When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.

PURPORT

One day Lord Kṛṣṇa as the naughty child disturbed His mother Yaśodā, and she began to tie up the child with ropes just to punish Him. But no matter how much rope she used, she found it always insufficient. Thus she became fatigued, but in the meantime the Lord opened His mouth, and the affectionate mother saw within the mouth of her son all the universes situated together. The mother was astonished, but out of her deep affection for Kṛṣṇa she thought that the Almighty Godhead Nārāyaṇa had kindly looked after her son just to protect Him from all the continuous calamities happening to Him. Because of her deep affection for Kṛṣṇa, she could never think that her very son was Nārāyaṇa, the Personality of Godhead Himself. That is the action of *yogamāyā,* the internal potency of the Supreme Lord, which acts to perfect all the pastimes of the Lord with His different types of devotees. Who could play such wonders without being God?

TEXT 31

नन्दं च मोक्ष्यति भयाद् वरुणस्य पाशाद्
गोपान् बिलेषु पिहितान् मयसूनुना च।
अह्न्यापृतं निशि शयानमतिश्रमेण
लोकं विकुण्ठमुपनेष्यति गोकुलं स्म ॥३१॥

nandaṁ ca mokṣyati bhayād varuṇasya pāśād
gopān bileṣu pihitān maya-sūnunā ca
ahny āpṛtaṁ niśi śayānam atiśrameṇa
lokaṁ vikuṇṭham upaneṣyati gokulaṁ sma

nandam—unto Nanda (the father of Kṛṣṇa); *ca*—also; *mokṣyati*—saves; *bhayāt*—from the fear of; *varuṇasya*—of Varuṇa, the demigod of water; *pāśāt*—from the clutches of; *gopān*—the cowherd men; *bileṣu*—in the caves of the mountain; *pihitān*—placed; *maya-sūnunā*—by the son of Maya; *ca*—also; *ahni āpṛtam*—being very engaged during the daytime; *niśi*—at night; *śayānam*—lying down; *atiśrameṇa*—because of hard labor; *lokam*—planet; *vikuṇṭham*—the spiritual sky; *upaneṣyati*—He awarded; *gokulam*—the highest planet; *sma*—certainly.

TRANSLATION

Lord Kṛṣṇa saved His foster father Nanda Mahārāja from the fear of the demigod Varuṇa and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.

PURPORT

Nanda Mahārāja, the foster father of Lord Kṛṣṇa, went to take his bath in the River Yamunā in the dead of night, mistakenly thinking that the night was already over; thus the demigod Varuṇa took him to the Varuṇa planet just to have a look at the Personality of Godhead Lord Kṛṣṇa, who appeared there to release the father. Actually there was no arrest of Nanda Mahārāja by Varuṇa because the inhabitants of Vṛndāvana were always engaged in thinking of Kṛṣṇa, in constant meditation on the Personality of Godhead in a particular form of *samādhi,* or trance of *bhakti-yoga.* They had no fear of the miseries of material existence. In the *Bhagavad-gītā* it is confirmed that to be in association with the Supreme Personality of Godhead by full surrender in transcendental love frees one from the miseries inflicted by the laws of material nature. Here it is clearly mentioned that the inhabitants of Vṛndāvana were extensively busy in the hard labor of their day's work, and due to the day's hard labor they were engaged in sound sleep at night. So practically they had very little time to devote to meditation or to the other paraphernalia of spiritual activities. But factually they were engaged in the highest spiritual activities only. Everything done by them was spiritualized because everything was dovetailed in their relationship with Lord Śrī Kṛṣṇa. The central point of activities was Kṛṣṇa, and as such the so-called activities in the material world were saturated with spiritual potency, and that is the advantage of the way of *bhakti-yoga.* One should discharge one's duty on Lord Kṛṣṇa's behalf, and all one's actions will be saturated with Kṛṣṇa thought, the highest pattern of trance in spiritual realization.

TEXT 32

गोपैर्मखे प्रतिहते व्रजविप्लवाय
देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।

धर्तोच्छिलीन्ध्रमिव सप्त दिनानि सप्त-
वर्षो महीध्रमनघैककरे सलीलम् ॥३२॥

gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaikakare salīlam

gopaiḥ—by the cowherd men; *makhe*—in offering a sacrifice to the King of heaven; *pratihate*—being hampered; *vraja-viplavāya*—for devastating the whole existence of Vrajabhūmi, the land of Kṛṣṇa's pastimes; *deve*—by the King of heaven; *abhivarṣati*—having poured down heavy rain; *paśūn*—the animals; *kṛpayā*—by causeless mercy upon them; *rirakṣuḥ*—desired to protect them; *dharta*—held up; *ucchilīndhram*—uprooted as an umbrella; *iva*—exactly like that; *sapta-dināni*—continuously for seven days; *sapta-varṣaḥ*—although He was only seven years old; *mahīdhram*—the Govardhana Hill; *anagha*—without being tired; *ekakare*—in one hand only; *salīlam*—playfully.

TRANSLATION

When the cowherd men of Vṛndāvana stopped offering sacrifice to the heavenly King, Indra, under instruction of Kṛṣṇa, the whole tract of land known as Vraja was threatened to be washed away by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.

PURPORT

Children play with an umbrella generally known as a frog's umbrella, and Lord Kṛṣṇa, when He was seven years old only, could snatch the great hill known as the Govardhana Parvata at Vṛndāvana and hold it for seven days continually with one hand, just to protect the animals and the inhabitants of Vṛndāvana from the wrath of Indra, the heavenly King, who was denied sacrificial offering by the inhabitants of Vrajabhūmi.

Factually there is no need of offering sacrifices to the demigods for their services if one is engaged in the service of the Supreme Lord. Sacrifices recommended in the Vedic literature for satisfaction of the demigods are a sort of inducement to the sacrificers just to realize the existence of higher authorities. The demigods are engaged by the Lord as controlling deities of the material affairs, and according to the *Bhagavad-gītā,* when a demigod is worshiped the process is accepted as the indirect method for worshiping the Supreme Lord. But when the Supreme Lord is worshiped directly there is no need of worshiping the demigods or offering them sacrifices as is recommended in particular circumstances. Lord Kṛṣṇa therefore advised the inhabitants of the Vrajabhūmi not to offer any sacrifices to the heavenly King Indra. But Indra, not knowing Lord Kṛṣṇa in Vrajabhūmi, was angry at the inhabitants of Vrajabhūmi and tried to avenge the offense. But, competent as the Lord was, He saved the inhabitants and animals of Vrajabhūmi by His personal energy and proved definitely that anyone who is directly engaged as a devotee of the Supreme Lord need not satisfy any other demigods, however great, even to the level of Brahmā or Śiva. Thus this incidence definitely proved without a doubt that Lord Kṛṣṇa is the Personality of Godhead and He was so in all circumstances, as a child on the lap of His mother, as a boy seven years old, and as an old man of 125 years of age. In either case He was never on the level of the ordinary man, and even in His advanced age He appeared a young boy sixteen years old. These are the particular features of the transcendental body of the Lord.

TEXT 33

क्रीडन् वने निशि निशाकररश्मिगौर्यां
रासोन्मुखः कलपदायतमूर्च्छितेन ।
उद्दीपितस्मररुजां व्रजभृद्वधूनां
हर्तुर्हरिष्यति शिरो धनदानुगस्य ॥३३॥

krīḍan vane niśi niśākara-raśmi-gauryāṁ
rāsonmukhaḥ kala-padāyata-mūrcchitena
uddīpita-smara-rujāṁ vraja-bhṛd-vadhūnāṁ
hartur hariṣyati śiro dhanadānugasya

krīḍan—while engaged in His pastimes; *vane*—in the forest of Vṛndāvana; *niśi*—nocturnal; *niśākara*—the moon; *raśmi-gauryām*—white moonshine; *rāsa-unmukhaḥ*—desiring to dance with; *kala-padāyata*—accompanied by sweet songs; *mūrcchitena*—and melodious music; *uddīpita*—awakened; *smara-rujām*—sex desires; *vraja-bhṛt*—the inhabitants of Vrajabhūmi; *vadhū-nām*—of the wives; *hartuḥ*—of the kidnappers; *hariṣyati*—will vanquish; *śiraḥ*—the head; *dhanada-anugasya*—of the follower of the rich Kuvera.

PURPORT

When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

TRANSLATION

We should carefully note that the statements described herein are the statements of Brahmājī to Nārada, and He was speaking to Nārada of events that would happen in future during the advent of Lord Kṛṣṇa. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmājī, being one of them, foretold what would happen in the future. The killing of Śaṅkhacūḍa by the Lord is a more recent incident, after *rāsa-līlā,* and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord's engagement in the forest fire affairs was described along with His pastimes of punishing the Kāliya snake, and similarly the pastimes of the *rāsa* dance and the killing of Śaṅkhacūḍa are also described herein. The adjustment is that all these incidences would take place in the future, after the time when it was being foretold by Brahmājī to Nārada. The demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālgunī, and the same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord's pastimes at Horikā generally known as *Holi.*

Generally the future appearance and the activities of the Lord or His incarnations are foretold in the scriptures, and thus the pseudo-incarnations are unable to cheat persons who are in the knowledge of the events as they are described in the authoritative scriptures.

TEXTS 34-35

ये च प्रलम्बखरदर्दुरकेश्यरिष्ट-
मल्लेभकंसयवनाः कपिपौण्ड्रकाद्याः ।
अन्ये च शाल्वकुजबल्वलदन्तवक्र-
सप्तोक्षशम्बरविदूरथरुक्मिमुख्याः ॥३४॥
ये वा मृधे समितिशालिन आत्तचापाः
काम्बोजमत्स्यकुरुसृञ्जयकैकयाद्याः ।
यास्यन्त्यदर्शनमलं बलपार्थभीम-
व्याजाह्वयेन हरिणा निलयं तदीयम् ॥३५॥

ye ca pralamba-khara-dardurakeśy-ariṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ

ye vā mṛdhe samiti-śālina āttacāpāḥ
kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ
yāsyanty adarśanam alaṁ bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayaṁ tadīyam

ye—all those; *ca*—totally; *pralamba*—the demon named Pralamba; *khara* Gardhavāsura; *dardura*—Bakāsura; keśī—the Keśī demon; *ariṣṭa*—the mon Ariṣṭāsura; *malla*—a wrestler in the court of Kaṁsa; *ibha*—avalayāpīḍa; *kaṁsa*—the King of Mathurā and the maternal uncle of ṣṇa; *yavanāḥ*—the kings of Persia and other adjoining places; *kapi*—ivida; *pauṇḍraka-ādyāḥ*—Pauṇḍraka and others; *anye*—others; *ca*—as uch as; *śālva*—King Śālva; *kuja*—Narakāsura; *balvala*—King Balvala; *ntavakra*—the brother of Śiśupāla, a dead rival of Kṛṣṇa's; *saptokṣa*—ng Saptokṣa; *śambara*—King Śambara; *vidūratha*—King Vidūratha; *rukmi-ukhyāḥ*—the brother of Rukmiṇī, the first Queen of Kṛṣṇa at Dvārakā. —all those; *vā*—either; *mṛdhe*—in the battlefield; *samiti-śālinaḥ*—all ry powerful; *ātta-cāpāḥ*—well equipped with bows and arrows; *kāmboja*—e King of Kāmboja; *matsya*—the King of Dvarbhaṅga; *kuru*—the sons of ṛtarāṣṭra; *sṛñjaya*—King Sṛñjaya; *kaikaya-ādyāḥ*—the King of Kekaya and hers; *yāsyanti*—would attain; *adarśanam*—impersonal merging within the *ahmajyoti; alam*—what to speak of; *bala*—Baladeva, the elder brother of

Kṛṣṇa; *pārtha*—Arjuna; *bhīma*—the second Pāṇḍava; *vyāja-āhvayena*—by the false names; *hariṇā*—by Lord Hari; *nilayam*—the abode; *tadīyam*—of Him.

TRANSLATION

All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāsura, and Pauṇḍraka, and great marshals like Śālva, Dvivida monkey, and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṇṭha planets.

PURPORT

All manifestations, both in the material and spiritual worlds, are demonstrations of the different potencies of Lord Kṛṣṇa. The Personality of Godhead Baladeva is His immediate personal expansion, and Bhīma, Arjuna, etc., are His personal associates. The Lord would appear (and He does so whenever He appears) with all His associates and potencies. Therefore the rebellious souls, like the demons and demoniac men, mentioned by names like Pralamba, etc., would be killed either by the Lord Himself or by His associates. All these affairs will be clearly explained in the Tenth Canto. But we should know well that all the above-mentioned living entities killed would attain salvation either by being merged in the *brahmajyoti* of the Lord or being allowed to enter into the abodes of the Lord called Vaikuṇṭhas. This is already explained by Bhīṣmadeva (First Canto). All persons who participated in the Battlefield of Kurukṣetra or otherwise with the Lord or with Baladeva, etc., would be benefitted by attaining spiritual existence according to the situation of the mind at the time of death. Those who recognized the Lord would enter Vaikuṇṭha, and those who estimated the Lord as a powerful being only would attain salvation by merging into the spiritual existence of the impersonal *brahmajyoti* of the Lord. But every one of them would get release from material existence. Since such is the benefit of those who played with the Lord inimically, one can imagine what would be the position of those who devoutly served the Lord in transcendental relationship with Him.

TEXT 36

कालेन मीलितधियामवमृश्य नृणां
स्तोकायुषां स्वनिगमो बत दूरपारः ।
आविर्हितस्त्वनुयुगं स हि सत्यवत्यां
वेदद्रुमं विटपशो विभजिष्यति स्म ॥३६॥

kālena mīlita-dhiyām avamṛśya nṛṇāṁ
stokāyuṣāṁ sva-nigamo bata dūra-pāraḥ
āvirhitas tv anuyugaṁ sa hi satyavatyāṁ
veda-drumaṁ viṭa-paśo vibhajiṣyati sma

kālena—in course of time; *mīlita-dhiyām*—of the less intelligent persons; *avamṛśya*—considering the difficulties; *nṛṇām*—of humanity at large; *stoka-āyuṣām*—of the short-living persons; *sva-nigamaḥ*—the Vedic literatures compiled by him; *bata*—exactly; *dūra-pāraḥ*—greatly difficult; *āvirhitaḥ*—having appeared as; *tu*—but; *anuyugam*—in terms of the age; *saḥ*—He, the Lord; *hi*—certainly; *satyavatyām*—in the womb of Satyavatī; *veda-drumam*—the desire tree of the *Vedas; viṭa-paśaḥ*—by division of branches; *vibhajiṣyati*—would divide; *sma*—as it were.

TRANSLATION

The Lord Himself in His incarnation as the son of Satyavatī [Vyāsadeva] would consider His compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He would divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

PURPORT

Herein Brahmā mentions the future compilation of *Śrīmad-Bhāgavatam* for the short-lived persons of the Kali age. As explained in the First Canto, the less intelligent persons of the age of Kali would be not only short-lived, but also perplexed with so many problems of life due to the awkward situation of the godless human society. Advancement of material com-

forts of the body is activity in the mode of ignorance according to the laws of material nature. Real advancement of knowledge means progress of knowledge in self-realization. But in the age of Kali the less intelligent men mistakenly consider the short lifetime of one hundred years (now factually reduced to about forty or sixty years) to be all in all. They are less intelligent because they have no information of the eternity of life, and they identify with the temporary material body existing for forty years and consider it the only basic principle of life. Such persons are described as equal to the asses and bulls. But the Lord, as the compassionate father of all living beings, imparts unto them the vast Vedic knowledge in short treatises like the *Bhagavad-gītā* and, for the graduates, the *Śrīmad-Bhāgavatam.* The *Purāṇas* and the *Mahābhārata* are also similarly made by Vyāsadeva for the different types of men in the modes of material nature. But none of them are independent of the Vedic principles.

TEXT 37

देवद्विषां निगमवर्त्मनि निष्ठितानां
पूर्भिर्मयेन विहिताभिरदृश्यतूर्भिः ।
लोकान् घ्नतां मतिविमोहमतिप्रलोभं
वेषं विधाय बहु भाष्यत औपधर्म्यम्॥३७॥

deva-dviṣāṁ nigama-vartmani niṣṭhitānāṁ
pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ
lokān ghnatāṁ mati-vimoham atipralobhaṁ
veṣaṁ vidhāya bahu bhāṣyata aupadharmyam

deva-dviṣām—of those who were envious of the devotees of the Lord; *nigama*—the *Vedas; vartmani*—on the path of; *niṣṭhitānām*—of the well situated; *pūrbhiḥ*—by rockets; *mayena*—made by the great scientist Maya; *vihitābhiḥ*—made by; *adṛśya-tūrbhiḥ*—unseen in the sky; *lokān*—the different planets; *ghnatām*—of the killers; *mati-vimoham*—bewilderment of the mind; *atipralobham*—very attractive; *veṣam*—dress; *vidhāya*—having done so; *bahu bhāṣyate*—would talk very much; *aupadharmyam*—subreligious principles.

TRANSLATION

When the atheists, after being well versed in the Vedic scientific knowledge, would annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord would bewilder their minds by dressing Himself attractively as Buddha and would preach on subreligious principles.

PURPORT

This incarnation of Lord Buddha is not exactly the same Buddha incarnation as we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, the Buddha incarnation mentioned in this verse appeared in a different Kali age. In the duration of life of one Manu there are more than seventy-two Kali-yugas, and in one of them the particular type of Buddha mentioned here would appear. Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles. Such *ahiṁsā* is not a religious principle itself, but it is an important quality for persons who are actually religious. It is a common-sense religion because one is advised to do no harm to any other animal or living being because such harmful actions are equally harmful to him who does the harm. But before learning these principles of nonviolence one has to learn two other principles, namely to be humble and to be prideless. Unless one is humble and prideless, one cannot be harmless and nonviolent. And after being nonviolent one has to learn tolerance and simplicity of living. One must offer respects to the great religious preachers and spiritual leaders and also train the senses for controlled action, learning to be unattached to family and home, and enacting devotional service to the Lord, etc. At the ultimate stage one has to accept the Lord and become His devotee; otherwise there is no religion. In religious principles there must be God in the center; otherwise simple moral instructions are simply subreligious principles, generally known as *upadharma,* or nearness to religious principles.

TEXT 38

यर्ह्यालयेष्वपि सतां न हरेः कथाः स्युः
पाषण्डिनो द्विजजना वृषला नृदेवाः।

स्वाहा स्वधा वषडिति स्म गिरो न यत्र
शास्ता भविष्यति कलेर्भगवान् युगान्ते ॥३८॥

yarhy ālayeṣv api satāṁ na hareḥ kathāḥ syuḥ
pāṣaṇḍino dvija-janā vṛṣalā nṛdevāḥ
svāhā svadhā vaṣaḍ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte

yarhi—when it would so happen; *ālayeṣu*—in the residence of; *api*—even; *satām*—civilized gentlemen; *na*—no; *hareḥ*—of the Personality of Godhead; *kathāḥ*—topics; *syuḥ*—would take place; *pāṣaṇḍinaḥ*—atheists; *dvija-janāḥ*—persons declaring themselves to be the higher three classes *(brāhmaṇas, kṣatriyas* and *vaiśyas); vṛṣalāḥ*—the lower class *śūdras; nṛ-devāḥ*—ministers of the government; *svāhā*—hymns to perform sacrifices; *svadhā*—the ingredients to perform sacrifices; *vaṣaṭ*—the altar of sacrifice; *iti*—all these; *sma*—shall; *giraḥ*—words; *na*—never; *yatra*—anywhere; *śāstā*—the chastiser; *bhaviṣyati*—would appear; *kaleḥ*—of the Kali age; *bhagavān*—the Personality of Godhead; *yuga-ante*—at the end of.

TRANSLATION

Thereafter, at the end of Kali-yuga, when there would exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government would be transferred to the hands of ministers elected from the lowborn śūdra class or those less than them, and when there would be nothing known of the techniques of sacrifice, even by word, at that time the Lord would appear as the supreme chastiser.

PURPORT

The symptoms of the worst conditions of the material world, at the last stage of this age, called Kali-yuga, are stated herein. The sum and substance of such conditions is godlessness. Even the so-called saints and higher castes of the social orders, generally known as the *dvija-janas* or the twice-born, will become atheists. As such, all of them will practically forget even the holy name of the Lord, and what to speak of His activities. The higher castes of society, namely the intelligent class of men guiding the destinies

of the social orders, the administrative class of men guiding the law and order of the society, and the productive class of men guiding the economic development of the society, must all be properly well versed in knowledge of the Supreme Lord, knowing factually His name, quality, pastimes, entourage, paraphernalia and personalities. The saints and the higher castes or orders of the society are judged by their proportion of knowledge in the science of God, or *tattva-jñāna,* and not by any kind of birthright or bodily designations. Such designations, without any knowledge of the science of God and practical knowledge of devotional service, are considered to be but decorations of dead bodies. And when there is too much inflation of these decorated dead bodies in society, there develop so many anomalies in the progressive, peaceful life of the human being. Because of the lack of training or culture in the upper section of the social orders, they are no more to be designated as the *dvija-janas,* or the twice-born. The significance of being twice-born has been explained in many places in these great literatures, and again one is being reminded herewith that birth, executed by the sex life of the father and the mother, is called animal birth. But such animal birth and progress of life on the animal principles of eating, sleeping, fearing and mating (without any scientific culture of spiritual life) is called the *śūdra* life, or, to be more explicit, the uncultured life of the lower class of men. It is stated herein that the governmental power of the society in the Kali-yuga would be passed over to the uncultured, godless laborer classes of men, and thus the *nṛdevas* (or the ministers of the government) would be the *vṛṣalas,* or the uncultured lower-class men of society. No one can expect any peace and prosperity in a human society full of uncultured lower classes of men. The symptoms of such uncultured social animals are already in vogue, and it is the duty of the leaders of men to take note of it and try to reform the social order by introducing the principles of twice-born men trained in the science of God consciousness. This can be done by expanding the culture of *Śrīmad-Bhāgavatam* all over the world. In the degraded condition of the human society, the Lord incarnates as the Kalki *avatāra* and kills all the demonic without mercy.

TEXT 39

सर्गे तपोऽहमृषयो नव ये प्रजेशाः
स्थानेऽथ धर्ममखमन्वमरावनीशाः ।

अन्ते त्वधर्महरमन्युवशासुराद्या
मायाविभूतय इमाः पुरुशक्तिभाजः ॥३९॥

sarge tapo'ham ṛṣayo nava ye prajeśāḥ
sthāne'tha dharma-makha-manv-amarāvaniśāḥ
ante tv adharma-hara-manyuvaśāsurādyā
māyā-vibhūtaya imāḥ puru-śakti-bhājaḥ

sarge—in the beginning of the creation; *tapaḥ*—penance; *aham*—myself; *ṛṣayaḥ*—sages; *nava*—nine; *ye prajeśāḥ*—those who would generate; *sthāne*—in the middle while maintaining the creation; *atha*—certainly; *dharma*—religion; *makha*—Lord Viṣṇu; *manu*—the father of mankind; *amara*—the demigods deputed to control the affairs of maintenance; *avanīśāḥ*—and the kings of different planets; *ante*—at the end; *tu*—but; *adharma*—irreligion; *hara*—Lord Śiva; *manyu-vaśa*—subjected to anger; *asura-ādyāḥ*—atheists, the enemies of the devotees; *māyā*—energy; *vibhūtayaḥ*—powerful representatives; *imāḥ*—all of them; *puru-śakti-bhājaḥ*—of the Supreme Powerful Lord.

TRANSLATION

At the beginning of creation there is penance, myself [Brahmā], the Prajāpatis, and great sages who generate; then, during the maintenance of the creation, there is Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.

PURPORT

The material world is created by the energy of the Lord, which is manifested in the beginning of the creation by the penance of Brahmājī, the first living being in the creation, and then there are the nine Prajāpatis, known as great sages. In the stage when the creation is maintained, there are devotional service to Lord Viṣṇu, or factual religion, the different demigods, and the kings of different planets who maintain the world. At last, when the creation is preparing to wind up, there is first the principle of irreligion, then Lord Śiva along with the atheists, full

of anger. But all of them are but different manifestations of the Supreme Lord. Therefore Brahmā, Viṣṇu and Mahādeva (Śiva) are different incarnations of the different modes of material nature. Viṣṇu is the Lord of the mode of goodness. Brahmā is the lord of the mode of passion, and Śiva is the lord of the mode of ignorance. Ultimately, the material creation is but a temporary manifestation meant to give the chance of liberation to the conditioned souls who are entrapped in the material world, and one who develops the mode of goodness under the protection of Lord Viṣṇu has the greatest chance of being liberated by following the Vaiṣṇava principles and thus being promoted to the kingdom of God, no more to return to this miserable material world.

TEXT 40

विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह
यः पार्थिवान्यपि कविर्विममे रजांसि।
चस्कम्भ यः स्वरहसास्खलता त्रिपृष्ठं
यस्मात् त्रिसाम्यसदनादुरु कम्पयानम्॥४०॥

viṣṇor nu vīrya-gaṇanāṁ katamo'rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-rahasāskhalatā tri-pṛṣṭhaṁ
yasmāt tri-sāmya-sadanād uru-kampayānam

viṣṇoḥ—of Lord Viṣṇu; *nu*—but; *vīrya*—prowess; *gaṇanām*—in the matter of accounting; *katamaḥ*—who else; *arhati*—is able to do it; *iha*—in this world; *yaḥ*—one who; *pārthivāni*—the atoms; *api*—also; *kaviḥ*—great scientist; *vimame*—might have counted; *rajāṁsi*—particles; *caskambha*—could catch; *yaḥ*—one who; *sva-rahasā*—by His own leg; *askhalatā*—without being hampered; *tri-pṛṣṭham*—the topmost planetary space; *yasmāt*—by which; *tri-sāmya*—the neutral state of the three modes; *sadanāt*—up to that place; *uru-kampayānam*—moving very greatly.

TRANSLATION

Who can describe completely the prowess of Viṣṇu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot

do so. Because it is He only who, in His form of Trivikrama, moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

PURPORT

The highest scientific advancement of the material scientist is atomic energy. But the material scientist is not able to have an estimation of the particles of atoms contained in the whole of the universe. But even if one is able to count such atomic particles or is able to roll up the sky, like one's bedding, even then one is unable to estimate the extent of the prowess and energy of the Supreme Lord. He is known as Trivikrama because once, in His incarnation of Vāmana, He expanded His leg beyond the highest planetary system of Satyaloka and reached the neutral state of the modes of nature called the covering of the material world. There are seven layers of material coverings over the material sky, and the Lord could penetrate even those coverings. And with His toe He made a hole through which the water of the Causal Ocean filters into the material sky, and the current is known as the sacred Ganges, which purifies the planets of the three worlds. In other words, no one is equal to the transcendentally powerful Viṣṇu. He is omnipotent, and no one is equal to or greater than Him.

TEXT 41

नान्तं विदाम्यहममी मुनयोऽग्रजास्ते
मायाबलस्य पुरुषस्य कुतोऽवरा ये ।
गायन् गुणान् दशशतानन आदिदेवः
शेषोऽधुनापि समवस्यति नास्य पारम्॥४१॥

nāntaṁ vidāmy aham amī munayo'gra-jās te
māyā-balasya puruṣasya kuto'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo'dhunāpi samavasyati nāsya pāram

na—never; *antam*—end; *vidāmi*—do I know; *aham*—myself; *amī*—and all those; *munayaḥ*—great sages; *agra-jāḥ*—born prior to yourself; *te*—you; *māyā-balasya*—of the omnipotent; *puruṣasya*—of the Personality of God-

head; *kutaḥ*—what to speak of others; *avarāḥ*—born after us; *ye*—those; *gāyan*—by singing; *guṇān*—the qualities; *daśa-śata-ānanaḥ*—one who has ten hundred faces; *ādi-devaḥ*—the first incarnation of the Lord; *śeṣaḥ*—known as Śeṣa; *adhunā*—up to date; *api*—even; *samavasyati*—can achieve; *na*—not; *asya*—of Him; *pāram*—limit.

TRANSLATION

Neither myself nor all the sages who were born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

PURPORT

The omnipotent Personality of Godhead has primarily three potential manifestations, namely internal, external, and marginal potencies, with unlimited expansions of these three energies. As such, the potential expansions can never be calculated by anyone because even the Personality of God Himself, as the incarnation of Śeṣa, could not estimate the potencies, although He has been describing them continually with His one thousand faces.

TEXT 42

येषां स एष भगवान् दययेदनन्तः
सर्वात्मनाश्रितपदो यदि निर्व्यलीकम्।
ते दुस्तरामतितरन्ति च देवमायां
नैषां ममाहमिति धीः श्वशृगालभक्ष्ये ॥४२॥

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

yeṣām—unto those only; *saḥ*—the Lord; *eṣaḥ*—the; *bhagavān*—the Personality of Godhead; *dayayet*—does bestow His mercy; *anantaḥ*—the unlimited potential; *sarva-ātmanā*—by all means without reservation; *āśrita-padaḥ*—surrendered soul; *yadi*—if such surrender; *nirvyalīkam*—without pretention; *te*—those only; *dustarām*—insurmountable; *atitaranti*—can overcome; *ca*—and the paraphernalia; *deva-māyām*—diverse energies of the Lord; *na*—not; *eṣām*—of them; *mama*—mine; *aham*—myself; *iti*—thus; *dhīḥ*—conscious; *śva*—dogs; *śṛgāla*—jackals; *bhakṣye*—in the matter of eating.

TRANSLATION

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord also. But those who are attached to this body, which is meant to be eaten up at the end by dogs and jackals, cannot do so.

PURPORT

The unalloyed devotees of the Lord know the glories of the Lord in the sense that they can understand how great the Lord is and how great is His expansion of diverse energy. Those who are attached to the perishable body can hardly enter into the realm of the science of Godhead. The whole materialistic world, based on the conception of the material body as the self, is ignorant of the science of God. The materialist is always busy working for the welfare of the material body, not only of his own but also that of his children, kinsmen, communitymen, countrymen, etc. They have many branches of philanthropic and altruistic activities from a political, national, and international angle of vision, but none of the field work can go beyond the jurisdiction of the misconception of identifying the material body with the spirit soul. Unless, therefore, one is saved from the wrong conception of the body and the soul, there is no knowledge of Godhead, and unless there is knowledge of God, all advancement of material civilization, however dazzling, should be considered to be a failure.

TEXTS 43-45

वेदाहमङ्ग परमस्य हि योगमायां
यूयं भवश्च भगवानथ दैत्यवर्यः ।
पत्नी मनोः स च मनुश्च तदात्मजाश्च
प्राचीनबर्हिर्ऋभुरङ्ग उत ध्रुवश्च ॥४३॥
इक्ष्वाकुरैलमुचुकुन्दविदेहगाधि-
रघ्वम्बरीषसगरा गयनाहुषाद्याः ।
मान्धात्रलर्कशतधन्वनुरन्तिदेवा
देवव्रतो बलिरमूर्त्तरयो दिलीपः ॥४४॥
सौभर्युतङ्कशिबिदेवलपिप्पलाद-
सारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये विभीषणहनूमदुपेन्द्रदत्त-
पार्थार्ष्टिषेणविदुरश्रुतदेववर्याः ॥४५॥

vedāham aṅga paramasya hi yoga-māyāṁ
yūyaṁ bhavaś ca bhagavān atha daitya-varyaḥ
patnī manoḥ sa ca manuś ca tad-ātmajāś ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca

ikṣvākur aila-mucukunda-videha-gādhi-
raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ
māndhātralarka-śatadhanvanu-rantidevā
devavrato balir amūrttarayo dilīpaḥ

saubharyutaṅka-śibi-devala-pippalāda-
sārasvatoddhava-parāśara-bhūriṣeṇāḥ
ye'nye vibhīṣaṇa-hanūmad-upendradatta-
pārthārṣṭiṣeṇa-vidura-śrutadeva-varyāḥ

veda—know it; *aham*—myself; *aṅga*—O Nārada; *paramasya*—of the Supreme; *hi*—certainly; *yoga-māyām*—potency; *yūyam*—yourself; *bhavaḥ*—Śiva; *ca*—and; *bhagavān*—the great demigod; *atha*—as also; *daitya-varyaḥ*—Prahlāda Mahārāja, the great devotee of the Lord born in the family of the atheist; *patnī*—Śatarūpā; *manoḥ*—of Manu; *saḥ*—he; *ca*—also; *manuḥ*—

Svāyambhuva; *ca*—and; *tat-ātmajāḥ ca*—and his children like Priyavrata, Uttānapāda, Devahūti, etc.

TRANSLATION

O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamāyā potencies. And, similarly, the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttānapāda, Ākūti, Devahūti, Prasūti, etc., Prācīnabarhi, Ṛbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila, Mucukunda, Mahārāja Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanu, Anu, Rantideva, Bhīṣma, Bali, Amūrtaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanūmān, Śukadeva Gosvāmī, Arjuna, Ārṣṭiṣena, Vidura, Śrutadeva, etc., all also know the potencies of the Lord.

PURPORT

All the great devotees of the Lord, as mentioned above, who flourished in the past or present, and all devotees of the Lord who will come in the future, are aware of the different potencies of the Lord along with the potency of His name, quality, pastimes, entourage, personality, etc. And how do they know? Certainly it is not by mental speculation, nor by any attempt by dint of limited instruments of knowledge. By the limited instruments of knowledge (either senses or the material instruments like microscopes and telescopes) one cannot even fully know the Lord's material potencies, which are manifested before our eyes. For example there are many millions and billions of planets far, far beyond the scientist's calculation. But these are only the manifestations of the Lord's material energy. What can the scientist hope to know of the spiritual potency of the Lord by such material efforts? Mental speculations, by adding some dozens of "if's" and "maybe's," cannot aid the advancement of knowledge —on the contrary, such mental speculation will only end in despair by dismissing the case abruptly and declaring the nonexistence of God. The sane person, therefore, ceases to speculate on subjects beyond the jurisdiction of his tiny brain, and as a matter of course he tries to learn to surrender unto the Supreme Lord, who alone can lead one to the platform

of real knowledge. In the *Upaniṣads* it is clearly said that the Supreme Personality of Godhead can never be known simply by working very hard and taxing the good brain, nor can He be known simply by mental speculation and jugglery of words. The Lord is knowable only by one who is a surrendered soul. Herein Brahmājī, the greatest of all material living beings, acknowledges this truth. Therefore, the fruitless spoiling of energy by pursuing the path of experimental knowledge must be given up. One should gain knowledge by surrendering unto the Lord and by acknowledging the authority of the persons mentioned herein. The Lord is unlimited and, by the grace of the *yogamāyā,* helps the surrendered soul to know Him proportionately with the advance of one's surrendering process.

TEXT 46

ते वै विदन्त्यतितरन्ति च देवमायां
स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।
यद्यद्भुतक्रमपरायणशीलशिक्षा-
स्तिर्यग्जना अपि किमु श्रुतधारणा ये ॥४६॥

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye

te—such persons; *vai*—undoubtedly; *vidanti*—do know; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the covering energy of the Lord; *strī*—such as women; *śūdra*—the laborer class of men; *hūṇa*—the mountaineers; *śabarāḥ*—the Siberians, or those lower than the *śūdras; api*—although; *pāpa-jīvāḥ*—sinful living beings; *yadi*—provided; *adbhuta-krama*—one whose acts are so wonderful; *parāyaṇa*—those who are devotees; *śīla*—behavior; *śikṣāḥ*—trained up by, *tiryak-janāḥ*—even those who are not human beings; *api*—also; *kim*—what; *u*—to speak of; *śruta-dhāraṇāḥ*—those who have taken to the idea of the Lord by hearing about Him; *ye*—those.

TRANSLATION

Surrendered souls, even from the groups leading sinful lives, such as the woman, the laborer class, the mountaineers, the Siberians, etc., or

even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

PURPORT

Sometimes there are inquiries as to how one can surrender unto the Supreme Lord. In the *Bhagavad-gītā* (Bg. 18.66) the Lord asked Arjuna to surrender unto Him, and therefore persons unwilling to do so question as to where God is and to whom they should surrender. The answer to such questions or inquiries is given herein very properly. The Personality of Godhead may not be present before one's eyes, but if one is sincere in wanting such guidance the Lord will send a bona fide person who can guide one properly back to home, back to Godhead. There is no need of material qualifications for making progress in the path of spiritual realization. In the material world, when one accepts some particular type of service, he is required to possess some particular type of qualification also. Without this one is unfit for such service. But in the devotional service of the Lord the only qualification required is surrender. Surrendering oneself is in one's own hand. If one likes, he can surrender immediately without any delay, and that begins his spiritual life. The bona fide representative of God is as good as God Himself. Or, in other words, the loving representative of the Lord is more kind and more easy to approach. A sinful soul cannot approach the Lord directly, but such a sinful man can very easily approach a pure devotee of the Lord. And if one agrees to put himself under the guidance of such a devotee of the Lord, he can also understand the science of God and can also become like the transcendental pure devotee of the Lord and thus get his liberation back to Godhead, back home for eternal happiness.

So realization of the science of Godhead and relief from the unnecessary, useless struggle for existence are not at all difficult for the willing candidate. But they are very difficult for persons who are not surrendered souls but only simple, profitless speculators.

TEXT 47

शश्वत् प्रशान्तमभयं प्रतिबोधमात्रं
शुद्धं समं सदसतः परमात्मतत्त्वम् ।
शब्दो न यत्र पुरुकारकवान् क्रियार्थो
माया परैत्यभिमुखे च विलज्जमाना

तद् वै पदं भगवतः परमस्य पुंसो
ब्रह्मेति यद् विदुरजस्रसुखं विशोकम् ॥४७॥

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam
śabdo na yatra puru-kārakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam

śaśvat—eternal; *praśāntam*—without disturbance; *abhayam*—without fear; *pratibodha-mātram*—a consciousness opposed to the material counterpart; *śuddham*—uncontaminated; *samam*—without distinction; *sat-asataḥ*—of the cause and effect; *paramātma-tattvam*—the principle of primeval cause; *śabdaḥ*—speculative sound; *na*—not; *yatra*—where there is; *puru-kārakavān*—resulting in fruitive action; *kriyā-arthaḥ*—for the matter of sacrifice; *māyā*—illusion; *paraiti*—flies away; *abhimukhe*—in front of; *ca*—also; *vilajjamānā*—being ashamed of; *tat*—that; *vai*—is certainly; *padam*—ultimate phase; *bhagavataḥ*—of the Personality of Godhead; *paramasya*—of the Supreme; *puṁsaḥ*—of the person; *brahma*—the Absolute; *iti*—thus; *yat*—which; *viduḥ*—known as; *ajasra*—unlimited; *sukham*—happiness; *viśokam*—without grief.

TRANSLATION

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, without any fear, complete consciousness as opposed to matter, uncontaminated, without any distinction, the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities, and in whom the illusory energy does not stand.

PURPORT

The supreme enjoyer, Personality of Godhead, is the Supreme Brahman or the *summum bonum* because of His being the supreme cause of all causes. The conception of impersonal Brahman realization is the first step, due to His distinction from the illusory conception of material existence. In other words, impersonal Brahman is a feature of the Absolute distinct

from the material variegatedness, just as light is a conception distinct from its counterpart, darkness. But the light has its variegatedness, which is seen by those who further advance in the light, and thus the ultimate realization of Brahman is the source of the Brahman light, the Supreme Personality of Godhead, the *summum bonum* or the ultimate source of everything. Therefore, meeting the Personality of Godhead includes the realization of the impersonal Brahman as realized at first in contrast with material inebriety. The Personality of Godhead is the third step of Brahman realization. As explained in the First Canto, one must understand all three features of the Absolute—Brahman, Paramātmā, and Bhagavān.

Pratibodha-mātram is just the opposite conception of material existence. In matter there are material miseries, and thus in the first realization of Brahman there is the negation of such material inebrieties and a feeling of eternal existence distinct from the pangs of birth and death, disease and old age. That is the primary conception of impersonal Brahman.

The Supreme Lord is the Supreme Soul of everything, and therefore in the supreme conception affection is realized. The conception of affection is due to the relationship of soul to soul. A father is affectionate to his son because there is some relationship of nearness between the son and the father. But that sort of affection in the material world is full of inebriety. When the Personality of Godhead is met, the fullness of affection becomes manifested because of the reality of the affectionate relationship. He is not the object of affection by material tinges of body and mind, but He is the full, naked uncontaminated object of affection for all living entities because He is the Supersoul or Paramātmā within everyone's heart. In the liberated state of affairs, the full-fledged affection for the Lord is awakened.

As such, there is an unlimited flow of happiness, everlasting, without any fear of being broken as we have experienced here in the material world. The relationship with the Lord is never broken; thus there is no grief and no fear. Such happiness is inexplicable by words, and there can be no attempt to generate such happiness by fruitive activities by arrangement and sacrifices. But we must know also that happiness, unbroken happiness, exchanged with the Supreme Person, the Personality of Godhead as described in this verse, transcends the impersonal conception of the *Upaniṣads*. In the *Upaniṣads* the description is more or less negation of the material conception of things, but this is not denial of the transcendental senses of the Supreme Lord. Herein also the same is affirmed in the statements about the material elements; they are all transcendental, free from all contamination of material identification. And also the liberated souls

are not devoid of senses; otherwise there cannot be any reciprocation of unhampered spiritual happiness exchanged between them in spontaneous unbroken joy. All the senses, both of the Lord and of the devotees, are without any material contamination. They are so because they are beyond the material cause and effects, as it is clearly mentioned herein *(sad-asataḥ param)*. The illusory material energy cannot work there, being ashamed before the Lord and His transcendental devotees. In the material world the sense activities are not without grief, but here it is clearly said that the senses of the Lord and the devotees are without any grief. There is a distinct difference between the material and spiritual senses. And it should be understood without denying the spiritual senses because of a material conception.

The senses in the material world are surcharged with material ignorance. In every way the authorities have recommended purification of the senses from the material conception. In the material world the senses are manipulated for individual and personal satisfaction, whereas in the spiritual world the senses are properly used for the purpose for which they were originally meant, namely the satisfaction of the Supreme Lord. Such sensual activities are natural, and therefore sense gratification there is uninterrupted and unbroken by material contamination because the senses are spiritually purified. And such satisfaction of the senses is equally shared by the transcendental reciprocators. Since the activities are unlimited and constantly increasing, there is no scope for material attempts or artificial arrangements. Such happiness of transcendental quality is called *brahma-saukhyam*, which will be clearly described in the Fifth Canto.

TEXT 48

सध्र्यङ् नियम्य यतयो यमकर्तहेतिं
जह्युः स्वराडिव निपानखनित्रमिन्द्रः ॥४८॥

sadhryaṅ niyamya yatayo yama-karta-hetiṁ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ

sadhryaṅ—artificial mental speculation or meditation; *niyamya*—controlling; *yatayaḥ*—the mystics; *yama-karta-hetim*—the process of spiritual culture; *jahyuḥ*—are given up; *svarāṭ*—fully independent; *iva*—as; *nipāna*—well; *khanitram*—trouble for digging; *indraḥ*—the controlling demigod supplying rains.

TRANSLATION

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānīs and yogīs. Such processes are given up, as the heavenly King, Indra, does not take the trouble to dig a well.

PURPORT

A poor man in want of water digs a well and undertakes the trouble of digging. Similarly, those who are poor in transcendental realization speculate on the mind or meditate by controlling the senses. But they do not know that such control of the senses and achievement of spiritual perfection are simultaneously made possible as soon as one is factually engaged in the transcendental loving service of the Supreme Person, the Personality of Godhead. It is for this reason that the great liberated souls also desire to be associated in hearing and chanting the activities of the Lord. The example of Indra is very appropriate in this connection. King Indra of heaven is the controlling deity or demigod for arranging clouds and supplying rains in the universe, and as such he does not have to take the trouble to dig a well for his personal water supply. For him, digging a well for a water supply is simply ludicrous. Similarly, those who are factually engaged in the loving service of the Lord have attained the ultimate goal of life, and for them there is no need of mental speculation to find out the true nature of God or His activities. Nor do such devotees have to meditate upon the imaginary or real identity of the Lord. Because they are factually engaged in the transcendental loving service of the Lord, the Lord's pure devotees have already achieved the results of mental speculation and meditation. The real perfection of life is therefore to be engaged in the transcendental loving service of the Lord.

TEXT 49

स श्रेयसामपि विभुर्भगवान् यतोऽस्य
भावस्वभावविहितस्य सतः प्रसिद्धिः ।
देहे स्वधातुविगमेऽनुविशीर्यमाणे
व्योमेव तत्र पुरुषो न विशीर्यतेऽजः ॥४९॥

sa śreyasām api vibhur bhagavān yato'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ
dehe sva-dhātu-vigame'nuviśīryamāṇe
vyomeva tatra puruṣo na viśīryate'jaḥ

saḥ—He; *śreyasām*—all auspiciousness; *api*—also; *vibhuḥ*—the master; *bhagavān*—the Personality of Godhead; *yataḥ*—because; *asya*—of the living entity; *bhāva*—natural modes; *sva-bhāva*—own constitution; *vihitasya*—performances; *sataḥ*—all good work; *prasiddhiḥ*—ultimate success; *dehe*—of the body; *sva-dhātu*—forming elements; *vigame*—being vanquished; *anu*—after; *viśīryamāṇe*—having given up; *vyoma*—sky; *iva*—like; *tatra*—thereupon; *puruṣaḥ*—the living entity; *na*—never; *viśīryate*—becomes vanquished; *ajaḥ*—due to being unborn.

TRANSLATION

The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, either in the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.

PURPORT

The living entity is unborn and eternal, and as it is confirmed in the *Bhagavad-gītā* (Bg. 2.30), the living entity is not exhausted even though the material elementary body is vanquished. As long as the living entity is in the material existence, actions performed by him are rewarded in the next life, or even in the present life. Similarly, in his spiritual life also actions are rewarded by the Lord by the five kinds of liberation. Even the impersonalist cannot achieve the desired merging into the existence of the Supreme without being favored by the Supreme Personality of Godhead. It is confirmed in the *Bhagavad-gītā* also (Bg. 4.11) that the Lord awards similar results, as one desires, in one's present life. The living entities are given freedom to make their choice, and the Lord awards them accordingly.

It is the duty of everyone, therefore, to worship devoutly only the Personality of Godhead to achieve his desired goal. The impersonalist,

instead of speculating or meditating, can directly execute the routine devotional service of the Lord and thus easily obtain the desired goal.

The devotees, however, are naturally inclined to become associates of the Lord without being merged in the spiritual existence, as conceived by the impersonalist. The devotees, therefore, following their constitutional instincts, achieve the desired goal of becoming servitors, friends, fathers, mothers or conjugal lovers of the Lord. The devotional service of the Lord involves nine transcendental processes of hearing and chanting, etc., and by performing such easy and natural devotional services the devotees achieve the highest perfectional results, far, far superior to merging into the existence of the Brahman. The devotees are, therefore, never advised to indulge in speculating upon the nature of the Supreme, or artificially meditating on the void.

One should not, however, misunderstand that after the annihilation of this present body there is no body by which one can associate with the Lord face to face. The living entity is unborn. It is not that he is manifest with the creation of the material body. On the other hand, it is true that the material body develops only by the desire of the living entity. The evolution of the material body is due to such desires of the living being. According to the desires of the living being, the material body develops. So from the spirit soul the material body comes into existence, generated from the living force. As the living being is eternal, so he exists just like the air within the body. Air is within and without the body. Therefore when the external covering, the material body, is vanquished, the living spark, like the air within the body, continues to exist. And by the direction of the Lord, because He is the ultimate benefactor, the living entity is at once awarded the necessary spiritual body befitting his association with the Lord in the manner of *sārūpya* (equal bodily feature), *sālokya* (equal facility to live in the same planet with the Lord), *sārṣṭi* (equal possession of opulence like the Lord), and *sāmīpya* (equal association with the Lord).

The Lord is so kind that even if a devotee of the Lord cannot fulfill the complete course of devotional service unalloyed and uncontaminated by material association, he is given another chance in the next life by being awarded a birth in the family of a devotee or rich man so that without being engaged in the struggle for material existence, the devotee can finish the remaining purification of his existence and thus immediately, after relinquishing the present body, go back home, back to Godhead. This is confirmed in the *Bhagavad-gītā*.

In this connection detailed information is available in the *Bhagavat-sandarbha* of Śrīla Jīva Gosvāmī Prabhupāda. Once achieving the spiritual

existence, the devotee is eternally situated there, as already discussed in the previous verse.

TEXT 50

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः ।
समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ॥५०॥

so'yaṁ te'bhihitas tāta
bhagavān viśva-bhāvanaḥ
samāsena harer nānyad
anyasmāt sad-asac ca yat

saḥ—that; *ayam*—the same; *te*—unto you; *abhihitaḥ*—explained by me; *tāta*—my dear son; *bhagavān*—the Personality of Godhead; *viśva-bhāvanaḥ*—the creator of the manifested worlds; *samāsena*—in brief; *hareḥ*—without Hari, the Lord; *na*—never; *anyat*—anything else; *anyasmāt*—being the cause of; *sat*—manifested or phenomenal; *asat*—noumenal; *ca*—and; *yat*—whatever there may be.

TRANSLATION

My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.

PURPORT

As we have generally the experience of the temporary, material world and conditioned souls trying to lord it over the material worlds, so Brahmājī explained to Nāradadeva that this temporary world is the work of the external potency of the Lord, and the conditioned souls struggling here for existence are the marginal potency of the Supreme Lord Personality of Godhead, and but for Him, Hari, the Supreme Lord, there is no other cause for all these phenomenal activities. He is the primeval cause of all causes. This does not mean, however, that the Lord Himself is distributed impersonally. He is aloof from all these interactions of the external and marginal potencies. In the *Bhagavad-gītā,* it is confirmed

(Bg. 9.4) that by His potencies alone He is present everywhere and anywhere, and everything that is manifested rests on His potency only, but He, as the Supreme Personality of Godhead, is always aloof from them. The potency and the potent are simultaneously one and different from one another.

One should not deprecate the Supreme Lord for the creation of this miserable world, just as one should not blame the king for creating a prisonhouse in the government. The prisonhouse is a necessary institution of the establishment of the government for those who are disobedient to the laws of the government. Similarly, this material world, full of miseries, is a temporary creation of the Lord for those who have forgotten Him and are trying to lord it over the false manifestation. He, however, is always anxious to get the fallen souls back home, back to Godhead, and for this He has given so many chances to the conditioned souls via the authoritative scriptures, His representatives, and personal incarnations also. Since He has no direct attachment to this material world, He is not to be blamed for its creation.

TEXT 51

इदं भागवतं नाम यन्मे भगवतोदितम् ।
संग्रहोऽयं विभूतीनां त्वमेतद् विपुलीकुरु ॥५१॥

idaṁ bhāgavataṁ nāma
yan me bhagavatoditam
saṅgraho'yaṁ vibhūtīnāṁ
tvam etad vipulīkuru

idam—this; *bhāgavatam*—the science of Godhead; *nāma*—of the name; *yat*—that which; *me*—unto me; *bhagavata*—by the Personality of Godhead; *uditam*—enlightened; *saṅgrahaḥ*—is the accumulation of; *ayam*—His; *vibhūtīnām*—of the diverse potencies; *tvam*—your good self; *etat*—this science of Godhead; *vipulī*—expand; *kuru*—do it.

TRANSLATION

O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in a nutshell by the Supreme Personality of Godhead, and it was spoken in

a nutshell as the accumulation of His diverse potencies. Please expand this science yourself.

PURPORT

The *Bhāgavatam* in a nutshell, spoken in about half a dozen verses by the Personality of Godhead, as it will appear ahead, is the science of God, and it is the potential representation of the Personality of Godhead. He, being absolute, is nondifferent from the science of God, *Śrīmad-Bhāgavatam.* Brahmājī received this science of Godhead from the Lord directly, and he handed over the same to Nārada, who in his turn ordered Śrīla Vyāsadeva to expand it. Só the transcendental knowledge of the Supreme Lord is not mental speculation by the mundane wranglers, but is uncontaminated, eternal, perfect knowledge beyond the jurisdiction of material modes. The *Bhāgavata Purāṇa* is therefore the direct incarnation of the Lord in the form of transcendental sound, and one should receive this transcendental knowledge from the bona fide representative of the Lord in the chain of disciplic succession from the Lord to Brahmājī, from Brahmājī to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva Gosvāmī, from Śukadeva Gosvāmī to Sūta Gosvāmī, as the ripened fruit of the Vedic tree drops from one hand to another without being broken by falling suddenly from the high branch down to the earth. Therefore unless one hears the science of Godhead from the bona fide representative of the disciplic succession, as above mentioned, it will be a difficult job for one to understand the theme of the science of Godhead. It should never be heard from the professional *Bhāgavatam* reciters who earn their livelihood by gratifying the senses of the audience.

TEXT 52

यथा हरौ भगवति नृणां भक्तिर्भविष्यति ।
सर्वात्मन्यखिलाधारे इति सङ्कल्प्य वर्णय ॥५२॥

yathā harau bhagavati
nṛṇāṁ bhaktir bhaviṣyati
sarvātmany akhilādhāre
iti saṅkalpya varṇaya

yathā—as much as; *harau*—unto the Personality of Godhead; *bhagavati*—unto the Lord; *nṛṇām*—for human beings; *bhaktiḥ*—devotional service; *bhaviṣyati*—become enlightened; *sarva-ātmani*—the Absolute Whole; *akhila-ādhāre*—unto the *summum bonum; iti*—thus; *saṅkalpya*—by determination; *varṇaya*—describe.

TRANSLATION

Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

PURPORT

Śrīmad-Bhāgavatam is the philosophy of devotional service and the scientific presentation of man's relationship with the Supreme Personality of Godhead. Prior to the age of Kali there was no need for such a book of knowledge to know the Lord and His potential energies, but with the beginning of the age of Kali the human society became gradually influenced by four sinful principles, namely illegitimate connection with women, intoxication, gambling and unnecessary killing of animals. Because of these basic sinful acts, gradually man became forgetful of his eternal relation with God. Therefore man became blind, so to speak, to his ultimate goal of life. The ultimate goal of life is not to pass a life of irresponsibility like the animals and indulge in a polished way in the four animal principles, namely eating, sleeping, fearing and mating. For such a blind human society in the darkness of ignorance, *Śrīmad-Bhāgavatam* is the torchlight to see things in proper perspective. Therefore it was necessary to describe the science of God from the very beginning, or from the very birth of the phenomenal world.

As we have already explained previously, *Śrīmad-Bhāgavatam* is so scientifically presented that any sincere student of this great science will be able to understand the science of God simply by reading it with attention or simply by regularly hearing it from the bona fide speaker. Everyone is hankering after happiness in life, but in this age, blind as they are, the members of human society have no proper vision that the Personality of Godhead is the reservoir of all happiness because He is the ultimate source of everything: *janmādasya yataḥ*. Happiness in complete perfection without

hindrance can be achieved only by our devotional relationship with Him. And it is only by His association that we can get rid of the distressful material existence. Even those who are after the enjoyment of this material world can also take shelter of the great science of *Śrīmad-Bhāgavatam,* and they will be successful at the end. Nārada is therefore requested or ordered by his spiritual master to present this science with determination and in good plan. Nārada was never advised to preach the principles of *Bhāgavatam* to earn a livelihood, but he was ordered by his spiritual master to take the matter very seriously in a missionary spirit.

TEXT 53

मायां वर्णयतोऽमुष्य ईश्वरस्यानुमोदतः ।
शृण्वतः श्रद्धया नित्यं माययात्मा न मुह्यति॥५३॥

māyāṁ varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityaṁ
māyayātmā na muhyati

māyām—affairs of the external energy; *varṇayataḥ*—while describing; *amuṣya*—of the Lord; *īśvarasya*—of the Personality of Godhead; *anumodataḥ*—thus appreciating; *śṛṇvataḥ*—thus hearing; *śraddhayā*—with devotion; *nityam*—regularly; *māyayā*—by the illusory energy; *ātmā*—the living entity; *na*—never; *muhyati*—becomes illusioned.

TRANSLATION

Activities of the Lord, in association with His different energies, should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord."

PURPORT

The science of learning a subject matter seriously is different from the sentiments of the fanatics. The fanatics or the fools may consider the

Lord's activities in relation with external energy useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities, either in relation with the external energy or with the internal energy, are equally good. On the other hand, those who are not completely free from the clutches of the external energy of the Lord should devoutly hear regularly about the activities of the Lord in relation with the external energy. They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His *rāsa-līlā*. The cheap reciters of the *Bhāgavatam* are very much enthusiastic about the Lord's internal potential activities, and the pseudo-devotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.

Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the *gopīs* or about His pastimes like uplifting the Govardhana Hill, etc., and they have nothing to do with the Lord's plenary expansions as the *puruṣāvatāras* and Their pastimes of creation, maintenance, or annihilation of the material worlds. But a pure devotee knows that there is no difference between the pastimes of the Lord, either in *rāsa-līlā* or in creation, maintenance or destruction of the material world. Rather, the description of such activities of the Lord as *puruṣāvatāras* are specifically meant for persons who are in the clutches of the external energy. *Rāsa-līlā,* etc., are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear the Lord's pastimes in relationship with the external energy with appreciation and devotion, and such acts are as good as the hearing of *rāsa-līlā* in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Śrī Caitanya never indulged in hearing the *rāsa-līlā* with ordinary men.

In the *Śrīmad-Bhāgavatam,* the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto. This will be further explained in the last chapter of this canto. In the Third Canto it will be more explicit. A pure devotee of the Lord, therefore, must begin reading or hearing *Śrīmad-Bhāgavatam* from the very beginning, and not from the Tenth Canto. We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present *Śrīmad-Bhāgavatam* as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing *Śrīmad-Bhāgavatam* as a scientific presentation,

the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Thus end the Bhaktivedanta purports of the Second Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Scheduled Incarnations with Specific Functions."*

CHAPTER EIGHT

Questions by King Parīkṣit

TEXT 1

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च।
यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥ १ ॥

rājovāca
brahmaṇā codito brahman
guṇākhyāne'guṇasya ca
yasmai yasmai yathā prāha
nārado deva-darśanaḥ

rājā—the King; *uvāca*—inquired; *brahmaṇā*—by Lord Brahmā; *coditaḥ*—being instructed; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *guṇa-ākhyāne*—in narrating the transcendental qualities; *aguṇasya*—of the Lord, who is without material qualities; *ca*—and; *yasmai yasmai*—and whom; *yathā*—as much as; *prāha*—explained; *nāradaḥ*—Nārada Muni; *deva-darśanaḥ*—one whose audience is as good as that of any demigod.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: How did Narada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

PURPORT

Devarṣi Nārada was directly instructed by Brahmājī, who was also directly instructed by the Supreme Lord; therefore the instructions imparted by Nārada to his various disciples are as good as those of the Supreme Lord. That is the way of understanding Vedic knowledge. It comes down from the Lord by disciplic succession, and this transcendental knowledge is distributed to the world by this descending process.

There is no chance, however, to receive the Vedic knowledge from mental speculators. Therefore, wherever Nārada Muni goes, he represents himself as authorized by the Lord, and his appearance is as good as that of the Supreme Lord. Similarly, the disciplic succession which strictly follows the transcendental instruction is the bona fide chain of disciplic succession, and the test for such bona fide spiritual masters is that there should be no difference between the instruction of the Lord originally imparted to His devotee and that which is imparted by the authority in the line of disciplic succession. How Nārada Muni distributed the transcendental knowledge of the Lord will be explained in later cantos.

It will appear also that the Lord existed prior to the material creation, and therefore His transcendental name, quality, etc., do not represent any material quality. Whenever, therefore, the Lord is described as *aguṇa,* or without any quality, it does not mean that He has no quality, but that He has no material quality, such as the modes of goodness, passion, or ignorance, as the conditioned souls have. He is transcendental to all material conceptions, and thus He is described as *aguṇa.*

TEXT 2

एतद् वेदितुमिच्छामि तत्त्वं तत्त्वविदां वर ।
हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः ॥ २ ॥

etad veditum icchāmi
tattvaṁ tattva-vidāṁ vara
harer adbhuta-vīryasya
kathā loka-sumaṅgalāḥ

etat—all these; *veditum*—just understand; *icchāmi*—do I wish; *tattvam*—the truth; *tattva-vidām*—of those who are well versed in the matter of Absolute Truth; *vara*—the great; *hareḥ*—of the Lord; *adbhuta-vīryasya*—of the one who possesses wonderful potencies; *kathāḥ*—narrations; *loka*—for all planets; *su-maṅgalāḥ*—auspicious.

TRANSLATION

The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.

PURPORT

Śrīmad-Bhāgavatam, which is full of narration of the activities of the Supreme Lord, is auspicious for all living beings residing in every planet.

One who takes it as belonging to a particular sect is certainly mistaken. *Śrīmad-Bhāgavatam* is certainly a very dear scripture for the devotees of the Lord, but it is auspicious even for the nondevotees also because it explains that even the nondevotees hovering under the spell of material energy can be delivered from such clutches if they hear with devotion and attention the narration of the *Śrīmad-Bhāgavatam* from the right source representing the Lord by disciplic succession.

TEXT 3

कथयस्व महाभाग यथाहमखिलात्मनि ।
कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम् ॥ ३ ॥

kathayasva mahābhāga
yathāham akhilātmani
kṛṣṇe niveśya niḥsaṅgaṁ
manas tyakṣye kalevaram

kathayasva—please continue speaking; *mahābhāga*—O greatly fortunate one; *yathā*—as much as; *aham*—I; *akhila-ātmani*—unto the Supreme Soul; *kṛṣṇe*—unto Lord Śrī Kṛṣṇa; *niveśya*—having placed; *niḥsaṅgam*—being freed from material qualities; *manaḥ*—mind; *tyakṣye*—may relinquish; *kalevaram*—body.

TRANSLATION

O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body.

PURPORT

To be fully engaged in hearing the transcendental narration described in the text of *Śrīmad-Bhāgavatam* means to be constantly associated with the Supreme Soul Śrī Kṛṣṇa. And to be constantly associated with the Supreme Lord Kṛṣṇa means to be liberated from the qualities of matter. Lord Kṛṣṇa is like the sun, and the material contamination is like the darkness. As darkness is dissipated in the presence of the sun, so to be constantly

engaged in the association of the Lord Śrī Kṛṣṇa means to be uncontaminated by the material qualities. Contamination by material qualities is the cause of repeated birth and death, and liberation from material qualities is transcendence. Mahārāja Parīkṣit is now a realized soul by this secret of liberation through the grace of Śukadeva Gosvāmī, for the latter informed the King that the highest perfection of life is to be in remembrance of Nārāyaṇa at the end of life. Mahārāja Parīkṣit was destined to give up his body at the end of seven days, and thus he decided to continue the remembrance of the Lord by His association with the topic of *Śrīmad-Bhāgavatam,* and thus to quit his body in full consciousness of the presence of the Lord Śrī Kṛṣṇa, the Supreme Soul.

The hearing of *Śrīmad-Bhāgavatam* performed by the professional men is different from the transcendental hearing of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a soul realized in the Absolute Truth, Śrī Kṛṣṇa, the Personality of Godhead. The fruitive materialist is not a realized soul; he wants to derive some material benefit from his so-called hearing of *Śrīmad-Bhāgavatam.* Undoubtedly such an audience, hearing *Śrīmad-Bhāgavatam* from the professional men, can derive some material benefit as desired by them, but that does not mean that such a pretense of hearing *Śrīmad-Bhāgavatam* for a week is as good as that of Mahārāja Parīkṣit.

It is the duty of the sane to hear *Śrīmad-Bhāgavatam* from a self-realized soul without being duped by professional men, and one should continue such hearing till the end of one's life so that one can actually have the transcendental association of the Lord and thus be liberated simply by hearing *Śrīmad-Bhāgavatam.*

Mahārāja Parīkṣit had already given up all his connections with his kingdom and family, the most attractive features of materialism, but still he was conscious of his material body. He wanted to be free of such bondage also by the constant association of the Lord.

TEXT 4

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ ४ ॥

śṛṇvataḥ śraddhayā nityaṁ
gṛṇataś ca sva-ceṣṭitam
kālena nātidīrgheṇa
bhagavān viśate hṛdi

śṛṇvataḥ—of those who hear; *śraddhayā*—in earnestness; *nityam*—regularly, always; *gṛṇataḥ*—taking the matter; *ca*—also; *sva-ceṣṭitam*—seriously by one's own endeavor; *kālena*—duration; *na*—not; *atidīrgheṇa*—very prolonged time; *bhagavān*—the Personality of Godhead Śrī Kṛṣṇa; *viśate*—becomes manifest; *hṛdi*—within one's heart.

TRANSLATION

Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

PURPORT

Cheap devotees or the material devotees of the Lord are very much desirous to see the Lord personally without making any requisite qualification. Such third-grade devotees should know well that material attachment and seeing the Lord eye to eye cannot go together. It is not such a mechanical process that the professional *Bhāgavatam* reciters can do the job on behalf of the third-grade materialist pseudo-devotee. The professional men are useless in this connection because they are neither self-realized nor interested in the liberation of the audience. They are simply interested in maintaining the material establishment of family attachment and earning some material benefits out of the profession. Mahārāja Parīkṣit had no more than seven days to live, but for others Mahārāja Parīkṣit personally recommends that one should hear *Śrīmad-Bhāgavatam* regularly, *nityam,* always by one's own effort and with serious devotion also. That will help one to see the Lord Śrī Kṛṣṇa manifested in one's heart within no time.

The pseudo-devotee, however, is very anxious to see the Lord by his whims, not making any serious effort to hear *Śrīmad-Bhāgavatam* regularly and without detachment from material benefit. That is not the way recommended by an authority like Mahārāja Parīkṣit, who heard and benefitted by hearing *Śrīmad-Bhāgavatam.*

TEXT 5

प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् ।
धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥ ५ ॥

praviṣṭaḥ karṇa-randhreṇa
svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ
salilasya yathā śarat

praviṣṭaḥ—thus being entered; *karṇa-randhreṇa*—through the holes of the ears; *svānām*—according to one's liberated position; *bhāva*—constitutional relationship; *saraḥ-ruham*—the lotus flower; *dhunoti*—cleanses; *śamalam*—material qualities like lust, anger, avarice, hankering, etc.; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Supreme Personality of Godhead; *salilasya*—of the reservoir of waters; *yathā*—as it were; *śarat*—the autumn season.

TRANSLATION

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], entering into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship and thus cleanses the dust of material association, such as lust, anger, hankerings, etc., and acts like the autumnal rains upon the pools of muddy water.

PURPORT

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world, and thus one who is actually in the confidence of a pure devotee like Nārada or Śukadeva Gosvāmī and thus empowered by one's spiritual master, as Nārada was by Brahmājī, can not only deliver himself from the clutches of *māyā,* or illusion, but can deliver the whole world by his pure and empowered devotional strength. The comparison to the autumnal rain which falls on the muddy reservoirs of water is very appropriate. During the rainy season, all waters of the rivers become muddy, but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water like that of the metropolitan waterworks tanks, etc., can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers, etc. Similarly, a powerful pure devotee of the Lord can deliver not only his personal self but also many others in his association.

In other words, the cleansing of the polluted heart by other methods (like culture of empiric knowledge or mystic gymnastics) can simply

cleanse one's own heart, but devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure empowered devotee. A true representative of the Lord like Nārada, Śukadeva Gosvāmī, Lord Caitanya, the six Gosvāmīs and later Śrīla Bhaktivinode Ṭhākur or Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākur, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear *Śrīmad-Bhāgavatam* one realizes his constitutional relationship with the Lord in the transcendental humor of servitude, friendship, paternal affection or conjugal love, and by such self-realization one becomes situated at once in the transcendental loving service of the Lord. All such pure devotees like Nārada were not only self-realized souls, but they were engaged in preaching work automatically by spiritual impetus, and thus they delivered many poor souls entangled in the material modes. They became so powerful because they sincerely followed the *Bhāgavatam* principles by regular hearing and worshiping. By such actions the accumulated material lusts, etc., become cleansed by the personal endeavor of the Lord within the heart. The Lord is always within the heart of the living being, but He becomes manifested by one's devotional service.

Purification of the heart by culture of knowledge or mystic *yoga* may be all right for the time being for an individual person, but it is like cleansing the stagnant water in small quantity by chemical processes. Such clarification of water may stand for the time being and the sediments settle down, but by a slight agitation everything becomes muddy. The idea is that devotional service to the Lord is the only method of cleansing the heart for good. Whereas other methods may be superficially good for the time being, there is a risk of becoming muddy again due to agitation of the mind. Devotional service to the Lord, with specific attention for hearing *Śrīmad-Bhāgavatam* regularly and always, is the best recommended method for liberation from the clutches of illusion.

TEXT 6

धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति ।
मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा ॥ ६ ॥

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlaṁ na muñcati
mukta-sarva-parikleśaḥ
pānthaḥ sva-śaraṇaṁ yathā

dhauta-ātmā—a person whose heart has been cleansed; *puruṣaḥ*—the living being; *kṛṣṇa*—the Supreme Personality of Godhead; *pāda-mūlam*—the shelter of the lotus feet; *na*—never; *muñcati*—gives up; *mukta*—liberated; *sarva*—all; *parikleṣaḥ*—of all miseries of life; *pānthaḥ*—the traveler; *sva-śaraṇam*—in his own abode; *yathā*—as it were.

TRANSLATION

A pure devotee of the Lord, whose heart is once cleansed by the process of devotional service, never relinquishes the lotus feet of Lord Kṛṣṇa because they fully satisfy him, as the traveler is satisfied at home after a troubled journey.

PURPORT

One who is not a pure devotee of the Supreme Lord Kṛṣṇa is not completely cleansed in the heart. But a perfectly cleansed person never quits the devotional service of the Lord. In discharging such devotional service, as it was ordered by Brahmājī to Nārada in the preaching of *Śrīmad-Bhāgavatam*, sometimes the representative of the Lord engaged in preaching work meets various so-called difficulties of life. This was exhibited by Lord Nityānanda when He delivered the two fallen souls Jagai and Madhai, and similarly Lord Jesus Christ was crucified by the nonbelievers. But such difficulties are suffered by the devotees in preaching work very gladly because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied. Prahlāda Mahārāja suffered greatly, but still he never forgot the lotus feet of the Lord. This is because a pure devotee of the Lord is so purified in the heart that he cannot leave the shelter of Lord Kṛṣṇa in any circumstances. There is no self-interest in such service. The progress of culturing knowledge by the *jñānīs* or the bodily gymnastics by the *yogīs* are ultimately given up by the respective performers, but a devotee of the Lord cannot give up the service of the Lord, for he is ordered by his spiritual master. Pure devotees like Nārada or Nityānanda Prabhu take up the order of the spiritual master as the sustenance of life. They do not mind what becomes of the future of their lives. They take the matter very seriously as the order comes from the higher authority, from the representative of the Lord, or from the Lord Himself.

The example set herein is very appropriate. A traveler leaves home to search for wealth in far distant places, sometimes in the forest and

sometimes on the ocean and sometimes on hilltops. Certainly there are many troubles for the traveler when he is in such unknown places. But all such troubles are at once mitigated as soon as the sense of his family affection is remembered, and as soon as he returns home he forgets all such troubles on the way.

A pure devotee of the Lord is exactly in a family tie with the Lord, and therefore he is undeterred in discharging his duty in full affectionate tie with the Lord.

TEXT 7

यदधातुमतो ब्रह्मन् देहारम्भोऽस्य धातुभिः ।
यदृच्छया हेतुना वा भवन्तो जानते यथा ॥ ७ ॥

yad adhātu-mato brahman
dehārambho'sya dhātubhiḥ
yadṛcchayā hetunā vā
bhavanto jānate yathā

yat—as it is; *adhātu-mataḥ*—without being materially constituted; *brahman*—O learned *brāhmaṇa; deha*—the material body; *ārambhaḥ*—the beginning of; *asya*—of the living being; *dhātubhiḥ*—by matter; *yadṛcchayā*—without cause, accidental; *hetunā*—due to some cause; *vā*—either; *bhavantaḥ*—your good self; *jānate*—as you may know it; *yathā*—so you inform me.

TRANSLATION

O learned brāhmaṇa, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.

PURPORT

Mahārāja Parīkṣit, being a typical devotee, is not only satisfied by confirming the importance of hearing the *Śrīmad-Bhāgavatam* from the representative of Brahmājī by disciplic succession, but he is still more anxious to establish the philosophical basis of *Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam* is the science of the Supreme Personality of Godhead, and as

such all questions that may arise in the mind of a serious student must be cleared by the statements of the authority. A person on the path of devotional service may inquire from his spiritual master all about the spiritual position of God and the living beings. From the *Bhagavad-gītā,* as well as from the *Śrīmad-Bhāgavatam,* it is known that qualitatively the Lord and the living beings are one. The living being in the conditioned state of material existence is subjected to many transmigrations by continuously changing the material body. But what are the causes of such material embodiment of the part and parcel of the Lord? Mahārāja Parīkṣit inquires about this very important matter for the benefit of all classes of candidates on the path of self-realization and devotional service to the Lord.

Indirectly it is confirmed that the Supreme Being, the Lord, makes no such material changes of body. He is spiritually whole, with no difference between His body and His soul, unlike the conditioned soul. The liberated living beings, who associate with the Lord in person, are also exactly like the Lord. Only the conditioned souls awaiting liberation are subjected to change of bodies. How was the process first begun?

In the process of devotional service, the first step is to take shelter of the spiritual master and then inquire from the spiritual master all about the process. This inquiry is essential in order to be made immune to all kinds of offenses in the path of devotional service. Even if one is fixed in devotional service like Mahārāja Parīkṣit, he must still inquire from the realized spiritual master all about this. In other words, the spiritual master must also be well versed and learned so that he may be able to answer all these inquiries from the devotees. Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain. It is illegal to become a spiritual master if one is unable to deliver the disciple.

TEXT 8

आसीद् यदुदरात् पद्मं लोकसंस्थानलक्षणम् ।
यावानयं वै पुरुष इयत्तावयवैः पृथक् ।
तावानसाविति प्रोक्तः संस्थावयववानिव ॥ ८ ॥

āsīd yad-udarāt padmaṁ
loka-saṁsthāna-lakṣaṇam

yāvān ayaṁ vai puruṣa
iyattāvayavaiḥ pṛthak
tāvān asāv iti proktaḥ
saṁsthāvayavavān iva

āsīt—as it grew; *yat-udarāt*—from whose abdomen; *padmam*—lotus flower; *loka*—world; *saṁsthāna*—situation; *lakṣaṇam*—possessed of; *yāvān*—as it were; *ayam*—this; *vai*—certainly; *puruṣaḥ*—the Supreme Personality of Godhead; *iyattā*—measurement; *avayavaiḥ*—by embodiment; *pṛthak*—different; *tāvān*—so; *asau*—that; *iti proktaḥ*—it is so said; *saṁsthā*—situation; *avayavavān*—embodiment; *iva*—like.

TRANSLATION

If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own caliber and measurement, then what is the specific difference between the body of the Lord and those of other common living entities?

PURPORT

One should note how Mahārāja Parīkṣit intelligently put the questions before his spiritual master for scientific understanding of the transcendental body of the Lord. It has been described in many places before this that the Lord assumed a very gigantic body, like Kāraṇodakaśāyī Viṣṇu, from whose hair pores innumerable universes have generated. The body of the Garbhodakaśāyī Viṣṇu is described as sprouting the lotus stem within which all the planets of the universe remain, and at the top of the stem there is the lotus flower on which Lord Brahmā is born. In the creation of the material world He undoubtedly assumes the gigantic body, and living entities also get bodies, big or small, according to the respective necessity. For example, an elephant gets a gigantic body according to its needs, and so also an ant gets its body according to its needs. Similarly, if the Personality of Godhead assumes a gigantic body to accomodate the universes or the planets of a particular universe, there is no difference in the principle of assuming or accepting a particular type of body in terms of necessity. A living being and the Lord cannot be distinguished simply by the difference of the magnitude of the body. So the answer depends on the specific significance of the body of the Lord, as distinguished from the body of the common living being.

TEXT 9

अजः सृजति भूतानि भूतात्मा यदनुग्रहात् ।
ददृशे येन तद्रूपं नाभिपद्मसमुद्भवः ॥ ९ ॥

ajaḥ sṛjati bhūtāni
bhūtātmā yad-anugrahāt
dadṛśe yena tad-rūpaṁ
nābhi-padma-samudbhavaḥ

ajaḥ—one who is born without a material source; *sṛjati*—creates; *bhūtāni*—all those materially born; *bhūta-ātmā*—having a body of matter; *yat*—whose; *anugrahāt*—by the mercy of; *dadṛśe*—could see; *yena*—by whom; *tat-rūpam*—His form of body; *nābhi*—navel; *padma*—lotus flower; *samudbhavaḥ*—being born of.

TRANSLATION

Brahmā, who was not born of a material source but of the lotus flower coming out of the navel abdomen of the Lord, is the creator of all those who are materially born. Of course, by the grace of the Lord, Brahmā was able to see the form of the Lord.

PURPORT

The first living creature, Brahmā, is called *ajaḥ* because he did not take his birth from the womb of a mother materially born. He was directly born from the bodily expansion of the lotus flower of the Lord. Thus it is not readily understandable whether the body of the Lord and that of Brahmā are of the same quality or different. This must also be clearly understood. One thing is, however, certain: Brahmā was completely dependent on the mercy of the Lord because after his birth he could create living beings by the Lord's grace only, and he could see the form of the Lord. Whether the form seen by Brahmā is of the same quality as that of Brahmā is a bewildering question, and Mahārāja Parīkṣit wanted to get clear answers from Śrīla Śukadeva Gosvāmī.

TEXT 10

स चापि यत्र पुरुषो विश्वस्थित्युद्भवाप्ययः ।
मुक्त्वात्ममायां मायेशः शेते सर्वगुहाशयः ॥१०॥

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ
muktvātma-māyāṁ māyeśaḥ
śete sarva-guhā-śayaḥ

saḥ—He; *ca*—also; *api*—as He is; *yatra*—where; *puruṣaḥ*—the Personality of Godhead; *viśva*—the material worlds; *sthiti*—maintenance; *udbhava*—creation; *apyayaḥ*—annihilation; *muktvā*—without being touched; *ātma-māyām*—own energy; *māyeśaḥ*—the Lord of all energies; *śete*—does lie on; *sarva-guhā-śayaḥ*—one who lies in everyone's heart.

TRANSLATION

Please also explain the Personality of Godhead, who lies in every heart as the Supersoul and as the Lord of all energies, but is untouched by His external energy.

PURPORT

Undoubtedly the form of the Lord who was seen by Brahmā must be transcendental, otherwise how could He simply look upon the creative energy without being touched? It is understood also that the same *puruṣa* lies in the heart of every living entity. This also requires proper explanation.

TEXT 11

पुरुषावयवैर्लोकाः सपालाः पूर्वकल्पिताः ।
लोकैरमुष्यावयवाः सपालैरिति शुश्रुम ॥११॥

puruṣāvayavair lokāḥ
sa-pālāḥ pūrva-kalpitāḥ
lokair amuṣyāvayavāḥ
sa-pālair iti śuśruma

puruṣa—universal form of the Lord (*virāṭa puruṣaḥ*); *avayavaiḥ*—by different parts of the body; *lokāḥ*—the planetary system; *sa-pālāḥ*—with respective governors; *pūrva*—formerly; *kalpitāḥ*—discussed; *lokaiḥ*—by the different planetary systems; *amuṣya*—His; *avayavāḥ*—different parts of the body; *sa-pālaiḥ*—with the governors; *iti*—thus; *śuśruma*—I heard.

TRANSLATION

O learned brāhmaṇa, it was formerly explained that all the planets of the universe with their respective governors are situated in the different parts of the gigantic body of the virāṭa puruṣa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virāṭa puruṣa. But what is their actual position? Will you please explain that?

TEXT 12

यावान् कल्पोविकल्पो वा यथा कालोऽनुमीयते ।
भूतभव्यभवच्छब्द आयुर्मानं च यत् सतः ॥१२॥

yāvān kalpo vikalpo vā
yathā kālo'numīyate
bhūta-bhavya-bhavac-chabda
āyur-mānaṁ ca yat sataḥ

yāvān—as it is; *kalpaḥ*—the duration of time between creation and annihilation; *vikalpaḥ*—subsidiary creation and annihilation; *vā*—either; *yathā*—as also; *kālaḥ*—the time; *anumīyate*—is measured; *bhūta*—past; *bhavya*—future; *bhavat*—present; *śabdaḥ*—sound; *āyuḥ*—duration of life; *mānam*—measurement; *ca*—also; *yat*—which; *sataḥ*—of all living beings in all planets.

TRANSLATION

Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.

PURPORT

Past, present and future are different features of time to indicate the duration of life for the universe and all its paraphernalia, including the different living beings in different planets.

TEXT 13

कालस्यानुगतिर्या तु लक्ष्यतेऽण्वी बृहत्यपि ।
यावत्यः कर्मगतयो यादृशीर्द्विजसत्तम ॥१३॥

kālasyānugatir yā tu
lakṣyate'ṇvī bṛhaty api
yāvatyaḥ karma-gatayo
yādṛśīr dvija-sattama

kālasya—of the eternal time; *anugatiḥ*—beginning; *yā tu*—as they are; *lakṣyate*—experienced; *aṇvī*—small; *bṛhatī*—great; *api*—even; *yāvatyaḥ*—as long as; *karma-gatayaḥ*—in terms of the work performed; *yādṛśīḥ*—as it may; *dvija-sattama*—O purest of all *brāhmaṇas*.

TRANSLATION

O purest of the brāhmaṇas, please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action.

TEXT 14

यस्मिन् कर्मसमावायो यथा येनोपगृह्यते ।
गुणानां गुणिनां चैव परिणाममभीप्सताम् ॥१४॥

yasmin karma-samāvāyo
yathā yenopagṛhyate
guṇānāṁ guṇināṁ caiva
pariṇāmam abhīpsatām

yasmin—in which; *karma*—actions; *samāvāyaḥ*—accumulation; *yathā*—as far as; *yena*—by which; *upagṛhyate*—takes over; *guṇānām*—of the different modes of material nature; *guṇinām*—of the living beings; *ca*—also; *eva*—certainly; *pariṇāmam*—resultant; *abhīpsatām*—of the desires.

TRANSLATION

Then again, kindly describe how the proportionate accumulation of the resultant actions of the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures.

PURPORT

The actions and reactions of all works in the material modes of nature, either in the minute form or in the gigantic form, are accumulated, and thus the result of such accumulated actions and reactions of *karma,* or work, become manifested in the same proportion. How such actions and reactions take place, what are the different procedures, and in what proportion they act are all the subject matter of Mahārāja Parīkṣit's inquiries from the great *brāhmaṇa,* Śukadeva Gosvāmī.

Life in the higher planets, known as the abode of the denizens of heaven, is obtained not by the strength of spacecraft (as is now being contemplated by the inexperienced scientists), but by works done in the mode of goodness.

There is even restriction on the very planet where we are now living for entrance of foreigners to a country where the citizens are more prosperous. For example, the American government has many restrictions for entrance of foreigners from less prosperous countries. The reason is that the Americans do not wish to share their prosperity with any foreigner who has not qualified himself as a citizen of America. Similarly, the same mentality is prevailing in every other planet also where there are more and more intelligent living beings residing. The higher planetary living conditions are all in the mode of goodness, and anyone desiring to enter the higher planets like the moon, sun, Venus, etc., must qualify thoroughly by activity in complete goodness.

Mahārāja Parīkṣit's inquiries are on the basis of proportionate actions of goodness which qualify one in this planet to be promoted to the highest regions of the universe.

Even on this planet of our present residence, no one can achieve a good position within the social order without being qualified with proportionate good work. No one can forcibly sit on the chair of a high court judge without being qualified for the post. Similarly, no one can enter into the higher regions of the planetary system without being qualified by good works in this life. Persons addicted to the habits of passion and ignorance have no chance of entering the higher planetary system simply by an electronic mechanism.

According to the statement of the *Bhagavad-gītā* (Bg. 9.25), persons trying to qualify themselves for promotion to the higher regions of heavenly planets can go there; similarly, persons trying for the Pitṛlokas can go there; similarly, persons trying to improve the conditions on this earth can also do that, and persons who are engaged in going back home, back to Godhead, can also achieve the result. These various actions and reactions of work in the mode of goodness are generally known as pious work with devotional service, culture of knowledge with devotional service, mystic powers with devotional service and (at last) devotional service unmixed with any other varieties of goodness. This unmixed devotional service is transcendental and is called the *parā bhakti,* which alone can promote a person to the transcendental kingdom of God. Such a transcendental kingdom is not a myth, but is as factual as the moon planet. It requires the transcendental qualities to understand the kingdom of God and God Himself.

TEXT 15

भूपातालककुब्व्योमग्रहनक्षत्रभूभृताम् ।
सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् ॥१५॥

bhū-pātāla-kakub-vyoma-
graha-nakṣatra-bhūbhṛtām
sarit-samudra-dvīpānāṁ
sambhavaś caitad-okasām

bhūḥ-pātāla—underneath the land; *kakub*—four sides of the heavens; *vyoma*—the sky; *graha*—the planets; *nakṣatra*—the stars; *bhūbhṛtām*—of the hills; *sarit*—the river; *samudra*—the sea; *dvīpānām*—of the islands; *sambhavaḥ*—appearance; *ca*—also; *etat*—their; *okasām*—of the inhabitants.

TRANSLATION

O best of the brāhmaṇas, please also describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place.

PURPORT

The inhabitants of different varieties of land, etc., are differently situated, and not all of them are equal in all respects. The inhabitants of the land are different from the inhabitants of the water or the sky, and similarly the inhabitants of the different planets and stars in the sky are also different from one another. No place is vacant by the laws of the Lord, but the creatures of one particular place are different from others. Even in the human society the inhabitants of the jungles or those of the desert are different from those of the cities and villages. They are so made according to different qualities of the modes of nature. Such adjustment of the laws of nature is not blind. There is a great plan behind the arrangement. Mahārāja Parīkṣit requests the great sage Śukadeva Gosvāmī to explain all these authoritatively, in accordance with proper understanding.

TEXT 16

प्रमाणमण्डकोशस्य बाह्याभ्यन्तरभेदतः ।
महतां चानुचरितं वर्णाश्रमविनिश्चयः ॥१६॥

pramāṇam aṇḍa-kośasya
bāhyābhyantara-bhedataḥ
mahatāṁ cānucaritaṁ
varṇāśrama-viniścayaḥ

pramāṇam—extent and measurement; *aṇḍa-kośasya*—of the universe; *bāhya*—outer space; *abhyantara*—inner space; *bhedataḥ*—by division of; *mahatām*—of the great souls; *ca*—also; *anucaritam*—character and activities; *varṇa*—castes; *āśrama*—orders of life; *viniścayaḥ*—specifically describe.

TRANSLATION

Also, please describe the inner and outer space of the universe by specific divisions, as well as the character and activities of the great souls, and also the characteristics of the different classifications of the castes and orders of social life.

PURPORT

Mahārāja Parīkṣit is a typical devotee of Lord Kṛṣṇa, and as such he is anxious to know the complete significance of the creation of the Lord. He wants to know the inner and outer space of the universal form. It is quite fitting for the real searcher of knowledge to know all about this. Those who are of the opinion that the devotees of the Lord are satisfied with some sentiments only can find good lessons in the inquiries of Mahārāja Parīkṣit as to how much a pure devotee is inquisitive to know things in their true perfection. The modern scientist is unable to know about the inner space of the universal horizon, and what to speak of the space which covers the universes.

Mahārāja Parīkṣit is not simply satisfied with material knowledge only. He is inquisitive about the characters and activities of the great souls or devotees of the Lord. The glories of the Lord and the glories of His devotees, combined together, comprise the complete knowledge of *Śrīmad-Bhagāvatam.* Lord Kṛṣṇa showed His mother the complete universal creation within His mouth, while she, completely charmed by her son, wanted to see the inner mouth of the Lord just to see how much earth the child had eaten. By the grace of the Lord the devotees are able to see everything in the universe within the mouth of the Lord.

The very idea of the scientific divisions of four classes of human society and four orders of life is also inquired about herewith on the basis of individual personal quality. The four divisions are exactly like the four divisions of one's personal body. The parts and parcels of the body are nondifferent from the body, but by themselves they are only parts and parcels of the body. That is the significance of the whole scientific system of four orders of castes and social orders. The value of such scientific divisions of human society can only be ascertained in terms of the proportionate development of devotional service to the Lord. Any person employed in the government service is a part and parcel of the entire government, including the president. Everyone is a government servant, but no one is the government himself. That is the position of all living entities in the

government of the Supreme Lord. No one can artificially claim to the supreme position of the Lord, but everyone is meant to serve the purpose of the supreme whole.

TEXT 17

युगानि युगमानं च धर्मो यश्च युगे युगे ।
अवतारानुचरितं यदाश्चर्यतमं हरेः ॥१७॥

yugāni yuga-mānaṁ ca
dharmo yaś ca yuge yuge
avatārānucaritaṁ
yad āścaryatamaṁ hareḥ

yugāni—the different ages; *yuga-mānam*—the duration of each age; *ca*—as well as; *dharmaḥ*—the particular occupational duty; *yaḥ ca*—and which; *yuge yuge*—in each and every *yuga* or particular age; *avatāra*—the incarnation; *anucaritam*—and the activities of the incarnation; *yat*—which; *āścaryatamam*—the most wonderful activities; *hareḥ*—of the Supreme Lord.

TRANSLATION

Please explain all the different ages in the duration of the creation, and also the duration of such ages. Also tell me about the different activities of the different incarnations of the Lord in different ages.

PURPORT

Lord Kṛṣṇa is the original Personality of Godhead, and all the incarnations of the Supreme Lord, although nondifferent from Him, are emanations from the Supreme. Mahārāja Parīkṣit inquires from the great learned sage Śukadeva Gosvāmī about the different activities of such incarnations so that the incarnation of the Lord may be confirmed by His activities in the authoritative scriptures. Mahārāja Parīkṣit is not to be carried away by the sentiments of the common man to accept an incarnation of the Lord very cheaply. Instead he wished to accept the incarnation of the Lord by symptoms mentioned in the Vedic literatures and confirmed by an *ācārya* like Śukadeva Gosvāmī. The Lord descends by His internal

energy without any obligation to the laws of material nature, and thus His activities are also uncommon. The specific activities of the Lord are mentioned, and one should know that the activities of the Lord and the Lord are identical due to being on the absolute plane. Thus to hear the activities of the Lord means to associate with the Lord directly, and association of the Lord directly means purification from material contamination. We have already discussed this point in the First Volume.

TEXT 18

नृणां साधारणो धर्मः सविशेषश्च यादृशः ।
श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ॥१८॥

nṛṇāṁ sādhāraṇo dharmaḥ
saviśeṣaś ca yādṛśaḥ
śreṇīnāṁ rājarṣīṇāṁ ca
dharmaḥ kṛcchreṣu jīvatām

nṛṇām—of human society; *sādhāraṇaḥ*—general; *dharmaḥ*—religious affiliation; *sa-viśeṣaḥ*—specific; *ca*—also; *yādṛśaḥ*—as they are; *śreṇīnām*—of the particular three classes; *rājarṣīṇām*—of the saintly royal order; *ca*—also; *dharmaḥ*—occupational duty; *kṛcchreṣu*—in the matter of distressed conditions; *jīvatām*—of the living beings.

TRANSLATION

Please also explain what may generally be the common religious affiliations of human society, as well as their specific occupational duties in religion, the classification of the social orders as well as the administrative royal orders, and the religious principles for one who may be in the distressed condition of life.

PURPORT

The common religion of all classes of human beings, regardless of whosoever and whatsoever one may be, is devotional service. Even the animals may be included in devotional service to the Lord, and the best example

is set by Śrī Bajrāṅgajī or Hanumān, the great devotee of Lord Śrī Rāma. As we have already discussed, even the aborigines and cannibals can also be engaged in the devotional service of the Lord if they happen to be under the guidance of a genuine devotee of the Lord. In the *Skanda Purāṇa* there is a narration that a hunter in the jungle became the most enlightened devotee of the Lord by the guidance of Śrī Nārada Muni. Therefore devotional service to the Lord can be equally shared by every living being.

Religious affiliation in terms of different countries and cultural circumstances is obviously not the common religion of the human being, but the basic principle is devotional service. Even if a particular type of religious principle does not recognize the supremacy of the Supreme Personality of Godhead, the followers still have to obey the disciplinary principles laid down by a particular leader. Such a leader of a religious sect is never the supreme leader because such a circumstantial leader comes to the position of leadership after undergoing some penance. The Supreme Personality of Godhead does not, however, require to be under disciplinary action to become leader, as we see in the activities of Lord Kṛṣṇa.

The occupational duties of the castes and the orders of society, following the principles of livelihood, also depend on the principle of devotional service. In the *Bhagavad-gītā* it is stated that a person can achieve the highest perfection of life simply by awarding the results of one's occupational duty unto the devotional service of the Lord. People following the principles of devotional service of the Lord can never be put into difficulty, and thus there cannot be any question of *āpad-dharma,* or religion in distress. As will be explained in this book by the greatest authority, Śrīla Śukadeva Gosvāmī, there is no religion save and except the devotional service of the Lord, though this may be presented in different forms.

TEXT 19

तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् ।
पुरुषाराधनविधिर्योगस्याध्यात्मिकस्य च ॥१९॥

tattvānāṁ parisaṅkhyānaṁ
lakṣaṇaṁ hetu-lakṣaṇam
puruṣārādhana-vidhir
yogasyādhyātmikasya ca

tattvānām—of the elements that constitute the creation; *parisaṅkhyānam*—of the number of such elements; *lakṣaṇam*—symptoms; *hetu-lakṣaṇam*—the symptoms of the causes; *puruṣa*—complete; *ārādhana*—devotional service; *vidhiḥ*—rules and regulations; *yogasya*—cultivation of the *yoga* system; *adhyātmikasya*—spiritual methods leading to devotional service; *ca*—also.

TRANSLATION

Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development, and also the process of devotional service and the method of mystic powers.

TEXT 20

योगेश्वरैश्वर्यगतिर्लिङ्गभङ्गस्तु योगिनाम् ।
वेदोपवेदधर्माणामितिहासपुराणयोः ॥२०॥

yogeśvaraiśvarya-gatir
liṅga-bhaṅgas tu yoginām
vedopaveda-dharmāṇām
itihāsa-purāṇayoḥ

yogeśvara—the master of the mystic powers; *aiśvarya*—opulence; *gatiḥ*—advancement; *liṅga*—astral body; *bhaṅgaḥ*—detachment; *tu*—but; *yoginām*—of the mystics; *veda*—transcendental knowledge; *upaveda*—knowledge in pursuance of the *Veda* indirectly; *dharmāṇām*—of the religiosities; *itihāsa*—history; *purāṇayoḥ*—of the *Purāṇas*.

TRANSLATION

What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the supplementary Purāṇas?

PURPORT

The *yogeśvara*, or the master of mystic powers, can exhibit eight kinds of wonders of perfection by becoming smaller than the atom or lighter than

a feather, getting anything and everything he desires, going anywhere and everywhere he likes, creating even a planet in the sky, etc. There are many *yogeśvaras* having different proficiencies in these wonderful powers, and the topmost of all of them is Lord Śiva. Lord Śiva is the greatest *yogī*, and he can perform such wonderful things, far beyond the ordinary living beings. The devotees of the Lord, the Supreme Personality of Godhead, do not directly practice the process of mystic powers, but, by the grace of the Lord, His devotee can defeat even a great *yogeśvara* like Durvāsā Muni, who picked up a quarrel with Mahārāja Ambarīṣa and wanted to show the wonderful achievements of his mystic powers. Mahārāja Ambarīṣa was a pure devotee of the Lord, and thus without any effort on his part the Lord saved him from the wrath of Yogeśvara Durvāsā Muni, and the latter was obliged to beg pardon from the King. Similarly, at the time of Draupadī's precarious position, when she was attacked by the Kurus who wanted to see her naked in the open assembly of the royal order, the Lord saved her from being stripped by supplying an unlimited length of *sari* to cover her. And Draupadī knew nothing of mystic powers. Therefore the devotees are also *yogeśvara* by the unlimited power of the Lord, just as a child is powerful by the strength of the parents. They do not try to protect themselves by any artificial means, but are saved by the mercy of the parents.

Mahārāja Parīkṣit inquired from the learned *brāhmaṇa* Śukadeva Gosvāmī about the ultimate destination of such great mystics or how they attain such extraordinary powers by their own efforts or by the grace of the Lord. He inquired also about their detachment from the subtle and gross material bodies. He inquired also about the purports of the Vedic knowledge, and, as is stated in the *Bhagavad-gītā* (Bg. 15.15), the whole purport of all the *Vedas* is to know the Supreme Personality of Godhead and thus become a transcendental loving servant of the Lord.

TEXT 21

सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः ।
इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विधिः ॥२१॥

samplavaḥ sarva-bhūtānāṁ
vikramaḥ pratisaṅkramaḥ
iṣṭāpūrtasya kāmyānāṁ
tri-vargasya ca yo vidhiḥ

samplavaḥ—the perfect means or complete devastation; *sarva-bhūtānām*—of all living beings; *vikramaḥ*—specific power or situation; *pratisaṅkramaḥ*—ultimate destruction; *iṣṭā*—performance of Vedic rituals; *pūrtasya*—pious acts in terms of religion; *kāmyānām*—rituals for economic development; *tri-vargasya*—the three means of religion, economic development and sense satisfaction; *ca*—also; *yaḥ*—whatsoever; *vidhiḥ*—procedures.

TRANSLATION

Please explain unto me how the living beings are generated, how they are maintained, and how they are annihilated. Tell me also of the advantages and disadvantages of discharging devotional service unto the Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction?

PURPORT

Samplavaḥ, in the sense of "perfect means," is employed to denote the discharging of devotional service, and *pratisamplavaḥ* means just the opposite, or that which destroys the progress of devotional service. One who is firmly situated in devotional service of the Lord can very easily execute the function of conditional life. Living the conditional life is just like plying a boat in the middle of the ocean. One is completely at the mercy of the ocean, and at every moment there is every chance of being drowned in the ocean by slight agitation. If the atmosphere is all right, the boat can ply very easily, undoubtedly, but if there is some storm, fog, wind, or cloud, there is every possibility of being drowned in the ocean. No one can control the whims of the ocean, however one may be materially well equipped. One who has crossed the oceans by ship may have sufficient experience of such dependence upon the mercy of the ocean. But one can ply over the ocean of material existence by the grace of the Lord very easily, without any fear of storm or fog. It all depends on the will of the Lord; no one can help if there is some unfortunate danger in the state of conditional life. The devotees of the Lord, however, cross the ocean of material existence without anxiety because a pure devotee is always protected by the Lord (Bg. 9.13). The Lord gives special attention to His devotees in their activities within material, conditional life. (Bg. 9.29) Therefore everyone should take shelter of the lotus feet of the Lord and be a pure devotee of the Lord by all means.

One should know, therefore, from the expert spiritual master the advantages and disadvantages of discharging devotional service, just as Mahārāja Parīkṣit asked his spiritual master Śrīla Śukadeva Gosvāmī. According to *Bhakti-rasāmṛta-sindhu,* the science of devotional service, one should not eat more than what he requires to maintain body and soul together. Vegetable diets and milk are sufficient for maintenance of the human body, and therefore one has no need to eat anything more to satisfy the palate. One should also not accumulate money to become puffed up in the material world. One should earn his livelihood easily and honestly, for it is better to become a coolie for honest livelihood than to become a great man in the society by hook and crook. There is no harm if one becomes the richest man in the world by honest dealings, but one should not sacrifice the honest means of livelihood simply to accumulate wealth. Such an endeavor is harmful to devotional service. One should not talk nonsense. A devotee's business is to earn the favor of the Lord. Therefore a devotee should always glorify the Lord in His wonderful creations. A devotee should not decry the creation of the Lord, defying Him by saying that He has created a false world. The world is not false. Factually we have to take so many things from the world for our maintenance, so how we can say that the world is false? Similarly, how can one think of the Lord as being without form? How can one become formless and at the same time have all intelligence and consciousness, direct and indirect? So there are many things for a pure devotee to learn, and he should learn them perfectly from a bona fide personality like Śukadeva Gosvāmī.

The favorable conditions for discharging devotional service are that one should be very enthusiastic in serving the Lord. The Lord in His form of Śrī Caitanya Mahāprabhu wanted the cult of devotional service to the Lord to be preached all over the world, in every nook and corner, and therefore a pure devotee's duty is to discharge this order as far as possible. Every devotee should be very enthusiastic, not only in performing his daily rituals of devotional service, but in trying to preach the cult peacefully by following in the footsteps of Lord Caitanya. If he is not superficially successful in such an attempt, he should not be deterred from the discharge of his duty. Success or failure has no meaning for a pure devotee because he is a soldier in the field. Preaching the cult of devotional service is something like declaring war against materialistic life. There are different kinds of materialists, such as the fruitive workers, the mental speculators, the mystic jugglers, and so many others. All of them are against the existence of Godhead. They would declare that they are themselves God, although in every step and in every action they are dependent on the mercy of the

Lord. Therefore a pure devotee may not associate with such gangs of atheists. A strong devotee of the Lord will not be misled by such atheistic propaganda of the nondevotees, but a neophyte devotee should be very cautious about them. A devotee should see to the right discharge of devotional service under the guidance of a bona fide spiritual master and should not stick only to the formalities. Under the direction of the bona fide spiritual master one should see how much service is being executed, and not simply in the matter of rituals. A devotee should not hanker after anything, but he should be satisfied with things that may automatically come to him by the will of the Lord. That should be the principle of a devotional life. And all these principles are easily learned under the guidance of a spiritual master like Śukadeva Gosvāmī. Mahārāja Parīkṣit inquired from Śukadeva correctly, and one should follow his example.

Mahārāja Parīkṣit inquired about the process of creation, maintenance and destruction of the material world, the process of Vedic rituals and the method of executing pious activities in terms of the supplementary *Vedas* like the *Purāṇas, Mahābhārata,* etc. As explained before, the *Mahābhārata* is the history of ancient India, and so also the *Purāṇas.* Pious acts are prescribed in the supplementary *Vedas (smṛtis),* and they are specifically mentioned in the matter of digging tanks and wells for water supply of the people in general. To implant trees on the public roads, to construct public temples and places of worship of God, to establish places of charity where the poor destitutes can be provided with foodstuff, and similar activities, are called *pūrta.*

Similarly, the process of fulfilling the natural desires for sense gratification was also inquired about by the King for the benefit of all concerned.

TEXT 22

यो वानुशायिनां सर्गः पाषण्डस्य च सम्भवः ।
आत्मनो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः ॥२२॥

yo vānuśāyināṁ sargaḥ
pāṣaṇḍasya ca sambhavaḥ
ātmano bandha-mokṣau ca
vyavasthānaṁ sva-rūpataḥ

yaḥ—all those; *vā*—either; *anuśāyinām*—merged into the body of the Lord; *sargaḥ*—creation; *pāṣaṇḍasya*—of the infidels; *ca*—and; *sambhavaḥ*—appearance; *ātmanaḥ*—of the living beings; *bandha*—conditioned; *mokṣau*—being liberated; *ca*—also; *vyavasthānam*—being situated; *sva-rūpataḥ*—in an unconditioned state.

TRANSLATION

Please also explain how, merged in the body of the Lord, living beings are created, and how the infidels appear in the world. Also please explain how the unconditioned living entities exist.

PURPORT

The progressive devotee of the Lord must inquire from the bona fide spiritual master how living entities merged in the body of the Lord again come back at the time of creation. There are two kinds of living entities. There are the ever liberated unconditioned living beings as well as the ever conditioned living beings. Of the ever conditioned living beings, there are two divisions. They are the faithful and the infidels. Of the faithful there are again two divisions, namely the devotees and the mental speculators. The mental speculators desire to merge into the existence of the Lord, or to become one with the Lord, whereas the devotees of the Lord desire to keep separate identities and constantly engage in the service of the Lord. The devotees who are not fully purified, as well as the empiric philosophers, become conditioned again during the next creation for further purification. Such conditioned souls become liberated by further progress of devotional service to the Lord. Mahārāja Parīkṣit asked all these questions from the bona fide spiritual master in order to become fully equipped in the science of God.

TEXT 23

यथात्मतन्त्रो भगवान् विक्रीडत्यात्ममायया।
विसृज्य वा यथा मायामुदास्ते साक्षिवद् विभुः॥२३॥

yathātma-tantro bhagavān
vikrīḍaty ātma-māyayā

visṛjya vā yathā māyām
udāste sākṣivad vibhuḥ

yathā—as; *ātma-tantraḥ*—independent; *bhagavān*—the Personality of Godhead; *vikrīḍati*—enjoys His pastimes; *ātma-māyayā*—by His internal potency; *visṛjya*—giving up; *vā*—as also; *yathā*—as He desires; *māyām*—the external potency; *udāste*—remains; *sākṣivat*—just as the witness; *vibhuḥ*—the almighty.

TRANSLATION

The independent Personality of Godhead enjoys His pastimes by His internal potency and at the time of annihilation gives them up to the external potency, and He remains a witness to it all.

PURPORT

Lord Śrī Kṛṣṇa, being the Supreme Personality of Godhead and fountainhead of all other incarnations, is the only independent person. He enjoys His pastimes by creation as He desires and gives them up to the external energy at the time of annihilation. By His internal potency only He kills the demon Pūtanā, even though enjoying His pastimes in the lap of His mother Yaśodā. And when He desired to leave this world He created the pastimes of killing His own family members *(Yadu-kula)* and remained unaffected by such annihilation. He is the witness of everything that is happening, and yet He has nothing to do with anything. He is independent in every respect. Mahārāja Parīkṣit desired to know more perfectly, for a pure devotee ought to know well.

TEXT 24

सर्वमेतच्च भगवन् पृच्छतो मेऽनुपूर्वशः ।
तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने ॥२४॥

sarvam etac ca bhagavan
pṛcchato me'nupūrvaśaḥ
tattvato'rhasy udāhartuṁ
prapannāya mahā-mune

sarvam—all these; *etat*—inquiries; *ca*—also that I have not been able to ask; *bhagavan*—O great sage; *pṛcchataḥ*—of the inquisitive; *me*—myself; *anupūrvaśaḥ*—from the beginning; *tattvataḥ*—just in accordance with the truth; *arhasi*—may kindly be explained; *udāhartum*—as you will let know; *prapannāya*—one who is surrounded; *mahā-mune*—O great sage.

TRANSLATION

O great sage, representative of the Lord, kindly satisfy my inquisitiveness in all that I have inquired from you and all that I may not have inquired from you from the very beginning of my questionings. Since I am a surrendered soul unto you, please impart full knowledge in this connection.

PURPORT

The spiritual master is always prepared to impart knowledge to the disciple and specifically when the disciple is very inquisitive. Inquisitiveness on the part of a disciple is greatly necessary for the progressive disciple. Mahārāja Parīkṣit is a typical disciple because he is perfectly inquisitive. If one is not very inquisitive about self-realization, one need not approach a spiritual master simply to make a show of discipleship. Mahārāja Parīkṣit is inquisitive, not only for all that he has inquired, but he is also anxious to know what he has not been able to inquire. Factually it is not possible for a man to inquire about everything from the spiritual master, but the bona fide spiritual master is able to enlighten the disciple in every way for the disciple's benefit.

TEXT 25

अत्र प्रमाणं हि भवान् परमेष्ठी यथात्मभूः ।
अपरे चानुतिष्ठन्ति पूर्वेषां पूर्वजैः कृतम् ॥२५॥

atra pramāṇaṁ hi bhavān
parameṣṭhī yathātma-bhūḥ
apare cānutiṣṭhanti
pūrveṣāṁ pūrva-jaiḥ kṛtam

atra—in this matter; *pramāṇam*—evidential facts; *hi*—certainly; *bhavān*—yourself; *parameṣṭhī*—Brahmā, the creator of the universe; *yathā*—as; *ātma-bhūḥ*—born directly from the Lord; *apare*—others; *ca*—only; *anu-tiṣṭhanti*—just to follow; *pūrveṣām*—as a matter of custom; *pūrva-jaiḥ*—knowledge suggested by a previous philosopher; *kṛtam*—having been done.

TRANSLATION

O great sage, you are as good as Brahmā, the original living being. Others follow custom only, as followed by the previous philosophical speculators.

PURPORT

It may be argued that Śukadeva Gosvāmī is not the only authority of perfect knowledge in transcendence because there are many other sages and their followers. Contemporary to Vyāsadeva or even prior to him there were many other great sages, such as Gautama, Kaṇāda, Jaimini, Kapila and Aṣṭāvakra, and all of them have presented a philosophical path by themselves. Patañjali is also one of them, and all these six great *ṛṣis* have their own way of thinking, exactly like the modern philosophers and mental speculators. The difference between the six philosophical paths put forward by the renowned sages above mentioned and that of Śukadeva Gosvāmī, as presented in the *Śrīmad-Bhāgavatam,* is that all the six sages mentioned above speak the facts according to their own thinking, but Śukadeva Gosvāmī presents the knowledge which comes down directly from Brahmājī, who is known as *ātma-bhūḥ,* or born of and educated by the Almighty Personality of Godhead.

Vedic transcendental knowledge descends directly from the Personality of Godhead. By His mercy, Brahmā, the first living being in the universe, was enlightened, and from Brahmājī, Nārada was enlightened, and from Nārada, Vyāsa was enlightened. Śukadeva Gosvāmī received such transcendental knowledge directly from his father, Vyāsadeva. Thus the knowledge, being received from the chain of disciplic succession, is perfect. One cannot be a spiritual master in perfection unless and until one has received the same by disciplic succession. That is the secret of receiving transcendental knowledge. The six great sages mentioned above may be great thinkers, but their knowledge by mental speculation is not perfect. However perfect an empiric philosopher may be in presenting a philosophical thesis, such

knowledge is never perfect because it is produced by an imperfect mind. Such great sages also have their disciplic succession, but they are not authorized because such knowledge does not come directly from the independent Supreme Personality of Godhead, Nārāyaṇa. No one can be independent except Nārāyaṇa; therefore no one's knowledge can be perfect due to being dependent on the flickering mind. Mind is material, and thus knowledge presented by material speculators is never transcendental and can never become perfect. Mundane philosophers, being imperfect in themselves, disagree with other philosophers because a mundane philosopher is not a philosopher at all unless he presents his own theory. Intelligent persons like Mahārāja Parīkṣit do not recognize such mental speculators, however great they may be, but hear from the authorities like Śukadeva Gosvāmī, who is nondifferent from the Supreme Personality of Godhead by the *paramparā* system, as is specially stressed in the *Bhagavad-gītā*.

TEXT 26

न मेऽसवः परायन्ति ब्रह्मन्ननशनादमी ।
पिबतोऽच्युतपीयूषम् तद् वाक्याब्धिविनिःसृतम् ॥२६॥

na me 'savaḥ parāyanti
brahmann anaśanādamī
pibato 'cyuta-pīyūṣam
tad vākyābdhi-viniḥsṛtam

na—never; *me*—mine; *asavaḥ*—life; *parāyanti*—becomes exhausted; *brahman*—O learned *brāhmaṇa; anaśanāt amī*—because of fasting; *pibataḥ*—because of my drinking; *acyuta*—the infallible; *pīyūṣam*—nectar; *tat*—your; *vākyābdhi*—ocean of speech; *viniḥsṛtam*—flowing down from.

TRANSLATION

O learned brāhmaṇa, because of my drinking the nectar of the message of the infallible Personality of Godhead, which is flowing down from the ocean of your speeches, I do not feel any sort of exhaustion due to my fasting."

PURPORT

The disciplic succession from Brahmā, Nārada, Vyāsa and Śukadeva Gosvāmī is particularly different from others. The disciplic succession from other sages is simply a waste of time, being devoid of *Acyuta-kathā,* or the message of the infallible Lord. The mental speculators can present their theories very nicely by reason and arguments, but such reasons and arguments are not infallible because they are defeated by better mental speculators. Mahārāja Parīkṣit was not interested in the dry speculation of the flickering mind, but he was interested in the topics of the Lord because factually he felt that by hearing such a nectarean message from the mouth of Śukadeva Gosvāmī he was not feeling any exhaustion, even though he was fasting because of his imminent death.

One can indulge in hearing the mental speculators, but such hearing cannot be prolonged for any length of time. One will be exhausted very soon by hearing such hackneyed ways of thinking, and no one in the world can be satisfied simply by hearing such useless speculations. The message of the Lord, especially from a personality like Śukadeva Gosvāmī, can never be tiring, even though one may be exhausted from other causes.

In some editions of the *Śrīmad-Bhāgavatam,* the text of the last line of this verse reads *anyatra kupitād dvijāt*, which means the King might be overwhelmed by the thought of his imminent death by snakebite. The snake is also twice-born, and its anger is compared with the cursing *brāhmaṇa* boy who was without good intelligence. Mahārāja Parīkṣit was not at all afraid of death because of being fully encouraged by the message of the Lord. One who is fully absorbed in *Acyuta-kathā* can never be afraid of anything in this world.

TEXT 27

सूत उवाच

स उपामन्त्रितो राज्ञा कथायामिति सत्पतेः ।
ब्रह्मरातो भृशं प्रीतो विष्णुरातेन संसदि ॥२७॥

sūta uvāca
sa upāmantrito rājñā
kathāyām iti sat-pateḥ
brahmarāto bhṛśaṁ prīto
viṣṇurātena saṁsadi

śrī sūtaḥ uvāca—Śrīla Sūta Gosvāmī said; *saḥ*—he (Śukadeva Gosvāmī); *upāmantritaḥ*—thus being inquired; *rājñā*—by the King; *kathāyām*—in the topics of; *iti*—thus; *sat-pateḥ*—of the highest truth; *brahmarātaḥ*—Śukadeva Gosvāmī; *bhṛśam*—very much; *prītaḥ*—pleased; *viṣṇurātena*—by Mahārāja Parīkṣit; *saṁsadi*—in the meeting.

TRANSLATION

Sūta Gosvāmī said: Thus Śukadeva Gosvāmī, being invited by Mahārāja Parīkṣit to speak on topics of the Lord Śrī Kṛṣṇa with the devotees, was very much pleased.

PURPORT

Śrīmad-Bhāgavatam can only be legitimately discussed among the devotees of the Lord. As the *Bhagavad-gītā* was authoritatively discussed between Lord Kṛṣṇa and Arjuna (the Lord and the devotee respectively), similarly *Śrīmad-Bhāgavatam,* which is the postgraduate study of the *Bhagavad-gītā,* can also be discussed between the scholars and devotees like Śukadeva Gosvāmī and Mahārāja Parīkṣit. Otherwise the real taste of the nectar cannot be relished. Śukadeva Gosvāmī was pleased with Mahārāja Parīkṣit because he was not at all tired of hearing the topics of the Lord, and he was more and more anxious to hear them on and on with interest. Foolish interpreters unnecessarily tackle the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* when they have no access to the subject matter. There is no use in nondevotees' meddling with the two topmost Vedic literatures, and therefore Śaṅkarācārya did not touch *Śrīmad-Bhāgavatam* for commentation. In his commentation on the *Bhagavad-gītā,* Śrīpāda Śaṅkarācārya accepted Lord Kṛṣṇa as the Supreme Personality of Godhead, but later on he commented from the impersonalist's view. But, being conscious of his position, he did not comment on the *Śrīmad-Bhāgavatam.*

Śrīla Śukadeva Gosvāmī was protected by Lord Kṛṣṇa (vide *Brahma-vaivarta Purāṇa),* and therefore he is known as Brahmarāta, and Śrīmān Parīkṣit Mahārāja was protected by Viṣṇu, and thus he is known as the Viṣṇurāta. As devotees of the Lord, they are always protected by the Lord. It is clear also in this connection that a Viṣṇurāta should hear *Śrīmad-Bhāgavatam* from Brahmarāta and no one else because others misrepresent the transcendental knowledge and thus spoil one's valuable time.

TEXT 28

प्राह भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
ब्रह्मणे भगवत्प्रोक्तं ब्रह्मकल्प उपागते ॥२८॥

prāha bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
brahmaṇe bhagavat-proktaṁ
brahma-kalpa upāgate

prāha—he said; *bhāgavatam*—the science of the Personality of Godhead; *nāma*—of the name; *purāṇam*—the supplement of the *Vedas; brahma-sammitam*—just in pursuance of the *Vedas; brahmaṇe*—unto Lord Brahmā; *bhagavat-proktam*—was spoken by the Personality of Godhead; *brahma-kalpe*—the millennium in which Brahmā was first generated; *upāgate*—just in the beginning.

TRANSLATION

He just began to reply to the inquiries of Mahārāja Parīkṣit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahmā when he was first born. Śrīmad-Bhāgavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.

PURPORT

Śrīmad-Bhāgavatam is the science of the Personality of Godhead. The impersonalist always tries to misrepresent the personal feature of the Lord without knowing the science of this great knowledge, and *Śrīmad-Bhāgavatam* is in pursuance of the *Vedas* and scientific knowledge of the Personality of Godhead. To learn this science one should take shelter of the representative of Śrī Śukadeva and follow in the footsteps of Mahārāja Parīkṣit without foolishly attempting to interpret, thereby committing a great offense at the feet of the Lord. The dangerous ways of interpretations by the nondevotee class of men have played havoc in understanding the *Śrīmad-Bhagavad-gītā* and the *Śrīmad-Bhāgavatam,* and the careful student should be always alert in this matter if he at all wants to learn the science of Godhead.

TEXT 29

यद् यत् परीक्षिदृषभः पाण्डूनामनुपृच्छति ।
आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे ॥२९॥

yad yat parīkṣid ṛṣabhaḥ
pāṇḍūnām anupṛcchati
ānupūrvyeṇa tat sarvam
ākhyātum upacakrame

yat yat—whatsoever; *parīkṣit*—the King; *ṛṣabhaḥ*—the best; *pāṇḍūnām*—in the dynasty of Pāṇḍu; *anupṛcchati*—goes on inquiring; *ānupūrvyeṇa*—the beginning to the end; *tat*—all those; *sarvam*—fully; *ākhyātum*—to describe; *upacakrame*—he just prepared himself.

TRANSLATION

He also prepared himself to reply to all that King Parīkṣit inquired from him. Mahārāja Parīkṣit was the best in the dynasty of the Pāṇḍus, and thus he was able to ask the right questions from the right person."

PURPORT

Mahārāja Parīkṣit asked many questions, some of them very curiously, to know things as they are, but it is not necessary for the master to answer them in the order of the disciple's inquiries, one after the other. But Śukadeva Gosvāmī, experienced teacher that he was, answered all the questions in a systematic way as they were received from the chain of disciplic succession. And he answered all of them without exception.

Thus end the Bhaktivedanta purports of the Second Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Questions By King Parīkṣit."*

CHAPTER NINE

Answers by Citing the Lord's Version

TEXT 1

श्रीशुक उवाच

आत्ममायामृते राजन् परस्यानुभवात्मनः ।
न घटेतार्थसम्बन्धः स्वप्नद्रष्टुरिवाञ्जसा ॥ १ ॥

śrī śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ātma*—the Supreme Personality of Godhead; *māyām*—energy; *ṛte*—without; *rajan*—O King; *parasya*—of the pure soul; *anubhava-ātmanaḥ*—of the purely conscious; *na*—never; *ghaṭeta*—it can so happen; *artha*—meaning; *sambandhaḥ*—relation with the material body; *svapna*—dream; *draṣṭuḥ*—of the seer; *iva*—like it; *añjasā*—completely.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. It is just like the dreamer seeing his own body working.

PURPORT

The question of Mahārāja Parīkṣit is perfectly answered as to how a living entity began his material life, although he is apart from the material body and mind. The spirit soul is distinct from the material conception of his life, but he is absorbed in such a material conception because of being influenced by the external energy of the Lord, called *ātma-māyā*. This is already explained in the First Canto in connection with Vyāsadeva's

realization of the Supreme Lord and His external energy. The external energy is controlled by the Lord, and the living entities are controlled by the external energy—by the will of the Lord. Therefore, although the living entity is purely conscious in his pure state, he is subordinate to the will of the Lord in being influenced by the external energy of the Lord. In the *Bhagavad-gītā* also the same thing is confirmed (Bg. 15.15), that the Lord is present within the heart of every living entity, and all consciousness and forgetfulness of the living entity are influenced by the Lord.

Now the next question will automatically be made as to why the Lord influences the living entity to such consciousness and forgetfulness. The answer is that the Lord clearly wishes that every living entity be in his pure consciousness as the part and parcel of the Lord and thus be engaged in the loving service of the Lord as he is constitutionally made; but because the living entity is partially independent also, he may not be willing to serve the Lord, but may try to become as independent as the Lord is. The whole nondevotee class of living entities are all desirous of becoming equally as powerful as the Lord, although they are not fit to become so. The living entities are illusioned by the will of the Lord because they wanted to become like Him. As a person thinks of becoming a king without possessing the necessary qualification, similarly when the living entity desires to become the Lord Himself, he is put in a condition of dreaming that he is a king. Therefore the first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forgets his factual life and thus dreams of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the shadow of the moon. Similarly, the crying child of the Lord is given over to the shadow of the material world to lord it over as *karmī* and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only. There is no necessity of tracing out the history when the living entity desired this. But the fact is that as soon as he desired such, he was put under the control of *ātma-māyā* by the direction of the Lord. Therefore the living entity in his material condition is dreaming falsely that this is "mine" and this is "I." The dream is that the conditioned soul thinks of his material body as "I" or falsely thinks that he is the Lord and that everything in connection with that material body is "mine." Thus in dream only the misconception of "I" and "mine" persists life after life. This continues life after life, as long as the living entity is not purely conscious of his identity as the subordinate part and parcel of the Lord.

In his pure consciousness, however, there is no such misconceived dream, and in that pure conscious state the living entity does not forget that he is never the Lord, but that he is eternally the servitor of the Lord in transcendental love.

TEXT 2

बहुरूप इवाभाति मायया बहुरूपया।
रममाणो गुणेष्वस्या ममाहमिति मन्यते ॥ २ ॥

bahu-rūpa ivābhāti
māyayā bahu-rūpayā
ramamāṇo guṇeṣv asyā
mamāham iti manyate

bahu-rūpaḥ—multiforms; *iva*—as it were; *ābhāti*—manifested; *māyayā*—by the influence of the exterior energy; *bahu-rūpayā*—in multifarious forms; *ramamāṇaḥ*—enjoying as it were; *guṇeṣu*—in the modes of different qualities; *asyāḥ*—of the external energy; *mama*—mine; *aham*—I; *iti*—thus; *manyate*—thinks.

TRANSLATION

The illusioned living entity appears in so many forms which are offered by the external energy of the Lord, and the encaged living entity, while enjoying in the modes of material nature, misconceives, thinking in terms of "I" and "mine."

PURPORT

The different forms of the living entities are different dresses offered by the illusory external energy of the Lord according to the modes of nature desired to be enjoyed by the living being. The external material energy is represented by her three modes, namely goodness, passion and ignorance. So even in the material nature there is a chance of an independent choice by the living entity, and according to his choice the material energy offers him different varieties of material bodies. There are 900,000 varieties of material bodies in the water, two million vegetable bodies, 1,100,000 worms and reptiles, one million forms of birds, three million different bodies of beasts, and 400,000 human forms. Altogether there are 8,400,000 varieties of bodies in different planets of the universe, and the living entity is traveling by so many transmigrations according to different modes of enjoying spirit within himself. Even in one particular body the living entity changes from childhood to boyhood,

from boyhood to youth, from youth to old age and from old age to another body created by his own action. The living entity creates his own body by his personal desires, and the external energy of the Lord supplies him the exact form by which he can enjoy his desires to the fullest extent. The tiger wanted to enjoy the blood of another animal, and therefore, by the grace of the Lord, the material energy supplies him the body of the tiger with facilities for enjoying blood from another animal. Similarly, a living entity desiring to get the body of a demigod in the higher planet can also get it by the grace of the Lord. And if he is intelligent enough, he can desire to get a spiritual body to enjoy the company of the Lord, and he will get it. So the minute freedom of the living entity can be fully utilized, and the Lord is so kind that he will award him the same type of body that he desires. It is like dreaming of a golden mountain. A person knows what a mountain is, and he knows also what gold is. Out of his desire only he dreams of a golden mountain, and when the dream is over he sees something else in his presence. He finds in his awakened state that there is neither gold nor a mountain, and what to speak of a golden mountain.

The different positions of the living entities in the material world under multifarious manifestations of bodies are due to the misconception of "mine" and "I." The *karmī* thinks of this world as "mine," and the *jñānī* thinks "I am" everything. The whole material conception of politics, sociology, philanthropy, altruism, etc., conceived by the conditioned souls is on the basis of this misconceived "I" and "mine," and this I and mine are products of a strong desire to enjoy material life. Identification of the body and the place where the body is obtained under different conceptions of socialism, nationalism, family affection, and so on and so forth is all due to forgetfulness of the real nature of the living entity, and the whole misconception of the bewildered living entity can be removed by the association of Śukadeva Gosvāmī and Mahārāja Parīkṣit, as all this is explained in the *Śrīmad-Bhāgavatam.*

TEXT 3

यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः ।
रमेत गतसम्मोहस्त्यक्त्वोदास्ते तदोभयम् ॥ ३ ॥

yarhi vāva mahimni sve
parasmin kāla-māyayoḥ

rameta gata-sammohas
tyaktvodāste tadobhayam

yarhi—at any time; *vāva*—certainly; *mahimni*—in the glory; *sve*—of himself; *parasmin*—in the Supreme; *kāla*—time; *māyayoḥ*—also the material energy; *rameta*—enjoys; *gata-sammohaḥ*—being freed from misconception; *tyaktvā*—giving up; *udāste*—in fullness; *tadā*—that; *ubhayam*—both.

TRANSLATION

As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [mine and I] and thus becomes fully manifested as the pure self.

PURPORT

The two misconceptions of life, namely "I" and "mine," are verily manifested in two classes of men. In the lower state the conception of "mine" is very prominent, and in the higher state the misconception of "I" is prominent. In the animal state of life the misconception of "mine" is perceivable even in the category of cats and dogs, and they fight with one another with the same misconception of "mine." In the lower stage of human life the same misconception is also prominent in the shape of "It is my body," "It is my house," "It is my family," "It is my caste," "It is my nation," "It is my country," and so on. And in the higher stage of speculative knowledge, the same misconception of "mine" is transformed into "I am," or "It is all I am," or "I," etc. There are many classes of men comprehending the same misconception of "I" and "mine" in different color. But the real significance of such "I" can only be realized when one is situated in the consciousness of *"I am the eternal servitor of the Lord."* This is pure consciousness, and the whole Vedic literatures teach us this conception of life.

The misconception of "I am the Lord," or "I am the Supreme," is more dangerous than the misconception of "mine." Although there are sometimes directions in the Vedic literatures to think oneself one with the Lord, that does not mean that one becomes identified in every respect with the Lord. Undoubtedly there is oneness of the living entity with the Lord in many respects, but ultimately the living entity is subordinate to

the Lord, and he is constitutionally meant for satisfying the senses of the Lord. The Lord therefore asks the conditioned souls to surrender unto Him. Had the living entities not been subordinate to the supreme will, why would the living entity be asked to surrender? Had the living being been equal in all respects, then why was he put under the influence of *māyā?* We have already discussed many times that the material energy is controlled by the Lord. The *Bhagavad-gītā* confirms this controlling power of the Lord over the material nature (Bg. 9.10). Can a living entity who claims to be as good as the Supreme Being control the material nature? The foolish "I" would reply that he would do so in the future. Even accepting that in the future one would be as good a controller of the material nature as the Supreme Being, then why is he now under the control of the material nature? The *Bhagavad-gītā* says that one can be freed from the control of the material nature by surrendering unto the Supreme Lord, but if there is no surrender, then the living entity will never be able to control the material nature. So this misconception of "I" must also be given up by practicing the way of devotional service or firmly being situated in the transcendental loving service of the Lord. A poor man without any employment or without any occupation may undergo so many troubles in life, but if by chance the same man gets a good service under the government, he at once becomes happy. There is no profit in denying the supremacy of the Lord, who is the controller of all energies, but one should be constitutionally situated in one's own glory, namely to be situated in the pure consciousness of being the eternal servitor of the Lord. In his conditional life the living entity is servant of the illusory *māyā,* and in his liberated state he is the pure unqualified servant of the Lord. To become untinged by the modes of material nature is the qualification for entering into the service of the Lord. As long as one is a servant of mental concoctions, one cannot be completely free from the disease of "I" and "mine."

The Supreme Truth is without any contamination of the illusory energy because He is the controller of that energy. The relative truths are apt to be engrossed with illusory energy. The best purpose is, however, served when one is directly facing the supreme truth, as when one faces the sun. The sun overhead in the sky is full of light, but when the sun is not in the visible sky, all is in darkness. Similarly, when one is face to face with the Supreme Lord, he is freed from all illusions, and one who is not so is in the darkness of illusory *māyā.* The *Bhagavad-gītā* confirms this as follows:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate
(Bg. 14.26)

So the science of *bhakti-yoga,* of worshiping the Lord, glorifying the Lord, hearing the *Śrīmad-Bhāgavatam* from the right sources (not from the professional man but from a person who is *Bhāgavatam* in life) and being always in the association of pure devotees, should be adopted in earnestness without being misled by misconceptions of "I" and "mine." The *karmīs* are fond of the conception of "mine," and the *jñānīs* are fond of the conception of "I," and both of them are unqualified to be free from the bondage of the illusory energy. *Śrīmad-Bhāgavatam,* and primarily the *Bhagavad-gītā,* are both meant for delivering a person from the misconception of "I" and "mine," and Śrīla Vyāsadeva transcribed them for the deliverance of the fallen souls. The living entity has to be situated in the transcendental position where there is no more influence of time nor of the material energy. In conditioned life the living entity is subjected to the influence of time in the dream of past, present and future. The mental speculator tries to conquer the influence of time by future speculation of becoming Vāsudeva or the Supreme Lord himself by means of culture of knowledge and conquering over ego. But the process is not perfect. The perfect process is to accept Lord Vāsudeva as the Supreme in everything, and the best perfection of culturing knowledge is to surrender unto Him because He is the source of everything. In that conception only can one get rid of the misconception of I and mine. Both *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* confirm it. Śrīla Vyāsadeva has specifically contributed to the illusioned living entities the science of God and the process of *bhakti-yoga* in his great literature *Śrīmad-Bhāgavatam,* and the conditioned soul should fully take advantage of this great science.

TEXT 4

आत्मतत्त्वविशुद्ध्यर्थं यदाह भगवानृतम् ।
ब्रह्मणे दर्शयन् रूपमव्यलीकव्रतादृतः ॥ ४ ॥

ātma-tattva-viśuddhy-arthaṁ
yad āha bhagavān ṛtam
brahmaṇe darśayan rūpam
avyalīka-vratādṛtaḥ

ātma-tattvam—the science of God or that of the living entity; *viśuddhi*—purification; *artham*—goal; *yat*—that which; *āha*—said; *bhagavān*—the Personality of Godhead; *ṛtam*—in reality; *brahmaṇe*—unto Lord Brahmā; *darśayan*—by showing; *rūpam*—eternal form; *avyalīka*—without any deceptive motive; *vrata*—vow; *ādṛtah*—worshiped.

TRANSLATION

O King, the Personality of Godhead, being very much pleased with Lord Brahmā because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahmā. And that is the objective goal for purifying the conditioned soul.

PURPORT

Ātma-tattvam is the science of both God and the living entity. Both the Supreme Lord and the living entity are known as *ātmā*. The Supreme Lord is called *Paramātmā* or *Parambrahma,* and the living entity is called the *ātmā* or the *brahma* or the *jīva*. Both the *Paramātmā* and the *jīvātmā,* being transcendental to the material energy, are called *ātmā*. So Śukadeva Gosvāmī explains this verse with the aim of purifying the truth of both the *Paramātmā* and the *jīvātmā*. Generally people have many wrong conceptions about both of them. The wrong conception of the *jīvātmā* is to identify the material body with the pure soul, and the wrong conception of *Paramātmā* is to think Him on an equal level with the living entity. But both misconceptions can be removed by one stroke of *bhakti-yoga,* just as in the sunlight both the sun and the world and everything within the sunlight are properly seen. In the darkness no one can see the sun, nor himself, nor the world. But in the sunlight one can see the sun, himself and the world around him. Śrīla Śukadeva Gosvāmī therefore says that for purification of both wrong conceptions, the Lord presented His eternal form before Brahmājī, being fully satisfied by Brahmā's nondeceptive vow of discharging *bhakti-yoga*. Except for *bhakti-yoga,* any method for realization of *ātma-tattva,* or the science of *ātmā,* will prove deceptive in the long run.

In the *Bhagavad-gītā,* the Lord says that only by *bhakti-yoga* can one know Him perfectly, and then one can enter into the science of God. Brahmājī undertook great penance in performing *bhakti-yoga,* and thus he was able to see the transcendental form of the Lord. His transcendental form is one hundred percent spiritual, and one can see Him only by

spiritualized vision after proper discharge of *tapasya* or penance in pure *bhakti-yoga*. The form of the Lord which was manifested before Brahmā is not one of the forms with which we have experience in the material world. Brahmājī did not perform such severe types of penance just to see a form of material production. Therefore the question by Mahārāja Parīkṣit about the form of the Lord is answered. The form of the Lord is *sac-cid-ānanda,* or eternal, full of knowledge and full of bliss. But the material form of the living being is neither eternal, nor full of knowledge, nor blissful. That is the distinction between the form of the Lord and that of the conditioned soul. The conditioned soul, however, can regain his form of eternal knowledge and bliss simply by seeing the Lord by means of *bhakti-yoga.*

The summary is that due to ignorance the conditioned soul is encaged in the temporary varieties of material forms. But the Supreme Lord has no such temporary form like the conditioned souls. He is always possessed of an eternal form of knowledge and bliss, and that is the difference between the Lord and the living entity. One can understand this difference by the process of *bhakti-yoga.* Brahmā was then told by the Lord the gist of *Śrīmad-Bhāgavatam* in four original verses. Thus *Śrīmad-Bhāgavatam* is not a creation of the mental speculators. The sound of *Śrīmad-Bhāgavatam* is transcendental, and the resonance of *Śrīmad-Bhāgavatam* is as good as that of the *Vedas.* Thus the topic of the *Śrīmad-Bhāgavatam* is the science of both the Lord and the living entity. Regular reading or hearing of *Śrīmad-Bhāgavatam* is also performance of *bhakti-yoga,* and one can attain the highest perfection simply by the association of *Śrīmad-Bhāgavatam.* Both Śukadeva Gosvāmī and Mahārāja Parīkṣit attained perfection through the medium of *Śrīmad-Bhāgavatam.*

TEXT 5

स आदिदेवो जगतां परो गुरुः
स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत ।
तां नाभ्यगच्छद् दृशमत्र सम्मतां
प्रपञ्चनिर्माणविधिर्यया भवेत् ॥ ५ ॥

sa ādi-devo jagatāṁ paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tāṁ nādhyagacchad dṛśam atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet

saḥ—he; *ādi-devaḥ*—the first demigod; *jagatām*—of the universe; *paraḥ*—supreme; *guruḥ*—spiritual master; *svadhiṣṇyam*—his lotus seat; *āsthāya*—to find out the source of it; *sisṛkṣayā*—for the matter of creating the universal affairs; *aikṣata*—began to think; *tām*—in that matter; *na*—could not; *adhyagacchat*—understand; *dṛśam*—the direction; *atra*—therein; *sammatām*—just the proper way; *prapañca*—material; *nirmāṇa*—construction; *vidhiḥ*—process; *yayā*—as much as; *bhavet*—should be.

TRANSLATION

Lord Brahmā, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.

PURPORT

This verse is the prelude for explaining the transcendental nature of the form and the abode of the Lord. In the beginning of *Śrīmad-Bhāgavatam* it is already said that the Supreme Absolute Truth exists in His own abode without any touch of the deluding energy. Therefore the kingdom of God is not a myth but factually a different and transcendental sphere of planets known as the Vaikuṇṭhas. This will also be explained in this chapter.

Such knowledge of the spiritual sky far above this material sky and its paraphernalia can be known only by dint of devotional service or *bhakti-yoga*. The power of creation by Lord Brahmā was also achieved by *bhakti-yoga*. Brahmājī was bewildered in the matter of creation, and he could not even trace out the source of his own existence. But all this knowledge was fully achieved by him through the medium of *bhakti-yoga*. By *bhakti-yoga* one can know the Lord, and by knowing the Lord as the Supreme, one is able to know everything else. One who knows the Supreme knows everything else. That is the version of all *Vedas*. Even the first spiritual master of the universe was enlightened by the grace of the Lord, so who else can attain perfect knowledge of everything without the mercy of the Lord? If anyone desires to seek perfect knowledge of everything, he must seek the mercy of the Lord, and there is no other means. To seek knowledge on the strength of one's personal attempt is a sheer waste of time.

TEXT 6

स चिन्तयन् द्व्यक्षरमेकदाम्भ-
स्युपाशृणोद् द्विर्गदितं वचो विभुः ।
स्पर्शेषु यत्षोडशमेकविंशं
निष्किञ्चनानां नृप यद् धनं विदुः ॥ ६ ॥

sa cintayan dvyakṣaramekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ
sparśeṣu yat ṣoḍaśam ekaviṁśaṁ
niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ

saḥ—he; *cintayan*—while thus thinking; *dvi*—two; *akṣaram*—syllables; *ekadā*—once upon a time; *ambhasi*—in the water; *upāśṛṇot*—heard it nearby; *dviḥ*—twice; *gaditam*—uttered; *vacaḥ*—words; *vibhuḥ*—the great; *sparśeṣu*—of the *sparśa* letters; *yat*—which; *ṣoḍaśam*—the sixteenth; *ekaviṁśam*—and the twenty-first; *niṣkiñcanānām*—of the renounced order of life; *nṛpa*—O King; *yat*—what is; *dhanam*—wealth; *viduḥ*—as it is known.

TRANSLATION

While thus engaged in thinking, in the water, Brahmājī heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparśa alphabets, and both joined to become the wealth of the renounced order of life.

PURPORT

In Sanskrit language, the consonant alphabets are divided into two divisions, namely the *sparśa-varṇas* and the *tālavya-varṇas*. From *ka* to *ma* the letters are known as the *sparśa-varṇas,* and the sixteenth of the group is called *ta,* whereas the twenty-first letter is called *pa.* So when they are joined together, the word *tapa,* or penance, is constructed. This penance is the beauty and wealth of the *brāhmaṇas* and the renounced order of life. According to *Bhāgavata* philosophy, every human being is meant simply for this *tapa* and for no other business, because by penance only can one realize his self; and self-realization, and not sense gratification, is the

business of human life. This *tapa,* or penance, was begun from the very beginning of the creation, and it was first adopted by the supreme spiritual master, Lord Brahmā. By *tapasya* only can one get the profit of human life, and not by a polished civilization of animal life. The animal does not know anything except sense gratification in the jurisdiction of eat, drink, be merry and enjoy. But the human being is made to undergo *tapasya* for going back to Godhead, back to home.

When Lord Brahmā was perplexed about how to construct the material manifestations in the universe and went down within the water to find out the means and the source of his lotus seat, he heard the word *tapa* vibrated twice. To take the path of *tapa* is the second birth of the desiring disciple. The word *upāśṛṇot* is very significant. It is similar to *upanayana,* or bringing the disciple nearer to the spiritual master for the path of *tapa.* So Brahmājī was thus initiated by Lord Kṛṣṇa, and this fact is corroborated by Brahmājī himself in his book the *Brahma-saṁhitā.* In the *Brahma-saṁhitā* Lord Brahmā has sung in every verse *govindam ādi-purusaṁ tam ahaṁ bhajāmi.* Thus Brahmā was initiated by the Kṛṣṇa *mantra,* by Lord Kṛṣṇa Himself, and thus he became a Vaiṣṇava, or a devotee of the Lord, before he was able to construct the huge universe. It is stated in the *Brahma-saṁhitā* that Lord Brahmā was initiated into the eighteen-letter Kṛṣṇa *mantra,* which is generally accepted by all the devotees of Lord Kṛṣṇa. We follow the same principle because we belong to the Brahmā *sampradāya,* directly in the disciplic chain from Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Madhva Muni, from Madhva Muni to Mādhavendra Purī, from Mādhavendra Purī to Īśvara Purī, from Īśvara Purī to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhānta Sarasvatī, our divine master.

One who is thus initiated in the disciplic succession is able to achieve the same result or power of creation. Chanting of this holy *mantra* is the only shelter of the desireless pure devotee of the Lord. Simply by such *tapasya,* or penance, the devotee of the Lord achieves all perfections like Lord Brahmā.

TEXT 7

निशम्य तद्वक्तृदिदृक्षया दिशो
विलोक्य तत्रान्यदपश्यमानः ।
स्वधिष्ण्यमास्थाय विमृश्य तद्धितं
तपस्युपादिष्ट इवादधे मनः ॥ ७ ॥

niśamya tad-vaktṛ-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ
svadhiṣṇyam āsthāya vimṛśya taddhitaṁ
tapasy upādiṣṭa ivādadhe manaḥ

niśamya—after hearing; *tat*—that; *vaktṛ*—the speaker; *didṛkṣayā*—just to find out who spoke; *diśaḥ*—all sides; *vilokya*—by seeing; *tatra*—there; *anyat*—any other; *apaśyamānaḥ*—not to be found; *svadhiṣṇyam*—on his lotus seat; *āsthāya*—sit down; *vimṛśya*—thin king; *tat*—it; *hitam*—welfare; *tapasi*—in penance; *upādiṣṭaḥ*—as he was instructed; *iva*—in pursuance of; *ādadhe*—gave; *manaḥ*—attention.

TRANSLATION

When he heard the sound, he tried to find out the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

PURPORT

To achieve success in life, one should follow the example of Lord Brahmā, the first living creature in the beginning of creation. After being initiated by the Supreme Lord to execute *tapasya,* he was fixed in his determination to do it and although he could not find anyone besides himself, he could rightly understand that the sound was transmitted by the Lord Himself. Brahmā was the only living being at that time because there was no other creation, and none could be found there except himself. In the beginning of the First Canto, First Chapter, first verse of the *Śrīmad-Bhāgavatam,* it is already mentioned that Brahmā was initiated by the Lord from within. The Lord is within every living entity as the Supersoul, and He initiated Brahmā because Brahmā was willing to receive the initiation. The Lord can similarly initiate everyone who is inclined to have it.

As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of *Śrīmad-Bhāgavatam* is coming down by disciplic succession, and in order to receive the real message of *Śrīmad-Bhāgavatam* one should approach the current link, or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in the discharge of *tapasya* in the execution of

devotional service. One should not, however, think himself on the level of Brahmā to be initiated directly by the Lord from inside because in the present age no one can be accepted to be as pure as Brahmā. The post of Brahmā to officiate in the creation in the universe is offered to the most pure living being, and unless one is so qualified one cannot expect to be treated like Brahmājī directly. But one can have the same facility through unalloyed devotees of the Lord, and scriptural instructions (as revealed in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* especially), and also the bona fide spiritual master available to the sincere soul. The Lord Himself appears as the spiritual master to a person who is sincere in heart to serve the Lord. Therefore the bona fide spiritual master who happens to meet the sincere devotee should be accepted as the most confidential and beloved representative of the Lord. If a person is posted under the guidance of such a bona fide spiritual master, it may be accepted without any doubt that the desiring person has achieved the grace of the Lord.

TEXT 8

दिव्यं सहस्राब्दममोघदर्शनो
जितानिलात्मा विजितोभयेन्द्रियः ।
अतप्यत स्माखिललोकतापनं
तपस्तपीयांस्तपतां समाहितः ॥ ८ ॥

divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijito bhayendriyaḥ
atapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ

divyam—pertaining to the demigods in the higher planets; *sahasra*—one thousand; *abdam*—years; *amogha*—spotless, without a tinge of impurity; *darśanaḥ*—one who has such a vision of life; *jita*—controlled; *anila*—life; *ātmā*—mind; *vijita*—controlled over; *ubhaya*—both; *indriyaḥ*—one who has such senses; *atapyata*—executed penance; *sma*—in the past; *akhila*—all; *loka*—planet; *tāpanam*—enlightening; *tapaḥ*—penance; *tapīyān*—extremely hard penance; *tapatām*—of all the executors of penances; *samāhitaḥ*—thus situated.

TRANSLATION

Lord Brahmā underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances which he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.

PURPORT

Lord Brahmā heard the occult sound *tapa,* but he did not see the person who vibrated the sound. And still he accepted the instruction as beneficial for him, and therefore he engaged himself in meditation for one thousand celestial years. One celestial year is equal to 6 *x* 30 *x* 12 *x* 1000 of our years. His acceptance of the sound was due to his pure vision of the absolute nature of the Lord. And due to his correct vision, he made no distinction between the Lord and the Lord's instruction. There is no difference between the Lord and sound vibration coming from Him, even though He is not personally present. The best way of understanding is to accept such divine instruction, and Brahmā, the prime spiritual master of everyone, is the living example of this process of receiving transcendental knowledge. The potency of transcendental sound is never minimized because the vibrator is apparently absent. Therefore *Śrīmad-Bhāgavatam* or the *Bhagavad-gītā* or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.

One has to receive the transcendental sound from the right source and accept it as a reality and prosecute the direction without any hesitation. The secret of success is to receive the sound from the right source of a bona fide spiritual master. Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency. One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance if one is able to receive the transcendental sound from the bona fide spiritual master, his path of liberation is guaranteed. The disciple, however, must be ready to execute the order of the bona fide spiritual master as Lord Brahmā executed the instruction of his spiritual master, the Lord Himself. Following the order of the bona fide spiritual master is the only duty of the disciple, and this completely faithful execution of the order of the bona fide spiritual master is the secret of success.

Lord Brahmā controlled his two grades of senses by means of sense perception and sense organs because he had to engage such senses in the execution of the order of the Lord. Therefore controlling the senses means to engage them in the transcendental service of the Lord. The Lord's order descends in disciplic succession through the bona fide spiritual master, and thus execution of the order of the bona fide spiritual master is factual control of the senses. Such execution of penance in full faith and sincerity made Brahmājī so powerful that he became the creator of the universe. And because he was able to attain such power, he is called the best amongst all the *tapasvīs*.

TEXT 9

तस्मै स्वलोकं भगवान् सभाजितः
सन्दर्शयामास परं न यत्परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं
स्वदृष्टवद्भिः पुरुषैरभिष्टुतम् ॥ ९ ॥

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayāmāsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam

tasmai—unto him; *sva-lokam*—His own planet or abode; *bhagavān*—the Personality of Godhead; *sabhājitaḥ*—being pleased by the penance of Brahma; *sandarśayāmāsa*—manifested; *param*—the supreme; *na*—not; *yat*—of which; *param*—further supreme; *vyapeta*—completely given up; *saṅkleśa*—five kinds of material afflictions; *vimoha*—without illusion; *sādhvasam*—fearfulness of material existence; *sva-dṛṣṭavadbhiḥ*—by those who have perfectly realized the self; *puruṣaiḥ*—by persons; *abhiṣṭutam*—worshiped by.

TRANSLATION

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fearfulness of illusory existence.

PURPORT

The troubles of penance accepted by Lord Brahmā were certainly in the line of devotional service *(bhakti)*. Otherwise there was no chance of Vaikuṇṭha or *svalokam*, the Lord's personal abodes, becoming visible to Brahmājī. The personal abodes of the Lord, known as Vaikuṇṭhas, are neither myth nor material, as conceived by the impersonalists. But such realization of the transcendental abodes of the Lord is possible only through devotional service, and thus the devotees enter into such abodes. There is undoubtedly trouble in executing penance, but the trouble accepted in executing *bhakti-yoga* is transcendental happiness from the very beginning, whereas the trouble of penance in other processes of self-realization (namely *jñānayoga*, *dhyānayoga*, etc.) without any Vaikuṇṭha realization ends in trouble only and nothing more. There is no profit in biting husks without grains. Similarly, there is no profit in executing troublesome penances other than *bhakti-yoga* for self-realization.

Execution of *bhakti-yoga* is exactly like sitting on the lotus sprouted out of the abdomen of the transcendental Personality of Godhead, for Lord Brahmā was seated there. Brahmājī was able to please the Lord, and the Lord was also pleased to show Brahmājī His personal abode. Śrīla Jīva Gosvāmī narrates, in the comments of his *Krama-sandarbha* annotation of *Śrīmad-Bhāgavatam*, quotations from the *Gārga Upaniṣad*, Vedic evidence. It is said that Yājñavalkya described this transcendental abode of the Lord to Gārgī, and it is said there that the abode of the Lord is situated above the highest planet of the universe, namely Brahmaloka. This abode of the Lord, although described in the revealed scriptures like the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*, remains only a myth for the less intelligent class of men with a poor fund of knowledge. Herein the word *svadṛṣṭavadbhi* is very significant. One who has actually realized his self realizes the transcendental form of one's self. Impersonal realization of self and the Supreme is not complete, because it is just an opposite conception of material personalities. The Personality of Godhead and the personalities of devotees of the Lord are all transcendental; they do not have material bodies. The material body is overcast with five kinds of miserable conditions, namely ignorance, material conception, attachment, hatred and absorption. As long as one is overwhelmed with these five kinds of material miseries, there is no question of entering into the Vaikuṇṭhalokas. Impersonal conception of one's self is just the negation of material personality, far from the positive existence of personal form. These personal forms of the transcendental abode will be explained in the follow-

ing verses. Brahmājī also described this highest planet of the Vaikuṇṭhaloka as Goloka Vṛndāvana, where the Lord resides as a cowherd boy keeping transcendental *surabhi* cows and surrounded by hundreds and thousands of goddesses of fortune.

cintāmaṇi-prakara-sadmasu kalpavṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.29)

The statement of the *Bhagavad-gītā, yad gatvā na nivartante tad dhāma paramaṁ mama,* is also confirmed herewith. *Param* means transcendental Brahmā. Therefore, the abode of the Lord is also Brahma, nondifferent from the Supreme Personality of Godhead. The Lord is known as Vaikuṇṭha, and His abode is also known as Vaikuṇṭha. And such Vaikuṇṭha realization and worship can be made possible by transcendental form and sense.

TEXT 10

प्रवर्तते यत्र रजस्तमस्तयोः
सत्त्वं च मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरे-
रनुव्रता यत्र सुरासुरार्चिताः ॥१०॥

pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

pravartate—prevail; *yatra*—wherein; *rajaḥ tamaḥ*—the modes of ignorance and passion; *tayoḥ*—both of them; *sattvam*—the mode of goodness; *ca*—and; *miśram*—mixture; *na*—never; *ca*—and; *kāla*—time; *vikramaḥ*—influence; *na*—neither; *yatra*—therein; *māyā*—illusory external energy; *kim*—what; *uta*—there is; *apare*—others; *hareḥ*—of the Personality of Godhead; *anuvratāḥ*—devotees; *yatra*—wherein; *sura*—the demigods; *asura*—the demons; *arcitāḥ*—worshiped.

TRANSLATION

In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in the matter of goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy that cannot enter in that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

PURPORT

The kingdom of God, or the atmosphere of Vaikuṇṭha nature, which is called the *tripād-vibhūti,* is three times bigger than the material universes and is described here, as also in the *Bhagavad-gītā,* in a nutshell. This universe, containing billions of stars and planets, is one of the billions of such universes clustered together within the compass of *mahat-tattva.* And all these millions and billions of universes combined together constitute only one fourth of the magnitude of the whole creation of the Lord. There is the spiritual sky also; beyond this sky the spiritual planets are there under the names of Vaikuṇṭha, and all of them constitute three fourths of the entire creation of the Lord. God's creations are always innumerable. Even the leaves of a tree cannot be counted by a man, nor the hairs on his head. However, foolish men are puffed up with the idea of becoming God Himself, though unable to create a hair of their own bodies. Man may discover so many wonderful vehicles of journey, but even if he reaches the moon by his much advertised spacecraft, he cannot remain there. The sane man, therefore, without being puffed up, as if he were the God of the universe, abides by the instructions of the Vedic literature, the easiest way to acquire knowledge in transcendence. So let us know through the authority of *Śrīmad-Bhāgavatam* of the nature and constitution of the transcendental world beyond the material sky. In that sky the material qualities, especially the modes of ignorance and passion, are completely absent. The mode of ignorance influences a living entity to the habit of lust and hankering, and this means that in the Vaikuṇṭhalokas the living entities are free from these two things. As confirmed in the *Bhagavad-gītā,* in the *brahma-bhūta* stage of life one becomes free from hankering and lamentation. Therefore the conclusion is that the inhabitants of the Vaikuṇṭha planets are all *brahma-bhūta* living entities, as distinguished from the mundane creatures who are all compact in hankering and lamentation. When one is not in the modes of ignorance and passion, one is

supposed to be situated in the mode of goodness in the material world. Goodness in the material world also at times becomes contaminated with touches of the modes of passion and ignorance. In the Vaikuṇṭhaloka, it is unalloyed goodness only.

The whole situation there is one of freedom from the illusory manifestation of the external energy. Although illusory energy is also part and parcel of the Supreme Lord, still illusory energy is differentiated from the Lord. The illusory energy is not, however, false, as claimed by the monist philosophers. The rope accepted as a snake may be an illusion to a particular person, but the rope is a fact, and the snake is also a fact. The illusion of water on the hot desert may be illusion for the ignorant animal searching out water in the desert, but the desert and water are actual facts. Therefore the material creation of the Lord may be an illusion to the nondevotee class of men, but to a devotee even the material creation of the Lord is a fact, as the manifestation of His external energy. But this energy of the Lord is not all. The Lord has His internal energy also, which has another creation known to be the Vaikuṇṭhalokas, where there is no ignorance, no passion, no illusion and no past and present. With a poor fund of knowledge one may be unable to understand the existence of such things as the Vaikuṇṭha atmosphere, but that does not nullify its existence. That spacecraft cannot reach these planets does not mean that there are no such planets, for they are described in the revealed scriptures.

As quoted by Śrīla Jīva Gosvāmī, we can know from the *Nārada-pañcarātra* that the transcendental world or Vaikuṇṭha atmosphere is enriched with transcendental qualities. These transcendental qualities, as revealed through the devotional service of the Lord, are distinct from the mundane qualities of ignorance, passion and goodness. Such qualities are nonattainable by the nondevotee class of men. In the *Pādma Purāṇa, Uttara-khaṇḍa,* it is stated that beyond the one-fourth part of God's creation, there is the three-fourths part manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths part manifestation of God's creation. This part is eternal, everlasting, without any deterioration, and unlimited, and contains the highest perfectional stage of living conditions. In the *Sāṅkhya-kaumudī* it is stated that unalloyed goodness or transcendence is just opposite to the material modes. All living entities are eternally associated without any break, and the Lord is the chief and prime entity there. In the *Āgama Purāṇas* also, the transcendental abode is described as follows: The asso-

ciated members there are free to go everywhere within the creation of the Lord, and there is no limit to such creation, particularly in the region of the three-fourths magnitude. Since the nature of that region is unlimited, there is no history of such association, nor is there end of it.

The conclusion may be drawn that because of the complete absence of the mundane qualities of ignorance and passion, there is no question of creation nor of annihilation. In the material world everything is created and everything is annihilated, and the duration of life between the creation and annihilation is temporary. In the transcendental realm there is no creation and no destruction, and thus the duration of life is eternal unlimitedly. In other words, everything in the transcendental world is everlasting, full of knowledge and bliss without any deterioration. Since there is no deterioration, there is no past, present and future in the estimation of time. It is clearly stated in this verse that the influence of time is conspicuous by its absence. The whole material existence is manifested by actions and reactions of elements which make the influence of time prominent in the matter of past, present and future. There are no such actions and reactions of cause and effects there, so the cycle of birth, growth, existence, transformations, deterioration and annihilation, or the six material changes, are not existent there. It is the unalloyed manifestation of the energy of the Lord without any illusion as experienced here in the material world. The whole Vaikuṇṭha existence proclaims that everyone there is a follower of the Lord. The Lord is the chief leader there without any competition of leadership, and the people in general are all followers of the Lord. It is confirmed in the *Vedas,* therefore, that the Lord is the chief leader, and all other living entities are subordinate to Him, as only the Lord satisfies all the needs of all other living entities.

TEXT 11

श्यामावदाताः शतपत्रलोचनाः
पिशङ्गवस्त्राः सुरुचः सुपेशसः ।
सर्वे चतुर्बाहव उन्मिषन्मणि-
प्रवेकनिष्काभरणाः सुवर्चसः ॥११॥

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ su-rucaḥ su-peśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ su-varcasaḥ

śyāma—sky-bluish; *avadātāḥ*—glowing; *śata-patra*—lotus flower; *locanāḥ*—eyes; *piśaṅga*—yellowish; *vastrāḥ*—clothing; *su-rucaḥ*—greatly attractive; *su-peśasaḥ*—growing youthful; *sarve*—all of them; *catuḥ*—four; *bāhavaḥ*—hands; *unmiṣan*—rising luster; *maṇi*—pearls; *praveka*—superior quality; *niṣka-ābharaṇāḥ*—ornamental medallion; *su-varcasaḥ*—effulgent.

TRANSLATION

The inhabitants of the Vaikuṇṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble the lotus flower, their dress is of yellowish color and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

PURPORT

The inhabitants in Vaikuṇṭhaloka are all personalities with spiritual bodily features not to be found in the material world. We can find the descriptions in the revealed scriptures like *Śrīmad-Bhāgavatam*. Impersonal descriptions of transcendence in the scriptures indicate that the bodily features in Vaikuṇṭhaloka are never to be seen in any part of the universe, As there are different bodily features in different places of a particular planet, or as there are different bodily features between bodies in different planets, similarly the bodily features of the inhabitants in the Vaikuṇṭha-lokas are completely different from those in the material universe. For example, the four hands are distinct from two hands in this world.

TEXT 12

प्रवालवैदूर्यमृणालवर्चसः
परिस्फुरत्कुण्डलमौलिमालिनः ॥१२॥

pravāla-vaidūrya-mṛṇāla-varcasaḥ
parisphurat-kuṇḍala-mauli-mālinaḥ

pravāla—coral; *vaidūrya*—a special diamond; *mṛṇāla*—celestial lotus; *varcasaḥ*—rays; *parisphurat*—blooming; *kuṇḍala*—earring; *mauli*—heads; *mālinaḥ*—with garlands.

TRANSLATION

Some of them are effulgent like the coral and diamond in complexion and have garlands on their heads, blooming like the lotus flowers, and some wear earrings.

PURPORT

There are some inhabitants who have attained the liberation of *sārūpya,* or possessing bodily features like that of the Personality of Godhead. The *vaidūrya* diamond is especially meant for the Personality of Godhead, but one who achieves the liberation of bodily equality with the Lord is especially favored with such diamonds on the body.

TEXT 13

भ्राजिष्णुभिर्यः परितो विराजते
लसद्विमानावलिभिर्महात्मनाम् ।
विद्योतमानः प्रमदोत्तमाद्युभिः
सविद्युदभ्रावलिभिर्यथा नभः ॥१३॥

bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām
vidyotamānaḥ pramadottamādyubhiḥ
sa-vidyud abhrāvalibhir yathā nabhaḥ

bhrājiṣṇubhiḥ—by the glowing; *yaḥ*—the Vaikuṇṭha-lokas; *paritaḥ*—surrounded by; *virājate*—thus situated; *lasat*—brilliant; *vimāna*—airplanes; *avalibhiḥ*—assemblage; *mahā-ātmanām*—of the great devotees of the Lord; *vidyotamānaḥ*—beautiful like the lightning; *pramada*—ladies; *uttama*—celestial; *adyubhiḥ*—by complexion; *sa-vidyut*—with electric lightning; *abhrāvalibhiḥ*—with clouds in the sky; *yathā*—as it were; *nabhaḥ*—the sky.

TRANSLATION

The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated, belonging to the great mahātmās or devotees of the Lord. The ladies also are as beautiful as lightning because of

their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.

PURPORT

It appears that in the Vaikuṇṭha planets there are airplanes also brilliantly glowing, and they are occupied by the great devotees of the Lord with ladies of celestial beauty as brilliant as lightning. As there are airplanes, so there must be different types of carriages also like the airplanes, but they may not be driven machines, as we have experience in this world. Because everything is of the same nature of eternity, bliss and knowledge, the airplanes and carriages are of the same quality as Brahman. As there is nothing except Brahman, so it should not be misconceived that there is only void and no variegatedness. To think like that is due to a poor fund of knowledge, otherwise no one would have such a misconception of voidness in the Brahman. As there are airplanes, ladies, and gentlemen, so there must be cities and houses and everything else just suitable to the particular planets. One should not carry the ideas of imperfection from this world to the transcendental world without taking into consideration the nature of the atmosphere, as completely free from the influence of time, etc., as described previously.

TEXT 14

श्रीर्यत्र रूपिण्युरुगायपादयोः
करोति मानं बहुधा विभूतिभिः ।
प्रेङ्खं श्रिता या कुसुमाकरानुगै-
र्विगीयमाना प्रियकर्म गायती ॥१४॥

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānaṁ bahudhā vibhūtibhiḥ
preṅkhaṁ śritā yā kusumākarānugair
vigīyamānā priya-karma gāyatī

śrīḥ—the goddess of fortune; *yatra*—in the Vaikuṇṭha planets; *rūpiṇī*—in her transcendental form; *urugāya*—the Lord, who is sung of by the great devotees; *pādayoḥ*—under the lotus feet of the Lord; *karoti*—does; *mānam*

—respectful services; *bahudhā*—in diverse paraphernalia; *vibhūtibhiḥ*—accompanied by her personal associates; *preṅkham*—movement of enjoyment; *śritā*—taken shelter of; *yā*—who; *kusumākara*—spring; *anugaiḥ*—by the black bees; *vigīyamānā*—being followed by the songs; *priya-karma*—activities of the dearmost; *gāyatī*-singing.

TRANSLATION

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure—service to the Lord, along with her constant companions—but also she is engaged in singing the glories of the Lord's activities.

TEXT 15

ददर्श तत्राखिलसात्वतां पतिं
श्रियः पतिं यज्ञपतिं जगत्पतिम् ।
सुनन्दनन्दप्रबलार्हणादिभिः
स्वपार्षदाग्रैः परिसेवितं विभुम् ॥१५॥

dadarśa tatrākhila-sātvatāṁ patiṁ
śriyaḥ patiṁ yajña-patiṁ jagat-patim
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitaṁ vibhum

dadarśa—Brahmā saw; *tatra*—there in the Vaikuṇṭhaloka; *akhila*—entire; *sātvatām*—of the great devotees; *patim*—the Lord; *śriyaḥ*—of the goddess of fortune; *patim*—the Lord; *yajña*—sacrifice; *patim*—the Lord; *jagat*—the universe; *patim*—the Lord; *sunanda*—Sunanda; *nanda*—Nanda; *prabala*—Prabala; *arhaṇa*—Arhaṇa; *ādibhiḥ*—by them; *sva-pārṣada*—own associates; *agraiḥ*—by the foremost; *parisevitam*—being served in transcendental love; *vibhum*—the Great Almighty.

TRANSLATION

Lord Brahmā saw in the Vaikuṇṭha planet the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who

is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates.

PURPORT

When we speak of the king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers, advisers, etc. So also when we see the Lord we see Him with His different energies, associates and confidential servitors, etc. So the Supreme Lord, who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices and the enjoyer of everything in His entire creation, is not only the Supreme Person, but also He is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him.

TEXT 16

भृत्यप्रसादाभिमुखं दृगासवं
प्रसन्नहासारुणलोचनाननम् ।
किरीटिनं कुण्डलिनं चतुर्भुजं
पीतांशुकं वक्षसि लक्षितं श्रिया ॥१६॥

bhṛtya-prasādābhimukhaṁ dṛg-āsavaṁ
prasanna-hāsāruṇa-locanānanam
kirīṭinaṁ kuṇḍalinaṁ catur-bhujaṁ
pītāṁ-śukaṁ vakṣasi lakṣitaṁ śriyā

bhṛtya—the servitor; *prasāda*—affection; *abhimukham*—favorably facing; *dṛk*—the very sight; *āsavam*—an intoxication; *prasanna*—very much pleased; *hāsa*—smile; *aruṇa*—reddish; *locana*—eyes; *ānanam*—face; *kirīṭinam*—with helmet; *kuṇḍalinam*—with earrings; *catuḥ-bhujam*—with four hands; *pītām*—yellow; *śukam*—dress; *vakṣasi*—on the chest; *lakṣitam*—marked with; *śriyā*—the goddess of fortune.

TRANSLATION

The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be

very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

PURPORT

In the *Pādma Purāṇa, Uttara-khaṇḍa,* there is a full description of the *yoga-pīṭha* or the particular place where the Lord is in audience to His eternal devotees. In that *yoga-pīṭha*, the personifications of religiousness, knowledge, opulence, and renunciation are all seated at the lotus feet of the Lord. The four Vedas, namely *Ṛk, Sāma, Yajus, and Atharva,* are present there personally to advise the Lord. The sixteen energies headed by Caṇḍa are all present there. Caṇḍa and Kūmuda are the two first doorkeepers, and at the middle door there are the doorkeepers named Bhadra and Subhadra, and at the last door there are Jaya and Vijaya. There are other doorkeepers also, named Kūmuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, etc. The palace is well decorated and protected by the above-mentioned doorkeepers.

TEXT 17

अध्यर्हणीयासनमास्थितं परं
वृतं चतुःषोडशपञ्चशक्तिभिः ।
युक्तं भगैः स्वैरितरत्र चाध्रुवैः
स्व एव धामन् रममाणमीश्वरम् ॥१७॥

adhyarhaṇīyāsanam āsthitaṁ paraṁ
vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram

adhyarhaṇīya—greatly worshipable; *āsanam*—throne; *āsthitam*—seated on it; *param*—the Supreme; *vṛtam*—surrounded by; *catuḥ*—four, namely *prakṛti, puruṣa, mahat* and ego; *ṣoḍaśa*—the sixteen; *pañca*—the five; *śaktibhiḥ*—by the energies; *yuktam*—empowered with; *bhagaiḥ*—His opulences; *svaiḥ*—personal; *itaratra*—other minor prowesses; *ca*—also; *adhruvaiḥ*—tem-

porary; *sva*—own; *eva*—certainly; *dhāman*—abode; *ramamāṇam*—enjoying; *īśvaram*—the Supreme Lord.

TRANSLATION

The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

PURPORT

The Lord is naturally endowed with His six opulences, namely He is the richest in wealth, He is the most powerful, He is the most famous, He is the most beautiful, He is the greatest in knowledge, and He is the greatest renouncer as well. And for His material creative energies, He is served by four, namely the principles of *prakṛti, puruṣa, mahat-tattva* and ego. He is also served by the sixteen, namely the five elements, earth, water, air, fire and sky, the five perceptive sense organs, namely the eye, ear, nose, tongue and skin, and the five working sense organs, namely the hand, the leg, the stomach, the evacuation outlet and the genitals. Together with the mind, they are sixteen in all. And the five includes the sense objects, namely form, taste, smell, sound and touch. All these twenty-five items serve the Lord in the material creation, and all of them are personally present to serve the Lord. The insignificant opulences numbering eight (the *aṣṭa-siddhis,* attained by *yogīs* for temporary overlordship) are also under His control, but He is naturally full with all such powers without any effort, and therefore He is the Supreme Lord.

The living being, by severe penance and performances of bodily exercises, can temporarily attain some wonderful power, but that does not make him the Supreme Lord. The Supreme Lord by His own potency is unlimitedly more powerful than any *yogī,* He is unlimitedly more learned than any *jñānī,* He is unlimitedly richer than any wealthy person, He is unlimitedly more beautiful than any beautiful living being, and He is unlimitedly more charitable than any philanthropist. He is above all, and no one is equal to or greater than Him. Nor can anyone reach His level of perfection in all the above powers by any amount of performance of penance or yogic demonstration. The *yogīs* are dependent on His mercy. Out of His immensely charitable disposition He can award some temporary

powers to the *yogīs* because of the *yogīs'* hankering after them, but to His unalloyed devotees, who do not want anything from the Lord save and except His transcendental service, the Lord is so pleased that He gives Himself in exchange for unalloyed service.

TEXT 18

तद्दर्शनाह्लादपरिप्लुतान्तरो
हृष्यत्तनुः प्रेमभराश्रुलोचनः ।
ननाम पादाम्बुजमस्य विश्वसृग्
यत् पारमहंस्येन पथाधिगम्यते ॥१८॥

tad-darśanāhlāda-pariplutāntaro
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ
nanāma pādāmbujam asya viśva-sṛg
yat pāramahaṁsyena pathādhigamyate

tat—by that audience of the Lord; *darśana*—audience; *āhlāda*—joy; *paripluta*—overwhelmed; *antaraḥ*—within the heart; *hṛṣyat*—full in ecstasy; *tanuḥ*—body; *prema-bhara*—in full transcendental love; *aśru*—tears; *locanaḥ*—in the eyes; *nanāma*—bowed down; *pādāmbujam*—under the lotus feet; *asya*—of the Lord; *viśva-sṛg*—the creator of the universe; *yat*—which; *pāramahaṁsyena*—by the great liberated soul; *pathā*—the path; *adhigamyate*—is followed.

TRANSLATION

Lord Brahmā, thus seeing the Personality of Godhead in His fullness, became overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes became full with tears of love. He thus bowed down before the Lord. That is the way of highest perfection for the living being [paramahaṁsa].

PURPORT

In the beginning of the *Śrīmad-Bhāgavatam* it is stated that this great literature is meant for the *paramahaṁsas. Param nirmatsarāṇām satām,*

i.e. the *Śrīmad-Bhāgavatam* is meant for such persons who are completely free from malice. In the conditioned life the malicious life begins from the top, namely bearing malice against the Supreme Personality of Godhead. The Personality of Godhead is an established fact in all the revealed scriptures, and in the *Bhagavad-gītā* the personal feature of the Supreme Lord is especially mentioned, so much so that in the last portion of the great literature it has been emphatically stressed that one should surrender unto the Personality of Godhead to be saved from the miseries of life. Unfortunately, persons with impious backgrounds do not believe in the Personality of Godhead, and everyone wants to become God himself without any qualification. This malicious nature in the conditioned soul continues even up to the stage when a person wants to be one with the Lord, and thus even the greatest of the empiric philosophers speculating on becoming one with the Supreme Lord cannot become a *paramahaṁsa* because the malicious mind is there. Therefore the *paramahaṁsa* stage of life can only be attained by those who are fixed in the practice of *bhakti-yoga.* This *bhakti-yoga* begins if a person has the firm conviction that simply discharging devotional service to the Lord in full transcendental love can elevate him to the highest perfectional stage of life. Brahmājī believed in this art of *bhakti-yoga;* he believed in the words of the Lord to execute *tapa,* and he discharged the function with great penance and thus achieved the great success of seeing the Vaikuṇṭhalokas and the Lord also by personal experience. No one can reach the abode of the Supreme Lord by any mechanical means of the mind or machine, but one can reach the abode of the Vaikuṇṭhalokas simply by following the process of *bhakti-yoga* because the Lord can be realized only through the *bhakti-yoga* process. Lord Brahmājī was actually sitting on his lotus seat, and from there, by executing the process of *bhakti-yoga* in great seriousness, he could see the Vaikuṇṭhalokas with all variegatedness as well as the Lord in person and His associates.

Following in the footsteps of Lord Brahmā, any person, even up to this day, can attain the same perfection by following the path of the *paramahaṁsa* as recommended herein. Lord Caitanya also approved of this method of self-realization for men in this age. One should first, with all conviction, believe in the Personality of Godhead Śrī Kṛṣṇa, and without making efforts to realize Him by speculative philosophy, one should prefer to hear about Him from the *Śrīmad-Bhagavad-gītā* and later on from the text of the *Śrīmad-Bhāgavatam.* He should hear such discourses from a person *Bhāgavatam* and not from the professional man, nor from the *karmī, jñānī* or *yogī.* That is the secret of learning the science. One does not need to be

in the renounced order of life; he can remain in his present condition of life, but he must search out the association of a bona fide devotee of the Lord and hear from him the transcendental message of the Lord with faith and conviction. That is the path of the *paramahaṁsa* recommended herein. Amongst various holy names of the Lord, He is called also *ajita,* or one who can never be conquered by anyone else. Yet He can be conquered by the *paramahaṁsa* path, as is practically realized and shown by the great spiritual master Lord Brahmā. Lord Brahmā has personally recommended this *paramahaṁsa-pantha* in his own words as follows:

jñāne prayāsam udapāsya namanta eva
jīvanti sanmukharitāṁ bhavadīyavārtām
sthāne sthitāḥ śruti-gatāṁ tanuvāṅmanobhir
ye prāyaśo'jita-jito'pyasi tais trilokyām

Lord Brahmā said, "O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at becoming merged in the existence of the Supreme and engages himself in *hearing* Your glories and activities from a bona fide *sādhu,* or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are *ajita,* or unconquerable by anyone." (*Bhāg.* 10.14.3) That is the path of the *paramahaṁsas,* which was personally followed by Lord Brahmā and later on recommended by him for attaining perfect success in life.

TEXT 19

तं प्रीयमाणं समुपस्थितं कविं
प्रजाविसर्गे निजशासनार्हणम् ।
बभाष ईषत्स्मितशोचिषा गिरा
प्रियः प्रियं प्रीतमनाः करे स्पृशन् ॥१९॥

taṁ prīyamāṇaṁ samupasthitaṁ kaviṁ
prajā-visarge nija-śāsanārhaṇam
babhāṣa īṣat-smita-śociṣā girā
priyaḥ priyaṁ prīta-manāḥ kare spṛśan

tam—unto Lord Brahmā; *prīyamāṇam*—worthy of being dear; *samupasthitam*—present before; *kavim*—the great scholar; *prajā*—living entities;

visarge—in the matter of creation; *nija*—His own; *śāsana*—control; *arhaṇam*—just suitable; *babhāṣe*—addressed; *īṣat*—mild; *smita*—smiling; *śociṣā*—enlightening; *girā*—words; *priyaḥ*—the beloved; *priyam*—the counterpart of love; *prīta-manāḥ*—being very much pleased; *kare*—by the hand; *spṛśan*—shaking.

TRANSLATION

And seeing Brahmā present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahmā and, slightly smiling, addressed him thus.

PURPORT

The creation of the material world is not blind nor accidental. The living entities who are ever conditioned, or *nitya-bandha,* are thus given a chance for liberation under the guidance of His own representative like Brahmā. The Lord instructs Brahmā in Vedic knowledge in order to diffuse this knowledge to the conditioned souls. The conditioned souls are forgetful souls in their relationship with the Lord, and thus a period of creation and the process of dissemination of Vedic knowledge are necessary activities of the Lord. Lord Brahmā has great responsibility to deliver the conditioned souls, and therefore he is very dear to the Lord.

Brahmā also does his duty very perfectly, not only by generating the living entities but also by spreading his party for reclaiming the fallen souls. The party is called the *Brahma-sampradāya,* and any member of this party to date is naturally engaged in reclaiming the fallen souls back to Godhead, back to home. The Lord is very much anxious to get back His parts and parcels, as stated in the *Bhagavad-gītā.* No one is more dear than the one who takes the task of reclaiming the fallen souls back to Godhead.

There are many renegades from the Brahma-sampradāya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord.

Anyone, however, preaching the mission of the Lord in the line of *Brahma-sampradāya* is always dear to the Lord, and the Lord, being satisfied with such a preacher of the authorized *bhakti* cult, shakes hands with him in great satisfaction.

TEXT 20

श्रीभगवानुवाच
त्वयाहं तोषितः सम्यग् वेदगर्भ सिसृक्षया ।
चिरं भृतेन तपसा दुस्तोषः कूटयोगिनाम् ॥२०॥

śrī bhagavān uvāca
tvayāhaṁ toṣitaḥ samyag
veda-garbha sisṛkṣayā
ciraṁ bhṛtena tapasā
dustoṣaḥ kūṭa-yoginām—

śrī bhagavān uvāca—the all-beautiful Personality of Godhead said; *tvayā*—by you; *aham*—I am; *toṣitaḥ*—pleased; *samyak*—complete; *veda-garbha*—impregnated with the *Vedas; sisṛkṣayā*—for creating; *ciram*—for a long time; *bhṛtena*—accumulated; *tapasā*—by penance; *dustoṣaḥ*—very hard to please; *kūṭa-yoginām*—for the pseudo mystics.

TRANSLATION

The beautiful Personality of Godhead addressed Lord Brahmā: O Brahmā, impregnated with the Vedas, I am very much pleased with your long accumulated penance with the desire for creation. Hardly am I pleased with the pseudo mystics.

PURPORT

There are two kinds of penance: one for sense gratification and the other for self-realization. There are many pseudo mystics who undergo severe penances for their own satisfaction, and there are others who undergo severe penances for the satisfaction of the senses of the Lord. For example, the penances undertaken to discover nuclear weapons will never satisfy the Lord because such a penance is never satisfactory. By nature's own way, everyone has to meet death, and if such a process of death is accelerated by anyone's penances, there is no satisfaction of the Lord. The Lord wants every one of His parts and parcels to attain eternal life and bliss by coming home to Godhead, and the whole material creation is meant for that objective. Brahmā underwent severe penances for that purpose, namely to regulate the process of creation so that the Lord might

be satisfied, and therefore the Lord was very much pleased with him, and for this Brahmā was impregnated with Vedic knowledge. The ultimate purpose of Vedic knowledge is to know the Lord and not to misuse the knowledge for any other purposes. Those who do not utilize Vedic knowledge for that purpose are known as *kūṭa-yogīs,* or pseudo transcendentalists who spoil their lives with ulterior motives.

TEXT 21

वरं वरय भद्रं ते वरेशं माभिवाञ्छितम् ।
ब्रह्मञ्छ्रेयःपरिश्रामः पुंसां मद्दर्शनावधिः ॥२१॥

varaṁ varaya bhadraṁ te
vareśaṁ mābhivāñchitam
brahmañ chreyaḥ-pariśrāmaḥ
puṁsāṁ mad-darśanāvadhiḥ

varam—benediction; *varaya*—just ask from; *bhadram*—auspicious; *te*—unto you; *vareśam*—the giver of all benediction; *mā (mām)*—from Me; *abhivāñchitam*—wishing; *brahman*—O Brahmā; *śreyaḥ*—the ultimate success; *pari-śrāmaḥ*—for all penances; *puṁsām*—for everyone; *mat*—My; *darśana*—realization; *avadhiḥ*—up to the limit of.

TRANSLATION

I wish you good luck. O Brahmā, you can ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.

PURPORT

The ultimate realization of the Supreme Truth is to know and see eye to eye the Personality of Godhead. Realization of the impersonal Brahman and localized Paramātmā features of the Personality of Godhead is not ultimate realization. When one realizes the Supreme Lord, one does not struggle hard to perform such penances. The next stage of life is to discharge devotional service to the Lord just to satisfy Him. In other words,

one who has realized and seen the Supreme Lord has attained all perfection because everything is included there in that highest perfectional stage. The impersonalists and the pseudo mystics, however, cannot reach this state.

TEXT 22

मनीषितानुभावोऽयं मम लोकावलोकनम् ।
यदुपश्रुत्य रहसि चकर्थ परमं तपः ॥२२॥

manīṣitānubhāvo'yaṁ
mama lokāvalokanam
yad upaśrutya rahasi
cakartha paramaṁ tapaḥ

manīṣita—ingenuity; *anubhāvaḥ*—perception; *ayam*—this; *mama*—My; *loka*—abode; *avalokanam*—seeing by actual experience; *yat*—because; *upaśrutya*—hearing; *rahasi*—in great penance; *cakartha*—having performed; *paramam*—highest; *tapaḥ*—penance.

TRANSLATION

The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance on My order.

PURPORT

The highest perfectional stage of life is to know the Lord by actual perception, by the grace of the Lord. This can be attained by everyone who is willing to discharge the act of devotional service to the Lord as enjoined in the revealed scriptures that are standard and accepted by the bona fide *ācāryas,* spiritual masters. For example, the *Bhagavad-gītā* is the approved Vedic literature accepted by all the great *ācāryas,* such as Śaṅkara, Rāmānuja, Madhva, Caitanya, Viśvanātha, Baladeva, Siddhānta Sarasvatī and many others. In that *Bhagavad-gītā* the Personality of Godhead, Śrī Kṛṣṇa, asks that one should always be mindful of Him, one should always be His devotee, one should always worship Him only, and one should always bow down before the Lord. And by doing so one is sure to

go back home, back to Godhead, without any doubt. In other places also the same order is there, that one should give up all other engagements and fully surrender unto the Lord without any hesitation. And the Lord will give such a devotee all protection. And these are the secrets of attaining the highest perfectional stage. Lord Brahmā exactly followed these principles without any superiority complex, and thus he attained the highest perfectional stage of experiencing the abode of the Lord and the Lord Himself with all His paraphernalia. Impersonal realization of the effulgence of the body of the Lord is not the highest perfectional stage, nor is the stage of Paramātmā realization. The word *manīṣita* is significant. Everyone is falsely or factually proud of his so-called learning. But the Lord says that the highest perfectional stage of learning is to know Him and His abode, devoid of all illusion.

TEXT 23

प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते ।
तपो मे हृदयं साक्षादात्माहं तपसोऽनघ ॥२३॥

pratyādiṣṭaṁ mayā tatra
tvayi karma-vimohite
tapo me hṛdayaṁ sākṣād-
ātmāhaṁ tapaso 'nagha

pratyādiṣṭam—ordered by; *mayā*—by Me; *tatra*—because of; *tvayi*—unto you; *karma*—duty; *vimohite*—being perplexed; *tapaḥ*—penance; *me*—Mine; *hṛdayam*—heart; *sākṣāt*—directly; *ātmā*—life and soul; *aham*—Myself; *tapasaḥ*—of one who is engaged in penance; *anagha*—O sinless one.

TRANSLATION

O Brahmā, the sinless, you may know from Me that it was I who ordered you to undergo penance at first on your being perplexed in your duty, because such penance is My heart and soul, and because of that, penance and I are nondifferent.

PURPORT

The penance by which one can see the Personality of Godhead eye to eye is to be understood as devotional service to the Lord and nothing else

because only by discharging devotional service in transcendental love can one approach the Lord. Such penance is the internal potency of the Lord and is nondifferent from Him. Such acts of internal potency are exhibited by nonattachment for material enjoyment. The living entities are encaged in the conditions of material bondage because of their propensity for overlordship. But by engagement in the devotional service of the Lord one becomes detached from such enjoying spirit. The devotees automatically become detached from worldly enjoyment, and this detachment is the result of perfect knowledge. Therefore the penance of devotional service includes knowledge and detachment, and that is the manifestation of the transcendental potency.

One cannot enjoy material illusory prosperity if he desires to return home, back to Godhead. One who has no information of the transcendental bliss in the association of the Lord foolishly desires to enjoy this temporary material happiness. In the *Caitanya-caritāmṛta* it is said that if someone sincerely wants to see the Lord and at the same time wants to enjoy this material world, he is considered to be a fool only. One who wants to remain here in the material world for material enjoyment has no business entering into the eternal kingdom of God. Such a foolish devotee is favored by the Lord by His snatching all that he may possess in the material world. If such a foolish devotee of the Lord again tries to recoup his position, then the merciful Lord again snatches away all that he may have possessed. By such repeated failures in material prosperity he becomes very unpopular with his family members and friends. In the material world the family members and the friends honor persons who may be very successful in accumulating wealth by any means. The foolish devotee of the Lord is thus put into forcible penance by the grace of the Lord, and at the end the devotee becomes perfectly happy, being engaged in the service of the Lord. Therefore penance in devotional service of the Lord, either by voluntary submission or being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

One cannot, however, be engaged in the penance of devotional service without being completely free from all sins. As is stated in the *Bhagavad-gītā*, only a person who is completely free from all reactions of sins can engage himself in the worship of the Lord. Brahmājī was sinless, and therefore he faithfully discharged the advice of the Lord, "*tapa tapa,*" and the Lord, being satisfied with him, awarded him the desired result. Therefore love and penance combined can only please the Lord, and thus one is able to attain His complete mercy. He directs the sinless, and the sinless devotee attains the highest perfection of life.

TEXT 24

सृजामि तपसैवेदं ग्रसामि तपसा पुनः ।
बिभर्मि तपसा विश्वं वीर्यं मे दुश्चरं तपः ॥२३॥

sṛjāmi tapasaivedaṁ
grasāmi tapasā punaḥ
bibharmi tapasā viśvaṁ
vīryaṁ me duścaraṁ tapaḥ

sṛjāmi—I create; *tapasā*—by the same energy of penance; *eva*—certainly; *idam*—this; *grasāmi tapasā*—I do withdraw also by the same energy; *punaḥ*—again; *bibharmi*—do maintain; *tapasā*—by penance; *viśvam*—the cosmos; *vīryam*—potency; *me*—Mine; *duścaram*—severe; *tapaḥ*—penance.

TRANSLATION

I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only.

PURPORT

In executing penance, one must be determined to return home, back to Godhead, and must decide to undergo all types of tribulations for that end. Even for material prosperity, name and fame, one has to undergo severe types of penance, otherwise no one can become an important figure in this material world. Why, then, are there severe types of penance for perfection of devotional service? An easygoing life and attainment of perfection in transcendental realization cannot go together. The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or through the bona fide spiritual master, and to execute that order, however painstaking, is the severe type of penance. One who follows the principle rigidly is sure to achieve success in attaining the Lord's mercy.

TEXT 25

ब्रह्मोवाच
भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम् ।
वेद ह्यप्रतिरुद्धेन प्रज्ञानेन चिकीर्षितम् ॥२४॥

śrī brahmovāca
bhagavan sarva-bhūtānām
adhyakṣo'vasthito guhām
veda hy apratiruddhena
prajñānena cikīrṣitam

śrī brahmā uvāca—Lord Brahmā said; *bhagavan*—O my Lord; *sarva*—all; *bhūtānām*—of all living entities; *adhyakṣaḥ*—director; *avasthitaḥ*—situated; *guhām*—within the heart; *veda*—know; *hi*—certainly; *apratiruddhena*—without hindrance; *prajñānena*—by superintelligence; *cikīrṣitam*—endeavors.

TRANSLATION

Lord Brahmā said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.

PURPORT

The *Bhagavad-gītā* confirms that the Lord is situated in everyone's heart as the witness, and as such He is the supreme director of sanction. The director is not the enjoyer of the fruits of action, but without His sanction no one can enjoy. For example, in a prohibited area a habituated drunkard puts forward his application to the director of drinking, and the director, considering his case, sanctions only a certain amount of liquor for drinking. Similarly, the whole material world is full of many drunkards, in the sense that each and every one of the living entities has something in his mind to enjoy, and everyone desires the fulfillment of his desires very strongly. The almighty Lord, very kind to the living entity, as the father is kind to the son, fulfills the living entity's desire for his childish satisfaction. With such desires in mind, the living entity does not actually enjoy,

but he serves the bodily whims unnecessarily, without profit. The drunkard does not derive any profit out of drinking, but because he has become a servant of the drinking habit and does not wish to get out of it, the merciful Lord gives him all facilities to fulfill such desires.

The impersonalists recommend that one should become desireless, and others recommend banishing desires altogether. That is impossible; no one can banish desires altogether because desiring is the living symptom. Without having desires a living entity would be dead, which he is not. Therefore, living conditions and desire go together. Perfection of desires may be achieved when one desires to serve the Lord, and the Lord also desires that every living entity should banish all personal desires and cooperate with the desires of the Lord. That is the last instruction of the *Bhagavad-gītā*. Brahmājī agreed to this proposal, and therefore he is given the responsible post of creating generations in the vacant universe. Oneness with the Lord is therefore to dovetail one's desires with the desires of the Supreme Lord. That makes for the perfection of all desires.

The Lord, as the Supersoul in the heart of every living being, knows what is there in the mind of each living entity, and no one can do anything without the knowledge of the Lord within. By His superior intelligence, the Lord gives everyone the chance to fulfill his desires to the fullest extent, and the resultant reaction is also awarded by the Lord.

TEXT 26

तथापि नाथमानस्य नाथ नाथय नाथितम् ।
परावरे यथा रूपे जानीयां ते त्वरूपिणः ॥२६॥

tathāpi nātha-mānasya
nātha nāthaya nāthitam
parāvare yathā rūpe
jānīyāṁ te tv arūpiṇaḥ

tathā api—in spite of that; *nātha-mānasya*—of the one who is asking for; *nātha*—of the Lord; *nāthaya*—please award; *nāthitam*—as it is desired; *parāvare*—in the matter of mundane and transcendental; *yathā*—as it is; *rūpe*—in the form; *jānīyām*—may it be known; *te*—Your; *tu*—but; *arūpiṇaḥ*—one who is formless.

TRANSLATION

In spite of that, my Lord, I am praying to You, kindly to fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

TEXT 27

यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम् ।
विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना ॥२७॥

yathātma-māyā-yogena
nānā-śakty-upabṛṁhitam
vilumpan visṛjan gṛhṇan
bibhrad ātmānam ātmanā

yathā—as much as; *ātma*—own; *māyā*—potency; *yogena*—by combination; *nānā*—various; *śakti*—energy; *upabṛṁhitam*—by combination and permutation; *vilumpan*—in the matter of annihilation; *visṛjan*—in the matter of generation; *gṛhṇan*—in the matter of acceptance; *bibhrat*—in the matter of maintenance; *ātmānam*—own self; *ātmanā*—by the self.

TRANSLATION

And how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.

PURPORT

The whole manifestation is the Lord Himself by diffusion of His different energies only, namely the internal, external and marginal, just as the sunlight is the manifestation of the energy of the sun planet. Such energy is simultaneously one and different from the Lord, just as the sunshine is simultaneously one and different from the sun planet. The energies are acting by combination and permutation by the indication of the Lord, and the acting agents, like Brahmā, Viṣṇu and Śiva, are also different incarna-

tions of the Lord. In other words, there is nothing but the Lord, and still the Lord is different from all such manifestive activities. How it is so will be explained later on.

TEXT 28

क्रीडस्यमोघसङ्कल्प ऊर्णनाभिर्यथोर्णुते ।
तथा तद्विषयां धेहि मनीषां मयि माधव ॥२८॥

krīḍasy amogha-saṅkalpa
ūrṇanābhir yathorṇute
tathā tad-viṣayāṁ dhehi
manīṣāṁ mayi mādhava

krīḍasi—as You do play; *amogha*—infallible; *saṅkalpa*—determination; *ūrṇābhiḥ*—the spider; *yathā*—as much as; *ūrṇute*—covers; *tathā*—so and so; *tat-viṣayām*—in the subject of all those; *dhehi*—do let me know; *manīṣām*—philosophically; *mayi*—unto me; *mādhava*—O master of all energies.

TRANSLATION

O master of all energies, please tell me philosophically all about them. You play like the spider who covers itself by its own energy, and Your determination is infallible.

PURPORT

By the inconceivable energy of the Lord, every creative element has its own potencies, known as the potency of the element, potency of knowledge and potency of different actions and reactions. By a combination of such potential energies of the Lord there is the manifestation of creation, maintenance and annihilation in due course of time and by different agents like Brahmā, Viṣṇu and Maheśvara. Brahmā creates, Viṣṇu maintains, and Lord Śiva destroys. But all such agents and creative energies are emanations from the Lord, and as such there is nothing except the Lord, or the one supreme source of different diversities. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as it likes, the whole thing is wound up

within the spider. The spider is covered within the web. If an insignificant spider is so powerful as to act according to its will, why can't the Supreme Being act by His supreme will in the creation, maintenance and destruction of the cosmic manifestations? By the grace of the Lord, a devotee like Brahmā, or one in his chain of disciplic succession, can understand the almighty Personality of Godhead eternally engaged in His transcendental pastimes in the region of different energies.

TEXT 29

भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः ।
नेहमानः प्रजासर्गं बध्येयं यदनुग्रहात् ॥२९॥

bhagavac-chikṣitam ahaṁ
karavāṇi hy atandritaḥ
nehamānaḥ prajā-sargaṁ
badhyeyaṁ yad-anugrahāt

bhagavat—by the Personality of Godhead; *śikṣitam*—taught by; *aham*—myself; *karavāṇi*—be acting; *hi*—certainly; *atandritaḥ*—instrumental; *na*—never; *ihamānaḥ*—although acting; *prajā-sargam*—generation of the living entities; *badhyeyam*—be conditioned; *yat*—as a matter of fact; *anugrahāt*—by the mercy of.

TRANSLATION

Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead, and thus I may act instrumentally to generate living entities, without being conditioned by such activities.

PURPORT

Brahmājī does not want to become a speculator dependent on the strength of his personal knowledge and conditioned to material bondage. Everyone should know in clear consciousness that one is, in the execution of all activities, an instrument. A conditioned soul is instrumental in the hands of the external energy, *guṇamayī māyā,* or the illusory energy of the Lord, and in the liberated stage the living entity is instrumental to the will

of the Personality of Godhead directly. To be instrumental to the direct will of the Lord is the natural constitutional position of the living entity, whereas to be an instrument in the hands of the illusory energy of the Lord is material bondage for the living entity. In that conditioned state, the living entity speculates on the Absolute Truth and His different activities. But in the unconditional stage, the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any speculative habit. The *Bhagavad-gītā* confirms emphatically (Bg. 10.10-11) that the pure devotees, who are constantly engaged in the loving transcendental service of the Lord, are directly advised by the Lord, so much so that the devotee unwaveringly makes progress on the path home, back to Godhead. Pure devotees of the Lord are therefore not proud of their definite progress, whereas the nondevotee speculator is in the darkness of illusory energy and is very much proud of his misleading knowledge based on speculation without any definite path. Lord Brahmā wanted to be saved from that pitfall of pride, although he was posted in the most exalted position within the universe.

TEXT 30

यावत् सखा सख्युरिवेश ते कृतः
प्रजाविसर्गे विभजामि भो जनम् ।
अविक्लवस्ते परिकर्मणि स्थितो
मा मे समुन्नद्धमदोऽजमानिनः ॥३०॥

yāvat sakhā sakhyur iveśa te kṛtaḥ
prajā-visarge vibhajāmi bho janam
aviklavas te parikarmaṇi sthito
mā me samunnaddha-mado'ja-māninaḥ

yāvat—as it is; *sakhā*—friend; *sakhyuḥ*—unto the friend; *iva*—like that; *īśa*—O Lord; *te*—You; *kṛtaḥ*—have accepted; *prajā*—the living entities; *visarge*—in the matter of creation; *vibhajāmi*—as I shall do it differently; *bhoḥ*—O my Lord; *janam*—those who are born; *aviklavaḥ*—without being perturbed; *te*—Your; *parikarmaṇi*—in the matter of service; *sthitaḥ*—thus situated; *mā*—never it may be; *me*—unto me; *samunnaddha*—resulting arise; *madaḥ*—madness; *aja*—O unborn one; *māninaḥ*—thus being thought of.

TRANSLATION

O my Lord, the unborn, You have shaken hands with me just like a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.

PURPORT

Lord Brahmā is definitely situated in the humor of friendship with the Lord. Every living being is eternally related with the Personality of Godhead in one of five different transcendental humors, namely *śānta, dāsya, sakhya, vātsalya and mādhurya.* We have already discussed these five kinds of humors in relationship with the Personality of Godhead. It is clearly exhibited herein that Lord Brahmā is related to the Personality of Godhead in the transcendental humor of friendship. A pure devotee may be related with the Lord in any one of the transcendental humors, even in the humor of parenthood, but the devotee of the Lord is always a transcendental servitor. No one is equal to or greater than the Lord. That is the version of the *Bhagavad-gītā.* Brahmājī, although eternally related with the Lord in the transcendental humor of friendship, and although entrusted with the most exalted post of creating different grades of living entities, still is conscious of his position, that he is neither the Supreme Lord nor is supremely powerful. It is possible that some personality, within or without the universe, even though extremely powerful, sometimes shows more power than the Lord Himself. Still the pure devotee knows that this power is a *vibhūti* delegated by the Lord, and such a delegated powerful living entity is never independent. Śrī Hanumānjī crossed the Indian Ocean by jumping over the sea, and Lord Śrī Rāmacandra engaged Himself in marching over the bridge, but this does not mean that Hanumānjī was more powerful than the Lord. Sometimes the Lord gives extraordinary powers to His devotee, but the devotee knows always that the power belongs to the Personality of Godhead and that the devotee is only an instrument. The pure devotee is never puffed up like the nondevotee class of men who falsely think that they are God. It is astonishing to see how a person who is being kicked by the laws of the Lord's illusory energy in every step can falsely think of becoming one with the Lord. Such thinking is the last snare of the illusory energy offered to the conditioned soul. The first

illusion is that he wants to become Lord of the material world by accumulating wealth and power, but when he is frustrated in that attempt he wants to be one with the Lord. So both becoming the most powerful man in the material world or desiring to become one with the Lord are different illusory snares. And because the pure devotees of the Lord are surrendered souls, they are above the illusory snares of *māyā*. Because he is a pure devotee, Lord Brahmā, even though the first dominating deity in the material world, and therefore able to do many wonderful things, would never, like the nondevotee with a poor fund of knowledge, have the audacity to think of becoming one with the Lord. People with a poor fund of knowledge should take lessons from Brahmā when they are puffed up with the false notion of becoming God.

Factually Lord Brahmā does not create the living entities. In the beginning of the creation he is empowered to give different bodily shapes to the living entities according to their work during the last millennium. Brahmājī's duty is just to wake the living entities from their slumber and to engage them in their proper duty. The different grades of living entities are not created by Brahmājī by his capricious whims, but he is entrusted with the task of giving the living entities different grades of body so that they can work accordingly. And still he is conscious that he is only instrumental, so that he may not think of himself as the Supreme Powerful Lord.

Devotees of the Lord are engaged in the specific duty offered by the Lord, and such duties are successfully carried out without hindrance because they are ordained by the Lord. The credit of success does not go to the doer but to the Lord. But persons with a poor fund of knowledge take the credit of success into their own accounts and give nothing to the credit of the Lord. That is the symptom of the nondevotee class of men.

TEXT 31

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद् विज्ञानसमन्वितम् ।
सरहस्यं तदङ्गं च गृहाण गदितं मया ॥३१॥

śrī bhagavān uvāca
jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam

sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

śrī bhagavān uvāca—the Personality of Godhead said; *jñānam*—knowledge acquired; *parama*—extremely; *guhyam*—confidential; *me*—of Mine; *yat*—which is; *vijñāna*—realization; *samanvitam*—coordinated; *sa-rahasyam*—with devotional service; *tat*—of that; *aṅgam ca*—necessary paraphernalia; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

TRANSLATION

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

PURPORT

Lord Brahmā is the topmost devotee of the Lord within the universe, and therefore the Personality of Godhead replied to his four principal inquiries in four important statements, which are known as the original *Bhāgavatam* in four verses. These were Brahmā's questions: 1. What are the forms of the Lord both in matter and transcendence? 2. How are the different energies of the Lord working? 3. How does the Lord play with His different energies? 4. How may Brahmā be instructed to discharge the duty entrusted with Him? The prelude to the answers is this verse under discussion, wherein the Lord informs Brahmā that knowledge of Him, the Supreme Absolute Truth, as it is stated in the revealed scriptures, is very subtle and cannot be understood unless one is self-realized by the grace of the Lord. The Lord says that Brahmā may take the answers as He explains them. This means that transcendental knowledge of the absolute Supreme Being can be known if it is made known by the Lord Himself. By the mental speculation of the greatest mundane thinkers, the Absolute Truth cannot be understood. The mental speculators can reach up to the standard of impersonal Brahman realization, but factually, complete knowledge of transcendence is beyond the knowledge of impersonal Brahman. Thus it is called the supreme confidential wisdom. Out of many liberated souls, someone may be qualified to know the Personality of Godhead. In the *Bhagavad-gītā* it is also said by the Lord Himself that out

of many hundreds of thousands of people, one may try for perfection in the human life, and out of many liberated souls one may know Him as He is. Therefore, the knowledge of the Personality of Godhead may be attained by devotional service only. *Rahasyam* means devotional service. Lord Kṛṣṇa instructed Arjuna in the *Bhagavad-gītā* because He found Arjuna to be a devotee and friend. Without such qualifications, no one can enter into the mystery of the *Bhagavad-gītā*. Therefore, one cannot understand the Personality of Godhead unless one becomes a devotee and discharges devotional service. This mystery is *love of Godhead*. Therein lies the main qualification for knowing the mystery of the Personality of Godhead. And to attain the stage of transcendental love of Godhead regulative principles of devotional service must be followed. The regulative principles are called *vidhi-bhakti*, or devotional service of the Lord, and they can be practiced by a neophyte with his present senses. Such regulative principles are mainly based on hearing and chanting of the glories of the Lord. And such hearing and chanting of the glories of the Lord can be made possible in the association of devotees only. Lord Caitanya therefore recommended five main principles for attaining perfection in the devotional service of the Lord. The first is association of devotees (hearing); second is chanting the glories of the Lord; third, hearing *Śrīmad-Bhāgavatam* from the pure devotee; fourth, residing in a holy place connected with the Lord; and fifth, worshiping the Deity of the Lord with devotion. Such rules and regulations are parts of devotional service. So, as requested by Lord Brahmā, the Personality of Godhead will explain all about the four questions put forward by Brahmā, and others also which are parts and parcels of the same questions.

TEXT 32

यावानहं यथाभावो यद्रूपगुणकर्मकः ।
तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥३२॥

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

yāvān—as I am in eternal form; *aham*—Myself; *yathā*—as much as; *bhāvaḥ*—transcendental existence; *yat*—those; *rūpa*—various forms and colors;

guṇa—qualities; *karmakaḥ*—activities; *tathā*—so and so; *eva*—certainly; *tattva-vijñānam*—factual realization; *astu*—let it be unto you; *te*—unto you; *mat*—Mine; *anugrahāt*—by causeless mercy.

TRANSLATION

All of Me, namely My actual eternal form, My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.

PURPORT

The secret of success in understanding the intricacies of knowledge of the Absolute Truth, the Personality of Godhead, is the causeless mercy of the Lord. Even in the material world, the father of many sons discloses the secret of his position to the pet sons. The father discloses the confidence unto the son whom he thinks worthy. An important man in the social order can be known by his mercy only. Similarly, one must be very dear to the Lord in order to know the Lord. The Lord is unlimited; no one can know Him completely, but one's advancement in the transcendental loving service of the Lord can make one eligible to know the Lord. Here we can see that the Lord is sufficiently pleased with Brahmājī, and therefore He offers His causeless mercy to him so that Brahmājī may have the factual realization of the Lord by His mercy only.

In the *Vedas* also it is said that a person cannot know the Absolute Truth Personality of Godhead simply by dint of mundane education or intellectual gymnastics. One can know the Supreme Truth if one has unflinching faith in the bona fide spiritual master as well as in the Lord. Such a faithful person, even though illiterate in the mundane sense, can know the Lord automatically by the mercy of the Lord. In the *Bhagavad-gītā* also, it is said that the Lord reserves the right of not being exposed to everyone, and He keeps Himself concealed from the faithless by His *yoga-māyā* potency.

To the faithful the Lord reveals Himself in His form, quality and pastimes. The Lord is not formless, as it is wrongly conceived by the impersonalist, but His form is not like one that we have experienced. The Lord discloses His form, even to the extent of measurement, to His pure devotees, and that is the meaning of *yāvān,* as is explained by Śrīla Jīva Gosvāmī, the greatest scholar of *Śrīmad-Bhāgavatam.*

The Lord discloses His transcendental nature of existence. The mundane wranglers make mundane conceptions of the form of the Lord. It is said in the revealed scriptures that the Lord has no mundane form; therefore persons with a poor fund of knowledge conclude that He must be formless. They cannot distinguish between the mundane form and the spiritual form. According to them, without a mundane form one must be formless. This conclusion is also mundane because formlessness is the opposite conception of form. Negation of the mundane conception does not establish a transcendental fact. In the *Brahma-saṁhitā* it is said that the Lord has a transcendental form and that He can utilize any one of His senses for any purpose. For example, He can eat with His eyes, and He can see with His leg. In the mundane conception of form, no one can eat with one's eyes nor see with his leg. That is the difference between the mundane body and the spiritual body of *sac-cid-ānanda.* Spiritual body does not mean formless, but a different type of body which we cannot conceive with our present mundane senses. Formless therefore means devoid of mundane form, or possessing a spiritual body of which the nondevotee can have no conception by the speculative method.

The Lord discloses to the devotee His unlimited varieties of transcendental bodies, all identical with one another with different kinds of bodily features. Some of the transcendental bodies of the Lord are blackish, and some of them are whitish. Some of them are reddish, and some of them are yellowish. Some of them are four-handed, and some of them are two-handed. Some of them are like the fish, and some of them are like the lion. All these different transcendental bodies of the Lord, without any differential category, are disclosed to the devotees of the Lord by the mercy of the Lord, and thus the impersonalists' false arguments claiming the formlessness of the Supreme Truth do not appeal to a devotee of the Lord, even though such a devotee may not be very advanced in devotional service.

The Lord has unlimited numbers of transcendental qualities, and one of them is His affection for His unalloyed devotee. In the history of the mundane world we can appreciate His transcendental qualities. The Lord incarnates Himself for the protection of His devotees and for the annihilation of the faithless. His activities are in relationship with His devotees, and the *Śrīmad-Bhāgavatam* is full of such activities of the Lord in relationship with His devotees, and the nondevotees have no knowledge of such pastimes. The Lord lifted the Govardhana Hill when He was only seven years old and protected His pure devotees at Vṛndāvana from the wrath of Indra, who was overflooding the place with rain. Now this lifting of the

Govardhana Hill by a seven-year-old boy may be unbelievable for the faithless, but for the devotees it is absolutely believable. The devotee believes in the almighty potency of the Lord, while the faithless say that the Lord is almighty but do not believe it. Such men with a poor fund of knowledge do not know that the Lord is the Lord eternally, and that one cannot become the Lord by meditation for millions of years nor by mental speculation for billions of years.

The impersonal interpretation of the mundane wranglers is completely refuted in this verse because it is clearly stated here that the Supreme Lord has His qualities, form, pastimes, and everything that a person has. All these descriptions of the transcendental nature of the Personality of Godhead are factual realizations by the devotee of the Lord, and by the causeless mercy of the Lord they become revealed to His pure devotee, and to no one else.

TEXT 33

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥३३॥

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo'vaśiṣyeta so'smy aham

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *aham*—I, the Personality of Godhead.

TRANSLATION

Brahmā, it is I, the Personality of Godhead, who was existing before the creation when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

PURPORT

We should note very carefully that the Personality of Godhead is addressing Lord Brahmā and specifying with great emphasis Himself, pointing out that it is He, the Personality of Godhead, who existed before the creation, it is He only who maintains the creation, and it is He only who remains after the annihilation of the creation. Brahmā is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahmā, also being the same principle of "I" because he is an emanation from the I, the Absolute Truth, is identical with the Lord, the principle of I, and thus there is nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I, and the Brahmā is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature *(Kaṭhopaniṣad)* in the sense of quality. The *Kaṭhopaniṣad* says,

nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān
(*Kaṭha* 2.2.13)

The creator "I" and the created "I" are both accepted in the *Vedas* as qualitatively one because both of them are *nityas* and *cetanas*. But the singular "I" is the creator "I," and the created "I's" are of plural number because there are many "I's" like Brahmā and those generated by Brahmā. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human beings, but at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons. Simultaneously the father, the son and the grandson are one and different also. As human beings they are one, but as relativities they are different. Therefore the relativities of the creator and the created or the predominator and the predominated have been differentiated in the *Vedas* by saying that the predominator "I" is the feeder of the predominated "I's," and thus there is a vast difference between the two principles of "I."

In another feature of this verse, no one can deny the personalities of both the Lord and Brahmā. Therefore in the ultimate issue both the predominator and predominated are persons. This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This impersonal feature stressed by the less intelligent imper-

sonalist school is refuted by pointing out that the predominator "I" is the Absolute Truth, and He is a person. The predominated "I," Brahmā, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself as the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as is clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahmā is factually seeing eye to eye his predominator Lord who, in His transcendental eternal form, exists even after the annihilation of the material creation. The form of the Lord, as seen by Brahmā, existed before the creation of Brahmā, and the material manifestation with all ingredients and agents of material creation are also energetic expansions of the Lord, and after closing the exhibited energy of the Lord, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of the creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement, "*vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ eko vai nārāyaṇa āsīn na brahmā na īśāno, etc.*" Before the creation there was none except Vāsudeva. There was neither Brahmā nor Śaṅkara. Only Nārāyaṇa was there and no one else, neither Brahmā nor Īśāna. Śrīpāda Śaṅkarācārya also confirms in his comments on the *Bhagavad-gītā* that Nārāyaṇa, or the Personality of Godhead, is transcendental to all creation, but the whole creation is the product of *avyakta*. Therefore the difference between the created and the creator is always there, although both the creator and created are of the same quality.

The other feature of the statement is that the supreme truth is Bhagavān, or the Personality of Godhead. The Personality of Godhead and His kingdom have already been explained. The kingdom of Godhead is not void as conceived by the impersonalists. The Vaikuṇṭha planets are full of transcendental variegatedness, including the four-handed residents of those planets, and with great opulence of wealth and prosperity, and there are even airplanes and other amenities required for high-grade personalities. Therefore the Personality of Godhead exists before the creation, and He exists with all transcendental variegatedness in the Vaikuṇṭhalokas. The Vaikuṇṭhalokas, also accepted in the *Bhagavad-gītā* as being of the *sanātana* nature, are not annihilated even after the annihilation of the manifested cosmos. Those transcendental planets are of a different nature altogether, and that nature is not subjected to the rules and regulations of material creation, maintenance or annihilation. The existence of the Personality of Godhead implies the existence of the Vaikuṇṭhalokas, as the existence of a king implies the existence of a kingdom.

In various places of *Śrīmad-Bhāgavatam* and in other revealed scriptures

the existence of the Personality of Godhead is mentioned. For example, Mahārāja Parīkṣit asks, *"Sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayaḥ muktvātma-māyāṁ māyeśaḥ śete sarva-guhāśayaḥ?"* How does the Personality of Godhead, the cause of creation, maintenance and annihilation, who is always freed from the influence of the illusory energy and is the controller of the same, lie in everyone's heart? Similar also is a question of Vidura's: *"Tattvānāṁ bhagavaṁs teṣāṁ katidhā pratisaṅkramaḥ tatremaṁ ka upāsīran ka u svid anuśerata."* Śrīdhara Svāmī explains this in his notes: "During the annihilation of the creation, who serves the Lord lying on the Śeṣa, etc." This means that the transcendental Lord with all His name, fame, quality and paraphernalia exists eternally. The same confirmation is also in the *Kāśī-Khaṇḍa* in connection with *Dhruva-carita.* It is said there, *"Na cyavante'pi yad-bhaktā mahatyāṁ pralayāpadi ato 'cyuto-khile loke sa ekaḥ sarvago 'vyayaḥ."* Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change.

The impersonalist adduces no activity in the Supreme, but in this discussion between Brahmā and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahmā and other demigods during the time and maintenance of the creation are to be understood as the activities of the Lord. The king, or the head executive of a state, may not be seen in the government offices, for he may be engaged in royal comforts. Yet it should be understood that everything is being done under his direction, and everything is at his command. The Personality of Godhead is never formless. He may not be visible in His personal form in the material world to the less intelligent class of men, and therefore He may be sometimes called formless. But actually He is always in His eternal form in His Vaikuṇṭha planets as well as in other planets of the universes as different incarnations. The example of the sun is very appropriate in this connection. The sun in the night may not be visible to the eyes of men in the darkness, but the sun is visible wherever it has risen. Because the sun is not visible to the eyes of the inhabitants of a particular part of the earth does not mean that the sun has no form.

In the *Aitareya Upaniṣad* there is the hymn *"ātmaivedam agra āsīt puruṣa-vidhaḥ."* This *mantra* indicates the Supreme Personality of Godhead (Kṛṣṇa) even before the appearance of the *puruṣa* incarnation. In the *Bhagavad-gītā* it is said (Bg. 15.18) that Lord Kṛṣṇa is *Puruṣottama* because He is the Supreme *Puruṣa,* transcendental even to the *puruṣa akṣara* and the

puruṣa kṣara. The *akṣara puruṣa,* or the Mahā-Viṣṇu, throws His glance over *prakṛti,* or material nature, but the existence of the Puruṣottama was there even before that. The *Aitareya Upaniṣad* therefore confirms the statement of the *Bhagavad-gītā* that Lord Kṛṣṇa is the Supreme Person *(Puruṣottama).*

In some of the *Vedas* it is also said that in the beginning only the impersonal Brahman was there. But according to this verse, the impersonal Brahman, which is the glowing effulgence of the body of the Supreme Lord, may be called the immediate cause, but the cause of all causes or the remote cause is the Supreme Personality of Godhead. The Lord's impersonal feature is existent in the material world because by material senses or material eyes the Lord cannot be seen or perceived. One has to spiritualize the senses before one can expect to see or perceive the Supreme Lord. But He is always engaged in His personal capacity, and He is eternally visible to the inhabitants of Vaikuṇṭhaloka, eye to eye. Therefore He is materially impersonal, just as the executive head of the state may be impersonal in the government offices, although he is not impersonal in the government house. Similarly, the Lord is not impersonal in His abode, which is always *nirasta-kuhakam,* as is stated in the very beginning of the *Bhāgavatam.* Therefore both the impersonal and personal features of the Lord are acceptable, as mentioned in the revealed scriptures. This Personality of Godhead is very emphatically explained in the *Bhagavad-gītā* in connection with the verse, *"brahmaṇo hi pratiṣṭhāham"* (Bg. 14.27). Therefore in all ways the confidential part of spiritual knowledge is realization of the Personality of Godhead, and not His impersonal Brahman feature. One should therefore have his ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth. The example of sky within the pot and the sky without the pot may be helpful to the student for his realization of the all-pervading quality of the cosmic consciousness of the Absolute Truth. But that does not mean that the individual part and parcel of the Lord becomes the Supreme by a false claim. It means only that the conditioned soul is a victim of the illusory energy in her last snare. To claim to become one with the cosmic consciousness of the Lord is the last trap set by the illusory energy or *daivi māyā.* Even in the impersonal existence of the Lord, as it is in the material creation, one should be after the personal realization of the Lord, and that is the meaning of *"paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham."*

Brahmājī also accepted the same truth when he was instructing Nārada. He said, *"So'yaṁ te 'bhihitas tāta bhagavān viśva-bhāyanaḥ."* (*Bhāg.* 2.7.50). There is no other cause of all causes than the

Supreme Personality of Godhead, Hari, and therefore this verse *aham eva* never indicates anything other than the Supreme Lord, and one should therefore follow the path of *Brahma-sampradāya,* or the path of Brahmājī to Nārada, to Vyāsadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Kṛṣṇa. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahmā in the beginning of the creation. The demigods like Brahmā, Viṣṇu, Maheśvara, Indra, Candra, Varuṇa are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Śrī Kṛṣṇa, and one should be attached to the root of everything rather than bewildered by the branches and leaves. That in the instruction given in this verse.

TEXT 34

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥३४॥

ṛte'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāsc yathā tamaḥ

ṛte—without; *artham*—value; *yat*—which; *pratīyeta*—appears to be; *na*—does not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in My relation; *tat*—that; *vidyāt*—must you know; *ātmanaḥ*—Mine; *māyām*—illusory energy; *yathā*—as much as; *ābhāsaḥ*—in reflection; *yathā*—as it is; *tamaḥ*—darkness.

TRANSLATION

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

PURPORT

In the previous verse it has already been concluded that in any stage of the cosmic manifestation—namely its appearance, its sustenance, its growth,

its interactions of different energies, its deterioration and its disappearance—all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and things are accepted as real without being related with the Lord, that conception is called the product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called *yoga-māyā,* or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called *daivi māyā,* or *mahā-māyā,* of the Lord. Both the *māyās* also have connection with the Lord because nothing can exist without being related with Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.

Misconceiving one thing for another thing is called illusion. The example of accepting the rope as a snake is illusion, but it is not false. The rope, as it exists in the front of the illusioned person, is not at all false, but the acceptance is illusory. Therefore the wrong conception of accepting this material manifestation as being divorced from the energy of the Lord is illusion, but it is not false. And this illusory conception is called the reflection of the reality in the darkness of ignorance. Anything that appears as apparently not being "produced out of My energy" is called *māyā*. The conception that the living entity is formless or that the Supreme Lord is formless is also illusion. In the *Bhagavad-gītā* (Bg. 2.12) it is said by the Lord in the midst of the battlefield that the warriors who were standing in front of Arjuna, Arjuna himself, and even the Lord were all existing before, they were existing on the battlefield of Kurukṣetra, and they would all continue to be individual personalities in the future also, even after the annihilation of the present body and even after being liberated from the bondage of material existence. In all circumstances, the Lord and the living entities are individual personalities, and the personal features of both the Lord and living beings are never abolished; only the influence of the illusory energy, the reflection of light in the darkness, can, by the mercy of the Lord, be removed. In the material world, the light of the sun is also not independent, nor is that of the moon. The real source of light is the *brahmajyoti,* which diffuses light from the transcendental body of the Lord, and the same light is reflected in varieties of light: the light of the sun, the light of the moon, the light of the fire, or the light of electricity. So the identity of self as being unconnected with the Supreme Self, the Lord, is also illusion, and the false claim that "*I am the Supreme*"

is also the last illusory snare of the same *māyā*, or the external energy of the Lord.

The *Vedānta-sūtra* in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being, the Personality of Godhead, as Brahmā himself was born from the energy of the Lord, and all other living entities are born from the energy of the Lord through the agency of Brahmā, and none of them has any existence without being dovetailed with the Supreme Lord.

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord. The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting forward theories and different speculations about creation, maintenance and annihilation of everything material. The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to the dead body, even though all the mechanisms of the body exist even after death. The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump is the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind. These scientific studies of the cosmic manifestation or that of the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing more. All such advancement of science and knowledge in the present context of material civilization is the action of the covering influence of the illusory energy. The illusory energy has two phases of existence, namely the covering influence and the throwing influence. By the throwing influence the living entities are thrown into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahmā. The identity of Brahmā with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord. The Lord says in the *Bhagavad-gītā* (Bg. 16.18-20) that demoniac persons who deny the existence of the Lord

are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmājī, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the *Bhagavad-gītā.* He accepts the statement of the Lord, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate/ iti matvā bhajante māṁ budhā bhāva-samanvitāḥ"* (Bg.10.8). The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

Although the reflectory energy of the Lord displays various illusions to the eyes of persons with a poor fund of knowledge, the sane person knows clearly that the Lord can act, even from far, far beyond our vision, by His different energies, just as the fire can diffuse heat and light from a distant place. In the medical science of the ancient sages, known as the *Āyur-veda,* there is definite acceptance of the Lord's supremacy in the following words: *"jagad-yonir anicchasya cid-ānandaika-rūpiṇaḥ puṁso 'sti prakṛtir nityā praticchāyeva bhāsvataḥ acetanāpi caitanya-yogena paramātmanaḥ akarod viśvam akhilam anityam nāṭakā-kṛtim."* There is one Supreme Person who is the progenitor of this cosmic manifestation, whose energy acts as *prakṛti,* or the material nature, dazzling like the reflection. By such illusory action of the *prakṛti,* even the dead matter is caused to move by the cooperation of living energy of the Lord, and the material world appears like a dramatic performance to the ignorant eyes. The ignorant person, therefore, may even be a scientist or physiologist in the drama of *prakṛti,* while the sane person knows the *prakṛti* as the illusory energy of the Lord. By such a conclusion, and as is confirmed by the *Bhagavad-gītā,* it is clear that the living entities are also a display of the superior energy (*parā prakṛtiḥ*) of the Lord, just as the material world is a display of the inferior energy (*aparā prakṛtiḥ*) of the Lord. The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire. Therefore the living energy represented by the living entities is the reflection of the Lord, and

never the Lord Himself. And as the reflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared with darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Nondependence of both the energies of the Lord is explained as *māyā,* or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of the material existence simply by the reflected light of the common man, but one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight which is outside the reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam,* and not the reflective personalities who have no touch with the Lord. No one should hear *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* from a person who is a nonbeliever in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associater also doomed.

According to the *Padma Purāṇa,* within the material compass there are innumerable material universes, and all of them are full of darkness. Any living being, beginning from Brahmās (there are innumerable Brahmās also in innumerable universes) to the insignificant ant, are all born in darkness, and they require factual light from the Lord to see Him directly, just as the sun can be seen only by the direct light of the sun. No lamp or man-made torchlight, however powerful it may be, can help one to see the sun. The sun reveals itself. Therefore the action of different energies of the Lord or the Personality of Godhead Himself can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here it is specifically mentioned as *vidyāt,* which is an order by the Lord to Brahmā. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord eye to eye. Not only Brahmā but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.

TEXT 35

यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु ।
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥३५॥

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

yathā—as it is; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu uccaavaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so much so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

TRANSLATION

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

PURPORT

The great elements of material creation, namely earth, water, fire, air and ether, etc., all enter into the body of all manifested entities, namely the seas, mountains, aquatics, plants, reptiles, birds, beasts, human beings, demigods and everyone materially manifested, and at the same time such elements are differently situated. In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the body of the demigods, including Brahmā, are all of the same ingredients, namely earth, water, etc., and at the same time the elements are beyond the body. The elements were created first, and therefore they entered into the bodily construction later on, but in both circumstances they entered the cosmos as well as not entered. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is

outside of everything, situated in the kingdom of God (Vaikuṇṭhaloka) as described before. This is very nicely stated in the *Brahma-saṁhitā* as follows:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nijarūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.37)

"I worship the Personality of Godhead Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms. Simultaneously He enters into every atom of the creation."

This expansion of His plenary parts is also more definitely explained in the same *Brahma-saṁhitā* as follows:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntarastha-paramāṇu-cayāntarasthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.35)

"I worship the Personality of Godhead Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus manifests His infinite energy all over the material creation unlimitedly."

The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is the transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can see the Personality of Godhead in every atom and every movable or immovable object without any difficulty. And at the same time he can see the Personality of Godhead in His abode of Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as is stated by the Lord in the beginning, "*sa-rahasyaṁ tad-aṅgaṁ ca.*" This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible to be discovered by the mental speculators by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmājī in his *Brahma-saṁhitā* as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (Bs. 5.38)

"I worship the original Personality of Godhead, Govinda, whom the pure devotees whose eyes are smeared with the ointment of love of Godhead always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara with all transcendental qualities."

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as they are being performed in the Vaikuṇṭhalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

The Lord can award anyone and everyone liberation *(mukti)* from the bondage of material existence, yet He rarely awards the privilege of love of Godhead, as is confirmed by Nārada, "*mukti dadhāti karhicit sma na bhakti-yogam.*" This transcendental devotional service of the Lord is so wonderful that the occupation keeps the deserving devotee always rapt in psychological activities, without any deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. It was previously told by Brahmājī to Nārada that the desires of Brahmājī are never unfulfilled because he is always absorbed in the transcendental loving service of the Lord; nor has he any desire in his heart save and except the transcendental service of the Lord. That is the beauty and mystery of the process of *bhakti-yoga.* As the Lord's desire is infallible, as He is *acyuta,* similarly the desires of the devotees in the transcendental service of the Lord are also *acyuta,* infallible. It is very difficult, however, for the layman to understand without knowledge of the mystery

of devotional service, as it is very difficult to know the potency of touchstone. As touchstone is rarely found, a pure devotee of the Lord is also rarely to be seen, even amongst the millions of liberated souls (*katsv api mahāmune*). Out of all kinds of perfections attained by the process of knowledge, *yoga* perfection in devotional service is the highest of all and the most mysterious also, even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances. In the *Bhagavad-gītā* the Lord therefore advised Arjuna about this *bhakti-yoga:*

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ

"Just hear from Me again about the most confidential part of instructions in the *Bhagavad-gītā*." (Bg. 18.64) The same was confirmed by Brahmājī to Nārada in the following words: "*idaṁ bhāgavataṁ nāma yan me bhagavatoditam/ saṅgraho 'yaṁ vibhūtīnāṁ tvam etad vipulīkuru. Yathā harau bhagavati nṛṇāṁ bhaktir bhaviṣyati.*" Brahmājī said to Nārada. "Whatever I have spoken to you about the *Bhāgavatam* was explained to me by the Supreme Personality of Godhead, and I am advising you to expand these topics nicely so that people may easily understand the mysterious *bhakti-yoga* by transcendental loving service to the Lord." It is to be noted here that the mystery of *bhakti-yoga* was disclosed to Brahmājī by the Lord Himself, and the same was explained by Brahmājī to Nārada, and Nārada explained the same to Vyāsa and from Vyāsa to Śukadeva Gosvāmī, and that same knowledge is coming down, in the unalloyed chain of disciplic succession. If one is fortunate enough to have received the knowledge in the transcendental disciplic succession, surely he may have the chance of understanding the mystery of the Lord and that of the *Śrīmad-Bhāgavatam,* the sound incarnation of the Lord.

TEXT 36

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः ।
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥३६॥

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be required; *tattva*—Absolute Truth; *jijñāsunā*—the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

TRANSLATION

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, has to search it out up to this, certainly in all circumstances, and in all space and time, and both directly and indirectly.

PURPORT

To unfold the mystery of *bhakti-yoga*, as it is explained in the previous verse, is the ultimate stage of all inquiries or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways, namely by *karma-yoga*, by *jñāna-yoga*, by *dhyāna-yoga*, by *rāja-yoga*, or by *bhakti-yoga*, etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes enquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields, namely social, political, economic, cultural, religious, moral, etc., and in their different branches. But here is explained the goal of all such inquiries.

The *Vedānta-sūtra* philosophy begins with this inquiry of life and the *Bhāgavatam* answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahmā wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord finished in four nutshell verses, namely beginning from *aham eva* to this verse, *etāvad eva*. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Viṣṇu or the Supreme Personality of Godhead due to being bewildered by the glaring reflection in the darkness, and as such everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up by sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of *bhakti-yoga*, or from a living personality of *Bhāgavatam* life. Everyone is engaged in various kinds of scriptural in-

quiries, but the *Śrīmad-Bhāgavatam* gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without any great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmājī, and that is the direction given here. Because the mystery was disclosed before Brahmājī by the Supreme Personality of Godhead, the mystery of all such inquiries regarding self-realization must be put before such a spiritual master who is directly the representative of the Lord, acknowledged in that disciplic succession. Such a bona fide spiritual master is able to clear up the whole thing by evidences from the revealed scriptures, both directly and indirectly. Although everyone is free to consult the revealed scriptures in this connection, still one requires the guidance of a bona fide spiritual master, and that is the direction in this verse. The bona fide spiritual master is the most confidential representative of the Lord, and one must receive direction from the spiritual master in the same spirit as Brahmājī received them from the Personality of Godhead, Lord Kṛṣṇa. The bona fide spiritual master in that bona fide chain of disciplic succession never claims to be the Lord Himself, although such a spiritual master is greater than the Lord in the sense that he can deliver the Lord by his personally realized experience. The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

The revealed scriptures give direction directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find out the truth of the revealed scriptures. For example, in the *Bhagavad-gītā* the whole direction is targetted toward the Personality of Godhead Lord Śrī Kṛṣṇa, but for want of a bona fide spiritual master in the line of Brahmājī or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims. Undoubtedly the *Bhagavad-gītā* is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of the great book of knowledge have so grossly been distorted that every student of the *Bhagavad-gītā* is still in the same darkness of glaring material reflection, and such students are hardly enlightened by the *Bhagavad-gītā*. In the *Gītā* practically the same instruction is imparted as in the four prime verses of the *Bhāgavatam*, but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the *Bhagavad-gītā* (Bg. 18.61) it is clearly said,

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

The Lord is situated in the heart of all living beings (as Paramātmā), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord. In the same *Bhagavad-gītā* (Bg. 18.65) the Lord directs as follows:

manmanā bhava mad-bhakto
madyājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

It is clear in this verse of the *Bhagavad-gītā* that the direction of the Lord is that one should be Godminded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Kṛṣṇa, and by so doing, the devotee will undoubtedly go back to Godhead, back to home.

Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as the part and parcel of the complete body of the Lord. The intelligent class of men, or the *brāhmaṇas,* are situated on the face of the Lord; the administrative class of men, or the *kṣatriyas,* are situated on the arms of the Lord; the productive class of men, or the *vaiśyas,* are situated on the belt of the Lord; and the laborer class of men, or the *śūdras,* are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and each and every part of the body, namely the *brāhmaṇas,* the *kṣatriyas,* the *vaiśyas* and the *śūdras,* is meant to serve the Lord's whole body conjointly; otherwise it becomes unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead, and that alone can insure total perfection.

Therefore even the great scientists, the great philosophers, the great mental speculators, the great politicians, the great industrialists and the great social reformers, etc., cannot give any relief to the restless society of the material world because they do not know the secret of success as mentioned in this verse of the *Bhāgavatam,* namely that one must know the mystery of *bhakti-yoga.* In the *Bhagavad-gītā* also it is said,

na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayā 'pahṛta-jñānā āsuraṁ bhāvam āśritāḥ (Bg. 7.15)

The so-called great leaders of human society, because they are ignorant of this great knowledge of *bhakti-yoga* and are always engaged in the ignoble acts of sense gratification, bewildered by the external energy of the Lord, are stubborn rebels against the supremacy of the Supreme Personality of Godhead, and they never agree to surrender unto Him because they are fools, miscreants and the lowest type of human beings. Such faithless nonbelievers may be highly educated in the material sense of the term, but factually they are the greatest fools of the world because by the influence of the external material nature all their so-called acquisition of knowledge has been made null and void. Therefore all advancement of knowledge in the present context of things is being misused in terms of the cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationality, economic development, religiousness and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of the dead body save getting a false applause from the ignorant public. The *Śrīmad-Bhāgavatam* therefore says again and again that without attainment of the status of *bhakti-yoga,* all activities of the human society are to be considered as absolute failures only. It is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ (*Bhāg.* 5.5.5)

As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such unwanted and profitless activities. The function of the human body is to attain freedom from the material bondage, but as long as one is fully absorbed in material activities, his mind will be overwhelmed in the whirlpool of matter, and thus he will continue to be encaged in the material bodies life after life.

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat (*Bhāg.* 5.5.6)

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, it is to be understood that the mind is absorbed in nescience, and thus one is sure to again and again be subjected to material bondage in different bodies until one develops a transcendental love of Godhead, Vāsudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vāsudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and encagements in different material bodies.

Śrīla Jīva Gosvāmī Prabhupāda therefore comments on the words *sarvatra sarvadā* in the sense that the principles of *bhakti-yoga,* or devotional service to the Lord, are apt in all circumstances, i.e., it is recommended in all the revealed scriptures, it is performed by all authorities, it is important in all places, it is useful in all causes and effects, etc. As far as all the revealed scriptures are concerned, he quotes from the *Skanda Purāṇa* on the topics of Brahmā and Nārada as follows:

saṁsāre 'smin mahā-ghore janma-mṛtyu-samākule
pūjanaṁ vāsudevasya tārakaṁ vādibhiḥ smṛtam.

In the material world, which is full of darkness and dangers, combined with birth and death and full with different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service of the Lord Vāsudeva. This is accepted by all classes of philosophers.

Śrīla Jīva Gosvāmī also quotes another common passage which is found in three *Purāṇas,* namely the *Padma Purāṇa,* the *Skanda Purāṇa* and *Linga Purāṇa.* It runs as follows:

āloḍya sarva-śāstrāni vicārya ca punaḥ punaḥ
idam ekaṁ suniṣpannaṁ dhyeyo nārāyaṇaḥ sadā.

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Nārāyaṇa is the Supreme Absolute Truth, and thus He alone should be worshiped."

The same truth is also indirectly described as follows:

pāraṁ gato 'pi vedānāṁ sarva-śāstrārtha-vedyapi
yo na sarvesvare bhaktas taṁ vidyāt puruṣādhamam.

"Even though one may have gone to the other side of all the *Vedas,* and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered to be the lowest of mankind." Similarly, it is also stated indirectly as follows:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate suraḥ
harāv abhakteṣu kuto mahat-guṇa-
mano-rathenāsato dhāvato yahi.

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in the material impermanence.

It is also said in the Eleventh Canto of *Śrīmad-Bhāgavatam:*

śabda brahmaṇi niṣṇāto na niṣṇāyāt pare yadi
śravas tasya śrama-phalo hy adhenum iva rakṣataḥ

"One may be well versed in all the transcendental literature of the *Vedas,* but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of the beast or as one's keeping a cow without milking capacity."

Similarly, the liberty of discharging loving transcendental service to the Lord is invested in everyone, even the women, the *śūdras,* the forest tribes, or any other living beings who are born in sinful conditions.

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhūta-krama-parāyaṇa-śīlaśikṣās
tiryag-janā api kimu śruta-dhāraṇā ye
(Bhāg. 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained up by the bona fide spiritual master well versed in the transcendental loving service of the Lord. If the

lowest can be so elevated, then what to speak of the highest who are well versed in the Vedic knowledge? The conclusion is that devotional service of the Lord is open for all, regardless of who they are. That is the confirmation of its application for all kinds of performers of the service.

Therefore devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if they happen not to be human beings. This is confirmed in the *Garuḍa Purāṇa* as follows:

kīṭa-pakṣi-mṛgāṇāṁ ca harau sannyasta-karmaṇām
ūrdhvam eva gatiṁ manye kiṁ punar jñānināṁ nṛṇām

"Even the worms, birds and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of those philosophers amongst the human beings?"

Therefore there is no need to seek properly qualified candidates for discharging devotional service of the Lord. Let them be either well behaved or ill trained, let them be either learned or fools, let them be either grossly attached or in the renounced order of life, let them be liberated souls or desirous of salvation, let them be inexpert in the discharge of devotional service or expert in the same, all of them can be elevated to the supreme position by discharge of devotional service under the proper guidance. This is also confirmed in the *Bhagavad-gītā* as follows:

api cet sudurācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

(Bg. 9.30,32)

Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be—even the fallen woman, the less intelligent laborer class or the dull mercantile type of men, or even men lower than all these—can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness. This sincere earnestness is the only qualification that can lead one to the highest

perfectional stage of life, and unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanliness, learning or nonlearning in the material estimation. The fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without any discrimination. The principle is: *harir harati pāpāni duṣṭa-cittair api smṛtaḥ*. The all-powerful Lord can purify the devotee of all sinful reactions, just as the sun can sterilize all sorts of infections by its powerful rays. "Attraction of material enjoyment cannot act upon a pure devotee of the Lord." There are hundreds and thousands of aphorisms in the revealed scriptures. *Ātmārāmāś ca munayaḥ*. Even the self-realized souls are also attracted by the transcendental loving service of the Lord. *Kecit kevalayā bhaktyā vāsudeva-parāyaṇā*: "Simply by hearing and chanting, one becomes a great devotee of Lord Vāsudeva." *Na calati bhagavat-padāravindāl lavanimiṣārdham api sa vaiṣṇavāgryaḥ:* "A person who does not move from the lotus feet of the Lord even for a moment or a second is to be considered the greatest of all Vaiṣṇavas." *Bhagavat-pārṣadatāṁ prāpte mat-sevayā pratītaṁ te:* "The pure devotees are convinced of attaining the association of the Personality of Godhead, and thus they are always engaged in the transcendental loving service of the Lord." Therefore in all continents, in all planets, in all universes, there is currency of devotional service of the Lord, or *bhakti-yoga*, and that is the statement of the *Śrīmad-Bhāgavatam* and allied scriptures. Everywhere means in every part of the creation of the Lord. The Lord can be served by all the senses, or even simply by the mind. The South Indian *brāhmaṇa* who served the Lord simply on the strength of his mind also factually realized the Lord. Success is guaranteed for a devotee who fully engages any one of his senses in the mode of devotional service. The Lord can be served by any ingredient, even the most common commodities—a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without any cost—and thus the Lord is served universally by the universal entities. He can be served simply by hearing, He can be served simply by chanting or reading about His activities, He can be served simply by adoring Him and accepting Him.

In the *Bhagavad-gītā* it is stated that one can serve the Lord by offering the result of one's own work; it does not matter what one does. Generally men may say that whatever they are doing is inspired by God, but that is not all. One should actually work on behalf of God as a servant of God. The Lord says in the *Bhagavad-gītā:* (Bg. 9.27)

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

Do whatever you like or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only. If you do business or if you accept some employment, do so on behalf of the Lord. Whatever you may eat, you may offer the same to the Lord and be assured that He will return the food after eating it Himself. He is the complete whole, and therefore whatever He may eat as offered by the devotee is accepted because of the devotee's love, but again it is returned as *prasādam* for the devotee so that he can be happy by eating. In other words, be a servant of God and live peacefully in that consciousness, ultimately returning home, back to Godhead.

It is said, *yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādiṣu nūnaṁ sampūrṇatāmeti sadyo vandetam acyutam.* I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed. It is enjoined, *akāmaḥ sarva-kāmo vā mokṣa-kāma udarādhiḥ tibreṇa bhakti-yogena yajeta puruṣaṁ param:* "A person, though he may be full of desires or may have no desires, may follow this path of infallible *bhakti-yoga* for complete perfection." One need not be anxious to propitiate each and every demigod and goddess because the root of all of them is the Personality of Godhead. As by pouring water on the root of the tree all the branches and leaves are served and enlivened, so by rendering service unto the Supreme Lord every god and goddess becomes automatically served without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the *Skanda Purāṇa* as follows: *"arcite deva-deveśe śaṅkha-cakra-gadādhare. arcitaḥ sarva-devaḥ syur yataḥ sarva-gato hariḥ."* When the Supreme Lord, the Personality of Godhead, who carries in His hands a conchshell, wheel, club, and lotus flower, is worshiped, certainly all other demigods are worshiped automatically because Hari the Personality of Godhead is all-pervading. Therefore, in all cases, namely nominative, objective, causative, dative, ablative, possessive and supportive, everyone is benefitted by such transcendental loving service of the Lord. The man who worships the Lord, the Lord Himself who is worshiped, the cause for which the Lord is worshiped, the source of supply, the place where such worship is done, etc.—everything is benefitted by such an action.

Even during the annihilation of the material world, the process of *bhakti-yoga* can be applied. *Kālena naṣṭā pralaye vāṇīyam:* the Lord is worshiped in devastation because He protects the *Vedas* from being

annihilated. He is worshiped in every millennium or *yuga,* as it is said,

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau taddhari-kīrtanāt

In the *Viṣṇu Purāṇa* it is written: "*sa hānis tan-mahacchidram sa mohaḥ sa ca vibhramaḥ yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevaṁ na cintayet.*" If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly. The Lord can be worshiped in all stages of life. For instance, even in the womb of their mothers Mahārāja Prahlāda and Mahārāja Parīkṣit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Mahārāja worshiped the Lord; even in full youth, Mahārāja Ambarīṣa worshiped the Lord; and even at the last stage of his frustration and old age Mahārāja Dhṛtarāṣṭra worshiped the Lord. Ajāmila worshiped the Lord even at the point of death, and the Lord was worshiped by Citraketu even in heaven and in hell. In the *Narasiṁha Purāṇa* it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven. Durvāsā Muni has also supported this view: "*mucyeta yan-nāmny udite nārako 'pi.*" Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution. So the conclusion of *Śrīmad-Bhāgavatam,* as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is: *etad nirvidyā manānām icchatam akuto-bhayam yogināṁ api nirṇītam harer nāmānukīrtanam:* "● King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits."

Similarly, it is indicated indirectly in various places of revealed scriptures:

1. Even though one is well versed in all the *Vedas* and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.

2. In the *Garuḍa Purāṇa, Bṛhad-Nāradīya Purāṇa* and *Padma Purāṇa,* the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service of the Lord?

3. What is the comparison of thousands of Prajāpatis with one devotee of the Lord?

4. Śukadeva Gosvāmī said (*Bhāg.* 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great

philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.

5. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuṇṭha nor His pure devotee, it should be at once quitted.

6. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed, one should hear about His glories, one should chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life. As far as fruitive work is concerned, it is limited to an enjoyable body; as far as *yoga* is concerned, it is limited to the acquirement of mystic power; as far as empiric philosophy is concerned, it is limited to the attainment of transcendental knowledge; and as far as transcendental knowledge is concerned, it is limited to attainment of salvation. Even if they are adopted, there is every chance of discrepencies in discharging the particular type of functions. But adoptation of the transcendental devotional service of the Lord has no limit, nor is there fear of falling down. The process reaches automatically to the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisition of knowledge, but in the higher stage there is no necessity of such knowledge. The best and guaranteed path of progress is therefore engagement in *bhakti-yoga*, pure devotional service.

The cream of *Śrīmad-Bhāgavatam* in the foregoing four *ślokas* is sometimes squeezed out by the impersonalist for different interpretations in their favor, but it should be carefully noted that the four *ślokas* were first described by the Personality of Godhead Himself, and thus the impersonalist has no scope to enter into them because he has no conception of the Personality of Godhead. Therefore, the impersonalist may squeeze out any interpretations from them, but such interpretations will never be accepted by those who are taught in the disciplic succession from Brahmā, as will be cleared up in the following verses. Besides that, the *Śruti* confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The *Śruti mantra* clearly says:

nāyam ātmā pravacanena labhyo na medhayā na bahudhā śrutena
yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

The whole matter is explained by the Lord Himself, and one who has no approach to the Lord in His personal feature can rarely understand the purport of *Śrīmad-Bhāgavatam* without being taught by the *bhāgavatas* in the disciplic succession.

TEXT 37

एतन्मतं समातिष्ठ परमेण समाधिना ।
भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥३७॥

etan mataṁ samātiṣṭha
parameṇa samādhinā
bhavān kalpa-vikalpeṣu
na vimuhyati karhicit

etat—this is; *matam*—the conclusion; *samātiṣṭha*—remain fixed up; *parameṇa*—by the Supreme; *samādhinā*—concentration of the mind; *bhavān*—yourself; *kalpa*—intermediate devastation; *vikalpeṣu*—in the final devastation; *na vimuhyati*—will never bewilder; *karhicit*—anything like complacence.

TRANSLATION

O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor final devastations."

PURPORT

As in the *Bhagavad-gītā*, Tenth Chapter, the Personality of Godhead, Lord Kṛṣṇa, has summarized the whole text in four verses, namely, *"ahaṁ sarvasya prabhavaḥ,"* etc., so also the complete *Śrīmad-Bhāgavatam* also has been summarized in four verses, as *aham evāsam evāgre*, etc., and the secret purpose of the most important *Bhāgavatite* conclusion is explained by the original speaker of the *Śrīmad-Bhāgavatam*, who was also the original speaker of the *Bhagavad-gītā*, the Personality of Godhead, Lord Śrī Kṛṣṇa. There are many grammarians and nondevotee material wranglers who have tried to present false interpretations of these four verses of the *Śrīmad-Bhāgavatam*, but the Lord Himself advised Brahmājī not to be

deviated from the fixed conclusion the Lord taught him. The Lord was the teacher of the nucleus four verses of *Śrīmad-Bhāgavatam,* and Brahmā was the receiver of the knowledge. Misinterpretation of the word *aham* by the word jugglery of the impersonalist should not disturb the mind of the strict followers of the *Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam* is the text of the Personality of Godhead and His unalloyed devotees, who are also known as the *Bhāgavatas,* and any outsider should have no access to this confidential literature of devotional service. But unfortunately the impersonalist, who has no relation with the Supreme Personality of Godhead, sometime tries to interpret *Śrīmad-Bhāgavatam* by his poor fund of knowledge in grammar and dry speculation. Therefore, the Lord warns Brahmā (and, through Brahmā, all future devotees of the Lord in the disciplic succession of Brahmā) that one should never be misled by the conclusion of the so-called grammarians or by other men with a poor fund of knowledge, but must always fix the mind properly, via the *paramparā* system. No one should try to give a new interpretation by dint of mundane knowledge. And the first thing, therefore, in pursuance of the system of knowledge received by Brahmā is to approach a bona fide *guru* who is the representative of the Lord following the *paramparā* system. No one should try to squeeze out his own meaning by imperfect mundane knowledge. The *guru,* or the bona fide spiritual master, is competent to teach the disciple in the right path with reference to the context of all authentic Vedic literature. He does not attempt to juggle words to bewilder the student. The bona fide spiritual master, by his personal activities, teaches the disciple the principles of devotional service. Without personal service, like the impersonalist and dry speculators, one would go on speculating life after life and would be unable to reach the final conclusion. By following the instructions of the bona fide spiritual master in conjunction with the principles of revealed scriptures, the student will rise to the plane of complete knowledge, which will be exhibited by development of detachment from the world of sense gratification. The mundane wranglers are surprised as to how one can detach himself from the world of sense gratification, and thus any attempt to be fixed in God realization appears to them to be mysticism. This detachment from the sensory world is called the *brahma-bhūta stage of realization,* the preliminary stage of transcendental devotional life (*parā bhaktiḥ*). The *brahma-bhūta* stage of life is also known as the *ātmārāma* stage, in which one is fully self-satisfied and does not hanker for the world of sense enjoyment. This stage of full satisfaction is the proper situation for understanding the transcendental knowledge of the Personality of Godhead. The *Śrīmad-Bhāgavatam* affirms this:

evaṁ prasanna-manaso bhagavat-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ mukta-saṅgasya jayate.(*Bhāg.* 1.2.20)

Thus in the completely satisfied stage of life, exhibited by full detachment from the world of sense enjoyment as the result of performing devotional service, one can understand the science of God in the liberated stage.

In this stage of full satisfaction and detachment from the sensory world, one can know the mystery of the science of God with all its confidential intricacies, and not by grammar or academic speculation. And because Brahmā qualified himself for such reception, the Lord was pleased to disclose the purpose of *Śrīmad-Bhāgavatam.* This direct instruction by the Lord to any devotee who is detached from the world of sense gratification is possible, as is stated in the *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayanti te. (Bg. 10.10)

Unto the devotees who are constantly engaged in the transcendental loving service *(prīti-pūrvakam)* of the Lord, the Lord out of His causeless mercy upon the devotee gives direct instructions so that the devotee may make accurate progress on the path of returning home, back to Godhead. One should not, therefore, try to understand these four verses of *Śrīmad-Bhāgavatam* by mental speculation. Rather, by direct perception of the Supreme Personality of Godhead, one is able to know all about His abode, Vaikuṇṭha, as was seen and experienced by Brahmājī. Such Vaikuṇṭha realization is possible by any devotee of the Lord situated in the transcendental position as a result of devotional service.

In the *Gopāla-tāpanī Upaniṣad (Śruti)* it is said that the Lord appeared before Brahmājī as *"gopa-veśome purastād āvirbhūvaḥ"*: the Lord appeared before Brahmā as a cowboy, that is, as the original Personality of Godhead, Lord Śrī Kṛṣṇa, Govinda, who is later described by Brahmājī in his *Brahma-saṁhitā:*

cintāmaṇi-prakara-sadmasu kalpavṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (Bs. 5.29)

Brahmājī desires to worship the original Personality of Godhead, Lord Śrī Kṛṣṇa, who resides in the topmost Vaikuṇṭha planet, known as Goloka

Vṛndāvana, and where He is in the habit of keeping *surabhi* cows as a cowboy, and where He is served by hundreds and thousands of goddesses of fortune (the *gopīs)* with love and respect.

Therefore Lord Śrī Kṛṣṇa is the original form of the Supreme Lord *(kṛṣṇas tu bhagavān svayam)*. This is also clear in this instruction. The Supreme Personality of Godhead is Lord Kṛṣṇa, and not directly *Nārāyaṇa or puruṣa-avatāras* because such manifestations are subsequent. Therefore *Śrīmad-Bhāgavatam* means consciousness of the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the sound representation of the Lord as much as the *Bhagavad-gītā* is. Thus the conclusion is that *Śrīmad-Bhāgavatam* is the science of the Lord in which the Lord and His abode are perfectly realized.

TEXT 38

श्रीशुक उवाच
सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम् ।
पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः ॥३८॥

śrī śuka uvāca
sampradiśyaivam ajano
janānāṁ parameṣṭhinam
paśyatas tasya tad-rūpam
ātmano nyaruṇaddhariḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *sampradiśya*—thus fully instructing Brahmājī; *evam*—thus; *ajanaḥ*—the Supreme Lord; *janānām*—of the living entities; *parameṣṭhinam*—unto the supreme leader, Brahmā; *paśyataḥ*—while he was seeing; *tasya*—His; *tat-rūpam*—that transcendental form; *ātmanaḥ*—of the Absolute; *nyaruṇat*—disappeared; *hariḥ*—the Lord, the Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmājī, the leader of the living entities, disappeared," said Śukadeva Gosvāmī to Mahārāja Parīkṣit.

PURPORT

In this verse it is clearly mentioned that the Lord is *ajanaḥ*, or the Supreme Person, and He was showing His transcendental form *(ātmano rūpam)* to Brahmājī while He was instructing him in the summarization of *Śrīmad-Bhāgavatam* in four verses. He is *ajanaḥ*, or the Supreme Person amongst *janānām*, or all persons. All living entities are individual persons, and amongst all such persons Lord Hari is Supreme, as it is confirmed in the *Śruti mantra, nityo nityānāṁ cetanaś cetanānām*. So there is no place for impersonal features in the transcendental world as there are impersonal features in the material world. Whenever there is *cetana*, or knowledge, the personal feature comes in. In the spiritual world everything is full of knowledge, and therefore everything in the transcendental world is personal; nothing is impersonal there. In the transcendental world, the land, the water, the tree, the mountain, the river, the man, the animal, the bird and everything are all of the same quality, namely *cetana*, and therefore everything there is individual and personal. *Śrīmad-Bhāgavatam* gives us this information as the supreme Vedic literature, and it was personally instructed by the Supreme Personality of Godhead to Brahmājī so that the leader of the living entities might broadcast the message to all in the universe in order to teach the supreme knowledge of *bhakti-yoga*. Brahmājī in his turn instructed Nārada, his beloved son, the same message of *Śrīmad-Bhāgavatam*, and Nārada, in his turn, taught the same to Vyāsadeva, who again taught it to Śukadeva Gosvāmī, and through Śukadeva Gosvāmī's grace and by the mercy of Mahārāja Parīkṣit we are all given *Śrīmad-Bhāgavatam* perpetually to learn the science of the Absolute Personality of Godhead, Lord Kṛṣṇa.

TEXT 39

अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः ।
सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत् ॥३९॥

antarhitendriyārthāya
haraye vihitāñjaliḥ
sarva-bhūtamayo viśvaṁ
sasarjedaṁ sa pūrvavat

antarhita—on disappearance; *indriya-arthāya*—unto the Personality of Godhead, the objective of all senses; *haraye*—unto the Lord; *vihita-añjaliḥ*—

in folded hands; *sarva-bhūta*—all living entities; *mayaḥ*—full of; *viśvam*—the universe; *sasarja*—created; *idam*—this; *saḥ*—he, Brahmājī; *pūrvavat*—exactly like before.

TRANSLATION

On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahmā, with folded hands, began to recreate the universe full with living entities, as it was previously.

PURPORT

The Supreme Personality of Godhead, Hari, is the object for fulfilling the senses of all living entities. Illusioned by the glaring reflection of the external energy, the living entities worship the senses instead of engaging them properly in fulfilling the desires of the Supreme.

In the *Hari-bhakti-sudhodaya* there is the following verse:

akṣinoḥ phalaṁ tvādṛśaṁ darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gatra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabha-bhāgavataṁ hi loke.

"O devotee of the Lord, the purpose of the visual sense is fulfilled simply by seeing you, and to touch your body is the fulfillment of this bodily touch. The tongue is meant for glorifying your qualifies because in this world it is very difficult to find a pure devotee of the Lord."

Originally the senses of the living entity were awarded for this purpose, namely to engage them in the transcendental loving service of the Lord or that of His devotees, but the conditioned souls, illusioned by the material energy, became captivated by sense enjoyment. Therefore the whole process of God consciousness is meant to rectify the conditional activities of the senses and to re-engage them in the direct service of the Lord. Lord Brahmā thus engaged his senses in the Lord by recreating the conditioned living entities to act in the recreated universe. This material universe is thus created and annihilated by the will of the Lord. It is created to give a chance to the conditioned soul to act to return home, back to Godhead, and servants like Brahmājī, Nāradajī, Vyāsajī and their company become busy with the same purpose of the Lord: to reclaim the conditioned souls from the field of sense gratification and return them to the normal stage of

engaging the senses in service of the Lord. Instead of doing so, i.e. converting the actions of the senses, the impersonalists began to make the conditioned souls sense-less, and the Lord also sense-less. That is improper treatment for the conditioned souls. The diseased condition of the senses may be treated by curing the defect, but not uprooting it altogether. When there is some disease in the eyes, the eyes may be cured to see properly. Plucking out the eyes is no treatment. Similarly, the whole material disease is based on the process of sense gratification, and liberation from the diseased condition is to re-engage the senses to see the beauty of the Lord, hear His glories, and act on His account. Thus Brahmājī recreated the universal activities again.

TEXT 40

प्रजापतिर्धर्मपतिरेकदा नियमान् यमान् ।
भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ॥३९॥

prajāpatir dharmapatir
ekadā niyamān yamān
bhadraṁ prajānām anvicchann
ātiṣṭhat svārtha-kāmyayā

prajā-patiḥ—the forefather of all living entities; *dharma-patiḥ*—the father of religious life; *ekadā*—once upon a time; *niyamān*—rules and regulations; *yamān*—principles of control; *bhadram*—welfare; *prajānām*—of the living beings; *anvicchan*—desiring; *ātiṣṭhat*—situated; *sva-artha*—own interest; *kāmyayā*—so desiring.

TRANSLATION

Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahmā, situated himself in the acts of regulative principles, desiring self-interest for the welfare of all living entities.

PURPORT

No one can be situated in an exalted position without having undertaken a regulative life of rules and regulations. An unrestricted life of sense gratification is animal life, and Lord Brahmā, in order to teach all concerned within the jurisdiction of his generations, taught the same principles

of sense control for executing higher duties. He desired the welfare of everyone as servants of God, and anyone desiring the welfare of the members of his family and generations must conduct a moral, religious life. The highest life of moral principles is to become a devotee of the Lord because one who is a pure devotee of the Lord has all the good qualities of the Lord. On the other hand, one who is not a devotee of the Lord, however qualified he may be in the mundane sense of the term, cannot be qualified with any good quality worthy of the name. The pure devotees of the Lord, like Brahmā and persons in the chain of disciplic succession, do not do anything to instruct their subordinates without acting accordingly themselves.

TEXT 41

तं नारदः प्रियतमो रिक्थादानामनुव्रतः ।
शुश्रूषमाणः शीलेन प्रश्रयेण दमेन च ॥४०॥

taṁ nāradaḥ priyatamo
rikthādānām anuvrataḥ
śuśrūṣamāṇaḥ śīlena
praśrayeṇa damena ca

tam—unto him; *nāradaḥ*—the great sage Nārada; *priyatamaḥ*—very dear; *rikthādānām*—of the inheritor sons; *anuvrataḥ*—very obedient; *śuśrūṣamāṇaḥ*—always ready to serve; *śīlena*—by good behavior; *praśrayeṇa*—by meekness; *damena*—by sense control; *ca*—also.

TRANSLATION

Nārada, the most dear of the inheritor sons of Brahmā, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.

TEXT 42

मायां विविदिषन् विष्णोर्मायेशस्य महामुनिः ।
महाभागवतो राजन् पितरं पर्यतोषयत् ॥४१॥

māyāṁ vividiṣan viṣṇor
māyeśasya mahā-muniḥ
mahā-bhāgavato rājan
pitaraṁ paryatoṣayat

māyām—energies; *vividiṣan*—desiring to know; *viṣṇoḥ*—of the Personality of Godhead; *māyā-īśasya*—of the master of all energies; *mahā-muniḥ*—the great sage; *mahā-bhāgavataḥ*—the first-class devotee of the Lord; *rājan*—O King; *pitaram*—unto his father; *paryatoṣayat*—very much pleased.

TRANSLATION

Nārada very much pleased his father and desired to know all about the energies of Viṣṇu, the master of all energies, for he [Nārada] was the greatest of all sages and greatest of all devotees, O King.

PURPORT

Lord Brahmā, being the creator of all living beings in the universe, is originally the father of several well-known sons, like Dakṣa, the Sanakas, and Nārada. In three departments of human knowledge, namely fruitive work (*karma-kāṇḍa*), transcendental knowledge (*jñāna-kāṇḍa*), and devotional service (*upāsanā-kāṇḍa*), disseminated by the *Vedas,* Devarṣi Nārada inherited from his father Brahmā devotional service, whereas the Dakṣas inherited from their father fruitive work, and Sanaka, Sanātana, etc., inherited from their father information about *jñāna-kāṇḍa,* or transcendental knowledge. But out of them all, Nārada is described here as the most beloved son of Brahmā because of good behavior, obedience, meekness and readiness to render service unto the father. And Nārada is famous as the greatest of all sages because of his being the greatest of all devotees. Nārada is the spiritual master of many famous devotees of the Lord. He is spiritual master of Prahlāda, Dhruva and Vyāsa, down to the forest animal hunter Kirāṭa. His only business is to turn everyone to the transcendental loving service of the Lord. Therefore all these features of Nārada make him the dearmost son of his father, and all this is due to Nārada's being a first-class devotee of the Lord. The devotees are always anxious to know more and more about the Supreme Lord, the master of all energies. As is confirmed in the *Bhagavad-gītā*:

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca
(Bg. 10.9)

The Supreme Lord is unlimited, and His energies are also unlimited. No one can know them completely. Brahmājī, being the greatest living entity within this universe and being directly instructed by the Lord, must know more than anyone within this universe, although such knowledge may not be complete, and thus it is the duty of everyone to ask about the unlimited Lord from the spiritual master in the disciplic succession of Brahmā, which descends from Nārada to Vyāsa, from Vyāsa to Śukadeva and so on.

TEXT 43

तुष्टं निशाम्य पितरं लोकानां प्रपितामहम् ।
देवर्षिः परिपप्रच्छ भवान् यन्मानुपृच्छति ॥४३॥

tuṣṭaṁ niśāmya pitaraṁ
lokānāṁ prapitāmaham
devarṣiḥ paripapraccha
bhavān yan mānupṛcchati

tuṣṭam—satisfied; *niśāmya*—after seeing; *pitaram*—the father; *lokānām*—of the whole universe; *prapitāmaham*—the great-grandfather; *devarṣiḥ*—the great sage Nārada; *paripapraccha*—inquired; *bhavān*—yourself; *yat*—as it is; *mā*—from me; *anupṛcchati*—inquiring.

TRANSLATION

The great sage Nārada also inquired in detail from his father Brahmā, the great-grandfather of all the universe, after seeing him well satisfied.

PURPORT

The process of understanding spiritual or transcendental knowledge from the realized person is not exactly like asking an ordinary question from the schoolmaster. The schoolmasters in the modern days are paid

agents for giving some information, but the spiritual master is not a paid agent. Nor can he impart instruction without being authorized. In the *Bhagavad-gītā,* the process of understanding transcendental knowledge is directed as follows:

tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ

Arjuna was advised to receive transcendental knowledge from the realized person by surrender, questions and service. Receiving transcendental knowledge is not like exchanging dollars; such knowledge has to be received by service to the spiritual master. As Brahmājī received the knowledge directly from the Lord by satisfying Him fully, similarly one has to receive the transcendental knowledge from the spiritual master by satisfying him. The spiritual master's satisfaction is the means of assimilating transcendental knowledge. One cannot understand transcendental knowledge simply by becoming a grammarian. The *Vedas* declared:

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthaḥ prakāśante mahātmanaḥ

"Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed." Such a relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmājī, as disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Nārada, and similarly Nārada, as spiritual master, handed over this knowledge to Vyāsa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahmā and Nārada or Nārada or Vyāsa. The relationship between Brahmā and Nārada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Nārada is not only well behaved, meek and obedient, but is also self-controlled. One who is not self-controlled, specifically in sex life, can neither become a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, tongue, mind, belly and the genitals. One who has controlled the particular senses mentioned above is called a *gosvāmī.* Without becoming a *gosvāmī* one can neither become a disciple nor a spiritual master. The so-called spiritual

master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.

One should not think of Brahmājī as a dead great-grandfather, as we have experience in this planet. He is the oldest great-grandfather, and he is still living, and Nārada is also living. The age of the inhabitants of the Brahmaloka planet is mentioned in the *Bhagavad-gītā*. The inhabitants of this small planet earth can hardly calculate even the duration of one day of Brahmā.

TEXT 44

तस्मा इदं भागवतं पुराणं दशलक्षणम् ।
प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ॥४४॥

tasmā idaṁ bhāgavataṁ
purāṇaṁ daśa-lakṣaṇam
proktaṁ bhagavatā prāha
prītaḥ putrāya bhūta-kṛt

tasmai—thereupon; *idam*—this; *bhāgavatam*—the glories of the Lord or the science of the Lord; *purāṇam*—Vedic supplementary; *daśa-lakṣaṇam*—ten characteristics; *proktam*—described; *bhagavatā*—by the Personality of Godhead; *prāha*—said; *prītaḥ*—in satisfaction; *putrāya*—unto the son; *bhūta-kṛt*—the creator of the universe.

TRANSLATION

Thereupon the supplementary Vedic literature, Śrīmad-Bhāgavatam, which was described by the Personality of Godhead and contains ten characteristics, was told by the father [Brahmā] to his son Nārada with satisfaction.

PURPORT

Although the *Śrīmad-Bhāgavatam* was spoken in four verses, it had ten characteristics which will be explained in the next chapter. In the four verses it is first said that the Lord existed before the creation, and thus the beginning of the *Śrīmad-Bhāgavatam* includes the *Vedānta* aphorism,

janmādyasya. Janmādyasya is the beginning, yet the four verses in which it is said that the Lord is the root of everything that be, beginning from the creation up to the supreme abode of the Lord, naturally explain the ten characteristics. One should not misunderstand by wrong interpretations that the Lord spoke only four verses, and therefore all the rest of the 17,994 verses are all useless. The ten characteristics, as will be explained in the next chapter, require so many verses just to explain them properly. Brahmājī also advised Nārada previously that he should expand the idea that he had heard from Brahmājī. Śrī Caitanya Mahāprabhu instructed this to Śrīla Rūpa Gosvāmī in a nutshell, but the disciple Rūpa Gosvāmī expanded this very elaborately, and the same subject was further expanded by Jīva Gosvāmī and even further by Śrī Viśvanātha Cakravartī Ṭhākur. We are just trying to follow in the footsteps of all these authorities. So *Śrīmad-Bhāgavatam* is not like ordinary fiction or mundane literature. It is unlimited in strength, and however one may expand it to one's own capacity, *Bhāgavatam* still cannot be finished by such expansion. *Śrīmad-Bhāgavatam,* being the sound representation of the Lord, is simultaneously explained in four verses, as well as in four billions of verses all the same, inasmuch as the Lord is smaller than the atom and bigger than the unlimited sky. Such is the potency of *Śrīmad-Bhāgavatam.*

TEXT 45

नारदः प्राह मुनये सरस्वत्यास्तटे नृप ।
ध्यायते ब्रह्म परमं व्यासायामिततेजसे ।४५।

nāradaḥ prāha munaye
sarasvatyās taṭe nṛpa
dhyāyate brahma paramaṁ
vyāsāyāmita-tejase

nāradaḥ—the great sage Nārada; *prāha*—instructed; *munaye*—unto the great sage; *sarasvatyāḥ*—of the River Sarasvatī; *taṭe*—on the bank; *nṛpa*—O King; *dhyāyate*—unto the meditative; *brahma*—Absolute Truth; *paramam*—the Supreme; *vyāsāya*—unto Śrīla Vyāsadeva; *amita*—unlimited; *tejase*—unto the powerful.

TRANSLATION

In succession, O King, the great sage, Nārada, instructed Śrīmad-Bhāgavatam unto the unlimitedly powerful Vyāsadeva, who meditated in devotional service upon the Supreme Personality of Godhead, the Absolute Truth, on the bank of the River Sarasvatī.

PURPORT

In the Fifth Chapter of the First Canto of *Śrīmad-Bhāgavatam,* Nārada instructed the great sage Vyāsadeva as follows:

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramas yākhila-bandha-muktaye
samādhinānusmara tad viceṣṭitam

"O greatly fortunate, pious philosopher, your name and fame are universal, and you are fixed in the Absolute Truth with spotless character and infallible vision. I ask you to meditate upon the activities of the Personality of Godhead, whose activities are unparalleled."

So in the disciplic succession of the Brahma-sampradāya, the practice of *yoga* meditation is not neglected. But because the devotees are *bhakti-yogīs,* they do not undertake the trouble to meditate upon the impersonal Brahman, but, as is indicated here, on Brahma Paramam or the Supreme Brahman. Brahman realization begins from the impersonal effulgence, but by further progress of such meditation, manifestation of the Supreme Soul, Paramātmā realization, takes place. And progressing further, realization of the Supreme Personality of Godhead is fixed. Śrī Nārada Muni, as the spiritual master of Vyāsadeva, knew very well the position of Vyāsadeva, and thus he certified the qualities of Śrīla Vyāsadeva as fixed in the Absolute Truth with great vow, etc. He advised meditation upon the transcendental activities of the Lord. Impersonal Brahman has no activities, but the Personality of Godhead has many activities, and all such activities are transcendental without any tinge of material quality. If the activities of the Supreme Brahman would have been material activities, then Nārada would not have advised Vyāsadeva to meditate upon them. And the *Param Brahman* is Lord Śrī Kṛṣṇa, as is confirmed in the *Bhagavad-gītā.* In the Tenth Chapter of the *Bhagavad-gītā,* when Arjuna realized the

factual position of Lord Kṛṣṇa, he addressed Lord Kṛṣṇa in the following words:

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me (Bg. 10.12-13)

Arjuna summarized the purpose of the *Bhagavad-gītā* by his realization of Lord Śrī Kṛṣṇa and thus said, "My dear Personality of Godhead, You are the Supreme Absolute Truth, the Original Person in the eternal form of bliss and knowledge, and this is confirmed by Nārada, Asita, Devala and Vyāsadeva, and, above all, Your personal self has also confirmed it."

When Vyāsadeva fixed his mind in meditation, he did it in *bhakti-yoga* trance and actually saw the Supreme Person with *māyā,* the illusory energy, in contraposition. As we have discussed before, the Lord's *māyā* or illusion is also a representation because *māyā* has no existence without the Lord. Darkness is not independent of light. Without light, no one can experience the contraposition of darkness. But this *māyā* or illusion cannot overcome the Supreme Personality of Godhead, but stands apart from Him (*apāśrayam*).

Therefore, perfection of meditation is to realize the Personality of Godhead along with His transcendental activities. Meditation on the impersonal Brahman is a troublesome business for the meditator, as is confirmed in the *Bhagavad-gītā:*

kleśo 'dhikataras teṣām avyaktāsakta-cetasām
(Bg. 12.5)

TEXT 46

यदुताहं त्वया पृष्टो वैराजात् पुरुषादिदम् ।
यथाऽऽसीत्तदुपाख्यास्ते प्रश्नानन्यांश्च कृत्स्नशः ॥४६॥

yad utāhaṁ tvayā pṛṣṭo
vairājāt puruṣād idam
yathāsīt tad upākhyāste
praśnān anyāṁś ca kṛtsnaśaḥ

yat—what; *uta*—is, however; *aham*—I; *tvayā*—by you; *pṛṣṭaḥ*—I am asked; *vairājāt*—from the universal form; *puruṣāt*—from the Personality of Godhead; *idam*—this world; *yathā*—as it; *āsīt*—was; *tat*—that; *upākhyāste*—I shall explain; *praśnān*—all the questions; *anyān*—others; *ca*—as well as; *kṛtsnaśaḥ*—in great detail.

TRANSLATION

O King, your questions as to how the universe became manifested from the gigantic form of the Personality of Godhead, as well as other questions, I shall answer in detail by the explanation of the four verses already mentioned.

PURPORT

As stated in the beginning of the *Śrīmad-Bhāgavatam,* this great transcendental literature is the ripened fruit of the tree of Vedic knowledge, and therefore all questions that can be humanly possible regarding the universal affairs, beginning from its creation, are all answered in the *Śrīmad-Bhāgavatam.* It depends only on the qualification of the person who explains. The ten divisions of *Śrīmad-Bhāgavatam,* as explained by the great speaker Śrīla Śukadeva Gosvāmī, are the limitation of all questions, and intelligent persons will derive all intellectual benefits from them by proper utilization.

Thus end the Bhaktivedanta purports of the Second Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Answers by Citing the Lord's Version."*

CHAPTER TEN

Bhāgavatam is the Answer to All Questions

TEXT 1

श्रीशुक उवाच
अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः ।
मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥ १ ॥

śrī śuka uvāca
atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

śrī śukaḥ uvāca—Śukadeva Gosvāmī said; *atra*—in this *Śrīmad-Bhāgavatam; sargaḥ*—statement of the creation of the universe; *visargaḥ*—statement of subcreation; *ca*—also; *sthānam*—the planetary system; *poṣaṇam*—protection; *ūtayaḥ*—creative impetus; *manvantara*—changes of Manus; *īśa-anukathāḥ*—science of God; *nirodhaḥ*—going back home, back to Godhead; *muktiḥ*—liberation; *āśrayaḥ*—the *summum bonum.*

TRANSLATION

Śukadeva Gosvāmī said: "In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: creation of the universe, subcreation, planetary systems, protection by the Lord, creative impetus, change of Manus, science of God, return to home, back to Godhead, liberation, and the summum bonum.

TEXT 2

दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् ।
वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥ २ ॥

daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

daśamasya—of the *summum bonum; viśuddhi*—isolation; *artham*—purpose; *navānām*—of the other nine; *iha*—in this *Śrīmad-Bhāgavatam; lakṣaṇam*—symptoms; *varṇayanti*—they describe; *mahā-ātmānaḥ*—the great sages; *śrutena*—by Vedic evidences; *arthena*—by direct explanation; *ca*—or; *añjasā*—summarily.

TRANSLATION

In order to eliminate transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanation given by the great sages.

TEXT 3

भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः ।
ब्रह्मणो गुणवैषम्याद्विसर्गः पौरुषः स्मृतः ॥ ३ ॥

bhūta-mātrendriya-dhiyāṁ
janma sarga udāhṛtaḥ
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ

bhūta—the five gross elements like the sky, etc.; *mātrā*—objects perceived by the senses; *indriya*—the senses; *dhiyām*—of the mind; *janma*—creation; *sargaḥ*—manifestation; *udāhṛtaḥ*—is called the creation; *brahmaṇaḥ*—of Brahmā, the first *puruṣa; guṇa-vaiṣamyāt*—by interaction of the three modes of nature; *visargaḥ*—recreation; *pauruṣaḥ*—resultant activities; *smṛtaḥ*—it is so known.

TRANSLATION

The elementary creation of sixteen items of matter—namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, eyes, ears, nose, tongue, skin and mind—is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.

PURPORT

In order to explain the ten divisional symptoms of the *Śrīmad-Bhāgavatam,* there are seven continuous verses. The first of these under

reference pertains to the sixteen elementary manifestations of earth, water, etc., with material ego composed of material intelligence and mind, and the subsequent creation is a result of the reactions of the above-mentioned sixteen energies of the first *puruṣa,* the Mahā-Viṣṇu incarnation of Govinda, as is later on explained by Brahmā in his treatise the *Brahma-saṁhitā* as follows:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagadaṇḍa-saromakūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tamahaṁ bhajāmi (B.s. 5.47)

The first *puruṣa* incarnation of Govinda, Lord Kṛṣṇa, known as the Mahā-Viṣṇu, goes into a *yoga-nidrā* mystic sleep, and the innumerable universes are situated in potency in each and every hair hole of His transcendental body.

As is mentioned in the previous verse, *śrutena* (or with reference to the Vedic conclusions), the creation is made possible from the Supreme Personality of Godhead directly by manifestation of His particular energies. Without such a Vedic reference, the creation appears to be a product of material nature, and this conclusion comes from a poor fund of knowledge. From Vedic reference it is concluded that the origin of all energies (namely internal, external, and marginal) is the Supreme Personality of Godhead. And as has been explained hereinbefore, the illusory conclusion is that creation is made by the inert material nature. The Vedic conclusion is transcendental light, whereas the non-Vedic conclusion is material darkness. The internal potency of the Supreme Lord is identical with the Supreme Lord, and the external potency is enlivened in contact with the internal potency. The parts and parcels of the internal potency which react in contact with the external potency are called the marginal potency, or the living entities.

Thus the original creation is directly from the Supreme Personality of Godhead, or *Param Brahman,* and the secondary creation, as reactionary resultant of the original ingredients, is made by Brahmā, and the activities of the whole universe are thus started.

TEXT 4

स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः ।
मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः ॥ ४ ॥

sthitir vaikuṇṭha-vijayaḥ
poṣaṇaṁ tad-anugrahaḥ
manvantarāṇi sad-dharma
ūtayaḥ karma-vāsanāḥ

sthitiḥ—right situation; *vaikuṇṭha-vijayaḥ*—victory of the Lord of Vaikuṇṭha; *poṣaṇam*—maintenance; *tat-anugrahaḥ*—His causeless mercy; *manvantarāṇi*—reign of the Manus; *sat-dharmaḥ*—perfect occupational duty; *ūtayaḥ*—impetus to work; *karma-vāsanāḥ*—desire for fruitive work.

TRANSLATION

The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus of activity is the desire for fruitive work.

PURPORT

This material world is created, maintained for some time, and again annihilated by the will of the Lord. The ingredients for creation and the subordinate creator, Brahmā, are first created by Lord Viṣṇu in His first and second incarnations. The first *Puruṣa* incarnation is Mahā-Viṣṇu, and the second *Puruṣa* incarnation is the Garbhodakaśāyī Viṣṇu, from whom Brahmā is created. The third *Puruṣa avatāra* is the Kṣīrodakaśāyī Viṣṇu, who lives as the Supersoul of everything in the universe and maintains the creation generated by Brahmā. Śiva is one of the many sons of Brahmā, and he annihilates the creation. Therefore the original creator of the universe is Viṣṇu, and He is also maintainer of the created beings by His causeless mercy. As such, it is the duty of all conditioned souls to acknowledge the victory of the Lord and thus become pure devotees and live peacefully in this world where miseries and dangers of life are always in existence. The conditioned souls who take this material creation as the place for satisfaction of the senses, and thus are illusioned by the external energy of Viṣṇu, remain again to be subjected to laws of material nature, creation and destruction.

In the *Bhagavad-gītā* it is said that beginning from the topmost planet of this universe down to the lowest planet, the Pātālaloka, all are destructible, and the conditioned souls may travel in space either by good or bad work or by the modern spacecraft, but they are sure to die everywhere,

although the duration of life in different planets is different. The only means to attain eternal life is to go back home, back to Godhead, where there is no more rebirth as in the material planets. The conditioned souls, being unaware of this very simple fact by forgetting the relationship with the Lord of Vaikuṇṭha, try to plan out a permanent life in this material world, being illusioned by the external energy, and thus become engaged in various types of economic and religious development of life, forgetting that they are meant for going back home, back to Godhead. This forgetfulness is so strong due to the influence of *māyā* that the conditioned souls do not at all want to go back to Godhead. By sense enjoyment they become victims of birth and death repeatedly and thus spoil human lives which are chances for going back to Viṣṇu. The directive scriptures made by the Manus at different ages and millenniums are called *sad-dharma,* good guidance for the human beings, who should take up the advantage of all the revealed scriptures on their own interest to make life's successful termination. The creation is not false, but it is a temporary manifestation just to give a chance for the conditioned souls to go back to Godhead. And the desire to go back to Godhead and functions performed in that direction are the right path of work. When such a regulative path is accepted, the Lord gives all protection to His devotees by His causeless mercy, while the nondevotees risk their own activities to bind themselves up in the chain of fruitive reactions. The word *sad-dharma* is significant in this connection. *Sad-dharma,* or duty performed for going back to Godhead and thus becoming His unalloyed devotee, is the only pious activity; all others may be pretendingly pious, but actually they are not so. It is for this reason only that the Lord advises in the *Bhagavad-gītā* to give up all so-called religious activities and be completely engaged in the devotional service of the Lord in order to become free from all anxieties due to the dangerous life of material existence. To work situated in the *sad-dharma* is the right direction of life. One's aim of life should be to go back home, back to Godhead, and not be subjected to repeated births and deaths in the material world by getting good or bad bodies for temporary existence. Herein lies the intelligence of human life, and one should desire the activities of life in that way.

TEXT 5

अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् ।
पुंसामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः ॥ ५ ॥

avatārānucaritaṁ
hareś cāsyānuvartināṁ
puṁsāṁ īśa-kathāḥ proktā
nānākhyānopabṛṁhitāḥ

avatāra—incarnation of Godhead; *anucaritam*—activities; *hareḥ*—of the Personality of Godhead; *ca*—also; *asya*—of His; *anuvartināṁ*—followers; *puṁsāṁ*—of the persons; *īśa-kathāḥ*—science of God; *proktāḥ*—is said; *nānā*—various; *ākhyāna*—narrations; *upabṛṁhitāḥ*—described.

TRANSLATION

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.

PURPORT

During the course of existence of the cosmic manifestation, the chronology of history is created, recording the activities of the living entities. People in general have a tendency to learn history and narrations of different men and times, but due to lack of knowledge in the science of Godhead, they are not apt to study the history of the incarnations of the Personality of Godhead. It should always be remembered that the material creation is created for the salvation of the conditioned souls. The merciful Lord, out of His causeless mercy, descends in the material world to various planets and acts for the salvation of the conditioned souls. That makes the history and narrations worth reading. *Śrīmad-Bhāgavatam* offers such transcendental topics of the Lord in relationship with great devotees. Therefore the topics of the devotees and the Lord are to be given respectful aural reception.

TEXT 6

निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः ।
मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ॥ ६ ॥

nirodho 'syānuśayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ

nirodhaḥ—winding up of the cosmic manifestation; *asya*—of His; *anuśayanam*—lying down of the Puruṣa incarnation Mahā-Viṣṇu in mystic slumber; *ātmanaḥ*—of the living entities; *saha*—along with; *śaktibhiḥ*—with the energies; *muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpam*—form; *sva-rūpeṇa*—in constitutional form; *vyavasthitiḥ*—permanent situation.

TRANSLATION

When the living entity, along with his conditional living tendency, merges with the mystic lying down of the Mahā-Viṣṇu, it is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after giving up the changeable material gross and subtle bodies.

PURPORT

As we have discussed several times, there are two types of living entities. Most of them are ever liberated, or *nitya-muktas,* while some of them are ever conditioned. The ever conditioned souls are apt to develop a mentality of lording over the material nature, and therefore the material cosmic creation is manifested to give the ever conditioned souls two kinds of facilities. One facility is that the conditioned soul can act according to his tendency to lord it over the cosmic manifestation, and the other facility is to give a chance to the conditioned soul to come back to Godhead. So after the winding up of the cosmic manifestation, most of the conditioned souls merge into the existence of the Mahā-Viṣṇu Personality of Godhead, lying in His mystic slumber, to be recreated again when there will be the next creation. But some of the conditioned souls, who follow the transcendental sound in the form of Vedic literatures and are thus able to go back to Godhead, attain spiritual and original bodies after quitting the material conditional gross and subtle bodies. The material conditional bodies develop out of the living entities' forgetfulness of the relationship with Godhead, and during the course of the cosmic manifestation, the conditioned souls are given a chance to revive their original status of life by the help of revealed scriptures, so mercifully compiled by the Lord in His different incarnations. Reading or hearing of such transcendental literatures helps one to become liberated even in the conditional state of material existence. The whole Vedic literatures aim at devotional service of the Personality of Godhead, and as soon as one is fixed to this point, he at once becomes liberated from the conditional life. The material gross

and subtle forms are simply due to ignorance of the conditioned soul, and as soon as he is fixed in the devotional service of the Lord, he becomes eligible to be freed from the conditioned state. This devotional service is transcendental attraction for the Supreme on account of the latter's being the source of all pleasing humors. Everyone is after some pleasure of humor for enjoyment, but does not know the supreme source of all attraction *(raso vai sa rasaṁ hy evāyaṁ labdhvānandī bhavati).* The Vedic hymns inform everyone about the supreme source of all pleasure; the unlimited fountainhead of all pleasure is the Personality of Godhead, and one who is fortunate enough to get this information through the transcendental literatures like *Śrīmad-Bhāgavatam* becomes permanently liberated to occupy one's proper place in the kingdom of God.

TEXT 7

आभासश्च निरोधश्च यतो ऽस्त्यध्यवसीयते ।
स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते ॥ ७ ॥

ābhāsaś ca nirodhaś ca
yato 'sty adhyavasīyate
sa āśrayaḥ paraṁ brahma
paramātmeti śabdyate

ābhāsaḥ—the cosmic manifestation; *ca*—and; *nirodhaḥ*—and its winding up; *ca*—also; *yataḥ*—from the source; *asti*—is; *adhyavasīyate*—become manifested; *saḥ*—He; *āśrayaḥ*—reservoir; *param*—the Supreme; *brahma*—Being; *paramātmā*—the Supersoul; *iti*—thus; *śabdyate*—called.

TRANSLATION

The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead Absolute Truth.

PURPORT

Synonyms of the supreme source of all energies, as explained in the very beginning of the *Śrīmad-Bhāgatavam,* are *janmādyasya yataḥ, vadanti tat*

tattvavidas tattvaṁ yaj jñānam advayam, brahmeti paramātmeti bhagavān iti śabdyate, called Param Brahma, Paramātmā or Bhagavān. The word *iti* used here in the verse completes the synonyms and thus indicates Bhagavān. This will be further explained in the later verses, but this Bhagavān means ultimately Lord Kṛṣṇa because the *Śrīmad-Bhāgavatam* has already accepted the Supreme Personality of Godhead as Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam.* The original source of all energies or the *summum bonum* is the Absolute Truth which is called Param Brahma, etc., and Bhagavān is the last word of the Absolute Truth. But even with the synonyms of Bhagavān, such as Nārāyaṇa, Viṣṇu, Puruṣa, etc., the last word is Kṛṣṇa, as confirmed in the *Bhagavad-gītā: ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate,* etc. Besides that, the *Śrīmad-Bhāgavatam* is the representation of Lord Kṛṣṇa as sound incarnation of the Lord. *Kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha/ kalau naṣṭa-dṛśām eṣaḥ purāṇārko'dhunoditaḥ.* Thus by general conclusion Lord Kṛṣṇa is the ultimate source of all energies, and the word Kṛṣṇa means that. And to explain Kṛṣṇa or the science of Kṛṣṇa, the *Śrīmad-Bhāgavatam* has been prepared. In the First Canto of *Śrīmad-Bhāgavatam* this truth is indicated in the questions and answers by Sūta Gosvāmī and great sages like Śaunaka, etc., and in the First and Second Chapters of the canto this is explained. In the Third Chapter this subject is more explicit, and in the Fourth Chapter even more explicit. In the Second Canto the Absolute Truth as the Personality of Godhead is further emphasized, and the indication is the Supreme Lord Kṛṣṇa. The summary of *Śrīmad-Bhāgavatam* in four verses, as we have already discussed, is succinct. This Supreme Personality of Godhead in the ultimate issue is confirmed by Brahmā in his *Brahma-saṁhitā* as *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* So it is concluded in the Third Canto of the *Śrīmad-Bhāgavatam.* The complete subject matter is elaborately explained in the Tenth and Eleventh Cantos of the *Śrīmad-Bhāgavatam.* In the matter of changes of the Manus of *manvantaras,* such as the *Svāyambhuva manvantara* and *Cākṣuṣa manvantara,* as they are discussed in the Third, Fourth, Fifth, Sixth and Seventh Cantos of *Śrīmad-Bhāgavatam,* Lord Kṛṣṇa is indicated. In the Eighth Canto Vaivasvata *manvantara* explains the same subject indirectly, and in the Ninth Canto the same purport is there. In the Twelfth Canto the same is further explained, specifically regarding the different incarnations of the Lord. Thus it is concluded by studying the complete *Śrīmad-Bhāgavatam* that Lord Śrī Kṛṣṇa is the ultimate *summum bonum,* or the ultimate source of all energy. And according to the grades of worshipers, the indications of the nomenclature may be differently explained as Nārāyaṇa, Brahmā, Paramātmā, etc.

TEXT 8

योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः ।
यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः ॥ ८ ॥

yo 'dhyātmiko 'yaṁ puruṣaḥ
so 'sāv evādhidaivikaḥ
yas tatrobhayavicchedaḥ
puruṣo hyādhibhautikaḥ

yaḥ—one who; *adhyātmikaḥ*—is possessed of the sense organs; *ayam*—this; *puruṣaḥ*—personality; *saḥ*—he; *asau*—that; *eva*—also; *adhidaivikaḥ*—controlling deity; *yaḥ*—that which; *tatra*—there; *ubhaya*—of both; *vicchedaḥ*—separation; *puruṣaḥ*—person; *hi*—for; *ādhibhautikaḥ*—the visible body or the embodied living entity.

TRANSLATION

The individual person possessing different instruments of senses is called the adhyātmic person, and the individual controlling deity of the senses is called adhidaivic. And the embodiment which is seen on the eyeballs is called the adhibhautic person.

PURPORT

The supreme controlling *summum bonum* is the Personality of Godhead in His plenary portion of Paramātmā or the Supersoul manifestation. In the *Bhagavad-gītā* it is said:

athavā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

"All the controlling deities like Viṣṇu, Brahmā and Śiva are different manifestations of the Paramātmā feature of the Supreme Personality of Godhead Śrī Kṛṣṇa, and He exhibits himself in such manners by entering into each and every universe generated from Him." (Bg. 10.42) But still apparently there are divisions of the controller and controlled. For example, in the food-controlling department the controller of food is a person made of the same ingredients as the person who is controlled. Similarly, each and every individual in the material world is controlled by

the higher demigods. For example, we have our senses, but the senses are controlled by superior controlling deities. We cannot see without light, and the supreme controller of light is the sun. The sun-god is in the sun planet, and we, the individual human beings or any other being on this earth, are all controlled by the sun-god as far as our eyes are concerned. Similarly, all the senses that we have are controlled by the superior demigods, who are also as much living entities as we are, but one is empowered while the other is controlled. The controlled living entity is called the *adhyātmic* person, and the controller is called the *adhidaivic* person. All these positions in the material world are due to different fruitive activities. Any individual living being can become the sun-god or even Brahmā or any other god in the upper planetary system by a higher grade of pious work, and similarly one becomes controlled by the higher demigods by lower grades of fruitive activities. So every individual living entity is subject to the supreme control of the Paramātmā, who puts everyone in different positions of the controller and the controlled.

That which distinguishes the controller and controlled, i.e. the material body, is called the *adhibhautic puruṣa.* The body is sometimes called *puruṣa,* as is confirmed in the *Vedas* in the following hymn: "*sa vā eṣa puruṣo 'nna-rasamaya.*" This body is called *anna-rasa* embodiment. This body depends on food. The living entity which is embodied does not eat anything, however, because the owner is spirit in essence. The material body requires replacement of matters for the wearing and tearing of the mechanical body. Therefore the distinction between the individual living entity and controlling planetary deities is in the *anna-rasamaya* body. The sun may have a gigantic body, and the man may have a smaller body, but all these visible bodies are made of matter; nonetheless, the sun-god and the individual person related as the controller and the controlled are the same spiritual parts and parcels of the Supreme Being, and it is the Supreme Being who places different parts and parcels in different positions. And thus the conclusion is that the Supreme Person is the shelter of all.

TEXT 9

एकमेकतराभावे यदा नोपलभामहे ।
त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥ ९ ॥

ekam ekatarābhāve
yadā nopalabhāmahe

tritayaṁ tatra yo veda
sa ātmā svāśrayāśrayaḥ

ekam—one; *ekatara*—another; *abhāve*—in the absence of; *yadā*—because; *na*—does not; *upalabhāmahe*—perceptible; *tritayam*—in three stages; *tatra*—there; *yaḥ*—the one; *veda*—who knows; *saḥ ātmā*—the Supersoul; *sva*—own; *āśraya*—shelter; *āśrayaḥ*—of the shelter.

TRANSLATION

All the above-mentioned three stages of different living entities are interdependent. In the absence of one, the other is not understood. And the Supreme Being who is seeing every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.

PURPORT

So there are innumerable living entities, one dependent on the other in the relationship of the controlled and the controller. But without the medium of perception, no one can know or understand who is the controlled and who is the controller. For example, the sun controls the power of our vision, and we can see the sun because the sun has its body, and the sunlight is useful only because we have eyes. Without our having eyes, the sunlight is useless, and without sunlight the eyes are useless. Thus they are interdependent, and neither of them is independent. Therefore the natural question arises concerning who made them interdependent, and one who has made such a relationship of interdependence must be ultimately completely independent. As it is stated in the beginning of the *Śrīmad-Bhāgavatam,* the ultimate source of all interdependent objectives is the complete independent subject. This ultimate source of all interdependence is the Supreme Truth or Paramātmā, the Supersoul, who is not dependent on anything else. He is *svāśrayāśrayaḥ*. He is only dependent on His self, and thus He is the supreme shelter of everything. Although Paramātmā or Brahman are subordinate to Bhagavān, because Bhagavān is Puruṣottama or the Superperson, He is the source of the Supersoul also. In the *Bhagavad-gītā* (Bg. 15.18) Lord Kṛṣṇa says that He is the Puruṣottama and the source of everything, and thus it is concluded that Śrī Kṛṣṇa is the ultimate source and shelter of all entities including the Supersoul or Supreme Brahman. Even accepting that there is no difference between the

Supersoul and the individual soul, the individual soul is dependent on the Supersoul for being liberated from the illusion of material energy. The individual is under the clutches of illusory energy, and therefore although qualitatively one with the Supersoul, he is under the illusion of identifying himself with matter. And to get out of this illusory conception of factual life, the individual soul has to depend on the Supersoul to be recognized as one with Him. In that sense also the Supersoul is the supreme shelter. And there is no doubt about it.

The individual living entity or the *jīva* is always dependent on the Supersoul Paramātmā because the individual soul forgets his spiritual identity whereas the Supersoul Paramātmā does not forget His transcendental position. In the *Bhagavad-gītā* these separate positions of the *jīva-ātmā* and the *paramātmā* are specifically mentioned. In the Fourth Chapter, Arjuna, the *jīva* soul, is represented as forgetful of his many, many previous births, but the Lord, the Supersoul, is not forgetful. The Lord even remembers when He taught the *Bhagavad-gītā* to the sun-god some billions of years before. The Lord can remember such millions and billions of years, as is stated in the *Bhagavad-gītā* as follows:

vedāhaṁ samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana

The Lord in His eternal blissful body of knowledge is fully aware of all that happened in the past, and that which is going on at the present as well as what will happen in the future. And in spite of His becoming the shelter of both the Paramātmā and Brahman, persons with a poor fund of knowledge are unable to understand Him as He is.

The propaganda of the identity of cosmic consciousness with the consciousness of the individual living entities is completely misleading because even a person or individual soul like Arjuna could not remember his past deeds, although he is always with the Lord. And what can the tiny ordinary man know about his past, present and future, falsely claiming to be one with the cosmic consciousness.

TEXT 10

पुरुषोऽण्डं विनिर्भिद्य यदासौ स विनिर्गतः ।
आत्मनोऽयनमन्विच्छन्नपोऽस्राक्षीच्छुचिः शुचीः१०

puruṣo 'ṇḍaṁ vinirbhidya
yadāsau sa vinirgataḥ
ātmano 'yanam anvicchann
apo 'srākṣīcchuciḥ śucīḥ

puruṣaḥ—the Supreme Person, Paramātmā; *aṇḍam*—the universes; *vinirbhidya*—making them each separately situated; *yadā*—when; *asau*—the same; *saḥ*—He (the Lord); *vinirgataḥ*—came out; *ātmanaḥ*—of Himself; *ayanam*—lying in place; *anvicchan*—desiring; *apaḥ*—water; *asrākṣīt*—created; *śuciḥ*—the most pure; *śucīḥ*—transcendental.

TRANSLATION

The gigantic universal form of the Lord [Mahā-Viṣṇu], which came out of the causal ocean, the place of appearance of the first puruṣa-avatāra, after separating the different universes, entered into each of the separate universes, desiring to lie on the created transcendental water [Garbhodaka].

PURPORT

After analysis of the living entities and the Supreme Lord Paramātmā, the independent source of all other living beings, Śrīla Śukadeva Gosvāmī is now presenting the prime necessity for devotional service of the Lord, which is the only occupational business of all living entities. The Supreme Lord Śrī Kṛṣṇa and all His plenary portions and extensions of plenary portions are nondifferent from one another, and thus the supreme independence is there in each and every one of them. In order to prove this, Śukadeva Gosvāmī (as promised to King Parīkṣit) describes herein the independence of the *Puruṣa-Avatāra* Personality of Godhead, even in the sphere of the material creation. Such activities of the Lord are also transcendental, and therefore they are also *līlā*, or pastimes, of the absolute Lord. Such pastimes of the Lord are very conducive to the hearers for self-realization in the field of devotional service. Some may argue, why not then relish the transcendental *līlā* of the Lord as exhibited in the land of Mathurā and Vṛndāvana, which are sweeter than anything in the world? Śrīla Viśvanātha Cakravarti Ṭhākur replies that the pastimes of the Lord in Vṛndāvana are meant to be relished by advanced devotees of the Lord. Neophyte devotees will misunderstand such supreme transcendental activities of the Lord, and therefore for the neophyte the Lord's pastimes in

the material sphere related to creation, maintenance and destruction are verily relishable by the *prākṛta,* or mundane devotees of the Lord. As the *yoga* system mainly based on bodily exercises is meant for the person who is too much attached to the bodily conception of existence, similarly the pastimes of the Lord related to creation and destruction of the material world are for those who are too much materially attached. For such mundane creatures the functions of the body as well as the functions of the cosmic world by physical laws in relationship with the Lord are also therefore included in understanding the lawmaker, the Supreme Personality of Godhead. The scientists explain the material functions by so many technological terms of material law, but such blind scientists forget the lawmaker. The *Śrīmad-Bhāgavatam* points out the lawmaker. One should not be amazed by the mechanical arrangement of the complicated engine or dynamo, but one should be praising the engineer who creates such a wonderful working machine. That is the difference between the devotee and nondevotee. Devotees are always full with praising the Lord who directs the physical laws. In the *Bhagavad-gītā* the direction of the Lord upon the material nature is described as follows:

mayādhyakṣena prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate.

"The material nature full of physical laws is one of My different energies; therefore it is neither independent nor blind. Because I am transcendentally all-powerful, simply by My glancing over the material nature, the physical laws of nature work so wonderfully. The actions and reactions of the physical laws work on that account, and thus the material world is created, maintained and annihilated again and again."

Men with poor fund of knowledge, however, become astonished by studying the physical laws both within the construction of the individual body as well as the cosmic manifestation and foolishly decry the existence of God, taking it for granted that the physical laws are independent without any metaphysical control. The *Bhagavad-gītā* replies to this foolishness in the following words:

avajānanti māṁ mūḍha mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto mama bhūta-maheśvaram.

"The foolish men *[mūḍhāḥ]* do not know the Personality of Godhead in His eternal form of bliss and knowledge." The foolish man thinks of the

transcendental body of the Lord as something like his own, and therefore he cannot think of the Lord's unlimited power of control, even though He is not visible in the acting of the physical laws. The Lord is, however, visible to the naked eyes of the people in general when He descends Himself by His own personal potency. Lord Kṛṣṇa incarnated Himself as He is and played very wonderful parts as the Lord Himself, and the *Bhagavad-gītā* concerns such wonderful actions and knowledge, and yet foolish men will not accept Lord Kṛṣṇa as the Supreme Lord. Generally they consider the infinitesimal and infinite features of the Lord because they themselves are unable to become either the infinitesimal or the infinite, but one should know that the infinite and infinitesimal sizes of the Lord are not His highest glories. The most wonderful manifestation of the Lord's power is exhibited when the infinite Lord becomes visible to our eyes as one of us. Yet His activities are different from those of the finite beings. To lift a mountain at the age of six years or to marry sixteen thousand wives in His prime of youth are some of the examples of His infinite energy, but the *mūḍhas,* after seeing them or hearing about them, decry them as legendary and take the Lord as one of them. They cannot understand that the Lord Śri Kṛṣṇa, although in the form of a human being by His own potency, is still the Supreme Lord with full potency as supreme controller.

When, however, the *mūḍhas* give submissive aural reception to the messages of the Lord as in the *Śrīmad-Bhagavad-gītā* or in the *Śrīmad-Bhāgavatam* through the channel of disciplic succession, such *mūḍhas* also become devotees of the Lord by the grace of His pure devotees. And for this reason only, either in the *Bhagavad-gītā* or in the *Śrīmad-Bhāgavatam,* the pastimes of the Lord in the material world are delineated for the benefit of those men with a poor fund of knowledge.

TEXT 11

तास्ववात्सीत् स्वसृष्टासु सहस्रंपरिवत्सरान् ।
तेन नारायणो नाम यदापः पुरुषोद्भवाः ॥११॥

tāsv avātsīt sva-sṛṣṭāsu
sahasraṁ parivatsarān
tena nārāyaṇo nāma
yad āpaḥ puruṣodbhavāḥ

tāsu—in that; *avātsīt*—resided; *sva*—own; *sṛṣṭāsu*—in the matter of creation; *sahasram*—one thousand; *parivatsarān*—years of His measurement; *tena*—for that reason; *nārāyaṇaḥ*—the Personality of Godhead named Nārāyaṇa; *nāma*—name; *yat*—because; *āpaḥ*—water; *puruṣa-udbhavāḥ*—emanated from the Supreme Person.

TRANSLATION

That Supreme Person is not impersonal and therefore is distinctively a nara, or person. Therefore the transcendental water created from the Supreme Nara is known as nāra. And because He lies down on that water, He is known as Nārāyaṇa.

TEXT 12

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥१२॥

dravyaṁ karma ca kālaś ca
sva-bhāvo jīva eva ca
yad-anugrahataḥ santi
na santi yad-upekṣayā

dravyam—physical elements; *karma*—action; *ca*—and; *kālaḥ*—time; *ca*—also; *sva-bhāvaḥ jīvaḥ*—the living entities; *eva*—certainly; *ca*—also; *yat*—whose; *anugrahataḥ*—by the mercy of; *santi*—exist; *na*—does not; *santi*—exist; *yat-upekṣayā*—by negligence.

TRANSLATION

One should know definitely that all material ingredients, activities, time, modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.

PURPORT

The living entities are the enjoyers of the material ingredients, time, modes, etc., because they want to lord it over the material nature. The

Lord is the supreme enjoyer, and the living entities are meant to assist the Lord in His enjoyment and thus participate in the transcendental enjoyment of everyone. The enjoyer and the enjoyed both participate in enjoyment, but, deluded by the illusory energy, the living entities want to become the enjoyer like the Lord, although they are not meant for such enjoyment. The *jīvas* or the living entities are mentioned in the *Bhagavad-gītā* as the superior nature or *parā prakṛti* of the Lord, and so also it is mentioned in the *Viṣṇu Purāṇa.* Therefore the living entities are never the *puruṣas,* or the factual enjoyers. As such, the spirit of enjoyment by the living entity in the material world is false. In the spiritual world the living entities are pure in nature, and therefore they are associates in the enjoyment of the Supreme Lord. In the material world the spirit of enjoyment by the living entities by dint of their own actions *(karma)* becomes gradually faded by the laws of nature, and thus the illusory energy dictates in the ear of the conditioned souls to become one with the Lord. This is the last snare of the illusory energy. When the last illusion is also cleared off by the mercy of the Lord, the living entity again becomes reinstated in his original position and thus becomes actually liberated. And for this attainment of liberation from the material clutches, the Lord creates the material world, maintains it for some time (one thousand years of His measurement, as is stated in the previous verse), and then again annihilates it by His will. The living entities are therefore completely dependent on the mercy of the Lord, and all their so-called enjoyments by scientific improvement are crushed into dust when the Lord desires.

TEXT 13

एको नानात्वमन्विच्छन् योगतल्पात् समुत्थितः ।
वीर्यं हिरण्मयं देवो मायया व्यसृजत् त्रिधा ॥१३॥

eko nānātvam anvicchan
yoga-talpāt samutthitaḥ
vīryaṁ hiraṇmayaṁ devo
māyayā vyasṛjat tridhā

ekaḥ—He, one alone; *nānātvam*—varieties; *anvicchan*—so desiring; *yoga-talpāt*—from the bedstead of mystic slumber; *samutthitaḥ*—thus generated; *vīryam*—the semina; *hiraṇmayam*—golden hue; *devaḥ*—the demigod; *māyayā*—by the external energy; *vyasṛjat*—perfectly created; *tridhā*—in three features.

TRANSLATION

The Lord, while lying on His bed of mystic slumber, generated the seminal symbol, golden in hue, through external energy out of His desire to manifest varieties of living entities from Himself alone.

PURPORT

In the *Bhagavad-gītā* the creation and annihilation of the material world are stated as follows:

sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām
kalpakṣaye punas tāni kalpādau visṛjāmy aham
prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt.

(Bg. 9.7-8)

"At the end of each millennium the creative forces, namely the material nature as well as the living entities who struggle in the material nature, all merge together into the transcendental body of the Lord, and again when the Lord desires to manifest them, all of them are again displayed by the Lord.

"Therefore the material nature is working under the control of the Lord. All of them, under the agency of material nature and under the control of the Lord, are thus repeatedly created and annihilated by the will of the Lord."

As such, before the creation or manifestation of the material cosmic world, the Lord exists as total energy *(mahāsamasti),* and thus desiring Himself to be diffused to many, He expands Himself further into multi-total energy *(samasti),* and from the multi-total energy He further expands Himself into individuals in three dimensions, namely *adhyātmic, adhidaivic* and *adhibhautic,* as explained before *(vyasti).* As such, the whole creation and the creative energies are nondifferent and different simultaneously. Because everything is an emanation from Him (the Mahā-Viṣṇu or Mahāsamasti), nothing of the cosmic energies is different from Him; but all such expanded energies have specific functions and display as designed by the Lord, and therefore they are simultaneously different from the Lord. The living entities are also similar energy (marginal potency) of the Lord, and thus they are simultaneously one and different from Him.

At the stage of nonmanifestation, the living energies remain potent in the Lord, and when they are let loose in the cosmic manifestation they are exhibited differently in terms of different desires under the modes of

nature. Such differential manifestations of the living energies are conditional states of the living entities. The liberated living entities, however, in the *sanātana* or eternal manifestation, are unconditionally surrendered souls, and therefore they are not subject to the conditions of creation and annihilation. So this creation takes place by the glance of the Lord from His bedstead of mystic slumber. And thus all the universes and the lord of the universe, Brahmā, are again and again manifested and annihilated.

TEXT 14

अधिदैवमथाध्यात्ममधिभूतमिति प्रभुः ।
अथैकं पौरुषं वीर्यं त्रिधाभिद्यत तच्छृणु ॥१४॥

adhidaivam athādhyātmam
adhibhūtam iti prabhuḥ
athaikaṁ pauruṣaṁ vīryaṁ
tridhābhidyata tac chṛṇu

adhidaivam—the controlling entities; *atha*—now; *adhyātmam*—the controlled entities; *adhibhūtam*—the material bodies; *iti*—thus; *prabhuḥ*—the Lord; *atha*—in this way; *ekam*—one only; *pauruṣam*—of His Lordship; *vīryam*—potency; *tridhā*—in three; *abhidyata*—divided; *tat*—that; *śṛṇu*—just hear from me.

TRANSLATION

Just hear from me how the potency of His Lordship divides one into three, called by the names controlling entities, controlled entities and the material bodies, in the manner mentioned above.

TEXT 15

अन्तःशरीर आकाशात् पुरुषस्य विचेष्टतः ।
ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ॥१५॥

antaḥ śarīra ākāśāt
puruṣasya viceṣṭataḥ
ojaḥ saho balaṁ jajñe
tataḥ prāṇo mahān asuḥ

antaḥ śarīre—within the body; *ākāśāt*—from the sky; *puruṣasya*—of Mahā-Viṣṇu; *viceṣṭataḥ*—while so trying, or willing; *ojaḥ*—energy of the senses; *sahaḥ*—mental force; *balam*—bodily strength; *jajñe*—generated; *tataḥ*—thereafter; *prāṇaḥ*—living force; *mahān asuḥ*—the fountainhead of everyone's life.

TRANSLATION

From the sky situated within the transcendental body of the manifesting Mahā-Viṣṇu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

TEXT 16

अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु ।
अपानन्तमपानन्ति नरदेवमिवानुगाः ॥१६॥

anu prāṇanti yaṁ prāṇāh
prāṇantaṁ sarva-jantuṣu
apānantam apānanti
nara-devam ivānugāḥ

anu prāṇanti—follow the living symptoms; *yam*—whom; *prāṇāḥ*—senses; *prāṇantam*—endeavoring; *sarva-jantuṣu*—in all living entities; *apānantam*—stop endeavoring; *apānanti*—all others stop; *nara-devam*—the king; *iva*—like; *anugāḥ*—the followers.

TRANSLATION

As the followers of the king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sense activities.

PURPORT

The individual living entities are completely dependent on the total energy of the supreme *puruṣa*. No one has independent existence, just as no electric lamp has independent effulgence. Each and every electrical instrument depends fully on the total powerhouse; the total powerhouse

depends on the electric generating water reservation; water depends on the cloud; the cloud depends on the sun; the sun depends on creation, and the creation depends on the movement of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the cause of all causes.

TEXT 17

प्राणेनाक्षिपता क्षुत् तृडन्तरा जायते विभोः ।
पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत ॥१७॥

prāṇenākṣipatā kṣut-tṛḍ
antarā jāyate vibhoḥ
pipāsato jakṣataś ca
prāṅ mukhaṁ nirabhidyata

prāṇena—by the living force; *ākṣipatā*—being agitated; *kṣut*—hunger; *tṛṭ*—thirst; *antarā*—from within; *jāyate*—generates; *vibhoḥ*—of the Supreme; *pipāsataḥ*—being desirous to quench the thirst; *jakṣataḥ*—being desirous to eat; *ca*—and; *prāk*—at first; *mukham*—mouth; *nirabhidyata*—was opened.

TRANSLATION

The living force, being agitated by the virāṭa puruṣa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

PURPORT

The process functioning for all living beings in the womb of the mother to develop the sense organs and sense perceptions appears to follow the same principles in the case of *virāṭa puruṣa,* the sum total of all living entities. Therefore the supreme cause of all generation is not impersonal or without desire. The desires for all kinds of sense perception and sense organs are there in the Supreme, and they take place in the individual persons. And this desire is the nature of the supreme living being, the Absolute Truth. Because He has the sum total of all mouths, the individual living entities have mouths. Similarly with all other senses and sense organs. Here the mouth is the symbolic representation of all sense organs, and the same principle is applicable in others also.

TEXT 18

मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते ।
ततो नानारसो जज्ञे जिह्वया योऽधिगम्यते ॥१८॥

mukhatas tālu nirbhinnaṁ
jihvā tatropajāyate
tato nānā-raso jajñe
jihvayā yo 'dhigamyate

mukhataḥ—from the mouth; *tālu*—the palate; *nirbhinnam*—being generated; *jihvā*—the tongue; *tatra*—thereupon; *upajāyate*—becomes manifested; *tataḥ*—thereupon; *nānā-rasaḥ*—various tastes; *jajñe*—became manifested; *jihvayā*—by the tongue; *yaḥ*—which; *adhigamyate*—become relished.

TRANSLATION

From the mouth the palate became manifested, and thereupon the tongue was also generated. After this all the different tastes came into existence so that the tongue can relish them.

PURPORT

This gradual process of evolution suggests the explanation of the controlling deities *(adhidaiva)* because Varuṇa is the controlling deity for all relishable juices. Therefore the mouth becomes the resting place for the tongue, which tastes all the different juices of which the controlling deity is the Varuṇa. It suggests, therefore, that Varuṇa was also generated along with the development of the tongue. The tongue and the palate, being instrumental, are *adhibhūtam,* or the forms of matter, but the functioning deity who is a living entity is *adhidaiva,* whereas the person undergoing the function is *adhyātmic,* and thus the three categories are also explained as to their birth after the opening of the mouth of the *virāṭa puruṣa.* The four principles mentioned here in this verse serve to explain the three main principles, namely the *adhyātma, adhidaiva* and *adhibhūtam,* as explained before.

TEXT 19

विवक्षोर्मुखतो भूम्नो वह्निर्वाग् व्याहृतं तयोः ।
जले चौ तस्य सुचिरं निरोधः समजायत ॥१९॥

vivakṣor mukhato bhūmno
vahnir vāg vyāhṛtaṁ tayoḥ
jale caitasya suciraṁ
nirodhaḥ samajāyata

vivakṣoḥ—when there was a need to speak; *mukhataḥ*—from the mouth; *bhūmnaḥ*—of the Supreme; *vahniḥ*—the fire or the controlling deity of fire; *vāk*—vibration; *vyāhṛtam*—speeches; *tayoḥ*—by both; *jale*—in the water; *ca*—however; *etasya*—of all these; *suciram*—very, very long time; *nirodhaḥ*—suspension; *samajāyata*—did continue.

TRANSLATION

When the Supreme desired to speak, there was vibration of speeches from the mouth. Then the controlling deity Fire generated from the mouth. But when He was lying in the water, all these functions remained suspended.

PURPORT

The peculiarity of the gradual development of the different senses is simultaneously being supported by their controlling deities. It is to be understood, therefore, that the activities of the sense organs are controlled by the will of the Supreme. The senses are, so to speak, offering a license for the conditioned souls, and they are to use them properly under the control of the controlling deity deputed by the Supreme Lord. One who violates such controlling regulations has to be punished by degradation to the lower status of life. Take, for example, the tongue and its controlling deity Varuṇa. The tongue is meant for eating, and men, animals and birds each have their different tastes because of different licenses. The taste of the human beings and that of the swine are not on the same level. The controlling deity, however, awards or certifies a particular type of body when the particular living entity develops a taste in terms of different modes of nature. If the human being develops taste without discrimination, as does the swine, then the controlling deity is certainly certified for the next term to award him the body of a swine. The swine accepts any kind of foodstuff, including stools, and a human being who has developed such indiscriminate taste must be prepared for a degraded life in the next life. Such life is also God's grace because the conditioned soul desired a body like that for perfectly tasting a particular type of foodstuff, and if a man

gets the body of a swine it must be considered the grace of the Lord because He awards the facility. After death the body is offered by superior control, and not blindly. A human being, therefore, must be on his guard as to what sort of body he is going to have in the next life. Irresponsible life of indiscrimination is risky, and that is the declaration of all scriptures.

TEXT 20

नासिके निरभिद्येतां दोधूयति नभस्वति ।
तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ॥२०॥

nāsike nirabhidyetāṁ
dodhūyati nabhasvati
tatra vāyur gandha-vaho
ghrāṇo nasi jighṛkṣataḥ

nāsike—in the nostrils; *nirabhidyetām*—being developed; *dodhūyate*—rapidly blowing; *nabhasvati*—air respiration; *tatra*—thereupon; *vāyuḥ*—air; *gandha-vahaḥ*—smelling odor; *ghrāṇaḥ*—sense of smell; *nasi*—in the nose; *jighṛkṣataḥ*—desiring to smell odors.

TRANSLATION

Thereafter, when the supreme puruṣa desired to smell odors, the nostrils and respiration generated, the nasal instrument and odors came into existence, and the controlling deity of air, carrying smell, also became manifested.

PURPORT

The nasal instrument, odor, and the controlling deity air, smelling, etc., all became manifested simultaneously when the Lord desired to smell. The Vedic *mantras* confirm this statement in the *Upaniṣads'* statement that everything is first desired by the Supreme, and then the subordinate living entity can act upon it. The living entity can see only when the Lord sees, the living entity can smell when the Lord smells, and so on. The idea is that the living entity cannot do anything independently. He can simply think of doing something independently, but he cannot act independently. This independence of thinking is there by the grace of the Lord, but the

thinking can be given shape by the grace of the Lord, and therefore the common saying is that man proposes and God disposes. The whole explanation is on the subject of absolute dependence of the living entities and absolute independence of the Supreme Lord. Less intelligent persons, claiming to be on an equal level with God, first of all must prove themselves to be absolute and independent, and then they must substantiate their claim as one with God.

TEXT 21

यदाऽऽत्मनि निरालोकमात्मानं च दिदृक्षतः ।
निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥२१॥

yadātmani nirālokam
ātmānaṁ ca didṛkṣataḥ
nirbhinne akṣiṇī tasya
jyotiś cakṣur guṇa-grahaḥ

yadā—while; *ātmani*—unto Himself; *nirālokam*—without any light; *ātmānam*—His own transcendental body; *ca*—also other bodily forms; *didṛkṣataḥ*—desired to look upon; *nirbhinne*—due to being sprouted; *akṣiṇī*—of the eyes; *tasya*—of Him; *jyotiḥ*—the sun; *cakṣuḥ*—the eyes; *guṇa-grahaḥ*—the power of seeing.

TRANSLATION

Thus when everything existed in darkness, the Lord desired to see Himself and all that was created. Then the eyes, the illuminating god Sun, the power of vision and the object of sight all became manifested.

PURPORT

The universe is by nature dense darkness, and therefore the total creation is called *tamas* or darkness. The night is the real feature of the universe, for then no one can see anything, including oneself. The Lord, out of His causeless mercy, first desired to see Himself and all the creation as well, and thus the sun became manifested, the power of vision of all living entities became possible, and the objects of vision were also manifested. This means the whole phenomenal world became visible after the creation of the sun.

TEXT 22

बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः ।
कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः ॥२२॥

bodhyamānasya ṛṣibhir
ātmanas taj jighṛkṣataḥ
karṇau ca nirabhidyetāṁ
diśaḥ śrotraṁ guṇa-grahaḥ

bodhyamānasya—desiring to understand; *ṛṣibhiḥ* by the authorities; *ātmanaḥ*—of the Supreme Being; *tat*—that; *jighṛkṣataḥ*—when he desired to take up; *karṇau*—the ears; *ca*—also; *nirabhidyetām*—became manifested; *diśaḥ*—the direction or the god of air; *śrotram*—the power of hearing; *guṇa-grahaḥ*—and the objects of hearing.

TRANSLATION

By development of the desire of the great sages to know, the ears, the power of hearing, the controlling deity of hearing, and the objects of hearing became manifested. The great sages desired to hear about the Self.

PURPORT

As is stated in the *Bhagavad-gītā*, one should try to know by advancement of knowledge about the Supreme Lord, the *summum bonum* of everything. Knowledge does not mean to know the laws of nature or of physical knowledge that are working by the direction of the Lord. The scientists are eager to hear about the physical laws that are working in the material nature. They are eager to hear through the medium of radio and television about the things which are taking place far away from them in other planets, but they should know that the power of hearing and the instruments for hearing were given to them by the Lord for hearing about the Self, or about the Lord. Unfortunately the power of hearing is misused in hearing the vibrations of mundane affairs. The great sages were interested to hear about the Lord through Vedic knowledge and nothing more. And that is the beginning of aural reception of knowledge.

TEXT 23

वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम् ।
जिघृक्षतस्त्वङ् निर्भिन्ना तस्यां रोममहीरुहाः ।
तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ॥२३॥

vastuno mṛdu-kāṭhinya-
laghu-gurvoṣṇa-śītatām
jighṛkṣatas tvaṅ nirbhinnā
tasyāṁ roma-mahīruhāḥ
tatra cāntar bahir vātas
tvacā labdha-guṇo vṛtaḥ

vastunaḥ—of all matters; *mṛdu*—softness; *kāṭhinya*—hardness; *laghu*—lightness; *guru*—heaviness; *oṣṇa*—warmness; *śītatām*—coldness; *jighṛkṣataḥ*—desiring to perceive; *tvak*—touch sensation; *nirbhinnā*—distributed; *tasyām*—in the skin; *roma*—hairs on the body; *mahī-ruhāḥ*—as well as the trees, the controlling deities; *tatra*—there; *ca*—also; *antaḥ*—within; *bahiḥ*—outside; *vātaḥ tvacā*—sense of touch or the skin; *labdha*—having been perceived; *guṇaḥ*—objects of sense perception; *vṛtaḥ*—generated.

TRANSLATION

When there was a desire to perceive the physical characteristics of matter, as softness, hardness, warmth, cold, lightness, heaviness, etc., the background of sensation, skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and without the skin there is an air covering through which sense perception became prominent.

PURPORT

The physical characteristics of matter, as softness, etc., are subject of the sense perception, and thus physical knowledge is the subject matter of the touch sensation. One can measure the temperature of matter by touching with the hand, and one can measure the weight of a matter by lifting with the hand and thus estimate its heaviness or lightness. The skin, the skin pores and the hairs on the body are all interdependent with touch sensation. The air blowing within and without the skin is also an object of sense perception. This sense perception is also the source of knowledge, and therefore it is suggested here that physical or physiological knowledge are subordinate to the knowledge of the Self, as above mentioned. Knowledge of Self can expand to the knowledge of phenomena, but physical knowledge cannot lead to the knowledge of Self.

There is, however, intimate relation between the hairs on the body and the vegetation on the body of the earth. The vegetables are nourishment

for the skin both as food and medicine, as is stated in the Third Canto: *"tvacam asya vinirbhinnāṁ viviśur dhiṣṇyam oṣadhīḥ."*

TEXT 24

हस्तौ रुरुहतुस्तस्य नानाकर्मचिकीर्षया ।
तयोस्तु बलवानिन्द्र आदानमुभयाश्रयम् ॥२४॥

hastau ruruhatus tasya
nānā-karma-cikīrṣayā
tayos tu balavān indra
ādānam ubhayāśrayam

hastau—the hands; *ruruhatuḥ*—manifested; *tasya*—His; *nānā*—various; *karma*—work; *cikīrṣayā*—being so desirous; *tayoḥ*—of them; *tu*—however; *balavān*—to give strength; *indraḥ*—the demigod in heaven; *ādānam*—activities of the hand; *ubhaya-āśrayam*—dependent on both the demigod and the hand.

TRANSLATION

Thereafter when the Supreme Person desired to perform varieties of work, the two hands and their controlling strength, and Indra, the demigod in heaven, became manifested, as also the acts dependent on both the hands and the demigod.

PURPORT

In every item we can note with profit that the sense organs of the living entity are never independent in any stage. The Lord is known as the Lord of the senses *(Hṛṣīkeśa),* and thus the sense organs of the living entities become manifested by the will of the Lord, and each organ is controlled by a certain type of demigod. No one, therefore, can claim any proprietorship of the senses. The living entity is controlled by the senses, the senses are controlled by the demigods, and the demigods are the servants of the Supreme Lord. That is the arrangement in the system of creation. The whole thing is controlled ultimately by the Supreme Lord, and there is no independence either of the material nature or of the living entity. The illusioned living entity who claims to be the lord of his senses is under the

clutches of the external energy of the Lord, and as long as a living entity continues to be puffed up by his tiny existence, he is to be understood to be under the stringent control of the external energy of the Lord, and there is no question of liberation from the clutches of illusion (*māyā*), however much one may declare himself a liberated soul.

TEXT 25

गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम् ।
पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ॥२५॥

gatiṁ jigīṣataḥ pādau
ruruhāte 'bhikāmikām
padbhyāṁ yajñaḥ svayaṁ havyaṁ
karmabhiḥ kriyate nṛbhiḥ

gatim—movement; *jigīṣataḥ*—so desiring; *pādau*—the legs; *ruruhāte*—being manifested; *abhikāmikām*—purposeful; *padbhyām*—from the legs; *yajñaḥ*—a certain demigod of the name Viṣṇu; *svayam*—personally Himself; *havyam*—the duties; *karmabhiḥ*—by one's occupational duty; *kriyate*—caused to be done; *nṛbhiḥ*—by different human beings.

TRANSLATION

Thereupon, by so desiring to control movement, His legs became manifested, and from the legs the controlling deity named Viṣṇu generated. By His personal supervision of this act, all varieties of human being are busily engaged in dutiful occupational sacrifice.

PURPORT

Every human being is engaged in his particular occupational duty, and such activities are visible as men go hither and thither. This is very prominently visible in big cities of the world: people are going all over the cities with great concern, from one place to another. This movement is not only limited within the cities but is also visible outside the cities from one place to another, or from one city to another, by different means of vehicles. They are moving by cars and rails on the roads, by subways within the earth and by planes in the sky for the purpose of business success. But

in all these movements the real purpose is to earn wealth for comfortable life. And for this comfortable life the scientist is engaged, the artist is engaged, the engineer is engaged, the technician is engaged, all in different branches of human activity. But they do not know how to make the activities purposeful to fulfill the mission of human life. Without knowing this secret, all their activities are targetted towards the goal of sense gratification without any control, and therefore by all this business they are unknowingly entering into the deep regions of darkness.

Because they have been captivated by the external energy of the Supreme Lord, they have completely forgotten the Supreme Lord Viṣṇu, and thus they have taken it for granted that this life, as presently manifested under the conditions of material nature, is all in all for enjoying the highest amount of sense gratification. But such a wrong conception of life cannot give anyone the desired peace of mind, and thus in spite of all advancement of knowledge by using the resources of nature, no one is happy in this material civilization. The secret is that in every step they should try to execute sacrifices towards the path of world peace. The *Bhagavad-gītā* also advises the same secret in the following verses.

sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ
sva-karmanir ataḥ siddhiṁ yathā vindati tac chṛṇu
yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam
sva-karmaṇā tam abḥyarcya siddhiṁ vindati mānavaḥ

The Lord said to Arjuna, "Just hear from Me how one can attain the highest perfection in life simply by discharging his specified occupational duty.

"Man can attain the highest perfection of life by worshiping the Supreme Lord and by performing sacrifice for the sake of the Supreme Lord Viṣṇu, who is all-pervading, and by whose control every living being acquires his desired facilities, according to his personal propensity."

There is no harm in having different propensities in life because every human being is proportionately independent to chalk out the plan of his life by different occupations, but he should make it a point in his life to know perfectly well that he is not independent absolutely. He is certainly under the control of the Supreme Lord and under different agencies. And knowing this, he should make it a point that by his work and the result of his labor he serves the Supreme Lord as it is prescribed by the authorities expert in the transcendental loving service of the Supreme Lord Viṣṇu. And for performing such occupational duties of life the leg is the most

important instrument of the body because without the help of the legs no one can move from one place to another, and therefore the Lord has special control over the legs of all human beings, which are meant for performing *yajñas*.

TEXT 26

निरभिद्यत शिश्नो वै प्रजानन्दामृतार्थिनः ।
उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम् ॥२६॥

nirabhidyata śiśno vai
prajānandāmṛtārthinaḥ
upastha āsīt kāmānāṁ
priyaṁ tad-ubhayāśrayam

nirabhidyata—came out; *śiśnaḥ*—the genitals; *vai*—certainly; *prajā-ānanda*—sex pleasure; *amṛta-arthinaḥ*—aspiring to taste the nectar; *upasthaḥ*—the male or female organ; *āsīt*—came into existence; *kāmānām*—of the lustful; *priyam*—very dear; *tat*—that; *ubhaya-āśrayam*—shelter for both.

TRANSLATION

Thereupon, for sex pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajāpati. The object of sex pleasure and the controlling deity are under the control of the genitals of the Lord.

PURPORT

The heavenly pleasure for the conditioned soul is sex pleasure, and this pleasure is tasted by the genitals. The woman is the object of sex pleasure, and both the sense perception of sex pleasure and the woman are controlled by the Prajāpati, who is under the control of the Lord's genitals. The impersonalist must know from this verse that the Lord is not impersonal because he has His genitals on which all the pleasurable objects of sex depend. No one would have taken the trouble to maintain children if there were no taste of the heavenly nectar by means of sexual intercourse. This material world is created to give a chance to the conditioned souls for rejuvenation for going back home, back to Godhead, and therefore gen-

eration of the living being is necessary for upkeep of the purpose of creation. The sex pleasure is an impetus for such action, and as such one can even serve the Lord in the act of such sex pleasure. The service is counted when the children born out of such sex pleasure are properly trained in God consciousness. The whole idea of material creation is to revive the dormant God consciousness of the living entity. In other forms of life, besides the human form, the sex pleasure is prominent only without any motive of service for the mission of the Lord. But in the human form of life the conditioned soul can render service to the Lord by creating progeny suitable for the attainment of salvation. One can beget hundreds of children and enjoy the celestial pleasure of sexual intercourse provided he is able to train up the children in God consciousness. Otherwise begetting children is on the level of the swine. Rather, the swine is more expert that the human being because the swine can beget a dozen piglets at a time, whereas the human being can give birth to one only at a time. So one should always remember that the genitals, sex pleasure, the woman, and the offspring are all related in the service of the Lord, and one who forgets this relationship in the service of the Supreme Lord becomes subjected to the threefold miseries of material existence by the laws of nature. Perception of sex pleasure is there even in the body of the dog, but there is no sense of God consciousness. The human form of life is distinct from that of the dog by the perception of God consciousness.

TEXT 27

उत्सिसृक्षोर्धातुमलं निरभिद्यत वै गुदम् ।
ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः ॥२७॥

utsisṛkṣor dhātu-malaṁ
nirabhidyata vai gudam
tataḥ pāyus tato mitra
utsarga ubhayāśrayaḥ

utsisṛkṣoḥ—desiring to evacuate; *dhātu-malam*—refuse of eatables; *nirabhidyata*—became open; *vai*—certainly; *gudam*—the evacuating hole; *tataḥ*—thereafter; *pāyuḥ*—the evacuating sense organ; *tataḥ*—thereafter; *mitraḥ*—the controlling demigod; *utsargaḥ*—the substance evacuated; *ubhaya*—both; *āśrayaḥ*—shelter.

TRANSLATION

Thereafter, desiring to evacuate the refuse of eatables, the evacuating hole, anus, and the sensory organ thereof developed along with the controlling deity Mitra. The sensory organ and the evacuating substance are both under the shelter of the controlling deity.

PURPORT

Even in the matter of evacuating stool, the refuse is controlled, so how can the living entity claim to be independent?

TEXT 28

आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः ।
तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥२८॥

āsisṛpsoḥ puraḥ puryā
nābhi-dvāram apānataḥ
tatrāpānas tato mṛtyuḥ
pṛthaktvam ubhayāśrayam

āsisṛpsoḥ—desiring to go everywhere; *puraḥ*—in different bodies; *puryāḥ*—from one body; *nābhi-dvāram*—the navel or abdominal hole; *apānataḥ*—was manifested; *tatra*—thereupon; *apānaḥ*—stopping of the vital force; *tataḥ*—thereafter; *mṛtyuḥ*—death; *pṛthaktvam*—separately; *ubhaya*—both; *āśrayam*—shelter.

TRANSLATION

Thereafter, desiring to move from one body to another, the navel and the air of departure and death were combinedly created. The navel is the shelter for both, namely death and the separating force.

PURPORT

The *prāṇa-vāyu* continues the life, and the *apāna-vāyu* stops the living force. And both the vibrations are generated from the abdominal hole, navel. This navel is the joint from one body to the other. Lord Brahmā

was born out of the abdominal hole of Garbhodakaśāyī Viṣṇu as a separate body, and the same principle is followed even in the birth of any ordinary body. The body of the child develops from the body of the mother, and when the child is separated from the body of the mother, it is separated by cutting the navel joint. And that is the way the Supreme Lord manifested Himself as separated many. The living entities are therefore separated parts, and thus they have no independence.

TEXT 29

आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः ।
नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥२९॥

āditsor anna-pānānām
āsan kukṣy-antra-nāḍayaḥ
nadyaḥ samudrāś ca tayos
tuṣṭiḥ puṣṭis tad-āśraye

āditsoḥ—desiring to have; *anna-pānānām*—of food and drink; *āsan*—there became; *kukṣi*—abdomen; *antra*—intestines; *nāḍayaḥ*—and the artery; *nadyaḥ*—the rivers; *samudrāḥ*—seas; *ca*—also; *tayoḥ*—of them; *tuṣṭiḥ*—sustenance; *puṣṭiḥ*—metabolism; *tat*—of them; *āśraye*—the source.

TRANSLATION

When there was desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and the seas are the source of their sustenance and metabolism.

PURPORT

The controlling deities of the intestines are rivers, and those of the arteries, the seas. Fulfillment of the belly with food and drink is the cause of sustenance, and the metabolism of the food and drink replaces the waste of the bodily energies. Therefore, the body's health is dependent on healthy actions of the intestines and the arteries. The rivers and the seas, being the controlling deities of the two, keep the intestines and the arteries in healthy order.

TEXT 30

निदिध्यासोरात्ममायां हृदयं निरभिद्यत ।
ततो मनश्चन्द्र इति सङ्कल्पः काम एव च ॥३०॥

nididhyāsor ātma-māyāṁ
hṛdayaṁ nirabhidyata
tato manaś candra iti
saṅkalpaḥ kāma eva ca

nididhyāsoḥ—being desirious to know; *ātma-māyām*—own energy; *hṛdayam*—the location of the mind; *nirabhidyata*—was manifested; *tataḥ*—thereafter; *manaḥ*—the mind; *candraḥ*—the controlling deity of the mind, the moon; *iti*—thus; *saṅkalpaḥ*—determination; *kāmaḥ*—desire; *eva*—as much as; *ca*—also.

TRANSLATION

When there was a desire to think about the activities of His own energy, then the heart, the seat of the mind, the mind, the moon, determination and all desire became manifested.

PURPORT

The heart of every living entity is the seat of the Supersoul Paramātmā, a plenary expansion of the Supreme Personality of Godhead. Without His presence the living entity cannot get into the working energy according to his past deeds. The living entities who are conditioned in the material world are manifested in the creation in terms of respective inclinations inherent in them, and the requisite material body is offered to each and every one of them by the material energy under the direction of the Supersoul. This is explained in the *Bhagavad-gītā* (Bg. 9.10). When, therefore, the Supersoul is situated in the heart of the conditioned soul, the requisite mind is manifested in the conditioned soul, and he becomes conscious of his occupation as one is conscious of his duty after waking up from slumber. Therefore the material mind of the living entity develops when the Supersoul sits on his heart, after which the mind, the controlling deity, moon, and then the activities of the mind (namely thinking, feeling, and willing) all take place. The activities of the mind cannot begin without the manifestation of the heart, and the heart becomes manifested when the Lord wants to see the activities of the material creation.

TEXT 31

त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः ।
भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ॥३१॥

tvak-carma-māṁsa-rudhira-
medo-majjāsthi-dhātavaḥ
bhūmy-ap-tejomayāḥ sapta
prāṇo vyomāmbu-vāyubhiḥ

tvak—the thin layer on the skin; *carma*—skin; *māṁsa*—flesh; *rudhira*—blood; *medaḥ*—fat; *majjā*—marrow; *asthi*—bone; *dhātavaḥ*—elements; *bhūmi*—earth; *ap*—water; *tejaḥ*—fire; *mayāḥ*—predominating; *sapta*—seven; *prāṇaḥ*—breathing air; *vyoma*—sky; *ambu*—water; *vāyubhiḥ*—by the air.

TRANSLATION

The seven elements of the body, namely the thin layer on the skin, the skin, the flesh, the blood, fat, the marrow and the bone, are all made of earth, water and fire, whereas the life breathing air is produced by the sky, water and air.

PURPORT

Construction of the whole material world is prominently made by three elements, namely earth, water and fire. But the living force is produced by sky, air, and water. So water is the common element both in the gross and subtle forms of all material creation, and it should be noted herewith that due to necessity, water, being most prominent in the material creation, is the principal element of all the five. This material body is thus an embodiment of the five elements, and the gross manifestation is perceived because of three, namely, earth, water, and fire. Sensation of touch is perceived due to the thin layer on the skin, and bone is as good as hard stone. Since the breathing air of life is produced of sky, air and water, open air, regular bath and ample space to live in are favorable for healthy vitality. Fresh produce of the earth like grains and vegetables, fresh water and heat are good for the upkeep of the gross body.

TEXT 32

गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः ।
मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥३२॥

guṇātmakānīndriyāṇi
bhūtādi-prabhavā guṇāḥ
manaḥ sarva-vikārātmā
buddhir vijñāna-rūpiṇī

guṇa-ātmakāni—attached to the qualities; *indriyāṇi*—senses; *bhūtādi*—material ego; *prabhavāḥ*—influenced by; *guṇāḥ*—modes of material nature; *manaḥ*—the mind; *sarva*—all; *vikāra*—affection (happiness and distress); *ātmā*—form; *buddhiḥ*—intelligence; *vijñāna*—deliberation; *rūpiṇī*—featuring.

TRANSLATION

The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. Mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of mind's deliberation.

PURPORT

Illusioned by the material nature, the living entity identifies with false ego. More clearly, when the living entity is entrapped by the material body he at once identifies with the bodily relationships, forgetting his own identity as spirit soul. This false ego associates with different modes of material nature, and thus the senses become attached to the modes of material nature. Mind is the instrument for feeling different material experiences, but intelligence is deliberative and can change everything for the better. The intelligent person, therefore, can attain salvation from the illusion of material existence by proper use of intelligence. An intelligent person can detect the awkward position of material existence and thus begin to inquire as to what he is, why he is subjected to different kinds of miseries, how to get rid of all miseries, and thus, by good association, an advanced intelligent person can turn towards the better life of self-realization. It is advised, therefore, that an intelligent person associate with great sages and saints who are on the path of salvation. By such association, one can receive instructions which are able to slacken the conditioned soul's attachment for matter, and thus gradually the intelligent man gets rid of the illusion of matter and false ego and is promoted to the real life of eternity, knowledge and blissfulness.

TEXT 33

एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया ।
मह्यादिभिश्चावरणैरष्टभिर्बहिरावृतम् ॥३३॥

etad bhagavato rūpaṁ
sthūlaṁ te vyāhṛtaṁ mayā
mahy-ādibhiś cāvaraṇair
aṣṭabhir bahir āvṛtam

etat—all these; *bhagavataḥ*—of the Personality of Godhead; *rūpam*—form; *sthūlam*—gross; *te*—unto you; *vyāhṛtam*—explained; *mayā*—by me; *mahī*—the planets; *ādibhiḥ*—et cetera; *ca*—unlimitedly; *avaraṇaiḥ*—by coverings; *aṣṭabhiḥ*—by eight; *bahiḥ*—external; *āvṛtam*—covered.

TRANSLATION

Thus by all this, the external feature of the Personality of Godhead is covered by gross forms of planets, et cetera, which were explained to you by me.

PURPORT

As explained in the *Bhagavad-gītā* (Bg. 7.4) the separated material energy of the Personality of Godhead is covered by eight kinds of material coverings: namely earth, water, fire, air, sky, mind, intelligence and false ego. All these are emanations from the Personality of Godhead as His external energy. These coverings are just like the covering of clouds for the sun. The cloud is a creation of the sun, yet it actually covers the eyes so that one cannot see the sun. The sun cannot be covered by the clouds. The cloud can at utmost extend a few hundreds of miles in the sky, but the sun is far greater than millions of miles. So a hundred-mile covering is not competent to cover millions of miles. Therefore, one of the various energies of the Supreme Personality of Godhead cannot, of course, cover the Lord. But these coverings are created by Him to cover the eyes of the conditioned souls who want to lord it over the material nature. Actually the conditioned souls are covered by the illusory creative cloud of matter, and the Lord reserves the right of not being exposed to

the eyes of the conditioned souls. And because they have no eyes of transcendental vision and because they cannot see the Personality of Godhead, they therefore deny the existence of the Lord as well as the transcendental form of the Lord. The covering of the gigantic material feature is accepted by such men with poor fund of knowledge, and how it becomes so is explained in the following verse.

TEXT 34

अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् ।
अनादिमध्यनिधनं नित्यं वाङ्मनसः परम् ॥३४॥

ataḥ paraṁ sūkṣmatamam
avyaktaṁ nirviśeṣaṇam
anādi-madhya-nidhanaṁ
nityaṁ vāṅ-manasaḥ param

ataḥ—therefore; *param*—transcendental; *sūkṣmatamam*—finer than the finest; *avyaktam*—unmanifested; *nirviśeṣaṇam*—without material features; *anādi*—without beginning; *madhya*—without an intermediate stage; *nidhanam*—without end; *nityam*—eternal; *vāk*—words; *manasaḥ*—of the mind; *param*—transcendental.

TRANSLATION

Therefore beyond this [gross manifestation] there is a transcendental manifestation finer than the finest form, which has no beginning, no intermediate stage and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception.

PURPORT

The gross external body of the Supreme is manifested at certain intervals, and thus the external feature or form of the Supreme Personality of Godhead is not the eternal form of the Lord, which has no beginning, no intermediate stage and no end. Anything which has beginning, interim and end is called material. The material world is begun from the Lord, and thus the form of the Lord, before the beginning of the material world, is certainly transcendental to the finest or the finer material conception. The ether in the material world is considered to be the finest. Finer than the

ether is mind, intelligence, and false ego. But all the eight outward coverings are explained as outer coverings of the Absolute Truth. The Absolute Truth is therefore beyond the expression and speculation of the material conception, He is certainly transcendental to all material conceptions. This is called *nirviśeṣaṇam.* One should not, however, misunderstand *nirviśeṣaṇam* as being without any transcendental qualifications. *Viśeṣaṇam* means qualities. Therefore *nir* added with it means that He has no material qualities or variegatedness. This nullifying expression is described in four transcendental qualifications, namely unmanifested, transcendental, eternal and beyond the conception of mind or word. Beyond the limits of words means negation of the material conception, and unless one is transcendentally situated, it is not possible to know the transcendental form of the Lord.

TEXT 35

अमुनी भगवद्रूपे मया ते ह्यनुवर्णिते ।
उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥३५॥

amunī bhagavad-rūpe
mayā te hy anuvarṇite
ubhe api na gṛhṇanti
māyā-sṛṣṭe vipaś-citaḥ

amunī—all these; *bhagavat*—unto the Supreme Personality of Godhead; *rūpe*—in the forms; *mayā*—by me; *te*—unto you; *hi*—certainly; *anuvarṇite*—described respectively; *ubhe*—both; *api*—also; *na*—never; *gṛhṇanti*—accepts; *māyā*—external; *sṛṣṭe*—being so manifested; *vipaś-citaḥ*—the learned one who knows.

TRANSLATION

Both the above forms of the Lord, as just described unto you from the material angle of vision, are not accepted by the pure devotees of the Lord who know Him well.

PURPORT

The impersonalists think of the Absolute Personality of Godhead in two different ways, as above mentioned. On the one hand they worship the

Lord in His *viśva-rūpa* or all-pervading universal form, and on the other they think of the Lord's unmanifested, indescribable, subtle form. The theories of pantheism and monism are respectively applicable to these two conceptions of the Supreme as gross and subtle, but both of them are rejected by the learned pure devotees of the Lord because they are aware of the factual position. This is very clearly mentioned in the Eleventh Chapter of the *Bhagavad-gītā*, Arjuna's experience of the *viśva-rūpa* of the Supreme Lord Śrī Kṛṣṇa.

adṛṣta-pūrvaṁ hṛṣito 'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagannivāsa (Bg. 11.45)

Arjuna, as a pure devotee of the Lord, never previously saw the contemplated universal form of the Lord *(viśva-rūpa),* but when he did see, his curiosities became satisfied. But he was not happy to see such a form of the Lord because of his attachment as a pure devotee. He was therefore afraid to see the gigantic form of the Lord. He therefore prayed to the Lord to assume His fourhanded Nārāyaṇa or Kṛṣṇa form, which alone could please him (Arjuna). Undoubtedly the Lord has the supreme potency to exhibit Himself in multifarious forms, but the pure devotees of the Lord are interested in His forms as are eternally exhibited in the abode of the Lord, known as the *tripād-vibhūti* or kingdom of God. The Lord in the *tripād-vibhūti* abode exhibits Himself in two forms, either with four hands or with two hands. The *viśva-rūpa* exhibited in the material manifestation has unlimited hands and unlimited dimensions with everything unlimited. The pure devotees of the Lord worship Him in His Vaikuṇṭha forms as Nārāyaṇa or Kṛṣṇa. Sometimes the same Vaikuṇṭha forms of the Lord are in the material world also by His grace as Śrī Rāma, Srī Kṛṣṇa, Śrī Narasiṁhadeva, etc., and thus the pure devotees also worship them. Usually the features shown in the material world have no existence in the Vaikuṇṭha planets, and thus they are not accepted by the pure devotees. What the pure devotees worship from the very beginning are eternal forms of the Lord existing in the Vaikuṇṭha planets. The nondevotee impersonalists imagine the material forms of the Lord, and ultimately they merge in the impersonal *brahmajyoti* of the Lord, whereas the pure devotees of the Lord are worshipers of the Lord both in the beginning and also in the perfect stage of salvation, eternally. The worship of the pure devotee never stops, whereas the worship of the impersonalist stops after his

attainment of salvation, being merged in the impersonal form of the Lord known as *brahmajyoti*. Therefore the pure devotees of the Lord are described here as *vipaścita*, or the learned who are in the knowledge of the Lord perfectly.

TEXT 36

स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक्।
नामरूपक्रिया धत्ते सकर्माकर्मकः परः ॥३६॥

sa vācya-vācakatayā
bhagavān brahma-rūpa-dhṛk
nāma-rūpa-kriyā dhatte
sa-karmākarmakaḥ paraḥ

saḥ—He; *vācya*—by His forms and activities; *vācakatayā*—by His transcendental qualities and entourage; *bhagavān*—the Personality of Godhead; *brahma*—absolute; *rūpa-dhṛk*—by accepting visible forms; *nāma*—name; *rūpa*—form; *kriyā*—pastimes; *dhatte*—accepts; *sa-karma*—engaged in work; *akarmakaḥ*—without being affected; *paraḥ*—transcendence.

TRANSLATION

He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

PURPORT

Whenever there is need of material creation, the transcendental Personality of Godhead accepts forms in the material world for creation, maintenance and destruction, and one should be intelligent enough to know His activities in truth without being biased to conclude that He descends in the material world by accepting a form created by material nature. Any form accepted from the material nature has its affection to everything done in the material world. A conditioned soul who accepts the material form for undergoing a certain term of material activities is subjected to the laws of matter. But here in this verse it is clearly stated that the forms and activities of the Lord, although they appear to be the same as those of

another conditioned soul, are supernatural and impossible for the conditioned soul. He, the Supreme Personality of Godhead, is always unaffected by such activities. In the *Bhagavad-gītā* the Lord says:

na māṁ karmāṇi limpanti na me karma-phale spṛhā
iti māṁ yo'bhijānāti karmabhir na sa baddhyati
(Bg. 4.14)

The Lord is never affected by the activities which He apparently performs by His different incarnations and personalities, nor does He have any desire to achieve success by fruitive activities. The Lord is full by His different potencies of wealth, strength, fame, beauty, knowledge and renunciation, and thus He has no reason for physical exertion like the conditioned soul. Therefore an intelligent person who can distinguish between the transcendental activities of the Lord and those of the conditioned souls also is not bound by the reactions of activities. The Lord as Viṣṇu, Brahmā and Śiva conducts the three modes of material nature. From Viṣṇu is born Brahmā, and from Brahmā is born Śiva. Sometimes Brahmā is a separated part of Viṣṇu, and sometimes Brahmā is Viṣṇu Himself. Thus Brahmā creates the different species of life all over the universe, which means that the Lord creates the whole manifestation either Himself or through the agency of His authorized deputies.

TEXTS 37-40

प्रजापतीन्मनून् देवानृषीन् पितृगणान् पृथक् ।
सिद्धचारणगन्धर्वान् विद्याध्रासुरगुह्यकान् ॥३७॥
किन्नराप्सरसो नागान् सर्पान् किम्पुरुषान्नरान् ।
मातृ रक्षःपिशाचांश्च प्रेतभूतविनायकान् ॥३८॥
कूष्माण्डोन्मादवेतालान् यातुधानान् ग्रहानपि ।
खगान्मृगान् पशून् वृक्षान् गिरीन्नृप सरीसृपान् ॥३९॥
द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः ।
कुशलाकुशला मिश्राः कर्मणां गतयस्त्विमाः ॥४०॥

prajā-patīn manūn devān
ṛṣīn pitṛ-gaṇān pṛthak
siddha-cāraṇa-gandharvān
vidyādhrāsura-guhyakān

kinnarāpsaraso nāgān
sarpān kimpuruṣān narān
mātṛ rakṣaḥ piśācāṁś ca
preta-bhūta-vināyakān
kūṣmāṇḍonmāda-vetālān
yātudhānān grahān api
khagān mṛgān paśūn vṛkṣān
girīn nṛpa sarīsṛpān
dvi-vidhāś catur-vidhā ye'nye
jala-sthala-nabhaukasaḥ
kuśalākuśalā miśrāḥ
karmaṇāṁ gatayas tv imāḥ

prajā-patīn—Brahmā and his sons like Dakṣa and others; *manūn*—the periodical heads like Vaivasvata Manu, etc.; *devān*—like Indra, Candra, Varuṇa, etc.; *ṛṣīn*—like Bhṛgu, Vasiṣṭha, etc.; *pitṛgaṇān*—the inhabitants of the Pitā planets; *pṛthak*—separately; *siddha*—the inhabitants of the Siddha planet; *cāraṇa*—inhabitants of the Cāraṇa planet; *gandharvān*—inhabitants of the Gandharva planets; *vidyādhra*—inhabitants of the same planet; *asura*—the atheists; *guhyakān*—the inhabitants of the Yakṣa planet; *kinnara*—the inhabitants of the Kinnara planet; *apsarasaḥ*—the beautiful angels of the Apsara planet; *nāgān*—the inhabitants of the Nāgaloka (serpentine); *sarpān*—inhabitants of the Sarpaloka (snakes); *kimpuruṣān*—monkey-shaped inhabitants of the Kimpuruṣa planet; *narān*—inhabitants of the earth; *mātṛ*—inhabitants of the Mātṛloka; *rakṣaḥ*—inhabitants of the demoniac planet; *piśācān*—inhabitants of the Piśācaloka; *ca*—also; *preta*—inhabitants of Pretaloka; *bhūta*—the evil spirits; *vināyakān*—the goblins; *kūsmāṇḍa*—will o' the wisp; *unmāda*—lunatics; *vetālān*—the jinn; *yātudhānān*—a particular type of evil spirit; *grahān*—the good and evil stars; *api*—also; *khagān*—the birds; *mṛgān*—the forest animals; *paśūn*—the household animals; *vṛkṣān*—the ghosts; *girīn*—the mountains; *nṛpa*—O King; *sarīsṛpān*—reptiles; *dvi-vidhāḥ*—the moving and the standing living entities; *catur-vidhāḥ*—living entities born in the embryo, in eggs, in perspiration and in seeds; *ye*—others; *anye*—all; *jala*—water; *sthala*—land; *nabhaukasaḥ*—birds; *kuśala*—in happiness; *akuśalāḥ*—in distress; *miśrāḥ*—in mixed happiness and distress; *karmaṇām*—according to one's own past deeds; *gatayaḥ*—as result of; *tu*—but; *imāḥ*—all of them.

TRANSLATION

O King, know from me that Brahmā and his sons, like Dakṣa, and the periodical heads like Vaivasvata Manu, etc., demigods like

Indra, Candra, Varuṇa, etc., great sages like Bhṛgu, Vyāsa, Vasiṣṭha, etc., the inhabitants of the Pitṛloka, the inhabitants of the Siddhaloka, the Cāraṇas, Gandharvas, Vidyādharas, Asuras, Yakṣas, Kinnaras, Angels, the serpentines, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātṛloka, the demons, Piśācas, ghosts, spirits, lunatics, evil spirits, good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities who are born in embryos, in eggs, in perspiration and in seeds, and all others who may be in the water, land and sky, who may be in happiness or in distress or in mixed happiness and distress, according to past deeds, are all created by the Supreme Lord.

PURPORT

The varieties of living entities are mentioned in this list, and, with no exception from the highest topmost planet down to the lowest planet of the universe, all of them in different species of life are created by the Almighty Father Viṣṇu, and therefore no one is independent of the Supreme Personality of Godhead. In the *Bhagavad-gītā* the Lord therefore claims all living entities as His offsprings in the following verse:

sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā
(Bg. 14.4)

The material nature is compared to the mother. Although every living being is seen to be coming out of the mother's body, still it is a fact that the mother is not the ultimate cause of such a birth. The father is the ultimate cause of birth. Without the father's seed, no mother can give birth to a child. Therefore the living beings that are within the innumerable universes in different varieties of forms and position are all born out of the seeds of the Almighty Father, Personality of Godhead, and only to the man with a poor fund of knowledge does it appear that they are born out of the material nature. Being under the material energy of the Supreme Lord, all living entities beginning from Brahmā down to the insignificant ant are manifested in different bodies according to their past deeds.

The material nature is one of the energies of the Lord (Bg. 7.4). The material nature is inferior in comparison to the living entities, the superior nature. The superior nature and inferior nature of the Lord combined together to manifest the whole universal affairs.

Some of the living entities are relatively happy and in better conditions of life, whereas others are in distressed conditions of life. But factually none of them are actually happy in the material conditional life. No one can be happy in prison life, although one is a first-class prisoner and the other is a third-class prisoner. The intelligent person should not try to be promoted from third-class prison life to first-class prison life, but should try to be released from the prison altogether. One may be promoted to first-class prisoner, but the same first-class prisoner is again degraded to a third-class prisoner in the next term. One should try to be free from prison life and go back to home, back to Godhead. That is the real goal for all types of living entities.

TEXT 41

सत्त्वं रजस्तम इति तिस्रः सुरनृनारकाः ।
तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा ।
यदैकैकतरोऽन्याभ्यां स्वभाव उपहन्यते ॥४१॥

sattvaṁ rajas tama iti
tisraḥ suranṛnārakāḥ
tatrāpy ekaikaśo rājan
bhidyante gatayas tridhā
yadaikaikataro'nyābhyāṁ
sva-bhāva upahanyate

sattvam—the mode of goodness; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of darkness; *iti*—thus; *tisraḥ*—trio; *sura*—demigod; *nṛ*—human being; *nārakāḥ*—one who is suffering hellish conditions; *tatra api*—even there; *ekaikaśaḥ*—another; *rājan*—O King; *bhidyante*—divide into; *gatayaḥ*—movements; *tridhā*—three; *yadā*—at that time; *ekaikataraḥ*—one in relation with another; *anyābhyām*—from the other; *sva-bhāvaḥ*—habit; *upahanyate*—develops.

TRANSLATION

According to the different modes of material nature—the mode of goodness, the mode of passion and the mode of darkness—there are different living creatures, who are known as demigods, human beings and hellish living entities. O King, even a particular mode of nature, being mixed with the other two, is divided into three, and thus each kind of living creature is influenced by the other modes and acquires its habits also.

PURPORT

The living entities individually are being conducted by a particular mode of nature, but at the same time there is every chance of being influenced by the other two. Generally, all conditioned souls in the material encagement are influenced by the mode of passion because every one of them is trying to lord it over the material nature to fulfill individual desire. But in spite of the individual mode of passion, there is always the chance of being influenced by other modes of nature by association. If one is in good association he can develop the modes of goodness, and if he is in bad association he may develop the modes of darkness or ignorance. Nothing is stereotyped. One can change his habit by good or bad association, and one has to become intelligent enough to discriminate between good and bad. The best association is the service of the devotees of the Lord, and by that association one can become the highest qualified man by the grace of pure devotees of the Lord. As we have already seen in the life of Śrīla Nārada Muni, he became the topmost devotee of the Lord simply by the association of pure devotees of the Lord. By birth he was the son of a maidservant and had no knowledge of his father and no academic education, even of the lowest status. But simply by associating with the devotees and by eating the remnants of their foodstuff, he gradually developed the transcendental qualities of the devotees. By such association, his taste for chanting and hearing the transcendental glories of the Lord became prominent, and because the glories of the Lord are nondifferent from the Lord, he got direct association with the Lord by means of sound representation. Similarly, there is the life of Ajāmila (Sixth Canto), who was the son of a *brāhmaṇa* and was educated and trained properly in the discharge of the duties of a *brāhmaṇa* but in spite of all this, because he contacted the bad association of a prostitute, was put into the path of the lowest quality of *caṇḍāla,* or the last position of human beings. Therefore the *Bhāgavatam* recommends always the association of the *mahat,* or the great soul, for opening the gate of salvation. And to associate with persons engaged in lording it over the material world means to enter into the darkest region of hell. One should try to raise himself by the association of the great soul, and that is the way of perfection of life.

TEXT 42

स एवेदं जगद्धाता भगवान् धर्मरूपधृक् ।
पुष्णाति स्थापयन् विश्वं तिर्यङ्नरसुरादिभिः ॥४२॥

sa evedaṁ jagad-dhātā
bhagavān dharma-rūpa-dhṛk
puṣṇāti sthāpayan viśvaṁ
tiryaṅ-nara-surādibhiḥ

saḥ—He; *eva*—certainly; *idam*—this; *jagat-dhātā*—the maintainer of the entire universe; *bhagavān*—the Personality of Godhead; *dharma-rūpa-dhṛk*—assuming the form of religious principles; *puṣṇāti*—maintains; *sthāpayan*—after establishing; *viśvam*—the universes; *tiryak*—living entities lower than the human beings; *nara*—the human beings; *sura-ādibhiḥ*—by the demigodly incarnations.

TRANSLATION

He, the Personality of Godhead, as maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, nonhumans and the demigods.

PURPORT

The Supreme Personality of Godhead Viṣṇu incarnates Himself in different societies of living entities to reclaim them from the clutches of illusion, and such activities of the Lord are not limited only to the human society. He incarnates Himself even as a fish, hog, tree and many other forms, but less intelligent persons who have no knowledge of Him deride Him even if He is in the human society as a human being. The Lord therefore says in the *Bhagavad-gītā:*

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānante mama bhūta-maheśvaram. (Bg. 9.11)

As we have already discussed in the previous verses, it is concluded that the Lord is never a product of the material creation. His transcendental position is always unchanged. He is the eternal form of knowledge and bliss, and He executes His almighty will by His different energies. As such He is never the subject of reaction for all His acts. He is transcendental to all such conceptions of action and reactions. Even if He is visible in the material world, the exhibition is only of His internal energy, for He is above the good and bad conceptions of this material world. In the material world the fish or the hog may be considered lower than the man, but

when the Lord appears as a fish or hog, He is neither of them in the material conception. It is His causeless mercy that He appears in every society or species of life, but He is never to be considered one of them. Conceptions of the material world such as good and bad, lower and upper, important and insignificant are estimations of the material energy, and the Supreme Lord is transcendental to all such conceptions. The word *paraṁ bhāvam,* or transcendental nature, can never be compared with the material conception. We should not forget that the potencies of the Almighty Lord are always the same and do not decrease because the Lord assumes the form of a lower animal. There is no difference between Lord Śrī Rāma, Lord Śrī Kṛṣṇa or His incarnations of fish and hogs. He is all-pervading and simultaneously localized at any and every place. But the foolish person with a poor fund of knowledge, for want of that *paraṁ bhāvam* of the Lord, cannot understand how the Supreme Lord can take the form of a man or a fish. Everything is compared to its own standard of knowledge, as the frog in the well considers the sea to be one like the well. The frog in the well cannot even think of the sea, and when such a frog is informed of the greatness of the sea it takes the conception of the sea as a little greater than the well. As such, one who is foolish in the transcendental science of the Lord will find it difficult to understand how Lord Viṣṇu can equally manifest Himself in every society of living entities.

TEXT 43

ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः ।
संनियच्छति तत् काले घनानीकमिवानिलः ॥४३॥

tataḥ kālāgni-rudrātmā
yat sṛṣṭam idam ātmanaḥ
sanniyacchati tat kāle
ghanānīkam ivānilaḥ

tataḥ—thereafter at the end; *kāla*—destruction; *agni*—fire; *rudra-ātmā*—in the form of Rudra; *yat*—whatever; *sṛṣṭam*—created; *idam*—all these; *ātmanaḥ*—of His own; *sam*—completely; *niyacchati*—annihilates; *tat kāle*—at the end of the millennium; *ghana-anīkam*—bunches of clouds; *iva*—like that of; *anilaḥ*—air.

TRANSLATION

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

PURPORT

This creation is very appropriately compared to the clouds. The clouds are created or situated in the sky, and when they are displaced they remain in the same sky without manifestation. Similarly, the whole creation is made by the Supreme Personality of God in His form of Brahmā, it is maintained by Him in the form of Viṣṇu, and it is destroyed by Him in the form of Rudra or Śiva, all in due course. This creation, maintenance and destruction are nicely explained in the *Bhagavad-gītā* as follows:

bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate
rātryāgame 'vaśaḥ pārtha prabhavaty aharāgame
paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati (Bg. 8.19-20)

The nature of the material world is that it is first created very nicely, develops very nicely, stays for a great number of years (even beyond the calculation of the greatest mathematician), but after that it is again destroyed during the night of Brahmā without any resistance, and again at the end of the night of Brahmā the same is again manifested as creation to follow the same principles of maintenance and destruction. The foolish conditioned soul who has taken this temporary world as a permanent settlement has to learn intelligently why such creation and destruction take place. The fruitive actors in the material world are very enthusiastic in the creation of big enterprises, big houses, big empires, big industries and so many big, big things out of the energy and ingredients supplied by the material agent of the Supreme Lord. With such resources, and at the cost of valuable energy, the conditioned soul creates, satisfies his whims, but unwillingly has to depart from all his creations and enter into another phase of life to create again and again. And to give hope to such foolish conditioned souls who waste their energy in this temporary material world, the Lord gives information that there is another nature which is eternally

existent without being occasionally created or destroyed, and the conditioned soul can understand what he should do and how his valuable energy may be utilized. Instead of wasting his energy in matter, which is sure to be destroyed in due course by the supreme will, he (the conditioned soul) should utilize his energy in devotional service of the Lord so that he can be transferred to the other, eternal nature where there is no birth, no death, no creation, no destruction, but permanent life instead, full of knowledge and unlimited bliss. This temporary creation is thus exhibited and destroyed just to give information to the conditioned soul who is attached to temporary things. It is meant also to give him a chance for self-realization, and not for sense gratification, which is the prime aim of all fruitive actors.

TEXT 44

इत्थंभावेन कथितो भगवान् भगवत्तमः ।
नेत्थंभावेन हि परं द्रष्टुमर्हन्ति सूरयः ॥४४॥

itthambhāvena kathito
bhagavān bhagavattamaḥ
netthambhāvena hi paraṁ
draṣṭum arhanti sūrayaḥ

ittham—in these features; *bhāvena*—matter of creation and destruction; *kathitaḥ*—described; *bhagavān*—the Personality of Godhead; *bhagavattamaḥ*—by the great transcendentalists; *na*—not; *ittham*—in this; *bhāvena*—features; *hi*—only; *param*—most glorious; *draṣṭum*—to see; *arhanti*—deserve; *sūrayaḥ*—great devotees.

TRANSLATION

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

PURPORT

The Lord is not only creator and destroyer of the material manifestations of His different energies. He is more than simple creator and de-

stroyer, for there is His feature of *ānanda,* or His pleasure feature. This pleasure feature of the Lord is understood by the pure devotees only, and not by others. The impersonalist is satisfied simply by understanding the all-pervasive influence of the Lord, called Brahman realization. Greater than the impersonalist is the mystic who sees the Lord situated in his heart as Paramātmā, the partial representation of the Lord. But there are pure devotees who take part in the direct pleasure *(ānanda)* potency of the Lord by factual reciprocation of loving service. The Lord in His abode called the Vaikuṇṭha planets, which are eternal manifestations, always remains with His associates and enjoys transcendental loving services by His pure devotees in different transcendental humors. The pure devotees of the Lord thus undergo a practice of that devotional service of the Lord during the manifestation of the creation and take full advantage of the manifestation by qualifying themselves to enter into the kingdom of God. The *Bhagavad-gītā* confirms this:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā viśate tad anantaram. (Bg. 18.55)

By development of pure devotional service one can know factually the Lord as He is and thus become trained in the bona fide service of the Lord and be allowed to enter into the direct association of the Lord in so many capacities. And the highest glorious association with the Lord is made possible in the planet of Goloka Vṛndāvana, where Lord Kṛṣṇa enjoys Himself with the *gopīs* and His favorite animals, the *surabhi* cows. Description of this transcendental land of Kṛṣṇa is given in the *Brahma-saṁhitā,* considered by Lord Śrī Caitanya to be the most authentic literature in this connection.

TEXT 45

नास्य कर्मणि जन्मादौ परस्यानुविधीयते ।
कर्तृत्वप्रतिषेधार्थं माययारोपितं हि तत् ॥४५॥

nāsya karmaṇi janmādau
parasyānuvidhīyate
kartṛtva-pratiṣedhārthaṁ
māyayāropitaṁ hi tat

na—never; *asya*—of the creation; *karmaṇi*—in the matter of; *janma-ādau*—creation and destruction; *parasya*—of the Supreme; *anuvidhīyate*—it is so described; *kartṛtva*—engineering; *pratiṣedha-artham*—counteract; *māyayā*—by the external energy; *āropitam*—is manifested; *hi*—for; *tat*—the creator.

TRANSLATION

There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

PURPORT

The Vedic direction for creation, maintenance and destruction of the material world is this: *"yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṁviśanti,"* i.e. everything is created by Brahman, and after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman. Gross materialists without any knowledge of Brahman, Paramātmā or Bhagavān conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that material nature is the ultimate cause of all manifestations of the material world. This view is refuted by all Vedic literature. The *Vedānta* philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and *Śrīmad-Bhāgavatam,* the natural commentation on the *Vedānta* philosophy, says, *"janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ,"* etc.

Inert matter is potential energy undoubtedly by interactions, but it has no initiative of its own. *Śrīmad-Bhāgavatam* therefore comments on the aphorism of *janmādyasya* as *abhijñaḥ* and *svarāṭ,* i.e. the Supreme Brahman is not inert matter, but He is supreme consciousness and is independent. Therefore inert matter cannot be the ultimate cause of the creation, maintenance and destruction of the material world. Superficially it appears that the material nature is the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the *Bhagavad-gītā:*

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate (Bg. 9.10)

The material nature is one of the energies of the Lord, and she can work under the direction of the Lord *(adhyakṣeṇa)*. When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as the father contacts the mother, and then the mother is able to conceive a child. The material nature therefore produces the moving and standing manifestations of the material world after being contacted by the supreme father, and not independently. Therefore although it appears, to the layman, that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. To consider material nature as the cause of creation, maintenance, etc., is called the "logic of nipples on the neck of the goat." The *Caitanya-caritāmṛta* by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes this logic of *ajagalastana* as follows (as explained by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja): "The material nature, as the material cause, is known as *pradhāna,* and as efficient cause is known as *māyā*. But being inert matter, it is not the remote cause of creation." Kavirāja Gosvāmī states as follows:

ataeva kṛṣṇa mul, jagat karan
prakṛti karan jaichhe ajagalastan (C.c., *Ādi* 5.61)

Because the Kāraṇārṇavaśāyī Viṣṇu is a plenary expansion of Kṛṣṇa, it is He who electrifies the matter to be in motion. The example of electrification is quite appropriate. A piece of iron is certainly not fire, but when the iron is made red-hot, certainly it has the quality of fire through its burning capacity. Matter is compared with the piece of iron, and it is electrified or made red-hot by the glance or manipulation of the supreme consciousness of Viṣṇu. By such electrification only does the energy of matter become displayed by various actions and reactions. Therefore the inert matter is neither efficient nor is it the material cause of the cosmic manifestation. Śrī Kapiladeva has said:

yatholmukād visphuliṅgād dhūmād vāpi svasambhavāt
apy ātma-tvenābhimatād yathāgniḥ pṛthag ulmukāt
(*Bhāg.* 3.28.40)

The original fire, its flame, its sparks, and its smoke are all one, as fire is still fire yet is different from the flame, flame is different from sparks, and sparks are different from the smoke. In every one of them, namely in the flames, in the sparks and in the smoke, the integrity of fire is present, and still all of them and each and every one of them are differently situated with different positions. The cosmic manifestation is compared to the

smoke (when the smoke passes over the sky so many forms appear resembling many known and unknown manifestations), the sparks are compared to living entities, and the flames are compared to material nature, *pradhāna*. One must know that each and every one of them is effective simply by being empowered by the quality of fire (original). Therefore every one of them, namely the material nature, the cosmic manifestation and the living entities, are all but different energies of the Lord (fire). Therefore those who accept the material nature as the original cause (*prakṛti*, the cause of creation according to Sāṅkhya philosophy) of cosmic manifestation are not correct in their conclusion. The material nature has no separate existence without the Lord. Therefore, setting aside the Supreme Lord as the cause of all causes is the logic of *ajagalastan*, or trying to milk the nipples on the neck of the goat. The nipples on the neck of a goat may seem like sources of milk, but it will be foolish to try to get milk from such nipples.

TEXT 46

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः ।
विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः ॥४६॥

ayaṁ tu brahmaṇaḥ kalpaḥ
sa-vikalpa udāhṛtaḥ
vidhiḥ sādhāraṇo yatra
sargāḥ prākṛta-vaikṛtāḥ

ayam—this process of creation and annihilation; *tu*—but; *brahmaṇaḥ*—of Brahmā; *kalpaḥ*—his one day; *sa-vikalpaḥ*—along with the duration of the universes; *udāhrtaḥ*—exemplified; *vidhiḥ*—regulative principles; *sādhāraṇaḥ*—in summary; *yatra*—wherein; *sargāḥ*—creation; *prākṛta*—in the matter of material nature; *vaikṛtāḥ*—disbursement.

TRANSLATION

This process of creation and annihilation described herein is in summary the regulative principle during the duration of Brahmā's one day, as well as the creation of mahat in which the material nature is dispersed.

PURPORT

There are three different types of creation, called *mahākalpa, vikalpa* and *kalpa*. In the *mahākalpa* the Lord assumes the first incarnation of

Puruṣa as Kāraṇodakaśāyī Viṣṇu with all the potencies of *mahat-tattva* and the sixteen principles of creative matter and instruments. The creative instruments are eleven, and the ingredients are five, and all of them are products of *mahat* or materialistic ego, and these creations by the Lord in His feature of Kāraṇodakaśāyī Viṣṇu are called *mahākalpa*. Creation of Brahmā and dispersion of the material ingredients are called *vikalpa*, and creation by Brahmā in each day of his life is called *kalpa*. Therefore each day of Brahmā is called a *kalpa*, and there are thirty *kalpas* in terms of Brahmā's days, which is also confirmed in the *Bhagavad-gītā* as follows:

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ te 'horātravido janāḥ (Bg. 8.17)

In the upper planetary system the duration of one complete day and night is equal to one complete year of this earth. This is accepted even by the modern scientist and testified by the astronauts. Similarly, in the region of still higher planetary systems, the duration of day and night is still greater than in the heavenly planets. The four *yugas* are calculated in terms of the heavenly calendars and accordingly are twelve thousand years in terms of the heavenly planets. This is called *divya-yuga*, and one thousand *divya-yugas* make one day of Brahmā. Creation during the day of Brahmā is called *kalpa*, and creation of Brahmā is called *vikalpa*, and when *vikalpas* are made possible by the breathing of Maha-Viṣṇu they are called *mahā-kalpa*. There are regular and systematic cycles of these *mahākalpas*, *vikalpas* and *kalpas*, and in answer to Mahārāja Parīkṣit's question about them, Śukadeva Gosvāmī answered in the Prabhāsa-khaṇḍa of the *Skanda Purāṇa*, and they are as follows:

prathamaḥ śvetakalpas tu dvitīyo nīlalohitaḥ
vāmadevas tṛtīyas tu tato gāthāntaroparaḥ
rauravaḥ pañcamaḥ proktaḥ ṣaṣṭhaḥ prāṇa iti smṛtaḥ
saptamo 'tha bṛhatkalpaḥ kandarpo 'ṣṭamaḥ ucyate
savyotha navamaḥ prokta īśāno daśamaḥ smṛtaḥ
dhyāna ekādaśaḥ proktas tathā sārasvato 'paraḥ
trayodaśa udānas tu garuḍo 'tha caturdaśaḥ
kaurmaḥ pañcadaśo jñeyaḥ paurṇamāsī prajāpateḥ
ṣoḍaśo nārasiṁhas tu samādhis tu tato 'paraḥ
āgneyo viṣṇujaḥ sauraḥ somakalpas tato'paraḥ
dvāviṁśo bhāvanaḥ proktaḥ supumān iti cāparaḥ
vaikuṇṭhaś cārciṣas tadvat vallīkalpas tato'paraḥ

saptaviṁśo'tha vairājo gaurīkalpas tathāparaḥ
māheśvaras tathā proktas tripuro yatra ghātitaḥ
pitṛkalpas tathā cānte yaḥ kuhur brahmaṇaḥ smṛtaḥ

Therefore the thirty *kalpas* of Brahmā are: 1. Śvetakalpa, 2. Nīlalohita, 3. Vāmadeva, 4. Gāthāntara, 5. Raurava, 6. Prāṇa, 7. Bṛhatkalpa, 8. Kandarpa, 9. Savyotha, 10. Īśāna, 11. Dhyāna, 12. Sārasvata, 13. Udāna, 14. Garuḍa, 15. Kaurma, 16. Nārasiṁha, 17. Samādhi, 18. Āgneya, 19. Viṣṇuja, 20. Saura, 21. Somakalpa, 22. Bhāvana, 23. Supuma, 24. Vaikuṇṭha, 25. Arciṣa, 26. Vallīkalpa, 27. Vairāja, 28. Gaurīkalpa, 29. Māheśvara, 30. Paitṛkalpa.

These are Brahmā's days only, and he has to live months and years up to one hundred, so we can just imagine how many creations there are in *kalpas* only. Then again there are *vikalpas* which are generated by the breathing of Mahā-Viṣṇu, as is stated in the *Brahma-saṁhitā (yasyaika-niśvasita-kālam athāvalambya jīvanti lomavilajā jagadaṇḍa-nāthāḥ).* The Brahmās live only during the breathing period of Mahā-Viṣṇu. So the exhaling and inhaling of Viṣṇu are *mahākalpas,* and all these are due to the Supreme Personality of Godhead, for no one else is the master of all creations.

TEXT 47

परिमाणं च कालस्य कल्पलक्षणविग्रहम् ।
यथा पुरस्ताद्व्याख्यास्ये पाद्मं कल्पमथो शृणु ॥४७॥

parimāṇaṁ ca kālasya
kalpa-lakṣaṇa-vigraham
yathā purastād vyākhyāsye
pādmaṁ kalpam atho śṛṇu

parimāṇam—measurement; *ca*—also; *kālasya*—of time; *kalpa*—day of Brahmā; *lakṣaṇa*—symptoms; *vigraham*—form; *yathā*—as much as; *purastāt*—hereafter; *vyākhyāsye*—shall be explained; *pādmam*—by the name Pādma; *kalpam*—duration of day; *atho*—thus; *śṛṇu*—just hear.

TRANSLATION

O King, I shall in due course explain the measurement of time in its gross and subtle features with specific symptoms of each of them, but for the present let me explain unto you the Pādma-kalpa.

PURPORT

The present duration of a *kalpa* of Brahmā is called Varāha-kalpa or Śvetavarāha-kalpa because the incarnation of the Lord as Varāha took place during the creation of Brahmā, who was born on the lotus coming out of the abdomen of Viṣṇu. Therefore this Varāha-kalpa is also called Pādma-kalpa, and this is testified by *ācāryas* like Jīva Gosvāmī as well as Viśvanātha Cakravartī Ṭhākur in pursuance of the first commentator, Svāmī Śrīdhara. So there is no contradiction between the Varāha and the Pādma-kalpa of Brahmā.

TEXT 48

शौनक उवाच

यदाह नो भवान् सूत क्षत्ता भागवतोत्तमः ।
चचार तीर्थानि भुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान् ४८

śaunaka uvāca
yadāha no bhavān sūta
kṣattā bhāgavatottamaḥ
cacāra tīrthāni bhuvas
tyaktvā bandhūn su-dustyajān

śaunakaḥ uvāca—Śrī Śaunaka Muni said; *yat*—as; *āha*—you said; *naḥ*—unto us; *bhavān*—your good self; *sūta*—O Sūta; *kṣattā*—Vidura; *bhāgavata-uttamaḥ*—one of the topmost devotees of the Lord; *cacāra*—practiced; *tīrthāni*—places of pilgrimage; *bhuvaḥ*—on the earth; *tyaktvā* leaving aside; *bandhūn*—all relatives; *su-dustyajān*—very difficult to give up.

TRANSLATION

Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, as Sūta Gosvāmī previously informed him how Vidura left home, leaving aside all relatives who were very difficult to leave.

PURPORT

The Ṛṣis headed by Śaunaka were more anxious to know about Vidura, who met Maitreya Ṛṣi while traveling in the pilgrimage sites of the world.

TEXTS 49-50

क्षत्तुः कौशारवेस्तस्य संवादोऽध्यात्मसंश्रितः ।
यद्वा स भगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह ॥४९॥
ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम् ।
बन्धुत्यागनिमित्तं च यथैवागतवान् पुनः ॥५०॥

kṣattuḥ kauśāraves tasya
saṁvādo 'dhyātma-saṁśritaḥ
yad vā sa bhagavāṁs tasmai
pṛṣṭas tattvam uvāca ha
brūhi nas tad idaṁ saumya
vidurasya viceṣṭitam
bandhu-tyāga-nimittaṁ ca
yathaivāgatavān punaḥ

kṣattuḥ—of Vidura; *kauśāraveḥ*—as that of Maitreya; *tasya*—their; *saṁvādaḥ*—news; *adhyātma*—in the matter of transcendental knowledge; *saṁśritaḥ*—full of; *yat*—which; *vā*—anything else; *saḥ*—he; *bhagavān*—his grace; *tasmai*—unto him; *pṛṣṭaḥ*—inquired; *tattvam*—the truth; *uvāca*—answered; *ha*—in the past; *brūhi*—please tell; *naḥ*—unto us; *tat*—those matters; *idam*—here; *saumya*—● gentle one; *vidurasya*—of Vidura; *viceṣṭitam*—activities; *bandhu-tyāga*—renouncing the friends; *nimittam*—cause of; *ca*—also; *yathā*—as; *eva*—also; *āgatavān*—came back; *punaḥ*—again (at home).

TRANSLATION

Śaunaka Ṛṣi said: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know what was the reason for Vidura's giving up the connection of family members, and why he again came home, and please also let us know the activities of Vidura while he was in the places of pilgrimage.

PURPORT

Śrī Sūta Gosvāmī was narrating the topics of creation and destruction of the material world, but it appears that the *ṛṣis* headed by Śaunaka were more inclined to hear of transcendental subjects which are on a higher

level than the physical. There are two classes of men, namely those too much addicted to the gross body and the material world, and the others, on the higher level, who are interested more in transcendental knowledge. *Śrīmad-Bhāgavatam* gives facility to everyone, both to the materialist and the transcendentalist. And by hearing *Śrīmad-Bhāgavatam,* in the matter of the Lord's glorious activities both in the material world and in the transcendental world, men can derive equal benefit. The materialists are more interested in the physical laws, how they are acting, and they see wonders in those physical glamours. Sometimes, due to physical glamours, they forget the glories of the Lord. They should know definitely that physical activities and their wonders are all initiated by the Lord. The rose flower in the garden gradually takes its shape and color to become beautiful and sweet not by a blind physical law, although it appears like that. Behind that physical law there is the direction of the complete consciousness of the Supreme Lord, otherwise things cannot take shape so systematically. The artist draws a picture of a rose very nicely with all attention and artistic sense, and yet it does not become as perfect as the real rose. If that is the real fact, how can we say that the real rose has taken its shape without intelligence behind the beauty? This sort of conclusion is due to a poor fund of knowledge. One must know from the above description of creation and annihilation that the supreme consciousness is so omnipresent that it can take care of everything with perfect attention. That is the fact of the omnipresence of the Supreme Lord. There are persons, however, still more foolish than the gross materialists, who claim to be transcendentalists, and they claim to have such supreme all-pervading consciousness, but offer no proof. Such foolish persons cannot know what is going on behind the next wall, yet they are falsely proud of possessing the cosmic all-pervading consciousness of the Supreme Person. For them also, hearing of *Śrīmad-Bhāgavatam* is a great help to open their eyes that by simply claiming supreme consciousness one does not become so, but actually one has to prove in the physical world that he has such supreme consciousness. The *ṛṣis* of Naimiṣāraṇya, however, were above the gross materialists and the false transcendentalists, and thus they are always anxious to know the real truth in transcendental matters, as they are discussed by authorities.

TEXT 51

सूत उवाच

राज्ञा परीक्षिता पृष्टो यदवोचन्महामुनिः ।
तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः ॥५१॥

sūta uvāca
rājñā parīkṣitā pṛṣṭo
yad avocan mahā-muniḥ
tad vo 'bhidhāsye śṛṇuta
rājñaḥ praśnānusārataḥ

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī replied; *rājñā*—by the King; *parīkṣitā*—by Parīkṣit; *pṛṣṭaḥ*—as asked; *yat*—what; *avocat*—spoke; *mahā-muniḥ*—the great sage; *tat*—that very thing; *vaḥ*—unto you; *abhidhāsye*—I shall explain; *śṛṇuta*—please hear; *rājñaḥ*—by the King; *praśna*—question; *anusārataḥ* in accordance with.

TRANSLATION

Śrī Sūta Gosvāmī explained: I shall now explain to you the very subjects which were explained by the great sage in answer to King Parīkṣit's inquiries. Please hear them attentively.

PURPORT

Any question that is put forward may be answered by quoting the authority, and that satisfies the saner section. That is the system even in the law court. The best lawyer gives evidence from the past judgement of the court without taking much trouble to establish his case. This is called the *parampara* system, and learned authorities follow it without manufacturing rubbish interpretations.

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

Let us all obey the Supreme Lord whose hand is in everything, without exception.

Thus ends the Bhaktivedanta purports of the Second Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Bhāgavatam is the Answer."*

END OF THE SECOND CANTO

Śrīmad Bhāgavatam

Third Canto
Part One

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Śrīmad Bhāgavatam

Third Canto - Part One

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Śrīmad-Bhāgavatam

Third Canto
(Part One–Chapters 1-8)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

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(continued on back flap)

cover picture: When the many-headed serpent Kāliya began to poison the River Yamunā, Kṛṣṇa, the Supreme Godhead, chastised him and drove him away by dancing on his heads.

back cover: After 100 celestial years of meditation, Lord Brahmā, seated on his lotus, was able to behold the transcendental body of the Supreme Lord, who was lying on the waters of devastation.

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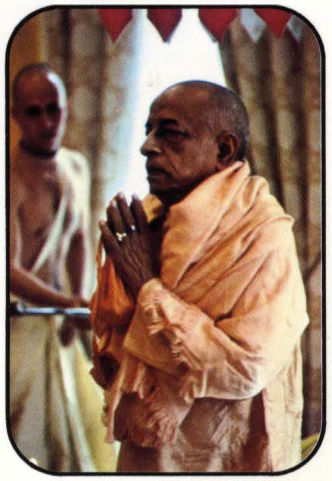
(continued from front flap)

Śrīmad-Bhāgavatam, which has never before been presented to the English-speaking world, is now being put forward, at a time when such a work is greatly needed, by one who is uniquely qualified to do so properly. In his purports to the First Canto of the *Bhāgavatam*, His Divine Grace wrote, "There are thousands and thousands of literary men all over the world, and for thousands of years they have created thousands of literary works for the information of people in general. Unfortunately, none of them have brought peace and tranquility on earth, either among men or among nations. This is due to a spiritual vacuum in these literatures." *Śrīmad-Bhāgavatam* was written 5,000 years ago by the great sage Vyāsadeva, the author of the famed *Bhagavad-gītā*, specifically to fill this vacuum with spiritual knowledge of the highest order. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has undertaken the great task of rendering *Śrīmad-Bhāgavatam* into English, and therefore thoughtful men throughout the English-speaking world can take advantage of this transcendental knowledge.

His Divine Grace does not write with any professional motive in mind. Upon the order of his spiritual master, he has taken up this work as a matter of spiritual responsibility and has dedicated his life to spreading the message of *Śrīmad-Bhāgavatam*. His Divine Grace says, "It is the great need of modern civilization. I am hopeful of its good reception by the thinkers and leaders of society."



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Plate 1 Vidura placed his bow at the door and quit his brother's palace for good. *(p. 15)*

Plate 2 While playing like small children, Kṛṣṇa and Balarāma killed Dhenukāsura and the other ass demons. *(p. 86)*

Plate 3 The 16,000 princesses all looked upon Lord Kṛṣṇa with eagerness, joy and shyness and offered to be His wives. *(p. 97)*

Plate 4 Kṛṣṇa is known as Ranchor, or one who fled from fighting. *(p. 100)*

Plate 5 "Because of your pure and unflinching devotional service, your visit to Me in this lonely place is a great boon for you." *(p. 129)*

Plate 6 Seated at the mouth of the celestial Ganges River, Vidura inquired from the great learned sage Maitreya. *(p. 159)*

Plate 7 Lord Brahmā could see the Personality of Godhead lying on the lotuslike white bedstead, the body of Śeṣanāga. *(p. 322)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

पुंसां स्वकामाय विविक्तमार्गै-
रभ्यर्चतां कामदुघाङ्घ्रिपद्मम् ।
प्रदर्शयन्तं कृपया नखेन्दु-
मयूखभिन्नाङ्गुलिचारुपत्रम् ॥२६॥

puṁsāṁ svakāmāya viviktamārgai-
rabhyarcatāṁ kāmahughāṅghripadmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkhabhinnāṅgulicārupatram (pg. 324)

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Third Canto

"The Status Quo"

(Part One–Chapters 1-8)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER ONE

Questions by Vidura

TEXT 1

श्रीशुक उवाच
एवमेतत्पुरा पृष्टो मैत्रेयो भगवान् किल ।
क्षत्त्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥ १ ॥

śrī śuka uvāca
evam-etat purā pṛṣṭo
maitreyo bhagavān kila
kṣattrā vanaṁ praviṣṭena
tyaktvā sva-gṛham ṛddhimat

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *etat*—this; *purā*—formerly; *pṛṣṭaḥ*—being asked; *maitreyaḥ*—the great sage Maitreya; *bhagavān*—His Grace; *kila*—certainly; *kṣattrā*—by Vidura; *vanam*—forest; *praviṣṭena*—entering; *tyaktvā*—renouncing; *sva-gṛham*—own house; *ṛddhimat*—prosperous.

TRANSLATION

Śukadeva Gosvāmī said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Ṛṣi:

TEXT 2

यद्वा अयं मन्त्रकृद्वो भगवानखिलेश्वरः ।
पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् ॥ २ ॥

yadvā ayaṁ mantra-kṛd vo
bhagavān akhileśvaraḥ
pauravendra-gṛhaṁ hitvā
praviveśātmasāt kṛtam

yat—the house; *vai*—what else is there to say; *ayam*—Śrī Kṛṣṇa; *mantra-kṛt*—minister; *vaḥ*—you people; *bhagavān*- the Personality of Godhead; *akhila-īśvaraḥ*—the Lord of everything; *pauravendra*—Duryodhana; *gṛham*—house; *hitvā*—giving up; *praviveśa*—entered; *ātmasāt*—identify with oneself; *kṛtam*—so accepted.

TRANSLATION

What else is there to say about the residential house of the Pāṇḍavas? Śrī Kṛṣṇa, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana's house.

PURPORT

According to the Gauḍīya *acintya-bhedābheda-tattva* philosophy, anything which satisfies the senses of the Supreme Lord, Śrī Kṛṣṇa, is also Śrī Kṛṣṇa. For example, Śrī Vṛndāvana-dhāma is nondifferent from Śrī Kṛṣṇa *(tad-dhāma-vṛndāvanam)* because at Vṛndāvana the Lord enjoys the transcendental bliss of His internal potency. Similarly, the house of the Pāṇḍavas was also the source of transcendental bliss for the Lord. It is mentioned here that the Lord identified the house with His own Self. Thus the house of the Pāṇḍavas was as good as Vṛndāvana, and Vidura should not have given up that place of transcendental bliss. Therefore the reason for his quitting the house was not exactly family misunderstanding; rather, Vidura took the opportunity to meet Ṛṣi Maitreya and discuss transcendental knowledge. For a saintly person like Vidura, any disturbance due to worldly affairs is insignificant. Such disturbances, however, are sometimes favorable for higher realization, and therefore Vidura took advantage of a family misunderstanding in order to meet Maitreya Ṛṣi.

TEXT 3

राजोवाच

कुत्र क्षत्तुर्भगवता मैत्रेयेणास सङ्गमः ।
कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥ ३ ॥

rājovāca
kutra kṣattur bhagavatā
maitreyeṇāsa saṅgamaḥ
kadā vā saha saṁvāda
etad varṇaya naḥ prabho

rājā uvāca—the King said; *kutra*—wherein; *kṣattuḥ*—with Vidura; *bhagavatā*—and with His Grace; *maitreyeṇa*—with Maitreya; *āsa*—there was; *saṅgamaḥ*—meeting; *kadā*—when; *vā*—also; *saha*—with; *saṁvādaḥ*—discussion; *etat*—this; *varṇaya*—describe; *naḥ*—unto me; *prabho*—O my lord.

TRANSLATION

The King asked Śukadeva Gosvāmī: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.

PURPORT

Exactly as Śaunaka Ṛṣi inquired of Sūta Gosvāmī and Sūta Gosvāmī replied, so Śrīla Śukadeva Gosvāmī replied to King Parīkṣit's inquiries. The King was very anxious to understand the meaningful discussion that took place between the two great souls.

TEXT 4

न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः ।
तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः ॥ ४ ॥

na hy alpārthodayas tasya
vidurasyāmalātmanaḥ
tasmin varīyasi praśnaḥ
sādhu-vādopabṛṁhitaḥ

na—never; *hi*—certainly; *alpa-artha*—small (unimportant) purpose; *udayaḥ*—raised; *tasya*—his; *vidurasya*—of Vidura; *amala-ātmanaḥ*—of the saintly man; *tasmin*—in that; *varīyasi*—highly purposeful; *praśnaḥ*—question; *sādhu-vāda*—things approved by saints and sages; *upabṛṁhitaḥ*—full with.

TRANSLATION

Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Ṛṣi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.

PURPORT

Questions and answers among different classes of men have different value. Inquiries by mercantile men in a business exchange cannot be

expected to be highly purposeful in spiritual values. Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. In *Bhagavad-gītā,* the discussion was between Lord Śrī Kṛṣṇa and Arjuna, the Supreme Person and the supreme devotee respectively. The Lord admitted Arjuna to be His devotee and friend (Bg. 4.3), and therefore any sane man can guess that the discussion was on the topic of the *bhakti-yoga* system. Actually the whole *Bhagavad-gītā* is based on the principle of *bhakti-yoga.* There is a difference between *karma* and *karma-yoga. Karma* is regulated action for the enjoyment of the fruit by the performer, but *karma-yoga* is action performed by the devotee for the satisfaction of the Lord. *Karma-yoga* is based on *bhakti,* or pleasing the Lord, whereas *karma* is based on pleasing the senses of the performer himself. According to *Śrīmad-Bhāgavatam,* one is advised to approach a bona fide spiritual master when one is actually inclined to question from an elevated level of spiritual understanding. A common man who has no interest in spiritual values has no need to approach a spiritual master just as a matter of following fashion.

As a student, Mahārāja Parīkṣit was serious about learning the science of God, and Śukadeva Gosvāmī was a bona fide spiritual master in the transcendental science. Both of them knew that the topics discussed by Vidura and Ṛṣi Maitreya were elevated, and thus Mahārāja Parīkṣit was very interested to learn from the bona fide spiritual master.

TEXT 5

सूत उवाच

स एवमृषिवर्योऽयं पृष्टो राज्ञा परीक्षिता ।
प्रत्याह तं सुबहुवित्प्रीतात्मा श्रूयतामिति ॥ ५ ॥

sūta uvāca
sa evam ṛṣi-varyo 'yaṁ
pṛṣṭo rājñā parīkṣitā
pratyāha taṁ su-bahuvit
prītātmā śrūyatām iti

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *saḥ*—he; *evam*—thus; *ṛṣi-varyaḥ*—the great *ṛṣi; ayam*—Śukadeva Gosvāmī; *pṛṣṭaḥ*—being questioned; *rājñā*—by the King; *parīkṣitā*—Mahārāja Parīkṣit; *prati āha*—replied; *tam*—unto the King; *su-bahuvit*—highly experienced; *prīta-ātmā*—fully satisfied; *śrūyatām*—please hear me; *iti*—thus.

TRANSLATION

Śrī Sūta Gosvāmī said: The great sage Śukadeva Gosvāmī was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, Please hear the topics attentively.

TEXT 6

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून्
पुष्णन्नधर्मेण विनष्टदृष्टिः ।
भ्रातुर्यविष्ठस्य सुतान् विबन्धून्
प्रवेश्य लाक्षाभवने ददाह ॥ ६ ॥

śrī śuka uvāca
yadā tu rājā sva-sutān asādhūn
puṣṇan na dharmeṇa vinaṣṭa-dṛṣṭiḥ
bhrātur yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yadā*—when; *tu*—but; *rājā*—King Dhṛtarāṣṭra; *sva-sutān*—his own sons; *asādhūn*—dishonest; *puṣṇan*—nourished; *na*—never; *dharmeṇa*—on the right path; *vinaṣṭa-dṛṣṭiḥ*—one who has lost his insight; *bhrātuḥ*—of his brother; *yaviṣṭhasya*—younger; *sutān*—sons; *vibandhūn*—having no guardian (father); *praveśya*—made to enter; *lākṣā*—lacquer; *bhavane*—in the house; *dadāha*—set on fire.

TRANSLATION

Śrī Śukadeva Gosvāmī said: King Dhṛtarāṣṭra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pāṇḍavas.

PURPORT

Dhṛtarāṣṭra was blind from birth, but his blindness in committing impious activities to support his dishonest sons was a greater blindness than his physical lack of eyesight. The physical lack of sight does not bar one from spiritual progress. But when one is blind spiritually, even though physically fit, that blindness is dangerously detrimental to the progressive path of human life.

TEXT 7

यदा सभायां कुरुदेवदेव्याः
केशाभिमर्शं सुतकर्म गर्ह्यम् ।
न वारयामास नृपः स्नुषायाः
स्वास्रैर्हरन्त्याः कुचकुङ्कुमानि ॥ ७ ॥

yadā sabhāyāṁ kuru-deva-devyāḥ
keśābhimarśaṁ suta-karma garhyam
na vārayāmāsa nṛpaḥ snuṣāyāḥ
svāstrair harantyāḥ kuca-kuṅkumāni

yadā—when; *sabhāyāṁ*—the assembly; *kuru-deva-devyāḥ*—of Draupadī, the wife of godly Yudhiṣṭhira; *keśa-abhimarśam*—insult by grabbing her hair; *suta-karma*—action taken by his son; *garhyam*—which was abominable; *na*—did not; *vārayāmāsa*—forbidden; *nṛpaḥ*—the King; *snuṣāyāḥ*—of his daughter-in-law; *svāstraiḥ*—by her tears; *harantyāḥ*—of she who was washing; *kuca-kuṅkumāni*—red dust on her breast.

TRANSLATION

The King did not forbid his son Duḥśāsana's abominable action of grabbing the hair of Draupadī, the wife of the godly King Yudhiṣṭhira, even though her tears washed the red dust on her breast.

TEXT 8

द्यूते त्वधर्मेण जितस्य साधोः
सत्यावलम्बस्य वनम् गतस्य ।
न याचतोऽदात्समयेन दायं
तमो जुषाणो यदजातशत्रोः ॥ ८ ॥

dyūte tv adharmeṇa jitasya sādhoḥ
satyāvalambasya vanam gatasya
na yācato 'dāt samayena dāyaṁ
tamo-juṣāṇo yad ajāta-śatroḥ

dyūte—by means of gambling; *tu*—but; *adharmeṇa*—by unfair tricks; *jitasya*—of the vanquished; *sādhoḥ*—a saintly person; *satya-avalambasya*—one who embraced truth as shelter; *vanam*—forest; *gatasya*—of the goer; *na*—never; *yācataḥ*—when asked for; *adāt*—delivered; *samayena*—in due

course; *dāyaṁ*—right share; *tamaḥ-juṣāṇaḥ*—overwhelmed by illusion; *yat*—as much as; *ajāta-śatroḥ*—of one who had no enemy.

TRANSLATION

Yudhiṣṭhira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhṛtarāṣṭra, who was overwhelmed by illusion.

PURPORT

Mahārāja Yudhiṣṭhira was the rightful heir to his father's kingdom. But just to favor his own sons, headed by Duryodhana, Dhṛtarāṣṭra, Mahārāja Yudhiṣṭhira's uncle, adopted various unfair means to cheat his nephews of their rightful share of the kingdom. At last the Pāṇḍavas demanded only five villages, one for each of the five brothers, but that was also refused by the usurpers. This incidence led to the War of Kurukṣetra. The Battle of Kurukṣetra, therefore, was induced by the Kurus, and not the Pāṇḍavas.

As *kṣatriyas,* the proper livelihood of the Pāṇḍavas was only to rule, and not to accept any other occupation. A *brāhmaṇa, kṣatriya* or *vaiśya* will not accept employment for his livelihood under any circumstances.

TEXT 9

यदा च पार्थप्रहितः सभायां
जगद्गुरुर्यानि जगाद कृष्णः ।
न तानि पुंसाममृतायनानि
राजोरु मेने क्षतपुण्यलेशः ॥ ९ ॥

yadā ca pārtha-prahitaḥ sabhāyāṁ
jagad-gurur yāni jagāda kṛṣṇaḥ
na tāni puṁsām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

yadā—when; *ca*—also; *pārtha-prahitaḥ*—being advised by Arjuna; *sabhāyām*—in the assembly; *jagat-guruḥ*—of the teacher of the world; *yāni*—those; *jagāda*—went; *kṛṣṇaḥ*—Lord Kṛṣṇa; *na*—never; *tāni*—such words; *puṁsām*—of all men of sense; *amṛta-ayanāni*—as good as nectar;

rājā—the King (Dhṛtarāṣṭra or Duryodhana); *uru*—very important; *mene*—did consider; *kṣata*—dwindling; *puṇya-leśaḥ*—fragment of pious acts.

TRANSLATION

Lord Kṛṣṇa was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhīṣma, etc.] as pure nectar, it was not so for the others, who were completely bereft of the last farthing of past pious works. The King [Dhṛtarāṣṭra or Duryodhana] did not take the words of Lord Kṛṣṇa very seriously.

PURPORT

Lord Kṛṣṇa, who is the spiritual master of the entire universe, accepted the duty of a messenger, and, deputed by Arjuna, went to the assembly of King Dhṛtarāṣṭra on a peace mission. Kṛṣṇa is everyone's Lord, yet because He was the transcendental friend of Arjuna, He gladly accepted the role of messenger, exactly like an ordinary friend. That is the beauty of the Lord's behavior with His pure devotees. He reached the assembly and spoke about peace, and the message was relished by Bhīṣma and other great leaders because it was spoken by the Lord Himself. But due to the exhaustion of the pious results of their past deeds, Duryodhana, or his father, Dhṛtarāṣṭra, did not take the message very seriously. That is the way of persons who have no credit of pious deeds. By past pious deeds, one may become the king of a country, but because the results of the pious acts of Duryodhana and company were dwindling, it became evident from their actions that they were sure to lose the kingdom to the Pāṇḍavas. The message of Godhead is always like nectar to the devotees, but it is just the opposite to the nondevotees. Sugar candy is always sweet to a healthy man, but it tastes very bitter to persons suffering from jaundice.

TEXT 10

यदोपहूतो भवनं प्रविष्टो
मन्त्राय पृष्टः किल पूर्वजेन ।
अथाह तन्मन्त्रदृशां वरीयान्
यन्मन्त्रिणो वैदुरिकं वदन्ति ॥१०॥

yadopahūto bhavanaṁ praviṣṭo
mantrāya pṛṣṭaḥ kila pūrvajena

athāha tan mantra-dṛśāṁ varīyān
yan mantriṇo vaidurikaṁ vadanti

yadā—when; *upahūtaḥ*—was called by; *bhavanam*—the palace; *praviṣṭaḥ*—entered; *mantrāya*—for consultation; *pṛṣṭaḥ*—asked by; *kila*—of course; *pūrvajena*—by the elder brother; *atha*—thus; *aha*—said; *tat*—that; *mantra*—advice; *dṛśām*—just suitable; *varīyān*—excellent; *yat*—that which; *mantriṇaḥ*—the ministers of state, or expert politicians; *vaidurikam*—instructions by Vidura; *vadanti*—do they say.

TRANSLATION

When Vidura was invited by his elder brother [Dhṛtarāṣṭra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well-known, and instructions by Vidura are approved by expert ministers of state.

PURPORT

Political suggestions by Vidura are known as expert, just as, in modern times, Paṇḍit Cāṇakya is considered the authority in good counsel both in political and moral instructions.

TEXT 11

अजातशत्रोः प्रतियच्छ दायं
तितिक्षतो दुर्विषहं तवागः ।
सहानुजो यत्र वृकोदराहिः
श्वसन् रुषा यत्त्वमलं बिभेषि ॥११॥

ajāta-śatroḥ pratiyaccha dāyaṁ
titikṣato durviṣahaṁ tavāgaḥ
sahānujo yatra vṛkodarāhiḥ
śvasan ruṣā yat tvam alaṁ bibheṣi

ajāta-śatroḥ—of Yudhiṣṭhira, who has no enemy; *pratiyaccha*—return; *dāyam*—legitimate share; *titikṣataḥ*—of him who is so forebearing; *durviṣaham*—unbearable; *tava*—your; *āgaḥ*—offense; *saha*—along with; *anujaḥ*—younger brothers; *yatra*—wherein; *vṛkodara*—Bhīma; *ahiḥ*—revenging snake; *śvasan*—breathing heavily; *ruṣā*—in anger; *yat*—whom; *tvam*—you; *alam*—verily; *bibheṣi*—do fear.

TRANSLATION

[Vidura said:] You must now return the legitimate share to Yudhiṣṭhira, who has no enemies and who has been forebearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhīma, breathing heavily like a snake. Surely you are afraid of him.

TEXT 12

पार्थांस्तु देवो भगवान्मुकुन्दो
गृहीतवान् सक्षितिदेवदेवः ।
आस्ते स्वपुर्यां यदुदेवदेवो
विनिर्जिताशेषनृदेवदेवः ॥१२॥

pārthāṁs tu devo bhagavān mukundo
gṛhītavān sa-kṣiti-deva-devaḥ
āste sva-puryāṁ yadu-deva-devo
vinirjitāśeṣa-nṛdeva-devaḥ

pārthān—the sons of Pṛthā (Kuntī); *tu*—but; *devaḥ*—Lord; *bhagavān*—the Personality of Godhead; *mukundaḥ*—Śrī Kṛṣṇa, who awards liberation; *gṛhītavān*—has taken up; *sa*—with; *kṣiti-deva-devaḥ*—the *brāhmaṇas* and the demigods; *āste*—is present; *sva-puryām*—along with His family; *yadu-deva-devaḥ*—worshiped by the royal order of the Yadu dynasty; *vinirjita*—conquered by; *aśeṣa*—unlimited; *nṛdeva*—kings; *devaḥ*—Lord.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, has accepted the sons of Pṛthā as His kinsmen, and all the kings of the world are with Lord Śrī Kṛṣṇa. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.

PURPORT

Vidura gave Dhṛtarāṣṭra very good counsel regarding political alliance with the sons of Pṛthā, the Pāṇḍavas. The first thing he said was that Lord Kṛṣṇa was intimately related with them as their cousin. Because Lord Kṛṣṇa is the Supreme Personality of Godhead, He is worshipable by all

brāhmaṇas and demigods, who are the controllers of the universal affairs. Besides that, Lord Kṛṣṇa and His family members, the royal order of the Yadu dynasty, were the conquerers of all kings of the world.

The *kṣatriyas* used to fight the kings of various dominions and kidnap their beautiful princess-daughters, after conquering their relatives. This system was laudable because the *kṣatriyas* and the princesses would be married only on the basis of the chivalry of the conquering *kṣatriya.* All the young princes of the Yadu dynasty married the daughters of other kings in this way, by chivalrous force, and thus they were conquerors of all the kings of the world. Vidura wanted to impress upon his elder brother that fighting with the Pāṇḍavas was fraught with many dangers because they were supported by Lord Kṛṣṇa, who had conquered, even in His childhood, demons like Kaṁsa and Jarāsandha and demigods like Brahmā and Indra. Therefore all universal power was behind the Pāṇḍavas.

TEXT 13

स एष दोषः पुरुषद्विडास्ते
गृहान् प्रविष्टो यमपत्यमत्था ।
पुष्णासि कृष्णाद्विमुखो गतश्री-
स्त्यजाश्वशैवं कुलकौशलाय ॥१३॥

sa eṣa doṣaḥ puruṣa-dviḍ āste
gṛhān praviṣṭo yam apatya-matyā
puṣṇāsi kṛṣṇād vimukho gata-śrīs
tyajāśvaśaivaṁ kula-kauśalāya

saḥ—he; *eṣaḥ*—this; *doṣaḥ*—offense personified; *puruṣa-dviṭ*—envious of Lord Kṛṣṇa; *āste*—exists; *gṛhān*—household; *praviṣṭaḥ*—entered; *yam*—whom; *apatya-matyā*—thinking to be your son; *puṣṇāsi*—maintaining; *kṛṣṇāt*—from Kṛṣṇa; *vimukhaḥ*—in opposition; *gata-śrīḥ*—devoid of everything auspicious; *tyaja*—give up; *āśu*—as soon as possible; *aśaivam*—inauspicious; *kula*—family; *kauśalāya*—for the sake of.

TRANSLATION

You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Kṛṣṇa. And because you are thus maintaining a nondevotee of Kṛṣṇa, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!

PURPORT

A good son is called *apatya,* one who does not allow his father to fall down. The son can protect the father's soul when the father is dead by offering sacrifices to please the Supreme Lord, Viṣṇu. This system is still prevalent in India. After the death of his father, a son goes to offer sacrifices at the lotus feet of Viṣṇu at Gayā and thus delivers the father's soul if the father is fallen. But if the son is already an enemy of Viṣṇu, how, in such an inimical mood, can he offer sacrifice unto Lord Viṣṇu's lotus feet? Lord Kṛṣṇa is directly the Personality of Godhead, Viṣṇu, and Duryodhana was inimical to Him. He would therefore be unable to protect his father, Dhṛtarāṣṭra, after his death. He himself was to fall down because of his faithlessness towards Viṣṇu. How, then, could he protect his father? Vidura advised Dhṛtarāṣṭra to get rid of such an unworthy son as Duryodhana as soon as possible if he was at all anxious to see to the good of his family.

According to the moral instructions of Cāṇakya Paṇḍit, "What is the use of a son who is neither a learned man nor a devotee of the Lord?" If a son is not a devotee of the Supreme Lord, he is just like blind eyes—a source of trouble. A physician may sometimes advise the extrication of such useless eyes from their sockets so that one can be relieved of the constant trouble. Duryodhana was exactly like blind, troubling eyes; he would be a source of great trouble to the family of Dhṛtarāṣṭra, as foreseen by Vidura. Vidura therefore rightly advised his eldest brother to get rid of this source of trouble. Dhṛtarāṣṭra was wrongly maintaining such personified offense under the mistaken impression that Duryodhana was a good son, able to liberate his father.

TEXT 14

इत्यूचिवांस्तत्र सुयोधनेन
प्रवृद्धकोपस्फुरिताधरेण ।
असत्कृतः सत्स्पृहणीयशीलः
क्षत्ता सकर्णानुजसौबलेन ॥१४॥

ityūcivāṁs tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asatkṛtaḥ sat-spṛhaṇīya-śīlaḥ
kṣattā sa-karṇānuja-saubalena

iti—thus; *ūcivān*—while speaking; *tatra*—there; *suyodhanena*—by Duryodhana; *pravṛddha*—swollen with; *kopa*—anger; *sphurita*—flapping; *adhareṇa*—lips; *asatkṛtaḥ*—insulted; *sat*—respectable; *spṛhaṇīya-śīlaḥ*—desirable qualities; *kṣattā*—Vidura; *sa*—with; *karṇa*—Karṇa; *anuja*—younger brothers; *saubalena*—with Śakuni.

TRANSLATION

While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karṇa, his younger brothers and his maternal uncle Śakuni.

PURPORT

It is said that giving good counsel to a foolish person causes the fool to become angry, just as feeding milk to a snake only increases its venomous poison. Saint Vidura was so honorable that his character was looked up to by all respectable persons. But Duryodhana was so foolish that he dared to insult Vidura. This was due to his bad association with Śakuni, his maternal uncle, as well as with his friend Karṇa, who always encouraged Duryodhana in his nefarious acts.

TEXT 15

क एनमत्रोपजुहाव जिह्मं
दास्याः सुतं यद्बलिनैव पुष्टः ।
तस्मिन् प्रतीपः परकृत्य आस्ते
निर्वास्यतामाशु पुराच्छ्वसानः ॥१५॥

ka enam atropajuhāva jihmaṁ
dāsyāḥ sutaṁ yad-balinaiva puṣṭaḥ
tasmin pratīpaḥ parakṛtya āste
nirvāsyatām āśu purāc chvasānaḥ

kaḥ—who; *enam*—this; *atra*—here; *upajuhāva*—called for; *jihmam*—crooked; *dāsyāḥ*—of a kept mistress; *sutam*—son; *yat*—whose; *balinaiva*—by whose subsistence; *puṣṭaḥ*—grown up; *tasmin*—unto him; *pratīpaḥ*—enmity; *parakṛtya*—enemy's interest; *āste*—situated; *nirvāsyatām*—get him out; *āśu*—immediately; *purāt*—from the palace; *śvasānaḥ*—let him breathe only.

TRANSLATION

Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

PURPORT

When getting married, the *kṣatriya* kings would take on several other youthful girls along with the married princess. These girl attendants of the king were known as *dāsīs,* or attendant mistresses. By intimate association with the king, the *dāsīs* would get sons. Such sons were called *dāsī-putras.* They had no claim to a royal position, but they would get maintenance and other facilities just like princes. Vidura was the son of such a *dāsī,* and he was thus not counted amongst the *kṣatriyas.* King Dhṛtarāṣṭra was very affectionate toward his younger *dāsī-putra* brother, Vidura, and Vidura was a great friend and philosophical advisor to Dhṛtarāṣṭra. Duryodhana knew very well that Vidura was a great soul and well-wisher, but unfortunately he used strong words to hurt his innocent uncle. Duryodhana not only attacked Vidura's birth, but he also called him an infidel because he seemed to support the cause of Yudhiṣṭhira, whom Duryodhana considered his enemy. He desired that Vidura be immediately put out of the palace and deprived of all his possessions. If possible, he would have liked him caned until he was left with nothing but his breath. He charged that Vidura was a spy of the Pāṇḍavas because he advised King Dhṛtarāṣṭra in their favor. Such is the situation of palace life and the intricacies of diplomacy that even a faultless person like Vidura could be charged with something abominable and punished. Vidura was struck with wonder at such unexpected behavior from his nephew Duryodhana, and before anything actually happened, he decided to leave the palace for good.

TEXT 16

स्वयं धनुर्द्वारि निधाय मायां
भ्रातुः पुरो मर्मसु ताडितोऽपि ।
स इत्थमत्युल्बणकर्णबाणै-
र्गतव्यथोऽयादुरु मानयानः ॥१६॥

svayaṁ dhanur dvāri nidhāya māyāṁ
bhrātuḥ puro marmasu tāḍito'pi
sa ittham aty ulbaṇa-karṇa-bāṇair
gata-vyatho'yād uru mānayānaḥ

svayam—he himself; *dhanuḥ dvāri*—bow on the door; *nidhāya*—keeping; *māyām*—the external nature; *bhrātuḥ*—brother's; *puraḥ*—from the palace; *marmasu*—in the core of the heart; *tāḍitaḥ*—being afflicted; *api*—in spite of; *saḥ*—he (Vidura); *ittham*—like this; *ati ulbaṇa*—severely; *karṇa*—ear; *bāṇaiḥ*—by the arrows; *gata-vyathaḥ*—without being sorry; *ayāt*—excited; *uru*—great; *mānayānaḥ*—so thinking.

TRANSLATION

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

PURPORT

A pure devotee of the Lord is never perturbed by an awkward position created by the external energy of the Lord. In *Bhagavad-gītā* it is stated:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate.
(Bg. 3.27)

A conditioned soul is absorbed in material existence under the influence of different modes of external energy. Absorbed in the false ego, he thinks that he is doing everything by himself. The external energy of the Lord, the material nature, is fully under the control of the Supreme Lord, and the conditioned soul is fully under the grip of the external energy. Therefore, the conditioned soul is fully under the control of the law of the Lord. But, due to illusion only, he thinks himself independent in his activities. Duryodhana was acting under such influence of the external nature, by which he would be vanquished at the ultimate end. He could not accept the sound advice of Vidura, but on the contrary he insulted that great soul, who was the well-wisher of his whole family. Vidura could understand this because he was a pure devotee of the Lord. In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of *māyā,* the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now

he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word *gata-vyathaḥ* (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities. He therefore thought that there was no need to defend his brother with his bow because his brother was meant for ruination. Thus he left the palace before Duryodhana could act. *Māyā,* the supreme energy of the Lord, acted here both internally and externally.

TEXT 17

स निर्गतः कौरवपुण्यलब्धो
गजाह्वयात्तीर्थपदः पदानि ।
अन्वाक्रमत्पुण्यचिकीर्षयोर्व्यां
अधिष्ठितो यानि सहस्रमूर्तिः ॥१७॥

sa nirgataḥ kaurava-puṇya-labdho
gajāhvayāt tīrtha-padaḥ padāni
anvākramat puṇya-cikīrṣayorvyāṁ
adhiṣṭhito yāni sahasra-mūrtiḥ

saḥ—he (Vidura); *nirgataḥ*—after having quit; *kaurava*—the Kuru dynasty; *puṇya*—piety; *labdhaḥ*—so achieved; *gaja-āhvayāt*—from Hastināpura; *tīrtha-padaḥ*—of the Supreme Lord; *padāni*—pilgrimages; *anvākramat*—took shelter; *puṇya*—piety; *cikīrṣaya*—desiring so; *urvyām*—of high grade; *adhiṣṭhitaḥ*—situated; *yāni*—all those; *sahasra*—thousands; *mūrtiḥ*—forms.

TRANSLATION

By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastināpura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.

PURPORT

Vidura was undoubtedly a highly elevated and pious soul, otherwise he would not have taken his birth in the Kaurava family. To have high parentage, to possess wealth, to be highly learned and to have great personal beauty are all due to past pious acts. But such pious possessions are not

sufficient for obtaining the grace of the Lord and being engaged in His transcendental loving service. Vidura considered himself less pious, and therefore he decided to travel to all the great places of pilgrimage in the world in order to achieve greater piety and advance nearer to the Lord. At that time, Lord Kṛṣṇa was personally present in the world, and Vidura could at once approach Him directly, but he did not do so because he was not sufficiently freed from sin. One cannot be one hundred percent devoted to the Lord unless and until he is completely free from all effects of sin. Vidura was conscious that by the association of the diplomatic Dhṛtarāṣṭra and Duryodhana he had lost his piety and was therefore not fit to associate at once with the Lord. In *Bhagavad-gītā* this is confirmed in the following verse:

yeṣāṁ tvanta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ (Bg.7.28)

Persons who are sinful *asuras* like Kaṁsa and Jarāsandha cannot think of Lord Kṛṣṇa as the Supreme Personality of Godhead, the Absolute Truth. Only those who are pure devotees, those who follow the regulative principles of religious life as prescribed in the scriptures, are able to engage themselves in *karma-yoga* and then *jñāna-yoga* and thereafter, by pure meditation, can understand pure consciousness. When God consciousness is developed, one can take advantage of the association of pure devotees. *Syān mahat-sevayā viprāḥ puṇya-tīrtha:* one is able to associate with the Lord even during the existence of this life.

Places of pilgrimages are meant for eradicating the sins of the pilgrims, and they are distributed all over the universe just to give facility to all concerned for attaining pure existence and God realization. One should not be satisfied, however, merely by visiting the places of pilgrimage and performing one's prescribed duties; he should be eager to meet the great souls who are already there, engaged in the service of the Lord. In each and every place of pilgrimage, the Lord is present in His various transcendental forms.

These forms are called *arca-mūrtis,* or forms of the Lord which can be easily appreciated by the common man. The Lord is transcendental to our mundane senses. He cannot be seen with our present eyes, nor can He be heard with our present ears. To the degree that we have entered into the service of the Lord or to the proportion to which our lives are freed from sins, we can perceive the Lord. But even though we are not free from sins, the Lord is kind enough to allow us the facility of seeing Him in His *arca-mūrtis* in the temple. The Lord is all powerful, and there-

fore He is able to accept our service by presentation of His *arcā* form. No one, therefore, should foolishly think the *arcā* in the temple to be an idol. Such an *arca-mūrti* is not an idol but the Lord Himself, and to the proportion to which one is free from sins, he is able to know the significance of the *arca-mūrti*. The guidance of a pure devotee is therefore always required.

In the land of Bhāratavarṣa there are many hundreds and thousands of places of pilgrimage distributed all over the country, and by traditional practice the common man visits such holy places during all seasons of the year. Some of the *arcā* representations of the Lord situated in different places of pilgrimage are mentioned herewith. The Lord is present at Mathurā (the birthplace of Lord Kṛṣṇa) as Ādi-Keśava; the Lord is present at Purī (Orissa) as Lord Jagannātha (also known as Puruṣottama); He is present at Allahabad (Prayāg) as Bindu-Mādhava; at Mandara Hill he is present as Madhusūdana. In the Ānandāraṇya, He is known as Vāsudeva, Padmanābha and Janārdana; at Viṣṇukāñcī, He is known as Viṣṇu; and at Mayaura, He is known as Hari. There are millions and billions of such *arcā* forms of the Lord distributed all over the universe. All these *arca-mūrtis* are summarized in the *Caitanya-caritāmṛta* in the following words:

sarvatra prakāśa tāṅhāra bhakte sukhodite
jagatera adharma nāśi dharma sthapite

"The Lord has so distributed Himself all over the universe just to give pleasure to the devotees, to give the common man facility to eradicate his sins, and to establish religious principles in the world."

TEXT 18

पुरेषु पुण्योपवनाद्रिकुञ्जे-
ष्वपङ्कतोयेषु सरित्सरःसु ।
अनन्तलिङ्गैः समलङ्कृतेषु
चचार तीर्थायतनेष्वनन्यः ॥१८॥

pureṣu puṇyopavanādri-kuñjeṣv
apaṅka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalaṅkṛteṣu
cacāra tīrthāyataneṣv ananyaḥ

pureṣu—holy places like Ayodhyā, Dvārakā, Mathurā, etc.; *puṇya*—piety; *upavana*—the air; *adri*—hill; *kuñjeṣu*—in the orchards; *apaṅka*—without sin; *toyeṣu*—in the water; *sarit*—river; *saraḥsu*—lakes; *ananta-liṅgaiḥ*—the forms of the unlimited; *samalaṅkṛteṣu*—being so decorated; *cacāra*—executed; *tīrtha*—places of pilgrimage; *ayataneṣu*—holy land; *ananyaḥ*—alone or seeing Kṛṣṇa alone.

TRANSLATION

He began to travel along, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

PURPORT

These *arcā* forms of the Lord may be considered idols by the atheists, but that does not matter for persons like Vidura or His many other servants. The forms of the Lord are mentioned here are *ananta-liṅgam.* Such forms of the Lord have unlimited potency, the same as that of the Lord Himself. There is no difference between the potencies of the *arcā* and those of the personal forms of the Lord. The example of the postbox and post office may be applied here. The little postboxes distributed all over the city have the same potency as the postal system in general. The duty of the post office is to carry letters from one place to another. If one puts letters in postboxes authorized by the general post office, the function of carrying letters is performed without a doubt. Similarly, the *arca-mūrti* can also deliver the same unlimited potency of the Lord as when He is personally present. Vidura, therefore, could see nothing but Kṛṣṇa in the different *arcā* forms, and ultimately he was able to realize Kṛṣṇa alone and nothing else.

TEXT 19

गां पर्यटन्मेध्यविविक्तवृत्तिः
सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।
अलक्षितः स्वैरवधूतवेषो
व्रतानि चेरे हरितोषणानि ॥१९॥

gām paryaṭan medhya-vivikta-vṛttiḥ
sadā ''pluto 'dhaḥ śayano 'vadhūtaḥ
alakṣitaḥ svair avadhūta-veṣo
vratāni cere hari-toṣaṇāni

gām—earth; *paryaṭan*—traversing; *medhya*—pure; *vivikta-vṛttiḥ*—independent occupation for living; *sadā*—always; *āplutaḥ*—sanctified; *adhaḥ*—on the earth; *śayanaḥ*—lying; *avadhūtaḥ*—without dressing (of the hair, etc.); *alakṣitaḥ*—without being seen; *svaiḥ*—alone; *avadhūta-veṣaḥ*—dressed like a mendicant; *vratāni*—vows; *cere*—performed; *hari-toṣaṇāni*—that pleases the Lord.

TRANSLATION

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

PURPORT

The first and foremost duty of a pilgrim is to satisfy the Supreme Lord Hari. While traveling as a pilgrim, one should not be worried about pleasing society. There is no need to depend on social formalities or occupation or dress. One should remain always absorbed in the function of pleasing the Lord. Thus sanctified by thought and action, one is able to realize the Supreme Lord by the process of a pilgrim's journey.

TEXT 20

इत्थं व्रजन् भारतमेव वर्षं
कालेन यावद्गतवान् प्रभासम् ।
तावच्छशास क्षितिमेकचक्रा-
मेकातपत्रामजितेन पार्थः ॥२०॥

ittham vrajan bhāratam eva varṣam
kālena yāvad gatavān prabhāsam
tāvac chaśāsa kṣitim eka-cakrām
ekātapatrām ajitena pārthaḥ

ittham—like this; *vrajan*—while traveling; *bhāratam*—India; *eva*—only; *varṣam*—the tract of land; *kālena*—in due course of time; *yāvat*—when; *gatavān*—visited; *prabhāsam*—Prabhāsa pilgrimage site; *tāvat*—at that time;

śaśāsa—rules; *kṣitim*—the world; *eka-cakrām*—by one military force; *eka*—one; *atapatrām*—flag; *ajitena*—by the mercy of the unconquerable Kṛṣṇa; *pārthaḥ*—Mahārāja Yudhiṣṭhira.

TRANSLATION

Thus, when he was in the land of Bhāratavarṣa traveling to all the places of pilgrimage, he visited Prabhāsaṣetra. At that time Mahārāja Yudhiṣṭhira was the emperor and held the world under one military strength and one flag.

PURPORT

More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as Bhāratavarṣa, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Mahārāja Yudiṣṭhira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajita, Lord Kṛṣṇa, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Kṛṣṇa, who alone can help us to become one worldwide nation.

TEXT 21

तत्राथ शुश्राव सुहृद्विनष्टिं
वनं यथा वेणुजवह्निसंश्रयम् ।
संस्पर्धया दग्धमथानुशोचन्
सरस्वतीं प्रत्यगियाय तूष्णीम् ॥२१॥

tatrātha śuśrāva suhṛd-vinaṣṭiṁ
vanaṁ yathā veṇu-javahni-saṁśrayam
saṁspardhayā dagdham athānuśocan
sarasvatīṁ pratyag iyāya tūṣṇīm

tatra—there; *atha*—thereafter; *śuśrāva*—heard; *suhṛt*—kinsmen; *vinaṣṭim*—all dead; *vanam*—forest; *yathā*—as much as; *veṇu-javahni*—fire due to the bamboos; *saṁśrayam*—friction with one another; *saṁspardhayā*—by violent passion; *dagdham*—burnt; *atha*—thus; *anuśocan*—thinking; *sarasvatīm*—the River Sarasvati; *pratyak*—westward; *iyāya*—went; *tūṣṇīm*—silently.

TRANSLATION

At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the River Sarasvatī flows.

PURPORT

Both the Kauravas and the Yādavas were relatives of Vidura, and Vidura heard of their extinction due to fratricidal war. The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos, fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud.

TEXT 22

तस्यां त्रितस्योशनसो मनोश्च
पृथोरथाग्नेरसितस्य वायोः ।
तीर्थं सुदासस्य गवां गुहस्य
यच्छ्राद्धदेवस्य स आसिषेवे ॥२२॥

tasyāṁ tritasyośanaso manoś ca
pṛthor athāgner asitasya vāyoḥ
tīrthaṁ sudāsasya gavāṁ guhasya
yac chrāddha-devasya sa āsiṣeve

tasyām—on the bank of the River Sarasvatī; *tritasya*—the pilgrimage site named Trita; *uśanasaḥ*—the pilgrimage site named Uśanā; *manoḥ ca*—as also of the pilgrimage site named Manu; *pṛthoḥ*—that of Pṛthu; *atha*—thereafter; *agneḥ*—that of Agni; *asitasya*—that of Asita; *vāyoḥ*—that of Vāyu; *tīrtham*—places of pilgrimages; *sudāsasya*—of the name Sudāsa; *gavam*—that of Go; *guhasya*—that of Guha; *yat*—thereupon; *śraddha-devasya*—of the name Śraddhadeva; *saḥ*—Vidura; *āsiṣeve*—duly visited and performed the rituals.

TRANSLATION

On the bank of the River Sarasvatī there were eleven places of pilgrimage, namely, (1) Trita, (2) Uśanā, (3) Manu, (4) Pṛthu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Śraddhadeva. Vidura visited all of them and duly performed rituals.

TEXT 23

अन्यानि चेह द्विजदेवदेवैः
कृतानि नानायतनानि विष्णोः ।
प्रत्यङ्गमुख्याङ्कितमन्दिराणि
यद्दर्शनात्कृष्णमनुस्मरन्ति ॥२३॥

anyāni ceha dvija-deva-devaiḥ
kṛtāni nānāyatanāni viṣṇoḥ
pratyaṅga-mukhyāṅkita-mandirāṇi
yad-darśanāt kṛṣṇam anusmaranti

anyāni—others; *ca*—also; *iha*—here; *dvija-deva*—great sages; *devaiḥ*—by demigods; *kṛtāni*—established by; *nānā*—various; *āyatanāni*—various forms; *viṣṇoḥ*—of the Supreme Personality of Godhead; *prati*—each and every; *aṅga*—part; *mukhya*—the chief; *aṅkita*—marked; *mandirāṇi*—temples; *yat*—which; *darśanāt*—by seeing from a distance; *kṛṣṇam*—the original Personality of Godhead; *anusmaranti*—constantly remembers.

TRANSLATION

There were also many other temples of various forms of the Supreme Personality of Godhead Viṣṇu, established by great sages and demigods. These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Kṛṣṇa.

PURPORT

Human society is divided into four social orders of life and four divisions, applying to each and every individual person. This system is called *varṇāśrama-dharma* and has already been discussed in many places in this great literature. The sages, or persons who completely devoted themselves to the spiritual upliftment of the entire human society, were known as *dvija-deva,* the best amongst the twice-born. The denizens of superior planets, from the moon planet and upwards, were known as *devas.* Both

the *dvija-devas* and the *devas* always establish temples of Lord Viṣṇu in His various forms, such as Govinda, Madhusūdana, Nṛsiṁha, Mādhava, Keśava, Nārāyaṇa, Padmanābha, Pārthasārathi and many others. The Lord expands Himself in innumerable forms, but all of them are nondifferent from one another. Lord Viṣṇu has four hands, and each hand holds a particular item—either a conchshell, wheel, club or lotus flower. Of these four emblems, the *cakra,* or wheel, is the chief. Lord Kṛṣṇa, being the original Viṣṇu form, has only one emblem, namely the wheel, and therefore He is sometimes called the *Cakrī.* The Lord's *cakra* is the symbol of the power by which the Lord controls the whole manifestation. The tops of Viṣṇu temples are marked with the symbol of the wheel so that people may have the chance to see the symbol from a very long distance and at once remember Lord Kṛṣṇa. The purpose of building very high temples is to give people a chance to see them from a distant place. This system is carried on in India whenever a new temple is constructed, and it appears that it is coming down from a time before recorded history. The foolish propaganda by atheists that temples were only constructed in later days is refuted here because Vidura visited these temples at least 5,000 years ago, and the temples of Viṣṇu were in existence long, long before Vidura visited them. The great sages and demigods never established statues of men or demigods, but they established temples of Viṣṇu for the benefit of common men, to raise them to the platform of God consciousness.

TEXT 24

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं
सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।
कालेन तावद्यमुनामुपेत्य
तत्रोद्धवं भागवतं ददर्श ॥२४॥

tatas tv ativrajya surāṣṭram ṛddhaṁ
sauvīra-matsyān kurujāṅgalāṁś ca
kālena tāvad yamunām upetya
tatroddhavaṁ bhāgavataṁ dadarśa

tataḥ—from there; *tu*—but; *ativrajya*—by passing over; *surāṣṭram*—the kingdom of Surat; *ṛddham*—very wealthy; *sauvīra*—the kingdom of Sauvīra; *matsyān*—the kingdom of Matsya; *kurujāṅgalān*—the kingdom of western India up to the Delhi province; *ca*—also; *kālena*—in course of time; *tāvat*—as soon as; *yamunām*—bank of the River Yamunā; *upetya*—reaching;

tatra—there; *uddhavam*—Uddhava, one of the prominent Yadus; *bhāgavatam*—the great devotee of Lord Kṛṣṇa; *dadarśa*—happened to see.

TRANSLATION

Thereafter he passed through very wealthy provinces like Surat, Sauvīra and Matsya and through western India, known as Kurujāṅgala. At last he reached the bank of the Yamunā, where he happened to meet Uddhava, the great devotee of Lord Kṛṣṇa.

PURPORT

The tract of land comprising about one hundred square miles from modern Delhi to the Mathurā district in Uttar Pradesh, including a portion of the Gurgaon district in Punjab (East India), is considered to be the topmost place of pilgrimage in all of India. This land is sacred because Lord Kṛṣṇa traveled through it many times. From the very beginning of His appearance, He was at Mathurā in the house of His maternal uncle Kaṁsa, and He was reared by His foster father Mahārāja Nanda at Vṛndāvana. There are still many devotees of the Lord lingering there in ecstasy in search of Kṛṣṇa and His childhood associates, the *gopīs*. It is not that such devotees meet Kṛṣṇa eye to eye in that tract of land, but a devotee's eagerly searching after Kṛṣṇa is as good as his seeing Him personally. How this is so cannot be explained, but it is factually realized by those who are pure devotees of the Lord. Philosophically, one can understand that Lord Kṛṣṇa and His remembrance are on the absolute plane and that the very idea of searching for Him at Vṛndāvana in pure God consciousness gives more pleasure to the devotee than seeing Him eye to eye. Such devotees of the Lord see Him eye to eye at every moment, as is confirmed in the *Brahma-saṁhitā:*

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti.
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.38)

"Those who are in ecstasy of love with the Supreme Personality of Godhead, Lord Śyāmasundara [Kṛṣṇa], see Him always in their hearts due to love and devotional service rendered to the Lord." Both Vidura and Uddhava were such elevated devotees, and therefore they both came to the bank of the Yamunā and met each other.

TEXT 25

स वासुदेवानुचरं प्रशान्तं
बृहस्पतेः प्राक् तनयं प्रतीतम् ।
आलिङ्ग्य गाढं प्रणयेन भद्रं
स्वानामपृच्छद्भगवत्प्रजानाम् ॥२५॥

sa vāsudevānucaraṁ praśāntaṁ
bṛhaspateḥ prāk-tanayaṁ pratītam
āliṅgya gāḍhaṁ praṇayena bhadraṁ
svānām apṛcchad bhagavat-prajānām

saḥ—Vidura; *vāsudeva*—Lord Kṛṣṇa; *anucaram*—constant companion; *praśāntam*—very sober and gentle; *bṛhaspateḥ*—of Bṛhaspati, the learned spiritual master of the demigods; *prāk*—formerly; *tanayam*—son or disciple; *pratītam*—acknowledged; *āliṅgya*—embracing; *gāḍham*—very feelingly; *praṇayena*—in love; *bhadram*—auspicious; *svānām*—his own; *apṛcchat*—asked; *bhagavat*—of the Personality of Godhead; *prajānām*—family.

TRANSLATION

Then, due to his great love and feeling, Vidura embraced him [Uddhava] who was a constant companion of Lord Kṛṣṇa and formerly a great student of Bṛhaspati. Vidura then asked him for news of the family of Lord Kṛṣṇa, the Personality of Godhead.

PURPORT

Vidura was older than Uddhava, like a father, and therefore when the two met, Uddhava bowed down before Vidura, and Vidura embraced him because Uddhava was younger, like a son. Vidura's brother Pāṇḍu was Lord Kṛṣṇa's uncle, and Uddhava was a cousin to Lord Kṛṣṇa. According to social custom, therefore, Vidura was to be respected by Uddhava on the level of his father. Uddhava was a great scholar in logic, and he was known to be a son or disciple of Bṛhaspati, the greatly learned priest and spiritual master of the demigods. Vidura asked Uddhava about the welfare of his relatives, although he already knew that they were no longer in the world. This inquiry appears to be very queer, but Śrīla Jīva Gosvāmī states that the news was shocking to Vidura, who therefore inquired again due to great curiosity. Thus his inquiry was psychological and not practical.

TEXT 26

कच्चित्पुराणौ पुरुषौ स्वनाभ्य-
पाद्मानुवृत्त्येह किलावतीर्णौ ।
आसात उर्व्याः कुशलं विधाय
कृतक्षणौ कुशलं शूरगेहे ॥२६॥

kaccit purāṇau puruṣau svanābhya-
pādmānuvṛttyeha kilāvatīrṇau
āsāta urvyāḥ kuśalaṁ vidhāya
kṛtakṣaṇau kuśalaṁ śūra-gehe

kaccit—whether; *purāṇau*—the original; *puruṣau*—Personalities of Godhead (Kṛṣṇa and Balarāma); *svanābhya*—Brahmā; *pādma-anuvṛttyeha*—by the request of the one who is born from the lotus; *kila*—certainly; *avatīrṇau*—incarnated; *āsāte*—are; *urvyāḥ*—in the world; *kuśalam*—well-being; *vidhāya*—for doing so; *kṛtakṣaṇau*—the elevators of everyone's prosperity; *kuśalam*—all well; *śūra-gehe*—in the house of Śūrasena.

TRANSLATION

[Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahmā [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Śūrasena.

PURPORT

Lord Kṛṣṇa and Balarāma are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Kṛṣṇa is Baladeva, and Brahmā, born from the lotus flower from Garbhodakaśāyī Viṣṇu, is an expansion of Baladeva. This indicates that Kṛṣṇa and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation. They appeared at the request of Brahmā to liberate the burden of the world, and They relieved the world by many superhuman activities so that everyone became happy and prosperous. Without the grace of the Lord, no one can become happy and prosperous. Because the happiness of the family of devotees of the Lord

depends on the happiness of the Lord, Vidura first of all inquired about the well-being of the Lord.

TEXT 27

कच्चित्कुरूणां परमः सुहृन्नो
भामः स आस्ते सुखमङ्ग शौरिः ।
यो वै स्वसॄणां पितृवद्ददाति
वरान् वदान्यो वरतर्पणेन ॥२७॥

kaccit kurūṇāṁ paramaḥ suhṛn no
bhāmaḥ sa āste sukham aṅga śauriḥ
yo vai svasṛṇāṁ pitṛvad dadāti
varān vadānyo vara tarpaṇena

kaccit—whether; *kurūṇām*—of the Kurus; *paramaḥ*—greatest; *suhṛt*—well-wisher; *naḥ*—our; *bhāmaḥ*—brother-in-law; *saḥ*—he; *āste*—is; *sukham*—happy; *aṅga*—O Uddhava; *śauriḥ*—Vasudeva; *yaḥ*—one who; *vai*—certainly; *svasṛṇām*—of the sisters; *pitṛvat*—like father; *dadāti*—gives; *varān*—everything desirable; *vadānyoḥ*—munificent; *vara*—wife; *tarpaṇena*—by pleasing.

TRANSLATION

[Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sister, and he is always pleasing to his wives.

PURPORT

Lord Kṛṣṇa's father, Vasudeva, had sixteen wives, and one of them, named Pauravī or Rohiṇī, the mother of Baladeva, was the sister of Vidura. Vasudeva, therefore, is the husband of Vidura's sister, and thus they were brothers-in-law. Vasudeva's sister Kuntī was the wife of Pāṇḍu, Vidura's elder brother, and in that sense also, Vasudeva was brother-in-law to Vidura. Kuntī was younger than Vasudeva, and it was the duty of the elder brother to treat younger sisters as daughters. Whenever anything was needed by Kuntī, it was munificently delivered by Vasudeva, due to his great love for his younger sister. Vasudeva never dissatisfied his wives, and at the same time he supplied the objects desired by his sister. He had special attention for Kuntī because she became a widow at an early age. While inquiring about Vasudeva's welfare, Vidura remembered all about him and the family relationship.

TEXT 28

कच्चिद्वरूथाधिपतिर्यदूनां
प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
यं रुक्मिणी भगवतोऽभिलेभे
आराध्य विप्रान् स्मरमादिसर्गे ॥२८॥

kaccid varūthādhipatir yadūnāṁ
pradyumna āste sukham aṅga vīraḥ
yaṁ rukmiṇī bhagavato 'bhilebhe
ārādhya viprān smaram ādisarge

kaccit—whether; *varūtha*—military; *adhipatiḥ*—commander-in-chief; *yadūnām*—of the Yadus; *pradyumnaḥ*—the son of Kṛṣṇa named Pradyumna; *āste*—is; *sukham*—happy; *aṅga*—O Vidura; *vīraḥ*—the great warrior; *yam*—whom; *rukmiṇī*—the wife of Kṛṣṇa named Rukmiṇī; *bhagavataḥ*—from the Personality of Godhead; *abhilebhe*—got as a prize; *ārādhya*—pleasing; *viprān*—*brāhmaṇas;* *smaram*—Cupid (Kāmadeva); *ādisarge*—in his previous life.

TRANSLATION

O Uddhava, please tell me how is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life? Rukmiṇī bore him as her son from Lord Kṛṣṇa, by the grace of brāhmaṇas whom she pleased.

PURPORT

According to Śrīla Jīva Gosvāmī, Smara (Cupid, or Kāmadeva) is one of the eternal associates of Lord Kṛṣṇa. Jīva Gosvāmī has explained this very elaborately in his treatise *Kṛṣṇa-sandarbha.*

TEXT 29

कच्चित्सुखं सात्वतवृष्णिभोज-
दाशार्हकाणामधिपः स आस्ते ।
यमभ्यषिञ्चच्छतपत्रनेत्रो
नृपासनाशां परिहृत्य दूराद् ॥२९॥

kaccit sukhaṁ sātvata-vṛṣṇi-bhoja-
dāśārha-kāṇām-adhipaḥ sa āste
yam abhyaṣiñcac chata-patranetro
nṛpāsanāśāṁ parihṛtya dūrāt

kaccit—whether; *sukham*—all well; *sātvata*—the Sātvata race; *vṛṣṇi*—the Vṛṣṇi dynasty; *bhoja*—the Bhoja dynasty; *dāśārha-kāṇām*—the Dāśārha race; *adhipaḥ*—King Ugrasena; *saḥ*—he; *āste*—do exist; *yam*—whom; *abhyaṣiñcat*—installed; *śata-patra-netraḥ*—Lord Śrī Kṛṣṇa; *nṛpāsanāśām*—hope of the royal throne; *parihṛtya*—giving up; *dūrāt*—at a distant place.

TRANSLATION

O my friend, [tell me] whether Ugrasena, the King of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, is now doing well. He went far away from His kingdom, leaving aside all hopes of his royal throne, but Lord Kṛṣṇa again reinstalled him.

TEXT 30

कच्चिद्धरेः सौम्य सुतः सदृक्ष
आस्तेऽग्रणी रथिनां साधु साम्बः ।
असूत यं जाम्बवती व्रताढ्या
देवं गुहं योऽम्बिकया धृतोऽग्रे ॥३०॥

kaccid dhareḥ saumya sutaḥ sadṛkṣa
āste 'graṇī rathināṁ sādhu sāmbaḥ
asūta yaṁ jāmbavatī vratāḍhyā
devaṁ guhaṁ yo 'mbikayā dhṛto 'gre

kaccit—whether; *dhareḥ*—of the Personality of Godhead; *saumya*—O grave one; *sutaḥ*—son; *sadṛkṣa*—similar; *āste*—fare well; *agraṇīḥ*—forward; *rathināṁ*—of the warriors; *sādhu*—well behaved; *sāmbaḥ*—Sāmba; *asūta*—gave birth; *yam*—whom; *jāmbavatī*—Jāmbavatī, a queen of Lord Kṛṣṇa's; *vratāḍhyā*—enriched by vows; *devam*—the demigod; *guham*—of the name Kārttikeya; *yaḥ*—whom; *ambikayā*—unto the wife of Śiva; *dhṛtaḥ*—born; *agre*—in the previous birth.

TRANSLATION

O gentle one, does Sāmba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Kārttikeya in

the womb of the wife of Lord Śiva, and now he has been born in the womb of Jāmbavatī, the most enriched wife of Kṛṣṇa.

PURPORT

Lord Śiva, one of the three qualitative incarnations of the Personality of Godhead, is the plenary expansion of the Lord. Kārttikeya, born of him, is on the level of Pradyumna, another son of Lord Kṛṣṇa. When Lord Śrī Kṛṣṇa descends into the material world, all His plenary portions also appear with Him to exhibit different functions of the Lord. But for the pastimes at Vṛndāvana, all functions are performed by the Lord's different plenary expansions. Vāsudeva is a plenary expansion of Nārāyaṇa. When the Lord appeared as Vāsudeva before Devakī and Vasudeva, He appeared in His capacity as Nārāyaṇa. Similarly, all the demigods of the heavenly kingdom appeared as associates of the Lord in the forms of Pradyumna, Sāmba, Uddhava, etc. It is learned here that Kāmadeva appeared as Pradyumna, Kārttikeya as Sāmba, and one of the Vasus as Uddhava. All of them served in their different capacities in order to enrich the pastimes of Kṛṣṇa.

TEXT 31

क्षेमं स कच्चिद्युयुधान आस्ते
यः फाल्गुनाल्लब्धधनूरहस्यः ।
लेभेऽञ्जसाधोक्षजसेवयैव
गतिं तदीयां यतिभिर्दुरापाम् ॥३१॥

kṣemaṁ sa kaccid yuyudhāna āste
yaḥ phālgunāl labdha-dhanū-rahasyaḥ
lebhe 'ñjasādhokṣaja-sevayaiva
gatiṁ tadīyāṁ yatibhir durāpām

kṣemam—all good; *saḥ*—he; *kaccit*—whether; *yuyudhānaḥ*—Śatyakī; *āste*—is there; *yaḥ*—one who; *phālgunāt*—from Arjuna; *labdha*—achieved; *dhanū-rahasyaḥ*—one who understands the intricacies of military art; *lebhe*—also achieved; *añjasā*—summarily; *adhokṣaja*—transcendence; *sevaya*—by service; *eva*—certainly; *gatim*—destination; *tadīyām*—transcendental; *yatibhiḥ*—by great renouncers; *durāpām*—very difficult to achieve.

TRANSLATION

O Uddhava, does Yuyudhāna fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.

PURPORT

The destination of transcendence is to become the personal associate of the Personality of Godhead, who is known as *adhokṣaja,* He who is beyond the reach of the senses. The renouncers of the world, the *sannyāsīs,* give up all worldly connections, namely, family, wife, children, friends, home, wealth—everything—to attain the transcendental bliss of Brahman happiness. But *adhokṣaja* happiness is beyond Brahman happiness. The empiric philosophers enjoy a transcendental quality of bliss by philosophical speculation on the Supreme Truth, but beyond that pleasure there is the pleasure which is enjoyed by Brahman in His eternal form of the Personality of Godhead. Brahman bliss is enjoyed by living entities after liberation from material bondage. But Param Brahman, the Personality of Godhead, enjoys eternally a bliss of His own potency, which is called the *āhlādinī* potency. The empiric philosopher who studies Brahman by negation of the external features has not yet learned the quality of the *āhlādinī* potency of Brahman. Out of many potencies of the Omnipotent, there are three features of His internal potency—namely *saṁvit, sandhinī* and *āhlādinī.* And in spite of their strict adherence to the principles of *yama, niyama, āsana, dhyāna, dhāranā* and *prāṇāyāma,* the great *yogīs* and *jñānīs* are unable to enter into the internal potency of the Lord. This internal potency is, however, easily realized by the devotees of the Lord by dint of devotional service. Yuyudhāna achieved this stage of life, just as he achieved expert knowledge in military science from Arjuna. Thus his life was successful to the fullest extent from both the material and spiritual angles of vision. That is the way of devotional service to the Lord.

TEXT 32

कच्चिद् बुधः स्वस्त्यनमीव आस्ते
श्वफल्कपुत्रो भगवत्प्रपन्नः ।
यः कृष्णपादाङ्कितमार्गपांसु-
ष्वचेष्टत प्रेमविभिन्नधैर्यः ॥३२॥

kaccid budhaḥ svastyanamīva āste
śvaphalka-putro bhagavat-prapannaḥ
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣv-
aceṣṭata prema-vibhinna-dhairyaḥ

kaccit—whether; *budhaḥ*—very learned; *svasti*—well; *anamīvaḥ*—faultless; *āste*—do exist; *śvaphalka-putraḥ*—the son of Śvaphalka, Akrūra; *bhagavat*—regarding the Personality of Godhead; *prapannaḥ*—surrendered; *yaḥ*—one who; *kṛṣṇa*—the Lord; *pāda-aṅkita*—marked with footprints; *mārga*—path; *pāṁsuṣu*—dust; *aceṣṭata*—exhibited; *prema-vibhinna*—lost in transcendental love; *dhairyaḥ*—mental equilibrium.

TRANSLATION

Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.

PURPORT

When Akrūra came to Vṛndāvana in search of Kṛṣṇa, he saw the footprints of the Lord on the dust of Nanda-grāma and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a devotee who is fully absorbed in incessant thoughts of Kṛṣṇa. Such a pure devotee of the Lord is naturally faultless because he is always associated with the supremely pure Personality of Godhead. Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya was the typical example of the transcendental ecstasy, as we can understand from the life of this incarnation of God.

TEXT 33

कच्चिच्छिवं देवकभोजपुत्र्या
विष्णुप्रजाया इव देवमातुः ।
या वै स्वगर्भेण दधार देवं
त्रयी यथा यज्ञवितानमर्थम् ॥३३॥

kaccic chivaṁ devaka-bhoja-putryā
viṣṇu-prajāyā iva deva-mātuḥ
yā vai sva-garbheṇa dadhāra devaṁ
trayī yathā yajña-vitānam artham

kaccit—whether; *śivam*—everything well; *devaka-bhoja-putryāḥ*—of the daughter of King Devaka-bhoja; *viṣṇu-prajāyāḥ*—of she who gave birth to the Personality of Godhead; *iva*—like that of; *deva-mātuḥ*—of the mother of the demigods (Āditi); *yā*—one who; *vai*—indeed; *sva-garbheṇa*—by her own womb; *dadhāra*—conceived; *devam*—the Supreme Lord; *trayī*—the *Vedas; yathā*—as much as; *yajña-vitānam*—spreading the sacrificial; *artham*—purpose.

TRANSLATION

As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devakī] doing well?

PURPORT

The *Vedas* are full of transcendental knowledge and spiritual values, and thus Devakī, the mother of Lord Kṛṣṇa, conceived the Lord in her womb as the personified meaning of the *Vedas.* There is no difference between the *Vedas* and the Lord. The *Vedas* aim at the understanding of the Lord, and the Lord is the *Vedas* personified. Devakī is compared to the meaningful *Vedas* and the Lord to their purpose personified.

TEXT 34

अपिस्विदास्ते भगवान् सुखं वो
यः सात्वतां कामदुघोऽनिरुद्धः ।
यमामनन्ति स्म हि शब्दयोनिं
मनोमयं सत्त्वतुरीयतत्त्वम् ॥३४॥

api-svid āste bhagavān sukhaṁ vo
yaḥ sātvatāṁ kāma-dugho 'niruddhaḥ
yam āmananti sma hi śabda-yoniṁ
mano-mayaṁ sattva-turīya-tattvam

api—as also; *svit*—whether; *āste*—does He; *bhagavān*—the Personality of Godhead; *sukham*—all happiness; *vaḥ*—of you; *yaḥ*—one who; *sātvatām*—of the devotees; *kāma-dughaḥ*—source of all desires; *aniruddhaḥ*—the

plenary expansion Aniruddha; *yam*—whom; *āmananti*—accept; *sma*—from yore; *hi*—certainly; *śabda-yonim*—the cause of the *Ṛg-veda*; *manaḥ-mayam*—creator of the mind; *sattva*—transcendental; *turīya*—the fourth expansion; *tattvam*—principle.

TRANSLATION

May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Ṛg-veda, the creator of the mind and the fourth plenary expansion of Viṣṇu.

PURPORT

Ādi-caturbuja, the original expansions from Baladeva, are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. All of Them are *Viṣṇu-tattvas* or nondifferent Personalities of Godhead. In the incarnation of Śrī Rāma, all these different expansions appeared for particular pastimes. Lord Rāma is the original Vāsudeva, and His brothers were Saṅkarṣaṇa, Pradyumna and Aniruddha. Aniruddha is also the cause of Mahā-Viṣṇu, from whose breathing the *Ṛg-veda* appeared. All this is nicely explained in the *Mārkaṇḍeya Purāṇa*. In the incarnation of Lord Kṛṣṇa, Aniruddha appeared as the son of the Lord. Lord Kṛṣṇa in Dvārakā is the Vāsudeva expansion of the original group. The original Lord Kṛṣṇa never leaves Goloka Vṛndāvana. All the plenary expansions are one and the same *Viṣṇu-tattva,* and there is no difference in their potency.

TEXT 35

अपिस्विदन्ये च निजात्मदैव-
मनन्यवृत्त्या समनुव्रता ये ।
हृदीकसत्यात्मजचारुदेष्ण-
गदादयः स्वस्ति चरन्ति सौम्य ॥३५॥

api-svid anye ca nijātma daivam
ananya-vṛttyā samanuvratā ye
hṛdīka-satyātmaja-cārudeṣṇa
gadādayaḥ svasti caranti saumya

api—as also; *svit*—whether; *anye*—others; *ca*—and; *nija-ātma*—of one's own self; *daivam*—Śrī Kṛṣṇa; *ananya*—absolutely; *vṛttyā*—faith; *samanuvratāḥ*—followers; *ye*—all those; *hṛdīka*—Hṛdīka; *satya-ātmaja*—born of

Satyabhāmā; *cārudeṣṇa*—Cārudeṣṇa; *gada*—Gada; *ādayaḥ*—and others; *svasti*—all well; *caranti*—pass time; *saumya*—O sober one.

TRANSLATION

O sober one, others, such as Hṛdīka, Cārudeṣṇa, the son of Satyabhāmā, and Gada, who accept Lord Śrī Kṛṣṇa as the soul of the self and thus follow His path without deviation—are they well?

TEXT 36

अपि स्वदोर्भ्यां विजयाच्युताभ्यां
धर्मेण धर्मः परिपाति सेतुम् ।
दुर्योधनोऽतप्यत यत्सभायां
साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥३६॥

api sva-dorbhyāṁ vijayācyutābhyāṁ
dharmeṇa dharmaḥ paripāti setum
duryodhano'tapyata yat-sabhāyāṁ
sāmrājya-lakṣmyā-vijayānuvṛttyā

api—as also; *sva-dorbhyām*—own arms; *vijaya*—Arjuna; *acyutābhyām*—along with Śrī Kṛṣṇa; *dharmeṇa*—on religious principles; *dharmaḥ*—King Yudhiṣṭhira; *paripāti*—maintains; *setum*—the respect of religion; *duryodhanaḥ*—Duryodhana; *atapyata*—envied; *yat*—whose; *sabhāyām*—royal assembly; *sāmrājya*—imperial; *lakṣmyā*—opulence; *vijaya-anuvṛttyā*—by the service of Arjuna.

TRANSLATION

Also let me inquire whether Mahārāja Yudhiṣṭhira is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana was burning with envy because Yudhiṣṭhira was being protected by the arms of Kṛṣṇa and Arjuna as if they were his own arms.

PURPORT

Mahārāja Yudhiṣṭhira was the emblem of religion. When he was ruling his kingdom with the help of Lord Kṛṣṇa and Arjuna, the opulence of his kingdom surpassed all imaginations of the opulence of the kingdom of heaven. His actual arms were Lord Kṛṣṇa and Arjuna, and thus he surpassed everyone's opulence. Duryodhana, being envious of this opulence, planned

so many schemes to put Yudhiṣṭhira into difficulty, and at last the Battle of Kurukṣetra was brought about. After the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira was again able to rule his legitimate kingdom, and he reinstated the principles of honor and respect for religion. That is the beauty of a kingdom ruled by a pious king like Mahārāja Yudhiṣṭhira.

TEXT 37

किं वा कृताघेष्वघमत्यमर्षी
भीमोऽहिवद्दीर्घतमं व्यमुञ्चत् ।
यस्याङ्घ्रिपातं रणभूर्न सेहे
मार्गं गदायाश्चरतो विचित्रम् ॥३७॥

kiṁ vā kṛtāgheṣv aghamaty amarṣī
bhīmo'hivad dīrghatamaṁ vyamuñcat
yasyāṅghri-pātaṁ raṇa-bhūr na sehe
mārgaṁ gadāyāś carato vicitram

kim—whether; *vā*—either; *kṛta*—performed; *agheṣu*—unto the sinners; *aghamati*—angry; *amarṣī*—unconquerable; *bhīmaḥ*—Bhīma; *ahivat*—like the cobra; *dīrghatamam*—long-cherished; *vyamuñcat*—has released; *yasya*—whose; *aṅghri-pātam*—putting on the steps; *raṇa-bhūḥ*—the field of battle; *na*—could not; *sehe*—tolerate; *mārgam*—the path; *gadāyāḥ*—by the clubs; *caratah*—playing; *vicitram*—wonderful.

TRANSLATION

[Please tell me] whether the unconquerable Bhīma, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.

PURPORT

Vidura knew the strength of Bhīma. Whenever Bhīma was on the battlefield, his steps on the path and the wonderful playing of his club were unbearable for the enemy. Powerful Bhīma did not take steps against the sons of Dhṛtarāṣṭra for a long time. Vidura's inquiry was whether he had yet released his anger, which was like that of a suffering cobra. When a cobra releases its venom after long-cherished anger, its victim cannot survive.

TEXT 38

कच्चिद्यशोधा रथयूथपानां
गाण्डीवधन्वोपरतारिरास्ते ।
अलक्षितो यच्छरकूटगूढो
मायाकिरातो गिरिशस्तुतोष ॥३८॥

kaccid yaśodhā ratha-yūthapānāṁ
gāṇḍīva-dhanvoparatārir āste
alakṣito yac-chara-kūṭa-gūḍho
māyā-kirāto giriśas tutoṣa

kaccit—whether; *yaśodhā*—famous; *ratha-yūthapānām*—amongst the great chariot warriors; *gāṇḍīva*—Gāṇḍīva; *dhanva*—bow; *uparatāriḥ*—one who has vanquished the enemies; *āste*—doing well; *alakṣitaḥ*—without being identified; *yat*—whose; *śara-kūṭa-gūḍhaḥ*—being covered by arrows; *māyā-kirātaḥ*—false hunter; *giriśaḥ*—Lord Śiva; *tutoṣa*—was satisfied.

TRANSLATION

[Please tell me] whether Arjuna, whose bow bears the name Gāṇḍīva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Śiva by covering him with arrows when Śiva came as an unidentified false hunter.

PURPORT

Lord Śiva tested Arjuna's strength by picking a quarrel with him over a hunted boar. He confronted Arjuna in the false dress of a hunter, and Arjuna covered him with arrows until Lord Śiva was satisfied with Arjuna's fighting. He offered Arjuna the Pāśupati weapon and blessed him. Here Vidura inquired about the great warrior's well-being.

TEXT 39

यमावुतस्वित्तनयौ पृथायाः
पार्थैर्वृतौ पक्ष्मभिरक्षिणीव ।
रेमात उद्दाय मृधे स्वरिक्थं
परात्सुपर्णाविव वज्रिवक्त्रात् ॥३९॥

yamāv utasvit tanayau pṛthāyāḥ
pārthair vṛtau pakṣmabhir akṣiṇīva
remāta uddāya mṛdhe sva-riktham
parāt suparṇāv iva vajri-vaktrāt

yamau—twins (Nakula and Sahadeva) *utasvit*—whether; *tanayau*—sons; *pṛthāyāḥ*—of Pṛthā; *pārthaiḥ*—by the sons of Pṛthā; *vṛtau*—protected; *pakṣmabhiḥ*—by shields; *akṣiṇi*—of the eyes; *iva*—like; *remāte*—playing carelessly; *uddāya*—snatching; *mṛdhe*—in the fight; *sva-riktham*—own property; *parāt*—from the enemy Duryodhana; *suparṇau*—Garuḍa, the carrier of Lord Viṣṇu; *iva*—like; *vajri-vaktrāt*—from the mouth of Indra.

TRANSLATION

Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Pṛthā, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuḍa snatched nectar from the mouth of Indra, the thunderbolt carrier.

PURPORT

Indra, the King of heaven, carries a thunderbolt in his hand and is very strong, yet Garuḍa, the carrier of Lord Viṣṇu, was able to snatch nectar from his mouth. Similarly, Duryodhana was as stong as the King of heaven, and still the sons of Pṛtha, the Pāṇḍavas, were able to snatch away their kingdom from Duryodhana. Both Garuḍa and the Pārthas are pet devotees of the Lord, and thus it was possible for them to face such strong enemies.

Vidura's inquiry was about the youngest brothers of the Pāṇḍavas, namely Nakula and Sahadeva. These twin brothers were sons of Mādrī, the stepmother of the other Pāṇḍavas. But although they were step-brothers, because Kuntī took charge of them after the departure of Mādrī with her husband Mahārāja Pāṇḍu, Nakula and Sahadeva were as good as the other three Pāṇḍavas, Yudhiṣṭhira, Bhīma and Arjuna. The five brothers are known in the world as regular brothers. The three elder Pāṇḍavas took care of the younger brothers, just as the eyelid takes care of the eye. Vidura was anxious to know whether, after winning back their own kingdom from the hands of Duryodhana, the younger brothers were still living happily under the care of the elder brothers.

TEXT 40

अहो पृथापि धियतेऽर्भकार्थे
राजर्षिवर्येण विनापि तेन ।
यस्त्वेकवीरोऽधिरथो विजिग्ये
धनुर्द्वितीयः ककुभश्चतस्रः ॥४०॥

aho pṛthāpi dhriyate'rbhakārthe
rājarṣi-varyeṇa vināpi tena
yas tv eka-vīro 'dhiratho vijigye
dhanur dvitīyaḥ kakubhaś catasraḥ

aho—O my lord; *pṛthā*—Kuntī; *api*—also; *dhriyate*—bears her life; *arbhaka-arthe*—for the sake of fatherless children; *rājarṣi*—King Pāṇḍu; *varyeṇa*—the best; *vināpi*—without him; *tena*—him; *yaḥ*—one who; *tu*—but; *eka*—alone; *vīraḥ*—the warrior; *adhirathaḥ*—commander; *vijigye*—could conquer; *dhanuḥ*—the bow; *dvitīyaḥ*—the second; *kukubhaḥ*—directions; *catasraḥ*—four.

TRANSLATION

O my lord, is Pṛthā still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pāṇḍu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.

PURPORT

A faithful wife cannot live without her lord, the husband, and therefore all widows used to voluntarily embrace the burning fire which consumed the dead husband. This system was very common in India because all the wives were chaste and faithful to their husbands. Later on, with the advent of the age of Kali, the wives gradually began to be less adherent to their husbands, and the voluntary embrace of the fire by the widows became a thing of the past. Very recently the system was abolished, since the voluntary system had become a forcible social custom.

When Mahārāja Pāṇḍu died, both his wives, namely Kuntī and Mādrī, were prepared to embrace the fire, but Mādrī requested Kuntī to live for the sake of the younger children, the five Pāṇḍavas. This was agreed upon by Kuntī at the added request of Vyāsadeva. In spite of her great bereavement, Kuntī decided to live, not to enjoy life in the absence of her husband, but only to give protection to the children. This incidence is referred to here by Vidura because he knew all the facts about his sister-

in-law, Kuntīdevī. It is understood that Mahārāja Pāṇḍu was a great warrior and that he alone, with the help of bow and arrow, could conquer the world's four directions. In the absence of such a husband, it was almost impossible for Kuntī to live on even as a widow, but she had to do it for the sake of the five children.

TEXT 41

सौम्यानुशोचे तमधःपतन्तं
भ्रात्रे परेताय विदुद्रुहे यः ।
निर्यापितो येन सुहृत्स्वपुर्या
अहं स्वपुत्रान् समनुव्रतेन ॥४१॥

saumyānuśoce tam adhaḥ-patantaṁ
bhrātre paretāya vidudruhe yaḥ
niryāpito yena suhṛt sva-puryā
ahaṁ sva-putrān samanuvratena

saumya—O gentle one; *anuśoce*—just lamenting; *tam*—him; *adhaḥ-patantam*—gliding down; *bhrātre*—on his brother's; *paretāya*—death; *vidudruhe*—revolted against; *yaḥ*—one who; *niryāpitaḥ*—driven out; *yena*—by whom; *suhṛt*—well-wisher; *sva-puryāḥ*—from his own house; *aham*—myself; *sva-putrān*—with his own sons; *samanuvratena*—accepting the same line of action.

TRANSLATION

O gentle one, I simply lament for him [Dhṛtarāṣṭra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher. He did this by accepting the line of action adopted by his own sons.

PURPORT

Vidura did not ask about the welfare of his elder brother because there was no chance of his well-being, only news of his gliding down to hell. Vidura was a sincere well-wisher for Dhṛtarāṣṭra, and he had a thought about him in the corner of his heart. He lamented that Dhṛtarāṣṭra could rebel against the sons of his dead brother Pāṇḍu and that he could drive him (Vidura) out of his own house on the dictation of his crooked sons. In spite of these actions, Vidura never became an enemy of Dhṛtarāṣṭra but continued to be his well-wisher, and at the last stage of Dhṛtarāṣṭra's

life, it was he only who proved to be his real friend. Such is the behavior of a Vaiṣṇava like Vidura: he desires all good, even for his enemies.

TEXT 42

सोऽहं हरेर्मर्त्यविडम्बनेन
दृशो नृणां चालयतो विधातुः ।
नान्योपलक्ष्यः पदवीं प्रसादा-
च्चरामि पश्यन् गतविस्मयोऽत्र ॥४२॥

so 'haṁ harer martya-viḍambanena
dṛśo nṛṇāṁ cālayato vidhātuḥ
nānyopalakṣyaḥ padavīṁ prasādāc
carāmi paśyan gata-vismayo 'tra

saḥ aham—therefore, I; *hareḥ*—of the Personality of Godhead; *martya*—in this mortal world; *viḍambanena*—without being recognized; *dṛśaḥ*—on sight; *nṛṇām*—of the people in general; *cālayataḥ*—bewildering; *vidhātuḥ*—in order to do it; *na*—not; *anya*—other; *upalakṣyaḥ*—seen by others; *padavīm*—glories; *prasādāt*—by the grace of; *carāmi*—do travel; *paśyan*—by seeing; *gata-vismayaḥ*—without doubt; *atra*—in this matter.

TRANSLATION

I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

PURPORT

Although he was the brother of Dhṛtarāṣṭra, Vidura was completely different. By the grace of Lord Kṛṣṇa, he was not as foolish as his brother, and thus his brother's association could not influence him. Dhṛtarāṣṭra and his materialistic sons wanted to falsely lord it over the world by dint of their own strength. The Lord encouraged them in this, and thus they became more and more bewildered. But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrim's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence

on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly convinced of being protected by the Lord. This stage of life is explained in *Bhagavad-gītā* as *abhayaṁ sattva-saṁśuddhiḥ*: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called *sattva-saṁśuddhiḥ,* or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called *nārāyaṇa-para,* is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

When Lord Śrī Kṛṣṇa was personally present in the mortal world in His eternal blissful form of Śyāmasundara, those who were not pure devotees of the Lord could not recognize Him or know His glories. *Avajānānti māṁ mūḍhā mānuṣīṁ tanum āśritam* (Bg. 9.11): He is always bewildering to the nondevotees, but He is always seen by the devotees by dint of their pure devotional service to Him.

TEXT 43

नूनं नृपाणां त्रिमदोत्पथानां
महीं मुहुश्चालयतां चमूभिः ।
वधात्प्रपन्नार्तिजिहीर्षयेशो-
ऽप्युपैक्षताघं भगवान् कुरूणाम् ॥४३॥

nūnaṁ nṛpāṇāṁ tri-madotpathānāṁ
mahīm-muhuś cālayatāṁ camūbhiḥ
vadhāt prapannārti-jihīrṣayeśo
'py upaikṣatāghaṁ bhagavān kurūṇām

nūnam—of course; *nṛpāṇām*—of the kings; *tri*—three; *mada-utpathānām*—going astray out of false pride; *mahīm*—earth; *muhuḥ*—constantly; *cālayatām*—agitating; *camūbhiḥ*—by movement of soldiers; *vadhāt*—from the act of killing; *prapanna*—surrendered; *arti-jihīrṣaya*—willing to relieve the distress of the sufferers; *īśaḥ*—the Lord; *api*—in spite of; *upaikṣata*—waited; *agham*—offenses; *bhagavān*—the Supreme Lord; *kurūṇām*—of the Kurus.

TRANSLATION

Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

PURPORT

As declared in *Bhagavad-gītā*, the Lord appears in the mortal world to execute His much-needed mission of killing the miscreants and giving protection to the suffering faithful. In spite of that mission, Lord Kṛṣṇa tolerated the insult to Draupadī by the Kurus and the injustices perpetrated against the Pāṇḍavas, as well as insults to Himself. The question may be raised, "Why did He tolerate such injustices and insults in His presence? Why did He not chastise the Kurus immediately?" When Draupadī was insulted in the assembly by the Kurus by their attempt to see her naked in the presence of all, the Lord protected Draupadī by supplying an unlimited length of clothing. But He did not chastise the insulting party immediately. This silence of the Lord did not mean, however, that He excused the offenses of the Kurus. There were many other kings on earth who had become very proud of three kinds of possessions—wealth, education and followers—and they were constantly agitating the earth by movements of military strength. The Lord was just waiting to get them together on the Battlefield of Kurukṣetra and kill them all at one time, just to make a short-cut in His killing mission. Godless kings or heads of state, when puffed up by advancement of material wealth, education and increase of population, always make a show of military strength and give trouble to the innocent. When Lord Kṛṣṇa was personally present, there were many such kings all over the world, and He thus arranged for the Battle of Kurukṣetra. In His manifestation of *viśva-rūpa*, the Lord expressed His mission of killing as follows: "I have willingly descended on the earth in My capacity of inexorable Time in order to decrease the unwanted population. I shall finish all those who have assembled here except you, the Pāṇḍavas. This killing does not wait for you to take part in it. It is already arranged: all will be killed by Me. If you want to become famous as the hero of the battlefield and thus enjoy the booty of war, then, O Savyasācin, just become the immediate cause of this killing and thus take the credit. I have already killed all the great warriors, Bhīṣma, Droṇa, Jayadratha, Karṇa and many other great generals. Do not worry. Fight the battle and be famous as a great hero." (Bg. 11.32-34)

The Lord always wants to see His devotee as the hero of some episode which He Himself performs. He wanted to see His devotee and friend Arjuna as the hero of the Battle of Kurukṣetra, and thus He waited for all the miscreants of the world to assemble. That, and nothing else, is the explanation of His waiting.

TEXT 44

अजस्य जन्मोत्पथनाशनाय
कर्माण्यकर्तुर्ग्रहणाय पुंसाम् ।
नन्वन्यथा कोऽर्हति देहयोगं
परो गुणानामुत कर्मतन्त्रम् ॥४४॥

ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogaṁ
paro guṇānām uta karma-tantram

ajasya—of the unborn; *janma*—appearance; *utpatha-nāśanāya*—for the sake of annihilating the upstarts; *karmāṇi*—works; *akartuḥ*—of one who has nothing to do; *grahaṇāya*—to take up; *puṁsām*—of all persons; *nanu anyathā*—otherwise; *kaḥ*—who; *arhati*—may deserve; *deha-yogam*—contact of the body; *paraḥ*—transcendental; *guṇānām*—of the three modes of nature; *uta*—what to speak of; *karma-tantram*—the law of action and reaction.

TRANSLATION

The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

PURPORT

Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ (*Brahma-saṁhitā,* 5.1): the form of the Lord is eternal, blissful and all-knowing. His so-called birth is therefore an appearance only, like the birth of the sun on the horizon. His birth does not, like that of the living entities, take place under the influence of material nature and the bondage of the reactions of past deeds. His works and activities are independent pastimes and are

not subject to the reactions of material nature. In *Bhagavad-gītā* it is said:

na māṁ karmāṇi limpanti na me karma-phale spṛhā
iti māṁ yo 'bhijānāti karmabhir na sa baddhyate (*Bg.* 4.14)

The law of *karma* enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds. It is said, *karmāṇi nirdahati kintu ca bhakti-bhājām:* The Lord minimizes or nullifies the reactionary influence of the devotees' past deeds. (B.s. 5:54)

The activities of the Lord are to be accepted and relished by all living entities. His activities are to attract the ordinary man towards the Lord. The Lord always acts in favor of the devotees, and therefore ordinary men who are fruitive actors or seekers of salvation may be attracted to the Lord when He acts as protector of the devotees. The fruitive actors can attain their goals by devotional service, and the salvationists can also attain their goal in life by devotional service to the Lord. The devotees neither want the fruitive results of their work nor do they want any kind of salvation. They relish the glorious superhuman activities of the Lord, such as His lifting Govardhana Hill, His killing the demon Pūtanā in infancy, etc. His activities are enacted to attract all kinds of men—*karmīs, jñānīs* and *bhaktas.* Because He is transcendental to all laws of *karma*, there is no possibility of His accepting a form of *māyā* as is forced on the ordinary living entities who are bound by the actions and reactions of their own deeds.

The secondary purpose of His appearance is to annihilate the upstart *asuras* and to stop the nonsense of atheistic propaganda by less intelligent persons. By the Lord's causeless mercy, the *asuras* who are killed personally by the Personality of Godhead get salvation. The meaningful

appearance of the Lord is always distinct from ordinary birth. Even the pure devotees have no connection with the material body, and certainly the Lord, who appears as He is, in His *sac-cid-ānanda* form, is not limited by a material form.

TEXT 45

तस्य प्रपन्नाखिललोकपाना-
मवस्थितानामनुशासने स्वे ।
अर्थाय जातस्य यदुष्वजस्य
वार्तां सखे कीर्तय तीर्थकीर्तेः ॥४५॥

tasya prapannākhila-loka-pānām
avasthitānām anuśāsane sve
arthāya jātasya yaduṣv ajasya
vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ

tasya—His; *prapanna*—surrendered; *akhila-loka-pānām*—all rulers of the entire universe; *avasthitānām*—situated in; *anuśāsane*—under the control of; *sve*—own self; *arthāya*—for the interest of; *jātasya*—of the born; *yaduṣu*—in the family of the Yadus; *ajasya*—of the unborn; *vārtām*—topics; *sakhe*—O my friend; *kīrtaya*—please narrate; *tīrtha-kīrteḥ*—of the Lord, whose glories are chanted in the places of pilgrimage.

TRANSLATION

O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees, the Yadus.

PURPORT

There are innumerable rulers all over the universe in different varieties of planets: the sun-god in the sun planet, the moon-god in the moon planet, Indra in the heavenly planet, Vāyu, Varuṇa, and those in the Brahmaloka planet where Lord Brahmā is living. All are obedient servants of the Lord. Whenever there is any trouble in the administration of the innumerable planets in different universes, the rulers pray for an

appearance, and the Lord appears. The *Bhāgavatam* has already confirmed this in the following verse:

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge (*Bhāg.* 1.3.28)

In every millennium, whenever there is any trouble for the obedient rulers, the Lord appears. He also appears for the sake of His pure unalloyed devotees. The surrendered rulers and the pure devotees are always strictly under the control of the Lord, and they are never disobedient to the desires of the Lord. The Lord is therefore always attentive to them.

The purpose of pilgrimages is to remember the Lord constantly, and therefore the Lord is known as *tīrtha-kīrti.* The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord. Even today, although times have changed, there are still pilgrimage sites in India. For example, in Mathurā and Vṛndāvana, where we had a chance to stay, people are awake from early in the morning at 4 A.M. up until nighttime and are constantly engaged, some way or other, in chanting the holy glories of the Lord. The beauty of such a pilgrimage site is that automatically one remembers the holy glories of the Lord. His name, fame, quality, form, pastimes and entourage are all identical to the Lord, and therefore chanting the glories of the Lord invokes the personal presence of the Lord. Anytime or anywhere pure devotees meet and chant the glories of the Lord, the Lord is present without any doubt. It is said by the Lord Himself that He always stays where His pure devotees chant His glories.

Thus end the Bhaktivedanta purports of the Third Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "Questions by Vidura."*

CHAPTER TWO

Remembrance of Lord Kṛṣṇa

TEXT 1

श्रीशुक उवाच

इति भागवतः पृष्टः क्षत्त्रा वार्तां प्रियाश्रयाम् ।
प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्स्मारितेश्वरः ॥ १ ॥

śrī śuka uvāca
iti bhāgavataḥ pṛṣṭaḥ
kṣattrā vārtāṁ priyāśrayām
prativaktuṁ na cotseha
autkaṇṭhyāt smāriteśvaraḥ

śrī śukaḥ uvāca—Śrī Śukadeva said; *iti*—thus; *bhāgavataḥ*—the great devotee; *pṛṣṭaḥ*—being asked; *kṣattrā*—by Vidura; *vārtām*—message; *priyāśrayām*—regarding the dearest; *prativaktum*—to reply; *na*—not; *ca*—also; *utsehe*—became eager; *autkaṇṭhyāt*—by excessive anxiety; *smārita*—remembrance; *īśvaraḥ*—the Lord.

TRANSLATION

Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

TEXT 2

यः पञ्चहायनो मात्रा प्रातराशाय याचितः ।
तन्नैच्छद्रचयन् यस्य सपर्यां बाललीलया ॥ २ ॥

yaḥ pañca-hāyano mātrā
prātarāśāya yācitaḥ
tan naicchad racayan yasya
saparyāṁ bāla-līlayā

yaḥ—one who; *pañca*—five; *hāyanaḥ*—years old; *mātrā*—by his mother; *prātarāśāya*—for breakfast; *yācitaḥ*—called for; *tat*—that; *na*—not; *aicchat*—liked; *racayan*—playing; *yasya*—whose; *saparyām*—service; *bāla-līlayā*—childhood.

TRANSLATION

He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

PURPORT

From his very birth, Uddhava was a natural devotee of Lord Kṛṣṇa, or a *nitya-siddha*, a liberated soul. From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding and worshiping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him. Human life is meant for reviving one's eternal relation with the Lord, and all religious injunctions are meant for awakening this dormant instinct of the living entity. The sooner this awakening is brought about, the quicker the mission of human life is fulfilled. In a good family of devotees, the child gets the opportunity to serve the Lord in many ways. A soul who is already advanced in devotional service has the opportunity to take birth in such an enlightened family. This is confirmed in the *Bhagavad-gītā* (6.41). *Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhi jāyate*: even the fallen devotee gets the opportunity to take his birth in the family of a well-situated *brāhmaṇa* or in a rich, well-to-do mercantile family. In both these families there is a good opportunity to revive one's sense of God consciousness automatically because particularly in these families the worship of Lord Kṛṣṇa is regularly performed and the child gets the opportunity to imitate the process of worship called *arcanā*.

The *pāñcarātrikī* formula for training persons in devotional service is temple worship, whereby the neophytes get the opportunity to learn devotional service to the Lord. Mahārāja Parīkṣit also used to play with

Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle.

TEXT 3

स कथं सेवया तस्य कालेन जरसं गतः ।
पृष्टो वार्तां प्रतिब्रूयाद्भर्तुः पादावनुस्मरन् ॥ ३ ॥

sa kathaṁ sevayā tasya
kālena jarasaṁ gataḥ
pṛṣṭo vārtāṁ pratibrūyād
bhartuḥ pādāv anusmaran

saḥ—Uddhava; *katham*—how; *sevayā*—by such service; *tasya*—his; *kālena*—in course of time; *jarasam*—invalidity; *gataḥ*—undergone; *pṛṣṭaḥ*—asked for; *vārtām*—message; *pratibrūyāt*—just to reply; *bhartuḥ*—of the Lord; *pādau*—His lotus feet; *anusmaran*—remembering.

TRANSLATION

Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

PURPORT

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age. In the transcendental service there is no satiation, and therefore there is no retirement. Materially, when a man becomes tired by rendering service in his physical body, he is allowed retirement, but in the transcendental service there is no feeling of fatigue because it is spiritual service and is not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old, and therefore on the spiritual plane the service is never tiresome.

Uddhava undoubtedly became old, but that does not mean that his spirit became old. His service attitude matured on the transcendental

plane, and therefore as soon as he was questioned by Vidura about Lord Kṛṣṇa, he at once remembered his Lord by reference to the context and forgot himself on the physical plane. That is the sign of pure devotional service to the Lord, as will be explained later on (*lakṣaṇaṁ bhakti-yogasya*, etc.) in Lord Kapila's instruction to His mother Devahūti.

TEXT 4

स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम् ।
तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः ॥ ४ ॥

sa muhūrtam abhūt tūṣṇīṁ
kṛṣṇāṅghri sudhayā bhṛśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

saḥ—Uddhava; *muhūrtam*—for a moment; *abhūt*—became; *tūṣṇīm*—dead silent; *kṛṣṇa-aṅghri*—lotus feet of the Lord; *sudhayā*—by the nectar; *bhṛśam*—well matured; *tīvreṇa*—by very strong; *bhakti-yogena*—devotional service; *nimagnaḥ*—absorbed in; *sādhu*—good; *nirvṛtaḥ*—fully in love.

TRANSLATION

For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

PURPORT

On the inquiry by Vidura about Kṛṣṇa, Uddhava appeared to be awakened from slumber. He appeared to regret that he had forgotten the lotus feet of the Lord. Thus he again remembered the lotus feet of the Lord and remembered all his transcendental loving service unto Him, and by so doing he felt the same ecstasy that he used to feel in the presence of the Lord. Because the Lord is absolute, there is no difference between His remembrance and His personal presence. Thus Uddhava remained completely silent for a moment, but then he appeared to be going deeper and deeper into ecstasy. Feelings of ecstasy are displayed by highly advanced devotees of the Lord. There are eight kinds of transcendental changes in the body—tears, shivering of the body, perspiration, restlessness, throbbing, choking of the throat, etc.—and all were manifested by Uddhava in the presence of Vidura.

TEXT 5

पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः ।
पूर्णार्थो लक्षितस्तेन स्नेहप्रसरसंप्लुतः ॥ ५ ॥

pulakodbhinna-sarvāṅgo
muñcan mīlad-dṛśā śucaḥ
pūrṇārtho lakṣitas tena
sneha-prasara-samplutaḥ

pulaka-udbhinna—bodily changes of transcendental ecstasy; *sarvāṅgaḥ*—every part of the body; *muñcan*—smearing; *mīlat*—opening; *dṛśā*—by the eyes; *śucaḥ*—tears of grief; *pūrṇa-arthaḥ*—complete achievement; *lakṣitaḥ*—thus observed; *tena*—by Vidura; *sneha-prasara*—extensive love; *samplutaḥ*—thoroughly assimilated.

TRANSLATION

It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

PURPORT

The symptoms of the highest order of devotional life were observed by Vidura, an experienced devotee of the Lord, and he confirmed Uddhava's perfectional stage of love of Godhead. Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realization of the steady condition of devotional service, and the last stage is that of ecstasy symptomized by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting, and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed off. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realization and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage

there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the *mahā-bhāva* stage, which is generally not possible for the living entities. All these were manifested by Lord Śrī Caitanya Mahāprabhu, the personification of love of God.

In the *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī, the chief disciple of Lord Śrī Caitanya Mahāprabhu, these transcendental symptoms displayed by pure devotees like Uddhava are systematically described. We have written a summary study of *Bhakti-rasāmṛta-sindhu* entitled *The Nectar of Devotion*, and one may consult this book for more detailed information on the science of devotional service.

TEXT 6

शनकैर्भगवल्लोकान्नृलोकं पुनरागतः ।
विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्स्मयन् ॥ ६ ॥

śanakair bhagaval-lokān
nṛlokaṁ punar āgataḥ
vimṛjya netre viduraṁ
pratyāhoddhava utsmayan

śanakaiḥ—a little after; *bhagavat*—the Lord; *lokāt*—from the abode; *nṛlokam*—the planet of the human beings; *punaḥ āgataḥ*—coming again; *vimṛjya*—wiping; *netre*—eyes; *viduram*—unto Vidura; *pratya*—in affection; *āha*—said; *uddhavaḥ*—Uddhava; *utsmayan*—by all those remembrances.

TRANSLATION

The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.

PURPORT

When Uddhava was fully absorbed in the transcendental ecstasy of love of God, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. When Uddhava wanted to speak to Vidura, he came down from the abode of the Lord, Dvārakā, to the material plane of human beings. Even though a pure devotee is present on this mortal planet, he is here in relation to the Lord for engagement in transcendental

loving service, and not for any material cause. A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition. The conditional changes of the living entity are explained in the *Caitanya-caritāmṛta* in the instructions given to Śrīla Rūpa Gosvāmī by Lord Śrī Caitanya: "The living entities all over the universes are enjoying the effects of the respective fruitive results of their own work, life after life. Out of all of them, some may be influenced by the association of pure devotees and thus get the chance to execute devotional service by attainment of taste. This taste is the seed of devotional service, and one who is fortunate enough to have received such a seed is advised to sow it in the core of his heart. As one cultivates a seed by pouring water to fructify it, similarly the seed of devotional service sown in the heart of the devotee may be cultured by pouring water in the form of hearing and chanting of the holy name and pastimes of the Lord. The creeper of devotional service, so nourished, gradually grows, and the devotee, acting as a gardener, goes on pouring the water of constant hearing and chanting. The creeper of devotional service gradually grows so high that it passes through the entire material universe and enters into the spiritual sky, growing still higher and higher until it reaches the planet of Goloka Vṛndāvana. The devotee gardener is in touch with the abode of the Lord even from the material plane by dint of performing devotional service to the Lord simply by hearing and chanting. As a creeper takes shelter of another, stronger tree, similarly the creeper of devotional service, nourished by the devotee, takes shelter of the lotus feet of the Lord and thus becomes fixed. When the creeper is fixed, then the fruit of the creeper comes into existence, and the gardener who nourished it is able to enjoy this fruit of love, and his life becomes successful." That Uddhava attained this stage is evident from his dealings. He could simultaneously reach the supreme planet and still appear in this world.

TEXT 7

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह ।
किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥ ७ ॥

uddhava uvāca
kṛṣṇa-dyumaṇi-nimloce
gīrṇeṣv ajagareṇa ha
kiṁ nu naḥ kuśalaṁ brūyāṁ
gata-śrīṣu gṛheṣv aham

śrī uddhavaḥ uvāca—Śrī Uddhava said; *kṛṣṇa-dyumaṇi*—the Kṛṣṇa sun; *nimloce*—having set; *gīrṇeṣu*—being swallowed; *ajagareṇa*—by the great snake; *ha*—in the past; *kim*—what; *nu*—else; *naḥ*—our; *kuśalam*—welfare; *brūyām*—may I say; *gata*—gone away; *śrīṣu-gṛheṣu*—in the house; *aham*—I.

TRANSLATION

Śrī Uddhava said: My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?

PURPORT

The disappearance of the Kṛṣṇa sun may be explained as follows, according to the commentary of Śrīla Viśvanātha Cakravartī Ṭhākur. Vidura was struck with great sorrow when he got the hint of the annihilation of the great Yadu dynasty as well as his own family, the Kuru dynasty. Uddhava could understand the grief of Vidura, and therefore he first of all wanted to sympathize with him by saying that after the sunset everyone is in darkness. Since the entire world was merged in the darkness of grief, neither Vidura nor Uddhava nor anyone else could be happy. Uddhava was as much aggrieved as Vidura, and there was nothing further to be said about their welfare.

The comparison of Kṛṣṇa to the sun is very appropriate. As soon as the sun sets, darkness automatically appears. But the darkness experienced by the common man does not affect the sun itself either at the time of sunrise or of sunset. Lord Kṛṣṇa's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness. His pastimes, however, are everlasting. The Lord is always present in some universe, just as the sun is present either in the eastern or the western hemisphere. The sun is always present either in India or in America, but when the sun is present in India, the American land is in darkness, and when the sun is present in America, the Indian hemisphere is in darkness.

As the sun appears in the morning and gradually rises up to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Kṛṣṇa's disappearance in one universe and the beginning of His different pastimes in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe. And thus His *nitya-līlā* or eternal pastimes are going on without

ending. As the sunrise takes place once in twenty-four hours, similarly the pastimes of Lord Kṛṣṇa take place in a universe once in a daytime of Brahmā, the account of which is given in the *Bhagavad-gītā* as 4,300,000,000 solar years. But wherever the Lord is present, all His different pastimes as described in the revealed scriptures take place at regular intervals.

As at sunset the snakes become powerful, thieves are encouraged, ghosts become active, the lotus becomes disfigured and the *cakravākī* laments, so with the disappearance of Lord Kṛṣṇa, the atheists feel enlivened, and the devotees become sorry.

TEXT 8

दुर्भगो बत लोकोऽयं यदवो नितरामपि ।
ये संवसन्तो न विदुर्हरिं मीना इवोडुपम् ॥ ८ ॥

durbhago bata loko 'yaṁ
yadavo nitarām api
ye saṁvasanto na vidur
hariṁ mīnā ivoḍupam

durbhagaḥ—unfortunate; *bata*—certainly; *lokaḥ*—universe; *ayam*—this; *yadavaḥ*—the Yadu dynasty; *nitarām*—more specifically; *api*—also; *ye*—those; *saṁvasantaḥ*—living together; *na*—did not; *viduḥ*—understand; *harim*—the Personality of Godhead; *mīnāḥ*—the fishes; *iva uḍupam*—like the moon.

TRANSLATION

This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.

PURPORT

Uddhava lamented for the unfortunate persons of the world who could not recognize Lord Śrī Kṛṣṇa in spite of seeing all His transcendental godly qualities. From the very beginning of His appearance within the prison bars of King Kaṁsa up to His *mauṣala-līlā*, although He exhibited His potencies as the Personality of Godhead in the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the foolish persons of the world could not understand that He was the Supreme Lord. Foolish persons might have thought Him an extraordinary historical figure because

they had no intimate touch with the Lord, but more unfortunate were the family members of the Lord, the members of the Yadu dynasty, who were always in company with the Lord but were unable to recognize Him as the Supreme Personality of Godhead. Uddhava lamented his own fortune also because although he knew Kṛṣṇa to be the Supreme Personality of Godhead, he could not properly use the opportunity to render devotional service to the Lord. He regretted everyone's misfortune, including his own. The pure devotee of the Lord thinks himself most unfortunate. That is due to excessive love for the Lord and is one of the transcendental perceptions of *viraha*, the suffering of separation.

It is learned from the revealed scriptures that the moon was born from the milk ocean. There is a milk ocean in the upper planets, and there Lord Viṣṇu, who controls the heart of every living being as Paramātmā (the Supersoul), resides as the Kṣīrodakaśāyī Viṣṇu. Those who do not believe in the existence of the ocean of milk because they have experience only of the salty water in the ocean should know that the world is also called the *Go*, which means the cow. The urine of a cow is salty, and according to Āyurvedic medicine, the cow's urine is very effective in treating patients suffering from liver trouble. Such patients may not have any experience of the cow's milk because milk is never given to liver patients. But the liver patient may know that the cow has milk also, although he has never tasted it. Similarly, men who have experience only of this tiny planet where the salt-water ocean exists may take information from the revealed scriptures that there is also an ocean of milk, although we have never seen it. From this ocean of milk the moon was born, but the fish in the milk ocean could not recognize that the moon was not another fish and was different from them. The fish took the moon to be one of them or maybe something illuminating, but nothing more. The unfortunate persons who do not recognize Lord Kṛṣṇa are like such fish. They take Him to be one of them, although a little extraordinary in opulence, strength, etc. The *Bhagavad-gītā* confirms such foolish persons to be most unfortunate: *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam.* (Bg. 9.11)

TEXT 9

इङ्गितज्ञाः पुरुप्रौढा एकारामाश्च सात्वताः ।
सात्वतामृषभं सर्वे भूतावासममंसत ॥ ९ ॥

iṅgita-jñāḥ puru-prauḍhā
ekārāmāś ca sātvatāḥ
sātvatām ṛṣabhaṁ sarve
bhūtāvāsam amaṁsata

iṅgita-jñāḥ—expert in psychic study; *puru-prauḍhāḥ*—highly experienced; *eka*—one; *ārāmāḥ*—relaxation; *ca*—also; *sātvatāḥ*—devotees, or own men; *sātvatām ṛṣabham*—head of the family; *sarve*—all; *bhūta-āvāsam*—all-pervading; *amaṁsata*—could think.

TRANSLATION

The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were able to know Him as the one Supreme who dwells everywhere.

PURPORT

In the *Vedas* it is said that the Supreme Lord or the Paramātmā cannot be understood simply by the strength of one's erudition or power of mental speculation: *nāyam ātmā pravacanena labhyo/ na medhayā na bahunā śrutena.* He can be known only by one who has the mercy of the Lord. The Yādavas were all exceptionally learned and experienced, but in spite of their knowing the Lord as the one who lives in everyone's heart, they could not understand that He is the original Personality of Godhead. This lack of knowledge was not due to their insufficient erudition, but it was due to their misfortune. In Vṛndāvana, however, the Lord was not even known as the Paramātmā because the residents of Vṛndāvana were pure unconventional devotees of the Lord and could only think of Him as their object of love. They did not know that He is the Personality of Godhead. The Yadus or the residents of Dvārakā, however, could know Lord Kṛṣṇa as Vāsudeva or the Supersoul living everywhere, but not as the Supreme Lord. As scholars of the *Vedas,* they verified the Vedic hymns: *"eko devaḥ. . ." "sarva-bhūtādhivāsaḥ. . ." "antaryāmi. . ."* and *"vṛṣṇīnāṁ para-devatā. . ."* The Yadus, therefore, accepted Lord Kṛṣṇa as the Supersoul incarnated in their family, and not more than that.

TEXT 10

देवस्य मायया स्पृष्टा ये चान्यदसदाश्रिताः ।
भ्राम्यते धीर्न तद्वाक्यैरात्मन्युप्तात्मनो हरौ ॥१०॥

devasya māyayā spṛṣṭā
ye cānyad asad āśritāḥ
bhrāmyate dhīr na tad vākyair
ātmany uptātmano harau

devasya—of the Personality of Godhead; *māyayā*—by the influence of external energy; *spṛṣṭāḥ*—infected; *ye*—all those; *ca*—and; *anyat*—others; *asat*—illusory; *āśritāḥ*—being taken to; *bhrāmyate*—bewilder; *dhīḥ*—intelligence; *na*—not; *tat*—that; *vākyaiḥ*—by those words; *ātmani*—in the Supreme Self; *uptātmanaḥ*—surrendered souls; *harau*—unto the Lord.

TRANSLATION

Under no circumstances can the words of persons who are bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.

PURPORT

Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead according to all the evidences of the *Vedas*. He is accepted by all *ācāryas*, including Śrīpada Śaṅkarācārya. But when He was present in the world, different classes of men accepted Him differently, and therefore their calculations of the Lord were also different. Generally, persons who had faith in the revealed scriptures accepted the Lord as He is, and all of them merged into great bereavement when the Lord disappeared from the world. In the First Canto we have already discussed the lamentation of Arjuna and Yudhiṣṭhira, to whom the disappearance of Lord Kṛṣṇa was almost intolerable up to the end of their lives.

The Yādavas were only partially cognizant of the Lord, but they are also glorious because they had the opportunity to associate with the Lord, who acted as the head of their family, and they also rendered the Lord intimate service. The Yādavas and other devotees of the Lord are different from those who wrongly calculated Him to be an ordinary human personality. Such persons are certainly bewildered by the illusory energy. They are hellish and are envious of the Supreme Lord. The illusory energy acts very powerfully on them because in spite of their elevated mundane education, such persons are faithless and are infected by the mentality of atheism. They are always very eager to establish that Lord Kṛṣṇa was an ordinary man who was killed by a hunter due to His many impious acts in plotting to kill the sons of Dhṛtarāṣṭra and Jarāsandha, the demonic kings of the earth. Such persons have no faith in the statement of the *Bhagavad-gītā* that the Lord is unaffected by the reactions of work: *na māṁ tāni dharmāṇi limpanti*. According to the atheistic point of view, Lord Kṛṣṇa's family, the Yadu dynasty, was vanquished due to being cursed by the *brāhmaṇas* for the sins committed by Kṛṣṇa in killing the sons of Dhṛtarāṣṭra, etc. All these blasphemies do not touch the heart of the

devotees of the Lord because they know perfectly well what is what. Their intelligence regarding the Lord is never disturbed. But those who are disturbed by the statements of the *asuras* are also condemned. That is what Uddhava meant in this verse.

TEXT 11

प्रदर्श्यातप्ततपसामवितृप्तदृशां नृणाम् ।
आदायान्तरधाद्यस्तु स्वबिम्बं लोकलोचनम् ॥११॥

pradarśyātapta-tapasām
avitṛpta-dṛśāṁ nṛṇām
ādāyāntar adhād yas tu
sva-bimbaṁ loka-locanam

pradarśya—by exhibiting; *atapta*—without undergoing; *tapasām*—penances; *avitṛpta-dṛśām*—without fulfillment of vision; *nṛṇām*—of persons; *ādāya*—taking; *antaḥ*—disappearance; *adhāt*—performed; *yaḥ*—who; *tu*—but; *sva-bimbam*—His own form; *loka-locanam*—public vision.

TRANSLATION

Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

PURPORT

In this verse the word *avitṛpta-dṛśām* is most significant. The conditioned souls in the material world are all trying to satisfy their senses in various ways, but they have failed to do so because it is impossible to be satisfied by such efforts. The example of the fish on land is very appropriate. If one takes a fish from the water and puts it on the land, it cannot be made happy by any amount of offered pleasure. The spirit soul can be happy only in the association of the supreme living being, the Personality of Godhead, and nowhere else. The Lord, by His unlimited causeless mercy, has innumerable Vaikuṇṭha planets in the *brahmajyoti* sphere of the spiritual world, and in that transcendental world there is an unlimited arrangement for the unlimited pleasure of the living entities.

The Lord Himself comes to display His transcendental pastimes, typically represented at Vṛndāvana, Mathurā and Dvārakā. He appears just to attract the conditioned souls back to Godhead, back home to the

eternal world. But for want of sufficient piety, the onlookers are not attracted by such pastimes of the Lord. In *Bhagavad-gītā* it is said that only those who have completely surpassed the way of sinful reaction can engage themselves in the transcendental loving service of the Lord. The entire Vedic way of ritualistic performances is to put every conditioned soul on the path of piety. By strict adherence to the prescribed principles for all orders of social life, one can attain the qualities of truthfulness, control of the mind, control of the senses, forbearance, etc., and can be elevated to the plane of rendering pure devotional service to the Lord. Only by such a transcendental vision are one's material hankerings fully satisfied.

When the Lord was present, persons who were able to satisfy their material hankerings by seeing Him in true perspective were thus able to go back with Him to His kingdom. But those persons who were unable to see the Lord as He is remained attached to material hankerings and were not able to go back home, back to Godhead. When the Lord passed beyond the vision of all, He did so in His original eternal form, as stated in this verse. The Lord left in His own body; He did not leave His body as is generally misunderstood by the conditioned souls. This statement defeats the false propaganda of the faithless nondevotees that the Lord passed away like an ordinary conditioned soul. The Lord appeared in order to release the world from the undue burden of the nonbelieving *asuras*, and after doing this, He disappeared from the world's eyes.

TEXT 12

यन्मर्त्यलीलौपयिकं स्वयोग-
मायाबलं दर्शयता गृहीतम् ।
विस्मापनं स्वस्य च सौभगर्द्धेः
परं पदं भूषणभूषणाङ्गम् ॥१२॥

yan martya līlau-payikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhgarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

yat—His eternal form; *martya*—mortal world; *līlau-payikam*—just suitable for the pastimes; *sva-yoga-māyā-balam*—potency of the internal energy; *darśayatā*—for manifestation; *gṛhītam*—discovered; *vismāpanam*—wonderful; *svasya*—of His own; *ca*—and; *saubhagarddheḥ*—of the opulent; *param*—

supreme; *padam*—ultimate stand; *bhūṣaṇa*—ornament; *bhūṣaṇāṅgam*—of the ornaments.

TRANSLATION

The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.

PURPORT

In conformity with the Vedic hymns (*nityo nityānāṁ cetanaś cetanānām*), the Personality of Godhead is more excellent than all other living beings within all the universes in the material world. He is the chief of all living entities; no one can surpass Him or be equal to Him in wealth, strength, fame, beauty, knowledge or renunciation. When Lord Kṛṣṇa was within this universe, He seemed to be a human being because He appeared in a manner just suitable for His pastimes in the mortal world. He did not appear in human society in His Vaikuṇṭha feature with four hands because that would not have been suitable for His pastimes. But in spite of His appearing as a human being, no one was or is equal to Him in any respect in any of the six different opulences. Everyone is more or less proud of his opulence in this world, but when Lord Kṛṣṇa was in human society, He excelled all His contemporaries within the universe.

When the Lord's pastimes are visible to the human eye, they are called *prakaṭa,* and when they are not visible they are called *aprakaṭa.* In fact, the Lord's pastimes never stop, just as the sun never leaves the sky. The sun is always in its right orbit in the sky, but it is sometimes visible and sometimes invisible to our limited vision. Similarly, the pastimes of the Lord are always current in one universe or another, and when Lord Kṛṣṇa disappeared from the transcendental abode of Dvārakā, it was simply a disappearance from the eyes of the people there. It should not be misunderstood that His transcendental body, which is just suitable for the pastimes in the mortal world, is in any way inferior to His different expansions in the Vaikuṇṭhalokas. His body manifested in the material world is transcendental par excellence in the sense that His pastimes in the mortal world excel His mercy displayed in the Vaikuṇṭhalokas. In the Vaikuṇṭhalokas the Lord is merciful toward the liberated or *nitya-mukta* living entities, but in His pastimes in the mortal world He is merciful even

to the fallen souls who are *nitya-baddha* or conditioned forever. The six excellent opulences which He displayed in the mortal world by the agency of His internal potency, *yoga-māyā*, are rare even in the Vaikuṇṭhalokas. All His pastimes were manifested not by the material energy but by His spiritual energy. The excellence of His *rāsa-līlā* at Vṛndāvana and His householder life with 16,000 wives is wonderful even for Nārāyaṇa in Vaikuṇṭha and is certainly so for other living entities within this mortal world. His pastimes are wonderful even for other incarnations of the Lord, such as Śrī Rāma, Nṛsiṁha and Varāha. His opulence was so superexcellent that His pastimes were adored even by the Lord of Vaikuṇṭha, who is not different from Lord Kṛṣṇa Himself.

TEXT 13

यद्धर्मसूनोर्बत राजसूये
निरीक्ष्य दृक्स्वस्त्ययनं त्रिलोकः ।
कार्त्स्न्येन चाद्येह गतं विधातु-
र्वाक्सृतौ कौशलमित्यमन्यत ॥१३॥

yad-dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata

yat—which; *dharma-sūnoḥ*—of Mahārāja Yudhiṣṭhira; *bata*—certainly; *rājasūye*—in the arena of the Rājasūya sacrifice; *nirīkṣya*—by observing; *dṛk*—sight; *svastyayanam*—pleasing; *tri-lokaḥ*—the three worlds; *kārtsnyena*—in sum total; *ca*—thus; *adya*—today; *iha*—within the universe; *gatam*—surpassed; *vidhātuḥ*—of the creator (Brahmā); *arvāk*—recent mankind; *sṛtau*—in the material world; *kauśalam*—dexterity; *iti*—thus; *amanyata*—contemplated.

TRANSLATION

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.

PURPORT

There was nothing comparable to the bodily features of Lord Kṛṣṇa when He was present in this world. The most beautiful object in the material world may be compared to the blue lotus flower or the full moon in the sky, but even the lotus flower and the moon were defeated by the beauty of the bodily features of Lord Kṛṣṇa, and this was certified by the demigods, the most beautiful living creatures in the universe. The demigods thought that Lord Kṛṣṇa, like themselves, was also created by Lord Brahmā, but in fact Brahmā was created by Lord Kṛṣṇa. It was not within the power of Brahmā to create the transcendental beauty of the Supreme Lord. No one is the creator of Kṛṣṇa; rather, He is the creator of everyone. As He says in *Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.* (Bg. 10.8)

TEXT 14

यस्यानुरागप्लुतहासरास-
लीलावलोकप्रतिलब्धमानाः ।
व्रजस्त्रियो दृग्भिरनुप्रवृत्त-
धियोऽवतस्थुः किल कृत्यशेषाः ॥१४॥

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

yasya—whose; *anurāga*—attachment; *pluta*—enhanced by; *hāsa*—laughter; *rāsa*—humors; *līlā*—pastimes; *avaloka*—glancing; *pratilabdha*—obtained thereof; *mānāḥ*—anguished; *vraja-striyaḥ*—damsels of Vraja; *dṛgbhiḥ*—with the eyes; *anupravṛtta*—following; *dhiyaḥ*—by intelligence; *avatasthuḥ*—sat silently; *kila*—indeed; *kṛtya-śeṣāḥ*—without finishing household duties.

TRANSLATION

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

PURPORT

In His boyhood at Vṛndāvana, Lord Kṛṣṇa was notorious as a teasing friend in transcendental love to all the girls His age. His love for them was so intense that there is no comparison to that ecstasy, and the damsels of Vraja were so much attached to Him that their affection excelled that of the great demigods like Brahmā and Śiva. Lord Kṛṣṇa finally admitted His defeat before the transcendental affection of the *gopīs* and declared that He was unable to repay them for their unalloyed affection. Although the *gopīs* were seemingly anguished by the Lord's teasing behavior, when Kṛṣṇa would leave them they could not tolerate the separation and used to follow Him with their eyes and minds. They were so stunned by the situation that they could not finish their household duties. No one could excel Him even in the dealing of love exchanged between boys and girls. It is said in the revealed scriptures that Lord Kṛṣṇa personally never goes beyond the boundary of Vṛndāvana. He remains there eternally because of the transcendental love of the inhabitants. Thus even though He is not visible at present, He is not away from Vṛndāvana for a moment.

TEXT 15

स्वशान्तरूपेष्वितरैः स्वरूपै-
रभ्यर्द्यमानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुक्तो
ह्यजोऽपि जातो भगवान् यथाग्निः ॥१५॥

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

sva-śānta-rūpeṣu—unto the peaceful devotees of the Lord; *itaraiḥ*—others, nondevotees; *sva-rūpaiḥ*—according to their own modes of nature; *abhyardyamāneṣu*—being harrassed by; *anukampita-ātmā*—the all-compassionate Lord; *parāvara*—spiritual and material; *īśaḥ*—controller; *mahat-aṁśa-yuktaḥ*—accompanied by the plenary portion of *mahat-tattva; hi*—certainly; *ajaḥ*—the unborn; *api*—although; *jātaḥ*—be born; *bhagavān*—the Personality of Godhead; *yathā*—as if; *agniḥ*—the fire.

TRANSLATION

The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva.

PURPORT

The devotees of the Lord are by nature peaceful because they have no material hankering. A liberated soul has no hankering, and therefore he has no lamentation. One who wants to possess also laments when he loses his possession. Devotees have no hankerings for material possessions and no hankerings for spiritual salvation. They are situated in the transcendental loving service of the Lord as a matter of duty, and they do not mind where they are or how they have to act. *Karmīs, jñānīs* and *yogīs* all hanker to possess some material or spiritual assets. *Karmīs* want material possessions, *jñānīs* and *yogīs* want spiritual possessions, but devotees do not want any material or spiritual assets. They want only to serve the Lord anywhere in the material or spiritual worlds that the Lord desires, and the Lord is always specifically compassionate towards such devotees.

The *karmīs, jñānīs* and *yogīs* have their particular mentalities in the modes of nature, and therefore they are called *itara* or nondevotees. These *itaras,* including even the *yogīs,* sometimes harass the devotees of the Lord. Durvāsā Muni, a great *yogī*, harassed Mahārāja Ambarīṣa because the latter was a great devotee of the Lord. And the great *karmī* and *jñānī* Hiraṇyakaśipu even harassed his own Vaiṣṇava son, Prahlāda Mahārāja. There are many instances of such harassment of the peaceful devotees of the Lord by the *itaras*. When such friction takes place, the Lord, out of His great compassion towards His pure devotees, appears in person, accompanied by His plenary portions controlling the *mahat-tattva.*

The Lord is everywhere, both in the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and the nondevotee. As electricity is generated by friction of matter anywhere and everywhere, similarly, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees. When Lord Kṛṣṇa appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinions about His incarnation. Some said, "He is the Supreme

Personality of Godhead." Some said, "He is an incarnation of Nārāyaṇa," and others said, "He is the incarnation of Kṣīrodakaśāyī Viṣṇu." But actually He is the original Supreme Personality of Godhead—*Kṛṣṇas tu bhagavān svayam*—and Nārāyaṇa, the *puruṣas* and all other incarnations accompany Him to function as different parts of His pastimes. *Mahat-aṁsa-yuktaḥ* indicates that He is accompanied by the *puruṣas*, who create the *mahat-tattva*. It is confirmed in the Vedic hymns, *mahāntaṁ vibhum ātmānam*.

Lord Kṛṣṇa appeared, just like electricity, when there was friction between Kaṁsa and Vasudeva and Ugrasena. Vasudeva and Ugrasena were the Lord's devotees, and Kaṁsa, a representative of the *karmīs* and *jñānīs*, was a nondevotee. Kṛṣṇa, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devakī, and gradually He satisfied the inhabitants of the places surrounding Mathurā, just as the sun enlivens the lotus flower in the morning. Gradually rising up to the meridian of Dvārakā, the Lord set like the sun, placing everything in darkness, as described by Uddhava.

TEXT 16

मां खेदयत्येतदजस्य जन्म-
विडम्बनं यद्वसुदेवगेहे ।
व्रजे च वासोऽरिभयादिव स्वयं
पुराद् व्यवात्सीद्यदनन्तवीर्यः ॥१६॥

māṁ khedayaty etad ajasya janma-
viḍambanaṁ yad-vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ

mām—to me; *khedayati*—gives me distress; *etat*—this; *ajasya*—of the unborn; *janma*—birth; *viḍambanam*—bewildering; *yat*—that; *vasudeva-gehe*—in the home of Vasudeva; *vraje*—in Vṛndāvana; *ca*—also; *vāsaḥ*—inhabitation; *ari*—enemy; *bhayāt*—because of fear; *iva*—as if; *svayam*—Himself; *purāt*—from Mathurā Purī; *vyavātsīt*—fled; *yat*—one who is; *ananta-vīryaḥ*—unlimitedly powerful.

TRANSLATION

When I think of Lord Kṛṣṇa—how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy,

and how, although He is unlimitedly powerful, He fled from Mathurā in fear—all these bewildering incidences give me distress.

PURPORT

Because Lord Śrī Kṛṣṇa is the original person from whom everything and everyone has emanated—*ahaṁ sarvasya prabhavaḥ* (Bg. 10.8), *janmādy asya yataḥ* (Vs. 1.12)—nothing can be equal to or greater than Him. The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Śrī Kṛṣṇa is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Kṛṣṇa. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lays down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more. Because the Lord is all-powerful, it is possible for Him to adjust opposites such as birth and no birth, power and defeat, fear and fearlessness, etc. A pure devotee knows very well how it is possible for the Lord to adjust opposite things, but he laments for the nondevotees who, not knowing the supreme glories of the Lord, think of Him as imaginary simply because there are so many apparently contradictory statements in the scriptures. Factually there is nothing contradictory, but everything is possible when we understand the Lord as the Lord and not as one of us, with all our imperfection.

TEXT 17

दुनोति चेतः स्मरतो ममैतद्
यदाह पादावभिवन्द्य पित्रोः ।
तातम्ब कंसादुरुशङ्कितानां
प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥१७॥

dunoti cetaḥ smarato mamaitad
yad āha pādāv abhivandya pitroḥ
tātāmba kaṁsād uru-śaṅkitānāṁ
prasīdataṁ no 'kṛta-niṣkṛtīnām

dunoti—it gives me pain; *cetaḥ*—heart; *smarataḥ*—while thinking of; *mama*—my; *etat*—this; *yat*—as much as; *āha*—said; *pādau*—feet; *abhivandya*—

worshiping; *pitroḥ*—of the parents; *tāta*—my dear father; *amba*—my dear mother; *kaṁsāt*—out of Kaṁsa's; *uru*—great; *śaṅkitānām*—of those who are afraid; *prasīdatam*—be pleased with; *naḥ*—our; *akṛta*—not executed; *niṣkṛtīnām*—duties to serve you.

TRANSLATION

Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa's and Balarāma's] inability to serve their feet, due to being away from home because of great fear of Kaṁsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.

PURPORT

It appears that Lord Kṛṣṇa and Baladeva were both very greatly afraid of Kaṁsa, and therefore They had to hide Themselves. But if Lord Kṛṣṇa and Baladeva are the Supreme Personality of Godhead, how was it possible that They were afraid of Kaṁsa? Is there any contradiction in such statements? Vasudeva, due to his great appreciation for Kṛṣṇa, wanted to give Him protection. He never thought that Kṛṣṇa was the Supreme Lord and could protect Himself; he thought of Kṛṣṇa as his son. Because Vasudeva was a great devotee of the Lord, he did not like to think that Kṛṣṇa might be killed like his other children. Morally, Vasudeva was bound to deliver Kṛṣṇa to the hands of Kaṁsa because he had promised to turn over all his children. But out of his great love for Kṛṣṇa he broke his promise, and the Lord was very pleased with Vasudeva for his transcendental mentality. He did not want to disturb the intense affection of Vasudeva, and thus He agreed to be carried by His father to the house of Nanda and Yaśodā. And just to test the intense love of Vasudeva, Lord Kṛṣṇa fell down in the waters of the Yamunā while his father was crossing the river. Vasudeva became mad after his child as he tried to recover Him in the midst of the rising river.

These are all glorified pastimes of the Lord, and there is no contradiction in such manifestations. Since Kṛṣṇa is the Supreme Lord, He was never afraid of Kaṁsa, but to please His father He agreed to be so. And the most brilliant part of His supreme character was that He begged pardon from His parents for being unable to serve their feet while absent from home because of fear of Kaṁsa. The Lord, whose lotus feet are worshiped by demigods like Brahmā and Śiva, wanted to worship the feet of Vasudeva. Such instruction by the Lord to the world is quite appropriate. Even if one is the Supreme Lord, one must serve his parents. A son is indebted to

his parents in so many ways, and it is the duty of the son to serve his parents, however great the son may be. Indirectly, Kṛṣṇa wanted to teach the atheists who do not accept the supreme fatherhood of God, and they may learn from this action how much the Supreme Father has to be respected. Uddhava was simply struck with wonder by such glorious behavior of the Lord, and he was very sorry that he was unable to go with Him.

TEXT 18

को वा अमुष्याङ्घ्रिसरोजरेणुं
विस्मर्तुमीशीत पुमान् विजिघ्रन् ।
यो विस्फुरद्भ्रूविटपेन भूमे-
र्भारं कृतान्तेन तिरश्चकार ॥१८॥

ko vā amuṣyāṅghri-saroja-reṇuṁ
vismartum īśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāraṁ kṛtāntena tiraścakāra

kaḥ—who else; *vā*—either; *amuṣya*—the Lord's; *aṅghri*—feet; *saroja-reṇum*—dust of the lotus; *vismartum*—forgetting; *īśīta*—may be able; *pumān*—person; *vijighran*—smelling; *yaḥ*—one who; *visphurat*—expanding; *bhrū-viṭapena*—by the leaves of the eyebrows; *bhūmeḥ*—of the earth; *bhāram*—burden; *kṛtā-antena*—by death blows; *tiraścakāra*—executed.

TRANSLATION

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows [Kṛṣṇa] has given the death blow to those who were burdening the earth.

PURPORT

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver death blows to those who were burdening the earth.

TEXT 19

दृष्टा भवद्भिर्ननु राजसूये
चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।

यां योगिनः संस्पृहयन्ति सम्यग्
योगेन कस्तद्विरहं सहेत ॥१९॥

dṛṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇaṁ dviṣato 'pi siddhiḥ
yāṁ yoginaḥ saṁspṛhayanti samyag
yogena kas tad viraham saheta

dṛṣṭā—it has been seen; *bhavadbhiḥ*—by your good self; *nanu*—of course; *rājasūye*—in the assembly of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira; *caidyasya*—of the King of Cedi (Śiśupāla); *kṛṣṇam*—unto Kṛṣṇa; *dviṣataḥ*—envying; *api*—in spite of; *siddhiḥ*—success; *yām*—which; *yoginaḥ*—the *yogīs; saṁspṛhayanti*—verily desire; *samyak*—fully; *yogena*—by performance of *yoga; kaḥ*—who; *tat*—His; *viraham*—separation; *saheta*—can tolerate.

TRANSLATION

You have personally seen how the King of Cedi [Śiśupāla] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogīs aspire after such success with great interest by performance of their various practices.

PURPORT

Lord Kṛṣṇa's causeless mercy was exhibited in the great assembly of Mahārāja Yudiṣṭhira. He was merciful even to His enemy, the King of Cedi, who always tried to be an envious rival of the Lord. Because it is not possible to be a bona fide rival of the Lord, the King of Cedi was extremely malicious toward Lord Kṛṣṇa. In this he was like many other *asuras,* such as Kaṁsa and Jarāsandha. In the open assembly of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira, Śiśupāla insulted Lord Kṛṣṇa, and he was finally killed by the Lord. But it was seen by everyone in the assembly that a light flashed out of the body of the King of Cedi and merged into the body of Lord Kṛṣṇa. This means that Cedirāja achieved the salvation of attaining oneness with the Supreme, which is a perfection most desired by the *jñānīs* and *yogīs* and for which they execute their different types of transcendental activities.

It is a fact that persons who are trying to understand the Supreme Truth by their personal endeavors of mental speculation or mystic powers of *yoga* achieve the same goal as others who are personally killed by the Lord. Both achieve the salvation of merging in the *brahmajyoti* rays of the

transcendental body of the Lord. The Lord was merciful even to His enemy, and the success of the King of Cedi was observed by everyone who was present in the assembly. Vidura was also present there, and therefore Uddhava referred the incident to his memory.

TEXT 20

तथैव चान्ये नरलोकवीरा
य आहवे कृष्णमुखारविन्दम् ।
नेत्रैः पिबन्तो नयनाभिरामं
पार्थास्त्रपूतः पदमापुरस्य ॥२०॥

tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpur asya

tathā—as also; *eva ca*—and certainly; *anye*—others; *nara-loka*—human society; *vīrāḥ*—fighter; *ye*—those; *āhave*—on the battlefield (of Kurukṣetra); *kṛṣṇa*—Lord Kṛṣṇa's; *mukha-aravindam*—face like a lotus flower; *netraiḥ*—with the eyes; *pibantaḥ*—while seeing; *nayana-abhirāman*—very pleasing to the eyes; *pārtha*—Arjuna; *astra-pūtaḥ*—purified; *padam*—abode; *āpuḥ*—achieved; *asya*—of Him.

TRANSLATION

Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

PURPORT

The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, appears in this world for two missionary purposes: to deliver the faithful, and to annihilate the miscreants. But because the Lord is absolute, His two different kinds of actions, although apparently different, are ultimately one and the same. His annihilation of a person like Śiśupāla is as auspicious as His actions for the protection of the faithful. All the warriors who fought against Arjuna but who were able to see the lotus-like face of the Lord on the battlefront achieved the abode of the Lord, exactly as the devotees of the Lord do. The words "pleasing to the eyes of the seer" are very significant. When the warriors from the other side of

the battlefield saw Lord Kṛṣṇa at the front, they appreciated His beauty, and their dormant instinct of love of God was awakened. Śiśupāla saw the Lord also, but he saw Him as his enemy, and his love was not awakened. Therefore Śiśupāla achieved oneness with the Lord by merging in the impersonal glare of His body, called the *brahmajyoti.* Others, who were in the marginal position, being neither friends nor enemies but slightly in love of Godhead by appreciating the beauty of His face, were at once promoted to the spiritual planets, the Vaikuṇṭhas. The Lord's personal abode is called Goloka Vṛndāvana, and the abodes where His plenary expansions reside are called the Vaikuṇṭhas, where the Lord is present as Nārāyaṇa. Love of Godhead is dormant in every living entity, and the entire process of devotional service unto the Lord is meant for awakening this dormant, eternal love of Godhead. But there are degrees of such transcendental awakening. Those whose love of God is awakened to the fullest extent go back to Goloka Vṛndāvana planet in the spiritual sky, whereas persons who have just awakened to love of Godhead by accident or association are transferred to the Vaikuṇṭha planets. Essentially there is no material difference between Goloka and Vaikuṇṭha, but in the Vaikuṇṭhas the Lord is served in unlimited opulence, whereas in Goloka the Lord is served in natural affection.

This love of God is awakened by the association of pure devotees of the Lord. Here the word *pārthāstra-pūtaḥ* is significant. Those who saw the beautiful face of the Lord on the Battlefield of Kurukṣetra were purified first by Arjuna when he made his onslaught with arrows. The Lord appeared for the mission of diminishing the burden of the world, and Arjuna was assisting the Lord by fighting on His behalf. Arjuna personally declined to fight, and the whole instruction of the *Bhagavad-gītā* was given to Arjuna to engage him in the fight. As a pure devotee of the Lord, Arjuna agreed to fight in preference to his own decision, and thus Arjuna fought to assist the Lord in His mission of diminishing the burden of the world. All the activities of a pure devotee are executed on behalf of the Lord because a pure devotee of the Lord has nothing to do for his personal interest. Arjuna's killing was as good as killing by the Lord Himself. As soon as Arjuna shot an arrow at an enemy, that enemy became purified of all material contaminations and became eligible to be transferred to the spiritual sky. Those warriors who appreciated the lotus feet of the Lord and saw His face at the front had their dormant love of God awakened, and thus they were transferred at once to Vaikuṇṭhaloka, not to the impersonal state of *brahmajyoti* as was Śiśupāla. Śiśupāla died without appreciating the Lord, while others died with appreciation of the Lord. Both were

transferred to the spiritual sky, but those who awakened to love of God were transferred to the planets of the transcendental sky.

Uddhava seemingly lamented that his own position was less than that of the warriors on the Battlefield of Kurukṣetra because they had attained to Vaikuṇṭha, whereas he remained to lament the disappearance of the Lord.

TEXT 21

स्वयं त्वसाम्यातिशयस्त्र्यधीशः
स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।
बलिं हरद्भिश्चिरलोकपालैः
किरीटकोट्येडितपादपीठः ॥२१॥

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmyāpta-samastakāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy eḍitapādapīṭhaḥ

svayam—Himself; *tu*—but; *asāmya*—unique; *atiśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samastakāmaḥ*—all desires; *balim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the eternal maintainers of the order of creation; *kirīṭa-koṭi*—millions of helmets; *eḍita-pāda-pīṭhaḥ*—feet honored by prayers.

TRANSLATION

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

PURPORT

Lord Śrī Kṛṣṇa is so mild and merciful, as described in the above verses, and yet He is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three *puruṣas* (Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu). There are innumerable universes, and in each and every universe there are different manifestations of Brahmā, Viṣṇu and Rudra. Besides that, there is the Śeṣa-mūrti who bears all the universes on His hoods. And Lord Kṛṣṇa is the Lord of all of them. As the incarnation of Manu, He is the original source

of all Manus in innumerable universes. Each universe has manifestations of 540,000 Manus. He is the Lord of the three principal potencies, namely *cit-śakti, māyā-śakti* and *taṭasthā-śakti,* and He is the complete master of six kinds of fortune—wealth, strength, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

TEXT 22

तत्तस्य कैङ्कर्यमलं भृतान्नो
विग्लापयत्यङ्ग यदुग्रसेनम् ।
तिष्ठन्निषण्णं परमेष्ठिधिष्ण्ये
न्यबोधयद्देव निधारयेति ॥२२॥

tat tasya kaiṅkaryam alaṁ bhṛtānno
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye
nyabodhayad deva nidhārayeti

tat—therefore; *tasya*—His; *kaiṅkaryam*—service; *alam*—of course; *bhṛtān*—the servitors; *naḥ*—us; *viglāpayati*—gives pain; *aṅga*—O Vidura; *yat*—as much as; *ugrasenam*—unto King Ugrasena; *tiṣṭhan*—being seated; *niṣaṇṇam*—waiting upon Him; *parameṣṭhi-dhiṣṇye*—on the royal throne; *nyabodhayat*—submitted; *deva*—addressing my Lord; *nidhāraya*—please know it; *iti*—thus.

TRANSLATION

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, "O My lord, please let it be known to you"?

PURPORT

Lord Kṛṣṇa's gentle behavior before His so-called superiors such as His father, grandfather and elder brother, His amiable behavior with His so-called wives, friends and contemporaries, His behavior as a child before His

mother Yaśodā, and His naughty dealings with His young girl friends cannot bewilder a pure devotee like Uddhava. Others, who are not devotees, are bewildered by such behavior of the Lord, who acted just like a human being. This bewilderment is explained by the Lord Himself in the *Bhagavad-gītā* as follows:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhavam ajānanti
mama bhūta-maheśvaram (Bg. 9.11)

Persons with a poor fund of knowledge belittle the Personality of Godhead, Lord Kṛṣṇa, not knowing His exalted position as the Lord of everything. In *Bhagavad-gītā* the Lord has explained His position clearly, but the demoniac atheistic student squeezes out an interpretation to suit his own purpose and misleads unfortunate followers into the same mentality. Such unfortunate persons merely pick up some slogans from the great book of knowledge, but are unable to estimate the Lord as the Supreme Personality of Godhead. Pure devotees like Uddhava, however, are never misled by such atheistic opportunists.

TEXT 23

अहो बकी यं स्तनकालकूटं
जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं
कं वा दयालुं शरणं व्रजेम ॥२३॥

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātryucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

aho—alas; *bakī*—the she-demon (Pūtanā); *yam*—whom; *stana*—breast; *kāla*—dead; *kūṭam*—poison; *jighāṁsaya*—out of envy; *apāyayat*—nourished; *api*—although; *asādhvī*—unfaithful; *lebhe*—achieved; *gatim*—destination; *dhātryucitām*—just suitable for the nurse; *tataḥ*—beyond whom; *anyam*—other; *kam*—who else; *vā*—certainly; *dayālum*—merciful; *śaraṇam*—shelter; *vrajema*—shall I take.

TRANSLATION

Alas, how shall I take shelter of one more merciful than Him who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

PURPORT

Here is an example of the extreme mercy of the Lord, even to His enemy. It is said that a noble man accepts the good qualities of a person of doubtful character, just as one accepts nectar from a stock of poison. In His babyhood, He was administered deadly poison by Pūtanā, a she-demon who tried to kill the wonderful baby. And because she was a demon, it was impossible for her to know that the Supreme Lord, even though playing the part of a baby, was no one less than the same Supreme Personality of Godhead. His value as the Supreme Lord did not diminish upon His becoming a baby to please His devotee Yaśodā. The Lord may assume the form of a baby or a shape other than that of a human being, but it doesn't make the slightest difference; He is always the same Supreme. A living creature, however powerful he may become by dint of severe penance, can never become equal to the Supreme Lord.

Lord Kṛṣṇa accepted the motherhood of Pūtanā because she pretended to be an affectionate mother, allowing Kṛṣṇa to suck her breast. The Lord accepts the least qualification of the living entity and awards him the highest reward. That is the standard of His character. Therefore, who but the Lord can be the ultimate shelter?

TEXT 24

मन्येऽसुरान् भागवतांस्त्र्यधीशे
संरम्भमार्गाभिनिविष्टचित्तान् ।
ये संयुगेऽचक्षत तार्क्ष्यपुत्र-
मंसे सुनाभायुधमापतन्तम् ॥२४॥

manye 'surān bhāgavatāṁs try-adhīśe
saṁrambha-mārgābhiniviṣṭa-cittān
ye saṁyuge 'cakṣata tārkṣya-putram
aṁse sunābhāyudham āpatantam

manye—I think; *asurān*—the demons; *bhāgavatān*—great devotees; *tri-adhīśe*—unto the Lord of the threes; *saṁrambha*—enmity; *mārga*—by the way of; *abhiniviṣṭa-cittān*—absorbed in thought; *ye*—those; *saṁyuge*—

in the fight; *acakṣata*—could see; *tārkṣya-putram*—Garuḍa, the carrier of the Lord; *aṁse*—on the shoulder; *sunābha*—the wheel; *ayudham*—one who carries the weapon; *āpatantam*—coming forward.

TRANSLATION

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuḍa, the son of Tārkṣya [Kaśyapa], and carrying the wheel weapon in His hand.

PURPORT

The *asuras* who fought against the Lord face to face got salvation due to their being killed by the Lord. This salvation of the demons is not due to their being devotees of the Lord; it is because of the Lord's causeless mercy. Anyone who is slightly in touch with the Lord, somehow or other, is greatly benefited, even to the point of salvation, due to the excellence of the Lord. He is so kind that He awards salvation even to His enemies because they come into contact with Him and are indirectly absorbed in Him by their inimical thoughts. Actually, the demons can never be equal to the pure devotees, but Uddhava was thinking in that way because of his feelings of separation. He was thinking that at the last stage of his life he might not be able to see the Lord face to face as did the demons. The fact is that the devotees who are always engaged in the devotional service of the Lord in transcendental love are rewarded many hundreds and thousands of times more than the demons by being elevated to the spiritual planets, where they remain with the Lord in eternal, blissful existence. The demons and impersonalists are awarded the facility of merging in the *brahmajyotī* effulgence of the Lord, whereas the devotees are admitted into the spiritual planets. For comparison, one can just imagine the difference between floating in space and residing in one of the planets in the sky. The pleasure of the living entities on the planets is greater than that of those who have no body and who merge with the molecules of the sun's rays. The impersonalists, therefore, are no more favored than the enemies of the Lord; rather, they are both on the same level of spiritual salvation.

TEXT 25

वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने ।
चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः ॥२५॥

vasudevasya devakyāṁ
jāto bhojendra-bandhane
cikīrṣur bhagavān asyāḥ
śam ajenābhiyācitaḥ

vasudevasya—of the wife of Vasudeva; *devakyām*—in the womb of Devakī; *jātaḥ*—born of; *bhoja-indra*—the King of the Bhojas; *bandhane*—in the prison house; *cikīrṣuḥ*—for doing; *bhagavān*—the Personality of Godhead; *asyāḥ*—of the earth; *śam*—welfare; *ajena*—by Brahmā; *abhiyācitaḥ*—being prayed for.

TRANSLATION

The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja.

PURPORT

Although there is no difference between the Lord's pastimes of appearance and disappearance, the devotees of the Lord do not generally discuss the subject matter of His disappearance. Vidura inquired indirectly from Uddhava about the incidence of His disappearance, since he asked him to relate *Kṛṣṇa-kathā,* or topics on the history of Lord Kṛṣṇa. Thus Uddhava began the topics from the very beginning of His appearance as the son of Vasudeva and Devakī in the prison of Kaṁsa, the King of the Bhojas, at Mathurā; The Lord has no business in this world, but when He is so requested by devotees like Brahmā, He descends on the earth for the welfare of the entire universe. This is stated in *Bhagavad-gītā* (4.8): *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharma-saṁsthāpanārthāya sambhavāmi yuge yuge.*

TEXT 26

ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता ।
एकादश समास्तत्र गूढार्चिः सबलोऽवसत् ॥२६॥

tato nanda-vrajam itaḥ
pitrā kaṁsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sabalo 'vasat

tataḥ—thereafter; *nanda-vrajam*—cow pastures of Nanda Mahārāja; *itaḥ*—being brought up; *pitrā*—by His father; *kaṁsāt*—from Kaṁsa; *vibibhyatā*—being afraid of; *ekādaśa*—eleven; *samāḥ*—years; *tatra*—therein; *gūḍha-arciḥ*—covered fire; *sabalaḥ*—with Baladeva; *avasat*—resided.

TRANSLATION

Thereafter, His father, being afraid of Kaṁsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother Baladeva.

PURPORT

There was no necessity of the Lord's being dispatched to the house of Nanda Mahārāja out of fear of Kaṁsa's determination to kill Him as soon as He appeared. It is the business of the *asuras* to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Kṛṣṇa is an ordinary human being and not God. Lord Kṛṣṇa is not affected by such determination of men of Kaṁsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Mahārāja because Vasudeva was afraid of Kaṁsa. Nanda Mahārāja was due to receive Him as his child, and Yaśodāmāyī was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathurā to Vṛndāvana just after His appearance in the prison house of Kaṁsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion. Vasudeva's thought of protecting Kṛṣṇa from the wrath of Kaṁsa is part of a transcendental relationship. The Lord enjoys more when someone takes Him as his subordinate son who needs the protection of a father than He does when someone accepts Him as the Supreme Lord. He is the father of everyone, and He protects everyone, but when His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord. Thus when Vasudeva, out of fear of Kaṁsa, carried Him to Vṛndāvana, the Lord enjoyed it; otherwise, He had no fear from Kaṁsa or anyone else.

TEXT 27

परीतो वत्सपैर्वत्सांश्चारयन् व्यहरद्विभुः ।
यमुनोपवने कूजद्द्विजसंकुलिताङ्घ्रिपे ॥२७॥

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitāṅghripe

parītaḥ—surrounded by; *vatsapaiḥ*—cowherd boys; *vatsān*—calves; *cārayan*—herding, tending; *vyaharat*—enjoyed by traveling; *vibhuḥ*—the Almighty; *yamunā*—the Yamunā River; *upavane*—gardens on the shore; *kūjat*—vibrated by the voice; *dvija*—the twice-born birds; *saṅkulita*—densely situated; *aṅghripe*—trees.

TRANSLATION

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds.

PURPORT

Nanda Mahārāja was a landholder for King Kaṁsa, but because by caste he was a *vaiśya,* a member of the mercantile and agricultural community, he maintained thousands of cows. It is the duty of the *vaiśyas* to give protection to the cows, just as the *kṣatriyas* are to give protection to the human beings. Because the Lord was a child, He was put in charge of the calves with His other cowherd boy friends. These cowherd boys were great *ṛṣis* and *yogīs* in their previous births, and after many such pious births, they gained the association of the Lord and could play with Him on equal terms. Such cowherd boys never cared to know who Kṛṣṇa was, but they played with Him as a most intimate and lovable friend. They were so fond of the Lord that at night they would only think of the next morning when they would be able to meet the Lord and go together to the forests for cowherding.

The forests on the shore of the Yamunā are all beautiful gardens full of trees of mango, jackfruit, apples, guava, oranges, grapes, berries, palmfruit and so many other plants and fragrant flowers. And because the forest was on the bank of the Yamunā, naturally there were ducks, cranes and peacocks on the branches of the trees. All these trees and birds and beasts were pious living entities born in the transcendental abode of Vṛndāvana just to give pleasure to the Lord and His eternal associates, the cowherd boys.

While playing like a small child with His associates, the Lord killed many demons, including Aghāsura, Bakāsura, Pralambāsura and Gardabhāsura. Although He appeared at Vṛndāvana just as a boy, He was actually like the covered flames of a fire. As a small particle of fire can kindle a great fire with fuel, so the Lord killed all these great demons, beginning from His babyhood in the house of Nanda Mahārāja. The land of Vṛndāvana, the Lord's childhood playground, still remains today, and anyone who visits these places enjoys the same transcendental bliss, although the Lord is not physically visible to our imperfect eyes. Lord Caitanya recommended this land of the Lord as identical with the Lord and therefore worshipable by the devotees. This instruction is taken up especially by the followers of Lord Caitanya known as the Gauḍīya Vaiṣṇavas. And because the land is identical with the Lord, devotees like Uddhava and Vidura therefore visited these places five thousand years ago in order to have direct contact with the Lord, visible or not visible. Thousands of devotees of the Lord are still wandering in these sacred places of Vṛndāvana, and all of them are preparing themselves to go back home, back to Godhead.

TEXT 28

कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां व्रजौकसाम् ।
रुदन्निव हसन्मुग्धबालसिंहावलोकनः ॥२८॥

kaumārīṁ darśayaṁś ceṣṭāṁ
prekṣaṇīyāṁ vrajaukasām
rudann iva hasan mugdha-
bāla-siṁhāvalokanaḥ

kaumārīm—just suitable to childhood; *darśayan*—used to show; *ceṣṭām*—activities; *prekṣanīyām*—worthy to be seen; *vraja-okasām*—by the inhabitants of the land of Vṛndāvana; *rudan*—crying; *iva*—just like; *hasan*—laughing; *mugdha*—struck with wonder; *bāla-siṁha*—lion cub; *avalokanaḥ*—looking like that.

TRANSLATION

When the Lord displayed His activities just suitable for childhood, He was only visible to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

PURPORT

If anyone wants to enjoy the childhood pastimes of the Lord, then he has to follow in the footsteps of the residents of Vrajavāsī like Nanda, Upananda and other parental inhabitants. A child may insist on having something and cry like anything to get it, disturbing the whole neighborhood, and then immediately after achieving the desired thing, he laughs. Such crying and laughing is enjoyable to the parents and elderly members of the family, so the Lord would simultaneously cry and laugh in this way and merge His devotee parents in the humor of transcendental pleasure. These incidents are enjoyable only by the residents of Vraja like Nanda Mahārāja, and not by the impersonalist worshipers of Brahman or Paramātmā. Sometimes when He was attacked in the forest by demons, Kṛṣṇa would appear struck with wonder, but He looked on them like the cub of a lion and killed them. His childhood companions would also be struck with wonder, and when they came back home they would narrate the story to their parents, and everyone would appreciate the qualities of their Kṛṣṇa. Child Kṛṣṇa did not belong only to His parents, Nanda and Yaśodā, but He was the son of all the elderly inhabitants of Vṛndāvana and the friend of all contemporary boys and girls. Everyone loved Kṛṣṇa; He was the life and soul of everyone, including the animals, the cows and the calves.

TEXT 29

स एव गोधनं लक्ष्म्या निकेतं सितगोवृषम् ।
चारयन्नुगान् गोपान् रणद्वेणुररीरमत् ॥२९॥

sa eva go-dhanaṁ lakṣmyā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat

saḥ—He (Lord Kṛṣṇa); *eva*—certainly; *go-dhanam*—the treasure of cows; *lakṣmyāḥ*—by opulence; *niketam*—reservoir; *sita-go-vṛṣam*—beautiful cows and bulls; *cārayan*—herding; *anugān*—the followers; *gopān*—cowherd boys; *raṇat*—blowing; *veṇuḥ*—flute; *arīramat*—enlivened.

TRANSLATION

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.

PURPORT

As He grew to six and seven years old, the Lord was given charge of looking after the cows and bulls in the grazing grounds. He was the son of a well-to-do landholder who owned hundreds and thousands of cows, and according to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem. Human society needs only sufficient grain and sufficient cows to solve its economic problems. All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed. Lord Kṛṣṇa, as the teacher of human society, personally showed by His acts that the mercantile community or the *vaiśyas* should herd cows and bulls and thus give protection to the valuable animals. According to *smṛti* regulation, the cow is the mother and the bull the father of the human being. The cow is the mother because just as one sucks the breast of one's mother, human society takes cow's milk. Similarly, the bull is the father of human society because the father earns for the children just as the bull tills the ground to produce food grains. Human society will kill its spirit of life by killing the father and the mother. It is mentioned herein that the beautiful cows and bulls were of various checkered colors—red, black, green, yellow, ash, etc. And because of their colors and healthy smiling features, the atmosphere was enlivening.

Over and above all, the Lord used to play His celebrated flute. The sound vibrated by His flute would give His friends such transcendental pleasure that they would forget all the talks of the *brahmānanda* which is so praised by the impersonalists. These cowherd boys, as will be explained by Śukadeva Gosvāmī, were living entities who had accumulated heaps of pious acts and thus were enjoying with the Lord in person and were hearing His transcendental flute. The *Brahma-saṁhitā* confirms the Lord's blowing His transcendental flute.

venuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.30)

Brahmājī said, "I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles a fresh black cloud although His bodily features are more beautiful than millions of cupids." These are the special features of the Lord.

TEXT 30

प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः ।
लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥३०॥

prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat-tāṁs tān
bālaḥ krīḍanakān iva

prayuktān—engaged; *bhoja-rājena*—by King Kaṁsa; *māyinaḥ*—great wizards; *kāma-rūpiṇaḥ*—who could assume any form they liked; *līlayā*—in the course of the pastimes; *vyanudat*—killed; *tān*—them; *tān*—as they came there; *bālaḥ*—the child; *krīḍanakān*—dolls; *iva*—like that.

TRANSLATION

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kaṁsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.

PURPORT

The atheist Kaṁsa wanted to kill Kṛṣṇa just after His birth. He failed to do so, but later on he got information that Kṛṣṇa was living in Vṛndāvana at the house of Nanda Mahārāja. He therefore engaged many wizards who could perform wonderful acts and assume any form they liked. All of them appeared before the child Lord in various forms, like Agha, Baka, Pūtanā, Śakaṭa, Tṛṇāvarta, Dhenuka and Gardabha, and they tried to kill the Lord at every opportunity. But one after another, all of them were killed by the Lord as if He were only playing with dolls. Children play with toy lions, elephants, boars and many similar dolls, which are broken by the children in the course of their playing with them. Before the Almighty Lord, any powerful living being is just like a toy lion in the hands of a playing child. No one can excel God in any capacity, and therefore no one can be equal to or greater than Him, nor can anyone attain the stage of equality with God by any kind of endeavor. *Jñāna, yoga* and *bhakti* are three recognized processes of spiritual realization. The perfection of such processes can lead one to the desired goal of life in spiritual value, but that does not mean that one can attain a perfection equal to the Lord's by such endeavors. The Lord is the Lord at every stage. When He was playing just like a child on the lap of His mother Yaśodā-māyī or just like a cowherd boy with His transcendental friends, He

continued to remain God, without the slightest diminution of His six opulences. Thus He is always unrivaled.

TEXT 31

विपन्नान् विषपानेन निगृह्य भुजगाधिपम् ।
उत्थाप्यापाययद्गावस्तत्तोयं प्रकृतिस्थितम् ॥३१॥

vipannān viṣa-pānena
nigṛhya bhujagādhipam
utthāpyāpāyayad-gāvas
tat toyaṁ prakṛti-sthitam

vipannān—perplexed in great difficulties; *viṣa-pānena*—by drinking poison; *nigṛhya*—subduing; *bhujaga-ādhipam*—the chief of the reptiles; *utthāpya*—after coming out; *apāyayat*—caused to drink; *gāvaḥ*—the cows; *tat*—that; *toyam*—water; *prakṛti*—natural; *sthitam*—situated.

TRANSLATION

The inhabitants of Vṛndāvana were perplexed by great difficulties because a certain portion of the Yamunā was poisoned by the chief of the reptiles [Kāliya]. The Lord chastised the snake king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

TEXT 32

अयाजयद्गोसवेन गोपराजं द्विजोत्तमैः ।
वित्तस्य चोरुभारस्य चिकीर्षन् सद्व्ययं विभुः ॥३२॥

ayājayad go-savena
gopa-rājaṁ dvijottamaiḥ
vittasya coru-bhārasya
cikīrṣan sadvyayaṁ vibhuḥ

ayājayat—made to perform; *go-savena*—by worship of the cows; *gopa-rājam*—the king of the cowherds; *dvija-uttamaiḥ*—by the learned *brāhmaṇas*; *vittasya*—of the wealth; *ca*—also; *uru-bhārasya*—great opulence; *cikīrṣan*—desiring to act; *sadvyayam*—proper utilization; *vibhuḥ*—the great.

TRANSLATION

The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brāhmaṇas.

PURPORT

Since He is the teacher of everyone, the Lord also taught His father, Nanda Mahārāja. Nanda Mahārāja was a well-to-do landholder and owner of many cows, and, as was the custom, he used to perform yearly worship of Indra, the King of heaven, with great opulence. This worship of demigods by the general populace is also advised in the Vedic literature just so people can accept the superior power of the Lord. The demigods are servants of the Lord deputed to look after the management of various activities of universal affaris. Therefore it is advised in the Vedic scriptures that one should perform *yajñas* to appease the demigods. But one who is devoted to the Supreme Lord has no need to appease the demigods. Worship of the demigods by common people is an arrangement for acknowledging the supremacy of the Supreme Lord, but it is not necessary. Such appeasement is generally recommended for material gains only. As we have already discussed in the Second Canto of this literature, one who admits the supremacy of the Supreme Personality of Godhead does not need to worship the secondary demigods. Sometimes, being worshiped and adored by less intelligent living beings, the demigods become puffed up with power and forget the supremacy of the Lord. This happened when Lord Kṛṣṇa was present in the universe, and thus the Lord wanted to give a lesson to the King of heaven, Indra. He therefore asked Mahārāja Nanda to stop the sacrifice offered to Indra and to use the money properly by performing a ceremony worshiping the cows and the pasturing ground on the hill of Govardhana. By this act Lord Kṛṣṇa taught human society, as He has instructed in the *Bhagavad-gītā* also, that one should worship the Supreme Lord by all acts and by all their results. That will bring about the desired success. The *vaiśyas* are specifically advised to give protection to the cows and their pasturing ground or agricultural land instead of squandering their hard-earned money. That will satisfy the Lord. The perfection of one's occupational duty, whether in the sphere of duty to oneself, one's community or one's nation, is judged by the degree to which the Lord is satisfied.

TEXT 33

वर्षतीन्द्रे व्रजः कोपाद्भग्नमानेऽतिविह्वलः ।
गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥३३॥

varṣatīndre vrajaḥ kopād
bhagnamāne 'ti-vihvalaḥ
go-tra-līlā-tapatreṇa
trāto bhadrānugṛhṇatā

varṣati—in pouring water; *indre*—by the King of heaven, Indra; *vrajaḥ*—the land of cows (Vṛndāvana); *kopāt bhagnamāne*—having been in anger on being insulted; *ati*—highly; *vihvalaḥ*—perturbed; *go-tra*—the hill for the cows; *līlā-tapatreṇa*—by the pastime umbrella; *trātaḥ*—were protected; *bhadra*—O sober one; *anugṛhnatā*—by the merciful Lord.

TRANSLATION

O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vṛndāvana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. But the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill.

TEXT 34

शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् ।
गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥३४॥

śarac-chaśi-karair mṛṣṭaṁ
mānayan rajanī-mukham
gāyan kala-padaṁ reme
strīṇāṁ maṇḍala-maṇḍanaḥ

śarat—autumn; *śaśi*—moon; *karaiḥ*—by the shine; *mṛṣṭam*—brightened; *mānayan*—thinking so; *rajanī-mukham*—the face of the night; *gāyan*—singing; *kala-padam*—pleasing songs; *reme*—enjoyed; *strīṇām*—of the women; *maṇḍala-maṇḍanaḥ*—as the central beauty of the assembly of women.

TRANSLATION

In the third season of the year, the Lord enjoyed the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine.

PURPORT

Before leaving the land of cows, Vṛndāvana, the Lord pleased His young girl friends, the transcendental *gopīs,* in His *rāsa-līlā* pastimes. Here Uddhava stopped his description of the Lord's activities.

Thus end the Bhaktivedanta purports of the Third Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Remembrance of Lord Kṛṣṇa."*

CHAPTER THREE

The Lord's Pastimes Out of Vṛndāvana

TEXT 1

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रो-
श्चिकीर्षया शं बलदेवसंयुतः ।
निपात्य तुङ्गाद्रिपुयूथनाथं
हतं व्यकर्षद् व्यसुमोजसोर्व्याम् ॥ १ ॥

uddhava uvāca
tataḥ sa āgatya puraṁ sva-pitroś
cikīrṣayā śaṁ baladeva-saṁyutaḥ
nipātya tuṅgād ripu-yūtha-nāthaṁ
hataṁ vyakarṣad vyasum ojasorvyām

śrī uddhavaḥ uvāca—Śrī Uddhava said; *tataḥ*—thereafter; *saḥ*—the Lord; *āgatya*—coming; *puram*—the city of Mathurā; *sva-pitroḥ*—own parents; *cikīrṣayā*—wishing well; *śam*—well-being; *baladeva-saṁyutaḥ*—with Lord Baladeva; *nipātya*—dragging down; *tuṅgāt*—from the throne; *ripu-yūtha-nātham*—leader of public enemies; *hatam*—killed; *vyakarṣat*—pulled; *vyasum*—on the ground; *ojasā*—by strength; *urvyām*—very great.

TRANSLATION

Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Kaṁsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

PURPORT

King Kaṁsa's death is only briefly described here because such pastimes are vividly and elaborately described in the Tenth Canto. The Lord proved

to be a worthy son of His parents even at the age of sixteen years. Both brothers, Lord Kṛṣṇa and Lord Baladeva, went to Mathurā from Vṛndāvana and killed Their maternal uncle, who had given so much trouble to Their parents, Vasudeva and Devakī. Kaṁsa was a great giant, and Vasudeva and Devakī never thought that Kṛṣṇa and Balarāma (Baladeva) would be able to kill such a great and strong enemy. When the two brothers attacked Kaṁsa on the throne, Their parents feared that now Kaṁsa would finally get the opportunity to kill their sons, whom they had hidden for so long in the house of Nanda Mahārāja. The parents of the Lord, due to parental affection, felt extreme danger, and they almost fainted. Just to convince them that They had actually killed Kaṁsa, Kṛṣṇa and Baladeva pulled Kaṁsa's dead body along the ground to encourage them.

TEXT 2

सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् ।
तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥ २ ॥

sāndīpaneḥ sakṛt proktaṁ
brahmādhītya savistaram
tasmai prādād varaṁ putraṁ
mṛtaṁ pañca-janodarāt

sāndīpaneḥ—of Sāndīpani Muni; *sakṛt*—once only; *proktam*—instructed; *brahma*—all the *Vedas* with their different branches of knowledge; *adhītya*—after studying; *savistaram*—in all details; *tasmai*—unto him; *prādāt*—rewarded; *varam*—benediction; *putram*—son; *mṛtam*—who was already dead; *pañca-jana*—the region of the departed souls; *udarāt*—from within.

TRANSLATION

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom he rewarded by bringing back his dead son from the region of Yamaloka.

PURPORT

No one but the Supreme Lord can become well-versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamarāja. But Lord Kṛṣṇa ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord is con-

stitutionally well-versed in all the *Vedas*, and yet to teach by example that everyone must go to learn the *Vedas* from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sāndīpani Muni, and the *muni*, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

TEXT 3

समाहुता भीष्मककन्यया ये
श्रियः सवर्णेन बुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं
जह्रे पदं मूर्ध्नि दधत्सुपर्णः ॥ ३ ॥

samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛttyā miṣatāṁ sva-bhāgaṁ
jahre padaṁ mūrdhni dadhat suparṇaḥ

samāhutāḥ—invited; *bhīṣmaka*—of King Bhīṣmaka; *kanyayā*—by the daughter; *ye*—all those; *śriyaḥ*—fortune; *savarṇena*—by a similar sequence; *bubhūṣayā*—expecting to be so; *eṣām*—of them; *gāndharva*—in marrying; *vṛttyā*—by such a custom; *miṣatām*—carrying so; *sva-bhāgam*—own share; *jahre*—took away; *padam*—let; *mūrdhni*—on the head; *dadhat*—placed; *suparṇaḥ*—Garuḍa.

TRANSLATION

Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīṣmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuḍa carried away nectar.

PURPORT

Princess Rukmiṇī, the daughter of King Bhīṣmaka, was actually as attractive as fortune itself because she was as valuable as gold both in color and value. Since the goddess of fortune, Lakṣmī, is the property of

the Supreme Lord, Rukmiṇī was actually meant for Lord Kṛṣṇa. But Śiśupāla was selected as her bridegroom by Rukmiṇī's elder brother, although King Bhīṣmaka wanted his daughter to be married to Kṛṣṇa. Rukmiṇī invited Kṛṣṇa to take her away from the clutches of Śiśupāla, so when the bridegroom, Śiśupāla, came there with his party with the desire to marry Rukmiṇī, Kṛṣṇa all of a sudden swept her from the scene, stepping over the heads of all the princes there, just as Garuḍa carried away nectar from the hands of the demons. This incident will be clearly explained in the Tenth Canto.

TEXT 4

ककुद्मिनोऽविद्धनसो दमित्वा
स्वयंवरे नाग्नजितीमुवाह ।
तद्भग्नमानानपि गृध्यतोऽज्ञा-
ञ्जघ्नेऽक्षतः शस्त्रभृतः स्वशस्त्रैः ॥ ४ ॥

kakudmino 'viddhanaso damitvā
svayaṁvare nāgnajitīm uvāha
tad-bhagnamānān api gṛdhyato jñāñ
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

kakudminaḥ—bulls whose noses were not pierced; *aviddhanasaḥ*—pierced by the nose; *damitvā*—subduing; *svayaṁvare*—in the open competition to select the bridegroom; *nāgnijitī*—Princess Nāgnijitī; *uvāha*—married; *tat-bhagnamānāḥ*—in that way all who were disappointed; *api*—even though; *gṛdhyaytaḥ*—wanted; *ajñān*—fools; *jaghne*—killed and wounded; *akṣataḥ*—without being wounded; *śastra-bhṛtaḥ*—equipped with all weapons; *sva-śatraiḥ*—by His own weapons.

TRANSLATION

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnajitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the Princess, and thus there was a fight. Well-equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.

TEXT 5

प्रियं प्रभुर्ग्राम्य इव प्रियाया
विधित्सुरार्च्छद् द्युतरुं यदर्थे ।
वज्र्याद्रवत्तं सगणो रुषान्धः
क्रीडामृगो नूनमयं वधूनाम् ॥ ५ ॥

priyaṁ prabhur grāmya iva priyāyā
vidhitsur ārcchad dyutaruṁ yad-arthe
vajry ādravat taṁ sagaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayaṁ vadhūnām

priyam—of the dear wife; *prabhuḥ*—the Lord; *grāmyaḥ*—ordinary living being; *iva*—in the manner of; *priyāyāḥ*—just to please; *vidhitsuḥ*—wishing; *ārcchat*—brought about; *dyutarum*—the *pārijāta* flower tree; *yat*—for which; *arthe*—in the matter of; *vajrī*—Indra, the King of heaven; *ādravat tam*—went forward to fight with Him; *sa-gaṇaḥ*—with full strength; *ruṣā*—in anger; *andhaḥ*—blind; *krīḍā-mṛgaḥ*—henpecked; *nūnam*—of course; *ayam*—this; *vadhūnām*—of the wives.

TRANSLATION

Just to please His dear wife, the Lord brought back the pārijāta tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

PURPORT

The Lord once went to the heavenly planet to present an earring to Aditi, the mother of the demigods, and His wife Satyabhāmā also went with Him. There is a special flowering tree called the *pārijāta* which grows only in the heavenly planets, and Satyabhāmā wanted this tree. Just to please His wife, like an ordinary husband, the Lord brought back the tree, and this enraged Vajrī, or the controller of the thunderbolt. Indra's wives inspired him to run after the Lord to fight, and Indra, because he was a henpecked husband and also a fool, listened to them and dared to fight with Kṛṣṇa. He was a fool on this occasion because he forgot that everything belongs to the Lord.

There was no fault on the part of the Lord, even though He took away the tree from the heavenly kingdom, but because he was henpecked, dominated by his beautiful wives like Śacī, Indra became a fool, just as all persons who are dominated by their wives are generally foolish. Indra thought that Kṛṣṇa was a henpecked husband who only by the will of His wife Satyabhāmā took away the property of heaven, and therefore he thought that Kṛṣṇa could be punished. He forgot that the Lord is the proprietor of everything and cannot be henpecked. The Lord is fully independent, and by His will only He can have hundreds and thousands of wives like Satyabhāmā. He was not, therefore, attached to Satyabhāmā because she was a beautiful wife, but He was pleased with her devotional service and thus wanted to reciprocate the unalloyed devotion of His devotee.

TEXT 6

सुतं मृधे खं वपुषा ग्रसन्तं
दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।
आमन्त्रितस्तत्तनयाय शेषं
दत्त्वा तदन्तःपुरमाविवेश ॥ ६ ॥

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ
dṛṣṭvā sunābhon mathitaṁ dharitryā
āmantritas tattanayāya śeṣaṁ
dattvā tad-antaḥ-puram āviveśa

sutam—son; *mṛdhe*—in the fight; *kham*—the sky; *vapuṣā*—by his body; *grasantam*—while devouring; *dṛṣṭvā*—seeing; *sunābhot*—by the *sudarśana* wheel; *mathitam*—killed; *dharitryā*—by the earth; *āmantritaḥ*—being prayed for; *tat-tanayāya*—to the son of Narakāsura; *śeṣam*—that which was taken from; *dattvā*—returning; it; *tat*—his; *antaḥ-puram*—inside the house; *āviveśa*—entered.

TRANSLATION

Narakāsura, the son of Dharitrī, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord, which led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.

PURPORT

It is said in other *Purāṇas* that Narakāsura was the son of Dharitrī, the earth, by the Lord Himself. But he became a demon due to the bad association of Bāṇa, another demon. An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association. Birth is not always the criterion of goodness; unless and until one is trained in the culture of good association, one cannot become good.

TEXT 7

तत्राहृतास्ता नरदेवकन्याः
कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
उत्थाय सद्यो जगृहुः प्रहर्ष-
व्रीडानुरागप्रहितावलोकैः ॥ ७ ॥

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim ārta-bandhum
utthāya sadyo jagṛhuḥ praharṣa-
vrīḍānurāga-prahitāvalokaiḥ

tatra—inside the house of Narakāsura; *āhṛtāḥ*—kidnapped; *tāḥ*—all those; *nara-deva-kanyāḥ*—daughters of many kings; *kujena*—by the demon; *dṛṣṭvā*—by seeing; *harim*—the Lord; *ārta-bandhum*—the friend of the distressed; *utthāya*—at once got up; *sadyaḥ*—then and there; *jagṛhuḥ*—accepted; *praharṣa*—joyfully; *vrīḍa*—shyness; *anurāga*—attachment; *prahita-avalokaiḥ*—by eager glancing.

TRANSLATION

There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

PURPORT

Narakāsura kidnapped many daughters of great kings and kept them imprisoned in his palace. But when he was killed by the Lord and the Lord

entered the house of the demon, all the princesses were enlivened with joy and offered to become His wives because the Lord is the only friend of the distressed. Unless the Lord accepted them, there would be no chance of their being married because the demon kidnapped them from their fathers' custody and therefore no one would agree to marry them. According to Vedic society, girls are transferred from the custody of the father to the custody of the husband. Since these princesses had already been taken away from the custody of their fathers, it would have been difficult for them to have any husband other than the Lord Himself.

TEXT 8

आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम् ।
सविधं जगृह पाणीननुरूपः स्वमायया ॥ ८ ॥

āsāṁ muhūrta ekasmin
nānāgāreṣu yoṣitām
savidhaṁ jagṛhe pāṇīn
anurūpaḥ sva-māyayā

āsām—all those; *muhūrta*—at one time; *ekasmin*—simultaneously; *nānā-gāreṣu*—in different compartments; *yoṣitām*—of the women; *sa-vidham*—in perfect rituals; *jagṛhe*—accepted; *pāṇīn*—hands; *anurūpaḥ*—exactly to match; *sva-māyayā*—by His internal potency.

TRANSLATION

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess, and He accepted their hands in perfect rituals by His internal potency.

PURPORT

In the *Brahma-saṁhitā* the Lord is described as follows in regard to His innumerable plenary expansions:

advaitam acyutam anādim ananta-rupam
ādyam purāṇa-puruṣam navayauvanaṁ ca
vedeṣu durllabham adurllabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.33)

"The Lord, Govinda, whom I worship, is the original Personality of Godhead. He is nondifferent from His innumerable plenary expansions,

who are all infallible, original and unlimited and who have eternal forms. Although He is primeval, the oldest personality, He is always fresh and young." By His internal potency the Lord can expand Himself into various personalities of *svayam-prakāśa* and again into *prabhava* and *vaibhava* forms, and all of them are nondifferent from one another. The forms into which the Lord expanded to marry the princesses in different apartments were all slightly different just to match each and every one of them. They are called *vaibhava-vilāsa* forms of the Lord and are effected by His internal potency, *yoga-māyā*.

TEXT 9

तास्वपत्यान्यजनयदात्मतुल्यानि सर्वतः ।
एकैकस्यां दश दश प्रकृतेर्विबुभूषया ॥ ९ ॥

tāsv apatyāny ajanayād
ātma-tulyāni sarvataḥ
ekaikasyāṁ daśa daśa
prakṛter vibubhūṣayā

tāsu—unto them; *apatyāni*—offspring; *ajanayāt*—begot; *ātma-tulyāni*—all like Himself; *sarvataḥ*—in all respects; *eka-ekasyām*—in each and every one of them; *daśa*—ten; *daśa*—ten; *prakṛteḥ*—for expanding Himself; *vibubhūṣayā*—so desiring.

TRANSLATION

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

TEXT 10

कालमागधशाल्वादीननीकै रुन्धतः पुरम् ।
अजीघनत्स्वयं दिव्यं स्वपुंसां तेज आदिशत् ॥ १० ॥

kāla-māgadha-śālvādīn
anīkai rundhataḥ puram
ajīghanat svayaṁ divyaṁ
sva-puṁsāṁ teja ādiśat

kāla—Kālayavana; *māgadha*—the King of Magadha (Jarāsandha); *śālva*—King Śālva; *ādīn*—and others; *anīkaiḥ*—by the soldiers; *rundhataḥ*—being encircled; *puram*—the city of Mathurā; *ajīghanat*—killed; *svayam*—person-

ally; *divyam*—transcendental; *sva-puṁsām*—of His own men; *tejaḥ*—prowess; *ādiśat*—exhibited.

TRANSLATION

Kālayavana, the King of Magadha and Śālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

PURPORT

After the death of Kaṁsa, when Mathurā was encircled by the soldiers of Kālayavana, Jarāsandha and Śālva, the Lord seemingly fled from the city, and thus He is known as Ranchor, or one who fled from fighting. Actually, the fact was that the Lord wanted to kill them through the agency of His own men, devotees like Mucukunda, Bhīma, etc. Kālayavana and the King of Magadha were killed by Mucukunda and Bhīma respectively, who acted as agents of the Lord. By such acts the Lord wanted to exhibit the prowess of His devotees, as if He were personally unable to fight but His devotees could kill them. The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahmā in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kurukṣetra was designed by the Lord Himself, but just to give credit to His devotee Arjuna (*nimitta-mātraṁ bhava savyasācin*), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kurukṣetra. What He wants to do Himself by His transcendental plans, He executes through His confidential devotees. That is the way of the Lord's mercy towards His pure unalloyed devotees.

TEXT 11

शम्बरं द्विविदं बाणं मुरं बल्वलमेव च ।
अन्यांश्च दन्तवक्त्रादीनवधीत्कांश्च घातयत् ॥११॥

śambaraṁ dvividaṁ bāṇaṁ
muraṁ balvalam eva ca
anyāṁś ca dantavaktrādīn
avadhīt kāṁś ca ghātayat

śambaram—Śambara; *dvividam*—Dvivida; *bāṇam*—Bāṇa; *muram*—Mura; *balvalam*—Balvala; *eva ca*—as also; *anyān*—others; *ca*—also; *dantavakra-ādīn*—like Dantavakra and others; *avadhīt*—killed; *kān ca*—and many others; *ghātayat*—caused to be killed.

TRANSLATION

Of kings like Śambara, Dvivida, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc].

TEXT 12

अथ ते भ्रातृपुत्राणां पक्षयोः पतितान्नृपान् ।
चचाल भूः कुरुक्षेत्रं येषामापततां बलैः ॥१२॥

atha te bhrātṛ-putrāṇāṁ
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetraṁ
yeṣām āpatatāṁ balaiḥ

atha—thereafter; *te*—your; *bhrātṛ-putrāṇām*—of the nephews; *pakṣayoḥ*—sides; *patitān*—killed; *nṛpan*—kings; *cacāla*—shook; *bhūḥ*—the earth; *kurukṣetram*—Battle of Kurukṣetra; *yeṣām*—of whom; *āpatatām*—traversing; *balaiḥ*—by strength.

TRANSLATION

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

TEXT 13

सकर्णदुःशासनसौबलानां
कुमन्त्रपाकेन हतश्रियायुषम् ।
सुयोधनं सानुचरं शयानं
भग्नोरुमूर्व्यां न ननन्द पश्यन् ॥१३॥

sa karṇa-duḥśāsana-saubalānāṁ
kumantrapākena hata-śriyāyuṣam
suyodhanaṁ sānucaraṁ śayānaṁ
bhagnorum urvyāṁ na nananda paśyan

saḥ—He (the Lord); *karṇa*—Karṇa; *duḥśāsana*—Duḥśāsana; *saubalānām*—Saubala; *kumantra-pākena*—by the intricacy of ill advice; *hata-śriya*—bereft of fortune; *āyuṣam*—duration of life; *suyodhanam*—Duryodhana; *sa-anucaram*—with followers; *śayānam*—lying down; *bhagna*—broken; *ūrum*—thighs; *urvyām*—very powerful; *na*—did not; *nananda*—take pleasure; *paśyan*—seeing like that.

TRANSLATION

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duḥśāsana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

PURPORT

The fall of Duryodhana, the leading son of Dhṛtarāṣṭra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He who advised Bhīma how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill advice which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not to disobey His established laws, which are enacted in the *Vedas* and the *Purāṇas* for the forgetful living entities.

TEXT 14

कियान् भुवोऽयं क्षपितोरुभारो
यद्द्रोणभीष्मार्जुनभीममूलैः ।
अष्टादशाक्षौहिणिको मदंशै-
रास्ते बलं दुर्विषहं यदूनाम् ॥१४॥

kiyān bhuvo 'yaṁ kṣapitoru-bhāro
yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ

aṣṭādaśākṣauhiṇī ko madaṁśair
āste balaṁ durviṣahaṁ yadūnām

kiyān—what is this; *bhuvaḥ*—of the earth; *ayam*—this; *kṣapita*—abated; *uru*—very great; *bhāraḥ*—burden; *yat*—which; *droṇa*—Droṇa; *bhīṣma*—Bhīṣma; *arjuna*—Arjuna; *bhīma*—Bhīma; *mūlaiḥ*—on the background; *aṣṭādaśa*—eighteen; *akṣauhiṇī*—phalanxes of military strength (*vide Bhāg.* 1.16.34); *kaḥ*—who; *madaṁśaiḥ*—with My descendants; *āste*—are still there; *balam*—great strength; *durviṣaham*—unbearable; *yadūnām*—of the Yadu dynasty.

TRANSLATION

[After the end of the Battle of Kurukṣetra, the Lord said:] The abatement of the great burden of the earth has now been effected with the help of Droṇa, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.

PURPORT

It is a wrong theory that due to an increase in population the world becomes overburdened and therefore there are wars and other annihilating processes. The earth is never overburdened. The heaviest mountains and oceans on the face of the earth hold more living entities than there are human beings, and they are not overburdened. If a census were taken of all the living beings on the surface of the earth, certainly it would be found that the number of humans is not even five percent of the total number of living beings. If the birth rate of human beings is increasing, then the birth rate of other living beings is increasing proportionately. The birth rate of lower animals—beasts, aquatics, birds, etc.—is far greater than that of human beings. There is an adequate arrangement for food for all the living beings all over the earth by the order of the Supreme Lord, and He can arrange more and more if there is actually a disproportionate increase of living beings.

Therefore, there is no question of an increase in population causing a burden. The earth became overburdened due to *dharma-glāni*, or irregular discharge of the Lord's desire. The Lord appeared on the earth to curb the increase in miscreants, and not the increase in population, as is wrongly put forward by the mundane economist. When Lord Kṛṣṇa appeared, there had been a sufficient increase in miscreants who had violated the desire of the Lord. The material creation is meant for fulfilling the desire of the Lord, and His desire is that the conditioned souls who are unfit to enter into the kingdom of God have a chance to improve their conditions for entering. The entire process of cosmic arrangement is intended just to

give a chance to the conditioned souls to enter the kingdom of God, and there is an adequate arrangement for their maintenance by the nature of the Lord.

Therefore, although there may be a great increase in population on the surface of the earth, if the people are exactly in line with God consciousness and are not miscreants, such a burden on the earth is a source of pleasure for her. There are two kinds of burdens. There is the burden of the beast and the burden of love. The burden of the beast is unbearable, but the burden of love is a source of pleasure. Śrī Viśvanātha Cakravartī describes the burden of love very practically. He says that the burden of the husband on the young wife, the burden of the child on the lap of the mother, and the burden of wealth on the businessman, although actually burdens from the viewpoint of heaviness, are sources of pleasure, and in the absence of such burdensome objects, one may feel the burden of separation, which is heavier to bear than the actual burden of love. When Lord Kṛṣṇa referred to the burden of the Yadu dynasty on the earth, He referred to something different than the burden of the beast. The large numbers of family members born of Lord Kṛṣṇa counted to some millions and were certainly a great increase in the population of the earth, but because all of them were expansions of the Lord Himself by His transcendental plenary expansions, they were a source of great pleasure for the earth. When the Lord referred to them in connection with the burden on the earth, He had in mind their imminent disappearance from the earth. All the members of the family of Lord Kṛṣṇa were incarnations of different demigods, and they were to disappear from the surface of the earth along with the Lord. When He referred to the unbearable heaviness on the earth in connection with the Yadu dynasty, He was referring to the burden of their separation Śrīla Jīva Gosvāmī confirms this inference.

TEXT 15

मिथो यदैषां भविता विवादो
मध्वामदाताम्रविलोचनानाम् ।
नैषां वधोपाय इयानतोऽन्यो
मय्युद्यतेऽन्तर्दधते स्वयं स्म ॥१५॥

mithō yadaiṣāṁ bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naiṣāṁ vadhopāya iyān ato 'nyo
mayy udyate 'ntardadhate svayaṁ sma

mithaḥ—one another; *yadā*—when; *eṣām*—of them; *bhavitā*—will take place; *vivādaḥ*—quarrel; *madhu-āmadā*—intoxication by drinking; *tāmra-vilocanānām*—of their eyes being copper-red; *na*—not; *eṣām*—of them; *vadhopāyaḥ*—means of disappearance; *iyān*—like this; *ataḥ*—besides this; *anyaḥ*—alternative; *mayi*—on My; *udyate*—disappearance; *antardadhate*—will disappear; *svayam*—themselves; *sma*—certainly.

TRANSLATION

When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.

PURPORT

The Lord and His associates appear and disappear by the will of the Lord. They are not subjected to the laws of material nature. No one was able to kill the family of the Lord, nor was there any possibility of their natural death by the laws of nature. The only means, therefore, for their disappearance was the makeshow of a fight amongst themselves, as if brawling in intoxication due to drinking. That so-called fighting would also take place by the will of the Lord, otherwise there would be no cause for their fighting. Just as Arjuna was made to be illusioned by family affection and thus the *Bhagavad-gītā* was spoken, so the Yadu dynasty was made to be intoxicated by the will of the Lord, and nothing more. The devotees and associates of the Lord are completely surrendered souls. Thus they are transcendental instruments in the hands of the Lord and can be used in any way the Lord desires. The pure devotees also enjoy such pastimes of the Lord because they want to see Him happy. Devotees of the Lord never assert independent individuality; on the contrary, they utilize their individuality in pursuit of the desires of the Lord, and this cooperation of the devotees with the Lord makes a perfect scene of the Lord's pastimes.

TEXT 16

एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् ।
नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥१६॥

evaṁ sañcintya bhagavān
sva-rājye sthāpya dharmajam

nanda-yāmāsa suhṛdaḥ
sādhūnāṁ vartma darśayan

evam—thus; *sañcintya*—thinking within Himself; *bhagavān*—the Personality of Godhead; *sva-rājye*—in his own kingdom; *sthāpya*—installing; *dharmajam*—Mahārāja Yudhiṣṭhira; *nanda-yāmāsa*—gladdened; *suhṛdaḥ*—friend of all; *sādhūnām*—of the saints; *vartma*—path; *darśayan*—by indication.

TRANSLATION

Lord Śrī Kṛṣṇa, thus thinking to Himself, established Mahārāja Yudhiṣṭhira in the position of supreme control of the world in order to show the ideal of administration on the path of piety.

TEXT 17

उत्तरायां धृतः पूरोर्वंशः साध्वभिमन्युना ।
स वै द्रौण्यस्त्रसंप्लुष्टः पुनर्भगवता धृतः ॥१७॥

uttarāyāṁ dhṛtaḥ pūror
vaṁśaḥ sādhv abhimanyunā
sa vai drauṇy-astra-sampluṣṭaḥ-
punar bhagavatā dhṛtaḥ

uttarāyām—unto Uttarā; *dhṛtaḥ*—conceived; *pūroḥ*—of Pūru; *vaṁśaḥ*—descendant; *sādhu abhimanyunā*—by the hero Abhimanyu; *saḥ*—he; *vai*—certainly; *drauṇi-astra*—by the weapon of Drauṇi, the son of Droṇa; *sampluṣṭaḥ*—being burnt; *punaḥ*—again for the second time; *bhagavatā*—by the Personality of Godhead; *dhṛtaḥ*—protected.

TRANSLATION

The embryo of the descendant of Pūru, who was begotten by the great hero Abhimanyu in the womb of Uttarā, his wife, was burnt by the weapon of the son of Droṇa, but later on he was again protected by the Lord.

PURPORT

The embryonic body of Parīkṣit which was in formation after Uttarā's pregnancy by Abhimanyu, the great hero, was burned by the *brahmāstra* of Aśvatthāmā, but a second body was given by the Lord within the womb, and thus the descendant of Pūru was saved. This incident is the direct proof that the body and the living entity, the spiritual spark, are different. When the living entity takes shelter in the womb of a woman through the injection of the semina of a man, there is an emulsification of the man's

and woman's discharges, and thus a body is formed the size of a pea, gradually developing into a complete body. But if the developing embryo is destroyed in some way or other, the living entity has to take shelter in another body or in the womb of another woman. The particular living entity who was selected to be the descendant of Mahārāja Pūru, or the Pāṇḍavas, was not an ordinary living entity, and by the superior will of the Lord he was destined to be the successor to Mahārāja Yudhiṣṭhira. Therefore, when Aśvatthāmā destroyed the embryo of Mahārāja Parīkṣit, the Lord, by His own internal potency, entered into the womb of Uttarā by His plenary portion just to give audience to the would-be Mahārāja Parīkṣit, who was in great danger. By His appearance within the womb, the Lord encouraged the child and gave him complete protection in a new body by His omnipotency. By His power of omnipresence He was present both inside and outside of Uttarā and other members of the Pāṇḍava family.

TEXT 18

अयाजयद्धर्मसुतमश्वमेधैस्त्रिभिर्विभुः ।
सोऽपि क्ष्मामनुजै रक्षन् रेमे कृष्णमनुव्रतः ॥१८॥

ayājayad dharma-sutam
aśva-medhais tribhir vibhuḥ
so 'pi kṣmām anujai rakṣan
reme kṛṣṇam-anuvrataḥ

ayājayat—made to perform; *dharma-sutam*—by the son of Dharma (Mahārāja Yudhiṣṭhira); *aśva-medhaiḥ*—by horse sacrifices; *tribhiḥ*—three; *vibhuḥ*—the Supreme Lord; *saḥ*—Mahārāja Yudhiṣṭhira; *api*—also; *kṣmām*—the earth; *anujaiḥ*—assisted by his younger brothers; *rakṣan*—protecting; *reme*—enjoyed; *kṛṣṇam*—Kṛṣṇa, the Personality of Godhead; *anuvrataḥ*—constant follower.

TRANSLATION

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhira, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.

PURPORT

Mahārāja Yudhiṣṭhira was the ideal monarchical representative on the earth because he was a constant follower of the Supreme Lord, Śrī Kṛṣṇa. As stated in the *Vedas (Īśopaniṣad)*, the Lord is the proprietor of the entire manifested cosmic creation, which presents a chance for the condi-

tioned souls to revive their eternal relationship with the Lord and thus go back to Godhead, back home. The whole system of the material world is arranged with that program and plan. Anyone who violates the plan is punished by the law of nature, which is acting by the direction of the Supreme Lord. Mahārāja Yudhiṣṭhira was installed on the throne of the earth as a representative of the Lord. The king is always expected to be the representative of the Lord. Perfect monarchy necessitates representation of the supreme will of the Lord, and Mahārāja Yudhiṣṭhira was the ideal monarch on this supreme principle. Both the King and the subjects were happy in the discharge of worldly duties, and thus protection of the citizens and enjoyment of natural life, with full cooperation of material nature, followed in the reign of Mahārāja Yudhiṣṭhira and his worthy descendants like Mahārāja Parīkṣit.

TEXT 19

भगवानपि विश्वात्मा लोकवेदपथानुगः ।
कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमाश्रितः ।१९।

bhagavān api viśvātmā
loka-veda-pathānugaḥ
kāmān siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

bhagavān—the Personality of Godhead; *api*—also; *viśva-ātmā*—the Supersoul of the universe; *loka*—custom; *veda*—the Vedic principles; *patha-anugaḥ*—follower of the path; *kāmān*—the necessities of life; *siṣeve*—enjoyed; *dvārvatyām*—in the city of Dvārakā; *asaktaḥ*—without being attached; *sāṅkhyam*—knowledge in Sāṅkhya philosophy; *āsthitaḥ*—being situated.

TRANSLATION

Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy.

PURPORT

While Mahārāja Yudhiṣṭhira was the Emperor of the earth, Lord Śrī Kṛṣṇa was the King of Dvārakā and was known as Dvārakādhīśa. Like other subordinate kings, He was under the regime of Mahārāja Yudhiṣṭhira.

Although Lord Śrī Kṛṣṇa is the supreme emperor of the entire creation, while He was on this earth He never violated the principles of the Vedic injunctions because they are the guide for human life. Regulated human life according to the Vedic principles, which are based on the system of knowledge called *Sāṅkhya* philosophy, is the real way of enjoyment of the necessities of life. Without such knowledge, detachment and custom, the so-called human civilization is no more than an animal society of eat, drink, be merry and enjoy. The Lord was acting freely, as He willed, yet by His practical example He taught not to lead a life which goes against the principles of detachment and knowledge. Attainment of knowledge and detachment, as very elaborately discussed in *Sāṅkhya* philosophy, is the real perfection of life. Knowledge means to know that the mission of the human form of life is to end all the miseries of material existence and that in spite of having to fulfill the bodily necessities in a regulated way, one must be detached from such animal life. Fulfilling the demands of the body is animal life, and fulfilling the mission of spirit soul is the human mission.

TEXT 20

स्निग्धस्मितावलोकेन वाचा पीयूषकल्पया ।
चरित्रेणानवद्येन श्रीनिकेतेन चात्मना ॥२०॥

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā

snigdha—gentle; *smita-avalokena*—by a glance with sweet smile; *vācā*—by words; *pīyūṣa-kalpayā*—compared to nectar; *caritreṇa*—by character; *anavadyena*—without flaw; *śrī*—fortune; *niketena*—residence; *ca*—and; *ātmanā*—by His transcendental body.

TRANSLATION

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

PURPORT

In the previous verse it is described that Lord Kṛṣṇa, being situated in the truths of *Sāṅkhya* philosophy, is detached from all kinds of matter. In the present verse it is described that He is the residence of the goddess of

fortune. These two things are not at all contradictory. Lord Kṛṣṇa is detached from the variegatedness of the inferior nature, but He is in eternal, blissful enjoyment of the spiritual nature, or His internal potency. One who has a poor fund of knowledge cannot understand this distinction between the external and internal potencies. In *Bhagavad-gītā*, the internal potency is described as the *parā prakṛti*. In the *Viṣṇu Purāṇa* also, the internal potency of Viṣṇu is described as *parā śakti*. The Lord is never detached from the association of *parā śakti*. This *parā śakti* and her manifestations are described in the *Brahma-saṁhitā* as *ānanda-cinmaya-rasa-pratibhāvitābhiḥ*. (Bs. 5.37) The Lord is eternally joyful and cognizant in the taste derived from such transcendental bliss. Negation of the variegatedness of the inferior energy does not necessitate negation of the positive transcendental bliss of the spiritual world. Therefore the Lord's gentleness, His smile, His character and everything related to Him are all transcendental. Such manifestations of the internal potency are the reality, of which the material shadow is only a temporary representation from which everyone with proper knowledge must be detached.

TEXT 21

इमं लोकममुं चैव रमयन् सुतरां यदून् ।
रेमे क्षणदया दत्तक्षणस्त्रीक्षणसौहृदः ॥२१॥

imaṁ lokam amuṁ caiva
ramayan sutarāṁ yadūn
reme kṣaṇadayā datta-
kṣaṇa-strī-kṣaṇa-sauhṛdaḥ

imam—this; *lokam*—earth; *amum*—and the other worlds; *ca*—also; *eva*—certainly; *ramayan*—pleasing; *sutarām*—specifically; *yadūn*—the Yadus; *reme*—enjoyed; *kṣaṇadayā*—by night; *datta*—given by; *kṣaṇa*—leisure; *strī*—women; *kṣaṇa*—conjugal love; *sauhṛdaḥ*—friendship.

TRANSLATION

The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.

PURPORT

The Lord enjoyed in this world with His pure devotees. Although He is the Personality of Godhead and is transcendental to all material attach-

ment, He nevertheless exhibited much attachment for His pure devotees on the earth, as well as for the demigods who engage in His service in the heavenly planets as powerful delegated directors in the management of all material activities. He displayed special attachment for His family members, the Yadus, as well as for His sixteen thousand wives, who had the opportunity to meet Him in the leisure hours of night. All these attachments of the Lord are manifestations of His internal potency, of which the external potency is only a shadow representation. In the *Skanda Purāṇa*, *Prabhāsa khaṇḍa* Chapter, in the topics between Lord Śiva and Gaurī, there is confirmation of His internal potential manifestations. There is mention of the Lord's meeting with sixteen thousand cowherd damsels although He is the Haṁsa (transcendental) Supersoul and maintainer of all living entities. The sixteen thousand cowherd damsels are a display of sixteen varieties of internal potencies. This will be more elaborately explained in the Tenth Canto. It is said there that Lord Kṛṣṇa is just like the moon and the internal potential damsels are like the stars around the moon.

TEXT 22

तस्यैवं रममाणस्य संवत्सरगणान् बहून् ।
गृहमेधेषु योगेषु विरागः समजायत ॥२२॥

tasyaivaṁ ramamāṇasya
saṁvatsara-gaṇān bahūn
gṛhamedheṣu yogeṣu
virāgaḥ samajāyata

tasya—His; *evam*—thus; *ramamāṇasya*—enjoying; *saṁvatsara*—many years; *gaṇān*—number; *bahūn*—great many; *gṛhamedheṣu*—in household life; *yogeṣu*—in sex life; *virāgaḥ*—detachment; *samajāyata*—awakened.

TRANSLATION

The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.

PURPORT

Even though the Lord is never attached to any kind of material sex life, as the universal teacher He remained a householder for many, many years, just to teach others how one should live in householder life. Śrīla Viśvanātha Cakravartī Ṭhākur explains that the word *samajāyata* means "fully exhibited." In all His activities while present on the earth, the

Lord exhibited detachment. This was fully displayed when He wanted to teach by example that one should not remain attached to household life for all the days of one's life. One should naturally develop detachment as a matter of course. The Lord's detachment from household life does not indicate detachment from His eternal associates, the transcendental cowherd damsels. But the Lord desired to end His so-called attachment to the three modes of material nature. He can never be detached from the service of His transcendental associates like Rukmiṇī and other goddesses of fortune, as described in the *Brahma-saṁhitā: lakṣmī-sahasra-śata-sambhrama-sevyamānam.* (Bs. 5.37)

TEXT 23

दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् ।
को विस्रम्भेत योगेन योगेश्वरमनुव्रतः ॥२३॥

daivādhīneṣu kāmeṣu
daivādhīnaḥ svayaṁ pumān
ko viśrambheta yogena
yogeśvaram anuvrataḥ

daiva—supernatural; *adhīneṣu*—being controlled; *kāmeṣu*—in sense enjoyment; *daiva-adhīnaḥ*—controlled by supernatural force; *svayam*—himself; *pumān*—living entity; *kaḥ*—whoever; *viśrambheta*—can have faith in; *yogena*—by devotional service; *yogeśvaram*—the Supreme Lord; *anuvrataḥ*—serving.

TRANSLATION

Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Kṛṣṇa's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.

PURPORT

As stated in *Bhagavad-gītā*, no one can understand the transcendental birth and activities of the Lord. The same fact is herein corroborated: no one but one who is enlightened by the devotional service of the Lord can understand the difference between the Lord's activities and those of others, who are controlled by the supernatural force. The sense enjoyment of all animals, men and demigods within the purview of the material

universe is controlled by the supernatural force called the *prakṛti*, or *daivī-māyā*. No one is independent in obtaining sense enjoyment, and everyone in this material world is after sense enjoyment. Persons who are themselves under the control of supernatural power cannot believe that Lord Kṛṣṇa is not under any control beyond Himself in the matter of sense enjoyment. They cannot understand that His senses are transcendental. In the *Brahma-saṁhitā* the Lord's senses are described as omnipotent; i.e., with any sense He can perform the activities of the other senses. One who has limited senses cannot believe that the Lord can eat by His transcendental power of hearing and can perform the act of sex life simply by seeing. The controlled living entity cannot even dream of such sense activities in his conditional life. But simply by the activities of *bhakti-yoga*, he can understand that the Lord and His activities are always transcendental. As the Lord says in *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: one cannot know even a fraction of the activities of the Lord if he is not a pure devotee of the Lord.

TEXT 24

पुर्यां कदाचित्क्रीडद्भिर्यदुभोजकुमारकैः ।
कोपिता मुनयः शेपुर्भगवन्मतकोविदाः ॥२४॥

puryāṁ kadācit krīḍadbhir
yadu-bhoja-kumārakaiḥ
kopitā munayaḥ śepur
bhagavan-mata-kovidāḥ

puryām—in the city of Dvārakā; *kadācit*—once upon a time; *krīḍadbhiḥ*—by sporting activities; *yadu*—the descendants of Yadu; *bhoja*—the descendants of Bhoja; *kumārakaiḥ*—princes; *kopitāḥ*—became angry; *munayaḥ*—the great sages; *śepuḥ*—cursed; *bhagavat*—Personality of Godhead; *mata*—desire; *kovidāḥ*—cognizant.

TRANSLATION

Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.

PURPORT

The associates of the Lord who were playing the part of princes of descendants of the Yadu and Bhoja dynasties were not ordinary living

entities. It is not possible that they could offend any saintly man or sage, nor could the sages, who were all pure devotees of the Lord, be influenced to anger by any of the sporting activities of the princes born in the holy dynasty of Yadu or Bhoja wherein the Lord Himself appeared as a descendant. The cursing of the princes by the sages is another transcendental pastime of the Lord to make a show of anger. The princes were cursed in order that one may know that even the descendants of the Lord, who could never be vanquished by any act of material nature, were subjected to the reactions of anger by great devotees of the Lord. One should, therefore, take great care and attention not to commit an offense at the feet of a devotee of the Lord.

TEXT 25

ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः ।
ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः ॥२५॥

tataḥ katipayair māsair
vṛṣṇi-bhojāndhakādayaḥ
yayuḥ prabhāsaṁ saṁhṛṣṭā
rathair deva-vimohitāḥ

tataḥ—thereafter; *katipayaiḥ*—a few; *māsaiḥ*—months passing; *vṛṣṇi*—the descendants of Vṛṣṇi; *bhoja*—the descendants of Bhoja; *andhaka-ādayaḥ*—and others, like the sons of Andhaka; *yayuḥ*—went; *prabhāsam*—the place of pilgrimage named Prabhāsa; *saṁhṛṣṭāḥ*—with great pleasure; *rathaiḥ*—on their chariots; *deva*—by Kṛṣṇa; *vimohitāḥ*—bewildered.

TRANSLATION

A few months passed, and then, bewildered by Kṛṣṇa, all the descendants of Vṛṣṇi, Bhoja and Andhaka who were incarnations of demigods went to Prabhāsa, while those who were eternal devotees of the Lord did not leave but remained in Dvārakā.

TEXT 26

तत्र स्नात्वा पितॄन्देवानृषींश्चैव तदम्भसा ।
तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः ॥२६॥

tatra snātvā pitṛn devān
ṛṣīṁś caiva tad-ambhasā
tarpayitvātha viprebhyo
gāvo bahu-guṇā daduḥ

tatra—there; *snātvā*—by taking bath; *pitṛn*—forefathers; *devān*—demigods; *ṛṣīn*—great sages; *ca*—also; *eva*—certainly; *tat*—of that; *ambhasā*—by the water; *tarpayitvā*—by pleasing; *atha*—thereupon; *viprebhyaḥ*—unto the *brāhmaṇas;* *gāvaḥ*—cows; *bahu-guṇāḥ*—greatly useful; *daduḥ*—gave in charity.

TRANSLATION

After arriving there, all of them took bath, and with the water of this place of pilgrimage they offered their respects to the forefathers, demigods and great sages and thus satisfied them. They gave cows to the brāhmaṇas in royal charity.

PURPORT

Amongst the devotees of the Lord there are several divisions, mainly *nitya-siddhas* and *sādhana-siddhas.* The *nitya-siddha* devotees never fall down to the region of the material atmosphere, even though they sometimes come onto the material plane to execute the mission of the Lord. The *sādhana-siddha* devotees are chosen from the conditioned souls. Out of the *sādhana* devotees, there are mixed and pure devotees. The mixed devotees are sometimes enthusiastic about fruitive activities and are habituated to philosophical speculation. The pure devotees are free from all these mixtures and are completely absorbed in the service of the Lord, regardless of how and where they are situated. Pure devotees of the Lord are not enthusiastic to put aside their service to the Lord in order to go visit holy places of pilgrimage. A great devotee of the Lord in modern times, Śrī Narottamadāsa Ṭhākur, has sung like this: "To visit holy places of pilgrimage is another bewilderment of the mind because devotional service to the Lord at any place is the last word in spiritual perfection."

For pure devotees of the Lord who are completely satisfied with the transcendental loving service of the Lord, there is hardly any necessity to visit the various places of pilgrimage. But those who are not so advanced have the prescribed duties of visiting pilgrimage sites and regularly performing the rituals. The part of the princely order of the Yadu dynasty who went to Prabhāsa performed all duties to be done in a place of pilgrimage and offered their pious actions to their forefathers and others.

As a rule, every human being is indebted to God, the demigods, great sages, other living entities, people in general, forefathers, etc., for various contributions received from them. Thus everyone is obliged to repay the debt of gratitude. The Yadus who went to the Prabhāsa pilgrimage site performed their duties by distributing land, gold, and well-nourished cows in royal charity, as described in the following verse.

TEXT 27

हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान् ।
यानं रथानिभान् कन्या धरां वृत्तिकरीमपि ॥२७॥

hiraṇyaṁ rajataṁ śayyāṁ
vāsāṁsy ajina-kambalān
yānaṁ rathān ibhān kanyā
dharām-vṛtti-karīm api

hiraṇyam—gold; *rajatam*—gold coins; *śayyām*—bedding; *vāsāṁsi*—clothing; *ajina*—animal skin for seats; *kambalān*—blankets; *yānam*—horses; *rathān*—chariots; *ibhān*—elephants; *kanyāḥ*—girls; *dharām*—land; *vṛtti-karīn*—to provide livelihood; *api*—also.

TRANSLATION

The brāhmaṇas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.

PURPORT

All these charities were meant for the *brāhmaṇas* whose lives were devoted entirely to the welfare of society, both spiritually and materially. The *brāhmaṇas* were not giving their services as paid servants, but the society provided them with all necessities. It was arranged for some of the *brāhmaṇas*, who were in difficulty for marriage, to be given girls. The *brāhmaṇas*, therefore, had no economic problems. The *kṣatriya* kings and rich mercantile men would provide them with all that they needed, and in exchange the *brāhmaṇas* were completely devoted to the elevation of society. That was the way of social cooperation between the different castes. When the *brāhmaṇa* class or caste gradually became easygoing, being fed by the society although they had no brahminical qualifications, they degraded themselves into *brahma-bandhus*, or disqualified *brāhmaṇas*, and thus other members of society also gradually fell down from the social standard of progressive life. As described in *Bhagavad-gītā*, the caste system is the creation of the Lord and is arranged according to the quality of work rendered to society and not in terms of birthright, as falsely claimed in the present degraded society.

TEXT 28

अन्नं चोरुरसं तेभ्यो दत्त्वा भगवदर्पणम् ।
गोविप्रार्थासवः शूराः प्रणेमुर्भुवि मूर्धभिः ॥२८॥

annaṁ coru-rasaṁ tebhyo
dattvā bhagavad-arpaṇam
go-viprārthāsavaḥ śūrāḥ
praṇemur bhuvi mūrdhabhiḥ

annam—foodstuff; *ca*—also; *uru-rasam*—highly delicious; *tebhyaḥ*—unto the *brāhmaṇas; dattvā*—after supplying; *bhagavat-arpaṇam*—which was first offered to the Personality of Godhead; *go*—cow; *vipra*—*brāhmaṇas; artha*—purpose; *āsavaḥ*—purpose of living; *śūrāḥ*—all the valiant *kṣatriyas; praṇemuḥ*—offered obeisances; *bhuvi*—touching the ground; *mūrdhabhiḥ*—with their heads.

TRANSLATION

Thereafter they offered the brāhmaṇas highly delicious foodstuffs which were first offered to the Personality of Godhead, and they offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brāhmaṇas.

PURPORT

The behavior exhibited by the descendants of Yadu in the pilgrimage site of Prabhāsa was highly cultured and exactly to the point of human perfection. The perfection of human life is attained by following three principles of civilization: protecting the cows, maintaining the brahminical culture and, above all, becoming a pure devotee of the Lord. Without becoming a devotee of the Lord, one cannot perfect one's human life. The perfection of human life is to be elevated to the spiritual world, where there is no birth, no death, no diseases and no old age. That is the highest perfectional aim of human life. Without this aim, any amount of material advancement in so-called comforts can only bring the defeat of the human form of life.

Brāhmaṇas and Vaiṣṇavas do not accept any foodstuff which is not first offered to the Personality of Godhead. Foodstuff offered to the Lord is accepted by the devotees as the mercy of the Lord. After all, the Lord supplies all kinds of foodstuff, both to the human being and to other animals. A human being must be conscious of the fact that all foodstuffs, namely grains, vegetables, milk, water, etc.—the prime necessities of life—are supplied by the Lord for mankind, and such foodstuffs cannot be manufactured by any scientist or materialist in a laboratory or factory established by human effort. The intelligent class of men are called *brāhmaṇas*, and those who have realized the Absolute Truth in His supreme personal feature are called Vaiṣṇavas. But both of them accept foodstuffs which are the remnants of sacrifice. Sacrifice is ultimately meant to satisfy

the *yajña-puruṣa*, Viṣṇu. In *Bhagavad-gīta* (Bg. 3.13) it is said that one who accepts foodstuffs as the remnants of sacrifice is freed from all sinful reactions, and one who cooks foodstuffs for maintenance of his body takes in all kinds of sins, which lead only to suffering. The foodstuffs prepared by the Yadus at the Prabhāsa pilgrimage site to offer to the bona fide *brāhmaṇas* there were all offered to the Personality of Godhead, Viṣṇu. They offered their sincere obeisances by touching their heads to the ground. The Yadus or any enlightened family in Vedic culture are trained for attainment of human perfection by total cooperation of service between the different divisions of social orders.

The word *uru-rasam* is also significant here. Hundreds of delicacies can be prepared simply by the combination of grains, vegetables and milk. All such preparations are in the mode of goodness and therefore can be offered to the Personality of Godhead. As stated in *Bhagavad-gītā* (Bg. 9.26), the Lord accepts only foodstuffs which are within the range of fruits, flowers, leaves and liquids, provided they are offered in complete devotional service. Devotional service is the only criterion for a bona fide offering to the Lord. The Lord assures that He positively eats such foodstuffs offered by the devotees. So, judging from all sides, the Yadus were perfectly trained civilized persons, and their being cursed by the *brāhmaṇa* sages was only by the desire of the Lord; the whole incident was a warning to all concerned that no one should behave lightly with *brāhmaṇas* and Vaiṣṇavas.

Thus end the Bhaktivedanta purports of the Third Chapter, Third Canto, of the Śrīmad-Bhāgavatam, *entitled "The Lord's Pastimes Out of Vṛndāvana."*

CHAPTER FOUR

Vidura Approaches Maitreya

TEXT 1

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् ।
तया विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः ॥ १ ॥

uddhava uvāca
atha te tad-anujñātā
bhuktvā pītvā ca vāruṇīm
tayā vibhraṁśita-jñānā
duruktair marma paspṛśuḥ

uddhavaḥ uvāca—Uddhava said; *atha*—thereafter; *te*—they (the Yādavas); *tat*—by the *brāhmaṇas; anujñātāḥ*—being permitted; *bhuktvā*—partaking; *pītvā*—drinking; *ca*—and; *vāruṇīm*—liquor; *tayā*—by that; *vibhraṁśita-jñānāḥ*—being bereft of knowledge; *duruktaiḥ*—with harsh words; *marma*—the core of the heart; *paspṛśuḥ*—touched.

TRANSLATION

Thereafter, all of them [the descendants of Vṛṣṇi and Bhoja], being permitted by the brāhmaṇas, partook of the remnants of prasādam and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other's hearts with harsh words.

PURPORT

In ceremonies when *brāhmaṇas* and Vaiṣṇavas are sumptuously fed, the host partakes of the remnants of foodstuff after the guest has given permission. So the descendants of Vṛṣṇi and Bhoja formally took permission from the *brāhmaṇas* and ate the prepared foodstuff. *Kṣatriyas* are

permitted to drink at certain occasions, so they all drank a kind of light liquor made of rice. By such drinking they became delirious and bereft of sense, so much so that they forgot their relationship with one another and used harsh words which touched the cores of each other's hearts. Drinking is so harmful that even such a highly cultured family becomes affected by intoxication and can forget themselves in a drunken state. The descendants of Vṛṣṇi and Bhoja were not expected to forget themselves in this way, but by the will of the Supreme it happened, and thus they became harsh towards one another.

TEXT 2

तेषां मैरेयदोषेण विषमीकृतचेतसाम् ।
निम्लोचति रवावासीद्वेणूनामिव मर्दनम् ॥ २ ॥

teṣāṁ maireyadoṣeṇa
viṣamīkṛtacetasām
nimlocati ravāvāsīd
veṇūnāmiva mardanam

teṣām—of them; *maireya*—of intoxication; *doṣeṇa*—by the faults; *viṣamīkṛta*—became unbalanced; *cetasām*—of those of whom the minds; *nimlocati*—sets; *ravau*—the sun; *āsīt*—takes place; *veṇūnām*—of the bamboos; *iva*—as; *mardanam*—destruction.

TRANSLATION

As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.

PURPORT

When there is need of fire in the forest, by the will of the Supreme it takes place due to friction among the bamboos. Similarly, the descendants of Yadu were all destroyed by the will of the Lord by the process of self-destruction. Just as there is no possibility of a fire's occurring deep in a forest due to human effort, so also there was no power in the universe which could vanquish the descendants of the Yadus, who were protected by the Lord. The Lord wanted them to be so destroyed, and thus they obeyed His order, as indicated by the word *tad-anujñāta.*

TEXT 3

भगवान् स्वात्ममायाया गतिं तामवलोक्य सः ।
सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥ ३ ॥

bhagavān svātmamāyāyā
gatiṁ tām avalokya saḥ
sarasvatīm upaspṛśya
vṛkṣa-mūlam upāviśat

bhagavān—the Personality of Godhead; *sva-ātma-māyayā*—by His internal potency; *gatim*—the end; *tām*—that; *avalokya*—foreseeing; *saḥ*—He (Kṛṣṇa); *sarasvatīm*—the River Sarasvatī; *upaspṛśya*—after sipping water; *vṛkṣa-mūlam*—at the foot of a tree; *upāviśat*—sat down.

TRANSLATION

The Personality of Godhead, Lord Śrī Kṛṣṇa, after foreseeing the end [of His family] by His internal potency, went to the bank of the River Sarasvatī and sat down there underneath a tree.

PURPORT

All the above-mentioned activities of the Yadus and Bhojas were executed by the internal potency of the Lord because He wanted them to be dispatched to their respective abodes after He had finished His mission of descent. They were all His sons and grandsons and were given complete protection by the paternal affection of the Lord. How they could be vanquished in the presence of the Lord is answered in this verse: everything was done by the Lord Himself (*svātma māyā yāḥ*). The Lord's family members were either incarnations of His plenary expansions or demigods from the heavenly planets, and thus before His departure He separated them by His internal potency. Before being dispatched to their respective abodes, they were sent to the holy place of Prabhāsa, where they performed pious activities and took food and drink to their heart's content. It was then arranged for them to be sent back to their abodes so that others could see that the powerful Yadu dynasty was no longer in the world. In the previous verse, the word *anujñāta*, indicating that the whole sequence of events was arranged by the Lord, is significant. These particular pastimes of the Lord are not a manifestation of His external energy or material nature. Such an exhibition of His internal potency is

eternal, and therefore one should not conclude that the Yadus and Bhojas died in a drunken state in an ordinary fratricidal war. Śrī Jīva Gosvāmī comments on these incidences as magical performances.

TEXT 4

अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह ।
बदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥ ४ ॥

ahaṁ cokto bhagavatā
prapannārtihareṇa ha
badarīṁ tvaṁ prayāhīti
sva-kulaṁ sañjihīrṣuṇa

aham—I; *ca*—and; *uktaḥ*—was told; *bhagavatā*—by the Supreme Lord; *prapanna*—of the surrendered; *arti-hareṇa*—by He who is the vanquisher of the distresses; *ha*—indeed; *badarīm*—to Badarī; *tvam*—you; *prayāhi*—should go; *iti*—thus; *sva-kulam*—His own family; *sañjihīrṣuṇā*—by desiring to destroy.

TRANSLATION

The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarīkāśrama.

PURPORT

While at Dvārakā, Uddhava was warned to avoid the distresses which were to follow the disappearance of the Lord and the destruction of the Yadu dynasty. He was advised to proceed to Badarīkāśrama because there he could associate with the devotees of Nara-Nārāyaṇa, and in their association of devotional service he could increase his eagerness for chanting, hearing, knowledge and detachment.

TEXT 5

अथापि तदभिप्रेतं जानन्नहमरिन्दम ।
पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥ ५ ॥

tathāpi tad-abhipretaṁ
jānan naham arindama
pṛṣṭhato'nvagamaṁ bhartuḥ
pāda-viśleṣaṇākṣamaḥ

tathāpi—yet, in spite of; *tat-abhipretam*—His desire; *jānan*—knowing; *na*—not; *aham*—I; *arindama*—O subduer of the enemy (Vidura); *pṛṣṭhataḥ*—behind; *anvagamam*—followed; *bhartuḥ*—of the master; *pāda-viśleṣaṇa*—separation from His lotus feet; *akṣamaḥ*—not being able.

TRANSLATION

Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.

TEXT 6

अद्राक्षमेकमासीनं विचिन्वन् दयितं पतिम् ।
श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥ ६ ॥

adrākṣam ekam āsīnaṁ
vicinvan dayitaṁ patim
śrī-niketaṁ sarasvatyāṁ
kṛta-ketam aketanam

adrākṣam—I saw; *ekam*—alone; *āsīnam*—sitting; *vicinvan*—deeply thinking; *dayitam*—patron; *patim*—master; *śrī-niketam*—the shelter of the goddess of fortune; *sarasvatyām*—on the bank of the Sarasvatī; *kṛta-ketam*—taking shelter; *aketanam*—being situated without a shelter.

TRANSLATION

Thus following, I saw my patron and master [Lord Śrī Kṛṣṇa] sitting alone and deeply thinking, taking shelter on the bank of the River Sarasvatī although He is the shelter of the goddess of fortune.

PURPORT

Those who are in the renounced order of life often take shelter underneath a tree. The Lord was found by Uddhava in that condition of taking shelter as do persons who have no shelter. Because He is the proprietor of everything, everywhere is His shelter, and everywhere is under His shelter. The entire material and spiritual cosmic manifestation is sustained by Him, and therefore He is the shelter of everything. So there was nothing astonishing in His taking shelter in the way of the unsheltered who are in the renounced order of life.

TEXT 7

श्यामावदातं विरजं प्रशान्तारुणलोचनम् ।
दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्बरेण च ॥ ७ ॥

śyāmāvadātaṁ virajaṁ
praśāntāruṇa-locanam
dorbhiś caturbhir viditaṁ
pīta-kauśāmbareṇa ca

śyāma-avadātam—beautiful with black color; *virajam*—formed of pure goodness; *praśānta*—peaceful; *aruṇa*—reddish; *locanaḥ*—eyes; *dorbhiḥ*—by the arms; *caturbhiḥ*—four; *viditam*—being recognized; *pīta*—yellow; *kauśa*—silken; *ambareṇa*—with garments; *ca*—and.

TRANSLATION

The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow colored silk garments.

TEXT 8

वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम् ।
अपाश्रितार्भकाश्वत्थमकृशं त्यक्तपिप्पलम् ॥ ८ ॥

vāma ūrāv adhiśritya
dakṣiṇāṅghri-saroruham
apāśritārbhakāśvattham
akṛśaṁ tyakta-pippalam

vāme—on the left; *ūrau*—thigh; *adhiśritya*—placed on; *dakṣiṇa-aṅghri-saroruham*—the right lotus foot; *apāśrita*—taking rest against; *arbhaka*—young; *aśvattham*—banyan tree; *akṛśam*—cheerful; *tyakta*—having left; *pippalam*—household comforts.

TRANSLATION

The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākur, the Lord's sitting posture—keeping His back against the newly grown banyan tree—is also meaningful. *Aśvattha*, the banyan tree, is so called because the tree does not die very quickly; it continues to live for many, many years. His legs and their energies are the material ingredients, which are five in all: earth, water, fire, air and sky. The material energies represented by the banyan tree are all products of His external potency and are therefore kept to His back. And because this particular universe is the smallest of all, the banyan tree is therefore designated as small, or as a child. *Tyakta-pippalam* indicates that He had now finished His pastimes in this particular small universe, but since the Lord is absolute and eternally blissful, there is no difference between His leaving or accepting something. The Lord was now prepared to leave this particular universe and go into another, just as the sun rises on one particular planet and sets in another simultaneously but does not change its own situation.

TEXT 9

तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा ।
लोकाननुचरन् सिद्ध आससाद यदृच्छया ॥ ९ ॥

tasmin mahā-bhāgavato
dvaipāyana-suhṛt-sakhā
lokānanucaran siddha
āsasāda yadṛcchayā

tasmin—then; *mahā-bhāgavataḥ*—a great devotee of the Lord; *dvaipāyana*—of Kṛṣṇa-dvaipāyana Vyāsa; *suhṛt*—a well-wisher; *sakhā*—a friend; *lokān*—the three worlds; *anucaran*—traveling; *siddhe*—in that *āśrama*; *āsasāda*—arrived; *yadṛcchayā*—by his own perfect accord.

TRANSLATION

At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Kṛṣṇa-dvaipāyana Vyāsa, reached that spot out of his own perfect accord.

PURPORT

Maitreya was one of the disciples of Maharṣi Parāśara, the father of Vyāsadeva. Thus Vyāsadeva and Maitreya were friends and mutual well-

wishers. By some fortunate accident, Maitreya reached the place where Lord Śrī Kṛṣṇa was resting. To meet the Lord is not an ordinary incident. Maitreya was a great sage and a learned scholar-philosopher but not a pure devotee of the Lord, and therefore his meeting with the Lord at that time may have been due to *ajñāta-sukṛti,* or some unknown devotional service. Pure devotees always engage in pure devotional activities, and therefore their meeting with the Lord is natural. But when those who are not up to that standard meet the Lord, it is due to the unforeseen fortune of accidental devotional service.

TEXT 10

तस्यानुरक्तस्य मुनेर्मुकुन्दः
प्रमोदभावानतकन्धरस्य ।
आशृण्वतो मामनुरागहास-
समीक्षया विश्रमयन्नुवाच ॥१०॥

tasyānuraktasya muner mukundaḥ
pramoda-bhāvānata-kandharasya
āśṛṇvato mām anurāga-hāsa-
samīkṣayā viśramayann uvāca

tasya—his (Maitreya's); *anuraktasya*—although attached; *muneḥ*—of the sage; *mukundaḥ*—the Lord who awards salvation; *pramoda-bhāva*—in a pleasing attitude; *ānata*—lowered; *kandharasya*—of the shoulder; *āśṛṇvataḥ*—while thus hearing; *mām*—unto me; *anurāga-hāsa*—with kind smiling; *samīkṣayā*—particularly seeing me; *viśramayan*—allowing me complete rest; *uvāca*—said.

TRANSLATION

Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows:

PURPORT

Although both Uddhava and Maitreya were great souls, the Lord's attention was more on Uddhava because he was a spotlessly pure devotee. A *jñāna-bhakta*, or one whose devotion is mixed with the monistic viewpoint, is not a pure devotee. Although Maitreya was a devotee, his devotion

was mixed. The Lord reciprocates with His devotees on the basis of transcendental love and not on the basis of philosophical knowledge or fruitive activities. In the transcendental loving service of the Lord, there is no place for monistic knowledge or fruitive activities. The *gopīs* in Vṛndāvana were neither highly learned scholars nor mystic *yogīs*. They had spontaneous love for the Lord, and thus He became their heart and soul, and the *gopīs* also became the heart and soul of the Lord. Lord Caitanya approved the relationship of the *gopīs* with the Lord as supreme. Herein the Lord's attitude towards Uddhava was more intimate than with Maitreya Muni.

TEXT 11

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते
ददामि यत्तद् दुरवापमन्यैः ।
सत्रे पुरा विश्वसृजां वसूनां
मत्सिद्धिकामेन वसो त्वयेष्टः ॥११॥

śrī bhagavān uvāca
vedāham antar manasīpsitaṁ te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-sṛjāṁ vasūnāṁ
mat-siddhi-kāmena vaso tvayeṣṭaḥ

śrī bhagavān uvāca—the Personality of Godhead said; *veda*—known; *aham*—I; *antaḥ*—within; *manasi*—the mind; *īpsitam*—what you desired; *te*—your; *dadāmi*—I give you; *yat*—which is; *tat*—that; *duravāpam*—very difficult to achieve; *anyaiḥ*—by others; *satre*—in the sacrifice; *purā*—in the days of yore; *viśva-sṛjām*—of those who expanded this creation; *vasūnām*—of the Vasus; *mat-siddhi-kāmena*—with a desire to achieve My association; *vaso*—O Vasu; *tvayā*—by you; *iṣṭaḥ*—ultimate goal of life.

TRANSLATION

O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods who are responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you.

PURPORT

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore. The eight Vasus and the demigods in the upper planetary system, who are responsible for the management of the universal affairs, performed a sacrifice in the days of yore, desiring to fulfill their respective ultimate goals in life. At that time an expansion of Uddhava, acting as one of the Vasus, desired to become an associate of the Lord. The Lord knew this because He is present in the heart of every living entity as Paramātmā, the Superconsciousness. In everyone's heart there is the representation of the Superconsciousness, who gives memory to the partial consciousness of every living entity. The living entity, as partial consciousness, forgets incidences of his past life, but the Superconsciousness reminds him how to act in terms of his past cultivation of knowledge. *Bhagavad-gītā* confirms this fact in various ways: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham* (Bg. 4.11), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apahanaṁ ca* (Bg. 15.15).

Everyone is at liberty to desire as he likes, but the desire is fulfilled by the Supreme Lord. Everyone is independent to think or desire, but the fulfillment of one's desire depends on the supreme will. This law is expressed as "Man proposes, God disposes." In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord, which is very difficult for those busy in empiric philosophical speculation or fruitive activities. Such persons have practically no information of the facts about becoming an associate of the Lord. Only the pure devotees can know, by the mercy of the Lord, that the personal association of the Lord is the highest perfection of life. The Lord assured Uddhava that He would fulfill his desire. It appears that when the Lord informed him by His indication to Uddhava, the great sage Maitreya finally became aware of the importance of entering into the association of the Lord.

TEXT 12

स एष साधो चरमो भवाना-
मासादितस्ते मदनुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सृजन्तं
दिष्ट्या ददृश्वान् विशदानुवृत्त्या ॥१२॥

sa eṣa sādho caramo bhavānām
āsāditas te mad-anugraho yat
yan māṁ nṛlokān raha utsṛjantaṁ
diṣṭyā dadṛśvān viśadānuvṛttyā

saḥ—that; *eṣaḥ*—of those; *sādho*—O honest one; *caramaḥ*—the ultimate; *bhavānām*—of all your incarnations (as Vasu); *āsāditaḥ*—now achieved; *te*—unto you; *mat*—My; *anugrahaḥ*—mercy; *yat*—as it is; *yat*—because; *mām*—Me; *nṛlokān*—the planets of the conditioned souls; *rahaḥ*—in seclusion; *utsṛjantam*—while quitting; *diṣṭyā*—by seeing; *dadṛśvān*—what you have seen; *viśada-anuvṛttyā*—by unflinching devotion.

TRANSLATION

O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuṇṭha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

PURPORT

When a person is fully conversant with knowledge of the Lord as far as can be known by a perfect living entity in the liberated state, he is allowed to enter into the spiritual sky, where the Vaikuṇṭha planets exist. The Lord was sitting in a lonely place just about to disappear from the vision of the inhabitants of this universe, and Uddhava was fortunate to see Him even at that time and thus receive the Lord's permission to enter Vaikuṇṭha. The Lord is everywhere at all times, and His appearance and disappearance are merely the experience of the inhabitants of a particular universe. He is just like the sun. The sun does not appear or disappear in the sky, but it is only in the experience of men that in the morning the sun rises and in the evening the sun sets. The Lord is simultaneously both in Vaikuṇṭha and everywhere within and without Vaikuṇṭha.

TEXT 13

पुरा मया प्रोक्तमजाय नाभ्ये
पद्मे निषण्णाय ममादिसर्गे ।
ज्ञानं परं मन्महिमावभासं
यत्सूरयो भागवतं वदन्ति ॥१३॥

purā mayā proktam ajāya nābhye
padme niṣaṇṇāya mamādi-sarge
jñānaṁ paraṁ man-mahimāvabhāsaṁ
yat sūrayo bhāgavataṁ vadanti

purā—in the days of yore; *mayā*—by Me; *proktam*—was said; *ajāya*—unto Brahmā; *nābhye*—out of the navel; *padme*—on the lotus; *niṣaṇṇāya*—unto the one situated on; *mama*—My; *ādi-sarge*—in the beginning of creation; *jñānam*—knowledge; *param*—sublime; *mat-mahimā*—My transcendental glories; *avabhāsam*—that which clarifies; *yat*—which; *sūrayaḥ*—the great learned sages; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *vadanti*—do say.

TRANSLATION

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus which grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.

PURPORT

The explanation of the Supreme Self, as given to Brahmā and already explained in the Second Canto of this great literature, is further clarified herein. The Lord said that the concise form of *Śrīmad-Bhāgavatam* as explained to Brahmā was meant to elucidate His personality. The impersonal explanation of those four verses in the Second Canto is nullified herewith. Śrīdhara Svāmī also explains in this connection that the same concise form of the *Bhāgavatam* concerned the pastimes of Lord Kṛṣṇa and was never meant for impersonal indulgence.

TEXT 14

इत्यादृतोक्तः परमस्य पुंसः
प्रतिक्षणानुग्रहभाजनोऽहम् ।
स्नेहोत्थरोमा स्खलिताक्षरस्तं
मुञ्चञ्छुचः प्राञ्जलिराबभाषे ॥१४॥

ity ādṛtoktaḥ paramasya puṁsaḥ
pratikṣaṇānugraha-bhājano 'ham
snehottha-romā skhalitākṣaras taṁ
muñcañ chucaḥ prāñjalir ābabhāṣe

iti—thus; *ādṛta*—being favored; *uktaḥ*—addressed; *paramasya*—of the Supreme; *puṁsaḥ*—Personality of Godhead; *pratīkṣaṇa*—every moment; *anugraha-bhājanāḥ*—object of favor; *aham*—myself; *sneha*—affection; *uttha*—eruption; *romā*—hairs on the body; *skhalita*—slackened; *akṣaraḥ*—of the eyes; *tam*—that; *muñcan*—smearing; *śucaḥ*—tears; *prāñjaliḥ*—with folded hands; *ābabhāṣe*—said.

TRANSLATION

Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this:

TEXT 15

को न्वीश ते पादसरोजभाजां
सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथापि नाहं प्रवृणोमि भूमन्
भवत्पदाम्भोजनिषेवणोत्सुकः ॥१५॥

ko nvīśa te pāda-saroja-bhājāṁ
sudurlabho'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padām-bhoja-niṣevaṇotsukaḥ

kaḥ nu īśa—● my Lord; *te*—Your; *pāda-saroja-bhājām*—of the devotees engaged in the transcendental loving service of Your lotus feet; *sudurlabhaḥ*—very difficult to obtain; *artheṣu*—in the matter of; *caturṣu*—in the four objectives; *api*—in spite of; *iha*—in this world; *tathāpi*—yet; *na*—do not; *aham*—I; *pravṛṇomi*—prefer; *bhūman*—O great one; *bhavat*—Your; *padām-bhoja*—lotus feet; *niṣevaṇa-utsukaḥ*—anxious to serve.

TRANSLATION

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

PURPORT

Those who are associated with the Lord in the Vaikuṇṭha planets achieve all the bodily features of the Lord and appear to be the same as Lord Viṣṇu. Such liberation is called *sārūpya-mukti,* which is one of the five kinds of liberation. The devotees engaged in the transcendental loving service of the Lord never accept the *sāyujya-mukti*, or merging in the rays of the Lord called the *brahmajyoti.* The devotees can achieve not only liberation but any success in the realm of religiosity, economic development or sense gratification up to the standard of the demigods in the heavenly planets. But such a pure devotee as Uddhava refuses to accept all such facilities. A pure devotee wants simply to engage in the service of the Lord and does not consider his own personal benefit.

TEXT 16

कर्माण्यनीहस्य भवोऽभवस्य ते
दुर्गाश्रयोऽथारिभयात्पलायनम् ।
कालात्मनो यत्प्रमदायुताश्रमः
स्वात्मन्रतेः खिद्यति धीर्विदामिह ॥१६॥

karmāṇy anīhasya bhavo'bhavasya te
durgāśrayo'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-rateḥ khidyati dhīr vidām iha

karmāṇi—activities; *anīhasya*—of one who has no desire; *bhavaḥ*—birth; *abhavasya*—of one who is never born; *te*—your; *durga-āśrayaḥ*—taking shelter of the fort; *atha*—thereafter; *ari-bhayāt*—out of fear of the enemies; *palāyanam*—flee; *kālā-ātmanaḥ*—of He who is the controller of eternal time; *yat*—that; *pramadā-yuta*—in the association of women; *āśramaḥ*—household life; *sva-ātman*—by Your own Self; *rateḥ*—one who enjoys; *khidyati*—disturbs; *dhīḥ*—intelligence; *vidām*—of the learned; *iha*—in this world.

TRANSLATION

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

PURPORT

Pure devotees of the Lord are not very much concerned with philosophical speculation in regard to transcendental knowledge of the Lord. Nor is it possible to acquire complete knowledge of the Lord. Whatever little knowledge they have about the Lord is sufficient for them because devotees are simply satisfied in hearing and chanting about the transcendental pastimes of the Lord. This gives them all transcendental bliss. But some of the pastimes of the Lord appear contradictory, even to such pure devotees, and thus Uddhava asked the Lord about some of the contradictory incidences in His pastimes. The Lord is described as having nothing to do personally, and it is actually so because even in the creation and sustenance of the material world, the Lord has nothing to do. It seems contradictory, then, to hear that the Lord personally lifts the Govardhana Hill for the protection of His unalloyed devotees. The Lord is the Supreme Brahman, the Absolute Truth, the Personality of Godhead appearing like a man, but Uddhava had doubts whether He could have so many transcendental activities.

There is no difference between the Personality of Godhead and the impersonal Brahman. How then can the Lord have so many things to do, whereas the impersonal Brahman is stated to have nothing to do either materially or spiritually? If the Lord is ever unborn, how then is He born as the son of Vasudeva and Devakī? He is fearful even to *kāla,* the supreme fear, and yet the Lord is afraid of fighting Jarāsandha and takes shelter in a fort. How can one who is full in Himself take pleasure in the association of many women? How can He take wives and, just like a householder, take pleasure in the association of family members, children, relatives and parents? All these apparently contradictory happenings bewilder even the greatest learned scholars, who, thus bewildered, cannot understand whether inactivity is a fact or whether His activities are only imitations.

The solution is that the Lord has nothing to do with anything mundane. All His activities are transcendental. This cannot be understood by the mundane speculators. For the mundane speculators there is certainly a kind of bewilderment, but for the transcendental devotees there is nothing astonishing in this. The Brahman conception of the Absolute Truth is certainly the negation of all mundane activities, but the Param Brahman conception is full with transcendental activities. One who knows the distinctions between the conception of Brahman and the conception of Supreme Brahman is certainly the real transcendentalist. There is no bewilderment for such transcendentalists. The Lord Himself also declares in *Bhagavad-gītā,* "Even the great sages and demigods can know hardly

anything about My activities and transcendental potencies." (Bg. 10.2) The right explanation of the Lord's activities is given by Grandfather Bhīṣmadeva (*Bhāg.* 1.9.16) as follows:

na hy asya karhicid rājan pumān veda vidhitsitam
yad-vijijñāsayā yuktā muhyanti kavayo 'pi hi

TEXT 17

मन्त्रेषु मां वा उपहूय यत्त्व-
मकुण्ठिताखण्डसदात्मबोधः ।
पृच्छेः प्रभो मुग्ध इवाप्रमत्त-
स्तन्नो मनो मोहयतीव देव ॥१७॥

mantreṣu māṁ vā upahūya yat tvam
akuṇṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

mantreṣu—in consultations; *mām*—unto me; *vai*—as either; *upahūya*—by calling; *yat*—as much as; *tvam*—Your Lordship; *akuṇṭhita*—without hesitation; *akhaṇḍa*—without being separated; *sadā*—eternally; *ātma*—self; *bodhaḥ*—intelligent; *pṛccheḥ*—asked; *prabho*—O my Lord; *mugdhaḥ*—bewildered; *iva*—as if it were so; *apramattaḥ*—although never bewildered; *tat*—that; *naḥ*—us; *manaḥ*—mind; *mohayati*—bewilders; *iva*—as it is so; *deva*—O my Lord.

TRANSLATION

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

PURPORT

Uddhava was never actually bewildered, but he says that all these contradictions appear to be bewildering. The whole discussion between Kṛṣṇa and Uddhava was meant for the benefit of Maitreya, who was sitting nearby. The Lord used to call Uddhava for consultation when the city was attacked by Jarāsandha and others and when He executed great sacrifices as part of His routine royal work as Lord of Dvārakā. The Lord

has no past, present and future because He is unhampered by the influence of eternal time and thus nothing is hidden from Him. He is eternally self-intelligent. Therefore His calling for Uddhava to give Him enlightenment is certainly astonishing. All these actions of the Lord appear to be contradictory, although there is no contradiction in the routine activities of the Lord. Therefore it is better to see them as they are and not attempt to explain them.

TEXT 18

ज्ञानं परं स्वात्मरहःप्रकाशं
प्रोवाच कस्मै भगवान् समग्रम् ।
अपि क्षमं नो ग्रहणाय भर्त-
र्वदाञ्जसा यद् वृजिनं तरेम ॥१८॥

jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
provāca kasmai bhagavān samagram
api kṣamaṁ no grahaṇāya bhartar
vadāñjasā yad vṛjinaṁ tarema

jñānam—knowledge; *param*—supreme; *sva-ātma*—own self; *rahaḥ*—mystery; *prakāśam*—enlightening; *provāca*—said; *kasmai*—unto Ka (Brahmājī); *bhagavān*—the Personality of Godhead; *samagram*—in sum total; *api*—if so; *kṣamam*—able; *naḥ*—unto me; *grahaṇāya*—acceptable; *bhartaḥ*—my Lord; *vada*—say; *añjasā*—in detail; *yat*—that which; *vṛjinam*—miseries; *tarema*—can cross over.

TRANSLATION

My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmājī.

PURPORT

A pure devotee like Uddhava has no material afflictions because he engages constantly in the transcendental loving service of the Lord. A devotee feels afflicted without the association of the Lord. Constant remembrance of the Lord's activities keeps the devotee alive, and therefore Uddhava requested that the Lord please enlighten him with the knowledge of *Śrīmad-Bhāgavatam,* as was previously instructed to Brahmājī.

TEXT 19

इत्यावेदितहार्दाय मह्यं स भगवान् परः ।
आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥१९॥

ityāvedita-hārdāya
mahyaṁ sa bhagavān paraḥ
ādideśāravindākṣa
ātmanaḥ paramāṁ sthitim

iti-āvedita—thus being prayed to by me; *hārdāya*—from the core of my heart; *mahyam*—unto me; *saḥ*—He; *bhagavān*—the Personality of Godhead; *paraḥ*—Supreme; *ādideśa*—instructed; *aravinda-akṣaḥ*—the lotus-eyed; *ātmanaḥ*—of Himself; *paramām*—transcendental; *sthitim*—situation.

TRANSLATION

When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

PURPORT

The words *paramāṁ sthitim* are significant in this verse. The Lord's transcendental situation was not even spoken of to Brahmā when the four verses of *Śrīmad-Bhāgavatam* were explained (*Bhāg.* 2.9.30-33). This transcendental situation comprises His dealings with devotees engaged in transcendental loving service, as exhibited at Dvārakā and Vṛndāvana. When the Lord explained about His specific transcendental situation, it was meant for Uddhava only, and therefore Uddhava particularly said "*mahyam*" ("unto me"), although the great sage Maitreya was also sitting there. Such a transcendental situation is hardly understood by those whose devotion is mixed with speculative knowledge or fruitive activities. The Lord's activities in confidential love are very rarely disclosed to the general devotees who are attracted by devotion mixed with knowledge and mysticism. Such activities are the inconceivable pastimes of the Lord.

TEXT 20

स एवमाराधितपादतीर्था-
दधीततत्त्वात्पविबोधमार्गः ।
प्रणम्य पादौ परिवृत्य देव-
मिहागतोऽहं विरहातुरात्मा ॥२०॥

sa evam ārādhita-pāda-tīrthād-
adhīta-tattvātma-vibodha-mārgaḥ
praṇamya pādau parivṛtya devam
ihāgato 'haṁ virahāturātmā

saḥ—so myself; *evam*—thus; *ārādhita*—worshiped; *pāda-tīrthāt*—the Personality of Godhead; *adhīta*—studied; *tattva-ātma*—self-knowledge; *vibodha*—understanding; *mārgaḥ*—path; *praṇamya*—after saluting; *padau*—at His lotus feet; *parivṛtya*—after circumambulating; *devam*—the Lord; *iha*—at this place; *āgatah*—reached; *aham*—I; *viraha*—separation; *ātura-ātmā*—aggrieved in self.

TRANSLATION

I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

PURPORT

Śrī Uddhava's actual life is the direct symbol of the "*Catuḥślokī Bhāgavatam*" enunciated first to Brahmājī by the Personality of Godhead. These four very great and important verses from *Śrīmad-Bhāgavatam* are particularly taken out by the Māyāvādī speculators, who construe a different purport to suit their impersonal view of monism. Here is the proper answer to such unauthorized speculators. The verses of *Śrīmad-Bhāgavatam* are purely theistic science understandable by the postgraduate students of *Bhagavad-gītā*. The unauthorized dry speculators are offenders at the lotus feet of the Lord Śrī Kṛṣṇa because they distort the purports of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* to mislead the public and prepare a direct path to the hell known as *andha-tāmisra*. As confirmed in *Bhagavad-gītā* (Bg. 16.20) such envious speculators are without knowledge and are surely condemned life after life. They unnecessarily take shelter of Śrīpāda Śaṅkarācārya, but he was not so drastic as to commit an offense at the lotus feet of Lord Kṛṣṇa. According to Lord Śrī Caitanya Mahāprabhu, Śrīpāda Śaṅkarācārya preached the Māyāvādī philosophy for a particular purpose. Such a philosophy was necessary to defeat the Buddhist philosophy of the nonexistence of the spirit soul, but it was never meant for perpetual acceptance. It was an emergency. Thus Lord Kṛṣṇa was accepted by Śaṅkarācārya as the Supreme Personality of Godhead in his commentation on *Bhagavad-gītā*. Since he was a great devotee of Lord Kṛṣṇa, he did not dare write any commentary on *Śrīmad-Bhāgavatam* because that would have been a direct offense at the lotus feet of the

Lord. But later speculators, in the name of Māyāvādī philosophy, unnecessarily make their commentary on the *Catuḥślokī Bhāgavatam* without any bona fide intent.

The monistic dry speculators have no business in the *Śrīmad-Bhāgavatam* because this particular Vedic literature is forbidden for them by the great author himself. Śrīla Vyāsadeva has definitely forbidden persons engaged in religiosity, economic development, sense gratification and finally, salvation, from trying to understand *Śrīmad-Bhāgavatam*, which is not meant for them (*Bhāg.* 1.1.2). Śrīpāda Śrīdhara Svāmī, the great commentator on *Śrīmad-Bhāgavatam*, has definitely forbidden the salvationists or monists to deal in *Śrīmad-Bhāgavatam*. It is not for them. Yet such unauthorized persons perversely try to understand *Śrīmad-Bhāgavatam,* and thus they commit offense at the feet of the Lord, which even Śrīpāda Śaṅkarācārya dared not do. Thus they prepare for their continuation of miserable life. It should be particularly noted herein that Uddhava studied the *Catuḥślokī Bhāgavatam* directly from the Lord, who spoke them first to Brahmājī, and this time the Lord explained more confidentially the self-knowledge mentioned as the *paramāṁ sthitim.* Upon learning such self-knowledge of love, Uddhava felt very much aggrieved by feelings of separation from the Lord. Unless one is awakened to the stage of Uddhava—everlastingly feeling the separation of the Lord in transcendental love, as was exhibited by Lord Caitanya also—one cannot understand the real import of the four essential verses of *Śrīmad-Bhāgavatam.* One should not indulge in the unauthorized act of twisting the meaning and thereby putting himself on the dangerous path of offense.

TEXT 21

सोऽहं तद्दर्शनाह्लादवियोगार्तियुतः प्रभो ।
गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ॥२१॥

so 'haṁ tad-darśanāhlāda
viyogārtiyutaḥ prabho
gamiṣye dayitaṁ tasya
badaryāśrama-maṇḍalam

saḥ aham—thus myself; *tat*—His; *darśana*—audience; *āhlāda*—pleasure; *viyoga*—without that; *ārtiyutaḥ*—afflicted by distress; *prabho*—my dear sir; *gamiṣye*—shall go; *dayitam*—so instructed; *tasya*—His; *badaryāśrama*—Badarikāśrama, in the Himalayas; *maṇḍalam*—association.

TRANSLATION

My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikāśrama in the Himalayas for association, as I have been instructed by Him.

PURPORT

A pure devotee of the Lord of the standard of Uddhava constantly associates with the Lord in the double perception of simultaneous separation and meeting. The pure devotee is not for a moment unengaged in the transcendental service of the Lord. Execution of the Lord's service is the main occupation of the pure devotee. Uddhava's separation from the Lord was unbearable, and therefore he started to Badarikāśrama in obedience to the Lord's order because the order of the Lord and the Lord Himself are identical. As long as one is engaged in the execution of the order of the Lord, there is no factual separation from Him.

TEXT 22

यत्र नारायणो देवो नरश्च भगवानृषिः ।
मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ ॥२२॥

yatra nārāyaṇo devo
naraś ca bhagavān ṛṣiḥ
mṛdu tīvraṁ tapo dīrghaṁ
tepāte loka-bhāvanau

yatra—where; *nārāyaṇaḥ*—the Personality of Godhead; *devaḥ*—by incarnation; *naraḥ*—human being; *ca*—also; *bhagavān*—the Lord; *ṛṣiḥ*—great sage; *mṛdu*—amiable to everyone; *tīvram*—severe; *tapaḥ*—penance; *dīrgham*—very long; *tepāte*—performing; *loka-bhāvanau*—welfare of all living entities.

TRANSLATION

There in Badarikāśrama the Personality of Godhead, in His incarnation as the sages Nara and Nārāyaṇa, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.

PURPORT

Badarikāśrama on the Himalayas, the abode of the Nara-Nārāyaṇa sages, is a great place of pilgrimage for the Hindus. Even up to the present,

hundreds and thousands of pious Hindus go to pay respects to the incarnation of Godhead Nara-Nārāyaṇa. It appears that even five thousand years ago this holy place was being visited by such a holy being as Uddhava, and even at that time the place was known to be very, very old. This particular pilgrimage site is very difficult to visit for ordinary men because of its difficult situation in the Himalayas in a place which is covered by ice almost all year. A few months during the summer season people can visit this place at great personal inconvenience. There are four *dhāmas*, or kingdoms of God, which represent the planets of the spiritual sky, which consists of the *brahma-jyoti* and the Vaikuṇṭhas. These are Badarikāśrama, Rāmeśvaram, Jagannātha Purī and Dvārakā. Faithful Hindus still visit all these holy places for perfection of spiritual realization, following in the footsteps of devotees like Uddhava.

TEXT 23

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् ।
ज्ञानेनाशमयत्क्षत्ता शोकमुत्पतितं बुधः ॥२३॥

śrī śuka uvāca
ity uddhavād upākarṇya
suhṛdāṁ duḥsahaṁ vadham
jñānenāśamayat kṣattā
śokam utpatitaṁ budhaḥ

śrī śukaḥ uvāca—Śrī Śuka Gosvāmī said; *iti*—thus; *uddhavāt*—from Uddhava; *upākarṇya*—hearing; *suhṛdām*—of friends and relatives; *duḥsaham*—unbearable; *vadham*—annihilation; *jñānena*—by transcendental knowledge; *aśamayat*—pacified himself; *kṣattā*—Vidura; *śokam*—bereavement; *utpatitam*—arisen; *budhaḥ*—the learned.

TRANSLATION

Śrī Śukadeva Gosvāmī said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.

PURPORT

Vidura was informed that the result of the Battle of Kurukṣetra was the annihilation of his friends and relatives as well as the destruction of the

Yadu dynasty and also the passing away of the Lord. All these hurled him into bereavement for the time being, but because he was highly advanced in transcendental knowledge, he was quite competent to pacify himself by enlightenment. As it is stated in *Bhagavad-gītā*, due to our long association with bodily relationships, bereavement on account of the annihilation of friends and relatives is not at all astonishing, but one has to learn the art of subduing such bereavement with higher transcendental knowledge. The talks between Uddhava and Vidura on the topic of Kṛṣṇa began at sunset, and Vidura was now further advanced in knowledge due to his association with Uddhava.

TEXT 24

स तं महाभागवतं व्रजन्तं कौरवर्षभः ।
विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे ॥२४॥

sa taṁ mahā-bhāgavataṁ
vrajantaṁ kauravarṣabhaḥ
viśrambhād abhyadhattedaṁ
mukhyaṁ kṛṣṇa-parigrahe

saḥ—Vidura; *tam*—unto Uddhava; *mahā-bhāgavatam*—the great devotee of the Lord; *vrajantam*—while going; *kaurava-ṛṣabha*—the best amongst the Kauravas; *viśrambhāt*—out of confidence; *abhyadhatta*—submitted; *idam*—this; *mukyam*—unto the chief; *kṛṣṇa*—Lord Kṛṣṇa; *parigrahe*—in devotional service to the Lord.

TRANSLATION

While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.

PURPORT

Vidura was much older than Uddhava. By family relationship Uddhava was a contemporary brother of Kṛṣṇa's, while Vidura was as elderly as Kṛṣṇa's father Vasudeva. But although junior by age, Uddhava was much advanced in the devotional service of the Lord, and therefore he is described herein as the chief amongst the devotees of the Lord. Vidura was confident about this, and thus he addressed Uddhava in that higher category. That is the way of courteous dealings between two devotees.

TEXT 25

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं
यदाह योगेश्वर ईश्वरस्ते ।
वक्तुं भवान्नोऽर्हति यद्धि विष्णो-
र्भृत्याः स्वभृत्यार्थकृतश्चरन्ति ॥२५॥

vidura uvāca
jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
yad āha yogeśvara īśvaras te
vaktuṁ bhavān no 'rhati yadd hi viṣṇor
bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti

viduraḥ uvāca—Vidura said; *jñānam*—knowledge; *param*—transcendental; *sva-ātma*—regarding the self; *rahaḥ*—mystery; *prakāśam*—enlightening; *yat*—that which; *āha*—said; *yoga-īśvaraḥ*—the master of all mystics; *īśvaraḥ*—the Lord; *te*—unto you; *vaktum*—to narrate; *bhavān*—your good self; *naḥ*—unto me; *arhati*—deserve; *yat*—for; *hi*—reason of; *viṣṇoḥ*—of Lord Viṣṇu; *bhṛtyāḥ*—servants; *sva-bhṛtyārtha-kṛtaḥ*—for the interest of their servants; *caranti*—do wonder.

TRANSLATION

Vidura said: O Uddhava, because the servants of Viṣṇu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.

PURPORT

The servants of the Lord are actually the servants of society. They have no interest in human society other than to enlighten it in transcendental knowledge; they are interested in imparting knowledge of the relationship of the living being with the Supreme Lord, the activities in that transcendental relationship, and the ultimate goal of human life. That is the real knowledge which can help society achieve the real aim of human welfare. Knowledge in the matter of the bodily necessities of eating, sleeping, mating and fearing, transformed into various branches of advancement of knowledge, is all temporary. A living being is not the material body but an eternal part and parcel of the Supreme Being, and thus revival of his self-

knowledge is very essential. Without this knowledge, the human life is baffled. The servants of the Lord, Viṣṇu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe. Thus the knowledge which was received by Uddhava directly from the Lord deserves to be distributed in human society, especially to persons like Vidura who are highly advanced in the devotional service of the Lord.

Real transcendental knowledge descends in the disciplic succession from the Lord to Uddhava, from Uddhava to Vidura and so on. Such supreme transcendental knowledge is not possible to achieve by the process of imperfect speculation as performed by the so-called learned mundane wranglers. Vidura was anxious to know from Uddhava that confidential knowledge known as *paramāṁ sthitim*, in which the Lord is known by His transcendental pastimes. Although Vidura was older than Uddhava, he was anxious to become a servant of Uddhava in the transcendental relationship. This formula of transcendental disciplic succession is taught by Lord Caitanya also. Lord Caitanya advises that one receive transcendental knowledge from anyone—whether a *brāhmaṇa* or a *śūdra*, a householder or a *sannyāsī*—provided that person is factually conversant with the science of Kṛṣṇa. A person who knows the science of Kṛṣṇa is factually a bona fide spiritual master.

TEXT 26

उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्तिके ।
साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता ॥२६॥

uddhava uvāca
nanu te tattva-saṁrādhya
ṛṣiḥ kauṣāravo 'ntike
sākṣād bhagavatā "diṣṭo
martya-lokaṁ jihāsatā

śrī uddhavaḥ uvāca—Śrī Uddhava said; *nanu*—however; *te*—yourself; *tattva-saṁrādhyaḥ*—one who is worshipable for reception of transcendental knowledge; *ṛṣiḥ*—learned scholar; *kauṣāravaḥ*—unto the son of Kuṣāru (Maitreya); *antike*—staying nearby; *sākṣāt*—directly; *bhagavatā*—by the Personality of Godhead; *ādiṣṭaḥ*—instructed; *martya-lokam*—mortal world; *jihāsatā*—while quitting.

TRANSLATION

Śrī Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.

PURPORT

Although one may be well versed in the transcendental science, one should be careful about the offense of *maryā-dāvyati-krama*, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of *maryā-dāvyati-krama* because by so doing one loses his duration of life, his opulence, fame, piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science.

Uddhava, being well aware of all these technicalities of transcendental science, advised Vidura to approach Maitreya Ṛṣi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well-versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person, but he was well versed also because he was directly instructed by the Lord while He was about to quit this mortal world. Since both Uddhava and Maitreya were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly, had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master only for the service of the Lord. The Lord never tolerates the impertinence of *maryā-dāvyati-krama.* One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence on the part of the psuedo-spiritual master is very risky to progressive spiritual realization.

TEXT 27

श्रीशुक उवाच

इति सह विदुरेण विश्वमूर्ते-
र्गुणकथया सुधया प्लावितोरुतापः ।
क्षणमिव पुलिने यमस्वसुस्तां
समुषित औपगविर्निशां ततोऽगात् ॥२७॥

śrī śuka uvāca
iti saha vidureṇa viśva-mūrter
guṇa-kathayā sudhayā plāvitorutāpaḥ
kṣaṇam iva puline yamasvasus tāṁ
samuṣita aupagavir niśāṁ tato'gāt

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *saha*—along with; *vidureṇa*—Vidura; *viśva-mūrteḥ*—of the Universal Person; *guṇa-kathayā*—in the discourse of transcendental qualities; *sudhayā*—nectarean; *plāvita-urutāpaḥ*—overwhelmed by great affliction; *kṣaṇam*—moment; *iva*—like that; *puline*—on the bank of; *yamasvasuḥ tām*—River Yamunā; *samuṣitaḥ*—passed on; *aupagavih*—the son of Aupagava (Uddhava); *niśām*—the night; *tataḥ*—thereafter; *agāt*—went away.

TRANSLATION

Śukadeva Gosvāmī said: O King, thus discussing the transcendental name, fame, qualities, etc., on the bank of the Yamunā, Vidura became overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.

PURPORT

The word used here for Kṛṣṇa is *viśva-mūrti.* Both Uddhava and Vidura were in great affliction because of Lord Kṛṣṇa's departure, and the more they discussed the transcendental name, fame and qualities of the Lord, the more the picture of the Lord became visible to them everywhere. Such visualization of the transcendental form of the Lord is neither false nor imaginary but is factual Absolute Truth. When the Lord is perceived as *viśva-mūrti*, it is not that He loses His personality or transcendental eternal form, but He becomes visible in the same form everywhere.

TEXT 28

राजोवाच

निधनमुपगतेषु वृष्णिभोजे-
ष्वधिरथयूथपयूथपेषु मुख्यः ।
स तु कथमवशिष्ट उद्धवो यद्धरि-
रपि तत्यज आकृतिं त्र्यधीशः ॥२८॥

rājovāca
nidhanam upagateṣu vṛṣṇi-bhojeṣv
adhiratha-yūthapa-yūthapeṣu mukhyaḥ
sa tu katham avaśiṣṭa uddhavo yadd harir
api tatyaja ākṛtiṁ tryadhīśaḥ

śrī rājā uvāca—the King inquired; *nidhanam*—destruction; *upagateṣu*—having overtaken; *vṛṣṇi*—of the Vṛṣṇi dynasty; *bhojeṣu*—the Bhoja dynasty; *adhiratha*—great commander; *yūthapa*—commander-in-chief; *yūthapeṣu*—amongst them; *mukhyaḥ*—prominent; *saḥ*—he; *tu*—only; *katham*—how; *avaśiṣṭaḥ*—remained; *uddhavaḥ*—Uddhava; *yat*—whereas; *hariḥ*—the Personality of Godhead; *api*—also; *tatyaje*—finished; *ākṛtim*—complete pastimes; *tri-adhīśaḥ*—the Lord of the three worlds.

TRANSLATION

The King inquired: At the end of the pastimes of the Lord of the three worlds, Śrī Kṛṣṇa, and after the disappearance of the members of the Vṛṣṇi and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?

PURPORT

According to Śrī Jīva Gosvāmī, *nidhanam* means the transcendental abode of the Lord. *Ni* means the highest, and *dhanam* means opulence. And because the abode of the Lord is the highest manifestation of transcendental opulence, His abode can therefore be called *nidhanam.* Apart from the grammatical elucidation, the real purpose of the word *nidhanam* is to indicate that all the members of the Vṛṣṇi and Bhoja dynasties were direct associates of the Lord, and after the end of His pastimes, all the associates were dispatched to their respective positions in the transcendental abode.

Śrīla Viśvanātha Cakravartī Ṭhākur elucidates the meaning of *ākṛtim* as pastimes. *Ā* means complete, and *kṛtim* means transcendental pastimes.

Since the Lord is identical with His transcendental body, there is no question of His changing or quitting His body. To act in accordance with the rules and customs of the material world, the Lord seems to take His birth or leave His body, but the pure devotees of the Lord know well the actual fact. It is necessary, therefore, for the serious students of *Śrīmad-Bhāgavatam* to follow the notes and comments of the great *ācāryas* like Jīva Gosvāmī and Viśvanātha Cakravartī. To others, who are not devotees of the Lord, the comments and explanations of such *ācāryas* may appear to be grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great *ācāryas* are quite fit.

The word *upagateṣu* is also significant. All the members of Vṛṣṇi and Bhoja directly reached the abode of the Lord. Other devotees do not reach the abode of the Lord directly, but the pure associates of the Lord have no attraction for the opulence of any planets of the material world. Sometimes, due to inquisitiveness, devotees who are to be promoted to the abode of the Lord have some attraction for the opulence of the higher material planets above the earth, and thus they desire to see them while going up to the perfection. But the Vṛṣṇis and Bhojas were directly dispatched because they had no attraction for material planets. Śrīla Viśvanātha Cakravartī Ṭhākur also suggests that according to the *Amarakośa* dictionary, *ākṛti* also means signal. Lord Kṛṣṇa ordered Uddhava by signal to go to Badarikāśrama after His departure, and Uddhava, as a pure devotee of the Lord, carried out the order more faithfully than going back to Godhead or the abode of the Lord. That was the cause of his remaining alone even after the departure of the Lord from the face of the earth.

TEXT 29

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः ।
संहृत्य स्वकुलं स्फीतं त्यक्ष्यन्देहमचिन्तयत् ॥२९॥

śrī śuka uvāca
brahma-śāpāpadeśena
kālenāmogha-vāñcchitaḥ
saṁhṛtya sva-kulaṁ sphītaṁ
tyakṣyan deham acinta-yat

śrī śukaḥ uvāca—Śukadeva Gosvāmī said; *brahma-śāpa*—cursing by the *brāhmaṇas*; *apadeśena*—on the plea, by such a show; *kālena*—by the eternal time; *amogha*—unfailing; *vāñcchitaḥ*—one who so desires; *saṁhṛtya*—

closing; *sva-kulam*—own family; *sphītam*—excessively numerous; *tyakṣyan*—for disappearing; *deham*—the universal form; *acinta-yat*—thought to Himself.

TRANSLATION

Śukadeva Gosvāmī replied: My dear King, the cursing of the brāhmaṇas was only a plea, but the actual fact is the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows:

PURPORT

In this verse the word *tyakṣyan* is very significant in relation to Lord Śrī Kṛṣṇa's leaving His body. Since He is the eternal form of existence, knowledge and bliss, His body and His Self are identical. Therefore how is it possible that He would leave His body and then disappear from the vision of the world? There is a great controversy amongst the nondevotees or Māyāvādīs about the mysterious disappearance of the Lord, and the doubts of those men with a poor fund of knowledge have been very elaborately cleared by Śrīla Jīva Gosvāmī in his *Kṛṣṇa-sandarbha.*

According to *Brahma-saṁhitā,* the Lord has many forms. It is stated therein that the Lord has innumerable forms, and when He appears within the vision of the living entities, as Lord Kṛṣṇa actually appeared, all such forms amalgamate with Him. Besides all these infallible forms, He has His universal form, as manifested before Arjuna on the Battlefield of Kurukṣetra. Here in this verse the word *sphītam* is also used, which indicates that He left His gigantic universal form called the *virāṭa-rūpa,* not His primeval, eternal form, because there is hardly any possibility of His changing His form of *sac-cid-ānanda.* This simple understanding is at once realized by the devotees of the Lord, but those who are nondevotees, who perform hardly any devotional service to the Lord, either do not understand this simple fact or purposely raise a controversy to defeat the eternity of the transcendental body of the Lord. This is due to the defect called the cheating propensity of the imperfect living entities.

By practical experience also, it is seen, up to the present day, that the Lord's transcendental form is worshiped by devotees in different temples, and all the devotees of the Lord factually realize that the form of the Deity in the temple is nondifferent from the form of the Lord. This inconceivable performance of the internal potency of the Lord is described in *Bhagavad-gītā: nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ.* (Bg. 7.25) The Lord reserves the right of not being exposed to everyone. In the

Padma Purāṇa it is said, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the *virāṭa-rūpa*. This is an additional material exhibition of form and is supported by the logic of a subject and its adjectives. In grammar, when an adjective is taken away from the subject, the subject it modifies does not change. Similarly, when the Lord quits His *virāṭa-rūpa*, His eternal form does not change, although there is no material difference between Himself and any one of His innumerable forms. In the Fifth Canto it will be seen how the Lord is worshiped in different planets in His different forms, even now, and how He is worshiped in different temples of this earth also.

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākur have very elaborately explained this incidence of the Lord's disappearance in their commentaries, quoting various authentic versions of Vedic literatures. We purposely do not include them all here to avoid an increase in the volume of this book. The entire matter is explained in *Bhagavad-gītā*, as quoted above: the Lord reserves the right of not being exposed to everyone. He always keeps Himself out of the vision of the nondevotees, who are devoid of love and devotion, and thus He puts them still further away from the Lord. The Lord appeared on the invitation of Brahmā, who prayed before the Kṣīrodakaśāyī Viṣṇu, and therefore when the Lord appeared, all the forms of Viṣṇu amalgamated with Him, and when the mission was fulfilled, all of them disintegrated from Him in the usual course.

TEXT 30

अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् ।
अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ॥३०॥

asmāl lokād uparate
mayi jñānaṁ mad-āśrayam
arhaty uddhava evāddhā
sampraty ātmavatāṁ varaḥ

asmāt—from this (universe); *lokāt*—earth; *uparate*—having disappeared; *mayi*—of Myself; *jñānam*—knowledge; *mat-āśrayam*—concerning Myself; *arhati*—deserves; *uddhavaḥ*—Uddhava; *eva*—certainly; *addhā*—directly; *samprati*—at the present moment; *ātmavatām*—of the devotees; *varaḥ*—foremost.

TRANSLATION

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

PURPORT

Jñānaṁ mad-āśrayam is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as *bhagavat-tattva-vijñām*, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. *Bhagavad-gītā* (Bg. 18.55) confirms this: *bhaktyā mām abhijānāti yāvān yaś cā smi tattvataḥ*. "Only persons engaged in devotional service can factually know the transcendental position of the Lord." Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord's grace, so that people might take advantage of Uddhava's knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikāśrama, where the Lord is personally represented by the Nara-Nārāyaṇa Deity. One who is transcendentally advanced can gain direct inspiration from the temple Deity, and thus a devotee of the Lord always takes shelter of a recognized temple of the Lord in order to make tangible advancement in transcendental knowledge by the grace of the Lord.

TEXT 31

नोद्धवोऽण्वपि मन्न्यूनो यद्गुणैर्नार्दितः प्रभुः ।
अतो मद्वयुनं लोकं ग्राहयन्निह तिष्ठतु ॥३१॥

noddhavo 'ṇv api man-nyūno
yad guṇair nārditaḥ prabhuḥ
ato mad-vayunaṁ lokaṁ
grāhayann iha tiṣṭhatu

na—not; *uddhavaḥ*—Uddhava; *aṇu*—slightly; *api*—also; *mat*—Myself; *nyūnaḥ*—inferior; *yat*—because; *guṇaiḥ*—by the modes of material nature; *na*—nor; *arditaḥ*—affected; *prabhuḥ*—master; *ataḥ*—therefore; *mat-vayu-*

nam—knowledge of Me (the Personality of Godhead); *lokam*—the world; *grāhayan*—just to disseminate; *iha*—in this world; *tiṣṭhatu*—may remain.

TRANSLATION

Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.

PURPORT

The specific qualification for becoming the representative of the Lord is to be unaffected by the material modes of nature. The highest qualification of a person in the material world is to be a *brāhmaṇa*. But since a *brāhmaṇa* is in the mode of goodness, to be a *brāhmaṇa* is not sufficient for becoming a representative of the Lord. One has to transcend the mode of goodness also and be situated in unalloyed goodness, unaffected by any of the qualities of material nature. This stage of transcendental qualification is called *śuddha-sattva,* or *vāsudeva*, and in this stage the science of God can be realized. As the Lord is not affected by the modes of material nature, so a pure devotee of the Lord is also not affected by the modes of nature. That is the primary qualification for being one with the Lord. A person who is able to attain this transcendental qualification is called *jīvanmukta*, or liberated, even though he is apparently in material conditions. This liberation is achieved by one who constantly engages in the transcendental loving service of the Lord. In *Bhakti-rasāmṛta-sindhu* it is stated:

īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvanmuktaḥ sa ucyate.

"Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence." Uddhava was in such a transcendental position, and thus he was selected to be the factual representative of the Lord in His bodily absence from the vision of the world. Such a devotee of the Lord is never affected by material strength, intelligence or even renunciation. Such a devotee of the Lord can withstand all onslaughts of material nature, and therefore he is known as *gosvāmī*. Only such *gosvāmīs* can penetrate the mysteries of the Lord's transcendental loving relationships.

TEXT 32

एवं त्रिलोकगुरुणा सन्दिष्टः शब्दयोनिना ।
बदर्याश्रममासाद्य हरिमीजे समाधिना ॥३२॥

evaṁ tri-loka-guruṇā
sandiṣṭaḥ śabda-yoninā
badaryāśramam āsādya
harim īje samādhinā

evam—thus; *tri-loka*—three worlds; *guruṇā*—by the spiritual master; *sandiṣṭaḥ*—being perfectly taught; *śabda-yoninā*—by one who is the source of all Vedic knowledge; *badarya-āśramam*—in the pilgrimage site of Badarikāśrama; *āsādya*—reaching; *harim*—unto the Lord; *īje*—satisfied; *samādhinā*—by trance.

TRANSLATION

Śukadeva Gosvāmī informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikāśrama and engaged himself there in trance to satisfy the Lord.

PURPORT

Lord Śrī Kṛṣṇa is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute Truth, even from the *Vedas*. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. *Bhagavad-gītā* is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Kṛṣṇa exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world.

Undoubtedly *Bhagavad-gītā* was spoken by the Lord on the Battlefield of Kurukṣetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of *Bhagavad-gītā*, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not even spoken in *Bhagavad-gītā*. Persons who are attached to the words of the *Vedas* may also know from this verse that the Lord is the source of all Vedic knowledge. One who is unable to

understand the Supreme Personality of Godhead by going through the pages of the *Vedas* may take shelter of one of the Lord's devotees, such as Uddhava, in order to advance further in knowledge of the Supreme Personality of Godhead. The *Brahma-saṁhitā* says that it is very difficult to understand the Supreme Personality of Godhead from the *Vedas,* but He is easily understood from a pure devotee like Uddhava. Taking mercy on the great sages who lived at Badarikāśrama, the Lord authorized Uddhava to speak on His behalf. Unless one has such authorization, one cannot understand or preach the devotional service of the Lord.

While present on this earth, the Lord executed many uncommon activities, even traveling in space to bring down the *pārijāta* from heaven and recovering the son of His teacher (Sāndīpani Muni) from the regions of death. Uddhava was certainly informed of the conditions of life on other planets, and all the sages were anxious to know of them, just as we are anxious to know about the planets in space. Uddhava was particularly deputed to carry a message to Badarikāśrama, not only to the sages of that place of pilgrimage but also to the Nara-Nārāyaṇa Deities. Such a message must have been more confidential than the knowledge described in the pages of the *Vedas.*

The Lord is undoubtedly the source of all knowledge, and the messages dispatched through Uddhava to Nara-Nārāyaṇa and other sages were also part of the Vedic knowledge, but they were more confidential and could be sent or understood only through such a pure devotee as Uddhava. Since such confidential knowledge was known only to the Lord and Uddhava, it is said that Uddhava is as good as the Lord Himself. Every living entity can, like Uddhava, also become a confidential messenger on the same level as the Lord, provided he becomes confidential himself by dint of loving devotional service. Such confidential knowledge is entrusted, as confirmed in *Bhagavad-gītā*, only to pure devotees like Uddhava and Arjuna, and one has to learn the mystery through them, and not otherwise. One cannot understand *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* without the help of such confidential devotees of the Lord. According to Śrīla Viśvanātha Cakravartī Ṭhākur, that confidential message must have concerned the mystery of His departure and the annihilation of His dynasty after the end of His appearance in the mundane world for one hundred years. Everyone must have been very anxious to know about the mystery of the annihilation of the Yadu dynasty, and that message must have been explained by the Lord to Uddhava and dispatched to Badarikāśrama for the information of Nara-Nārāyaṇa and other pure devotees of the Lord.

TEXT 33

विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः ।
क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च ॥३३॥

viduro 'py uddhavāc chrutvā
kṛṣṇasya paramātmanaḥ
krīḍayopātta-dehasya
karmāṇi ślāghitāni ca

viduraḥ—Vidura; *api*—also; *uddhavāt*—from the source of Uddhava; *śrutvā*—having heard; *kṛṣṇasya*—of Lord Kṛṣṇa; *paramātmanaḥ*—of the Supersoul; *krīḍayā*—for the sake of pastimes in the mortal world; *upātta*—extraordinarily accepted; *dehasya*—of the body; *karmāṇi*—transcendental activities; *ślāghitāni*—most glorious; *ca*—also.

TRANSLATION

Vidura also heard from Uddhava about the appearance and disappearance of Lord Kṛṣṇa, the Supersoul, in the mortal world, which is a subject matter sought after with great perseverance by the great sages.

PURPORT

The subject matter of the appearance and disappearance of the Supersoul, Lord Śrī Kṛṣṇa, is a mystery even for the great sages. The word *paramātmanaḥ* is significant in this verse. An ordinary living being is generally called the *ātmanaḥ*, but Lord Kṛṣṇa is never an ordinary living being because He is *paramātmanaḥ*, the Supersoul. Yet His appearance as one of the human beings and His disappearance again from the mortal world are subject matters for the research workers who execute research work with great perseverance. Such subject matters are certainly of increasing interest because the researchers have to search out the transcendental abode of the Lord, which He enters after finishing His pastimes in the mortal world. But even the great sages have no information that beyond the material sky there is the spiritual sky where Śrī Kṛṣṇa eternally resides with His associates, although at the same time He exhibits His pastimes in the mortal world in all the universes one after another. This fact is confirmed in *Brahma-saṁhitā* (Bs. 5.37): *goloka eva nivasaty akhilātmabhūtaḥ*. "The Lord, by His inconceivable potency, resides in His eternal abode, Goloka, yet at the same time, as the Supersoul, He is present everywhere—both in the spiritual and material skies—by His multivarieties of manifestation." Therefore His appearance and disappearance are simultaneously

going on, and no one can say definitely which of them is the beginning and which is the end. His eternal pastimes have no beginning or end, and one has to learn of them from the pure devotee only and not waste valuable time in so-called research work.

TEXT 34

देहन्यासं च तस्यैवं धीराणां धैर्यवर्धनम् ।
अन्येषां दुष्करतरं पशूनां विक्लवात्मनाम् ॥३४॥

deha-nyāsaṁ ca tasyaivaṁ
dhīrāṇāṁ dhairya-vardhanam
anyeṣāṁ duṣkarataraṁ
paśūnāṁ viklavātmanām

deha-nyāsam—entering the body; *ca*—also; *tasya*—His; *evam*—also; *dhīrāṇām*—of great sages; *dhairya*—perseverance; *vardhanam*—increasing; *anyeṣām*—for others; *duṣkarataram*—very difficult to ascertain; *paśūnām*—of the beasts; *viklava*—disturbed; *ātmanām*—of such a mind.

TRANSLATION

The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.

PURPORT

The transcendental forms and pastimes of the Lord, as described in *Bhagavad-gītā*, are difficult subject matters for those who are not devotees to understand. The Lord never reveals Himself to persons like the *jñānīs* and *yogīs*. And there are others who, because of their envying the Lord from the bottom of their hearts, are classified amongst the beasts, and for such envious beasts the subject matter of the Lord's appearance and disappearance is simply a mental disturbance. As confirmed in *Bhagavad-gītā* (Bg. 7.15), the miscreants who are simply concerned with material enjoyment, who work very hard like beasts of burden, can hardly know the Personality of Godhead at any stage due to *āsurika-bhāva*, or a spirit of revolt against the Supreme Lord.

The transcendental bodily expansions manifested by the Lord for His pastimes in the mortal world, and the appearance and disappearance of such transcendental expansions, are difficult subject matters, and those

who are not devotees are advised not to discuss the Lord's appearance and disappearance, lest they commit further offenses at the lotus feet of the Lord. The more they discuss the transcendental appearance and disappearance of the Lord in the asuric spirit, the more they enter into the darkest region of hell, as stated in *Bhagavad-gītā* (Bg. 16.20). Anyone who is against the transcendental loving service of the Lord is more or less a beastly creature, as confirmed in this verse of *Śrīmad-Bhāgavatam.*

TEXT 35

आत्मानं च कुरुश्रेष्ठ कृष्णेन मनसेक्षितम् ।
ध्यायन् गते भागवते रुरोद प्रेमविह्वलः ॥३५॥

ātmānaṁ ca kuru-śreṣṭha
kṛṣṇena manasekṣitam
dhyāyam gate bhāgavate
ruroda prema-vihvalaḥ

ātmānam—himself; *ca*—also; *kuru-śreṣṭha*—O best amongst the Kurus; *kṛṣṇena*—by Kṛṣṇa; *manasā*—by the mind; *ikṣitam*—remembered; *dhyāyan*—thus thinking of; *gate*—having gone; *bhāgavate*—of the devotee; *ruroda*—cried loudly; *prema-vihvalaḥ*—overwhelmed by the ecstasy of love.

TRANSLATION

Understanding that he was remembered by Lord Kṛṣṇa [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.

PURPORT

Vidura was overwhelmed by the ecstasy of love when he understood that Lord Kṛṣṇa, the Supreme Personality of Godhead, thought of him at the last moment. Although he thought of himself as insignificant, he was remembered by the Lord, by His causeless mercy. Vidura accepted this as a great favor, and thus he cried. This crying is the last word in the progressive path of devotional service. One who can cry for the Lord in love is certainly successful in the line of devotional service.

TEXT 36

कालिन्द्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः ।
प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः ॥३६॥

kālindyāḥ katibhiḥ siddha
ahobhir bharatarṣabhaḥ
prāpadyata svaḥ-saritaṁ
yatra mitrā-suto muniḥ

kālindyāḥ—on the bank of the Yamuna; *katibhiḥ*—a few; *siddhe*—being so passed; *ahobhiḥ*—days; *bharata-ṛṣabhaḥ*—O best of the Bharata dynasty; *prāpadyata*—reached; *svaḥ-saritam*—the celestial water of the Ganges; *yatra*—where; *mitrā-sutaḥ*—the son of Mitrā; *muniḥ*—sage.

TRANSLATION

After passing a few days on the bank of the River Yamunā, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.

Thus end the Bhaktivedanta purports of the Fourth Chapter, Third Canto, of Śrīmad-Bhāgavatam, *entitled "Vidura Approaches Maitreya."*

CHAPTER FIVE

Vidura's Talks with Maitreya

TEXT 1

श्रीशुक उवाच
द्वारि द्युनद्या ऋषभः कुरूणां
मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावसिद्धः
पप्रच्छ सौशील्यगुणाभितृप्तः ॥ १ ॥

śrī śuka uvāca
dvāri dyunadyā ṛṣabhaḥ kurūṇāṁ
maitreyam āsīnam agādha-bodham
kṣattopasṛtyācyuta-bhāva-siddhaḥ
papraccha sauśīlya-guṇābhitṛptaḥ

śukaḥ uvāca—Śukadeva Gosvāmī said; *dvāri*—on the mouth of; *dyunadyāḥ*—the celestial River Ganges; *ṛṣabhaḥ*—the best of the Kurus; *kurūṇām*—of the Kurus; *maitreyam*—unto Maitreya; *āsīnam*—sitting; *agādha-bodham*—of unfathomed knowledge; *kṣattā*—Vidura; *upasṛtya*—having approached nearer; *acyuta*—the infallible Lord; *bhāva*—character; *siddhaḥ*—perfect; *papraccha*—inquired; *sauśīlya*—gentleness; *guṇa-abhitṛptaḥ*—satisfied in transcendental qualities.

TRANSLATION

Śukadeva Gosvāmī said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the mouth of the celestial Ganges River [Hardwar], where Maitreya, the great fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.

PURPORT

Vidura was already perfect due to his unalloyed devotion to the infallible Lord. The Lord and the living entities are all qualitatively the same by nature, but the Lord is quantitatively much greater than any individual living entity. He is ever infallible, whereas the living entities are prone to fall under the illusory energy. Vidura had already surpassed the fallible nature of the living entity in conditional life due to his being *acyuta-bhāva*, or legitimately absorbed in the devotional service of the Lord. This stage of life is called *acyuta-bhāva-siddha*, or perfection by dint of devotional service. Anyone, therefore, who is absorbed in the devotional service of the Lord is a liberated soul and has all admirable qualities. The learned sage Maitreya was sitting in a solitary place on the bank of the Ganges at Hardwar, and Vidura, who was a perfect devotee of the Lord and possessed all good transcendental qualities, approached him for inquiry.

TEXT 2

विदुर उवाच

सुखाय कर्माणि करोति लोको
न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं
यदत्र युक्तं भगवान् वदेन्नः ॥ २ ॥

vidura uvāca
sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramaṁ vā
vindeta bhūyas tata eva duḥkhaṁ
yad atra yuktaṁ bhagavān vaden naḥ

viduraḥ uvāca—Śrī Vidura said; *sukhāya*—for attaining happiness; *karmāṇi*—fruitive activities; *karoti*—everyone does so; *lokaḥ*—in this world; *na*—never; *taiḥ*—by those activities; *sukham*—any happiness; *vā*—or; *anyat*—differently; *upāramam*—satiation; *vā*—either; *vindeta*—achieve; *bhūyaḥ*—on the contrary; *tataḥ*—by such activities; *eva*—certainly; *duḥkham*—miseries; *yat*—that which; *atra*—under the circumstances; *yuktam*—right course; *bhagavān*—O great one; *vadet*—may kindly enlighten; *naḥ*—us.

TRANSLATION

Vidura said: O great sage, in this world everyone engages in fruitive activities to attain happiness, but they find neither satiation nor the

mitigation of distress. On the contrary, they are only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

PURPORT

Vidura asked Maitreya some common questions, which was not originally his intention. Uddhava asked Vidura to approach Maitreya Muni and inquire into all the truths concerning the Lord, His name, fame, quality, form, pastimes, entourage, etc., and thus when Vidura approached Maitreya, he should have asked only about the Lord. But out of natural humility he did not immediately ask about the Lord, but inquired into a subject which would be of great importance to the common man. A common man cannot understand the Lord. He must first know the real position of his life under the influence of the illusory energy. In illusion one thinks that he can be happy only by fruitive activities, but what actually happens is that one becomes more and more entangled in the network of action and reaction and does not find any solution to the problem of life. There is a nice song in this connection: "Because of a great desire to have all happiness in life, I built this house. But unfortunately the whole scheme has turned to ashes because the house was unexpectedly set on fire." The law of nature is like that. Everyone tries to become happy by planning in the material world, but the law of nature is so cruel that it sets fire to one's schemes; the fruitive worker is not happy in his schemes, nor is there any satiation of his continuous hankering for happiness.

TEXT 3

जनस्य कृष्णाद्विमुखस्य दैवा-
दधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं
भूतानि भव्यानि जनार्दनस्य ॥ ३ ॥

janasya kṛṣṇād-vimukhasya daivād
adharma-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnaṁ
bhūtāni bhavyāni janārdanasya

janasya—of the common man; *kṛṣṇāt*—from the Supreme Lord Kṛṣṇa; *vimukhasya*—of the one who has turned his face against the Lord; *daivāt*—by the influence of external energy; *adharma-śīlasya*—of one who is engaged

in irreligion; *suduḥkhitasya*—of one who is always unhappy; *anugrahāya*—due to being compassionate towards them; *iha*—in this world; *caranti*—wander; *nūnam*—certainly; *bhūtāni*—persons; *bhavyāni*—great philanthropic souls; *janārdanasya*—of the Supreme Personality of Godhead.

TRANSLATION

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are adverse to the sense of subordination to the Lord.

PURPORT

To be obedient to the wishes of the Supreme Lord is the natural position of every living entity. But due only to past misdeeds, a living being becomes adverse to the sense of subordination to the Lord and suffers all the miseries of material existence. No one has anything to do but render devotional service to the Supreme Lord, Śrī Kṛṣṇa. Therefore any activity other than transcendental loving service to the Lord is more or less a rebellious action against the supreme will. All fruitive activity, empirical philosophy and mysticism are more or less against the sense of subordination to the Lord, and any living entity engaged in such rebellious activity is more or less condemned by the laws of material nature, which work under the subordination of the Lord. Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association.

TEXT 4

तत्साधुवर्यादिश वर्त्म शं नः
संराधितो भगवान् येन पुंसाम् ।
हृदि स्थितो यच्छति भक्तिपूते
ज्ञानं सतत्त्वाधिगमं पुराणम् ॥ ४ ॥

tat sādhuvaryādiśa vartma śaṁ naḥ
saṁrādhito bhagavān yena puṁsām
hṛdi sthito yacchati bhaktipūte
jñānaṁ sa tattvādhigamaṁ purāṇam

tat—therefore; *sādhuvarya*—O great one amongst the saints; *ādiśa*—please instruct; *vartma*—the path; *śam*—auspicious; *naḥ*—for us; *saṁrādhitaḥ*—being perfectly served; *bhagavān*—the Personality of Godhead; *yena*—by which; *puṁsām*—of the living entity; *hṛdi sthitaḥ*—residing in the heart; *yacchati*—awards; *bhaktipūte*—unto the unalloyed devotee; *jñānam*—knowledge; *sa*—that; *tattva*—truth; *adhigamam*—by which one learns; *purāṇam*—authorized, old.

TRANSLATION

Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

PURPORT

As already explained in the First Canto of *Śrīmad-Bhāgavatam*, the Absolute Truth is realized in three different phases—although they are one and the same—in terms of the knower's capacity to understand. The most capable transcendentalist is the pure devotee of the Lord who is without any tinge of fruitive actions or philosophical speculation. By devotional service only does one's heart become completely purified from all material coverings like *karma*, *jñāna* and *yoga*. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in *Bhagavad-gītā* (Bg. 10.10): *teṣāṁ satata-yuktānāṁ bhajatām*. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava.

The *jñānīs*, *yogīs* and *karmīs* cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The *bhakti* process, as performed under the regulative principles of *vaidhī-bhakti*, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great *ācāryas*. This practice can help the neophyte devotee to rise to the stage of *rāga-bhakti*, in which the Lord responds from within as the *caitta-guru* or the spiritual master as Superconsciousness. All transcendentalists other than devotees do not make any distinction between the individual soul and the Supersoul because they miscalculate the Superconsciousness and individual consciousness to be

one and the same. Such miscalculation by the nondevotees makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord. After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one and different from the Lord, then only can he surrender unto the Lord, Vāsudeva. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. On behalf of many neophyte devotees, Vidura, at the very first instance, inquired from Maitreya about the path of devotional service, by which the Lord, who is seated within the heart, can be pleased.

TEXT 5

करोति कर्माणि कृतावतारो
यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः
संस्थाप्य वृत्तिं जगतो विधत्ते ॥ ५ ॥

karoti karmāṇi kṛtāvatāro
yāny ātma-tantro bhagavāṁs tryadhīśaḥ
yathā sasarjāgra idaṁ nirīhaḥ
saṁsthāpya vṛttiṁ jagato vidhatte

karoti—does them; *karmāṇi*—transcendental activities; *kṛta*—by accepting; *avatāraḥ*—incarnations; *yāni*—all those; *ātma-tantraḥ*—Self-independent; *bhagavān*—the Personality of Godhead; *tryadhīśaḥ*—the Lord of the three worlds; *yathā*—as much as; *sasarja*—created; *agre*—at first; *idam*—this cosmic manifestation; *nirīhaḥ*—although desireless; *saṁsthāpya*—by establishing; *vṛttim*—means of livelihood; *jagataḥ*—of the universes; *vidhatte*—as He regulates.

TRANSLATION

O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

PURPORT

Lord Kṛṣṇa is the original Personality of Godhead from whom the three creative incarnations, namely the *puruṣa-avatāras*—Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—expand. The whole material creation is conducted by the three *puruṣas* in successive stages under the external energy of the Lord, and thus material nature is controlled by Him. Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat. The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfill our material desires. Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. But the material universes are full in themselves. There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord. The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything.

TEXT 6

यथा पुनः स्वे ख इदं निवेश्य
शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एत-
दनुप्रविष्टो बहुधा यथाऽऽसीत् ॥ ६ ॥

yathā punaḥ sve kha idaṁ niveśya
śete guhāyāṁ sa nivṛtta-vṛttiḥ
yogeśvarādhīśvara eka etad
anupraviṣṭo bahudhā yathā ''sīt

yathā—as much as; *punaḥ*—again; *sve*—in His; *khe*—form of space *(virāṭa-rūpa)*; *idam*—this; *niveśya*—entering into; *śete*—lies down; *guhāyām*—within the universe; *saḥ*—He (the Personality of Godhead); *nivṛtta*—without endeavor; *vṛttiḥ*—means of livelihood; *yoga-īśvara*—the master of all mystic powers; *adhīśvaraḥ*—proprietor of everything; *ekaḥ*—one without a second; *etat*—this; *anupraviṣṭaḥ*—entering afterwards; *bahudhā*—by innumerable; *yathā*—as much as; *āsīt*—exists.

TRANSLATION

He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

PURPORT

The questions regarding creation, maintenance and destruction, which are mentioned in many parts of the *Śrīmad-Bhāgavatam*, are in relation to different millenniums (*kalpas*), and therefore they are differently described by different authorities when questioned by different students. There is no difference regarding the creative principles and the Lord's control over them, yet there are some differences in the minute details because of different *kalpas*. The gigantic sky is the material body of the Lord, called the *virāṭa-rūpa*, and all material creations are resting on the sky or the heart of the Lord. Therefore, beginning from the sky, the first material manifestation to the gross vision, down to the earth, everything is called Brahman. *Sarvaṁ khalv idaṁ brahma:* "There is nothing but the Lord, and He is one without a second." The living entities are the superior energies, whereas matter is the inferior energy, and the combination of these energies brings about the manifestation of this material world, which is in the heart of the Lord.

TEXT 7

क्रीडन् विधत्ते द्विजगोसुराणां
क्षेमाय कर्माण्यवतारभेदैः ।
मनो न तृप्यत्यपि शृण्वतां नः
सुश्लोकमौलेश्चरितामृतानि ॥ ७ ॥

krīḍan vidhatte dvija-go-surāṇāṁ
kṣemāya karmāṇy avatāra-bhedaiḥ
mano na tṛpyaty api śṛṇvatāṁ naḥ
suśloka-mauleś caritāmṛtāni

krīḍan—manifesting pastimes; *vidhatte*—perform; *dvija*—twice-born; *go*—cow; *surāṇām*—of the demigods; *kṣemāya*—welfare; *karmāṇi*—transcendental activities; *avatāra*—incarnations; *bhedaiḥ*—differently; *manaḥ*—mind; *na*—never; *tṛpyati*—satisfies; *api*—in spite of; *śṛṇvatām*—continuously hearing; *naḥ*—our; *suśloka*—auspicious; *mauleḥ*—of the Lord; *carita*—characteristics; *amṛtāni*—undying.

TRANSLATION

You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely although we continuously hear of His transcendental activities.

PURPORT

The Lord appears in this universe in different incarnations like Matsya, Kūrma, Varāha and Nṛsiṁha, and He manifests His different transcendental activities for the welfare of the twice-born, the cows and the demigods. The Lord is directly concerned with the twice-born or civilized men. A civilized man is one who has taken his birth twice. A living entity takes birth in this mundane world due to the union of male and female. A human being is born due to union of the father and mother, but a civilized human being has another birth by contact with a spiritual master, who becomes the actual father. The father and mother of the material body are so only in one birth, and in the next birth the father and mother may be a different couple. But the bona fide spiritual master, as the representative of the Lord, is the eternal father because the spiritual master has the responsibility to lead the disciple to spiritual salvation or the ultimate goal of life. Therefore, a civilized man must be twice-born, otherwise he is no more than the lower animals.

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. A civilized man is expected to live on foodstuffs comprising fruits, vegetables, grains, sugar and milk. The bull helps in the agricultural

process of producing grain, etc., and thus in one sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows.

The demigods, or the living entities who live in the higher planets, are far superior to human beings. Since they have better arrangements for living conditions, they live far more luxuriously than human beings, yet they are all devotees of the Lord. The Lord incarnates in different forms, such as those of a fish, a tortoise, a hog, a combined lion and man, etc., just to give protection to civilized man, the cow and the demigods, who are directly responsible for the regulative life of progressive self-realization. The whole system of the material creation is planned so that the conditioned souls may have the opportunity for self-realization. One who takes advantage of such an arrangement is called a demigod or civilized man. The cow is meant to help maintain such a high standard of living.

The Lord's pastimes for the protection of the twice-born civilized men, the cows and the demigods are all transcendental. A human being is inclined to hear good narrations and stories, and therefore there are so many books, magazines and newspapers on the market to satisfy the interests of the developed soul. But the pleasure in such literature, after it is read once, becomes stale, and people do not take any interest in reading such literature repeatedly. In fact, newspapers are read for less than an hour and then thrown in the dustbins as rubbish. The case is similar with all other mundane literatures. But the beauty of transcendental literatures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is that they never become old. They have been read in the world by civilized man for the last five thousand years, and they have never become old. They are ever fresh to the learned scholars and devotees, and even by daily repetition of the verses of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, there is no satiation for devotees like Vidura. Vidura might have heard the pastimes of the Lord many, many times before he met Maitreya, but still he wanted the same narrations to be repeated because he was never satiated by hearing them. That is the transcendental nature of the Lord's glorious pastimes.

TEXT 8

यैस्तत्त्वभेदैरधिलोकनाथो
लोकानलोकान् सह लोकपालान् ।
अचीक्लृपद्यत्र हि सर्वसत्त्व-
निकायभेदोऽधिकृतः प्रतीतः ॥ ८ ॥

yais tattva-bhedair adhi-loka-nātho
lokān alokān saha loka-pālān
acīkḷpad yatra hi sarva-sattva
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

yaiḥ—by whom; *tattva*—truth; *bhedaiḥ*—by differentiation; *adhi-loka-nāthaḥ*—the King of the kings; *lokān*—planets; *alokān*—planets of the lower region; *saha*—along with; *loka-pālān*—respective kings; *acīkḷpat*—planned; *yatra*—wherein; *hi*—certainly; *sarva*—all; *sattva*—existence; *nikāya*—living entities; *bhedaḥ*—difference; *adhikṛtaḥ*—occupied; *pratītaḥ*—it so appears.

TRANSLATION

The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

PURPORT

Lord Kṛṣṇa is the chief King of all kings, and He has created different planets for all kinds of living entities. Even on this planet there are different places for inhabitation by different types of men. There are places like deserts, icelands and valleys in mountainous countries, and in each of them there are different kinds of men born of different modes of nature according to their past deeds. There are people in the Arabian deserts and in the valleys of the Himalayan Mountains, and the inhabitants of these two places differ from one another, just as the inhabitants of the icelands also differ from them. Similarly, there are also different planets. The planets below the earth down to the Pātāla planet are full of various kinds of living beings; no planet is vacant, as is wrongly imagined by the modern so-called scientist. In *Bhagavad-gītā* we find it said by the Lord that the living entities are *sarva-gata,* or present in every sphere of life. So there is no doubt that on other planets there are also inhabitants like us, sometimes with greater intelligence and greater opulence. The living conditions for those of greater intelligence are more luxurious than on this earth. There are also planets where no sunlight reaches, and there are living entities who must live there due to their past deeds. All such plans for living conditions are made by the Supreme Lord, and Vidura requested Maitreya to describe this for the sake of further enlightenment.

TEXT 9

येन प्रजानामुत आत्मकर्म-
रूपाभिधानां च भिदां व्यधत्त ।
नारायणो विश्वसृगात्मयोनि-
रेतच्च नो वर्णय विप्रवर्य ॥ ९ ॥

yena prajānām uta ātma-karma
rūpābhidhānāṁ ca bhidāṁ vyadhatta
nārāyaṇo viśvasṛg ātma-yonir
etac ca no varṇaya vipra-varya

yena—by which; *prajānām*—of those who are born; *uta*—as also; *ātma-karma*—destined engagement; *rūpa*—form and feature; *abhidhānām*—endeavors; *ca*—also; *bhidām*—differentiation; *vyadhatta*—dispersed; *nārāyaṇaḥ*—the Supreme Personality of Godhead; *viśvasṛk*—the creator of the universe; *ātma-yoniḥ*—self-sufficient; *etat*—all these; *ca*—also; *naḥ*—unto us; *varṇaya*—describe; *vipra-varya*—O chief amongst the *brāhmaṇas*.

TRANSLATION

O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

PURPORT

Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (*śukla*), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. Vidura requested Maitreya to explain these differences between all the living creatures made by Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 10

परावरेषां भगवन् व्रतानि
श्रुतानि मे व्यासमुखादभीक्ष्णम् ।
अतृप्नुम क्षुल्लसुखावहानां
तेषामृते कृष्णकथामृतौघात् ॥१०॥

parāvareṣāṁ bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atṛpnuma kṣulla-sukhāvahānāṁ
teṣāmṛte kṛṣṇa-kathāmṛtaughāt

para—higher; *avara*—lower; *eṣām*—of all these; *bhagavan*—O my lord, O great one; *vratāni*—occupations; *śrutāni*—heard; *me*—by me; *vyāsa*—Vyāsa; *mukhāt*—from the mouth; *abhīkṣṇam*—repeatedly; *atṛpnuma*—I am satisfied; *kṣulla*—little; *sukha-āvahānām*—that which causes happiness; *teṣām*—out of that; *amṛta*—reality; *kṛṣṇa-kathā*—talks about the Personality of Godhead, Lord Kṛṣṇa; *amṛta-oghāt*—from the nectar.

TRANSLATION

O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.

PURPORT

Because people are very much interested in hearing social and historical presentations, Śrīla Vyāsadeva has compiled many books such as the *Purāṇas* and *Mahābhārata*. These books are reading matter for the mass of people, and they were compiled with a view to reviving their God consciousness, now forgotten in the conditional life of material existence. The real purpose of such literatures is not so much to present topics of historical references, but to revive the people's sense of God consciousness. For example, *Mahābhārata* is the history of the Battle of Kurukṣetra, and common people read it because it is full of topics regarding the social, political and economic problems of human society. But factually the most important part of *Mahābhārata* is *Bhagavad-gītā*, which is automatically taught to readers along with the historical narrations of the Battle of Kurukṣetra.

Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them. He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa. Because there were insufficient topics directly concerning Kṛṣṇa in the *Purāṇas, Mahābhārata,* etc., he was not satisfied and wanted to know more about Kṛṣṇa. *Kṛṣṇa-kathā,* or topics regarding Kṛṣṇa, are transcendental, and there is no satiation in hearing such topics. *Bhagavad-gītā* is important on account of its being *Kṛṣṇa-kathā*, or speeches delivered by Lord Kṛṣṇa. The story of the Battle of Kurukṣetra may be interesting for the mass of people, but to a person like Vidura who is highly advanced in devotional service, only *Kṛṣṇa-kathā* and that which is dovetailed with *Kṛṣṇa-kathā* is interesting. Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa. As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa. Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa. That is the way to transform mundane things into spiritual identity. The whole world can be transformed into Vaikuṇṭha if all worldly activities are dovetailed with *Kṛṣṇa-kathā.*

There are two important *Kṛṣṇa-kathās* current in the world—*Bhagavad-gītā* and *Śrīmad-Bhāgavatam. Bhagavad-gītā* is *Kṛṣṇa-kathā* because it is spoken by Kṛṣṇa, whereas *Śrīmad-Bhāgavatam* is *Kṛṣṇa-kathā* because it narrates about Kṛṣṇa. Lord Caitanya advised all His disciples to preach *Kṛṣṇa-kathā* all over the world without discrimination because the transcendental value of *Kṛṣṇa-kathā* can purify one and all from material contamination.

TEXT 11

कस्तृप्नुयात्तीर्थपदोऽभिधानात्
सत्रेषु वः सूरिभिरीड्यमानात् ।
यः कर्णनाडीं पुरुषस्य यातो
भवप्रदां गेहरतिं छिनत्ति ॥११॥

kas tṛpnuyāt tīrtha-pado 'bhidhānāt
satreṣu vaḥ sūribhir īḍyamānāt
yaḥ karṇa-nāḍīṁ puruṣasya yāto
bhava-pradāṁ geha-ratiṁ chinatti

kaḥ—who is that man; *tṛpnuyāt*—that can be satisfied; *tīrtha-padaḥ*—whose lotus feet are all the places of pilgrimage; *abhidhānāt*—from the

talks of; *satreṣu*—in human society; *vaḥ*—one who is; *sūribhiḥ*—by great devotees; *īḍyamānāt*—one who is so worshiped; *yaḥ*—who; *karṇa-nāḍīm*—in the holes of the ears; *puruṣasya*—of a man; *yātaḥ*—entering; *bhava-pradām*—that which awards births and deaths; *geha-ratim*—family affection; *chinatti*—is cut off.

TRANSLATION

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

PURPORT

Kṛṣṇa-kathā is so powerful that simply by entering into a person's ear it can at once give deliverance from the bondage of family affection. Family affection is an illusory manifestation of the external energy, and it is the only impetus for all mundane activities. As long as there is mundane activity and the mind is absorbed in such engagement, one has to undergo the repetition of birth and death in the current material nescience. People are most influenced by the mode of ignorance, and some are influenced by the passionate mode of material nature, and under the spell of these two modes a living being is actuated by the material conception of life. The mundane qualities do not allow a living entity to understand his real position. The qualities of both ignorance and passion strongly bind one to the illusory bodily conception of the self. The best among the fools who are thus deluded are those who engage in altruistic activities under the spell of the material mode of passion. *Bhagavad-gītā*, which is direct *Kṛṣṇa-kathā*, gives humanity the elementary lesson that the body is perishable and that the consciousness which is spread throughout the body is imperishable. The conscious being, the imperishable self, is eternally existent and cannot be killed under any circumstances, even after the dissolution of the body. Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality. Some of them are above the modes of ignorance and passion and are situated in the mode of goodness, but mundane goodness is always contaminated by tinges of ignorance and passion. Mundane goodness can enlighten one that the body and the self are different, and one in goodness is concerned with the self and not the

body. But due to being contaminated, those in mundane goodness cannot understand the real nature of the self as a person. Their impersonal conception of the self as distinct from the body keeps them in the mode of goodness within material nature, and unless they are attracted by *Kṛṣṇa-kathā*, they will never be liberated from the bondage of material existence. *Kṛṣṇa-kathā* is the only remedy for all people of the world because it can situate one in pure consciousness of the self and liberate one from material bondage. To preach *Kṛṣṇa-kathā* all over the world, as recommended by Lord Caitanya, is the greatest missionary activity, and all sensible men and women of the world may join in this great movement started by Lord Caitanya.

TEXT 12

मुनिर्विवक्षुर्भगवद्गुणानां
सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादै-
र्मतिर्गृहीता नु हरेः कथायाम् ॥१२॥

munir vivakṣur bhagavad-guṇānāṁ
sakhāpi te bhāratam āha kṛṣṇaḥ
yasmin nṛṇāṁ grāmya-sukhānuvādair
matir gṛhītā nu hareḥ kathāyām

muniḥ—the sage; *vivakṣuḥ*—described; *bhagavat*—of the Personality of Godhead; *guṇānām*—transcendental qualities; *sakhā*—friend; *api*—also; *te*—your; *bhāratam*—the *Mahābhārata;* *āha*—has described; *kṛṣṇaḥ*—Kṛṣṇa-dvaipāyana Vyāsa; *yasmin*—in which; *nṛṇām*—of the people; *grāmya*—worldly; *sukhā-anuvādaiḥ*—pleasure derived from mundane topics; *matiḥ*—attention; *gṛhītā nu*—just to draw towards; *hareḥ*—of the Lord; *kathāyām*—speeches of *(Bhagavad-gītā).*

TRANSLATION

Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work, the Mahābhārata. But the whole idea is to draw the attention of the mass of people to Kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics.

PURPORT

The great sage Kṛṣṇa-dvaipāyana Vyāsa is the author of all Vedic literature, of which his works *Vedānta-sūtra*, *Śrīmad-Bhāgavatam* and *Mahābhārata* are very popular readings. As stated in *Bhāgavatam* (1.4.25), Śrīla Vyāsadeva compiled the *Mahābhārata* for the less intelligent class of men who take more interest in mundane topics than in the philosophy of life. The *Vedānta-sūtra* was compiled for persons already above the mundane topics, who might already have tasted the bitterness of the so-called happiness of mundane affairs. The first aphorism of *Vedānta-sūtra* is *athāto brahma-jijñāsā*, i.e., only when one has finished the business of mundane inquiries in the marketplace of sense gratification can one make relevant inquiries regarding Brahman, the Transcendence. Those persons who are busy with the mundane inquiries which fill the newspapers and other such literatures are classified as *strī-śūdra-dvijabandhus*, or women, the laborer class and unworthy sons of the higher classes *(brāhmaṇa, kṣatriya* and *vaiśya*). Such less intelligent men cannot understand the purpose of *Vedānta-sūtra*, although they may make a show of studying the *sūtras* in a perverted way. The real purpose of *Vedānta-sūtra* is explained by the author himself in the *Śrīmad-Bhāgavatam*, and anyone trying to understand *Vedānta-sūtra* without reference to *Śrīmad-Bhāgavatam* is certainly misguided. Such misguided persons, who are interested in the mundane affairs of philanthropic and altruistic work under the misconception of the body as the self, could better take advantage of the *Mahābhārata*, which was specifically compiled by Śrīla Vyāsadeva for their benefit. The great author has compiled the *Mahābhārata* in such a way that the less intelligent class of men, who are more interested in mundane topics, may read the *Mahābhārata* with great relish and in the course of such mundane happiness can also take advantage of *Bhagavad-gītā*, the preliminary study of *Śrīmad-Bhāgavatam* or the *Vedānta-sūtra.* Śrīla Vyāsadeva had no interest in writing a history of mundane activities other than to give less intelligent persons a chance for transcendental realization through *Bhagavad-gītā*. Vidura's reference to the *Mahābhārata* indicates that he had heard of the *Mahābhārata* from Vyāsadeva, his real father, while he was away from home and was touring the places of pilgrimage.

TEXT 13

सा श्रद्दधानस्य विवर्धमाना
विरक्तिमन्यत्र करोति पुंसः ।

हरेः पदानुस्मृतिनिर्वृतस्य
समस्तदुःखाप्ययमाशु धत्ते ॥१३॥

sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhāpyayam āśu dhatte

sā—those topics of Kṛṣṇa, or *Kṛṣṇa-kathā; śraddadhānasya*—of one who is anxious to hear; *vivardhamānā*—gradually increasing; *viraktim*—indifference; *anyatra*—in other things (than such topics); *karoti*—does; *puṁsaḥ*—of one who is so engaged; *hareḥ*—of the Lord; *pada-anusmṛti*—constant remembrance of the lotus feet of the Lord; *nirvṛtasya*—one who has achieved such transcendental bliss; *samasta-duḥkha*—all miseries; *apyayam*—vanquished; *āśu*—without delay; *dhatte*—executes.

TRANSLATION

For one who is anxious to engage constantly in hearing such topics, Kṛṣṇa-kathā gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

PURPORT

We must certainly know that on the absolute plane *Kṛṣṇa-kathā* and Kṛṣṇa are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be *Kṛṣṇa-kathā*, are nondifferent from Him. *Bhagavad-gītā*, being spoken by the Lord, is as good as the Lord Himself. When a sincere devotee reads *Bhagavad-gītā*, this is as good as his seeing the Lord eye to eye in his personal presence, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads *Bhagavad-gītā*, provided it is read in the way recommended in the *Gītā* by the Lord Himself. One cannot foolishly manufacture an interpretation of *Bhagavad-gītā* and still bring about transcendental benefit. Anyone who tries to squeeze some artificial meaning or interpretation from *Bhagavad-gītā* for an ulterior motive is not *śraddadhāna-puṁsa* (one engaged anxiously in bona fide hearing of *Kṛṣṇa-kathā*). Such a person cannot derive any benefit from reading *Bhagavad-gītā*, however great a scholar he may be in the estimation of a layman. The *śraddadhāna*, or faithful devotee, can actually derive all

the benefits of *Bhagavad-gītā* because by the omnipotency of the Lord he achieves the transcendental bliss which vanquishes attachment and nullifies all concomitant material miseries. Only the devotee, by his factual experience, can understand the import of this verse spoken by Vidura. The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing *Kṛṣṇa-kathā*. For such a devotee there is no such thing as material existence, and the much advertised bliss of *brahmānanda* is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

TEXT 14

ताञ्छोच्यशोच्यानविदोऽनुशोचे
हरेः कथायां विमुखानघेन ।
क्षिणोति देवोऽनिमिषस्तु येषा-
मायुर्वृथावादगतिस्मृतीनाम् ॥१४॥

tāñc chocya-śocyān avido 'nuśoce
hareḥ kathāyāṁ vimukhān aghena
kṣiṇoti devo 'nimiṣas tu yeṣām
āyur vṛthā-vāda-gati-smṛtīnām

tān—all those; *śocya*—pitiable; *śocyān*—of the pitiable; *avidaḥ*—ignorant; *anuśoce*—I pity; *hareḥ*—of the Lord; *kathāyām*—to the topics of; *vimukhān*—adverse; *aghena*—because of sinful activities; *kṣiṇoti*—decaying; *devaḥ*—O sage; *animiṣaḥ*—eternal time; *tu*—but; *yeṣām*—of whom; *āyuḥ*—duration of life; *vṛthā*—uselessly; *vāda*—philosophical speculations; *gati*—ultimate goal; *smṛtīnām*—of those following different rituals.

TRANSLATION

O sage, persons who, because of their sinful activities, are adverse to the topics of Transcendence and thus are ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

PURPORT

According to the modes of material nature, there are three kinds of relationships between human beings and the Supreme Personality of

Godhead. Those who are in the modes of ignorance and passion are adverse to the existence of God, or else they formally accept the existence of God in the capacity of an order supplier. Above them are those who are in the mode of goodness. This second class of men believe the Supreme Brahman to be impersonal. They accept the cult of *bhakti*, in which hearing of *Kṛṣṇa-kathā* is the first item, as a means and not the end. Above them are those who are pure devotees. They are situated in the transcendental stage above the mode of material goodness. Such persons are decidedly convinced that the name, form, fame, qualities, etc., of the Personality of Godhead are nondifferent from one another on the absolute plane. For them, hearing of the topics of Kṛṣṇa is equal to meeting with Him eye to eye. According to this class of men, who are situated in pure devotional service to the Lord, the highest goal of human life is *puruṣārtha*, devotional service to the Lord, the real mission of life. The impersonalists, because they engage in mental speculation and have no faith in the Personality of Godhead, have no business hearing the topics of Kṛṣṇa. Such persons are pitiable for the first-class pure devotees of the Lord. The pitiable impersonalists pity those who are influenced by the modes of ignorance and passion, but the pure devotees of the Lord take pity on them both because both waste their most valuable time in the human form of life in false pursuits, sense enjoyment and mental speculative presentations of different theories and goals of life.

TEXT 15

तदस्य कौषारव शर्मदातु-
हरेः कथामेव कथासु सारम् ।
उद्धृत्य पुष्पेभ्य इवार्तबन्धो
शिवाय नः कीर्तय तीर्थकीर्तेः ॥१५॥

tad asya kauṣārava śarma-dātur
hareḥ kathām-eva kathāsu sāram
uddhṛtya puṣpebhya ivārta-bandho
śivāya naḥ kīrtaya tīrtha-kīrteḥ

tat—therefore; *asya*—His; *kauṣārava*—O Maitreya; *śarma-dātuḥ*—of one who awards good fortune; *hareḥ*—of the Lord; *kathām*—topics; *eva*—only; *kathāsu*—of all topics; *sāram*—the essence; *uddhṛtya*—by quoting; *puṣpebhyaḥ*—from the flowers; *iva*—like that; *arta-bandho*—of the friend

of the distressed; *śivāya*—for welfare; *naḥ*—of us; *kīrtaya*—kindly describe; *tīrtha*—pilgrimage; *kīrteḥ*—of glorious.

TRANSLATION

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics—the topics of the Lord.

PURPORT

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less adverse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Kṛṣṇa, and nothing else.

TEXT 16

स विश्वजन्मस्थितिसंयमार्थे
कृतावतारः प्रगृहीतशक्तिः ।
चकार कर्माण्यतिपूरुषाणि
यानीश्वरः कीर्तय तानि मह्यम् ॥१६॥

sa viśva-janma-sthiti-saṁyamārthe
kṛtāvatāraḥ pragṛhīta-śaktiḥ
cakāra karmāṇy atipūruṣāṇi
yānīśvaraḥ kīrtaya tāni mahyam

saḥ—the Personality of Godhead; *viśva*—universe; *janma*—creation; *sthiti*—maintenance; *saṁyama-arthe*—with a view to perfect control; *kṛta*—accepted; *avatāraḥ*—incarnation; *pragṛhīta*—accomplished with; *śaktiḥ*—potency; *cakāra*—performed; *karmāṇi*—transcendental activities; *atipūruṣāṇi*—superhuman; *yāni*—all those; *īśvaraḥ*—the Lord; *kīrtaya*—please chant; *tāni*—all those; *mahyam*—unto me.

TRANSLATION

Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

PURPORT

Vidura was undoubtedly very eager to hear about Lord Kṛṣṇa in particular, but he was overwhelmed because Lord Kṛṣṇa had just passed away from the visible world. He therefore wanted to hear about Him in His *puruṣa* incarnations, which He manifests with full potencies for the creation and maintenance of the cosmic world. The activities of the *puruṣa* incarnations are but an extension of the activities of the Lord. This hint was given by Vidura to Maitreya because Maitreya could not decide which part of the activities of Lord Kṛṣṇa should be chanted.

TEXT 17

श्रीशुक उवाच

स एवं भगवान् पृष्टः क्षत्त्रा कौषारवो मुनिः ।
पुंसां निःश्रेयसार्थेन तमाह बहु मानयन् ॥१७॥

śrī śuka uvāca
sa evaṁ bhagavān pṛṣṭaḥ
kṣattrā kauṣāravo munih
puṁsāṁ niḥśreyasārthena
tam āha bahu-mānayan

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—he; *evam*—this; *bhagavān*—the great sage; *pṛṣṭaḥ*—being requested; *kṣattrā*—by Vidura; *kauṣāravaḥ*—Maitreya; *muniḥ*—the great sage; *puṁsām*—for all people; *niḥśreyasa*—for the greatest welfare; *arthena*—for that; *tam*—unto him; *āha*—narrated; *bahu*—greatly; *mānayan*—honored.

TRANSLATION

Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

PURPORT

The great sage Maitreya Muni is described here as *bhagavān* because he surpassed all ordinary human beings in learning and experience. Thus his selection of the greatest welfare service for the world is considered authoritative. The all-inclusive welfare service for the entire human society is devotional service to the Lord, and, as requested by Vidura, the sage described the same very appropriately.

TEXT 18

मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता ।
कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः॥१८॥

maitreya uvāca
sādhu pṛṣṭaṁ tvayā sādho
lokān sādhv anugṛhṇatā
kīrtiṁ vitanvatā loke
ātmano 'dhokṣajātmanaḥ

maitreyaḥ uvāca—Śrī Maitreya said; *sādhu*—all good; *pṛṣṭam*—I am asked; *tvayā*—by you; *sādho*—O good one; *lokān*—all the people; *sādhu anugṛhṇatā*—showing mercy in goodness; *kīrtim*—glories; *vitanvatā*—broadcasting; *loke*—in the world; *ātmanaḥ*—of the self; *adhokṣaja*—the Transcendence; *ātmanaḥ*—mind.

TRANSLATION

Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

PURPORT

Maitreya Muni, who was experienced in the science of Transcendence, could understand that Vidura's mind was fully absorbed in Transcendence. *Adhokṣaja* means that which transcends the limits of sense perception or sensuous experience. The Lord is transcendental to our sense experience, but He reveals Himself to the sincere devotee. Because Vidura was always absorbed in thought of the Lord, Maitreya could estimate Vidura's tran-

scendental value. He appreciated the valuable inquiries of Vidura and thus thanked him with great honor.

TEXT 19

नैतच्चित्रं त्वयि क्षत्तर्बादरायणवीर्यजे ।
गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः ॥१९॥

naitac citraṁ tvayi kṣattar
bādarāyaṇavīryaje
gṛhīto 'nanya-bhāvena
yat tvayā harir īśvaraḥ

na—never; *etat*—such inquiries; *citram*—very wonderful; *tvayi*—in you; *kṣattaḥ*—O Vidura; *bādarāyaṇa*—of Vyāsadeva; *vīryaje*—born from the semina; *gṛhītaḥ*—accepted; *ananya-bhāvena*—without deviation from the thought; *yat*—because; *tvayā*—by you; *hariḥ*—the Personality of Godhead; *īśvaraḥ*—the Lord.

TRANSLATION

O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you are born from the semina of Vyāsadeva.

PURPORT

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semina in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semina, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semina of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called *Garbhādhāna-saṁskāra* is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.

TEXT 20

माण्डव्यशापाद्भगवान् प्रजासंयमनो यमः ।
भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ॥२०॥

māṇḍavyaśāpād bhagavān
prajā-saṁyamano yamaḥ
bhrātuḥ kṣetre bhujiṣyāyāṁ
jātaḥ satyavatī-sutāt

māṇḍavya—the great *ṛṣi* Māṇḍavya Muni; *śāpāt*—by his curse; *bhagavān*—the greatly powerful; *prajā*—one who is born; *saṁyamanaḥ*—controller of death; *yamaḥ*—known as Yamarāja; *bhrātuḥ*—of the brother; *kṣetre*—in the wife; *bhujiṣyāyām*—kept; *jātaḥ*—born; *satyavatī*—Satyavatī (the mother of both Vicitravīrya and Vyāsadeva); *sutāt*—by the son (Vyāsadeva).

TRANSLATION

I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.

PURPORT

Māṇḍavya Muni was a great sage (Cf. *Bhāg.* 1.13.1), and Vidura was formerly the controller Yamarāja, who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of the living entities who are within the material world. As the appointed controller after death, Yamarāja once tried Māṇḍavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Māṇḍavya, being angry at Yamarāja for awarding him undue punishment, cursed him to become a *śūdra* (member of the less intelligent laborer class). Thus Yamarāja took birth in the womb of the kept wife of Vicitravīrya from the semina of Vicitravīrya's brother, Vyāsadeva. Vyāsadeva is the son of Satyavatī by the great King Śantanu, the father of Bhīṣmadeva. This mysterious history of Vidura was known to Maitreya Muni because he happened to be a contemporary friend of Vyāsadeva's. In spite of Vidura's birth in the womb of a kept wife, because he had otherwise high parentage and great connection, he inherited the highest talent of becoming a great devotee of the Lord. To take birth in such a great family is understood to

be an advantage for attaining devotional life. Vidura was given this chance due to his previous greatness.

TEXT 21

भवान् भगवतो नित्यं सम्मतः सानुगस्य ह।
यस्य ज्ञानोपदेशाय माऽऽदिशद्भगवान् व्रजन् ॥२१॥

bhavān bhagavato nityaṁ
sammataḥ sānugasya ha
yasya jñānopadeśāya
mādiśad bhagavān vrajan

bhavān—your good self; *bhagavataḥ*—of the Personality of Godhead; *nityam*—eternal; *sammataḥ*—recognized; *sānugasya*—one of the associates; *ha*—have been; *yasya*—of whom; *jñāna*—knowledge; *upadeśāya*—for instructing; *mā*—unto me; *ādiśat*—so ordered; *bhagavān*—the Personality of Godhead; *vrajan*—while returning to His abode.

TRANSLATION

Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

PURPORT

Yamarāja, the great controller of life after death, decides the living entities' destinies in their next lives. He is surely among the most confidential representatives of the Lord. Such confidential posts are offered to great devotees of the Lord who are as good as His eternal associates in the spiritual sky. And because Vidura happened to be among them, the Lord, while returning to Vaikuṇṭha, left instructions for Vidura with Maitreya Muni. Generally the eternal associates of the Lord in the spiritual sky do not come to the material world. Sometimes they come, however, by the order of the Lord—not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representatives are called *śaktyāveśa avatāras*, or incarnations invested with transcendental power of attorney.

TEXT 22

अथ ते भगवल्लीला योगमायोरुबृंहिताः।
विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥२२॥

atha te bhagaval-līlā
yogamāyoru-bṛṁhitāḥ
viśva-sthity-udbhavāntārthā
varṇayāmy anupūrvaśaḥ

atha—therefore; *te*—unto you; *bhagavat*—pertaining to the Personality of Godhead; *līlāḥ*—pastimes; *yoga-māyā*—energy of the Lord; *uru*—greatly; *bṛṁhatāḥ*—extended by; *viśva*—of the cosmic world; *sthiti*—maintenance; *udbhava*—creation; *anta*—dissolution; *arthāḥ*—purpose; *varṇayāmi*—I shall describe; *anupūrvaśaḥ*—systematically.

TRANSLATION

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

PURPORT

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His *yoga-māyā* energy.

TEXT 23

भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः ।
आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥२३॥

bhagavān eka āsedam
agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
nānāmaty-upalakṣaṇaḥ

bhagavān—the Personality of Godhead; *ekaḥ*—one without a second; *āsa*—was there; *idam*—this creation; *agre*—prior to the creation; *ātmā*—in His own form; *ātmanām*—of the living entities; *vibhuḥ*—master; *ātmā*—Self; *icchā*—desire; *anugatau*—being merged in; *ātmā*—Self; *nānāmati*—different vision; *upalakṣaṇaḥ*—symptoms.

TRANSLATION

The Personality of Godhead, who is the master of all living entities, existed prior to the creation as one without a second. It is by His will only

that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

PURPORT

The great sage here begins to explain the purpose of the four original verses of the *Śrīmad-Bhāgavatam*. Although they have no access to the *Śrīmad-Bhāgavatam*, the followers of the Māyāvādī (impersonalist) school sometimes screw out an imaginary explanation of the original four verses, but we must accept the actual explanation given herein by Maitreya Muni because he, along with Uddhava, personally heard it directly from the Lord. The first line of the original four verses runs, *aham evāsam evāgre.* The word *aham* is misinterpreted by the Māyāvādī school into meanings which no one but the interpreter can understand. Here *aham* is explained as the Supreme Personality of Godhead, not the individual living entities. Before the creation, there was only the Personality of Godhead; there were no *puruṣa* incarnations and certainly no living entities, nor was there the material energy, by which the manifested creation is effected. The *puruṣa* incarnations and all the different energies of the Supreme Lord were merged in Him only.

The Personality of Godhead is described herein as the master of all other living entities. He is like the sun disc, and the living entities are like the molecules of the sun's rays. This existence of the Lord before the creation is confirmed by the *śrutis: vāsudevo vā idaṁ agra āsīt na brahmā na ca śaṅkaraḥ eko vai nārāyaṇa āsīt na brahmā na īśāno.* Because everything that be is an emanation from the Personality of Godhead, He therefore always exists alone without a second. He can so exist because He is all-perfect and omnipotent. Everything other than Him, including His plenary expansions the *Viṣṇu-tattvas,* is His part and parcel. Before the creation there were no Kāraṇārṇavaśāyī or Garbhodakaśāyī or Kṣīrodakaśāyī Viṣṇus, nor was there Brahmā nor Śaṅkara. The Viṣṇu plenary expansion and the living entities beginning from Brahmā are separated parts and parcels. Although the spiritual existence was there with the Lord, the material existence was dormant in Him. By His will only is the material manifestation done and undone. The diversity of the Vaikuṇṭhaloka is one with the Lord, just as the diversity of soldiers is one with and the same as the king. As explained in *Bhagavad-gītā* (9.7), the material creation takes place at intervals by the will of the Lord, and in the periods between dissolution and creation, the living entities and the material energy remain dormant in Him.

TEXT 24

स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराट् ।
मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् ॥२४॥

sa vā eṣa tadā draṣṭā
nāpaśyad dṛśyam ekarāṭ
mene 'santam ivātmānaṁ
supta-śaktir asupta-dṛk

saḥ—the Personality of Godhead; *vā*—either; *eṣaḥ*—all these; *tadā*—at that time; *draṣṭā*—the seer; *na*—did not; *apaśyat*—see; *dṛśyam*—the cosmic creation; *ekarāṭ*—undisputed proprietor; *mene*—thought like this; *asantam*—nonexistent; *iva*—like that; *ātmānam*—plenary manifestations; *supta*—unmanifested; *śaktiḥ*—material energy; *asupta*—manifested; *dṛk*—internal potency.

TRANSLATION

The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

PURPORT

The Lord is the supreme seer because only by His glance did the material energy become active for cosmic manifestation. At that time the seer was there, but the external energy, over which the glance of the Lord is cast, was not present. He felt somewhat insufficient, like a husband feeling lonely in the absence of his wife. This is a poetic simile. The Lord wanted to create the cosmic manifestation to give another chance to the conditioned souls who were dormant in forgetfulness. The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment. It is the compassion of the Lord for the sleeping energy that He wants to see her awaken for enjoy-

ment like the other wives who are awake. The whole process is to enliven the sleeping conditioned souls to the real life of spiritual consciousness so that they may thus become as perfect as the ever-liberated souls in the Vaikuṇṭhalokas. Since the Lord is *sac-cid-ānanda-vigraha*, He likes every part and parcel of His different potencies to take part in the blissful *rasa* because participation with the Lord in His eternal *rāsa-līlā* is the highest living condition, perfect in spiritual bliss and eternal knowledge.

TEXT 25

सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग ययेदं निर्ममे विभुः ॥२५॥

sā vā etasya saṁdraṣṭuḥ
śaktiḥ sad-asad-ātmikā
māyā nāma mahābhāga
yayedaṁ nirmame vibhuḥ

sā—that external energy; *vā*—is either; *etasya*—of the Lord; *saṁdraṣṭuḥ*—of the perfect seer; *śaktiḥ*—energy; *sat-asat-ātmikā*—both as the cause and the effect; *māyā nāma*—called by the name Māyā; *mahābhāga*—O fortunate one; *yayā*—by which; *idam*—this material world; *nirmame*—constructed; *vibhuḥ*—the Almighty.

TRANSLATION

The Lord is the seer, and the external energy, which is seen, works both as cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as māyā or illusion, and through her agency only is the entire material manifestation made possible.

PURPORT

The material nature, known as *māyā*, is both the material and efficient cause of the cosmos, but in the background the Lord is the consciousness for all activities. As in the individual body the consciousness is the source of all energies of the body, so the supreme consciousness of the Lord is the source of all energies in material nature. This is confirmed in *Bhagavad-gītā* (9.10) as follows:

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate

"Throughout all the energies of material nature there is the hand of the Supreme Lord as the final superintendent. Due to this supreme cause only, the activities of material nature appear planned and systematic, and all things regularly evolve."

TEXT 26

कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।
पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥२६॥

kāla-vṛttyā tu māyāyām
guṇa-mayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

kāla—the eternal time; *vṛttyā*—by the influence of; *tu*—but; *māyāyām*—in the external energy; *guṇa-mayyām*—in the qualitative modes of nature; *adhokṣajaḥ*—the Transcendence; *puruṣeṇa*—by the *puruṣa* incarnation; *ātma-bhūtena*—who is the plenary expansion of the Lord; *vīryam*—the seeds of the living entities; *ādhatta*—impregnated; *vīryavān*—the Supreme Living Being.

TRANSLATION

The Supreme Living Being in His feature as the transcendental puruṣa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

PURPORT

The offspring of any living being is born after the father impregnates the mother with semina and the living entity floating in the semina of the father takes the shape of the mother's form. Similarly, mother material nature cannot produce any living entity from her material elements unless and until she is impregnated with living entities by the Lord Himself. That is the mystery of the generation of the living entities. This impregnating process is performed by the first *puruṣa* incarnation, Kāraṇārṇavaśāyī Viṣṇu. Simply by His glance over material nature, the whole matter is accomplished.

We should not understand the process of impregnation by the Personality of Godhead in terms of our conception of sex. The omnipotent Lord can impregnate just by His eyes, and therefore He is called all-

potent. Each and every part of His transcendental body can perform each and every function of the other parts. This is confirmed in the *Brahma-saṁhitā* (Bs. 5.32): *aṅgāni yasya sakalendriya-vṛttimanti.* In *Bhagavad-gītā* also (14.3), the same principle is confirmed: *mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham.* When the cosmic creation is manifested, the living entities are directly supplied from the Lord; they are never products of material nature. Thus, no scientific advancement of material science can ever produce a living being. That is the whole mystery of the material creation. The living entities are foreign to matter, and thus they cannot be happy unless they are situated in the same spiritual life as the Lord. The mistaken living being, out of forgetfulness of this original condition of life, unnecessarily wastes time trying to become happy in the material world. The whole Vedic process is to remind one of this essential feature of life. The Lord offers the conditioned soul a material body for his so-called enjoyment, but if one does not come to his senses and enter into spiritual consciousness, the Lord again puts him in the unmanifested condition as it existed in the beginning of the creation. The Lord is described here as *vīryavān*, or the greatest potent being, because He impregnates material nature with innumerable living entities who are conditioned from time immemorial.

TEXT 27

ततोऽभवन् महत्तत्त्वमव्यक्तात्कालचोदितात् ।
विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जंस्तमोनुदः ॥२७॥

tato 'bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmā "tma-deha-sthaṁ
viśvaṁ vyañjaṁs tamonudaḥ

tataḥ—thereafter; *abhavat*—came into existence; *mahat*—supreme; *tattvam*—sum total; *avyaktāt*—from the unmanifested; *kāla-coditāt*—by the interaction of time; *vijñānātmā*—unalloyed goodness; *ātma-deha-stham*—situated on the bodily self; *viśvam*—complete universes; *vyañjan*—manifested; *tamonudaḥ*—the supreme light.

TRANSLATION

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

PURPORT

In due course of time, the impregnated material energy was manifested first as the total material ingredients. Every thing takes its own time to fructify, and therefore the word *kāla-coditāt*, influenced by time, is used herein. The *mahat-tattva* is the total consciousness because a portion of it is represented in everyone as the intellect. The *mahat-tattva* is directly connected with the supreme consciousness of the Supreme Being, but still it appears as matter. The *mahat-tattva* or shadow of pure consciousness is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

TEXT 28

सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः ।
आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया॥२८॥

so 'py aṁśa-guṇa-kālātmā
bhagavad-dṛṣṭi-gocaraḥ
ātmānaṁ vyakarod ātmā
viśvasyāsya sisṛkṣayā

saḥ—*mahat-tattva; api*—also; *aṁśa*—*puruṣa* plenary expansion; *guṇa*—chiefly the quality of ignorance; *kāla*—the duration of time; *ātmā*—full consciousness; *bhagavat*—the Personality of Godhead; *dṛṣṭi-gocaraḥ*—range of sight; *ātmānam*—many different forms; *vyakarot*—differentiated; *ātmā*—reservoir; *viśvasya*—the would-be entities; *asya*—of this; *sisṛkṣayā*—generates the false ego.

TRANSLATION

Thereafter the mahat-tattva differentiated itself into many different forms as the reservoir of the would-be entities. The mahat-tattva is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead with full consciousness of creative principles and time for fructification.

PURPORT

The *mahat-tattva* is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherefrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord again and

again gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

TEXT 29

महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत ।
कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः ।
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥२९॥

mahat-tattvād vikurvāṇād
ahaṁ-tattvaṁ vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-mano-mayaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

mahat—the great; *tattvāt*—causal truth; *vikurvāṇāt*—being transformed; *aham*—false ego; *tattvam*—material truth; *vyajāyata*—became manifested; *kārya*—effects; *kāraṇa*—cause; *kartṛ*—doer; *ātmā*—soul or source; *bhūta*—material ingredients; *indriya*—senses; *manaḥ-mayaḥ*—hovering on the mental plane; *vaikārikaḥ*—mode of goodness; *taijasaḥ*—mode of passion; *tāmasaḥ*—mode of ignorance; *ca*—and; *iti*—thus; *aham*—false ego; *tridhā*—three kinds.

TRANSLATION

Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases—cause, effect and the doer. All such activities are on the mental plane and are based on the material elements, gross senses and mental speculation. The false ego is represented in three different modes—goodness, passion and ignorance.

PURPORT

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live in bliss and knowledge in the various Vaikuṇṭha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called *nitya-muktas*,

and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls – those in the mode of ignorance – are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time the Lord is kind enough to give them a chance to take help from scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* so that they may understand the science of Kṛṣṇa and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

TEXT 30

अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् ।
वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥३०॥

ahaṁ-tattvād vikurvāṇān
mano vaikārikād abhūt
vaikārikāś ca ye devā
arthābhivyañjanaṁ yataḥ

aham-tattvāt—from the principle of false ego; *vikurvāṇāt*—by transformation; *manaḥ*—the mind; *vaikārikāt*—by interaction with the mode of goodness; *abhūt*—generated; *vaikārikāḥ*—by interaction with goodness; *ca*—also; *ye*—all these; *devāḥ*—demigods; *artha*—the phenomenon; *abhivyañjanam*—physical knowledge; *yataḥ*—the source.

TRANSLATION

The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also

products of the same principle, namely the interaction of false ego and the mode of goodness.

PURPORT

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world.

TEXT 31

तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च ॥३१॥

taijasānīndriyāṇy eva
jñāna-karma-mayāni ca

taijasāni—the mode of passion; *indriyāṇi*—the senses; *eva*—certainly; *jñāna*—knowledge, philosophical speculations; *karma*—fruitive activities; *mayāni*—predominating; *ca*—also.

TRANSLATION

The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.

PURPORT

The chief function of the false ego is godlessness. When a person forgets his constitutional position as an eternally subordinate part and parcel of the Supreme Personality of Godhead and wants to be happy independently, he functions mainly in two ways. He first attempts to act fruitively for personal gain or sense gratification, and after attempting such fruitive activities for a considerable time, when he is frustrated, he becomes a philosophical speculator and thinks himself to be on the same level as God. This false idea of becoming one with the Lord is the last snare of the illusory energy, which traps a living entity into the bondage of forgetfulness under the spell of false ego.

The best means of liberation from the clutches of false ego is to give up the habit of philosophical speculation regarding the Absolute Truth. One should know definitely that the Absolute Truth is never realized by the philosophical speculations of the imperfect egoistic person. The Absolute Truth or the Supreme Personality of Godhead is realized by hear-

ing about him in all submission and love from a bona fide authority who is a representative of the twelve great authorities mentioned in the *Śrīmad-Bhāgavatam.* By such an attempt only can one conquer the illusory energy of the Lord, although for others she is unsurpassable, as confirmed in *Bhagavad-gītā* (7.14).

TEXT 32

तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः ॥३२॥

tāmaso bhūta-sūkṣmādir
yataḥ kham liṅgam ātmanaḥ

tāmasaḥ—from the mode of passion; *bhūta-sūkṣmādiḥ*—subtle sense objects; *yataḥ*—from which; *kham*—the sky; *liṅgam*—symbolic representation; *ātmanaḥ*—of the Supreme Soul.

TRANSLATION

The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.

PURPORT

In the Vedic hymns it is said, *etasmād ātmanaḥ ākāśaḥ sambhūtaḥ.* The sky is the symbolic representation of the Supreme Soul. Those who are egoistic in passion and ignorance cannot conceive of the Personality of Godhead. For them the sky is the symbolic representation of the Supreme Soul.

TEXT 33

कालमायांशयोगेन भगवद्वीक्षितं नभः ।
नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥३३॥

kāla-māyāṁśa-yogena
bhagavad-vīkṣitaṁ nabhaḥ
nabhaso' nusṛtaṁ sparśaṁ
vikurvan nirmame 'nilam

kāla—time; *māyā*—external energy; *aṁśa-yogena*—partly mixed; *bhagavat*—the Personality of Godhead; *vīkṣitam*—glanced over; *nabhaḥ*—the sky; *nabhasaḥ*—from the sky; *anusṛtam*—being so contacted; *sparśam*—touch; *vikurvat*—being transformed; *nirmame*—was created; *anilam*—the air.

TRANSLATION

Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.

PURPORT

All material creations take place from subtle to gross. The entire universe has developed in that manner. From the sky developed the touch sensation, which is a mixture of eternal time, the external energy and the glance of the Personality of Godhead. The touch sensation developed into the air in the sky. Similarly, all other gross matter also developed from subtle to gross: sound developed into sky, touch developed into air, form developed into fire, taste developed into water, and smell developed into earth.

TEXT 34

अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः ।
ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥३४॥

anilo 'pi vikurvāṇo
nabhasoru-balānvitaḥ
sasarja rūpa-tan-mātraṁ
jyotir lokasya locanam

anilaḥ—air; *api*—also; *vikurvāṇaḥ*—being transformed; *nabhasā*—sky; *uru-bala-anvitaḥ*—extremely powerful; *sasarja*—created; *rūpa*—form; *tat-mātram*—sense perception; *jyotiḥ*—electricity; *lokasya*—of the world; *locanam*—light to see.

TRANSLATION

Thereafter the extremely powerful air, interacting with the sky, generated the form of sense perception, and the perception of form transformed into electricity, the light to see the world.

TEXT 35

अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् ।
आधत्ताम्भो रसमयं कालमायांशयोगतः ॥३५॥

anilenānvitaṁ jyotir
vikurvat paravīkṣitam

ādhattāmbho rasa-mayaṁ
kāla-māyāṁśa-yogataḥ

anilena—by the air; *anvitam*—interacted; *jyotiḥ*—electricity; *vikurvat*—being transformed; *paravīkṣitam*—being glanced over by the Supreme; *ādhatta*—created; *ambhaḥ rasa-mayam*—water with taste; *kāla*—eternal time; *māyāṁśa*—external energy; *yogataḥ*—by a mixture.

TRANSLATION

When electricity was surcharged in the air and was glanced over by the Supreme, at that time, by a mixture of eternal time and external energy, there occurred the creation of water and taste.

TEXT 36

ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम् ।
महीं गन्धगुणामाधात्कालमायांशयोगतः ॥३६॥

jyotiṣāmbho'nusaṁsṛṣṭaṁ
vikurvad brahma-vīkṣitam
mahīṁ gandha-guṇām ādhāt
kāla-māyāṁśa-yogataḥ

jyotiṣā—electricity; *ambhaḥ*—water; *anusaṁsṛṣṭam*—thus created; *vikurvat*—due to transformation; *brahma*—the Supreme; *vīkṣitam*—so glanced over; *mahīm*—the earth; *gandha*—smell; *guṇām*—qualification; *ādhāt*—was created; *kāla*—eternal time; *māyā*—external energy; *aṁśa*—partially; *yogataḥ*—by intermixture.

TRANSLATION

Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.

PURPORT

From the descriptions of the physical elements in the above verses it is clear that in all stages the glance of the Supreme is needed with the other additions and alterations. In every transformation, the last finishing touch is the glance of the Lord, who acts as a painter does when he mixes different colors to transform them into a particular color. When one element mixes with another, the number of its qualities increases. For

example, the sky is the cause of air. The sky has only one quality, namely sound, but by the interaction of the sky with the glance of the Lord, mixed with eternal time and external nature, the air is produced, which has two qualities—sound and touch. Similarly after the air is created, interaction of sky and air, touched by time and the external energy of the Lord, produces electricity. And after the interaction of electricity with air and sky, mixed with time, external energy and the Lord's glance over them, the water is produced. In the final stage of sky there is one quality, namely sound; in the air two qualities, sound and touch; in the electricity three qualities, namely sound, touch and form; in the water four qualities, sound, touch, form and taste; and in the last stage of physical development the result is earth, which has all five qualities—sound, touch, form, taste and smell. Although they are different mixtures of different materials, such mixtures do not take place automatically, just as a mixture of colors does not take place automatically without the touch of the living painter. The automatic system is factually activated by the glancing touch of the Lord. Living consciousness is the final word in all physical changes. This fact is mentioned in *Bhagavad-gītā* as follows:

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate (Bg. 9.10)

The conclusion is that the physical elements may work very wonderfully to the laymen's eyes, but their workings actually take place under the supervision of the Lord. Those who can mark only the changes of the physical elements and cannot perceive the hidden hands of the Lord behind them are certainly less intelligent persons, although they may be advertised as great material scientists.

TEXT 37

भूतानां नभ आदीनां यद्यद्भव्यावरावरम् ।
तेषां परानुसंसर्गाद्यथासंख्यं गुणान् विदुः ३७

bhūtānāṁ nabha ādīnāṁ
yad yad bhavyāvarā-varam
teṣāṁ parānusaṁsargād
yathā saṅkhyaṁ guṇān viduḥ

bhūtānām—of all the physical elements; *nabhaḥ*—the sky; *ādīnām*—beginning from; *yat*—as; *yat*—and as; *bhavya*—O gentle one; *avarā*—inferior;

varam—superior; *teṣām*—all of them; *parā*—the Supreme; *anusaṁsargāt*—last touch; *yathā*—as many; *saṅkhyam*—number; *guṇān*—qualities; *viduḥ*—you may understand.

TRANSLATION

O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.

TEXT 38

एते देवाः कला विष्णोः कालमायांशलिङ्गिनः ।
नानात्वात्स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् ॥३८॥

ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginaḥ
nānātvāt svakriyānīśāḥ
procuḥ prāñjalayo vibhum

ete—of all these physical elements; *devāḥ*—the controlling demigods; *kalāḥ*—parts and parcels; *viṣṇoḥ*—of the Supreme Personality of Godhead; *kāla*—time; *māyā*—external energy; *aṁśa*—part and parcel; *liṅginaḥ*—so embodied; *nānātvāt*—because of various; *svakriyā*—personal duties; *anīśāḥ*—not being able to perform; *procuḥ*—uttered; *prāñjalayaḥ*—fascinating; *vibhum*—unto the Lord.

TRANSLATION

The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows:

PURPORT

The conception of various controlling demigods who inhabit the higher planetary systems for the management of universal affairs is not imaginary, as proposed by persons with a poor fund of knowledge. The demigods are expanded parts and parcels of the Supreme Lord Viṣṇu, and they are embodied by time, external energy and partial consciousness of the Supreme. Human beings, animals, birds, etc., are also parts and parcels of

the Lord and have different material bodies, but they are not the controlling deities of material affairs. They are, rather, controlled by such demigods. Such control is not superfluous; it is as necessary as the controlling departments in the affairs of a modern state. The demigods should not be despised by the controlled living beings. They are all great devotees of the Lord entrusted to execute certain functions of universal affairs. One may be angry with Yamarāja for his thankless task of punishing sinful souls, but Yamarāja is one of the authorized devotees of the Lord, and so are all the other demigods. A devotee of the Lord is never controlled by such deputed demigods, who function as assistants of the Lord, but he shows them all respects on account of the responsible positions to which they have been appointed by the Lord. At the same time, a devotee of the Lord does not foolishly mistake them to be the Supreme Lord. Only foolish persons accept the demigods as being on the same level as Viṣṇu; actually they are all appointed as servants of Viṣṇu.

Anyone who places the Lord and the demigods on the same level is called a *pāṣaṇḍī,* or atheist. The demigods are worshiped by persons who are more or less adherents to the processes of *jñāna, yoga* and *karma,* i.e., the impersonalists, meditators and fruitive workers. The devotees, however, worship only the Supreme Lord Viṣṇu. This worship is not for any material benefit, as desired by all the materialists, even up to the salvationists, mystics and fruitive workers. Devotees worship the Supreme Lord to attain unalloyed devotion to the Lord. The Lord, however, is not worshiped by others who have no program for attaining love of God, which is the essential aim of human life. Persons who are adverse to a loving relationship with God are more or less condemned by their own actions.

The Lord is equal to every living entity, just like the flowing Ganges. The Ganges water is meant for the purification of everyone, yet the trees on the banks of the Ganges have different values. A mango tree on the bank of the Ganges drinks the water, and the *nīm* tree also drinks the same water. But the fruits of both trees are different. One is celestially sweet, and the other is hellishly bitter. The condemned bitterness of the *nīm* is due to its own past work, just as the sweetness of the mango is also due to its own *karma*. The Lord says in *Bhagavad-gītā:*

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

"The envious, the mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demonic species of life." (Bg. 16.19). Demigods like Yamarāja and other controllers

are there for the unwanted conditioned souls who always engage in threatening the tranquility of the kingdom of God. Since all the demigods are confidential devotee-servitors of the Lord, they are never to be condemned.

TEXT 39

देवा ऊचुः

नमाम ते देव पदारविन्दं
प्रपन्नतापोपशमातपत्रम् ।
यन्मूलकेता यतयोऽञ्जसोरु
संसारदुःखं बहिरुत्क्षिपन्ति ॥३९॥

devā ūcuḥ
namāma te deva padāravindaṁ
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'ñjasoru
saṁsāra-duḥkhaṁ bahir utkṣipanti

devāḥ ūcuḥ—the demigods said; *namāma*—we offer our respectful obeisances; *te*—Your; *deva*—O Lord; *padā-aravindam*—lotus feet; *prapanna*—surrendered; *tāpa*—distress; *upaśama*—suppresses; *ātapatram*—umbrella; *yat-mūla-ketaḥ*—shelter of the lotus feet; *yatayaḥ*—great sages; *añjasā*—totally; *uru*—great; *saṁsāra-duḥkham*—miseries of material existence; *bahiḥ*—out; *utkṣipanti*—forcibly throw.

TRANSLATION

The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

PURPORT

There are many sages and saints who engage in trying to conquer rebirth and all other material miseries. But of all of them, those who take shelter under the lotus feet of the Lord can completely throw off all such miseries without difficulty. Others, who are engaged in transcendental activities in different ways, cannot do so. For them it is very difficult. They may artificially think of becoming liberated without accepting the shelter of the lotus feet of the Lord, but that is not possible. One is sure to fall again to the material existence from such false liberation, even

though one may have undergone severe penances and austerities. This is the opinion of the demigods, who are not only well versed in Vedic knowledge but who are also seers of the past, present and future. The opinions of the demigods are valuable because they are authorized to hold positions in the affairs of universal management. They are appointed by the Lord as His confidential servants.

TEXT 40

धातर्यदस्मिन् भव ईश जीवा-
स्तापत्रयेणाभिहता न शर्म ।
आत्मँल्लभन्ते भगवंस्तवाङ्घि-
च्छायां सविद्यामत आश्रयेम ॥४०॥

dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihatā na śarma
ātmal labhante bhagavaṁs tavāṅghri-
cchāyāṁ savidyām ata āśrayema

dhātaḥ—O father; *yat*—because; *asmin*—in this; *bhave*—material world; *īśa*—O Lord; *jīvāḥ*—the living entities; *tāpa*—miseries; *trayeṇa*—by the three; *abhihatāḥ*—always embarrassed; *na*—never; *śarma*—in happiness; *ātman*—self; *labhante*—do gain; *bhagavan*—Personality of Godhead; *tava*—Your; *aṅghri-chāyām*—shade of Your feet; *savidyām*—full of knowledge; *ataḥ*—obtain; *aśrayema*—shelter.

TRANSLATION

O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

PURPORT

The way of devotional service is neither sentimental nor mundane. It is the path of reality by which the living entity can attain the transcendental happiness of being freed from the three kinds of material miseries—miseries arising from the body and mind, from other living entities and from natural disturbances. Everyone who is conditioned by material existence—whether he be a man or beast or demigod or bird—must suffer from

ādhyatmic (bodily or mental) pains, *ādhibautic* pains (those offered by living creatures), and *ādhidaivic* pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

The argument that unless one has proper knowledge one cannot be freed from material miseries is undoubtedly true. But because the lotus feet of the Lord are full of transcendental knowledge, acceptance of His lotus feet completes that necessity. We have already discussed this point in the First Canto (1.2.7):

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

There is no want of knowledge in the devotional service of Vāsudeva, the Personality of Godhead. He, the Lord, personally takes charge of dissipating the darkness of ignorance from the heart of a devotee. He confirms this in *Bhagavad-gītā* (10.10):

tesāṁ satata-yukatānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

Empiric philosophical speculation cannot give one relief from the threefold miseries of material existence. Simply to endeavor for knowledge without devoting oneself to the Lord is a waste of valuable time.

TEXT 41

मार्गन्ति यत्ते मुखपद्मनीडै-
श्छन्दःसुपर्णैर्ऋषयो विविक्ते ।
यस्याघमर्षोदसरिद्वरायाः
पदं पदं तीर्थपदः प्रपन्नाः ॥४१॥

mārganti yat te mukha-padma-nīḍaiś
chandaḥ-suparṇair ṛṣayo vivikte
yasyāghamarṣoda-sarid-varāyāḥ
padaṁ padaṁ tīrtha-padaḥ prapannāḥ

mārganti—searching after; *yat*—as; *te*—Your; *mukha-padma*—lotuslike face; *nīḍaiḥ*—by those who have taken shelter of such a lotus flower; *chandaḥ*—Vedic hymns; *suparṇaiḥ*—by the wings; *ṛṣayaḥ*—the sages; *vivi-*

kte—in clear mind; *yasya*—whose; *agha-marṣoda*—that which offers freedom from all reactions to sin; *sarit*—rivers; *varāyāḥ*—in the best; *padam padam*—in every step; *tīrtha-padaḥ*—one whose lotus feet are as good as a place of pilgrimage; *prapannāh*—taking shelter.

TRANSLATION

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

PURPORT

The *paramahaṁsas* are compared to royal swans who make their nests on the petals of the lotus flower. The Lord's transcendental bodily parts are always compared to the lotus flower because in the material world the lotus flower is the last word in beauty. The most beautiful thing in the world is the *Vedas,* or *Bhagavad-gītā*, because therein knowledge is imparted by the Personality of Godhead Himself. The *paramahaṁsa* makes his nest in the lotuslike face of the Lord and always seeks shelter at His lotus feet, which are reached by the wings of Vedic wisdom. Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. All Vedic knowledge is meant for understanding the Supreme Lord, as stated by the Lord in *Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). Intelligent persons, who are like swans, take shelter of the Lord by all means and do not hover on the mental plane by fruitlessly speculating on different philosophies.

The Lord is so kind that He has spread the River Ganges throughout the universe so that by taking bath in that holy river everyone can get release from the reactions of sins, which occur at every step. There are many rivers in the world which are able to evoke one's sense of God consciousness simply by one's bathing in them, and the River Ganges is chief amongst them. In India there are five sacred rivers, but the Ganges is the most sacred. The River Ganges and *Bhagavad-gītā* are chief sources of transcendental happiness for mankind, and intelligent persons can take shelter of them to go back home, back to Godhead. Even Śrīpāda Śaṅkarācārya recommends that a little knowledge in *Bhagavad-gītā* and the drinking of

a little quantity of Ganges water can save one from the punishment of Yamarāja.

TEXT 42

यच्छ्रद्धया श्रुतवत्या च भक्त्या
संमृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीरा
व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥४२॥

yac chraddhayā śruta-vatyā ca bhaktyā
sammṛjyamāne hṛdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'ṅghri-sarojapīṭham

yat—that which; *śraddhayā*—by eagerness; *śruta-vatyā*—simply by hearing; *ca*—also; *bhaktyā*—in devotion; *sammṛjyamāne*—being cleansed; *hṛdaye*—in the heart; *avadhāya*—meditation; *jñānena*—by knowledge; *vairāgya*—detachment; *balena*—by the strength of; *dhīrāḥ*—pacified; *vrajema*—must go to; *tat*—that; *te*—Your; *aṅghri*—feet; *saraḥ-japīṭham*—lotus sanctuary.

TRANSLATION

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

PURPORT

The miracles of meditating on the lotus feet of the Lord with eagerness and devotion are so great that no other process can compare to it. The minds of materialistic persons are so disturbed that it is almost impossible for them to search after the Supreme Truth by personal regulative endeavors. But even such materialistic men, with a little eagerness for hearing about the transcendental name, fame, qualities, etc., can surpass all other methods of attaining knowledge and detachment. The conditioned soul is attached to the bodily conception of the self, and therefore he is in ignorance. Culture of self-knowledge can bring about detachment from material affection, and without such detachment there is no meaning to knowledge. The most stubborn attachment for material enjoyment is sex

life. One who is attached to sex life is to be understood as devoid of knowledge. Knowledge must be followed by detachment. That is the way of self-realization. These two essentials for self-realization, knowledge and detachment, become manifest very quickly if one performs devotional service to the lotus feet of the Lord. The word *dhīra* is very significant in this connection. A person who is not disturbed even in the presence of cause of disturbance is called *dhīra*. Śrī Yāmunācārya says, "Since my heart has been overwhelmed by the devotional service of Lord Kṛṣṇa, I cannot even think of sex life, and if thoughts of sex come upon me I at once feel disgust." A devotee of the Lord becomes an elevated *dhīra* by the simple process of meditating in eagerness on the lotus feet of the Lord.

Devotional service entails being initiated by a bona fide spiritual master and following his instruction in regard to hearing about the Lord. Such a bona fide spiritual master is accepted by regularly hearing from him about the Lord. The improvement in knowledge and detachment can be perceived by devotees as an actual experience. Lord Śrī Caitanya Mahāprabhu strongly recommended this process of hearing from a bona fide devotee, and by following this process one can achieve the highest result, conquering all other methods.

TEXT 43

विश्वस्य जन्मस्थितिसंयमार्थे
कृतावतारस्य पदाम्बुजं ते ।
व्रजेम सर्वे शरणं यदीश
स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥४३॥

viśvasya janma-sthiti-saṁyamārthe
kṛtāvatārasya padāmbujaṁ te
vrajema sarve śaraṇaṁ yad īśa
smṛtaṁ prayacchaty abhayaṁ svapuṁsām

viśvasya—of the cosmic universe; *janma*—creation; *sthiti*—maintenance; *saṁyamārthe*—for the dissolution also; *kṛta*—accepted or assumed; *avatārasya*—of the incarnations; *pada-ambujam*—lotus feet; *te*—Your; *vrajema*—let us take shelter of; *sarve*—all of us; *śaraṇam*—shelter; *yat*—that which; *īśa*—O Lord; *smṛtam*—remembrance; *prayacchati*—awarding; *abhayam*—courage; *svapuṁsām*—of the devotees.

TRANSLATION

O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

PURPORT

For the creation, maintenance and dissolution of the cosmic manifestations there are three incarnations: Brahmā, Viṣṇu and Maheśvara (Lord Śiva). They are the controllers or masters of the three modes of material nature, which cause the phenomenal manifestation. Viṣṇu is the master of the mode of goodness, Brahmā is the master of the mode of passion, and Maheśvara is the master of the mode of ignorance. There are different kinds of devotees according to the modes of nature. Persons in the mode of goodness worship Lord Viṣṇu, those in the mode of passion worship Lord Brahmā, and those in the mode of ignorance worship Lord Śiva. All three of these deities are incarnations of the Supreme Lord Kṛṣṇa because He is the original Supreme Personality of Godhead. The demigods directly refer to the lotus feet of the Supreme Lord and not to the different incarnations. The incarnation of Viṣṇu in the material world is, however, directly worshiped by the demigods. It is learned from various scriptures that the demigods approach Lord Viṣṇu in the ocean of milk and submit their grievances whenever there is some difficulty in the administration of universal affairs. Although they are incarnations of the Lord, Lord Brahmā and Lord Śiva worship Lord Viṣṇu, and thus they are also counted amongst the demigods and not as the Supreme Personality of Godhead. Persons who worship Lord Viṣṇu are called demigods, and persons who do not do so are called *asuras*, or demons. Viṣṇu always takes the part of the demigods, but Brahmā and Śiva sometimes take the side of the demons; it is not that they become one in interest with them, but sometimes they do something in order to gain control over the demons.

TEXT 44

यत्सानुबन्धेऽसति देहगेहे
ममाहमित्यूढदुराग्रहाणाम् ।
पुंसां सुदूरं वसतोऽपि पुर्यां
भजेम तत्ते भगवन् पदाब्जम् ॥४४॥

yat sānubandhe 'sati deha-gehe
mamāhamity-ūḍha-durāgrahāṇām
puṁsāṁ sudūraṁ vasato 'pi puryāṁ
bhajema tat te bhagavan padābjam

yat—because; *sānubandhe*—due to becoming entangled; *asati*—thus being; *deha*—the gross material body; *gehe*—in the home; *mama*—mine; *aham*—I; *iti*—thus; *ūḍha*—great, deep; *durāgrahāṇām*—undesirable eagerness; *puṁsām*—of persons; *sudūram*—far away; *vasataḥ*—dwelling; *api*—although; *puryām*—within the body; *bhajema*—let us worship; *tat*—therefore; *te*—Your; *bhagavan*—O Lord; *padābjam*—lotus feet.

TRANSLATION

O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of "mine" and "I," are unable to see Your lotus feet, although they are situated within their own bodies. But let us take shelter of Your lotus feet.

PURPORT

The whole Vedic philosophy of life is that one should get rid of the material encagement of gross and subtle bodies, which only cause one to continue in a condemned life of miseries. This material body continues as long as one is not detached from the false conception of lording it over material nature. The impetus for lording over material nature is the sense of "mine" and "I." "I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education? I am the master, and I am God. Who else is there but me?" All these ideas reflect the philosophy of *aham-mama*, the conception that "I am everything". Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only *Kṛṣṇa-kathā*. In this age of Kali, the process of hearing *Kṛṣṇa-kathā* is the most effective means to gain release from unwanted family affection and thus find permanent freedom in life. The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of *Kṛṣṇa-kathā* one is sure to go back to Godhead. Therefore, people should be trained to hear only *Kṛṣṇa-kathā*—by all means—in order to get relief from all miseries.

TEXT 45

तान् वै ह्यसद्वृत्तिभिरक्षिभिर्ये
पराहृतान्तर्मनसः परेश ।
अथो न पश्यन्त्युरुगाय नूनं
ये ते पदन्यासविलासलक्ष्याः ॥४५॥

tān vai hy asad-vṛttibhir akṣibhir ye
parāhṛtāntar-manasaḥ pareśa
atho na paśyanty urugāya nūnaṁ
ye te padanyāsa-vilāsa-lakṣyāḥ

tān—the lotus feet of the Lord; *vai*—certainly; *hi*—for; *asat*—materialistic; *vṛttibhiḥ*—by those who are influenced by external energy; *akṣibhiḥ*—by the senses; *ye*—those; *parāhṛta*—missing at a distance; *antaḥ-manasaḥ*—of the internal mind; *pareśa*—O Supreme; *atho*—therefore; *na*—never; *paśyanti*—can see; *urugāya*—O great; *nūnam*—but; *ye*—those; *te*—who are; *padanyāsa*—activities; *vilāsa*—transcendental enjoyment; *lakṣyāḥ*—those who see.

TRANSLATION

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendentally enjoy Your activities.

PURPORT

As stated in *Bhagavad-gītā* (18.61), the Lord is situated in everyone's heart. It is natural that one should be able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities. The pure soul, which is symptomized by consciousness, can be easily perceived even by a common man because consciousness is spread all over the body. The *yoga* system as recommended in *Bhagavad-gītā* is to concentrate the mental activities internally and thus see the lotus feet of the Lord within oneself. But there are many so-called *yogīs* who have no concern with the Lord but are only concerned with consciousness, which they accept as the final realization. Such realization of consciousness is taught by *Bhagavad-gītā* within only a few minutes, whereas the so-called *yogīs* take continuous years to realize it because of their offenses at the lotus feet of the Lord. The greatest offense is to deny

the existence of the Lord as separate from the individual souls or to accept the Lord and the individual soul as one and the same. The impersonalists misinterpret the theory of reflection, and thus they wrongly accept the individual consciousness as the supreme consciousness.

The theory of the reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are seen within the water, but it is understood that the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same. Transcendentalists who do not accept the supreme consciousness as separate from the individual consciousness are as offensive as the materialists who deny even the existence of the Lord.

Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness. The offenders, however, lose the chance to receive the Lord's devotees, although the offenseless common man is at once influenced by the devotees' presence. In this connection there is an interesting story of a hunter and Devarṣi Nārada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Nārada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakūvara and Maṇigrīva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves. But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision. The Lord's devotees, however, do not mind the offenses of the foolish in their many gross and subtle bodily endeavors. The Lord's devotees continue to bestow the blessings of devotion upon all such offenders without hesitation. That is the nature of devotees.

TEXT 46

पानेन ते देव कथासुधायाः
प्रवृद्धभक्त्या विशदाशया ये ।

वैराग्यसारं प्रतिलभ्य बोधं
यथाञ्जसान्वीयुरकुण्ठधिष्ण्यम् ॥४६॥

pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktyā viśadāśayā ye
vairāgya-sāraṁ pratilabhya bodhaṁ
yathāñjasānvīyur akuṇṭha-dhiṣṇyam

pānena—by drinking; *te*—of You; *deva*—O Lord; *kathā*—topics; *sudhāyāḥ*—of the nectar; *pravṛddha*—highly enlightened; *bhaktyā*—by devotional service; *viśada-āśayā*—with a greatly serious attitude; *ye*—those; *vairāgya-sāram*—the entire purport of renunciation; *pratilabhya*—achieving; *bodham*—intelligence; *yathā*—as much as; *añjasā*—quickly; *anvīyuḥ*—achieve; *akuṇṭha-dhiṣṇyam*—Vaikuṇṭhaloka in the spiritual sky.

TRANSLATION

O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṇṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

PURPORT

The difference between the impersonalistic mental speculators and the pure devotees of the Lord is that the former pass through a miserable understanding of the Absolute Truth at every stage, whereas the devotees enter into the kingdom of all pleasures even from the beginning of their attempt. The devotee has only to hear about devotional activities, which are as simple as anything in ordinary life, and he also acts very simply, whereas the mental speculator has to pass through a jugglery of words, which are partially facts and partially a make-show for the maintenance of an artificial impersonal status. In spite of his strenuous efforts to attain perfect knowledge, the impersonalist attains merging into the impersonal oneness of the *brahmajyoti* of the Lord, which is also attained by the enemies of the Lord simply because of their being killed by Him. The devotees, however, attain to the highest stage of knowledge and renunciation and achieve the Vaikuṇṭhalokas, the planets in the spiritual sky. The impersonalist attains only the sky, and does not achieve any tangible transcendental bliss, whereas the devotee attains to the planets where real spiritual life prevails. With a serious attitude, the devotee throws away all

achievements like so much dust, and he accepts only devotional service, the transcendental culmination.

TEXT 47

तथापरे चात्मसमाधियोग-
बलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति
तेषां श्रमः स्यान्न तु सेवया ते ॥४७॥

tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtiṁ baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te

tathā—as far as; *apare*—others; *ca*—also; *ātma-samādhi*—transcendental self-realization; *yoga*—means; *balena*—by the strength of; *jitvā*—conquering; *prakṛtim*—acquired nature or modes of nature; *baliṣṭhām*—very powerful; *tvām*—You; *eva*—only; *dhīrāḥ*—pacified; *puruṣam*—person; *viśanti*—enters into; *teṣām*—for them; *śramaḥ*—much labor; *syāt*—has to be taken; *na*—never; *tu*—but; *sevayā*—by serving; *te*—of You.

TRANSLATION

Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

PURPORT

In terms of a labor of love and its returns, the *bhaktas*, or devotees of the Lord, always have priority over persons who are addicted to the association of *jñānīs*, or impersonalists, and *yogīs*, or mystics. The word *apare* (others) is very significant in this connection. "Others" refer to the *jñānīs* and the *yogīs*, whose only hope is to merge into the existence of the impersonal *brahmajyoti*. Although their destination is not so important in comparison to the destination of the devotees, the labor of the non-devotees is far greater than that of the *bhaktas*. One may suggest that there is sufficient labor for the devotees also in the matter of discharging devotional service. But that labor is compensated by the enhancement of

transcendental pleasure. The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their untied activities.

The union of the impersonalists and the union of the devotees are not on a par. The impersonalists try to fully stop their individuality by attaining *sāyujya-mukti*, or unification by merging into oneness, whereas the devotees keep their individuality to exchange feelings in relationship with the Supreme Individual Lord. Such reciprocation of feelings takes place in the transcendental Vaikuṇṭha planets, and therefore the liberation sought by the impersonalists is already achieved in devotional service. The devotees attain *mukti* automatically while continuing the transcendental pleasure of maintaining individuality. As explained in the previous verse, the destination of the devotees is Vaikuṇṭha, or *akuṇṭha-dhiṣṇya*, the place where anxieties are completely eradicated. One should not mistake the destination of the devotees and that of the impersonalists to be one and the same. The destinations are distinctly different, and the transcendental pleasure derived by the devotee is also distinct from *cinmātra*, or spiritual feelings alone.

TEXT 48

तत्ते वयं लोकसिसृक्षयाद्य
त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।
सर्वे वियुक्ताः स्वविहारतन्त्रं
न शक्नुमस्तत्प्रतिहर्तवे ते ॥४८॥

tat te vayaṁ loka-sisṛkṣayādya
tvayānusṛṣṭās tribhir ātmabhiḥ sma
sarve viyuktāḥ svavihāra-tantraṁ
na śaknumas tat pratihartave te

tat—therefore; *te*—Your; *vayam*—all of us; *loka*—world; *sisṛkṣayā*—for the sake of creation; *ādya*—the original; *tvayā*—by You; *anusṛṣṭāḥ*—being created one after another; *tribhiḥ*—by the three modes of nature; *ātmabhiḥ*—by one's own; *sma*—in the past; *sarve*—all; *viyuktāḥ*—separated; *svavihāra-tantram*—the network of activities for one's own pleasure; *na*—not; *śaknumaḥ*—could do it; *tat*—that; *pratihartave*—to award; *te*—unto Your.

TRANSLATION

O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

PURPORT

The cosmic creation is working under the influence of the three modes of the external potency of the Lord. Different creatures are also under the same influence, and therefore they cannot act concertedly in satisfying the Lord. Because of this diverse activity, there cannot be any harmony in the material world. The best policy, therefore, is to act for the sake of the Lord. That will bring about the desired harmony.

TEXT 49

यावद्बलिं तेऽज हराम काले
यथा वयं चान्नमदाम यत्र ।
यथोभयेषां त इमे हि लोका
बलिं हरन्तोऽन्नमदन्त्यनूहाः ॥४९॥

yāvad baliṁ te 'ja harāma kāle
yathā vayaṁ cānnam adāma yatra
yathobhayeṣāṁ ta ime hi lokā
baliṁ haranto 'nnam adanty anūhāḥ

yāvat—as it may be; *balim*—offerings; *te*—Your; *aja*—O unborn one; *harāma*—shall offer; *kāle*—at the right time; *yathā*—as much as; *vayam*—we; *ca*—also; *annam*—food grains; *adāma*—shall partake; *yatra*—whereupon; *yathā*—as much as; *ubhayeṣām*—both for You and us; *ta*—all; *ime*—these living entities; *hi*—certainly; *lokāḥ*—in the world; *balim*—offerings; *harantaḥ*—while offering; *annam*—grains; *adanti*—eat; *anūhāḥ*—without disturbance.

TRANSLATION

O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and ourselves.

PURPORT

Developed consciousness begins from the human form of life and further increases in the form of the demigods living in higher planets. The earth is situated almost in the middle of the universe, and the human form of life is the via medium between the life of the demigods and that of the demons. The planetary systems above the earth are especially meant for the higher intellectuals, called demigods. They are called demigods because although their standard of life is far more advanced in culture, enjoyment, luxury, beauty, education and duration of life, they are always fully God conscious. Such demigods are always ready to render service to the Supreme Lord because they are perfectly aware of the fact that every living entity is constitutionally an eternal subordinate servitor of the Lord. They also know that it is the Lord only who can maintain all living entities with all the necessities of life. The Vedic hymns, "*eko bahūnāṁ vidadhāti kāmān*," "*tā enam abruvan āyatanaṁ naḥ prajānīhi yasmin pratiṣṭhitā annam adāme*," etc., confirm this truth. In *Bhagavad-gītā* also, the Lord is mentioned as *bhūta-bhṛt*, or the maintainer of all living creatures.

The modern theory that starvation is due to an increase in population is not accepted by the demigods or the devotees of the Lord. The devotees or demigods are fully aware that the Lord can maintain any number of living entities provided they are conscious of how to eat. If they want to eat like ordinary animals, who have no God consciousness, then they must live in starvation, poverty and want, like the jungle animals in the forest. The jungle animals are also maintained by the Lord with their respective foodstuffs, but they are not advanced in God consciousness. Similarly, human beings are provided with food grains, vegetables, fruits and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants.

In *Bhagavad-gītā* it is confirmed (3.13) that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when men are unaware of the intrinsic value of such gifts from the

Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature. One cannot escape the vigilance of the powerful material nature unless he leads a God conscious or devotional life.

TEXT 50

त्वं नः सुराणामसि सान्वयानां
कूटस्थ आद्यः पुरुषः पुराणः ।
त्वं देव शक्त्यां गुणकर्मयोनौ
रेतस्त्वजायां कविमादधेऽजः ॥५०॥

tvaṁ naḥ surāṇām asi sānvayānāṁ
kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ
tvaṁ deva śaktyāṁ guṇa-karma-yonau
retas tvajāyāṁ kavim ādadhe 'jaḥ

tvam—Your Lordship; *naḥ*—of us; *surāṇām*—of the demigods; *asi*—You are; *sānvayānām*—with different gradations; *kūṭa-sthaḥ*—one who is unchanged; *ādyaḥ*—without any superior; *puruṣaḥ*—the founder person; *purāṇaḥ*—the oldest, who has no other founder; *tvam*—You; *deva*—O Lord; *śaktyām*—unto the energy; *guṇa-karma-yonau*—unto the cause of the material modes and activities; *retaḥ*—semina of birth; *tvajāyām*—for begetting; *kavim*—the total living entities; *ādadhe*—initiated; *ajaḥ*—one who is unborn.

TRANSLATION

You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semina of the total living entities, yet You are unborn.

PURPORT

The Lord, the Original Person, is the father of all other living entities, beginning from Brahmā, the personality from whom all other living entities in different gradations of species are generated. Yet the supreme father has no other father. Every one of the living entities of all grades, up to Brahmā, the original creature of the universe, is begotten by one

father, but He, the Lord, has no father. When He descends on the material plane, out of His causeless mercy He accepts one of His great devotees as His father to keep pace with the rules of the material world. But since He is the Lord, He is always independent in choosing who will become His father. For example, the Lord came out of a pillar in His incarnation as Nṛsiṁhadeva, and by the Lord's causeless mercy, Ahalyā came out of a stone by the touch of the lotus feet of His incarnation as Lord Śrī Rāma. He is also the companion of every living entity as the Supersoul, but He is unchanged. The living entity changes his body in the material world, but even when the Lord is in the material world, He is ever unchanged. That is His prerogative.

As confirmed in *Bhagavad-gītā*, the Lord impregnates the external or material energy (Bg. 14.3), and thus the total living entities later come out in different gradations, beginning from Brahmā, the first demigod, down to the insignificant ant. All gradations of living entities are manifested by Brahmā and the external energy, but the Lord is the original father of everyone. The relationship of every living being with the Supreme Lord is certainly one of son and father and not one of equality. Sometimes in love the son is more than the father, but the relationship of father and son is one of the superior and the subordinate. Every living entity, however great he may be, even up to demigods like Brahmā, Indra, etc., is an eternally subordinate servitor of the supreme father. The *mahat-tattva* principle is the generating source of all the modes of material nature, and the living entities take birth in the material world in bodies supplied by the mother, material nature, in terms of their previous work. The body is a gift of material nature, but the soul is originally part and parcel of the Supreme Lord.

TEXT 51

ततो वयं मत्प्रमुखा यदर्थे
बभूविमात्मन् करवाम किं ते ।
त्वं नः स्वचक्षुः परिदेहि शक्त्या
देव क्रियार्थे यदनुग्रहाणाम्

tato vayaṁ mat-pramukhā yad-arthe
babhūvimātman karavāma kiṁ te
tvaṁ naḥ svacakṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām

tataḥ—therefore; *vayam*—all of us; *mat-pramukhāḥ*—coming from the total cosmos, the *mahat-tattva; yat-arthe*—for the purpose of which; *babhūvima*—created; *ātman*—the self; *karavāma*—shall do; *kim*—what; *te*—Your service; *tvam*—Yourself; *naḥ*—to us; *svacakṣuḥ*—personal plan; *paridehi*—specifically grant us; *śaktyā*—with potency to work; *deva*—O Lord; *kriyārthe*—for acting; *yat*—that which; *anugrahāṇām*—of those who are specifically favored.

TRANSLATION

O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

PURPORT

The Lord creates this material world and impregnates the material energy with the living entities who will act in the material world. All these actions have a divine plan behind them. The plan is to give the conditioned souls who so desire a chance to enjoy sense gratification. But there is another plan behind the creation: to help the living entities realize that they are created for the transcendental sense gratification of the Lord and not for their individual sense gratification. This is the constitutional position of the living entities. The Lord is one without a second, and He expands Himself into many for His transcendental pleasure. All the expansions—the *Viṣṇu-tattvas*, the *jīva-tattvas* and the *śakti-tattvas* (the Personalities of Godhead, the living entities and the different potential energies)—are different offshoots from the same one Supreme Lord. The *jīva-tattvas* are separated expansions of the *Viṣṇu-tattvas*, and although there are potential differences between them, they are all meant for the transcendental sense gratification of the Supreme Lord. Some of the *jīvas*, however, wanted to lord it over material nature in imitation of the lordship of the Personality of Godhead. Regarding when and why such propensities overcame the pure living entities, it can only be explained that the *jīva-tattvas* have infinitesimal independence and that due to misuse of this independence some of the living entities have become implicated in the conditions of cosmic creation and are therefore called *nitya-bandhanas*, or eternally conditioned souls.

The expansions of Vedic wisdom also give the *nitya-bandhanas*, the conditioned living entities, a chance to improve, and those who take

advantage of such transcendental knowledge gradually regain their lost consciousness of rendering transcendental loving service to the Lord. The demigods are amongst the conditioned souls who have developed this pure consciousness of service to the Lord, but at the same time they continue to desire to lord it over the material energy. Such mixed consciousness puts a conditioned soul in the position of managing the affairs of this creation. The demigods are entrusted leaders of the conditioned souls. As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation. Such demigods are devotees of the Lord in the material world and are completely free from all material desire to lord it over the material energy. They have become pure devotees and have no desire but to serve the Lord. Any living entity who desires a position in the material world may desire so in the service of the Lord and may seek power and intelligence from the Lord, as exemplified by the demigods in this particular verse. One cannot do anything unless he is enlightened and empowered by the Lord. The Lord says in *Bhagavad-gītā* (15.15), *mattaḥ smṛtir jñānam apohanaṁ ca.* All recollections, knowledge, etc., as well as all forgetfulness, are engineered by the Lord, who is sitting within the heart of everyone. The intelligent man seeks the help of the Lord, and the Lord helps the sincere devotees engaged in His multifarious services.

The demigods are entrusted by the Lord to create different species of living entities according to their past deeds. They are herein asking the favor of the Lord for the intelligence and power to carry out their task. Similarly, any conditioned soul may also engage in the service of the Lord under the guidance of an expert spiritual master and thus gradually become freed from the entanglement of material existence. The spiritual master is the manifested representative of the Lord, and anyone who puts himself under the guidance of a spiritual master and acts accordingly is said to be acting in terms of *buddhi-yoga*, as explained in *Bhagavad-gītā:*

vyavasāyātmikā buddhir ekena kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām
(Bg. 2.41)

Thus end the Bhaktivedanta purports of the Third Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Vidura's Talks with Maitreya."*

CHAPTER SIX

Creation of the Universal Form

TEXT 1

ऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः ।
प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥ १ ॥

ṛṣir uvāca
iti tāsāṁ sva-śaktīnāṁ
satīnām asametya saḥ
prasupta loka-tantrāṇāṁ
niśāmya gatim īśvaraḥ

śrī ṛṣiḥ uvāca—the Ṛṣi Maitreya said; *iti*—thus; *tāsām*—their; *sva-śaktīnām*—own potency; *satīnām*—so situated; *asametya*—without combination; *saḥ*—He (the Lord); *prasupta*—suspended; *loka-tantrāṇām*—in the universal creations; *niśāmya*—hearing; *gatim*—progress; *īśvaraḥ*—the Lord.

TRANSLATION

The Ṛṣi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

PURPORT

There is nothing wanting in the creation of the Lord; all the potencies are there in a dormant state. But unless they are combined by the will of the Lord, nothing can progress. The suspended progressive work of creation can only be revived by the direction of the Lord.

TEXT 2

कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः ।
त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥ २ ॥

kāla-saṁjñāṁ tadā devīṁ
bibhrac-chaktim urukramaḥ
trayoviṁśati tattvānāṁ
gaṇaṁ yugapad āviśat

kāla-saṁjñām—known as Kālī; *tadā*—at that time; *devīm*—the goddess; *bibhrat*—destructive; *śaktim*—potency; *urukramaḥ*—the supreme powerful; *trayoviṁśati*—twenty-three; *tattvānām*—of the elements; *gaṇam*—all of them; *yugapat*—simultaneously; *āviśat*—entered.

TRANSLATION

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.

PURPORT

The ingredients of matter are counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eye, ear, nose, tongue, skin, hand, leg, evacuating organ, genitals, speech and mind. All are combined together by the influence of time and are again dissolved in the course of time. Time, therefore, is the energy of the Lord and acts in her own way by the direction of the Lord. This energy is called Kālī and is represented by the dark destructive goddess generally worshiped by persons influenced by the mode of darkness or ignorance in material existence. In the Vedic hymn this process is described as *mūla-prakṛtir avikṛtir mahādādyāḥ prakṛti-vikṛtayaṁ sapta-soraśakas tu vikaro na prakṛtir na vikṛtiḥ puruṣaḥ*. The energy which acts as material nature in a combination of twenty-three ingredients is not the final source of creation. The Lord enters into the elements and applies His energy, called Kālī. In all other Vedic scriptures the same principle is accepted. In *Brahma-saṁhitā* it is stated:

eko 'py asau racayituṁ jagadaṇḍa-koṭiṁ
yac-chaktir asti jagadaṇḍa-cayā yad-antaḥ
aṇḍāntarastha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.35)

"I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Mahā-Viṣṇu], He enters into material nature, and then into each and every universe [as Garbhodakaśāyī

Viṣṇu], and then [as Kṣīrodakaśāyī Viṣṇu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms."

Similarly, this is confirmed in *Bhagavad-gītā* (Bg. 10.42):

athavā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat.

"O Arjuna, there is no necessity of your knowing about My innumerable energies, which act in various ways. I enter into the material creation by My partial plenary expansion [Paramātmā, or the Supersoul] in all the universes and in all the elements thereof, and thus the work of creation goes on." The wonderful activities of material nature are due to Lord Kṛṣṇa, and thus He is the final cause or the ultimate cause of all causes.

TEXT 3

सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् ।
भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥ ३ ॥

so'nupraviṣṭo bhagavāṁś
ceṣṭārūpeṇa taṁ gaṇam
bhinnaṁ saṁyojayāmāsa
suptaṁ karma prabodhayan

saḥ—that; *anupraviṣṭaḥ*—thus entering later on; *bhagavān*—the Personality of Godhead; *ceṣṭārūpeṇa*—by His representation of attempt, Kālī; *tam*—them; *gaṇam*—all the living entities, including the demigods; *bhinnam*—separately; *saṁyojayāmāsa*—engaged them to work; *suptam*—sleeping; *karma*—work; *prabodhayan*—enlightenment.

TRANSLATION

Thus when the Personality of Godhead enters into the elements by His energy, all the living entities are enlivened into different activities, just as one engages in his work after awakening from sleep.

PURPORT

Every individual soul remains unconscious after the dissolution of the creation and thus enters into the Lord with His material energy. These individual living entities are conditioned souls everlastingly, but in each and every material creation they are given a chance to liberate themselves and

become free souls. They are all given a chance to take advantage of the Vedic wisdom and find out what is their relationship with the Supreme Lord, how they can be liberated, and what the ultimate profit is in such liberation. By properly studying the *Vedas* one becomes conscious of his position and thus takes to the transcendental devotional service of the Lord and is gradually promoted to the spiritual sky. The individual souls in the material world engage in different activities according to their past unfinished desires. After the dissolution of a particular body, the individual soul forgets everything, but the all-merciful Lord, who is situated in everyone's heart as the witness, the Supersoul, awakens him and reminds him of his past desires, and thus he begins to act accordingly in his next life. This unseen guidance is described as fate, and a sensible man can understand that this continues his material bondage in the three modes of nature.

The unconscious sleeping stage of the living entity just after the partial or total dissolution of the creation is wrongly accepted as the final stage of life by some less intelligent philosophers. After the dissolution of the partial material body, a living entity remains unconscious for only a few months, and after the total dissolution of the material creation, he remains unconscious for many millions of years. But when the creation is again revived, he is awakened to his work by the Lord. The living entity is eternal, and the wakeful state of his consciousness, manifested by activities, is his natural condition of life. He cannot stop acting while awake, and thus he acts according to his diverse desires. When his desires are trained in the transcendental service of the Lord, his life becomes perfect, and he is promoted to the spiritual sky to enjoy eternal awakened life.

TEXT 4

प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः ।
प्रेरितोऽजनयत्स्वाभिर्मात्राभिरधिपूरुषम् ॥ ४ ॥

prabuddha-karmā daivena
trayoviṁśatiko gaṇaḥ
prerito' janayat svābhir
mātrābhir adhipūruṣam

prabuddha—awakened; *karmā*—activities; *daivena*—by the will of the Supreme; *trayoviṁśatikaḥ*—by the twenty-three principal ingredients; *gaṇaḥ*—combination; *preritaḥ*—induced by; *ajanayat*—manifested; *svābhiḥ*—by His personal; *mātrābhiḥ*—by plenary expansion; *adhipūruṣam*—the gigantic universal form (*viśva-rūpa*).

TRANSLATION

When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the viśva-rūpa body of the Lord, came into existence.

PURPORT

The *virāṭa-rūpa* or *viśva-rūpa*, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Lord Kṛṣṇa exhibited this *virāṭa* or *viśva-rūpa* to Arjuna just to convince the impersonalists that He is the original Personality of Godhead. Kṛṣṇa exhibited the *virāṭa-rūpa;* it is not that Kṛṣṇa was exhibited by the *virāṭa-rūpa.* The *virāṭa-rūpa* is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The *arca-vigraha,* or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the *virāṭa* and *arca* are all nondifferent from His eternal form as Lord Kṛṣṇa.

TEXT 5

परेण विशता स्वस्मिन्मात्रया विश्वसृग्गणः ।
चुक्षोभान्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः ॥ ५ ॥

pareṇa viśatā svasmin
mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āsādya
yasmil lokāś carācarāḥ

pareṇa—by the Lord; *viśatā*—thus entering; *svasmin*—by His own self; *mātrayā*—by a plenary portion; *viśva-sṛk*—the elements of universal creation; *gaṇaḥ*—all; *cukṣobha*—transformed; *anyonyam*—one another; *āsādya*—having obtained; *yasmin*—in which; *lokāḥ*—the planets; *carā-acarāḥ*—movable and immovable.

TRANSLATION

As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

PURPORT

The elements of cosmic creation are all matter and have no potency to increase in volume unless entered into by the Lord in His plenary portion. This means that matter does not increase or decrease unless it is spiritually touched. Matter is a product of spirit and increases only by the touch of spirit. The entire cosmic manifestation has not assumed its gigantic form by itself, as wrongly calculated by less intelligent persons. As long as spirit is within matter, matter can increase as needed; but without the spirit, matter stops increasing. For example, as long as there is spiritual consciousness within the material body of a living entity, the body increases to the required size, but a dead material body, which has no spiritual consciousness, stops increasing. In *Bhagavad-gītā* (Chapter Two) importance is given to the spiritual consciousness, not the body. The entire cosmic body increased by the same process that we experience in our small bodies. One should not, however, foolishly think that the individual infinitesimal soul is the cause of the gigantic manifestation of the universal form. The universal form is called the *virāṭa-rūpa* because the Supreme Lord is within it in His plenary portion.

TEXT 6

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।
आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥ ६ ॥

hiraṇmayaḥ sa puruṣaḥ
sahasra parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛṁhitaḥ

hiraṇmayaḥ—the Garbhodakaśāyī Viṣṇu, who also assumes the *virāṭa-rūpa; saḥ*—He; *puruṣaḥ*—incarnation of Godhead; *sahasra*—one thousand; *parivatsarān*—celestial years; *āṇḍa-kośa*—within the global universe; *uvāsa*—resided; *apsu*—on the water; *sarva-sattva*—all living entities lying with Him; *upabṛṁhitaḥ*—so spread.

TRANSLATION

The gigantic virāṭa-puruṣa known as Hiraṇmaya lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

PURPORT

After the Lord entered each and every universe as the Garbhodakaśāyī Viṣṇu, half of the universe was filled with water. The cosmic manifestation

of the planetary systems, outer space, etc., which are visible to us, is only one half of the complete universe. Before the manifestation takes place and after the entrance of Viṣṇu within the universe, there is a period of one thousand celestial years. All the living entities injected within the womb of the *mahat-tattva* are divided in all universes with the incarnation of Garbhodakaśāyī Viṣṇu, and all of them lie down with the Lord until Brahmā is born. Brahmā is the first living being within the universe, and from him all other demigods and living creatures are born. Manu is the original father of mankind, and therefore, in Sanskrit, mankind is called *mānuṣya.* Humanity in different bodily qualities is distributed throughout the various planetary systems.

TEXT 7

स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।
विबभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा ॥ ७ ॥

sa vai viśva-sṛjāṁ garbho
deva-karmātma-śaktimān
vibabhājātmanā "tmānam
ekadhā daśadhā tridhā

saḥ—that; *vai*—certainly; *viśva-sṛjām*—of the gigantic *virāṭa* form; *garbhaḥ*—total energy; *deva*—living energy; *karma*—activity of life; *ātma*—self; *śaktimān*—full with potencies; *vibabhāja*—divided; *ātmamā*—by Himself; *ātmānam*—Himself; *ekadhā*—in oneness; *daśadhā*—in ten; *tridhā*—and in three.

TRANSLATION

The total energy of the mahat-tattva, in the form of the gigantic virāṭa-rūpa, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

PURPORT

Consciousness is the sign of the living entity or the soul. The existence of the soul is manifest in the form of consciousness, called *jñāna-śakti.* The total consciousness is that of the gigantic *virāṭa-rūpa,* and the same consciousness is exhibited in individual persons. The activity of consciousness is performed through the air of life which is of ten divisions. The airs of life are called *prāṇa, apāna, udāna, vyāna* and *samāna* and are also differently qualified as *nāga, kūrma, kṛkara, devadatta* and *dhanañjaya.*

The consciousness of the soul becomes polluted by the material atmosphere, and thus various activities are exhibited in the false ego of bodily identification. These various activities are described in *Bhagavad-gītā* (Bg. 2.41) as *bahu-śakhā hy anantāś ca buddhayo 'vyavasāyinām.* The conditioned soul is bewildered into various activities for want of pure consciousness. In pure consciousness the activity is one. The consciousness of the individual soul becomes one with the supreme consciousness when there is complete synthesis between the two.

The monist believes that there is only one consciousness, whereas the *sātvatas,* or the devotees, believe that although there is undoubtedly one consciousness, they are one because there is agreement. The individual consciousness is advised to dovetail with the supreme consciousness, as instructed by the Lord in *Bhagavad-gītā* (Bg. 18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* The individual consciousness (Arjuna) is advised to dovetail with the supreme consciousness and thus maintain his conscious purity. It is foolish to try to stop the activities of consciousness, but they can be purified when they are dovetailed with the Supreme. This consciousness is divided into three modes of self-identification according to the proportion of purity: *ādhyātmic* or self-identification with the body and mind, *ādhibhautic* or self-identification with the material products, and *ādhidaivic* or self-identification as a servant of the Lord. Of the three, *ādhidaivic* self-identification is the beginning of purity of consciousness in pursuance of the desire of the Lord.

TEXT 8

एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः ।
आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥ ८ ॥

eṣa hy aśeṣa-sattvānām
ātmāṁśaḥ paramātmanaḥ
ādyo'vatāro yatrāsau
bhūta-grāmo vibhāvyate

eṣaḥ—this; *hi*—certainly; *aśeṣa*—unlimited; *sattvānām*—living entities; *ātmā*—Self; *aṁśaḥ*—part; *paramātmanaḥ*—of the Supersoul; *ādyaḥ*—the first; *avatāraḥ*—incarnation; *yatra*—whereupon; *asau*—all those; *bhūta-grāmaḥ*—the aggregate creations; *vibhāvyate*—flourish.

TRANSLATION

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited

number of living entities, and in Him rests the aggregate creation, which thus flourishes.

PURPORT

The Supreme Lord expands Himself in two ways, by personal plenary expansions and separated minute expansions. The personal plenary expansions are Viṣṇu-tattvas, and the separated expansions are living entities. Since the living entities are very small, they are sometimes described as the marginal energy of the Lord. But the mystic *yogīs* consider the living entities and the Supersoul, Paramātmā, to be one and the same. It is, however, a minor point of controversy; after all, everything created rests on the gigantic *virāṭa* or universal form of the Lord.

TEXT 9

साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा ।
विराट् प्राणो दशविध एकधा हृदयेन च ॥ ९ ॥

sādhyātmaḥ sādhidaivaś ca
sādhibhūta iti tridhā
virāṭ prāṇo daśa-vidha
ekadhā hṛdayena ca

sa-ādhyātmaḥ—the body and mind with all the senses; *sa-ādhidaivaḥ*—and the controlling demigods of the senses; *sa-ādhibhūtaḥ*—the present objectives; *iti*—thus; *tridhā*—three; *virāṭ*—gigantic; *prāṇaḥ*—moving force; *daśa-vidhaḥ*—ten kinds; *ekadhā*—one only; *hṛdayena*—living energy; *ca*—also.

TRANSLATION

The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

PURPORT

In *Bhagavad-gītā* (7.4-5) it is stated that the eight elements earth, water, fire, air, sky, mind, intelligence and false ego are all products of the Lord's inferior energy, whereas the living entities, who are seen to utilize the inferior energy, originally belong to the superior energy, the internal

potency of the Lord. The eight inferior energies work grossly and subtly, whereas the superior energy works as the central generating force. This is experienced in the human body. The gross elements, namely, earth, etc., form the external gross body and are like a coat, whereas the subtle mind and false ego act like the inner clothing of the body.

The movements of the body are first generated from the heart, and all the activities of the body are made possible by the senses, powered by the ten kinds of air within the body. The ten kinds of air are described as follows: The main air passing through the nose in breathing is called *prāṇa*. The air which passes through the rectum as evacuated bodily air is called *apāna*. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called *samāna*. The air which passes through the throat and the stoppage of which constitutes suffocation is called the *udāna* air. And the total air which circulates throughout the entire body is called the *vyāna* air. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called *nāga* air. The air which increases appetite is called *kṛkara* air. The air which helps contraction is called *kūrma* air. The air which helps relaxation by opening the mouth wide (in yawning) is called *devadatta* air, and the air which helps sustenance is called *dhanañjaya* air.

All these airs are generated from the center of the heart, which is one only. This central energy is superior energy of the Lord, who is seated within the heart with the soul of the body, who acts under the guidance of the Lord. This is explained in *Bhagavad-gītā* as follows:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham (Bg. 15.15)

The complete central force is generated from the heart by the Lord, who is seated there and who helps the conditioned soul in remembering and forgetting. The conditioned state is due to the soul's forgetfulness of his relationship of subordination to the Lord. One who wants to continue to forget the Lord is helped by the Lord to forget Him birth after birth, but one who remembers Him, by dint of association with a devotee of the Lord, is helped to remember Him more and more. Thus the conditioned soul can ultimately go back home, back to Godhead.

This process of transcendental help by the Lord is described in *Bhagavad-gītā* (10.10) as follows:

tesāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

The *buddhi-yoga* process of self-realization with intelligence transcendental to the mind (devotional service) can alone elevate one from the conditioned state of material entanglement in the cosmic construction. The conditioned state of the living entity is like that of a person who is within the depths of a huge mechanical arrangement. The mental speculators can reach the point of *buddhi-yoga* after many, many lifetimes of speculation, but the intelligent person who begins from the platform of intelligence above the mind makes rapid progress in self-realization. Because the *buddhi-yoga* process entails no fear of deterioration or retrogression at any time, it is the guaranteed path to self-realization, as confirmed in *Bhagavad-gītā* (2.40). The mental speculators cannot understand that the two birds (*Śve. Up.*) sitting in one tree are the soul and the Supersoul. The individual soul eats the fruit of the tree, while the other bird does not eat the fruit but only observes the activities of the eating bird. The witness bird helps the bird which eats the fruit to perform fruitful activities without attachment. One who cannot understand this difference between the soul and the Supersoul, or God and the living entities, is certainly still in the entanglement of the cosmic machinery and thus must still await the time when he will be free from bondage.

TEXT 10

स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः ।
विराजमतपत्स्वेन तेजसैषां विवृत्तये ॥१०॥

smaran viśva-sṛjām īśo
vijñāpitam adhokṣajaḥ
virājam atapat svena
tejasaiṣāṁ vivṛttaye

smaran—remembering; *viśva-sṛjām*—of the demigods entrusted with the task of cosmic construction; *īśaḥ*—the Supreme Lord; *vijñāpitam*—as He was prayed for; *adhokṣajaḥ*—the Transcendence; *virājam*—the gigantic universal form; *atapat*—considered thus; *svena*—by His own; *tejasā*—energy; *eṣām*—for them; *vivṛttaye*—understanding.

TRANSLATION

The Supreme Lord is the Supersoul of all the demigods who are entrusted with the task of constructing the cosmic manifestation. Being

thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

PURPORT

The impersonalists are captivated by the gigantic universal form of the Supreme. They think that the control behind this gigantic manifestation is imagination. Intelligent persons, however, can estimate the value of the cause by observing the wonders of the effects. For example, the individual human body does not develop from the womb of the mother independently but because the living entity, the soul, is within the body. Without the living entity, a material body cannot automatically take shape or develop. When any material object displays development, it must be understood that there is a spiritual soul within the manifestation. The gigantic universe has developed gradually, just as the body of a child develops. The conception that the Transcendence enters within the universe is, therefore, logical. As the materialists cannot find the soul and the Supersoul within the heart, similarly, for want of sufficient knowledge, they cannot see that the Supreme Soul is the cause of the universe. The Lord is therefore described in the Vedic language as *avāṅ-manasa-gocaraḥ*, beyond the conception of words and minds.

Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord. The Lord is called *adhokṣaja,* or the person who is beyond perception by the blunt, limited potency of our senses. One cannot perceive the transcendental name or form of the Lord by mental speculation. The mundane Ph.D.'s are completely unable to speculate on the Supreme with their limited senses. Such attempts by the puffed up Ph.D.'s are compared to the philosophy of the frog in the well. A frog in a well was informed of the gigantic Pacific Ocean, and he began to puff himself up in order to understand or measure the length and breadth of the Pacific Ocean. Ultimately the frog burst and died. The title Ph.D. can also be interpreted as Plough Department, a title meant for the tillers in the paddy field. The attempt of the tillers in the paddy field to understand the cosmic manifestation and the cause behind such wonderful work can be compared to the endeavor of the frog in the well to calculate the measurement of the Pacific Ocean.

The Lord can reveal Himself only to a person who is submissive and who engages in His transcendental loving service. The demigods controlling the elements and ingredients of universal affairs prayed to the Lord for

guidance, and thus He manifested His gigantic form, as He did at the request of Arjuna.

TEXT 11

अथ तस्याभितप्तस्य कतिधायतनानि ह ।
निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥११॥

atha tasyābhitaptasya
katidhāyatanāni ha
nirabhidyanta devānāṁ
tāni me gadataḥ śṛṇu

atha—therefore; *tasya*—His;*abhitaptasya*— in terms of His contemplation; *katidhā*—how many; *āyatanāni*—embodiments; *ha*—there were; *nirabhidyanta*—by separated parts; *devānām*—of the demigods; *tāni*—all those; *me gadataḥ*—described by me; *śṛṇu*—just hear.

TRANSLATION

Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

PURPORT

The demigods are separated parts and parcels of the Supreme Lord, as are all other living entities. The only difference between the demigods and the ordinary living entities is that when the living entities are rich in pious acts of devotional service to the Lord, and when their desire to lord it over material energy has vanished, they are promoted to the posts of demigods, who are entrusted by the Lord to execute the management of the universal affairs.

TEXT 12

तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम् ।
वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥१२॥

tasyāgnir āsyaṁ nirbhinnaṁ
loka-pālo'viśat padam
vācā svāṁśena vaktavyaṁ
yayāsau pratipadyate

tasya—His; *agniḥ*—fire; *āsyam*—mouth; *nirbhinnam*—thus separated; *loka-pālaḥ*—the directors of material affairs; *aviśat*—entered; *padam*—re-

spective positions; *vācā*—by words; *sva-aṁśena*—by one's own part; *vaktavyam*—speeches; *yayā*—by which; *asau*—they; *pratipadyate*—express.

TRANSLATION

Agni or heat separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.

PURPORT

The mouth of the gigantic universal form of the Lord is the source of the speaking power. The director of the fire element is the controlling deity or the *ādhidaiva*. The speeches delivered are *ādhyātma*, or bodily functions, and the subject matter of the speeches is material productions, or the *ādhibhūta* principle.

TEXT 13

निर्भिन्नं तालु वरुणो लोकपालोऽविशद्धरेः ।
जिह्वयांशेन च रसं ययासौ प्रतिपद्यते ॥१३॥

nirbhinnaṁ tālu varuṇo
loka-pālo'viśadd hareḥ
jihvayāṁśena ca rasaṁ
yayāsau pratipadyate

nirbhinnam—separated; *tālu*—palate; *varuṇaḥ*—the deity controlling air; *loka-pālaḥ*—director of the planets; *aviśat*—entered; *hareḥ*—of the Lord; *jihvayā aṁśena*—with the part of the tongue; *ca*—also; *rasam*—tastes; *yayā*—by which; *asau*—the living entity; *pratipadyate*—expresses.

TRANSLATION

When the palate of the gigantic form was separately manifested, Varuṇa, the director of air in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.

TEXT 14

निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् ।
घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥१४॥

nirbhinne aśvinau nāse
viṣṇor āviśatāṁ padam
ghrāṇenāṁśena gandhasya
pratipattir yato bhavet

nirbhinne—thus being separated; *aśvinau*—the dual Aśvinīs; *nāse*—of the two nostrils; *viṣṇoḥ*—of the Lord; *āviśatām*—entering; *padam*—post; *ghrāṇena aṁśena*—by partially smelling; *gandhasya*—aroma; *pratipattiḥ*—experience; *yataḥ*—whereupon; *bhavet*—becomes.

TRANSLATION

When the Lord's two nostrils separately manifested, the dual Aśvinīkumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

TEXT 15

निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्विभोः।
चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ॥१५॥

nirbhinne akṣiṇī tvaṣṭā
loka-pālo' viśad vibhoḥ
cakṣuṣāṁśena rūpāṇāṁ
pratipattir yato bhavet

nirbhinne—thus being separated; *akṣiṇī*—the eyes; *tvaṣṭā*—the sun; *loka-pālaḥ*—director of light; *aviśat*—entered; *vibhoḥ*—of the great; *cakṣuṣā-aṁśena*—by the part of the eyesight; *rūpāṇām*—of the forms; *pratipattiḥ*—experience; *yataḥ*—by which; *bhavet*—becomes.

TRANSLATION

Thereafter, the two eyes of the gigantic form of the Lord separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

TEXT 16

निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् ।
प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥१६॥

nirbhinnāny asya carmāṇi
loka-pālo' nilo' viśat
prāṇenāṁśena saṁsparśaṁ
yenāsau pratipadyate

nirbhinnāni—being separated; *asya*— of the gigantic form; *carmāṇi*— skin; *loka-pālaḥ*—the director; *anilaḥ*—air; *aviśat*—entered; *prāṇena aṁśena*—the part of the breathing; *saṁsparśam*—touch; *yena*—by which; *asau*—the living entity; *pratipadyate*—can experience.

TRANSLATION

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the mind, entered with partial touch, and thus the living entities can realize tactile knowledge.

TEXT 17

कर्णावस्य विनिर्भिन्नौ धिष्ण्यं स्वं विविशुर्दिशः ।
श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥१७॥

karṇāvasya vinirbhinnau
dhiṣṇyaṁ svaṁ viviśur
diśaḥ śrotreṇāṁśena śabdasya
siddhiṁ yena prapadyate

karṇau—the ears; *asya*—of the gigantic form; *vinirbhinnau*—being thus separated; *dhiṣṇyam*—the controlling deity; *svam*—own; *viviśuḥ*—entered; *diśaḥ*—of the directions; *śrotreṇa aṁśena*—with the hearing principles; *śabdasya*—of the sound; *siddhim*—perfection; *yena*—by which; *prapadyate*—is experienced.

TRANSLATION

When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

PURPORT

The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things. The perfection of all sound or knowledge enters through the ear and makes one's life perfect. The entire Vedic

system of knowledge is received by aural reception only, and thus sound is the most important source of knowledge.

TEXT 18

त्वचमस्य विनिर्भिन्नां विविशुर्धिष्ण्यमोषधीः ।
अंशेन रोमभिः कण्डूं यैरसौ प्रतिपद्यते ॥१८॥

tvacam asya vinirbhinnāṁ
viviśur dhiṣṇyam oṣadhīḥ
aṁśena romabhiḥ kaṇḍūṁ
yair asau pratipadyate

tvacam—skin; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *viviśuḥ*—entered; *dhiṣṇyam*—the controlling deity; *oṣadhīḥ*—sensations; *aṁśena*—with parts; *romabhiḥ*—through the hairs on the body; *kaṇḍūm*—itching; *yaiḥ*—by which; *asau*—the living entity; *pratipadyate*—experiences.

TRANSLATION

When there was a separate manifestation of skin, the controlling deities of sensations and its different parts entered into it, and thus the living entities feel itching and happiness due to touch.

PURPORT

For sense perception there are two principal items, touch and itching, and both of them are controlled by the skin and hairs on the body. According to Śrī Viśvanātha Cakravartī, the controlling deity of touch is the air passing within the body, and the controlling deity of the hairs on the body is Oṣadhya. For the skin the object of perception is touch, and for the hairs on the body the object of perception is itching.

TEXT 19

मेढ्रं तस्य विनिर्भिन्नं स्वधिष्ण्यं क उपाविशत् ।
रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥१९॥

meḍhraṁ tasya vinirbhinnaṁ
sva-dhiṣṇyaṁ ka
upāviśat retasāṁśena yenāsāv
ānandaṁ pratipadyate

meḍhram—genitals; *tasya*—of the gigantic form; *vinirbhinnam*—being separated; *sva-dhiṣṇyam*—own position; *kaḥ*—Brahmā, the original living creature; *upāviśat*—entered; *retasā aṁśena*—with the part of the semina; *yena*—by which; *asau*—the living entity; *ānandam*—sex pleasure; *pratipadyate*—experiences.

TRANSLATION

When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semina, and thus the living entities can enjoy sex pleasure.

TEXT 20

गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत् ।
पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥२०॥

gudaṁ puṁso vinirbhinnaṁ
mitro lokeśa āviśat
pāyunāṁśena yenāsau
visargaṁ pratipadyate

gudam—evacuating outlet; *puṁsaḥ*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mitraḥ*—the sun-god; *lokeśaḥ*—the director named Mitra; *āviśat*—entered; *pāyunā aṁśena*—with the partial evacuation process; *yena*—by which; *asau*—the living entity; *visargam*—evacuation; *pratipadyate*—performs.

TRANSLATION

The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

TEXT 21

हस्तावस्य विनिर्भिन्नाविन्द्रः स्वर्पतिराविशत् ।
वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥२१॥

hastāv asya vinirbhinnāv
indraḥ svar-patir āviśat
vārtayāṁśena puruṣo
yayā vṛttiṁ prapadyate

hastau—hands; *asya*—of the gigantic form; *vinirbhinnau*—being separately manifested; *indraḥ*—the King of heaven; *svaḥ-patiḥ*—the ruler of heavenly

planets; *āviśat*—entered into it; *vārtayā aṁśena*—with partial mercantile principles; *puruṣaḥ*—the living entity; *yayā*—by which; *vṛttim*—business of livelihood; *prapadyate*—transacts.

TRANSLATION

Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

TEXT 22

पादावस्य विनिर्भिन्नौ लोकेशो विष्णुराविशत् ।
गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ॥२२॥

pādāv asya vinirbhinnau
lokeśo viṣṇur āviśat
gatyā svāṁśena puruṣo
yayā prāpyaṁ prapadyate

pādau—the legs; *asya*—of the gigantic form; *vinirbhinnau*—being manifested separately; *lokeśaḥ viṣṇuḥ*—the demigod Viṣṇu (not the Personality of Godhead); *āviśat*—entered; *gatyā*—by the power of movement; *sva-aṁśena*—with his own parts; *puruṣaḥ*—living entity; *yayā*—by which; *prāpyam*—destination; *prapadyate*—reaches.

TRANSLATION

Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity to move to his destination.

TEXT 23

बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्ण्यमाविशत् ।
बोधेनांशेन बोद्धव्यम् प्रतिपत्तिर्यतो भवेत् ॥२३॥

buddhiṁ cāsya vinirbhinnāṁ
vāgīśo dhiṣṇyam āviśat
bodhenāṁśena boddhavyam
pratipattir yato bhavet

buddhim—intelligence; *ca*—also; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *vāgīśaḥ*—Brahmā, lord of the *Vedas*; *dhiṣṇyam*—the controlling power; *āviśat*—entered in; *bodhena aṁśena*—

with his part of intelligence; *boddhavyam*—the matter of understanding; *pratipattiḥ*—understood; *yataḥ*—by which; *bhavet*—so becomes.

TRANSLATION

When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.

TEXT 24

हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत् ।
मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥२४॥

hṛdayaṁ cāsya nirbhinnaṁ
candramā dhiṣṇyam āviśat
manasāṁśena yenāsau
vikriyāṁ pratipadyate

hṛdayam—heart; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being manifested separately; *candramā*—the moon demigod; *dhiṣṇyam*—with controlling power; *āviśat*—entered into; *manasā aṁśena*—partly with mental activity; *yena*—by which; *asau*—the living entity; *vikriyām*—resolution; *pratipadyate*—transacts.

TRANSLATION

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

TEXT 25

आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम् ।
कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२५॥

ātmānaṁ cāsya nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenāsau
kartavyaṁ pratipadyate

ātmānam—false ego; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being separately manifested; *abhimānaḥ*—false identification; *aviśat*—entered; *padam*—in position; *karmaṇā*—activities; *aṁśena*—by the part; *yena*—

by which; *asau*—the living entity; *kartavyam*—objective activities; *pratipadyate*—takes in.

TRANSLATION

Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

PURPORT

The false ego of materialistic identity is controlled by the demigod Rudra, an incarnation of Lord Śiva. Rudra is the incarnation of the Supreme Lord who controls the mode of ignorance within material nature. The activities of the false ego are based on the objective of the body and mind. Most persons conducted by the false ego are controlled by Lord Śiva. When one reaches a finer version of ignorance, he falsely thinks of himself as the Supreme Lord. That egoistic conviction of the conditioned soul is the last snare of the illusory energy which controls the entire material world.

TEXT 26

सत्त्वं चास्य विनिर्भिन्नं महान्धिष्ण्यमुपाविशत् ।
चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते ॥२६॥

sattvaṁ cāsya vinirbhinnaṁ
mahān dhiṣṇyam-upāviśat
cittenāṁśena yenāsau
vijñānaṁ pratipadyate

sattvam—consciousness; *ca*—also; *asya*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mahān*—the total energy, *mahat-tattva*; *diṣṇyam*—with control; *upāviśat*—entered into; *cittena aṁśena*—along with his part of consciousness; *yena*—by which; *asau*—the living entity; *vijñānam*—specific knowledge; *pratipadyate*—cultivates.

TRANSLATION

Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

TEXT 27

शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुदपद्यत ।
गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२७॥

śīrṣṇo 'sya dyaur dharā padbhyāṁ
khaṁ nābher udapadyata
guṇānāṁ vṛttayo yeṣu
pratīyante surādayaḥ

śīrṣṇaḥ—head; *asya*—of the gigantic form; *dyauḥ*—the heavenly planets; *dharā*—earthly planets; *padbhyām*—on His legs; *kham*—the sky; *nābheḥ*—from the abdomen; *udapadyata*—became manifested; *guṇānām*—of the three modes of nature; *vṛttayaḥ*—reactions; *yeṣu*—in which; *pratīyante*—manifest; *sura- ādayaḥ*—the demigods and others.

TRANSLATION

Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

TEXT 28

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे ।
धरां रजःस्वभावेन पणयो ये च ताननु ॥२८॥

ātyantikena sattvena
divaṁ devāḥ prapedire
dharāṁ rajaḥ sva-bhāvena
paṇayo ye ca tān anu

ātyantikena—excessive; *sattvena*—by the mode of goodness; *divam*—in the higher planets; *devāḥ*—the demigods; *prapedire*—have been situated; *dharām*—on the earth; *rajaḥ*—mode of passion; *sva-bhāvena*—by nature; *paṇayaḥ*—the human being; *ye*—all those; *ca*—also; *tān*—their; *anu*—subordinate.

TRANSLATION

The demigods are situated in the heavenly planets qualified by the superexcellent quality of the mode of goodness, whereas the human

beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

PURPORT

In *Bhagavad-gītā* (14.14-15) it is said that those who are highly developed in the mode of goodness are promoted to the higher, heavenly planetary system, and those who are overpowered by the mode of passion are situated in the middle planetary systems, the earth and similar planets. But those who are surcharged with the mode of ignorance are degraded to the lower planetary systems or to the animal kingdom. The demigods are highly developed in the mode of goodness, and thus they are situated in the heavenly planets. Below human beings are the animals, although some of them mingle with human society; cows, horses, dogs, etc., are habituated to live under the protection of human beings.

The word *ātyantikena* is very significant in this verse. By development of the mode of goodness of material nature one can become situated in the heavenly planets. But by excessive development of the modes of passion and ignorance, the human being indulges in killing the animals who are meant to be protected by mankind. Persons who indulge in unnecessary animal killing have excessively developed in the modes of passion and ignorance and have no hope of advancing to the mode of goodness; they are destined to be degraded to lower statuses of life. The planetary systems are calculated as upper and lower in terms of the classes of living entities who live there.

TEXT 29

तार्तीयेन स्वभावेन भगवन्नाभिमाश्रिताः ।
उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः ॥२९॥

tārtīyena sva-bhāvena
bhagavan nābhim āśritāḥ
ubhayor antaraṁ vyoma
ye rudra-pārṣadāṁ gaṇāḥ

tārtīyena—by excessive development of the third mode of material nature, the mode of ignorance; *sva-bhāvena*—by such nature; *bhagavat-nābhim*—the abdominal navel of the gigantic form of the Personality of Godhead; *āśritāḥ*—those who are so situated; *ubhayoḥ*—between the two; *antaram*—in between; *vyoma*—the sky; *ye*—all of them; *rudra-pārṣadām*—associates of Rudra; *gaṇāḥ*—population.

TRANSLATION

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets.

PURPORT

This middle portion of the sky is called Bhuvarloka, as confirmed by both Śrīla Viśvanātha Cakravartī and Śrīla Jīva Gosvāmī. In *Bhagavad-gītā* it is stated that those who develop in the mode of passion are situated in the middle region. Those who are situated in the mode of goodness are promoted to the regions of the demigods, those who are situated in the mode of passion are placed in human society, and those who are situated in the mode of ignorance are placed in the society of animals or ghosts. There are no contradictions in this conclusion. Numerous living entities are distributed all over the universe in different planets and are so situated in terms of their own qualities in the modes of material nature.

TEXT 30

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरूद्वह ।
यस्तून्मुखत्वाद्वर्णानां मुख्योऽभूद्ब्राह्मणो गुरुः॥३०॥

mukhato 'vartata brahma
puruṣasya kurūdvaha
yas tūnmukhatvād varṇānāṁ
mukhyo 'bhūd brāhmaṇo guruḥ

mukhataḥ—from the mouth; *avartata*—generated; *brahma*—the Vedic wisdom; *puruṣasya*—of the *virāṭa-puruṣa,* the gigantic form; *kuru-udvaha*—O chief of the Kuru dynasty; *yaḥ*—who are; *tu*—due to; *unmukhatvāt*—inclined to; *varṇānām*—of the orders of society; *mukhyaḥ*—the chief; *abhūt*—so became; *brāhmaṇaḥ*—called the *brāhmaṇas; guruḥ*—the recognized teacher or spiritual master.

TRANSLATION

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virāṭa, the gigantic form. Those who are inclined to this Vedic knowledge are called brāhmaṇas, and they are the natural teachers and spiritual masters of all the orders of society.

PURPORT

As confirmed in *Bhagavad-gītā* (Bg. 4.13), the four orders of human society developed with the order of the body of the gigantic form. The bodily divisions are the mouth, arms, waist and legs. Those who are situated on the mouth are called *brāhmaṇas,* those who are situated on the arms are called *kṣatriyas,* those who are situated on the waist are called *vaiśyas,* and those who are situated on the legs are called *śūdras.* Everyone is situated in the body of the Supreme in His gigantic *viśva-rūpa* form. In terms of the four orders, therefore, no caste is to be considered degraded because of being situated on a particular part of the body. In our own bodies we do not show any actual difference in our treatment towards the hands or legs. Each and every part of the body is important, although the mouth is the most important of the bodily parts. If other parts are cut off from the body, a man can continue his life, but if the mouth is cut off, one cannot live. Therefore, this most important part of the body of the Lord is called the sitting place of the *brāhmaṇas,* who are inclined to the Vedic wisdom. One who is not inclined to the Vedic wisdom but to mundane affairs cannot be called a *brāhmaṇa,* even if he is born of a *brāhmaṇa* family or father. To have a *brāhmaṇa* father does not qualify one as a *brāhmaṇa.* The main qualification of a *brāhmaṇa* is to be inclined to the Vedic wisdom. The *Vedas* are situated on the mouth of the Lord, and therefore anyone who is inclined to the Vedic wisdom is certainly situated on the mouth of the Lord, and he is a *brāhmaṇa.* This inclination towards Vedic wisdom is also not restricted to any particular caste or community. Anyone from any family and from any part of the world may become inclined to the Vedic wisdom, and that will qualify him as a real *brāhmaṇa.*

A real *brāhmaṇa* is the natural teacher or spiritual master. Unless one has Vedic knowledge, one cannot become a spiritual master. The perfect knowledge of the *Vedas* is to know the Lord, the Personality of Godhead, and that is the end of Vedic knowledge, or *Vedānta.* One who is situated in the impersonal Brahman and has no information of the Supreme Personality of Godhead may become a *brāhmaṇa,* but he cannot become a spiritual master. It is said: *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ, avaiṣṇava guru asat sat sva-paco vaiṣṇava guruḥ.* An impersonalist can become a qualified *brāhmaṇa,* but he cannot become a spiritual master unless and until he is promoted to the stage of a Vaiṣṇava, or a devotee of the Personality of Godhead. Lord Caitanya, the great authority of Vedic wisdom in the modern age, stated:

kibāvipra-kiba-nyāsī śūdra kene naya
yei kṛṣṇa tattvavitta sei guru haya.

A person may be a *brāhmaṇa* or a *śūdra* or a *sannyāsī*, but if he happens to be well versed in the science of Kṛṣṇa, then he is fit to become a spiritual master. The qualification, then, of a spiritual master is not to be a qualified *brāhmaṇa*, but to be well versed in the science of Kṛṣṇa.

One who is conversant with Vedic wisdom is a *brāhmaṇa*. And only a *brāhmaṇa* who is a pure Vaiṣṇava and knows all the intricacies of the science of Kṛṣṇa can become a spiritual master.

TEXT 31

बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः ।
यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥३१॥

bāhubhyo 'vartata kṣatraṁ
kṣatriyas tad anuvrataḥ
yo jātas trāyate varṇān
pauruṣaḥ kaṇṭaka-kṣatāt

bāhubhyaḥ—from the arms; *avartata*—generated; *kṣatram*—the power of protection; *kṣatriyaḥ*—in relation to the power of protection; *tat*—that; *anuvrataḥ*—followers; *yaḥ*—one who; *jātaḥ*—so becomes; *trāyate*—delivers; *varṇān*—the other occupations; *pauruṣaḥ*—representative of the Personality of Godhead; *kaṇṭaka*—disturbing elements like thieves and debauchees; *kṣatāt*—mischief.

TRANSLATION

Thereafter the power of protection was generated from the arms of the gigantic virāṭa form, and in relation to such power the kṣatriyas also came into existence by following the kṣatriya principle of protecting society from the disturbance of thieves and miscreants.

PURPORT

As the *brāhmaṇas* are recognized by their particular qualification of inclination towards the transcendental knowledge of Vedic wisdom, so also the *kṣatriyas* are recognized by the power to protect society from the disturbing elements of thieves and miscreants. The word *anuvrataḥ* is significant. A person who follows the *kṣatriya* principles by protecting society from thieves and miscreants is called a *kṣatriya*, not the one who is

simply born a *kṣatriya.* The conception of the caste system is always based on quality and not on the qualification of birth. Birth is an extraneous consideration; it is not the main feature of the orders and divisions. In *Bhagavad-gītā* the qualifications of the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are specifically mentioned, and it is understood that all such qualifications are needed before one can be designated as belonging to a particular group (Bg. 18.41).

Lord Viṣṇu is always mentioned as the *puruṣa* in all Vedic scriptures. Sometimes the living entities are also mentioned as *puruṣas,* although they are essentially *puruṣa-śakti (parā-śakti* or *parā-prakṛti),* the superior energy of the *puruṣa.* Illusioned by the external potency of the *puruṣa* (the Lord), the living entities falsely think of themselves as the *puruṣa* although they actually have no qualifications. The Lord has the power to protect. Of the three deities Brahmā, Viṣṇu and Maheśvara, the first has the power to create, the second has the power to protect, and the third has the power to destroy. The word *puruṣa* is significant in this verse because the *kṣatriyas* are expected to represent the *puruṣa* Lord in giving protection to the *prajās,* or all those who are born in the land and water. Protection is therefore meant for both man and the animals. In modern society the *prajās* are not protected from the hands of thieves and miscreants. The modern democratic state, which has no *kṣatriyas,* is a government of the *vaiśyas* and *śūdras,* and not of *brāhmaṇas* and *kṣatriyas* as formerly. Mahārāja Yudhiṣṭhira and his grandson Mahārāja Parīkṣit were typical *kṣatriya* kings, for they gave protection to all men and animals. When the personification of Kali attempted to kill a cow, Mahārāja Parīkṣit at once prepared himself to kill the miscreant, and the personification of Kali was banished from his kingdom. That is the sign of *puruṣa,* or the representative of Lord Viṣṇu. According to Vedic civilization, a qualified *kṣatriya* monarch is given the respect of the Lord because he represents the Lord by giving protection to the *prajās.* Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company. The problems of modern human society are due to the lack of qualified *brāhmaṇas* and *kṣatriyas* and the over-influence of the *vaiśyas* and *śūdras* by so-called general franchise.

TEXT 32

विशोऽवर्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः ।
वैश्यस्तदुद्भवो वार्तां नृणां यः समवर्तयत् ॥३२॥

viśo 'vartanta tasyorvor
loka-vṛttikarīr vibhoḥ
vaiśyas tad-udbhavo vārtāṁ
nṛṇāṁ yaḥ samavartayat

viśaḥ—means of living by production and distribution; *avartanta*—generated; *tasya*—His (the gigantic form's); *ūrvoḥ*—from the thighs; *loka-vṛttikarīḥ*—means of livelihood; *vibhoḥ*—of the Lord; *vaiśyaḥ*—the mercantile community; *tat*—their; *udbhavaḥ*—orientation; *vārtām*—means of living; *nṛṇām*—of all men; *yaḥ*—one who; *samavartayat*—executed.

TRANSLATION

The means of livelihood of all persons, namely production of grains and their distribution to the prajās, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.

PURPORT

Human society's means of living is clearly mentioned here as *viśa,* or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In *Bhagavad-gītā* also the duties of the *vaiśyas,* who are engaged in *viśa,* are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The *vaiśyas* are divided into many subsections: some of them are called *khetry,* or landowners, some are called *kṛṣana,* or land tillers, some of them are called *tilvanika,* or grain raisers, some are called *gandhavanika,* or merchants in spices, and some are called *suvarṇavanika,* or merchants in gold and banking. The *brāhmaṇas* are the teachers and spiritual masters, the *kṣatriyas* protect the citizens from the hands of thieves and miscreants, and the *vaiśyas* are in charge of production and distribution. The *śūdras,* the unintelligent class of men who cannot act independently in any of the above mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the *brāhmaṇas* were given all the necessities of life by the *kṣatriyas* and *vaiśyas* because they had no time to spend making a living. The *kṣatriyas* would collect taxes from the *vaiśyas* and *śūdras,* but the

brāhmaṇas were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes or *varṇa* classifications are therefore essential for maintaining a peaceful human society.

TEXT 33

पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये ।
तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः ॥३३॥

padbhyāṁ bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyāṁ jātaḥ purā śūdro
yad-vṛttyā tuṣyate hariḥ

padbhyām—from the legs; *bhagavataḥ*—of the Personality of Godhead; *jajñe*—became manifested; *śuśrūṣā*—service; *dharma*—occupational duty; *siddhaye*—for the matter of; *tasyām*—in that; *jātaḥ*—being generated; *purā*—formerly; *śūdraḥ*—the servitors; *yat-vṛttyā*—the occupation by which; *tuṣyate*—becomes satisfied; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Thereafter service manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the śūdras, who satisfy the Lord by service.

PURPORT

Service is the real constitutional occupation of all living entities. The living entities are meant to render service to the Lord, and they can attain religious perfection by this service attitude. One cannot attain religious perfection simply by speculating to attain theoretical knowledge. The *jñānī* division of spiritualists go on speculating only to distinguish the soul from matter, but they have no information of the activities of the soul after being liberated by knowledge. It is said that persons who only mentally speculate to know things as they are and who do not engage in the transcendental loving service of the Lord are simply wasting their time.

It is clearly said here that the principle of service was generated from the legs of the Lord for the sake of perfecting the religious process, but this transcendental service is different from the idea of service in the material world. In the material world, no one wants to be a servant; everyone wants to become the master because false mastership is the basic

disease of the conditioned soul. The conditioned soul in the material world wants to lord it over others. Illusioned by the external energy of the Lord, he is forced to become a servant of the material world. That is the real position of the conditioned soul. The last snare of the illusory external energy is the conception of becoming one with the Lord, and due to this conception the illusioned soul remains in the bondage of material energy, falsely thinking himself a liberated soul and "as good as Nārāyaṇa."

It is actually better to be a *śūdra* than to be a *brāhmaṇa* and not develop the service attitude because that attitude alone satisfies the Lord. Every living being—even if he be a *brāhmaṇa* by qualification—must take to the transcendental service of the Lord. Both *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* support that this service attitude is the perfection of the living entity. A *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* can perfect his occupational duties only by rendering service unto the Lord. A *brāhmaṇa* is supposed to know this fact due to his perfection in Vedic wisdom. The other sections are supposed to follow the direction of the *brāhmaṇa*-Vaiṣṇava (one who is a *brāhmaṇa* by qualification and a Vaiṣṇava by action). That will make the entire society perfect in regard to the order of its social construction. A disordered society cannot satisfy either the members of the society or the Lord. Even if one is not a perfect *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* but takes to the service of the Lord, not caring for the perfection of his social position, he becomes a perfect human being simply by developing the attitude of service to the Supreme Lord.

TEXT 34

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।
श्रद्धयाऽऽत्मविशुद्ध्यर्थं यज्जाताः सह वृत्तिभिः॥३४॥

ete varṇāḥ sva-dharmeṇa
yajanti sva-gurum harim
śraddhayā "tma-viśuddhyartham
yaj jātāḥ saha vṛttibhiḥ

ete—all these; *varṇāḥ*—orders of society; *sva-dharmeṇa*—by one's own occupational duties; *yajanti*—worship; *sva-gurum*—with the spiritual master; *harim*—the Supreme Personality of Godhead; *śraddhayā*—with faith and devotion; *ātma*—self; *viśuddhyartham*—for purifying; *yat*—from whom; *jātāḥ*—born; *saha*—along with; *vṛttibhiḥ*—occupational duty.

TRANSLATION

All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

PURPORT

Since they are born from different parts of the body of the Supreme Lord in His gigantic form, all living entities in all parts of the entire universe are supposed to be eternal servitors of the supreme body. Every part of our own body, such as the mouth, hands, thighs and legs, is meant to render service to the whole. That is their constitutional position. In subhuman life the living entities are not conscious of this constitutional position, but in the human form of life they are supposed to know this through the system of the *varṇas,* the social orders. As above mentioned, the *brāhmaṇa* is the spiritual master of all the orders of society, and thus brahminical culture, culminating in the transcendental service of the Lord, is the basic principle for purifying the soul.

In conditioned life the soul is under the impression that he can become the Lord of the universe, and the last point of this misconception is to think oneself the Supreme. The foolish conditioned soul does not take into account that the Supreme cannot be conditioned by *māyā,* or illusion. If the Supreme were to become conditioned by illusion, where would be His supremacy? In that case, *māyā* or illusion would be the Supreme. Therefore, because the living entities are conditioned, they cannot be supreme. The actual position of the conditioned soul is explained in this verse: all the conditioned souls are impure due to contact with the material energy in three modes of nature. Therefore it is necessary that they purify themselves under the guidance of the bona fide spiritual master, who is not only a *brāhmaṇa* by qualification but who must also be a Vaiṣṇava. The only self-purifying process mentioned herein is to worship the Lord under the recognized method—under the guidance of the bona fide spiritual master. That is the natural way of purification, and no other method is recommended as bona fide. The other methods of purification may be helpful to come to this stage of life, but ultimately one has to come to this last point before he attains actual perfection. *Bhagavad-gītā* confirms this truth as follows:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

(Bg. 7.19)

TEXT 35

एतत्क्षत्तर्भगवतो दैवकर्मात्मरूपिणः ।
कः श्रद्दध्यादुपाकर्तुं योगमायाबलोदयम् ॥३५॥

etat kṣattar bhagavato
daiva-karmātma-rūpiṇaḥ
kaḥ śraddadhyād upākartuṁ
yoga-māyā-balodayam

etat—this; *kṣattaḥ*—O Vidura; *bhagavataḥ*—of the Supreme Personality of Godhead; *daiva-karma-ātma-rūpiṇaḥ*—of the gigantic form of transcendental work, time and nature; *kaḥ*—who else; *śraddadhyāt*—can aspire; *upākartum*— measure in totality ;*yoga-māyā*—internal potency; *balodayam*—manifested by the strength of.

TRANSLATION

O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?

PURPORT

The froggish philosophers may go on with their mental speculations on the subject matter of the *virāṭa,* the gigantic form exhibited by the *yoga-māyā* internal potency of the Supreme Personality of Godhead, but factually no one can measure such a vast exhibition. In *Bhagavad-gītā,* Arjuna, the recognized devotee of the Lord, says:

aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśyāmi viśveśvara viśva-rūpa

"O my Lord, O gigantic *viśva-rūpa* form, O master of the universe, I see innumerable hands, bodies, mouths, eyes, etc., in all directions, and they are all unlimited. I cannot find the end of this manifestation, nor do I see the middle, nor the beginning." (Bg. 11.16)

Bhagavad-gītā was specifically spoken to Arjuna, and the *viśva-rūpa* was exhibited before him at his request. He was awarded the specific eyes to

see this *viśva-rūpa,* yet although he was able to see the Lord's innumerable hands and mouths, he was unable to see Him completely. Since Arjuna was unable to estimate the length and breadth of the potency of the Lord, who else would be able to do so? One may only indulge in miscalculation like the frog philosopher. The frog philosopher wanted to estimate the length and breadth of the Pacific Ocean by his experience of a well three cubic feet large, and thus he began to puff himself up to become as big as the Pacific Ocean, but at last he burst and died by this process. This story is applicable to the mental philosophers who, under the illusion of the Lord's external energy, indulge in estimating the length and breadth of the Supreme Lord. The best path is to become a cool-headed, submissive devotee of the Lord, try to hear about the Lord from the bona fide spiritual master, and thus serve the Lord in transcendental loving service, as suggested in the previous verse.

TEXT 36

तथापि कीर्तयाम्यङ्ग यथामति यथाश्रुतम् ।
कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्याभिधासतीम् ॥३६॥

tathāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtiṁ hareḥ svāṁ satkartuṁ
giram anyābhidhāsatīm

tathā—therefore; *api*—although it is so; *kīrtayāmi*—I do describe; *aṅga*—O Vidura; *yathā*—as much as; *mati*—intelligence; *yathā*—as much as; *śrutam*—heard; *kīrtim*—glories; *hareḥ*—of the Lord; *svām*—own; *satkartum*—just purify; *giram*—speeches; *anyābhidhā*—otherwise; *asatīm*—unchaste.

TRANSLATION

In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate, I am now describing, in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

PURPORT

The purification of the conditioned soul necessitates purification of his consciousness. By the presence of consciousness, the presence of the transcendental soul is verified, and as soon as consciousness leaves the body, the material body is not active. Consciousness is perceived, therefore,

by activities. The theory put forward by empiric philosophers that consciousness can remain in an inactive state is the proof of their poor fund of knowledge. One should not become unchaste by stopping the activities of pure consciousness. If the activities of pure consciousness are stopped, certainly the conscious living force will be otherwise engaged because unless engaged the consciousness has no standing. Consciousness cannot be silent, even for a moment. When the body does not act, the consciousness acts in the form of dreams. Unconsciousness is artificial; by induced extraneous help, it remains for a limited period, but when the intoxication of the drug is finished or when one is awake, the consciousness again acts earnestly.

Maitreya's statement is that in order to avoid unchaste conscious activities, he was trying to describe the unlimited glories of the Lord, although he had no capacity to describe them perfectly. This glorification of the Lord is not a product of research, but the result of hearing submissively from the authority of the spiritual master. It is also not possible to repeat all that one has heard from his spiritual master, but one can narrate as far as possible by one's honest endeavor. It does not matter whether the Lord's glories are fully explained or not. One must attempt to engage one's bodily, mental and verbal activities in the transcendental glorification of the Lord, otherwise such activities will remain unchaste and impure. The existence of the conditioned soul can be purified only by the method of engaging mind and speech in the service of the Lord. The *tridaṇḍi-sannyāsī* of the Vaiṣṇava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the *ekadaṇḍi-sannyāsī* takes the vow to become one with the Supreme. Since the Lord is the Absolute, there is no distinction between Him and His glories. The glories of the Lord as chanted by the Vaiṣṇava-*sannyāsī* are as substantial as the Lord Himself, and thus while glorifying the Lord the devotee becomes one with Him in transcendental interest, although he remains eternally a transcendental servitor. This simultaneously one and different position of the devotee makes him eternally purified, and thus his life becomes a complete success.

TEXT 37

एकान्तलाभं वचसो नु पुंसां
सुश्लोकमौलेर्गुणवादमाहुः ।
श्रुतेश्च विद्वद्भिरुपाकृतायां
कथासुधायामुपसम्प्रयोगम् ॥३७॥

ekānta-lābhaṁ vacaso nu puṁsāṁ
suśloka-mauler guṇa-vādam āhuḥ
śruteś ca vidvadbhir upākṛtāyāṁ
kathā-sudhāyām upasamprayogam

ekānta—the one which has no comparison; *lābham*—gain; *vacasaḥ*—by discussions; *nu puṁsām*—after the Supreme Person; *suśloka*—pious; *mauleḥ*—activities; *guṇa-vādam*—glorification; *āhuḥ*—it is so said; *śruteḥ*—of the ear; *ca*—also; *vidvadbhiḥ*—by the learned; *upākṛtāyām*—being so edited; *kathā-sudhāyām*—in the nectar of such a transcendental message; *upasamprayogam*—serves the real purpose, being nearer to.

TRANSLATION

The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the pious actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near to them.

PURPORT

The impersonalists are very much afraid of hearing the activities of the Lord because they think that the happiness derived from the transcendental situation of Brahman is the ultimate goal of life; they think that anyone's activity, even that of the Personality of Godhead, is mundane. But the idea of happiness indicated in this verse is different because it relates to the activities of the Supreme Personality, who has transcendental qualities. The word *guṇa-vāda* is significant because the qualities of the Lord and His activities and pastimes are the subject matter for the discussions of devotees. A *ṛṣi* like Maitreya is certainly not interested in discussing anything pertaining to mundane qualities, yet he says that the highest perfectional stage of transcendental realization is to discuss the Lord's activities. Śrīla Jīva Gosvāmī, therefore, concludes that topics regarding the transcendental activities of the Lord are far beyond the transcendental realization of *kaivalya* happiness. These transcendental activities of the Lord are so arranged in writing by the great sages that simply by hearing of those narrations one becomes perfectly self-realized, and the proper use of the ear and the tongue is also achieved. *Śrīmad-Bhāgavatam* is one of such great literatures, and the highest perfectional state of life is attained simply by hearing and reciting its contents.

TEXT 38

आत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना ।
संवत्सरसहस्रान्ते धिया योगविपक्वया ॥३८॥

ātmano' vasito vatsa
mahimā kavinā "dinā
saṁvatsara-sahasrānte
dhiyā yoga-vipakkayā

ātmanaḥ—of the Supreme Soul; *avasitaḥ*—known; *vatsa*—O my dear sons; *mahimā*—glories; *kavinā*—by the poet Brahmā; *ādinā*—original; *saṁvatsara*—celestial year; *sahasra-ante*—at the end of one thousand; *dhiyā*—by intelligence; *yoga-vipakkayā*—by matured meditation.

TRANSLATION

The original poet, Brahmā, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.

PURPORT

There are some froggish philosophers who want to know the Supreme Soul by means of philosophy and mental speculation. And when the devotees, who are, to some extent, in knowledge of the Supreme Lord, admit that the glories of the Lord are inestimable or inconceivable, the froggish philosophers adversely criticize them. These philosophers, like the frog in the well who tried to estimate the measurement of the Pacific Ocean, like to take trouble over fruitless mental speculation instead of taking instructions from devotees like the original poet, namely, Brahmā. Lord Brahmā underwent a severe type of meditation for one thousand celestial years, yet he said that the glories of the Lord are inconceivable. Therefore what can the froggish philosophers hope to gain from their mental speculations?

It is said in the *Brahma-saṁhitā* that the mental speculator may fly through the sky of speculation with the velocity of the mind or the wind for thousands of millions of years, and still he will find it inconceivable. The devotees, however, do not waste time in such vain searching after knowledge of the Supreme, but they submissively hear the glories of the Lord from bona fide devotees. Thus they transcendentally enjoy the process of hearing and chanting. The Lord approves of the devotional activities of the devotees or *mahātmās*, and He says:

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam

satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ
na ma syantaś ca māṁ bhaktyā nitya-yuktā upāsate. (Bg. 9.13 -14)

The pure devotees of the Lord take shelter of the *parā-prakṛti,* the internal potency of the Lord called Lakṣmīdevī, Sītādevī, Śrīmatī Rādhārāṇī or Śrīmatī Rukmiṇīdevī, and thus they become actual *mahātmās* or great souls. *Mahātmās* are not fond of indulging in mental speculations, but they actually take to the devotional service of the Lord, without the slightest deviation. Devotional service is manifested by the primary process of hearing and chanting about the activities of the Lord. This transcendental method practiced by the *mahātmās* gives them sufficient knowledge of the Lord because if the Lord can at all be known to some extent, it is only through the means of devotional service and no other way. One may go on speculating and waste the valuable time of his human life, but that will not help anyone to enter into the precincts of the Lord. The *mahātmās*, however, are not concerned with knowing the Lord by mental speculation because they enjoy hearing about His glorious activities in His transcendental dealings with His devotees or with the demons. The devotees take pleasure in both and are happy in this life and the life after.

TEXT 39

अतो भगवतो माया मायिनामपि मोहिनी ।
यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे ॥३९॥

ato bhagavato māyā
māyinām api mohinī
yat svayaṁ cātma-vartmātmā
na veda kim-utāpare

ataḥ—therefore; *bhagavataḥ*—godly; *māyā*—potencies; *māyinām*—of the jugglers; *api*—even; *mohinī*—enchanting; *yat*—that which; *svayam*—personally; *ca*—also; *ātma-vartma*—self-sufficient; *ātmā*—self; *na*—does not; *veda*—know; *kim*—what; *uta*—to speak of; *apare*—others.

TRANSLATION

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainlyu nknown to others.

PURPORT

The froggish philosophers and mundane wranglers in science and mathematical calculation may not believe in the inconceivable potency of the Supreme Personality of Godhead, but they are sometimes puzzled by the wonderful jugglery of man and nature. Such jugglers and magicians of the mundane world are actually puzzled by the jugglery of the Lord in His transcendental activities, but they try to adjust their bewilderment by saying that it is all mythology. There is, however, nothing impossible or mythological in the Supreme Omnipotent Person. The most wonderful puzzle for the mundane wranglers is that while they remain calculating the length and breadth of the unlimited potency of the Supreme Person, His faithful devotees are set free from the bondage of material encagement simply by appreciating the wonderful jugglery of the Supreme in the practical field. The devotees of the Lord see the wonderful dexterity in everything with which they come in contact in all circumstances of eating, sleeping, working, etc. A small banyan fruit contains thousands of small seeds, and each seed holds the potency of another tree, which again holds the potency of many millions of such fruits as causes and effects. So the trees and seeds engage the devotees in meditation about the activities of the Lord, while the mundane wranglers waste time in dry speculation and mental concoction, which are fruitless both in this life and the next. In spite of their pride in speculation, they can never appreciate the simple potential activities of the banyan tree. Such speculators are poor souls destined to remain in matter perpetually.

TEXT 40

यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह ।
अहं चान्य इमे देवास्तस्मै भगवते नमः ॥४०॥

yato 'prāpya nyavartanta
vācaś ca manasā saha
ahaṁ cānya ime devās
tasmai bhagavate namaḥ

yataḥ—from whom; *aprāpya*—being unable to measure; *nyavartanta*—cease to try; *vācaḥ*—words; *ca*—also; *manasā*—with the mind; *saha*—with; *aham ca*—also the ego; *anye*—other; *ime*—all these; *devāḥ*—demigods; *tasmai*—unto Him; *bhagavate*—unto the Personality of Godhead; *namaḥ*—offer obeisances.

TRANSLATION

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

PURPORT

The froggish calculator may raise the objection that if the Absolute is unknowable even by the controlling deities of speech, mind and ego, namely the *Vedas*, Brahmā, Rudra and all the demigods headed by Bṛhaspati, then why should the devotees be so interested in this unknown object? The answer is that the transcendental ecstasy enjoyed by the devotees in delineating the pastimes of the Lord is certainly unknown to nondevotees and mental speculators. Unless one relishes transcendental joy, naturally one will come back from his speculations and concocted conclusions because he will see them as neither factual nor enjoyable. The devotees can at least know that the Absolute Truth is the Supreme Personality of Godhead Viṣṇu, as the Vedic hymns confirm: *tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Bhagavad-gītā* (Bg. 15.15) also confirms this fact: *vedaiś ca sarvair aham eva vedyaḥ.* By culture of Vedic knowledge one must know Lord Kṛṣṇa and should not falsely speculate on the word *aham* or "I." The only method for understanding the Supreme Truth is devotional service, as stated in *Bhagavad-gītā* (18.55): *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* Only by devotional service can one know that the ultimate truth is the Personality of Godhead and that Brahman and Paramātmā are only His partial features. This is confirmed in this verse by the great sage Maitreya. With devotion he offers his sincere surrender, *namaḥ,* to the Supreme Personality of Godhead, *bhagavate.* One has to follow in the footsteps of great sages and devotees like Maitreya and Vidura, Mahārāja Parīkṣit and Śukadeva Gosvāmī, and engage in the transcendental devotional service of the Lord if he would know His ultimate feature, which is above Brahman and Paramātmā.

Thus end the Bhaktivedanta Purports of the Third Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Creation of the Universal Form."*

CHAPTER SEVEN

Further Inquiries by Vidura

TEXT 1

श्रीशुक उवाच

एवं ब्रुवाणं मैत्रेयं द्वैपायनसुतो बुधः ।
प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत ॥ १ ॥

śrī śuka uvāca
evaṁ bruvāṇaṁ maitreyaṁ
dvaipāyana-suto budhaḥ
prīṇayann iva bhāratyā
viduraḥ pratyabhāṣata

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *bruvāṇam*—speaking; *maitreyam*—unto the sage Maitreya; *dvaipāyana-sutaḥ*—the son of Dvaipāyana; *budhaḥ*—learned; *prīṇayan*—in a pleasing manner; *iva*—as it was; *bhāratyā*—in the manner of a request; *viduraḥ*—Vidura; *prati*—counter; *abhāṣata*—expressed.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipāyana Vyāsa, expressed a request in a pleasing manner by asking this question.

TEXT 2

विदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः ।
लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥ २ ॥

vidura uvāca
brahman kathaṁ bhagavataś
cinmātrasyāvikāriṇaḥ
līlayā cāpi yujyeran
nirguṇasya guṇāḥ kriyāḥ

śrī viduraḥ uvāca—Śrī Vidura said; *brahman*—O *brāhmaṇa; katham*—how; *bhagavataḥ*—of the Personality of Godhead; *cit-mātrasya*—of the complete spiritual whole; *avikāriṇaḥ*—of the unchangeable; *līlayā*—by His pastime; *cā*—either; *api*—even though it is so; *yujyerat*—takes place; *nirguṇasya*—without the modes of nature; *guṇāḥ*—modes of nature; *kriyāḥ*—activities.

TRANSLATION

Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?

PURPORT

As described in the previous chapter, the difference between the Supersoul, the Supreme Lord, and the living entities is that the activities of the Lord in creating the cosmic manifestation are performed by the Lord through the agency of His multifarious energies, but this manifestation is bewildering to the living entities. The Lord is, therefore, the master of the energies, whereas the living entities are subjugated by them. By asking various questions about transcendental activities, Vidura is clearing the misconception that when the Lord either descends on the earth in His incarnation or appears Himself with all His potencies, He too is subjected to the influence of *māyā*, just like an ordinary living entity. This is generally the calculation of less intelligent philosophers who consider the position of the Lord and that of the living entities to be on the same level. Vidura is hearing the great sage Maitreya refute these arguments. The Lord is described in this verse as *cinmātra*, or completely spiritual. The Personality of Godhead has unlimited potencies to create and manifest many wonderful things, both temporary and permanent. Because this material world is the creation of His external energy, it thus appears to be temporary; it is manifested at certain intervals, maintained for some time, and again dissolved and conserved in His own energy. As described in *Bhagavad-*

gītā, bhūtvā bhūtvā pralīyate (Bg. 8.19). But the creation of His internal potency, the spiritual world, is not a temporary manifestation like the material world, but is eternal and full of transcendental knowledge, opulence, energy, strength, beauties and glories. Such manifestations of the Lord's potencies are eternal and are therefore called *nirguṇa,* or free from all tinges of the modes of material nature, even up to the mode of material goodness. The spiritual world is transcendental even to material goodness and thus is unchangeable. Since the Supreme Lord of such eternal and unchangeable qualities is never subjugated by anything like material influence, how can His activities and form be conceived to be under the influence of illusory *māyā*, as is the case with the living entities?

A juggler or magician displays many wonders with his acts and arts. He can become a cow by his magical tactics, and yet he is not that cow; but at the same time, the cow displayed by the magician is not different from him. Similarly, the material potency is not different from the Lord because it is an emanation from Him, but at the same time, that potential manifestation is not the Supreme Lord. The Lord's transcendental knowledge and potency always remain the same; they do not change, even when displayed in the material world. As stated in *Bhagavad-gītā*, the Lord descends on the earth by His own internal potency, and therefore there is no question of His becoming materially contaminated, changed or otherwise affected by the modes of material nature. The Lord is *saguṇa* by His own internal potency, but at the same time He is *nirguṇa*, since He is not in touch with the material energy. The restrictions of the prison house are applicable to prisoners who are condemned by the king's law, but the king is never affected by such implications, although he may visit the prison house out of his good will. In the *Viṣṇu Purāṇa* the six opulences of the Lord are stated to be nondifferent from Him. The opulences of transcendental knowledge, strength, opulence, potency, beauty and renunciation are all identical with the Personality of Godhead. When He personally displays such opulences in the material world, they have no connection with the modes of material nature. The very word *cinmātratvam* is the guarantee that the Lord's activities are always transcendental, even when displayed in the material world. His activities are as good as the Supreme Personality Himself, otherwise liberated devotees like Śukadeva Gosvāmī would not have been attracted by them. Vidura inquired how the Lord's activities can be in the modes of material nature, as is sometimes miscalculated by persons with a poor fund of knowledge. The inebriety of the material qualities is due to the difference between the material body and the spirit soul. The conditioned soul's activities are displayed through the medium

of the modes of material nature and are therefore perverted in appearance. However, the Lord's body and the Lord Himself are one and the same, and when the Lord's activities are displayed, they are certainly nondifferent from the Lord in all respects. The conclusion is that persons who consider the Lord's activities material are certainly mistaken.

TEXT 3

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः ।
स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥ ३ ॥

krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-tṛptasya ca kathaṁ
nivṛttasya sadānyataḥ

krīḍāyām—in the matter of playing; *udyamaḥ*—enthusiasm; *arbhasya*—of the boys; *kāmaḥ*—desire; *cikrīḍiṣa*—willingness to play; *anyataḥ*—with other boys; *svataḥ-tṛptasya*—for one who is self-satisfied; *ca*—also; *katham*—what for; *nivṛttasya*—one who is detached; *sadā*—for all time; *anyataḥ*—otherwise.

TRANSLATION

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything.

PURPORT

Since the Supreme Personality of Godhead is one without a second, there is no possibility that anything besides Himself can exist. He expands Himself by His energies in multiforms of self-expansions and separated expansions as well, just as fire expands itself by heat and light. Since there is no other existence besides the Lord Himself, the Lord's association with anything manifests His association with Himself. In *Bhagavad-gītā* (9.4) the Lord says:

mayā tatam idaṁ sarvaṁ jagadavyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ

"The complete manifestation of the cosmic situation is an expansion of the Lord Himself in His impersonal feature. All things are situated in Him

only, yet He is not in them." That is the opulence of the Lord's attachment and detachment. He is attached to everything, yet He is detached from all.

TEXT 4

अस्राक्षीद्भगवान् विश्वं गुणमय्याऽऽत्ममायया ।
तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति ॥ ४ ॥

asrākṣīd bhagavān viśvaṁ
guṇa-mayyā "tma-māyayā
tayā saṁsthāpayaty etad
bhūyaḥ pratyapidhāsyati

asrākṣīt—caused to create; *bhagavān*—the Personality of Godhead; *viśvam*—the universe; *guṇamayyā*—endowed with three modes of material nature; *ātma*—self; *māyayā*—by the potency; *tayā*—by her; *saṁsthāpayati*—maintains; *etat*—all these; *bhūyaḥ*—then again; *praytapidhāsyati*—conversely dissolves also.

TRANSLATION

By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.

PURPORT

This cosmic universe is created by the Lord for those living entities who are carried away by the illusory thought of becoming one with Him by imitation. The three modes of material nature are for the further bewilderment of the conditioned souls. The conditioned living entity, bewildered by the illusory energy, considers himself a part of the material creation due to forgetfulness of his spiritual identity, and thus he becomes entangled in material activities life after life. This material world is not for the purpose of the Lord Himself, but is for the conditioned souls who wanted to be controllers due to misuse of their God-gifted minute independence. Thus the conditioned souls are subjected to repeated birth and death.

TEXT 5

देशतः कालतो योऽसावव्यस्थातः स्वतोऽन्यतः ।
अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥ ५ ॥

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetājayā katham

deśataḥ—circumstantial; *kālataḥ*—by the influence of time; *yaḥ*—one who; *asau*—the living entity; *avasthātaḥ*—by situation; *svataḥ*—by dream; *anyataḥ*—by others; *avilupta*—extinct; *avabodha*—consciousness; *ātmā*—pure self; *saḥ*—he; *yujyeta*—engaged; *ajayā*—with nescience; *katham*—how is it so.

TRANSLATION

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

PURPORT

The consciousness of the living being is always present and never changes under any circumstances, as above mentioned. When a living man moves from one place to another, he is conscious that he has changed his position. He is always present in the past, present and future, like electricity. One can remember incidents from his past and can conjecture about his future also on the basis of past experience. He never forgets his personal identity, even though he is placed in awkward circumstances. How then can the living entity become forgetful of his real identity as pure spirit soul and identify with matter unless influenced by something beyond himself? The conclusion is that the living entity is influenced by the *avidyā* potency, as confirmed in both the *Viṣṇu Purāṇa* and the beginning of *Śrīmad-Bhāgavatam.* The living entity is mentioned in *Bhagavad-gītā* as *parā-prakṛti* (Bg. 7.5), and in the *Viṣṇu Purana* he is mentioned as the *parā-śakti.* He is part and parcel of the Supreme Lord as potency and not as the potent. The potent can exhibit many potencies, but the potency cannot equal the potent at any stage. One potency may be overcome by another potency, but to the potent, all potencies are under control. The *jīva* potency or the *kṣetrajña-śakti* of the Lord has the tendency to be overpowered by the external potency, *avidyā karma-saṁjñā,* and in this way he is placed in the awkward circumstances of material existence. The living entity cannot be forgetful of his real identity unless influenced by the *avidyā* potency. Because the living entity is prone to the influence of the *avidyā* potency, he can never equal the supreme potent.

TEXT 6

भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः ।
अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥ ६ ॥

bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ

bhagavān—the Supreme Personality of Godhead; *ekaḥ*—alone; *eva-eṣaḥ*—all these; *sarva*—all; *kṣetreṣu*—in the living entities; *avasthitaḥ*—situated; *amuṣya*—of the living entities; *durbhagatvam*—misfortune; *vā*—either; *kleśaḥ*—miseries; *vā*—or; *karmabhiḥ*—by activities; *kutaḥ*—what for.

TRANSLATION

The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

PURPORT

The next question put forward by Vidura to Maitreya is, "Why are the living entities subjected to so many miseries and misfortunes in spite of the Lord's presence in their hearts as the Supersoul?" The body is considered a fruitful tree, and the living entity and the Lord as Supersoul are like two birds seated in that tree. The individual soul is eating the fruit of the tree, but the Supersoul, the Lord, is witnessing the activities of the other bird. A citizen of the state may be in miseries for want of sufficient supervision by the state authority, but how can it be possible that a citizen suffers from other citizens while the chief of the state is personally present? From another point of view, it is understood that the *jīva* living entity is qualitatively one with the Lord, and thus his knowledge in the pure state of life cannot be covered by nescience, especially in the presence of the Supreme Lord. How then does the living entity become subjected to ignorance and covered by the influence of *māyā?* The Lord is the father and protector of every living entity, and He is known as the *bhūta-bhṛt*, or the maintainer of the living entities. Why then should the living entity be subjected to so many sufferings and misfortunes? It should not be so, but actually we see that it happens everywhere. This question is therefore put forward by Vidura for solution.

TEXT 7

एतस्मिन्मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे ।
तन्नः पराणुद विभो कश्मलं मानसं महत् ॥ ७ ॥

etasmin me mano vidvan
khidyate' jñāna-saṅkaṭe
tan naḥ parāṇuda vibho
kaśmalaṁ mānasaṁ mahat

etasmin—in this; *me*—my; *manaḥ*—mind; *vidvan*—O learned one; *khidyate*—is troubling; *ajñāna*—nescience; *saṅkaṭe*—in distress; *tat*—therefore; *naḥ*—mine; *parāṇuda*—clear up; *vibho*—O great one; *kaśmalam*—illusion; *mānasam*—relating to the mind; *mahat*—great.

TRANSLATION

O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.

PURPORT

Such mental bewilderment as represented here by Vidura takes place for some living entities, but not for everyone, for if everyone were bewildered there would be no possibility of a solution by higher personalities.

TEXT 8

श्रीशुक उवाच

स इत्थं चोदितः क्षत्त्रा तत्त्वजिज्ञासुना मुनिः ।
प्रत्याह भगवच्चित्तः स्मयन्निव गतस्मयः ॥ ८ ॥

śrī śuka uvāca
sa itthaṁ coditaḥ kṣattrā
tattva-jijñāsunā muniḥ
pratyāha bhagavac-cittaḥ
smayann iva gata-smayaḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—he (Maitreya Muni); *ittham*—in this way; *coditaḥ*—being agitated; *kṣattrā*—by Vidura; *tattva-jijñāsunā*—by one who was anxious to inquire to know the truth; *muniḥ*—the great sage; *pratyāha*—replied; *bhagavat-cittaḥ*—God conscious; *smayan*—wonder; *iva*—since; *gata-smayaḥ*—without hesitation.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed to be astonished, but then he replied to him without hesitation, since he was fully God conscious.

PURPORT

Since the great sage Maitreya was filled with God consciousness, he had no reason to be astonished at such contradictory questions by Vidura. Therefore, although as a devotee he externally expressed surprise, as if he did not know how to reply to those questions, he immediately became perfectly settled and properly replied to Vidura. *Yasmin vijñāte sarvam eva vijñātaḥ bhavanti.* Anyone who is a devotee of the Lord knows about the Lord to some extent, and devotional service to the Lord makes him able to know everything by the grace of the Lord. Although a devotee may apparently express himself to be ignorant, he is full of knowledge in every intricate matter.

TEXT 9

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुध्यते।
ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥ ९ ॥

maitreya uvāca
seyaṁ bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

śrī maitreyaḥ uvāca—Śrī Maitreya said; *sā iyam*—such a statement; *bhagavataḥ*—of the Personality of Godhead; *māyā*—illusion; *yat*—that which; *nayena*—by logic; *virudhyate*—becomes contradictory; *īśvarasya*—of the Supreme Personality of Godhead; *vimuktasya*—of the ever liberated; *kārpaṇyam*—insufficiency; *uta*—as also, what to speak of; *bandhanam*—bondage.

TRANSLATION

Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman or the Personality of Godhead is overcome by illusion or māyā, and at the same time they maintain that He is unconditioned. This is against all logic.

PURPORT

Sometimes it appears that the Supreme Personality of Godhead, who is one hundred percent spiritual, cannot be the cause of the illusory potency which covers the knowledge of the individual soul. But factually there is no doubt that the illusory external energy is also part and parcel of the Supreme Lord. When Vyāsadeva realized the Supreme Personality of Godhead, he saw the Lord along with His external potency, which covers the pure knowledge of the individual living entities. Why the external energy acts in this way may be considered as follows, as analyzed by great commentators like Viśvanātha Cakravartī Ṭhākur and Śrīla Jīva Gosvāmī. Although the material, illusory energy is distinct from the spiritual energy, it is one of the many energies of the Lord, and thus the material modes of nature (the mode of goodness, etc.) are surely qualities of the Lord. The energy and the energetic Personality of Godhead are not different, and although such energy is one with the Lord, He is never overpowered by it. Although the living entities are also parts and parcels of the Lord, they are overcome by the material energy. The inconceivable *yogam aiśvaram* of the Lord, as mentioned in *Bhagavad-gītā* (Bg. 9.5), is misunderstood by the froggish philosophers. In order to support a theory that Nārāyaṇa (the Lord Himself) becomes a *daridra-nārāyaṇa*, a poor man, they propose that the material energy overcomes the Supreme Lord. Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākur, however, offer a very nice example in explanation. They say that although the sun is all light, the clouds, darkness and snowfall are all part and parcel of the sun. Without the sun there is no possibility of the sky's being overcast with clouds or darkness, nor can there be snowfall on the earth. Although life is sustained by the sun, life is also disturbed by darkness and snowfall produced by the sun. But it is also a fact that the sun itself is never overcome by darkness, clouds or snowfall; the sun is far, far away from such disturbances. Only those who have a poor fund of knowledge say that the sun is covered by a cloud or by darkness. Similarly, the Supreme Brahman or the Param Brahman, the Personality of Godhead, is always unaffected by the influence of the material energy, although it is one of His energies (*parāsya śaktir vividhaiva śrūyate*).

There is no reason to assert that the Supreme Brahman is overpowered by the illusory energy. The clouds, darkness and snowfall can cover only a very insignificant portion of the sun's rays. Similarly, the modes of material nature may react upon the ray-like living entities. It is the misfortune of the living entity, certainly not without reason, that the influence of the material energy acts on his pure consciousness and eternal bliss. This

covering up of pure consciousness and eternal bliss is due to *avidyā-karmā-saṁjñā*, the energy which acts on the infinitesimal living entities who misuse their minute independence. According to *Viṣṇu Purāṇa*, *Bhagavad-gītā* and all other Vedic literatures, the living entities are generated from the *taṭasthā* energy of the Lord, and thus they are always the energy of the Lord and are not the energetic. The living entities are like the sun's rays. Although, as explained above, there is no qualitative difference between the sun and its rays, the sun's rays are sometimes overpowered by another energy of the sun, namely by clouds or by snowfall. Similarly, although the living entities are qualitatively one with the superior energy of the Lord, they have the tendency to be overpowered by the inferior material energy. In the Vedic hymns it is said that the living entities are like the sparks of a fire. The sparks of fire also are fire, but the burning potency of the sparks is different from that of the original fire. When the sparks fly out of touch with the original fire, they come under the influence of a non-fiery atmosphere; thus they maintain the potency to be again one with the fire as sparks, but not as the original fire. The sparks can everlastingly remain within the original fire as its parts and parcels, but the moment the sparks become separated from the original fire, their misfortunes and miseries begin. The clear conclusion is that the Supreme Lord, who is the original fire, is never overpowered, but the infinitesimal sparks of the fire can become overpowered by the illusory effect of *māyā*. It is a most ludicrous argument to say that the Supreme Lord is overpowered by His own material energy. The Lord is the master of the material energy, but the living entities are in the conditioned state, controlled by the material energy. That is the version of *Bhagavad-gītā*. The froggish philosophers who put forward the argument that the Supreme Lord is overpowered by the material mode of goodness are themselves illusioned by the same material energy, although they think of themselves as liberated souls. They support their arguments by a false and laborious jugglery of words, which is a gift of the same illusory energy of the Lord. But the poor froggish philosophers, due to a false sense of knowledge, cannot understand the situation.

In the Sixth Canto, Ninth Chapter, Thirty-fourth verse of the *Śrīmad-Bhāgavatam* it is stated:

duravabodha iva tavāyaṁ vihārayogo yadaśaraṇo'śarīra idam anavekṣitāsmat samavāya ātmanaivāvi kriyamāṇena saguṇam aguṇaḥ sṛjasi pāsiharasi.

"The demigods prayed to the Supreme Lord that although His activities are very difficult to understand, they can still be understood to some extent

by those who sincerely engage in the transcendental loving service of the Lord." The demigods admitted that although the Lord is apart from the material influence or creation, He nevertheless creates, maintains and annihilates the complete cosmic manifestation by the agency of the demigods.

TEXT 10

यदर्थेन विनामुष्य पुंस आत्मविपर्ययः ।
प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः ॥१०॥

yad arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś chedanādikaḥ

yat—thus; *arthena*—by purpose or meaning; *vinā*—without; *amuṣya*—of such a one; *puṁsaḥ*—of the living entity; *ātma-viparyayaḥ*—upset about self-identification; *pratīyate*—so appear; *upadraṣṭuḥ*—of the superficial onlooker; *sva-śiraḥ*—own head; *chedana-ādikaḥ*—cutting off.

TRANSLATION

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

PURPORT

A teacher in school once threatened his pupil that he would cut off his head and hang it on the wall so that the child could see how his head had been cut off. The child became frightened and stopped his mischief. Similarly, the miseries of the pure soul and the disruption of his self-identification are managed by the external energy of the Lord, which controls those mischievous living entities who want to go against the will of the Lord. Actually there is no bondage or misery for the living entity, nor does he ever lose his pure knowledge. In his pure consciousness, when he thinks a little seriously about his position he can understand that he is eternally subordinate to the mercy of the Supreme and that his attempt to become one with the Supreme Lord is a false illusion. Life after life the living entity falsely tries to lord it over material nature and to become the lord of the material world, but there is no tangible result. At last, when frustrated, he gives up his material activities and tries to become one with the Lord and speculate with much jugglery of words but without success.

These activities are performed under the dictation of the illusory energy. The experience is compared to the experience of one's having his head cut off in a dream. The man whose head has been cut off also *sees* that his head has been cut off. If a person's head is severed he loses his power to see. Therefore if a man sees that his head has been cut off, it means that he thinks like that in hallucination. Similarly a living entity is eternally subordinate to the Supreme Lord, and he has this knowledge with him, but, artificially, he thinks that he is God himself and that although he is God he has lost his knowledge due to *māyā*. This conception has no meaning, just as there is no meaning to seeing one's head being cut off. This is the process by which knowledge is covered. And because this artificial rebellious condition of the living entity gives him all troubles, it is to be understood that he should take to his normal life as a devotee of the Lord and be relieved from the misconception of being God. The so-called liberation of thinking oneself God is that last reaction of *avidyā* by which the living entity is entrapped. The conclusion is that a living entity deprived of eternal transcendental service to the Lord becomes illusioned in many ways. Even in his conditional life he is the eternal servant of the Lord. His servitude under the spell of illusory *māyā* is also a manifestation of his eternal condition of service. Because he has rebelled against the service of the Lord, he is therefore put in the service of the *māyā*. He is still serving, but in a perverted manner. When he wants to get out of service under material bondage, he next desires to become one with the Lord. This is another illusion. The best course, therefore, is to surrender unto the Lord and thus get rid of the illusory *māyā* for good, as confirmed in *Bhagavad-gītā:*

daivī hyeṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te (Bg. 7.14)

TEXT 11

यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः ।
दृश्यतेऽसन्नपि द्रष्टुरात्मनो नात्मनो गुणः ॥११॥

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
dṛśyate' sann api draṣṭur
ātmano 'nātmano guṇaḥ

yathā—it is so; *jale*—in the water; *candramasaḥ*—of the moon; *kampādiḥ*—quivering; *tat-kṛtaḥ*—done by the water; *guṇaḥ*—quality; *dṛśyate*—

it is so seen; *asan api*—without existence; *draṣṭuḥ*—of the seer; *ātmanaḥ*—of the self; *anātmanaḥ*—of other than the self; *guṇaḥ*—quality.

TRANSLATION

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

PURPORT

The moon in the sky is compared to the Supreme Soul, the Personality of Godhead, and the living entities are compared to the reflection of the moon on water. The moon in the sky is fixed and does not appear to quiver like the moon on the water. Actually, like the original moon in the sky, the moon reflected on the water should also not quiver, but because of being associated with water, the reflection appears to be quivering, although in actual fact the moon is fixed. The water moves, but the moon does not move. Similarly, the living entities appear to be tainted by material qualities like illusion, lamentation, miseries, etc., although in the pure soul such qualities are completely absent. The word *pratīyata*, which means apparently and not actually (like the experience of having one's head cut off in a dream), is significant here. The reflection of the moon on the water is the separated rays of the moon and not the actual moon. The separated parts and parcels of the Lord entangled in the water of material existence have the quivering quality, whereas the Lord is like the actual moon in the sky, which is not at all in touch with water. The light of the sun and moon reflected on matter makes the matter bright and praiseworthy. The living symptoms are compared to the light of the sun and the moon illuminating material manifestations like trees and mountains. The reflection of the sun or moon is accepted as the real sun or moon by less intelligent men, and the pure monistic philosophy develops from these ideas. In fact, the light of the sun and the moon are actually different from the sun and moon themselves, although they are always connected. The light of the moon spread throughout the sky appears to be impersonal, but the moon planet, as it is, is personal, and the living entities on the moon planet are also personal. In the rays of the moon, different material entities appear to be comparatively more or less important. The light of the moon on the Taj Mahal appears to be more beautiful than the same light in the wilderness. Although the light of the moon is the same everywhere, due to being differently appreciated, it appears to be different. Similarly,

the light of the Lord is equally distributed everywhere, but due to being differently received, it appears to be different. One should not, therefore, accept the reflection of the moon on the water as actual and misunderstand the whole situation through monistic philosophy. The quivering quality of the moon is also variable. When the water is standing still, there is no quivering. A more settled conditioned soul quivers less, but due to material connection the quivering quality is more or less present everywhere.

TEXT 12

स वै निवृत्तिधर्मेण वासुदेवानुकम्पया ।
भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥१२॥

sa vai nivṛtti-dharmeṇa
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha

saḥ—that; *vai*—also; *nivṛtti*—detachment; *dharmena*—by engagement; *vāsudeva*—the Supreme Personality of Godhead; *anukampayā*—by the mercy of; *bhagavat*—in relation with the Personality of Godhead; *bhakti-yogena*—by linking up; *tirodhatte*—gradually diminishes; *śanaiḥ*—very soon; *iha*—in this existence.

TRANSLATION

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vāsudeva, by the process of devotional service to the Lord in the mode of detachment.

PURPORT

The quivering quality of material existence, which comes from identification with matter or thinking oneself, under the material influence of philosophical speculation, to be God, can be eradicated by devotional service to the Lord, by the mercy of the Personality of Godhead, Vāsudeva. As discussed in the First Canto, the application of devotional service to Lord Vāsudeva, because it invites pure knowledge, quickly detaches one from the material conception of life and thus revives one's normal condition of spiritual existence, even in this life, and frees one from the material winds which cause one to quiver. Only knowledge in devotional service can elevate one towards the path of liberation. The

development of knowledge for the purpose of knowing everything without rendering devotional service is considered fruitless labor, and one cannot get the desired result by such labor of love. Lord Vāsudeva is pleased by devotional service only, and thus His mercy is realized by association with pure devotees of the Lord. Pure devotees of the Lord are transcendental to all material desires, including the desire for the results of fruitive activities and philosophical speculation. If one wants to acquire the mercy of the Lord, he has to associate with pure devotees. Such association alone can, by degrees, release one from the quivering elements.

TEXT 13

यदेन्द्रियोपरामोऽथ द्रष्ट्रात्मनि परे हरौ ।
विलीयन्ते तदा क्लेशाः संसुप्तस्येव कृत्स्नशः ॥१३॥

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
vilīyante tadā kleśāḥ
saṁsuptasyeva kṛtsnaśaḥ

yadā—when; *indriya*—senses; *uparāmaḥ*—satiated; *atha*—thus; *draṣṭa-ātmani*—unto the seer, the Supersoul; *pare*—in the transcendence; *harau*—unto the Supreme Personality of Godhead; *vilīyante*—becomes merged in; *tadā*—at that time; *kleśāḥ*—miseries; *saṁsuptasya*—one who has enjoyed sound sleep; *iva*—like; *kṛtsnaśaḥ*—in complete.

TRANSLATION

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are vanquished, as after a sound sleep.

PURPORT

The quivering of the living entity as described above is due to the senses. Since the entire material existence is meant for sense gratification, the senses are the medium of material activities, and they cause the quivering of the steady soul. Therefore, these senses are to be detached from all such material activities. According to the impersonalists the senses are stopped from work by merging the soul in the Supersoul Brahman. The devotees, however, do not stop the material senses from acting, but they engage

their transcendental senses in the service of the Transcendence, the Supreme Personality of Godhead. In either case, the activities of the senses in the material field are to be stopped by cultivation of knowledge, and, if possible, they can be engaged in the service of the Lord. The senses are transcendental in nature, but their activities become polluted when contaminated by matter. We have to treat the senses to cure them of the material disease, not stop them from acting, as suggested by the impersonalist. In *Bhagavad-gītā* (2.59) it is said that one ceases all material activities only when satisfied by contact with a better engagement. Consciousness is active by nature and cannot be stopped from working. Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can only be stopped by better engagement in relation with the Supreme Personality of Godhead. When the eyes are engaged in seeing the beautiful form of the Lord, the tongue engaged in tasting *prasādam* or remnants of foodstuff offered to the Lord, the ears engaged in hearing His glories, the hands engaged in cleaning the temple of the Lord, the legs engaged in visiting His temples—or when all the senses are engaged in transcendental variegatedness—then only can the transcendental senses become satiated and eternally free from material engagement. The Lord, as the Supersoul residing in everyone's heart and as the Supreme Personality of Godhead in the transcendental world far beyond the material creation, is the seer of all our activities. Our activities must be so transcendentally saturated that the Lord will be kind enough to look upon us favorably and engage us in His transcendental service; then only can the senses be satisfied completely and be no longer troubled by material attraction.

TEXT 14

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
किं वा पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥१४॥

aśeṣa-saṅkleśa-śamaṁ vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kiṁ vā punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdhā

aśeṣa—unlimited; *saṅkleśa*—miserable conditions; *śamam*—cessation; *vidhatte*—can perform; *guṇa-anuvāda*—description of the transcendental name,

form, quality, pastimes, entourage and paraphernalia, etc; *śravaṇam*—hearing and chanting; *murāreḥ*—of Murāri (Śrī Kṛṣṇa), the Personality of Godhead; *kim vā*—what to speak of; *punaḥ*—again; *tat*—His; *caraṇa-aravinda*—lotus feet; *parāga-sevā*—service of the dust of flavor; *ratiḥ*—attraction; *ātma-labdhā*—those who have gained such self-achievement.

TRANSLATION

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the lotus feet of the Lord?

PURPORT

Two different methods for controlling the material senses are recommended in the Vedic scriptural wisdom. One of them is the process of *jñāna,* or the path of philosophical understanding of the Supreme—Brahman, Paramātmā and Bhagavān. The other is that of direct engagement in the transcendental loving devotional service of the Lord. Of these two most popular methods, the path of devotional service is recommended here as the best because one on the path of devotional service does not have to wait for the attainment of the fruitive results of pious activities or for the results of knowledge. The two stages of executing devotional service are, first, the stage of practicing devotional service with our present senses under the regulations of the recognized scriptures and, second, attaining sincere attachment for serving the particles of the dust of the lotus feet of the Lord. The first stage is called *sādhana-bhakti,* or devotional service for the neophyte, which is rendered under the direction of a pure devotee, and the second stage is called *rāga-bhakti,* in which the mature devotee automatically takes to the various services of the Lord out of sincere attachment. The great sage Maitreya now gives the final answer to all the questions of Vidura: devotional service to the Lord is the ultimate means to mitigate all the miserable conditions of material existence. The path of knowledge or that of mystic gymnastics may be adopted as a means for the purpose, but unless mixed with *bhakti,* or devotional service, they are unable to award the desired result. By practicing *sādhana-bhakti* one may gradually rise to the point of *rāga-bhakti,* and by performing *rāga-bhakti* in loving transcendental service one can even control the Supreme Powerful Lord.

TEXT 15

विदुर उवाच

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो ।
उभयत्रापि भगवन्मनो मे सम्प्रधावति ॥१५॥

vidura uvāca
sañchinnaḥ saṁśayo mahyaṁ
tava sūktāsinā vibho
ubhayatrāpi bhagavan
mano me sampradhāvati

śrī viduraḥ uvāca—Śrī Vidura said; *sañchinnaḥ*—cut off; *saṁśayaḥ*—doubts; *mahyam*—unto me; *tava*—your; *sūkta-asinā*—by the weapon of convincing words; *vibho*—O my lord; *ubhayatra-api*—both in God and the living entity; *bhagavan*—O powerful one; *manaḥ*—mind; *me*—my; *sampradhāvati*—perfectly getting in.

TRANSLATION

Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.

PURPORT

The science of Kṛṣṇa, or the science of God and the living entities, is so subtle that even a personality like Vidura has to consult persons like the sage Maitreya. Doubts about the eternal relationship of the Lord and the living entity are created by mental speculators in different ways, but the conclusive fact is that the relationship of God and the living entity is one of the predominator and the predominated. The Lord is the eternal predominator, and the living entities are eternally predominated. Real knowledge of this relationship entails reviving the lost consciousness to this standard, and the process for such revival is devotional service to the Lord. By clearly understanding from authorities like the sage Maitreya, one can become situated in real knowledge, and the disturbed mind can thus be fixed on the progressive path.

TEXT 16

साध्वेतद् व्याहृतं विद्वन्नात्ममायायनं हरेः ।
आभात्यपार्थं निर्मूलं विश्वमूलं न यद्बहिः ॥१६॥

sādhv etad vyāhṛtaṁ vidvan
nātma-māyāyanaṁ hareḥ
ābhāty apārthaṁ nirmūlaṁ
viśva-mūlaṁ na yadbahiḥ

sādhu—as good as it should be; *etat*—all these explanations; *vyāhṛtam*—thus spoken; *vidvan*—O learned one; *na*—not; *ātma*—the self; *māyā*—energy; *ayanam*—movement; *hareḥ*—of the Personality of Godhead; *ābhāti*—appears; *apārtham*—without meaning; *nirmūlam*—without basis; *viśva-mūlam*—the origin is the Supreme; *na*—not; *yat*—which; *bahiḥ*—outside.

TRANSLATION

O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

PURPORT

A living entity's unlawful desire to become one with the Lord in every respect is the root cause of the entire material manifestation, for otherwise the Lord has no need to create such a manifestation, even for His pastimes. The conditioned soul, under the spell of the external energy of the Lord, falsely suffers many unfortunate incidents in material life. The Lord is the predominator of the external energy, *māyā,* whereas the living entity is predominated by the same *māyā* under the material condition. The false attempt of the living entity to occupy the predominating post of the Lord is the cause of his material bondage, and the conditioned soul's attempt to become one with the Lord is the last snare of *māyā.*

TEXT 17

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥१७॥

yaś ca mūḍhatamo loke
yaś ca buddheḥ paraṁ gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

yaḥ—one who is; *ca*—also; *mūḍhatamaḥ*—the lowest of the fools; *loke*—in the world; *yaḥ ca*—and one who is; *buddheḥ*—of intelligence; *param*—transcendental; *gataḥ*—gone; *tau*—all of them; *ubhau*—both; *sukham*—

happiness; *edhete*—enjoy; *kliśyati*—suffer; *antaritaḥ*—via media; *janaḥ*—persons.

TRANSLATION

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons who are between them suffer the material pangs.

PURPORT

The lowest of fools do not understand material miseries; they pass their lives merrily and do not inquire into the miseries of life. Such persons are almost on the level of the animals, who, although in the eyes of superiors are always miserable in life, are unaware of material distresses. A hog's life is degraded in its standard of happiness, which entails living in a filthy place, engaging in sex enjoyment at every opportune moment and laboring hard in a struggle for existence, but this is unknown to the hog. Similarly, human beings who are unaware of the miseries of material existence and are happy in sex life and hard labor are the lowest of fools. Yet because they have no sense of miseries, they supposedly enjoy so-called happiness. The other class of men, those who are liberated and are situated in the transcendental position above intelligence, are really happy and are called *paramahaṁsas*. But persons who are neither like hogs and dogs nor on the level of the *paramahaṁsas* feel the material pangs, and for them inquiry on the Supreme Truth is necessary. The *Vedānta-sūtras* state, *athāto brahma-jijñāsā:* "Now one should inquire about Brahman." This inquiry is necessary for those who are between the *paramahaṁsas* and the fools who have forgotten the question of self-realization in the midst of life in sense gratification.

TEXT 18

अर्थाभावं विनिश्चित्य प्रतीतस्यापि नात्मनः ।
तां चापि युष्मच्चरणसेवयाहं पराणुदे ॥१८॥

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tāṁ cāpi yuṣmac-caraṇa
sevayāhaṁ parāṇude

artha-abhāvam—without substance; *viniścitya*—being ascertained; *pratītasya*—of the apparent values; *api*—also; *na*—never; *ātmanaḥ*—of the self;

tām—that; *ca*—also; *api*—thus; *yuṣmat*—your; *caraṇa*—feet; *sevayā*—by service; *aham*—myself; *parāṇude*—shall be able to give up.

TRANSLATION

But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance although it appears to be real. I am confident that by serving your feet it will be possible for me to give up the false idea.

PURPORT

The sufferings of the conditioned soul are superficial and have no intrinsic value, like the cutting off of one's head in a dream. Yet although this statement is theoretically very true, it is very difficult for the common man or the neophyte on the transcendental path to realize practically. However, by serving the feet of great transcendentalists like Maitreya Muni and by constantly associating with them, one is enabled to give up the false idea that the soul suffers from material pangs.

TEXT 19

यत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः ॥१९॥

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

yat—which; *sevayā*—by service; *bhagavataḥ*—of the Personality of Godhead; *kūṭa-sthasya*—of the unchangeable; *madhu-dviṣaḥ*—the enemy of the Madhu *asura; rati-rāsaḥ*—attachment in different relationships; *bhavet*—develops; *tīvraḥ*—highly ecstatic; *pādayoḥ*—of the feet; *vyasana*—distresses; *ardanaḥ*—vanquishing.

TRANSLATION

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

PURPORT

The association of a bona fide spiritual master like the sage Maitreya can be of absolute help in achieving transcendental attachment for the direct service of the Lord. The Lord is the enemy of the Madhu demon, or in other words He is the enemy of the sufferings of His pure devotee. The word *rati-rāsaḥ* is significant in this verse. Service to the Lord is rendered in different transcendental mellows (relationships): neutral, active, friendly, parental and nuptial. A living entity in the liberated position of transcendental service to the Lord becomes attracted to one of the above-mentioned mellows, and when one is engaged in transcendental loving service to the Lord, one's service attachment in the material world is automatically vanquished. As stated in *Bhagavad-gītā* (2.59), *rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate.*

TEXT 20

दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।
यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥२०॥

durāpā hy alpatapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

durāpā—rarely obtainable; *hi*—certainly; *alpa-tapasaḥ*—of one whose austerity is meager; *sevā*—service; *vaikuṇṭha*—the transcendental kingdom of God; *vartmasu*—on the path of; *yatra*—wherein; *upagīyate*—is glorified; *nityam*—always; *deva*—Lord; *devaḥ*—of the demigods; *janārdanaḥ*—the controller of the living entities.

TRANSLATION

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

PURPORT

The path of liberation, as recommended by all authorities, is to serve the *mahātmā* transcendentalists. As far as *Bhagavad-gītā* is concerned, the

mahātmās are the pure devotees who are on the path to Vaikuṇṭha, the kingdom of God, and who always chant and hear the glories of the Lord rather than talk of dry profitless philosophy. This system of association has been recommended since time immemorial, but in this age of quarrel and hypocrisy it is especially recommended by Lord Śrī Caitanya Mahāprabhu. Even one who has no assets of favorable austerity, if he nevertheless takes shelter of the *mahātmās* who are engaged in chanting and hearing the glories of the Lord, is sure to make progress on the path back home, back to Godhead.

TEXT 21

सृष्ट्वाग्रे महदादीनि सविकाराण्यनुक्रमात् ।
तेभ्यो विराजमुद्धृत्य तमनु प्राविशद्विभुः ॥२१॥

sṛṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ

sṛṣṭvā—after creating; *agre*—in the beginning; *mahad-ādīni*—the total material energy; *sa-vikārāṇi*—along with the sense organs; *anukramāt*—by a gradual process of differentiation; *tebhyaḥ*—out of that; *virājam*—the gigantic universal form; *uddṛtya*—manifesting; *tam*—into that; *anu*—later on; *prāviśat*—entered; *vibhuḥ*—the Supreme.

TRANSLATION

After creating the total material energy, the mahat-tattva, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.

PURPORT

Fully satisfied by the answers of the sage Maitreya, Vidura wanted to understand the remaining portions of the creative function of the Lord, and he took the clue from the previous topics.

TEXT 22

यमाहुराद्यं पुरुषं सहस्राङ्घ्र्यूरुबाहुकम् ।
यत्र विश्व इमे लोकाः सविकासं समासते ॥२२॥

yam āhur ādyaṁ puruṣaṁ
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
savikāśaṁ sam āsate

yam—who; *āhuḥ*—is called; *ādyam*—original; *puruṣam*—incarnation for cosmic manifestation; *sahasra*—thousand; *aṅghri*—legs; *ūru*—thighs; *bāhukam*—hands; *yatra*—wherein; *viśvaḥ*—the universe; *ime*—all these; *lokāḥ*—planets; *sa-vikāśam*—with respective developments; *sam*—all of them; *āsate*—living.

TRANSLATION

The puruṣa incarnation lying on the Causal Ocean is called the original puruṣa in the material creations, and in His virāṭa form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.

PURPORT

The first *puruṣa* is Kāraṇodakaśāyī Viṣṇu, the second *puruṣa* is Garbhodakaśāyī Viṣṇu, and the third *puruṣa* is Kṣīrodakaśāyī Viṣṇu, in whom is contemplated the *virāṭa-puruṣa,* the gigantic form in which all the planets with their different developments and inhabitants are floating.

TEXT 23

यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत्।
त्वयेरितो यतो वर्णास्तद्विभूतीर्वदस्व नः ॥२३॥

yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas trivṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

yasmin—in which; *daśa-vidhaḥ*—ten kinds of; *prāṇaḥ*—air of life; *sa*—with; *indriya*—senses; *artha*—interest; *indriyaḥ*—of the senses; *trivṛt*—three kinds of life vigor; *tvayā*—by your; *iritaḥ*—explained; *yataḥ*—wherefrom; *varṇāḥ*—four specific divisions; *tat-vibhūtīḥ*—prowess; *vadasva*—please describe; *naḥ*—unto me.

TRANSLATION

O great brāhmaṇa, you have told me that the gigantic virāṭa form, and His senses, sense objects and ten kinds of life air, exist with three kinds of

life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.

TEXT 24

यत्र पुत्रैश्च पौत्रैश्च नप्तृभिः सह गोत्रजैः ।
प्रजा विचित्राकृतय आसन् याभिरिदं ततम् ॥२४॥

yatra putraiś ca pautraiś ca
naptṛbhiḥ saha gotrajaiḥ
prajā vicitrā-kṛtaya
ā san yābhir idaṁ tatam

yatra—wherein; *putraiḥ*—along with sons; *ca*—and; *pautraiḥ*—along with grandsons; *ca*—also; *naptṛbhiḥ*—with grandsons from daughters; *saha*—along with; *gotrajaiḥ*—of the same family; *prajāḥ*—generations; *vicitrā*—of different kinds; *kṛtayaḥ*—so done; *āsan*—exist; *yābhiḥ*—by whom; *idam*—all these planets; *tatam*—overcast.

TRANSLATION

O my lord, I think that the prowess manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.

TEXT 25

प्रजापतीनां स पतिश्चक्लृपे कान् प्रजापतीन् ।
सर्गांश्चैवानुसर्गांश्च मनून्मन्वन्तराधिपान् ॥२५॥

prajā-patīnāṁ sa patiś
cakḷpe kān prajāpatīn
sargāṁś caivānusargāṁś ca
manūn manvantarādhipān

prajā-patīnām—of the demigods like Brahmā and others; *saḥ*—he; *patiḥ*—leader; *cakḷpe*—decided; *kān*—whomsoever; *prajāpatīn*—father of the living entities; *sargān*—generations; *ca*—also; *eva*—certainly; *anusargān*—later generations; *ca*—and; *manūn*—the Manus; *manvantara-adhipān*—and the changes of such.

TRANSLATION

O learned brāhmaṇa, please describe how the leader of all the demigods, namely Prajāpati, Brahmā, decided to establish the various Manus, the

heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.

PURPORT

The human race, or *manuṣya-sare*, descends from the Manus, sons and grandsons of the Prajāpati, Brahmā. The descendants of Manu reside in all the different planets and rule all the universe.

TEXT 26

उपर्यधश्च ये लोका भूमेर्मित्रात्मजासते ।
तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय ॥२६॥

upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣāṁ saṁsthāṁ pramāṇaṁ ca
bhūr-lokasya ca varṇaya

upari—on the head; *adhaḥ*—underneath; *ye ca*—also; *lokāḥ*—planets; *bhūmeḥ*—of the earth; *mitra-ātmaja*—O son of Mitrā (Maitreya Muni); *āsate*—do exist; *teṣām*—their; *saṁsthām*—situation; *pramāṇam ca*—also their measurement; *bhūḥ-lokasya*—of the earth planets; *ca*—also; *varṇaya*—please describe.

TRANSLATION

O son of Mitrā, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.

PURPORT

Yasmin vijñāte sarvam eva vijñātaḥ bhavanti. This Vedic hymn declares emphatically that the devotee of the Lord knows everything material and spiritual in relationship with the Lord. Devotees are not simply emotional, as is ill-conceived by certain less intelligent men. Their direction is practical. They know everything that is and all the details of the Lord's domination over the different creations.

TEXT 27

तिर्यङ्मानुषदेवानां सरीसृपपतत्रिणाम् ।
वद नः सर्गसंव्यूहं गार्भस्वेदद्विजोद्भिदाम् ॥२७॥

tiryaṅ-mānuṣa-devānāṁ
sarīsṛpa-patattriṇām
vada naḥ sarga-saṁvyūhaṁ
gārbha-sveda-dvijodbhidām

tiryaṅ—subhuman; *mānuṣa*—human beings; *devānām*—of the superhuman beings or demigods; *sarīsṛpa*—reptiles; *patattriṇām*—of the birds; *vada*—kindly describe; *naḥ*—unto me; *sarga*—generation; *saṁvyūham*—specific divisions; *gārbha*—embryonic; *sveda*—perspiration; *dvija*—twice-born; *udbhidām*—planets, etc.

TRANSLATION

Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.

TEXT 28

गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम् ।
सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् ॥२८॥

guṇāvatārair viśvasya
sarga-sthity-apyayāśrayam
sṛjataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

guṇa—modes of material nature; *avatāraiḥ*—of the incarnations; *viśvasya*—of the universe; *sarga*—creation; *stithi*—maintenance; *apyaya*—destruction; *āśrayam*—and ultimate rest; *sṛjataḥ*—of the one who creates; *śrīnivāsasya*—of the Personality of Godhead; *vyācakṣva*—kindly describe; *udāra*—magnanimous; *vikramam*—specific activities.

TRANSLATION

Please also describe the incarnations of the material modes of nature—Brahmā, Viṣṇu and Maheśvara—and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.

PURPORT

Although the three incarnations of the material modes of nature, Brahmā, Viṣṇu and Maheśvara, are the principal deities for the creation,

maintenance and destruction of the cosmic manifestation, they are not the final authority. The Supreme Personality of Godhead Lord Kṛṣṇa is the ultimate goal, the cause of all causes. He is the *āśraya,* or the final rest of everything.

TEXT 29

वर्णाश्रमविभागांश्च रूपशीलस्वभावतः ।
ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् ॥२९॥

varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣīṇāṁ janma-karmādi
vedasya ca vikarṣaṇam

varṇa-āśrama—the four divisions of social statuses and orders of spiritual culture; *vibhāgān*—respective divisions; *ca*—also; *rūpa*—personal features; *śīla-svabhāvataḥ*—personal character; *ṛṣīṇām*—of the sages; *janma*—birth; *karmādi*—activities; *vedasya*—of the *Vedas; ca*—and; *vikarṣaṇam*—categorical divisions.

TRANSLATION

O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.

PURPORT

The four statuses and orders of human society—*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras,* as well as *brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs*—are all the divisions of quality, education, culture and spiritual advancement attained by practicing control of the mind and the senses. All these divisions are based on the particular nature of each individual person, not on the principle of birth. Birth is not mentioned in this verse because birth is immaterial. Vidura is famous in history as born of a *śūdrāṇī* mother, yet he is more than a *brāhmaṇa* by qualification because he is seen here to be the disciple of a great sage, Maitreya Muni. Unless one achieves at least the brahminical qualifications one cannot understand the Vedic hymns. *Mahābhārata* is also a division of the *Vedas,* but it is meant for women, *śūdras* and *dvija-bandhus,* the worthless children of the higher section. The less intelligent section of society can avail themselves of the Vedic instructions simply by studying the *Mahābhārata.*

TEXT 30

यज्ञस्य च वितानानि योगस्य च पथः प्रभो ।
नैष्कर्म्यस्य च सांख्यस्य तन्त्रं वा भगवत्स्मृतम् ॥३०॥

yajñasya ca vitānāni
yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantraṁ vā bhagavat-smṛtam

yajñasya—of sacrifices; *ca*—also; *vitānāni*—expansions; *yogasya*—of the mystic powers; *ca*—also; *pathaḥ*—ways; *prabho*—O my lord; *naiṣkarmyasya*—of knowledge; *ca*—and; *sāṅkhyasya*—of analytical studies; *tantram*—the path of devotional service; *vā*—as well as; *bhagavat*—in relation with the Personality of Godhead; *smṛtam*—regulative principles.

TRANSLATION

Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.

PURPORT

The word *tantram* is significant herein. Sometimes *tantram* is misunderstood to be the black spiritual science of materialistic persons engaged in sense gratification, but here *tantram* means the science of devotional service compiled by Śrīla Nārada Muni. One can take advantage of such regulative explanations of the path of devotional service and make progressive advancement in the devotional service of the Lord. Sāṅkhya philosophy is the basic principle of acquiring knowledge, as will be explained by the sage Maitreya. The Sāṅkhya philosophy enunciated by Kapiladeva, the son of Devahūti, is the real source of knowledge about the Supreme Truth. Knowledge not based on the Sāṅkhya philosophy is mental speculation and can yield no tangible profit.

TEXT 31

पाषण्डपथवैषम्यं प्रतिलोमनिवेशनम् ।
जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः ॥३१॥

pāṣaṇḍa-patha-vaiṣamyaṁ
pratiloma-niveśanam

jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ

pāṣaṇḍa-patha—the path of the faithless; *vaiṣamyam*—imperfection by contradiction; *pratiloma*—crossbreeding; *niveśanam*—situation; *jīvasya*—of the living entities; *gatayaḥ*—movements; *yāḥ*—as they are; *ca*—also; *yāvatīḥ*—as many as; *guṇa*—modes of material nature; *karmajāḥ*—generated by different work.

TRANSLATION

Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.

PURPORT

The combination of living entities in different modes of material nature is called crossbreeding. The faithless atheists do not believe in the existence of God, and thus their paths of philosophy are contradictory. Atheistic philosophies never agree with one another. Different species of life are evidence of varieties of mixtures of the modes of material nature.

TEXT 32

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः ।
वार्तायां दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥३२॥

dharmārtha-kāma-mokṣāṇāṁ
nimittāny avirodhataḥ
vārtāyā daṇḍa-nīteś ca
śrutasya ca vidhiṁ pṛthak

dharma—religiosity; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—salvation; *nimittāni*—causes; *avirodhataḥ*—without being contradictory; *vārtāyāḥ*—on the principles of the means of livelihood; *daṇḍa-nīteḥ*—of law and order; *ca*—also; *śrutasya*—of the codes of scriptures; *ca*—also; *vidhim*—regulations; *pṛthak*—different.

TRANSLATION

You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the

different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.

TEXT 33

श्राद्धस्य च विधिं ब्रह्मन् पितॄणां सर्गमेव च ।
ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥३३॥

śrāddhasya ca vidhiṁ brahman
pitṛṇāṁ sargam eva ca
graha-nakṣatra-tārāṇāṁ
kālāvayava-saṁsthitim

śrāddhasya—of the periodical offerings of respects; *ca*—also; *vidhim*—regulations; *brahman*—O *brāhmaṇa; pitṛṇām*—of the forefathers; *sargam*—creation; *eva*—as; *ca*—also; *graha*—planetary system; *nakṣatra*—the stars; *tārāṇām*—luminaries; *kāla*—time; *avayava*—duration; *saṁsthitim*—situations.

TRANSLATION

Please also explain the regulations for offering respects to the forefathers, the creation of the Pitṛloka, the time schedule in the planets, stars and luminaries, and their respective situations.

PURPORT

The time durations of day and night as well as of months and years are different in the different planets, stars and luminaries. The higher planets like the moon and Venus have different time measurements than the earth. It is said that six months of this planet earth is equal to one day of the higher planets. In *Bhagavad-gītā* the duration of one day in Brahmaloka is measured to be 1,000 times the four *yugas,* or 4,300,000 multiplied by 1,000. And the month and year in Brahmaloka are calculated in that measure.

TEXT 34

दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् ।
प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥३४॥

dānasya tapaso vāpi
yac-ceṣṭā pūrtayoḥ phalam
pravāsa-sthasya yo dharmo
yaś ca puṁsa utāpadi

dānasya—of charity; *tapasaḥ*—of penance; *vāpi*—lake; *yat*—that which; *ceṣṭā*—endeavor; *pūrtayoḥ*—of reservoirs of water; *phalam*—fruitive result; *pravāsa-sthasya*—one who is away from home; *yaḥ*—that which; *dharmaḥ*—duty; *yaḥ ca*—and which; *puṁsaḥ*—of man; *uta*—described; *apadi*—in danger.

TRANSLATION

Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.

PURPORT

The digging of reservoirs of water for public use is a great work of charity, and retiring from family life after fifty years of age is a great act of penance performed by the sober human being.

TEXT 35

येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः ।
सम्प्रसीदति वा येषामेतदाख्याहि मेनघ ॥३५॥

yena vā bhagavāṁs tuṣyed
dharma-yonir janārdanaḥ
samprasīdati vā yeṣām
etad ākhyāhi menagha

yena—by which; *vā*—either; *bhagavān*—the Personality of Godhead; *tuṣyet*—is satisfied; *dharma-yoniḥ*—the father of all religion; *janārdanaḥ*—the controller of all living beings; *samprasīdati*—completely satisfied; *vā*—either, or; *yeṣām*—of those; *etat*—all these; *ākhyāhi*—kindly describe; *me*—unto me; *anagha*—O sinless one.

TRANSLATION

O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.

PURPORT

All religious activities are meant ultimately to satisfy the Supreme Personality of Godhead. The Lord is the father of all religious principles. As stated in *Bhagavad-gītā* (Bg. 7.16), four kinds of pious men—the needy,

the distressed, the enlightened and the inquisitive—approach the Lord in devotional service, and their devotion is mixed with material affection. But above them are the pure devotees whose devotion is not tainted by any material tinges of fruitive work or speculative knowledge. Those who are only miscreants throughout their lives are compared to demons (Bg. 7.15). They are bereft of all knowledge, in spite of any academic educational career they may pursue. Such miscreants are never candidates for satisfying the Lord.

TEXT 36

अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।
अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ॥३६॥

anuvratānāṁ śiṣyāṇāṁ
putrāṇāṁ ca dvijottama
anāpṛṣṭam api brūyur
guravo dīna-vatsalāḥ

anuvratānām—the followers; *śiṣyāṇām*—of the disciples; *putrāṇām*—of the sons; *ca*—also; *dvija-uttama*—O best amongst the *brāhmaṇas; anāpṛṣṭam*—that which is not asked for; *api*—in spite of; *brūyuḥ*—please describe; *guravaḥ*—the spiritual masters; *dīna-vatsalāḥ*—who are kind to the needy.

TRANSLATION

O best among the brāhmaṇas, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.

PURPORT

There are many subjects to be known from the bona fide spiritual master. The followers, disciples and sons are all on one level for the bona fide spiritual master, and he is always kind to them and always speaks to them on transcendental subjects, even though he is not asked by them. That is the nature of the bona fide spiritual master. Vidura appealed to Maitreya Muni to speak on subjects about which he might not have asked.

TEXT 37

तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः ।
तत्रेमं क उपासीरन् क उ स्विदनुशेरते ॥३७॥

tattvānāṁ bhagavaṁs teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate

tattvānām—of the elements of nature; *bhagavan*—O great sage; *teṣām*—of them; *katidhā*—how many; *pratisaṅkramaḥ*—dissolutions; *tatra*—thereupon; *imam*—unto the Supreme Lord; *ke*—who are they; *upāsīran*—being saved; *ke*—who are they; *u*—who; *svit*—may; *anuśerate*—serve the Lord while He sleeps.

TRANSLATION

Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.

PURPORT

In the *Brahma-saṁhitā* it is said that all the material manifestations with innumerable universes appear and disappear with the breathing of the *Mahā-Viṣṇu* lying in *yoga-nidrā*, or mystic sleep.

yaḥ kāraṇārṇava-jale bhajati sam yoga-
nidrām ananta-jagadaṇḍa-saromakūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagadaṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Govinda, the ultimate and Supreme Personality of Godhead [Lord Kṛṣṇa], lies sleeping unlimitedly on the Causal Ocean in order to create unlimited numbers of universes during that sleep. He lies on the water by His own internal potency, and I worship that original Supreme Godhead.

"Due to His breathing, innumerable universes come into existence, and when He withdraws His breath there occurs the dissolution of all the lords of the universes. That plenary portion of the Supreme Lord is called *Mahā-Viṣṇu*, and He is a part of the part of Lord Kṛṣṇa. I worship Govinda, the original Lord." (Bs.5.47-5.48)

After the dissolution of the material manifestations, the Lord and His kingdom beyond the Causal Ocean do not disappear, nor do the inhabitants, the Lord's associates. The associates of the Lord are far more

numerous than the living entities who have forgotten the Lord due to material association. The impersonalist's explanation of the word *aham* in the four verses of the original *Bhāgavatam—aham evāsam evāgre* etc.—is refuted here. The Lord and His eternal associates remain after the dissolution. Vidura's inquiry about such persons is a clear indication of the existence of all the paraphernalia of the Lord. This is also confirmed in the *Kāśī-khaṇḍa*, as quoted by both Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī, who follow in the footsteps of Śrīla Śrīdhara Svāmī.

na cyavante ca yad-bhaktā
mahatyāṁ pralayāpadīti
ato 'cyute 'khile loke sa
ekaḥ sarvavago 'vyayam

"The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, both in the material and spiritual worlds."

TEXT 38

पुरुषस्य च संस्थानं स्वरूपं वा परस्य च ।
ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥३८॥

puruṣasya ca saṁsthānaṁ
svarūpaṁ vā parasya
jñānaṁ ca naigamaṁ yat tad
guru-śiṣya-prayojanam

puruṣasya—of the living entity; *ca*—also; *saṁsthānam*—existence; *svarūpam*—identity; *vā*—either, or; *parasya*—of the Supreme; *ca*—also; *jñānam*—knowledge; *ca*—also; *naigamam*—in the matter of the *Upaniṣads;* *yat*—that; *tat*—the same; *guru*—spiritual master; *śiṣya*—disciple; *prayojanam*—necessity.

TRANSLATION

What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?

PURPORT

The living entities are constitutionally servitors of the Lord, who can accept all kinds of services from everyone. It is clearly declared (Bg. 5.29) that the Lord is the supreme enjoyer of the benefits of all sacrifices and penances, the proprietor of all that is manifested and the friend of all living entities. That is His real identity. Therefore, when the living entity accepts this supreme proprietorship of the Lord and acts in that attitude, that is his real identity. In order to elevate the living entity to this standard of knowledge, there is the necessity of spiritual association. The bona fide spiritual master desires that his disciples know the process of rendering transcendental service to the Lord, and the disciples also know that they have to learn about the eternal relationship between God and the living entity from a self-realized soul. To disseminate transcendental knowledge one must retire from mundane activities on the strength of enlightenment in knowledge in terms of Vedic wisdom. That is the sum and substance of all the questions in this verse.

TEXT 39

निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः ।
स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥३९॥

nimittāni ca tasyeha
proktāny anagha sūribhiḥ
svato jñānaṁ kutaḥ puṁsāṁ
bhaktir vairāgyam eva vā

nimittāni—the source of knowledge; *ca*—also; *tasya*—of such knowledge; *iha*—in this world; *proktāni*—mentioned; *anagha*—spotless; *sūribhiḥ*—by devotees; *svataḥ*—self-sufficient; *jñānam*—knowledge; *kutaḥ*—how; *puṁsām*—of the living entity; *bhaktiḥ*—devotional service; *vairāgyam*—detachment; *eva*—certainly; *ca*—also.

TRANSLATION

Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

PURPORT

There are many inexperienced persons who advocate self-realization without the help of a spiritual master. They decry the necessity of the

spiritual master and try themselves to take his place by propagating the theory that a spiritual master is not necessary. *Śrīmad-Bhāgavatam*, however, does not approve this viewpoint. Even the great transcendental scholar Vyāsadeva had need of a spiritual master, and under the instruction of his spiritual master, Nārada, he prepared this sublime literature, *Śrīmad-Bhāgavatam*. Even Lord Caitanya, although He is Kṛṣṇa Himself, accepted a spiritual master; even Lord Kṛṣṇa accepted a spiritual master, Sāndīpani Muni, in order to be enlightened; and all the *ācāryas* and saints of the world had spiritual masters. In *Bhagavad-gītā* Arjuna accepted Lord Kṛṣṇa as his spiritual master, although there was no necessity of such a formal declaration. So, in all cases, there is no question about the necessity of accepting a spiritual master. The only stipulation is that the spiritual master should be bona fide; i.e., the spiritual master must be in the proper chain of disciplic succession called the *paramparā* system.

Sūribhiḥ are great scholars, but they may not always be *anagha*, or spotless. The *anagha-sūri* is one who is a pure devotee of the Lord. Those who are not pure devotees of the Lord, or who want to be on an equal level with Him, are not *anagha-sūri*. Pure devotees have prepared many books of knowledge on the basis of authorized scriptures. Śrīla Rūpa Gosvāmī and his assistants, under the instructions of Lord Śrī Caitanya Mahāprabhu, have all written various literatures for the guidance of prospective devotees, and anyone who is very serious about raising himself to the standard of a pure devotee of the Lord must take advantage of those literatures.

TEXT 40

एतान्मे पृच्छतः प्रश्नान् हरेः कर्मविवित्सया ।
ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ॥४०॥

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me'jñasya mitratvād
ajayā naṣṭa-cakṣuṣaḥ

etān—all these; *me*—mine; *pṛcchataḥ*—of one who inquires; *praśnān*—questions; *hareḥ*—of the Supreme Lord; *karma*—pastimes; *vivitsayā*—desiring to know; *brūhi*—kindly describe; *me*—unto me; *ajñasya*—of one who is ignorant; *mitratvāt*—because of friendship; *ajayā*—by the external energy; *naṣṭa-cakṣuṣaḥ*—those who have lost their vision.

TRANSLATION

My dear sage, I have put all these questions before you with a view to know the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

PURPORT

Vidura put forward many varieties of questions with a view to understand the principles of transcendental loving service to the Lord. As stated in *Bhagavad-gītā* (Bg. 2.41), devotional service to the Lord is one, and the mind of the devotee is not diverted to the many branches of uncertainties. Vidura's purpose was to be situated in that service to the Lord, wherein one merges undivertedly. He claimed the friendship of Maitreya Muni, not because he was Maitreya's son but because Maitreya was actually the friend of all who have lost their spiritual vision due to material influence.

TEXT 41

सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।
जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ॥४१॥

sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīran kalām api

sarve—all kinds of; *vedāḥ*—divisions of the *Vedas;* *ca*—also; *yajñāḥ*—sacrifices; *ca*—also; *tapaḥ*—penances; *dānāni*—charities; *ca*—and; *anagha*—O spotless one; *jīva*—the living entity; *abhaya*—immunity from material pangs; *pradānasya*—of one who gives such assurance; *na*—not; *kurvīran*—can be equalized; *kalām*—even partially; *api*—certainly.

TRANSLATION

O spotless one, your answers to all these questions will grant immunity to all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

PURPORT

The highest perfectional work of charity is to give people in general immunity from the anxieties of material existence. This can be done only

by performing activities in devotional service to the Lord. Such knowledge is incomparable. Cultivation of the knowledge in the *Vedas*, performance of sacrifice and distribution of munificent charities all together cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service. The charity of Maitreya will not only help Vidura, but, due to its universal nature, will deliver all others in all times. Thus Maitreya is immortal.

TEXT 42

श्रीशुक उवाच
स इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः ।
प्रवृद्धहर्षो भगवत्कथायां सञ्चोदितस्तं प्रहसन्निवाह ॥४२॥

śrī śuka uvāca
sa ittham āpṛṣṭa-purāṇa-kalpaḥ
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyāṁ
sañcoditas taṁ prahasann-ivāha

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—he; *ittham*—thus; *āpṛṣṭa*—being questioned; *purāṇa-kalpaḥ*—one who knows how to explain the supplements of the *Vedas* (the *Purāṇas*); *kuru-pradhānena*—by the chief of the Kurus; *muni-pradhānaḥ*—the chief amongst the sages; *pravṛddha*—sufficiently enriched; *harṣaḥ*—satisfaction; *bhagavat*—the Personality of Godhead; *kathāyām*—in the topics of; *sañcoditaḥ*—being so infused; *tam*—unto Vidura; *prahasan*—with smiles; *iva*—like that; *āha*—replied.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the Purāṇas, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

PURPORT

Great learned sages like Maitreya Muni are always very enthusiastic about describing the transcendental activities of the Lord. Maitreya Muni,

being thus invited by Vidura to speak, appeared to be smiling because he actually felt transcendental bliss.

Thus end the Bhaktivedanta purports of the Third Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Further Inquiries by Vidura."*

CHAPTER EIGHT

Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

TEXT 1

मैत्रेय उवाच

सत्सेवनीयो बत पूरुवंशो
यल्लोकपालो भगवत्प्रधानः ।
बभूविथेहाजितकीर्तिमालां
पदे पदे नूतनयस्यभीक्ष्णम् ॥ १ ॥

maitreya uvāca
sat-sevanīyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita kīrti-mālāṁ
pade pade nūtanayasy abhīkṣṇam

śrī maitreyaḥ uvāca—Śrī Maitreya Muni said; *sat-sevanīyaḥ*—worthy to serve the pure devotees; *bata*—oh, certainly; *pūru-vaṁśaḥ*—the descendants of King Pūru; *yat*—in which; *loka-pālaḥ*—the kings are; *bhagavat-pradhānaḥ*—chiefly devoted to the Personality of Godhead; *babhūvitha*—you are also born; *iha*—in this; *ajita*—the Lord, who is unconquerable; *kīrti-mālām*—chain of transcendental activities; *pade pade*—step by step; *nūtanayasi*—becoming newer and newer; *abhīkṣṇam*—always.

TRANSLATION

The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

PURPORT

The great sage Maitreya thanked Vidura and praised him by reference to his family glories. The Pūru dynasty is full of devotees of the Personality of Godhead and is therefore glorious. Because they are not attached to impersonal Brahman or to the localized Paramātmā but are directly attached to Bhagavān, the Personality of Godhead, they are therefore worthy to render service to the Lord and His pure devotees. Because Vidura was one of the descendants of that family, naturally he engaged in spreading wide the ever new glories of the Lord. Maitreya felt happy to have such glorious company as Vidura. He considered the company of Vidura to be most desirable because such association can accelerate one's dormant propensities for devotional service.

TEXT 2

सोऽहं नृणां क्षुल्लसुखाय दुःखं
महद्गतानां विरमाय तस्य ।
प्रवर्तये भागवतं पुराणं
यदाह साक्षाद्भगवानृषिभ्यः ॥ २ ॥

so'haṁ nṛṇāṁ kṣulla-sukhāya duḥkhaṁ
mahadgatānāṁ viramāya tasya
pravartaye bhāgavataṁ purāṇaṁ
yad āha sākṣād bhagavān ṛṣibhyaḥ

saḥ—that; *aham*—I; *nṛṇām*—of the human being; *kṣulla*—very little; *sukhāya*—for happiness; *duḥkham*—distress; *mahat*—great; *gatānām*—entered into; *viramāya*—for mitigation; *tasya*—his; *pravartaye*—shall begin; *bhāgavatam*—*Śrīmad-Bhāgavatam;* *purāṇam*—Vedic supplement; *yat*—which; *āha*—said; *sākṣāt*—directly; *bhagavān*—the Personality of Godhead; *ṛṣibhyaḥ*—unto the sages.

TRANSLATION

Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

PURPORT

The sage Maitreya proposed to speak on *Śrīmad-Bhāgavatam* because it is especially compiled, and traditionally comes down in the disciplic

succession, for the solution of all the problems of human society. Only one who is fortunate can have the opportunity to hear *Śrīmad-Bhāgavatam* in the association of pure devotees of the Lord. Under the spell of material energy, the living entities are entrapped in the bondage of many difficulties simply for the sake of a little bit of material happiness. They engage in fruitive activities, not knowing the implications. Under the false impression that the body is the self, the living entities foolishly relate to so many false attachments. They think that they can engage with materialistic paraphernalia forever. This gross misconception of life is so strong that a person suffers continually, life after life, under the external energy of the Lord. If one comes in contact with the book *Bhāgavata* as well as with the devotee *Bhāgavata* who knows what the *Bhāgavatam* is, then such a fortunate man gets out of the material entanglement. Therefore Śrī Maitreya Muni, out of compassion for the suffering men in the world, proposes to speak on the *Śrīmad-Bhāgavatam* first and last.

TEXT 3

आसीनमुर्व्यां भगवन्तमाद्यं
सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य
कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ ३ ॥

āsīnam urvyāṁ bhagavantam ādyaṁ
saṅkarṣaṇaṁ devam akuṇṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo'nvapṛcchan

āsīnam—seated; *urvyām*—down the universe; *bhagavantam*—unto the Lord; *ādyam*—the original; *saṅkarṣaṇam*—Saṅkarṣaṇa; *devam*—Personality of Godhead; *akuṇṭha-sattvam*—undeterred knowledge; *vivitsavaḥ*—being inquisitive to know; *tattvam ataḥ*—truth like this; *parasya*—regarding the Supreme Personality of Godhead; *kumāra*—the boy saint; *mukhyāḥ*—the chief; *munayaḥ*—great sages; *anvapṛcchan*—inquired like this.

TRANSLATION

Some time ago, being inquisitive to know, Sanatkumāra, the chief of the boy saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe.

PURPORT

This is in clarification of the statement that the Lord spoke directly on the *Śrīmad-Bhāgavatam*. When and unto whom the *Bhāgavatam* was spoken is explained herewith. Questions similar to those put forward by Vidura were asked by great sages like Sanatkumāra, and Lord Saṅkarṣaṇa, the plenary expansion of the Supreme Lord Vāsudeva, answered them.

TEXT 4

स्वमेव धिष्ण्यं बहु मानयन्तं
यद्वासुदेवाभिधमामनन्ति ।
प्रत्यग्धृताक्षाम्बुजकोशमीष-
दुन्मीलयन्तं विबुधोदयाय ॥ ४ ॥

svam eva dhiṣṇyaṁ bahu mānayantaṁ
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam īṣad
unmīlayantaṁ vibudhodayāya

svam—Himself; *eva*—thus; *dhiṣṇyam*—situated; *bahu*—greatly; *mānayantam*—esteemed; *yat*—that which; *vāsudeva*—Lord Vāsudeva; *abhidham*—by the name; *āmananti*—acknowledge; *pratyak-dhṛta-akṣa*—eyes settled for introspection; *ambuja-kośam*—lotuslike eye; *īṣat*—slightly; *unmīlayantam*—opened; *vibudha*—greatly learned sages; *udayāya*—for the sake of advancement.

TRANSLATION

At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotuslike eyes and began to speak.

TEXT 5

स्वर्धुन्युदारैः स्वजटाकलापै-
रुपस्पृशन्तश्चरणोपधानम् ।
पद्मं यदर्चन्त्यहिराजकन्याः
सप्रेमनानाबलिभिर्वरार्थाः ॥ ५ ॥

svar-dhunyudārdraiḥ svajaṭā-kalāpair
upaspṛśantaś caraṇopadhānam
padmaṁ yad arcanty ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ

svaḥ-dhunī-uda—by the water of the Ganges; *ārdraiḥ*—being moistened; *svajaṭā*—bunch of hairs; *kalāpaiḥ*—situated on the head; *upaspṛśantaḥ*—by so touching; *caraṇa-upadhānam*—the shelter of His feet; *padmam*—the lotus shelter; *yat*—that which; *arcanti*—worships; *ahi-rāja*—the serpent king; *kanyāḥ*—daughters; *sa-prema*—with great devotion; *nānā*—various; *balibhiḥ*—paraphernalia; *vara-arthāḥ*—being desirous of husbands.

TRANSLATION

The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent king when they desire good husbands.

PURPORT

The Ganges water flows directly from the lotus feet of Viṣṇu, and its course runs from the highest planet of the universe down to the lowest. The sages came down from Satyaloka by taking advantage of the flowing water, a process of transportation made possible by the power of mystic *yoga*. If a river flows thousands and thousands of miles, a perfect *yogī* can at once transport himself from one place to another simply by dipping in its water. The Ganges is the only celestial river which flows throughout the universe, and great sages travel all over the universe via this sacred river. The statement that their hair was wet indicates that it was directly moistened by the water originating from the lotus feet of Viṣṇu (the Ganges). Whoever touches the water of the Ganges to his head surely touches the lotus feet of the Lord directly and can become free from all effects of sinful acts. If after taking a bath in the Ganges or being washed of all sins, a man guards himself against committing further sinful acts, then certainly he is delivered. But if he again takes up sinful activities, his bath in the Ganges is as good as that of the elephant, who nicely takes his bath in a river but later spoils the whole thing by covering himself with dust on the land.

TEXT 6

मुहुर्गृणन्तो वचसानुराग-
स्खलत्पदेनास्य कृतानि तज्ज्ञाः ।
किरीटसाहस्रमणिप्रवेक-
प्रद्योतितोद्दामफणासहस्रम् ॥ ६ ॥

muhur gṛṇanto vacasānurāgas
khalat-padenāsya kṛtāni taj-ñāḥ
kirīṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram

muhuḥ—again and again; *gṛṇantaḥ*—glorifying; *vacasā*—by words; *anurāgaḥ*—with great affection; *khalat-padena*—with symmetrical rhythm; *asya*—of the Lord; *kṛtāni*—activities; *tat-jñāḥ*—one who knows the pastimes; *kirīṭa*—helmets; *sāhasra*—thousands; *maṇi-praveka*—glowing effulgence of the valuable stones; *pradyotita*—emanating from; *uddāma*—raised; *phaṇā*—hoods; *sahasram*—thousands.

TRANSLATION

The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Saṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

PURPORT

The Lord is sometimes addressed as *uttamaśloka,* which means "one who is worshiped with selected words by devotees." A profusion of such selected words comes from a devotee who is fully absorbed in affection and love for the devotional service of the Lord. There are many instances in which even a small boy who was a great devotee of the Lord could offer excellent prayers in the choicest words for glorification of the pastimes of the Lord. In other words, without the development of fine affection and love, one cannot offer prayers to the Lord very suitably.

TEXT 7

प्रोक्तं किलैतद्भगवत्तमेन
निवृत्तिधर्माभिरताय तेन ।

सनत्कुमाराय स चाह पृष्टः
सांख्यायनायाङ्ग धृतव्रताय ॥ ७ ॥

proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhṛtavratāya

proktam—was said; *kila*—certainly; *etat*—this; *bhagavattamena*—by Lord Saṅkarṣaṇa; *nivṛtti*—renunciation; *dharma-abhiratāya*—unto one who has taken this religious vow; *tena*—unto him; *sanat-kumārāya*—unto Sanat-Kumāra; *saḥ*—he; *ca*—also; *āha*—said; *pṛṣṭaḥ*—when inquired of; *sāṅkhyāyanāya*—unto the great sage Sāṅkhyāyana; *aṅga*—my dear Vidura; *dhṛtavratāya*—unto one who has taken such a vow.

TRANSLATION

Lord Saṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Sāṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Saṅkarṣaṇa.

PURPORT

This is the way of the *paramparā* system. Although Sanat-kumāra, the well-known great saintly *kumāra,* was in the perfect stage of life, still he heard the message of *Śrīmad-Bhāgavatam* from Lord Saṅkarṣaṇa. Similarly, when he was questioned by Sāṅkhyāyana Ṛṣi, he spoke to him the same message which he heard from Lord Saṅkarṣaṇa. In other words, unless one hears from the proper authority one cannot become a preacher. In devotional service, therefore, two items out of the nine, namely hearing and chanting, are most important. Without hearing nicely, one cannot preach the message of Vedic knowledge.

TEXT 8

सांख्यायनः पारमहंस्यमुख्यो
विवक्षमाणो भगवद्विभूतीः ।
जगाद सोऽस्मद्गुरवेऽन्विताय
पराशरायाथ बृहस्पतेश्च ॥ ८ ॥

sāṅkhyāyanaḥ pāramahaṁsya-mukhyo
vivakṣamāṇo bhagavad-vibhūtīḥ
jagāda so'smad-gurave'nvitāya
parāśarāyātha bṛhaspateś ca

sāṅkhyāyanaḥ—the great sage Sāṅkhyāyana; *pāramahaṁsya-mukhyaḥ*—the chief of all transcendentalists; *vivakṣamāṇaḥ*—while reciting; *bhagavat-vibhūtīḥ*—the glories of the Lord; *jagāda*—it came to; *saḥ*—he; *asmat*—mine; *gurave*—unto my spiritual master; *anvitāya*—followed; *parāśarāya*—unto the sage Parāśara; *atha bṛhaspateḥ ca*—also to Bṛhaspati.

TRANSLATION

The great sage Sāṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Bṛhaspati both heard him.

TEXT 9

प्रोवाच मह्यं स दयालुरुक्तो
मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत्कथयामि वत्स
श्रद्धालवे नित्यमनुव्रताय ॥ ९ ॥

provāca mahyaṁ sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so'haṁ tavaitat kathayāmi vatsa
śraddhā-lave nityam anuvratāya

provāca—said; *mahyam*—unto me; *saḥ*—he; *dayāluḥ*—kindhearted; *uktaḥ*—aforementioned; *muniḥ*—sage; *pulastyena*—by the sage Pulastya; *purāṇam ādyam*—the foremost of all the *Purāṇas; saḥ aham*—that also I; *tava*—unto you; *etat*—this; *kathayāmi*—shall speak; *vatsa*—my dear son; *śraddhā-lave*—unto one who is faithful; *nityam*—always; *anuvratāya*—unto one who is a follower.

TRANSLATION

The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Purāṇas [Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

PURPORT

The great sage of the name Pulastya is the father of all demoniac descendants. Once upon a time Parāśara began a sacrifice in which all the demons were to be burnt to death because his father had been killed and devoured by one of them. The great sage Vasiṣṭha Muni arrived at the sacrifice and requested Parāśara to stop the deadly action, and Parāśara could not deny the request because of Vasiṣṭha's position and respect in the community of sages. Parāśara having stopped the sacrifice, Pulastya, the father of the demons, appreciated his brahminical temperament and gave the blessing that in the future he would be a great speaker on the Vedic literatures called the *Purāṇas,* the supplements of the *Vedas.* Parāśara's action was appreciated by Pulastya because he forgave the demons out of his brahminical power of forgiveness. Parāśara was able to demolish all the demons in the sacrifice, but he considered: "Demons are so made that they devour living creatures, men and animals, but why on that account should I withdraw my brahminical qualification of forgiveness?" As the great speaker of the *Purāṇas,* Parāśara first of all spoke on the *Śrīmad-Bhāgavata Purāṇa* because it is the foremost of all the *Purāṇas.* Maitreya Muni desired to narrate the same *Bhāgavatam* which he had heard from Parāśara, and Vidura was qualified to hear it because of his faithfulness and his following the instructions received from superiors. So *Śrīmad-Bhāgavatam* was being narrated from time immemorial by the disciplic succession, even before the time of Vyāsadeva. The so-called historians calculate the *Purāṇas* to be only a few hundred years old, but factually the *Purāṇas* existed from time immemorial, before all historical calculations by the mundaners and speculative philosophers.

TEXT 10

उदाप्लुतं विश्वमिदं तदाऽऽसीद्
यन्निद्रयामीलितदृङ् न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः
कृतक्षणः स्वात्मरतौ निरीहः ॥१०॥

udāplutaṁ viśvam idaṁ tadāsīd
yannidrayāmīlitadṛṅ nyamīlayat
ahīndra-talpe'dhiśayāna ekaḥ
kṛtakṣaṇaḥ svātma-ratau nirīhaḥ

uda—water; *āplutam*—submerged in; *viśvam*—the three worlds; *idam*—this; *tadā*—at that time; *āsīt*—it so remained; *yat*—in which; *nidrayā*—in

slumber; *amīlita*—closed; *dṛk*—eyes; *nyamīlayat*—not completely closed; *ahīndra*—the great snake Ananta; *talpe*—on the bed of; *adhiśayānaḥ*—lying on; *ekaḥ*—alone; *kṛta-kṣaṇaḥ*—being engaged; *svātma-ratau*—enjoying in His internal potency; *nirīhaḥ*—without any part of external energy.

TRANSLATION

At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

PURPORT

The Lord is eternally enjoying transcendental bliss by His internal potency, whereas the external potency is suspended during the time of the dissolution of the cosmic manifestation.

TEXT 11

सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः
कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे
यथानलो दारुणि रुद्धवीर्यः ॥११॥

so'ntaḥ śarīre'rpita-bhūta-sūkṣmaḥ
kālātmikāṁ śaktim udīrayāṇaḥ
uvāsa tasmin salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

saḥ—the Supreme Lord; *antaḥ*—within; *śarīre*—in the transcendental body; *arpita*—kept; *bhūta*—material elements; *sūkṣmaḥ*—subtle; *kālātmikām*—the form of time; *śaktim*—energy; *udīrayāṇaḥ*—invigorating; *uvāsa*—resided; *tasmin*—therein; *salile*—in the water; *pade*—in the place; *sve*—His own; *yathā*—as much as; *analaḥ*—fire; *dāruṇi*—in the fuel wood; *ruddha-vīryaḥ*—submerged strength.

TRANSLATION

Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called kāla.

PURPORT

After the three worlds—the upper, lower and middle planetary systems—merged into the water of dissolution, the living entities of all the three worlds remained in their subtle bodies by dint of the energy called *kāla.* In this dissolution, the gross bodies became unmanifest, but the subtle bodies existed, just like the water of the material creation. Thus the material energy was not completely wound up, as is the case in the full dissolution of the material world.

TEXT 12

चतुर्युगानां च सहस्रमप्सु
स्वपन् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययाऽऽसादितकर्मतन्त्रो
लोकानपीतान्ददृशे स्वदेहे ॥१२॥

catur yugānāṁ ca sahasram apsu
svapan svayodīritayā svaśaktyā
kālākhyayā ''sādita-karma-tantro
lokān apītān dadṛśo svadehe

catuḥ—four; *yugānām*—of the millenniums; *ca*—also; *sahasram*—one thousand; *apsu*—in the water; *svapan*—dreaming in sleep; *svayā*—with His internal potency; *udīritayā*—for further development; *svaśaktyā*—by His own energy; *kāla-ākhyayā*—by the name *kāla; āsādita*—being so engaged; *karma-tantraḥ*—in the matter of fruitive activities; *lokān*—the total living entities; *apītān*—bluish; *dadṛśe*—saw it so; *svadehe*—in His own body.

TRANSLATION

The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called kāla-śakti, He saw His transcendental body as bluish.

PURPORT

In the *Viṣṇu Purāṇa, kāla-śakti* is mentioned as *avidyā.* The symptom of the influence of the *kāla-śakti* is that one has to work in the material world for fruitive results. The fruitive workers are described in *Bhagavad-gītā* as *mūḍhas,* or foolish. Such foolish living entities are very enthusiastic to

work for some temporary benefit within perpetual bondage. One thinks himself very clever throughout his life if he is able to leave behind him a great asset of wealth for his children, and to achieve this temporary benefit he takes the risk of all sinful activities, without knowledge that such activities will keep him perpetually bound by the shackles of material bondage. Due to this polluted mentality and due to material sins, the aggregate combination of living entities appeared to be bluish. Such an impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, *kāla.*

TEXT 13

तस्यार्थसूक्ष्माभिनिविष्टदृष्टे-
रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः
सूष्यंस्तदाभिद्यत नाभिदेशात् ॥१३॥

tasyārthasūkṣmābhiniviṣṭa-dṛṣṭer
antar-gato'rtho rajasā tanīyān
guṇena kālānugatena viddhaḥ
sūṣyaṁs tadābhidyata nābhideśāt

tasya—His; *artha*—subject; *sūkṣma*—subtle; *abhiniviṣṭa-dṛṣṭeḥ*—of one whose attention was fixed; *antaḥ-gataḥ*—internal; *arthaḥ*—purpose; *rajasā*—by the mode of passion of material nature; *tanīyān*—very subtle; *guṇena*—by the qualities; *kāla-anugatena*—in due course of time; *viddhaḥ*—agitated; *sūṣyaḥ*—generating; *tat*—that; *abhidyata*—pierced into; *nābhideśāt*—from the abdomen.

TRANSLATION

The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

TEXT 14

स पद्मकोशः सहसोदतिष्ठत्
कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं
विद्योतयन्नर्क इवात्मयोनिः ॥१४॥

sa padma-kośaḥ sahasodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilaṁ viśālaṁ
vidyotayann arka ivātma-yoniḥ

saḥ—that; *padma-kośaḥ*—bud of a lotus flower; *sahasā*—suddenly; *udatiṣṭhat*—appeared; *kālena*—by time; *karma*—fruitive activities; *pratibodhanena*—awakening; *sva-rociṣā*—by its own effulgence; *tat*—that; *salilam*—water of devastation; *viśālam*—vast; *vidyotayan*—illuminating; *arkaḥ*—the sun; *iva*—like; *ātma-yoniḥ*—generating from the Personality of Viṣṇu.

TRANSLATION

Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

TEXT 15

तल्लोकपद्मं स उ एव विष्णुः
प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता
स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥१५॥

tal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayaṁ veda-mayo vidhātā
svayam-bhuvaṁ yaṁ sma vadanti so 'bhūt

tat—that; *loka*—universal; *padmam*—lotus flower; *saḥ*—He; *u*—certainly; *eva*—factually; *viṣṇuḥ*—the Lord; *prāvīviśat*—entered into; *sarva*—all; *guṇa-avabhāsam*—reservoir of all modes of nature; *tasmin*—in which; *svayam*—in person; *veda-mayaḥ*—the personality of Vedic wisdom; *vidhātā*—controller of the universe; *svayam-bhuvam*—self-born; *yam*—whom; *sma*—in the past; *vadanti*—do say; *saḥ*—he; *abhūt*—generated.

TRANSLATION

Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

PURPORT

This lotus flower is the universal *virāṭa* form, or the gigantic form of the Lord in the material world. It becomes amalgamated in the Personality of Godhead Viṣṇu, in His abdomen, at the time of dissolution, and it becomes manifest at the time of creation. This is due to Garbhodakaśāyī Viṣṇu, who enters into each of the universes. In this form is the sum total of all the fruitive activities of the living entities conditioned by material nature, and the first of them, namely Brahmā, or the controller of the universe, is generated from this lotus flower. This first-born living being, unlike all the others, has no material father, and thus he is called self-born or *svayambhū*. He goes to sleep with Nārāyaṇa at the time of devastation, and when there is another creation, he is born in this way. From this description we have the conception of three—the gross *virāṭa* form, the subtle *Hiraṇyagarbha* and the material creative force, Brahmā.

TEXT 16

तस्यां स चाम्भोरुहकर्णिकाया-
मवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्र-
श्चत्वारि लेभेऽनुदिशं मुखानि ॥१६॥

tasyāṁ sa cāmbho-ruha-karṇikāyām
avasthito lokam apaśyamānaḥ
parikraman vyomni vivṛtta-netraś
catvāri lebhe'nudiśaṁ mukhāni

tasyām—in that; *ca-ambho*—water; *ruha-karṇikāyām*—whorl of the lotus; *avasthitaḥ*—being situated; *lokam*—the world; *apaśyamānaḥ*—without being able to see; *parikraman*—circumambulating; *vyomni*—in space; *vivṛtta-netraḥ*—while moving the eyes; *catvāri*—four; *lebhe*—achieved; *anudiśam*—in terms of direction; *mukhāni*—mouths.

TRANSLATION

Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

TEXT 17

तस्माद्युगान्तश्वसनावघूर्ण-
जलोर्मिचक्रात्सलिलाद्विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं
नात्मानमद्धाविददादिदेवः ॥१७॥

tasmād yugānta-śvasanāva-ghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvaṁ
nātmānam addhāvidad ādi-devaḥ

tasmāt—from there; *yugānta*—at the end of the millennium; *śvasanāva*—the air of devastation; *ghūrṇa*—because of movement; *jala*—water; *urmi-cakrāt*—out of the circle of waves; *salilāt*—from the water; *virūḍham*—situated on them; *upāśritaḥ*—having the shelter of; *kañjam*—lotus flower; *u*—in astonishment; *loka-tattvam*—the mystery of creation; *na*—not; *ātmānam*—himself; *addha*—perfectly; *avidat*—could understand; *ādi-devaḥ*-the first demigod.

TRANSLATION

Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

PURPORT

Lord Brahmā was perplexed about his creation, the lotus and the world, even though he tried to understand them for one millennium, which is beyond calculation in the solar years of human beings. No one, therefore, can know the mystery of the creation and cosmic manifestation simply by mental speculation. The human being is so limited in his capacity that without the help of the Supreme he can hardly understand the mystery of the will of the Lord in terms of creation, continuance and destruction.

TEXT 18

क एष योऽसावहमब्जपृष्ठ
एतत्कुतो वाब्जमनन्यदप्सु ।

अस्ति ह्यधस्तादिह किञ्चनैत-
दधिष्ठितं यत्र सता नु भाव्यम् ॥१८॥

ka eṣa yo'sāv aham abja-pṛṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaitad
adhiṣṭhitaṁ yatra satā nu bhāvyam

kaḥ—who; *eṣaḥ*—this; *yaḥ asau aham*—that I am; *abja-pṛṣṭhe*—on top of the lotus; *etat*—this; *kutaḥ*—wherefrom; *vā*—either; *abjam*—lotus flower; *ananyat*—otherwise; *apsu*—in the water; *asti*—there is; *hi*—certainly; *adhastāt*—from below; *iha*—in this; *kiñcana*—anything; *na*—not; *etat*—this; *adhiṣṭhitam*—situated; *yatra*—wherein; *satā*—automatically; *nu*—or not; *bhāvyam*—must be.

TRANSLATION

Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

PURPORT

The subject matter of the speculations of Brahmā in the beginning regarding the creation of the cosmic manifestation is still a subject matter for mental speculators. The most intelligent man is he who tries to find the cause of his personal existence and that of the whole cosmic creation and thus tries to find the ultimate cause. If his attempt is properly executed with penances and perseverance, it is sure to be crowned with success.

TEXT 19

स इत्थमुद्वीक्ष्य तदब्जनाल-
नाडीभिरन्तर्जलमाविवेश ।
नार्वाग्गतस्तत्खरनालनाल-
नाभिं विचिन्वंस्तदविन्दताजः ॥१९॥

sa ittham udvīkṣya-tad-abja-nāla-
naḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-nābhiṁ
vicinvaṁs tad avindatājaḥ

saḥ—he (Brahmā); *ittham*—in this way; *udvīkṣya*—contemplating; *tat*—that; *abja*—lotus; *nāla*—stem; *nāḍībhiḥ*—by the pipe; *antaḥ-jalam*-within the water; *āviveśa*—entered into; *na*—not; *arvāk*—in spite of going inside, nearby; *gataḥ tat*—going into; *khara-nāla*—the stem of the lotus; *nāla*—pipe; *nābhim*—of the navel; *vicinvan*—thinking much of it; *tat*—that; *avindata*—understood; *ajaḥ*—the self-born.

TRANSLATION

Lord Brahmā, thus contemplating, entered the channel of the stem of the lotus. But in spite of his entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

PURPORT

By dint of one's personal endeavor one may go nearer to the Lord, but without the Lord's mercy one cannot reach the ultimate point. Such understanding of the Lord is possible only by devotional service, as confirmed in *Bhagavad-gītā: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* (Bg.18.55)

TEXT 20

तमस्यपारे विदुरात्मसर्गं
विचिन्वतोऽभूत्सुमहांस्त्रिणेमिः ।
यो देहभाजां भयमीरयाणः
परिक्षिणोत्यायुरजस्य हेतिः ॥२०॥

tamasy apāre vidurātma-sargaṁ
vicinvato 'bhūt sumahāṁs triṇemiḥ
yo deha-bhājāṁ bhayam īrayāṇaḥ
parikṣiṇoty āyur ajasya hetiḥ

tamasi apāre—because of an ignorant way of searching; *vidura*—O Vidura; *ātma-sargam*—the cause of his creation; *vicinvataḥ*—while contemplating; *abhūt*—it so became; *sumahān*—very great; *triṇemiḥ*—time of three dimensions; *yaḥ*—which; *deha-bhājām*—of the embodied; *bhayam*—fearfulness; *īrayāṇaḥ*—generating; *parikṣiṇoti*—diminishing the one hundred years; *āyuḥ*—duration of life; *ajasya*—of the self-born; *hetiḥ*—the wheel of eternal time.

TRANSLATION

O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu

and which generates fear in the mind of the living entity like the fear of death.

TEXT 21

ततो निवृत्तोऽप्रतिलब्धकामः
स्वधिष्ण्यमासाद्य पुनः स देवः ।
शनैर्जितश्वासनिवृत्तचित्तो
न्यषीददारूढसमाधियोगः ॥२१॥

tato nivṛtto'pratilabdha-kāmaḥ
svadhiṣṇyam āsādya punaḥ sa devaḥ
śanair jita-śvāsa-nivṛtta-citto
nyaṣīdad ārūḍha-samādhi-yogaḥ

tataḥ—thereafter; *nivṛttaḥ*—retired from that endeavor; *apratilabdha-kāmaḥ*—without achievement of the desired destination; *svadhiṣṇyam*—own seat; *āsādya*—reaching; *punaḥ*—again; *saḥ*—he; *devaḥ*—the demigod; *śanaiḥ*—without delay; *jita-śvāsa*—controlling the breathing; *nivṛtta*—retired; *cittaḥ*—intelligence; *nyaṣīdat*—sat down; *ārūḍha*—in confidence; *samādhi-yogaḥ*—in meditation on the Lord.

TRANSLATION

Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

PURPORT

Samādhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

TEXT 22

कालेन सोऽजः पुरुषायुषाभि-
प्रवृत्तयोगेन विरूढबोधः ।

स्वयं तदन्तर्हृदयेऽवभात-
मपश्यतापश्यत यन्न पूर्वम् ॥२२॥

kālena so'jaḥ puruṣāyuṣābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayaṁ tad antar hṛdaye 'vabhātam
apaśyatāpaśyata yan na pūrvam

kālena—in due course of time; *saḥ*—he; *ajaḥ*—the self-born Brahmā; *puruṣa-āyuṣā*—by the duration of his age; *abhipravṛtta*—being engaged; *yogena*—in meditation; *virūḍha*—developed; *bodhaḥ*—intelligence; *svayam*—automatically; *tat antaḥ*—inside his; *hṛdaye*—in the heart; *avabhātam*—manifested; *apaśyata*—which he did not see before; *apaśyata*—saw it; *yat*—which; *na*—not; *pūrvam*—before.

TRANSLATION

At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.

PURPORT

The Supreme Lord can be experienced only through the process of devotional service and not by one's personal endeavor in mental speculation. The age of Brahmā is calculated in terms of *divya* years, which are distinct from the solar years of human beings. The *divya* years are calculated in *Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ* (Bg. 8.17). Brahmā's one day is equal to one thousand times the aggregate of the four *yugas* (calculated to be 4,300,000 years). On that basis, Brahmā meditated for one hundred years before he could understand the supreme cause of all causes, and then he wrote the *Brahmā-saṁhitā*, which is approved and recognized by Lord Caitanya and in which he sings, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.

TEXT 23

पृणात्यगौरायतशेषभोग-
पर्यङ्क एकं पुरुषं शयानम् ।

फणातपत्रायुतमूर्धरत्न-
द्युभिर्हतध्वान्तयुगान्ततोये ॥२३॥

mṛṇāla-gaurāyat aśeṣabhoga-
paryaṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

mṛṇāla—lotus flower; *gaurāyat*—white all over; *aśeṣabhoga*—body; *paryaṅke*—on the bed; *ekam*—alone; *puruṣam*—the Supreme Person; *śayānam*—was lying; *phaṇa-ātapatra*—umbrella of a serpent hood; *āyuta*—bedecked with; *mūrdha*—head; *ratna*—jewels; *dyubhiḥ*—by the rays; *hata-dhvānta*—darkness dissipated; *yugānta*—devastation; *toye*—in the water.

TRANSLATION

Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣanāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣanāga, and that illumination dissipated all the darkness of those regions.

TEXT 24

प्रेक्षां क्षिपन्तं हरितोपलाद्रेः
सन्ध्याभ्रनीवेरुरुरुक्ममूर्ध्नः ।
रत्नोदधारौषधिसौमनस्य-
वनस्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः ॥२४॥

prekṣāṁ kṣipantaṁ haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya-
vana-srajo veṇu-bhujāṅghripāṅgreḥ

prekṣām—the panorama; *kṣipantam*—deriding; *harita*—green; *upala*—coral; *adreḥ*—of the hill; *sandhyābhra-nīveḥ*—of the dress of the evening cloud on the sky; *uru*—great; *rukma*—gold; *mūrdhnaḥ*—on the summit; *ratna*—jewels; *udadhāra*—waterfalls; *auṣadhi*—herbs; *saumanasya*—of the scenery; *vana-srajaḥ*—flower garland; *veṇu*—dress; *bhuja*—hands; *aṅghripa*—trees; *aṅghreḥ*—legs.

TRANSLATION

The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening cloud, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasī leaves and flower garlands, mocked the scene on the mountain.

PURPORT

The panoramic beauty of nature, which strikes one with wonder, may be taken as a perverted reflection of the transcendental body of the Lord. One who is therefore attracted by the beauty of the Lord is no longer attracted by the beauty of material nature, although he does not minimize its beauty. In *Bhagavad-gītā* (Bg. 2.59) it is described that one who is attracted by *param*, the Supreme, is no longer attracted by anything inferior.

TEXT 25

आयामतो विस्तरतः स्वमान-
देहेन लोकत्रयसंग्रहेण ।
विचित्रदिव्याभरणांशुकानां
कृतश्रियापाश्रितवेषदेहम् ॥२५॥

āyāmato vistarataḥ svamāna-
dehena lokatraya-saṅgraheṇa
vicitra-divyābharaṇāṁśūkānāṁ
kṛta-śriyāpāśrita-veṣa-deham

āyāmataḥ—by length; *vistarataḥ*—by breadth; *svamāna*—by His own measurement; *dehena*—by the transcendental body; *lokatraya*—the three (upper, middle and lower) planetary systems; *saṅgraheṇa*—by total absorption; *vicitra*—variegated; *divya*—transcendental; *abharaṇa-aṁśūkānām*—rays of the ornaments; *kṛta-śriyā-apāśrita*—beauty created by those dresses and ornaments; *veṣa*—dressed; *deham*—transcendental body.

TRANSLATION

His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

PURPORT

The length and breadth of the transcendental body of the Supreme Personality of Godhead could only be measured by His own measurement because He is all-pervading throughout the complete cosmic manifestation. The beauty of material nature is due to His personal beauty, yet He is always magnificently dressed and ornamented to prove His transcendental variegatedness, which is so important in the advancement of spiritual knowledge.

TEXT 26

पुंसां स्वकामाय विविक्तमार्गै-
रभ्यर्चतां कामदुघाङ्घ्रिपद्मम् ।
प्रदर्शयन्तं कृपया नखेन्दु-
मयूखभिन्नाङ्गुलिचारुपत्रम् ॥२६॥

puṁsāṁ svakāmāya vivikta-mārgair
abhyarcatāṁ kāma-dughāṅgri-padmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cārupatram

puṁsām—of the human being; *svakāmāya*—according to his desire; *vivikta-mārgaiḥ*—by the path of devotional service; *abhyarcatām*—worshiped; *kāma-dugha-aṅghri-padmam*—the lotus feet of the Lord, which can award all desired fruits; *pradarśayantam*—while showing them; *kṛpayā*—by causeless mercy; *nakha*—nails; *indu*—moonlike; *mayukha*—rays; *bhinna*—divided; *aṅguli*—figures; *cārupatram*—very beautiful.

TRANSLATION

The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service which is free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

PURPORT

The Lord fulfills the desires of everyone just as one desires. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only spotless process for achieving His favor. Śrīla Rūpa Gosvāmī says in his *Bhakti-rasāmṛta-sindhu* that pure devotional service is *jñāna-karmādy-anāvṛtam*: pure devotional service is without any tinge of speculative knowledge and fruitive activities (B.R.S. 1.11). Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa. According to the *Gopāla-tāpanī Upaniṣad*, the Lord showed one of the many thousands of petals of His lotus feet. It is said: *brāhmaṇo 'sāvanavaratam me dhyātaḥ stutaḥ parārdhānte so'budhyata gopaveśo me purastāt āvirvabhūva.* After penetrating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the *Brahma-saṁhitā* in the famous prayer, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

TEXT 27

मुखेन लोकार्तिहरस्मितेन
परिस्फुरत्कुण्डलमण्डितेन ।
शोणायितेनाधरबिम्बभासा
प्रत्यर्हयन्तं सुनसेन सुभ्रुवा ॥२७॥

mukhena lokārti-hara-smitena
parisphurat-kuṇḍala-maṇḍitena
śoṇāyitenādhara-bimba-bhāsā
pratyarhayantaṁ sunasena subhrvā

mukhena—by a gesture of the face; *loka-arti-hara*—vanquisher of distress of the devotees; *smitena*—by smiling; *parisphurat*—dazzling; *kuṇḍala*—earrings; *maṇḍitena*—decorated with; *śoṇāyitena*—acknowledging; *adhara*—lips; *bimba*—reflection; *bhāsā*—rays; *pratyarhayantam*—reciprocating; *sunasena*—by His pleasing nose; *subhrvā*—and pleasing eyebrows.

TRANSLATION

He also acknowledged the service of the devotees by His beautiful smile. The reflection of His face was so pleasing because it dazzled with the rays from His earrings and the beauty of His nose and eyebrows.

PURPORT

Devotional service to the Lord is very much obliging to Him. There are many transcendentalists in different fields of spiritual activities, but devotional service to the Lord is unique. Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay the devotees' service with His ever-enchanting smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgement.

TEXT 28

कदम्बकिञ्जल्कपिशङ्गवाससा
स्वलंकृतं मेखलया नितम्बे ।
हारेण चानन्तधनेन वत्स
श्रीवत्सवक्षःस्थलवल्लभेन ॥२८॥

kadamba-kiñjalka-piśaṅga-vāsasā
sv-alaṅkṛtaṁ mekhalayā nitambe
hāreṇa cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena

kadamba-kiñjalka—saffron dust of the *kadamba* flower; *piśaṅga*—dress of the color; *vāsasā*—by clothing; *su-alaṅkṛtam*—well decorated; *mekhalayā*—by the belt; *nitambe*—on the waist; *hāreṇa*—by the garland; *ca*—also; *ananta*—highly; *dhanena*—valuable; *vatsa*—my dear Vidura; *śrīvatsa*—of the transcendental stone; *vakṣaḥ-sthala*—on the chest; *vallabhena*—very pleasing.

TRANSLATION

O my dear Vidura, the Lord's waist was covered with yellow colored cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the highly valuable śrīvatsa jewel and a necklace of unlimited value.

TEXT 29

परार्घ्यकेयूरमणिप्रवेक-
पर्यस्तदोर्दण्डसहस्रशाखम् ।

अव्यक्तमूलं भुवनाङ्घ्रिपेन्द्र-
महीन्द्रभोगैरधिवीतवल्शम् ॥२९॥

parārdhya-keyūra-maṇipraveka-
paryastadordaṇḍa-sahasra-śākham
avyakta-mūlaṁ bhuvanāṅghripendram
ahīndra-bhogair-adhivīta-valśam

parārdhya—very high; *keyūra*—ornaments; *maṇipraveka*—highly valuable jewels; *paryastata*—disseminating; *urdaṇḍa*—very high; *sahasra-śākham*—with thousands of branches; *avyakta-mūlam*—self-situated; *bhuvana*—universal; *aṅghripa*—trees; *indram*—the Lord; *ahīndra*—Anantadeva; *bhogaiḥ*—by hoods; *adhivīta*—surrounded; *valśam*—branches.

TRANSLATION

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

PURPORT

The word *avyakta-mūlam* is significant here. Generally, no one can see the roots of a tree. But as far as the Lord is concerned, He is the root of Himself because there is no other separate cause of His standing but He Himself. In the *Vedas* it is said that the Lord is *svāśrayāśraya;* He is His own support, and there is no other support for Him. Therefore, *avyakta* means the Supreme Lord Himself and no one else.

TEXT 30

चराचरौको भगवन्महीध्र-
महीन्द्रबन्धुं सलिलोपगूढम् ।
किरीटसाहस्रहिरण्यशृङ्ग-
माविर्भवत्कौस्तुभरत्नगर्भम् ॥३०॥

carācarauko bhagavan mahīdhram
ahīndra-bandhuṁ salilopagūḍham
kirīṭa-sāhasra-hiraṇya-śṛṅgam
āvirbhavat-kaustubha-ratna-garbham

cara—moving animals; *acara*—nonmoving trees; *okaḥ*—the place of situation; *bhagavan*—the Personality of Godhead; *mahīdram*—the mountain; *ahīndra*—Śrī Anantadeva; *bandhum*—friend; *salila*—water; *upagūḍham*—submerged; *kirīṭa*—helmets; *sāhasra*—thousands; *hiraṇya*—gold; *śriṅgam*—peaks; *āvirbhavat*—manifested; *kaustubha*—the Kaustubha jewel; *ratnagarbham*—ocean.

TRANSLATION

Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden helmeted hoods of Anantanāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

TEXT 31

निवीतमाम्नायमधुव्रतश्रिया
स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः
परिक्रमत्प्राधनिकैर्दुरासदम् ॥३१॥

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrtimayyā vana-mālayā harim
sūryendu-vāyv-agny-agamaṁ tridhāmabhiḥ
parikramat-prādhanikair durāsadam

nivītam—so being enclosed; *āmnāya*—Vedic wisdom; *madhu-vrata-śriyā*—sweet sound in beauty; *sva-kīrtimayyā*—by His own glories; *vana-mālayā*—flower garland; *harim*—unto the Lord; *sūrya*—the sun; *indu*—the moon; *vāyu*—the air; *agni*—the fire; *agamam*—unapproachable; *tridhāmabhiḥ*—by the three planetary systems; *parikramat*-circumambulating; *prādhanikaiḥ*—for fighting; *durāsadam*—very difficult to reach.

TRANSLATION

Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet

songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

TEXT 32

तर्ह्येव तन्नाभिसरःसरोज-
मात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता
नातः परं लोकविसर्गदृष्टिः ॥३२॥

tarhy-eva tan-nābhi-saraḥ-sarojam
ātmānam ambhaḥ śvasanaṁ viyac ca
dadarśa devo jagato vidhātā
nātaḥ-paraṁ loka-visarga-dṛṣṭiḥ

tarhi—therefore; *eva*—certainly; *tat*—that; *nābhi*—navel; *saraḥ*—lake; *sarojam*—lotus flower; *ātmānam*—Brahmā; *ambhaḥ*—the devastating water; *śvasanam*—the drying air; *viyat*—the sky; *ca*—also; *dadarśa*—looked upon; *devaḥ*—demigod; *jagataḥ*—of the universe; *vidhātā*—maker of the destination; *nātaḥ-param*—the Supreme; *loka-visarga*—creation of the cosmic manifestation; *dṛṣṭiḥ*—glance.

TRANSLATION

When Lord Brahma, the maker of the universal destination, thus saw the Lord, the Lord simultaneously glanced over creation. The Lord saw the lake in His navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to the Lord.

TEXT 33

स कर्मबीजं रजसोपरक्तः
प्रजाः सिसृक्षन्नियदेव दृष्ट्वा ।
अस्तौद्विसर्गाभिमुखस्तमीड्य-
मव्यक्तवर्त्मन्यभिवेशितात्मा ॥३३॥

sa karma-bījaṁ rajasoparaktaḥ
prajāḥ sisṛkṣann iyad eva dṛṣṭvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany-abhiveśitātmā

saḥ—he (Brahmā); *karma-bījam*—seed of worldly activities; *rajasa-upa-raktaḥ*—initiated by the mode of passion; *prajāḥ*—living entities; *sisṛkṣan*—willing to create progeny; *iyat*—all the five causes of creation; *eva*—thus; *dṛṣṭvā*—looking on; *astaut*—prayed for; *visarga*—creation after the creation by the Lord; *abhimukhaḥ*—towards; *tam*—that; *īḍyam*—worshipable; *avyak-ta*—transcendental; *vartmani*—on the path of; *abhiveśita*—fixed; *ātmā*—mind.

TRANSLATION

Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

PURPORT

Even if one is in the material mode of passion to create something in the world, he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt.

Thus end the Bhaktivedanta purports of the Third Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu."

Śrīmad Bhāgavatam

Third Canto

Part Two

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Śrīmad Bhāgavatam

Third Canto–Part Two

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On the cover: The Supreme Personality of Godhead, Garbhodakaśāyī Viṣṇu, lies peacefully on the water of devastation at the time of partial cosmic annihilation.

Back Cover: By his acts of penance, Lord Brahmā was able to see Garbhodakaśāyī Viṣṇu.

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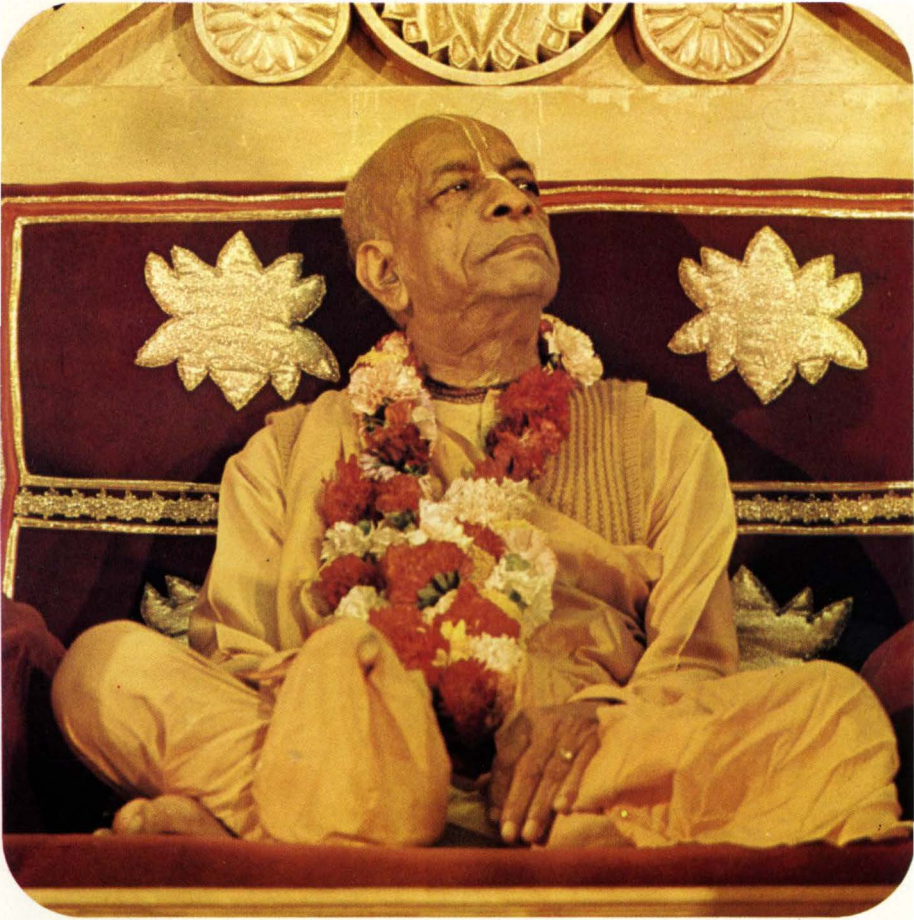

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Plate 1 Lord Kṛṣṇa performs the *rāsa* dance in the company of the cowherd girls of Vṛndāvana. *(p. 352)*

Plate 2 Lord Kṛṣṇa exhibits His supernatural power by lifting the Govardhana Hill. *(p. 353)*

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Plate 5 Creation of the universe by Lord Brahmā, the great grandfather of all living beings. *(pp. 441-478)*

Plate 6 Beautiful Diti, seeing her husband absorbed in trance, frankly expressed her lustful desires. *(p. 537)*

Plate 7 The sages saw that the Supreme Personality of Godhead, Viṣṇu, had now actually become visible to their eyes. *(p. 614)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

यच्च व्रजन्त्यनिमिषामृषभानुवृत्त्या
दूरेयमा ह्युपरि नः स्पृहणीयशीलाः ।
भर्तुर्मिथः सुयशसः कथनानुराग-
वैक्लव्यबाष्पकलया पुलकीकृताङ्गाः ॥२५॥

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūreyamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpakalayā pulakīkṛtāṅgāḥ (p. 595)

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CHAPTER NINE

Brahmā's Prayers for Creative Energy

TEXT 1

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां
न ज्ञायते भगवतो गतिरित्यवद्यम्
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं
मायागुणव्यतिकराद्यदुरुर्विभासि ॥ १ ॥

brahmovāca
jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatir ity avadyam
nānyat tvad asti bhagavann api tan na śuddhaṁ
māyā-guṇa-vyatikarād yad urur vibhāsi

brahmā uvāca—Lord Brahmā said; *jñātaḥ*—known; *asi*—You are; *me*—by me; *adya*—today; *sucirāt*—after a long time; *nanu*—but; *deha-bhājām*—of one who has a material body; *na*—not; *jñāyate*—is known; *bhagavataḥ*—of the Personality of Godhead; *gatiḥ*—course; *iti*—so it is; *avadyam*—great offense; *na anyat*—none beyond; *tvat*—You; *asti*—there is; *bhagavan*—O my Lord; *api*—even though there is; *tat*—anything that may be; *na*—never; *śuddham*—absolute; *māyā*—material energy; *guṇa-vyatikarāt*—because of the mixture of the modes of; *yat*—to which; *uruḥ*—transcendental; *vibhāsi*—You are.

TRANSLATION

Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond Yourself. If there is anything supposedly superior to

You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

PURPORT

The highest peak of the ignorance of the living entities who are conditioned by material bodies is that they are unaware of the supreme cause of the cosmic manifestation. Different people have different theories regarding the supreme cause, but none of them are genuine. The only supreme cause is Viṣṇu, and the intervening impediment is the illusory energy of the Lord. The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioned by the same energy, are thus unable to know the supreme cause. The most stalwart scientists and philosophers cannot, therefore, be accepted as wonderful. They only appear to be wonderful because they are instruments in the hands of the illusory energy of the Lord. Under illusion, the general mass of people denies the existence of the Supreme Lord and accepts the foolish products of illusory energy as supreme.

One can know the supreme cause, the Personality of Godhead, by the causeless mercy of the Lord, which is bestowed upon the Lord's pure devotees like Brahmā and those in his disciplic succession. By acts of penance only was Lord Brahmā able to see the Garbhodakaśāyī Viṣṇu, and by realization only could he understand the Lord as He is. Brahmā was extremely satisfied upon observing the magnificent beauty and opulence of the Lord, and he admitted that nothing can be comparable to Him. Only by penance can one appreciate the beauty and opulence of the Lord, and when one is acquainted with that beauty and opulence, he is no longer attracted by any other. This is confirmed in *Bhagavad-gītā* (2.59): *paraṁ dṛṣṭvā nivartate.*

Foolish human beings who do not endeavor to investigate the supreme beauty and opulence of the Lord are here condemned by Brahmā. It is imperative that every human being try for such knowledge, and if anyone does not do so, his life is spoiled. Anything that is beautiful and opulent in the material sense is enjoyed by those living entities who are like crows. Crows always engage in picking at rejected garbage, whereas the white ducks do not mix with the crows. Rather, they take pleasure in transparent lakes with lotus flowers, surrounded by beautiful orchards. Both crows and ducks are undoubtedly birds by birth, but they are not of the same feather.

TEXT 2

रूपं यदेतदवबोधरसोदयेन
शश्वन्निवृत्ततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं
यन्नाभिपद्मभवनादहमाविरासम् ॥ २ ॥

rūpaṁ yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamasaḥ sad-anugrahāya
ādau gṛhītam avatāra-śataika-bījaṁ
yan nābhi-padma-bhavanād aham āvir āsam

rūpam—form; *yat*—which; *etat*—that; *avabodha-rasa*—of Your internal potency; *udayena*—with the manifestation; *śaśvat*—forever; *nivṛtta*—freed from; *tamasaḥ*—material contamination; *sat-anugrahāya*—for the sake of the devotees; *ādau*—original in the creative energy of matter; *gṛhītam*—accepted; *avatāra*—of incarnations; *śata-eka-bījam*—the root cause of hundreds; *yat*—that which; *nābhi-padma*—the navel lotus flower; *bhavanāt*—from the home; *aham*—myself; *āviḥ āsam*—generated.

TRANSLATION

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

PURPORT

The three deities, Brahmā, Viṣṇu, and Maheśvara (Śiva), the executive heads of the three modes of material nature (passion, goodness and ignorance), are all generated from Garbhodakaśāyī Viṣṇu, who is described herein by Brahmā. From the Kṣīrodakaśāyī Viṣṇu, many Viṣṇu incarnations expand at different ages in the duration of the cosmic manifestation. They are expanded only for the transcendental happiness of the pure devotees. The incarnations of Viṣṇu, who appear at different ages and times, are never to be compared to the conditioned souls. The *Viṣṇu-tattvas* are not to be compared to, nor are they on the same level as, deities like Brahmā and Śiva. Anyone who compares them is called a *pāṣaṇḍī,* or infidel. *Tamasaḥ,* mentioned herein, is the material nature, and the spiritual nature has a completely separate existence from *tamaḥ.*

Therefore, spiritual nature is called *avabodha-rasa,* or *avarodha-rasa. Avarodha* means that which completely nullifies. In the Transcendence there is no chance of material contact by any means. Brahmā is the first living being, and therefore he mentions his birth from the lotus flower generated from the abdomen of Garbhodakaśāyī Viṣṇu.

TEXT 3

नातः परं परम यद्भवतः स्वरूप-
मानन्दमात्रमविकल्पमविद्धवर्चः ।
पश्यामि विश्वसृजमेकमविश्वमात्मन्
भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि॥३॥

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi

na—do not; *ataḥ param*—hereafter; *parama*—O Supreme; *yat*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-sṛjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aviśvam*—and yet not of matter; *ātman*—O Supreme Cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritaḥ*—surrendered; *asmi*—I am.

TRANSLATION

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* the Supreme Personality of Godhead can only be partially known, and only by the process of devotional service to the

Lord. Lord Brahmā became aware that the Supreme Lord Kṛṣṇa has many, many eternal, blissful forms of knowledge. He has described such expansions of the Supreme Lord, Govinda, in his *Brahma-saṁhitā* (Bs. 5.33), as follows:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-purūṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-purūṣaṁ tam ahaṁ bhajāmi.

"I worship Govinda, the primeval Lord, who is nondual and infallible. He is the original cause of all causes, even though He expands in many, many forms. Although He is the oldest personality, He is ever youthful, unaffected by old age. The Supreme Personality of Godhead cannot be known by the academic wisdom of the *Vedas;* one has to approach the devotee of the Lord to understand Him."

The only way to understand the Lord as He is, is by devotional service to the Lord, or by approaching the devotee of the Lord who always has the Lord in his heart. By devotional perfection one can understand that the impersonal *brahmajyoti* is only a partial representation of the Supreme Personality of Godhead, Lord Kṛṣṇa, and that the three *puruṣa* expansions in the material creation are His plenary portions. In the spiritual sky of the *brahmajyoti* there is no change of various *kalpas* or millenniums, and there are no creative activities in the Vaikuṇṭha worlds. The influence of time is conspicuous by its absence. The rays of the transcendental body of the Lord, the unlimited *brahmajyoti,* are undeterred by the influence of material energy. In the material world also, the initial creator is the Lord Himself. He brings about the creation of Brahmā, who becomes the subsequent creator, empowered by the Lord.

TEXT 4

तद्वा इदं भुवनमङ्गल मङ्गलाय
ध्याने स्म नो दर्शितं त उपासकानाम्।
तस्मै नमो भगवतेऽनुविधेम तुभ्यं
योऽनादृतो नरकभाग्भिरसत्प्रसङ्गैः ॥ ४ ॥

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no darśitaṁ ta upāsakānām

tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

tat—the Supreme Personality of Godhead, Śrī Kṛṣṇa; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *darśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvidhema*—I perform; *tubhyam*—unto You; *yaḥ*—which; *anādṛtaḥ*—is neglected; *naraka-bhāgbhiḥ*—by persons who are destined for hell; *asat-prasaṅgaiḥ*—by material topics.

TRANSLATION

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

PURPORT

Regarding the personal and impersonal features of the Supreme Absolute Truth, the personal forms exhibited by the Lord in His different plenary expansions are all for the benediction of all the universes. The personal form of the Lord is also worshiped in meditation as Supersoul, Paramātmā, but the impersonal *brahmajyoti* is not worshiped. Persons who are addicted to the impersonal feature of the Lord, whether in meditation or otherwise, are all pilgrims to hell because, as stated in *Bhagavad-gītā* (Bg. 12.5), impersonalists simply waste their time in mundane mental speculation because they are addicted more to false arguments than to reality. Therefore, the association of the impersonalists is condemned herewith by Brahmā.

All the plenary expansions of the Personality of Godhead are equally potent, as confirmed in the *Brahma-saṁhitā* (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The Lord expands Himself as the flames of a fire expand one after another. Although the original flame, or Śrī Kṛṣṇa, is accepted as Govinda, the Supreme Person, all other expansions, such as Rāma, Nṛsiṁha and Varāha, are as potent as the original Lord. All such expanded forms are transcendental. In the beginning of *Śrīmad-Bhāgavatam* it is made clear that the Supreme Truth is eternally uncontaminated by material touch. There is no jugglery of words and activities in the transcendental kingdom of the Lord. All the Lord's forms are transcendental, and such manifestations are ever identical. The particular form of the Lord exhibited to a devotee is not mundane, even though the devotee may retain material desire, nor is it manifest under the influence of material energy, as is foolishly considered by the impersonalists. Impersonalists who consider the transcendental forms of the Lord to be products of the material world are surely destined for hell.

TEXT 5

ये तु त्वदीयचरणाम्बुजकोशगन्धं
जिघ्रन्ति कर्णविवरैःश्रुतिवातनीतम् ।
भक्त्या गृहीतचरणः परया च तेषां
नापैषि नाथ हृदयाम्बुरुहात्स्वपुंसाम्॥५॥

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ
jighranti karṇa-vivaraiḥ śrutivātanītam
bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiṣi nātha hṛdayāmbu-ruhāt sva-puṁsām

ye—those who; *tu*—but; *tvadīya*—Your; *caraṇa-ambuja*—lotus feet; *kośa*—inside; *gandham*—flavor; *jighranti*—smells; *karṇa-vivaraiḥ*—through the channel of the ears; *śruti-vātanītam*—carried by the air of Vedic sound; *bhaktyā*—by devotional service; *gṛhīta-caraṇaḥ*—accepting the lotus feet; *parayā*—transcendental; *ca*—also; *teṣām*—for them; *na*—never; *apaiṣi*—separate; *nātha*—O my Lord; *hṛdaya*—heart; *ambu-ruhāt*—from the lotus of; *sva-puṁsām*—of Your own devotees.

TRANSLATION

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

PURPORT

For the pure devotee of the Lord there is nothing beyond the lotus feet of the Lord, and the Lord knows that such devotees do not wish anything more than that. The word *tu* specifically establishes this fact. The Lord also does not wish to be separated from the lotus hearts of those pure devotees. That is the transcendental relationship between the pure devotees and the Personality of Godhead. Because the Lord does not wish to separate Himself from the hearts of such pure devotees, it is therefore understood that they are specifically dearer than the impersonalists. The relationship of the pure devotees with the Lord develops because of devotional service to the Lord on the authentic basis of Vedic authority. Such pure devotees are not mundane sentimentalists, but are factually realists because their activities are supported by the Vedic authorities who have given aural reception to the facts mentioned in the Vedic literatures.

The word *parayā* is very significant. *Parā-bhakti,* or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, quality, etc.) from authentic sources like *Bhagavad-gītā, Śrīmad-Bhāgavatam,* etc., recited by pure unalloyed devotees of the Lord.

TEXT 6

तावद्भयं द्रविणदेहसुहृन्निमित्तं
शोकः स्पृहा परिभवो विपुलश्च लोभः।
तावन्ममेत्यसदवग्रह आर्तिमूलं
यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥६॥

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ
śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārtimūlaṁ
yāvan na te 'ṅghrim abhayaṁ pravṛṇīta lokaḥ

tāvat—until then; *bhayam*—fear; *draviṇa*—wealth; *deha*—body; *suhṛt*—relatives; *nimittam*—for the matter of; *śokaḥ*—lamentation; *spṛhā*—desire; *paribhavaḥ*—paraphernalia; *vipulaḥ*—very great; *ca*—also; *lobhaḥ*—avarice; *tāvat*—up to that time; *mama*—mine; *iti*—thus; *asat*—perishable; *avagrahaḥ*—undertaking; *ārtimūlam*—full of anxieties; *yāvat*—as long as; *na*—do not; *te*—Your; *aṅghrim abhayam*—safe lotus feet; *pravṛṇīta*—take shelter; *lokaḥ*—the people of the world.

TRANSLATION

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body, and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine." As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

PURPORT

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs. Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc. Thus he is always in fear and lamentation, trying to keep up with the status quo. In answer to this question, this verse spoken by Brahmā is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or for protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has his poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

TEXT 7

दैवेन ते हतधियो भवतः प्रसङ्ग-
त्सर्वाशुभोपशमनाद्विमुखेन्द्रिया ये।
कुर्वन्ति काममसुखलेशलवाय दीना
लोभाभिभूतमनसोऽकुशलानि शश्वत् ॥७॥

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaṣo 'kuśalāni śaśvat

daivena—by fate of misfortune; *te*—they; *hata-dhiyaḥ*—bereft of memory; *bhavataḥ*—of You; *prasaṅgāt*—from the topics; *sarva*—all; *aśubha*—inauspiciousness; *upaśamanāt*—curbing down; *vimukha*—turned against; *indriyāḥ*—senses; *ye*—those; *kurvanti*—act; *kāma*—sense gratification; *sukha*—happiness; *leśa*—brief; *lavāya*—for a moment only; *dīnāḥ*—poor fellows; *lobha-abhibhūta*—overwhelmed by greed; *manasaḥ*—of one whose mind; *akuśalāni*—inauspicious activities; *śaśvat*—always.

TRANSLATION

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

PURPORT

The next question is why people are against such auspicious activities as chanting and hearing the glories and pastimes of the Lord, which can bring total freedom from the cares and anxieties of material existence. The only answer to this question is that they are unfortunate because of supernatural control due to their offensive activities performed simply for the sake of sense gratification. The Lord's pure devotees, however, take compassion upon such unfortunate persons and, in a missionary spirit, try to persuade them into the line of devotional service. Only by the grace of pure devotees can such unfortunate men be elevated to the position of transcendental service.

TEXT 8

क्षुत्तृट्त्रिधातुभिरिमा मुहुरर्द्यमानाः
शीतोष्णवातवरषैरितरेतराच्च ।
कामाग्निनाच्युत रुषा च सुदुर्भरेण
सम्पश्यतो मन उरुक्रम सीदते मे ॥ ८ ॥

kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ
sītoṣṇa-vāta-varaṣair itaretarāc ca

kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

kṣut—hunger; *tṛṣ*—thirst; *tri-dhātubhiḥ*—three secretions, namely mucus, bile and wind; *imāḥ*—all of them; *muhuḥ*—always; *ardyamānāḥ*—perplexed; *śīta*—winter; *uṣṇa*—summer; *vāta*—wind; *varaṣaiḥ*—by rains; *itara-itarāt*—and many other disturbances; *ca*—also; *kāma-agninā*—by strong sex urges; *acyuta-ruṣā*—indefatigable anger; *ca*—also; *sudurbhareṇa*—most unbearable; *sampaśyataḥ*—so observing; *manaḥ*—mind; *urukrama*—O great actor; *sīdate*—becomes despondent; *me*—my.

TRANSLATION

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

PURPORT

A pure devotee of the Lord like Brahmā and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature and many other such material disadvantages. Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership. This is like a blind man's leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures. The devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahmā.

TEXT 9

यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थ
मायाबलं भगवतो जन ईश पश्येत् ।
तावन्न संसृतिरसौ प्रतिसंक्रमेत
व्यर्थापि दुःखनिवहं वहती क्रियार्था॥९॥

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyet

tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vahatī kriyārthā

yāvat—as long as; *pṛthaktvam*—separatism; *idam*—this; *ātmanaḥ*—of the body; *indriya-artha*—for sense gratification; *māyā-balam*—influence of external energy; *bhagavataḥ*—of the Personality of Godhead; *janaḥ*—a person; *īśa*—O my Lord; *paśyet*—sees; *tāvat*—so long; *na*—not; *saṁsṛtiḥ*—the influence of material existence; *asau*—that man; *pratisaṅkrameta*—can overcome; *vyarthā api*—although without meaning; *duḥkha-nivaham*—multiple miseries; *vahatī*—bringing; *kriyā-arthā*—for fruitive activities.

TRANSLATION

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

PURPORT

The whole trouble of the living entity in material existence is that he has an independent conception of life. He is always dependent on the rules of the Supreme Lord, both in the conditioned and liberated states, but by the influence of external energy the conditioned soul thinks himself independent of the supremacy of the Personality of Godhead. His constitutional position is to dovetail himself with the desire of the supreme will, but as long as he does not do so, he is sure to drag on in the shackles of material bondage. He has to give up all sorts of plans manufactured by mental concoction, as stated in *Bhagavad-gītā* (Bg. 2.55: *prajahāti yadā kāmān sarvān pārtha mano-gatān),* and has to dovetail himself with the supreme will. That will help him to get out of the entanglement of material existence.

TEXT 10

अह्न्यापृतार्तकरणा निशि निःशयाना
नानामनोरथधिया क्षणभग्ननिद्राः ।
दैवाहतार्थरचना ऋषयोऽपि देव
युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥१०॥

ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-mano-ratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat prasaṅga-vimukhā iha saṁsaranti

ahni—during the daytime; *āpṛta*—engaged; *ārta*—distressing engagement; *karaṇāḥ*—senses; *niśi*—at night; *niḥśayānāḥ*—insomnia; *nānā*—various; *manaḥ-ratha*—mental speculations; *dhiyā*—by intelligence; *kṣaṇa*—constantly; *bhagna*—broken; *nidrāḥ*—sleep; *daiva*—superhuman; *āhata-artha*—frustrated; *racanāḥ*—plans; *ṛṣayaḥ*—great sages; *api*—also; *deva*—O my Lord; *yuṣmat*—Your Lordship's; *prasaṅga*—topic; *vimukhāḥ*—turned against; *iha*—in this (material world); *saṁsaranti*—do rotate.

TRANSLATION

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

PURPORT

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements. Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise. The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements. Factory is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Sometimes they feel sleepy in the morning for want of sufficient sleep at night because they suffer from insomnia. By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth. A great scientist might make discoveries in atomic energy for the quick destruction of the world and might be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature. All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also,

there were many sages who tried to invent their own systems of religion without reference to devotional service to the Supreme Lord, but there cannot be any religious principle without devotional service to the Lord. The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him. Even the Lord's impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead. Therefore, there cannot be any religion or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal *brahmajyoti*, but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence. This is confirmed as follows:

ye 'nye 'ravindākṣa vimuktamāninas
tvayy astabhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the *brahmajyoti*, but because of their impure consciousness and for want of shelter in the Vaikuṇṭhalokas, such so-called liberated persons again fall down into material existence." (*Bhāg.* 10.2.32)

Therefore, no one can manufacture any system of religion without the principle of devotional service to the Lord. As we find in the Sixth Canto of *Śrīmad-Bhāgavatam*, the initiator of religious principles is the Lord Himself. In *Bhagavad-gītā* also we find that the Lord condemns all forms of religion other than that which entails the process of surrendering unto the Supreme. Any system which leads one to the devotional service of the Lord, and nothing else, is actually religion or philosophy. In the Sixth Canto we find the following statements of Yamarāja, the controller of all unfaithful living entities:

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kutaś ca vidyādhara-cāraṇādayaḥ

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute (*Bhāg.* 6.3.19-21)

"The principles of religion are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of religion, what to speak of others—the so-called mystics, demons, human beings, Vidyādharas and Cāraṇas living in the lower planets? Twelve personalities—Brahmā, Nārada, Lord Śiva, Kumāra, Kapila, Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali, Śukadeva Gosvāmī and Yamarāja—are agents of the Lord authorized to speak and propagate the principles of religion."

The principles of religion are not open to any ordinary living entity. They are just to bring the human being onto the platform of morality. Nonviolence, etc., are necessary for misguided persons because unless one is moral and nonviolent one cannot understand the principles of religion. It is very difficult to understand what is actually religion even if one is situated in the principles of morality and nonviolence. It is very confidential because as soon as one is conversant with the real principles of religion, he is at once liberated to the eternal life of bliss and knowledge. Therefore, one who is not situated in the principles of devotional service to the Lord should not pose himself as a religious leader of the innocent public. The *Īśopaniṣad* emphatically forbids this nonsense in the following *mantra:*

andhaṁ tamaḥ praviśanti ye 'sambhūtim upāsate
tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ
(*Īśopaniṣad* 12)

"A person in ignorance of the principles of religion who therefore does nothing in the matter of religion is far better than a person who misguides others in the name of religion without reference to the factual religious principles of devotional service." Such so-called leaders of religion are sure to be condemned by Brahmā and other great authorities.

TEXT 11

त्वं भक्तियोगपरिभावितहृत्सरोज
आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
यद्यद्धिया त उरुगाय विभावयन्ति
तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥११॥

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya

tvam—unto You; *bhakti-yoga*—in devotional service; *paribhāvita*—being one hundred percent engaged; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—You reside; *śruta-īkṣita*—seen through the ear; *pathaḥ*—the path; *nanu*—now; *nātha*—O my Lord; *puṁsām*—of the devotees; *yat yat*—whichever; *dhiyā*—by meditating; *te*—Your; *urugāya*—O Multi-glorious; *vibhāvayanti*—they specifically think of; *tat-tat*—the very same; *vapuḥ*—transcendental form; *praṇayase*—do You manifest; *sat-anugrahāya*—to show Your causeless mercy.

TRANSLATION

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

PURPORT

The statement here that the Lord manifests Himself before the devotee in the form in which the devotee likes to worship Him indicates that the Lord becomes subordinate to the desire of the devotee—so much so that He manifests His particular form as the devotee demands. This demand of the devotee is satisfied by the Lord because He is pliable in terms of the transcendental loving service of the devotee. This is also confirmed in *Bhagavad-gītā* (Bg. 4.11): *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* We should note, however, that the Lord is never the order supplier of the devotee. Here in this verse it is particularly mentioned: *tvaṁ bhakti-yoga-paribhāvita.* This indicates the efficiency achieved through execution of matured devotional service, or *premā,* love of Godhead. This state of *premā* is achieved by the gradual process of development from

faith to love. On faith one associates with bona fide devotees, and by such association one can become engaged in the bona fide devotional service, which includes proper initiation and the execution of the primary devotional duties prescribed in the revealed scriptures. This is clearly indicated herein by the word *śrutekṣita.* The *śrutekṣita* path is to hear from bona fide devotees who are conversant with Vedic wisdom, free from mundane sentiment. By this bona fide hearing process, the neophyte devotee becomes cleansed of all material rubbish, and thus he becomes attached to one of the many transcendental forms of the Lord, as described in the *Vedas.*

This attachment of the devotee to a particular form of the Lord is due to natural inclination. Each and every living entity is originally attached to a particular type of transcendental service because he is eternally the servitor of the Lord. Lord Caitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Therefore, every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called *svarūpa-siddhi.* The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee, as confirmed in the previous verse. The Lord, however, does not disclose Himself to a casual or inauthentic worshiper to be exploited. This is confirmed in *Bhagavad-gītā* (Bg. 7.25): *nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ.* Rather, by *yoga-māyā*, the Lord remains concealed to the non-devotees or casual devotees who are serving their sense gratification. The Lord is never visible to the pseudo-devotees who worship the demigods in charge of universal affairs. The conclusion is that the Lord cannot become the order supplier of a pseudo-devotee, but He is always prepared to respond to the desires of a pure unconditional devotee who is free from all tinges of material infection.

TEXT 12

नातिप्रसीदति तथोपचितोपचारै-
राराधितः सुरगणैर्हृदिबद्धकामैः ।
यत्सर्वभूतदययासदलभ्ययैको
नानाजनेष्ववहितः सुहृदन्तरात्मा ॥१२॥

nāti-prasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair hṛdi-baddha-kāmaiḥ
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janeṣv avahitaḥ suhṛd antar-ātmā

na—never; *ati*—very much; *prasīdati*—become satisfied; *tathā*—as much as; *upacita*—by pompous arrangement; *upacāraiḥ*—with much worshipable paraphernalia; *ārādhitaḥ*—being worshiped; *sura-gaṇaiḥ*—by the celestial demigods; *hṛdi-baddha-kāmaiḥ*—with hearts full of all sorts of material desires; *yat*—that which; *sarva*—all; *bhūta*—living entities; *dayayā*—to show them causeless mercy; *asat*—nondevotee; *alabhyayā*—not being achieved; *ekaḥ*—one without a second; *nānā*—various; *janeṣu*—in living entities; *avahitaḥ*—perceived; *suhṛt*—well-wishing friend; *antaḥ*—within; *ātmā*—Supersoul.

TRANSLATION

My Lord, You are not very much satisfied by the worship of the demigods who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the non-devotee.

PURPORT

The demigods in the celestial heavenly planets, who are appointed administrators of the material affairs, are also devotees of the Lord. But, at the same time, they have desire for material opulence and sense gratification. The Lord is so kind that He awards them all sorts of material happiness, more than they can desire, but He is not satisfied with them because they are not pure devotees. The Lord does not want any one of His innumerable sons (the living entities) to remain in the material world of threefold miseries to perpetually suffer the material pangs of birth, death, old age and disease. The demigods in the heavenly planets, and many devotees on this planet also, want to remain in the material world as devotees of the Lord and take advantage of material happiness. They do so at a risk of falling down to the lower status of existence, and this makes the Lord dissatisfied with them.

Pure devotees are not desirous of any material enjoyment, nor are they averse to it. They completely dovetail their desires with the desires of the Lord and perform nothing on their personal account. Arjuna is a good

example. On his own sentiment, due to family affection, Arjuna did not want to fight, but finally, after hearing *Śrīmad-Bhagavad-gītā,* he agreed to fight in the interests of the Lord. Therefore, the Lord is very much satisfied with pure devotees because they do not act for sense gratification but only in terms of the Lord's desire. As Paramātmā or Supersoul, He is situated in everyone's heart, always giving everyone the chance of good counsel. Thus everyone should take the opportunity and render transcendental loving service to Him wholly and solely.

The nondevotees, however, are neither like the demigods nor the pure devotees, but are averse to the transcendental relationship with the Lord. They have revolted against the Lord and must perpetually undergo the reactions of their own activities.

Bhagavad-gītā (Bg. 4.11) states: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* "Although the Lord is equally kind to every living being, the living beings, for their own part, are able to please the Lord either to a greater or lesser extent." The demigods are called *sakāma* devotees, or devotees with material desires in mind, while the pure devotees are called *niṣkāma* devotees because they have no desires in their personal interests. The *sakāma* devotees are self-interested because they do not think of others, and therefore they are not able to satisfy the Lord perfectly, whereas the pure devotees take the missionary responsibility of turning nondevotees into devotees, and they are therefore able to satisfy the Lord more than the demigods. The Lord is unmindful of the nondevotees, although He is sitting within everyone's heart as well-wisher and Supersoul. However, He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the nondevotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit of missionary success, although He could do the work personally. This is the sign of His satisfaction with His pure *niṣkāma* devotees, compared to the *sakāma* devotees. By such transcendental activities the Lord simultaneously becomes free from the charge of partiality and exhibits His pleasure with the devotees.

Now a question arises: If the Lord is sitting in the hearts of nondevotees, why are they not moved to become devotees? It may be answered that the stubborn nondevotees are like the barren land or alkaline field, where no agricultural activities can be successful. As part and parcel of the Lord, every individual living entity has a minute

quantity of independence, and by misuse of this minute independence, the nondevotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result of such acts, they become as barren as an alkaline field, where there is no strength to produce.

TEXT 13

पुंसामतो विविधकर्मभिरध्वराद्यै-
र्दानेन चोग्रतपसा परिचर्यया च ।
आराधनं भगवतस्तव सत्क्रियार्थो
धर्मोऽर्पितः कर्हिचिद्ध्रियते न यत्र ॥१३॥

puṁsām ato vividha-karmabhir adhvarādyair
dānena cogra-tapasā paricaryayā ca
ārādhanaṁ bhagavatas tava sat-kriyārtho
dharmo'rpitaḥ karhicid mriyate na yatra

puṁsām—of the people; *ataḥ*—therefore; *vividha-karmabhiḥ*—by various fruitive activities; *adhvara-ādyaiḥ*—by performance of Vedic rituals; *dānena*—by charities; *ca*—and; *ugra*—very hard; *tapasā*—austerity; *paricaryayā*—by transcendental service; *ca*—also; *ārādhanam*—worship; *bhagavataḥ*—of the Personality of Godhead; *tava*—Your; *sat-kriyā-arthaḥ*—simply for pleasing Your Lordship; *dharmaḥ*—religion; *arpitaḥ*—so offered; *karhicit*—at any time; *mriyate*—vanquishes; *na*—never; *yatra*—there.

TRANSLATION

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

PURPORT

Absolute devotional service, conducted in nine different spiritual activities—hearing, chanting, remembering, worshiping, praying, etc.—does not always appeal to people with a pompous nature; they are more attracted by the Vedic superficial rituals and other costly performances of social religious shows. But the process according to the Vedic injunctions is that the fruits of all pious activities should be offered to the Supreme Lord. In *Bhagavad-gītā*, (Bg. 9.27), the Lord demands that

whatever one may do in one's daily activities, such as worship, sacrifice, and offer charity, all the results should be offered to Him only. This offering of the result of pious acts unto the Supreme Lord is a sign of devotional service to the Lord and is of permanent value, whereas enjoying the same results for oneself is only temporary. Anything done on account of the Lord is a permanent asset and accumulates in the form of unseen piety for gradual promotion to the unalloyed devotional service of the Lord. These undetected pious activities will one day result in full-fledged devotional service by the grace of the Supreme Lord. Therefore, any pious act done on account of the Supreme Lord is also recommended here for those who are not pure devotees.

TEXT 14

शश्वत्स्वरूपमहसैव निपीतभेद-
मोहाय बोधधिषणाय नमः परस्मै ।
विश्वोद्भवस्थितिलयेषु निमित्तलीला-
रासाय ते नम इदं चकृमेश्वराय ॥१४॥

śaśvat svarūpa-mahasaiva nipīta-bheda
mohāya bodha-dhiṣaṇāya namaḥ parasmai
viśvodbhava-sthiti-layeṣu nimitta-līlā
rāsāya te nama idaṁ cakṛmeśvarāya

śaśvat—eternally; *svarūpa*—transcendental form; *mahasa*—by the glories; *eva*—certainly; *nipīta*—distinguished; *bheda*—differentiation; *mohāya*—unto the illusory conception; *bodha*—self-knowledge; *dhiṣaṇāya*—intelligence; *namaḥ*—obeisances; *parasmai*—unto the Transcendence; *viśva-udbhava*—creation of the cosmic manifestation; *sthiti*—maintenance; *layeṣu*—also destruction; *nimitta*—for the matter of; *līlā*—by such pastimes; *rāsāya*—for enjoyment; *te*—unto You; *namaḥ*—obeisances; *idam*—this; *cakṛma*—do I perform; *īśvarāya*—unto the Supreme.

TRANSLATION

Let me offer my obeisances unto the Supreme Transcendence who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who, by His pastimes, enjoys the creation, maintenance and dissolution of the cosmic manifestation.

PURPORT

The Supreme Lord is eternally distinguished from the living entities by His internal potency, although He is also understood in His impersonal feature by self-realized intelligence. Devotees of the Lord, therefore, offer all respectful obeisances unto the impersonal feature of the Lord. The word *rāsa* is significant herein. The *rāsa* dance is performed by Lord Kṛṣṇa in the company of the cowherd damsels at Vṛndāvana, and the Personality of Godhead Garbhodakaśāyī Viṣṇu is also engaged in *rāsa* enjoyment with His external potency, by which He creates, maintains and dissolves the entire material manifestation. Indirectly, Lord Brahmā offers his respectful obeisances unto Lord Śrī Kṛṣṇa, who is factually ever engaged in *rāsa* enjoyment with the *gopīs,* as confirmed in the *Vedas* in the following words: *parārdhānte so 'budhyata gopa-veśo me purastād āvirbabhūva.* The distinction between the Lord and the living entity is definitely experienced when there is sufficient intelligence to understand His internal potency, as distinguished from the external potency by which He makes possible the material manifestation.

TEXT 15

यस्यावतारगुणकर्मविडम्बनानि
नामानि येऽसुविगमे विवशा गृणन्ति ।
तेऽनैकजन्मशमलं सहसैव हित्वा
संयान्त्यपावृतमृतं तमजं प्रपद्ये ॥१५॥

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye'suvigame vivaśā gṛṇanti
te 'naika-janma-śamalaṁ sahasaiva hitvā
saṁyānty apāvṛtamṛtaṁ tam ajaṁ prapadye

yasya—whose; *avatāra*—incarnations; *guṇa*—transcendental qualities; *karma*—activities; *viḍambanāni*—all mysterious; *nāmāni*—transcendental names; *ye*—those; *asuvigame*—while quitting this life; *vivaśāḥ*—automatically; *gṛṇanti*—invoke; *te*—they; *anaika*—many; *janma*—births; *śamalam*—accumulated sins; *sahasā*—immediately; *eva*—certainly; *hitvā*—giving up; *saṁyānti*—obtain; *apāvṛt*—open; *amṛtam*—immortality; *tam*—Him; *ajam*—the unborn; *prapadye*—I take shelter.

TRANSLATION

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs.

One who invokes His transcendental names, even unconsciously, at the time he quits this life, certainly is immediately washed of the sins of many, many births and attains Him without fail.

PURPORT

The activities of the incarnations of the Supreme Personality of Godhead are a kind of imitation of the activities going on in the material world. He is just like an actor on a stage. An actor imitates the activities of a king on stage, although actually he is not the king. Similarly, when the Lord incarnates, He imitates parts with which He has nothing to do. In *Bhagavad-gītā* (Bg. 4.14), it is said that the Lord has nothing to do with the activities in which He is supposedly engaged: *na māṁ karmāṇi limpanti na me karma-phale spṛhā.* The Lord is omnipotent; simply by His will He can perform anything and everything. When the Lord appeared as Lord Kṛṣṇa, He played the part of the son of Yaśodā and Nanda, and He lifted the Govardhana Hill, although lifting a hill is not His concern. He can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the ordinary living entity by this lifting, and at the same time He exhibits His supernatural power. Thus His name is chanted as the lifter of Govardhana Hill, or Śrī Govardhana-dhārī. Therefore, His acts in His incarnations and His partiality to the devotees are all imitations only, just like the stage makeup of an expert dramatical player. His acts in that capacity, however, are all omnipotent, and the remembrance of such activities of the incarnations of the Supreme Personality of Godhead is as powerful as the Lord Himself. Ajāmila remembered the holy name of the Lord, Nārāyaṇa, by merely calling the name of his son Nārāyaṇa, and that gave him a complete opportunity to achieve the highest perfection of life.

TEXT 16

यो वा अहं च गिरिशश्च विभुः स्वयं च
स्थित्युद्भवप्रलयहेतव आत्ममूलम् ।
भित्त्वा त्रिपाद्ववृध एक उरुप्ररोह-
स्तस्मै नमो भगवते भुवनद्रुमाय ॥१६॥

yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca
sthity-udbhava-pralaya-hetava ātma-mūlam
bhittvā tripād vavṛdha eka uru-prarohas
tasmai namo bhagavate bhuvana-drumāya

yaḥ—one who; *vai*—certainly; *aham ca*—also I; *giriśaḥ ca*—also Śiva; *vibhuḥ*—the Almighty; *svayam*—personality (as Viṣṇu); *ca*—and; *sthiti*—maintenance; *udbhava*—creation; *pralaya*—dissolution; *hetavaḥ*—the causes; *ātma-mūlam*—self-rooted; *bhittvā*—having penetrated; *tripāt*—three trunks; *vavṛdhe*—grew; *ekaḥ*—one without a second; *uru*—many; *prarohaḥ*—branches; *tasmai*—unto Him; *namaḥ*—obeisances; *bhagavate*—unto the Personality of Godhead; *bhuvana-drumāya*—unto the tree of the planetary system.

TRANSLATION

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks—as myself, Śiva and Yourself, the Almighty—for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

PURPORT

The cosmic manifestation is grossly divided into three worlds, the upper, lower and middle planetary systems, and then it broadens into the cosmos of fourteen planetary systems with the manifestation of the Supreme Personality of Godhead as the supreme root. Material nature, which appears to be the cause of the cosmic manifestation, is only the agency or energy of the Lord. This is confirmed in *Bhagavad-gītā* (9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram.* "Only under the superintendence of the Supreme Lord does material nature appear to be the cause of all creation, maintenance and dissolution." The Lord expands Himself into three, Viṣṇu, Brahmā and Śiva, for maintenance, creation and destruction respectively. Of the three principal agents controlling the three modes of material nature, Viṣṇu is the Almighty; even though He is within material nature for the purpose of maintenance, He is not controlled by the laws of material nature. The other two, Brahmā and Śiva, although almost as greatly powerful as Viṣṇu, are within the control of the material energy of the Supreme Lord. The conception of many gods controlling the many departments of material nature is ill conceived by the foolish pantheist. God is one without a second, and He is the primal cause of all causes. As there are many departmental heads of governmental affairs, so there are many heads of management of the universal affairs.

Due to a poor fund of knowledge, the impersonalist does not believe in the personal management of things as they are. But in this verse it is clearly explained that everything is personal and nothing is impersonal.

We have already discussed this point in the Introduction, and it is confirmed here in this verse. The tree of the material manifestation is described in the Fifteenth Chapter of *Bhagavad-gītā* as an *aśvattha* tree whose root is upward. We have actual experience of such a tree when we see the shadow of a tree on the bank of a reservoir of water. The reflection of the tree on the water appears to hang down from its upward roots. The tree of creation which is described here is only a shadow of the reality which is Parabrahman, Viṣṇu. In the internal potential manifestation of the Vaikuṇṭhalokas, the actual tree exists, and the tree reflected in the material nature is only the shadow of this actual tree. The impersonalists' theory that Brahman is void of all variegatedness is false because the shadow tree described in *Bhagavad-gītā* cannot exist without being the reflection of a real tree. The real tree is situated in the eternal existence of spiritual nature, full of transcendental varieties, and Lord Viṣṇu is the root of that tree also. The root is the same—the Lord—both for the real tree and the false, but the false tree is only the perverted reflection of the real tree. The Lord, being the real tree, is here offered obeisances by Brahmā on his own behalf and also on behalf of Lord Śiva.

TEXT 17

लोको विकर्मनिरतः कुशले प्रमत्तः
कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां
सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥१७॥

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo' stu tasmai

lokaḥ—people in general; *vikarma*—work without sense; *niratah*—engaged in; *kuśale*—in beneficial activity; *pramattaḥ*—negligent; *karmaṇi*—in activity; *ayam*—this; *tvat*—by You; *udite*—enunciated; *bhavat*—of You; *arcane*—in worship; *sve*—their own; *yaḥ*—who; *tāvat*—as long as; *asya*—of the people in general; *balavān*—very strong; *iha*—this; *jīvitāśām*—struggle for existence; *sadyaḥ*—directly; *chinatti*—is cut to pieces; *animiṣāya*—by the eternal time; *namaḥ*—my obeisances; *astu*—let there be; *tasmai*—unto Him.

TRANSLATION

People in general all engage in foolish acts, not in the really beneficial activities which are enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

PURPORT

People in general are all engaged in senseless work. They are systematically unmindful of the real beneficial work, which is the devotional service of the Lord, technically called the *arcanā* regulations. The *arcanā* regulations are directly instructed by the Lord in the *Nārada-pañcarātra* and are strictly followed by the intelligent men who know well that the highest perfectional goal of life is to reach Lord Viṣṇu, who is the root of the tree called the cosmic manifestation. Also, in the *Bhāgavatam* and in *Bhagavad-gītā* such regulative activities are clearly mentioned. Foolish people do not know that their self-interest is in realization of Viṣṇu. The *Bhāgavatam* (7.5.30-32) says:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir artha-māninaḥ
andhā yathāndhair upanīyamānā
vācīśatantyām urudāmni baddhāḥ

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

"Persons who are determined to totally rot in false material happiness cannot become Kṛṣṇa-minded either by instructions from teachers, by self-realization or by parliamentary discussions. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.'

"Because of their foolish activities, they are unaware that the ultimate goal of human life is to achieve Viṣṇu, the Lord of the cosmic manifestation, and so their struggle for existence is in the wrong direction of

material civilization, which is under the external energy. They are led by similar foolish persons, just as one blind man is led by another blind man and both fall in the ditch.

"Such foolish men cannot be attracted towards the activities of the Supreme Powerful, who is actually the neutralizing measure for their foolish activities, unless and until they have the good sense to be guided by the great souls who are completely freed from material attachment."

In *Bhagavad-gītā* the Lord asks everyone to give up all other occupational duties and absolutely engage in *arcanā* activities, or in pleasing the Lord. But almost no one is attracted to such *arcanā* activity. Everyone is more or less attracted by activities which are conditions of rebellion against the Supreme Lord. The systems of *jñāna* and *yoga* are also indirectly rebellious acts against the Lord. There is no auspicious activity except *arcanā* of the Lord. *Jñāna* and *yoga* are sometimes accepted within the purview of *arcanā* when the ultimate aim is Viṣṇu, and not otherwise. The conclusion is that only the devotees of the Lord are bona fide human beings eligible for salvation. Others are vainly struggling for existence without any actual benefit.

TEXT 18

यस्माद्बिभेम्यहमपि द्विपरार्धधिष्ण्य-
मध्यासितः सकललोकनमस्कृतं यत्।
तेपे तपो बहुसवो ऽवरुरुत्समान-
स्तस्मै नमो भगवतेऽधिमखाय तुभ्यम्॥१८॥

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahusavo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

yasmāt—from whom; *bibhemi*—fear; *aham*—I; *api*—also; *dvi-para-ardha*—up to the limit of 4,300,000,000 x 2 x 30 x 12 x 100 solar years; *dhiṣṇyam*—place; *adhyāsitaḥ*—situated in; *sakala-loka*—all other planets; *namaskṛtam*—honored by; *yat*—that; *tepe*—underwent; *tapaḥ*—penances; *bahusavaḥ*—many, many years; *avarurutsamānaḥ*—desiring to obtain You; *tasmai*—unto Him; *namaḥ*—I do offer my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *adhimakhāya*—unto Him who is the enjoyer of all sacrifices; *tubhyam*—unto Your Lordship.

TRANSLATION

Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

PURPORT

Brahmā is the greatest personality in the universe because he has the longest duration of life. He is the most respectable personality because of his penance, influence, prestige, etc., and still he has to offer his respectful obeisances unto the Lord. Therefore, it is incumbent upon all others, who are far, far below the standard of Brahmā, to do as he did and offer respects as a matter of duty.

TEXT 19

तिर्यङ्मनुष्यविबुधादिषु जीवयोनि-
ष्वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।
रेमे निरस्तविषयोऽप्यवरुद्धदेह-
स्तस्मै नमो भगवते पुरुषोत्तमाय ॥१९॥

tiryaṅ-manuṣya-vibudhādiṣu jīva-yoniṣv
ātmecchayātma-kṛta-setu-parīpsayā yaḥ
reme nirasta-viṣayo 'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

tiryañc—animals lower than human beings; *manuṣya*—human beings, etc.; *vibudha-ādiṣu*—amongst the demigods; *jīva-yoniṣu*—in different species of life; *ātma*—self; *icchayā*—by the will; *ātma-kṛta*—self-created; *setu*—obligations; *parīpsayā*—desiring to preserve; *yaḥ*—who; *reme*—performing transcendental pastimes; *nirasta*—not being affected; *viṣayaḥ*—material contamination; *api*—certainly; *avaruddha*—manifested; *dehaḥ*—transcendental body; *tasmai*—unto Him; *namaḥ*—my obeisances; *bhagavate*—unto the Personality of Godhead; *puruṣottamāya*—the primeval Lord.

TRANSLATION

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among

the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

PURPORT

The Lord's incarnations in different species of life are all transcendental. He appears as a human being in His incarnations of Kṛṣṇa, Rāma, etc., but He is not a human being. Anyone who mistakes Him for an ordinary human being is certainly not very intelligent, as confirmed in *Bhagavad-gītā* (Bg. 9.11): *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam.* The same principle is applicable when He appears as the hog or fish incarnations. They are transcendental forms of the Lord and are manifested under certain necessities of His own pleasure and pastimes. Such manifestations of the transcendental forms of the Lord are accepted by Him mostly to enliven His devotees. All His incarnations are manifested whenever there is a need to deliver His devotees and maintain His own principles.

TEXT 20

योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या
निद्रामुवाह जठरीकृतलोकयात्रः ।
अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां
भीमोर्मिमालिनि जनस्य सुखं विवृण्वन्॥२०॥

yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭharī-kṛta-loka-yātraḥ
antar-jale 'hikaśipu sparśānukūlāṁ
bhīmormi-mālini janasya sukhaṁ vivṛṇvan

yaḥ—one; *avidyayā*—influenced by nescience; *anupahataḥ*—without being affected; *api*—in spite of; *daśārdha*—five; *vṛttyā*—interaction; *nidrām*—sleep; *uvāha*—accepted; *jatharī*—within the abdomen; *kṛta*—doing so; *loka-yātraḥ*—maintenance of the different entities; *antaḥ-jale*—within the water of devastation; *ahi-kaśipu*—on the snake bed; *sparśa-anukūlām*—happy for the touch; *bhīma-ūrmi*—violent waves; *mālini*—chain of; *janasya*—of the intelligent person; *sukham*—happiness; *vivṛṇvan*—showing.

TRANSLATION

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

PURPORT

Persons who cannot think of anything beyond the limit of their own power are like frogs in a well who cannot imagine the length and breadth of the great Pacific Ocean. Such people take it as legendary when they hear that the Supreme Lord is lying on His bed within the great ocean of the universe. They are surprised that one can lie down within the water and sleep very happily. But a little intelligence can mitigate this foolish astonishment. There are many living entities within the bed of the ocean who also enjoy the material bodily activities of eating, sleeping, defending and mating. If such insignificant living entities can enjoy life within the water, why can't the Supreme Lord, who is all-powerful, sleep on the cool body of a serpent and enjoy in the turmoil of violent ocean waves? The distinction of the Lord is that His activities are all transcendental, and He is able to do anything and everything without being deterred by limitations of time and space. He can enjoy His transcendental happiness regardless of material considerations.

TEXT 21

यन्नाभिपद्मभवनादहमासमीड्य
लोकत्रयोपकरणो यदनुग्रहेण ।
तस्मै नमस्त उदरस्थभवाय योग-
निद्रावसानविकसन्नलिनेक्षणाय ॥२१॥

yan-nābhi-padma-bhavanād aham āsam īḍya
loka-trayopakaraṇo yad-anugraheṇa
tasmai namasta udarastha-bhavāya yoga-
nidrāvasāna-vikasan-nalinekṣaṇāya

yat—whose; *nābhi*—navel; *padma*—lotus; *bhavanāt*—from the house of; *aham*—I; *āsam*—became manifested; *īḍya*—O worshipable one; *loka-traya*—three worlds; *upakaraṇaḥ*—helping in the creation of; *yat*—whose; *anugraheṇa*—by the mercy; *tasmai*—unto Him; *namaḥ*—my obeisances; *te*—unto

You; *udarastha*—situated within the abdomen; *bhavāya*—having the universe; *yoga-nidrā-avasāna*—after the end of that transcendental sleep; *vikasat*—blossoming; *nalina-īkṣaṇāya*—unto Him whose opening eyes are like lotuses.

TRANSLATION

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are opened like a blossoming lotus in the morning.

PURPORT

Brahmā is teaching us the beginning of *arcanā* regulations from morning (four o'clock) to night (ten o'clock). Early in the morning, the devotee has to rise from his bed and pray to the Lord, and there are other regulative principles for offering *maṅgalārātrika* early in the morning. Foolish nondevotees, not understanding the importance of *arcanā,* criticize the regulative principles, but they have no eyes to see that the Lord also sleeps, by His own will. The impersonal conception of the Supreme is so detrimental to the path of devotional service that it is very difficult to associate with the stubborn nondevotees, who always think in terms of material conceptions.

Impersonalists always think backwards. They think that because there is form in matter, therefore spirit should be formless; because in matter there is sleep, therefore in spirit there cannot be sleep; and because the sleeping of the Deity is accepted in *arcanā* worship, therefore the *arcanā* is *māyā.* All these thoughts are basically material. To think either positively or negatively is still thinking materially. Knowledge accepted from the superior source of the *Vedas* is standard. Here in these verses of the *Śrīmad-Bhāgavatam,* we find that *arcanā* is recommended. Before Brahmā took up the task of creation, he found the Lord sleeping on the serpent bed in the waves of the water of devastation. Therefore, sleeping exists in the internal potency of the Lord, and this is not denied by pure devotees of the Lord like Brahmā and his disciplic succession. It is clearly said here that the Lord slept very happily within the violent waves of the water, manifesting thereby that He is able to do anything and everything by His transcendental will and not be hampered by any circumstances. The Māyāvādī cannot think beyond this material experience, and thus he denies the Lord's ability to sleep within the water. His mistake is that he compares the Lord to himself—and that comparison is also a material

thought. The whole philosophy of the Māyāvāda school, based on "not this, not that" (*neti, neti*), is basically material. Such thought cannot give one the chance to know the Supreme Personality of Godhead as He is.

TEXT 22

सोऽयं समस्तजगतां सुहृदेक आत्मा
सत्त्वेन यन्मृडयते भगवान् भगेन ।
तेनैव मे दृशमनुस्पृशताद्यथाहं
स्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ ॥२२॥

so 'yaṁ samasta-jagatāṁ suhṛd eka ātmā
sattvena yan mṛḍayate bhagavān bhagena
tenaiva me dṛśam anuspṛśatād yathāhaṁ
srakṣyāmi pūrvavad idaṁ praṇata-priyo 'sau

saḥ—He; *ayam*—the Lord; *samasta-jagatām*—of all the universes; *suhṛt ekaḥ*—the one friend and philosopher; *ātmā*—the Supersoul; *sattvena*—by the mode of goodness; *yat*—one who; *mṛḍayate*—causes happiness; *bhagavān*—the Personality of Godhead; *bhagena*—with six opulences; *tena*—by Him; *eva*—certainly; *me*—to me; *dṛśam*—power of introspection; *anuspṛśatāt*—let Him give; *yathā*—as; *aham*—I; *srakṣyāmi*—will be able to create; *pūrvavat*—as before; *idam*—this universe; *praṇata*—surrendered; *priyaḥ*—dear; *asau*—He (the Lord).

TRANSLATION

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I can, as before, be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

PURPORT

The Supreme Lord, Puruṣottama or Śrī Kṛṣṇa, is the maintainer of all, both in the transcendental and material worlds. He is the life and friend of all because there is eternally natural affection and love between the living entities and the Lord. He is the one friend and well-wisher for all, and He is one without a second. The Lord maintains all the living entities everywhere by His six transcendental opulences, for which He is

known as *Bhagavān*, or the Supreme Personality of Godhead. Lord Brahmā prayed for His mercy so that he might be able to create the universal affairs as he did before; only by the Lord's causeless mercy could he create both material and spiritual personalities like Marīci and Nārada respectively. Brahmā prayed to the Lord because He is very much dear to the surrendered soul. The surrendered soul knows nothing but the Lord, and therefore the Lord is very affectionate towards him.

TEXT 23

एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या
यद्यत्करिष्यति गृहीतगुणावतारः ।
तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो
युञ्जीत कर्मशमलं च यथा विजह्याम् ॥२३॥

eṣa prapanna-varado ramayā''tma-śaktyā
yad yat kariṣyati gṛhīta-guṇāvatāraḥ
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām

eṣaḥ—this; *prapanna*—one who is surrendered; *varadaḥ*—benefactor; *ramayā*—enjoying always with the goddess of fortune (Lakṣmī); *ātma-śaktyā*—with His internal potency; *yat yat*—whatever; *kariṣyati*—He may act; *gṛhīta*—accepting; *guṇa-avatāraḥ*—incarnation of the mode of goodness; *tasmin*—unto Him; *sva-vikramam*—with omnipotency; *idam*—this cosmic manifestation; *sṛjataḥ*—creating; *api*—in spite of; *cetaḥ*—heart; *yuñjīta*—be engaged; *karma*—work; *śamalam*—material affection; *ca*—also; *yathā*—as much as; *vijahyām*—I can give up.

TRANSLATION

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

PURPORT

In the matter of material creation, maintenance and destruction, there are three incarnations of the material modes of nature—Brahmā, Viṣṇu and

Maheśvara. But the Lord's incarnation as Viṣṇu, in His internal potency, is the supreme energy for the total activities. Brahmā, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator. That is the way of becoming dear to the Supreme Lord and receiving His benediction. Foolish men want to take credit for all creations made by them, but intelligent persons know very well that not a blade of grass can move without the will of the Lord; thus all the credit for wonderful creations must go to Him. By spiritual consciousness only can one be free from the contamination of material affection and receive the benedictions offered by the Lord.

TEXT 24

नाभिह्रदादिह सतोऽम्भसि यस्य पुंसो
विज्ञानशक्तिरहमासमनन्तशक्तेः ।
रूपं विचित्रमिदमस्य विवृण्वतो मे
मा रीरिषीष्ट निगमस्य गिरां विसर्गः ॥२४॥

nābhi-hradād iha sato 'mbhasi yasya puṁso
vijñāna-śaktir aham āsam ananta-śakteḥ
rūpaṁ vicitram idam asya vivṛṇvato me
mā rīriṣīṣṭa nigamasya girāṁ visargaḥ

nābhi-hradāt—from the navel lake; *iha*—in this millennium; *sataḥ*—lying; *ambhasi*—in the water; *yasya*—one whose; *puṁsaḥ*—of the Personality of Godhead; *vijñāna*—of the total universe; *śaktiḥ*—energy; *aham*—I; *āsam*—was born; *ananta*—unlimited; *śakteḥ*—of the powerful; *rūpam*—form; *vicitram*—variegated; *idam*—this; *asya*—His; *vivṛṇvataḥ*—manifesting; *me*—unto me; *mā*—may not; *rīriṣīṣṭa*—vanish; *nigamasya*—of the *Vedas; girām*—of the sounds; *visargaḥ*—vibration.

TRANSLATION

The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

PURPORT

Every person engaged in the transcendental loving service of the Lord in this material world is prone to so many material activities, and if one is not strong enough to protect himself against the onslaught of material affection, he may be diverted from the spiritual energy. In the material creation Brahmā has to create all kinds of living entities with bodies suitable to their material conditions. Brahmā wants to be protected by the Lord because he has to contact many, many vicious living entities. An ordinary *brāhmaṇa* can fall from the *brahma-tejas,* or the power of brahminical excellence, due to his association with many fallen conditioned souls. Brahmā, as the supermost *brāhmaṇa,* is afraid of such a falldown, and therefore he prays to the Lord for protection. This is a warning for one and all in the spiritual advancement of life. Unless one is sufficiently protected by the Lord, he may fall down from his spiritual position; therefore one has to pray constantly to the Lord for protection and the blessing to carry out one's duty. Lord Caitanya also entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection. The path of spiritual life is stated in the *Vedas* to be like the edge of a sharpened razor. A little inattentiveness may at once create havoc and bloodshed, but one who is a completely surrendered soul, always seeking protection from the Lord in the discharge of his entrusted duties, has no fear of falling into material contamination.

TEXT 25

सोऽसावदभ्रकरुणो भगवान् विवृद्ध-
प्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।
उत्थाय विश्वविजयाय च नो विषादं
माध्व्या गिरापनयतात्पुरुषः पुराणः ॥२५॥

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśvavijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

saḥ—He (the Lord); *asau*—that; *adabhra*—unlimited; *karuṇaḥ*—merciful; *bhagavān*—the Personality of Godhead; *vivṛddha*—excessive; *prema*—love; *smitena*—by smiling; *nayana-amburuham*—the lotus eyes; *vijṛmbhan*—by

opening; *utthāya*—for flourishing; *viśva-vijayāya*—for glorifying the cosmic creation; *ca*—as also; *naḥ*—our; *viṣādam*—dejection; *mādhvyā*—by sweet; *girā*—words; *apanayatāt*—let Him kindly remove; *puruṣaḥ*—the Supreme; *purāṇaḥ*—oldest.

TRANSLATION

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

PURPORT

The Lord is ever increasingly merciful upon the fallen souls of this material world. The whole cosmic manifestation is a chance for all to improve themselves in devotional service to the Lord, and everyone is meant for that purpose. The Lord expands Himself into many personalities who are either Self-expansions or separated expansions. The personalities of the individual souls are His separated expansions, whereas the Self-expansions are the Lord Himself. The Self-expansions are predominators, and the separated expansions are predominated for reciprocation of transcendental bliss with the supreme form of bliss and knowledge. The liberated souls can join in this blissful reciprocation of predominator and predominated without materially concocted ideas. The typical example of such a transcendental exchange between the predominator and the predominated is the Lord's *rāsa-līlā* with the *gopīs*. The *gopīs* are predominated expansions of internal potency, and therefore the Lord's participation in the *rāsa-līlā* dance is never to be considered like the mundane relationship of man and woman. It is, rather, the highest perfectional stage of the exchange of feelings between the Lord and the living entities. The Lord gives the fallen souls the chance for this highest perfection of life. Lord Brahmā is entrusted with the management of the complete cosmic show, and therefore he prays that the Lord bestow His blessings upon him so that he may execute its purpose.

TEXT 26

मैत्रेय उवाच

स्वसम्भवं निशाम्यैवं तपोविद्यासमाधिभिः ।
यावन्पनोवचः स्तुत्वा विरराम स खिन्नवत् ॥२६॥

maitreya uvāca
sva-sambhavaṁ niśāmyaivaṁ
tapo-vidyā-samādhibhiḥ
yāvan mano-vacaḥ stutvā
virarāma sa khinnavat

maitreyaḥ uvāca—the great sage Maitreya said; *sva-sambhavam*—the source of his appearance; *niśāmya*—by seeing; *evam*—thus; *tapaḥ*—penance; *vidyā*—knowledge; *samādhibhiḥ*—as also by concentration of the mind; *yāvat*—as far as possible; *manaḥ*—mind; *vacaḥ*—words; *stutvā*—by prayers; *virarāma*—became silent; *saḥ*—he (Brahmā); *khinnavat*—as if tired.

TRANSLATION

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus praying, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

PURPORT

Brahmā's enlightenment in knowledge was due to the Lord sitting within his heart. After being created, Brahmā could not ascertain the source of his appearance, but after penance and mental concentration he could see the source of his birth, and thus he became enlightened through his heart. The spiritual master outside and the spiritual master within are both representations of the Lord. Unless he has contact with such bona fide representations, one cannot claim to be a spiritual master. Lord Brahmā had no opportunity to take the help of a spiritual master from outside because at that time Brahmā himself was the only creature in the universe. Therefore, on becoming satisfied by the prayers of Brahmā, the Lord enlightened him about everything from within.

TEXTS 27-28

अथाभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः ।
विषण्णचेतसं तेन कल्पव्यतिकराम्भसा ॥२७॥
लोकसंस्थानविज्ञान आत्मनः परिखिद्यतः ।
नमाहागाधया वाचा कश्मलं शमयन्निव ॥२८॥

athābhipretam anvīkṣya
brahmaṇo madhusūdanaḥ

viṣaṇṇa-cetasaṁ tena
kalpa-vyatikarāmbhasā
loka-saṁsthāna-vijñāna
ātmanaḥ parikhidyataḥ
tam āhāgādhayā vācā
kaśmalaṁ śamayann iva

atha—thereupon; *abhipretam*—intention; *anvīkṣya*—observing; *brahmanaḥ*—of Brahmā; *madhusūdanaḥ*—the killer of the Madhu demon; *viṣaṇṇa*—depressed; *cetasam*—of the heart; *tena*—by him; *kalpa*—millennium; *vyatikara-ambhasā*—devastating water; *loka-saṁsthāna*—situation of the planetary system; *vijñāne*—science; *ātmanaḥ*—of himself; *parikhidyataḥ*—sufficiently anxious; *tam*—unto him; *āha*—said; *agādhayā*—deeply thoughtful; *vācā*—by words; *kaśmalam*—impurities; *śamayan*—removing; *iva*—like that.

TRANSLATION

The Lord saw that Brahmā was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahmā, and thus He spoke in deep thoughtful words, removing all the illusion that had arisen.

PURPORT

The devastating water was so fearful that even Brahmā was perturbed at its appearance and became very anxious about how to situate the different planetary systems in outer space to accommodate the different kinds of living entities, such as the human beings, those lower than the human beings, and the superhuman beings. All the planets in the universe are situated according to the different grades of living entities under the influence of the modes of material nature. There are three modes of material nature, and when they are mixed with one another they become nine. When the nine are mixed they become eighty-one, and the eighty-one also become mixed, and thus ultimately we do not know how the delusion increases and increases. Lord Brahmā had to accommodate different places and situations for the requisite bodies of the conditioned souls. The task was only meant for Brahmā, and no one in the universe can even understand how difficult it was. But, by the grace of the Lord, Brahmā was able to execute the tremendous task so perfectly that everyone is amazed to see the workmanship of the *vidhātā*, or the regulator.

TEXT 29

श्रीभगवानुवाच
मा वेदगर्भ गास्तन्द्रीं सर्ग उद्यममावह ।
तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान् ॥२९॥

śrī bhagavān uvāca
mā veda-garbha gās tandrīṁ
sarga udyamam āvaha
tan mayā''pāditaṁ hy agre
yan māṁ prārthayate bhavān

śrī bhagavān uvāca—the Lord, the Personality of Godhead, said; *mā*—don't; *veda-garbha*—one who has the depth of all Vedic wisdom; *gāḥ tandrīm*—become dejected; *sarge*—for creation; *udyamam*—enterprises; *āvaha*—you just undertake; *tat*—that (which you want); *mayā*—by Me; *āpāditam*—executed; *hi*—certainly; *agre*—previously; *yat*—which; *mām*—from Me; *prārthayate*—begging; *bhavān*—yourself.

TRANSLATION

The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

PURPORT

Any person who is authorized either by the Lord or by His bona fide representative is already blessed, as is the work entrusted to him. Of course, the person who is entrusted with such a responsibility should always be aware of his incapability and must always look for the mercy of the Lord for the successful execution of his duty. One should not be puffed up because he is entrusted with certain executive work. Fortunate is he who is so entrusted, and if he is always fixed in the sense of being subordinate to the will of the Supreme, he is sure to come out successful in the discharge of his work. Arjuna was entrusted with the work of fighting on the Battlefield of Kurukṣetra, and before he was so entrusted, the Lord had already arranged for his victory. But Arjuna was always conscious of his position as subordinate to the Lord, and thus he accepted Him as the supreme guide in his responsibility. Anyone who takes the pride of doing responsible work and does not give credit to the Supreme Lord is certainly falsely proud and cannot execute anything nicely. Brahmā

and persons in the line of his disciplic succession who follow in his footsteps are always successful in the discharge of loving transcendental service to the Supreme Lord.

TEXT 30

भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् ।
ताभ्यामन्तर्हृदि ब्रह्मन् लोकान्द्रक्ष्यस्यपावृतान् ॥३०॥

bhūyas tvaṁ tapa ātiṣṭha
vidyāṁ caiva mad-āśrayām
tābhyām antar-hṛdi brahman
lokān drakṣyasy apāvṛtān

bhūyaḥ—again; *tvam*—yourself; *tapaḥ*—penance; *ātiṣṭha*—be situated; *vidyām*—in the knowledge; *ca*—also; *eva*—certainly; *mat*—My; *āśrayām*—under the protection; *tābhyām*—by those qualifications; *antaḥ*—within; *hṛdi*—in the heart; *brahman*—O *brāhmaṇa; lokān*—all the worlds; *drakṣyasi*—you can see; *apāvṛtān*—all disclosed.

TRANSLATION

O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

PURPORT

The mercy the Lord bestows upon a particular person engaged in executing the responsible work entrusted unto him is beyond imagination. But His mercy is received due to our penance and perseverance in executing devotional service. Brahmā was entrusted with the work of creating the planetary systems. The Lord instructed him that when he meditated he would very easily know where and how the planetary systems must be arranged. The directions were to come from within, and there was no necessity for anxiety in that task. Such instructions of *buddhi-yoga* are directly imparted by the Lord from within, as confirmed in *Bhagavad-gītā* (Bg. 10.10).

TEXT 31

तत आत्मनि लोके च भक्तियुक्तः समाहितः ।
द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः ॥३१॥

tata ātmani loke ca
bhakti-yuktaḥ samāhitaḥ
draṣṭāsi māṁ tataṁ brahman
mayi lokāṁs tvam ātmanaḥ

tataḥ—thereafter; *ātmani*—in yourself; *loke*—in the universe; *ca*—also; *bhakti-yuktaḥ*—being situated in devotional service; *samāhitaḥ*—being completely absorbed; *draṣṭāsi*—you shall see; *mām*—Me; *tatam*—spread throughout; *brahman*—Brahmā; *mayi*—in Me; *lokān*—all the universe; *tvam*—you; *ātmanaḥ*— the living entities.

TRANSLATION

O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

PURPORT

It is cited herein by the Lord that during his daytime Brahmā would see Him as Lord Śrī Kṛṣṇa. He would appreciate how the Lord expanded Himself into all the calves during His childhood at Vṛndāvana, he would know how Yaśodāmāyī saw all the universes and planetary systems within the mouth of Kṛṣṇa during His playful childhood pastimes, and he would also see that there are many millions of Brahmās during the appearance of Lord Kṛṣṇa in Brahmā's daytime. But all these manifestations of the Lord, appearing everywhere in His eternal transcendental forms, cannot be understood by anyone but the pure devotees, who are always engaged in devotional service to the Lord and are fully absorbed in the Lord. The high qualifications of Brahmā are also indicated herein.

TEXT 32

यदा तु सर्वभूतेषु दारुष्वग्निमिव स्थितम् ।
प्रतिचक्षीत मां लोको जह्यात्तर्ह्येव कश्मलम् ॥३२॥

yadā tu sarva-bhūteṣu
dāruṣv agnim iva sthitam
praticakṣīta māṁ loko
jahyāt tarhy eva kaśmalam

yadā—when; *tu*—but; *sarva*—all; *bhūteṣu*—in the living entities; *dāruṣu*—in the wood; *agnim*—fire; *iva*—like; *sthitam*—situated; *praticakṣīta*—you shall see; *mām*—Me; *lokaḥ*—and the universe; *jahyāt*—can give up; *tarhi*—then at once; *eva*—certainly; *kaśmalam*—illusion.

TRANSLATION

You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

PURPORT

Brahmā prayed that he might not forget his eternal relationship with the Lord during the course of his material activities. In answer to that prayer, the Lord said that he should not think of existing without a relationship with His omnipotency. The example is given of the fire in wood. The fire kindled in wood is always the same, although the wood may be of different types. Similarly the bodies within material creation may be specifically different according to shape and quality, but the spirit souls within them are not different from one another. The quality of fire, warmth, is the same everywhere, and the spiritual spark, or part and parcel of the Supreme Spirit, is the same in every living being; thus the potency of the Lord is distributed all over His creation. This transcendental knowledge alone can save one from the contamination of material illusion. Since the Lord's potency is distributed everywhere, a pure soul or devotee of the Lord can see everything in relationship with the Lord, and therefore he has no affection for the outer coverings. That pure spiritual conception makes him immune to all contamination of material association. The pure devotee never forgets the touch of the Lord in all circumstances.

TEXT 33

यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः ।
स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥३३॥

yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati

yadā—when; *rahitam*—freed from; *ātmānam*—self; *bhūta*—material elements; *indriya*—material senses; *guṇa-āśayaiḥ*—under the influence of the material modes of nature; *svarūpeṇa*—in pure existence; *mayā*—by Me; *upetam*—approaching; *paśyan*—by seeing; *svārājyam*—spiritual kingdom; *ṛcchati*—enjoy.

TRANSLATION

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

PURPORT

In the *Bhakti-rasāmṛta-sindhu* it is said that a person whose only desire is to render transcendental loving service to the Lord is a free person in any condition of material existence. That service attitude is the *svarūpa* or real form of the living entity. Lord Śrī Caitanya Mahāprabhu, in the *Caitanya-caritāmṛta,* also confirms this statement by declaring that the real spiritual form of the living entity is eternal servitorship to the Supreme Lord. The Māyāvādī school shudders at the thought of a service attitude in the living entity, not knowing that in the transcendental world the service of the Lord is based on transcendental love. Transcendental loving service is never to be compared to the forced service of the material world. In the material world, even if one is under the conception that he is no one's servant, he is still the servant of his senses, under the dictation of the material modes. Factually no one is master here in the material world, and therefore the servants of the senses have a very bad experience of servitude. They shudder at the thought of service because they have no knowledge of the transcendental position. In transcendental loving service, the servitor is as free as the Lord. The Lord is *svarāṭ*, or fully independent, and the servant is also fully independent or *svarāṭ* in the spiritual atmosphere because there is no forced service. There the transcendental loving service is due to spontaneous love. A reflected glimpse of such service is experienced in the service of the mother unto the son, the friend's service unto the friend, or the wife's service unto the husband. These reflections of service by friends, parents or wives are not forced, but are due only to love. Here in this material world, however, the loving service is only a reflection. The real service, or service in *svarūpa,* is present in the transcendental world, in association with the Lord. The very same service in transcendental love can be practiced here in devotion.

This verse is also applicable to the *jñānī* school. The enlightened *jñānī,* when free from all material contaminations, namely the gross and subtle bodies together with the senses of the material modes of nature, is placed in the Supreme and is thus liberated from material bondage. The *jñānīs* and the devotees are actually in agreement up to the point of liberation from material contamination. But whereas the *jñānīs* remain pacified on the platform of simple understanding, the devotees develop further spiritual advancement in loving service. The devotees develop a spiritual individuality in their spontaneous service attitude, which is enhanced on and on, up to the point of *mādhurya-rasa,* or transcendental loving service reciprocated between the lover and the beloved.

TEXT 34

नानाकर्मवितानेन प्रजा बह्वीः सिसृक्षतः ।
नात्मावसीदत्यस्मिंस्ते वर्षीयान्मदनुग्रहः ॥३४॥

nānā-karma-vitānena
prajā bahvīḥ sisṛkṣataḥ
nātmāvasīdaty asmiṁs te
varṣīyān mad-anugrahaḥ

nānā-karma—varieties of service; *vitānena*—by expansion of; *prajāḥ*—population; *bahvīḥ*—innumerable; *sisṛkṣataḥ*—desiring to increase; *na*—never; *ātmā*—self; *avasīdati*—will be bereaved; *asmin*—in the matter; *te*—of you; *varṣīyān*—always increasing; *mat*—My; *anugrahaḥ*—causeless mercy.

TRANSLATION

Since you have desired to increase the population innumerably and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

PURPORT

A pure devotee of the Lord, being cognizant of the facts of the particular time, object and circumstances, always desires to expand the number of devotees of the Lord in various ways. Such expansions of transcendental service may appear to be material to the materialist, but factually they are expansions of the causeless mercy of the Lord towards the devotee. Plans for such activities may appear to be material activities, but they are different in potency, being engaged in the satisfaction of the transcendental senses of the Supreme.

TEXT 35

ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः।
यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते ॥३५॥

ṛṣim ādyaṁ na badhnāti
pāpīyāṁs tvāṁ rajo-guṇaḥ
yan mano mayi nirbaddhaṁ
prajāḥ saṁsṛjato 'pi te

ṛṣim—unto the great sage; *ādyam*—the first of the kind; *na*—never; *badhnāti*—encroaches; *pāpīyān*—vicious; *tvām*—you; *rajaḥ-guṇaḥ*—the material mode of passion; *yat*—because; *manaḥ*—mind; *mayi*—in Me; *nirbaddham*—compact in; *prajāḥ*—progeny; *saṁsṛjataḥ*—generating; *api*—in spite of; *te*—your.

TRANSLATION

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

PURPORT

The same assurance is given to Brahmā in the Second Canto, Chapter Nine, verse 36. Being so favored by the Lord, Brahmā's schemes and plans are all infallible. If sometimes Brahmā is seen to be bewildered, as, in the Tenth Canto, he is bewildered by seeing the action of the internal potency, that is also for his further advancement in transcendental service. Arjuna is found to be similarly bewildered. All such bewilderment of the pure devotees of the Lord is specifically meant for their further advancement in knowledge of the Lord.

TEXT 36

ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम्।
यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः॥३६॥

jñāto 'haṁ bhavatā tv adya
dur-vijñeyo 'pi dehinām
yan māṁ tvaṁ manyase 'yuktaṁ
bhūtendriya-guṇātmabhiḥ

jñātaḥ—known; *aham*—Myself; *bhavatā*—by you; *tu*—but; *adya*—today; *duḥ*—difficult; *vijñeyaḥ*—to be known; *api*—in spite of; *dehinām*—for the conditioned soul; *yat*—because; *mām*—Me; *tvam*—you; *manyase*—understand; *ayuktam*—without being made of; *bhūta*—material elements; *indriya*—material senses; *guṇa*—material modes; *ātmabhiḥ*—and false ego like the conditioned soul.

TRANSLATION

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

PURPORT

Knowledge of the Supreme Absolute Truth does not necessitate negation of the material manifestation but understanding of spiritual existence as it is. To think that because material existence is realized in forms spiritual existence must therefore be formless is only a negative material conception of spirit. The real spiritual conception is that spiritual form is not material form. Brahmā appreciated the eternal form of the Lord in that way, and the Personality of Godhead approved of Brahmā's spiritual conception. In *Bhagavad-gītā* the Lord condemned the material conception of Kṛṣṇa's body which arises because He is apparently present like a man. The Lord may appear in any of His many, many spiritual forms, but He is neither materially composed nor has He any difference between body and self. That is the way of conceiving the spiritual form of the Lord.

TEXT 37

तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितोऽबहिः ।
नालेन सलिले मूलं पुष्करस्य विचिन्वतः ॥३७॥

tubhyaṁ mad-vicikitsāyām
ātmā me darśito 'bahiḥ
nālena salile mūlaṁ
puṣkarasya vicinvataḥ

tubhyam—unto you; *mat*—Me; *vicikitsāyām*—on your trying to know; *ātmā*—self; *me*—of Myself; *darśitaḥ*—exhibited; *abahiḥ*—from within; *nālena*—through the stem; *salile*—in the water; *mūlam*—root; *puṣkarasya*—of the lotus, the primeval source; *vicinvataḥ*—contemplating.

TRANSLATION

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

PURPORT

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation nor with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee. Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord without a doubt. Brahmā's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

TEXT 38

यच्चकर्थाङ्ग मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् ।
यद्वा तपसि ते निष्ठा स एष मदनुग्रहः ॥३८॥

yac cakarthāṅga mat-stotraṁ
mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahaḥ

yat—that which; *cakartha*—performed; *aṅga*—O Brahmā; *mat-stotram*—prayers for Me; *mat-kathā*—words regarding My activities; *abhyudaya-aṅkitam*—enumerating My transcendental glories; *yat*—or that; *vā*—either; *tapasi*—in penance; *te*—your; *niṣṭhā*—faith; *saḥ*—that; *eṣaḥ*—all these; *mat*—My; *anugrahaḥ*—causeless mercy.

TRANSLATION

O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand

Me, and your firm faith in Me—all these are to be considered My causeless mercy.

PURPORT

When a living entity desires to serve the Lord in transcendental loving service, the Lord helps the devotee in so many ways as the *caitya-guru*, or the spiritual master within, and thus the devotee can perform many wonderful activities beyond material estimation. By the mercy of the Lord even a layman can compose prayers of the highest spiritual perfection. Such spiritual perfection is not limited by material qualifications but is developed by dint of one's sincere endeavor to render transcendental service. Voluntary endeavor is the only qualification for spiritual perfection. Material acquisitions of wealth or education are not considered.

TEXT 39

प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया ।
यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् ॥३९॥

prīto 'ham astu bhadraṁ te
lokānāṁ vijayecchayā
yad astauṣīr guṇamayaṁ
nirguṇaṁ mānuvarṇayan

prītaḥ—pleased; *aham*—Myself; *astu*—let it be so; *bhadram*—all benediction; *te*—unto you; *lokānām*—of the planets; *vijaya*—for glorification; *icchayā*—by your desire; *yat*—that which; *astauṣīḥ*—you prayed for; *guṇamayam*—describing all transcendental qualities; *nirguṇam*—although I am free from all material qualities; *mā*—Me; *anuvarṇayan*—nicely describing.

TRANSLATION

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

PURPORT

A pure devotee of the Lord like Brahmā and those in his line of disciplic succession always desire that the Lord be known all over the universe by each and every one of the living entities. That desire of the devotee is always blessed by the Lord. The impersonalist sometimes prays for the

mercy of the Personality of Godhead Nārāyaṇa as the embodiment of material goodness, but such prayers do not satisfy the Lord because He is not thereby glorified in terms of His actual transcendental qualities. The pure devotees of the Lord are always most dear to Him, although He is always kind and merciful to all living entities. Here the word *guṇamayam* is significant because it indicates the Lord's possessing transcendental qualities.

TEXT 40

य एतेन पुमान्नित्यं स्तुत्वा स्तोत्रेण मां भजेत् ।
तस्याशु सम्प्रसीदेयं सर्वकामवरेश्वरः ॥४०॥

ya etena pumān nityaṁ
stutvā stotreṇa māṁ bhajet
tasyāśu samprasīdeyaṁ
sarva-kāma-vareśvaraḥ

yaḥ—anyone who; *etena*—by this; *pumān*—human being; *nityam*—regularly; *stutvā*—praying; *stotreṇa*—by the verses; *mām*—Me; *bhajet*—may worship; *tasya*—his; *āśu*—very soon; *samprasīdeyam*—I shall fulfill; *sarva*—all; *kāma*—desires; *vara-īśvaraḥ*—the Lord of all benediction.

TRANSLATION

Any human being who prays like Brahmā, and who thus worships Me, shall very soon be benedicted with the fulfillment of all his desires, for I am the Lord of all benediction.

PURPORT

The prayers offered by Brahmā cannot be chanted by anyone who desires to fulfill his own sense gratification. Such prayers can be selected only by a person who wants to satisfy the Lord in His service. The Lord certainly fulfills all desires in regards to transcendental loving service, but He cannot, however, fulfill the whims of nondevotees, even when such casual devotees offer Him the best prayers.

TEXT 41

पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना ।
राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्मतम् ॥४१॥

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddhaṁ niḥśreyasaṁ puṁsāṁ
mat-prītis tattvavin-matam

pūrtena—by traditional good work; *tapasā*—by penances; *yajñaiḥ*—by sacrifices; *dānaiḥ*—by charities; *yoga*—by mysticism; *samādhinā*—by trance; *rāddham*—success; *niḥśreyasam*—ultimately beneficial; *puṁsām*—of the human being; *mat*—of Me; *prītiḥ*—satisfaction; *tattvavit*—expert transcendentalist; *matam*—opinion.

TRANSLATION

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

PURPORT

There are many traditionally pious activities in human society, such as altruism, philanthropy, nationalism, internationalism, charity, sacrifice, penance, and even meditation in trance, and all of them can be fully beneficial only when they lead to the satisfaction of the Supreme Personality of Godhead. The perfection of any activity—social, political, religious or philanthropic—is to satisfy the Supreme Lord. This secret of success is known to the devotee of the Lord, as exemplified by Arjuna on the Battlefield of Kurukṣetra. As a good nonviolent man, Arjuna did not want to fight with his kinsmen, but when he understood that Kṛṣṇa wanted the fight and had arranged it at Kurukṣetra, he gave up his own satisfaction and fought for the satisfaction of the Lord. That is the right decision for all intelligent men. One's only concern should be to satisfy the Lord by one's activities. If the Lord is satisfied by an action, whatever it may be, then it is successful. Otherwise, it is simply a waste of time. That is the standard of all sacrifice, penance, austerity, mystic trance and other good and pious work.

TEXT 42

अहमात्माऽऽत्मनां धातः श्रेष्ठः सन् श्रेयसामपि ।
अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः ॥४२॥

aham ātmā''tmanāṁ dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratiṁ kuryād
dehādir yat-kṛte priyaḥ

aham—I am; *ātmā*—Supersoul; *ātmanām*—of all other souls; *dhātaḥ*—director; *preṣṭhaḥ*—the dearest; *san*—being; *preyasām*—of all dear things; *api*—certainly; *ataḥ*—therefore; *mayi*—unto Me; *ratim*—attachment; *kuryāt*—one should do; *deha-ādiḥ*—the body and mind; *yat-kṛte*—on whose account; *priyaḥ*—very dear.

TRANSLATION

I am the Supersoul of every individual, the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

PURPORT

The Supreme Lord, the Personality of Godhead, is the dearest both in the conditioned and liberated states. When a person does not know that the Lord only is the dearmost object, then he is in the conditioned state of life, and when one knows perfectly well that the Lord only is the dearmost object, he is considered to be liberated. There are degrees of knowing one's relationship with the Lord, depending on the degree of realization as to why the Supreme Lord is the dearmost object of every living being. The real reason is clearly stated in *Bhagavad-gītā* (Bg. 15.7). *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: the living entities are eternally parts and parcels of the Supreme Lord. The living entity is called the *ātmā,* and the Lord is called the Paramātmā. The living entity is called Brahman, and the Lord is called the Parabrahman or the Parameśvara. *Īśvaraḥ paramaḥ kṛṣṇaḥ.* The conditioned souls who do not have self-realization accept the material body as the dearmost. The idea of the dearmost is then spread all over the body, both concentrated and extended. The attachment for one's own body and its extensions like children and relatives is actually developed on the basis of the real living entity. As soon as the real living entity is out of the body, even the body of the most dear son is no longer attractive. Therefore the living spark or eternal part of the Supreme is the real basis of affection, and not the body. Because the living entities are also parts of the whole living entity, therefore that supreme living entity is the factual basis of affection for all. One who has forgotten the basic principle of his love for everything has only flickering love because he is in *māyā.* The more one is

affected by the principle of *māyā*, the more he is detached from the basic principle of love. One cannot factually love anything unless he is fully developed in the loving service of the Lord.

In the present verse, stress is given to focusing love upon the Supreme Personality of Godhead. The word *kuryāt* is significant here. This means "one must have it." It is just to stress that we must have more and more attachment to the principle of love. The influence of *māyā* is experienced by the part and parcel spiritual entity, but it cannot influence the Supersoul or the Paramātmā. The Māyāvādī philosophers, accepting the influence of *māyā* on the living entity, want to become one with the Paramātmā. But because they have no actual love for Paramātmā, they remain ever entrapped by the influence of *māyā* and are unable to approach the vicinity of Paramātmā. This inability is due to their lack of affection for the Paramātmā. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his miserly behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun's rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman only for want of affection. So many impersonal philosophers remain everlastingly under the influence of *māyā* because, although they indulge in theoretical knowledge of Brahman, they neither develop affection for Brahman nor do they have any scope for development of affection because of their defective method. A devotee of the sun-god, even though devoid of eyesight, can see the sun-god as he is even from this planet, whereas one who is not a devotee of the sun cannot even bear the glaring sunlight. Similarly, by devotional service, even though one is not on the level of a *jñānī*, he can see the Personality of Godhead within himself due to his development of pure love. In all circumstances one should try to develop love of Godhead, and that will solve all contending problems.

TEXT 43

सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना ।
प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते ॥४३॥

sarva-veda-mayenedam
ātmanā''tmā''tma-yoninā
prajāḥ sṛja yathā-pūrvaṁ
yāś ca mayy anuśerate

sarva—all; *veda-mayena*—under complete Vedic wisdom; *idam*—this; *ātmanā*—by the body; *ātmā*—you; *ātma-yoninā*—directly born of the Lord; *prajāḥ*—living entities; *sṛja*—generate; *yathā-pūrvam*—as it was hereinbefore; *yāḥ*—which; *ca*—also; *mayi*—in Me; *anuśerate*—lie.

TRANSLATION

By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body that you have directly received from Me, the supreme cause of everything.

TEXT 44

मैत्रेय उवाच
तस्मा एवं जगत्स्रष्ट्रे प्रधानपुरुषेश्वरः ।
व्यज्येदं स्वेन रूपेण कञ्जनाभस्तिरोदधे ॥४४॥

maitreya uvāca
tasmā evaṁ jagat-sraṣṭre
pradhāna-puruṣeśvaraḥ
vyajyedaṁ svena rūpeṇa
kañja-nābhas tirodadhe

maitreyaḥ uvāca—the sage Maitreya said; *tasmai*—unto him; *evam*—thus; *jagat-sraṣṭre*—unto the creator of the universe; *pradhāna-puruṣa-īśvaraḥ*—the primeval Lord, the Personality of Godhead; *vyajya idam*—after instructing this; *svena*—in His person; *rūpeṇa*—by the form; *kañja-nābhaḥ*—the Personality of Godhead Nārāyaṇa; *tirodadhe*—disappeared.

TRANSLATION

The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

PURPORT

Before his activity in creating the universe, Brahmā saw the Lord. That is the explanation of the *Catuḥ-ślokī Bhāgavatam.* When the creation

awaited Brahmā's activity, Brahmā saw the Lord, and therefore the Lord existed in His personal form before the creation. His eternal form is not created by the attempt of Brahmā, as imagined by less intelligent men. The Personality of Godhead appeared as He is before Brahmā, and He disappeared from him in the same form, which is not materially tinged.

Thus end the Bhaktivedanta purports of the Third Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Brahmā's Prayers for Creative Energy."*

CHAPTER TEN

Divisions of the Creation

TEXT 1

विदुर उवाच
अन्तर्हिते भगवति ब्रह्मा लोकपितामहः ।
प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः ॥ १ ॥

vidura uvāca
antarhite bhagavati
brahmā loka-pitā-mahaḥ
prajāḥ sasarja katidhā
daihikīr mānasīr vibhuḥ

śrī viduraḥ uvāca—Śrī Vidura said; *antarhite*—after the disappearance; *bhagavati*—of the Personality of Godhead; *brahmā*—the first created living being; *loka-pitā-mahaḥ*—the grandfather of all planetary inhabitants; *prajāḥ*—generations; *sasarja*—created; *katidhāḥ*—how many; *daihikīḥ*—from his body; *mānasīḥ*—from his mind; *vibhuḥ*—the great.

TRANSLATION

Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

TEXT 2

ये च मे भगवन् पृष्टास्त्वय्यर्था बहुवित्तम ।
तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् ॥२॥

ye ca me bhagavan pṛṣṭās
tvayy arthā bahuvittama
tān vadasvānupūrvyeṇa
chindhi naḥ sarva-saṁśayān

ye—all those; *ca*—also; *me*—by me; *bhagavan*—O powerful one; *pṛṣṭāḥ*—inquired; *tvayi*—unto you; *arthāḥ*—purpose; *bahuvittama*—O greatly learned one; *tān*—all of them; *vadasva*—kindly describe; *ānupūrvyeṇa*—from beginning to end; *chindhi*—kindly eradicate; *naḥ*—my; *sarva*—all; *saṁśayān*—doubts.

TRANSLATION

O greatly learned one, kindly eradicate all my doubts and let me know of all that I have inquired from you from the beginning to the end.

PURPORT

Vidura asked all relevant questions of Maitreya because he knew well that Maitreya was the right person to reply to all the points of his inquiries. One must be confident about the qualifications of his teacher; one should not approach a layman for replies to specific spiritual inquiries. Such inquiries, when replied to with imaginative answers by the teacher, are a program for wasting time.

TEXT 3

सूत उवाच

एवं सञ्चोदितस्तेन क्षत्त्रा कौषारविर्मुनिः ।
प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव ॥३॥

sūta uvāca
evaṁ sañcoditas tena
kṣattrā kauṣāravir muniḥ
prītaḥ pratyāha tān praśnān
hṛdi-sthān atha bhārgava

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—thus; *sañcoditaḥ*—being enlivened; *tena*—by him; *kṣattrā*—by Vidura; *kauṣāraviḥ*—the son of Kauṣāra; *muniḥ*—great sage; *prītaḥ*—being pleased; *pratyāha*—replied; *tān*—those; *praśnān*—questions; *hṛdi-sthān*—from the core of his heart; *atha*—thus; *bhārgava*—the son of Bhṛgu.

TRANSLATION

Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

PURPORT

The phrase *sūtaḥ uvāca* ("Sūta Gosvāmī said") appears to indicate a break in the discourse between Mahārāja Parīkṣit and Śukadeva Gosvāmī. While Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit, Sūta Gosvāmī was only one member of a large audience. But Sūta Gosvāmī was speaking to the sages of Naimiṣāraṇya, headed by the sage Śaunaka, a descendant of Śukadeva Gosvāmī. This does not, however, make any substantial difference in the topics under discussion.

TEXT 4

मैत्रेय उवाच
विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः ।
आत्मन्यात्मानमावेश्य यथाह भगवानजः ॥ ४ ॥

maitreya uvāca
viriñco 'pi tathā cakre
divyaṁ varṣa-śataṁ tapaḥ
ātmany ātmānam āveśya
yathāha bhagavān ajaḥ

maitreyaḥ uvāca—the great sage Maitreya said; *viriñcaḥ*—Brahmā; *api*—also; *tathā*—in that manner; *cakre*—performed; *divyam*—celestial; *varṣa-śatam*—one hundred years; *tapaḥ*—penances; *ātmani*—unto the Lord; *ātmānam*—his own self; *āveśya*—engaging; *yathā āha*—as it was spoken; *bhagavān*—the Personality of Godhead; *ajaḥ*—the unborn.

TRANSLATION

The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

PURPORT

That Brahmā engaged himself for the Personality of Godhead, Nārāyaṇa, means that he engaged himself in the service of the Lord; that is the

highest penance which one can perform for any number of years. There is no retirement from such service, which is eternal and ever encouraging.

TEXT 5

तद्विलोक्याब्जसम्भूतो वायुना यदधिष्ठितः ।
पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् ॥ ५ ॥

tad vilokyābjasambhūto
vāyunā yad-adhiṣṭhitaḥ
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam

tat vilokya—looking into that; *abja-sambhūtaḥ*—whose source of birth was a lotus; *vāyunā*—by the air; *yat*—that; *adhiṣṭhitaḥ*—on which he was situated; *padmam*—lotus; *ambhaḥ*—water; *ca*—also; *tat-kāla-kṛta*—which was effected by eternal time; *vīryeṇa*—by its inherent force; *kampitam*—trembling.

TRANSLATION

Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

PURPORT

The material world is called illusory because it is a place of forgetfulness of the transcendental service of the Lord. Thus one engaged in the Lord's devotional service in the material world may sometimes be very much disturbed by awkward circumstances. There is a declaration of war between the two parties, the illusory energy and the devotee, and sometimes the weak devotees fall victim to the onslaught of the powerful illusory energy. Lord Brahmā, however, was sufficiently strong, by the causeless mercy of the Lord, and he could not be victimized by the material energy, although it gave him cause for anxiety when it managed to totter the existence of his position.

TEXT 6

तपसा ह्येधमानेन विद्यया चात्मसंस्थया ।
विवृद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा ॥ ६ ॥

tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyuṁ sahāmbhasā

tapasā—by penance; *hi*—certainly; *edhamānena*—increasing; *vidyayā*—by transcendental knowledge; *ca*—also; *ātma*—self; *saṁsthayā*—situated in the self; *vivṛddha*—matured; *vijñāna*—practical knowledge; *balaḥ*—power; *nyapāt*—drank; *vāyum*—the wind; *saha ambhasā*—along with the water.

TRANSLATION

Long penance and transcendental knowledge of self-realization matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.

PURPORT

Lord Brahmā's struggle for existence is a personal example of the continued fight between the living entities in the material world and the illusory energy called *māyā*. Beginning from Brahmā down to this age, the living entities are struggling with the forces of material nature. By advanced knowledge in science and transcendental realization, one can try to control the material energy, which works against our endeavors, and in the modern age advanced material scientific knowledge and penance have played very wonderful roles in controlling the powers of the material energy. Such control of the material energy, however, can be most successfully carried out if one is a soul surrendered unto the Supreme Personality of Godhead and carries out His order in the spirit of loving transcendental service.

TEXT 7

तद्विलोक्य वियद्व्यापि पुष्करं यदधिष्ठितम् ।
अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत् ॥ ७ ॥

tad vilokya viyadvyāpi
puṣkaraṁ yad-adhiṣṭhitam
anena lokān prāglīnān
kalpitāsmīty acintayat

tat vilokya—looking into that; *viyadvyāpi*—extensively widespread; *puṣkaram*—the lotus; *yat*—that which; *adhiṣṭhitam*—he was situated; *anena*—

by this; *lokān*—all the planets; *prāñc-līnān*—previously merged in dissolution; *kalpitāsmi*—I shall create; *iti*—thus; *acintayat*—thought like that.

TRANSLATION

Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

PURPORT

The seeds of all the planets in the universe were impregnated in the lotus on which Brahmā was situated. All the planets were already generated by the Lord, and all the living entities were also born in Brahmā. The material world and the living entities were all already generated in seedling forms by the Supreme Personality of Godhead, and Brahmā was to disseminate the same seedlings all over the universe. The real creation is therefore called *sarga*, and, later on, the manifestation by Brahmā is called *visarga*.

TEXT 8

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः ।
एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥ ८ ॥

padma-kośaṁ tadāviśya
bhagavat-karma-coditaḥ
ekaṁ vyabhāṅkṣīd urudhā
tridhā bhāvyaṁ dvi-saptadhā

padma-kośam—the whorl of the lotus; *tadā*—then; *āviśya*—entering into; *bhagavat*—by the Supreme Personality of Godhead; *karma*—in activities; *coditaḥ*—being encouraged by; *ekam*—one; *vyabhāṅkṣīt*—divided into; *urudhā*—great division; *tridhā*—three divisions; *bhāvyam*—capable of further creation; *dvi-saptadhā*—fourteen divisions.

TRANSLATION

Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.

TEXT 9

एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः ।
धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ ॥ ९ ॥

etāvāñ jīva-lokasya
saṁsthā-bhedaḥ samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau

etāvān—up to this; *jīva-lokasya*—of the planets inhabited by the living entities; *saṁsthā-bhedaḥ*—different situations of habitation; *samāhṛtaḥ*—performed completely; *dharmasya*—of religion; *hi*—certainly; *animittasya*—of causelessness; *vipākaḥ*—mature stage; *parameṣṭhī*—the highest personality in the universe; *asau*—that.

TRANSLATION

Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

PURPORT

The Supreme Lord is the reservoir of all the qualities of the living entities. The conditioned souls in the material world reflect only part of those qualities, and therefore they are sometimes called *pratibimbas.* These *pratibimba* living entities, as parts and parcels of the Supreme Lord, have inherited different proportions of His original qualities, and in terms of their inheritance of these qualities, they appear as different species of life and are accommodated in different planets according to the plan of Brahmā. Brahmā is the creator of the three worlds, namely the lower planets, called the Pātālalokas, the middle planets, called the Bhūrlokas, and the upper planets, called the Svarlokas. Still higher planets, such as Maharloka, Tapoloka, Satyaloka and Brahmaloka, do not dissolve in the devastating water because of the causeless devotional service rendered unto the Lord by their inhabitants, whose existence continues up to the end of *dvi-parārdha* time, when they are generally liberated from the chain of birth and death in the material world.

TEXT 10

विदुर उवाच

यथात्थ बहुरूपस्य हरेरद्भुतकर्मणः ।
कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥१०॥

vidura uvāca
yathāttha bahu-rūpasya
harer adbhuta-karmaṇaḥ
kālākhyaṁ lakṣaṇaṁ brahman
yathā varṇaya naḥ prabho

viduraḥ uvāca—Vidura said; *yathā*—as; *āttha*—you have said; *bahu-rūpasya*—having varieties of forms; *hareḥ*—of the Lord; *adbhuta*—wonderful; *karmaṇaḥ*—of the actor; *kāla*—time; *ākhyam*—of the name; *lakṣaṇam*—symptoms; *brahman*—O learned *brāhmaṇa;* *yathā*—as it is; *varṇaya*—please describe; *naḥ*—unto us; *prabho*—O lord.

TRANSLATION

Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

PURPORT

The complete universe is a manifestation of varieties of entities, beginning from the atoms up to the gigantic universe itself, and all is under the control of the Supreme Lord in His form of *kāla*, or eternal time. The controlling time has different dimensions in relation to particular physical embodiments. There is a time for atomic dissolution and a time for the universal dissolution. There is a time for the annihilation of the body of the human being, and there is a time for the annihilation of the universal body. Also, growth, development and resultant actions all depend on the time factor. Vidura wanted to know in detail the different physical manifestations and their times of annihilation.

TEXT 11

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः ।
पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥११॥

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitaḥ
puruṣas tad-upādānam
ātmānaṁ līlayāsṛjat

maitreyaḥ uvāca—Maitreya said; *guṇa-vyatikara*—of the interactions of the modes of material nature; *ākāraḥ*—source; *nirviśeṣaḥ*—without diversity; *apratiṣṭhitaḥ*—unlimited; *puruṣaḥ*—of the Supreme Person; *tat*—that; *upādānam*—instrument; *ātmānam*—the material creation; *līlayā*—by pastimes; *asṛjat*—created.

TRANSLATION

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

PURPORT

The impersonal time factor is the background of the material manifestation as the instrument of the Supreme Lord. It is the ingredient of assistance offered to material nature. No one knows where time began and where it ends, and it is time only which can keep a record of the creation, maintenance and destruction of the material manifestation. This time factor is the material cause of creation and is therefore a Self-expansion of the Personality of Godhead. Time is considered the impersonal feature of the Lord.

The time factor is also explained by modern men in various ways. Some accept it almost as it is explained in the *Śrīmad-Bhāgavatam.* For example, in Hebrew literature time is accepted, in the same spirit, as a representation of God. It is stated therein: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. . ." Metaphysically, time is distinguished as absolute and real. Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, change and life of a particular object. Factually, however, time has nothing to do with the relativities of things, but rather everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end. Paṇḍit Cāṇakya says that even a slight fraction of time cannot be

purchased with millions of dollars, and therefore even a moment of time lost without profit must be calculated as the greatest loss in life. Time is not subject to any form of psychology, nor are the moments objective realities in themselves, but they are dependent on particular experiences.

Therefore, Śrīla Jīva Gosvāmī concludes that the time factor is intermixed with the activities—actions and reactions—of the external energy of the Lord. The external energy or material nature works under the superintendence of the time factor as the Lord Himself, and that is why material nature appears to have produced so many wonderful things in the cosmic manifestation. *Bhagavad-gītā* confirms this conclusion as follows (Bg. 9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram hetunānena kaunteya jagad viparivartate.*

TEXT 12

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया ।
ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना ॥१२॥

viśvaṁ vai brahma-tan-mātraṁ
saṁsthitaṁ viṣṇu-māyayā
īśvareṇa paricchinnaṁ
kālenāvyakta-mūrtinā

viśvam—the material phenomenon; *vai*—certainly; *brahma*—the Supreme; *tat-mātram*—the same as; *saṁsthitam*—situated; *viṣṇu-māyayā*—by the energy of Viṣṇu; *īśvareṇa*—by the Personality of Godhead; *paricchinnam*—separated; *kālena*—by the eternal time; *avyakta*—unmanifested; *mūrtinā*—by such a feature.

TRANSLATION

This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.

PURPORT

As stated previously by Nārada before Vyāsadeva *(Bhāg.* 1.5.20), *idaṁ hi viśvaṁ bhagavān ivetaraḥ:* this unmanifested world is the selfsame Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of *kāla.* It is something like the tape recorded voice of a person who

is now separated from the voice. As the tape recording is situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of *kāla*. The material manifestation is therefore the objective manifestation of the Supreme Lord and exhibits His impersonal feature so much adored by impersonalist philosophers.

TEXT 13

यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् ॥१३॥

yathedānīṁ tathāgre ca
paścād apy etad īdṛśam

yathā—as it is; *idānīm*—at present; *tathā*—so it was; *agre*—in the beginning; *ca*—and; *paścāt*—at the end; *api*—also; *etat īdṛśam*—it continues to be the same.

TRANSLATION

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

PURPORT

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in *Bhagavad-gītā* (Bg. 9.8): *bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt.* As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Māyāvādī philosophers.

TEXT 14

सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः ।
कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः ॥१४॥

sargo navavidhas tasya
prākṛto vaikṛtas tu yaḥ

kāla-dravya-guṇair asya
trividhaḥ pratisaṅkramaḥ

sargaḥ—creation; *navavidhaḥ*—of nine different kinds; *tasya*—its; *prākṛtaḥ*—material; *vaikṛtaḥ*—by the modes of material nature; *tu*—but; *yaḥ*—that which; *kāla*—eternal time; *dravya*—matter; *guṇaiḥ*—qualities; *asya*—its; *trividhaḥ*—three kinds; *pratisaṅkramaḥ*—annihilation.

TRANSLATION

There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

PURPORT

The scheduled creations and annihilations take place in terms of the supreme will. There are other creations due to interactions of material elements which take place by the intelligence of Brahmā. Later these will be more explicitly explained. At present, only preliminary information is given. The three kinds of annihilations are: (1) due to the scheduled time of annihilation of the entire universe, (2) due to a fire which emanates from the mouth of Ananta, and (3) due to one's qualitative actions and reactions.

TEXT 15

आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ।
द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः ॥१५॥

ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanaḥ
dvitīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ

ādyaḥ—the first; *tu*—but; *mahataḥ*—of the total emanation from the Lord; *sargaḥ*—creation; *guṇa-vaiṣamyam*—interaction of the material modes; *ātmanaḥ*—of the Supreme; *dvitīyaḥ*—the second; *tu*—but; *ahamaḥ*—false ego; *yatra*—wherein; *dravya*—material ingredients; *jñāna*—material knowledge; *kriyā-udayaḥ*—awakening of activities (work).

TRANSLATION

Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact

due to the presence of the Supreme Lord. In the second, the false ego is generated in which the material ingredients, material knowledge and material activities arise.

PURPORT

The first emanation from the Supreme Lord for material creation is called *mahat-tattva.* The interaction of the material modes is the cause of false identification or the sense that a living being is made of material elements. This false ego is the cause of identifying the body and mind with the soul proper. Material resources and the capacity and knowledge to work are all generated in the second term of creation, after the *mahat-tattva. Jñāna* indicates the senses which are sources of knowledge, and their controlling deities. Work entails the working organs and their controlling deities. All these are generated in the second creation.

TEXT 16

भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ।
चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः ॥१६॥

bhūta-sargas tṛtīyas tu
tanmātro dravya-śaktimān
caturtha aindriyaḥ sargo
yas tu jñāna-kriyātmakaḥ

bhūta-sargaḥ—creation of matter; *tṛtīyaḥ*—is the third; *tu*—but; *tat-mātraḥ*—sense perception; *dravya*—of the elements; *śaktimān*—generator; *caturthaḥ*—the fourth; *aindriyaḥ*—in the matter of the senses; *sargaḥ*—creation; *yaḥ*—that which; *tu*—but; *jñāna*—knowledge acquiring; *kriyā*—working; *ātmakaḥ*—basically.

TRANSLATION

The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.

TEXT 17

वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ।
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभोः॥१७॥

vaikāriko deva-sargaḥ
pañcamo yan-mayaṁ manaḥ
ṣaṣṭhas tu tamasaḥ sargo
yas tvabuddhikṛtaḥ prabhoḥ

vaikārikaḥ—interaction of the mode of goodness; *deva*—the demigods or controlling deities; *sargaḥ*—creation; *pañcamaḥ*—fifth; *yat*—that which; *mayam*—sum total; *manaḥ*—mind; *ṣaṣṭhaḥ*—sixth; *tu*—but; *tamasaḥ*—of darkness; *sargaḥ*—creation; *yaḥ*—that which; *tu*—expletive; *abuddhikṛtaḥ*—made to be foolish; *prabhoḥ*—of the master.

TRANSLATION

The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity by which the master acts as a fool.

PURPORT

The demigods in the higher planets are called *devas* because they are all devotees of Lord Viṣṇu. *Viṣṇu-bhaktaḥ bhavet devaḥ āsuras tad viparyayaḥ:* All the devotees of Lord Viṣṇu are *devas* or demigods, whereas all others are *asuras.* That is the division of the *devas* and the *asuras. Devas* are situated in the mode of goodness of material nature, whereas the *asuras* are situated in the modes of passion or ignorance. The demigods or controlling deities are entrusted with departmental management of all the different functions of the material world. For example, one of our sense organs, the eye, is controlled by light, light is distributed by the sun rays, and their controlling deity is the sun. Similarly, mind is controlled by the moon. All other senses, both for working or for acquiring knowledge, are controlled by the different demigods. The demigods are assistants of the Lord in the management of material affairs.

After the creation of the demigods, all entities are covered by the darkness of ignorance. Each and every living being in the material world is conditioned by his mentality of lording over the resources of material nature. Although a living entity is the master of the material world, he is conditioned by ignorance, by the false impression of being the proprietor of material things.

The energy of the Lord called *avidyā* is the bewildering factor of the conditioned souls. The material nature is called *avidyā* or ignorance, but to the devotees of the Lord engaged in pure devotional service, this energy becomes *vidyā* or pure knowledge. This is confirmed in *Bhagavad-*

gītā. The energy of the Lord transforms from *mahā-māyā* to *yoga-māyā* and appears to pure devotees in her real feature. The material nature therefore appears to function in three phases: as the creative principle of the material world, as ignorance and as knowledge. As disclosed in the previous verse, in the third creation the power of knowledge is also created. The conditioned souls are not originally fools, but by the influence of the *avidyā* function of material nature they are made fools, and thus they are unable to utilize knowledge in the proper channel.

By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is overwhelmed by attachment, hatred, pride, ignorance and false identification, the five kinds of illusion that cause material bondage.

TEXT 18

षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ।
रजोभाजो भगवतो लीलेयं हरिमेधसः ॥१८॥

ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajobhājo bhagavato
līleyaṁ hari-medhasaḥ

ṣaṭ—six; *ime*—all these; *prākṛtāḥ*—of the material energy; *sargāḥ*—creations; *vaikṛtān*—secondary creations by Brahmā; *api*—also; *me*—from me; *śṛṇu*—just hear; *rajaḥ-bhājaḥ*—of the incarnation of the mode of passion (Brahmā); *bhagavataḥ*—of the greatly powerful; *līlā*—pastime; *iyam*—this; *hari*—the Supreme Personality of Godhead; *medhasaḥ*—of one who has such a brain.

TRANSLATION

All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmā, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like the Personality of Godhead.

TEXT 19

सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः ।
वनस्पत्योषधिलतात्वक्सारा वीरुधो द्रुमाः ॥१९॥

saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthuṣāṁ ca yaḥ
vanaspaty-oṣadhi-latā-
tvaksārā vīrudho drumāḥ

saptamaḥ—the seventh; *mukhya*—principle; *sargaḥ*—creation; *tu*—expletive; *ṣaṭ-vidhaḥ*—six kinds of; *tasthuṣām*—of those who do not move; *ca*—also; *yaḥ*—those; *vanaspati*—fruit trees without flowers; *oṣadhi*—trees and plants existing until the fruit is ripe; *latā*—creepers; *tvaksārāḥ*—pipe plants; *vīrudhaḥ*—creepers without support; *drumāḥ*—trees with flowers and fruits.

TRANSLATION

The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support and trees with flowers and fruits.

TEXT 20

उत्स्रोतसस्तमःप्राया अन्तःस्पर्शा विशेषिणः ॥२०॥

utsrotasas tamaḥ-prāyā
antaḥ-sparśā viśeṣiṇaḥ

utsrotasaḥ—they seek their subsistence upwards; *tamaḥ-prāyāḥ*—almost unconscious; *antaḥ-sparśāḥ*—slightly feeling within; *viśeṣiṇaḥ*—with varieties of manifestation.

TRANSLATION

All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

TEXT 21

तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः ।
अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः ॥२१॥

tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāviṁśad vidho mataḥ

avido bhūri-tamaso
ghrāṇa-jñā hṛdy-avedinaḥ

tiraścām—species of lower animals; *aṣṭamaḥ*—the eighth; *sargaḥ*—creation; *saḥ*—they are; *aṣṭāviṁśat*—twenty-eight; *vidhaḥ*—varieties; *mataḥ*—considered; *avidaḥ*—without knowledge of tomorrow; *bhūri*—extensively; *tamasaḥ*—ignorant; *ghrāṇa-jñāḥ*—can know desirables by smell; *hṛdi-avedinaḥ*—can remember very little in the heart.

TRANSLATION

The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.

PURPORT

In the *Vedas* the symptoms of the lower animals are described as follows; *athetaresāṁ paśūnām aśanāpipāse evābhivijñānaṁ na vijñātaṁ vadanti na vijñātaṁ paśyanti na viduḥ śvastanaṁ na lokālokāviti; yadvā, bhūri-tamaso bahuruṣaḥ ghrāṇenaiva jānanti hṛdyaṁ prati svapriyaṁ vastveva vindanti bhojana-śayanādy-arthaṁ gṛhṇanti.* Lower animals have knowledge only of their hunger and thirst. They have no acquired knowledge, no vision. Their behavior exhibits no dependence on formalities. Extensively ignorant, they can know their desirables only by smell, and by such intelligence only can they understand what is favorable and unfavorable. Their knowledge is concerned only with eating and sleeping. Therefore, even the most ferocious lower animals, such as tigers, can be tamed simply by regularly supplying meals and accommodations for sleeping. Only snakes cannot be tamed by such an arrangement.

TEXT 22

गौरजो महिषः कृष्णः सूकरो गवयो रुरुः ।
द्विशफाः पशवश्चेमे अविरुष्ट्रश्च सत्तम ॥२२॥

gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dviśaphāḥ paśavaś ceme
avir uṣṭraś ca sattama

gauḥ—the cow; *ajaḥ*—the goat; *mahiṣaḥ*—the buffalo; *kṛṣṇaḥ*—a kind of stag; *sūkaraḥ*—hog; *gavayaḥ*—a species of animal; *ruruḥ*—deer; *dviśaphāḥ*—having two hoofs; *paśavaḥ*—animals; *ca*—also; *ime*—all these; *aviḥ*—lamb; *ustraḥ*—camel; *ca*—and; *sattama*—O purest.

TRANSLATION

O purest Vidura, of the lower animals the cow, goat, buffalo, kṛṣṇa-stag, hog, gavaya animal, deer, lamb and camel all have two hoofs.

TEXT 23

खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा ।
एते चैकशफाः क्षत्तः शृणु पञ्चनखान् पशून् ॥२३॥

kharo 'śvo 'śvataro gauraḥ
śarabhaś camarī tathā
ete caika-śaphāḥ kṣattaḥ
śṛṇu pañca-nakhān paśūn

kharaḥ—ass; *aśvaḥ*—horse; *aśvataraḥ*—mule; *gauraḥ*—white deer; *śarabhaḥ*—bison; *camarī*—wild cow; *tathā*—thus; *ete*—all these; *ca*—and; *eka*—only one; *śaphāḥ*—hoof; *kṣattaḥ*—O Vidura; *śṛṇu*—just hear now; *pañca*—five; *nakhān*—nails; *paśūn*—animals.

TRANSLATION

The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

TEXT 24

श्वा सृगालो वृको व्याघ्रो मार्जारः शशशल्लकौ ।
सिंहः कपिर्गजः कूर्मो गोधा च मकरादयः ॥२४॥

śvā sṛgālo vṛko vyāghro
mārjāraḥ śaśa-śallakau
siṁhaḥ kapir gajaḥ kūrmo
godhā ca makarādayaḥ

śvā—dog; *sṛgālaḥ*—jackal; *vṛkaḥ*—fox; *vyāghraḥ*—tiger; *mārjāraḥ*—cat; *śaśa*—rabbit; *śallakau*—*sajāru* (with thorns on the body); *siṁhaḥ*—lion;

kapiḥ—monkey; *gajaḥ*—elephant; *kūrmaḥ*—tortoise; *godhā*—*gosāpa* (snake with four legs); *ca*—also; *makara-ādayaḥ*—the alligator and others.

TRANSLATION

The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.

TEXT 25

कङ्कगृध्रबकश्येनभासभल्लूकबर्हिणः ।
हंससारसचक्राह्वकाकोलूकादयः खगाः ॥२५॥

kaṅka-gṛdhra-baka-śyena-
bhāsa-bhallūka-barhiṇaḥ
haṁsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

kaṅka—heron; *gṛdhra*—vulture; *baka*—crane; *śyena*—hawk; *bhāsa*—the *bhāsa; bhallūka*—the *bhallūka; barhiṇaḥ*—the peacock; *haṁsa*—swan; *sārasa*—the *sārasa; cakrāhva*—the *cakravāka; kāka*—crow; *ūlūka*—owl; *ādayaḥ*—and others; *khagāḥ*—the birds.

TRANSLATION

The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakravāka, crow, owl and others are the birds.

TEXT 26

अर्वाक्स्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् ।
रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥२६॥

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

arvāk—downwards; *srotaḥ*—passage of food; *tu*—but; *navamaḥ*—the ninth; *kṣattaḥ*—O Vidura; *eka-vidhaḥ*—one species; *nṛṇām*—of human beings; *rajaḥ*—the mode of passion; *adhikāḥ*—very prominent; *karma-parāḥ*—interested in working; *duḥkhe*—in misery; *ca*—but; *sukha*—happiness; *māninaḥ*—thinking.

TRANSLATION

The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

PURPORT

The human being is more passionate than the animals, and thus the sex life of the human being is more irregular. The animals have their due time for sexual intercourse, but the human being has no regular time for such activities. The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities—eating, sleeping, defending and mating—instead of spiritual realization. By advancing in material comforts the human being puts himself into a more miserable condition, but, illusioned by the material energy, he always thinks himself happy, even while in the midst of misery. Such misery of human life is distinct from the natural comfortable life enjoyed even by the animals.

TEXT 27

वैकृतास्त्रय एवैते देवसर्गश्च सत्तम ।
वैकारिकस्तु यः प्रोक्तः कौमारस्तूभयात्मकः ॥२७॥

vaikṛtās traya evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktaḥ
kaumāras tūbhayātmakaḥ

vaikṛtāḥ—creations of Brahmā; *trayaḥ*—three kinds; *eva*—certainly; *ete*—all these; *deva-sargaḥ*—appearance of the demigods; *ca*—also; *sattama*—O

good Vidura; *vaikārikaḥ*—creation of demigods by nature; *tu*—but; *yaḥ*—which; *proktaḥ*—described before; *kaumāraḥ*—the four Kumāras; *tu*—but; *ubhaya-ātmakaḥ*—both ways (namely *vaikṛta* and *prākṛta*).

TRANSLATION

O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikṛta creations which are different from the previously described prākṛta (natural) creations. The appearance of the Kumāras is both.

TEXTS 28-29

देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः ।
गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः ॥२८॥
भूतप्रेतपिशाचाश्च विद्याध्राः किन्नरादयः ।
दशैते विदुराख्याताः सर्गास्ते विश्वसृक्कृताः ॥२९॥

deva-sargaś cāṣṭa-vidho
vibudhāḥ pitaro 'surāḥ
gandharvāpsarasaḥ siddhā
yakṣa-rakṣāṁsi cāraṇāḥ

bhūta-preta-piśācāś ca
vidyādhrāḥ kinnarādayaḥ
daśaite vidurākhyātāḥ
sargās te viśva-sṛk-kṛtāḥ

deva-sargaḥ—creation of the demigods; *ca*—also; *aṣṭa-vidhaḥ*—eight kinds; *vibudhāḥ*—the demigods; *pitaraḥ*—the forefathers; *asurāḥ*—the demons; *gandharva*—the expert artisans in the higher planets; *apsarasaḥ*—the angels; *siddhāḥ*—persons who are perfect in mystic powers; *yakṣa*—the super protectors; *rakṣāṁsi*—giants; *cāraṇāḥ*—the celestial singers; *bhūta*—jinn; *preta*—evil spirits; *piśācāḥ*—attendant spirits; *ca*—also; *vidyādhrāḥ*—the celestial denizens named Vidyādharas; *kinnara*—superhuman beings; *ādayaḥ*—and others; *daśa ete*—all these ten (creations); *vidura*—O Vidura; *ākhyātāḥ*—described; *sargāḥ*—creations; *te*—unto you; *viśva-sṛk*—the creator of the universe (Brahmā); *kṛtāḥ*—done by him.

TRANSLATION

The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras or demons, (4) the Gandharvas and Apsaras, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādharas, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.

PURPORT

As explained in the Second Canto of *Śrīmad-Bhāgavatam*, the Siddhas are inhabitants of Siddhaloka, where the residents travel in space without vehicles. At their mere will they can pass from one planet to another without difficulty. Therefore, in the upper planets the inhabitants are far superior to the inhabitants of this planet in all matters of art, culture and science, since they possess brains superior to those of human beings. The spirits and jinn mentioned in this connection are also counted among the demigods because they are able to perform uncommon functions that are not possible for men.

TEXT 30

अतः परं प्रवक्ष्यामि वंशान्मन्वन्तराणि च ।
एवं रजःप्लुतः स्रष्टा कल्पादिष्वात्मभूर्हरिः ।
सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना ॥३०॥

ataḥ paraṁ pravakṣyāmi
vaṁśān manvantarāṇi ca
evaṁ rajaḥ-plutaḥ sraṣṭā
kalpādiṣv ātmabhūr hariḥ
sṛjaty amogha-saṅkalpa
ātmaivātmānam ātmanā

ataḥ—here; *param*—after; *pravakṣyāmi*—I shall explain; *vaṁśān*—descendants; *manvantarāṇi*—different advents of Manus; *ca*—and; *evam*—thus; *rajaḥ-plutaḥ*—infused with the mode of passion; *sraṣṭā*—the creator; *kalpa-ādiṣu*—in different millenniums; *ātmabhūḥ*—self-advent; *hariḥ*—the Personality of Godhead; *sṛjati*—creates; *amogha*—unfailing; *saṅkalpaḥ*—determination; *ātmā eva*—He Himself; *ātmānam*—Himself; *ātmanā*—by His own energy.

TRANSLATION

Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord's energy.

PURPORT

The cosmic manifestation is an expansion of one of the many energies of the Supreme Personality of Godhead; the creator and the created are both emanations of the same Supreme Truth, as stated in the beginning of the *Bhāgavatam: janmādy asya yataḥ.*

Thus end the Bhaktivedanta purports of the Third Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Divisions of the Creation."*

CHAPTER ELEVEN

Calculation of Time, from the Atom

TEXT 1

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥ १ ॥

maitreya uvāca
caramaḥ sad-viśeṣāṇām
aneko'saṁyutaḥ sadā
paramāṇuḥ sa vijñeyo
nṛṇām aikya-bhramo yataḥ

maitreyaḥ uvāca—Maitreya said; *caramaḥ*—ultimate; *sat*—effect; *viśeṣāṇām*—symptoms; *anekaḥ*—innumerable; *asaṁyutaḥ*—unmixed; *sadā*—always; *parama-aṇuḥ*—atoms; *saḥ*—that; *vijñeyaḥ*—should be understood; *nṛṇām*—of men; *aikya*—oneness; *bhramaḥ*—mistaken; *yataḥ*—from which.

TRANSLATION

The ultimate particle of the material manifestation, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

PURPORT

The atomic description of the *Śrīmad-Bhāgavatam* is almost the same as the modern science of atomism, and this is further described in the *Paramāṇu-vāda* of Kaṇāda. In modern science also, the atom is accepted as the ultimate indivisible particle of which the universe is composed. *Śrīmad-*

Bhāgavatam is the full text of all descriptions of knowledge, including the theory of atomism. The atom is the minute subtle form of eternal time.

TEXT 2

सत एव पदार्थस्य स्वरूपावस्थितस्य यत् ।
कैवल्यं परममहानविशेषो निरन्तरः ॥ २ ॥

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyaṁ parama-mahān
aviśeṣo nirantaraḥ

sataḥ—of the effective manifestation; *eva*—certainly; *pada-arthasya*—of physical bodies; *svarūpa-avasthitasya*—staying in the same form even to the time of dissolution; *yat*—that which; *kaivalyam*—oneness; *parama*—the supreme; *mahān*—unlimited; *aviśeṣaḥ*—forms; *nirantaraḥ*—eternally.

TRANSLATION

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

TEXT 3

एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम ।
संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग्विभुः ॥ ३ ॥

evaṁ kālo'py anumitaḥ
saukṣmye sthaulye ca sattama
saṁsthāna-bhuktyā bhagavān
avyakto vyakta-bhug vibhuḥ

evam—thus; *kālaḥ*—time; *api*—also; *anumitaḥ*—measured; *saukṣmye*—in the subtle; *sthaulye*—in the gross forms; *ca*—also; *sattama*—O best; *saṁsthāna*—combinations of the atoms; *bhuktyā*—by the motion; *bhagavān*—the Supreme Personality of Godhead; *avyaktaḥ*—unmanifested; *vyakta-bhuk*—controlling all physical movement; *vibhuḥ*—the great potential.

TRANSLATION

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

TEXT 4

स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् ।
सतोऽविशेषभुग्यस्तु स कालः परमो महान् ॥ ४ ॥

sa kālaḥ paramāṇur vai
yo bhuṅkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālaḥ paramo mahān

saḥ—that; *kālaḥ*—eternal time; *parama-aṇuḥ*—atomic; *vai*—certainly; *yaḥ*—which; *bhuṅkte*—passes through; *parama-aṇutām*—the space of an atom; *sataḥ*—of the entire aggregate; *aviśeṣa-bhuk*—passing through the nondual exhibition; *yaḥ tu*—which; *saḥ*—that; *kālaḥ*—time; *paramaḥ*—the supreme; *mahān*—the great.

TRANSLATION

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

PURPORT

Time and space are two correlative terms. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time. The greatest time of all covers the entire existence of the nondual manifestation. All the planets rotate and cover space, and space is calculated in terms of atoms. Each planet has its particular orbit for rotating, in which it moves without deviation, and similarly the sun has its orbit. The complete calculation of the time of creation, maintenance and dissolution, measured in terms of the circulation of the total planetary systems until the end of creation, is known as the supreme *kāla*.

TEXT 5

अणुर्द्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः ।
जालार्करश्म्यवगतः खमेवानुपतन्नगात् ॥ ५ ॥

aṇur dvau paramāṇū syāt
trasareṇus trayaḥ smṛtaḥ
jālārkaraśmy-avagataḥ
kham evānupatann agāt

aṇuḥ—double atom; *dvau*—two; *parama-aṇū*—atoms; *syāt*—become; *trasareṇuḥ*—hexatom; *trayaḥ*—three; *smṛtaḥ*—considered; *jāla-arka*—of sunshine through the holes of a window screen; *raśmi*—by the rays; *avagataḥ*—can be known; *kham eva*—towards the sky; *anupatan agāt*—going up.

TRANSLATION

The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

PURPORT

The atom is described as an invisible particle, but when six such atoms combine together, they are called a *trasareṇu*, and this is visible in the sunshine pouring through the holes of a window screen.

TEXT 6

त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः।
शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः ॥ ६ ॥

trasareṇu-trikaṁ bhuṅkte
yaḥ kālaḥ sa truṭiḥ smṛtaḥ
śata-bhāgas tu vedhaḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

trasareṇu-trikam—combination of three hexatoms; *bhuṅkte*—as they take time to integrate; *yaḥ*—that which; *kālaḥ*—duration of time; *saḥ*—that; *truṭiḥ*—by the name *truṭi; smṛtaḥ*—is called; *śata-bhāgaḥ*—one hundred *truṭis; tu*—but; *vedhaḥ*—called a *vedha; syāt*—it so happens: *taiḥ*—by them; *tribhiḥ*—three times; *tu*—but; *lavaḥ—lava; smṛtaḥ*—so called.

TRANSLATION

The time duration needed for the integration of three trasareṇus is called a truṭi, and one hundred truṭis make one vedha. Three vedhas make one lava.

PURPORT

It is calculated that if a second is divided into 1687.5 parts, each part is the duration of a *truṭi*, which is the time occupied in the integration of eighteen atomic particles. Such a combination of atoms into different bodies creates the calculation of material time. The sun is the central point for calculating all different durations.

TEXT 7

निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रयः क्षणः ।
क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च ॥ ७ ॥

nimeṣas tri-lavo jñeya
āmnātas te trayaḥ kṣaṇaḥ
kṣaṇān pañca viduḥ kāṣṭhāṁ
laghu tā daśa pañca ca

nimeṣaḥ—duration of time called a *nimeṣa; tri-lavaḥ*—duration of three *lavas; jñeyaḥ*—is to be known; *āmnātaḥ*—it is so called; *te*—they; *trayaḥ*—three; *kṣaṇaḥ*—duration of time called a *kṣaṇa; kṣaṇān*—such *kṣaṇas; pañca*—five; *viduḥ*—one should understand; *kāṣṭhām*—duration of time called a *kāṣṭhā; laghu*—duration of time called a *laghu; tāḥ*—those; *daśa pañca*—fifteen; *ca*—also.

TRANSLATION

The duration of time of three lavas is equal to one nimeṣa, the combination of three nimeṣas makes one kṣaṇa, five kṣaṇas combined together make one kāṣṭhā, and fifteen kāṣṭhās make one laghu.

PURPORT

By calculation it is found that one *laghu* is equal to two minutes. The atomic calculation of time in terms of Vedic wisdom may be converted into present time with this understanding.

TEXT 8

लघूनि वै समाम्नाता दश पञ्च च नाडिका ।
ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् ॥ ८ ॥

laghūni vai samāmnātā
daśa pañca ca nāḍikā
te dve muhūrtaḥ praharaḥ
ṣaḍ yāmaḥ sapta vā nṛṇām

laghūni—such *laghus* (each of two minutes); *vai*—exactly; *samāmnātā*—is called; *daśa pañca*—fifteen; *ca*—also; *nāḍikā*—a *nāḍikā; te*—of them; *dve*—two; *muhūrtaḥ*—a moment; *praharaḥ*—three hours; *ṣaṭ*—six; *yāmaḥ*—one fourth of a day or night; *sapta*—seven; *vā*—or; *nṛṇām*—of human calculation.

TRANSLATION

Fifteen laghus make one nāḍikā, which is also called a daṇḍa. Two daṇḍas make one muhūrta, and six or seven daṇḍas make one fourth of a day or night, according to human calculation.

TEXT 9

द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः ।
स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् ॥ ९ ॥

dvādaśārdha-palonmānaṁ
caturbhiś catur-aṅgulaiḥ
svarṇa-māṣaiḥ kṛta-cchidraṁ
yāvat prastha-jala-plutam

dvādaśa-ardha—six; *pala*—of the scale of weight; *unmānam*—measuring pot; *caturbhiḥ*—by weight of four; *catuḥ-aṅgulaiḥ*—four fingers by measure; *svarṇa*—of gold; *māṣaiḥ*—of the weight; *kṛta-chidram*—making a hole; *yāvat*—as long as; *prastha*—measuring one *prastha; jala-plutam*—filled by water.

TRANSLATION

The measuring pot for one nāḍikā or daṇḍa can be prepared with a six pala weight [14 ounce] pot of copper, in which a hole is bored with a gold

probe weighing four māṣa and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one daṇḍa.

PURPORT

It is advised herein that the bore in the copper measuring pot must be made with a probe weighing not more than four *māṣa* and measuring not longer than four fingers. This regulates the diameter of the hole. The pot is submerged in water, and the overflooding time is called a *daṇḍa.* This is another way of measuring the duration of a *daṇḍa,* just as time is measured by sand in a glass. It appears that in the days of Vedic civilization there was no dearth of knowledge in physics, chemistry or higher mathematics. Measurements were calculated in different ways, as simply as could be done.

TEXT 10

यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे ।
पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद ॥१०॥

yāmāś catvāraś catvāro
martyānām ahanī ubhe
pakṣaḥ pañca-daśāhāni
śuklaḥ kṛṣṇaś ca mānada

yāmāḥ—three hours; *catvāraḥ*—four; *catvāraḥ*—and four; *martyānām*—of the human beings; *ahanī*—duration of day; *ubhe*—both day and night; *pakṣaḥ*—fortnight; *pañca-daśa*—fifteen; *ahāni*—days; *śuklaḥ*—white; *kṛṣṇaḥ*—black; *ca*—also; *mānada*—measured.

TRANSLATION

It is calculated that there are four praharas, which are also called yāmas, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

TEXT 11

तयोः समुच्चयो मासः पितॄणां तदहर्निशम् ।
द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि ॥११॥

tayoḥ samuccayo māsaḥ
pitṛṇāṁ tad aharniśam
dvau tāv ṛtuḥ ṣaḍ ayanaṁ
dakṣiṇaṁ cottaraṁ divi

tayoḥ—of them; *samuccayaḥ*—aggregate; *māsaḥ*—month; *pitṛṇām*—of the Pitā planets; *tat*—that (month); *ahaḥ-niśam*—day and night; *dvau*—two; *tau*—months; *ṛtuḥ*—a season; *ṣaṭ*—six; *ayanam*—movement of the sun in six months; *dakṣiṇam*—southern; *ca*—also; *uttaram*—northern; *divi*—in the heavens.

TRANSLATION

The aggregate of two fortnights is one month, and that period is one complete day and night for the Pitā planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

TEXT 12

अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः ।
संवत्सरशतं नृणां परमायुर्निरूपितम् ॥१२॥

ayane cāhanī prāhur
vatsaro dvādaśa smṛtaḥ
saṁvatsara-śataṁ nṛṇāṁ
paramāyur nirūpitam

ayane—in the solar movement (of six months); *ca*—and; *ahanī*—a day of the demigods; *prāhuḥ*—it is said; *vatsaraḥ*—one calendar year; *dvādaśa*—twelve months; *smṛtaḥ*—is so called; *saṁvatsara-śatam*—one hundred years; *nṛṇām*—of human beings; *parama-āyuḥ*—duration of life; *nirūpitam*—is estimated.

TRANSLATION

Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.

TEXT 13

ग्रहर्क्षताराचक्रस्थः परमाण्वादिना जगत् ।
संवत्सरावसानेन पर्येत्यनिमिषो विभुः ॥१३॥

graha-rkṣa-tārā-cakra-sthaḥ
paramāṇvādinā jagat
saṁvatsarāvasānena
paryety animiṣo vibhuḥ

graha—influencing planets like the moon; *ṛkṣa*—luminaries like Aśvinī; *tārā*—stars; *cakra-sthaḥ*—in the orbit; *parama-aṇu-ādinā*—along with the atoms; *jagat*—the entire universe; *saṁvatsara-avasānena*—by the end of one year; *paryeti*—completes its orbit; *animiṣaḥ*—the eternal time; *vibhuḥ*—the Almighty.

TRANSLATION

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kāla.

PURPORT

In the *Brahma-saṁhitā* it is stated that the sun is the eye of the Supreme and it rotates in its particular orbit of time. Similarly, beginning from the sun down to the atom, all bodies are under the influence of the *kāla-cakra,* or the orbit of eternal time, and each of them has a scheduled orbital time of one *saṁvatsara.*

TEXT 14

संवत्सरः परिवत्सर इडावत्सर एव च ।
अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते ॥१४॥

saṁvatsaraḥ parivatsara
iḍāvatsara eva ca
anuvatsaro vatsaraś ca
viduraivaṁ prabhāṣyate

saṁvatsaraḥ—orbit of the sun; *parivatsaraḥ*—circumambulation of Bṛhaspati; *iḍāvatsaraḥ*—orbit of the stars; *eva*—as they are; *ca*—also; *anuvatsaraḥ*—orbit of the moon; *vatsaraḥ*—one calendar year; *ca*—also; *vidura*—O Vidura; *evam*—thus; *prabhāṣyate*—they are so told.

TRANSLATION

There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own saṁvatsara.

PURPORT

The subject matters of physics, chemistry, mathematics, astronomy, time and space dealt with in the above verses of *Śrīmad-Bhāgavatam* are certainly very interesting to students of the particular subject, but as far as we are concerned, we cannot explain them very thoroughly in terms of technical knowledge. The subject is summarized by the statement that above all the different branches of knowledge is the supreme control of *kāla*, the plenary representation of the Supreme Personality of Godhead. Nothing exists without Him, and therefore everything, however wonderful it may appear to our meager knowledge, is but the work of the magical wand of the Supreme Lord. As far as time is concerned, we beg to subjoin herewith a table of timings in terms of the modern clock.

One *truṭi*	-	8/13,500	second	One *laghu*	-	2	minutes
One *vedha*	-	8/135	second	One *daṇḍa*	-	30	minutes
One *lava*	-	8/45	second	One *prahara*	-	3	hours
One *nimeṣa*	-	8/15	second	One day	-	12	hours
One *kṣaṇa*	-	8/5	second	One night	-	12	hours
One *kāṣṭhā*	-	8	seconds	One *pakṣa*	-	15	days

Two *pakṣas* comprise one month, and twelve months comprise one calendar year, or one full orbit of the sun. A human being is expected to live up to one hundred years. That is the way of the controlling measure of eternal time.

The *Brahma-saṁhitā* affirms this control in this way:

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." (Bs. 5.52)

TEXT 15

यः सृज्यशक्तिमुरुधोच्छ्वसयन् स्वशक्त्या
पुंसोऽभ्रमाय दिवि धावति भूतभेदः ।
कालाख्यया गुणमयं क्रतुभिर्वितन्वं-
स्तस्मै बलिं हरत वत्सरपञ्चकाय ॥१५॥

yaḥ sṛjya-śaktim urudhocchvasayan svaśaktyā
puṁso'bhramāya divi dhāvati bhūta-bhedaḥ
kālākhyayā guṇamayaṁ kratubhir vitanvaṁs
tasmai baliṁ harata vatsara-pañcakāya

yaḥ—one who; *sṛjya*—of creation; *śaktim*—the seeds; *urudhā*—in various ways; *ucchvasayan*—invigorating; *svaśaktyā*—by his own energy; *puṁsaḥ*—of the living entity; *abhramāya*—to dissipate darkness; *divi*—during the daytime; *dhāvati*—moves; *bhūta-bhedaḥ*—distinct from all other material form; *kāla-ākhyayā*—by the name of eternal time; *guṇa-mayam*—the material results; *kratubhiḥ*—by offerings; *vitanvan*—enlarging; *tasmai*—unto him; *balim*—ingredients of offerings; *harata*—one should offer; *vatsara-pañcakāya*—offerings every five years.

TRANSLATION

O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

TEXT 16

विदुर उवाच
पितृदेवमनुष्याणामायुः परमिदं स्मृतम् ।
परेषां गतिमाचक्ष्व ये स्युःकल्पाद् बहिर्विदः ॥१६॥

vidura uvāca
pitṛ-deva-manuṣyāṇām
āyuḥ param idaṁ smṛtam
pareṣāṁ gatim ācakṣva
ye syuḥ kalpād bahir vidaḥ

viduraḥ uvāca—Vidura said; *pitṛ*—the Pitā planets; *deva*—the heavenly planets; *manuṣyāṇām*—and that of the human beings; *āyuḥ*—duration of life; *param*—final; *idam*—in their own measurement; *smṛtam*—calculated; *pareṣām*—of the superior living entities; *gatim*—duration of life; *ācakṣva*—kindly calculate; *ye*—all those who; *syuḥ*—are; *kalpāt*—from the millennium; *bahiḥ*—outside; *vidaḥ*—greatly learned.

TRANSLATION

Vidura said: I now understand the life durations of the residents of the Pitā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

PURPORT

The partial dissolution of the universe that takes place at the end of Brahmā's day does not affect all the planetary systems. The planets of highly learned living entities like the sages Sanaka, Bhṛgu, etc., are not affected by the dissolutions of the millenniums. All the planets are of different types, and each is controlled by a different *kāla-cakra* or schedule of eternal time. The time of the earth planet is not applicable to other, more elevated planets. Therefore, Vidura herein inquires about the duration of life on other planets.

TEXT 17

भगवान् वेद कालस्य गतिं भगवतो ननु ।
विश्वं विचक्षते धीरा योगराद्धेन चक्षुषा ॥१७॥

bhagavān veda kālasya
gatiṁ bhagavato nanu
viśvaṁ vicakṣate dhīrā
yoga-rāddhena cakṣuṣā

bhagavān—O spiritually powerful one; *veda*—you know; *kālasya*—of the eternal time; *gatim*—movements; *bhagavataḥ*—of the Supreme Personality of Godhead; *nanu*—as a matter of course; *viśvam*—the whole universe; *vicakṣate*—see; *dhīrāḥ*—those who are self-realized; *yoga-rāddhena*—by dint of mystic vision; *cakṣuṣā*—by the eyes.

TRANSLATION

O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

PURPORT

Those who have reached the highest perfectional stage of mystic power and can see everything in the past, present and future are called *tri-kāla-jñas*. Similarly, the devotees of the Lord can see clearly everything that is in the revealed scriptures. The devotees of Lord Śrī Kṛṣṇa can very easily understand the science of Kṛṣṇa, as well as the situation of the material and spiritual creations, without difficulty. Devotees do not have to endeavor for any *yoga-siddhi*, or perfection in mystic powers. They are competent to understand everything by the grace of the Lord, who is sitting in everyone's heart.

TEXT 18

मैत्रेय उवाच

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ।
दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥१८॥

maitreya uvāca
kṛtaṁ tretā dvāparaṁ ca
kaliś ceti catur-yugam
divyair dvādaśabhir varṣaiḥ
sāvadhānaṁ nirūpitam

maitreyaḥ uvāca—Maitreya said; *kṛtam*—the age of Satya; *tretā*—the age of Tretā; *dvāparaṁ*—the age of Dvāpara; *ca*—also; *kaliḥ*—the age of Kali; *ca*—and; *iti*—thus; *catuḥ-yugam*—four millenniums; *divyaiḥ*—of the demigods; *dvādaśabhiḥ*—twelve; *varṣaiḥ*—thousands of years; *sāvadhānam*—approximately; *nirūpitam*—ascertained.

TRANSLATION

Maitreya said: O Vidura, the four millenniums are called the Satya, Tretā, Dvāpara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.

PURPORT

The years of the demigods are equal to 360 years of humankind. As will be clarified in the subsequent verses, 12,000 of the demigods' years, including the transitional periods which are called *yuga-sandhyās*, comprise the total of the aforementioned four millenniums. Thus the aggregate of the above-mentioned four millenniums is 4,320,000 years.

TEXT 19

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् ।
संख्यातानि सहस्राणि द्विगुणानि शतानि च ॥१९॥

catvāri trīṇi dve caikaṁ
kṛtādiṣu yathākramam
saṅkhyātāni sahasrāṇi
dviguṇāni śatāni ca

catvāri—four; *trīṇi*—three; *dve*—two; *ca*—also; *ekam*—one; *kṛta-ādiṣu*—in the Satya-yuga millennium; *yathā-kramam*—and subsequently others; *saṅkhyātāni*—numbering; *sahasrāṇi*—thousands; *dviguṇāni*—twice; *śatāni*—hundreds; *ca*—also.

TRANSLATION

The duration of the Satya-yuga millennium equals 4,800 years of the demigods; the duration of the Tretā-yuga millennium equals 3,600 years of the demigods; the duration of the Dvāpara-yuga millennium equals 2,400 years; and that of the Kali-yuga millennium is 1,200 years of the demigods.

PURPORT

As aforementioned, one year of the demigods is equal to 360 years of the human beings. The duration of the Satya-yuga is therefore 4,800 *x* 360 or 1,728,000 years. The duration of the Tretā-yuga millennium is 3,600 *x* 360 or 1,296,000 years. The duration of the Dvāpara-yuga millennium is 2,400 *x* 360 or 864,000 years. And the last, the Kali millennium, is 1,200 *x* 360 or 432,000 years.

TEXT 20

संध्यासंध्यांशयोरन्तर्यः कालः शतसंख्ययोः ।
तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते ॥२०॥

sandhyā-sandhyāṁśayor antar
yaḥ kālaḥ śata-saṅkhyayoḥ
tam evāhur yugaṁ taj-jñā
yatra dharmo vidhīyate

sandhyā—transitional period before; *sandhyā-aṁśayoḥ*—and transitional period after; *antaḥ*—within; *yaḥ*—that which; *kālaḥ*—duration of time; *śata-saṅkhyayoḥ*—hundreds of years; *tam eva*—that period; *āhuḥ*—they call; *yugam*—millennium; *tat-jñāḥ*—the expert astronomers; *yatra*—wherein; *dharmaḥ*—religion; *vidhīyate*—is performed.

TRANSLATION

The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyās, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

TEXT 21

धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते ।
स एवान्येष्वधर्मेण व्येति पादेन वर्धता ॥२१॥

dharmaś catuṣpān manujān
kṛte samanuvartate
sa evānyeṣv adharmeṇa
vyeti pādena vardhatā

dharmaḥ—religion; *catuṣpāt*—complete four dimensions; *manujān*—mankind; *kṛte*—in the Satya-yuga millennium; *samanuvartate*—properly maintained; *saḥ*—that; *eva*—certainly; *anyeṣu*—in other; *adharmeṇa*—by the influence of irreligion; *vyeti*—declined; *pādena*—by one part; *vardhatā*—gradually increasing proportionately.

TRANSLATION

O Vidura, in the Satya-yuga millennium mankind properly and

completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.

PURPORT

In the Satya-yuga millennium, complete execution of religious principles prevailed. Gradually, the principles of religion decreased by one part in each of the subsequent millenniums. In other words, at present there is one part religion and three parts irreligion. Therefore people in this age are not very happy.

TEXT 22

त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम् ।
तावत्येव निशा तात यन्निमीलति विश्वसृक् ॥२२॥

trilokyā yuga-sāhasram
bahir ābrahmaṇo dinam
tāvaty eva niśā tāta
yan nimīlati viśvasṛk

trilokyāḥ—of the three worlds; *yuga*—the four *yugas; sāhasram*—one thousand; *bahiḥ*—outside of; *ābrahmaṇaḥ*—up to Brahmaloka; *dinam*—is a day; *tāvatī*—a similar (period); *eva*—certainly; *niśā*—is night; *tāta*—O dear one; *yat*—because; *nimīlati*—goes to sleep; *viśvasṛk*—Brahmā.

TRANSLATION

Outside of the three planetary systems [Svarga, Martya and Pātāla], the four yugas multiplied by 1,000 comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

PURPORT

When Brahmā goes to sleep in his nighttime, the three planetary systems below Brahmaloka are all submerged in the water of devastation. In his sleeping condition, Brahmā dreams about the Garbhodakaśāyī Viṣṇu and takes instruction from the Lord for the rehabilitation of the devastated area of space.

TEXT 23

निशावसान आरब्धो लोककल्पोऽनुवर्तते ।
यावद्दिनं भगवतो मनून् भुञ्जंश्चतुर्दश ॥२३॥

niśāvasāna ārabdho
loka-kalpo'nuvartate
yāvad dinaṁ bhagavato
manūn bhuñjaṁś caturdaśa

niśā—night; *avasāne*—termination; *ārabdhaḥ*—beginning from; *loka-kalpaḥ*—further creation of the three worlds; *anuvartate*—follows; *yāvat*—until; *dinam*—the daytime; *bhagavataḥ*—of the lord (Brahmā); *manūn*—the Manus; *bhuñjan*—existing through; *caturdaśa*—fourteen.

TRANSLATION

After the end of Brahmā's night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

PURPORT

At the end of the life of each Manu there are shorter dissolutions also.

TEXT 24

स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् ।

svaṁ svaṁ kālaṁ manur bhuṅkte
sādhikāṁ hy eka-saptatim

svam—own; *svam*—accordingly; *kālam*—duration of life; *manuḥ*—Manu; *bhuṅkte*—enjoys; *sādhikām*—a little more than; *hi*—certainly; *eka-saptatim*—seventy-one.

TRANSLATION

Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.

PURPORT

The duration of life of a Manu comprises seventy-one sets of four millenniums, as described in the *Viṣṇu Purāṇa*. The duration of life of one Manu is about 852,000 years in the calculation of the demigods, or, in the calculation of human beings, 306,720,000 years.

TEXT 25

मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।
भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान् ॥२५॥

manv-antareṣu manavas
tad-vaṁśyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
sureśāś cānu ye ca tān

manu-antareṣu—after the dissolution of each and every Manu; *manavaḥ*—other Manus; *tat-vaṁśyāḥ*—and their descendants; *ṛṣayaḥ*—the seven famous sages; *surāḥ*—devotees of the Lord; *bhavanti*—flourish; *ca eva*—also all of them; *yugapad*—simultaneously; *sura-īśāḥ*—demigods like Indra; *ca*—and; *anu*—followers; *ye*—all; *ca*—also; *tān*—them.

TRANSLATION

After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

PURPORT

There are fourteen Manus in one day of Brahmā, and each of them has different descendants.

TEXT 26

एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः ।
तिर्यङ्नृपितृदेवानां सम्भवो यत्र कर्मभिः ॥२६॥

eṣa dainandinaḥ sargo
brāhmas trailokya-vartanaḥ

tiryaṅ-nṛ-pitṛ-devānāṁ
sambhavo yatra karmabhiḥ

eṣaḥ—all these creations; *dainandinaḥ*—daily; *sargaḥ*—creation; *brāhmaḥ*—in terms of the days of Brahmā; *trailokya-vartanaḥ*—revolution of the three worlds; *tiryañc*—animals lower than the human beings; *nṛ*—human beings; *pitṛ*—of the Pitā planets; *devānām*—of the demigods; *sambhavaḥ*—appearance; *yatra*—wherein; *karmabhiḥ*—in the cycle of fruitive activities.

TRANSLATION

In the creation, during Brahmā's day, the three planetary systems—Svarga, Martya and Pātāla—revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.

TEXT 27

मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः ।
मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥२७॥

manvantareṣu bhagavān
bibhrat sattvaṁ svamūrtibhiḥ
manvādibhir idaṁ viśvam
avaty udita-pauruṣaḥ

manu-antareṣu—in each change of Manu; *bhagavān*—the Personality of Godhead; *bibhrat*—manifesting; *sattvam*—His internal potency; *svamūrtibhiḥ*—by His different incarnations; *manu-ādibhiḥ*—as Manus; *idam*—this; *viśvam*—the universe; *avati*—maintains; *udita*—discovering; *pauruṣaḥ*—divine potencies.

TRANSLATION

In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

TEXT 28

तमोमात्रामुपादाय प्रतिसंरुद्धविक्रमः ।
कालेनानुगताशेष आस्ते तूष्णीं दिनात्यये ॥२८॥

tamo mātrām upādāya
pratisaṁruddha-vikramaḥ
kālenānugatāśeṣa
āste tūṣṇīṁ dinātyaye

tamaḥ—mode of ignorance, or the darkness of night; *mātrām*—an insignificant portion only; *upādāya*—accepting; *pratisaṁruddha-vikramaḥ*—suspending all power of manifestation; *kālena*—by means of the eternal *kāla; anugata*—merged in; *aśeṣaḥ*—innumerable living entities; *āste*—remains; *tūṣṇīm*—silent; *dina-atyaye*—at the end of the day.

TRANSLATION

At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.

PURPORT

This verse is an explanation of the night of Brahmā, which is the effect of the influence of time in touch with an insignificant portion of the modes of material nature in darkness. The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhūr, Bhuvar and Svar (Svarga, Martya and Pātāla). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord's energy, and so everything becomes silent.

TEXT 29

तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः ।
निशायामनुवृत्तायां निर्मुक्तशशिभास्करम् ॥२९॥

tam evānv apidhīyante
lokā bhūr-ādayas trayaḥ
niśāyām anuvṛttāyāṁ
nirmukta-śaśi-bhāskaram

tam—that; *eva*—certainly; *anu*—after; *apidhīyante*—are out of sight; *lokāḥ*—the planets; *bhūḥ-ādayaḥ*—the three worlds, Bhūr, Bhuvar and

Svar; *trayaḥ*—three; *niśāyām*—in the night; *anuvṛttāyām*—ordinary; *nirmukta*—without glare; *śaśi*—the moon; *bhāskaram*—the sun.

TRANSLATION

When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

PURPORT

It is understood that the glare of the sun and moon disappear from the sphere of the three worlds, but the sun and the moon themselves do not vanish. They appear in the remaining portion of the universe, which is beyond the sphere of the three worlds. The portion in dissolution remains without sunrays or moonglow. It all remains dark and full of water, and there are indefatigable winds, as will be explained in the following verses.

TEXT 30

त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना।
यान्त्यूष्मणा महर्लोकाज्जनं भृग्वादयोऽर्दिताः ॥३०॥

trilokyāṁ dahyamānāyāṁ
śaktyā saṅkarṣaṇāgninā
yānty ūṣmaṇā maharlokāj
janaṁ bhṛgv-ādayo 'rditāḥ

trilokyām—when the spheres of the three worlds; *dahyamānāyām*—being set ablaze; *śaktyā*—by the potency; *saṅkarṣaṇa*—from the mouth of Saṅkarṣaṇa; *agninā*—by the fire; *yānti*—they go; *ūṣmaṇā*—heated by the warmth; *mahaḥ-lokāt*—from Maharloka; *janam*—to Janaloka; *bhṛgu*—the sage Bhṛgu; *ādayaḥ*—and others; *arditāḥ*—being so distressed.

TRANSLATION

The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.

TEXT 31

तावत्त्रिभुवनं सद्यः कल्पान्तैधितसिन्धवः ।
प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः ॥३१॥

tāvat tribhuvanaṁ sadyaḥ
kalpāntaidhita-sindhavaḥ
plāvayanty utkaṭāṭopa-
caṇḍa-vāteritormayaḥ.

tāvat—then; *tribhuvanam*—all the three worlds; *sadyaḥ*—immediately after; *kalpa-anta*—in the beginning of devastation; *edhita*—inflated; *sindhavaḥ*—all the oceans; *plāvayanti*—inundate; *utkaṭa*—violent; *āṭopa*—agitation; *caṇḍa*—hurricane; *vāta*—by winds; *īrita*—blown; *urmayaḥ*—waves.

TRANSLATION

At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

PURPORT

It is said that the blazing fire from the mouth of Saṅkarṣaṇa rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. These reactions of 72,000 years are the beginning of the partial devastation of the three worlds. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called *māyā*, or that which is not.

TEXT 32

अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः ।
योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः ॥३२॥

antaḥ sa tasmin salila
āste'nantāsano hariḥ
yoga-nidrā-nimīlākṣaḥ
stūyamāno janālayaiḥ.

antaḥ—within; *saḥ*—that; *tasmin*—in that; *salile*—water; *āste*—there is; *ananta*—Ananta; *āsanaḥ*—on the seat of; *hariḥ*—the Lord; *yoga*—mystic; *nidrā*—sleep; *nimīlā-akṣaḥ*—eyes closed; *stūyamānaḥ*—being glorified; *jana-ālayaiḥ*—by the inhabitants of the Janaloka planets.

TRANSLATION

The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer their glorious prayers unto the Lord with folded hands.

PURPORT

We should not understand the sleeping condition of the Lord to be the same as our sleep. Here the word *yoga-nidrā* is specifically mentioned, which indicates that the Lord's sleeping condition is also a manifestation of His internal potency. Whenever the word *yoga* is used it should be understood to refer to that which is transcendental. In the transcendental stage all activities are always present, and they are glorified by prayers of great sages like Bhṛgu.

TEXT 33

एवंविधैरहोरात्रैः कालगत्योपलक्षितैः ।
अपक्षितमिवास्यापि परमायुर्वयःशतम् ॥३३॥

evaṁ-vidhair aho-rātraiḥ
kāla-gatyopalakṣitaiḥ
apakṣitam ivāsyāpi
paramāyur vayaḥ-śatam.

evam—thus; *vidhaiḥ*—by the process of; *ahaḥ*—days; *rātraiḥ*—by nights; *kāla-gatyā*—advancement of time; *upalakṣitaiḥ*—by such symptoms; *apakṣitam*—declined; *iva*—just like; *asya*—his; *api*—although; *paramāyuḥ*—duration of life; *vayaḥ*—years; *śatam*—one hundred.

TRANSLATION

Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.

PURPORT

Every living being lives for one hundred years in terms of the times in different planets for different entities. These one hundred years of life are not equal in every case. The longest duration of one hundred years belongs to Brahmā, but although the life of Brahmā is very long, it expires in the course of time. Brahmā is also afraid of his death, and thus he performs devotional service to the Lord, just to release himself from the clutches of illusory energy. Animals, of course, have no sense of responsibility, but even humans, who have developed a sense of responsibility, while away their valuable time without engaging in devotional service to the Lord; they live merrily, unafraid of impending death. This is the madness of human society. The madman has no responsibility in life. Similarly, a human being who does not develop a sense of responsibility before he dies is no better than the madman who tries to enjoy material life very happily without concern for the future. It is necessary that every human being be responsible in preparing himself for the next life, even if he has a duration of life like that of Brahmā, the greatest of all living creatures within the universe.

TEXT 34

यदर्धमायुषस्तस्य परार्धमभिधीयते ।
पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥३४॥

yad ardham āyuṣas tasya
parārdham abhidhīyate
pūrvaḥ parārdho'pakrānto
hy aparo'dya pravartate

yat—that which; *ardham*—half; *āyuṣaḥ*—of the duration of life; *tasya*—his; *parārdham*—a *parārdha; abhidhīyate*—is called; *pūrvaḥ*—the former; *parārdhaḥ*—half of the duration of life; *apakrāntaḥ*—having passed; *hi*—certainly; *aparaḥ*—the latter; *adya*—in this millennium; *pravartate*—shall begin.

TRANSLATION

The one hundred years of Brahmā's life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā's life is already over, and the second half is now current.

PURPORT

The duration of one hundred years in the life of Brahmā has already been discussed in many places in this work, and it is described in *Bhagavad-gītā* also (Bg. 8.17). Fifty years of the life of Brahmā are already over, and fifty years are yet to be completed; then, for Brahmā also, death is inevitable.

TEXT 35

पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् ।
कल्पो यत्राभवद्ब्रह्मा शब्दब्रह्मेति यं विदुः ॥३५॥

pūrvasyādau parārdhasya
brāhmo nāma mahān abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yaṁ viduḥ

pūrvasya—of the first half; *ādau*—in the beginning; *para-ardhasya*—of the superior half; *brāhmaḥ*—Brāhma-kalpa; *nāma*—of the name; *mahān*—very great; *abhūt*—was manifest; *kalpaḥ*—millennium; *yatra*—whereupon; *abhavat*—appeared; *brahmā*—Lord Brahmā; *śabda-brahma iti*—the sounds of the *Vedas; yam*—which; *viduḥ*—they know.

TRANSLATION

In the beginning of the first half of Brahmā's life, there was a millennium called Brāhma-kalpa wherein Lord Brahmā appeared. The birth of the Vedas was simultaneous with Brahmā's birth.

PURPORT

According to *Padma Purāṇa (Prabhāsa-kaṇḍa),* in thirty days of Brahmā many *kalpas* take place, such as Varāha-kalpa, Pitṛ-kalpa, etc. Thirty days make one month of Brahmā, beginning from the full moon to the disappearance of the moon. Twelve such months complete one year, and fifty years complete one *parārdha,* or one half the duration of the life of Brahmā. The Śveta-Varāha appearance of the Lord is the first birthday of Brahmā. The birth date of Brahmā is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Śrīla Viśvanātha Cakravartī Ṭhākur.

TEXT 36

तस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते ।
यद्धरेर्नाभिसरस आसील्लोकसरोरुहम् ॥३६॥

tasyaiva cānte kalpo'bhūd
yaṁ pādmam abhicakṣate
yad dharer nābhi-sarasa
āsīl loka-saro-ruham

tasya—of the Brāhma-kalpa; *eva*—certainly; *ca*—also; *ante*—at the end of; *kalpaḥ*—millennium; *abhūt*—came into existence; *yam*—which; *pādmam*—Pādma; *abhicakṣate*—is called; *yat*—in which; *hareḥ*—of the Personality of Godhead; *nābhi*—in the navel; *sarasaḥ*—from the reservoir of water; *āsīt*—there was; *loka*—of the universe; *saras-ruham*—lotus.

TRANSLATION

The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead Hari.

PURPORT

The millennium following the Brāhma-kalpa is known as the Pādma-kalpa because the universal lotus grows in that millennium. The Pādma-kalpa is also called the Pitṛ-kalpa in certain *Purāṇas*.

TEXT 37

अयं तु कथितः कल्पो द्वितीयस्यापि भारत ।
वाराह इति विख्यातो यत्रासीच्छूकरो हरिः ॥३७॥

ayaṁ tu kathitaḥ kalpo
dvitīyasyāpi bhārata
vārāha iti vikhyāto
yatrāsīc chūkaro hariḥ

ayam—this; *tu*—but; *kathitaḥ*—known as; *kalpaḥ*—the current millennium; *dvitīyasya*—of the second half; *api*—certainly; *bhārata*—O descendent

of Bharata; *vārāhaḥ*—Vārāha; *iti*—thus; *vikhyātaḥ*—is celebrated; *yatra*—in which; *āsīt*—appeared; *śūkaraḥ*—hog shape; *hariḥ*—the Personality of Godhead.

TRANSLATION

O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.

PURPORT

The different millenniums known as the Brāhma, Pādma and Vārāha kalpas appear to be a little puzzling for the layman. There are some scholars who think these *kalpas* to be one and the same. According to Śrīla Viśvanātha Cakravartī, the Brāhma-kalpa in the beginning of the first half appears to be the Pādma-kalpa. We can, however, simply abide by the text and understand that the present millennium is in the second half of the duration of the life of Brahmā.

TEXT 38

कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते ।
अव्याकृतस्यानन्तस्य ह्यनादेर्जगदात्मनः ॥३८॥

kālo'yaṁ dviparārdhākhyo
nimeṣa upacaryate
avyākṛtasyānantasya
hy anāder jagad-ātmanaḥ

kālaḥ—eternal time; *ayam*—this (as measured by Brahmā's duration of life); *dvi-para-ardha-ākhyaḥ*—measured by the two halves of Brahmā's life; *nimeṣaḥ*—less than a second; *upacaryate*—is so measured; *avyākṛtasya*—of one who is unchanged; *anantasya*—of the unlimited; *hi*—certainly; *anādeḥ*—of the beginningless; *jagat-ātmanaḥ*—of the soul of the universe.

TRANSLATION

The duration of the two parts of Brahmā's life, as above mentioned, is calculated to be equal to one nimeṣa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.

PURPORT

The great sage Maitreya has given a considerable description of the time of different dimensions, beginning from the atom up to the duration of the life of Brahmā. Now he attempts to give some idea of the time of the unlimited Personality of Godhead. He just gives a hint of His unlimited time by the standard of the life of Brahmā. The entire duration of the life of Brahmā is calculated to be less than a second of the Lord's time, and it is explained in the *Brahma-saṁhitā* as follows:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagadaṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.48)

"I worship Govinda, the Supreme Personality of Godhead, the cause of all causes, whose plenary portion is Mahā-Viṣṇu. All the heads of the innumerable universes [the Brahmās] live only by taking shelter of the time occupied by one of His breaths." The impersonalists do not believe in the form of the Lord, and thus they would hardly believe in the Lord's sleeping. Their idea is obtained by a poor fund of knowledge; they calculate everything in terms of man's capacity. They think that the existence of the Supreme is just the opposite of active human existence; because the human being has senses, therefore the Supreme must be without sense perception; because the human being has a form, therefore the Supreme must be formless; and because the human being sleeps, therefore the Supreme must not sleep. *Śrīmad-Bhāgavatam*, however, does not agree with such impersonalists. It is clearly stated herein that the Supreme Lord rests in *yoga-nidrā,* as previously discussed. And because He sleeps, naturally He must breathe, and the *Brahma-saṁhitā* confirms that within His breathing period innumerable Brahmās take birth and die.

There is complete agreement between *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. Eternal time is never lost along with the life of Brahmā. It continues, but it has no capacity to control the Supreme Personality of Godhead because the Lord is the controller of time. In the spiritual world there is undoubtedly time, but it has no control over activities. Time is unlimited, and the spiritual world is also unlimited, since everything there exists on the absolute plane.

TEXT 39

कालोऽयं परमाण्वादिर्द्विपरार्धान्त ईश्वरः ।
नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम् ॥३९॥

kālo 'yaṁ paramāṇv-ādir
dviparārdhānta īśvaraḥ
naiveśituṁ prabhur bhūmna
īśvaro dhāma-māninām

kālaḥ—the eternal time; *ayam*—this; *parama-aṇu*—atom; *ādiḥ*—beginning from; *dvi-para-ardha*—two superdurations of time; *antaḥ*—to the end; *īśvaraḥ*—controller; *na*—never; *eva*—certainly; *īśitum*—to control; *prabhuḥ*—capable; *bhūmnaḥ*—of the Supreme; *īśvaraḥ*—controller; *dhāma-māninām*—of those who are body conscious.

TRANSLATION

Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā's life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.

TEXT 40

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः ।
आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥४०॥

vikāraiḥ sahito yuktair
viśeṣādibhir āvṛtaḥ
āṇḍakośo bahir ayaṁ
pañcāśat-koṭi-vistṛtaḥ

vikāraiḥ—by the transformation of the elements; *sahitaḥ*—along with; *yuktaiḥ*—being so amalgamated; *viśeṣa*—manifestations; *ādibhiḥ*—by them; *āvṛtaḥ*—covered; *āṇḍa-kośaḥ*—the universe; *bahiḥ*—outside; *ayam*—this; *pañcāśat*—fifty; *koṭi*—ten million; *vistṛtaḥ*—widespread.

TRANSLATION

This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows:

PURPORT

As explained before, the entire material world is a display of sixteen diversities and eight material elements. The analytical studies of the material

world are the subject matter of *sāṅkhya* philosophy. The first sixteen diversities are the eleven senses and five sense objects, and the eight elements are the gross and subtle matter, namely earth, water, fire, air, sky, mind, intelligence and ego. All these combined together are distributed throughout the entire universe, which extends diametrically to four billion miles. Besides this universe of our experience, there are innumerable other universes. Some of them are bigger than the present one, and all of them are clustered together under similar material elements as described below.

TEXT 41

दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥४१॥

daśottarādhikair yatra
praviṣṭaḥ paramāṇuvat
lakṣyate'ntar-gatāś cānye
koṭiśo hy aṇḍa-rāśayaḥ

daśa-uttara-adhikaiḥ—with ten times greater thickness; *yatra*—in which; *praviṣṭaḥ*—entered; *parama-aṇuvat*—like atoms; *lakṣyate*—it (mass of universes) appears; *antaḥ-gatāḥ*—come together; *ca*—and; *anye*—in the other; *koṭiśaḥ*—clustered; *hi*—for; *aṇḍa-rāśayaḥ*—huge combination of universes.

TRANSLATION

The layers of elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

PURPORT

The coverings of the universes are also constituted of the elements earth, water, fire, air and ether, and each is ten times thicker than the one before. The first covering of the universe is earth, and it is ten times thicker than the universe itself. If the universe is four billion miles in size, then the size of the earthly covering of the universe is four billion times ten. The covering of water is ten times greater than the earthly covering, the covering of fire is ten times greater than the watery covering, the covering of air is ten times greater than that of the fire, the covering of ether is ten times greater still than that of air, and so on. The universe within the coverings of matter appears to be like an atom in comparison to the coverings, and the number of universes is unknown even to those who can estimate the coverings of the universes.

TEXT 42

तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् ।
विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः ॥४२॥

tad āhur akṣaraṁ brahma
sarva-kāraṇa-kāraṇam
viṣṇor dhāma paraṁ sākṣāt
puruṣasya mahātmanaḥ

tat—that; *āhuḥ*—is said; *akṣaram*—infallible; *brahma*—the supreme; *sarva-kāraṇa*—all causes; *kāraṇam*—the supreme cause; *viṣṇoḥ dhāma*—the spiritual abode of Viṣṇu; *param*—the supreme; *sākṣāt*—without doubt; *puruṣasya*—of the *puruṣa* incarnation; *mahātmanaḥ*—of the Mahā-Viṣṇu.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestation.

PURPORT

Lord Mahā-Viṣṇu, who is resting in *yoga-nidrā* on the Causal Ocean and creating innumerable universes by His breathing process, only temporarily appears in the *mahat-tattva* for the temporary manifestation of the material worlds. He is a plenary portion of Lord Śrī Kṛṣṇa, and thus although He is nondifferent from Lord Kṛṣṇa, His formal appearance in the material world as an incarnation is temporary. The original form of the Personality of Godhead is actually the *svarūpa* or real form, and He eternally resides in the Vaikuṇṭha world (Viṣṇuloka). The word *mahātmanaḥ* is used here to indicate Mahā-Viṣṇu, and His real manifestation is Lord Kṛṣṇa, who is called *parama*, as confirmed in the *Brahma-saṁhitā*:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

"The Supreme Lord is Kṛṣṇa, the original Personality of Godhead known as Govinda. His form is eternal, full of bliss and knowledge, and He is the original cause of all causes."

Thus end the Bhaktivedanta Purports of the Third Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Calculation of Time, from the Atom."*

CHAPTER TWELVE

Creation of the Kumāras and Others

TEXT 1

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः ।
महिमा वेदगर्भोऽथ यथासाक्षीन्निबोध मे ॥ १ ॥

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyaḥ paramātmanaḥ
mahimā veda-garbho'tha
yathāsrākṣīn nibodha me

maitreyaḥ uvāca—Śrī Maitreya said; *iti*—thus; *te*—unto you; *varṇitaḥ*—described; *kṣattaḥ*—O Vidura; *kāla-ākhyaḥ*—by the name of eternal time; *paramātmanaḥ*—of the Supersoul; *mahimā*—glories; *veda-garbhaḥ*—Lord Brahmā, the reservoir of the *Vedas; atha*—hereafter; *yathā*—as it is; *asrākṣīt*—did create; *nibodha*—just try to understand; *me*—from me.

TRANSLATION

Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.

TEXT 2

ससर्जाग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् ।
महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥ २ ॥

sasarjāgre'ndha-tāmisram
atha tāmisram ādikṛt
mahāmoham ca moham ca
tamaś cājñāna-vṛttayaḥ

sasarja—created; *agre*—at first; *andha-tāmisram*—sense of death; *atha*—then; *tāmisram*—anger upon frustration; *ādikṛt*—all these; *mahā-moham*—ownership of enjoyable objects; *ca*—also; *moham*—illusory conception; *ca*—also; *tamaḥ*—darkness in self-knowledge; *ca*—as well as; *ajñāna*—nescience; *vṛttayaḥ*—engagements.

TRANSLATION

Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

PURPORT

Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahmā. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one's real identity. And by forgetting one's real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. All material resources are offered to the living entity for his peaceful living and for the discharge of the duties of self-realization in conditioned life. But due to false identification, the conditioned soul becomes entrapped by the sense of false ownership of the property of the Supreme Lord. It is evident from this verse that Brahmā himself is a creation of the Supreme Lord, and the five kinds of nescience which condition the living entities in material existence are creations of Brahmā. It is simply ludicrous to think the living entity to be equal with the Supreme Being when one can understand that the conditioned souls are under the influence of Brahmā's magic wand. Patañjali also accepts that there are five kinds of nescience, as mentioned herein.

TEXT 3

दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बह्वमन्यत ।
भगवद्ध्यानपूतेन मनसान्यां ततोऽसृजत् ॥ ३ ॥

dṛṣṭvā pāpīyasīṁ sṛṣṭiṁ
nātmānaṁ bahv amanyata
bhagavad-dhyāna-pūtena
manasānyāṁ tato'sṛjat

dṛṣṭvā—by seeing; *pāpīyasīm*—sinful; *sṛṣṭim*—creation; *na*—did not; *ātmānam*—unto himself; *bahu*—much pleasure; *amanyata*—felt; *bhagavat*—on the Personality of Godhead; *dhyāna*—meditation; *pūtena*—purified by that; *manasā*—by such a mentality; *anyām*—another; *tataḥ*—thereafter; *asṛjat*—created.

TRANSLATION

Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

PURPORT

Although he created the different influences of nescience, Lord Brahmā was not satisfied in performing such a thankless task, but he had to do it because most of the conditioned souls wanted it to be so. Lord Kṛṣṇa says in *Bhagavad-gītā* (15.15) that He is present in everyone's heart and is helping everyone to either remember or forget. The question may be raised why the Lord, who is all-merciful, helps one to remember and another to forget. Actually, His mercy is not exhibited in partiality towards one and enmity towards another. The living entity, as part and parcel of the Lord, is partially independent because he partially possesses all the qualities of the Lord. Anyone who has some independence may sometimes misuse it due to ignorance. When the living entity prefers to misuse his independence and glide down towards nescience, the all-merciful Lord first of all tries to protect him from the trap, but when the living entity persists on gliding down to hell, the Lord helps him to forget his real position. The Lord helps the falling living entity to glide down to the lowest point, just to give him the chance to see if he is happy by misusing his independence.

Almost all the conditioned souls who are rotting in the material world are misusing their independence, and therefore five kinds of nescience are imposed upon them. As an obedient servitor of the Lord, Brahmā creates all these as a matter of necessity, but he is not happy in doing so because a devotee of the Lord naturally does not like to see anyone falling down from his real position. Persons who do not care for the path of realization get full facilities from the Lord for executing their proclivities to the fullest extent, and Brahmā helps in that procedure without fail.

TEXT 4

सनकं च सनन्दं च सनातनमथात्मभूः ।
सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥ ४ ॥

sanakaṁ ca sanandaṁ ca
sanātanam athātmabhūḥ
sanat-kumāraṁ ca munīn
niṣkriyān ūrdhva-retasaḥ

sanakam—Sanaka; *ca*—also; *sanandam*—Sananda; *ca*—and; *sanātanam*—Sanātana; *atha*—thereafter; *ātmabhūḥ*—Brahmā, who is self-born; *sanat-kumāram*—Sanat-kumāra; *ca*—also; *munīn*—the great sages; *niṣkriyān*—free from all fruitive action; *ūrdhva-retasaḥ*—those whose semina flows upwards.

TRANSLATION

In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanātana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semina's flowing upwards.

PURPORT

Although Brahmā created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: *sāṅkhya*, or empirical philosophy for the analytical study of material conditions; *yoga*, or mysticism for liberation of the pure soul from material bondage; *vairāgya*, the acceptance of complete detachment from material enjoyment in life to

elevate oneself to the highest spiritual understanding; and *tapas*, or the various kinds of voluntary austerities performed for spiritual perfection. Brahmā created the four great sages Sanaka, Sananda, Sanātana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or *sampradāya*, known as the Kumāra-sampradāya, or later on as the Nimbārka-sampradāya, for the advancement of *bhakti*. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

TEXT 5

तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः ।
तन्नैच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥ ५ ॥

tān babhāṣe svabhūḥ putrān
prajāḥ sṛjata putrakāḥ
tan naicchan mokṣa-dharmāṇo
vāsudeva-parāyaṇāḥ

tān—unto the Kumāras, as above-mentioned; *babhāṣe*—addressed; *svabhūḥ*—Brahmā; *putrān*—unto the sons; *prajāḥ*—generations; *sṛjata*—do create; *putrakāḥ*—O my sons; *tat*—that; *na*—not; *aicchan*—desired; *mokṣa-dharmāṇaḥ*—pledged to the principles of liberation; *vāsudeva*—the Personality of Godhead; *parāyaṇāḥ*—who are so devoted.

TRANSLATION

Brahmā spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to Vāsudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

PURPORT

The four sons of Brahmā, the Kumāras, declined to become family men even on the request of their great father, Brahmā. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumāras could refuse the orders of Brahmā, who was their father and above all the creator of the universe. The reply is that one who is *vāsudeva-parāyaṇaḥ*, or seriously engaged in the devotional service of the Personality of

Godhead, Vāsudeva, need not care for any other obligation. It is enjoined in the *Bhāgavatam*:

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

"Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives and members of human society." (*Bhāg.* 11.5.41) Thus there was nothing wrong in the acts of the Kumāras when they refused their great father's request that they become family men.

TEXT 6

सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः ।
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे ॥ ६ ॥

so'vadhyātaḥ sutair evaṁ
pratyākhyātānuśāsanaiḥ
krodhaṁ durviṣahaṁ jātaṁ
niyantum upacakrame

saḥ—he (Brahmā); *avadhyātaḥ*—thus being disrespected; *sutaiḥ*—by the sons; *evam*—thus; *pratyākhyāta*—refusing to obey; *anuśāsanaiḥ*—the order of their father; *krodham*—anger; *durviṣaham*—too much to be tolerated; *jātam*—thus generated; *niyantum*—to control; *upacakrame*—tried his best.

TRANSLATION

On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.

PURPORT

Brahmā is the director in charge of the modes of passion of material nature. Therefore it was natural for him to become angry on the refusal of his sons to obey his order. Although the Kumāras were right in such acts of refusal, Brahmā, being absorbed in the mode of passion, could not check

his passionate anger. He did not express it, however, because he knew that his sons were far enlightened in spiritual advancement and thus he should not express his anger before them.

TEXT 7

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः ।
सद्योऽजायत तन्मन्युः कुमारो नीललोहितः ॥ ७ ॥

dhiyā nigṛhyamāṇo'pi
bhruvor-madhyāt prajāpateḥ
sadyo'jāyata tan-manyuḥ
kumāro nīla-lohitaḥ

dhiyā—by intelligence; *nigṛhyamāṇaḥ*—being controlled; *api*—in spite of; *bhruvoḥ*—of the eyebrows; *madhyāt*—from between; *prajāpateḥ*—of Brahmā; *sadyaḥ*—at once; *ajāyata*—generated; *tat*—his; *manyuḥ*—anger; *kumāraḥ*—a child; *nīla-lohitaḥ*—mixture of blue and red.

TRANSLATION

Although he tried to curb his anger, it came out from between his eyebrows, and a child of mixed blue and red was immediately generated.

PURPORT

The face of anger is the same whether exhibited due to ignorance or knowledge. Although Brahmā tried to curb his anger, he could not do so, even though he is the supreme being. Such anger in its true color came from between the eyebrows of Brahmā as Rudra, in a mixed color of blue (ignorance) and red (passion), because anger is the product of passion and ignorance.

TEXT 8

स वै रुरोद देवानां पूर्वजो भगवान् भवः ।
नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥ ८ ॥

sa vai ruroda devānāṁ
pūrvajo bhagavān bhavaḥ
nāmāni kuru me dhātaḥ
sthānāni ca jagad-guro

saḥ—he; *vai*—certainly; *ruroda*—cried loudly; *devānām pūrvajaḥ*—the eldest of all demigods; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *nāmāni*—different names; *kuru*—designate; *me*—my; *dhātaḥ*—O destiny maker; *sthānāni*—places; *ca*—also; *jagat-guro*—O teacher of the universe.

TRANSLATION

After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

TEXT 9

इति तस्य वचः पाद्मो भगवान् परिपालयन् ।
अभ्यधाद्भद्रया वाचा मा रोदीस्तत्करोमि ते ॥ ९ ॥

iti tasya vacaḥ pādmo
bhagavān paripālayan
abhyadhād bhadrayā vācā
mā rodīs tat karomi te

iti—thus; *tasya*—his; *vacaḥ*—request; *pādmaḥ*—one who is born from the lotus flower; *bhagavān*—the powerful; *paripālayan*—accepting the request; *abhyadhāt*—pacified; *bhadrayā*—by gentle; *vācā*—words; *mā*—do not; *rodīḥ*—cry; *tat*—that; *karomi*—I shall do it; *te*—as desired by you.

TRANSLATION

The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

TEXT 10

यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः ।
ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥ १० ॥

yad arodīḥ sura-śreṣṭha
sodvega iva bālakaḥ
tatas tvām abhidhāsyanti
nāmnā rudra iti prajāḥ

yat—as much as; *arodīḥ*—cried loudly; *sura-śreṣṭha*—O chief of the demigods; *sodvegaḥ*—with great anxiety; *iva*—like; *bālakaḥ*—a boy; *tataḥ*—therefore; *tvām*—you; *abhidhāsyanti*—will call; *nāmnā*—by the name; *rudra*—Rudra; *iti*—thus; *prajāḥ*—people.

TRANSLATION

Thereafter Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.

TEXT 11

हृदिन्द्रियाण्यसुर्व्योम वायुरग्निर्जलं मही ।
सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि ते ॥११॥

hṛd indriyāṇy asur vyoma
vāyur agnir jalaṁ mahī
sūryaś candras tapaś caiva
sthānāny agre kṛtāni te

hṛt—the heart; *indriyāṇi*—the senses; *asuḥ*—life air; *vyoma*—the sky; *vāyuḥ*—the air; *agniḥ*—fire; *jalam*—water; *mahī*—the earth; *sūryaḥ*—the sun; *candraḥ*—the moon; *tapaḥ*—austerity; *ca*—as well as; *eva*—certainly; *sthānāni*—all these places; *agre*—hereinbefore; *kṛtāni*—already made; *te*—for your.

TRANSLATION

My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.

PURPORT

The creation of Rudra from between the eyebrows of Brahmā as the result of his anger, generated from the mode of passion partly touched by ignorance, is very significant. In *Bhagavad-gītā* the principle of Rudra is described (Bg. 3.37). *Krodha* (anger) is the product of *kāma* (lust), which is the result of the mode of passion. When lust and hankering are unsatisfied, the element of *krodha* appears, which is the formidable enemy of the conditioned soul. This most sinful and inimical passion is represented as *ahaṅkāra*, or the false egocentric attitude of thinking oneself to be all in all. Such an egocentric attitude on the part of the conditioned soul, who

is completely under the control of material nature, is described in *Bhagavad-gītā* as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein *krodha* (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the sea water is infuriated by the wind it appears in a gloomy feature of Rudra which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes because of the extreme heat of the sun there are cases of heat stroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many *yogīs*, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra principles of anger and passion. The great *yogī* Durvāsā, under the influence of this Rudra principle, picked a quarrel with Mahārāja Ambarīṣa, and a *brāhmaṇa* boy exhibited the Rudra principle by cursing the great King Mahārāja Parīkṣit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position. This is confirmed as follows:

ye 'nye 'ravindākṣa vimuktamāninas
tvayy astabhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad aṅghrayaḥ
(*Bhāg.* 10.2.32)

The most lamentable falldown of the impersonalist is due to his false and unreasonable claim of being one with the Supreme.

TEXT 12

मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः ।
उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥१२॥

manyur manur mahinaso
mahāñ chiva ṛtadhvajaḥ
ugraretā bhavaḥ kālo
vāmadevo dhṛtavrataḥ

manyuḥ, manuḥ, mahinasaḥ, mahān, śivaḥ, ṛtadhvajaḥ, ugraretāḥ, bhavaḥ, kālaḥ, vāmadevaḥ, dhṛtavrataḥ—all names of Rudra.

TRANSLATION

Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.

TEXT 13

धीर्धृतिरसलोमा च नियुत्सर्पिरिलाम्बिका ।
इरावती स्वधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ॥१३॥

dhīr dhṛti-rasalomā ca
niyut sarpir ilāmbikā
irāvatī svadhā dīkṣā
rudrāṇyo rudra te striyaḥ

dhīḥ, dhṛti, rasalā, umā, niyut, sarpiḥ, ilā, ambikā, irāvatī, svadhā, dīkṣā, rudrāṇyaḥ—the eleven Rudrāṇīs; *rudra*—O Rudra; *te*—unto you; *striyaḥ*—wives.

TRANSLATION

O Rudra, you also have eleven wives, called the Rudrāṇīs, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīkṣā.

TEXT 14

गृहाणैतानि नामानि स्थानानि च सयोषणः ।
एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः ॥१४॥

gṛhāṇaitāni nāmāni
sthānāni ca sayoṣaṇaḥ
ebhiḥ sṛja prajā bahvīḥ
prajānām asi yat patiḥ

gṛhāṇa—just accept; *etāni*—all these; *nāmāni*—different names; *sthānāni*—as well as places; *ca*—also; *sa-yoṣaṇaḥ*—along with wives; *ebhiḥ*—with them; *sṛja*—just generate; *prajāḥ*—progeny; *bahvīḥ*—on a large scale; *prajānām*—of the living entities; *asi*—you are; *yat*—since; *patiḥ*—the master.

TRANSLATION

My dear boy, you can now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

PURPORT

Brahmā, as the father of Rudra, selected the wives of his son, his living places, and his names as well. It is natural that one should accept the wife selected by one's father, just as a son accepts the name given by the father or as he accepts the property offered by the father. That is the general course in increasing the population of the world. On the other hand, the Kumāras did not accept the offering of their father because they were elevated far beyond the business of generating a great number of sons. As the son can refuse the order of the father for higher purposes, so the father can refuse to maintain his sons in increasing population because of higher purposes.

TEXT 15

इत्यादिष्टः स्वगुरुणा भगवान्नीललोहितः ।
सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥१५॥

ity ādiṣṭaḥ svaguruṇā
bhagavān nīla-lohitaḥ
sattvākṛti-svabhāvena
sasarjātmasamāḥ prajāḥ

iti—thus; *ādiṣṭaḥ*—being ordered; *svaguruṇā*—by his own spiritual master; *bhagavān*—the most powerful; *nīla-lohitaḥ*—Rudra, whose color is mixed blue and red; *sattva*—power; *ākṛti*—bodily features; *svabhāvena*—and

with a very furious mode of nature; *sasarja*—created; *ātma-samāḥ*—like his own prototype; *prajāḥ*—generations.

TRANSLATION

The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

TEXT 16

रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् ।
निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ॥१६॥

rudrāṇāṁ rudra-sṛṣṭānāṁ
samantād grasatāṁ jagat
niśāmyāsaṅkhyaśo yūthān
prajāpatir aśaṅkata

rudrāṇām—of the sons of Rudra; *rudra-sṛṣṭānām*—who were generated by Rudra; *samantāt*—being assembled together; *grasatām*—while devouring; *jagat*—the universe; *niśāmya*—by observing their activities; *asaṅkhyaśaḥ*—unlimited; *yūthān*—assembly; *prajā-patiḥ*—the father of the living entities; *aśaṅkata*—became afraid of.

TRANSLATION

The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.

PURPORT

The generations of Rudra, the incarnation of anger, were so dangerous to the maintenance of universal affairs that even Brahmā, the father of the living entities, became afraid of them. The so-called devotees or followers of Rudra are also a menace. They are sometimes dangerous even to Rudra himself. Descendants of Rudra sometimes make plans to kill Rudra—by the grace of Rudra. That is the nature of his devotees.

TEXT 17

अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम ।
मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुल्बणैः ॥१७॥

alaṁ prajābhiḥ sṛṣṭābhir
īdṛśībhiḥ surottama
mayā saha dahantībhir
diśaś cakṣurbhir ulbaṇaiḥ

alam—unnecessary; *prajābhiḥ*—by such living entities; *sṛṣṭābhiḥ*—generated; *īdṛśībhiḥ*—of this type; *surottama*—O best among the demigods; *mayā*—me; *saha*—along with; *dahantībhiḥ*—who are burning; *diśaḥ*—all sides; *cakṣurbhiḥ*—by the eyes; *ulbaṇaiḥ*—fiery flames.

TRANSLATION

Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

TEXT 18

तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ।
तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान् ॥१८॥

tapa ātiṣṭha bhadraṁ te
sarva-bhūta-sukhāvaham
tapasaiva yathā pūrvaṁ
sraṣṭā viśvam idaṁ bhavān

tapaḥ—penance; *ātiṣṭha*—be situated; *bhadram*—auspicious; *te*—unto you; *sarva*—all; *bhūta*—living entities; *sukha-āvaham*—bringing happiness; *tapasā*—by penance; *eva*—only; *yathā*—as much as; *pūrvam*—before; *sraṣṭā*—will create; *viśvam*—the universe; *idam*—this; *bhavān*—yourself.

TRANSLATION

My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon

you. By penance only shall you be able to create the universe as it was before.

PURPORT

In the creation, maintenance and dissolution of the cosmic manifestation, the three deities Brahmā, Viṣṇu and Maheśvara, or Śiva, are respectively in charge. Rudra was advised not to destroy while the period of creation and maintenance was going on, but to situate himself in penance and wait for the time of dissolution, when his services would be called for.

TEXT 19

तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् ।
सर्वभूतगुहावासमञ्जसा विन्दते पुमान् ॥१९॥

tapasaiva paraṁ jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
añjasā vindate pumān

tapasā—by penance; *eva*—only; *param*—the supreme; *jyotiḥ*—light; *bhagavantam*—unto the Personality of Godhead; *adhokṣajam*—He who is beyond the approach of the senses; *sarva-bhūta-guhā-vāsam*—residing in the heart of all living entities; *añjasā*—complete; *vindate*—can know; *pumān*—a person.

TRANSLATION

By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

PURPORT

Rudra was advised by Brahmā to perform penance as an example to his sons and followers that penance is necessary for the attainment of the favor of the Supreme Personality of Godhead. In *Bhagavad-gītā* it is said that the common mass of people follow the path shown by an authority. Thus Brahmā, disgusted with the Rudra generations and afraid of being devoured by the increase of population, asked Rudra to stop producing such an unwanted generation and take to penance for attaining the favor

of the Supreme Lord. We find, therefore, in pictures, that Rudra is always sitting in meditation for the attainment of the favor of the Lord. Indirectly, the sons and followers of Rudra are advised to stop the business of annihilation following the Rudra principle while the peaceful creation of Brahmā is going on.

TEXT 20

मैत्रेय उवाच

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम् ।
बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ॥२०॥

maitreya uvāca
evam ātmabhuvā "diṣṭaḥ
parikramya girāṁ patim
bāḍham ity amum āmantrya
viveśa tapase vanam

maitreyaḥ uvāca—Śrī Maitreya said; *evam*—thus; *ātma-bhuvā*—by Brahmā; *ādiṣṭaḥ*—being so requested; *parikramya*—by circumambulating; *girām*—of the *Vedas*; *patim*—unto the master; *bāḍham*—that is right; *iti*—thus; *amum*—unto Brahmā; *āmantrya*—thus addressing; *viveśa*—entered into; *tapase*—for the matter of penance; *vanam*—into the forest.

TRANSLATION

Śrī Maitreya said: Thus Rudra, being ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

TEXT 21

अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ।
भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥२१॥

athābhidhyāyataḥ sargaṁ
daśa putrāḥ prajajñire
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ

atha—thus; *abhidhyāyataḥ*—while thinking of; *sargam*—creation; *daśa*—ten; *putrāḥ*—sons; *prajajñire*—were begotten; *bhagavat*—regarding the Personality of Godhead; *śakti*—potency; *yuktasya*—empowered with; *loka*—the world; *santāna*—generation; *hetavaḥ*—the causes.

TRANSLATION

Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

TEXT 22

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥२२॥

marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭho dakṣaś ca
daśamas tatra nāradaḥ

marīciḥ, atri, aṅgirasau, pulastyaḥ, pulahaḥ, kratuḥ, bhṛguḥ, vasiṣṭhaḥ, dakṣaḥ—names of sons of Brahmā; *daśamaḥ*—the tenth; *tatra*—there; *nāradaḥ*—Nārada.

TRANSLATION

Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, and the tenth son, Nārada, were thus born.

PURPORT

The whole process of the creation, maintenance and dissolution of the cosmic manifestation is meant to give the conditioned souls a chance to go back home, back to Godhead. Brahmā created Rudra to help him in his creative endeavor, but from the very beginning Rudra began to devour the whole creation, and thus he had to be stopped from such devastating activities. Brahmā therefore created another set of good children who were mostly in favor of worldly fruitive activities. He knew very well, however, that without devotional service to the Lord there is hardly any benefit for the conditioned souls, and therefore he at last created his worthy son Nārada, who is the supreme spiritual master of all transcendentalists. With-

out devotional service to the Lord one cannot make progress in any department of activity, although the path of devotional service is always independent of anything material. It is only the transcendental loving service of the Lord which can deliver the real goal of life, and thus the service rendered by Śrīman Nārada Muni is the highest among all the sons of Brahmā.

TEXT 23

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः ।
प्राणाद्वसिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः ॥२३॥

utsaṅgān nārado jajñe
dakṣo 'ṅguṣṭhāt svayam-bhuvaḥ
prāṇād vasiṣṭhaḥ sañjāto
bhṛgus tvaci karāt kratuḥ

utsaṅgāt—by transcendental deliberation; *nāradaḥ*—Mahāmuni Nārada; *jajñe*—generated; *dakṣaḥ*—Dakṣa; *aṅguṣṭhāt*—from the thumb; *svayam-bhuvaḥ*—of Brahmā; *prāṇāt*—from the life air or breathing; *vasiṣṭhaḥ*—Vasiṣṭha; *sañjātaḥ*—was born; *bhṛguḥ*—the sage Bhṛgu; *tvaci*—from the touch; *karāt*—from the hand; *kratuḥ*—the sage Kratu.

TRANSLATION

Nārada was born from the deliberation of Brahmā, which is the best part of his body. Vasiṣṭha was born from his breathing, Dakṣa from a thumb, Bhṛgu from his touch, and Kratu from his hand.

PURPORT

Nārada was born from the best deliberation of Brahmā because Nārada was able to deliver the Supreme Lord to anyone he liked. The Supreme Personality of Godhead cannot be realized by any amount of Vedic knowledge nor by any number of penances. But a pure devotee of the Lord like Nārada can deliver the Supreme Lord by his good will. The very name Nārada suggests that he can deliver the Supreme Lord. *Nāra* means the Supreme Lord, and *da* means one who can deliver. That he can deliver the Supreme Lord does not mean that the Lord is like a commodity that can be delivered to any person. But Nārada can deliver to anyone the transcendental loving service of the Lord as a servitor, friend, parent or lover,

as one may desire out of one's own transcendental love for the Lord. In other words, it is Nārada only who can deliver the path of *bhakti-yoga*, the highest mystic means for attainment of the Supreme Lord.

TEXT 24

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः ।
अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् ॥२४॥

pulaho nābhito jajñe
pulastyaḥ karṇayor ṛṣiḥ
aṅgirā mukhato 'kṣṇo 'trir
marīcir manaso 'bhavat

pulahaḥ—the sage Pulaha; *nābhitaḥ*—from the navel; *jajñe*—generated; *pulastyaḥ*—the sage Pulastya; *karṇayoḥ*—from the ears; *ṛṣiḥ*—the great sage; *aṅgirāḥ*—the sage Aṅgirā; *mukhataḥ*—from the mouth; *akṣṇaḥ*—from the eyes; *atriḥ*—the sage Atri; *marīciḥ*—the sage Marīci; *manasaḥ*—from the mind; *abhavat*—appeared.

TRANSLATION

Pulastya was generated from the ears, Aṅgirā from the mouth, Atri from the eyes, Marīci from the mind and Pulaha from the navel of Brahmā.

TEXT 25

धर्मः स्तनाद्दक्षिणतो यत्र नारायणः स्वयम् ।
अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयङ्करः ॥२५॥

dharmaḥ stanād dakṣiṇato
yatra nārāyaṇaḥ svayam
adharmaḥ pṛṣṭhato yasmān
mṛtyur loka-bhayaṅ-karaḥ

dharmaḥ—religion; *stanāt*—from the breast; *dakṣiṇataḥ*—on the right side; *yatra*—wherein; *nārāyaṇaḥ*—the Supreme Lord; *svayam*—personally; *adharmaḥ*—irreligion; *pṛṣṭhataḥ*—from the back; *yasmāt*—from which; *mṛtyuḥ*—death; *loka*—to the living entity; *bhayam-karaḥ*—horrible.

TRANSLATION

Religion was manifested from the breast of Brahmā, wherein is seated the Supreme Personality of Godhead Nārāyaṇa, and irreligion appeared from his back, where horrible death takes place for the living entity.

PURPORT

That religion was manifested from the place where the Personality of Godhead is personally situated is very significant because religion means devotional service to the Personality of Godhead, as confirmed in *Bhagavad-gītā* as well as the *Bhāgavatam.* In *Bhagavad-gītā* the last instruction is to give up all other engagements in the name of religion and take shelter of the Personality of Godhead. *Śrīmad-Bhāgavatam* also confirms that the highest perfection of religion is that which leads to the devotional service of the Lord, unmotivated and unhampered by material impediments. Religion in its perfect form is the devotional service of the Lord, and irreligion is just the opposite. The heart is the most important part of the body, whereas the back is the most neglected part. When one is attacked by an enemy one is apt to endure attacks from the back and protect himself carefully from all attacks on the chest. All types of irreligion spring from the back of Brahmā, whereas real religion, the devotional service of the Lord, is generated from the chest, the seat of Nārāyaṇa. Anything which does not lead to the devotional service of the Lord is irreligion, and anything which leads to the devotional service of the Lord is called religion.

TEXT 26

हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात् ।
आस्याद्वाक्सिन्धवो मेढ्रान्निर्ऋतिः पायोरघाश्रयः ॥२६॥

hṛdi kāmo bhruvaḥ krodho
lobhaś cādharadacchadāt
āsyād vāk sindhavo meḍhrān
nirṛtiḥ pāyor aghāśrayaḥ

hṛdi—from the heart; *kāmaḥ*—lust; *bhruvaḥ*—from the eyebrows; *krodhaḥ*—anger; *lobhaḥ*—greed; *ca*—also; *adhara-dacchadāt*—from between the lips; *āsyāt*—from the mouth; *vāk*—speaking; *sindhavaḥ*—the seas; *meḍhrāt*—from the penis; *nirṛtiḥ*—low activities; *pāyoḥ*—from the anus; *agha-āśrayaḥ*—reservoir of all vices.

TRANSLATION

Lust and desire became manifested from the heart of Brahmā, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.

PURPORT

A conditioned soul is under the influence of mental speculation. However great one may be in the estimation of mundane education and learning, he cannot be free from the influence of psychic activities. Therefore it is very difficult to give up lust and the desires for low activities until one is in the line of devotional service to the Lord. When one is frustrated in lust and low desires, anger is generated from the mind and is expressed from between the eyebrows. Ordinary men are therefore advised to concentrate the mind by focusing on the place in between the eyebrows, whereas the devotees of the Lord are already practiced to place the Supreme Personality of Godhead on the seat of their minds. The theory of becoming desireless is untenable because the mind cannot be made desireless. When it is recommended that one should be desireless, it is understood that one should not desire things which are destructive to spiritual values. A devotee of the Lord always has the Lord in his mind, and thus he does not need to be desireless because all his desires are in relationship with the service of the Lord. The power of speaking is called Sarasvatī, or the goddess of learning, and the birthplace of the goddess of learning is the mouth of Brahmā. Even if a man is endowed with the favor of the goddess of learning, it is quite possible for his heart to be full of lust and material desire and his eyebrows to display symptoms of anger. One may be very learned in the mundane estimation, but that does not mean that he is free from all low activities of lust and anger. Good qualifications can only be expected from a pure devotee who is always engaged in the thought of the Lord, or in *samādhi,* with faith.

TEXT 27

छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः ।
मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ॥२७॥

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuḥ
manaso dehataś cedaṁ
jajñe viśva-kṛto jagat

chāyāyāḥ—by the shadow; *kardamaḥ*—Kardama Muni; *jajñe*—became manifested; *devahūtyāḥ*—of Devahūti; *patiḥ*—husband; *prabhuḥ*—the master; *manasaḥ*—from the mind; *dehataḥ*—from the body; *ca*—also; *idam*—this; *jajñe*—developed; *viśva*—the universe; *kṛtaḥ*—of the creator; *jagat*—cosmic manifestation.

TRANSLATION

Sage Kardama, husband of the great Devahūti, was manifested from the shadow of Brahmā. Thus all became manifested either from the body or the mind of Brahmā.

PURPORT

Although one of the three modes of material nature is always prominent, they are never represented unalloyed by one another. Even in the most prominent existence of the two lower qualities, the modes of passion and ignorance, there is sometimes a tinge of the mode of goodness. Therefore all the sons generated from the body or the mind of Brahmā were in the modes of passion and ignorance, but some of them, like Kardama, were born in the mode of goodness. Nārada was born in the transcendental state of Brahmā.

TEXT 28

वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः ।
अकामां चकमे क्षत्तः सकाम इति नः श्रुतम् ॥२८॥

vācaṁ duhitaraṁ tanvīṁ
svayam-bhūr haratīṁ manaḥ
akāmāṁ cakame kṣattaḥ
sakāma iti naḥ śrutam

vācam—Vāk; *duhitaram*—unto the daughter; *tanvīm*—born of his body; *svayam-bhūḥ*—Brahmā; *haratīm*—attracting; *manaḥ*—his mind; *akāmām*—without being sexually inclined; *cakame*—desired; *kṣattaḥ*—O Vidura; *sa-kāmaḥ*—being sexually inclined; *iti*—thus; *naḥ*—we; *śrutam*—have heard.

TRANSLATION

O Vidura, we have heard that Brahmā had a daughter named Vāk who

was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

PURPORT

Balavān indriya-grāmo vidvāṁsam api karṣati. It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man. Therefore it is advised that one should not indulge in living alone even with one's mother, sister or daughter. *Vidvāṁsam api karṣati* means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahmā, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahmā himself, although he is the primeval living being and the most learned within the whole universe. If Brahmā could be a victim of the sexual urge, then what of others, who are prone to so many mundane frailties? This extraordinary immorality on the part of Brahmā was heard to have occurred in some particular *kalpa*, but it could not have happened in the *kalpa* in which Brahmā heard directly from the Lord the four essential verses of *Śrīmad-Bhāgavatam* because the Lord benedicted Brahmā, after giving him lessons on the *Bhāgavatam*, that he would never be bewildered in any *kalpa* whatsoever. This indicates that before the hearing of *Śrīmad-Bhāgavatam* he might have fallen a victim to such sensuality, but after hearing *Śrīmad-Bhāgavatam* directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestrictedly mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahmā just to bring to our notice this great danger.

TEXT 29

तमधर्मे कृतमतिं विलोक्य पितरं सुताः ।
मरीचिमुख्या मुनयो विश्रम्भात्प्रत्यबोधयन् ॥२९॥

tam adharme kṛta-matiṁ
vilokya pitaraṁ sutāḥ

marīci-mukhyā munayo
viśrambhāt pratyabodhayan

tam—unto him; *adharme*—in the matter of immorality; *kṛta-matim*—the mind being so given; *vilokya*—seeing thus; *pitaram*—unto the father; *sutāḥ*—sons; *marīci-mukhyāḥ*—headed by Marīci; *munayaḥ*—sages; *viśrambhāt*—with due respect; *pratyabodhayan*—submitted as follows.

TRANSLATION

Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.

PURPORT

The sages like Marīci were not in the wrong in submitting their protests against the acts of their great father. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show, otherwise such a great personality could not have committed such a mistake. It might be that Brahmā wanted to warn his subordinates about human frailties in their dealings with women. This is always very dangerous for persons who are on the path of self-realization. Therefore, great personalities like Brahmā, even when in the wrong, should not be neglected, nor could the great sages headed by Marīci show any disrespect because of his extraordinary behavior.

TEXT 30

नैतत्पूर्वैः कृतं त्वद्ये न करिष्यन्ति चापरे ।
यस्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥३०॥

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yas tvaṁ duhitaraṁ gaccher
anigṛhyāṅgajaṁ prabhuḥ

na—never; *etat*—such a thing; *pūrvaiḥ*—by any other Brahmā, or yourself in any previous *kalpa*; *kṛtam*—performed; *tvat*—by you; *ye*—that which; *na*—nor; *kariṣyanti*—will do; *ca*—also; *apare*—anyone else; *yaḥ*—that which; *tvam*—you; *duhitaram*—unto the daughter; *gaccheḥ*—would go; *anigṛhya*—without controlling; *aṅgajam*—sex desire; *prabhuḥ*—O father.

TRANSLATION

O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by yourself in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

PURPORT

The post of Brahmā is the supermost post in the universe, and it appears that there are many Brahmās and many universes besides the one in which we are situated. One who fills this post must be ideal in behavior, for Brahmā sets the example for all living entities. Brahmā, the living entity who is the most pious and spiritually elevated, is entrusted with a post next to that of the Personality of Godhead.

TEXT 31

तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ।
यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥३१॥

tejīyasām api hy etan
na suślokyaṁ jagadguro
yad-vṛttam anutiṣṭhan vai
lokaḥ kṣemāya kalpate

tejīyasām—of the most powerful; *api*—also; *hi*—certainly; *etat*—such an act; *na*—not suitable; *suślokyam*—good behavior; *jagat-guro*—O spiritual master of the universe; *yat*—whose; *vṛttam*—character; *anutiṣṭhan*—following; *vai*—certainly; *lokaḥ*—the world; *kṣemāya*—for prosperity; *kalpate*—becomes eligible.

TRANSLATION

Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

PURPORT

It is said that a supremely powerful living entity can do anything and everything he likes and such acts do not affect him in any way. For

example, the sun, the most powerful fiery planet in the universe, can evaporate water from anywhere and still remain as powerful. The sun evaporates water from filthy places and yet is not infected with the quality of the filth. Similarly, Brahmā remains unimpeachable in all conditions. But still, since he is the spiritual master of all living entities, his behavior and character should be so ideal that people will follow such sublime behavior and derive the highest spiritual benefit. Therefore, he should not have acted as he did.

TEXT 32

तस्मै नमो भगवते य इदं स्वेन रोचिषा ।
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ॥३२॥

tasmai namo bhagavate
ya idaṁ svena rociṣā
ātmasthaṁ vyañjayāmāsa
sa dharmaṁ pātum arhati

tasmai—unto Him; *namaḥ*—obeisances; *bhagavate*—unto the Personality of Godhead; *yaḥ*—who; *idam*—this; *svena*—by His own; *rociṣā*—effulgence; *ātma-stham*—situated in Himself; *vyañjayāmāsa*—has manifested; *saḥ*—He; *dharmam*—religion; *pātum*—for protection; *arhati*—may kindly do so.

TRANSLATION

Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

PURPORT

Lust for sexual intercourse is so strong that it appears herein that Brahmā could not be dissuaded from his determination in spite of the appeal by his great sons like Marīci. Therefore, the great sons began to pray to the Supreme Lord for the good sense of Brahmā. It is only by the grace of the Supreme Lord that one can be protected from the allurement of lusty material desires. The Lord gives protection to devotees who are always engaged in His transcendental loving service, and by His causeless mercy He forgives the accidental fall of a devotee. Therefore, sages like Marīci prayed for the mercy of the Lord, and their prayer was fruitful.

TEXT 33

स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ।
प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ।
तां दिशो जगृहुर्घोरां नीहारं यद्विदुस्तमः ॥३३॥

sa itthaṁ gṛṇataḥ putrān
puro dṛṣṭvā prajā-patīn
prajāpati-patis tanvaṁ
tatyāja vrīḍitas tadā
tāṁ diśo jagṛhur ghorāṁ
nīhāraṁ yad vidus tamaḥ

saḥ—he (Brahmā); *ittham*—thus; *gṛṇataḥ*—speaking; *putrān*—sons; *puraḥ*—before; *dṛṣṭvā*—seeing; *prajā-patīn*—all the progenitors of living entities; *prajāpati-patiḥ*—the father of all of them (Brahmā); *tanvam*—body; *tatyāja*—quit; *vrīḍitaḥ*—ashamed; *tadā*—at that time; *tām*—that body; *diśaḥ*—all directions; *jagṛhuḥ*—accepted; *ghorām*—blamable; *nīhāram*—fog; *yat*—which; *viduḥ*—they know as; *tamaḥ*—darkness.

TRANSLATION

The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body which he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.

PURPORT

The best way to compensate for one's sinful acts is to give up one's body at once, and Brahmā, the leader of the living entities, showed this by his personal example. Brahmā has a fabulous duration of life, but he was obliged to give up his body due to his grievous sin, even though he had merely contemplated it in his mind without having actually done it.

This is a lesson for the living entities how sinful an act it is to indulge in unrestricted sex life. Even to think of abominable sex life is sinful, and to compensate for such sinful acts, one has to give up his body. In other words, one's duration of life, blessings, opulence, etc., are decreased by sinful acts, and the most dangerous type of sinful act is unrestricted sex.

Ignorance is the cause of sinful life, or sinful life is the cause of gross ignorance. The feature of ignorance is darkness or fog. Darkness or fog

still covers the whole universe, and the sun is the only counteracting principle. One who takes shelter of the Lord, the perpetual light, has no fear of being annihilated in the darkness of fog or ignorance.

TEXT 34

कदाचिद् ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात् ।
कथं स्रक्ष्याम्यहं लोकान् समवेतान् यथा पुरा॥३४॥

kadācid dhyāyataḥ sraṣṭur
vedā āsaṁś catur-mukhāt
kathaṁ srakṣyāmy ahaṁ lokān
samavetān yathā purā

kadā-cit—once upon a time; *dhyāyataḥ*—while contemplating; *sraṣṭuḥ*—of Brahmā; *vedāḥ*—the Vedic literature; *āsan*—became manifested; *catur-mukhāt*—from the four mouths; *katham srakṣyāmi*—how shall I create; *aham*—myself; *lokān*—all these worlds; *samavetān*—assembled; *yathā*—as they were; *purā*—in the past.

TRANSLATION

Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

PURPORT

As a fire can consume anything and everything without being contaminated, so, by the grace of the Lord, the fire of Brahmā's greatness consumed his desire for the sinful act of sex with his daughter. The *Vedas* are the source of all knowledge, and they were first revealed to Brahmā by the mercy of the Supreme Personality of Godhead while Brahmā was thinking of recreating the material world. Brahmā is powerful by dint of his devotional service unto the Lord, and the Lord is always ready to forgive His devotee if by chance he falls down from the noble path of devotional service. The *Śrīmad-Bhāgavatam* confirms this as follows (*Bhāg.* 11.5.42):

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathaṁ-cid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

"Any person who is engaged one hundred percent in the transcendental loving service of the Lord, at His lotus feet, is very dear to the Personality of Godhead Hari, and the Lord, being situated in the heart of the devotee, excuses all kinds of sins committed by chance." It was never expected that a great personality like Brahmā would ever think of sex indulgence with his daughter. The example shown by Brahmā only suggests that the power of material nature is so strong that it can act upon everyone, even Brahmā. Brahmā was saved by the mercy of the Lord with a little punishment, but by the grace of the Lord he did not lose his prestige as the great Brahmā.

TEXT 35

चातुर्होत्रं कर्मतन्त्रमुपवेदनयैः सह ।
धर्मस्य पादाश्चत्वारस्तथैवाश्रमवृत्तयः ॥३५॥

cātur-hotraṁ karma-tantram
upaveda-nayaiḥ saha
dharmasya pādāś catvāras
tathaivāśrama-vṛttayaḥ

cātuḥ—four; *hotram*—paraphernalia for sacrifice; *karma*—action; *tantram*—expansions of such activities; *upaveda*—supplementary to the *Vedas*; *nayaiḥ*—by logical conclusions; *saha*—along with; *dharmasya*—of religiosity; *pādāḥ*—principles; *catvāraḥ*—four; *tathā eva*—in the same way; *āśrama*—social orders; *vṛttayaḥ*—occupations.

TRANSLATION

The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders, all became manifest.

PURPORT

Eating, sleeping, defending and mating are the four principles of material bodily demands which are common to both the animals and human society. To distinguish human society from the animals there is the

performance of religious activities in terms of the social statuses and orders of life. They are all clearly mentioned in the Vedic literatures and were manifested by Brahmā when the four *Vedas* were generated from his four mouths. Thus the duties of humankind in terms of the statuses and social orders were established to be observed by the civilized man. Those who traditionally follow these principles are called Āryans, or progressive human beings.

TEXT 36

विदुर उवाच

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत्।
यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन ॥३६॥

vidura uvāca
sa vai viśva-sṛjām īśo
vedādīn mukhato'sṛjat
yad yad yenāsṛjad devas
tan me brūhi tapodhana

vidurah uvāca—Vidura said; *saḥ*—he (Brahmā); *vai*—certainly; *viśva*—the universe; *sṛjām*—of those who created; *īśaḥ*—the controller; *veda-ādīn*—the *Vedas*, etc.; *mukhataḥ*—from the mouth; *asṛjat*—established; *yat*—that; *yat*—which; *yena*—by which; *asṛjat*—created; *devaḥ*—the god; *tat*—that; *me*—unto me; *brūhi*—please explain; *tapaḥ-dhana*—O sage whose only wealth is penance.

TRANSLATION

Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahmā established the Vedic knowledge which emanated from his mouth.

TEXT 37

मैत्रेय उवाच

ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ।
शास्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात् ॥३७॥

maitreya uvāca
ṛg-yajuḥ-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram ijyāṁ stuti-stomaṁ
prāyaś-cittaṁ vyadhāt kramāt

maitreyaḥ uvāca—Maitreya said; *ṛk-yajuḥ-sāma-atharva*—the four *Vedas; ākhyān*—of the name; *vedān*—Vedic literatures; *pūrva-ādibhiḥ*—beginning with the front; *mukhaiḥ*—by the mouths; *śāstram*—Vedic hymns not pronounced before; *ijyām*—priestly rituals; *stuti-stomam*—the subject matter of the reciters; *prāyaḥ-cittam*—transcendental activities; *vyadhāt*—established; *kramāt*—one after another.

TRANSLATION

Maitreya said: Beginning from the front face of Brahmā, gradually the four Vedas—Ṛk, Yajuḥ, Sāma and Atharva—became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.

TEXT 38

आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः ।
स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः ॥३८॥

āyur-vedaṁ dhanur-vedaṁ
gāndharvaṁ vedam ātmanaḥ
sthāpatyaṁ cāsṛjad vedaṁ
kramāt pūrvādibhir mukhaiḥ

āyuḥ-vedam—medical science; *dhanuḥ-vedam*—military science; *gāndharvam*—musical art; *vedam*—they are all Vedic knowledge; *ātmanaḥ*—of his own; *sthāpatyaṁ*—architectural; *ca*—also; *asṛjat*—created; *vedam*—knowledge; *kramāt*—respectively; *pūrva-ādibhiḥ*—beginning from the front face; *mukhaiḥ*—mouth.

TRANSLATION

He also created the medical science, military art, musical art, and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.

PURPORT

The *Vedas* contain perfect knowledge, which includes all kinds of knowledge necessary for human society, not only on this particular planet but on other planets as well. It is understood that military art is also necessary knowledge for the upkeep of social order, as is the art of music. All these groups of knowledge are called the *Upapurāṇa*, or supplements of the *Vedas*. Spiritual knowledge is the main topic of the *Vedas*, but to help the human being's spiritual pursuit of knowledge, the other information, as above mentioned, forms necessary branches of the Vedic knowledge.

TEXT 39

इतिहासपुराणानि पञ्चमं वेदमीश्वरः ।
सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥३९॥

itihāsa-purāṇāni
pañcamaṁ vedam īśvaraḥ
sarvebhya eva vaktrebhyaḥ
sasṛje sarva-darśanaḥ

itihāsa—histories; *purāṇāni*—the *Purāṇas* (supplementary *Vedas*); *pañcamam*—the fifth; *vedam*—the Vedic literature; *īśvaraḥ*—the Lord; *sarvebhyaḥ*—all together; *eva*—certainly; *vaktrebhyaḥ*—from his mouths; *sasṛje*—created; *sarva*—all around; *darśanaḥ*—one who can see all time.

TRANSLATION

Then he created the fifth Veda—the Purāṇas and the histories—from all his mouths, since he could see all the past, present and future.

PURPORT

There are histories of particular countries and nations and of the world, but the *Purāṇas* are the histories of the universe, not only in one millennium, but in many *kalpas*. Brahmā has knowledge of those historical facts, and therefore all the *Purāṇas* are histories. As originally composed by Brahmā, they are part of the *Vedas* and are called the fifth *Veda*.

TEXT 40

षोडश्युक्थौ पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ ।
आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम् ॥४०॥

ṣoḍaśy-ukthau pūrva-vaktrāt
purīṣy-agniṣṭutāv atha
āptoryāmātirātrau ca
vājapeyaṁ sagosavam

ṣoḍaśī-ukthau—types of sacrifices; *pūrva-vaktrāt*—from the eastern mouth; *purīṣi-agniṣṭutau*—types of sacrifices; *atha*—then; *āptoryāma-atirātrau*—types of sacrifices; *ca*—and; *vājapeyam*—type of sacrifice; *sagosavam*—type of sacrifice.

TRANSLATION

All the different varieties of fire sacrifices [ṣoḍaśī, uktha, purīṣi, agniṣṭoma, āptoryāma, atirātra, vājapeya and gosava] became manifested from the eastern mouth of Brahmā.

TEXT 41

विद्या दानं तपः सत्यं धर्मस्येति पदानि च ।
आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः ॥४१॥

vidyā dānaṁ tapaḥ satyaṁ
dharmasyeti padāni ca
āśramāṁś ca yathā-saṅkhyam
asṛjat saha vṛttibhiḥ

vidyā—education; *dānam*—charity; *tapaḥ*—penance; *satyam*—truth; *dharmasya*—of religion; *iti*—thus; *padāni*—four legs; *ca*—also; *āśramān*—orders of life; *ca*—also; *yathā*—as they are; *saṅkhyam*—in number; *asṛjat*—created; *saha*—along with; *vṛttibhiḥ*—by vocations.

TRANSLATION

Education, charity, penance and truth are said to be the four legs of religion and to learn this there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.

PURPORT

The nucleus of the four social orders—*brahmacarya* or student life, *gṛhastha* or household family life, *vānaprastha* or retired life for practicing penance, and *sannyāsa* or renounced life for preaching the truth—is the four legs of religion. The vocational divisions are the *brāhmaṇas* or the intelligent class, the *kṣatriyas* or administrative class, the *vaiśyas* or mercantile productive class, and the *śūdras* or general laborer class who have no specific qualifications. All were systematically planned and created by Brahmā for the regular promotion of self-realization. Student life is meant for acquiring the best education; household family life is meant for gratifying the senses, provided it is performed with a charitable disposition of mind. Retirement from household life is meant for penance, for advancement of spiritual life, and renounced life is meant for preaching the Absolute Truth to the people in general. The combined actions of all members of society make the whole situation favorable for the upliftment of the mission of human life. The beginning of this social institution is based on education meant for purifying the animal propensities of the human being. The highest purificatory process is knowledge of the Supreme Personality of Godhead, the purest of the pure.

TEXT 42

सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा ।
वार्तासञ्चयशालीनशिलोञ्छ इति वै गृहे ॥४२॥

sāvitraṁ prājāpatyaṁ ca
brāhmaṁ cātha bṛhat tathā
vārtā sañcaya-śālīna-
śiloñcha iti vai gṛhe

sāvitram—the thread ceremony of the twice-born; *prājāpatyam*—to execute the vow for one year; *ca*—and; *brāhmam*—acceptance of the *Vedas*; *ca*—and; *atha*—also; *bṛhat*—complete abstinence from sex life; *tathā*—then; *vārtā*—vocation in terms of Vedic sanction; *sañcaya*—professional duty; *śālīna*—livelihood without asking anyone for cooperation; *śiloñcha*—picking up rejected grains; *iti*—thus; *vai*—even though; *gṛhe*—in household life.

TRANSLATION

Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sex life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone's cooperation by picking up rejected grains.

PURPORT

During student life the *brahmacārīs* were given full instructions about the importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students who were unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a permanent *brahmacārī,* observing complete abstinence from sex life for his whole life. It all depended on the quality of the student's training. We had the opportunity to meet an avowed *brahmacārī* in the personality of our spiritual master, Oṁ Viṣṇupāda Śrī-Śrīmad Bhaktisiddhānta Gosvāmī Mahārāja. Such a great soul is called a *naiṣṭhika-brahmacārī*.

TEXT 43

वैखानसा वालखिल्यौदुम्बराः फेनपा वने ।
न्यासे कुटीचकः पूर्वं बह्वोदो हंसनिष्क्रियौ ॥४३॥

vaikhānasā vālakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭī-cakaḥ pūrvaṁ
bahvodo haṁsa-niṣkriyau

vaikhānasāḥ—the section of men who retire from active life and live on half-boiled meals; *vālakhilya*—one who quits his former stock of grains on receipt of more; *audumbarāḥ*—one who lives on what he gets from the direction towards which he starts after rising from bed; *phenapāḥ*—one who lives on the fruits which automatically fall from the tree; *vane*—in the forest; *nyāse*—in the order of renunciation; *kuṭī-cakaḥ*—life in the family without attachment; *pūrvam*—in the beginning; *bahvodaḥ*—giving up all material activities and engaging fully in transcendental service; *haṁsaḥ*—

fully engaged in transcendental knowledge; *niṣkriyau*—stopping all kinds of activities.

TRANSLATION

The four divisions of retired life are the vaikhānasas, vālakhilyas, auḍumbaras and phenapas. The four divisions of the renounced order of life are the kuṭī-cakas, bahvodas, haṁsas and niṣkriyas. All these were manifested from Brahmā.

PURPORT

The *varṇāśrama-dharma,* or the institution of the four divisions and orders of social and spiritual life, is not a new invention of the modern age, as proposed by the less intelligent. It is an institution established by Brahmā from the beginning of the creation. This is also confirmed in the *Bhagavad-gītā,* in the Fourth Chapter: *cātur-varṇyaṁ mayā sṛṣṭam* (Bg. 4.13).

TEXT 44

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च।
एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दहतः ॥४४॥

ānvīkṣikī trayī vārtā
daṇḍa-nītis tathaiva ca
evaṁ vyāhṛtayaś cāsan
praṇavo hyasya dahrataḥ

ānvīkṣikī—logic; *trayī*—the three goals, namely religion, economy and salvation; *vārtā*—sense gratification; *daṇḍa*—law and order; *nītiḥ*—moral codes; *tathā*—as also; *eva ca*—respectively; *evam*—thus; *vyāhṛtayaḥ*—the celebrated hymns *bhūḥ, bhuvaḥ,* and *svaḥ*; *ca*—also; *āsan*—came into existence; *praṇavaḥ*—the *oṁkāra*; *hi*—certainly; *asya*—of him (Brahmā); *dahrataḥ*—from the heart.

TRANSLATION

The science of logical argument, the Vedic goals of life, law and order, moral codes, and the celebrated hymns bhūḥ, bhuvaḥ and svaḥ all became manifested from the mouths of Brahmā, and the praṇava oṁkāra was manifested from his heart.

TEXT 45

तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः।
त्रिष्टुम्मांसात्स्नुतोऽनुष्टुब्जगत्यस्थ्नः प्रजापतेः॥४५॥

tasyoṣṇig āsīl lomabhyo
gāyatrī ca tvaco vibhoḥ
triṣṭum māṁsāt snuto'nuṣṭub
jagaty asthnaḥ prajāpateḥ

tasya—his; *uṣṇik*—one of the Vedic meters; *āsīt*—generated; *lomabhyaḥ*—from the hairs on the body; *gāyatrī*—the principal Vedic hymn; *ca*—also; *tvacaḥ*—from the skin; *vibhoḥ*—of the lord; *triṣṭubh*—a particular type of poetic meter; *māṁsāt*—from the flesh; *snutaḥ*—from the sinews; *anuṣṭabh*—another type of poetic meter; *jagati*—another type of poetic meter; *asthnaḥ*—from the bones; *prajāpateḥ*—of the father of the living entities.

TRANSLATION

Thereafter the art of literary expression, uṣṇik, was generated from the hairs on the body of the almighty Prajāpati. The principal Vedic hymn, gāyatrī, was generated from the skin, triṣṭup from the flesh, anuṣṭup from the veins, and jagatī from the bones of the lord of the living entities.

TEXT 46

मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत्॥४६॥

majjāyāḥ paṅktir utpannā
bṛhatī prāṇato 'bhavat

majjāyāḥ—from the bone marrow; *paṅktiḥ*—the particular type of verse; *utpannā*—became manifested; *bṛhatī*—another type of verse; *prānataḥ*—out of the life breathing; *abhavat*—generated.

TRANSLATION

The art of writing verse, paṅkti, became manifested from the bone marrow, and that of bṛhatī, another type of verse, was generated from the life-breath of the lord of the living entities.

TEXT 47

स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृत ।
ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः ।
स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः ॥४७॥

sparśas tasyābhavaj jīvaḥ
svaro deha udāhṛta
ūṣmāṇam indriyāṇy āhur
antaḥsthā balam ātmanaḥ
svarāḥ sapta vihāreṇa
bhavanti sma prajāpateḥ

sparśaḥ—the set of letters from *ka* to *ma*; *tasya*—his; *abhavat*—became; *jīvaḥ*—the soul; *svaraḥ*—vowels; *dehaḥ*—his body; *udāhṛtaḥ*—are expressed; *ūṣmāṇam*—the letters *śa, ṣa, sa* and *ha*; *indriyāṇi*—the senses; *āhuḥ*—are called; *antaḥsthāḥ*—the set of letters so known (*ya, ra, la* and *va*); *balam*—energy; *ātmanaḥ*—of his self; *svarāḥ*—music; *sapta*—seven; *vihāreṇa*—by the sensual activities; *bhavanti sma*—became manifested; *prajāpateḥ*—of the lord of the living entities.

TRANSLATION

Brahmā's soul manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

PURPORT

In Sanskrit there are thirteen vowels and thirty-five consonants. The vowels are *a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, e, ai, o, au,* and the consonants are *ka, kha, ga, gha,* etc. Amongst the consonants, the first twenty-five letters are called the *sparśas*. There are also four *antaḥsthas*. Of the *ūṣmas* there are three *s*'s, called *tālavya, mūrdhanya* and *danta*. The musical notes are *ṣa, ṛ, gā, ma, pa, dha,* and *ni*. All these sound vibrations are originally called *śabda-brahma*, or spiritual sound. It is said, therefore, that Brahmā

was created in the Mahā-kalpa as the incarnation of spiritual sound. The *Vedas* are spiritual sound, and therefore there is no need of material interpretation for the sound vibration of the Vedic literature. The *Vedas* should be vibrated as they are, although they are symbolically represented with letters which are known to us materially. At the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore called illusion in the proper sense of the term. For those who are realized souls there is nothing but spirit.

TEXT 48

शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः ।
ब्रह्मावभाति विततो नानाशक्त्युपबृंहितः ॥४८॥

śabda-brahmātmanas tasya
vyaktāvyaktātmanaḥ paraḥ
brahmāvabhāti vitato
nānā-śakty-upabṛṁhitaḥ

śabda-brahma—transcendental sound; *ātmanaḥ*—of the Supreme Lord; *tasya*—His; *vyakta*—manifested; *avyakta-ātmanaḥ*—of the unmanifested; *paraḥ*—transcendental; *brahma*—the Absolute; *avabhāti*—completely manifested; *vitataḥ*—distributing; *nānā*—multifarious; *śakti*—energies; *upabṛṁhitaḥ*—invested with.

TRANSLATION

Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahmā is the complete form of the Absolute Truth and is invested with multifarious energies.

PURPORT

The post of Brahmā is the highest responsible post within the universe, and it is offered to the most perfect personality of the universe. Sometimes the Supreme Personality of Godhead has to become Brahmā when there is no suitable living being to occupy the post. In the material world, Brahmā is the complete representation of the Supreme Personality of Godhead, and transcendental sound, *praṇava*, comes from him. He is therefore invested with multifarious energies, from which all the demigods like Indra,

Candra and Varuṇa are manifested. His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter. There is a purpose for the exhibition of such a tendency by Brahmā, and he is not to be condemned like an ordinary living entity.

TEXT 49

ततोऽपरामुपादाय स सर्गाय मनो दधे ॥४९॥

tato' parām upādāya
sa sargāya mano dadhe

tataḥ—thereafter; *aparām*—another; *upādāya*—having accepted; *saḥ*—he; *sargāya*—in the matter of creation; *manaḥ*—mind; *dadhe*—gave attention.

TRANSLATION

Thereafter Brahmā accepted another body in which sex life was not forbidden, and thus he engaged himself in the matter of further creation.

PURPORT

In his former body, which was transcendental, affection for sex life was forbidden, and Brahmā therefore had to accept another body to allow himself to be connected with sex. He thus engaged himself in the matter of creation. His former body transformed into fog, as previously described.

TEXT 50

ऋषीणां भूरिवीर्याणामपि सर्गमविस्तृतम् ।
ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव ॥५०॥

ṛṣīṇāṁ bhūrivīryāṇām
api sargam avistṛtam
jñātvā tad dhṛdaye bhūyaś
cintayāmāsa kaurava

ṛṣīṇām—of the great sages; *bhūri-vīryāṇām*—with great potential power; *api*—in spite of; *sargam*—the creation; *avistṛtam*—not extended; *jñātvā*—know-

ing; *tat*—that; *hṛdaye*—in his heart; *bhūyaḥ*—again; *cintayāmāsa*—he began to consider; *kaurava*—O son of the Kurus.

TRANSLATION

O son of the Kurus, when Brahmā saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he began to seriously consider how the population could be increased.

TEXT 51

अहो अद्भुतमेतन्मे व्यापृतस्यापि नित्यदा ।
न ह्येधन्ते प्रजा नूनं दैवमत्र विघातकम् ॥५१॥

aho adbhutam etan me
vyāpṛtasyāpi nityadā
na hy edhante prajā nūnaṁ
daivam atra vighātakam

aho—alas; *adbhutam*—it is wonderful; *etat*—this; *me*—for me; *vyāpṛtasya*—being busy; *api*—although; *nityadā*—always; *na*—does not; *hi*—certainly; *edhante*—generate; *prajāḥ*—living entities; *nūnam*—however; *daivam*—destiny; *atra*—herein; *vighātakam*—against.

TRANSLATION

Brahmā thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune save and except destiny.

TEXT 52

एवं युक्तकृतस्तस्य दैवश्चावेक्षतस्तदा ।
कस्य रूपमभूद् द्वेधा यत्कायमभिचक्षते ॥५२॥

evaṁ yukta-kṛtas tasya
daivañ cāvekṣatas tadā
kasya rūpam abhūd dvedhā
yat kāyam abhicakṣate

evam—thus; *yukta*—contemplating; *kṛtaḥ*—while doing so; *tasya*—his; *daivam*—supernatural power; *ca*—also; *avekṣataḥ*—observing; *tadā*—at that time; *kasya*—of Brahmā; *rūpam*—form; *abhūt*—became manifested; *dvedhā*—twofold; *yat*—which is; *kāyam*—his body; *abhicakṣate*—is said to be.

TRANSLATION

While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahmā.

PURPORT

Two bodies came out from the body of Brahmā. One had a moustache, and the other had swollen breasts. No one can explain the source of their manifestation, and therefore up until today they are known as the *kāyam*, or the body of Brahmā, with no indication of their relationship as his son or daughter.

TEXT 53

ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥५३॥

tābhyāṁ rūpa-vibhāgābhyāṁ
mithunaṁ samapadyata

tābhyām—of them; *rūpa*—form; *vibhāgābhyām*—thus being divided; *mithunam*—sex relation; *samapadyata*—perfectly executed.

TRANSLATION

The two newly separated bodies united together in a sexual relationship.

TEXT 54

यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट् ।
स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः ॥५४॥

yas tu tatra pumān so'bhūn
manuḥ svāyambhuvaḥ svarāṭ

strī yāsīc chatarūpākhyā
mahiṣy asya mahātmanaḥ

yaḥ—one who; *tu*—but; *tatra*—there; *pumān*—the male; *saḥ*—he; *abhūt*—became; *manuḥ*—the father of mankind; *svāyambhuvaḥ*—of the name Svāyambhuva; *svarāṭ*—fully independent; *strī*—the woman; *yā*—one who; *āsīt*—there was; *śatarūpā*—of the name Śatarūpā; *ākhyā*—known as; *mahiṣī*—the queen; *asya*—of him; *mahātmanaḥ*—the great soul.

TRANSLATION

Out of them, the one who had the male form became known as the Manu named Svāyambhuva, and the woman became known as Śatarūpā, the queen of the great soul Manu.

TEXT 55

तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे ॥५५॥

tadā mithuna-dharmeṇa
prajā hy edhām babhūvire

tadā—at that time; *mithuna*—sex life; *dharmeṇa*—according to regulative principles; *prajāḥ*—generations; *hi*—certainly; *edhām*—increased; *babhūvire*—took place.

TRANSLATION

Thereafter, by sex indulgence, they gradually increased generations of population one after another.

TEXT 56

स चापि शतरूपायां पञ्चापत्यान्यजीजनत् ।
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत ।
आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥५६॥

sa cāpi śatarūpāyāṁ
pañcāpatyāny ajījanat
priyavratottānapādau

tisraḥ kanyāś ca bhārata
ākūtir devahūtiś ca
prasūtir iti sattama

saḥ—he (Manu); *ca*—also; *api*—in due course; *śatarūpāyām*—unto Śatarūpā; *pañca*—five; *apatyāni*—children; *ajījanat*—begot; *priyavrata*—Priyavrata; *uttānapādau*—Uttānapāda; *tisraḥ*—three in number; *kanyāḥ*—daughters; *ca*—also; *bhārata*—O son of Bharata; *ākūtiḥ*—Ākūti; *devahūtiḥ*—Devahūti; *ca*—and; *prasūtiḥ*—Prasūti; *iti*—thus; *sattama*—O best of all.

TRANSLATION

O son of Bharata, in due course of time he [Manu] begot in Śatarūpā five children—two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.

TEXT 57

आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम् ।
दक्षायादात्प्रसूतिं च यत आपूरितं जगत् ॥५७॥

ākūtiṁ rucaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtiṁ ca
yata āpūritaṁ jagat

ākūtim—the daughter named Ākūti; *rucaye*—unto the sage Ruci; *prādāt*—handed over; *kardamāya*—unto the sage Kardama; *tu*—but; *madhyamām*—the middle one (Devahūti); *dakṣāya*—unto Dakṣa; *adāt*—handed over; *prasūtim*—the youngest daughter; *ca*—also; *yataḥ*—wherefrom; *āpūritam*—is fulfilled; *jagat*—the whole world.

TRANSLATION

The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. From them, all the world filled with population.

PURPORT

The history of the creation of the population of the universe is given herewith. Brahmā is the original living creature in the universe, from whom were generated the Manu Svāyambhuva and his wife Śatarūpā. From Manu, two sons and three daughters were born, and from them all the population in different planets has sprung up until now. Therefore, Brahmā is known as the grandfather of everyone, and the Personality of Godhead, being the father of Brahmā, is known as the great-grandfather of all living beings. This is confirmed in *Bhagavad-gītā* as follows (Bg. 11.39):

vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṁ prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvaḥ
punaś ca bhūyo 'pi namo namas te

"You are the Lord of air, the supreme justice Yama, the fire, and the Lord of rains. You are the moon, and You are the great-grandfather. Therefore I offer my respectful obeisances unto You again and again."

Thus end the Bhaktivedanta purports of the Third Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Creation of the Kumāras and Others."*

CHAPTER THIRTEEN

The Appearance of Lord Varāha

TEXT 1

श्रीशुक उवाच

निशम्य वाचं वदतो मुनेः पुण्यतमां नृप ।
भूयः पप्रच्छ कौरव्यो वासुदेवकथादृतः ॥ १ ॥

śrī śuka uvāca
niśamya vācaṁ vadato
muneḥ puṇyatamāṁ nṛpa
bhūyaḥ papraccha kauravyo
vāsudeva-kathādṛtaḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *niśamya*—after hearing; *vācam*—talks; *vadataḥ*—while speaking; *muneḥ*—of Maitreya Muni; *puṇyatamām*—the most virtuous; *nṛpa*—O King; *bhūyaḥ*—then again; *papraccha*—inquired; *kauravyaḥ*—the best amongst the Kurus (Vidura); *vāsudeva-kathā*—topics on the subject of the Personality of Godhead, Vāsudeva; *ādṛtaḥ*—one who so adores.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.

PURPORT

The word *ādṛtaḥ* is significant because it indicates that Vidura had a natural inclination for hearing the transcendental message of the Supreme Personality of Godhead, and he was never fully satisfied though continuing to hear those topics. He wanted to hear more and more so that he could be more and more blessed by the transcendental message.

TEXT 2

विदुर उवाच

स वै स्वायम्भुवः सम्राट् प्रियः पुत्रः स्वयम्भुवः।
प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने ॥ २ ॥

vidura uvāca
sa vai svāyambhuvaḥ samrāṭ
priyaḥ putraḥ svayambhuvaḥ
pratilabhya priyāṁ patnīṁ
kiṁ cakāra tato mune

viduraḥ uvāca—Vidura said; *saḥ*—he; *vai*—easily; *svāyambhuvaḥ*—Svayambhuva Manu; *samrāṭ*—the king of all kings; *priyaḥ*—dear; *putraḥ*—son; *svayambhuvaḥ*—of Brahmā; *pratilabhya*—after obtaining; *priyām*—most loving; *patnīm*—wife; *kim*—what; *cakāra*—did; *tataḥ*—thereafter; *mune*—O great sage.

TRANSLATION

Vidura said: O great sage, what did Svāyambhuva, the dear son of Brahmā, do after obtaining his very loving wife?

TEXT 3

चरितं तस्य राजर्षेरादिराजस्य सत्तम।
ब्रूहि मे श्रद्दधानाय विष्वक्सेनाश्रयो ह्यसौ ॥ ३ ॥

caritaṁ tasya rājarṣer
ādirājasya sattama
brūhi me śraddadhānāya
viṣvaksenāśrayo hy asau

caritam—character; *tasya*—his; *rājarṣeḥ*—of the saintly king; *ādirājasya*—of the original king; *sattama*—O most pious one; *brūhi*—kindly speak; *me*—unto me; *śraddadhānāya*—unto one eager to receive; *viṣvaksena*—of the Personality of Godhead; *āśrayaḥ*—one who has taken shelter; *hi*—certainly; *asau*—that king.

TRANSLATION

O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.

PURPORT

Śrīmad-Bhāgavatam is full of the transcendental topics of the Personality of Godhead and His pure devotees. In the absolute world there is no difference in quality between the Supreme Lord and His pure devotee. Therefore, hearing the topics of the Lord and hearing of the character and activities of the pure devotee have the same result, namely, the development of devotional service.

TEXT 4

श्रुतस्य पुंसां सुचिरश्रमस्य
नन्वञ्जसा सूरिभिरीडितोऽर्थः ।
तत्तद्गुणानुश्रवणं मुकुन्द-
पादारविन्दं हृदयेषु येषाम् ॥ ४ ॥

śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito'rthaḥ
tat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

śrutasya—of persons who are in the process of hearing; *puṁsām*—of such persons; *sucira*—for a long time; *śramasya*—laboring very hard; *nanu*—certainly; *añjasā*—elaborately; *sūribhiḥ*—by pure devotees; *īḍitaḥ*—explained by; *arthaḥ*—statements; *tat*—that; *tat*—that; *guṇa*—transcendental qualities; *anuśravaṇam*—thinking; *mukunda*—the Personality of Godhead, who awards liberation; *pāda-aravindam*—the lotus feet; *hṛdayeṣu*—within the heart; *yeṣām*—of them.

TRANSLATION

Persons who engage in hearing from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards liberation to His devotees.

PURPORT

Transcendental students are those who undergo great penance in being trained by hearing the *Vedas* from a bona fide spiritual master. Not only must they hear about the activities of the Lord, but they must also hear about the transcendental qualities of the devotees who are constantly

thinking of the lotus feet of the Lord within their hearts. A pure devotee of the Lord cannot be separated from the lotus feet of the Lord for even a moment. Undoubtedly the Lord is always within the hearts of all living creatures, but they hardly know about it because they are deluded by the illusory material energy. The devotees, however, realize the presence of the Lord, and therefore they can always see the lotus feet of the Lord within their hearts. Such pure devotees of the Lord are as glorious as the Lord; they are, in fact, recommended by the Lord as more worshipable than He Himself. Worship of the devotee is more potent than worship of the Lord. It is therefore the duty of the transcendental students to hear of pure devotees, as explained by similar devotees of the Lord, because one cannot explain about the Lord or His devotee unless he happens to be a pure devotee himself.

TEXT 5

श्रीशुक उवाच

इति ब्रुवाणं विदुरं विनीतं
सहस्रशीर्ष्णश्चरणोपधानम् ।
प्रहृष्टरोमा भगवत्कथायां
प्रणीयमानो मुनिरभ्यचष्ट ॥ ५ ॥

śrī śuka uvāca
iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *bruvāṇam*—speaking; *viduram*—unto Vidura; *vinītam*—very gentle; *sahasra-śīrṣṇaḥ*—the Personality of Godhead Kṛṣṇa; *caraṇa*—lotus feet; *upadhānam*—pillow; *prahṛṣṭa-romā*—hairs standing in ecstasy; *bhagavat*—in relationship with the Personality of Godhead; *kathāyām*—in the words; *praṇīyamānaḥ*—being influenced by such spirit; *muniḥ*—the sage; *abhyacaṣṭa*—attempted to speak.

TRANSLATION

Śrī Śukadeva Gosvāmī said: The Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.

PURPORT

The word *sahasra-śīrṣṇaḥ* is very significant. One who has diverse energies and activities and a wonderful brain is known as the *sahasra-śīrṣṇaḥ*. This qualification is applicable only to the Personality of Godhead Śrī Kṛṣṇa and no one else. The Personality of Godhead was pleased to dine sometimes with Vidura at his home, and while resting He placed His lotus feet on the lap of Vidura. Maitreya was inspired by the thought of Vidura's wonderful fortune. The hairs of his body stood on end, and he was pleased to narrate the topics of the Personality of Godhead with great delight.

TEXT 6

मैत्रेय उवाच

यदा स्वभार्यया सार्धं जातः स्वायम्भुवो मनुः ।
प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत ॥ ६ ॥

maitreya uvāca
yadā sva-bhāryayā sārdhaṁ
jātaḥ svāyambhuvo manuḥ
prāñjaliḥ praṇataś cedaṁ
veda-garbham abhāṣata

maitreyaḥ uvāca—Maitreya said; *yadā*—when; *sva-bhāryayā*—along with his wife; *sārdham*—accompanied by; *jātaḥ*—appeared; *svāyambhuvaḥ*—Svāyambhuva Manu; *manuḥ*—the father of mankind; *prāñjaliḥ*—with folded hands; *praṇataḥ*—in obeisances; *ca*—also; *idam*—this; *veda-garbham*—unto the reservoir of Vedic wisdom; *abhāṣata*—addressed.

TRANSLATION

The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.

TEXT 7

त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता ।
तथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥ ७ ॥

tvam ekaḥ sarva-bhūtānāṁ
janma-kṛd vṛttidaḥ pitā
tathāpi naḥ prajānāṁ te
śuśrūṣā kena vā bhavet

tvam—you; *ekaḥ*—one; *sarva*—all; *bhūtānām*—living entities; *janma-kṛt*—progenitor; *vṛttidaḥ*—source of subsistence; *pitā*—the father; *tathāpi*—yet; *naḥ*—ourselves; *prajānām*—of all who are born; *te*—of you; *śuśrūṣā*—service; *kena*—how; *vā*—either; *bhavet*—may be possible.

TRANSLATION

You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

PURPORT

A son's duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. That is the law of creation beginning from the time of Brahmā. A father's duty is to bring up the son until he is grown, and when the son is grown up, it is his duty to render service unto the father.

TEXT 8

तद्विधेहि नमस्तुभ्यं कर्मस्वीड्यात्मशक्तिषु ।
यत्कृत्वेह यशो विष्वगमुत्र च भवेद्गतिः ॥ ८ ॥

tad vidhehi namas tubhyaṁ
karmasv īḍyātma-śaktiṣu
yat kṛtveha yaśo viṣvag
amutra ca bhaved gatiḥ

tat—that; *vidhehi*—give direction; *namaḥ*—my obeisances; *tubhyam*—unto you; *karmasu*—in duties; *īḍya*—O worshipful one; *ātma-śaktiṣu*—within our working capacity; *yat*—which; *kṛtvā*—doing; *iha*—in this world; *yaśaḥ*—fame; *viṣvak*—everywhere; *amutra*—in the next world; *ca*—and; *bhavet*—it should be; *gatiḥ*—progress.

TRANSLATION

O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

PURPORT

Brahmā is the direct recipient of Vedic knowledge from the Personality of Godhead, and anyone discharging his entrusted duties in disciplic

succession from Brahmā is sure to gain fame in this life and salvation in the next. The disciplic succession from Brahmā is called the Brahma-sampradāya, and it descends as follows: Brahmā, Nārada, Vyāsa, Madhva Muni (Pūrṇaprajña), Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharma, Puruṣottama, Brahmaṇyatīrtha, Vyāsatīrtha, Lakṣmīpati, Mādhavendra Purī, Īśvara Purī, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara and Śrī Rūpa Gosvāmī and others, Śrī Raghunātha-dāsa Gosvāmī, Kṛṣṇa-dāsa Gosvāmī, Narottama-dāsa Ṭhākura, Viśvanātha Cakravartī, Jagannātha-dāsa Bābājī, Bhaktivinoda Ṭhākura, Gaurakiśora-dāsa Bābājī, Śrīmad Bhaktisiddhānta Sarasvatī, A.C. Bhaktivedanta Swami.

This line of disciplic succession from Brahmā is spiritual, whereas the genealogical succession from Manu is material, but both are on the progressive march towards the same goal of Kṛṣṇa consciousness.

TEXT 9

ब्रह्मोवाच
प्रीतस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर ।
यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनार्पितम् ॥ ९ ॥

brahmovāca
prītas tubhyam aham tāta
svasti stād vāṁ kṣitīśvara
yan nirvyalīkena hṛdā
śādhi mety ātmanārpitam

brahmā uvāca—Brahmā said; *prītaḥ*—pleased; *tubhyam*—unto you; *aham*—I; *tāta*—my dear son; *svasti*—all blessings; *stāt*—let there be; *vām*—unto you both; *kṣiti-īśvara*—● lord of the world; *yat*—because; *nirvyalīkena*—without reservation; *hṛdā*—by the heart; *śādhi*—give instruction; *mā*—unto me; *iti*—thus; *ātmanā*—by self; *arpitam*—surrendered.

TRANSLATION

Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

PURPORT

The relationship between the father and the son is always sublime. The father is naturally disposed with good will towards the son, and he is

always ready to help the son in his progress in life. But in spite of the father's good will, the son is sometimes misguided because of his misuse of personal independence. Every living entity, however small or big he may be, has the choice of independence. If the son is unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means. The father and son relationship as exhibited herein in the dealings of Brahmā and Manu is excellent. Both the father and the son are well qualified, and their example should be followed by all humankind. Manu, the son, unreservedly asked the father, Brahmā, to instruct him, and the father, who was full of Vedic wisdom, was very glad to instruct. The example of the father of mankind may be rigidly followed by mankind, and that will advance the cause of the relationship of fathers and sons.

TEXT 10

एतावत्यात्मजै वीर कार्या ह्यपचितिर्गुरौ ।
शक्त्याप्रमत्तैर्गृह्येत सादरं गतमत्सरैः ॥१०॥

etāvaty ātmajair vīra
kāryā hy apacitir gurau
śaktyāpramattair gṛhyeta
sādaraṁ gata-matsaraiḥ

etāvatī—just exactly like this; *ātmajaiḥ*—by the offspring; *vīra*—O hero; *kāryā*—should be performed; *hi*—certainly; *apacitiḥ*—worship; *gurau*—unto the superior; *śaktyā*—with full capacity; *apramattaiḥ*—by the sane; *gṛhyeta*—should be accepted; *sādaram*—with great delight; *gata-matsaraiḥ*—by those who are beyond the limit of envy.

TRANSLATION

O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

PURPORT

When the four previous sons of Brahmā, the sages Sanaka, Sanātana, Sanandana and Sanat-Kumāra, refused to obey their father, Brahmā was mortified, and his anger was manifested in the shape of Rudra. That incident was not forgotten by Brahmā, and therefore the obedience of Manu

Svāyambhuva was very encouraging. From the material point of view, the four sages' disobedience to the order of their father was certainly abominable. but because such disobedience was for a higher purpose, they were free from the reaction of disobedience. Those who disobey their fathers on material grounds, however, are surely subjected to disciplinary reaction for such disobedience. Manu's obedience to his father on material grounds was certainly free from envy, and in the material world it is imperative for ordinary men to follow the example of Manu.

TEXT 11

स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः ।
उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥११॥

sa tvam asyām apatyāni
sadṛśāny ātmano guṇaiḥ
utpādya śāsa dharmeṇa
gāṁ yajñaiḥ puruṣaṁ yaja

saḥ—therefore that obedient son; *tvam*—as you are; *asyām*—in her; *apatyāni*—children; *sadṛśāni*—equally qualified; *ātmanaḥ*—of yourself; *guṇaiḥ*—with the characteristics; *utpādya*—having begotten; *śāsa*—rule; *dharmeṇa*—on the principles of devotional service; *gām*—the world; *yajñaiḥ*—by sacrifices; *puruṣam*—the Supreme Personality of Godhead; *yaja*—worship.

TRANSLATION

Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.

PURPORT

The purpose of the material creation by Brahmā is clearly described herein. Every human being should beget nice children in the womb of his wife, as a sacrifice for the purpose of worshiping the Supreme Personality of Godhead in devotional service. In the *Viṣṇu Purāṇa* it is stated:

varṇāśramācāra-vatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

"One can worship the Supreme Personality of Godhead, Viṣṇu, by proper discharge of the principles of *varṇa* and *āśrama*. There is no alternative to

pacifying the Lord by execution of the principles of the *varṇāśrama* system." (*Viṣṇu Purāṇa* 3.8.9)

Viṣṇu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Viṣṇu, and the first steppingstone is the *varṇāśrama-dharma* system. *Varṇāśrama-dharma* is the systematic institution for advancing in worship of Viṣṇu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of *varṇāśrama-dharma.* The other sons of Brahmā, the Kumāras, directly engaged in devotional service, and thus they had no need to execute the principles of *varṇāśrama-dharma.*

TEXT 12

परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप ।
भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति ॥१२॥

paraṁ śuśrūṣaṇaṁ mahyaṁ
syāt prajā-rakṣayā nṛpa
bhagavāṁs te prajābhartur
hṛṣīkeśo 'nutuṣyati

param—the greatest; *śuśrūṣaṇam*—devotional service; *mahyam*—unto me; *syāt*—should be; *prajā*—the living entities who are born in the material world; *rakṣayā*—by saving them from being spoiled; *nṛpa*—O King; *bhagavān*—the Personality of Godhead; *te*—with you; *prajā-bhartuḥ*—with the protector of the living beings; *hṛṣīkeśaḥ*—the Lord of the senses; *anutuṣyati*—is satisfied.

TRANSLATION

O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

PURPORT

The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahmā is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahmā. Similarly, all other kings on different planets of the universe are represen-

tatives of Manu. The lawbook for the entire human society is the *Manu-saṁhitā*, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained in Viṣṇu worship. Everyone must be educated in Viṣṇu worship and engaged in the devotional service of Hṛṣīkeśa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hṛṣīkeśa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahmā, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

TEXT 13

येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः ।
तेषां श्रमो ह्यपार्थाय यदात्मा नादृतः स्वयम् ॥१३॥

yeṣāṁ na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣāṁ śramo hy apārthāya
yad ātmā nādṛtaḥ svayam

yeṣāṁ—of those with whom; *na*—never; *tuṣṭaḥ*—satisfied; *bhagavān*—the Personality of Godhead; *yajña-liṅgaḥ*—the form of sacrifice; *janārdanaḥ*—Lord Kṛṣṇa or the *Viṣṇu-tattva; teṣām*—of them; *śramaḥ*—labor; *hi*—certainly; *apārthāya*—without profit; *yat*—because; *ātmā*—the Supreme Soul; *na*—not; *ādṛtaḥ*—respected; *svayam*—his own self.

TRANSLATION

The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

PURPORT

Brahmā is deputed as the supreme head of universal affairs, and he in his turn deputes Manu and others as *chargés d'affaires* of the material

manifestation, but the whole show is for the satisfaction of the Supreme Personality of Godhead. Brahmā knows how to satisfy the Lord, and similarly persons engaged in the line of Brahmā's plan of activities also know how to satisfy the Lord. The Lord is satisfied by the process of devotional service, consisting of the ninefold process of hearing, chanting, etc. It is in one's own self-interest to execute prescribed devotional service, and anyone who neglects this process neglects his own self-interest. Everyone wants to satisfy his senses, but above the senses is the mind, above the mind is the intelligence, above the intelligence is the individual self, and above the individual self there is the Superself. Above even the Superself there is the Supreme Personality of Godhead, *Viṣṇu-tattva.* The primeval Lord and the cause of all causes is Śrī Kṛṣṇa. The complete process of perfectional service is to render service for the satisfaction of the transcendental senses of Lord Kṛṣṇa, who is known as Janārdana.

TEXT 14

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवसूदन ।
स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥१४॥

manur uvāca
ādeśe'haṁ bhagavato
varteyāmīva-sūdana
sthānaṁ tv ihānujānīhi
prajānāṁ mama ca prabho

manuḥ uvāca—Śrī Manu said; *ādeśe*—under the order; *aham*—I; *bhagavataḥ*—of your powerful self; *varteya*—shall stay; *amīva-sūdana*—O killer of all sins; *sthānam*—the place; *tu*—but; *iha*—in this world; *anujānīhi*—please let me know; *prajānām*—of the living entities born from me; *mama*—my; *ca*—also; *prabho*—O Lord.

TRANSLATION

Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.

TEXT 15

यदोकः सर्वभूतानां मही मग्ना महाम्भसि ।
अस्या उद्धरणे यत्तो देव देव्या विधीयताम् ॥१५॥

yad okaḥ sarva-bhūtānāṁ
mahī magnā mahāmbhasi
asyā uddharaṇe yatno
deva devyā vidhīyatām

yat—because; *okaḥ*—the dwelling place; *sarva*—for all; *bhūtānām*—living entities; *mahī*—the earth; *magnā*—merged; *mahā-ambhasi*—in the great water; *asyāḥ*—of this; *uddharaṇe*—in the lifting; *yatnaḥ*—attempt; *deva*—O master of the demigods; *devyāḥ*—of this earth; *vidhīyatām*—let it be done.

TRANSLATION

O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

PURPORT

The great water mentioned in this connection is the Garbhodaka Ocean, which fills half of the universe.

TEXT 16

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् ।
कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥१६॥

maitreya uvāca
parameṣṭhī tv apāṁ madhye
tathā sannām avekṣya gām
katham enāṁ samunneṣya
iti dadhyau dhiyā ciram

maitreyaḥ uvāca—Śrī Maitreya Muni said; *parameṣṭhī*—Brahmā; *tu*—also; *apām*—the water; *madhye*—within; *tathā*—thus; *sannām*—situated; *avekṣya*—seeing; *gām*—the earth; *katham*—how; *enām*—this; *samunneṣye*—I will lift; *iti*—thus; *dadhyau*—gave attention; *dhiyā*—by intelligence; *ciram*—for a long time.

TRANSLATION

Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.

PURPORT

According to Jīva Gosvāmī, the topics delineated here are of different millenniums. The present topics are of the Śveta-varāha millennium, and topics regarding the Cākṣuṣa millennium will also be discussed in this chapter.

TEXT 17

सृजतो मे क्षितिर्वार्भिः प्लाव्यमाना रसां गता ।
अथात्र किमनुष्ठेयमस्माभिः सर्गयोजितैः ।
यस्याहं हृदयादासं स ईशो विदधातु मे ॥१७॥

sṛjato me kṣitir vārbhiḥ
plāvyamānā rasāṁ gatā
athātra kim anuṣṭheyam
asmābhiḥ sarga-yojitaiḥ
yasyāhaṁ hṛdayād āsaṁ
sa īśo vidadhātu me

sṛjataḥ—while engaged in creation; *me*—of me; *kṣitiḥ*—the earth; *vārbhiḥ*—by the water; *plāvyamānā*—being inundated; *rasām*—depth of water; *gatā*—gone down; *atha*—therefore; *atra*—in this matter; *kim*—what; *anuṣṭheyam*—is right to be attempted; *asmābhiḥ*—by us; *sarga*—creation; *yojitaiḥ*—engaged in; *yasya*—the one from whose; *aham*—I; *hṛdayāt*—from the heart; *āsam*—born; *saḥ*—He; *īśaḥ*—the Lord; *vidadhātu*—may direct; *me*—unto me.

TRANSLATION

Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.

PURPORT

The devotees of the Lord, who are all confidential servitors, are sometimes perplexed in the discharge of their respective duties, but they are never discouraged. They have full faith in the Lord, and He paves the way for the smooth progress of the devotee's duty.

TEXT 18

इत्यभिध्यायतो नासाविवरात्सहसानघ ।
वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥१८॥

ity abhidhyāyato nāsā-
vivarāt sahasānagha
varāhatoko niragād
aṅguṣṭha-parimāṇakaḥ

iti—thus; *abhidhyāyataḥ*—while thinking; *nāsā-vivarāt*—from the nostrils; *sahasā*—all of a sudden; *anagha*—O sinless one; *varāhatokaḥ*—a minute form of Varāha (a boar); *niragāt*—came out; *aṅguṣṭha*—upper portion of the thumb; *parimāṇakaḥ*—of the measurement.

TRANSLATION

O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril, and the measurement of the creature was not more than the upper portion of a thumb.

TEXT 19

तस्याभिपश्यतः खस्थः क्षणेन किल भारत ।
गजमात्रः प्रववृधे तदद्भुतमभून्महत् ॥१९॥

tasyābhipaśyataḥ khasthaḥ
kṣaṇena kila bhārata
gajamātraḥ pravavṛdhe
tad adbhutam abhūn mahat

tasya—his; *abhipaśyataḥ*—while thus observing; *khasthaḥ*—situated in the sky; *kṣaṇena*—suddenly; *kila*—verily; *bhārata*—O descendant of Bhārata; *gajamātraḥ*—just like an elephant; *pravavṛdhe*—thoroughly expanded; *tat*—that; *adbhutam*—extraordinary; *abhūt*—transformed; *mahat*—into a gigantic body.

TRANSLATION

O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.

TEXT 20

मरीचिप्रमुखैर्विप्रैः कुमारैर्मनुना सह ।
दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा ॥२०॥

marīci-pramukhair vipraiḥ
kumārair manunā saha
dṛṣṭvā tat saukaraṁ rūpaṁ
tarkayāmāsa citradhā

marīci—the great sage Marīci; *pramukhaiḥ*—headed by; *vipraiḥ*—all *brāhmaṇas*; *kumāraiḥ*—with the four Kumāras; *manunā*—and with Manu; *saha*—with; *dṛṣṭvā*—seeing; *tat*—that; *saukaram*—appearance like a boar; *rūpam*—form; *tarkayāmāsa*—argued among themselves; *citradhā*—in various ways.

TRANSLATION

Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great brāhmaṇas like Marīci, as well as the Kumāras and Manu, began to argue in various ways.

TEXT 21

किमेतत्सूकरव्याजं सत्त्वं दिव्यमवस्थितम् ।
अहो बताश्चर्यमिदं नासाया मे विनिःसृतम् ॥२१॥

kim etat sūkara-vyājaṁ
sattvaṁ divyam avasthitam
aho batāścaryam idaṁ
nāsāyā me viniḥsṛtam

kim—what; *etat*—this; *sūkara*—boar; *vyājam*—pretention; *sattvam*—entity; *divyam*—extraordinary; *avasthitam*—situated; *aho bata*—oh, it is; *āścaryam*—very wonderful; *idam*—this; *nāsāyāḥ*—from the nose; *me*—my; *viniḥsṛtam*—came out.

TRANSLATION

Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

TEXT 22

दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः ।
अपि स्विद्भगवानेष यज्ञो मे खेदयन्मनः ॥२२॥

dṛṣṭo 'ṅguṣṭha-śiro-mātraḥ
kṣaṇād gaṇḍa-śilāsamaḥ
api svid bhagavān eṣa
yajño me khedayan manaḥ

dṛṣṭaḥ—just seen; *aṅguṣṭha*—thumb; *śiraḥ*—tip; *mātraḥ*—only; *kṣaṇāt*—immediately; *gaṇḍa-śilā*—large stone; *samaḥ*—like; *api svit*—whether; *bhagavān*—the Personality of Godhead; *eṣaḥ*—this; *yajñaḥ*—Viṣṇu; *me*—my; *khedayan*—perturbing; *manaḥ*—mind.

TRANSLATION

First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?

PURPORT

Since Brahmā is the supermost person in the universe and he had never before experienced such a form, he could guess that the wonderful appearance of the boar was an incarnation of Viṣṇu. The uncommon features symptomatic of the incarnation of Godhead bewilder even the mind of Brahmā.

TEXT 23

इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः ।
भगवान् यज्ञपुरुषो जगर्जगेन्द्रसन्निभः ॥२३॥

iti mīmāṁsatas tasya
brahmaṇaḥ saha sūnubhiḥ
bhagavān yajña-puruṣo
jagarjāgendra-sannibhaḥ

iti—thus; *mīmāṁsataḥ*—while deliberating; *tasya*—his; *brahmaṇaḥ*—of Brahmā; *saha*—along with; *sūnubhiḥ*—his sons; *bhagavān*—the Personality of Godhead; *yajña*—Lord Viṣṇu; *puruṣaḥ*—the Supreme Person; *jagarja*—resounded; *agendra*—great mountain; *sannibhaḥ*—like.

TRANSLATION

While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.

PURPORT

It appears that great hills and mountains also have their roaring power because they are also living entities. The volume of the sound vibrated is in proportion to the size of the material body. While Brahmā was guessing about the appearance of the Lord's incarnation as a boar, the Lord confirmed Brahmā's contemplation by roaring with His gorgeous voice.

TEXT 24

ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान् ।
स्वगर्जितेन ककुभः प्रतिस्वनयता विभुः ॥२४॥

brahmāṇaṁ harṣayāmāsa
haris tāṁś ca dvijottamān
sva-garjitena kakubhaḥ
pratisvanayatā vibhuḥ

brahmāṇam—unto Brahmā; *harṣayāmāsa*—enlivened; *hariḥ*—the Personality of Godhead; *tān*—all of them; *ca*—also; *dvija-uttamān*—highly elevated *brāhmaṇas*; *sva-garjitena*—by His uncommon voice; *kakubhaḥ*—all directions; *pratisvanayatā*—which echoed; *vibhuḥ*—the omnipotent.

TRANSLATION

The omnipotent Supreme Personality of Godhead thus enlivened Brahmā and the other highly elevated brāhmaṇas by again roaring with His uncommon voice, which echoed in all directions.

PURPORT

Brahmā and other enlightened *brāhmaṇas* who know the Supreme Personality of Godhead are enlivened by the appearance of the Lord in any of His multi-incarnations. The appearance of the wonderful and gigantic incarnation of Viṣṇu as the mountainlike boar did not fill them with any kind of fear, although the Lord's resounding voice was tumultuous and echoed horribly in all directions as an open threat to all demons who might challenge His omnipotency.

TEXT 25

निशम्य ते घर्घरितं स्वखेद-
क्षयिष्णु मायामयसूकरस्य ।

जनस्तपःसत्यनिवासिनस्ते
त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥२५॥

niśamya te ghargharitaṁ sva-kheda-
kṣayiṣṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo'gṛṇan sma

niśamya—just after hearing; *te*—those; *ghargharitam*—the tumultuous sound; *sva-kheda*—personal lamentation; *kṣayiṣṇu*—destroying; *māyāmaya*—all-merciful; *sūkarasya*—of Lord Boar; *janaḥ*—the Janaloka planet; *tapaḥ*—the Tapoloka planet; *satya*—the Satyaloka planet; *nivāsinaḥ*—residents; *te*—all of them; *tribhiḥ*—from the three *Vedas*; *pavitraiḥ*—by the all-auspicious *mantras*; *munayaḥ*—great thinkers and sages; *agṛṇan sma*—chanted.

TRANSLATION

When the great sages and thinkers who are residents of Janaloka, Tapoloka and Satyaloka heard the tumultuous voice of Lord Boar, which is the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.

PURPORT

The word *māyāmaya* is very significant in this verse. *Māyā* means mercy, specific knowledge and also illusion. Therefore Lord Boar is everything; He is merciful, He is all knowledge, and He is illusion also. The sound which He vibrated as the boar incarnation was answered by the Vedic hymns of the great sages in the planets of Janaloka, Tapoloka and Satyaloka. The highest intellectual and pious living entities live in those planets, and when they heard the extraordinary voice of the boar, they could understand that the specific sound was vibrated by the Lord and no one else. Therefore they replied by praying to the Lord with Vedic hymns. The earth planet was submerged in the mire, but on hearing the sound of the Lord, the inhabitants of the higher planets were all jubilant because they knew that the Lord was there to deliver the earth. Therefore Brahmā and all the sages, such as Bhṛgu and Brahmā's other sons, and other learned *brāhmaṇas*, were enlivened, and they concertedly joined in praising the Lord with the transcendental vibrations of the Vedic hymns. The most important is the *Bṛhan-nāradīya Purāṇa* verse *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

TEXT 26

तेषां सतां वेदवितानमूर्ति-
र्ब्रह्मावधार्यात्मगुणानुवादम् ।
विनद्य भूयो विबुधोदयाय
गजेन्द्रलीलो जलमाविवेश ॥२६॥

teṣāṁ satāṁ veda-vitāna-mūrtir
brahmāvadhāryātma-guṇānuvādam
vinadya bhūyo vibudhodayāya
gajendra-līlo jalam āviveśa

teṣām—of them; *satām*—of the great devotees; *veda*—all knowledge; *vitāna-mūrtiḥ*—the form of expansion; *brahma*—Vedic sound; *avadhārya*—knowing it well; *ātma*—of Himself; *guṇānuvādam*—transcendental glorification; *vinadya*—resounding; *bhūyaḥ*—again; *vibudha*—of the transcendentally learned; *udayāya*—for the elevation or benefit; *gajendra-līlaḥ*—playing like an elephant; *jalam*—the water; *āviveśa*—entered.

TRANSLATION

Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees' prayers were meant for Him.

PURPORT

The form of the Lord in any shape is always transcendental and full of knowledge and mercy. The Lord is the destroyer of all material contamination because His form is personified Vedic knowledge. All the *Vedas* worship the transcendental form of the Lord. In the Vedic *mantras* the devotees request the Lord to remove the glaring effulgence because it covers His real face. That is the version of the *Īśopaniṣad*. The Lord has no material form, but His form is always understood in terms of the *Vedas*. The *Vedas* are said to be the breath of the Lord, and that breath was inhaled by Brahmā, the original student of the *Vedas*. The breathing from the nostril of Brahmā caused the appearance of Lord Boar, and therefore the boar incarnation of the Lord is the personified *Vedas*. The glorification of the incarnation by the sages on the higher planets consisted of factual Vedic hymns. Whenever there is glorification of the Lord, it is to be understood that Vedic *mantras* are being rightly vibrated. The Lord was

therefore pleased when such Vedic *mantras* were chanted, and to encourage His pure devotees, He roared once more and entered the water to rescue the submerged earth.

TEXT 27

उत्क्षिप्तवालः खचरः कठोरः
सटा विधुन्वन् खररोमशत्वक् ।
खुराहताभ्रः सितदंष्ट्र ईक्षा-
ज्योतिर्बभासे भगवान्महीध्रः ॥२७॥

utkṣipta-vālaḥ khacaraḥ kaṭhoraḥ
saṭā vidhunvan khara-romaśa-tvak
khurāhatābhraḥ sita-daṁṣṭra īkṣā-
jyotir babhāse bhagavān mahīdhraḥ

utkṣipta-vālaḥ—slashing with the tail; *khacaraḥ*—in the sky; *kaṭhoraḥ*—very hard; *saṭāḥ*—hairs on the shoulder; *vidhunvan*—quivering; *khara*—sharp; *romaśa-tvak*—skin full of hairs; *khura-āhata*—struck by the hoofs; *abhraḥ*—the clouds; *sita-daṁṣṭraḥ*—white tusks; *īkṣā*—glance; *jyotiḥ*—luminous; *babhāse*—began to emit an effulgence; *bhagavān*—the Personality of Godhead; *mahīdhraḥ*—the supporter of the world.

TRANSLATION

Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hoofs and His glittering white tusks.

PURPORT

When the Lord is offered prayers by His devotees, His transcendental activities are described. Here are some of the transcendental features of Lord Boar. As the residents of the upper three planetary systems offered their prayers to the Lord, it is understood that His body expanded throughout the sky, beginning from the topmost planet, Brahmaloka, or Satyaloka. It is stated in the *Brahma-saṁhitā* that His eyes are the sun and the moon; therefore His very glance over the sky was as illuminating as the sun or the moon. The Lord is described herein as *mahīdhraḥ,* which means either a big mountain or the sustainer of the earth. In other words, the Lord's body was as big and hard as the Himalayan Mountains, otherwise how was it

possible that He kept the entire earth on the support of His white tusks? The poet Jayadeva, a great devotee of the Lord, has sung of the incident in his prayers for the incarnations:

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa
jaya jagadīśa hare

"All glories to Lord Keśava [Kṛṣṇa], who appeared as the boar. The earth was held between His tusks, which appeared like the scars on the moon."

TEXT 28

घ्राणेन पृथ्व्याः पदवीं विजिघ्रन्
क्रोडापदेशः स्वयमध्वराङ्गः ।
करालदंष्ट्रोऽप्यकरालदृग्भ्या-
मुद्वीक्ष्य विप्रान् गृणतोऽविशत्कम् ॥२८॥

ghrāṇena pṛthvyāḥ padavīṁ vijighran
kroḍāpadeśaḥ svayam adhvarāṅgaḥ
karāla-daṁṣṭro'py akarāla-dṛgbhyām-
udvīkṣya viprān gṛṇato'viśat kam

ghrāṇena—by smelling; *pṛthvyāḥ*—of the earth; *padavīm*—situation; *vijighran*—searching after the earth; *kroḍa-apadeśaḥ*—assuming the body of a hog; *svayam*—personally; *adhvara*—transcendental; *aṅgaḥ*—body; *karāla*—fearful; *daṁṣṭraḥ*—teeth (tusks); *api*—in spite of; *akarāla*—not fearful; *dṛgbhyām*—by His glance; *udvīkṣya*—glancing over; *viprān*—all the *brāhmaṇa* devotees; *gṛṇataḥ*—who were engaged in prayers; *aviśat*—entered; *kam*—the water.

TRANSLATION

He was personally the Supreme Lord Viṣṇu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee brāhmaṇas engaged in offering prayers. Thus He entered the water.

PURPORT

We should always remember that although the body of a hog is material, the hog form of the Lord was not materially contaminated. It is not possible for an earthly hog to assume a gigantic form spreading throughout the sky, beginning from the Satyaloka. His body is always transcendental

in all circumstances; therefore, the assumption of the form of a boar is only His pastime. His body is all *Vedas* or transcendental. But since He assumed the form of a boar, He began to search out the earth by smelling, just like a hog. The Lord can perfectly play the part of any living entity. The gigantic feature of the boar was certainly very fearful for all nondevotees, but to the pure devotees of the Lord He was not at all fearful; on the contrary, He was so pleasingly glancing upon His devotees that all of them felt transcendental happiness.

TEXT 29

स वज्रकूटाङ्गनिपातवेग-
विशीर्णकुक्षिः स्तनयन्नुदन्वान् ।
उत्सृष्टदीर्घोर्मिभुजैरिवार्त-
श्चुक्रोश यज्ञेश्वर पाहि मेति ॥२९॥

sa vajra-kūṭāṅga-nipāta-vega-
viśīrṇa-kukṣiḥ stanayann udanvān
utsṛṣṭa-dīrghormi-bhujair ivārtaś
cukrośa yajñeśvara pāhi meti

saḥ—that; *vajra-kūṭa-aṅga*—body like a great mountain; *nipāta-vega*—the force of diving; *viśīrṇa*—bifurcating; *kukṣiḥ*—the middle portion; *stanayan*—resounding like; *udanvān*—the ocean; *utsṛṣṭa*—creating; *dīrgha*—high; *ūrmi*—waves; *bhujaiḥ*—by the arms; *iva ārtaḥ*—like a distressed person; *cukrośa*—prayed loudly; *yajña-īśvara*—O master of all sacrifices; *pāhi*—please protect; *mā*—unto me; *iti*—thus.

TRANSLATION

Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, "O Lord of all sacrifices, please do not cut me in two! Kindly give me protection!"

PURPORT

Even the great ocean was perturbed by the falling of the mountainlike body of the transcendental boar, and it appeared to be frightened, as if death were imminent.

TEXT 30

खुरैः क्षुरप्रैर्दरयंस्तदाप
उत्पारपारं त्रिपरू रसायाम् ।
ददर्श गां तत्र सुषुप्सुरग्रे
यां जीवधानीं स्वयमभ्यधत्त ॥३०॥

khuraiḥ kṣuraprair darayaṁs tad āpa
utpāra-pāraṁ tri-parū rasāyām
dadarśa gāṁ tatra suṣupsur agre
yāṁ jīva-dhānīṁ svayam abhyadhatta

khuraiḥ—by the hoofs; *kṣuraprair*—compared to a sharp weapon; *darayan*—penetrating; *tat*—that; *āpaḥ*—water; *utpāra-pāram*—found the limitation of the unlimited; *tri-parūḥ*—the master of all sacrifices; *rasāyām*—within the water; *dadarśa*—found; *gām*—the earth; *tatra*—there; *suṣupsuḥ*—lying; *agre*—in the beginning; *yām*—whom; *jīva-dhānīm*—the resting place for all living entities; *svayam*—personally; *abhyadhatta*—uplifted.

TRANSLATION

Lord Boar penetrated the water with His hoofs, which were like sharpened arrows, and He found out the limits of the ocean although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

PURPORT

The word *rasāyām* is sometimes interpreted to mean Rasātala, the lowest planetary system, but that is not applicable in this connection, according to Viśvanātha Cakravartī Ṭhākura. The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talātala, Vitala, Rasātala, Pātāla, etc. Therefore the earth cannot be situated in the Rasātala planetary system. It is described in the *Viṣṇu-dharma:*

pātāla-mūleśvara-bhoga-saṁhatau
vinyasya pādau pṛthivīṁ ca bibhrataḥ
yasyopamānaṁ na babhūva so 'cyuto
mamāstu māṅgalya-vivṛddhaye hariḥ

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahmā's day.

TEXT 31

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां
स उत्थितः संरुरुचे रसायाः ।
तत्रापि दैत्यं गदयाऽऽपतन्तं
सुनाभसन्दीपिततीव्रमन्युः ॥३१॥

sva-daṁṣṭrayoddhṛtya mahīṁ nimagnāṁ
sa utthitaḥ saṁruruce rasāyāḥ
tatrāpi daityaṁ gadayā ''patantaṁ
sunābha-sandīpita-tīvra-manyuḥ

sva-daṁṣṭrayā—by His own tusks; *uddhṛtya*—raising; *mahīm*—the earth; *nimagnām*—submerged; *saḥ*—He; *utthitaḥ*—getting up; *saṁruruce*—appeared very splendid; *rasāyāḥ*—from the water; *tatra*—there; *api*—also; *daityam*—unto the demon; *gadayā*—with the club; *āpatantam*—rushing towards Him; *sunābha*—the wheel of Kṛṣṇa; *sandīpita*—glowing; *tīvra*—fierce; *manyuḥ*—anger.

TRANSLATION

Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiraṇyākṣa], although he tried to fight with the Lord.

PURPORT

According to Śrīla Jīva Gosvāmī, the Vedic literatures describe the incarnation of Lord Varāha (Boar) in two different devastations, namely the Cākṣuṣa devastation and the Svāyambhuva devastation. This particular appearance of the boar incarnation actually took place in the Svāyambhuva devastation, when all planets other than the higher ones—Jana, Mahar and Satya—merged in the water of devastation. This particular incarnation of the boar was seen by the inhabitants of the planets mentioned above. Śrīla Viśvanātha Cakravartī suggests that the sage Maitreya amalgamated both the boar incarnations in different devastations and summarized them in his description to Vidura.

TEXT 32

जघान रुन्धानमसह्यविक्रमं
स लीलयेमं मृगराडिवाम्भसि ।

तद्रक्तपङ्काङ्कितगण्डतुण्डो
यथा गजेन्द्रो जगतीं विभिन्दन् ॥३२॥

jaghāna rundhānam asahya-vikramaṁ
sa līlayebhaṁ mṛgarāḍ ivāmbhasi
tadrakta-paṅkāṅkita-gaṇḍa-tuṇḍo
yathā gajendro jagatīṁ vibhindan

jaghāna—killed; *rundhānam*—the obstructive enemy; *asahya*—unbearable; *vikramam*—prowess; *saḥ*—He; *līlayā*—easily; *ibham*—the elephant; *mṛgarāṭ*—the lion; *iva*—like; *ambhasi*—in the water; *tat-rakta*—of his blood; *paṅka-aṅkita*—smeared by the pool; *gaṇḍa*—cheeks; *tuṇḍaḥ*—tongue; *yathā*—as if; *gajendraḥ*—the elephant; *jagatīm*—earth; *vibhindan*—digging.

TRANSLATION

Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.

TEXT 33

तमालनीलं सितदन्तकोट्या
क्ष्मामुत्क्षिपन्तं गजलीलयाङ्ग ।
प्रज्ञाय बद्धाञ्जलयोऽनुवाकै-
र्विरिञ्चिमुख्या उपतस्थुरीशम् ॥३३॥

tamāla-nīlaṁ sita-danta-koṭyā
kṣmām utkṣipantaṁ gaja-līlayāṅga
prajñāya baddhāñjalayo 'nuvākair
viriñci-mukhyā upatasthur īśam

tamāla—a blue tree named the *tamāla*; *nīlam*—bluish; *sita*—white; *danta*—tusks; *koṭyā*—with the curved edge; *kṣmām*—the earth; *utkṣipantam*—while suspending; *gaja-līlayā*—playing like an elephant; *aṅga*—O Vidura; *prajñāya*—after knowing it well; *baddha*—folded; *añjalayaḥ*—hands; *anuvākaiḥ*—by Vedic hymns; *viriñci*—Brahmā; *mukhyāḥ*—headed by; *upatasthuḥ*—offered prayers; *īśam*—unto the Supreme Lord.

TRANSLATION

Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that

of a tamāla tree, and thus the sages, headed by Brahmā, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.

TEXT 34

ऋषय ऊचुः

जितं जितं तेऽजित यज्ञभावन
त्रयीं तनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरद्धय-
स्तस्मै नमः कारणसूकराय ते ॥३४॥

ṛṣaya ūcuḥ
jitaṁ jitaṁ te'jita yajña-bhāvana
trayīṁ tanuṁ svāṁ paridhunvate namaḥ
yad-roma-garteṣu nililyur addhayas
tasmai namaḥ kāraṇa-sūkarāya te

ṛṣayaḥ ūcuḥ—the glorified sages uttered; *jitam*—all glories; *jitam*—all victories; *te*—unto You; *ajita*—O unconquerable one; *yajña-bhāvana*—one who is understood by performances of sacrifice; *trayīm*—personified *Vedas*; *tanum*—such a body; *svām*—own; *paridhunvate*—shaking; *namaḥ*—all obeisances; *yat*—whose; *roma*—hairs; *garteṣu*—in the holes; *nililyuḥ*—submerged; *addhayaḥ*—the oceans; *tasmai*—unto Him; *namaḥ*—offering obeisances; *kāraṇa-sūkarāya*—unto the hog form assumed for reasons; *te*—unto You.

TRANSLATION

All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.

PURPORT

The Lord can assume any form He likes, and in all circumstances He is the cause of all causes. Since His form is transcendental, He is always the Supreme Personality of Godhead, as He is in the Causal Ocean in the form of Mahā-Viṣṇu. Innumerable universes generate from the holes of His bodily hairs, and thus His transcendental body is the *Vedas* personified. He is the enjoyer of all sacrifices, and He is the unconquerable Supreme Personality of Godhead. He is never to be misunderstood to be other than the Supreme

Lord because of His assuming the form of a boar in order to lift the earth. That is the clear understanding of sages and great personalities like Brahmā and other residents of the higher planetary systems.

TEXT 35

रूपं तवैतन्ननु दुष्कृतात्मनां
दुर्दर्शनं देव यदध्वरात्मकम् ।
छन्दांसि यस्य त्वचि बर्हिरोम-
स्याज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् ॥३५॥

rūpaṁ tavaitan nanu duṣkṛtātmanāṁ
durdarśanaṁ deva yad adhvarātmakam
chandāṁsi yasya tvaci barhi-romasv
ājyaṁ dṛśi tv aṅghriṣu cātur-hotram

rūpam—form; *tava*—Your; *etat*—this; *nanu*—but; *duṣkṛta-ātmanām*—of souls who are simply miscreants; *durdarśanam*—very difficult to see; *deva*—O Lord; *yat*—that; *adhvara-ātmakam*—worshipable by performances of sacrifice; *chandāṁsi*—the Gāyatrī *mantra* and others; *yasya*—whose; *tvaci*—touch of the skin; *barhiḥ*—sacred grass called *kuśa*; *romasu*—hairs on the body; *ājyam*—clarified butter; *dṛśi*—in the eyes; *tu*—also; *aṅghriṣu*—on the four legs; *cātuḥ-hotram*—four kinds of fruitive activities.

TRANSLATION

O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gāyatrī and others, are there in the touch of Your skin. In Your bodily hairs is the kuśa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.

PURPORT

There is a class of miscreants who are known in the words of *Bhagavad-gītā* as *Veda-vādī*, or so-called strict followers of the *Vedas*. They do not believe in the incarnation of the Lord, what to speak of the Lord's incarnation as the worshipable hog. They describe worship of the different forms or incarnations of the Lord as anthropomorphism. In the estimation of *Śrīmad-Bhāgavatam* these men are miscreants, and in *Bhagavad-gītā* (7.15) they are called not only miscreants but also fools and the lowest of mankind, and it is said that their knowledge has been plundered by illusion due

to their atheistic temperament. For such condemned persons, the Lord's incarnation as the gigantic hog is invisible. These strict followers of the *Vedas* who despise the eternal forms of the Lord may know from *Śrīmad-Bhāgavatam* that such incarnations are personified forms of the *Vedas.* Lord Boar's skin, His eyes and His bodily hair holes are all described here as different parts of the *Vedas.* He is therefore the personified form of the Vedic hymns, specifically the Gāyatrī *mantra.*

TEXT 36

स्रक्तुण्ड आसीत्स्रुव ईश नासयो-
रिडोदरे चमसाः कर्णरन्ध्रे ।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते
यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥३६॥

srak tuṇḍa āsīt sruva īśa nāsayor
iḍodare camasāḥ karṇa-randhre
prāśitram āsye grasane grahās tu te
yac carvaṇaṁ te bhagavann agni-hotram

srak—the plate for sacrifice; *tuṇḍe*—on the tongue; *āsīt*—there is; *sruvaḥ*—another plate for sacrifice; *īśa*—O Lord; *nāsayoḥ*—of the nostrils; *iḍā*—the plate for eating; *udare*—in the belly; *camasāḥ*—another plate for sacrifices; *karṇa-randhre*—in the holes of the ears; *prāśitram*—the plate which is called the Brahmā plate; *āsye*—in the mouth; *grasane*—in the throat; *grahāḥ*—the plates known as *soma* plates; *tu*—but; *te*—Your; *yat*—that which; *carvaṇam*—chewing; *te*—Your; *bhagavan*—O my Lord; *agni-hotram*—is Your eating through Your sacrificial fire.

TRANSLATION

O Lord, Your tongue is the plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahmā plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.

PURPORT

The *Vedavādīs* say that there is nothing more than the *Vedas* and the performances of sacrifice mentioned in the *Vedas.* They have recently made a rule in their group to formally observe daily sacrifice; they simply ignite

a small fire and offer something whimsically, but they do not strictly follow the sacrificial rules and regulations mentioned in the *Vedas*. It is understood that by regulation there are different plates of sacrifice required, such as *srak, sruvā, barhiḥ, cāturhotra, iḍā, camasa, prāśitra, graha* and *agni-hotra*. One cannot achieve the results of sacrifice unless one observes the strict regulations. In this age there is practically no facility for performing sacrifices in strict discipline. Therefore, in this age of Kali there is a stricture regarding such sacrifices: It is explicitly directed that one should perform *saṅkīrtana-yajña* and nothing more. The incarnation of the Supreme Lord is Yajñeśvara, and unless one has respect for the incarnation of the Lord, he cannot perfectly perform sacrifice. In other words, taking shelter of the Lord and rendering service unto Him is the factual performance of all sacrifices, as explained herein. Different plates of sacrifice correspond to the different parts of the body of the Lord's incarnation. In the *Śrīmad-Bhāgavatam*, Eleventh Canto, it is explicitly directed that one should perform *saṅkīrtana-yajña* to please the Lord's incarnation as Śrī Caitanya Mahāprabhu. This should be rigidly followed in order to achieve the result of *yajña* performance.

TEXT 37

दीक्षानुजन्मोपसदः शिरोधरं
त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः
सत्यावसथ्यं चितयोऽसवो हि ते ॥३७॥

dīkṣānujanmopasadaḥ śirodharaṁ
tvaṁ prāyaṇīyodayanīya-daṁṣṭraḥ
jihvā pravargyas tava śīrṣakaṁ kratoḥ
satyāvasathyaṁ citayo'savo hi te

dīkṣā—initiation; *anujanma*—spiritual birth, or repeated incarnations; *upasadaḥ*—three kinds of desires (relationship, activities and ultimate goal); *śiraḥ-dharam*—the neck; *tvam*—You; *prāyaṇīya*—after the result of initiation; *udayanīya*—the last rites of desires; *daṁṣṭraḥ*—the tusks; *jihvā*—the tongue; *pravargyaḥ*—prior activities; *tava*—Your; *śīrṣakam*—head; *kratoḥ*—of the sacrifice; *satya*—fire without sacrifice; *āvasathyam*—fire of worship; *citayaḥ*—aggregate of all desires; *asavaḥ*—life breath; *hi*—certainly; *te*—unto Your.

TRANSLATION

Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

TEXT 38

सोमस्तु रेतः सवनान्यवस्थितिः
संस्थाविभेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसन्धि-
स्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः ॥३८॥

somas tu retaḥ savanāny avasthitiḥ
saṁsthā-vibhedās tava deva dhātavaḥ
satrāṇi sarvāṇi śarīra-sandhis
tvaṁ sarva-yajña-kratur iṣṭi-bandhanaḥ

somaḥ tu retaḥ—Your semina is the sacrifice called *soma*; *savanāni*—ritualistic performances of the morning; *avasthitiḥ*—different statuses of bodily growth; *saṁsthā-vibhedāḥ*—seven varieties of sacrifices; *tava*—Your; *deva*—O Lord; *dhātavaḥ*—ingredients of the body such as skin, flesh, etc; *satrāṇi*—sacrifices performed over twelve days; *sarvāṇi*—all of them; *śarīra*—the bodily; *sandhiḥ*—joints; *tvam*—Your Lordship; *sarva*—all; *yajña*—*asoma* sacrifices; *kratuḥ*—*soma* sacrifices; *iṣṭi*—the ultimate desire; *bandhanaḥ*—attachment.

TRANSLATION

O Lord, Your semina is the sacrifice called soma-yajña. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agniṣṭoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days. Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajñas only.

PURPORT

There are seven kinds of routine *yajñas* performed by all followers of the Vedic rituals, and they are called *agniṣṭoma, atyagniṣṭoma, uktha, ṣoḍaśī,*

vājapeya, atirātra and *āptoryāma.* Anyone performing such *yajñas* regularly is supposed to be situated with the Lord. But anyone who is in contact with the Supreme Lord by discharging devotional service is understood to have performed all different varieties of *yajñas.*

TEXT 39

नमो नमस्तेऽखिलमन्त्रदेवता-
द्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावित-
ज्ञानाय विद्यागुरवे नमो नमः ॥३९॥

namo namas te'khila-mantra-devatā-
dravyāya sarva-kratave kriyātmane
vairāgya-bhaktyātmajayānubhāvita-
jñānāya vidyāgurave namo namaḥ

namaḥ namaḥ—obeisances unto You; *te*—unto You, who are worshipable; *akhila*—all-inclusive; *mantra*—hymns; *devatā*—the Supreme Lord; *dravyāya*—unto all ingredients for performing sacrifices; *sarva-kratave*—unto all kinds of sacrifices; *kriyā-ātmane*—unto You, the supreme form of all sacrifices; *vairāgya*—renunciation; *bhaktyā*—by devotional service; *ātma-jaya-anubhāvita*—perceivable by conquering the mind; *jñānāya*—such knowledge; *vidyā-gurave*—the supreme spiritual master of all knowledge; *namaḥ namaḥ*—again I offer my respectful obeisances.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.

PURPORT

The qualification of *bhakti,* or devotional service to the Lord, is that the devotee should be free from all material contaminations and desires. This freedom is called *vairāgya,* or renouncement of material desires. One who engages in devotional service to the Lord according to regulative principles is automatically freed from material desires, and in that pure state of mind one can realize the Personality of Godhead. The Personality of Godhead,

being situated in everyone's heart, instructs the devotee regarding pure devotional service so that he may ultimately achieve the association of the Lord. This is confirmed in *Bhagavad-gītā* as follows:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To one who constantly engages in the devotional service of the Lord with faith and love, the Lord certainly gives the intelligence to achieve Him at the ultimate end." (Bg.10.10)

One has to conquer the mind, and one may do it by following the Vedic rituals and by performing different types of sacrifice. The ultimate end of all those performances is to attain *bhakti*, or the devotional service of the Lord. Without *bhakti* one cannot understand the Supreme Personality of Godhead. The original Personality of Godhead or His innumerable expansions of Viṣṇu are the only objects of worship by all the Vedic rituals and sacrificial performances.

TEXT 40

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता
विराजते भूधर भूः सभूधरा ।
यथा वनान्निःसरतो दता धृता
मतङ्गजेन्द्रस्य सपत्रपद्मिनी ॥४०॥

daṁṣṭrāgra-koṭyā bhagavaṁs tvayā dhṛtā
virājate bhū-dhara bhūḥ sa-bhūdharā
yathā vanān niḥsarato datā dhṛtā
mataṅgajendrasya sa-patra-padminī

daṁṣṭra-agra—the tips of the tusks; *koṭyā*—by the edges; *bhagavan*—O Personality of Godhead; *tvayā*—by You; *dhṛtā*—sustained; *virājate*—is so beautifully situated; *bhū-dhara*—O lifter of the earth; *bhūḥ*—the earth; *sa-bhūdharā*—with mountains; *yathā*—as much as; *vanāt*—from the water; *niḥsarataḥ*—coming out; *datā*—by the tusk; *dhṛtā*—captured; *mataṅgajendrasya*—infuriated elephant; *sa-patra*—with leaves; *padminī*—the lotus flower.

TRANSLATION

O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.

PURPORT

The fortune of the earth planet is praised because of its being specifically sustained by the Lord; its beauty is appreciated and compared to that of a lotus flower situated on the trunk of an elephant. As a lotus flower with leaves is very beautifully situated, so the world, with its many beautiful mountains, appeared on the tusks of the Lord Boar.

TEXT 41

त्रयीमयं रूपमिदं च सौकरं
भूमण्डलेनाथ दता धृतेन ते।
चकास्ति शृङ्गोढघनेन भूयसा
कुलाचलेन्द्रस्य यथैव विभ्रमः ॥४१॥

trayīmayaṁ rūpam idaṁ ca saukaraṁ
bhū-maṇḍalenātha datā dhṛtena te
cakāsti śṛṅgoḍha-ghanena bhūyasā
kulācalendrasya yathaiva vibhramaḥ

trayīmayam—*Vedas* personified; *rūpam*—form; *idam*—this; *ca*—also; *saukaram*—the boar; *bhū-maṇḍalena*—by the earth planet; *atha*—now; *datā*—by the tusk; *dhṛtena*—sustained by; *te*—Your; *cakāsti*—is glowing; *śṛṅgoḍha*—sustained by the peaks; *ghanena*—by the clouds; *bhūyasā*—more glorified; *kula-acalendrasya*—of the great mountains; *yathā*—as much as; *eva*—certainly; *vibhramaḥ*—decoration.

TRANSLATION

O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.

PURPORT

The word *vibhramaḥ* is significant. *Vibhramaḥ* means illusion as well as beauty. When a cloud rests on the peak of a great mountain, it appears to be sustained by the mountain, and at the same time it looks very beautiful. Similarly, the Lord has no need to sustain the earth on His tusks, but when He does so the world becomes beautiful, just as the Lord becomes more beautiful because of His pure devotees on the earth. Although the Lord is the transcendental personification of the Vedic hymns, He has become more beautiful because of His appearance to sustain the earth.

TEXT 42

संस्थापयैनां जगतां सतस्थुषां
लोकाय पत्नीमसि मातरं पिता ।
विधेम चास्यै नमसा सह त्वया
यस्यां स्वतेजोऽग्निमिवारणावधाः ॥४२॥

saṁsthāpayaināṁ jagatāṁ satasthuṣāṁ
lokāya patnīm asi mātaraṁ pitā
vidhema cāsyai namasā saha tvayā
yasyāṁ svatejo 'gnim ivāraṇāv adhāḥ

saṁsthāpaya enām—raise up this earth; *jagatām*—both the moving and; *satasthuṣām*—nonmoving; *lokāya*—for their residence; *patnīm*—wife; *asi*—You are; *mātaram*—the mother; *pitā*—the father; *vidhema*—do we offer; *ca*—also; *asyai*—unto the mother; *namasā*—with all obeisances; *saha*—along with; *tvayā*—with You; *yasyām*—in whom; *sva-tejaḥ*—by Your own potency; *agnim*—fire; *iva*—likened; *araṇau*—in the *araṇi* wood; *adhāḥ*—invested.

TRANSLATION

O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the araṇi wood.

PURPORT

The so-called law of gravitation which sustains the planets is described herein as the potency of the Lord. This potency is invested by the Lord in the way that an expert sacrificial *brāhmaṇa* puts fire in the *araṇi* wood by the potency of Vedic *mantras*. By this arrangement the world becomes habitable for both the moving and nonmoving creatures. The conditioned souls who are residents of the material world are put in the womb of mother earth in the same way as the seed of a child is put by the father in the womb of the mother. This conception of the Lord and the earth as father and mother is explained in *Bhagavad-gītā* (Bg. 14.4). Conditioned souls are devoted to the motherland in which they take their birth, but they do not know their father. The mother is not independent in producing children. Similarly, material nature cannot produce living creatures unless in contact with the supreme father, the Supreme

Personality of Godhead. *Śrīmad-Bhāgavatam* teaches us to offer obeisances unto the mother along with the Father, the Supreme Lord, because it is the Father only who impregnates the mother with all energies for the sustenance and maintenance of all living beings, both moving and nonmoving.

TEXT 43

कः श्रद्दधीतान्यतमस्तव प्रभो
रसां गताया भुव उद्विबर्हणम् ।
न विस्मयोऽसौ त्वयि विश्वविस्मये
यो माययेदं ससृजेऽतिविस्मयम् ॥४३॥

kaḥ śraddadhītānyatamas tava prabho
rasāṁ gatāyā bhuva udvibarhaṇam
na vismayo 'sau tvayi viśva-vismaye
yo māyayedaṁ sasṛje 'tivismayam

kaḥ—who else; *śraddadhīta*—can endeavor; *anyatamaḥ*—anyone besides Yourself; *tava*—Your; *prabho*—O Lord; *rasām*—in the water; *gatāyāḥ*—while lying in; *bhuvaḥ*—of the earth; *udvibarhaṇam*—deliverance; *na*—never; *vismayaḥ*—wonderful; *asau*—such an act; *tvayi*—unto You; *viśva*—universal; *vismaye*—full of wonders; *yaḥ*— one who; *māyayā*— by potencies; *idam*—this; *sasṛje*—created; *ativismayam*—surpassing all wonders.

TRANSLATION

Who else but Yourself, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

PURPORT

When a scientist discovers something impressive to the ignorant mass of people, the common man, without inquiry, accepts such a discovery as wonderful. But the intelligent man is not struck with wonder by such discoveries. He gives all credit to the person who created the wonderful brain of the scientist. A common man is also struck with wonder by the wonderful action of material nature, and he gives all credit to the cosmic manifestation. The learned Kṛṣṇa conscious person, however, knows well that behind the cosmic manifestation there is the brain of Kṛṣṇa, as

confirmed in *Bhagavad-gītā* (Bg. 9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*. Since Kṛṣṇa can direct the wonderful cosmic manifestation, it is not at all wonderful for Him to assume the gigantic form of a boar and thus deliver the earth from the mire of the water. A devotee is therefore not astonished to see the wonderful boar because he knows that the Lord is able to act far more wonderfully by His potencies, which are inconceivable to the brain of even the most erudite scientist.

TEXT 44

विधुन्वता वेदमयं निजं वपु-
जनस्तपःसत्यनिवासिनो वयम् ।
सटाशिखोद्धूतशिवाम्बुबिन्दुभि-
र्विमृज्यमाना भृशमीश पाविताः ॥४४॥

vidhunvatā vedamayaṁ nijaṁ vapur
janas-tapaḥ-satya-nivāsino vayam
saṭā-śikhoddhūta-śivāmbu-bindubhir
vimṛjyamānā bhṛśam īśa pāvitāḥ

vidhunvatā—while shaking; *vedamayam*—personified *Vedas; nijam*—own; *vapuḥ*—body; *janaḥ*—the Janaloka planetary system; *tapaḥ*—the Tapoloka planetary system; *satya*—the Satyaloka planetary system; *nivāsinaḥ*—the inhabitants; *vayam*—we; *saṭā*—hairs on the shoulder; *śikha-uddhūta*—sustained by the tip of the hair; *śiva*—auspicious; *ambu*—water; *bindubhiḥ*—by the particles; *vimṛjyamānāḥ*—we are thus sprinkled by; *bhṛśam*—highly; *īśa*—Supreme Lord; *pāvitāḥ*—purified.

TRANSLATION

O Supreme Lord, undoubtedly we are inhabitants of the most pious planets—the Jana, Tapas and Satya lokas—but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

PURPORT

Ordinarily the body of a hog is considered impure, but one should not consider that the hog incarnation assumed by the Lord is also impure. That form of the Lord is the personified *Vedas* and is transcendental. The inhabitants of the Jana, Tapas and Satya *lokas* are the most pious persons in the material world, but because those planets are situated in the material world, there are so many material impurities there also. Therefore, when

the drops of water from the tips of the Lord's shoulder hairs were sprinkled upon the bodies of the inhabitants of the higher planets, they felt purified. The Ganges water is pure because of its emanating from the toe of the Lord, and there is no difference between the water emanating from the toe and that from the tips of the hair on the shoulder of Lord Boar. They are both absolute and transcendental.

TEXT 45

स वै बत भ्रष्टमतिस्तवैष ते
यः कर्मणां पारमपारकर्मणः ।
यद्योगमायागुणयोगमोहितं
विश्वं समस्तं भगवन् विधेहि शम् ॥४५॥

sa vai bata bhraṣṭamatis tavaiṣate
yaḥ karmaṇāṁ pāram apāra-karmaṇaḥ
yad-yoga-māyā-guṇa-yoga-mohitaṁ
viśvaṁ samastaṁ bhagavan vidhehi śam

saḥ—he; *vai*—certainly; *bata*—alas; *bhraṣṭamatiḥ*—nonsense; *tava*—Your; *eṣate*—desires; *yaḥ*—one who; *karmaṇām*—of activities; *pāram*—limit; *apāra-karmaṇaḥ*—of one who has unlimited activities; *yat*—by whom; *yoga*—mystic power; *māyā*—potency; *guṇa*—modes of material nature; *yoga*—mystic power; *mohitam*—bewildered; *viśvam*—the universe; *samastam*—in total; *bhagavan*—O Supreme Personality; *vidhehi*—just be pleased to bestow; *śam*—good fortune.

TRANSLATION

O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.

PURPORT

Mental speculators who want to understand the limit of the Unlimited are certainly nonsensical. Every one of them is captivated by the external potencies of the Lord. The best thing for them is to surrender unto Him, knowing Him to be inconceivable, for thus they can receive His causeless mercy. This prayer was offered by the inhabitants of the higher planetary systems, namely the Jana, Tapas and Satya *lokas*, who are far more intelligent and powerful than humans.

Viśvaṁ samastam is very significant here. There are the material world and the spiritual world. The sages pray: "Both worlds are bewildered by Your different energies. Those who are in the spiritual world are absorbed in Your loving service, forgetting themselves and You also, and those who are in the material world are absorbed in material sense gratification and therefore also forget You. No one can know You because You are unlimited. It is best not to try to know You by unnecessary mental speculation. Rather, kindly bless us so that we can worship You with causeless devotional service."

TEXT 46

मैत्रेय उवाच

इत्युपस्थीयमानोऽसौ मुनिभिर्ब्रह्मवादिभिः ।
सलिले स्वखुराक्रान्त उपाधत्तावितावनिम् ॥४६॥

maitreya uvāca
ity upasthīyamāno 'sau
munibhir brahma-vādibhiḥ
salile sva-khurākrānta
upādhattāvitāvanim

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *upasthīyamānaḥ*—being praised by; *asau*—Lord Boar; *munibhiḥ*—by the great sages; *brahma-vādibhiḥ*—by the transcendentalists; *salile*—on the water; *sva-khura-ākrānte*—touched by His own hoofs; *upādhatta*—placed; *avitā*—the maintainer; *avanim*—the earth.

TRANSLATION

The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hoofs and placed it on the water.

PURPORT

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain cannot conceive how these potencies of the Lord can act. Man can give some vague explanation of the laws by which such phenomena are made possible, but actually the tiny human brain is unable to conceive of the activities of the Lord, which are therefore called inconceivable. Yet the frog philosophers still try to give some imaginary explanation.

TEXT 47

स इत्थं भगवानुर्वीं विष्वक्सेनः प्रजापतिः ।
रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ॥४७॥

sa ittham bhagavān urvīṁ
viṣvak-senaḥ prajā-patiḥ
rasāyā līlayonnītām
apsu nyasya yayau hariḥ

saḥ—He; *ittham*—in this manner; *bhagavān*—the Personality of Godhead; *urvīm*—the earth; *viṣvak-senaḥ*—another name of Viṣṇu; *prajā-patiḥ*—the Lord of the living entities; *rasāyāḥ*—from within the water; *līlayā*—very easily; *unnītām*—raised; *apsu*—on the water; *nyasya*—placing; *yayau*—returned to His own abode; *hariḥ*—the Personality of Godhead.

TRANSLATION

In this manner the Personality of Godhead Lord Viṣṇu, the maintainer of all living entities, raised the earth from within the water, and, placing it afloat on the water, He returned to His own abode.

PURPORT

The Personality of Godhead Lord Viṣṇu descends by His will to the material planets in His innumerable incarnations for particular purposes, and again He goes back to His own abode. When He descends He is called an *avatāra* because *avatāra* means one who descends. Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us.

TEXT 48

य एवमेतां हरिमेधसो हरेः
कथां सुभद्रां कथनीयमायिनः ।
शृण्वीत भक्त्या श्रवयेत वोशतीं
जनार्दनोऽस्याशु हृदि प्रसीदति ॥४८॥

ya evam etāṁ hari-medhaso hareḥ
kathāṁ subhadrāṁ kathanīya-māyinaḥ
śṛṇvīta bhaktyā śravayeta vośatīṁ
janārdano 'syāśu hṛdi prasīdati

yaḥ—one who; *evam*—thus; *etām*—this; *hari-medhasaḥ*—who destroys the material existence of the devotee; *hareḥ*—of the Personality of Godhead; *kathām*—narration; *subhadrām*—auspicious; *kathanīya*—worthy to narrate; *māyinaḥ*—of the merciful by His internal potency; *śṛṇvīta*—hears; *bhaktyā*—in devotion; *śravayeta*—also allows others to hear; *vā*—either; *uśatīm*—very pleasing; *janārdanaḥ*—the Lord; *asya*—his; *āśu*—very soon; *hṛdi*—within the heart; *prasīdati*—becomes very pleased.

TRANSLATION

If anyone hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

PURPORT

In His various incarnations, the Lord appears, acts and leaves behind Him a narrative history which is as transcendental as He Himself. Every one of us is fond of hearing some wonderful narration, but most stories are neither auspicious nor worth hearing because they are of the inferior quality of material nature. Every living entity is of superior quality, spirit soul, and nothing material can be auspicious for him. Intelligent persons should therefore hear personally and cause others to hear the descriptive narrations of the Lord's activities, for that will destroy the pangs of material existence. Out of His causeless mercy only, the Lord comes to this earth and leaves behind His merciful activities so that the devotees may derive transcendental benefit.

TEXT 49

तस्मिन् प्रसन्ने सकलाशिषां प्रभौ
किं दुर्लभं ताभिरलं लवात्मभिः ।
अनन्यदृष्ट्या भजतां गुहाशयः
स्वयं विधत्ते स्वगतिं परः पराम् ॥४९॥

tasmin prasanne sakalāśiṣāṁ prabhau
kiṁ durlabhaṁ tābhir alaṁ lavātmabhiḥ
ananya-dṛṣṭyā bhajatāṁ guhāśayaḥ
svayaṁ vidhatte sva-gatiṁ paraḥ parām

tasmin—unto Him; *prasanne*—being pleased; *sakala-āśiṣām*—of all benediction; *prabhau*—unto the Lord; *kim*—what is that; *durlabham*—very

difficult to obtain; *tābhiḥ*—with them; *alam*—away; *lava-ātmabhiḥ*—with insignificant gains; *ananya-dṛṣṭyā*—by nothing but devotional service; *bhajatām*—of those who are engaged in devotional service; *guhā-āśayaḥ*—residing within the heart; *svayam*— personally; *vidhatte*— executes; *sva-gatim*—in His own abode; *paraḥ*—the supreme; *parām*—transcendental.

TRANSLATION

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 10.10), the Lord gives intelligence to the pure devotees so that they may be elevated to the highest perfectional stage. It is confirmed herein that a pure devotee who constantly engages in the loving service of the Lord is awarded all knowledge necessary to reach the Supreme Personality of Godhead. For such a devotee there is nothing valuable to be achieved but the Lord's service. If one serves faithfully, there is no possibility of frustration because the Lord Himself takes charge of the devotee's advancement. The Lord is seated in everyone's heart, and He knows the devotee's motive and arranges everything achievable. In other words, the pseudo-devotee who is anxious to achieve material gains cannot attain the highest perfectional stage because the Lord is in knowledge of his motive. One merely has to become sincere in his purpose, and then the Lord is there to help in every way.

TEXT 50

को नाम लोके पुरुषार्थसारवित्
पुराकथानां भगवत्कथासुधाम् ।
आपीय कर्णाञ्जलिभिर्भवापहा-
महो विरज्येत विना नरेतरम् ॥५०॥

ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathāsudhām
āpīya karṇāñjalibhir bhavāpahām
aho virajyeta vinā naretaram

kaḥ—who; *nāma*—indeed; *loke*—in the world; *puruṣa-artha*—goal of life; *sāravit*—one who knows the essence of; *purā-kathānām*—of all past histories; *bhagavat*—regarding the Personality of Godhead; *kathā-sudhām*—the nectar of the narrations about the Personality of Godhead; *āpīya*—by drinking; *karṇa-añjalibhiḥ*—by aural reception; *bhava-apahām*—that which kills all material pangs; *aho*—alas; *virajyeta*—could refuse; *vinā*—without; *naretaram*—other than the human being.

TRANSLATION

Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?

PURPORT

The narration of the activities of the Personality of Godhead is like a constant flow of nectar. No one can refuse to drink such nectar except one who is not a human being. Devotional service to the Lord is the highest goal of life for every human being, and such devotional service begins by hearing about the transcendental activities of the Personality of Godhead. Only an animal, or a man who is almost an animal in behavior, can refuse to take an interest in hearing the transcendental message of the Lord. There are many books of stories and histories in the world, but except for the histories or narrations on the topics of the Personality of Godhead, none are capable of diminishing the burden of material pangs. Therefore one who is serious about eliminating material existence must chant and hear of the transcendental activities of the Personality of Godhead. Otherwise one must be compared to the nonhumans.

Thus end the Bhaktivedanta Purports of the Third Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Appearance of Lord Varāha."*

CHAPTER FOURTEEN

Pregnancy of Diti in the Evening

TEXT 1

श्रीशुक उवाच

निशम्य कौषारविणोपवर्णितां
हरेः कथां कारणसूकरात्मनः ।
पुनः स पप्रच्छ तमुद्यताञ्जलि-
र्न चातितृप्तो विदुरो धृतव्रतः ॥ १ ॥

śrī śuka uvāca
niśamya kauṣāra-viṇopavarṇitāṁ
hareḥ kathāṁ kāraṇa-sūkarātmanaḥ
punaḥ sa papraccha tam udyatāñjalir
na cātitṛpto viduro dhṛta-vrataḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *niśamya*—after hearing; *kauṣāravinā*—by the sage Maitreya; *upavarṇitām*—described; *hareḥ*—of the Personality of Godhead; *kathām*—narrations; *kāraṇa*—for the reason of lifting the earth; *sūkara-ātmanaḥ*—of the boar incarnation; *punaḥ*—again; *saḥ*—he; *papraccha*—inquired; *tam*—from him (Maitreya); *udyata-añjaliḥ*—with folded hands; *na*—never; *ca*—also; *atitṛptaḥ*—very much satisfied; *viduraḥ*—Vidura; *dhṛta-vrataḥ*—taken to a vow.

TRANSLATION

Śukadeva Gosvāmī said: After hearing from the great sage Maitreya about the Lord's incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he [Vidura] did not yet feel satisfied.

TEXT 2

विदुर उवाच

तेनैव तु मुनिश्रेष्ठ हरिणा यज्ञमूर्तिना ।
आदिदैत्यो हिरण्याक्षो हत इत्यनुशुश्रुम ॥ २ ॥

vidura uvāca
tenaiva tu muni-śreṣṭha
hariṇā yajña-mūrtinā
ādi-daityo hiraṇyākṣo
hata ity anuśuśruma

viduraḥ uvāca—Śrī Vidura said; *tena*—by Him; *eva*—certainly; *tu*—but; *muni-śreṣṭha*—O chief amongst the sages; *hariṇā*—by the Personality of Godhead; *yajña-mūrtinā*—the form of sacrifices; *ādi*—original; *daityaḥ*—demon; *hiraṇyākṣaḥ*—by the name Hiraṇyākṣa; *hataḥ*—slain; *iti*—thus; *anuśuśruma*—heard in succession.

TRANSLATION

Śrī Vidura said: O chief amongst the great sages, I have heard by disciplic succession that Hiraṇyākṣa, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].

PURPORT

As referred to previously, the boar incarnation was manifested in two millenniums—namely Svāyambhuva and Cākṣuṣa. In both millenniums there was a boar incarnation of the Lord, but in the Svāyambhuva millennium He lifted the earth from within the water of the universe, whereas in the Cākṣuṣa millennium He killed the first demon, Hiraṇyākṣa. In the Svāyambhuva millennium He assumed the color white, and in the Cākṣuṣa millennium He assumed the color red. Vidura has already heard about one of them, and he proposed to hear about the other. The two different boar incarnations described are the one Supreme Personality of Godhead.

TEXT 3

तस्य चोद्धरतः क्षौणीं स्वदंष्ट्राग्रेण लीलया ।
दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृधः ॥ ३ ॥

tasya coddharataḥ kṣauṇīm
sva-daṁṣṭrāgreṇa līlayā

daitya-rājasya ca brahman
kasmād dhetor abhūn mṛdhaḥ

tasya—His; *ca*—also; *uddharataḥ*—while lifting; *kṣauṇīm*—the earth planet; *sva-daṁṣṭra-agreṇa*—by the edge of His tusks; *līlayā*—in His pastimes; *daitya-rājasya*—of the king of demons; *ca*—and; *brahman*—O *brāhmaṇa;* *kasmāt*—from what; *hetoḥ*—reason; *abhūt*—there was; *mṛdhaḥ*—fight.

TRANSLATION

What was the reason, O brāhmaṇa, for the fight between the demon king and the Lord Boar while the Lord was lifting the earth as His pastime?

TEXT 4

श्रद्दधानाय भक्ताय ब्रूहि तज्जन्मविस्तरम् ।
ऋषे न तृप्यति मनः परं कौतूहलं हि मे ॥ ४ ॥

śraddadhānāya bhaktāya
brūhi taj-janma-vistaram
ṛṣe na tṛpyati manaḥ
paraṁ kautūhalaṁ hi me

śraddadhānāya—unto a faithful person; *bhaktāya*—unto a devotee; *brūhi*—please narrate; *tat*—His; *janma*—appearance; *vistaram*—in detail; *ṛṣe*—O great sage; *na*—not; *tṛpyati*—become satisfied; *manaḥ*—mind; *param*—very much; *kautūhalam*—inquisitive; *hi*—certainly; *me*—my.

TRANSLATION

My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord's appearance. Please, therefore, speak more and more to a devotee who is faithful.

PURPORT

One who is actually faithful and inquisitive is qualified to hear the transcendental pastimes of the appearance and disappearance of the Supreme Personality of Godhead. Vidura was a suitable candidate to receive such transcendental messages.

TEXT 5

मैत्रेय उवाच

साधु वीर त्वया पृष्टमवतारकथां हरेः ।
यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविशातनीम् ॥ ५ ॥

maitreya uvāca
sādhu vīra tvayā pṛṣṭam
avatāra-kathāṁ hareḥ
yat tvaṁ pṛcchasi martyānāṁ
mṛtyupāśa-viśātanīm

maitreyaḥ uvāca—Maitreya said; *sādhu*—devotee; *vīra*—O warrior; *tvayā*—by you; *pṛṣṭam*—inquired; *avatāra-kathām*—topics on the incarnation of the Lord; *hareḥ*—of the Personality of Godhead; *yat*—that which; *tvam*—your good self; *pṛcchasi*—asking me; *martyānām*—of those who are destined to death; *mṛtyupāśa*—the chain of birth and death; *viśātanīm*—source of liberation.

TRANSLATION

The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.

PURPORT

The great sage Maitreya addressed Vidura as a warrior not only because Vidura belonged to the Kuru family but because he was anxious to hear about the chivalrous activities of the Lord in His incarnations of Varāha and Nṛsiṁha. Because the inquiries concerned the Lord, they were perfectly befitting a devotee. A devotee has no taste for hearing anything mundane. There are many topics of mundane warfare, but a devotee is not inclined to hear them. The topics of the warfare in which the Lord engages do not concern the war of death but the war against the chain of *māyā* which obliges one to accept repeated birth and death. In other words, one who takes delight in hearing the war topics of the Lord is relieved from the chains of birth and death. Foolish people are suspicious of Kṛṣṇa's taking part in the Battle of Kurukṣetra, not knowing that His taking part insured liberation for all who were present on the battlefield. It is said by Bhīṣmadeva that all who were present on the Battlefield of Kurukṣetra attained their original spiritual existences after death. Therefore, hearing the war topics of the Lord is as good as any other devotional service.

TEXT 6

यथोत्तानपदः पुत्रो मुनिना गीतयार्भकः ।
मृत्योः कृत्वैव मूर्ध्न्यङ्घ्रिमारुरोह हरेः पदम् ॥ ६ ॥

yayottānapadaḥ putro
muninā gītayārbhakaḥ
mṛtyoḥ kṛtvaiva mūrdhny aṅghrim
āruroha hareḥ padam

yayā—by which; *uttānapadaḥ*—of King Uttānapāda; *putraḥ*—son; *muninā*—by the sage; *gītayā*—being sung; *arbhakaḥ*—a child; *mṛtyoḥ*—of death; *kṛtvā*—placing; *eva*—certainly; *mūrdhni*—on the head; *aṅghrim*—feet; *āruroha*—ascended; *hareḥ*—of the Personality of Godhead; *padam*—to the abode.

TRANSLATION

By hearing these topics from the sage [Nārada], the son of King Uttānapāda [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.

PURPORT

While quitting his body, Mahārāja Dhruva, the son of King Uttānapāda, was attended by personalities like Sunanda and others, who received him in the kingdom of God. He left this world at an early age, as a young boy, although he had attained the throne of his father and had several children of his own. Because he was due to quit this world, death was waiting for him. He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Viṣṇu because of his association with the great sage, Nārada, who spoke to him the narration of the pastimes of the Lord.

TEXT 7

अथात्रापीतिहासोऽयं श्रुतो मे वर्णितः पुरा ।
ब्रह्मणा देवदेवेन देवानामनुपृच्छताम् ॥ ७ ॥

athātrāpītihāso 'yaṁ
śruto me varṇitaḥ purā
brahmaṇā deva-devena
devānām anupṛcchatām

atha—now; *atra*—in this matter; *api*—also; *itihāsaḥ*—history; *ayam*—this; *śrutaḥ*—heard; *me*—by me; *varṇitaḥ*—described; *purā*—years ago; *brahmaṇā*—by Brahmā; *deva-devena*—the foremost of the demigods; *devānām*—by the demigods; *anupṛcchatām*—asking.

TRANSLATION

This history of the fight between the Lord as a boar and the demon Hiraṇyākṣa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahmā, when he was questioned by the other demigods.

TEXT 8

दितिर्दाक्षायणी क्षत्तर्मारीचं कश्यपं पतिम् ।
अपत्यकामा चकमे सन्ध्यायां हृच्छयार्दिता ॥ ८ ॥

ditir dākṣāyaṇī kṣattar
mārīcaṁ kaśyapaṁ patim
apatya-kāmā cakame
sandhyāyāṁ hṛc-chayārditā

ditiḥ—Diti; *dākṣāyaṇī*—the daughter of Dakṣa; *kṣattaḥ*—O Vidura; *mārīcam*—the son of Marīci; *kaśyapam*—Kaśyapa; *patim*—her husband; *apatya-kāmā*—desirous of having a child; *cakame*—longed for; *sandhyāyām*—in the evening; *hṛt-śaya*—by sex desires; *arditā*—distressed.

TRANSLATION

Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marīci, to have intercourse with her in the evening in order to beget a child.

TEXT 9

इष्ट्वाग्निजिह्वं पयसा पुरुषं यजुषां पतिम् ।
निम्लोचत्यर्क आसीनमग्न्यगारे समाहितम् ॥ ९ ॥

iṣṭvāgni-jihvaṁ payasā
puruṣaṁ yajuṣāṁ patim
nimlocaty arka āsīnam
agnyagāre samāhitam

iṣṭvā—after worshiping; *agni*—fire; *jihvam*—tongue; *payasā*—by oblation; *puruṣam*—unto the Supreme Person; *yajuṣām*—of all sacrifices; *patim*—

master; *nimlocati*—while setting; *arke*—the sun; *āsīnam*—sitting; *agni-agāre*—in the sacrificial hall; *samāhitam*—completely in trance.

TRANSLATION

The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.

PURPORT

Fire is considered to be the tongue of the Personality of Godhead Viṣṇu, and oblations of grains and clarified butter offered to the fire are thus accepted by Him. That is the principle of all sacrifices, of which Lord Viṣṇu is the master. In other words, the satisfaction of Lord Viṣṇu includes the satisfaction of all demigods and other living beings.

TEXT 10

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आत्तशरासनः ।
दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥१०॥

ditir uvāca
eṣa māṁ tvatkṛte vidvan
kāma ātta-śarāsanaḥ
dunoti dīnāṁ vikramya
rambhām iva mataṅgajaḥ

ditiḥ uvāca—beautiful Diti said; *eṣaḥ*—all these; *mām*—unto me; *tvatkṛte*—for you; *vidvan*—O learned one; *kāmaḥ*—Cupid; *ātta-śarāsanaḥ*—taking his arrows; *dunoti*—distresses; *dīnām*—poor me; *vikramya*—attacking; *rambhām*—banana tree; *iva*—like; *mataṅgajaḥ*—mad elephant.

TRANSLATION

In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

PURPORT

Beautiful Diti, seeing her husband absorbed in trance, began to speak loudly, not attempting to attract him by bodily expressions. She frankly said that her whole body was distressed by sex desire because of her husband's presence, just as a banana tree is troubled by a mad elephant.

It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sex appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her sex desire.

TEXT 11

तद्भवान्दह्यमानायां सपत्नीनां समृद्धिभिः ।
प्रजावतीनां भद्रं ते मय्यायुङ्क्तामनुग्रहम् ॥११॥

tad bhavān dahyamānāyāṁ
sa-patnīnāṁ samṛddhibhiḥ
prajāvatīnāṁ bhadraṁ te
mayy āyuṅktām anugraham

tat—therefore; *bhavān*—your good self; *dahyamānāyām*—being distressed; *sa-patnīnām*—of the co-wives; *samṛddhibhiḥ*—by the prosperity; *prajāvatīnām*—of those who have children; *bhadram*—all prosperity; *te*—unto you; *mayi*—unto me; *āyuṅktām*—do unto me, in all respects; *anugraham*—favor.

TRANSLATION

Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.

PURPORT

In *Bhagavad-gītā* sexual intercourse for begetting children is accepted as righteous. A person sexually inclined for simple sense gratification, however, is unrighteous. In Diti's appeal to her husband for sex, it was not exactly that she was afflicted by sex desires, but she desired sons. Since she had no sons, she felt poorer than her co-wives. Therefore Kaśyapa was supposed to satisfy his bona fide wife.

TEXT 12

भर्तर्याप्तोरुमानानां लोकानाविशते यशः ।
पतिर्भवद्विधो यासां प्रजया ननु जायते ॥१२॥

bhartary āptorumānānāṁ
lokān āviśate yaśaḥ

patir bhavadvidho yāsāṁ
prajayā nanu jāyate

bhartari—by the husband; *āpta-urumānānām*—of those who are beloved; *lokān*—in the world; *āviśate*—spreads; *yaśaḥ*—fame; *patiḥ*—husband; *bhavat-vidhaḥ*—like your good self; *yāsām*—of those whose; *prajayā*—by children; *nanu*—certainly; *jāyate*—expands.

TRANSLATION

A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.

PURPORT

According to Ṛṣabhadeva, one should not become a father or mother unless one is confident that he can beget children whom he can deliver from the clutches of birth and death. Human life is the only opportunity to get out of the material scene, which is full of the miseries of birth, death, old age and diseases. Every human being should be given the opportunity to take advantage of his human form of life, and a father like Kaśyapa is supposed to beget good children for the purpose of liberation.

TEXT 13

पुरा पिता नो भगवान्दक्षो दुहितृवत्सलः ।
कं वृणीत वरं वत्सा इत्यपृच्छत नः पृथक् ॥१३॥

purā pitā no bhagavān
dakṣo duhitṛ-vatsalaḥ
kaṁ vṛṇīta varaṁ vatsā
ity apṛcchata naḥ pṛthak

purā—in days long ago; *pitā*—father; *naḥ*—our; *bhagavān*—the most opulent; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—affectionate to his daughters; *kam*—unto whom; *vṛṇīta*—you want to accept; *varam*—your husband; *vatsāḥ*—O my children; *iti*—thus; *apṛcchata*—inquired; *naḥ*—us; *pṛthak*—separately.

TRANSLATION

In days long ago, our father, the most opulent Dakṣa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.

PURPORT

It appears from this verse that free selection of a husband was allowed by the father, but not by free association. The daughters were asked separately to submit their selection of a husband who was famous for his acts and personality. The ultimate selection depended on the choice of the father.

TEXT 14

स विदित्वाऽऽत्मजानां नो भावं सन्तानभावनः।
त्रयोदशाददात्तासां यास्ते शीलमनुव्रताः ॥१४॥

sa viditvā"tma-jānāṁ no
bhāvaṁ santāna-bhāvanaḥ
trayodaśādadāt tāsāṁ
yās te śīlam anuvratāḥ

saḥ—Dakṣa; *viditvā*—understanding; *ātma-jānām*—of the daughters; *naḥ*—our; *bhāvam*—indication; *santāna*—children; *bhāvanaḥ*—well-wisher; *trayodaśa*—thirteen; *adadāt*—handed over; *tāsām*—of all of them; *yāḥ*—those who are; *te*—your; *śīlam*—behavior; *anuvratāḥ*—all faithful.

TRANSLATION

Our well-wishing father, Dakṣa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.

PURPORT

Generally the daughters were too shy to express their opinions before their father, but the father would accept the daughters' intentions through someone else, such as through a grandmother to whom the grandchildren had free access. King Dakṣa collected the opinions of his daughters and thus handed over thirteen to Kaśyapa. Every one of Diti's sisters was a mother of children. Therefore, since she was equally faithful to the same husband, why should she remain without children?

TEXT 15

अथ मे कुरु कल्याणं कामं कमललोचन।
आर्तोपसर्पणं भूमन्नमोघं हि महीयसि ॥१५॥

atha me kuru kalyāṇaṁ
kāmaṁ kamala-locana
ārtopasarpaṇaṁ bhūmann
amoghaṁ hi mahīyasi

atha—therefore; *me*—unto me; *kuru*—kindly do; *kalyāṇam*—benediction; *kāmam*—desire; *kamala-locana*—O lotus-eyed one; *ārta*—of the distressed; *upasarpaṇam*—the approaching; *bhūman*—O great one; *amogham*—without failure; *hi*—certainly; *mahīyasi*—to a great person.

TRANSLATION

O lotus-eyed one, kindly bless me by fulfilling my desire. When someone in distress approaches a great person, his pleas should never go in vain.

PURPORT

Diti knew well that her request might be rejected because of the untimely situation, but she pleaded that when there is an emergency or a distressful condition, there is no consideration of time or situation.

TEXT 16

इति तां वीर मारीचः कृपणां बहुभाषिणीम् ।
प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकश्मलाम् ॥१६॥

iti tāṁ vīra mārīcaḥ
kṛpaṇāṁ bahu-bhāṣiṇīm
pratyāhānunayan vācā
pravṛddhānaṅga-kaśmalām

iti—thus; *tām*—unto her; *vīra*—O hero; *mārīcaḥ*—the son of Marīci (Kaśyapa); *kṛpaṇām*—unto the poor; *bahu-bhāṣiṇīm*—too talkative; *pratyāha*—replied; *anunayan*—pacifying; *vācā*—by words; *pravṛddha*—highly agitated; *anaṅga*—lust; *kaśmalām*—contaminated.

TRANSLATION

O hero [Vidura], Diti, being thus afflicted by the contamination of lust, and therefore poor and talkative, was pacified by the son of Marīci in suitable words.

PURPORT

When a man or woman is afflicted by the lust of sex desire, it is to be understood as sinful contamination. Kaśyapa was engaged in his spiritual

activities, but he did not have sufficient strength to refuse his wife, who was thus afflicted. He could have refused her with strong words expressing impossibility, but he was not as spiritually strong as Vidura. Vidura is addressed here as a hero because no one is stronger in self-control than a devotee of the Lord. It appears that Kaśyapa was already inclined to have sex enjoyment with his wife, and because he was not a strong man he tried to dissuade her only with pacifying words.

TEXT 17

एष तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि ।
तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः ॥१७॥

eṣa te 'haṁ vidhāsyāmi
priyaṁ bhīru yad icchasi
tasyāḥ kāmaṁ na kaḥ kuryāt
siddhis traivargikī yataḥ

eṣaḥ—this; *te*—your request; *aham*—I; *vidhāsyāmi*—shall execute; *priyam*—very dear; *bhīru*—O afflicted one; *yat*—what; *icchasi*—you are desiring; *tasyāḥ*—her; *kāmam*—desires; *na*—not; *kaḥ*—who; *kuryāt*—would perform; *siddhiḥ*—perfection of liberation; *traivargikī*—three; *yataḥ*—from whom.

TRANSLATION

O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation?

PURPORT

The three perfections of liberation are religiosity, economic development and sense gratification. For a conditioned soul, the wife is considered to be the source of liberation because she offers her service to the husband for his ultimate liberation. Conditional material existence is based on sense gratification, and if someone has the good fortune to get a good wife, he is helped by the wife in all respects. If one is disturbed in his conditional life, he becomes more and more entangled in material contamination. A faithful wife is supposed to cooperate with her husband in fulfilling all material desires so he can then become comfortable and execute spiritual activities for the perfection of life. If, however, the husband is progressive in spiritual advancement, the wife undoubtedly shares in his activities, and thus both the wife and the husband profit in spiritual perfection. It is essential, therefore, that girls as well as boys be trained to discharge spiri-

tual duties so that at the time of cooperation both will be benefited. The training of the boy is *brahmacarya,* and the training of the girl is chastity. A faithful wife and spiritually trained *brahmacārī* is a good combination for advancement of the human mission.

TEXT 18

सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान् ।
व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥१८॥

sarvāśramān upādāya
svāśrameṇa kalatravān
vyasanārṇavam atyeti
jala-yānair yathārṇavam

sarva—all; *āśramān*—social orders; *upādāya*—completing; *sva*—own; *āśrameṇa*—by the social orders; *kalatravān*—a person living with a wife; *vyasana-arṇavam*—the dangerous ocean of material existence; *atyeti*—one can cross over; *jala-yānaiḥ*—seagoing vessel; *yathā*—as; *arṇavam*—the ocean.

TRANSLATION

As one can cross over the ocean with seagoing vessels, similarly one can cross over the dangerous situation of the material ocean by living with a wife.

PURPORT

There are four social orders for cooperation in the endeavor for liberation from material existence. The orders of *brahmacarya* or pious student life, household life with a wife, retired life and renounced life all depend for successful advancement on the householder who lives with a wife. This cooperation is essential for the proper functioning of the institution of the four social orders and the four spiritual orders of life. This Vedic *varṇāśrama* system is generally known as the caste system. The man who lives with a wife has a great responsibility in maintaining the members of the other social orders—the *brahmacārīs, vānaprasthas* and *sannyāsīs.* Except for the *gṛhasthas* or the householders, everyone is supposed to engage in the spiritual advancement of life, and therefore the *brahmacārī,* the *vānaprastha* and the *sannyāsī* have very little time to earn a livelihood. They therefore collect alms from the *gṛhasthas*, and thus they secure the bare necessities of life and cultivate spiritual understanding. By

helping the other three sections of society cultivate spiritual values, the householder also makes advancement in spiritual life. Ultimately every member of society automatically becomes spiritually advanced and easily crosses the ocean of nescience.

TEXT 19

यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनि ।
यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥१९॥

yām āhur ātmano hy ardhaṁ
śreyas-kāmasya mānini
yasyāṁ sva-dhuram adhyasya
pumāṁś carati vijvaraḥ

yām—the wife who; *āhuḥ*—is said; *ātmanaḥ*—of the body; *hi*—thus; *ardham*—half; *śreyaḥ*—welfare; *kāmasya*—of all desires; *mānini*—O respectful one; *yasyām*—in whom; *sva-dhuram*—all responsibilities; *adhyasya*—entrusting; *pumān*—a man; *carati*—moves; *vijvaraḥ*—without anxiety.

TRANSLATION

O respectful one, a wife is so helpful that she is called the better half of a man's body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.

PURPORT

By the Vedic injunction, the wife is accepted as the better half of a man's body because she is supposed to be responsible for discharging half of the duties of the husband. A family man has a responsibility to perform five kinds of sacrifices, called *pañca-yajña,* in order to get relief from all kinds of unavoidable sinful reaction incurred in the course of his affairs. When the man becomes qualitatively like the cats and dogs, he forgets his duties in cultivating spiritual values, and thus he accepts his wife as a sense gratificatory agency. When the wife is accepted as a sense gratificatory agency, personal beauty is the main consideration, and as soon as there is a break in personal sense gratification, there is disruption or divorce. But when husband and wife aim at spiritual advancement by mutual cooperation, there is no consideration of personal beauty or the disruption of so-called love. In the material world there is no question of love. Marriage is actually a duty performed in mutual cooperation as directed in the authoritative scriptures for spiritual advancement. Therefore marriage is essential in order to avoid the life of cats and dogs, who are not meant for spiritual enlightenment.

TEXT 20

यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः ।
वयं जयेम हेलाभिर्दस्यून्दुर्गपतिर्यथा ॥२०॥

yām āśrityendriyārātīn
durjayān itarāśramaiḥ
vayaṁ jayema helābhir
dasyūn durga-patir yathā

yām—whom; *āśritya*—taking shelter of; *indriya*—senses; *arātīn*—enemies; *durjayān*—difficult to conquer; *itara*—other than the householders; *āśramaiḥ*—by orders of society; *vayam*—we; *jayema*—can conquer; *helābhiḥ*—easily; *dasyūn*—invading plunderers; *durga-patiḥ*—a fort commander; *yathā*—as.

TRANSLATION

As a fort commander very easily conquers invading plunderers, by taking shelter of a wife, one can conquer the senses, which are unconquerable in the other social orders.

PURPORT

Of the four orders of human society—the student or *brahmacārī* order, the householder or *gṛhastha* order, the retired or *vānaprastha* order, and the renounced or *sannyāsī* order—the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create disturbance in society by corrupting virgin girls. Without a fixed wife a man becomes a debauchee of the first order and is a nuisance in society—unless he is a trained *brahmacārī, vānaprastha* or *sannyāsī.* Unless there is rigid and systematic training of the *brahmacārī* by the expert spiritual master and unless the student is obedient, it is sure that the so-called *brahmacārī* will fall prey to the attack of sex. There are so many instances of falldown, even for great *yogīs* like Viśvāmitra. A *gṛhastha* is saved, however, because of his faithful wife. Sex life is the cause of material bondage, and therefore it is prohibited in three *āśramas* and is allowed only in the *gṛhastha-āśrama.* The *gṛhastha* is responsible for producing first-quality *brahmacārīs, vānaprasthas* and *sannyāsīs.*

TEXT 21

न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि ।
अप्यायुषा वा कार्त्स्न्येन ये चान्ये गुणगृध्नवः ॥२१॥

na vayaṁ prabhavas tāṁ
tvām anukartuṁ gṛheśvari
apy āyuṣā vā kārtsnyena
ye cānye guṇa-gṛdhnavaḥ

na—never; *vayam*—we; *prabhavaḥ*—are able; *tām*—that; *tvām*—unto you; *anukartum*—do the same; *gṛha-īśvari*—O queen of the home; *api*—in spite of; *āyuṣā*—by duration of life; *vā*—or (in the next life); *kārtsnyena*—entire; *ye*—who; *ca*—also; *anye*—others; *guṇa-gṛdhnavaḥ*—those who are able to appreciate qualities.

TRANSLATION

O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

PURPORT

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kaśyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. The man in the renounced order of life has no wife and may be driven by sex desire to seek another woman or another's wife and thus go to hell. In other words, the so-called man of the renounced order, who has left his house and wife, goes to hell if he again desires sexual pleasure, knowingly or unknowingly. In that way the householders are on the side of safety. Therefore husbands as a class cannot repay their debt to women either in this life or the next. Even if they engage themselves in repaying the women throughout their whole lives, it is still not possible. Not all husbands are as able to appreciate the good qualities of their wives, but even though one is able to appreciate these qualities, it is still not possible to repay the debt to the wife. Such extraordinary praises by a husband for his wife are certainly in the mode of joking.

TEXT 22

अथापि काममेतं ते प्रजात्यै करवाण्यलम् ।
यथा मां नातिरोचन्ति मुहूर्तं प्रतिपालय ॥२२॥

athāpi kāmam etaṁ te
prajātyai karavāṇy alam
yathā māṁ nātirocanti
muhūrtaṁ pratipālaya

athāpi—even though (it is not possible); *kāmam*—this sex desire; *etam*—as it is; *te*—your; *prajātyai*—for the sake of children; *karavāṇi*—let me do; *alam*—without delay; *yathā*—as; *mām*—unto me; *na*—may not; *atirocanti*—reproach; *muhūrtam*—a few seconds; *pratipālaya*—wait for.

TRANSLATION

Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

PURPORT

The henpecked husband may not be able to repay his wife for all the benefits that he derives from her, but as for begetting children by fulfilling sex desire, it is not at all difficult for any husband unless he is thoroughly impotent. This is a very easy task for a husband under normal conditions. In spite of Kaśyapa's being very eager, he requested her to wait for a few seconds so that others might not reproach him. He explains his position as follows.

TEXT 23

एषा घोरतमा वेला घोराणां घोरदर्शना ।
चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥२३॥

eṣā ghoratamā velā
ghorāṇāṁ ghora-darśanā
caranti yasyāṁ bhūtāni
bhūteśānucarāṇi ha

eṣā—this time; *ghoratamā*—most horrible; *velā*—period; *ghorāṇām*—of the horrible; *ghora-darśanā*—horrible looking; *caranti*—move; *yasyām*—in which; *bhūtāni*—ghosts; *bhūteśa*—the lord of the ghosts; *anucarāṇi*—constant companions; *ha*—indeed.

TRANSLATION

This particular time is most inauspicious because at this time the horrible looking ghosts and constant companions of the lord of the ghosts are visible.

PURPORT

Kaśyapa has already informed his wife, Diti, to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.

TEXT 24

एतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः।
परीतो भूतपर्षद्भिर्वृषेणाटति भूतराट् ॥२४॥

etasyāṁ sādhvi sandhyāyāṁ
bhagavān bhūta-bhāvanaḥ
parīto bhūta-parṣadbhir
vṛṣeṇāṭati bhūtarāṭ

etasyām—in this period; *sādhvi*—O chaste one; *sandhyāyām*—at the junction of day and night (evening); *bhagavān*—the Personality of God; *bhūta-bhāvanaḥ*—the well-wisher of the ghostly characters; *parītaḥ*—surrounded by; *bhūta-parṣadbhiḥ*—by ghostly companions; *vṛṣeṇa*—on the back of the bull carrier; *aṭati*—travels; *bhūtarāṭ*—the king of the ghosts.

TRANSLATION

Lord Śiva, the King of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

PURPORT

Lord Śiva, or Rudra, is the King of the ghosts. Ghostly characters worship Lord Śiva to be gradually guided toward a path of self-realization. Māyāvādī philosophers are mostly worshipers of Lord Śiva, and Śrīpāda Śaṅkarācārya is considered to be the incarnation of Lord Śiva for preaching godlessness to the Māyāvādī philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body,

and spiritual suicide causes loss of the individual identity. Māyāvādī philosophers desire to lose their individuality and merge into the impersonal spiritual *brahmajyoti* existence. Lord Śiva, being very kind to the ghosts, sees that, although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kaśyapa wanted to impress this fact upon Diti so that she might wait for a while.

TEXT 25

श्मशानचक्रानिलधूलिधूम्र-
विकीर्णविद्योतजटाकलापः ।
भस्मावगुण्ठामलरुक्मदेहो
देवस्त्रिभिः पश्यति देवरस्ते ॥२५॥

śmaśāna-cakrānila-dhūli-dhūmra-
vikīrṇa-vidyota-jaṭā-kalāpaḥ
bhasmāvaguṇṭhāmala-rukma-deho
devas tribhiḥ paśyati devaras te

śmaśāna—burning crematorium; *cakra-anila*—whirlwind; *dhūli*—dust; *dhūmra*—smoky; *vikīrṇa-vidyota*—thus smeared over beauty; *jaṭā-kalāpaḥ*—bunches of matted hair; *bhasma*—ashes; *avaguṇṭha*—covered by; *amala*—stainless; *rukma*—reddish; *dehaḥ*—body; *devaḥ*—the demigod; *tribhiḥ*—with three eyes; *paśyati*—sees; *devaraḥ*—younger brother of the husband; *te*—your.

TRANSLATION

Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

PURPORT

Lord Śiva is not an ordinary living entity, nor is he in the category of Viṣṇu, or the Supreme Personality of Godhead. He is far more powerful than any living entity up to the standard of Brahmā, yet he is not on an equal level with Viṣṇu. Since he is almost like Lord Viṣṇu, Śiva can see past, present and future. One of his eyes is like the sun, another is like the moon, and his third eye, which is between his eyebrows, is like fire. He can generate fire from his middle eye, and he is able to vanquish any

powerful living entity, including Brahmā, yet he does not live pompously in a nice house, etc., nor does he possess any material properties, although he is master of the material world. He lives mostly in the crematorium where dead bodies are burnt, and the whirlwind dust of the crematorium is his bodily dress. He is unstained by material contamination. Kaśyapa took him as his younger brother because the youngest sister of Diti (Kaśyapa's wife) was married to Lord Śiva. The husband of one's sister is considered one's brother. By that social relation, Lord Śiva happened to be the younger brother of Kaśyapa. Kaśyapa warned his wife that because Lord Śiva would see their sex indulgence, the time was not appropriate. Diti might argue that they would enjoy sex life in a private place, but Kaśyapa reminded her that Lord Śiva has three eyes, called the sun, moon and fire, and one cannot escape his vigilance any more than he can escape Viṣṇu. Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Śiva, and Diti would meet with proper punishment by giving birth to a child of ghostly character or a godless impersonalist. Kaśyapa foresaw this, and thus he warned his wife Diti.

TEXT 26

न यस्य लोके स्वजनः परो वा
नात्यादृतो नोत कश्चिद्विगर्ह्यः ।
वयं व्रतैर्यच्चरणापविद्धा-
माशास्महेऽजां बत भुक्तभोगाम् ॥२६॥

na yasya loke sva-janaḥ paro vā
nātyādṛto nota kaścid vigarhyaḥ
vayaṁ vratair yac-caraṇāpaviddhām
āśāsmahe'jāṁ bata bhukta-bhogām

na—never; *yasya*—of whom; *loke*—in the world; *sva-janaḥ*—kinsman; *paraḥ*—unconnected; *vā*—nor; *na*—neither; *ati*—greater; *ādṛtaḥ*—favorable; *na*—not; *uta*—or; *kaścit*—anyone; *vigarhyaḥ*—criminal; *vayam*—we; *vrataiḥ*—by vows; *yat*—whose; *caraṇa*—feet; *apaviddhām*—rejected; *āśāsmahe*—respectfully worship; *ajām—mahā-prasādam; bata*—certainly; *bhukta-bhogām*—remnants of foodstuff.

TRANSLATION

Lord Śiva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or

abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

PURPORT

Kaśyapa informed his wife that just because Lord Śiva happened to be his brother-in-law, that should not encourage her in her offense towards him. Kaśyapa warned her that actually Lord Śiva is not connected with anyone, nor is anyone his enemy. Since he is one of the three controllers of the universal affairs, he is equal to everyone. His greatness is incomparable because he is a great devotee of the Supreme Personality of Godhead. It is said that among all the devotees of the Personality of Godhead, Lord Śiva is the greatest. Thus the remnants of foodstuff left by him are accepted by other devotees as *mahā-prasādam,* or great spiritual foodstuff. The remnants of foodstuff offered to Lord Kṛṣṇa are called *prasādam,* but when the same *prasādam* is eaten by a great devotee like Lord Śiva, it is called *mahā-prasādam.* Lord Śiva is so great that he does not care for the material prosperity for which every one of us is so eager. Pārvatī, who is the powerful material nature personified, is under his full control as his wife, yet he does not use her even to build a residential house. He prefers to remain without shelter, and his great wife also agrees to live with him humbly. People in general worship goddess Durgā, the wife of Lord Śiva, for material prosperity, but Lord Śiva engages her in his service without material desire. He simply advises his great wife that of all kinds of worship, the worship of Viṣṇu is the highest; and greater than that is the worship of a great devotee or anything in relation with Viṣṇu.

TEXT 27

यस्यानवद्याचरितं मनीषिणो
गृणन्त्यविद्यापटलं बिभित्सवः ।
निरस्तसाम्यातिशयोऽपि यत्स्वयं
पिशाचचर्यामचरद्गतिः सताम् ॥२७॥

yasyānavadyā-caritaṁ manīṣiṇo
gṛṇanty avidyā-paṭalaṁ bibhitsavaḥ
nirasta-sāmyātiśayo 'pi yat svayaṁ
piśāca-caryām acarad gatiḥ satām

yasya—whose; *anavadyā*—unimpeachable; *caritam*—character; *manīṣiṇaḥ*—great sages; *gṛṇanti*—follow; *avidyā*—nescience; *paṭalam*—mass; *bibhitsavaḥ*—desiring to dismantle; *nirasta*—nullified; *sāmya*—equality; *atiśayaḥ*—greatness; *api*—in spite of; *yat*—as; *svayam*—personally; *piśāca*—devil; *caryām*—

activities; *acarat*—performed; *gatiḥ*—destination; *satām*—of the devotees of the Lord.

TRANSLATION

Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil in order to give salvation to all devotees of the Lord.

PURPORT

Lord Śiva's uncivilized devilish characteristics are never abominable because he teaches the sincere devotees of the Lord how to practice detachment from material enjoyment. He is called Mahādeva, or the greatest of all demigods, and no one is equal to or greater than him in the material world. He is almost equal with Lord Viṣṇu. Although he always associates with Māyā, Durgā, he is above the reactionary stage of the three modes of material nature, and although he is in charge of devilish characters in the mode of ignorance, he is not affected by such association.

TEXT 28

हसन्ति यस्याचरितं हि दुर्भगाः
स्वात्मन् रतस्याविदुषः समीहितम् ।
यैर्वस्त्रमाल्याभरणानुलेपनैः
श्वभोजनं स्वात्मतयोपलालितम् ॥२८॥

hasanti yasyācaritaṁ hi durbhagāḥ
svātman ratasyāviduṣaḥ samīhitam
yair vastra-mālyābharaṇānulepanaiḥ
śva-bhojanaṁ svātmatayopalālitam

hasanti—laugh at; *yasya*—whose; *ācaritam*—activity; *hi*—certainly; *durbhagāḥ*—the unfortunate; *sva-ātman*—in the self; *ratasya*—of one engaged; *aviduṣaḥ*—not knowing; *samīhitam*—his purpose; *yaiḥ*—by whom; *vastra*—clothing; *mālya*—garlands; *ābharaṇa*—ornaments; *anu*—such luxurious; *lepanaiḥ*—with ointments; *śva-bhojanam*—eatable by the dogs; *sva-ātmatayā*—as if the self; *upalālitam*—fondled.

TRANSLATION

Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body—which is eatable by dogs—with dresses, ornaments, garlands and ointments.

PURPORT

Lord Śiva never accepts any luxurious dress, garland, ornament or ointment. But those who are addicted to the decoration of the body which is finally eatable by dogs—very luxuriously maintain it as the self. Such persons do not understand Lord Śiva, but they approach him for luxurious material comforts. There are two kinds of devotees of Lord Śiva. One class is the gross materialist seeking only bodily comforts from Lord Śiva, and the other class desires to become one with him. They are mostly impersonalists and prefer to chant "*śivo 'ham,*" "I am Śiva," or "After liberation I shall become one with Lord Śiva." In other words, the *karmīs* and *jñānīs* are generally devotees of Lord Śiva, but they do not properly understand his real purpose in life. Sometimes so-called devotees of Lord Śiva imitate him in using poisonous intoxicants. Lord Śiva once swallowed an ocean of poison, and thus his throat became blue. The imitation Śivas try to follow him by indulging in poisons, and thus they are ruined. The real purpose of Lord Śiva is to serve the Soul of the soul, Lord Kṛṣṇa. He desires that all luxurious articles, such as nice garments, garlands, ornaments, and cosmetics, be given to Lord Kṛṣṇa only, because Kṛṣṇa is the real enjoyer. He refuses to accept such luxurious items himself because they are only meant for Kṛṣṇa. However, since they do not know this purpose of Lord Śiva, foolish persons either laugh at him or profitlessly try to imitate him.

TEXT 29

ब्रह्मादयो यत्कृतसेतुपाला
यत्कारणं विश्वमिदं च माया ।
आज्ञाकरी यस्य पिशाचचर्या
अहो विभूम्नश्चरितं विडम्बनम् ॥२९॥

brahmādayo yat-kṛta-setu-pālā
yat-kāraṇaṁ viśvam idaṁ ca māyā
ājñākarī yasya piśāca-caryā
aho vibhūmnaś caritaṁ viḍambanam

brahma-ādayaḥ—demigods like Brahmā; *yat*—whose; *kṛta*—activities; *setu*—religious rites; *pālāḥ*—observers; *yat*—one who is; *kāraṇam*—the origin of; *viśvam*—the universe; *idam*—this; *ca*—also; *māyā*—material energy; *ājñākarī*—order carrier; *yasya*—whose; *piśāca*—devilish; *caryā*—activity; *aho*—O my lord; *vibhūmnaḥ*—of the great; *caritam*—character; *viḍambanam*—simply imitation.

TRANSLATION

Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

PURPORT

Lord Śiva is the husband of Durgā, the controller of the material energy. Durgā is personified material energy, and Lord Śiva, being her husband, is the controller of the material energy. He is also the incarnation of the mode of ignorance and one of the three deities representing the Supreme Lord. As His representative, Lord Śiva is identical with the Supreme Personality of Godhead. He is very great, and his renunciation of all material enjoyment is an ideal example of how one should be materially unattached. One should therefore follow in his footsteps and be unattached to matter, not imitate his uncommon acts like drinking poison.

TEXT 30

मैत्रेय उवाच

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया ।
जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा ॥३०॥

maitreya uvāca
saivaṁ saṁvidite bhartrā
manmathonmathitendriyā
jagrāha vāso brahmarṣer
vṛṣalīva gata-trapā

maitreyaḥ uvāca—Maitreya said; *sā*—she; *evam*—thus; *saṁvidite*—in spite of being informed; *bhartrā*—by her husband; *manmatha*—by Cupid; *unmathita*—being pressed; *indriyā*—senses; *jagrāha*—caught hold of; *vāsaḥ*—clothing; *brahmarṣeḥ*—of the great *brāhmaṇa* sage; *vṛṣalī*—public prostitute; *iva*—like; *gata-trapā*—without shame.

TRANSLATION

Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sex satisfaction. She caught hold of the clothing of the great brāhmaṇa sage, just like a shameless public prostitute.

PURPORT

The difference between a married wife and a public prostitute is that one is restrained in sex life by the rules and regulations of the scriptures,

whereas the other is unrestricted in sex life and is conducted solely by the strong sex urge. Although very enlightened, Kaśyapa, the great sage, became a victim of his prostitute wife. Such is the strong force of material energy.

TEXT 31

स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मणि ।
नत्वा दिष्टाय रहसि तयाथोपविवेश हि ॥३१॥

sa viditvātha bhāryāyās
taṁ nirbandhaṁ vikarmaṇi
natvā diṣṭāya rahasi
tayāth opaviveśa hi

saḥ—he; *viditvā*—understanding; *atha*—thereupon; *bhāryāyāḥ*—of the wife; *tam*—that; *nirbandham*—obstinacy; *vikarmaṇi*—in the forbidden act; *natvā*—offering obeisances; *diṣṭāya*—unto worshipable fate; *rahasi*—in a secluded place; *tayā*—with her; *atha*—thus; *upaviveśa*—sat on; *hi*—certainly.

TRANSLATION

Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus offering his obeisances unto worshipable fate, he lay with her in a secluded place.

PURPORT

It appears from the talks of Kaśyapa with his wife that he was a worshiper of Lord Śiva, and although he knew that Lord Śiva would not be pleased with him for such a forbidden act, he was obliged to act by his wife's desire, and thus he offered his obeisances unto fate. He knew that the child born of such untimely sexual intercourse would certainly not be a good child, but could not protect himself because he was too obligated to his wife. In a similar case, however, when Ṭhākura Haridāsa was tempted by a public prostitute at the dead of night, he avoided the allurement because of his perfection in Kṛṣṇa consciousness. That is the difference between a Kṛṣṇa conscious person and others. Kaśyapa Muni was greatly learned and enlightened, and he knew all the rules and regulations of systematic life, yet he failed to protect himself from the attack of sex desire. Ṭhākura Haridāsa was not born of a *brāhmaṇa* family, nor was he himself *brāhmaṇa,* yet he could protect himself from such an attack due to his being Kṛṣṇa conscious. Ṭhākura Haridāsa used to chant the holy name of the Lord 300,000 times daily.

TEXT 32

अथोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः ।
ध्यायञ्जजाप विरजं ब्रह्म ज्योतिः सनातनम् ॥३२॥

athopaspṛśya salilaṁ
prāṇān āyamya vāgyataḥ
dhyāyañ jajāpa virajaṁ
brahma jyotiḥ sanātanam

atha—thereafter; *upaspṛśya*—touching or taking bath in water; *salilam*—water; *prāṇān āyamya*—practicing trance; *vāk-yataḥ*—controlling speech; *dhyāyan*—meditating; *jajāpa*—chanted within the mouth; *virajam*—pure; *brahma*—Gāyatrī hymns; *jyotiḥ*—effulgence; *sanātanam*—eternal.

TRANSLATION

Thereafter the brāhmaṇa took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gāyatrī hymns within his mouth.

PURPORT

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially at a forbidden time. Kaśyapa Muni meditated on the impersonal *brahmajyoti* by chanting the Gāyatrī *mantra* within his mouth. When a Vedic *mantra* is chanted within the mouth so that only the chanter can hear, it is called *japa*. But when such *mantras* are chanted loudly, it is called *kīrtana*. The Vedic hymn Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare can be chanted both softly to oneself or loudly; therefore it is called the *mahā-mantra* or the great hymn.

Kaśyapa Muni appears to be an impersonalist. Comparing his character with that of Ṭhākura Haridāsa as referred to above, it is clear that the personalist is stronger in sense control than the impersonalist. This is explained in *Bhagavad-gītā* as *paraṁ dṛṣṭvā nivartate*; i.e., one ceases to accept lower grade things when one is situated in a superior condition. One is supposed to be purified after taking bath and chanting Gāyatrī, but the *mahā-mantra* is so powerful that one can chant loudly or softly, in any condition, and he is protected from all the evils of material existence.

TEXT 33

दितिस्तु व्रीडिता तेन कर्मावद्येन भारत ।
उपसङ्गम्य विप्रर्षिमधोमुख्यभ्यभाषत ॥३३॥

ditis tu vrīḍitā tena
karmāvadyena bhārata
upasaṅgamya viprarṣim
adhomukhy abhyabhāṣata

ditiḥ—Diti, the wife of Kaśyapa; *tu*—but; *vrīḍitā*—ashamed; *tena*—by that; *karma*—act; *avadyena*—faulty; *bhārata*—O son of the Bharata family; *upasaṅgamya*—going nearer to; *viprarṣim*—the *brāhmaṇa* sage; *adhomukhī*—with her face lowered; *abhyabhāṣata*—politely said.

TRANSLATION

O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows:

PURPORT

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one's wife is equal to prostitution if the regulations are not properly followed.

TEXT 34

दितिरुवाच

न मे गर्भमिमं ब्रह्मन् भूतानामृषभोऽवधीत् ।
रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम् ॥३४॥

ditir uvāca
na me garbham imaṁ brahman
bhūtānām ṛṣabho 'vadhīt
rudraḥ patir hi bhūtānāṁ
yasyākaravam aṁhasam

ditiḥ uvāca—the beautiful Diti said; *na*—not; *me*—my; *garbham*—pregnancy; *imam*—this; *brahman*—O *brāhmaṇa;* *bhūtānām*—of all living entities; *ṛṣabhaḥ*—the noblest of all living entities; *avadhīt*—let him kill;

rudraḥ—Lord Śiva; *patiḥ*—master; *hi*—certainly; *bhūtānām*—of all living entities; *yasya*—whose; *akaravam*—I have done; *aṁhasam*—offense.

TRANSLATION

The beautiful Diti said: My dear brāhmaṇa, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense which I have committed against him.

PURPORT

Diti was conscious of her offense and was anxious to be excused by Lord Śiva. Lord Śiva has two popular names, Rudra and Āśutoṣa. He is very prone to anger as well as quickly pacified. Diti knew that because of his being quickly angered he might spoil the pregnancy she had so unlawfully achieved. But because he was also Āśutoṣa, she implored her *brāhmaṇa* husband to help her in pacifying Lord Śiva, for her husband was a great devotee of Lord Śiva. In other words, Lord Śiva might have been angry with Diti because she obliged her husband to transgress the law, but he would not refuse her husband's prayer. Therefore the application for excuse was submitted through her husband. She prayed to Lord Śiva as follows.

TEXT 35

नमो रुद्राय महते देवायोग्राय मीढुषे ।
शिवाय न्यस्तदण्डाय धृतदण्डाय मन्यवे ॥३५॥

namo rudrāya mahate
devāyogrāya mīḍhuṣe
śivāya nyasta-daṇḍāya
dhṛta-daṇḍāya manyave

namaḥ—all obeisances unto; *rudrāya*—unto the angry Lord Śiva; *mahate*—unto the great; *devāya*—unto the demigod; *ugrāya*—unto the ferocious; *mīḍhuṣe*—unto the fulfiller of all material desires; *śivāya*—unto the all-auspicious; *nyasta-daṇḍāya*—unto the forgiving; *dhṛta-daṇḍāya*—unto the immediate chastiser; *manyave*—unto the angry.

TRANSLATION

Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.

PURPORT

Diti prayed for the mercy of Lord Śiva very cleverly. She prayed: "The lord can cause me to cry, but if he likes he can also stop my crying because he is Āśutoṣa. He is so great that if he likes he can immediately destroy my pregnancy, but by his mercy he can also fulfill my desire that my pregnancy not be spoiled. Because he is all-auspicious, it is not difficult for him to excuse me from being punished, although he is now ready to punish me because I have moved his great anger. He appears like a man, but he is the lord of all men."

TEXT 36

स नः प्रसीदतां भामो भगवानुर्वनुग्रहः ।
व्याधस्याप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः ॥३६॥

sa naḥ prasīdatāṁ bhāmo
bhagavān urv-anugrahaḥ
vyādhasyāpy anukampyānāṁ
strīṇāṁ devaḥ satīpatiḥ

saḥ—he; *naḥ*—with us; *prasīdatām*—be pleased; *bhāmaḥ*—brother-in-law; *bhagavān*—the personality of all opulences; *uru*—very great; *anugrahaḥ*—merciful; *vyādhasya*—of the hunter; *api*—also; *anukampyānām*—of the objects of mercy; *strīṇām*—of the women; *devaḥ*—the worshipable lord; *satīpatiḥ*—husband of Satī (the chaste).

TRANSLATION

Let him be pleased with us, since he is my brother-in-law, the husband of my sister Satī. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

PURPORT

Lord Śiva is the husband of Satī, one of the sisters of Diti. Diti invoked the pleasure of her sister Satī so that she would request her husband to excuse her; besides that, Lord Śiva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Śiva is himself associated with women, he knows very well their defective nature, and he might not take very seriously Diti's unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Śiva. Diti remembered her childhood worship of Lord Śiva and begged his mercy.

TEXT 37

मैत्रेय उवाच

स्वसर्गस्याशिषं लोक्यामाशासानां प्रवेपतीम् ।
निवृत्तसन्ध्यानियमो भार्यामाह प्रजापतिः ॥३७॥

maitreya uvāca
sva-sargasyāśiṣaṁ lokyām
āśāsānāṁ pravepatīm
nivṛtta-sandhyā-niyamo
bhāryām āha prajāpatiḥ

maitreyaḥ uvāca—the great sage Maitreya said; *sva-sargasya*—of her own children; *āśiṣam*—welfare; *lokyām*—in the world; *āśāsānām*—desiring; *pravepatīm*—while trembling; *nivṛtta*—averted from; *sandhyā-niyamaḥ*—the rules and regulations of evening; *bhāryām*—unto the wife; *āha*—said; *prajāpatiḥ*—the progenitor.

TRANSLATION

The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

TEXT 38

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत ।
मन्निदेशातिचारेण देवानां चातिहेलनात् ॥३८॥

kaśyapa uvāca
aprāyatyād ātmanas te
doṣān mauhūrtikād uta
man-nideśāticāreṇa
devānāṁ cātihelanāt

kaśyapaḥ uvāca—the learned *brāhmaṇa* Kaśyapa said; *aprāyatyāt*—because of the pollution; *ātmanaḥ*—of the mind; *te*—your; *doṣāt*—because of defilement; *mauhūrtikāt*—in terms of the moment; *uta*—also; *mat*—my; *nideśa*—direction; *aticāreṇa*—being too neglectful; *devānām*—of the demigods; *ca*—also; *atihelanāt*—being too apathetic.

TRANSLATION

The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

PURPORT

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In *Bhagavad-gītā* it is said that sexual intercourse according to religious principles is a representation of Kṛṣṇa consciousness (Bg. 7.11). Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband's direction, and obedience to the demigods. According to Vedic society, there is a suitable auspicious time for sex life, which is called the time for *garbhādhāna.* Diti neglected all the principles of scriptural injunction, and therefore, although she was very anxious for auspicious children, she was informed that her children would not be worthy to be the sons of a *brāhmaṇa.* There is a clear indication herein that a *brāhmaṇa's* son is not always a *brāhmaṇa.* Personalities like Rāvaṇa and Hiraṇyakaśipu were actually born of *brāhmaṇas*, but they were not accepted as *brāhmaṇas* because their fathers did not follow the regulative principles for their birth. Such children are called demons or *rākṣasas.* There were only one or two *rākṣasas* in the previous ages due to negligence of the disciplinary methods, but during the age of Kali there is no discipline in sex life. How, then, can one expect good children? Certainly unwanted children cannot be a source of happiness in society, but through the Kṛṣṇa consciousness movement they can be raised to the human standard by chanting the holy name of God. That is the unique contribution of Lord Caitanya to human society.

TEXT 39

भविष्यतस्तवाभद्रावभद्रे जाठराधमौ ।
लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ॥३९॥

bhaviṣyatas tavābhadrāv
abhadre jāṭharādhamau
lokān sapālāṁs trīṁś caṇḍi
muhur ākrandayiṣyataḥ

bhaviṣyataḥ—will take birth; *tava*—your; *abhadrau*—two contemptuous sons; *abhadre*—O unlucky one; *jāṭhara-adhamau*—born of a condemned womb; *lokān*—all planets; *sa-pālān*—with their rulers; *trīn*—three; *caṇḍi*—haughty one; *muhuḥ*—constantly; *ākrandayiṣyataḥ*—will cause lamentation.

TRANSLATION

O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

PURPORT

Contemptuous sons are born of the condemned womb of their mother. In *Bhagavad-gītā* it is said, "When there is deliberate negligence of the regulative principles of religious life, the women as a class become polluted, and as a result there are unwanted children." (Bg. 1.40) This is especially true for boys; if the mother is not good, there cannot be good sons. The learned Kaśyapa could foresee the character of the sons who would be born of the condemned womb of Diti. The womb was condemned because of the mother's being too sexually inclined and thus transgressing all the laws and injunctions of the scriptures. In a society where such women are predominant, one should not expect good children.

TEXT 40

प्राणिनां हन्यमानानां दीनानामकृतागसाम् ।
स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ॥४०॥

prāṇināṁ hanyamānānāṁ
dīnānām akṛtāgasām
strīṇāṁ nigṛhyamāṇānāṁ
kopiteṣu mahātmasu

prāṇinām—when the living entities; *hanyamānānām*—being killed; *dīnānām*—of the poor; *akṛta-āgasām*—of the faultless; *strīṇām*—of the women; *nigṛhyamāṇānām*—being tortured; *kopiteṣu*—being enraged; *mahātmasu*—when the great souls.

TRANSLATION

They will kill poor faultless living entities, torture women and enrage the great souls.

PURPORT

Demoniac activities are predominant when innocent, faultless living entities are killed, women are tortured, and the great souls engaged in Kṛṣṇa consciousness are enraged. In a demoniac society, innocent animals are killed to satisfy the tongue, and women are tortured by unnecessary sexual indulgence. Where there are women and meat, there must be liquor and sex indulgence. When these are prominent in society, by God's grace one can expect a change in the social order by the Lord Himself or by His bona fide representative.

TEXT 41

तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः ।
हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ॥४१॥

tadā viśveśvaraḥ kruddho
bhagavāl loka-bhāvanaḥ
haniṣyaty avatīryāsau
yathādrīn śataparvadhṛk

tadā—at that time; *viśveśvaraḥ*—the Lord of the universe; *kruddhaḥ*—in great anger; *bhagavān*—the Supreme Personality of Godhead; *loka-bhāvanaḥ*—desiring the welfare of the people in general; *haniṣyati*—will kill; *avatīrya*—descending Himself; *asau*—He; *yathā*—as if; *adrīn*—the mountains; *śataparva-dhṛk*—the controller of the thunderbolt (Indra).

TRANSLATION

At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 4.8), the Lord descends as an incarnation to deliver the devotees and kill the miscreants. The Lord of the universe and of everything would appear to kill the sons of Diti because of their offending the devotees of the Lord. There are many agents of the Lord, such as Indra, Candra, Varuṇa, goddess Durgā, and Kālī, who can chastise any formidable miscreants in the world. The example of mountains being smashed by a thunderbolt is very appropriate. The mountain is considered to be the most strongly built body within the

universe, yet it can be easily smashed by the arrangement of the Supreme Lord. The Supreme Personality of Godhead does not need to descend in order to kill any strongly built body; He comes down just for the sake of His devotees. Everyone is subject to the miseries offered by material nature, but because the activities of miscreants, such as killing innocent people and animals or torturing women, are harmful to everyone and are therefore a source of pain for the devotees, the Lord comes down. He descends only to give relief to His ardent devotees. The killing of the miscreant by the Lord is also the mercy of the Lord towards the miscreant, although apparently the Lord takes the part of the devotee. Since the Lord is absolute, there is no difference between His activities of killing the miscreants and favoring the devotees.

TEXT 42

दितिरुवाच

वधं भगवता साक्षात्सुनाभोदारबाहुना ।
आशासे पुत्रयोर्मह्यं मा क्रुद्धाद्ब्राह्मणादृषभो ॥४२॥

ditir uvāca
vadhaṁ bhagavatā sākṣāt
sunābhodārabāhunā
āśāse putrayor mahyaṁ
mā kruddhād brāhmaṇād prabho

ditiḥ uvāca—Diti said; *vadham*—the killing; *bhagavatā*—by the Supreme Personality of Godhead; *sākṣāt*—directly; *sunābha*—with His Sudarśana weapon; *udāra*—very magnanimous; *bāhunā*—by the arms; *āśāse*—I desire; *putrayoḥ*—of the sons; *mahyam*—of mine; *mā*—never be it so; *kruddhāt*—by the rage; *brāhmaṇāt*—of the *brāhmaṇas; prabho*—O my husband.

TRANSLATION

Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the brāhmaṇa devotees.

PURPORT

When Diti heard from her husband that the great souls would be angered by the activities of her sons, she was very anxious. She thought that her sons might be killed by the wrath of the *brāhmaṇas*. The Lord does not appear when the *brāhmaṇas* become angry at someone because the wrath of a *brāhmaṇa* is sufficient in itself. He certainly appears,

however, when His devotee simply becomes sorry. A devotee of the Lord never prays to the Lord to appear for the sake of the troubles the miscreants cause for him, and he never bothers Him by asking for protection. Rather, the Lord is anxious to give protection to the devotees. Diti knew well that the killing of her sons by the Lord would also be His mercy, and therefore she says that the wheel and arms of the Lord are magnanimous. If someone is killed by the wheel of the Lord and is thus fortunate enough to see the arms of the Lord, that is sufficient for his liberation. Such good fortune is not achieved even by the great sages.

TEXT 43

न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च ।
नारकाश्चानुगृह्णन्ति यां यां योनिमसौ गतः ॥४३॥

na brahma-daṇḍa-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānugṛhṇanti
yāṁ yāṁ yonim asau gataḥ

na—never; *brahma-daṇḍa*—punishment by a *brāhmaṇa; dagdhasya*—of one who is so punished; *na*—neither; *bhūta-bhayadasya*—of one who is always fearful to the living entities; *ca*—also; *nārakāḥ*—those condemned to hell; *ca*—also; *anugṛhṇanti*—do any favor; *yām yām*—whichever; *yonim*—species of life; *asau*—the offender; *gataḥ*—goes.

TRANSLATION

A person who is condemned by a brāhmaṇa or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

PURPORT

A practical example of a condemned species of life is the dog. Dogs are so condemned that they never show any sympathy to their contemporaries.

TEXTS 44-45

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् ।
भगवत्युरुमानाच्च भवे मय्यपि चादरात् ॥४४॥
पुत्रस्यैव च पुत्राणां भवितैकः सतां मतः ।
गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥४५॥

kaśyapa uvāca
kṛta-śokānutāpena
sadyaḥ pratyavamarśanāt
bhagavaty urumānāc ca
bhave mayy api cādarāt
putrasyaiva ca putrāṇāṁ
bhavitaikaḥ satāṁ mataḥ
gāsyanti yad-yaśaḥ śuddhaṁ
bhagavad-yaśasā samam

kaśyapaḥ uvāca—the learned Kaśyapa said; *kṛta-śoka*—having lamented; *anutāpena*—by penitence; *sadyaḥ*—immediately; *pratyavamarśanāt*—by proper deliberation; *bhagavati*—unto the Supreme Personality of Godhead; *uru*—great; *mānāt*—adoration; *ca*—and; *bhave*—unto Lord Śiva; *mayi api*—unto me also; *ca*—and; *ādarāt*—by respect; *putrasya*—of the son; *eva*—certainly; *ca*—and; *putrāṇām*—of the sons; *bhavitā*—shall be born; *ekaḥ*—one; *satām*—of the devotees; *mataḥ*—approved; *gāsyanti*—will broadcast; *yat*—of whom; *yaśaḥ*—recognition; *śuddham*—transcendental; *bhagavat*—of the Personality of Godhead; *yaśasā*—with recognition; *samam*—equally.

TRANSLATION

The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Śiva and myself, one of the sons [Prahlāda] of your son [Hiraṇyakaśipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

TEXT 46

योगैर्हेमेव दुर्वर्णं भावयिष्यन्ति साधवः ।
निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम् ॥४६॥

yogair hemeva durvarṇaṁ
bhāvayiṣyanti sādhavaḥ
nirvairādibhir ātmānaṁ
yac-chīlam anuvartitum

yogaiḥ—by the rectifying processes; *hema*—gold; *iva*—like; *durvarṇam*—inferior quality; *bhāvayiṣyanti*—will purify; *sādhavaḥ*—saintly persons; *nirvaira-ādibhiḥ*—by practice of freedom from animosity, etc.; *ātmānam*—the self; *yat*—whose; *śīlam*—character; *anuvartitum*—to follow in the footsteps.

TRANSLATION

In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

PURPORT

Yoga practice, the process of purifying one's existential identity, is based mainly on self-control. Without self-control one cannot practice freedom from animosity. In the conditional state, every living being is envious of another living being, but in the liberated state there is an absence of animosity. Prahlāda Mahārāja was tortured by his father in so many ways, yet after the death of his father he prayed for his liberation by the Supreme Personality of Godhead. He did not ask any benediction that he might have asked, but he prayed that his atheistic father might be liberated. He never cursed any of the persons who engaged in torturing him on the instigation of his father.

TEXT 47

यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम् ।
स स्वदृग्भगवान् यस्य तोष्यतेऽनन्यया दृशा ॥४७॥

yat-prasādād idaṁ viśvaṁ
prasīdati yad-ātmakam
sa sva-dṛg bhagavān yasya
toṣyate'nanyayā dṛśā

yat—by whose; *prasādāt*—mercy of; *idam*—this; *viśvam*—universe; *prasīdati*—becomes happy; *yat*—whose; *ātmakam*—because of His omnipotency; *saḥ*—He; *sva-dṛk*—taking special care for His devotees; *bhagavān*—the Supreme Personality of Godhead; *yasya*—whose; *toṣyate*—becomes pleased; *ananyayā*—without deviation; *dṛśā*—by intelligence.

TRANSLATION

Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

PURPORT

The Supreme Personality of Godhead is situated everywhere as the Supersoul, and He can dictate to anyone and everyone as He likes. The would-be grandson of Diti, who is predicted to be a great devotee, would

be liked by everyone, even by the enemies of his father, because he would have no other vision besides the Supreme Personality of Godhead. A pure devotee of the Lord sees the presence of his worshipable Lord everywhere. The Lord also reciprocates in such a way that all living entities in whom the Lord is dwelling as the Supersoul also like a pure devotee because the Lord is present in their hearts and can dictate to them to be friendly to His devotee. There are many instances in history wherein even the most ferocious animal became friendly to a pure devotee of the Lord.

TEXT 48

स वै महाभागवतो महात्मा
महानुभावो महतां महिष्ठः ।
प्रवृद्धभक्त्या ह्यनुभावितायो
निवेश्य वैकुण्ठमिमं विहास्यति ॥४८॥

sa vai mahā-bhāgavato mahātmā
mahānubhāvo mahatāṁ mahiṣṭhaḥ
pravṛddha-bhaktyā hy anubhāvitāśaye
niveśya vaikuṇṭham imaṁ vihāsyati

saḥ—he; *vai*—certainly; *mahā-bhāgavataḥ*—the topmost devotee; *mahātmā*—expanded intelligence; *mahā-anubhāvaḥ*—expanded influence; *mahatām*—of the great souls; *mahiṣṭhaḥ*—the greatest; *pravṛddha*—well matured; *bhaktyā*—by devotional service; *hi*—certainly; *anubhāvita*—being situated in the *anubhāva* stage of ecstasy; *āśaye*—in the mind; *niveśya*—entering; *vaikuṇṭham*—in the spiritual sky; *imam*—this (material world); *vihāsyati*—will quit.

TRANSLATION

That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

PURPORT

There are three stages of transcendental development in devotional service, which are technically called *sthāyibhāva, anubhāva* and *mahābhāva.* Continual perfect love of Godhead is called *sthāyibhāva*, and when it is performed in a particular type of transcendental relationship it is called *anubhāva.* But the stage of *mahābhāva* is visible amongst the

personal pleasure potential energies of the Lord. It is understood that the grandson of Diti, namely Prahlāda Mahārāja, would constantly meditate on the Lord and reiterate His activities. Because he would constantly remain in meditation, he would easily transfer himself to the spiritual world after quitting his material body. Such meditation is still more conveniently performed by chanting and hearing the holy name of the Lord, which is especially recommended in this age of Kali.

TEXT 49

अलम्पटः शीलधरो गुणाकरो
हृष्टः परर्द्ध्या व्यथितो दुःखितेषु ।
अभूतशत्रुर्जगतः शोकहर्ता
नैदाघिकं तापमिवोडुराजः ॥४९॥

alampaṭaḥ śīladharo guṇākaro
hṛṣṭaḥ pararddhyā vyathito duḥkhiteṣu
abhūtaśatrur jagataḥ śoka-hartā
naidāghikaṁ tāpam ivoḍurājaḥ

alampaṭaḥ—virtuous; *śīla-dharaḥ*—qualified; *guṇa-ākaraḥ*—reservoir of all good qualities; *hṛṣṭaḥ*—jolly; *para-ṛddhyā*—by others' happiness; *vyathitaḥ*—distressed; *duḥkhiteṣu*—in others' unhappiness; *abhūta-śatruḥ*—without enemies; *jagataḥ*—of all the universe; *śoka-hartā*—destroyer of lamentation; *naidāghikam*—due to the summer sun; *tāpam*—distress; *iva*—likened; *uḍurājaḥ*—the moon.

TRANSLATION

He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

PURPORT

Prahlāda Mahārāja, the exemplary devotee of the Lord, had all the good qualities humanly possible. Although he was the emperor of this world, he was not profligate. Beginning from his childhood he was the reservoir of all good qualities. Without enumerating those qualities, it is said here summarily that he was endowed with all good qualities. That is the sign of a pure devotee. The most important characteristic of a pure devotee is that he is not *lampaṭa*, or licentious, and another quality is that

he is always eager to mitigate the miseries of suffering humanity. The most obnoxious misery of a living entity is his forgetfulness of Kṛṣṇa. A pure devotee, therefore, always tries to evoke everyone's Kṛṣṇa consciousness. This is the panacea for all miseries.

TEXT 50

अन्तर्बहिश्चामलमब्जनेत्रं
स्वपूरुषेच्छानुगृहीतरूपम् ।
पौत्रस्तव श्रीललनाललामं
द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥५०॥

antar bahiś cāmalam abja-netraṁ
sva-pūruṣecchānugṛhīta-rūpam
pautras tava śrī-lalanā-lalāmaṁ
draṣṭā sphurat-kuṇḍala-maṇḍitānanam

antaḥ—within; *bahiḥ*—without; *ca*—also; *amalam*—spotless; *abja-netram*—lotus eyes; *sva-pūruṣa*—own devotee; *icchā-anugṛhīta-rūpam*—accepting form according to desire; *pautraḥ*—grandchild; *tava*—your; *śrī-lalanā*—beautiful goddess of fortune; *lalāmam*—decorated; *draṣṭā*—will see; *sphurat-kuṇḍala*—with brilliant earrings; *maṇḍita*—decorated; *ānanam*—face.

TRANSLATION

Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. He can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

PURPORT

It is predicted herewith that the grandson of Diti, Prahlāda Mahārāja, would not only see the Personality of Godhead within himself by meditation but would also be able to see Him personally with his eyes. This direct vision is possible only for one who is highly elevated in Kṛṣṇa consciousness, for it is not possible to see the Lord with these material eyes. The Supreme Personality of Godhead has multifarious eternal forms such as Kṛṣṇa, Baladeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Vāsudeva, Nārāyaṇa, Rāma, Nṛsiṁha, Varāha and Vāmana, and the devotee of the Lord knows all those Viṣṇu forms. A pure devotee becomes attached to one of the eternal forms of the Lord, and the Lord is pleased to appear before him in the form desired. A devotee does not imagine something

whimsical about the form of the Lord, nor does he ever think that the Lord is impersonal and can assume a form desired by the nondevotee. The nondevotee has no idea of the form of the Lord, and thus he cannot think of any one of the above-mentioned forms. But whenever a devotee sees the Lord, he sees Him in a most beautifully decorated form, accompanied by His constant companion, the goddess of fortune, who is eternally beautiful.

TEXT 51

मैत्रेय उवाच

श्रुत्वा भागवतं पौत्रममोदत दितिर्भृशम् ।
पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः ॥५१॥

maitreya uvāca
śrutvā bhāgavataṁ pautram
amodata ditir bhṛśam
putrayoś ca vadhaṁ kṛṣṇād
viditvāsīn mahā-manāḥ

maitreyaḥ uvāca—the sage Maitreya said; *śrutvā*—by hearing; *bhāgavatam*—to be a great devotee of the Lord; *pautram*—grandson; *amodata*—took pleasure; *ditiḥ*—Diti; *bhṛśam*—very greatly; *putrayoḥ*—of two sons; *ca*—also; *vadham*—the killing; *kṛṣṇāt*—by Kṛṣṇa; *viditvā*—knowing this; *āsīt*—became; *mahā-manāḥ*—highly pleased in mind.

TRANSLATION

Sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.

PURPORT

Diti was very aggrieved to learn that because of her untimely pregnancy her sons would be demons and would fight with the Lord. But when she heard that her grandson would be a great devotee and that her two sons would be killed by the Lord, she was very satisfied. As the wife of a great sage and the daughter of a great *prajāpati*, Dakṣa, she knew that being killed by the Personality of Godhead is a great fortune. Since the Lord is absolute, His acts of violence and nonviolence are both on the absolute platform. There is no difference in such acts of the Lord. Mundane violence and nonviolence have nothing to do with the Lord's acts. A demon killed by Him attains the same result as one who attains

liberation after many, many births of penance and austerity. The word *bhṛśam* is significant herein because it indicates that Diti was pleased beyond her expectation.

Thus end the Bhaktivedanta purports of the Third Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Pregnancy of Diti in the Evening."*

CHAPTER FIFTEEN

Description of the Kingdom of God

TEXT 1

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः ।
दधार वर्षाणि शतं शङ्कमाना सुरार्दनात् ॥ १ ॥

maitreya uvāca
prājāpatyaṁ tu tat tejaḥ
paratejohanaṁ ditiḥ
dadhāra varṣāṇi śataṁ
śaṅkamānā surārdanāt

maitreyaḥ uvāca—the sage Maitreya said; *prājāpatyam*—of the great Prajāpati; *tu*—but; *tat tejaḥ*—his powerful semina; *para-tejaḥ*—others' prowess; *hanam*—troubling; *ditiḥ*—Diti (Kaśyapa's wife); *dadhāra*—bore; *varṣāṇi*—years; *śatam*—hundred; *śaṅkamānā*—being doubtful; *sura-ardanāt*—disturbing to the demigods.

TRANSLATION

Śrī Maitreya said: My dear Vidura, Diti, the wife of Sage Kaśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continually bore the powerful semina of Kaśyapa Muni, which was meant to give trouble to others, for one hundred years.

PURPORT

The great sage Śrī Maitreya was explaining to Vidura about the activities of the demigods, including Lord Brahmā. When Diti heard from her husband that the sons she bore within her abdomen would be causes of disturbances to the demigods, she was not very happy. There are two classes of men—devotees and nondevotees. Nondevotees are called demons, and

devotees are called demigods. No sane man or woman can tolerate the nondevotees' giving trouble to devotees. Diti, therefore, was reluctant to give birth to her babies; she waited for one hundred years so that at least she could save the demigods from the disturbance for that period.

TEXT 2

लोके तेनाहतालोके लोकपाला हतौजसः ।
न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम् ॥ २ ॥

loke tenāhatāloke
loka-pālā hataujasaḥ
nyavedayan viśva-sṛje
dhvānta-vyatikaraṁ diśām

loke—within this universe; *tena*—by the force of the pregnancy of Diti; *āhata*—being devoid of; *āloke*—light; *loka-pālāḥ*—the demigods of various planets; *hata-ojasaḥ*—whose prowess was diminished; *nyavedayan*—asked; *viśva-sṛje*—Brahmā; *dhvānta-vyatikaram*—expansion of darkness; *diśām*—in all directions.

TRANSLATION

By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being so disturbed by that force, asked the creator of the universe, Brahmā, "What is this expansion of darkness in all directions?"

PURPORT

It appears from this verse of *Śrīmad-Bhāgavatam* that the sun is the source of light in all the planets in the universe. The modern scientific theory which states that there are many suns in each universe is not supported by this verse. It is understood that there is only one sun in each universe which supplies light to all the planets. In *Bhagavad-gītā* the moon is also stated to be one of the stars. There are many stars, and when we see them glittering at night we can understand that they are reflectors of light; just as moonlight is the reflection of sunlight, similarly other planets also reflect sunlight, and there are many other planets which cannot be seen by our naked eyes. The demoniac influence of the sons in the womb of Diti expanded darkness throughout the universe.

TEXT 3

देवा ऊचुः

तम एतद्विभो वेत्थ संविग्ना यद्वयं भृशम् ।
न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः ॥ ३ ॥

devā ūcuḥ
tama etad vibho vettha
saṁvignā yad vayaṁ bhṛśam
na hy avyaktaṁ bhagavataḥ
kālenāspṛṣṭa-vartmanaḥ

devāḥ ūcuḥ—the demigods said; *tamaḥ*—darkness; *etat*—this; *vibho*—O great one; *vettha*—you know; *saṁvignāḥ*—very anxious; *yat*—because; *vayam*—we; *bhṛśam*—very much; *na*—not; *hi*—because; *avyaktam*—unmanifest; *bhagavataḥ*—of You (the Supreme Personality of Godhead); *kālena*—by time; *aspṛṣṭa*—untouched; *vartmanaḥ*—whose way.

TRANSLATION

The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

PURPORT

Brahmā is addressed herein as *Vibhu* and as the Personality of Godhead. He is the Supreme Personality of Godhead's incarnation of the mode of passion in the material world. He is nondifferent, in the representative sense, from the Supreme Personality of Godhead, and therefore the influence of time cannot affect him. The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahmā and other demigods. Sometimes demigods and great sages who have attained such perfection are called *tri-kāla-jña.*

TEXT 4

देवदेव जगद्धातर्लोकनाथशिखामणे ।
परेषामपरेषां त्वं भूतानामसि मावबित् ॥ ४ ॥

deva-deva jagad-dhātar
lokanātha-śikhāmaṇe

pareṣām apareṣāṁ tvaṁ
bhūtānām asi bhāva-vit

deva-deva—O god of the demigods; *jagat-dhātaḥ*—O sustainer of the universe; *lokanātha-śikhāmaṇe*—O head jewel of all the demigods in other planets; *pareṣām*—of the spiritual world; *apareṣām*—of the material world; *tvam*—you; *bhūtānām*—of all living entities; *asi*—are; *bhāva-vit*—knowing the intentions.

TRANSLATION

O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, both in the spiritual and material worlds.

PURPORT

Because Brahmā is almost on an equal footing with the Personality of Godhead, he is addressed here as the god of the demigods, and because he is addressed here as the god of the demigods, and because he is the secondary creator of this universe, he is addressed as the sustainer of the universe. He is the head of all the demigods, and therefore he is addressed here as the head jewel of the demigods. It is not difficult for him to understand everything which is happening both in the spiritual and material worlds. He knows everyone's heart and everyone's intentions, and therefore he was requested to explain this incidence. Why was the pregnancy of Diti causing such anxieties all over the universe?

TEXT 5

नमो विज्ञानवीर्याय मायायेदमुपेयुषे ।
गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये ॥ ५ ॥

namo vijñāna-vīryāya
māyayedam upeyuṣe
gṛhīta-guṇa-bhedāya
namas te 'vyakta-yonaye

namaḥ—respectful obeisances; *vijñāna-vīryāya*—O original source of strength and scientific knowledge; *māyayā*—by the external energy; *idam*—this body of Brahmā; *upeyuṣe*—having obtained; *gṛhīta*—accepting; *guṇa-bhedāya*—differentiated mode of passion; *namaḥ te*—offering obeisances unto you; *avyakta*—unmanifested; *yonaye*—source.

TRANSLATION

O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

PURPORT

The *Vedas* are the original scientific knowledge for all departments of understanding, and this knowledge of the *Vedas* was first impregnated in the heart of Brahmā by the Supreme Personality of Godhead. Therefore Brahmā is the original source of all scientific knowledge. He is born directly from the transcendental body of Garbhodakaśāyī Viṣṇu, who is never seen by any creature of this material universe and therefore always remains unmanifested. Brahmā is stated here to be born of the unmanifested. He is the incarnation of the mode of passion in material nature, which is the separated external energy of the Supreme Lord.

TEXT 6

ये त्वानन्येन भावेन भावयन्त्यात्मभावनम् ।
आत्मनि प्रोतभुवनं परं सदसदात्मकम् ॥ ६ ॥

ye tvānanyena bhāvena
bhāvayanty ātma-bhāvanam
ātmani prota-bhuvanaṁ
paraṁ sad-asad-ātmakam

ye—those who; *tvā*—on you; *ananyena*—without deviation; *bhāvena*—with devotion; *bhāvayanti*—meditate; *ātma-bhāvanam*—who generates all living entities; *ātmani*—within yourself; *prota*—linked; *bhuvanam*—all the planets; *param*—the supreme; *sat*—effect; *asat*—cause; *ātmakam*—generator.

TRANSLATION

O lord, all these planets exist within yourself, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

TEXT 7

तेषां सुपक्वयोगानां जितश्वासेन्द्रियात्मनाम् ।
लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः ॥ ७ ॥

teṣāṁ su-pakva-yogānāṁ
jita-śvāsendriyātmanām
labdha-yuṣmat-prasādānāṁ
na kutaścit parābhavaḥ

teṣām—of them; *su-pakva-yogānām*—who are mature mystics; *jita*—controlled; *śvāsa*—breath; *indriya*—the senses; *ātmanām*—the mind; *labdha*—attained; *yuṣmat*—your; *prasādānām*—mercy; *na*—not; *kutaścit*—anywhere; *parābhavaḥ*—defeat.

TRANSLATION

There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

PURPORT

The purpose of yogic performances is explained here. It is said that one who is an experienced mystic attains full control of the senses and the mind by controlling the breathing process. Therefore, controlling the breathing process is not the ultimate aim of *yoga*. The real purpose of yogic performances is to control the mind and the senses. Anyone who has such control is to be understood to be an experienced, mature mystic *yogī*. It is indicated herein that a *yogī* who has control over the mind and senses has the actual benediction of the Lord, and he has no fear. In other words, one cannot attain the mercy and benediction of the Supreme Lord until one is able to control the mind and the senses. This is actually possible when one fully engages in Kṛṣṇa consciousness. A person whose senses and mind are always engaged in the transcendental service of the Lord has no possibility to engage in material activities. The devotees of the Lord are not defeated anywhere in the universe. It is stated, *nārāyaṇa-para-sadbhiḥ:* Anyone who is *nārāyaṇa-para,* or a devotee of the Supreme Personality of Godhead, is not afraid anywhere, whether he is sent to hell or promoted to heaven.

TEXT 8

यस्य वाचा प्रजाः सर्वा गावस्तन्त्येव यन्त्रिताः ।
हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः ॥ ८ ॥

yasya vācā prajāḥ sarvā
gāvas tantyeva yantritāḥ

haranti balim āyattās
tasmai mukhyāya te namaḥ

yasya—of whom; *vācā*—by the Vedic directions; *prajāḥ*—living entities; *sarvāḥ*—all; *gāvaḥ*—bulls; *tantyā*—by a rope; *iva*—as; *yantritāḥ*—are directed; *haranti*—offer, take away; *balim*—presentation, ingredients for worship; *āyattāḥ*—under control; *tasmai*—unto him; *mukhyāya*—unto the chief person; *te*—unto you; *namaḥ*—respectful obeisances.

TRANSLATION

All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

PURPORT

The Vedic literatures are the laws of the Supreme Personality of Godhead. One cannot violate the injunctions given in the Vedic literatures, any more than one can violate the state laws. Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature. Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature, otherwise they will be put into a more miserable condition of life. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord.

TEXT 9

स त्वं विधत्स्व शं भूमंस्तमसा लुप्तकर्मणाम् ।
अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम् ॥ ९ ॥

sa tvaṁ vidhatsva śaṁ bhūmaṁs
tamasā lupta-karmaṇām
adabhra-dayayā dṛṣṭyā
āpannān arhasīkṣitum

saḥ—he; *tvam*—you; *vidhatsva*—perform; *śam*—good fortune; *bhūman*—O great lord; *tamasā*—by the darkness; *lupta*—have been suspended; *karmaṇām*—of prescribed duties; *adabhra*—magnanimous, without reservation;

dayayā—mercy; *dṛṣṭyā*—by your glance; *āpannān*—us, the surrendered; *arhasi*—are able; *īkṣitum*—to see.

TRANSLATION

The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

PURPORT

Because of complete darkness throughout the universe, the regular activities and engagements of all the different planets were suspended. As in the North and South Poles of this planet there are sometimes no divisions of day and night, similarly, when the sunlight does not approach the different planets within the universe, there is no distinction between day and night.

TEXT 10

एष देव दितेर्गर्भ ओजः काश्यपमर्पितम् ।
दिशस्तिमिरयन् सर्वा वर्धतेऽग्निरिवैधसि ॥१०॥

eṣa deva diter garbha
ojaḥ kāśyapam arpitam
diśas timirayan sarvā
vardhate 'gnir ivaidhasi

eṣaḥ—this; *deva*—O lord; *diteḥ*—of Diti; *garbhaḥ*—womb; *ojaḥ*—semina; *kāśyapam*—of Kaśyapa; *arpitam*—deposited; *diśaḥ*—directions; *timirayan*—causing complete darkness; *sarvāḥ*—all; *vardhate*—overloads; *agniḥ*—fire; *iva*—as; *edhasi*—fuel.

TRANSLATION

As fuel overloads a fire, so the embryo created by the semina of Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.

PURPORT

The darkness throughout the universe is explained herewith as being caused by the embryo created in the womb of Diti by the semina of Kaśyapa.

TEXT 11

मैत्रेय उवाच

स प्रहस्य महाबाहो भगवान् शब्दगोचरः ।
प्रत्याचष्टात्मभूर्देवान् प्रीणन् रुचिरया गिरा ॥११॥

maitreya uvāca
sa prahasya mahā-bāho
bhagavān śabda-gocaraḥ
pratyācaṣṭātma-bhūr devān
prīṇan ruciraya girā

maitreyaḥ uvāca—Maitreya said; *saḥ*—he; *prahasya*—smiling; *mahā-bāho*—O mighty-armed (Vidura); *bhagavān*—the possessor of all opulences; *śabda-gocaraḥ*—who is understood by transcendental sound vibration; *pratyācaṣṭa*—replied; *ātma-bhūḥ*—Lord Brahmā; *devān*—the demigods; *prīṇan*—satisfying; *ruciraya*—with sweet; *girā*—words.

TRANSLATION

Śrī Maitreya said: Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

PURPORT

Brahmā could understand the misdeeds of Diti, and therefore he smiled at the whole situation. He replied to the demigods present there in words they could understand.

TEXT 12

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः ।
चेरुर्विहायसा लोकाँल्लोकेषु विगतस्पृहाः ॥१२॥

brahmovāca
mānasā me sutā yuṣmat-
pūrvajāḥ sanakādayaḥ
cerur vihāyasā lokāl̐
lokeṣu vigata-spṛhāḥ

brahmā uvāca—Lord Brahmā said; *mānasāḥ*—born from the mind; *me*—my; *sutāḥ*—sons; *yuṣmat*—than you; *pūrva-jāḥ*—born previous; *sanaka-*

ādayaḥ—headed by Sanaka; *ceruḥ*—traveled; *vihāyasā*—by traveling in outer space or flying in the sky; *lokān*—to the material and spiritual worlds; *lokeṣu*—among the people; *vigata-spṛhāḥ*—without any desire.

TRANSLATION

Lord Brahmā said: My four sons Sanaka, Sanātana, Sanandana and Sanat-kumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

PURPORT

When we speak of desire we refer to desire for material sense gratification. Saintly persons like Sanaka, Sanātana, Sanandana and Sanat-kumāra have no material desire, but sometimes they travel all over the universe out of their own accord to preach devotional service.

TEXT 13

त एकदा भगवतो वैकुण्ठस्यामलात्मनः ।
ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥१३॥

ta ekadā bhagavato
vaikuṇṭhasyāmalātmanaḥ
yayur vaikuṇṭha-nilayaṁ
sarva-loka-namaskṛtam

te—they; *ekadā*—once upon a time; *bhagavataḥ*—of the Supreme Personality of Godhead; *vaikuṇṭhasya*—of Lord Viṣṇu; *amala-ātmanaḥ*—being freed from all material contamination; *yayuḥ*—entered; *vaikuṇṭha-nilayam*—the abode named Vaikuṇṭha; *sarva-loka*—by the residents of all the material planets; *namaskṛtam*—worshiped.

TRANSLATION

Thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikuṇṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

PURPORT

The material world is full of cares and anxieties. In any one of the planets, beginning from the highest down to the lowest, Pātāla, every

living creature must be full of cares and anxieties because in the material planets one cannot live eternally. The living entities, however, are actually eternal. They want an eternal home, an eternal residence, but because of accepting a temporal abode in the material world, they are naturally full of anxiety. In the spiritual sky the planets are called Vaikuṇṭha because the residents of these planets are free from all anxieties. For them there is no question of birth, death, old age and diseases, and therefore they are not anxious. On the other hand, the residents of the material planets are always afraid of birth, death, disease and old age, and therefore they are full of anxieties.

TEXT 14

वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः ।
येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥१४॥

vasanti yatra puruṣāḥ
sarve vaikuṇṭha-mūrtayaḥ
ye 'nimitta-nimittena
dharmeṇārādhayan harim

vasanti—they live; *yatra*—where; *puruṣāḥ*—persons; *sarve*—all; *vaikuṇṭha-mūrtayaḥ*—having a four-handed form similar to that of the Supreme Lord, Viṣṇu; *ye*—those Vaikuṇṭha persons; *animitta*—without desire for sense gratification; *nimittena*—caused by; *dharmeṇa*—by devotional service; *ārādhayan*—continuously worshiping; *harim*—unto the Supreme Personality of Godhead.

TRANSLATION

In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

PURPORT

The residents and the form of living in Vaikuṇṭha are described in this verse. The residents are all like the Supreme Personality of Godhead Nārāyaṇa. In the Vaikuṇṭha planets Kṛṣṇa's plenary feature as four-handed Nārāyaṇa is the predominating Deity, and the residents of Vaikuṇṭhaloka are also four-handed, just contrary to our conception here in the material world. Nowhere in the material world do we find a human being with four hands. In Vaikuṇṭhaloka there is no occupation but the service of the Lord, and this service is not rendered with a purpose. Although every service has a particular result, the devotees never aspire

for the fulfillment of their own desires; their desires are fulfilled by rendering transcendental loving service to the Lord.

TEXT 15

यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः ।
सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः ॥१५॥

yatra cādyaḥ pumān āste
bhagavān śabda-gocaraḥ
sattvaṁ viṣṭabhya virajaṁ
svānāṁ no mṛḍayan vṛṣaḥ

yatra—in the Vaikuṇṭha planets; *ca*—and; *ādyaḥ*—original; *pumān*—person; *āste*—is there; *bhagavān*—the Supreme Personality of Godhead; *śabda-gocaraḥ*—understood through the Vedic literature; *sattvam*—the mode of goodness; *viṣṭabhya*—accepting; *virajam*—uncontaminated; *svānām*—of His own associates; *naḥ*—us; *mṛḍayan*—increasing happiness; *vṛṣaḥ*—the personification of religious principles.

TRANSLATION

In the Vaikuṇṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.

PURPORT

The kingdom of the Supreme Personality of Godhead in the spiritual sky cannot be understood by any process other than hearing from the description of the *Vedas*. No one can go and see it. In this material world also, one who is unable to pay to go to a far distant place by motorized conveyances can only understand about that place from authentic books. Similarly, the Vaikuṇṭha planets in the spiritual sky are beyond this material sky. The modern scientists who are trying to travel in space are having difficulty going even to the nearest planet, the moon, to say nothing of the highest planets within the universe. There is no possibility that they can go beyond the material sky, enter the spiritual sky and see for themselves the spiritual planets, Vaikuṇṭha. Therefore, the kingdom of God in the spiritual sky can be understood only through the authentic descriptions of the *Vedas* and *Purāṇas*.

In the material world there are three modes of material qualities—goodness, passion and ignorance, but in the spiritual world there is no trace of the modes of passion and ignorance; there is only the mode of goodness, which is uncontaminated by any tinge of ignorance or passion. In the material world, even if a person is completely in goodness, he is sometimes subject to be polluted by the tinges of the modes of ignorance and passion. But in the Vaikuṇṭha world, the spiritual sky, only the mode of goodness in its pure form exists. The Lord and His devotees reside in the Vaikuṇṭha planets, and they are of the same transcendental quality, namely, *śuddha-sattva,* the mode of pure goodness. The Vaikuṇṭha planets are very dear to the Vaiṣṇavas, and for the progressive march of the Vaiṣṇavas toward the kingdom of God, the Lord Himself helps His devotees.

TEXT 16

यत्र नैःश्रेयसं नाम वनं कामदुघैर्द्रुमैः ।
सर्वर्तुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ॥१६॥

yatra naiḥśreyasaṁ nāma
vanaṁ kāma-dughair drumaiḥ
sarva-ṛtu-śrībhir vibhrājat
kaivalyam iva mūrtimat

yatra—in the Vaikuṇṭha planets; *naiḥśreyasam*—auspicious; *nāma*—named; *vanam*—forests; *kāma-dughaiḥ*—yielding desire; *drumaiḥ*—with trees; *sarva*—all; *ṛtu*—seasons; *śrībhiḥ*—with flowers and fruits; *vibhrājat*—splendid; *kaivalyam*—spiritual; *iva*—as; *mūrtimat*—personal.

TRANSLATION

In those Vaikuṇṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṇṭha planets is spiritual and personal.

PURPORT

In the Vaikuṇṭha planets the land, the trees, the fruits and flowers and the cows—everything—is completely spiritual and personal. Trees are desire trees. On this material planet the trees can produce fruits and flowers according to the order of material energy, but in the Vaikuṇṭha planets the trees, the land, the residents and the animals are all spiritual. There is

no difference between the tree and the animal or the animal and the man. Here the word *mūrtimat* indicates that everything has a spiritual form. Formlessness, as conceived by the impersonalists, is refuted in this verse; in the Vaikuṇṭha planets, although everything is spiritual, everything has a particular form. The trees and the men have form, and because all of them, although differently formed, are spiritual, there is no difference between them.

TEXT 17

वैमानिकाः सललनाश्चरितानि शश्वत
गायन्ति यत्र शमलक्षपणानि भर्तुः।
अन्तर्जलेऽनुविकसन्मधुमाधवीनां
गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः ॥१७॥

vaimānikāḥ salalanāś caritāni śaśvat
gāyanti yatra śamala-kṣapaṇāni bhartuḥ
antarjale 'nuvikasan-madhu-mādhavīnāṁ
gandhena khaṇḍita-dhiyo 'py anilaṁ kṣipantaḥ

vaimānikāḥ—flying in their airplanes; *sa-lalanāḥ*—along with their wives; *caritāni*—activities; *śaśvat*—eternally; *gāyanti*—sing; *yatra*—in those Vaikuṇṭha planets; *śamala*—all inauspicious qualities; *kṣapaṇāni*—devoid of; *bhartuḥ*—of the Supreme Lord; *antarjale*—in the midst of the water; *anuvikasat*—blossoming; *madhu*—fragrant, laden with honey; *mādhavīnām*—of the *mādhavī* flowers; *gandhena*—by the fragrance; *khaṇḍita*—disturbed; *dhiyaḥ*—minds; *api*—even though; *anilam*—breeze; *kṣipantaḥ*—deriding.

TRANSLATION

In the Vaikuṇṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhavī flowers, which are fragrant and laden with honey.

PURPORT

It appears from this verse that the Vaikuṇṭha planets are full of all opulences. There are airplanes in which the inhabitants travel in the spiri-

tual sky with their sweethearts. There is a breeze carrying the fragrance of blossoming flowers, and this breeze is so nice that it also carries the honey of the flowers. The inhabitants of Vaikuṇṭha, however, are so interested in glorifying the Lord that they do not like the disturbance of such a nice breeze while they are chanting the Lord's glories. In other words, they are pure devotees. They consider glorification of the Lord more important than their own sense gratification. In the Vaikuṇṭha planets there is no question of sense gratification. To smell the fragrance of a blossoming flower is certainly very nice, but it is simply for sense gratification. The inhabitants of Vaikuṇṭha give first preference to the service of the Lord, not their own sense gratification. Serving the Lord in transcendental love yields such transcendental pleasure that, in comparison, sense gratification is counted as insignificant.

TEXT 18

पारावतान्यभृतसारसचक्रवाक-
दात्यूहहंसशुकतित्तिरिबर्हिणां यः ।
कोलाहलो विरमतेऽचिरमात्रमुच्चै-
र्भृङ्गाधिपे हरिकथामिव गायमाने ॥१८॥

pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇāṁ yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipe hari-kathām iva gāyamāne

pārāvata—pigeons; *anyabhṛta*—cuckoo; *sārasa*—crane; *cakravāka*—*cakravāka; dātyūha*—a gallinule; *haṁsa*—swan; *śuka*—parrot; *tittiri*—partridge; *barhiṇām*—of the peacock; *yaḥ*—which; *kolāhalaḥ*—tumult; *viramate*—stops; *acira-mātram*—temporarily; *uccaiḥ*—loudly; *bhṛṅga-adhipe*—king of the bumblebees; *hari-kathām*—the glories of the Lord; *iva*—as; *gāyamāne*—while singing.

TRANSLATION

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

PURPORT

This verse reveals the absolute nature of Vaikuṇṭha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Kṛṣṇa consciousness. The special feature of Vaikuṇṭha-loka is that there is no question of sense gratification. In the material world even an ass enjoys his sound vibration, but in the Vaikuṇṭhas such nice birds as the peacock, the *cakravāka* and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuṇṭha world.

TEXT 19

मन्दारकुन्दकुरबोत्पलचम्पकार्ण-
पुन्नागनागबकुलाम्बुजपारिजाताः ।
गन्धे ऽर्चिते तुलसिकाभरणेन तस्या
यस्मिंस्तपः सुमनसो बहु मानयन्ति ॥१९॥

mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharaṇena tasyā
yasmiṁs tapaḥ su-manaso bahu mānayanti

mandāra—*mandāra; kunda*—*kunda; kuraba*—*kuraba; utpala*—*utpala; campaka*—*campaka; arṇa*—*arṇa* flower; *punnāga*—*punnāga; nāga*—*nāga-keśara; bakula*—*bakula; ambuja*—lily; *pārijātāḥ*—*pārijāta; gandhe*—fragrance; *arcite*—being worshiped; *tulasikā*—*tulasī; ābharaṇena*—with a garland; *tasyāḥ*—of her; *yasmin*—in which Vaikuṇṭha; *tapaḥ*—austerity; *su-manasaḥ*—good-minded, Vaikuṇṭha-minded; *bahu*—very much; *mānayanti*—glorify.

TRANSLATION

Although flowering plants like the mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakeśara, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī because tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves.

PURPORT

The importance of *tulasī* leaves is very clearly mentioned here. *Tulasī* plants and their leaves are very important in devotional service. Devotees are recommended to water the *tulasī* tree every day and collect the leaves to worship the Lord. One time an atheist *svāmī* remarked, "What is the use of watering the *tulasī* plant? It is better to water eggplant. By watering the eggplant one can get some fruits, but what is the use of watering the *tulasī*?" These foolish creatures, unacquainted with devotional service, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no envy among the devotees there. This is true even among the flowers, which are all conscious of the greatness of *tulasī*. In the Vaikuṇṭha world entered by the four Kumāras, even the birds and flowers are conscious of service to the Lord.

TEXT 20

यत्संकुलं हरिपदानतिमात्रदृष्टै-
वैदूर्यमारकतहेममयैर्विमानैः ।
येषां बृहत्कटितटाः स्मितशोभिमुख्यः
कृष्णात्मनां न रज आदधुरुत्स्मयाद्यैः ॥२०॥

yat saṅkulaṁ hari-padānati-mātra-dṛṣṭair
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ bṛhat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanāṁ na raja ādadhur utsmayādyaiḥ

yat—that Vaikuṇṭha abode; *saṅkulam*—is pervaded; *hari-pada*—at the two lotus feet of Hari, the Supreme Personality of Godhead; *ānati*—by obeisances; *mātra*—simply; *dṛṣṭaiḥ*—are obtained; *vaidūrya*—lapis lazuli; *mārakata*—emeralds; *hema*—gold; *mayaiḥ*—made of; *vimānaiḥ*—with airplanes; *yeṣām*—of those passengers; *bṛhat*—large; *kaṭi-taṭāḥ*—hips; *smita*—smiling; *śobhi*—beautiful; *mukhyaḥ*—faces; *kṛṣṇa*—in Kṛṣṇa; *ātmanām*—whose minds are absorbed; *na*—not; *rajaḥ*—sex desire; *ādadhuḥ*—stimulate; *utsmaya-ādyaiḥ*—by intimate friendly dealings, laughing and joking.

TRANSLATION

The inhabitants of Vaikuṇṭha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have

large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.

PURPORT

In the material world, opulences are achieved by materialistic persons by dint of their labor. One cannot enjoy material prosperity unless he works very hard to achieve it. But the devotees of the Lord who are residents of Vaikuṇṭha have the opportunity to enjoy a transcendental situation of jewels and emeralds. Ornaments made of gold bedecked with jewels are achieved not by working hard but by the benediction of the Lord. In other words, devotees in the Vaikuṇṭha world, or even in this material world, cannot be poverty-stricken, as is sometimes supposed. They have ample opulences for enjoyment, but they need not labor to achieve them. It is also stated that in the Vaikuṇṭha world the consorts of the residents are many, many times more beautiful than we can find in this material world, even in the higher planets. It is specifically mentioned here that a woman's large hips are very attractive and they stimulate man's passion, but the wonderful feature of Vaikuṇṭha is that although the women have large hips and beautiful faces and are decorated with ornaments of emeralds and jewels, the men are so absorbed in Kṛṣṇa consciousness that the beautiful bodies of the women cannot attract them. In other words, there is enjoyment of the association of the opposite sex, but there is no sex relationship. The residents of Vaikuṇṭha have a better standard of pleasure, so there is no need of sex pleasure.

TEXT 21

श्री रूपिणी क्वणयती चरणारविन्दं
लीलाम्बुजेन हरिसद्मनि मुक्तदोषा ।
संलक्ष्यते स्फटिककुड्य उपेतहेम्नि
सम्मार्जतीव यदनुग्रहणेऽन्ययत्नः ॥२१॥

śrī rūpiṇī kvaṇayatī caraṇāravindaṁ
līlāmbujena hari-sadmani mukta-doṣā
saṁlakṣyate sphaṭika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe 'nya-yatnaḥ

śrī—Lakṣmī, the goddess of fortune; *rūpiṇī*—assuming a beautiful form; *kvaṇayatī*—tinkling; *caraṇa-aravindam*—lotus feet; *līlā-ambujena*—playing with a lotus flower; *hari-sadmani*—the house of the Supreme Personality; *mukta-doṣā*—freed from all fault; *saṁlakṣyate*—becomes visible; *sphaṭika-*

crystal; *kuḍye*—walls; *upeta*—mixed; *hemni*—gold; *sammārjatī iva*—appearing like a sweeper; *yat-anugrahaṇe*—to receive her favor; *anya*—others'; *yatnaḥ*—very much careful.

TRANSLATION

The ladies in the Vaikuṇṭha planets are as beautiful as the goddess of fortune herself. Such transcendentally beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

PURPORT

In the *Brahma-saṁhitā* it is stated that the Supreme Lord, Govinda, is always served in His abode by many, many millions of goddesses of fortune. *Lakṣmī-sahasra-śata-sambhrama-sevyamānam.* These millions and trillions of goddesses of fortune who reside in the Vaikuṇṭha planets are not exactly consorts of the Supreme Personality of Godhead, but are the wives of the devotees of the Lord and also engaged in the service of the Supreme Personality of Godhead. It is stated here that in the Vaikuṇṭha planets the houses are made of marble. Similarly, in the *Brahma-saṁhitā* it is stated that the ground on the Vaikuṇṭha planets is made of touchstone. Thus there is no need to sweep the stone in Vaikuṇṭha, for there is hardly any dust on it, but still, in order to satisfy the Lord, the ladies there always engage in dusting the marble walls. Why? The reason is that they are eager to achieve the grace of the Lord by doing so.

It is also stated here that in the Vaikuṇṭha planets the goddesses of fortune are faultless. Generally the goddess of fortune does not remain steadily in one place. Her name is Cañcalā, which means one who is not steady. We find, therefore, that a man who is very rich may become the poorest of the poor. Another example is Rāvaṇa. Rāvaṇa took away Lakṣmī, Sītājī, to his kingdom, and instead of being happy by the grace of Lakṣmī, his family and his kingdom were vanquished. Thus Lakṣmī in the house of Rāvaṇa is Cañcalā, or unsteady. Men of Rāvaṇa's class want Lakṣmī only, without her husband, Nārāyaṇa; therefore they become unsteady due to Lakṣmījī. Materialistic persons find fault on the part of Lakṣmī, but in Vaikuṇṭha Lakṣmījī is fixed in the service of the Lord. In spite of her being the goddess of fortune, she cannot be happy without the grace of the Lord. Even the goddess of fortune needs the Lord's grace in order to be happy, yet in the material world even Brahmā, the highest created being, seeks the favor of Lakṣmī for happiness.

TEXT 22

वापीषु विद्रुमतटास्वमलामृताप्सु
प्रेष्यान्विता निजवने तुलसीभिरीशम्।
अभ्यर्चती स्वलकमुन्नसमीक्ष्य वक्त्र-
मुच्छेषितं भगवतेत्यमताङ्ग यच्छ्रीः ॥२२॥

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu
preṣyānvitā nija-vane tulasībhir īśam
abhyarcatī sv-alakam unnasam īkṣya vaktram
uccheṣitaṁ bhagavatety amatāṅga yac chrīḥ

vāpīṣu—in the ponds; *vidruma*—made of coral; *taṭāsu*—banks; *amala*—transparent; *amṛta*—nectarean; *apsu*—water; *preṣyā-anvitā*—surrounded by maidservants; *nija-vane*—in her own garden; *tulasībhiḥ*—with *tulasī;* *īśam*—the Supreme Lord; *abhyarcatī*— worship; *su-alakam*—with her face decorated with *tilaka; unnasam*—raised nose; *īkṣya*—by seeing; *vaktram*—face; *uccheṣitam*—being kissed; *bhagavatā*—by the Supreme Lord; *iti*—thus; *amata*—thought; *aṅga*—O demigods; *yat śrīḥ*—whose beauty.

TRANSLATION

The goddesses of fortune worship the Lord in their own gardens by offering tulasī leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.

PURPORT

Generally, when a woman is kissed by her husband, her face becomes more beautiful. In Vaikuṇṭha also, although the goddess of fortune is naturally as beautiful as can be imagined, she nevertheless awaits the kissing of the Lord to make her face more beautiful. The beautiful face of the goddess of fortune appeared in ponds of transcendental crystal water when she worshiped the Lord with *tulasī* leaves in her garden.

TEXT 23

यन्न व्रजन्त्यघभिदो रचनानुवादा-
च्छृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नीः ।

यास्तु श्रुता हतभगैर्नृभिरात्तसारा-
स्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त ॥२३॥

yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye 'nya-viṣayāḥ ku-kathā mati-ghnīḥ
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta

yat—Vaikuṇṭha; *na*—never; *vrajanti*—approach; *agha-bhidaḥ*—of the vanquisher of all kinds of sins; *racanā*—of the creation; *anuvādāt*—than narrations; *śṛṇvanti*—hear; *ye*—those who; *anya*—other; *viṣayāḥ*—subject matter; *ku-kathāḥ*—bad words; *mati-ghnīḥ*—killing intelligence; *yāḥ*—which; *tu*—but; *śrutāḥ*—are heard; *hata-bhagaiḥ*—unfortunate; *nṛbhiḥ*—by men; *ātta*—taken away; *sārāḥ*—values of life; *tān tān*—such persons; *kṣipanti*—are thrown; *aśaraṇeṣu*—devoid of all shelter; *tamaḥsu*—in the darkest part of material existence; *hanta*—alas.

TRANSLATION

It is very much regrettable that unfortunate people do not discuss the description of the Vaikuṇṭha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuṇṭha and take to talk of the material world are thrown into the darkest region of ignorance.

PURPORT

The most unfortunate persons are the impersonalists, who cannot understand the transcendental variegatedness of the spiritual world. They are afraid to talk about the beauty of the Vaikuṇṭha planets because they think that variegatedness must be material. Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as *ku-kathā mati-ghnīḥ*, intelligence bewildered by unworthy words. The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because they bewilder one's intelligence. How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world? That one can

transcend this material world does not imply that there is no transcendental variegatedness.

Here in the *Bhāgavatam*, in this verse particularly, it is stressed that people who try to discuss and understand the real spiritual nature of the spiritual sky and the Vaikuṇṭhas are fortunate. The variegatedness of the Vaikuṇṭha planets is described in relation to the transcendental pastimes of the Lord. But instead of trying to understand the spiritual abode and the spiritual activities of the Lord, people are more interested in politics and economic developments. They hold many conventions, meetings and discussions to solve the problems of this worldly situation, where they can remain for only a few years, but they are not interested in understanding the spiritual situation of the Vaikuṇṭha world. If they are at all fortunate, they become interested in going back home, back to Godhead, but unless they understand the spiritual world, they rot in this material darkness continually.

TEXT 24

येऽभ्यर्थितामपि च नो नृगतिं प्रपन्ना
ज्ञानं च तत्त्वविषयं सहधर्मं यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य
सम्मोहिता विततया बत मायया ते ॥२४॥

ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānaṁ ca tattva-viṣayaṁ saha-dharmaṁ yatra
nārādhanaṁ bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

ye—those persons; *abhyarthitām*—desired; *api*—certainly; *ca*—and; *naḥ*—by us (Brahmā and the other demigods); *nṛ-gatim*—the human form of life; *prapannāḥ*—have attained; *jñānam*—knowledge; *ca*—and; *tattva-viṣayam*—subject matter about the Absolute Truth; *saha-dharmam*—along with religious principles; *yatra*—where; *na*—not; *ārādhanam*—worship; *bhagavataḥ*—of the Supreme Personality of Godhead; *vitaranti*—perform; *amuṣya*—of the Supreme Lord; *sammohitāḥ*—being bewildered; *vitatayā*—all pervading; *bata*—alas; *māyayā*—by the influence of the illusory energy; *te*—they.

TRANSLATION

Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form

of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

PURPORT

Brahmājī condemns very vehemently the condition of the human being who does not take interest in the Personality of Godhead and His transcendental abode, Vaikuṇṭha. The human form of life is desired even by Brahmājī. Brahmā and other demigods have much better material bodies than human beings, yet the demigods, including Brahmā, nevertheless desire to attain the human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection. It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness. It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience. The human being who does not take advantage of all these facilities in this life is committing suicide. Therefore one who does not begin Kṛṣṇa consciousness in the human form of life loses his life to the influence of the illusory energy. Brahmā regrets the situation of such a human being.

TEXT 25

यच्च व्रजन्त्यनिमिषामृषमानुवृत्त्या
दूरेयमा ह्युपरि नः स्पृहणीयशीलाः ।
भर्तुर्मिथः सुयशसः कथनानुराग-
वैक्लव्यबाष्पकलया पुलकीकृताङ्गाः ॥२५॥

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūreyamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpakalayā pulakīkṛtāṅgāḥ

yat—Vaikuṇṭha; *ca*—and; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabha*—chief; *anuvṛttyā*—following in the footsteps; *dūre*—keeping at a distance; *yamāḥ*—regulative principles; *hi*—certainly; *upari*—above; *naḥ*—us; *spṛhaṇīya*—to be desired; *śīlāḥ*—good qualities; *bhartuḥ*—of the Supreme Lord; *mithaḥ*—for one another; *su-yaśasaḥ*—glories; *kathana*—by

discussions, discourses; *anurāga*—attraction; *vaiklavya*—ecstasy; *bāṣpakalayā*—tears in the eyes; *pulakīkṛta*—shivering; *aṅgāḥ*—bodies.

TRANSLATION

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

PURPORT

It is clearly stated herein that the kingdom of God is above these material universes. Just as there are many hundreds of thousands of higher planets above this earth, so there are many millions and billions of spiritual planets belonging to the spiritual sky. Brahmājī states herein that the spiritual kingdom is above the kingdom of the demigods. One can enter the kingdom of the Supreme Lord only when one is highly developed in desirable qualities. All good qualities develop in the person of a devotee. It is stated in *Śrīmad-Bhāgavatam*, Fifth Canto, 18th Chapter, 13th verse that anyone who is Kṛṣṇa conscious is endowed with all the good qualities of the demigods. In the material world the qualities of the demigods are highly appreciated, just as, even in our experience, the qualities of a gentleman are more highly appreciated than the qualities of a man in ignorance or in a lower condition of life. The qualities of the demigods in the higher planets are far superior to the qualities of the inhabitants of this earth.

Brahmājī confirms herewith that only persons who have developed the desirable qualities can enter into the kingdom of God. In the *Caitanya-caritāmṛta,* the devotee's desirable qualities are described to be twenty-six in number. They are stated as follows: He is very kind; he does not quarrel with anyone; he accepts Kṛṣṇa consciousness as the highest goal of life; he is equal to everyone; no one can find fault in his character; he is magnanimous, mild and always clean, internally and externally; he does not profess to possess anything in this material world; he is a benefactor to all living entities; he is peaceful and is a soul completely surrendered to Kṛṣṇa; he has no material desire to fulfill; he is meek and humble, always steady, and has conquered the sensual activities; he does not eat more than required to maintain body and soul together; he is never mad after material identity; he is respectful to all others and does not demand respect for himself; he is very grave, very compassionate and very friendly; he is poetic; he is expert in all activities, and he is silent in nonsense. Similarly, in *Śrīmad-Bhāgavatam*, Third Canto, 25th Chapter, 20th verse, the qualifications of

a saintly person are mentioned. It is said there that a saintly person eligible to enter into the kingdom of God is very tolerant and very kind to all living entities. He is not partial; he is kind to both human beings and to animals. He is not such a fool that he will kill a goat Nārāyaṇa to feed a human Nārāyaṇa or *daridra-nārāyaṇa*. He is very kind to all living entities; therefore he has no enemy. He is very peaceful. These are the qualities of persons who are eligible to enter into the kingdom of God. That such a person gradually becomes liberated and enters the kingdom of God is confirmed in *Śrīmad-Bhāgavatam*, Fifth Canto, 5th Chapter, 2nd verse. The *Śrīmad-Bhāgavatam*, Second Canto, 3rd Chapter, 24th verse, also states that if a person does not cry or exhibit bodily changes after chanting the holy name of God without offense, it is to be understood that he is hard-hearted and that therefore his heart does not change even after he chants the holy name of God, Hare Kṛṣṇa. These bodily changes can take place due to ecstasy when we offenselessly chant the holy names of God, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

It may be noted that there are ten offenses that we should avoid. The first offense is to decry persons who try in their lives to broadcast the glories of the Lord. People must be educated in understanding the glories of the Supreme; therefore the devotees who engage in preaching the glories of the Lord are never to be decried. It is the greatest offense. Furthermore, the holy name of Viṣṇu is the most auspicious name, and His pastimes are also nondifferent from the holy name of the Lord. There are many foolish persons who say that one can chant Hare Kṛṣṇa or chant the name of Kālī or Durgā or Śiva because they are all the same. If one thinks that the holy name of the Supreme Personality of Godhead and the names and activities of the demigods are on the same level, or if one accepts the holy name of Viṣṇu to be a material sound vibration, that is also an offense. The third offense is to think of the spiritual master who spreads the glories of the Lord as an ordinary human being. The fourth offense is to consider the Vedic literatures, such as the *Purāṇas* or other transcendentally revealed scriptures, to be ordinary books of knowledge. The fifth offense is to think that devotees have given artificial importance to the holy name of God. The actual fact is that the Lord is nondifferent from His name. The highest realization of spiritual value is to chant the holy name of God, as prescribed for the age—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The sixth offense is to give some interpretation on the holy name of God. The seventh offense is to act sinfully on the strength of chanting the holy name of God. It is understood that one can be freed from all sinful reaction simply by chanting the holy name of

God, but if one thinks that he is therefore at liberty to commit all kinds of sinful acts, that is a symptom of offense. The eighth offense is to equalize the chanting of Hare Kṛṣṇa with other spiritual activities, such as meditation, austerity, penance or sacrifice. They cannot be equalized at any level. The ninth offense is to specifically glorify the importance of the holy name before persons who have no interest. The tenth offense is to be attached to to the misconception of possessing something, or to accept the body as one's self, while executing the process of spiritual cultivation.

When one is free from all ten of these offenses in chanting the holy name of God, he develops the ecstatic bodily features which are called *pulakāśru. Pulaka* means symptoms of happiness, and *aśru* means tears in the eyes. The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God. In the *Caitanya-caritāmṛta* it is said that if one does not develop these symptoms while chanting Hare Kṛṣṇa, it is to be understood that he is still offensive. *Caitanya-caritāmṛta* suggests a nice remedy in this connection. There it is said, in verse 31, Chapter Eight, of *Ādi-līlā,* that if anyone takes shelter of Lord Caitanya and just chants the holy name of the Lord, Hare Kṛṣṇa, he becomes freed from all offenses.

TEXT 26

तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं
दिव्यं विचित्रविबुधाग्र्यविमानशोचिः।
आपुः परां मुदमपूर्वमुपेत्य योग-
मायाबलेन मुनयस्तदथो विकुण्ठम् ॥२६॥

tad viśva-gurv-adhikṛtaṁ bhuvanaika-vandyaṁ
divyaṁ vicitra-vibudhāgrya-vimāna-śociḥ
āpuḥ parāṁ mudam apūrvam upetya yoga-
māyā-balena munayas tad atho vikuṇṭham

tat—then; *viśva-guru*—by the teacher of the universe, the Supreme Personality of Godhead; *adhikṛtam*—predominated; *bhuvana*—of the planets; *eka*—alone; *vandyam*—worthy to be worshiped; *divyam*—spiritual; *vicitra*—highly decorated; *vibudha-agrya*—of the devotees (who are the best of the learned); *vimāna*—of the airplanes; *śociḥ*—illuminated; *āpuḥ*—attained; *parām*—the highest; *mudam*—happiness; *apūrvam*—unprecedented; *upetya*—having attained; *yoga-māyā*—by spiritual potency; *balena*—by the

influence; *munayaḥ*—the sages; *tat*—Vaikuṇṭha; *atho*—that; *vikuṇṭham*—Viṣṇu.

TRANSLATION

Thus the great sages, Sanaka, Sanātana, Sanandana and Sanat-kumāra, upon reaching the above-mentioned Vaikuṇṭha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuṇṭha and was predominated by the Supreme Personality of Godhead.

PURPORT

The Supreme Personality of Godhead is one without a second. He is above everyone. No one is equal to Him, nor is anyone greater than Him. Therefore He is described here as *viśva-guru*. He is the prime living entity of the entire material and spiritual creation and is *bhuvanaika-vandyam*, the only worshipable Personality in the three worlds. The airplanes in the spiritual sky are self-illuminated and are piloted by great devotees of the Lord. In other words, in the Vaikuṇṭha planets there is no scarcity of the things which are available in the material world; they are available, but they are more valuable because they are spiritual and therefore eternal and blissful. The sages felt an unprecedented happiness because Vaikuṇṭha was not predominated by an ordinary man. The Vaikuṇṭha planets are predominated by expansions of Kṛṣṇa, who are differently named as Madhusūdana, Mādhava, Nārāyaṇa, Pradyumna, etc. These transcendental planets are worshipable because the Personality of Godhead personally rules them. It is said here that the sages reached the transcendental spiritual sky by dint of their mystic power. That is the perfection of the *yoga* system. The breathing excercise and disciplines to keep health in proper order are not the ultimate goals of *yoga* perfection. The *yoga* system as generally understood is *aṣṭāṅga-yoga*, or *siddhi*, eightfold perfection in *yoga*. By dint of perfection in *yoga* one can become lighter than the lightest and heavier than the heaviest; one can go wherever he likes and can achieve opulences as he likes. There are eight such perfections. The *ṛṣis*, the four Kumāras, reached Vaikuṇṭha by becoming lighter than the lightest and thus passing over the space of the material world. Modern mechanical space vehicles are unsuccessful because they cannot go to the highest region of this material creation, and they certainly cannot enter the spiritual sky. But by perfection of the *yoga* system one can not only travel through material space, but can surpass material space and enter the spiritual sky. We learn this fact also from an incident concerning Durvāsā Muni and Mahārāja Ambarīṣa. It is understood that in one year Durvāsā

Muni traveled everywhere and went into the spiritual sky to meet the Supreme Personality of Godhead, Nārāyaṇa. By present standards, scientists calculate that if one could travel at the speed of light, it would take 40,000 years to reach the highest planet of this material world. But the *yoga* system can carry one without limitation or difficulty. The word *yoga-māyā* is used in this verse. *Yoga-māyā-balena vikuṇṭham.* The transcendental happiness exhibited in the spiritual world and all other spiritual manifestations there are made possible by the influence of *yoga-māyā*, the internal potency of the Supreme Personality of Godhead.

TEXT 27

तस्मिन्नतीत्य मुनयः षडसज्जमानाः
कक्षाः समानवयसावथ सप्तमायाम् ।
देवावचक्षत गृहीतगदौ परार्ध्य-
केयूरकुण्डलकिरीटविटङ्कवेषौ ॥२७॥

tasminn atītya munayaḥ ṣaḍ asajjamānāḥ
kakṣāḥ samāna-vayasāv atha saptamāyām
devāv acakṣata gṛhīta-gadau parārdhya-
keyūra-kuṇḍala-kirīṭa-viṭaṅka-veśau

tasmin—in that Vaikuṇṭha; *atītya*—after passing through; *munayaḥ*—the great sages; *ṣaṭ*—six; *asajjamānāḥ*—without being much attracted; *kakṣāḥ*—walls; *samāna*—equal; *vayasau*—age; *atha*—thereafter; *saptamāyām*—at the seventh gate; *devau*—two Vaikuṇṭha doormen; *acakṣata*—saw; *gṛhīta*—carrying; *gadau*—maces; *para-ardhya*—most valuable; *keyūra*—bracelets; *kuṇḍala*—earrings; *kirīṭa*—helmets; *viṭaṅka*—beautiful; *veśau*—garments.

TRANSLATION

After passing through the six entrances of Vaikuṇṭha Purī, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, etc.

PURPORT

The sages were so eager to see the Lord within Vaikuṇṭha Purī that they did not care to see the transcendental decorations of the six gates which they passed by one after another. But at the seventh door they found two doormen of the same age. The significance of the doormen's being of the same age is that in the Vaikuṇṭha planets there is no old age, so one cannot

distinguish who is older than whom. The inhabitants of Vaikuṇṭha are decorated like the Supreme Personality of Godhead, Nārāyaṇa, with *śaṅkha, cakra, gadā* and *padma* (conch, wheel, club and lotus).

TEXT 28

मत्तद्विरेफवनमालिकया निवीतौ
विन्यस्तयासितचतुष्टयबाहुमध्ये ।
वक्त्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां
रक्तेक्षणेन च मनाग्रभसं दधानौ ॥२८॥

matta-dvirepha-vanamālikayā nivītau
vinyastayāsita-catuṣṭaya-bāhu-madhye
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyāṁ
raktekṣaṇena ca manāg rabhasaṁ dadhānau

matta—intoxicated; *dvi-repha*—bees; *vana-mālikayā*—with a garland of fresh flowers; *nivītau*—hanging on the neck; *vinyastayā*—placed around; *asita*—blue; *catuṣṭaya*—four; *bāhu*—hands; *madhye*—between; *vaktram*—face; *bhruvā*—with their eyebrows; *kuṭilayā*—arched; *sphuṭa*—snorting; *nirgamābhyām*—breathing; *rakta*—reddish; *īkṣaṇena*—with eyes; *ca*—and; *manāk*—somewhat; *rabhasam*—agitated; *dadhānau*—glanced over.

TRANSLATION

The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue hands. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

PURPORT

Their garlands attracted swarms of bees because they were garlands of fresh flowers. In the Vaikuṇṭha world everything is fresh, new and transcendental. The inhabitants of Vaikuṇṭha have bodies of bluish color and four hands like Nārāyaṇa.

TEXT 29

द्वार्येतयोर्निविविशुर्मिषतोरपृष्ट्वा
पूर्वा यथा पुरटवज्रकपाटिका याः ।
सर्वत्र तेऽविषमया मुनयः स्वदृष्ट्या
ये सञ्चरन्त्यविहता विगताभिशङ्काः ॥२९॥

dvāry etayor niviviśur miṣator apṛṣṭvā
pūrvā yathā puraṭa-vajra-kapāṭikā yāḥ
sarvatra te 'viṣamayā munayaḥ sva-dṛṣṭyā
ye sañcaranty avihatā vigatābhiśaṅkāḥ

dvāri—in the door; *etayoḥ*—both doorkeepers; *niviviśuḥ*—entered; *miṣatoḥ*—while seeing; *apṛṣṭvā*—without asking; *pūrvāḥ*—as before; *yathā*—as; *puraṭa*—made of gold; *vajra*—and diamond; *kapāṭikāḥ*—the doors; *yāḥ*—which; *sarvatra*—everywhere; *te*—they; *aviṣamayā*—without any sense of discrimination; *munayaḥ*—the great sages; *sva-dṛṣṭyā*—out of their own will; *ye*—who; *sañcaranti*—move; *avihatāḥ*—without being checked; *vigata*—without; *abhiśaṅkāḥ*—doubt.

TRANSLATION

The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of ours and theirs. With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

PURPORT

The great sages—namely, Sanaka, Sanātana, Sanandana, and Sanatkumara—although very old in years, maintained themselves eternally as small children. They were not at all duplicitous, and they entered the doors exactly as little children enter places without any idea of what it is to trespass. That is a child's nature. A child can enter any place, and no one checks him. Indeed, a child is generally welcome in his attempts to go places, but if it so happens that a child is checked from entering a door, he naturally becomes very sorry and angry. That is the nature of a child. In this case, the same thing happened. The childlike saintly personalities entered all the six doors of the palace, and no one checked them; therefore when they attempted to enter the seventh door and were forbidden by the doormen, who checked them with their sticks, they naturally became very angry and sorrowful. An ordinary child would cry, but because these were not ordinary children, they immediately made preparations to punish the doormen, for the doormen had committed a great offense. Even to this day a saintly person is never checked from entering anyone's door in India.

TEXT 30

तान् वीक्ष्य वातरशनांश्चतुरः कुमारान्
वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।

वेत्रेण चास्खलयतामतदर्हणांस्तौ
तेजो विहस्य भगवत्प्रतिकूलशीलौ ॥३०॥

tān vīkṣya vāta-raśanāṁś caturaḥ kumārān
vṛddhān daśārdha-vayaso viditātma-tattvān
vetreṇa cāskhalayatām atad-arhaṇāṁs tau
tejo vihasya bhagavat-pratikūla-śīlau

tān—them; *vīkṣya*—after seeing; *vāta-raśanān*—naked; *caturaḥ*—four; *kumārān*—boys; *vṛddhān*—aged; *daśa-ardha*—five years; *vayasaḥ*—appearing as of the age; *vidita*—had realized; *ātma-tattvān*—the truth of the self; *vetreṇa*—with their staffs; *ca*—also; *askhalayatām*—forbade; *a-tat-arhaṇān*—not deserving such from them; *tau*—those two porters; *tejaḥ*—glories; *vihasya*—disregarding the etiquette; *bhagavat-pratikūla-śīlau*—having a nature displeasing to the Lord.

TRANSLATION

The four boy sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had realized the truth of the self. But when the porters, who happened to possess a disposition which was quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, despising their glories, although the sages did not deserve such treatment at their hands.

PURPORT

The four sages were the first-born sons of Brahmā. Therefore all other living entities, including Lord Śiva, are born later and are therefore younger than the four Kumāras. Although they looked like five-year-old boys and traveled naked, the Kumāras were older than all other living creatures and had realized the truth of the self. Such saints were not to be forbidden to enter the kingdom of Vaikuṇṭha, but by chance the doormen objected to their entrance. This was not fitting. The Lord is always anxious to serve sages like the Kumāras, but in spite of knowing this fact, the doormen, astonishingly and outrageously, prohibited them from entering.

TEXT 31

ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः
स्वर्हत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।
ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईष-
त्कामानुजेन सहसा त उपप्लुताक्षाः ॥३१॥

tābhyāṁ miṣatsv animiṣeṣu niṣidhyamānāḥ
sv-arhattamā hy api hareḥ pratihāra-pābhyām
ūcuḥ suhṛttama-didṛkṣita-bhaṅga īṣat-
kāmānujena sahasā te upaplutākṣāḥ

tābhyām—by those two porters; *miṣatsu*—while looking on; *animiṣeṣu*—demigods living in Vaikuṇṭha; *niṣidhyamānāḥ*—being forbidden; *su-arhattamāḥ*—by far the fittest persons; *hi api*—although; *hareḥ*—of Hari, the Supreme Personality of Godhead; *pratihāra-pābhyām*—by the two door-keepers; *ūcuḥ*—said; *suhṛttama*—most beloved; *didṛkṣita*—eagerness to see; *bhaṅge*—hindrance; *īṣat*—slight; *kāma-anujena*—by the younger brother of lust (anger); *sahasā*—suddenly; *te*—those great sages; *upapluta*—agitated; *akṣāḥ*—eyes.

TRANSLATION

Although they were by far the fittest persons, when the Kumāras were thus forbidden entrance by the two chief doorkeepers of Śrī Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Śrī Hari, the Personality of Godhead.

PURPORT

According to the Vedic system, a *sannyāsī*, a person in the renounced order of life, is dressed in saffron colored garments. This saffron dress is practically a passport for the mendicant and *sannyāsī* to go anywhere. The *sannyāsī's* duty is to enlighten people in Kṛṣṇa consciousness. Those in the renounced order of life have no other business but preaching the glories and supremacy of the Supreme Personality of Godhead. Therefore the Vedic sociological conception is that a *sannyāsī* should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder. The four Kumāras came to see the Supreme Personality of Godhead Nārāyaṇa. The word *suhṛttama*, "best of all friends," is important. As Lord Kṛṣṇa states in the *Bhagavad-gītā*, He is the best friend of all living entities. *Suhṛdaṁ sarva-bhūtānām*. No one can be a greater well-wishing friend to any living entity than the Supreme Personality of Godhead. He is so kindly disposed towards everyone that in spite of our completely forgetting our relationship with the Supreme Lord, He comes Himself—sometimes personally, as Lord Kṛṣṇa appeared on this earth, and sometimes as His devotee, as did Lord Caitanya Mahāprabhu—and sometimes He sends His bona fide devotees to reclaim all the fallen souls. Therefore, He is the greatest well-wishing friend of everyone, and the Kumāras wanted to see Him. The doorkeepers

should have known that the four sages had no other business, and therefore to restrict them from entering the palace was not apt.

In this verse it is figuratively stated that the younger brother of desire suddenly appeared in person when the sages were forbidden to see their most beloved Personality of Godhead. The younger brother of desire is anger. If one's desire is not fulfilled, the younger brother, anger, follows. Here we can mark that even great saintly persons like the Kumāras were also angry, but they were not angry for their personal interests. They were angry because they were forbidden to enter the palace to see the Personality of Godhead. Therefore the theory that in the perfectional stage one should not have anger is not supported in this verse. Anger will continue even in the liberated stage. These four mendicant brothers, the Kumāras, were considered liberated persons, but still they were angry because they were restricted in their service to the Lord. The difference between the anger of an ordinary person and that of a liberated person is that an ordinary person becomes angry because of his sense desires not being fulfilled, whereas a liberated person like the Kumāras becomes angry when restricted in the discharge of duties for serving the Supreme Personality of Godhead.

In the previous verse it has been clearly mentioned that the Kumāras were liberated persons. *Viditātma-tattva* means one who understands the truth of self-realization. One who does not understand the truth of self-realization is called ignorant, but one who understands the self, the Superself, their interrelation, and activities in self-realization is called *viditātma-tattva.* Although the Kumāras were already liberated persons, they nevertheless became angry. This point is very important. Becoming liberated does not necessitate losing one's sensual activities. Sense activities continue even in the liberated stage. The difference is, however, that sense activities in liberation are accepted only in connection with Kṛṣṇa consciousness, whereas sense activities in the conditioned stage are enacted for personal sense gratification.

TEXT 32

मुनय ऊचुः

को वामिहैत्य भगवत्परिचर्ययोच्चै-
स्तद्धर्मिणां निवसतां विषमः स्वभावः ।
तस्मिन् प्रशान्तपुरुषे गतविग्रहे वां
को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ॥३२॥

munaya ūcuḥ
ko vām ihaitya bhagavat-paricaryayoccais
tad-dharmiṇāṁ nivasatāṁ viṣamaḥ sva-bhāvaḥ

tasmin praśānta-puruṣe gata-vigrahe vāṁ
ko vātmavat kuhakayoḥ pariśaṅkanīyaḥ

munayaḥ—the great sages; *ūcuḥ*—said; *kaḥ*—who; *vām*—you two; *iha*—in Vaikuṇṭha; *etya*—having attained; *bhagavat*—of the Supreme Personality of Godhead; *paricaryayā*—by the service; *uccaiḥ*—having been developed by past pious actions; *tat-dharmiṇām*—of the devotees; *nivasatām*—dwelling in Vaikuṇṭha; *viṣamaḥ*—discordant; *sva-bhāvaḥ*—mentality; *tasmin*—in the Supreme Lord; *praśānta-puruṣe*—without anxieties; *gata-vigrahe*—without any enemy; *vām*—of you two; *kaḥ*—who; *vā*—or; *ātmavat*—like yourselves; *kuhakayoḥ*—maintaining duplicity; *pariśaṅkanīyaḥ*—not becoming trustworthy.

TRANSLATION

The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikuṇṭha? Where is the possibility of an enemy's coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

PURPORT

The difference between the inhabitants of a Vaikuṇṭha planet and those of a material planet is that in Vaikuṇṭha all the residents engage in the service of the Lord Himself and are equipped with all His good qualities. It has been analyzed by great personalities that when a conditioned soul is liberated and becomes a devotee, about seventy-nine percent of all the good qualities of the Lord develop in his person. Therefore in the Vaikuṇṭha world there is no question of enmity between the Lord and the residents. Here in this material world the citizens may be inimical to the chief executives or heads of state, but in Vaikuṇṭha there is no such mentality. One is not allowed to enter Vaikuṇṭha unless he has completely developed the good qualities. The basic principle of goodness is to accept subordination to the Supreme Personality of Godhead. The sages, therefore, were surprised to see that the two doormen who checked them from entering the palace were not exactly like the residents of Vaikuṇṭhaloka. It may be said that a doorman's duty is to determine who should be allowed to enter the palace and who should not. But that is not relevant in this matter because no one is allowed to enter the Vaikuṇṭha planets unless he has developed one hundred percent his mentality of devotional service to the Supreme Lord. No enemy of the Lord can enter Vaikuṇṭhaloka.

The Kumāras concluded that the only reason for the doormen's checking them was that the doormen themselves were imposters.

TEXT 33

न ह्यन्तरं भगवतीह समस्तकुक्षा-
वात्मानमात्मनि नभो नभसीव धीराः।
पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं
व्युत्पादितं ह्युदरभेदि भयं यतोऽस्य ॥३३॥

na hy antaraṁ bhagavatīha samasta-kukṣāv
ātmānam ātmani nabho nabhasīva dhīrāḥ
paśyanti yatra yuvayoḥ sura-liṅginoḥ kiṁ
vyutpāditaṁ hy udara-bhedi bhayaṁ yato'sya

na—not; *hi*—because; *antaram*—distinction; *bhagavati*—in the Supreme Personality of Godhead; *iha*—here; *samasta-kukṣau*—everything is within the abdomen; *ātmānam*—the living entity; *ātmani*—in the Supersoul; *nabhaḥ*—the small quantity of air; *nabhasi*—within the whole air; *iva*—as; *dhīrāḥ*—the learned; *paśyanti*—see; *yatra*—in whom; *yuvayoḥ*—of you two; *sura-liṅginoḥ*—dressed like inhabitants of Vaikuṇṭha; *kim*—how; *vyutpāditam*—awakened, developed; *hi*—certainly; *udara-bhedi*—distinction between the body and the soul; *bhayam*—fearfulness; *yataḥ*—wherefrom; *asya*—of the Supreme Lord.

TRANSLATION

In the Vaikuṇṭha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuṇṭha, but wherefrom can their disharmony come into existence?

PURPORT

Just as there are different departments in each state in this material world, the civil department and the criminal department, so, in God's creation, there are two departments of existence. As in the material world we find that the criminal department is far, far smaller than the civil department, so this material world, which is considered the criminal department, is one-fourth of the entire creation of the Lord. All living entities who are residents of the material universes are considered to be more or less criminals because they do not wish to abide by the order of the Lord or they are against the harmonious activities of God's will. The

principle of creation is that the Supreme Lord, the Personality of Godhead, is by nature joyful, and He becomes many in order to enhance His transcendental joy. The living entities like ourselves, being part and parcel of the Supreme Lord, are meant to satisfy the senses of the Lord. Thus, whenever there is a discrepancy in that harmony, immediately the living entity is entrapped by *māyā*, or illusion.

The external energy of the Lord is called the material world, and the kingdom of the internal energy of the Lord is called Vaikuṇṭha, or the kingdom of God. In the Vaikuṇṭha world there is no disharmony between the Lord and the residents. Therefore God's creation in the Vaikuṇṭha world is perfect. There is no cause of fear. The entire kingdom of God is such a completely harmonious unit that there is no possibility of enmity. Everything there is absolute. Just as there are so many physiological constructions within the body yet they work in one order for the satisfaction of the stomach, and just as in a machine there are hundreds and thousands of parts yet they run in harmony to fulfill the function of the machine, in the Vaikuṇṭha planets the Lord is perfect, and the inhabitants also perfectly engage in the service of the Lord.

The Māyāvādī philosophers, the impersonalists, interpret this verse of *Śrīmad-Bhāgavatam* to mean that the small sky and the big sky are one, but this idea cannot stand. The example of the big sky and the small skies is also applicable within a person's body. The big sky is the body itself, and the intestines and other parts of the body occupy the small sky. Each and every part of the body has individuality, even though occupying a small part of the total body. Similarly, the whole creation is the body of the Supreme Lord, and we created beings, or anything that is created, are but a small part of that body. The parts of the body are never equal to the whole. This is never possible. In *Bhagavad-gītā* it is said that the living entities, who are parts and parcels of the Supreme Lord, are eternally parts and parcels. According to the Māyāvādī philosophers, the living entity in illusion considers himself part and parcel although he is actually one and the same as the supreme whole. This theory is not valid. The oneness of the whole and the part is in their quality. The qualitative oneness of the small and large portion of the sky does not imply that the small sky becomes the big sky.

There is no cause for the politics of divide and rule in the Vaikuṇṭha planets; there is no fear because of the united interests of the Lord and the residents. *Māyā* means disharmony between the living entities and the Supreme Lord, and Vaikuṇṭha means harmony between them. Actually all living entities are provided for and maintained by the Lord because He is the supreme living entity. But foolish creatures, although actually under

the control of the supreme living entity, defy His existence, and that state is called *māyā*. Sometimes they deny that there is such a being as God. They say, "Everything is void." And sometimes they deny Him in a different way: "There may be a God, but He has no form." Both these conceptions arise from the rebellious condition of the living entity. As long as this rebellious condition prevails, the material world will continue in disharmony.

Harmony or disharmony is realized because of the law and order of a particular place. Religion is the law and order of the Supreme Lord. In the *Śrīmad-Bhagavad-gītā* we find that religion means devotional service, or Kṛṣṇa consciousness. Kṛṣṇa says, "Give up all other religious principles and simply become a soul surrendered unto Me." This is religion. When one is fully conscious that Kṛṣṇa is the supreme enjoyer and Supreme Lord and acts accordingly, that is real religion. Anything which goes against this principle is not religion. Kṛṣṇa therefore says: "Just give up all other religious principles." In the spiritual world this religious principle of Kṛṣṇa consciousness is maintained in harmony, and therefore that world is called Vaikuṇṭha. If the same principles can be adopted here, wholly or partially, then it is also Vaikuṇṭha. So it is with any society, such as the International Society for Krishna Consciousness: If the members of the International Society for Krishna Consciousness, putting faith in Kṛṣṇa as the center, live in harmony according to the order and principles of *Bhagavad-gītā,* then they are living in Vaikuṇṭha, not in this material world.

TEXT 34

तद्वाममुष्य परमस्य विकुण्ठभर्तुः
कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम्।
लोकानितो व्रजतमन्तरभावदृष्ट्या
पापीयसस्त्रय इमे रिपवोऽस्य यत्र ॥३४॥

tad vām amuṣya paramasya vikuṇṭha-bhartuḥ
kartuṁ prakṛṣṭam iha dhīmahi manda-dhībhyām
lokān ito vrajatam antara-bhāva-dṛṣṭyā
pāpīyasas traya ime ripavo'sya yatra

tat—therefore; *vām*—unto these two; *amuṣya*—of Him; *paramasya*—the Supreme; *vikuṇṭha-bhartuḥ*—the Lord of Vaikuṇṭha; *kartum*—to bestow; *prakṛṣṭam*—benefit; *iha*—in the matter of this offense; *dhīmahi*—let us consider; *manda-dhībhyām*—those whose intelligence is not very nice; *lokān*—to the material world; *itaḥ*—from this place (Vaikuṇṭha); *vrajatam*—

go; *antara-bhāvaḥ*—duality; *dṛṣṭyā*—on account of seeing; *pāpīyasaḥ*—sinful; *trayaḥ*—three; *ime*—these; *ripavaḥ*—enemies; *asya*—of a living entity; *yatra*—where.

TRANSLATION

Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuṇṭha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

PURPORT

The reason for pure souls' coming into the existential circumstances of the material world, which is considered to be the criminal department of the Supreme Lord, is stated in *Bhagavad-gītā*, Seventh Chapter, 27th verse. It is stated that as long as a living entity is pure, he is in complete harmony with the desires of the Supreme Lord, but as soon as he becomes impure he is in disharmony with the desires of the Lord. By contamination he is forced to transfer to this material world, where the living entities have three enemies, namely desire, anger and lust. These three enemies force the living entities to continue material existence, and when one is free from them he is eligible to enter the kingdom of God. One should not, therefore, be angry in the absence of an opportunity for sense gratification, and one should not be lusty to acquire more than is necessary. In this verse it is clearly stated that the two doormen should be sent into the material world where criminals are allowed to reside. Since the basic principles of criminality are sense gratification, anger and unnecessary lust, persons who are conducted by these three enemies of the living entity are never promoted to Vaikuṇṭhaloka. People should learn *Bhagavad-gītā* and accept the Supreme Personality of Godhead, Kṛṣṇa, as the Lord of everything; they should practice satisfying the senses of the Supreme Lord instead of trying to satisfy their own senses. Training in Kṛṣṇa consciousness will help one be promoted to Vaikuṇṭha.

TEXT 35

तेषामितीरितमुभाववधार्य घोरं
तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः ।
सद्यो हरेरनुचरावुरु बिभ्यतस्तत्
पादग्रहावपततामतिकातरेण ॥३५॥

teṣām itīritam ubhāv avadhārya ghoraṁ
taṁ brahma-daṇḍam anivāraṇam astra-pūgaiḥ
sadyo harer anucarāv uru bibhyatas tat-
pāda-grahāv apatatām atikātareṇa

teṣām—of the four Kumāras; *iti*—thus; *īritam*—uttered; *ubhau*—both doorkeepers; *avadhārya*— understanding; *ghoram*—terrible; *tam*—that; *brahma-daṇḍam*—curse of a *brāhmaṇa; anivāraṇam*—not able to be counteracted; *astra-pūgaiḥ*—by any kind of weapon; *sadyaḥ*—at once; *hareḥ*—of the Supreme Lord; *anucarau*—devotees; *uru*—very much; *bibhyataḥ*—became fearful; *tat-pāda-grahau*—grasping their feet; *apatatām*—fell down; *atikātareṇa*—in great anxiety.

TRANSLATION

When the doormen of Vaikuṇṭhaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brāhmaṇas, they at once became very much afraid and fell down at their feet in great anxiety, for a brāhmaṇa's curse cannot be counteracted by any kind of weapon.

PURPORT

Although, by chance, the doormen committed a mistake by checking the *brāhmaṇas* from entering the gate of Vaikuṇṭha, they were at once aware of the gravity of the curse. There are many kinds of offenses, but the greatest offense is to offend a devotee of the Lord. Because the doormen were also devotees of the Lord, they were able to understand their mistake and were terrified when the four Kumāras were ready to curse them.

TEXT 36

भूयादघोनि भगवद्भिरकारि दण्डो
यो नौ हरेत सुरहेलनमप्यशेषम् ।
मा वोऽनुतापकलया भगवत्स्मृतिघ्नो
मोहो भवेदिह तु नौ व्रजतोरधोऽधः ॥३६॥

bhūyād aghoni bhagavadbhir akāri daṇḍo
yo nau hareta sura-helanam apy aśeṣam
mā vo'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho'dhaḥ

bhūyāt—let it be; *aghoni*—for the sinful; *bhagavadbhiḥ*—by you; *akāri*—was done; *daṇḍah*—punishment; *yaḥ*—that which; *nau*—in relation to us;

hareta—should destroy; *sura-helanam*—disobeying great demigods; *api*—certainly; *aśeṣam*—unlimited; *mā*—not; *vaḥ*—of you; *anutāpa*—repentance; *kalayā*—by a little; *bhagavat*—of the Supreme Personality of Godhead; *smṛti-ghnaḥ*—destroying the memory of; *mohaḥ*—illusion; *bhavet*—should be; *iha*—in the foolish species of life; *tu*—but; *nau*—of us; *vrajatoḥ*—who are going; *adhaḥ adhaḥ*—down to the material world.

TRANSLATION

After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

PURPORT

To a devotee, any heavy punishment is tolerable but the one which effects forgetfulness of the Supreme Lord. The doormen, who were also devotees, could understand the punishment meted out to them because they were conscious of the great offense they had committed by not allowing the sages to enter Vaikuṇṭhaloka. In the lowest species of life, including the animal species, forgetfulness of the Lord is very prominent. The doormen were aware that they were going to the criminal department of the material world, and they expected that they might go to the lowest species and forget the Supreme Lord. They prayed, therefore, that this might not happen in the lives which they were going to accept because of the curse. In *Bhagavad-gītā*, Sixteenth Chapter, verses 19 and 20, it is said that those who are envious of the Lord and His devotees are thrown into the species of abominable life; life after life such fools are unable to remember the Supreme Personality of Godhead, and therefore they continue going down and down.

TEXT 37

एवं तदैव भगवानरविन्दनाभः
स्वानां विबुध्य सदतिक्रममार्यहृद्यः ।
तस्मिन् ययौ परमहंसमहामुनीना-
मन्वेषणीयचरणौ चलयन् सहश्रीः ॥३७॥

evaṁ tadaiva bhagavān aravinda-nābhaḥ
svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ
tasmin yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ

evam—thus; *tadā eva*—at that very moment; *bhagavān*—the Supreme Personality of Godhead; *aravinda-nābhaḥ*—with a lotus growing from His navel; *svānām*—of His own servants; *vibudhya*—learned about; *sat*—to the great sages; *atikramam*—the insult; *ārya*—of the righteous; *hṛdyaḥ*—the delight; *tasmin*—there; *yayau*—went; *paramahaṁsa*—recluses; *mahā-munīnām*—by the great sages; *anveṣaṇīya*—which are worthy to be sought after; *caraṇau*—the two lotus feet; *calayan*—walking; *saha-śrīḥ*—with the goddess of fortune.

TRANSLATION

At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet that are sought for by recluses and great sages.

PURPORT

In *Bhagavad-gītā* the Lord declares that His devotees cannot be vanquished at any time. The Lord could understand that the quarrel between the doormen and the sages was taking a different turn, and therefore He instantly came out of His place and went to the spot to stop further aggravation so that His devotees, the doormen, might not be vanquished for good.

TEXT 38

तं त्वागतं प्रतिहृतौपयिकं स्वपुम्भि-
स्तेऽचक्षताक्षविषयं स्वसमाधिभाग्यम् ।
हंसश्रियोर्व्यजनयोः शिववायुलोल-
च्छुभ्रातपत्रशशिकेसरशीकराम्बुम् ॥३८॥

taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis
te 'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam
haṁsa-śriyor vyajanayoḥ śiva-vāyu-lolac-
chubhrātapatra-śaśi-kesara-śīkarāmbum

tam—Him; *tu*—but; *āgatam*—coming forward; *pratihṛta*—carried; *aupayikam*—the paraphernalia; *sva-pumbhiḥ*—by His own associates; *te*—the great sages (Kumāras); *acakṣata*—saw; *akṣa-viṣayam*—now subject matter for seeing; *sva-samādhi-bhāgyam*—visible simply by ecstatic trance; *haṁsa-śriyoḥ*—as beautiful as white swans; *vyajanayoḥ*—the *cāmaras* (bunches of white hair); *śiva-vāyu*—favorable winds; *lolat*—moving; *śubhra-*

ātapatra—the white umbrella; *śaśi*—the moon; *kesara*—pearls; *śīkara*—drops; *ambum*—water.

TRANSLATION

The sages, headed by Sanaka Ṛṣi, saw that the Supreme Personality of Godhead Viṣṇu, who was formerly only visible within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates, bearing all paraphernalia, such as an umbrella and a cāmara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

PURPORT

In this verse we find the word *acakṣatākṣa-viṣayam*. The Supreme Lord cannot be seen by ordinary eyes, but He now became visible to the eyesight of the Kumāras. Another significant word is *samādhi-bhāgyam*. Meditators who are very fortunate can see the Viṣṇu form of the Lord within their hearts by following the yogic process. But to see Him eye to eye is a different matter. This is only possible for pure devotees. The Kumāras, therefore, upon seeing the Lord coming forward with His associates, who were holding an umbrella and a *cāmara* fan, were struck with wonder that they were seeing the Lord face to face. It is said in the *Brahma-saṁhitā* that devotees, being elevated in love of God, always see Śyāmasundara, the Supreme Personality of Godhead, within their hearts. But when they are mature, the same God is visible before them face to face. For ordinary persons the Lord is not visible; however, when one can understand the significance of His holy name and one engages himself in the devotional service of the Lord, beginning with the tongue, by chanting and tasting *prasādam*, then gradually the Lord reveals Himself. Thus the devotee constantly sees the Lord within his heart, and, in a more mature stage, one can see the same Lord directly, as we see everything else.

TEXT 39

कृत्स्नप्रसादसुमुखं स्पृहणीयधाम
स्नेहावलोककलया हृदि संस्पृशन्तम् ।
श्यामे पृथावुरसि शोभितया श्रिया स्व-
श्चूडामणिं सुभगयन्तमिवात्मधिष्ण्यम् ॥३९॥

kṛtsna-prasāda-sumukhaṁ spṛhaṇīya-dhāma
snehāvaloka-kalayā hṛdi saṁspṛśantam
śyāme pṛthāv urasi śobhitayā śriyā svaś-
cūḍāmaṇiṁ subhagayantam ivātma-dhiṣṇyam

kṛtsna-prasāda—blessing everyone; *sumukham*—auspicious face; *spṛhaṇīya*—desirable; *dhāma*—shelter; *sneha*—affection; *avaloka*—looking upon; *kalayā*—by expansion; *hṛdi*—within the heart; *saṁspṛśantam*—touching; *śyāme*—unto the Lord with blackish color; *pṛthau*—broad; *urasi*—chest; *śobhitayā*—being decorated; *śriyā*—goddess of fortune; *svaḥ*-heavenly planets; *cūḍāmaṇim*—summit; *subhagayantam*—spreading good fortune; *iva*—like; *ātma*—the Supreme Personality of Godhead; *dhiṣṇyam*—abode.

TRANSLATION

The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, which is the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

PURPORT

When the Lord came, He was pleased with everyone; therefore it is stated here, *kṛtsna-prasāda-sumukham.* The Lord knew that even the offensive doormen were His pure devotees, although by chance they committed an offense at the feet of other devotees. To commit an offense against a devotee is very dangerous in devotional service. Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, he tramples all the plants. Similarly, an offense unto the feet of a pure devotee murders one's position in devotional service. On the part of the Lord there was no offended mood because He does not accept any offense created by His sincere devotee. But a devotee should be very cautious of committing offenses at the feet of another devotee. The Lord, being equal to all, and being especially inclined to His devotee, looked as mercifully at the offenders as at the offended. This attitude of the Lord was due to His unlimited quantity of transcendental qualities. His cheerful attitude towards the devotees was so pleasing and heart-touching that His very smiling was attractive for them. That attraction was glorious not only for all the higher planets of this material world, but beyond, for the spiritual world also. Generally a human being has no

idea of what the constitutional position is in the higher material planets, which are far better constituted in regard to all paraphernalia, yet the Vaikuṇṭha planet is so pleasing and so celestial that it is compared to the middle jewel or locket in a necklace of jewels.

In this verse the words *spṛhaṇīya-dhāma* indicate that the Lord is the reservoir of all pleasure because He has all the transcendental qualities. Although only some of these are aspired for by persons who hanker after the pleasure of merging in the impersonal Brahman, there are other aspirants who want to associate with the Lord personally as His servants. The Lord is so kind that He gives shelter to everyone–both impersonalists and devotees. He gives shelter to the impersonalists in His impersonal Brahman effulgence, whereas He gives shelter to the devotees in His personal abodes known as the Vaikuṇṭhalokas. He is especially inclined to His devotee; He touches the core of the heart of the devotee simply by smiling and glancing over him. The Lord is always served in the Vaikuṇṭhaloka by many hundreds and thousands of goddesses of fortune, as stated by the *Brahma-saṁhitā (lakṣmī-sahasra-śata-sambhrama-sevyamānam).* In this material world, one is glorified if he is favored even a pinch by the goddess of fortune, so we can simply imagine how glorified is the kingdom of God in the spiritual world, where many hundreds and thousands of goddesses of fortune engage in the direct service of the Lord. Another feature of this verse is that it openly declares where the Vaikuṇṭhalokas are situated. They are situated as the summit of all the heavenly planets, which are above the sun globe, at the upper limit of the universe, and are known as Satyaloka, or Brahmaloka. The spiritual world is situated beyond the universe. Therefore it is stated here that the spiritual world, Vaikuṇṭhaloka, is the summit of all planetary systems.

TEXT 40

पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या
काञ्च्यालिभिर्विरुतया वनमालया च।
वल्गुप्रकोष्ठवलयं विनतासुतांसे
विन्यस्तहस्तमितरेण धुनानमब्जम् ॥४०॥

pītāṁśuke pṛthu-nitambini visphurantyā
kāñcyālibhir virutayā vana-mālayā ca
valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse
vinyasta-hastam itareṇa dhunānam abjam

pīta-aṁśuke—covered with a yellow cloth; *pṛthu-nitambini*—on His large hips; *visphurantyā*—shining brightly; *kāñcyā*—with a girdle; *alibhiḥ*—

by the bees; *virutayā*—humming; *vana-mālayā*—with a garland of fresh flowers; *ca*—and; *valgu*—lovely; *prakoṣṭha*—wrists; *valayam*—bracelets; *vinatā-suta*—of Garuḍa, the son of Vinatā; *aṁse*—on the shoulder; *vinyasta*—rested; *hastam*—one hand; *itareṇa*—with another hand; *dhunānam*—being twirled; *abjam*—a lotus flower.

TRANSLATION

He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

PURPORT

Here is a full description of the Personality of Godhead as personally experienced by the sages. The Lord's personal body was covered with yellow colored robes, and His waist was thin. In Vaikuṇṭha, whenever there is a flower garland on the chest of the Personality of Godhead or any one of His associates, it is described that the humming bees are there. All these features were very beautiful and attractive for the devotees. One of the Lord's hands rested on His carrier, Garuḍa, and in another hand He twirled a lotus flower. These are personal characteristics of the Personality of Godhead, Nārāyaṇa.

TEXT 41

विद्युत्क्षिपन्मकरकुण्डलमण्डनार्ह-
गण्डस्थलोन्नसमुखं मणिमत्किरीटम्।
दोर्दण्डषण्डविवरे हरता परार्ध्य-
हारेण कन्धरगतेन च कौस्तुभेन ॥४१॥

vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha-
gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam
dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-
hāreṇa kandhara-gatena ca kaustubhena

vidyut—lightning; *kṣipat*—outshining; *makara*—alligator-shaped; *kuṇḍala*—earrings; *maṇḍana*—decoration; *arha*—as it fits; *gaṇḍa-sthala*—cheeks; *unnasa*—prominent nose; *mukham*—countenance; *maṇimat*—gem-studded; *kirīṭam*—crown; *doḥ-daṇḍa*—of His four stout arms; *ṣaṇḍa*—group; *vivare*—between; *haratā*—charming; *para-ardhya*—by the most precious; *hāreṇa*—

necklace; *kandhara-gatena*—adorning His neck; *ca*—and; *kaustubhena*—by the Kaustubha jewel.

TRANSLATION

His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

TEXT 42

अत्रोपसृष्टमिति चोत्स्मितमिन्दिरायाः
स्वानां धिया विरचितं बहुसौष्ठवाढ्यम् ।
मह्यं भवस्य भवतां च भजन्तमङ्गं
नेमुर्निरीक्ष्य न वितृप्तदृशो मुदा कैः ॥४२॥

atropasṛṣṭam iti cotsmitam indirāyāḥ
svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam
mahyaṁ bhavasya bhavatāṁ ca bhajantam aṅgaṁ
nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ

atra—here, in the matter of the beauty; *upasṛṣṭam*—curbed down; *iti*—thus; *ca*—and; *utsmitam*—the pride of her beauty; *indirāyāḥ*—of the goddess of fortune; *svānām*—of His own devotees; *dhiyā*—by intelligence; *viracitam*—meditated on; *bahu-sauṣṭhava-āḍhyam*—very beautifully decorated; *mahyam*—of me; *bhavasya*—of Lord Śiva; *bhavatām*—of all of you; *ca*—and; *bhajantam*—worshiped; *aṅgam*—the figure; *nemuḥ*—bowed down; *nirīkṣya*—after seeing; *na*—not; *vitṛpta*—satiated; *dṛśaḥ*—eyes; *mudā*—joyously; *kaiḥ*—by their heads.

TRANSLATION

The exquisite beauty of Nārāyaṇa, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Śiva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

PURPORT

The beauty of the Lord was so enchanting that it could not be sufficiently described. The goddess of fortune is supposed to be the most

beautiful sight within the spiritual and material creations of the Lord; she has a sense of being the most beautiful, yet her beauty was defeated when the Lord appeared. In other words, the beauty of the goddess of fortune is secondary in the presence of the Lord. In the words of Vaiṣṇava poets, it is said that the Lord's beauty is so enchanting that it defeats hundreds of thousands of Cupids. He is therefore called Madanamohana. It is also described that the Lord sometimes becomes mad after the beauty of Rādhārāṇī. Poets describe that, under those circumstances, although Lord Kṛṣṇa is Madanamohana, He becomes Madanadāha, or enchanted by the beauty of Rādhārāṇī. Actually the Lord's beauty is superexcellent, surpassing even the beauty of Lakṣmī in Vaikuṇṭha. The devotees of the Lord in the Vaikuṇṭha planets want to see the Lord as the most beautiful, but the devotees in Gokula or Kṛṣṇaloka want to see Rādhārāṇī as more beautiful than Kṛṣṇa. The adjustment is that the Lord, being *bhakta-vatsala*, or one who wants to please His devotees, assumes such features so that devotees like Lord Brahmā, Lord Śiva and other demigods may be pleased. Here also, for the devotee-sages, the Kumāras, the Lord appeared in His most beautiful feature, and they continued to see Him without satiation and wanted to continue seeing Him more and more.

TEXT 43

तस्यारविन्दनयनस्य पदारविन्द-
किञ्जल्कमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां
सङ्क्षोभमक्षरजुषामपि चित्ततन्वोः ॥४३॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuḥ*—breeze; *antargataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣām*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣām*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

TRANSLATION

When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and mind, even though they were attached to the impersonal Brahman understanding.

PURPORT

It appears from this verse that the four Kumāras were impersonalists or protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw the Lord's features, their minds changed. In other words, the impersonalist who feels transcendental pleasure in striving to become one with the Lord is defeated when he sees the beautiful transcendental features of the Lord. Because of the fragrance of His lotus feet, carried by the air and mixed with the aroma of *tulasī*, their minds changed; instead of becoming one with the Supreme Lord, they thought it wise to be devotees. Becoming a servitor of the lotus feet of the Lord is better than becoming one with the Lord.

TEXT 44

ते वा अमुष्य वदनासितपद्मकोश-
मुद्वीक्ष्य सुन्दरतराधरकुन्दहासम् ।
लब्धाशिषः पुनरवेक्ष्य तदीयमङ्घ्रि-
द्वन्द्वं नखारुणमणिश्रयणं निदध्युः ॥४४॥

te vā amuṣya vadanāsita-padma-kośam
udvīkṣya sundaratarādhara-kunda-hāsam
labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-
dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ

te—those sages; *vai*—certainly; *amuṣya*—of the Supreme Personality of Godhead; *vadana*—face; *asita*—blue; *padma*—lotus; *kośam*—inside; *udvīkṣya*—after looking up; *sundaratara*—more beautiful; *adhara*—lips; *kunda*—jasmine flower; *hāsam*—smiling; *labdha*—achieved; *āśiṣaḥ*—aims of life; *punaḥ*—again; *avekṣya*—looking down; *tadīyam*—His; *aṅghri-dvandvam*—pair of lotus feet; *nakha*—nails; *aruṇa*—red; *maṇi*—rubies; *śrayaṇam*—shelter; *nidadhyuḥ*—meditated.

TRANSLATION

The Lord's beautiful face appeared to them like the inside of a blue lotus, and the smiling of the Lord appeared to be a blossoming jasmine

flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.

TEXT 45

पुंसां गतिं मृगयतामिह योगमार्गै-
र्ध्यानास्पदं बहु मतं नयनाभिरामम्।
पौंस्नं वपुर्दर्शयानमनन्यसिद्धै-
रौत्पत्तिकैः समगृणन् युतमष्टभोगैः ॥४५॥

puṁsāṁ gatiṁ mṛgayatām iha yoga-mārgair
dhyānāspadaṁ bahu-mataṁ nayanābhirāmam
pauṁsnaṁ vapur darśayānam ananya-siddhair
autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ

puṁsām—of those persons; *gatim*—liberation; *mṛgayatām*—who are searching after; *iha*—here in this world; *yoga-mārgaiḥ*—by the process of *aṣṭāṅga-yoga*; *dhyāna-āspadam*—object of meditation; *bahu*—by the great *yogīs*; *matam*—approved; *nayana*—eyes; *abhirāmam*—pleasing; *pauṁsnam*—human; *vapuḥ*—form; *darśayānam*—displaying; *ananya*—not by others; *siddhaiḥ*—perfected; *autpattikaiḥ*—eternally present; *samagṛṇan*—praised; *yutam*—the Supreme Personality of Godhead, who is endowed; *aṣṭa-bhogaiḥ*—with eight kinds of achievement.

TRANSLATION

This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogīs in meditation. It is not imaginary, but is factual, as proved by great yogīs. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

PURPORT

The success of the *yoga* process is very nicely described here. It is specifically mentioned that the form of the Lord as four-handed Nārāyaṇa is the object of meditation for the followers of *yoga-mārga*. In the modern age there are so many so-called *yogīs* who do not target their meditation on the four-handed Nārāyaṇa form. Some of them try to meditate on something impersonal or void, but that is not approved by the great *yogīs* who

follow the standard method. The real *yoga-mārga* process is to control the senses, sit in a solitary and sanctified place and meditate on the four-handed form of Nārāyaṇa, decorated as described in this chapter as He appeared before the four sages. This Nārāyaṇa form is Kṛṣṇa's expansion; therefore the Kṛṣṇa consciousness movement which is now spreading is the real, topmost process of *yoga* practice.

Kṛṣṇa consciousness is the highest *yoga* performance by trained devotional *yogīs*. Despite all the allurement of *yoga* practice, the eight kinds of yogic perfections are hardly achievable by the common man. But here it is described that the Lord, who appeared before the four sages, is Himself full of all eight of those perfections. The highest *yoga-mārga* process is to concentrate the mind twenty-four hours a day on Kṛṣṇa. This is called Kṛṣṇa consciousness. The *yoga* system, as described in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* or as recommended in the Patañjali *yoga* process, is different from the nowadays practiced *haṭha-yoga* as it is generally understood in the Western countries. Real *yoga* practice is to control the senses and, after such control is established, to concentrate the mind on the Nārāyaṇa form of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Lord Kṛṣṇa is the original Personality of Godhead, and all the other Viṣṇu forms—with four hands decorated with conch, lotus, club and wheel—are plenary expansions of Kṛṣṇa. In *Bhagavad-gītā* it is recommended that one should meditate upon the form of the Lord. To practice concentration of the mind, one has to sit with the head and the back in a straight line, and one must practice in a secluded place, sanctified by a sacred atmosphere. The *yogī* should observe the rules and regulations of *brahmacarya*—to strictly live a life of self-restraint and celibacy. One cannot practice *yoga* in a congested city, living a life of extravagancy, including unrestricted sex indulgence and adultery of the tongue. *Yoga* practice necessitates controlling the senses, and the beginning of sense control is to control the tongue. One who can control the tongue can also have control over the other senses. One cannot allow the tongue to take all kinds of forbidden food and drink and at the same time advance in the practice of *yoga*. It is a very regrettable fact that many unauthorized so-called *yogīs* come to the Western countries and exploit people's inclination towards *yoga* practice. Such unauthorized *yogīs* even dare to say publicly that one can indulge in the habit of drinking and at the same time practice meditation.

Five thousand years ago Lord Kṛṣṇa recommended *yoga* practice to Arjuna, but Arjuna frankly expressed his inability to follow the stringent rules and regulations of the *yoga* system. One should be very practical in every field of activities and should not waste his valuable time in practicing useless gymnastic feats in the name of *yoga*. Real *yoga* is to search out the

four-handed Supersoul within one's heart and see Him perpetually in meditation. Such continued meditation is called *samādhi,* and the object of this meditation is the four-handed Nārāyaṇa, with bodily decorations as described in this chapter of *Śrīmad-Bhāgavatam.* If, however, one wants to meditate upon something void or impersonal, it will take a very long time before he achieves success in *yoga* practice. We cannot concentrate our mind on something which is void or impersonal. Real *yoga* is to fix the mind on the form of the Lord, the four-handed Nārāyaṇa who is sitting in everyone's heart.

By meditation one can understand that God is seated within one's heart. Even if one does not know it, God is seated within the heart of everyone. He is not only seated in the heart of the human being, but He is also within the hearts of cats and dogs. *Bhagavad-gītā* certifies this fact by the declaration of the Lord, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe.* The *īśvara,* the supreme controller of the world, is seated in the heart of everyone. He is not only in everyone's heart, but He is also present within the atom. No place is vacant or devoid of the presence of the Lord. That is the statement of *Īśopaniṣad.* God is present everywhere, and His right of proprietorship applies to everything. The feature of the Lord by which He is present everywhere is called Paramātmā. *Ātmā* means the individual soul, and Paramātmā means the individual Supersoul; both *ātmā* and Paramātmā are individual persons. The difference between *ātmā* and Paramātmā is that the *ātmā* or the soul is present only in a particular body, whereas the Paramātmā is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person. In *Bhagavad-gītā* this is explained. Therefore even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantitative power of expansion. The Lord or the Supersoul can expand Himself into millions of different forms, whereas the individual soul cannot do so.

The Supersoul, being seated in everyone's heart, can witness everyone's activities—past, present and future. In the *Upaniṣads* the Supersoul is described as being seated with the individual soul as friend and witness. As a friend, the Lord is always anxious to get back His friend, the individual soul, and bring him back home, back to Godhead. As a witness He is the bestower of all benedictions, and He endows each individual with the result of his actions. The Supersoul gives the individual soul all facilities to achieve whatever he desires to enjoy in this material world. Suffering is a reaction to the living entity's propensity to try to lord it over the material world. But the Lord instructs His friend, the individual soul, how is also His son, to give up

all other engagements and simply surrender unto Him for perpetual bliss and an eternal life full of knowledge. This is the last instruction of *Bhagavad-gītā*, the most authorized and widely read book on all varieties of *yoga*. Thus the last word of *Bhagavad-gītā* is the last word in the perfection of *yoga*.

It is stated in *Bhagavad-gītā* that a person who is always absorbed in Kṛṣṇa consciousness is the topmost *yogī*. What is Kṛṣṇa consciousness? As the individual soul is present by his consciousness throughout his entire body, so the Supersoul or Paramātmā is present throughout the whole creation by superconsciousness. This superconscious energy is imitated by the individual soul, who has limited consciousness. I can understand what is going on within my limited body, but I cannot feel what is going on in another's body. I am present throughout my body by my consciousness, but my consciousness is not present in another's body. The Supersoul or Paramātmā, however, being present everywhere and within everyone, is also conscious of everyone's existence. The theory that the soul and the Supersoul are one is not acceptable because it is not confirmed by authoritative Vedic literature. The individual soul's consciousness cannot act in superconsciousness. This superconsciousness can be achieved, however, by dovetailing individual consciousness with the consciousness of the Supreme. This dovetailing process is called surrender, or Kṛṣṇa consciousness. From the teachings of *Bhagavad-gītā* we learn very clearly that Arjuna, in the beginning, did not want to fight with his brothers and relatives, but after understanding *Bhagavad-gītā* he dovetailed his consciousness with the superconsciousness of Kṛṣṇa. He was then in Kṛṣṇa consciousness.

A person in full Kṛṣṇa consciousness acts by the dictation of Kṛṣṇa. In the beginning of Kṛṣṇa consciousness, dictation is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts in submissive faith and love for Kṛṣṇa under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. This stage of devotional service by the devotee in Kṛṣṇa consciousness is the most perfect stage of the *yoga* system. At this stage, Kṛṣṇa, or the Supersoul, dictates from within, while from without the devotee is helped by the spiritual master, who is the bona fide representative of Kṛṣṇa. From within He helps the devotee as *caitya*, for He is seated within the heart of everyone. Understanding that God is seated within everyone's heart is not, however, sufficient. One has to be acquainted with God both from within and without, and one must take dictation from within and without to act in Kṛṣṇa consciousness. This is the highest perfectional stage of the human form of life and the topmost perfection of all *yoga*.

For a perfect *yogī*, there are eight kinds of super-achievements: One can become lighter than air, one can become smaller than the atom, one can

become bigger than a mountain, one can achieve whatever he desires, one can control like the Lord, and so on. But when one rises to the perfectional stage of receiving dictation from the Lord, that is greater than the stage of material achievements above mentioned. The breathing exercise of the *yoga* system which is generally practiced is just the beginning. Meditation on the Supersoul is just another step forward. But to obtain direct contact with the Supersoul and take dictation from Him is the highest perfectional stage. The breathing exercises of meditation practice were very difficult even 5000 years ago, otherwise Arjuna would not have rejected the proposal of Kṛṣṇa that he adopt this system. This age of Kali is called the fallen age. In this age, people in general are short-living and very slow to understand self-realization or spiritual life; they are mostly unfortunate, and therefore if someone is a little bit interested in self-realization he is likely to be misguided by so many frauds. The only way to realize the perfect stage of *yoga* is to follow the principles of *Bhagavad-gītā* as practiced by Lord Caitanya. This is the simplest and highest perfection of *yoga* practice. Lord Caitanya demonstrated this Kṛṣṇa consciousness *yoga* system in a practical manner simply by chanting the holy name of Kṛṣṇa, as prescribed in the *Vedānta, Śrīmad-Bhāgavatam, Bhagavad-gītā,* and many important *Purāṇas.*

The largest number of Indians follow this *yoga* process, and in the United States it is gradually spreading in many cities. It is very easy and practical for this age, especially for those who are serious about success in *yoga*. No other process of *yoga* can be successful in this age. The meditation process was possible in the golden age of Satya-yuga because people in that age used to live for hundreds of thousands of years. If one wants success in practical *yoga* practice, it is advised that he take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and he will actually feel himself making progress. In *Bhagavad-gītā* this practice of Kṛṣṇa consciousness is prescribed as *rāja-vidyā*, or the king of all erudition.

Those who have taken to this most sublime *bhakti-yoga* system, who practice devotional service in transcendental love of Kṛṣṇa, can testify to its happy and easy execution. The four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra also became attracted by the features of the Lord and the transcendental aroma of the dust of His lotus feet, as already described in verse 43.

Yoga necessitates controlling the senses, and *bhakti-yoga,* or Kṛṣṇa consciousness, is the process of purifying the senses. When the senses are purified, they are automatically controlled. One cannot stop the activities of the senses by artificial means, but if one purifies the senses by engaging

in the service of the Lord, the senses can not only be controlled from rubbish engagement, but they can be engaged in the Lord's transcendental service, as aspired to by the four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra. Kṛṣṇa consciousness is not, therefore, a manufactured concoction of the speculative mind. It is the process enjoined in *Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru.* (Bg. 9.34)

TEXT 46

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं
सोऽद्यैव नो नयनमूलमनन्त राद्धः ।
यर्ह्येव कर्णविवरेण गुहां गतो नः
पित्रानुवर्णितरहा भवदुद्भवेन ॥४६॥

kumārā ūcuḥ
yo'ntarhito hṛdi gato'pi durātmanāṁ tvaṁ
so'dyaiva no nayana-mūlam ananta rāddhaḥ
yarhy eva karṇa-vivareṇa guhāṁ gato naḥ
pitrānuvarṇita-rahā bhavad-udbhavena

kumārāḥ ūcuḥ—the Kumāras said; *yaḥ*—He who; *antarhitaḥ*—not manifested; *hṛdi*—in the heart; *gataḥ*—is seated; *api*—even though; *durātmanām*—to the rascals; *tvam*—You; *saḥ*—He; *adya*—today; *eva*—certainly; *naḥ*—of us; *nayana-mūlam*—face to face; *ananta*—O unlimited one; *rāddhaḥ*—attained; *yarhi*—when; *eva*—certainly; *karṇa-vivareṇa*—through the ears; *guhām*—intelligence; *gataḥ*—have attained; *naḥ*—our; *pitrā*—by our father; *anuvarṇita*—described; *rahāḥ*—mysteries; *bhavat-udbhavena*—by Your appearance.

TRANSLATION

The Kumāras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance.

PURPORT

The so-called *yogīs* who concentrate their mind or meditate upon the impersonal or void are described here. This verse of *Śrīmad-Bhāgavatam* describes persons who are expected to be very expert *yogīs* engaged in meditation but who do not find the Supreme Personality of Godhead who

is seated within the heart. These persons are described here as *durātmā*, which means a person who has a very crooked heart, or a less intelligent person, just opposite to a *mahātmā*, which means one who has a broad heart. Those so-called *yogīs* who, although engaged in meditation, are not broad-hearted cannot find the four-handed Nārāyaṇa form, even though He is seated within their hearts. Although the first realization of the Supreme Absolute Truth is impersonal Brahman, one should not remain satisfied with experiencing the impersonal effulgence of the Supreme Lord. In the *Īśopaniṣad* also, the devotee prays that the glaring effulgence of Brahman may be removed from his eyes so that he can see the real personal feature of the Lord and thus satisfy himself fully. Similarly, although the Lord is not visible in the beginning because of His glaring bodily effulgence, if a devotee sincerely wants to see Him, the Lord is revealed to him. It is said in *Bhagavad-gītā* that the Lord cannot be seen by our imperfect eyes, He cannot be heard by our imperfect ears, and He cannot be experienced by our imperfect senses; but if one engages in devotional service with faith and devotion, then God reveals Himself.

Here the four sages Sanat-kumāra, Sanātana, Sanandana, and Sanaka are described as actually sincere devotees. Although they had heard from their father, Brahmā, about the personal feature of the Lord, only the impersonal feature—Brahman—was revealed to them. But because they were sincerely searching for the Lord, they finally saw His personal feature directly, which corresponded with the description given by their father. They thus became fully satisfied. Here they express their gratitude that although they were foolish impersonalists in the beginning, by the grace of the Lord they could now have the good fortune to see His personal feature. Another significant aspect of this verse is that the sages describe their experience of hearing from their father, Brahmā, who was born of the Lord directly. In other words, the disciplic succession from the Lord to Brahmā and from Brahmā to Nārada and from Nārada to Vyāsa, and so on, is accepted here. Because the Kumāras were sons of Brahmā, they had the opportunity to learn Vedic knowledge from the disciplic succession of Brahmā, and therefore, in spite of their impersonalist beginnings, they became, in the end, direct seers of the personal feature of the Lord.

TEXT 47

तं त्वां विदाम भगवन् परमात्मतत्त्वं
सत्त्वेन सम्प्रति रतिं रचयन्तमेषाम् ।
तत्तेऽनुतापविदितैर्दृढभक्तियोगै-
रुद्ग्रन्थयो हृदि विदुर्मुनयो विरागाः ॥४७॥

taṁ tvāṁ vidāma bhagavan param ātma-tattvaṁ
sattvena samprati ratiṁ racayantam eṣām
yat te'nutāpa-viditair dṛḍha-bhakti-yogair
udgranthayo hṛdi vidur munayo virāgāḥ

tam—Him; *tvām*—You; *vidāma*—we know; *bhagavan*—O Supreme Personality of Godhead; *param*—the Supreme; *ātma-tattvam*—Absolute Truth; *sattvena*—by Your form of pure goodness; *samprati*—now; *ratim*—love of God; *racayantam*—creating; *eṣām*—of all of them; *yat*—which; *te*—Your; *anutāpa*—mercy; *viditaiḥ*—understood; *dṛḍha*—unflinching; *bhakti-yogaiḥ*—through devotional service; *udgranthayaḥ*—without attachment, free from material bondage; *hṛdi*—in the heart; *viduḥ*—understood; *munayaḥ*—great sages; *virāgāḥ*—not interested in material life.

TRANSLATION

We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.

PURPORT

The Absolute Truth can be understood in three features—impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead. Here it is admitted that the Supreme Personality of Godhead is the last word in understanding the Absolute Truth. Even though the four Kumāras were instructed by their great learned father, Brahmā, they could not actually understand the Absolute Truth. They could only understand the Supreme Absolute Truth when they personally saw the Personality of Godhead with their own eyes. In other words, if one sees or understands the Supreme Personality of Godhead, the other two features of the Absolute Truth—namely impersonal Brahman and localized Paramātmā—are also automatically understood. Therefore the Kumāras confirm: "You are the ultimate Absolute Truth." The impersonalist may argue that since the Supreme Personality of Godhead was so nicely decorated, He is therefore not the Absolute Truth. But here it is confirmed that all the variegatedness of the absolute platform is constituted of *śuddha-sattva,* pure goodness. In the material world, any quality—goodness, passion or ignorance—is contaminated. Even the quality of goodness here in the material world is not free from tinges of passion and ignorance. But in the transcendental world, only pure goodness, without any tinge of passion or

ignorance, exists; therefore the form of the Supreme Personality of Godhead and His variegated pastimes and paraphernalia are all pure *sattva-guṇa*. Such variegatedness in pure goodness is exhibited eternally by the Lord for the satisfaction of the devotee. The devotee does not want to see the Supreme Personality of Absolute Truth in voidness or impersonalism. In one sense, absolute transcendental variegatedness is meant only for the devotees, not for others, because this distinct feature of transcendental variegatedness can be understood only by the mercy of the Supreme Lord and not by mental speculation or the ascending process. It is said that one can understand the Supreme Personality of Godhead when he is even slightly favored by Him; otherwise, without His mercy, a man may speculate for thousands of years and not understand what is actually the Absolute Truth. This mercy can be perceived by the devotee when he is completely freed from contamination. It is stated, therefore, that only when all contamination is rooted out and the devotee is completely detached from material attractions can he receive this mercy of the Lord.

TEXT 48

नात्यन्तिकं विगणयन्त्यपि ते प्रसादं
किम्वन्यदर्पितभयं भ्रुव उन्नयैस्ते ।
येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः
कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥४८॥

nātyantikaṁ vigaṇayanty api te prasādaṁ
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

na—not; *ātyantikam*—liberation; *vigaṇayanti*—care for; *api*—even; *te*—those; *prasādam*—benedictions; *kimu*—what to speak; *anyat*—other material happinesses; *arpita*—given; *bhayam*—fearfulness; *bhruvaḥ*—of the eyebrows; *unnayaiḥ*—by the raising; *te*—Your; *ye*—those devotees; *aṅga*—O Supreme Personality of Godhead; *tvat*—Your; *aṅghri*—lotus feet; *śaraṇāh*—who have taken shelter; *bhavataḥ*—Your; *kathāyāḥ*—narrations; *kīrtanya*—worth chanting; *tīrtha*—pure; *yaśasaḥ*—glories; *kuśalāḥ*—very expert; *rasa-jñāḥ*—knowers of the mellows or humors.

TRANSLATION

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and

pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

PURPORT

The transcendental bliss enjoyed by devotees of the Lord is completely different from the material happiness enjoyed by less intelligent persons. The less intelligent persons in the material world are engaged by the four principles of benediction called *dharma, artha, kāma* and *mokṣa.* Generally they prefer to take to religious life to achieve some material benediction, the purpose of which is to satisfy the senses. When, by that process, they become confused or frustrated in fulfilling the maximum amount of sense enjoyment, they try to become one with the Supreme, which is, according to their conception, *mukti,* or liberation. There are five kinds of liberation, the least important of which is called *sāyujya,* to become one with the Supreme. Devotees don't care for such liberation because they are actually intelligent. Nor are they inclined to accept any of the other four kinds of liberation, namely to live on the same planet as the Lord, to live with Him side by side as an associate, to have the same opulence, and to attain the same bodily features. They are concerned only with glorifying the Supreme Lord and His auspicious activities. Pure devotional service is *śravaṇaṁ kīrtanam.* Pure devotees, who take transcendental pleasure in hearing and chanting the glories of the Lord, do not care for any kind of liberation; even if they are offered the five liberations, they refuse to accept them, as stated in the *Bhāgavatam* in the Third Canto. Materialistic persons aspire for the sense enjoyment of heavenly pleasure in the heavenly kingdom, but devotees reject such material pleasure at once. The devotee does not even care for the post of Indra. A devotee knows that any pleasurable material position is subject to be annihilated at a certain point. Even if one reaches the post of Indra, Candra, or any other demigod, he must be dissolved at a certain stage. A devotee is never interested in such temporary pleasure. From Vedic scriptures it is understood that sometimes even Brahmā and Indra fall down, but a devotee in the transcendental abode of the Lord never falls. This transcendental stage of life, in which one feels transcendental pleasure in hearing the Lord's pastimes, is also recommended by Lord Caitanya. When Lord Caitanya was talking with Rāmānanda Rāya, there were varieties of suggestions offered by Rāmānanda regarding spiritual realization, but Lord Caitanya rejected all but one—that one should hear the glories of the Lord in association with pure devotees. That

is acceptable for everyone, especially in this age. One should engage himself in hearing from pure devotees about the activities of the Lord. That is considered the supreme benediction for mankind.

TEXT 49

कामं भवः स्ववृजिनैर्निरयेषु नः स्ता-
च्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तेऽङ्घ्रिशोभाः
पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ॥४९॥

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

kāmam—as much as deserved; *bhavaḥ*—birth; *sva-vṛjinaiḥ*—by our own sinful activities; *nirayeṣu*—in low births; *naḥ*—our; *stāt*—let it be; *cetaḥ*—minds; *alivat*—like bees; *yadi*—if; *nu*—may be; *te*—Your; *padayoḥ*—at Your lotus feet; *rameta*—are engaged; *vācaḥ*—words; *ca*—and; *naḥ*—our; *tulasivat*—like the *tulasī* leaves; *yadi*—if; *te*—Your; *aṅghri*—at Your lotus feet; *śobhāḥ*—beautified; *pūryeta*—are filled; *te*—Your; *guṇa-gaṇaiḥ*—by transcendental qualities; *yadi*—if; *karṇa-randhraḥ*—the holes of the ears.

TRANSLATION

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

PURPORT

The four sages now offer their humility to the Personality of Godhead because of their having been haughty in cursing two other devotees of the Lord. Jaya and Vijaya, the two doorkeepers who checked them from entering the Vaikuṇṭha planet, were certainly offenders, but, as Vaiṣṇavas, the four sages should not have cursed them in anger. After the incident, they become conscious that they had done wrong by cursing the devotees of the Lord, and they prayed to the Lord that even in the hellish condition of

life their minds might not be distracted from the engagement of service to the lotus feet of Lord Nārāyaṇa. Those who are devotees of the Lord are not afraid of any condition of life, provided there is constant engagement in the service of the Lord. It is said of the *nārāyaṇa-para,* or those who are devotees of Nārāyāṇa, the Supreme Personality of Godhead, *na kuto na bibhyati.* They are not afraid of entering a hellish condition, for since they are engaged in the transcendental loving service of the Lord, heaven or hell is the same for them. In material life both heaven and hell are one and the same because they are material; in either place there is no engagement in the Lord's service. Therefore those who are engaged in the service of the Lord see no distinction between heaven and hell; it is only the materialists who prefer one to the other.

These four devotees prayed to the Lord that although they might go to hell because they had cursed devotees, they might not forget the service of the Lord. The transcendental loving service of the Lord is performed in three ways—with the body, with the mind and with words. Here the sages pray that their words may always be engaged in glorifying the Supreme Lord. One may speak very nicely with ornamental language or one may be expert at controlled grammatical presentation, but if one's words are not engaged in the service of the Lord, they have no flavor and no actual use. The example is given here of *tulasī* leaves. The *tulasī* leaf is very useful even from the medicinal or antiseptic point of view. It is considered sacred and is offered to the lotus feet of the Lord. The *tulasī* leaf has numerous good qualities, but if it were not offered to the lotus feet of the Lord, *tulasī* could not be of much value or importance. Similarly, one may speak very nicely from the rhetorical or grammatical point of view, which may be very much appreciated by a materialistic audience, but if one's words are not offered to the service of the Lord, they are useless. The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibration. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Kṛṣṇa. In any condition of life, if one goes on chanting he will never be unhappy.

TEXT 50

प्रादुश्चकर्थ यदिदं पुरुहूत रूपं
तेनेश निर्वृतिमवापुरलं दृशो नः ।
तस्मा इदं भगवते नम इद्विधेम
योऽनात्मनां दुरुदयो भगवान् प्रतीतः॥५०॥

prāduścakartha yad idaṁ puruhūta rūpaṁ
teneśa nirvṛtim avāpur alaṁ dṛśo naḥ
tasmā idaṁ bhagavate nama id vidhema
yo'nātmanāṁ durudayo bhagavān pratītaḥ

prāduścakartha—You have manifested; *yat*—which; *idam*—this; *puruhūta*—greatly worshiped; *rūpam*—eternal form; *tena*—by that form; *īśa*—O Lord; *nirvṛtim*—satisfaction; *avāpuḥ*—obtained; *alam*—so much; *dṛśaḥ*—vision; *naḥ*—our; *tasmai*—unto Him; *idam*—this; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—obeisances; *it*—only; *vidhema*—let us offer; *yaḥ*—Who; *anātmanām*—of those who are less intelligent; *durudayaḥ*—cannot be seen; *bhagavān*—the Supreme Personality of Godhead; *pratītaḥ*—has been seen by us.

TRANSLATION

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead which You have so kindly manifested before us. Your supreme eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

PURPORT

The four sages were impersonalists in the beginning of their spiritual life, but afterwards, by the grace of their father and spiritual master, Brahmā, they understood the eternal spiritual form of the Lord and felt completely satisfied. In other words, the transcendentalists who aspire to the impersonal Brahman or localized Paramātmā are not fully satisfied and still hanker for more. Even if they are satisfied in their minds, still, transcendentally, their eyes are not satisfied. But as soon as such persons come to realize the Supreme Personality of Godhead, they are satisfied in all respects. In other words, they become devotees and want to see the form of the Lord continually. It is confirmed in the *Brahma-saṁhitā* that one who has developed transcendental love of Kṛṣṇa by smearing his eyes with the

ointment of love sees constantly the eternal form of the Lord. The particular word used in this connection, *anātmanām*, signifies those who have no control over the mind and senses and who therefore speculate and want to become one with the Lord. Such persons cannot have the pleasure of seeing the eternal form of the Lord. For the impersonalists and the so-called *yogīs*, the Lord is always hidden by the curtain of *yoga-māyā*. *Bhagavad-gītā* says that even when Lord Kṛṣṇa was seen by everyone while He was present on the surface of the earth, the impersonalist and the so-called *yogīs* could not see Him because they were devoid of devotional eyesight. The theory of the impersonalists and so-called *yogīs* is that the Supreme Lord assumes a particular form when He comes in touch with *māyā*, although actually He has no form. This very conception of the impersonalists and so-called *yogīs* checks them from seeing the Supreme Personality of Godhead as He is. The Lord, therefore, is always beyond the sight of such nondevotees. The four sages felt so much obliged to the Lord that they offered their respectful obeisances unto Him again and again.

Thus end the Bhaktivedanta purports of the Third Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Description of the Kingdom of God."*

CHAPTER SIXTEEN

The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages

TEXT 1

ब्रह्मोवाच

इति तद् गृणतां तेषां मुनीनां योगधर्मिणाम् ।
प्रतिनन्द्य जगादेदं विकुण्ठनिलयो विभुः ॥ १ ॥

brahmovāca
iti tad gṛṇatāṁ teṣāṁ
munīnāṁ yoga-dharmiṇām
pratinandya jagādedaṁ
vikuṇṭha-nilayo vibhuḥ

brahmā uvāca—Lord Brahmā said; *iti*—thus; *tat*—speech; *gṛṇatām*—praising; *teṣām*—of them; *munīnām*—those four sages; *yoga-dharmiṇām*—engaged in linking with the Supreme; *pratinandya*—after congratulating; *jagāda*—said; *idam*—these words; *vikuṇṭha-nilayaḥ*—whose abode is bereft of anxiety; *vibhuḥ*—the Supreme Personality of Godhead.

TRANSLATION

Lord Brahmā said: Thus the Supreme Personality of Godhead, whose abode is in the kingdom of God, after congratulating the sages for their nice words, spoke as follows:

TEXT 2

श्रीभगवानुवाच

एतौ तौ पार्षदौ मह्यं जयो विजय एव च ।
कदर्थीकृत्य मां यद्वो बह्वक्रातामतिक्रमम् ॥ २ ॥

śrī bhagavān uvāca
etau tau pārṣadau mahyaṁ
jayo vijaya eva ca
kadarthīkṛtya māṁ yad vo
bahv akrātām atikramam

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *etau*—these two; *tau*—they; *pārṣadau*—attendants; *mahyam*—of Mine; *jayaḥ*—named Jaya; *vijayaḥ*—named Vijaya; *eva*—certainly; *ca*—and; *kadarthīkṛtya*—by ignoring; *mām*—Me; *yat*—which; *vaḥ*—against you; *bahu*—great; *akrātām*—have committed; *atikramam*—offense.

TRANSLATION

The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.

PURPORT

To commit an offense at the feet of a devotee of the Lord is a great wrong. Even when a living entity is promoted to Vaikuṇṭha, there is still the chance that he may commit offenses, but the difference is that when one is in a Vaikuṇṭha planet, even if by chance one commits an offense, he is protected by the Lord. This is the remarkable fact in the dealings of the Lord and the servitor, as seen in the present incident concerning Jaya and Vijaya. The word *atikramam* used herein indicates that in offending a devotee one neglects the Supreme Lord Himself.

By mistake the doormen held the sages from entering Vaikuṇṭhaloka, but because they were engaged in the transcendental service of the Lord, their annihilation was not expected by advanced devotees. The Lord's presence on the spot was very pleasing to the hearts of the devotees. The Lord understood that the trouble was due to His lotus feet not being seen by the sages, and therefore He wanted to please them by personally going there. The Lord is so merciful that even if there is some impediment for the devotee, He Himself manages matters in such a way that the devotee is not bereft of having audience at His lotus feet. There is a very good example in the life of Haridāsa Ṭhākura. When Caitanya Mahāprabhu was residing at Jagannātha Purī, Haridāsa Ṭhākura, who happened to be Mohammedan by birth, was with Him. In Hindu temples, especially in those days, no one but a Hindu was allowed to enter. Although Haridāsa Ṭhākura was the greatest of all Hindus in his behavior, he

considered himself a Mohammedan and did not enter the temple. Lord Caitanya could understand his humility, and since he did not go to see the temple, Lord Caitanya Himself, who is nondifferent from Jagannātha, used to come and sit with Haridāsa Ṭhākura daily. Here in *Śrīmad-Bhāgavatam* we also find this same behavior of the Lord. His devotees were prevented from seeing His lotus feet, but the Lord Himself came to see them on the same lotus feet for which they aspired. It is also significant that He was accompanied by the goddess of fortune. The goddess of fortune is not to be seen by ordinary persons, but the Lord was so kind that although the devotees did not aspire for such an honor, He appeared before them with the goddess of fortune.

TEXT 3

यस्त्वेतयोर्धृतो दण्डो भवद्भिर्मामनुव्रतैः ।
स एवानुमतोऽस्माभिर्मुनयो देवहेलनात् ॥ ३ ॥

yas tv etayor dhṛto daṇḍo
bhavadbhir mām anuvrataiḥ
sa evānumato 'smābhir
munayo deva-helanāt

yaḥ—which; *tu*—but; *etayoḥ*—regarding both Jaya and Vijaya; *dhṛtaḥ*—has been given; *daṇḍaḥ*—punishment; *bhavadbhiḥ*—by you; *mām*—Me; *anuvrataiḥ*—devoted to; *saḥ*—that; *eva*—certainly; *anumataḥ*—is approved; *asmābhiḥ*—by Me; *munayaḥ*—O great sages; *deva*—against you; *helanāt*—because of an offense.

O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.

TEXT 4

तद्वः प्रसादयाम्यद्य ब्रह्म दैवं परं हि मे ।
तद्धीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः ॥ ४ ॥

tad vaḥ prasādayāmy adya
brahma daivaṁ paraṁ hi me
tad dhīty ātma-kṛtaṁ manye
yat sva-pumbhir asatkṛtāḥ

tat—therefore; *vaḥ*—you sages; *prasādayāmi*—I am seeking your forgiveness; *adya*—just now; *brahma*—the *brāhmaṇas*; *daivam*—most beloved personalities; *param*—highest; *hi*—because; *me*—My; *tat*—that offense; *hi*—because; *iti*—thus; *ātma-kṛtam*—done by Me; *manye*—I consider; *yat*—which; *sva-pumbhiḥ*—by My own attendants; *asatkṛtāḥ*—having been disrespected.

TRANSLATION

To Me, the brāhmaṇa is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.

PURPORT

The Lord is always in favor of the *brāhmaṇas* and the cows, and therefore it is said, *go-brāhmaṇa-hitāya ca.* Lord Kṛṣṇa or Viṣṇu, the Supreme Personality of Godhead, is also the worshipable Deity of the *brāhmaṇas.* In the Vedic literature, in the *Ṛg-mantra* hymns of the *Ṛg Veda,* it is stated that those who are actually *brāhmaṇas* always look to the lotus feet of Viṣṇu: *om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ.* Those who are qualified *brāhmaṇas* worship only the Viṣṇu form of the Supreme Personality of Godhead, which means Kṛṣṇa, Rāma and all Viṣṇu expansions. A so-called *brāhmaṇa,* who is born in the family of *brāhmaṇas* but performs activities aimed against the Vaiṣṇavas, cannot be accepted as a *brāhmaṇa* because *brāhmaṇa* means Vaiṣṇava, and Vaiṣṇava means *brāhmaṇa.* One who has become a devotee of the Lord is also a *brāhmaṇa.* The formula is *brahma jānātīti brāhmaṇaḥ.* A *brāhmaṇa* is one who has understood Brahman, and a Vaiṣṇava is one who has understood the Personality of Godhead. Brahman realization is the beginning of realization of the Personality of Godhead. One who understands the Personality of Godhead also knows the impersonal feature of the Supreme, which is Brahman. Therefore one who becomes a Vaiṣṇava is already a *brāhmaṇa.* It should be noted that the glories of the *brāhmaṇa* described in this chapter by the Lord Himself refer to His devotee *brāhmaṇa,* or the Vaiṣṇava. It should never be misunderstood that the so-called *brāhmaṇas* who are born in *brāhmaṇa* families but have no brahminical qualifications are referred to in this connection.

TEXT 5

यन्नामानि च गृह्णाति लोको भृत्ये कृतागसि ।
सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवामयः ॥ ५ ॥

yan-nāmāni ca gṛhṇāti
loko bhṛtye kṛtāgasi
so 'sādhu-vādas tat-kīrtiṁ
hanti tvacam ivāmayaḥ

yat—of whom; *nāmāni*—the names; *ca*—and; *gṛhṇāti*—take; *lokaḥ*—people in general; *bhṛtye*—when a servant; *kṛtāgasi*—has committed something wrong; *saḥ*—that; *asādhu-vādaḥ*—blame; *tat*—of that person; *kīrtim*—the reputation; *hanti*—destroys; *tvacam*—the skin; *iva*—as; *āmayaḥ*—leprosy.

TRANSLATION

A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

PURPORT

A Vaiṣṇava, therefore, should be fully qualified. As stated in the *Bhāgavatam,* anyone who has become a Vaiṣṇava has developed all the good qualities of the demigods. There are twenty-six qualifications mentioned in the *Caitanya-caritāmṛta.* A devotee should always see that his Vaiṣṇava qualities increase with the advancement of his Kṛṣṇa consciousness. A devotee should be blameless because any offense by the devotee is a scar on the Supreme Personality of Godhead. The devotee's duty is to be always conscious in his dealings with others, especially with another devotee of the Lord.

TEXT 6

यस्यामृतामलयशःश्रवणावगाहः
सद्यः पुनाति जगदा श्वपचाद्विकुण्ठः ।
सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्ति-
श्छिन्द्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम्॥ ६ ॥

yasyāmṛtāmala-yaśaḥ-śravaṇāvagāhaḥ
sadyaḥ punāti jagad ā śvapacād vikuṇṭhaḥ
so 'haṁ bhavadbhya upalabdha-sutīrtha-kīrtiś
chindyāṁ sva-bāhum api vaḥ pratikūla-vṛttim

yasya—of whom; *amṛta*—nectar; *amala*—uncontaminated; *yaśaḥ*—glories; *śravaṇa*—hearing; *avagāhaḥ*—entering into; *sadyaḥ*—immediately; *punāti*—purifies; *jagat*—the universe; *ā śvapacāt*—including even the dog-eaters; *vikuṇṭhaḥ*—without anxiety; *saḥ*—that person; *aham*—I am; *bhavadbhyaḥ*—

from you; *upalabdha*—obtained; *sutīrtha*—the best place of pilgrimage; *kīrtiḥ*—the fame; *chindyām*—would cut off; *sva-bāhum*—My own arm; *api*—even; *vaḥ*—towards you; *pratikūla-vṛttim*—acting inimically.

TRANSLATION

Anyone in the entire world, even down to the caṇḍāla who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.

PURPORT

Real purification can take place in human society if its members take to Kṛṣṇa consciousness. This is clearly stated in all Vedic literature. Anyone who takes to Kṛṣṇa consciousness in all sincerity, even if he is not very advanced in good behavior, is purified. A devotee can be recruited from any section of human society, although it is not expected that everyone in all segments of society is well behaved. As stated in this verse and in many places in *Bhagavad-gītā*, even if one is not born in a *brāhmaṇa* family, or even if he is born in a family of *caṇḍālas*, if he simply takes to Kṛṣṇa consciousness he is immediately purified. In *Bhagavad-gītā*, Ninth Chapter, verses 30-32, it is clearly stated that even though a man is not well behaved, if he simply takes to Kṛṣṇa consciousness he is understood to be a saintly person. As long as a person is in this material world he has two different relationships in his dealings with others—one relationship pertains to the body, and another relationship pertains to the spirit. As far as bodily affairs or social activities are concerned, although a person is purified on the spiritual platform, it is sometimes seen that he acts in terms of his bodily relationships. If a devotee born in the family of a *caṇḍāla* (the lowest caste) is sometimes found engaged in his habitual activities, he is not to be considered a *caṇḍāla*. In other words, a Vaiṣṇava should not be evaluated in terms of his body. In the *śāstra* it states that no one should think the Deity in the temple to be made of wood or stone, and no one should think that a person coming from a lower caste family who has taken to Kṛṣṇa consciousness is still of the same low caste. These attitudes are forbidden because anyone who takes to Kṛṣṇa consciousness is understood to be fully purified. He is at least engaged in the process of purification, and if he sticks to the principle of Kṛṣṇa consciousness he will very soon be fully purified. The conclusion is that if one takes to

Kṛṣṇa consciousness with all seriousness, he is to be understood as already purified, and Kṛṣṇa is ready to give him protection by all means. The Lord assures herein that He is ready to give protection to His devotee even if there is need to cut off part of His own body.

TEXT 7

यत्सेवया चरणपद्मपवित्ररेणुं
सद्यःक्षताखिलमलं प्रतिलब्धशीलम् ।
न श्रीर्विरक्तमपि मां विजहाति यस्याः
प्रेक्षालवार्थ इतरे नियमान् वहन्ति ॥ ७ ॥

yat-sevayā caraṇa-padma-pavitra-reṇuṁ
sadyaḥ kṣatākhila-malaṁ pratilabdha-śīlam
na śrīr viraktam api māṁ vijahāti yasyāḥ
prekṣā-lavārtha itare niyamān vahanti

yat—of whom; *sevayā*—by the service; *caraṇa*—feet; *padma*—lotus; *pavitra*—sacred; *reṇum*—the dust; *sadyaḥ*—immediately; *kṣata*—wiped out; *akhila*—all; *malam*—sins; *pratilabdha*—acquired; *śīlam*—disposition; *na*—not; *śrīḥ*—the goddess of fortune; *viraktam*—have no attachment; *api*—even though; *mām*—Me; *vijahāti*—leave; *yasyāḥ*—of the goddess of fortune; *prekṣā-lava-arthaḥ*—for obtaining a slight favor; *itare*—others, like Lord Brahmā; *niyamān*—sacred vows; *vahanti*—observe.

TRANSLATION

The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor.

PURPORT

The relationship between the Lord and His devotee is transcendentally beautiful. As the devotee thinks that it is due to his being a devotee of the Lord that he is elevated in all good qualities, so the Lord also thinks that it is because of His devotion to the servitor that all His transcendental glories have increased. In other words, as the devotee is always anxious to

render service to the Lord, so the Lord is ever anxious to render service to the devotee. The Lord admits herein that although He certainly has the quality that anyone who receives a slight particle of the dust of His lotus feet becomes at once a great personality, this greatness is due to His affection for His devotee. It is because of this affection that the goddess of fortune does not leave Him and that not only one but many thousands of goddesses of fortune engage in His service. In the material world, simply to get a little favor from the goddess of fortune, people observe so many rigid regulations of austerity and penance. The Lord cannot tolerate any inconvenience on the part of the devotee. He is therefore famous as Bhaktavatsala.

TEXT 8

नाहं तथाद्मि यजमानहविर्वितानेश्च्योतद्घृतप्लुतमदन् हुतभुङ्मुखेन ।
यद्ब्राह्मणस्य मुखतश्चरतोऽनुघासं तुष्टस्य मय्यवहितैर्निजकर्मपाकैः ॥ ८ ॥

nāham tathādmi yajamāna-havir vitāne
ścyotad-ghṛta-plutam adan huta-bhuṅ-mukhena
yad brāhmaṇasya mukhataś carato 'nughāsaṁ
tuṣṭasya mayy avahitair nija-karma-pākaiḥ

na—not; *aham*—I; *tathā*—on the other hand; *admi*—I eat; *yajamāna*—by the sacrificer; *haviḥ*—the oblations; *vitāne*—in the sacrificial fire; *ścyotat*—pouring; *ghṛta*—ghee; *plutam*—mixed; *adan*—eating; *huta-bhuk*—the sacrificial fire; *mukhena*—by the mouth; *yat*—as; *brāhmaṇasya*—of the *brāhmaṇa*; *mukhataḥ*—from the mouth; *carataḥ*—acting; *anughāsam*—morsels; *tuṣṭasya*—satisfied; *mayi*—to Me; *avahitaiḥ*—offered; *nija*—own; *karma*—activities; *pākaiḥ*—by the results.

TRANSLATION

I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brāhmaṇas who have dedicated to Me the results of their activities and who are ever satisfied with My prasāda.

PURPORT

The devotee of the Lord, or the Vaiṣṇava, does not take anything without offering it to the Lord. Since a Vaiṣṇava dedicates all the results of his activities to the Lord, he does not taste anything eatable which is not first offered to Him. The Lord also relishes giving to the Vaiṣṇava's mouth all eatables offered to Him. It is clear from this verse that the Lord eats through the sacrificial fire and the *brāhmaṇa's* mouth. So many articles—grains, ghee, etc.—are offered in sacrifice for the satisfaction of the Lord. The Lord accepts sacrificial offerings from the *brāhmaṇas* and devotees, and elsewhere it is stated that whatever is given for the *brāhmaṇas* and Vaiṣṇavas to eat is also accepted by the Lord. But here it is said that He accepts offerings to the mouths of *brāhmaṇas* and Vaiṣṇavas with even greater relish. The best example of this is found in the life of Advaita Prabhu in his dealings with Haridāsa Ṭhākura. Even though Haridāsa was born of a Mohammedan family, Advaita Prabhu offered him the first dish of *prasāda* after the performance of a sacred fire ceremony. Haridāsa Ṭhākura informed him that he was born of a Mohammedan family and asked why Advaita Prabhu was offering the first dish to a Mohammedan instead of an elevated *brāhmaṇa.* Out of his humbleness, Haridāsa condemned himself a Mohammedan, but Advaita Prabhu, being an experienced devotee, accepted him as a real *brāhmaṇa.* Advaita Prabhu asserted that by offering the first dish to Haridāsa Ṭhākura, he was getting the result of feeding 100,000 *brāhmaṇas.* The conclusion is that if one can feed a *brāhmaṇa* or Vaiṣṇava, it is better than performing hundreds of thousands of sacrifices. In this age, therefore, it is recommended that *harer nāma*—chanting the holy name of God—and pleasing the Vaiṣṇava, are the only means to elevate oneself to spiritual life.

TEXT 9

येषां बिभर्म्यहमखण्डविकुण्ठयोग-
मायाविभूतिरमलाङ्घ्रिरजः किरीटैः ।
विप्रांस्तु को न विषहेत यदर्हणाम्भः
सद्यः पुनाति सहचन्द्रललामलोकान् ॥९॥

yeṣāṁ bibharmy aham akhaṇḍa-vikuṇṭha-yoga-
māyā-vibhūtir amalāṅghri-rajaḥ kirīṭaiḥ

viprāṁs tu ko na viṣaheta yad-arhaṇāmbhaḥ
sadyaḥ punāti saha-candra-lalāma-lokān

yeṣām—of the *brāhmaṇas*; *bibharmi*—I bear; *aham*—I; *akhaṇḍa*—unbroken; *vikuṇṭha*—unobstructed; *yoga-māyā*—internal energy; *vibhūtiḥ*—opulence; *amala*—pure; *aṅghri*—of the feet; *rajaḥ*—the dust; *kirīṭaiḥ*—on My helmet; *viprān*—the *brāhmaṇas; tu*—then; *kaḥ*—who; *na*—not; *viṣaheta*—carry; *yat*—of the Supreme Lord; *arhaṇa-ambhaḥ*—water which has washed the feet; *sadyaḥ*—at once; *punāti*—sanctifies; *saha*—along with; *candra-lalāma*—Lord Śiva; *lokān*—the three worlds.

TRANSLATION

I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?

PURPORT

The difference between the internal and external energies of the Supreme Personality of Godhead is that in the internal energy or in the spiritual world, all the opulences are undisturbed, whereas in the external or material energy, all the opulences are temporary manifestations. The Lord's supremacy is equal in both the spiritual and material worlds, but the spiritual world is called the kingdom of God, and the material world is called the kingdom of *māyā. Māyā* refers to that which is not actually fact. The opulence of the material world is a reflection. It is stated in *Bhagavad-gītā* that this material world is just like a tree whose roots are up and branches down. This means that the material world is the shadow of the spiritual world. Real opulence is in the spiritual world. In the spiritual world the predominating Deity is the Lord Himself, whereas in the material world there are many lords. That is the difference between the internal and external energies. The Lord says that although He is the predominating factor of the internal energy and although the material world is sanctified just by the water that has washed His feet, He has the greatest respect for the *brāhmaṇa* and the Vaiṣṇava. When the Lord Himself offers so much respect to the Vaiṣṇava and the *brāhmaṇa,* how can one deny respect to such personalities?

TEXT 10

ये मे तनूर्द्विजवरान्दुहतीर्मदीया
भूतान्यलब्धशरणानि च भेदबुद्ध्या ।
द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान्
गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः ॥१०॥

ye me tanūr dvija-varān duhatīr madīyā
bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ

ye—which persons; *me*—My; *tanūḥ*—body; *dvija-varān*—the best of the *brāhmaṇas;* *duhatīḥ*—cows; *madīyāḥ*—relating to Me; *bhūtāni*—living entities; *alabdha-śaraṇāni*—defenseless; *ca*—and; *bheda-buddhyā*—considering as different; *drakṣyanti*—see; *agha*—by sin; *kṣata*—is impaired; *dṛśaḥ*—whose faculty of judgement; *hi*—because; *ahi*—like a snake; *manyavaḥ*—angry; *tān*—those same persons; *gṛdhrāḥ*—the vulturelike messengers; *ruṣā*—angrily; *mama*—My; *kuṣanti*—tear; *adhidaṇḍa-netuḥ*—of the superintendent of punishment, Yamarāja.

TRANSLATION

The brāhmaṇas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.

PURPORT

The defenseless creatures, according to *Brahma-saṁhitā,* are the cows, *brāhmaṇas,* women, children and old men. Of these five, the *brāhmaṇas* and cows are especially mentioned in this verse because the Lord is always anxious about the benefit of the *brāhmaṇas* and cows and is prayed to in this way. The Lord especially instructs, therefore, that no one should be envious of these five, especially the cows and *brāhmaṇas.* In some of the *Bhāgavatam* readings, the word *duhitṛḥ* is used instead of *duhatīḥ.* But in either case, the meaning is the same. *Duhatīḥ* means cow, and *duhitṛḥ* can also be used to mean cow because the cow is supposed to be the daughter

of the sun-god. Just as children are taken care of by the parents, women as a class should be taken care of by the father, husband or grown-up son. Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamarāja, who is appointed by the Lord to supervise the activities of sinful living creatures. The assistants or messengers of Yamarāja are likened here to vultures, and those who do not execute their respective duties in protecting their wards are compared to serpents. Vultures deal very seriously with serpents, and similarly the messengers will deal very seriously with neglectful guardians.

TEXT 11

ये ब्राह्मणान्मयि धिया क्षिपतोऽर्चयन्त-
स्तुष्यद्धृदः स्मितसुधोक्षितपद्मवक्त्राः।
वाण्यानुरागकलयाऽऽत्मजवद् गृणन्तः
सम्बोधयन्त्यहमिवाहमुपाहृतस्तैः ॥११॥

ye brāhmaṇān mayi dhiyā kṣipato 'rcayantas
tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ
vāṇyānurāga-kalayātmajavad gṛṇantaḥ
sambodhayanty aham ivāham upāhṛtas taiḥ

ye—which persons; *brāhmaṇān*—the *brāhmaṇas*; *mayi*—in Me; *dhiyā*—with intelligence; *kṣipataḥ*—uttering harsh words; *arcayantaḥ*—respecting; *tuṣyat*—gladdened; *hṛdaḥ*—hearts; *smita*—smiling; *sudhā*—nectar; *ukṣita*—wet; *padma*—lotuslike; *vaktrāḥ*—faces; *vāṇyā*—with words; *anurāga-kalayā*—loving; *ātmajavat*—like a son; *gṛṇantaḥ*—praising; *sambodhayanti*—pacify; *aham*—I; *iva*—as; *aham*—I; *upāhṛtaḥ*—being controlled; *taiḥ*—by them.

TRANSLATION

On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though they utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.

PURPORT

It has been observed in many instances in the Vedic scriptures that when the *brāhmaṇas* or Vaiṣṇavas curse someone in an angry mood, the person who is cursed does not take it upon himself to treat the *brāhmaṇas* or Vaiṣṇavas in the same way. There are many examples of this. For instance, the sons of Kuvera, when they were cursed by the great sage Nārada, did not seek revenge in the same harsh way, but submitted. Here also, when Jaya and Vijaya were cursed by the four Kumāras, they did not become harsh towards them; rather, they submitted. That should be the way of treating *brāhmaṇas* and Vaiṣṇavas. One may sometimes be faced with a grievous situation created by a *brāhmaṇa,* but instead of meeting him with a similar mood, one should try to pacify him with a smiling face and mild treatment. *Brāhmaṇas* and Vaiṣṇavas should be accepted as earthly representatives of Nārāyaṇa. Nowadays some foolish persons have manufactured the term *"daridra-nārāyaṇa,"* indicating that the poor man should be accepted as the representative of Nārāyaṇa. But in Vedic literature we do not find that poor men should be treated as representatives of Nārāyaṇa. Of course, "those who are unprotected" are mentioned here, but the definition of this phrase is clear from the *śāstras.* The poor man should not be unprotected, but the *brāhmaṇa* should especially be treated as the representative of Nārāyaṇa and should be worshiped like Him. It is specifically said that to pacify the *brāhmaṇas,* one's face should be lotuslike. A lotuslike face is exhibited when one is adorned with love and affection. In this respect, the example of the father's being angry at the son and the son's trying to pacify the father with smiling and sweet words is very appropriate.

TEXT 12

तन्मे स्वभर्तुरवसायमलक्षमाणौ
युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः ।
भूयो ममान्तिकमितां तदनुग्रहो मे
यत्कल्पतामचिरतो भृतयोर्विवासः ॥ १२ ॥

tan me sva-bhartur avasāyam alakṣamāṇau
yuṣmad-vyatikrama-gatiṁ pratipadya sadyaḥ
bhūyo mamāntikam itāṁ tad anugraho me
yat kalpatām acirato bhṛtayor vivāsaḥ

tat—therefore; *me*—My; *sva-bhartuḥ*—of their master; *avasāyam*—the intention; *alakṣamāṇau*—not knowing; *yuṣmat*—against you; *vyatikrama*—offense; *gatim*—result; *pratipadya*—reaping; *sadyaḥ*—immediately; *bhūyaḥ*—again; *mama antikam*—near Me; *itām*—obtain; *tat*—that; *anugrahaḥ*—a favor; *me*—to Me; *yat*—which; *kalpatām*—let it be arranged; *aciratah*—not long; *bhṛtayoḥ*—of these two servants; *vivāsaḥ*—exile.

TRANSLATION

These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

PURPORT

From this statement we can understand how anxious the Lord is to get his servitor back into Vaikuṇṭha. This incident, therefore, proves that those who have once entered a Vaikuṇṭha planet can never fall down. The case of Jaya and Vijaya is not a falldown; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikuṇṭha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen's offense and requested the sages to give them facilities to return to Vaikuṇṭha as soon as possible.

TEXT 13

ब्रह्मोवाच

अथ तस्योशतीं देवीमृषिकुल्यां सरस्वतीम् ।
नास्वाद्य मन्युदष्टानां तेषामात्माप्यतृप्यत ॥१३॥

brahmovāca
atha tasyośatīṁ devīm
ṛṣi-kulyāṁ sarasvatīm
nāsvādya manyu-daṣṭānāṁ
teṣām ātmāpy atṛpyata

brahmā—Lord Brahmā; *uvāca*—said; *atha*—now; *tasya*—of the Supreme Lord; *uśatīm*—lovely; *devīm*—shining; *ṛṣi-kulyām*—like a series of Vedic hymns; *sarasvatīm*—speech; *na*—not; *āsvādya*—hearing; *manyu*—anger; *daṣṭānām*—bitten; *teṣām*—of those sages; *ātmā*—the mind; *api*—even though; *atṛpyata*—satiated.

TRANSLATION

Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord's lovely and illuminating speech, which was like a series of Vedic hymns.

TEXT 14

सतीं व्यादाय शृण्वन्तो लघ्वीं गुर्वर्थगह्वराम् ।
विगाह्यागाधगम्भीरां न विदुस्तच्चिकीर्षितम् ॥१४॥

satīṁ vyādāya śṛṇvanto
laghvīṁ gurv-artha-gahvarām
vigāhyāgādha-gambhīrāṁ
na vidus tac-cikīrṣitam

satīm—excellent; *vyādāya*—with attentive aural reception; *śṛṇvantaḥ*—hearing; *laghvīm*—properly composed; *guru*—momentous; *artha*—import; *gahvarām*—difficult to understand; *vigāhya*—pondering; *agādha*—deep; *gambhīrām*—grave; *na*—not; *viduḥ*—understand; *tat*—of the Supreme Lord; *cikīrṣitam*—the intention.

TRANSLATION

The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

PURPORT

It should be understood that no one can surpass the Supreme Personality of Godhead's speaking. There is no difference between the Supreme Person and His speeches, for He stands on the absolute platform. The sages tried with wide open ears to understand the words from the lips of the Supreme Lord, but although His speech was very concise and meaningful, the sages

could not completely comprehend what He was saying. They could not even comprehend the purport of the speech or what the Supreme Lord wanted to do. Nor could they understand whether the Lord was angry or pleased with them.

TEXT 15

ते योगमाययाऽऽरब्धपारमेष्ठ्यमहोदयम् ।
प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः क्षुभितत्वचः॥१५॥

te yoga-māyayārabdha-
pārameṣṭhya-mahodayam
procuḥ prāñjalayo viprāḥ
prahṛṣṭāḥ kṣubhita-tvacaḥ

te—those; *yoga-māyayā*—through His internal potency; *ārabdha*—had been revealed; *pārameṣṭhya*—of the Supreme Personality of Godhead; *mahā-udayam*—multi-glories; *procuḥ*—spoke; *prāñjalayaḥ*—with folded hands; *viprāḥ*—the four *brāhmaṇas;* *prahṛṣṭāḥ*—extremely delighted; *kṣubhita-tvacaḥ*—hair standing on end.

TRANSLATION

The four brāhmaṇa sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multi-glories of the Supreme Personality through His internal potency, yogamāyā.

PURPORT

The sages were almost too puzzled to speak before the Supreme Personality of Godhead for the first time, and the hairs of their bodies stood erect due to their extreme joy. The highest opulence in the material world is called *pārameṣṭhya,* the opulence of Brahmā. But that material opulence of Brahmā, who lives on the topmost planet within this material world, cannot compare to the opulence of the Supreme Lord because the transcendental opulence in the spiritual world is caused by *yogamāyā,* whereas the opulence in the material world is caused by *mahāmāyā.*

TEXT 16

ऋषय ऊचुः

न वयं भगवन् विद्मस्तव देव चिकीर्षितम् ।
कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे ॥१६॥

ṛṣaya ūcuḥ
na vayaṁ bhagavan vidmas
tava deva cikīrṣitam
kṛto me 'nugrahaś ceti
yad adhyakṣaḥ prabhāṣase

ṛṣayaḥ—the sages; *ūcuḥ*—said; *na*—not; *vayam*—we; *bhagavan*—O Supreme Personality of Godhead; *vidmaḥ*—did know; *tava*—Your; *deva*—O Lord; *cikīrṣitam*—wish for us to do; *kṛtaḥ*—has been done; *me*—unto Me; *anugrahaḥ*—favor; *ca*—and; *iti*—thus; *yat*—which; *adhyakṣaḥ*—the supreme ruler; *prabhāṣase*—You say.

TRANSLATION

The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we have done something good for You.

PURPORT

The sages could understand that the Supreme Personality of Godhead, who is above everyone, was speaking as if He were in the wrong; therefore it was difficult for them to understand the words of the Lord. They could understand, however, that the Lord was speaking in such a humble way just to show them His all-merciful favor.

TEXT 17

ब्रह्मण्यस्य परं दैवं ब्राह्मणाः किल ते प्रभो ।
विप्राणां देवदेवानां भगवानात्मदैवतम् ॥१७॥

brahmaṇyasya paraṁ daivaṁ
brāhmaṇāḥ kila te prabho
viprāṇāṁ deva-devānāṁ
bhagavān ātma-daivatam

brahmaṇyasya—of the Supreme director of the brahminical culture; *param*—the highest; *daivam*—position; *brāhmaṇāḥ*—the *brāhmaṇas*; *kila*—for the teaching of others; *te*—Your; *prabho*—O Lord; *viprāṇām*—of the *brāhmaṇas*; *deva-devānām*—to be worshiped by the demigods; *bhagavān*—the Supreme Personality of Godhead; *ātma*—the self; *daivatam*—worshipable Deity.

TRANSLATION

O Lord, You are the supreme director of the brahminical culture. Your considering the brāhmaṇas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brāhmaṇas also.

PURPORT

In the *Brahma-saṁhitā* it is clearly stated that the Supreme Personality of Godhead is the cause of all causes. There are undoubtedly many demigods, the chiefs of whom are Brahmā and Śiva. Lord Viṣṇu is the Lord of Brahmā and Śiva, not to speak of the *brāhmaṇas* who are in this material world. As mentioned in *Bhagavad-gītā,* the Supreme Lord is very favorable towards all activities performed according to brahminical culture, or the qualities of control of the senses and mind, cleanliness, forbearance, faith in scripture, and practical and theoretical knowledge. The Lord is the Supersoul of everyone. In *Bhagavad-gītā* it is said that the Lord is the source of all emanations; thus He is also the source of Brahmā and Śiva.

TEXT 18

त्वत्तः सनातनो धर्मो रक्ष्यते तनुभिस्तव ।
धर्मस्य परमो गुह्यो निर्विकारो भवान्मतः ॥१८॥

tvattaḥ sanātano dharmo
rakṣyate tanubhis tava
dharmasya paramo guhyo
nirvikāro bhavān mataḥ

tvattaḥ—from You; *sanātanaḥ*—eternal; *dharmaḥ*—occupation; *rakṣyate*—is protected; *tanubhiḥ*—by multi-manifestations; *tava*—Your; *dharmasya*—of religious principles; *paramaḥ*—the supreme; *guhyaḥ*—objective; *nirvikāraḥ*—unchangeable; *bhavān*—You; *mataḥ*—in our opinion.

TRANSLATION

You are the source of the eternal occupation of all living entities, and by Your multi-manifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.

PURPORT

The statement in this verse *dharmasya paramo guhyo* refers to the most confidential part of all religious principles. This is confirmed in *Bhagavad-gītā.* The conclusion of Lord Kṛṣṇa in His advice to Arjuna is: "Give up all other religious engagement and just surrender unto Me." This is the most confidential knowledge in executing religious principles. In the *Bhāgavatam* also it is stated that if one does not become Kṛṣṇa conscious after very rigidly executing one's specified religious duties, all his labor in following so-called religious principles is simply a waste of time. Here also the sages confirm the statement that the Supreme Lord, not the demigods, is the ultimate goal of all religious principles. There are many foolish propagandists who say that worship of the demigods is also a way to reach the supreme goal, but in the authorized statements of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* this is not accepted. *Bhagavad-gītā* says that one who worships a particular demigod can reach the demigod's planet, but one who worships the Supreme Personality of Godhead can enter into Vaikuṇṭha. Some propagandists say that regardless of what one does he will ultimately reach the supreme abode of the Personality of Godhead, but this is not valid. The Lord is eternal, the Lord's servitor is eternal, and the Lord's abode is also eternal. They are all described here as *sanātana,* or eternal. The result of devotional service, therefore, is not temporary, as is the achievement of heavenly planets by worshiping the demigods. The sages wanted to stress that although the Lord, out of His causeless mercy, says that He worships the *brāhmaṇas* and Vaiṣṇavas, actually the Lord is worshipable not only by the *brāhmaṇas* and Vaiṣṇavas but also by the demigods.

TEXT 19

तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात् ।
योगिनः स भवान् किञ्चिदनुगृह्णेत यत्परैः ॥१९॥

taranti hy añjasā mṛtyuṁ
nivṛttā yad-anugrahāt
yoginaḥ sa bhavān kiṁ svid
anugṛhyeta yat paraiḥ

taranti—cross over; *hi*—because; *añjasā*—easily; *mṛtyum*—birth and death; *nivṛttāḥ*—ceasing all material desires; *yat*—Your; *anugrahāt*—by mercy; *yoginaḥ*—transcendentalists; *saḥ*—the Supreme Lord; *bhavān*—You; *kim svit*—never possible; *anugṛhyeta*—may be favored; *yat*—which; *paraiḥ*—by others.

TRANSLATION

Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

PURPORT

Unless one is favored by the Supreme Lord, one cannot cross over the ocean of the nescience of repeated birth and death. Here it is stated that *yogīs* or mystics cross beyond nescience by the mercy of the Supreme Personality of Godhead. There are many kinds of mystics, such as the *karma-yogī, jñāna-yogī, dhyāna-yogī* and *bhakti-yogī*. The *karmīs* particularly search after the favor of the demigods, the *jñānīs* want to become one with the Supreme Absolute Truth, and the *yogīs* are satisfied simply by partial vision of the Supreme Personality of Godhead, Paramātmā, and ultimately by oneness with Him. But the *bhaktas,* the devotees, want to associate with the Supreme Personality of Godhead eternally and serve Him. It has already been admitted that the Lord is eternal, and those who want the favor of the Supreme Lord perpetually are also eternal. Therefore "*yogīs*" here means devotees. By the mercy of the Lord, devotees can easily pass beyond the nescience of birth and death and attain the eternal abode of the Lord. The Lord is therefore not in need of another's favor because no one is equal to or greater than Him. Actually, everyone needs the favor of the Lord for successful understanding of his human mission.

TEXT 20

यं वै विभूतिरुपयात्यनुवेलमन्यै-
रर्थार्थिभिः स्वशिरसा धृतपादरेणुः ।

यन्यापिताङ्घ्रितुलसीनवदामधाम्नो
लोकं मधुव्रतपतेरिव कामयाना ॥२०॥

yaṁ vai vibhūtir upayāty anuvelam anyair
arthārthibhiḥ sva-śirasā dhṛta-pāda-reṇuḥ
dhanyārpitāṅghri-tulasī-nava-dāma-dhāmno
lokaṁ madhu-vrata-pater iva kāmayānā

yam—whom; *vai*—certainly; *vibhūtiḥ*—Lakṣmī, the Goddess of Fortune; *upayāti*—waits upon; *anuvelam*—occasionally; *anyaiḥ*—by others; *artha*—material facility; *arthibhiḥ*—by those who desire; *sva-śirasā*—on their own heads; *dhṛta*—accepting; *pāda*—of the feet; *reṇuḥ*—the dust; *dhanya*—by the devotees; *arpita*—offered; *aṅghri*—at Your feet; *tulasī*—of *tulasī* leaves; *nava*—fresh; *dāma*—on the garland; *dhāmnaḥ*—having a place; *lokam*—the place; *madhu-vrata-pateḥ*—of the king of the bees; *iva*—like; *kāmayānā*—is anxious to secure.

TRANSLATION

The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasī leaves offered at Your feet by some blessed devotee.

PURPORT

As previously described, *tulasī* has attained all superior qualities due to being placed at the lotus feet of the Lord. The comparison made here is very nice. As the king of bees hovers over the *tulasī* leaves offered to the lotus feet of the Lord, so Lakṣmī, the goddess who is sought after by the demigods, *brāhmaṇas*, Vaiṣṇavas and everyone else, always engages in rendering service to the lotus feet of the Lord. The conclusion is that no one can be the benefactor of the Lord; everyone is actually the servant of the servant of the Lord.

TEXT 21

यस्तां विविक्तचरितैरनुवर्तमानां
नात्याद्रियत्परमभागवतप्रसङ्गः ।
स त्वं द्विजानुपथपुण्यरजः पुनीतः
श्रीवत्सलक्ष्म किमगा भगभाजनस्त्वम् ॥२१॥

yas tāṁ vivikta-caritair anuvartamānāṁ
nātyādriyat parama-bhāgavata-prasaṅgaḥ
sa tvaṁ dvijānupatha-puṇya-rajaḥ punītaḥ
śrīvatsa-lakṣma kim agā bhaga-bhājanas tvam

yaḥ—who; *tām*—Lakṣmī; *vivikta*—completely pure; *caritaiḥ*—devotional services; *anuvartamānām*—serving; *na*—not; *atyādriyat*—attached; *parama*—the highest; *bhāgavata*—devotees; *prasaṅgaḥ*—attached; *saḥ*—the Supreme Lord; *tvam*—You; *dvija*—of the *brāhmaṇas*; *anupatha*—on the path; *puṇya*—sanctified; *rajaḥ*—dust; *punītaḥ*—purified; *śrīvatsa*—of Śrīvatsa; *lakṣma*—the mark; *kim*—what; *agāḥ*—You obtained; *bhaga*—all opulences or all good qualities; *bhājanaḥ*—the reservoir; *tvam*—You.

TRANSLATION

O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brāhmaṇas, and how can You be glorified or made fortunate by the marks of Śrīvatsa on Your chest?

PURPORT

It is said in the *Brahma-saṁhitā* that the Lord is always served by many hundreds of thousands of goddesses of fortune in His Vaikuṇṭha planet, yet because of His attitude of renunciation of all opulences, He is not attached to any one of them. The Lord has six opulences—unlimited wealth, unlimited fame, unlimited strength, unlimited beauty, unlimited knowledge and unlimited renunciation. All the demigods and other living entities worship Lakṣmī, the goddess of fortune, just to get her favor, yet the Lord is never attached to her because He can create an unlimited number of such goddesses for His transcendental service. The goddess of fortune, Lakṣmī, is sometimes envious of the *tulasī* leaves which are placed at the lotus feet of the Lord because they remain fixed there and do not move, whereas Lakṣmījī, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Lakṣmījī sometimes has to go to satisfy her numerous devotees, but *tulasī* leaves never forsake their position, and the Lord therefore appreciates the service of the *tulasī* more than the service of Lakṣmī. When the Lord says, therefore, that it is due to the causeless mercy of the *brāhmaṇas* that Lakṣmījī does not leave Him, we can understand that Lakṣmījī is attracted

by the opulence of the Lord, not by the *brāhmaṇas'* benedictions upon Him. The Lord is not dependent on anyone's mercy for His opulence; He is always self-sufficient. The Lord's statement that His opulence is due to the benediction of the *brāhmaṇas* and Vaiṣṇavas is only to teach others that they should offer respect to the *brāhmaṇas* and Vaiṣṇavas, the devotees of the Lord.

TEXT 22

धर्मस्य ते भगवतस्त्रियुग त्रिभिः स्वैः
पद्भिश्चराचरमिदं द्विजदेवतार्थम् ।
नूनं भृतं तदभिघाति रजस्तमश्च
सत्त्वेन नो वरदया तनुवा निरस्य ॥२२॥

dharmasya te bhagavatas tri-yuga tribhiḥ svaiḥ
padbhiś carācaram idaṁ dvija-devatārtham
nūnaṁ bhṛtaṁ tad-abhighāti rajas tamaś ca
sattvena no vara-dayā tanuvā nirasya

dharmasya—of the personification of all religion; *te*—of You; *bhagavataḥ*—of the Supreme Personality of Godhead; *tri-yuga*—You who are manifest in all three millenniums; *tribhiḥ*—by three; *svaiḥ*—Your own; *padbhiḥ*—feet; *cara-acaram*—animate and inanimate; *idam*—this universe; *dvija*—the twice-born; *devatā*—the demigods; *artham*—for the sake of; *nūnam*—however; *bhṛtam*—protected; *tat*—those feet; *abhighāti*—destroying; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *ca*—and; *sattvena*—of pure goodness; *naḥ*—unto us; *vara-dayā*—bestowing all blessings; *tanuvā*—by Your transcendental form; *nirasya*—driving away.

TRANSLATION

O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessing, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born.

PURPORT

The Lord is addressed in this verse as *tri-yuga,* or one who appears in three millenniums—namely the Satya, Dvāpara and Tretā *yugas.* He is not

mentioned as appearing in the fourth millennium, or Kali-yuga. It is described in Vedic literature that in Kali-yuga He comes as *channa-avatāra,* or an incarnation, but He does not appear as a manifest incarnation. In the other *yugas,* however, the Lord is a manifest incarnation, and therefore He is addressed as *tri-yuga,* or the Lord who appears in three *yugas.*

Śrīdhara Svāmī describes *triyuga* as follows: *yuga* means couple, and *tri* means three. The Lord is manifested as three couples by His six opulences or three couples of opulences. In that way He can be addressed as *triyuga.* The Lord is the personality of religious principles. In three millenniums religious principles are protected by three kinds of spiritual culture, namely austerity, cleanliness and mercy. The Lord is called *triyuga* in that way also. In the age of Kali these three requisites to spiritual culture are almost absent, but the Lord is so kind that in spite of Kali-yuga's being devoid of these three spiritual qualities, He comes and protects the people of this age in His covered incarnation as Lord Caitanya. Lord Caitanya is called covered because although He is Kṛṣṇa Himself, He presents Himself as a devotee of Kṛṣṇa, not directly. The devotees pray to Lord Caitanya, therefore, to eliminate their stock of passion and ignorance, the most conspicuous assets of this *yuga.* In the Kṛṣṇa consciousness movement one cleanses himself of the modes of passion and ignorance by chanting the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, as introduced by Lord Caitanya.

The four Kumāras were cognizant of their situation in the modes of passion and ignorance because, although in Vaikuṇṭha, they wanted to curse devotees of the Lord. Since they were conscious of their own weakness, they prayed to the Lord to remove their still existing passion and ignorance. The three transcendental qualifications, cleanliness, austerity and mercy, are the qualifications of the twice-born and the demigods. Those who are not situated in the quality of goodness cannot accept these three principles of spiritual culture. For the Kṛṣṇa consciousness movement, therefore, there are three sinful activities which are prohibited—namely illicit sex, intoxication, and eating food other than the *prasāda* offered to Kṛṣṇa. These three prohibitions are based on the principles of austerity, cleanliness and mercy. Devotees are merciful because they spare the poor animals, and they are clean because they are free of contamination from unwanted foodstuff and unwanted habits. Austerity is represented by restricted sex life. These principles, indicated by the prayers of the four Kumāras, should be followed by the devotees who are engaged in Kṛṣṇa consciousness.

TEXT 23

न त्वं द्विजोत्तमकुलं यदिहात्मगोपं
गोप्ता वृषः स्वर्हणेन ससूनृतेन ।
तर्ह्येव नङ्क्ष्यति शिवस्तव देव पन्था
लोकोऽग्रहीष्यदृषभस्य हि तत्प्रमाणम्॥२३॥

na tvaṁ dvijottama-kulaṁ yadi hātma-gopaṁ
goptā vṛṣaḥ svarhaṇena sa-sūnṛtena
tarhy eva naṅkṣyati śivas tava deva panthā
loko 'grahīṣyad ṛṣabhasya hi tat pramāṇam

na—not; *tvam*—You; *dvija*—of the twice-born; *uttama-kulam*—the highest class; *yadi*—if; *ha*—indeed; *ātma-gopam*—worthy to be protected by You; *goptā*—the protector; *vṛṣaḥ*—the best; *svarhaṇena*—by worship; *sa-sūnṛtena*—along with mild words; *tarhi*—then; *eva*—certainly; *naṅkṣyati*—will be lost; *śivaḥ*—auspicious; *tava*—Your; *deva*—O Lord; *panthāḥ*—the path; *lokaḥ*—the people in general; *agrahīṣyat*—would accept; *ṛṣabhasya*—of the best; *hi*—because; *tat*—that; *pramāṇam*—authority.

TRANSLATION

O Lord, You are the protector of the highest of the twice-born, and if You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.

PURPORT

In *Bhagavad-gītā* it is stated by the Lord Himself that the acts and character of great authorities are followed by people in general. Leaders of ideal character are therefore needed in society. Kṛṣṇa, the Supreme Personality of Godhead, appeared in this material world just to show the example of perfect authority, and people have to follow His path. The Vedic injunction is that one cannot understand the Absolute Truth simply by mental speculation or logical argument. One has to follow the authorities. *Mahājano yena gataḥ sa panthāḥ*. Great authorities should be followed; otherwise, if we simply depend on the scriptures, we are sometimes misled by rascals, or else we cannot understand or follow the different spiritual injunctions. The best path is to follow the authorities.

The four *brāhmaṇa* sages stated that Kṛṣṇa is naturally the protector of the cows and *brāhmaṇas: go-brāhmaṇa-hitāya ca.* When Kṛṣṇa was on this planet, He set a practical example. He was a cowherd boy, and He was very respectful to the *brāhmaṇas* and devotees.

It is also affirmed herein that the *brāhmaṇas* are the best of the twice-born. *Brāhmaṇas, kṣatriyas* and *vaiśyas* are all twice-born, but the *brāhmaṇas* are the best. When there is a fight between two persons, each of them protects the upper part of his body—the head, the arms and the belly. Similarly, for the actual advancement of human civilization, the best part of the social body, namely the *brāhmaṇas,* the *kṣatriyas* and *vaiśyas* (the intelligent class of men, the military class and the mercantile men) should be given special protection. Protection of the laborers should not be neglected, but special protection should be given to the upper orders. Of all classes of men, the *brāhmaṇas* and the Vaiṣṇavas should be given special protection. They should be worshiped. When their protection is performed, it is just like worshiping God. That is not exactly protection; it is a duty. One should worship the *brāhmaṇas* and Vaiṣṇavas by offering them all kinds of endowments and sweet words, and if one has no means to offer anything, he must at least use sweet words to pacify them. The Lord personally exhibited this behavior towards the Kumāras.

If this system is not introduced by the leaders, then human civilization will be lost. When there is no protection and special treatment for persons who are devotees of the Lord, who are highly intelligent in spiritual life, then the whole society is lost. The word *naṅkṣyati* indicates that such a civilization becomes spoiled and is annihilated. The kind of civilization recommended is called *deva-pathin;* which means the royal road of the demigods. Demigods are supposed to be fully fixed in devotional service or Kṛṣṇa consciousness; that is the auspicious path that should be protected. If the authorities or the leaders of society do not give special respect to the *brāhmaṇas* and Vaiṣṇavas and do not offer them not only sweet words but all facilities, then the path of progress will be lost to human civilization. The Lord personally wanted to teach this, and therefore He offered so much praise to the Kumāras.

TEXT 24

तच्चेऽनभीष्टमिव सत्त्वनिधेर्विधित्सोः
क्षेमं जनाय निजशक्तिभिरुद्धृतारेः ।
नैतावता व्यधिपतेर्बत विश्वभर्तु-
स्तेजः क्षतं त्ववनतस्य स ते विनोदः ॥२४॥

tat te 'nabhīṣṭam iva sattva-nidher vidhitsoḥ
kṣemaṁ janāya nija-śaktibhir uddhṛtāreḥ
naitāvatā tryadhipater bata viśva-bhartus
tejaḥ kṣataṁ tv avanatasya sa te vinodaḥ

tat—that destruction of the path of auspiciousness; *te*—by You; *anabhīṣṭam*—is not liked; *iva*—as; *sattva-nidheḥ*—the reservoir of all goodness; *vidhitsoḥ*—desiring to do; *kṣemam*—good; *janāya*—for the people in general; *nija-śaktibhiḥ*—by Your own potencies; *uddhṛta*—destroyed; *areḥ*—the opposite element; *na*—not; *etāvatā*—by this; *tryadhipateḥ*—of the proprietor of the three kinds of creations; *bata*—O Lord; *viśva-bhartuḥ*—the maintainer of the universe; *tejaḥ*—potency; *kṣatam*—reduced; *tu*—but; *avanatasya*—submissive; *saḥ*—that; *te*—Your; *vinodaḥ*—pleasure.

TRANSLATION

Dear Lord, You never want the auspicious path to be destroyed because You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.

PURPORT

Lord Kṛṣṇa was never reduced in His position by becoming a cowherd boy or by offering respect to Sudāma Brāhmaṇa or to His other devotees like Nanda Mahārāja, Vasudeva, Mahārāja Yudhiṣṭhira and the Pāṇḍavas' mother, Kuntī. Everyone knew that He was the Supreme Personality of Godhead, Kṛṣṇa, yet His behavior was exemplary. The Supreme Personality of Godhead is *sac-cid-ānanda-vigraha;* His form is completely spiritual, full of bliss and knowledge, and it is eternal. Because the living entities are His parts and parcels, originally they also belong to the same quality of eternal form as the Lord, but when they come in contact with *māyā,* the material potency, due to their forgetfulness their existential constitution is covered. We should try to understand the appearance of Lord Kṛṣṇa in this spirit, as the Kumāras pray to Him. He is eternally a cowherd boy at Vṛndāvana, He is eternally the leader of the Battle of Kurukṣetra, and He is eternally the opulent prince of Dvārakā and the lover of the damsels of Vṛndāvana; all His appearances are meaningful because they show His real characteristics to the conditioned souls who have forgotten their relationship with the Supreme Lord. He does

everything for their benefit. The force exhibited in the Battle of Kurukṣetra by the desire of Kṛṣṇa and through the agency of Arjuna was also necessary because when people become too irreligious, force is required. Nonviolence in this respect is rascaldom.

TEXT 25

यं वानयोर्दममधीश भवान् विधत्ते
वृत्तिं नु वा तदनुमन्महि निर्व्यलीकम्।
अस्मासु वा य उचितो ध्रियतां स दण्डो
येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण ॥२५॥

yaṁ vānayor damam adhīśa bhavān vidhatte
vṛttiṁ nu vā tad anumanmahi nirvyalīkam
asmāsu vā ya ucito dhriyatāṁ sa daṇḍo
ye 'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa

yam—which; *vā*—or; *anayoḥ*—of both of them; *damam*—punishment; *adhīśa*—O Lord; *bhavān*—Your Lordship; *vidhatte*—awards; *vṛttim*—better existence; *nu*—certainly; *vā*—or; *tat*—that; *anumanmahi*—we accept; *nirvyalīkam*—without duplicity; *asmāsu*—to us; *vā*—or; *yaḥ*—whichever; *ucitaḥ*—is proper; *dhriyatām*—may be awarded; *saḥ*—that; *daṇḍaḥ*—punishment; *ye*—who; *anāgasau*—sinless; *vayam*—we; *ayuṅkṣmahi*—allotted; *kilbiṣeṇa*—with a curse.

TRANSLATION

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.

PURPORT

The sages, the four Kumāras, now reject their cursing of the two doorkeepers, Jaya and Vijaya, because they are now conscious that persons who engage in the service of the Lord cannot be at fault at any stage. It is said that anyone who has implicit faith in the service of the Lord, or who actually engages in transcendental loving service, has all the good qualities of the demigods. Therefore, a devotee cannot be at fault. If sometimes it is found that he is in error by accident or by some temporary arrangement, that should not be taken very seriously. The cursing of Jaya and Vijaya is

here repented. Now the Kumāras are thinking in terms of their position in the modes of passion and ignorance, and they are prepared to accept any kind of punishment from the Lord. In general, when dealing with devotees, we should not try to find faults. In *Bhagavad-gītā* also it is confirmed that the devotee who faithfully serves the Supreme Lord, even if found to commit a gross mistake, should be considered a *sādhu* or saintly person. Due to former habits he may commit some wrong, but because he is engaged in the service of the Lord, that wrong should not be taken very seriously.

TEXT 26

श्रीभगवानुवाच

एतौ सुरेतरगतिं प्रतिपद्य सद्यः
संरम्भसम्भृतसमाध्यनुबद्धयोगौ ।
भूयः सकाशमुपयास्यत आशु यो वः
शापो मयैव निमितस्तदवेत विप्राः ॥२६॥

śrī bhagavān uvāca
etau suretara-gatiṁ pratipadya sadyaḥ
saṁrambha-sambhṛta-samādhy-anubaddha-yogau
bhūyaḥ sakāśam upayāsyata āśu yo vaḥ
śāpo mayaiva nimitas tad aveta viprāḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead replied; *etau*—these two doorkeepers; *sura-itara*—demoniac; *gatim*—the womb; *pratipadya*—obtaining; *sadyaḥ*—quickly; *saṁrambha*—by anger; *sambhṛta*—intensified; *samādhi*—concentration of mind; *anubaddha*—firmly; *yogau*—united with Me; *bhūyaḥ*—again; *sakāśam*—to My presence; *upayāsyataḥ*—shall return; *āśu*—shortly; *yaḥ*—which; *vaḥ*—of you; *śāpaḥ*—curse; *mayā*—by Me; *eva*—alone; *nimitaḥ*—ordained; *tat*—that; *aveta*—know; *viprāḥ*— O *brāhmaṇas.*

TRANSLATION

The Lord replied: O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.

PURPORT

The Lord stated that the punishment inflicted by the sages upon the doorkeepers Jaya and Vijaya was conceived by the Lord Himself. Without the Lord's sanction, nothing can happen. It is to be understood that there was a plan in the cursing of the Lord's devotees in Vaikuṇṭha, and His plan is explained by many stalwart authorities. The Lord sometimes desires to fight. The fighting spirit also exists in the Supreme Lord, otherwise how could fighting be manifested at all? Because the Lord is the source of everything, anger and fighting are also inherent in His personality. When He desires to fight with someone, He has to find an enemy, but in the Vaikuṇṭha world there is no enemy because everyone is engaged fully in His service. Therefore He sometimes comes to the material world as an incarnation in order to manifest His fighting spirit.

In *Bhagavad-gītā* also it is said that the Lord appears just to give protection to the devotees and to annihilate the nondevotees (Bg. 4.8). The nondevotees are found in the material world, not in the spiritual world; therefore, when the Lord wants to fight, He has to come to this world. But who will fight with the Supreme Lord? No one is able to fight with Him! Therefore, because the Lord's pastimes in the material world are always performed with His associates, not with others, He has to find some devotee who will play the part of an enemy. In *Bhagavad-gītā* the Lord says to Arjuna, "My dear Arjuna, both you and I appeared many, many times in this material world, but you have forgotten, whereas I remember." Thus Jaya and Vijaya were selected by the Lord to fight with Him in the material world, and that was the reason the sages came to see Him and accidentally the doorkeepers were cursed. It was the Lord's desire to send them to the material world, not perpetually, but for some time. Therefore, just as, on a theatrical stage, someone takes the part of enemy to the proprietor of the stage although the play is for a short time and there is no permanent enmity between the servant and the proprietor, similarly the *sura-janas* (devotees) were cursed by the sages to go to the *asura-jana* or atheistic families. That a devotee should come into an atheistic family is surprising, but it is simply a show. After finishing their mock fighting, both the devotee and the Lord are again associated in the spiritual planets. That is very explicitly explained here. The conclusion is that no one falls from the spiritual world or Vaikuṇṭha planet, for it is the eternal abode. But sometimes, as the Lord desires, devotees come into this material world as preachers or as atheists. In each case we must understand that there is a plan of the Lord. Lord Buddha, for example, is an

incarnation, yet he preached atheism: "There is no God." But actually there was a plan behind this, as explained in the *Bhāgavatam.*

TEXT 27

ब्रह्मोवाच

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम् ।
वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयंप्रभम् ॥२७॥

brahmovāca
atha te munayo dṛṣṭvā
nayanānanda-bhājanam
vaikuṇṭhaṁ tad-adhiṣṭhānaṁ
vikuṇṭhaṁ ca svayaṁ-prabham

brahmā uvāca—Lord Brahmā said; *atha*—now; *te*—those; *munayaḥ*—sages; *dṛṣṭvā*—after seeing; *nayana*—of the eyes; *ānanda*—pleasure; *bhājanam*—producing; *vaikuṇṭham*—the Vaikuṇṭha planet; *tat*—of Him; *adhiṣṭhānam*—the abode; *vikuṇṭham*—the Supreme Personality of Godhead; *ca*—and; *svayam-prabham*—self-illuminating.

TRANSLATION

Lord Brahmā said: After seeing the Lord of Vaikuṇṭha, the Supreme Personality of Godhead, in the self-illuminated Vaikuṇṭha planet, the sages left that transcendental abode.

PURPORT

The transcendental abode of the Supreme Personality of Godhead, as stated in *Bhagavad-gītā* and confirmed in this verse, is self-illuminated. In *Bhagavad-gītā* it is said that in the spiritual world there is no need of sun, moon or electricity. This indicates that all the planets there are self-illuminated, self-sufficient and independent; everything there is complete. Lord Kṛṣṇa says that once one goes to that Vaikuṇṭha planet, he never returns. The inhabitants of Vaikuṇṭha never return to the material world, but the incident of Jaya and Vijaya was a different case. They came to the material world for some time, and then again they returned to Vaikuṇṭha.

TEXT 28

भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च ।
प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ॥२८॥

bhagavantaṁ parikramya
praṇipatyānumānya ca
pratijagmuḥ pramuditāḥ
śaṁsanto vaiṣṇavīṁ śriyam

bhagavantam—the Supreme Personality of Godhead; *parikramya*—after circumambulating; *praṇipatya*—after offering obeisances; *anumānya*—after learning; *ca*—and; *pratijagmuḥ*—returned; *pramuditāḥ*—extremely delighted; *śaṁsantaḥ*—glorifying; *vaiṣṇavīm*—of the Vaiṣṇavas; *śriyam*—opulence.

TRANSLATION

The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaiṣṇava.

PURPORT

It is still a respectful practice to circumambulate the Lord in Hindu temples. Especially in Vaiṣṇava temples there is an arrangement for people to offer respects to the Deity and circumambulate the temple at least three times.

TEXT 29

भगवाननुगावाह यातं मा भैष्टमस्तु शम् ।
ब्रह्मतेजः समर्थोऽपि हन्तुं नेच्छे मतं तु मे ॥२९॥

bhagavān anugāv āha
yātaṁ mā bhaiṣṭam astu śam
brahma-tejaḥ samartho 'pi
hantuṁ necche mataṁ tu me

bhagavān—the Supreme Personality of Godhead; *anugau*—to His two attendants; *āha*—said; *yātam*—depart from this place; *mā*—let there not be; *bhaiṣṭam*—fear; *astu*—let there be; *śam*—happiness; *brahma*—of a *brāhmaṇa;* *tejaḥ*—the curse; *samarthaḥ*—being able; *api*—even; *hantum*—to nullify; *na icche*—do not desire; *matam*—approved; *tu*—on the contrary; *me*—by Me.

TRANSLATION

The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval.

PURPORT

As explained in connection with Text 26, all the incidents that took place had the approval of the Lord. Ordinarily, there is no possibility that the four sages could be so angry with the doorkeepers, nor could the Supreme Lord neglect His two doorkeepers, nor can one come back from Vaikuṇṭha after once taking birth there. All these incidents, therefore, were designed by the Lord Himself for the sake of His pastimes in the material world. Thus He plainly says that it was done with His approval. Otherwise, it would have been impossible for inhabitants of Vaikuṇṭha to come back to this material world simply because of a brahminical curse. The Lord especially blesses the so-called culprits: "All glories unto you." A devotee, once accepted by the Lord, can never fall down. That is the conclusion of this incident.

TEXT 30

एतत्पुरैव निर्दिष्टं रमया क्रुद्धया यदा ।
पुरापवारिता द्वारि विशन्ती मय्युपारते ॥३०॥

etat puraiva nirdiṣṭaṁ
ramayā kruddhayā yadā
purāpavāritā dvāri
viśantī mayy upārate

etat—this departure; *purā*—formerly; *eva*—certainly; *nirdiṣṭam*—foretold; *ramayā*—by Lakṣmī; *kruddhayā*—furious; *yadā*—when; *purā*—previously; *apavāritā*—prevented; *dvāri*—at the gate; *viśantī*—entering; *mayi*—as I; *upārate*—was resting.

TRANSLATION

This departure from Vaikuṇṭha was foretold by Lakṣmī, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.

TEXT 31

मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् ।
प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ॥३१॥

mayi saṁrambha-yogena
nistīrya brahma-helanam
pratyeṣyataṁ nikāśaṁ me
kālenālpīyasā punaḥ

mayi—unto Me; *saṁrambha-yogena*—by practice of mystic *yoga* in anger; *nistīrya*—being liberated from; *brahma-helanam*—the result of disobedience to the *brāhmaṇas; pratyeṣyatam*—will come back; *nikāśam*—near; *me*—Me; *kālena*—in due course of time; *alpīyasā*—very short; *punaḥ*—again.

TRANSLATION

The Lord assured the two Vaikuṇṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.

PURPORT

The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of *bhakti-yoga* in anger they would be delivered from the curses of the *brāhmaṇas*. Śrīla Madhva Muni remarks in this connection that by practicing *bhakti-yoga* one can become free from all sinful reactions. Even a *brahma-śāpa,* or curse by a *brāhmaṇa,* which cannot be overcome by any other means, can be overcome by *bhakti-yoga.*

One can practice *bhakti-yoga* in many *rasas.* There are twelve *rasas,* five primary and seven secondary. The five primary *rasas* constitute direct *bhakti-yoga,* but although the seven secondary *rasas* are indirect, they are also counted within *bhakti-yoga* if they are used in the service of the Lord. In other words, *bhakti-yoga* is all-inclusive. If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in *bhakti-yoga,* as described in *Śrīmad-Bhāgavatam* (10.29.15): *kāmaṁ krodhaṁ bhayam.* The *gopīs* were attracted to Kṛṣṇa by *bhakti-yoga* in a relationship of lusty desire *(kāma).* Similarly, Kaṁsa was attached to *bhakti-yoga* by dint of fear of his death. Thus *bhakti-yoga* is so powerful that even becoming an enemy of the Lord and always thinking of Him can deliver one very quickly. It is said, *viṣṇu-bhakto bhaved daiva āsuras tad-*

viparayāt: "Devotees of Lord Viṣṇu are called demigods, whereas nondevotees are called *asuras.*" But *bhakti-yoga* is so powerful that both demigods and *asuras* can derive its benefits if they always think of the Personality of Godhead. The basic principle of *bhakti-yoga* is to think of the Supreme Lord always. The Lord says in *Bhagavad-gītā, man-manā bhava mad-bhaktaḥ:* "Always think of Me." (Bg. 18.65) It doesn't matter in which way one thinks; the very thought of the Personality of Godhead is the basic principle of *bhakti-yoga.*

In the material planets there are different grades of sinful activities, of which disrespecting a *brāhmaṇa* or a Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities. Kṛṣṇa consciousness is the highest form of thought. Lord Viṣṇu is thought of in this age by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. From the statements of the *Bhāgavatam* it appears that if one thinks of Kṛṣṇa, even as an enemy, that particular qualification—*thinking of Viṣṇu or Kṛṣṇa*—cleanses one of all sins.

TEXT 32

द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् ।
सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्ण्यमाविशत् ॥३२॥

dvāḥsthāv ādiśya bhagavān
vimāna-śreṇi-bhūṣaṇam
sarvātiśayayā lakṣmyā
juṣṭaṁ svaṁ dhiṣṇyam āviśat

dvāḥ-sthau—to the doorkeepers; *ādiśya*—just directing them; *bhagavān*—the Supreme Personality of Godhead; *vimāna-śreṇi-bhūṣaṇam*—always decorated with first-class airplanes; *sarva-atiśayayā*—in every respect extensively opulent; *lakṣmyā*—opulences; *juṣṭam*—bedecked with; *svam*—His own; *dhiṣṇyam*—abode; *āviśat*—went back.

TRANSLATION

After thus speaking at the door of Vaikuṇṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.

PURPORT

It is clear from this verse that all the incidents took place at the entrance of Vaikuṇṭhaloka. In other words, the sages were not actually within Vaikuṇṭhaloka, but were at the gate. It could be asked, "How could they return to the material world again if they entered Vaikuṇṭhaloka?" But factually they did not enter, and therefore they returned. There are many similar incidents where great *yogīs* and *brāhmaṇas,* by dint of their *yoga* practice, have gone from this material world to Vaikuṇṭhaloka—but they were not meant to stay there. They came back again. It is also confirmed here that the Lord was surrounded by many Vaikuṇṭha airplanes. Vaikuṇṭhaloka is described here as having splendid opulence, far surpassing the splendor of this material world.

All other living creatures, including the demigods, are born of Brahmā, and Brahmā is born of Lord Viṣṇu. Kṛṣṇa states in *Bhagavad-gītā,* in the Tenth Chapter, *ahaṁ sarvasya prabhavaḥ:* Lord Viṣṇu is the origin of all manifestations in the material world. Those who know that Lord Viṣṇu is the origin of everything, who are conversant with the process of creation and who understand that Viṣṇu or Kṛṣṇa is the most worshipable object of all living entities, engage themselves in Viṣṇu worship as Vaiṣṇavas. The Vedic hymns also confirm this: *oṁ tad viṣṇoḥ paramaṁ padam.* The goal of life is to understand Viṣṇu. The *Bhāgavatam* also confirms this elsewhere. Foolish people, not knowing that Viṣṇu is the supreme worshipable object, create so many worshipable objects in this material world, and therefore they fall down.

TEXT 33

तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः ।
हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ ॥३३॥

tau tu gīrvāṇa-ṛṣabhau
dustarād dhari-lokataḥ
hata-śriyau brahma-śāpād
abhūtāṁ vigata-smayau

tau—those two gatekeepers; *tu*—but; *gīrvāṇa-ṛṣabhau*—the best of the demigods; *dustarāt*—unable to be avoided; *hari-lokataḥ*—from Vaikuṇṭha, the abode of Lord Hari; *hata-śriyau*—diminished in beauty and luster; *brahma-śāpāt*—from the curse of a *brāhmaṇa; abhūtāṁ*—became; *vigata-smayau*—morose.

TRANSLATION

But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṇṭha, the abode of the Supreme Lord.

TEXT 34

तदा विकुण्ठधिषणात्तयोर्निपतमानयोः ।
हाहाकारो महानासीद्विमानाग्र्येषु पुत्रकाः ॥३४॥

tadā vikuṇṭha-dhiṣaṇāt
tayor nipatamānayoḥ
hāhā-kāro mahān āsīd
vimānāgryeṣu putrakāḥ

tadā—then; *vikuṇṭha*—of the Supreme Lord; *dhiṣaṇāt*—from the abode; *tayoḥ*—as both of them; *nipatamānayoḥ*—were falling; *hāhā-kāraḥ*—roaring in disappointment; *mahān*—great; *āsīt*—occurred; *vimāna-agryeṣu*—in the best of airplanes; *putrakāḥ*—O demigods.

TRANSLATION

Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

TEXT 35

तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः ।
दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ॥३५॥

tāv eva hy adhunā prāptau
pārṣada-pravarau hareḥ
diter jaṭhara-nirviṣṭaṁ
kāśyapaṁ teja ulbaṇam

tau—those two doorkeepers; *eva*—certainly; *hi*—addressed; *adhunā*—now; *prāptau*—having gotten; *pārṣada-pravarau*—important associates; *hareḥ*—of the Supreme Personality of Godhead; *diteḥ*—of Diti; *jaṭhara*—womb; *nirviṣṭam*—entering; *kāśyapam*—of Kaśyapa Muni; *tejaḥ*—semina; *ulbaṇam*—very strong.

TRANSLATION

Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semina of Kaśyapa Muni having covered them.

PURPORT

Here is clear proof of how a living entity coming originally from Vaikuṇṭhaloka is encaged in material elements. The living entity takes shelter within the semina of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of body. In this connection it is to be remembered that the mind of Kaśyapa Muni was not in order when he conceived the two sons, Hiraṇyākṣa and Hiraṇyakaśipu. Therefore the semina he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and devotional. For this purpose the *Garbhādhāna-saṁskāra* is recommended in the Vedic scriptures. If the mind of the father is not sober, the semina discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiraṇyākṣa and Hiraṇyakaśipu. The conditions of conception are to be carefully studied. This is a very great science.

TEXT 36

तयोरसुरयोरद्य तेजसा यमयोर्हि वः ।
आक्षिप्तं तेज एतर्हि भगवांस्तद्विधित्सति ॥३६॥

tayor asurayor adya
tejasā yamayor hi vaḥ
ākṣiptaṁ teja etarhi
bhagavāṁs tad vidhitsati

tayoḥ—of them; *asurayoḥ*—of the two *asuras; adya*—today; *tejasā*—by the prowess; *yamayoḥ*—of the twins; *hi*—certainly; *vaḥ*—of all you demigods; *ākṣiptam*—agitated; *tejaḥ*—power; *etarhi*—thus certainly; *bhagavān*—the Supreme Personality of Godhead; *tat*—that; *vidhitsati*—desires to do.

TRANSLATION

It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.

PURPORT

Although Hiraṇyakaśipu and Hiraṇyākṣa, formerly Jaya and Vijaya, became *asuras,* the demigods of this material world could not control them, and therefore Lord Brahmā said that neither he nor all the demigods could counteract the disturbance they created. They came within the material world by the order of the Supreme Personality of Godhead, and He alone could counteract such disturbances. In other words, although Jaya and Vijaya assumed the bodies of *asuras,* they remained more powerful than anyone, thus proving that the Supreme Personality of Godhead desired to fight because the fighting spirit is also within Him. He is the original in everything, but when He desires to fight He must fight with a devotee. Therefore by His desire only were Jaya and Vijaya cursed by the Kumāras. The Lord ordered the gatekeepers to go down to the material world to become His enemies so that He could fight with them and His fighting desires would be satisfied by the service of His personal devotees.

Brahmā showed the demigods that the situation created by the darkness, for which they were disturbed, was the desire of the Supreme Lord. He wanted to show that even though these two attendants were coming in the forms of demons, they were very powerful, greater than the demigods, who could not control them. No one can surpass the acts of the Supreme Lord. The demigods were also advised not to try to counteract this incident because it was ordered by the Lord. Similarly, anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances.

TEXT 37

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो
योगेश्वरैरपि दुरत्ययययोगमायः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीश-
स्तत्रास्मदीयविमृशेन कियानिहार्थः ॥३७॥

viśvasya yaḥ sthiti-layodbhava-hetur ādyo
yogeśvarair api duratyaya-yogamāyaḥ
kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas
tatrāsmadīya-vimṛśena kiyān ihārthaḥ

viśvasya—of the universe; *yaḥ*—who; *sthiti*—maintenance; *laya*—destruction; *udbhava*—creation; *hetuḥ*—the cause; *ādyaḥ*—most ancient person;

yoga-īśvaraiḥ—by the masters of *yoga*; *api*—even; *duratyaya*—cannot be easily understood; *yoga-māyaḥ*—His *yoga-māyā* potency; *kṣemam*—good; *vidhāsyati*—will do; *saḥ*—He; *naḥ*—of us; *bhagavān*—the Supreme Personality of Godhead; *tri-adhīśaḥ*—the controller of the three modes of material nature; *tatra*—there; *asmadīya*—by our; *vimṛśena*—deliberation; *kiyān*—what; *iha*—on this subject; *arthaḥ*—purpose.

TRANSLATION

My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yoga-māyā, cannot be easily understood even by the masters of yoga, and that most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

PURPORT

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to his calculation. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridāsa Ṭhākura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridāsa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlāda Mahārāja was put through so many tribulations. The Pāṇḍavas, who were direct friends of Kṛṣṇa, lost their kingdom; their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The *Bhāgavatam's* conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuṇṭha planets. Lord Brahmā assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahmā knew this because he was a great devotee; it was possible for him to understand the plan of the Lord.

Thus end the Bhaktivedanta purports of the Third Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages."*

Śrīmad Bhāgavatam

Third Canto
Part Three

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Śrīmad Bhāgavatam

Third Canto – Part Three

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
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Śrīmad-Bhāgavatam

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(continued on back flap)

Front cover: Lord Kapila, the Supreme Personality of Godhead, explains the purpose of his incarnation to his father, Kardama Muni.
Back cover: Lord Viṣṇu descends on His eagle carrier, Garuḍa, to offer benediction to the great sage Kardama Muni.

(continued from front flap)

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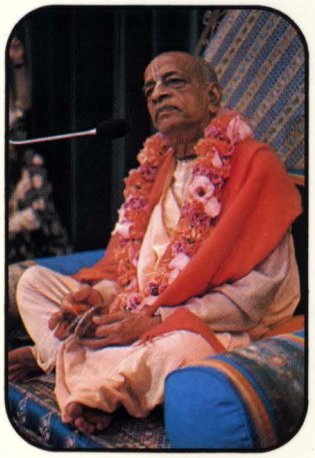

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Plate 1 The demon and the Lord struck each other with their huge maces, each enraged and seeking his own victory. *(p. 715)*

Plate 2 On the order of the Supreme Lord, Brahmā cast off his impure body. *(p. 779)*

Plate 3 The Lord appeared before Kardama Muni with His lotus feet placed on the shoulders of Garuḍa. *(p. 810)*

Plate 4 The sage Kardama instantly produced an aerial mansion by his yogic power. *(p. 915)*

Plate 5 The girls very respectfully bathed Devahūti with valuable oils and ointments. *(p. 925)*

Plate 6 After speaking to Kardama Muni and Devahūti, Lord Brahmā left for his abode. *(p. 970)*

Plate 7 "O Muni, because I told you before that I would become your son, I have descended to fulfill this truth." *(p. 984)*

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्वराशेः
सांसिद्ध्यमक्ष्णोस्तव दर्शनान्नः ।
यद्दर्शनं जन्मभिरीड्य सद्भि-
राशासते योगिनो रूढयोगाः ॥१३॥

ṛṣir uvāca
juṣṭaṁ batādyākhila-sattva-rāśeḥ
sāṁsiddhyam akṣṇos tava darśanān naḥ
yad-darśanaṁ janmabhir īḍya sadbhir
āśāsate yogino rūḍha-yogāḥ (p. 813)

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CHAPTER SEVENTEEN

Victory of Hiraṇyākṣa Over All the Directions of the Universe

TEXT 1

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्झिताः ।
ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥ १ ॥

maitreya uvāca
niśamyātma-bhuvā gītaṁ
kāraṇaṁ śaṅkayojjhitāḥ
tataḥ sarve nyavartanta
tridivāya divaukasaḥ

maitreyaḥ—the sage Maitreya; *uvāca*—said; *niśamya*—upon hearing; *ātma-bhuvā*—by Brahmā; *gītam*—explanation; *kāraṇam*—the cause; *śaṅkayā*—from fear; *ujjhitāḥ*—freed; *tataḥ*—then; *sarve*—all; *nyavartanta*—returned; *tridivāya*—to the heavenly planets; *diva-okasaḥ*—the demigods (who inhabit the higher planets).

TRANSLATION

Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

PURPORT

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahmā. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material

existence are eating, sleeping, fearing and mating. The fear element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kurukṣetra, but he approached the authority, Kṛṣṇa, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahmā for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

TEXT 2

दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी ।
पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥ २ ॥

ditis tu bhartur ādeśād
apatya-pariśaṅkinī
pūrṇe varṣaśate sādhvī
putrau prasuṣuve yamau

ditiḥ—Diti; *tu*—but; *bhartuḥ*—of her husband; *ādeśāt*—by the order; *apatya*—from her children; *pariśaṅkinī*—being apprehensive of trouble; *pūrṇe*—full; *varṣa-śate*—after one hundred years; *sādhvī*—the virtuous lady; *putrau*—two sons; *prasuṣuve*—begot; *yamau*—twins.

TRANSLATION

The virtuous lady, Diti, had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

TEXT 3

उत्पाता बहवस्तत्र निपेतुर्जायमानयोः ।
दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥ ३ ॥

utpātā bahavas tatra
nipetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyoru-bhayāvahāḥ

utpātāḥ—natural disturbances; *bahavaḥ*—many; *tatra*—there; *nipetuḥ*—occurred; *jāyamānayoḥ*—on their birth; *divi*—in the heavenly planets; *bhuvi*—on the earth; *antarikṣe*—in outer space; *ca*—and; *lokasya*—to the world; *uru*—greatly; *bhaya-āvahāḥ*—causing fear.

TRANSLATION

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः ।
सोल्काश्चाशनयः पेतुः केतवश्चार्तिहेतवः ॥ ४ ॥

sahācalā bhuvaś celur
diśaḥ sarvāḥ prajajvaluḥ
solkāś cāśanayaḥ petuḥ
ketavaś cārti-hetavaḥ

saha—along with; *acalāḥ*—the mountains; *bhuvaḥ*—of the earth; *celuḥ*—shook; *diśaḥ*—directions; *sarvāḥ*—all; *prajajvaluḥ*—blazed like fire; *sa*—with; *ulkāḥ*—meteors; *ca*—and; *aśanayaḥ*—thunderbolts; *petuḥ*—fell; *ketavaḥ*—comets; *ca*—and; *ārti-hetavaḥ*—the cause of all inauspiciousness.

TRANSLATION

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

PURPORT

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also

increasing. There is no doubt about this, as we can understand from the statements of the *Bhāgavatam*.

TEXT 5

ववौ वायुः सुदुःस्पर्शः फूत्कारानीरयन्मुहुः ।
उन्मूलयन्नगपतीन्वात्यानीको रजोध्वजः ॥ ५ ॥

vavau vāyuḥ suduḥsparśaḥ
phūtkārān īrayan muhuḥ
unmūlayan naga-patīn
vātyānīko rajodhvajaḥ

vavau—blew; *vāyuḥ*—the winds; *suduḥsparśaḥ*—unpleasant to touch; *phūt-kārān*—hissing sounds; *īrayan*—giving out; *muhuḥ*—again and again; *unmūlayan*—uprooting; *naga-patīn*—gigantic trees; *vātyā*—cyclonic air; *anīkaḥ*—armies; *rajas*—dust; *dhvajaḥ*—ensigns.

TRANSLATION

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

PURPORT

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is no sufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden sinful activity.

TEXT 6

उद्वसत्तडिदम्भोदघटया नष्टभागणे ।
व्योम्नि प्रविष्टतमसा न स्म व्याद्दृश्यते पदम् ॥ ६ ॥

uddhasat-taḍid-ambhoda-
ghaṭayā naṣṭa-bhāgaṇe
vyomni praviṣṭa-tamasā
na sma vyādṛśyate padam

uddhasat—laughing loudly; *taḍit*—lightning; *ambhoda*—of clouds; *ghaṭayā*—by masses; *naṣṭa*—lost; *bhāgaṇe*—the luminaries; *vyomni*—in the sky; *praviṣṭa*—enveloped; *tamasā*—by darkness; *na*—not; *sma vyādṛśyate*—could be seen; *padam*—any place.

TRANSLATION

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

TEXT 7

चुक्रोश विमना वार्धिरुदूर्मिः क्षुमितोदरः ।
सोदपानाश्च सरितश्चुक्षुभुः शुष्कपङ्कजाः ॥ ७ ॥

cukrośa vimanā vārdhir
udūrmiḥ kṣubhitodaraḥ
sodapānāś ca saritaś
cukṣubhuḥ śuṣka-paṅkajāḥ

cukrośa—wailed aloud; *vimanāḥ*—stricken with sorrow; *vārdhiḥ*—the ocean; *udūrmiḥ*—high waves; *kṣubhita*—agitated; *udaraḥ*—the creatures inside; *sa-udapānāḥ*—with the drinking water of the lakes and the wells; *ca*—and; *saritaḥ*—the rivers; *cukṣubhuḥ*—were agitated; *śuṣka*—withered; *paṅkajāḥ*—lotus flowers.

TRANSLATION

The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

मुहुः परिधयोऽभूवन् सराह्वोः शशिसूर्ययोः ।
निर्घाता रथनिर्ह्रादा विवरेभ्यः प्रजज्ञिरे ॥ ८ ॥

muhuḥ paridhayo 'bhūvan
sarāhvoḥ śaśi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajajñire

muhuḥ—again and again; *paridhayaḥ*—misty halos; *abhūvan*—appeared; *sa-rāhvoḥ*—during eclipses; *śaśi*—of the moon; *sūryayoḥ*—of the sun; *nirghātāḥ*—claps of thunder; *ratha-nirhrādāḥ*—sounds like those of rattling chariots; *vivarebhyaḥ*—from the mountain caves; *prajajñire*—were produced.

TRANSLATION

Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like that of rattling chariots emerged from the mountain caves.

TEXT 9

अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम् ।
सृगालोलूकटङ्कारैः प्रणेदुरशिवं शिवाः ॥ ९ ॥

antar grāmeṣu mukhato
vamantyo vahnim ulbaṇam
sṛgālolūka-ṭaṅkāraiḥ
praṇedur aśivaṁ śivāḥ

antar—in the interior; *grāmeṣu*—in the villages; *mukhataḥ*—from their mouths; *vamantyaḥ*—vomiting; *vahnim*—fire; *ulbaṇam*—fearful; *sṛgāla*—jackals; *ulūka*—owls; *ṭaṅkāraiḥ*—with their cries; *praṇeduḥ*—created their respective vibrations; *aśivam*—portentously; *śivāḥ*—the she-jackals.

TRANSLATION

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

TEXT 10

सङ्गीतवद्रोदनवदुन्नमय्य शिरोधराम् ।
व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः ॥१०॥

saṅgītavad rodanavad
unnamayya śirodharām
vyamuñcan vividhā vāco
grāma-siṁhās tatas tataḥ

saṅgītavat—like singing; *rodanavat*—like wailing; *unnamayya*—raising up; *śiras-dharām*—the neck; *vyamuñcan*—uttered; *vividhāḥ*—various; *vācaḥ*—cries; *grāma-siṁhāḥ*—the dogs; *tataḥ tataḥ*—here and there.

TRANSLATION

Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

TEXT 11

खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् ।
खार्काररभसा मत्ताः पर्यधावन् वरूथशः ॥११॥

kharāś ca karkaśaiḥ kṣattaḥ
khurair ghnanto dharā-talam
khārkāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

kharāḥ—asses; *ca*—and; *karkaśaiḥ*—hard; *kṣattaḥ*—O Vidura; *khuraiḥ*—with their hoofs; *ghnantaḥ*—striking; *dharā-talam*—the surface of the earth; *khār-kāra*—braying; *rabhasāḥ*—wildly engaged in; *mattāḥ*—mad; *paryadhāvan*—ran hither and thither; *varūthaśaḥ*—in herds.

TRANSLATION

O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hoofs and wildly braying.

PURPORT

Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.

TEXT 12

रुदन्तो रासभत्रस्ता नीडादुदपतन् खगाः ।
घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वत ॥१२॥

rudanto rāsabha-trastā
nīḍād udapatan khagāḥ
ghoṣe 'raṇye ca paśavaḥ
śakṛn-mūtram akurvata

rudantaḥ—shrieking; *rāsabha*—by the asses; *trastāḥ*—frightened; *nīḍāt*—from the nest; *udapatan*—flew up; *khagāḥ*—birds; *ghoṣe*—in the cowshed; *araṇye*—in the woods; *ca*—and; *paśavaḥ*—the cattle; *śakṛt*—dung; *mūtram*—urine; *akurvata*—passed.

TRANSLATION

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

गावोऽत्रसन्नसृग्दोहास्तोयदाः पूयवर्षिणः ।
व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनानिलम् ॥१३॥

gāvo 'trasann asṛg-dohās
toyadāḥ pūya-varṣiṇaḥ
vyarudan deva-liṅgāni
drumāḥ petur vinānilam

gāvaḥ—the cows; *atrasan*—were frightened; *asṛj*—blood; *dohāḥ*-yielding; *toyadāḥ*—clouds; *pūya*—puss; *varṣiṇaḥ*—raining; *vyarudan*—shed tears; *deva-liṅgāni*—the images of the gods; *drumāḥ*—trees; *petuḥ*—fell down; *vinā*—without; *anilam*—a blast of wind.

TRANSLATION

Cows, terrified, yielded blood in place of milk, clouds rained puss, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

ग्रहान् पुष्यतमानन्ये भगणांश्चापि दीपिताः ।
अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम् ॥१४॥

grahān puṇyatamān anye
bhagaṇāṁś cāpi dīpitāḥ
aticerur vakra-gatyā
yuyudhuś ca paras-param

grahān—planets; *puṇyatamān*—most auspicious; *anye*—others (the ominous planets); *bhagaṇān*—luminaries; *ca*—and; *api*—also; *dīpitāḥ*—illuminating; *aticeruḥ*—overlapped; *vakra-gatyā*—taking retrograde courses; *yuyudhuḥ*—came into conflict; *ca*—and; *paraḥ-param*—with one another.

TRANSLATION

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

PURPORT

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species—pious lands, pious trees, etc. It is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

दृष्ट्वान्यांश्च महोत्पातानतत्त्वविदः प्रजाः ।
ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥१५॥

dṛṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān ṛte bhītā
menire viśva-samplavam

dṛṣṭvā—having seen; *anyān*—others; *ca*—and; *mahā*—great; *utpātān*—evil omens; *a-tat-tattva-vidaḥ*—not knowing the secret (of the portents); *prajāḥ*—people; *brahma-putrān*—the sons of Brahmā (the four Kumāras); *ṛte*—except; *bhītāḥ*—being fearful; *menire*—thought; *viśva-samplavam*—the dissolution of the universe.

TRANSLATION

Marking these and many other omens of evil times, everyone but the four sage sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their births as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

PURPORT

According to *Bhagavad-gītā,* Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Kṛṣṇa in Kṛṣṇa consciousness can be saved. We can learn from the description of the *Śrīmad-Bhāgavatam* that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons, those born of Diti, yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the *garbhādāna* process for begetting good children. In *Bhagavad-gītā* Arjuna informed Kṛṣṇa that if there is unwanted population (*varṇa-saṅkara*), the entire world will appear to be hell. People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the *garbhādāna* ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquility, we cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

TEXT 16

तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ ।
वृथातेऽभ्यसारेण कायेनाद्रिपती इव ॥१६॥

tāv ādi-daityau sahasā
vyajyamānātma-pauruṣau
vavṛdhāte 'śmasāreṇa
kāyenādripatī iva

tau—those two; *ādi-daityau*—demons in the beginning of creation; *sahasā*—quickly; *vyajyamāna*—being manifest; *ātma*—own; *pauruṣau*—prowess; *vavṛdhāte*—grew; *aśma-sāreṇa*—steel-like; *kāyena*—with bodily frames; *adripatī*—two great mountains; *iva*—like.

TRANSLATION

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steel-like frames which began to grow just like two great mountains.

PURPORT

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuṇṭha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons they became so angry that they were not concerned with the Supreme Personality of Godhead but simply with physical comforts and physical upliftment.

TEXT 17

दिवि स्पृशौ हेमकिरीटकोटिभि-
निरुद्धकाष्ठौ स्फुरदङ्गदाभुजौ ।
गां कम्पयन्तौ चरणैः पदे पदे
कट्या सुकाञ्च्यार्कमतीत्य तस्थतुः ॥१७॥

divi-spṛśau hema-kirīṭa-koṭibhir
niruddha-kāṣṭhau sphurad-aṅgadābhujau

gāṁ kampayantau caraṇaiḥ pade pade
kaṭyā sukāñcyārkam atītya tasthatuḥ

divi-spṛśau—touching the sky; *hema*—golden; *kirīṭa*—of their helmets; *koṭibhiḥ*—with the crests; *niruddha*—blocked; *kāṣṭhau*—the directions; *sphurat*—brilliant; *aṅgada*—bracelets; *bhujau*—on whose arms; *gām*—the earth; *kampayantau*—shaking; *caraṇaiḥ*—with their feet; *pade pade*—at every step; *kaṭyā*—with their waists; *su-kāñcyā*—with beautiful decorated belts; *arkam*—the sun; *atītya*—surpassing; *tasthatuḥ*—they stood.

TRANSLATION

Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

PURPORT

In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will tremble and when they stand it will appear that they cover the sun and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.

TEXT 18

प्रजापतिर्नाम तयोरकार्षीद्
यः प्राक् स्वदेहाद्यमयोरजायत ।
तं वै हिरण्यकशिपुं विदुः प्रजा
यं तं हिरण्याक्षमसूत साग्रतः ॥१८॥

prajāpatir nāma tayor akārṣīd
yaḥ prāk sva-dehād yamayor ajāyata
taṁ vai hiraṇyakaśipuṁ viduḥ prajā
yaṁ taṁ hiraṇyākṣam asūta sāgrataḥ

prajāpatiḥ—Kaśyapa; *nāma*—names; *tayoḥ*—of the two; *akārṣīt*—gave; *yaḥ*—who; *prāk*—first; *sva-dehāt*—from his body; *yamayoḥ*—of the twins; *ajāyata*—was delivered; *tam*—him; *vai*—indeed; *hiraṇyakaśipum*—Hiraṇyakaśipu; *viduḥ*—know; *prajāḥ*—people; *yam*—whom; *tam*—him; *hiraṇyākṣam*—Hiraṇyākṣa; *asūta*—gave birth to; *sā*—she (Diti); *agrataḥ*—first.

TRANSLATION

Kaśyapa, Prajāpati, the creater of the living entities, gave his twin sons their names; the one who was born first he named Hiraṇyākṣa, and the one who was first conceived by Diti he named Hiraṇyakaśipu.

PURPORT

There is an authoritative Vedic literature called *Piṇḍa-siddhi* in which the scientific understanding of pregnancy is very nicely described. It is stated that when the male secretion enters the menstrual flux in the uterus in two successive drops, the mother develops two embryos in her womb, and she brings forth twins in a reverse order to that in which they were first conceived; the child conceived first is born later, and the one conceived later is brought forth first. The first child conceived in the womb lives behind the second child, so when birth takes place the second child appears first, and the first child appears second. In this case it is understood that Hiraṇyākṣa, the second child conceived, was delivered first, whereas Hiraṇyakaśipu, the child who was behind him, having been conceived first, was born second.

TEXT 19

चक्रे हिरण्यकशिपुर्दोर्भ्यां ब्रह्मवरेण च ।
वशे सपालाँल्लोकांस्त्रीनकुतोमृत्युरुद्धतः ॥१९॥

cakre hiraṇyakaśipur
dorbhyāṁ brahma-vareṇa ca
vaśe sa-pālāl lokāṁs trīn
akuto mṛtyur uddhataḥ

cakre—made; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *dorbhyām*—by his two arms; *brahma-vareṇa*—by the benediction of Brahmā; *ca*—and; *vaśe*—under his control; *sa-pālān*—along with their protectors; *lokān*—the worlds; *trīn*—three; *akutaḥ mṛtyuḥ*—fearing death from no one; *uddhataḥ*—puffed up.

TRANSLATION

The elder child, Hiraṇyakaśipu, was not afraid of death from anyone within the three worlds because he had received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

PURPORT

As will be revealed in later chapters, Hiraṇyakaśipu underwent severe austerity and penance to satisfy Brahmā and thus receive a benediction of immortality. Actually it is impossible even for Lord Brahmā to give anyone the benediction of becoming immortal, but indirectly Hiraṇyakaśipu received the benediction that no one within this material world would be able to kill him. In other words, because he originally came from the abode of Vaikuṇṭha, he was not to be killed by anyone within this material world. The Lord desired to appear Himself to kill him. One may be very proud of his material advancement in knowledge, but he cannot be immune to the four principles of material existence, namely birth, death, old age and disease. It was the Lord's plan to teach people that even Hiraṇyakaśipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiraṇyakaśipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever. So many emperors have ascended to power, and they are now lost in oblivion; that is the history of the world.

TEXT 20

हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् ।
गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ॥२०॥

hiraṇyākṣo 'nujas tasya
priyaḥ prītikṛd anvaham
gadā-pāṇir divaṁ yāto
yuyutsur mṛgayan raṇam

hiraṇyākṣaḥ—Hiraṇyākṣa; *anujaḥ*—younger brother; *tasya*—his; *priyaḥ*—beloved; *prīti-kṛt*—ready to please; *anvaham*—every day; *gadā-pāṇiḥ*—with a club in hand; *divam*—to the higher planets; *yātaḥ*—traveled; *yuyutsuḥ*—desirous to fight; *mṛgayan*—seeking; *raṇam*—combat.

TRANSLATION

His younger brother, Hiraṇyākṣa, was always ready to satisfy his elder brother by his activities; he took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy him.

PURPORT

The demoniac spirit is to train all family members to exploit the resources of this universe for personal sense gratification, whereas the godly spirit is to engage everything in the service of the Lord. Hiraṇyakaśipu was himself very powerful, and he made his younger brother Hiraṇyākṣa powerful to assist him in fighting with everyone and lording it over material nature as long as possible. If possible, he wanted to rule the universe eternally. These are demonstrations of the spirit of the demoniac living entity.

TEXT 21

तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् ।
वैजयन्त्या स्रजा जुष्टमंसन्यस्तमहागदम् ॥२१॥

taṁ vīkṣya duḥsaha-javaṁ
raṇat-kāñcana-nūpuram
vaijayantyā srajā juṣṭam
aṁsa-nyasta-mahā-gadam

tam—him; *vīkṣya*—having seen; *duḥsaha*—difficult to control; *javam*—temper; *raṇat*—tinkling; *kāñcana*—gold; *nūpuram*—anklets; *vaijayantyā srajā*—with a *vaijayantī* garland; *juṣṭam*—adorned; *aṁsa*—on his shoulder; *nyasta*—rested; *mahā-gadam*—a huge mace.

TRANSLATION

His temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

TEXT 22

पदोर्वीर्यवरोत्सिक्तमसृष्ट्यप्रतिवीरयम् ।
भीता निलिल्यिरे देवास्तार्क्ष्यत्रस्ता इवाहयः ॥२२॥

mano-vīrya-varotsiktam
asṛṇyam akuto-bhayam
bhītā nililyire devās
tārkṣya-trastā ivāhayaḥ

manas-vīrya—by mental and bodily strength; *vara*—by the boon; *utsiktam*—proud; *asṛṇyam*—not able to be checked; *akutaḥ-bhayam*—fearing no one; *bhītāḥ*—frightened; *nililyire*—hid themselves; *devāḥ*—the demigods; *tārkṣya*—Garuḍa; *trastāḥ*—frightened of; *iva*—like; *ahayaḥ*—snakes.

TRANSLATION

His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuḍa.

PURPORT

The *asuras* are generally strongly built, as described here, and therefore their mental condition is very sound, and their prowess is also extraordinary. Hiraṇyākṣa and Hiraṇyakaśipu, having received the boon that they would not be killed by any other living entity within this universe, were almost immortal, and thus they were completely fearless.

TEXT 23

स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् ।
सेन्द्रान्देवगणान् क्षीबानपश्यन् व्यनदद् भृशम्।२३।

sa vai tiro-hitān dṛṣṭvā
mahasā svena daitya-rāṭ
sendrān deva-gaṇān kṣībān
apaśyan vyanadad bhṛśam

saḥ—he; *vai*—indeed; *tiraḥ-hitān*—vanished; *dṛṣṭvā*—having seen; *mahasā*—by might; *svena*—his own; *daitya-rāṭ*—the chief of the *daityas* (demons); *sa-indrān*—along with Indra; *deva-gaṇān*—the demigods; *kṣībān*—intoxicated; *apaśyan*—not finding; *vyanadat*—roared; *bhṛśam*—loudly.

TRANSLATION

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

TEXT 24

ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिस्वनम् ।
विजगाहे महासत्त्वो वार्धिं मत्त इव द्विपः ॥२४॥

tato nivṛttaḥ krīḍiṣyan
gambhīraṁ bhīma-nisvanam
vijagāhe mahā-sattvo
vārdhiṁ matta iva dvipaḥ

tataḥ—then; *nivṛttaḥ*—returned; *krīḍiṣyan*—for the sake of sport; *gambhīram*—deep; *bhīma-nisvanam*—making a terrible sound; *vijagāhe*—dived; *mahā-sattvaḥ*—the mighty being; *vārdhim*—in the ocean; *mattaḥ*—in wrath; *iva*—like; *dvipaḥ*—an elephant.

TRANSLATION

After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

TEXT 25

तस्मिन् प्रविष्टे वरुणस्य सैनिका
यादोगणाः सन्नधियः ससाध्वसाः ।
अहन्यमाना अपि तस्य वर्चसा
प्रधर्षिता दूरतरं प्रदुद्रुवुः ॥२५॥

tasmin praviṣṭe varuṇasya sainikā
yādo-gaṇāḥ sannadhiyaḥ sasādhvasāḥ
ahanyamānā api tasya varcasā
pradharṣitā dūrataraṁ pradudruvuḥ

tasmin praviṣṭe—when he entered the ocean; *varuṇasya*—of Varuṇa; *sainikāḥ*—the defenders; *yādas-gaṇāḥ*—the aquatic animals; *sannadhiyaḥ*—

depressed; *sa-sādhvasāḥ*—with fear; *ahanyamānāḥ*—not being hit; *api*—even; *tasya*—his; *varcasā*—by splendor; *pradharṣitāḥ*—stricken; *dūrataram*—far away; *pradudruvuḥ*—they ran fast.

TRANSLATION

On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiraṇyākṣa showed his splendor without dealing a blow.

PURPORT

Materialistic demons sometimes appear to be very powerful and are seen to establish their supremacy throughout the world. Here also it appears that Hiraṇyākṣa, by his demoniac strength, actually established his supremacy throughout the universe, and the demigods were afraid of his uncommon power. Not only were the demigods in space afraid of the demons Hiraṇyakaśipu and Hiraṇyākṣa, but so also were the aquatic animals within the sea.

TEXT 26

स वर्षपूगानुदधौ महाबल-
श्चरन्महोर्मीञ्छ्वसनेरितान्मुहुः ।
मौर्व्याभिजघ्ने गदया विभावरी-
मासेदिवांस्तात पुरीं प्रचेतसः ॥२६॥

sa varṣa-pūgān udadhau mahā-balaś
caran mahormīñ chvasaneritān muhuḥ
maurvyābhijaghne gadayā vibhāvarīm
āsedivāṁs tāta purīṁ pracetasaḥ

saḥ—he; *varṣa-pūgān*—for many years; *udadhau*—in the ocean; *mahā-balaḥ*—mighty; *caran*—moving; *mahā-ūrmīn*—gigantic waves; *śvasana*—by the wind; *īritān*—tossed; *muhuḥ*—again and again; *maurvyā*—iron; *abhijaghne*—he struck; *gadayā*—with his mace; *vibhāvarīm*—Vibhāvarī; *āsedivān*—reached; *tāta*—O dear Vidura; *purīm*—the capital; *pracetasaḥ*—of Varuṇa.

TRANSLATION

Moving about in the ocean for many, many years, the mighty Hiraṇyākṣa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhāvarī, the capital of Varuṇa.

PURPORT

Varuṇa is supposed to be the predominating deity of the waters, and his capital, which is known as Vibhāvarī, is within the watery kingdom.

TEXT 27

तत्रोपलभ्यासुरलोकपालकं
यादोगणानामृषभं प्रचेतसम् ।
स्मयन् प्रलब्धुं प्रणिपत्य नीचव-
ज्जगाद मे देह्यधिराज संयुगम् ॥२७॥

tatropalabhyāsura-loka-pālakaṁ
yādo-gaṇānām ṛṣabhaṁ pracetasam
smayan pralabdhuṁ praṇipatya nīcavaj
jagāda me dehy adhirāja saṁyugam

tatra—there; *upalabhya*—having reached; *asura-loka*—of the regions where the demons reside; *pālakam*—the guardian; *yādas-gaṇānām*—of the acquatic creatures; *ṛṣabham*—the lord; *pracetasam*—Varuṇa; *smayan*—smiling; *pralabdhum*—to make fun; *praṇipatya*—having bowed down; *nīcavat*—like a lowborn man; *jagāda*—he said; *me*—to me; *dehi*—give; *adhirāja*—O great lord; *saṁyugam*—battle.

TRANSLATION

Then he reached the Vibhāvarī, the home of Varuṇa, the lord of the aquatic creatures and the guardian of the lower regions of the universe where the demons generally reside. He fell there at the latter's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

PURPORT

The demoniac person always challenges others and tries to occupy others' property by force. Here these symptoms are fully displayed by Hiraṇyākṣa, who begged war from a person who had no desire to fight.

TEXT 28

त्वं लोकपालोऽधिपतिर्बृहच्छ्रवा
वीर्यापहो दुर्मदवीरमानिनाम् ।

विजित्य लोकेऽखिलदैत्यदानवान्
यद्राजसूयेन पुरायजत्प्रभो ॥२८॥

tvaṁ loka-pālo 'dhipatir bṛhac-chravā
vīryāpaho durmada-vīra-māninām
vijitya loke 'khila-daitya-dānavān
yad rāja-sūyena purāyajat prabho

tvam—you (Varuṇa); *loka-pālaḥ*—guardian of the planet; *adhipatiḥ*—a ruler; *bṛhat-śravāḥ*—of wide fame; *vīrya*—the power; *apahaḥ*—diminished; *durmada*—of the proud; *vīra-māninām*—thinking themselves very big heroes; *vijitya*—having conquered; *loke*—in the world; *akhila*—all; *daitya*—the demons; *dānavān*—the Dānavas; *yat*—whence; *rājasūyena*—with a Rājasūya sacrifice; *purā*—formerly; *ayajat*—worshiped; *prabho*—O Lord.

TRANSLATION

You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.

TEXT 29

स एवमुत्सिक्तमदेन विद्विषा
दृढं प्रलब्धो भगवानपां पतिः ।
रोषं समुत्थं शमयन् स्वया धिया
व्यवोचदङ्गोपशमं गता वयम् ॥२९॥

sa evam utsikta-madena vidviṣā
dṛḍhaṁ pralabdho bhagavān apāṁ patiḥ
roṣaṁ samutthaṁ śamayan svayā dhiyā
vyavocad aṅgopaśamaṁ gatā vayam

saḥ—Varuṇa; *evam*—thus; *utsikta*—puffed up; *madena*—with vanity; *vidviṣā*—by the enemy; *dṛḍham*—deeply; *pralabdhaḥ*—mocked; *bhagavān*—worshipful; *apām*—of the waters; *patiḥ*—the Lord; *roṣam*—anger; *samuttham*—sprung up; *śamayan*—controlling; *svayā dhiyā*—by his reason; *vyavocat*—he replied; *aṅga*—O dear one; *upaśamam*—desisting from warfare; *gatāḥ*—gone; *vayam*—we.

TRANSLATION

Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

PURPORT

As we see, warmongering materialists always create fighting without reason.

TEXT 30

पश्यामि नान्यं पुरुषात्पुरातनाद्
यः संयुगे त्वां रणमार्गकोविदम् ।
आराधयिष्यत्यसुरर्षभेहि तं
मनस्विनो यं गृणते भवादृशाः ॥३०॥

paśyāmi nānyaṁ puruṣāt purātanād
yaḥ saṁyuge tvāṁ raṇa-mārga-kovidam
ārādhayiṣyaty asurarṣabhehi taṁ
manasvino yaṁ gṛṇate bhavādṛśāḥ

paśyāmi—I see; *na*—not; *anyam*—other; *puruṣāt*—than the person; *purātanāt*—most ancient; *yaḥ*—who; *saṁyuge*—in battle; *tvām*—to you; *raṇa-mārga*—in the tactics of war; *kovidam*—very much skilled; *ārādhayiṣyati*—will give satisfaction; *asura-ṛṣabha*—O chief of the *asuras; ihi*—approach; *tam*—Him; *manasvinaḥ*—heroes; *yam*—whom; *gṛṇate*—praise; *bhavādṛśāḥ*—like you.

TRANSLATION

You are so skilled in war that I do not see anyone else than the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.

PURPORT

Aggressive materialistic warriors are actually punished by the Supreme Lord for their policy of unnecessarily disturbing world peace. Therefore Varuṇa advised Hiraṇyākṣa that the right course to satisfy his fighting spirit would be to seek to fight with Viṣṇu.

TEXT 31

तं वीरमारादभिपद्य विस्मयः
शयिष्यसे वीरशये श्वभिर्वृतः ।
यस्त्वद्विधानामसतां प्रशान्तये
रूपाणि धत्ते सदनुग्रहेच्छया ॥३१॥

tam vīram ārād abhipadya vismayaḥ
śayiṣyase vīra-śaye śvabhir vṛtaḥ
yas tvad-vidhānām asatāṁ praśāntaye
rūpāṇi dhatte sad-anugrahecchayā

tam—Him; *vīram*—the great hero; *ārāt*—quickly; *abhipadya*—on reaching; *vismayaḥ*—rid of pride; *śayiṣyase*—you will lie down; *vīra-śaye*—on the battlefield; *śvabhiḥ*—by dogs; *vṛtaḥ*—surrounded; *yaḥ*—He who; *tvat-vidhānām*—like you; *asatām*—of wicked persons; *praśāntaye*—for the extermination; *rūpāṇi*—forms; *dhatte*—He assumes; *sat*—to the virtuous; *anugraha*—to show His grace; *icchayā*—with a desire.

TRANSLATION

Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.

PURPORT

Asuras do not know that their bodies consist of the five elements of material nature and that when they fall they become objects of pastimes for dogs and vultures. Varuṇa advised Hiraṇyākṣa to meet Viṣṇu in His boar incarnation so that his hankering for aggressive war would be satisfied and his powerful body would be vanquished.

Thus end the Bhaktivedanta purports of the Third Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Victory of Hiraṇyākṣa Over All the Directions of the Universe."*

CHAPTER EIGHTEEN

The Battle Between Lord Boar and the Demon Hiraṇyākṣa

TEXT 1

मैत्रेय उवाच
तदेवमाकर्ण्य जलेशभाषितं
महामनास्तद्विगणय्य दुर्मदः ।
हरेर्विदित्वा गतिमङ्ग नारदाद्
रसातलं निर्विविशे त्वरान्वितः ॥ १ ॥

maitreya uvāca
tad evam ākarṇya jaleśa-bhāṣitaṁ
mahāmanās tad vigaṇayya durmadaḥ
harer viditvā gatim aṅga nāradād
rasātalaṁ nirviviśe tvarānvitaḥ

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *tat*—that; *evam*—thus; *ākarṇya*—hearing; *jaleśa*—of the controller of water, Varuṇa; *bhāṣitam*—words; *mahāmanāḥ*—proud; *tat*—those words; *vigaṇayya*—having paid little heed to; *durmadaḥ*—vainglorious; *hareḥ*—of the Supreme Personality of Godhead; *viditvā*—having learned; *gatim*—the whereabouts; *aṅga*—O dear Vidura; *nāradāt*—from Nārada; *rasātalam*—to the depths of the ocean; *nirviviśe*—entered; *tvarā-anvitaḥ*—with great speed.

TRANSLATION

Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

PURPORT

Materialistic warmongers are not even afraid to fight with their mightiest enemy, the Personality of Godhead. The demon was very encouraged to learn from Varuṇa that there was one fighter who could actually combat him, and he was very enthusiastic to search out the Supreme Personality of Godhead just to give Him a fight, even though it was predicted by Varuṇa that by fighting with Viṣṇu he would become prey for dogs, jackals and vultures. Since demoniac persons are less intelligent, they dare to fight with Viṣṇu, who is known as Ajita, or one who has never been conquered.

TEXT 2

ददर्श तत्राभिजितं धराधरं
प्रोन्नीयमानावनिमग्रदंष्ट्रया ।
मुष्णन्तमक्ष्णा स्वरुचोऽरुणश्रिया
जहास चाहो वनगोचरो मृगः ॥ २ ॥

dadarśa tatrābhijitaṁ dharā-dharaṁ
pronnīyamānāvanim agra-daṁṣṭrayā
muṣṇantam akṣṇā sva-ruco 'ruṇa-śriyā
jahāsa cāho vana-gocaro mṛgaḥ

dadarśa—he saw; *tatra*—there; *abhijitam*—the victorious; *dharā*—the earth; *dharam*—bearing; *pronnīyamāna*—being raised upwards; *avanim*—the earth; *agra-daṁṣṭrayā*—by the tip of His tusk; *muṣṇantam*—who was diminishing; *akṣṇā*—with His eyes; *sva-rucaḥ*—Hiraṇyākṣa's own splendor; *aruṇa*—reddish; *śriyā*—radiant; *jahāsa*—he laughed; *ca*—and; *aho*—O; *vana-gocaraḥ*—amphibious; *mṛgaḥ*—beast.

TRANSLATION

He saw there the all-powerful Personality of Godhead in His boar incarnation bearing the earth upwards on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: O, an amphibious beast!

PURPORT

In a previous chapter we have discussed the incarnation of the Supreme Personality of Godhead as Varāha, the boar. While Varāha, with His tusks,

engaged in uplifting the submerged earth from the depths of the waters, this great demon Hiraṇyākṣa met Him and challenged Him, calling Him a beast. Demons cannot understand the incarnations of the Lord; they think that His incarnations as a fish or boar or tortoise are big beasts only. They misunderstand the body of the Supreme Personality of Godhead, even in His human form, and they deride His descent. In the Caitanya-sampradāya there is sometimes a demoniac misconception about the descent of Nityānanda Prabhu. Nityānanda Prabhu's body is spiritual, but demoniac persons consider the body of the Supreme Personality to be material, just like ours. *Avajānanti māṁ mūḍhāḥ:* persons who have no intelligence deride the transcendental form of the Lord as material.

TEXT 3

आहैनमेह्यज्ञ महीं विमुञ्च नो
रसौकसां विश्वसृजेयमर्पिता ।
न स्वस्ति यास्यस्यनया ममेक्षतः
सुराधमासादितसूकराकृते ॥ ३ ॥

āhainam ehy ajña mahīṁ vimuñca no
rasaukasāṁ viśva-sṛjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte

āha—Hiraṇyākṣa said; *enam*—to the Lord; *ehi*—come and fight; *ajña*—O fool; *mahīm*—the earth; *vimuñca*—give up; *naḥ*—to us; *rasā-okasām*—of the inhabitants of the lower regions; *viśva-sṛjā*—by the creator of the universe; *iyam*—this earth; *arpitā*—entrusted; *na*—not; *svasti*—well-being; *yāsyasi*—You will go; *anayā*—with this; *mama īkṣataḥ*—while I am seeing; *surādhama*—O lowest of the demigods; *āsādita*—having taken; *sūkara-ākṛte*—the form of a boar.

TRANSLATION

The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

PURPORT

Śrīdhara Svāmī, commenting on this verse, states that although the demon wanted to deride the Personality of Godhead in the form of a

boar, actually he worshiped Him in several words. For example, he addressed Him as *vana-gocaraḥ,* which means one who is a resident of the forest, but another meaning of *vana-gocaraḥ* is one who lies on the water. Viṣṇu lies on the water, so the Supreme Personality of Godhead can be properly addressed in this way. The demon also addressed Him as *mṛgaḥ,* indicating, unintentionally, that the Supreme Personality is sought after by great sages, saintly persons and transcendentalists. He also addressed Him as *ajña.* Śrīdhara Svāmī says that *jña* means knowledge and there is no knowledge which is unknown to the Supreme Personality of Godhead. Indirectly, therefore, the demon said that Viṣṇu knows everything. He addressed Him as *surādhama. Sura* means the demigods, and *adhama* means Lord of all there is. He is Lord of all the demigods; therefore He is the best of all demigods, or God. When the demon used the phrase "in my presence," the implied meaning was: "In spite of my presence, You are completely able to take away the earth." *Na svasti yāsyasi:* "Unless You kindly take this earth from our custody, there can be no good fortune for us."

TEXT 4

त्वं नः सपत्नैरभवाय किं भृतो
यो मायया हन्त्यसुरान् परोक्षजित् ।
त्वां योगमायाबलमल्पपौरुषं
संस्थाप्य मूढ प्रमृजे सुहृच्छुचः ॥ ४ ॥

tvaṁ naḥ sapatnair abhavāya kiṁ bhṛto
yo māyayā hanty asurān parokṣa-jit
tvāṁ yogamāyā-balam alpa-pauruṣaṁ
saṁsthāpya mūḍha pramṛje suhṛc-chucaḥ

tvam—You; *naḥ*—us; *sapatnaiḥ*—by our enemies; *abhavāya*—for killing; *kim*—is it that; *bhṛtaḥ*—maintained; *yaḥ*—He who; *māyayā*—by deception; *hanti*—kills; *asurān*—the demons; *parokṣa-jit*—who conquered by remaining invisible; *tvām*—You; *yogamāyā-balam*—whose strength is bewildering power; *alpa-pauruṣam*—whose power is meager; *saṁsthāpya*—after killing; *mūḍha*—fool; *pramṛje*—I shall wipe out; *suhṛt-śucaḥ*—the grief of my kinsmen.

TRANSLATION

You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.

PURPORT

The demon used the word *abhavāya,* which means for killing. Śrīdhara Svāmī comments that this "killing" means liberating, or, in other words killing the process of continued birth and death. The Lord kills the process of birth and death and keeps Himself invisible. The activities of the Lord's internal potency are inconceivable, but by a slight exhibition of this potency, the Lord, by His grace, can deliver one from nescience. *Śucaḥ* means miseries; the miseries of material existence can be extinguished by the Lord by His potential energy of internal *yogamāyā.* In the *Upaniṣads* (*Śvet.* 6.8) it is stated, *parāsya śaktir vividhaiva śrūyate.* The Lord is invisible to the eyes of the common man, but His energies act in various ways. When demons are in adversity, they think that God is hiding Himself and is working by His mystic potency. They think that if they can find God they can kill Him just by seeing Him. Hiraṇyākṣa thought that way, and he challenged the Lord: "You have done tremendous harm to our community, taking the part of the demigods, and You have killed our kinsmen in so many ways, always keeping Yourself hidden. Now I see You face to face, and I am not going to let You go. I shall kill You and save my kinsmen from Your mystic misdeeds."

Demons are not only always anxious to kill God with words and philosophy, but they think that if one is materially powerful he can kill God with materially fatal weapons. Demons like Kaṁsa, Rāvaṇa and Hiraṇyakaśipu thought themselves powerful enough to kill even God. Demons cannot understand that God, by His multifarious potencies, can work so wonderfully that He can be present everywhere and still remain in His eternal abode, Goloka Vṛndāvana.

TEXT 5

त्वयि संस्थिते गदया शीर्णशीर्ष-
ण्यस्मद्भुजच्युतया ये च तुभ्यम् ।
बलिं हरन्त्यृषयो ये च देवाः
स्वयं सर्वे न भविष्यन्त्यमूलाः ॥ ५ ॥

tvayi saṁsthite gadayā śīrṇa-śīrṣaṇy
asmad-bhuja-cyutayā ye ca tubhyam
baliṁ haranty ṛṣayo ye ca devāḥ
svayaṁ sarve na bhaviṣyanty amūlāḥ

tvayi—when You; *saṁsthite*—are killed; *gadayā*—by the mace; *śīrṇa*—smashed; *śīrṣaṇi*—skull; *asmat-bhuja*—from my hand; *cyutayā*—released; *ye*—those who; *ca*—and; *tubhyam*—to You; *balim*—presentations; *haranti*—offer; *ṛṣayaḥ*—sages; *ye*—those who; *ca*—and; *devāḥ*—demigods; *svayam*—automatically; *sarve*—all; *na*—not; *bhaviṣyanti*—will exist; *amūlāḥ*—without roots.

TRANSLATION

The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

PURPORT

Demons are very much disturbed when devotees worship the Lord in the prescribed ways recommended in the scriptures. In the Vedic scriptures, the neophyte devotees are advised to engage in nine kinds of devotional service, such as to hear and chant the holy name of God, to remember Him always, to chant on beads Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to worship the Lord in the form of His Deity incarnation in the temples, and to engage in various activities of Kṛṣṇa consciousness to increase the number of godly persons for perfect peace in the world. Demons do not like such activity. They are always envious of God and His devotees. Their propaganda not to worship in the temple or church but simply to make material advancement for satisfaction of the senses is always current. The demon Hiraṇyākṣa, upon seeing the Lord face to face, wanted to make a permanent solution by killing the Personality of Godhead with his powerful mace. The example of an uprooted tree mentioned here by the demon is very significant. Devotees accept that God is the root of everything. Their example is that just as the stomach is the source of energy of all the limbs of the body, so God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, so Kṛṣṇa consciousness or developing love of Kṛṣṇa is the sublime method for satisfying the source of all happiness. The demon wants to uproot this source because if the root, God, were to be checked, the activities of the Lord and the devotees would automatically stop. The demon would be very much satisfied by such a situation in society. Demons are always anxious to have a godless society for their sense gratification. According to Śrīdhara Svāmī, this verse means

that when the demon was deprived of his mace by the Supreme Personality of Godhead, not only the neophyte devotees but also the ancient sagacious devotees of the Lord would be very much satisfied.

TEXT 6

स तुद्यमानोऽरिदुरुक्ततोमरै-
र्दंष्ट्राग्रगां गामुपलक्ष्य भीताम् ।
तोदं मृषन्निरगादम्बुमध्याद्
ग्राहाहतः सकरेणुर्यथेभः ॥ ६ ॥

sa tudyamāno 'ri-durukta-tomarair
daṁṣṭrāgra-gāṁ gām upalakṣya bhītām
todaṁ mṛṣan niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ

saḥ—He; *tudyamānaḥ*—being pained; *ari*—of the enemy; *durukta*—by the abusive words; *tomaraiḥ*—by the weapons; *daṁṣṭra-agra*—on the ends of His tusks; *gām*—situated; *gām*—the earth; *upalakṣya*—seeing; *bhītām*—frightened; *todam*—the pain; *mṛṣan*—bearing; *niragāt*—He came out; *ambu-madhyāt*—from the midst of the water; *grāha*—by a crocodile; *āhataḥ*—attacked; *sa-kareṇuḥ*—along with a she-elephant; *yathā*—as; *ibhaḥ*—an elephant.

TRANSLATION

Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with his female companion when assailed by an alligator.

PURPORT

The Māyāvādī philosopher cannot understand that the Lord has feelings. The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied. The Supreme Personality of Godhead is decried by the Māyāvādī philosophers, who are almost demons. They say that God has no head, no form, no existence and no legs, hands or other bodily limbs. In other words, they say that He is dead or lame. All these misconceptions of the Supreme Lord are a source of dissatisfaction to Him; He is never pleased with such

atheistic descriptions. In this case, although the Lord felt sorrow from the piercing words of the demon, He delivered the earth for the satisfaction of the demigods, who are ever His devotees. The conclusion is that God is as sentient as we are. He is satisfied by our prayers and dissatisfied by our harsh words against Him. In order to give protection to His devotee, He is always ready to tolerate insulting words from the atheists.

TEXT 7

तं निःसरन्तं सलिलादनुद्रुतो
हिरण्यकेशो द्विरदं यथा झषः ।
करालदंष्ट्रोऽशनिनिस्वनोऽब्रवीद्
गतह्रियां किं त्वसतां विगर्हितम् ॥ ७ ॥

taṁ niḥsarantaṁ salilād anudruto
hiraṇya-keśo dviradaṁ yathā jhaṣaḥ
karāla-daṁṣṭro 'śani-nisvano 'bravīd
gata-hriyāṁ kiṁ tv asatāṁ vigarhitam

tam—Him; *niḥsarantam*—coming out; *salilāt*—from the water; *anudrutaḥ*—chased; *hiraṇya-keśaḥ*—having golden hair; *dviradam*—an elephant; *yathā*—as; *jhaṣaḥ*—a crocodile; *karāla-daṁṣṭraḥ*—having fearful teeth; *aśani-nisvanaḥ*—roaring like thunder; *abravīt*—he said; *gata-hriyām*—for those who are shameless; *kim*—what; *tu*—indeed; *asatām*—for the wretches; *vigarhitam*—reproachable.

TRANSLATION

The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!

PURPORT

When the Lord was coming out of the water, taking the earth in His arms to deliver it, the demon derided Him with insulting words, but the Lord did not care because He was very conscious of His duty. For a dutiful man there is nothing to fear. Similarly, those who are powerful have no

fear of derision or unkind words from an enemy. The Lord had nothing to fear from anyone, yet He was merciful to His enemy by neglecting him. Although apparently He fled from the challenge, it was just to protect the earth from calamity that He tolerated Hiraṇyākṣa's deriding words.

TEXT 8

स गामुदस्तात्सलिलस्य गोचरे
विन्यस्य तस्यामदधात्स्वसत्त्वम् ।
अभिष्टुतो विश्वसृजा प्रसूनै-
रापूर्यमाणो विबुधैः पश्यतोऽरेः ॥ ८ ॥

sa gām udastāt salilasya gocare
vinyasya tasyām adadhāt sva-sattvam
abhiṣṭuto viśva-sṛjā prasūnair
āpūryamāṇo vibudhaiḥ paśyato 'reḥ

saḥ—the Lord; *gām*—the earth; *udastāt*—on the surface; *salilasya*—of the water; *gocare*—within His sight; *vinyasya*—having placed; *tasyām*—to the earth; *adadhāt*—he invested; *sva*—His own; *sattvam*—existence; *abhiṣṭutaḥ*—praised; *viśva-sṛjā*—by Brahmā (the creator of the universe); *prasūnaiḥ*—by flowers; *āpūryamāṇaḥ*—becoming satisfied; *vibudhaiḥ*—by the demigods; *paśyataḥ*—while looking on; *areḥ*—the enemy.

TRANSLATION

The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the capacity to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

PURPORT

Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed to them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord.

That is the version of *Bhagavad-gītā*, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems—behind everything—is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahmā, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

TEXT 9

परानुषक्तं तपनीयोपकल्पं
महागदं काञ्चनचित्रदंशम् ।
मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः
प्रचण्डमन्युः प्रहसंस्तं बभाषे ॥ ९ ॥

parānuṣaktaṁ tapanīyopakalpaṁ
mahā-gadaṁ kāñcana-citra-daṁśam
marmāṇy abhīkṣṇaṁ pratudantaṁ duruktaiḥ
pracaṇḍa-manyuḥ prahasaṁs taṁ babhāṣe

parā—from behind; *anuṣaktam*—who followed very close; *tapanīya-upakalpam*—who had a considerable amount of gold ornaments; *mahā-gadam*—with a great mace; *kāñcana*—golden; *citra*—beautiful; *daṁśam*—armor; *marmāṇi*—the cores of the heart; *abhīkṣṇam*—constantly; *pratudantam*—piercing; *duruktaiḥ*—by abusive words; *pracaṇḍa*—terrible; *manyuḥ*—anger; *prahasan*—laughing; *tam*—to him; *babhāṣe*—He said.

TRANSLATION

The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

PURPORT

The Lord could have chastised the demon immediately while he was deriding the Lord with ill words, but He tolerated him to please the demigods and to show that they should not be afraid of demons while discharging their duties. Therefore His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is

always present to protect them. The demon's derision of the Lord was just like the barking of dogs; the Lord did not care about it, since He was doing His own work in delivering the earth from the midst of the water. Materialistic demons always possess large amounts of gold in various shapes, and they think that a large amount of gold, physical strength and popularity can save them from the wrath of the Supreme Personality of Godhead.

TEXT 10

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा
युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा
विकत्थनं तव गृह्णन्त्यभद्र ॥१०॥

śrī bhagavān uvāca
satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmad-vidhān mṛgaye grāma-siṁhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanaṁ tava gṛhṇanty abhadra

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *satyam*—indeed; *vayam*—We; *bhoḥ*—O; *vana-gocarāḥ*—dwelling in the forest; *mṛgāḥ*—creatures; *yuṣmat-vidhān*—like you; *mṛgaye*—I am searching to kill; *grāma-siṁhān*—dogs; *na*—not; *mṛtyu-pāśaiḥ*—by the bonds of death; *pratimuktasya*—of he who is bound; *vīrāḥ*—the heroes; *vikatthanam*—loose talk; *tava*—your; *gṛhṇanti*—take notice of; *abhadra*—O mischievous one.

TRANSLATION

The Personality of Godhead said: Indeed We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

PURPORT

Demons and atheistic persons can go on insulting the Supreme Personality of Godhead, but they forget that they are subjected to the laws of birth and death. They think that simply by decrying the existence of the Supreme Lord or defying His stringent laws of nature, one can be freed

from the clutches of birth and death. In *Bhagavad-gītā* it is said that simply by understanding the transcendental nature of God one can go back home, back to Godhead. But demons and atheistic persons do not try to understand the nature of the Supreme Lord; therefore they remain in the entanglement of birth and death.

TEXT 11

एते वयं न्यासहरा रसौकसां
गतह्रियो गदया द्रावितास्ते ।
तिष्ठामहेऽथापि कथञ्चिदाजौ
स्थेयं क्व यामो बलिनोत्पाद्य वैरम् ॥११॥

ete vayaṁ nyāsa-harā rasaukasāṁ
gata-hriyo gadayā drāvitās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyaṁ kva yāmo balinotpādya vairam

ete—ourselves; *vayam*—we; *nyāsa*—of the charge; *harāḥ*—thieves; *rasāokasām*—of the inhabitants of Rasātala; *gata-hriyaḥ*—shameless; *gadayā*—by the mace; *drāvitāḥ*—chased; *te*—your; *tiṣṭhāmahe*—We shall stay; *atha api*—nevertheless; *kathañcit*—somehow; *ājau*—on the battlefield; *stheyam*—We must stay; *kva*—where; *yāmaḥ*—can We go; *balinā*—with a powerful enemy; *utpādya*—having created; *vairam*—enmity.

TRANSLATION

Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall nevertheless stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

PURPORT

The demon should have known that God cannot be driven out of any place because He is all-pervading. Demons think of their possessions as their property, but actually everything belongs to the Supreme Personality of Godhead, who can take anything at any time He likes.

TEXT 12

त्वं पद्रथानां किल यूथपाधिपो
घटस्व नोऽस्वस्तय आश्वनूहः ।
संस्थाप्य चास्मान् प्रमृजाश्रु स्वकानां
यः स्वां प्रतिज्ञां नातिपिपर्त्यसभ्यः ॥१२॥

tvaṁ pad-rathānāṁ kila yūtha-pādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
saṁsthāpya cāsmān pramṛjāśru sva-kānāṁ
yaḥ svāṁ pratijñāṁ nātipiparty asabhyaḥ

tvam—you; *pad-rathānām*—of foot soldiers; *kila*—indeed; *yūtha-pa*—of the leaders; *adhipaḥ*—the commander; *ghaṭasva*—take steps; *naḥ*—Our; *asvastaye*—for defeat; *āśu*—promptly; *anūhaḥ*—without consideration; *saṁsthāpya*—having killed; *ca*—and; *asmān*—Us; *pramṛja*—wipe away; *aśru*—tears; *sva-kānām*—of your kith and kin; *yaḥ*—he who; *svām*—his own; *pratijñām*—promised word; *na*—not; *atipiparti*—fulfills; *asabhyaḥ*—not fit to sit in an assembly.

TRANSLATION

You are supposed to be the commander of many foot soldiers, and now you can take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

PURPORT

A demon may be a great soldier and commander of a large number of infantry, but in the presence of the Supreme Personality of Godhead he is powerless and is destined to die. The Lord, therefore, challenged the demon not to go away but to fulfill his promised word to kill Him.

TEXT 13

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम् ।
आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव ॥१३॥

maitreya uvāca
so 'dhikṣipto bhagavatā
pralabdhaś ca ruṣā bhṛśam
ājahārolbaṇaṁ krodhaṁ
krīḍyamāno 'hi-rāḍ iva

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *saḥ*—the demon; *adhikṣiptaḥ*—having been insulted; *bhagavatā*—by the Personality of Godhead; *pralabdhaḥ*—ridiculed; *ca*—and; *ruṣā*—angry; *bhṛśam*—greatly; *ājahāra*—collected; *ulbaṇam*—great; *krodham*—anger; *krīḍyamānaḥ*—being played with; *ahi-rāṭ*—a great cobra; *iva*—like.

TRANSLATION

Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

PURPORT

A cobra is very fierce before ordinary persons, but before an enchanter who can play with him, he is a plaything. Similarly, a demon may be very powerful in his own domain, but before the Lord he is insignificant. The demon Rāvaṇa was a fierce figure before the demigods, but when he was before Lord Rāmacandra he trembled and prayed to his deity, Lord Śiva, but to no avail.

TEXT 14

सृजन्नमर्षितः श्वासान्मन्युप्रचलितेन्द्रियः ।
आसाद्य तरसा दैत्यो गदयान्यहनद्धरिम् ॥१४॥

sṛjann amarṣitaḥ śvāsān
manyu-pracalitendriyaḥ
āsādya tarasā daityo
gadayā nyahanad dharim

sṛjan—giving out; *amarṣitaḥ*—being angry; *śvāsān*—breaths; *manyu*—by wrath; *pracalita*—agitated; *indriyaḥ*—whose senses; *āsādya*—attacking; *tarasā*—quickly; *daityaḥ*—the demon; *gadayā*—with his mace; *nyahanat*—struck; *harim*—Lord Hari.

TRANSLATION

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

TEXT 15

भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि ।
अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ॥१५॥

bhagavāṁs tu gadā-vegaṁ
visṛṣṭaṁ ripuṇorasi
avañcayat tiraścīno
yogārūḍha ivāntakam

bhagavān—the Lord; *tu*—however; *gadā-vegam*—the blow of the mace; *visṛṣṭam*—thrown; *ripuṇā*—by the enemy; *urasi*—at His breast; *avañcayat*—dodged; *tiraścīnaḥ*—aside; *yoga-ārūḍhaḥ*—an accomplished *yogī*; *iva*—like; *antakam*—death.

TRANSLATION

The Lord, however, by moving slightly aside, dodged the violent mace blow aimed at His breast by the enemy, just as an accomplished yogī would elude death.

PURPORT

The example is given herein that the perfect *yogī* can overcome a deathblow although it is offered by the laws of nature. It is useless for a demon to beat the transcendental body of the Lord with a powerful mace because no one can surpass His prowess. Those who are advanced transcendentalists are freed from the laws of nature, and even a deathblow cannot act on them. Superficially it may be seen that a *yogī* is attacked by a deathblow, but by the grace of the Lord he can overcome many such attacks for the service of the Lord. As the Lord exists by His own independent prowess, so by the grace of the Lord the devotees also exist for His service.

TEXT 16

पुनर्गदां स्वामादाय भ्रामयन्तमभीक्ष्णशः ।
अभ्यधावद्धरिः क्रुद्धः संरम्भाद्दष्टदच्छदम् ॥१६॥

punar gadāṁ svām ādāya
bhrāmayantam abhīkṣṇaśaḥ
abhyadhāvad dhariḥ kruddhaḥ
saṁrambhād daṣṭa-dacchadam

punaḥ—again; *gadām*—mace; *svām*—his; *ādāya*—having taken; *bhrāmayantam*—brandishing; *abhīkṣṇaśaḥ*—repeatedly; *abhyadhāvat*—rushed to meet; *hariḥ*—the Personality of Godhead; *kruddhaḥ*—angry; *saṁrambhāt*—in rage; *daṣṭa*—bitten; *dacchadam*—his lip.

TRANSLATION

The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

TEXT 17

ततश्च गदयारातिं दक्षिणस्यां भ्रुवि प्रभुः ।
आजघ्ने स तु तां सौम्य गदया कोविदोऽहनत् ॥१७॥

tataś ca gadayārātiṁ
dakṣiṇasyāṁ bhruvi prabhuḥ
ājaghne sa tu tāṁ saumya
gadayā kovido 'hanat

tataḥ—then; *ca*—and; *gadayā*—with His mace; *arātim*—the enemy; *dakṣiṇasyām*—on the right; *bhruvi*—on the brow; *prabhuḥ*—the Lord; *ājaghne*—struck; *saḥ*—the Lord; *tu*—but; *tām*—the mace; *saumya*—O gentle Vidura; *gadayā*—with his mace; *kovidaḥ*—expert; *ahanat*—he saved himself.

TRANSLATION

Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

TEXT 18

एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च ।
जिगीषया सुसंरब्धावन्योन्यमभिजघ्नतुः ॥१८॥

evaṁ gadābhyāṁ gurvībhyāṁ
haryakṣo harir eva ca
jigīṣayā susaṁrabdhāv
anyonyam abhijaghnatuḥ

evam—in this way; *gadābhyām*—with their maces; *gurvibhyām*—huge; *haryakṣaḥ*—the demon Haryakṣa (Hiraṇyākṣa); *hariḥ*—Lord Hari; *eva*—certainly; *ca*—and; *jigīṣayā*—with a desire for victory; *susaṁrabdhau*—enraged; *anyonyam*—each other; *abhijaghnatuḥ*—they struck.

TRANSLATION

In this way, the demon Haryakṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

PURPORT

Haryakṣa is another name for Hiraṇyākṣa, the demon.

TEXT 19

तयोः स्पृधोस्तिग्मगदाहताङ्ग्योः
क्षतास्रवघ्राणविवृद्धमन्यवोः ।
विचित्रमार्गांश्चरतोर्जिगीषया
व्यभादिलायामिव शुष्मिणोर्मृधः ॥१९॥

tayoḥ spṛdhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ
vicitra-mārgāṁś caratoḥ jigīṣayā
vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ

tayoḥ—them; *spṛdhoḥ*—the two combatants; *tigma*—pointed; *gadā*—by the maces; *āhata*—injured; *aṅgayoḥ*—their bodies; *kṣata-āsrava*—blood coming out from the injuries; *ghrāṇa*—smell; *vivṛddha*—increased; *manyvoḥ*—anger; *vicitra*—of various kinds; *mārgān*—maneuvers; *caratoḥ*—performing; *jigīṣayā*—with a desire to win; *vyabhāt*—it looked like; *ilāyām*—for the sake of a cow (or the earth); *iva*—like; *śuṣmiṇoḥ*—of two bulls; *mṛdhaḥ*—an encounter.

TRANSLATION

There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

PURPORT

Here the earth planet is called *ilā*. This earth was formerly known as Ilāvṛta-varṣa, and when Mahārāja Parīkṣit ruled the earth it was called Bhārata-varṣa. Actually Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India. As India has recently been divided into Pakistan and Hindustan, similarly the earth was formerly called Ilāvṛta-varṣa, but gradually as time passed it was divided by national boundaries.

TEXT 20

दैत्यस्य यज्ञावयवस्य माया-
गृहीतवाराहतनोर्महात्मनः ।
कौरव्य मह्यां द्विषतोर्विमर्दनं
दिदृक्षुरागाद्ऋषिभिर्वृतः स्वराट् ॥२०॥

daityasya yajñāvayavasya māyā-
gṛhīta-vārāha-tanor mahātmanaḥ
kauravya mahyāṁ dviṣator vimardanaṁ
didṛkṣur āgād ṛṣibhir vṛtaḥ svarāṭ

daityasya—of the demon; *yajña-avayavasya*—of the Personality of Godhead (of whose body *yajña* is a part); *māyā*—through His potency; *gṛhīta*—was assumed; *vārāha*—of a boar; *tanoḥ*—whose form; *mahātmanaḥ*—of the Supreme Lord; *kauravya*—O Vidura (descendant of Kuru); *mahyām*—for the sake of the world; *dviṣatoḥ*—of the two enemies; *vimardanam*—the fight; *didṛkṣuḥ*—desirous to see; *āgāt*—came; *ṛṣibhiḥ*—by the sages; *vṛtaḥ*—accompanied; *svarāṭ*—Brahmā.

TRANSLATION

O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for

the sake of the world between the demon and the Personality of Godhead who appeared in the form of a boar.

PURPORT

The fight between the Lord, the Supreme Personality of Godhead, and the demon is compared to a bullfight for the sake of a cow. The earth planet is also called *go* or cow. As bulls fight between themselves to ascertain who will have union with a cow, so there is always a constant fight between the demon and the Supreme Lord or His representative for supremacy over the earth. Here the Lord is significantly described as *yajñāvayava*. One should not consider the Lord to have the body of an ordinary boar. He can assume any form, and He possesses all such forms eternally. It is from Him that all other forms have emanated. This boar form is not to be considered the form of an ordinary hog; His body is actually full of *yajña*, or worshipful offerings. *Yajña* (sacrifices) are offered to Viṣṇu. *Yajña* means the body of Viṣṇu. His body is not material; therefore He should not be taken to be an ordinary boar.

Brahmā is described in this verse as *svarāṭ*. Actually, full independence is exclusive to the Lord Himself, but as part and parcel of the Supreme Lord, every living entity has a minute quantity of independence. Each and every one of the living entities within this universe has this minute independence, but Brahmā, being the chief of all living entities, has a greater potential of independence than any other. He is the representative of Kṛṣṇa, the Supreme Personality of Godhead, and has been assigned to preside over universal affairs. All other demigods work for him; therefore he is described here as *svarāṭ*. He is always accompanied by great sages and transcendentalists, all of whom came to see the bullfight between the demon and the Lord.

TEXT 21

आसन्नशौण्डीरमपेतसाध्वसं
कृतप्रतीकारमहार्यविक्रमम् ।
विलक्ष्य दैत्यं भगवान् सहस्रणी-
र्जगाद नारायणमादिसूकरम् ॥२१॥

āsanna-śauṇḍīram apeta-sādhvasaṁ
kṛta-pratīkāram ahārya-vikramam
vilakṣya daityaṁ bhagavān sahasra-ṇīr
jagāda nārāyaṇam ādi-sūkaram

āsanna—attained; *śauṇḍīram*—power; *apeta*—devoid of; *sādhvasam*—fear; *kṛta*—making; *pratīkāram*—opposition; *ahārya*—unopposable; *vikramam*—having power; *vilakṣya*—having seen; *daityam*—the demon; *bhagavān*—the worshipful Brahmā; *sahasra-ṇiḥ*—the leader of thousands of sages; *jagāda*—addressed; *nārāyaṇam*—Lord Nārāyaṇa; *ādi*—the original; *sūkaram*—having the form of a boar.

TRANSLATION

After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.

TEXT 22-23

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् ।
विप्राणां सौरभेयीणां भूतानामप्यनागसाम् ॥२२॥
आगस्कृद्भयकृद्दुष्कृदस्मद्राद्धवरोऽसुरः ।
अन्वेषन्नप्रतिरथो लोकानटति कण्टकः ॥२३॥

brahmovāca
eṣa te deva devānām
aṅghri-mūlam upeyuṣām
viprāṇāṁ saurabheyīṇāṁ
bhūtānām apy anāgasām

āgas-kṛd bhaya-kṛd duṣkṛd
asmad-rāddha-varo 'suraḥ
anveṣann apratiratho
lokān aṭati kaṇṭakaḥ

brahmā uvāca—Lord Brahmā said; *eṣaḥ*—this demon; *te*—Your; *deva*—O Lord; *devānām*—to the demigods; *aṅghri-mūlam*—Your feet; *upeyuṣām*—to those having obtained; *viprāṇām*—to the *brāhmaṇas; saurabheyīṇām*—to the cows; *bhūtānām*—to ordinary living entities; *api*—also; *anāgasām*—innocent; *āgaḥ-kṛt*—an offender; *bhaya-kṛt*—a source of fear; *duṣkṛt*—wrongdoer; *asmat*—from me; *rāddha-varaḥ*—having attained a boon; *asuraḥ*—a demon; *anveṣan*—searching; *apratirathaḥ*—having no proper combatant; *lokān*—all

over the universe; *aṭati*—he wanders; *kaṇṭakaḥ*—being a pinprick for everyone.

TRANSLATION

Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the brāhmaṇas, the cows and innocent persons who are spotless and always dependent upon worshiping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.

PURPORT

There are two classes of living entities; one is called *sura* or the demigods, and the other is called *asura* or the demons. Demons are generally fond of worshiping the demigods, and there are evidences that by such worship they get extensive power for their sense gratification. This later proves to be a cause of trouble to the *brāhmaṇas,* demigods and other innocent living entities. Demons habitually find fault with the demigods, *brāhmaṇas* and innocent, to whom they are a constant source of fear. The way of the demon is to take power from the demigods and then tease the demigods themselves. There is an instance of a great devotee of Lord Śiva who obtained a boon from Lord Śiva that the head of whomever he touched with his hand would come off its trunk. As soon as the boon was offered to him, the demon wanted to touch the very head of Lord Śiva. That is their way. The devotees of the Supreme Personality of Godhead do not, however, ask any favor for sense gratification. Even if they are offered liberation, they refuse it. They are happy simply engaging in the transcendental loving service of the Lord.

TEXT 24

मैनं मायाविनं दृप्तं निरङ्कुशमसत्तमम् ।
आक्रीड बालवद्देव यथाऽऽशीविषमुत्थितम् ॥२४॥

mainaṁ māyāvinaṁ dṛptaṁ
niraṅkuśam asat-tamam
ākrīḍa bālavad deva
yathāśīviṣam utthitam

mā—don't; *enam*—him; *māyā-avinam*—skilled in conjuring tricks; *dṛptam*—arrogant; *niraṅkuśam*—self-sufficient; *asat-tamam*—most wicked; *ākrīḍa*—play with; *bālavat*—like a child; *deva*—O Lord; *yathā*—as: *āśīviṣam*—a serpent; *utthitam*—aroused.

TRANSLATION

Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.

PURPORT

No one is unhappy when a serpent is killed. It is a practice amongst village boys to catch a serpent by the tail and play with it for some time and then kill it. Similarly, the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it. Brahmā requested, however, that since the demon was more wicked and undesirable than a serpent, there was no need to play with him. It was his wish that he be killed at once, without delay.

TEXT 25

न यावदेष वर्धेत स्वां वेलां प्राप्य दारुणः ।
स्वां देव मायामास्थाय तावज्जह्यघमच्युत ॥२५॥

na yāvad eṣa vardheta
svāṁ velāṁ prāpya dāruṇaḥ
svāṁ deva māyām āsthāya
tāvaj jahy agham acyuta

na yāvat—before; *esaḥ*—this demon; *vardheta*—may increase; *svām*—his own; *velām*—demoniac hour; *prāpya*—having reached; *dāruṇaḥ*—formidable; *svām*—your own; *deva*—O Lord; *māyām*—internal potency; *āsthāya*—using; *tāvat*—at once; *jahi*—kill; *agham*—the sinful one; *acyuta*—O infallible one.

TRANSLATION

Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

TEXT 26

एषा घोरतमा सन्ध्या लोकच्छम्बट्करी प्रभो ।
उपसर्पति सर्वात्मन् सुराणां जयमावह ॥२६॥

eṣā ghoratamā sandhyā
loka-cchambaṭ-karī prabho
upasarpati sarvātman
surāṇāṁ jayam āvaha

eṣā—this; *ghoratamā*—darkest; *sandhyā*—evening time; *loka*—the world; *chambaṭ-karī*—destroying; *prabho*—O Lord; *upasarpati*—is approaching; *sarva-ātman*—O Soul of all souls; *surāṇām*—to the demigods; *jayam*—victory; *āvaha*—bring.

TRANSLATION

My Lord, the darkest evening which covers the world is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

TEXT 27

अधुनैषोऽभिजिन्नाम योगो मौहूर्तिको ह्यगात् ।
शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम् ॥२७॥

adhunaiṣo 'bhijin nāma
yogo mauhūrtiko hy agāt
śivāya nas tvaṁ suhṛdām
āśu nistara dustaram

adhunā—now; *eṣaḥ*—this; *abhijit nāma*—called *abhijit*; *yogaḥ*—auspicious; *mauhūrtikaḥ*—moment; *hi*—indeed; *agāt*—has almost passed; *śivāya*—for the welfare; *naḥ*—of us; *tvam*—You; *suhṛdām*—of your friends; *āśu*—quickly; *nistara*—dispose of; *dustaram*—the formidable foe.

TRANSLATION

The auspicious period known as abhijit, which is so opportune for victory, commenced at midday and has all but passed; therefore, in the interests of Your friends, please dispose of this formidable foe quickly.

TEXT 28

दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम्।
विक्रम्यैनं मृधे हत्वा लोकानाधेहि शर्मणि ॥२८॥

diṣṭyā tvāṁ vihitaṁ mṛtyum
ayam āsāditaḥ svayam
vikramyainaṁ mṛdhe hatvā
lokān ādhehi śarmaṇi

diṣṭyā—by fortune; *tvām*—to You; *vihitam*—ordained; *mṛtyum*—death; *ayam*—this demon; *āsāditaḥ*—has come; *svayam*—of his own accord; *vikramya*—exhibiting Your prowess; *enam*—him; *mṛdhe*—in the duel; *hatvā*—killing; *lokān*—the worlds; *ādhehi*—establish; *śarmaṇi*—in peace.

TRANSLATION

This demon, luckily enough for us, has come of his own accord to You, his death ordained by Yourself; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.

Thus end the Bhaktivedanta purports of the Third Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Battle Between Lord Boar and the Demon Hiraṇyākṣa."*

CHAPTER NINETEEN

The Killing of the Demon Hiraṇyākṣa

TEXT 1

मैत्रेय उवाच
अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः ।
प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत् ॥ १ ॥

maitreya uvāca
avadhārya viriñcasya
nirvyalīkāmṛtaṁ vacaḥ
prahasya prema-garbheṇa
tad apāṅgena so 'grahīt

maitreyaḥ uvāca—Maitreya said; *avadhārya*—after hearing; *viriñcasya*—of Lord Brahmā; *nirvyalīka*—free from all sinful purposes; *amṛtam*—nectarean; *vacaḥ*—words; *prahasya*—heartily laughing; *prema-garbheṇa*—laden with love; *tat*—those words; *apāṅgena*—with a glance; *saḥ*—the Supreme Personality of Godhead; *agrahīt*—accepted.

TRANSLATION

Śrī Maitreya said: Hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

PURPORT

The word *nirvyalīka* is very significant. The prayers of the demigods or devotees of the Lord are free from all sinful purposes, but the prayers of demons are always filled with sinful purposes. The demon Hiraṇyākṣa became powerful by deriving a boon from Brahmā, and after attaining that boon he created a disturbance because of his sinful intentions. The prayers

of Brahmā and other demigods are not to be compared to the prayers of the demons. Their purpose is to please the Supreme Lord; therefore the Lord smiled and accepted the prayer to kill the demon. Demons, who are never interested in praising the Supreme Personality of Godhead because they have no information of Him, go to the demigods, and in *Bhagavad-gītā* this is condemned. Persons who go to the demigods and pray for advancement in sinful activities are considered to be bereft of all intelligence. Demons have lost all intelligence because they do not know what is actually their self-interest. Even if they have information of the Supreme Personality of Godhead, they decline to approach Him; it is not possible for them to get their desired boons from the Supreme Lord because their purposes are always sinful. It is said that the dacoits in Bengal used to worship the goddess Kālī for fulfillment of their sinful desires to plunder others' property, but they never went to a Viṣṇu temple because they might have been unsuccessful in praying to Viṣṇu. Therefore the prayers of the demigods or the devotees of the Supreme Personality of Godhead are always untinged by sinful purposes.

TEXT 2

ततः सपत्नं मुखतश्चरन्तमकुतोभयम् ।
जघानोत्पत्य गदया हनावसुरमक्षजः ॥ २ ॥

tataḥ sapatnaṁ mukhataś
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ

tataḥ—then; *sapatnam*—enemy; *mukhataḥ*—in front of Him; *carantam*—stalking; *akutaḥ-bhayam*—fearlessly; *jaghāna*—struck; *utpatya*—after springing up; *gadayā*—with His mace; *hanau*—at the chin; *asuram*—the demon; *akṣa-jaḥ*—The Lord who was born from the nostril of Brahmā.

TRANSLATION

The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiraṇyākṣa demon, who was stalking fearlessly before Him.

TEXT 3

सा हता तेन गदया विहता भगवत्करात् ।
विघूर्णितापतद्रेजे तदद्भुतमिवाभवत् ॥ ३ ॥

sā hatā tena gadayā
vihatā bhagavat-karāt
vighūrṇitāpatad reje
tad adbhutam ivābhavat

sā—that mace; *hatā*—struck; *tena*—by Hiraṇyākṣa; *gadayā*—with his mace; *vihatā*—slipped; *bhagavat*—of the Supreme Personality of Godhead; *karāt*—from the hand; *vighūrṇitā*—whirling; *apatat*—fell down; *reje*—was shining; *tat*—that; *adbhutam*—miraculous; *iva*—indeed; *abhavat*—was.

TRANSLATION

Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

TEXT 4

स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम् ।
मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन् ॥ ४ ॥

sa tadā labdha-tīrtho 'pi
na babādhe nirāyudham
mānayan sa mṛdhe dharmaṁ
viṣvaksenaṁ prakopayan

saḥ—that Hiraṇyākṣa; *tadā*—then; *labdha-tīrthaḥ*—having gained an excellent opportunity; *api*—although; *na*—not; *babādhe*—attacked; *nirāyudham*—having no weapon; *mānayan*—respecting; *saḥ*—Hiraṇyākṣa; *mṛdhe*—in battle; *dharmam*—the code of combat; *viṣvaksenam*—the Supreme Personality of Godhead; *prakopayan*—making angry.

TRANSLATION

Even though he had an excellent opportunity to strike his unarmed foe without obstruction, the demon respected the law of single combat, thereby kindling the fury of the Supreme Lord.

TEXT 5

गदायामपविद्धायां हाहाकारे विनिर्गते ।
मानयामास तद्धर्मं सुनाभं चास्मरद्विभुः ॥ ५ ॥

gadāyām apaviddhāyāṁ
hāhā-kāre vinirgate
mānayāmāsa tad-dharmaṁ
sunābhaṁ cāsmarad vibhuḥ

gadāyām—as His mace; *apaviddhāyām*—fell; *hāhā-kāre*—a cry of alarm; *vinirgate*—arose; *mānayāmāsa*—acknowledged; *tat*—of Hiraṇyākṣa; *dharmam*—righteousness; *sunābham*—the Sudarśana *cakra; ca*—and; *asmarat*—remembered; *vibhuḥ*—the Supreme Personality of Godhead.

TRANSLATION

As His mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and ṛṣis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarśana discus.

TEXT 6

तं व्यग्रचक्रं दितिपुत्राधमेन
स्वपार्षदमुख्येन विषज्जमानम् ।
चित्रा वाचोऽतद्विदां खेचराणां
तत्र स्मासन् स्वस्ति तेऽमुं जहीति ॥ ६ ॥

taṁ vyagra-cakraṁ diti-putrādhamena
sva-pārṣada-mukhyena viṣajjamānam
citrā vāco 'tad-vidāṁ khecarāṇāṁ
tatra smāsan svasti te 'muṁ jahīti

tam—unto the Personality of Godhead; *vyagra*—revolving; *cakram*—whose discus; *diti-putra*—son of Diti; *adhamena*—vile; *sva-pārṣada*—of His associates; *mukhyena*—with the chief; *viṣajjamānam*—playing; *citrāḥ*—various; *vācaḥ*—expressions; *a-tat-vidām*—of those who did not know; *khe-carāṇām*—flying in the sky; *tatra*—there; *sma āsan*—occurred; *svasti*—fortune; *te*—unto You; *amum*—him; *jahi*—please kill; *iti*—thus.

TRANSLATION

As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṇṭha attendants, who had been born as Hiraṇyākṣa, a vile son of Diti, there issued from

every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."

TEXT 7

स तं निशाम्यात्तरथाङ्गमग्रतो
व्यवस्थितं पद्मपलाशलोचनम् ।
विलोक्य चामर्षपरिप्लुतेन्द्रियो
रुषा स्वदन्तच्छदमादशच्छ्वसन् ॥ ७ ॥

sa taṁ niśāmyātta-rathāṅgam agrato
vyavasthitaṁ padma-palāśa-locanam
vilokya cāmarṣa-pariplutendriyo
ruṣā sva-dantacchadam ādaśac chvasan

saḥ—that demon; *tam*—the Supreme Personality of Godhead; *niśāmya*—after seeing; *ātta-rathāṅgam*—armed with the Sudarśana disc; *agrataḥ*—before him; *vyavasthitam*—standing in position; *padma*—lotus flower; *palāśa*—petals; *locanam*—eyes; *vilokya*—after seeing; *ca*—and; *amarṣa*—by indignation; *paripluta*—overpowered; *indriyaḥ*—his senses; *ruṣā*—with great resentment; *sva-danta-chadam*—his own lip; *ādaśat*—bit; *śvasan*—hissing.

TRANSLATION

When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarśana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

TEXT 8

करालदंष्ट्रश्चक्षुर्भ्यां सञ्चक्षाणो दहन्निव ।
अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम् ॥ ८ ॥

karāla-daṁṣṭraś cakṣurbhyāṁ
saṁcakṣāṇo dahann iva
abhiplutya sva-gadayā
hato 'sīty āhanad dharim

karāla—fearful; *daṁṣṭraḥ*—having tusks; *cakṣurbhyām*—with both eyes; *saṁcakṣāṇaḥ*—staring; *dahan*—burning; *iva*—as if; *abhiplutya*—attacking; *sva-gadayā*—with his own club; *hataḥ*—slain; *asi*—You are; *iti*—thus; *āhanat*—struck; *harim*—at Hari.

TRANSLATION

The demon, who had fearful tusks, stared at the Personality of Godhead as though he would burn Him, and, springing into the air, he aimed his mace at Him, exclaiming at the same time, "You are slain!"

TEXT 9

पदा सव्येन तां साधो भगवान् यज्ञसूकरः ।
लीलया मिषतः शत्रोः प्राहरद्वातरंहसम् ॥ ९ ॥

padā savyena tāṁ sādho
bhagavān yajña-sūkaraḥ
līlayā miṣataḥ śatroḥ
prāharad vāta-raṁhasam

padā—with His foot; *savyena*—left; *tām*—that mace; *sādho*—O Vidura; *bhagavān*—the Supreme Personality of Godhead; *yajña-sūkaraḥ*—in His boar form, the enjoyer of all sacrifices; *līlayā*—playfully; *miṣataḥ*—looking on; *śatroḥ*—of His enemy (Hiraṇyākṣa); *prāharat*—knocked down; *vāta-raṁhasam*—having the force of a tempest.

TRANSLATION

O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

TEXT 10

आह चायुधमाधत्स्व घटस्व त्वं जिगीषसि ।
इत्युक्तः स तदा भूयस्ताडयन् व्यनदद् भृशम् ॥१०॥

āha cāyudham ādhatsva
ghaṭasva tvaṁ jigīṣasi
ity uktaḥ sa tadā bhūyas
tāḍayan vyanadad bhṛśam

āha—He said; *ca*—and; *āyudham*—weapon; *ādhatsva*—take up; *ghaṭasva*—try; *tvam*—you; *jigīṣasi*—are eager to conquer; *iti*—thus; *uktaḥ*—challenged; *saḥ*—Hiraṇyākṣa; *tadā*—at that time; *bhūyaḥ*—again; *tāḍayan*—striking at; *vyanadat*—roared; *bhṛśam*—loudly.

TRANSLATION

The Lord then said: "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

TEXT 11

तां स आपततीं वीक्ष्य भगवान् समवस्थितः ।
जग्राह लीलया प्राप्तां गरुत्मानिव पन्नगीम् ॥११॥

tāṁ sa āpatatīṁ vīkṣya
bhagavān samavasthitaḥ
jagrāha līlayā prāptāṁ
garutmān iva pannagīm

tām—that mace; *saḥ*—He; *āpatatīm*—flying towards; *vīkṣya*—after seeing; *bhagavān*—the Supreme Personality of Godhead; *samavasthitaḥ*—stood firmly; *jagrāha*—caught; *līlayā*—easily; *prāptām*—entered into His presence; *garutmān*—Garuḍa; *iva*—as; *pannagīm*—a serpent.

TRANSLATION

When the Lord saw the mace flying towards Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.

TEXT 12

स्वपौरुषे प्रतिहते हतमानो महासुरः ।
नैच्छद्गदां दीयमानां हरिणा विगतप्रभः ॥१२॥

sva-pauruṣe pratihate
hatamāno mahāsuraḥ
naicchad gadāṁ dīyamānāṁ
hariṇā vigata-prabhaḥ

sva-pauruṣe—his valor; *pratihate*—frustrated; *hata*—destroyed; *mānaḥ*—pride; *mahā-asuraḥ*—the great demon; *na aicchat*—desired not (to take); *gadām*—the mace; *dīyamānām*—being offered; *hariṇā*—by Hari; *vigata-prabhaḥ*—reduced in splendour.

TRANSLATION

His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

TEXT 13

जग्राह त्रिशिखं शूलं ज्वलज्ज्वलनलोलुपम् ।
यज्ञाय धृतरूपाय विप्रायाभिचरन् यथा ॥१३॥

jagrāha tri-śikhaṁ śūlaṁ
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
viprāyābhicaran yathā

jagrāha—took up; *tri-śikham*—three-pointed; *śūlam*—trident; *jvalat*—flaming; *jvalana*—fire; *lolupam*—rapacious; *yajñāya*—at the enjoyer of all sacrifices; *dhṛta-rūpāya*—in the form of Varāha; *viprāya*—unto a *brāhmaṇa; abhicaran*—acting malevolently; *yathā*—as.

TRANSLATION

He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.

TEXT 14

तदोजसा दैत्यमहाभटार्पितं
चकासदन्तःख उदीर्णदीधिति ।
चक्रेण चिच्छेद निशातनेमिना
हरिर्यथा तार्क्ष्यपतत्रमुज्झितम् ॥१४॥

tad ojasā daitya-mahābhaṭārpitaṁ
cakāsad antaḥ-kha udīrṇa-dīdhiti

cakreṇa ciccheda niśāta-neminā
harir yathā tārkṣya-patatram ujjhitam

tat—that trident; *ojasā*—with all his strength; *daitya*—among the demons; *mahā-bhaṭa*—by the mighty fighter; *arpitam*—hurled; *cakāsat*—shining; *antaḥ-khe*—in the middle of the sky; *udīrṇa*—increased; *dīdhiti*—illumination; *cakreṇa*—by the Sudarśana disc; *ciccheda*—He cut to pieces; *niśāta*—sharpened; *neminā*—rim; *hariḥ*—Indra; *yathā*—as; *tārkṣya*—of Garuḍa; *patatram*—the wing; *ujjhitam*—abandoned.

TRANSLATION

Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarśana, which had a sharp-edged rim, even as Indra cut off a wing of Garuḍa.

PURPORT

The context of the reference given herein regarding Garuḍa and Indra is this. Once upon a time, Garuḍa, the carrier of the Lord, snatched away a nectar pot from the hands of the demigods in heaven in order to liberate his mother, Vinatā, from the clutches of his stepmother, Kadrū, the mother of the serpents. On learning of this, Indra, the King of heaven, hurled his thunderbolt against Garuḍa. With a view to respect the infallibility of Indra's weapon, Garuḍa, though otherwise invincible, being the Lord's own mount, dropped one of his wings, which was shattered to pieces by the thunderbolt. The inhabitants of higher planets are so sensible that even in the process of fighting they observe the preliminary rules and regulations of gentleness. In this case, Garuḍa wanted to show respect for Indra; since he knew that Indra's weapon must destroy something, he offered his wing.

TEXT 15

वृक्णे स्वशूले बहुधारिणा हरेः
प्रत्येत्य विस्तीर्णमुरो विभूतिमत् ।
प्रवृद्धरोषः स कठोरमुष्टिना
नदन् प्रहृत्यान्तरधीयतासुरः ॥१५॥

vṛkṇe sva-śūle bahudhāriṇā hareḥ
pratyetya vistīrṇam uro vibhūtimat

pravṛddha-roṣaḥ sa kaṭhora-muṣṭinā
nadan prahṛtyāntaradhīyatāsuraḥ

vṛkṇe—when cut; *sva-śūle*—his trident; *bahudhā*—to many pieces; *ariṇā*—by the Sudarśana *cakra; hareḥ*—of the Supreme Personality of Godhead; *pratyetya*—after advancing towards; *vistīrṇam*—broad; *uraḥ*—chest; *vibhūti-mat*—the abode of the goddess of fortune; *pravṛddha*—having been increased; *roṣaḥ*—anger; *saḥ*—Hiraṇyākṣa; *kaṭhora*—hard; *muṣṭinā*—with his fist; *nadan*—roaring; *prahṛtya*—after striking; *antaradhīyata*—disappeared; *asuraḥ*—the demon.

TRANSLATION

The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced towards the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.

PURPORT

Śrīvatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In Vaikuṇṭhaloka or in Goloka Vṛndāvana, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Śrīvatsa mark on the chest of the Lord He is distinguished from all others.

TEXT 16

तेनेत्थमाहतः क्षत्तर्भगवानादिसूकरः ।
नाकम्पत मनाक् क्वापि स्रजा हत इव द्विपः॥१६॥

tenettham āhataḥ kṣattar
bhagavān ādi-sūkaraḥ
nākampata manāk kvāpi
srajā hata iva dvipaḥ

tena—by Hiraṇyākṣa; *ittham*—thus; *āhataḥ*—struck; *kṣattaḥ*—O Vidura; *bhagavān*—the Supreme Personality of Godhead; *ādi-sūkaraḥ*—the first boar; *na akampata*—did not feel quaking; *manāk*—even slightly; *kvāpi*—anywhere; *srajā*—by a garland of flowers; *hataḥ*—struck; *iva*—as; *dvipaḥ*—an elephant.

TRANSLATION

Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

PURPORT

As previously explained, the demon was originally a servitor of the Lord in Vaikuṇṭha, but somehow or other he fell as a demon. His fight with the Supreme Lord was meant for his liberation. The Lord enjoyed the striking on His transcendental body, just like a fully grown-up father fighting with his child. Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiraṇyākṣa's striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight in order to enjoy His transcendental bliss; therefore He enjoyed the attack.

TEXT 17

अथोरुधासृजन्मायां योगमायेश्वरे हरौ ।
यां विलोक्य प्रजास्त्रस्ता मेनिरेऽस्योपसंयमम् ॥१७॥

athorudhāsṛjan māyāṁ
yoga-māyeśvare harau
yāṁ vilokya prajās trastā
menire 'syopasaṁyamam

atha—then; *urudhā*—in many ways; *asṛjat*—he cast; *māyām*—conjuring tricks; *yoga-māyā-īśvare*—the Lord of *yogamāyā*; *harau*—at Hari; *yām*—which; *vilokya*—after seeing; *prajāḥ*—the people; *trastāḥ*—fearful; *menire*—thought; *asya*—of this universe; *upasaṁyamam*--the dissolution.

TRANSLATION

The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of yogamāyā. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.

PURPORT

The fighting enjoyment of the Supreme Lord with His devotee, who had been converted into a demon, appeared severe enough to bring about

the dissolution of the universe. This is the greatness of the Supreme Personality of Godhead; even the wavering of His little finger appears to be a great and very dangerous movement in the eyes of the inhabitants of the universe.

TEXT 18

प्रववुर्वायवश्चण्डास्तमः पांसवमैरयन् ।
दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव ॥१८॥

pravavur vāyavaś caṇḍās
tamaḥ pāṁsavam airayan
digbhyo nipetur grāvāṇaḥ
kṣepaṇaiḥ prahitā iva

pravavuḥ—were blowing; *vāyavaḥ*—winds; *caṇḍāḥ*—fierce; *tamaḥ*—darkness; *pāṁsavam*—caused by dust; *airayan*—were spreading; *digbhyaḥ*—from every direction; *nipetuḥ*—came down; *grāvāṇaḥ*—stones; *kṣepaṇaiḥ*—by machine guns; *prahitāḥ*—thrown; *iva*—as if.

TRANSLATION

Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

TEXT 19

द्यौर्नष्टभगणाभ्रौघैः सविद्युत्स्तनयित्नुभिः ।
वर्षद्भिः पूयकेशासृग्विण्मूत्रास्थीनि चासकृत् ॥१९॥

dyaur naṣṭa-bhagaṇābhraughaiḥ
sa-vidyut-stanayitnubhiḥ
varṣadbhiḥ pūya-keśāsṛg-
viṇ-mūtrāsthīni cāsakṛt

dyauḥ—the sky; *naṣṭa*—having disappeared; *bha-gaṇā*—luminaries; *abhra*—of clouds; *oghaiḥ*—by masses; *sa*—accompanied by; *vidyut*—lightning; *stanayitnubhiḥ*—and thunder; *varṣadbhiḥ*—raining; *pūya*—pus; *keśa*—hair; *asṛj*—blood; *viṣ*—stool; *mūtra*—urine; *asthīni*—bones; *ca*—and; *asakṛt*—again and again.

TRANSLATION

The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

TEXT 20

गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ ।
दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः॥२०॥

girayaḥ pratyadṛśyanta
nānāyudha-muco 'nagha
dig-vāsaso yātudhānyaḥ
śūlinyo mukta-mūrdhajāḥ

girayaḥ—mountains; *pratyadṛśyanta*—appeared; *nānā*—various; *āyudha*—weapons; *mucaḥ*—discharging; *anagha*—O sinless Vidura; *diś-vāsasaḥ*—naked; *yātudhānyaḥ*—demonesses; *śūlinyaḥ*—armed with tridents; *mukta*—hanging loose; *mūrdhajāḥ*—hair.

TRANSLATION

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

TEXT 21

बहुभिर्यक्षरक्षोभिः पत्त्यश्वरथकुञ्जरैः ।
आततायिभिरुत्सृष्टा हिंस्रा वाचोऽतिवैशसाः ॥२१॥

bahubhir yakṣa-rakṣobhiḥ
patty-aśva-ratha-kuñjaraiḥ
ātatāyibhir utsṛṣṭā
hiṁsrā vāco 'tivaiśasāḥ

bahubhiḥ—by many; *yakṣa-rakṣobhiḥ*—Yakṣas and Rākṣasas; *patti*—marching on foot; *aśva*—on horses; *ratha*—on chariots; *kuñjaraiḥ*—or on elephants; *ātatāyibhiḥ*—ruffians; *utsṛṣṭāḥ*—were uttered; *hiṁsrāḥ*—cruel; *vācaḥ*—words; *ativaiśasāḥ*—murderous.

TRANSLATION

Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.

TEXT 22

प्रादुष्कृतानां मायानामासुरीणां विनाशयत् ।
सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् ॥२२॥

prāduṣkṛtānāṁ māyānām
āsurīṇāṁ vināśayat
sudarśanāstraṁ bhagavān
prāyuṅkta dayitaṁ tripāt

prāduṣkṛtānām—displayed; *māyānām*—the magical forces; *āsurīṇām*—displayed by the demon; *vināśayat*—desiring to destroy; *sudarśana-astram*—the Sudarśana weapon; *bhagavān*—the Supreme Personality of Godhead; *prāyuṅkta*—threw; *dayitam*—beloved; *tripāt*—the enjoyer of all sacrifices.

TRANSLATION

The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarśana, which was capable of dispersing the magical forces displayed by the demon.

PURPORT

Even famous *yogīs* and demons can sometimes enact very magical feats by their mystic power, but in the presence of the Sudarśana *cakra,* when it is let loose by the Lord, all such magical jugglery is dispersed. The instance of the quarrel between Durvāsā Muni and Mahārāja Ambarīṣa is a practical example in this matter. Durvāsā Muni wanted to display many magical wonders, but when Sudarśana *cakra* appeared, Durvāsā himself was afraid and fled to various planets for his personal protection. The Lord is described here as *tripāt,* which means that He is the enjoyer of three kinds of sacrifices. In *Bhagavad-gītā* the Lord confirms that He is the beneficiary and enjoyer of all sacrifices, penances and austerities. The Lord is the enjoyer of three kinds of *yajña.* As further described in *Bhagavad-gītā,* there are sacrifices of goods, sacrifices of meditation and sacrifices of philosophical speculation. Those on the paths of *jñāna, yoga* and *karma* all have to come in the end to the Supreme Lord because

vāsudevaḥ sarvam iti—the Supreme Lord is the ultimate enjoyer of everything. That is the perfection of all sacrifice.

TEXT 23

तदा दितेः समभवत्सहसा हृदि वेपथुः ।
स्मरन्त्या भर्तुरादेशं स्तनाच्चासृक् प्रसुस्रुवे ॥२३॥

tadā diteḥ samabhavat
sahasā hṛdi vepathuḥ
smarantyā bhartur ādeśaṁ
stanāc cāsṛk prasusruve

tadā—at that moment; *diteḥ*—of Diti; *samabhavat*—occurred; *sahasā*—suddenly; *hṛdi*—in the heart; *vepathuḥ*—a shudder; *smarantyāḥ*—recalling; *bhartuḥ*—of her husband, Kaśyapa; *ādeśam*—the words; *stanāt*—from her breast; *ca*—and; *asṛj*—blood; *prasusruve*—flowed.

TRANSLATION

At that very moment a shudder suddenly ran through the heart of Diti, the mother of Hiraṇyākṣa. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.

PURPORT

At Hiraṇyākṣa's last moment, his mother, Diti, remembered what her husband had said. Although her sons would be demons, they would have the advantage of being killed by the Personality of Godhead Himself. She remembered this incident by the grace of the Lord, and her breasts flowed blood instead of milk. In many instances we find that when a mother is moved by affection for her sons, milk flows from her breasts. In the case of the demon's mother, the blood could not transform into milk, but it flowed down her breasts as it was. Blood transforms into milk. To drink milk is auspicious, but to drink blood is inauspicious, although they are one and the same thing. This formula is applicable in the case of cow's milk also.

TEXT 24

विनष्टासु स्वमायासु भूयश्चात्रज्य केशवम् ।
रुषोपगूहमानोऽमुं ददृशेऽवस्थितं बहिः ॥२४॥

vinaṣṭāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'muṁ
dadṛśe 'vasthitaṁ bahiḥ

vinaṣṭāsu—when dispelled; *sva-māyāsu*—his magic forces; *bhūyaḥ*—again; *ca*—and; *āvrajya*—after coming into the presence; *keśavam*—the Supreme Personality of Godhead; *ruṣā*—full of rage; *upagūhamānaḥ*—embracing; *amum*—the Lord; *dadṛśe*—saw; *avasthitam*—standing; *bahiḥ*—outside.

TRANSLATION

When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

PURPORT

In this verse the Lord is addressed as Keśava because He killed the demon Keśī in the beginning of creation. Keśava is also a name of Kṛṣṇa. Kṛṣṇa is the origin of all incarnations, and it is confirmed in *Brahma-saṁhitā* that Govinda, the Supreme Personality of Godhead, the cause of all causes, exists simultaneously in His different incarnations and expansions. The demon's attempt to measure the Supreme Personality of Godhead is significant. The demon wanted to embrace Him with his arms, thinking that with his limited arms he could capture the Absolute by material power. He did not know that God is the greatest of the great and the smallest of the small. No one can capture the Supreme Lord nor bring Him under his control. But the demoniac person always attempts to measure the length and breadth of the Supreme Lord. By His inconceivable potency the Lord can become the universal form, as explained in *Bhagavad-gītā*, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box. The Supreme Lord, Keśava, or the Personality of Godhead, Kṛṣṇa, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

TEXT 25

तं मुष्टिभिर्विनिघ्नन्तं वज्रसारैरधोक्षजः ।
करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः ॥२५॥

taṁ muṣṭibhir vinighnantaṁ
vajra-sārair adhokṣajaḥ
kareṇa karṇa-mūle 'han
yathā tvāṣṭraṁ marut-patiḥ

tam—Hiraṇyākṣa; *muṣṭibhiḥ*—with his fists; *vinighnantam*—striking; *vajra-sāraiḥ*—as hard as a thunderbolt; *adhokṣajaḥ*—Lord Adhokṣaja; *kareṇa*—with the hand; *karṇa-mūle*—at the root of the ear; *ahan*—struck; *yathā*—as; *tvāṣṭram*—the demon Vṛtra (son of Tvaṣṭā); *marut-patiḥ*—Indra (lord of the Maruts).

TRANSLATION

The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.

PURPORT

The Lord is explained here to be *adhokṣaja,* beyond the reach of all material calculation. *Akṣaja* means the measurement of our senses, and *adhokṣaja* means that which is beyond the measurement of our senses.

TEXT 26

स आहतो विश्वजिता ह्यवज्ञया
परिभ्रमद्गात्र उदस्तलोचनः ।
विशीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद्
यथा नगेन्द्रो लुलितो नभस्वता ॥२६॥

sa āhato viśva-jitā hy avajñayā
paribhramad-gātra udasta-locanaḥ
viśīrṇa-bāhv-aṅghri-śiro-ruho 'patad
yathā nagendro lulito nabhasvatā

saḥ—he; *āhataḥ*—having been struck; *viśva-jitā*—by the Supreme Personality of Godhead; *hi*—though; *avajñayā*—indifferently; *paribhramat*—wheel-

ing; *gātraḥ*—body; *udasta*—bulged out; *locanaḥ*—eyes; *viśīrṇa*—broken; *bāhu*—arms; *aṅghri*—legs; *śiras-ruhaḥ*—hair; *apatat*—fell down; *yathā*—like; *naga-indraḥ*—a gigantic tree; *lulitaḥ*—uprooted; *nabhasvatā*—by the wind.

TRANSLATION

Though struck indifferently by the Lord, the conquerer of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

PURPORT

It does not take even a moment for the Lord to kill any powerful demon, including Hiraṇyākṣa. He could have killed him long before, but He allowed him to display the full extent of his magical feats. One may know that by magical feats, by scientific advancement of knowledge or by material power one cannot become the equal of the Supreme Personality of Godhead. His one signal is sufficient to destroy all our attempts. His inconceivable power, as displayed here, is so strong that the demon, despite all his demoniac maneuvers, was killed by the Lord when the Lord desired, simply by one slap.

TEXT 27

क्षितौ शयानं तमकुण्ठवर्चसं
करालदंष्ट्रं परिदष्टदच्छदम् ।
अजादयो वीक्ष्य शशंसुरागता
अहो इमां को नु लभेत संस्थितिम् ॥२७॥

kṣitau śayānaṁ tam akuṇṭha-varcasaṁ
karāla-daṁṣṭraṁ paridaṣṭa-dacchadam
ajādayo vīkṣya śaśaṁsur āgatā
aho imāṁ ko nu labheta saṁsthitim

kṣitau—on the ground; *śayānam*—lying; *tam*—Hiraṇyākṣa; *akuṇṭha*—unfaded; *varcasam*—glow; *karāla*—fearful; *daṁṣṭram*—teeth; *paridaṣṭa*—bitten; *dat-chadam*—lip; *aja-ādayaḥ*—Brahmā and others; *vīkṣya*—having seen; *śaśaṁsuḥ*—admiringly said; *āgatāḥ*—arrived; *aho*—O; *imām*—this; *kaḥ*—who; *nu*—indeed; *labheta*—could meet; *saṁsthitim*—death.

TRANSLATION

Aja [Brahmā] and others arrived on the spot to see the fearfully tusked demon lying on the ground. Biting his lip, the glow of his face was yet unfaded, and Brahmā admiringly said: ●, who could meet such blessed death?

PURPORT

Although the demon was dead, his bodily luster was unfaded. This is very peculiar because when a man or animal is dead, the body immediately becomes pale, the luster gradually fades, and decomposition takes place. But here, although Hiraṇyākṣa lay dead, his bodily luster was unfaded because the Lord, the Supreme Spirit, was touching his body. One's bodily luster remains fresh only as long as the spirit soul is present. Although the demon's soul had departed his body, the Supreme Spirit touched the body, and therefore his bodily luster did not fade. The individual soul is different from the Supreme Personality of Godhead. One who sees the Supreme Personality of Godhead when he quits his body is certainly very fortunate, and therefore personalities like Brahmā and the other demigods eulogized the death of the demon.

TEXT 28

यं योगिनो योगसमाधिना रहो
ध्यायन्ति लिङ्गादसतो मुमुक्षया ।
तस्यैष दैत्यऋषभः पदाहतो
मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ॥२८॥

yaṁ yogino yoga-samādhinā raho
dhyāyanti liṅgād asato mumukṣayā
tasyaiṣa daitya-ṛṣabhaḥ padāhato
mukhaṁ prapaśyaṁs tanum utsasarja ha

yam—whom; *yoginaḥ*—the *yogīs*; *yoga-samādhinā*—in mystic trance; *rahaḥ*—in seclusion; *dhyāyanti*—meditate upon; *liṅgāt*—from the body; *asataḥ*—unreal; *mumukṣayā*—seeking freedom; *tasya*—of Him; *eṣaḥ*—this; *daitya*—son of Diti; *ṛṣabhaḥ*—the crest jewel; *padā*—by a foot; *āhataḥ*—struck; *mukham*—countenance; *prapaśyan*—while gazing on; *tanum*—the body; *utsasarja*—he cast off; *ha*—indeed.

TRANSLATION

Brahmā continued: He was struck by a forefoot of the Lord, whom yogīs, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.

PURPORT

The process of *yoga* is very clearly described in this verse of *Śrīmad-Bhāgavatam.* It is said here that the ultimate end of the *yogīs* and mystics who perform meditation is to get rid of this material body. Therefore they meditate in secluded places to attain yogic trance. *Yoga* has to be performed in a secluded place, not in public or in a demonstration on stage, as nowadays practiced by many so-called *yogīs.* Real *yoga* aims at ridding one of the material body. *Yoga* practice is not intended to keep the body fit and young. Such advertisements of so-called *yoga* are not approved by any standard method. Particularly mentioned in this verse is the word *yam,* or "unto whom," indicating that meditation should be targeted on the Personality of Godhead. Even if one concentrates his mind on the boar form of the Lord, that is also *yoga.* As confirmed in *Bhagavad-gītā,* one who concentrates his mind constantly in meditation upon the Personality of Godhead in one of His many varieties of forms is the first-class *yogī,* and he can very easily attain trance simply by meditating upon the form of the Lord. If one is able to continue such meditation on the Lord's form at the time of his death, he is liberated from this mortal body and is transferred to the kingdom of God. This opportunity was given to the demon by the Lord, and therefore Brahmā and other demigods were astonished. In other words, the perfection of *yoga* practice can be attained by a demon also if he is simply kicked by the Lord.

TEXT 29

एतौ तौ पार्षदावस्य शापाद्यातावसद्गतिम् ।
पुनः कतिपयैः स्थानं प्रपत्स्येते ह जन्मभिः ॥२९॥

etau tau pārṣadāv asya
śāpād yātāv asad-gatim
punaḥ katipayaiḥ sthānaṁ
prapatsyete ha janmabhiḥ

etau—these two; *tau*—both; *pārṣadau*—personal assistants; *asya*—of the Personality of Godhead; *śāpāt*—because of being cursed; *yātau*—have gone; *asat-gatim*—to take birth in a demoniac family; *punaḥ*—again; *katipayaiḥ*—a few; *sthānam*—own place; *prapatsyete*—will get back; *ha*—indeed; *janma-bhiḥ*—after births.

TRANSLATION

These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

TEXT 30

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्तवे
स्थितौ गृहीतामलसत्त्वमूर्तये ।
दिष्ट्या हतोऽयं जगतामरुन्तुद-
स्त्वत्पादभक्त्या वयमीश निर्वृताः ॥३०॥

devā ūcuḥ
namo namas te 'khila-yajña-tantave
sthitau gṛhītāmala-sattva-mūrtaye
diṣṭyā hato 'yaṁ jagatām aruntudas
tvat-pāda-bhaktyā vayam īśa nirvṛtāḥ

devāḥ—the demigods; *ūcuḥ*—said; *namaḥ*—obeisances; *namaḥ*—obeisances; *te*—unto You; *akhila-yajña-tantave*—the enjoyer of all sacrifices; *sthitau*—for the purpose of maintaining; *gṛhīta*—assumed; *amala*—pure; *sattva*—goodness; *mūrtaye*—form; *diṣṭyā*—fortunately; *hataḥ*—slain; *ayam*—this; *jagatām*—to the worlds; *aruntudaḥ*—causing torment; *tvat-pāda*—to Your feet; *bhaktyā*—with devotion; *vayam*—we; *īśa*—O Lord; *nirvṛtāḥ*—have attained happiness.

TRANSLATION

The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

PURPORT

The material world consists of three modes—goodness, passion and ignorance—but the spiritual world is pure goodness. It is said here that the form of the Lord is pure goodness, which means that it is not material. In the material world there is no pure goodness. In the *Bhāgavatam* the stage of pure goodness is called *sattvam viśuddham. Viśuddham* means pure. In pure goodness there is no contamination by the two inferior qualities, namely passion and ignorance. The form of the boar, therefore, in which the Lord appeared, is nothing of the material world. There are many other forms of the Lord, but none of them belong to the material qualities. Such forms are nondifferent from the Viṣṇu form, and Viṣṇu is the enjoyer of all sacrifices.

The sacrifices which are recommended in the *Vedas* are meant to please the Supreme Personality of Godhead. In ignorance only, people try to satisfy many other agents, but the real purpose of life is to satisfy the Supreme Lord, Viṣṇu. All sacrifices are meant to please the Supreme Lord. The living entities who know this perfectly well are called demigods, godly or almost God. Since the living entity is part and parcel of the Supreme Lord, it is his duty to serve the Lord and please Him. The demigods are all attached to the Personality of Godhead, and for their pleasure the demon, who was a source of trouble to the world, was killed. Purified life is meant to please the Lord, and all sacrifices performed in purified life are called Kṛṣṇa consciousness. This Kṛṣṇa consciousness is developed by devotional service, as clearly mentioned here.

TEXT 31

मैत्रेय उवाच

एवं हिरण्याक्षमसह्यविक्रमं
स सादयित्वा हरिरादिसूकरः ।
जगाम लोकं स्वमखण्डितोत्सवं
समीडितः पुष्करविष्टरादिभिः ॥३१॥

maitreya uvāca
evaṁ hiraṇyākṣam asahya-vikramaṁ
sa sādayitvā harir ādi-sūkaraḥ
jagāma lokaṁ svam akhaṇḍitotsavaṁ
samīḍitaḥ puṣkara-viṣṭarādibhiḥ

maitreyaḥ uvāca—Śrī Maitreya said; *evam*—thus; *hiraṇyākṣam*—Hiraṇyākṣa; *asahya-vikramam*—very powerful; *saḥ*—the Lord; *sādayitvā*—after killing; *hariḥ*—the Supreme Personality of Godhead; *ādi-sūkaraḥ*—the origin of the boar species; *jagāma*—returned; *lokam*—to His abode; *svam*—own; *akhaṇḍita*—uninterrupted; *utsavam*—festival; *samīḍitaḥ*—being praised; *puṣkara-viṣṭara*—lotus seat (by Lord Brahmā whose seat is a lotus); *ādibhiḥ*—and the others.

TRANSLATION

Śrī Maitreya continued: After thus killing the most formidable demon Hiraṇyākṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.

PURPORT

The Lord is spoken of herewith as the origin of the boar species. As stated in the *Vedānta-sūtra* (1.1.2), the Absolute Truth is the origin of everything. Therefore it is to be understood that all 8,400,000 species of bodily forms originate from the Lord, who is always *ādi*, or the beginning. In *Bhagavad-gītā* Arjuna addresses the Lord as *ādyam*, or the original. Similarly, in the *Brahma-saṁhitā* the Lord is addressed as *ādi-puruṣam*, the original person. Indeed, in *Bhagavad-gītā* the Lord Himself declares, *mattaḥ sarvaṁ pravartate:* "From Me everything proceeds." (Bg. 10.8)

In this situation the Lord assumed the shape of a boar to kill the demon Hiraṇyākṣa and pick up the earth from the Garbha Ocean. Thus He became *ādi-sūkara*, the original boar. In the material world a boar or pig is considered most abominable, but the *ādi-sūkara*, the Supreme Personality of Godhead, was not treated as an ordinary boar. Even Lord Brahmā and the other demigods praised the Lord's form as a boar.

This verse confirms the statement in *Bhagavad-gītā* that the Lord appears as He is from His transcendental abode for the sake of killing the miscreants and saving the devotees. By killing the demon Hiraṇyākṣa He fulfilled His promise to kill the demons and always protect the demigods headed by Brahmā. The statement that the Lord returned to His own abode indicates that He has His own particular transcendental residence. Since He is full of all energies, He is all-pervasive in spite of His residing in Goloka Vṛndāvana, just as the sun, although situated in a particular place within the universe, is present by its sunshine throughout the universe.

Although the Lord has His particular abode in which to reside, He is all-pervasive. The impersonalists accept one aspect of the Lord's features,

the all-pervasive aspect, but they cannot understand His localized situation in His transcendental abode, where He always engages in fully transcendental pastimes. Especially mentioned in this verse is the word *akhaṇḍitotsavam*. *Utsava* means pleasure. Whenever some function takes place to express happiness, it is called *utsava*. *Utsava*, the expression of complete happiness, is always present in the Vaikuṇṭhalokas, the abode of the Lord, who is worshipable even by demigods like Brahmā, to say nothing of other less important entities such as human beings.

The Lord descends from His abode to this world, and therefore He is called *avatāra*, which means "one who descends." Sometimes *avatāra* is understood to refer to an incarnation who assumes a material form of flesh and bone, but actually *avatāra* refers to one who descends from higher regions. The Lord's abode is situated far above this material sky, and He descends from that higher position; thus He is called *avatāra*.

TEXT 32

मया यथानूक्तमवादि ते हरेः
कृतावतारस्य सुमित्र चेष्टितम् ।
यथा हिरण्याक्ष उदारविक्रमो
महामृधे क्रीडनवन्निराकृतः ॥३२॥

mayā yathānūktam avādi te hareḥ
kṛtāvatārasya sumitra ceṣṭitam
yathā hiraṇyākṣa udāra-vikramo
mahā-mṛdhe krīḍanavan nirākṛtaḥ

mayā—by me; *yathā*—as; *anūktam*—told; *avādi*—was explained; *te*—to you; *hareḥ*—of the Supreme Personality of Godhead; *kṛta-avatārasya*—who assumed the incarnation; *sumitra*—O dear Vidura; *ceṣṭitam*—the activities; *yathā*—as; *hiraṇyākṣaḥ*—Hiraṇyākṣa; *udāra*—very extensive; *vikramaḥ*—prowess; *mahā-mṛdhe*—in a great fight; *krīḍanavat*—like a plaything; *nirākṛtaḥ*—was killed.

TRANSLATION

Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were

just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

PURPORT

Here the sage Maitreya admits that he explained the incident of the killing of Hiraṇyākṣa by the Supreme Personality of Godhead as a straight narration; he did not manufacture anything or add interpretation, but explained whatever he had heard from his spiritual master. Thus he accepted as bona fide the system of *paramparā,* or receiving the transcendental message in disciplic succession. Unless received by this bona fide process of hearing from a spiritual master, the statement of an *ācārya* or preceptor cannot be valid.

It is also stated here that although the demon Hiraṇyākṣa was unlimited in prowess, he was just like a doll for the Lord. A child breaks so many dolls without real endeavor. Similarly, although a demon may be very powerful and extraordinary in the eyes of an ordinary man in the material world, to the Lord, killing such a demon is no difficulty. He can kill millions of demons as simply as a child plays with dolls and breaks them.

TEXT 33

सूत उवाच

इति कौषारवाख्यातामाश्रुत्य भगवत्कथाम् ।
क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विज ॥३३॥

sūta uvāca
iti kauṣāravākhyātām
āśrutya bhagavat-kathām
kṣattānandaṁ paraṁ
lebhe mahā-bhāgavato dvija

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *iti*—thus; *kauṣārava*—from Maitreya (son of Kuṣāru); *ākhyātām*—told; *āśrutya*—having heard; *bhagavat-kathām*—the narration about the Lord; *kṣattā*—Vidura; *ānandam*—bliss; *param*—transcendental; *lebhe*—achieved; *mahā-bhāgavataḥ*—the great devotee; *dvija*—O *brāhmaṇa* (Śaunaka).

TRANSLATION

Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura], the great devotee of the Lord, achieved transcendental bliss by hearing the

narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kauṣārava [Maitreya], and he was very pleased.

PURPORT

If anyone wants to derive transcendental pleasure by hearing the pastimes of the Lord, he must hear from the authoritative source, as explained here. Maitreya heard the narration from his bona fide spiritual master, and Vidura also heard from Maitreya. One becomes an authority simply by presenting whatever he has heard from his spiritual master, and one who does not accept a bona fide spiritual master cannot be an authority. This is clearly explained here. If one wants to have transcendental pleasure, he must find a person with authority. It is also stated in the *Bhāgavatam* that simply by hearing from an authoritative source, with the ear and the heart, one can relish the pastimes of the Lord, otherwise it is not possible. Sanātana Gosvāmī, therefore, has especially warned that one should not hear anything about the personality of the Lord from the lips of a nondevotee. Nondevotees are considered to be like serpents; as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also. Lord Caitanya Mahāprabhu has warned that no description of the pastimes of the Lord should be heard from the Māyāvāda or impersonalist school. He has clearly said, *māyāvādi-bhāṣya:* If anyone hears the Māyāvādīs' interpretation of the pastimes of the Lord, or their interpretation of *Bhagavad-gītā, Śrīmad-Bhāgavatam* or any other Vedic literature, then he is doomed. Once one is associated with impersonalists, he can never understand the personal feature of the Lord and His transcendental pastimes.

Sūta Gosvāmī was speaking to the sages headed by Śaunaka, and therefore he addressed them in this verse as *dvija,* twice-born. The sages assembled in Naimiṣāraṇya hearing *Śrīmad-Bhāgavatam* from Sūta Gosvāmī were all *brāhmaṇas,* but to acquire the qualifications of a *brāhmaṇa* is not everything. Merely to be twice-born is not perfection. Perfection is attained when one hears the pastimes and activities of the Lord from a bona fide source.

TEXT 34

अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम् ।
उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः ॥३४॥

anyeṣāṁ puṇya-ślokānām
uddāma-yaśasāṁ satām
upaśrutya bhaven modaḥ
śrīvatsāṅkasya kiṁ punaḥ

anyeṣām—of others; *puṇya-ślokānām*—of pious reputation; *uddāma-yaśasām*—whose fame is spread everywhere; *satām*—of the devotees; *upaśrutya*—by hearing; *bhavet*—may arise; *modaḥ*—pleasure; *śrīvatsa-aṅkasya*—of the Lord who bears the mark Śrīvatsa; *kim punaḥ*—what to speak of.

TRANSLATION

What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrīvatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

PURPORT

Bhāgavatam literally means the pastimes of the Lord and the Lord's devotees. For example, there are pastimes of Lord Kṛṣṇa and narrations of devotees like Prahlāda, Dhruva and Mahārāja Ambarīṣa. Both pastimes pertain to the Supreme Personality of Godhead because the devotees' pastimes are in relation with Him. The *Mahābhārata*, for example, the history of the Pāṇḍavas and their activities, is sacred because the Pāṇḍavas had a direct relationship with the Supreme Personality of Godhead.

TEXT 35

यो गजेन्द्रं झषग्रस्तं ध्यायन्तं चरणाम्बुजम् ।
क्रोशन्तीनां करेणूनां कृच्छ्रतोऽमोचयद् द्रुतम् ॥३५॥

yo gajendraṁ jhaṣa-grastaṁ
dhyāyantaṁ caraṇāmbujam
krośantīnāṁ kareṇūnāṁ
kṛcchrato 'mocayad drutam

yaḥ—He who; *gaja-indram*—the king of elephants; *jhaṣa*—an alligator; *grastam*—attacked by; *dhyāyantam*—meditating upon; *caraṇa*—feet; *ambujam*—lotus; *krośantīnām*—while crying; *kareṇūnām*—the female elephants; *kṛcchrataḥ*—from danger; *amocayat*—delivered; *drutam*—quickly.

TRANSLATION

The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

PURPORT

The example of the elephant in danger who was saved by the Supreme Lord is especially cited here because even if one is an animal he can approach the Personality of Godhead in devotional service, whereas even a demigod cannot approach the Supreme Person unless he is a devotee.

TEXT 36

तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः ।
कृतज्ञः को न सेवेत दुराराध्यमसाधुभिः ॥३६॥

taṁ sukhārādhyam ṛjubhir
ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta
durārādhyam asādhubhiḥ

tam—unto Him; *sukha*—easily; *ārādhyam*—worshiped; *ṛjubhiḥ*—by the unpretentious; *ananya*—no other; *śaraṇaiḥ*—who take shelter; *nṛbhiḥ*—by men; *kṛta-jñaḥ*—grateful soul; *kaḥ*—what; *na*—not; *seveta*—would render service; *durārādhyam*—impossible to be worshiped; *asādhubhiḥ*—by the nondevotees.

TRANSLATION

What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? He can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

PURPORT

Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord. Those who are actually thieves and rogues do not recognize or acknowledge the benedictions

offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

TEXT 37

यो वै हिरण्याक्षवधं महाद्भुतं
विक्रीडितं कारणसूकरात्मनः ।
शृणोति गायत्यनुमोदतेऽञ्जसा
विमुच्यते ब्रह्मवधादपि द्विजाः ॥३७॥

yo vai hiraṇyākṣa-vadhaṁ mahādbhutaṁ
vikrīḍitaṁ kāraṇa-sūkarātmanaḥ
śṛṇoti gāyaty anumodate 'ñjasā
vimucyate brahma-vadhād api dvijāḥ

yaḥ—he who; *vai*—indeed; *hiraṇyākṣa-vadham*—of the killing of Hiraṇyākṣa; *mahā-adbhutam*—most wonderful; *vikrīḍitam*—pastime; *kāraṇa*—for reasons like raising the earth from the ocean; *sūkara*—appearing in the form of a boar; *ātmanaḥ*—of the Supreme Personality of Godhead; *śṛṇoti*—hears; *gāyati*—chants; *anumodate*—takes pleasure; *añjasā*—at once; *vimucyate*—becomes freed; *brahma-vadhāt*—from the sin of killing a *brāhmaṇa; api*—even; *dvijāḥ*—O *brāhmaṇas.*

TRANSLATION

O brāhmaṇas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiraṇyākṣa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brāhmaṇa.

PURPORT

Since the Personality of Godhead is in the absolute position, there is no difference between His pastimes and His personality. Anyone who hears about the pastimes of the Lord associates with the Lord directly, and one who associates directly with the Lord is certainly freed from all sinful activities, even to the extent of the killing of a *brāhmaṇa,* which is con-

sidered the most sinful activity in the material world. One should be very eager to hear about the activities of the Lord from the bona fide source, the pure devotee. If one simply gives aural reception to the narration and accepts the glories of the Lord, then he is qualified. The impersonalist philosophers cannot understand the activities of the Lord. They think that all His activities are *māyā;* therefore they are called Māyāvādīs. Since everything to them is *māyā,* these narrations are not for them. Some impersonalists are reluctant to hear *Śrīmad-Bhāgavatam,* although many of them are now taking an interest in it just for monetary gain. Actually, however, they have no faith. On the contrary, they describe it in their own way. We should not hear, therefore, from the Māyāvādīs. We have to hear from Sūta Gosvāmī or Maitreya, who actually present the narrations as they are, and only then can we relish the pastimes of the Lord, otherwise the effects on the neophyte audience will be poisonous.

TEXT 38

एतन्महापुण्यमलं पवित्रं
धन्यं यशस्यं पदमायुराशिषाम् ।
प्राणेन्द्रियाणां युधि शौर्यवर्धनं
नारायणोऽन्ते गतिरङ्ग शृण्वताम् ॥३८॥

etan mahā-puṇyam alaṁ pavitraṁ
dhanyaṁ yaśasyaṁ padam āyur-āśiṣām
prāṇendriyāṇāṁ yudhi śaurya-vardhanaṁ
nārāyaṇo 'nte gatir aṅga śṛṇvatām

etat—this narrative; *mahā-puṇyam*—conferring great merit; *alam*—very; *pavitram*—sacred; *dhanyam*—conferring wealth; *yaśasyam*—bearing fame; *padam*—the receptacle; *āyuḥ*—of longevity; *āśiṣām*—of the objects of one's desire; *prāṇa*—of the vital organs; *indriyāṇām*—of the organs of action; *yudhi*—on the field of battle; *śaurya*—the strength; *vardhanam*—increasing; *nārāyaṇaḥ*—Lord Nārāyaṇa; *ante*—at the end of life; *gatiḥ*—shelter; *aṅga*—O dear Śaunaka; *śṛṇvatām*—of those who listen.

TRANSLATION

This most sacred narrative confers extraordinary merit, wealth, fame, longevity and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One

who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.

PURPORT

Devotees are generally attracted by the narratives of the pastimes of the Lord, and even though they do not prosecute austerities or meditation, this very process of *hearing* attentively about the pastimes of the Lord will endow them with innumerable benefits, such as wealth, fame, longevity and other desirable aims of life. If one continues to hear *Śrīmad-Bhāgavatam,* which is full of narratives of the pastimes of the Lord, at the end of this life one is sure to be transferred to the eternal transcendental abode of the Lord. Thus hearers are benefited both ultimately and for as long as they are in the material world. That is the supreme sublime result of engaging in devotional service. The beginning of devotional service is to spare some time and listen to *Śrīmad-Bhāgavatam* from the right source. Lord Caitanya Mahāprabhu also recommended five items of devotional service, namely to serve the devotees of the Lord, to chant Hare Kṛṣṇa, to hear *Śrīmad-Bhāgavatam,* to worship the Deity of the Lord and to live in a place of pilgrimage. Just performing these five activities can deliver one from the miserable condition of material life.

Thus end the Bhaktivedanta purports of the Nineteenth Chapter, Third Canto, of the Śrīmad-Bhāgavatam, *entitled "The Killing of the Demon Hiraṇyākṣa."*

CHAPTER TWENTY

Conversation Between Maitreya and Vidura

TEXT 1

शौनक उवाच

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः ।
कान्यन्वतिष्ठद् द्वाराणि मार्गायावरजन्मनाम् ॥ १ ॥

śaunaka uvāca
mahīṁ pratiṣṭhām adhyasya
saute svāyambhuvo manuḥ
kāny anvatiṣṭhad dvārāṇi
mārgāyāvara-janmanām

śaunakaḥ—Śaunaka; *uvāca*—said; *mahīm*—the earth; *pratiṣṭhām*—situated; *adhyasya*—having secured; *saute*—O Sūta Gosvāmī; *svāyambhuvaḥ*—Svāyambhuva; *manuḥ*—Manu; *kāni*—what; *anvatiṣṭhat*—performed; *dvārāṇi*—ways; *mārgāya*—to get out; *avara*—later; *janmanām*—of those to be born.

TRANSLATION

Śrī Śaunaka inquired: O Sūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?

PURPORT

The appearance of the Lord as the first boar incarnation occurred during the time of Svāyambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 times 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus

within one day of Brahmā. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Śaunaka Ṛṣi, therefore, inquired from Sūta Gosvāmī: "What did Svāyambhuva Manu do after the reinstatement of the earth in its orbital situation?"

TEXT 2

क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत् ।
यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति ॥ २ ॥

kṣattā mahā-bhāgavataḥ
kṛṣṇasyaikāntikaḥ suhṛt
yas tatyājāgrajaṁ kṛṣṇe
sāpatyam aghavān iti

kṣattā—Vidura; *mahā-bhāgavataḥ*—a great devotee of the Lord; *kṛṣṇasya*—of Lord Kṛṣṇa; *ekāntikaḥ*—unalloyed devotee; *suhṛt*—intimate friend; *yaḥ*—he who; *tatyāja*—abandoned; *agrajam*—his elder brother (King Dhṛtarāṣṭra); *kṛṣṇe*—towards Kṛṣṇa; *sa-apatyam*—along with his one hundred sons; *aghavān*—offender; *iti*—thus.

TRANSLATION

He inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa's and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

PURPORT

The incident referred to here is that Vidura left the protection of his elder brother Dhṛtarāṣṭra, went traveling everywhere to sacred places and met Maitreya at Hardwar. Śaunaka Ṛṣi here inquires about the topics of the conversation between Maitreya Ṛṣi and Vidura. Vidura's qualification was that he was not only a friend of the Lord's but also a great devotee. When Kṛṣṇa tried to stop the war and mitigate the misunderstanding between the cousin-brothers, they refused to accept His counsel; therefore Kṣattā, or Vidura, was unsatisfied with them, and he left the palace. As a devotee, Vidura showed by example that anywhere that Kṛṣṇa is not

honored is a place unfit for human habitation. A devotee may be tolerant regarding his own interests, but he should not be tolerant when there is misbehavior towards the Lord or the Lord's devotee. Here the word *aghavān* is very significant, for it indicates that the Kauravas, Dhṛtarāṣṭra's sons, lost the war because of being sinful in disobeying the instructions of Kṛṣṇa.

TEXT 3

द्वैपायनादनवरो महित्वे तस्य देहजः ।
सर्वात्मना श्रितः कृष्णं तत्परांश्चाप्यनुव्रतः ॥ ३ ॥

dvaipāyanād anavaro
mahitve tasya dehajaḥ
sarvātmanā śritaḥ kṛṣṇaṁ
tatparāṁś cāpy anuvrataḥ

dvaipāyanāt—from Vyāsadeva; *anavaraḥ*—in no way inferior; *mahitve*—in greatness; *tasya*—his (Vyāsa's); *dehajaḥ*—born of his body; *sarva-ātmanā*—with all his heart; *śritaḥ*—took shelter; *kṛṣṇam*—Lord Kṛṣṇa; *tat-parān*—those devoted to Him; *ca*—and; *api*—also; *anuvrataḥ*—followed.

TRANSLATION

Vidura was born from the body of Vedavyāsa, and he was not less than him. Thus he accepted the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.

PURPORT

The history of Vidura is that he was born of a *śūdra* mother, but his seminal father was Vyāsadeva; thus he was not less than Vyāsadeva in any respect. Since he was born of a great father, who was supposed to be an incarnation of Nārāyaṇa and who composed all the Vedic literatures, Vidura was also a great personality. He accepted Kṛṣṇa as his worshipable Lord and followed His instructions wholeheartedly.

TEXT 4

किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया ।
उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम् ॥ ४ ॥

kim anvapṛcchan maitreyaṁ
virajās tīrtha-sevayā
upagamya kuśāvarta
āsīnaṁ tattva-vittamam

kim—what; *anvapṛcchat*—inquired; *maitreyam*—from the sage Maitreya; *virajāḥ*—Vidura, who was without material contamination; *tīrtha-sevayā*—by visiting sacred places; *upagamya*—having met; *kuśāvarte*—at Kuśāvarta (Haridvāra or Hardwar); *āsīnam*—who was abiding; *tattva-vittamam*—the foremost knower of the science of spiritual life.

TRANSLATION

Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage, who knew the science of spiritual life, and he inquired from him. Śaunaka Ṛṣi therefore asked: What more did Vidura inquire from Maitreya?

PURPORT

Here the words *virajās tīrtha-sevayā* refer to Vidura, who was completely cleansed of all contamination by traveling in places of pilgrimage. In India there are hundreds of sacred places of pilgrimage, of which Prayāga, Hardwar, Vṛndāvana and Rameshwaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vṛndāvana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Kṛṣṇa and Rādhā. That we have actually seen and experienced. It is recommended in the *śāstras* that after retiring from active life and accepting the *vānaprastha* (retired) order, one should travel everywhere to places of pilgrimage in order to purify himself. Vidura completely discharged this duty, and at last he reached Kuśāvarta, or Hardwar, where the sage Maitreya was sitting.

Another significant point is that one must go to sacred places not only to take bath there, but to search out great sages like Maitreya and take instructions from them. If one does not do so, his traveling to places of pilgrimage is simply a waste of time. Narottama dāsa Ṭhākura, a great *ācārya* of the Vaiṣṇava sect, has, for the present, forbidden us to go to such places of pilgrimage because in this age, the times having so changed, a

sincere person may have a different impression on seeing the behavior of the present residents of the pilgrimage sites. He has recommended that instead of taking the trouble to travel to such places, one should concentrate his mind on Govinda, and that will help him. Of course, to concentrate one's mind on Govinda in any place is a path meant for those who are the most spiritually advanced; it is not for ordinary persons. Ordinary persons may still derive benefit from traveling to holy places like Prayāga, Mathurā, Vṛndāvana and Hardwar.

It is recommended in this verse that one find a person who knows the science of God, or a *tattva-vit. Tattva-vit* means one who knows the Absolute Truth. There are many pseudo-transcendentalists, even at places of pilgrimage. Such men are always present, and one has to be intelligent enough to find the actual person to be consulted; then his attempt to progress by traveling to different holy places will be successful. One has to be freed from all contamination, and at the same time he has to find a person who knows the science of Kṛṣṇa. Kṛṣṇa helps a sincere person; as stated in the *Caitanya-caritāmṛta, guru-kṛṣṇa-prasāde:* by the mercy of the spiritual master and Kṛṣṇa, one attains the path of salvation, devotional service. If one sincerely searches for spiritual salvation, then Kṛṣṇa, being situated in everyone's heart, gives him the intelligence to find a suitable spiritual master. By the grace of a spiritual master like Maitreya, one gets the proper instruction and advances in his spiritual life.

TEXT 5

तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः ।
आपो गाङ्गा इवाघघ्नीर्हरेः पादाम्बुजाश्रयाः ॥ ५ ॥

tayoḥ saṁvadatoḥ sūta
pravṛttā hy amalāḥ kathāḥ
āpo gāṅgā ivāgha-ghnīr
hareḥ pādāmbujāśrayāḥ

tayoḥ—while the two (Maitreya and Vidura); *saṁvadatoḥ*—were conversing; *sūta*—O Sūta; *pravṛttāḥ*—arose; *hi*—certainly; *amalāḥ*—spotless; *kathāḥ*—narrations; *āpaḥ*—waters; *gāṅgāḥ*—of the River Ganges; *iva*—like; *agha-ghnīḥ*—vanquishing all sins; *hareḥ*—of the Lord; *pāda-ambuja*—the lotus feet; *āśrayāḥ*—taking shelter.

TRANSLATION

Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.

PURPORT

The water of the Ganges is purified because it pours forth from the lotus feet of the Lord. Similarly, *Bhagavad-gītā* is as good as the water of the Ganges because it is spoken from the mouth of the Supreme Lord. So it is with any topic on the pastimes of the Lord or the characteristics of His transcendental activities. The Lord is absolute; there is no difference between His words, His perspiration or His pastimes. The water of the Ganges, the narrations of His pastimes and the words spoken by Him are all on the absolute platform, and thus taking shelter of any one of them is equally good. Śrīla Rūpa Gosvāmī has enunciated that anything in relationship with Kṛṣṇa is on the transcendental platform. If we can dovetail all our activities in relationship with Kṛṣṇa, then we do not stand on the material platform, but always on the spiritual platform.

TEXT 6

ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः ।
रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन् ॥ ६ ॥

tā naḥ kīrtaya bhadraṁ te
kīrtanyodāra-karmaṇaḥ
rasajñaḥ ko nu tṛpyeta
hari-līlāmṛtaṁ piban

tāḥ—those talks; *naḥ*—to us; *kīrtaya*—narrate; *bhadram te*—may all good come unto you; *kīrtanya*—should be chanted; *udāra*—liberal; *karmaṇaḥ*—activities; *rasa-jñaḥ*—a devotee who can appreciate mellow tastes; *kaḥ*—who; *nu*—indeed; *tṛpyeta*—would feel satisfied; *hari-līlā-amṛtam*—the nectar of the pastimes of the Lord; *piban*—drinking.

TRANSLATION

O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

PURPORT

The narration of the pastimes of the Lord, which are always enacted on the transcendental platform, should be received with all respect by devotees. Those who are actually on the transcendental platform are never satiated by hearing the continuous narration of the pastimes of the Lord. For example, if any self-realized soul reads from *Bhagavad-gītā*, he will never feel satiated. The narrations of *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* may be read thousands and thousands of times, and still, without fail, new aspects of the subject matter will be relished by the devotee.

TEXT 7

एवमुग्रश्रवाः पृष्ट ऋषिभिर्नैमिषायनैः ।
भगवत्यर्पिताध्यात्मस्तानाह श्रूयतामिति ॥ ७ ॥

evam ugraśravāḥ pṛṣṭa
ṛṣibhir naimiṣāyanaiḥ
bhagavaty arpitādhyātmas
tān āha śrūyatām iti

evam—thus; *ugraśravāḥ*—Sūta Gosvāmī; *pṛṣṭaḥ*—being asked; *ṛṣibhiḥ*—by the sages; *naimiṣa-ayanaiḥ*—who were assembled in the forest of Naimiṣa; *bhagavati*—unto the Lord; *arpita*—dedicated; *adhyātmaḥ*—his mind; *tān*—to them; *āha*—said; *śrūyatām*—just hear; *iti*—thus.

TRANSLATION

On being asked to speak by the great sages of Naimiṣāraṇya, the son of Romaharṣaṇa, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

TEXT 8

सूत उवाच

हरेर्धृतक्रोडतनोः स्वमायया
निशम्य गोरुद्धरणं रसातलात् ।
लीलां हिरण्याक्षमवज्ञया हतं
सञ्जातहर्षो मुनिमाह भारतः ॥ ८ ॥

sūta uvāca
harer dhṛta-kroḍa-tanoḥ sva-māyayā
niśamya gor uddharaṇaṁ rasātalāt
līlāṁ hiraṇyākṣam avajñayā hataṁ
sañjāta-harṣo munim āha bhāratah

sūtaḥ uvāca—Sūta said; *hareḥ*—of the Lord; *dhṛta*—who had assumed; *kroḍa*—of a boar; *tanoḥ*—body; *sva-māyayā*—by His divine potency; *niśamya*—having heard; *goḥ*—of the earth; *uddharaṇam*—uplifting; *rasātalāt*—from the bottom of the ocean; *līlām*—sport; *hiraṇyākṣam*—the demon Hiraṇyākṣa; *avajñayā*—neglectfully; *hatam*—killed; *sañjāta-harṣaḥ*—being overjoyed; *munim*—to the sage (Maitreya); *āha*—said; *bhāratah*—Vidura.

TRANSLATION

Sūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiraṇyākṣa. He then spoke to the sage as follows.

PURPORT

It is stated here that the Lord assumed the form of a boar by His own potency. His form is not actually the form of a conditioned soul. A conditioned soul is forced to accept a particular type of body by the higher authority of material laws, but here it is clearly said that the Lord was not forced to accept the form of a boar by the external power. In *Bhagavad-gītā* the same fact is confirmed; when the Lord descends to this earth, He assumes a form by His own internal potency. The form of the Lord, therefore, can never consist of material energy. The Māyāvāda version that when Brahman assumes a form the form is accepted from *māyā* is not acceptable because although *māyā* is superior to the conditioned soul, she is not superior to the Supreme Personality of Godhead; she is under the control of the Supreme Godhead, as confirmed in *Bhagavad-gītā*. *Māyā* is under His superintendence; *māyā* cannot overcome the Lord. The Māyāvāda idea that the living entity is the Supreme Absolute Truth but has become covered by *māyā* is invalid because *māyā* cannot be so great that it can cover the Supreme. The covering capacity can be employed on the part and parcel of Brahman, not on the Supreme Brahman.

TEXT 9

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् ।
किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् ॥ ९ ॥

vidura uvāca
prajāpati-patiḥ sṛṣṭvā
prajā-sarge prajāpatīn
kim ārabhata me brahman
prabrūhy avyakta-mārga-vit

viduraḥ uvāca—Vidura said; *prajāpati-patiḥ*—Lord Brahmā; *sṛṣṭvā*—after creating; *prajā-sarge*—for the purpose of creating living beings; *prajāpatīn*—the *prajāpatis; kim*—what; *ārabhata*—started; *me*—to me; *brahman*—O holy sage; *prabrūhi*—tell; *avyakta-mārga-vit*—knower of that which we do not know.

TRANSLATION

Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the prajāpatis, the progenitors of living beings?

PURPORT

Significant here is the word *avyakta-mārga-vit*, one who knows that which is beyond our perception. To know matters beyond one's perception, one has to learn from a superior authority in the line of disciplic succession. Just to know who is our father is beyond our perception. For that, the mother is the authority. Similarly, we have to understand everything beyond our perception from the authority who actually knows. The first *avyakta-mārga-vit*, or authority, is Brahmā, and the next authority in disciplic succession is Nārada. Maitreya Ṛṣi belonged to that disciplic succession, so he also is *avyakta-mārga-vit.* Anyone in the bona fide line of disciplic succession is *avyakta-mārga-vit*, a personality who knows that which is beyond ordinary perception.

TEXT 10

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः ।
ते वै ब्रह्मण आदेशात्कथमेतदभावयन् ॥१०॥

ye marīcy ādayo viprā
yas tu svāyambhuvo manuḥ
te vai brahmaṇa ādeśāt
katham etad abhāvayan

ye—those; *marīci-ādayaḥ*—great sages headed by Marīci; *viprāḥ*—*brāhmaṇas;* *yaḥ*—who; *tu*—indeed; *svāyambhuvaḥ manuḥ*—and Svāyambhuva Manu; *te*—they; *vai*—indeed; *brahmaṇaḥ*—of Lord Brahmā; *ādeśāt*—by the order; *katham*—how; *etat*—this universe; *abhāvayan*—evolved.

TRANSLATION

Vidura inquired: How did the prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?

TEXT 11

सद्वितीयाः किमसृजन् स्वतन्त्रा उत कर्मसु ।
आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् ॥११॥

sa-dvitīyāḥ kim asṛjan
svatantrā uta karmasu
āho svit saṁhatāḥ sarva
idaṁ sma samakalpayan

sa-dvitīyāḥ—with their wives; *kim*—whether; *asṛjan*—created; *sva-tantrāḥ*—remaining independent; *uta*—or; *karmasu*—in their actions; *āho svit*—or else; *saṁhatāḥ*—jointly; *sarve*—all the *prajāpatis; idam*—this; *sma samakalpayan*—produced.

TRANSLATION

Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

TEXT 12

मैत्रेय उवाच

दैवेन दुर्वितर्क्येण परेणानिमिषेण च ।
जातक्षोभाद्भगवतो महानासीद् गुणत्रयात् ॥१२॥

maitreya uvāca
daivena durvitarkyeṇa
pareṇānimiṣeṇa ca
jāta-kṣobhād bhagavato
mahān āsīd guṇa-trayāt

maitreyaḥ uvāca—Maitreya said; *daivena*—by superior management known as destiny; *durvitarkyeṇa*—beyond empiric speculation; *pareṇa*—by Mahā-Viṣṇu; *animiṣeṇa*—by the potency of eternal time; *ca*—and; *jāta-kṣobhāt*—the equilibrium was agitated; *bhagavataḥ*—of the Personality of Godhead; *mahān*—the total material elements (the *mahat-tattva*); *āsīt*—were produced; *guṇa-trayāt*—from the three modes of nature.

TRANSLATION

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu, and by the force of time, the total material elements were produced.

PURPORT

The cause of the material creation is described here very lucidly. The first cause is *daiva*, or the destiny of the conditioned soul. The material creation exists for the conditioned soul who wanted to become a false lord for sense enjoyment. One cannot trace out the history of when the conditioned soul first desired to lord it over material nature, but in Vedic literature we always find that the material creation is meant for the sense enjoyment of the conditioned soul. There is a nice verse which says that the sum and substance of the conditioned soul's sense enjoyment is that as soon as he forgets his primary duty, to render service to the Lord, he creates an atmosphere of sense enjoyment which is called *māyā*; that is the cause of material creation.

Another word used here is *durvitarkyeṇa*. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there. Material nature is an atmosphere meant only for the sense enjoyment of the conditioned soul, and it is created by the Personality of Godhead. It is mentioned here that in the beginning of creation the material nature, or *prakṛti*, is agitated by the Personality of Godhead, Viṣṇu. There are three Viṣṇus mentioned. One is Mahā-Viṣṇu, another is Garbhodakaśāyī Viṣṇu, and the third is Kṣīrodakaśāyī Viṣṇu. The First Canto of *Śrīmad-Bhāgavatam* discusses all these three Viṣṇus, and here also it is confirmed

that Viṣṇu is the cause of creation. From *Bhagavad-gītā* also we learn that *prakṛti* begins to work and is still working under Kṛṣṇa's or Viṣṇu's glance of superintendence, but the Supreme Personality of Godhead is unchangeable. One should not misunderstand that because the creation emanates from the Supreme Personality of Godhead, He has therefore transformed into this material cosmic manifestation. He exists in His personal form always, but the cosmic manifestation takes place by His inconceivable potency. The workings of that energy are difficult to comprehend, but it is understood from Vedic literature that the conditioned soul creates his own destiny and is offered a particular body by the laws of nature under the superintendence of the Supreme Personality of Godhead, who always accompanies him as Paramātmā.

TEXT 13

रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात् ।
जातः ससर्ज भूतादिर्वियदादीनि पञ्चशः ॥१३॥

rajaḥ-pradhānān mahatas
triliṅgo daiva-coditāt
jātaḥ sasarja bhūtādir
viyad-ādīni pañcaśaḥ

rajas-pradhānāt—in which the element of *rajas,* or passion, predominates; *mahataḥ*—from the *mahat-tattva; tri-liṅgaḥ*—of three kinds; *daiva-coditāt*—impelled by superior authority; *jātaḥ*—was born; *sasarja*—evolved; *bhūta-ādiḥ*—the false ego (origin of the material elements); *viyat*—the ether; *ādīni*—beginning with; *pañcaśaḥ*—in groups of five.

TRANSLATION

As impelled by the destiny of the jīva, the false ego, which is of three kinds, has evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.

PURPORT

The primordial matter or *prakṛti,* material nature, consisting of three modes, generates four groups of five. The first group is called elementary and consists of earth, water, fire, air and ether. The second group of five is called *tanmātra,* referring to the subtle elements (sense objects): sound,

touch, form, taste, and smell. The third group is the five sense organs for acquiring knowledge: eyes, ears, nose, tongue and skin. The fourth group is the five working senses: speech, hands, feet, anus and genitals. Some say that there are five groups of five. One group is the sense objects, one is the five elements, one is the five sense organs for acquiring knowledge, another is the senses for working, and the fifth group is the five deities who control these divisions.

TEXT 14

तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम् ।
संहत्य दैवयोगेन हैममण्डमवासृजन् ॥१४॥

tāni caikaikaśaḥ sraṣṭum
asamarthāni bhautikam
saṁhatya daiva-yogena
haimam aṇḍam avāsṛjan

tāni—those elements; *ca*—and; *eka-ekaśaḥ*—separately; *sraṣṭum*—to produce; *asamarthāni*—unable; *bhautikam*—the material universe; *saṁhatya*—having combined; *daiva-yogena*—with the energy of the Supreme Lord; *haimam*—shining like gold; *aṇḍam*—globe; *avāsṛjan*—produced.

TRANSLATION

Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

TEXT 15

सोऽशयिष्टाब्धिसलिले आण्डकोशो निरात्मकः ।
साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः ॥१५॥

so 'śayiṣṭābdhi-salile
āṇḍakośo nirātmakaḥ
sāgraṁ vai varṣa-sāhasram
anvavātsīt tam īśvaraḥ

saḥ—it; *aśayiṣṭa*—lay; *abdhi-salile*—on the waters of the Causal Ocean; *āṇḍa-kośaḥ*—egg; *nirātmakaḥ*—in an unconscious state; *sāgram*—a little

more than; *vai*—in fact; *varṣa-sāhasram*—a thousand years; *anvavātsīt*—became situated; *tam*—in the egg; *īśvaraḥ*—the Lord.

TRANSLATION

For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakaśāyī Viṣṇu.

PURPORT

From this verse it appears that all the universes are floating in the Causal Ocean.

TEXT 16

तस्य नाभेरभूत्पद्मं सहस्रार्कोरुदीधिति ।
सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् ॥१६॥

tasya nābher abhūt padmaṁ
sahasrārkoru-dīdhiti
sarva-jīvanikāyauko yatra
svayam abhūt svarāṭ

tasya—of the Lord; *nābheḥ*—from the navel; *abhūt*—sprouted up; *padmam*—a lotus; *sahasra-arka*—a thousand suns; *uru*—more; *dīdhiti*—with dazzling splendor; *sarva*—all; *jīva-nikāya*—resting place of conditioned souls; *okaḥ*—place; *yatra*—where; *svayam*—himself; *abhūt*—emanated; *svarāṭ*—the omnipotent (Lord Brahmā).

TRANSLATION

From the navel of the Personality of Godhead, Garbhodakaśāyī Viṣṇu, sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā.

PURPORT

It appears from this verse that the conditioned souls who rested within the body of the Personality of Godhead after the dissolution of the last creation came out in the sum total form of the lotus. This is called *hiraṇyagarbha*. The first living entity to come out was Lord Brahmā, who

is independently able to create the rest of the manifested universe. The lotus is described here to be as effulgent as the glare of a thousand suns. This indicates that the living entities, as parts and parcels of the Supreme Lord, are also of the same quality, since the Lord also diffuses His bodily glare, known as *brahmajyoti*. The description of Vaikuṇṭhaloka, as stated in *Bhagavad-gītā* and other Vedic literatures, is confirmed herewith. In Vaikuṇṭha, the spiritual sky, there is no need of sunshine, moonshine, electricity or fire. Every planet there is self-effulgent like the sun.

TEXT 17

सोऽनुविष्टो भगवता यः शेते सलिलाशये ।
लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया ॥१७॥

so 'nuviṣṭo bhagavatā
yaḥ śete salilāśaye
loka-saṁsthāṁ yathā pūrvaṁ
nirmame saṁsthayā svayā

saḥ—Lord Brahmā; *anuviṣṭaḥ*—was entered; *bhagavatā*—by the Lord; *yaḥ*—who; *śete*—sleeps; *salila-āśaye*—on the Garbhodaka Ocean; *loka-saṁsthām*—the universe; *yathā pūrvam*—as previously; *nirmame*—created; *saṁsthayā*—by intelligence; *svayā*—his own.

TRANSLATION

When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

PURPORT

At a certain time, the Personality of Godhead, Kāraṇodakaśāyī Viṣṇu, lies in the Kāraṇa Ocean and produces many thousands of universes from His breathing; then He enters again into each and every universe as Garbhodakaśāyī Viṣṇu and fills up half of each universe with His own perspiration. The other half of the universe remains vacant, and that vacant region is called outer space. Then the lotus flower sprouts from His abdomen and produces the first living creature, Brahmā. Then again, as Kṣīrodakaśāyī Viṣṇu, the Lord enters into the heart of every living entity,

including Brahmā. This is confirmed in *Bhagavad-gītā*, Fifteenth Chapter. The Lord says, "I am seated in everyone's heart, and by Me are remembrance and forgetfulness made possible." As the witness of the activities of the individual entities, the Lord gives each one remembrance and intelligence to act according to his desire at the time he was annihilated in his last birth in the last millennium. This intelligence is invoked according to one's own capacity, or by the law of *karma*.

Brahmā was the first living entity, and he was empowered by the Supreme Lord to act in charge of the mode of passion; therefore, he was given the required intelligence, which is so powerful and extensive that he is almost independent of the control of the Supreme Personality of Godhead. Just as a highly posted manager is almost as independent as the owner of a firm, so Brahmā is described here as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahmā, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. There are many scientists and great workers in this material world who have wonderful creative force, but they act and create only according to the direction of the Supreme Lord. A scientist may create many wonderful inventions by the direction of the Lord, but it is not possible for him to overcome the stringent laws of material nature by his intelligence, nor is it possible to acquire such intelligence from the Lord because the Lord's supremacy would then be hampered. It is stated in this verse that Brahmā created the universe as it was before. This means that he created everything by the same name and form as in the previous cosmic manifestation.

TEXT 18

ससर्ज च्छाययाविद्यां पञ्चपर्वाणमग्रतः ।
तामिस्रमन्धतामिस्रं तमो मोहो महातमः ॥१८॥

sasarja cchāyayāvidyāṁ
pañca-parvāṇam agrataḥ
tāmisram andha-tāmisraṁ
tamo moho mahā-tamaḥ

sasarja—created; *chāyayā*—with his shadow; *avidyām*—ignorance; *pañca-parvāṇam*—five varieties; *agrataḥ*—first of all; *tāmisram*—*tāmisra; andha-*

tāmisram—andha-tāmisra; tamaḥ—tamas; mohaḥ—moha; mahā-tamaḥ—mahā-tamas or *mahāmoha.*

TRANSLATION

First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahāmoha.

PURPORT

The conditioned souls, or living entities who come to the material world to enjoy sense gratification, are covered in the beginning by five different conditions. The first condition is a covering of *tāmisra,* or anger. Constitutionally, each and every living entity has minute independence; it is misuse of that minute independence for the conditioned soul to think that he can also enjoy like the Supreme Lord or to think, "Why shall I not be a free enjoyer like the Supreme Lord?" This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part and parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, this condition is called *tāmisra.* Even in the field of spiritual realization, this *tāmisra* mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower grade mentality of *tāmisra* continues.

Andha-tāmisra involves considering death to be the ultimate end. The atheists generally think that the body is the self and that everything is therefore ended with the end of the body. Thus they want to enjoy material life as far as possible during the existence of the body. Their theory is: "As long as you live, you should live prosperously. Never mind whether you commit all kinds of so-called sins. You must eat sumptuously. Beg, borrow and steal, and if you think that by stealing and borrowing you are being entangled in sinful activities for which you will have to pay, then just forget that misconception because after death everything is finished. No one is responsible for anything he does during his life." This atheistic conception of life is killing human civilization, for it is without knowledge of the continuation of eternal life.

This *andha-tāmisra* ignorance is due to *tamas.* The condition of not knowing anything about the spirit soul is called *tamas.* This material world is also generally called *tamas* because 99% of its living entities are ignorant of

their identity as soul. Almost everyone is thinking that he is this body; he has no information of the spirit soul. Guided by this misconception, one always thinks, "This is my body, and anything in relationship with this body is mine." For such misguided living entities, sex life is the background of material existence. Actually, the conditioned souls, in ignorance in this material world, are simply guided by sex life, and as soon as they get the opportunity for sex life, they become attached to so-called home, motherland, children, wealth and opulence. As these attachments increase, so *moha,* or the illusion of the bodily concept of life, also increases. Thus the idea that "I am this body, and everything belonging to this body is mine" also increases, and as the whole world is put into *moha*, sectarian societies, families and nationalities are created, and they fight with one another. *Mahāmoha* means to be mad after material enjoyment. Especially in this age of Kali, everyone is overwhelmed by the madness to accumulate paraphernalia for material enjoyment. These definitions are very nicely given in *Viṣṇu Purāṇa,* wherein it is said:

tamo 'viveko mohaḥ syād antaḥ-karaṇa-vibhramaḥ
mahā-mohas tu vijñeyo grāmya-bhoga-sukhaiṣaṇā
maraṇaṁ hy andha-tāmisraṁ tāmisraṁ krodha ucyate
avidyā pañca-parvaiṣā prādurbhūtā mahātmanaḥ

TEXT 19

विससर्जात्मनः कायं नाभिनन्दंस्तमोमयम् ।
जग्रहुर्यक्षरक्षांसि रात्रिं क्षुत्तृट्समुद्भवाम् ॥१९॥

visasarjātmanaḥ kāyaṁ
nābhinandaṁs tamomayam
jagrhur yakṣa-rakṣāṁsi
rātriṁ kṣut-tṛṭ-samudbhavām

visasarja—threw off; *ātmanaḥ*—his own; *kāyam*—body; *na*—not; *abhinandan*—being pleased; *tamas-mayam*—made of ignorance; *jagrhuḥ*—took possession; *yakṣa-rakṣāṁsi*—the Yakṣas and Rākṣasas; *rātrim*—night; *kṣudh*—hunger; *tṛṣ*—thirst; *samudbhavām*—the source.

TRANSLATION

Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body,

which continued to exist in the form of night. Night is the source of hunger and thirst.

TEXT 20

क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः ।
मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडर्दिताः ॥२०॥

kṣut-tṛḍbhyām upasṛṣṭās te
taṁ jagdhum abhidudruvuḥ
mā rakṣatainaṁ jakṣadhvam
ity ūcuḥ kṣut-tṛḍ-arditāḥ

kṣudh-tṛḍbhyām—by hunger and thirst; *upasṛṣṭāḥ*—were overcome; *te*—the demons (Yakṣas and Rākṣasas); *tam*—Lord Brahmā; *jagdhum*—to eat; *abhidudruvuḥ*—ran towards; *mā*—do not; *rakṣata*—spare; *enam*—him; *jakṣadhvam*—eat; *iti*—thus; *ūcuḥ*—said; *kṣudh-tṛṣ-arditāḥ*—afflicted by hunger and thirst.

TRANSLATION

Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, "Spare him not! Eat him up!"

PURPORT

The representatives of the Yakṣas and Rākṣasas still exist in some countries of the world. It is understood that such uncivilized men take pleasure in killing their own grandfathers and holding a "love feast" by roasting the bodies.

TEXT 21

देवस्तानाह संविग्नो मा मां जक्षत रक्षत ।
अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ ॥२१॥

devas tān āha saṁvigno
mā māṁ jakṣata rakṣata
aho me yakṣa-rakṣāṁsi
prajā yūyaṁ babhūvitha

devaḥ—Lord Brahmā; *tān*—to them; *āha*—said; *saṁvignaḥ*—being anxious; *mā*—do not; *mām*—me; *jakṣata*—eat; *rakṣata*—protect; *aho*—oh; *me*—my;

yakṣa-rakṣāṁsi—O Yakṣas and Rākṣasas; *prajāḥ*—sons; *yūyam*—you; *babhūvitha*—were born.

TRANSLATION

Brahmā, the head of the demigods, full of anxiety, asked them, "Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas."

PURPORT

The demons who were born from the body of Brahmā were called Yakṣas and Rākṣasas because some of them cried that Brahmā should be eaten and the others cried that he should not be protected. The ones who said that he should be eaten were called Yakṣas, and the ones who said that he should not be protected became Rākṣasas, man-eaters. The two, Yakṣas and Rākṣasas, are the original creation by Brahmā and are represented even until today in the uncivilized men who are scattered all over the universe. They are born of the mode of ignorance, and therefore, because of their behavior, they are called Rākṣasas, or man-eaters.

TEXT 22

देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् ।
ते अहार्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥२२॥

devatāḥ prabhayā yā yā
dīvyan pramukhato 'sṛjat
te ahārṣur devayanto
visṛṣṭāṁ tāṁ prabhām ahaḥ

devatāḥ—the demigods; *prabhayā*—with the glory of light; *yāḥ yāḥ*—those who; *dīvyan*—shining; *pramukhataḥ*—chiefly; *asṛjat*—created; *te*—they; *ahārṣuḥ*—took possession of; *devayantaḥ*—being active; *visṛṣṭām*—separated; *tām*—that; *prabhām*—effulgent form; *ahaḥ*—daytime.

TRANSLATION

He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

PURPORT

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yakṣas and Rākṣasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

TEXT 23

देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् ।
त एनं लोलुपतया मैथुनायाभिपेदिरे ॥२३॥

devo 'devāñ jaghanataḥ
sṛjati smātilolupān
ta enaṁ lolupatayā
maithunāyābhipedire

devaḥ—Lord Brahmā; *adevān*—demons; *jaghanataḥ*—from his backside; *sṛjati sma*—gave birth; *atilolupān*—excessively fond of sex; *te*—they; *enam*—Lord Brahmā; *lolupatayā*—with lust; *maithunāya*—for copulation; *abhipedire*—approached.

TRANSLATION

Lord Brahmā then gave birth to the demons from the backside of his body, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

PURPORT

Sex life is the background of material existence. Here also it is repeated that demons are very fond of sex life. The more one is free from the desires for sex, the more he is promoted to the level of the demigods; the more one is inclined to enjoy sex, the more he is degraded to the level of demoniac life.

TEXT 24

ततो हसन् स भगवानसुरैर्निरपत्रपैः ।
अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत् ॥२४॥

tato hasan sa bhagavān
asurair nirapatrapaiḥ

anvīyamānas tarasā
kruddho bhītaḥ parāpatat

tataḥ—then; *hasan*—laughing; *saḥ bhagavān*—the worshipful Lord Brahmā; *asuraiḥ*—by the demons; *nirapatrapaiḥ*—shameless; *anvīyamānaḥ*—being followed; *tarasā*—in great haste; *kruddhaḥ*—angry; *bhītaḥ*—being afraid; *parāpatat*—ran away.

TRANSLATION

The worshipful Brahmā first laughed at their stupidity, but, finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.

PURPORT

Sexually inclined demons have no respect even for their father, and the best policy for a saintly father like Brahmā is to leave such demoniac sons.

TEXT 25

स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् ।
अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ॥२५॥

sa upavrajya varadaṁ
prapannārti-haraṁ harim
anugrahāya bhaktānām
anurūpātma-darśanam

saḥ—Lord Brahmā; *upavrajya*—approaching; *vara-dam*—the bestower of all boons; *prapanna*—of those taking shelter at His lotus feet; *ārti*—distress; *haram*—who dispels; *harim*—Lord Śrī Hari; *anugrahāya*—for showing mercy; *bhaktānām*—to His devotees; *anurūpa*—in suitable forms; *ātma-darśanam*—who manifests Himself.

TRANSLATION

He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

PURPORT

Here the words *bhaktānām anurūpātma-darśanam* mean that the Personality of Godhead manifests His multi-forms according to the desires of the devotees. For example, Hanumānjī (Vajrāṅgajī) wanted to see the form of the Lord as the Personality of Godhead Rāmacandra, whereas other Vaiṣṇavas want to see the form of Rādhā-Kṛṣṇa, and still other devotees want to see the Lord in the form of Lakṣmī-Nārāyaṇa. The Māyāvādī philosophers think that although all these forms are assumed by the Lord just as the devotees desire to see Him, actually He is impersonal. From *Brahma-saṁhitā*, however, we can understand that this is not so, for the Lord has multi-forms. It is said in the *Brahma-saṁhitā, advaitam acyutam.* The Lord does not appear before the devotee because of the devotee's imagination. *Brahma-saṁhitā* further explains that the Lord has innumerable forms: *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan.* He exists in millions and millions of forms. There are 8,400,000 species of living entities, but the incarnations of the Supreme Lord are innumerable. In the *Bhāgavatam* it is stated that as the waves in the sea cannot be counted but appear and disappear continually, so the incarnations and forms of the Lord are innumerable. A devotee is attached to a particular form, and it is that form which he worships. We have just described the first appearance of the boar within this universe. There are innumerable universes, and somewhere or other the boar form is now existing. All the forms of the Lord are eternal. It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the *Rāmāyaṇa*, Hanumān, the great devotee of Rāma, said, "I know that there is no difference between the Sītā-Rāma and Lakṣmī-Nārāyaṇa forms of the Supreme Personality of Godhead, but nevertheless the form of Rāma and Sītā has absorbed my affection and love. Therefore I want to see the Lord in the forms of Rāma and Sītā." Similarly, the Gauḍīya Vaiṣṇava loves the forms of Rādhā and Kṛṣṇa, and Kṛṣṇa and Rukmiṇī at Dvārakā. The words *bhaktānām anurūpātma-darśanam* mean that the Lord is always pleased to favor the devotee in the particular form in which the devotee wants to worship and render service unto Him. In this verse it is stated that Brahmā approached Hari, the Supreme Personality of Godhead. This form of the Lord is Kṣīrodakaśāyī Viṣṇu. Whenever there is some trouble and Brahmā has to approach the Lord, he can approach Kṣīrodakaśāyī Viṣṇu, and it is the grace of the Lord that whenever Brahmā approaches about disturbances in the universe, the Lord gives him relief in so many ways.

TEXT 26

पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः ।
ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ॥२६॥

pāhi māṁ paramātmaṁs te
preṣaṇenāsṛjaṁ prajāḥ
tā imā yabhituṁ pāpā
upākrāmanti māṁ prabho

pāhi—protect; *mām*—me; *paramātman*—O Supreme Lord; *te*—Your; *preṣaṇena*—by order; *asṛjam*—I created; *prajāḥ*—living beings; *tāḥ imāḥ*—those very persons; *yabhitum*—to have sex; *pāpāḥ*—sinful beings; *upākrāmanti*—are approaching; *mām*—me; *prabho*—O Lord.

TRANSLATION

Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.

PURPORT

It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahmā. In other words, the homosexual appetite of a man for another man is demoniac and is not for any sane male in the ordinary course of life.

TEXT 27

त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः ।
त्वमेकः क्लेशदस्तेषामनासन्नपदां तव ॥२७॥

tvam ekaḥ kila lokānāṁ
kliṣṭānāṁ kleśa-nāśanaḥ
tvam ekaḥ kleśadas teṣām
anāsanna-padāṁ tava

tvam—You; *ekaḥ*—alone; *kila*—indeed; *lokānām*—of the people; *kliṣṭānām*—afflicted with miseries; *kleśa*—the distresses; *nāśanaḥ*—relieving; *tvam*

ekaḥ—You alone; *kleśa-daḥ*—inflicting distress; *teṣām*—on those; *anāsanna*—not taken shelter; *padām*—feet; *tava*—Your.

TRANSLATION

My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

PURPORT

The words *kleśadas teṣām anāsanna-padāṁ tava* indicate that the Lord has two concerns. The first is to give protection to persons who take shelter of His lotus feet, and the second is to give trouble to those who are always demoniac and who are inimical towards the Lord. *Māyā's* function is to give afflictions to the nondevotees. Here Brahmā said, "You are the protector of the surrendered souls; therefore I surrender unto Your lotus feet. Please give me protection from these demons."

TEXT 28

सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः ।
विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ॥२८॥

so 'vadhāryāsya kārpaṇyaṁ
viviktādhyātma-darśanaḥ
vimuñcātma-tanuṁ ghorām
ity ukto vimumoca ha

saḥ—the Supreme Lord, Hari; *avadhārya*—perceiving; *asya*—of Lord Brahmā; *kārpaṇyam*—the distress; *vivikta*—without a doubt; *adhyātma*—minds of others; *darśanaḥ*—one who can see; *vimuñca*—cast off; *ātma-tanum*—your body; *ghorām*—impure; *iti uktaḥ*—thus commanded; *vimumoca ha*—Lord Brahmā threw it off.

TRANSLATION

The Lord, who can distinctly see the minds of others, perceived Brahmā's distress and said to him: Cast off this impure body of yours. Thus commanded by the Lord, Brahmā cast off his body.

PURPORT

The Lord is described here by the word *viviktādhyātma-darśanaḥ*. If anyone can completely perceive another's distress without doubt, it is the

Lord Himself. If someone is in distress and wants to get relief from his friend, sometimes it so happens that his friend does not appreciate the volume of distress he is suffering. But for the Supreme Lord it is not difficult. The Supreme Lord, as Paramātmā, is sitting within the heart of every living entity, and He directly perceives the exact causes of distress. In *Bhagavad-gītā* the Lord says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ:* "I am sitting in everyone's heart, and because of Me one's remembrance and forgetfulness occur." Thus whenever one fully surrenders unto the Supreme Lord, he finds that He is sitting within his heart. He can give us direction how to get out of dangers or how to approach Him in devotional service. The Lord, however, asked Brahmā to give up his present body because it had created the demoniac principle. According to Śrīdhara Svāmī, Brahmā's constant dropping of his body does not refer to his actually giving up his body. Rather, he suggests that Brahmā gave up a particular mentality. Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahmā's mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the *garbhādāna-saṁskāra,* or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

TEXT 29

तां क्वणच्चरणाम्भोजां मदविह्वललोचनाम् ।
काञ्चीकलापविलसद्दुकूलच्छन्नरोधसम् ॥२९॥

tāṁ kvaṇac-caraṇāmbhojāṁ
mada-vihvala-locanām
kāñcī-kalāpa-vilasad-
dukūla-cchanna-rodhasam

tām—that body; *kvaṇat*—tinkling with ankle bells; *caraṇa-ambhojām*—with lotus feet; *mada*—intoxication; *vihvala*—overwhelmed; *locanām*—with

eyes; *kāñcī-kalāpa*—with a girdle made of golden ornaments; *vilasat*—shining; *dukūla*—by fine cloth; *channa*—covered; *rodhasam*—having hips.

TRANSLATION

The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

PURPORT

As early morning is the period for spiritual cultivation, so the beginning of evening is the period for passion. Demoniac men are generally very fond of sex enjoyment; therefore they very much appreciate the approach of evening. The demons took the approach of the evening twilight to be a beautiful woman, and they began to adore her in various ways. They imagined the twilight to be a very beautiful woman with tinkling bangles on her feet, a girdle on her hips, and beautiful breasts, and for their sexual satisfaction they imagined the appearance of this beautiful girl before them.

TEXT 30

अन्योन्यश्लेषयोत्तुङ्गनिरन्तरपयोधराम् ।
सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम् ॥३०॥

anyonya-śleṣayottuṅga-
nirantara-payodharām
sunāsāṁ sudvijāṁ snigdha-
hāsa-līlāvalokanām

anyonya—to each other; *śleṣayā*—because of clinging; *uttuṅga*—raised; *nirantara*—without intervening space; *payaḥ-dharām*—breasts; *su-nāsām*—shapely nose; *su-dvijām*—beautiful teeth; *snigdha*—lovely; *hāsa*—smile; *līlā-avalokanām*—sportful glance.

TRANSLATION

Her breasts projected upwards because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a

shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.

TEXT 31

गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम्।
उपलभ्यासुरा धर्म सर्वे सम्मुमुहुः स्त्रियम् ॥३१॥

gūhantīṁ vrīḍayātmānaṁ
nīlālaka-varūthinīm
upalabhyāsurā dharma
sarve sammumuhuḥ striyam

gūhantīm—hiding; *vrīḍayā*—out of shyness; *ātmānam*—herself; *nīla*—dark; *alaka*—hair; *varūthinīm*—a bunch; *upalabhya*—upon imagining; *asurāḥ*—the demons; *dharma*—O Vidura; *sarve*—all; *sammumuhuḥ*—were captivated; *striyam*—woman.

TRANSLATION

Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

PURPORT

The difference between demons and demigods is that a beautiful woman very easily attracts the minds of demons, but she cannot attract the mind of a godly person. A godly person is full of knowledge, and a demoniac person is full of ignorance. Just as a child is attracted by a beautiful doll, similarly a demon, who is less intelligent and full of ignorance, is attracted by material beauty and an appetite for sex. The godly person knows that this nicely dressed and ornamented attraction of high breasts, high hips, beautiful nose and fair complexion is *māyā*. All the beauty a woman can display is only a combination of flesh and blood. Śrī Śaṅkarācārya has advised all persons not to be attracted by the interaction of flesh and blood; they should be attracted by the real beauty in spiritual life. The real beauty is Kṛṣṇa and Rādhā. One who is attracted by the beauty of Rādhā and Kṛṣṇa cannot be attracted by the false beauty of this material world. That is the difference between a demon and a godly person or devotee.

TEXT 32

अहो रूपमहो धैर्यमहो अस्या नवं वयः ।
मध्ये कामयमानानामकामेव विसर्पति ॥३२॥

aho rūpam aho dhairyam
aho asyā navaṁ vayaḥ
madhye kāmayamānānām
akāmeva visarpati

aho—oh; *rūpam*—what beauty; *aho*—oh; *dhairyam*—what self-control; *aho*—oh; *asyāḥ*—her; *navam*—budding; *vayaḥ*—youth; *madhye*—in the midst; *kāmayamānānām*—of those passionately longing for; *akāmā*—free from passion; *iva*—like; *visarpati*—walking with us.

TRANSLATION

The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

TEXT 33

वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम् ।
अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः ॥३३॥

vitarkayanto bahudhā tāṁ
sandhyāṁ pramadākṛtim
abhisambhāvya viśrambhāt
paryapṛcchan kumedhasaḥ

vitarkayantaḥ—indulging in speculations; *bahudhā*—various kinds; *tām*—her; *sandhyām*—the evening twilight; *pramadā*—a young woman; *ākṛtim*—in the form of; *abhisambhāvya*—treating with great respect; *viśrambhāt*—fondly; *paryapṛcchan*—questioned; *kumedhasaḥ*—wicked-minded.

TRANSLATION

Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

TEXT 34

कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि।
रूपद्रविणपण्येन दुर्भगान्नो विबाधसे ॥३४॥

kāsi kasyāsi rambhoru
ko vārthas te 'tra bhāmini
rūpa-draviṇa-paṇyena
durbhagān no vibādhase

kā—who; *asi*—are you; *kasya*—belonging to whom; *asi*—are you; *rambhoru*—O pretty one; *kaḥ*—what; *vā*—or; *arthaḥ*—object; *te*—your; *atra*—here; *bhāmini*—O passionate lady; *rūpa*—beauty; *draviṇa*—priceless; *paṇyena*—with the commodity; *durbhagān*—unfortunate; *naḥ*—us; *vibādhase*—you tantalize.

TRANSLATION

Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

PURPORT

The mentality of the demons in being enamored by the false beauty of this material world is expressed herein. The demoniac can pay any price for the skin beauty of this material world. They work very hard all day and night, but the purpose of their hard work is to enjoy sex life. Sometimes they misrepresent themselves as *karma-yogīs,* not knowing the meaning of the word *yoga. Yoga* means to link up with the Supreme Personality of Godhead, or to act in Kṛṣṇa consciousness. A person who works very hard, no matter in what occupation, and who offers the result of the work to the service of the Supreme Personality of Godhead, Kṛṣṇa, is called a *karma-yogī.*

TEXT 35

या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव ।
उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः ॥३५॥

yā vā kācit tvam abale
diṣṭyā sandarśanaṁ tava

utsunoṣīkṣamāṇānāṁ
kanduka-krīḍayā manaḥ

yā—whosoever; *vā*—or; *kācit*—anyone; *tvam*—you; *abale*—O beautiful girl; *diṣṭyā*—by fortune; *sandarśanam*—seeing; *tava*—of you; *utsunoṣi*—you agitate; *īkṣamāṇānām*—of the onlookers; *kanduka*—with a ball; *krīḍayā*—by play; *manaḥ*—the mind.

TRANSLATION

Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

PURPORT

Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called *yogīs* who encourage the public to enjoy sex life in different varieties and at the same time advertise that if one meditates on a certain manufactured *mantra* one can become God within six months. The public wants to be cheated, and Kṛṣṇa therefore creates such cheaters to misrepresent and delude. These so-called *yogīs* are actually enjoyers of the world garbed as *yogīs*. *Bhagavad-gītā*, however, recommends that if one wants to enjoy life, then it cannot be with these gross senses. A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence. In spiritual life we can enjoy sense enjoyment which has no end. The difference between material and spiritual enjoyment is that material enjoyment is limited. Even if a man engages in material sex enjoyment, he cannot enjoy it for long. But when the sex enjoyment is given up, then one can enter spiritual life, which is unending. In the *Bhāgavatam* it is stated that *brahma-saukhya*, spiritual happiness, is *ananta*, unending. Foolish creatures are enamored by the beauty of matter and think that the enjoyment it offers is real, but actually that is not real enjoyment.

TEXT 36

नैकत्र ते जयति शालिनि पादपद्मं
घ्नन्त्या मुहुः करतलेन पतत्पतङ्गम् ।
मध्यं विषीदति बृहत्स्तनभारभीतं
शान्तेव दृष्टिरमला सुशिखासमूहः ॥३६॥

naikatra te jayati śālini pāda-padmaṁ
ghnantyā muhuḥ kara-talena patat-pataṅgam
madhyaṁ viṣīdati bṛhat-stana-bhāra-bhītaṁ
śānteva dṛṣṭir amalā suśikhā-samūhaḥ

na—not; *ekatra*—in one place; *te*—your; *jayati*—stay; *śālini*—O beautiful woman; *pāda-padmam*—lotus feet; *ghnantyāḥ*—striking; *muhuḥ*—again and again; *kara-talena*—by the palm of the hand; *patat*—bouncing; *pataṅgam*—the ball; *madhyam*—waist; *viṣīdati*—gets fatigued; *bṛhat*—full grown; *stana*—of your breasts; *bhāra*—by the weight; *bhītam*—oppressed; *śāntā iva*—as if fatigued; *dṛṣṭiḥ*—vision; *amalā*—clear; *su*—beautiful; *śikhā*—your hair; *samūhaḥ*—bunch.

TRANSLATION

O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.

PURPORT

The demons observed beautiful gestures in the woman's every step. Here they praise her full-grown breasts, her scattered hair and her movements in stepping forward and backward while playing with the ball. In every step they enjoy her womanly beauty, and while they enjoy her beauty their minds become agitated by sex desire. As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon.

TEXT 37

इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम् ।
प्रलोभयन्तीं जगृहुर्मत्वा मूढधियः स्त्रियम् ॥३७॥

iti sāyantanīṁ sandhyām
asurāḥ pramadāyatīm
pralobhayantīṁ jagṛhur
matvā mūḍha-dhiyaḥ striyam

iti—in this way; *sāyantanīm*—the evening; *sandhyām*—twilight; *asurāḥ*—the demons; *pramadāyatīm*—behaving like a wanton woman; *pralobhayantīm*—alluring; *jagṛhuḥ*—seized; *matvā*—thinking to be; *mūḍha-dhiyaḥ*—unintelligent; *striyam*—a woman.

TRANSLATION

The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

PURPORT

The *asuras* are described here as *mūḍha-dhiyaḥ*, meaning that they are captivated by ignorance, just like the ass. The demons were captivated by the false glaring beauty of this material form, and thus they embraced her.

TEXT 38

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना ।
कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ।३८।

prahasya bhāva-gambhīraṁ
jighrantyātmānam ātmanā
kāntyā sasarja bhagavān
gandharvāpsarasāṁ gaṇān

prahasya—smiling; *bhāva-gambhīram*—with a deep purpose; *jighrantyā*—understanding; *ātmānam*—himself; *ātmanā*—by himself; *kāntyā*—by his loveliness; *sasarja*—created; *bhagavān*—the worshipful Lord Brahmā; *gan-*

dharva—the celestial musicians; *apsarasām*—and of the heavenly dancing girls; *gaṇān*—the hosts of.

TRANSLATION

With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

PURPORT

The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsarās. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahmā next created Gandharvas and Apsarās. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as *kīrtana,* is transcendental and brings about a life completely fit for spiritual enjoyment.

TEXT 39

विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमतीं प्रियाम् ।
त एव चाददुः प्रीत्या विश्वावसुपुरोगमाः ॥३९॥

visasarja tanuṁ tāṁ vai
jyotsnāṁ kāntimatīṁ priyām
ta eva cādaduḥ prītyā
viśvāvasu-purogamāḥ

visasarja—gave up; *tanum*—form; *tām*—that; *vai*—in fact; *jyotsnām*—moonlight; *kāntimatīm*—shining; *priyām*—beloved; *te*—the Gandharvas; *eva*—certainly; *ca*—and; *ādaduḥ*—took possession; *prītyā*—gladly; *viśvāvasu-puraḥ-gamāḥ*—headed by Viśvāvasu.

TRANSLATION

After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.

TEXT 40

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा ।
दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद् दृशौ ॥४०॥

sṛṣṭvā bhūta-piśācāṁś ca
bhagavān ātma-tandriṇā
dig-vāsaso mukta-keśān
vīkṣya cāmīlayad dṛśau

sṛṣṭvā—having created; *bhūta*—ghosts; *piśācān*—fiends; *ca*—and; *bhagavān*—Lord Brahmā; *ātma*—his; *tandriṇā*—from laziness; *diś-vāsasaḥ*—naked; *mukta*—disheveled; *keśān*—hair; *vīkṣya*—seeing; *ca*—and; *amīlayat*—closed; *dṛśau*—two eyes.

TRANSLATION

The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

PURPORT

Ghosts and mischievous hobgoblins are also the creation of Brahmā; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahmā under the direction of the Supreme Lord.

TEXT 41

जगृहुस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः ।
निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते ।
येनोच्छिष्टान्धर्षयन्ति तमुन्मादं प्रचक्षते ॥४१॥

jagṛhus tad-visṛṣṭāṁ tāṁ
jṛmbhaṇākhyāṁ tanuṁ prabhoḥ
nidrām indriya-vikledo
yayā bhūteṣu dṛśyate
yenocchiṣṭān dharṣayanti
tam unmādaṁ pracakṣate

jagṛhuḥ—took possession; *tat-visṛṣṭām*—thrown off by him; *tām*—that; *jṛmbhaṇa-ākhyām*—known as yawning; *tanum*—the body; *prabhoḥ*—of Lord Brahmā; *nidrām*—sleep; *indriya-vikledaḥ*—drooling; *yayā*—by which; *bhūteṣu*—among the living beings; *dṛśyate*—is observed; *yena*—by which; *ucchiṣṭān*—smeared with stool and urine; *dharṣayanti*—bewilder; *tam*—that; *unmādam*—madness; *pracakṣate*—is spoken of.

TRANSLATION

The ghosts and hobgoblins took possession of the body which was thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

PURPORT

The disease of insanity or being haunted by ghosts takes place in an unclean state of existence. Here it is clearly stated that when a man is fast asleep and saliva flows from his mouth and he remains unclean, ghosts then take advantage of his unclean state and haunt his body. In other words, those who drool while sleeping are considered unclean and are subject to be haunted by ghosts or to go insane.

TEXT 42

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः ।
साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः॥४२॥

ūrjasvantaṁ manyamāna
ātmānaṁ bhagavān ajaḥ
sādhyān gaṇān pitṛ-gaṇān
parokṣeṇāsṛjat prabhuḥ

ūrjasvantam—full of energy; *manyamānaḥ*—recognizing; *ātmānam*—himself; *bhagavān*—the most worshipful; *ajaḥ*—Brahmā; *sādhyān*—the demigods; *pitṛ-gaṇān*—and the Pitās; *parokṣeṇa*—from his invisible form; *asṛjat*—created; *prabhuḥ*—the lord of beings.

TRANSLATION

Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sādhyas and Pitās.

PURPORT

The Sādhyas and Pitās are invisible forms of departed souls, and they are also created by Brahmā.

TEXT 43

त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे ।
साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते ॥४३॥

ta ātma-sargaṁ taṁ kāyaṁ
pitaraḥ pratipedire
sādhyebhyaś ca pitṛbhyaś ca
kavayo yad vitanvate

te—they; *ātma-sargam*—source of their existence; *tam*—that; *kāyam*—body; *pitaraḥ*—the Pitās; *pratipedire*—accepted; *sādhyebhyaḥ*—to the Sādhyas; *ca*—and; *pitṛbhyaḥ*—to the Pitās; *ca*—also; *kavayaḥ*—those well versed in rituals; *yat*—through which; *vitanvate*—offer oblations.

TRANSLATION

The Pitās themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.

PURPORT

Śrāddha is a ritualistic performance observed by the followers of the *Vedas*. There is a yearly occasion of fifteen days when ritualistic religionists follow the principle of offering oblations to departed souls. Thus those fathers and ancestors who, by freaks of nature, might not have a gross body for material enjoyment, can again gain such bodies due to the offering of *śrāddha* oblations by their descendants. The performance of *śrāddha*, or offering oblations with *prasāda*, is still current in India, especially at

Gayā, where oblations are offered at the lotus feet of Viṣṇu in a celebrated temple. Because the Lord is thus pleased with the devotional service of the descendants, by His grace he liberates the condemned souls of forefathers who do not have gross bodies, and He favors them to again receive a gross body for development of spiritual advancement.

Unfortunately, by the influence of *māyā*, the conditioned soul employs the body he gets for sense gratification, forgetting that such an occupation may lead him to return again to an invisible body. The devotee of the Lord, or one who is in Kṛṣṇa consciousness, however, does not need to perform such ritualistic ceremonies as *śrāddha* because he is always pleasing the Supreme Lord; therefore his fathers and ancestors who might have been in difficulty are automatically relieved. The vivid example is Prahlāda Mahārāja. Prahlāda Mahārāja requested Lord Nṛsiṁhadeva to deliver his sinful father, who had so many times offended the lotus feet of the Lord. The Lord replied that in a family where a Vaiṣṇava like Prahlāda is born, not only his father but his father's father and their fathers—up to the fourteenth father back—are all automatically delivered. The conclusion, therefore, is that Kṛṣṇa consciousness is the sum total of all good work for the family, for society and for all living entities. In the *Caitanya-caritāmṛta* the author says that a person fully conversant with Kṛṣṇa consciousness does not perform any rituals because he knows that simply by serving Kṛṣṇa in full Kṛṣṇa consciousness, all rituals are automatically performed.

TEXT 44

सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत्।
तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥४४॥

siddhān vidyādharāṁś caiva
tirodhānena so 'sṛjat
tebhyo 'dadāt tam ātmānam
antardhānākhyam adbhutam

siddhān—the Siddhas; *vidyādharān*—Vidyādharas; *ca eva*—and also; *tiraḥ-dhānena*—by the faculty of remaining hidden from vision; *saḥ*—Lord Brahmā; *asṛjat*—created; *tebhyaḥ*—to them; *adadāt*—gave; *tam ātmānam*—that form of his; *antardhāna-ākhyam*—known as the Antardhāna; *adbhutam*—wonderful.

TRANSLATION

Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and Vidyādharas, and gave them that wonderful form of his known as the Antardhāna.

PURPORT

Antardhāna means that these living creatures can be perceived to be present, but they cannot be seen by vision.

TEXT 45

स किन्नरान् किम्पुरुषान् प्रत्यात्म्येनासृजत्प्रभुः।
मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन् ।४५।

sa kinnarān kimpuruṣān
pratyātmyenāsṛjat prabhuḥ
mānayann ātmanātmānam
ātmābhāsaṁ vilokayan

saḥ—Lord Brahmā; *kinnarān*—the Kinnaras; *kimpuruṣān*—the Kimpuruṣas; *pratyātmyena*—from his reflection (in water); *asṛjat*—created; *prabhuḥ*—the lord of the living beings (Brahmā); *mānayan*—admiring; *ātmanā ātmānam*—himself by himself; *ātma-ābhāsam*—his reflection; *vilokayan*—seeing.

TRANSLATION

One day, Brahmā, the creator of the living entities, beheld his own reflection in the water, and, admiring himself, he evolved Kimpuruṣas as well as Kinnaras out of that reflection.

TEXT 46

ते तु तज्जगृहू रूपं त्यक्तं यत्परमेष्ठिना।
मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः ॥४६॥

te tu taj jagṛhū rūpaṁ
tyaktaṁ yat parameṣṭhinā
mithunībhūya gāyantas
tam evoṣasi karmabhiḥ

te—they (the Kinnaras and Kimpuruṣas); *tu*—but; *tat*—that; *jagṛhuḥ*—took possession of; *rūpam*—that shadowy form; *tyaktam*—given up; *yat*—which; *parameṣṭhinā*—by Brahmā; *mithunībhūya*—coming together with their spouses; *gāyantaḥ*—praise in song; *tam*—him; *eva*—only; *uṣasi*—at daybreak; *karmabhiḥ*—with his exploits.

TRANSLATION

The Kimpuruṣas and Kinnaras took possession of that shadowy form which was left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

PURPORT

The time early in the morning, one and a half hours before sunrise, is called *brāhma-muhūrta*. During this *brāhma-muhūrta*, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day.

TEXT 47

देहेन वै भोगवता शयानो बहुचिन्तया ।
सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः ॥४७॥

dehena vai bhogavatā
śayāno bahu-cintayā
sarge 'nupacite krodhād
utsasarja ha tad vapuḥ

dehena—with his body; *vai*—indeed; *bhogavatā*—stretching out full length; *śayānaḥ*—lying fully stretched; *bahu*—great; *cintayā*—with concern; *sarge*—the creation; *anupacite*—not proceeded; *krodhāt*—out of anger; *utsasarja*—gave up; *ha*—in fact; *tat*—that; *vapuḥ*—body.

TRANSLATION

Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

TEXT 48

येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जज्ञिरे ।
सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः ॥४८॥

ye 'hīyantāmutaḥ keśā
ahayas te 'ṅga jajñire
sarpāḥ prasarpataḥ krūrā
nāgā bhogoru-kandharāḥ

ye—which; *ahīyanta*—dropped out; *amutaḥ*—from that; *keśāḥ*—hairs; *ahayaḥ*—snakes; *te*—they; *aṅga*—O dear Vidura; *jajñire*—took birth as; *sarpāḥ*—snakes; *prasarpataḥ*—from the crawling body; *krūrāḥ*—envious; *nāgāḥ*—cobras; *bhoga*—with hoods; *uru*—big; *kandharāḥ*—whose necks.

TRANSLATION

O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with his hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.

TEXT 49

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः ।
तदा मनून् ससर्जान्ते मनसा लोकभावनान् ॥४९॥

sa ātmānaṁ manyamānaḥ
kṛta-kṛtyam ivātmabhūḥ
tadā manūn sasarjānte
manasā loka-bhāvanān

saḥ—Lord Brahmā; *ātmānam*—himself; *manyamānaḥ*—considering; *kṛta-kṛtyam*—had accomplished the object of life; *iva*—as if; *ātma-bhūḥ*—born from the Supreme; *tadā*—then; *manūn*—the Manus; *sasarja*—created; *ante*—at the end; *manasā*—from his mind; *loka*—of the world; *bhāvanān*—promoting the welfare.

TRANSLATION

One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities of the universe.

TEXT 50

तेभ्यः सोऽसृजत्स्वीयं पुरं पुरुषमात्मवान् ।
तान् दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् ॥५०॥

tebhyaḥ so 'sṛjat svīyaṁ
puraṁ puruṣam ātmavān
tān dṛṣṭvā ye purā sṛṣṭāḥ
praśaśaṁsuḥ prajāpatim

tebhyaḥ—to them; *saḥ*—Lord Brahmā; *asṛjat*—gave; *svīyam*—his own; *puram*—body; *puruṣam*—human; *ātmavān*—self-possessed; *tān*—them; *dṛṣṭvā*—on seeing; *ye*—those who; *purā*—earlier; *sṛṣṭāḥ*—were created (the demigods, Gandharvas, etc., who were created earlier); *praśaśaṁsuḥ*—applauded; *prajāpatim*—Brahmā (the lord of created beings).

TRANSLATION

The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier—the demigods, the Gandharvas and so on—applauded Brahmā, the lord of the universe.

TEXT 51

अहो एतज्जगत्स्रष्टः सुकृतं बत ते कृतम् ।
प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे ॥५१॥

aho etaj jagat-sraṣṭaḥ
sukṛtaṁ bata te kṛtam
pratiṣṭhitāḥ kriyā yasmin
sākam annam adāma he

aho—O; *etat*—this; *jagat-sraṣṭaḥ*—O creator of the universe: *sukṛtam*—well done; *bata*—indeed; *te*—by you; *kṛtam*—produced; *pratiṣṭhitāḥ*—established soundly; *kriyāḥ*—all ritualistic performances; *yasmin*—in which; *sākam*—along with it; *annam*—the sacrificial oblations; *adāma*—we shall share; *he*—O.

TRANSLATION

They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

PURPORT

The importance of sacrifice is also mentioned in *Bhagavad-gītā*, Third Chapter, tenth verse. The Lord confirms there that in the beginning of creation Brahmā created the Manus, along with the ritualistic sacrificial method, and blessed them: "Continue these sacrificial rites, and you will be gradually elevated to your proper position of self-realization and will also enjoy material happiness." All the living entities created by Brahmā are conditioned souls and are inclined to lord it over material nature. The purpose of sacrificial rituals is to revive, gradually, the spiritual realization of the living entities. That is the beginning of life within this universe. These sacrificial rituals, however, are intended to please the Supreme Lord. Unless one pleases the Supreme Lord or unless one is Kṛṣṇa conscious, one cannot be happy either in material enjoyment or in spiritual realization.

TEXT 52

तपसा विद्यया युक्तो योगेन सुसमाधिना ।
ऋषीनृषिर्हृषीकेशः ससर्जाभिमताः प्रजाः ॥५२॥

tapasā vidyayā yukto
yogena susamādhinā
ṛṣīn ṛṣir hṛṣīkeśaḥ
sasarjābhimatāḥ prajāḥ

tapasā—by penance; *vidyayā*—by worship; *yuktaḥ*—being engaged; *yogena*—by concentration of the mind in devotion; *su-samādhinā*—by nice meditation; *ṛṣīn*—the sages; *ṛṣiḥ*—the first seer (Brahmā); *hṛṣīkeśaḥ*—the controller of his senses; *sasarja*—created; *abhimatāḥ*—beloved; *prajāḥ*—sons.

TRANSLATION

Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.

PURPORT

The ritualistic performances of sacrifice are meant for material economic development; in other words, they are meant to keep the body in good

condition for cultivation of spiritual knowledge. But for actual attainment of spiritual knowledge, other qualifications are needed. What is essential is *vidyā*, or worship of the Supreme Lord. Sometimes the word *yoga* is used to refer to the gymnastic performances of different bodily postures which help mental concentration. Generally, the different bodily postures in the *yoga* system are accepted by less intelligent men to be the end of *yoga*, but actually they are meant to concentrate the mind upon the Supersoul. After creating persons for economic development, Brahmā created sages who would set the example for spiritual realization.

TEXT 53

तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः ।
यत्तत्समाधियोगर्द्धितपोविद्याविरक्तिमत् ॥५३॥

tebhyaś caikaikaśaḥ svasya
dehasyāṁśam adād ajaḥ
yat tat samādhi-yoga-rddhi-
tapo-vidyā-viraktimat

tebhyaḥ—to them; *ca*—and; *ekaikaśaḥ*—each one; *svasya*—of his own; *dehasya*—body; *aṁśam*—part; *adāt*—gave; *ajaḥ*—the unborn Brahmā; *yat*—which; *tat*—that; *samādhi*—deep meditation; *yoga*—concentration of the mind; *ṛddhi*—supernatural power; *tapas*—austerity; *vidyā*—knowledge; *virakti*—renunciation; *mat*—possessing.

TRANSLATION

To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

PURPORT

The word *viraktimat* in this verse means possessed of the qualification of renunciation. Spiritual realization cannot be attained by materialistic persons. For those who are addicted to sense enjoyment, spiritual realization is not possible. In *Bhagavad-gītā* it is stated that those who are too attached to seeking material possessions and material enjoyment cannot reach *yoga-samādhi*, absorption in Kṛṣṇa consciousness. Propaganda that one can enjoy this life materially and at the same time

spiritually advance is simply bogus. The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called *tapasya,* or austerity. To absorb the mind in the Supreme in Kṛṣṇa consciousness is the process of spiritual realization.

Thus end the Bhaktivedanta purports of the Third Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Conversation Between Maitreya and Vidura."*

CHAPTER TWENTY-ONE

Conversation Between Manu and Kardama

TEXT 1

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः ।
कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥ १ ॥

vidura uvāca
svāyambhuvasya ca manor
vaṁśaḥ parama-sammataḥ
kathyatāṁ bhagavan yatra
maithunenaidhire prajāḥ

viduraḥ uvāca—Vidura said; *svāyambhuvasya*—of Svāyambhuva; *ca*—and; *manoḥ*—of Manu; *vaṁśaḥ*—the dynasty; *parama*—most; *sammataḥ*—esteemed; *kathyatām*—kindly describe; *bhagavan*—O worshipful sage; *yatra*—in which; *maithunena*—through sexual intercourse; *edhire*—multiplied; *prajāḥ*—the progeny.

TRANSLATION

Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you—give me an account of this race, whose progeny multiplied through sexual intercourse.

PURPORT

Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svāyambhuva Manu because in that dynasty, good devotee-kings appeared who protected their subjects very carefully with spiritual knowledge. By hearing the history of their activities, therefore, one becomes more enlightened. An important word used in this connection is *parama-sammataḥ*, which indicates that the progeny created by Svāyambhuva Manu

and his sons was approved of by great authorities. In other words, sex life for creating exemplary population is acceptable to all sages and authorities of Vedic scripture.

TEXT 2

प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै ।
यथाधर्मं जुगुपतुः सप्तद्वीपवतीं महीम् ॥ २ ॥

priyavratottānapādau
sutau svāyambhuvasya vai
yathā-dharmaṁ jugupatuḥ
sapta-dvīpavatīṁ mahīm

priyavrata—Mahārāja Priyavrata; *uttānapādau*—and Mahārāja Uttānapāda; *sutau*—the two sons; *svāyambhuvasya*—of Svāyambhuva Manu; *vai*—indeed; *yathā*—according to; *dharmam*—religious principles; *jugupatuḥ*—ruled; *sapta-dvīpa-vatīm*—consisting of seven islands; *mahīm*—the world.

TRANSLATION

The two great sons of Svāyambhuva Manu—Priyavrata and Uttānapāda—ruled the world, consisting of seven islands, just according to religious principles.

PURPORT

Śrīmad-Bhāgavatam is also a history of the great rulers of different parts of the universe. In this verse the names of Priyavrata and Uttānapāda, sons of Svāyambhuva, are mentioned. They ruled this earth, which is divided into seven islands. These seven islands are still current, as Asia, Europe, Africa, America, Australia and the North and South Poles. There is no chronological history of all the Indian kings in *Śrīmad-Bhāgavatam,* but the deeds of the most important kings, such as Priyavrata and Uttānapāda, and many others like Lord Rāmacandra and Mahārāja Yudhiṣṭhira, are recorded because the activities of such pious kings are worth hearing; people may benefit by studying their histories.

TEXT 3

तस्य वै दुहिता ब्रह्मन्देवहूतीति विश्रुता ।
पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥ ३ ॥

tasya vai duhitā brahman
devahūtīti viśrutā
patnī prajāpater uktā
kardamasya tvayānagha

tasya—of that Manu; *vai*—indeed; *duhitā*—the daughter; *brahman*—O holy *brāhmaṇa; devahūti*—named Devahūti; *iti*—thus; *viśrutā*—was known; *patnī*—wife; *prajāpateḥ*—of the lord of created beings; *uktā*—has been spoken of; *kardamasya*—of Kardama Muni; *tvayā*—by you; *anagha*—O sinless one.

TRANSLATION

O holy brāhmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.

PURPORT

Here we are speaking of Svāyambhuva Manu, but in *Bhagavad-gītā* we hear about Vaivasvata Manu. The present age belongs to the Vaivasvata Manu. Svāyambhuva Manu was previously ruling, and his history begins from the Varāha Age, or the millennium when the Lord appeared as the boar. There are fourteen Manus in one day of the life of Brahmā, and in the life of each Manu there are particular incidents. The Vaivasvata Manu of *Bhagavad-gītā* is different from Svāyambhuva Manu.

TEXT 4

तस्यां स वै महायोगी युक्तायां योगलक्षणैः ।
ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद ॥ ४ ॥

tasyāṁ sa vai mahā-yogī
yuktāyāṁ yoga-lakṣaṇaiḥ
sasarja katidhā vīryaṁ
tan me śuśrūṣave vada

tasyām—in her; *saḥ*—Kardama Muni; *vai*—in fact; *mahā-yogī*—great mystic *yogī; yuktāyām*—endowed; *yoga-lakṣaṇaiḥ*—with the eightfold symptoms of yogic perfection; *sasarja*—propagated; *kati-dhā*—how many times; *vīryam*—offspring; *tat*—that narration; *me*—to me; *śuśrūṣave*—who am eager to hear; *vada*—tell.

TRANSLATION

How many offspring did that great yogī beget through the princess, who was endowed with eightfold perfection in the yoga principles? O, pray tell me this, for I am eager to hear it.

PURPORT

Here Vidura inquired about Kardama Muni and his wife Devahūti and about their children. It is described here that Devahūti was very much advanced in the performance of eightfold *yoga*. The eight divisions of *yoga* performance are described as (1) control of the senses, (2) strict following of the rules and regulations, (3) practice of the different sitting postures, (4) control of the breath, (5) withdrawing the senses from sense objects, (6) concentration of the mind, (7) meditation and (8) self-realization. After self-realization there are eight further perfectional stages, which are called *yoga-siddhis*. The husband and wife, Kardama and Devahūti, were advanced in *yoga* practice; the husband was a *mahā-yogī*, great mystic, and the wife was a *yoga-lakṣaṇa*, or one advanced in *yoga*. They united and produced children. Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy. *Brahmacarya* (following the rules and regulations of celibacy) is required for perfection of self-realization and mystic power. There is no recommendation in the Vedic scriptures that one can go on enjoying material sense gratification at one's whims, as one likes, and at the same time become a great meditator by paying a rascal some money.

TEXT 5

रुचिर्यो भगवान् ब्रह्मन्दक्षो वा ब्रह्मणः सुतः ।
यथा ससर्ज भूतानि लब्ध्वा भार्यां च मानवीम् ॥ ५ ॥

rucir yo bhagavān brahman
dakṣo vā brahmaṇaḥ sutaḥ
yathā sasarja bhūtāni
labdhvā bhāryāṁ ca mānavīm

ruciḥ—Ruci; *yaḥ*—who; *bhagavān*—worshipful; *brahman*—O holy sage; *dakṣaḥ*—Dakṣa; *vā*—and; *brahmaṇaḥ*—of Lord Brahmā; *sutaḥ*—the son; *yathā*—in what way; *sasarja*—generated; *bhūtāni*—offspring; *labdhvā*—after securing; *bhāryām*—as their wives; *ca*—and; *mānavīm*—the daughters of Svāyambhuva Manu.

TRANSLATION

O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.

PURPORT

All the great personalities who increased the population in the beginning of the creation are called *prajāpatis.* Brahmā is also known as *prajāpati,* as were some of his later sons. Svāyambhuva Manu is also known as *prajāpati,* as is Dakṣa, another son of Brahmā. Svāyambhuva had two daughters, Ākūti and Prasūti. The *prajāpati* Ruci married Ākūti, and Dakṣa married Prasūti. These couples and their children produced immense numbers of children to populate the entire universe. Vidura's inquiry was, "How did they beget the population in the beginning?"

TEXT 6

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः ।
सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥ ६ ॥

maitreya uvāca
prajāḥ sṛjeti bhagavān
kardamo brahmaṇoditaḥ
sarasvatyāṁ tapas tepe
sahasrāṇāṁ samā daśa

maitreyaḥ uvāca—the great sage Maitreya said; *prajāḥ*—children; *sṛja*—beget; *iti*—thus; *bhagavān*—the worshipful; *kardamaḥ*—Kardama Muni; *brahmaṇā*—by Lord Brahmā; *uditaḥ*—commanded; *sarasvatyām*—on the bank of the River Sarasvatī; *tapaḥ*—penance; *tepe*—practiced; *sahasrāṇām*—of thousands; *samāḥ*—years; *daśa*—ten.

TRANSLATION

The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years.

PURPORT

It is understood herein that Kardama Muni meditated in *yoga* for 10,000 years before attaining perfection. Similarly, we have information that Vālmīki Muni also practiced *yoga* meditation for 60,000 years before attaining perfection. Therefore, *yoga* practice can be successfully performed by persons who have a very long duration of life, such as 100,000 years; in that way it is possible to have perfection in *yoga.* Otherwise, there is no possibility of attaining the real perfection. Following the regulations, controlling the senses and practicing the different sitting postures are merely the preliminary practices. We do not know how people can be captivated by the bogus *yoga* system in which it is stated that simply by meditating fifteen minutes daily one can attain the perfection of becoming one with God. This age (Kali-yuga) is the age of bluffing and quarrel. Actually there is no possibility of attaining *yoga* perfection by such paltry proposals. The Vedic literature, for emphasis, clearly states three times that in this age of Kali—*kalau nāsty eva nāsty eva nāsty eva*—there is no other alternative, no other alternative, no other alternative than *harer nāma,* chanting the holy name of the Lord.

TEXT 7

ततः समाधियुक्तेन क्रियायोगेन कर्दमः ।
सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् ॥ ७ ॥

tataḥ samādhi-yuktena
kriyā-yogena kardamaḥ
samprapede hariṁ bhaktyā
prapanna-varadāśuṣam

tataḥ—then, in that penance; *samādhi-yuktena*—in trance; *kriyā-yogena*—by *bhakti-yoga* worship; *kardamaḥ*—the sage Kardama; *samprapede*—served; *harim*—the Personality of Godhead; *bhaktyā*—in devotional service; *prapanna*—to the surrendered souls; *varada-aśuṣam*—the bestower of all blessings.

TRANSLATION

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

PURPORT

The significance of meditation is described here. Kardama Muni practiced mystic *yoga* meditation for 10,000 years just to please the Supreme Personality of Godhead, Hari. Therefore, whether one practices *yoga* or speculates and does research to find God, his efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead. In the Sixth Chapter of *Bhagavad-gītā* it is clearly said that one who constantly engages in Kṛṣṇa consciousness is the topmost *yogī*. The Personality of Godhead, Hari, also fulfills the desires of His surrendered devotee. One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service or engagement in Kṛṣṇa consciousness is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

The words *samprapede harim* mean that in various ways Kardama Muni satisfied the Supreme Personality of Godhead, Hari, by his devotional service. Devotional service is also expressed by the word *kriyā-yogena*. Kardama Muni not only meditated, but he also engaged in devotional service; to attain perfection in *yoga* practice or meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead. Not only must one remember the Supreme Person; one must hear about the activities of the Lord and chant His glories. This information is in the authoritative scriptures. After engaging himself for 10,000 years in performing different types of devotional service, Kardama Muni attained the perfection of meditation, but that is not possible in this age of Kali, wherein it is very difficult to live for as much as 100 years. At the present moment, who will be successful in the rigid performance of the many *yoga* rules and regulations? Moreover, perfection is attained only by those who are surrendered souls. Where there is no mention of the Personality of Godhead, where is there surrender? And where there is no meditation upon the Personality of Godhead, where is the *yoga* practice? Unfortunately, people in this age, especially persons who are of a demoniac nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead

them in the name of *yoga* and render their lives useless and doomed. In *Bhagavad-gītā,* therefore, it is clearly stated, in the Sixteenth Chapter, seventeenth verse, that rascals of self-made authority, being puffed up by illegally collected money, perform *yoga* without following the authoritative books. They are very proud of the money they have plundered from innocent persons who wanted to be cheated.

TEXT 8

तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे।
दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दधद्वपुः ॥ ८ ॥

tāvat prasanno bhagavān
puṣkarākṣaḥ kṛte yuge
darśayāmāsa taṁ kṣattaḥ
śābdaṁ brahma dadhad vapuḥ

tāvat—then; *prasannaḥ*—being pleased; *bhagavān*—the Supreme Personality of Godhead; *puṣkara-akṣaḥ*—lotus-eyed; *kṛte yuge*—in the Satya-yuga; *darśayām āsa*—showed; *tam*—to that Kardama Muni; *kṣattaḥ*—O Vidura; *śābdam*—which is to be understood only through the *Vedas; brahma*—the Absolute Truth; *dadhat*—exhibiting; *vapuḥ*—His transcendental body.

TRANSLATION

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

PURPORT

Here two points are very significant. The first is that Kardama Muni attained success by *yoga* practice in the beginning of Satya-yuga, when people used to live for 100,000 years. Kardama Muni attained success, and the Lord, being pleased with him, showed him His form, which is not imaginary. Sometimes the impersonalists recommend that one can arbitrarily concentrate one's mind on some form he imagines or which pleases him. But here it is very clearly said that the form which the Lord showed to Kardama Muni by His divine grace is described in the Vedic literature. *Śābdaṁ brahma:* The forms of the Lord are clearly indicated in the Vedic literature. Kardama Muni did not discover any imaginary form of God, as

alleged by rascals, but he actually saw the eternal, blissful and transcendental form of the Lord.

TEXT 9

स तं विरजमर्काभं सितपद्मोत्पलस्रजम् ।
स्निग्धनीलालकव्रातवक्त्राब्जं विरजोऽम्बरम् ॥९॥

sa taṁ virajam arkābhaṁ
sita-padmotpala-srajam
snigdha-nīlālaka-vrāta-
vaktrābjaṁ virajo 'mbaram

saḥ—that Kardama Muni; *tam*—Him; *virajam*—without contamination; *arka-ābham*—effulgent like the sun; *sita*—white; *padma*—lotuses; *utpala*—water lilies; *srajam*—garland; *snigdha*—slick; *nīla*—blackish-blue; *alaka*—of locks of hair; *vrāta*—an abundance; *vaktra*—face; *abjam*—lotuslike; *virajaḥ*—spotless; *ambaram*—clothing.

TRANSLATION

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

TEXT 10

किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम् ।
श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम् ॥१०॥

kirīṭinaṁ kuṇḍalinaṁ
śaṅkha-cakra-gadā-dharam
śvetotpala-krīḍanakaṁ
manaḥ-sparśa-smitekṣaṇam

kirīṭinam—adorned with a crown; *kuṇḍalinam*—wearing earrings; *śaṅkha*—conch; *cakra*—disc; *gadā*—mace; *dharam*—holding; *śveta*—white; *utpala*—lily; *krīḍanakam*—plaything; *manas*—heart; *sparśa*—touching; *smita*—smiling; *īkṣaṇam*—and glancing.

TRANSLATION

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

TEXT 11

विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः ।
दृष्ट्वा खेऽवस्थितं वक्षःश्रियं कौस्तुभकन्धरम् ॥११॥

vinyasta-caraṇāmbhojam
aṁsa-deśe garutmataḥ
dṛṣṭvā khe 'vasthitaṁ vakṣaḥ-
śriyaṁ kaustubha-kandharam

vinyasta—having been placed; *caraṇa-ambhojam*—lotus feet; *aṁsa-deśe*—on the shoulders; *garutmataḥ*—of Garuḍa; *dṛṣṭvā*—having seen; *khe*—in the air; *avasthitam*—standing; *vakṣaḥ*—on His chest; *śriyam*—auspicious mark; *kaustubha*—the Kaustubha gem; *kandharam*—neck.

TRANSLATION

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.

PURPORT

The descriptions in verses 9-11 of the Lord in His transcendental eternal form are understood to be descriptions from the authoritative Vedic version. These descriptions are certainly not the imagination of Kardama Muni. The decorations of the Lord are beyond material conception, as admitted even by impersonalists like Śaṅkarācārya: Nārāyaṇa, the Supreme Personality of Godhead, has nothing to do with material creation. The varieties of the transcendental Lord—His body, His form, His dress, His instruction, His words—are not manufactured by the material energy, but are all confirmed in the Vedic literature. By performance of *yoga* Kardama Muni actually saw the Supreme Lord as He is. There was no point in seeing an imagined form of God after practicing *yoga* for 10,000 years. The perfection of *yoga*, therefore, does not terminate in voidness or impersonalism; on the contrary, the perfection of *yoga* is attained when one actually

sees the Personality of Godhead in His eternal form. The process of Kṛṣṇa consciousness is to deliver the form of Kṛṣṇa directly. The form of Kṛṣṇa is described in the authoritative Vedic literature *Brahma-saṁhitā:* His abode is made of *cintāmaṇi* stone, and the Lord plays there as a cowherd boy and is served by many thousands of *gopīs.* These descriptions are authoritative, and a Kṛṣṇa conscious person takes them directly, acts on them, preaches them and practices devotional service as enjoined in the authoritative scriptures.

TEXT 12

जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः ।
गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताञ्जलिः॥१२॥

jāta-harṣo 'patan mūrdhnā
kṣitau labdha-manorathaḥ
gīrbhis tv abhyagṛṇāt prīti-
svabhāvātmā kṛtāñjaliḥ

jāta-harṣaḥ—naturally jubilant; *apatat*—he fell down; *mūrdhnā*—with his head; *kṣitau*—on the ground; *labdha*—having been achieved; *manas-rathaḥ*—his desire; *gīrbhiḥ*—with prayers; *tu*—and; *abhyagṛṇāt*—he satisfied; *prīti-svabhāva-ātmā*—whose heart is by nature always full of love; *kṛtāñjaliḥ*—with folded hands.

TRANSLATION

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

PURPORT

The realization of the personal form of the Lord is the highest perfectional stage of *yoga.* In the Sixth Chapter of *Bhagavad-gītā,* where *yoga* practice is described, this realization of the personal form of the Lord is called the perfection of *yoga.* After practicing the sitting postures and other regulative principles of the system, one finally reaches the stage of *samādhi*—absorption in the Supreme. In the *samādhi* stage one can see the Supreme Personality of Godhead in His partial form as Paramātmā, or as

He is. *Samādhi* is described in authoritative *yoga* scriptures, such as the *Patañjali-sūtras*, to be a transcendental pleasure. The *yoga* system described in the books of Patañjali is authoritative, and the modern so-called *yogīs* who have manufactured their own ways, not consulting the authorities, are simply ludicrous. The Patañjali *yoga* system is called *aṣṭāṅga-yoga*. Sometimes impersonalists pollute the Patañjali *yoga* system because they are monists. Patañjali describes that the soul is transcendentally pleased when he meets the Supersoul and sees Him. If the existence of the Supersoul and the individual is admitted, then the impersonalist theory of monism is nullified. Therefore some impersonalists and void philosophers twist the Patañjali system in their own way and pollute the whole *yoga* process.

According to Patañjali, when one becomes free from all material desires he attains his real transcendental situation, and realization of that stage is called spiritual power. In material activities a person engages in the modes of material nature. The aspirations of such people are (1) to be religious, (2) to be economically enriched, (3) to be able to gratify the senses, and at last, (4) to become one with the Supreme. According to the monists, when a *yogī* becomes one with the Supreme and loses his individual existence, that is the highest stage, called *kaivalya*. But actually the stage of realization of the Personality of Godhead is *kaivalya*. The oneness of understanding that the Supreme Lord is fully spiritual and that in full spiritual realization one can understand what He is—the Supreme Personality of Godhead—is called *kaivalya*, or, in the language of Patañjali, realization of spiritual power. His proposal is that when one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called *cit-śakti*. In full spiritual realization there is a perception of spiritual happiness, and that happiness is described in *Bhagavad-gītā* as the supreme happiness, which is beyond the material senses. Trance is described to be of two kinds, *samprajñāta* and *asamprajñāta*, or mental speculation and self-realization. In *samādhi* or *asamprajñāta*, one can realize, by his spiritual senses, the spiritual form of the Lord. That is the ultimate goal of spiritual realization.

According to Patañjali, when one is fixed in constant realization of the supreme form of the Lord, that is the perfectional stage, as attained by Kardama Muni. Unless one attains this stage of perfection—beyond the perfection of the preliminaries of the *yoga* system—there is no ultimate realization. There are eight perfections in the *aṣṭāṅga-yoga* system. One who has attained them can become lighter than the lightest and greater than the greatest, and he can achieve whatever he likes. But even achieving such material success in *yoga* is not the perfection or the ultimate goal.

The ultimate goal is described here: Kardama Muni saw the Supreme Personality of Godhead in His eternal form. Devotional service begins with the relationship of the individual soul and the Supreme Soul, or Kṛṣṇa and Kṛṣṇa's devotees, and when one attains it there is no question of falling down. If, through the *yoga* system, one wants to attain the stage of seeing the Supreme Personality of Godhead face to face, but is attracted instead to attainment of some material power, then he is detoured from proceeding further. Material enjoyment, as encouraged by bogus *yogīs*, has nothing to do with the transcendental realization of spiritual happiness. Real devotees of *bhakti-yoga* accept only the material necessities of life absolutely needed to maintain the body and soul together; they refrain completely from all exaggerated material sense gratification. They are prepared to undergo all kinds of tribulation, provided they can make progress in the realization of the Personality of Godhead.

TEXT 13

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्वराशेः
सांसिद्ध्यमक्ष्णोस्तव दर्शनान्नः ।
यद्दर्शनं जन्मभिरीड्य सद्भि-
राशासते योगिनो रूढयोगाः ॥१३॥

ṛṣir uvāca
juṣṭaṁ batādyākhila-sattva-rāśeḥ
sāṁsiddhyam akṣṇos tava darśanān naḥ
yad-darśanaṁ janmabhir īḍya sadbhir
āśāsate yogino rūḍha-yogāḥ

ṛṣiḥ uvāca—the great sage said; *juṣṭam*—is attained; *bata*—ah; *adya*—now; *akhila*—all; *sattva*—of goodness; *rāśeḥ*—who are the reservoir; *sāṁsiddhyam*—the complete success; *akṣṇoḥ*—of the two eyes; *tava*—of You; *darśanāt*—from the sight; *naḥ*—by us; *yat*—of whom; *darśanam*—sight; *janmabhiḥ*—through births; *īḍya*—O worshipable Lord; *sadbhiḥ*—gradually elevated in position; *āśāsate*—aspire; *yoginaḥ*—*yogīs*; *rūḍha-yogāḥ*—having attained perfection in *yoga*.

TRANSLATION

The great sage Kardama Muni said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of

the sight of You, who are the reservoir of all existences. Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form.

PURPORT

The Supreme Personality of Godhead is described here as the reservoir of all goodness and all pleasure. Unless one is situated in the mode of goodness, there is no real pleasure. When, therefore, one's body, mind and activities are situated in the service of the Lord, that is the highest perfectional stage of goodness. Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained." These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating *prasāda,* is perfected. When all the senses engage in relationship with the Personality of Godhead, that perfection is technically called *bhakti-yoga,* which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, that is called *bhakti-yoga.* Kardama Muni admits that seeing the Lord personally in *bhakti-yoga* is the perfection of sight. The exalted perfection of seeing the Lord is not exaggerated by Kardama Muni. He gives evidence that those who are actually elevated in *yoga* aspire in life after life to see this form of the Personality of Godhead. He was not a fictitious *yogī.* Those who are actually on the advanced path aspire only to see the eternal form of the Lord.

TEXT 14

ये मायया ते हतमेधसस्त्वत्-
पादारविन्दं भवसिन्धुपोतम् ।
उपासते कामलवाय तेषां
रासीश कामान्निरयेऽपि ये स्युः ॥१४॥

ye māyayā te hata-medhasas tvat-
pādāravindaṁ bhava-sindhu-potam
upāsate kāma-lavāya teṣāṁ
rāsīśa kāmān niraye 'pi ye syuḥ

ye—those persons; *māyayā*—by the deluding energy; *te*—of You; *hata*—has been lost; *medhasaḥ*—whose intelligence; *tvat*—Your; *pāda-aravindam*—lotus feet; *bhava*—of mundane existence; *sindhu*—the ocean; *potam*—the boat for crossing; *upāsate*—worship; *kāma-lavāya*—for obtaining trivial pleasures; *teṣām*—their; *rāsi*—You bestow; *īśa*—O Lord; *kāmān*—desires; *niraye*—in hell; *api*—even; *ye*—which desires; *syuḥ*—can be available.

TRANSLATION

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

PURPORT

As stated in *Bhagavad-gītā,* Seventh Chapter, there are two kinds of devotees—those who desire material pleasures, and those who desire nothing but service to the Lord. Material pleasures can be attained even by hogs and dogs, whose condition of life is hellish. The hog also eats, sleeps and enjoys sex life to the full extent, and it is also very satisfied with such hellish enjoyment of material existence. Modern *yogīs* advise that because one has senses, one must enjoy to the fullest extent like cats and dogs, yet one can go on and practice *yoga.* This is condemned here by Kardama Muni; he says that such material pleasures are available for cats and dogs in a hellish condition. The Lord is so kind that if so-called *yogīs* are satisfied by hellish pleasures, He can give them facilities to attain all the material pleasures they desire, but they cannot attain the perfectional stage attained by Kardama Muni.

Hellish and demoniac persons do not actually know what is the ultimate attainment in perfection, and therefore they think that sense gratification is the highest goal of life. They advise that one can satisfy the senses and at the same time, by reciting some *mantra* and by some practice, can cheaply aspire for perfection. Such persons are described here as *hata-medhasaḥ,* which means those whose brains are spoiled. They aspire for material enjoyment by perfection of *yoga* or meditation. In *Bhagavad-gītā* it is stated by the Lord that the intelligence of those who worship the demigods has been spoiled. Similarly, here too it is stated by Kardama Muni that one who aspires after material enjoyment by practice of *yoga* has spoiled his brain substance and is fool number one. Actually, the intelligent practi-

tioner of *yoga* should aspire for nothing else but to cross over the ocean of nescience by worshiping the Personality of Godhead and to see the lotus feet of the Lord. The Lord is so kind, however, that even today persons whose brain substance is spoiled are given the benediction to become cats, dogs or hogs and enjoy material happiness from sex life and sense gratification. The Lord confirms this benediction in *Bhagavad-gītā:* "Whatever a person aspires to receive from Me, I offer him as he desires."

TEXT 15

तथा स चाहं परिवोढुकामः
समानशीलां गृहमेधधेनुम् ।
उपेयिवान्मूलमशेषमूलं
दुराशयः कामदुघाङ्घ्रिपस्य॥१५॥

tathā sa cāham parivoḍhu-kāmaḥ
samāna-śīlāṁ gṛhamedha-dhenum
upeyivān mūlam aśeṣa-mūlaṁ
durāśayaḥ kāma-dughāṅghripasya

tathā—similarly; *saḥ*—myself; *ca*—also; *aham*—I; *parivoḍhu-kāmaḥ*—desiring to marry; *samāna-śīlām*—a girl of like disposition; *gṛha-medha*—in married life; *dhenum*—a cow of plenty; *upeyivān*—have approached; *mūlam*—the root (lotus feet); *aśeṣa*—of everything; *mūlam*—the source; *durāśayaḥ*—with lustful desire; *kāma-dugha*—yielding all desires; *aṅghripasya*—(of You) who are the tree.

TRANSLATION

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

PURPORT

In spite of his condemning persons who approach the Lord for material advantages, Kardama Muni expressed his material inability and desire before the Lord by saying, "Although I know that nothing material should be asked from You, I nevertheless desire to marry a girl of like disposition."

The phrase "like disposition" is very significant. Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and girl were united in order to make them happy. Not more than twenty-five years ago, and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after the marriage, there is divorce and separation. Formerly husband and wife used to live together peacefully throughout their whole lives, but nowadays it is a very difficult task.

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement. It is said that a wife yields the fulfillment of all desires in religion, economic development and sense gratification. If one has a nice wife, he is to be considered a most fortunate man. In astrology, a man is considered fortunate who has great wealth, very good sons or a very good wife. Of these three, one who has a very good wife is considered the most fortunate. Before marrying, one should select a wife of like disposition and not be enamored by so-called beauty or other attractive features for sense gratification. In the *Bhāgavatam,* Twelfth Canto, it is said that in the Kali-yuga marriage will be based in the consideration of sex life; as soon as there is deficiency in sex life, the question of divorce will arise.

Kardama Muni could have asked his benediction from Umā, for it is recommended in the scriptures that if anyone wants a good wife, he should worship Umā. But he preferred to worship the Supreme Personality of Godhead because it is recommended in the *Bhāgavatam* that everyone, whether he is full of desires, has no desire, or desires liberation, should worship the Supreme Lord. Of these three classes of men, one tries to be happy by fulfillment of material desires, another wants to be happy by becoming one with the Supreme, and another, the perfect man, is a devotee. He does not want anything in return from the Personality of Godhead; he only wants to render transcendental loving service. In any case, everyone should worship the Supreme Personality of Godhead, for He will fulfill everyone's desire. The advantage of worshiping the Supreme Person is that even if one has desires for material enjoyment, if he worships Kṛṣṇa he will gradually become a pure devotee and have no more material hankering.

TEXT 16

प्रजापतेस्ते वचसाधीश तन्त्या
लोकः किलायं कामहतोऽनुबद्धः ।

अहं च लोकानुगतो वहामि
बलिं च शुक्लानिमिषाय तुभ्यम् ॥१६॥

prajāpates te vacasādhīśa tantyā
lokaḥ kilāyaṁ kāma-hato 'nubaddhaḥ
ahaṁ ca lokānugato vahāmi
baliṁ ca śuklānimiṣāya tubhyam

prajāpateḥ—who are the master of all living entities; *te*—of You; *vacasā*—under the direction; *adhīśa*—O my Lord; *tantyā*—by a rope; *lokaḥ*—conditioned souls; *kila*—indeed; *ayam*—these; *kāma-hataḥ*—conquered by lusty desires; *anubaddhaḥ*—are bound; *aham*—I; *ca*—and; *loka-anugataḥ*—following the conditioned souls; *vahāmi*—offer; *balim*—oblations; *ca*—and; *śukla*—O embodiment of religion; *animiṣāya*—existing as eternal time; *tubhyam*—to You.

TRANSLATION

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

PURPORT

In the *Kaṭha Upaniṣad* it is stated that the Supreme Lord is the leader of all living entities. He is their sustainer and the awarder of all their necessities and desires. No living entity is independent; all are dependent on the mercy of the Supreme Lord. Therefore the Vedic instruction is that one should enjoy life under the direction of the supreme leader, the Personality of Godhead. Vedic literatures like *Īśopaniṣad* direct that since everything belongs to the Supreme Personality of Godhead, one should not encroach upon another's property, but should enjoy his individual allotment. The best program for every living entity is to take direction from the Supreme Lord and enjoy material or spiritual life.

A question may be raised: Since Kardama Muni was advanced in spiritual life, why then did he not ask the Lord for liberation? Why did he want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? The answer is that not everyone is competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the *Vedas*. The *Vedas* are considered to be the direct words of the Lord.

The Lord gives us the opportunity to enjoy material life as we want, and at the same time He gives directions for the modes and processes of abiding by the *Vedas* so that gradually one may be elevated to liberation from material bondage. The conditioned souls who have come to the material world to fulfill their desires to lord it over material nature are bound by the laws of nature. The best course is to abide by the Vedic rules; that will help one to be gradually elevated to liberation.

Kardama Muni addresses the Lord as *śukla,* which means the leader of religion. One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; religion refers to the injunctions or laws of the Lord. In *Bhagavad-gītā* the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life. One should live a life of piety, follow the religious rules and regulations, marry and live peacefully for elevation to the higher status of spiritual realization.

TEXT 17

लोकांश्च लोकानुगतान् पशूंश्च
हित्वा श्रितास्ते चरणातपत्रम् ।
परस्परं त्वद्गुणवादसीधु-
पीयूषनिर्यापितदेहधर्माः ॥१७॥

lokāṁś ca lokānugatān paśūṁś ca
hitvā śritās te caraṇātapatram
parasparaṁ tvad-guṇa-vāda-sīdhu-
pīyūṣa-niryāpita-deha-dharmāḥ

lokān—worldly affairs; *ca*—and; *loka-anugatān*—the followers of worldly affairs; *paśūn*—beastly; *ca*—and; *hitvā*—having given up; *śritāḥ*—taken shelter; *te*—Your; *caraṇa*—of lotus feet; *ātapatram*—the umbrella; *parasparam*—with one another; *tvat*—Your; *guṇa*—of qualities; *vāda*—by discussion; *sīdhu*—intoxicating; *pīyūṣa*—by the nectar; *niryāpita*—extinguished; *deha-dharmāḥ*—the primary necessities of the body.

TRANSLATION

However, persons who have given up stereotyped worldly affairs and their beastly followers, and who have taken shelter of the umbrella of

Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

PURPORT

After describing the necessity of married life, Kardama Muni asserts that marriage and other social affairs are stereotyped regulations for persons who are addicted to material sense enjoyment. The principles of animal life—eating, sleeping, mating and defending—are actually necessities of the body, but those who engage in transcendental Kṛṣṇa consciousness, giving up all the stereotyped activities of this material world, are freed from social conventions. Conditioned souls are under the spell of material energy or eternal time—past, present and future—but as soon as one engages in Kṛṣṇa consciousness he transcends the limits of past and present and becomes situated in the eternal activities of the soul. One has to act in terms of the Vedic injunctions in order to enjoy material life, but those who have taken to the devotional service of the Lord are not afraid of the regulations of this material world. Such devotees do not care for the conventions of material activities; they boldly take to that shelter which is like an umbrella against the sun of repeated birth and death.

Constant transmigration of the soul from one body to another is the cause of suffering in material existence. This conditional life in material existence is called *saṁsāra.* One may perform good work and take his birth in a very nice material condition, but the process under which birth and death takes place is like a terrible fire. Śrī Viśvanātha Cakravartī Ṭhākura, in his prayer to the spiritual master, has described this. *Saṁsāra,* or the repetition of birth and death, is compared to a forest fire. A forest fire takes place automatically, without anyone's endeavor, by the friction of dried wood, and no fire department or sympathetic person can extinguish it. The raging forest fire can be extinguished only when there is a constant downpour of water from a cloud. The cloud is compared to the mercy of the spiritual master. By the grace of the spiritual master the cloud of the mercy of the Personality of Godhead is brought in, and then only, when the rains of Kṛṣṇa consciousness fall, can the fire of material existence be extinguished. This is also explained here. In order to find freedom from the stereotyped conditional life of material existence, one has to take shelter of the lotus feet of the Lord, not in the manner in which the impersonalists indulge, but in devotional service, chanting and hearing of the activities of the Lord. Only then can one be freed from the actions and reactions of material existence. It is recommended here that

one should give up the conditional life of this material world and the association of so-called civilized human beings who are simply following, in a polished way, the same stereotyped principles of eating, sleeping, defending and mating. Chanting and hearing of the glories of the Lord is described here as *tvad-guṇa-vāda-sīdhu*. Only by drinking the nectar of chanting and hearing the pastimes of the Lord can one forget the intoxication of material existence.

TEXT 18

न तेऽजराक्षभ्रमिरायुरेषां
त्रयोदशारं त्रिशतं षष्टिपर्व ।
षण्नेम्यनन्तच्छदि यत्त्रिणाभि
करालस्रोतो जगदाच्छिद्य धावत् ॥१८॥

na te 'jarākṣa-bhramir āyur eṣāṁ
trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva
ṣaṇ-nemy ananta-cchadi yat tri-ṇābhi
karāla-sroto jagad ācchidya dhāvat

na—not; *te*—Your; *ajara*—of imperishable Brahman; *akṣa*—on the axle; *bhramiḥ*—rotating; *āyuḥ*—span of life; *eṣām*—of the devotees; *trayodaśa*—thirteen; *aram*—spokes; *tri-śatam*—three hundred; *ṣaṣṭi*—sixty; *parva*—functions; *ṣaṣ*—six; *nemi*—rims; *ananta*—innumerable; *chadi*—leaves; *yat*—which; *tri*—three; *nābhi*—naves; *karāla-srotaḥ*—with tremendous velocity; *jagat*—the universe; *ācchidya*—cutting short; *dhāvat*—running.

TRANSLATION

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life span of the entire creation, this wheel of tremendous velocity cannot touch the life span of the devotees of the Lord.

PURPORT

The time factor cannot affect the span of life of the devotees. In *Bhagavad-gītā* it is stated that a little execution of devotional service saves one from the greatest danger. The greatest danger is transmigration of the soul from one body to another, and only devotional service to the Lord

can stop this process. It is stated in the Vedic literatures, *harim vinā na sṛtim taranti:* Without the mercy of the Lord, one cannot stop the cycle of birth and death. In *Bhagavad-gītā* it is stated that only by understanding the transcendental nature of the Lord and His activities, His appearance and disappearance, can one stop the cycle of death and go back to Him. The time factor is divided into many fractions of moments, hours, months, years, periods, seasons, etc. All the divisions in this verse are determined according to the astronomical calculations of Vedic literature. There are six seasons, called *ṛtus*, and there is the period of four months called *cātur-māsya*. Three periods of four months complete one year. According to Vedic astronomical calculations, there are thirteen months. The thirteenth month is called *adhi-māsa* or *mala-māsa* and is added every third year. The time factor, however, cannot touch the life span of the devotees. In another verse it is stated that when the sun rises and sets it takes away the life of all living entities, but it cannot take away the life of those who engage in devotional service. Time is compared here to a big wheel which has 360 joints, six rims in the shape of seasons and numberless leaves in the shape of moments. It rotates on the eternal existence, Brahman.

TEXT 19

एकः स्वयं सञ्जगतः सिसृक्षया-
द्वितीययाऽऽत्मन्नधियोगमायया ।
सृजस्यदः पासि पुनर्ग्रसिष्यसे
यथोर्णनाभिर्भगवन् स्वशक्तिभिः ॥१९॥

ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasiṣyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ

ekaḥ—one; *svayam*—Yourself; *san*—being; *jagataḥ*—the universes; *sisṛkṣayā*—with a desire to create; *advitīyayā*—without a second; *ātman*—in Yourself; *adhi*—controlling; *yoga-māyayā*—by *yogamāyā; sṛjasi*—You create; *adaḥ*—those universes; *pāsi*—You maintain; *punaḥ*—again; *grasiṣyase*—You will wind up; *yathā*—like; *ūrṇa-nābhiḥ*—a spider; *bhagavan*—O Lord; *sva-śaktibhiḥ*—by its own energy.

TRANSLATION

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them, and again wind them up by Your own energies, which are under the control of Your second energy, called yogamāyā, just as a spider creates a cobweb by its own energy and again winds it up.

PURPORT

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, "O Personality of Godhead, You are alone, but You have various energies." The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the prayers and fulfill the desires of the devotee. Therefore, He is *sac-cid-ānanda-vigraha,* the form of bliss, knowledge and eternity.

TEXT 20

नैतद्बताधीश पदं तवेप्सितं
यन्मायया नस्तनुषे भूतसूक्ष्मम् ।
अनुग्रहायास्त्वपि यर्हि मायया
लसत्तुलस्या भगवान् विलक्षितः ॥२०॥

naitad batādhīśa padaṁ tavepsitaṁ
yan māyayā nas tanuṣe bhūta-sūkṣmam
anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitaḥ

na—not; *etat*—this; *bata*—indeed; *adhīśa*—O Lord; *padam*—material world; *tava*—Your; *īpsitam*—desire; *yat*—which; *māyayā*—by Your external energy; *naḥ*—for us; *tanuṣe*—You manifest; *bhūta-sūkṣmam*—the elements, gross and subtle; *anugrahāya*—for bestowing mercy; *astu*—let it be; *api*—also; *yarhi*—when; *māyayā*—through Your causeless mercy; *lasat*—splendid;

tulasyā—with a wreath of *tulasī* leaves; *bhagavān*—the Supreme Personality of Godhead; *vilakṣitaḥ*—is perceived.

TRANSLATION

My dear Lord, although it is not Your desire, You nevertheless manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasī leaves.

PURPORT

It is clearly stated here that the material world is not created by the personal will of the Supreme Lord; it is created by His external energy because the living entities want to enjoy it. This material world is not created for those who do not want to enjoy sense gratification, who constantly remain in transcendental loving service and who are eternally Kṛṣṇa conscious. For them, the spiritual world is eternally existing, and they enjoy there. Elsewhere in the *Śrīmad-Bhāgavatam* it is stated that for those who have taken shelter of the lotus feet of the Supreme Personality of Godhead, this material world is useless; because this material world is full of danger at every step, it is therefore not meant for the devotees but for living entities who want to lord it over the material energy at their own risk. Kṛṣṇa is so kind that He allows the sense-enjoying living entities a separate world created by Him to enjoy as they like, yet at the same time He appears in His personal form. The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyāsadeva to give instruction. He Himself also instructs in His speeches of *Bhagavad-gītā*. This propaganda work goes on side by side with the creation to convince the misguided living entities who are rotting in this material world to come back to Him and surrender unto Him. Therefore the last instruction of *Bhagavad-gītā* is this: "Give up all your manufactured engagements in the material world, and just surrender unto Me. I shall protect you from all sinful reactions."

TEXT 21

तं त्वानुभूत्योपरतक्रियार्थं
स्वमायया वर्तितलोकतन्त्रम् ।
नमाम्यभीक्ष्णं नमनीयपाद-
सरोजमल्पीयसि कामवर्षम् ॥२१॥

taṁ tvānubhūtyoparata-kriyārthaṁ
sva-māyayā vartita-loka-tantram
namāmy abhīkṣṇaṁ namanīya-pāda-
sarojam alpīyasi kāma-varṣam

tam—that; *tvā*—You; *anubhūtyā*—by realizing; *uparata*—disregarded; *kriyā*—enjoyment of fruitive activities; *artham*—in order that; *sva-māyayā*—by Your own energy; *vartita*—brought about; *loka-tantram*—the material worlds; *namāmi*—I offer obeisances; *abhīkṣṇam*—continuously; *namanīya*—worshipable; *pāda-sarojam*—lotus feet; *alpīyasi*—on the insignificant; *kāma*—desires; *varṣam*—showering.

TRANSLATION

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

PURPORT

Everyone, therefore, whether he desires material enjoyment, liberation or the transcendental loving service of the Lord, should engage himself, offering obeisances unto the Supreme Lord, because the Lord can award everyone his desired benediction. In *Bhagavad-gītā* the Lord affirms, *ye yathā māṁ prapadyante:* Anyone who desires to be a successful enjoyer in this material world is awarded that benediction by the Lord, anyone who wants to be liberated from the entanglement of this material world is given liberation by the Lord, and anyone who desires to constantly engage in His service in full Kṛṣṇa consciousness is awarded that benediction by the Lord. For material enjoyment He has prescribed so many ritualistic sacrificial performances in the *Vedas,* and thus people may take advantage of those instructions and enjoy material life in higher planets or in a noble aristocratic family. These processes are mentioned in the *Vedas,* and one can take advantage of them. It is similar with those who want to be liberated from this material world.

Unless one is disgusted with the enjoyment of this material world, he cannot aspire for liberation. Liberation is for one who is disgusted with material enjoyment. *Vedānta-sūtra* says, therefore, *athāto brahma-jijñāsā:* Those who have given up the attempt to be happy in this material world can inquire about the Absolute Truth. For those who want to know the Absolute Truth, the *Vedānta-sūtra* is available, as is *Śrīmad-Bhāgavatam,*

the actual explanation of *Vedānta-sūtra.* Since *Bhagavad-gītā* is also *Vedānta-sūtra,* by understanding *Śrīmad-Bhāgavatam, Vedānta-sūtra* or *Bhagavad-gītā* one can obtain real knowledge. When one obtains real knowledge, he becomes theoretically one with the Supreme, and when he actually begins the service of Brahman, or Kṛṣṇa consciousness, he is not only liberated but situated in his spiritual life. Similarly, for those who want to lord it over material nature, there are so many departments of material enjoyment; material knowledge and material science are available, and the Lord provides for persons who want to enjoy them. The conclusion is that one should worship the Supreme Personality of Godhead for any benediction. The word *kāma-varṣam* is very significant, for it indicates that He satisfies the desires of anyone who approaches Him. But one who sincerely loves Kṛṣṇa and yet wants material enjoyment is in perplexity. Kṛṣṇa, being very kind towards him, gives him an opportunity to engage in the transcendental loving service of the Lord, and so he gradually forgets the hallucination.

TEXT 22

ऋषिरुवाच

इत्यव्यलीकं प्रणुतोऽब्जनाभ-
स्तमाबभाषे वचसामृतेन ।
सुपर्णपक्षोपरि रोचमानः
प्रेमस्मितोद्वीक्षणविभ्रमद्भ्रूः ॥२२॥

ṛṣir uvāca
ity avyalīkaṁ praṇuto 'bja-nābhas
tam ābabhāṣe vacasāmṛtena
suparṇa-pakṣopari rocamānaḥ
prema-smitodvīkṣaṇa-vibhramad-bhrūḥ

ṛṣiḥ uvāca—the great sage Maitreya said; *iti*—thus; *avyalīkam*—sincerely; *praṇutaḥ*—having been praised; *abja-nābhaḥ*—Lord Viṣṇu; *tam*—to Kardama Muni; *ābabhāṣe*—replied; *vacasā*—with words; *amṛtena*—as sweet as nectar; *suparṇa*—of Garuḍa; *pakṣa*—the shoulders; *upari*—upon; *rocamānaḥ*—shining; *prema*—of affection; *smita*—with a smile; *udvīkṣaṇa*—looking; *vibhramat*—gracefully moving; *bhrūḥ*—eyebrows.

TRANSLATION

Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

PURPORT

The word *vacasāmṛtena* is significant. Whenever the Lord speaks, He speaks from the transcendental world. He does not speak from the material world. Since He is transcendental, His speech is also transcendental, as is His activity; everything in relation to Him is transcendental. The word *amṛta* refers to one who does not meet with death. The words and activities of the Lord are deathless; therefore they are not manufactured of this material world. The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more. When the Lord replied to the sage Kardama, the word *vacasāmṛtena* is specifically mentioned, since He spoke from the transcendental world. He replied in transcendental words, and when He spoke His eyebrows moved with great affection. When a devotee praises the glories of the Lord, the Lord is very satisfied, and He bestows His transcendental benediction upon the devotee without reservation because He is always causelessly merciful towards His devotee.

TEXT 23

श्रीभगवानुवाच
विदित्वा तव चैत्यं मे पुरैव समयोजि तत् ।
यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ॥२३॥

śrī bhagavān uvāca
viditvā tava caityaṁ me
puraiva samayoji tat

yad-artham ātma-niyamais
tvayaivāhaṁ samarcitaḥ

śrī bhagavān uvāca—the Supreme Lord said; *viditvā*—understanding; *tava*—your; *caityam*—mental condition; *me*—by Me; *purā*—previously; *eva*—certainly; *samayoji*—was arranged; *tat*—that; *yat-artham*—for the sake of which; *ātma*—of the mind and senses; *niyamaiḥ*—by discipline; *tvayā*—by you; *eva*—only; *aham*—I; *samarcitaḥ*—have been worshiped.

TRANSLATION

The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensual discipline.

PURPORT

The Supreme Personality of Godhead in His Paramātmā feature is situated in everyone's heart. He knows, therefore, the past, present and future of every individual person as well as his desires, activities and everything about him. It is stated in *Bhagavad-gītā* that He is seated in the heart as a witness. The Personality of Godhead knew the heart's desire of Kardama Muni, and He had already arranged for the fulfillment of his desires. He never disappoints a sincere devotee, regardless of what he wants, but He never allows anything which will be detrimental to the individual's devotional service.

TEXT 24

न वै जातु मृषैव स्यात्प्रजाध्यक्ष मदर्हणम् ।
भवद्विधेष्वतितरां मयि संगृभितात्मनाम् ॥२४॥

na vai jātu mṛṣaiva syāt
prajādhyakṣa mad-arhaṇam
bhavad-vidheṣv atitarāṁ
mayi saṅgṛbhitātmanām

na—not; *vai*—indeed; *jātu*—ever; *mṛṣā*—useless; *eva*—only; *syāt*—it may be; *prajā*—of the living entities; *adhyakṣa*—O leader; *mat-arhaṇam*—worship of Me; *bhavat-vidheṣu*—unto persons like you; *atitarām*—entirely; *mayi*—on Me; *saṅgṛbhita*—are fixed; *ātmanām*—of those whose minds.

TRANSLATION

The Lord continued: My dear ṛṣi, O leader of the living entities, for anyone who serves Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

PURPORT

Even if he has some desires, anyone engaged in the service of the Lord is never frustrated. Those engaged in His service are called *sakāma* and *akāma*. Those who approach the Supreme Personality of Godhead with desires for material enjoyment are called *sakāma*, and those devotees who have no material desires for sense gratification but serve the Supreme Lord out of spontaneous love for Him are called *akāma*. *Sakāma* devotees are divided into four classes—those in distress, those in need of money, the inquisitive and the wise. Someone worships the Supreme Lord because of bodily or mental distress, someone else worships the Supreme Lord because he is in need of money, someone else worships the Lord out of inquisitiveness to know Him as He is, and someone wants to know the Lord as a philosopher can know Him, by the research work of his wisdom. There is no frustration for any of these four classes of men; each is endowed with the desired result of his worship.

TEXT 25

प्रजापतिसुतः सम्राण्मनुर्विख्यातमङ्गलः ।
ब्रह्मावर्ते योऽधिवसन् शास्ति सप्तार्णवां महीम् ॥२५॥

prajāpati-sutaḥ samrāṇ
manur vikhyāta-maṅgalaḥ
brahmāvartaṁ yo 'dhivasan
śāsti saptārṇavāṁ mahīm

prajāpati-sutaḥ—the son of Lord Brahmā; *samrāṭ*—the Emperor; *manuḥ*—Svāyambhuva Manu; *vikhyāta*—well known; *maṅgalaḥ*—whose righteous acts; *brahmāvartam*—Brahmāvarta; *yaḥ*—he who; *adhivasan*—living in; *śāsti*—rules; *sapta*—seven; *arṇavām*—oceans; *mahīm*—the earth.

TRANSLATION

The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.

PURPORT

Sometimes it is stated that Brahmāvarta is a part of Kurukṣetra or that Kurukṣetra itself is situated in Brahmāvarta because the demigods are recommended to perform spiritual ritualistic performances in Kurukṣetra. But in others' opinion, Brahmāvarta is a place in Brahmaloka where Svāyambhuva ruled. There are many places on the surface of this earth which are also known in the higher planetary systems; we have places on this planet like Vṛndāvana, Dvārakā and Mathurā, but they are also eternally situated in Kṛṣṇaloka. There are many similar names on the surface of the earth, and it may be that in the Boar Age Svāyambhuva Manu ruled this planet, as stated here. The word *maṅgalaḥ* is significant. *Maṅgala* means one who is elevated in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities. *Vikhyāta* means celebrated. Svāyambhuva Manu was celebrated for all good qualities and opulences.

TEXT 26

स चेह विप्र राजर्षिर्महिष्या शतरूपया ।
आयास्यति दिदृक्षुस्त्वां परश्वो धर्मकोविदः ॥२६॥

sa ceha vipra rājarṣir
mahiṣyā śatarūpayā
āyāsyati didṛkṣus tvāṁ
paraśvo dharma-kovidaḥ

saḥ—Svāyambhuva Manu; *ca*—and; *iha*—here; *vipra*—O holy *brāhmaṇa;* *rājarṣiḥ*—the saintly king; *mahiṣyā*—along with his queen; *śatarūpayā*—called Śatarūpā; *āyāsyati*—will come; *didṛkṣuḥ*—desiring to see; *tvām*—you; *paraśvaḥ*—the day after tomorrow; *dharma*—in religious activities; *kovidaḥ*—expert.

TRANSLATION

The day after tomorrow, O brāhmaṇa, that celebrated Emperor, who is expert in religious activities, will come here with his Queen, Śatarūpā, wishing to see you.

TEXT 27

आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम् ।
मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ॥२७॥

ātmajām asitāpāṅgīṁ
vayaḥ-śīla-guṇānvitām
mṛgayantīṁ patiṁ dāsyaty
anurūpāya te prabho

ātma-jām—his own daughter; *asita*—black; *apāṅgīm*—eyes; *vayaḥ*—grown-up age; *śīla*—with character; *guṇa*—with good qualities; *anvitām*—endowed; *mṛgayantīm*—searching for; *patim*—a husband; *dāsyati*—he will give; *anurūpāya*—who are suitable; *te*—unto you; *prabho*—My dear sir.

TRANSLATION

He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.

PURPORT

The selection of a good husband for a good girl was always entrusted to the parents. Here it is clearly stated that Manu and his wife were coming to see Kardama Muni to offer their daughter because the daughter was well qualified and the parents were searching out a similarly qualified man. This is the duty of parents. Girls are never thrown into the public street to search out their husband because when girls are grown up and are searching after a boy, they forget to consider whether the boy they select is actually suitable for them. Out of the urge of sex desire, a girl may accept anyone, but if the husband is chosen by the parents, they can consider who is to be selected and who is not. According to the Vedic system, therefore, the girl is given over to a suitable boy by the parents, but she is never allowed to select her own husband independently.

TEXT 28

समाहितं ते हृदयं यत्रेमान् परिवत्सरान् ।
सा त्वां ब्रह्मन्नृपवधूः काममाशु भजिष्यति ॥२८॥

samāhitaṁ te hṛdayaṁ
yatremān parivatsarān
sā tvāṁ brahman nṛpa-vadhūḥ
kāmam āśu bhajiṣyati

samāhitam—has been fixed; *te*—your; *hṛdayam*—heart; *yatra*—on whom; *imān*—for all these; *parivatsarān*—years; *sā*—she; *tvām*—you; *brahman*—O *brāhmaṇa; nṛpa-vadhūḥ*—the princess; *kāmam*—as you desire; *āśu*—very soon; *bhajiṣyati*—will serve.

TRANSLATION

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

PURPORT

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svāyambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It is also significantly noted here that Kardama Muni was a *brāhmaṇa,* whereas Emperor Svāyambhuva was a *kṣatriya.* Therefore, intercaste marriage was current even in those days. The system was that a *brāhmaṇa* could marry the daughter of a *kṣatriya,* but a *kṣatriya* could not marry the daughter of a *brāhmaṇa.* We have evidences from the history of the Vedic age that Śukrācārya offered his daughter to Mahārāja Yayāti, but the king had to refuse to marry the daughter of a *brāhmaṇa;* only with the special permission of the *brāhmaṇa* could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

TEXT 29

या त आत्मभृतं वीर्यं नवधा प्रसविष्यति ।
वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः ॥२९॥

yā ta ātma-bhṛtaṁ vīryaṁ
navadhā prasaviṣyati
vīrye tvadīye ṛṣaya
ādhāsyanty añjasātmanaḥ

yā—she; *te*—by you; *ātma-bhṛtam*—sown in her; *vīryam*—the seed; *nava-dhā*—nine daughters; *prasaviṣyati*—will bring forth; *vīrye tvadīye*—in the daughters begotten by you; *ṛṣayaḥ*—the sages; *ādhāsyanti*—will beget; *añjasā*—in total; *ātmanaḥ*—children.

TRANSLATION

She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

TEXT 30

त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः ।
मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे ॥३०॥

tvaṁ ca samyag anuṣṭhāya
nideśaṁ ma uśattamaḥ
mayi tīrthīkṛtāśeṣa-
kriyārtho māṁ prapatsyase

tvam—you; *ca*—and; *samyak*—properly; *anuṣṭhāya*—having carried out; *nideśam*—command; *me*—My; *uśattamaḥ*—completely cleansed; *mayi*—unto Me; *tīrthī-kṛta*—having resigned; *aśeṣa*—all; *kriyā*—of actions; *arthaḥ*—the fruits; *mām*—to Me; *prapatsyase*—you will attain.

TRANSLATION

With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

PURPORT

Here the words *tīrthīkṛtāśeṣa-kriyārthaḥ* are significant. *Tīrthī* means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, "In order to sanctify your activities and the results of your actions, you will offer everything unto Me." This is also confirmed in *Bhagavad-gītā:* "Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only." In another place in *Bhagavad-gītā* the Lord said, "I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society." All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Kṛṣṇa consciousness. That is the instruction given by the Lord to Kardama Muni. Mahārāja Yudhiṣṭhira welcomed Nārada Muni: "Wherever you are present, that place becomes sanctified because the Lord Himself is always seated in your heart." Similarly, if we act in Kṛṣṇa consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

TEXT 31

कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् ।
मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम्॥३१॥

kṛtvā dayāṁ ca jīveṣu
dattvā cābhayam ātmavān
mayy ātmānaṁ saha jagad
drakṣyasy ātmani cāpi mām

kṛtvā—having shown; *dayām*—compassion; *ca*—and; *jīveṣu*—towards living beings; *dattvā*—having given; *ca*—and; *abhayam*—assurance of safety; *ātmavān*—self-realized; *mayi*—in Me; *ātmānam*—yourself; *saha jagat*—along with the universe; *drakṣyasi*—you will perceive; *ātmani*—in yourself; *ca*—and; *api*—also; *mām*—Me.

TRANSLATION

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

PURPORT

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in *Bhagavad-gītā:* "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything *is* Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Kṛṣṇa consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people

in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately towards the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Kṛṣṇa consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A *sannyāsī,* one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of *māyā,* becomes absorbed in family affairs and forgets his relationship with Kṛṣṇa. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a *sannyāsī,* therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A *sannyāsī,* or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Kṛṣṇa consciousness. A person who is a householder but is initiated by a *sannyāsī* has the duty to spread Kṛṣṇa consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Kṛṣṇa consciousness. Holding a class means chanting the holy name of Kṛṣṇa and speaking from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam.* There are immense literatures for spreading Kṛṣṇa consciousness, and it is the duty of each and every householder to learn about Kṛṣṇa from his *sannyāsī* spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a *sannyāsī* is not supposed to earn money; he is completely dependent on the householder. The householder should earn money by

business or by profession and spend at least fifty percent of his income to spread Kṛṣṇa consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rūpa Gosvāmī, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in *Bhagavad-gītā: man-manā bhava mad-bhaktaḥ.* Kṛṣṇa wants everyone to always think of Him. Everyone should always offer obeisances to Kṛṣṇa. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

TEXT 32

सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।
तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ॥३२॥

sahāhaṁ svāṁśa-kalayā
tvad-vīryeṇa mahā-mune
tava kṣetre devahūtyāṁ
praṇeṣye tattva-saṁhitām

saha—with; *aham*—I; *sva-aṁśa-kalayā*—My own plenary portion; *tvat-vīryeṇa*—by your semen; *mahā-mune*—O great sage; *tava kṣetre*—in your wife; *devahūtyām*—in Devahūti; *praṇeṣye*—I shall instruct; *tattva*—of the ultimate principles; *saṁhitām*—the doctrine.

TRANSLATION

O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in

the system of philosophy that deals with the ultimate principles or categories.

PURPORT

Herein the word *svāṁśa-kalayā* indicates that the Lord would appear as the son of Devahūti and Kardama Muni as Kapiladeva, the first propounder of the *sāṅkhya* philosophy which is mentioned here as *tattva-saṁhitā.* The Lord foretold to Kardama Muni that He would appear in His incarnation of Kapiladeva and would propagate the philosophy of *sāṅkhya. Sāṅkhya* philosophy is very well known in the world as propagated by another Kapiladeva, but that *sāṅkhya* philosophy is different from the *sāṅkhya* which was propounded by the Lord Himself. There are two kinds of *sāṅkhya* philosophy: one is godless *sāṅkhya* philosophy, another godly *sāṅkhya* philosophy. The *sāṅkhya* propagated by Kapiladeva, son of Devahūti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called *kalā* and the other *vibhinnāṁśa.* Ordinary living entities are called *vibhinnāṁśa* expansions, and the unlimited expansions of *viṣṇu-tattva,* such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta, are called *svāṁśa-kalā. Svāṁśa* refers to a direct expansion, and *kalā* denotes an expansion from the expansion of the original Lord. Baladeva is an expansion of Kṛṣṇa, and from Baladeva the next expansion is Saṅkarṣaṇa; thus Saṅkarṣaṇa is *kalā,* but Baladeva is *svāṁśa.* There is no difference however, among Them. This is very nicely explained in the *Brahma-saṁhitā* (Bs. 5.46): *dīpārcir eva hi daśāntaram abhyupetya.* With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candle power, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Kṛṣṇa is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Kṛṣṇa, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the

temple. One should not think that he is worshiping a doll or statue of the Lord, even if others consider it to be a statue. Because there is no potential difference, one gets the same result by worshiping the statue of the Lord or the Lord Himself. This is the science of Kṛṣṇa consciousness.

TEXT 33

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः।
जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् ॥३३॥

maitreya uvāca
evaṁ tam anubhāṣyātha
bhagavān pratyag-akṣajaḥ
jagāma bindusarasaḥ
sarasvatyā pariśritāt

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *tam*—to him; *anubhāṣya*—having spoken; *atha*—then; *bhagavān*—the Lord; *pratyak*—directly; *akṣa*—by senses; *jaḥ*—who is perceived; *jagāma*—went away; *bindusarasaḥ*—from Lake Bindu-sarovara; *sarasvatyā*—by the River Sarasvatī; *pariśritāt*—encircled.

TRANSLATION

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

PURPORT

One word in this verse is very significant. The Lord is stated here to be *pratyag-akṣaja*. He is imperceptible by material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called *adhokṣaja,* which means that He cannot be seen by the material senses. *Akṣaja* means knowledge perceived by material senses. Because the Lord is not an object that can be understood by speculation with our material senses, He is also called *ajita;* He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no

one can hear the transcendental name of Kṛṣṇa, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Kṛṣṇa are combined together in one word, *pratyag-akṣaja,* which is used here.

TEXT 34

निरीक्षतस्तस्य ययावशेष-
सिद्धेश्वराभिष्टुतसिद्धमार्गः ।
आकर्णयन् पत्ररथेन्द्रपक्षै-
रुच्चारितं स्तोममुदीर्णसाम ॥३४॥

nirīkṣatas tasya yayāv aśeṣa-
siddheśvarābhiṣṭuta-siddha-mārgaḥ
ākarṇayan patra-rathendra-pakṣair
uccāritaṁ stomam udīrṇa-sāma

nirīkṣataḥ tasya—while he was looking on; *yayau*—He left; *aśeṣa*—all; *siddha-īśvara*—by liberated souls; *abhiṣṭuta*—is praised; *siddha-mārgaḥ*—the way to the spiritual world; *ākarṇayan*—hearing; *patra-ratha-indra*—of Garuḍa (king of birds); *pakṣaiḥ*—by the wings; *uccāritam*—vibrated; *stomam*—hymns; *udīrṇa-sāma*—forming the *Sāma Veda.*

TRANSLATION

While the sage stood looking on, the Lord left by the pathway leading to Vaikuṇṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.

PURPORT

In the Vedic literature it is stated that the two wings of the transcendental bird Garuḍa, who carries the Lord everywhere, are two divisions of the *Sāma Veda* known as *bṛhat* and *rathāntara.* Garuḍa works as the carrier of

the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuḍa began to vibrate the *Sāma Veda,* which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahmā, by Lord Śiva, by Garuḍa and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the *Upaniṣads* and *Sāma Veda.* These *Sāma Veda* utterances are automatically heard by the devotee when another great devotee of the Lord, Garuḍa, flaps his wings.

It is clearly stated here that the sage Kardama Muni began to look to the path by which the Lord was being carried to Vaikuṇṭha. It is thus confirmed that the Lord descends from His abode, Vaikuṇṭha, in the spiritual sky, and is carried by Garuḍa. The path which leads to Vaikuṇṭha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In *Bhagavad-gītā* it is clearly stated, *yatatām api siddhānām.* There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called *brahma-bhūta* or *siddha.* Only the *siddhas,* or persons liberated from material bondage, can become devotees. This is also confirmed in *Bhagavad-gītā:* anyone who is engaged in Kṛṣṇa consciousness or devotional service is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kardama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuḍa carrying the Lord on the way to Vaikuṇṭha and hear the flapping of his wings vibrating the sound of Hare Kṛṣṇa, the essence of the *Sāma Veda.*

TEXT 35

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः ।
आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥३५॥

atha samprasthite śukle
kardamo bhagavān ṛṣiḥ
āste sma bindusarasi
taṁ kālaṁ pratipālayan

atha—then; *samprasthite śukle*—when the Lord had gone; *kardamaḥ*—Kardama Muni; *bhagavān*—the greatly powerful; *ṛṣiḥ*—sage; *āste sma*—stayed; *bindusarasi*—on the bank of Lake Bindu-sarovara; *tam*—that; *kālam*—time; *pratipālayan*—awaiting.

TRANSLATION

Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

TEXT 36

मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम् ।
आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम् ॥३६॥

manuḥ syandanam āsthāya
śātakaumbha-paricchadam
āropya svāṁ duhitaraṁ
sa-bhāryaḥ paryaṭan mahīm

manuḥ—Svāyambhuva Manu; *syandanam*—the chariot; *āsthāya*—having mounted; *śāta-kaumbha*—made of gold; *paricchadam*—the outer cover; *āropya*—putting on; *svām*—his own; *duhitaram*—daughter; *sa-bhāryaḥ*—along with his wife; *paryaṭan*—traveling all over; *mahīm*—the globe.

TRANSLATION

Svāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with him, he began traveling all over the earth.

PURPORT

The Emperor Manu, as the great ruler of the world, could have engaged an agent to find a suitable husband for his daughter, but because he loved her just as a father should, he himself left his state on a golden chariot with only his wife, to find her a suitable husband.

TEXT 37

तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत् ।
उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ॥३७॥

tasmin sudhanvann ahani
bhagavān yat samādiśat
upāyād āśrama-padaṁ
muneḥ śānta-vratasya tat

tasmin—on that; *sudhanvan*—O great bowman Vidura; *ahani*—on the day; *bhagavān*—the Lord; *yat*—which; *samādiśat*—foretold; *upāyāt*—he reached; *āśrama-padam*—the holy hermitage; *muneḥ*—of the sage; *śānta*—completed; *vratasya*—whose vows of austerity; *tat*—that.

TRANSLATION

O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

TEXTS 38-39

यस्मिन् भगवतो नेत्रान्न्यपतन्नश्रुबिन्दवः ।
कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् ॥३८॥
तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् ।
पुण्यं शिवामृतजलं महर्षिगणसेवितम् ॥३९॥

yasmin bhagavato netrān
nyapatann aśru-bindavaḥ
kṛpayā samparītasya
prapanne 'rpitayā bhṛśam

tad vai bindusaro nāma
sarasvatyā pariplutam
puṇyaṁ śivāmṛta-jalaṁ
maharṣi-gaṇa-sevitam

yasmin—in which; *bhagavataḥ*—of the Lord; *netrāt*—from the eye; *nyapatan*—fell down; *aśru-bindavaḥ*—teardrops; *kṛpayā*—by compassion; *samparītasya*—who was overwhelmed; *prapanne*—on the surrendered soul (Kardama); *arpitayā*—placed upon; *bhṛśam*—extremely; *tat*—that; *vai*—indeed; *bindu-saraḥ*—lake of tears; *nāma*—called; *sarasvatyā*—by the River Sarasvatī; *pariplutam*—overflowed; *puṇyam*—holy; *śiva*—auspicious; *amṛta*—nectar; *jalam*—water; *mahā-ṛṣi*—of great sages; *gaṇa*—by hosts; *sevitam*—served.

TRANSLATION

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

PURPORT

Kardama underwent austerities to gain the causeless mercy of the Lord, and when the Lord arrived there He was so compassionate that in pleasure He shed tears, which became Bindu-sarovara. Bindu-sarovara, therefore, is worshiped by great sages and learned scholars because, according to the philosophy of the Absolute Truth, the Lord and the tears from His eyes are not different. Just as drops of perspiration which fell from the toe of the Lord became the sacred Ganges, so teardrops from the transcendental eyes of the Lord became Bindu-sarovara. Both are transcendental entities and are worshiped by great sages and scholars. The water of Bindu-sarovara is described here as *śivāmṛta-jala. Śiva* means curing. Anyone who drinks the water of Bindu-sarovara is cured of all material diseases; similarly, anyone who takes his bath in the Ganges also is relieved of all material diseases. These claims are accepted by great scholars and authorities and are still being acted upon even in this fallen age of Kali.

TEXT 40

पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः ।
सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम् ॥४०॥

puṇya-druma-latā-jālaiḥ
kūjat-puṇya-mṛga-dvijaiḥ
sarvartu-phala-puṣpāḍhyaṁ
vana-rāji-śriyānvitam

puṇya—pious; *druma*—of trees; *latā*—of creepers; *jālaiḥ*—with clusters; *kūjat*—uttering cries; *puṇya*—pious; *mṛga*—animals; *dvijaiḥ*—with birds; *sarva*—in all; *ṛtu*—seasons; *phala*—in fruits; *puṣpa*—in flowers; *āḍhyam*—rich; *vana-rāji*—of groves of trees; *śriyā*—by the beauty; *anvitam*—adorned.

TRANSLATION

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

PURPORT

It is stated here that Bindu-sarovara was surrounded by pious trees and birds. As there are different classes of men in human society, some pious and virtuous and some impious and sinful, so also among trees and birds there are the pious and the impious. Trees which do not bear nice fruit or flowers are considered impious, and birds which are very nasty, such as crows, are considered impious. In the land surrounding Bindu-sarovara there was not a single impious bird or tree. Every tree bore fruits and flowers, and every bird sang the glories of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 41

मत्तद्विजगणैर्घुष्टं मत्तभ्रमरविभ्रमम् ।
मत्तबर्हिनटाटोपमाह्वयन्मत्तकोकिलम् ॥४१॥

matta-dvija-gaṇair ghuṣṭaṁ
matta-bhramara-vibhramam
matta-barhi-naṭāṭopam
āhvayan-matta-kokilam

matta—overjoyed; *dvija*—of birds; *gaṇaiḥ*—by flocks; *ghuṣṭam*—resounded; *matta*—intoxicated; *bhramara*—of bees; *vibhramam*—wandering; *matta*—maddened; *barhi*—of peacocks; *naṭa*—of dancers; *āṭopam*—pride; *āhvayat*—calling one another; *matta*—merry; *kokilam*—cuckoos.

TRANSLATION

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

PURPORT

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

TEXTS 42-43

कदम्बचम्पकाशोककरञ्जबकुलासनैः ।
कुन्दमन्दारकुटजैश्चूतपोतैरलङ्कृतम् ॥४२॥
कारण्डवैः प्लवैर्हंसैः कुररैर्जलकुक्कुटैः ।
सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम् ॥४३॥

kadamba-campakāśoka-
karañja-bakulāsanaiḥ
kunda-mandāra-kuṭajaiś
cūta-potair alaṅkṛtam

kāraṇḍavaiḥ plavair haṁsaiḥ
kurarair jala-kukkuṭaiḥ
sārasaiś cakravākaiś ca
cakorair valgu kūjitam

kadamba—*kadamba* flowers; *campaka*—*campaka* flowers; *aśoka*—*aśoka* flowers; *karañja*—*karañja* flowers; *bakula*—*bakula* flowers; *āsanaiḥ*—by *āsana* trees; *kunda*—*kunda; mandāra*—*mandāra; kuṭajaiḥ*—and by *kuṭaja* trees; *cūta-potaiḥ*—by young mango trees; *alaṅkṛtam*—adorned; *kāraṇḍavaiḥ*—by *kāraṇḍava* ducks; *plavaiḥ*—by *plavas; haṁsaiḥ*—by swans; *kuraraiḥ*—by ospreys; *jala-kukkuṭaiḥ*—by water fowl; *sārasaiḥ*—by cranes; *cakravākaiḥ*—by *cakravāka* birds; *ca*—and; *cakoraiḥ*—by *cakora* birds; *valgu*—pleasing; *kūjitam*—vibration of birds' sounds.

TRANSLATION

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees. The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, water fowl, cranes, cakravākas and cakoras.

PURPORT

For most of the trees, flowers, fruits and birds mentioned here as surrounding Bindu-sarovara Lake, English synonyms cannot be found. All the trees mentioned are very pious in that they produce a nice aromatic flower, such as the *campaka*, *kadamba* and *bakula*. The sweet sounds of water fowl and cranes made the surrounding area as pleasant as possible and created a very suitable spiritual atmosphere.

TEXT 44

तथैव हरिणैः क्रोडैः श्वाविद्गवयकुञ्जरैः ।
गोपुच्छैर्हरिभिर्मर्कैर्नकुलैर्नाभिभिर्वृतम् ॥४४॥

tathaiva hariṇaiḥ kroḍaiḥ
śvāvid-gavaya-kuñjaraiḥ
gopucchair haribhir markair
nakulair nābhibhir vṛtam

tathā eva—likewise; *hariṇaiḥ*—by deer; *kroḍaiḥ*—by boars; *śvāvit*—porcupines; *gavaya*—a wild animal closely resembling the cow; *kuñjaraiḥ*—by elephants; *gopucchaiḥ*—by baboons; *haribhiḥ*—by lions; *markaiḥ*—by monkeys; *nakulaiḥ*—by mongooses; *nābhibhiḥ*—by musk deer; *vṛtam*—surrounded.

TRANSLATION

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

PURPORT

Musk deer are not found in every forest, but only in places like Bindu-sarovara. They are always intoxicated by the aroma of musk secreted from their navels. *Gavayas*, the species of cow mentioned herein, bear a bunch of hair at the end of their tails. This bunch of hair is used in temple worship to fan the Deities. *Gavayas* are sometimes called *camarīs*, and they are considered very sacred. In India there are still gypsies or forest mercantile people who flourish by trading *kastūrī*, or musk, and the bunches of hair from the *camarīs*. These are always in great demand for the higher classes of Hindu population, and such business still goes on in large cities and villages in India.

TEXTS 45-47

प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः ।
ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम् ॥४५॥
विद्योतमानं वपुषा तपस्युग्रयुजा चिरम् ।
नातिक्षामं भगवतः स्निग्धापाङ्गावलोकनात् ।
तद्व्याहृतामृतकलापीयूषश्रवणेन च ॥४६॥
प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम् ।
उपसंश्रित्य मलिनं यथार्हणमसंस्कृतम् ॥४७॥

praviśya tat tīrtha-varam
ādi-rājaḥ sahātmajaḥ
dadarśa munim āsīnaṁ
tasmin huta-hutāśanam

vidyotamānaṁ vapuṣā
tapasy ugra-yujā ciram
nātikṣāmaṁ bhagavataḥ
snigdhāpāṅgāvalokanāt
tad-vyāhṛtāmṛta-kalā-
pīyūṣa-śravaṇena ca

prāṁśuṁ padma-palāśākṣaṁ
jaṭilaṁ cīra-vāsasam
upasaṁśritya malinaṁ
yathārhaṇam asaṁskṛtam

praviśya—entering; *tat*—that; *tīrtha-varam*—best of sacred places; *ādi-rājaḥ*—the first monarch (Svāyambhuva Manu); *saha-ātmajaḥ*—along with his daughter; *dadarśa*—saw; *munim*—the sage; *āsīnam*—sitting; *tasmin*—in the hermitage; *huta*—being offered oblations; *huta-aśanam*—the sacred fire; *vidyotamānam*—shining brilliantly; *vapuṣā*—by his body; *tapasi*—in penance; *ugra*—terribly; *yujā*—engaged in *yoga;* *ciram*—for a long time; *na*—not; *atikṣāmam*—very emaciated; *bhagavataḥ*—of the Lord; *snigdha*—affectionate; *apāṅga*—sidelong; *avalokanāt*—from the glance; *tat*—of Him; *vyāhṛta*—from the words; *amṛta-kalā*—moonlike; *pīyūṣa*—the nectar; *śravaṇena*—by hearing; *ca*—and; *prāṁśum*—tall; *padma*—lotus flower; *palāśa*—petal; *akṣam*—eyes; *jaṭilam*—matted locks; *cīra-vāsasam*—having rags for clothes;

upasaṁśritya—having approached; *malinam*—soiled; *yathā*—like; *arhaṇam*—gem; *asaṁskṛtam*—unpolished.

TRANSLATION

Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svāyambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

PURPORT

Here are some descriptions of a *brahmacārī yogī.* In the morning, the first duty of a *brahmacārī* seeking spiritual elevation is *huta-hutāśana,* to offer sacrificial oblations to the Supreme Lord. Those engaged in *brahmacarya* cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā:* There is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The *brahmacārī* must rise early in the morning and, after placing himself, should chant the holy name of the Lord. From the very features of the sage, it appeared that he had undergone great austerities; that is the sign of one observing *brahmacarya,* the vow of celibacy. If one lives otherwise, it will be manifest in the lust visible in his face and body. The word *vidyotamānam* indicates that the *brahmacārī* feature showed in his body. That is the certificate that one has undergone great austerity in *yoga.* A drunkard or smoker or sex-monger can never be eligible to practice *yoga.* Generally *yogīs* look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated because he had seen the Supreme Personality of Godhead face to face. Here the word *snigdhāpāṅgāvalokanāt* means that he was fortunate enough to see the Supreme Lord face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the

Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Kṛṣṇa, also improves in health. We have actually seen that many *brahmacārīs* and *gṛhasthas* connected with the International Society for Krishna Consciousness have improved in health, and a luster has come to their faces. It is essential that a *brahmacārī* engaged in spiritual advancement look very healthy and lustrous. The comparison of the sage to an unpolished gem is very appropriate. Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

TEXT 48

अथोटजमुपायातं नृदेवं प्रणतं पुरः ।
सपर्यया पर्यगृह्णात्प्रतिनन्द्यानुरूपया ॥४८॥

athoṭajam upāyātaṁ
nṛdevaṁ praṇataṁ puraḥ
saparyayā paryagṛhṇāt
pratinandyānurūpayā

atha—then; *uṭajam*—the hermitage; *upāyātam*—approached; *nṛdevam*—the monarch; *praṇatam*—bowed down; *puraḥ*—in front; *saparyayā*—with honor; *paryagṛhṇāt*—received him; *pratinandya*—greeting him; *anurūpayā*—befitting the King's position.

TRANSLATION

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

PURPORT

Emperor Svāyambhuva Manu not only approached the cottage of dried leaves possessed by the hermit Kardama, but he offered his respectful obeisances unto him. Similarly, it was the duty of the hermit to offer blessings to kings who used to approach his hermitage in the jungle.

TEXT 49

गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः ।
स्मरन् भगवदादेशमित्याह श्लक्ष्णया गिरा ॥४९॥

gṛhītārhaṇam āsīnaṁ
saṁyataṁ prīṇayan muniḥ
smaran bhagavad-ādeśam
ity āha ślakṣṇayā girā

gṛhīta—received; *arhaṇam*—honor; *āsīnam*—seated; *saṁyatam*—remained silent; *prīṇayan*—delighting; *muniḥ*—the sage; *smaran*—remembering; *bhagavat*—of the Lord; *ādeśam*—the order; *iti*—thus; *āha*—spoke; *ślakṣṇayā*—sweet; *girā*—with a voice.

TRANSLATION

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

TEXT 50

नूनं चङ्क्रमणं देव सतां संरक्षणाय ते ।
वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी ॥५०॥

nūnaṁ caṅkramaṇaṁ deva
satāṁ saṁrakṣaṇāya te
vadhāya cāsatāṁ yas tvaṁ
hareḥ śaktir hi pālinī

nūnam—surely; *caṅkramaṇam*—the tour; *deva*—O lord; *satām*—of the virtuous; *saṁrakṣaṇāya*—for the protection; *te*—your; *vadhāya*—for killing; *ca*—and; *asatām*—of the demons; *yaḥ*—the person who; *tvam*—you; *hareḥ*—of the Supreme Personality of Godhead; *śaktiḥ*—the energy; *hi*—since; *pālinī*—protecting.

TRANSLATION

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

PURPORT

It appears from many Vedic literatures, especially histories like *Śrīmad-Bhāgavatam* and the *Purāṇas,* that the pious kings of old used to tour their kingdoms in order to give protection to the pious citizens and to chastise or kill the impious. Sometimes they used to kill animals in the

forests to practice the killing art because without such practice they would not be able to kill the undesirable elements. *Kṣatriyas* are allowed to commit violence in that way because violence for a good purpose is a part of their duty. Here two terms are clearly mentioned: *vadhāya,* for the purpose of killing, and *asatām,* those who are undesirable. The protecting energy of the king is supposed to be the energy of the Supreme Lord. In *Bhagavad-gītā* (Bg. 4.8) the Lord says, *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.* The Lord descends to give protection to the pious and to kill the demons. The potency, therefore, to give protection to the pious and kill the demons or undesirables is directly an energy from the Supreme Lord, and the king or the chief executive of the state is supposed to possess such energy. In this age it is very difficult to find such a head of state who is expert in killing the undesirables. Modern heads of state sit very nicely in their palaces and try without reason to kill innocent persons.

TEXT 51

योऽर्केन्द्वग्नीन्द्रवायूनां यमधर्मप्रचेतसाम् ।
रूपाणि स्थान आधत्से तस्मै शुक्लाय ते नमः ॥५१॥

yo 'rkendv-agnīndra-vāyūnāṁ
yama-dharma-pracetasām
rūpāṇi sthāna ādhatse
tasmai śuklāya te namaḥ

yaḥ—you who; *arka*—of the sun; *indu*—of the moon; *agni*—of Agni, the fire-god; *indra*—of Indra, the lord of heaven; *vāyūnām*—of Vāyu, the wind-god; *yama*—of Yama, the god of punishment; *dharma*—of Dharma, the god of piety; *pracetasām*—and of Varuṇa, the god of the waters; *rūpāṇi*—the forms; *sthāne*—when necessary; *ādhatse*—you assume; *tasmai*—unto Him; *śuklāya*—unto Lord Viṣṇu; *te*—unto you; *namaḥ*—obeisances.

TRANSLATION

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

PURPORT

Since sage Kardama was a *brāhmaṇa* and Svāyambhuva was a *kṣatriya*, the sage was not supposed to offer obeisances to the King because socially his position was greater than the King's. But he offered his obeisances to Svāyambhuva Manu because as Manu, King and Emperor, he was the representative of the Supreme Lord. The Supreme Lord is always worshipable, regardless of whether one is a *brāhmaṇa*, a *kṣatriya* or a *śūdra*. As the representative of the Supreme Lord, the King deserved respectful obeisances from everyone.

TEXTS 52-54

न यदा रथमास्थाय जैत्रं मणिगणार्पितम् ।
विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्नघान् ॥५२॥
स्वसैन्यचरणक्षुण्णं वेपयन्मण्डलं भुवः ।
विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव ॥५३॥
तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः ।
भगवद्रचिता राजन् भिद्येरन् बत दस्युभिः ॥५४॥

na yadā ratham āsthāya
jaitraṁ maṇi-gaṇārpitam
visphūrjac-caṇḍa-kodaṇḍo
rathena trāsayann aghān

sva-sainya-caraṇa-kṣuṇṇaṁ
vepayan maṇḍalaṁ bhuvaḥ
vikarṣan bṛhatīṁ senāṁ
paryaṭasy aṁśumān iva

tadaiva setavaḥ sarve
varṇāśrama-nibandhanāḥ
bhagavad-racitā rājan
bhidyeran bata dasyubhiḥ

na—not; *yadā*—when; *ratham*—the chariot; *āsthāya*—having mounted; *jaitram*—victorious; *maṇi*—of jewels; *gaṇa*—with clusters; *arpitam*—bedecked; *visphūrjat*—twanging; *caṇḍa*—a fearful sound just to punish the criminals; *kodaṇḍaḥ*—bow; *rathena*—by the presence of such a chariot; *trāsayan*—

threatening; *aghān*—all the culprits; *sva-sainya*—of your soldiers; *caraṇa*—by the feet; *kṣuṇṇam*—trampled; *vepayan*—causing to tremble; *maṇḍalam*—the globe; *bhuvaḥ*—of the earth; *vikarṣan*—leading; *bṛhatīm*—huge; *senām*—army; *paryaṭasi*—you roam about; *aṁśumān*—the brilliant sun; *iva*—like; *tadā*—then; *eva*—certainly; *setavaḥ*—religious codes; *sarve*—all; *varṇa*—of *varṇas;* *āśrama*—of *āśramas;* *nibandhanāḥ*—obligations; *bhagavat*—by the Lord; *racitāḥ*—created; *rājan*—O King; *bhidyeran*—they would be broken; *bata*—alas; *dasyubhiḥ*—by rogues.

TRANSLATION

If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varṇas and āśramas created by the Lord Himself would be broken by the rogues and rascals.

PURPORT

It is the duty of a responsible king to protect the social and spiritual orders in human society. The spiritual orders are divided into four *āśramas*—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—and the social orders, according to work and qualification, are made up of the *brāhmaṇas,* the *kṣatriyas,* the *vaiśyas* and the *śūdras.* These social orders, according to different grades of work and qualification, are described in *Bhagavad-gītā.* Unfortunately, for want of proper protection by responsible kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system. Human society means that society which is making progress toward spiritual realization. The most advanced human society was known as *ārya; ārya* refers to those who are advancing. So the question is, "Which society is advancing?" Advancement does not mean creating material "necessities" unnecessarily and thus wasting human energy in aggravation over so-called material comforts. Real advancement is advancement towards spiritual realization, and the community which acted towards this end was known as the Āryan civilization. The intelligent men, the *brāhmaṇas,* as exemplified by Kardama Muni, were engaged in advancing the spiritual cause, and *kṣatriyas* like Emperor Svāyambhuva used to rule the country and insure that all facilities for spiritual realization were nicely provided. It is the duty of the king to travel all over the country and see that everything is in order. Indian

civilization on the basis of the four *varṇas* and *āśramas* deteriorated because of her dependency on foreigners, or those who did not follow the civilization of *varṇāśrama.* Thus the *varṇāśrama* system has now been degraded into the caste system.

The institution of four *varṇas* and four *āśramas* is confirmed herewith to be *bhagavad-racita,* which means designed by the Supreme Personality of Godhead. In *Bhagavad-gītā* this is also confirmed: *cātur-varṇyaṁ mayā sṛṣṭam.* The Lord says that the institution of four *varṇas* and four *āśramas* "is created by Me." Anything created by the Lord cannot be closed or covered. The divisions of *varṇas* and *āśramas* will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the *varṇāśrama* system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class. When they are regulated for cooperation among communities according to the Vedic principles, then there is peace and spiritual advancement. But when there is hatred and malpractice and mutual mistrust in the caste system, the whole system becomes degraded, and, as stated herein, it creates a deplorable state. At the present moment, the entire world is in this deplorable condition because of giving rights to so many interests. This is due to the degradation of the four castes of *varṇas* and *āśramas.*

TEXT 55

अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः ।
शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति॥५५॥

adharmaś ca samedheta
lolupair vyaṅkuśair nṛbhiḥ
śayāne tvayi loko 'yaṁ
dasyu-grasto vinaṅkṣyati

adharmaḥ—unrighteousness; *ca*—and; *samedheta*—would flourish; *lolupaiḥ*—simply hankering after money; *vyaṅkuśaiḥ*—uncontrolled; *nṛbhiḥ*—by men; *śayāne tvayi*—when you lie down for rest; *lokaḥ*—world; *ayam*—this; *dasyu*—by the miscreants; *grastaḥ*—attacked; *vinaṅkṣyati*—it will perish.

TRANSLATION

If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

PURPORT

Because the scientific division of four *varṇas* and four *āśramas* is now being extinguished, the entire world is being governed by unwanted men who have no training in religion, politics or social order, and it is in a very deplorable condition. In the institution of four *varṇas* and four *āśramas* there are regular training principles for the different classes of men. Just as, in the modern age, there is a necessity for engineers, medical practitioners and electricians and they are properly trained in different scientific institutions, similarly, in former times, the higher social orders, namely the intelligent class (the *brāhmaṇas*), the ruling class (the *kṣatriyas*), and the mercantile class (the *vaiśyas*), were properly trained. *Bhagavad-gītā* describes the duties of the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras.* When there is no such training, one simply claims that because he is born in a *brāhmaṇa* or *kṣatriya* family, he is therefore a *brāhmaṇa* or a *kṣatriya,* even though he performs the duties of a *śūdra.* Such undue claims to being a higher caste man make the system of scientific social orders into a caste system, completely degrading the original system. Thus society is now in chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong king, impious, unqualified men will claim a certain status in society, and that will make the social order perish.

TEXT 56

अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः ।
तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा ॥५६॥

athāpi pṛcche tvāṁ vīra
yad-arthaṁ tvam ihāgataḥ
tad vayaṁ nirvyalīkena
pratipadyāmahe hṛdā

athāpi—in spite of all this; *pṛcche*—I ask; *tvām*—you; *vīra*—O valiant King; *yat-artham*—the purpose; *tvam*—you; *iha*—here; *āgataḥ*—have come; *tat*—that; *vayam*—we; *nirvyalīkena*—without reservation; *pratipadyāmahe*—we shall carry out; *hṛdā*—with heart and soul.

TRANSLATION

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

PURPORT

When a guest comes to a friend's house, it is understood that there is some special purpose. Kardama Muni could understand that such a great king as Svāyambhuva, although traveling to inspect the condition of his kingdom, must nevertheless have had some special purpose to come to his hermitage. Thus he prepared himself to fulfill the King's desire. Formerly it was customary that the sages used to go to the kings and the kings used to visit the sages in their hermitages; each was glad to fulfill the other's purpose. This reciprocal relationship is called *bhakti-kārya.* There is a nice verse describing the relationship of mutual beneficial interest between the *brāhmaṇa* and the *kṣatriya (kṣatraṁ dvijatvam). Kṣatram* means the royal order, and *dvijatvam* means the brahminical order. The two were meant for mutual interest. The royal order would give protection to the *brāhmaṇas* for the cultivation of spiritual advancement in society, and the *brāhmaṇas* would give their valuable instruction to the royal order on how the state and the citizens can gradually be elevated in spiritual perfection.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, *entitled "Conversation Between Manu and Kardama."*

CHAPTER TWENTY-TWO

The Marriage of Kardama Muni and Devahūti

TEXT 1

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम् ।
सव्रीड इव तं सम्राडुपारतमुवाच ह ॥ १ ॥

maitreya uvāca
evam āviṣkṛtāśeṣa-
guṇa-karmodayo munim
savrīḍa iva taṁ samrāḍ
upāratam uvāca ha

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *evam*—thus; *āviṣkṛta*—having been described; *aśeṣa*—all; *guṇa*—of the virtues; *karma*—of the activities; *udayaḥ*—the greatness; *munim*—the great sage; *sa-vrīḍaḥ*—feeling modest; *iva*—as though; *tam*—him (Kardama); *samrāṭ*—Emperor Manu; *upāratam*—silent; *uvāca ha*—addressed.

TRANSLATION

Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

TEXT 2

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया ।
छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान् ॥ २ ॥

manur uvāca
brahmāsṛjat sva-mukhato
yuṣmān ātma-parīpsayā

chandomayas tapo-vidyā-
yoga-yuktān alampaṭān

manuḥ—Manu; *uvāca*—said; *brahmā*—Lord Brahmā; *asṛjat*—created; *sva-mukhataḥ*—from his face; *yuṣmān*—you *(brāhmaṇas); ātma-parīpsayā*—to protect himself by expanding; *chandaḥ-mayaḥ*—the form of the *Vedas; tapaḥ-vidyā-yoga-yuktān*—full of austerity, knowledge and mystic power; *alampaṭān*—averse to sense gratification.

TRANSLATION

Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the brāhmaṇas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

PURPORT

The purpose of the *Vedas* is to propagate the transcendental knowledge of the Absolute Truth. The *brāhmaṇas* were created from the mouth of the Supreme Person, and therefore they are meant to spread the knowledge of the *Vedas* in order to spread the glories of the Lord. In *Bhagavad-gītā* also Lord Kṛṣṇa says that all the *Vedas* are meant for understanding the Supreme Personality of Godhead. It is especially mentioned here *(yoga-yuktān alampaṭān)* that *brāhmaṇas* are full of mystic power and are completely averse to sense gratification. Actually there are two kinds of occupations. One occupation, in the material world, is sense gratification, and the other occupation is spiritual activity—to satisfy the Lord by His glorification. Those who engage in sense gratification are called demons, and those who spread the glorification of the Lord or satisfy the transcendental senses of the Lord are called demigods. It is specifically mentioned here that the *brāhmaṇas* are created from the face of the cosmic personality or *virāṭa-puruṣa;* similarly the *kṣatriyas* are said to be created from His arms, the *vaiśyas* are created from His waist, and the *śūdras* are created from His legs. *Brāhmaṇas* are especially meant for austerity, learning and knowledge and are averse to all kinds of sense gratification.

TEXT 3

तत्त्राणायासृजच्चास्यान्दोःसहस्रात्सहस्रपात् ।
हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ॥ ३ ॥

tat-trāṇāyāsṛjac cāsmān
doḥ-sahasrāt sahasra-pāt
hṛdayaṁ tasya hi brahma
kṣatram aṅgaṁ pracakṣate

tat-trāṇāya—for the protection of the *brāhmaṇas; asṛjat*—created; *ca*—and; *asmān*—us (*kṣatriyas*); *doḥ-sahasrāt*—from His thousand arms; *sahasra-pāt*—the thousand-legged Supreme Being (the universal form); *hṛdayam*—heart; *tasya*—His; *hi*—for; *brahma*—*brāhmaṇas; kṣatram*—the *kṣatriyas; aṅgam*—arms; *pracakṣate*—are spoken of.

TRANSLATION

For the protection of the brāhmaṇas, the thousand-legged Supreme Being created us, the kṣatriyas, from His thousand arms. Hence the brāhmaṇas are said to be His heart and the kṣatriyas His arms.

PURPORT

Kṣatriyas are specifically meant to maintain the *brāhmaṇas* because if the *brāhmaṇas* are protected, then the head of civilization is protected. *Brāhmaṇas* are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca.* The purport of this prayer is that the Lord specifically protects the *brāhmaṇas* and the cows, and then He protects all other members of society *(jagat-hitāya).* It is His will that universal welfare work depends on the protection of cows and *brāhmaṇas;* thus brahminical culture and cow protection are the basic principles for human civilization. *Kṣatriyas* are especially meant to protect the *brāhmaṇas,* as is the supreme will of the Lord: *go-brāhmaṇa-hitāya ca.* As, within the body, the heart is a very important part, so the *brāhmaṇas* are also the important element in human society. The *kṣatriyas* are more like the whole body; even though the whole body is bigger than the heart, the heart is more important.

TEXT 4

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः ।
रक्षति स्माव्ययो देवः स यः सदसदात्मकः ॥ ४ ॥

ato hy anyonyam ātmānaṁ
brahma kṣatraṁ ca rakṣataḥ

rakṣati smāvyayo devaḥ
sa yaḥ sad-asad-ātmakaḥ

ataḥ—hence; *hi*—certainly; *anyonyam*—each other; *ātmānam*—the self; *brahma*—the *brāhmaṇas; kṣatram*—the *kṣatriyas; ca*—and; *rakṣataḥ*—protect; *rakṣati sma*—protects; *avyayaḥ*—immutable; *devaḥ*—the Lord; *saḥ*—He; *yaḥ*—who; *sat-asat-ātmakaḥ*—the form of the cause and effect.

TRANSLATION

That is why the brāhmaṇas and kṣatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

PURPORT

The entire social structure of *varṇa* and *āśrama* is a cooperative system meant to uplift all to the highest platform of spiritual realization. The *brāhmaṇas* are intended to be protected by the *kṣatriyas,* and the *kṣatriyas* also are intended to be enlightened by the *brāhmaṇas.* When the *brāhmaṇas* and *kṣatriyas* cooperate nicely, the other subordinate divisions, the *vaiśyas,* or mercantile people, and the *śūdras,* or laborer class, automatically flourish. The entire elaborate system of Vedic society was therefore based on the importance of the *brāhmaṇas* and *kṣatriyas.* The Lord is the real protector, but He is unattached to the affairs of protection. He creates *brāhmaṇas* for the protection of the *kṣatriyas,* and *kṣatriyas* are created for the protection of the *brāhmaṇas.* He remains aloof from all activities; therefore, He is called *nirvikāra,* without activity. He has nothing to do. He is so great that He does not perform action personally, but His energies act. The *brāhmaṇas* and *kṣatriyas,* and anything that we see, are different energies acting upon one another.

Although individual souls are all different, the Superself or Supersoul is the Supreme Personality of Godhead. Individually one's self may differ from others in certain qualities and may engage in different activities, such as those of a *brāhmaṇa, kṣatriya* or *vaiśya,* but when there is complete cooperation among different individual souls, the Supreme Personality of Godhead as Supersoul, Paramātmā, being one in every individual soul, is pleased and gives them all protection. As stated before, the *brāhmaṇas* are produced from the mouth of the Lord, and the *kṣatriyas* are produced from the chest or arms of the Lord. If the different castes or social sections, although apparently differently occupied in different activities, nevertheless act in full cooperation, then the Lord is pleased. This is the idea of the

institution of four *varṇas* and four *āśramas*. If the members of different *āśramas* and *varṇas* cooperate fully in Kṛṣṇa consciousness, then society is well protected by the Lord, without doubt.

In *Bhagavad-gītā* it is stated that the Lord is the proprietor of all different bodies. The individual soul is the proprietor of his individual body, but the Lord clearly states, "My dear Bhārata, you must know that I am also *kṣetra-jña*." *Kṣetra-jña* means the knower or proprietor of the body. The individual soul is the proprietor of the individual body, but the Supersoul, the Personality of Godhead, Kṛṣṇa, is the proprietor of all bodies everywhere. He is the proprietor not only of human bodies, but of birds, beasts and all other entities, not only on this planet but on other planets also. He is the supreme proprietor; therefore He does not become divided by protecting the different individual souls. He remains one and the same. That the sun appears on top of everyone's head when at the meridian does not imply that the sun becomes divided. One man thinks that the sun is on his head only, whereas 5,000 miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. This does not mean that the individual soul and the Supersoul are one. They are one in quality, as spirit soul, but the individual soul and Supersoul are different.

TEXT 5

तव सन्दर्शनादेवच्छिन्ना मे सर्वसंशयाः ।
यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः ॥ ५ ॥

tava sandarśanād eva
cchinnā me sarva-saṁśayāḥ
yat svayaṁ bhagavān prītyā
dharmam āha rirakṣiṣoḥ

tava—your; *sandarśanāt*—by sight; *eva*—only; *chinnāḥ*—resolved; *me*—my; *sarva-saṁśayāḥ*—all doubts; *yat*—inasmuch as; *svayam*—personally; *bhagavān*—Your Lordship; *prītyā*—lovingly; *dharmam*—duty; *āha*—explained; *rirakṣiṣoḥ*—of a king anxious to protect his subjects.

TRANSLATION

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

PURPORT

Manu described herewith the result of seeing a great saintly person. Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, he attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of his human life is fulfilled. In our personal experience we have actual proof of this statement of Manu. Once we had the opportunity to meet Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person. It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. Here Manu admits that all his doubts are now over because Kardama has very kindly described the different duties of individual souls.

TEXT 6

दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् ।
दिष्ट्या पादरजः स्पृष्टं शीर्ष्णा मे भवतः शिवम् ॥६॥

diṣṭyā me bhagavān dṛṣṭo
durdarśo yo 'kṛtātmanām
diṣṭyā pāda-rajaḥ spṛṣṭaṁ
śīrṣṇā me bhavataḥ śivam

diṣṭyā—by good fortune; *me*—my; *bhagavān*—all-powerful; *dṛṣṭaḥ*—is seen; *durdarśaḥ*—not easily seen; *yaḥ*—who; *akṛta-ātmanām*—of those who have not controlled the mind and senses; *diṣṭyā*—by my good fortune; *pāda-*

rajaḥ—the dust of the feet; *spṛṣṭam*—is touched; *śīrṣṇā*—by the head; *me*—my; *bhavataḥ*—your; *śivam*—causing all auspiciousness.

TRANSLATION

It is my good fortune that I have been able to see you because you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

PURPORT

The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. In the *Bhāgavatam* it is said, *mahat-pāda-rajo 'bhiṣekam,* which means to be blessed by the holy dust of the lotus feet of a *mahat,* a great devotee. As stated in *Bhagavad-gītā, mahātmānas tu:* Those who are great souls are under the spell of spiritual energy, and their symptom is that they fully engage in Kṛṣṇa consciousness for the service of the Lord. Therefore they are called *mahat.* Unless one is fortunate enough to have the dust of the lotus feet of a *mahātmā* on his head, there is no possiblity of perfection in spiritual life.

The *paramparā* system of disciplic succession is very important as a means of spiritual success. One becomes a *mahat* by the grace of his *mahat* spiritual master. If one takes shelter of the lotus feet of a great soul, there is every possibility of his also becoming a great soul. When Mahārāja Rahūgaṇa asked Jaḍa Bharata about his wonderful achievement of spiritual success, he replied to the King that spiritual success is not possible simply by following the rituals of religion or simply by converting oneself into a *sannyāsī* or offering sacrifices as recommended in the scriptures. These methods are undoubtedly helpful for spiritual realization, but the real effect is brought about by the grace of a *mahātmā.* In Viśvanātha Cakravarti Ṭhākura's eight stanzas of prayer to the spiritual master, it is clearly stated that simply by satisfying the spiritual master one can achieve the supreme success in life, and in spite of executing all ritualistic performances, if one cannot satisfy the spiritual master, he has no access to spiritual perfection. Here the word *akṛtātmanām* is very significant. *Ātmā* means body, soul, or mind, and *akṛtātmā* means the common man, who cannot control the senses or the mind. Because the common man is unable to control the senses and the mind, it is therefore his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect. A common man cannot

rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles. He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

TEXT 7

दिष्ट्या त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान् ।
अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीर्गिरः ॥ ७ ॥

diṣṭyā tvayānuśiṣṭo 'haṁ
kṛtaś cānugraho mahān
apāvṛtaiḥ karṇa-randhrair
juṣṭā diṣṭyośatīr giraḥ

diṣṭyā—luckily; *tvayā*—by you; *anuśiṣṭaḥ*—instructed; *aham*—I; *kṛtaḥ*—bestowed; *ca*—and; *anugrahaḥ*—favor; *mahān*—great; *apāvṛtaiḥ*—open; *karṇa-randhraiḥ*—with the holes of the ears; *juṣṭāḥ*—received; *diṣṭyā*—by good fortune; *uśatīḥ*—pure; *giraḥ*—words.

TRANSLATION

I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

PURPORT

Śrīla Rūpa Gosvāmī has given directions, in his *Bhakti-rasāmṛta-sindhu,* on how to accept a bona fide spiritual master and how to deal with him. First, the desiring candidate must find a bona fide spiritual master, and then he must very eagerly receive instructions from him and execute them. This is reciprocal service. A bona fide spiritual master or saintly person always desires to elevate a common man who comes to him. Because everyone is under the delusion of *māyā* and is forgetful of his prime duty, Kṛṣṇa consciousness, a saintly person always desires that everyone become a saintly person. It is the function of a saintly person to invoke Kṛṣṇa consciousness in every forgetful common man.

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of

the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word *karṇa-randhraiḥ* means through the holes of the ears. The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of *mantra* through the ears in exchange for some dollars and if the man meditates on that then he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Kṛṣṇa consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. "You are fit for such and such work in Kṛṣṇa consciousness. You can act in this way." One person is advised to act in Kṛṣṇa consciousness by working in the Deities' room, another is advised to act in Kṛṣṇa consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Kṛṣṇa consciousness in the cooking department. There are different departments of activity in Kṛṣṇa consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. *Bhagavad-gītā* makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one's capacity, for the spiritual master is expert in giving such instructions.

This combination, the instruction of the spiritual master and the faithful execution of the instruction by the disciple, makes the entire process perfect. Śrīla Viśvanātha Cakravartī Ṭhākura describes in his explanation of the verse in *Bhagavad-gītā, vyavasāyātmikā buddhiḥ,* that one who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one's life successful.

TEXT 8

स भवान्दुहितृस्नेहपरिक्लिष्टात्मनो मम ।
श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने ॥ ८ ॥

sa bhavān duhitṛ-sneha-
parikliṣṭātmano mama
śrotum arhasi dīnasya
śrāvitaṁ kṛpayā mune

saḥ—yourself; *bhavān*—Your Honor; *duhitṛ-sneha*—by affection for my daughter; *parikliṣṭa-ātmanaḥ*—whose mind is agitated; *mama*—my; *śrotum*—to listen; *arhasi*—be pleased; *dīnasya*—of my humble self; *śrāvitam*—to the prayer; *kṛpayā*—graciously; *mune*—O sage.

TRANSLATION

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

PURPORT

When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master. Generally a pure devotee of the Lord or a pure disciple of a bona fide spiritual master does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor from the spiritual master, one cannot ask that favor without satisfying him fully. Svāyambhuva Manu wanted to disclose his mind regarding the function he wanted to execute due to affection for his daughter.

TEXT 9

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम ।
अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥ ९ ॥

priyavratottānapadoḥ
svaseyaṁ duhitā mama
anvicchati patiṁ yuktaṁ
vayaḥ-śīla-guṇādibhiḥ

priyavrata-uttānapadoḥ—of Priyavrata and Uttānapāda; *svasā*—sister; *iyam*—this; *duhitā*—daughter; *mama*—my; *anvicchati*—is seeking; *patim*—husband; *yuktam*—suited; *vayaḥ-śīla-guṇa-ādibhiḥ*—by age, character, good qualities, etc.

TRANSLATION

My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

PURPORT

The grown-up daughter of Svāyambhuva Manu, Devahūti, had good character and was well qualified; therefore she was searching for a suitable husband just befitting her age, qualities and character. The purpose of Manu's introducing his daughter as the sister of Priyavrata and Uttānapāda, two great kings, was to convince the sage that the girl came from a great family. She was his daughter and at the same time the sister of *kṣatriyas;* she did not come from a lower class family. Manu therefore offered her to Kardama as just suitable for his purpose. It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently. She expressed her desire for a suitable husband corresponding to her character, age and quality, and the father himself, out of affection for his daughter, took charge of finding such a husband.

TEXT 10

यदा तु भवतः शीलश्रुतरूपवयोगुणान् ।
अशृणोन्नारदादेषा त्वय्यासीत्कृतनिश्चया ॥१०॥

yadā tu bhavataḥ śīla-
śruta-rūpa-vayo-guṇān
aśṛṇon nāradād eṣā
tvayy āsīt kṛta-niścayā

yadā—when; *tu*—but; *bhavataḥ*—your; *śīla*—noble character; *śruta*—learning; *rūpa*—beautiful appearance; *vayaḥ*—youth; *guṇān*—virtues; *aśṛṇot*—heard; *nāradāt*—from Nārada Muni; *eṣā*—Devahūti; *tvayi*—in you; *āsīt*—became; *kṛta-niścayā*—fixed in determination.

TRANSLATION

The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

PURPORT

The girl Devahūti did not personally see Kardama Muni, nor did she personally experience his character or qualities, since there was no social intercourse by which she could gain such understanding. But she heard about Kardama Muni from the authority of Nārada Muni. Hearing from an authority is a better experience than gaining personal understanding. She heard from Nārada Muni that Kardama Muni was just fit to be her husband; therefore she became fixed in her heart that she would marry him, and she expressed her desire to her father, who therefore brought her before him.

TEXT 11

तत्प्रतीच्छ द्विजाग्र्येमां श्रद्धयोपहृतां मया ।
सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥११॥

tat pratīccha dvijāgryemāṁ
śraddhayopahṛtāṁ mayā
sarvātmanānurūpāṁ te
gṛhamedhiṣu karmasu

tat—therefore; *pratīccha*—please accept; *dvija-agrya*—O best of the *brāhmaṇas; imām*—her; *śraddhayā*—with faith; *upahṛtām*—offered as a presentation; *mayā*—by me; *sarva-ātmanā*—in every way; *anurūpām*—suitable; *te*—for you; *gṛha-medhiṣu*—in the household; *karmasu*—duties.

TRANSLATION

Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

PURPORT

The words *gṛhamedhiṣu karmasu* mean in household duties. Another word is also used here: *sarvātmanānurūpām.* The purport is that a wife

should not only be equal to her husband in age, character and qualities, but she must be helpful to him in his household duties. The household duty of a man is not to satisfy his sense gratification, but to remain with a wife and children and at the same time attain advancement in spiritual life. One who does not do so is not a householder but a *gṛhamedhī.* Two words are used in Sanskrit literature; one is *gṛhastha,* and the other is *gṛhamedhī.* The difference between *gṛhamedhī* and *gṛhastha* is that *gṛhastha* is also an *āśrama,* or spiritual order, but if one simply satisfies his senses as a householder, then he is a *gṛhamedhī.* For a *gṛhamedhī,* to accept a wife means to satisfy the senses, but for a *gṛhastha* a qualified wife is an assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take charge of household affairs and not to compete with the husband. A wife is meant to help, but she cannot help her husband unless he is completely equal to her in age, character and quality.

TEXT 12

उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥१२॥

udyatasya hi kāmasya
prativādo na śasyate
api nirmukta-saṅgasya
kāma-raktasya kiṁ punaḥ

udyatasya—which has come of itself; *hi*—in fact; *kāmasya*—of material desire; *prativādaḥ*—the denial; *na*—not; *śasyate*—to be praised; *api*—even; *nirmukta*—of one who is free; *saṅgasya*—from attachment; *kāma*—to sensual pleasures; *raktasya*—of one addicted; *kim punaḥ*—how much less.

TRANSLATION

To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

PURPORT

In material life everyone is desirous of sense gratification; therefore, a person who gets an object of sense gratification without endeavor should

not refuse to accept it. Kardama Muni was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Svāyambhuva Manu. He indirectly convinced Kardama Muni: "You desire a suitable wife like my daughter, and she is now present before you. You should not reject the fulfillment of your prayer; you should accept my daughter."

TEXT 13

य उद्यतमनादृत्य कीनाशमभियाचते ।
क्षीयते तद्यशः स्फीतं मानश्चावज्ञया हतः ॥१३॥

ya udyatam anādṛtya
kīnāśam abhiyācate
kṣīyate tad-yaśaḥ sphītaṁ
mānaś cāvajñayā hataḥ

yaḥ—who; *udyatam*—an offering; *anādṛtya*—rejecting; *kīnāśam*—from a miser; *abhiyācate*—begs; *kṣīyate*—is lost; *tat*—his; *yaśaḥ*—reputation; *sphītam*—widespread; *mānaḥ*—honor; *ca*—and; *avajñayā*—by neglectful behavior; *hataḥ*—destroyed.

TRANSLATION

One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

PURPORT

The general procedure of Vedic marriage is that a father offers his daughter to a suitable boy. That is a very respectable marriage. A boy should not go to the girl's father and ask for the hand of his daughter in marriage. That is considered to be humbling one's respectable position. Svāyambhuva Manu wanted to convince Kardama Muni, since he knew that the sage wanted to marry a suitable girl: "I am offering just such a suitable wife. Do not reject the offer, or else, because you are in need of a wife, you will have to ask for such a wife from someone else, who may not behave with you so well. In that case your position will be humbled."

Another feature of this incident is that Svāyambhuva Manu was the Emperor, but he went to offer his qualified daughter to a poor *brāhmaṇa*.

Kardama Muni had no worldly possessions—he was a hermit living in the forest—but he was advanced in culture. Therefore, in offering one's daughter to a person, the culture and quality are counted as prominent, not wealth or any other material consideration.

TEXT 14

अहं त्वाशृणवं विद्वन् विवाहार्थं समुद्यतम् ।
अतस्त्वमुपकुर्वाणः प्रत्तां प्रतिगृहाण मे ॥१४॥

ahaṁ tvāśṛṇavaṁ vidvan
vivāhārthaṁ samudyatam
atas tvam upakurvāṇaḥ
prattāṁ pratigṛhāṇa me

aham—I; *tvā*—you; *aśṛṇavam*—heard; *vidvan*—O wise man; *vivāha-artham*—for the sake of marriage; *samudyatam*—prepared; *ataḥ*—hence; *tvam*—you; *upakurvāṇaḥ*—not taken a vow of perpetual celibacy; *prattām*—offered; *pratigṛhāṇa*—please accept; *me*—of me.

TRANSLATION

Svāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

PURPORT

The principle of *brahmacarya* is celibacy. There are two kinds of *brahmacārīs*. One is called *naiṣṭhika-brahmacārī*, which means one who takes a vow of celibacy for his whole life, whereas the other, the *upakurvāṇa-brahmacārī*, is a *brahmacārī* who takes the vow of celibacy up to a certain age. For example, he may take the vow to remain celibate up to twenty-five years of age; then, with the permission of his spiritual master, he enters married life. *Brahmacarya* is student life, the beginning of life in the spiritual orders, and the principle of *brahmacarya* is celibacy. Only a householder can indulge in sense gratification or sex life, not a *brahmacārī*. Svāyambhuva Manu requested Kardama Muni to accept his daughter, since Kardama had not taken the vow of *naiṣṭhika-brahmacarya*. He was willing to marry, and the suitable daughter of a high royal family was presented.

TEXT 15

ऋषिरुवाच

बाढमुद्वोढुकामोऽहमप्रत्ता च तवात्मजा ।
आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः ॥१५॥

ṛṣir uvāca
bāḍham udvoḍhu-kāmo 'ham
aprattā ca tavātmajā
āvayor anurūpo 'sāv
ādyo vaivāhiko vidhiḥ

ṛṣiḥ—the great sage Kardama; *uvāca*—said; *bāḍham*—very well; *udvoḍhu-kāmaḥ*—desirous to marry; *aham*—I; *aprattā*—not promised to anyone else; *ca*—and; *tava*—your; *ātma-jā*—daughter; *āvayoḥ*—of us two; *anurūpaḥ*—proper; *asau*—this; *ādyaḥ*—first; *vaivāhikaḥ*—of marriage; *vidhiḥ*—ritualistic ceremony.

TRANSLATION

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

PURPORT

There were many considerations by Kardama Muni before accepting the daughter of Svāyambhuva Manu. Most important is that Devahūti had first of all fixed her mind on marrying him. She did not choose to have any other man as her husband. That is a great consideration because female psychology dictates that when a woman offers her heart to a man for the first time, it is very difficult for her to take it back. Also, she had not married before; she was a virgin girl. All these considerations convinced Kardama Muni to accept her. Therefore he said, "Yes, I shall accept your daughter under religious regulations of marriage." There are different kinds of marriages, of which the first-class marriage is held by inviting a suitable bridegroom for the daughter and giving her in charity, well dressed and well decorated with ornaments, along with a dowry according to the means of the father. There are other kinds of marriage, such as *gāndharva* marriage and marriage by love, which are also accepted as marriage. Even

if one is forcibly kidnapped and later on accepted as a wife, that is also accepted. But Kardama Muni accepted the first-class way of marriage because the father was willing and the daughter was qualified. She had never offered her heart to anyone else. All these considerations made Kardama Muni agree to accept the daughter of Svāyambhuva Manu.

TEXT 16

कामः स भूयान्नरदेव तेऽस्याः
पुत्र्याः समाम्नायविधौ प्रतीतः ।
क एव ते तनयां नाद्रियेत
स्वयैव कान्त्या क्षिपतीमिव श्रियम् ॥१६॥

kāmaḥ sa bhūyān naradeva te 'syāḥ
putryāḥ samāmnāya-vidhau pratītaḥ
ka eva te tanayāṁ nādriyeta
svayaiva kāntyā kṣipatīm iva śriyam

kāmaḥ—desire; *saḥ*—that; *bhūyāt*—let it be fulfilled; *nara-deva*—O King; *te*—your; *asyāḥ*—this; *putryāḥ*—of the daughter; *samāmnāya-vidhau*—in the process of the Vedic scriptures; *pratītaḥ*—recognized; *kaḥ*—who; *eva*—in fact; *te*—your; *tanayām*—daughter; *na ādriyeta*—would not adore; *svayā*—by her own; *eva*—alone; *kāntyā*—bodily luster; *kṣipatīm*—excelling; *iva*—as if; *śriyam*—ornaments.

TRANSLATION

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

PURPORT

Kardama Muni wanted to marry Devahūti in the recognized manner of marriage prescribed in the scriptures. As stated in the Vedic scriptures, the first-class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture and other household paraphernalia. This form of marriage is prevalent among higher class Hindus even today and is declared in the *śāstras* to confer great religious merit on the bride's father. To give a

daughter in charity to a suitable son-in-law is considered to be one of the pious activities of a householder. There are eight forms of marriage mentioned in the scripture *Manu-smṛti,* but only one process of marriage, *brāhma* or *rājasika* marriage, is now current. Other kinds of marriage, by love, by exchange of garlands or by kidnapping the bride, are now forbidden in this Kali Age. Formerly, *kṣatriyas* would, at their pleasure, kidnap a princess from another royal house, and there would be a fight between the *kṣatriya* and the girl's family; then, if the kidnapper was the winner, the girl would be offered to him for marriage. Even Kṛṣṇa married Rukmiṇī by that process, and some of His sons and grandsons also married by kidnapping. Kṛṣṇa's grandson kidnapped Duryodhana's daughter, which caused a fight between the Kuru and Yadu families. Afterwards, an adjustment was made by the elderly members of the Kuru family. Such marriages were current in bygone ages, but at the present moment they are not possible because the strict principles of *kṣatriya* life have practically been abolished. Since India has become dependent on foreign countries, the particular influences of her social orders have been lost; now, according to the scriptures, everyone is a *śūdra.* The so-called *brāhmaṇas, kṣatriyas* and *vaiśyas* have forgotten their traditional activities, and in the absence of these activities they are called *śūdras.* It is said in the scriptures, *kalau śūdra-sambhava.* In the age of Kali everyone will be like *śūdras.* The traditional social customs are not followed in this age, although formerly they were followed strictly.

TEXT 17

यां हर्म्यपृष्ठे क्वणदङ्घ्रिशोभां
विक्रीडतीं कन्दुकविह्वलाक्षीम् ।
विश्वावसुर्न्यपतत्स्वाद्विमाना-
द्विलोक्य सम्मोहविमूढचेताः ॥१७॥

yāṁ harmya-pṛṣṭhe kvaṇad-aṅghri-śobhāṁ
vikrīḍatīṁ kanduka-vihvalākṣīm
viśvāvasur nyapatat svād vimānād
vilokya sammoha-vimūḍha-cetāḥ

yām—whom; *harmya-pṛṣṭhe*—on the roof of the palace; *kvaṇat-aṅghri-śobhām*—whose beauty was heightened by the tinkling ornaments on her feet; *vikrīḍatīm*—playing; *kanduka-vihvala-akṣīm*—with eyes bewildered,

following her ball; *viśvāvasuḥ*—Viśvāvasu; *nyapatat*—fell down; *svāt*—from his own; *vimānāt*—from the airplane; *vilokya*—seeing; *sammoha-vimūḍha-cetāḥ*—whose mind was stupefied.

TRANSLATION

I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

PURPORT

It is understood that not only at the present moment but in those days also there were skyscrapers. Herein we find the word *harmya-pṛṣṭhe*. *Harmya* means a very big palatial building. *Svād vimānād* means "from his own airplane." It is suggested that private airplanes or helicopters were also current in those days. The Gandharva Viśvāvasu, while flying in the sky, could see Devahūti playing ball on the roof of the palace. Ball playing was also current, but aristocratic girls would not play in a public place. Ball playing and other such pleasures were not meant for ordinary women and girls; only princesses like Devahūti could indulge in such sports. It is described here that she was seen from the flying airplane. This indicates that the palace was very high, otherwise how could one see her from an airplane? The vision was so distinct that the Gandharva Viśvāvasu was bewildered by her beauty and by hearing the sound of her ankle bangles, and, being captivated by the sound and beauty, he fell down. Kardama Muni mentioned the incident as he had heard it.

TEXT 18

तां प्रार्थयन्तीं ललनाललाम-
मसेवितश्रीचरणैरदृष्टाम् ।
वत्सां मनोरुच्चपदः स्वसारं
को नानुमन्येत बुधोऽभियाताम् ॥१८॥

tāṁ prārthayantīṁ lalanā-lalāmam
asevita-śrī-caraṇair adṛṣṭām
vatsāṁ manor uccapadaḥ svasāraṁ
ko nānumanyeta budho 'bhiyātām

tām—her; *prārthayantīm*—seeking; *lalanā-lalāmam*—the ornament of women; *asevita-śrī-caraṇaiḥ*—by those who have not worshiped the feet of Lakṣmī; *adṛṣṭām*—not seen; *vatsām*—beloved daughter; *manoḥ*—of Svāyambhuva Manu; *uccapadaḥ*—of Uttānapāda; *svasāram*—sister; *kaḥ*—what; *na anumanyeta*—would not welcome; *budhaḥ*—wise man; *abhiyātām*—who has come of her own accord.

TRANSLATION

What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

PURPORT

Kardama Muni praised the beauty and qualification of Devahūti in different ways. Devahūti was actually the ornament of all ornamented beautiful girls. A girl becomes beautiful by putting ornaments on her body, but Devahūti was more beautiful than the ornaments; she was considered the ornament of the ornamented beautiful girls. Demigods and Gandharvas were attracted by her beauty. Kardama Muni, although a great sage, was not a denizen of the heavenly planets, but it is mentioned in the previous verse that Viśvāvasu, who came from heaven, was also attracted by the beauty of Devahūti. Besides her personal beauty, she was the daughter of Emperor Svāyambhuva and sister of King Uttānapāda. Who could refuse the hand of such a girl?

TEXT 19

अतो भजिष्ये समयेन साध्वीं
यावत्तेजो बिभृयादात्मनो मे ।
अतो धर्मान् पारमहंस्यमुख्यान्
शुक्लप्रोक्तान् बहु मन्येऽविहिंस्रान् ॥१९॥

ato bhajiṣye samayena sādhvīṁ
yāvat tejo bibhṛyād ātmano me
ato dharmān pāramahaṁsya-mukhyān
śukla-proktān bahu manye 'vihiṁsrān

ataḥ—therefore; *bhajiṣye*—I shall accept; *samayena*—on the conditions; *sādhvīm*—the chaste girl; *yāvat*—until; *tejaḥ*—semina; *bibhṛyāt*—may bear; *ātmanaḥ*—from my body; *me*—my; *ataḥ*—thereafter; *dharmān*—the duties; *pāramahaṁsya-mukhyān*—of the best of the *paramahaṁsas; śukla-proktān*—spoken by Lord Viṣṇu; *bahu*—much; *manye*—I shall consider; *avihiṁsrān*—free from envy.

TRANSLATION

Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semina from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

PURPORT

Kardama Muni expressed his desire for a very beautiful wife to Emperor Svāyambhuva, and he accepted his daughter for marriage. He was in the hermitage practicing complete celibacy as a *brahmacārī*, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in *brahmacarya* for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of *māyā* in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child—Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of *sāṅkhya*. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Kṛṣṇa consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that

life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained; both are animalistic and simply eat, sleep, mate, defend and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahūti for the whole duration of his life. He would simply associate with her until she had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take *sannyāsa* and engage in the perfectional *paramahaṁsa* stage. *Paramahaṁsa* refers to the most highly elevated perfectional stage of life. There are four stages within *sannyāsa* life, and *paramahaṁsa* is the highest order. The *Śrīmad-Bhāgavatam* is called the *Paramahaṁsa-saṁhitā,* the treatise for the highest class of human beings. The *paramahaṁsa* is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the *paramahaṁsa* stage are completely engaged in Kṛṣṇa consciousness or devotional service, there is no scope for envy. In the same order as Kardama Muni, about 100 years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teaching of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples.

TEXT 20

यतोऽभवद्विश्वमिदं विचित्रं
संस्थास्यते यत्र च वावतिष्ठते ।
प्रजापतीनां पतिरेष मह्यं
परं प्रमाणं भगवाननन्तः ॥२०॥

yato 'bhavad viśvam idaṁ vicitraṁ
saṁsthāsyate yatra ca vāvatiṣṭhate
prajāpatīnāṁ patir eṣa mahyaṁ
paraṁ pramāṇaṁ bhagavān anantaḥ

yataḥ—from whom; *abhavat*—emanated; *viśvam*—creation; *idam*—this; *vicitram*—wonderful; *saṁsthāsyate*—will dissolve; *yatra*—in whom; *ca*—and; *vā*—or; *avatiṣṭhate*—presently exists; *prajā-patīnām*—of the *prajāpatis*; *patiḥ*—the Lord; *eṣaḥ*—this; *mahyam*—to me; *param*—highest; *pramāṇam*—authority; *bhagavān*—Supreme Lord; *anantaḥ*—unlimited.

TRANSLATION

The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all prajāpatis, the personalities meant to produce living entities in this world.

PURPORT

Kardama Muni was ordered by his father, Prajāpati, to produce children. In the beginning of creation the *prajāpatis* were meant to produce the large population which was to reside in the planets of the gigantic universe. But Kardama Muni said that although his father was Prajāpati, who desired him to produce children, actually his origin was the Supreme Personality of Godhead, Viṣṇu, because Viṣṇu is the origin of everything; He is the actual creator of this universe, He is the actual maintainer, and when everything is annihilated, it rests in Him only. That is the conclusion of *Śrīmad-Bhāgavatam.* For creation, maintenance and annihilation there are the three deities Brahmā, Viṣṇu and Maheśvara (Śiva), but Brahmā and Maheśvara are qualitative expansions of Viṣṇu. Viṣṇu is the central figure. Viṣṇu, therefore, takes charge of maintenance. No one can maintain the whole creation but Him. There are innumerable entities, and they have innumerable demands; no one but Viṣṇu can fulfill the innumerable demands of all the innumerable living entities. Brahmā is ordered to create, and Śiva is ordered to annihilate. The middle function, maintenance, is taken charge of by Viṣṇu. Kardama Muni knew very well, by his power in progressive spiritual life, that Viṣṇu, the Personality of Godhead, was his worshipable Deity. Whatever Viṣṇu desired was his duty, and nothing else. He was not prepared to beget a number of children. He would beget only one child, who would help the mission of Viṣṇu. As stated in *Bhagavad-gītā,* whenever there is a discrepancy in the discharge of religious principles, the Lord descends on the surface of the earth to protect religious principles and to annihilate the miscreants.

Marrying and begetting a child is considered to liquidate one's debts to the family in which one is born. There are many debts which are imposed

upon a child just after his birth. There are debts to the family in which one is born, debts to the demigods, debts to the *pitās,* debts to the *ṛṣis,* etc. But if someone engages only in the service of the Supreme Lord, the Personality of Godhead, who is actually worshipable, then even without trying to liquidate other debts, one becomes free from all obligations. Kardama Muni preferred to devote his life as a servant of the Lord in *paramahaṁsa* knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

TEXT 21

मैत्रेय उवाच

स उग्रधन्वन्नियदेवाबभाषे
आसीच्च तूष्णीमरविन्दनाभम् ।
धियोपगृह्णन् स्मितशोभितेन
मुखेन चेतो लुलुभे देवहूत्याः ॥२१॥

maitreya uvāca
sa ugradhanvann iyad evābabhāṣe
āsīc ca tūṣṇīm aravinda-nābham
dhiyopagṛhṇan smita-śobhitena
mukhena ceto lulubhe devahūtyāḥ

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *saḥ*—he (Kardama); *ugra-dhanvan*—O great warrior Vidura; *iyat*—this much; *eva*—only; *ābabhāṣe*—spoke; *āsīt*—became; *ca*—and; *tūṣṇīm*—silent; *aravinda-nābham*—Lord Viṣṇu (whose navel is adorned by a lotus); *dhiyā*—by thought; *upagṛhṇan*—seizing; *smita-śobhitena*—beautified by his smile; *mukhena*—by his face; *cetaḥ*—the mind; *lulubhe*—was captivated; *devahūtyāḥ*—of Devahūti.

TRANSLATION

Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

PURPORT

It appears that Kardama Muni was fully absorbed in Kṛṣṇa consciousness because as soon as he became silent, he at once began to think of Lord

Viṣṇu. That is the way of Kṛṣṇa consciousness. Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

TEXT 22

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥२२॥

so 'nu jñātvā vyavasitaṁ
mahiṣyā duhituḥ sphuṭam
tasmai guṇa-gaṇāḍhyāya
dadau tulyāṁ praharṣitaḥ

saḥ—he (Emperor Manu); *anu*—afterwards; *jñātvā*—having known; *vyavasitam*—the fixed decision; *mahiṣyāḥ*—of the Queen; *duhituḥ*—of his daughter; *sphuṭam*—clearly; *tasmai*—to him; *guṇa-gaṇa-āḍhyāya*—who was endowed with a host of virtues; *dadau*—gave away; *tulyām*—who was equal (in good qualities); *praharṣitaḥ*—extremely pleased.

TRANSLATION

After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

TEXT 23

शतरूपा महाराज्ञी पारिबर्हान्महाधनान् ।
दम्पत्योः पर्यदात्प्रीत्या भूषावासः परिच्छदान्।२३।

śatarūpā mahā-rājñī
pāribarhān mahā-dhanān
dampatyoḥ paryadāt prītyā
bhūṣā-vāsaḥ paricchadān

śatarūpā—Empress Śatarūpā; *mahā-rājñī*—the Empress; *pāribarhān*—dowry; *mahā-dhanān*—valuable presents; *dam-patyoḥ*—to the bride and

bridegroom; *paryadāt*—gave; *prītyā*—out of affection; *bhūṣā*—ornaments; *vāsaḥ*—clothes; *paricchadān*—articles for household use.

TRANSLATION

Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.

PURPORT

The custom of giving one's daughter in charity with a dowry is still current in India. The gifts are given according to the position of the father of the bride. *Pāribarhān mahā-dhanān* means the dowry which must be awarded to the bridegroom at the time of marriage. Here *mahā-dhanān* means greatly valuable gifts befitting the dowry of an empress. The words *bhūṣā-vāsaḥ paricchadān* also appear here. *Bhūṣā* means ornaments, *vāsaḥ* means clothing, and *paricchadān* means various household articles. All things befitting the marriage ceremony of an emperor's daughter were awarded to Kardama Muni, who was until now observing celibacy as a *brahmacārī*. The bride, Devahūti, was very richly dressed with ornaments and clothing.

In this way Kardama Muni was married with full opulence to a qualified wife and was endowed with the necessary paraphernalia for household life. In the Vedic way of marriage such a dowry is still given to the bridegroom by the father of the bride; even in poverty-stricken India there are marriages where hundreds and thousands of rupees are spent for a dowry. The dowry system is not illegal, as some have tried to prove. The dowry is a gift given to the daughter by the father to show good will, and it is compulsory. In rare cases where the father is completely unable to give a dowry, it is enjoined that he must at least give a fruit and a flower. As stated in *Bhagavad-gītā,* God can also be pleased even by a fruit and a flower. When there is financial inability and no question of accumulating a dowry by another means, one can give a fruit and flower for the satisfaction of the bridegroom.

TEXT 24

प्रत्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः ।
उपगुह्य च बाहुभ्यामौत्कण्ठ्योत्पथिताशयः ॥२४॥

prattāṁ duhitaraṁ samrāṭ
sadṛkṣāya gata-vyathaḥ

upaguhya ca bāhubhyām
autkaṇṭhyonmathitāśayaḥ

prattām—who was given; *duhitaram*—daughter; *samrāṭ*—the Emperor (Manu); *sadṛkṣāya*—unto a suitable person; *gata-vyathaḥ*—relieved of his responsibility; *upaguhya*—embracing; *ca*—and; *bāhubhyām*—with his two arms; *autkaṇṭhya-unmathita-āśayaḥ*—having an anxious and agitated mind.

TRANSLATION

Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

PURPORT

A father always remains in anxiety until he can hand over his grown-up daughter to a suitable boy. A father and mother's responsibility for children continues until they marry them to suitable spouses; when the father is able to perform that duty, he is relieved of his responsibility.

TEXT 25

अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः ।
आसिञ्चदम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥२५॥

aśaknuvaṁs tad-viraham
muñcan bāṣpa-kalāṁ muhuḥ
āsiñcad amba vatseti
netrodair duhituḥ śikhāḥ

aśaknuvan—being unable to bear; *tat-viraham*—separation from her; *muñcan*—shedding; *bāṣpa-kalām*—tears; *muhuḥ*—again and again; *āsiñcat*—he drenched; *amba*—my dear mother; *vatsa*—my dear daughter; *iti*—thus; *netra-udaiḥ*—by the water from his eyes; *duhituḥ*—of his daughter; *śikhāḥ*—the locks of hair.

TRANSLATION

The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

PURPORT

The word *amba* is significant. A father sometimes addresses his daughter in affection as "Mother" and sometimes as "my darling." The feeling of separation occurs because until the daughter is married she remains the daughter of the father, but after her marriage she is no longer claimed as a daughter in the family; she must go to the husband's house, for after marriage she becomes the property of the husband. According to *Manu-saṁhitā*, a woman is never independent. She must remain the property of the father while she is not married, and she must remain the property of the husband until she is elderly and has grown-up children of her own. In old age, when the husband has taken *sannyāsa* and left home, she remains the property of the sons. A woman is always dependent, either upon the father, husband or elderly sons. That will be exhibited in the life of Devahūti. Devahūti's father handed over responsibility for her to the husband, Kardama Muni, and, in the same way, Kardama Muni also left home, giving the responsibility to his son, Kapiladeva. This narration will describe these events one after another.

TEXTS 26-27

आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः ।
प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ॥२६॥
उभयोर्ऋषिकुल्यायाः सरस्वत्याः सुरोधसोः ।
ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ॥२७॥

āmantrya taṁ muni-varam
anujñātaḥ sahānugaḥ
pratasthe ratham āruhya
sabhāryaḥ sva-puraṁ nṛpaḥ

ubhayor ṛṣi-kulyāyāḥ
sarasvatyāḥ surodhasoḥ
ṛṣīṇām upaśāntānāṁ
paśyann āśrama-sampadaḥ

āmantrya—taking permission to go; *tam*—from him (Kardama); *muni-varam*—from the best of sages; *anujñātaḥ*—being permitted to leave; *saha-anugaḥ*—along with his retinue; *pratasthe*—started for; *ratham āruhya*—

mounting his chariot; *sa-bhāryaḥ*—along with his wife; *sva-puram*—his own capital; *nṛpaḥ*—the Emperor; *ubhayoḥ*—on both; *ṛṣi-kulyāyāḥ*—agreeable to the sages; *sarasvatyāḥ*—of the River Sarasvatī; *su-rodhasoḥ*—the charming banks; *ṛṣīṇām*—of the great sages; *upaśāntānām*—tranquil; *paśyan*—seeing; *āśrama-sampadaḥ*—the prosperity of the beautiful hermitages.

TRANSLATION

After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

PURPORT

As cities are constructed in the modern age with great engineering and architectural craftmanship, so in days gone by there were neighborhoods called *ṛṣi-kulas* where great saintly persons resided. In India there are still many magnificant places for spiritual understanding; there are many *ṛṣis* and saintly persons living in nice cottages on the banks of the Ganges and Yamunā for purposes of spiritual cultivation. While passing through the *ṛṣi-kulas* the King and his party were very much satisfied with the beauty of the cottages and hermitages. It is stated here, *paśyann āśrama-sampadaḥ*. The great sages had no skyscrapers, but the hermitages were so beautiful that the King was very much pleased at the sight.

TEXT 28

तमायान्तमभिप्रेत्य ब्रह्मावर्तात्प्रजाः पतिम् ।
गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः ॥२८॥

tam āyāntam abhipretya
brahmāvartāt prajāḥ patim
gīta-saṁstuti-vāditraiḥ
pratyudīyuḥ praharṣitāḥ

tam—him; *āyāntam*—who was arriving; *abhipretya*—knowing of; *brahmāvartāt*—from Brahmāvarta; *prajāḥ*—his subjects; *patim*—their lord; *gīta-saṁstuti-vāditraiḥ*—with songs, praise and instrumental music; *pratyudīyuḥ*—came forward to greet; *praharṣitāḥ*—overjoyed.

TRANSLATION

Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.

PURPORT

It is the custom of the citizens of a kingdom's capital to receive the king when he returns from a tour. There is a similar description when Kṛṣṇa returned to Dvārakā after the Battle of Kurukṣetra. At that time He was received by all classes of citizens at the gate of the city. Formerly, capital cities were surrounded by walls, and there were different gates for regular entrance. Even in Delhi today there are old gates, and some other old cities have such gates where citizens would gather to receive the king. Here also the citizens of Barhiṣmatī, the capital of Brahmāvarta, the kingdom of Svāyambhuva, came nicely dressed to receive the Emperor with decorations and musical instruments.

TEXTS 29-30

बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता ।
न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥२९॥
कुशाः काशास्त एवासन् शश्वद्धरितवर्चसः ।
ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे ॥३०॥

barhiṣmatī nāma purī
sarva-sampat-samanvitā
nyapatan yatra romāṇi
yajñasyāṅgaṁ vidhunvataḥ

kuśāḥ kāśās ta evāsan
śaśvad-dharita-varcasaḥ
ṛṣayo yaiḥ parābhāvya
yajña-ghnān yajñam ījire

barhiṣmatī—Barhiṣmatī; *nāma*—named; *purī*—city; *sarva-sampat*—all kinds of wealth; *samanvitā*—full of; *nyapatan*—fell down; *yatra*—where; *romāṇi*—the hairs; *yajñasya*—of Lord Boar; *aṅgam*—His body; *vidhunvataḥ*—shaking; *kuśāḥ*—*kuśa* grass; *kāśāḥ*—*kāśa* grass; *te*—they; *eva*—certainly; *āsan*—became; *śaśvat-harita*—of evergreen; *varcasaḥ*—having the color; *ṛṣayaḥ*—

the sages; *yaiḥ*—by which; *parābhāvya*—defeating; *yajña-ghnān*—the disturbers of the sacrificial performances; *yajñam*—Lord Viṣṇu; *ījire*—they worshiped.

TRANSLATION

The city of Barhiṣmatī, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāśa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.

PURPORT

Any place directly connected with the Supreme Lord is called *pīṭha-sthāna*. Barhiṣmatī, the capital of Svāyambhuva Manu, was exalted not because the city was very rich in wealth and opulence, but because the hairs of Lord Varāha fell at this very spot. These hairs of the Lord later grew as green grass, and the sages used to worship the Lord with that grass after the time when the Lord killed the demon Hiraṇyākṣa. *Yajña* means Viṣṇu, the Supreme Personality of Godhead. In *Bhagavad-gītā, karma* is described as *yajñārtha*. *Yajñārtha-karma* means work done only for the satisfaction of Viṣṇu. If something is done for sense gratification or any other purpose, then it will be binding upon the worker. If one wants to be freed from the reaction of his work, he must perform everything for the satisfaction of Viṣṇu, or Yajña. In the capital of Svāyambhuva Manu, Barhiṣmatī, these particular functions were being performed by the great sages and saintly persons.

TEXT 31

कुशकाशमयं बर्हिरास्तीर्य भगवान्मनुः ।
अयजद्यज्ञपुरुषं लब्धा स्थानं यतो भुवम् ॥३१॥

kuśa-kāśa-mayaṁ barhir
āstīrya bhagavān manuḥ
ayajad yajña-puruṣaṁ
labdhā sthānaṁ yato bhuvam

kuśa—of *kuśa* grass; *kāśa*—and of *kāśa* grass; *mayam*—made; *barhiḥ*—a seat; *āstīrya*—having spread; *bhagavān*—the greatly fortunate; *manuḥ*—Svāyambhuva Manu; *ayajat*—worshiped; *yajña-puruṣam*—Lord Viṣṇu;

labdhā—had achieved; *sthānam*—the abode; *yataḥ*—from whom; *bhuvam*—the earth.

TRANSLATION

Manu spread a seat of kuśas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

PURPORT

Manu is the father of mankind, and therefore from "Manu" comes the word "man," or, in Sanskrit, "*manuṣya.*" Those who are in a better position in the world, having sufficient wealth, should especially take lessons from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgment is given, either by a family, nation or society, their abode becomes almost like Vaikuṇṭha, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Kṛṣṇa consciousness is for everyone to acknowledge the supremacy of Lord Kṛṣṇa; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Kṛṣṇa consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

TEXT 32

बर्हिष्मतीं नाम विभुर्यां निर्विश्य समावसत् ।
तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥३२॥

barhiṣmatīṁ nāma vibhur
yāṁ nirviśya samāvasat

tasyāṁ praviṣṭo bhavanaṁ
tāpa-traya-vināśanam

barhiṣmatīm—the city Barhiṣmatī; *nāma*—named; *vibhuḥ*—the very powerful Svāyambhuva Manu; *yām*—which; *nirviśya*—having entered; *samāvasat*—he lived in previously; *tasyām*—in that city; *praviṣṭaḥ*—entered; *bhavanam*—the palace; *tāpa-traya*—the threefold miseries; *vināśanam*—destroying.

TRANSLATION

Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

PURPORT

The material world, or material existential life, is filled with threefold miseries: miseries pertaining to the body and mind, miseries pertaining to natural disturbances, and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Kṛṣṇa consciousness. The miseries of material existence cannot affect the status of Kṛṣṇa consciousness. It is not that the miseries of the material world completely vanish when one takes to Kṛṣṇa consciousness, but for one who is Kṛṣṇa conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Kṛṣṇa consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Kṛṣṇa conscious person, both living in heaven and living in hell are equal. How Svāyambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

TEXT 33

सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः ।
सङ्गीयमानसत्कीर्तिः सस्त्रीभिः सुरगायकैः ।
प्रत्यूषेष्वनुबद्धेन हृदा शृण्वन् हरेः कथाः ॥३३॥

sabhāryaḥ saprajaḥ kāmān
bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtiḥ
sastrībhiḥ sura-gāyakaiḥ

pratyūṣeṣv anubaddhena
hṛdā śṛṇvan hareḥ kathāḥ

sa-bhāryaḥ—along with his wife; *sa-prajaḥ*—along with his subjects; *kāmān*—the necessities of life; *bubhuje*—he enjoyed; *anya*—from others; *avirodhataḥ*—without disturbance; *saṅgīyamāna*—being praised; *sat-kīrtiḥ*—reputation for pious activities; *sa-strībhiḥ*—along with their wives; *sura-gāyakaiḥ*—by celestial musicians; *pratyūṣeṣu*—at every dawn; *anubaddhena*—being attached; *hṛdā*—with the heart; *śṛṇvan*—listening to; *hareḥ*—of Lord Hari; *kathāḥ*—the topics.

TRANSLATION

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

PURPORT

Human society is actually meant for realization of perfection in Kṛṣṇa consciousness. There is no restriction against living with a wife and children, but life should be so conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Svāyambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with *shanais*, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with *shanai* accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for *Bhāgavatam* lectures in the evening; family

members sit down, hold Hare Kṛṣṇa *kīrtana,* hear narrations from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and enjoy music before going to bed. The atmosphere created by this *saṅkīrtana* movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way perfection of Kṛṣṇa consciousness can be attained. This practice is very old, as learned from this verse of *Śrīmad-Bhāgavatam;* millions of years ago, Svāyambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Kṛṣṇa consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the *maṅgalārātrika* ceremony. The *maṅgalārātrika* ceremony is the first worship of the morning. In the *ārātrika* ceremony a light is offered in circles before the Deities with a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least 500 devotees. After the *maṅgalārātrika* ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in *Bhagavad-gītā,* where it is stated that those who fail to achieve success in the *bhakti-yoga* principles within one life are given a chance to take birth in the next life in the family of rich men or in a royal family or family of learned *brāhmaṇas* or devotees. If anyone gets the opportunity to take birth in these families, he can achieve the facilities of a Kṛṣṇa conscious atmosphere without difficulty. A child born in that Kṛṣṇa atmosphere is sure to develop Kṛṣṇa consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

TEXT 34

निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम् ।
यदाभ्रंशयितुं भोगा न शेकुर्भगवत्परम् ॥३४॥

niṣṇātaṁ yogamāyāsu
muniṁ svāyambhuvaṁ manum
yad ābhraṁśayituṁ bhogā
na śekur bhagavat-param

niṣṇātam—absorbed; *yoga-māyāsu*—in temporary enjoyment; *munim*—who was equal to a saint; *svāyambhuvam*—Svāyambhuva; *manum*—Manu; *yat*—from which; *ābhraṁśayitum*—to cause to deviate; *bhogāḥ*—material enjoyments; *na*—not; *śekuḥ*—were able; *bhagavat-param*—who was a great devotee of the Supreme Personality of Godhead.

TRANSLATION

Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

PURPORT

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 35

अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः ।
शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥३५॥

ayāta-yāmās tasyāsan
yāmāḥ svāntara-yāpanāḥ
śṛṇvato dhyāyato viṣṇoḥ
kurvato bruvataḥ kathāḥ

ayāta-yāmāḥ—time never lost; *tasya*—of Manu; *āsan*—were; *yāmāḥ*—the hours; *sva-antara*—his duration of life; *yāpanāḥ*—bringing to an end; *śṛṇvataḥ*—hearing; *dhyāyataḥ*—contemplating; *viṣṇoḥ*—of Lord Viṣṇu; *kurvataḥ*—acting; *bruvataḥ*—speaking; *kathāḥ*—the topics.

TRANSLATION

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara Era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

PURPORT

As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svāyambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Kṛṣṇa consciousness. The life of a man in Kṛṣṇa consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of he who engages in Kṛṣṇa consciousness. Svāyambhuva Manu's life did not become stale after some time because he engaged himself always in chanting about and meditating upon Lord Viṣṇu. He was the greatest *yogī* because he never wasted his time. It is especially mentioned here, *viṣṇoḥ kurvato bruvataḥ kathāḥ*. When he talked, he talked only of Kṛṣṇa and Viṣṇu, the Personality of Godhead; when he heard something, it was about Kṛṣṇa; when he meditated, it was upon Kṛṣṇa and His activities.

It is stated that his life was very long, seventy-one *yugas*. One *yuga* is completed in 4,320,000 years, seventy-one of such *yugas* is the duration of the life of a Manu, and fourteen such Manus come and go in one day of Brahmā. For the entire duration of his life—4,320,000 times 71 years—Manu engaged in Kṛṣṇa consciousness by chanting, hearing, talking about and meditating upon Kṛṣṇa. Therefore, his life was not wasted, nor did it become stale.

TEXT 36

स एवं स्वान्तरं निन्ये युगानामेकसप्ततिम् ।
वासुदेवप्रसङ्गेन परिभूतगतित्रयः ॥३६॥

sa evaṁ svāntaraṁ ninye
yugānām eka-saptatim
vāsudeva-prasaṅgena
paribhūta-gati-trayaḥ

saḥ—he (Svāyambhuva Manu); *evam*—thus; *sva-antaram*—his own period; *ninye*—passed; *yugānām*—of the cycles of four ages; *eka-saptatim*—seventy-one; *vāsudeva*—with Vāsudeva; *prasaṅgena*—by topics connected; *paribhūta*—transcended; *gati-trayaḥ*—the three destinations.

TRANSLATION

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

PURPORT

The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming and unconscious stages. In *Bhagavad-gītā* the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the *Gītā* that those who are in the mode of goodness are promoted to better living conditions in higher planets and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Kṛṣṇa conscious is

above these three modes of material nature. It is stated in *Bhagavad-gītā* that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is situated in the *brahma-bhūta* or self-realized stage. Although Svāyambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness, nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamaṅgala Ṭhākura, a great devotee of the Lord, stated: "If I have unflinching devotion to the lotus feet of Kṛṣṇa, then Mother Liberation is always engaged in my service. Complete perfection of material enjoyment, religion and economic development are at my command." People are after *dharma, artha, kāma* and *mokṣa.* Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Kṛṣṇa consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development, or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the *brahma-bhūta* stage of self-realization.

TEXT 37

शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥३७॥

śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikāś ca kathaṁ kleśā
bādhante hari-saṁśrayam

śārīrāḥ—pertaining to the body; *mānasāḥ*—pertaining to the mind; *divyāḥ*—pertaining to supernatural powers (demigods); *vaiyāse*—O Vidura; *ye*—those; *ca*—and; *mānuṣāḥ*—pertaining to other men; *bhautikāḥ*—pertain-

ing to other living beings; *ca*—and; *katham*—how; *kleśāḥ*—miseries; *bādhante*—can trouble; *hari-saṁśrayam*—one who has taken shelter of Lord Kṛṣṇa.

TRANSLATION

Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

PURPORT

Every living entity within this material world is always afflicted by some kind of miseries, pertaining either to the body, the mind, or natural disturbances. Distresses due to cold in winter and severe heat in summer always inflict miseries on the living entities in this material world, but one who has completely taken shelter of the lotus feet of the Lord in Kṛṣṇa consciousness is in the transcendental stage; he is not disturbed by any miseries, either due to the body, the mind, or natural disturbances of summer and winter. He is transcendental to all these miseries.

TEXT 38

यः पृष्टो मुनिभिः प्राह धर्मान्नानाविधाञ्छुभान् ।
नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा ॥३८॥

yaḥ pṛṣṭo munibhiḥ prāha
dharmān nānā-vidhāc chubhān
nṛṇāṁ varṇāśramāṇāṁ ca
sarva-bhūta-hitaḥ sadā

yaḥ—who; *pṛṣṭaḥ*—being questioned; *munibhiḥ*—by the sages; *prāha*—spoke; *dharmān*—the duties; *nānā-vidhān*—many varieties; *śubhān*—auspicious; *nṛṇām*—of human society; *varṇa-āśramāṇām*—of the *varṇas* and *āśramas; ca*—and; *sarva-bhūta*—for all living beings; *hitaḥ*—who does welfare; *sadā*—always.

TRANSLATION

In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varṇas and āśramas.

TEXT 39

एतत्त आदिराजस्य मनोश्चरितमद्भुतम् ।
वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥३९॥

etat ta ādi-rājasya
manoś caritam adbhutam
varṇitaṁ varṇanīyasya
tad-apatyodayaṁ śṛṇu

etat—this; *te*—unto you; *ādi-rājasya*—of the first Emperor; *manoḥ*—of Svāyambhuva Manu; *caritam*—the character; *adbhutam*—wonderful; *varṇitam*—described; *varṇanīyasya*—whose reputation is worthy of description; *tat-apatya*—of his daughter; *udayam*—to the flourishing; *śṛṇu*—please listen.

TRANSLATION

I have spoken to you of the wonderful character of Svāyambhuva Manu, the original King, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Marriage of Kardama Muni and Devahūti."*

CHAPTER TWENTY-THREE

Devahūti's Lamentation

TEXT 1

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा ।
नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम् ॥ १ ॥

maitreya uvāca
pitṛbhyāṁ prasthite sādhvī
patim iṅgita-kovidā
nityaṁ paryacarat prītyā
bhavānīva bhavaṁ prabhum

maitreyaḥ uvāca—Maitreya said; *pitṛbhyām*—by the parents; *prasthite*—at the departure; *sādhvī*—the chaste woman; *patim*—her husband; *iṅgita-kovidā*—understanding the desires; *nityam*—constantly; *paryacarat*—she served; *prītyā*—with great love; *bhavānī*—the goddess Pārvatī; *iva*—like; *bhavam*—Lord Śiva; *prabhum*—her lord.

TRANSLATION

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

PURPORT

The specific example of Bhavānī is very significant. Bhavānī means the wife of Bhava, or Lord Śiva. Bhavānī, or Pārvatī, the daughter of the King of the Himalayas, selected Lord Śiva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not even have a house but was sitting underneath the trees and passing his time in meditation.

Although Bhavānī was the daughter of a very great king, she used to serve Lord Śiva just like a poor woman. Similarly, Devahūti was the daughter of an emperor, Svāyambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as *sādhvī,* which means a chaste, faithful wife. Her rare example is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahūti or Bhavānī. Today in Hindu society, unmarried girls are still taught to worship Lord Śiva with the idea that they may get husbands like him. Lord Śiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. *Vaiṣṇavānāṁ yathā śambhuḥ:* Śambhu, or Lord Śiva, is the ideal Vaiṣṇava. He constantly meditates upon Lord Rāma and chants Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Śiva has a Vaiṣṇava *sampradāya* which is called the Viṣṇusvāmi-sampradāya. Unmarried girls worship Lord Śiva so that they can expect a husband who is as good a Vaiṣṇava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification, but if a girl is fortunate enough to get a husband as good as Lord Śiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaiṣṇava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

TEXT 2

विश्रम्भेणात्मशौचेन गौरवेण दमेन च ।
शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥ २ ॥

viśrambheṇātma-śaucena
gauraveṇa damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoḥ

viśrambheṇa—with intimacy; *ātma-śaucena*—with purity of mind and body; *gauraveṇa*—with great respect; *damena*—with control of the senses; *ca*—and; *śuśrūṣayā*—with service; *sauhṛdena*—with love; *vācā*—with words; *madhurayā*—sweet; *ca*—and; *bhoḥ*—O Vidura.

TRANSLATION

O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

PURPORT

Here two words are very significant. Devahūti served her husband in two ways, *viśrambheṇa* and *gauraveṇa.* These are two important processes in serving the husband or the Supreme Personality of Godhead. *Viśrambheṇa* means with intimacy, and *gauraveṇa* means with great reverence. The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. *Viśrambheṇa* means with intimacy, but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. *Damena ca:* a wife has to learn to control herself even if there is a misunderstanding. *Sauhṛdena vācā madhurayā* means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

TEXT 3

विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् ।
अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ ३ ॥

visṛjya kāmaṁ dambhaṁ ca
dveṣaṁ lobham aghaṁ madam
apramattodyatā nityaṁ
tejīyāṁsam atoṣayat

visṛjya—giving up; *kāmam*—lust; *dambham*—pride; *ca*—and; *dveṣam*—envy; *lobham*—greed; *agham*—sinful activities; *madam*—vanity; *apramattā*—sane; *udyatā*—laboring diligently; *nityam*—always; *tejīyāṁsam*—her very powerful husband; *atoṣayat*—she pleased.

TRANSLATION

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

PURPORT

Here are some of the qualities of a great husband's great wife. Kardama Muni is great by spiritual qualification. Such a husband is called *tejīyāṁsam*, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahūti, the daughter of Emperor Svāyambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, it creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahūti was very careful about that, and therefore it is said here that she gave up pride completely. Devahūti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Cāṇakya Paṇḍita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery—that is a greatly sinful act.

TEXTS 4-5

स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् ।
दैवाद्वरीयसः पत्युराशासानां महाशिषः ॥ ४ ॥

कालेन भूयसा क्षामां कर्शितां व्रतचर्यया ।
प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥ ५ ॥

sa vai devarṣi-varyas tāṁ
mānavīṁ samanuvratām
daivād garīyasaḥ patyur
āśāsānāṁ mahāśiṣaḥ

kālena bhūyasā kṣāmāṁ
karśitāṁ vrata-caryayā
prema-gadgadayā vācā
pīḍitaḥ kṛpayābravīt

saḥ—he (Kardama); *vai*—certainly; *deva-ṛṣi*—of the celestial sages; *varyaḥ*—the foremost; *tām*—her; *mānavīm*—the daughter of Manu; *samanuvratām*—fully devoted; *daivāt*—than providence; *garīyasaḥ*—who was greater; *patyuḥ*—from her husband; *āśāsānām*—expecting; *mahā-āśiṣaḥ*—great blessings; *kālena bhūyasā*—for a long time; *kṣāmām*—weak; *karśitām*—emaciated; *vrata-caryayā*—by religious observances; *prema*—with love; *gadgadayā*—stammering; *vācā*—with a voice; *pīḍitaḥ*—overcome; *kṛpayā*—with compassion; *abravīt*—he said.

TRANSLATION

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

PURPORT

The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, then there cannot be any peace in the home. The wife must see the tendencies of the husband and must be prepared to follow him. From *Mahābhārata* we learn that when Gāndhārī understood that her would-be husband, Dhṛtarāṣṭra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act

like a blind woman, otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word *samanuvrata* indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahūti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

TEXT 6

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः
शुश्रूषया परमया परया च भक्त्या।
यो देहिनामयमतीव सुहृत्स देहो
नावेक्षितः समुचितः क्षपितुं मदर्थे॥ ६॥

kardama uvāca

tuṣṭo 'ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehināṁ ayam atīva suhṛt sa deho
nāvekṣitaḥ samucitaḥ kṣapituṁ mad-arthe

kardamaḥ uvāca—the great sage Kardama said; *tuṣṭaḥ*—pleased; *aham*—I am; *adya*—today; *tava*—with you; *mānavi*—O daughter of Manu; *mānadāyāḥ*—who are respectful; *śuśrūṣayā*—by the service; *paramayā*—most excellent; *parayā*—highest; *ca*—and; *bhaktyā*—by the devotion; *yaḥ*—that which; *dehināṁ*—to the embodied; *ayam*—this; *atīva*—extremely; *suhṛt*—dear; *saḥ*—that; *dehaḥ*—body; *na*—not; *avekṣitaḥ*—taken care of; *samucitaḥ*—properly; *kṣapitum*—to expend; *mat-arthe*—on my account.

TRANSLATION

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent

loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

PURPORT

It is indicated here that one's body is very dear, yet Devahūti was so faithful to her husband that not only did she serve him with great devotion, service and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahūti had no sense pleasure, even with her husband, otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni's engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Kṛṣṇa consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

TEXT 7

ये मे स्वधर्मनिरतस्य तपःसमाधि-
विद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयावरुद्धान्
दृष्टिं प्रपश्य वितराम्यभयानशोकान् ॥ ७ ॥

ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭiṁ prapaśya vitarāmy abhayān aśokān

ye—those which; *me*—by me; *sva-dharma*—own religious life; *niratasya*—fully occupied with; *tapaḥ*—in austerity; *samādhi*—in meditation; *vidyā*—in Kṛṣṇa consciousness; *ātma-yoga*—by fixing the mind; *vijitāḥ*—achieved; *bhagavat-prasādāḥ*—the blessings of the Lord; *tān*—them; *eva*—even; *te*—by you; *mat*—to me; *anusevanayā*—by devoted service; *avaruddhān*—obtained; *dṛṣṭim*—transcendental vision; *prapaśya*—just see; *vitarāmi*—I am giving; *abhayān*—which are free from fear; *aśokān*—which are free from lamentation.

TRANSLATION

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa con-

sciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

PURPORT

Devahūti engaged only in the service of Kardama Muni. She was not supposed to be so advanced in austerity, ecstasy, meditation or Kṛṣṇa consciousness, but, imperceptibly, she was sharing her husband's achievements, which she could neither see nor experience. Automatically she achieved these graces of the Lord.

What are the graces of the Lord? It is stated here that the graces of the Lord are *abhaya,* free from fearfulness. In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, "What if the money is lost?" But the benediction of the Lord, *bhagavat-prasāda,* is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. *Bhagavad-gītā* also confirms this: when one achieves the grace of the Lord, the result is that *sarva-duḥkhāni,* all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases, hankering and lamentation. This is also stated in *Bhagavad-gītā.* After devotional life begins, we can achieve the full result of love of Godhead. Love of Kṛṣṇa is the highest perfection of *bhagavat-prasāda,* or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhānanda Sarasvatī said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness.

By the grace of Kardama Muni, Devahūti experienced actual realization simply by serving. We get a similar example in the life of Nārada Muni. In his previous life, Nārada was a maidservant's son, but his mother was engaged in the service of great devotees. He got the opportunity to serve the devotees, and simply by eating the remnants of their foodstuff and carrying out their orders he became so elevated that in his next life he became the great personality Nārada. For spiritual achievement the easiest path is to take shelter of a bona fide spiritual master and to serve

him with heart and soul. That is the secret of success. As stated by Viśvanātha Cakravartī Ṭhākura in his eight stanzas of prayer to the spiritual master, *yasya prasādād bhagavat-prasādaḥ*. By serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee-husband Kardama Muni, Devahūti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

TEXT 8

अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भ-
विभ्रंशितार्थरचनाः किमुरुक्रमस्य ।
सिद्धासि भुङ्क्ष्व विभवान्निजधर्मदोहान्
दिव्यान्नरैर्दुरधिगान्नृपविक्रियाभिः ॥ ८ ॥

anye punar bhagavato bhruva udvijṛmbha-
vibhraṁśitārtha-racanāḥ kim urukramasya
siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ

anye—others; *punaḥ*—again; *bhagavataḥ*—of the Lord; *bhruvaḥ*—of the eyebrows; *udvijṛmbha*—by the movement; *vibhraṁśita*—annihilated; *artha-racanāḥ*—material achievements; *kim*—what use; *urukramasya*—of Lord Viṣṇu (far-stepping); *siddhā*—successful; *asi*—you are; *bhuṅkṣva*—enjoy; *vibhavān*—the gifts; *nija-dharma*—by your own principles of devotion; *dohān*—gained; *divyān*—transcendental; *naraiḥ*—by persons; *duradhigān*—difficult to obtain; *nṛpa-vikriyābhiḥ*—proud of aristocracy.

TRANSLATION

Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

PURPORT

Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, *premā pumartho mahān:* To achieve love of Godhead is the highest perfection of life. The same perfection is recommended by Kardama Muni to his wife. His wife belonged to a very aristocratic royal family. Generally, those who are very materialistic or who possess material wealth and prosperity are unable to appreciate the value of transcendental love of God. Although Devahūti was a princess coming from a very great royal family, fortunately she was under the supervision of her great husband Kardama Muni, who offered her the best gift which can be bestowed in human life, the grace of the Lord, or love of God. This grace of the Lord was achieved by Devahūti by the good will and satisfaction of her husband. She served her husband, who was a great devotee and saintly person, with great sincerity, love, affection and service, and Kardama Muni was satisfied. He willingly gave love of God, and he recommended that she should accept it and enjoy it because he had already achieved it.

Love of God is not an ordinary commodity. Caitanya Mahāprabhu was worshiped by Rūpa Gosvāmī because He distributed love of God, *kṛṣṇa-premā,* to everyone. Rūpa Gosvāmī praised Him as *mahā-vadānya,* a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. *Kṛṣṇa-premā,* Kṛṣṇa consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

One word used in this verse, *nija-dharma-dohān,* is very significant. Devahūti, as the wife of Kardama Muni, achieved an invaluable gift from her husband because she was very faithful to him. For a woman the first principle of religion is to be faithful to her husband. If, fortunately, the husband is a great personality, then the combination is perfect, and the lives of both the wife and the husband are at once fulfilled.

TEXT 9

एवं ब्रुवाणमबलाखिलयोगमाया-
विद्याविचक्षणमवेक्ष्य गताधिरासीत् ।
सम्प्रश्रयप्रणयविह्वलया गिरेषद्-
व्रीडावलोकविलसद्धसिताननाऽऽह ॥ ९ ॥

evaṁ bruvāṇam abalākhila-yogamāyā-
vidyā-vicakṣaṇam avekṣya gatādhir āsīt
sampraśraya-praṇaya-vihvalayā gireṣad-
vrīḍāvaloka-vilasad-dhasitānanāha

evam—thus; *bruvāṇam*—speaking; *abalā*—the woman; *akhila*—all; *yoga-māyā*—of transcendental science; *vidyā-vicakṣaṇam*—excelling in knowledge; *avekṣya*—after hearing; *gata-ādhiḥ*—satisfied; *āsīt*—she became; *sam-praśraya*—with humility; *praṇaya*—and with love; *vihvalayā*—choked up; *girā*—with a voice; *īṣat*—slightly; *vrīḍā*—bashful; *avaloka*—with a glance; *vilasat*—shining; *hasita*—smiling; *ānanā*—her face; *āha*—she spoke.

TRANSLATION

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

PURPORT

It is said that if anyone is already engaged in Kṛṣṇa consciousness and is rendering transcendental loving service to the Lord, then it can be supposed that he has finished all the recommended courses of austerity, penance, religion, sacrifice, mystic *yoga* and meditation. Devahūti's husband was so expert in the transcendental science that there was nothing for him to argue about, and when she heard him speak she was confident that since he was very much advanced in devotional service he had already surpassed all transcendental educational activities. She had no doubt about the gifts offered by her husband; she knew that he was expert in offering such gifts, and when she understood that he was offering the greatest gift, she was very satisfied. She was overwhelmed with ecstatic love, and therefore she could not reply; then, with faltering language, just like an attractive wife, she spoke the following words.

TEXT 10

देवहूतिरुवाच

राद्धं बत द्विजवृषैतदमोघयोग-
मायाधिपे त्वयि विभो तदवैमि भर्तः ।

यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो
भूयाद्गरीयसि गुणः प्रसवः सतीनाम् ॥१०॥

devahūtir uvāca
rāddhaṁ bata dvija-vṛṣaitad amogha-yoga-
māyādhipe tvayi vibho tad avaimi bhartaḥ
yas te 'bhyadhāyi samayaḥ sakṛd aṅga-saṅgo
bhūyād garīyasi guṇaḥ prasavaḥ satīnām

devahūtiḥ uvāca—Devahūti said; *rāddham*—it has been achieved; *bata*—indeed; *dvija-vṛṣa*—O best of the *brāhmaṇas; etat*—this; *amogha*—infallible; *yoga-māyā*—of mystic powers; *adhipe*—the master; *tvayi*—in you; *vibho*—O great one; *tat*—that; *avaimi*—I know; *bhartaḥ*—O husband; *yaḥ*—that which; *te*—by you; *abhyadhāyi*—was given; *samayaḥ*—promise; *sakṛt*—once; *aṅga-saṅgaḥ*—bodily union; *bhūyāt*—may be; *garīyasi*—when very glorious; *guṇaḥ*—a great quality; *prasavaḥ*—progeny; *satīnām*—of chaste women.

TRANSLATION

Śrī Devahūti said: My dear husband, O best of brāhmaṇas, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yogamāyā, the transcendental nature. But you once made a promise that our bodily union should now fulfill because children are a great quality for a chaste woman who has a glorious husband.

PURPORT

Devahūti expressed her happiness by uttering the word *bata,* for she knew that her husband was in a highly elevated transcendental position and was under the shelter of *yogamāyā.* As stated in *Bhagavad-gītā*, those who are great souls, *mahātmās,* are not under the control of the material energy. The Supreme Lord has two energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy or the spiritual energy *(yogamāyā).* Kardama Muni was a great soul, and therefore he was under the spiritual energy, which means that he was directly connected with the Supreme Lord. The symptom of this is Kṛṣṇa consciousness, constant engagement in devotional service. This was known to Devahūti, yet she was anxious to have a son by bodily union with the sage. She reminded

her husband of his promise to her parents: "I will remain only until the time of Devahūti's pregnancy." She reminded him that for a chaste woman to have a child by a great personality is most glorious. She wanted to be pregnant, and she prayed for that. The word *strī* means expansion. By bodily union of the husband and wife their qualities are expanded: children born of good parents are expansions of their personal qualifications. Both Kardama Muni and Devahūti were spiritually enlightened; therefore she desired from the beginning that first she be pregnant and then she be empowered with the achievement of God's grace and love of God. For a woman it is a great ambition to have a son of the same quality as a highly qualified husband. Since she had the opportunity to have Kardama Muni as her husband, she also desired to have a child by bodily union.

TEXT 11

तत्रेतिकृत्यमुपशिक्ष यथोपदेशं
येनैष मे कर्शितोऽतिरिरंसयाऽऽत्मा ।
सिद्ध्येत ते कृतमनोभवधर्षिताया
दीनस्तदीश भवनं सदृशं विचक्ष्व ॥११॥

tatreti-kṛtyam upaśikṣa yathopadeśaṁ
yenaiṣa me karśito 'tiriraṁsayātmā
siddhyeta te kṛta-manobhava-dharṣitāyā
dīnas tad īśa bhavanaṁ sadṛśaṁ vicakṣva

tatra—in that; *iti-kṛtyam*—what is necessary to be done; *upaśikṣa*—perform; *yathā*—according to; *upadeśam*—instruction in scripture; *yena*—by which; *eṣaḥ*—this; *me*—my; *karśitaḥ*—emaciated; *atiriraṁsayā*—due to intense passion not being satisfied; *ātmā*—body; *siddhyeta*—it may be rendered fit; *te*—for you; *kṛta*—excited; *manaḥ-bhava*—by emotion; *dharṣitāyāḥ*—who am struck; *dīnaḥ*—poor; *tat*—therefore; *īśa*—O my dear lord; *bhavanam*—house; *sadṛśam*—suitable; *vicakṣva*—please think of.

TRANSLATION

Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied

passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

PURPORT

The Vedic literatures are not only full of spiritual instruction, but they are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahūti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in *kāma-śāstra,* the scripture in which suitable arrangements are prescribed for factually glorious sex life. Everything needed is mentioned in the scriptures—what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy. Here is a special reference to Devahūti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the *Āyur Veda.* When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahūti wanted the passion of her husband to be increased by the arrangement mentioned in the *kāma-śāstra.* She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.

TEXT 12

मैत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः ।
विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् ॥१२॥

maitreya uvāca
priyāyāḥ priyam anvicchan
kardamo yogam āsthitaḥ
vimānaṁ kāmagaṁ kṣattas
tarhy evāviracīkarat

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *priyāyāḥ*—of his beloved wife; *priyam*—the pleasure; *anvicchan*—seeking; *kardamaḥ*—the sage Kardama; *yogam*—yogic power; *āsthitaḥ*—exercised; *vimānam*—an airplane; *kāma-gam*—moving at will; *kṣattaḥ*—O Vidura; *tarhi*—instantly; *eva*—quite; *āviracīkarat*—he produced.

TRANSLATION

Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.

PURPORT

Here the words *yogam āsthitaḥ* are significant. The sage Kardama was completely perfect in *yoga.* As the result of real *yoga* practice there are eight kinds of perfection: the *yogī* can become smaller than the smallest, greater than the greatest, or lighter than the lightest, he can achieve anything he likes, he can create even a planet, he can establish influence over anyone, etc. In this way yogic perfection is achieved, and after this one can achieve the perfection of spiritual life. Thus it was not very wonderful for Kardama Muni to create a mansion in the air, according to his own desire, to fulfill the desire of his beloved wife. He at once created the palace, which is described in the following verses.

TEXT 13

सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम् ।
सर्वर्द्ध्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥१३॥

sarva-kāma-dughaṁ divyaṁ
sarva-ratna-samanvitam
sarvarddhy-upacayodarkaṁ
maṇi-stambhair upaskṛtam

sarva—all; *kāma*—desires; *dugham*—yielding; *divyam*—wonderful; *sarva-ratna*—all sorts of jewels; *samanvitam*—bedecked with; *sarva*—all; *ṛddhi*—of wealth; *upacaya*—increase; *udarkam*—gradual; *maṇi*—of precious stones; *stambhaiḥ*—with pillars; *upaskṛtam*—adorned.

TRANSLATION

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

PURPORT

The castle created in the sky by Kardama Muni may be called a "castle in the air," but by his mystic power of *yoga* Kardama Muni actually constructed a huge castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect *yogī* like Kardama Muni can easily construct one castle in the air. The castle is described as *sarva-kāma-dugham*, yielding whatever one desired. It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Kṛṣṇa for His 16,108 wives were so bedecked with jewels that there was no need of lamplight during the night.

TEXTS 14-15

दिव्योपकरणोपेतं सर्वकालसुखावहम् ।
पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ॥१४॥
स्रग्भिर्विचित्रमाल्याभिर्मञ्जुशिञ्जत्षडङ्घ्रिभिः ।
दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ॥१५॥

divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alaṅkṛtam

sragbhir vicitra-mālyābhir
mañju-śiñjat-ṣaḍ-aṅghribhiḥ
dukūla-kṣauma-kauśeyair
nānā-vastrair virājitam

divya—wonderful; *upakaraṇa*—with paraphernalia; *upetam*—equipped; *sarva-kāla*—in all seasons; *sukha-āvaham*—bringing happiness; *paṭṭikābhiḥ*—with festoons; *patākābhiḥ*—with flags; *vicitrābhiḥ*—of various colors and fabrics; *alaṅkṛtam*—decorated; *sragbhiḥ*—with wreaths; *vicitra-mālyābhiḥ*—with charming flowers; *mañju*—sweet; *śiñjat*—humming; *ṣaṭ-aṅghribhiḥ*—with bees; *dukūla*—fine cloth; *kṣauma*—linen; *kauśeyaiḥ*—of silk cloth; *nānā*—various; *vastraiḥ*—with tapestries; *virājitam*—embellished.

TRANSLATION

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

TEXT 16

उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् ।
क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ॥१६॥

upary-upari vinyasta-
nilayeṣu pṛthak pṛthak
kṣiptaiḥ kaśipubhiḥ kāntaṁ
paryaṅka-vyajanāsanaiḥ

upari-upari—one upon another; *vinyasta*—placed; *nilayeṣu*—in stories; *pṛthak pṛthak*—separately; *kṣiptaiḥ*—arranged; *kaśipubhiḥ*—with beds; *kāntam*—charming; *paryaṅka*—couches; *vyajana*—fans; *āsanaiḥ*—with seats.

TRANSLATION

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

PURPORT

It is understood from this verse that the castle had many stories. The words *upary-upari vinyasta* indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely decorated with cushions, bedsteads, sitting places and carpets.

TEXT 17

तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम् ।
महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ॥१७॥

tatra tatra vinikṣipta-
nānā-śilpopaśobhitam
mahā-marakata-sthalyā
juṣṭaṁ vidruma-vedibhiḥ

tatra tatra—here and there; *vinikṣipta*—placed; *nānā*—various; *śilpa*—by artistic engravings; *upaśobhitam*—extraordinarily beautiful; *mahā-marakata*—of great emeralds; *sthalyā*—with a floor; *juṣṭam*—furnished; *vidruma*—of coral; *vedibhiḥ*—with raised platforms (daises).

TRANSLATION

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

PURPORT

At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of coral and diamonds.

TEXT 18

द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् ।
शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिश्रितम् ॥१८॥

dvāḥsu vidruma-dehalyā
bhātaṁ vajra-kapāṭavat
śikhareṣv indranīleṣu
hema-kumbhair adhiśritam

dvāḥsu—in the entrances; *vidruma*—of coral; *dehalyā*—with a threshold; *bhātam*—beautiful; *vajra*—bedecked with diamonds; *kapāṭa-vat*—having doors; *śikhareṣu*—on the domes; *indra-nīleṣu*—of sapphires; *hema-kumbhair*—with gold pinnacles; *adhiśritam*—crowned.

TRANSLATION

The palace was very beautiful with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

TEXT 19

चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः ।
जुष्टं विचित्रवैतानैर्महार्हैर्हेमतोरणैः ॥१९॥

cakṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ
juṣṭaṁ vicitra-vaitānair
mahārhair hema-toraṇaiḥ

cakṣuḥ-mat—as if possessed of eyes; *padma-rāga*—with rubies; *agryaiḥ*—choicest; *vajra*—of diamond; *bhittiṣu*—on the walls; *nirmitaiḥ*—set; *juṣṭam*—furnished; *vicitra*—various; *vaitānaiḥ*—with canopies; *mahā-arhaiḥ*—greatly valuable; *hema-toraṇaiḥ*—with gates of gold.

TRANSLATION

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

PURPORT

Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable

stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones like eyes, and thus at night they would give off reflective light without need of lamps.

TEXT 20

हंसपारावतव्रातैस्तत्र तत्र निकूजितम् ।
कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च ॥२०॥

haṁsa-pārāvata-vrātais
tatra tatra nikūjitam
kṛtrimān manyamānaiḥ svān
adhiruhyādhiruhya ca

haṁsa—of swans; *pārāvata*—of pigeons; *vrātaiḥ*—with multitudes; *tatra tatra*—here and there; *nikūjitam*—vibrated; *kṛtrimān*—artificial; *manyamānaiḥ*—thinking; *svān*—belonging to their own kind; *adhiruhya adhiruhya*—rising up repeatedly; *ca*—and.

TRANSLATION

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

TEXT 21

विहारस्थानविश्रामसंवेशप्राङ्गणाजिरैः ।
यथोपजोषं रचितैर्विस्मापनमिवात्मनः ॥२१॥

vihāra-sthāna-viśrāma-
saṁveśa-prāṅgaṇājiraiḥ
yathopajoṣaṁ racitair
vismāpanam ivātmanaḥ

vihāra-sthāna—pleasure grounds; *viśrāma*—resting chambers; *saṁveśa*—bedrooms; *prāṅgaṇa*—inner yards; *ajiraiḥ*—with outer yards; *yathā-upajoṣam*

—according to comfort; *racitaiḥ*—which were designed; *vismāpanam*—causing astonishment; *iva*—indeed; *ātmanaḥ*—to himself (Kardama).

TRANSLATION

The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

PURPORT

Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a *yogī's* power is exhibited, the *yogī* himself is sometimes astonished.

TEXT 22

ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा ।
सर्वभूताशयाभिज्ञः प्रावोचत्कर्दमः स्वयम् ॥२२॥

īdṛg gṛhaṁ tat paśyantīṁ
nātiprītena cetasā
sarva-bhūtāśayābhijñaḥ
prāvocat kardamaḥ svayam

īdṛk—such; *gṛham*—house; *tat*—that; *paśyantīm*—looking at; *na atiprītena*—not much pleased; *cetasā*—with a heart; *sarva-bhūta*—of everyone; *āśaya-abhijñaḥ*—understanding the heart; *prāvocat*—he addressed; *kardamaḥ*—Kardama; *svayam*—personally.

TRANSLATION

When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

PURPORT

Devahūti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife Devahūti was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.

TEXT 23

निमज्ज्यास्मिन् ह्रदे भीरु विमानमिदमारुह ।
इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥२३॥

nimajjyāsmin hrade bhīru
vimānam idam āruha
idaṁ śukla-kṛtaṁ tīrtham
āśiṣāṁ yāpakaṁ nṛṇām

nimajjya—after bathing; *asmin*—in this; *hrade*—in the lake; *bhīru*—O fearful one; *vimānam*—airplane; *idam*—this; *āruha*—ascend; *idam*—this; *śukla-kṛtam*—created by Lord Viṣṇu; *tīrtham*—sacred lake; *āśiṣām*—the desires; *yāpakam*—bestowing; *nṛṇām*—of human beings.

TRANSLATION

My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

PURPORT

It is still the system to go to places of pilgrimage and take a bath in the water there. In Vṛndāvana the people take baths in the River Yamunā. In other places, such as Prayāga, they take baths in the River Ganges. The words *tīrtham āśiṣāṁ yāpakam* mean the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

TEXT 24

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा ।
सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ॥२४॥

sā tad bhartuḥ samādāya
vacaḥ kuvalayekṣaṇā
sarajaṁ bibhratī vāso
veṇī-bhūtāṁś ca mūrdhajān

sā—she; *tat*—then; *bhartuḥ*—of her husband; *samādāya*—accepting; *vacaḥ*—the words; *kuvalaya-īkṣaṇā*—the lotus-eyed; *sarajam*—dirty; *bibhratī*—wearing; *vāsaḥ*—clothing; *veṇī-bhūtān*—matted; *ca*—and; *mūrdha-jān*—hair.

TRANSLATION

The lotus-eyed Devahūti accepted the order of her husband. She did not look very attractive because of her dirty dress and the locks of matted hair on her head.

PURPORT

It appears that Devahūti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

TEXT 25

अङ्गं च मलपङ्केन संछन्नं शबलस्तनम् ।
आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥२५॥

aṅgaṁ ca mala-paṅkena
sañchannaṁ śabala-stanam
āviveśa sarasvatyāḥ
saraḥ śiva-jalāśayam

aṅgam—body; *ca*—and; *mala-paṅkena*—with dirt; *sañchannam*—covered; *śabala*—discolored; *stanam*—breasts; *āviveśa*—she entered; *sarasvatyāḥ*—of the River Sarasvatī; *saraḥ*—the lake; *śiva*—sacred; *jala*—waters; *āśayam*—containing.

TRANSLATION

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

TEXT 26

सान्तःसरसि वेश्मस्थाः शतानि दश कन्यकाः ।
सर्वाः किशोरवयसो ददर्शोत्पलगन्धयः ॥२६॥

sāntaḥ sarasi veśma-sthāḥ
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayaso
dadarśotpala-gandhayaḥ

sā—she; *antaḥ*—inside; *sarasi*—in the lake; *veśma-sthāḥ*—situated in a house; *śatāni daśa*—ten hundred; *kanyakāḥ*—girls; *sarvāḥ*—all; *kiśora-vayasaḥ*—in the prime of youth; *dadarśa*—she saw; *utpala*—like lotuses; *gandhayaḥ*—fragrant.

TRANSLATION

In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

TEXT 27

तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः ।
वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ॥२७॥

tāṁ dṛṣṭvā sahasotthāya
procuḥ prāñjalayaḥ striyaḥ
vayaṁ karma-karīs tubhyaṁ
śādhi naḥ karavāma kim

tām—her; *dṛṣṭvā*—seeing; *sahasā*—suddenly; *utthāya*—rising up; *procuḥ*—they said; *prāñjalayaḥ*—with folded hands; *striyaḥ*—the damsels; *vayam*—we; *karma-karīḥ*—maidservants; *tubhyam*—for you; *śādhi*—please tell; *naḥ*—us; *karavāma*—we can do; *kim*—what.

TRANSLATION

Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."

PURPORT

While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahūti within the water and presented themselves as her maidservants, simply awaiting her orders.

TEXT 28

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ।
दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः ॥२८॥

snānena tāṁ mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtne
dadur asyai ca mānadāḥ

snānena—with bathing oils; *tām*—her; *mahā-arheṇa*—very costly; *snāpayitvā*—after bathing; *manasvinīm*—the virtuous wife; *dukūle*—in fine cloth; *nirmale*—spotless; *nūtne*—new; *daduḥ*—they gave; *asyai*—to her; *ca*—and; *māna-dāḥ*—the respectful girls.

TRANSLATION

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine new spotless cloth to cover her body.

TEXT 29

भूषणानि परार्ध्यानि वरीयांसि द्युमन्ति च ।
अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥२९॥

bhūṣaṇāni parārdhyāni
varīyāṁsi dyumanti ca
annaṁ sarva-guṇopetaṁ
pānaṁ caivāmṛtāsavam

bhūṣaṇāni—ornaments; *para-ardhyāni*—most valuable; *varīyāṁsi*—very excellent; *dyumanti*—splendid; *ca*—and; *annam*—food; *sarva-guṇa*—all good qualities; *upetam*—containing; *pānam*—beverages; *ca*—and; *eva*—also; *amṛta*—sweet; *āsavam*—intoxicating.

TRANSLATION

They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called āsavam.

PURPORT

Āsavam is an Āyur-vedic medical preparation; it is not a liquor. It is especially made from drugs and is meant to improve metabolism for the healthy condition of the body.

TEXT 30

अथादर्शे स्वमात्मानं स्रग्विणं विरजाम्बरम् ।
विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ॥३०॥

athādarśe svam ātmānaṁ
sragviṇaṁ virajāmbaram
virajaṁ kṛta-svasty-ayanaṁ
kanyābhir bahu-mānitam

atha—then; *ādarśe*—in a mirror; *svam ātmānam*—her own reflection; *srak-viṇam*—adorned with a garland; *viraja*—unsullied; *ambaram*—robes; *virajam*—freed from all bodily dirt; *kṛta-svasti-ayanam*—decorated with auspicious marks; *kanyābhiḥ*—by the maids; *bahu-mānitam*—very respectfully served.

TRANSLATION

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

TEXT 31

स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम् ।
निष्कग्रीवं वलयिनं कूजत्काञ्चननूपुरम् ॥३१॥

snātaṁ kṛta-śiraḥ-snānaṁ
sarvābharaṇa-bhūṣitam
niṣka-grīvaṁ valayinaṁ
kūjat-kāñcana-nūpuram

snātam—bathed; *kṛta-śiraḥ*—including the head; *snānam*—bathing; *sarva*—all over; *ābharaṇa*—with ornaments; *bhūṣitam*—decorated; *niṣka*—a gold

necklace with a locket; *grīvam*—on the neck; *valayinam*—with bangles; *kūjat*—tinkling; *kāñcana*—made of gold; *nūpuram*—ankle bells.

TRANSLATION

Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

PURPORT

The word *kṛta-śiraḥ-snānam* appears here. According to the *smṛti-śāstra's* directions for daily duties, ladies are allowed to bathe daily up to the neck. The hair on the head does not necessarily have to be washed daily because the mass of wet hair may cause a cold. For ladies, therefore, taking a bath up to the neck is ordinarily prescribed, and they take a full bath only on certain occasions. On this occasion Devahūti took a full bath and washed her hair very nicely. When a lady takes an ordinary bath it is called *mala-snāna,* and when she takes a full bath, including the head, it is called *śiraḥ-snāna.* At this time she needs sufficient oil to smear on her head. That is the direction of the commentators of *smṛti-śāstra.*

TEXT 32

श्रोण्योरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया ।
हारेण च महार्हेण रुचकेन च भूषितम् ॥३२॥

śroṇyor adhyastayā kāñcyā
kāñcanyā bahu-ratnayā
hāreṇa ca mahārheṇa
rucakena ca bhūṣitam

śroṇyoḥ—on the hips; *adhyastayā*—worn; *kāñcyā*—with a girdle; *kāñcanyā*—made of gold; *bahu-ratnayā*—decorated with numerous jewels; *hāreṇa*—with a pearl necklace; *ca*—and; *mahā-arheṇa*—precious; *rucakena*—with auspicious substances; *ca*—and; *bhūṣitam*—adorned.

TRANSLATION

About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

PURPORT

Auspicious substances include saffron, *kuṅkuma* and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahūti from top to toe.

TEXT 33

सुदता सुभ्रुवा श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा ।
पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् ॥३३॥

sudatā subhruvā ślakṣṇa-
snigdhāpāṅgena cakṣuṣā
padma-kośa-spṛdhā nīlair
alakaiś ca lasan-mukham

su-datā—with beautiful teeth; *su-bhruvā*—with charming eyebrows; *ślakṣṇa*—lovely; *snigdha*—moist; *apāṅgena*—corners of eyes; *cakṣuṣā*—with eyes; *padma-kośa*—lotus buds; *spṛdhā*—defeating; *nīlaiḥ*—bluish; *alakaiḥ*—with curling hair; *ca*—and; *lasat*—shining; *mukham*—countenance.

TRANSLATION

Her countenance shone with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

PURPORT

According to Vedic culture, white teeth are very much appreciated. Devahūti's white teeth increased the beauty of her face and made it look like a lotus flower. When a face looks very attractive, the eyes are generally compared to lotus petals and the face to a lotus flower.

TEXT 34

यदा सस्मार ऋषभमृषीणां दयितं पतिम् ।
तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः ॥३४॥

yadā sasmāra ṛṣabham
ṛṣīṇāṁ dayitaṁ patim

tatra cāste saha strībhir
yatrāste sa prajāpatiḥ

yadā—when; *sasmāra*—she thought of; *ṛṣabham*—the foremost; *ṛṣīṇām*—among the *ṛṣis; dayitam*—dear; *patim*—husband; *tatra*—there; *ca*—and; *āste*—she was present; *saha*—along with; *strībhiḥ*—the maidservants; *yatra*—where; *āste*—was present; *saḥ*—he; *prajā-patiḥ*—the *prajāpati* (Kardama).

TRANSLATION

When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.

PURPORT

It appears from this verse that in the beginning Devahūti thought herself to be dirty and very niggardly dressed. When her husband asked her to enter the lake, she saw the maidservants, and they took care of her. Everything was done within the water, and as soon as she thought of her beloved husband, Kardama, she was brought before him without delay. These are some of the powers attained by perfect *yogīs;* they can immediately execute anything they desire.

TEXT 35

भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा ।
निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ॥३५॥

bhartuḥ purastād ātmānaṁ
strī-sahasra-vṛtaṁ tadā
niśāmya tad-yoga-gatiṁ
saṁśayaṁ pratyapadyata

bhartuḥ—of her husband; *purastāt*—in the presence; *ātmānam*—herself; *strī-sahasra*—by a thousand maids; *vṛtam*—surrounded; *tadā*—then; *niśāmya*—seeing; *tat*—his; *yoga-gatim*—yogic power; *saṁśayam pratyapadyata*—she was amazed.

TRANSLATION

She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

PURPORT

Devahūti saw everything miraculously done, yet when brought before her husband she could understand that it was all due to his great yogic mystic power. She understood that nothing was impossible for a *yogī* like Kardama Muni.

TEXTS 36-37

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् ।
आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम् ॥३६॥
विद्याधरीसहस्रेण सेव्यमानां सुवाससम् ।
जातभावो विमानं तदारोहयदमित्रहन् ॥३७॥

sa tāṁ kṛta-mala-snānāṁ
vibhrājantīm apūrvavat
ātmano bibhratīṁ rūpaṁ
saṁvīta-rucira-stanīm

vidyādharī-sahasreṇa
sevyamānāṁ suvāsasam
jāta-bhāvo vimānaṁ tad
ārohayad amitra-han

saḥ—the sage; *tām*—her (Devahūti); *kṛta-mala-snānām*—bathed clean; *vibhrājantīm*—shining forth; *apūrvavat*—unprecedentedly; *ātmanaḥ*—her own; *bibhratīm*—possessing; *rūpam*—beauty; *saṁvīta*—girded; *rucira*—charming; *stanīm*—with breasts; *vidyādharī*—of Gandharva girls; *sahasreṇa*—by a thousand; *sevyamānām*—being waited upon; *su-vāsasam*—dressed in excellent robes; *jāta-bhāvaḥ*—struck with fondness; *vimānam*—airplane like a mansion; *tat*—that; *ārohayat*—he put her onboard; *amitra-han*—O destroyer of the enemy.

TRANSLATION

The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

PURPORT

Before her marriage, when Devahūti was brought by her parents before the sage Kardama, she was the perfectly beautiful princess, and Kardama Muni remembered her former beauty. But after her marriage, when she was engaged in the service of Kardama Muni, she neglected to care for her body like a princess, since there was no means for such care; her husband was living in a cottage, and since she was always engaged in serving him, her royal beauty disappeared, and she became just like an ordinary maid-servant. Now, after being bathed by the Gandharva girls by the order of Kardama Muni's yogic power, she regained her beauty, and Kardama Muni felt attracted to the beauty she had shown before the marriage. The real beauty of a young woman is her breasts. When Kardama Muni saw the breasts of his wife so nicely decorated, increasing her beauty many times, he was attracted, even though he was a great sage. Śrīpāda Śaṅkarācārya has therefore warned the transcendentalists that one who is after transcendental realization should not be attracted by the raised breasts of a woman because they are nothing but an interaction of fat and blood within the body.

TEXT 38

तस्मिन्नलुप्तमहिमा प्रियया नुरक्तो
विद्याधरीभिरुपचीर्णवपुर्विमाने ।
बभ्राज उत्कचकुमुद्गणवानपीच्य-
स्ताराभिरावृत इवोडुपतिर्नभःस्थः ॥३८॥

tasminn alupta-mahimā priyayānurakto
vidyādharībhir upacīrṇa-vapur vimāne
babhrāja utkaca-kumud-gaṇavān apīcyas
tārābhir āvṛta ivoḍu-patir nabhaḥ-sthaḥ

tasmin—in that; *alupta*—not lost; *mahimā*—glory; *priyayā*—with his beloved consort; *anuraktaḥ*—attached; *vidyādharībhiḥ*—by the Gandharva girls; *upacīrṇa*—waited upon; *vapuḥ*—his person; *vimāne*—on the airplane; *babhrāja*—he shone; *utkaca*—open; *kumud-gaṇavān*—the moon, who is followed by rows of lilies; *apīcyaḥ*—very charming; *tārābhiḥ*—by stars; *āvṛtaḥ*—surrounded; *iva*—as; *uḍu-patiḥ*—the moon (the chief of the stars); *nabhaḥ-sthaḥ*—in the sky.

TRANSLATION

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

PURPORT

The mansion was in the sky, and therefore the comparison to the full moon and the stars is very beautifully composed in this verse. Kardama Muni looked like the full moon, and the girls who surrounded his wife, Devahūti, seemed just like the stars. On a full-moon night the stars and the moon together form a beautiful constellation; similarly, in that aerial mansion in the sky, Kardama Muni with his beautiful wife and the damsels surrounding them appeared like the moon and stars on a full-moon night.

TEXT 39

तेनाष्टलोकपविहारकुलाचलेन्द्र-
द्रोणीस्वनङ्गसखमारुतसौभगासु ।
सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु
रेमे चिरं धनदवल्ललनावरूथी ॥३९॥

tenāṣṭa-lokapa-vihāra-kulācalendra-
droṇīsv anaṅga-sakha-māruta-saubhagāsu
siddhair nuto dyudhuni-pāta-śiva-svanāsu
reme ciraṁ dhanadaval-lalanā-varūthī

tena—by that airplane; *aṣṭa-lokapa*—of the predominating deities of the eight heavenly planets; *vihāra*—the pleasure grounds; *kula-acala-indra*—of the king of mountains (Meru); *droṇīṣu*—in the valleys; *anaṅga*—of passion; *sakha*—the companions; *māruta*—with breezes; *saubhagāsu*—beautiful; *siddhaiḥ*—by the Siddhas; *nutaḥ*—being praised; *dyudhuni*—of the Ganges; *pāta*—of the downfall; *śiva-svanāsu*—vibrating with auspicious sounds; *reme*—he enjoyed; *ciram*—for a long time; *dhanada-vat*—like Kuvera; *lalanā*—by damsels; *varūthī*—surrounded.

TRANSLATION

In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

PURPORT

Kuvera is one of the eight demigods who are in charge of the different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirṛti is in charge of the southwestern part of the universe; Varuṇa, the demigod in charge of the waters, is in charge of the western portion; Vāyu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe, and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life. When one is surrounded by young, beautiful girls, sex stimulation naturally becomes prominent. Kardama Muni was sexually stimulated, and he enjoyed his wife for many, many years in that part of Mount Meru. But his sex indulgence was praised by many, many Siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.

TEXT 40

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके ।
मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥४०॥

vaiśrambhake surasane
nandane puṣpabhadrake

mānase caitrarathye ca
sa reme rāmayā rataḥ

vaiśrambhake—in the Vaiśrambhaka garden; *surasane*—in Surasana; *nandane*—in Nandana; *puṣpabhadrake*—in Puṣpabhadraka; *mānase*—by the Mānasa-sarovara Lake; *caitrarathye*—in Caitrarathya; *ca*—and; *saḥ*—he; *reme*—enjoyed; *rāmayā*—by his wife; *rataḥ*—satisfied.

TRANSLATION

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambhaka, Surasana, Nandana, Puṣpabhadraka and Caitrarathya, and by the Mānasa-sarovara Lake.

TEXT 41

भ्राजिष्णुना विमानेन कामगेन महीयसा ।
वैमानिकानत्यशेत चरँल्लोकान् यथानिलः ॥४१॥

bhrājiṣṇunā vimānena
kāmagena mahīyasā
vaimānikān atyaśeta
caraṁ lokān yathānilaḥ

bhrājiṣṇunā—splendid; *vimānena*—with the airplane; *kāma-gena*—which flew according to his desire; *mahīyasā*—very great; *vaimānikān*—the demigods in their airplanes; *atyaśeta*—he surpassed; *caran*—traveling; *lokān*—through the planets; *yathā*—like; *anilaḥ*—the air.

TRANSLATION

He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.

PURPORT

The planets occupied by the demigods are restricted to their own orbits, but Kardama Muni, by his yogic power, could travel all over the different directions of the universe without restriction. The living entities who are within the universe are called conditioned souls; that is, they are not free

to move everywhere. We are inhabitants of this earthly globe; we cannot move freely to other planets. In the modern age man is trying to go to other planets, but so far he has been unsuccessful. It is not possible to travel to any other planets because by the laws of nature even the demigods cannot move from one planet to another. But Kardama Muni, by his yogic power, could surpass the strength of the demigods and travel in space in all directions. The comparison here is very suitable. The words *yathā anilaḥ* indicate that as the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

TEXT 42

किं दुरापादनं तेषां पुंसामुद्दामचेतसाम् ।
यैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः ॥४२॥

kiṁ durāpādanaṁ teṣāṁ
puṁsām uddāma-cetasām
yair āśritas tīrtha-padaś
caraṇo vyasanātyayaḥ

kim—what; *durāpādanam*—difficult to achieve; *teṣām*—for those; *puṁsām*—men; *uddāma-cetasām*—who are determined; *yaiḥ*—by whom; *āśritaḥ*—taken refuge; *tīrtha-padaḥ*—of the Supreme Personality of Godhead; *caraṇaḥ*—feet; *vyasana-atyayaḥ*—which vanquish dangers.

TRANSLATION

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

PURPORT

The words *yair āśritas tīrtha-padaś caraṇaḥ* are significant here. The Supreme Personality of Godhead is known as *tīrtha-pāda.* The Ganges is called a sacred river because it emanates from the toe of Viṣṇu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni,

nothing is impossible. Although *yogīs* can perform wonderful feats, as Kardama has already displayed, Kardama was more than a *yogī* because he was a great devotee of the Lord; therefore he was more glorious than an ordinary *yogī*. As it is confirmed in *Bhagavad-gītā*, "Out of the many *yogīs*, he who is a devotee of the Lord is first class." For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material conditional life. Therefore the word *vyasanātyayaḥ* is used to indicate that he was beyond the position of a conditioned soul. He was transcendental to all material limitations.

TEXT 43

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया ।
बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ॥४३॥

prekṣayitvā bhuvo golaṁ
patnyai yāvān sva-saṁsthayā
bahv-āścaryaṁ mahā-yogī
svāśramāya nyavartata

prekṣayitvā—after showing; *bhuvaḥ*—of the universe; *golam*—the globe; *patnyai*—to his wife; *yāvān*—as much; *sva-saṁsthayā*—with its arrangements; *bahu-āścaryam*—full of many wonders; *mahā-yogī*—the great *yogī* (Kardama); *sva-āśramāya*—to his own hermitage; *nyavartata*—returned.

TRANSLATION

After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.

PURPORT

All the planets are here described as *gola*, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called *dvīpa* or *varṣa*. This earth planet is called Bhārata-varṣa because it was ruled by King Bharata. Another significant word used in this verse is *bahv-āścarya*, "many wonderful things." This indicates that the different planets are distributed all over the uni-

verse in the eight directions, and each and every one of them is wonderful in itself. Each planet has its particular climatic influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. In the *Brahma-saṁhitā* (Bs. 5.40) it is similarly stated, *vibhūti-bhinnam:* on each and every planet there are different opulences. It cannot be expected that one planet is exactly like another. By God's grace, by nature's law, each and every planet is made differently and has different wonderful features. All such wonders were personally experienced by Kardama Muni while he traveled with his wife, yet he could return again to his humble hermitage. He showed his princess wife that although he was living in the hermitage, he had the power to go everywhere and do anything by mystic *yoga.* That is the perfection of *yoga.* One cannot become a perfect *yogī* simply by showing some sitting postures, nor by such sitting postures or so-called meditation can one become God, as is being advertised. Foolish persons are misled into believing that simply by some caricature of meditation and sitting postures one can become God within six months.

Here is the example of a perfect *yogī;* he could travel all over the universe. Similarly, there is a description of Durvāsā Muni, who also traveled in space. Actually, the perfect *yogī* can do that. But even if one can travel all over the universe and show wonderful feats like Kardama Muni, he cannot be compared to the Supreme Personality of Godhead, whose power and inconceivable energy can never be attained by any conditioned or liberated soul. By the actions of Kardama Muni we can understand that in spite of his immense mystic power, he remained a devotee of the Lord. That is the real position of every living entity.

TEXT 44

विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम् ।
रामां निरमयन् रेमे वर्षपूगान्मुहूर्तवत् ॥४४॥

vibhajya navadhātmānaṁ
mānavīṁ suratotsukām
rāmāṁ niramayan reme
varṣa-pūgān muhūrtavat

vibhajya—having divided; *nava-dhā*—into nine; *ātmānam*—himself; *mānavīm*—the daughter of Manu (Devahūti); *surata*—for sex life; *utsukām*—who was eager; *rāmām*—to his wife; *niramayan*—giving pleasure; *reme*—he enjoyed; *varṣa-pūgān*—for many years; *muhūrta-vat*—like a moment.

TRANSLATION

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

PURPORT

Here the daughter of Svāyambhuva Manu, Devahūti, is described as *suratotsuka*. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahūti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine. Here is another example of yogic power. As the Supreme Personality of Godhead can expand Himself in millions of forms, so a *yogī* can also expand up to nine forms, but not more than that. Another example is that of Saubhari Muni; he also expanded himself into eight forms. But however powerful a *yogī* may be, he cannot expand himself into more than eight or nine forms. The Supreme Personality of Godhead, however, can expand Himself into millions of forms, *ananta-rūpa*—innumerable, countless forms—as stated in the *Brahma-saṁhitā*. No one can compare to the Supreme Personality of Godhead by any conceivable energetic manifestation of power.

TEXT 45

तस्मिन् विमान उत्कृष्टां शय्यां रतिकरीं श्रिता।
न चाबुध्यत तं कालं पत्यापीच्येन सङ्गता ॥४५॥

tasmin vimāna utkṛṣṭāṁ
śayyāṁ rati-karīṁ śritā
na cābudhyata taṁ kālaṁ
patyāpīcyena saṅgatā

tasmin—in that; *vimāne*—airplane; *utkṛṣṭām*—excellent; *śayyām*—a bed; *rati-karīm*—increasing sexual desires; *śritā*—situated on; *na*—not; *ca*—and;

abudhyata—she noticed; *tam*—that; *kālam*—time; *patyā*—with her husband; *apīcyena*—most handsome; *saṅgatā*—in company.

TRANSLATION

In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.

PURPORT

Sex indulgence is so enjoyable for materialistic people that when they engage in such activities they forget how time is passing. Saint Kardama and Devahūti, in their sex indulgence, also forgot how time was passing by.

TEXT 46

एवं योगानुभावेन दम्पत्यो रममाणयोः ।
शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥४६॥

evaṁ yogānubhāvena
dam-patyo ramamāṇayoḥ
śataṁ vyatīyuḥ śaradaḥ
kāma-lālasayor manāk

evam—thus; *yoga-anubhāvena*—by yogic powers; *dam-patyoḥ*—the couple; *ramamāṇayoḥ*—while enjoying themselves; *śatam*—a hundred; *vyatīyuḥ*—passed; *śaradaḥ*—autumns; *kāma*—sexual pleasure; *lālasayoḥ*—who were eagerly longing for; *manāk*—like a short time.

TRANSLATION

While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

TEXT 47

तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित् ।
नोभा विधाय रूपं स्वं सर्वसङ्कल्पविद्विभुः ॥४७॥

tasyām ādhatta retas tāṁ
bhāvayann ātmanātma-vit
nodhā vidhāya rūpaṁ svaṁ
sarva-saṅkalpa-vid vibhuḥ.

tasyām—in her; *ādhatta*—he deposited; *retaḥ*—semina; *tām*—her; *bhāvayan*—regarding; *ātmanā*—as half of himself; *ātma-vit*—a knower of spirit soul; *nodhā*—into nine; *vidhāya*—having divided; *rūpam*—body; *svam*—his own; *sarva-saṅkalpa-vit*—the knower of all desires; *vibhuḥ*—the powerful Kardama.

TRANSLATION

The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of semina.

PURPORT

Since Kardama Muni could understand that Devahūti wanted many children, at the first chance he begot nine children at one time. He is described here as *vibhu,* the most powerful master. By his yogic power he could at once produce nine daughters in the womb of Devahūti.

TEXT 48

अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः ।
सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः ॥४८॥

ataḥ sā suṣuve sadyo
devahūtiḥ striyaḥ prajāḥ
sarvās tāś cāru-sarvāṅgyo
lohitotpala-gandhayaḥ

ataḥ—then; *sā*—she; *suṣuve*—gave birth; *sadyaḥ*—on the same day; *devahūtiḥ*—Devahūti; *striyaḥ*—females; *prajāḥ*—progeny; *sarvāḥ*—all; *tāḥ*—they; *cāru-sarva-aṅgyaḥ*—charming in every limb; *lohita*—red; *utpala*—like the lotus; *gandhayaḥ*—fragrant.

TRANSLATION

Immediately afterwards, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

PURPORT

Devahūti was too sexually excited, and therefore she discharged more ova, and nine daughters were born. It is said in the *smṛti-śāstra* as well as in the *Āyur Veda* that when the discharge of the male is greater, then male children are begotten, but when the discharge of the female is greater, female children are begotten. It appears from the circumstances that Devahūti was more sexually excited, and therefore she had nine daughters at once. All the daughters, however, were very beautiful, and their bodies were nicely formed; each resembled a lotus flower and was fragrant like a lotus.

TEXT 49

पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती बहिः ।
स्मयमाना विक्लवेन हृदयेन विदूयता ॥४९॥

patiṁ sā pravrajiṣyantaṁ
tadālakṣyośatī bahiḥ
smayamānā viklavena
hṛdayena vidūyatā

patim—her husband; *sā*—she; *pravrajiṣyantam*—going to leave home; *tadā*—then; *ālakṣya*—after seeing; *uśatī*—beautiful; *bahiḥ*—outwardly; *smayamānā*—smiling; *viklavena*—agitated; *hṛdayena*—with a heart; *vidūyatā*—being distressed.

TRANSLATION

When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.

PURPORT

Kardama Muni finished his household affairs quickly by his mystic power. The building of the castle in the air, traveling all over the universe

with his wife in the company of beautiful girls, and begetting of children were finished, and now, according to his promise to leave home for his real concern of spiritual realization after impregnating his wife, he was about to go away. Seeing her husband about to leave, Devahūti was very disturbed, but to satisfy her husband she was smiling. The example of Kardama Muni should be understood very clearly; a person whose main concern is Kṛṣṇa consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.

TEXT 50

लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया ।
उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥५०॥

likhanty adho-mukhī bhūmiṁ
padā nakha-maṇi-śriyā
uvāca lalitāṁ vācaṁ
nirudhyāśru-kalāṁ śanaiḥ

likhantī—scratching; *adhaḥ-mukhī*—her head bent down; *bhūmim*—the ground; *padā*—with her foot; *nakha*—nails; *maṇi*—gemlike; *śriyā*—with radiant; *uvāca*—she spoke; *lalitām*—charming; *vācam*—accents; *nirudhya*—suppressing; *aśru-kalām*—tears; *śanaiḥ*—slowly.

TRANSLATION

She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.

PURPORT

Devahūti was so beautiful that her toenails appeared just like pearls, and as she scratched the ground it appeared as if pearls had been thrown on the ground. When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed. These signs were sometimes exhibited by the *gopīs* before Kṛṣṇa. When the *gopīs* came in the dead of night and Kṛṣṇa asked them to return to their homes, the *gopīs* also scratched the ground like this because their minds were very disturbed.

TEXT 51

देवहूतिरुवाच

सर्वं तद्भगवान्मह्यमुपोवाह प्रतिश्रुतम् ।
अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥५१॥

devahūtir uvāca
sarvaṁ tad bhagavān mahyam
upovāha pratiśrutam
athāpi me prapannāyā
abhayaṁ dātum arhasi

devahūtiḥ—Devahūti; *uvāca*—said; *sarvam*—all; *tat*—that; *bhagavān*—Your Lordship; *mahyam*—for me; *upovāha*—has been fulfilled; *pratiśrutam*—promised; *athāpi*—yet; *me*—unto me; *prapannāyāḥ*—unto one who has surrendered; *abhayam*—fearlessness; *dātum*—to give; *arhasi*—you deserve.

TRANSLATION

Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

PURPORT

Devahūti requested her husband to grant her something without fear. As a wife, she was a fully surrendered soul to her husband, and it is the responsibility of the husband to give his wife fearlessness. How one awards fearlessness to his subordinate is mentioned in the Fifth Canto of *Śrīmad-Bhāgavatam*. One who cannot get free from the clutches of death is dependent, and he should not become a spiritual master, nor a husband, nor a kinsman, nor a father, nor a mother, etc. It is the duty of the superior to give fearlessness to the subordinate. To take charge of someone, therefore, either as father, mother, spiritual master, relative or husband, one must accept the responsibility to give his ward freedom from the fearful situation of material existence. Material existence is always fearful and full of anxiety. Devahūti is saying, "You have given me all sorts of material comforts by your yogic power, and since you are now prepared to go away, you must give me your last award so that I may get free from this material conditional life."

TEXT 52

ब्रह्मन्दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः ।
कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् ॥५२॥

brahman duhitṛbhis tubhyaṁ
vimṛgyāḥ patayaḥ samāḥ
kaścit syān me viśokāya
tvayi pravrajite vanam

brahman—my dear *brāhmaṇa; duhitṛbhiḥ*—by the daughters themselves; *tubhyam*—for you; *vimṛgyāḥ*—to be found out; *patayaḥ*—husbands; *samāḥ*—suitable; *kaścit*—someone; *syāt*—there should be; *me*—my; *viśokāya*—for solace; *tvayi*—when you; *pravrajite*—departed; *vanam*—to the forest.

TRANSLATION

My dear brāhmaṇa, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyāsī?

PURPORT

It is said that the father himself becomes the son in another form. The father and son are therefore considered to be nondifferent. A widow who has her son is actually not a widow because she has the representative of her husband. Similarly, Devahūti is indirectly asking Kardama Muni to leave a representative so that in his absence she might be relieved of her anxieties by a suitable son. A householder is not expected to remain at home for all his days. After getting his sons and daughters married, a householder can retire from household life, leaving his wife in the charge of the grown-up sons. That is the social convention of the Vedic system. Devahūti is indirectly asking that in his absence from home there be at least one male child to give her relief from her anxieties. This relief means spiritual instruction. Relief does not mean material comforts. Material comforts will end with the end of the body, but spiritual instruction will not end; it will go on with the spirit soul. Instruction in spiritual advancement is necessary, but without having a worthy son, how could Devahūti advance in spiritual knowledge? It is the duty of the husband to liquidate his debt to his wife. The wife gives her sincere service to the husband, and he becomes indebted to her because one cannot accept

service from his subordinate without giving him something in exchange. The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. Thus Devahūti reminds her husband, Kardama Muni, that she has rendered him faithful service. Even considering the situation on the basis of liquidating his debt towards his wife, he must give a male child before he leaves. Indirectly, Devahūti requests her husband to remain at home a few days more, or at least until a male child is born.

TEXT 53

एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो ।
इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः ॥५३॥

etāvatālaṁ kālena
vyatikrāntena me prabho
indriyārtha-prasaṅgena
parityakta-parātmanaḥ

etāvatā—so much; *alam*—for nothing; *kālena*—time; *vyatikrāntena*—passed by; *me*—my; *prabho*—O my lord; *indriya-artha*—sense gratification; *prasaṅgena*—in the matter of indulging; *parityakta*—disregarding; *para-ātmanaḥ*—knowledge of the Supreme Lord.

TRANSLATION

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

PURPORT

Human life is not meant to be wasted, like that of the animals, in sense gratificatory activities. Animals always engage in sense gratification—eating, sleeping, fearing and mating—but that is not the engagement of the human being, although, because of the material body, there is need of sense gratification according to a regulative principle. So, in effect, Devahūti said to her husband: "So far we have these daughters, and we have enjoyed material life in the aerial mansion, traveling all over the universe. These boons have come by your grace, but they have all been for sense gratification. Now there must be something for my spiritual advancement."

TEXT 54

इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः ।
अजानन्त्या परं भावं तथाप्यस्त्वभयाय मे ॥५४॥

indriyārtheṣu sajjantyā
prasaṅgas tvayi me kṛtaḥ
ajānantyā paraṁ bhāvaṁ
tathāpy astv abhayāya me

indriya-artheṣu—to sense gratification; *sajjantyā*—being attached; *prasaṅgaḥ*—affinity; *tvayi*—for you; *me*—by me; *kṛtaḥ*—was done; *ajānantyā*—not knowing; *param bhāvam*—your transcendent situation; *tathāpi*—nonetheless; *astu*—let it be; *abhayāya*—for fearlessness; *me*—my.

TRANSLATION

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

PURPORT

Devahūti is lamenting her position. As a woman, she had to love someone. Somehow or other, she came to love Kardama Muni, but without knowing of his spiritual advancement. Kardama Muni could understand Devahūti's heart; generally all women desire material enjoyment. They are called less intelligent because they are mostly prone to material enjoyment. Devahūti laments because her husband had given her the best kind of material enjoyment, but she did not know that he was so advanced in spiritual realization. Her plea was that even though she did not know the glories of her great husband, because she had taken shelter of him she must therefore be delivered from material entanglement. Association with a great personality is most important. In *Caitanya-caritāmṛta* Lord Caitanya says that *sādhu-saṅga,* the association of a great saintly person, is very important, because even if one is not advanced in knowledge, simply by association with a great saintly person one can immediately make considerable advancement in spiritual life. As a woman, as an ordinary wife, Devahūti became attached to Kardama Muni in order to satisfy her sense enjoyment and other material necessities, but actually

she associated with a great personality. Now she understood this, and she wanted to utilize the advantage of the association of her great husband.

TEXT 55

सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया ।
स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥५५॥

saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

saṅgaḥ—association; *yaḥ*—which; *saṁsṛteḥ*—of the cycle of birth and death; *hetuḥ*—the cause; *asatsu*—with those engaged in sense gratification; *vihitaḥ*—done; *adhiyā*—through ignorance; *saḥ*—the same thing; *eva*—certainly; *sādhuṣu*—with saintly persons; *kṛtaḥ*—performed; *niḥsaṅgatvāya*—to liberation; *kalpate*—leads.

TRANSLATION

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

PURPORT

The association of a saintly person in any way bears the same result. For example, Lord Kṛṣṇa met many kinds of living entities, and some treated Him as an enemy, and some treated Him as an agent for sense gratification. It is generally said that the *gopīs* were attached to Kṛṣṇa for sense attractions, and yet they became first-class devotees of the Lord. Kaṁsa, Śiśupāla, Dantavakra and other demons, however, were related to Kṛṣṇa as enemies. But whether they associated with Kṛṣṇa as enemies or for sense gratification, out of fear or as pure devotees, they all got liberation. That is the result of association with the Lord. Even if one does not understand who He is, the results have the same efficacy. Association with a great saintly person also results in liberation, just as whether one goes towards fire knowingly or unknowingly, the fire will make him warm. Devahūti expressed her gratefulness, for although she wanted to

associate with Kardama Muni only for sense gratification, because he was spiritually great she was sure to be liberated by his benediction.

TEXT 56

नेह यत्कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥५६॥

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

na—not; *iha*—here; *yat*—which; *karma*—work; *dharmāya*—for perfection of religious life; *na*—not; *virāgāya*—for detachment; *kalpate*—leads; *na*—not; *tīrtha-pada*—of the Lord's lotus feet; *sevāyai*—to devotional service; *jīvan*—living; *api*—although; *mṛtaḥ*—dead; *hi*—indeed; *saḥ*—he.

TRANSLATION

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

PURPORT

Devahūti's statement is that since she was attached to living with her husband for sense gratification, which does not lead to liberation from material entanglement, her life was simply a waste of time. Any work one performs that does not lead to the state of religious life is useless activity. Everyone is by nature inclined to some sort of work, and when that work leads one to religious life, religious life leads one to renunciation, and renunciation leads one to devotional service, that is the perfection of work. As stated in *Bhagavad-gītā,* any work that does not lead ultimately to the standard of devotional service is a cause of bondage in the material world. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ.* Unless one is gradually elevated to the position of devotional service, beginning from his natural activity, he is to be considered a dead body. Work which does not lead one to the understanding of Kṛṣṇa consciousness is considered useless.

TEXT 57

साहं भगवतो नूनं वञ्चिता मायया दृढम् ।
यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ॥५७॥

sāhaṁ bhagavato nūnaṁ
vañcitā māyayā dṛḍham
yat tvāṁ vimuktidaṁ prāpya
na mumukṣeya bandhanāt

sā—that very person; *aham*—I am; *bhagavataḥ*—of the Lord; *nūnam*—surely; *vañcitā*—cheated; *māyayā*—by the illusory energy; *dṛḍham*—solidly; *yat*—because; *tvām*—you; *vimukti-dam*—who gives liberation; *prāpya*—having attained; *na mumukṣeya*—I have not sought liberation; *bandhanāt*—from material bondage.

TRANSLATION

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

PURPORT

An intelligent man should utilize good opportunities. The first opportunity is the human form of life, and the second opportunity is to take birth in a suitable family where there is cultivation of spiritual knowledge; this is rarely obtained. The greatest opportunity is to have the association of a saintly person. Devahūti was conscious that she was born as the daughter of an emperor. She was sufficiently educated and cultured, and at last she got Kardama Muni, a saintly person and a great *yogī*, as her husband. Still, if she did not get liberation from the entanglement of material energy, then certainly she would be cheated by the insurmountable illusory energy. Actually, the illusory material energy is cheating everyone. People do not know what they are doing when they worship the material energy in the form of goddess Kālī or Durgā for material boons. They ask, "Mother, give me great riches, give me a good wife, give me fame, give me victory." But such devotees of the goddess Māyā or Durgā do not know that they are being cheated by that goddess. Material achievement is actually no achievement because as soon as one is illusioned by the material gifts, he becomes more and more entangled, and there is

no question of liberation. One should be intelligent enough to know how to utilize material assets for the purpose of spiritual realization. That is called *karma-yoga* or *jñāna-yoga.* Whatever we have we should use as service to the Supreme Person. It is advised in *Bhagavad-gītā, sva-karmaṇā tam abhyarcya.* One should try to worship the Surpeme Personality of Godhead by one's assets. There are many forms of service to the Supreme Lord, and anyone can render service unto Him according to his best ability.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Devahūti's Lamentation."*

CHAPTER TWENTY-FOUR

The Renunciation of Kardama Muni

TEXT 1

मैत्रेय उवाच

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः ।
दयालुः शालिनीमाह शुक्लामिव्याहृतं स्मरन् ॥ १ ॥

maitreya uvāca
nirveda-vādinīm evaṁ
manor duhitaraṁ muniḥ
dayāluḥ śālinīm āha
śuklābhivyāhṛtaṁ smaran

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *nirveda-vādinīm*—who was speaking words full of renunciation; *evam*—thus; *manoḥ*—of Svāyambhuva Manu; *duhitaram*—to the daughter; *muniḥ*—the sage Kardama; *dayāluḥ*—merciful; *śālinīm*—who was worthy of praise; *āha*—replied; *śukla*—by Lord Viṣṇu; *abhivyāhṛtam*—what was said; *smaran*—recalling.

TRANSLATION

Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.

TEXT 2

ऋषिरुवाच

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते ।
भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते ॥ २ ॥

ṛṣir uvāca
mā khido rāja-putrītham
ātmānaṁ praty anindite

bhagavāṁs te 'kṣaro garbham
adūrāt samprapatsyate

ṛṣiḥ uvāca—the sage said; *mā khidaḥ*—do not be disappointed; *rāja-putri*—O princess; *ittham*—in this way; *ātmānam*—yourself; *prati*—towards; *anindite*—O praiseworthy Devahūti; *bhagavān*—the Supreme Personality of Godhead; *te*—your; *akṣaraḥ*—infallible; *garbham*—womb; *adūrāt*—without delay; *samprapatsyate*—will enter.

TRANSLATION

The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

PURPORT

Kardama Muni encouraged his wife not to be sorry, thinking herself unfortunate, because the Supreme Personality of Godhead, by His incarnation, was going to come from her body.

TEXT 3

धृतव्रतासि भद्रं ते दमेन नियमेन च ।
तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥ ३ ॥

dhṛta-vratāsi bhadraṁ te
damena niyamena ca
tapo-draviṇa-dānaiś ca
śraddhayā ceśvaraṁ bhaja

dhṛta-vratā asi—you have undertaken sacred vows; *bhadram te*—may God bless you; *damena*—by control of the senses; *niyamena*—by religious observances; *ca*—and; *tapaḥ*—austerities; *draviṇa*—of money; *dānaiḥ*—by giving in charity; *ca*—and; *śraddhayā*—with great faith; *ca*—and; *īśvaram*—the Supreme Lord; *bhaja*—worship.

TRANSLATION

You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensual control, religious observances, austerities and gifts of your money in charity.

PURPORT

In order to spiritually advance or to achieve the mercy of the Lord, one must be self-controlled in the following manner: he must be restrained in sense gratification and must follow the rules and regulations of religious principles. Without austerity and penance and without sacrificing one's riches, one cannot achieve the mercy of the Supreme Lord. Kardama Muni advised his wife: "You have to factually engage in devotional service with austerity and penance, following the religious principles and giving in charity. Then the Supreme Lord will be pleased with you, and He will come as your son."

TEXT 4

स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः।
छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः ॥ ४ ॥

sa tvayārādhitaḥ śuklo
vitanvan māmakaṁ yaśaḥ
chettā te hṛdaya-granthim
audaryo brahma-bhāvanaḥ

saḥ—He; *tvayā*—by you; *ārādhitaḥ*—being worshiped; *śuklaḥ*—the Personality of Godhead; *vitanvan*—spreading; *māmakam*—my; *yaśaḥ*—fame; *chettā*—He will cut; *te*—your; *hṛdaya*—of the heart; *granthim*—knot; *audaryaḥ*—your son; *brahma*—knowledge of Brahman; *bhāvanaḥ*—teaching.

TRANSLATION

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

PURPORT

When the Supreme Personality of Godhead comes to disseminate spiritual knowledge for the benefit of all people, he generally descends as the son of a devotee, being pleased by the devotee's devotional service. The Supreme Personality of Godhead is the father of everyone. No one, therefore, is His father, but by His inconceivable energy He accepts some of the devotees as His parents and descendants. It is explained here that spiritual knowledge vanquishes the knot of the heart. Matter and spirit are knotted by false ego. This identification of oneself with matter, which is called

hṛdaya-granthi, exists for all conditioned souls, and it becomes more and more tightened when there is too much affection for sex life. The explanation was given by Lord Ṛṣabha to his sons that this material world is an atmosphere of attraction between male and female. That attraction takes the shape of a knot in the heart, and by material affection it becomes still more tight. For people who hanker after material possessions, society, friendship and love, this knot of affection becomes very strong. It is only by *brahma-bhāvana*—the instruction by which spiritual knowledge is enhanced—that the knot in the heart is cut to pieces. No material weapon is needed to cut this knot, but it requires bona fide spiritual instruction. Kardama Muni instructed his wife, Devahūti, that the Lord would appear as her son and disseminate spiritual knowledge to cut the knot of material identification.

TEXT 5

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः ।
सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥ ५ ॥

maitreya uvāca
devahūty api sandeśaṁ
gauraveṇa prajāpateḥ
samyak śraddhāya puruṣaṁ
kūṭa-stham abhajad gurum

maitreyaḥ uvāca—Maitreya said; *devahūtī*—Devahūti; *api*—also; *sandeśam*—the direction; *gauraveṇa*—with great respect; *prajā-pateḥ*—of Kardama; *samyak*—complete; *śraddhāya*—having faith in; *puruṣam*—the Supreme Personality of Godhead; *kūṭa-stham*—situated in everyone's heart; *abhajat*—worshiped; *gurum*—most worshipable.

TRANSLATION

Śrī Maitreya said: Devahūti was fully faithful and respectful towards the direction of her husband, Kardama, who was one of the prajāpatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.

PURPORT

This is the process of spiritual realization; one has to receive instruction from a bona fide spiritual master. Although Kardama Muni was Devahūti's husband, because he instructed her on how to achieve spiritual perfection, he naturally became her spiritual master also. There are many instances wherein the husband becomes the spiritual master. Lord Śiva also is the spiritual master of his consort, Pārvatī. A husband should be so enlightened that he should become the spiritual master of his wife in order to enlighten her in the advancement of Kṛṣṇa consciousness. Generally *strī*, or woman, is less intelligent than man; therefore, if the husband is intelligent enough, the woman gets a great opportunity for spiritual enlightenment.

Here it is clearly said *(samyak śraddhāya)* that with great faith one should receive knowledge from the spiritual master and with great faith execute the performance of service. Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on *Bhagavad-gītā*, has especially stressed the instruction of the spiritual master. One should accept the instruction of the spiritual master as one's life and soul. Whether one is liberated or not liberated, he should execute the instruction of the spiritual master with great faith. It is also stated that the Lord is situated in everyone's heart. One doesn't have to seek the Lord outside; He is already there. One simply has to concentrate on his worship in good faith, as instructed by the bona fide spiritual master, and his efforts will come out successfully. It is also clear that the Supreme Personality of Godhead does not appear as an ordinary child; He appears as He is. As stated in *Bhagavad-gītā*, He appears by His own internal potency, *ātma-māyā*. And how does He appear? He appears when pleased by the worship of a devotee. A devotee may ask the Lord to appear as her son. The Lord is already sitting within the heart, and if He comes out from the body of a devotee it does not mean that the particular woman becomes His mother in the material sense. He is always there, but in order to please His devotee, He appears as her son.

TEXT 6

तस्यां बहुतिथे काले भगवान्मधुसूदनः ।
कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥ ६ ॥

tasyāṁ bahu-tithe kāle
bhagavān madhusūdanaḥ
kārdamaṁ vīryam āpanno
jajñe 'gnir iva dāruṇi

tasyām—in Devahūti; *bahu-tithe kāle*—after many years; *bhagavān*—the Supreme Personality of Godhead; *madhu-sūdanaḥ*—the killer of the demon Madhu; *kārdamam*—of Kardama; *vīryam*—the semina; *āpannaḥ*—entered; *jajñe*—He appeared; *agniḥ*—fire; *iva*—like; *dāruṇi*—in wood.

TRANSLATION

After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer of the demon Madhu, having entered the semina of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.

PURPORT

It is clearly stated here that the Lord is always the Supreme Personality of Godhead, although He appeared as the son of Kardama Muni. Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semina. Just as an ordinary living entity takes his birth by taking shelter of the semina of a certain living entity, similarly the Supreme Personality of Godhead accepts the shelter of the semina of His devotee and comes out as His son. This manifests His full independence to act in any way, and it does not mean that He is an ordinary living entity forced to take birth in a certain type of womb. Lord Nṛsiṁha appeared from the pillar of Hiraṇyakaśipu's palace, Lord Varāha appeared from the nostril of Brahmā, and Lord Kapila appeared from the semina of Kardama, but this does not mean that the nostril of Brahmā or the pillar of Hiraṇyakaśipu's palace or the semina of Kardama Muni is the source of the appearance of the Lord. The Lord is always the Lord. *Bhagavān madhusūdanaḥ*—He is the killer of all kinds of demons, and He always remains the Lord, even if He appears as the son of a particular devotee. The word *kārdamam* is significant, for it indicates that the Lord had some devotional affection or relationship in devotional service with Kardama and Devahūti. But we should not mistakenly understand that He was born just like an ordinary living entity from the semina of Kardama Muni in the womb of Devahūti.

TEXT 7

अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः ।
गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा ॥ ७ ॥

avādayaṁs tadā vyomni
vāditrāṇi ghanāghanāḥ
gāyanti taṁ sma gandharvā
nṛtyanty apsaraso mudā

avādayan—sounded; *tadā*—at that time; *vyomni*—in the sky; *vāditrāṇi*—musical instruments; *ghanāghanāḥ*—the rain clouds; *gāyanti*—sang; *tam*—to Him; *sma*—certainly; *gandharvāḥ*—the Gandharvas; *nṛtyanti*—danced; *apsarasaḥ*—the Apsarās; *mudā*—in joyful ecstasy.

TRANSLATION

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

TEXT 8

पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः ।
प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च ॥ ८ ॥

petuḥ sumanaso divyāḥ
khe-carair apavarjitāḥ
praseduś ca diśaḥ sarvā
ambhāṁsi ca manāṁsi ca

petuḥ—fell; *sumanasaḥ*—flowers; *divyāḥ*—beautiful; *khe-caraiḥ*—by the demigods who fly in the sky; *apavarjitāḥ*—dropped; *praseduḥ*—became satisfied; *ca*—and; *diśaḥ*—directions; *sarvāḥ*—all; *ambhāṁsi*—waters; *ca*—and; *manāṁsi*—minds; *ca*—and.

TRANSLATION

At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters, and everyone's mind became very satisfied.

PURPORT

It is learned herewith that in the higher sky there are living entities who can travel through the air without being hampered. Although we can

travel in outer space, we are hampered by so many impediments, but they are not. We learn from the pages of *Śrīmad-Bhāgavatam* that the inhabitants of the planet called Siddhaloka can travel in space from one planet to another without impediment. They showered flowers on the earth when Lord Kapila, the son of Kardama, appeared.

TEXT 9

तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम् ।
स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात् ॥ ९ ॥

tat kardamāśrama-padaṁ
sarasvatyā pariśritam
svayambhūḥ sākam ṛṣibhir
marīcy-ādibhir abhyayāt

tat—that; *kardama*—of Kardama; *āśrama-padam*—to the place of the hermitage; *sarasvatyā*—by the River Sarasvatī; *pariśritam*—surrounded; *svayambhūḥ*—Brahmā (the self-born); *sākam*—along with; *ṛṣibhiḥ*—the sages; *marīci*—the great sage Marīci; *ādibhiḥ*—and others; *abhyayāt*—he came there.

TRANSLATION

Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvatī.

PURPORT

Brahmā is called Svayambhū because he is not born of any material father and mother. He is the first living creature and is born from the lotus which grows from the abdomen of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu. Therefore he is called Svayambhū, self-born.

TEXT 10

भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन् ।
तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट् ॥ १० ॥

bhagavantaṁ paraṁ brahma
sattvenāṁśena śatru-han

tattva-saṅkhyāna-vijñaptyai
jātaṁ vidvān ajaḥ sva-rāṭ

bhagavantam—the Lord; *param*—supreme; *brahma*—Brahman; *sattvena*—having an uncontaminated existence; *aṁśena*—by a plenary portion; *śatru-han*—O killer of the enemy, Vidura; *tattva-saṅkhyāna*—the philosophy of the twenty-four material elements; *vijñaptyai*—for explaining; *jātam*—appeared; *vidvān*—knowing; *ajaḥ*—the unborn (Lord Brahmā); *sva-rāṭ*—independent.

TRANSLATION

Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhya-yoga.

PURPORT

In *Bhagavad-gītā,* Fifteenth Chapter, it is stated that the Lord Himself is the compiler of *Vedānta-sūtra,* and He is the perfect knower of *Vedānta-sūtra.* Similarly, the *sāṅkhya* philosophy is compiled by the Supreme Personality of Godhead in His appearance as Kapila. There is an imitation Kapila who has a *sāṅkhya* philosophical system, but Kapila the incarnation of God is different from that Kapila. Kapila, the son of Kardama Muni, in His system of *sāṅkhya* philosophy, very explicitly explained not only the material world but also the spiritual world. Brahmā could understand this fact because he is *sva-rāṭ,* almost independent in receiving knowledge. He is called *sva-rāṭ* because he did not go to any school or college to learn but learned everything from within. Because Brahmā is the first living creature within this universe, he had no teacher; his teacher was the Supreme Personality of Godhead Himself, who is seated in the heart of every living creature. Brahmā acquired knowledge directly from the Supreme Lord within the heart; therefore he is sometimes called *sva-rāṭ* and *aja.*

Another important point is stated here. *Sattvenāṁśena:* when the Supreme Personality of Godhead appears, He brings with Him all His paraphernalia of Vaikuṇṭha; therefore His name, His form, His quality, His paraphernalia and His entourage all belong to the transcendental world. Real goodness is in the transcendental world. Here in the material world, the quality of goodness is not pure.

Goodness may exist, but there must also be some tinges of passion and ignorance. In the spiritual world the unalloyed quality of goodness prevails; there the quality of goodness is called *śuddha-sattva,* pure goodness. Another name for *śuddha-sattva* is *vāsudeva* because God is born from Vasudeva. Another meaning is that when one is purely situated in the qualities of goodness, he can understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead. The word *aṁśena* also indicates that the Supreme Personality of Godhead Kṛṣṇa appeared as Kapiladeva in His portion of the portion. God expands either as *kalā* or as *aṁśa. Aṁśa* means direct expansion, and *kalā* means expansion of the expansion. There is no difference between the expansion, the expansion of the expansion and the Supreme Personality of Godhead directly, as there is no difference between one candle and another—but still the candle from which the others are lit is called the original. Kṛṣṇa, therefore, is called the Parabrahman, or the Ultimate Godhead and cause of all causes.

TEXT 11

समाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् ।
प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥११॥

sabhājayan viśuddhena
cetasā tac-cikīrṣitam
prahṛṣyamāṇair asubhiḥ
kardamaṁ cedam abhyadhāt

sabhājayan—worshiping; *viśuddhena*—pure; *cetasā*—with a heart; *tat*—of the Supreme Personality of Godhead; *cikīrṣitam*—the intended activities; *prahṛṣyamāṇaiḥ*—gladdened; *asubhiḥ*—with senses; *kardamam*—to Kardama Muni; *ca*—and Devahūti; *idam*—this; *abhyadhāt*—spoke.

TRANSLATION

After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.

PURPORT

As explained in *Bhagavad-gītā,* Fourth Chapter, anyone who understands the transcendental activities, the appearance and disappearance of the Supreme Personality of Godhead is to be considered liberated.

Brahmā, therefore, is a liberated soul. Although he is in charge of this material world, he is not exactly like the common living entity. Since he is liberated from the majority of the follies of the common living entities, he was in knowledge of the appearance of the Supreme Personality of Godhead, and he therefore worshiped the Lord's activities, and with a glad heart he also praised Kardama Muni because the Supreme Personality of Godhead, as Kapila, appeared as his son. One who can become the father of the Supreme Personality of Godhead is certainly a great devotee. There is a verse spoken by a *brāhmaṇa* in which he says that he does not know what the *Vedas* and what the *Purāṇas* are, but while others might be interested in the *Vedas* or *Purāṇas*, he is interested in Nanda Mahārāja, who appeared as the father of Kṛṣṇa. He wanted to worship Nanda Mahārāja because the Supreme Personality of Godhead, as a child, crawled in the yard of his house. These are some of the good sentiments of devotees. If a recognized devotee brings forth the Supreme Personality of Godhead as his son, how he should be praised! Brahmā, therefore, not only worshiped the incarnation of Godhead Kapila, but he praised His so-called father, Kardama Muni.

TEXT 12

ब्रह्मोवाच
त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकतः।
यन्मे सञ्जगृहे वाक्यं भवान्मानद मानयन् ॥१२॥

brahmovāca
tvayā me 'pacitis tāta
kalpitā nirvyalīkataḥ
yan me sañjagṛhe vākyaṁ
bhavān mānada mānayan

brahmā—Lord Brahmā; *uvāca*—said; *tvayā*—by you; *me*—my; *apacitiḥ*—worship; *tāta*—O son; *kalpitā*—is accomplished; *nirvyalīkataḥ*—without duplicity; *yat*—since; *me*—my; *sañjagṛhe*—have completely accepted; *vākyam*—instructions; *bhavān*—you; *māna-da*—O Kardama (one who offers honor to others); *mānayan*—respecting.

TRANSLATION

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect,

you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

PURPORT

Lord Brahmā, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the *prajāpatis,* or creators of the living entities, and he is also a son of Brahmā. Brahmā praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if anyone carries out the order of the spiritual master by disciplic succession or the *parampara* system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahmā knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

TEXT 13

एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः ।
बाढमित्यनुमन्येत गौरवेण गुरोर्वचः ॥१३॥

etāvaty eva śuśrūṣā
kāryā pitari putrakaiḥ
bāḍham ity anumanyeta
gauraveṇa guror vacaḥ

etāvatī—to this extent; *eva*—exactly; *śuśrūṣā*—service; *kāryā*—ought to be rendered; *pitari*—to the father; *putrakaiḥ*—by the sons; *bāḍham iti*—accepting, "yes, sir"; *anumanyeta*—he should obey; *gauraveṇa*—with due deference; *guroḥ*—of the *guru; vacaḥ*—commands.

TRANSLATION

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir."

PURPORT

Two words in this verse are very important; one word is *pitari,* and another word is *guroḥ.* The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: "Yes." There should be no instance in which the disciple or the son says, "This is not correct. I cannot carry it out." When he says that, he is fallen. The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called *dvija,* twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate "yes." There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, so a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the *Upaniṣads:* the import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

TEXT 14

इमा दुहितरः सत्यस्तव वत्स सुमध्यमाः ।
सर्गमेतं प्रभावैः स्वैर्बृंहयिष्यन्त्यनेकधा ॥१४॥

imā duhitaraḥ satyas
tava vatsa sumadhyamāḥ
sargam etaṁ prabhāvaiḥ svair
bṛṁhayiṣyanty anekadhā

imāḥ—these; *duhitaraḥ*—daughters; *satyaḥ*—chaste; *tava*—your; *vatsa*—O my dear son; *su-madhyamāḥ*—thin-waisted; *sargam*—creation; *etam*—this;

prabhāvaiḥ—by descendants; *svaiḥ*—their own; *bṛṁhayiṣyanti*—they will increase; *aneka-dhā*—in various ways.

TRANSLATION

Lord Brahmā then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

PURPORT

In the beginning of creation, Brahmā was concerned more or less with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word *sumadhyamā* means a good daughter of a beautiful woman. If she has a thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.

TEXT 15

अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि ।
आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि ॥१५॥

atas tvam ṛṣi-mukhyebhyo
yathā-śīlaṁ yathā-ruci
ātmajāḥ paridehy adya
vistṛṇīhi yaśo bhuvi

ataḥ—therefore; *tvam*—you; *ṛṣi-mukhyebhyaḥ*—unto the foremost sages; *yathā-śīlam*—according to temperament; *yathā-ruci*—according to taste; *ātma-jāḥ*—your daughters; *paridehi*—please give away; *adya*—today; *vistṛṇīhi*—spread; *yaśaḥ*—fame; *bhuvi*—over the universe.

TRANSLATION

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

PURPORT

The nine principal *ṛṣis* or sages are Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Atharvā. All these *ṛṣis* are most important, and Brahmā desired that the nine daughters already born of Kardama Muni be handed over to them. Here two words are used very significantly–*yathā-śīlam* and *yathā-ruci*. The daughters should be handed over to the respective *ṛṣis*, not blindly but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even about forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: "This girl and this boy are just suitable, and they should be married." Other considerations were less important. The same system was also advised in the beginning of the creation by Brahmā: "Your daughters should be handed over to the *ṛṣis* according to taste and character."

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the *Bhāgavatam* that in this age of Kali married life will be accepted on the consideration of sex only; when the boy and the girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the *Vedas*. The first mother and father bring about his birth into the world; then the spiritual

master and the *Vedas* become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinizingly and scientifically done.

TEXT 16

वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया ।
भूतानां शेवधिं देहं बिभ्राणं कपिलं मुने ॥१६॥

vedāham ādyaṁ puruṣam
avatīrṇaṁ sva-māyayā
bhūtānāṁ śevadhiṁ dehaṁ
bibhrāṇaṁ kapilaṁ mune

veda—know; *aham*—I; *ādyam*—the original; *puruṣam*—enjoyer; *avatīrṇam*—incarnated; *sva-māyayā*—by His own internal energy; *bhūtānām*—of all the living entities; *śevadhim*—the bestower of all desired, who is just like a vast treasure; *deham*—the body; *bibhrāṇam*—assuming; *kapilam*—Kapila Muni; *mune*—O sage Kardama.

TRANSLATION

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

PURPORT

In this verse we find the words *puruṣam avatīrṇaṁ sva-māyayā.* The Supreme Personality of Godhead is everlastingly, eternally, the form of *puruṣa,* the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material or differentiated energy. The word *sva-māyayā,* by His own internal potency, indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material. In *Bhagavad-gītā*, therefore, it is clearly stated that only fools and rascals, *mūḍhas,* consider the body of Kṛṣṇa to be the body of a common human being. The word *śevadhim* means that He is the original

bestower of all the necessities of life upon the living entities. In the *Vedas* also it is stated that He is the chief living entity, and He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, he is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, so the Supreme Personality of Godhead is also individual—but He is the supreme individual. That is the difference between God and the ordinary living entities.

TEXT 17

ज्ञानविज्ञानयोगेन कर्मणामुद्धरन् जटाः ।
हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः ॥१७॥

jñāna-vijñāna-yogena
karmaṇām uddharan jaṭāḥ
hiraṇya-keśaḥ padmākṣaḥ
padma-mudrā-padāmbujaḥ

jñāna—of scriptural knowledge; *vijñāna*—and application; *yogena*—by means of mystic *yoga; karmaṇām*—of material actions; *uddharan*—uprooting; *jaṭāḥ*—the roots; *hiraṇya-keśaḥ*—golden hair; *padma-akṣaḥ*—lotus-eyed; *padma-mudrā*—marked with the sign of the lotus; *pada-ambujaḥ*—having lotus feet.

TRANSLATION

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals, and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

PURPORT

In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of *sāṅkhya* in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for *karma,* fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge or devotional service.

Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if anyone has taken to the devotional service of the Lord in Kṛṣṇa consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. *Sāṅkhya* philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein. *Jñāna* does not refer to ordinary research work. *Jñāna* entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. *Jñāna* means knowledge received through disciplic succession from the scriptures, and *vijñāna* means practical application of such knowledge. Kapila Muni's *sāṅkhya* system of philosophy is based on *jñāna* and *vijñāna*.

TEXT 18

एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः ।
अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति ॥१८॥

eṣa mānavi te garbhaṁ
praviṣṭaḥ kaiṭabhārdanaḥ
avidyā-saṁśaya-granthiṁ
chittvā gāṁ vicariṣyati

eṣaḥ—the same Supreme Personality of Godhead; *mānavi*—O daughter of Manu; *te*—your; *garbham*—womb; *praviṣṭaḥ*—has entered; *kaiṭabha-ardanaḥ*—the killer of the demon Kaiṭabha; *avidyā*—of ignorance; *saṁśaya*—and of doubt; *granthim*—the knot; *chittvā*—cutting off; *gām*—the world; *vicariṣyati*—He will travel over.

TRANSLATION

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

PURPORT

Here the word *avidyā* is very significant. *Avidyā* means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called *avidyā. Saṁśaya-granthi* means doubtfulness. The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called *ahaṅkāra,* the junction of matter and spirit. By proper knowledge received from the scriptures in disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahmā assures Devahūti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of *sāṅkhya* philosophy.

The word *saṁśaya* means doubtful knowledge. Speculative and pseudo yogic knowledge is all doubtful. At the present moment the so-called *yoga* system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in *Bhagavad-gītā:* "Just become Kṛṣṇa conscious. Just worship Kṛṣṇa and become a devotee of Kṛṣṇa." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

TEXT 19

अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः।
लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥१९॥

ayaṁ siddha-gaṇādhīśaḥ
sāṅkhyācāryaiḥ susammataḥ
loke kapila ity ākhyāṁ
gantā te kīrti-vardhanaḥ

ayam—this Personality of Godhead; *siddha-gaṇa*—of the perfected sages; *adhīśaḥ*—the head; *sāṅkhya-ācāryaiḥ*—by *ācāryas* expert in *sāṅkhya* philosophy; *su-sammataḥ*—approved according to Vedic principles; *loke*—in the world; *kapilaḥ iti*—as Kapila; *ākhyām*—celebrated; *gantā*—He will go about; *te*—your; *kīrti*—fame; *vardhanaḥ*—increasing.

TRANSLATION

Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the

people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

PURPORT

Sāṅkhya philosophy is the philosophical system enunciated by Kapila, the son of Devahūti. The other Kapila, who is not the son of Devahūti, is an imitation. This is the statement of Brahmā, and because we belong to Brahmā's disciplic succession we should accept his statement that the real Kapila is the son of Devahūti and that real *sāṅkhya* philosophy is the system of philosophy which He introduced and which will be accepted by the *ācāryas,* the directors of spiritual discipline. The word *susammata* means accepted by persons who are counted upon to give their good opinion.

TEXT 20

मैत्रेय उवाच
तावाश्वास्य जगत्स्रष्टा कुमारैः सहनारदः ।
हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥२०॥

maitreya uvāca
tāv āśvāsya jagat-sraṣṭā
kumāraiḥ saha nāradaḥ
haṁso haṁsena yānena
tri-dhāma paramaṁ yayau

maitreyaḥ uvāca—Maitreya said; *tau*—the couple; *āśvāsya*—having reassured; *jagat-sraṣṭā*—the creator of the universe; *kumāraiḥ*—along with the Kumāras; *saha nāradaḥ*—with Nārada; *haṁsaḥ*—Lord Brahmā; *haṁsena yānena*—by his swan carrier; *tri-dhāma paramam*—to the highest planetary system; *yayau*—went.

TRANSLATION

Śrī Maitreya said: After thus speaking to Kardama Muni and his wife, Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.

PURPORT

The words *haṁsena yānena* are very significant here. *Haṁsa-yāna,* the airplane by which Brahmā travels all over outer space, resembles a swan. Brahmā is also known as Haṁsa because he can grasp the essence of everything. His abode is called *tri-dhāma paramam.* There are three divisions of the universe—the upper planetary system, the middle planetary system and the lower planetary system—but his abode is above even Siddhaloka, the upper planetary system. He returned to his own planet with the four Kumāras and Nārada because they were not going to be married. The other *ṛṣis* who came with him, such as Marīci and Atri, remained there because they were to be married to the daughters of Kardama, but his other sons, Sanat, Sanaka, Sanandana, Sanātana and Nārada, went back with him in his swan-shaped airplane. The four Kumāras and Nārada are *naiṣṭhika-brahmacārīs. Naiṣṭhika-brahmacārī* means one who never wastes his semina at any time. They were not to attend the marriage ceremony of their other brothers, Marīci and the other sages, and therefore they went back with their father, Haṁsa.

TEXT 21

गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः ।
यथोदितं स्वदुहितॄः प्रादाद्विश्वसृजां ततः ॥२१॥

gate śata-dhṛtau kṣattaḥ
kardamas tena coditaḥ
yathoditaṁ sva-duhitṝḥ
prādād viśva-sṛjāṁ tataḥ

gate—after he departed; *śata-dhṛtau*—Lord Brahmā; *kṣattaḥ*—O Vidura; *kardamaḥ*—Kardama Muni; *tena*—by him; *coditaḥ*—ordered; *yathā-uditam*—as told; *sva-duhitṝḥ*—his own daughters; *prādāt*—handed over; *viśva-sṛjām*—to the creators of the world's population; *tataḥ*—thereafter.

TRANSLATION

O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

TEXTS 22-23

मरीचये कलां प्रादादनसूयामथात्रये ।
श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥२२॥
पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् ।
ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥२३॥

marīcaye kalāṁ prādād
anasūyām athātraye
śraddhām aṅgirase 'yacchat
pulastyāya havirbhuvam

pulahāya gatiṁ yuktāṁ
kratave ca kriyāṁ satīm
khyātiṁ ca bhṛgave 'yacchad
vasiṣṭhāyāpy arundhatīm

marīcaye—unto Marīci; *kalām*—Kalā; *prādāt*—he handed over; *anasūyām*—Anasūyā; *atha*—then; *atraye*—unto Atri; *śraddhām*—Śraddhā; *aṅgirase*—unto Aṅgirā; *ayacchat*—he gave away; *pulastyāya*—unto Pulastya; *havirbhuvam*—Havirbhū; *pulahāya*—unto Pulaha; *gatim*—Gati; *yuktām*—suitable; *kratave*—unto Kratu; *ca*—and; *kriyām*—Kriyā; *satīm*—virtuous; *khyātim*—Khyāti; *ca*—and; *bhṛgave*—unto Bhṛgu; *ayacchat*—he gave away; *vasiṣṭhāya*—unto the sage Vasiṣṭha; *api*—also; *arundhatīm*—Arundhatī.

TRANSLATION

Kardama Muni handed over his daughter Kalā to Marīci and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.

TEXT 24

अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते ।
विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ॥२४॥

atharvaṇe 'dadāc chāntiṁ
yayā yajño vitanyate

viprarṣabhān kṛtodvāhān
sadārān samalālayat

atharvaṇe—to Atharvā; *adadāt*—he gave away; *śāntim*—Śānti; *yayā*—by whom; *yajñaḥ*—sacrifice; *vitanyate*—is performed; *vipra-ṛṣabhān*—the foremost *brāhmaṇas; kṛta-udvāhān*—married; *sa-dārān*—with their wives; *samalālayat*—maintained them.

TRANSLATION

He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost brāhmaṇas married, and he maintained them along with their wives.

TEXT 25

ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम् ।
प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥२५॥

tatas ta ṛṣayaḥ kṣattaḥ
kṛta-dārā nimantrya tam
prātiṣṭhan nandim āpannāḥ
svaṁ svam āśrama-maṇḍalam

tataḥ—then; *te*—they; *ṛṣayaḥ*—the sages; *kṣattaḥ*—O Vidura; *kṛta-dārāḥ*—thus married; *nimantrya*—taking leave of; *tam*—Kardama; *prātiṣṭhan*—they departed; *nandim*—joy; *āpannāḥ*—obtained; *svam svam*—each to his own; *āśrama-maṇḍalam*—hermitage.

TRANSLATION

Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

TEXT 26

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् ।
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥२६॥

sa cāvatīrṇaṁ tri-yugam
ājñāya vibudharṣabham

vivikta upasaṅgamya
praṇamya samabhāṣata

saḥ—the sage Kardama; *ca*—and; *avatīrṇam*—descended; *tri-yugam*—Viṣṇu; *ājñāya*—having understood; *vibudha-ṛṣabham*—the chief of the demigods; *vivikte*—in a secluded place; *upasaṅgamya*—having approached; *praṇamya*—offering obeisances; *samabhāṣata*—he spoke.

TRANSLATION

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, he approached Him in a secluded place, offered obeisances, and spoke as follows.

PURPORT

Lord Viṣṇu is called *tri-yuga.* He appears in three *yugas,* Satya, Tretā, Dvāpara—but in Kali-yuga He does not appear. From the prayers of Prahlāda Mahārāja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Kṛṣṇa appeared in the form of a devotee, but although He never disclosed Himself, Rūpa Gosvāmī could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rūpa Gosvāmī detected Him when he offered his first obeisances to Lord Caitanya. He knew that He was Kṛṣṇa Himself and therefore offered his obeisances with the following words: "I offer my respects to Kṛṣṇa, who has now appeared as Lord Caitanya." This is also confirmed in the prayers of Prahlāda Mahārāja: in Kali-yuga He does not directly appear, but He appears as a devotee. Viṣṇu, therefore, is known as *tri-yuga.* Another explanation of *tri-yuga* is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of *tri-yuga,* but it is accepted by all learned scholars that *tri-yuga* means Viṣṇu. When Kardama Muni understood that His son Kapila was Viṣṇu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

TEXT 27

अहो पापच्यमानानां निरये स्वैरमङ्गलैः ।
कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥२७॥

aho pāpacyamānānāṁ
niraye svair amaṅgalaiḥ
kālena bhūyasā nūnaṁ
prasīdantīha devatāḥ

aho—oh; *pāpacyamānānām*—with those being much afflicted; *niraye*—in the hellish material entanglement; *svaiḥ*—their own; *amaṅgalaiḥ*—by misdeeds; *kālena bhūyasā*—after a long time; *nūnam*—indeed; *prasīdanti*—they are pleased; *iha*—in this world; *devatāḥ*—the demigods.

TRANSLATION

Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

PURPORT

This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, they create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire, but because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahmā himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, "After many, many years of human suffering all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared."

TEXT 28

बहुजन्मविपक्वेन सम्यग्योगसमाधिना ।
द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥२८॥

bahu-janma-vipakvena
samyag-yoga-samādhinā
draṣṭuṁ yatante yatayaḥ
śūnyāgāreṣu yat-padam

bahu—many; *janma*—after births; *vipakvena*—which is mature; *samyak*—perfect; *yoga-samādhinā*—by trance in *yoga; draṣṭum*—to see; *yatante*—they endeavor; *yatayaḥ*—the *yogīs; śūnya-agāreṣu*—in secluded places; *yat*—whose; *padam*—feet.

TRANSLATION

After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

PURPORT

Some important things are mentioned here about *yoga.* The word *bahu-janma-vipakvena* means after many, many births of mature *yoga* practice. And another word, *samyag-yoga-samādhinā,* means by complete practice of the *yoga* system. Complete practice of *yoga* means *bhakti-yoga;* unless one comes to the point of *bhakti-yoga,* or surrender unto the Supreme Personality of Godhead, one's *yoga* practice is not complete. This same point is corroborated in the *Śrīmad Bhagavad-gītā. Bahūnāṁ janmanām ante:* after many, many births, the *jñānī* who has matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement: After many, many years and many, many births of complete practice of *yoga*, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform *yoga* a long time—"many, many births"—to become mature, and a *yogī* has to practice in a secluded place. One cannot practice *yoga* in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually *yogīs* practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead, which is the completion of *yoga.*

TEXT 29

स एव भगवानद्य हेलनं नगणय्य नः ।
गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥२९॥

sa eva bhagavān adya
helanaṁ na gaṇayya naḥ
gṛheṣu jāto grāmyāṇāṁ
yaḥ svānāṁ pakṣa-poṣaṇaḥ

saḥ eva—that very same; *bhagavān*—Supreme Personality of Godhead; *adya*—today; *helanam*—negligence; *na*—not; *gaṇayya*—considering high and low; *naḥ*—our; *gṛheṣu*—in the houses; *jātaḥ*—appeared; *grāmyāṇām*—of ordinary householders; *yaḥ*—He who; *svānām*—of His own devotees; *pakṣa-poṣaṇaḥ*—who supports the party.

TRANSLATION

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

PURPORT

Devotees are so affectionate towards the Personality of Godhead that although He does not appear before those who practice *yoga* in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material *yoga* practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a *yogī*, but he had the incarnation of the Supreme Personality of Godhead, Kapila Muni, as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in Vaikuṇṭha nor in the heart of a *yogī*, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is known as *bhakta-vatsala*. He is never described as *jñāni-vatsala* or *yogi-vatsala*. He is always described as *bhakta-vatsala* because He is more inclined towards His devotees than towards other transcendentalists. In *Bhagavad-gītā* it is confirmed that only a devotee can understand Him as He is. *Bhaktyā mām abhijānāti*: "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although *jñānīs*, mental speculators, can realize only the effulgence or the bodily luster of the Supreme Personality of Godhead, and *yogīs* can realize only the partial representation of the Supreme Personality of Godhead, a *bhakta* not only realizes

Him as He is, but he also associates with the Personality of Godhead face to face.

TEXT 30

स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे ।
चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः ॥३०॥

svīyaṁ vākyam ṛtaṁ kartum
avatīrṇo 'si me gṛhe
cikīrṣur bhagavān jñānaṁ
bhaktānāṁ māna-vardhanaḥ

svīyam—Your own; *vākyam*—words; *ṛtam*—true; *kartum*—to make; *avatīrṇaḥ*—descended; *asi*—You are; *me gṛhe*—in my house; *cikīrṣuḥ*—desirous to disseminate; *bhagavān*—the Personality of Godhead; *jñānam*—knowledge; *bhaktānām*—of the devotees; *māna*—the honor; *vardhanaḥ*—who increases.

TRANSLATION

Kardama Muni said: My dear Lord, You, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

PURPORT

When the Lord appeared before Kardama Muni after his mature *yoga* practice, He promised that He would become his son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is *cikīrṣur bhagavān jñānam*, to distribute knowledge. Therefore, He is called *bhaktānāṁ māna-vardhanaḥ*, He who increases the honor of His devotees. By distributing *sāṅkhya* He would increase the honor of the devotees; therefore, *sāṅkhya* philosophy is not dry mental speculation. *Sāṅkhya* philosophy means devotional service. How could the honor of the devotees be increased unless *sāṅkhya* were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the *sāṅkhya* enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

TEXT 31

तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव ।
यानि यानि च रोचन्ते स्वजनानामरूपिणः ॥३१॥

tāny eva te 'bhirūpāṇi
rūpāṇi bhagavaṁs tava
yāni yāni ca rocante
sva-janānām arūpiṇaḥ

tāni—those; *eva*—truly; *te*—Your; *abhirūpāṇi*—suitable; *rūpāṇi*—forms; *bhagavan*—O Lord; *tava*—Your; *yāni yāni*—whichever; *ca*—and; *rocante*—are pleasing; *sva-janānām*—to Your own devotees; *arūpiṇaḥ*—of one with no material form.

TRANSLATION

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

PURPORT

In the *Brahma-saṁhitā* it is stated that the Lord is one Absolute, but He has *ananta,* or innumerable, forms. *Advaitam acyutam anādim ananta-rūpam.* The Lord is the original form, but still He has multi-forms. Those multi-forms are manifested by Him transcendentally, according to the tastes of His multi-devotees. It is understood that once Hanumān, the great devotee of Lord Rāmacandra, said that he knew that Nārāyaṇa, the husband of Lakṣmī, and Rāma, the husband of Sītā, are one and the same, and that there is no difference between Lakṣmī and Sītā, but as for himself, he liked the form of Lord Rāma. In a similar way, some devotees worship the original form of Kṛṣṇa. When we say Kṛṣṇa we refer to all forms of the Lord—not only Kṛṣṇa, but Rāma, Nṛsiṁha, Varāha, Nārāyaṇa, etc. The varieties of transcendental forms exist simultaneously. That is also stated in the *Brahma-saṁhitā: rāmādi-mūrtiṣu. . .nānāvatāram.* He already exists in multi-forms, but none of the forms are material. Śrīdhara Svāmī has commented that *arūpiṇaḥ,* without form, means without material form. The Lord has form, otherwise how can it be stated here, *tāny eva te 'bhirūpāṇi rūpāṇi bhagavaṁs tava:* "You have Your forms, but they are not material. Materially You have no form, but spiritually, transcendentally, You have multi-forms"? Māyāvādī philosophers cannot understand these tran-

scendental forms of the Lord, and, being disappointed, they say that the Supreme Lord is impersonal. But that is not a fact; whenever there is form there is a person. Many times in many Vedic literatures the Lord is described as *puruṣa,* which means the original form, the original enjoyer. The conclusion is that the Lord has no material form, and yet, according to the liking of different grades of devotees, He simultaneously exists in multi-forms, such as Rāma, Nṛsiṁha, Varāha, Nārāyaṇa and Mukunda. There are many thousands and thousands of forms, but they are all *viṣṇu-tattva,* Kṛṣṇa.

TEXT 32

त्वां सूरिभिस्तत्त्वबुभुत्सयाद्धा
सदाभिवादार्हणपादपीठम् ।
ऐश्वर्यवैराग्ययशोऽवबोध-
वीर्यश्रिया पूर्तमहं प्रपद्ये ॥३२॥

tvāṁ sūribhis tattva-bubhutsayāddhā
sadābhivādārhaṇa-pāda-pīṭham
aiśvarya-vairāgya-yaśo-'vabodha-
vīrya-śriyā pūrtam ahaṁ prapadye

tvām—unto You; *sūribhiḥ*—by the great sages; *tattva*—the Absolute Truth; *bubhutsayā*—with a desire to understand; *addhā*—certainly; *sadā*—always; *abhivāda*—of worshipful respects; *arhaṇa*—which are worthy; *pāda*—of Your feet; *pīṭham*—to the seat; *aiśvarya*—opulence; *vairāgya*—renunciation; *yaśaḥ*—fame; *avabodha*—knowledge; *vīrya*—strength; *śriyā*—with beauty; *pūrtam*—who are full; *aham*—I; *prapadye*—surrender.

TRANSLATION

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.

PURPORT

Actually, those who are searching after the Absolute Truth must take shelter of the lotus feet of the Supreme Personality of Godhead and worship Him. In *Bhagavad-gītā* Lord Kṛṣṇa advised Arjuna many times to

surrender unto Him, especially at the end of the Ninth Chapter–*man-manā bhava mad-bhaktaḥ:* "If you want to be perfect, just always think of Me, become My devotee, worship Me, and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home." Why is it so? The Lord is always full in six opulences, as mentioned herein: wealth, renunciation, fame, knowledge, strength and beauty. The word *pūrtam* means in full. No one can claim that all wealth belongs to him, but Kṛṣṇa can claim it, since He has full wealth. Similarly, He is full in knowledge, renunciation, strength and beauty. He is full in everything, and no one can surpass Him. Another one of Kṛṣṇa's names is *asamaurdhva,* which means that no one is equal to or greater than Him.

TEXT 33

परं प्रधानं पुरुषं महान्तं
कालं कविं त्रिवृतं लोकपालम् ।
आत्मानुभूत्यानुगतप्रपञ्चं
स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥३३॥

paraṁ pradhānaṁ puruṣaṁ mahāntaṁ
kālaṁ kaviṁ tri-vṛtaṁ loka-pālam
ātmānubhūtyānugata-prapañcaṁ
svacchanda-śaktiṁ kapilaṁ prapadye

param–transcendental; *pradhānam*–supreme; *puruṣam*–person; *mahāntam*–who is the origin of the material world; *kālam*–who is time; *kavim*–fully cognizant; *tri-vṛtam*–three modes of material nature; *loka-pālam*–who is the maintainer of all the universes; *ātma*–in Himself; *anubhūtya*–by internal potency; *anugata*–dissolved; *prapañcam*–whose material manifestations; *svacchanda*–independently; *śaktim*–who is powerful; *kapilam*–to Lord Kapila; *prapadye*–I surrender.

TRANSLATION

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the

three modes of material nature, and who absorbs the material manifestations after their dissolution.

PURPORT

The six opulences—wealth, strength, fame, beauty, knowledge and renunciation—are indicated here by Kardama Muni, who addresses Kapila Muni, his son, as *puram.* The word *param* is used in the beginning of *Śrīmad-Bhāgavatam,* in the phrase *paraṁ satyam,* to refer to the *summum bonum* or the Supreme Personality of Godhead. *Param* is explained further by the next word, *pradhānam,* which means the chief, the origin, the source of everything—*sarva-kāraṇa-kāraṇam*—the cause of all causes. The Supreme Personality of Godhead is not formless; He is *puruṣam,* or the enjoyer, the original person. He is the time element and is all-cognizant. He knows everything—past, present and future—as confirmed in *Bhagavad-gītā.* The Lord says, "I know everything, present, past and future, in every corner of the universe." The material world, which is moving under the spell of the three modes of nature, is also a manifestation of His energy. *Parāsya śaktir vividhaiva śrūyate:* everything that we see is an interaction of His energies (*Śvet. Up.* 6.8). *Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat.* This is the version of the *Viṣṇu Purāṇa.* We can understand that whatever we see is an interaction of the three modes of material nature, but actually it is all an interaction of the Lord's energy. *Loka-pālam:* He is actually the maintainer of all living entities. *Nityo nityānām:* He is the chief of all living entities; He is one, but He maintains many, many living entities. God maintains all other living entities, but no one can maintain God. That is His *svacchanda-śakti;* He is not dependent on others. Someone may call himself independent, but he is still dependent on someone higher. The Personality of Godhead, however, is absolute; there is no one higher than or equal to Him.

Kapila Muni appeared as the son of Kardama Muni, but because He is an incarnation of the Supreme Personality of Godhead, Kardama Muni offered his respectful obeisances unto Him with full surrender. Another word in this verse is very important: *ātmānubhūtyānugata-prapañcam.* The Lord descends either as Kapila or Rāma, Nṛsiṁha or Varāha, and whatever forms He assumes in the material world are all manifestations of His own personal internal energy. They are never the forms of the material energy. The ordinary living entities who are manifested in this material world have bodies created by the material energy, but when Kṛṣṇa or any one of His expansions or parts of the expansions descends on this material world, although He appears to have a material body, His body is not material. He always has a transcendental body. But fools and rascals, who

are called *mūḍhas,* consider Him one of them, and therefore they deride Him. They refuse to accept Kṛṣṇa as the Supreme Personality of Godhead because they cannot understand Him. In *Bhagavad-gītā* Kṛṣṇa says, *avajānanti māṁ mūḍhāḥ:* "Those who are rascals and fools deride Me." When God descends in a form, this does not mean that He assumes His form with the help of the material energy. He manifests His spiritual form as He exists in His spiritual kingdom.

TEXT 34

आ स्माभिपृच्छेऽद्य पतिं प्रजानां
त्वयावतीर्णर्ण उतापकामः ।
परिव्रजत्पदवीमास्थितोऽहं
चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥३४॥

ā smābhipṛcche 'dya patiṁ prajānāṁ
tvayāvatīrṇarṇa utāpta-kāmaḥ
parivrajat-padavīm āsthito 'haṁ
cariṣye tvāṁ hṛdi yuñjan viśokaḥ

ā sma abhipṛcche—I am inquiring; *adya*—now; *patim*—the Lord; *prajānām*—of all created beings; *tvayā*—by You; *avatīrṇa-ṛṇaḥ*—free from debts; *uta*—and; *āpta*—fulfilled; *kāmaḥ*—desires; *parivrajat*—of an itinerant mendicant; *padavīm*—the path; *āsthitaḥ*—accepting; *aham*—I; *cariṣye*—I shall wander; *tvām*—You; *hṛdi*—in my heart; *yuñjan*—keeping; *viśokaḥ*—free from lamentation.

TRANSLATION

Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

PURPORT

Actually, *sannyāsa,* or renunciation of material household life, necessitates complete absorption in Kṛṣṇa consciousness and immersion in the Self. One does not take *sannyāsa,* freedom from family responsibility in the renounced order of life, to make another family or to create an

embarrassing transcendental fraud in the name of *sannyāsa*. The *sannyāsī's* business is not to become proprietor of so many things and amass money from the innocent public. A *sannyāsī* is proud that he is always thinking of Kṛṣṇa within himself. Of course, there are two kinds of devotees of the Lord. One is called *goṣṭhyānandī*, which means those who are preachers and have many followers for preaching the glories of the Lord and who live amongst those many, many followers just to organize missionary activities. Other devotees are *ātmānandī*, or self-satisfied, and do not take the risk of preaching work. They remain, therefore, alone with God. In this classification was Kardama Muni. He wanted to be free from all anxieties and remain alone within his heart with the Supreme Personality of Godhead. *Parivrāja* means an itinerant mendicant. A mendicant *sannyāsī* should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Kṛṣṇa consciousness.

TEXT 35

श्रीभगवानुवाच

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके ।
अथाजनि मया तुभ्यं यदवोचमृतं मुने ॥३५॥

śrī bhagavān uvāca
mayā proktaṁ hi lokasya
pramāṇaṁ satya-laukike
athājani mayā tubhyaṁ
yad avocam ṛtaṁ mune

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *mayā*—by Me; *proktam*—spoken; *hi*—in fact; *lokasya*—for the people; *pramāṇam*—authority; *satya*—spoken in scripture; *laukike*—and in ordinary speech; *atha*—therefore; *ajani*—there was birth; *mayā*—by Me; *tubhyam*—to you; *yat*—that which; *avocam*—I said; *ṛtam*—true; *mune*—O sage.

TRANSLATION

The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. ● Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

PURPORT

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home—why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the *Vedas* and whatever is practiced in accordance with the injunctions of the *Vedas* is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. *Pañcāśordhvaṁ vanaṁ vrajet:* one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the *Vedas,* based on the division of social life into four departments of activity—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.*

Kardama Muni practiced *yoga* very rigidly as a *brahmacārī* before his marriage, and he became so powerful and attained so much mystic power that his father, Brahmā, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the *Vedas.* This is a very important lesson. Even if one has God in his home as his son, he should still follow the Vedic injunctions. It is stated, *mahājano yena gataḥ sa panthāḥ:* one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence. In this age of Kali-yuga *sannyāsa* is prohibited because persons in this age are all *śūdras* and cannot follow the rules and regulations of *sannyāsa* life. It is very commonly found that so-called *sannyāsīs* are addicted to nonsense—even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as *sannyāsīs,* they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as *svāmīs.*

In Kali-yuga the injunction is that no one should accept *sannyāsa.* Of course, those who actually follow the rules and regulations must take *sannyāsa.* Generally, however, people are unable to accept *sannyāsa* life, and therefore Caitanya Mahāprabhu stressed, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā.* In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of *sannyāsa* life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration Kṛṣṇa are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

TEXT 36

एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् ।
प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥३६॥

etan me janma loke 'smin
mumukṣūṇāṁ durāśayāt
prasaṅkhyānāya tattvānāṁ
sammatāyātma-darśane

etat—this; *me*—My; *janma*—birth; *loke*—in the world; *asmin*—in this; *mumukṣūṇām*—by those great sages seeking liberation; *durāśayāt*—from unnecessary material desires; *prasaṅkhyānāya*—for explaining; *tattvānām*—of the truths; *sammatāya*—which is highly esteemed; *ātma-darśane*—in self-realization.

TRANSLATION

My appearance in this world is especially to explain the philosophy of sāṅkhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

PURPORT

Here the word *durāśayāt* is very significant. *Dur* means trouble or *duḥkha,* miseries. *Āśayāt* means from the shelter. We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people cannot understand the situation, and this is called ignorance, illusion, or the spell of *māyā.* Human society should very seriously understand that the body itself is the source of all miserable life. Modern civilization is supposed to be making advancement in scientific knowledge, but what is this scientific knowledge? It is based on bodily comforts only, without knowledge that however comfortably one maintains his body, the body is destructible. As stated in *Bhagavad-gītā, antavanta ime dehāḥ:* these bodies are destined to be destroyed. *Nityasyoktāḥ śarīriṇaḥ* refers to the living soul or the living spark which is within the body. That soul is eternal, but the body is not eternal. For our activity we must have a body; without a body, without sense organs, there is no activity. But people are not inquiring whether it is possible to have an eternal body. Actually they aspire for an eternal body because even though they engage in sense enjoyment, that sense enjoyment is not eternal. They are therefore in want of something which they can enjoy eternally, but they do not understand how to attain that perfection. *Sāṅkhya* philosophy, therefore, as stated herein by Kapiladeva, is *tattvānām.* The *sāṅkhya* philosophy system is designed to afford understanding of the real truth. What is that real truth? The real truth is knowledge of how to get out of the material body, which is the source of all trouble. Lord Kapila's incarnation or descent is especially meant for this purpose. That is clearly stated here.

TEXT 37

एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा ।
तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम् ॥३७॥

eṣa ātma-patho 'vyakto
naṣṭaḥ kālena bhūyasā
taṁ pravartayituṁ deham
imaṁ viddhi mayā bhṛtam

eṣaḥ—this; *ātma-pathaḥ*—path of self-realization; *avyaktaḥ*—difficult to be known; *naṣṭaḥ*—lost; *kālena bhūyasā*—in the course of time; *tam*—this;

pravartayitum—to introduce again; *deham*—body; *imam*—this; *viddhi*—please know; *mayā*—by Me; *bhṛtam*—assumed.

TRANSLATION

This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosphy to human society again.

PURPORT

It is not true that *sāṅkhya* philosophy is a new system of philosophy introduced by Kapila as material philosophers introduce new kinds of mental speculative thought to supersede that of another philosopher. On the material platform everyone, especially the mental speculator, tries to be more prominent than others. The field of activity of the speculators is the mind; there is no limit to the different ways in which one can agitate the mind. The mind can be unlimitedly agitated, and thus one can put forward an unlimited number of theories. *Sāṅkhya* philosophy is not like that; it is not mental speculation. It is factual, but at the time of Kapila it was lost.

In due course of time, a particular type of knowledge may be lost or may be covered for the time being; that is the nature of this material world. A similar statement was made by Lord Kṛṣṇa in *Bhagavad-gītā*. *Sa kāleneha mahatā yogo naṣṭaḥ:* "In course of time the *yoga* system as stated in *Bhagavad-gītā* was lost." It was coming in *paramparā,* in disciplic succession, but due to the passage of time it was lost. The time factor is so pressing that in the course of time everything within this material world is spoiled or lost. The *yoga* system of *Bhagavad-gītā* was lost before the meeting of Kṛṣṇa and Arjuna. Therefore Kṛṣṇa again enunciated the same ancient *yoga* system to Arjuna, who could actually understand *Bhagavad-gītā.* Similarly, Kapila also said that the system of *sāṅkhya* philosophy was not exactly being introduced by Him; it was already current, but in course of time it was mysteriously lost, and therefore He appeared to reintroduce it. That is the purpose of the incarnation of Godhead. *Yadā yadā hi dharmasya glānir bhavati bhārata. Dharma* means the real occupation of the living entity. When there is a discrepancy in the eternal occupation of the living entity, the Lord comes and introduces the real occupation of life. Any so-called religious system that is not in the line of devotional service is called *adharma-saṁsthāpana.* When people forget their eternal relationship with God and engage in something other than devotional service, that is called

irreligion. How one can get out of the miserable condition of material life is stated in *sāṅkhya* philosophy, and the Lord Himself is explaining this sublime system.

TEXT 38

गच्छ कामं मयापृष्टो मयि संन्यस्तकर्मणा ।
जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥३८॥

gaccha kāmaṁ mayāpṛṣṭo
mayi sannyasta-karmaṇā
jitvā sudurjayaṁ mṛtyum
amṛtatvāya māṁ bhaja

gaccha—go; *kāmam*—as you wish; *mayā*—by Me; *āpṛṣṭaḥ*—sanctioned; *mayi*—to Me; *sannyasta*—completely surrendered; *karmaṇā*—with your activities; *jitvā*—having conquered; *sudurjayam*—insurmountable; *mṛtyum*—death; *amṛtatvāya*—for eternal life; *mām*—unto Me; *bhaja*—engage in devotional service.

TRANSLATION

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.

PURPORT

The purpose of *sāṅkhya* philosophy is stated herein. If anyone wants real eternal life, he has to engage himself in devotional service or Kṛṣṇa consciousness. To become free from birth and death is not an easy task. Birth and death are natural to this material body. *Sudurjayam* means very, very difficult to overcome. The modern so-called scientists have no sufficient means to understand the process of victory over birth and death. Therefore, they set aside the question of birth and death; they do not consider it. They simply engage in the problems of the material body, which is transient and sure to end.

Actually, human life is meant for conquering the insurmountable process of birth and death. That can be done as stated here. *Māṁ bhaja:* one must engage in the devotional service of the Lord. In *Bhagavad-gītā* also the Lord says, *man-manā bhava mad-bhaktaḥ:* "Just become My devotee. Just worship Me." But foolish so-called scholars say that it is not Kṛṣṇa whom we must worship and to whom we must surrender; it is something else.

Without Kṛṣṇa's mercy, therefore, no one can understand the *sāṅkhya* philosophy or any philosophy which is especially meant for liberation. Vedic knowledge confirms that one becomes entangled in this material life because of ignorance, and one can become free from material embarrassment by becoming situated in factual knowledge. *Sāṅkhya* means that factual knowledge by which one can get out of the material entanglement.

TEXT 39

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् ।
आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि॥३९॥

mām ātmānaṁ svayaṁ-jyotiḥ
sarvabhūta-guhāśayam
ātmany evātmanā vīkṣya
viśoko 'bhayam ṛcchasi

mām—Me; *ātmānam*—the Supreme Soul, or Paramātmā; *svayam-jyotiḥ*—self-effulgent; *sarva-bhūta*—of all beings; *guhā*—in the hearts; *āśayam*—dwelling; *ātmani*—in your own heart; *eva*—indeed; *ātmanā*—through your intellect; *vīkṣya*—always seeing, always thinking; *viśokaḥ*—free from lamentation; *abhayam*—fearlessness; *ṛcchasi*—you will achieve.

TRANSLATION

Always, in your own heart, through your intellect, seeing Me, the supreme self-effulgent soul dwelling within the hearts of all living entities, you will achieve the state of eternal life, free from all lamentation and fear.

PURPORT

People are very anxious to understand the Absolute Truth in various ways, especially by experiencing the *brahmajyoti,* or Brahman effulgence, by meditation and by mental speculation. But Kapiladeva uses the word *mām* to emphasize that the Personality of Godhead is the ultimate feature of the Absolute Truth. In *Bhagavad-gītā* the Personality of Godhead always says *mām,* "unto Me," but the rascals misinterpret the clear meaning. *Mām* is the Supreme Personality of Godhead. If one can see the Supreme Personality of Godhead as He appears in different incarnations and understand that He has not assumed a material body but is present in His own

eternal, spiritual form, then he can understand the nature of the Personality of Godhead. Since the less intelligent cannot understand this point, it is stressed everywhere again and again. Simply by seeing the form of the Lord as He presents Himself by His own internal potency as Kṛṣṇa or Rāma or Kapila, one can directly see the *brahmajyoti* because the *brahmajyoti* is no more than the effulgence of His bodily luster. Since the sunshine is the luster of the sun planet, by seeing the sun one automatically sees the sunshine; similarly, by seeing the Supreme Personality of Godhead one simultaneously sees and experiences the Paramātmā feature as well as the impersonal Brahman feature of the Supreme.

The *Bhāgavatam* has already enunciated that the Absolute Truth is present in three features—in the beginning as the impersonal Brahman, in the next stage as the Paramātmā in everyone's heart, and, at last, as the ultimate realization of the Absolute Truth, Bhagavān, the Supreme Personality of Godhead. One who sees the Supreme Person can automatically realize the other features, namely the Paramātmā and Brahman features of the Lord. The words used here are *viśoko 'bhayam ṛcchasi.* Simply by seeing the Personality of Godhead one realizes everything, and the result is that he becomes situated on the platform where there is no lamentation and no fear. This can be attained simply by devotional service to the Personality of Godhead.

TEXT 40

मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।
वितरिष्ये यया चासौ भयं चातितरिष्यति ॥४०॥

mātra ādhyātmikīṁ vidyāṁ
śamanīṁ sarva-karmaṇām
vitariṣye yayā cāsau
bhayaṁ cātitariṣyati

mātre—to My mother; *ādhyātmikīm*—which opens the door of spiritual life; *vidyām*—knowledge; *śamanīm*—ending; *sarva-karmaṇām*—all fruitive activities; *vitariṣye*—I shall give; *yayā*—by which; *ca*—also; *asau*—she; *bhayam*—fear; *ca*—also; *atitariṣyati*—will overcome.

TRANSLATION

I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization,

ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

PURPORT

Kardama Muni was anxious about his good wife, Devahūti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahūti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the *sannyāsa* order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A *sannyāsī* is not supposed to take his wife with him. At the *vānaprastha* stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the *sannyāsa* order of life one cannot keep his wife with him. Otherwise, a person like Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization.

Kardama Muni followed the Vedic injunction that no one in *sannyāsa* life can have any kind of relationship with women. But what is the position of a woman who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take *sannyāsa*. So-called spiritual societies concocted in modern times give *sannyāsa* even to women, although there is no sanction in the Vedic literature for a woman's accepting *sannyāsa*. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her *sannyāsa*. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth, and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of women depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

TEXT 41

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः ।
दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥४१॥

maitreya uvāca
evaṁ samuditas tena
kapilena prajāpatiḥ

dakṣiṇī-kṛtya taṁ prīto
vanam eva jagāma ha

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *samuditaḥ*—addressed; *tena*—by Him; *kapilena*—by Kapila; *prajā-patiḥ*—the progenitor of human society; *dakṣiṇī-kṛtya*—having circumambulated; *tam*—Him; *prītaḥ*—being pacified; *vanam*—to the forest; *eva*—indeed; *jagāma*—he left; *ha*—then.

TRANSLATION

Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

PURPORT

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a *vānaprastha*. Forest-going means to take one hundred percent shelter of the Supreme Lord, as explained by Prahlāda Mahārāja in his talks with his father (*Bhāg.* 7.5.5). *Sadā samudvigna-dhiyām*. People who have accepted a temporary material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Kṛṣṇa consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahlāda Mahārāja (*hitvātma-pātaṁ gṛhaṁ andha-kūpam*), one should not remain always engaged in the responsibilities of family life because family life without Kṛṣṇa consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahlāda Mahārāja advised that one should give up this well somehow or other and take to Kṛṣṇa consciousness and thus be freed from material entanglement, which is full of anxieties.

TEXT 42

व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः ।
निःसङ्गो व्यचरत्क्षोणीमनग्निरनिकेतनः ॥४२॥

vrataṁ sa āsthito maunam
ātmaika-śaraṇo muniḥ
niḥsaṅgo vyacarat kṣoṇīm
anagnir aniketanaḥ

vratam—vow; *saḥ*—he (Kardama); *āsthitaḥ*—accepted; *maunam*—silence; *ātma*—by the Supreme Personality of Godhead; *eka*—exclusively; *śaraṇaḥ*—being sheltered; *muniḥ*—the sage; *niḥsaṅgaḥ*—without association; *vyacarat*—he traveled; *kṣoṇīm*—the earth; *anagniḥ*—without fire; *aniketanaḥ*—without shelter.

TRANSLATION

The sage Kardama Muni accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyāsī, devoid of any relationship with fire or shelter.

PURPORT

Here the words *anagnir aniketanaḥ* are very significant. A *sannyāsī* should be completely detached from fire and any residential quarters. A *gṛhastha* has a relationship with fire, either for offering sacrifices or for cooking, but a *sannyāsī* is freed from these two responsibilities. He does not have to cook or offer fire for sacrifice because he is always engaged in Kṛṣṇa consciousness; therefore he has already accomplished all ritualistic performances of religion. *Aniketanaḥ* means without lodging. He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.

Mauna means silence. Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of *mauna.* Rather, one becomes silent so that people will not disturb him. It is said by Cāṇakya Paṇḍita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist *svāmī* indicates that he has nothing to say; he simply wants to beg.

But the silence adopted by Kardama Muni is not like that. He became silent for relief from nonsensical talk. One is called a *muni* when he remains grave and does not talk nonsense. Mahārāja Ambarīṣa has set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. *Mauna* necessitates refraining from nonsensical talking and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life. *Vratam* means that one should take a vow as explained in *Bhagavad-gītā, amānitvam adambhitvam,* without hankering for personal respect and without being proud of one's material position. *Ahiṁsā* means not being violent. There are eighteen processes for attaining knowledge and perfection, and, by his vow, Kardama Muni adopted all the principles of self-realization.

TEXT 43

मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम् ।
गुणावभासे विगुण एकभक्त्यानुभाविते ॥४३॥

mano brahmaṇi yuñjāno
yat tat sad-asataḥ param
guṇāvabhāse viguṇa
eka-bhaktyānubhāvite

manaḥ—mind; *brahmaṇi*—on the Supreme; *yuñjānaḥ*—fixing; *yat*—which; *tat*—that; *sat-asataḥ*—cause and effect; *param*—beyond; *guṇa-avabhāse*—who manifests the three modes of material nature; *viguṇe*—who is beyond the material modes; *eka-bhaktyā*—by exclusive devotion; *anubhāvite*—who is perceived.

TRANSLATION

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

PURPORT

Whenever there is *bhakti,* there must be three things present—the devotee, the devotion and the Lord. Without these three, *bhakta, bhakti* and *bhagavān,* there is no meaning to the word *bhakti.* Kardama Muni fixed his mind on the Supreme Brahman and realized Him through *bhakti,*

or devotional service. This indicates that he fixed his mind on the personal feature of the Lord because *bhakti* cannot be executed unless one has realization of the personal feature of the Absolute Truth. *Guṇāvabhāse:* He is beyond the three modes of material nature, but it is due to Him that the three modes of material nature are manifested. In other words, although the material energy is an emanation of the Supreme Lord, He is not affected, as we are, by the modes of material nature. We are conditioned souls, but He is not affected, although the material nature has emanated from Him. He is the supreme living entity and is never affected by *māyā,* but we are subordinate, minute living entities, prone to be affected by the limitations of *māyā.* If he is in constant contact with the Supreme Lord by devotional service, the conditioned living entity also becomes freed from the infection of *māyā.* This is confirmed in *Bhagavad-gītā: sa guṇān samatītyaitān.* A person engaged in Kṛṣṇa consciousness is at once liberated from the influence of the three modes of material nature. In other words, once the conditioned soul engages himself in devotional service, he also becomes liberated like the Lord.

TEXT 44

निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् ।
प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः ॥४४॥

nirahaṅkṛtir nirmamaś ca
nirdvandvaḥ sama-dṛk sva-dṛk
pratyak-praśānta-dhīr dhīraḥ
praśāntormir ivodadhiḥ

nirahaṅkṛtiḥ—without false ego; *nirmamaḥ*—without material affection; *ca*—and; *nirdvandvaḥ*—without duality; *sama-dṛk*—seeing equality; *sva-dṛk*—seeing himself; *pratyak*—turned inward; *praśānta*—perfectly composed; *dhīḥ*—mind; *dhīraḥ*—sober, not disturbed; *praśānta*—calmed; *ūrmiḥ*—whose waves; *iva*—like; *udadhiḥ*—the ocean.

TRANSLATION

Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone, and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.

PURPORT

When one's mind is in full Kṛṣṇa consciousness and one fully engages in rendering devotional service to the Lord, he becomes just like an ocean unagitated by waves. This very example is also cited in *Bhagavad-gītā:* one should become like the ocean. The ocean is filled by many thousands of rivers, and clouds evaporate millions of tons of its water, yet the ocean is the same unagitated ocean. The laws of nature may work, but if one is fixed in devotional service at the lotus feet of the Lord, he is not agitated because he is introspective. He does not look outside to material nature, but he looks into the spiritual nature of his existence; with a sober mind, he simply engages in the service of the Lord. Thus he realizes his own self without false identification with matter and without affection for material possessions. Such a great devotee is never in trouble with others because he sees everyone from the platform of spiritual understanding; he sees himself and others in the right perspective.

TEXT 45

वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि ।
परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥४५॥

vāsudeve bhagavati
sarva-jñe pratyag-ātmani
pareṇa bhakti-bhāvena
labdhātmā mukta-bandhanaḥ

vāsudeve—to Vāsudeva; *bhagavati*—the Personality of Godhead; *sarva-jñe*—omniscient; *pratyak-ātmani*—the Supersoul within everyone; *pareṇa*—transcendental; *bhakti-bhāvena*—by devotional service; *labdha-ātmā*—being situated in himself; *mukta-bandhanaḥ*—liberated from material bondage.

TRANSLATION

He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.

PURPORT

When one engages in the transcendental devotional service of the Lord he becomes aware that his constitutional position, as an individual soul,

is to be eternally a servitor of the Supreme Lord, Vāsudeva. Self-realization does not mean that because the Supreme Soul and the individual soul are both souls they are equal in every respect. The individual soul is prone to be conditioned, and the Supreme Soul is never conditioned. When the conditioned soul realizes that he is subordinate to the Supreme Soul, that is called *labdhātmā,* self-realization, or *mukta-bandhana,* freedom from material contamination. Material contamination continues as long as one thinks that he is as good as the Supreme Lord or is equal with Him. This condition is the last snare of *māyā. Māyā* always influences the conditioned soul. Even after much meditation and speculation, if one continues to think himself one with the Supreme Lord, it is to be understood that he is still in the last snares of the spell of *māyā.*

The word *pareṇa* is very significant. *Para* means transcendental, untinged by material contamination. When one is in full consciousness that he is an eternal servant of the Lord, that is called *parā bhakti.* If one has any identification with material things and executes devotional service for attainment of some material gain, that is *viddhā bhakti,* contaminated *bhakti.* One can actually become liberated by execution of *parā bhakti.*

Another word mentioned here is *sarva-jñe.* The Supersoul sitting within the heart is all-cognizant. He knows. I may forget my past activities due to the change of body, but because the Supreme Lord as Paramātmā is sitting with me, He knows everything; therefore the result of my past *karma* or past activities is awarded to me. I may forget, but He awards me suffering or enjoyment for the misdeeds or good deeds of my past life. One should not think that he is freed from reaction because he has forgotten the actions of his past life. Reactions will take place, and what kind of reactions there will be is judged by the Supersoul, the witness.

TEXT 46

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
अपश्यत्सर्वभूतानि भगवत्यपि चात्मनि ॥४६॥

ātmānaṁ sarva-bhūteṣu
bhagavantam avasthitam
apaśyat sarva-bhūtāni
bhagavaty api cātmani

ātmānam—the Supersoul; *sarva-bhūteṣu*—in all living beings; *bhagavantam*—the Supreme Personality of Godhead; *avasthitam*—situated; *apaśyat*—he saw; *sarva-bhūtāni*—all living beings; *bhagavati*—in the Supreme Personality of Godhead; *api*—moreover; *ca*—and; *ātmani*—on the Supersoul.

TRANSLATION

He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

PURPORT

That everyone is existing on the Supreme Personality of Godhead does not mean that everyone is also Godhead. This is also explained in *Bhagavad-gītā*: everything is resting on Him, the Supreme Lord, but that does not mean that the Supreme Lord is also everywhere. This mysterious position has to be understood by highly advanced devotees. There are three kinds of devotees—the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramātmā in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

TEXT 47

इच्छाद्वेषविहीनेन सर्वत्र समचेतसा ।
भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः ॥४७॥

icchā-dveṣa-vihīnena
sarvatra sama-cetasā
bhagavad-bhakti-yuktena
prāptā bhāgavatī gatiḥ

icchā—desire; *dveṣa*—and hatred; *vihīnena*—freed from; *sarvatra*—everywhere; *sama*—equal; *cetasā*—with the mind; *bhagavat*—unto the Personality of Godhead; *bhakti-yuktena*—by discharging devotional service; *prāptā*—

was attained; *bhāgavatī gatiḥ*—the destination of the devotee (going back home, back to Godhead.)

TRANSLATION

Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

PURPORT

As stated in *Bhagavad-gītā*, only by devotional service can one understand the transcendental nature of the Supreme Lord and, after understanding Him perfectly in His transcendental position, enter into the kingdom of God. The process of entering into the kingdom of God is *tripāda-bhūti-gati,* or the path back home, back to Godhead, by which one can attain the ultimate goal of life. Kardama Muni, by His perfect devotional knowledge and service, achieved this ultimate goal, which is known as *bhāgavatī gatiḥ.*

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Renunciation of Kardama Muni."*

Śrīmad Bhāgavatam

Third Canto
Part Four

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Śrīmad Bhāgavatam

Third Canto – Part Four

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A.C. Bhaktivedanta Swami Prabhupāda
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Plate 1 The Lord explained the path of the transcendentalists to His mother, Devahūti. (*p. 1014*)

Plate 2 "My devotees always see the smiling face of My form, with eyes like the rising morning sun." (*p. 1044*)

Plate 3 The Supreme Personality of Godhead is the Supreme Soul. (*p. 1064*)

Plate 4 One should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead. (*p. 1186*)

Plate 5 Lakṣmi, the goddess of fortune, can always be found massaging the legs and thighs of the Lord. (*p. 1199*)

Plate 6 The man with uncontrolled senses is arrested by the Yamadūtas at the time of death. (*p. 1298*)

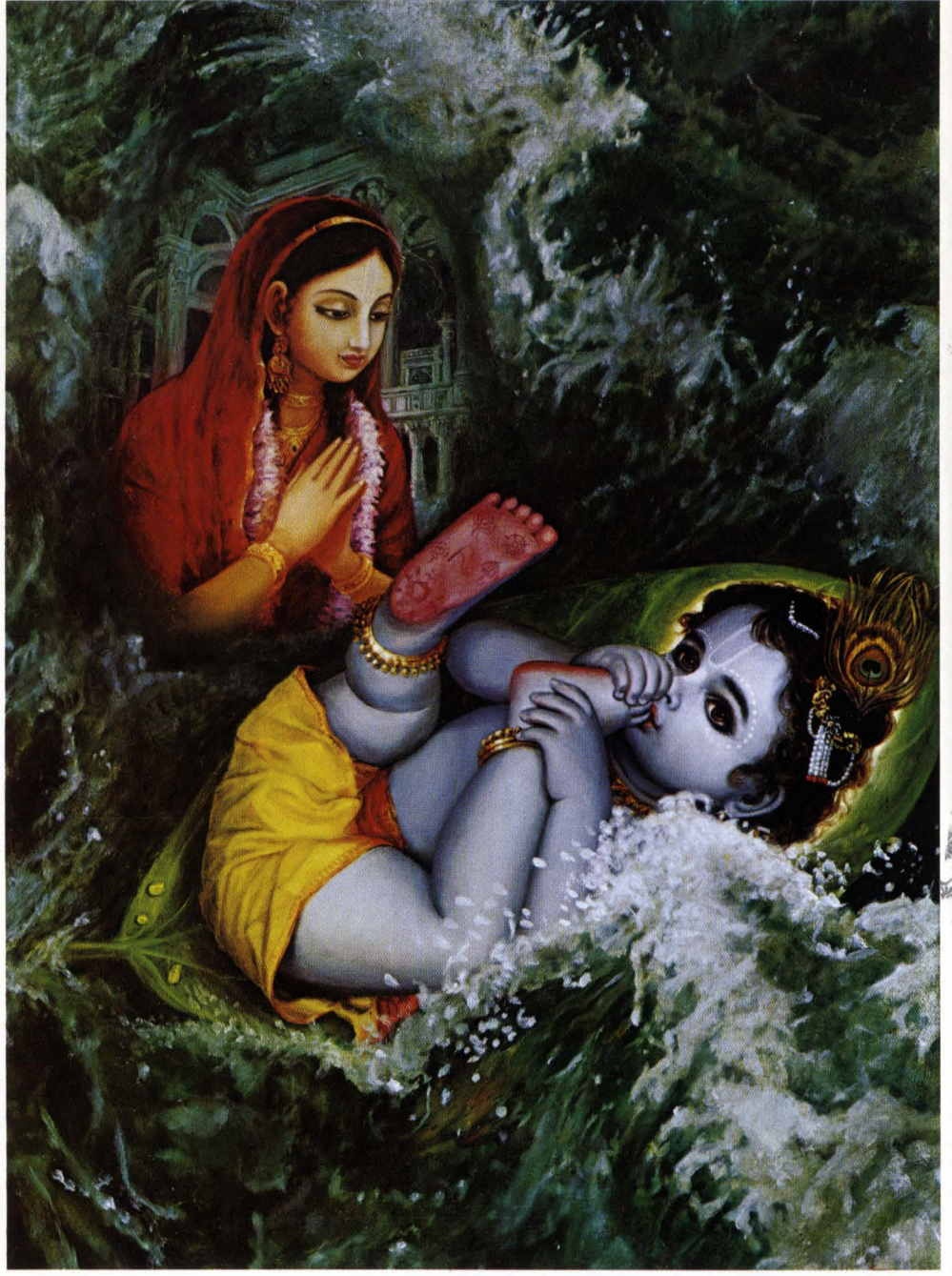

Plate 7 "At the end of the millenium, You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." (*p. 1420*)

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥२६॥

evaṁ vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit (p. 1166)

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Third Canto

"The Status Quo"

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With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER TWENTY-FIVE

The Glories of Devotional Service

TEXT 1

शौनक उवाच

कपिलस्तत्त्वसंख्याता भगवानात्ममायया ।
जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् ॥ १ ॥

śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sākṣād
ātma-prajñaptaye nṛṇām

śaunakaḥ uvāca—Śrī Śaunaka said; *kapilaḥ*—Lord Kapila; *tattva*—of the truth; *saṅkhyātā*—the expounder; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His internal potency; *jātaḥ*—took birth; *svayam*—Himself; *ajaḥ*—unborn; *sākṣāt*—in person; *ātma-prajñaptaye*—to disseminate transcendental knowledge; *nṛṇām*—for the human race.

TRANSLATION

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

PURPORT

The word *ātma-prajñaptaye* indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the Vedic knowledge, which offers a program for good living conditions and gradual elevation to

the platform of goodness. In the mode of goodness one's knowledge expands. On the platform of passion there is no knowledge, for passion is simply an impetus to enjoy material benefits. On the platform of ignorance there is no knowledge and no enjoyment but simply life almost like that of animals.

The *Vedas* are meant to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness he is able to understand knowledge of the self, or transcendental knowledge. This knowledge cannot be appreciated by any ordinary man. Therefore, since a disciplic succession is required, this knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Śaunaka Muni also states here that Kapila, the incarnation of the Supreme Personality of Godhead, took His birth or appearance simply to appreciate and disseminate transcendental knowledge. Simply to understand that one is not matter but spirit soul (*ahaṁ brahmāsmi:* "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman, and that knowledge is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word *nṛṇām,* "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge.

TEXT 2

न ह्यस्य वर्ष्मणः पुंसां वरिम्णः सर्वयोगिनाम् ।
विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

na hy asya varṣmaṇaḥ puṁsāṁ
varimṇaḥ sarva-yogināṁ
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ

na—not; *hi*—indeed; *asya*—about Him; *varṣmaṇaḥ*—the greatest; *puṁsām*—among men; *varimṇaḥ*—the foremost; *sarva*—all; *yogināṁ*—of *yogīs;*

viśrutau—in hearing; *śruta-devasya*—the master of the *Vedas; bhūri*—repeatedly; *tṛpyanti*—are sated; *me*—my; *asavaḥ*—senses.

TRANSLATION

Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

PURPORT

In *Bhagavad-gītā* it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the *Vedas* also: *eko bahūnāṁ yo vidadhāti kāmān.* He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both *viṣṇu-tattva* and *jīva-tattva,* are subordinate to the Supreme Personality of Godhead, Kṛṣṇa. The same concept is confirmed here. *Na hy asya varṣmaṇaḥ puṁsām:* amongst the living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. *Yogīs* are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class *yogī.* Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word *varimṇaḥ,* the most worshipful of all *yogīs.* To hear from Kṛṣṇa is the real pleasure of the senses; therefore He is known as Govinda, for by His words, by His teachings, by His instruction—by everything connected with Him—He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Kṛṣṇa or His expansion or plenary expansion like Kapila is very pleasing to the senses. *Bhagavad-gītā* can be read or heard many times, but because it gives great pleasure, the more one reads *Bhagavad-gītā* the more he gets the appetite to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental

happiness in the *Śrīmad-Bhāgavatam*. The more we hear and chant the glories of the Lord, the more we become happy.

TEXT 3

यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया।
तानि मे श्रद्दधानस्य कीर्तन्यान्यनुकीर्तय ॥ ३ ॥

yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya

yat yat—whatever; *vidhatte*—He performs; *bhagavān*—the Personality of Godhead; *svacchanda-ātmā*—full of self-desire; *ātma-māyayā*—by His internal potency; *tāni*—all of them; *me*—to me; *śraddadhānasya*—faithful; *kīrtanyāni*—worthy of praise; *anukīrtaya*—please describe.

TRANSLATION

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

PURPORT

The word *anukīrtaya* is very significant. *Anukīrtaya* means to follow the description—not to create a concocted mental description, but to follow. Śaunaka Ṛṣi requested Sūta Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva Gosvāmī, about the transcendental pastimes which the Lord manifested by His internal energy. Bhagavān, the Supreme Personality of Godhead, has no material body, but He can assume any kind of body by His supreme will. That is made possible by His internal energy.

TEXT 4

सूत उवाच

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा ।
प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४ ॥

sūta uvāca
dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāṁs tathā
prāhedaṁ viduraṁ prīta
ānvīkṣikyāṁ pracoditaḥ

sūtaḥ uvāca–Sūta Gosvāmī said; *dvaipāyana-sakhaḥ*–friend of Vyāsadeva; *tu*–then; *evam*–thus; *maitreyaḥ*–Maitreya; *bhagavān*–worshipful; *tathā*–in that way; *prāha*–spoke; *idam*–this; *viduram*–to Vidura; *prītaḥ*–being pleased; *ānvīkṣikyām*–about transcendental knowledge; *pracoditaḥ*–being asked.

TRANSLATION

Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva's. Thus being encouraged, Maitreya, pleased by Vidura's inquiry about transcendental knowledge, spoke as follows.

PURPORT

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as *bhagavān*. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as *bhagavān* because he was spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, who is a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

TEXT 5

मैत्रेय उवाच
पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।
तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल॥५॥

maitreya uvāca
pitari prasthite 'raṇyaṁ
mātuḥ priya-cikīrṣayā

tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila

maitreyaḥ uvāca—Maitreya said; *pitari*—when the father; *prasthite*—left; *araṇyam*—for the forest; *mātuḥ*—His mother; *priya-cikīrṣayā*—with a desire to please; *tasmin*—on that; *bindusare*—Lake Bindu-sarovara; *avātsīt*—He stayed; *bhagavān*—the Lord; *kapilaḥ*—Kapila; *kila*—indeed.

TRANSLATION

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara in order to please His mother, Devahūti.

PURPORT

In the absence of the father it is the duty of the grown-up son to take charge of his mother and to serve her to the best of his capacity so that she will not feel separation from her husband, and it is the duty of the husband to leave home as soon as there is a grown-up son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown-up son.

TEXT 6

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् ।
स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥ ६ ॥

tam āsīnam akarmāṇaṁ
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ

tam—to Him (Kapila); *āsīnam*—seated; *akarmāṇam*—at leisure; *tattva*—of the Absolute Truth; *mārga-agra*—the ultimate goal; *darśanam*—who could show; *sva-sutam*—her son; *devahūti*—Devahūti; *āha*—said; *dhātuḥ*—of Brahmā; *saṁsmaratī*—remembering; *vacaḥ*—the words.

TRANSLATION

Devahūti remembered the words spoken to her by Brahmā. Seeing her son, Kapila, who could show the ultimate goal of the Absolute Truth, sitting at leisure, she questioned Him as follows.

TEXT 7

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् ।
येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७ ॥

devahūtir uvāca
nirviṇṇā nitarāṁ bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndhaṁ tamaḥ prabho

devahūtiḥ uvāca—Devahūti said; *nirviṇṇā*—disgusted; *nitarām*—very; *bhūman*—O my Lord; *asat*—impermanent; *indriya*—of the senses; *tarṣaṇāt*—from agitation; *yena*—by which; *sambhāvyamānena*—being prevalent; *prapannā*—I have fallen; *andham tamaḥ*—into the abyss of ignorance; *prabho*—O my Lord.

TRANSLATION

Devahūti said: I am very sick of the disturbance of my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

PURPORT

Here the word *asad-indriya-tarṣaṇāt* is significant. *Asat* means impermanent, temporary, and *indriya* means senses. Thus *asad-indriya-tarṣaṇāt* means from being agitated by the temporarily manifest senses of the material body. We are evolving through different statuses of material bodily existence—sometimes in a human body, sometimes in an animal body—and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or *asat*. We should know that beyond these temporary senses are our permanent senses, which are now

covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, then we have reached *sad-indriya,* or eternal sense activities. Eternal sensual activities are called devotional service, whereas temporary sensual activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

TEXT 8

तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् ।
सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८ ॥

tasya tvaṁ tamaso 'ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdhaṁ me tvad-anugrahāt

tasya—that; *tvam*—You; *tamasaḥ*—ignorance; *andhasya*—darkness; *duṣpārasya*—difficult to cross; *adya*—now; *pāra-gam*—crossing over; *sat*—transcendental; *cakṣuḥ*—eye; *janmanām*—of births; *ante*—at the end; *labdham*—attained; *me*—my; *tvat-anugrahāt*—by Your mercy.

TRANSLATION

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

PURPORT

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representa-

tive, then by His grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word *pāragam* is very significant. *Pāragam* means one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in *Bhagavad-gītā* that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, he can be taken to the side of light.

TEXT 9

य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल ।
लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९ ॥

ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ

yaḥ—He who; *ādyaḥ*—the origin; *bhagavān*—the Supreme Personality of Godhead; *puṁsām*—of all living entities; *īśvaraḥ*—the Lord; *vai*—in fact; *bhavān*—You; *kila*—indeed; *lokasya*—of the universe; *tamasā*—by the darkness of ignorance; *andhasya*—blinded; *cakṣuḥ*—eye; *sūryaḥ*—the sun; *iva*—like; *uditaḥ*—risen.

TRANSLATION

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

PURPORT

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Kṛṣṇa. Here the word *ādya* means the origin of all living entities, and *puṁsām īśvara* means the Lord, or *īśvara,* of the living entities (*īśvaraḥ paramaḥ kṛṣṇaḥ*). Kapila Muni is the direct expansion of Kṛṣṇa, who

is the sun of spiritual knowledge. As the sun dissipates the darkness of the universe, so when the light of the Supreme Personality of Godhead comes down, it at once dissipates the darkness of *māyā*. We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

TEXT 10

अथ मे देव सम्मोहमपाकर्ष्टुं त्वमर्हसि ।
योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया ॥१०॥

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mametîty
etasmin yojitas tvayā

atha—now; *me*—my; *deva*—O Lord; *sammoham*—delusion; *apākraṣṭum*—to dispel; *tvam*—You; *arhasi*—be pleased; *yaḥ*—which; *avagrahaḥ*—misconception; *aham*—I; *mama*—mine; *iti*—thus; *iti*—thus; *etasmin*—in this; *yojitaḥ*—engaged; *tvayā*—by You.

TRANSLATION

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

PURPORT

The false ego of identifying one's body as one's self and of claiming things possessed in relationship with this body is called *māyā*. In *Bhagavad-gītā*, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me come everyone's remembrance and forgetfulness." Devahūti has stated that false identification of the body with the self and attachment for possessions in relation to the body are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real constitutional position of eternal servitorship to the Lord and wants instead to enjoy

himself by sense gratification, he is captured by *māyā*. This capture by *māyā* is the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of *māyā*, and since *māyā* is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahūti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Kṛṣṇa says, therefore, in *Bhagavad-gītā*, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment which are considered to be pious are also sinful. For example, one sometimes gives something in charity to a needy person with a view to get back the money four times increased. Giving with the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahūti requested Lord Kapila to free her from that entanglement of false identification and false possession.

TEXT 11

तं त्वा गताहं शरणं शरण्यं
स्वभृत्यसंसारतरोः कुठारम् ।
जिज्ञासयाहं प्रकृतेः पूरुषस्य
नमामि सद्धर्मविदां वरिष्ठम् ॥११॥

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayāhaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham

tam—that person; *tvā*—unto You; *gatā*—have gone; *aham*—I; *śaraṇam*—shelter; *śaraṇyam*—worth taking shelter of; *sva-bhṛtya*—for Your dependents; *saṁsāra*—of material existence; *taroḥ*—of the tree; *kuṭhāram*—the axe; *jijñāsayā*—with the desire to know; *aham*—I; *prakṛteḥ*—of matter (woman); *pūruṣasya*—of spirit (man); *namāmi*—I offer obeisances; *sat-dharma*—of the eternal occupation; *vidām*—of the knowers; *variṣṭham*—unto the greatest.

TRANSLATION

Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the axe which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

PURPORT

Sāṅkhya philosophy, as is well known, deals with *prakṛti* and *puruṣa*. *Puruṣa* is the Supreme Personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and *prakṛti* means nature. In this material world, material nature is being exploited by the *puruṣas*, or the living entities. The intricacies in the material world of the relationship of the *prakṛti* and *puruṣa*, or the enjoyed and the enjoyer, is called *saṁsāra*, or material entanglement. Devahūti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of *Bhagavad-gītā* as an *aśvattha* tree whose root is upwards and whose branches are downwards. It is recommended there that one has to cut the root of this material existential tree with the axe of detachment. What is the attachment? The attachment involves *prakṛti* and *puruṣa*. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment and he takes the position of the enjoyer, he is therefore called *puruṣa*.

Devahūti questioned Kapila Muni, for she knew that only He could cut her attachment for this material world. The living entities, in the guises of men and women, are trying to enjoy the material energy; therefore in one sense everyone is *puruṣa* because *puruṣa* means enjoyer and *prakṛti* means enjoyed. In this material world both the so-called man and so-called woman are imitating the real *puruṣa;* the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are *prakṛti*.

The living entities are considered *prakṛti.* In *Bhagavad-gītā,* matter is analyzed as *aparā,* or inferior nature, whereas beyond this inferior nature there is another, superior nature—the living entities. Living entities are also *prakṛti,* or enjoyed, but under the spell of *māyā,* the living entities are falsely trying to take the position of enjoyers. That is the cause of *saṁsāra-bandha,* or conditional life. Devahūti wanted to get out of conditional life and place herself in full surrender. The Lord is *śaraṇya,* which means the only worthy personality to whom one can fully surrender, because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as *sad-dharma-vidāṁ variṣṭham.* This indicates that of all transcendental occupations the best occupation is eternal loving service unto the Supreme Personality of Godhead. *Dharma* is sometimes translated as religion, but that is not exactly the meaning. *Dharma* actually means that which one cannot give up, that which is inseparable from oneself. The warmth of fire is inseparable from fire; therefore warmth is called the *dharma* or nature of fire. Similarly, *sad-dharma* means eternal occupation. That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's *sāṅkhya* philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality amongst those who know the transcendental occupation of the living entity.

TEXT 12

मैत्रेय उवाच

इति स्वमातुर्निरवद्यमीप्सितं
निशम्य पुंसामपवर्गवर्धनम् ।
धियाभिनन्द्यात्मवतां सतां गति-
र्बभाष ईषत्स्मितशोभिताननः ॥१२॥

maitreya uvāca
iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-vardhanam
dhiyābhinandyātmavatāṁ satāṁ gatir
babhāṣa īṣat-smita-śobhitānanaḥ

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *sva-mātuḥ*—of His mother; *niravadyam*—uncontaminated; *īpsitam*—desire; *niśamya*—after hearing; *puṁsām*—of people; *apavarga*—cessation of bodily existence; *vardhanam*—increasing; *dhiyā*—mentally; *abhinandya*—having thanked; *ātmavatām*—interested in self-realization; *satām*—of the transcendentalists; *gatiḥ*—the path; *babhāṣe*—He explained; *īṣat*—slightly; *smita*—smiling; *śobhita*—beautiful; *ānanaḥ*—His face.

TRANSLATION

After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists who are interested in self-realization.

PURPORT

Devahūti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain the perfectional stage of human life. Unless one is interested in understanding his spiritual life or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. One who does not care for these transcendental necessities of life and simply engages like an animal in eating, sleeping, fearing and mating has spoiled his life. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called *apavarga-vardhanam.* Those who have actual spiritual interest are called *sat* or devotees. *Satāṁ prasaṅgāt. Sat* means that which eternally exists, and *asat* means that which is not eternal. Unless one is situated on the spiritual platform, he is not *sat;* he is *asat.* The *asat* stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the *asat* has accepted the material world as his shelter, and therefore he is full of anxiety. *Asad-grāhān,* the incompatible situation of the spirit soul, who has the false idea of enjoying matter, is the cause of the soul's being *asat.* Actually, the spirit soul is not *asat.* As soon as one is conscious of this fact and takes to Kṛṣṇa consciousness, then he becomes *sat. Satāṁ gatiḥ,* the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

TEXT 13

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे।
अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥१३॥

śrī bhagavān uvāca
yoga ādhyātmikaḥ puṁsāṁ
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

śrī bhagavān uvāca—the Personality of Godhead said; *yogaḥ*—the *yoga* system; *ādhyātmikaḥ*—relating to the soul; *puṁsām*—of living entities; *mataḥ*—is approved; *niḥśreyasāya*—for the ultimate benefit; *me*—by Me; *atyanta*—complete; *uparatiḥ*—detachment; *yatra*—where; *duḥkhasya*—from distress; *ca*—and; *sukhasya*—from happiness; *ca*—and.

TRANSLATION

The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

PURPORT

In the material world, everyone is trying to get some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk then we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The *yoga* system, as here stated by the Lord, is meant to end all material happiness and material distress. The best *yoga,* as taught in *Bhagavad-gītā* by Kṛṣṇa, is *bhakti-yoga.* It is also mentioned in the *Gītā* that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-

called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the *yoga* system is the science of the spirit. One practices *yoga* in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

TEXT 14

तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे ।
ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम् ॥१४॥

tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣīṇāṁ śrotu-kāmānāṁ
yogaṁ sarvāṅga-naipuṇam

tam imam—that very; *te*—to you; *pravakṣyāmi*—I shall explain; *yam*—which; *avocam*—I explained; *purā*—formerly; *anaghe*—O pious mother; *ṛṣīṇām*—to the sages; *śrotu-kāmānām*—eager to hear; *yogam*—*yoga* system; *sarva-aṅga*—in all respects; *naipuṇam*—serviceable and practical.

TRANSLATION

O most pious mother, I shall now explain unto you the ancient yoga system which I explained formerly to the great sages. It is serviceable and practical in every way.

PURPORT

The Lord does not manufacture a new system of *yoga*. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system which I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of *yoga*.

TEXT 15

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥१५॥

cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktaṁ bandhāya
rataṁ vā puṁsi muktaye

cetaḥ—consciousness; *khalu*—indeed; *asya*—of him; *bandhāya*—for bondage; *muktaye*—for liberation; *ca*—and; *ātmanaḥ*—of the living entity; *matam*—is considered; *guṇeṣu*—in the three modes of nature; *saktam*—attracted; *bandhāya*—for conditional life; *ratam*—attached; *vā*—or; *puṁsi*—in the Supreme Personality of Godhead; *muktaye*—for liberation.

TRANSLATION

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

PURPORT

There is a distinction here between Kṛṣṇa consciousness and *māyā* consciousness. *Guṇeṣu,* or *māyā* consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one's conditional life. When the same *cetaḥ,* or consciousness, is transferred to the Supreme Personality of Godhead, Kṛṣṇa, or when one becomes Kṛṣṇa conscious, he is on the path of liberation.

TEXT 16

अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः ।
वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥१६॥

ahaṁ mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ

vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam

aham—I; *mama*—mine; *abhimāna*—from the misconception; *utthaiḥ*—produced; *kāma*—lust; *lobha*—greed; *ādibhiḥ*—and so on; *malaiḥ*—from the impurities; *vītam*—freed; *yadā*—when; *manaḥ*—the mind; *śuddham*—pure; *aduḥkham*—without distress; *asukham*—without happiness; *samam*—equipoised.

TRANSLATION

When one is completely cleansed of the impurities of lust and greed produced from the false indentification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

PURPORT

Kāma and *lobha* are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, then his mind and consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect *yoga* is to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the *bhakti-yoga* system. As explained in the *Nārada-pañcarātra,* one's mind and senses should be purified (*tat-paratvena nirmalam*). One's senses must be engaged in devotional service of the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Kṛṣṇa. The mind must be engaged. If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.

TEXT 17

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् ।
निरन्तरं स्वयंज्योतिरणिमानमखण्डितम् ॥१७॥

tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam

tadā—then; *puruṣaḥ*—the individual soul; *ātmānam*—himself; *kevalam*—pure; *prakṛteḥ param*—transcendental to material existence; *nirantaram*—nondifferent; *svayam-jyotiḥ*—self-effulgent; *aṇimānam*—infinitesimal; *akhaṇḍitam*—not fragmented.

TRANSLATION

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

PURPORT

In the state of pure consciousness or Kṛṣṇa consciousness one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in *Bhagavad-gītā*, the *jīva* or the individual soul is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant constitution of the sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Māyāvāda philosophy enunciates that the whole spirit exists, but a part of it, which is called the *jīva*, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the *jīva*, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist.

The *jīva* particle is estimated in the Vedic literature to be 1/10,000 the size of the upper portion of a hair. It is therefore infinitesimal. The Supreme Spirit is infinite, but the living entity or the individual soul is infinitesimal, although it is not different in quality from the Supreme

Spirit. Two words in this verse are to be particularly noted. One is *nirantaram,* which means nondifferent or of the same quality. The individual soul is also expressed here as *aṇimānam. Aṇimānam* means infinitesimal. The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. *Akhaṇḍitam* means not exactly fragmented but constitutionally always infinitesimal. No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by its constitutional position, is qualitatively the same as the Supreme Spirit, but it is very infinitesimal.

TEXT 18

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥१८॥

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ
prakṛtiṁ ca hataujasam

jñāna—knowledge; *vairāgya*—renunciation; *yuktena*—equipped with; *bhakti*—devotional service; *yuktena*—equipped with; *ca*—and; *ātmanā*—by the mind; *paripaśyati*—one sees; *udāsīnam*—indifferent; *prakṛtim*—material existence; *ca*—and; *hata-ojasam*—reduced in strength.

TRANSLATION

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

PURPORT

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature or illusory energy can act on the weaker or conditioned soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and *vairāgya,* renunciation. With-

out knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes him unattached to material conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage himself in the devotional service of the Lord. In this verse, therefore, it is stated, *jñāna-vairāgya-yuktena:* When one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then by pure devotional service, *bhakti-yuktena,* he can engage himself as a loving servant of the Lord. *Paripaśyati* means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in *Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā:* When one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as *mad-bhaktiṁ labhate parām,* the real state of beginning devotional service. Similarly, it is confirmed in the *Nārada-pañcarātra* that when the senses are purified they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

TEXT 19

न युज्यमानया भक्त्या भगवत्यखिलात्मनि ।
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥१९॥

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yogināṁ brahma-siddhaye

na—not; *yujyamānayā*—being performed; *bhaktyā*—devotional service; *bhagavati*—towards the Supreme Personality of Godhead; *akhila-ātmani*—the Supersoul; *sadṛśaḥ*—like; *asti*—there is; *śivaḥ*—auspicious; *panthāḥ*—path; *yogināṁ*—of the *yogīs; brahma-siddhaye*—for perfection in self-realization.

TRANSLATION

Perfection in self-realization cannot be attained by any kind of yogī unless he engages in devotional service to the Supreme Personality of Godhead, because that is the only auspicious path.

PURPORT

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. *Na yujyamānayā* means without being dovetailed. When there is devotional service, then the question is where to offer that service. Devotional service is to be offered to the Supreme Personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization or Brahman realization. The word *brahma-siddhaye* means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are *ahaṁ brahmāsmi. Brahma-siddhi* means that one should know that he is not matter; he is pure soul. There are different kinds of *yogīs,* but every *yogī* is supposed to engage in self-realization or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead one cannot have easy approach to the path of *brahma-siddhi.*

In the beginning of the Second Chapter of *Śrīmad-Bhāgavatam* it is stated that when one engages himself in the devotional service of Vāsudeva, spiritual knowledge and renunciation of the material world automatically become manifest. Thus a devotee does not have to try separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service attitude, everything is revealed. It is stated here, *śivaḥ panthā:* this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization or realization of the *brahmajyoti* effulgence is not *brahma-siddhi.* Beyond that *brahmajyoti* there is the Supreme Personality of Godhead. In the *Upaniṣads* a devotee prays to the Lord to kindly put aside the effulgence, *brahmajyoti,* so that the devotee may see within the *brahmajyoti* the actual eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of *bhakti. Bhakti* necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. *Brahma-siddhi* through devotional service is realization of the Supreme Personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the perfect stage of *brahma-siddhi* or Brahman realization. Nor is the realization of the Paramātmā feature of the Supreme Person perfect because Bhagavān, the Supreme Personality of Godhead, is *akhilātmā*—He is the Supersoul. One who realizes the Supreme Personality

realizes the other features, namely the Paramātmā feature and the Brahman feature, and that total realization is *brahma-siddhi.*

TEXT 20

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥२०॥

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

prasaṅgam—attachment; *ajaram*—strong; *pāśam*—entanglement; *ātmanaḥ*—of the soul; *kavayaḥ*—learned men; *viduḥ*—know; *saḥ eva*—that same; *sādhuṣu*—to the devotees; *kṛtaḥ*—applied; *mokṣa-dvāram*—the door of liberation; *apāvṛtam*—opened.

TRANSLATION

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

PURPORT

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Kṛṣṇa or His devotee is called Kṛṣṇa consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Kṛṣṇa consciousness, that is liberation. Despite the statement that one should give up attachment, desirelessness is not possible for a living entity. A living entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, then he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; it must be utilized for the best

purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme Personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the *sādhus*. And who is a *sādhu?* A *sādhu* is not just an ordinary man with a saffron robe or long beard. A *sādhu* is described in *Bhagavad-gītā* as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Kṛṣṇa, the Supreme Person, he is understood to be a *sādhu. Sādhur eva sa mantavyaḥ.* A *sādhu* is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman or spiritual perfection, his attachment should be transferred to the *sādhu* or devotee. Lord Caitanya also confirmed this. *Lava-mātra sādhu-saṅge sarva-siddhi haya:* simply by a moment's association with a *sādhu* one can attain perfection.

Mahātmā is a synonym of *sādhu.* It is said that service to a *mahātmā* or elevated devotee of the Lord is *dvāram āhur vimukteḥ,* the royal road of liberation. *Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam.* Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened (*Bhāg.* 5.5.2). The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a *sādhu,* then the result will be that the *sādhu* will teach him how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a *sādhu.* If we want to associate with a *sādhu* we cannot expect him to give us instructions on how to improve our material condition, but he will give us instructions on how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a *sādhu.* Kapila Muni first of all instructs that the path of liberation begins with such association.

TEXT 21

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥२१॥

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām

ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

titikṣavaḥ—tolerant; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—friendly; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—inimical to none; *śāntāḥ*—peaceful; *sādhavaḥ*—abiding by scriptures; *sādhu-bhūṣaṇāḥ*—adorned with sublime characteristics.

TRANSLATION

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

PURPORT

A *sādhu,* as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Kṛṣṇa conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization or Kṛṣṇa consciousness." These are the preachings of a *sādhu.* He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is *kāruṇika,* great mercy to the fallen souls. While engaged in preaching work he has to meet with so many opposing elements, and therefore the *sādhu* or devotee of the Lord has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They don't like it; that is their disease. The *sādhu* has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two market-places, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a *sādhu* is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, *sarva-dehinām,* which indicates all living entities who have

accepted a material body. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Śivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendentally. There are many instances where a dog got salvation by association with a *sādhu* because a *sādhu* engages in the highest philanthropic activities for the benediction of all living entities. Yet although a *sādhu* is not inimical towards anyone, the world is so ungrateful that even a *sādhu* has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A *sādhu* behaves with all conditioned souls for their ultimate relief from the material entanglement. Therefore, no one can be more friendly than a *sādhu* in relieving a conditioned soul. A *sādhu* is calm, and he quietly and peacefully follows the principles of scripture. A *sādhu* means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the *śāstras* instruct us to obey the orders of the Personality of Godhead. *Sādhu,* therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics in the standard of transcendental realization.

TEXT 22

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥२२॥

mayy ananyena bhāvena
bhaktiṁ kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

mayi—unto Me; *ananyena bhāvena*—with undeviated mind; *bhaktim*—devotional service; *kurvanti*—perform; *ye*—those who; *dṛḍhām*—staunch; *mat-kṛte*—for My sake; *tyakta*—renounced; *karmāṇaḥ*—activities; *tyakta*

–renounced; *sva-jana*–family relationships; *bāndhavāḥ*–friendly acquaintances.

TRANSLATION

Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

PURPORT

A person in the renounced order of life, a *sannyāsī,* is also called a *sādhu* because he renounces everything–his home, his comfort, his friends, his relatives and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A *sannyāsī* is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, *bhaktiṁ kurvanti ye dṛḍhām.* A person who seriously engages in the service of the Lord and is in the renounced order of life is a *sādhu.* A *sādhu* is one who has given up all responsibility to society, family and worldly humanitarianism simply for the sake of the service of the Lord. As soon as he takes his birth in the world, a person has so many responsibilities and obligations–to the public, to the demigods, to the great sages, to the general living beings, to his parents, to the family forefathers, and to many others. When he gives up all such obligations for the sake of the service of the Supreme Lord, he is not punished for such renunciation of obligation. But if for sense gratification a person renounces all such obligations, he is punished by the law of nature.

TEXT 23

मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
तपन्ति विविधास्तापा नैतान्मद्गतचेतसः ॥२३॥

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasaḥ

mat-āśrayāḥ–about Me; *kathāḥ*–stories; *mṛṣṭāḥ*– delightful; *śṛṇvanti*–they hear; *kathayanti*–they chant; *ca*–and; *tapanti*–inflict suffering;

vividhāḥ—various; *tāpāḥ*—the material miseries; *na*—do not; *etān*—unto them; *mat-gata*—fixed on Me; *cetasaḥ*—their thoughts.

TRANSLATION

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

PURPORT

There are multifarious miseries in material existence—those pertaining to the body and the mind, those imposed by other living entities, and those imposed by natural disturbances. But a *sādhu* is not disturbed by such miserable conditions because his mind is always filled with Kṛṣṇa consciousness, and thus he does not like to talk about anything but the activities of the Lord. Mahārāja Ambarīṣa did not speak of anything but the pastimes of the Lord. *Vacāṁsi vaikuṇṭha-guṇānuvarṇane.* He engaged his words only in glorification of the Supreme Personality of Godhead. *Sādhus* are always interested in hearing about the activities of the Lord or His devotees. Since they are filled with Kṛṣṇa consciousness, they are forgetful of the material miseries. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence.

TEXT 24

त एते साधवः साध्वि सर्वसङ्गविवर्जिताः ।
सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥२४॥

ta ete sādhavaḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyaḥ
saṅga-doṣa-harā hi te

te ete—those very; *sādhavaḥ*—devotees; *sādhvi*—virtuous lady; *sarva*—all; *saṅga*—attachments; *vivarjitāḥ*—freed from; *saṅgaḥ*—attachment; *teṣu*—unto them; *atha*—hence; *te*—by you; *prārthyaḥ*—must be sought; *saṅga-dosa*—

the pernicious effects of material attachment; *harāḥ*—counteractors of; *hi*—indeed; *te*—they.

TRANSLATION

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

PURPORT

Kapila Muni herein advises His mother, Devahūti, that if she wants to be free from material attachment then she should increase her attachment for the *sādhus* or devotees who are completely freed from all material attachment. In *Bhagavad-gītā*, Fifteenth Chapter, fifth verse, it is stated who is qualified to enter into the kingdom of Godhead. It is said there, *nirmāna-mohā jita-saṅga-doṣāḥ*. This refers to one who is completely freed from the puffed-up condition of material possessiveness. A person may be materially very rich, opulent or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, then he has to be freed from the puffed-up condition of material possessiveness, because that is a false position.

The word *moha*, used here, means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor—or any such consciousness in connection with material existence—is false, because this body itself is false or temporary. A pure soul who is prepared to be freed from this material entanglement must first of all be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in *Bhagavad-gītā* the same principle is stated. It is advised, *jita-saṅga-doṣāḥ:* one should be freed from the contaminated association of the three modes of material nature. Here also, in the *Śrīmad-Bhāgavatam*, this is confirmed: a pure devotee who is preparing to transfer himself to the spiritual kingdom is also freed from the association of the three modes of material nature. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile, scientific and other associations in human society to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone has reached the stage where he must become free from this material contami-

nation, then he has to seek the association of devotees, wherein Kṛṣṇa consciousness is exclusively cultured. One can thereby become freed from all material association.

Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence. Even though he appears to be in the material world, he is not affected by the miseries of the material world. How is it possible? There is a very good example in the activities of the cat. The cat carries her kittens in her mouth, and when she kills a rat she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are *sādhavaḥ*, or devotees engaged in Kṛṣṇa consciousness in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Kṛṣṇa consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of persons engaged in Kṛṣṇa consciousness, and by such association he will be benefited in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

TEXT 25

सतां प्रसङ्गान्मम वीर्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥२५॥

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

satām—of pure devotees; *prasaṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *saṁvidaḥ*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of

liberation; *vartmani*—on the path; *śraddhā*—firm faith; *ratiḥ*—attraction; *bhaktiḥ*—devotion; *anuk amiṣyati*—will follow in order.

TRANSLATION

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

PURPORT

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot make advancement. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without the association of devotees one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a person. Nondevotees cannot appreciate Kṛṣṇa consciousness by reading the *Śrīmad-Bhāgavatam* or any other Vedic literature wherein the activities of the Lord are described; they think that they are fiction, manufactured stories, because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, then his path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

TEXT 26

भक्त्या पुमाञ्जातविराग ऐन्द्रियाद्
दृष्टश्रुतान्मद्रचनानुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो
यतिष्यते ऋजुभिर्योगमार्गैः ॥२६॥

bhaktyā pumāñ jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate ṛjubhir yoga-mārgaiḥ

bhaktyā—by devotional service; *pumān*—a person; *jāta-virāgaḥ*—having developed distaste; *aindriyāt*—for sense gratification; *dṛṣṭa*—seen (in this world); *śrutāt*—heard (in the next world); *mat-racana*—My activities of creation and so on; *anucintayā*—by constantly thinking about; *cittasya*—of the mind; *yattaḥ*—engaged; *grahaṇe*—in the control; *yoga-yuktaḥ*—situated in devotional service; *yatiṣyate*—will endeavor; *ṛjubhiḥ*—easy; *yoga-mārgaiḥ*—by the processes of mystic power.

TRANSLATION

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

PURPORT

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord—how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are going on. There are full literatures describing these activities of the Lord, especially *Bhagavad-gītā, Brahma-saṁhitā* and *Śrīmad-Bhāgavatam.* The sincere devo-

tee who associates with devotees gets the opportunity to hear and contemplate this subject of the pastimes of the Lord, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they have no more attraction for temporary so-called happiness. That is the position of one who is *yoga-yukta.* One who is fixed in mystic power is not disturbed by the allurement of this world or that world; he is interested in the matters of spiritual understanding or the spiritual situation. This sublime situation is very easily attained by the easiest process, *bhakti-yoga. Ṛjubhir yoga-mārgaiḥ.* A very suitable word used here is *ṛjubhiḥ,* or very easy. There are different processes of *yoga-mārga,* attaining *yoga* perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try to take this process of Kṛṣṇa consciousness and reach the highest perfection of life.

TEXT 27

असेवयायं प्रकृतेर्गुणानां
ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या
मां प्रत्यगात्मानमिहावरुन्धे ॥२७॥

asevayāyaṁ prakṛter guṇānāṁ
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
māṁ pratyag-ātmānam ihāvarundhe

asevayā—by not engaging in the service; *ayam*—this person; *prakṛteḥ*—*guṇānām*—of the modes of material nature; *jñānena*—by knowledge; *vairāgya*—with renunciation; *vijṛmbhitena*—developed; *yogena*—by practicing *yoga; mayi*—unto Me; *arpitayā*—fixed; *ca*—and; *bhaktyā*—with devotion; *mām*—unto Me; *pratyak-ātmānam*—the Absolute Truth; *iha*—in this very life; *avarundhe*—one attains.

TRANSLATION

Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by

practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

PURPORT

When one engages in devotional service to the Lord in the nine different kinds of *bhakti-yoga,* as enunciated in authoritative scriptures, such as by hearing (*śravaṇam*), chanting (*kīrtanam*), remembering, offering worship, praying and offering personal service—either in one of them, or two, or three or all of them—he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to get out of the attachment to material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and their result is that the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is completely spiritual activity. When one engages in the spiritual activities of devotional service, naturally he does not get any opportunity to engage in sense gratificatory activities. Kṛṣṇa conscious activities are performed not blindly but with perfect understanding of knowledge and renunciation. This kind of *yoga* practice, in which the mind is always fixed upon the Supreme Personality of Godhead in devotion, results in liberation in this very life. The person who performs such acts gets in touch with the Supreme Personality of Godhead. Lord Caitanya, therefore, approved the process of hearing from realized devotees about the pastimes of the Lord. It does not matter to what category of this world the audience belongs. If one meekly and submissively hears about the activities of the Lord from a realized soul, he will be able to conquer the Supreme Personality of Godhead, who is unconquerable by any other process. Hearing or associating with devotees is the most important function for self-realization.

TEXT 28

देवहूतिरुवाच

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा।
यया पदं ते निर्वाणमञ्जसान्वाश्नवा अहम् ॥२८॥

devahūtir uvāca
kācit tvayy ucitā bhaktiḥ
kīdṛśī mama gocarā
yayā padaṁ te nirvāṇam
añjasānvāśnavā aham

devahūtiḥ uvāca—Devahūti said; *kācit*—what; *tvayi*—unto You; *ucitā*—proper; *bhaktiḥ*—devotional service; *kīdṛśī*—what kind; *mama*—by me; *go-carā*—fit to be practiced; *yayā*—by which; *padam*—feet; *te*—Your; *nirvāṇam*—liberation; *añjasā*—immediately; *anvāśnavai*—shall attain; *aham*—I.

TRANSLATION

On hearing this statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me to easily and immediately attain to the service of Your lotus feet?

PURPORT

It is stated in *Bhagavad-gītā* that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service which is most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master.

TEXT 29

यो योगो भगवद्बाणो निर्वाणात्मंस्त्वयोदितः ।
कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥२९॥

yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīdṛśaḥ kati cāṅgāni
yatas tattvāvabodhanam

yaḥ—which; *yogaḥ*—mystic *yoga* process; *bhagavat-bāṇaḥ*—aiming at the Supreme Personality of Godhead; *nirvāṇa-ātman*—O embodiment of *nirvāṇa; tvayā*—by You; *uditaḥ*—explained; *kīdṛśaḥ*—of what nature; *kati*—how many; *ca*—and; *aṅgāni*—branches; *yataḥ*—by which; *tattva*—of the truth; *avabodhanam*—understanding.

TRANSLATION

The mystic yoga system, as you have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know what the nature of that yoga system is. How many ways are there by which one can understand in truth that sublime yoga?

PURPORT

There are different kinds of mystic *yoga* systems aiming for different phases of the Absolute Truth. The *jñāna-yoga* system aims at the impersonal Brahman effulgence, and the *haṭha-yoga* system aims at the localized personal aspect, the Paramātmā feature of the Absolute Truth, whereas *bhakti-yoga,* or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of self-realization. But here Devahūti especially refers to the *bhakti-yoga* system, which has already been primarily explained by the Lord. The different parts of the *bhakti-yoga* system are hearing, chanting, remembering, offering prayers, worshiping the Lord in the temple, accepting service to Him, carrying out His orders, making friendship with Him, and, after all, surrendering everything for the service of the Lord. The word *nirvāṇātman* is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as *jñānīs* are concerned, they are interested in *jñāna-yoga,* but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again in the material world. Therefore, *jñāna-yoga* does not actually end material existence. Similarly, regarding the *haṭha-yoga* system, which aims at the localized aspect of the Lord, Paramātmā, it has been experienced that many *yogīs,* such as Viśvāmitra, fall down. But *bhakti-yogīs,* once approaching the Supreme Personality of Godhead, never come back to this material world, as it is confirmed in the *Bhagavad-gītā. Yad gatvā na nivartante:* upon going, one never comes back. *Tyaktvā dehaṁ punar janma naiti:* after giving up this body, he never comes back again to accept a material body. *Nirvāṇa* does not finish the existence of the soul. The soul is ever-existing. Therefore *nirvāṇa* means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is questioned how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is

elevated to the Vaikuṇṭha planets, directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of meditation. Another word in this verse, *bhagavad-bānaḥ,* is very significant. *Bānaḥ* means arrow. The *bhakti-yoga* system is just like an arrow aiming up to the Supreme Personality of Godhead. The *bhakti-yoga* system never urges one towards the impersonal Brahman effulgence or to the point of Paramātmā realization. This *bāṇaḥ,* or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramātmā.

TEXT 30

तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।
सुखं बुद्ध्येय दुर्बोधं योषा भवदनुग्रहात् ॥३०॥

tad etan me vijānīhi
yathāhaṁ manda-dhīr hare
sukhaṁ buddhyeya durbodhaṁ
yoṣā bhavad-anugrahāt

tat etat—that same; *me*—to me; *vijānīhi*—please explain; *yathā*—so that; *aham*—I; *manda*—slow; *dhīḥ*—whose intelligence; *hare*—O my Lord; *sukham*—easily; *buddhyeya*—may understand; *durbodham*—very difficult to understand; *yoṣā*—a woman; *bhavat-anugrahāt*—by Your grace.

TRANSLATION

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

PURPORT

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent he may be, then by the divine grace of the spiritual master everything is revealed. Viśvanātha Cakravartī Ṭhākura therefore says, *yasya prasādād,* by the mercy of the spiritual master,

bhagavat-prasādaḥ, the mercy of the Supreme Personality of Godhead is revealed. Devahūti requested her great son to be merciful towards her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.

TEXT 31

मैत्रेय उवाच

विदित्वार्थं कपिलो मातुरित्थं
जातस्नेहो यत्र तन्वाभिजातः ।
तत्त्वाम्नायं यत्प्रवदन्ति सांख्यं
प्रोवाच वै भक्तिवितानयोगम् ॥३१॥

maitreya uvāca
viditvārtham kapilo mātur itham
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyam yat pravadanti sāṅkhyam
provāca vai bhakti-vitāna-yogam

maitreyaḥ uvāca—Maitreya said; *viditvā*—having known; *artham*—purpose; *kapilaḥ*—Lord Kapila; *mātuḥ*—of His mother; *itham*—thus; *jāta-snehaḥ*—became compassionate; *yatra*—upon her; *tanvā*—from her body; *abhijātaḥ*—born; *tattva-āmnāyam*—truths received by disciplic succession; *yat*—which; *pravadanti*—they call; *sāṅkhyam*—*sāṅkhya* philosophy; *provāca*—He described; *vai*—in fact; *bhakti*—devotional service; *vitāna*—spreading; *yogam*—mystic *yoga.*

TRANSLATION

Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

TEXT 32

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् ।
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ।
अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ॥३२॥

śrī bhagavān uvāca
devānāṁ guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *devānām*—of the senses or of the presiding deities of the senses; *guṇa-liṅgānām*—which detect sense-objects; *ānuśravika*—according to scripture; *karmaṇām*—which work; *sattve*—unto the mind or unto the Lord; *eva*—only; *eka-manasaḥ*—of a man of undivided mind; *vṛttiḥ*—inclination; *svābhāvikī*—natural; *tu*—in fact; *yā*—which; *animittā*—without motive; *bhāgavatī*—to the Personality of Godhead; *bhaktiḥ*—devotional service; *siddheḥ*—than salvation; *garīyasī*—better.

TRANSLATION

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

PURPORT

The senses of the living entity are always engaged in some occupation, either in activities prescribed in the injunctions of the *Vedas* or in material activities. The natural inclination of the senses is to work for something,

and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called *sattva.* Similarly, the leader of all the demigods who are engaged in the activities of this material world—the sun, moon, Indra, etc.—is the Supreme Personality of Godhead.

It is stated in the Vedic literature that the demigods are different limbs of the universal body of the Supreme Personality of Godhead. Our senses are also controlled by different demigods; our senses are representations of various demigods, and the mind is the representation of the Supreme Personality of Godhead. The senses, led by the mind, act under the influence of the demigods. When the service is ultimately aimed at the Supreme Personality of Godhead, the senses are in their natural position. The Lord is called Hṛṣīkeśa, for He is actually the proprietor and ultimate master of the senses. The senses and the mind are naturally inclined to work, but when they are materially contaminated they work for some material benefit or for the service of the demigods, although actually they are meant to serve the Supreme Personality of Godhead. The senses are called *hṛṣīka,* and the Supreme Personality of Godhead is called Hṛṣīkeśa. Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called *bhakti.*

Kapiladeva said that when the senses, without desire for material profit or other selfish motives, are engaged in the service of the Supreme Personality of Godhead, that is called devotional service. That spirit of service is far better than *siddhi,* salvation. *Bhakti,* the inclination to serve the Supreme Personality of Godhead, is in a transcendental position far better than *mukti* or liberation. Thus *bhakti* is the stage after liberation. Unless one is liberated one cannot engage the senses in the service of the Lord. When the senses are engaged either in material activities of sense gratification or in the activities of the Vedic injunctions, there is some motive, but when the same senses are engaged in the service of the Lord and there is no motive, that is called *animitta* and is the natural inclination of the mind. The conclusion is that when the mind, without being deviated either to Vedic injunctions or material activities, is fully engaged in Kṛṣṇa consciousness or devotional service to the Supreme Personality of Godhead, it is far better than the most aspired for liberation from material entanglement.

TEXT 33

जरयत्याशु या कोशं निगीर्णमनलो यथा ॥३३॥

jarayaty āśu yā kośaṁ
nigīrṇam analo yathā

jarayati—dissolves; *āśu*—quickly; *yā*—which; *kośam*—the subtle body; *nigīrṇam*—things eaten; *analaḥ*—fire; *yathā*—as.

TRANSLATION

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

PURPORT

Bhakti is in a far higher position than *mukti* because a person's endeavor to get liberation from the material encagement is automatically served in devotional service. The example is given here that the fire in the stomach can digest whatever we eat. If the digestive power is sufficient, then whatever we can eat will be digested by the fire in the stomach. Similarly, a devotee doesn't have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is already liberation from material entanglement. Śrī Bilvamaṅgala Ṭhākura explained this position very nicely. He said, "If I have unflinching devotion unto the lotus feet of the Supreme Lord, then *mukti* or liberation serves me as my maidservant. *Mukti,* the maidservant, is always ready to do whatever I ask."

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. *Bhakti,* therefore, is far better than *mukti* or the impersonalist position. The impersonalists undergo severe penances and austerities to attain *mukti,* but the *bhakta,* simply by engaging himself in the *bhakti* process, especially in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately develops control over the tongue by engaging it in chanting and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is the perfection of the *yoga* principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord. It is confirmed by Kapiladeva that *bhakti* or devotional service is *garīyasī,* more glorious than *siddhi,* liberation.

TEXT 34

नैकात्मतां मे स्पृहयन्ति केचिन्-
मत्पादसेवाभिरता मदीहाः ।

येऽन्योन्यतो भागवताः प्रसज्य
सभाजयन्ते मम पौरुषाणि ॥३४॥

naikātmatāṁ me spṛhayanti kecin-
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

na—never; *eka-ātmatām*—merging into oneness; *me*—My; *spṛhayanti*—they desire; *kecit*—any; *mat-pāda-sevā*—the service of My lotus feet; *abhiratāḥ*—engaged in; *mat-īhāḥ*—endeavoring to attain Me; *ye*—those who; *anyonyataḥ*—mutually; *bhāgavatāḥ*—pure devotees; *prasajya*—assembling; *sabhājayante*—glorify; *mama*—My; *pauruṣāṇi*—glorious activities.

TRANSLATION

A pure devotee who is attached to the activities of devotional service and who always engages in the service of My lotus feet never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

PURPORT

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead or to forsake one's individuality and merge into the Supreme Spirit. This is called *ekātmatām.* A devotee never accepts this kind of liberation. The other four liberations are to be promoted to the same planet as God, Vaikuṇṭha, to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain the same bodily features as the Supreme Lord. A pure devotee, as will be explained by Kapila Muni, does not aspire for any of the five liberations. He especially despises as hellish becoming one with the Supreme Personality of Godhead. Śrī Prabodhānanda Sarasvatī, a great devotee of Lord Caitanya, said *kaivalyaṁ narakāyate:* "The happiness of becoming one with the Supreme Lord, which is aspired to by the Māyāvādīs, is considered to be hellish." That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead, but ultimately there is no personality; they say that since the Absolute Truth is impersonal, one

can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated the worship stops. That is the theory put forward by the Māyāvāda philosophy. Actually the impersonalists do not merge into the existence of the Supreme Person but into His personal bodily luster, which is called *brahmajyoti.* Although that *brahmajyoti* is not different from His personal body, that sort of oneness or merging into the bodily luster of the Personality of Godhead is not accepted by a pure devotee because the devotees engage in greater pleasure than the so-called pleasure of merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest obstacles of material existence.

The Māyāvādīs accept the description of the pastimes of the Lord as stories, but actually they are not stories; they are historical facts. Pure devotees accept the narrations of the pastimes of the Lord not as stories but as Absolute Truth. The words *mama pauruṣāṇi* are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas the Māyāvādīs cannot even think of these activities. According to them the Absolute Truth is impersonal. Without personal existence, how can there be activity? The impersonalists take the activities mentioned in the *Śrīmad-Bhāgavatam, Bhagavad-gītā,* and other Vedic literatures as fictitious stories, and therefore they interpret them most mischievously. They have no idea of the Personality of Godhead. They unnecessarily poke their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Māyāvāda philosophy are very dangerous to the public, and therefore Lord Caitanya warned never to hear from any Māyāvādī about any scripture. They will spoil the entire process, and the person hearing them will never be able to come to the path of devotional service to attain the highest perfection, or will be able to do so only after a very long time.

It is clearly stated by Kapila Muni that *bhakti* activities or activities in devotional service are transcendental to *mukti.* This is called *pañcama-puruṣārtha.* Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (*mukti*). But *bhakti* is transcendental to all these activities. The *Śrīmad-Bhāgavatam,* therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the *Bhāgavatam.* Ritualistic activities for economic development and sense gratification, and, after frustration in

sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the *Bhāgavatam*. The *Bhāgavatam* is especially meant for the pure devotees who always engage in Kṛṣṇa consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vṛndāvana, Dvārakā and Mathurā as they are narrated in the *Śrīmad-Bhāgavatam* and other *Purāṇas*. The Māyāvādī philosophers completely reject them as stories, but actually they are great and worshipable subject matter and thus are relishable only for devotees. That is the difference between a Māyāvādī and a pure devotee.

TEXT 35

पश्यन्ति ते मे रुचिराण्यम्ब सन्तः
प्रसन्नवक्त्रारुणलोचनानि ।
रूपाणि दिव्यानि वरप्रदानि
साकं वाचं स्पृहणीयां वदन्ति ॥३५॥

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti

paśyanti—see; *te*—they; *me*—My; *rucirāṇi*—beautiful; *amba*—O mother; *santaḥ*—devotees; *prasanna*—smiling; *vaktra*—face; *aruṇa*—like the morning sun; *locanāni*—eyes; *rūpāṇi*—forms; *divyāni*—transcendental; *vara-pradāni*—benevolent; *sākam*—with Me; *vācam*—words; *spṛhaṇīyām*—favorable; *vadanti*—they speak.

TRANSLATION

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

PURPORT

Māyāvādīs and atheists accept the forms of the Deities in the temple of the Lord as idols, but the devotees do not worship idols. They directly worship the Personality of Godhead in His *arcā* incarnation. *Arcā* refers to the form which we can worship in our present condition. Actually in our

present state it is not possible to see God in His spiritual form because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called *arcā-vigraha.* This *arcā-vigraha,* sometimes called the *arcā* incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, so He takes on forms made out of matter—clay, wood, metal, jewels, etc.

There are many śāstric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, then He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as very transcendental and spiritual, and the decoration of the body of the Lord is very much appreciated by the devotees. It is the duty of the spiritual master to teach how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures and rules and regulations which are followed in temples of Viṣṇu, and devotees go there and see the Deity, the *vigraha,* and spiritually enjoy the form because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges of feelings between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys. Kapila Muni is explaining how the devotees see the decorated body and face of the Deity and how they speak with Him in devotional service.

TEXT 36

तैर्दर्शनीयावयवैरुदार-
विलासहासेक्षितवामसूक्तैः ।

हृतात्मनो हृतप्राणांश्च भक्ति-
रनिच्छतो मे गतिमण्वीं प्रयुङ्क्ते ॥३६॥

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte

taiḥ—by those forms; *darśanīya*—charming; *avayavaiḥ*—whose limbs; *udāra*—exalted; *vilāsa*—pastimes; *hāsa*—smiling; *īkṣita*—glances; *vāma*—pleasing; *sūktaiḥ*—whose delightful words; *hṛta*—captivated; *ātmanaḥ*—their minds; *hṛta*—captivated; *prāṇān*—their senses; *ca*—and; *bhaktiḥ*—devotional service; *anicchataḥ*—unwilling; *me*—My; *gatim*—abode; *aṇvīm*—subtle; *prayuṅkte*—secures.

TRANSLATION

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he gets liberation without separate endeavor.

PURPORT

There are three divisions of devotees—first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, the devotee is absorbed in thought of Him and loses all other consciousness. Simply by fixing oneself in Kṛṣṇa consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in *Bhagavad-gītā*. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one becomes equal to Brahman. In *Bhagavad-gītā* it is said, *brahma-bhūyāya kalpate*. This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. But simply because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed and captured by *māyā*. His forgetfulness of his real constitutional position is *māyā*. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. Brahman refers to a state of self-realization. Even the third-class devotee, who is not advanced in knowledge of the Absolute Truth but simply offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity, becomes imperceptibly liberated. *Śraddhayānvitāḥ:* with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Rādhā and Kṛṣṇa, Lakṣmī and Nārāyaṇa, and Rāma and Sītā are very attractive to devotees, so much so that when they see the statue decorated in the temple of the Lord they become fully absorbed in thought of the Lord. That is the state of liberation. In other words, it is confirmed herewith that even a third-class devotee is in the transcendental position, above those who are trying for liberation by speculation or by other methods. Even great impersonalists like Śukadeva Gosvāmī and the four Kumāras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of *tulasī* offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees.

Here the word *vilāsa* is very important. *Vilāsa* means the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of *Śrīmad-Bhāgavatam, Bhagavad-gītā* or some similar literature, which is regularly recited in the temple. It is the system in Vṛndāvana that in every temple there is recitation of the *śāstras.* Even third-class devotees who have no literary knowledge or no time to read *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* get the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord—His form, His activities and His transcendental nature. This state of Kṛṣṇa consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, (2) to associate with devotees and serve them as far as possible, (3) to hear *Śrīmad-Bhāgavatam,* (4) to see the decorated temple and the Deity, and, if possible, (5) to live in a place like Vṛndāvana or Mathurā. These five items alone can help a devotee to achieve the highest perfectional stage. This is confirmed in *Bhagavad-gītā* and here in the *Śrīmad-Bhāgavatam.* That third-

class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

TEXT 37

अथो विभूतिं मम मायाविनस्ता-
मैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।
श्रियं भागवतीं वास्पृहयन्ति भद्रां
परस्य मे तेऽश्नुवते तु लोके ॥३७॥

atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te 'śnuvate tu loke

atho—then; *vibhūtim*—opulence; *mama*—of Me; *māyāvinaḥ*—of the Lord of *māyā; tām*—that; *aiśvaryam*—mystic perfection; *aṣṭa-aṅgam*—consisting of eight parts; *anupravṛttam*—following; *śriyam*—splendor; *bhāgavatīm*—of the kingdom of God; *vā*—or; *aspṛhayanti*—they do not desire; *bhadrām*—blissful; *parasya*—of the Supreme Lord; *me*—of Me; *te*—those devotees; *aśnuvate*—enjoy; *tu*—but; *loke*—in this life.

TRANSLATION

Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

PURPORT

The *vibhūti* or opulences offered by *māyā* are of many varieties. We have experience of different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like Candraloka, the sun, or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahmā and is called Satyaloka, there are immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on

this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in *Bhagavad-gītā* that Brahmā's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or *māyā*. Besides these, there are other opulences which the *yogīs* can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful success simply by willing. But a real devotee does not like that. Lord Caitanya Mahāprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; he should simply aspire to be absorbed in the devotional service of the Lord, even if he does not get liberation but has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Kṛṣṇa consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuṇṭha planets also. It is especially mentioned here, *bhāgavatīṁ bhadrām*. In the Vaikuṇṭha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life span.

TEXT 38

न कर्हिचिन्मत्पराः शान्तरूपे
नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः ।
येषामहं प्रिय आत्मा सुतश्च
सखा गुरुः सुहृदो दैवमिष्टम् ॥३८॥

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

na—not; *karhicit*—ever; *mat-parāḥ*—My devotees; *śānta-rūpe*—O mother; *naṅkṣyanti*—will lose; *no*—not; *me*—My; *animiṣaḥ*—time; *leḍhi*—destroys; *hetiḥ*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—dear; *ātmā*—self; *sutaḥ*—son; *ca*—and; *sakhā*—friend; *guruḥ*—preceptor; *suhṛdaḥ*—benefactor; *daivam*—Deity; *iṣṭam*—chosen.

TRANSLATION

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

PURPORT

It is stated in *Bhagavad-gītā* that one may elevate himself to the higher planetary systems, even up to Brahmaloka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets—the achievement of devotional service and the consequent opulence of Vaikuṇṭha, even on this planet—are never destroyed. In this verse Kapiladeva addresses His mother as *śānta-rūpā,* indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuṇṭha atmosphere, which is called *śānta-rūpa* because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Kṛṣṇa consciousness, in the Vaikuṇṭha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuṇṭha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuṇṭha planets. Here our activities are controlled by different demigods; even if we move our hand and leg, the action is controlled by the demigods. But in the Vaikuṇṭha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of destruction, but when there is no time element, past, present or future, then everything is eternal. Therefore this verse uses the words *na naṅkṣyanti,* indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality

of Godhead as the dearmost friend, the dearmost relative, the dearmost son, the dearmost preceptor, the dearmost well-wisher or the dearmost Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, then generally he puts his love in a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearmost object—as a friend, as a son, as a preceptor or as a well-wisher—and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. *Bhagavad-gītā* is spoken directly by the Supreme Lord, and Arjuna accepted Kṛṣṇa as *guru* or spiritual master. Similarly, we should accept only Kṛṣṇa as the supreme spiritual master.

Kṛṣṇa, of course, means Kṛṣṇa and His confidential devotees; Kṛṣṇa is not alone. When we speak of Kṛṣṇa, Kṛṣṇa means Kṛṣṇa in His name, in His form, in His quality, in His abode, in His associates, etc. Kṛṣṇa is never alone because the devotees of Kṛṣṇa are not impersonalists. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Kṛṣṇa and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge which we acquire may change because of the influence of time, but nevertheless the conclusions received from *Bhagavad-gītā,* directly from the speeches of the Supreme Lord Kṛṣṇa, can never change. There is no use interpreting *Bhagavad-gītā;* it is eternal.

Kṛṣṇa, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and friendly protection to the devotee. If Kṛṣṇa is accepted as a son, He will never die. Here we have a very loving son or child, but the father and mother, or those who are affectionate towards him, always hope, "May my son not die." But Kṛṣṇa actually never will die. Therefore those who accept Kṛṣṇa or the Supreme Lord as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performed the *śrāddha* ceremony for the father. The relationship is never destroyed. People are accustomed to worship different forms of demigods, but in *Bhagavad-gītā* such a mentality is condemned; therefore one should be intelligent enough

to worship only the Supreme Personality of Godhead in His different forms such as Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rādhā-Kṛṣṇa. Thus he will never be cheated. By worshiping the demigods one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and the abode of the deity will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuṇṭha planet where there is no influence of time, destruction or annihilation. The conclusion is that the time influence cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

TEXTS 39-40

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥३९॥
विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥४०॥

imaṁ lokaṁ tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceha
ye rāyaḥ paśavo gṛhāḥ

visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye

imam—this; *lokam*—world; *tathā*—accordingly; *eva*—certainly; *amum*—that world; *ātmānam*—the subtle body; *ubhaya*—in both; *ayinam*—traveling; *ātmānam*—the body; *anu*—in relationship with; *ye*—those who; *ca*—also; *iha*—in this world; *ye*—that which; *rāyaḥ*—wealth; *paśavaḥ*—cattle; *gṛhāḥ*—houses; *visṛjya*—having given up; *sarvān*—all; *anyān*—other; *ca*—and; *mām*—Me; *evam*—thus; *viśvataḥ-mukham*—the all-pervading Lord of the universe; *bhajanti*—they worship; *ananyayā*—unflinching; *bhaktyā*—by devotional service; *tān*—them; *mṛtyoḥ*—of death; *atipāraye*—I take to the other side.

TRANSLATION

Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be

promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.

PURPORT

Unflinching devotional service, as described in these two verses, means engaging oneself in full Kṛṣṇa consciousness or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, he has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he try for material wealth, children, houses or cattle.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. For the conditioned soul there are two statuses of living. One status is in this present life, and the other is our preparation for the next life. If I am in the mode of goodness, then I may be preparing for promotion to the higher planets, if I am in the mode of passion then I shall remain here in a society where activity is very prominent, and if I am in the mode of ignorance I may be degraded to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire elevation in material prosperity or a high-grade or low-grade life. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one hundred percent pious. That is not possible. A devotee, therefore, is always conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings made shorter. As stated in *Bhagavad-gītā,* "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my

only prayer is that I may not forget Your service." The devotee has that much mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop myself."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, he must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or improving the status of education of his children. He is not neglectful—he is dutiful—but he does not spend too much time on the upliftment of temporary household or social life. He fully engages in the service of the Lord and for other affairs he simply spares as much time as absolutely necessary (*yathārtham upayuñjataḥ*). Such a pure devotee does not care for what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Kṛṣṇa consciousness. It is stated in *Bhagavad-gītā* that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his *karma* or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. How it is possible is explained in the following verses. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikuṇṭhaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

TEXT 41

नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥४१॥

nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvraṁ nivartate

na—not; *anyatra*—otherwise; *mat*—than Myself; *bhagavataḥ*—the Supreme Personality of Godhead; *pradhāna-puruṣa-īśvarāt*—the Lord of both *prakṛti* and *puruṣa; ātmanaḥ*—the Soul; *sarva-bhūtānām*—of all living beings; *bhayam*—fear; *tīvram*—terrible; *nivartate*—is forsaken.

TRANSLATION

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

PURPORT

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, *hariṁ vinā na sṛtiṁ taranti.* One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensual speculation, or one may try to realize the self by the mystic *yoga* process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by *Śrīmad-Bhāgavatam* (10.2.32): *ye 'nye 'ravindākṣa vimukta-māninaḥ.* Lord Brahmā and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devakī: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but in spite of thinking in such a puffed-up way, their intelligence is not laudable. They are less intelligent." It is stated that their intelligence, whether high or low, is not even purified. In purified intelligence a living entity cannot think otherwise than to surrender. *Bhagavad-gītā*, therefore, confirms that purified intelligence arises in the person of a very wise man. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without the surrendering process, one cannot achieve liberation. The *Bhāgavatam* says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not polished or clear in intelligence because they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the

brink of spiritual realization in Brahman realization, they think that they are in the effulgence of Brahman. But actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that he is Brahman. He must engage himself in the service of the Supreme Brahman; that is *bhakti*. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realization that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, then that is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The *Bhāgavatam* says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not sufficient, and therefore these persons fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (*nānyatra mad bhagavataḥ*). The Lord is stated here to be Bhagavān, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called *pradhāna* because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in *Bhagavad-gītā* that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, he may go on in many, many lives and may many times attempt other processes for liberation.

TEXT 42

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥४२॥

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt

varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

mat-bhayāt—out of fear of Me; *vāti*—blows; *vātaḥ*—wind; *ayam*—this; *sūryaḥ*—the sun; *tapati*—shines; *mat-bhayāt*—out of fear of Me; *varṣati*—showers rain; *indraḥ*—Indra; *dahati*—burns; *agniḥ*—fire; *mṛtyuḥ*—death; *carati*—goes; *mat-bhayāt*—out of fear of Me.

TRANSLATION

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in *Bhagavad-gītā* that the natural laws being enacted are correct in all activities because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra, and the air is blowing under the arrangement of the demigod Vāyu. But above all these demigods, the Supreme Personality of Godhead is the chief living entity. *Nityo nityānāṁ cetanaś cetanānām.* The demigods are also ordinary living entities, but due to their faithfulness—their devotional service attitude—they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuṇa and Vāyu, are called *adhikāri-devatā.* The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are the descriptions of Vedic literature. Under these circumstances, the sun-god, the moon-god, the fire-god and the air-god are working under the direction of the Supreme Lord. It is confirmed in the *Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram.* The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed so punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead, Kapila, that under His direction the air is blowing, the fire is burning, the sun is giving heat, etc., are not sentimental. The impersonalist may say that the *Bhāgavatam* devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the *Vedas* it is said, *bhīṣāsmād vātaḥ pavate/ bhīṣodeti sūryaḥ:* "By fear of the Supreme Lord the wind-god and the sun-god are acting." *Bhīṣāsmād agniś cendraś ca/ mṛtyur dhāvati pañcamaḥ:* "Agni, Indra, and Mṛtyu are also acting under His direction." These are the statements of the *Vedas.*

TEXT 43

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।
क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥४३॥

jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam

jñāna—with knowledge; *vairāgya*—and renunciation; *yuktena*—equipped; *bhakti-yogena*—by devotional service; *yoginaḥ*—the *yogīs; kṣemāya*—for eternal benefit; *pāda-mūlam*—feet; *me*—My; *praviśanti*—take shelter of; *akutaḥ-bhayam*—without fear.

TRANSLATION

The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

PURPORT

One who actually wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is the mystic *yogī.*

The words explicitly used here are *yuktena bhakti-yogena.* Those *yogîs* or mystics who engage in devotional service are the first-class *yogîs.* The first-class *yogîs,* as described in *Bhagavad-gītā,* are those who are constantly thinking of the Lord, the Supreme Personality of Godhead, Kṛṣṇa. These *yogîs* are not without knowledge and renunciation. To become a *bhakti-yogî* means to automatically attain knowledge and renunciation. That is the consequent result of *bhakti-yoga.* In the *Bhāgavatam,* First Canto, Second Chapter it is also confirmed that one who engages in devotional service of Vāsudeva, Kṛṣṇa, has complete transcendental knowledge and renunciation, and there is no explanation for these attainments. *Ahaitukî*—without reason, they come. Even if a person is completely illiterate, simply because of his engagement in devotional service, the transcendental knowledge of the scriptures is revealed unto him. That is also stated in the Vedic literature. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. He doesn't have to seek separately; the *yogîs* who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that he is not in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm—in either the impersonal *brahmajyoti* effulgence of the Lord or the Vaikuṇṭha planets within that Brahman effulgence—unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called *akuto-bhaya.* They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

TEXT 44

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥४४॥

etāvān eva loke 'smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram

etāvān eva—only so far; *loke asmin*—in this world; *puṁsām*—of men; *niḥśreyasa*—final perfection of life; *udayaḥ*—the attainment of; *tīvreṇa*—intense; *bhakti-yogena*—by practice of devotional service; *manaḥ*—mind; *mayi*—in Me; *arpitam*—fixed; *sthiram*—steady.

TRANSLATION

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

PURPORT

Here the words *mano mayy arpitam,* which mean "the mind being fixed on Me," are significant. One should fix his mind on the lotus feet of Kṛṣṇa or any incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarīṣa Mahārāja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and *tulasī* offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears for hearing the great pastimes of the Lord. In that way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses become engaged. That is *bhakti-yoga. Yoga* means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child—how long can he be forced to sit down silently? It is not possible. Even Arjuna said, *cañcalaṁ hi manaḥ kṛṣṇa:* "The mind is always agitated." The best course is to fix the mind on the lotus feet of the Lord. *Mano mayy arpitaṁ sthiram.* If one seriously engages in Kṛṣṇa consciousness, that is the highest perfectional stage. All Kṛṣṇa conscious activities are on the highest perfectional level of human life.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Glories of Devotional Service."*

CHAPTER TWENTY-SIX

Fundamental Principles of Material Nature

TEXT 1

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।
यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ १ ॥

śrī bhagavān uvāca
atha te sampravakṣyāmi
tattvānāṁ lakṣaṇaṁ pṛthak
yad viditvā vimucyeta
puruṣaḥ prākṛtair guṇaiḥ

śrī bhagavān uvāca—the Personality of Godhead said; *atha*—now; *te*—to you; *sampravakṣyāmi*—I shall describe; *tattvānām*—of the categories of the Absolute Truth; *lakṣaṇam*—the distinctive features; *pṛthak*—one by one; *yat*—which; *viditvā*—knowing; *vimucyeta*—one can be released; *puruṣaḥ*—any person; *prākṛtaiḥ*—of the material nature; *guṇaiḥ*—from the modes.

TRANSLATION

The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

PURPORT

As stated in *Bhagavad-gītā,* one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (*bhaktyā mām abhijānāti*). As stated in the *Bhāgavatam,* the object of devotional service is *mām,* Kṛṣṇa. And, as explained in the *Caitanya-caritāmṛta,* to understand Kṛṣṇa means to understand Kṛṣṇa in His

personal form with His internal energy, His external energy, His expansions and His incarnations. There are many diverse departments of knowledge in understanding Kṛṣṇa. *Sāṅkhya* philosophy is especially meant for persons who are conditioned by this material world. It is generally understood by the *paramparā* system, or by disciplic succession, to be the science of devotional service. Preliminary studies of devotional service have already been explained. Now the analytical study of devotional service will be explained by the Lord, who says that by such an analytical study, one becomes freed from the modes of material nature. The same assertion is confirmed in *Bhagavad-gītā. Tato māṁ tattvato jñātvā:* By understanding the Lord according to various categories, one can become eligible to enter into the kingdom of God. This is also explained here. By understanding the science of devotional service in *sāṅkhya* philosophy, one can become free from the modes of material nature. The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. As long as one has even a slight desire to enjoy or lord it over material nature, there is no chance of his being freed from the influence of nature's material modes. Therefore, one has to understand the Supreme Personality of Godhead analytically, as explained in the *sāṅkhya* system of philosophy by Lord Kapiladeva.

TEXT 2

ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् ।
यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् ॥ २ ॥

jñānaṁ niḥśreyasārthāya
puruṣasyātma-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam

jñānam—knowledge; *niḥśreyasa-arthāya*—for the ultimate perfection; *puruṣasya*—of a man; *ātma-darśanam*—self-realization; *yat*—which; *āhuḥ*—they said; *varṇaye*—I shall explain; *tat*—that; *te*—to you; *hṛdaya*—in the heart; *granthi*—the knots; *bhedanam*—cuts.

TRANSLATION

Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.

PURPORT

It is said that by proper understanding of the pure self, or by self-realization, one can be freed from material attachment. Knowledge leads one to attain the ultimate perfection of life and to see oneself as he is. The *Śvetāśvatara Upaniṣad* (3.8) also confirms this. *Tam eva viditvāti-mṛtyum eti:* Simply by understanding one's spiritual position or by seeing oneself as he is, one can be freed from material entanglement. In various ways, the seeing of oneself is described in the Vedic literatures, and it is confirmed in the *Bhāgavatam (puruṣasya ātma-darśanam)* that one has to see oneself and know what he is. As Kapiladeva explains to His mother, this "seeing" can be done by hearing from the proper authoritative source. Kapiladeva is the greatest authority because He is the Personality of Godhead, and if someone accepts whatever is explained *as it is,* without interpretation, then he can see himself.

Lord Caitanya explained to Sanātana Gosvāmī the real constitutional position of the individual. He said directly that each and every individual soul is eternally a servitor of Kṛṣṇa. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* Every individual soul is eternally a servitor. When one is fixed in the understanding that he is part and parcel of the Supreme Soul and that his eternal position is to serve in association with the Supreme Lord, he becomes self-realized. This position of understanding oneself rightly cuts the knot of material attraction (*hṛdaya-granthi-bhedanam*). Due to false ego or false identification of oneself with the body and the material world, one is entrapped by *māyā,* but as soon as one understands that he is qualitatively the same substance as the Supreme Lord because he belongs to the same category of spirit soul and that his perpetual position is to serve, this is *ātma-darśanam* and *hṛdaya-granthi-bhedanam,* self-realization. When one can cut the knot of attachment to the material world, his understanding is called knowledge. *Ātma-darśanam* means to see oneself by knowledge; therefore, when one is freed from the false ego by the cultivation of real knowledge, he sees himself, and that is the ultimate necessity of human life. The soul is thus isolated from the entanglement of the twenty-four categories of material nature. Pursuit of the systematic philosophic process called *sāṅkhya* is called knowledge and self-revelation.

TEXT 3

अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः ।
प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥ ३ ॥

anādir ātmā puruṣo
nirguṇaḥ prakṛteḥ paraḥ
pratyag-dhāmā svayaṁ-jyotir
viśvaṁ yena samanvitam

anādiḥ—without a beginning; *ātmā*—the Supreme Soul; *puruṣaḥ*—the Personality of Godhead; *nirguṇaḥ*—transcendental to the material modes of nature; *prakṛteḥ paraḥ*—beyond this material world; *pratyak-dhāmā*—perceivable everywhere; *svayam-jyotiḥ*—self-effulgent; *viśvam*—the entire creation; *yena*—by whom; *samanvitam*—is maintained.

TRANSLATION

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

PURPORT

The Supreme Personality of Godhead is described as being without beginning. He is *puruṣa,* the Supreme Spirit. *Puruṣa* means person. When we think of a person in our present experience, that person has a beginning. This means that he has taken birth and that there is a history from the beginning of his life. But the Lord is particularly mentioned here as *anādi,* beginningless. If we examine all persons, we will find that everyone has a beginning, but when we approach a person who has no beginning, He is the Supreme Person. That is the definition given in the *Brahma-saṁhitā. Īśvaraḥ paramaḥ kṛṣṇaḥ:* The Supreme Personality of Godhead is Kṛṣṇa, the supreme controller; He is without beginning, and He is the beginning of everyone. This definition is found in all Vedic literatures.

The Lord is described as the soul or spirit. What is the definition of spirit? Spirit is perceivable everywhere. Brahman means great. His greatness is perceived everywhere. And what is that greatness? Consciousness. We have personal experience of consciousness, for it is spread all over the body; in every hair follicle of our body we can feel consciousness. This is individual consciousness. Similarly, there is Superconsciousness. The example can be given of a small light and the sunlight. The sunlight is perceived everywhere, even within the room or in the sky, but the small light is experienced within a specific limit. Similarly, our consciousness is

perceived within the limit of our particular body, but the Superconsciousness, or the existence of God, is perceived everywhere. He is present everywhere by His energy. It is stated in the *Viṣṇu Purāṇa* that whatever we find, anywhere and everywhere, is the distribution of the energy of the Supreme Lord. In *Bhagavad-gītā* also it is confirmed that the Lord is all-pervading and exists everywhere by His two kinds of energy, one spiritual and the other material. Both the spiritual and material energies are spread everywhere, and that is the proof of the existence of the Supreme Personality of Godhead.

The existence of consciousness everywhere is not temporary. It is without beginning. And because it is without beginning, it is also without end. The theory that consciousness develops at a certain stage of material combination is not accepted herein, for the consciousness which exists everywhere is said to be without beginning. The materialistic or atheistic theory stating that there is no soul, that there is no God, and that consciousness is the result of a combination of matter is not acceptable. Matter is not beginningless; it has a beginning. As this material body has a beginning, so the universal body does also. And as our material body has begun on the basis of our soul, similarly, the entire gigantic universal body has begun on the basis of the Supreme Soul. The *Vedānta-sūtra* says, *janmādy asya.* This entire material exhibition—its creation, its growth, its maintenance, and its dissolution—is an emanation from the Supreme Person. In *Bhagavad-gītā* also, the Lord says, "I am the beginning and the source of birth of everything."

The Supreme Personality of Godhead is described here. He is not a temporary person, nor does He have a beginning. He is without a cause, and He is the cause of all causes. *Paraḥ* means transcendental, beyond the creative energy. The Lord is the creator of the creative energy. We can see that there is a creative energy in the material world, but He is not under this energy. He is *prakṛti-paraḥ,* beyond this energy. He is not subjected to the threefold miseries created by the material energy because He is beyond it. The modes of material nature do not touch Him. It is explained here, *svayaṁ-jyoti:* He is light Himself. We have experience in the material world of one light's being a reflection of another, just as moonlight is a reflection of the sunlight. Sunlight is also the reflection of the *brahmajyoti.* Similarly, *brahmajyoti,* the spiritual effulgence, is a reflection of the body of the Supreme Lord. This is confirmed in the *Brahma-saṁhitā: yasya prabhā prabhavataḥ.* The *brahmajyoti,* or Brahman effulgence, is due to His bodily luster. Therefore it is said here, *svayaṁ-jyoti:* He Himself is light. His light is distributed in different ways, as the *brahmajyoti,* as sunlight and as

moonlight. *Bhagavad-gītā* confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The *Upaniṣads* also confirm this; because the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world, there is no need of sunlight, moonlight or any other light or electricity. This self-illumination also contradicts the theory that the spirit soul or the spiritual consciousness develops at a certain point in material combination. The term *svayaṁ-jyoti* indicates that there is no tinge of anything material or any material reaction. It is confirmed here that the concept of the Lord's all-pervasiveness is due to His illumination everywhere. We have experience that the sun is situated in one place, but the sunlight is diffused all around for millions and millions of miles. That is our practical experience. Similarly, although the supreme light is situated in His personal abode, Vaikuṇṭha or Vṛndāvana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected to the sun globe, and the sunlight is reflected by the moon globe. Thus although He is situated in His own abode, His light is distributed all over the spiritual and material worlds. The *Brahma-saṁhitā* confirms this (Bs. 5.37). *Goloka eva nivasaty akhilātma-bhūtaḥ:* He is living in Goloka, but still He is present all over the creation. He is the Supersoul of everything, the Supreme Personality of Godhead, and He has innumerable transcendental qualities. It is also concluded that although He is undoubtedly a person, He is not a *puruṣa* of this material world. Māyāvādī philosophers cannot understand that beyond this material world there can be a person; therefore they are impersonalists. But it is explained very nicely here that the Personality of Godhead is beyond material existence.

TEXT 4

स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः ।
यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥ ४ ॥

sa eṣa prakṛtiṁ sūkṣmāṁ
daivīṁ guṇamayīṁ vibhuḥ
yadṛcchayaivopagatām
abhyapadyata līlayā

saḥ eṣaḥ—that same Supreme Personality of Godhead; *prakṛtim*—material energy; *sūkṣmām*—subtle; *daivīm*—related to Viṣṇu; *guṇa-mayīm*—invested with the three modes of material nature; *vibhuḥ*—the greatest of the great;

yadṛcchayā—of His own will; *iva*—quite; *upagatām*—obtained; *abhyapadyata*—He accepted; *līlayā*—as His pastime.

TRANSLATION

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Viṣṇu.

PURPORT

In this verse the word *guṇamayīm* is very significant. *Daivīm* means "the energy of the Supreme Personality of Godhead," and *guṇamayīm* means "invested with the three modes of material nature." When the material energy of the Supreme Personality of Godhead appears, this *guṇamayīm* energy acts as a manifestation of the energies of the three modes; it acts as a covering. The energy emanated from the Supreme Personality of Godhead manifests in two ways—as an emanation from the Supreme Lord and as a covering of the Lord's face. In *Bhagavad-gītā* it is said that the whole world is illusioned by the three modes of material nature, and thus the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered by the cloud; only the vision of the ordinary being is covered. Similarly, although *māyā* cannot cover the Supreme Lord, who is beyond *māyā*, the material energy covers the ordinary living entities. Those conditioned souls who are covered are individual living entities, and He from whose energy *māyā* is created is the Supreme Personality of Godhead.

In another place in the *Śrīmad-Bhāgavatam*, in the First Canto, Seventh Chapter, it is stated that by his spiritual vision Vyāsadeva saw the Supreme Lord and the material energy standing behind Him. This indicates that material energy cannot cover the Lord, just as darkness cannot cover the sun. Darkness can cover a jurisdiction which is very insignificant in comparison to that of the sun. Darkness can cover a small cave, but not the open sky. Similarly, the covering capacity of the material energy is limited and cannot act on the Supreme Personality of Godhead, who is therefore called *vibhu*. As the appearance of a cloud is accepted by the sun, so the

appearance of the material energy at a certain interval is accepted by the Lord. Although His material energy is utilized to create the material world, this does not mean that He is covered by that energy. Those who are covered by the material energy are called conditioned souls. The Lord accepts the material energy for His material pastimes in creation, maintenance and dissolution. But the conditioned soul is covered; he cannot understand that beyond this material energy there is the Supreme Personality of Godhead who is the cause of all causes, just as a less intelligent person cannot understand that beyond the covering of the clouds there is bright sunshine.

TEXT 5

गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः ।
विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥ ५ ॥

guṇair vicitrāḥ sṛjatīṁ
sarūpāḥ prakṛtiṁ prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā

guṇaiḥ—by the threefold modes; *vicitrāḥ*—variegated; *sṛjatīm*—creating; *sa-rūpāḥ*—with forms; *prakṛtim*—material nature; *prajāḥ*—living entities; *vilokya*—having seen; *mumuhe*—was illusioned; *sadyaḥ*—at once; *saḥ*—the living entity; *iha*—in this world; *jñāna-gūhayā*—by the knowledge-covering feature.

TRANSLATION

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

PURPORT

Material energy has the power to cover knowledge, but this covering cannot be applied to the Supreme Personality of Godhead. It is applicable only to the *prajāḥ,* or those who are born with material bodies, the conditioned souls. The different kinds of living entities vary according to the modes of material nature, as explained in *Bhagavad-gītā* and other Vedic literature. In *Bhagavad-gītā* (7.12) it is very nicely explained that although the modes of goodness, passion and ignorance are born of the

Supreme Personality of Godhead, He is not subject to them. In other words, the energy emanating from the Supreme Personality of Godhead cannot act on Him; it acts on the conditioned souls who are covered by the material energy. The Lord is the father of all living entities because He impregnates material energy with the conditioned souls. Therefore, the conditioned souls get bodies created by the material energy, whereas the father of the living entities is aloof from the three modes.

It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint here in the word *līlayā*, which means for the pastimes of the Lord. The Lord wants to rectify the enjoying temperament of the conditioned souls. It is stated in *Bhagavad-gītā* that no one is the enjoyer but the Supreme Personality of Godhead. This material energy is created, therefore, for anyone who pretends to enjoy. An example can be cited here that there is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities known as *nitya-baddha* who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity, the part and parcel of the Supreme Lord, became rebellious against the supremacy of the Lord.

It is a fact that there are two classes of men—those who are obedient to the laws of the Supreme Lord, and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature. Therefore the words *guṇair vicitrāḥ* are used here.

In this material world there are 8,400,000 species of life. As spirit souls, they are all transcendental to this material world. Why, then, do they

exhibit themselves in different stages of life? The answer is given here: they are under the spell of the three modes of material nature. Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word *mumuhe* is used here, indicating that they have forgotten their own spiritual identity. This forgetfulness of spiritual identity is present in the *jīvas,* the conditioned souls who are subject to be covered by the energy of material nature. *Jñāna-gūhayā* is another word used. *Gūha* means covering. Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life. It is said in the *Śrīmad-Bhāgavatam,* Seventh Chapter, First Canto, "The living entities are illusioned by the material energy." In the *Vedas* also it is stated that the eternal living entities are covered by different modes and that they are called tri-colored—red, white and blue—living entities. Red is the representation of the mode of passion, white is the representation of the mode of goodness, and blue is the representation of the mode of ignorance. These modes of material nature belong to the material energy, and therefore the living entities under these different modes of material nature have different kinds of material bodies. Because they are forgetful of their spiritual identities, they think the material bodies to be themselves. To the conditioned soul, "me" means the material body. This is called *moha,* or bewilderment.

It is repeatedly said in the *Kaṭha Upaniṣad* that the Supreme Personality of Godhead is never affected by the influence of material nature. It is, rather, the conditioned souls or the minute infinitesimal parts and parcels of the Supreme who are affected by the influence of material nature and who appear in different bodies under the material modes.

TEXT 6

एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् ।
कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ ६ ॥

evaṁ parābhidhyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate

evam—in this way; *para*—other; *abhidhyānena*—by identification; *kartṛtvam*—the doing of activities; *prakṛteḥ*—of the material nature; *pumān*

—the living entity; *karmasu kriyamāṇeṣu*—while the activities are being performed; *guṇaiḥ*—by the three modes; *ātmani*—to himself; *manyate*—he considers.

TRANSLATION

Due to his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and, thus actuated, he wrongly applies the activities to himself.

PURPORT

The forgetful living entity can be compared to a man who is under the influence of disease and has become mad, or to a man haunted by ghosts who acts without control and yet thinks himself to be in control. Under the influence of material nature, the conditioned soul becomes absorbed in material consciousness. In this consciousness, whatever is done under the influence of the material energy is accepted by the conditioned soul as self-actuated. Actually, the soul in his pure state of existence should be in Kṛṣṇa consciousness. When a person is not acting in Kṛṣṇa consciousness he is understood to be acting in material consciousness. Consciousness cannot be killed because the symptom of the living entity is consciousness. The material consciousness simply has to be purified. One becomes liberated by accepting Kṛṣṇa, or the Supreme Lord, as master and by changing the mode of consciousness from material consciousness to Kṛṣṇa consciousness.

TEXT 7

तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।
भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ ७ ॥

tad asya saṁsṛtir bandhaḥ
pāra-tantryaṁ ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ

tat—from the misconception; *asya*—of the conditioned soul; *saṁsṛtiḥ*—conditioned life; *bandhaḥ*—bondage; *pāra-tantryam*—dependence; *ca*—and; *tat-kṛtam*—made by that; *bhavati*—is; *akartuḥ*—of the non-doer; *īśasya*—independent; *sākṣiṇaḥ*—the witness; *nirvṛta-ātmanaḥ*—joyful by nature.

TRANSLATION

Material consciousness is the cause of one's conditional life. Conditions are enforced upon the living entity by the material energy. Although he does not do anything and is transcendental to such activities, the spirit soul is thus affected by conditional life.

PURPORT

The Māyāvādī philosopher, who does not differentiate between the Supreme Spirit and the individual spirit, says that the conditional existence of the living entity is his *līlā,* or pastime. But the word "pastime" implies employment in the activities of the Lord. The Māyāvādīs misuse the word and say that even if the living entity has become a stool-eating hog, he is also enjoying his pastimes. This is a most dangerous interpretation. Actually the Supreme Lord is the leader and maintainer of all living entities. His pastimes are transcendental to any material activity. Such pastimes of the Lord cannot be dragged to the level of the conditional activities of the living entities. In conditional life the living entity actually remains as if a captive in the hands of material energy. Whatever the material energy dictates, the conditioned soul does. He has no responsibility; he is simply the witness of the action, but he is forced to act in that way due to his offense in his eternal relationship with Kṛṣṇa. Lord Kṛṣṇa therefore says in *Bhagavad-gītā* that *māyā,* His material energy, is so forceful that it is insurmountable. But if a living entity simply understands that his constitutional position is to serve Kṛṣṇa and he tries to act on this principle, then however conditioned he may be, the influence of *māyā* immediately vanishes. This is clearly stated in *Bhagavad-gītā,* Seventh Chapter: Kṛṣṇa takes charge of anyone who surrenders to Him in helplessness, and thus the influence of *māyā,* or conditional life, is removed.

The spirit soul is actually *sac-cid-ānanda*—eternal, full of bliss and full of knowledge. Under the clutches of *māyā,* however, he suffers from continued birth, death, disease and old age. One has to be serious to cure this condition of material existence and transfer himself to Kṛṣṇa consciousness, for thus his long suffering may be mitigated without difficulty. In summary, the suffering of the conditioned soul is due to his attachment to material nature. This attachment should thus be transferred from matter to Kṛṣṇa.

TEXT 8

कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।
भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ ८ ॥

kārya-kāraṇa-kartṛtve
kāraṇaṁ prakṛtiṁ viduḥ
bhoktṛtve sukha-duḥkhānāṁ
puruṣaṁ prakṛteḥ param

kārya—the body; *kāraṇa*—the senses; *kartṛtve*—regarding the demigods; *kāraṇam*—the cause; *prakṛtim*—material nature; *viduḥ*—the learned understand; *bhoktṛtve*—regarding the perception; *sukha*—of happiness; *duḥkhānām*—and of distress; *puruṣam*—the spirit soul; *prakṛteḥ*—to material nature; *param*—transcendental.

TRANSLATION

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

PURPORT

In *Bhagavad-gītā* it is said that when the Lord descends to this material world, He comes as a person by His own energy, *ātma-māyā*. He is not forced by any superior energy. He comes by His own will, and this can be called His pastime or *līlā*. But here it is clearly stated that the conditioned soul is forced to take a certain type of body and senses under the three modes of material nature. That body is not received according to his own choice. In other words, a conditioned soul has no free choice; he has to accept a certain type of body according to his *karma*. But when there are bodily reactions as felt in happiness and distress, it is to be understood that the cause is the spirit soul himself. If he so desires, the spirit soul can change this conditional life of dualities by choosing to serve Kṛṣṇa. The living entity is the cause of his own suffering, but he can also be the cause of his eternal happiness. When he wants to engage in Kṛṣṇa consciousness, a suitable body is offered to him by the internal potency or spiritual energy of the Lord, and when he wants to satisfy his senses, a material body is offered. Thus it is his free choice to accept a spiritual body or a material body, but once the body is accepted he has to enjoy or suffer the consequences. The Māyāvādī philosopher's presentation is that the living entity enjoys his pastimes by accepting the body of a hog. This theory is not acceptable, however, because the word "pastime" implies voluntary acceptance for enjoyment. Therefore this interpretation is most misleading. When there is enforced acceptance for suffering, it is not

a pastime. The Lord's pastimes and the conditioned living entity's acceptance of karmic reaction are not on the same level.

TEXT 9

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम ।
ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ ९ ॥

devahūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇaṁ puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam

devahūtiḥ uvāca—Devahūti said; *prakṛteḥ*—of His energies; *puruṣasya*—of the Supreme Person; *api*—also; *lakṣaṇam*—characteristics; *puruṣa-uttama*—O Supreme Personality of Godhead; *brūhi*—kindly explain; *kāraṇayoḥ*—causes; *asya*—of this creation; *sat-asat*—manifest and unmanifest; *ca*—and; *yat-ātmakam*—consisting of which.

TRANSLATION

Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies because both of these are the causes of this manifest and unmanifest creation.

PURPORT

Prakṛti, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother. In *Bhagavad-gītā* the Lord says that He impregnates mother nature with children, living entities, and thereafter all species of living entities become manifest. The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devahūti. The product of that relationship is stated to be the manifest and unmanifest material world. The unmanifest material

world is the subtle *mahat-tattva,* and from that *mahat-tattva* the material manifestation has emerged.

In the Vedic literatures it is said that by the glance of the Supreme Lord the total material energy is impregnated, and then everything is born of material nature. It is also confirmed in the Ninth Chapter of *Bhagavad-gītā* that under His glance, *adhyakṣeṇa*—under His direction and by His will—nature is working. It is not that nature works blindly. After understanding the position of the conditioned souls in relation to material nature, Devahūti wanted to know how nature works under the direction of the Lord and what the relationship is between the material nature and the Lord. In other words, she wanted to learn the characteristics of the Supreme Lord in relation to the material nature.

The relationship of the living entities with matter and that of the Supreme Lord with matter are certainly not on the same level, although the Māyāvādīs may interpret it in that way. When it is said that the living entities are bewildered, the Māyāvādī philosophers ascribe this bewilderment to the Supreme Lord. But that is not applicable. The Lord is never bewildered. That is the difference between personalists and impersonalists. Devahūti is not unintelligent. She has enough intelligence to understand that the living entities are not on the level of the Supreme Lord. Because the living entities are minute and infinitesimal, they become bewildered or conditioned by material nature, but this does not mean that the Supreme Lord is also conditioned or bewildered. The difference between the conditioned soul and the Lord is that the Lord is the Lord, the master of material nature, and He is therefore not subject to its control. He is controlled neither by spiritual nature nor by material nature. He is the supreme controller Himself, and He cannot be compared to the ordinary living entities who are controlled by the laws of material nature.

Two words used in this verse are *sat* and *asat.* The cosmic manifestation is *asat*—it does not exist—but the material energy of the Supreme Lord is *sat,* or ever-existing. Material nature is ever-existing in its subtle form as the energy of the Lord, but it sometimes manifests this nonexistent or temporarily existent nature, the cosmos. An analogy may be made with the father and mother: the mother and the father exist, but sometimes the mother begets children. Similarly, this cosmic manifestation which comes from the unmanifest material nature of the Supreme Lord sometimes appears and again disappears. But the material nature is ever-existing, and the Lord is the supreme cause for both the subtle and gross manifestations of this material world.

TEXT 10

श्रीभगवानुवाच

यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥१०॥

śrī bhagavān uvāca
yat tat tri-guṇam avyaktaṁ
nityaṁ sad-asad-ātmakam
pradhānaṁ prakṛtiṁ prāhur
aviśeṣaṁ viśeṣavat

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *yat*—now further; *tat*—that; *tri-guṇam*—combination of the three modes; *avyaktam*—unmanifested; *nityam*—eternal; *sat-asat-ātmakam*—consisting of cause and effect; *pradhānam*—the *pradhāna; prakṛtim—prakṛti; prāhuḥ*—they call; *aviśeṣam*—undifferentiated; *viśeṣa-vat*—possessing differentiation.

TRANSLATION

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence.

PURPORT

The Lord points out material nature in its subtle stage, which is called *pradhāna,* and He analyzes this *pradhāna.* The explanation of *pradhāna* and *prakṛti* is that *pradhāna* is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called *prakṛti.* Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that *pradhāna* is the Brahman stage, but actually the Brahman stage is not *pradhāna. Pradhāna* is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the *mahat-tattva* is also different from *pradhāna* because in the *mahat-tattva* there are manifestations. The actual explanation of *pradhāna,* however, is given here: when the cause and effect are not clearly manifested (*avyaktam*), the reaction of the total elements does not take place, and

that is called *pradhāna. Pradhāna* is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the *jīva* or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is *nitya,* which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called *pradhāna.*

TEXT 11

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा ।
एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥११॥

pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-viṁśatikaṁ
gaṇaṁ prādhānikaṁ viduḥ

pañcabhiḥ—with the five (gross elements); *pañcabhiḥ*—the five (subtle elements); *brahma*—Brahman; *caturbhiḥ*—the four (internal senses); *daśabhiḥ*—the ten (five senses for gathering knowledge and five organs of action); *tathā*—in that way; *etat*—this; *catuḥ-viṁśatikam*—consisting of twenty-four elements; *gaṇam*—aggregate; *prādhānikam*—comprising the *pradhāna; viduḥ*—they know.

TRANSLATION

The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.

PURPORT

According to *Bhagavad-gītā,* the sum total of the twenty-four elements described herein is called the *yonir mahad-brahma.* The sum total of the living entities is impregnated in this *yonir mahad-brahma,* and they are born in different forms, beginning from Brahmā down to the insignificant ant. In the *Śrīmad-Bhāgavatam* and other Vedic literatures, the sum total of the twenty-four elements, *pradhāna,* is also described as *yonir mahad-brahma;* it is the source of the birth and subsistence of all living entities.

TEXT 12

महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः ।
तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे॥१२॥

mahā-bhūtāni pañcaiva
bhūr āpo 'gnir marun nabhaḥ
tanmātrāṇi ca tāvanti
gandhādīni matāni me

mahā-bhūtāni—the gross elements; *pañca*—five; *eva*—exactly; *bhūḥ*—earth; *āpaḥ*—water; *agniḥ*—fire; *marut*—air; *nabhaḥ*—ether; *tanmātrāṇi*—the subtle elements; *ca*—also; *tāvanti*—so many; *gandha-ādīni*—smell and so on (taste, color, touch and sound); *matāni*—considered; *me*—by Me.

TRANSLATION

There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

TEXT 13

इन्द्रियाणि दश श्रोत्रं त्वग्दृग्रसननासिकाः ।
वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते ॥१३॥

indriyāṇi daśa śrotraṁ
tvag dṛg-rasana-nāsikāḥ
vāk karau caraṇau meḍhraṁ
pāyur daśama ucyate

indriyāṇi—the senses; *daśa*—ten; *śrotram*—the sense of hearing; *tvak*—the sense of touch; *dṛk*—the sense of sight; *rasana*—the sense of taste; *nāsikāḥ*—the sense of smell; *vāk*—the organ of speech; *karau*—two hands; *caraṇau*—the organs for traveling (legs); *meḍhram*—the generative organ; *pāyuḥ*—the evacuating organ; *daśamaḥ*—the tenth; *ucyate*—is called.

TRANSLATION

The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the

sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.

TEXT 14

मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् ।
चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥१४॥

mano buddhir ahaṅkāraś
cittam ity antarātmakam
caturdhā lakṣyate bhedo
vṛttyā lakṣaṇa-rūpayā

manaḥ—the mind; *buddhiḥ*—intelligence; *ahaṅkāraḥ*—ego; *cittam*—consciousness; *iti*—thus; *antarātmakam*—the internal, subtle senses; *catuḥ-dhā*—having four aspects; *lakṣyate*—is observed; *bhedaḥ*—the distinction; *vṛttyā*—by their functions; *lakṣaṇa-rūpayā*—representing different characteristics.

TRANSLATION

The internal subtle senses are experienced as having four aspects in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

PURPORT

The four internal senses or subtle senses described herein are defined by different characteristics. When pure consciousness is polluted by material contamination, and identification with the body becomes prominent, this is called false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. When consciousness is polluted by material contamination, this is called *ahaṅkāra.*

TEXT 15

एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह ।
सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१५॥

etāvān eva saṅkhyāto
brahmaṇaḥ saguṇasya ha

sanniveśo mayā prokto
yaḥ kālaḥ pañca-viṁśakaḥ

etāvān—so much; *eva*—just; *saṅkhyātaḥ*—enumerated; *brahmaṇaḥ*—of Brahman; *sa-guṇasya*—with material qualities; *ha*—indeed; *sanniveśaḥ*—arrangement; *mayā*—by Me; *proktaḥ*—spoken; *yaḥ*—which; *kālaḥ*—time; *pañca-viṁśakaḥ*—the twenty-fifth.

TRANSLATION

All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

PURPORT

According to the Vedic version there is no existence beyond Brahman. *Sarvaṁ khalv idaṁ brahma* (*Chānd. Up.* 3.14.1). It is stated also in the *Viṣṇu Purāṇa* that whatever we see is *parasya brahmaṇaḥ śaktiḥ;* everything is an expansion of the energy of the Supreme Absolute Truth, Brahman. When Brahman is mixed with the three qualities of goodness, passion and ignorance, there results the material expansion, which is sometimes called *saguṇa* Brahman and which consists of these twenty-five elements. In the *nirguṇa* Brahman, where there is no material contamination, or in the spiritual world, the three modes—goodness, passion and ignorance—are not present. Where *nirguṇa* Brahman is found, simple unalloyed goodness prevails. *Saguṇa* Brahman is described by the *sāṅkhya* system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

TEXT 16

प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् ।
अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥१६॥

prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyuṣaḥ

prabhāvam—the influence; *pauruṣam*—of the Supreme Personality of Godhead; *prāhuḥ*—they have said; *kālam*—the time factor; *eke*—some;

yataḥ—from which; *bhayam*—fear; *ahaṅkāra-vimūḍhasya*—deluded by false ego; *kartuḥ*—of the individual soul; *prakṛtim*—material nature; *īyuṣaḥ*—having contacted.

TRANSLATION

The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.

PURPORT

The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the *Śrīmad-Bhāgavatam* (*Bhāg.* 11.2.37), *bhayaṁ dvitīyābhiniveśataḥ syāt. Dvitīya* means matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called *dvitīya,* or "the second." One who is absorbed in this second element or second exhibition of the spirit is afraid of death. When one is fully convinced that he is not his body, there is no question of fearing death, since the spirit soul does not die.

If the spirit soul engages in the spiritual activities of devotional service, he is completely freed from the platform of birth and death. His next position is complete spiritual freedom from a material body. The fear of death is the action of the *kāla,* or the time factor, which represents the influence of the Supreme Personality of Godhead. In other words, time is destructive. Whatever is created is subject to destruction and dissolution, which is the action of time. Time is a representation of the Lord, and it reminds us also that we must surrender unto the Lord. The Lord speaks to every conditioned soul as time. He says in *Bhagavad-gītā* that if someone surrenders unto Him, then there is no longer any problem of birth and death. We should therefore accept the time factor as the Supreme Personality of Godhead standing before us. This is further explained in the following verse.

TEXT 17

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।
चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥१७॥

prakṛter guṇa-sāmyasya
nirviśeṣasya mānavi
ceṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ

prakṛteḥ—of material nature; *guṇa-sāmyasya*—without interaction of the three modes; *nirviśeṣasya*—without specific qualities; *mānavi*—O daughter of Manu; *ceṣṭā*—movement; *yataḥ*—from whom; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *kālaḥ*—time; *iti*—thus; *upalakṣitaḥ*—is designated.

TRANSLATION

My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.

PURPORT

The unmanifested state of material nature, *pradhāna,* is being explained. The Lord says that when the unmanifested material nature is agitated by the glance of the Supreme Personality of Godhead, it begins to manifest itself in different ways. Before this agitation, it remains in the neutral state, without interaction by the three modes of material nature. In other words, material nature cannot produce any variety of manifestations without the contact of the Supreme Personality of Godhead. This is very nicely explained in *Bhagavad-gītā.* The Supreme Personality of Godhead is the cause of the products of material nature. Without His contact, material nature cannot produce anything.

In the *Caitanya-caritāmṛta* also, a very suitable example is given in this connection. Although the nipples on a goat's neck appear to be breast nipples, they do not give milk. Similarly, material nature appears to the material scientist to act and react in a wonderful manner, but in reality it cannot act without the agitator, time, who is the representation of the Supreme Personality of Godhead. When time agitates the neutral state of material nature, then material nature begins to produce varieties of manifestations. Ultimately it is said that the Supreme Personality of Godhead is the cause of creation. As a woman cannot produce children unless impregnated by a man, similarly material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

TEXT 18

अन्तः पुरुषरूपेण कालरूपेण यो बहिः ।
समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥१८॥

antaḥ puruṣa-rūpeṇa
kāla-rūpeṇa yo bahiḥ
samanvety eṣa sattvānāṁ
bhagavān ātma-māyayā

antaḥ—within; *puruṣa-rūpeṇa*—in the form of Supersoul; *kāla-rūpeṇa*—in the form of time; *yaḥ*—He who; *bahiḥ*—without; *samanveti*—exists; *eṣaḥ*—He; *sattvānām*—of all living entities; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His potencies.

TRANSLATION

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.

PURPORT

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in *Bhagavad-gītā:* the Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature: two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This *puruṣa* or Paramātmā who resides within the body of the individual soul is described in *Bhagavad-gītā* (13.23) as the *upadraṣṭā,* witness, and the *anumantā,* sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramātmā, is different from the conditioned soul. He is described in *Bhagavad-gītā* as *maheśvara,* or the Supreme Lord. He is Paramātmā, not *jīvātmā.* Paramātmā means the Supersoul who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the *jīva* soul as witness and sanction-giver. He is also *bhoktā;* He

gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, then he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord it over material nature, but if he likes, he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the *jīva* simply as sanction-giver and witness so that the living entity can receive the results of his activities, good or bad.

Outside the body of the conditioned soul, the Supreme Personality of Godhead remains as the time factor. According to the *sāṅkhya* system of philosophy, there are twenty-five elements. The twenty-four elements already described plus the time factor make twenty-five. According to some learned philosophers, the Supersoul is included to make a total of twenty-six elements.

TEXT 19

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान्।
आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ॥१९॥

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sāsūta
mahat-tattvaṁ hiraṇmayam

daivāt—by the destiny of the conditioned souls; *kṣubhita*—agitated; *dharmiṇyām*—whose equilibrium of the modes; *svasyām*—His own; *yonau*—in the womb (material nature); *paraḥ pumān*—the Supreme Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semina (His internal potency); *sā*—she (material nature); *asūta*—delivered; *mahat-tattvam*—the sum total of cosmic intelligence; *hiraṇmayam*—known as Hiraṇmaya.

TRANSLATION

After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.

PURPORT

This impregnation of material nature is described in *Bhagavad-gītā,* Fourteenth Chapter, third verse. Material nature's primal factor is the *mahat-tattva,* or breeding source of all varieties. This part of material nature, which is called *pradhāna* as well as Brahman, is impregnated by the Supreme Personality of Godhead and delivers varieties of living entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature.

It is described in the *Viṣṇu Purāṇa* that the living entities belong to the spiritual nature. The potency of the Supreme Lord is spiritual, and the living entities, although they are called marginal potency, are also spiritual. If the living entities were not spiritual, this description of impregnation by the Supreme Lord would not be applicable. The Supreme Lord does not put His semina into that which is not spiritual, but it is stated here that the Supreme Person puts His semina into material nature. This means that the living entities are spiritual by nature. After impregnation, material nature delivers all kinds of living entities, beginning from the greatest living creature, Lord Brahmā, down to the insignificant ant, in all varieties of form. In *Bhagavad-gītā* (14.4) material nature is clearly mentioned as *sarva-yoniṣu.* This means that of all varieties of species—demigods, human beings, animals, birds and beasts (whatever is manifested)—material nature is the mother, and the Supreme Personality of Godhead is the seed-giving father. Generally it is experienced that the father gives life to a child but the mother gives its body; although the seed of life is given by the father, the body develops within the womb of the mother. Similarly, the spiritual living entities are impregnated into the womb of material nature, but the body, being supplied by material nature, takes on many different species and forms of life. The theory that the symptoms of life are manifest by the interaction of the twenty-four material elements is not supported here. The living force comes directly from the Supreme Personality of Godhead and is completely spiritual. Therefore, no material scientific advancement can produce life. The living force comes from the spiritual world and has nothing to do with the interaction of the material elements.

TEXT 20

विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः ।
स्वतेजसापिबत्तीव्रमात्मप्रस्वापनं तमः ॥२०॥

viśvam ātma-gataṁ vyañjan
kūṭastho jagad-aṅkuraḥ
sva-tejasāpibat tīvram
ātma-prasvāpanaṁ tamaḥ

viśvam—the universe; *ātma-gatam*—contained within itself; *vyañjan*—manifesting; *kūṭa-sthaḥ*—unchangeable; *jagat-aṅkuraḥ*—the root of all cosmic manifestations; *sva-tejasā*—by its own effulgence; *apibat*—swallowed up; *tīvram*—dense; *ātma-prasvāpanam*—which had covered the *mahat-tattva; tamaḥ*—darkness.

TRANSLATION

Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows up the darkness which covered the effulgence at the time of dissolution.

PURPORT

Since the Supreme Personality of Godhead is ever existing, all-blissful and full of knowledge, His different energies are also ever existing in the dormant stage. Thus when the *mahat-tattva* was created, it manifested the material ego and swallowed up the darkness which covered the cosmic manifestation at the time of dissolution. This idea can be further explained. A person at night remains inactive, covered by the darkness of night, but when he is awakened in the morning, the covering of night, or the forgetfulness of the sleeping state, disappears. Similarly, when the *mahat-tattva* appears after the night of dissolution, the effulgence is manifested to exhibit the variegatedness of this material world.

TEXT 21

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् ।
यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥

yat tat sattva-guṇaṁ svaccham
śāntaṁ bhagavataḥ padam
yad āhur vāsudevākhyaṁ
cittaṁ tan mahad-ātmakam

yat—which; *tat*—that; *sattva-guṇam*—the mode of goodness; *svaccham*—clear; *śāntam*—sober; *bhagavataḥ*—of the Personality of Godhead; *padam*—the status of understanding; *yat*—which; *āhuḥ*—is called; *vāsudeva-ākhyam*—by the name *vāsudeva; cittam*—consciousness; *tat*—that; *mahat-ātmakam*—manifest in the *mahat-tattva.*

TRANSLATION

The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.

PURPORT

The *vāsudeva* manifestation or the status of understanding the Supreme Personality of Godhead is called pure goodness or *śuddha-sattva.* In the *śuddha-sattva* status there is no infringement of the other qualities, namely passion and ignorance. In the Vedic literature there is mention of the Lord's expansion as the four Personalities of Godhead—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Here in the reappearance of the *mahat-tattva* the four expansions of Godhead occur. He who is seated within as Supersoul expands first as Vāsudeva.

The *vāsudeva* stage is free from infringement by material desires and is the status in which one can understand the Supreme Personality of Godhead, or the objective which is described in the *Bhagavad-gītā* as *adbhuta.* This is another feature of the *mahat-tattva.* The *vāsudeva* expansion is also called Kṛṣṇa consciousness, for it is free from all tinges of material passion and ignorance. This clear state of understanding helps one to know the Supreme Personality of Godhead. The *vāsudeva* status is also explained in *Bhagavad-gītā* as *kṣetra-jña,* which means the knower of the field of activities as well as the Superknower. The living being who has occupied a particular type of body knows that body, but the Superknower, Vāsudeva, knows not only a particular type of body but also the field of activities in all the different varieties of bodies. In order to be situated in clear consciousness or Kṛṣṇa consciousness, one must worship Vāsudeva.

Vāsudeva is Kṛṣṇa alone. When Kṛṣṇa or Viṣṇu is alone, without the accompaniment of His internal energy, He is Vāsudeva. When He is accompanied by His internal potency, He is called Dvārakādhīśa. To have clear consciousness or Kṛṣṇa consciousness, one has to worship Vāsudeva. It is also explained in *Bhagavad-gītā* that after many, many births one surrenders to Vāsudeva. Such a great soul is very rare.

In order to get release from the false ego one has to worship Saṅkarṣaṇa. Saṅkarṣaṇa is also worshiped through Lord Śiva; the snakes which cover the body of Lord Śiva are representations of Saṅkarṣaṇa, and Lord Śiva is always absorbed in meditation upon Saṅkarṣaṇa. One who is actually a worshiper of Lord Śiva as a devotee of Saṅkarṣaṇa can be released from false material ego. If one wants to get free from mental disturbances one has to worship Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature. Similarly, to be fixed in one's intelligence one has to worship Pradyumna, who is reached through the worship of Brahmā. These matters are explained in Vedic literature.

TEXT 22

स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः ।
वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥२२॥

svacchatvam avikāritvaṁ
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇaṁ proktaṁ
yathāpāṁ prakṛtiḥ parā

svacchatvam—clarity; *avikāritvam*—freedom from all distraction; *śāntatvam*—serenity; *iti*—thus; *cetasaḥ*—of consciousness; *vṛttibhiḥ*—by characteristics; *lakṣaṇam*—traits; *proktam*—called; *yathā*—as; *apām*—of water; *prakṛtiḥ*—natural state; *parā*—pure.

TRANSLATION

After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.

PURPORT

The pure status of consciousness, or Kṛṣṇa consciousness, exists in the beginning; just after creation, consciousness is not polluted. The more one

becomes materially contaminated, however, the more consciousness becomes obscured. In pure consciousness one can perceive a slight reflection of the Supreme Personality of Godhead. As in clear, unagitated water, free from impurities, one can see everything clearly, so in pure consciousness or Kṛṣṇa consciousness one can see things as they are. One can see the reflection of the Supreme Personality of Godhead, and one can see his own existence as well. This state of consciousness is very pleasing, transparent and sober. In the beginning, consciousness is pure.

TEXTS 23-24

महत्तत्त्वाद्विकुर्वाणाद्भगवद्वीर्यसम्भवात् ।
क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत ॥२३॥
वैकारिकस्तैजसश्च तामसश्च यतो भवः ।
मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥२४॥

mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata

vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇāṁ ca
bhūtānāṁ mahatām api

mahat-tattvāt—from the *mahat-tattva; vikurvāṇāt*—undergoing a change; *bhagavat-vīrya-sambhavāt*—evolved from the Lord's own energy; *kriyā-śaktiḥ*—endowed with active power; *ahaṅkāraḥ*—the material ego; *tri-vidhaḥ*—of the three kinds; *samapadyata*—sprang up; *vaikārikaḥ*—material ego in transformed goodness; *taijasaḥ*—material ego in passion; *ca*—and; *tāmasaḥ*—material ego in ignorance; *ca*—also; *yataḥ*—from which; *bhavaḥ*—the origin; *manasaḥ*—of the mind; *ca*—and; *indriyāṇām*—of the senses for perception and action; *ca*—and; *bhūtānām mahatām*—of the five gross elements; *api*—also.

TRANSLATION

The material energy springs up from the mahat-tattva which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds—good, passionate and ignorant. From

these three types of material ego, the mind, the senses of perception and the organs of action, and the gross elements evolve.

PURPORT

In the beginning, from clear consciousness or the pure state of Kṛṣṇa consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Kṛṣṇa consciousness, but he has marginal independence, and this allows him to forget Kṛṣṇa. Originally, pure Kṛṣṇa consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Kṛṣṇa. This is exhibited in actual life; there are many instances in which someone acting in Kṛṣṇa consciousness suddenly changes. In the *Upaniṣads* it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Kṛṣṇa consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Kṛṣṇa consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

TEXT 25

सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते ।
सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥२५॥

sahasra-śirasaṁ sākṣād
yam anantaṁ pracakṣate
saṅkarṣaṇākhyaṁ puruṣaṁ
bhūtendriya-manomayam

sahasra-śirasam—with a thousand heads; *sākṣāt*—directly; *yam*—whom; *anantam*—Ananta; *pracakṣate*—they call; *saṅkarṣaṇa-ākhyam*—Saṅkarṣaṇa by name; *puruṣam*—the Supreme Personality of Godhead; *bhūta*—the gross elements; *indriya*—the senses; *manaḥ-mayam*—consisting of the mind.

TRANSLATION

The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is hence identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.

TEXT 26

कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् ।
शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः ॥२६॥

kartṛtvaṁ karaṇatvaṁ ca
kāryatvaṁ ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ

kartṛtvam—being the doer; *karaṇatvam*—being the instrument; *ca*—and; *kāryatvam*—being the effect; *ca*—also; *iti*—thus; *lakṣaṇam*—characteristic; *śānta*—serene; *ghora*—active; *vimūḍhatvam*—being dull; *iti*—thus; *vā*—or; *syāt*—may be; *ahaṅkṛteḥ*—of the false ego.

TRANSLATION

This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.

PURPORT

Ahaṅkāra, or false ego, is transformed into the demigods, the controlling directors of material affairs. As an instrument, the false ego is represented as different senses and sense organs, and as the result of the combination of the demigods and the senses, material objects are produced. In the material world we are producing so many things, and this is called

advancement of civilization, but factually the advancement of civilization is a manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great *ācārya,* Narottama dāsa Ṭhākura, has lamented that when one deviates from pure consciousness of Vāsudeva, or Kṛṣṇa consciousness, he becomes entangled in material activities. The exact words he uses are *sat-saṅga chāḍi' kainu asate vilāsa/ te-kāraṇe lāgila ye karma-bandha-phāṅsa:* "I have given up the pure status of consciousness because I wanted to enjoy in the temporary material manifestation; therefore I have been entangled in the network of actions and reactions."

TEXT 27

वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत ।
यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥२७॥

vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyāṁ
vartate kāma-sambhavaḥ

vaikārikāt—from the false ego of goodness; *vikurvāṇāt*—undergoing transformation; *manaḥ*—the mind; *tattvam*—principle; *ajāyata*—evolved; *yat*—whose; *saṅkalpa*—thoughts; *vikalpābhyām*—and by reflections; *vartate*—happens; *kāma-sambhavaḥ*—the rise of desire.

TRANSLATION

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

PURPORT

The symptoms of the mind are determination and rejection, which are due to different kinds of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable to sense gratification. The material mind is not fixed, but the very same mind can be fixed when engaged in the activities of Kṛṣṇa consciousness. Otherwise, as long as the mind is on the material platform, it is hovering, and all this rejection and acceptance is *asat,* temporary. It is stated that he whose mind

is not fixed in Kṛṣṇa consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Kṛṣṇa consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

TEXT 28

यद्विदुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम् ।
शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥२८॥

yad vidur hy aniruddhākhyaṁ
hṛṣīkāṇām adhīśvaram
śāradendīvara-śyāmaṁ
saṁrādhyaṁ yogibhiḥ śanaiḥ

yat—which mind; *viduḥ*—is known; *hi*—indeed; *aniruddha-ākhyam*—by the name Aniruddha; *hṛṣīkāṇām*—of the senses; *adhīśvaram*—the supreme ruler; *śārada*—autumnal; *indīvara*—like a blue lotus; *śyāmam*—bluish; *saṁrādhyam*—who is found; *yogibhiḥ*—by the *yogīs; śanaiḥ*—gradually.

TRANSLATION

The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form like a lotus flower growing in the autumn. He is found solely by the yogīs.

PURPORT

The system of *yoga* entails controlling the mind, and the Lord of the mind is Aniruddha. It is stated that Aniruddha is four-handed, with Sudarśana *cakra,* conchshell, club and lotus flower. There are twenty-four forms of Viṣṇu, each differently named. Among these twenty-four forms, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva are depicted very nicely in the *Caitanya-caritāmṛta,* where it is said that Aniruddha is worshiped by the *yogīs.* Meditation upon voidness is a modern invention of the fertile brain of some speculator. Actually the process of *yoga* meditation, as prescribed in this verse, should be fixed upon the form of Aniruddha. By meditating on Aniruddha one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon

Aniruddha, he gradually becomes God realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of *yoga*.

TEXT 29

तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति ।
द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२९॥

taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ

taijasāt—from the false ego in passion; *tu*—then; *vikurvāṇāt*—undergoing transformation; *buddhi*—intelligence; *tattvam*—principle; *abhūt*—took birth; *sati*—O virtuous lady; *dravya*—objects; *sphuraṇa*—coming into view; *vijñānam*—ascertaining; *indriyāṇām*—to the senses; *anugrahaḥ*—giving assistance.

TRANSLATION

By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view and to help the senses.

PURPORT

Intelligence is the discriminating power to understand an object, and it helps the senses to make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in the activities of Kṛṣṇa consciousness. By the proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Kṛṣṇa consciousness.

TEXT 30

संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च ।
स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥३०॥

saṁśayo 'tha viparyāso
niścayaḥ smṛtir eva ca

svāpa ity ucyate buddher
lakṣaṇaṁ vṛttitaḥ pṛthak

saṁśayaḥ—doubt; *atha*—then; *viparyāsaḥ*—misapprehension; *niścayaḥ*—correct apprehension; *smṛtiḥ*—memory; *eva*—also; *ca*—and; *svāpaḥ*—sleep; *iti*—thus; *ucyate*—are said; *buddheḥ*—of intelligence; *lakṣaṇam*—characteristics; *vṛttitaḥ*—by their functions; *pṛthak*—different.

TRANSLATION

Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

PURPORT

Doubt is one of the important functions of intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word *saṁśaya* is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when information is received from the proper source. In *Bhagavad-gītā* the Lord says that doubting the words of the authority is the cause of destruction.

As described in the Patañjali *yoga* system, *pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ*. By intelligence one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubtfulness. When one is able to analyze his actual position, the false identification with the body is detected. This is *viparyāsa*. When false identification is detected, then real identification can be understood. Real understanding is described here as *niścayaḥ*, or proved experimental knowledge. This experimental knowledge can be achieved when one has understood the false knowledge. By experimental or proved knowledge, one can understand that he is not the body but spirit soul.

Smṛti means memory, and *svāpa* means sleep. Sleep is also necessary to keep the intelligence in working order. If there is no sleep, the brain cannot work nicely. In *Bhagavad-gītā* it is especially mentioned that persons who regulate eating, sleeping and other necessities of the body in the proper proportion become very successful in the *yoga* process. These are some of the aspects of the analytical study of intelligence as described in both the Patañjali *yoga* system and the *sāṅkhya* philosophy system of Kapiladeva in *Śrīmad-Bhāgavatam*.

TEXT 31

तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः ।
प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता ॥३१॥

taijasānīndriyāṇy eva
kriyā-jñāna-vibhāgaśaḥ
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā

taijasāni—produced from egoism in the mode of passion; *indriyāṇi*—the senses; *eva*—certainly; *kriyā*—action; *jñāna*—knowledge; *vibhāgaśaḥ*—according to; *prāṇasya*—of the vital energy; *hi*—indeed; *kriyā-śaktiḥ*—the senses of action; *buddheḥ*—of the intelligence; *vijñāna-śaktitā*—the senses for acquiring knowledge.

TRANSLATION

Egoism in the mode of passion produces two kinds of senses—the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

PURPORT

It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness. It is stated by Narottama dāsa Ṭhākura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter. Desire has to be purified. In the beginning, this purification process has to be carried out by the order of the spiritual master, since the spiritual master knows how the disciple's desires can be transformed into Kṛṣṇa consciousness. As far as intelligence is concerned, it is

clearly stated here that it is a product of egoism in passion. By practice one comes to the point of the mode of goodness, and by surrendering or fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality or *mahātmā*. In *Bhagavad-gītā* it is clearly said, *sa mahātmā sudurlabhaḥ:* "Such a great soul is very rare."

In this verse it is clear that both kinds of senses, the senses for acquiring knowledge and the senses for action, are products of egoism in the mode of passion. And because the sense organs for activity and for acquiring knowledge require energy, therefore vital energy or life energy is also produced by egoism in the mode of passion. We can actually see, therefore, that those who are very passionate can improve in material acquisition very quickly. It is recommended in the Vedic scriptures that if one wants to encourage a person in acquiring material possessions, one should also encourage him in sex life. We naturally find that those who are addicted to sex life are also materially advanced because sex life or passionate life is the impetus for the material advancement of civilization. For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent. We find that those who engage in Kṛṣṇa consciousness are materially poor, but one who has eyes can see who is the greater. Although he appears to be materially poor, a person in Kṛṣṇa consciousness is not actually a poor man, but the person who has no taste for Kṛṣṇa consciousness and appears to be very happy with material possessions is actually poor. Persons infatuated by material consciousness are very intelligent in discovering things for material comforts, but they have no access to understanding the spirit soul and spiritual life. If, therefore, anyone wants to advance in spiritual life, he has to come back to the platform of purified desire, the purified desire for devotional service. As stated in the *Nārada-pañcarātra,* engagement in the service of the Lord when the senses are purified in Kṛṣṇa consciousness is called pure devotion.

TEXT 32

तामसाच्च विकुर्वाणाद्भगवद्वीर्यचोदितात् ।
शब्दमात्रमभूत्तस्मान्नभः श्रोत्रं तु शब्दगम् ॥३२॥

tāmasāc ca vikurvāṇād
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotraṁ tu śabdagam

tāmasāt—from egoism in ignorance; *ca*—and; *vikurvāṇāt*—undergoing transformation; *bhagavat-vīrya*—by the energy of the Supreme Personality of Godhead; *coditāt*—impelled; *śabda-mātram*—the subtle element sound; *abhūt*—was manifested; *tasmāt*—from that; *nabhaḥ*—ether; *śrotram*—the sense of hearing; *tu*—then; *śabda-gam*—which catches sound.

TRANSLATION

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound comes the ethereal sky and the sense of hearing.

PURPORT

It appears from this verse that all the objects of our sense gratification are the products of egoism in ignorance. It is understood from this verse that by agitation of the element of egoism in ignorance the first thing produced was sound, which is the subtle form of ether. It is stated also in the *Vedānta-sūtra* that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. *Anāvṛttiḥ śabdāt* means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Here it is said that from sound the ether became manifested and that the air became manifested from ether. How the ethereal sky comes from sound, how the air comes from sky and how fire comes from air will be explained later on. Sound is the cause of the sky, and sky is the cause of *śrotram,* the ear. The ear is the first sense for receiving knowledge. One must give aural reception to any knowledge one wants to receive, either material or spiritual. Therefore *śrotram* is very important. The Vedic knowledge is called *śruti;* knowledge has to be received by hearing. By hearing only can we have access to either material or spiritual enjoyment.

In the material world, we manufacture many things for our material comfort simply by hearing. They are already there, but just by hearing,

one can transform them. If we want to build a very high skyscraper, this does not mean that we have to create it. The materials for the skyscraper—wood, metal, earth, etc.—are already there, but we make our intimate relationship with those already created material elements by hearing how to utilize them. Modern economic advancement for creation is also a product of hearing, and similarly, one can create a favorable field of spiritual activities by hearing from the right source. Arjuna was a gross materialist in the bodily conception of life and was suffering from the bodily concept very acutely. But simply by hearing, Arjuna became a spiritualized Kṛṣṇa conscious person. Hearing is very important, and that hearing is produced from the sky. By hearing only can we make proper use of that which already exists. The principle of hearing to properly utilize preconceived materials is applicable to spiritual paraphernalia as well. We must hear from the proper spiritual source.

TEXT 33

अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च ।
तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः ॥३३॥

arthāśrayatvaṁ śabdasya
draṣṭur liṅgatvam eva ca
tanmātratvaṁ ca nabhaso
lakṣaṇaṁ kavayo viduḥ

artha-āśrayatvam—that which conveys the meaning of an object; *śabdasya*—of sound; *draṣṭuḥ*—of the speaker; *liṅgatvam*—that which indicates the presence; *eva*—also; *ca*—and; *tanmātratvam*—the subtle element; *ca*—and; *nabhasaḥ*—of ether; *lakṣaṇam*—definition; *kavayaḥ*—learned persons; *viduḥ*—know.

TRANSLATION

Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

PURPORT

It is very clear herein that as soon as we speak of hearing, there must be a speaker; without a speaker there is no question of hearing. Therefore the Vedic knowledge, which is known as *śruti,* or that which is received by

hearing, is also called *apauruṣa. Apauruṣa* means "not spoken by any person materially created." It is stated in the beginning of *Śrīmad-Bhāgavatam, tene brahma hṛdā.* The sound of Brahman, or *Veda,* was first impregnated in the heart of Brahmā, the original learned man (*ādi-kavaye*). How did he become learned? Whenever there is learning, there must be a speaker and the process of hearing. But Brahmā was the first created being. Who spoke to him? Since no one was there, who was the spiritual master to give knowledge? He was the only living creature; therefore the Vedic knowledge was imparted within his heart by the Supreme Personality of Godhead, who is seated within everyone as Paramātmā. Vedic knowledge is understood to be spoken by the Supreme Lord, and therefore it is free from the defects of material understanding. Material understanding is defective. If we hear something from a conditioned soul, it is full of defects. All material and mundane information is tainted by illusion, error, cheating and imperfection of the senses. Because Vedic knowledge was imparted by the Supreme Lord, who is transcendental to material creation, it is perfect. If we receive that Vedic knowledge from Brahmā in disciplic succession, then we receive perfect knowledge.

Every word we hear has a meaning behind it. As soon as we hear the word "water," there is a substance, water, behind the word. Similarly, as soon as we hear the word God, there is a meaning to it. If we receive that meaning and explanation of God from God Himself, then it is perfect. But if we speculate about the meaning of God, it is imperfect. *Bhagavad-gītā,* which is the science of God, is spoken by the Personality of Godhead Himself. This is perfect knowledge. Mental speculators or so-called philosophers who are researching what is actually God will never understand the nature of God. The science of God has to be understood in disciplic succession from Brahmā, who was first instructed about knowledge of God by God Himself. We can understand the knowledge of God by hearing *Bhagavad-gītā* from a person authorized in the disciplic succession.

When we speak of seeing, there must be form. By our sense perception, the beginning experience is the sky. Sky is the beginning of form. And from the sky, other forms emanate. The objects of knowledge and sense perception begin, therefore, from the sky.

TEXT 34

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च ।
प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥३४॥

bhūtānāṁ chidra-dātṛtvaṁ
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvaṁ
nabhaso vṛtti-lakṣaṇam

bhūtānām—of all living entities; *chidra-dātṛtvam*—the accommodation of room; *bahir*—external; *antaram*—internal; *eva*—also; *ca*—and; *prāṇa*—of the vital air; *indriya*—the senses; *ātma*—and the mind; *dhiṣṇyatvam*—being the field of activities; *nabhasaḥ*—of the ethereal element; *vṛtti*—activities; *lakṣaṇam*—characteristics.

TRANSLATION

The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

PURPORT

The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air. Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities or psychological actions of thinking, feeling and willing are also activities on the platform of ethereal existence. The statement in *Bhagavad-gītā* that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

TEXT 35

नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः ।
स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥३५॥

nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahaḥ

nabhasaḥ—from ether; *śabda-tanmātrāt*—which evolves from the subtle element sound; *kāla-gatyā*—under the impulse of time; *vikurvataḥ*—undergoing transformation; *sparśaḥ*—the subtle element touch; *abhavat*—evolved; *tataḥ*—thence; *vāyuḥ*—air; *tvak*—the sense of touch; *sparśasya*—of touch; *ca*—and; *saṅgrahaḥ*—perception.

TRANSLATION

From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

PURPORT

In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects.

TEXT 36

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च ।
एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥३६॥

mṛdutvaṁ kaṭhinatvaṁ ca
śaityam uṣṇatvam eva ca
etat sparśasya sparśatvaṁ
tanmātratvaṁ nabhasvataḥ

mṛdutvam—softness; *kaṭhinatvam*—hardness; *ca*—and; *śaityam*—cold; *uṣṇatvam*—heat; *eva*—also; *ca*—and; *etat*—this; *sparśasya*—of the subtle element touch; *sparśatvam*—the distinguishing attributes; *tanmātratvam*—the subtle form; *nabhasvataḥ*—of air.

TRANSLATION

Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.

PURPORT

Tangibility is the proof of form. In actuality, objects are perceived in two different ways. They are either soft or hard, cold or hot, etc. This tangible action of the tactile sense is the result of the evolution of air, which is produced from the sky.

TEXT 37

चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः ।
सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥३७॥

cālanaṁ vyūhanaṁ prāptir
netṛtvaṁ dravya-śabdayoḥ
sarvendriyāṇām ātmatvaṁ
vāyoḥ karmābhilakṣaṇam

cālanam—moving; *vyūhanam*—mixing; *prāptiḥ*—allowing approach; *netṛtvam*—carrying; *dravya-śabdayoḥ*—particles of substances and sound; *sarva-indriyāṇām*—of all the senses; *ātmatvam*—providing for the proper functioning; *vāyoḥ*—of air; *karma*—by actions; *abhilakṣaṇam*—the distinct characteristics.

TRANSLATION

The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.

PURPORT

We can perceive the action of the air when the branches of a tree move or when dry leaves on the ground collect together. Similarly, it is only by

the action of the air that a body moves, and when the air circulation is impeded, many diseases result. Paralysis, nervous breakdowns, madness and many other diseases are actually due to an insufficient circulation of air. In the Āyur-vedic system these diseases are treated on the basis of air circulation. If from the beginning one takes care of the process of air circulation, such diseases cannot take place. From the *Āyur Veda* as well as from the *Śrīmad-Bhāgavatam* it is clear that so many activities are going on internally and externally because of air alone, and as soon as there is some deficiency in the air circulation, these activities cannot take place. Here it is clearly stated, *netṛtvaṁ dravya-śabdayoḥ*. Our sense of proprietorship over action is also due to the activity of the air. If the air circulation is stifled, we cannot approach a place after hearing. If someone calls us, we hear the sound because of the air circulation, and we approach that sound or the place from which the sound comes. It is clearly said in this verse that these are all movements of the air. The ability to detect odors is also due to the action of the air.

TEXT 38

वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत् ।
समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम् ॥३८॥

vāyoś ca sparśa-tanmātrād
rūpaṁ daiveritād abhūt
samutthitaṁ tatas tejaś
cakṣū rūpopalambhanam

vāyoḥ—from air; *ca*—and; *sparśa-tanmātrāt*—which evolves from the subtle element touch; *rūpam*—form; *daiva-īritāt*—according to destiny; *abhūt*—evolved; *samutthitam*—arose; *tataḥ*—from that; *tejaḥ*—fire; *cakṣuḥ*—sense of sight; *rūpa*—color and form; *upalambhanam*—perceiving.

TRANSLATION

Due to interactions of the air and the sensations of touch, one receives different forms according to predestiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

PURPORT

Due to predestiny, the touch sensation, the interactions of air, and the situation of the mind, which is produced of the ethereal element, one

receives a body according to his previous activities. Needless to say, a living entity transmigrates from one form to another. His form changes according to predestiny and by the arrangement of a superior authority which controls the interaction of air and the mental situation. Form is the combination of different types of sense perception. Predestined activities are the plans of the mental situation and the interaction of air.

TEXT 39

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च ।
तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥३९॥

dravyākṛtitvaṁ guṇatā
vyakti-saṁsthātvam eva ca
tejastvaṁ tejasaḥ sādhvi
rūpa-mātrasya vṛttayaḥ

dravya—of an object; *ākṛtitvam*—dimension; *guṇatā*—quality; *vyakti-saṁsthātvam*—individuality; *eva*—also; *ca*—and; *tejastvam*—effulgence; *tejasaḥ*—of fire; *sādhvi*—O virtuous lady; *rūpa-mātrasya*—of the subtle element form; *vṛttayaḥ*—the characteristics.

TRANSLATION

My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.

PURPORT

Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form. Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and qualitative constitution are the basic principles in understanding the form of an object.

TEXT 40

द्योतनं पचनं पानमदनं हिममर्दनम् ।
तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥४०॥

dyotanaṁ pacanaṁ pānam
adanaṁ hima-mardanam
tejaso vṛttayas tv etāḥ
śoṣaṇaṁ kṣut tṛḍ eva ca

dyotanam—illumination; *pacanam*—cooking, digesting; *pānam*—drinking; *adanam*—eating; *hima-mardanam*—destroying cold; *tejasaḥ*—of fire; *vṛttayaḥ*—functions; *tu*—indeed; *etāḥ*—these; *śoṣaṇam*—evaporating; *kṣut*—hunger; *tṛṭ*—thirst; *eva*—also; *ca*—and.

TRANSLATION

Fire is appreciated by its light and by its capacity to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.

PURPORT

The first symptoms of fire are distribution of light and heat, and the existence of fire is also perceived in the stomach. Without fire we cannot digest what we eat. Without digestion there is no hunger and thirst or power to eat and drink. When there is insufficient hunger and thirst, it is understood that there is a shortage of fire within the stomach, and the Āyur-vedic treatment is performed in connection with the fire element, *agni-māndyam.* Since fire is increased by the secretion of bile, the treatment is to increase bile secretion. The Āyur-vedic treatment thus corroborates the statements in *Śrīmad-Bhāgavatam.* The characteristic of fire in subduing the influence of cold is known to everyone. Severe cold can always be counteracted by fire.

TEXT 41

रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् ।
रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः ॥४१॥

rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt

rasa-mātram abhūt tasmād
ambho jihvā rasa-grahaḥ

rūpa-mātrāt—which evolves from the subtle element form; *vikurvāṇāt*—undergoing transformation; *tejasaḥ*—from fire; *daiva-coditāt*—under a superior arrangement; *rasa-mātram*—the subtle element taste; *abhūt*—became manifested; *tasmāt*—from that; *ambhaḥ*—water; *jihvā*—the sense of taste; *rasa-grahaḥ*—which perceive taste.

TRANSLATION

By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

PURPORT

The tongue is described here as the instrument for acquiring knowledge of taste. Because taste is a product of water, there is always saliva on the tongue.

TEXT 42

कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा ।
भौतिकानां विकारेण रस एको विभिद्यते ॥४२॥

kaṣāyo madhuras tiktaḥ
kaṭv amla iti naikadhā
bhautikānāṁ vikāreṇa
rasa eko vibhidyate

kaṣāyaḥ—astringent; *madhuraḥ*—sweet; *tiktaḥ*—bitter; *kaṭu*—pungent; *amlaḥ*—sour; *iti*—thus; *naika-dhā*—manifoldly; *bhautikānām*—of other substances; *vikāreṇa*—by transformation; *rasaḥ*—the subtle element taste; *ekaḥ*—originally one; *vibhidyate*—is divided.

TRANSLATION

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

TEXT 43

क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् ।
तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥४३॥

kledanaṁ piṇḍanaṁ tṛptiḥ
prāṇanāpyāyanondanam
tāpāpanodo bhūyastvam
ambhaso vṛttayas tv imāḥ

kledanam—moistening; *piṇḍanam*—coagulating; *tṛptiḥ*—causing satisfaction; *prāṇana*—maintaining life; *āpyāyana*—refreshing; *undanam*—softening; *tāpa*—heat; *apanodaḥ*—driving away; *bhūyastvam*—being in abundance; *ambhasaḥ*—of water; *vṛttayaḥ*—the characteristic functions; *tu*—in fact; *imāḥ*—these.

TRANSLATION

The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

PURPORT

Starvation can be mitigated by drinking water. It is sometimes found that if a person who has taken a vow to fast takes a little water at intervals, the exhaustion of fasting is at once mitigated. In the *Vedas* it is also stated, *āpomayaḥ prāṇaḥ*. "Life depends on water." With water anything can be moistened or dampened. Flour dough can be prepared with a mixture of water. Mud is made by mixing earth with water. As stated in the beginning of *Śrīmad-Bhāgavatam,* water is the cementing ingredient of different material elements. If we build a house, water is actually the constituent in making the bricks. Fire, water and air are the exchanging elements for the entire material manifestation, but water is most prominent. Also, excessive heat can be reduced simply by pouring water on the heated field.

TEXT 44

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् ।
गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥४४॥

rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ

rasa-mātrāt—which evolves from the subtle element taste; *vikurvāṇāt*—undergoing transformation; *ambhasaḥ*—from water; *daiva-coditāt*—by a superior arrangement; *gandha-mātram*—the subtle element odor; *abhūt*—became manifest; *tasmāt*—from that; *pṛthvī*—earth; *ghrāṇaḥ*—the olfactory sense; *tu*—in fact; *gandha-gaḥ*—which perceives aromas.

TRANSLATION

Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense by which we can variously experience the aroma of the earth become manifest.

TEXT 45

करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् ।
द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते ॥४५॥

karambha-pūti-saurabhya
śāntogrāmlādibhiḥ pṛthak
dravyāvayava-vaiṣamyād
gandha eko vibhidyate

karambha—mixed; *pūti*—offensive; *saurabhya*—fragrant; *śānta*—mild; *ugra*—strong, pungent; *amla*—acid; *ādibhiḥ*—and so on; *pṛthak*—separately; *dravya*—of substance; *avayava*—of portions; *vaiṣamyāt*—according to diversity; *gandhaḥ*—odor; *ekaḥ*—one; *vibhidyate*—is divided.

TRANSLATION

Odor, although one, becomes many—as mixed, offensive, fragrant, mild, strong, acidic and so on—according to the proportions of associated substances.

PURPORT

Mixed smell is sometimes perceived in foodstuffs prepared from various ingredients, such as vegetables mixed with different kinds of spices and

asafetida. Bad odors are perceived in filthy places, good smells are perceived from camphor, menthol and similar other products, pungent smells are perceived from garlic and onions, and acidic smells are perceived from turmeric and similar sour substances. The original aroma is the odor emanating from the earth, and when it is mixed with different substances, this odor appears in different ways.

TEXT 46

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् ।
सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥४६॥

bhāvanaṁ brahmaṇaḥ sthānaṁ
dhāraṇaṁ sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
pṛthivī-vṛtti-lakṣaṇam

bhāvanam—modeling forms; *brahmaṇaḥ*—of the Supreme Brahman; *sthānam*—constructing places of residence; *dhāraṇam*—containing substances; *sat-viśeṣaṇam*—distinguishing the open space; *sarva*—all; *sattva*—of existence; *guṇa*—qualities; *udbhedaḥ*—the place for manifestation; *pṛthivī*—of earth; *vṛtti*—of the functions; *lakṣaṇam*—the characteristics.

TRANSLATION

The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

PURPORT

Different elements, such as sound, sky, air, fire and water, can be perceived in the earth. Another feature of the earth especially mentioned here is that earth can manifest different forms of the Supreme Personality of Godhead. By this statement of Kapila it is confirmed that the Supreme Personality of Godhead, Brahman, has innumerable forms, which are described in the scriptures. By manipulation of earth and its products, such as stone, wood, jewel, etc., these forms of the Supreme Lord can be present before our eyes. When a form of Lord Kṛṣṇa or Lord Viṣṇu is

manifested by presentation of a statue made of earth, it is not imaginary. The earth gives shape to the Lord's forms as described in the scriptures.

In the *Brahma-saṁhitā* there is description of Lord Kṛṣṇa's lands, the variegatedness of the spiritual abode and the forms of the Lord playing a flute with His spiritual body. All these forms are described in the scriptures, and when they are thus presented they become worshipable. They are not imaginary as the Māyāvāda philosophy says. Sometimes the word *bhāvana* is misinterpreted as "imagination." But *bhāvana* does not mean imagination; it means to give actual shape to the description of Vedic literature. Earth is the ultimate transformation of all living entities and their respective modes of material nature.

TEXT 47

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते ।
वायोर्गुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥४७॥

nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanaṁ viduḥ

nabhaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of sky (sound); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *śrotram*—the auditory sense; *ucyate*—is called; *vāyoḥ guṇa-viśeṣaḥ*—the distinctive characteristic of air (touch); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *sparśanam*—the tactile sense; *viduḥ*—they know.

TRANSLATION

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

PURPORT

Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

TEXT 48

तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते ।
अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।
भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥४८॥

tejo-guṇa-viśeṣo 'rtho
yasya tac cakṣur ucyate
ambho-guṇa-viśeṣo 'rtho
yasya tad rasanaṁ viduḥ
bhūmer guṇa-viśeṣo 'rtho
yasya sa ghrāṇa ucyate

tejaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of fire (form); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *cakṣuḥ*—the sense of sight; *ucyate*—is called; *ambhaḥ-guṇa-viśeṣaḥ*—the distinctive characteristic of water (taste); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *rasanam*—the sense of taste; *viduḥ*—they know; *bhūmeḥ guṇa-viśeṣaḥ*—the distinctive characteristic of earth (odor); *arthaḥ*—object of perception; *yasya*—whose; *saḥ*—that; *ghrāṇaḥ*—the sense of smell; *ucyate*—is called.

TRANSLATION

The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.

TEXT 49

परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् ।
अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥४९॥

parasya dṛśyate dharmo
hy aparasmin samanvayāt
ato viśeṣo bhāvānāṁ
bhūmāv evopalakṣyate

parasya—of the cause; *dṛśyate*—is observed; *dharmaḥ*—the characteristics; *hi*—indeed; *aparasmin*—in the effect; *samanvayāt*—in order; *ataḥ*—hence; *viśeṣaḥ*—the distinctive characteristic; *bhāvānām*—of all the elements; *bhūmau*—in earth; *eva*—alone; *upalakṣyate*—is observed.

TRANSLATION

Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

PURPORT

Sound is the cause of the sky, sky is the cause of the air, air is the cause of fire, fire is the cause of water, and water is the cause of earth. In the sky there is only sound; in the air there is sound and touch; in the fire there is sound, touch and form; in water there is sound, touch, form and taste; and in the earth there is sound, touch, form, taste and smell. Therefore earth is the reservoir of all the qualities of the other elements. Earth is the sum total of all other elements. The earth has all five qualities of the elements, water has four qualities, fire has three, air has two, and the sky has only one quality, sound.

TEXT 50

एतान्यसंहत्य यदा महदादीनि सप्त वै ।
कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥५०॥

etāny asaṁhatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviśat

etāni—these; *asaṁhatya*—being unmixed; *yadā*—when; *mahat-ādīni*—the *mahat-tattva,* false ego and five gross elements; *sapta*—all together seven; *vai*—in fact; *kāla*—time; *karma*—work; *guṇa*—and the three modes of material nature; *upetaḥ*—accompanied by; *jagat-ādiḥ*—the origin of creation; *upāviśat*—entered.

TRANSLATION

When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work and the qualities

of the modes of material nature, entered into the universe with the total material energy in seven divisions.

PURPORT

After stating the generation of the causes, Kapiladeva speaks about the generation of the effects. At that time when the causes were unmixed, the Supreme Personality of Godhead, in His feature of Garbhodakaśāyī Viṣṇu, entered within each universe. Accompanying Him were all of the seven primary elements—the five material elements, the total energy (*mahat-tattva*) and the false ego. This entrance of the Supreme Personality of Godhead involves His entering even the atoms of the material world. This is confirmed in the *Brahma-saṁhitā* (Bs. 5.35): *aṇḍāntarastha-paramāṇu-cayāntarastham.* He is not only within the universe, but within the atoms also. He is within the heart of every living entity. Garbhodakaśāyī Viṣṇu, the Supreme Personality of Godhead, entered into everything.

TEXT 51

ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् ।
उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥५१॥

tatas tenānuviddhebhyo
yuktebhyo 'ṇḍam acetanam
utthitaṁ puruṣo yasmād
udatiṣṭhad asau virāṭ

tataḥ—then; *tena*—by the Lord; *anuviddhebhyaḥ*—from these seven principles, roused into activity; *yuktebhyaḥ*—united; *aṇḍam*—an egg; *acetanam*—unintelligent; *utthitam*—arose; *puruṣaḥ*—Cosmic Being; *yasmāt*—from which; *udatiṣṭhat*—appeared; *asau*—that; *virāṭ*—celebrated.

TRANSLATION

From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

PURPORT

In sex life, the combination of matter from the parents, which involves emulsification and secretion, creates the situation whereby a soul is

received within matter, and the combination of matter gradually develops into a complete body. The same principle exists in the universal creation: the ingredients were present, but only when the Lord entered into the material elements was matter actually agitated. That is the cause of creation. We can see this in our ordinary experience. Although we may have clay, water and fire, the elements take the shape of a brick only when we labor to combine them. Without the living energy, there is no possibility that matter can take shape. Similarly, this material world does not develop unless agitated by the Supreme Lord as the *virāṭa-puruṣa. Yasmād udatiṣṭhad asau virāṭ:* by His agitation, space was created, and the universal form of the Lord also manifested therein.

TEXT 52

एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः ।
तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः ।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥५२॥

etad aṇḍaṁ viśeṣākhyaṁ
krama-vṛddhair daśottaraiḥ
toyādibhiḥ parivṛtaṁ
pradhānenāvṛtair bahiḥ
yatra loka-vitāno 'yaṁ
rūpaṁ bhagavato hareḥ

etat—this; *aṇḍam*—egg; *viśeṣa-ākhyam*—called *viśeṣa; krama*—one after another; *vṛddhaiḥ*—increased; *daśa*—ten times; *uttaraiḥ*—greater; *toya-ādibhiḥ*—by water and so on; *parivṛtam*—enveloped; *pradhānena*—by *pradhāna; āvṛtaiḥ*—covered; *bahiḥ*—on the outside; *yatra*—where; *loka-vitānaḥ*—the extension of the planetary systems; *ayam*—this; *rūpam*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Lord Hari.

TRANSLATION

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

PURPORT

This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a skin, so the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is *pradhāna.* Within this egglike universe is the universal form of the Lord as the *virāṭa-puruṣa.* All the different planetary situations are parts of His body. This is already explained in the beginning of *Śrīmad-Bhāgavatam,* Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Pātāla, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the Lord. Brahmaloka, or the highest planetary system, where Brahmā lives, is considered to be the head of the Lord.

This *virāṭa-puruṣa* is considered an incarnation of the Lord. The original form of the Lord is Kṛṣṇa, as confirmed in *Brahma-saṁhitā: "ādi-puruṣa."* The *virāṭa-puruṣa* is also *puruṣa,* but He is not *ādi-puruṣa.* The *ādi-puruṣa* is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ.* In *Bhagavad-gītā* Kṛṣṇa is also accepted as the *ādi-puruṣa,* the original. Kṛṣṇa says, "No one is greater than I." There are innumerable expansions of the Lord, and all of them are *puruṣas* or enjoyers, but neither the *virāṭa-puruṣa* nor the *puruṣa-avatāras*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—nor any of the many other expansions, is the original. In each universe there is Garbhodakaśāyī Viṣṇu, the *virāṭa-puruṣa* and Kṣīrodakaśāyī Viṣṇu. The active manifestation of the *virāṭa-puruṣa* is described here. Persons who are in the lower grade of understanding regarding the Supreme Personality of Godhead may think of the universal form of the Lord, for that is advised in the *Bhāgavatam.*

The dimensions of the universe are estimated here. The outer covering is made of layers of water, air, fire, sky, ego and *mahat-tattva,* and each layer is ten times greater than the one previous. The space within the hollow of the universe cannot be measured by any human scientist or anyone else, and beyond the hollow there are seven coverings, each one ten times greater than the one preceding it. The layer of water is ten times greater than the length of the universe, and the layer of fire is ten times greater than that of water. Similarly, the layer of air is ten times greater

than that of fire. These dimensions are all inconceivable to the tiny brain of a human being.

It is also stated that this description is of only one egglike universe. There are innumerable universes besides this one, and some of them are many, many times greater. It is considered, in fact, that this universe is the smallest; therefore the predominating superintendent, or Brahmā, has only four heads for management. In other universes, which are far greater than this one, Brahmā has more heads. In the *Caitanya-caritāmṛta* it is stated that all these Brahmās were called one day by Lord Kṛṣṇa on the inquiry of the small Brahmā, who, after seeing all the larger Brahmās, was thunderstruck. That is the inconceivable potency of the Lord. No one can measure the length and breadth of God by speculation or by false identification with God. These attempts are symptoms of lunacy.

TEXT 53

हिरण्मयादण्डकोशादुत्थाय सलिलेशयात् ।
तमाविश्य महादेवो बहुधा निर्बिभेद खम् ॥५३॥

hiraṇmayād aṇḍa-kośād
utthāya salile śayāt
tam āviśya mahā-devo
bahudhā nirbibheda kham

hiraṇmayāt—golden; *aṇḍa-kośāt*—from the egg; *utthāya*—arising; *salile*—on the water; *śayāt*—lying; *tam*—in it; *āviśya*—having entered; *mahā-devaḥ*—the Supreme Personality of Godhead; *bahu-dhā*—in many ways; *nirbibheda*—divided; *kham*—apertures.

TRANSLATION

The Supreme Personality of Godhead, the virāṭa-puruṣa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

TEXT 54

निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् ।
वाण्या वह्निरथो नासे प्राणोतो घ्राण एतयोः ॥५४॥

nirabhidyatāsya prathamaṁ
mukhaṁ vāṇī tato 'bhavat

vāṇyā vahnir atho nāse
prāṇoto ghrāṇa etayoḥ

nirabhidyata—appeared; *asya*—of Him; *prathamam*—first of all; *mukham*—a mouth; *vāṇī*—the organ of speech; *tataḥ*—then; *abhavat*—came forth; *vāṇyā*—with the organ of speech; *vahniḥ*—the god of fire; *athaḥ*—then; *nāse*—the two nostrils; *prāṇa*—the vital air; *utaḥ*—joined; *ghrāṇaḥ*—the olfactory sense; *etayoḥ*—in them.

TRANSLATION

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prāṇa, the vital air.

PURPORT

With manifestation of speech, fire also became manifested, and with the manifestation of nostrils, the vital air, the breathing process and the sense of smell also became manifested.

TEXT 55

घ्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः ।
तस्मात्सूर्यो न्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ॥५५॥

ghrāṇād vāyur abhidyetām
akṣiṇī cakṣur etayoḥ
tasmāt sūryo nyabhidyetāṁ
karṇau śrotraṁ tato diśaḥ

ghrāṇāt—from the olfactory sense; *vāyuḥ*—the wind-god; *abhidyetām*—appeared; *akṣiṇī*—the two eyes; *cakṣuḥ*—the sense of sight; *etayoḥ*—in them; *tasmāt*—from that; *sūryaḥ*—the sun-god; *nyabhidyetām*—appeared; *karṇau*—the two ears; *śrotram*—the auditory sense; *tataḥ*—from that; *diśaḥ*—the deities presiding over the directions.

TRANSLATION

In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form,

and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the dig-devatās, or the deities who preside over the directions.

PURPORT

The appearance of different parts of the body of the universal form of the Lord and the appearance of the presiding deities of those bodily parts is being described. As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia. The senses appear, and over each of them there is a presiding deity. It is corroborated by this statement of *Śrīmad-Bhāgavatam,* and also by *Brahma-saṁhitā,* that the sun appeared after the appearance of the eyes of the universal form of the Lord. The sun is dependent on the eyes of the universal form. The *Brahma-saṁhitā* also says that the sun is the eye of the Supreme Personality of Godhead, Kṛṣṇa. *Yac-cakṣur eṣa savitā. Savitā* means the sun. The sun is the eye of the Supreme Personality of Godhead. Actually, everything is created by the universal body of the Supreme Godhead. Material nature is simply the supplier of materials. The creation is actually done by the Supreme Lord, as confirmed in *Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* (Bg.9.10): "Under My direction does material nature create all moving and nonmoving objects in the cosmic creation."

TEXT 56

निर्बिभेद विराजस्त्वग्रोमश्मश्रवादयस्ततः ।
तत ओषधयश्चासन् शिश्नं निर्बिभिदे ततः ॥५६॥

nirbibheda virājas tvag-
roma-śmaśrv-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnaṁ nirbibhide tataḥ

nirbibheda—appeared; *virājaḥ*—of the universal form; *tvak*—skin; *roma*—hair; *śmaśru*—beard, mustache; *ādayaḥ*—and so on; *tataḥ*—then; *tataḥ*—thereupon; *oṣadhayaḥ*—the herbs and drugs; *ca*—and; *āsan*—appeared; *śiśnam*—genitals; *nirbibhide*—appeared; *tataḥ*—after this.

TRANSLATION

Then the universal form of the Lord, the virāṭa-puruṣa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

PURPORT

The skin is the site of the touch sensation. The demigods who control the production of herbs and medicinal drugs are the presiding deities over the tactile sense.

TEXT 57

रेतस्तस्मादाप आसन्निरभिद्यत वै गुदम् ।
गुदादपानोऽपानाच्च मृत्युर्लोकभयङ्करः ॥५७॥

retas tasmād āpa āsan
nirabhidyata vai gudam
gudād apāno 'pānāc ca
mṛtyur loka-bhayaṅkaraḥ

retaḥ—semina; *tasmāt*—from that; *āpaḥ*—the god who presides over the waters; *āsan*—appeared; *nirabhidyata*—was manifested; *vai*—indeed; *gudam*—an anus; *gudād*—from the anus; *apānaḥ*—the organ of defecation; *apānāt*—from the organ of defecation; *ca*—and; *mṛtyuḥ*—death; *loka-bhayam-karaḥ*—causing fear throughout the universe.

TRANSLATION

After this, semina (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organ of defecation and thereupon the god of death, who is feared throughout the universe.

PURPORT

It is understood herewith that the faculty to discharge semina is the cause of death. Therefore, *yogīs* and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semina. The more one can restrain the discharge of semina, the more one can be aloof from the problem of death. There are many *yogīs* living up to 300 or 700 years by this process, and in the *Bhāgavatam* it is clearly

stated that discharging semina is the cause of horrible death. The more one is addicted to sexual enjoyment the more susceptible he is to a quick death.

TEXT 58

हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट् ।
पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ॥५८॥

hastau ca nirabhidyetāṁ
balaṁ tābhyāṁ tataḥ sva-rāṭ
pādau ca nirabhidyetāṁ
gatis tābhyāṁ tato hariḥ

hastau—the two hands; *ca*—and; *nirabhidyetām*—were manifested; *balam*—power; *tābhyām*—from them; *tataḥ*—thereafter; *sva-rāṭ*—Lord Indra; *pādau*—the two feet; *ca*—and; *nirabhidyetām*—became manifested; *gatiḥ*—the process of movement; *tābhyām*—from them; *tataḥ*—then; *hariḥ*—Lord Viṣṇu.

TRANSLATION

Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

PURPORT

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the *virāṭa-puruṣa.*

TEXT 59

नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम् ।
नद्यस्ततः समभवन्नुदरं निरभिद्यत ॥५९॥

nāḍyo 'sya nirabhidyanta
tābhyo lohitam ābhṛtam
nadyas tataḥ samabhavann
udaraṁ nirabhidyata

nāḍyaḥ—the veins; *asya*—of the universal form; *nirabhidyanta*—became manifested; *tābhyaḥ*—from them; *lohitam*—blood; *ābhṛtam*—was produced; *nadyaḥ*—the rivers; *tataḥ*—from that; *samabhavan*—appeared; *udaram*—the stomach; *nirabhidyata*—became manifested.

TRANSLATION

The veins of the universal body became manifested and thereafter the red corpuscles or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.

PURPORT

Blood veins are compared to rivers; when the veins were manifested in the universal form, the rivers in the various planets were also manifested. The controlling deity of the rivers is also the controlling deity of the nervous system. In Āyur-vedic treatment, those who are suffering from the disease of nervous instability are recommended to take a bath by dipping into a flowing river.

TEXT 60

क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् ।
अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ॥६०॥

kṣut-pipāse tataḥ syātāṁ
samudras tv etayor abhūt
athāsya hṛdayaṁ bhinnaṁ
hṛdayān mana utthitam

kṣut-pipāse—hunger and thirst; *tataḥ*—then; *syātām*—appeared; *samudraḥ*—the ocean; *tu*—then; *etayoḥ*—in their wake; *abhūt*—appeared; *atha*—then; *asya*—of the universal form; *hṛdayam*—a heart; *bhinnam*—appeared; *hṛdayāt*—from the heart; *manaḥ*—the mind; *utthitam*—appeared.

TRANSLATION

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

PURPORT

The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate. When there is an irregularity in hunger and thirst, one is advised, according to Āyur-vedic treatment, to take a bath in the ocean.

TEXT 61

मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः ।
अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ॥६१॥

manasaś candramā jāto
buddhir buddher girāṁ patiḥ
ahaṅkāras tato rudraś
cittaṁ caityas tato 'bhavat

manasaḥ—from the mind; *candramāḥ*—the moon; *jātaḥ*—appeared; *buddhiḥ*—intelligence; *buddheḥ*—from intelligence; *girām patiḥ*—the Lord of speech (Brahmā); *ahaṅkāraḥ*—false ego; *tataḥ*—then; *rudraḥ*—Lord Śiva; *cittam*—consciousness; *caityaḥ*—the deity presiding over consciousness; *tataḥ*—then; *abhavat*—appeared.

TRANSLATION

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.

PURPORT

The moon appeared after the appearance of mind, and this indicates that the moon is the presiding deity of mind. Similarly, Lord Brahmā, appearing after intelligence, is the presiding deity of intelligence, and Lord Śiva, who appears after false ego, is the presiding deity of false ego. In other words, it is indicated that the moon-god is in the mode of goodness, whereas Lord Brahmā is in the mode of passion, and Lord Śiva is in the mode of ignorance. The appearance of consciousness after the appearance of false ego indicates that, from the beginning, material consciousness is

under the mode of ignorance and that one therefore has to purify himself by purifying his consciousness. This purificatory process is called Kṛṣṇa consciousness. As soon as the consciousness is purified, the false ego disappears. Identification of the body with the self is called false identification or false ego. Lord Caitanya confirms this in His *Śikṣāṣṭaka.* He states that the first result of chanting the *mahā-mantra,* Hare Kṛṣṇa, is that dirt is cleared from the consciousness, or the mirror of the mind, and then at once the blazing fire of material existence is over. The blazing fire of material existence is due to false ego, but as soon as the false ego is removed, one can understand his real identity. At that point he is actually liberated from the clutches of *māyā.* As soon as one is freed from the clutches of false ego, his intelligence also becomes purified, and then his mind is always engaged upon the lotus feet of the Supreme Personality of Godhead.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or the spotless transcendental moon. The material moon has spots on it, but on the transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra. Those who are materially passionate or those who want to exhibit their intelligence for material advancement in life are generally worshipers of Lord Brahmā, and persons who are in the gross ignorance of identifying with the body worship Lord Śiva. Materialists like Hiraṇyakaśipu and Rāvaṇa are worshipers of Lord Brahmā or Lord Śiva, but Prahlāda, or devotees who are in the service of Kṛṣṇa consciousness, worship the Supreme Lord, the Personality of Godhead.

TEXT 62

एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशकन् ।
पुनराविविशुः खानि तमुत्थापयितुं क्रमात् ॥६२॥

ete hy abhyutthitā devā
naivāsyotthāpane 'śakan
punar āviviśuḥ khāni
tam utthāpayituṁ kramāt

ete—these; *hi*—indeed; *abhyutthitāḥ*—manifested; *devāḥ*—demigods; *na*—not; *eva*—at all; *asya*—of the *virāṭa-puruṣa; utthāpane*—in waking; *aśakan*—

were able; *punaḥ*—again; *āviviśuḥ*—they entered; *khāni*—the apertures of the body; *tam*—Him; *utthāpayitum*—to awaken; *kramāt*—one after another.

TRANSLATION

When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virāṭa-puruṣa one after another in order to wake Him.

PURPORT

In order to wake the sleeping Deity-controller within, one has to rechannel the sense activities from concentration on the outside to concentration inside. In the following verses, the sense activities which are required to wake the *virāṭa-puruṣa* will be explained very nicely.

TEXT 63

वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट् ।
घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् ॥६३॥

vahnir vācā mukhaṁ bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ

vahniḥ—the god of fire; *vācā*—with the organ of speech; *mukham*—the mouth; *bheje*—entered; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa; ghrāṇena*—with the olfactory sense; *nāsike*—into His two nostrils; *vāyuḥ*—the god of the winds; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

The god of fire entered His mouth with the organ of speech, but the virāṭa-puruṣa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virāṭa-puruṣa refused to be awakened.

TEXT 64

अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट्।
श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् ॥६४॥

akṣiṇī cakṣuṣādityo
nodatiṣṭhat tadā virāṭ
śrotreṇa karṇau ca diśo
nodatiṣṭhat tadā virāṭ

akṣiṇī—His two eyes; *cakṣuṣā*—with the sense of sight; *ādityaḥ*—the sun-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa; śrotreṇa*—with the sense of hearing; *karṇau*—His two ears; *ca*—and; *diśaḥ*—the deities presiding over the directions; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

The sun-god entered the eyes of the virāṭa-puruṣa with the sense of sight, but still the virāṭa-puruṣa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

TEXT 65

त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट्।
रेतसा शिश्नमापस्तु नोदतिष्ठत्तदा विराट् ॥६५॥

tvacaṁ romabhir oṣadhyo
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ

tvacam—the skin of the *virāṭa-puruṣa; romabhiḥ*—with the hair on the body; *oṣadhyaḥ*—the deities presiding over the herbs and plants; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa; retasā*—with the faculty of procreation; *śiśnam*—the organ of generation; *āpaḥ*—the water-god; *tu*—then; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

The predominating deities of the skin, herbs and seasoning plants entered the skin of the virāṭa-puruṣa with the hair of the body, but the

Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virāṭa-puruṣa still would not rise.

TEXT 66

गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् ।
हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् ॥६६॥

gudaṁ mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastāv indro balenaiva
nodatiṣṭhat tadā virāṭ

gudam—His anus; *mṛtyuḥ*—the god of death; *apānena*—with the organ of defecation; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa; hastau*—the two hands; *indraḥ*—Lord Indra; *balena*—with their power to grasp and drop things; *eva*—indeed; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

The god of death entered His anus with the organ of defecation, but the virāṭa-puruṣa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virāṭa-puruṣa would not get up even then.

TEXT 67

विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट् ।
नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट् ॥६७॥

viṣṇur gatyaiva caraṇau
nodatiṣṭhat tadā virāṭ
nāḍīr nadyo lohitena
nodatiṣṭhat tadā virāṭ

viṣṇuḥ—Lord Viṣṇu; *gatyā*—with the faculty of locomotion; *eva*—indeed; *caraṇau*—His two feet; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa; nāḍīḥ*—His blood vessels; *nadyaḥ*—the rivers or

river-gods; *lohitena*—with the blood, with the power of circulation; *na*—not; *udatiṣṭhat*—did stir; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

Lord Viṣṇu entered His feet with the faculty of locomotion, but the virāṭa-puruṣa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

TEXT 68

क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराट् ।
हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट् ॥६८॥

kṣut-tṛḍbhyām udaraṁ sindhur
nodatiṣṭhat tadā virāṭ
hṛdayaṁ manasā candro
nodatiṣṭhat tadā virāṭ

kṣut-tṛḍbhyām—with hunger and thirst; *udaram*—His abdomen; *sindhuḥ*—the ocean or ocean-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa; hṛdayam*—His heart; *manasā*—with the mind; *candraḥ*—the moon-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

TEXT 69

बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट् ।
रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट् ॥६९॥

buddhyā brahmāpi hṛdayaṁ
nodatiṣṭhat tadā virāṭ
rudro 'bhimatyā hṛdayaṁ
nodatiṣṭhat tadā virāṭ

buddhyā—with intelligence; *brahmā*—Lord Brahmā; *api*—also; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa;* *rudraḥ*—Lord Śiva; *abhimatyā*—with the ego; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa.*

TRANSLATION

Brahmā also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

TEXT 70

चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा ।
विराट् तदैव पुरुषः सलिलादुदतिष्ठत ॥७०॥

cittena hṛdayaṁ caityaḥ
kṣetra-jñaḥ prāviśad yadā
virāṭ tadaiva puruṣaḥ
salilād udatiṣṭhata

cittena—along with reason, consciousness; *hṛdayam*—the heart; *caityaḥ*—the deity presiding over consciousness; *kṣetra-jñaḥ*—the knower of the field; *prāviśat*—entered; *yadā*—when; *virāṭ*—the *virāṭa-puruṣa;* *tadā*—then; *eva*—just; *puruṣaḥ*—the Cosmic Being; *salilāt*—from the water; *udatiṣṭhata*—arose.

TRANSLATION

When, however, the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

TEXT 71

यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः ।
प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥७१॥

yathā prasuptaṁ puruṣaṁ
prāṇendriya-mano-dhiyaḥ

prabhavanti vinā yena
notthāpayitum ojasā

yathā—just as; *prasuptam*—sleeping; *puruṣam*—a man; *prāṇa*—the vital air; *indriya*—the senses for working and recording knowledge; *manaḥ*—the mind; *dhiyaḥ*—the intelligence; *prabhavanti*—are able; *vinā*—without; *yena*—whom (the Supersoul); *na*—not; *utthāpayitum*—to arouse; *ojasā*—by their own power.

TRANSLATION

When a man is sleeping, all his material assets—namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence—cannot arouse him. He can be aroused only when the Supersoul helps him.

PURPORT

The explanation of *sāṅkhya* philosophy is described here in detail in the sense that the *virāṭa-puruṣa,* or the universal form of the Supreme Personality of Godhead, is the original source of all the various sense organs and their presiding deities. The relationship between the *virāṭa-puruṣa* and the presiding deities or the living entities is so intricate that simply by exercising the sense organs, which are related to their presiding deities, the *virāṭa-puruṣa* cannot be aroused. It is not possible to arouse the *virāṭa-puruṣa* or link with the Supreme Absolute Personality of Godhead by material activities. Only by devotional service and detachment can one perform the process of linking with the Absolute.

TEXT 72

तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया ।
भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् ॥७२॥

tam asmin pratyag-ātmānaṁ
dhiyā yoga-pravṛttayā
bhaktyā viraktyā jñānena
vivicyātmani cintayet

tam—upon Him; *asmin*—in this; *pratyak-ātmānam*—the Supersoul; *dhiyā*—with the mind; *yoga-pravṛttayā*—engaged in devotional service; *bhaktyā*—through devotion; *viraktyā*—through detachment; *jñānena*—through spiritual

knowledge; *vivicya*—considering carefully; *ātmani*—in the body; *cintayet*—one should contemplate.

TRANSLATION

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body, although simultaneously apart from it.

PURPORT

One can realize the Supersoul within oneself. He is within one's body but apart from the body, or transcendental to the body. Although sitting in the same body as the individual soul, the Supersoul has no affection for the body, whereas the individual soul does. One has to detach himself, therefore, from this material body, by discharging devotional service. It is clearly mentioned here (*bhaktyā*) that one has to execute devotional service to the Supreme. As it is stated in the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam* (*Bhāg.* 1.2.7), *vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*. When Vāsudeva, the all-pervading Viṣṇu, the Supreme Personality of Godhead, is served in completely pure devotion, then detachment from the material world immediately begins. The purpose of *sāṅkhya* is to detach oneself from material contamination. This can be achieved simply by devotional service to the Supreme Personality of Godhead.

When one is detached from the attraction of material prosperity, one can actually concentrate his mind upon the Supersoul. As long as the mind is distracted toward the material, there is no possibility of concentrating one's mind and intelligence upon the Supreme Personality of Godhead or His partial representation, Supersoul. In other words, one cannot concentrate his mind and energy upon the Supreme unless he is detached from the material world. Following detachment from the material world, one can actually attain transcendental knowledge of the Absolute Truth. As long as one is entangled in sense enjoyment or material enjoyment, it is not possible to understand the Absolute Truth. This is also confirmed in *Bhagavad-gītā* (18.54). One who is freed from material contamination is joyful and can enter into devotional service, and by devotional service he can be liberated.

In the *Śrīmad-Bhāgavatam,* First Canto, it is stated that one becomes joyful by discharging devotional service. In that joyful attitude, one can understand the science of God, or Kṛṣṇa consciousness; otherwise it is not

possible. The analytical study of the elements of material nature and the concentration of the mind upon the Supersoul is the sum and substance of the *sāṅkhya* philosophical system. The perfection of this *sāṅkhya-yoga* culminates in devotional service unto the Absolute Truth.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Fundamental Principles of Material Nature."*

CHAPTER TWENTY-SEVEN

Understanding Material Nature

TEXT 1

श्रीभगवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः ।
अविकाराद कर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥ १ ॥

śrī bhagavān uvāca
prakṛti-stho 'pi puruṣo
nājyate prākṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat

śrī bhagavān uvāca—the Personality of Godhead said; *prakṛti-sthaḥ*—residing in the material body; *api*—although; *puruṣaḥ*—the living entity; *na*—not; *ajyate*—is affected; *prākṛtaiḥ*—of material nature; *guṇaiḥ*—by the modes; *avikārāt*—from being without change; *akartṛtvāt*—by freedom from proprietorship; *nirguṇatvāt*—from being unaffected by the qualities of material nature; *jala*—on water; *arka-vat*—like the sun.

TRANSLATION

The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reaction of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

PURPORT

In the previous chapter Lord Kapiladeva has concluded that simply by beginning the discharge of devotional service one can attain detachment

and transcendental knowledge for understanding the science of God. Here the same principle is confirmed. A person who is detached from the modes of material nature remains just like the sun reflected on the water. When the sun is reflected on the water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, *vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ:* when one engages fully in the activities of devotional service, *bhakti-yoga,* he becomes just like the sun reflected on the water. Although a devotee appears to be in the material world, actually he is in the transcendental world. As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the *bhakti-yoga* process is *nirguṇa,* or unaffected by the qualities of material nature.

Avikāra means without change. It is confirmed in *Bhagavad-gītā* that each and every living entity is part and parcel of the Supreme Lord, and thus his eternal position is to cooperate or to dovetail his energy with the Supreme Lord. That is his unchanging position. As soon as he changes this position or employs his energy and activities for sense gratification, it is called *vikāra.* Similarly, even in this material body, when he practices devotional service under the direction of the spiritual master, he comes to the position which is without change because that is his natural duty. As stated in the *Śrīmad-Bhāgavatam,* liberation means reinstatement in one's original position. The original position is one of rendering service to the Lord *(bhakti-yogena, bhaktyā).* When one becomes detached from material attraction and engages fully in devotional service, that is changelessness. *Akartṛtva* means not doing anything for sense gratification. When one does something at his own risk, there is a sense of proprietorship and therefore a reaction, but when one does everything for Kṛṣṇa, there is no proprietorship over the activities. By changelessness and by not claiming the proprietorship of activities, one can immediately situate himself in the transcendental position in which one is not touched by the modes of material nature, just as the reflection of the sun is unaffected by the water.

TEXT 2

स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते ।
अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ २ ॥

sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

saḥ—that very living entity; *eṣaḥ*—this; *yarhi*—when; *prakṛteḥ*—of material nature; *guṇeṣu*—in the modes; *abhiviṣajjate*—is absorbed; *ahaṅkriyā*—by false ego; *vimūḍha*—bewildered; *ātmā*—the individual soul; *kartā*—the doer; *asmi*—I am; *iti*—thus; *abhimanyate*—he thinks.

TRANSLATION

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

PURPORT

Actually the conditioned soul is forced to act under the pressure of the modes of material nature. The living entity has no independence. When he is under the direction of the Supreme Personality of Godhead he is free, but when, under the impression that he is satisfying his senses, he engages in sense gratificatory activities, he is actually under the spell of material nature. In *Bhagavad-gītā* it is said, *prakṛteḥ kriyamāṇāni.* One acts according to the particular modes of nature he has acquired. *Guṇa* means the qualities of nature. He is under the qualities of nature, but he falsely thinks that he is the proprietor. This false sense of proprietorship can be avoided simply by engaging oneself in devotional service under the direction of the Supreme Lord or His bona fide representative. Arjuna, in *Bhagavad-gītā,* was trying to accept for himself the responsibility for killing his grandfather and teacher in the fight, but he became freed from that proprietorship of action when he acted under the direction of Kṛṣṇa. He fought, but he was actually freed from the reactions of fighting, although in the beginning, when he was nonviolent, unwilling to fight, the entire responsibility was upon him. That is the difference between liberation and conditioning. A conditioned soul may be very good and act in the mode of goodness, but still he is conditioned under the spell of material nature. A devotee, however, acts completely under the direction of the Supreme Lord. Thus his actions may not appear to be of a very high quality to the common man, but the devotee has no responsibility.

TEXT 3

तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः ।
प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥ ३ ॥

tena saṁsāra-padavīm
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asan-miśra-yoniṣu

tena—by this; *saṁsāra*—of repeated birth and death; *padavīm*—the path; *avaśaḥ*—helplessly; *abhyeti*—he undergoes; *anirvṛtaḥ*—discontented; *prāsaṅgikaiḥ*—resulting from association with material nature; *karma-doṣaiḥ*—by faulty actions; *sat*—good; *asat*—bad; *miśra*—mixed; *yoniṣu*—in different species of life.

TRANSLATION

The conditioned soul therefore transmigrates in different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

PURPORT

Here the word *karma-doṣaiḥ* means by faulty actions. This refers to any activity, good or bad, performed in this material world—they are all contaminated, faulty actions because of material association. The foolish conditioned soul may think that he is offering charity by opening hospitals for material benefit or by opening an educational institution for material education, but he does not know that all such work is also faulty because it will not give him relief from the process of transmigration from one body to another. It is clearly stated here, *sad-asan-miśra-yoniṣu*. This means that one may take birth in a very high family or he may take his birth in higher planets, among the demigods, for his so-called pious activities in the material world. But this work is also faulty because it does not give liberation. To take birth in a nice place or a high family does not mean that one avoids undergoing the material tribulations, the pangs of birth, death, old age and disease. A conditioned soul under the spell of material nature cannot understand that any action he performs for sense gratification is faulty and that only his activities in devotional service to the Lord can give him release from the reaction of faulty activities. Because he does not cease such faulty activities, he has to change to different bodies, some high and some low. That is called *saṁsāra-padavīm,* which means this material world, from which there is no release. One who desires material liberation has to turn his activities to devotional service. There is no other alternative.

TEXT 4

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ४ ॥

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

arthe—real cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saṁsṛtiḥ*—the material existential condition; *na*—not; *nivartate*—does cease; *dhyāyataḥ*—contemplating; *viṣayān*—objects of the senses; *asya*—of the living entity; *svapne*—in a dream; *anartha*—of disadvantages; *āgamaḥ*—arrival; *yathā*—like.

TRANSLATION

Actually a living entity is transcendental to material existence, but because of his mentality to lord it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

PURPORT

The example of a dream is very appropriate. Due to different mental conditions, in dreams we are put into advantageous and disadvantageous positions. Similarly, the spirit soul has nothing to do with this material nature, but because of his mentality to lord it over, he is put into the position of conditional existence.

Conditional existence is described here as *dhyāyato viṣayān asya. Viṣaya* means an object of enjoyment. As long as one continues to think that he can enjoy material advantages, then he is in conditioned life, but as soon as he comes to his senses, he develops the knowledge that he is not the enjoyer, for the only enjoyer is the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (Bg. 5.29), He is the beneficiary for all the results of sacrifices and penances (*bhoktāraṁ yajña-tapasām*), and He is the proprietor of all the three worlds (*sarva-loka-maheśvaram*). He is the actual friend of all living entities. But instead of leaving proprietorship, enjoyment and the actual position as the friend of all living entities to the Supreme Personality of Godhead, we claim that we are the proprietors, the enjoyers and the friends. We perform philanthropic work,

thinking that we are the friends of human society. Someone may proclaim himself to be a very good national worker, the best friend of the people and of the country, but actually he cannot be the greatest friend of everyone. The only friend is Kṛṣṇa. One should try to raise the consciousness of the conditioned soul to the platform of understanding that Kṛṣṇa is his actual friend. If one makes friendship with Kṛṣṇa, he will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity. The power of friendship is limited. Although one claims to be a friend, he cannot be a friend unlimitedly. There is an unlimited number of living entities, and our resources are limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Kṛṣṇa consciousness so that they may know that the supreme enjoyer, the supreme proprietor and the supreme friend is Kṛṣṇa. Then this illusory dream of lording it over material nature will vanish.

TEXT 5

अत एव शनैश्चित्तं प्रसक्तमसतां पथि ।
भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥ ५ ॥

ata eva śanaiś cittaṁ
prasaktam asatāṁ pathi
bhakti-yogena tīvreṇa
viraktyā ca nayed vaśam

ata eva—therefore; *śanaiḥ*—gradually; *cittam*—mind, consciousness; *prasaktam*—attached; *asatām*—of material enjoyments; *pathi*—on the path; *bhakti-yogena*—by devotional service; *tīvreṇa*—very serious; *viraktyā*—without attachment; *ca*—and; *nayet*—he must bring; *vaśam*—under control.

TRANSLATION

It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

PURPORT

The process of liberation is very nicely explained in this verse. The cause of one's becoming conditioned by material nature is his thinking himself the enjoyer, the proprietor or the friend of all living entities. This false thinking is a result of contemplation on sense enjoyment. When one thinks that he is the best friend to his countrymen, to society or to humanity and he engages in various nationalistic, philanthropic and altruistic activities, all that is just so much concentration on sense gratification. The so-called national leader or humanist does not serve anyone; he serves his senses only. That is a fact. But the conditioned soul cannot understand this because he is bewildered by the spell of material nature. It is therefore recommended in this verse that one should engage very seriously in the devotional service of the Lord. This means that he should not think that he is the proprietor, benefactor, friend or enjoyer. He should always be cognizant that the real enjoyer is Kṛṣṇa, the Supreme Personality of Godhead; that is the basic principle of *bhakti-yoga.* One must be firmly convinced of these three principles: one should always think that Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer and Kṛṣṇa is the friend. Not only should he understand these principles himself, but he should try to convince others and propagate Kṛṣṇa consciousness.

As soon as one engages in such serious devotional service of the Lord, naturally the propensity to falsely claim lordship over material nature disappears. That detachment is called *vairāgya.* Instead of being absorbed in so-called material lordship, one engages in Kṛṣṇa consciousness; that is control of consciousness. The *yoga* process necessitates controlling the senses. *Yoga indriya-saṁyama.* Since the senses are always active, their activities should be engaged in devotional service—one cannot stop their activities. If one wants to artificially stop the activities of the senses, it will be a failure. Even the great *yogī* Viśvāmitra, who was trying to control his senses by the *yoga* process, fell victim to the beauty of Menakā. There are many such instances. Unless one's mind and consciousness are fully engaged in devotional service, there is always the opportunity for the mind to become occupied with desires for sense gratification. One particular point mentioned in this verse is very significant. It is said here, *prasaktam asatāṁ pathi:* the mind is always attracted by *asat,* the temporary material existence. Because we have been associated with material nature since time immemorial, we have become accustomed to our attachment for this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ.*

One has to fix the mind at the lotus feet of Kṛṣṇa; then everything will be very nice. Thus the seriousness of *bhakti-yoga* is stressed in this verse.

TEXT 6

यमादिभिर्योगपथैरभ्यसञ्छ्रद्धयान्वितः ।
मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ ६ ॥

yamādibhir yoga-pathair
abhyasañ śraddhayānvitaḥ
mayi bhāvena satyena
mat-kathā-śravaṇena ca

yama-ādibhiḥ—beginning with *yama; yoga-pathaiḥ*—by the *yoga* system; *abhyasan*—practicing; *śraddhayā anvitaḥ*—with great faith; *mayi*—unto Me; *bhāvena*—with devotion; *satyena*—unalloyed; *mat-kathā*—stories about Me; *śravaṇena*—by hearing; *ca*—and.

TRANSLATION

One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

PURPORT

Yoga is practiced in eight different stages: *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna,* and *samādhi. Yama* and *niyama* mean practicing the controlling process by following strict regulations, and *āsana* refers to the sitting postures. These help to raise one to the standard of faithfulness in devotional service. The practice of *yoga* by physical exercise is not the ultimate goal; the real end is to concentrate and to control the mind and train oneself to be situated in faithful devotional service.

Bhāvena, or *bhāva,* is a very important factor in the practice of *yoga* or in any spiritual process. *Bhāva* is explained in *Bhagavad-gītā* (10.8). *Budhā bhāva-samanvitāḥ:* one should be absorbed in the thought of love of Kṛṣṇa. When one knows that Kṛṣṇa, the Supreme Personality of Godhead, is the source of everything and that everything emanates from Him (*ahaṁ sarvasya prabhavaḥ*), then one understands the *Vedānta* aphorism *janmādy asya yataḥ* (the original source of everything), and then he can become absorbed in *bhāva,* or the preliminary stage of love of Godhead.

Rūpa Gosvāmī explains very nicely in *Bhakti-rasāmṛta-sindhu* how this *bhāva*, or preliminary stage of love of God, is achieved. He states that one first of all has to become faithful (*śraddhayānvitaḥ*). Faith is attained by controlling the senses, either by *yoga* practice, following the rules and regulations and practicing the sitting postures, or by engaging directly in *bhakti-yoga* as recommended in the previous verse. Of the nine different items of *bhakti-yoga*, the first and foremost is to chant and hear about the Lord. That is also mentioned here. *Mat-kathā-śravaṇena ca.* One may come to the standard of faithfulness by following the rules and regulations of the *yoga* system, and the same goal can be achieved simply by chanting and hearing about the transcendental activities of the Lord. The word *ca* is significant. *Bhakti-yoga* is direct, and the other process is indirect. But even if the indirect process is taken, there is no success unless one comes fully to the direct process of hearing and chanting the glories of the Lord. Therefore the word *satyena* is used here. In this connection Svāmī Śrīdhara comments that *satyena* means *niṣkapaṭena*, "without duplicity." The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, *kapaṭa.* The *Bhāgavatam* does not allow this duplicity. In the beginning of *Śrīmad-Bhāgavatam* it is clearly stated, *paramo nirmatsarāṇām*: "This treatise of *Śrīmad-Bhāgavatam* is meant for those who are completely free from envy." The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.

TEXT 7

सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः ।
ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥ ७ ॥

sarva-bhūta-samatvena
nirvaireṇāprasaṅgataḥ
brahmacaryeṇa maunena
sva-dharmeṇa balīyasā

sarva—all; *bhūta*—living entities; *samatvena*—by seeing equally; *nirvaireṇa*—without enmity; *aprasaṅgataḥ*—without intimate connections; *brahmacaryeṇa*—by celibacy; *maunena*—by silence; *sva-dharmeṇa*—by one's occupation; *balīyasā*—by offering the result.

TRANSLATION

In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

PURPORT

A devotee of the Supreme Personality of Godhead who seriously engages in devotional service is equal to all living entities. There are various species of living entities, but a devotee does not see the outward covering; he sees the inner soul inhabiting the body. Because each and every soul is part and parcel of the Supreme Personality of Godhead, he does not see any difference. That is the vision of a learned devotee. As explained in *Bhagavad-gītā*, a devotee or a learned sage does not see any difference between a learned *brāhmaṇa*, a dog, an elephant or a cow because he knows that the body is the outer covering only and that the soul is actually part and parcel of the Supreme Lord. A devotee has no enmity towards any living entity, but that does not mean that he mixes with everyone. That is prohibited. *Aprasaṅgataḥ* means "not to be in intimate touch with everyone." A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective. He has no business mixing with others, for although he does not see anyone as his enemy, his dealings are only with persons who engage in devotional service. A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife. A devotee should not speak needlessly. A serious devotee has no time to speak of nonsense. He is always busy in Kṛṣṇa consciousness. Whenever he speaks, he speaks about Kṛṣṇa. *Mauna* means "silence." Silence does not mean that one should not speak at all, but that he should not speak of nonsense. He should be very enthusiastic in speaking about Kṛṣṇa. Another important item described here is *sva-dharmeṇa*, or being exclusively occupied in one's eternal occupation, which is to act as the eternal servitor of the Lord, or to act in Kṛṣṇa consciousness. The next word, *balīyasā*, means "offering the result of all activities to the Supreme Personality of Godhead." A devotee does not act on his personal account for sense gratification. Whatever he earns, whatever he eats and whatever

he does, he offers for the satisfaction of the Supreme Personality of Godhead.

TEXT 8

यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ् मुनिः ।
विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ ८ ॥

yadṛcchayopalabdhena
santuṣṭo mita-bhuṅ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān

yadṛcchayā—without difficulty; *upalabdhena*—with what is obtained; *santuṣṭaḥ*—satisfied; *mita*—little; *bhuk*—eating; *muniḥ*—thoughtful; *vivikta-śaraṇaḥ*—living in a secluded place; *śāntaḥ*—peaceful; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *ātma-vān*—self-possessed, self-realized.

TRANSLATION

For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.

PURPORT

Everyone who has accepted a material body must maintain the necessities of the body by acting or earning some livelihood. A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found to be working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, *yadṛcchayā,* means that every living entity has a predestined happiness and distress in his present body; this is called the law of *karma.* It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth. In reality everyone is earning and acquiring according to his predestined *karma.* According to the *Bhāgavatam* con-

clusion, we are sometimes faced with dangerous or miserable conditions without endeavoring for them, and similarly we may have prosperous conditions without endeavoring for them. We are advised to let these things come as predestined. We should engage our valuable time in prosecuting Kṛṣṇa consciousness. In other words, one should be satisfied by his natural condition. If by predestination one is put into a certain condition of life which is not very prosperous in comparison to another's position, one should not be disturbed. He should simply try to utilize his valuable time to advance in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness does not depend on any materially prosperous or distressed condition; it is free from the conditions imposed by material life. A very poor man can execute Kṛṣṇa consciousness as effectively as a very rich man. One should therefore be very satisfied with his position as offered by the Lord.

Another word here is *mita-bhuk*. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only *prasāda*, or food which is offered to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers, and milk preparations are offered to the Lord, and therefore there is no scope for offering foods which are in the modes of passion and ignorance. A devotee should not be greedy. It is also recommended that the devotee should be *muni*, or thoughtful; he should always think of Kṛṣṇa and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, so a devotee's thoughts should always be engaged in improving his condition in Kṛṣṇa consciousness; therefore he should be a *muni*.

The next item recommended is that a devotee should live in a secluded place. Generally a common man is interested in pounds, shillings and pence, or materialistic advancement in life, which is unnecessary for a devotee. A devotee should select a place of residence where everyone is interested in devotional service. Generally, therefore, a devotee goes to a sacred place of pilgrimage where devotees live. It is recommended that he live in a place where there is no large number of ordinary men. It is very important (*vivikta-śaraṇa*) to live in a secluded place. The next item is *śānta*, or peacefulness. The devotee should not be agitated. He should be

satisfied with his natural income, eat only as much as he needs to keep his health, live in a secluded place and always remain peaceful. Peace of mind is necessary for prosecuting Kṛṣṇa consciousness.

The next item is *maitra,* friendliness. A devotee should be friendly to everyone, but his intimate friendship should be with devotees only. With others he should be official. He may say, "Yes, sir, what you say is all right," but he is not intimate with them. A devotee should, however, have compassion for persons who are innocent, who are neither atheistic nor very much advanced in spiritual realization. A devotee should be compassionate towards them and instruct them as far as possible in making advancement in Kṛṣṇa consciousness. A devotee should always remain *ātmavān,* or situated in his spiritual position. He should not forget that his main concern is to make advancement in spiritual consciousness, or Kṛṣṇa consciousness, and he should not ignorantly identify himself with the body or the mind. *Ātmā* means the body or the mind, but here the word *ātmavān* especially means that one should be self-possessed. He should always remain in the pure consciousness that he is spirit soul and not the material body or the mind. That will make him progress confidently in Kṛṣṇa consciousness.

TEXT 9

सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् ।
ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥ ९ ॥

sānubandhe ca dehe 'sminn
akurvann asad-āgraham
jñānena dṛṣṭa-tattvena
prakṛteḥ puruṣasya ca

sa-anubandhe—with bodily relationships; *ca*—and; *dehe*—towards the body; *asmin*—this; *akurvan*—not doing; *asat-āgraham*—bodily concept of life; *jñānena*—through knowledge; *dṛṣṭa*—having seen; *tattvena*—the reality; *prakṛteḥ*—of matter; *puruṣasya*—of spirit; *ca*—and.

TRANSLATION

One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

PURPORT

The conditioned souls are eager to identify with the body and consider that the body is "myself" and that anything in relationship with the body or possessions of the body is "mine." In Sanskrit this is called *ahaṁ mamatā,* and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge one should avoid the false bodily concept of life.

TEXT 10

निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः ।
उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् ॥१०॥

nivṛtta-buddhy-avasthāno
dūrībhūtānya-darśanaḥ
upalabhyātmanātmānaṁ
cakṣuṣevārkam ātma-dṛk

nivṛtta—transcended; *buddhi-avasthānaḥ*—the stages of material consciousness; *dūrībhūta*—far off; *anya*—other; *darśanaḥ*—conceptions of life; *upalabhya*—having realized; *ātmanā*—by his purified intellect; *ātmānam*—his own self; *cakṣuṣā*—with his eyes; *iva*—as; *arkam*—the sun; *ātma-dṛk*—the self-realized.

TRANSLATION

One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.

PURPORT

Consciousness acts in three stages under the material conception of life. When we are awake, consciousness acts in a particular way, when we are asleep it acts in a different way, and when we are in deep sleep, consciousness acts in still another way. To become Kṛṣṇa conscious, one has to become transcendental to these three stages of consciousness. Our present consciousness should be freed from all perceptions of life other

than consciousness of Kṛṣṇa, the Supreme Personality of Godhead. This is called *dūrībhūtānya-darśanaḥ,* which means that when one attains perfect Kṛṣṇa consciousness he does not see anything but Kṛṣṇa. In the *Caitanya-caritāmṛta* it is said that the perfect devotee may see many movable and immovable objects, but in everything he sees that the energy of Kṛṣṇa is acting. As soon as he remembers the energy of Kṛṣṇa, he immediately remembers Kṛṣṇa in His personal form. Therefore in all his observations he sees Kṛṣṇa only. In the *Brahma-saṁhitā* (Bs. 5.38) it is stated that (*premāñjana-cchurita*) when one's eyes are smeared with love of Kṛṣṇa, he always sees Kṛṣṇa, outside and inside. This is confirmed here; one should be freed from all other vision, and in that way he is freed from the false egoistic identification and sees himself as the eternal servitor of the Lord. *Cakṣuṣevārkam:* as we can see the sun without a doubt, so one who is fully developed in Kṛṣṇa consciousness sees Kṛṣṇa and His energy. By this vision one becomes *ātma-dṛk,* or self-realized. When the false ego of identifying the body with the self is removed, then actual vision of life is perceivable. The senses, therefore, also become purified. Real service of the Lord begins when the senses are purified. One does not have to stop the activities of the senses, but the false ego of identifying with the body has to be removed. Then automatically the senses become purified, and with purified senses one can actually discharge devotional service.

TEXT 11

मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ।
सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् ॥११॥

mukta-liṅgaṁ sad-ābhāsam
asati pratipadyate
sato bandhum asac-cakṣuḥ
sarvānusyūtam advayam

mukta-liṅgam—transcendental; *sat-ābhāsam*—manifest as a reflection; *asati*—in the false ego; *pratipadyate*—he realizes; *sataḥ bandhum*—the support of the material cause; *asat-cakṣuḥ*—the eye (revealer) of the illusory energy; *sarva-anusyūtam*—entered into everything; *advayam*—without a second.

TRANSLATION

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego.

He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

PURPORT

A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there only as a reflection, but a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, who is its support. It is confirmed in *Bhagavad-gītā* that the background of the material manifestation is Lord Kṛṣṇa. And, as confirmed in the *Brahma-saṁhitā,* Kṛṣṇa is the cause of all causes. In the *Brahma-saṁhitā* it is stated that the Supreme Lord, by His partial or plenary expansion, is present not only within this universe and each and every universe, but in every atom, although He is one without a second. The word *advayam,* "without a second," which is used in this verse, indicates that although the Supreme Personality of Godhead is represented in everything, including the atoms, He is not divided. His presence in everything is explained in the next verse.

TEXT 12

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते ।
स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥१२॥

yathā jala-stha ābhāsaḥ
sthala-sthenāvadṛśyate
svābhāsena tathā sūryo
jala-sthena divi sthitaḥ

yathā—as; *jala-sthaḥ*—situated on water; *ābhāsaḥ*—a reflection; *sthala-sthena*—situated on the wall; *avadṛśyate*—is perceived; *sva-ābhāsena*—by its reflection; *tathā*—in that way; *sūryaḥ*—the sun; *jala-sthena*—situated on the water; *divi*—in the sky; *sthitaḥ*—situated.

TRANSLATION

The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

PURPORT

The example given herewith is perfect. The sun is situated in the sky, far, far away from the surface of the earth, but its reflection can be seen in a pot of water in the corner of a room. The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of Godhead in everything by the reflection of His energy. In the *Viṣṇu Purāṇa* it is stated that as the presence of fire is understood by heat and light, so the Supreme Personality of Godhead, although one without a second, is perceived everywhere by the diffusion of His different energies. It is confirmed in the *Īśopaniṣad* that the presence of the Lord is perceived everywhere by the liberated soul, just as the sunshine and the reflection can be perceived everywhere although the sun is situated far away from the surface of the globe.

TEXT 13

एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः ।
स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥१३॥

evaṁ trivṛd-ahaṅkāro
bhūtendriya-manomayaiḥ
svābhāsair lakṣito 'nena
sad-ābhāsena satya-dṛk

evam—thus; *tri-vṛt*—the threefold; *ahaṅkāraḥ*—false ego; *bhūta-indriya-manaḥ-mayaiḥ*—consisting of body, senses and mind; *sva-ābhāsaiḥ*—by its own reflections; *lakṣitaḥ*—is revealed; *anena*—by this; *sat-ābhāsena*—by a reflection of Brahman; *satya-dṛk*—the self-realized soul.

TRANSLATION

The self-realized soul is thus reflected first in the threefold ego and then in the body, senses and mind.

PURPORT

The conditioned soul thinks, "I am this body," but a liberated soul thinks, "I am not this body. I am spirit soul." This "I am" is called ego or identification of the self. "I am this body" or "Everything in relationship

to the body is mine" is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego. One conception is in the darkness of the threefold qualities of material nature—goodness, passion and ignorance—and the other is in the pure state of goodness, called *śuddha-sattva* or *vāsudeva.* When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one's material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord. In the conditioned state one accepts everything as an object of sense gratification, and in the liberated state one accepts everything for the service of the Supreme Lord. Kṛṣṇa consciousness, devotional service, is the actual liberated stage of a living entity. Otherwise, both accepting and rejecting on the material platform or in voidness or impersonalism are imperfect conditions for the pure soul.

By the understanding of the pure soul, called *satya-dṛk,* one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilized in His service." These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in his own senses, mind and body—in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the *Bhakti-rasāmṛta-sindhu* that one who has engaged everything—his vital energy, his wealth, his intelligence and his words—in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or *satya-dṛk.* Such a man has understood things as they are.

TEXT 14

भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया ।
लीनेष्वसति यस्तत्र विनिद्रो निरहंक्रियः ॥१४॥

bhūta-sūkṣmendriya-mano-
buddhy-ādiṣv iha nidrayā
līneṣv asati yas tatra
vinidro nirahaṅkriyaḥ

bhūta—the material elements; *sūkṣma*—the objects of enjoyment; *indriya*—the material senses; *manaḥ*—mind; *buddhi*—intelligence; *ādiṣu*—and so on; *iha*—here; *nidrayā*—by sleep; *līneṣu*—merged; *asati*—in the unmanifest; *yaḥ*—who; *tatra*—there; *vinidraḥ*—awake; *nirahaṅkriyaḥ*—freed from false ego.

TRANSLATION

Although he appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, a devotee is understood to be awake and to be freed from the false ego.

PURPORT

The explanation by Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu* of how a person can be liberated even in this body is more elaborately explained in this verse. The living entity who has become *satya-dṛk,* who realizes his position in relationship with the Supreme Personality of Godhead, may remain apparently merged in the five elements of matter, the five material sense objects, the ten senses and the mind and the intelligence, but still he is considered to be awake and to be freed from the reaction of false ego. Here the word *līna* is very significant. The Māyāvādī philosophers recommend merging in the impersonal effulgence of Brahman; that is their ultimate goal or destination. That merging is also mentioned here. But in spite of merging, one can keep his individuality. The example given by Jīva Gosvāmī is that a green bird who enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality. Real individuality is to understand oneself to be the eternal servitor of the Supreme Lord. This information is received from the mouth of Lord Caitanya. He said clearly, upon the inquiry of Sanātana Gosvāmī, that *a living entity is the servitor of Kṛṣṇa eternally.* Kṛṣṇa also confirms in *Bhagavad-gītā* that the living entity is eternally His part and parcel. The part and parcel is meant to serve the whole. This is individuality. It is so even in this material existence, when the living entity apparently merges in matter. His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego and contaminated consciousness, and

he has five active senses and five knowledge-acquiring senses. In this way he merges in matter. But even while merged in the twenty-four elements of matter, he can keep his individuality as the eternal servitor of the Lord. Either in the spiritual nature or in the material nature, such a servitor is to be considered a liberated soul. That is the explanation of the authorities, and it is confirmed in this verse.

TEXT 15

मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा ।
नष्टेऽहङ्करणे द्रष्टा नष्टवित्त इवातुरः ॥१५॥

manyamānas tadātmānam
anaṣṭo naṣṭavan mṛṣā
naṣṭe 'haṅkaraṇe draṣṭā
naṣṭa-vitta ivāturaḥ

manyamānaḥ—thinking; *tadā*—then; *ātmānam*—himself; *anaṣṭaḥ*—although not lost; *naṣṭa-vat*—as lost; *mṛṣā*—falsely; *naṣṭe ahaṅkaraṇe*—because of the disappearance of the ego; *draṣṭā*—the seer; *naṣṭa-vittaḥ*—one who has lost his fortune; *iva*—like; *āturaḥ*—distressed.

TRANSLATION

Although the living entity can vividly feel his existence as the seer, still, because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

PURPORT

Only in ignorance does a living entity think that he is lost. If by attainment of knowledge he comes to the real position of his eternal existence, then he knows that he is not lost. An appropriate example is mentioned herein: *naṣṭa-vitta ivāturaḥ*. A person who has lost a great sum of money may think that he is lost, but actually he is not lost—only his money is lost. But due to his absorption in the money or identification with the money, he thinks that he is lost. Similarly, when we falsely identify with matter as our field of activities, then we think that we are lost, although actually we are not. As soon as a person is awakened to the

pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived. A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord. The Māyāvādī philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is the Supreme Lord, but actually he is not. This is the last snare of *māyā's* influence upon the living entity. To think oneself equal with the Supreme Lord or to think oneself to be the Supreme Lord Himself is also due to false ego.

TEXT 16

एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते ।
साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥१६॥

evaṁ pratyavamṛśyāsāv
ātmānaṁ pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthānam anugrahaḥ

evam—thus; *pratyavamṛśya*—after understanding; *asau*—that person; *ātmānam*—his self; *pratipadyate*—realizes; *sa-ahaṅkārasya*—accepted under false ego; *dravyasya*—of the situation; *yaḥ*—who; *avasthānam*—resting place; *anugrahaḥ*—the manifester.

TRANSLATION

When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.

PURPORT

The Māyāvādī philosophers' position is that at the ultimate issue the individual is lost, everything becomes one, and there is no distinction between the knower, the knowable and knowledge. But by minute analysis we can see that this is not correct. Individuality is never lost, even when one thinks that the three different principles, namely the knower, the

knowable and knowledge, are amalgamated or merged into one. The very concept that the three merge into one is another form of knowledge, and since the perceiver of the knowledge still exists, how can one say that the knower, knowledge and knowable have become one? The individual soul who is perceiving this knowledge still remains an individual. Both in material existence and in spiritual existence the individuality continues; the only difference is in the quality of the identity. In the material identity, the false ego acts, and because of false identification, one takes things to be different from what they actually are. That is the basic principle of conditional life. Similarly, when the false ego is purified, one takes everything in the right perspective. That is the state of liberation.

It is stated in the *Īśopaniṣad* that everything belongs to the Lord. *Īśāvāsyam idaṁ sarvam.* Everything exists on the energy of the Supreme Lord. This is also confirmed in *Bhagavad-gītā.* Because everything is produced of His energy and exists on His energy, the energy is not different from Him—but still the Lord declares, "I am not there." When one clearly understands one's constitutional position, everything becomes manifest. False egoistic acceptance of things conditions one, whereas acceptance of things as they are makes one liberated. The example given in the previous verse is applicable here: due to absorption of one's identity in his money, when the money is lost he thinks that he is also lost. But actually he is not identical with the money, nor does the money belong to him. When the actual situation is revealed, we understand that the money does not belong to any individual person or living entity, nor is it produced by man. Ultimately the money is the property of the Supreme Lord, and there is no question of its being lost. But as long as one falsely thinks, "I am the enjoyer," or "I am the Lord," this concept of life continues, and one remains conditioned. As soon as this false ego is eliminated, one is liberated. As confirmed in the *Bhāgavatam,* situation in one's real constitutional position is called *mukti,* or liberation.

TEXT 17

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित् ।
अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥१७॥

devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit

anyonyāpāśrayatvāc ca
nityatvād anayoḥ prabho

devahūtiḥ uvāca—Devahūti said; *puruṣam*—the spirit soul; *prakṛtiḥ*—material nature; *brahman*—O *brāhmaṇa; na*—not; *vimuñcati*—does release; *karhicit*—at any time; *anyonya*—to one another; *apāśrayatvāt*—from attraction; *ca*—and; *nityatvāt*—from eternality; *anayoḥ*—of them both; *prabho*—O my Lord.

TRANSLATION

Śrī Devahūti inquired: My dear brāhmaṇa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

PURPORT

Devahūti, the mother of Kapiladeva, here makes her first inquiry. Although one may understand that spirit soul and matter are different, their actual separation is not possible, either by philosophical speculation or by proper understanding. The spirit soul is the marginal potency of the Supreme Lord, and matter is the external potency of the Lord. The two eternal potencies have somehow or other been combined, and since it is so difficult to separate one from the other, how is it possible for the individual soul to become liberated? By practical experience one can see that when the soul is separated from the body, the body has no real existence, and when the body is separated from the soul one cannot perceive the existence of the soul. As long as the soul and the body are combined, we can understand that there is life. But when they are separated, there is no manifested existence of the body or the soul. This question asked by Devahūti of Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called *nirvāṇa* in Māyāvāda philosophy.

TEXT 18

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः ।
अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥१८॥

yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ
apāṁ rasasya ca yathā
tathā buddheḥ parasya ca

yathā—as; *gandhasya*—of aroma; *bhūmeḥ*—of earth; *ca*—and; *na*—no; *bhāvaḥ*—existence; *vyatirekataḥ*—separate; *apām*—of water; *rasasya*—of taste; *ca*—and; *yathā*—as; *tathā*—so; *buddheḥ*—of intelligence; *parasya*—of consciousness, spirit; *ca*—and.

TRANSLATION

As there is no separate existence of the earth and its aroma or of water and its taste, so there cannot be any separate existence of intelligence and consciousness.

PURPORT

The example is given here that anything material has an aroma. The flower, the earth—everything—has an aroma. If the aroma is separated from the matter, the matter cannot be identified. If there is no taste to water, the water has no meaning; if there is no heat in the fire, the fire has no meaning. Similarly, when there is want of intelligence, spirit has no meaning.

TEXT 19

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः ।
गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥१९॥

akartuḥ karma-bandho 'yaṁ
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyaṁ teṣv ataḥ katham

akartuḥ—of the passive performer, the non-doer; *karma-bandhaḥ*—bondage to fruitive activities; *ayam*—this; *puruṣasya*—of the soul; *yat-āśrayaḥ*—caused by attachment to the modes; *guṇeṣu*—while the modes; *satsu*—are existing; *prakṛteḥ*—of material nature; *kaivalyam*—freedom; *teṣu*—those; *ataḥ*—hence; *katham*—how.

TRANSLATION

Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?

PURPORT

Although the living entity desires freedom from the contamination of matter, he is not given release. Actually, as soon as a living entity puts himself under the control of the modes of material nature, his acts are influenced by the qualities of material nature, and he becomes passive. It is confirmed in *Bhagavad-gītā, prakṛteḥ kriyamāṇāni guṇaiḥ:* the living entity acts according to the qualities or modes of material nature. He falsely thinks that he is acting, but unfortunately he is passive. In other words, he has no opportunity to get out of the control of material nature because it has already conditioned him. In *Bhagavad-gītā* it is also stated that it is very difficult to get out of the clutches of material nature. One may try in different ways to think that everything is void in the ultimate issue, that there is no God, and that even if the background of everything is spirit, it is impersonal. This speculation may go on, but actually it is very difficult to get out of the clutches of material nature. Devahūti poses the question that although one may speculate in many ways, where is liberation as long as one is under the spell of material nature? The answer is also found in *Bhagavad-gītā* (Bg. 7.14): only one who has surrendered himself unto the lotus feet of the Supreme Lord Kṛṣṇa (*mām eva ye prapadyante*) can be freed from the clutches of *māyā*.

Since Devahūti is gradually coming to the point of surrender, her questions are very intelligent. How can one be liberated? How can one be in a pure state of spiritual existence as long as he is strongly held by the modes of material nature? This is also an indication to the false meditator. There are many so-called meditators who think, "I am the Supreme Spirit Soul. I am conducting the activities of material nature. Under my direction the sun is moving and the moon is rising." They think that by such contemplation or meditation they can become free, but it is seen that just three minutes after finishing such nonsensical meditation, they are immediately captured by the modes of material nature. Immediately after his high-sounding meditation, a "meditator" becomes thirsty and wants to smoke or drink. He is under the strong grip of material nature, yet he thinks that he is already free from the clutches of *māyā*. This question of Devahūti's is for such a person who falsely claims that he is everything,

that ultimately everything is void, and that there are no sinful or pious activities. These are all atheistic inventions. Actually, unless a living entity surrenders unto the Supreme Personality of Godhead as instructed in *Bhagavad-gītā*, there is no liberation or freedom from the clutches of *māyā*.

TEXT 20

क्वचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् ।
अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥२०॥

kvacit tattvāvamarśena
nivṛttaṁ bhayam ulbaṇam
anivṛtta-nimittatvāt
punaḥ pratyavatiṣṭhate

kvacit—in a certain case; *tattva*—the fundamental principles; *avamarśena*—by reflecting upon; *nivṛttam*—avoided; *bhayam*—fear; *ulbaṇam*—great; *anivṛtta*—not ceased; *nimittatvāt*—since the cause; *punaḥ*—again; *pratyavatiṣṭhate*—it appears.

TRANSLATION

Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, still it may appear again, since its cause has not ceased.

PURPORT

Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. *Bhagavad-gītā* states (Bg. 7.27), *icchā-dveṣa-samutthena.* Two kinds of propensities arise in the living entity. One propensity is *icchā,* which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. *Dveṣa* means envy. When one becomes envious of Kṛṣṇa or the Supreme Personality of Godhead, he thinks, "Why should Kṛṣṇa be the all and all? I'm as good as Kṛṣṇa." These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, then the cause remains, and there is no question of his liberation.

Devahūti very intelligently says, "One may theoretically analyze and say that by knowledge he has become freed, but actually, as long as the cause exists, he is not free." *Bhagavad-gītā* confirms that after performing such speculative activities for many, many births, when one actually comes to his real consciousness and surrenders unto the Supreme Lord, Kṛṣṇa, then the fulfillment of his research in knowledge is actually achieved. There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The *Bhāgavatam* says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (*kliśyanti ye kevala-bodha-labdhaye*). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion. The example is given that there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage because the cause still exists. One has to nullify the cause, and then the effect will be nullified. This is explained by the Supreme Personality of Godhead in the following verses.

TEXT 21

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना ।
तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥२१॥

śrī bhagavān uvāca
animitta-nimittena
sva-dharmeṇāmalātmanā
tīvrayā mayi bhaktyā ca
śruta-sambhṛtayā ciram

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *animitta-nimittena*—without desiring the fruits of activities; *sva-dharmeṇa*—by executing one's prescribed duties; *amala-ātmanā*—with a pure mind; *tīvrayā*—serious; *mayi*—unto Me; *bhaktyā*—by devotional service; *ca*—and; *śruta*—hearing; *sambhṛtayā*—endowed with; *ciram*—for a long time.

TRANSLATION

The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a

long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

PURPORT

Śrīdhara Svāmī comments in this connection that by association of material nature alone one does not become conditioned. Conditional life begins only after one is infected by the modes of material nature. If someone is in contact with the police department, that does not mean that he is a criminal. As long as one does not commit criminal acts, even though there is a police department, he is not punished. Similarly, the liberated soul is not affected, although he is in the material nature. Even the Supreme Personality of Godhead is supposed to be in association with material nature when He descends, but He is not affected. One has to act in such a way that in spite of being in the material nature he is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water. That is how one has to live, as described here by the Personality of Godhead Kapiladeva *(animitta-nimittena sva-dharmeṇāmalātmanā.*

One can be liberated from all adverse circumstances simply by seriously engaging in devotional service. How this devotional service develops and becomes mature is explained here. In the beginning one has to perform his prescribed duties with a clean mind. Clean consciousness means Kṛṣṇa consciousness. One has to perform his prescribed duties in Kṛṣṇa consciousness. There is no necessity of changing one's prescribed duties; one simply has to act in Kṛṣṇa consciousness. In discharging Kṛṣṇa conscious duties, one should determine whether, by his professional or occupational duties, Kṛṣṇa, the Supreme Personality of Godhead, is satisfied. In another place in the *Bhāgavatam* it is said, *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* everyone has some prescribed duties to perform, but the perfection of such duties will be reached only if the Supreme Personality of Godhead, Hari, is satisfied by such actions. For example, Arjuna's prescribed duty was to fight, and the perfection of his fighting was tested by the satisfaction of Kṛṣṇa. Kṛṣṇa wanted him to fight, and when he fought for the satisfaction of the Lord, that was the perfection of his professional devotional duty. On the other hand, when, contrary to the wish of Kṛṣṇa, he was not willing to fight, that was imperfect.

If one wants to perfect his life, then he should discharge his prescribed duties for the satisfaction of Kṛṣṇa. One must act in Kṛṣṇa consciousness,

for such action will never produce any reaction *(animitta-nimittena)*. This is also confirmed in *Bhagavad-gītā. Yajñārthāt karmaṇo 'nyatra:* All activities should be performed simply for Yajña, or the satisfaction of Viṣṇu. Anything done otherwise, without the satisfaction of Viṣṇu or Yajña, produces bondage, so here it is also prescribed by Kapila Muni that one can transcend material entanglement by acting in Kṛṣṇa consciousness, which means seriously engaging in devotional service. This serious devotional service can develop by hearing for long periods of time. Chanting and hearing is the beginning of the process of devotional service. One should associate with devotees and hear from them about the transcendental appearance, activities, disappearance, instructions, etc., of the Lord.

There are two kinds of *śruti,* or scripture. One is spoken by the Lord, and the other is spoken about the Lord and His devotees. *Bhagavad-gītā* is the former and *Śrīmad-Bhāgavatam* the latter. One must hear these scriptures repeatedly from reliable sources in order to become fixed in serious devotional service. Through engagement in such devotional service one becomes freed from the contamination of *māyā.* It is stated in the *Śrīmad-Bhāgavatam* that hearing about the Supreme Personality of Godhead cleanses the heart of all contamination caused by the influence of the three modes of material nature. By continuous, regular hearing, the effects of the contamination of lust and greed to enjoy or lord it over material nature diminish, and when lust and greed diminish, one then becomes situated in the mode of goodness. This is the stage of Brahman realization or spiritual realization. In this way one becomes fixed on the transcendental platform. Remaining fixed on the transcendental platform is liberation from material entanglement.

TEXT 22

ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा ।
तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥२२॥

jñānena dṛṣṭa-tattvena
vairāgyeṇa balīyasā
tapo-yuktena yogena
tīvreṇātma-samādhinā

jñānena—in knowledge; *dṛṣṭa-tattvena*—with vision of the Absolute Truth; *vairāgyeṇa*—with renunciation; *balīyasā*—very strong; *tapaḥ-yuktena*—by

engagement in austerity; *yogena*—by mystic *yoga; tīvreṇa*—firmly fixed; *ātma-samādhinā*—by self-absorption.

TRANSLATION

This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.

PURPORT

Devotional service in Kṛṣṇa consciousness cannot be performed blindly due to material emotion or mental concoction. It is specifically mentioned here that one has to perform devotional service in full knowledge by visualizing the Absolute Truth. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Kṛṣṇa consciousness is exhibited by proportionate material detachment, or *vairāgya.* If one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Kṛṣṇa consciousness. Renunciation in Kṛṣṇa consciousness is so strong that it cannot be deviated by any attractive illusion. One has to perform devotional service in full *tapasya,* austerity. One should fast on the two Ekādaśī days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Kṛṣṇa, Lord Rāma and Caitanya Mahāprabhu. There are many such fasting days. *Yogena* means "by controlling the senses and mind." *Yoga indriya-saṁyama. Yogena* implies that one is seriously absorbed in the self and is able, by development of knowledge, to understand his constitutional position in relationship with the Superself. In this way he becomes fixed in devotional service, and his faith cannot be shaken by any material allurement.

TEXT 23

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् ।
तिरोभवित्री शनकैरग्नेर्योनिरिवारणिः ॥२३॥

prakṛtiḥ puruṣasyeha
dahyamānā tv ahar-niśam

tiro-bhavitrī śanakair
agner yonir ivāraṇiḥ

prakṛtiḥ—the influence of material nature; *puruṣasya*—of the living entity; *iha*—here; *dahyamānā*—being consumed; *tu*—but; *ahaḥ-niśam*—day and night; *tiraḥ-bhavitrī*—disappearing; *śanakaiḥ*—gradually; *agneḥ*—of fire; *yoniḥ*—the cause of appearance; *iva*—as; *araṇiḥ*—wooden sticks.

TRANSLATION

The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

PURPORT

Fire is conserved in wooden sticks, and when circumstances are favorable, the fire is ignited. But the wooden sticks which are the cause of the fire are also consumed by the fire if it is properly dealt with. Similarly, the living entity's conditional life of material existence is due to his desire to lord it over material nature and due to his envy of the Supreme Lord. Thus his main diseases are that he wants to be one with the Supreme Lord or he wants to become the lord of material nature. The *karmīs* try to utilize the resources of material nature and thus become its lord and enjoy sense gratification, and the *jñānīs*, the salvationists, who have become frustrated in enjoying the material resources, want to become one with the Supreme Personality of Godhead or to merge into the impersonal effulgence. These two diseases are due to material contamination. Material contamination can be consumed by devotional service because in devotional service these two diseases, namely the desire to lord it over material nature and the desire to become one with the Supreme Lord, are absent. Therefore the cause of material existence is at once consumed by the careful discharge of devotional service in Kṛṣṇa consciousness.

A devotee in full Kṛṣṇa consciousness appears superficially to be a great *karmī*, always working, but the inner significance of the devotee's activities is that they are meant for the satisfaction of the Supreme Lord. This is called *bhakti*, or devotional service. Arjuna was apparently a fighter, but when by his fighting he satisfied the senses of Lord Kṛṣṇa, he became a devotee. Since a devotee also engages in philosophical research

to understand the Supreme Person as He is, his activities may thus appear to be like those of a mental speculator, but actually he is trying to understand the spiritual nature and transcendental activities. Thus although the tendency for philosophical speculation exists, the material effects of fruitive activities and empiric speculation do not, because this activity is meant for the Supreme Personality of Godhead.

TEXT 24

भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः ।
नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ॥२४॥

bhukta-bhogā parityaktā
dṛṣṭa-doṣā ca nityaśaḥ
neśvarasyāśubhaṁ dhatte
sve mahimni sthitasya ca

bhukta—enjoyed; *bhogā*—enjoyment; *parityaktā*—given up; *dṛṣṭa*—discovered; *doṣā*—faultiness; *ca*—and; *nityaśaḥ*—always; *na*—not; *īśvarasya*—of the independent; *aśubham*—harm; *dhatte*—she inflicts; *sve mahimni*—in his own glory; *sthitasya*—situated; *ca*—and.

TRANSLATION

By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.

PURPORT

Because the living entity is not actually the enjoyer of the material resources, his attempt to lord it over material nature is, at the ultimate issue, frustrated. As a result of frustration he desires more power than the ordinary living entity and thus wants to merge into the existence of the supreme enjoyer. In this way he develops a plan for greater enjoyment.

When one is actually situated in devotional service, that is his independent position. Less intelligent men cannot understand the position of the eternal servant of the Lord. Because the word "servant" is used, they become confused; they cannot understand that this servitude is not the servitude of this material world. To be the servant of the Lord is the

greatest position. If one can understand this and can thus revive one's original nature of eternal servitorship of the Lord, he stands fully independent. A living entity's independence is lost by material contact. In the spiritual field he has full independence, and therefore there is no question of becoming dependent upon the three modes of material nature. This position is attained by a devotee, and therefore he gives up the tendency for material enjoyment after seeing its faultiness.

The difference between a devotee and an impersonalist is that an impersonalist tries to become one with the Supreme so that he can enjoy without impediment, whereas a devotee gives up the entire mentality of enjoying and engages in the transcendental loving service of the Lord. That is his constitutional glorified position. At that time he is *īśvara*, fully independent. The real *īśvara* or *īśvara-parama*, the supreme *īśvara* or supreme independent, is Kṛṣṇa. The living entity is *īśvara* only when engaged in the service of the Lord. In other words, transcendental pleasure derived from loving service to the Lord is actual independence.

TEXT 25

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥२५॥

yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate

yathā—as; *hi*—indeed; *apratibuddhasya*—of one who is sleeping; *prasvāpaḥ*—the dream; *bahu-anartha-bhṛt*—bearing many inauspicious things; *saḥ eva*—that very dream; *pratibuddhasya*—of one who is awake; *na*—not; *vai*—certainly; *mohāya*—for bewildering; *kalpate*—is capable.

TRANSLATION

In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

PURPORT

In the condition of dreaming, when one's consciousness is almost covered, one may see many unfavorable things which cause disturbance

or anxiety, but upon awakening, although he remembers what happened in the dream, he is not disturbed. Similarly the position of self-realization or understanding of one's real relationship with the Supreme Lord makes one completely satisfied, and the three modes of material nature, which are the cause of all disturbances, cannot affect him. In contaminated consciousness one sees everything to be for his own enjoyment, but in pure consciousness or Kṛṣṇa consciousness he sees that everything exists for the enjoyment of the supreme enjoyer. That is the difference between the dream state and wakefulness. The state of contaminated consciousness is compared to dream consciousness, and Kṛṣṇa consciousness is compared to the awakened stage of life. Actually, as stated in *Bhagavad-gītā*, the only absolute enjoyer is Kṛṣṇa. One who can understand that Kṛṣṇa is the proprietor of all the three worlds and that He is the friend of everyone is peaceful and independent. As long as he does not have this knowledge, a conditioned soul wants to be the enjoyer of everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. This is all illusion, for one cannot benefit anyone by such material activities. If one wishes to benefit his fellow brother, he must awaken his dormant Kṛṣṇa consciousness. The Kṛṣṇa conscious position is that of *pratibuddha*, which means "pure consciousness."

TEXT 26

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥२६॥

evaṁ vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit

evam—thus; *vidita-tattvasya*—to one who knows the Absolute Truth; *prakṛtiḥ*—material nature; *mayi*—on Me; *mānasam*—the mind; *yuñjataḥ*—fixing; *na*—not; *apakurute*—can do harm; *ātmārāmasya*—to one who rejoices in the self; *karhicit*—at any time.

TRANSLATION

The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute and his mind is fixed on the Supreme Personality of Godhead.

PURPORT

Lord Kapila says that *mayi mānasam*, a devotee whose mind is always fixed upon the lotus feet of the Supreme Personality of Godhead, is called *ātmārāma* or *vidita-tattva*. *Ātmārāma* means "one who rejoices in the self," or "one who enjoys in the spiritual atmosphere." *Ātmā*, in the material sense, means the body or the mind, but when referring to one whose mind is fixed on the lotus feet of the Supreme Lord, *ātmārāma* means "one who is fixed in spiritual activities in relationship with the Supreme Soul." The Supreme Soul is the Personality of Godhead, and the individual soul is the living entity. When they engage in reciprocation of service and benediction, that is called the *ātmārāma* position. This *ātmārāma* position can be attained by one who knows the truth as it is. The truth is that the Supreme Personality of Godhead is the enjoyer and that the living entities are meant for His service and enjoyment. One who knows this truth, and who tries to engage all resources in the service of the Lord, escapes all material reactions and influences of the modes of material nature.

An example may be cited in this connection. Just as a materialist engages in constructing a big skyscraper, similarly, a devotee engages in constructing a big temple to Viṣṇu. Superficially the skyscraper constructor and temple constructor are on the same level, for both are collecting wood, stone, iron and other building materials. But the person who constructs a skyscraper is a materialist, and the person who constructs a temple of Viṣṇu is *ātmārāma*. The materialist tries to satisfy himself in relation to his body by constructing a skyscraper, but the devotee tries to satisfy the Superself, the Supreme Personality of Godhead, by constructing the temple. Although both are engaged in the association of material activities, the devotee is liberated, and the materialist is conditioned. This is because the devotee, who is constructing the temple, has fixed his mind upon the Supreme Personality of Godhead, but the nondevotee, who is constructing the skyscraper, has his mind fixed in sense gratification. If, while performing any activity, even in material existence, one's mind is fixed upon the lotus feet of the Personality of Godhead, he will not be entangled or conditioned. The worker in devotional service, in full Kṛṣṇa consciousness, is always independent of the influence of material nature.

TEXT 27

यदैवमध्यात्मरतः कालेन बहुजन्मना ।
सर्वत्र जातवैराग्य आ ब्रह्मभुवनान्मुनिः ॥२७॥

yadaivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ā brahma-bhuvanān muniḥ

yadā—when; *evam*—thus; *adhyātma-rataḥ*—engaged in self-realization; *kālena*—for many years; *bahu-janmanā*—for many births; *sarvatra*—everywhere; *jāta-vairāgyaḥ*—detachment is born; *ā brahma-bhuvanāt*—up to Brahmaloka; *muniḥ*—a thoughtful person.

TRANSLATION

When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahmaloka; he becomes fully developed in consciousness.

PURPORT

Anyone engaged in devotional service to the Supreme Personality of Godhead is known as a devotee, but there is a distinction between pure devotees and mixed devotees. A mixed devotee engages in devotional service for the spiritual benefit of being eternally engaged in the transcendental abode of the Lord in full bliss and knowledge.

In material existence, when a devotee is not completely purified, he expects material benefit from the Lord in the form of relief from material miseries, or he wants material gain, advancement in knowledge of the relationship between the Supreme Personality of Godhead and the living entity, or knowledge as to the real nature of the Supreme Lord. When a person is transcendental to these conditions, he is called a pure devotee. He does not engage himself in the service of the Lord for any material benefit or for understanding of the Supreme Lord. His one interest is that he loves the Supreme Personality of Godhead, and he spontaneously engages in satisfying Him.

The highest example of pure devotional service is that of the *gopīs* in Vṛndāvana. They are not interested in understanding Kṛṣṇa, but only in loving Him. That platform of love is the pure state of devotional service. Unless one is advanced to this pure state of devotional service, there is a tendency to desire elevation to a higher material position. A mixed devotee may desire to enjoy a comfortable life on another planet with a greater

span of life, such as on Brahmaloka. These are material desires, but because a mixed devotee engages in the service of the Lord, ultimately, after many, many lives of material enjoyment, he undoubtedly develops Kṛṣṇa consciousness, and the symptom of this Kṛṣṇa consciousness is that he is no longer interested in any sort of materially elevated life. He does not even aspire to become a personality like Lord Brahmā.

TEXTS 28-29

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा ।
निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ॥२८॥
प्राप्नोतीहाञ्जसा धीरः स्वदृशाच्छिन्नसंशयः ।
यद्गत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे ॥२९॥

mad-bhaktaḥ pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasaṁ sva-saṁsthānaṁ
kaivalyākhyaṁ mad-āśrayam

prāpnotīhāñjasā dhīraḥ
sva-dṛśā cchinna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame

mat-bhaktaḥ—My devotee; *pratibuddha-arthaḥ*—self-realized; *mat-prasādena*—by My causeless mercy; *bhūyasā*—unlimited; *niḥśreyasam*—the ultimate perfectional goal; *sva-saṁsthānam*—his abode; *kaivalya-ākhyam*—called *kaivalya; mat-āśrayam*—under My protection; *prāpnoti*—attains; *iha*—in this life; *añjasā*—truly; *dhīraḥ*—steady; *sva-dṛśā*—by knowledge of the self; *chinna-saṁśayaḥ*—freed from doubts; *yat*—to that abode; *gatvā*—having gone; *na*—never; *nivarteta*—comes back; *yogī*—the mystic devotee; *liṅgāt*—from the subtle and gross material bodies; *vinirgame*—after departing.

TRANSLATION

My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual

energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.

PURPORT

Actual self-realization means becoming a pure devotee of the Lord. The existence of a devotee implies the function of devotion and the object of devotion. Self-realization ultimately means to understand the Personality of Godhead and the living entities; to know the individual self and the reciprocal exchanges of loving service between the Supreme Personality of Godhead and the living entity is real self-realization. This cannot be attained by the impersonalists or other transcendentalists; they cannot understand the science of devotional service. Devotional service is revealed to the pure devotee by the unlimited causeless mercy of the Lord. This is especially spoken of here by the Lord—"*mat-prasādena*," "by My special grace." This is also confirmed in *Bhagavad-gītā*. Only those who engage in devotional service with love and faith receive the necessary intelligence from the Supreme Personality of Godhead so that gradually and progressively they can advance to the abode of the Personality of Godhead.

Niḥśreyasa means the ultimate destination. *Sva-saṁsthāna* means that the impersonalists have no particular place to stay. The impersonalists sacrifice their individuality so that the living spark can merge into the impersonal effulgence emanating from the transcendental body of the Lord, but the devotee has a specific abode. The planets rest in the sunshine, but the sunshine itself has no particular resting place. When one reaches a particular planet, then he has a resting place. The spiritual sky, which is known as *kaivalya*, is simply blissful light on all sides, and it is under the protection of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham*: the impersonal Brahman effulgence rests on the body of the Supreme Personality of Godhead. In other words, the bodily effulgence of the Supreme Personality of Godhead is *kaivalya*, or impersonal Brahman. In that impersonal effulgence there are spiritual planets, which are known as Vaikuṇṭhas, chief of which is Kṛṣṇaloka. Some devotees are elevated to the Vaikuṇṭha planets, and some are elevated to the planet of Kṛṣṇaloka. According to the desire of the particular devotee, he is offered a particular abode, which is known as *sva-saṁsthāna,* his desired destination. By the grace of the Lord the self-realized devotee engaged in devotional service understands his destination even while in the material body. He therefore performs his devotional activities steadily,

without doubting, and after quitting his material body he at once reaches the destination for which he has prepared himself. After reaching that abode, he never comes back to this material world.

The words *liṅgād vinirgame,* which are used here, mean "after being freed from the two kinds of material bodies, subtle and gross." The subtle body is made of mind, intelligence, false ego and contaminated consciousness, and the gross body is made of five elements—earth, water, fire, air and ether. When one is transferred to the spiritual world, he gives up both the subtle and gross bodies of this material world. He enters the spiritual sky in his pure spiritual body and is stationed in one of the spiritual planets. Although the impersonalists also reach that spiritual sky after giving up the subtle and gross material bodies, they are not placed in the spiritual planets; as they desire, they are allowed to merge in the spiritual effulgence emanating from the transcendental body of the Lord. The word *sva-saṁsthānam* is also very significant. As a living entity prepares himself, so he attains his abode. The impersonal Brahman effulgence is offered to the impersonalists, but those who want to associate with the Supreme Personality of Godhead in His transcendental form as Nārāyaṇa in the Vaikuṇṭhas, or with Kṛṣṇa in Kṛṣṇaloka, go to those abodes, wherefrom they never return.

TEXT 30

यदा न योगोपचितासु चेतो
मायासु सिद्धस्य विषज्जतेऽङ्ग ।
अनन्यहेतुष्वथ मे गतिः स्याद्
आत्यन्तिकी यत्र न मृत्युहासः ॥३०॥

yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣv atha me gatiḥ syād
ātyantikī yatra na mṛtyu-hāsaḥ

yadā—when; *na*—not; *yoga-upacitāsu*—to powers developed by *yoga; cetaḥ*—the attention; *māyāsu*—manifestations of *māyā; siddhasya*—of a perfect *yogī; viṣajjate*—is attracted; *aṅga*—My dear mother; *ananya-hetuṣu*—having no other cause; *atha*—then; *me*—to Me; *gatiḥ*—his progress; *syāt*—becomes; *ātyantikī*—unlimited; *yatra*—where; *na*—not; *mṛtyu-hāsaḥ*—power of death.

TRANSLATION

When a perfect yogī's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.

PURPORT

Yogīs are generally attracted to the by-products of mystic yogic power, for they can become smaller than the smallest or greater than the greatest, achieve anything they desire, have power even to create a planet or bring anyone they like under their subjection. *Yogīs* who have incomplete information of the result of devotional service are attracted by these powers, but these powers are material; they have nothing to do with spiritual progress. As other material powers are created by the material energy, so mystic yogic powers are also material. A perfect *yogī's* mind is not attracted by any material power, but is simply attracted by unalloyed service to the Supreme Lord. For a devotee, the process of merging into the Brahman effulgence is considered to be hellish, and yogic power or the preliminary perfection of yogic power, to be able to control the senses, is automatically achieved. As for elevation to higher planets, a devotee considers this to be simply hallucinatory. A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect *yogī* can attain the status of immortal knowledge and bliss.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Understanding Material Nature."*

CHAPTER TWENTY-EIGHT

Kapila's Instructions on the Execution of Devotional Service

TEXT 1

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥ १ ॥

śrī bhagavān uvāca
yogasya lakṣaṇaṁ vakṣye
sabījasya nṛpātmaje
mano yenaiva vidhinā
prasannaṁ yāti sat-patham

śrī bhagavān uvāca—the Personality of Godhead said; *yogasya*—of the *yoga* system; *lakṣaṇam*—description; *vakṣye*—I shall explain; *sa-bījasya*—authorized; *nṛpa-ātma-je*—O daughter of the King; *manaḥ*—the mind; *yena*—by which; *eva*—certainly; *vidhinā*—by practice; *prasannam*—joyful; *yāti*—attains; *sat-patham*—the path of the Absolute Truth.

TRANSLATION

The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.

PURPORT

The *yoga* process explained by Lord Kapiladeva in this chapter is authorized and standard, and therefore these instructions should be followed very carefully. To begin, the Lord says that by *yoga* practice one can make

progress towards understanding the Absolute Truth, the Supreme Personality of Godhead. In the previous chapter it has been clearly stated that the desired result of *yoga* is not to achieve some wonderful mystic power. One should not be at all attracted by such mystic power, but should attain progressive realization on the path of understanding the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā,* which states in the last verse of the Sixth Chapter that the greatest *yogī* is he who constantly thinks of Kṛṣṇa within himself, or he who is Kṛṣṇa conscious.

It is stated here that by following the system of *yoga* one can become joyful. Lord Kapila, the Personality of Godhead, who is the highest authority on *yoga*, here explains the *yoga* system known as *aṣṭāṅga-yoga,* which comprises eight different practices, namely *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.* By all these stages of practice one must realize Lord Viṣṇu, who is the target of all *yoga.* There are so-called *yoga* practices in which one concentrates the mind on voidness or on the impersonal, but this is not approved by the authorized *yoga* system as explained by Kapiladeva. Even Patañjali explains that the target of all *yoga* is Viṣṇu. *Aṣṭāṅga-yoga* is therefore part of Vaiṣṇava practice because its ultimate goal is realization of Viṣṇu. The achievement of success in *yoga* is not acquisition of mystic power, which is condemned in the previous chapter, but, rather, freedom from all material designations and situation in one's constitutional position. That is the ultimate achievement in *yoga* practice.

TEXT 2

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम् ॥ २ ॥

sva-dharmācaraṇaṁ śaktyā
vidharmāc ca nivartanam
daivāl labdhena santoṣa
ātmavic-caraṇārcanam

sva-dharma-ācaraṇam—executing one's prescribed duties; *śaktyā*—to the best of one's ability; *vidharmāt*—unauthorized duties; *ca*—and; *nivartanam*—avoiding; *daivāt*—by the grace of the Lord; *labdhena*—with what is achieved; *santoṣaḥ*—satisfied; *ātma-vit*—of the self-realized soul; *caraṇa*—the feet; *arcanam*—worshiping.

TRANSLATION

One should execute his prescribed duties to the best of his ability and avoid performing duties which are not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

PURPORT

In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is *ātmavic-caraṇārcanam. Ātma-vit* means a self-realized soul or bona fide spiritual master. Unless one is self-realized and knows what his relationship with the Supersoul is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and *(arcanam)* surrender unto him, for by inquiring from and worshiping him one can learn spiritual activities.

The first recommendation is *sva-dharmācaraṇam.* As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* These particular duties are mentioned in the *śāstra,* and particularly in *Bhagavad-gītā. Sva-dharmācaraṇam* means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of one's ability. One should not accept another's duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his *sva-dharma,* or duty, is solely that of serving the Supreme Personality of Godhead. The actual duty of one who is advanced in Kṛṣṇa consciousness is to serve the Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of *sva-dharma.*

TEXT 3

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।
मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ॥ ३ ॥

grāmya-dharma-nivṛttiś ca
mokṣa-dharma-ratis tathā

mita-medhyādanaṁ śaśvad
vivikta-kṣema-sevanam

grāmya—conventional; *dharma*—religious practice; *nivṛttiḥ*—ceasing; *ca*—and; *mokṣa*—for salvation; *dharma*—religious practice; *ratiḥ*—being attracted to; *tathā*—in that way; *mita*—little; *medhya*—pure; *adanam*—eating; *śaśvat*—always; *vivikta*—secluded; *kṣema*—peaceful; *sevanam*—dwelling.

TRANSLATION

One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

PURPORT

It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the clutches of material nature. It is stated in the beginning of *Śrīmad-Bhāgavatam* that the topmost religious practice is that by which one can attain to the transcendental devotional service of the Lord, without reason or cause. Such religious practice is never hampered by any impediments, and by its performance one actually becomes satisfied. Here this is recommended as *mokṣa-dharma,* religious practice for salvation or transcendence of the clutches of material contamination. Generally people execute religious practices for economic development or for sense gratification, but that is not recommended for one who wants to advance in *yoga.*

The next important phrase is *mita-medhyādanam,* which means that one should eat very frugally. It is recommended in the Vedic literatures that a *yogī* eat only half what he desires according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only half a pound and supplement this with four ounces of water; one fourth of the stomach should be left empty for passage of air in the stomach. If one eats in this manner he will avoid indigestion and disease. The *yogī* should eat in this way, as recommended in the *Śrīmad-Bhāgavatam* and all other standard scriptures. The *yogī* should live in a secluded place where his *yoga* practice will not be disturbed.

TEXT 4

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४ ॥

ahiṁsā satyam asteyaṁ
yāvad-artha-parigrahaḥ
brahmacaryaṁ tapaḥ śaucaṁ
svādhyāyaḥ puruṣārcanam

ahiṁsā—nonviolence; *satyam*—truthfulness; *asteyam*—refraining from theft; *yāvat-artha*—as much as necessary; *parigrahaḥ*—possessing; *brahmacaryam*—celibacy; *tapaḥ*—austerity; *śaucam*—cleanliness; *svādhyāyaḥ*—study of the *Vedas; puruṣa-arcanam*—worship of the Supreme Personality of Godhead.

TRANSLATION

One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

PURPORT

The word *puruṣārcanam* in this verse means worshiping the Supreme Personality of Godhead, especially the form of Lord Kṛṣṇa. In *Bhagavad-gītā* it is confirmed by Arjuna that Kṛṣṇa is the original *puruṣa,* or Personality of Godhead, *puruṣaṁ śāśvatam.* Therefore in *yoga* practice one must not only concentrate his mind on the person of Kṛṣṇa, but must also worship the form or Deity of Kṛṣṇa daily.

A *brahmacārī* practices celibacy, controlling his sex life. One cannot enjoy unrestricted sex life and practice *yoga;* this is rascaldom. So-called *yogīs* advertise that one can go on enjoying as one likes and simultaneously become a *yogī,* but this is totally unauthorized. It is very clearly explained here that one must observe celibacy. *Brahmacaryam* means that one leads his life simply in relationship with Brahman, or in full Kṛṣṇa consciousness. Those who are too addicted to sex life cannot observe the regulations which will lead them to Kṛṣṇa consciousness. Sex life should be restricted to persons who are married. A person whose sex life is restricted in marriage is also called a *brahmacārī.*

The word *asteyam* is also very important for a *yogī*. *Asteyam* means to refrain from theft. In the broader sense, everyone who accumulates more than he needs is a thief. According to spiritual communism, one cannot possess more than he needs for his personal maintenance. That is the law of nature. Anyone who accumulates more money or more possessions than he needs is called a thief, and one who simply accumulates wealth without spending for sacrifice or for worship of the Personality of Godhead is a great thief.

Svādhyāyaḥ means reading the authorized Vedic scriptures. Even if one is not Kṛṣṇa conscious and is practicing the *yoga* system, he must read standard Vedic literatures in order to understand. Performance of *yoga* alone is not sufficient. Narottama dāsa Ṭhākura, a great devotee and *ācārya* in the Gauḍīya Vaiṣṇava-sampradāya, says that all spiritual activities should be understood from three sources, namely saintly persons, standard scriptures and the spiritual master. These three guides are very important for progress in spiritual life. The spiritual master prescribes standard literature for the prosecution of the *yoga* of devotional service, and he himself speaks only from scriptural reference. Therefore reading standard scriptures is necessary for executing *yoga*. Practicing *yoga* without reading the standard literatures is simply a waste of time.

TEXT 5

मौनं सदासनजयः स्थैर्यं प्राणजयः शनैः ।
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५ ॥

maunaṁ sad-āsana-jayaḥ
sthairyaṁ prāṇa-jayaḥ śanaiḥ
pratyāhāraś cendriyāṇāṁ
viṣayān manasā hṛdi

maunam—silence; *sat*—good; *āsana*—yogic postures; *jayaḥ*—controlling; *sthairyam*—steadiness; *prāṇa-jayaḥ*—controlling the vital air; *śanaiḥ*—gradually; *pratyāhāraḥ*—withdrawal; *ca*—and; *indriyāṇām*—of the senses; *viṣayāt*—from the sense objects; *manasā*—with the mind; *hṛdi*—on the heart.

TRANSLATION

One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects, and thus concentrate the mind on the heart.

PURPORT

The yogic practices in general and *haṭha-yoga* in particular are not ends in themselves; they are means to the end of attaining steadiness. First one must be able to sit properly, and then the mind and attention will become steady enough for practicing *yoga*. Gradually, one must control the circulation of vital air, and with such control he will be able to withdraw the senses from sense objects. In the previous verse it is stated that one must observe celibacy. The most important aspect of sense control is controlling sex life. That is called *brahmacarya*. By practicing the different sitting postures and controlling the vital air, one can control and restrain the senses from unrestricted sense enjoyment.

TEXT 6

स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥ ६ ॥

svadhiṣṇyānām eka-deśe
manasā prāṇa-dhāraṇam
vaikuṇṭha-līlābhidhyānaṁ
samādhānaṁ tathātmanaḥ

svadhiṣṇyānām—within the vital air circles; *eka-deśe*—in one spot; *manasā*—with the mind; *prāṇa*—the vital air; *dhāraṇam*—fixing; *vaikuṇṭha-līlā*—on the pastimes of the Supreme Personality of Godhead; *abhidhyānam*—concentration; *samādhānam*—*samādhi*; *tathā*—thus; *ātmanaḥ*—of the mind.

TRANSLATION

Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called samādhi or samādhāna of the mind.

PURPORT

There are six circles of vital air circulation within the body. The first circle is within the belly, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the palate, the fifth is between the eyebrows, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think

of the transcendental pastimes of the Supreme Lord. It is never mentioned that one should concentrate on the impersonal or void. It is clearly stated, *vaikuṇṭha-līlā. Līlā* means pastimes. Unless the Absolute Truth, the Personality of Godhead, has transcendental activities, where is the scope for thinking of these pastimes? It is through the processes of devotional service, chanting and hearing of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in the *Śrīmad-Bhāgavatam,* the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord's pastimes, including the Battle of Kurukṣetra and historical facts relating to the life and precepts of devotees like Prahlāda Mahārāja, Dhruva Mahārāja and Ambarīṣa Mahārāja. One need only concentrate his mind on one such narration and become always absorbed in its thought. Then he will be in *samādhi. Samādhi* is not an artificial bodily state; it is the state achieved when the mind is virtually absorbed in thoughts of the Supreme Personality of Godhead.

TEXT 7

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः ॥ ७ ॥

etair anyaiś ca pathibhir
mano duṣṭam asat-patham
buddhyā yuñjīta śanakair
jita-prāṇo hy atandritaḥ

etaiḥ—by these; *anyaiḥ*—by other; *ca*—and; *pathibhiḥ*—processes; *manaḥ*—the mind; *duṣṭam*—contaminated; *asat-patham*—on the path of material enjoyment; *buddhyā*—by the intelligence; *yuñjīta*—one must control; *śanakaiḥ*—gradually; *jita-prāṇaḥ*—the life air being fixed; *hi*—indeed; *atandritaḥ*—alert.

TRANSLATION

By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.

PURPORT

Etair anyaiś ca. The general *yoga* process entails observing the rules and regulations, practicing the different sitting postures, concentrating the mind on the vital circulation of the air and then thinking of the Supreme Personality of Godhead in His Vaikuṇṭha pastimes. This is the general process of *yoga.* This same concentration can be achieved by other recommended processes, and therefore *anyaiś ca,* other methods, also can be applied. The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead. It cannot be fixed on something void or impersonal. For this reason, so-called *yoga* practices of voidism and impersonalism are not recommended in any standard *yoga-śāstra.* The real *yogī* is the devotee because his mind is always concentrated on the pastimes of Lord Kṛṣṇa. Therefore Kṛṣṇa consciousness is the topmost *yoga* system.

TEXT 8

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत्॥८॥

śucau deśe pratiṣṭhāpya
vijitāsana āsanam
tasmin svasti samāsīna
ṛju-kāyaḥ samabhyaset

śucau deśe—in a sanctified place; *pratiṣṭhāpya*—after placing; *vijita-āsanaḥ*—controlling the sitting postures; *āsanam*—a seat; *tasmin*—in that place; *svasti samāsīnaḥ*—sitting in an easy posture; *ṛju-kāyaḥ*—keeping the body erect; *samabhyaset*—one should practice.

TRANSLATION

After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

PURPORT

Sitting in an easy posture is called *svasti samāsīnaḥ.* It is recommended in the *yoga* scripture that one should put the soles of the feet between the

two thighs and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality of Godhead. This very process is also recommended in *Bhagavad-gītā,* Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and *kuśa* grass, topped with cotton.

TEXT 9

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ ९ ॥

prāṇasya śodhayen mārgaṁ
pūra-kumbhaka-recakaiḥ
pratikūlena vā cittaṁ
yathā sthiram acañcalam

prāṇasya—of vital air; *śodhayet*—one should clear; *mārgam*—the passage; *pūra-kumbhaka-recakaiḥ*—by inhaling, retaining, and exhaling; *pratikūlena*—by reversing; *vā*—or; *cittam*—the mind; *yathā*—so that; *sthiram*—steady; *acañcalam*—free from disturbances.

TRANSLATION

The yogī should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogī can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.

PURPORT

These breathing exercises are performed to control the mind and fix it on the Supreme Personality of Godhead. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ:* the devotee Ambarīṣa Mahārāja fixed his mind on the lotus feet of Kṛṣṇa twenty-four hours a day. The process of Kṛṣṇa consciousness is to chant Hare Kṛṣṇa and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Kṛṣṇa's name, which is nondifferent from Kṛṣṇa the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of

Kṛṣṇa. The *haṭha-yoga* system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Kṛṣṇa can fix the mind more easily.

Three different activities are recommended for clearing the passage of breath: *pūraka, kumbhaka* and *recaka.* Inhaling the breath is called *pūraka,* sustaining it within is called *kumbhaka,* and finally exhaling it is called *recaka.* These recommended processes can also be performed in the reverse order. After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called *īḍa* and *piṅgala.* The ultimate purpose of clearing the *īḍa* and *piṅgala* passages is to divert the mind from material enjoyment. As stated in *Bhagavad-gītā,* one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Kṛṣṇa, then our mind is a friend. By the *yoga* system of *pūraka, kumbhaka* and *recaka* or by directly fixing the mind on the sound vibration of Kṛṣṇa or on the form of Kṛṣṇa, the same purpose is achieved. In *Bhagavad-gītā* (8.8) it is said that one must practice the breathing exercise (*abhyāsa-yoga-yuktena*). By virtue of these processes of control, the mind cannot wander to external thoughts (*cetasā nānya-gāminā*). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (*yāti*) Him.

Practicing the *yoga* system of exercise and breath control is very difficult for a person of this age, and therefore Lord Caitanya recommended, *kīrtanīyaḥ sadā hariḥ*: one should always chant the holy name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

TEXT 10

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः ।
वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥१०॥

mano 'cirāt syād virajaṁ
jita-śvāsasya yoginaḥ

vāyv-agnibhyāṁ yathā lohaṁ
dhmātaṁ tyajati vai malam

manaḥ—the mind; *acirāt*—soon; *syāt*—can be; *virajam*—free from disturbances; *jita-śvāsasya*—whose breathing is controlled; *yoginaḥ*—of the *yogī*; *vāyu-agnibhyām*—by air and fire; *yathā*—just as; *loham*—gold; *dhmātam*—fanned; *tyajati*—becomes freed from; *vai*—certainly; *malam*—impurity.

TRANSLATION

The yogīs who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.

PURPORT

This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Kṛṣṇa. He says further, *paraṁ vijayate:* "All glories to Śrī Kṛṣṇa *saṅkīrtana*!" All glories are given to the chanting of the holy names of Kṛṣṇa because as soon as one begins this process of chanting, the mind becomes purified. *Ceto-darpaṇa-mārjanam:* by chanting the holy name of Kṛṣṇa one is cleansed of the dirt that accumulates in the mind. One can purify the mind either by the breathing process or by the chanting process, just as one can purify gold by putting it in a fire and fanning it with a bellows.

TEXT 11

प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान् ॥११॥

prāṇāyāmair dahed doṣān
dhāraṇābhiś ca kilbiṣān
pratyāhāreṇa saṁsargān
dhyānenānīśvarān guṇān

prāṇāyāmaiḥ—by practice of *prāṇāyāma; dahet*—one can eradicate; *doṣān*—contaminations; *dhāraṇābhiḥ*—by concentrating the mind; *ca*—and; *kilbiṣān*—sinful activities; *pratyāhāreṇa*—by restraining the senses;

saṁsargān—material association; *dhyānena*—by meditating; *anīśvarān guṇān*—the modes of material nature.

TRANSLATION

By practicing the process of prāṇāyāma one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead, one can become free from the three modes of material attachment.

PURPORT

According to Āyur-vedic medical science the three items *kapha, pitta* and *vāyu* (phlegm, bile and air) maintain the physiological condition of the body. Modern medical science does not accept this physiological analysis as valid, but the ancient Āyur-vedic process of treatment is based upon these items. Āyur-vedic treatment concerns itself with the cause of these three elements, which are mentioned in many places in the *Bhāgavatam* as the basic conditions of the body. Here it is recommended that by practicing the breathing process of *prāṇāyāma* one can be released from contamination created by the principal physiological elements, by concentrating the mind one can become free from sinful activities, and by withdrawing the senses one can free himself from material association.

Ultimately, one has to meditate on the Supreme Personality of Godhead in order to be elevated to the transcendental position where he is no longer affected by the three modes of material nature. It is also confirmed in *Bhagavad-gītā* that one who engages himself in unalloyed devotional service at once becomes transcendental to the three modes of material nature and immediately realizes his identification with Brahman. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate.* For every item in the *yoga* system there is a parallel activity in *bhakti-yoga,* but the practice of *bhakti-yoga* is easier for this age. What was introduced by Lord Caitanya is not a new interpretation. *Bhakti-yoga* is a feasible process that begins with chanting and hearing. *Bhakti-yoga* and other *yogas* have as their ultimate goal the same Personality of Godhead, but one is practical, and the other is difficult. One has to purify his physiological condition by concentration and by restraint of the senses; then he can fix his mind upon the Supreme Personality of Godhead. That is called *samādhi.*

TEXT 12

यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥१२॥

yadā manaḥ svaṁ virajaṁ
yogena susamāhitam
kāṣṭhāṁ bhagavato dhyāyet
sva-nāsāgrāvalokanaḥ

yadā—when; *manaḥ*—the mind; *svam*—own; *virajam*—purified; *yogena*—by *yoga* practice; *su-samāhitam*—controlled; *kāṣṭhām*—the plenary expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *dhyāyet*—one should meditate upon; *sva-nāsā-agra*—the tip of one's nose; *avalokanaḥ*—looking at.

TRANSLATION

When the mind is perfectly purified by this practice of yoga, then one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

PURPORT

It is clearly mentioned here that one has to meditate upon the expansion of Viṣṇu. The word *kāṣṭhām* refers to Paramātmā, the expansion of the expansion of Viṣṇu. *Bhagavataḥ* refers to Lord Viṣṇu, the Supreme Personality of Godhead. The Supreme Godhead is Kṛṣṇa; from Him comes the first expansion, Baladeva, and from Baladeva come Saṅkarṣaṇa, Aniruddha and many other forms, followed by the *puruṣa-avatāras.* As mentioned in the previous verses *(puruṣārcanam)*, this *puruṣa* is represented as the Paramātmā, or Supersoul. A description of the Supersoul, upon whom one must meditate, will be given in the following verses. In this verse it is clearly stated that one must meditate by fixing the vision on the tip of the nose and concentrating one's mind on the *kalā,* or the plenary expansion of Viṣṇu.

TEXT 13

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् ।
नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥१३॥

prasanna-vadanāmbhojaṁ
padma-garbhāruṇekṣaṇam
nīlotpala-dala-śyāmaṁ
śaṅkha-cakra-gadā-dharam

prasanna—cheerful; *vadana*—countenance; *ambhojam*—lotuslike; *padma-garbha*—the interior of a lotus; *aruṇa*—ruddy; *īkṣaṇam*—with eyes; *nīla-utpala*—blue lotus; *dala*—petals; *śyāmam*—swarthy; *śaṅkha*—conch; *cakra*—discus; *gadā*—club; *dharam*—bearing.

TRANSLATION

The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and a mace in three of His hands.

PURPORT

It is definitely recommended herein that one concentrate his mind upon the form of Viṣṇu. There are twelve different forms of Viṣṇu which are described in *Teachings of Lord Caitanya.* One cannot concentrate his mind on anything void or impersonal; the mind should be fixed on the personal form of the Lord, whose attitude is cheerful, as described in this verse. *Bhagavad-gītā* states that meditation on the impersonal or void features is very troublesome to the meditator. Those who are attached to the impersonal or void features of meditation have to undergo a difficult process because we are not accustomed to concentrating our minds on anything impersonal. Actually such concentration is not even possible. *Bhagavad-gītā* also confirms that one should concentrate his mind on the Personality of Godhead.

The color of the Personality of Godhead, Kṛṣṇa, is described here as *nīlotpala-dala,* meaning that it is like that of a lotus flower with petals tinted blue and white. People always ask why Kṛṣṇa is blue. The color of the Lord has not been imagined by an artist. It is described in authoritative scripture. In the *Brahma-saṁhitā* also, the color of Kṛṣṇa's body is compared to that of a bluish cloud. The color of the Lord is not poetical imagination. There are authoritative descriptions in the *Brahma-saṁhitā*, *Śrīmad-Bhāgavatam, Bhagavad-gītā* and many of the *Purāṇas* of the Lord's body, His weapons and all other paraphernalia. The Lord's appearance is described here as *padma-garbhāruṇekṣaṇam.* His eyes resemble the inside

of a lotus flower, and in His four hands He holds the four symbols: conchshell, discus, mace and lotus.

TEXT 14

लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥१४॥

lasat-paṅkaja-kiñjalka-
pīta-kauśeya-vāsasam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhāmukta-kandharam

lasat—shining; *paṅkaja*—of a lotus; *kiñjalka*—filaments; *pīta*—yellow; *kauśeya*—silk cloth; *vāsasam*—whose garment; *śrīvatsa*—bearing the mark of Śrīvatsa; *vakṣasam*—breast; *bhrājat*—brilliant; *kaustubha*—Kaustubha gem; *āmukta*—put on; *kandharam*—His neck.

TRANSLATION

His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

PURPORT

The exact color of the garment of the Supreme Lord is described as saffron-yellow, just like the pollen of a lotus flower. The Kaustubha gem hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls. The Lord is full in six opulences, one of which is wealth. He is very richly dressed with valuable jewels which are not visible within this material world.

TEXT 15

मत्तद्विरेफकलया परीतं वनमालया ।
परार्ध्यहारवलयकिरीटाङ्गदनूपुरम् ॥१५॥

matta-dvirepha-kalayā
parītaṁ vana-mālayā

parārdhya-hāra-valaya-
kirīṭāṅgada-nūpuram

matta—intoxicated; *dvi-repha*—with bees; *kalayā*—humming; *parītam*—garlanded; *vana-mālayā*—with a garland of forest flowers; *parārdhya*—priceless; *hāra*—pearl necklace; *valaya*—bracelets; *kirīṭa*—a crown; *aṅgada*—armlets; *nūpuram*—anklets.

TRANSLATION

He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown, and pairs of armlets, bracelets and anklets.

PURPORT

From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuṇṭha or the spiritual sky there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade because both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

TEXT 16

काञ्चीगुणोल्लसच्छ्रोणिं हृदयाम्भोजविष्टरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१६॥

kāñcī-guṇollasac-chroṇiṁ
hṛdayāmbhoja-viṣṭaram

darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

kāñcī—girdle; *guṇa*—quality; *ullasat*—brilliant; *śroṇim*—His loins and hips; *hṛdaya*—heart; *ambhoja*—lotus; *viṣṭaram*—whose seat; *darśanīyatamam*—most charming to look at; *śāntam*—serene; *manaḥ*—minds, hearts; *nayana*—eyes; *vardhanam*—gladdening.

TRANSLATION

His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.

PURPORT

The word *darśanīyatamam,* which is used in this verse, means that the Lord is so beautiful that the devotee-*yogī* does not wish to see anything else. His desire to see beautiful objects is completely satisfied by the sight of the Lord. In the material world we want to see beauty, but the desire is never satisfied. All the propensities that we feel in the material world are never satisfied. Because of material contamination, not all of the propensities we feel in the material world are satisfied. But when our desires to see, hear, touch, etc., are dovetailed for the satisfaction of the Supreme Personality of Godhead, they are on the level of the topmost perfection.

Although the Supreme Personality of Godhead in His eternal form is so beautiful and pleasing to the heart of the devotee, He does not attract the impersonalists who want to meditate on His impersonal aspect. This is simply fruitless labor. The actual *yogīs,* with half-closed eyes, fix on the form of the Supreme Personality of Godhead, not upon anything void or impersonal.

TEXT 17

अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम् ।
सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् ॥१७॥

apīcya-darśanaṁ śaśvat
sarva-loka-namaskṛtam
santaṁ vayasi kaiśore
bhṛtyānugraha-kātaram

apīcya-darśanam—very beautiful to see; *śaśvat*—eternal; *sarva-loka*—by all the inhabitants of every planet; *namaḥ-kṛtam*—worshipable; *santam*—situated; *vayasi*—in youth; *kaiśore*—in boyhood; *bhṛtya*—upon His devotees; *anugraha*—to bestow blessings; *kātaram*—eager.

TRANSLATION

The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.

PURPORT

The word *sarva-loka-namaskṛtam* means that He is worshipable by everyone on every planet. There are innumerable planets in the material world and innumerable planets in the spiritual world as well. On each planet there are innumerable inhabitants who worship the Lord, for the Lord is worshipable by all but the impersonalists. The Supreme Lord is very beautiful. The word *śaśvat* is significant. It is not that He appears beautiful to the devotees but is ultimately impersonal. *Śaśvat* means ever-existing. That beauty is not temporary. It is ever-existing—He is always youthful. In the *Brahma-saṁhitā* (Bs. 5.33) it is also stated: *advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca.* The Original Person is one without a second, yet He never appears old; He always appears as everfresh as a blooming youth.

The Lord's facial expression always indicates that He is ready to show favor and benediction to the devotees; for the nondevotees, however, He is silent. As stated in *Bhagavad-gītā,* although He acts equally to everyone because He is the Supreme Personality of Godhead and because all living entities are His sons, He is especially inclined to those engaged in devotional service. The same fact is confirmed here: He is always anxious to show favor to the devotees. Just as the devotees are always eager to render service unto the Supreme Personality of Godhead, so the Lord is also very eager to bestow benediction upon the pure devotees.

TEXT 18

कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम् ।
ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः ॥१८॥

kīrtanya-tīrtha-yaśasaṁ
puṇya-śloka-yaśaskaram
dhyāyed devaṁ samagrāṅgaṁ
yāvan na cyavate manaḥ

kīrtanya—worth singing; *tīrtha-yaśasam*—the glories of the Lord; *puṇya-śloka*—of the devotees; *yaśaḥ-karam*—enhancing the glory; *dhyāyet*—one should meditate; *devam*—upon the Lord; *samagra-aṅgam*—all the limbs; *yāvat*—as much as; *na*—not; *cyavate*—deviates; *manaḥ*—the mind.

TRANSLATION

The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

PURPORT

One has to fix his mind on the Supreme Personality of Godhead constantly. When one is accustomed to thinking of one of the innumerable forms of the Lord—Kṛṣṇa, Viṣṇu, Rāma, Nārāyaṇa, etc.—he has reached the perfection of *yoga*. This is confirmed in the *Brahma-saṁhitā:* a person who has developed pure love for the Lord, and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart the Supreme Personality of Godhead. The devotees especially see the Lord in the beautiful blackish form of Śyāmasundara. That is the perfection of *yoga*. This *yoga* system should be continued until the mind does not vacillate for a moment. *Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ:* the form of Viṣṇu is the highest individuality and is always visible to sages and saintly persons.

The same purpose is served when a devotee worships the form of the Lord in the temple. There is no difference between devotional service in the temple and meditation on the form of the Lord, since the form of the Lord is the same whether He appears within the mind or in some concrete element. There are eight kinds of forms recommended for the devotees to see. The forms may be made out of sand, clay, wood or stone, they may be contemplated within the mind, or made of jewel, metal or painted colors, but all the forms are of the same value. It is not that one who meditates on the form within the mind sees differently from one who worships the

form in the temple. The Supreme Personality of Godhead is absolute, and there is therefore no difference between the two. The impersonalists, who desire to disregard the eternal form of the Lord, imagine some round figure. They especially prefer the *oṁkāra,* which also has form. In *Bhagavad-gītā* it is stated that *oṁkāra* is the letter form of the Lord. Similarly, there are statue forms and painting forms of the Lord.

Another significant word in this verse is *puṇya-śloka-yaśaskaram.* The devotee is called *puṇya-śloka.* As one becomes purified by chanting the holy name of the Lord, so one can become purified simply by chanting the name of a holy devotee. The pure devotee of the Lord and the Lord Himself are nondifferent. It is sometimes feasible to chant the name of a holy devotee. This is a very sanctified process. Lord Caitanya was once chanting the holy names of the *gopīs.* He was chanting, *"Gopī! Gopī! Gopī!"* when His students criticized Him: "Why are You chanting the names of the *gopīs?* Why not Kṛṣṇa?" Lord Caitanya was irritated by the criticism, and so there was some misunderstanding between Him and His students. He wanted to chastise them for desiring to instruct Him on the transcendental process of chanting.

The beauty of the Lord is that the devotees who are connected with His activities are also glorified. Arjuna, Prahlāda, Janaka Mahārāja, Bali Mahārāja, and many other devotees were not even in the renounced order of life, but were householders. Some of them, such as Prahlāda Mahārāja and Bali Mahārāja, were born of demoniac families. Prahlāda Mahārāja's father was a demon, and Bali Mahārāja was the grandson of Prahlāda Mahārāja, but still they have become famous because of their association with the Lord. Anyone who is eternally associated with the Lord is glorified with the Lord. The conclusion is that a perfect *yogī* should always be accustomed to seeing the form of the Lord, and unless the mind is fixed in that way, he should continue practicing *yoga.*

TEXT 19

स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् ।
प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥१९॥

sthitaṁ vrajantam āsīnaṁ
śayānaṁ vā guhāśayam
prekṣaṇīyehitaṁ dhyāyec
chuddha-bhāvena cetasā

sthitam—standing; *vrajantam*—moving; *āsīnam*—sitting; *śayānam*—lying down; *vā*—or; *guhā-āśayam*—the Lord dwelling in the heart; *prekṣaṇīya*—beautiful; *īhitam*—pastimes; *dhyāyet*—he should visualize; *śuddha-bhāvena*—pure; *cetasā*—by the mind.

TRANSLATION

Thus always merged in devotional service, the yogī visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.

PURPORT

The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories and pastimes of the Lord are the same. The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one's heart because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted. When there is sound vibrated praising the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of *yoga* is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the *Bhāgavatam* that describes the Lord as He is going to the pasturing ground with His cows and friends. Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing *Bhagavad-gītā*. The Lord also says that the *mahātmās*, or great souls, always engage in the process of chanting the glories of the Lord, and just by hearing, others derive the same benefit. *Yoga* necessitates meditation on the transcendental pastimes of the Lord, whether He is standing, moving, lying down, etc.

TEXT 20

तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् ।
विलक्ष्यैकत्र संयुञ्ज्यादङ्गे भगवतो मुनिः ॥२०॥

tasmiṁl labdha-padaṁ cittaṁ
sarvāvayava-saṁsthitam

vilakṣyaikatra saṁyujyād
aṅge bhagavato muniḥ

tasmin—on the form of the Lord; *labdha-padam*—fixed; *cittam*—the mind; *sarva*—all; *avayava*—limbs; *saṁsthitam*—fixed upon; *vilakṣya*—having distinguished; *ekatra*—in one place; *saṁyujyāt*—should fix the mind; *aṅge*—on each limb; *bhagavataḥ*—of the Lord; *muniḥ*—the sage.

TRANSLATION

In fixing his mind on the eternal form of the Lord, the yogī should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

PURPORT

The word *muni* is very significant. *Muni* means one who is very expert in mental speculation or in thinking, feeling and willing. He is not mentioned here as a devotee or *yogī*. Those who try to meditate on the form of the Lord are called *munis*, or less intelligent, whereas those who render actual service to the Lord are called *bhakti-yogīs*. The thought process described below is for the education of the *muni*. In order to convince the *yogī* that the Absolute Truth or Supreme Personality of Godhead is never impersonal at any time, the following verses prescribe observing the Lord in His personal form, limb after limb. To think of the Lord as a whole may sometimes be impersonal; therefore, it is recommended here that one first think of His lotus feet, then His ankles, then the thighs, then the waist, then the chest, then the neck, then the face and so on. One should begin from the lotus feet and gradually rise to the upper limbs of the transcendental body of the Lord.

TEXT 21

सञ्चिन्तयेद्भगवतश्चरणारविन्दं
वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम्।
उत्तुङ्गरक्तविलसन्नखचक्रवाल-
ज्योत्स्नाभिराहतमहद्धृदयान्धकारम्॥२१॥

sañcintayed bhagavataś caraṇāravindaṁ
vajrāṅkuśa-dhvaja-saroruha-lāñchanāḍhyam

uttuṅga-rakta-vilasan-nakha-cakravāla-
jyotsnābhir āhata-mahad-dhṛdayāndhakāram

sañcintayet—he should concentrate; *bhagavataḥ*—of the Lord; *caraṇa-aravindam*—on the lotus feet; *vajra*—thunderbolt; *aṅkuśa*—goad (rod for driving elephants); *dhvaja*—banner; *saroruha*—lotus; *lāñchana*—marks; *āḍhyam*—adorned with; *uttuṅga*—prominent; *rakta*—red; *vilasat*—brilliant; *nakha*—nails; *cakravāla*—the circle of the moon; *jyotsnābhiḥ*—with splendor; *āhata*—dispelled; *mahat*—thick; *hṛdaya*—of the heart; *andhakāram*—darkness.

TRANSLATION

The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orbit of the moon and dispels the thick gloom of one's heart.

PURPORT

The Māyāvādī says that because one is unable to fix his mind on the impersonal existence of the Absolute Truth, one can imagine any form he likes and fix his mind on that imaginary form; but such a process is not recommended here. Imagination is always imagination and results only in further imagination.

A concrete description of the eternal form of the Lord is given here. The Lord's sole is depicted with distinctive lines resembling a thunderbolt, a flag, a lotus flower and a goad. The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a *yogī* looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. This liberation is not achieved by mental speculation, but by seeing the light emanating from the lustrous toenails of the Lord. In other words, one has to fix his mind first on the lotus feet of the Lord if he wants to be freed from the darkness of ignorance in material existence.

TEXT 22

यच्छौचनिःसृतसरित्प्रवरोदकेन
तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत्।
ध्यातुर्मनःशमलशैलनिसृष्टवज्रं
ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥२२॥

yac-chauca-niḥsṛta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam

yat—the Lord's lotus feet; *śauca*—washing; *niḥsṛta*—gone forth; *sarit-pravara*—of the Ganges; *udakena*—by the water; *tīrthena*—holy; *mūrdhni*—on his head; *adhikṛtena*—borne; *śivaḥ*—Lord Śiva; *śivaḥ*—auspicious; *abhūt*—became; *dhyātuḥ*—of the meditator; *manaḥ*—in the mind; *śamala-śaila*—the mountain of sin; *nisṛṣṭa*—hurled; *vajram*—thunderbolt; *dhyāyet*—one should meditate; *ciram*—for a long time; *bhagavataḥ*—of the Lord; *caraṇa-aravindam*—on the lotus feet.

TRANSLATION

The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

PURPORT

In this verse the position of Lord Śiva is specifically mentioned. The impersonalist suggests that the Absolute Truth has no form and that one can therefore equally imagine the form of Viṣṇu or Lord Śiva or the goddess Durgā or their son Gaṇeśa. But actually the Supreme Personality of Godhead is the supreme master of everyone. In the *Caitanya-caritāmṛta* it is said: *ekale īśvara kṛṣṇa, āra saba bhṛtya:* the Supreme Lord is Kṛṣṇa, and everyone else, including Lord Śiva and Lord Brahmā—not to mention other demigods—is a servant of Kṛṣṇa. The same principle is described here. Lord Śiva is important because he is holding on his head the holy Ganges water which has its origin in the footwash of Lord Viṣṇu. In the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī it is said that anyone who puts the Supreme Lord and the demigods, including Lord Śiva and Lord Brahmā, on the same level, at once becomes a *pāṣaṇḍī,* or atheist. We should never consider that the Supreme Lord Viṣṇu and the demigods are on an equal footing.

Another significant point of this verse is that the mind of the conditioned soul, on account of its association with the material energy from time immemorial, contains heaps of dirt in the form of desires to lord it

over material nature. This dirt is like a mountain, but a mountain can be shattered when hit by a thunderbolt. Meditating on the lotus feet of the Lord acts like a thunderbolt on the mountain of dirt in the mind of the *yogī*. If a *yogī* wants to shatter the mountain of dirt in his mind, he should concentrate on the lotus feet of the Lord and not imagine something void or impersonal. Because the dirt has accumulated like a solid mountain, one must meditate on the lotus feet of the Lord for quite a long time. For one who is accustomed to thinking of the lotus feet of the Lord constantly, however, it is a different matter. The devotees are so fixed on the lotus feet of the Lord that they do not think of anything else. Those who practice the *yoga* system must meditate on the lotus feet of the Lord for a long time after following the regulative principles and thereby controlling the senses.

It is specifically mentioned here, *bhagavataś caraṇāravindam:* one has to think of the lotus feet of the Lord. The Māyāvādīs imagine that one can think of the lotus feet of Lord Śiva or Lord Brahmā or the goddess Durgā to achieve liberation, but this is not so. *Bhagavataḥ* is specifically mentioned. *Bhagavataḥ* means of the Supreme Personality of Godhead, Viṣṇu, and no one else. Another significant phrase in this verse is *śivaḥ śivo 'bhūt.* By his constitutional position, Lord Śiva is always great and auspicious, but since he has accepted on his head the Ganges water which emanated from the lotus feet of the Lord, he has become even more auspicious and important. The stress is on the lotus feet of the Lord. A relationship with the lotus feet of the Lord can even enhance the importance of Lord Śiva, what to speak of other, ordinary living entities.

TEXT 23

जानुद्वयं जलजलोचनया जनन्या
लक्ष्म्याखिलस्य सुरवन्दितया विधातुः।
ऊर्वोर्निधाय करपल्लवरोचिषा यत्
संलालितं हृदि विभोरभवस्य कुर्यात् ॥२३॥

jānu-dvayaṁ jalaja-locanayā jananyā
lakṣmyākhilasya sura-vanditayā vidhātuḥ
ūrvor nidhāya kara-pallava-rociṣā yat
saṁlālitaṁ hṛdi vibhor abhavasya kuryāt

jānu-dvayam—up to the knees; *jalaja-locanayā*—lotus-eyed; *jananyā*—mother; *lakṣmyā*—by Lakṣmī; *akhilasya*—of the entire universe; *sura-vanditayā*—worshiped by the demigods; *vidhātuḥ*—of Brahmā; *ūrvoḥ*—at the thighs; *nidhāya*—having placed; *kara-pallava-rociṣā*—with her lustrous fingers; *yat*—which; *saṁlālitam*—massaged; *hṛdi*—in the heart; *vibhoḥ*—of the Lord; *abhavasya*—transcendental to material existence; *kuryāt*—one should meditate.

TRANSLATION

The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.

PURPORT

Brahmā is the appointed lord of the universe. Because his father is Garbhodakaśāyī Viṣṇu, Lakṣmī, the goddess of fortune, is automatically his mother. Lakṣmījī is worshiped by all demigods as well as by the inhabitants of other planets. Human beings are also eager to receive favor from the goddess of fortune. Lakṣmī is always engaged in massaging the legs and thighs of the Supreme Personality of Godhead, Nārāyaṇa, who is lying on the ocean of Garbha within the universe. Brahmā is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahmā takes his birth in the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakaśāyī Viṣṇu, and Brahmā is born there. Therefore Lakṣmījī's massaging of the thighs of the Lord should not be taken as the behavior of an ordinary wife. The Lord is transcendental to the behavior of the ordinary male and female. The word *abhavasya* is very significant, for it indicates that He could produce Brahmā without the assistance of the goddess of fortune.

Since transcendental behavior is different from mundane behavior, it should not be taken that the Lord receives service from His wife just as a demigod or human being might receive service from his wife. It is advised here that the *yogī* always keep this picture in his heart. The devotee always thinks of this relationship between Lakṣmī and Nārāyaṇa; therefore he does not meditate on the mental plane as impersonalists and voidists do.

Bhavaḥ means one who accepts a material body, and *abhavaḥ* means one who does not accept a material body but descends in the original spiritual body. Lord Nārāyaṇa is not born of anything material. Matter is generated

from matter, but He is not born of matter. Brahmā is born after the creation, but since the Lord existed before the creation, He therefore has no material body.

TEXT 24

ऊरू सुपर्णभुजयोरधिशोभमाना-
योजोनिधी अतसिकाकुसुमावभासौ।
व्यालम्बिपीतवरवाससि वर्तमान-
काञ्चीकलापपरिरम्भि नितम्बबिम्बम्॥२४॥

ūrū suparṇa-bhujayor adhi śobhamānāv
ojo-nidhī atasikā-kusumāvabhāsau
vyālambi-pīta-vara-vāsasi vartamāna-
kāñcī-kalāpa-parirambhi nitamba-bimbam

ūrū—the two thighs; *suparṇa*—of Garuḍa; *bhujayoḥ*—the two shoulders; *adhi*—on; *śobhamānau*—beautiful; *ojaḥ-nidhī*—the storehouse of all energy; *atasikā-kusuma*—of the linseed flower; *avabhāsau*—like the luster; *vyālambi*—extending down; *pīta*—yellow; *vara*—exquisite; *vāsasi*—on the cloth; *vartamāna*—being; *kāñcī-kalāpa*—by a girdle; *parirambhi*—encircled; *nitamba-bimbam*—His rounded hips.

TRANSLATION

Next, the yogī should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogī should contemplate upon His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.

PURPORT

The Personality of Godhead is the reservoir of all strength, and His strength rests on the thighs of His transcendental body. His whole body is full of opulences: all riches, all strength, all fame, all beauty, all knowledge and all renunciation. The *yogī* is advised to meditate upon the transcendental form of the Lord, beginning from the soles of the feet and then gradually rising to the knees, to the thighs, and finally arriving at the face.

The system of meditating on the Supreme Personality of Godhead begins from His feet.

The description of the transcendental form of the Lord is exactly represented in the *arcā-vigraha,* the statue in the temples. Generally the lower part of the body of the statue of the Lord is covered with yellow silk. That is the Vaikuṇṭha dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the *yogī* has so many transcendental objectives on which to meditate, there is no reason for his meditating on something imaginary, as is the practice of the so-called *yogīs* whose objective is impersonal.

TEXT 25

नाभिह्रदं भुवनकोशगुहोदरस्थं
यत्रात्मयोनिधिषणाखिललोकपद्मम् ।
व्यूढं हरिन्मणिवृषस्तनयोरमुष्य
ध्यायेद् द्वयं विशदहारमयूखगौरम् ॥२५॥

nābhi-hradaṁ bhuvana-kośa-guhodara-sthaṁ
yatrātma-yoni-dhiṣaṇākhila-loka-padmam
vyūḍhaṁ harin-maṇi-vṛṣa-stanayor amuṣya
dhyāyed dvayaṁ viśada-hāra-mayūkha-gauram

nābhi-hradam—the navel lake; *bhuvana-kośa*—of all the worlds; *guhā*—the foundation; *udara*—on the abdomen; *stham*—situated; *yatra*—where; *ātma-yoni*—of Brahmā; *dhiṣaṇa*—residence; *akhila-loka*—containing all planetary systems; *padmam*—lotus; *vyūḍham*—sprang up; *harit-maṇi*—like emeralds; *vṛṣa*—most exquisite; *stanayoḥ*—of nipples; *amuṣya*—of the Lord; *dhyāyet*—he should meditate on; *dvayam*—the pair; *viśada*—white; *hāra*—of pearl necklaces; *mayūkha*—from the light; *gauram*—whitish.

TRANSLATION

The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of the most exquisite emeralds and which

appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.

PURPORT

The *yogī* is advised next to meditate upon the navel of the Lord, which is the foundation of all material creation. Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahmā, by the supreme will of the Lord, is connected to the Lord by a lotus stem. In the previous verse it was stated that the goddess of fortune, Lakṣmī, who engages in massaging the legs, ankles and thighs of the Lord, is called the mother of Brahmā, but actually Brahmā is born from the abdomen of the Lord, not from the abdomen of his mother. These are inconceivable conceptions of the Lord, and one should not think materially, "How can the father give birth to a child?"

It is explained in the *Brahma-saṁhitā* that each limb of the Lord has the potency of every other limb; because everything is spiritual, His parts are not conditioned. The Lord can see with His ears. The material ear can hear but cannot see, but we understand from the *Brahma-saṁhitā* that the Lord can also see with His ears and hear with His eyes. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahmā holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord. Any creative function in the universe always has a direct connecting link with the Lord. The necklace of pearls which decorates the upper portion of the Lord's body is also spiritual, and therefore the *yogī* is advised to gaze at the whitish luster of the pearls decorating His chest.

TEXT 26

वक्षोऽधिवासमृषभस्य महाविभूतेः
पुंसां मनोनयननिर्वृतिमादधानम् ।
कण्ठं च कौस्तुभमणेरधिभूषणार्थं
कुर्यान्मनस्यखिललोकनमस्कृतस्य ॥२६॥

vakṣo 'dhivāsam ṛṣabhasya mahā-vibhūteḥ
puṁsāṁ mano-nayana-nirvṛtim ādadhānam
kaṇṭhaṁ ca kaustubha-maṇer adhibhūṣaṇārthaṁ
kuryān manasy akhila-loka-namaskṛtasya

vakṣaḥ—the chest; *adhivāsam*—the abode; *ṛṣabhasya*—of the Supreme Personality of Godhead; *mahā-vibhūteḥ*—of Mahā-Lakṣmī; *puṁsām*—of persons; *manaḥ*—to the mind; *nayana*—to the eyes; *nirvṛtim*—transcendental pleasure; *ādadhānam*—bestowing; *kaṇṭhaṁ*—the neck; *ca*—also; *kaustubha-maṇeḥ*—of the Kaustubha gem; *adhibhūṣaṇa-artham*—which enhances the beauty; *kuryāt*—he should meditate on; *manasi*—in the mind; *akhila-loka*—by the entire universe; *namaḥ-kṛtasya*—who is adored.

TRANSLATION

The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

PURPORT

In the *Upaniṣads* it is said that the various energies of the Lord are working to create, destroy and maintain. These inconceivable varieties of energy are stored in the bosom of the Lord. As people generally say, God is all-powerful. That prowess is represented by Mahā-Lakṣmī, the reservoir of all energies, who is situated on the bosom of the transcendental form of the Lord. The *yogī* who can meditate perfectly on that spot on the transcendental form of the Lord can derive many material powers, which comprise the eight perfections of the *yoga* system.

It is stated herein that the beauty of the neck of the Lord enhances the beauty of the Kaustubha gem rather than vice versa. The gem itself becomes more beautiful because it is situated on the neck of the Lord. A *yogī* is therefore recommended to meditate upon the Lord's neck. The Lord's transcendental form can either be meditated upon in the mind or placed in a temple in the form of a statue and decorated in such a way that everyone can contemplate it. Temple worship, therefore, is meant for persons who are not so advanced that they can meditate upon the form of the Lord. There is no difference between constantly visiting the temple and directly seeing the transcendental form of the Lord; they are of equal value. The advantageous position of the *yogī* is that he can sit anywhere in a solitary place and meditate upon the form of the Lord. A

less advanced person, however, has to go to the temple, and as long as he does not go to the temple he is unable to see the form of the Lord. Either by hearing, seeing or meditating, the objective is the transcendental form of the Lord; there is no question of voidness or impersonalism. The Lord can bestow the blessings of transcendental pleasure upon either the visitor of the temple, the meditator-*yogī* or one who hears about the Lord's transcendental form from scriptures like the *Śrīmad-Bhāgavatam* or *Bhagavad-gītā.* There are nine processes for executing devotional service, of which *smaraṇam,* or meditation, is one. *Yogīs* take advantage of the process of *smaraṇam,* whereas *bhakti-yogīs* take special advantage of the process of hearing and chanting.

TEXT 27

बाहूंश्च मन्दरगिरेः परिवर्तनेन
निर्णिक्तबाहुवलयानधिलोकपालान्।
सञ्चिन्तयेद्दशशतारमसह्यतेजः
शङ्खं च तत्करसरोरुहराजहंसम् ॥२७॥

bāhūṁś ca mandara-gireḥ parivartanena
nirṇikta-bāhu-valayān adhiloka-pālān
sañcintayed daśa-śatāram asahya-tejaḥ
śaṅkhaṁ ca tat-kara-saroruha-rāja-haṁsam

bāhūn—the arms; *ca*—and; *mandara-gireḥ*—of Mount Mandara; *parivartanena*—by the revolving; *nirṇikta*—polished; *bāhu-valayān*—the arm ornaments; *adhiloka-pālān*—the source of the controllers of the universe; *sañcintayet*—one should meditate on; *daśa-śata-aram*—the Sudarśana disc (ten hundred spokes); *asahya-tejaḥ*—dazzling luster; *śaṅkham*—the conch; *ca*—also; *tat-kara*—in the hand of the Lord; *saroruha*—lotuslike; *rāja-haṁsam*—like a swan.

TRANSLATION

The yogī should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogī should concentrate on the polished ornaments which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarśana cakra, which contains 1,000 spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.

PURPORT

All departments of law and order emanate from the arms of the Supreme Personality of Godhead. The law and order of the universe is directed by different demigods, and it is here said to emanate from the Lord's arms. Mandara Hill is mentioned here because when the ocean was churned by the demons on one side and the demigods on the other, Mandara Hill was taken as the churning rod. The Lord in His tortoise incarnation became the pivot for the churning rod, and thus His ornaments were polished by the turning of Mandara Hill. In other words, the ornaments on the arms of the Lord are as brilliant and lustrous as if they had been polished very recently. The wheel in the hand of the Lord, called the Sudarśana *cakra*, has 1,000 spokes. The *yogī* is advised to meditate upon each of the spokes. He should meditate upon each and every one of the component parts of the transcendental form of the Lord.

TEXT 28

कौमोदकीं भगवतो दयितां स्मरेत
दिग्धामरातिभटशोणितकर्दमेन ।
मालां मधुव्रतवरूथगिरोपघुष्टां
चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥२८॥

kaumodakīṁ bhagavato dayitāṁ smaret
digdhām arāti-bhaṭa-śoṇita-kardamena
mālāṁ madhuvrata-varūtha-giropaghuṣṭāṁ
caityasya tattvam amalaṁ maṇim asya kaṇṭhe

kaumodakīm—club named Kaumodakī; *bhagavataḥ*—of the Personality of Godhead; *dayitām*—very dear; *smaret*—one should remember; *digdhām*—smeared; *arāti*—of the enemies; *bhaṭa*—soldiers; *śoṇita-kardamena*—with the bloodstains; *mālām*—the garland; *madhu-vrata*—of bumblebees; *varūtha*—of a swarm; *girā*—with the sound; *upaghuṣṭām*—surrounded; *caityasya*—of the living entity; *tattvam*—principle, truth; *amalam*—pure; *maṇim*—the pearl necklace; *asya*—of the Lord; *kaṇṭhe*—on the neck.

TRANSLATION

The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always

inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to be the pure living entities who are always engaged in His service.

PURPORT

The *yogī* must contemplate the different parts of the transcendental body of the Lord. Here it is stated that the constitutional position of the living entities should be understood. There are two kinds of living entities mentioned here. One is called the *arāti.* They are averse to understanding the pastimes of the Supreme Personality of Godhead. For them, the Lord appears with His hand clutching the terrible mace, which is always smeared with bloodstains from His killing of demons. Demons are also sons of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā,* all the different species of living entities are sons of the Supreme Personality of Godhead. There are, however, two classes of living entities, who act in two different ways. The Supreme Lord keeps those living entities who are pure on His neck, as one protects the jewels and pearls on the bosom and neck of one's body. Those living entities in pure Kṛṣṇa consciousness are symbolized by the pearls on His neck. Those who are demons and are inimical towards the pastimes of the Supreme Personality of Godhead are punished by His mace, which is always smeared with the blood of such fallen living entities. The club of the Lord is very dear to Him because He uses this instrument to smash the bodies of the demons and mix their blood. As mud is kneaded with water and earth, so the earthly bodies of the enemies of the Lord, or the atheists, are smashed by the club of the Lord, which becomes muddied with the blood of such demons.

TEXT 29

भृत्यानुकम्पितधियेह गृहीतमूर्तेः
सञ्चिन्तयेद्भगवतो वदनारविन्दम् ।
यद्विस्फुरन्मकरकुण्डलवल्गितेन
विद्योतितामलकपोलमुदारनासम् ॥२९॥

bhṛtyānukampita-dhiyeha gṛhīta-mūrteḥ
sañcintayed bhagavato vadanāravindam

yad visphuran-makara-kuṇḍala-valgitena
vidyotitāmala-kapolam udāra-nāsam

bhṛtya—for the devotees; *anukampita-dhiyā*—out of compassion; *iha*—in this world; *gṛhīta-mūrteḥ*—who presents different forms; *sañcintayet*—one should meditate on; *bhagavataḥ*—of the Personality of Godhead; *vadana*—countenance; *aravindam*—lotuslike; *yad*—which; *visphuran*—glittering; *makara*—alligator-shaped; *kuṇḍala*—of His earrings; *valgitena*—by the oscillation; *vidyotita*—illuminated; *amala*—crystal clear; *kapolam*—His cheeks; *udāra*—prominent; *nāsam*—His nose.

TRANSLATION

The yogī should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.

PURPORT

The Lord descends to the material world out of His deep compassion for His devotees. There are two reasons for the Lord's appearance or incarnation in the material world. Whenever there is a discrepancy in the discharge of religious principles and prominence of irreligion, the Lord descends for the protection of the devotees and the destruction of the nondevotees. When He appears, His main purpose is to give solace to His devotees. He does not have to come Himself to destroy the demons, for He has many agents; even the external energy, *māyā,* has sufficient strength to kill them. But when He comes to show compassion to His devotees, He kills the nondevotees as a matter of course.

The Lord appears in the particular form loved by a particular type of devotee. There are millions of forms of the Lord, but they are one Absolute. As stated in the *Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam:* all the different forms of the Lord are one, but some devotees want to see Him in the form of Rādhā and Kṛṣṇa, others prefer Him as Sītā and Rāmacandra, others would see Him as Lakṣmī-Nārāyaṇa and others want to see Him as four-handed Nārāyaṇa, Vāsudeva. The Lord has innumerable forms, and He appears in a particular form as preferred by a particular type of devotee. A *yogī* is advised to meditate upon the forms that are approved by devotees. A *yogī* cannot imagine a form for meditation. Those so-called *yogīs* who manufacture a circle or target are

engaged in nonsense. Actually, a *yogī* must meditate upon the form of the Supreme Personality of Godhead that has been experienced by the Lord's pure devotees. *Yogī* means devotee. *Yogīs* who are not actually pure devotees should follow in the footsteps of devotees. It is especially mentioned here that the *yogī* should meditate upon the form which is thus approved; he cannot manufacture a form of the Lord.

TEXT 30

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं
भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं
ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ॥३०॥

yac chrī-niketam alibhiḥ parisevyamānaṁ
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhikṣipad abja-netraṁ
dhyāyen manomayam atandrita ullasad-bhru

yat—which face of the Lord; *śrī-niketam*—a lotus; *alibhiḥ*—by bees; *parisevyamānam*—surrounded; *bhūtyā*—by elegance; *svayā*—its; *kuṭila*—curly; *kuntala*—of hair; *vṛnda*—by a multitude; *juṣṭam*—adorned; *mīna*—of fish; *dvaya*—a pair; *āśrayam*—dwelling; *adhikṣipat*—putting to shame; *abja*—a lotus; *netram*—having eyes; *dhyāyet*—one should meditate on; *manaḥ-mayam*—formed in the mind; *atandritaḥ*—attentive; *ullasat*—dancing; *bhru*—having eyebrows.

TRANSLATION

The yogī then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

PURPORT

One important statement here is *dhyāyen manomayam. Manomayam* is not imagination. Impersonalists think that the *yogī* can imagine any form that he likes, but, as stated here, the *yogī* must meditate upon the form of the Lord which is experienced by devotees. Devotees never

imagine a form of the Lord. They are not satisfied by something imaginary. The Lord has different eternal forms; each devotee likes a particular form and thus engages himself in the service of the Lord by worshiping that form. The Lord's form is depicted in different ways according to scriptures. As already discussed, there are eight kinds of representations of the original form of the Lord. These representations can be produced by the use of clay, stone, wood, paint, sand, etc., depending upon the resources of the devotee.

Manomayam is a carving of the form of the Lord within the mind. This is included as one of the eight different carvings of the form of the Lord. It is not imagination. Meditation on the actual form of the Lord may be manifested in different manners, but it should not be concluded that one has to imagine a form. There are two comparisons in this verse: first, the Lord's face is compared to a lotus, and then His black hair is compared to humming bees swarming around the lotus, and His two eyes are compared to two fish swimming about. A lotus flower on the water is very beautiful when surrounded by humming bees and fish. The Lord's face is self-sufficient and complete. His beauty defies the natural beauty of a lotus.

TEXT 31

तस्यावलोकमधिकं कृपयातिघोर-
तापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं
ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥३१॥

tasyāvalokam adhikaṁ kṛpayātighora-
tāpa-trayopaśamanāya nisṛṣṭam akṣṇoḥ
snigdha-smitānuguṇitaṁ vipula-prasādaṁ
dhyāyec ciraṁ vipula-bhāvanayā guhāyām

tasya—of the Personality of Godhead; *avalokam*—glances; *adhikam*—frequent; *kṛpayā*—with compassion; *atighora*—most fearful; *tāpa-traya*—threefold agonies; *upaśamanāya*—soothing; *nisṛṣṭam*—cast; *akṣṇoḥ*—from His eyes; *snigdha*—loving; *smita*—smiles; *anuguṇitam*—accompanied by; *vipula*—abundant; *prasādam*—full of grace; *dhyāyet*—he should contemplate; *ciram*—for a long time; *vipula*—full; *bhāvanayā*—with devotion; *guhāyām*—in the heart.

TRANSLATION

The yogīs should contemplate with full devotion upon the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.

PURPORT

As long as one is in conditional life, in the material body, it is natural that he will suffer from anxieties and agonies. One cannot avoid the influence of material energy, even when one is on the transcendental plane. Sometimes disturbances come, but the agonies and anxieties of the devotees are at once mitigated when they think of the Supreme Personality of Godhead in His beautiful form or the smiling face of the Lord. The Lord bestows innumerable favors upon His devotee, and the greatest manifestation of His grace is His smiling face, which is full of compassion for His pure devotees.

TEXT 32

हासं हरेरवनताखिललोकतीव्र-
शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य
भ्रूमण्डलं मुनिकृते मकरध्वजस्य ॥३२॥

hāsaṁ harer avanatākhila-loka-tīvra-
śokāśru-sāgara-viśoṣaṇam atyudāram
sammohanāya racitaṁ nija-māyayāsya
bhrū-maṇḍalaṁ muni-kṛte makara-dhvajasya

hāsam—the smile; *hareḥ*—of Lord Śrī Hari; *avanata*—bowed; *akhila*—all; *loka*—for persons; *tīvra-śoka*—caused by intense grief; *aśru-sāgara*—the ocean of tears; *viśoṣaṇam*—drying up; *ati-udāram*—most benevolent; *sammohanāya*—for charming; *racitam*—manifested; *nija-māyayā*—by His internal potency; *asya*—His; *bhrū-maṇḍalam*—arched eyebrows; *muni-kṛte*—for the good of the sages; *makara-dhvajasya*—of the sex god.

TRANSLATION

A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the

ocean of tears caused by intense grief. He should also meditate on His arched eyebrows, which are manifested by His internal potency in order to charm the sex god for the good of the sages.

PURPORT

The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief. There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up. One need only see the charming smile of the Supreme Lord. In other words, the bereavement of material existence immediately subsides when one sees the charming smile of the Lord.

It is stated in this verse that the charming eyebrows of the Lord are so fascinating that they cause one to forget the charms of sense attraction. The conditioned souls are shackled to material existence because they are captivated by the charms of sense gratification, especially sex life. The sex god is called *makara-dhvaja.* The charming brows of the Supreme Personality of Godhead protect the sages and devotees from being charmed by material lust and sex attraction. Yāmunācārya, a great *ācārya,* said that ever since he had seen the charming pastimes of the Lord, the charms of sex life had become abominable for him, and the mere thought of sex enjoyment would cause him to spit and turn his face. Thus if anyone wants to be aloof from sex attraction he must see the charming smile and fascinating eyebrows of the Supreme Personality of Godhead.

TEXT 33

ध्यानायनं प्रहसितं बहुलाधरोष्ठ-
भासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णो-
र्भक्त्याऽऽर्द्रयार्पितमना न पृथग्दिदृक्षेत् ।३३॥

dhyānāyanaṁ prahasitaṁ bahulādharoṣṭha-
bhāsāruṇāyita-tanu-dvija-kunda-paṅkti
dhyāyet svadeha-kuhare 'vasitasya viṣṇor
bhaktyārdrayārpita-manā na pṛthag didṛkṣet

dhyāna-ayanam— easily meditated upon; *prahasitam*— the laughter; *bahula* —abundant; *adhara-oṣṭha*—of His lips; *bhāsa*—by the splendor; *aruṇāyita*—

rendered rosy; *tanu*—small; *dvija*—teeth; *kunda-paṅkti*—like a row of jasmine buds; *dhyāyet*—he should meditate upon; *sva-deha-kuhare*—in the core of his heart; *avasitasya*—who resides; *viṣṇoḥ*—of Viṣṇu; *bhaktyā*—with devotion; *ārdrayā*—steeped in love; *arpita-manāḥ*—his mind being fixed; *na*—not; *pṛthak*—anything else; *didṛkṣet*—he should desire to see.

TRANSLATION

With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.

PURPORT

It is recommended that the *yogī* visualize the laughter of the Lord after studying His smile very carefully. These particular descriptions of meditation on the smile, laughter, face, lips and teeth all indicate conclusively that God is not impersonal. It is described herein that one should meditate on the laughter or smiling of Viṣṇu. There is no other activity that can completely cleanse the heart of the devotee. The exceptional beauty of the laughter of Lord Viṣṇu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the *yogī* is able to place the beautiful face of the Lord in the core of his heart, then he will be completely satisfied. In other words, when one is absorbed in seeing the beauty of the Lord within himself, the material attraction can no longer disturb him.

TEXT 34

एवं हरौ भगवति प्रतिलब्धभावो
भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात्।
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमान-
स्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते॥३४॥

evaṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

evam—thus; *harau*—towards Lord Hari; *bhagavati*—the Personality of Godhead; *pratilabdha*—developed; *bhāvaḥ*—pure love; *bhaktyā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—his heart; *utpulakaḥ*—experiencing standing of the hairs of the body; *pramodāt*—from excessive joy; *autkaṇṭhya*—occasioned by intense love; *bāṣpa-kalayā*—by a stream of tears; *muhuḥ*—constantly; *ardyamānaḥ*—being afflicted; *tat*—that; *ca*—and; *api*—even; *citta*—the mind; *baḍiśam*—hook; *śanakaiḥ*—gradually; *viyuṅkte*—withdraws.

TRANSLATION

By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.

PURPORT

Here it is clearly mentioned that meditation, which is an action of the mind, is not the perfect stage of *samādhi* or absorption. In the beginning the mind is employed in attracting the form of the Supreme Personality of Godhead, but in the higher stages there is no question of using the mind. A devotee becomes accustomed to serving the Supreme Lord by purification of his senses. In other words, the *yoga* principles of meditation are required as long as one is not situated in pure devotional service. The mind is used to purify the senses, but when the senses are purified by meditation, there is no need to sit in a particular place and to try to meditate upon the form of the Lord. One becomes so habituated that he automatically engages in the personal service of the Lord. When the mind forcibly is engaged upon the form of the Lord, this is called *nirbīja-yoga*, or lifeless *yoga*, for the *yogī* does not automatically engage in the personal service of the Lord. But when he is constantly thinking of the Lord, that is called *sabīja-yoga* or living *yoga*. One has to be promoted to the platform of living *yoga*.

One should engage in the service of the Lord twenty-four hours a day, as confirmed in the *Brahma-saṁhitā*. The stage of *premāñjana-cchurita* can be attained by developing complete love. When one's love for the

Supreme Personality of Godhead in devotional service is fully developed, he always sees the Lord, even without artificially meditating on His form. His vision is divine because he has no other engagement. At this stage of spiritual realization it is not necessary to engage the mind artificially. Since the meditation which is recommended in the lower stages is a means to come to the platform of devotional service, those who are already engaged in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Kṛṣṇa consciousness.

TEXT 35

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं
निर्वाणमृच्छति मनः सहसा यथार्चिः।
आत्मानमत्र पुरुषोऽव्यवधानमेक-
मन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥३५॥

muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ
nirvāṇam ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo 'vyavadhānam ekam
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

mukta-āśrayam—situated in liberation; *yarhi*—at which time; *nirviṣayam*—detached from sense objects; *viraktam*—indifferent; *nirvāṇam*—extinction; *ṛcchati*—obtains; *manaḥ*—the mind; *sahasā*—immediately; *yathā*—like; *arciḥ*—the flame; *ātmānam*—the mind; *atra*—at this time; *puruṣaḥ*—a person; *avyavadhānam*—without separation; *ekam*—one; *anvīkṣate*—experiences; *pratinivṛtta*—freed; *guṇa-pravāhaḥ*—from the flow of material qualities.

TRANSLATION

When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

PURPORT

In the material world the activities of the mind are acceptance and rejection. As long as the mind is in material consciousness, it must be

forcibly trained to accept meditation on the Supreme Personality of Godhead, but when one is actually elevated to loving the Supreme Lord, then the mind is automatically absorbed in thought of the Lord. In such a position a *yogī* has no other thought than to serve the Lord. This dovetailing of the mind with the desires of the Supreme Personality of Godhead is called *nirvāṇa,* or making the mind one with the Supreme Lord.

The best example of *nirvāṇa* is cited in *Bhagavad-gītā.* In the beginning the mind of Arjuna deviated from Kṛṣṇa's. Kṛṣṇa wanted Arjuna to fight, but Arjuna did not want to, so there was disagreement. But after hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, Arjuna dovetailed his mind with Kṛṣṇa's desire. This is called oneness. This oneness, however, did not cause Arjuna and Kṛṣṇa to lose their individualities. The Māyāvādī philosophers cannot understand this. They think that oneness necessitates loss of individuality. Actually, however, we find in *Bhagavad-gītā* that individuality is not lost. When the mind is completely purified in love of Godhead, then the mind becomes the mind of the Supreme Personality of Godhead. The mind at that time does not act separately, nor does it act without inspiration to fulfill the desire of the Lord. The individual liberated soul has no other activity. *Pratinivṛtta-guṇa-pravāhaḥ.* In the conditioned state the mind is always engaged in activity impelled by the three modes of the material world, but in the transcendental stage, the material modes cannot disturb the mind of the devotee. The devotee has no other concern than to satisfy the desires of the Lord. That is the highest stage of perfection, called *nirvāṇa* or *nirvāṇa-mukti.* At this stage the mind becomes completely free from material desire.

Yathārciḥ. Arciḥ means flame. When a lamp is broken or the oil is finished, we see that the flame of the lamp goes out, but according to scientific understanding, the flame is not extinguished; it is conserved. This is conservation of energy. Similarly, when the mind stops functioning on the material platform, it is conserved in the activities of the Supreme Lord. The Māyāvādī philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

TEXT 36

सोऽप्येतया चरमया मनसो निवृत्त्या
तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।

हेतुत्वमप्यसति कर्तरि दुःखयोर्यत्
स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ।३६।

so 'py etayā caramayā manaso nivṛttyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman vidhatta upalabdha-parātma-kāṣṭhaḥ

saḥ—the *yogī*; *api*—moreover; *etayā*—by this; *caramayā*—ultimate; *manasaḥ*—of the mind; *nivṛttyā*—by cessation of material reaction; *tasmin*—in his; *mahimni*—ultimate glory; *avasitaḥ*—situated; *sukha-duḥkha-bāhye*—outside of happiness and distress; *hetutvam*—the cause; *api*—indeed; *asati*—a product of ignorance; *kartari*—in the false ego; *duḥkhayoḥ*—of pleasure and pain; *yat*—which; *sva-ātman*—to his own self; *vidhatte*—he attributes; *upalabdha*—realized; *para-ātma*—of the Personality of Godhead; *kāṣṭhaḥ*—the highest truth.

TRANSLATION

Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

PURPORT

Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of ignorance. By *yoga* practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. The living entity is meant to render transcendental loving service to the Lord. Forgetfulness of that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, that is the perfectional, transcendental stage, which is beyond the perception of material distress and happiness.

As long as one acts on his own account, he is subjected to all the material

perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress.

When the mind is dovetailed to act according to the desire of the Lord, that is the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is completely extinguished and the desires are dovetailed with those of the Supreme Lord, that is the perfectional stage. *Upalabdha-parātma-kāṣṭhaḥ. Upalabdha* means realization. Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. *Nivṛttyā* means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. *Ānandamayo'bhyāsāt:* the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word *upalabdha*, individual realization of transcendental happiness, would not have been used.

TEXT 37

देहं च तं न चरमः स्थितमुत्थितं वा
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम्।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥३७॥

deham ca taṁ na caramaḥ sthitam utthitaṁ vā
siddho vipaśyati yato 'dhyagamat svarūpam
daivād upetam atha daiva-vaśād apetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ

deham—material body; *ca*—and; *tam*—that; *na*—not; *caramaḥ*—last; *sthitam*—sitting; *utthitam*—rising; *vā*—or; *siddhaḥ*—the realized soul; *vipaśyati*—can conceive; *yataḥ*—because; *adhyagamat*—he has achieved; *sva-rūpam*—his real identity; *daivāt*—according to destiny; *upetam*—arrived; *atha*—moreover; *daiva-vaśāt*—according to destiny; *apetam*—departed; *vāsaḥ*—clothing; *yathā*—as; *parikṛtam*—put on; *madirā-mada-andhaḥ*—one who is blinded by intoxication.

TRANSLATION

Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.

PURPORT

This stage of life is explained by Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu.* A person whose mind is completely dovetailed with the desire of the Supreme Personality of Godhead, and who engages one hundred percent in the service of the Lord, forgets his material bodily demands.

TEXT 38

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३८॥

deho 'pi daiva-vaśagaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuḥ
taṁ saprapañcam adhirūḍha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ

dehaḥ—the body; *api*—moreover; *daiva-vaśa-gaḥ*—under the control of the Personality of Godhead; *khalu*—indeed; *karma*—activities; *yāvat*—as much as; *sva-ārambhakam*—begun by himself; *pratisamīkṣate*—continues to function; *eva*—certainly; *sa-asuḥ*—along with the senses; *tam*—the body; *sa-prapañcam*—with its expansions; *adhirūḍha-samādhi-yogaḥ*—being situated in *samādhi* by *yoga* practice; *svāpnam*—born in a dream; *punaḥ*—again; *na*—not; *bhajate*—he does accept as his own; *pratibuddha*—awake; *vastuḥ*—to his constitutional position.

TRANSLATION

The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. Because the liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material

body as his own, he considers his bodily activities to be like the activities of a body in a dream.

PURPORT

The following questions may be posed. As long as the liberated soul is in contact with the body, why don't the bodily activities affect him? Doesn't he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities. Even after being switched off, an electric fan moves for some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities. In a dream one may see himself expanded through many bodies, but when awake he can understand that those bodies were all false. Similarly, although a liberated soul has the by-products of the body—children, wife, house, etc.—he does not identify himself with those bodily expansions. He knows that they are all products of the material dream. The gross body is made of the gross elements of matter, and the subtle body is made of mind, intelligence, ego and contaminated consciousness. If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

TEXT 39

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते ।
अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ॥३९॥

yathā putrāc ca vittāc ca
pṛthaṅ martyaḥ pratīyate
apy ātmatvenābhimatād
dehādeḥ puruṣas tathā

yathā—as; *putrāt*—from a son; *ca*—and; *vittāt*—from wealth; *ca*—also; *pṛthak*—differently; *martyaḥ*—a mortal man; *pratīyate*—is understood; *api*—even; *ātmatvena*—by nature; *abhimatāt*—for which one has affection; *deha-ādeḥ*—from his material body, senses and mind; *puruṣaḥ*—the liberated soul; *tathā*—similarly.

TRANSLATION

Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, so the liberated soul can understand that he and his body are not the same.

PURPORT

The status of real knowledge is explained in this verse. There are many children, but we accept some children as our sons and daughters because of our affection for them, although we know very well that these children are different from us. Similarly, because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that it is "my" body. I then extend that possessive concept and say, "It is my hand, my leg," and further, "It is my bank balance, my son, my daughter." But actually I know that the son and the money are separate from me. It is the same with the body; I am separate from my body. It is a question of understanding, and the proper understanding is called *pratibuddha*. By obtaining knowledge in devotional service, or Kṛṣṇa consciousness, one can become a liberated soul.

TEXT 40

यथोल्मुकाद्विस्फुलिङ्गाद्धूमाद्वापि स्वसम्भवात् ।
अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥४०॥

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

yathā—as; *ulmukāt*—from the flames; *visphuliṅgāt*—from the sparks; *dhūmāt*—from the smoke; *vā*—or; *api*—even; *sva-sambhavāt*—produced from itself; *api*—although; *ātmatvena*—by nature; *abhimatāt*—intimately con-

nected; *yathā*—as; *agniḥ*—the fire; *pṛthak*—different; *ulmukāt*—from the flames.

TRANSLATION

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

PURPORT

Although the blazing firewood, the sparks, the smoke and the flame cannot stay apart because each of them is part and parcel of the fire, still they are different from one another. A less intelligent person accepts the smoke as fire, although fire and smoke are completely different. The heat and light of the fire are separate, although one cannot differentiate fire from heat and light.

TEXT 41

भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् ।
आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥४१॥

bhūtendriyāntaḥ-karaṇāt
pradhānāj jīva-saṁjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-saṁjñitaḥ

bhūta—the five elements; *indriya*—the senses; *antaḥ-karaṇāt*—from the mind; *pradhānāt*—from the *pradhāna; jīva-saṁjñitāt*—from the *jīva* soul; *ātmā*—the Paramātmā; *tathā*—so; *pṛthak*—different; *draṣṭā*—the seer; *bhagavān*—the Personality of Godhead; *brahma-saṁjñitaḥ*—called Brahman.

TRANSLATION

The Supreme Personality of Godhead, who is known as Paraṁ Brahma, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

PURPORT

A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the supreme living entity, the Personality of Godhead, who is the creator of the material elements, is also different from the individual living entity. This philosophy

is propounded by Lord Caitanya as *acintya-bhedābheda-tattva.* Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the *Bhāgavata* school, as confirmed here by Kapiladeva.

Living entities are compared to the sparks of a fire. As stated in the previous verse, fire, flame, smoke and firewood are combined together. Here the living entity, the material elements and the Supreme Personality of Godhead are combined together. The exact position of the living entities is just like that of the sparks of a fire; they are part and parcel. The material energy is compared to the smoke. The fire is also part and parcel of the Supreme Lord. In the *Viṣṇu Purāṇa* it is said that whatever we can see or experience, either in the material or spiritual world, is an expansion of the different energies of the Supreme Lord. As fire distributes its light and heat from one place, so the Supreme Personality of Godhead distributes His different energies all over His creation.

The four principles of the Vaiṣṇava philosophic doctrine are *śuddhādvaita,* purified oneness, *dvaitādvaita,* simultaneous oneness and difference, *viśiṣṭādvaita* and *dvaita.* All four principles of Vaiṣṇava philosophy are based on the thesis of *Śrīmad-Bhāgavatam* explained in these two verses.

TEXT 42

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥४२॥

sarva-bhūteṣu cātmānaṁ
sarva-bhūtāni cātmani
īkṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām

sarva-bhūteṣu—in all manifestations; *ca*—and; *ātmānam*—the soul; *sarva-bhūtāni*—all manifestations; *ca*—also; *ātmani*—in the Supreme Spirit; *īkṣeta*—he should see; *ananya-bhāvena*—with equal vision; *bhūteṣu*—in all manifestations; *iva*—as; *tat-ātmatām*—the nature of itself.

TRANSLATION

A yogī should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

PURPORT

As stated in the *Brahma-saṁhitā,* not only does the Supreme Soul enter each and every universe, but He enters even the atoms. The Supreme Soul is present everywhere in the dormant stage, and when one can see the presence of the Supreme Soul everywhere, he is liberated from material designations.

The word *sarva-bhūteṣu* is to be understood as follows. There are four different divisions of species—living entities which sprout from the earth, living entities born of fermentation or germination, living entities which come from eggs, and living entities which come from the embryo. These four divisions of living entities are expanded in 8,400,000 species of life. A person who is freed from material designations can see the same quality of spirit present everywhere or in every manifested living entity. Less intelligent men think that plants and grass grow out of the earth automatically, but one who is actually intelligent and has realized the self can see that this growth is not automatic; the cause is the soul, and the forms come out in material bodies under different conditions. By fermentation in the laboratory many germs are born, but this is due to the presence of the soul. The material scientist thinks that eggs are lifeless, but that is not a fact. From Vedic scripture we can understand that living entities in different forms are generated under different conditions. Birds evolve from eggs, and beasts and human beings are born from the embryo. The perfect vision of the *yogī* or devotee is that he sees the presence of the living entity everywhere.

TEXT 43

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते ।
योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः॥४३॥

sva-yoniṣu yathā jyotir
ekaṁ nānā pratīyate
yonīnāṁ guṇa-vaiṣamyāt
tathātmā prakṛtau sthitaḥ

sva-yoniṣu—in forms of wood; *yathā*—as; *jyotiḥ*—fire; *ekam*—one; *nānā*—differently; *pratīyate*—is exhibited; *yonīnām*—of different wombs; *guṇa-vaiṣamyāt*—from the different conditions of the modes; *tathā*—so; *ātmā*—the spirit soul; *prakṛtau*—in the material nature; *sthitaḥ*—situated.

TRANSLATION

As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

PURPORT

It is to be understood that the body is designated. *Prakṛti* is an interaction by the three modes of material nature, and according to these modes, someone has a small body, and someone has a very large body. For example, the fire in a big piece of wood appears to be very big, and in a stick the fire appears to be small. Actually, the quality of fire is the same everywhere, but the manifestation of material nature is such that according to the fuel, the fire appears to be bigger and smaller. Similarly, the soul in the universal body, although of the same quality, is different from the soul in the smaller body.

The small particles of soul are just like sparks of the larger soul. The greatest soul is the Supersoul, but the Supersoul is quantitatively different from the small soul. The Supersoul is described in the Vedic literature as the supplier of all necessities of the smaller soul *(nityo nityānām)*. One who understands this distinction between the Supersoul and the individual soul is above lamentation and is in a peaceful position. When the smaller soul thinks himself quantitatively as big as the larger soul, he is under the spell of *māyā*, for that is not his constitutional position. No one can become the greater soul simply by mental speculation.

The smallness or greatness of different souls is described in the *Varāha Purāṇa* as *svāṁśa-vibhinnāṁśa*. The *svāṁśa* soul is the Supreme Personality of Godhead, and the *vibhinnāṁśa* souls, or small particles, are eternally small particles, as confirmed in *Bhagavad-gītā (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ)*. The small living entities are eternally part and parcel, and therefore it is not possible for them to be quantitatively as great as the Supersoul.

TEXT 44

तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् ।
दुर्विभाव्यां परामाव्य स्वरूपेणावतिष्ठते ॥४४॥

tasmād imāṁ svāṁ prakṛtiṁ
daivīṁ sad-asad-ātmikām
durvibhāvyāṁ parābhāvya
svarūpeṇāvatiṣṭhate

tasmāt—thus; *imām*—this; *svām*—own; *prakṛtim*—material energy; *daivīm*—divine; *sat-asat-ātmikām*—consisting of cause and effect; *durvibhāvyām*—difficult to understand; *parābhāvya*—after conquering; *sva-rūpeṇa*—in the self-realized position; *avatiṣṭhate*—he remains.

TRANSLATION

Thus the yogī can be in the self-realized position after conquering the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

PURPORT

It is stated in *Bhagavad-gītā* that the spell of *māyā,* which covers the knowledge of the living entity, is insurmountable. However, one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can conquer this seemingly insurmountable spell of *māyā.* Here also it is stated that the *daivī prakṛti,* or the external energy of the Supreme Lord, is *durvibhāvyā,* very difficult to understand and very difficult to conquer. One must, however, conquer this insurmountable spell of *māyā,* and this is possible, by the grace of the Lord, when God reveals Himself to the surrendered soul. It is also stated here, *svarūpeṇāvatiṣṭhate. Svarūpa* means that one has to know that he is not the Supreme Soul, but rather, part and parcel of the Supreme Soul; that is self-realization. To think falsely that one is the Supreme Soul and that he is all-pervading is not *svarūpa.* This is not realization of his actual position. The real position is that he is part and parcel. It is recommended here that one remain in that position of actual self-realization. In *Bhagavad-gītā* this understanding is defined as Brahman realization.

After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Māyāvādī philosophers say that after Brahman realization, all activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how can one deny its activity when free? An example may be cited here. If a man in a diseased condition is very

active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease, his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity. This is indicated in *Bhagavad-gītā* (Bg. 18.54): After one realizes oneself to be Brahman, devotional service begins. *Mad-bhaktiṁ labhate parām:* After Brahman realization, one can engage in the devotional service of the Lord. Therefore devotional service of the Lord is activity in Brahman realization.

For those who engage in devotional service there is no spell of *māyā,* and their situation is all-perfect. The duty of the living entity, as a part and parcel of the whole, is to render devotional service to the whole. That is the ultimate perfection of life.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Kapila's Instructions on the Execution of Devotional Service."*

CHAPTER TWENTY-NINE

Explanation of Devotional Service by Lord Kapila

TEXTS 1-2

देवहूतिरुवाच

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च ।
स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् ॥ १ ॥
यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते ।
भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ॥ २ ॥

devahūtir uvāca
lakṣaṇaṁ mahad-ādīnāṁ
prakṛteḥ puruṣasya ca
svarūpaṁ lakṣyate 'mīṣāṁ
yena tat-pāramārthikam

yathā sāṅkhyeṣu kathitaṁ
yan-mūlaṁ tat pracakṣate
bhakti-yogasya me mārgaṁ
brūhi vistaraśaḥ prabho

devahūtiḥ uvāca—Devahūti said; *lakṣaṇam*—symptoms; *mahat-ādīnām*—of the *mahat-tattva* and so on; *prakṛteḥ*—of material nature; *puruṣasya*—of the spirit; *ca*—and; *sva-rūpam*—the nature; *lakṣyate*—is described; *amīṣām*—of those; *yena*—by which; *tat-pārama-arthikam*—the true nature of them; *yathā*—as; *sāṅkhyeṣu*—in *sāṅkhya* philosophy; *kathitam*—is explained; *yat*—of which; *mūlam*—ultimate end; *tat*—that; *pracakṣate*—they call; *bhakti-yogasya*—of devotional service; *me*—to me; *mārgam*—the path; *brūhi*—please explain; *vistaraśaḥ*—at length; *prabho*—my dear Lord Kapila.

TRANSLATION

Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the sāṅkhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

PURPORT

In this Twenty-ninth Chapter, the glories of devotional service are elaborately explained, and the influence of time on the conditioned soul is also described. The purpose of elaborately describing the influence of time is to detach the conditioned soul from his material activities, which are considered to be simply a waste of time. In the previous chapter, material nature, the spirit and the Supreme Lord or Supersoul are analytically studied, and in this chapter the principles of *bhakti-yoga* or devotional service—the execution of activities in the eternal relationship between the living entities and the Personality of Godhead—are explained.

Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered to be merely mental speculation. But of course *bhakti-yoga* with no philosophical basis is more or less sentiment. There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life—or, if they do, it will take them many, many years. Vedic literature therefore suggests that there are three elements—namely the Supreme Lord, the living entity and their eternal relationship—and the goal of life is to follow the principles of *bhakti* or devotional service and ultimately attain to the planet of the Supreme Lord in full devotion and love as an eternal servitor of the Lord.

Sāṅkhya philosophy is the analytical study of all existence. One has to understand everything by examining its nature and characteristics. This is called acquirement of knowledge. But one should not simply acquire knowledge without reaching the goal of life or the basic principle for acquiring knowledge—*bhakti-yoga.* If we give up *bhakti-yoga* and simply busy ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in the *Bhāgavatam* that such engagement is something like husking a paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of

material nature, the living entity and the Supersoul, one has to understand the basic principle of devotional service to the Lord.

TEXT 3

विरागो येन पुरुषो भगवन् सर्वतो भवेत् ।
आचक्ष्व जीवलोकस्य विविधा मम संसृतीः ॥ ३ ॥

virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁsṛtīḥ

virāgaḥ—detached; *yena*—by which; *puruṣaḥ*—a person; *bhagavan*—my dear Lord; *sarvataḥ*—completely; *bhavet*—may become; *ācakṣva*—please describe; *jīva-lokasya*—for the people in general; *vividhāḥ*—manifold; *mama*—for myself; *saṁsṛtīḥ*—repetition of birth and death.

TRANSLATION

Devahūti continued: My dear Lord, please also describe in detail, both for myself and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

PURPORT

In this verse the word *saṁsṛtīḥ* is very important. *Śreyaḥ-sṛti* means the prosperous path of advancement towards the Supreme Personality of Godhead, and *saṁsṛti* means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called *saṁsāra.*

Devahūti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of *bhakti-yoga,* devotional service.

TEXT 4

कालस्येश्वररूपस्य परेषां च परस्य ते ।
स्वरूपं बत कुर्वन्ति यद्धेतोः कुशलं जनाः ॥ ४ ॥

kālasyeśvara-rūpasya
pareṣāṁ ca parasya te
svarūpaṁ bata kurvanti
yad-dhetoḥ kuśalaṁ janāḥ

kālasya—of time; *īśvara-rūpasya*—a representation of the Lord; *pareṣām*—of all others; *ca*—and; *parasya*—the chief; *te*—of You; *sva-rūpam*—the nature; *bata*—oh; *kurvanti*—perform; *yat-hetoḥ*—by whose influence; *kuśalam*—pious activities; *janāḥ*—people in general.

TRANSLATION

Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

PURPORT

However ignorant one may be regarding the path of good fortune and the path down to the darkest region of ignorance, everyone is aware of the influence of eternal time, which devours all the effects of our material activities. The body is born at a certain time, and immediately the influence of time acts upon it. From the date of the birth of the body, the influence of death is also acting; the advancement of age entails the influence of time on the body. If a man is thirty or fifty years old, then the influence of time has already devoured thirty or fifty years of the duration of his life.

Everyone is conscious of the last stage of life, when he will meet the cruel hands of death, but some consider their age and circumstances, concern themselves with the influence of time, and thus engage in pious activities so that in the future they will not be put into a low family or an

animal species. Generally, people are attached to sense enjoyment and so aspire for life on the heavenly planets. Therefore, they engage themselves in charitable or other pious activities, but actually, as stated in *Bhagavad-gītā,* one cannot get relief from the chain of birth and death even if he goes to the highest planet, Brahmaloka, because the influence of time is present everywhere within this material world. In the spiritual world, however, the time factor has no influence.

TEXT 5

लोकस्य मिथ्याभिमतेरचक्षुष-
श्चिरं प्रसुप्तस्य तमस्यनाश्रये ।
श्रान्तस्य कर्मस्वनुविद्धया धिया
त्वमाविरासीः किल योगभास्करः ॥ ५ ॥

lokasya mithyābhimater acakṣuṣaś
ciraṁ prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsīḥ kila yoga-bhāskaraḥ

lokasya—of the living entities; *mithyā-abhimateḥ*—deluded by false ego; *acakṣuṣaḥ*—blind; *ciram*—for a very long time; *prasuptasya*—sleeping; *tamasi*—in darkness; *anāśraye*—without shelter; *śrāntasya*—fatigued; *karmasu*—to material activities; *anuviddhayā*—attached; *dhiyā*—with the intelligence; *tvam*—You; *āvirāsīḥ*—have appeared; *kila*—indeed; *yoga*—of the *yoga* system; *bhāskaraḥ*—the sun.

TRANSLATION

My dear Lord, You are just like the sun, for You illuminate the darkness of the conditional life of the living entities. Because their eyes of knowledge are not open, they are sleeping eternally in that darkness without Your shelter, and therefore they are falsely engaged by the actions and reactions of their material activities, and they appear to be very fatigued.

PURPORT

It appears that Śrīmatī Devahūti, the glorious mother of Lord Kapiladeva, is very compassionate for the regrettable condition of people

in general, who, not knowing the goal of life, are sleeping in the darkness of illusion. It is the general feeling of the Vaiṣṇava, or devotee of the Lord, that he should awaken them. Similarly, Devahūti is requesting her glorious son to illuminate the lives of the conditioned souls so that their most regrettable conditional life may be ended. The Lord is described herein as *yoga-bhāskara,* the sun of the system of all *yoga.* Devahūti has already requested her glorious son to describe *bhakti-yoga,* and the Lord has described *bhakti-yoga* as the ultimate *yoga* system.

Bhakti-yoga is the sunlike illumination for delivering the conditioned souls, whose general condition is described here. They have no eyes to see their own interests. They do not know that the goal of life is not to increase the material necessities of existence, because the body will not exist more than a few years. The living beings are eternal, and they have their eternal need. If one engages only in caring for the necessities of the body, not caring for the eternal necessities of life, then he is a part of a civilization whose advancement puts the living entities in the darkest region of ignorance. Sleeping in that darkest region, one does not get any refreshment, but rather gradually becomes fatigued. He invents many processes to adjust this fatigued condition, but he fails and thus remains confused. The only path for mitigating his fatigue in the struggle for existence is the path of devotional service, or the path of Kṛṣṇa consciousness.

TEXT 6

मैत्रेय उवाच

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः ।
आबभाषे कुरुश्रेष्ठ प्रीतस्तां करुणार्दितः ॥ ६ ॥

maitreya uvāca
iti mātur vacaḥ ślakṣṇaṁ
pratinandya mahā-muniḥ
ābabhāṣe kuru-śreṣṭha
prītas tāṁ karuṇārditaḥ

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *mātuḥ*—of His mother; *vacaḥ*—the words; *ślakṣṇam*—gentle; *pratinandya*—welcoming; *mahā-muniḥ*—the great sage Kapila; *ābabhāṣe*—spoke; *kuru-śreṣṭha*—O best among the Kurus, Vidura; *prītaḥ*—pleased; *tām*—to her; *karuṇā*—with compassion; *arditaḥ*—moved.

TRANSLATION

Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

PURPORT

Lord Kapila was very satisfied by the request of His glorious mother because she was thinking not only in terms of her personal salvation but in terms of all the fallen conditioned souls. The Lord is always compassionate towards the fallen souls of this material world, and therefore He comes Himself or sends His confidential servants to deliver them. Since He is perpetually compassionate towards them, if some of His devotees also become compassionate towards them, He is very pleased with the devotees. In *Bhagavad-gītā* it is clearly stated that persons who are trying to elevate the condition of the fallen souls by preaching the conclusion of *Bhagavad-gītā*—namely, full surrender unto the Personality of Godhead—are very dear to Him. Thus when the Lord saw that His beloved mother was very compassionate towards the fallen souls, He was pleased, and He also became compassionate towards her.

TEXT 7

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते ।
स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥ ७ ॥

śrī bhagavān uvāca
bhakti-yogo bahu-vidho
mārgair bhāmini bhāvyate
svabhāva-guṇa-mārgeṇa
puṁsāṁ bhāvo vibhidyate

śrī bhagavān uvāca—the Personality of Godhead replied; *bhakti-yogaḥ*—devotional service; *bahu-vidhaḥ*—multifarious; *mārgaiḥ*—with paths; *bhāmini*—O noble lady; *bhāvyate*—is manifest; *sva-bhāva*—nature; *guṇa*—qualities; *mārgeṇa*—in terms of behavior; *puṁsām*—of the executors; *bhāvaḥ*—the appearance; *vibhidyate*—is divided.

TRANSLATION

Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

PURPORT

Pure devotional service in Kṛṣṇa consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. But generally people take to devotional service with a purpose. As stated in *Bhagavad-gītā*, people who are not purified take to devotional service with four purposes. A person who is distressed because of material conditions becomes a devotee of the Lord and approaches the Lord for mitigation of his distressed condition. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. This is very nicely described in *Bhagavad-gītā* (7.16). Actually the path of devotional service is one without a second, but according to the devotees' condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

TEXT 8

अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा ।
संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥ ८ ॥

abhisandhāya yo hiṁsāṁ
dambhaṁ mātsaryam eva vā
saṁrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ

abhisandhāya—having in view; *yaḥ*—he who; *hiṁsām*—violence; *dambham*—pride; *mātsaryam*—envy; *eva*—indeed; *vā*—or; *saṁrambhī*—angry; *bhinna*—separate; *dṛk*—whose vision; *bhāvam*—devotional service; *mayi*—to Me; *kuryāt*—may do; *saḥ*—he; *tāmasaḥ*—in the mode of ignorance.

TRANSLATION

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT

It has already been stated in the *Śrīmad-Bhāgavatam,* First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in *Bhagavad-gītā* that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others, or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, *tāmasaḥ*. Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance.

TEXT 9

विषयानभिसन्धाय यश ऐश्वर्यमेव वा ।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥ ९ ॥

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo māṁ
pṛthag-bhāvaḥ sa rājasaḥ

viṣayān—sense objects; *abhisandhāya*—aiming at; *yaśaḥ*—fame; *aiśvaryam*—opulence; *eva*—indeed; *vā*—or; *arcā-ādau*—in worship of the Deity and so on; *arcayet*—may worship; *yaḥ*—he who; *mām*—Me; *pṛthak-bhāvaḥ*—a separatist; *saḥ*—he; *rājasaḥ*—in the mode of passion.

TRANSLATION

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

PURPORT

The word "separatist" must be understood carefully. The Sanskrit words in this connection are *bhinna-dṛk* and *pṛthag-bhāvaḥ*. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter; the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, that is the separatist mentality. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Māyāvādīs, however, interpret this word "separatist" in a different way. They say that while worshiping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When he has even a tinge of personal interest, then his devotion is mixed with the three modes of material nature.

TEXT 10

कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् ।
यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥१०॥

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

karma—fruitive activities; *nirhāram*—freeing himself from; *uddiśya*—with the purpose of; *parasmin*—to the Supreme Personality of Godhead; *vā*—or; *tat-arpaṇam*—offering the result of activities; *yajet*—may worship; *yaṣṭavyam*—to be worshiped; *iti*—thus; *vā*—or; *pṛthak-bhāvaḥ*—separatist; *saḥ*—he; *sāttvikaḥ*—in the mode of goodness.

TRANSLATION

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.

PURPORT

The *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras,* along with the *brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs,* are the members of the eight divisions of *varṇas* and *āśramas,* and they have their respective duties to perform for the satisfaction of the Supreme Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called *karmārpaṇam,* duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four *āśramas* and the four *varṇas* act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rūpa Gosvāmī is free from all material desires. *Anyābhilāṣitā-śūnyam.* There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance, and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.

TEXTS 11-12

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।
मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥११॥
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥१२॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

mat—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-āśaye*—residing in everyone's heart; *manaḥ-gatiḥ*—the heart's course; *avicchinnā*—continuous; *yathā*—as; *gaṅgā*—of the Ganges; *ambhasaḥ*—of the water; *ambudhau*—towards the ocean; *lakṣaṇam*—the manifestation; *bhakti-yogasya*—of devotional service; *nirguṇasya*—unadulterated; *hi*—indeed; *udāhṛtam*—exhibited; *ahaitukī*—causeless; *avyavahitā*—not separated; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—towards the Supreme Personality of Godhead.

TRANSLATION

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and quality of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

PURPORT

The basic principle of this unadulterated, pure devotional service is love of Godhead. *Mad-guṇa-śruti-mātreṇa* means "just after hearing about the transcendental quality of the Supreme Personality of Godhead." This quality is called *nirguṇa.* The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinnā,* "without interruptions," is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word *ahaitukī* means "without reason." A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion. *Anyābhilāṣitā-śūnyam:* he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama,* the Supreme Personality, and not for anyone else. Sometimes pseudo-devotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that *bhakti,* devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa, or Viṣṇu or Kṛṣṇa, not for anyone else.

Avyavahitā means "without cessation." A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his life is so molded that at every minute and every second he engages in some

sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word *avyavahitā* is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature.

TEXT 13

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥१३॥

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

sālokya—living on the same planet; *sārṣṭi*—having the same opulence; *sāmīpya*—to be a personal associate; *sārūpya*—having the same bodily features; *ekatvam*—oneness; *api*—also; *uta*—even; *dīyamānam*—being offered; *na*—not; *gṛhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—pure devotees.

TRANSLATION

A pure devotee does not accept any kind of liberation—sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva—even though they are offered by the Supreme Personality of Godhead.

PURPORT

Lord Caitanya taught us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the *Śikṣāṣṭaka,* He prays to the Lord: "O Lord, I do not wish to gain from You any wealth, nor do I wish to have a beautiful wife, nor do I wish to have many followers. All I want from You is that in life after life I may remain a pure devotee at Your lotus feet." There is a similarity between the prayers of Lord Caitanya and the statements of *Śrīmad-Bhāgavatam.* Lord Caitanya prays, "in life after life," indicating that a devotee does not

even desire the cessation of birth and death. The *yogīs* and empiric philosophers desire cessation of the process of birth and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire *ekatva*, oneness with the Supreme Lord, as desired by the impersonalists, the mental speculators and the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes he may accept promotion to the Vaikuṇṭha planets to serve the Lord there, but he never will accept merging into the Brahman effulgence, which he considers to be worse than hellish. Such *ekatva*, or merging into the effulgence of the Supreme Lord, is called *kaivalya*, but the happiness derived from *kaivalya* is considered by the pure devotee to be hellish. The devotee is so fond of rendering service to the Supreme Lord that the five kinds of liberation are not important to him. If one is engaged in pure transcendental loving service to the Lord, it is understood that he has already achieved the five kinds of liberation.

When a devotee is promoted to the spiritual world, Vaikuṇṭha, he receives four kinds of facilities. One of these is *sālokya*, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable Vaikuṇṭha planets, and the chief planet is Kṛṣṇaloka. Just as within the material universe the chief planet is the sun, similarly in the spiritual world the chief planet is Kṛṣṇaloka. From Kṛṣṇaloka, the bodily effulgence of Lord Kṛṣṇa is distributed not only to the spiritual world but to the material world as well; it is covered by matter, however, in the material world. In the spiritual world there are innumerable Vaikuṇṭha planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such Vaikuṇṭha planet to live with the Supreme Personality of Godhead.

In *sārṣṭi* liberation the opulence of the devotee is equal to the opulence of the Supreme Lord. *Sāmīpya* means to be a personal associate of the Supreme Lord. In *sārūpya* liberation the bodily features of the devotee are exactly like those of the Supreme Person but for two or three symptoms which are found exclusively on the transcendental body of the Lord. Śrīvatsa, for example, the hair on the chest of the Lord, particularly distinguishes Him from His devotees.

A pure devotee does not accept these five kinds of spiritual existence, even if they are offered, and he certainly does not hanker after material benefits, which are all insignificant in comparison with spiritual benefits. When Prahlāda Mahārāja was offered some material benefit, he stated:

"My Lord, I have seen that my father achieved all kinds of material benefits, and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all his material prosperity." For a devotee there is no question of desiring any material or spiritual prosperity. He simply aspires to serve the Lord. That is his highest happiness.

TEXT 14

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥१४॥

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇaṁ
mad-bhāvāyopapadyate

saḥ—this; *eva*—indeed; *bhakti-yoga*—devotional service; *ākhyaḥ*—called; *ātyantikaḥ*—highest platform; *udāhṛtaḥ*—explained; *yena*—by which; *ativrajya*—overcoming; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—to My transcendental stage; *upapadyate*—one attains.

TRANSLATION

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

PURPORT

Śrīpāda Śaṅkarācārya, who is supposed to be the leader of the impersonalist school of philosophers, has admitted in the beginning of his comments on *Bhagavad-gītā* that Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material creation; except for Him, everything is within the material creation. It is also confirmed in the Vedic literature that before the creation there was only Nārāyaṇa; neither Lord Brahmā nor Lord Śiva existed. Only Nārāyaṇa, or the Supreme Personality of Godhead, Viṣṇu, or Kṛṣṇa, is always in the transcendental position, beyond the influence of material creation.

The material qualities of goodness, passion and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called *nirguṇa* (free from all tinges of material qualities). Here the same fact

is confirmed by Lord Kapila: one who is situated in pure devotional service is transcendentally situated, as is the Lord. Just as the Lord is unaffected by the influence of the material modes, so too are His pure devotees. One who is not affected by the three modes of material nature is called a liberated soul, or *brahma-bhūta* soul. *Brahma-bhūtaḥ prasannātmā* is the stage of liberation. *Ahaṁ brahmāsmi:* "I am not this body." This is applicable only to the person who constantly engages in the devotional service of Kṛṣṇa and is thus in the transcendental stage; he is above the influence of the three modes of material nature.

It is the misconception of the impersonalists that one can worship any imaginary form of the Lord, or Brahman, and at the end merge in the Brahman effulgence. Of course, to merge into the bodily effulgence (Brahman) of the Supreme Lord is also liberation, as explained in the previous verse. *Ekatva* is also liberation, but that sort of liberation is never accepted by any devotee because qualitative oneness is immediately attained as soon as one is situated in devotional service. For a devotee, that qualitative equality, which is the result of impersonal liberation, is already attained; he does not have to try for it separately. It is clearly stated here that simply by pure devotional service one becomes qualitatively as good as the Lord Himself.

TEXT 15

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।
क्रियायोगेन शस्तेन नातिहिंस्रेण नित्यशः ॥१५॥

niṣevitenānimittena
sva-dharmeṇa mahīyasā
kriyā-yogena śastena
nātihiṁsreṇa nityaśaḥ

niṣevitena—executed; *animittena*—without attachment to the result; *sva-dharmeṇa*—by one's prescribed duties; *mahīyasā*—glorious; *kriyā-yogena*—by devotional activities; *śastena*—auspicious; *na*—without; *atihiṁsreṇa*—excessive violence; *nityaśaḥ*—regularly.

TRANSLATION

A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

PURPORT

One has to execute his prescribed duties according to his social position as a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra.* The prescribed duties of the four classes of men in human society are also described in *Bhagavad-gītā.* The activities of *brāhmaṇas* are to control the senses and to become simple, clean, learned devotees. The *kṣatriyas* have the spirit for ruling, they are not afraid on the battlefield, and they are charitable. The *vaiśyas,* or the mercantile class of men, trade in commodities, protect cows and develop agricultural produce. The *śūdras,* or laborer class, serve the higher classes because they themselves are not very intelligent.

From every position, as confirmed in *Bhagavad-gītā, sva-karmaṇā tam abhyarcya:* one can serve the Supreme Lord by performing his prescribed duty. It is not that only the *brāhmaṇas* can serve the Supreme Lord and not the *śūdras.* Anyone can serve the Supreme Lord by performing his prescribed duties under the direction of a spiritual master or representative of the Supreme Personality of Godhead. No one should think that his prescribed duties are inferior. A *brāhmaṇa* can serve the Lord by using his intelligence, and the *kṣatriya* can serve the Supreme Lord by using his military arts, just as Arjuna served Kṛṣṇa. Arjuna was a warrior; he had no time to study *Vedānta,* or other highly intellectual books. The damsels in Vrajadhāma were girls born of the *vaiśya* class, and they engaged in protecting cows and producing agriculture. Kṛṣṇa's foster father, Nanda Mahārāja, and his associates were all *vaiśyas.* They were not at all educated, but they could serve Kṛṣṇa by loving Him and by offering everything to Him. Similarly, there are many instances in which *caṇḍālas,* or those lower than *śūdras,* have served Kṛṣṇa. Also, the sage Vidura was considered a *śūdra* because his mother happened to be *śūdra.* There are no distinctions, for it is declared by the Lord in *Bhagavad-gītā* that anyone engaged specifically in devotional service is elevated to the transcendental position without a doubt. Everyone's prescribed duty is glorious if it is performed in devotional service of the Lord, without desire for profit. Such loving service must be performed without reason, without impediment and spontaneously. Kṛṣṇa is lovable, and one has to serve Him in whatever capacity he can. That is pure devotional service.

Another significant phrase in this verse is *nātihiṁsreṇa* (with minimum violence or sacrifice of life). Even if a devotee has to commit violence, it should not be done beyond what is necessary. Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence?" The answer is that eating vegetables is violence and vegetarians are also committing violence against other living

entities because vegetables also have life. Nondevotees are killing cows, goats and so many other animals for eating purposes, and a devotee who is vegetarian is also killing. But here, significantly, it is stated that every living entity has to live by killing another entity; that is the law of nature. *Jīvo jīvasya jīvanam:* one living entity is the life for another living entity. But for a human being, that violence should be committed only as much as necessary.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. *Yajña-śiṣṭāśinaḥ santaḥ:* one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajña, the Supreme Personality of Godhead. A devotee therefore eats only *prasāda,* or foodstuffs offered to the Supreme Lord, and Kṛṣṇa says that when a devotee offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Kṛṣṇa foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing, and although killing is, of course, violence, he killed the enemy simply on Kṛṣṇa's order. In the same way, if we commit violence as it is necessary, by the order of the Lord, that is called *nātihiṁsā.* We cannot avoid violence because we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

TEXT 16

मद्धिष्ण्यदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः ।
भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥१६॥

mad-dhiṣṇya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgamena ca

mat—My; *dhiṣṇya*—statue; *darśana*—seeing; *sparśa*—touching; *pūjā*—worshiping; *stuti*—praying to; *abhivandanaiḥ*—by offering obeisances; *bhūteṣu*—in all living entities; *mat*—of Me; *bhāvanayā*—with thought; *sattvena*—by the mode of goodness; *asaṅgamena*—with detachment; *ca*—and.

TRANSLATION

The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

PURPORT

Temple worship is one of the duties of a devotee. It is especially recommended for neophytes, but those who are advanced should not refrain from temple worship. There is a distinction in the manner a neophyte and an advanced devotee appreciate the Lord's presence in the temple. A neophyte considers the *arcā-vigraha* (the statue of the Lord) to be different from the original Personality of Godhead; he considers it a representation of the Supreme Lord in the form of a Deity. But an advanced devotee accepts the Deity in the temple as the Supreme Personality of Godhead. He does not see any difference between the original form of the Lord and the statue, or *arcā* form of the Lord, in the temple. This is the vision of a devotee whose devotional service is in the highest stage of *bhāva,* or love of Godhead, whereas a neophyte's worship in the temple is a matter of routine duty.

Temple Deity worship is one of the functions of a devotee. He goes regularly to see the Deity nicely decorated, and with veneration and respect he touches the lotus feet of the Lord and presents offerings of worship, such as fruits, flowers and prayers. At the same time, to advance in devotional service, a devotee should see other living entities as spiritual sparks, parts and parcels of the Supreme Lord. A devotee is to offer respect to every entity that has a relationship with the Lord. Because every living entity originally has a relationship with the Lord as part and parcel, a devotee should try to see all living entities on the same equal level of spiritual existence. As stated in *Bhagavad-gītā,* a *paṇḍita,* one who is learned, sees equally a very learned *brāhmaṇa,* a *śūdra,* a hog, a dog and a cow. He does not see the body, which is only an outward dress. He does not see the dress of a *brāhmaṇa,* or that of a cow or of a hog. He sees the spiritual spark, part and parcel of the Supreme Lord. If a devotee does not see every living entity as part and parcel of the Supreme Lord, he is considered *prākṛta-bhakta,* a materialistic devotee. He is not completely situated on the spiritual platform; rather, he is in the lowest stage of devotion. He does, however, show all respect to the Deity.

Although a devotee sees all living entities on the level of spiritual existence, he is not interested in associating with everyone. Simply because

a tiger is part and parcel of the Supreme Lord does not mean that we embrace him because of his spiritual relationship with the Supreme Lord. We must associate only with persons who have developed Kṛṣṇa consciousness.

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viśvanātha Cakravartī Ṭhākura that even if one is a Vaiṣṇava, if he is not of good character, his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods.

The exact meaning of the word *sattvena* is given by Śrīdhara Svāmī as being synonymous with *dhairyeṇa,* or patience. One must perform devotional service with great patience. One should not give up the execution of devotional service because one or two attempts have not been successful. One must continue. Śrī Rūpa Gosvāmī also confirms that one should be very enthusiastic and execute devotional service with patience and confidence. Patience is necessary for developing the confidence that "Kṛṣṇa will certainly accept me because I am engaging in devotional service." One has only to execute service according to the rules and regulations to insure success.

TEXT 17

महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१७॥

mahatāṁ bahu-mānena
dīnānām anukampayā
maitryā caivātma-tulyeṣu
yamena niyamena ca

mahatām—to the great souls; *bahu-mānena*—with great respect; *dīnānām*—to the poor; *anukampayā*—with compassion; *maitryā*—with friendship; *ca*—also; *eva*—certainly; *ātma-tulyeṣu*—to persons who are equals; *yamena*—with control of the senses; *niyamena*—with regulation; *ca*—and.

TRANSLATION

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

PURPORT

In *Bhagavad-gītā,* Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the *ācārya. Ācāryopāsanam:* one should worship an *ācārya,* a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Kṛṣṇa. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great grand spiritual master and so on, who form the disciplic succession of *ācāryas.*

It is recommended herewith that all the *ācāryas* be given the highest respect. It is stated, *guruṣu nara-matiḥ. Guruṣu* means "unto the *ācāryas*" and *nara-matiḥ* means "thinking like a common man." To think of the Vaiṣṇavas, the devotees, as belonging to a particular caste or community, to think of the *ācāryas* as ordinary men, or to think of the Deity in the temple as being made of stone, wood or metal, is condemned. *Niyamena:* one should offer the greatest respect to the *ācāryas* according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Kṛṣṇa consciousness. A man may be very rich materially, but if he is not Kṛṣṇa conscious, he is considered poor. On the other hand, many *ācāryas,* such as Rūpa Gosvāmī and Sanātana Gosvāmī, used to live beneath trees every night. Superficially it appeared that they were very poverty-stricken, but from their writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Kṛṣṇa consciousness. That is one of the duties of a devotee. He should also make friendship with persons who are on an equal level with himself or who have the same understanding that he does. For a devotee, there is no point in making friendships with ordinary persons; he should make friendship with other devotees so that by discussing among themselves, they

may elevate one another on the path of spiritual understanding. This is called *iṣṭa-goṣṭhi.*

In *Bhagavad-gītā* there is reference to *bodhayantaḥ parasparam,* "discussing among themselves." Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Kṛṣṇa or Lord Caitanya amongst themselves. There are innumerable books, such as the *Purāṇas, Mahābhārata, Bhāgavatam, Bhagavad-gītā* and *Upaniṣads,* which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be *sva-jāti,* "of the same caste." The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaiṣṇava or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.

TEXT 18

आध्यात्मिकानुश्रवणान्नामसङ्कीर्तनाच्च मे ।
आर्जवेनार्यसङ्गेन निरहङ्क्रियया तथा ॥१८॥

ādhyātmikānuśravaṇān
nāma-saṅkīrtanāc ca me
ārjavenārya-saṅgena
nirahaṅkriyayā tathā

ādhyātmika—spiritual matters; *anuśravaṇāt*—from hearing; *nāma-saṅkīrtanāt*—from chanting the holy name; *ca*—and; *me*—My; *ārjavena*—with straightforward behavior; *ārya-saṅgena*—with association of saintly persons; *nirahaṅkriyayā*—without false ego; *tathā*—thus.

TRANSLATION

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

PURPORT

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

There are eighteen qualifications mentioned in *Bhagavad-gītā,* among which is simplicity. One should be without pride; one should not demand unnecessary respect from others, and one should be nonviolent. *Amānitvam adambhitvam ahiṁsā.* One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in *Bhagavad-gītā* as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the *ācārya* and should be assimilated.

It is especially mentioned here, *nāma-saṅkīrtanāc ca:* one should chant the holy names of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement. Another word used here is *ārjavena,* meaning "without diplomacy." A devotee should not make plans out of self-interest. Of course preachers sometimes have to make some plan to execute the mission of the Lord under proper guidance, but regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life. Another word is *ārya.* Āryans are persons who are advancing in knowledge of Kṛṣṇa consciousness as well as in material prosperity. The difference between the Āryan and non-Āryan, the *sura* and *asura,* is in their standards of spiritual advancement. Association with persons who are not spiritually advanced is forbidden. Lord Caitanya advised, *asat-saṅga-tyāga.* One should avoid persons who are attached to the temporary. *Asat* is one who is too materially attached, who is not a devotee of the Lord and who is too attached to women or enjoyable material things. Such a person, according to Vaiṣṇava philosophy, is a *persona non grata.*

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although very spiritually advanced, he will always remain meek and humble, as Kavirāja Gosvāmī and all the other Vaiṣṇavas have taught us by personal example. Caitanya Mahāprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life.

TEXT 19

मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः ।
पुरुषस्याञ्जसाभ्येति श्रुतमात्रगुणं हि माम् ॥१९॥

mad-dharmaṇo guṇair etaiḥ
parisaṁśuddha āśayaḥ
puruṣasyāñjasābhyeti
śruta-mātra-guṇaṁ hi mām

mat-dharmaṇaḥ—of My devotee; *guṇaiḥ*—with the attributes; *etaiḥ*—these; *parisaṁśuddhaḥ*—completely purified; *āśayaḥ*—consciousness; *puruṣasya*—of a person; *añjasā*—instantly; *abhyeti*—approaches; *śruta*—by hearing; *mātra*—simply; *guṇam*—quality; *hi*—certainly; *mām*—Me.

TRANSLATION

When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

PURPORT

In the beginning of this instruction, the Lord explained to His mother that *mad-guṇa-śruti-mātreṇa,* simply by hearing the name, quality, form, etc., of the Supreme Personality of Godhead, one is immediately attracted. A person becomes fully qualified with all transcendental qualities by following the rules and regulations, as recommended in different scriptures. We have developed certain unnecessary qualities by material association, and by following the above process we become free from that contamination. To develop transcendental qualities, as explained in the previous verse, one must become free from these contaminated qualities.

TEXT 20

यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात् ।
एवं योगरतं चेत आत्मानमविकारि यत् ॥२०॥

yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evaṁ yoga-ratam ceta
ātmānam avikāri yat

yathā—as; *vāta*—of air; *rathaḥ*—the chariot; *ghrāṇam*—sense of smell; *āvṛṅkte*—catches; *gandhaḥ*—aroma; *āśayāt*—from the source; *evam*—similarly; *yoga-ratam*—engaged in devotional service; *cetaḥ*—consciousness; *ātmānam*—the Supreme Soul; *avikāri*—unchanging; *yat*—which.

TRANSLATION

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

PURPORT

As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramātmā feature, is present everywhere, even in the heart of every living being. It is stated in *Bhagavad-gītā* that the Supreme Personality of Godhead is *kṣetra-jña,* present within this body, but He is also simultaneously present in every other body. Since the individual soul is present only in a particular body, he is altered when another individual soul does not cooperate with him. The Supersoul, however, is equally present everywhere. Individual souls may disagree, but the Supersoul, being equally present in every body, is called unchanging, or *avikāri.* The individual soul, when fully saturated with Kṛṣṇa consciousness, can understand the presence of the Supersoul. It is confirmed in *Bhagavad-gītā* that *(bhaktyā mām abhijānāti)* a person saturated with devotional service in full Kṛṣṇa consciousness can understand the Supreme Personality of Godhead either as Supersoul or as the Supreme Person.

TEXT 21

अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥२१॥

ahaṁ sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya māṁ martyaḥ
kurute 'rcā-viḍambanam

aham—I; *sarveṣu*—in all; *bhūteṣu*—living entities; *bhūta-ātma*—the Supersoul in all beings; *avasthitaḥ*—situated; *sadā*—always; *tam*—that Supersoul; *avajñāya*—disregarding; *mām*—Me; *martyaḥ*—a mortal man; *kurute*—performs; *arcā*—of worship of the Deity; *viḍambanam*—imitation.

TRANSLATION

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

PURPORT

In purified consciousness, or Kṛṣṇa consciousness, one sees the presence of Kṛṣṇa everywhere. If, therefore, one only engages in Deity worship in the temple and does not consider other living entities, then he is in the lowest grade of devotional service. One who worships the Deity in the temple and does not show respect to others is a devotee on the material platform, in the lowest stage of devotional service. A devotee should try to understand everything in relationship with Kṛṣṇa and try to serve everything in that spirit. To serve everything means to engage everything in the service of Kṛṣṇa. If a person is innocent and does not know his relationship with Kṛṣṇa, an advanced devotee should try to engage him in the service of Kṛṣṇa. One who is advanced in Kṛṣṇa consciousness can engage not only the living being but everything in the service of Kṛṣṇa.

TEXT 22

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ॥२२॥

yo māṁ sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcāṁ bhajate mauḍhyād
bhasmany eva juhoti saḥ

yaḥ—one who; *mām*—Me; *sarveṣu*—in all; *bhūteṣu*—living entities; *santam*—being present; *ātmānam*—the Paramātmā; *īśvaram*—the Supreme Lord; *hitvā*—disregarding; *arcām*—the Deity; *bhajate*—worships; *mauḍhyāt*—because of ignorance; *bhasmani*—into ashes; *eva*—only; *juhoti*—offers oblations; *saḥ*—he.

TRANSLATION

One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

PURPORT

It is stated clearly herein that the Supreme Personality of Godhead, in His plenary expansion of Supersoul, is present in all living entities. The living entities have 8,400,000 different kinds of bodies, and the Supreme Personality of Godhead is living in every body both as the individual soul and as the Supersoul. Since the individual soul is part and parcel of the Supreme Lord, in that sense the Lord is living in every body, and, as Supersoul, the Lord is also present as a witness. In both cases the presence of God in every living entity is essential. Therefore persons who profess to belong to some religious sect but who do not feel the presence of the Supreme Personality of Godhead in every living entity, and everywhere else, are in the mode of ignorance.

If, without this preliminary knowledge of the Lord's omnipresence everywhere, one simply attaches himself to the rituals in a temple, church or mosque, it is as if he were offering butter into ashes rather than into the fire. One offers sacrifices by pouring clarified butter into a fire and chanting Vedic *mantras,* but even if there are Vedic *mantras* and all conditions are favorable, if the clarified butter is poured on ashes, then such a sacrifice will be useless. In other words, a devotee should not ignore any living entity. The devotee must know that in every living entity, however insignificant he may be, even in an ant, God is present, and therefore every living entity should be kindly treated and should not be subjected to any violence. In modern civilized society, slaughterhouses are regularly maintained and supported by a certain type of religious principle. But without

knowledge of the presence of God in every living entity, any so-called advancement of human civilization, either spiritual or material, is to be understood as being in the mode of ignorance.

TEXT 23

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥२३॥

dviṣataḥ para-kāye māṁ
māninо bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati

dviṣataḥ—of one who is envious; *para-kāye*—towards the body of another; *mām*—unto Me; *māninaḥ*—offering respect; *bhinna-darśinaḥ*—of a separatist; *bhūteṣu*—towards living entities; *baddha-vairasya*—of one who is inimical; *na*—not; *manaḥ*—the mind; *śāntim*—peace; *ṛcchati*—attains.

TRANSLATION

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

PURPORT

In this verse, two phrases, *bhūteṣu baddha-vairasya* ("inimical towards others") and *dviṣataḥ para-kāye* ("envious of another's body"), are significant. One who is envious of or inimical towards others never experiences any happiness. A devotee's vision, therefore, must be perfect. He should ignore bodily distinctions and should see only the presence of the part and parcel of the Supreme Lord, and the Lord Himself in His plenary expansion as Supersoul. That is the vision of a pure devotee. The bodily expression of a particular type of living entity is always ignored by the devotee.

It is expressed herein that the Lord is always eager to deliver the conditioned souls, who have been encaged within material bodies. Devotees are expected to carry the message or desire of the Lord to such conditioned souls and enlighten them with Kṛṣṇa consciousness. Thus they may be elevated to transcendental, spiritual life, and the mission of their lives will

be successful. Of course this is not possible for living entities who are lower than human beings, but in human society it is feasible that all living entities can be enlightened with Kṛṣṇa consciousness. Even living entities who are lower than human can be raised to Kṛṣṇa consciousness by other methods. For example, Śivānanda Sena, a great devotee of Lord Caitanya, delivered a dog by feeding him *prasāda*. Distribution of *prasāda*, or remnants of foodstuffs offered to the Lord, even to the ignorant masses of people and to animals, gives such living entities the chance for elevation to Kṛṣṇa consciousness. Factually it happened that the same dog, when met by Lord Caitanya at Purī, was liberated from the material condition.

It is especially mentioned here that a devotee must be free from all violence (*jīvāhiṁsā*). Lord Caitanya has recommended that a devotee not commit violence to any living entity. Sometimes the question is raised that since vegetables also have life and devotees take vegetable foodstuffs, isn't that violence? Firstly, however, taking some leaves, twigs or fruit from a tree or plant does not kill the plant. Besides that, *jīvāhiṁsā* means that since every living entity has to pass through a particular type of body according to his past *karma*, although every living entity is eternal, he should not be disturbed in his gradual evolution. A devotee has to execute the principles of devotional service exactly as they are, and he must know that however insignificant a living entity may be, the Lord is present within him. A devotee must realize this universal presence of the Lord.

TEXT 24

अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥२४॥

aham uccāvacair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyāṁ
bhūta-grāmāvamāninaḥ

aham—I; *uccāvacaiḥ*—with various; *dravyaiḥ*—paraphernalia; *kriyayā*—by religious rituals; *utpannayā*—accomplished; *anaghe*—O sinless mother; *na*—not; *eva*—certainly; *tuṣye*—am pleased; *arcitaḥ*—worshiped; *arcāyām*—in the Deity form; *bhūta-grāma*—to other living entities; *avamāninaḥ*—with those who are disrespectful.

TRANSLATION

My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

PURPORT

There are sixty-four different prescriptions for worship of the Deity in the temple. There are many items offered to the Deity, some valuable and some less valuable. It is prescribed in *Bhagavad-gītā:* "If a devotee offers Me a small flower, a leaf, some water, or a little fruit, I will accept it." The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

This gratitude and love for God is exhibited by a pure devotee who knows that the Lord lives in every living entity. As such, temple worship necessarily includes distribution of *prasāda*. It is not that one should create a temple in his private apartment or private room, offer something to the Lord, and then eat. Of course, that is better than simply cooking foodstuffs and eating without understanding one's relationship with the Supreme Lord; people who act in this manner are just like animals. But the devotee who wants to elevate himself to the higher level of understanding must know that the Lord is present in every living entity, and, as stated in the previous verse, one should be compassionate to other living entities. A devotee should worship the Supreme Lord, be friendly to persons who are on the same level, and be compassionate to the ignorant. One should exhibit his compassion for ignorant living entities by distributing *prasāda*. Distribution of *prasāda* to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead.

Real love and devotion is accepted by the Lord. Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real

sense of the Lord's presence everywhere, then we are lacking in devotional service; in such a state of ignorance, we cannot offer anything acceptable to the Lord.

TEXT 25

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥२५॥

arcādāv arcayet tāvad
īśvaraṁ māṁ sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam

arcā-ādau—beginning with worship of the Deity; *arcayet*—one should worship; *tāvat*—so long; *īśvaram*—the Supreme Personality of Godhead; *mām*—Me; *sva*—his own; *karma*—prescribed duties; *kṛt*—performing; *yāvat*—as long as; *na*—not; *veda*—he realizes; *sva-hṛdi*—in his own heart; *sarva-bhūteṣu*—in all living entities; *avasthitam*—situated.

TRANSLATION

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until he realizes My presence in his own heart and in the hearts of other living entities as well.

PURPORT

Worship of the Deity of the Supreme Personality of Godhead is prescribed herewith even for persons who are simply discharging their prescribed duties. There are prescribed duties for the different classes of men—the *brāhmaṇas,* the *vaiśyas,* the *kṣatriyas* and the *śūdras*—and for the different *āśramas*—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.* One should worship the Deity of the Lord until one appreciates the presence of the Lord in every living entity. In other words, one should not be satisfied simply by discharging his duties properly; he must realize his relationship and the relationship of all other living entities with the Supreme Personality of Godhead. If he does not understand this, then even though he discharges his prescribed duties properly, it is to be understood that he is simply laboring without profit.

The word *sva-karma-kṛt* in this verse is very significant. *Sva-karma-kṛt* is one who engages in discharging his prescribed duties. It is not that one

who has become a devotee of the Lord or who engages in devotional service should give up his prescribed duties. No one should be lazy under the plea of devotional service. One has to execute devotional service according to his prescribed duties. *Sva-karma-kṛt* means that one should discharge the duties prescribed for him without neglect.

TEXT 26

आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ॥२६॥

ātmanaś ca parasyāpi
yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur
vidadhe bhayam ulbaṇam

ātmanaḥ—of himself; *ca*—and; *parasya*—of another; *api*—also; *yaḥ*—one who; *karoti*—discriminates; *antarā*—between; *udaram*—the body; *tasya*—of him; *bhinna-dṛśaḥ*—having a differential outlook; *mṛtyuḥ*—as death; *vidadhe*—I cause; *bhayam*—fear; *ulbaṇam*—great.

TRANSLATION

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

PURPORT

There are bodily differentiations among all varieties of living entities, but a devotee should not distinguish between one living entity and another on such a basis; a devotee's outlook should be that both the soul and Supersoul are equally present in all varieties of living entities.

TEXT 27

अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥२७॥

atha māṁ sarva-bhūteṣu
bhūtātmānaṁ kṛtālayam

arhayed dāna-mānābhyāṁ
maitryābhinnena cakṣuṣā

atha—therefore; *mām*—Me; *sarva-bhūteṣu*—in all creatures; *bhūta-ātmānam*—the Self in all beings; *kṛta-ālayam*—abiding; *arhayet*—one should propitiate; *dāna-mānābhyām*—through charity and respect; *maitryā*—through friendship; *abhinnena*—equal; *cakṣuṣā*—by viewing.

TRANSLATION

Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

PURPORT

It should not be misunderstood that because the Supersoul is dwelling within the heart of a living entity, the individual soul has become equal to Him. The equality of the Supersoul and the individual soul is misconceived by the impersonalist. Here it is distinctly mentioned that the individual soul should be recognized in relationship with the Supreme Personality of Godhead. The method of worshiping the individual soul is described here as either giving charitable gifts or behaving in a friendly manner, free from any separatist outlook. The impersonalist sometimes accepts a poor individual soul as being *daridra-nārāyaṇa,* meaning that Nārāyaṇa, the Supreme Personality of Godhead, has become poor. This is a contradiction. The Supreme Personality of Godhead is full in all opulences. He can agree to live with a poor soul or even with an animal, but this does not make Him poor.

There are two Sanskrit words used here, *sevā* and *dāya. Sevā* indicates a superior, and *dāya* indicates one who gives charitable gifts or is compassionate towards an inferior. We cannot treat the Supreme Personality of Godhead as an inferior who is dependent on our charitable gifts. When we give charity, it is to a person who is inferior in his material or economic condition. Charity is not given to a rich man. Similarly, it is explicitly stated here that *māna,* respect, is offered to a superior, and charity is offered to an inferior. The living entities, according to different results of fruitive activities, may become rich or poor, but the Supreme Personality of Godhead is unchangeable; He is always full in six opulences. Treating a living entity equally does not mean treating him as one would treat the

Supreme Personality of Godhead. Compassion and friendliness do not necessitate falsely elevating someone to the exalted position of the Supreme Personality of Godhead. We should not, at the same time, misunderstand that the Supersoul situated in the heart of an animal like a hog and the Supersoul situated in the heart of a learned *brāhmaṇa* are different. The Supersoul in all living entities is the same Supreme Personality of Godhead. By His omnipotency, He can live anywhere, and He can create His Vaikuṇṭha situation everywhere. That is His inconceivable potency. Therefore, when Nārāyaṇa is living in the heart of a hog, He does not become a hog-Nārāyaṇa. He is always Nārāyaṇa and is unaffected by the body of the hog.

TEXT 28

जीवाःश्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे ।
ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः ॥२८॥

jīvāḥ śreṣṭhā hy ajīvānāṁ
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sacittāḥ pravarās
tataś cendriya-vṛttayaḥ

jīvāḥ—living entities; *śreṣṭhāḥ*—better; *hi*—indeed; *ajīvānām*—than inanimate objects; *tataḥ*—than them; *prāṇa-bhṛtaḥ*—entities with life symptoms; *śubhe*—O blessed mother; *tataḥ*—than them; *sa-cittāḥ*—entities with developed consciousness; *pravarāḥ*—better; *tataḥ*—than them; *ca*—and; *indriya-vṛttayaḥ*—those with sense perception.

TRANSLATION

Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.

PURPORT

In the previous verse it was explained that living entities should be honored by charitable gifts and friendly behavior, and in this verse and in the following verses, the description of different grades of living entities is

given so that one can know when to behave friendly and when to give charity. For example, a tiger is a living entity, part and parcel of the Supreme Personality of Godhead, and the Supreme Lord is living in the heart of the tiger as Supersoul. But does this mean that we have to treat the tiger in a friendly manner? Certainly not. We have to treat him differently, giving him charity in the form of *prasāda*. The many saintly persons in the jungles do not treat the tigers in a friendly way, but they supply *prasāda* foodstuffs to them. The tigers come, take the food and go away, just as a dog does. According to the Vedic system, a dog is not allowed to enter the house. Because of their uncleanliness, cats and dogs are not allowed within the apartment of a gentleman, but they are so trained that they stand outside. The compassionate householder will supply *prasāda* to the dogs and cats, who eat outside and then go away. We must treat the lower living entities compassionately, but this does not mean that we have to treat them in the same way we treat other human beings. The feeling of equality must be there, but the treatment should be discriminating. Just how discrimination should be maintained is given in the following six verses concerning the different grades of living conditions.

The first division is made between dead, stonelike matter and the living organism. A living organism is sometimes manifested even in stone. Experience shows that some hills and mountains grow. This is due to the presence of the soul within that stone. Above that, the next manifestation of the living condition is development of consciousness, and the next manifestation is the development of sense perception. In the *Mokṣa-dharma* section of the *Mahābhārata* it is stated that trees have developed sense perception; they can see and smell. We know by experience that trees can see. Sometimes in its growth a large tree changes its course of development to avoid some hindrances. This means that a tree can see, and according to *Mahābhārata,* a tree can also smell. This indicates the development of sense perception.

TEXT 29

तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः ।
तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः ॥२९॥

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

tatra—among them; *api*—moreover; *sparśa-vedibhyaḥ*—than those perceiving touch; *pravarāḥ*—better; *rasa-vedinaḥ*—those perceiving taste; *tebhyaḥ*—than them; *gandha-vidaḥ*—those perceiving smell; *śreṣṭhāḥ*—better; *tataḥ*—than them; *śabda-vidaḥ*—those perceiving sound; *varāḥ*—better.

TRANSLATION

Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.

PURPORT

Although Westerners accept that Darwin first expounded the doctrine of evolution, the science of anthropology is not new. The development of the evolutionary process was known long before from the *Bhāgavatam,* which was written 5,000 years ago. There are records of the statements of Kapila Muni, who was present almost in the beginning of the creation. This knowledge has existed since the Vedic time, and all these sequences are disclosed in Vedic literature; the theory of gradual evolution or anthropology is not new to the *Vedas.*

It is said here that amongst the trees there are also evolutionary processes; the different kinds of trees have touch perception. It is said that better than the trees are the fish because fish have developed the sense of taste. Better than the fish are the bees, who have developed the sense of smell, and better than them are the serpents because serpents have developed the sense of hearing. In the darkness of night a snake can find its eatables simply by hearing the frog's very pleasant cry. The snake can understand, "There is the frog," and he captures the frog simply because of its sound vibration. This example is sometimes given for persons who vibrate sounds simply for death. One may have a very nice tongue that can vibrate sound like the frogs, but that kind of vibration is simply calling death. The best use of the tongue and of sound vibration is to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That will protect one from the hands of cruel death.

TEXT 30

रूपभेदविदस्तत्र ततश्चोभयतोदतः ।
तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ॥३०॥

rūpa-bheda-vidas tatra
tataś cobhayato dataḥ
teṣāṁ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt

rūpa-bheda—distinctions of form; *vidaḥ*—those who perceive; *tatra*—than them; *tataḥ*—than them; *ca*—and; *ubhayataḥ*—in both jaws; *dataḥ*—those with teeth; *teṣām*—of them; *bahu-padāḥ*—those who have many legs; *śreṣṭhāḥ*—better; *catuḥ-pādaḥ*—four-legged; *tataḥ*—than them; *dvi-pāt*—two-legged.

TRANSLATION

Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

PURPORT

It is said that certain birds, such as crows, can distinguish one form from another. Living entities that have many legs, like the wasp, are better than plants and grasses, which have no legs. Four-legged animals are better than many-legged living entities, and better than the animals is the human being, who has only two legs.

TEXT 31

ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः ॥३१॥

tato varṇāś ca catvāras
teṣāṁ brāhmaṇa uttamaḥ
brāhmaṇeṣv api veda-jño
hy artha-jño 'bhyadhikas tataḥ

tataḥ—among them; *varṇāḥ*—classes; *ca*—and; *catvāraḥ*—four; *teṣām*—of them; *brāhmaṇaḥ*—a *brāhmaṇa; uttamaḥ*—best; *brāhmaṇeṣu*—among the *brāhmaṇas; api*—moreover; *veda*—the *Vedas; jñaḥ*—one who knows; *hi*—certainly; *artha*—the purpose; *jñaḥ*—one who knows; *abhyadhikaḥ*—better; *tataḥ*—than him.

TRANSLATION

Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brāhmaṇas, are best. Among the brāhmaṇas, one who has studied the Vedas is the best, and among the brāhmaṇas who have studied the Vedas, one who knows the actual purport of Veda is the best.

PURPORT

The system of four classifications in human society according to quality and work is very scientific. This system of *brāhmaṇas, kṣatriyas, vaiśyas,* and *śūdras* has now become vitiated as the present caste system in India, but it appears that this system has been current a very long time, since it is mentioned in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā.* Unless there is such a division of the social orders in human society, including the intelligent class, the martial class, the mercantile class and the laborer class, then there is always confusion as to who is to work for what purpose. A person trained to the stage of understanding the Absolute Truth is a *brāhmaṇa,* and when such a *brāhmaṇa* is *veda-jña,* then he understands the purpose of *Veda.* The purpose of *Veda* is to understand the Absolute. One who understands the Absolute Truth in three phases, namely Brahman, Paramātmā and Bhagavān, and who understands the term Bhagavān to mean the Supreme Personality of Godhead, is considered to be the best of the *brāhmaṇas,* or a Vaiṣṇava.

TEXT 32

अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् ।
मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः ॥३२॥

artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanaḥ

artha-jñāt—than one who knows the purpose of the *Vedas; saṁśaya*—doubts; *chettā*—one who cuts off; *tataḥ*—than him; *śreyān*—better; *sva-karma*—his prescribed duties; *kṛt*—one who executes; *mukta-saṅgaḥ*—liberated from material association; *tataḥ*—than him; *bhūyān*—better;

adogdhā—not executing; *dharmam*—devotional service; *ātmanaḥ*—for himself.

TRANSLATION

Better than the brāhmaṇa who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee who executes devotional service without expectation of reward.

PURPORT

Artha-jña-brāhmaṇa refers to one who has made a thorough analytical study of the Absolute Truth and who knows that the Absolute Truth is realized in three different phases, namely Brahman, Paramātmā and Bhagavān. If someone not only has this knowledge but is able to clear all doubts if questioned about the Absolute Truth, he is considered better. Further, there may be a learned *brāhmaṇa* Vaiṣṇava who can explain clearly and eradicate all doubts, but if he does not follow the Vaiṣṇava principles, then he is not situated on a higher level. One must be able to clear all doubts and simultaneously be situated in the brahminical characteristics. Such a person, who knows the purpose of the Vedic injunctions, who can employ the principles laid down in the Vedic literatures and who teaches his disciples in that way, is called an *ācārya*. The position of an *ācārya* is that he executes devotional service with no desire for elevation to a higher position of life.

The highest perfectional *brāhmaṇa* is the Vaiṣṇava. A Vaiṣṇava who knows the science of the Absolute Truth but is not able to preach such knowledge to others is described as being in the lower stage, one who not only understands the principles of the science of God but can also preach is in the second stage, and one who not only can preach but who also sees everything in the Absolute Truth and the Absolute Truth in everything is in the highest class of Vaiṣṇavas. It is mentioned here that a Vaiṣṇava is already a *brāhmaṇa;* in fact, the highest stage of brahminical perfection is reached when one becomes a Vaiṣṇava.

TEXT 33

तस्मान्न्यस्यार्पिताशेषक्रियार्थात्मा निरन्तरः ।
मय्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणः ।
न पश्यामि परं भूतमकर्तुः समदर्शनात् ॥३३॥

tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi paraṁ bhūtam
akartuḥ sama-darśanāt

tasmāt—than him; *mayi*—unto Me; *arpita*—offered; *aśeṣa*—all; *kriyā*—actions; *artha*—wealth; *ātmā*—life, soul; *nirantaraḥ*—without cessation; *mayi*—unto Me; *arpita*—offered; *ātmanaḥ*—whose mind; *puṁsaḥ*—than a person; *mayi*—unto Me; *sannyasta*—dedicated; *karmaṇaḥ*—whose activities; *na*—not; *paśyāmi*—I see; *param*—greater; *bhūtam*—living entity; *akartuḥ*—without proprietorship; *sama*—same; *darśanāt*—whose vision.

TRANSLATION

Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life—everything—unto Me without cessation.

PURPORT

In this verse the word *sama-darśanāt* means that he no longer has any separate interest; the devotee's interest and the Supreme Personality of Godhead's interest are one. For example, Lord Caitanya, in the role of a devotee, also preached the same philosophy. He preached that Kṛṣṇa is the worshipful Lord, the Supreme Personality of Godhead, and that the interest of His pure devotees is the same as His own.

Sometimes Māyāvādī philosophers, due to a poor fund of knowledge, define the word *sama-darśanāt* to mean that a devotee should see himself as one with the Supreme Personality of Godhead. This is foolishness. When one thinks himself one with the Supreme Personality of Godhead, there is no question of serving Him. When there is service, there must be a master. Three things must be present for there to be service: the master, the servant and the service. Here it is clearly stated that he who has dedicated his life, all his activities, his mind and his soul—everything—for the satisfaction of the Supreme Lord, is considered to be the greatest person.

The word *akartuḥ* means "without any sense of proprietorship." Everyone wants to act as the proprietor of his actions so that he can enjoy the result. A devotee, however, has no such desire; he acts because the Personality of Godhead wants him to act in a particular way. He has no personal motive. When Lord Caitanya preached Kṛṣṇa consciousness, it was not

with the purpose that people would call Him Kṛṣṇa, the Supreme Personality of Godhead; rather, He preached that Kṛṣṇa is the Supreme Personality of Godhead and should be worshiped as such. A devotee who is a most confidential servant of the Lord never does anything for his personal account, but does everything for the satisfaction of the Supreme Lord. It is clearly stated, therefore, *mayi sannyasta-karmaṇaḥ*. The devotee works, but he works for the Supreme. It is also stated, *mayy arpitātmanaḥ:* "He gives his mind unto Me." These are the qualifications of a devotee, who, according to this verse, is accepted as the highest of all human beings.

TEXT 34

मनसैतानि भूतानि प्रणमेद्बहुमानयन् ।
ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥३४॥

manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti

manasā—with the mind; *etāni*—to these; *bhūtāni*—living entities; *praṇamet*—he offers respects; *bahu-mānayan*—showing regard; *īśvaraḥ*—the controller; *jīva*—of the living entities; *kalayā*—by His expansion as the Supersoul; *praviṣṭaḥ*—has entered; *bhagavān*—the Supreme Personality of Godhead; *iti*—thus.

TRANSLATION

Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.

PURPORT

A perfect devotee, as described above, does not make the mistake of thinking that because the Supreme Personality of Godhead as Paramātmā has entered into the body of every living entity, therefore every living entity has become the Supreme Personality of Godhead. This is foolishness. Suppose a person enters into a room; that does not mean that the room has become that person. Similarly, that the Supreme Lord has entered into each of the 8,400,000 particular types of material bodies does not mean that each of these bodies has become the Supreme Lord.

Because the Supreme Lord is present, however, a pure devotee accepts each body as the temple of the Lord, and since the devotee offers respect to such temples in full knowledge, he gives respect to every living entity in relationship with the Lord. Māyāvādī philosophers wrongly think that because the Supreme Person has entered the body of a poor man, the Supreme Lord has therefore become *daridra-nārāyaṇa,* or poor Nārāyaṇa. These are all blasphemous statements of atheists and non-devotees.

TEXT 35

भक्तियोगश्च योगश्च मया मानव्युदीरितः ।
ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥३५॥

bhakti-yogaś ca yogaś ca
mayā mānavy udīritaḥ
yayor ekatareṇaiva
puruṣaḥ puruṣaṁ vrajet

bhakti-yogaḥ—devotional service; *ca*—and; *yogaḥ*—mystic *yoga; ca*—also; *mayā*—by Me; *mānavi*—O daughter of Manu; *udīritaḥ*—described; *yayoḥ*—of which two; *ekatareṇa*—by either one; *eva*—alone; *puruṣaḥ*—a person; *puruṣam*—the Supreme Person; *vrajet*—can achieve.

TRANSLATION

My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.

PURPORT

Herein the Supreme Personality of Godhead Kapiladeva perfectly explains that the mystic *yoga* system, consisting of eight different kinds of *yoga* activities, has to be performed with the aim of coming to the perfectional stage of *bhakti-yoga.* It is not acceptable for one to be satisfied simply by practicing the sitting postures and thinking himself complete. By meditation one must attain to the stage of devotional service. As previously described, a *yogī* is advised to meditate on the form of Lord Viṣṇu, from point to point, from the ankles, to the legs, to the knees, to the thighs, to the chest, to the neck, and in this way gradually

up to the face and then to the ornaments. There is no question of impersonal meditation.

When, by meditation on the Supreme Personality of Godhead in all detail, one comes to the point of love of God, that is the point of *bhakti-yoga,* and at that point he must actually render service to the Lord out of transcendental love. Anyone who practices *yoga* and comes to the point of devotional service can attain the Supreme Personality of Godhead in His transcendental abode. Here it is clearly stated, *puruṣaḥ puruṣaṁ vrajet:* The *puruṣa,* the living entity, goes to the Supreme Person. The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as *puruṣa.* The quality of *puruṣa* exists both in the Supreme Godhead and in the living entity. *Puruṣa* means enjoyer, and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: The propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like *bhakti-yoga. Puruṣaḥ puruṣaṁ vrajet:* When the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, that is called *māyā,* and it puts him in the material atmosphere. A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of *acintya-bhedābheda,* simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with Him by practicing *bhakti-yoga.*

It is said herein that one can approach the Supreme Personality of Godhead by either the *yoga* process or the *bhakti-yoga* process. This indicates

that factually there is no difference between *yoga* and *bhakti-yoga* because the target of both is Viṣṇu. In the modern age, however, a *yoga* process has been manufactured which aims at something void and impersonal. Actually, *yoga* means meditation on the form of Lord Viṣṇu. If the *yoga* practice is actually performed according to the standard direction, there is no difference between *yoga* and *bhakti-yoga*.

TEXT 36

एतद्भगवतो रूपं ब्रह्मणः परमात्मनः ।
परं प्रधानं पुरुषं दैवं कर्मविचेष्टितम् ॥३६॥

etad bhagavato rūpaṁ
brahmaṇaḥ paramātmanaḥ
paraṁ pradhānaṁ puruṣaṁ
daivaṁ karma-viceṣṭitam

etat—this; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *brahmaṇaḥ*—of Brahman; *paramātmanaḥ*—of Paramātmā; *param*—transcendental; *pradhānam*—chief; *puruṣam*—personality; *daivam*—spiritual; *karma-viceṣṭitam*—whose activities.

TRANSLATION

This puruṣa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramātmā. He is the transcendental chief personality, and His activities are all spiritual.

PURPORT

In order to distinguish the personality whom the individual soul must approach, it is described herein that this *puruṣa,* the Supreme Personality of Godhead, is the chief amongst all living entities and is the ultimate form of the impersonal Brahman effulgence and Paramātmā manifestation. Since He is the origin of the Brahman effulgence and Paramātmā manifestation, He is described herewith as the chief personality. It is confirmed in the *Kaṭha Upaniṣad, nityo nityānām:* there are many eternal living entities, but He is the chief maintainer. This is confirmed in *Bhagavad-gītā* also, where Lord Kṛṣṇa says, *ahaṁ sarvasya prabhavaḥ:* "I am the origin of everything, including the Brahman effulgence and Paramātmā manifestation." His activities are transcendental, as confirmed in *Bhagavad-*

gītā. Janma karma ca me divyam: the activities and the appearance and disappearance of the Supreme Personality of Godhead are transcendental; they are not to be considered material. Anyone who knows this fact—that the appearance, disappearance and activities of the Lord are beyond material activities or material conception—is liberated. *Yo vetti tattvataḥ tyaktvā dehaṁ punar janma:* such a person, after quitting his body, does not come back again to this material world, but goes to the Supreme Person. It is confirmed here, *puruṣaḥ puruṣaṁ vrajet:* the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

TEXT 37

रूपभेदास्पदं दिव्यं काल इत्यभिधीयते ।
भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥३७॥

rūpa-bhedāspadaṁ divyaṁ
kāla ity abhidhīyate
bhūtānāṁ mahad-ādīnāṁ
yato bhinna-dṛśāṁ bhayam

rūpa-bheda—of the transformation of forms; *āspadam*—the cause; *divyam*—divine; *kālaḥ*—time; *iti*—thus; *abhidhīyate*—is known; *bhūtānām*—of living entities; *mahat-ādīnām*—beginning with Lord Brahmā; *yataḥ*—because of which; *bhinna-dṛśām*—with separate vision; *bhayam*—fear.

TRANSLATION

The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

PURPORT

Everyone is afraid of the activities of time, but a devotee who knows that the time factor is another representation or manifestation of the Supreme Personality of Godhead has nothing to fear from the influence of time. The phrase *rūpa-bhedāspadam* is very significant. By the influence of time, so many forms are changing. For example, when a child is born his form is small, but in the course of time that form

changes into a larger form, the body of a boy, and then the body of a young man. Similarly, everything is changed and transformed by the time factor or by the indirect control of the Supreme Personality of Godhead. Usually we do not see any difference between the body of a child and the body of a boy or young man because we know that these changes are due to the action of the time factor. There is cause for fear for a person who does not know how time acts.

TEXT 38

योऽन्तः प्रविश्य भूतानि भूतैरत्त्यखिलाश्रयः ।
स विष्ण्वाख्योऽधियज्ञोऽसौ कालः कलयतां प्रभुः ३८

yo 'ntaḥ praviśya bhūtāni
bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo 'dhiyajño 'sau
kālaḥ kalayatāṁ prabhuḥ

yaḥ—He who; *antaḥ*—within; *praviśya*—entering; *bhūtāni*—living entities; *bhūtaiḥ*—by living entities; *atti*—annihilates; *akhila*—of everyone; *āśrayaḥ*—the support; *saḥ*—He; *viṣṇu*—Viṣṇu; *ākhyaḥ*—named; *adhiyajñaḥ*—the enjoyer of all sacrifices; *asau*—that; *kālaḥ*—time factor; *kalayatām*—of all masters; *prabhuḥ*—the master.

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.

PURPORT

Lord Viṣṇu, the Supreme Personality of Godhead, is clearly described in this passage. He is the supreme enjoyer, and all others are working as His servants. As stated in the *Caitanya-caritāmṛta, ekale īśvara kṛṣṇa:* the only Supreme Lord is Viṣṇu. *Āra saba bhṛtya:* all others are His servants. Lord Brahmā, Lord Śiva and other demigods are all servants. The same Viṣṇu enters everyone's heart as Paramātmā, and He causes the annihilation of every being through another being.

TEXT 39

न चास्य कश्चिद्दयितो न द्वेष्यो न च बान्धवः ।
आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥३९॥

na cāsya kaścid dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattaṁ janam antakṛt

na—not; *ca*—and; *asya*—of the Supreme Personality of Godhead; *kaścit*—anyone; *dayitaḥ*—dear; *na*—not; *dveṣyaḥ*—enemy; *na*—not; *ca*—and; *bāndhavaḥ*—friend; *āviśati*—approaches; *apramattaḥ*—attentive; *asau*—He; *pramattam*—inattentive; *janam*—persons; *anta-kṛt*—the destroyer.

TRANSLATION

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

PURPORT

Forgetfulness of one's relationship with Lord Viṣṇu, the Supreme Personality of Godhead, is the cause of one's repeated birth and death. A living entity is as eternal as the Supreme Lord, but due to his forgetfulness he is put into this material nature and transmigrates from one body to another, and when the body is destroyed, he thinks that he is also destroyed. Actually, this forgetfulness of his relationship with Lord Viṣṇu is the cause of his destruction. Anyone who revives his consciousness of the original relationship receives inspiration from the Lord. This does not mean that the Lord is someone's enemy and someone else's friend. He helps everyone; one who is not bewildered by the influence of material energy is saved, and one who is bewildered is destroyed. It is said, therefore, *hariṁ vinā na sṛtiṁ taranti:* no one can be saved from the repetition of birth and death without the help of the Supreme Lord. It is therefore the duty of all living entities to take shelter of the lotus feet of Viṣṇu and thus save themselves from the cycle of birth and death.

TEXT 40

यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात् ।
यद्भयाद्वर्षते देवो भगणो भाति यद्भयात् ॥४०॥

yad-bhayād vāti vāto 'yaṁ
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bhagaṇo bhāti yad-bhayāt

yat—of whom (the Supreme Personality of Godhead); *bhayāt*—out of fear; *vāti*—blows; *vātaḥ*—the wind; *ayam*—this; *sūryaḥ*—sun; *tapati*—shines; *yat*—of whom; *bhayāt*—out of fear; *yat*—of whom; *bhayāt*—out of fear; *varṣate*—sends rains; *devaḥ*—the god of rain; *bha-gaṇaḥ*—the host of heavenly bodies; *bhāti*—shine; *yat*—of whom; *bhayāt*—out of fear.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

PURPORT

The Lord states in *Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate:* "Nature is working under My direction." The foolish person thinks that nature is working automatically, but such an atheistic theory is not supported in the Vedic literature. Nature is working under the superintendence of the Supreme Personality of Godhead. That is confirmed in *Bhagavad-gītā,* and we also find here that the sun shines under the direction of the Lord, and the cloud pours forth showers of rain under the direction of the Lord. All natural phenomena are under superintendence of the Supreme Personality of Godhead, Viṣṇu.

TEXT 41

यद्वनस्पतयो भीता लताश्चौषधिभिः सह ।
स्वे स्वे कालेऽभिगृह्णन्ति पुष्पाणि च फलानि च॥४१॥

yad vanas-patayo bhītā
latāś cauṣadhibhiḥ saha
sve sve kāle 'bhigṛhṇanti
puṣpāṇi ca phalāni ca

yat—because of whom; *vanaḥ-patayaḥ*—the trees; *bhītāḥ*—fearful; *latāḥ*—creepers; *ca*—and; *oṣadhibhiḥ*—herbs; *saha*—with; *sve sve kāle*—each in its own season; *abhigṛhṇanti*—bear; *puṣpāṇi*—flowers; *ca*—and; *phalāni*—fruits; *ca*—also.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

PURPORT

As the sun rises and sets and the seasonal changes ensue at their appointed times by the superintendence of the Supreme Personality of Godhead, so the seasonal plants, flowers, herbs and trees all grow under the direction of the Supreme Lord. It is not that plants grow automatically, without any cause, as the atheistic philosophers say. Rather, they grow in pursuance of the supreme order of the Supreme Personality of Godhead. It is confirmed in the Vedic literature that the Lord's diverse energies are working so nicely that it appears that everything is being done automatically.

TEXT 42

स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्यतः ।
अग्निरिन्धे सगिरिभिर्भूर्न मज्जति यद्भयात् ॥४२॥

sravanti sarito bhītā
notsarpaty udadhir yataḥ
agnir indhe sagiribhir
bhūr na majjati yad-bhayāt

sravanti—flow; *saritaḥ*—rivers; *bhītāḥ*—fearful; *na*—not; *utsarpati*—overflows; *uda-dhiḥ*—the ocean; *yataḥ*—because of whom; *agniḥ*—fire; *indhe*—burns; *sa-giribhiḥ*—with its mountains; *bhūḥ*—the earth; *na*—not; *majjati*—sinks; *yat*—of whom; *bhayāt*—out of fear.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

PURPORT

We can understand from the Vedic literature that this universe is half filled with water, on which Garbhodakaśāyī Viṣṇu is lying. From His

abdomen a lotus flower has grown, and within the stem of that lotus flower all the different planets exist. The material scientist explains that all these different planets are floating because of the law of gravity or some other law; but the actual lawmaker is the Supreme Personality of Godhead. When we speak of law, we must understand that there must be a lawmaker. The material scientists can discover laws of nature, but they are unable to recognize the lawmaker. From *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* we can know who the lawmaker is: the lawmaker is the Supreme Personality of Godhead.

It is said here that the planets do not sink. Since they are floating under the order or energy of the Supreme Godhead, they do not fall down into the water which covers half the universe. All the planets are heavy, with their various mountains, seas, oceans, cities, palaces and buildings, and yet they are floating. It is understood from this passage that all the other planets that are floating in the air have oceans and mountains similar to those on this planet.

TEXT 43

नभो ददाति श्वसतां पदं यन्नियमाद्ददः ।
लोकं स्वदेहं तनुते महान् सप्तभिरावृतम् ॥४३॥

nabho dadāti śvasatāṁ
padaṁ yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam

nabhaḥ—the sky; *dadāti*—gives; *śvasatām*—to the living entities; *padam*—abode; *yat*—of whom (the Supreme Personality of Godhead); *niyamāt*—under the control; *adaḥ*—that; *lokam*—the universe; *sva-deham*—own body; *tanute*—expands; *mahān*—the *mahat-tattva; saptabhiḥ*—with the seven (layers); *āvṛtam*—covered.

TRANSLATION

Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

PURPORT

It is understood from this verse that all the planets in outer space are floating, and they all hold living entities. The word *śvasatām* means those who breathe, or the living entities. In order to accommodate them, there are innumerable planets. Every planet is a residence for innumerable living entities, and the necessary space is provided in the sky by the supreme order of the Lord. It is also stated here that the total universal body is increasing. It is covered by seven layers, and as there are five elements within the universe, so the total elements, in layers, cover the outside of the universal body. The first layer is of earth, and it is ten times greater in size than the space within the universe; the second layer is water, and that is ten times greater than the earthly layer; the third covering is fire, which is ten times greater than the water covering. In this way each layer is ten times greater than the previous one.

TEXT 44

गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्भयात् ।
वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥४४॥

guṇābhimānino devāḥ
sargādiṣv asya yad-bhayāt
vartante 'nuyugaṁ yeṣāṁ
vaśa etac carācaram

guṇa—the modes of material nature; *abhimāninaḥ*—in charge of; *devāḥ*—the demigods; *sarga-ādiṣu*—in the matter of creation and so on; *asya*—of this world; *yat-bhayāt*—out of fear of whom; *vartante*—carry out functions; *anuyugam*—according to the *yugas; yeṣām*—of whom; *vaśe*—under the control; *etat*—this; *cara-acaram*—everything animate and inanimate.

TRANSLATION

Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

PURPORT

The three modes of material nature, namely goodness, passion and ignorance, are under the control of three deities—Brahmā, Viṣṇu and

Lord Śiva. Lord Viṣṇu is in charge of the mode of goodness, Lord Brahmā is in charge of the mode of passion, and Lord Śiva is in charge of the mode of ignorance. Similarly, there are many other demigods in charge of the air department, the water department, the cloud department, etc. Just as the government has many different departments, so, within this material world, the government of the Supreme Lord has many departments, and all these departments function in proper order out of fear of the Supreme Personality of Godhead. Demigods are undoubtedly controlling all matter, animate and inanimate, within the universe, but above them the supreme controller is the Personality of Godhead. Therefore in the *Brahma-saṁhitā* it is said, *īśvaraḥ paramaḥ kṛṣṇaḥ*. Undoubtedly there are many controllers in the departmental management of this universe, but the supreme controller is Kṛṣṇa.

There are two kinds of dissolutions. One kind of dissolution takes place when Brahmā goes to sleep during his night, and the final dissolution takes place when Brahmā dies. As long as Brahmā does not die, creation, maintenance and destruction are actuated by different demigods under the superintendence of the Supreme Lord.

TEXT 45

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः।
जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥४५॥

so 'nanto 'ntakaraḥ kālo
'nādir ādikṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

saḥ—that; *anantaḥ*—endless; *anta-karaḥ*—destroyer; *kālaḥ*—time; *anādiḥ*—without beginning; *ādi-kṛt*—the creator; *avyayaḥ*—not liable to change; *janam*—persons; *janena*—by persons; *janayan*—creating; *mārayan*—destroying; *mṛtyunā*—by death; *anta-kam*—the lord of death.

TRANSLATION

The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another,

and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.

PURPORT

By the influence of eternal time, which is a representative of the Supreme Personality of Godhead, the father begets a son, and the father dies by the influence of cruel death. But by time's influence, even the lord of cruel death is killed. In other words, all the demigods within the material world are temporary, like ourselves. Our lives last for 100 years at the most, and similarly, although their lives may last for millions and billions of years, the demigods are not eternal. No one can live within this material world eternally. The phenomenal world is created, maintained and destroyed by the finger signal of the Supreme Personality of Godhead. Therefore a devotee does not desire anything in this material world. A devotee desires only to serve the Supreme Personality of Godhead. This servitude exists eternally; the Lord exists eternally, His servitor exists eternally, and the service exists eternally.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Explanation of Devotional Service by Lord Kapila."*

CHAPTER THIRTY

Description by Lord Kapila of Adverse Fruitive Activities

TEXT 1

कपिल उवाच

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् ।
काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥ १ ॥

kapila uvāca
tasyaitasya jano nūnaṁ
nāyaṁ vedoru-vikramam
kālyamāno 'pi balino
vāyor iva ghanāvaliḥ

kapilaḥ uvāca—Lord Kapila said; *tasya etasya*—of this very time factor; *janaḥ*—person; *nūnam*—certainly; *na*—not; *ayam*—this; *veda*—knows; *uru-vikramam*—the great strength; *kālyamānaḥ*—being carried off; *api*—although; *balinaḥ*—powerful; *vāyoḥ*—of the wind; *iva*—like; *ghana*—of clouds; *āvaliḥ*—a mass.

TRANSLATION

The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, so a person engaged in material consciousness does not know the powerful strength of the time factor by which he is being carried.

PURPORT

The great politician-*paṇḍita* named Cāṇakya said that even one moment of time cannot be returned even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Either materially or spiritually, one should be very alert in utilizing

the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Kṛṣṇa consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Kṛṣṇa consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

TEXT 2

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।
तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥ २ ॥

yaṁ yam artham upādatte
duḥkhena sukha-hetave
taṁ taṁ dhunoti bhagavān
pumāñ chocati yat-kṛte

yam yam—whatever; *artham*—object; *upādatte*—one acquires; *duḥkhena*—with difficulty; *sukha-hetave*—for happiness; *tam tam*—that; *dhunoti*—destroys; *bhagavān*—the Surpeme Personality of Godhead; *pumān*—the person; *śocati*—laments; *yat-kṛte*—for which reason.

TRANSLATION

Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

PURPORT

The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still

the foolish materialists cannot understand that they are simply wasting time in producing material necessities which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.

TEXT 3

यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः ।
ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ ३ ॥

yad adhruvasya dehasya
sānubandhasya durmatiḥ
dhruvāṇi manyate mohād
gṛha-kṣetra-vasūni ca

yat—because; *adhruvasya*—temporary; *dehasya*—of the body; *sa-anubandhasya*—with that which is related; *durmatiḥ*—misguided person; *dhruvāṇi*—permanent; *manyate*—thinks; *mohāt*—because of ignorance; *gṛha*—home; *kṣetra*—land; *vasūni*—wealth; *ca*—and.

TRANSLATION

The misguided materialist does not know that his very body is impermanent and that the attractions for home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

PURPORT

The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of *māyā*. This is clearly mentioned here. *Mohād*

gṛha-kṣetra-vasūni: out of illusion only does the materialist accept his home, his land and his money as permanent. Out of this illusion, the family life, national life and economic development which are very important factors in modern civilization have grown. A Kṛṣṇa conscious person knows that this economic development of human society is but temporary illusion.

In another part of *Śrīmad-Bhāgavatam,* the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Kṛṣṇa consciousness, he can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Kṛṣṇa. When all economic development and material advancement are utilized to advance the cause of Kṛṣṇa consciousness, a new phase of progressive life arises.

TEXT 4

जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् ।
तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥ ४ ॥

jantur vai bhava etasmin
yāṁ yāṁ yonim anuvrajet
tasyāṁ tasyāṁ sa labhate
nirvṛtiṁ na virajyate

jantuḥ—the living entity; *vai*—certainly; *bhave*—in worldly existence; *etasmin*—this; *yām yām*—whatever; *yonim*—species; *anuvrajet*—he may obtain; *tasyām tasyām*—in that; *saḥ*—he; *labhate*—achieves; *nirvṛtim*—satisfaction; *na*—not; *virajyate*—is averse.

TRANSLATION

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

PURPORT

The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower grade man, but the

lower grade man is satisfied in that position because of the spell of *māyā*, the external energy. *Māyā* has two phases of activities. One is called *prakṣepātmikā*, and another is called *āvaraṇātmikā*. *Āvaraṇātmikā* means "covering," and *prakṣepātmikā* means "pulling down." In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of *māyā*. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether he is happy or distressed. This is called *āvaraṇātmikā*. Even a hog, who lives by eating stool, finds himself happy, although a person in a higher mode of life sees that the hog is eating stool. How abominable that life is!

TEXT 5

नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति ।
नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ ५ ॥

naraka-stho 'pi deham vai
na pumāṁs tyaktum icchati
nārakyāṁ nirvṛtau satyāṁ
deva-māyā-vimohitaḥ

naraka—in hell; *sthaḥ*—situated; *api*—even; *deham*—body; *vai*—indeed; *na*—not; *pumān*—person; *tyaktum*—to leave; *icchati*—wishes; *nārakyām*—hellish; *nirvṛtau*—enjoyment; *satyām*—when existing; *deva-māyā*—by the illusory energy of Viṣṇu; *vimohitaḥ*—deluded.

TRANSLATION

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

PURPORT

It is said that once Indra, the king of heaven, was cursed by his spiritual master, Bṛhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahmā wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is

the spell of *māyā*. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog's life. By the influence of *māyā* the conditioned soul becomes so affectionate towards his particular type of body that if he is offered, "Give up this body, and immediately you will have a king's body," he will not agree. This attachment strongly affects all conditioned living entities. Lord Kṛṣṇa is personally canvassing, "Give up everything in this material world. Come to Me, and I shall give you all protection," but we are not agreeable. We think, "We are quite all right. Why should we surrender unto Kṛṣṇa and go back to His kingdom?" This is called illusion, or *māyā*. Everyone is satisfied with his standard of living, however abominable it may be.

TEXT 6

आत्मजायासुतागारपशुद्रविणबन्धुषु ।
निरूढमूलहृदय आत्मानं बहु मन्यते ॥ ६ ॥

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
nirūḍha-mūla-hṛdaya
ātmānaṁ bahu manyate

ātma—body; *jāyā*—wife; *suta*—children; *agāra*—home; *paśu*—animals; *draviṇa*—wealth; *bandhuṣu*—in friends; *nirūḍha-mūla*—deep-rooted; *hṛdayaḥ*—his heart; *ātmānam*—himself; *bahu*—highly; *manyate*—he thinks.

TRANSLATION

Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

PURPORT

This so-called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual. Such a person is always sure to glide down again to material life. In the association of so-called society, friendship and love, the conditioned soul appears completely satisfied.

TEXT 7

सन्दह्यमानसर्वाङ्ग एषामुद्वहनाधिना ।
करोत्यविरतं मूढो दुरितानि दुराशयः ॥ ७ ॥

sandahyamāna-sarvāṅga
eṣām udvahanādhinā
karoty aviratam mūḍho
duritāni durāśayaḥ

sandahyamāna—burning; *sarva*—all; *aṅgaḥ*—his limbs; *eṣām*—these family members; *udvahana*—for maintaining; *adhinā*—with anxiety; *karoti*—he performs; *aviratam*—always; *mūḍhaḥ*—the fool; *duritāni*—sinful activities; *durāśayaḥ*—evil-minded.

TRANSLATION

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

PURPORT

It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of *māyā's* family. The family which we maintain is created by *māyā;* it is the perverted reflection of the family in Kṛṣṇaloka. In Kṛṣṇaloka there are also family, friends, society, father and mother; everything is there, but they are eternal. Here, as we change bodies, our family relationships also change. Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats, or sometimes a family of dogs. Family, society and friendship are flickering, and so they are called *asat.* It is said that as long as we are attached to this *asat,* temporary, nonexisting society and family, we are always full of anxieties. The materialists do not know that the family, society and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Kṛṣṇa.

TEXT 8

आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया ।
रहोरचितयाऽऽलापैः शिशूनां कलभाषिणाम् ॥ ८ ॥

ākṣiptātmendriyaḥ strīṇām
asatīnāṁ ca māyayā
raho racitayālāpaiḥ
śiśūnāṁ kala-bhāṣiṇām

ākṣipta—charmed; *ātma*—heart; *indriyaḥ*—his senses; *strīṇām*—of women; *asatīnām*—false; *ca*—and; *māyayā*—by *māyā; rahaḥ*—in a solitary place; *racitayā*—displayed; *ālāpaiḥ*—by the talking; *śiśūnām*—of the children; *kala-bhāṣiṇām*—with sweet words.

TRANSLATION

He gives heart and senses to a woman who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

PURPORT

Family life within the kingdom of illusory energy, *māyā,* is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.

In this verse the words *strīṇām asatīnām* indicate that womanly love is just to agitate the mind of man. Actually, in the material world there is no love. Both the woman and the man are interested in their sense gratification. For sense gratification a woman creates an illusory love, and the man becomes enchanted by such false love and forgets his real duty. When there are children as the result of such a combination, the next attraction is to the sweet words of the children. The love of the woman at home and the talk of the children make one a secure prisoner, and thus he cannot leave his home. Such a person is termed, in Vedic language, a *gṛhamedhī,* which means one whose center of attraction is home. *Gṛhastha* refers to one who lives with family, wife and children but whose real purpose of

living is to develop Kṛṣṇa consciousness. One is therefore advised to become a *gṛhastha* and not a *gṛhamedhī*. The *gṛhastha's* concern is to get out of the family life created by illusion and enter into real family life with Kṛṣṇa, whereas the *gṛhamedhī's* business is to repeatedly chain himself to so-called family life, in one life after another, and perpetually remain in the darkness of *māyā*.

TEXT 9

गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः ।
कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही ॥ ९ ॥

gṛheṣu kūṭa-dharmeṣu
duḥkha-tantreṣv atandritaḥ
kurvan duḥkha-pratīkāraṁ
sukhavan manyate gṛhī

gṛheṣu—in family life; *kūṭa-dharmeṣu*—involving the practice of falsehood; *duḥkha-tantreṣu*—spreading miseries; *atandritaḥ*—attentive; *kurvan*—doing; *duḥkha-pratīkāram*—counteraction of miseries; *sukha-vat*—as happiness; *manyate*—thinks; *gṛhī*—the householder.

TRANSLATION

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

PURPORT

In *Bhagavad-gītā* the Personality of Godhead Himself certifies the material world as an impermanent place that is full of miseries. There is no question of happiness in this material world, either individually or in terms of family, society or country. If something is going on in the name of happiness, that is also illusion. Here in this material world, happiness means successful counteraction to the effects of distress. The material world is so made that unless one becomes a clever diplomat, his life will be a failure. Not to speak of human society, even the society of lower animals, the birds and bees, cleverly manages its bodily demands of eating, sleeping

and mating. Human society competes nationally or individually, and in the attempt to be successful, the entire human society becomes full of diplomacy. We should always remember that in spite of all diplomacy and all intelligence in the struggle for our existence, everything will end in a second by the supreme will. Therefore, all our attempts to become happy in this material world are simply a delusion offered by *māyā*.

TEXT 10

अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान् ।
पुष्णाति येषां पोषेण शेषभुग्यात्यधः स्वयम् ॥१०॥

arthair āpāditair gurvyā
hiṁsayetas-tataś ca tān
puṣṇāti yeṣāṁ poṣeṇa
śeṣa-bhug yāty adhaḥ svayam

arthaiḥ—by wealth; *āpāditaiḥ*—secured; *gurvyā*—great; *hiṁsayā*—by violence; *itaḥ-tataḥ*—here and there; *ca*—and; *tān*—them (family members); *puṣṇāti*—he maintains; *yeṣām*—of whom; *poṣeṇa*—because of the maintenance; *śeṣa*—remnants; *bhuk*—eating; *yāti*—he goes; *adhaḥ*—downwards; *svayam*—himself.

TRANSLATION

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

PURPORT

There is a Bengali proverb, "The person for whom I have stolen accuses me of being a thief." The family members, for whom an attached person acts in so many criminal ways, are never satisfied. In illusion an attached person serves such family members, and by serving them he is destined to enter into a hellish condition of life. For example, a thief steals something to maintain his family, and he is caught and imprisoned. This is the sum and substance of material existence and attachment to material society, friendship and love. Although an attached family man is always engaged

in getting money by hook or by crook for the maintenance of his family, he cannot enjoy more than what he could consume even without such criminal activities. A man who eats eight ounces of foodstuffs may have to maintain a big family and earn money by any means to support that family, but he himself is not offered more than what he can eat, and sometimes he eats the remnants that are left after his family members are fed. Even by earning money by unfair means, he cannot enjoy life for himself. That is called the covering illusion of *māyā*.

The process of illusory service to society, country and community is exactly the same everywhere; the same principle is applicable even to big national leaders. A national leader who is very great in serving his country is sometimes killed by his countrymen because of irregular service. In other words, one cannot satisfy his dependents by this illusory service, although one cannot get out of the service because servant is his constitutional position. A living entity is constitutionally part and parcel of the Supreme Being, but he forgets that he has to render service to the Supreme Being and diverts his attention to serve others; this is called *māyā*. By serving others he falsely thinks that he is master. The head of a family thinks of himself as the master of the family, or the leader of a nation thinks of himself as the master of the nation, whereas actually he is serving, and by serving *māyā* he is gradually going to hell. Therefore, a sane man should come to the point of Kṛṣṇa consciousness and engage in the service of the Supreme Lord, applying his whole life, all of his wealth, his entire intelligence and his full power of speaking.

TEXT 11

वार्तायां लुप्यमानायामारब्धायां पुनः पुनः ।
लोभाभिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम् ॥११॥

vārtāyāṁ lupyamānāyām
ārabdhāyāṁ punaḥ punaḥ
lobhābhibhūto niḥsattvaḥ
parārthe kurute spṛhām

vārtāyām—when his occupation; *lupyamānāyām*—is hampered; *ārabdhāyām*—undertaken; *punaḥ punaḥ*—again and again; *lobha*—by greed; *abhibhūtaḥ*—overwhelmed; *niḥsattvaḥ*—ruined; *para-arthe*—for the wealth of others; *kurute spṛhām*—he longs.

TRANSLATION

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

TEXT 12

कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः ।
श्रिया विहीनः कृपणो ध्यायञ्छ्वसिति मूढधीः ॥१२॥

kuṭumba-bharaṇākalpo
manda-bhāgyo vṛthodyamaḥ
śriyā-vihīnaḥ kṛpaṇo
dhyāyañ chvasiti mūḍha-dhīḥ

kuṭumba—his family; *bharaṇa*—in maintaining; *akalpaḥ*—unable; *manda-bhāgyaḥ*—the unfortunate man; *vṛthā*—in vain; *udyamaḥ*—whose effort; *śriyā*—beauty, wealth; *vihīnaḥ*—bereft of; *kṛpaṇaḥ*—wretched; *dhyāyan*—grieving; *śvasiti*—he sighs; *mūḍha*—bewildered; *dhīḥ*—his intelligence.

TRANSLATION

Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

TEXT 13

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा ।
नाद्रियन्ते यथापूर्वं कीनाशा इव गोजरम् ॥१३॥

evaṁ sva-bharaṇākalpaṁ
tat-kalatrādayas tathā
nādriyante yathā pūrvaṁ
kīnāśā iva go-jaram

evam—thus; *sva-bharaṇa*—to maintain them; *akalpam*—unable; *tat*—his; *kalatra*—wife; *ādayaḥ*—and so on; *tathā*—so; *na*—not; *ādriyante*—do respect; *yathā*—as; *pūrvam*—before; *kīnāśāḥ*—farmers; *iva*—like; *go-jaram*—an old ox.

TRANSLATION

Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

PURPORT

Not only in the present age but from time immemorial, no one has liked an old man who is unable to earn in the family. Even in the modern age, in some communities or states, the old men are given poison so that they will die as soon as possible. In some cannibalistic communities, the old grandfather is sportingly killed, and a feast is held in which his body is eaten. The example is given that a farmer does not like an old bull who has ceased to work. Similarly, when an attached person in family life becomes old and is unable to earn, he is no longer liked by his wife, sons, daughters and other kinsmen, and he is consequently neglected, what to speak of not being given respect. It is judicious, therefore, to give up family attachment before one attains old age and take shelter of the Supreme Personality of Godhead. One should employ himself in His service so that the Supreme Lord can take charge of him and he will not be neglected by his so-called kinsmen.

TEXT 14

तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयम्भृतैः ।
जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ॥१४॥

tatrāpy ajāta-nirvedo
bhriyamāṇaḥ svayam bhṛtaiḥ
jarayopātta-vairūpyo
maraṇābhimukho gṛhe

tatra—there; *api*—although; *ajāta*—not arisen; *nirvedaḥ*—aversion; *bhriyamāṇaḥ*—being maintained; *svayam*—by himself; *bhṛtaiḥ*—by those who were maintained; *jarayā*—by old age; *upātta*—obtained; *vairūpyaḥ*—deformation; *maraṇa*—death; *abhimukhaḥ*—approaching; *gṛhe*—at home.

TRANSLATION

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

PURPORT

Family attraction is so strong that even if one is neglected by family members in his old age, he cannot give up family affection, and he remains at home just like a dog. In the Vedic way of life one has to give up family life when he is strong enough. It is advised that before getting too weak and being baffled in material activities, and before becoming diseased, one should give up family life and engage oneself completely in the service of the Lord for the remaining days of his life. It is enjoined, therefore, in the Vedic scriptures, that as soon as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a *sannyāsī* to distribute the knowledge of spiritual life to each and every home.

TEXT 15

आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन् ।
आमयाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥१५॥

āste 'vamatyopanyastaṁ
gṛha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro 'lpa-ceṣṭitaḥ

āste—he remains; *avamatyā*—negligently; *upanyastam*—what is placed; *gṛha-pālaḥ*—a dog; *iva*—like; *āharan*—eating; *āmayāvī*—diseased; *apradīpta-agniḥ*—having dyspepsia; *alpa*—little; *āhāraḥ*—eating; *alpa*—little; *ceṣṭitaḥ*—his activity.

TRANSLATION

Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid who cannot work any more.

PURPORT

Before meeting death one is sure to become a diseased invalid, and when he is neglected by his family members, his life becomes less than a dog's because he is put into so many miserable conditions of life. Vedic literatures enjoin, therefore, that before the arrival of such miserable conditions, one should leave home and die without the knowledge of his family members.

If a man leaves home and dies without his family's knowing, that is considered to be a glorious death. But an attached family man wants his family members to carry him in a great procession even after his death, and although he will not be able to see how the procession goes, still he desires that his body be taken gorgeously in procession. Thus he is happy without even knowing where he has to go when he leaves his body for the next life.

TEXT 16

वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिकः ।
कासश्वासकृतायासः कण्ठे घुरघुरायते ॥१६॥

vāyunotkramatottāraḥ
kapha-saṁruddha-nāḍikaḥ
kāsa-śvāsa-kṛtāyāsaḥ
kaṇṭhe ghura-ghurāyate

vāyunā—by air; *utkramatā*—bulging out; *uttāraḥ*—his eyes; *kapha*—with mucus; *saṁruddha*—congested; *nāḍikaḥ*—his wind pipe; *kāsa*—coughing; *śvāsa*—breathing; *kṛta*—done; *āyāsaḥ*—difficulty; *kaṇṭhe*—in the throat; *ghura-ghurāyate*—he produces a sound like "*ghura-ghura.*"

TRANSLATION

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like "ghura-ghura," a rattling within the throat.

TEXT 17

शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।
वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥१७॥

śayānaḥ pariśocadbhiḥ
parivītaḥ sva-bandhubhiḥ
vācyamāno 'pi na brūte
kāla-pāśa-vaśaṁ gataḥ

śayānaḥ—lying down; *pariśocadbhiḥ*—lamenting; *parivītaḥ*—surrounded; *sva-bandhubhiḥ*—by his relatives and friends; *vācyamānaḥ*—being urged to speak; *api*—although; *na*—not; *brūte*—he speaks; *kāla*—of time; *pāśa*—the noose; *vaśam*—under the control of; *gataḥ*—gone.

TRANSLATION

In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

PURPORT

For formality's sake, when a man is lying on his deathbed, his relatives come to him, and sometimes they cry very loudly, addressing the dying man: "Oh, my father!" "Oh, my friend!" or "Oh, my husband!" In that pitiable condition the dying man wants to speak with them and instruct them of his desires, but because he is fully under the control of the time factor, death, he cannot express himself, and that causes him inconceivable pain. He is already in a painful condition because of disease, and his glands and throat are choked up with mucus. He is already in a very difficult position, and when he is addressed by his relatives in that way, his grief increases.

TEXT 18

एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः ।
म्रियते रुदतां स्वानामुरुवेदनयास्तधीः ॥१८॥

evaṁ kuṭumba-bharaṇe
vyāpṛtātmājitendriyaḥ
mriyate rudatāṁ svānām
uru-vedanayāsta-dhīḥ

evam—thus; *kuṭumba-bharaṇe*—in maintaining a family; *vyāpṛta*—engrossed; *ātmā*—his mind; *ajita*—uncontrolled; *indriyaḥ*—his senses; *mriyate*—he dies; *rudatām*—while crying; *svānām*—his relatives; *uru*—great; *vedanayā*—with pain; *asta*—bereft of; *dhīḥ*—consciousness.

TRANSLATION

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

PURPORT

In *Bhagavad-gītā* it is said that at the time of death one will be absorbed in the thoughts which he cultivated during his lifetime. A person who had no other idea than to properly maintain his family members must have family affairs in his last thoughts. That is the natural sequence for a common man. The common man does not know the destiny of his life; he is simply busy in his flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling the senses and improving his spiritual consciousness. Sometimes a dying man entrusts the family affairs to either his son or some relative, saying, "I am going. Please look after the family." He does not know where he is going, but even at the time of death he is anxious about how his family will be maintained. Sometimes it is seen that a dying man requests the physician to increase his life at least for a few years so that the family maintenance plan which he has begun can be completed. These are the material diseases of the conditioned soul. He completely forgets his real engagement—to become Kṛṣṇa conscious—and is always serious about planning to maintain his family, although he changes families one after another.

TEXT 19

यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ ।
स दृष्ट्वा त्रस्तहृदयः शकृन्मूत्रं विमुञ्चति ॥१९॥

yama-dūtau tadā prāptau
bhīmau sarabhasekṣaṇau
sa dṛṣṭvā trasta-hṛdayaḥ
śakṛn-mūtraṁ vimuñcati

yama-dūtau—two messengers of Yamarāja; *tadā*—at that time; *prāptau*—arrived; *bhīmau*—terrible; *sa-rabhasa*—full of wrath; *īkṣaṇau*—their eyes;

saḥ—he; *dṛṣṭvā*—seeing; *trasta*—frightened; *hṛdayaḥ*—his heart; *śakṛt*—stool; *mūtram*—urine; *vimuñcati*—he passes.

TRANSLATION

At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

PURPORT

There are two kinds of transmigration of a living entity after passing away from the present body. One kind of transmigration is to go to the controller of sinful activities, who is known as Yamarāja, and the other is to go to the higher planets up to Vaikuṇṭha. Here Lord Kapila describes how persons engaged in activities of sense gratification to maintain a family are treated by the messengers of Yamarāja, called Yamadūtas. At the time of death the Yamadūtas become the custodians of those persons who have strongly gratified their senses. They take charge of the dying man and take him to the planet where Yamarāja resides. The conditions there are described in the following verses.

TEXT 20

यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् ।
नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥२०॥

yātanā-deha āvṛtya
pāśair baddhvā gale balāt
nayato dīrgham adhvānaṁ
daṇḍyaṁ rāja-bhaṭā yathā

yātanā—for punishment; *dehe*—his body; *āvṛtya*—covering; *pāśaiḥ*—with ropes; *baddhvā*—binding; *gale*—by the neck; *balāt*—by force; *nayataḥ*—they lead; *dīrgham*—long; *adhvānam*—distance; *daṇḍyam*—a criminal; *rāja-bhaṭāḥ*—the king's soldiers; *yathā*—as.

TRANSLATION

As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by

the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

PURPORT

Every living entity is covered by a subtle and gross body. The subtle body is the covering of mind, ego, intelligence and consciousness. It is said in the scriptures that the constables of Yamarāja cover the subtle body of the culprit and take him to the abode of Yamarāja to be punished in a way that he is able to tolerate. He does not die from this punishment because if he died, then who would suffer the punishment? It is not the business of the constables of Yamarāja to put one to death. In fact, it is not possible to kill a living entity because factually he is eternal; he simply has to suffer the consequences of his activities of sense gratification.

The process of punishment is explained in the *Caitanya-caritāmṛta.* Formerly the king's men would take a criminal in a boat in the middle of the river. They would dunk him by grasping a bunch of his hair and thrusting him completely underwater, and when he was almost suffocated, the king's constables would take him out of the water and allow him to breathe for some time, and then they would again dunk him in the water to suffocate. This sort of punishment is inflicted upon the forgotten soul by Yamarāja, as will be described in the following verses.

TEXT 21

तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेपथुः ।
पथि श्वभिर्भक्ष्यमाण आर्तोऽघं स्वमनुस्मरन् ॥२१॥

tayor nirbhinna-hṛdayas
tarjanair jāta-vepathuḥ
pathi śvabhir bhakṣyamāṇa
ārto 'gham svam anusmaran

tayoḥ—of the Yamadūtas; *nirbhinna*—broken; *hṛdayaḥ*—his heart; *tarjanaiḥ*—by the threatening; *jāta*—arisen; *vepathuḥ*—trembling; *pathi*—on the road; *śvabhiḥ*—by dogs; *bhakṣyamāṇaḥ*—being bitten; *ārtaḥ*—distressed; *agham*—sins; *svam*—his; *anusmaran*—remembering.

TRANSLATION

While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

PURPORT

It appears from this verse that while passing from this planet to the planet of Yamarāja, the culprit arrested by Yamarāja's constables meets many dogs, who bark and bite just to remind him of his criminal activities of sense gratification. It is said in *Bhagavad-gītā* that one becomes almost blind and is bereft of all sense when he is infuriated by the desire for sense gratification. He forgets everything. *Kāmais tais tair hṛta-jñānāḥ.* One is bereft of all intelligence when he is too attracted by sense gratification, and he forgets that he has to suffer the consequences also. Here the chance for recounting his activities of sense gratification is given by the dogs engaged by Yamarāja. While we live in the gross body, such activities of sense gratification are encouraged even by modern government regulations. In every state all over the world, such activities are encouraged by the government in the form of birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortion. This is going on as a result of sense gratification. Actually sex life is meant for begetting a good child, but because people have no control over the senses and there is no institution to train them to control the senses, the poor fellows fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these pages of *Śrīmad-Bhāgavatam.*

TEXT 22

क्षुत्तृट्परीतोऽर्कदवानलानिलैः
सन्तप्यमानः पथि तप्तवालुके ।
कृच्छ्रेण पृष्ठे कशया च ताडित-
श्चलत्यशक्तोऽपि निराश्रमोदके ॥२२॥

kṣut-tṛṭ-parīto 'rka-davānalānilaiḥ
santapyamānaḥ pathi tapta-vāluke
kṛcchreṇa pṛṣṭhe kaśayā ca tāḍitaś
calaty aśakto 'pi nirāśramodake

kṣut-tṛṭ—by hunger and thirst; *parîtaḥ*—afflicted; *arka*—sun; *dava-anala*—forest fires; *anilaiḥ*—by winds; *santapyamānaḥ*—being scorched; *pathi*—on a road; *tapta-vāluke*—of hot sand; *kṛcchreṇa*—painfully; *pṛṣṭhe*—on the back; *kaśayā*—with a whip; *ca*—and; *tāḍitaḥ*—beaten; *calati*—he moves; *aśaktaḥ*—unable; *api*—although; *nirāśrama-udake*—without shelter or water.

TRANSLATION

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

TEXT 23

तत्र तत्र पतञ्श्रान्तो मूर्च्छितः पुनरुत्थितः ।
पथा पापीयसा नीतस्तरसा यमसादनम् ॥२३॥

tatra tatra patañ chrānto
mūrcchitaḥ punar utthitaḥ
pathā pāpîyasā nîtas
tarasā yama-sādanam

tatra tatra—here and there; *patan*—falling; *śrāntaḥ*—fatigued; *mūrcchitaḥ*—unconscious; *punaḥ*—again; *utthitaḥ*—risen; *pathā*—by the road; *pāpîyasā*—very inauspicious; *nîtaḥ*—brought; *tarasā*—quickly; *yama-sādanam*—to the presence of Yamarāja.

TRANSLATION

While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

TEXT 24

योजनानां सहस्राणि नवतिं नव चाध्वनः ।
त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाः ॥२४॥

yojanānāṁ sahasrāṇi
navatiṁ nava cādhvanaḥ
tribhir muhūrtair dvābhyāṁ vā
nītaḥ prāpnoti yātanāḥ

yojanānām—of *yojanas; sahasrāṇi*—thousands; *navatim*—ninety; *nava*—nine; *ca*—and; *adhvanaḥ*—from a distance; *tribhiḥ*—three; *muhūrtaiḥ*—within moments; *dvābhyām*—two; *vā*—or; *nītaḥ*—brought; *prāpnoti*—he receives; *yātanāḥ*—punishments.

TRANSLATION

Thus he has to pass 99,000 yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

PURPORT

One *yojana* is calculated to be eight miles, and he has to pass along a road which is therefore as much as 792,000 miles. Such a long distance is passed over within a few moments only. The subtle body is covered by the constables so that the living entity can pass such a long distance quickly and at the same time tolerate the suffering. This covering, although material, is of such fine elements that material scientists cannot discover what the coverings are made of. To pass 792,000 miles within a few moments seems wonderful to the modern space travelers. They have so far traveled at a speed of 18,000 miles per hour, but here we see that a criminal passes 792,000 miles within a few seconds only, although the process is not spiritual but material.

TEXT 25

आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः ।
आत्ममांसादनं क्वापि स्वकृत्तं परतोऽपि वा ॥२५॥

ādīpanaṁ sva-gātrāṇāṁ
veṣṭayitvolmukādibhiḥ
ātma-māṁsādanaṁ kvāpi
sva-kṛttaṁ parato 'pi vā

ādīpanam—setting on fire; *sva-gātrāṇām*—of his own limbs; *veṣṭayitvā*—having been surrounded; *ulmuka-ādibhiḥ*—by pieces of burning wood and

so on; *ātma-māṁsa*—of his own flesh; *adanam*—eating; *kvāpi*—sometimes; *sva-kṛttam*—done by himself; *parataḥ*—by others; *api*—else; *vā*—or.

TRANSLATION

He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

PURPORT

From this verse through the next three verses the description of punishment will be narrated. The first description is that the criminal has to eat his own flesh, burning with fire, or allow others like himself who are present there to eat. In the last great war people in concentration camps sometimes ate their own stool, so there is no wonder that in the Yamasādana, the abode of Yamarāja, one who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXT 26

जीवतश्चान्त्राभ्युद्धारः श्वगृध्रैर्यमसादने ।
सर्पवृश्चिकदंशाद्यैर्दशद्भिश्चात्मवैशसम् ॥२६॥

jīvataś cāntrābhyuddhāraḥ
śva-gṛdhrair yama-sādane
sarpa-vṛścika-daṁśādyair
daśadbhiś cātma-vaiśasam

jīvataḥ—alive; *ca*—and; *antra*—of his entrails; *abhyuddhāraḥ*—pulling out; *śva-gṛdhraiḥ*—by dogs and vultures; *yama-sādane*—in the abode of Yamarāja; *sarpa*—by serpents; *vṛścika*—scorpions; *daṁśa*—gnats; *ādyaiḥ*—and so on; *daśadbhiḥ*—biting; *ca*—and; *ātma-vaiśasam*—torment of himself.

TRANSLATION

His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

TEXT 27

कृन्तनं चावयवशो गजादिभ्यो भिदापनम् ।
पातनं गिरिशृङ्गेभ्यो रोधनं चाम्बुगर्तयोः ॥२७॥

kṛntanaṁ cāvayavaśo
gajādibhyo bhidāpanam
pātanaṁ giri-śṛṅgebhyo
rodhanaṁ cāmbu-gartayoḥ

kṛntanam—cutting off; *ca*—and; *avayavaśaḥ*—limb by limb; *gaja-ādibhyaḥ*—by elephants and so on; *bhidāpanam*—tearing; *pātanam*—hurling down; *giri*—of hills; *śṛṅgebhyaḥ*—from the tops; *rodhanam*—enclosing; *ca*—and; *ambu-gartayoḥ*—in water or in a cave.

TRANSLATION

Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

TEXT 28

यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।
भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥२८॥

yās tāmisrāndha-tāmisrā
rauravādyāś ca yātanāḥ
bhuṅkte naro vā nārī vā
mithaḥ saṅgena nirmitāḥ

yāḥ—which; *tāmisra*—the name of a hell; *andha-tāmisrāḥ*—the name of a hell; *raurava*—the name of a hell; *ādyāḥ*—and so on; *ca*—and; *yātanāḥ*—punishments; *bhuṅkte*—undergoes; *naraḥ*—man; *vā*—or; *nārī*—woman; *vā*—or; *mithaḥ*—mutual; *saṅgena*—by association; *nirmitāḥ*—caused.

TRANSLATION

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

PURPORT

Materialistic life is based on sex life. The existence of all the materialistic people who are undergoing severe tribulation in the struggle for existence is based on sex. Therefore, in the Vedic civilization sex life is allowed only in a restricted way; it is for the married couple and only for begetting children. But when sex life is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world also they are punished by virulent diseases like syphillis and gonorrhea, and in the next life, as we see in this passage of *Śrīmad-Bhāgavatam,* they are put into different kinds of hellish conditions to suffer. In *Bhagavad-gītā*, First Chapter, illicit sex life is also very much condemned, and it is said that one who produces children by illicit sex life is sent to hell. It is confirmed here in the *Bhāgavatam* that such offenders are put into hellish conditions of life in Tāmisra, Andha-tāmisra and Raurava.

TEXT 29

अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते ।
या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥२९॥

atraiva narakaḥ svarga
iti mātaḥ pracakṣate
yā yātanā vai nārakyas
tā ihāpy upalakṣitāḥ

atra—in this world; *eva*—even; *narakaḥ*—hell; *svargaḥ*—heaven; *iti*—thus; *mātaḥ*—O mother; *pracakṣate*—they say; *yāḥ*—which; *yātanāḥ*—punishments; *vai*—certainly; *nārakyaḥ*—hellish; *tāḥ*—they; *iha*—here; *api*—also; *upalakṣitāḥ*—visible.

TRANSLATION

Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

PURPORT

Sometimes unbelievers do not accept these statements of scripture regarding hell. They disregard such authorized descriptions. Lord Kapila

therefore confirms them by saying that these hellish conditions are also visible on this planet. It is not that they are only on the planet where Yamarāja lives. On the planet of Yamarāja, the sinful man is given the chance to practice living in the hellish conditions which he will have to endure in the next life, and then he is given a chance to take birth on another planet to continue his hellish life. For example, if a man is to be punished to remain in hell and eat stool and urine, then first of all he practices such habits on the planets of Yamarāja, and then he is given a particular type of body, the hog, so that he can eat stool and think that he is enjoying life. It is stated previously that in any hellish condition, the conditioned soul thinks he is happy. Otherwise, it would not be possible for him to suffer hellish life.

TEXT 30

एवं कुटुम्बं बिभ्राण उदरम्भर एव वा ।
विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥३०॥

evaṁ kuṭumbaṁ bibhrāṇa
udaram bhara eva vā
visṛjyehobhayaṁ pretya
bhuṅkte tat-phalam īdṛśam

evam—in this way; *kuṭumbam*—family; *bibhrāṇaḥ*—he who maintained; *udaram*—stomach; *bharaḥ*—he who maintained; *eva*—only; *vā*—or; *visṛjya*—after giving up; *iha*—here; *ubhayam*—both of them; *pretya*—after death; *bhuṅkte*—he undergoes; *tat*—of that; *phalam*—result; *īdṛśam*—such.

TRANSLATION

After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

PURPORT

The mistake of modern civilization is that man does not believe in the next life. But whether he believes or not, the next life is there, and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritative scriptures like the *Vedas* and *Purāṇas*. Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness,

if one is not responsible for his activities, then he is sure to get a hellish life, as described herein.

TEXT 31

एकः प्रपद्यते ध्वान्तं हित्वेदं स्वकलेवरम् ।
कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम् ॥३१॥

ekaḥ prapadyate dhvāntaṁ
hitvedaṁ sva-kalevaram
kuśaletara-pātheyo
bhūta-droheṇa yad bhṛtam

ekaḥ—alone; *prapadyate*—he enters; *dhvāntam*—darkness; *hitvā*—after quitting; *idam*—this; *sva*—his; *kalevaram*—body; *kuśala-itara*—sin; *pātheyaḥ*—his passage money; *bhūta*—to other living entities; *droheṇa*—by injury; *yad*—which body; *bhṛtam*—was maintained.

TRANSLATION

He goes alone to the darkest regions of hell after quitting the present body, and the money which he acquired by envying other living entities is the passage money with which he leaves this world.

PURPORT

When a man earns money by unfair means and maintains his family and himself with that money, the money is enjoyed by many members of the family, but he alone goes to hell. A person who enjoys life by earning money or by envying another's life, and who enjoys with family and friends, will have to enjoy alone the resultant sinful reactions accrued from such violent and illicit life. For example, if a man secures some money by killing someone and with that money maintains his family, those who enjoy the black money earned by him are also partially responsible and are also sent to hell, but he who is the leader is especially punished. The result of material enjoyment is that one takes with him the sinful reaction only, and not the money. The money he earned is left in this world, and he takes only the reaction.

In this world also, if a person acquires some money by murdering someone, the family is not hanged, although its members are sinfully contaminated. But the man who commits the murder and maintains his family is

himself hanged as a murderer. The direct offender is more responsible for sinful activities than the indirect enjoyer. The great learned scholar Cāṇakya Paṇḍita says, therefore, that whatever one has in his possession had better be spent for the cause of *sat*, or the Supreme Personality of Godhead, because one cannot take his possessions with him. They remain here, and they will be lost. Either we leave the money or the money leaves us, but we will be separated. The best use of money as long as it is within our possession is to spend it to acquire Kṛṣṇa consciousness.

TEXT 32

दैवेनासादितं तस्य शमलं निरये पुमान् ।
भुङ्क्ते कुटुम्बपोषस्य हृतवित्त इवातुरः ॥३२॥

daivenāsāditaṁ tasya
śamalaṁ niraye pumān
bhuṅkte kuṭumba-poṣasya
hṛta-vitta ivāturaḥ

daivena—by the arrangement of the Supreme Personality of Godhead; *āsāditam*—obtained; *tasya*—his; *śamalam*—sinful reaction; *niraye*—in a hellish condition; *pumān*—the man; *bhuṅkte*—undergoes; *kuṭumba-poṣasya*—of maintaining a family; *hṛta-vittaḥ*—one whose wealth is lost; *iva*—like; *āturaḥ*—suffering.

TRANSLATION

Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

PURPORT

The example set herein is that the sinful person suffers just like a man who has lost his wealth. The human form of body is achieved by the conditioned soul after many, many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaining his so-called family and therefore performs foolish and unauthorized action, he is compared to a man who has lost his wealth and who, upon losing it, laments. When wealth is lost, there is no use lamenting, but as long as there is wealth, one has to utilize it properly and thereby gain

eternal profit. It may be argued that when a man leaves his money earned by sinful activities, then he also leaves his sinful activities here with his money. But it is especially mentioned herein that by superior arrangement, *(daivenāsāditam),* although the man leaves behind him his sinfully earned money, he carries the effect of it. When a man steals some money, if he is caught and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money which is earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

TEXT 33

केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः ।
याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥३३॥

kevalena hy adharmeṇa
kuṭumba-bharaṇotsukaḥ
yāti jīvo 'ndha-tāmisraṁ
caramaṁ tamasaḥ padam

kevalena—simply; *hi*—certainly; *adharmeṇa*—by irreligious activities; *kuṭumba*—family; *bharaṇa*—to maintain; *utsukaḥ*—eager; *yāti*—goes; *jīvaḥ*—a person; *andha-tāmisram*—to Andha-tāmisra; *caramam*—ultimate; *tamasaḥ*—of darkness; *padam*—region.

TRANSLATION

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

PURPORT

Three words in this verse are very significant. *Kevalena* means only by black methods, *adharmeṇa* means unrighteous or irreligious, and *kuṭumba-bharaṇa* means family maintenance. Maintaining one's family is certainly the duty of a householder, but one should be eager to earn his livelihood by the prescribed method, as stated in the scriptures. In *Bhagavad-gītā* it is described that the Lord has divided the social system into four

classifications of castes, or *varṇas,* according to quality and work. Apart from *Bhagavad-gītā,* in every society a man is known according to his quality and work. For example, when a man is constructing wooden furniture, he is called a carpenter, and a man who works with an anvil and iron is called a blacksmith. Similarly, a man who is engaged in the medical or engineering fields has a particular duty and designation. All these human activities have been divided by the Supreme Lord into four *varṇas,* namely *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* In *Bhagavad-gītā* and in other Vedic literatures, the specific duties of the *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* are mentioned.

One should work honestly according to his qualification. He should not earn his livelihood unfairly, by means for which he is not qualified. If a *brāhmaṇa* who works as a priest so that he may enlighten his followers with the spiritual way of life is not qualified as a priest, then he is cheating the public. One should not earn by such unfair means. The same is applicable to a *kṣatriya* or to a *vaiśya.* It is especially mentioned that the means of livelihood of those who are trying to advance in Kṛṣṇa consciousness must be very fair and uncomplicated. Here it is mentioned that he who earns his livelihood by unfair means *(kevalena)* is sent to the darkest hellish region. Otherwise, if one maintains his family by prescribed methods and honest means, there is no objection to one's being a family man.

TEXT 34

अधस्तान्नरलोकस्य यावतीर्यातनादयः ।
क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥३४॥

adhastān nara-lokasya
yāvatīr yātanādayaḥ
kramaśaḥ samanukramya
punar atrāvrajec chuciḥ

adhastāt—from below; *nara-lokasya*—human birth; *yāvatīḥ*—as many; *yātanā*—punishments; *ādayaḥ*—and so on; *kramaśaḥ*—in a regular order; *samanukramya*—having gone through; *punaḥ*—again; *atra*—here, on this earth; *āvrajet*—he may return; *śuciḥ*—pure.

TRANSLATION

Having gone through all the miserable hellish conditions and having passed in a regular order through the lowest forms of animal life prior to

human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

PURPORT

Just as a prisoner who has undergone troublesome prison life is set free again, similarly the person who has always engaged in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of lower animals like cats, dogs and hogs, by the gradual process of evolution he again comes back as a human being. In *Bhagavad-gītā* it is stated that even though a person engaged in the practice of the *yoga* system may not finish perfectly and may fall down for some reason or other, his next life as a human being is guaranteed. It is stated that such a person, who has fallen from the path of *yoga* practice, is given a chance in his next life to take birth in a very rich family or in a very pious family. It is interpreted that "rich family" refers to a big mercantile family because generally people who engage in trades and mercantile business are very rich. One who engaged in the process of self-realization or connecting with the Supreme Absolute Truth but fell short is allowed to take birth in such a rich family, or he is allowed to take birth in the family of pious *brāhmaṇas;* either way, he is guaranteed to appear in human society in his next life. It can be concluded that if someone is not willing to enter into hellish life, as in Tāmisra or Andha-tāmisra, then he must take to the process of Kṛṣṇa consciousness, which is the first-class *yoga* system, because even if one is unable to attain complete Kṛṣṇa consciousness in this life, he is guaranteed at least to take his next birth in a human family. He cannot be sent into a hellish condition. Kṛṣṇa consciousness is the purest life, and it protects all human beings from gliding down to hell to take birth in a family of dogs or hogs.

Thus end the Bhaktivedanta purports to the Third Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Description by Lord Kapila of Adverse Fruitive Activities."*

CHAPTER THIRTY-ONE

Lord Kapila's Instructions on the Movements of the Living Entities

TEXT 1

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।
स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥ १ ॥

śrī bhagavān uvāca
karmaṇā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣṭa udaraṁ
puṁso retaḥ-kaṇāśrayaḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *karmaṇā*—by the result of work; *daiva-netreṇa*—under the supervision of the Lord; *jantuḥ*—the living entity; *deha*—a body; *upapattaye*—for obtaining; *striyāḥ*—of a woman; *praviṣṭaḥ*—enters; *udaram*—the womb; *puṁsaḥ*—of a man; *retaḥ*—of semina; *kaṇa*—a particle; *āśrayaḥ*—dwelling in.

TRANSLATION

The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semina to assume a particular type of body.

PURPORT

As stated in the last chapter, after suffering different kinds of hellish conditions, a man comes again to the human form of body. The same topic is continued in this chapter. In order to give a particular type of

human form to a person who has already suffered hellish life, the soul is transferred to the semina of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semina of the father into the mother's womb in order to produce a particular type of body. This process is applicable to all embodied living entities, but it is especially mentioned for the man who was transferred to the Andha-tāmisra hell. After suffering there, when he who has had many types of hellish bodies, like those of dogs and hogs, is to come again to the human form, he is given the chance to take his birth in the same type of body from which he degraded himself to hell.

Everything is done by the supervision of the Supreme Personality of Godhead. Material nature supplies the body, but it does so under the direction of the Supersoul. It is said in *Bhagavad-gītā* that a living entity is wandering in this material world on a chariot made by material nature. The Supreme Lord, as Supersoul, is always present with the individual soul. He directs material nature to supply a particular type of body to the individual soul according to the result of his work, and the material nature supplies it. Here one word, *retaḥ-kaṇāśrayaḥ,* is very significant because it indicates that it is not the semina of the man that creates life within the womb of a woman; rather, the living entity, the soul, takes shelter in a particle of semina and is then pushed into the womb of a woman. Then the body develops. There is no possibility of creating a living entity without the presence of the soul simply by sexual intercourse. The materialistic theory that there is no soul and that a child is born simply by material combination of a man's and woman's semina is not very feasible. It is unacceptable.

TEXT 2

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥ २ ॥

kalalaṁ tv eka-rātreṇa
pañca-rātreṇa budbudam
daśāhena tu karkandhūḥ
peśy aṇḍaṁ vā tataḥ param

kalalam—mixing of semina and ovum; *tu*—then; *eka-rātreṇa*—on the first night; *pañca-rātreṇa*—by the fifth night; *budbudam*—a bubble; *daśa-ahena*—in ten days; *tu*—then; *karkandhūḥ*—like a plum; *peśī*—a lump of flesh; *aṇḍam*—an egg; *vā*—or; *tataḥ*—thence; *param*—afterwards.

TRANSLATION

On the first night, the semina and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, gradually it turns into a lump of flesh or an egg, as the case may be.

PURPORT

The body of the soul develops in four different ways according to its different sources. One kind of body, that of the trees and plants, sprouts from the earth; the second kind of body grows from perspiration, as with flies, germs and bugs; the third kind of body develops from eggs; and the fourth develops from an embryo. This verse indicates that after emulsification of the ovum and semina, the body gradually develops either into a lump of flesh or into an egg, as the case may be. In the case of birds it develops into an egg, and in the case of animals and human beings it develops into a lump of flesh.

TEXT 3

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः ।
नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ३ ॥

māsena tu śiro dvābhyāṁ
bāhv-aṅghry-ādy-aṅga-vigrahaḥ
nakha-lomāsthi-carmāṇi
liṅga-cchidrodbhavas tribhiḥ

māsena—within a month; *tu*—then; *śiraḥ*—a head; *dvābhyām*—in two months; *bāhu*—arms; *aṅghri*—feet; *ādi*—and so on; *aṅga*—limbs; *vigrahaḥ*—form; *nakha*—nails; *loma*—body hair; *asthi*—bones; *carmāṇi*—and skin; *liṅga*—organ of generation; *chidra*—apertures; *udbhavaḥ*—appearance; *tribhiḥ*—within three months.

TRANSLATION

In the course of a month, a head is formed, and at the end of two months, hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

TEXT 4

चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृडुद्भवः ।
षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥ ४ ॥

caturbhir dhātavaḥ sapta
pañcabhiḥ kṣut-tṛḍ-udbhavaḥ
ṣaḍbhir jarāyuṇā vītaḥ
kukṣau bhrāmyati dakṣiṇe

caturbhiḥ—within four months; *dhātavaḥ*—ingredients; *sapta*—seven; *pañcabhiḥ*—within five months; *kṣut-tṛṭ*—of hunger and thirst; *udbhavaḥ*—appearance; *ṣaḍbhiḥ*—within six months; *jarāyuṇā*—by the amnion; *vītaḥ*—enclosed; *kukṣau*—in the abdomen; *bhrāmyati*—moves; *dakṣiṇe*—on the right side.

TRANSLATION

Within four months from the date of conception, the seven essential ingredients of the body, namely, chyle, blood, flesh, fat, bone, marrow and semina, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

PURPORT

When the body of the child is completely formed at the end of six months, the child, if he is male, begins to move on the right side, and if female, she tries to move on the left side.

TEXT 5

मातुर्जग्धान्नपानाद्यैरेधद्धातुरसम्मते ।
शेते विण्मूत्रयोर्गर्ते स जन्तुर्जन्तुसम्भवे ॥ ५ ॥

mātur jagdhānna-pānādyair
edhad-dhātur asammate
śete viṇ-mūtrayor garte
sa jantur jantu-sambhave

mātuḥ—of the mother; *jagdha*—taken; *anna-pāna*—by the food and drink; *ādyaiḥ*—and so on; *edhat*—increasing; *dhātuḥ*—the ingredients of his body; *asammate*—abominable; *śete*—remains; *viṭ-mūtrayoḥ*—of stools and urine;

garte—in a hollow; *saḥ*—that; *jantuḥ*—fetus; *jantu*—of worms; *sambhave*—the breeding place.

TRANSLATION

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

PURPORT

In the *Mārkaṇḍeya Purāṇa* it is said that in the intestine of the mother the umbilical cord, which is known as *āpyāyanī,* joins the mother to the abdomen of the child, and through this passage the child within the womb accepts the mother's assimilated foodstuff. In this way the child is fed by the mother's intestine within the womb and grows from day to day. The statement of the *Mārkaṇḍeya Purāṇa* about the child's situation within the womb is exactly corroborated by modern medical science, and thus the authority of the *Purāṇas* cannot be disproved, as is sometimes attempted by the Māyāvādī philosophers.

Since the child depends completely on the assimilated foodstuff of the mother, during pregnancy there are restrictions on the food taken by the mother. Too much salt, chili, onion and similar food is forbidden for the pregnant mother because the child's body is too delicate and new for him to tolerate such pungent food. Restrictions and precautions to be taken by the pregnant mother, as enunciated in the *smṛti* scriptures of Vedic literature, are very useful. We can understand from the Vedic literature how much care is taken to beget a nice child in society. The *garbhādhāna* ceremony before sexual intercourse was compulsory for persons in the higher grades of society, and it is very scientific. Other processes recommended in the Vedic literature during pregnancy are also very important. To take care of the child is the primary duty of the parents because if such care is taken, society will be filled with good population to maintain the peace and prosperity of the society, country and human race.

TEXT 6

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।
मूर्च्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ ६ ॥

kṛmibhiḥ kṣata-sarvāṅgaḥ
saukumāryāt pratikṣaṇam

mūrcchām āpnoty uru-kleśas
tatratyaiḥ kṣudhitair muhuḥ

kṛmibhiḥ—by worms; *kṣata*—bitten; *sarva-aṅgaḥ*—all over the body; *saukumāryāt*—because of tenderness; *pratikṣaṇam*—moment after moment; *mūrcchām*—unconsciousness; *āpnoti*—he obtains; *uru-kleśaḥ*—whose suffering is great; *tatratyaiḥ*—being there (in the abdomen); *kṣudhitaiḥ*—hungry; *muhuḥ*—again and again.

TRANSLATION

Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

PURPORT

The miserable condition of material existence is not only felt when we come out of the womb of the mother, but it is also present within the womb. Miserable life begins from the moment the living entity begins to contact his material body. Unfortunately, we forget this experience and do not take the miseries of birth very seriously. In *Bhagavad-gītā,* therefore, it is specifically mentioned that one should be very alert to understand the specific difficulties of birth and death. Just as during the formation of this body we have to pass through so many difficulties within the womb of the mother, similarly, at the time of death, there are also many difficulties. As described in the previous chapter, one has to transmigrate from one body to another, and the transmigration into the bodies of dogs and hogs is especially miserable. But despite such miserable conditions, due to the spell of *māyā* we forget everything and become enamored by the present so-called happiness, which is described as actually no more than a counteraction to distress.

TEXT 7

कटुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुल्बणैः ।
मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ ७ ॥

kaṭu-tīkṣṇoṣṇa-lavaṇa-
rūkṣāmlādibhir ulbaṇaiḥ
mātṛ-bhuktair upaspṛṣṭaḥ
sarvāṅgotthita-vedanaḥ

kaṭu—bitter; *tīkṣṇa*—pungent; *uṣṇa*—hot; *lavaṇa*—salty; *rūkṣa*—dry; *amla*—sour; *ādibhiḥ*—and so on; *ulbaṇaiḥ*—excessive; *mātṛ-bhuktaiḥ*—by foods eaten by the mother; *upaspṛṣṭaḥ*—affected; *sarva-aṅga*—all over the body; *utthita*—arisen; *vedanaḥ*—pain.

TRANSLATION

Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

PURPORT

All descriptions of the child's bodily situation in the womb of the mother are beyond our conception. It is very difficult to remain in such a position, but still the child has to remain. Because his consciousness is not very developed, the child can tolerate it, otherwise he would die. That is the benediction of *māyā,* who endows the suffering body with the qualifications for tolerating such terrible tortures.

TEXT 8

उल्बेन संवृतस्तस्मिन्नन्त्रैश्च बहिरावृतः ।
आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ॥ ८ ॥

ulbena saṁvṛtas tasminn
antraiś ca bahir āvṛtaḥ
āste kṛtvā śiraḥ kukṣau
bhugna-pṛṣṭha-śirodharaḥ

ulbena—by the amnion; *saṁvṛtaḥ*—enclosed; *tasmin*—in that place; *antraiḥ*—by the intestines; *ca*—and; *bahiḥ*—outside; *āvṛtaḥ*—covered; *āste*—he lies; *kṛtvā*—having put; *śiraḥ*—the head; *kukṣau*—toward the belly; *bhugna*—bent; *pṛṣṭha*—back; *śiraḥ-dharaḥ*—neck.

TRANSLATION

Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned toward his belly and his back and neck arched like a bow.

PURPORT

If a grown-up man were put into such a condition as the child within the abdomen, completely entangled in all respects, it would be impossible for him to live even for a few seconds. Unfortunately, we forget all these sufferings and try to be happy in this life, not caring for the liberation of the soul from the entanglement of birth and death. It is an unfortunate civilization in which these matters are not plainly discussed to make people understand the precarious condition of material existence.

TEXT 9

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
तत्र लब्धस्मृतिर्दैवात्कर्म जन्मशतोद्भवम् ।
स्मरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ॥ ९ ॥

akalpaḥ svāṅga-ceṣṭāyāṁ
śakunta iva pañjare
tatra labdha-smṛtir daivāt
karma janma-śatodbhavam
smaran dīrgham anucchvāsaṁ
śarma kiṁ nāma vindate

akalpaḥ—unable; *sva-aṅga*—his limbs; *ceṣṭāyām*—to move; *śakuntaḥ*—a bird; *iva*—like; *pañjare*—in a cage; *tatra*—there; *labdha-smṛtiḥ*—having gained his memory; *daivāt*—by fortune; *karma*—activities; *janma-śata-udbhavam*—occurring during the last hundred births; *smaran*—remembering; *dīrgham*—for a long time; *anucchvāsam*—sighing; *śarma*—peace of mind; *kim*—what; *nāma*—then; *vindate*—can he achieve.

TRANSLATION

The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

PURPORT

After birth the child may forget about the difficulties of his past lives, but when we are grown up we can at least understand the grievous tortures

undergone at birth and death by reading the authorized scriptures like *Śrīmad-Bhāgavatam.* If we do not believe in the scriptures, that is a different question, but if we have faith in the authority of such descriptions, then we must prepare for our freedom in the next life; that is possible in this human form of life. One who does not take heed of these indications of suffering in human existence is said to be undoubtedly committing suicide. It is said that this human form of life is the only means for crossing over the nescience of *māyā,* or material existence. We have a very efficient boat in this human form of body, and there is a very expert captain, the spiritual master; the scriptural injunctions are like favorable winds. If we do not cross over the ocean of nescience of material existence in spite of all these facilities, then certainly we are all intentionally committing suicide.

TEXT 10

आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः ।
नैकत्रास्ते सूतिवातैर्विष्ठाभूरिव सोदरः ॥१०॥

ārabhya saptamān māsāl
labdha-bodho 'pi vepitaḥ
naikatrāste sūti-vātair
viṣṭhā-bhūr iva sodaraḥ

ārabhya—beginning; *saptamāt māsāt*—from the seventh month; *labdha-bodhaḥ*—endowed with consciousness; *api*—although; *vepitaḥ*—tossed; *na*—not; *ekatra*—in one place; *āste*—he remains; *sūti-vātaiḥ*—by the winds for childbirth; *viṣṭhā-bhūḥ*—the worm; *iva*—like; *sa-udaraḥ*—born of the same womb.

TRANSLATION

Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

PURPORT

At the end of the seventh month the child is moved by the bodily air and does not remain in the same place because the entire uterine system

becomes slackened before delivery. The worms have been described here as *sodara. Sodara* means born of the same mother. Since the child is born from the womb of the mother and the worms are also born of fermentation within the womb of the same mother, under the circumstances the child and the worms are actually brothers. We are very anxious to establish universal brotherhood among human beings, but we should take into consideration that even the worms are our brothers, what to speak of other living entities. Therefore, we should be concerned about all living entities.

TEXT 11

नाथमान ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः ।
स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥११॥

nāthamāna ṛṣir bhītaḥ
sapta-vadhriḥ kṛtāñjaliḥ
stuvīta taṁ viklavayā
vācā yenodare 'rpitaḥ

nāthamānaḥ—appealing; *ṛṣiḥ*—the living entity; *bhītaḥ*—frightened; *sapta-vadhriḥ*—bound by the seven layers; *kṛta-añjaliḥ*—with folded hands; *stuvīta*—prays; *tam*—to the Lord; *viklavayā*—faltering; *vācā*—with words; *yena*—by whom; *udare*—in the womb; *arpitaḥ*—he was placed.

TRANSLATION

The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

PURPORT

It is said that when a woman is having labor pains she promises that she will never again become pregnant and suffer from such a severely painful condition. Similarly, when one is undergoing some surgical operation he promises that he will never again act in such a way as to become diseased and have to undergo medical surgery, or when one falls into danger, he promises that he will never again make the same mistake. Similarly, the living entity, when put into the hellish condition of life, prays to the Lord

that he will never again commit sinful activities and have to be put into the womb for repeated birth and death. In the hellish condition within the womb the living entity is very much afraid of being born again, but when he is out of the womb, when he is in full life and good health, he forgets everything and commits again and again the same sins for which he was put into that horrible condition of existence.

TEXT 12

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयात्त-
नानातनोर्भुवि चलच्चरणारविन्दम् ।
सोऽहं व्रजामि शरणं ह्यकुतोभयं मे
येनेदृशी गतिरदर्श्यसतोऽनुरूपा ॥१२॥

jantur uvāca
tasyopasannam avituṁ jagad icchayātta-
nānā-tanor bhuvi calac-caraṇāravindam
so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayaṁ me
yenedṛśī gatir adarśy asato 'nurūpā

jantuḥ uvāca—the human soul said; *tasya*—of the Supreme Personality of Godhead; *upasannam*—having approached for protection; *avitum*—to protect; *jagat*—the universe; *icchayā*—by His own will; *ātta-nānā-tanoḥ*—who accepts various forms; *bhuvi*—on the earth; *calat*—walking; *caraṇa-aravindam*—the lotus feet; *saḥ aham*—I myself; *vrajāmi*—go; *śaraṇam*—unto the shelter; *hi*—indeed; *akutaḥ-bhayam*—giving relief from all fear; *me*—for me; *yena*—by whom; *īdṛśī*—such; *gatiḥ*—condition of life; *adarśi*—was considered; *asataḥ*—impious; *anurūpā*—befitting.

TRANSLATION

The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

PURPORT

The word *calac-caraṇāravindam* means the Supreme Personality of Godhead who actually walks or travels upon the surface of the world. For example, Lord Rāmacandra actually walked on the surface of the world, and Lord Kṛṣṇa also walked just like an ordinary man. The prayer is therefore offered to the Supreme Personality of Godhead, who descends to the surface of this earth, or any part of this universe, for the protection of the pious and the destruction of the impious. It is confirmed in *Bhagavad-gītā* that when there is an increase of irreligion and discrepancies arise in the real religious activities, the Supreme Lord comes to protect the pious and kill the impious. This verse indicates Lord Kṛṣṇa.

Another significant point in this verse is that the Lord comes, *icchayā,* by His own will. As Kṛṣṇa confirms in *Bhagavad-gītā, sambhavāmy ātma-māyayā:* "I appear at My will, by My internal potential power." He is not forced to come by the laws of material nature. It is stated here, *icchayā:* He does not *assume* any form, as the impersonalists think, because He comes at His own will, and the form in which He descends is His eternal form. As the Supreme Lord puts the living entity into the condition of horrible existence, so He can also deliver him, and therefore one should seek shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa demands, "Give up everything and surrender unto Me." And it is also said in *Bhagavad-gītā* that anyone who approaches Him does not come back again to accept form in material existence, but goes back to Godhead, back home, never to return.

TEXT 13

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा
भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोध-
मातप्यमानहृदयेऽवसितं नमामि ॥१३॥

yas tv atra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāram akhaṇḍa-bodham
ātapyamāna-hṛdaye 'vasitaṁ namāmi

yaḥ—who; *tu*—also; *atra*—here; *baddhaḥ*—bound; *iva*—as if; *karmabhiḥ*—by activities; *āvṛta*—covered; *ātmā*—the pure soul; *bhūta*—the gross elements; *indriya*—the senses; *āśaya*—the mind; *mayīm*—consisting of; *avalambya*—

having fallen; *māyām*—into *māyā; āste*—remains; *viśuddham*—completely pure; *avikāram*—without change; *akhaṇḍa-bodham*—possessed of unlimited knowledge; *ātapyamāna*—repentant; *hṛdaye*—in the heart; *avasitam*—residing; *namāmi*—I offer my respectful obeisances.

TRANSLATION

I, the pure soul, appearing now to be bound up by my activities, am lying in the womb of my mother by the arrangement of māyā. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

PURPORT

As stated in the previous verse, the *jīva* soul says, "I take shelter of the Supreme Lord." Therefore, constitutionally, the *jīva* soul is the subordinate servitor of the Supreme Soul, the Personality of Godhead. Both the Supreme Soul and the *jīva* soul are sitting in the same body, as confirmed in the *Upaniṣads.* They are sitting as friends, but one is suffering, and the other is aloof from the suffering condition of life.

In this verse it is said, *viśuddham avikāram akhaṇḍa-bodham:* the Supersoul is always sitting apart from all contamination. The living entity is contaminated and is suffering because he has a material body, but that does not mean that because the Lord is also with him, He also has a material body. He is *avikāram,* changeless. He is always the same Supreme, but unfortunately the Māyāvādī philosophers, because of their impure hearts, cannot understand that the Supreme Soul, the Supersoul, is different from the individual soul. It is said here, *ātapyamāna-hṛdaye 'vasitam:* He is in the heart of every living entity, but He can be realized only by a soul who is repentant. The individual soul becomes repentant that he forgot his constitutional position, wanted to become one with the Supreme Soul and tried his best to lord it over material nature. He has been baffled, and therefore he is repentant. At that time, Supersoul, or the relationship between the Supersoul and the individual soul, is realized. As it is confirmed in *Bhagavad-gītā,* after many, many births the knowledge comes to the conditioned soul that Vāsudeva is great, *He* is master, and *He* is Lord. The individual soul is the servant, and therefore he surrenders unto Him. At that time he becomes a *mahātmā,* a great soul. Therefore, a fortunate living being who comes to this understanding, even within the womb of his mother, has his liberation assured.

TEXT 14

यः पञ्चभूतरचिते रहितः शरीरे
च्छन्नो ऽयथेन्द्रियगुणार्थचिदात्मकोऽहम्।
तेनाविकुण्ठमहिमानमृषिं तमेनं
वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ॥१४॥

yaḥ pañca-bhūta-racite rahitaḥ śarīre
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham
tenāvikuṇṭha-mahimānam ṛṣiṁ tam enaṁ
vande paraṁ prakṛti-pūruṣayoḥ pumāṁsam

yaḥ—who; *pañca-bhūta*—five gross elements; *racite*—made of; *rahitaḥ*—separated; *śarīre*—in the material body; *channaḥ*—covered; *ayathā*—unfitly; *indriya*—senses; *guṇa*—qualities; *artha*—objects of senses; *cit*—ego; *ātmakaḥ*—consisting of; *aham*—I; *tena*—by a material body; *avikuṇṭha-mahimānam*—whose glories are unobscured; *ṛṣim*—all-knowing; *tam*—that; *enam*—unto Him; *vande*—I offer obeisances; *param*—transcendental; *prakṛti*—to material nature; *pūruṣayoḥ*—to the living entities; *pumāṁsam*—unto the Supreme Personality of Godhead.

TRANSLATION

I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

PURPORT

The difference between the living entity and the Supreme Personality of Godhead is that the living entity is prone to be subjected to material nature, whereas the Supreme Godhead is always transcendental to material nature as well as to the living entities. When the living entity is put into material nature, then his senses and qualities are polluted, or designated. There is no possibility for the Supreme Lord to become embodied by material qualities or material senses for the reason that He is above the influence of material nature and cannot possibly be put in the darkness of ignorance like the living entities. Because of His full knowledge, He is

never subjected to the influence of material nature. Material nature is always under His control, and it is therefore not possible that material nature can control the Supreme Personality of Godhead.

Since the identity of the living entity is very minute, he is prone to be subjected to material nature, but when he is freed from this material body, which is false, then he attains the same spiritual nature as the Supreme Lord. At that time there is no qualitative difference between him and the Supreme Lord, but because he is not so quantitatively powerful as to never be put under the influence of material nature, he is quantitatively different from the Lord.

The entire process of devotional service is to purify oneself of this contamination of material nature and put oneself on the spiritual platform where he is qualitatively one with the Supreme Personality of Godhead. In the *Vedas* it is said that the living entity is always free. *Asaṅgo hy ayaṁ puruṣaḥ.* The living entity is liberated. His material contamination is temporary, and his actual position is that he is liberated. This liberation is achieved by Kṛṣṇa consciousness, which begins from the point of surrender. Therefore it is said here, "I offer my respectful obeisances unto the Supreme Person."

TEXT 15

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्
सांसारिके पथि चरंस्तदभिश्रमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोकं
युक्त्या कया महदनुग्रहमन्तरेण ॥१५॥

yan-māyayoru-guṇa-karma-nibandhane 'smin
sāṁsārike pathi caraṁs tad-abhiśrameṇa
naṣṭa-smṛtiḥ punar ayaṁ pravṛṇīta lokaṁ
yuktyā kayā mahad-anugraham antareṇa

yat—of the Lord; *māyayā*—by the *māyā; uru-guṇa*—arising from the great modes; *karma*—activities; *nibandhane*—with bonds; *asmin*—this; *sāṁsārike*—of repeated birth and death; *pathi*—on the path; *caran*—wandering; *tat*—of him; *abhiśrameṇa*—with great pains; *naṣṭa*—lost; *smṛtiḥ*—memory; *punaḥ*—again; *ayam*—this living entity; *pravṛṇīta*—may realize; *lokam*—his true nature; *yuktyā kayā*—by what means; *mahat-anugraham*—the mercy of the Lord; *antareṇa*—without.

TRANSLATION

The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?

PURPORT

The Māyāvādī philosophers say that simply by cultivation of knowledge by mental speculation, one can be liberated from the condition of material bondage. But here it is said one is liberated not by knowledge but by the mercy of the Supreme Lord. The knowledge the conditioned soul gains by mental speculation, however powerful it may be, is always too imperfect to approach the Absolute Truth. It is said that without the mercy of the Supreme Personality of Godhead one cannot understand Him or His actual form, quality and name. Those who are not in devotional service go on speculating for many, many thousands of years, but they are still unable to understand the nature of the Absolute Truth.

One can be liberated in the knowledge of Absolute Truth simply by the mercy of the Supreme Personality of Godhead. It is clearly said herein that our memory is lost because we are now covered by His material energy. Arguments may be put forward as to why we have been put under the influence of this material energy by the supreme will of the Lord. This is explained in *Bhagavad-gītā* where the Lord says, "I am sitting in everyone's heart, and due to Me one is forgetful or one is alive in knowledge." The forgetfulness of the conditioned soul is also due to the direction of the Supreme Lord. A living entity misuses his little independence when he wants to lord it over material nature. This misuse of independence, which is called *māyā,* is always available, otherwise there would be no independence. Independence implies that one can use it properly or improperly. It is not static; it is dynamic. Therefore, misuse of independence is the cause of being influenced by *māyā.*

Māyā is so strong that the Lord says that it is very difficult to surmount her influence. But one can do so very easily "if he surrenders unto Me." *Mām eva ye prapadyante:* anyone who surrenders unto Him can overcome the influence of the stringent laws of material nature. It is clearly said here that a living entity is put under the influence of *māyā* by His will, and if anyone wants to get out of this entanglement, this can be made possible simply by His mercy.

The activities of the conditioned souls under the influence of material nature are explained here. Every conditioned soul is engaged in different types of work under the influence of material nature. We can see in the material world that the conditioned soul acts so powerfully that he is playing wonderfully in creating the so-called advancements of material civilization for sense gratification. But actually his position is to know that he is an eternal servant of the Supreme Lord. When he is actually in perfect knowledge, he knows that the Lord is the supreme worshipful object and that the living entity is His eternal servant. Without this knowledge, he engages in material activities; that is called ignorance.

TEXT 16

ज्ञानं यदेतददधात्कतमः स देव-
स्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमाना-
स्तापत्रयोपशमनाय वयं भजेम ॥१६॥

jñānaṁ yad etad adadhāt katamaḥ sa devas
trai-kālikaṁ sthira-careṣv anuvartitāṁśaḥ
taṁ jīva-karma-padavīm anuvartamānās
tāpa-trayopaśamanāya vayaṁ bhajema

jñānam—knowledge; *yat*—which; *etat*—this; *adadhāt*—gave; *katamaḥ*—who other than; *saḥ*—that; *devaḥ*—the Personality of Godhead; *trai-kālikam*—of the three phases of time; *sthira-careṣu*—in the inanimate and animate objects; *anuvartita*—dwelling; *aṁśaḥ*—His partial representation; *tam*—unto Him; *jīva*—of the *jīva* souls; *karma-padavīm*—the path of fruitive activities; *anuvartamānāḥ*—who are pursuing; *tāpa-traya*—from the threefold miseries; *upaśamanāya*—for getting free; *vayam*—we; *bhajema*—must surrender.

TRANSLATION

No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

PURPORT

When a conditioned soul is seriously anxious to get out of the influence of the material clutches, the Supreme Personality of Godhead, who is situated within him as Paramātmā, gives him this knowledge: "Surrender unto Me." As the Lord says in *Bhagavad-gītā,* "Give up all other engagements. Just surrender unto Me." It is to be accepted that the source of knowledge is the Supreme Person. This is also confirmed in *Bhagavad-gītā. Mattaḥ smṛtir jñānam apohanaṁ ca.* The Lord says, "Through Me one gets real knowledge and memory, and one also forgets through Me." To one who wants to be materially satisfied or who wants to lord it over material nature, the Lord gives the opportunity to forget His service and engage in the so-called happiness of material activities. Similarly, when one is frustrated in lording it over material nature and is very serious about getting out of this material entanglement, the Lord, from within, gives him the knowledge that he has to surrender unto Him; then there is liberation.

This knowledge cannot be imparted by anyone other than the Supreme Lord or His representative. In the *Caitanya-caritāmṛta* Lord Caitanya instructs Rūpa Gosvāmī that the living entities wander in life after life, undergoing the miserable conditions of material existence. But when one is very anxious to get free from the material entanglement, then he gets enlightenment through a spiritual master and Kṛṣṇa. This means that Kṛṣṇa as the Supersoul is seated within the heart of the living entity, and when the living entity is serious, the Lord directs him to take shelter of His representative, a bona fide spiritual master. Directed from within and guided externally by the spiritual master, one attains the path of Kṛṣṇa consciousness, which is the way out of the material clutches.

Therefore there is no possibility of one's being situated in his own position unless he is blessed by the Supreme Personality of Godhead. Unless he is enlightened with the supreme knowledge, one has to undergo the severe penalties of the hard struggle for existence in the material nature. The spiritual master is therefore the mercy manifestation of the Supreme Person. The conditioned soul has to take direct instruction from the spiritual master, and thus he gradually becomes enlightened to the path of Kṛṣṇa consciousness. The seed of Kṛṣṇa consciousness is sown within the heart of the conditioned soul, and when one hears instruction from the spiritual master, the seed fructifies, and his life is blessed.

TEXT 17

देह्यन्यदेहविवरे जठराग्निनासृग्-
विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान्
निर्वास्यते कृपणधीर्भगवन् कदा नु ॥१७॥

dehy anya-deha-vivare jaṭharāgnināsṛg-
viṇ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ
icchann ito vivasituṁ gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhîr bhagavan kadā nu

dehî—the embodied soul; *anya-deha*—of another body; *vivare*—in the abdomen; *jaṭhara*—of the stomach; *agninā*—by the fire; *asṛk*—of blood; *viṭ*—stool; *mūtra*—and urine; *kūpa*—in a pool; *patitaḥ*—fallen; *bhṛśa*—strongly; *tapta*—scorched; *dehaḥ*—his body; *icchan*—desiring; *itaḥ*—from that place; *vivasitum*—to get out; *gaṇayan*—counting; *sva-māsān*—his months; *nirvāsyate*—will be released; *kṛpaṇa-dhîḥ*—person of miserly intelligence; *bhagavan*—O Lord; *kadā*—when; *nu*—indeed.

TRANSLATION

Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"

PURPORT

The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating there is the heat of gastric fire, and on the other side there is urine, stool, blood and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes for the purpose of sense gratification he tries to kill the child by contraceptive methods.

Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word *kṛpaṇa-dhīḥ* is significant in this verse. *Dhī* means intelligence, and *kṛpaṇa* means miserly. Conditional life is for persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually utilize his human intelligence to get out of the clutches of *māyā*, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is *udāra*, very magnanimous. A *brāhmaṇa* is called *udāra* because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Kṛṣṇa consciousness for the benefit of the public, and therefore he is magnanimous.

TEXT 18

येनेदृशीं गतिमसौ दशमास्य ईश
संग्राहितः पुरुदयेन भवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः
को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥१८॥

yenedṛśīṁ gatim asau daśa-māsya īśa
saṅgrāhitaḥ purudayena bhavādṛśena
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ
ko nāma tat prati vināñjalim asya kuryāt

yena—by whom (the Lord); *īdṛśīm*—such; *gatim*—a condition; *asau*—that person (myself); *daśa-māsyaḥ*—ten months old; *īśa*—O Lord; *saṅgrāhitaḥ*—was made to accept; *puru-dayena*—very merciful; *bhavādṛśena*—incomparable; *svena*—own; *eva*—alone; *tuṣyatu*—may He be pleased; *kṛtena*—with His act; *saḥ*—that; *dīna-nāthaḥ*—refuge of the fallen souls; *kaḥ*—who; *nāma*—indeed; *tat*—that mercy; *prati*—in return; *vinā*—except with; *añjalim*—folded hands; *asya*—of the Lord; *kuryāt*—can repay.

TRANSLATION

My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the

Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

PURPORT

As stated in *Bhagavad-gītā,* intelligence and forgetfulness are both supplied by the Supersoul sitting with the individual soul within the body. When He sees that a conditioned soul is very serious about getting out of the clutches of the material influence, the Supreme Lord gives intelligence internally as Supersoul and externally as the spiritual master, or, as an incarnation of the Personality of Godhead Himself, He helps by speaking instructions such as *Bhagavad-gītā.* The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands. This prayer of the child in the womb may be questioned by some atheistic people. How can a child pray in such a nice way in the womb of his mother? Everything is possible by the grace of the Lord. The child is put into such a precarious condition externally, but internally he is the same, and the Lord is there. By the transcendental energy of the Lord, everything is possible.

TEXT 19

पश्यत्ययं धिषणया ननु सप्तवध्रिः
शारीरके दमशरीर्यपरः स्वदेहे ।
यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं
पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥१९॥

paśyaty ayaṁ dhiṣaṇayā nanu sapta-vadhriḥ
śārīrake dama-śarīry aparaḥ sva-dehe
yat-sṛṣṭayāsaṁ tam ahaṁ puruṣaṁ purāṇaṁ
paśye bahir hṛdi ca caityam iva pratītam

paśyati—sees; *ayam*—this living entity; *dhiṣaṇayā*—with intelligence; *nanu*—only; *sapta-vadhriḥ*—bound by the seven layers of material coverings; *śārīrake*—agreeable and disagreeable sense perceptions; *dama-śarīrī*—having

a body for self-control; *aparaḥ*—another; *sva-dehe*—in his body; *yat*—by the Supreme Lord; *sṛṣṭayā*—endowed; *āsam*—was; *tam*—Him; *aham*—I; *puruṣam*—person; *purāṇam*—oldest; *paśye*—see; *bahiḥ*—outside; *hṛdi*—in the heart; *ca*—and; *caityam*—the source of the ego; *iva*—indeed; *pratītam*—recognized.

TRANSLATION

The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body, and by whose grace I can see Him within and without.

PURPORT

The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower—the bud stage, the blooming stage and the full-fledged, grown-up stage of aroma and beauty—similarly, there are 8,400,000 species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death. The fortunate child in the womb of his mother realizes his superior position and is thereby distinguished from other bodies. Animals in bodies lower than that of the human being are conscious only as far as their bodily distress and happiness are concerned; they cannot think of more than their bodily necessities of life—eating, sleeping, mating and defending. But in the human form of life, by the grace of God, the consciousness is so developed that a man can evaluate his exceptional position and thus realize the self and the Supreme Lord.

The word *dama-śarīrī* means that we have a body in which we can control the senses and the mind. The complication of materialistic life is due to an uncontrolled mind and uncontrolled senses. One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and he should properly utilize it. The distinction between an animal and a man is that the animal cannot control himself and has no sense of decency, whereas the human being has the sense of decency and can control himself. If this controlling power is not exhibited by the human being, then he is no better than an animal. By controlling the senses, or by the process of *yoga* regulation, one can under-

stand the position of his self, the Supersoul, the world and their interrelation; everything is possible by controlling the senses. Otherwise, we are no better than animals.

Real self-realization by means of controlling the senses is explained herein. One should try to see the Supreme Personality of Godhead and his own self also. To think oneself the same as the Supreme is not self-realization. Here it is clearly explained that the Supreme Lord is *anādi,* or *purāṇa,* and He has no other cause. The living entity is born of the Supreme Godhead as part and parcel. It is confirmed in the *Brahma-saṁhitā, anādir ādir govindaḥ:* Govinda, the Supreme Person, has no cause. He is unborn. But the living entity is born of Him. As confirmed in *Bhagavad-gītā, mamaivāṁśaḥ:* both the living entity and the Supreme Lord are unborn, but it has to be understood that the supreme cause of the part and parcel is the Supreme Personality of Godhead. *Brahma-saṁhitā* therefore says that everything has come from the Supreme Personality of Godhead *(sarva-kāraṇa-kāraṇam).* The *Vedānta-sūtra* confirms this also. *Janmādy asya yataḥ:* the Absolute Truth is the original source of everyone's birth. Kṛṣṇa also says in *Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ:* "I am the source of birth of everything, including Brahmā and Lord Śiva and the living entities." This is self-realization. One should know that he is under the control of the Supreme Lord and not think that he is fully independent. Otherwise, why should he be put into conditional life?

TEXT 20

सोऽहं वसन्नपि विभो बहुदुःखवासं
गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया
मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥२०॥

so 'haṁ vasann api vibho bahu-duḥkha-vāsaṁ
garbhān na nirjigamiṣe bahir andha-kūpe
yatropayātam upasarpati deva-māyā
mithyā matir yad anu saṁsṛti-cakram etat

saḥ aham—I myself; *vasan*—living; *api*—although; *vibho*—O Lord; *bahu-duḥkha*—with many miseries; *vāsam*—in a condition; *garbhāt*—from the abdomen; *na*—not; *nirjigamiṣe*—I wish to depart; *bahiḥ*—outside; *andha-kūpe*—in the blind well; *yatra*—where; *upayātam*—one who goes there;

upasarpati—she captures; *deva-māyā*—the external energy of the Lord; *mithyā*—false; *matiḥ*—identification; *yat*—which *māyā; anu*—according to; *saṁsṛti*—of continual birth and death; *cakram*—cycle; *etat*—this.

TRANSLATION

Therefore, my Lord, although I am living in a terrible condition, still I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

PURPORT

As long as the child is within the womb of his mother, he is in a very precarious and horrible condition of life, but the benefit is that he revives pure consciousness of his relationship with the Supreme Lord and prays for deliverance. But once he is outside the abdomen, when a child is born, *māyā* or the illusory energy is so strong that he is immediately overpowered into considering his body to be his self. *Māyā* means illusion, or that which is actually not. In the material world, everyone is identifying with his body. This false egoistic consciousness of "I am this body" at once develops after the child comes out of the womb. The mother and other relatives are awaiting the child, and as soon as he is born, the mother feeds him, and everyone takes care of him. The living entity soon forgets his position and becomes entangled in bodily relationships. The entire material existence is entanglement in this bodily conception of life. Real knowledge means to develop the consciousness of "I am not this body. I am spirit soul, an eternal part and parcel of the Supreme Lord." Real knowledge entails renunciation, or nonacceptance of this body as the self.

By the influence of *māyā,* the external energy, one forgets everything just after birth. Therefore the child is praying that he prefers to remain within the womb rather than come out. It is said that Śukadeva Gosvāmī, on this consideration, remained for sixteen years within the womb of his mother; he did not want to be entangled in false bodily identification. After cultivating such knowledge within the womb of his mother, he came out at the end of sixteen years and immediately left home so that he might not be captured by the influence of *māyā.* The influence of *māyā* is also explained in *Bhagavad-gītā* as insurmountable. But insurmountable *māyā* can be overcome simply by Kṛṣṇa consciousness. That is also

confirmed in *Bhagavad-gītā. Mām eva ye prapadyante māyām etāṁ taranti te* (Bg. 7.14): whoever surrenders unto the lotus feet of Kṛṣṇa can get out of this false conception of life. By the influence of *māyā* only, one forgets his eternal relationship with Kṛṣṇa and identifies himself with his body and the by-products of the body—namely wife, children, society, friendship and love. Thus he becomes a victim of the influence of *māyā,* and his materialistic life of continued birth and death becomes still more stringent.

TEXT 21

तस्मादहं विगतविक्लव उद्धरिष्य
आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।
भूयो यथा व्यसनमेतदनेकरन्ध्रं
मा मे भविष्यदुपसादितविष्णुपादः ॥२१॥

tasmād ahaṁ vigata-viklava uddhariṣya
ātmānam āśu tamasaḥ suhṛdātmanaiva
bhūyo yathā vyasanam etad aneka-randhraṁ
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ

tasmāt—therefore; *aham*—I; *vigata*—ceased; *viklavaḥ*—agitation; *uddhariṣye*—shall deliver; *ātmānam*—myself; *āśu*—quickly; *tamasaḥ*—from the darkness; *suhṛdā ātmanā*—with friendly intelligence; *eva*—indeed; *bhūyaḥ*—again; *yathā*—so that; *vyasanam*—plight; *etat*—this; *aneka-randhram*—entering many wombs; *mā*—not; *me*—my; *bhaviṣyat*—may occur; *upasādita*—placed (in my mind); *viṣṇu-pādaḥ*—the lotus feet of Lord Viṣṇu.

TRANSLATION

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

PURPORT

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father,

they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Kṛṣṇa consciousness. Here it is stated, *upasādita-viṣṇu-pādaḥ*. This means realization of Kṛṣṇa consciousness. One who is intelligent, by the grace of the Lord, and develops Kṛṣṇa consciousness, is successful in his life because simply by keeping himself in Kṛṣṇa consciousness, he will be saved from the repetition of birth and death.

The child prays that it is better to remain within the womb of darkness and be constantly absorbed in Kṛṣṇa consciousness than to get out and again fall a victim to the illusory energy. The illusory energy acts within the abdomen as well as outside the abdomen, but the trick is that one should remain Kṛṣṇa conscious, and then the effect of such a horrible condition cannot act unfavorably upon him. In *Bhagavad-gītā* it is said that one's intelligence is his friend and the same intelligence can also be his enemy. Here also the same idea is repeated: *suhṛdātmanaiva,* friendly intelligence. Absorption of intelligence in the personal service of Kṛṣṇa and full consciousness of Kṛṣṇa always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Kṛṣṇa consciousness by constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the cycle of birth and death can be stopped for good.

It may be questioned herein how the child can be fully Kṛṣṇa conscious within the womb of the mother without any paraphernalia with which to execute Kṛṣṇa consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Viṣṇu. The child wants to remain within the abdomen of its mother and at the same time wants to become free from the clutches of *māyā.* One does not need any material arrangement to cultivate Kṛṣṇa consciousness. One can cultivate Kṛṣṇa consciousness anywhere and everywhere, provided he can always think of Kṛṣṇa. The *mahā-mantra,* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Kṛṣṇa consciousness cannot be checked in any circumstance. The conclusion of the child's prayer is: "Let me remain in this condition; although it is very miserable, it is better not to fall a victim to *māyā* again by going outside."

TEXT 22

कपिल उवाच

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः ।
सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ॥२२॥

kapila uvāca
evaṁ kṛta-matir garbhe
daśa-māsyaḥ stuvann ṛṣiḥ
sadyaḥ kṣipaty avācīnaṁ
prasūtyai sūti-mārutaḥ

kapilaḥ uvāca—Lord Kapila said; *evam*—thus; *kṛta-matiḥ*—desiring; *garbhe*—in the womb; *daśa-māsyaḥ*—ten-month-old; *stuvan*—extolling; *ṛṣiḥ*—the living entity; *sadyaḥ*—at that very time; *kṣipati*—propels; *avācīnam*—turned downward; *prasūtyai*—for birth; *sūti-mārutaḥ*—the wind for childbirth.

TRANSLATION

Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

TEXT 23

तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः ।
विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः॥२३॥

tenāvasṛṣṭaḥ sahasā
kṛtvāvāk śira āturaḥ
viniṣkrāmati kṛcchreṇa
nirucchvāso hata-smṛtiḥ

tena—by that wind; *avasṛṣṭaḥ*—pushed downwards; *sahasā*—suddenly; *kṛtvā*—turned; *avāk*—downwards; *śiraḥ*—his head; *āturaḥ*—suffering; *viniṣkrāmati*—he comes out; *kṛcchreṇa*—with great trouble; *nirucchvāsaḥ*—breathless; *hata*—deprived of; *smṛtiḥ*—memory.

TRANSLATION

Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

PURPORT

The word *kṛcchreṇa* means "with great difficulty." When the child comes out of the abdomen through the narrow passage, due to pressure there the breathing system completely stops, and due to agony the child loses his memory. Sometimes the trouble is so severe that the child comes out dead or almost dead. One can imagine what the pangs of birth are like. The child remains for ten months in that horrible condition within the abdomen, and at the end of ten months he is forcibly pushed out. In *Bhagavad-gītā* the Lord points out that a person who is serious about advancement in spiritual consciousness should always consider the four pangs of birth, death, disease and old age. The materialist advances in many ways, but he is unable to stop these four principles of suffering inherent in material existence.

TEXT 24

पतितो भुव्यसृङ्मिश्रः विष्ठाभूरिव चेष्टते ।
रोरूयति गते ज्ञाने विपरीतां गतिं गतः ॥२४॥

patito bhuvy asṛṅ-miśraḥ
viṣṭhā-bhūr iva ceṣṭate
rorūyati gate jñāne
viparītāṁ gatiṁ gataḥ

patitaḥ—fallen; *bhuvi*—on the earth; *asṛk*—with blood; *miśraḥ*—smeared; *viṣṭhā-bhūḥ*—a worm; *iva*—like; *ceṣṭate*—he moves his limbs; *rorūyati*—cries loudly; *gate*—being lost; *jñāne*—his wisdom; *viparītām*—the opposite; *gatim*—state; *gataḥ*—gone to.

TRANSLATION

The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.

TEXT 25

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।
अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥२५॥

para-cchandaṁ na viduṣā
puṣyamāṇo janena saḥ
anabhipretam āpannaḥ
pratyākhyātum anīśvaraḥ

para-chandam—the desire of another; *na*—not; *viduṣā*—understanding; *puṣyamāṇaḥ*—being maintained; *janena*—by persons; *saḥ*—he; *anabhipretam*—into undesirable circumstances; *āpannaḥ*—fallen; *pratyākhyātum*—to refuse; *anīśvaraḥ*—unable.

TRANSLATION

After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

PURPORT

Within the abdomen of the mother, the nourishment of the child was being carried on by nature's own arrangement. Although the atmosphere within the abdomen was not at all pleasing, still, as far as the child's feeding was concerned, it was being properly done by the laws of nature. But upon coming out of the abdomen the child falls into a different atmosphere. He wants to eat one thing, but something else is given to him because no one knows his actual demand, and he cannot refuse the undesirables given to him. Sometimes the child cries for the mother's breast, but because the nurse thinks that it is due to pain within his stomach that he is crying, she supplies him some bitter medicine. The child does not want it, but he cannot refuse it. He is put in very awkward circumstances, and the suffering continues.

TEXT 26

शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते ।
नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ॥२६॥

śāyito 'śuci-paryaṅke
jantuḥ svedaja-dūṣite
neśaḥ kaṇḍūyane 'ṅgānām
āsanotthāna-ceṣṭane

śāyitaḥ—laid down; *aśuci-paryaṅke*—on a foul bed; *jantuḥ*—the child; *sveda-ja*—with creatures born from sweat; *dūṣite*—infested; *na īśaḥ*—incapable of; *kaṇḍūyane*—scratching; *aṅgānām*—his limbs; *āsana*—sitting; *utthāna*—standing; *ceṣṭane*—or moving.

TRANSLATION

Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation, to say nothing of sitting up, standing or even moving.

PURPORT

It should be noted that the child is born crying and suffering. After birth the same suffering continues, and he cries. Because he is disturbed by the germs in his foul bed, which is contaminated by his urine and stool, the poor child continues to cry. He is unable to take any remedial measure for his relief.

TEXT 27

तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः ।
रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥२७॥

tudanty āma-tvacaṁ daṁśā
maśakā matkuṇādayaḥ
rudantaṁ vigata-jñānaṁ
kṛmayaḥ kṛmikaṁ yathā

tudanti—they bite; *āma-tvacam*—the baby, whose skin is soft; *daṁśāḥ*—gnats; *maśakāḥ*—mosquitoes; *matkuṇa*—bugs; *ādayaḥ*—and other creatures; *rudantam*—crying; *vigata*—deprived of; *jñānam*—wisdom; *kṛmayaḥ*—worms; *kṛmikam*—a worm; *yathā*—just as.

TRANSLATION

In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

PURPORT

The word *vigata-jñānam* means that the spiritual knowledge which the child developed in the abdomen is already lost to the spell of *māyā*. Owing to various kinds of disturbances and to being out of the abdomen, the child cannot remember what he was thinking of for his salvation. It is assumed that even if a person acquires some spiritually uplifting knowledge, circumstantially he is prone to forget it. Not only children but also elderly persons should be very careful to protect their sense of Kṛṣṇa consciousness and avoid unfavorable circumstances so that they may not forget their prime duty.

TEXT 28

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च ।
अलब्धाभीप्सितोऽज्ञानादिद्धमन्युः शुचार्पितः॥२८॥

ity evaṁ śaiśavaṁ bhuktvā
duḥkhaṁ paugaṇḍam eva ca
alabdhābhīpsito 'jñānād
iddha-manyuḥ śucārpitaḥ

iti evam—in this way; *śaiśavam*—childhood; *bhuktvā*—having undergone; *duḥkham*—distress; *paugaṇḍam*—boyhood; *eva*—even; *ca*—and; *alabdha*—not achieved; *abhīpsitaḥ*—he whose desires; *ajñānāt*—due to ignorance; *iddha*—kindled; *manyuḥ*—his anger; *śucā*—by sorrow; *arpitaḥ*—overcome.

TRANSLATION

In this way, the child passes through his childhood, suffering different kinds of distresses, and he attains boyhood. In boyhood also he suffers pain over desires to get things which he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

PURPORT

From birth to the end of five years of age is called childhood. After five years up to the end of the fifteenth year is called *paugaṇḍa*. At sixteen years of age, youth begins. The distresses of childhood are already explained, but when the child attains boyhood he is enrolled in a school which he does not like. He wants to play, but he is forced to go to school and study and take responsibility for passing examinations. Another kind of distress is that he wants to get some things with which to play, but

circumstances may be such that he is not able to attain them, and he thus becomes aggrieved and feels pain. In one word, he is unhappy, even in his boyhood, just as he was unhappy in his childhood, what to speak of youth. Boys are apt to create so many artificial demands for playing, and when they do not attain satisfaction they become furious with anger, and the result is suffering.

TEXT 29

सह देहेन मानेन वर्धमानेन मन्युना ।
करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ॥२९॥

saha dehena mānena
vardhamānena manyunā
karoti vigrahaṁ kāmī
kāmiṣv antāya cātmanaḥ

saha—with; *dehena*—the body; *mānena*—with false prestige; *vardhamānena*—increasing; *manyunā*—on account of anger; *karoti*—he creates; *vigraham*—enmity; *kāmī*—the lusty person; *kāmiṣu*—towards other lusty people; *antāya*—for destruction; *ca*—and; *ātmanaḥ*—of his soul.

TRANSLATION

With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

PURPORT

In *Bhagavad-gītā,* Third Chapter, thirty-sixth verse, Arjuna inquired from Kṛṣṇa about the cause of a living being's lust. It is said that a living entity is eternal and, as such, qualitatively one with the Supreme Lord. Then what is the reason that he falls prey to the material and commits so many sinful activities by the influence of the material energy? In reply to this question, Lord Kṛṣṇa said that it is lust which causes a living entity to glide down from his exalted position to the abominable condition of material existence. This lust circumstantially changes into anger. Both lust and anger stand on the platform of the mode of passion. Lust is actually the product of the mode of passion, and in the absence of satisfaction of lust, the same desire transforms into anger on the platform of ignorance.

When ignorance covers the soul, it is the source of his degradation to the most abominable condition of hellish life.

To raise oneself from hellish life to the highest position of spiritual understanding is to transform this lust into love of Kṛṣṇa. Śrī Narottama dāsa Ṭhākura, a great *ācārya* of the Vaiṣṇava *sampradāya,* said, *kāma kṛṣṇa-karmārpaṇe:* due to our lust we want many things for our sense gratification, but the same lust can be transformed in a purified way so that *we want everything for the satisfaction of the Supreme Personality of Godhead.* Anger also can be utilized towards a person who is atheistic or who is envious of the Personality of Godhead. As we have fallen in this material existence because of our lust and anger, the same two qualities can be utilized for the purpose of advancing in Kṛṣṇa consciousness, and one can elevate himself again to his former pure spiritual position. Śrīla Rūpa Gosvāmī has therefore recommended that because in material existence we have so many objects of sense gratification, which we need for the maintenance of the body, we should use all of them without attachment, for the purpose of satisfying the senses of Kṛṣṇa; that is actual renunciation.

TEXT 30

भूतैः पञ्चभिरारब्धे देहे देह्यबुधोऽसकृत् ।
अहंममेत्यसद्ग्राहः करोति कुमतिर्मतिम् ॥३०॥

bhūtaiḥ pañcabhir ārabdhe
dehe dehy abudho 'sakṛt
ahaṁ mamety asad-grāhaḥ
karoti kumatir matim

bhūtaiḥ—by material elements; *pañcabhiḥ*—five; *ārabdhe*—made; *dehe*—in the body; *dehī*—the living entity; *abudhaḥ*—ignorant; *asakṛt*—constantly; *aham*—I; *mama*—mine; *iti*—thus; *asat*—nonpermanent things; *grāhaḥ*—accepting; *karoti*—he does; *ku-matiḥ*—being foolish; *matim*—thought.

TRANSLATION

By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

PURPORT

The expansion of ignorance is explained in this verse. The first ignorance is to identify one's material body, which is made of five elements, as the self, and the second is to accept something as one's own due to a bodily connection. In this way ignorance expands. The living entity is eternal, but because of his accepting nonpermanent things, misidentifying his interest, he is put into ignorance, and therefore he suffers material pangs.

TEXT 31

तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम् ।
योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः ॥३१॥

tad-arthaṁ kurute karma
yad-baddho yāti saṁsṛtim
yo 'nuyāti dadat kleśam
avidyā-karma-bandhanaḥ

tat-artham—for the sake of the body; *kurute*—he performs; *karma*—actions; *yat-baddhaḥ*—bound by which; *yāti*—he goes; *saṁsṛtim*—to repeated birth and death; *yaḥ*—which body; *anuyāti*—follows; *dadat*—giving; *kleśam*—misery; *avidyā*—by ignorance; *karma*—by fruitive activities; *bandhanaḥ*—the cause of bondage.

TRANSLATION

For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.

PURPORT

In *Bhagavad-gītā* it is said that one has to work to satisfy Yajña, or Viṣṇu, for any work done without the purpose of satisfying the Supreme Personality of Godhead is a cause of bondage. In the conditioned state a living entity, accepting his body as himself, forgets his eternal relationship with the Supreme Personality of Godhead and acts on the interest of his body. He takes the body as himself, his bodily expansions as his kinsmen

and the land from which his body is born as worshipable. In this way he performs all sorts of misconceived activities, which lead to his perpetual bondage in repetition of birth and death in various species.

In modern civilization, the so-called social, national and government leaders mislead people more and more, under the bodily conception of life, with the result that all the leaders, with their followers, are gliding down to hellish conditions birth after birth. An example is given in *Śrīmad-Bhāgavatam. Andhā yathāndhair upanīyamānāḥ:* when a blind man leads several other blind men, the result is that all of them fall down in a ditch. This is actually happening. There are many leaders to lead the ignorant public, but because every one of them is bewildered by the bodily conception of life, there is no peace and prosperity in human society. So-called *yogīs* who perform various bodily feats are also in the same category as such ignorant people because the *haṭha-yoga* system is especially recommended for persons who are grossly implicated in the bodily conception. The conclusion is that as long as one is fixed in the bodily conception, he has to suffer birth and death.

TEXT 32

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः ।
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥३२॥

yady asadbhiḥ pathi punaḥ
śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati pūrvavat

yadi—if; *asadbhiḥ*—with the unrighteous; *pathi*—on the path; *punaḥ*—again; *śiśna*—for the genital; *udara*—for the stomach; *kṛta*—done; *udyamaiḥ*—whose endeavors; *āsthitaḥ*—associating; *ramate*—enjoys; *jantuḥ*—the living entity; *tamaḥ*—darkness; *viśati*—enters; *pūrva-vat*—as before.

TRANSLATION

If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually-minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

PURPORT

It has been explained that the conditioned soul is put into the Andha-tāmisra and Tāmisra hellish conditions, and after suffering there he gets a hellish body like the dog's or hog's. After several such births, he again comes into the form of a human being. How the human being is born is also described by Kapiladeva. The human being develops in the mother's abdomen and suffers there and comes out again. After all these sufferings, if he gets another chance in a human body and wastes his valuable time in the association of persons who are concerned with sexual life and palatable dishes, then naturally he again glides down to the same Andha-tāmisra and Tāmisra hells.

Generally, people are concerned with the satisfaction of the tongue and the satisfaction of the genitals. That is material life. Material life means eat, drink, be merry and enjoy, with no concern for understanding one's spiritual identity and the process of spiritual advancement. Since materialistic people are concerned with the tongue, belly and genitals, if anyone wants to advance in spiritual life he must be very careful about associating with such people. To associate with such materialistic men is to commit purposeful suicide in the human form of life. It is said, therefore, that an intelligent man should give up such undesirable association and should always mix with saintly persons. When he is in association with saintly persons, all his doubts about the spiritual expansion of life are eradicated, and he makes tangible progress on the path of spiritual understanding. It is also sometimes found that people are very much addicted to a particular type of religious faith. Hindus, Muslims and Christians are faithful in their particular type of religion, and they go to the church, temple or mosque, but unfortunately they cannot give up the association of persons who are too much addicted to sex life and satisfaction of the palate. Here it is clearly said that one may officially be a very religious man, but if he associates with such persons, then he is sure to slide down to the darkest region of hell.

TEXT 33

सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः क्षमा ।
शमो दमो भगश्चेति यत्सङ्गाद्याति सङ्क्षयम् ॥३३॥

satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—gravity; *buddhiḥ*—intelligence; *śrīḥ*—prosperity; *hrīḥ*—shyness; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—control of the mind; *damaḥ*—control of the senses; *bhagaḥ*—fortune; *ca*—and; *iti*—thus; *yat-saṅgāt*—from association with whom; *yāti saṅkṣayam*—are destroyed.

TRANSLATION

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

PURPORT

Those who are too addicted to sex life cannot understand the purpose of the Absolute Truth, nor can they be clean in their habits, not to mention showing mercy to others. They cannot remain grave, and they have no interest in the ultimate goal of life. The ultimate goal of life is Kṛṣṇa, or Viṣṇu, but those who are addicted to sex life cannot understand that their ultimate interest is Kṛṣṇa consciousness. Such people have no sense of decency, and even in public streets or public parks they embrace each other just like cats and dogs and pass it off in the name of love-making. Such unfortunate creatures can never become materially prosperous. Behavior like that of cats and dogs keeps them in the position of cats and dogs. They cannot improve any material condition, not to speak of becoming famous. Such foolish persons may even make a show of so-called *yoga,* but they are unable to control the senses and mind, which is the real purpose of *yoga* practice. Such people can have no opulence in their lives. In a word, they are very unfortunate.

TEXT 34

तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु ।
सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च ॥३४॥

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

teṣu—with those; *aśānteṣu*—coarse; *mūḍheṣu*—fools; *khaṇḍita-ātmasu*—bereft of self-realization; *asādhuṣu*—wicked; *saṅgam*—association; *na*—not;

kuryāt—one should make; *śocyeṣu*—pitiable; *yoṣit*—of women; *krīḍā-mṛgeṣu*—dancing dogs; *ca*—and.

TRANSLATION

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

PURPORT

The restriction of association with such foolish persons is especially meant for those who are in the line of advancement in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness involves developing the qualities of truthfulness, cleanliness, mercy, gravity, intelligence in spiritual knowledge, simplicity, material opulence, fame, forgiveness, and control of the mind and the senses. All these qualities are to be manifested with the progress of Kṛṣṇa consciousness, but if one associates with a *śūdra*, a foolish person who is like a dancing dog in the hands of a woman, then he cannot make any progress. Lord Caitanya has advised that any person who is engaged in Kṛṣṇa consciousness and who desires to pass beyond material nescience must not associate himself with women or with persons interested in material enjoyment. For a person seeking advancement in Kṛṣṇa consciousness, such association is more dangerous than suicide.

TEXT 35

न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः ।
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥३५॥

na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

na—not; *tathā*—in that manner; *asya*—of this man; *bhavet*—may arise; *mohaḥ*—infatuation; *bandhaḥ*—bondage; *ca*—and; *anya-prasaṅgataḥ*—from attachment to any other object; *yoṣit-saṅgāt*—from attachment to women; *yathā*—as; *puṁsaḥ*—of a man; *yathā*—as; *tat-saṅgi*—of men who are fond of women; *saṅgataḥ*—from the fellowship.

TRANSLATION

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

PURPORT

Attachment to women is so contaminating that one becomes attached to the condition of material life not only by the association of women but by the contaminated association of persons who are too attached to them. There are many reasons for our conditional life in the material world, but the topmost of all such causes is the association of women, as will be confirmed in the following stanzas.

In Kali-yuga, association with women is very strong. In every step of life, there is association with women. If a person goes to purchase something, the advertisements are full of pictures of women. The physiological attraction for women is very great, and therefore people are very slack in spiritual understanding. The Vedic civilization, being based on spiritual understanding, arranges association with women very cautiously. Out of the four social divisions, the members of the first order, namely *brahmacarya,* the third order, *vānaprastha,* and the fourth order, *sannyāsa,* are strictly prohibited from female association. Only in one order, the householder, is there license to mix with women under restricted conditions. In other words, attraction for woman's association is the cause of the material conditional life, and anyone interested in being freed from this conditional life must detach himself from the association of women.

TEXT 36

प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः ।
रोहिद्भूतां सोऽन्वधावदृक्षरूपी हतत्रपः ॥३६॥

prajā-patiḥ svāṁ duhitaraṁ
dṛṣṭvā tad-rūpa-dharṣitaḥ
rohid-bhūtāṁ so 'nvadhāvad
ṛkṣa-rūpī hata-trapaḥ

prajā-patiḥ—Lord Brahmā; *svām*—his own; *duhitaram*—daughter; *dṛṣṭvā*—having seen; *tat-rūpa*—by her charms; *dharṣitaḥ*—bewildered; *rohit-bhūtām*—

to her in the form of a deer; *saḥ*—he; *anvadhāvat*—ran; *ṛkṣa-rūpī*—in the form of a stag; *hata*—bereft of; *trapaḥ*—shame.

TRANSLATION

At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.

PURPORT

Lord Brahmā's being captivated by the charms of his daughter and Lord Śiva's being captivated by the Mohinī form of the Lord are specific instances which instruct us that even great demigods like Brahmā and Lord Śiva, what to speak of the ordinary conditioned soul, are captivated by the beauty of woman. Therefore, everyone is advised that one should not freely mix even with one's daughter, or with his mother, or with his sister, because the senses are so strong that when one becomes infatuated, the senses do not consider the relationship of daughter, mother or sister. It is best, therefore, to practice controlling the senses by performing *bhakti-yoga,* engaging in the service of Madana-mohana. Lord Kṛṣṇa's name is Madana-mohana, for He can subdue the god Cupid, or lust. Only by engaging in the service of Madana-mohana can one curb the dictates of Madana, Cupid. Otherwise, attempts to control the senses will fail.

TEXT 37

तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान् ।
ऋषिं नारायणमृते योषिन्मय्येह मायया ॥३७॥

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
ko nv akhaṇḍita-dhīḥ pumān
ṛṣiṁ nārāyaṇam ṛte
yoṣin-mayyeha māyayā

tat—by Brahmā; *sṛṣṭa-sṛṣṭa-sṛṣṭeṣu*—amongst all living entities begotten; *kaḥ*—who; *nu*—indeed; *akhaṇḍita*—not distracted; *dhīḥ*—his intelligence; *pumān*—male; *ṛṣim*—the sage; *nārāyaṇam*—Nārāyaṇa; *ṛte*—except; *yoṣit-mayyā*—in the form of a woman; *iha*—here; *māyayā*—by *māyā.*

TRANSLATION

Amongst all kinds of living entities begotten by Brahmā, namely men, demigods, and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.

PURPORT

The first living creature is Brahmā himself, and from him were created sages like Marīci, who in their turn created Kaśyapa Muni and others, and Kaśyapa Muni and the Manus created different demigods and human beings, etc. But there is none among them who is not attracted by the spell of *māyā* in the form of woman. Throughout the entire material world, beginning from Brahmā down to the small insignificant creatures like the ant, everyone is attracted by sex life. That is the basic principle of this material world. Lord Brahmā's being attracted by his daughter is the vivid example that no one is exempt from sexual attraction to woman. Woman, therefore, is the wonderful creation of *māyā* to keep the conditioned soul in shackles.

TEXT 38

बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् ।
या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ॥३८॥

balaṁ me paśya māyāyāḥ
strī-mayyā jayino diśām
yā karoti padākrāntān
bhrūvi-jṛmbheṇa kevalam

balam—the strength; *me*—My; *paśya*—behold; *māyāyāḥ*—of *māyā; strī-mayyāḥ*—in the shape of a woman; *jayinaḥ*—conquerors; *diśām*—of all directions; *yā*—who; *karoti*—makes; *pada-ākrāntān*—following at her heels; *bhrūvi*—of her eyebrows; *jṛmbheṇa*—by the movement; *kevalam*—merely.

TRANSLATION

Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

PURPORT

There are many instances in the history of the world of a great conqueror's being captivated by the charms of a Cleopatra. One has to study the captivating potency of woman, and man's attraction for that potency. From what source was this generated? According to *Vedānta-sūtra,* we can understand that everything is generated from the Supreme Personality of Godhead. It is enunciated there, *janmādy asya yataḥ*. This means that the Supreme Personality of Godhead, or the Supreme Person, Brahman, the Absolute Truth, is the source from whom everything emanates. The captivating power of woman, and man's susceptibility to such attraction, must also exist in the Supreme Personality of Godhead in the spiritual world and must be represented in the transcendental pastimes of the Lord.

The Lord is the Supreme Person, the supreme male. As a common male wants to be attracted by a female, similarly, that propensity is in the Supreme Personality of Godhead. He also wants to be attracted by the beautiful features of a woman. Now the question is, if He wants to be captivated by such womanly attraction, would He be attracted by any material woman? It is not possible. Even persons who are in this material existence can give up womanly attraction if they are attracted by the Supreme Brahman. Such was the case with Haridāsa Ṭhākura. A beautiful prostitute tried to attract him in the dead of night, but since he was situated in devotional service, in transcendental love of Godhead, Haridāsa Ṭhākura was not captivated. Rather, he turned the prostitute into a great devotee by his transcendental association. This material attraction, therefore, certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Rādhārāṇī. It is explained by the Gosvāmīs that Rādhārāṇī is the manifestation of the pleasure potency of the Supreme Personality of Godhead. When the Supreme Lord wants to derive transcendental pleasure, He has to create a woman from His internal potency. Thus the tendency to be attracted by womanly beauty is natural because it exists in the spiritual world. In the material world it is reflected pervertedly, and therefore there are so many inebrieties.

Instead of being attracted by material beauty, if one is accustomed to be attracted by the beauty of Rādhārāṇī and Kṛṣṇa, then the statement in *Bhagavad-gītā, paraṁ dṛṣṭvā nivartate,* holds true. When one is attracted by the transcendental beauty of Rādhā and Kṛṣṇa, he is no longer attracted by material feminine beauty. That is the special significance of Rādhā-

Kṛṣṇa worship. That is testified to by Yāmunācārya. He says, "Since I have become attracted by the beauty of Rādhā and Kṛṣṇa, when there is attraction for a woman or a memory of sex life with a woman, I at once spit on it, and my face turns in disgust." When we are attracted by Madana-mohana and the beauty of Kṛṣṇa and His consorts, then the shackles of conditioned life, namely the beauty of a material woman, cannot attract us.

TEXT 39

सङ्गं न कुर्यात्प्रमदासु जातु
योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो
वदन्ति या निरयद्वारमस्य ॥३९॥

saṅgaṁ na kuryāt pramadāsu jātu
yogasya pāraṁ param ārurukṣuḥ
mat-sevayā pratilabdhātma-lābho
vadanti yā niraya-dvāram asya

saṅgam—association; *na*—not; *kuryāt*—one should make; *pramadāsu*—with women; *jātu*—ever; *yogasya*—of *yoga;* *pāram*—culmination; *param*—topmost; *ārurukṣuḥ*—one who aspires to reach; *mat-sevayā*—by rendering service unto Me; *pratilabdha*—obtained; *ātma-lābhaḥ*—self-realization; *vadanti*—they say; *yāḥ*—which women; *niraya*—to hell; *dvāram*—the gateway; *asya*—of the advancing devotee.

TRANSLATION

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

PURPORT

The culmination of *yoga* is full Kṛṣṇa consciousness. This is affirmed in *Bhagavad-gītā:* a person who is always thinking of Kṛṣṇa in devotion is the topmost of all *yogīs.* And in the Second Chapter of the First Canto of *Śrīmad-Bhāgavatam,* it is also stated that when one becomes freed from

material contamination by rendering devotional service unto the Supreme Personality of Godhead, he can at that time understand the science of God.

Here the word *pratilabdhātma-lābhaḥ* occurs. *Ātmā* means self, and *lābha* means gain. Generally, conditioned souls have lost their *ātmā,* or self, but those who are transcendentalists have realized the self. It is directed that such a self-realized soul who aspires to the topmost platform of yogic perfection should not associate with young women. In the modern age, however, there are so many rascals who recommend that while one has genitals he should enjoy women as much as he likes, and at the same time he can become a *yogī.* In no standard *yoga* system is the association of women accepted. It is clearly stated here that the association of women is the gateway to hellish life. The association of woman is very much restricted in the Vedic civilization. Out of the four social divisions, the *brahmacārī, vānaprastha* and the *sannyāsī,* three orders, are strictly prohibited from the association of women; only the *gṛhasthas,* or householders, are given license to have an intimate relationship with a woman, and that relationship is also restricted for begetting nice children. If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.

TEXT 40

योपयाति शनैर्माया योषिद्देवविनिर्मिता ।
तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ॥४०॥

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām īkṣetātmano mṛtyuṁ
tṛṇaiḥ kūpam ivāvṛtam

yā—she who; *upayāti*—approaches; *śanaiḥ*—slowly; *māyā*—representation of *māyā; yoṣit*—woman; *deva*—by the Lord; *vinirmitā*—created; *tām*—her; *īkṣeta*—one must regard; *ātmanaḥ*—of the soul; *mṛtyum*—death; *tṛṇaiḥ*—with grass; *kūpam*—a well; *iva*—like; *āvṛtam*—covered.

TRANSLATION

The woman created by the Lord is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

PURPORT

Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally. This is restricted for those who aspire to ascend to the transcendental platform. Even fifty years ago in Hindu society, such association was restricted. A wife could not see her husband during the daytime. Householders even had different residential quarters. The internal quarters of a residential house were for the woman, and the external quarters were for the man. Acceptance of service rendered by a woman may appear to be very pleasing, but one should be very cautious in accepting such service because it is clearly said that woman is the gateway to death, or forgetfulness of one's self. She blocks the path of spiritual realization.

TEXT 41

यां मन्यते पतिं मोहान्मन्मायामृषभायतीम् ।
स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ॥४१॥

yāṁ manyate patiṁ mohān
man-māyām ṛṣabhāyatīm
strītvaṁ strī-saṅgataḥ prāpto
vittāpatya-gṛha-pradam

yām—which; *manyate*—she thinks; *patim*—her husband; *mohāt*—due to illusion; *mat-māyām*—My *māyā; ṛṣabha*—in the form of a man; *āyatīm*—coming; *strītvam*—the state of being a woman; *strī-saṅgataḥ*—from attachment to a woman; *prāptaḥ*—obtained; *vitta*—wealth; *apatya*—progeny; *gṛha*—house; *pradam*—bestowing.

TRANSLATION

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

PURPORT

From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. *Bhagavad-gītā* confirms this; a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, then naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in *Bhagavad-gītā,* that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed. In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity, ornaments, furniture and dresses. She is satisfied when the husband supplies all these things sufficiently. The relationship between man and woman is very complicated, but the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Kṛṣṇa consciousness, however, such restriction of association may be slackened because if a man's and woman's attachment is not to each other but to Kṛṣṇa, then both of them are equally eligible to get out of the material entanglement and reach the abode of Kṛṣṇa. As it is confirmed in *Bhagavad-gītā,* anyone who seriously takes to Kṛṣṇa consciousness—whether in the lowest species of life, or a woman, or of the less intelligent classes, such as the mercantile or laborer class—will go back home, back to Godhead, and reach the abode of Kṛṣṇa. A man should not be attached to a woman, nor should a woman be attached to a man. Both man and woman should be attached to the service of the Lord. Then there is the possibility of liberation from material entanglement for both of them.

TEXT 42

तामात्मनो विजानीयात्पत्यपत्यगृहात्मकम् ।
दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ॥४२॥

tām ātmano vijānīyāt
paty-apatya-gṛhātmakam
daivopasāditaṁ mṛtyuṁ
mṛgayor gāyanaṁ yathā

tām—the Lord's *māyā; ātmanaḥ*—of herself; *vijānīyāt*—she should know; *pati*—husband; *apatya*—children; *gṛha*—house; *ātmakam*—consisting of; *daiva*—by the authority of the Lord; *upasāditam*—brought about; *mṛtyum*—death; *mṛgayoḥ*—of the hunter; *gāyanam*—the singing; *yathā*—as.

TRANSLATION

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

PURPORT

In these instructions of Lord Kapiladeva it is explained that not only is woman the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment. A man becomes attached to a woman because of her service, her beauty and many other assets, and similarly, a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children. It is a question of attachment for one another. As long as either is attached to the other for such material enjoyment, the woman is dangerous for the man, and the man is also dangerous for the woman. But if the attachment is transferred to Kṛṣṇa, both of them become Kṛṣṇa conscious, and then marriage is very nice. Śrīla Rūpa Gosvāmī therefore recommends:

anāsaktasya viṣayān
yathārtham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
(Bh.r.s. 1.2.255)

Man and woman should live together as householders in relationship with Kṛṣṇa only for the purpose of discharging duties in the service of Kṛṣṇa. Engage the children, engage the wife and engage the husband, all in Kṛṣṇa conscious duties, and then all these bodily or material attachments will disappear. Since the via medium is Kṛṣṇa, the consciousness is pure, and there is no possibility of degradation at any time.

TEXT 43

देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् ।
भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥४३॥

dehena jīva-bhūtena
lokāl lokam anuvrajan
bhuñjāna eva karmāṇi
karoty aviratam pumān

dehena—on account of the body; *jīva-bhūtena*—possessed by the living entity; *lokāt*—from one planet; *lokam*—to another planet; *anuvrajan*—wandering; *bhuñjānaḥ*—enjoying; *eva*—so; *karmāṇi*—fruitive activities; *karoti*—he does; *aviratam*—incessantly; *pumān*—the living entity.

TRANSLATION

Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.

PURPORT

When the living entity is encaged in the material body, he is called *jīva-bhūta,* and when he is free from the material body he is called *brahma-bhūta.* By changing his material body birth after birth, he travels not only in the different species of life, but also from one planet to another. Lord Caitanya says that the living entities, bound up by fruitive activities, are wandering in this way throughout the whole universe, and if by some chance or by pious activities they get in touch with a bona fide spiritual master, by the grace of Kṛṣṇa, then they get the seed of devotional service. After getting this seed, if one sows it within his heart and pours water on it by hearing and chanting, the seed grows into a big plant, and there are

fruits and flowers which the living entity can enjoy, even in this material world. That is called the *brahma-bhūta* stage. In his designated condition, a living entity is called materialistic, and upon being freed from all designation, when he is fully Kṛṣṇa conscious, engaged in devotional service, he is called liberated. Unless one gets the opportunity to associate with a bona fide spiritual master by the grace of the Lord, there is no possibility of one's liberation from the cycle of birth and death in the different species of life and through the different grades of planets.

TEXT 44

जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः ।
तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः ॥४४॥

jīvo hy asyānugo deho
bhūtendriya-mano-mayaḥ
tan-nirodho 'sya maraṇam
āvirbhāvas tu sambhavaḥ

jīvaḥ—the living entity; *hi*—indeed; *asya*—of him; *anugaḥ*—suitable; *dehaḥ*—body; *bhūta*—gross material elements; *indriya*—senses; *manaḥ*—mind; *mayaḥ*—made of; *tat*—of the body; *nirodhaḥ*—destruction; *asya*—of the living entity; *maraṇam*—death; *āvirbhāvaḥ*—manifestation; *tu*—but; *sambhavaḥ*—birth.

TRANSLATION

In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity is finished, it is called death, and when a particular type of reaction begins, that is called birth.

PURPORT

From time immemorial, the living entity travels in the different species of life and the different planets, almost perpetually. This process is explained in *Bhagavad-gītā. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā:* under the spell of *māyā*, everyone is wandering throughout the universe on the carriage of the body offered by the material energy. Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life span is just a flash in such a reactionary show. When

a child is born, it is to be understood that his particular type of body is the beginning of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activity is finished.

We can see that, because of different reactionary activities, one man is born in a rich family, and another is born in a poor family, although both of them are born in the same place, in the same moment and the same atmosphere. One who is carrying pious activity with him is given a chance to take his birth in a rich or pious family, and one who is carrying impious activity is given a chance to take birth in a lower, poor family. The change of body means a change to a different field of activities. Similarly, when the body of the boy changes into that of a youth, the boyish activities change into youthful activities.

It is clear that a particular body is given to the living entity for a particular type of activity. This process is going on perpetually, from a time which is impossible to trace out. Vaiṣṇava poets say, therefore, *anādi karama-phale,* which means that these actions and reactions of one's activity cannot be traced, for they may even continue from the last millennium of Brahmā's birth to the next millennium. We have seen the example in the life of Nārada Muni. In one millennium he was the son of a maidservant, and in the next millennium he became a great sage.

TEXTS 45-46

द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा ।
तत्पञ्चत्वमहंमानादुत्पत्तिर्द्रव्यदर्शनम् ॥४५॥
यथाक्ष्णोर्द्रव्यावयवदर्शनायोग्यता यदा ।
तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः ॥४६॥

dravyopalabdhi-sthānasya
dravyekṣāyogyatā yadā
tat pañcatvam ahaṁ mānād
utpattir dravya-darśanam

yathākṣṇor dravyāvayava-
darśanāyogyatā yadā
tadaiva cakṣuṣo draṣṭur
draṣṭṛtvāyogyatānayoḥ

dravya—of objects; *upalabdhi*—of perception; *sthānasya*—of the place; *dravya*—of objects; *īkṣā*—of perception; *ayogyatā*—incapability; *yadā*—when; *tat*—that; *pañcatvam*—death; *aham mānāt*—from the misconception of "I"; *utpattiḥ*—birth; *dravya*—the physical body; *darśanam*—viewing; *yathā*—just as; *akṣṇoḥ*—of the eyes; *dravya*—of objects; *avayava*—parts; *darśana*—of seeing; *ayogyatā*—incapability; *yadā*—when; *tadā*—then; *eva*—indeed; *cakṣuṣaḥ*—of the sense of sight; *draṣṭuḥ*—of the seer; *draṣṭṛtva*—of the faculty of seeing; *ayogyatā*—incapability; *anayoḥ*—of both of these.

TRANSLATION

When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

PURPORT

When one says, "I see," this means that he sees with his eyes or with his spectacles; he sees with the instrument of sight. If the instrument of sight is broken or becomes diseased or incapable of acting, then he, as the seer, also ceases to act. Similarly, in this material body, at the present moment the living soul is acting, and when the material body, due to its incapability to function, ceases, he also ceases to perform his reactionary activities. When one's instrument of action is broken and cannot function, that is called death. Again, when one gets a new instrument for action, that is called birth. This process of birth and death is going on at every moment, by constant bodily change. The final change is called death, and acceptance of a new body is called birth. That is the solution of the question of birth and death. Actually, the living entity has neither birth nor death, but is eternal. As confirmed in *Bhagavad-gītā, na hanyate hanyamāne śarīre:* the living entity never dies, even after the death or annihilation of this material body.

TEXT 47

तस्मान्न कार्यः सन्त्रासो न कार्पण्यं न सम्भ्रमः।
बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥४७॥

tasmān na kāryaḥ santrāso
na kārpaṇyaṁ na sambhramaḥ
buddhvā jīva-gatiṁ dhīro
mukta-saṅgaś cared iha

tasmāt—on account of death; *na*—not; *kāryaḥ*—should be done; *santrāsaḥ*—horror; *na*—not; *kārpaṇyam*—miserliness; *na*—not; *sambhramaḥ*—eagerness for material gain; *buddhvā*—realizing; *jīva-gatim*—the true nature of the living entity; *dhīraḥ*—steadfast; *mukta-saṅgaḥ*—free from attachment; *caret*—one should move about; *iha*—in this world.

TRANSLATION

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

PURPORT

A sane person who has understood the philosophy of life and death is very upset upon hearing of the horrible, hellish condition of life in the womb of the mother or outside of the mother. But one has to make a solution to the problems of life. A sane man should understand the miserable condition of this material body. Without being unnecessarily upset, he should try to find out if there is a remedy. The remedial measures can be understood when one associates with persons who are liberated. It must be understood who is actually liberated. The liberated person is described in *Bhagavad-gītā:* one who engages in uninterrupted devotional service to the Lord, having surpassed the stringent laws of material nature, is understood to be situated in Brahman.

The Supreme Personality of Godhead is beyond the material creation. It is admitted even by impersonalists like Śaṅkarācārya that Nārāyaṇa is transcendental to this material creation. As such, when one actually engages in the service of the Lord in various forms, either Nārāyaṇa, or Rādhā-Kṛṣṇa, or Sītā-Rāma, he is understood to be on the platform of liberation. The *Bhāgavatam* also confirms that liberation means to be situated in one's constitutional position. Since a living entity is eternally the servitor of the Supreme Lord, when one seriously and sincerely engages in the transcendental loving service of the Lord, that is the position of liberation. One

should try to associate with a liberated person, and then the problems of life, namely birth and death, can be solved.

While discharging devotional service in full Kṛṣṇa consciousness, one should not be miserly. He should not unnecessarily show that he has renounced this world. Actually, renunciation is not possible. If one renounces his palatial building and goes to a forest, there is actually no renunciation because the palatial building is the property of the Supreme Personality of Godhead and the forest is also the property of the Supreme Personality of Godhead. If he changes from one property to another, that does not mean that he renounces; he was never the proprietor of either the palace or the forest. Renunciation necessitates renouncing the false understanding that one can lord it over material nature. When one renounces this false attitude and renounces the puffed up position that he is also God, that is real renunciation. Otherwise, there is no meaning of renunciation. Rūpa Gosvāmī advises that if one renounces anything which could be applied in the service of the Lord and does not use it for that purpose, that is called *phalgu-vairāgya,* insufficient or false renunciation. Everything belongs to the Supreme Personality of Godhead; therefore everything can be engaged in the service of the Lord; nothing should be used for one's sense gratification. That is real renunciation. Nor should one unnecessarily increase the necessities of the body. We should be satisfied with whatever is offered and supplied by Kṛṣṇa without much personal endeavor. We should spend our time executing devotional service in Kṛṣṇa consciousness. That is the solution of the problem of life and death.

TEXT 48

सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया ।
मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥४८॥

samyag-darśanayā buddhyā
yoga-vairāgya-yuktayā
māyā-viracite loke
caren nyasya kalevaram

samyak-darśanayā—endowed with right vision; *buddhyā*—through reason; *yoga*—by devotional service; *vairāgya*—by detachment; *yuktayā*—strengthened; *māyā-viracite*—arranged by *māyā; loke*—to this world; *caret*—one should move about; *nyasya*—relegating; *kalevaram*—the body.

TRANSLATION

Endowed with right vision and strengthened by devotional service and a pessimistic attitude toward material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.

PURPORT

It is sometimes misunderstood that if one has to associate with persons engaged in devotional service, he will not be able to solve the economic problem. To answer this argument, it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life. It is stated here, *samyag-darśanayā buddhyā:* one has to see perfectly, and by intelligence and *yoga* practice one has to renounce this world. That renunciation can be achieved by the process recommended in the Second Chapter of the First Canto of *Śrīmad-Bhāgavatam.*

The devotee's intelligence is always in touch with the Supreme Personality of Godhead. His attitude toward the material existence is one of detachment, for he knows perfectly well that this material world is a creation of illusory energy. Realizing himself to be part and parcel of the Supreme Soul, the devotee discharges his devotional service and is completely aloof from material action and reaction. Thus at the end he gives up his material body or the material energy, and as pure soul he enters the kingdom of God.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Kapila's Instructions on the Movements of the Living Entities."*

CHAPTER THIRTY-TWO

Entanglement in Fruitive Activities

TEXT 1

कपिल उवाच

अथ यो गृहमेधीयान्धर्मानेवावसन् गृहे ।
काममर्थं च धर्मान् स्वान् दोग्धि भूयःपिपर्ति तान्॥१॥

kapila uvāca
atha yo gṛha-medhīyān
dharmān evāvasan gṛhe
kāmam artham ca dharmān svān
dogdhi bhūyaḥ piparti tān

kapilaḥ uvāca—Lord Kapila said; *atha*—now; *yaḥ*—the person who; *gṛha-medhīyān*—of the householders; *dharmān*—duties; *eva*—certainly; *āvasan*—living; *gṛhe*—at home; *kāmam*—sense gratification; *artham*—economic development; *ca*—and; *dharmān*—religious rituals; *svān*—his; *dogdhi*—enjoys; *bhūyaḥ*—again and again; *piparti*—performs; *tān*—them.

TRANSLATION

The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.

PURPORT

There are two kinds of householders. One is called the *gṛhamedhī*, and the other is called the *gṛhastha*. The objective of the *gṛhamedhī* is sense

gratification, and the objective of the *gṛhastha* is self-realization. Here the Lord is speaking about the *gṛhamedhī,* or the person who wants to remain in this material world. His activity is to enjoy material benefits by performing religious rituals for economic development and thereby ultimately satisfy the senses. He does not want anything more. Such a person works very hard throughout his life to become very rich and eat very nicely and drink. By giving some charity for pious activity he can go to a higher planetary atmosphere in the heavenly planets in his next life, but he does not want to stop the repetition of birth and death and finish with the concomitant miserable factors of material existence. Such a person is called a *gṛhamedhī.*

A *gṛhastha* is a person who lives with family, wife, children and relatives but has no attachment for them. He prefers to live in family life rather than as a mendicant or *sannyāsī,* but his chief aim is to achieve self-realization or to come to the standard of Kṛṣṇa consciousness. Here, however, Lord Kapiladeva is speaking about the *gṛhamedhīs,* who have made their aim the materialistically prosperous life, which they achieve by sacrificial ceremonies, by charities and by good work. They are posted in good positions, and since they know that they are using up their assets of pious activities, they again and again perform activities of sense gratification. It is said by Prahlāda Mahārāja, *punaḥ punaś carvita-carvaṇānām:* they prefer to chew the already chewed. Again and again they experience the material pangs, even if they are rich and prosperous, but they do not want to give up this kind of life.

TEXT 2

स चापि भगवद्धर्मात्काममूढः पराङ्मुखः ।
यजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयान्वितः ॥ २ ॥

sa cāpi bhagavad-dharmāt
kāma-mūḍhaḥ parāṅ-mukhaḥ
yajate kratubhir devān
pitṛṁś ca śraddhayānvitaḥ

saḥ—he; *ca api*—moreover; *bhagavat-dharmāt*—from devotional service; *kāma-mūḍhaḥ*—infatuated by lust; *parāk-mukhaḥ*—having the face turned away; *yajate*—worships; *kratubhiḥ*—with sacrificial ceremonies; *devān*—the demigods; *pitṛn*—the forefathers; *ca*—and; *śraddhayā*—with faith; *anvitaḥ*—endowed.

TRANSLATION

Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Kṛṣṇa consciousness, devotional service.

PURPORT

In *Bhagavad-gītā* it is said that persons who worship demigods have lost their intelligence: *kāmais tais tair hṛta-jñānāḥ* (Bg. 7.20). They are much attracted to sense gratification, and therefore they worship the demigods. It is, of course, recommended in the Vedic scriptures that if one wants money, health or education, then he should worship the various demigods. A materialistic person has manifold demands, and thus there are manifold demigods to satisfy his senses. The *gṛhamedhīs,* who want to continue a prosperous materialistic way of life, generally worship the demigods or the forefathers by offering *piṇḍa,* or respectful oblations. Such persons are bereft of Kṛṣṇa consciousness and are not interested in devotional service to the Lord. This kind of so-called pious and religious man is the result of impersonalism. The impersonalists maintain that the Supreme Absolute Truth has no form and that one can imagine any form he likes for his benefit and worship in that way. Therefore the *gṛhamedhīs* or materialistic men say that they can worship any form of a demigod as worship of the Supreme Lord. Especially amongst the Hindus, those who are meat-eaters prefer to worship goddess Kālī because it is prescribed that one can sacrifice a goat before that goddess. They maintain that whether one worships the goddess Kālī, or the Supreme Personality of Godhead Viṣṇu, or any demigod, the destination is the same. This is first-class rascaldom, and such people are misled. But they prefer this philosophy. *Bhagavad-gītā* does not accept such rascaldom, and it is clearly stated that such methods are meant for persons who have lost their intelligence. The same judgment is confirmed here, and the word *kāma-mūḍha,* meaning one who has lost his sense or is infatuated by the lust of attraction for sense gratification, is used. *Kāma-mūḍhas* are bereft of Kṛṣṇa consciousness and devotional service and are infatuated by a strong desire for sense gratification. The worshipers of demigods are condemned both in *Bhagavad-gītā* and in *Śrīmad-Bhāgavatam.*

TEXT 3

तच्छ्रद्धयाक्रान्तमतिः पितृदेवव्रतः पुमान् ।
गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति ॥ ३ ॥

tac-chraddhayākrānta-matiḥ
pitṛ-deva-vrataḥ pumān
gatvā cāndramasaṁ lokaṁ
soma-pāḥ punar eṣyati

tat—to the demigods and forefathers; *śraddhayā*—with reverence; *ākrānta*—overcome; *matiḥ*—his mind; *pitṛ*—to the forefathers; *deva*—to the demigods; *vrataḥ*—his vow; *pumān*—the person; *gatvā*—having gone; *cāndramasam*—to the moon; *lokam*—planet; *soma-pāḥ*—drinking *soma* juice; *punaḥ*—again; *eṣyati*—will return.

TRANSLATION

Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

PURPORT

The moon is considered one of the planets of the heavenly kingdom. One can be promoted to this planet by executing different sacrifices recommended in the Vedic literature, such as pious activities in worshiping the demigods and forefathers with rigidity and vows. But one cannot remain there for a very long time. Life on the moon is said to last ten thousand years according to the calculation of the demigods. The demigods' time is calculated in such a way that one day (12 hours) is equal to six months on this planet. It is not possible to reach the moon by any material vehicle like a sputnik, but persons who are attracted by material enjoyment can go to the moon by pious activities. In spite of being promoted to the moon, however, one has to come back to this earth again when the merits of his works in sacrifice are finished. This is also confirmed in *Bhagavad-gītā,* Ninth Chapter: *te taṁ bhuktvā svarga-lokaṁ viśālaṁ kṣīṇe puṇye martya-lokaṁ viśanti* (Bg. 9.21).

TEXT 4

यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः ।
तदा लोका लयं यान्ति त एते गृहमेधिनाम् ॥ ४ ॥

yadā cāhīndra-śayyāyāṁ
śete 'nantāsano hariḥ

tadā lokā layaṁ yānti
ta ete gṛha-medhinām

yadā—when; *ca*—and; *ahi-indra*—of the king of snakes; *śayyāyām*—on the bed; *śete*—lies; *ananta-āsanaḥ*—He whose seat is Ananta Śeṣa; *hariḥ*—Lord Hari; *tadā*—then; *lokāḥ*—the planets; *layam*—unto dissolution; *yānti*—go; *te ete*—those very; *gṛha-medhinām*—of the materialistic householders.

TRANSLATION

All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished at the time when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Śeṣa.

PURPORT

The materially attached are very eager to promote themselves to the heavenly planets such as the moon. There are many heavenly planets to which they aspire just to achieve more and more material happiness by getting a long duration of life and the paraphernalia for sense enjoyment. But the attached persons do not know that even if one goes to the highest planet, Brahmaloka, destruction exists there also. In *Bhagavad-gītā* the Lord says that one can even go to the Brahmaloka, but still he will find the pangs of birth, death, disease and old age. Only by approaching the Lord's abode, the Vaikuṇṭhaloka, does one not take birth again in this material world. The *gṛhamedhīs* or materialistic persons, however, do not like to use this advantage. They would prefer to transmigrate perpetually from one body to another, or from one planet to another. They do not want eternal, blissful life in knowledge in the kingdom of God.

There are two kinds of dissolutions. One dissolution takes place at the end of the life of Brahmā. At that time all the planetary systems, including the heavenly systems, are dissolved in water and enter into the body of Garbhodakaśāyī Viṣṇu, who lies on the Garbhodaka Ocean on the bed of serpents, called Śeṣa. In the other dissolution, which occurs at the end of Brahmā's day, all the lower planetary systems are destroyed. When Lord Brahmā rises after his night, these lower planetary systems are again created. The statement in *Bhagavad-gītā* that persons who worship the demigods have lost their intelligence is confirmed in this verse. These less intelligent persons do not know that even if they are promoted to the heavenly planets, at the time of dissolution they themselves, the demigods

and all their planets will be annihilated. They have no information that eternal, blissful life can be attained.

TEXT 5

ये स्वधर्मान्न दुह्यन्ति धीराः कामार्थहेतवे ।
निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः ॥५॥

ye sva-dharmān na duhyanti
dhīrāḥ kāmārtha-hetave
niḥsaṅgā nyasta-karmāṇaḥ
praśāntāḥ śuddha-cetasaḥ

ye—those who; *sva-dharmān*—their own occupational duties; *na*—do not; *duhyanti*—take advantage of; *dhīrāḥ*—intelligent; *kāma*—sense gratification; *artha*—economic development; *hetave*—for the sake of; *niḥsaṅgāḥ*—free from material attachment; *nyasta*—given up; *karmāṇaḥ*—fruitive activities; *praśāntāḥ*—satisfied; *śuddha-cetasaḥ*—of purified consciousness.

TRANSLATION

Those who are intelligent and are of purified consciousness are completely satisfied in Kṛṣṇa consciousness. Freed from the modes of material nature, they do not act for sense gratification, but, since they are situated in their own occupational duties, they act as one is expected to act.

PURPORT

The first-class example of this type of man is Arjuna. Arjuna was a *kṣatriya,* and his occupational duty was to fight. Generally, kings fight to extend their kingdoms, which they rule for sense gratification. But as far as Arjuna is concerned, he declined to fight for his own sense gratification. He said that although he could get a kingdom by fighting with his relatives, he did not want to fight with them. But when he was ordered by Kṛṣṇa and convinced by the teachings of *Bhagavad-gītā* that his duty was to satisfy Kṛṣṇa, then he fought. Thus he fought not for his sense gratification, but for the satisfaction of the Supreme Personality of Godhead.

Persons who work at their prescribed duties, not for sense gratification but for gratification of the Supreme Lord, are called *niḥsaṅga,* freed from the influence of the modes of material nature. *Nyasta-karmāṇaḥ* indicates that the results of their activities are given to the Supreme Personality of

Godhead. Such persons appear to be acting on the platform of their respective duties, but such activities are not performed for personal sense gratification; rather, they are performed for the Supreme Person. Such devotees are called *praśāntāḥ,* which means completely satisfied. *Śuddha-cetasaḥ* means Kṛṣṇa conscious; their consciousness has become purified. In unpurified consciousness one thinks of himself as the Lord of the universe, but in purified consciousness one thinks himself the eternal servant of the Supreme Personality of Godhead. Putting oneself in that position of eternal servitorship to the Supreme Lord and working for Him perpetually, one actually becomes completely satisfied. As long as one works for his personal sense gratification, he will always be full of anxiety. That is the difference between ordinary consciousness and Kṛṣṇa consciousness.

TEXT 6

निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः ।
स्वधर्माप्तेन सत्त्वेन परिशुद्धेन चेतसा ॥ ६ ॥

nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
pariśuddhena cetasā

nivṛtti-dharma—in religious activities for detachment; *niratāḥ*—constantly engaged; *nirmamāḥ*—without a sense of proprietorship; *nirahaṅkṛtāḥ*—without false egoism; *sva-dharma*—by one's own occupational duties; *āptena*—executed; *sattvena*—by goodness; *pariśuddhena*—completely purified; *cetasā*—by consciousness.

TRANSLATION

By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

PURPORT

Here the word *nivṛtti-dharma-niratāḥ* means constantly engaging in executing religious activities for detachment. There are two kinds of religious performances. One is called *pravṛtti-dharma,* which means the religious activities performed by the *gṛhamedhīs* for elevation to higher

planets or for economic prosperity, the final aim of which is sense gratification. Every one of us who has come to this material world has the sense of overlordship. This is called *pravṛtti.* But the opposite type of religious performance, which is called *nivṛtti,* is to act for the Supreme Personality of Godhead. Engaged in devotional service in Kṛṣṇa consciousness, one has no proprietorship claim, nor is one situated in the false egoism of thinking that he is God or the master. He always thinks himself the servant. That is the process of purifying consciousness. With pure consciousness only can one enter into the kingdom of God. Materialistic persons, in their elevated condition, can enter any one of the planets within this material world, but all are subjected to dissolution over and over again.

TEXT 7

सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् ।
परावरेशं प्रकृतिमस्योत्पत्त्यन्तभावनम् ॥ ७ ॥

sūrya-dvāreṇa te yānti
puruṣaṁ viśvato-mukham
parāvareśaṁ prakṛtim
asyotpatty-anta-bhāvanam

sūrya-dvāreṇa—through the path of illumination; *te*—they; *yānti*—approach; *puruṣam*—the Personality of Godhead; *viśvataḥ-mukham*—whose face is turned everywhere; *para-avara-īśam*—the proprietor of the spiritual and material worlds; *prakṛtim*—the material cause; *asya*—of the world; *utpatti*—of manifestation; *anta*—of dissolution; *bhāvanam*—the cause.

TRANSLATION

Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

PURPORT

The word *sūrya-dvāreṇa* means by the illuminated path, or through the sun planet. The illuminated path is devotional service. It is advised in the *Vedas* not to pass through the darkness, but to pass through the sun planet. It is also recommended here that by traversing the illuminated

path one can be freed from the contamination of the material modes of nature; by that path one can enter into the kingdom where the completely perfect Personality of Godhead resides. The words *puruṣaṁ viśvato-mukham* mean the Supreme Personality of Godhead, who is all-perfect. All living entities other than the Supreme Personality of Godhead are very small, although they may be big by our calculation. Everyone is infinitesimal, and therefore in the *Vedas* the Supreme Lord is called the Supreme Eternal amongst all eternals. He is the proprietor of the material and spiritual worlds and the supreme cause of manifestation. Material nature is only the ingredient because actually the manifestation is caused by His energy. The material energy is also His energy; just as the combination of father and mother is the cause of childbirth, so the combination of the material energy and the glance of the Supreme Personality of Godhead is the cause of the manifestation of the material world. The efficient cause, therefore, is not matter, but the Lord Himself.

TEXT 8

द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते ।
तावदध्यासते लोकं परस्य परचिन्तकाः ॥ ८ ॥

dvi-parārdhāvasāne yaḥ
pralayo brahmaṇas tu te
tāvad adhyāsate lokaṁ
parasya para-cintakāḥ

dvi-parārdha—two *parārdhas; avasāne*—at the end of; *yaḥ*—which; *pralayaḥ*—death; *brahmaṇaḥ*—of Lord Brahmā; *tu*—indeed; *te*—they; *tāvat*—so long; *adhyāsate*—dwell; *lokam*—on the planet; *parasya*—of the Supreme; *para-cintakāḥ*—thinking of the Supreme Personality of Godhead.

TRANSLATION

Worshipers of the Hiraṇyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parārdhas, when Lord Brahmā also dies.

PURPORT

One dissolution is at the end of Brahmā's day, and one is at the end of Brahmā's life. Brahmā dies at the end of two *parārdhas,* at which time the

entire material universe is dissolved. Persons who are worshipers of Hiraṇyagarbha, the plenary expansion of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu, do not directly approach the Supreme Personality of Godhead in Vaikuṇṭha. They remain within this universe on Satyaloka or other higher planets until the end of the life of Brahmā. Then, with Brahmā, they are elevated to the spiritual kingdom.

The words *parasya para-cintakāḥ* mean always thinking of the Supreme Personality of Godhead or being always Kṛṣṇa conscious. When we speak of Kṛṣṇa this refers to the complete category of *viṣṇu-tattva.* Kṛṣṇa includes the three *puruṣa* incarnations, namely Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, as well as all the incarnations taken together. This is confirmed in the *Brahma-saṁhitā. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan:* Lord Kṛṣṇa is perpetually situated with His many expansions, such as Rāma, Nṛsiṁha, Vāmana, Madhusūdana, Viṣṇu and Nārāyaṇa. He exists with all His plenary portions and the portions of His plenary portions, and each of them is as good as the Supreme Personality of Godhead. The words *parasya para-cintakāḥ* mean those who are fully Kṛṣṇa conscious. Such persons enter directly into the kingdom of God, the Vaikuṇṭha planets, or, if they are worshipers of the plenary portion Garbhodakaśāyī Viṣṇu, then they remain within this universe until dissolution, and after that they enter.

TEXT 9

क्ष्माम्भोऽनलानिलवियन्मनइन्द्रियार्थ-
भूतादिभिः परिवृतं प्रतिसञ्जिहीर्षुः ।
अव्याकृतं विशति यर्हि गुणत्रयात्मा
कालं पराख्यमनुभूय परः स्वयम्भूः ॥ ९ ॥

kṣmāmbho-'nalānila-viyan-mana-indriyārtha-
bhūtādibhiḥ parivṛtaṁ pratisañjihīrṣuḥ
avyākṛtaṁ viśati yarhi guṇa-trayātmā
kālaṁ parākhyam anubhūya paraḥ svayam-bhūḥ

kṣmā—earth; *ambhaḥ*—water; *anala*—fire; *anila*—air; *viyat*—ether; *manaḥ*—mind; *indriya*—the senses; *artha*—the objects of the senses; *bhūta*—ego; *ādibhiḥ*—and so on; *parivṛtam*—covered by; *pratisañjihīrṣuḥ*—desiring to dissolve; *avyākṛtam*—the changeless spiritual sky; *viśati*—he enters; *yarhi*—at which time; *guṇa-traya-ātmā*—consisting of the three modes; *kālam*—the time; *para-ākhyam*—two *parārdhas; anubhūya*—after experiencing; *paraḥ*—the chief; *svayam-bhūḥ*—Lord Brahmā.

TRANSLATION

After experiencing the inhabitable time of the three modes of material nature, known as two parārdhas, Lord Brahmā closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.

PURPORT

The word *avyākṛtam* is very significant in this verse. The same meaning is stated in *Bhagavad-gītā,* in the word *sanātana.* This material world is *vyākṛta,* or subject to changes, and it finally dissolves. But after the dissolution of this material world, the manifestation of the spiritual world, the *sanātana-dhāma,* remains. That spiritual sky is called *avyākṛta,* that which does not change, and there the Supreme Personality of Godhead resides. When, after ruling over the material universe under the influence of the time element, Lord Brahmā desires to dissolve it and enter into the kingdom of God, others then enter with him.

TEXT 10

एवं परेत्य भगवन्तमनुप्रविष्टा
ये योगिनो जितमरुन्मनसो विरागाः ।
तेनैव साकममृतं पुरुषं पुराणं
ब्रह्म प्रधानमुपयान्त्यगताभिमानाः ॥१०॥

evaṁ paretya bhagavantam anupraviṣṭā
ye yogino jita-marun-manaso virāgāḥ
tenaiva sākam amṛtaṁ puruṣaṁ purāṇaṁ
brahma pradhānam upayānty agatābhimānāḥ

evam—thus; *paretya*—having gone a long distance; *bhagavantam*—Lord Brahmā; *anupraviṣṭāḥ*—entered; *ye*—those who; *yoginaḥ*—*yogīs; jita*—controlled; *marut*—the breathing; *manasaḥ*—the mind; *virāgāḥ*—detached; *tena*—with Lord Brahmā; *eva*—indeed; *sākam*—together; *amṛtam*—the embodiment of bliss; *puruṣam*—unto the Personality of Godhead; *purāṇam*—the oldest; *brahma pradhānam*—the Supreme Brahman; *upayānti*—they go; *agata*—not gone; *abhimānāḥ*—whose false ego.

TRANSLATION

The yogīs who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahmā,

which is far, far away. After giving up their bodies, they enter into the body of Lord Brahmā, and therefore when Brahmā is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogīs can also enter into the kingdom of God.

PURPORT

By perfecting their yogic practice, *yogīs* can reach the highest planet, Brahmaloka or Satyaloka, and after giving up their material bodies, they can enter into the body of Lord Brahmā. Because they are not directly devotees of the Lord, they cannot get liberation directly. They have to wait until Brahmā is liberated, and only then, along with Brahmā, are they also liberated. It is clear that as long as a living entity is a worshiper of a particular demigod, his consciousness is absorbed in thoughts of that demigod, and therefore he cannot get direct liberation, or entrance into the kingdom of God, nor can he merge into the impersonal effulgence of the Supreme Personality of Godhead. Such *yogīs* or demigod worshipers are subjected to the chance of taking birth again when there is again creation.

TEXT 11

अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम् ।
श्रुतानुभावं शरणं व्रज भावेन भामिनि ॥११॥

atha taṁ sarva-bhūtānāṁ
hṛt-padmeṣu kṛtālayam
śrutānubhāvaṁ śaraṇaṁ
vraja bhāvena bhāmini

atha—therefore; *tam*—the Supreme Personality of Godhead; *sarva-bhūtānām*—of all living entities; *hṛt-padmeṣu*—in the lotus hearts; *kṛta-ālayam*—residing; *śruta-anubhāvam*—whose glories you have heard; *śaraṇam*—unto the shelter; *vraja*—go; *bhāvena*—by devotional service; *bhāmini*—My dear mother.

TRANSLATION

Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

PURPORT

One can attain direct contact with the Supreme Personality of Godhead in full Kṛṣṇa consciousness and revive one's eternal relationship with Him

as lover, as Supreme Soul, as son, as friend or as master. One can reestablish the transcendental loving relationship with the Supreme Lord in so many ways, and that feeling is true oneness. The oneness of the Māyāvādī philosophers and the oneness of Vaiṣṇava philosophers are different. The Māyāvādī and Vaiṣṇava philosophers both want to merge into the Supreme, but the Vaiṣṇavas do not lose their identities. They want to keep the identity of lover, parent, friend, or servant.

In the transcendental world, the servant and master are one. That is the absolute platform. Although the relationship is servant and master, both the servant and the served stand on the same platform. That is oneness. Lord Kapila advised His mother that she did not need any indirect process. She was already situated in that direct process because the Supreme Lord had taken birth as her son. Actually, she did not need any further instruction because she was already in the perfectional stage. Kapiladeva advised her to continue in the same way. He therefore addressed His mother as *bhāmini* to indicate that she was already thinking of the Lord as her son. Devahūti is advised by Lord Kapila to take directly to devotional service, Kṛṣṇa consciousness, because without that consciousness one cannot become liberated from the clutches of *māyā*.

TEXTS 12-15

आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः ।
योगेश्वरैः कुमाराद्यैः सिद्धैर्योगप्रवर्तकैः ॥१२॥
भेददृष्ट्यभिमानेन निःसङ्गेनापि कर्मणा ।
कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥१३॥
स संसृत्य पुनः काले कालेनेश्वरमूर्तिना ।
जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥१४॥
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् ।
निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥१५॥

ādyaḥ sthira-carāṇāṁ yo
veda-garbhaḥ saharṣibhiḥ
yogeśvaraiḥ kumārādyaiḥ
siddhair yoga-pravartakaiḥ

bheda-dṛṣṭyābhimānena
niḥsaṅgenāpi karmaṇā

kartṛtvāt saguṇaṁ brahma
puruṣaṁ puruṣarṣabham

sa saṁsṛtya punaḥ kāle
kāleneśvara-mūrtinā
jāte guṇa-vyatikare
yathā-pūrvaṁ prajāyate

aiśvaryaṁ pārameṣṭhyaṁ ca
te 'pi dharma-vinirmitam
niṣevya punar āyānti
guṇa-vyatikare sati

ādyaḥ—the creator, Lord Brahmā; *sthira-carāṇām*—of the immobile and mobile manifestations; *yaḥ*—he who; *veda-garbhaḥ*—the repository of the *Vedas; saha*—along with; *ṛṣibhiḥ*—the sages; *yoga-īśvaraiḥ*—with great mystic *yogīs; kumāra-ādyaiḥ*—the Kumāras and others; *siddhaiḥ*—with the perfected living beings; *yoga-pravartakaiḥ*—the authors of the *yoga* system; *bheda-dṛṣṭyā*—because of independent vision; *abhimānena*—by misconception; *niḥsaṅgena*—nonfruitive; *api*—although; *karmaṇā*—by their activities; *kartṛtvāt*—from the sense of being a doer; *sa-guṇam*—possessing spiritual qualities; *brahma*—Brahman; *puruṣam*—the Personality of Godhead; *puruṣa-ṛṣabham*—the first *puruṣa* incarnation; *saḥ*—he; *saṁsṛtya*—having attained; *punaḥ*—again; *kāle*—at the time; *kālena*—by time; *īśvara-mūrtinā*—the manifestation of the Lord; *jāte guṇa-vyatikare*—when the interaction of the modes arises; *yathā*—as; *pūrvam*—previously; *prajāyate*—is born; *aiśvaryam*—opulence; *pārameṣṭhyam*—royal; *ca*—and; *te*—the sages; *api*—also; *dharma*—by their pious activities; *vinirmitam*—produced; *niṣevya*—having enjoyed; *punaḥ*—again; *āyānti*—they return; *guṇa-vyatikare sati*—when the interaction of the modes takes place.

TRANSLATION

My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahmā, great sages such as Sanat-kumāra, and great munis such as Marīci have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the

spiritual path and the yoga system, come back under the influence of the time factor. Although they are liberated by their nonfruitive activities and they attain the first incarnation of the puruṣa, still, at the time of creation, they come back in exactly the same forms and positions as they had previously.

PURPORT

That Brahmā becomes liberated is known to everyone, but he cannot liberate his devotees. Demigods like Brahmā and Lord Śiva cannot give liberation to any living entity. As it is confirmed in *Bhagavad-gītā,* only one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can be liberated from the clutches of *māyā.* Brahmā is called here *ādyaḥ sthira-carāṇām.* He is the original, first-created living entity, and after his own birth he creates the entire cosmic manifestation. He was fully instructed in the matter of creation by the Supreme Lord. Here he is called *veda-garbha,* which means that he knows the complete purpose of the *Vedas.* He is always accompanied by such great personalities as Marīci, Kaśyapa and the seven sages, as well as by great mystic *yogīs,* the Kumāras and many other spiritually advanced living entities, but he has his own interest, separate from the Lord's. *Bheda-dṛṣṭyā* means that Brahmā sometimes thinks that he is independent of the Supreme Lord, or he thinks of himself as one of the three equally independent incarnations. Brahmā is entrusted with creation, Viṣṇu maintains, and Rudra, Lord Śiva, destroys. The three of them are understood to be incarnations of the Supreme Lord in charge of the three different material modes of nature, but none of them is independent of the Supreme Personality of Godhead. Here the word *bheda-dṛṣṭyā* occurs because Brahmā has a slight inclination to think that he is as independent as Rudra. Sometimes Brahmā thinks that he is independent of the Supreme Lord, and the worshiper also thinks that he is independent. For this reason, after the destruction of this material world, when there is again creation by the interaction of the material modes of nature, Brahmā comes back. Although Brahmā reaches the Supreme Personality of Godhead as the first *puruṣa* incarnation, Mahā-Viṣṇu, who is full with transcendental qualities, still he cannot stay in the spiritual world.

The specific significance of his coming back may be noted. Brahmā and the great *ṛṣis* and the great master of *yoga* (Śiva) are not ordinary living entities; they are very powerful and have all the perfections of mystic *yoga.* But still they have an inclination to try to become one with the Supreme, and therefore they have to come back. In the *Śrīmad-Bhāgavatam*

it is accepted that as long as one thinks that he is equal with the Supreme Personality of Godhead, he is not completely purified or knowledgeable. In spite of going up to the first *puruṣa-avatāra,* Mahā-Viṣṇu, after the dissolution of this material creation, such personalities again fall down or come back to the material creation.

It is a great falldown on the part of the impersonalists to think that the Supreme Lord appears within a material body and that one should therefore not meditate upon the form of the Supreme but should meditate instead on the formless. For this particular mistake, even the great mystic *yogīs* or great stalwart transcendentalists also come back again when there is creation. All living entities other than the impersonalists and monists can directly take to devotional service in full Kṛṣṇa consciousness and become liberated by developing transcendental loving service for the Supreme Personality of Godhead. Such devotional service develops in the degrees of thinking of the Supreme Lord as master, as friend, as son, and, at last, as lover. These distinctions in transcendental variegatedness must always be present.

TEXT 16

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः ।
कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः॥१६॥

ye tv ihāsakta-manasaḥ
karmasu śraddhayānvitāḥ
kurvanty apratiṣiddhāni
nityāny api ca kṛtsnaśaḥ

ye—those who; *tu*—but; *iha*—in this world; *āsakta*—addicted; *manasaḥ*—whose minds; *karmasu*—to fruitive activities; *śraddhayā*—with faith; *anvitāḥ*—endowed; *kurvanti*—perform; *apratiṣiddhāni*—with attachment to the result; *nityāni*—prescribed duties; *api*—certainly; *ca*—and; *kṛtsnaśaḥ*—repeatedly.

TRANSLATION

Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.

PURPORT

In this and the following six verses, the *Śrīmad-Bhāgavatam* criticizes persons who are too materially attached. It is enjoined in the Vedic scrip-

tures that those who are attached to the enjoyment of material facilities have to sacrifice and undergo certain ritualistic performances. They have to observe certain rules and regulations in their daily lives to be elevated to the heavenly planets. It is stated in this verse that such persons cannot be liberated at any time. Those who worship demigods with the consciousness that each and every demigod is a separate God cannot be elevated to the spiritual world, what to speak of persons who are simply attached to duties for the upliftment of their material condition.

TEXT 17

रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः ।
पितॄन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः ॥१७॥

rajasā kuṇṭha-manasaḥ
kāmātmāno 'jitendriyāḥ
pitṛn yajanty anudinaṁ
gṛheṣv abhiratāśayāḥ

rajasā—by the mode of passion; *kuṇṭha*—full of anxieties; *manasaḥ*—their minds; *kāma-ātmānaḥ*—aspiring for sense gratification; *ajita*—uncontrolled; *indriyāḥ*—their senses; *pitṛn*—the forefathers; *yajanti*—they worship; *anudinam*—every day; *gṛheṣu*—in home life; *abhirata*—engaged; *āśayāḥ*—their minds.

TRANSLATION

Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.

TEXT 18

त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः ।
कथायां कथनीयोरुविक्रमस्य मधुद्विषः ॥१८॥

trai-vargikās te puruṣā
vimukhā hari-medhasaḥ
kathāyāṁ kathanīyoru-
vikramasya madhu-dviṣaḥ

trai-vargikāḥ—interested in the three elevating processes; *te*—those; *puruṣāḥ*—persons; *vimukhāḥ*—not interested; *hari-medhasaḥ*—of Lord Hari; *kathāyām*—in the pastimes; *kathanīya*—worth chanting of; *uru-vikramasya* whose excellent prowess; *madhu-dviṣaḥ*—the killer of the Madhu demon.

TRANSLATION

Such persons are called trai-vargika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.

PURPORT

According to Vedic thought, there are four elevating principles, namely religiosity, economic development, sense gratification and liberation. Persons who are simply interested in material enjoyment make plans to execute prescribed duties. They are interested in the three elevating processes of religious rituals, economic elevation and sense enjoyment. By developing their economic condition, they can enjoy material life. Materialistic persons, therefore, are interested in those elevating processes, which are called *trai-vargika*. *Trai* means three; *vargika* means elevating processes. Such materialistic persons are never attracted by the Supreme Personality of Godhead. Rather, they are antagonistic towards Him.

The Supreme Personality of Godhead is here described as *hari-medhaḥ,* or He who can deliver one from the cycle of birth and death. Materialistic persons are never interested in hearing about the marvelous pastimes of the Lord. They think that they are fictions and stories and that the Supreme Godhead is also a man of material nature. They are not fit for advancing in devotional service or Kṛṣṇa consciousness. Such materialistic persons are interested in newspaper stories, novels and imaginary dramas. The factual activities of the Lord, such as Lord Kṛṣṇa's acting in the Battle of Kurukṣetra, or the activities of the Pāṇḍavas, or the Lord's activities in Vṛndāvana or Dvārakā, are related in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* which are full of the activities of the Lord. But materialistic persons who engage in elevating their position in the material world are not interested in such activities of the Lord. They may be interested in the activities of a great politician or a great rich man of this world, but they are not interested in the transcendental activities of the Supreme Lord.

TEXT 19

नूनं दैवेन विहता ये चाच्युतकथासुधाम् ।
हित्वा शृण्वन्त्यसद्गाथाः पुरीषमिव विड्भुजः ॥१९॥

nūnaṁ daivena vihatā
ye cācyuta-kathā-sudhām
hitvā śṛṇvanty asad-gāthāḥ
purīṣam iva viḍ-bhujaḥ

nūnam—certainly; *daivena*—by the order of the Lord; *vihatāḥ*—condemned; *ye*—those who; *ca*—also; *acyuta*—of the infallible Lord; *kathā*—stories; *sudhām*—nectar; *hitvā*—having given up; *śṛṇvanti*—they hear; *asat-gāthāḥ*—stories about materialistic persons; *purīṣam*—stool; *iva*—like; *viṭ-bhujaḥ*—stool-eaters (hogs).

TRANSLATION

Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.

PURPORT

Everyone is addicted to hearing of the activities of another person, whether a politician, or a rich man, or an imaginary character whose activities are created in a novel. There are so many nonsensical literatures, stories and books of speculative philosophy. Materialistic persons are very interested in reading such literature, but when they are presented with genuine books of knowledge like *Śrīmad-Bhāgavatam, Bhagavad-gītā, Viṣṇu Purāṇa* or other scriptures of the world, such as the Bible and Koran, they are not interested. These persons are condemned by the supreme order as much as a hog is condemned. The hog is interested in eating stool. If the hog is offered some nice preparation made of condensed milk or ghee, he won't like it; he would prefer obnoxious, bad-smelling stool, which he finds very relishable. Materialistic persons are considered to be condemned because they are interested in hellish activities and not in transcendental activities. The message of the Lord's activities is nectar,

and besides that message, any information in which we may be interested is actually hellish.

TEXT 20

दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते ।
प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥२०॥

dakṣiṇena pathāryamṇaḥ
pitṛ-lokaṁ vrajanti te
prajām anu prajāyante
śmaśānānta-kriyā-kṛtaḥ

dakṣiṇena—southern; *pathā*—by the path; *aryamṇaḥ*—of the sun; *pitṛ-lokam*—to Pitṛloka; *vrajanti*—go; *te*—they; *prajām*—their families; *anu*—along with; *prajāyante*—they take birth; *śmaśāna*—the crematorium; *anta*—to the end; *kriyā*—fruitive activities; *kṛtaḥ*—performing.

TRANSLATION

Such materialistic persons are allowed to go to the planet called Pitṛloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.

PURPORT

In *Bhagavad-gītā,* Ninth Chapter, twenty-first verse, it is stated that such persons are elevated to the higher planetary systems. As soon as their lifetimes of fruitive activity are finished, they again return to this planet, and thus they go up and come down. Those who are elevated to the higher planets again come back into the same family for which they had too much attachment; they are born, and the fruitive activities continue again until the end of life. There are different prescribed rituals from birth until the end of life, and they are very much attached to such activities.

TEXT 21

ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति ।
पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः ॥२१॥

tatas te kṣīṇa-sukṛtāḥ
punar lokam imaṁ sati
patanti vivaśā devaiḥ
sadyo vibhraṁśitodayāḥ

tataḥ—then; *te*—they; *kṣīṇa*—exhausted; *su-kṛtāḥ*—results of their pious activities; *punaḥ*—again; *lokam imam*—to this planet; *sati*—O virtuous mother; *patanti*—fall; *vivaśāḥ*—helpless; *devaiḥ*—by higher arrangement; *sadyaḥ*—suddenly; *vibhraṁśita*—caused to fall; *udayāḥ*—their prosperity.

TRANSLATION

When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.

PURPORT

It is sometimes found that a person elevated to a very high position in government service falls down all of a sudden, and no one can check him. Similarly, after finishing their period of enjoyment, foolish persons who are very much interested in being elevated to the position of President in higher planets also fall down to this planet. The distinction between the elevated position of a devotee and that of an ordinary person attracted to fruitive activities is that when a devotee is elevated to the spiritual kingdom he never falls down, whereas an ordinary person falls, even if he is elevated to the highest planetary system, Brahmaloka. It is confirmed in *Bhagavad-gītā* (*ābrahma-bhuvanāl lokāḥ*) that even if one is elevated to a higher planet he has to come down again. But Kṛṣṇa confirms in *Bhagavad-gītā, mām upetya tu kaunteya punar janma na vidyate* (Bg. 8.16): "Anyone who attains My abode never comes back to this conditioned life of material existence."

TEXT 22

तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् ।
तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥२२॥

tasmāt tvaṁ sarva-bhāvena
bhajasva parameṣṭhinam

tad-guṇāśrayayā bhaktyā
bhajanīya-padāmbujam

tasmāt—therefore; *tvam*—you (Devahūti); *sarva-bhāvena*—with loving ecstasy; *bhajasva*—worship; *parameṣṭhinam*—the Supreme Personality of Godhead; *tat-guṇa*—the qualities of the Lord; *āśrayayā*—connected with; *bhaktyā*—by devotional service; *bhajanīya*—worshipable; *pada-ambujam*—whose lotus feet.

TRANSLATION

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead because His lotus feet are worth worshiping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

PURPORT

The word *parameṣṭhina* is sometimes used in connection with Brahmā. *Parameṣṭhina* means the supreme person. As Brahmā is the supreme person within this universe, similarly Kṛṣṇa is the Supreme Personality in the spiritual world. Lord Kapiladeva advises His mother that she should take shelter of the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, because it is worthwhile. Taking shelter of demigods, even those in the highest positions, like Brahmā and Śiva, is not advised herein. One should take shelter of the Supreme Godhead.

Sarva-bhāvena means "in all-loving ecstasy." *Bhāva* is the preliminary stage of elevation before the attainment of pure love of Godhead. It is stated in *Bhagavad-gītā, budhā bhāva-samanvitāḥ:* one who has attained the stage of *bhāva* can accept the lotus feet of Lord Kṛṣṇa as worshipable. This is also advised here by Lord Kapila to His mother. Also significant in this verse is the phrase *tad-guṇāśrayayā bhaktyā.* This means that discharging devotional service unto Kṛṣṇa is transcendental; it is not material activity. This is confirmed in *Bhagavad-gītā:* those who engage in devotional service are accepted to be situated in the spiritual kingdom. *Brahma-bhūyāya kalpate:* they at once become situated in the transcendental kingdom.

Devotional service in full Kṛṣṇa consciousness is the only means for attaining the highest perfection of life for the human being. This is recommended herein by Lord Kapila to His mother. *Bhakti* is therefore *nirguṇa,* free from all tinges of material qualities. Although the discharge of devotional service appears to be like material activities, it is never *saguṇa,* or contaminated by material qualities. *Tad-guṇāśrayayā* means

that Lord Kṛṣṇa's transcendental qualities are so sublime that there is no need to divert one's attention to any other activities. His behavior with the devotees is so exalted that a devotee need not try to divert his attention to any other worship. It is said that the demoniac Pūtanā came to kill Kṛṣṇa by poisoning Him, but because Kṛṣṇa was pleased to suck her breast, she was given the same position as His mother. Devotees pray, therefore, that if a demon who wanted to kill Kṛṣṇa gets such an exalted position, why should they go to anyone other than Kṛṣṇa for their worshipful attachment? There are two kinds of religious activities: one for material advancement and the other for spiritual advancement. By taking shelter under the lotus feet of Kṛṣṇa, one is endowed with both kinds of prosperity, material and spiritual. Why then should one go to any demigod?

TEXT 23

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥२३॥

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ yad brahma-darśanam

vāsudeve—unto Kṛṣṇa; *bhagavati*—the Personality of Godhead; *bhakti-yogaḥ*—devotional service; *prayojitaḥ*—discharged; *janayati*—produces; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *yat*—which; *brahma-darśanam*—self-realization.

TRANSLATION

Engagement in Kṛṣṇa consciousness and application of devotional service unto Kṛṣṇa make it possible to advance in knowledge and detachment, as well as in self-realization.

PURPORT

It is said by less intelligent men that *bhakti-yoga* or devotional service is meant for persons who are not advanced in transcendental knowledge and renunciation. But the fact is that if one engages in the devotional service of the Lord in full Kṛṣṇa consciousness, he does not have to attempt separately to practice detachment or to wait for an awakening of tran-

scendental knowledge. It is said that one who engages unflinchingly in the devotional service of the Lord actually has all the good qualities of the demigods develop in him automatically. One cannot discover how such good qualities develop in the body of a devotee, but actually it happens. There is one instance where a hunter was taking pleasure in killing animals, but after becoming a devotee he was not prepared to kill even an ant. Such is the quality of a devotee.

Those who are very eager to advance in transcendental knowledge can engage themselves in pure devotional service, without wasting time in mental speculation. For arriving at the positive conclusions of knowledge in the Absolute Truth, the word *brahma-darśanam* is significant in this verse. *Brahma-darśanam* means to realize or to understand the Transcendence. One who engages in the service of Vāsudeva can actually realize what Brahman is. If Brahman is impersonal, then there is no question of *darśanam,* which means seeing face to face. *Darśanam* refers to seeing the Supreme Personality of Godhead, Vāsudeva. Unless the seer and the seen are persons, there is no *darśanam. Brahma-darśanam* means that as soon as one sees the Supreme Personality of Godhead, he can at once realize what impersonal Brahman is. A devotee does not need to make separate investigations to understand the nature of Brahman. *Bhagavad-gītā* also confirms this. *Brahma-bhūyāya kalpate:* a devotee at once becomes a self-realized soul in the Absolute Truth.

TEXT 24

यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः ।
न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ॥२४॥

yadāsya cittam artheṣu
sameṣv indriya-vṛttibhiḥ
na vigṛhṇāti vaiṣamyaṁ
priyam apriyam ity uta

yadā—when; *asya*—of the devotee; *cittam*—the mind; *artheṣu*—in the sense objects; *sameṣu*—same; *indriya-vṛttibhiḥ*—by the activities of the senses; *na*—not; *vigṛhṇāti*—does perceive; *vaiṣamyam*—difference; *priyam*—agreeable; *apriyam*—not agreeable; *iti*—thus; *uta*—certainly.

TRANSLATION

The exalted devotee's mind becomes equipoised in sensual activities, and he is transcendental to that which is agreeable and not agreeable.

PURPORT

The significance of advancement in transcendental knowledge and detachment from material attraction is exhibited in the personality of a highly advanced devotee. For him there is nothing agreeable or disagreeable because he does not act in any way for his personal sense gratification. Whatever he does, whatever he thinks, is for the satisfaction of the Personality of Godhead. Either in the material world or in the spiritual world, his equipoised mind is completely manifested. He can understand that in the material world there is nothing good; everything is bad due to its being contaminated by material nature. The materialists' conclusions of good and bad, moral and immoral, etc., are simply mental concoction or sentiment. Actually there is nothing good in the material world. In the spiritual field everything is absolutely good. There is no inebriety in the spiritual varieties. Because a devotee accepts everything in spiritual vision, he is equipoised; that is the symptom of his being elevated to the transcendental position. He automatically attains detachment, *vairāgya,* then *jñāna,* knowledge, and then actual transcendental knowledge. The conclusion is that an advanced devotee dovetails himself in the transcendental qualities of the Lord, and in that sense he becomes qualitatively one with the Supreme Personality of Godhead.

TEXT 25

स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् ।
हेयोपादेयरहितमारूढं पदमीक्षते ॥२५॥

sa tadaivātmanātmānaṁ
niḥsaṅgaṁ sama-darśanam
heyopādeya-rahitam
ārūḍhaṁ padam īkṣate

saḥ—the pure devotee; *tadā*—then; *eva*—certainly; *ātmanā*—by his transcendental intelligence; *ātmānam*—himself; *niḥsaṅgam*—without material attachment; *sama-darśanam*—equipoised in vision; *heya*—to be rejected; *upādeya*—acceptable; *rahitam*—devoid of; *ārūḍham*—elevated; *padam*—to the transcendental position; *īkṣate*—he sees.

TRANSLATION

Due to his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not

see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.

PURPORT

Perception of the disagreeable arises from attachment. A devotee has no personal attachment to anything; therefore for him there is no question of agreeable or disagreeable. For the service of the Lord he can accept anything, even though it may be disagreeable to his personal interest. In fact, he is completely free from personal interest, and thus anything agreeable to the Lord is agreeable to him. For example, for Arjuna at first fighting was not agreeable, but when he understood that the fighting was agreeable to the Lord, he accepted the fighting as agreeable. That is the position of a pure devotee. For his personal interest there is nothing which is agreeable or disagreeable; everything is done for the Lord, and therefore he is free from attachment and detachment. That is the transcendental stage of neutrality. A pure devotee enjoys life in the pleasure of the Supreme Lord.

TEXT 26

ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् ।
दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ॥२६॥

jñāna-mātraṁ paraṁ brahma
paramātmeśvaraḥ pumān
dṛśyādibhiḥ pṛthag bhāvair
bhagavān eka īyate

jñāna—knowledge; *mātram*—only; *param*—transcendental; *brahma*—Brahman; *parama-ātmā*—Paramātmā; *īśvaraḥ*—the controller; *pumān*—Supersoul; *dṛśyā-ādibhiḥ*—by philosophical research and other processes; *pṛthak bhāvaiḥ*—according to different processes of understanding; *bhagavān*—the Supreme Personality of Godhead; *ekaḥ*—alone; *īyate*—is perceived.

TRANSLATION

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, or as Paramātmā, or the Supreme Personality of Godhead, or the puruṣa-avatāra.

PURPORT

The word *dṛśyādibhiḥ* is significant. According to Jīva Gosvāmī, *dṛśyā* means *jñāna,* philosophical research. By different processes of philosophical research under different concepts, such as the process of *jñāna-yoga,* the same Bhagavān, or Supreme Personality of Godhead, is understood as impersonal Brahman. Similarly, by the eightfold *yoga* system He appears as the Paramātmā. But in pure Kṛṣṇa consciousness, or knowledge in purity, when one tries to understand the Absolute Truth, one realizes Him as the Supreme Person. The Transcendence is realized simply on the basis of knowledge. The words used here, *paramātmeśvaraḥ pumān,* are all transcendental, and they refer to Supersoul. Supersoul is also described as *puruṣa,* but the word Bhagavān directly refers to the Supreme Personality of Godhead, who is full of six opulences: wealth, fame, strength, beauty, knowledge and renunciation. He is the Personality of Godhead in different spiritual skies. The various descriptions of *paramātmā, īśvara* and *pumān* indicate that the expansions of the Supreme Godhead are unlimited.

Ultimately, to understand the Supreme Personality of Godhead one has to accept *bhakti-yoga.* By executing *jñāna-yoga* or *dhyāna-yoga* one has to eventually approach the *bhakti-yoga* platform, and then *paramātmā, īśvara, pumān,* etc., are all clearly understood. It is recommended in the Second Canto of *Śrīmad-Bhāgavatam* that whether one is a devotee, or fruitive actor, or liberationist, if he is intelligent enough, he should engage himself with all seriousness in the process of devotional service. It is also explained that whatever one desires which is obtainable by fruitive activities, even if one wants to be elevated to higher planets, can be achieved simply by execution of devotional service. Since the Supreme Lord is full in six opulences, He can bestow any one of them upon the worshiper.

The one Supreme Personality of Godhead reveals Himself to different thinkers as the Supreme Person, or impersonal Brahman, or Paramātmā. Impersonalists merge into the impersonal Brahman, but that is not achieved by worshiping the impersonal Brahman. If one takes to devotional service and at the same time desires to merge into the existence of the Supreme Lord, he can achieve that. If someone desires at all to merge into the existence of the Supreme, he has to execute devotional service.

The devotee can see the Supreme Lord face to face, but the *jñānī,* the empiric philosopher, or *yogī* cannot. They cannot be elevated to the positions of associates of the Lord. There is no evidence in the scriptures stating that by cultivating knowledge or worshiping the impersonal Brahman one can become a personal associate of the Supreme Personality

of Godhead. Nor by executing the yogic principles can one become an associate of the Supreme Godhead. Impersonal Brahman, being formless, is described as *adṛśya* because the impersonal effulgence of *brahmajyoti* covers the face of the Supreme Lord. Some *yogīs* see the four-handed Viṣṇu sitting within the heart, and therefore in their case also the Supreme Lord is invisible. Only for the devotees is the Lord visible. Here the statement *dṛśyādibhiḥ* is significant. Since the Supreme Personality of Godhead is both invisible and visible, there are different features of the Lord. The Paramātmā feature and Brahman feature are invisible, but the Bhagavān feature is visible. In the *Viṣṇu Purāṇa* this fact is very nicely explained. The universal form of the Lord and the formless Brahman effulgence of the Lord, being invisible, are inferior features. The concept of the universal form is material, and the concept of impersonal Brahman is spiritual, but the highest spiritual understanding is the Personality of Godhead. *Viṣṇu Purāṇa* states, *viṣṇur brahma-svarūpeṇa svayam eva vyavasthitaḥ:* Brahman's real feature is Viṣṇu, or the Supreme Brahman is Viṣṇu. *Svayam eva:* that is His personal feature. The supreme spiritual conception is the Supreme Personality of Godhead. It is also confirmed in *Bhagavad-gītā: yad gatvā na nivartante tad dhāma paramaṁ mama.* That specific abode called *paramaṁ mama* is the place from which, once one attains it, one does not return to this miserable conditional life. Every place, every space and every thing belongs to Viṣṇu, but where He personally lives is *tad dhāma paramam,* His supreme abode. One has to make his destination the supreme abode of the Lord.

TEXT 27

एतावानेव योगेन समग्रेणेह योगिनः ।
युज्यतेऽभिमतो ह्यर्थो यदसङ्गस्तु कृत्स्नशः ॥२७॥

etāvān eva yogena
samagreṇeha yoginaḥ
yujyate 'bhimato hy artho
yad asaṅgas tu kṛtsnaśaḥ

etāvān—of such a measure; *eva*—just; *yogena*—by *yoga* practice; *samagreṇa*—all; *iha*—in this world; *yoginaḥ*—of the *yogī*; *yujyate*—is achieved; *abhimataḥ*—desired; *hi*—certainly; *arthaḥ*—purpose; *yat*—which; *asaṅgaḥ*—detachment; *tu*—indeed; *kṛtsnaśaḥ*—completely.

TRANSLATION

The greatest common understanding for all yogīs is complete detachment from matter, which can be achieved by different kinds of yoga.

PURPORT

There are three kinds of *yoga,* namely *bhakti-yoga, jñāna-yoga,* and *aṣṭāṅga-yoga.* Devotees, *jñānīs* and *yogīs* all try to get out of the material entanglement. The *jñānīs* try to detach their sensual activities from material engagement. The *jñāna-yogī* thinks that matter is false and that Brahman is truth; he tries, therefore, by cultivation of knowledge, to detach the senses from material enjoyment. The *aṣṭāṅga-yogīs* also try to control the senses. The devotees, however, try to engage the senses in the service of the Lord. Therefore it appears that the activities of the *bhaktas,* devotees, are better than those of the *jñānīs* and *yogīs.* The mystic *yogīs* simply try to control the senses by practicing the eight divisions of *yoga—yama, niyama, āsana, prāṇāyāma, pratyāhāra,* etc.—and the *jñānīs* try by mental reasoning to understand that sense enjoyment is false. But the easiest and most direct process is to engage the senses in the service of the Lord.

The purpose of all *yoga* is to detach one's sense activities from this material world. The final aims, however, are different. *Jñānīs* want to become one with the Brahman effulgence, *yogīs* want to realize Paramātmā, and devotees want to develop Kṛṣṇa consciousness and transcendental loving service to the Lord. That loving service is the perfect stage of sense control. The senses are actually active symptoms of life, and they cannot be stopped. They can be detached only if there is superior engagement. As it is confirmed in *Bhagavad-gītā, paraṁ dṛṣṭvā nivartate.* The activities of the senses can be stopped if they are given superior engagements. The supreme engagement is to engage the senses in the service of the Lord. That is the purpose of all *yoga.*

TEXT 28

ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम् ।
अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा ॥२८॥

jñānam ekaṁ parācīnair
indriyair brahma nirguṇam
avabhāty artha-rūpeṇa
bhrāntyā śabdādi-dharmiṇā

jñānam—knowledge; *ekam*—one; *parācīnaiḥ*—averse; *indriyaiḥ*—by the senses; *brahma*—the Supreme Absolute Truth; *nirguṇam*—beyond the material modes; *avabhāti*—appears; *artha-rūpeṇa*—in the form of various objects; *bhrāntyā*—mistakenly; *śabda-ādi*—sound and so on; *dharmiṇā*—endowed with.

TRANSLATION

Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.

PURPORT

The Supreme Absolute Truth, the Personality of Godhead, is one, and He is spread everywhere by His impersonal feature. This is clearly expressed in *Bhagavad-gītā*. Lord Kṛṣṇa says, "Everything that is experienced is but an expansion of My energy." Everything is sustained by Him, but that does not mean that He is in everything. Sense perceptions, such as aural perception of the sound of a drum, visual perception of a beautiful woman, or perception of the delicious taste of a milk preparation by the tongue, all come through different senses and are therefore differently understood. Therefore sensory knowledge is divided in different categories, although actually everything is one as a manifestation of the energy of the Supreme Lord. Similarly, the energies of fire are heat and illumination, and by these two energies, fire can display itself in many varieties, or in diversified sense perception. Māyāvādi philosophers declare this diversity to be false. But Vaiṣṇava philosophers do not accept the different manifestations as false; they accept them as nondifferent from the Supreme Personality of Godhead because they are a display of His diverse energies.

The philosophy that the Absolute is true and this creation is false (*brahma satyaṁ jagan-mithyā*) is not accepted by Vaiṣṇava philosophers. The example is given that although all that glitters is not gold, this does not mean that a glittering object is false. For example, an oyster shell appears to be golden. This appearance of golden hue is due only to the perception of the eyes, but that does not mean that the oyster shell is false. Similarly, by seeing the form of Lord Kṛṣṇa one cannot understand what He actually is, but this does not mean that He is false. The form of Kṛṣṇa has to be understood as it is described in the books of knowledge such as *Brahma-saṁhitā*. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* Kṛṣṇa, the Supreme Personality of Godhead, has an eternal, blissful spiritual body. By our imperfect sense perception we cannot understand the form

of the Lord. We have to acquire knowledge about Him. Therefore it is said here, *jñānam ekam. Bhagavad-gītā* confirms that they are fools who, simply upon seeing Kṛṣṇa, consider Him a common man. They do not know the unlimited knowledge, power and opulence of the Supreme Personality of Godhead. Material sense speculation leads to the conclusion that the Supreme is formless. It is because of such mental speculation that the conditioned soul remains in ignorance under the spell of illusory energy. The Supreme Person has to be understood by the transcendental sound vibrated by Him in *Bhagavad-gītā*, wherein He says that there is nothing superior to Himself; the impersonal Brahman effulgence is resting on His personality. The purified, absolute vision of *Bhagavad-gītā* is compared to the River Ganges. Ganges water is so pure that it can purify even the asses and cows. But anyone who, disregarding the pure Ganges, wishes to be purified instead by the filthy water flowing in a drain, cannot be successful. Similarly, one can successfully attain pure knowledge of the Absolute only by hearing from the pure Absolute Himself.

In this verse it is clearly said that those who are averse to the Supreme Personality of Godhead speculate with their imperfect senses about the nature of the Absolute Truth. The formless Brahman conception, however, can be received only by aural reception and not by personal experience. Knowledge is therefore acquired by aural reception. It is confirmed in the *Vedānta-sūtra, śāstra-yonitvāt:* one has to acquire pure knowledge from the authorized scriptures. So-called speculative arguments about the Absolute Truth are therefore useless. The actual identity of the living entity is his consciousness, which is always present while the living entity is awake, dreaming, or in deep sleep. Even in deep sleep, he can perceive by consciousness whether he is happy or distressed. Thus when consciousness is displayed through the medium of the subtle and gross material bodies, it is covered, but when the consciousness is purified, in Kṛṣṇa consciousness, one becomes free from the entanglement of repeated birth and death.

When uncontaminated pure knowledge is uncovered from the modes of material nature, then the actual identity of the living entity is discovered: he is eternally a servitor of the Supreme Personality of Godhead. The process of uncovering is like this: the rays of sunshine are luminous, and the sun itself is also luminous. In the presence of the sun, the rays illuminate just like the sun, but when the sunshine is covered by the spell of a cloud, or by *māyā,* then darkness, the imperfection of perception, begins. Therefore, to get out of the entanglement of the spell of nescience, one has to awaken his spiritual consciousness or Kṛṣṇa consciousness in terms of the authorized scriptures.

TEXT 29

यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट् ।
एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥२९॥

yathā mahān ahaṁ-rūpas
tri-vṛt pañca-vidhaḥ sva-rāṭ
ekādaśa-vidhas tasya
vapur aṇḍaṁ jagad yataḥ

yathā—as; *mahān*—the *mahat-tattva; aham-rūpaḥ*—the false ego; *tri-vṛt*—the three modes of material nature; *pañca-vidhaḥ*—the five material elements; *sva-rāṭ*—the individual consciousness; *ekādaśa-vidhaḥ*—the eleven senses; *tasya*—of the living entity; *vapuḥ*—the material body; *aṇḍam*—the *brahmāṇḍa; jagat*—the universe; *yataḥ*—from which or from whom.

TRANSLATION

From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.

PURPORT

The Supreme Lord is described as *mahat-pada,* which means that the total material energy known as the *mahat-tattva* is lying at His lotus feet. The origin or the total energy of the cosmic manifestation is the *mahat-tattva.* From the *mahat-tattva* all the other twenty-four divisions have sprung, namely the eleven senses (including the mind), the five sense objects, the five material elements, and then consciousness, intelligence and false ego. The Supreme Personality of Godhead is the cause of the *mahat-tattva,* and therefore, in one sense, because everything is an emanation from the Supreme Lord, there is no difference between the Lord and the cosmic manifestation. But at the same time the cosmic manifestation is different from the Lord. The word *sva-rāṭ* is very significant here. *Sva-rāṭ* means independent. The Supreme Lord is independent, and the individual soul is also independent. Although there is no comparison between the two qualities of independence, the living entity is minutely independent, and the Supreme Lord is fully independent. As the individual soul has a material body made of five elements and the senses, the Supreme Independent Lord

similarly has the gigantic body of the universe. The individual body is temporary; similarly, the entire universe, which is considered to be the body of the Supreme Lord, is also temporary, and both the individual and universal bodies are products of the *mahat-tattva*. One has to understand the differences with intelligence. Everyone knows that his material body has developed from a spiritual spark, and similarly the universal body has developed from the supreme spark, Supersoul. As the individual body develops from the individual soul, so the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, so the Supreme Soul is also conscious. But although there is a similarity between the consciousness of the Supreme Soul and the consciousness of the individual soul, the individual soul's consciousness is limited, whereas the consciousness of the Supreme Soul is unlimited. This is described in *Bhagavad-gītā. Kṣetrajñaṁ cāpi māṁ viddhi* (Bg. 13.3): the Supersoul is present in every field of activity, just as the individual soul is present in the individual body. Both of them are conscious. The difference is that the individual soul is conscious of the individual body only, whereas the Supersoul is conscious of the total number of individual bodies.

TEXT 30

एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः ।
समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥३०॥

etad vai śraddhayā bhaktyā
yogābhyāsena nityaśaḥ
samāhitātmā niḥsaṅgo
viraktyā paripaśyati

etat—this; *vai*—certainly; *śraddhayā*—with faith; *bhaktyā*—by devotional service; *yoga-abhyāsena*—by practice of *yoga; nityaśaḥ*—always; *samāhita-ātmā*—he whose mind is fixed; *niḥsaṅgaḥ*—aloof from material association; *viraktyā*—by detachment; *paripaśyati*—understands.

TRANSLATION

This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.

PURPORT

The atheistic mystic practitioner of *yoga* cannot understand this perfect knowledge. Only persons who engage in the practical activities of devotional service in full Kṛṣṇa consciousness can become absorbed in full *samādhi*. It is possible for them to see and understand the actual fact of the entire cosmic manifestation and its cause. It is clearly stated here that this is not possible for one who has not developed devotional service in full faith to understand. The words *samāhitātmā* and *samādhi* are synonomous.

TEXT 31

इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् ।
येनानुबुद्ध्यते तत्त्वं प्रकृतेः पुरुषस्य च ॥३१॥

ity etat kathitaṁ gurvi
jñānaṁ tad brahma-darśanam
yenānubuddhyate tattvaṁ
prakṛteḥ puruṣasya ca

iti—thus; *etat*—this; *kathitam*—described; *gurvi*—O respectful mother; *jñānam*—knowledge; *tat*—that; *brahma*—the Absolute Truth; *darśanam*—revealing; *yena*—by which; *anubuddhyate*—is understood; *tattvam*—the truth; *prakṛteḥ*—of matter; *puruṣasya*—of spirit; *ca*—and.

TRANSLATION

My dear respectful mother, I have already described the path of understanding the Absolute Truth by which one can come to understand the real truth of matter and spirit and their relationship.

TEXT 32

ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः ।
द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥३२॥

jñāna-yogaś ca man-niṣṭho
nairguṇyo bhakti-lakṣaṇaḥ
dvayor apy eka evārtho
bhagavac-chabda-lakṣaṇaḥ

jñāna-yogaḥ—philosophical research; *ca*—and; *mat-niṣṭhaḥ*—directed towards Me; *nairguṇyaḥ*—free from the material modes of nature; *bhakti*—devotional service; *lakṣaṇaḥ*—named; *dvayoḥ*—of both; *api*—moreover; *ekaḥ*—one; *eva*—certainly; *arthaḥ*—purpose; *bhagavat*—the Supreme Personality of Godhead; *śabda*—by the word; *lakṣaṇaḥ*—signified.

TRANSLATION

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

PURPORT

It is said in *Bhagavad-gītā* that after many, many lives of philosophical research the wise man ultimately comes to the point of knowing that Vāsudeva, the Supreme Personality of Godhead, is everything, and therefore he surrenders unto Him. Such serious students in philosophical research are rare because they are very great souls. If by philosophical research one cannot come to the point of understanding the Supreme Person, then his task is not finished. His search in knowledge is still to be continued until he comes to the point of understanding the Supreme Lord in devotional service.

The opportunity for direct touch with the Personality of Godhead is given in *Bhagavad-gītā,* where it is also said that those who take to other processes, namely the processes of philosophical speculation and mystic *yoga* practice, have much trouble. After many, many years of much trouble, a *yogī* or wise philosopher may come to Him, but his path is very troublesome, whereas the path of devotional service is easy for everyone. One can achieve the result of wise philosophical speculation simply by discharging devotional service, and unless one reaches the point of the Personality of Godhead by his mental speculation, then all his research work is said to be simply a labor of love. The ultimate destination of the wise philosopher is to merge in the impersonal Brahman, but that Brahman is the effulgence of the Supreme Person. The Lord says in *Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca:* "I am the basis of the impersonal Brahman, which is indestructible and is the supreme bliss." The Lord is the supreme reservoir of all pleasure, including Brahman

pleasure; therefore, one who has unflinching faith in the Supreme Personality of Godhead is to be said to be already realized in impersonal Brahman and Paramātmā.

TEXT 33

यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः ।
एको नानेयते तद्वद्भगवान् शास्त्रवर्त्मभिः ॥३३॥

yathendriyaiḥ pṛthag-dvārair
artho bahu-guṇāśrayaḥ
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ

yathā—as; *indriyaiḥ*—by the senses; *pṛthak-dvāraiḥ*—in different ways; *arthaḥ*—an object; *bahu-guṇa*—many qualities; *āśrayaḥ*—endowed with; *ekaḥ*—one; *nānā*—differently; *īyate*—is perceived; *tadvat*—similarly; *bhagavān*—the Supreme Personality of Godhead; *śāstra-vartmabhiḥ*—according to different scriptural injunctions.

TRANSLATION

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

PURPORT

It appears that by following the path of *jñāna-yoga,* or empiric philosophical speculation, one reaches the impersonal Brahman, whereas by executing devotional service in Kṛṣṇa consciousness one enriches his faith in and devotion to the Personality of Godhead. But it is stated here that both *bhakti-yoga* and *jñāna-yoga* are meant for reaching the same destination—the Personality of Godhead. By the process of *jñāna-yoga* the same Personality of Godhead appears to be impersonal. As the same object appears to be different when perceived by different senses, similarly the same Supreme Lord appears to be impersonal by mental speculation. A hill appears cloudy from a distance, and one who does not know may speculate that the hill is a cloud. Actually, it is not a cloud; it is a big hill. One has to learn from authority that the sight of a cloud is not actually a cloud but a hill. If one makes a little more progress, then instead of a

cloud he sees the hill and something green. When one actually approaches the hill, he will see many varieties. Another example is in perceiving milk. When we see milk, we see that it is white; when we taste it, it appears that milk is very palatable. When we touch milk, it appears very cold; when we smell milk, it appears to have a very good flavor; and when we hear, we understand that it is called milk. Perceiving milk with different senses, we say that it is something white, something very delicious, something very aromatic, and so on. Actually, it is milk. Similarly, those who are trying to find the Supreme Godhead by mental speculation may approach the bodily effulgence, or the impersonal Brahman, and those who are trying to find the Supreme Godhead by *yoga* practice may find Him as the localized Supersoul, but those who are directly trying to approach the Supreme Truth by practice of *bhakti-yoga* can see Him face to face as the Supreme Person.

Ultimately, the Supreme Person is the destination of all different processes. The fortunate person who, by following the principles of scriptures, becomes completely purified of all material contamination, surrenders unto the Supreme Lord as everything. Just as one can appreciate the real taste of milk with the tongue and not with the eyes, nostrils or ears, one can similarly appreciate the Absolute Truth perfectly and with all relishable pleasure only through one path, devotional service. This is also confirmed in *Bhagavad-gītā, bhaktyā mām abhijānāti:* if one wants to understand the Absolute Truth in perfection, he must take to devotional service. Of course, no one can understand the Absolute Truth in all perfection. That is not possible for the infinitesimal living entities. But the highest point of understanding by the living entity is reached by discharge of devotional service, not otherwise.

By following various scriptural paths, one may come to the impersonal effulgence of the Supreme Personality of Godhead. The transcendental pleasure derived from merging with or understanding the impersonal Brahman is very extensive because Brahman is *ananta. Tad-brahma-niṣkalaṁ anantam: brahmānanda* is unlimited. But that unlimited pleasure can also be surpassed. That is the nature of the Transcendence. The unlimited can be surpassed also, and that higher platform is Kṛṣṇa. When one deals directly with Kṛṣṇa, the mellow and the humor relished by reciprocation of devotional service is incomparable, even with the pleasure derived from transcendental Brahman. Prabodhānanda Sarasvatī therefore says that *kaivalya,* the Brahman pleasure, is undoubtedly very great and is appreciated by many philosophers, but to a devotee who has understood how to derive pleasure from exchanging devotional service with the Lord, this

unlimited Brahman appears to be hellish. One should try, therefore, to transcend even the Brahman pleasure in order to approach the position of dealing with Kṛṣṇa face to face. As the mind is the center of all the activities of the senses, so Kṛṣṇa is called the master of the senses, Hṛṣīkeśa. The process is to fix the mind on Hṛṣīkeśa or Kṛṣṇa, as Mahārāja Ambarīṣa did (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). *Bhakti* is the basic principle of all processes. Without *bhakti,* neither *jñāna-yoga* nor *aṣṭāṅga-yoga* can be successful, and unless one approaches Kṛṣṇa, the principles of self-realization have no ultimate destination.

TEXTS 34-36

क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः ।
आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥३४॥
योगेन विविधाङ्गेन भक्तियोगेन चैव हि ।
धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् ॥३५॥
आत्मतत्त्वावबोधेन वैराग्येण दृढेन च ।
ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥३६॥

kriyayā kratubhir dānais
tapaḥ-svādhyāya-marśanaiḥ
ātmendriya-jayenāpi
sannyāsena ca karmaṇām

yogena vividhāṅgena
bhakti-yogena caiva hi
dharmeṇobhaya-cihnena
yaḥ pravṛtti-nivṛttimān

ātma-tattvāvabodhena
vairāgyeṇa dṛḍhena ca
īyate bhagavān ebhiḥ
saguṇo nirguṇaḥ sva-dṛk

kriyayā—by fruitive activities; *kratubhiḥ*—by sacrificial performances; *dānaiḥ*—by charity; *tapaḥ*—austerities; *svādhyāya*—study of Vedic literature; *marśanaiḥ*—and by philosophical research; *ātma-indriya-jayena*—by control-

ling the mind and senses; *api*—also; *sannyāsena*—by renunciation; *ca*—and; *karmaṇām*—of fruitive activities; *yogena*—by *yoga* practice; *vividha-aṅgena*—of different divisions; *bhakti-yogena*—by devotional service; *ca*—and; *eva*—certainly; *hi*—indeed; *dharmeṇa*—by prescribed duties; *ubhaya-cihnena*—having both symptoms; *yaḥ*—which; *pravṛtti*—attachment; *nivṛtti-mān*—containing detachment; *ātma-tattva*—the science of self-realization; *avabodhena*—by understanding; *vairāgyeṇa*—by detachment; *dṛḍhena*—strong; *ca*—and; *īyate*—is perceived; *bhagavān*—the Supreme Personality of Godhead; *ebhiḥ*—by these; *sa-guṇaḥ*—in the material world; *nirguṇaḥ*—beyond the material modes; *sva-dṛk*—one who sees his constitutional position.

TRANSLATION

By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life, and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service, and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

PURPORT

As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. For the *gṛhasthas,* or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended. Similarly, austerity, study of Vedic literature, and philosophical research are meant for the *vānaprasthas,* or retired persons. Study of the Vedic literature from the bona fide spiritual master is meant for the *brahmacārī,* or student. *Ātmendriya-jaya,* control of the mind and taming of the senses, is meant for persons in the renounced order of life.

All these different activities are prescribed for different persons so that they may be elevated to the platform of self-realization and from there to Kṛṣṇa consciousness, devotional service.

The words *bhakti-yogena caiva hi* mean that whatever is to be performed, as described in verse 34, whether *yoga*, or sacrifice, or fruitive activity, or study of Vedic literature, or philosophical research, or acceptance of the renounced order of life, is to be executed in *bhakti-yoga*. The words *caiva hi*, according to Sanskrit grammar, indicate that one must perform all these activities mixed with devotional service, otherwise such activities will not produce any fruit. Any prescribed activity must be performed for the sake of the Supreme Personality of Godhead. It is confirmed in *Bhagavad-gītā, yat karoṣi yad aśnāsi:* "Whatever you do, whatever you eat, whatever you sacrifice, whatever austerities you undergo and whatever charities you give, the result should be given to the Supreme Lord." The word *eva* is added, indicating that one must execute activities in such a way. Unless one adds devotional service to all activities, he cannot achieve the desired result, but when *bhakti-yoga* is prominent in every activity, then the ultimate goal is sure.

One has to approach the Supreme Personality of Godhead, Kṛṣṇa, as it is stated in *Bhagavad-gītā:* "After many, many births, one approaches the Supreme Person, Kṛṣṇa, and surrenders unto Him, knowing that He is everything." Also in *Bhagavad-gītā,* the Lord says, *bhoktāraṁ yajña-tapasām:* "For anyone who is undergoing rigid austerity or for anyone who is performing different kinds of sacrifices, the beneficiary is the Supreme Personality of Godhead." He is the proprietor of all planets, and He is the friend of every living soul.

The words *dharmeṇobhaya-cihnena* mean that the *bhakti-yoga* process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities. In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. There are nine different processes to increase this attachment to the Supreme Lord: hearing, chanting, remembering, worshiping, serving the Lord, making friendship, praying, offering everything, and serving the lotus feet of the Lord. The processes for increasing detachment from material affinities are explained in verse 36.

One can achieve elevation to the higher planetary systems like the heavenly kingdom by executing one's prescribed duties and by performing sacrifices. When he is transcendental to such desires because of accepting the renounced order of life, he can understand the Brahman feature of the Supreme, and when one is able to see his real constitutional position, he sees all other processes and becomes situated in the stage of pure devotional service. At that time he can understand the Supreme Personality of Godhead, Bhagavān.

Understanding of the Supreme Person is called *ātma-tattva-avabodhena,* which means understanding of one's real constitutional position. If one actually understands one's constitutional position as an eternal servitor of the Supreme Lord, he becomes detached from the service of the material world. Everyone engages in some sort of service. If one does not know one's constitutional position, one engages in the service of his personal gross body, or his family, society or country. But as soon as one is able to see his constitutional position (the word *sva-dṛk* means one who is able to see), he becomes detached from such material service and engages himself in devotional service.

As long as one is in the modes of material nature and is performing the duties prescribed in the scriptures, he can be elevated to higher planetary systems where the predominating deities are material representations of the Supreme Personality of Godhead, like the sun-god, the moon-god, the air-god, Brahmā and Lord Śiva. All the different demigods are material representations of the Supreme Lord. By material activities one can only approach such demigods, as stated in *Bhagavad-gītā. Yānti deva-vratā devān* (Bg. 9.25): those who are attached to the demigods and who perform the prescribed duties can approach the abodes of the demigods. In this way, one can go to the planet of the *pitās,* or forefathers. Similarly, one who fully understands the real position of his life adopts devotional service and realizes the Supreme Personality of Godhead.

TEXT 37

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम् ।
कालस्य चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु ॥३७॥

prāvocaṁ bhakti-yogasya
svarūpaṁ te catur-vidham
kālasya cāvyakta-gater
yo 'ntardhāvati jantuṣu

prāvocam—explained; *bhakti-yogasya*—of devotional service; *sva-rūpam*—the identity; *te*—to you; *catuḥ-vidham*—in four divisions; *kālasya*—of time; *ca*—also; *avyakta-gatiḥ*—the movement of which is imperceptible; *yaḥ*—which; *antardhāvati*—chases; *jantuṣu*—the living entities.

TRANSLATION

My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

PURPORT

The process of *bhakti-yoga,* devotional service, is the main river flowing down towards the sea of the Absolute Truth, and all other processes mentioned are just like tributaries. Lord Kapila is summarizing the importance of the process of devotional service. *Bhakti-yoga,* as described before, is divided into four divisions, three in the material modes of nature and one in transcendence, which is untinged by the modes of material nature. Devotional service mixed with the modes of material nature is a means for material existence, whereas devotional service without desires for fruitive result and without attempts for empirical philosophical research is pure, transcendental devotional service.

TEXT 38

जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः ।
यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनः ॥३८॥

jīvasya saṁsṛtīr bahvīr
avidyā-karma-nirmitāḥ
yāsv aṅga praviśann ātmā
na veda gatim ātmanaḥ

jīvasya—of the living entity; *saṁsṛtīḥ*—courses of material existence; *bahvīḥ*—many; *avidyā*—in ignorance; *karma*—by work; *nirmitāḥ*—produced; *yāsu*—into which; *aṅga*—My dear mother; *praviśan*—entering; *ātmā*—the living entity; *na*—not; *veda*—understands; *gatim*—the movement; *ātmanaḥ*—of himself.

TRANSLATION

There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

PURPORT

Once one enters into the continuation of material existence, it is very difficult to get out. Therefore the Supreme Personality of Godhead comes Himself or sends His bona fide representative, and He leaves behind scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, so that the living entities hovering in the darkness of nescience may take advantage of the instructions, the saintly persons and the spiritual masters and thus be freed. Unless the living entity receives the mercy of the saintly persons, the spiritual master or Kṛṣṇa, it is not possible for him to get out of the darkness of material existence; by his own endeavor it is not possible.

TEXT 39

नैतत्खलायोपदिशेन्नाविनीताय कर्हिचित् ।
न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च ॥३९॥

naitat khalāyopadiśen
nāvinītāya karhicit
na stabdhāya na bhinnāya
naiva dharma-dhvajāya ca

na—not; *etat*—this instruction; *khalāya*—to the envious; *upadiśet*—one should teach; *na*—not; *avinītāya*—to the agnostic; *karhicit*—ever; *na*—not; *stabdhāya*—to the proud; *na*—not; *bhinnāya*—to the misbehaved; *na*—not; *eva*—certainly; *dharma-dhvajāya*—to the hypocrites; *ca*—also.

TRANSLATION

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

TEXT 40

न लोलुपायोपदिशेन्न गृहारूढचेतसे ।
नाभक्ताय च मे जातु न मद्भक्तद्विषामपि ॥४०॥

na lolupāyopadiśen
na gṛhārūḍha-cetase
nābhaktāya ca me jātu
na mad-bhakta-dviṣām api

na—not; *lolupāya*—to the greedy; *upadiśet*—one should instruct; *na*—not; *gṛha-ārūḍha-cetase*—to one who is too attached to family life; *na*—not; *abhaktāya*—to the nondevotee; *ca*—and; *me*—of Me; *jātu*—ever; *na*—not; *mat*—My; *bhakta*—devotees; *dviṣām*—to those who are envious of; *api*—also.

TRANSLATION

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

PURPORT

Persons who are always planning to do harm to other living entities are not eligible to understand Kṛṣṇa consciousness and cannot enter into the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Kṛṣṇa consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Kṛṣṇa consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness. Actually, Kṛṣṇa consciousness is not a sectarian religious faith; it is a teaching process for understanding the Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons who feel differently. It is better, therefore, not to instruct the science of Kṛṣṇa consciousness unto such persons.

Generally, materialistic persons are after some name, fame and material gain, so if someone takes to Kṛṣṇa consciousness for these reasons, he will

never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Kṛṣṇa consciousness. Even if one is not greedy for material possessions but is too attached to family life, he also cannot understand Kṛṣṇa consciousness. Superficially such persons are not very greedy for material possessions, but they are too attached to wife, children and family improvement. When a person is not contaminated by the above-mentioned faults yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a non-devotee, he also cannot understand the philosophy of Kṛṣṇa consciousness.

TEXT 41

श्रद्दधानाय भक्ताय विनीतायानसूयवे ।
भूतेषु कृतमैत्राय शुश्रूषामिरताय च ॥४१॥

śraddadhānāya bhaktāya
vinītāyānasūyave
bhūteṣu kṛta-maitrāya
śuśrūṣābhiratāya ca

śraddadhānāya—faithful; *bhaktāya*—to the devotee; *vinītāya*—respectful; *anasūyave*—nonenvious; *bhūteṣu*—to all living entities; *kṛta-maitrāya*—friendly; *śuśrūṣā*—faithful service; *abhiratāya*—eager to render; *ca*—and.

TRANSLATION

Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.

TEXT 42

बहिर्जातविरागाय शान्तचित्ताय दीयताम् ।
निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियः ॥४२॥

bahir-jāta-virāgāya
śānta-cittāya dīyatām
nirmatsarāya śucaye
yasyāhaṁ preyasāṁ priyaḥ

bahiḥ—for what is outside; *jāta-virāgāya*—to him who has developed detachment; *śānta-cittāya*—whose mind is peaceful; *dīyatām*—let this be instructed; *nirmatsarāya*—nonenvious; *śucaye*—perfectly cleansed; *yasya*—of whom; *aham*—I; *preyasām*—of all that is very dear; *priyaḥ*—the most dear.

TRANSLATION

This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside of the purview of Kṛṣṇa consciousness.

PURPORT

In the beginning, no one can be elevated to the highest stage of devotional service. Here *bhakta* means one who does not hesitate to accept the reformatory processes for becoming a *bhakta*. In order to become a devotee of the Lord one has to accept a spiritual master and inquire from him about how to progress in devotional service. To serve a devotee, to chant the holy name according to a certain counting method, to worship the Deity, to hear *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* from a realized person and to live in a sacred place where devotional service is not disturbed are the first out of sixty-four devotional activities for making progress in devotional service. One who has accepted these five chief activities is called a devotee.

One must be prepared to offer the necessary respect and honor to the spiritual master. He should not be unnecessarily envious of his Godbrothers. Rather, if a Godbrother is more enlightened and advanced in Kṛṣṇa consciousness, one should accept him as almost equal to the spiritual master, and one should be happy to see such Godbrothers advance in Kṛṣṇa consciousness. A devotee should always be very kind to the general public in instructing Kṛṣṇa consciousness because that is the only solution for getting out of the clutches of *māyā*. That is really humanitarian work, for it is the way to show mercy to other people who need it very badly. The word *śuśrūṣābhiratāya* indicates a person who faithfully engages in serving the spiritual master. One should give personal service and all kinds of comforts to the spiritual master. A devotee who does so is also a bona fide candidate for taking this instruction. The word *bahir-jāta-virāgāya* means a person who has developed detachment from external and internal material propensities. Not only is he detached from activities which are not connected to Kṛṣṇa consciousness, but he should be internally averse to the material way of life. Such a person must be nonenvious and should think of the welfare of all living entities, not only of the human beings, but living

entities other than human beings. The word *śucaye* means one who is cleansed both externally and internally. To become actually cleansed externally and internally, one should chant the holy name of the Lord, Hare Kṛṣṇa, or Viṣṇu, constantly.

The word *dīyatām* means that knowledge of Kṛṣṇa consciousness should be offered by the spiritual master. The spiritual master must not accept a disciple who is not qualified; he should not be professional and should not accept disciples for monetary gains. The bona fide spiritual master must see the bona fide qualities of a person whom he is going to initiate. An unworthy person should not be initiated. The spiritual master should train his disciple in such a way so that in the future only the Supreme Personality of Godhead will be the dearmost goal of his life.

In these two verses the qualities of a devotee are fully explained. One who has actually developed all the qualities listed in these verses is already elevated to the post of a devotee. If one has not developed all these qualities, he still has to fulfill these conditions in order to become a perfect devotee.

TEXT 43

य इदं शृणुयादम्ब श्रद्धया पुरुषः सकृत् ।
यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥४३॥

ya idaṁ śṛṇuyād amba
śraddhayā puruṣaḥ sakṛt
yo vābhidhatte mac-cittaḥ
sa hy eti padavīṁ ca me

yaḥ—he who; *idam*—this; *śṛṇuyāt*—may hear; *amba*—O mother; *śraddhayā*—with faith; *puruṣaḥ*—a person; *sakṛt*—once; *yaḥ*—he who; *vā*—or; *abhidhatte*—repeats; *mat-cittaḥ*—his mind fixed on Me; *saḥ*—he; *hi*—certainly; *eti*—attains; *padavīm*—abode; *ca*—and; *me*—My.

TRANSLATION

Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Entanglement in Fruitive Activities."*

CHAPTER THIRTY-THREE

Activities of Kapila

TEXT 1

मैत्रेय उवाच
एवं निशम्य कपिलस्य वचो जनित्री
सा कर्दमस्य दयिता किल देवहूतिः ।
विस्रस्तमोहपटला तमभिप्रणम्य
तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ॥ १ ॥

maitreya uvāca
evaṁ niśamya kapilasya vaco janitrī
sā kardamasya dayitā kila devahūtiḥ
visrasta-moha-paṭalā tam abhipraṇamya
tuṣṭāva tattva-viṣayāṅkita-siddhi-bhūmim

maitreyaḥ uvāca—Maitreya said; *evam*—thus; *niśamya*—having heard; *kapilasya*—of Lord Kapila; *vacaḥ*—the words; *janitrī*—the mother; *sā*—she; *kardamasya*—of Kardama Muni; *dayitā*—the dear wife; *kila*—namely; *devahūtiḥ*—Devahūti; *visrasta*—freed from; *moha-paṭalā*—the covering of illusion; *tam*—unto Him; *abhipraṇamya*—having offered obeisances; *tuṣṭāva*—recited prayers; *tattva*—basic principles; *viṣaya*—in the matter of; *aṅkita*—the author; *siddhi*—of liberation; *bhūmim*—the background.

TRANSLATION

Śrī Maitreya said: Thus Devahūti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the sāṅkhya system of philoso-

phy, which is the background of liberation, and she satsified Him with the following verses of prayer.

PURPORT

The system of philosophy enunciated by Lord Kapila before His mother is the background for situation on the spiritual platform. The specific significance of this system of philosophy is stated herein as *siddhi-bhūmim*—it is the background of salvation. People who are suffering in this material world because they are conditioned by the material energy can easily get freedom from the clutches of matter by understanding the *sāṅkhya* philosophy enunciated by Lord Kapila. By this system of philosophy, one can immediately become free, even though one is situated in this material world. That stage is called *jīvan-mukti.* This means that one is liberated even though one stays with his material body. That happened for Devahūti, the mother of Lord Kapila, and she therefore satisfied the Lord by offering her prayers. Anyone who understands the basic principle of *sāṅkhya* philosophy is elevated in devotional service and becomes fully Kṛṣṇa conscious or liberated, even within this material world.

TEXT 2

देवहूतिरुवाच

अथाप्यजोऽन्तःसलिले शयानं
भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सदशेषबीजं
दध्यौ स्वयं यज्जठराब्जजातः ॥ २ ॥

devahūtir uvāca
athāpy ajo 'ntaḥ-salile śayānaṁ
bhūtendriyārthātma-mayaṁ vapus te
guṇa-pravāhaṁ sad-aśeṣa-bījaṁ
dadhyau svayaṁ yaj-jaṭharābja-jātaḥ

devahūtiḥ uvāca—Devahūti said; *atha api*—moreover; *ajaḥ*—Lord Brahmā; *antaḥ-salile*—in the water; *śayānam*—lying; *bhūta*—the material elements; *indriya*—the senses; *artha*—the sense objects; *ātma*—the mind; *mayam*—

pervaded by; *vapuḥ*—body; *te*—Your; *guṇa-pravāham*—the source of the stream of the three modes of material nature; *sat*—manifest; *aśeṣa*—of all; *bījam*—the seed; *dadhyau*—meditated upon; *svayam*—himself; *yat*—of whom; *jaṭhara*—from the abdomen; *abja*—from the lotus flower; *jātaḥ*—born.

TRANSLATION

Devahūti said: Brahmā is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahmā simply meditated upon You, whose body is the source of unlimited universes.

PURPORT

Brahmā's name is Aja, he who is unborn. Whenever we think of someone's birth, there must be a material father and mother, for thus one is born. But Brahmā, being the first living creature within this universe, was born directly from the body of the Supreme Personality of Godhead who is known as Garbhodakaśāyī Viṣṇu, the Viṣṇu form lying down in the ocean at the bottom of the universe. Devahūti wanted to impress upon the Lord that when Brahmā wants to see Him, he has to meditate upon Him. "You are the seed of all creation," she said. "Although Brahmā was directly born from You, he still has to perform many years of meditation, and even then he cannot see You directly, face to face. Your body is lying within the vast water at the bottom of the universe, and thus You are known as Garbhodakaśāyī Viṣṇu."

The nature of the Lord's gigantic body is also explained in this verse. That body is transcendental, untouched by matter. Since the material manifestation has come from His body, His body therefore existed before the material creation. The conclusion is that the transcendental body of Viṣṇu is not made of material elements. The body of Viṣṇu is the source of all other living entities, as well as the material nature, which is also supposed to be the energy of that Supreme Personality of Godhead. Devahūti said, "You are the background of the material manifestation and all created energy; therefore Your delivering me from the clutches of *māyā* by explaining the system of *sāṅkhya* philosophy is not so astonishing. But Your being born from my abdomen is certainly wonderful because although You are the source of all creation, You have so kindly taken birth as my child. That is most wonderful. Your body is the source of all the universe,

and still You put Your body within the abdomen of a common woman like me. To me, that is most astonishing."

TEXT 3

स एव विश्वस्य भवान् विधत्ते
गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धि-
रात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥ ३ ॥

sa eva viśvasya bhavān vidhatte
guṇa-pravāheṇa vibhakta-vīryaḥ
sargādy anīho 'vitathābhisandhir
ātmeśvaro 'tarkya-sahasra-śaktiḥ

saḥ—that very person; *eva*—certainly; *viśvasya*—of the universe; *bhavān*—You; *vidhatte*—carry on; *guṇa-pravāheṇa*—by the interaction of the modes; *vibhakta*—divided; *vīryaḥ*—Your energies; *sarga-ādi*—the creation and so on; *anīhaḥ*—the nondoer; *avitatha*—not futile; *abhisandhiḥ*—Your determination; *ātma-īśvaraḥ*—the Lord of all living entities; *atarkya*—inconceivable; *sahasra*—thousands; *śaktiḥ*—possessing energies.

TRANSLATION

My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.

PURPORT

The statement made in this verse by Devahūti that the Absolute Truth has many diverse energies although He personally has nothing to do is confirmed in the *Upaniṣads.* There is no one greater than Him or on an equal level with Him, and everything is completely done by His energy, as if by nature. It is understood herein, therefore, that the modes of material nature are entrusted to different manifestations like Brahmā, Viṣṇu and Śiva.

Each one of them is particularly invested with different kinds of power, but the Supreme Lord is completely aloof from such activities. Devahūti is saying, "Although You personally are not doing anything, Your determination is absolute. There is no question of Your fulfilling Your will with the help of anyone else besides Yourself. You are, in the end, the Supreme Soul and the supreme controller. Your will, therefore, cannot be checked by anyone else." The Supreme Lord can check others' plans. As it is said, "Man proposes and God disposes." But when the Supreme Personality of Godhead proposes, that desire is under no one else's control. He is absolute. We are ultimately dependent on Him to fulfill our desires, but we cannot say that God's desires are also dependent. That is His inconceivable power. That which may be inconceivable by ordinary living entities is easily done by Him. And in spite of His being unlimited, He has subjected Himself to being known from the authoritative scriptures like the Vedic literatures. As it is said, *śabda-mūlatvāt:* He can be known through the *śabda-brahman,* or Vedic literature.

Why is the creation made? Since the Lord is the Supreme Personality of Godhead for all living entities, He created this material manifestation for those living entities who want to enjoy or lord it over material nature. As the Supreme Godhead, He arranges to fulfill their various desires. It is confirmed also in the *Vedas, eko bahūnāṁ yo vidadhāti kāmān:* the Supreme One supplies the necessities of the many living entities. There is no limit to the demands of the different kinds of living entities, and the Supreme One, the Supreme Personality of Godhead, alone maintains them and supplies them by His inconceivable energy.

TEXT 4

स त्वं भृतो मे जठरेण नाथ
कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकः
शेते स्म मायाशिशुरङ्घ्रिपानः ॥ ४ ॥

sa tvaṁ bhṛto me jaṭhareṇa nātha
kathaṁ nu yasyodara etad āsīt
viśvaṁ yugānte vaṭa-patra ekaḥ
śete sma māyā-śiśur aṅghri-pānaḥ

saḥ—that very person; *tvam*—You; *bhṛtaḥ*—took birth; *me jaṭhareṇa*—by my abdomen; *nātha*—O my Lord; *katham*—how; *nu*—then; *yasya*—of whom; *udare*—in the belly; *etat*—this; *āsīt*—did rest; *viśvam*—universe; *yuga-ante*—at the end of the millennium; *vaṭa-patre*—on the leaf of a banyan tree; *ekaḥ*—alone; *śete sma*—You lay down; *māyā*—possessing inconceivable powers; *śiśuḥ*—a baby; *aṅghri*—Your toe; *pānaḥ*—licking.

TRANSLATION

As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the Supreme One, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.

PURPORT

At the time of dissolution the Lord sometimes appears as a small baby lying on a leaf of a banyan tree, floating on the devastating water. Therefore Devahūti suggests, "Your lying down within the abdomen of a common woman like me is not so astonishing. You can lie down on the leaf of a banyan tree and float on the water of devastation as a small baby. It is not very wonderful, therefore, that You can lie down in the abdomen of my body. You teach us that those who are very fond of children within this material world and who therefore enter into marriage to enjoy family life with children can also have the Supreme Personality of Godhead as their child, and the most wonderful thing is that the Lord Himself licks His toe."

Since all the great sages and devotees apply all energy and all activities in the service of the lotus feet of the Lord, there must be some transcendental pleasure in the toes of His lotus feet. The Lord licks His toe to taste the nectar for which the devotees always aspire. Sometimes the Supreme Personality of Godhead Himself wonders how much transcendental pleasure is within Himself, and in order to taste His own potency, He sometimes takes the position of tasting Himself. Lord Caitanya is Kṛṣṇa Himself, but He appears as a devotee to taste the sweetness of the transcendental mellow in Himself which is tasted by Śrīmatī Rādhārāṇī, the greatest of all devotees.

TEXT 5

त्वं देहतन्त्रः प्रशमाय पाप्मनां
निदेशभाजां च विभो विभूतये ।

यथावतारास्तव सूकरादय-
स्तथायमप्यात्मपथोपलब्धये ॥ ५ ॥

tvaṁ deha-tantraḥ praśamāya pāpmanāṁ
nideśa-bhājāṁ ca vibho vibhūtaye
yathāvatārās tava sūkarādayas
tathāyam apy ātma-pathopalabdhaye

tvam—You; *deha*—this body; *tantraḥ*—have assumed; *praśamāya*—for the diminution; *pāpmanām*—of sinful activities; *nideśa-bhājām*—of instructions in devotion; *ca*—and; *vibho*—O my Lord; *vibhūtaye*—for the expansion; *yathā*—as; *avatārāḥ*—incarnations; *tava*—Your; *sūkara-ādayaḥ*—the boar and other forms; *tathā*—so; *ayam*—this incarnation of Kapila; *api*—surely; *ātma-patha*—the path of self-realization; *upalabdhaye*—in order to reveal.

TRANSLATION

My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

PURPORT

In the previous verses, the general transcendental qualifications of the Supreme Personality of Godhead were described. Now the specific purpose of the Lord's appearance is also described. By His different energies He bestows different kinds of bodies upon the living entities who are conditioned by their propensity to lord it over material nature, but in course of time these living entities become so degraded that they need enlightenment. It is stated in *Bhagavad-gītā* that whenever there are discrepancies in the discharge of the real purpose of this material existence, the Lord appears as an incarnation. The Lord's form as Kapila directs the fallen souls and enriches them with knowledge and devotion so that they may go back to Godhead. There are many incarnations of the Supreme Personality of Godhead, like those of the boar, the fish, the tortoise, and the half-man half-lion. Lord Kapiladeva is also one of the incarnations of Godhead. It is accepted herein that Lord Kapiladeva appeared on the surface of the earth to give transcendental knowledge to the misguided conditioned souls.

TEXT 6

यन्नामधेयश्रवणानुकीर्तनाद्
यत्प्रह्वणाद्यत्स्मरणादपि क्वचित्।
श्वादोऽपि सद्यः सवनाय कल्पते
कुतः पुनस्ते भगवन्नु दर्शनात् ॥ ६ ॥

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

yat—of whom (the Supreme Personality of Godhead); *nāmadheya*—the name; *śravaṇa*—hearing; *anukīrtanāt*—by chanting; *yat*—to whom; *prahvaṇāt*—by offering obeisances; *yat*—whom; *smaraṇāt*—by remembering; *api*—even; *kvacit*—at any time; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak of; *punaḥ*—again; *te*—You; *bhagavan*—O Supreme Personality of Godhead; *nu*—then; *darśanāt*—by seeing eye to eye.

TRANSLATION

To say nothing of the spiritual advancement of persons who see the Supreme Person eye to eye, even a person born in the family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

PURPORT

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasāmṛta-sindhu,* that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gītā.* The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to

sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of *brāhmaṇas,* who has been reformed by the ten kinds of purificatory processes, and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word *sadyaḥ,* "immediately," is used, and Śrīdhara Svāmī also remarks that one can *immediately* become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but immediately he achieves the result of all purificatory processes. Taking birth in the family of a *brāhmaṇa* is certainly due to pious activities in one's past life. But still a child who is born in a family of a *brāhmaṇa* depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of *caṇḍālas,* dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned *brāhmaṇa.*

Śrīdhara Svāmī especially remarks in this connection, *anena pūjyatvaṁ lakṣyate.* Some caste *brāhmaṇas* remark that by chanting Hare Kṛṣṇa, purification *begins*. Of course, that depends on the individual process of chanting, but this remark of Śrīdhara Svāmī's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a *brāhmaṇa.* As Śrīdhara Svāmī says, *pūjyatvam:* he immediately becomes as respectable as a most learned *brāhmaṇa* and can be allowed to perform Vedic sacrifices. If by simply chanting the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who understand the descent of the Lord as Devahūti understands Kapiladeva.

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, then he offers the sacred thread to the disciple just so that he will be recognized as one hundred percent equal with a *brāhmaṇa.* This is also confirmed in the *Hari-bhakti-vilāsa* by Śrī Sanātana Gosvāmī: "As a base metal like bell metal can be changed into gold by a chemical process, similarly any person can be changed into a *brāhmaṇa* by *dīkṣā-vidhāna,* the initiation process."

It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a *brāhmaṇa* family and then be reformed. But at this present moment, even those who are born in the best *brāhmaṇa* families are not reformed, nor is there any certainty that they are actually born of *brāhmaṇa* fathers. Formerly the *garbhādhāna* reformatory system was prevalent, but at the present moment there is no such *garbhādhāna,* or seed-giving ceremony. Under these circumstances no one knows if a man is factually born of a *brāhmaṇa* father. Whether one has acquired the qualification of a *brāhmaṇa* depends on the judgement of the bona fide spiritual master. He bestows upon the disciple the position of a *brāhmaṇa* by his own judgement. When one is accepted as a *brāhmaṇa* in the sacred thread ceremony, under the pāñcarātric system, then he is *dvija,* twice-born. That is confirmed by Sanātana Gosvāmī: *dvijatvaṁ jāyate.* By the process of initiation by the spiritual master, a person is accepted as a *brāhmaṇa* in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaiṣṇava, which means that the brahminical qualification is already acquired.

TEXT 7

अहो बत श्वपचोऽतो गरीयान्
यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या
ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ७ ॥

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

aho bata—oh how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worshipable; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapaḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—studied the *Vedas; nāma*—the holy name; *gṛṇanti*—accept; *ye*—they who; *te*—Your.

TRANSLATION

Oh how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

PURPORT

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of *Śrīmad-Bhāgavatam*. One should not disbelieve or think, "How by chanting the holy name of the Lord can one become a holy man to be compared with the most elevated *brāhmaṇa*?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding because no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the *Vedas* and practicing good behavior like that of the Āryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, so anyone who is engaged in the chanting of the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, must have already passed all lower stages. It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that *nāma*, a singular number, one name, Kṛṣṇa or Rāma, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always,

twenty-four hours a day. It is specifically said here, *tubhyam:* "unto You only." One must chant God's name, not, as the Māyāvādī philosophers say, any name, such as a demigod's name or the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called *pāṣaṇḍī,* or an offender.

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Ṭhākura Haridāsa did. He was apparently born in a family of Mohammedans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority or *ācārya* of spreading the name. It didn't matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahāprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the *Vedas* and performed all sacrifices. That is automatically understood. There is a hereditary class of *brāhmaṇas* called the *smārta-brāhmaṇas,* however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of *brāhmaṇas* so that they can perform the Vedic rituals. But actually that is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called *brāhmaṇas* who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word *juhuvuḥ* means that the chanters of the holy name have already performed all kinds of sacrifices. *Sasnuḥ* means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called *āryāḥ* because they have already finished all these requirements, and therefore they must be among the Āryans or those who have qualified themselves to become Āryans. Āryan refers to those who are civilized, whose manners are regulated

according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Āryan. Unless one studies the *Vedas*, one cannot become an Āryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is *anūcuḥ*, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word *gṛṇanti*, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high court and is giving judgement on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those who are expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of *brāhmaṇas* but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic versions in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

TEXT 8

तं त्वामहं ब्रह्म परं पुमांसं
प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं
वन्दे विष्णुं कपिलं वेदगर्भम् ॥ ८ ॥

taṁ tvām ahaṁ brahma paraṁ pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyam
sva-tejasā dhvasta-guṇa-pravāhaṁ
vande viṣṇuṁ kapilaṁ veda-garbham

tam—unto Him; *tvām*—You; *aham*—I; *brahma*—Brahman; *param*—supreme; *pumāṁsam*—the Supreme Personality of Godhead; *pratyak-*

srotasi—turned inwards; *ātmani*—in the mind; *saṁvibhāvyam*—meditated upon, perceived; *sva-tejasā*—by Your own potency; *dhvasta*—vanished; *guṇa-pravāham*—the influence of the modes of material nature; *vande*—I offer obeisances; *viṣṇum*—unto Lord Viṣṇu; *kapilam*—named Kapila; *veda-garbham*—the repository of the *Vedas*.

TRANSLATION

I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution all the Vedas are sustained in You only.

PURPORT

Devahūti, the mother of Kapila, instead of prolonging her prayers, summarized that Lord Kapila was none other than Viṣṇu and that since she was a woman it was not possible for her to worship Him properly simply by prayer. It was her intention that the Lord should be satisfied. The word *pratyak* is significant. In yogic practice, the eight divisions are *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna,* and *samādhi. Pratyāhāra* means to wind up the activities of the senses. The level of realization of the Supreme Lord evidenced by Devahūti is possible when one is able to withdraw the senses from material activities. When one is engaged in devotional service, there is no scope for his senses to be engaged otherwise. In such full Kṛṣṇa consciousness, one can understand the Supreme Lord as He is.

TEXT 9

मैत्रेय उवाच

ईडितो भगवानेवं कपिलाख्यः परः पुमान् ।
वाचाविक्लवयेत्याह मातरं मातृवत्सलः ॥ ९ ॥

maitreya uvāca
īḍito bhagavān evaṁ
kapilākhyaḥ paraḥ pumān
vācāviklavayety āha
mātaraṁ mātṛ-vatsalaḥ

maitreyaḥ uvāca—Maitreya said; *īḍitaḥ*—praised; *bhagavān*—the Supreme Personality of Godhead; *evam*—thus; *kapila-ākhyaḥ*—named Kapila; *paraḥ*—supreme; *pumān*—person; *vācā*—with words; *aviklavayā*—grave; *iti*—thus; *āha*—replied; *mātaram*—to His mother; *mātṛ-vatsalaḥ*—very affectionate to His mother.

TRANSLATION

Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.

PURPORT

Since the Lord is all-perfect, His exhibition of affection for His mother was also complete. After hearing the words of His mother, He most respectfully, with due gravity and good manners, replied.

TEXT 10

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे ।
आस्थितेन परां काष्ठामचिराद्वरोत्स्यसि ॥१०॥

kapila uvāca
mārgeṇānena mātas te
susevyenoditena me
āsthitena parāṁ kāṣṭhām
acirād avarotsyasi

kapilaḥ uvāca—Lord Kapila said; *mārgeṇa*—by the path; *anena*—this; *mātaḥ*—My dear mother; *te*—for you; *su-sevyena*—very easy to execute; *uditena*—instructed; *me*—by Me; *āsthitena*—being performed; *parām*—supreme; *kāṣṭhām*—goal; *acirāt*—very soon; *avarotsyasi*—you will attain.

TRANSLATION

The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.

PURPORT

Devotional service is so perfect that simply by following the rules and regulations and executing them under the direction of the spiritual master, one is liberated, as it is said herein, from the clutches of *māyā,* even in this body. In other yogic processes, or in empiric philosophical speculation, one is never certain whether or not he is at the perfectional stage. But in the discharge of devotional service, if one has unflinching faith in the instruction of the bona fide spiritual master and follows the rules and regulations, he is sure to be liberated, even within this present body. Śrīla Rūpa Gosvāmī, in the *Bhakti-rasāmṛta-sindhu,* has also confirmed this. *Īhā yasya harer dāsye:* anyone whose only aim is to serve the Supreme Lord under the direction of the spiritual master, regardless of where he is situated, is called *jīvan-mukta,* or one who is liberated even with his material body. Sometimes doubts arise in the minds of neophytes about whether or not the spiritual master is liberated, and sometimes neophytes are doubtful about the bodily affairs of the spiritual master. The point of liberation, however, is not to see the bodily symptoms of the spiritual master. One has to see the spiritual symptoms of the spiritual master. *Jīvan-mukta* means that even though one is in the material body (there are still some material necessities, since the body is material), because one is fully situated in the service of the Lord, he is to be understood to be liberated.

Liberation entails being situated in one's own position. That is the definition in the *Śrīmad-Bhāgavatam: muktir. . . svarūpeṇa vyavasthitiḥ.* The *svarūpa,* or actual identity of the living entity, is described by Lord Caitanya. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* the real identity of the living entity is that he is eternally a servitor of the Supreme Lord. If someone is one hundred percent engaged in the service of the Lord, he is to be understood as liberated. One must understand whether or not he is liberated by his activities in devotional service, not by other symptoms.

TEXT 11

श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः ।
येन मामभयं याया मृत्युमृच्छन्त्यतद्विदः ॥११॥

śraddhatsvaitan mataṁ mahyaṁ
juṣṭaṁ yad brahma-vādibhiḥ
yena mām abhayaṁ yāyā
mṛtyum ṛcchanty atad-vidaḥ

śraddhatsva—you may rest assured; *etat*—about this; *matam*—instruction; *mahyam*—My; *juṣṭam*—followed; *yat*—which; *brahma-vādibhiḥ*—by transcendentalists; *yena*—by which; *mām*—unto Me; *abhayam*—without fear; *yāyāḥ*—you shall reach; *mṛtyum*—death; *ṛcchanti*—attain; *a-tat-vidaḥ*—persons who are not conversant with this.

TRANSLATION

My dear mother, those who are actually transcendentalists certainly follow My instructions, as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of devotional service certainly cannot get out of the cycle of birth and death.

PURPORT

Material existence is full of anxiety, and therefore it is fearful. One who gets out of this material existence automatically becomes free from all anxieties and fear. One who follows the path of devotional service enunciated by Lord Kapila is very easily liberated.

TEXT 12

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् ।
स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥१२॥

maitreya uvāca
iti pradarśya bhagavān
satīṁ tām ātmano gatim
sva-mātrā brahma-vādinyā
kapilo 'numato yayau

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pradarśya*—after instructing; *bhagavān*—the Supreme Personality of Godhead; *satīm*—venerable; *tām*—that; *ātmanaḥ*—of self-realization; *gatim*—path; *sva-mātrā*—from His mother; *brahma-vādinyā*—self-realized; *kapilaḥ*—Lord Kapila; *anumataḥ*—took permission; *yayau*—left.

TRANSLATION

Śrī Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.

PURPORT

The mission of the appearance of the Supreme Personality of Godhead in the form of Kapila was to distribute the transcendental knowledge of *sāṅkhya* philosophy, which is full of devotional service. Having imparted that knowledge to His mother—and, through His mother, to the world—Kapiladeva had no more need to stay at home, so He took permission from His mother and left. Apparently He left home for spiritual realization, although He had nothing to realize spiritually because He Himself is the person to be spiritually realized. Therefore this is an example set by the Supreme Personality of Godhead while acting like an ordinary human being so that others might learn from Him. He could, of course, have stayed with His mother, but He indicated that there was no need to stay with the family. It is best to remain alone as a *brahmacārī, sannyāsī* or *vānaprastha* and cultivate Kṛṣṇa consciousness throughout one's whole life. Those who are unable to remain alone are given license to live in household life with wife and children, not for sense gratification but for cultivation of Kṛṣṇa consciousness.

TEXT 13

सा चापि तनयोक्तेन योगादेशेन योगयुक् ।
तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥१३॥

sā cāpi tanayoktena
yogādeśena yoga-yuk
tasminn āśrama āpīḍe
sarasvatyāḥ samāhitā

sā—she; *ca*—and; *api*—also; *tanaya*—by her son; *uktena*—spoken; *yoga-ādeśena*—by the instruction on *yoga; yoga-yuk*—engaged in *bhakti-yoga; tasmin*—in that; *āśrame*—hermitage; *āpīḍe*—the flower crown; *sarasvatyāḥ*—of the Sarasvatī; *samāhitā*—fixed in *samādhi.*

TRANSLATION

As instructed by her son, Devahūti also began to practice bhakti-yoga in that very āśrama. She practiced samādhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered to be the flower crown of the River Sarasvatī.

PURPORT

Devahūti did not leave her house, because it is never recommended for a woman to leave her home. She is dependent. The very example of Devahūti was that when she was not married, she was under the care of her father, Svāyambhuva Manu, and then Svāyambhuva Manu gave her to Kardama Muni in charity. She was under the care of her husband in her youth, and then her son Kapila Muni was born. As soon as her son grew up, her husband left home, and similarly the son, after discharging His duty towards His mother, also left. She could also have left home, but she did not. Rather, she remained at home and began to practice *bhakti-yoga* as it was instructed by her great son, Kapila Muni, and because of her practice of *bhakti-yoga,* the entire home became just like a flower crown on the River Sarasvatī.

TEXT 14

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान् ।
आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम् ॥१४॥

abhīkṣṇāvagāha-kapiśān
jaṭilān kuṭilālakān
ātmānaṁ cogra-tapasā
bibhratī cīriṇaṁ kṛśam

abhīkṣṇa—again and again; *avagāha*—by bathing; *kapiśān*—gray; *jaṭilān*—matted; *kuṭila*—curled; *alakān*—hair; *ātmānam*—her body; *ca*—and; *ugra-tapasā*—by severe austerities; *bibhratī*—became; *cīriṇam*—clothed in rags; *kṛśam*—thin.

TRANSLATION

She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.

PURPORT

It is the practice of the *yogī, brahmacārī, vānaprastha* and *sannyāsī* to bathe at least three times daily—early in the morning, during noontime and in the evening. These principles are strictly followed even by some *gṛhasthas,* especially *brāhmaṇas,* who are elevated in spiritual consciousness. Devahūti was a king's daughter and almost a king's wife also. Although Kardama Muni was not a king, by his yogic mystic power he accommodated Devahūti very comfortably in a nice palace with maidservants and all opulence. But since she had learned austerity even in the presence of her husband, there was no difficulty for her to be austere. Still, because her body underwent severe austerity after the departure of her husband and son, she became thin. To be too fat is not very good for spiritually advanced life. Rather, one should reduce because if one becomes fat it is an impediment to progress in spiritual understanding. One should be careful not to eat too much, sleep too much or remain in a comfortable position. Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of *yoga,* whether *bhakti-yoga, jñāna-yoga* or *haṭha-yoga.*

TEXT 15

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् ।
स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥१५॥

prajā-pateḥ kardamasya
tapo-yoga-vijṛmbhitam
sva-gārhasthyam anaupamyaṁ
prārthyaṁ vaimānikair api

prajā-pateḥ—of the progenitor of mankind; *kardamasya*—Kardama Muni; *tapaḥ*—by austerity; *yoga*—by *yoga; vijṛmbhitam*—developed; *sva-gārhasthyam*—his home and household paraphernalia; *anaupamyam*—unequaled; *prārthyam*—enviable; *vaimānikaiḥ*- by the denizens of heaven; *api*—even.

TRANSLATION

The home and household paraphernalia of Kardama, who was one of the prajāpatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.

PURPORT

The statement in this verse that Kardama Muni's household affairs were envied even by persons who travel in outer space refers to the denizens of heaven. Their airships are not like those we have invented in the modern age, which fly only from one country to another; their airplanes were capable of going from one planet to another. There are many such statements in the *Śrīmad-Bhāgavatam* from which we can understand that there were facilities to travel from one planet to another, especially in the higher planetary system, and who can say that they are not still traveling? The speed of our airplanes and space vehicles is very limited, but, as we have already studied, Kardama Muni traveled in outer space in an airplane which was like a city, and he journeyed to see all the different heavenly planets. That was not an ordinary airplane, nor was it ordinary space travel. Because Kardama Muni was such a powerful mystic *yogī*, his opulence was envied by the denizens of heaven.

TEXT 16

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥१६॥

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni ca haimāni
susparśāstaraṇāni ca

payaḥ—of milk; *phena*—the foam; *nibhāḥ*—resembling; *śayyāḥ*—beds; *dāntāḥ*—made of ivory; *rukma*—golden; *paricchadāḥ*—with covers; *āsanāni*—chairs and benches; *ca*—and; *haimāni*—made of gold; *su-sparśa*—soft to the touch; *āstaraṇāni*—cushions; *ca*—and.

TRANSLATION

The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

TEXT 17

स्वच्छस्फटिककुड्येषु महामारकतेषु च ।
रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ॥१७॥

svaccha-sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā ratna-saṁyutāḥ

svaccha—pure; *sphaṭika*—marble; *kuḍyeṣu*—on the walls; *mahā-mārakateṣu*—decorated with valuable emeralds; *ca*—and; *ratna-pradīpāḥ*—jewel lamps; *ābhānti*—shine; *lalanāḥ*—women; *ratna*—with jewelry; *saṁyutāḥ*—decorated.

TRANSLATION

The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.

PURPORT

It is understood from this statement that the opulences of household life were exhibited in valuable jewels, ivory, first-class marble and furniture made of gold and jewels. The clothes are also mentioned as being decorated with golden filigree. Everything actually had some value. It was not like the furniture of the present day, which is cast in valueless plastic or base metal. The way of Vedic civilization is that whatever was used in household affairs had to be valuable. In case of need, such items of value could be exchanged immediately. Thus one's broken and unwanted furniture and paraphernalia would never be without value. This system is still followed by Indians in household affairs. They keep metal utensils and golden ornaments or silver plates and valuable silk garments with gold embroidery, and in case of need, they can have some money in exchange immediately. There are exchanges for the money lenders and the householders.

TEXT 18

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः ।
कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ॥१८॥

gṛhodyānaṁ kusumitai
ramyaṁ bahv-amara-drumaiḥ
kūjad-vihaṅga-mithunaṁ
gāyan-matta-madhu-vratam

gṛha-udyānam—the household garden; *kusumitaiḥ*—with flowers and fruits; *ramyam*—beautiful; *bahu-amara-drumaiḥ*—with many celestial trees; *kūjat*—singing; *vihaṅga*—of birds; *mithunam*—with pairs; *gāyat*—humming; *matta*—intoxicated; *madhu-vratam*—with bees.

TRANSLATION

The compound of the main household was surrounded by beautiful gardens, with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

TEXT 19

यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः ।
वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम् ॥१९॥

yatra praviṣṭam ātmānaṁ
vibudhānucarā jaguḥ
vāpyām utpala-gandhinyāṁ
kardamenopalālitam

yatra—where; *praviṣṭam*—entered; *ātmānam*—unto her; *vibudha-anucarāḥ*—the associates of the denizens of heaven; *jaguḥ*—sang; *vāpyām*—in the pond; *utpala*—of lotuses; *gandhinyām*—with the fragrance; *kardamena*—by Kardama; *upalālitam*—treated with great care.

TRANSLATION

When Devahūti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.

PURPORT

The ideal husband and wife relationship is very nicely described in this statement. Kardama Muni gave Devahūti all sorts of comforts in his duty as a husband, but he was not at all attached to his wife. As soon as his son Kapiladeva was grown up, Kardama at once left all family connection. Similarly, Devahūti was the daughter of a great king, Svāyambhuva Manu, and was qualified and beautiful, but she was completely dependent on the protection of her husband. According to Manu, women, the fair sex, should not have independence at any stage of life. In childhood a woman must be under the protection of the parents, in youth she must be under the protection of the husband, and in old age she must be under the protection of the grown-up children. Devahūti demonstrated all these statements of the *Manu-saṁhitā* in her life: as a child she was dependent on her father, later she was dependent on her husband, in spite of her opulence, and she was later on dependent on her son Kapiladeva.

TEXT 20

हित्वा तदीप्सिततममप्याखण्डलयोषिताम् ।
किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ॥२०॥

hitvā tad īpsitatamam
apy ākhaṇḍala-yoṣitām
kiñcic cakāra vadanaṁ
putra-viśleṣaṇāturā

hitvā—having given up; *tat*—that household; *īpsita-tamam*—most desirable; *api*—even; *ākhaṇḍala-yoṣitām*—by the wives of Lord Indra; *kiñcit cakāra vadanam*—she wore a sorry look on her face; *putra-viśleṣaṇa*—by separation from her son; *āturā*—afflicted.

TRANSLATION

Although her position was unique from all points of view, saintly Devahūti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.

PURPORT

Devahūti was not at all sorry at giving up her material comforts, but she was very much aggrieved at the separation of her son. It may be questioned here that if Devahūti was not at all sorry to give up the material comforts of life, then why was she sorry about losing her son? Why was she so attached to her son? The answer is explained in the next verse. He was not an ordinary son. Her son was the Supreme Personality of Godhead. One can give up material attachment, therefore, only when one has attachment for the Supreme Person. This is explained in *Bhagavad-gītā. Paraṁ dṛṣṭvā nivartate.* Only when one actually has some taste for spiritual existence can he be reluctant to follow the materialistic way of life.

TEXT 21

वनं प्रव्रजिते पत्यावपत्यविरहातुरा ।
ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ॥२१॥

vanaṁ pravrajite patyāv
apatya-virahāturā
jñāta-tattvāpy abhūn naṣṭe
vatse gaur iva vatsalā

vanam—to the forest; *pravrajite patyau*—when her husband left home; *apatya-viraha*—by separation from her son; *āturā*—very sorry; *jñāta-tattvā*—knowing the truth; *api*—although; *abhūt*—she became; *naṣṭe vatse*—when her calf is lost; *gauḥ*—a cow; *iva*—like; *vatsalā*—affectionate.

TRANSLATION

Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.

PURPORT

A woman whose husband is away from home or has taken the renounced order of life should not be very sorry, because she still has the presence of her husband's representative, her son. It is said in the Vedic

scriptures, *ātmaiva putro jāyate:* the husband's body is represented by the son. Strictly speaking, a woman is never widowed if she has a grown-up son. Devahūti was not very much affected while Kapila Muni was there, but upon His departure she was very afflicted. She grieved not because of her worldly relationship with Kardama Muni but because of her sincere love for the Personality of Godhead.

The example given here is that Devahūti became just like a cow who has lost her calf. A cow bereft of her calf cries day and night. Similarly, Devahūti was aggrieved, and she always cried and requested her friends and relatives, "Please bring my son home so that I may live. Otherwise, I shall die." This intense affection for the Supreme Personality of Godhead, although manifested as affection for one's son, is spiritually beneficial. Attachment for a material son obliges one to remain in material existence, but the same attachment, when transferred to the Supreme Lord, brings one elevation to the spiritual world in the association of the Lord.

Every woman can qualify herself as much as Devahūti and then can also have the Supreme Godhead as her son. If the Supreme Personality of Godhead can appear as the son of Devahūti, He can also appear as the son of any other woman, provided that woman is qualified. If one gets the Supreme Lord as a son, he can have the benefit of bringing up a nice son in this world and at the same time get promotion to the spiritual world to become the face-to-face associate of the Personality of Godhead.

TEXT 22

तमेव ध्यायती देवमपत्यं कपिलं हरिम् ।
बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥२२॥

tam eva dhyāyatī devam
apatyaṁ kapilaṁ harim
babhūvācirato vatsa
niḥspṛhā tādṛśe gṛhe

tam—upon him; *eva*—certainly; *dhyāyatī*—meditating; *devam*—divine; *apatyam*—son; *kapilam*—Lord Kapila; *harim*—the Supreme Personality of Godhead; *babhūva*—became; *aciratah*—very soon; *vatsa*—O dear Vidura; *niḥspṛhā*—unattached; *tādṛśe gṛhe*—to such a home.

TRANSLATION

O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.

PURPORT

Here is a practical example of how one can elevate oneself in spiritual advancement by Kṛṣṇa consciousness. Kapiladeva is Kṛṣṇa, and He appeared as the son of Devahūti. After Kapiladeva left home, Devahūti was absorbed in thought of Him, and thus she was always Kṛṣṇa conscious. Her constant situation in Kṛṣṇa consciousness enabled her to be detached from hearth and home.

Unless we are able to transfer our attachment to the Supreme Personality of Godhead, there is no possibility of becoming freed from material attachment. The *Śrīmad-Bhāgavatam,* therefore, confirms that it is not possible for one to become liberated by cultivation of empiric philosophical speculation. Simply knowing that one is not matter but spirit soul, or Brahman, does not purify one's intelligence. Even if the impersonalist reaches the highest platform of spiritual realization, he falls down again to material attachment because of not being situated in the transcendental loving service of the Supreme Lord.

The devotees adopt the devotional process, hearing about the Supreme Lord's pastimes and glorifying His activities and thereby always remembering His beautiful eternal form. By rendering service, becoming His friend or His servant and offering Him everything that one possesses, one is able to enter into the kingdom of God. As it is said in *Bhagavad-gītā, tato māṁ tattvato jñātvā:* after discharging pure devotional service, one can understand the Supreme Personality of Godhead in fact, and thus one becomes eligible to enter into His association in one of the spiritual planets.

TEXT 23

ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् ।
सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥२३॥

dhyāyatī bhagavad-rūpaṁ
yad āha dhyāna-gocaram
sutaḥ prasanna-vadanaṁ
samasta-vyasta-cintayā

dhyāyatī—meditating; *bhagavat-rūpam*—upon the form of the Supreme Personality of Godhead; *yat*—which; *āha*—He instructed; *dhyāna-gocaram*—the object of meditation; *sutaḥ*—her son; *prasanna-vadanam*—with a smiling face; *samasta*—on the whole; *vyasta*—on the parts; *cintayā*—with her mind.

TRANSLATION

Thereafter, having heard with great eagerness and in all detail from her son Kapiladeva, the eternally smiling Personality of Godhead, Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord.

TEXTS 24-25

भक्तिप्रवाहयोगेन वैराग्येण बलीयसा ।
युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥२४॥
विशुद्धेन तदाऽऽत्मानमात्मना विश्वतोमुखम् ।
स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ॥२५॥

bhakti-pravāha-yogena
vairāgyeṇa balīyasā
yuktānuṣṭhāna-jātena
jñānena brahma-hetunā

viśuddhena tadātmānam
ātmanā viśvato-mukham
svānubhūtyā tiro-bhūta-
māyā-guṇa-viśeṣaṇam

bhakti-pravāha-yogena—by continuous engagement in devotional service; *vairāgyeṇa*—by renunciation; *balīyasā*—very strong; *yukta-anuṣṭhāna*—by proper performance of duties; *jātena*—produced; *jñānena*—by knowledge; *brahma-hetunā*—due to realization of the Absolute Truth; *viśuddhena*—by purification; *tadā*—then; *ātmānam*—Supreme Personality of Godhead; *ātmanā*—with the mind; *viśvataḥ-mukham*—whose face is turned everywhere; *sva-anubhūtyā*—by self-realization; *tiraḥ-bhūta*—disappeared; *māyā-guṇa*—of the modes of material nature; *viśeṣaṇam*—distinctions.

TRANSLATION

She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.

TEXT 26

ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये ।
निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽप्तनिर्वृतिः ॥२६॥

brahmaṇy avasthita-matir
bhagavaty ātma-saṁśraye
nivṛtta-jīvāpattitvāt
kṣīṇa-kleśāpta-nirvṛtiḥ

brahmaṇi—in Brahman; *avasthita*—situated; *matiḥ*—her mind; *bhagavati*—in the Supreme Personality of Godhead; *ātma-saṁśraye*—residing in all living entities; *nivṛtta*—freed; *jīva*—of the *jīva* soul; *āpattitvāt*—from the unfortunate condition; *kṣīṇa*—disappeared; *kleśa*—material pangs; *āpta*—attained; *nirvṛtiḥ*—transcendental bliss.

TRANSLATION

Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.

PURPORT

The previous verse states that Devahūti was already conversant with the Absolute Truth. It may be questioned why she was meditating. The explanation is that when one theoretically discusses the Absolute Truth he becomes situated in the impersonal concept of Absolute Truth. Similarly, when one seriously discusses the subject matter of the form, quality, pastimes and entourage of the Supreme Personality of Godhead,

he becomes situated in meditation on Him. If one has complete knowledge of the Supreme Lord, then knowledge of the impersonal Brahman is automatically realized. The Absolute Truth is realized by the knower according to three different angles of vision, namely impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead. If one is situated, therefore, in knowledge of the Supreme Person, this implies that one is already situated in the concept of the Supersoul and impersonal Brahman.

In *Bhagavad-gītā* it is said, *brahma-bhūtaḥ prasannātmā.* This means that unless one is freed from the material entanglement and situated in Brahman, there is no question of entering into the understanding of devotional service or engaging in Kṛṣṇa consciousness. One who is engaged in devotional service to Kṛṣṇa is understood to be already realized in the Brahman concept of life because transcendental knowledge of the Supreme Personality of Godhead includes knowledge of Brahman. This is confirmed in *Bhagavad-gītā. Brahmaṇo hi pratiṣṭhāham:* the concept of the Personality of Godhead does not depend on Brahman. The *Viṣṇu Purāṇa* also confirms that one who has taken shelter of the all-auspicious Supreme Lord is already situated in the understanding of Brahman. In other words, one who is a Vaiṣṇava is already a *brāhmaṇa.*

Another significant point of this verse is that one has to observe the prescribed rules and regulations. As confirmed in *Bhagavad-gītā, yuktāhāra-vihārasya.* When one engages in devotional service in Kṛṣṇa consciousness, he still has to eat, sleep, defend and mate because these are necessities of the body. But he performs such activities in a regulated way. He has to eat *kṛṣṇa-prasāda.* He has to sleep according to regulated principles. The principle is to reduce the duration of sleep and to reduce eating, taking only what is needed to keep the body fit. In short, the goal is spiritual advancement, not sense gratification. Similarly, sex life must be reduced. Sex life is meant only for begetting Kṛṣṇa conscious children. Otherwise, there is no necessity for sex life. Nothing is prohibited, but everything is made *yukta,* regulated, with the higher purpose always in mind. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance become nil. It is specifically mentioned here that the causes of material entanglement are completely vanquished.

The Sanskrit statement *anartha-nivṛtti* indicates that this body is unwanted. We are spirit soul, and there was never any need of this material body. But because we wanted to enjoy the material body, we therefore have this body, through the material energy, under the direction of the

Supreme Personality of Godhead. As soon as we are reestablished in our original position of servitorship to the Supreme Lord, we begin to forget the necessities of the body, and at last we forget the body.

Sometimes in a dream we get a particular type of body with which to work in the dream. I may dream that I am flying in the sky or that I have gone into the forest or some unknown place. But as soon as I am awake I forget all these bodies. Similarly, when one is Kṛṣṇa conscious, fully devoted, he forgets all his changes of body. We are always changing bodies, beginning at birth from the womb of our mother. But when we are awakened to Kṛṣṇa consciousness we forget all these bodies. The bodily necessities become secondary, for the primary necessity is the engagement of the soul in real spiritual life. The activities of devotional service in full Kṛṣṇa consciousness are the cause of our being situated in transcendence. The words *bhagavaty ātma-saṁśraye* denote the Personality of Godhead as the Supreme Soul, or the soul of everyone. In *Bhagavad-gītā* Kṛṣṇa says, *bījaṁ māṁ sarva-bhūtānām:* "I am the seed of all entities." By taking shelter of the Supreme Being by the process of devotional service, one becomes fully situated in the concept of the Personality of Godhead. As described by Kapila, *mad-guṇa-śruti-mātreṇa:* one who is fully Kṛṣṇa conscious, situated in the Personality of Godhead, is immediately saturated with love of God as soon as he hears about the transcendental qualities of the Lord.

Devahūti was fully instructed by her son Kapiladeva on how to concentrate her mind on the Viṣṇu form in full detail. Following the instructions of her son in the matter of devotional service, she contemplated the form of the Lord within herself with great devotional love. That is the perfection of Brahman realization, or the mystic *yoga* system or devotional service. At the ultimate issue, when one is fully absorbed in thought of the Supreme Lord and meditates on Him constantly, that is the highest perfection. *Bhagavad-gītā* confirms that one who is always absorbed in such a way is to be considered the topmost *yogī.*

The real purpose of all processes of transcendental realization—*jñāna-yoga, dhyāna-yoga* or *bhakti-yoga*—is to arrive at the point of devotional service. If one endeavors simply to achieve knowledge of the Absolute Truth or the Supersoul but has no devotional service, then he labors without gaining the real result. This is compared to beating the husks of wheat after the grains have already been removed. Unless one understands the Supreme Personality of Godhead to be the ultimate goal, it is valueless simply to speculate or perform mystic *yoga* practice. In the *aṣṭāṅga-yoga* system, the seventh stage of perfection is *dhyāna.* This *dhyāna* is the

third stage in devotional service. There are nine stages of devotional service. The first is hearing, and then comes chanting and then contemplating. By executing devotional service, therefore, one automatically becomes an expert *jñānī* and an expert *yogī*. In other words, *jñāna* and *yoga* are different preliminary stages of devotional service.

Devahūti was expert in accepting the real substance; she contemplated the form of Viṣṇu in detail as advised by her smiling son, Kapiladeva. At the same time, she was thinking of Kapiladeva, who is the Supreme Personality of Godhead, and therefore she completely perfected her austerities, penances and transcendental realization.

TEXT 27

नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा ।
न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥२७॥

nityārūḍha-samādhitvāt
parāvṛtta-guṇa-bhramā
na sasmāra tadātmānaṁ
svapne dṛṣṭam ivotthitaḥ

nitya—eternal; *ārūḍha*—situated in; *samādhitvāt*—from trance; *parāvṛtta*—freed from; *guṇa*—of the modes of material nature; *bhramā*—illusion; *na sasmāra*—she did not remember; *tadā*—then; *ātmānam*—her material body; *svapne*—in a dream; *dṛṣṭam*—seen; *iva*—just as; *utthitaḥ*—one who has arisen.

TRANSLATION

Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.

PURPORT

A great Vaiṣṇava said that he who has no remembrance of his body is not bound to material existence. As long as we are conscious of our bodily existence, it is to be understood that we are living conditionally, under the three modes of material nature. When one forgets his bodily existence, his conditional material life is over. This forgetfulness is actually possible when we engage our senses in the transcendental loving service of the

Lord. In the conditional state one engages his senses as a member of a family, or as a member of a society or country, etc. But when one forgets all such membership in material circumstances and realizes that he is an eternal servant of the Supreme Lord, that is actual forgetfulness of material existence.

This forgetfulness actually occurs when one renders service unto the Lord. A devotee no longer works with the body for sense gratification with family, society, country, humanity and so on. He simply works for the Supreme Personality of Godhead, Kṛṣṇa. That is perfect Kṛṣṇa consciousness.

A devotee always merges in transcendental happiness, and therefore he has no experience of material distresses. This transcendental happiness is called eternal bliss. According to the opinion of devotees, constant remembrance of the Supreme Lord is called *samādhi,* or trance. If one is constantly in trance, there is no possibility of his being attacked or even touched by the modes of material nature. As soon as one is freed from the contamination of the three material modes, he no longer has to take birth to transmigrate from one form to another in this material world.

TEXT 28

तद्देहः परतःपोषोऽप्यकृशश्चाध्यसम्भवात् ।
बभौ मलैरवच्छन्नः सधूम इव पावकः ॥२८॥

tad-dehaḥ parataḥ poṣo
'py akṛśaś cādhy-asambhavāt
babhau malair avacchannaḥ
sadhūma iva pāvakaḥ

tat-dehaḥ—her body; *parataḥ*—by others (the damsels created by Kardama); *poṣaḥ*—maintained; *api*—although; *akṛśaḥ*—not thin; *ca*—and; *ādhi*—anxiety; *asambhavāt*—from not occurring; *babhau*—shone; *malaiḥ*—by dust; *avacchannaḥ*—covered; *sa-dhūmaḥ*—surrounded with smoke; *iva*—like; *pāvakaḥ*—a fire.

TRANSLATION

Her body was being taken care of by the spiritual damsels created by her husband Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.

PURPORT

Because she was always in trance in transcendental bliss, the thought of the Personality of Godhead was always carefully fixed in her mind. She did not become thin, for she was taken care of by the celestial maid-servants created by her husband. It is said, according to the Āyur-vedic medical science, that if one is free from anxieties he generally becomes fat. Devahūti, being situated in Kṛṣṇa consciousness, had no mental anxieties, and therefore her body did not become thin. It is customary in the renounced order of life that one should not take any service from a servant or maid, but Devahūti was being served by the celestial maid-servants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke, she looked completely pure although it seemed that she was living in a luxurious way.

TEXT 29

स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् ।
दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥२९॥

svāṅgaṁ tapo-yoga-mayaṁ
mukta-keśaṁ gatāmbaram
daiva-guptaṁ na bubudhe
vāsudeva-praviṣṭa-dhīḥ

sva-aṅgam—her body; *tapaḥ*—austerity; *yoga*—*yoga* practice; *mayam*—fully engaged in; *mukta*—loosened; *keśam*—her hair; *gata*—disarrayed; *ambaram*—her garments; *daiva*—by the Lord; *guptam*—protected; *na*—not; *bubudhe*—she was aware of; *vāsudeva*—in the Supreme Personality of Godhead; *praviṣṭa*—absorbed; *dhīḥ*—her thoughts.

TRANSLATION

Because she was always absorbed in the thought of the Supreme Personality of Godhead, she was not aware that her hair was sometimes loosened or her garments were disarrayed.

PURPORT

In this verse the word *daiva-guptam,* "protected by the Supreme Personality of Godhead," is very significant. Once one surrenders unto the

service of the Supreme Lord, the Lord takes charge of the maintenance of the devotee's body, and there is no need of anxiety for its protection. It is said in the Second Chapter, Second Canto, of *Śrīmad-Bhāgavatam* that a fully surrendered soul has no anxiety about the maintenance of his body. The Supreme Lord takes care of the maintenance of innumerable species of bodies; therefore, one who fully engages in His service will not go unprotected by the Supreme Lord. Devahūti was naturally unmindful for the protection of her body, which was being taken care of by the Supreme Person.

TEXT 30

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् ।
आत्मानं ब्रह्मनिर्वाणं भगवन्तमवाप ह ॥३०॥

evaṁ sā kapiloktena
mārgeṇāciratah param
ātmānaṁ brahma-nirvāṇaṁ
bhagavantam avāpa ha

evam—thus; *sā*—she (Devahūti); *kapila*—by Kapila; *uktena*—instructed; *mārgeṇa*—by the path; *aciratah*—soon; *param*—supreme; *ātmānam*—Supersoul; *brahma*—Brahman; *nirvāṇam*—cessation of materialistic existence; *bhagavantam*—the Supreme Personality of Godhead; *avāpa*—she achieved; *ha*—certainly.

TRANSLATION

My dear Vidura, by following the principles instructed by Kapila, Devahūti soon became liberated from material bondage, and she achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.

PURPORT

Three words have been used in this connection to describe the achievement of Devahūti: *ātmānam, brahma-nirvāṇam* and *bhagavantam.* These refer to the gradual process of discovery of the Absolute Truth, mentioned herein as the *bhagavantam.* The Supreme Personality of Godhead resides in various Vaikuṇṭha planets. *Nirvāṇa* means to extinguish the pangs of material existence. When one is able to enter into the spiritual kingdom or into spiritual realization, one is automatically freed from material pangs. That is called *brahma-nirvāṇa.* According to Vedic scripture, *nirvāṇa*

means cessation of the materialistic way of life. *Ātmānam* means realization of the Supersoul within the heart. Ultimately, the highest perfection is realization of the Supreme Personality of Godhead. It is to be understood that Devahūti entered the planet which is called Kapila Vaikuṇṭha. There are innumerable Vaikuṇṭha planets predominated by the expansions of Viṣṇu. All the Vaikuṇṭha planets are known by a particular name of Viṣṇu. As we understand from *Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam. Ananta* means innumerable. The Lord has innumerable expansions of His transcendental form, and according to the different positions of the symbolical representations in His four hands, He is known as Nārāyaṇa, Pradyumna, Aniruddha, Vāsudeva, etc. There is also a Vaikuṇṭha planet known as Kapila Vaikuṇṭha, to which Devahūti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

TEXT 31

तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् ।
नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥३१॥

tad vīrāsīt puṇyatamaṁ
kṣetraṁ trai-lokya-viśrutam
nāmnā siddha-padaṁ yatra
sā saṁsiddhim upeyuṣī

tat—that; *vīra*—O brave Vidura; *āsīt*—was; *puṇya-tamam*—most sacred; *kṣetram*—place; *trai-lokya*—in the three worlds; *viśrutam*—known; *nāmnā*—by the name; *siddha-padam*—Siddhapada; *yatra*—where; *sā*—she (Devahūti); *saṁsiddhim*—perfection; *upeyuṣī*—achieved.

TRANSLATION

The palace where Devahūti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.

TEXT 32

तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित् ।
स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥३२॥

tasyās tad yoga-vidhuta-
mārtyaṁ martyam abhūt sarit
srotasāṁ pravarā saumya
siddhidā siddha-sevitā

tasyāḥ—of Devahūti; *tat*—that; *yoga*—by *yoga* practice; *vidhuta*—relinquished; *mārtyam*—material elements; *martyam*—her mortal body; *abhūt*—became; *sarit*—a river; *srotasām*—of all rivers; *pravarā*—the foremost; *saumya*—O gentle Vidura; *siddhi-dā*—conferring perfection; *siddha*—by persons desiring perfection; *sevitā*—resorted to.

TRANSLATION

Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.

TEXT 33

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।
मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ॥३३॥

kapilo 'pi mahā-yogī
bhagavān pitur āśramāt
mātaraṁ samanujñāpya
prāg-udīcīṁ diśaṁ yayau

kapilaḥ—Lord Kapila; *api*—surely; *mahā-yogī*—the great sage; *bhagavān*—the Supreme Personality of Godhead; *pituḥ*—of His father; *āśramāt*—from the hermitage; *mātaram*—from His mother; *samanujñāpya*—having asked permission; *prāk-udīcīm*—northeast; *diśam*—direction; *yayau*—He went.

TRANSLATION

My dear Vidura, the great sage Kapila, the Personality of Godhead, left his father's hermitage with the permission of His mother and went toward the northeast.

TEXT 34

सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः ।
स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥३४॥

siddha-cāraṇa-gandharvair
munibhiś cāpsaro-gaṇaiḥ
stūyamānaḥ samudreṇa
dattārhaṇa-niketanaḥ

siddha—by the Siddhas; *cāraṇa*—by the Cāraṇas; *gandharvaiḥ*—by the Gandharvas; *munibhiḥ*—by the *munis; ca*—and; *apsaraḥ-gaṇaiḥ*—by the Apsarās (damsels of the heavenly planets); *stūyamānaḥ*—being extolled; *samudreṇa*—by the ocean; *datta*—given; *arhaṇa*—oblations; *niketanaḥ*—place of residence.

TRANSLATION

While He was passing in the northern direction, all the celestial denizens known as Cāraṇas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.

PURPORT

It is understood that Kapila Muni first went towards the Himalayas and traced the course of the River Ganges, and He again came to the delta of the Ganges at the sea now known as the Bay of Bengal. The ocean gave Him residence at a place still known as Gaṅgā-sāgara, where the River Ganges meets the sea. That place is called Gaṅgā-sāgara Tīrtha, and even today people gather there to offer respects to Kapiladeva, the original author of the *sāṅkhya* system of philosophy. Unfortunately, this *sāṅkhya* system has been misrepresented by an imposter who is also named Kapila, but that other system of philosophy does not tally with anything described in the *sāṅkhya* of Kapila in the *Śrīmad-Bhāgavatam.*

TEXT 35

आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः ।
त्रयाणामपि लोकानामुपशान्त्यै समाहितः ॥३५॥

āste yogaṁ samāsthāya
sāṅkhyācāryair abhiṣṭutaḥ
trayāṇām api lokānām
upaśāntyai samāhitaḥ

āste—He remains; *yogam*—*yoga*; *samāsthāya*—having practiced; *sāṅkhya*—of the *sāṅkhya* philosophy; *ācāryaiḥ*—by the great teachers; *abhiṣṭutaḥ*—worshiped; *trayāṇām*—three; *api*—certainly; *lokānām*—of the worlds; *upaśāntyai*—for the deliverance; *samāhitaḥ*—fixed in trance.

TRANSLATION

Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the ācāryas, or great teachers, of the system of sāṅkhya philosophy are worshiping Him.

TEXT 36

एतन्निगदितं तात यत्पृष्टोऽहं तवानघ ।
कपिलस्य च संवादो देवहूत्याश्च पावनः ॥३६॥

etan nigaditaṁ tāta
yat pṛṣṭo 'haṁ tavānagha
kapilasya ca saṁvādo
devahūtyāś ca pāvanaḥ

etat—this; *nigaditam*—spoken; *tāta*—O dear Vidura; *yat*—which; *pṛṣṭaḥ*—was asked; *aham*—I; *tava*—by you; *anagha*—O sinless Vidura; *kapilasya*—of Kapila; *ca*—and; *saṁvādaḥ*—conversation; *devahūtyāḥ*—of Devahūti; *ca*—and; *pāvanaḥ*—pure.

TRANSLATION

My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.

TEXT 37

य इदमनुशृणोति योऽभिधत्ते
कपिलमुनेर्मतमात्मयोगगुह्यम् ।

भगवति कृतधीः सुपर्णकेता-
वुपलभते भगवत्पदारविन्दम् ॥३७॥

ya idam anuśṛṇoti yo 'bhidhatte
kapila-muner matam ātma-yoga-guhyam
bhagavati kṛta-dhīḥ suparṇa-ketāv
upalabhate bhagavat-padāravindam

yaḥ—whoever; *idam*—this; *anuśṛṇoti*—hears; *yaḥ*—whoever; *abhidhatte*—expounds; *kapila-muneḥ*—of the sage Kapila; *matam*—instructions; *ātma-yoga*—based on meditation on the Lord; *guhyam*—confidential; *bhagavati*—on the Supreme Personality of Godhead; *kṛta-dhīḥ*—having fixed his mind; *suparṇa-ketau*—who has a banner of Garuḍa; *upalabhate*—achieves; *bhagavat*—of the Supreme Lord; *pada-aravindam*—the lotus feet.

TRANSLATION

The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuḍa, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

PURPORT

The narration of Kapiladeva and His mother Devahūti is so perfect and transcendental that even if one only hears or reads this description, he achieves the highest perfectional goal of life, for he engages in the loving service of the lotus feet of the Supreme Personality of Godhead. There is no doubt that Devahūti, who had the Supreme Lord as her son and who followed the instructions of Kapiladeva so nicely, attained the highest perfection of human life.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Activities of Kapila."*

END OF THE THIRD CANTO

Śrīmad Bhāgavatam

Fourth Canto
Part One

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Śrīmad-Bhāgavatam

Fourth Canto
(Part One–Chapters 1-8)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

359 pages
8 color illustrations

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(continued on back flap)

Frontcover: The Personality of Godhead Lord Viṣṇu appearing on His feathered carrier Garuḍa for the benediction of the demigods.
Back cover: Lord Śiva, the destroyer of the universe, with his devoted consort Satī.

(continued from front flap)

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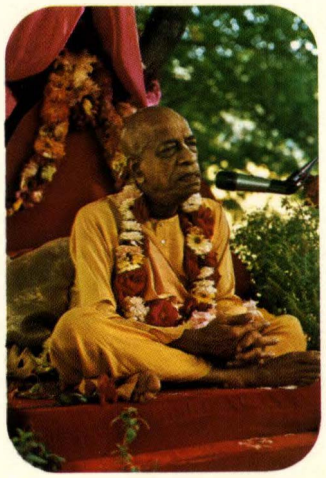

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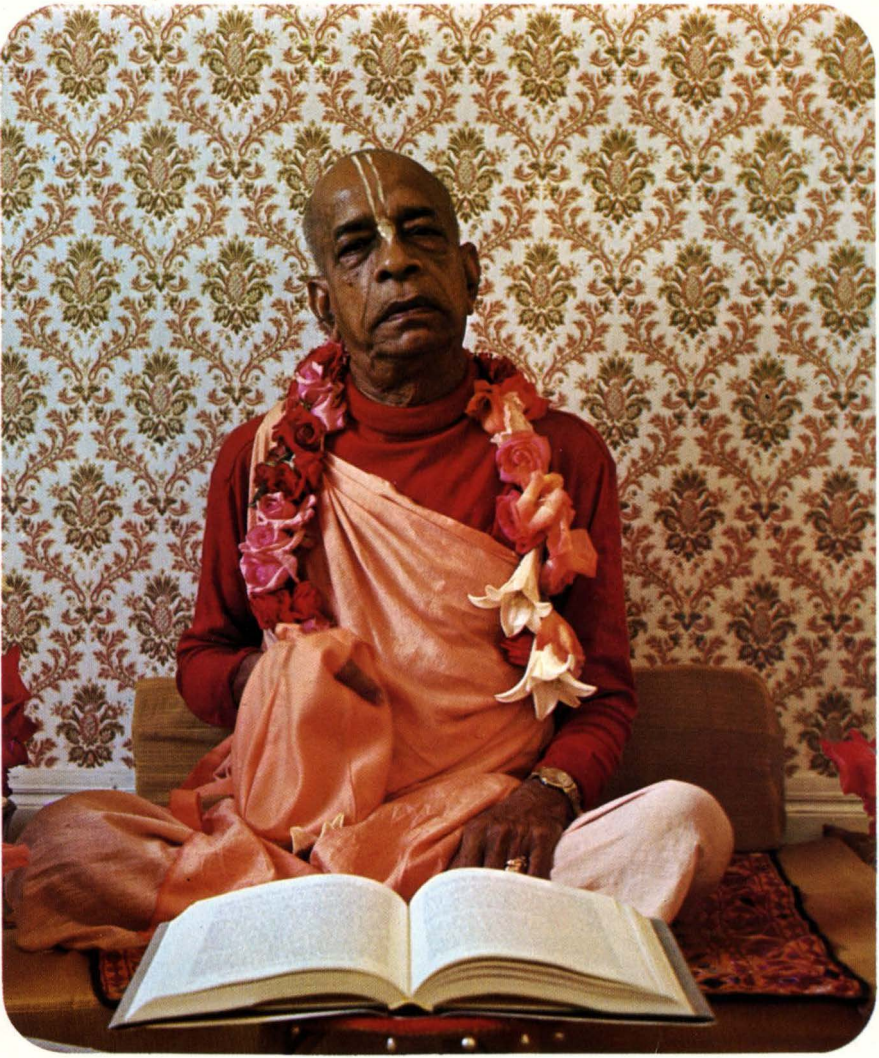

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Plate 1 The three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets. *(page 19)*

Plate 2 In the heavenly planets, bands began to play, and they showered flowers from the sky. Great demigods like Brahmā also offered their respectful prayers. *(page 38)*

Plate 3 Satī could not persuade Lord Śiva to give her permission to go to her father's home. *(page 110)*

Plate 4 Satī became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements. *(page 141)*

Plate 5 Speaking to all the sages present, Lord Śiva sat as gravely as time eternal under the giant banyan tree. *(page 189)*

Plate 6 When Dhruva Mahārāja, struck by the strong words of his stepmother, saw that his father was silent and did not protest, he immediately left the palace. *(page 290)*

Plate 7 After Dhruva Mahārāja received instructions from his spiritual master Nārada and entered Madhuvana Forest to execute devotional service, Nārada thought it wise to go to the King. *(page 341)*

Śrīmad-Bhāgavatam

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International Society for Krishna Consciousness
3764 Watseka Ave.
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The Bhaktivedanta Book Trust

32 Tiffany Place
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CHAPTER ONE

Genealogical Table of the Daughters of Manu

TEXT 1

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे ।
आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥ १ ॥

maitreya uvāca
manos tu śatarūpāyāṁ
tisraḥ kanyāś ca jajñire
ākūtir devahūtiś ca
prasūtir iti viśrutāḥ

maitreyaḥ uvāca—the great sage Maitreya said; *manoḥ tu*—of Svāyambhuva Manu; *śatarūpāyām*—in his wife Śatarūpā; *tisraḥ*—three; *kanyāḥ ca*—daughters also; *jajñire*—gave birth; *ākūtiḥ*—named Ākūti; *devahūtiḥ*—named Devahūti; *ca*—also; *prasūtiḥ*—named Prasūti; *iti*—thus; *viśrutāḥ*—well known.

TRANSLATION

Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.

PURPORT

First of all let us offer our respectful obeisances unto our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose order I am engaged in this herculean task of writing commentary on the *Śrīmad-Bhāgavatam* as the Bhaktivedanta purports. By his grace we have finished three cantos already, and we are just trying

to begin the Fourth Canto. By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Kṛṣṇa consciousness movement of *Bhāgavata-dharma* 500 years ago, and through His grace let us offer our obeisances to the six Gosvāmīs, and then let us offer our obeisances to Rādhā and Kṛṣṇa, the spiritual couple who enjoy eternally in Vṛndāvana with Their cowherd boys and damsels in Vrajabhūmi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of *Śrīmad-Bhāgavatam* there are thirty-one chapters, and all these chapters describe the secondary creation by Brahmā and the Manus. The real creation is done by the Supreme Lord Himself by agitating His material energy, and then, by His order, Brahmā, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. In the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svāyambhuva Manu and their descendants. The next six chapters describe the sacrifice performed by King Dakṣa and how it was spoiled. Thereafter the activities of Mahārāja Dhruva are described in five chapters. Then, in eleven chapters, the activities of King Pṛthu are described, and the next eight chapters are devoted to the activities of the Pracetas Kings. As described in the first verse of this chapter, Svāyambhuva Manu had three daughters, named Ākūti, Devahūti and Prasūti. Of these three daughters, one daughter, Devahūti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Ākūti, will specifically be described. Svāyambhuva Manu is the son of Brahmā. Brahmā had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word *ca*, indicating that besides the three daughters mentioned, Svāyambhuva Manu also had two sons.

TEXT 2

आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः ।
पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥ २ ॥

ākūtiṁ rucaye prādād
api bhrātṛmatīṁ nṛpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ

ākūtim—Ākūti; *rucaye*—unto the great sage Ruci; *prādāt*—handed over; *api*—although; *bhrātṛmatīm*—daughter having a brother; *nṛpaḥ*—the King; *putrikā*—get the resultant son; *dharmam*—religious rites; *āśritya*—taking shelter; *śatarūpā*—the wife of Svāyambhuva Manu; *anumoditaḥ*—being sanctioned.

TRANSLATION

Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to him as his son. This he did in consultation with his wife, Śatarūpā.

PURPORT

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called *putrikā-dharma,* which means that by execution of religious rituals one gets a son, although he is sonless by his own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of his daughter be returned to him as his son. Śrīla Viśvanātha Cakravartī Ṭhākur comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Ākūti; therefore, in spite of having two sons, he wanted the particular son born of Ākūti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the *putrikā-dharma,* it is to be accepted that such a system can be adopted by mankind also. Thus, even though one has a son, if he wants to have a particular son from his daughter, he can give his daughter in charity on that condition. That is the opinion of Śrīla Jīva Gosvāmī.

TEXT 3

प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् ।
मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥ ३ ॥

prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā

prajāpatiḥ—one who is entrusted to beget children; *saḥ*—he; *bhagavān*—the most opulent; *ruciḥ*—the great sage Ruci; *tasyām*—in her; *ajījanat*—gave birth; *mithunam*—couple; *brahma-varcasvī*—very much spiritually powerful; *parameṇa*—with great strength; *samādhinā*—in trance.

TRANSLATION

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

PURPORT

The word *brahma-varcasvī* is very significant. Ruci was a *brāhmaṇa,* and he executed the brahminical duties very rigidly. As stated in *Bhagavad-gītā,* the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as *brahma-varcasvī.* One who is born of a *brāhmaṇa* father but does not act as a *brāhmaṇa* is called, in Vedic language, a *brahma-bandhu,* and is calculated to be on the level of *śūdras* and women. Thus in the *Bhāgavatam* we find that *Mahābhārata* was specifically compiled by Vyāsadeva for *strī-śūdra-brahma-bandhu. Strī* means women, *śūdra* means the lower class of civilized human society, and *brahma-bandhu* means persons who are born in the families of *brāhmaṇas* but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the *Vedas,* which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is not based upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the *Śrīmad-Bhāgavatam* and other *Purāṇas,* for they cannot deliver their real message. Ruci was considered a first-class *brāhmaṇa;* therefore he is mentioned here as *brahma-varcasvī,* one who has full prowess in brahminical strength.

TEXT 4

यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् ।
या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥ ४ ॥

yas tayoḥ puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhṛk
yā strī sā dakṣiṇā bhūter
aṁśa-bhūtānapāyinī

yaḥ—one who; *tayoḥ*—out of them; *puruṣaḥ*—male; *sākṣāt*—directly; *viṣṇuḥ*—the Supreme Lord; *yajña*—Yajña; *svarūpa-dhṛk*—accepting the form; *yā*—the other; *strī*—female; *sā*—she; *dakṣiṇā*—Dakṣinā; *bhūteḥ*—of the goddess of fortune; *aṁśa-bhūtā*—being a plenary expansion; *anapāyinī*—never to be separated.

TRANSLATION

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

PURPORT

Lakṣmī, the goddess of fortune, is the eternal consort of Lord Viṣṇu. Here it is stated that both the Lord and Lakṣmī, who are eternal consorts, appeared from Ākūti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities *(nārāyaṇaḥ paro 'vyaktāt);* therefore their eternal relationship cannot be changed, and Yajña, the boy born of Ākūti, later on married the goddess of fortune.

TEXT 5

आनिन्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् ।
स्वायम्भुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् ॥ ५ ॥

āninye sva-gṛhaṁ putryāḥ
putraṁ vitatarociṣam

svāyambhuvo mudā yukto
rucir jagrāha dakṣiṇām

āninye—brought to; *sva-gṛham*—home; *putryāḥ*—born of the daughter; *putram*—the son; *vitatarociṣam*—very powerful; *svāyambhuvaḥ*—the Manu named Svāyambhuva; *mudā*—being very pleased; *yuktaḥ*—with; *ruciḥ*—the great sage Ruci; *jagrāha*—kept; *dakṣiṇām*—the daughter named Dakṣiṇā.

TRANSLATION

Svāyambhuva Manu very gladly brought home the boy named Yajña, who was so beautiful, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā.

PURPORT

Svāyambhuva Manu was very glad to see that his daughter, Ākūti, had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law, Ruci, might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svāyambhuva Manu and decided to keep the daughter, whose name was Dakṣiṇā. One of Lord Viṣṇu's names is Yajña because He is the master of the *Vedas*. The name Yajña comes from *yajuṣām patiḥ;* in the *Yajur-veda* there are different ritualistic prescriptions for performing *yajñas,* and the beneficiary of all such *yajñas* is the Supreme Lord, Viṣṇu. Therefore it is stated in *Bhagavad-gītā, yajñārthāt karmaṇaḥ:* one should act, but one should perform his prescribed duties only for the sake of Yajña or Viṣṇu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all his activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Kṛṣṇa consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action, but if actions are performed for Yajña, there is no reaction. Thus if one acts for Yajña, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the *Vedas* and also in *Bhagavad-gītā* that the *Vedas* and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Kṛṣṇa. From the very beginning one should try to act in Kṛṣṇa consciousness; that will free one from the reactions of material activities.

TEXT 6

तां कामयानां भगवानुवाह यजुषां पतिः ।
तुष्टायां तोषमापन्नोऽजनयद् द्वादशात्मजान् ॥ ६ ॥

tāṁ kāmayānāṁ bhagavān
uvāha yajuṣāṁ patiḥ
tuṣṭāyāṁ toṣam āpanno
'janayad dvādaśātmajān

tām—her; *kāmayānām*—desiring; *bhagavān*—the Lord; *uvāha*—married; *yajuṣām*—of all sacrifices; *patiḥ*—master; *tuṣṭāyām*—in His wife who was very much pleased; *toṣam*—great pleasure; *āpannaḥ*—having obtained; *ajanayat*—gave birth; *dvādaśa*—twelve; *ātmajān*—sons.

TRANSLATION

The Lord of the ritualistic performance of yajña later on married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

PURPORT

An ideal husband and wife are generally called Lakṣmī-Nārāyaṇa to compare them to the Lord and the goddess of fortune, for it is significant that Lakṣmī-Nārāyaṇa are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the *Cāṇakya-śloka,* the moral instructions of Cāṇakya Paṇḍit, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife there is all material opulence present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.

TEXT 7

तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः ।
इध्मः कविर्विभुः स्वह्नः सुदेवो रोचनो द्विषट् ॥ ७ ॥

toṣaḥ pratoṣaḥ santoṣo
bhadraḥ śāntir iḍaspatiḥ
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dviṣaṭ

toṣaḥ—Toṣa; *pratoṣaḥ*—Pratoṣa; *santoṣaḥ*—Santoṣa; *bhadraḥ*—Bhadra; *śāntiḥ*—Śānti; *iḍaspatiḥ*—Iḍaspati; *idhmaḥ*—Idhma; *kaviḥ*—Kavi; *vibhuḥ*—Vibhu; *svahnaḥ*—Svahna; *sudevaḥ*—Sudeva; *rocanaḥ*—Rocana; *dviṣaṭ*—twelve.

TRANSLATION

The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

TEXT 8

तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे ।
मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः ॥ ८ ॥

tuṣitā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñaḥ sura-gaṇeśvaraḥ

tuṣitāḥ—the category of the *tuṣitas; nāma*—of the name; *te*—all of them; *devāḥ*—demigods; *āsan*—became; *svāyambhuva*—the name of the Manu; *antare*—at that period; *marīci-miśrāḥ*—headed by Marīci; *ṛṣayaḥ*—great sages; *yajñaḥ*—the incarnation of Lord Viṣṇu; *sura-gaṇa-īśvaraḥ*—the King of the demigods.

TRANSLATION

During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the King of the demigods, Indra.

PURPORT

During the life of Svāyambhuva Manu, six kinds of living entities were generated from the demigods known as the *tuṣitas,* from the sages headed by Marīci, and from descendants of Yajña, King of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as *manus, devas, manu-putras, aṁśāvatāras, sureśvaras* and *ṛṣis.* Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 9

प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
तत्पुत्रपौत्रनप्तॄणामनुवृत्तं तदन्तरम् ॥ ९ ॥

priyavratottānapādau
manu-putrau mahaujasau
tat-putra-pautra-naptṛṇām
anuvṛttaṁ tadantaram

priyavrata—Priyavrata; *uttānapādau*—Uttānapāda; *manu-putrau*—sons of Manu; *mahā-ojasau*—very great, powerful; *tat*—their; *putra*—sons; *pautra*—grandsons; *naptṛṇām*—grandsons from the daughter; *anuvṛttam*—following; *tadantaram*—in that Manu's period.

TRANSLATION

Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

TEXT 10

देवहूतिमदात्तात कर्दमायात्मजां मनुः ।
तत्सम्बन्धि श्रुतप्रायं भवता गदतो मम ॥१०॥

devahūtim adāt tāta
kardamāyātmajāṁ manuḥ
tat-sambandhi śruta-prāyaṁ
bhavatā gadato mama

devahūtim—Devahūti; *adāt*—handed over; *tāta*—my dear son; *kardamāya*—unto the great sage Kardama; *ātmajām*—daughter; *manuḥ*—Lord Svāyambhuva Manu; *tat-sambandhi*—in that connection; *śruta-prāyam*—heard almost in full; *bhavatā*—by you; *gadataḥ*—spoken; *mama*—by me.

TRANSLATION

My dear son, Svāyambhuva Manu handed over his very dear daughter, Devahūti, to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

TEXT 11

दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान्मनुः ।
प्रायच्छद्यत्कृतः सर्गस्त्रिलोक्यां वितितो महान् ॥११॥

dakṣāya brahma-putrāya
prasūtiṁ bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
trilokyāṁ vitato mahān

dakṣāya—unto Prajāpati Dakṣa; *brahma-putrāya*—the son of Lord Brahmā; *prasūtim*—Prasūti; *bhagavān*—the great personality; *manuḥ*—Svāyambhuva Manu; *prāyacchat*—handed over; *yat-kṛtaḥ*—done by whom; *sargaḥ*—creation; *tri-lokyām*—in the three worlds; *vitataḥ*—expanded; *mahān*—greatly.

TRANSLATION

Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread through the three worlds.

TEXT 12

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः ।
तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ॥१२॥

yāḥ kardama-sutāḥ proktā
nava brahmarṣi-patnayaḥ
tāsāṁ prasūtiprasavaṁ
procyamānaṁ nibodha me

yāḥ—those who; *kardama-sutāḥ*—the daughters of Kardama; *proktāḥ*—were mentioned; *nava*—nine; *brahma-ṛṣi*—great sages of spiritual knowledge; *patnayaḥ*—wives; *tāsām*—their; *prasūtiprasavam*—generations of sons and grandsons; *procyamānam*—describing; *nibodha*—try to understand; *me*—from me.

TRANSLATION

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

PURPORT

In the Third Canto it is already described how Kardama Muni begot nine daughters in Devahūti and later on all the daughters were handed over to great sages like Marīci, Atri and Vasiṣṭha.

TEXT 13

पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा ।
कश्यपं पूर्णिमानं च ययोरापूरितं जगत् ॥१३॥

patnī marīces tu kalā
suṣuve kardamātmajā
kaśyapaṁ pūrṇimānaṁ ca
yayor āpūritaṁ jagat

patnī—wife; *marīceḥ*—of the sage named Marīci; *tu*—also; *kalā*—named Kalā; *suṣuve*—gave birth; *kardama-ātmajā*—daughter of Kardama Muni; *kaśyapam*—of the name Kaśyapa; *pūrṇimānam ca*—and of the name Pūrṇimā; *yayoḥ*—by whom; *āpūritam*—spread all over; *jagat*—the world.

TRANSLATION

Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

TEXT 14

पूर्णिमासूत विरजं विश्वगं च परंतप ।
देवकुल्यां हरेः पादशौचाद्याभूत्सरिद्दिवः ॥१४॥

pūrṇimāsūta virajaṁ
viśvagaṁ ca parantapa
devakulyāṁ hareḥ pāda-
śaucād yābhūt sarid divaḥ

pūrṇimā—Pūrṇimā; *asūta*—begot; *virajam*—a son named Viraja; *viśvagam ca*—and named Viśvaga; *parantapa*—O annihilator of enemies; *devakulyām*—a daughter named Devakulyā; *hareḥ*—of the Supreme Personality of Godhead; *pāda-śaucāt*—by the water which washed His lotus feet; *yā*—she; *abhūt*—became; *sarit divaḥ*—the transcendental water within the banks of the Ganges.

TRANSLATION

My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and later on transformed into the Ganges of the heavenly planets.

PURPORT

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā's descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulyā is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 15

अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् ।
दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ॥१५॥

atreḥ patny anasūyā
trīñ jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

atreḥ—of Atri Muni; *patnī*—wife; *anasūyā*—named Anasūyā; *trīn*—three; *jajñe*—bore; *suyaśasaḥ*—very famous; *sutān*—sons; *dattam*—Dattātreya;

durvāsasam—Durvāsā; *somam*—Soma (the moon-god); *ātma*—the Supersoul; *īśa*—Lord Śiva; *brahma*—Lord Brahmā; *sambhavān*—incarnations of.

TRANSLATION

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons, Soma, Dattātreya and Durvāsā, who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

PURPORT

In this verse we find the words *ātma-īśa-brahma-sambhavān. Ātma* means the Supersoul, or Viṣṇu, *īśa* means Lord Śiva, and *brahma* means the four-headed Lord Brahmā. The three sons born of Anasūyā—Dattātreya, Durvāsā and Soma—were born as partial representations of these three demigods. *Ātma* is not in the category of the demigods or living entities because He is Viṣṇu; therefore He is described as *vibhinnāṁśa-bhūtānām.* The Supersoul or Viṣṇu is the seed-giving father of all living entities, including Brahmā and Lord Śiva. Another meaning of the word *ātma* may be accepted in this way: the principle who is the Supersoul in every *ātma,* or, one may say, the soul of everyone, became manifested as Dattātreya, because the word *aṁśa*, part and parcel, is used here.

In *Bhagavad-gītā* the individual souls are also described as parts of the Supreme Personality of Godhead or Supersoul, so why not accept that Dattātreya is one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the *Varāha Purāṇa* it is nicely explained that some of the parts are *svāṁśa,* and some are *vibhinnāṁśa. Vibhinnāṁśa* parts are called *jīvas,* and *svāṁśa* parts are in the Viṣṇu category. In the *jīva* category, the *vibhinnāṁśa* parts and parcels, there are also gradations. That is explained in the *Viṣṇu Purāṇa,* where it is clearly stated that the individual parts and parcels who can travel to any part of the Lord's creation are called *sarva-gata* and are suffering the pangs of material existence. They are subject to be freed from the coverings of ignorance under material existence according to different levels of work

and under different influences of the modes of material nature. For example, the sufferings of *jīvas* who are situated in the mode of goodness are less than those of *jīvas* situated in the mode of ignorance. Pure Kṛṣṇa consciousness is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the *Vedānta-sūtra* the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of 500 candles, some the power of 100 candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Viṣṇu *svāṁśa* expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power or the 100 percent light is Kṛṣṇa. The *Viṣṇu-tattva* has ninety-four percent, the *Śiva-tattva* has eighty-four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words *ātmeśa-brahma-sambhavān* indicate that Dattātreya is directly part and parcel of Viṣṇu, whereas Durvāsā and Soma are parts and parcels of Lord Śiva and Lord Brahmā.

TEXT 16

विदुर उवाच

अत्रेर्गृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः ।
किञ्चिच्चिकीर्षवो जाता एतदाख्याहि मे गुरो ॥१६॥

vidura uvāca
atrer gṛhe sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etad ākhyāhi me guro

viduraḥ uvāca—Śrī Vidura said; *atreḥ gṛhe*—in the house of Atri; *sura-śreṣṭhāḥ*—chief demigods; *sthiti*—maintenance; *utpatti*—creation; *anta*—destruction; *hetavaḥ*—causes; *kiñcit*—something; *cikīrṣavaḥ*—desiring to do; *jātāḥ*—appeared; *etat*—this; *ākhyāhi*—tell; *me*—to me; *guro*—spiritual master.

TRANSLATION

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

PURPORT

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahmā and Lord Śiva all appeared through the person of Anasūyā, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they appear in such a way?

TEXT 17

मैत्रेय उवाच
ब्रह्मणा चोदितः सृष्टावत्रिर्ब्रह्मविदां वरः ।
सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ॥१७॥

maitreya uvāca
brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣaṁ
kulādriṁ tapasi sthitaḥ

maitreyaḥ uvāca—Śrī Maitreya Ṛṣi said; *brahmaṇā*—by Lord Brahmā; *coditaḥ*—being inspired; *sṛṣṭau*—for creation; *atriḥ*—Atri; *brahma-vidām*—of the persons learned in spiritual knowledge; *varaḥ*—the chief; *saha*—with; *patnyā*—wife; *yayau*—went; *ṛkṣam*—to the mountain named Ṛkṣa; *kulādrim*—great mountain; *tapasi*—for austerities; *sthitaḥ*—remained.

TRANSLATION

Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Ṛkṣa.

TEXT 18

तस्मिन् प्रसूनस्तबकपलाशाशोककानने
वार्भिःस्रवद्भिरुद्घुष्टे निर्विन्ध्यायाः समन्ततः ।१

tasmin prasūna-stabaka-
palāśāśoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyāyāḥ samantataḥ

tasmin—in that; *prasūna-stabaka*—bunches of flowers; *palāśa*—*palāśa* trees; *aśoka*—*aśoka* trees; *kānane*—in the forest garden; *vārbhiḥ*—by the waters; *sravadbhiḥ*—flowing; *udghuṣṭe*—in sound; *nirvindhyāyāḥ*—of the river Nirvindhyā; *samantataḥ*—everywhere.

TRANSLATION

In that mountain valley flows a river named Nirvindhyā. On the bank of the river there are many aśoka trees and other plants full of palāśa flowers, and there is always the sweet sound of water falling from a waterfall. The husband and wife reached that beautiful place.

TEXT 19

प्राणायामेन संयम्य मनो वर्षशतं मुनिः ।
अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः ॥१९॥

prāṇāyāmena saṁyamya
mano varṣaśataṁ muniḥ
atiṣṭhad ekapādena
nirdvandvo 'nila-bhojanaḥ

prāṇāyāmena—by practice of the breathing exercise; *saṁyamya*—controlling; *manaḥ*—mind; *varṣa-śatam*—one hundred years; *muniḥ*—the great sage; *atiṣṭhat*—remained there; *ekapādena*—standing on one leg; *nirdvandvaḥ*—without duality; *anila*—air; *bhojanaḥ*—eating.

TRANSLATION

There the great sage concentrated his mind by the yoga breathing exercises, and thereby controlling all attachment, he remained standing

on one leg only, eating nothing but air, and stood there on one leg for hundreds of years.

TEXT 20

शरणं तं प्रपद्येऽहं य एव जगदीश्वरः ।
प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥२०॥

śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ
prajām ātmasamāṁ mahyaṁ
prayacchatv iti cintayan

śaraṇam—taking shelter; *tam*—unto Him; *prapadye*—surrendered; *aham*—I; *yaḥ*—one who; *eva*—certainly; *jagat-īśvaraḥ*—master of the universe; *prajām*—son; *ātma-samām*—like Himself; *mahyam*—unto me; *prayacchatu*—let Him give; *iti*—thus; *cintayan*—thinking.

TRANSLATION

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

PURPORT

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course he must have been conversant with the Vedic information that there is the Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. *Yato vā imāni bhūtāni.* The Vedic *mantras* give us information of the Supreme Personality of Godhead, so he concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also described in *Bhagavad-gītā* where the Lord says that there are four kinds of men with backgrounds of pious activities who come to Him asking what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to be a pure devotee because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, still it

was material desire because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, that was material. Thus Atri Muni cannot be counted among the pure devotees.

TEXT 21

तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना ।
निर्गतेन मुनेर्मूर्ध्नः समीक्ष्य प्रभवस्त्रयः ॥२१॥

tapyamānaṁ tri-bhuvanaṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayaḥ

tapyamānam—while practicing austerities; *tri-bhuvanam*—the three worlds; *prāṇāyāma*—practice by breathing exercise; *edhasā*—fuel; *agninā*—by the fire; *nirgatena*—issuing out; *muneḥ*—of the great sage; *mūrdhnaḥ*—top of the head; *samīkṣya*—looking over; *prabhavaḥ trayaḥ*—the three great gods (Brahmā, Viṣṇu and Maheśvara).

TRANSLATION

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head due to his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

PURPORT

According to Śrīla Jīva Gosvāmī, the fire of *prāṇāyāma* is mental satisfaction, and that was perceived by the Supersoul, Viṣṇu, and thereby Lord Brahmā and Śiva also perceived it. By his breathing exercise Atri Muni concentrated on the Supersoul, or the Lord of the universe. As confirmed in *Bhagavad-gītā,* the Lord of the universe is Vāsudeva *(vāsudevaḥ sarvam iti),* and, by the direction of Vāsudeva, Lord Brahmā and Lord Śiva work. Therefore, on the direction of Vāsudeva, both Lord Brahmā and Lord Śiva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

TEXT 22

अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः ।
वितायमानयशसस्तदाश्रमपदं ययुः ॥२२॥

apsaro-muni-gandharva-
siddha-vidyādharoragaiḥ
vitāyamāna-yaśasas
tadāśramapadaṁ yayuḥ

apsaraḥ—heavenly society women; *muni*—great sages; *gandharva*—inhabitants of the Gandharva planet; *siddha*—of Siddhaloka; *vidyādhara*—other demigods; *uragaiḥ*—the inhabitants of Nāgaloka; *vitāyamāna*—being spread; *yaśasaḥ*—fame, reputation; *tat*—his; *āśrama-padam*—hermitage; *yayuḥ*—went.

TRANSLATION

At that time the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādharas and the Nāgas, and thus they entered the āśrama of the great sage, who had become so famous by his austerities.

PURPORT

It is advised in the Vedic literatures that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and who is the master of creation, maintenance and dissolution. He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahmā and Śiva, appear with Lord Viṣṇu because they are directed by the Supersoul.

TEXT 23

तत्प्रादुर्भावसंयोगविद्योतितमना मुनिः ।
उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षभान् ॥२३॥

tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann ekapādena
dadarśa vibudha-ṛṣabhān

tat—their; *prādurbhāva*—appearance; *saṁyoga*—simultaneously; *vidyotita*—enlightened; *manāḥ*—in the mind; *muniḥ*—the great sage; *uttiṣṭhan*—being awakened; *eka-pādena*—even on one leg; *dadarśa*—saw; *vibudha*—demigods; *ṛṣabhān*—the great personalities.

TRANSLATION

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TEXT 24

प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः ।
वृषहंससुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान् ॥२४॥

praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān

praṇamya—offering obeisances; *daṇḍavat*— like a rod; *bhūmau*—ground; *upatasthe*—fell down; *arhaṇa*—all paraphernalia for worship; *añjaliḥ*—folded hands; *vṛṣa*—bull; *haṁsa*—swan; *suparṇa*—the Garuḍa bird; *sthān*—situated; *svaiḥ*—own; *svaiḥ*—own; *cihnaiḥ*—by symbols; *ca*—and *cihnitān*—being recognized.

TRANSLATION

Thereafter he began to offer prayers to the three deities, who were seated on different carriers—a bull, a swan and Garuḍa—and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

PURPORT

Daṇḍa means a long rod, and *vat* means like. Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called *daṇḍavat*. Atri Ṛṣi offered his respect to the three deities in that way. They were identified by their different carriers and different

symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand *kuśa* grass, and Lord Śiva was sitting on a bull and was carrying in his hand a small drum called a *damaru*. Atri Ṛṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

TEXT 25

कृपावलोकेन हसद्वदनेनोपलम्भितान् ।
तद्रोचिषा प्रतिहते निमील्य मुनिरक्षिणी ॥२५॥

kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī

kṛpā-avalokena—glancing with mercy; *hasat*—smiling; *vadanena*—with faces; *upalambhitān*—appearing very much satisfied; *tat*—their; *rociṣā*—by the glaring effulgence; *pratihate*—being dazzled; *nimīlya*—closing; *muniḥ*—the sage; *akṣiṇī*—his eyes.

TRANSLATION

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT

Since the deities were smiling, he could understand that they were pleased with him. Their glaring bodily effulgences were intolerable to his eyes, so he closed them for the time being.

TEXTS 26-27

चेतस्तत्प्रवणं युञ्जन्नस्तावीत्संहताञ्जलिः ।
श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ॥२६॥

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानै-
र्मायागुणैरनुयुगं विगृहीतदेहाः ।
ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं व-
स्तेभ्यः क एव भवतां म इहोपहूतः ॥२७॥

cetas tat-pravaṇaṁ yuñjann
astāvīt saṁhatāñjaliḥ
ślakṣṇayā sūktayā vācā
sarvaloka-garīyasaḥ

atrir uvāca
viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ vigṛhīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vas
tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ

cetaḥ—heart; *tat-pravaṇam*—fixing on them; *yuñjan*—making; *astāvīt*—offered prayers; *saṁhata-añjaliḥ*—with folded hands; *ślakṣṇayā*—ecstatic; *sūktayā*—prayers; *vācā*—words; *sarva-loka*—all over the world; *garīyasaḥ*—honorable; *atriḥ uvāca*—Atri said; *viśva*—the universe; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in destruction; *vibhajyamānaiḥ*—being divided; *māyā-guṇaiḥ*—by the external modes of nature; *anuyugam*—according to different millenniums; *vigṛhīta*—accepted; *dehāḥ*—bodies; *te*—they; *brahma*—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *giriśāḥ*—Lord Śiva; *praṇataḥ*—bowed; *asmi*—am; *aham*—I; *vaḥ*—unto you; *tebhyaḥ*—from them; *kaḥ*—who; *eva*—certainly; *bhavatām*—of you; *me*—by me; *iha*—here; *upahūtaḥ*—called for.

TRANSLATION

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

PURPORT

Atri Ṛṣi called for the Supreme Personality of Godhead, *jagadīśvara,* the Lord of the universe. The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Viṣṇu takes charge of the mode of goodness, Brahmā takes charge of the mode of passion, and Lord Śiva takes charge of the mode of ignorance. Therefore Atri Muni said, "That *jagadīśvara,* the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually *jagadīśvara,* the Lord of the universe." In fact Atri Ṛṣi was doubtful about the constitutional position of the Supreme Lord Viṣṇu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by *māyā.* His very inquiry about whom he called for indicates that he was in doubt about the constitutional position of the Lord. Therefore he prayed to all three, "Kindly let me know who is the transcendental Lord of the universe." He was, of course, certain that not all of them could be the Lord, but the Lord of the universe was one of the three.

TEXT 28

एको मयेह भगवान् विविधप्रधानै-
श्चित्तीकृतः प्रजननाय कथं नु यूयम् ।
अत्रागतास्तनुभृतां मनसोऽपि दूराद्
ब्रूत प्रसीदत महानिह विस्मयो मे ॥२८॥

eko mayeha bhagavān vividha-pradhānaiś
cittī-kṛtaḥ prajananāya kathaṁ nu yūyam
atrāgatās tanubhṛtāṁ manaso 'pi dūrād
brūta prasīdata mahān iha vismayo me

ekaḥ—one; *mayā*—by me; *iha*—here; *bhagavān*—great personality; *vividha*—various; *pradhānaiḥ*—by paraphernalia; *cittī-kṛtaḥ*—fixed in mind; *prajananāya*—for begetting a child; *katham*—how come; *nu*—however; *yūyam*—all of you; *atra*—here; *āgatāḥ*—appeared; *tanubhṛtām*—of the embodied; *manasaḥ*—the minds; *api*—although; *dūrāt*—from far beyond; *brūta*—kindly explain; *prasīdata*—being merciful to me; *mahān*—very great; *iha*—this; *vismayaḥ*—doubt; *me*—of mine.

TRANSLATION

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Finally let me know how you have come, for I am greatly bewildered about this.

PURPORT

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

TEXT 29

मैत्रेय उवाच

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः ।
प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषिं प्रभो ॥२९॥

maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudha-ṛṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣiṁ prabho

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *tasya*—his; *vacaḥ*—words; *śrutvā*—after hearing; *trayaḥ te*—all three; *vibudha*—demigods; *ṛṣabhāḥ*—chiefs; *pratyāhuḥ*—replied; *ślakṣṇayā*—gentle; *vācā*—voices; *prahasya*—smiling; *tam*—unto him; *ṛṣim*—the great sage; *prabho*—O mighty one.

TRANSLATION

The great sage Maitreya continued: The three great deities smiled upon hearing Atri Muni speak in that way, and they replied in the following sweet words.

TEXT 30

देवा ऊचुः

यथा कृतस्ते सङ्कल्पो मान्यं तेनैव नान्यथा ।
सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ॥३०॥

devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
satsaṅkalpasya te brahman
yadvai dhyāyati te vayam

devāḥ ūcuḥ—the demigods replied; *yathā*—as; *kṛtaḥ*—done; *te*—by you; *saṅkalpaḥ*—determination; *bhāvyam*—to be done; *tena eva*—by that; *na anyathā*—not otherwise; *satsaṅkalpasya*—one whose determination is never lost; *te*—of you; *brahman*—O dear *brāhmaṇa; yat*—that which; *vai*—certainly; *dhyāyati*—meditating; *te*—all of them; *vayam*—we are.

TRANSLATION

The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, so as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and we have all come to you.

PURPORT

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakaśāyī Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, can also be considered the Lord of the universe. Similarly, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, can also be considered the Lord of the universe. Then, under the order of Kṣīrodakaśāyī Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva can also be accepted as the lords of the universe. Viṣṇu is the Lord of the universe because He is its maintainer.

Similarly Brahmā creates the different planetary systems and the population, so he also can be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also can be considered its lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three—Brahmā, Viṣṇu and Lord Śiva—came before him. They said, "Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled." In other words, one's determination is fulfilled according to

the strength of one's devotion. As stated in *Bhagavad-gītā: yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ.* If one is attached to a particular demigod, he is promoted to the abode of that demigod; if one is attached to the *pitṛs* or forefathers he is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, he is promoted to the abode of Lord Kṛṣṇa. Atri Muni actually had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

TEXT 31

अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः ।
भवितारोऽङ्ग भद्रं ते विस्रप्स्यन्ति च ते यशः ॥३१॥

athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro 'ṅga bhadraṁ te
visrapsyanti ca te yaśaḥ

atha—therefore; *asmat*—our; *aṁśa-bhūtāḥ*—plenary expansions; *te*—your; *ātmajāḥ*—sons; *loka-viśrutāḥ*—very famous in the world; *bhavitāraḥ*—in the future will be born; *aṅga*—dear great sage; *bhadram*—all good fortune; *te*—unto you; *visrapsyanti*—will spread; *ca*—also; *te*—your; *yaśaḥ*—reputation.

TRANSLATION

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

TEXT 32

एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः ।
सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ॥३२॥

evaṁ kāmavaraṁ dattvā
pratijagmuḥ sureśvarāḥ
sabhājitās tayoḥ samyag
dampatyor miṣatos tataḥ

evam—thus; *kāmavaram*—desired benediction; *dattvā*—offering; *pratijagmuḥ*—returned; *sura-īśvarāḥ*—the chief demigods; *sabhājitāḥ*—being worshiped; *tayoḥ*—while they; *samyak*—perfectly; *dampatyoḥ*—the husband and wife; *miṣatoḥ*—were looking on; *tataḥ*—from there.

TRANSLATION

Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

TEXT 33

सोमोऽभूद्ब्रह्मणोंऽशेन दत्तो विष्णोस्तु योगवित्।
दुर्वासाः शंकरस्यांशो निबोधाङ्गिरसः प्रजाः ॥३३॥

somo'bhūd brahmaṇo 'ṁśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṁśo
nibodhāṅgirasaḥ prajāḥ

somaḥ—the King of the moon planet; *abhūt*—appeared; *brahmaṇaḥ*—of Lord Brahmā; *aṁśena*—partial expansion; *dattaḥ*—Dattātreya; *viṣṇoḥ*—of Viṣṇu; *tu*—but; *yogavit*—very powerful *yogī*; *durvāsāḥ*—Durvāsā; *śaṅkarasya aṁśaḥ*—partial expansion of Lord Śiva; *nibodha*—just try to understand; *aṅgirasaḥ*—of the great sage Aṅgirā; *prajāḥ*—generations.

TRANSLATION

Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

TEXT 34

श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः ।
सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ॥३४॥

śraddhā tvaṅgirasaḥ patnī
catasro'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā

śraddhā—Śraddhā; *tu*—but; *aṅgirasaḥ*—of Aṅgirā Ṛṣi; *patnī*—wife; *catasraḥ*—four; *asūta*—gave birth; *kanyakāḥ*—daughters; *sinīvālī*—Sinīvālī; *kuhūḥ*—Kuhū; *rākā*—Rākā; *caturthī*—the fourth one; *anumatiḥ*—Anumati; *tathā*—also.

TRANSLATION

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinīvālī, Kuhū, Rākā and Anumati.

TEXT 35

तत्पुत्रावपरावास्तां ख्यातौ स्वारोचिषेऽन्तरे ।
उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ॥३५॥

tat-putrāv aparāv āstāṁ
khyātau svārociṣe'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ

tat—his; *putrau*—sons; *aparau*—others; *āstām*—were born; *khyātau*—very famous; *svārociṣe*—in the Svārociṣa millennium; *antare*—of the Manu; *utathyaḥ*—Utathya; *bhagavān*—very mighty; *sākṣāt*—directly; *brahmiṣṭhaḥ ca*—fully spiritually advanced; *bṛhaspatiḥ*—Bṛhaspati.

TRANSLATION

Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

TEXT 36

पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि ।
सोऽन्यजन्मनि दहाग्निर्विश्रवाश्च महातपाः ॥३६॥

pulastyo 'janayat patnyām
agastyaṁ ca havirbhuvi
so 'nya-janmani dahrāgnir
viśravāś ca mahātapāḥ

pulastyaḥ—the sage Pulastya; *ajanayat*—begot; *patnyām*—in his wife; *agastyam*—the great sage Agastya; *ca*—also; *havirbhuvi*—in Havirbhū; *saḥ*—he (Agastya); *anya-janmani*—in the next birth; *dahrāgniḥ*—the digesting fire; *viśravāḥ*—Viśravā; *ca*—and; *mahātapāḥ*—greatly powerful because of austerity.

TRANSLATION

Pulastya begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

TEXT 37

तस्य यक्षपतिर्देवः कुबेरस्त्विडविडासुतः ।
रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥३७॥

tasya yakṣa-patir devaḥ
kuberas tviḍaviḍā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyāṁ vibhīṣaṇaḥ

tasya—his; *yakṣa-patiḥ*—the King of the Yakṣas; *devaḥ*—demigod; *kuberaḥ*—Kuvera; *tu*—and; *iḍaviḍā*—of Iḍaviḍā; *sutaḥ*—son; *rāvaṇaḥ*—Rāvaṇa; *kumbhakarṇaḥ*—Kumbhakarṇa; *ca*—also; *tathā*—so; *anyasyām*—in the other; *vibhīṣaṇaḥ*—Vibhīṣaṇa.

TRANSLATION

Viśravā had two wives. The first wife was Iḍaviḍā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named

Keśinī, and from her were born three sons—Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

TEXT 38

पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् ।
कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ॥३८॥

pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭhaṁ varīyāṁsaṁ
sahiṣṇuṁ ca mahāmate

pulahasya—of Pulaha; *gatiḥ*—Gati; *bhāryā*—wife; *trīn*—three; *asūta*—gave birth; *satī*—chaste; *sutān*—sons; *karmaśreṣṭham*—very expert in fruitive activities; *varīyāṁsam*—very respectable; *sahiṣṇum*—very tolerant; *ca*—also; *mahāmate*—O great Vidura.

TRANSLATION

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

PURPORT

Gati, the wife of Pulaha, is the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as him.

TEXT 39

क्रतोरपि क्रिया भार्या वालखिल्यानसूयत ।
ऋषीन्षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥३९॥

krator api kriyā bhāryā
vālakhilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā

kratoḥ—of the great sage Kratu; *api*—also; *kriyā*—Kriyā; *bhāryā*—wife; *vālakhilyān*—just like Vālakhilya; *asūyata*—begot; *ṛṣīn*—sages; *ṣaṣṭi*—sixty;

sahasrāṇi—thousand; *jvalataḥ*—very brilliant; *brahma-tejasā*—by dint of the Brahman effulgence.

TRANSLATION

Kratu's wife, Kriyā, gave birth to 60,000 great sages, named the Vālakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

PURPORT

Kriyā is the sixth daughter of Kardama Muni, and she produced 60,000 sages, who were known as the Vālakhilyas because they all retired from family life as *vānaprasthas.*

TEXT 40

ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परन्तप ।
चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥४०॥

ūrjāyāṁ jajñire putrā
vasiṣṭhasya parantapa
citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ

ūrjāyām—in Ūrjā; *jajñire*—took birth; *putrāḥ*—sons; *vasiṣṭhasya*—of the great sage Vasiṣṭha; *parantapa*—O great one; *citraketu*—Citraketu; *pradhānāḥ*—headed by; *te*—all the sons; *sapta*—seven; *brahmarṣayaḥ*—great sages with spiritual knowledge; *amalāḥ*—without contamination.

TRANSLATION

The great sage Vasiṣṭha begot in his wife, Ūrjā, sometimes called Arundhatī, seven spotlessly great sages, headed by the sage named Citraketu.

TEXT 41

चित्रकेतुः सुरोचिश्च विरजा मित्र एव च ।
उल्बणो वसुभृद्यानो द्युमान् शक्त्यादयोऽपरे ॥४१॥

citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇo vasubhṛdyāno
dyumān śakty-ādayo 'pare

citraketuḥ—Citraketu; *surociḥ ca*—and Suroci; *virajāḥ*—Virajā; *mitraḥ*—Mitra; *eva*—also; *ca*—and; *ulbaṇaḥ*—Ulbaṇa; *vasubhṛdyānaḥ*—Vasubhṛdyāna; *dyumān*—Dyumān; *śakti-ādayaḥ*—sons headed by Śakti; *apare*—from his other wife.

TRANSLATION

The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna, and Dyumān. Some other very competent sons were born from his other wives.

PURPORT

Ūrjā, who is sometimes known as Arundhatī and is the wife of Vasiṣṭha, is the ninth daughter of Kardama Muni.

TEXT 42

चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् ।
दध्यञ्चमश्वशिरसं भृगोर्वंशं निबोध मे ॥४२॥

cittis tvatharvaṇaḥ patnī
lebhe putraṁ dhṛtavratam
dadhyañcam aśvaśirasaṁ
bhṛgor vaṁśaṁ nibodha me

cittiḥ—Citti; *tu*—also; *atharvaṇaḥ*—of Atharvā; *patnī*—wife; *lebhe*—got; *putram*—son; *dhṛtavratam*—completely dedicated to a vow; *dadhyañcam*—Dadhyañca; *aśvaśirasam*—Aśvaśirā; *bhṛgoḥ vaṁśam*—generations of Bhṛgu; *nibodha*—try to understand; *me*—from me.

TRANSLATION

Citti, wife of the sage Atharvā, gave birth to a son named Aśvaśirā by accepting a great vow called Dadhyañca. Now you can hear from me about the descendants of the sage Bhṛgu.

PURPORT

The wife of Atharvā known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

TEXT 43

भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् ।
धातारं च विधातारं श्रियं च भगवत्पराम् ॥४३॥

bhṛguḥ khyātyāṁ mahābhāgaḥ
patnyāṁ putrān ajījanat
dhātāraṁ ca vidhātāraṁ
śriyaṁ ca bhagavat-parām

bhṛguḥ—the great sage Bhṛgu; *khyātyām*—in his wife Khyāti; *mahābhāgaḥ*—greatly fortunate; *patnyām*—unto the wife; *putrān*—sons; *ajījanat*—gave birth; *dhātāram*—Dhātā; *ca*—also; *vidhātāram*—Vidhātā; *śriyam*—daughter named Śrī; *ca bhagavat-parām*—and a great devotee of the Lord.

TRANSLATION

The sage Bhṛgu was highly fortunate, and in his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

TEXT 44

आयतिं नियतिं चैव सुते मेरुस्तयोरदात् ।
ताभ्यां तयोरभवतां मृकण्डः प्राण एव च ॥४४॥

āyatiṁ niyatiṁ caiva
sute merus tayor adāt
tābhyāṁ tayor abhavatāṁ
mṛkaṇḍaḥ prāṇa eva ca

āyatim—Āyati; *niyatim*—Niyati; *ca eva*—also; *sute*—daughters; *meruḥ*—the sage Meru; *tayoḥ*—unto those two; *adāt*—gave in marriage; *tābhyām*—out of them; *tayoḥ*—both of them; *abhavatām*—appeared; *mṛkaṇḍaḥ*—Mṛkaṇḍa; *prāṇaḥ*—Prāṇa; *eva*—certainly; *ca*—and.

TRANSLATION

The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. They gave birth to two sons, Mṛkaṇḍa and Prāṇa.

TEXT 45

मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः ।
कविश्च भार्गवो यस्य भगवानुशना सुतः ॥४५॥

mārkaṇḍeyo mṛkaṇḍasya
prāṇād vedaśirā muniḥ
kaviś ca bhārgavo yasya
bhagavān uśanā sutaḥ

mārkaṇḍeyaḥ—Mārkaṇḍeya; *mṛkaṇḍasya*—of Mṛkaṇḍa; *prāṇāt*—from Prāṇa; *vedaśirāḥ*—Vedaśirā; *muniḥ*—great sage; *kaviḥ ca*—of the name Kavi; *bhārgavaḥ*—of the name Bhārgava; *yasya*—whose; *bhagavān*—greatly powerful; *uśanā*—Śukrācārya; *sutaḥ*—son.

TRANSLATION

From Mṛkaṇḍa, Mārkaṇḍeya Muni was born and from Prāṇa the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgu dynasty.

TEXTS 46-47

त एते मुनयः क्षत्तर्लोकान् सर्गैरभावयन् ।
एष कर्दमदौहित्रसंतानः कथितस्तव ॥४६॥
शृण्वतः श्रद्दधानस्य सद्यः पापहरः परः ।
प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः ॥४७॥

ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava

śṛṇvataḥ śraddadhānasya
sadyaḥ pāpa-haraḥ paraḥ
prasūtiṁ mānavīṁ dakṣa
upayeme hy ajātmajaḥ

te—they; *ete*—all; *munayaḥ*—great sages; *kṣattaḥ*—O Vidura; *lokān*—the three worlds; *sargaiḥ*—with their descendents; *abhāvayan*—filled; *eṣaḥ*—this; *kardama*—of the sage Kardama; *dauhitra*—grandsons; *santānaḥ*—offspring; *kathitaḥ*—already spoken; *tava*—unto you; *śṛṇvataḥ*—hearing; *śraddadhānasya*—of the faithful; *sadyaḥ*—immediately; *pāpa-haraḥ*—reducing all sinful activities; *paraḥ*—great; *prasūtim*—Prasūti; *mānavīm*—daughter of Manu; *dakṣaḥ*—King Dakṣa; *upayeme*—married; *hi*—certainly; *ajātmajaḥ*—son of Brahmā.

TRANSLATION

My dear Vidura, the population of the universe was thus increased by the descendants of these sages. Actually all of them were born of the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another daughter of Manu, known as Prasūti, married the son of Brahmā named Dakṣa.

TEXT 48

तस्यां ससर्ज दुहितॄः षोडशामललोचनाः ।
त्रयोदशादाद्धर्माय तथैकामग्नये विभुः ॥४८॥

tasyāṁ sasarja duhitṝḥ
ṣoḍaśāmala-locanāḥ
trayodaśādād dharmāya
tathaikām agnaye vibhuḥ

tasyām—unto her; *sasarja*—created; *duhitṝḥ*—daughters; *ṣoḍaśa*—sixteen; *amala-locanāḥ*—with lotuslike eyes; *trayodaśa*—thirteen; *adāt*—gave; *dharmāya*—to Dharma; *tathā*—so; *ekām*—one daughter; *agnaye*—to Agni; *vibhuḥ*—Dakṣa.

TRANSLATION

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

TEXTS 49-52

पितृभ्य एकां युक्तेभ्यो भवायैकां भवच्छिदे ।
श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः॥४९॥
बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः ।
श्रद्धासूत शुभं मैत्री प्रसादमभयं दया ॥५०॥
शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ।
योगं क्रियोन्नतिर्दर्पमर्थं बुद्धिरसूयत ॥५१॥
मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् ।
मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी ॥५२॥

pitṛbhya ekāṁ yuktebhyo
bhavāyaikāṁ bhava-cchide
śraddhā maitrī dayā śāntis
tuṣṭiḥ puṣṭiḥ kriyonnatiḥ

buddhir medhā titikṣā hrīr
mūrtir dharmasya patnayaḥ
śraddhāsūta śubhaṁ maitrī
prasādam abhayaṁ dayā

śāntiḥ sukhaṁ mudaṁ tuṣṭiḥ
smayaṁ puṣṭir asūyata
yogaṁ kriyonnatir darpam
arthaṁ buddhir asūyata

medhā smṛtiṁ titikṣā tu
kṣemaṁ hrīḥ praśrayaṁ sutam
mūrtiḥ sarva-guṇotpattir
nara-nārāyaṇāv ṛṣī

pitṛbhyaḥ—to the Pitās; *ekām*—one daughter; *yuktebhyaḥ*—the assembled; *bhavāya*—to Lord Śiva; *ekām*—one daughter; *bhava-chide*—who delivers from the material entanglement; *śraddhā, maitrī, dayā, śāntiḥ,*

tuṣṭiḥ, puṣṭiḥ, kriyā, unnatiḥ, buddhiḥ, medhā, titikṣā, hrīḥ, mūrtiḥ—names of thirteen daughters of Dakṣa; *dharmasya*—of Dharma; *patnayaḥ*—the wives; *śraddhā*—Śraddhā; *asūta*—gave birth to; *śubham*—Śubha; *maitrī*—Maitrī; *prasādam*—Prasāda; *abhayam*—Abhaya; *dayā*—Dayā; *śāntiḥ*—Śānti; *sukham*—Sukha; *mudam*—Muda; *tuṣṭiḥ*—Tuṣṭi; *smayam*—Smaya; *puṣṭiḥ*—Puṣṭi; *asūyata*—gave birth to; *yogam*—Yoga; *kriyā*—Kriyā; *unnatiḥ*—Unnati; *darpam*—Darpa; *artham*—Artha; *buddhiḥ*—Buddhi; *asūyata*—begot; *medhā*—Medhā; *smṛtim*—Smṛti; *titikṣā*—Titikṣā; *tu*—also; *kṣemam*—Kṣema; *hrīḥ*—Hrī; *praśrayam*—Praśraya; *sutam*—son; *mūrtiḥ*—Mūrti; *sarva-guṇa*—of all respectable qualities; *utpattiḥ*—the reservoir; *nara-nārāyaṇau*—both Nara and Nārāyaṇa; *ṛṣī*—the two sages.

TRANSLATION

One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Śānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 53

ययोर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम् ।
मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥५३॥

yayor janmany ado viśvam
abhyanandat sunirvṛtam
manāṁsi kakubho vātāḥ
praseduḥ sarito'drayaḥ

yayoḥ—both of whom (Nara and Nārāyaṇa); *janmani*—on the appearance; *adaḥ*—that; *viśvam*—universe; *abhyanandat*—became glad; *sunirvṛtam*

—full of joy; *manāṁsi*—everyone's mind; *kakubhaḥ*—the directions; *vātāḥ*—the air; *praseduḥ*—became pleasant; *saritaḥ*—the rivers; *adrayaḥ*—the mountains.

TRANSLATION

On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

TEXTS 54-55

दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः ।
मुनयस्तुष्टुवुस्तुष्टा जगुर्गन्धर्वकिन्नराः ॥५४॥
नृत्यन्ति स्म स्त्रियो देव्य आसीत्परममङ्गलम् ।
देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः ॥५५॥

divy avādyanta tūryāṇi
petuḥ kusuma-vṛṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ

nṛtyanti sma striyo devya
āsīt parama-maṅgalam
devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ

divi—in the heavenly planets; *avādyanta*—vibrated; *tūryāṇi*—a band of instruments; *petuḥ*—they showered; *kusuma*—of flowers; *vṛṣṭayaḥ*—showers; *munayaḥ*—the sages; *tuṣṭuvuḥ*—chanted Vedic prayers; *tuṣṭāḥ*—pacified; *jaguḥ*—began to sing; *gandharva*—the Gandharvas; *kinnarāḥ*—the Kinnaras; *nṛtyanti sma*—danced; *striyaḥ*—the beautiful damsels; *devyaḥ*—of the heavenly planets; *āsīt*—were visible; *parama-maṅgalam*—the highest good fortune; *devāḥ*—the demigods; *brahma-ādayaḥ*—Brahmā and others; *sarve*—all; *upatasthuḥ*—worshiped; *abhiṣṭavaiḥ*—with respectful prayers.

TRANSLATION

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of

heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time great demigods like Brahmā also offered their respectful prayers.

TEXT 56

देवा ऊचुः

यो मायया विरचितं निजयाऽऽत्मनीदं
खे रूपभेदमिव तत्प्रतिचक्षणाय ।
एतेन धर्मसदने ऋषिमूर्तिनाद्य
प्रादुश्चकार पुरुषाय नमः परस्मै ॥५६॥

devā ūcuḥ
yo māyayā viracitaṁ nijayātmanīdaṁ
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharma-sadane ṛṣi-mūrtinādya
prāduścakāra puruṣāya namaḥ parasmai

devāḥ—the demigods; *ūcuḥ*—said; *yaḥ*—who; *māyayā*—by the external energy; *viracitam*—was created; *nijayā*—by His own; *ātmani*—being situated in Him; *idam*—this; *khe*—in the sky; *rūpa-bhedam*—bunches of clouds; *iva*—as if; *tat*—of Himself; *praticakṣaṇāya*—for manifesting; *etena*—with this; *dharma-sadane*—in the house of Dharma; *ṛṣi-mūrtinā*—with the form of a sage; *adya*—today; *prāduścakāra*—appeared; *puruṣāya*—unto the Personality of Godhead; *namaḥ*—respectful obeisances; *parasmai*—the Supreme.

TRANSLATION

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

PURPORT

The universal form of the Lord is in the cosmic manifestation, which is an exhibition of the external energy of the Supreme Personality of

Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead who manifests Himself in such varieties. There are some philosophers, called nondualists, who, because of their impersonal conception, think that the varieties are false. In this verse it is specifically stated, *yo māyayā viracitam.* This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word *praticakṣaṇāya,* "there are varieties," announces the glories of the Supreme Personality of Godhead who appeared as Nara-Nārāyaṇa Ṛṣi and who is the origin of all varieties of material nature.

TEXT 57

सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान्
सत्त्वेन नः सुरगणाननुमेयतत्त्वः
दृश्याददभ्रकरुणेन विलोकनेन
यच्छ्रीनिकेतममलं क्षिपतारविन्दम् ॥५७॥

so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān
sattvena naḥ sura-gaṇān anumeya-tattvaḥ
dṛśyād adabhra-karuṇena vilokanena
yac chrīniketam amalaṁ kṣipatāravindam

saḥ—that; *ayam*—He; *sthiti*—of the created world; *vyatikara*—calamities; *upaśamāya*—for destroying; *sṛṣṭān*—created; *sattvena*—by the mode of goodness; *naḥ*—us; *sura-gaṇān*—the demigods; *anumeya-tattvaḥ*—understood by the *Vedas; dṛśyāt*—glance over; *adabhra-karuṇena*—merciful; *vilokanena*—glance; *yat*—which; *śrīniketam*—the home of the goddess of fortune; *amalam*—spotless; *kṣipata*—supersedes; *aravindam*—lotus.

TRANSLATION

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

PURPORT

The Supreme Personality of Godhead who is the origin of the cosmic manifestation is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon are sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from *śāstra,* or authentic literature like *Bhagavad-gītā* and other Vedic scriptures, we understand that behind this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.

TEXT 58

एवं सुरगणैस्तात भगवन्तावभिष्टुतौ ।
लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ॥५८॥

evaṁ sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam

evam—thus; *sura-gaṇaiḥ*—by the demigods; *tāta*—O Vidura; *bhagavantau*—the Supreme Personality of Godhead; *abhiṣṭutau*—having been praised; *labdha*—having obtained; *avalokaiḥ*—the glance (of mercy); *yayatuḥ*—departed; *arcitau*—having been worshiped; *gandhamādanam*—to the Gandhamādana Hill.

TRANSLATION

[Maitryea said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa, and the Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

TEXT 59

तावमौ वै भगवतो हरेरंशाविहागतौ ।
भारव्ययाय च भुवः कृष्णौ यदुकुरूद्वहौ ॥५९॥

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvaḥ
kṛṣṇau yadu-kurūdvahau

tau—both; *imau*—these; *vai*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Hari; *aṁśau*—part and parcel expansion; *iha*—here (in this universe); *āgatau*—has appeared; *bhāra-vyayāya*—for mitigation of the burden; *ca*—and; *bhuvaḥ*—of the world; *kṛṣṇau*—the two Kṛṣṇas (Kṛṣṇa and Arjuna); *yadu-kuru-udvahau*—who are the best of the Yadu and Kuru dynasties respectively.

TRANSLATION

That Nara-Nārayaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world.

PURPORT

Nārāyaṇa is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead Nārāyaṇa. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitreya informed Vidura that Nara, the portion of Nārāyaṇa, had appeared in the family of the Kurus and that Nārāyaṇa, the plenary expansion of Kṛṣṇa, had come as Kṛṣṇa, the Supreme Personality of Godhead, with the purpose of delivering the suffering humanity from the pangs of material burdens.

In other words, Nārāyaṇa Ṛṣi was now present in the world in the forms of Kṛṣṇa and Arjuna.

TEXT 60

स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् ।
पावकं पवमानं च शुचिं च हुतभोजनम् ॥६०॥

svāhābhimāninaś cāgner
ātmajāṁs trīn ajījanat
pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam

svāhā—Svāhā, the wife of Agni; *abhimāninaḥ*—the presiding deity of fire; *ca*—and; *agneḥ*—from Agni; *ātmajān*—sons; *trīn*—three; *ajījanat*—produced; *pāvakam*—Pāvaka; *pavamānam ca*—and Pavamāna; *śucim ca*—and Śuci; *huta-bhojanam*—eating the oblations of the sacrifice.

TRANSLATION

The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

PURPORT

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Dakṣa, Maitreya now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and, on behalf of the demigods, the three sons of Agni and Svāhā, namely Pāvaka, Pavamāna, and Śuci, accept the oblations.

TEXT 61

तेभ्योऽग्नयः समभवन् चत्वारिंशच्च पञ्च च ।
त एवैकोनपञ्चाशत्साकं पितृपितामहैः ॥६१॥

tebhyo 'gnayaḥ samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākaṁ pitṛ-pitāmahaiḥ

tebhyaḥ—from them; *agnayaḥ*—fire-gods; *samabhavan*—were produced; *catvāriṁśat*—forty; *ca*—and; *pañca*—five; *ca*—and; *te*—they; *eva*—certainly; *ekonapañcāśat*—forty-nine; *sākam*—along with; *pitṛ-pitāmahaiḥ*—with the fathers and grandfathers.

TRANSLATION

From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

PURPORT

The grandfather is Agni, and the sons are Pāvaka, Pavamāna and Śuci. Counting these four plus forty-five grandsons, there are altogether forty-nine different fire-gods.

TEXT 62

वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः ।
आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते ॥६२॥

vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te

vaitānike—offering of oblations; *karmaṇi*—the activity; *yat*—of the fire-gods; *nāmabhiḥ*—by the names; *brahma-vādibhiḥ*—by impersonalist *brāhmaṇas; āgneyyaḥ*—for Agni; *iṣṭayaḥ*—sacrifices; *yajñe*—in the sacrifice; *nirūpyante*—are the objective; *agnayaḥ*—the forty-nine fire-gods; *tu*—but; *te*—those.

TRANSLATION

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brāhmaṇas.

PURPORT

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

TEXT 63

अग्निष्वात्ता बर्हिषदः सौम्याः पितर आज्यपाः ।
साग्नयोऽनग्नयस्तेषां पत्नी दाक्षायणी स्वधा ॥६३॥

agniṣvāttā barhiṣadaḥ
saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṁ
patnī dākṣāyaṇī svadhā

agniṣvāttāḥ—the Agniṣvāttas; *barhiṣadaḥ*—the Barhiṣadas ; *saumyāḥ*—the Saumyas; *pitaraḥ*—the forefathers; *ājyapāḥ*—the Ājyapas; *sāgnayaḥ*—those whose means is by fire; *anagnayaḥ*—those whose means is without fire; *teṣām*—of them; *patnī*—the wife; *dākṣāyaṇī*—the daughter of Dakṣa; *svadhā*—Svadhā.

TRANSLATION

The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitṛs. They are either sāgnika or niragnika. The wife of all these Pitṛs is Svadhā, who is the daughter of King Dakṣa.

TEXT 64

तेभ्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा ।
उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे ॥६४॥

tebhyo dadhāra kanye dve
vayunāṁ dhāriṇīṁ svadhā
ubhe te brahma-vādinyau
jñāna-vijñāna-pārage

tebhyaḥ—from them; *dadhāra*—produced; *kanye*—daughters; *dve*—two; *vayunām*—Vayunā; *dhāriṇīm*—Dhāriṇī; *svadhā*—Svadhā; *ubhe*—both of them; *te*—they; *brahma-vādinyau*—impersonalists; *jñāna-vijñāna-pārage*—expert in both transcendental and Vedic knowledge.

TRANSLATION

Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhāriṇī, both of whom were impersonalists and were expert in transcendental Vedic knowledge.

TEXT 65

भवस्य पत्नी तु सती भवं देवमनुव्रता ।
आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥६५॥

bhavasya patnī tu satī
bhavaṁ devam anuvratā
ātmanaḥ sadṛśaṁ putraṁ
na lebhe guṇa-śīlataḥ

bhavasya—of Bhava (Lord Śiva); *patnī*—the wife; *tu*—but; *satī*—named Satī; *bhavam*—to Bhava; *devam*—a demigod; *anuvratā*—faithfully engaged in service; *ātmanaḥ*—of herself; *sadṛśam*—similar; *putram*—a son; *na lebhe*—did not obtain; *guṇa-śīlataḥ*—by good qualities and by character.

TRANSLATION

The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

TEXT 66

पितर्यप्रतिरूपे स्वे भवायानागसे रुषा ।
अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ॥६६॥

pitary apratirūpe sve
bhavāyānāgase ruṣā

aprauḍhaivātmanātmānam
ajahād yoga-saṁyutā

pitari—as a father; *apratirūpe*—unfavorable; *sve*—her own; *bhavāya*—unto Lord Śiva; *anāgase*—faultless; *ruṣā*—with anger; *aprauḍhā*—before attaining maturity; *eva*—even; *ātmanā*—by herself; *ātmānam*—the body; *ajahāt*—gave up; *yoga-saṁyutā*—by mystic *yoga*.

TRANSLATION

The reason is that Satī's father, Dakṣa, used to chastise Lord Śiva in spite of Śiva's faultlessness. Therefore, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

PURPORT

Lord Śiva, being the head of all mystic *yogīs*, never even constructed a home for his residence. Satī was the daughter of a great king, Dakṣa, and because his youngest daughter, Satī, selected as her husband Lord Śiva, King Dakṣa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily chastised her husband, although Lord Śiva was faultless. Because of this, before attaining a mature age Satī gave up the body given by her father, Dakṣa, and therefore she could not produce a child.

Thus end the Bhaktivedanta purports of the Fourth Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "Genealogical Table of the Daughters of Manu."*

CHAPTER TWO

Dakṣa Curses Lord Śiva

TEXT 1

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः ।
विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥ १ ॥

vidura uvāca
bhave śīlavatāṁ śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajāṁ satīm

viduraḥ uvāca—Vidura said; *bhave*—towards Lord Śiva; *śīlavatām*—among the gentle; *śreṣṭhe*—the best; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—being affectionate towards his daughter; *vidveṣam*—enmity; *akarot*—did exhibit; *kasmāt*—why; *anādṛtya*—neglecting; *ātmajām*—his own daughter; *satīm*—Satī.

TRANSLATION

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, so envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

PURPORT

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. Śiva means all-auspicious. No one can be

an enemy of Lord Śiva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, so intensely inimical towards Lord Śiva that Satī, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

TEXT 2

कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् ।
आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥ २ ॥

kas taṁ carācara-guruṁ
nirvairaṁ śānta-vigraham
ātmārāmaṁ kathaṁ dveṣṭi
jagato daivataṁ mahat

kaḥ—who (Dakṣa); *tam*—him (Lord Śiva); *cara-acara*—of the whole world (both animate and inanimate); *gurum*—the spiritual master; *nirvairam*—without enmity; *śānta-vigraham*—having a peaceful personality; *ātmārāmam*—satisfied in himself; *katham*—how; *dveṣṭi*—hates; *jagataḥ*—of the universe; *daivatam*—demigod; *mahat*—the great.

TRANSLATION

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

PURPORT

Lord Śiva is described here as *carācara-guru,* the spiritual master of all animate and inanimate objects. He is sometimes known as Bhūtanātha, which means the worshipable deity of the dull-headed. *Bhūta* is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas. It is also stated, *vaiṣṇavānāṁ yathā śambhuḥ.* Śambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the

other he is the best of all Vaiṣṇavas, or devotees, and he has a *sampradāya* called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati in charge of fathering population, and all his daughters are highly elevated, especially Satī. Satī means the most chaste. Whenever there is consideration of chastity, Satī, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura was astonished that there could possibly be so much enmity between Dakṣa, who was such a great man, the father of Satī, and Lord Śiva, the spiritual master of everyone, that the most chaste goddess Satī gave up her body in that quarrel.

TEXT 3

एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च ।
विद्वेषस्तु यतः प्राणांस्तत्यजे दुस्त्यजान्सती ॥ ३ ॥

etad ākhyāhi me brahman
jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān satī

etat—thus; *ākhyāhi*—please tell; *me*—to me; *brahman*—O *brāhmaṇa*; *jāmātuḥ*—of the son-in-law (Lord Śiva); *śvaśurasya*—of the father-in-law (Dakṣa); *ca*—and; *vidveṣaḥ*—quarrel; *tu*—as to; *yataḥ*—from what cause; *prāṇān*—her life; *tatyaje*—gave up; *dustyajān*—which is impossible to give up; *satī*—Satī.

TRANSLATION

Vidura therefore inquired: My dear Maitreya, would you kindly explain to me how such a son-in-law and such a father-in-law could quarrel so bitterly that the great goddess Satī could give up her life, with which it is not easy to part?

TEXT 4

मैत्रेय उवाच
पुरा विश्वसृजां सत्रे समेताः परमर्षयः ।
तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः ॥ ४ ॥

maitreya uvāca
purā viśva-sṛjāṁ satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo'gnayaḥ

maitreyaḥ uvāca—the sage Maitreya said; *purā*—formerly (at the time of Svāyambhuva Manu); *viśva-sṛjām*—of the creators of the universe; *satre*—at a sacrifice; *sametāḥ*—were assembled; *parama-ṛṣayaḥ*—the great sages; *tathā*—and also; *amara-gaṇāḥ*—the demigods; *sarve*—all; *sa-anugāḥ*—along with their followers; *munayaḥ*—the philosophers; *agnayaḥ*—the fire-gods.

TRANSLATION

The sage Maitreya said: In a former time the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

PURPORT

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Satī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marīci, Dakṣa and Vasiṣṭha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

TEXT 5

तत्र प्रविष्टमृषयो दृष्ट्वार्कमिव रोचिषा ।
भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः ॥ ५ ॥

tatra praviṣṭam ṛṣayo
dṛṣṭvārkam iva rociṣā
bhrājamānaṁ vitimiraṁ
kurvantaṁ tan-mahat-sadaḥ

tatra—there; *praviṣṭam*—having entered; *ṛṣayaḥ*—the sages; *dṛṣṭvā*—seeing; *arkam*—the sun; *iva*—just like; *rociṣā*—with luster; *bhrājamānam*—shining; *vitimiram*—free from darkness; *kurvantam*—making; *tat*—that; *mahat*—great; *sadaḥ*—assembly.

TRANSLATION

When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as that of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

TEXT 6

उदतिष्ठन् सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्नयः ।
ऋते विरिञ्चां शर्वं च तद्भासाक्षिप्तचेतसः ॥ ६ ॥

udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayaḥ
ṛte viriñcāṁ śarvaṁ ca
tad-bhāsākṣipta-cetasaḥ

udatiṣṭhan—stood up; *sadasyāḥ*—the members of the assembly; *te*—they; *sva-dhiṣṇyebhyaḥ*—from their own seats; *saha-agnayaḥ*—along with the fire-gods; *ṛte*—except for; *viriñcām*—Brahmā; *śarvam*—Śiva; *ca*—and; *tat*—his (Dakṣa's); *bhāsa*—by the luster; *ākṣipta*—are influenced; *cetasaḥ*—those whose minds.

TRANSLATION

Influenced by his personal bodily luster, all the fire-gods and other participants present in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

TEXT 7

सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः ।
अजं लोकगुरुं नत्वा निषसाद तदाज्ञया ॥ ७ ॥

sadasas patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajaṁ loka-guruṁ natvā
niṣasāda tad-ājñayā

sadasas—of the assembly; *patibhiḥ*—by the leaders; *dakṣaḥ*—Dakṣa; *bhagavān*—the possessor of all opulences; *sādhu*—properly; *sat-kṛtaḥ*—was welcomed; *ajam*—to the unborn (Brahmā); *loka-gurum*—to the teacher of

the universe; *natvā*—making obeisances; *niṣasāda*—sat down; *tat-ājñayā*—by his (Brahmā's) order.

TRANSLATION

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā, and after offering him his respect, Dakṣa, by the order of Brahmā, properly took his seat.

TEXT 8

प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः ।
उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव ॥ ८ ॥

prāṅ niṣaṇṇaṁ mṛḍaṁ dṛṣṭvā
nāmṛṣyat tad-anādṛtaḥ
uvāca vāmaṁ cakṣurbhyām
abhivīkṣya dahann iva

prāṅ—before; *niṣaṇṇam*—being seated; *mṛḍam*—Lord Śiva; *dṛṣṭvā*—seeing; *na amṛṣyat*—did not tolerate; *tat*—by him (Śiva); *anādṛtaḥ*—not being respected; *uvāca*—said; *vāmam*—dishonest; *cakṣurbhyām*—with both eyes; *abhivīkṣya*—looking at; *dahan*—burning; *iva*—as if.

TRANSLATION

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting there and not showing any respect to him. At that time he became greatly angry, and, his eyes glowing, he began to speak very strongly against him.

PURPORT

Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahmā and Lord Śiva are the principal demigods, their positions were greater than Dakṣa's. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva because Śiva looked very poor and was niggardly in dress.

TEXT 9

श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः ।
साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥ ९ ॥

śrūyatāṁ brahmarṣayo me
saha-devāḥ sahāgnayaḥ
sādhūnāṁ bruvato vṛttaṁ
nājñānān na ca matsarāt

śrūyatām—hear; *brahmarṣayaḥ*—O sages among the *brāhmaṇas*; *me*—unto me; *saha-devāḥ*—O demigods; *saha-agnayaḥ*—O fire-gods; *sādhūnām*—of the gentle; *bruvataḥ*—speaking; *vṛttam*—the manners; *na*—not; *ajñānāt*—from ignorance; *na ca*—and not; *matsarāt*—from envy.

TRANSLATION

All sages, brāhmaṇas and fire-gods present here, please hear me with attention, for I am speaking about the manners of gentle persons. I am not speaking out of ignorance or envy.

PURPORT

In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva's spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

TEXT 10

अयं तु लोकपालानां यशोघ्नो निरपत्रपः ।
सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥१०॥

ayaṁ tu loka-pālānāṁ
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ

ayam—he (Śiva); *tu*—but; *loka-pālānām*—of the governors of the universe; *yaśaḥ-ghnaḥ*—spoiling the fame; *nirapatrapaḥ*—shameless; *sadbhiḥ*—by those of gentle manner; *ācaritaḥ*—followed; *panthāḥ*—the path; *yena*—by whom (Śiva); *stabdhena*—being devoid of proper actions; *dūṣitaḥ*—is polluted.

TRANSLATION

Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT

Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is *yaśoghna,* which means one who spoils name and fame. So this also can be interpreted to mean that he was so famous that his fame killed all other fame. Again, he used the word *nirapatrapa,* which also can be used in two senses. One sense is one who is stunted, and another sense is one who is the maintainer of persons who have no other shelter. Generally Lord Śiva is known as the lord of the *bhūtas* or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word *nirapatrapa* can be used in that sense.

TEXT 11

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् ।
पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् ॥११॥

eṣa me śiṣyatāṁ prāpto
yan me duhitur agrahīt
pāṇiṁ viprāgni-mukhataḥ
sāvitryā iva sādhuvat

eṣaḥ—he (Śiva); *me*—my; *śiṣyatām*—subordinate position; *prāptaḥ*—accepted; *yat*—because; *me duhituḥ*—of my daughter; *agrahīt*—he took; *pāṇim*—the hand; *vipra-agni*—of *brāhmaṇas* and fire; *mukhataḥ*—in the presence; *sāvitryāḥ*—Gāyatrī; *iva*—like; *sādhuvat*—like an honest person.

TRANSLATION

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my

daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT

Dakṣa's statement that Lord Śiva pretended to be an honest person means that Śiva was not honest because in spite of accepting the position of Dakṣa's son-in-law, he was not respectful to Dakṣa.

TEXT 12

गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः ।
प्रत्युत्थानाभिवादार्हे वाचाप्यकृत नोचितम् ॥१२॥

gṛhītvā mṛga-śāvākṣyāḥ
pāṇiṁ markaṭa-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam

gṛhītvā—taking; *mṛga-śāva*—like a deer cub; *akṣyāḥ*—of she who has eyes; *pāṇim*—the hand; *markaṭa*—of a monkey; *locanaḥ*—he who has the eyes; *pratyutthāna*—of rising from one's seat; *abhivāda*—the honor; *arhe*—to me, who deserves; *vācā*—with sweet words; *api*—even; *akṛta na*—he did not do; *ucitam*—honor.

TRANSLATION

He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

TEXT 13

लुप्तक्रियायाशुचये मानिने भिन्नसेतवे ।
अनिच्छन्नप्यदां बालां शूद्रायेवोशतीं गिरम् ॥१३॥

lupta-kriyāyāśucaye
mānine bhinna-setave
anicchann apy adāṁ bālāṁ
śūdrāyevośatīṁ giram

lupta-kriyāya—not observing rules and regulations; *aśucaye*—impure; *mānine*—proud; *bhinna-setave*—having broken all rules of civility;

anicchan—not desiring; *api*—although; *adām*—handed over; *bālām*—my daughter; *śūdrāya*—unto a *śūdra; iva*—as; *uśatīm giram*—the message of the *Vedas.*

TRANSLATION

I had no desire to give my daughter to this person who has broken all rules of civility. Because of his not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.

PURPORT

A *śūdra* is forbidden to take lessons from the *Vedas* because a *śūdra,* due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has graduated all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Satī, who was so enlightened, beautiful and chaste. The word used in this connection is *bhinna-setave,* which means one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

TEXTS 14-15

प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः ।
अटत्युन्मत्तवन्नग्नो व्युप्तकेशो हसन् रुदन् ॥१४॥
चिताभस्मकृतस्नानः प्रेतस्रङ्नृस्थिभूषणः ।
शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।
पतिः प्रमथनाथानां तमोमात्रात्मकात्मनाम् ॥१५॥

pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan

citā-bhasma-kṛta-snānaḥ
preta-sraṇ-nr-asthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo

matto matta-jana-priyaḥ
patiḥ pramatha-nāthānāṁ
tamo-mātrātmakātmanām

preta-āvāseṣu—at the burning places of dead bodies; *ghoreṣu*—horrible; *pretaiḥ*—by the *pretas; bhūta-gaṇaiḥ*—by the *bhūtas; vṛtaḥ*—accompanied by; *aṭati*—he wanders; *unmattavat*—like a madman; *nagnaḥ*—naked; *vyupta-keśaḥ*—having scattered hair; *hasan*—laughing; *rudan*—crying; *citā*—of the funeral pyre; *bhasma*—with the ashes; *kṛta-snānaḥ*—taking bath; *preta*—of the skulls of dead bodies; *srak*—having a garland; *nṛ-asthi-bhūṣaṇaḥ*—ornamented with dead men's bones; *śiva-apadeśaḥ*—who is *śiva,* or auspicious, only in name; *hi*—for; *aśivaḥ*—inauspicious; *mattaḥ*—crazy; *matta-jana-priyaḥ*—very dear to the crazy beings; *patiḥ*—the leader; *pramatha-nāthānāṁ*—of the lords of the *pramathas; tamaḥ-mātra-ātmaka-ātmanām*—of those grossly in the modes of ignorance.

TRANSLATION

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings who are in the gross mode of ignorance, and he is their leader.

PURPORT

Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the *Vedas,* Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and

some are in the mode of ignorance. Lord Viṣṇu takes charge of persons who are advanced Kṛṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower than that of the animals. Therefore Lord Śiva is especially called auspicious.

TEXT 16

तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे ।
दत्ता बत मया साध्वी चोदिते परमेष्ठिना ॥१६॥

tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī
codite parameṣṭhinā

tasmai—to him; *unmāda-nāthāya*—to the lord of ghosts; *naṣṭa-śaucāya*—being devoid of all cleanliness; *durhṛde*—heart filled with nasty things; *dattā*—was given; *bata*—alas; *mayā*—by me; *sādhvī*—Satī; *codite*—being requested; *parameṣṭhinā*—by the supreme teacher (Brahmā).

TRANSLATION

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT

It is the duty of parents to hand over their daughters to suitable persons, just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Dakṣa was repentant that, on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. He referred to Brahmā as *parameṣṭhī*, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but he criticized his father, Lord Brahmā, for his not very sanguine advice that Dakṣa hand over his daughter to Lord Śiva.

TEXT 17

मैत्रेय उवाच

विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम् ।
दक्षोऽथाप उपस्पृश्य क्रुद्धः शप्तुं प्रचक्रमे ॥१७॥

maitreya uvāca
vinindyaivaṁ sa giriśam
apratīpam avasthitam
dakṣo'thāpa upaspṛśya
kruddhaḥ śaptuṁ pracakrame

maitreyaḥ uvāca—Maitreya said; *vinindya*—abusing; *evam*—thus; *saḥ*—he (Dakṣa); *giriśam*—Śiva; *apratīpam*—without any hostility; *avasthitam*—remaining; *dakṣaḥ*—Dakṣa; *atha*—now; *apaḥ*—water; *upaspṛśya*—washing hands and mouth; *kruddhaḥ*—angry; *śaptum*—to curse; *pracakrame*—began to.

TRANSLATION

The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

TEXT 18

अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः ।
सह भागं न लभतां देवैर्देवगणाधमः ॥१८॥

ayaṁ tu deva-yajana
indropendrādibhir bhavaḥ
saha bhāgaṁ na labhatāṁ
devair deva-gaṇādhamaḥ

ayam—that; *tu*—but; *deva-yajane*—in the sacrifice of the demigods; *indra-upendra-ādibhiḥ*—with Indra, Upendra and the others; *bhavaḥ*—Śiva; *saha*—along with; *bhāgam*—a portion; *na*—not; *labhatām*—should obtain; *devaiḥ*—with the demigods; *deva-gaṇa-adhamaḥ*—the lowest of all the demigods.

TRANSLATION

The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is lowest of all the demigods, should not have a share.

PURPORT

Due to this curse, Śiva was deprived of his share in the oblations of Vedic sacrifices. It is due to the curse of Dakṣa, Śrī Viśvanātha Cakravartī comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Dakṣa was indirectly a blessing, for he would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaurakiśora dāsa Bābājī Mahārāja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakiśora dāsa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

TEXT 19

निषिध्यमानः स सदस्यमुख्यै-
र्दक्षो गिरित्राय विसृज्य शापम् ।
तस्माद्विनिष्क्रम्य विवृद्धमन्यु-
र्जगाम कौरव्य निजं निकेतनम् ॥१९॥

niṣidhyamānaḥ sa sadasya-mukhyair
dakṣo giritrāya visṛjya śāpam
tasmād viniṣkramya vivṛddhamanyur
jagāma kauravya nijaṁ niketanam

niṣidhyamānaḥ—being requested not to; *saḥ*—he (Dakṣa); *sadasya-mukhyaiḥ*—by the members of the sacrifice; *dakṣaḥ*—Dakṣa; *giritrāya*—to Śiva; *visṛjya*—giving; *śāpam*—a curse; *tasmāt*—from that place; *viniṣkramya*—going out; *vivṛddhamanyuḥ*—being exceedingly angry; *jagāma*—went; *kauravya*—O Vidura; *nijam*—to his own; *niketanam*—home.

TRANSLATION

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

PURPORT

Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than him in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger. In *Bhagavad-gītā,* therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things—lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Dakṣa. The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies—anger, lust and passion. Lord Caitanya, therefore, advised that one should be very careful not to offend Vaiṣṇavas. He has compared offenses towards a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

TEXT 20

विज्ञाय शापं गिरिशानुगाग्रणी-
र्नन्दीश्वरो रोषकषायदूषितः ।
दक्षाय शापं विससर्ज दारुणं
ये चान्वमोदंस्तदवाच्यतां द्विजाः ॥२०॥

vijñāya śāpaṁ giriśānugāgraṇīr
nandīśvaro roṣa-kaṣāya-dūṣitaḥ
dakṣāya śāpaṁ visasarja dāruṇaṁ
ye cānvamodaṁs tad-avācyatāṁ dvijāḥ

vijñāya—understanding; *śāpam*—the curse; *giriśa*—of Śiva; *anuga-agraṇīḥ*—one of the principal associates; *nandīśvaraḥ*—Nandīśvara; *roṣa*—anger; *kaṣāya*—red; *dūṣitaḥ*—blinded; *dakṣāya*—to Dakṣa; *śāpam*—a curse; *visasarja*—gave; *dāruṇam*—harsh; *ye*—who; *ca*—and; *anvamodan*—tolerated; *tat-avācyatām*—the cursing of Śiva; *dvijāḥ*—*brāhmaṇas*.

TRANSLATION

Nandīśvara, one of the principal associates of Lord Śiva, upon understanding that Lord Śiva had been cursed, became greatly angry. His eyes became red, and he also prepared to curse Dakṣa and all the brāhmaṇas present there who tolerated Dakṣa's cursing Śiva in harsh words.

PURPORT

There is a long-standing dissension among some of the neophyte Vaiṣṇavas and Śaivites; they are always at loggerheads. When Dakṣa cursed Lord Śiva in harsh words, some of the *brāhmaṇas* present might have enjoyed it because some *brāhmaṇas* do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva's position. Nandīśvara was also affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Lord Śiva could also have cursed Dakṣa in a similar way, but he was silent and tolerant; Nandīśvara, his follower, however, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have also cursed the *brāhmaṇas* who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīśvara, Dakṣa and many of the *brāhmaṇas* present were also infected by the atmosphere of anger.

TEXT 21

य एतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि ।
द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ॥२१॥

ya etan-martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñaḥ pṛthag-dṛṣṭis
tattvato vimukho bhavet

yaḥ—who (Dakṣa); *etat-martyam*—this body; *uddiśya*—with reference to; *bhagavati*—to Śiva; *apratidruhi*—who is not envious; *druhyati*—bears envy; *ajñaḥ*—less intelligent persons; *pṛthak-dṛṣṭiḥ*—the vision of duality; *tattvataḥ*—from transcendental knowledge; *vimukhaḥ*—bereft; *bhavet*—may become.

TRANSLATION

Anyone who has accepted Dakṣa as the most important personality and has neglected Lord Śiva because of envy is a less intelligent person and, because of visualizing in duality, will be bereft of transcendental knowledge.

PURPORT

The first curse in this connection by Nandīśvara was that anyone supporting Dakṣa was foolishly identifying himself with the body, and therefore, because Dakṣa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Dakṣa, Nandīśvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and bodily relations like wife, children, home and other such things, which are different from the soul. Therefore Nandīśvara's curse was that anyone who supported Dakṣa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

TEXT 22

गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया ।
कर्मतन्त्रं वितनुते वेदवादविपन्नधीः ॥२२॥

gṛheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantraṁ vitanute
vedavāda-vipanna-dhīḥ

gṛheṣu—in householder life; *kūṭa-dharmeṣu*—of pretentious religiosity; *saktaḥ*—being attracted; *grāmya-sukha-icchayā*—by desire for material happiness; *karma-tantram*—fruitive activities; *vitanute*—he performs; *veda-vāda*—by the explanations of the *Vedas*; *vipanna-dhīḥ*—intelligence being lost.

TRANSLATION

Pretentious religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

PURPORT

Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the *Vedas* it is said that one who observes the *cāturmāsya* vow will attain eternal happiness in the heavenly kingdom. In *Bhagavad-gītā,* it is said that this flowery language of the *Vedas* mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that there is the spiritual kingdom or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are attached to *grāmya-sukha,* which means material happiness, without knowledge of eternal, blissful, spiritual life.

TEXT 23

बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः ।
स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात् ॥२३॥

buddhyā parābhidhyāyinyā
vismṛtātmagatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarāṁ
dakṣo basta-mukho 'cirāt

buddhyā—by intelligence; *para-abhidhyāyinyā*—by accepting the body as the self; *vismṛta-ātmagatiḥ*—having forgotten the knowledge of Viṣṇu; *paśuḥ*—an animal; *strī-kāmaḥ*—attached to sex life; *saḥ*—he (Dakṣa); *astu*—let; *atitarām*—excessive; *dakṣaḥ*—Dakṣa; *basta-mukhaḥ*—the face of a goat; *acirāt*—in a very short time.

TRANSLATION

Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the Viṣṇupāda or Viṣṇugati and is attached to sex life only, within a short time he will have the face of a goat.

TEXT 24

विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः ।
संसरन्त्विह ये चामुमनु शर्वावमानिनम् ॥२४॥

vidyā-buddhir avidyāyāṁ
karma-mayyām asau jaḍaḥ
saṁsarantv iha ye cāmum
anu śarvāvamāninam

vidyā-buddhiḥ—materialistic education and intelligence; *avidyāyām*—in nescience; *karma-mayyām*—formed of fruitive activities; *asau*—he (Dakṣa); *jaḍaḥ*—dull; *saṁsarantu*—let them take birth again and again; *iha*—here in this world; *ye*—who; *ca*—and; *amum*—Dakṣa; *anu*—following; *śarva*—Śiva; *avamāninam*—insulting.

TRANSLATION

Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Śiva. May they continue in the cycle of repeated birth and death.

PURPORT

The three curses mentioned above are sufficient to make one as dull as stone, void of spiritual knowledge and preoccupied with materialistic education, which is nescience. After uttering these curses, Nandīśvara then cursed the *brāhmaṇas* to continue in the cycle of birth and death because of their supporting Dakṣa in blaspheming Lord Śiva.

TEXT 25

गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा ।
मथ्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः ॥२५॥

giraḥ śrutāyāḥ puṣpiṇyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantu hara-dviṣaḥ

giraḥ—words; *śrutāyāḥ*—of the *Vedas*; *puṣpiṇyāḥ*—flowery; *madhu-gandhena*—with the scent of honey; *bhūriṇā*—profuse; *mathnā*—enchant-

ing; *ca*—and; *unmathita-ātmānaḥ*—whose minds have become dull; *sammuhyantu*—let them remain attached; *hara-dviṣaḥ*—envious of Lord Śiva.

TRANSLATION

May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

PURPORT

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma, but that aroma does not last for a very long time. In a flower there is honey, but that honey is also not eternal.

TEXT 26

सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रताः ।
वित्तदेहेन्द्रियारामा याचका विचरन्त्विह ॥२६॥

sarva-bhakṣā dvijā vṛttyai
dhṛta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha

sarva-bhakṣāḥ—eating everything; *dvijāḥ*—the *brāhmaṇas;* *vṛttyai*—for maintaining the body; *dhṛta-vidyā*—having taken to education; *tapaḥ*—austerity; *vratāḥ*—and vows; *vitta*—money; *deha*—the body; *indriya*—the senses; *ārāmāḥ*—the satisfaction; *yācakāḥ*—as beggars; *vicarantu*—let them wander; *iha*—here.

TRANSLATION

These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what is to eat and what is not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

PURPORT

The third curse which was inflicted by Nandīśvara on the *brāhmaṇas* who supported Dakṣa is completely functioning in the age of Kali. The so-called *brāhmaṇas* are no longer interested in understanding the nature of the Supreme Brahman, although a *brāhmaṇa* means one who has attained

knowledge about Brahman. In the *Vedānta-sūtra* also it is stated, *athāto brahma-jijñāsā:* this human form of life is meant for realization of the Supreme Brahman or Absolute Truth, or, in other words, human life is meant for one's elevation to the post of a *brāhmaṇa.* Unfortunately the modern *brāhmaṇas,* or so-called *brāhmaṇas* who come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of *brāhmaṇas.* The qualifications for *brāhmaṇas* are described in the scriptures, in *Śrīmad-Bhāgavatam, Bhagavad-gītā* and all other Vedic literatures. *Brāhmaṇa* is not a hereditary title or position. If someone from a non-*brāhmaṇa* family (for example, one born in the family of *śūdras*) tries to become a *brāhmaṇa* by being properly qualified under the instruction of a bona fide spiritual master, these so-called *brāhmaṇas* will object. Such *brāhmaṇas,* being cursed by Nandīśvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called *brāhmaṇas,* but in Kali-yuga they claim to be *brāhmaṇas,* and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahāprabhu condemned this principle very strongly. During His conversation with Rāmānanda Rāya, He said that regardless of whether a person is born in a *brāhmaṇa* family or *śūdra* family, regardless of whether he is a householder or a *sannyāsī,* if he knows the science of Kṛṣṇa he must be a spiritual master. He had many so-called *śūdra* disciples like Haridāsa Ṭhākur and Rāmānanda Rāya. Even the Gosvāmīs, who were principal students of Lord Caitanya, were also ostracized from *brāhmaṇa* society, but Caitanya Mahāprabhu, by His grace, made them first-class Vaiṣṇavas.

TEXT 27

तस्यैवं वदतः शापं श्रुत्वा द्विजकुलाय वै ।
भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् ॥२७॥

tasyaivaṁ vadataḥ śāpaṁ
śrutvā dvija-kulāya vai
bhṛguḥ pratyasṛjac chāpaṁ
brahma-daṇḍa[illegible]uratyayam

tasya—his (Nandīśvara's); *evam*—th[illegible], *vadataḥ*—words; *śāpam*—the curse; *śrutvā*—hearing; *dvija-kulāya*—unto the *brāhmaṇas*; *vai*—indeed; *bhṛguḥ*—

Bhṛgu; *pratyasṛjat*—made; *śāpam*—a curse; *brahma-daṇḍam*—the punishment of a *brāhmaṇa*; *duratyayam*—insurmountable.

TRANSLATION

When all the hereditary brāhmaṇas were thus cursed by Nandīśvara, the sage Bhṛgu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse:

PURPORT

The word *duratyaya* is particularly used in reference to a *brahma-daṇḍa,* or curse by a *brāhmaṇa.* A curse by a *brāhmaṇa* is very strong; therefore it is called *duratyaya,* or insurmountable. As the Lord states in *Bhagavad-gītā,* the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a *brāhmaṇa,* that curse is also insurmountable. But *Bhagavad-gītā* also says that the curses or benedictions of the material world are, after all, material creations. The *Caitanya-caritāmṛta* also confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended in *Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te.* The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Kṛṣṇa, and remain in a transcendental position. Persons who have taken shelter of Kṛṣṇa are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

TEXT 28

भवव्रतधरा ये च ये च तान् समनुव्रताः ।
पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥२८॥

bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍinas te bhavantu
sac-chāstra-paripanthinaḥ

bhava-vrata-dharāḥ—taking a vow to satisfy Lord Śiva; *ye*—who; *ca*—and; *ye*—who; *ca*—and; *tān*—such principles; *samanuvratāḥ*—following; *pāṣaṇḍinaḥ*—atheists; *te*—they; *bhavantu*—let them become; *sat-śāstra-paripanthinaḥ*—diverted from transcendental scriptural injunctions.

TRANSLATION

One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

PURPORT

It is sometimes seen that devotees of Lord Śiva imitate the characteristics of Lord Śiva. For example, Lord Śiva drank an ocean of poison, so some of the followers of Lord Śiva imitate him and try to take intoxicants like *gāñjā* (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Śiva will be *sac-chāstra-paripanthinaḥ,* which means opposed to the conclusion of *śāstra,* or scripture. This is confirmed in the *Padma Purāṇa* also. Lord Śiva was ordered by the Supreme Personality of Godhead to preach the impersonal or Māyāvādī philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the *śāstras.*

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the *Śiva Purāṇa* it is stated that Lord Śiva said to Pārvatī that in the Kali-yuga in the body of a *brāhmaṇa* he would preach the Māyāvādī philosophy. Thus generally it is found that the worshipers of Lord Śiva are Māyāvādī followers. Lord Śiva himself says, *māyāvādam asac-chāstram. Asat-śāstra,* as explained here, means the doctrine of Māyāvādī impersonalism, or becoming one with the Supreme. Bhṛgu Muni cursed that persons who worshiped Lord Śiva would become followers of this Māyāvādī *asat-śāstra.* It is called *asat-śāstra* because the Māyāvādī doctrine attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Śiva there is a section who live a devilish life. *Śrīmad-Bhāgavatam* and *Nārada-pañcarātra* are authorized scriptures that are considered *sat-śāstra,* or scriptures which lead one to the path of God realization. *Asat-śāstras* are just the opposite.

TEXT 29

नष्टशौचा मूढधियो जटाभस्मास्थिधारिणः ।
विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥२९॥

naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ

viśantu śiva-dīkṣāyāṁ
yatra daivaṁ surāsavam

naṣṭa-śaucāḥ—cleanliness being abandoned; *mūḍha-dhiyaḥ*—foolish; *jaṭā-bhasmāsthi-dhāriṇaḥ*—wearing long hair, ashes and bones; *viśantu*—may enter; *śiva-dīkṣāyām*—into initiation of worship of Śiva; *yatra*—where; *daivam*—are spiritual; *sura-āsavam*—wine and liquor.

TRANSLATION

Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

PURPORT

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking *gāñjā*, marijuana, are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Śiva *mantra* there are *mudrikāṣṭaka*, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire *nirvāṇa*, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to *Śiva-āgama*, a scripture on the method of worshiping Lord Śiva.

TEXT 30

ब्रह्म च ब्राह्मणांश्चैव यद्यूयं परिनिन्दथ ।
सेतुं विधारणं पुंसामतः पाषण्डमाश्रिताः ॥३०॥

brahma ca brāhmaṇāṁś caiva
yad yūyaṁ parinindatha
setuṁ vidhāraṇaṁ puṁsām
ataḥ pāṣaṇḍam āśritāḥ

brahma—the *Vedas*; *ca*—and; *brāhmaṇān*—the *brāhmaṇas*; *ca*—and; *eva*—certainly; *yat*—because; *yūyam*—you; *parinindatha*—blaspheme; *setum*—Vedic principles; *vidhāraṇam*—holding; *puṁsām*—of mankind; *ataḥ*—therefore; *pāṣaṇḍam*—atheism; *āśritāḥ*—have taken shelter.

TRANSLATION

Bhṛgu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

PURPORT

Bhṛgu Muni, in cursing Nandīśvara, said that not only would they be degraded as atheists because of his curse, but they had already fallen to the standard of atheism because they had blasphemed the *Vedas,* which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The *Vedas* provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification so that ultimately one may be liberated from material contamination to his real state of spiritual identification (*ahaṁ brahmāsmi*). As long as one is in the contamination of material existence, he changes bodies from the aquatics up to the position of Brahmā, but the human form of life is the highest perfectional life in the material world. The *Vedas* give direction how to elevate oneself in the next life, so the *Vedas* are the mother for such instructions, and the *brāhmaṇas*, or persons who are in knowledge of the *Vedas*, are the father. Thus if one blasphemes the *Vedas* and *brāhmaṇas,* naturally one goes down to the status of atheism. The exact word used in Sanskrit is *nāstika,* which means one who does not believe in the *Vedas* but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are *nāstikas.* In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the *Vedas,* and thus, later on, Śaṅkarācārya stopped this system of religion in India and forced it to go outside India. Here it is stated, *brahma ca brāhmaṇān. Brahma* means the *Vedas. Ahaṁ brahmāsmi* means "I am in full knowledge." The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If *brahman* or the Vedic spiritual science is condemned, and the masters of the spiritual science, the *brāhmaṇas,* are condemned, then where does human civilization stand? Bhṛgu Muni says, "It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned."

TEXT 31

एष एव हि लोकानां शिवः पन्थाः सनातनः।
यं पूर्वे चानुसंतस्थुर्यत्प्रमाणं जनार्दनः ॥३१॥

eṣa eva hi lokānāṁ
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat pramāṇaṁ janārdanaḥ

eṣaḥ—the *Vedas*; *eva*—certainly; *hi*—for; *lokānām*—of all people; *śivaḥ*—auspicious; *panthāḥ*—path; *sanātanaḥ*—eternal; *yam*—which (Vedic path); *pūrve*—in the past; *ca*—and; *anusantasthuḥ*—was rigidly followed; *yat*—in which; *pramāṇam*—the evidence; *janārdanaḥ*—Janārdana.

TRANSLATION

The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

PURPORT

In the *Bhagavad-gītā* the Supreme Personality of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the *Vedas* are given to them for their guidance. Therefore the *Vedas* are called *apauruṣeya,* for they are not written by any man or demigod, including the first living creature, Brahmā. Brahmā is not the creator or author of the *Vedas.* He is also one of the living beings in this material world; therefore he does not have the power to write or speak the *Vedas* independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The *Vedas,* however, are not written by any living creature within this material world. Therefore they are said to be *apauruṣeya.* No one can trace out the history of the *Vedas.* Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than 3,000 years. But no one has

traced out when the *Vedas* were written because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but *Bhagavad-gītā* is *apauruṣeya,* for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation. That is accepted by such stalwart scholars as Śaṅkarācārya, not to speak of other *ācāryas* such as Rāmānujācārya and Madhvācārya. Śaṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in *Bhagavad-gītā* also Lord Kṛṣṇa has established, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the origin of everything; everything has emanated from Me." This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that *(vedaiś ca sarvair aham eva vedyaḥ)* the purpose of all the *Vedas* is to understand Him. He is the original *veda-vit,* or knower of *Vedānta,* and *vedānta-kṛt*, or compiler of the *Vedas.* Brahmā is not the compiler of the *Vedas.*

In the beginning of *Śrīmad-Bhāgavatam* it is established, *tene brahma hṛdā:* the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead Janārdana and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the *Vedas* have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is *sanātana,* and any blasphemy against the *Vedas* is calculated to be atheism. The *Vedas* are described as *śetu,* which means bridge. If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The *Vedas* are the bridge to cross such a great ocean. The *Vedas* describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also *sanātana,* for no one can trace out its history, and it has no dissolution. No one can stop the system of *varṇa* and *āśrama,* or the castes and divisions. For example, whether or not one accepts the name *brāhmaṇa,* there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these martially spirited men are called *kṣatriyas.* Similarly, everywhere there is a class of men who are interested in economic development,

business, industry and moneymaking; they are called *vaiśyas*. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called *śūdras*, or the laborer class. This system is *sanātana*—it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this *sanātana-dharma* system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles. It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke *gāñjā*, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the *Vedas* are authoritative because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

TEXT 32

तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम् ।
विगर्ह्य यात पाषण्डं दैवं वो यत्र भूतराट ॥३२॥

tad-brahma paramaṁ śuddhaṁ
satāṁ vartma sanātanam
vigarhya yāta pāṣaṇḍaṁ
daivaṁ vo yatra bhūta-rāṭ

tat—that; *brahma*—*Veda*; *paramam*—supreme; *śuddham*—pure; *satām*—of the saintly persons; *vartma*—path; *sanātanam*—eternal; *vigarhya*—blaspheming; *yāta*—should go; *pāṣaṇḍam*—to atheism; *daivam*—deity; *vaḥ*—your; *yatra*—where; *bhūta-rāṭ*—the lord of the *bhūtas*.

TRANSLATION

By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.

PURPORT

Lord Śiva is described here as *bhūta-rāṭ*. The ghosts and those who are situated in the material mode of ignorance are called *bhūtas*, so *bhūta-rāṭ* means the leader of the creatures who are in the lowest

standard of the material modes of nature. Another meaning of *bhūta* is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world. Here, of course, Bhṛgu Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described —they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison to the path followed by the followers of Bhūtarāṭ, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilization. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

TEXT 33

मैत्रेय उवाच
तस्यैवं वदतः शापं भृगोः स भगवान् भवः ।
निश्चक्राम ततः किञ्चिद्विमना इव सानुगः ॥३३॥

maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ

maitreyaḥ uvāca—Maitreya said; *tasya*—of him; *evam*—thus; *vadataḥ*—being spoken; *śāpam*—curse; *bhṛgoḥ*—of Bhṛgu; *saḥ*—he; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Lord Śiva; *niścakrāma*—went; *tataḥ*—from there; *kiñcit*—somewhat; *vimanāḥ*—morose; *iva*—as; *sa-anugaḥ*—followed by his disciples.

TRANSLATION

The sage Maitreya said: When such cursing and countercursing was going on between his followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava, he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the

topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in the spiritual life. From his point of view, he did not see anyone as lower or higher because he is a Vaiṣṇava. As stated in *Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ:* one who is perfectly learned does not see anyone as lesser or greater because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

TEXT 34

तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान् ।
संविधाय महेष्वास यत्रेज्य ऋषभो हरिः ॥३४॥

te'pi viśvasṛjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheṣvāsa
yatrejya ṛṣabho hariḥ

te—those; *api*—even; *viśvasṛjaḥ*—progenitors of the universal population; *satram*—the sacrifice; *sahasra*—one thousand; *parivatsarān*—years; *saṁvidhāya*—performing; *maheṣvāsa*—O Vidura; *yatra*—in which; *ijyaḥ*—to be worshiped; *ṛṣabhaḥ*—the presiding deity of all demigods; *hariḥ*—Hari.

TRANSLATION

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

PURPORT

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in *Bhagavad-gītā, bhoktāraṁ yajña-tapasām.* One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, that is called *pāṣaṇḍa,* or atheism; but when they are performed for the satisfaction of the Supreme Lord, that is the Vedic

principle. All the assembled sages performed sacrifices for one thousand years.

TEXT 35

आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता ।
विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः ॥३५॥

āplutyāvabhṛtham yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayus tataḥ

āplutya—taking a bath; *avabhṛtham*—the bath which is taken after performing sacrifices; *yatra*—where; *gaṅgā*—the River Ganges; *yamunayā*—by the River Yamunā; *anvitā*—mixed; *virajena*—without infection; *ātmanā*—by the mind; *sarve*—all; *svam svam*—their respective; *dhāma*—abodes; *yayuḥ*—went; *tataḥ*—from there.

TRANSLATION

My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. Thus becoming purified in heart, they departed for their respective abodes.

PURPORT

After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā*. *Kāmais tais tair hṛta-jñānāḥ prapadyante'nya-devatāḥ*. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. *Bhagavad-gītā* uses the very specific words *nāsti buddhiḥ*, meaning persons who have lost their sense or intelligence. Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods, but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does

not mean that he does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in *Bhagavad-gītā* it is stated, *ye'py anya-devatā-bhaktā yajante śraddhayānvitāḥ.* The Lord says that anyone who worships the demigods is also worshiping Him, but he is worshiping *avidhi-pūrvakam,* which means without following the regulative principles. The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshiping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the *deva-yajña* or sacrifices to the demigods. As such, in this age *Śrīmad-Bhāgavatam* recommends *saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ.* (*Bhāg.* 11.5.32) "In this age the intelligent person completes the performances of all kinds of *yajñas* simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." *Tasmin tuṣṭe jagat-tuṣṭaḥ:* "When Lord Viṣṇu is satisfied, all the demigods who are part and parcels of the Supreme Lord are satisfied."

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Dakṣa Curses Lord Śiva."*

CHAPTER THREE

Talks Between Lord Śiva and Satī

TEXT 1

मैत्रेय उवाच
सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः ।
जामातुः श्वशुरस्यापि सुमहानतिचक्रमे ॥ १ ॥

maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
su-mahān aticakrame

maitreyaḥ uvāca—Maitreya said; *sadā*—constantly; *vidviṣatoḥ*—the tension; *evam*—in this manner; *kālaḥ*—time; *vai*—certainly; *dhriyamāṇayoḥ*—continued to bear; *jāmātuḥ*—of the son-in-law; *śvaśurasya*—of the father-in-law; *api*—even; *su-mahān*—a very great; *aticakrame*—passed.

TRANSLATION

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

PURPORT

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Satī to destroy her body. The chief reason for Satī's giving up her body was that her father, Dakṣa, began another sacrificial performance to which Lord Siva was not invited at all. Generally, when any sacrifice

is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. In the tension between the father-in-law and son-in-law, Dakṣa began another *yajña* performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and he was a son of Brahmā, so he had a high position and was also very proud.

TEXT 2

यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना ।
प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत् ॥ २ ॥

yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatīnāṁ sarveṣām
ādhipatye smayo 'bhavat

yadā—when; *abhiṣiktaḥ*—appointed; *dakṣaḥ*—Dakṣa; *tu*—but; *brahmaṇā*—by Brahmā; *parameṣṭhinā*—the supreme teacher; *prajāpatīnām*—of the Prajāpatis; *sarveṣām*—of all; *ādhipatye*—as the chief; *smayaḥ*—puffed up; *abhavat*—he became.

TRANSLATION

When Lord Brahmā appointed Dakṣa as the chief of all the Prajāpatis, the progenitors of population, Dakṣa became very much puffed up.

PURPORT

Although he was envious and was inimical towards Lord Śiva, Dakṣa was appointed the chief of all Prajāpatis. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, so Dakṣa acted out of false prestige. That is described in this chapter.

TEXT 3

इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च ।
बृहस्पतिसवं नाम समारेभे क्रतूत्तमम् ॥ ३ ॥

iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam

iṣṭvā—after performing; *saḥ*—he (Dakṣa); *vājapeyena*—with a Vājapeya sacrifice; *brahmiṣṭhān*—Śiva and his followers; *abhibhūya*—neglecting; *ca*—and; *bṛhaspati-savam*—the Bṛhaspati-sava; *nāma*—called; *samārebhe*—began; *kratu-uttamam*—the best of sacrifices.

TRANSLATION

Dakṣa began a sacrifice named Vājapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice named Bṛhaspati-sava.

PURPORT

In the *Vedas* it is prescribed that before performing a Bṛhaspati-sava sacrifice, one should perform the sacrifice named Vājapeya. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to participate in *yajñas* and share the oblations, but he wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā:* "The worship of My devotees is better than worship of Myself." Similarly, in the *Śiva Purāṇa,* it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa's determination to neglect Lord Śiva in the sacrifices was not fitting.

TEXT 4

तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः ।
आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः ॥ ४ ॥

tasmin brahmarṣayaḥ sarve
devarṣi-pitṛ-devatāḥ
āsan kṛta-svasty-ayanās
tat-patnyaś ca sa-bhartṛkāḥ

tasmin—in that (sacrifice); *brahmarṣayaḥ*—the *brahmarṣis; sarve*—all; *devarṣi*—the *devarṣis; pitṛ*—ancestors; *devatāḥ*—demigods; *āsan*—were; *kṛta-svasti-ayanāḥ*—were very nicely decorated with ornaments; *tat-patnyaḥ*—their wives; *ca*—and; *sa-bhartṛkāḥ*—along with their husbands.

TRANSLATION

While the sacrifice was being performed, many brahmarṣis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

PURPORT

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or *pūjā* ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs, and many heavenly women assembled with their husbands, the *devarṣis,* demigods and *rājarṣis,* in that great sacrifice named Bṛhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all-auspicious signs for the ceremony.

TEXTS 5-7

तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् ।
सती दाक्षायणी देवी पितृयज्ञमहोत्सवम् ॥ ५ ॥
व्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः ।
विमानयानाः सप्रेष्ठा निष्ककण्ठीः सुवाससः॥ ६ ॥
दृष्ट्वा स्वनिलयाभ्याशे लोलाक्षीर्मृष्टकुण्डलाः ।
पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत ॥ ७ ॥

tad upaśrutya nabhasi
khecarāṇāṁ prajalpatām
satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam

vrajantīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ su-vāsasaḥ

dṛṣṭvā sva-nilayābhyāśe
lolākṣīr mṛṣṭa-kuṇḍalāḥ
patiṁ bhūta-patiṁ devam
autsukyād abhyabhāṣata

tat—then; *upaśrutya*—hearing; *nabhasi*—in the sky; *khecarāṇām*—of those who were flying in the air (the Gandharvas); *prajalpatām*—the conversation; *satī*—Satī; *dākṣāyaṇī*—the daughter of Dakṣa; *devī*—the wife of Śiva; *pitṛ-yajña-mahotsavam*—the great festival of sacrifice performed by her father; *vrajantīḥ*—were going; *sarvataḥ*—from all; *digbhyaḥ*—directions; *upadeva-vara-striyaḥ*—the beautiful wives of the demigods; *vimāna-yānāḥ*—flying in their airplanes; *sa-preṣṭhāḥ*—along with their husbands; *niṣka-kaṇṭhīḥ*—having nice necklaces with lockets; *su-vāsasaḥ*—dressed in fine clothing; *dṛṣṭvā*—seeing; *sva-nilaya-abhyāśe*—near her residence; *lola-akṣīḥ*—having beautiful glittering eyes; *mṛṣṭa-kuṇḍalāḥ*—nice earrings; *patim*—her husband; *bhūta-patim*—the master of the *bhūtas; devam*—the demigod; *autsukyāt*—from great anxiety; *abhyabhāṣata*—she spoke.

TRANSLATION

The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhūtas, in great anxiety, and spoke as follows.

PURPORT

It appears that the residence of Lord Śiva was not on this planet but was somewhere in outer space, otherwise how could Satī see the airplanes coming from different directions towards this planet and hear the passengers talking about the great sacrifice being performed by Dakṣa? Satī is described here as Dākṣāyaṇī because she was the daughter of Dakṣa. The mention of *upadeva-vara* refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but are between the demigods and the human beings. They were also coming in planes. The

word *sva-nilayābhyāśe* indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Satī, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

TEXT 8

सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं
निर्यापितो यज्ञमहोत्सवः किल ।
वयं च तत्राभिसराम वाम ते
यद्यर्थितामी विबुधा व्रजन्ति हि ॥ ८ ॥

saty uvāca
prajāpates te śvaśurasya sāmpratam
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

satī uvāca—Satī said; *prajāpateḥ*—of Dakṣa; *te*—your; *śvaśurasya*—of your father-in-law; *sāmpratam*—nowadays; *niryāpitaḥ*—has been started; *yajña-mahotsavaḥ*—a great sacrifice; *kila*—certainly; *vayam*—we; *ca*—and; *tatra*—there; *abhisarāma*—may go; *vāma*—O my dear Lord Śiva; *te*—your; *yadi*—if; *arthitā*—desire; *amī*—these; *vibudhāḥ*—demigods; *vrajanti*—are going; *hi*—because.

TRANSLATION

Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

PURPORT

Satī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so

she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

TEXT 9

तस्मिन् भगिन्यो मम भर्तृभिः स्वकै-
र्ध्रुवं गमिष्यन्ति सुहृद्दिदृक्षवः ।
अहं च तस्मिन् भवताभिकामये
सहोपनीतं परिबर्हमर्हितुम् ॥ ९ ॥

tasmin bhaginyo mama bhartṛbhiḥ svakair
dhruvaṁ gamiṣyanti suhṛd-didṛkṣavaḥ
ahaṁ ca tasmin bhavatābhikāmaye
sahopanītaṁ paribarham arhitum

tasmin—in that sacrifice; *bhaginyaḥ*—sisters; *mama*—my; *bhartṛbhiḥ*—with their husbands; *svakaiḥ*—their own; *dhruvam*—surely; *gamiṣyanti*—will go; *suhṛt-didṛkṣavaḥ*—desiring to meet the relatives; *aham*—I; *ca*—and; *tasmin*—in that assembly; *bhavatā*—with you (Lord Śiva); *abhikāmaye*—I desire; *saha*—with; *upanītam*—given; *paribarham*—ornaments of decoration; *arhitum*—to accept.

TRANSLATION

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assembly.

PURPORT

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives and enjoy life in that way. This propensity is not unusual because woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is *strī*, which means one who expands the field of material enjoyment. In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in

material enjoyment. Lord Śiva, however, is different; therefore his name is Śiva. He is not at all attracted by material enjoyment, although his wife, Satī, was the daughter of a very great leader and was given to him by the request of Brahmā. Lord Śiva was reluctant, but Satī, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father's house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a daughter is given a sufficient dowry at the time of her marriage, so Satī was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Satī that Lord Śiva did not take the ornaments from his wife and spend them for *gāñjā* because those who imitate Lord Śiva in smoking *gāñjā* exploit everything from household affairs; they take all of their wives' property and spend on smoking, intoxication and similar other activities.

TEXT 10

तत्र स्वसॄर्मे ननु भर्तृसम्मिता
मातॄष्वसॄः क्लिन्नधियं च मातरम् ।
द्रक्ष्ये चिरोत्कण्ठमना महर्षिभि-
रुन्नीयमानं च मृडाध्वरध्वजम् ॥१०॥

tatra svasṝr me nanu bhartṛ-sammitā
mātṛ-ṣvasṝḥ klinna-dhiyaṁ ca mātaram
drakṣye cirotkaṇṭha-manā maharṣibhir
unnīyamānaṁ ca mṛḍādhvara-dhvajam

tatra—there; *svasṝḥ*—own sisters; *me*—my; *nanu*—surely; *bhartṛ-sammitāḥ*—along with their husbands; *mātṛ-svasṝḥ*—the sisters of my mother; *klinna-dhiyam*—affectionate; *ca*—and; *mātaram*—mother; *drakṣye*—I shall see; *cira-utkaṇṭha-manāḥ*—being very anxious for a long time; *maharṣibhiḥ*—great sages; *unnīyamānam*—being raised up; *ca*—and; *mṛḍa*—O Śiva; *adhvara*—sacrifice; *dhvajam*—flags.

TRANSLATION

My sisters, the sisters of my mother and their husbands and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

PURPORT

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. So Satī had not gone to her father's house for a long while. Thus she was very anxious to go to her father's house, particularly because on that occasion her sisters and their husbands and her mother's sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

TEXT 11

त्वय्येतदाश्चर्यमजात्ममायया
विनिर्मितं भाति गुणत्रयात्मकम् ।
तथाप्यहं योषिदतत्त्वविच्च ते
दीना दिदृक्षे भव मे भवक्षितिम् ॥११॥

tvayy etad āścaryam ajātma-māyayā
vinirmitaṁ bhāti guṇa-trayātmakam
tathāpy ahaṁ yoṣid atattva-vic ca te
dīnā didṛkṣe bhava me bhava-kṣitim

tvayi—in you; *etat*—this; *āścaryam*—wonderful; *aja*—O Lord Śiva; *ātma-māyayā*—by the external energy of the Supreme Lord; *vinirmitam*—created; *bhāti*—appears; *guṇa-traya-ātmakam*—being an interaction of the three modes of material nature; *tathāpi*—even so; *aham*—I; *yoṣit*—woman; *atattva-vit*—not conversant with the truth; *ca*—and; *te*—your; *dīnā*—poor; *didṛkṣe*—I wish to see; *bhava*—O Lord Śiva; *me*—my; *bhava-kṣitim*—place of birth.

TRANSLATION

Although this cosmic manifestation is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord, the truth is fully known to you. Yet I am a poor woman, and, as

you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

PURPORT

Dākṣāyaṇī, Satī, knew very well that her husband, Lord Śiva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as *aja,* one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, "The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you because you are self-realized. For you the attraction of social life and the consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over, but because I am a poor woman I am not so advanced in transcendental realization. Therefore naturally these appear to me as real." Only less intelligent persons accept this perverted reflection of the spiritual world to be real. Those who are under the spell of the external energy accept this manifestation to be fact, whereas those who are advanced in spiritual realization know that it is illusion. Actual reality is elsewhere, in the spiritual world. "But as far as I am concerned," Satī said, "I do not have much knowledge about self-realization. I am poor because I do not know the actual facts. I am attracted by my birthplace, and I want to see it." One who has attraction for his birthplace, for his body, and for other such items mentioned in the *Bhāgavatam* is considered to be like an ass or a cow. Satī might have heard all this many times from her husband, Lord Śiva, but because she was a woman, *yoṣit,* she still hankered after the same material objects of affection. The word *yoṣit* means "one who is enjoyed." Therefore woman is called *yoṣit.* In spiritual advancement, association with *yoṣit* is always restricted because if one is like a play doll in the hands of *yoṣit,* then all his spiritual advancement is at once stopped. It is said, "Those who are just like play-things in the hands of a woman cannot make any advancement in spiritual realization."

TEXT 12

पश्य प्रयान्तीरभवान्ययोषितो-
ऽप्यलंकृताः कान्तसखा वरूथशः ।
यासां व्रजद्भिः शितिकण्ठ मण्डितं
नभो विमानैः कलहंसपाण्डुभिः ॥१२॥

paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthaśaḥ
yāsāṁ vrajadbhiḥ śiti-kaṇṭha maṇḍitaṁ
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ

paśya—just see; *prayāntīḥ*—going; *abhava*—O never-born; *anya-yoṣitaḥ*—other women; *api*—certainly; *alaṅkṛtāḥ*—ornamented; *kānta-sakhāḥ*—with their husbands and friends; *varūthaśaḥ*—in large numbers; *yāsām*—of them; *vrajadbhiḥ*—flying; *śiti-kaṇṭha*—O blue-throated one; *maṇḍitam*—decorated; *nabhaḥ*—the sky; *vimānaiḥ*—with airplanes; *kala-haṁsa*—swans; *pāṇḍubhiḥ*—white.

TRANSLATION

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

PURPORT

Here Lord Śiva is addressed as *abhava,* which means one who is never born, although generally he is known as *bhava,* one who is born. Actually Rudra, Lord Śiva, is born from the eyes of Brahmā, who is called *svāyambhuva* because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Viṣṇu. When Lord Śiva is addressed here as *abhava*, this may be taken to mean one who has never felt material miseries. Satī wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related with him. Lord Śiva is addressed here as blue-throated. Lord Śiva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as *nīlakaṇṭha,* or blue-throated. The reason that Lord Śiva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. In other words, he could drink such a great amount of poison for others' benefit, and now, since his wife was personally requesting him to go to her father's house, even if he did not wish to give that permission, he should do so out of his great kindness.

TEXT 13

कथं सुतायाः पितृगेहकौतुकं
निशम्य देहः सुरवर्य नेङ्गते ।
अनाहुता अप्यभियन्ति सौहृदं
भर्तुर्गुरोर्देहकृतश्च केतनम् ॥१३॥

katham sutāyāḥ pitṛ-geha-kautukam
niśamya dehaḥ sura-varya neṅgate
anāhutā apy abhiyanti sauhṛdam
bhartur guror deha-kṛtaś ca ketanam

katham—how; *sutāyāḥ*—of a daughter; *pitṛ-geha-kautukam*—the festival in the house of her father; *niśamya*—hearing; *dehaḥ*—the body; *sura-varya*—O best of the demigods; *na*—not; *iṅgate*—disturbed; *anāhutāḥ*—without being called; *api*—even; *abhiyanti*—goes; *sauhṛdam*—a friend; *bhartuḥ*—of the husband; *guroḥ*—of the spiritual master; *deha-kṛtaḥ*—of the father; *ca*—and; *ketanam*—the house.

TRANSLATION

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of his friend, husband, spiritual master or father without invitation.

TEXT 14

तन्मे प्रसीदेदममर्त्य वाञ्छितं
कर्तुं भवान्कारुणिको बतार्हति ।
त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा
निरूपिता मानुगृहाण याचितः ॥१४॥

tan me prasīdedam amartya vāñchitam
kartum bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpitā mānugṛhāṇa yācitaḥ

tat—therefore; *me*—unto me; *prasīda*—please be kind; *idam*—this; *amartya*—O immortal lord; *vāñchitam*—desire; *kartum*—to do; *bhavān*—your honor; *kāruṇikaḥ*—kind; *bata*—O lord; *arhati*—is able; *tvayā*—by you; *ātmanaḥ*—of

your own body; *ardhe*—in the half; *aham*—I; *adabhra-cakṣuṣā*—having all knowledge; *nirūpitā*—am situated; *mā*—to me; *anugṛhāṇa*—please show kindness; *yācitaḥ*—requested.

TRANSLATION

O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

TEXT 15

ऋषिरुवाच
एवं गिरित्रः प्रिययाभिभाषितः
प्रत्यभ्यधत्त प्रहसन् सुहृत्प्रियः ।
संस्मारितो मर्मभिदः कुवागिषून्
यानाह को विश्वसृजां समक्षतः ॥१५॥

ṛṣir uvāca
evaṁ giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhatta prahasan suhṛt-priyaḥ
saṁsmārito marma-bhidaḥ kuvāgiṣūn
yān āha ko viśva-sṛjāṁ samakṣataḥ

ṛṣiḥ uvāca—the great sage Maitreya said; *evam*—thus; *giritraḥ*—Lord Śiva; *priyayā*—by his dear wife; *abhibhāṣitaḥ*—being spoken to; *pratyabhyadhatta*—replied; *prahasan*—while smiling; *suhṛt-priyaḥ*—dear to the relatives; *saṁsmāritaḥ*—remembering; *marma-bhidaḥ*—heart-piercing; *kuvāgiṣūn*—malicious words; *yān*—which (words); *āha*—said; *kaḥ*—who (Dakṣa); *viśva-sṛjām*—of the creators of the universal manifestation; *samakṣataḥ*—in the presence.

TRANSLATION

The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, thus being addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.

PURPORT

When Lord Śiva heard from his wife about Dakṣa, the psychological effect was that he immediately remembered the strong words which were spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In *Bhagavad-gītā* it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Śiva was so unhappy because of the words of Dakṣa. The answer is given by Śrīla Viśvanātha Cakravartī Ṭhākur. Lord Śiva is *ātmārāma,* or situated in complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, *tamoguṇa,* he is sometimes affected by the pleasure and pain of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the *gopīs,* but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no other perception than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Śiva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

TEXT 16

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने
अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो
बलीयसानात्म्यमदेन मन्युना ॥१६॥

śrī bhagavān uvāca
tvayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-dṛṣṭayo
balīyasānātmyamadena manyunā

śrī bhagavān uvāca—the great lord replied; *tvayā*—by you; *uditam*—said; *śobhanam*—is true; *eva*—certainly; *śobhane*—my dear beautiful wife; *anāhutāḥ*—without being invited; *api*—even; *abhiyanti*—go; *bandhuṣu*—among friends; *te*—those (friends); *yadi*—if; *anutpādita-doṣa-dṛṣṭayaḥ*—not finding fault; *balīyasā*—more important; *anātmyamadena*—by pride caused by identification with the body; *manyunā*—by anger.

TRANSLATION

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

PURPORT

Lord Śiva could foresee that as soon as Satī reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. He warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Śiva because although Lord Śiva was faultless, Dakṣa cursed him in so many harsh words.

TEXT 17

विद्यातपोवित्तवपुर्वयःकुलैः
सतां गुणैः षड्भिरसत्तमेतरैः ।
स्मृतौ हतायां भृतमानदुर्दृशः
स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥१७॥

vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
satāṁ guṇaiḥ ṣaḍbhir asattametaraiḥ
smṛtau hatāyāṁ bhṛta-māna-durdṛśaḥ
stabdhā na paśyanti hi dhāma bhūyasām

vidyā—education; *tapaḥ*—austerity; *vitta*—wealth; *vapuḥ*—beauty of body, etc.; *vayaḥ*—youth; *kulaiḥ*—with heritage; *satām*—of the pious; *guṇaiḥ*—by such qualities; *ṣaḍbhiḥ*—six; *asattama-itaraiḥ*—having the opposite result to those who are not great souls; *smṛtau*—good sense; *hatāyām*—being lost; *bhṛta-māna-durdṛśaḥ*—blind due to pride; *stabdhāḥ*—being proud; *na*—not; *paśyanti*—see; *hi*—for; *dhāma*—the glories; *bhūyasām*—of the great souls.

TRANSLATION

Although the six qualities of education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

PURPORT

It may be argued that since Dakṣa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Cāṇakya Paṇḍit, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent to bite innocent creatures. Similarly, although Dakṣa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness or Kṛṣṇa consciousness to possess such material assets. Kuntīdevī, while offering prayers to Kṛṣṇa, addressed Him as *akiñcana-gocara*, one who is easily approached by those who are bereft of all material acquisitions. Material exhaustion is an advantage for advancement in Kṛṣṇa consciousness, although if one is conscious of his eternal relationship with the Supreme Personality of Godhead, he can utilize his material assets, such as great learning and beauty and exalted ancestry, for the service of the Lord; then such assets become

glorious. In other words, unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. Unless situated by the side of the Supreme One, zero is always zero; one can add one hundred zeros, but the value will still remain zero. Unless one's material assets are used in Kṛṣṇa consciousness, they may play havoc and degrade the possessor.

TEXT 18

नैतादृशानां स्वजनव्यपेक्षया
गृहान् प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधियाभिचक्षते
आरोपितभ्रूभिरमर्षणाक्षिभिः ॥१८॥

naitādṛśānāṁ svajana-vyapekṣayā
gṛhān pratīyād anavasthitātmanām
ye 'bhyāgatān vakra-dhiyābhicakṣate
āropita-bhrūbhir amarṣaṇākṣibhiḥ

na—not; *etādṛśānām*—like this; *svajana*—kinsmen; *vyapekṣayā*—depending on that; *gṛhān*—in the house of; *pratīyāt*—one should go; *anavasthita*—disturbed; *ātmanām*—mind; *ye*—those; *abhyāgatān*—guests; *vakra-dhiyā*—with cold reception; *abhicakṣate*—looking at; *āropita-bhrūbhiḥ*—with raised eyebrows; *amarṣaṇa*—angry; *akṣibhiḥ*—with the eyes.

TRANSLATION

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

PURPORT

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to his cubs, for within the animal kingdom the cubs are treated very nicely. Since Satī was the daughter of Dakṣa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word *anavasthita* that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted because they are always unsteady. Thus Satī was advised not to go to her father's house because to accept

such a father as a relative and to go to his house without being properly invited was not suitable.

TEXT 19

तथारिभिर्न व्यथते शिलीमुखैः
शेतेऽर्दिताङ्गो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभि-
र्दिवानिशं तप्यति मर्मताडितः ॥१९॥

tathāribhir na vyathate śilīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānāṁ yathā vakra-dhiyāṁ duruktibhir
divā-niśaṁ tapyati marma-tāḍitaḥ

tathā—so; *aribhiḥ*—enemy; *na*—not; *vyathate*—is hurt; *śilīmukhaiḥ*—by the arrows; *śete*—rests; *ardita*—aggrieved; *aṅgaḥ*—a part; *hṛdayena*—by the heart; *dūyatā*—grieving; *svānām*—of relatives; *yathā*—as; *vakra-dhiyām*—deceitful; *duruktibhiḥ*—by harsh words; *divā-niśam*—day and night; *tapyati*—suffers; *marma-tāḍitaḥ*—one whose feelings are hurt.

TRANSLATION

Lord Śiva continued: If one is hurt by the arrows of an enemy, he is not as aggrieved as when he is cut by the unkind words of a relative, for such grief continues to rend his heart day and night.

PURPORT

Satī might have concluded that she would take the risk of going to her father's house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Śiva reminded her that she would not be able to tolerate such unkind words because natural psychology dictates that one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural; but when one is hurt by the strong words of a relative, he suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

TEXT 20

व्यक्तं त्वमुत्कृष्टगतेः प्रजापतेः
प्रियाऽऽत्मजानामसि सुभ्रु मेमता।
तथापि मानं न पितुः प्रपत्स्यसे
मदाश्रयात्कः परितप्यते यतः ॥२०॥

vyaktaṁ tvam utkṛṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ

vyaktam—it is clear; *tvam*—you; *utkṛṣṭa-gateḥ*—having the best behavior; *prajāpateḥ*—of Prajāpati Dakṣa; *priyā*—the pet; *ātmajānām*—of the daughters; *asi*—you are; *subhru*—O you with the beautiful eyebrows; *me*—my; *matā*—considered; *tathāpi*—yet; *mānam*—honor; *na*—not; *pituḥ*—from your father; *prapatsyase*—you will meet with; *mat-āśrayāt*—from connection with me; *kaḥ*—Dakṣa; *paritapyate*-is feeling pain; *yataḥ*—from whom.

TRANSLATION

My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

PURPORT

Lord Śiva put forward the argument that even if Satī proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Śiva indirectly requested her not to go to her father's house.

TEXT 21

पापच्यमानेन हृदाऽऽतुरेन्द्रियः
समृद्धिभिः पूरुषबुद्धिसाक्षिणाम्।
अकल्प एषामधिरोढुमञ्जसा
परं पदं द्वेष्टि यथासुरा हरिम् ॥२१॥

pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
paraṁ padaṁ dveṣṭi yathāsurā harim

pāpacyamānena—burning; *hṛdā*—with a heart; *ātura-indriyaḥ*—who is distressed; *samṛddhibhiḥ*—by the pious reputation, etc.; *pūruṣa-buddhi-sākṣiṇām*—of those who are always absorbed in thought of the Supreme Lord; *akalpaḥ*—being unable; *eṣām*—of those persons; *adhiroḍhum*—to rise up; *añjasā*—quickly; *param*—merely; *padam*—to the standard; *dveṣṭi*—envy; *yathā*—as much as; *asurāḥ*—the demons; *harim*—the Supreme Personality of Godhead.

TRANSLATION

One who is conducted by false ego and is thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons, and, being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

PURPORT

The real reason for the enmity between Lord Śiva and Dakṣa is explained here. Dakṣa was envious of Lord Śiva because of his high position as an incarnation of a quality of the Supreme Personality of Godhead and because he was directly in contact with the Supersoul and was therefore honored and given a better sitting place than him. There were many other reasons also. Dakṣa, being materially puffed up, could not tolerate the high position of Lord Śiva, so his anger at Lord Śiva's not standing up in his presence was only the final manifestation of his envy. Lord Śiva is always in meditation and always perceives the Supersoul, as expressed here by the words *pūruṣa-buddhi-sākṣiṇām.* The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Dakṣa entered the arena of *yajña,* Lord Śiva was in meditation and might not have seen Dakṣa enter, but Dakṣa took the opportunity to curse him because he had maintained an envious attitude towards Lord Śiva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone's body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in medita-

tion upon the Supreme Lord is always offering Him obeisances. But since Dakṣa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Śiva did not offer respect to his material body, Dakṣa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Śiva, are always envious. The example given here is very suitable. *Asuras,* demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on *Bhagavad-gītā* who are envious of Kṛṣṇa. When Kṛṣṇa says, *manmanā bhava mad-bhakto* (Bg. 18.65)—"Always think of Me, become My devotee, and surrender unto Me."—the so-called scholars comment that it is not to Kṛṣṇa that we have to surrender. That is envy. The *asuras* or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

TEXT 22

प्रत्युद्गमप्रश्रयणाभिवादनं
विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा
गुहाशयायैव न देहमानिने ॥२२॥

pratyudgama-praśrayaṇābhivādanaṁ
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhāśayāyaiva na deha-mānine

pratyudgama—standing up from one's seat; *praśrayaṇa*—welcoming; *abhivādanam*—obeisances; *vidhīyate*—are intended; *sādhu*—proper; *mithaḥ*—mutually; *sumadhyame*—my dear young wife; *prājñaiḥ*—by the wise; *parasmai*—unto the Supreme; *puruṣāya*—unto the Supersoul; *cetasā*—with the intelligence; *guhāśayāya*—sitting within the body; *eva*—certainly; *na*—not; *deha-mānine*—to the person identifying with the body.

TRANSLATION

My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent,

offer such respects to the Supersoul who is sitting within the body, not to the person identified with the body.

PURPORT

It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaiṣṇavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in *Śrīmad-Bhāgavatam* that offering respect to His devotee is more valuable than offering respect to Himself. Devotees do not identify with the body, so offering respect to a Vaiṣṇava means offering respect to Viṣṇu. It is stated also that, as a matter of etiquette, as soon as one sees a Vaiṣṇava he must immediately offer him respect, indicating the Supersoul sitting within. A Vaiṣṇava sees the body as a temple of Viṣṇu. Since Lord Śiva had already offered respect to the Supersoul in Kṛṣṇa consciousness, offering respect to Dakṣa, who identified with his body, was already performed. There was no need to offer respect to his body because that is not directed by any Vedic injunction.

TEXT 23

सत्त्वं विशुद्धं वसुदेवशब्दितं
यदीयते तत्र पुमानपावृतः ।
सत्त्वे च तस्मिन् भगवान् वासुदेवो
ह्यधोक्षजो मे नमसा विधीयते ॥२३॥

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hyadhokṣajo me namasā vidhīyate

sattvam—consciousness; *viśuddham*—pure; *vasudeva*—Vasudeva; *śabditam*—known as; *yat*—because; *īyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in consciousness; *ca*—and; *tasmin*—in that; *bhagavān*—the Supreme Personality of Godhead;

vāsudevaḥ—Vāsudeva; *hi*—because; *adhokṣajaḥ*—transcendental; *me*—by me; *namasā*—with obeisances; *vidhīyate*—worshiped.

TRANSLATION

I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, and in that consciousness the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

PURPORT

The living entity is constitutionally pure. *Asaṅgo hy ātmāyaṁ puruṣaḥ.* In the Vedic literature it is said that the soul is always pure and uncontaminated by material attachment. The identification of the body with the soul is due to misunderstanding. As soon as one is fully Kṛṣṇa conscious it is to be understood that he is in his pure, original constitutional position. This state of existence is called *śuddha-sattva,* which means that it is transcendental to the material qualities. Since this *śuddha-sattva* existence is under the direct action of the internal potency, in this state the activities of material consciousness stop. For example, when iron is put into a fire, it becomes warm, and when it is red-hot, although it is iron, it acts like fire. Similarly, when copper is surcharged with electricity, its action as copper stops; it acts as electricity. It is also confirmed in *Bhagavad-gītā* that anyone who engages in unadulterated devotional service to the Lord is at once elevated to the position of pure Brahman.

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate
(Bg. 14.26)

Therefore *śuddha-sattva,* as described in this verse, is the transcendental position, which is technically called *vasudeva.* Vasudeva is also the name of the person from whom Kṛṣṇa appears. This verse explains that the pure state is called *vasudeva* because in that state *Vāsudeva,* the Supreme Personality of Godhead, is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by fruitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called *śuddha-sattva,* or *vasudeva,*

because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this *vasudeva* or *śuddha-sattva* in his *Bhagavat-sandarbha*. He explains that *aṣṭottara-śata* (108) is added to the name of the spiritual master to indicate one who is situated in *śuddha-sattva* or in the transcendental state of *vasudeva*. The word *vasudeva* is also used for other purposes. For example, *vasudeva* also means one who is everywhere or all-pervading. The sun is also called *vasudeva-śabditam*. The word *vasudeva* may be utilized for different purposes, but whatever purpose we adopt, Vāsudeva means the all-pervading or localized Supreme Personality of Godhead. In *Bhagavad-gītā* it is also stated, *Vāsudevaḥ sarvam iti* (Bg. 7.19). Factual realization is to understand Vāsudeva, the Supreme Personality of Godhead, and surrender unto Him. *Vasudeva* is the field where Vāsudeva, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness or in the *vasudeva* state, Vāsudeva, the Supreme Person, is revealed. This state is also called *kaivalya*, which means pure consciousness. *Jñānaṁ sāttvikaṁ kaivalyam*. When one is situated in pure transcendental knowledge, that is called *kaivalya*. Therefore *vasudeva* also means *kaivalya*, a word which is generally used by impersonalists. Impersonal *kaivalya* is not the last stage of realization, but in Kṛṣṇa consciousness *kaivalya*, when one understands the Supreme Personality of Godhead, then he is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord. The action of the internal potency is also described in this verse as *apāvṛtaḥ*, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., are beyond material nature, being transcendental, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see his face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in *Bhagavad-gītā, abhyāsa-yoga-yuktena*. By executing one's prescribed duties

in devotional service, *cetasā nānyagāminā* (Bg. 8.8), or simply by hearing about God and chanting about Him, if one's mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the *bhakti-yoga* process, beginning from hearing and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Śiva said that since his heart was always filled with the conception of Vāsudeva, the Supreme Personality of Godhead, because of His presence within his mind and heart, he was always offering obeisances unto Him. In other words, Lord Śiva is always in trance, *samādhi.* This *samādhi* is not under the control of the devotee; it is under the control of Vāsudeva, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in *Bhagavad-gītā, sambhavāmy ātma-māyayā.* (Bg. 4.6). *Ātma-māyayā* means internal potency. By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, "My dear Lord, please come here so that I can see You." It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone's command, but if He is satisfied by one's pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is *adhokṣaja,* for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of Godhead simply by the attempt of his speculative mind, but if one desires he can subdue all the material activities of his senses, and by manifesting His spiritual energy the Lord can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vāsudeva is not formless because it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers his obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Māyāvādī interpretation that Vāsudeva is impersonal. As stated in *Bhagavad-gītā, prapadyate,* one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or

offering obeisances, there must be an object of surrender or obeisances.

TEXT 24

तत्ते निरीक्ष्यो न पितापि देहकृद्
दक्षो मम द्विट् तदनुव्रताश्च ये ।
यो विश्वसृग्यज्ञगतं वरोरु मा-
मनागसं दुर्वचसाकरोत्तिरः ॥२४॥

tat te nirīkṣyo na pitāpi deha-kṛd
dakṣo mama dviṭ tad-anuvratāś ca ye
yo viśvasṛg yajña-gatam varoru mām
anāgasam durvacasākarot tiraḥ

tat—therefore; *te*—your; *nirīkṣyaḥ*—to be seen; *na*—not; *pitā*—your father; *api*—although; *deha-kṛt*—the giver of your body; *dakṣaḥ*—Dakṣa; *mama*—my; *dviṭ*—envious; *tat-anuvratāḥ*—his (Dakṣa's) followers; *ca*—also; *ye*—who; *yaḥ*—who (Dakṣa); *viśvasṛk*—of the Viśvasṛjs; *yajña-gatam*—being present at the sacrifice; *vara-uru*—O Satī; *mām*—me; *anāgasam*— being innocent; *durvacasā*—with cruel words; *akarot tiraḥ*—has insulted.

TRANSLATION

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

PURPORT

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Śiva reminded Satī, "Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated."

TEXT 25

यदि व्रजिष्यस्यतिहाय मद्वचो
भद्रं भवत्या न ततो भविष्यति ।
सम्भावितस्य स्वजनात्पराभवो
यदा स सद्यो मरणाय कल्पते ॥२५॥

yadi vrajiṣyasy atihāya mad-vaco
bhadraṁ bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate

yadi—if; *vrajiṣyasi*—you will go; *atihāya*—neglecting; *mat-vacaḥ*—my words; *bhadram*—good; *bhavatyāḥ*—your; *na*—not; *tataḥ*—then; *bhaviṣyati*—will become; *sambhāvitasya*—most respectable; *sva-janāt*—by your own relative; *parābhavaḥ*—are insulted; *yadā*—when; *saḥ*—that insult; *sadyaḥ*—immediately; *maraṇāya*—to death; *kalpate*—is equal.

TRANSLATION

If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, it will immediately be equal to death.

Thus end the Bhaktivedanta purports of the Fourth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Talks Between Lord Śiva and Satī."*

CHAPTER FOUR

Satī Quits Her Body

TEXT 1

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः
पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
सुहृद्दिदृक्षुः परिशङ्किता भवा-
न्निष्क्रामती निर्विशती द्विधाऽऽस सा ॥१॥

maitreya uvāca
etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśaṁ hy ubhayatra cintayan
suhṛd-didṛkṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā

maitreyaḥ uvāca—Maitreya said; *etāvat*—so much; *uktvā*—after speaking; *virarāma*—was silent; *śaṅkaraḥ*—Lord Śiva; *patni-aṅga-nāśam*—the destruction of the body of his wife; *hi*—since; *ubhayatra*—in both cases; *cintayan*—understanding; *suhṛt-didṛkṣuḥ*—being anxious to see her relatives; *pariśaṅkitā*—being afraid; *bhavāt*—of Śiva; *niṣkrāmatī*—moving out; *nirviśatī*—moving in; *dvidhā*—divided; *āsa*—was; *sā*—she (Satī).

TRANSLATION

The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

PURPORT

Satī's mind was divided about whether to go to her father's house or obey the orders of Lord Śiva. The struggle between the two decisions was

so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

TEXT 2

सुहृद्दिदृक्षाप्रतिघातदुर्मनाः
स्नेहाद्रुदत्यश्रुकलातिविह्वला ।
भवं भवान्यप्रतिपूरुषं रुषा
प्रधक्ष्यतीवैक्षत जातवेपथुः ॥ २ ॥

suhṛd-didṛkṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavaṁ bhavāny apratipūruṣaṁ ruṣā
pradhakṣyatīvaikṣata jāta-vepathuḥ

suhṛt-didṛkṣā—of the desire to see her relatives; *pratighāta*—the prevention; *durmanāḥ*—feeling sorry; *snehāt*—from affection; *rudatī*—crying; *aśru-kalā*—by drops of tears; *ativihvalā*—very afflicted; *bhavam*—Lord Śiva; *bhavānī*—Satī; *apratipūruṣam*—without an equal or rival; *ruṣā*—with anger; *pradhakṣyatī*—to blast; *iva*—as if; *aikṣata*—looked at; *jāta-vepathuḥ*—shaking.

TRANSLATION

Satī felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

PURPORT

The word *apratipūruṣam,* used in this verse, means one who has no equal. Lord Śiva has no equal in the material world in regard to equality towards everyone. His wife, Satī, knew that her husband was equal towards everyone, so why in this case was he so unkind to his wife that he did not allow her to go to her father's house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Śiva is the *ātmā* (*śiva* also means *ātmā*), it is indicated here that Satī was prepared to commit suicide. Another meaning of the word *apratipūruṣa* is the personality who has no rival. Since Lord Śiva could not be persuaded to give her permission, Satī took shelter of a woman's last weapon, weeping, which forces a husband to agree to the proposal of his wife.

TEXT 3

ततो विनिःश्वस्य सती विहाय तं
शोकेन रोषेण च दूयता हृदा ।
पित्रोरगात्स्त्रैणविमूढधीर्गृहान्
प्रेम्णाऽऽत्मनो योऽर्धमदात्सतां प्रियः ॥३॥

tato viniḥśvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā
pitror agāt straiṇa-vimūḍha-dhīr gṛhān
premṇātmano yo'rdham adāt satāṁ priyaḥ

tataḥ—then; *viniḥśvasya*—breathing very heavily; *satī*—Satī; *vihāya*—leaving; *tam*—him (Lord Śiva); *śokena*—by bereavement; *roṣeṇa*—by anger; *ca*—and; *dūyatā*—afflicted; *hṛdā*—with the heart; *pitroḥ*—of her father; *agāt*—she went; *straiṇa*—by her womanly nature; *vimūḍha*—deluded; *dhīḥ*—intelligence; *gṛhān*—to the house; *premṇā*—due to affection; *ātmanaḥ*—of his body; *yaḥ*—who; *ardham*—half; *adāt*—gave; *satām*—to the saintly; *priyaḥ*—dear.

TRANSLATION

Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection, and breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

PURPORT

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. The Vedic marital relationship existed between Lord Śiva and Satī, but sometimes, due to weakness, a woman becomes very attracted by the members of her father's house, and this happened to Satī. In this verse it is specifically mentioned that she wanted to leave such a great husband as Śiva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between

husband and wife, as found even in such an elevated family relationship as that of Satī and Lord Śiva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

TEXT 4

तामन्वगच्छन् द्रुतविक्रमां सती-
मेकां त्रिनेत्रानुचराः सहस्रशः ।
सपार्षदयक्षा मणिमन्मदादयः
पुरोवृषेन्द्रास्तरसा गतव्यथाः ॥ ४ ॥

tām anvagacchan druta-vikramāṁ satīm
ekāṁ trinetrānucarāḥ sahasraśaḥ
sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣendrās tarasā gata-vyathāḥ

tām—her (Satī); *anvagacchan*—followed; *druta-vikramām*—leaving rapidly; *satīm*—Satī; *ekām*—alone; *trinetra*—of Lord Śiva (who has three eyes); *anucarāḥ*—the followers; *sahasraśaḥ*—by thousands; *sa-pārṣada-yakṣāḥ*—accompanied by his personal associates and the Yakṣas; *maṇiman-mada-ādayaḥ*—Maṇimān, Mada, etc; *puraḥ-vṛṣendrāḥ*—having the Nandī bull in front; *tarasā*—swiftly; *gata-vyathāḥ*—without fear.

TRANSLATION

When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples headed by Maṇimān and Mada quickly followed her with his bull Nandī in front and accompanied by the Yakṣas.

PURPORT

Satī was going very fast so that she might not be checked by her husband, but she was immediately followed by the many thousands of disciples of Lord Śiva, headed by Yakṣas, Maṇimān and Mada. The word *gata-vyathāḥ*, used in this connection, means without fear. Satī did not care that she was going alone; therefore she was almost fearless. The word *anucarāḥ* is also significant, for it indicates that Lord Śiva's disciples were always ready to sacrifice anything for Lord Śiva. All of them could understand the desire of Śiva, who did not want Satī to go alone. *Anucarāḥ* means those who can immediately understand the purpose of their master.

TEXT 5

तां सारिकाकन्दुकदर्पणाम्बुज-
श्वेतातपत्रव्यजनस्रगादिभिः ।
गीतायनैर्दुन्दुभिशङ्खवेणुभि-
र्वृषेन्द्रमारोप्य विटङ्किता ययुः ॥ ५ ॥

tāṁ sārikā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ
gītāyanair dundubhi-śaṅkha-veṇubhir
vṛṣendram āropya viṭaṅkitā yayuḥ

tām—her (Satī); *sārikā*—pet bird; *kanduka*—ball; *darpaṇa*—mirror; *ambuja*—lotus flower; *śveta-ātapatra*—white umbrella; *vyajana*—chowry; *srak*—garland; *ādibhiḥ*—and others; *gītā-ayanaiḥ*—accompanied with music; *dundubhi*—drums; *śaṅkha*—conchshells; *veṇubhiḥ*—with flutes; *vṛṣendram*—on the bull; *āropya*—placing; *viṭaṅkitāḥ*—decorated; *yayuḥ*—they went.

TRANSLATION

The disciples of Lord Śiva arranged for Satī to be on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

TEXT 6

आब्रह्मघोषोर्जितयज्ञवैशसं
विप्रर्षिजुष्टं विबुधैश्च सर्वशः ।
मृद्दार्वयःकाञ्चनदर्भचर्मभि-
र्निसृष्टभाण्डं यजनं समाविशत् ॥ ६ ॥

ā-brahma-ghoṣorjita-yajña-vaiśasaṁ
viprarṣi-juṣṭaṁ vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayaḥ-kāñcana-darbha-carmabhir
nisṛṣṭa-bhāṇḍaṁ yajanaṁ samāviśat

ā—from all sides; *brahma-ghoṣa*—with the sounds of the Vedic hymns; *ūrjita*—decorated; *yajña*—sacrifice; *vaiśasam*—destruction of animals; *viprarṣi-juṣṭam*—attended by the great sages; *vibudhaiḥ*—with demigods;

ca—and; *sarvaśaḥ*—on all sides; *mṛt*—clay; *dāru*—wood; *ayaḥ*—iron; *kāñcana*—gold; *darbha*—*kuśa* grass; *carmabhiḥ*—skins; *nisṛṣṭa*—made of; *bhāṇḍam*—sacrificial animals and pots; *yajanam*—sacrifice; *samāviśat*—entered.

TRANSLATION

She then reached her father's house where the sacrifice was being performed and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals as well as pots made of clay, stone, gold, glass and skin, which were all requisite for the sacrifice.

PURPORT

When learned sages and *brāhmaṇas* assemble to chant Vedic *mantras*, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and *brāhmaṇas* were arguing, and some of them were chanting the Vedic *mantras*, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the *Śrīmad-Bhāgavatam* it is also recommended: *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic *mantras*. Therefore for this age it is recommended that people should gather together and chant the Hare Kṛṣṇa *mantra* to satisfy the Supreme Personality of Godhead who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing *yajña* in this age.

Another significant point in the verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. There were great sages and realized souls assembled who were performing *yajñas*, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The *brāhmaṇas* who were entrusted with the performance of *yajña* were very realized

souls, and to test their realization an old animal was offered in the fire and again rejuvenated. That was the test of a Vedic *mantra*. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic *mantra* by giving an animal new life. Animals were used to test the power of Vedic *mantras*, not for meat.

TEXT 7

तामागतां तत्र न कश्चनाद्रियद्
विमानितां यज्ञकृतो भयाज्जनः ।
ऋते स्वसॄर्वै जननीं च सादराः
प्रेमाश्रुकण्ठ्यः परिषस्वजुर्मुदा ॥ ७ ॥

tām āgatāṁ tatra na kaścanādriyad
vimānitāṁ yajña-kṛto bhayāj janaḥ
ṛte svasṝr vai jananīṁ ca sādarāḥ
premāśru-kaṇṭhyaḥ pariṣasvajur mudā

tām—her (Satī); *āgatām*—having arrived; *tatra*—there; *na*—not; *kaścana*—anyone; *ādriyat*—received; *vimānitām*—not receiving respect; *yajña-kṛtaḥ*—of the performer of the sacrifice (Dakṣa); *bhayāt*—from fear; *janaḥ*—person; *ṛte*—except; *svasṝḥ*—her own sister; *vai*—indeed; *jananīm*—mother; *ca*—and; *sādarāḥ*—with respect; *prema-aśru-kaṇṭhyaḥ*—whose throats were filled with tears of affection; *pariṣasvajuḥ*—embraced; *mudā*—with glad faces.

TRANSLATION

When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

PURPORT

The mother and sisters of Satī could not follow the others, who did not receive Satī very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned *brāhmaṇas* and demigods, they were afraid of their

superior, Dakṣa, and because they knew that their welcoming Satī would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

TEXT 8

सौदर्यसम्प्रश्नसमर्थवार्तया
मात्रा च मातृष्वसृभिश्च सादरम् ।
दत्तां सपर्यां वरमासनं च सा
नादत्त पित्राप्रतिनन्दिता सती ॥ ८ ॥

saudarya-sampraśna-samartha-vārtayā
mātrā ca mātṛ-ṣvasṛbhiś ca sādaram
dattāṁ saparyāṁ varam āsanaṁ ca sā
nādatta pitrāpratinanditā satī

saudarya—of her sisters; *sampraśna*—with the greetings; *samartha*—proper; *vārtayā*—tidings; *mātrā*—by her mother; *ca*—and; *mātṛ-svasṛbhiḥ*—by her aunts; *ca*—and; *sādaram*—along with respect; *dattām*—which was offered; *saparyām*—worship, adoration; *varam*—presents; *āsanam*—a seat; *ca*—and; *sā*—she (Satī); *na ādatta*—did not accept; *pitrā*—by her father; *apratinanditā*—not being welcomed; *satī*—Satī.

TRANSLATION

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything because her father neither talked with her nor welcomed her by asking about her welfare.

PURPORT

Satī did not accept the greetings offered by her sisters and mother because she was not at all satisfied by her father's silence. Satī was the youngest child of Dakṣa, and she knew that she was his pet. But now, because of her association with Lord Śiva, Dakṣa forgot all his affection for his daughter, which very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

TEXT 9

अरुद्रभागं तमवेक्ष्य चाध्वरं
पित्रा च देवे कृतहेलनं विभौ ।
अनादृता यज्ञसदस्यधीश्वरी
चुकोप लोकानिव धक्ष्यती रुषा ॥ ९ ॥

arudra-bhāgaṁ tam avekṣya cādhvaraṁ
pitrā ca deve kṛta-helanaṁ vibhau
anādṛtā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā

arudra-bhāgam—having no oblations for Lord Śiva; *tam*—that; *avekṣya*—seeing; *ca*—and; *adhvaram*—place of sacrifice; *pitrā*—by her father; *ca*—and; *deve*—to Lord Śiva; *kṛta-helanam*—contempt having been shown; *vibhau*—to the lord; *anādṛtā*—not being received; *yajña-sadasi*—in the assembly of the sacrifice; *adhīśvarī*—Satī; *cukopa*—became greatly angry; *lokān*—the fourteen worlds; *iva*—as if; *dhakṣyatī*—burning; *ruṣā*—with anger.

TRANSLATION

Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only did her father fail to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

PURPORT

By offering oblations in the fire while chanting the Vedic *mantra svāhā,* one offers respect to all the demigods, great sages, and *pitṛs,* including Lord Brahmā, Lord Śiva and Lord Viṣṇu. It is customary that Śiva is one of those who are offered respects, but Satī, while personally present in the arena, saw that the *brāhmaṇas* did not utter the *mantra* offering oblations to Lord Śiva, *namaḥ śivāya svāhā.* She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Dakṣa appeared to burn in her vision.

TEXT 10

जगर्ह सामर्षविपन्नया गिरा
शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान्
निगृह्य देवी जगतोऽभिशृण्वतः ॥१०॥

jagarha sāmarṣa-vipannayā girā
śiva-dviṣaṁ dhūma-patha-śrama-smayam
sva-tejasā bhūta-gaṇān samutthitān
nigṛhya devī jagato 'bhiśṛṇvataḥ

jagarha—began to condemn; *sā*—she; *amarṣa-vipannayā*—indistinct through anger; *girā*—with words; *śiva-dviṣam*—the enemy of Lord Śiva; *dhūma-patha*—in sacrifices; *śrama*—by troubles; *smayam*—very proud; *sva-tejasā*—by her order; *bhūta-gaṇān*— the ghosts; *samutthitān*—ready (to injure Dakṣa); *nigṛhya*—stopped; *devī*—Satī; *jagataḥ*—in the presence of all; *abhiśṛṇvataḥ*—being heard.

TRANSLATION

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

PURPORT

The process of offering sacrifices is especially meant to satisfy Viṣṇu, who is called Yajñeśa because He is the enjoyer of the fruits of all sacrifice. *Bhagavad-gītā* also confirms this fact. The Lord says, *bhoktāraṁ yajña-tapasām* (Bg. 5.29). He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefit for sense gratification is the reason persons like Dakṣa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in *Śrīmad-Bhāgavatam.* One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors. One who has developed love for Viṣṇu must develop love

and respect for Viṣṇu's devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. *Vaiṣṇavānāṁ yathā śambhuḥ.* Thus when Satī saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry. This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama dāsa Ṭhākur said, *krodha bhakta dveṣī jane.* We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Satī towards her father was not objectionable, for although he was her father, still he was trying to insult the greatest Vaiṣṇava. Thus Satī's anger against her father was quite applaudable.

TEXT 11

देव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रिय-
स्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके
ऋते भवन्तं कतमः प्रतीपयेत् ॥११॥

devy uvāca
na yasya loke 'sty atiśāyanaḥ priyas
tathāpriyo deha-bhṛtāṁ priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratīpayet

devī uvāca—the blessed goddess said; *na*—not; *yasya*—of whom; *loke*—in the material world; *asti*—is; *atiśāyanaḥ*—having no rival; *priyaḥ*—dear; *tatha*—so; *apriyaḥ*—enemy; *deha-bhṛtām*—bearing material bodies; *priyaātmanaḥ*—who is the most beloved; *tasmin*—towards Lord Śiva; *samastaātmani*—the universal being; *mukta-vairake*—who is free from all enmity; *ṛte*—except; *bhavantam*—for you; *katamaḥ*—who; *pratīpayet*—would be envious.

TRANSLATION

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but yourself could be envious of such a universal being, who is free from all enmity.

PURPORT

In *Bhagavad-gītā* (Bg. 9.29) the Lord says, *samo 'haṁ sarva-bhūteṣu:* "I am equal to all living entities." Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as Him. Therefore he is equal to everyone; no one is his enemy, and no one is his friend, but one who is envious by nature can become the enemy of Lord Śiva. Therefore Satī accused her father, "No one but you could be envious of Lord Śiva or could be his enemy." There were other sages and learned *brāhmaṇas* present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Satī.

TEXT 12

दोषान् परेषां हि गुणेषु साधवो
गृह्णन्ति केचिन्न भवादृशो द्विज ।
गुणांश्च फल्गून् बहुलीकरिष्णवो
महत्तमास्तेष्वविदद्भवानघम् ॥१२॥

doṣān pareṣāṁ hi guṇeṣu sādhavo
gṛhṇanti kecin na bhavādṛśo dvija
guṇāṁś ca phalgūn bahulīkariṣṇavo
mahattamās teṣv avidad bhavān agham

doṣān—faults; *pareṣām*—of others; *hi*—for; *guṇeṣu*—in the qualities; *sādhavaḥ*—*sādhus;* *gṛhṇanti*—find; *kecit*—some; *na*—not; *bhavādṛśaḥ*—like you; *dvija*—O twice-born; *guṇān*—qualities; *ca*—and; *phalgūn*—small; *bahulīkariṣṇavaḥ*—greatly magnifies; *mahattamāḥ*—the greatest persons; *teṣu*—among them; *avidat*—find; *bhavān*—you; *agham*—the fault.

TRANSLATION

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only does not find fault with others'

qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately you have found fault with such a great soul.

PURPORT

King Dakṣa is addressed here by his daughter Satī as *dvija,* twice-born. Twice-born refers to the higher classes of men, namely the *brāhmaṇas, kṣatriyas* and *vaiśyas.* In other words, *dvija* is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Satī, Dakṣa's daughter, put before him sound arguments. There are some highly qualified persons who only accept the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called *Āśutoṣa,* which means one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person's head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered his good quality in worshiping and satisfying him, and he granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities. But Satī accused her father, "You are just the opposite. Although Lord Śiva has so many good qualities and has no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others' qualities, but by unnecessarily considering others' good qualities to be bad, you have become the lowest of the fallen souls."

TEXT 13

नाश्चर्यमेतद्यदसत्सु सर्वदा
महद्विनिन्दा कुणपात्मवादिषु ।

सेर्ष्यं महापूरुषपादपांसुभि-
निरस्ततेजःसु तदेव शोभनम् ॥१३॥

nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam

na—not; *āścaryam*—wonderful; *etat*—this; *yat*—which; *asatsu*—evil; *sarvadā*—always; *mahat-vinindā*—the deriding of great souls; *kuṇapa-ātma-vādiṣu*—among those who have accepted the dead body as the self; *sa-īrṣyam*—envy; *mahāpūruṣa*—of great personalities; *pāda-pāṁsubhiḥ*—by the dust of the feet; *nirasta-tejaḥsu*—whose glory is diminished; *tat*—that; *eva*—certainly; *śobhanam*—very good.

TRANSLATION

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They aredimininished by the dust of the feet of great personalities.

PURPORT

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, *mahāpūruṣa-pāda-pāṁsubhiḥ*, the dust of the lotus feet of great personalities, offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of his feet, just as one can tolerate the scorching sunshine on his head but cannot tolerate the scorching sunshine on his feet. An offender glides down more and more; therefore naturally he continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Satī, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act on the bodily concept of life. Thus they are subject to commit more and more offenses

at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

TEXT 14

यद् द्व्यक्षरं नाम गिरेरितं नृणां
सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घ्यशासनं
भवानहो द्वेष्टि शिवं शिवेतरः ॥१४॥

yad dvy-akṣaraṁ nāma gireritaṁ nṛṇāṁ
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanaṁ
bhavān aho dveṣṭi śivaṁ śivetaraḥ

yat—which; *dvi-akṣaram*—consisting of two letters; *nāma*—named; *girā īritam*—merely being pronounced by the tongue; *nṛṇām*—persons; *sakṛt*—once; *prasaṅgāt*—from the heart; *agham*—sinful activities; *āśu*—immediately; *hanti*—destroys; *tat*—that; *pavitra-kīrtim*—whose fame is pure; *tam*—him; *alaṅghya-śāsanam*—whose order is never neglected; *bhavān*—you; *aho*—oh; *dveṣṭi*—envy; *śivam*—Lord Śiva; *śiva-itaraḥ*—who are inauspicious.

TRANSLATION

Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but yourself envies him.

PURPORT

Since Lord Śiva is the greatest soul among the living entities within this material world, his name, Śiva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Śiva, gradually they will understand that they are not the material body but are spirit soul. Śiva means *maṅgala,* or auspicious. Within the body the soul is auspicious. *Ahaṁ brahmāsmi:* "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Śiva means auspicious, and devotees of Lord Śiva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties—one has to understand his relationship with the

Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (*ahaṁ brahmāsmi*). If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As was previously explained, *sattvaṁ viśuddhaṁ vasudeva-śabditam:* Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu because Lord Śiva says in the *Śiva Purāṇa* that the topmost worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu. One should not, however, make the mistake of considering Lord Śiva and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the *Vaiṣṇavīya Purāṇa* that Viṣṇu or Nārāyaṇa is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

TEXT 15

यत्पादपद्मं महतां मनोऽलिभि-
निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिन-
स्तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥१५॥

yat-pāda-padmaṁ mahatāṁ mano'libhir
niṣevitaṁ brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo'rthinas
tasmai bhavān druhyati viśva-bandhave

yat-pāda-padmam—the lotus feet of whom; *mahatām*—of the higher personalities; *manaḥ-alibhiḥ*—by the bees of the mind; *niṣevitam*—being engaged at; *brahma-rasa*—of transcendental bliss *(brahmānanda); āsava-arthibhiḥ*—seeking for the nectar; *lokasya*—of the common man; *yat*—which; *varṣati*—he fulfills; *ca*—and; *āśiṣaḥ*—desires; *arthinaḥ*—seeking; *tasmai*—towards him (Lord Śiva); *bhavān*—you; *druhyati*—are envious; *viśva-bandhave*—unto the friend of all living entities within the three worlds.

TRANSLATION

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and

because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

PURPORT

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual *brahmānanda,* or merging into the Supreme. These four principles of material life—religion, economic development, sense gratification and liberation—exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge, so it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone—the common men, the elevated men and the devotees of the Lord—so no one should disrespect or create enmity towards Lord Śiva.

TEXT 16

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये
ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।
तन्माल्यभस्मनृकपाल्यवसत्पिशाचै-
र्ये मूर्धभिर्दधति तच्चरणावसृष्टम् ॥१६॥

kiṁ vā śivākhyam aśivaṁ na vidus tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācair
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam

kim vā—whether; *śiva-ākhyam*—named Śiva; *aśivam*—inauspicious; *na viduḥ*—do not know; *tvat anye*—other than you; *brahma-ādayaḥ*—Brahmā and others; *tam*—him (Lord Śiva); *avakīrya*—scattered; *jaṭāḥ*—having twist-

ed hair; *śmaśāne*—in the crematorium; *tat-mālya-bhasma-nṛkapālī*—who is garlanded with human skulls and smeared with ashes; *avasat*—associated; *piśācaiḥ*—with demons; *ye*—who; *mūrdhabhiḥ*—with the head; *dadhati*—place; *tat-caraṇa-avasṛṣṭam*—fallen from his lotus feet.

TRANSLATION

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name of Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

PURPORT

It is useless to condemn a great personality like Lord Śiva, and this is being stated by his wife, Satī, to establish the supremacy of her husband. First she said, "You call Lord Śiva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahmā respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?" Since Satī was a chaste woman and the wife of Lord Śiva, it was her duty to establish the elevated position of Lord Śiva, not only by sentiment but by facts. Lord Śiva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahmā is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahmā is occupied by an expansion of Lord Viṣṇu, but generally this post is occupied by a greatly pious living entity within this universe. Thus constitutionally Lord Śiva's position is higher than that of Lord Brahmā, although Lord Śiva appeared as the son of Brahmā. Here it is mentioned that even personalities like Brahmā accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Śiva. Great sages like Marīci, Atri, Bhṛgu and the other nine great sages who are descendants of Brahmā also respect Lord Śiva in

such a way because they all know that Lord Śiva is not an ordinary living entity.

In many *Purāṇas* it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Viṣṇu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Śiva is described in the *Brahma-saṁhitā* to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee's attention to that particular demigod. It is also stated in the *Bhagavad-gītā* that if anyone wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone's heart, gives him greater and greater attachment for that demigod so that he may be elevated to the demigod's abode. *Yānti deva-vratā devān* (Bg. 9.25). By worshiping demigods one can elevate himself to the abodes of the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Śiva is praised by Satī, partially due to her personal respect for Lord Śiva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahmā. The position of Lord Śiva is accepted by Lord Brahmā, so Dakṣa, Satī's father, should also recognize him. That was the point of Satī's statement. She did not actually come to her father's house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Dakṣa, that it was useless to continue being envious of Lord Śiva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.

TEXT 17

कर्णौ पिधाय निरयाद्यदकल्प ईशे
धर्मावितर्यसृणिभिर्नृभिरस्यमाने ।

छिन्द्यात्प्रसह्य रुशतीमसतीं प्रभुश्चे-
ज्जिह्वामसूनपि ततो विसृजेत्स धर्मः ॥१७॥

karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīṁ prabhuś cej
jihvām asūn api tato visṛjet sa dharmaḥ

karṇau—both ears; *pidhāya*—blocking; *nirayāt*—one should go away; *yat*—if; *akalpaḥ*—unable; *īśe*—the master; *dharma-avitari*—the controller of religion; *asṛṇibhiḥ*—by irresponsible; *nṛbhiḥ*—persons; *asyamāne*—being blasphemed; *chindyāt*—he should cut; *prasahya*—by force; *ruśatīm*—vilifying; *asatīm*—of the blasphemer; *prabhuḥ*—one is able; *cet*—if; *jihvām*—tongue; *asūn*—(his own) life; *api*—certainly; *tataḥ*—then; *visṛjet*—should give up; *saḥ*—that; *dharmaḥ*—is the process.

TRANSLATION

Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if he is unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life.

PURPORT

The argument offered by Satī is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a Prajāpati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Satī should accept his good qualities instead of vilifying him. The answer to that argument is that Satī was not vilifying but defending. If possible she should have cut out Dakṣa's tongue because he blasphemed Lord Śiva. In other words, since Lord Śiva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up his life. That is the process, but because Dakṣa happened to be the father of Satī, she decided not to kill him but to give up her own life in order to compensate for the great sin that she had committed by hearing blasphemy of Lord Śiva. The instruction set forth here in *Śrīmad-Bhāgavatam* is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a *brāhmaṇa* he

should not give up his body because by doing so he would be responsible for killing a *brāhmaṇa*; therefore a *brāhmaṇa* should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a *kṣatriya* he has the power to punish any man; therefore a *kṣatriya* should at once cut out the tongue of the vilifier and kill him. But as far as the *vaiśyas* and *śūdras* are concerned, they should immediately give up their bodies. Satī decided to give up her body because she thought herself to be among the *śūdras* and *vaiśyas*. As stated in *Bhagavad-gītā, striyo vaiśyās tathā śudrāḥ* (Bg. 9.32). Women, laborers and the mercantile class are on the same level. Thus since it is recommended that *vaiśyas* and *śūdras* should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Śiva, she decided to give up her life.

TEXT 18

अतस्त्वदोत्पन्नमिदं कलेवरं
न धारयिष्ये शितिकण्ठगर्हिणः ।
जग्धस्य मोहाद्धि विशुद्धिमन्धसो
जुगुप्सितस्योद्धरणं प्रचक्षते ॥१८॥

atas tavotpannam idaṁ kalevaraṁ
na dhārayiṣye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohādd hi viśuddhim andhaso
jugupsitasyoddharaṇaṁ pracakṣate

ataḥ—therefore; *tava*—from you; *utpannam*—received; *idam*—this; *kalevaram*—body; *na dhārayiṣye*—I shall not bear; *śiti-kaṇṭha-garhiṇaḥ*—who have blasphemed Lord Siva; *jagdhasya*—which has been eaten; *mohāt*—by mistake; *hi*—because; *viśuddhim*—the purification; *andhasaḥ*—of food; *jugupsitasya*—poisonous; *uddharaṇam*—vomiting; *pracakṣate*—declare.

TRANSLATION

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

PURPORT

Since Satī was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakṣas, but

in order to save her husband from the charge that he employed his wife Satī to kill Dakṣa because he could not do so due to his inferior position, she decided to give up her body.

TEXT 19

न वेदवादाननुवर्तते मतिः
स्व एव लोके रमतो महामुनेः ।
यथा गतिर्देवमनुष्ययोः पृथक्
स्व एव धर्मे न परं क्षिपेत्स्थितः ॥ १९ ॥

na veda-vādān anuvartate matiḥ
sva eva loke ramato mahāmuneḥ
yathā gatir deva-manuṣyayoḥ pṛthak
sva eva dharme na paraṁ kṣipet sthitaḥ

na—not; *veda-vādān*—rules and regulations of the *Vedas*; *anuvartate*—follow; *matiḥ*—the mind; *sve*—in his own; *eva*—certainly; *loke*—in the self; *ramataḥ*—enjoying; *mahāmuneḥ*—of elevated transcendentalists; *yathā*—as; *gatiḥ*—the way; *deva-manuṣyayoḥ*—of the men and the demigods; *pṛthak*—separately; *sve*—in your own; *eva*—alone; *dharme*—occupational duty; *na*—not; *param*—another; *kṣipet*—should criticize; *sthitaḥ*—being situated.

TRANSLATION

It is better to execute one's own occupational duty than to criticize others. Those who are elevated transcendentalists sometimes may not observe the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

PURPORT

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appear to be the same. The elevated transcendentalist can surpass all the regulations of the *Vedas*, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man who has no such ability to travel in space has to face all those impediments. The most dear Lord Śiva, although he appeared not to observe all the rules and regulations of the *Vedas*, is not affected by such disobedience, but a common man who wants to imitate

Lord Śiva is mistaken. A common man must observe all the rules and regulations of the *Vedas* which a person who is in the transcendental position does not need to observe. Dakṣa found fault with Lord Śiva for not observing all the strict rules and regulations of the *Vedas,* but Satī asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One should not try to imitate Lord Siva; rather, one should strictly follow his prescribed occupational duties. One should never vilify a great personality like Lord Śiva.

TEXT 20

कर्म प्रवृत्तं च निवृत्तमप्यृतं
वेदे विविच्योभयलिङ्गमाश्रितम् ।
विरोधि तद्यौगपदैककर्तरि
द्वयं तथा ब्रह्मणि कर्म नर्च्छति ॥२०॥

karma pravṛttaṁ ca nivṛttam apy ṛtaṁ
vede vivicyobhaya-liṅgam āśritam
virodhi tad yaugapadaikakartari
dvayaṁ tathā brahmaṇi karma narcchati

karma—activities; *pravṛttam*—attached to material enjoyment; *ca*—and; *nivṛttam*—materially detached; *api*—certainly; *ṛtam*—true; *vede*—in the *Vedas*; *vivicya*—distinguished; *ubhaya-liṅgam*—symptoms of both; *āśritam*—directed; *virodhi*—contradictory; *tat*—that; *yauga-pada-ekakartari*—both activities in one person; *dvayam*—two; *tathā*—so; *brahmaṇi*—in one who is transcendentally situated; *karma*—activities; *na ṛcchati*—are neglected.

TRANSLATION

In the Vedas there are directions for two kinds of activities—activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendentally situated.

PURPORT

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders—*brahmacārī, gṛhastha, vānaprastha* and *sannyāsa*—gradually train a person to come to the platform of transcendental life. The activities and dress of a *gṛhastha* or householder are different from those of a *sannyāsī,* one in the renounced order of life. It is impossible for one person to adopt both orders. A *sannyāsī* cannot act like a householder, nor can a householder act like a *sannyāsī,* but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Śiva was in the transcendental position because, as stated before, he was always absorbed in the thought of Lord Vāsudeva within himself. Therefore neither the activities of the *gṛhastha* nor those of the *sannyāsī* in the renounced order can be applicable for him. He is in the *paramahaṁsa* stage, the highest perfectional stage of life. The transcendental position of Lord Śiva is also explained in *Bhagavad-gītā,* Second Chapter, verses 52 and 53. It is stated there that when one fully engages in transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the *Vedas.* When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, that position is called *buddhi-yoga,* or *samādhi,* ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

TEXT 21

मा वः पदव्यः पितरस्मदास्थिता
या यज्ञशालासु न धूमवर्त्मभिः ।
तदभृप्तैरसुभृद्भिरीडिता
अव्यक्तलिङ्गा अवधूतसेविताः ॥२१॥

mā vaḥ padavyaḥ pitar asmad-āsthitā
yā yajña-śālāsu na dhūma-vartmabhiḥ

tad-anna-tṛptair asu-bhṛdbhir īḍitā
avyakta-liṅgā avadhūta-sevitāḥ

mā—are not; *vaḥ*—yours; *padavyaḥ*—opulences; *pitaḥ*—O father; *asmat-āsthitāḥ*—possessed by us; *yāḥ*—which (opulences); *yajña-śālāsu*—in the sacrificial fire; *na*—not; *dhūma-vartmabhiḥ*—by the path of sacrifices; *tat-anna-tṛptaiḥ*—satisfied by the foodstuff of the sacrifice; *asu-bhṛdbhiḥ*—satisfying bodily necessities; *īḍitāḥ*—praised; *avyakta-liṅgāḥ*—whose cause is unmanifested; *avadhūta-sevitāḥ*—achieved by the self-realized souls.

TRANSLATION

My dear father, the opulence which we possess is impossible either for you or for your flatterers to imagine because persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced self-realized souls.

PURPORT

Satī's father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Satī said that the opulence possessed by her husband could not be understood by materialistic persons like Dakṣa and his followers, who were flatterers and were engaged in fruitive activities. Her husband's position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called *avyakta,* or unmanifested. But if required, simply by willing, Lord Śiva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence which Lord Śiva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumāras, Nārada and Lord Śiva, not by others. In this verse the performers of the Vedic rituals are condemned. They have been described here as *dhūma-vartmabhiḥ,* those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to Viṣṇu. Although in all cases Viṣṇu is the chief

Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Viṣṇu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Viṣṇu is very slow, and therefore it has been condemned in this verse. Viśvanātha Cakravartī has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the *brāhmaṇas* who were present for the sacrifice were also condemned by Satī.

Whether or not King Dakṣa and his flatterers could understand the position of Lord Śiva, Satī wanted to impress upon her father that he should not think her husband to be without opulence. Satī, being the devoted wife of Lord Śiva, offers all kinds of material opulences to the worshipers of Lord Śiva. This fact is explained in the *Śrīmad-Bhāgavatam,* in the Tenth Canto. Lord Śiva's worshipers sometimes appear to be more opulent than the worshipers of Lord Viṣṇu because Durgā, or Satī, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Śiva in order to glorify her husband, but the worshipers of Viṣṇu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

TEXT 22

नैतेन देहेन हरे कृतागसो
देहोद्भवेनालमलं कुजन्मना ।
व्रीडा ममाभूत्कुजनप्रसङ्गत-
स्तज्जन्म धिग् यो महतामवद्यकृत् ॥२२॥

naitena dehena hare kṛtāgaso
dehodbhavenālam alaṁ ku-janmanā
vrīḍā mamābhūt ku-jana-prasaṅgatas
taj janma dhig yo mahatām avadya-kṛt

na—not; *etena*—by this; *dehena*—by the body; *hare*—to Lord Śiva; *kṛta-āgasaḥ*—having committed offenses; *deha-udbhavena*—produced from your body; *alam alam*—enough, enough; *ku-janmanā*—with a contemptible birth; *vrīḍā*—shame; *mama*—my; *abhūt*—was; *ku-jana-prasaṅgataḥ*—from a relationship with a bad person; *tat janma*—that birth; *dhik*—shameful; *yaḥ*—who; *mahatām*—of the great personalities; *avadya-kṛt*—an offender.

TRANSLATION

You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

PURPORT

Lord Śiva is the greatest of all devotees of Lord Viṣṇu. It is stated, *vaiṣṇavānāṁ yathā śambhuḥ*. Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu. In the previous verses Satī has described that Lord Śiva is always in a transcendental position because he is situated in pure *vasudeva*. *Vasudeva* is the state from which Kṛṣṇa, Vāsudeva, is born, so Lord Śiva is the greatest devotee of Lord Kṛṣṇa, and Satī's behavior is exemplary because no one should tolerate blasphemy against Lord Viṣṇu or His devotee. Satī is aggrieved not for her personal association with Lord Śiva but because her body is related with that of Dakṣa, who is an offender at Lord Śiva's lotus feet. She feels herself to be condemned because of the body given by her father, Dakṣa.

TEXT 23

गोत्रं त्वदीयं भगवान् वृषध्वजो
दाक्षायणीत्याह यदा सुदुर्मनाः ।
व्यपेतनर्मस्मितमाशु तदाऽहं
व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ॥२३॥

gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo
dākṣāyaṇīty āha yadā sudurmanāḥ
vyapeta-narmasmitam āśu tadā 'haṁ
vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam

gotram—family relationship; *tvadīyam*—your; *bhagavān*—the possessor of all opulences; *vṛṣadhvajaḥ*—Lord Śiva; *dākṣāyaṇī*—Dākṣāyaṇī (the daughter of Dakṣa); *iti*—thus; *āha*—calls; *yadā*—when; *sudurmanāḥ*—very morose; *vyapeta*—disappear; *narma-smitam*—my jolliness and smile; *āśu*—immediately; *tadā*—then; *aham*—I; *vyutsrakṣye*—I shall give up; *etat*—this (body); *kuṇapam*—dead body; *tvat-aṅgajam*—produced from your body.

TRANSLATION

Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you, and I shall therefore give it up.

PURPORT

The word *dākṣāyaṇī* means the daughter of King Dakṣa. Sometimes, when there was relaxed conversation between husband and wife, Lord Śiva used to call Satī the daughter of King Dakṣa, and because this very word reminded her about her family relationship with King Dakṣa, she at once became ashamed because Dakṣa is an incarnation of all offenses. Dakṣa is the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Śiva. Simply upon hearing the word *dākṣāyaṇī*, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Dakṣa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

TEXT 24

मैत्रेय उवाच

इत्यध्वरे दक्षमनूद्य शत्रुहन्
क्षितावुदीचीं निषसाद शान्तवाक् ।
स्पृष्ट्वा जलं पीतदुकूलसंवृता
निमील्य दृग्योगपथं समाविशत् ॥२४॥

maitreya uvāca
ity adhvare dakṣam anūdya śatru-han
kṣitāv udīcīṁ niṣasāda śānta-vāk
spṛṣṭvā jalaṁ pīta-dukūla-saṁvṛtā
nimīlya dṛg yoga-pathaṁ samāviśat

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *adhvare*—in the arena of sacrifice; *dakṣam*—to Dakṣa; *anūdya*—speaking; *śatru-han*—O annihilator of enemies; *kṣitau*—on the ground; *udīcīm*—facing north; *niṣasāda*—sat down; *śānta-vāk*—in silence; *spṛṣṭvā*—after touching; *jalam*—water; *pīta-dukūla-saṁvṛtā*—dressed in yellow garments; *nimīlya*—closing; *dṛk*—the vision; *yoga-patham*—the mystic *yoga* process; *samāviśat*—became absorbed.

TRANSLATION

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the mystic yoga process.

PURPORT

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Satī changed her dress, indicating that she was going to quit the body given her by Dakṣa. Dakṣa was Satī's father, so instead of killing Dakṣa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Dakṣa by the yogic process. Satī was the wife of Lord Śiva, who is known as Yogeśvara, the best among all *yogīs*, because he knows all the mystic processes of *yoga*, so it appeared that Satī also knew them. Either she learned *yoga* from her husband or she was enlightened because she was the daughter of such a great king as Dakṣa. The perfection of *yoga* is that one can give up his body or release himself from the embodiment of material elements according to one's desire. *Yogīs* who have attained perfection are not subject to death by natural laws; such perfect *yogīs* can leave the body whenever they desire. Generally the *yogī* first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the *yogī* can go anywhere he likes. This *yoga* system recognizes the soul, and thus it is distinct from the so-called *yoga* process for controlling the cells of the body which has been discovered in the modern age. The real *yoga* process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incidence that Satī wanted to transfer her soul to another body or sphere.

TEXT 25

कृत्वा समानावनिलौ जितासना
सोदानमुत्थाप्य च नाभिचक्रतः ।
शनैर्हृदि स्थाप्य धियोरसि स्थितं
कण्ठाद् भ्रुवोर्मध्यमनिन्दितानयत् ॥२५॥

kṛtvā samānāv anilau jitāsanā
sodānam utthāpya ca nābhi-cakrataḥ

śanair hṛdi sthāpya dhiyorasi sthitaṁ
kaṇṭhād bhruvor madhyam aninditānayat

kṛtvā—after placing; *samānau*—in equilibrium; *anilau*—the *prāṇa* and *apāna* airs; *jita-āsanā*—having controlled the sitting posture; *sā*—Satī; *udānam*—the life air; *utthāpya*—raising; *ca*—and; *nābhi-cakrataḥ*—at the circle in the navel; *śanaiḥ*—gradually; *hṛdi*—in the heart; *sthāpya*—placing; *dhiyā*—with the intelligence; *urasi*—towards the pulmonary passage; *sthitam*—having been placed; *kaṇṭhāt*—through the throat; *bhruvoḥ*—of the eyebrows; *madhyam*—to the middle; *aninditā*—the blameless (Satī); *ānayat*—raised.

TRANSLATION

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually raised it towards the pulmonary passage and from there to between her eyebrows.

PURPORT

The yogic process is to control the air passing within the body in different places called *ṣaṭ-cakra,* the six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing *yoga.* Before practicing the real *yoga* system one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of *yoga,* but such practice is not meant for this age. No one in this age can attain the perfectional stage of such *yoga,* but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep his body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The *yoga* process, as described in the *Keśava-śruti,* prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, *yoga* practice is not meant to keep the body fit because any transcendental process of spiritual realization automatically helps one

to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor, but if one takes it that the ultimate aim of *yoga* is to maintain the body, then he is mistaken. The real perfection of *yoga* is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some *yogīs* try to elevate the soul to higher planetary systems where the standard of life is different from that of this planet and where the material comforts, life span and other facilities for self-realization are greater, and some *yogīs* endeavor to elevate the soul to the spiritual world, the spiritual Vaikuṇṭha planets. The *bhakti-yoga* process directly elevates the soul to the spiritual planets where life is eternally blissful and full of knowledge; therefore *bhakti-yoga* is considered to be the greatest of all *yoga* systems.

TEXT 26

एवं स्वदेहं महतां महीयसा
मुहुः समारोपितमङ्कमादरात् ।
जिहासती दक्षरुषा मनस्विनी
दधार गात्रेष्वनिलाग्निधारणाम् ॥२६॥

evaṁ sva-dehaṁ mahatāṁ mahīyasā
muhuḥ samāropitam aṅkam ādarāt
jihāsatī dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām

evam—thus; *sva-deham*—her own body; *mahatām*—of the great saints; *mahīyasā*—most worshipful; *muhuḥ*—again and again; *samāropitam*—seated; *aṅkam*—on the lap; *ādarāt*—respectfully; *jihāsatī*—wishing to give up; *dakṣa-ruṣā*—due to anger towards Dakṣa; *manasvinī*—voluntarily; *dadhāra*—placed; *gātreṣu*—on the limbs of the body; *anila-agni-dhāraṇām*—meditation on the fire and air.

TRANSLATION

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

PURPORT

Lord Śiva is described herein as the best of all great souls. Although Satī's body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Satī's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Satī is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in *Śrīmad-Bhāgavatam;* if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one can associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Satīdevī decided to quit the body which she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. Of course it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Satī and Lord Śiva are eternally related; even after she changes her body their relationship is never broken.

TEXT 27

ततः स्वभर्तुश्चरणाम्बुजासवं
जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्मषः सती
सद्यः प्रजज्वाल समाधिजाग्निना ॥२७॥

tataḥ sva-bhartuś caraṇāmbujāsavaṁ
jagad-guroś cintayatī na cāparam
dadarśa deho hata-kalmaṣaḥ satī
sadyaḥ prajajvāla samādhijāgninā

tataḥ—there; *sva-bhartuḥ*—of her husband; *caraṇa-ambuja-āsavam*—on the nectar of the lotus feet; *jagat-guroḥ*—of the supreme spiritual teacher of the universe; *cintayatī*—meditating; *na*—not; *ca*—and; *aparam*—not other (than her husband); *dadarśa*—saw; *dehaḥ*—her body; *hata-kalmaṣaḥ*—taints of sin being destroyed; *satī*—Satī; *sadyaḥ*—soon; *prajajvāla*—burned; *samādhija-agninā*—by fire produced by meditation.

TRANSLATION

Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world, and thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

PURPORT

Satī at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic *samādhi* or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burnt by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic *samādhi* or ecstasy. That is the topmost perfection of *yoga*. If one keeps his bodily relationships within this material world and poses himself as a great *yogī*, he is not a bona fide *yogī*. In *Śrīmad-Bhāgavatam*, Second Canto, it is stated, *yat-kīrtanaṁ yat-smaraṇaṁ* (*Bhāg.* 2.4.15).

Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Satī quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākur also comments that since Satī is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

TEXT 28

तत्पश्यतां खे भुवि चाद्भुतं महद्
हाहेति वादः सुमहानजायत ।
हन्त प्रिया दैवतमस्य देवी
जहावसून् केन सती प्रकोपिता ॥२८॥

tat paśyatāṁ khe bhuvi cādbhutaṁ mahad
hā heti vādaḥ su-mahān ajāyata
hanta priyā daivatamasya devī
jahāv asūn kena satī prakopitā

tat—that; *paśyatām*—of those who had seen; *khe*—in the sky; *bhuvi*—on the earth; *ca*—and; *adbhutam*—wonderful; *mahat*—great; *hā hā*—oh, oh; *iti*—thus; *vādaḥ*—roar; *su-mahān*—tumultuous; *ajāyata*—occurred; *hanta*—alas; *priyā*—the beloved; *daivatamasya*—of the most respectable demigod (Lord Śiva); *devī*—Satī; *jahau*—quit; *asūn*—her life; *kena*—by Dakṣa; *satī*—Satī; *prakopitā*—angered.

TRANSLATION

When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?

PURPORT

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Satī was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Satī could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, *Śrīmad-Bhāgavatam* explains that one has to achieve real satisfaction, but (*yayātmā samprasīdati*) *ātmā*—the body, mind and soul—all become completely satisfied only if one develops devotional service to the Absolute Truth. *Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Adhokṣaja* means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

TEXT 29

अहो अनात्म्यं महदस्य पश्यत
प्रजापतेर्यस्य चराचरं प्रजाः ।
जहावसून् यद्विमताऽऽत्मजा सती
मनस्विनी मानमभीक्ष्णमर्हति ॥२९॥

aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaraṁ prajāḥ
jahāv asūn yad-vimatātma-jā satī
manasvinī mānam abhīkṣṇam arhati

aho—oh; *anātmyam*—neglect; *mahat*—great; *asya*—of Dakṣa; *paśyata*—just see; *prajāpateḥ*—of the *prajāpati; yasya*—of whom; *cara-acaram*—all living entities; *prajāḥ*—offspring; *jahau*—gave up; *asūn*—her body; *yat*—by whom; *vimatā*—disrespected; *ātma-jā*—his own daughter; *satī*—Satī; *manasvinī*—voluntarily; *mānam*—respect; *abhīkṣṇam*—repeatedly; *arhati*—deserved.

TRANSLATION

It was astonishing that Dakṣa, who was prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

PURPORT

The word *anātmya* is significant. *Anātmya* means the life of the soul, so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he neglect Satī, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as *prajāpati*, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Satī because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

TEXT 30

सोऽयं दुर्मर्षहृदयो ब्रह्मध्रुक् च
लोकेऽपकीर्तिं महतीमवाप्स्यति ।
यदङ्गजां स्वां पुरुषद्विडुद्यतां
न प्रत्यषेधन्मृतयेऽपराधतः ॥३०॥

so'yaṁ durmarṣa-hṛdayo brahma-dhruk ca
loke'pakīrtiṁ mahatīm avāpsyati
yad-aṅga-jāṁ svāṁ puruṣa-dviḍ udyatāṁ
na pratyaṣedhan mṛtaye'parādhataḥ

saḥ—he; *ayam*—that; *durmarṣa-hṛdayaḥ*—hardhearted; *brahma-dhruk*—unworthy to be a *brāhmaṇa*; *ca*—and; *loke*—in the world; *apakīrtim*—ill fame; *mahatīm*—extensive; *avāpsyati*—will gain; *yat-aṅga-jām*—the daughter of whom; *svām*—own; *puruṣa-dviṭ*—the enemy of Lord Śiva; *udyatām*—who was preparing; *na pratyaṣedhat*—did not prevent; *mṛtaye*—for death; *aparādhataḥ*—because of his offenses.

TRANSLATION

Therefore Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his

daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

PURPORT

Dakṣa is described here as most hardhearted and therefore unqualified to be a *brāhmaṇa. Brahma-dhruk* is described by some commentators to mean *brahma-bandhu,* or friend of the *brāhmaṇas.* A person who is born in a *brāhmaṇa* family but has no brahminical qualifications is called a *brahma-bandhu. Brāhmaṇas* are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Satī tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an *āryan* or *brāhmaṇa.* Thus his ill fame still continues. *Dakṣa* means expert, and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

TEXT 31

वदत्येवं जने सत्या दृष्ट्वासुत्यागमद्भुतम् ।
दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ॥३१॥

vadaty evaṁ jane satyā
dṛṣṭvāsu-tyāgam adbhutam
dakṣaṁ tat-pārṣadā hantum
udatiṣṭhann udāyudhāḥ

vadati—were talking; *evam*—thus; *jane*—while the people; *satyāḥ*—of Satī; *dṛṣṭvā*—after seeing; *asu-tyāgam*—the death; *adbhutam*—wonderful; *dakṣam*—Dakṣa; *tat-pārṣadāḥ*—the attendants of Lord Śiva; *hantum*—to kill; *udatiṣṭhan*—stood up; *udāyudhāḥ*—with uplifted weapons.

TRANSLATION

While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who came with her readied themselves to kill Dakṣa with their weapons.

PURPORT

The attendants who came with Satī were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 32

तेषामापततां वेगं निशाम्य भगवान् भृगुः ।
यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ॥३२॥

teṣām āpatatāṁ vegaṁ
niśāmya bhagavān bhṛguḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha

teṣām—of them; *āpatatām*—who were approaching; *vegam*—the impulse; *niśāmya*—after seeing; *bhagavān*—the possessor of all opulences; *bhṛguḥ*—Bhṛgu Muni; *yajña-ghna-ghnena*—for killing the destroyers of the *yajña*; *yajuṣā*—with hymns of the *Yajur-veda*; *dakṣiṇa-agnau*—in the southern side of the sacrificial fire; *juhāva*—offered oblations; *ha*—certainly.

TRANSLATION

They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur-veda by which the destroyers of yajñik performances could be killed immediately.

PURPORT

Here is one example of powerful hymns in the *Vedas* which, when chanted, could perform wonderful acts. In the present age of Kali it is not possible to find expert *mantra* chanters; therefore all the sacrifices recommended in the *Vedas* are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa *mantra* because in this age it is not possible to accumulate the needed funds for performing

sacrifices, not to speak of finding expert *brāhmaṇas* who can chant the *mantras* perfectly.

TEXT 33

अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा ।
ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ॥३३॥

adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā somaṁ
prāptāḥ sahasraśaḥ

adhvaryuṇā—by the priest, Bhṛgu; *hūyamāne*—oblations being offered; *devāḥ*—demigods; *utpetuḥ*—became manifested; *ojasā*—with great strength; *ṛbhavaḥ*—the Ṛbhus; *nāma*—named; *tapasā*—by penance; *somam*—Soma; *prāptāḥ*—having achieved; *sahasraśaḥ*—by the thousands.

TRANSLATION

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhu became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Ṛbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the *Yajur-veda. Brāhmaṇas* like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic *mantras.* Vedic *mantras* are still available, but the chanters are not. By chanting Vedic *mantras* or chanting the *Gāyatrī* or *Ṛg-mantra* one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

TEXT 34

तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः ।
हन्यमाना दिशो भेजुरुशद्भिर्ब्रह्मतेजसा ॥३४॥

tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā

taiḥ—by them; *alāta-āyudhaiḥ*—with weapons of fire brands; *sarve*—all; *pramathāḥ*—the ghosts; *saha-guhyakāḥ*—along with the Guhyakas; *hanyamānāḥ*—being attacked; *diśaḥ*—in different directions; *bhejuḥ*—fled; *uśadbhiḥ*—glowing; *brahma-tejasā*—by brahminical power.

TRANSLATION

When the Ṛbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejaḥ, brahminical power.

PURPORT

The word *brahma-tejasā,* used in this verse, is significant. In those days *brāhmaṇas* were so powerful that simply by desiring and by chanting a Vedic *mantra,* they could accomplish very wonderful effects. But in the present age of degradation there are no such *brāhmaṇas.* According to the *Pañcarātrika* system, in this age the entire population is supposed to consist of *śūdras* because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava *smṛti* regulations, as a prospective *brāhmaṇa* and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Satī Quits Her Body."*

CHAPTER FIVE

Frustration of the Sacrifice of Dakṣa

TEXT 1

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापते-
रसत्कृताया अवगम्य नारदात् ।
स्वपार्षदसैन्यं च तदध्वरर्भुभि-
र्विद्रावितं क्रोधमपारमादधे ॥ १ ॥

maitreya uvāca
bhavo bhavānyā nidhanaṁ prajāpater
asat-kṛtāyā avagamya nāradāt
sva-pārṣada-sainyaṁ ca tad-adhvararbhubhir
vidrāvitaṁ krodham apāram ādadhe

maitreyaḥ uvāca—Maitreya said; *bhavaḥ*—Lord Śiva; *bhavānyāḥ*—of Satī; *nidhanam*—the death; *prajāpateḥ*—because of Prajāpati Dakṣa; *asat-kṛtāyāḥ*—having been insulted; *avagamya*—hearing about; *nāradāt*—from Nārada; *sva-pārṣada-sainyam*—the soldiers of his own associates; *ca*—and; *tat-adhvara*—(produced from) his (Dakṣa's) sacrifice; *ṛbhubhiḥ*—by the Ṛbhus; *vidrāvitam*—were driven away; *krodham*—anger; *apāram*—unbounded; *ādadhe*—showed.

TRANSLATION

Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa's insult to her and that his soldiers had been driven away by the Ṛbhu demigods, he became greatly angry.

PURPORT

Lord Śiva understood that Satī, being the youngest daughter of Dakṣa, could present the case of Lord Śiva's purity of purpose and thus would be

able to mitigate the misunderstanding between Dakṣa and himself. But such a compromise was not attained, and Satī was deliberately insulted by her father by not being received properly when she visited his house without being invited. Satī herself could have killed her father, Dakṣa, because she is the personified material energy and has immense power to kill and create within this material universe. In the *Brahma-saṁhitā* her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, as His shadow. It would not have been very difficult for Satī to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Dakṣa did not even check her.

When Satī passed away, giving up her body, the news was conveyed by Nārada to Lord Śiva. Nārada always carries the news of such events because he knows their import. When Lord Śiva heard that his chaste wife Satī was dead, he naturally became exceedingly angry. He also understood that Bhṛgu Muni had created the Ṛbhudeva demigods by uttering the *mantras* of the *Yajur-veda* and that these demigods had driven away all of his soldiers who were present in the arena of the sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Dakṣa because he was the cause of the death of Satī.

TEXT 2

क्रुद्धः सुदष्टौष्ठपुटः स धूर्जटि-
र्जटां तडिद्वह्निसटोग्ररोचिषम् ।
उत्कृत्य रुद्रः सहसोत्थितो हसन्
गम्भीरनादो विससर्ज तां भुवि ॥ २ ॥

kruddhaḥ sudaṣṭauṣṭhapuṭaḥ sa dhūr-jaṭir
jaṭāṁ taḍid-vahni-saṭogra-rociṣam
utkṛtya rudraḥ sahasotthito hasan
gambhīra-nādo visasarja tāṁ bhuvi

kruddhaḥ—very angry; *sudaṣṭa-oṣṭha-puṭaḥ*—pressing his lips with his teeth; *saḥ*—he (Lord Śiva); *dhūḥ-jaṭiḥ*—having a cluster of hair on his head; *jaṭām*—one hair; *taḍit*—of electricity; *vahni*—of fire; *saṭā*—a flame; *ugra*—terrible; *rociṣam*—blazing; *utkṛtya*—snatching; *rudraḥ*—Lord Śiva; *sahasā*—at once; *utthitaḥ*—stood up; *hasan*—laughing; *gambhīra*—deep; *nādaḥ*—sound; *visasarja*—dashed; *tām*—that (hair); *bhuvi*—on the ground.

TRANSLATION

Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

TEXT 3

ततोऽतिकायस्तनुवा स्पृशन्दिवं
सहस्रबाहुर्घनरुक् त्रिसूर्यदृक् ।
करालदंष्ट्रो ज्वलदग्निमूर्धजः
कपालमाली विविधोद्यतायुधः ॥ ३ ॥

tato'tikāyas tanuvā spṛśan divaṁ
sahasra-bāhur ghana-ruk tri-sūrya-dṛk
karāla-daṁṣṭro jvalad-agni-mūrdhajaḥ
kapāla-mālī vividhodyatāyudhaḥ

tataḥ—at this time; *atikāyaḥ*—a great personality (Vīrabhadra); *tanuvā*—with his body; *spṛśan*—touching; *divam*—the sky; *sahasrā*—a thousand; *bāhuḥ*—arms; *ghana-ruk*—of black color; *tri-sūrya-dṛk*—as bright as three suns combined; *karāla-daṁṣṭraḥ*—having very fearful teeth; *jvalat-agni*—(like) burning fire; *mūrdhajaḥ*—having hair on his head; *kapāla-mālī*—garlanded with men's heads; *vividha*—various kinds; *udyata*—upraised; *āyudhaḥ*—equipped with weapons.

TRANSLATION

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms equipped with various weapons, and he was garlanded with the heads of men.

TEXT 4

तं किं करोमीति गृणन्तमाह
बद्धाञ्जलिं भगवान् भूतनाथः ।
दक्षं सयज्ञं जहि मद्भटानां
त्वमग्रणी रुद्र भटांशको मे ॥ ४ ॥

taṁ kiṁ karomīti gṛṇantam āha
baddhāñjaliṁ bhagavān bhūta-nāthaḥ
dakṣaṁ sa-yajñaṁ jahi mad-bhaṭānāṁ
tvam agraṇī rudra bhaṭāṁśako me

tam—to him (Vīrabhadra); *kim*—what; *karomi*—shall I do; *iti*—thus; *gṛṇantam*—asking; *āha*—ordered; *baddha-añjalim*—with folded hands; *bhagavān*—the possessor of all opulences (Lord Śiva); *bhūta-nāthaḥ*—the lord of the ghosts; *dakṣam*—Dakṣa; *sa-yajñam*—along with his sacrifice; *jahi*—kill; *mat-bhaṭānām*—of all my associates; *tvam*—you; *agraṇīḥ*—the chief; *rudra*—O Rudra; *bhaṭa*—O expert in battle; *aṁśakaḥ*—born of my body; *me*—my.

TRANSLATION

When that gigantic demon asked with folded hands, "What shall I do, my lord?" Lord Śiva, who is known as Bhūtanātha, directly ordered, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice."

PURPORT

Here is the beginning of competition between *brahma-tejas* and *Śiva-tejas*. Bhṛgu Muni had created the Ṛbhu demigods, who had driven away the soldiers of Lord Śiva stationed in the arena, by his *brahma-tejas*, brahminical strength. When Lord Śiva heard that his soldiers had been driven away, he created the tall black demon Vīrabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the modes of passion or ignorance. That is the law of material nature. Although pure goodness, or *śuddha-sattva*, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Śiva and Bhṛgu Muni, centering around Prajāpati Dakṣa, is the practical example of such competition between the different qualitative modes of material nature.

TEXT 5

आज्ञप्त एवं कुपितेन मन्युना
स देवदेवं परिचक्रमे विभुम् ।

मेने तदाऽऽत्मानमसङ्गरंहसा
महीयसां तात सहः सहिष्णुम् ॥ ५ ॥

ājñapta evaṁ kupitena manyunā
sa deva-devaṁ paricakrame vibhum
mene tadātmānam asaṅga-raṁhasā
mahīyasāṁ tāta sahaḥ sahiṣṇum

ājñaptaḥ—being ordered; *evam*—in this manner; *kupitena*—angry; *manyunā*—by Lord Śiva (who is anger personified); *saḥ*—he (Vīrabhadra); *deva-devam*—he who is worshiped by the demigods; *paricakrame*—circumambulated; *vibhum*—Lord Śiva; *mene*—considered; *tadā*—at that time; *ātmānam*—himself; *asaṅga-raṁhasā*—with the power of Lord Śiva that cannot be opposed; *mahīyasām*—of the most powerful; *tāta*—my dear Vidura; *sahaḥ*—strength; *sahiṣṇum*—capable to cope with.

TRANSLATION

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.

TEXT 6

अन्वीयमानः स तु रुद्रपार्षदै-
र्भृशं नदद्भिर्व्यनदत्सुभैरवम् ।
उद्यम्य शूलं जगदन्तकान्तकं
सम्प्राद्रवद् घोषणभूषणाङ्घ्रिः ॥ ६ ॥

anvīyamānaḥ sa tu rudra-pārṣadair
bhṛśaṁ nadadbhir vyanadat su-bhairavam
udyamya śūlaṁ jagad-antakāntakaṁ
samprādravad ghoṣaṇa-bhūṣaṇāṅghriḥ

anvīyamānaḥ—being followed; *saḥ*—he (Vīrabhadra); *tu*—but; *rudra-pārṣadaiḥ*—by the soldiers of Lord Śiva; *bhṛśam*—tumultuously; *nadadbhiḥ*—roaring; *vyanadat*—sounded; *su-bhairavam*—very fearful; *udyamya*—carrying; *śūlam*—a trident; *jagat-antaka*—death; *antakam*—killing; *samprādravat*—hurried towards (the sacrifice of Dakṣa); *ghoṣaṇa*—roaring; *bhūṣaṇa-aṅghriḥ*—with bangles on his legs.

TRANSLATION

Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

TEXT 7

अथर्त्विजो यजमानः सदस्याः
ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम् ।
तमः किमेतत्कुत एतद्रजोऽभू-
दिति द्विजा द्विजपत्न्यश्च दध्युः ॥ ७ ॥

athartvijo yajamānaḥ sadasyāḥ
kakubhy udīcyāṁ prasamīkṣya reṇum
tamaḥ kim etat kuta etad rajo'bhūd
iti dvijā dvija-patnyaś ca dadhyuḥ

atha—at that time; *ṛtvijaḥ*—the priests; *yajamānaḥ*—the chief person performing the sacrifice (Dakṣa); *sadasyāḥ*—all the persons assembled in the sacrificial arena; *kakubhi udīcyām*—in the northern direction; *prasamīkṣya*—seeing; *reṇum*—the dust storm; *tamaḥ*—darkness; *kim*—what; *etat*—this; *kutaḥ*—from where; *etat*—this; *rajaḥ*—dust; *abhūt*—has come; *iti*—thus; *dvijāḥ*—the *brāhmaṇas; dvija-patnyaḥ*—the wives of the *brāhmaṇas; ca*—and; *dadhyuḥ*—began to speculate.

TRANSLATION

At that time, all the persons assembled in the sacrificial arena—the priests, the chief of the sacrificial performance, and the brāhmaṇas and their wives—wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

TEXT 8

वाता न वान्ति न हि सन्ति दस्यवः
प्राचीनबर्हिर्जीवति होग्रदण्डः ।
गावो न काल्यन्त इदं कुतो रजो
लोकोऽधुना किं प्रलयाय कल्पते ॥ ८ ॥

vātā na vānti na hi santi dasyavaḥ
prācīna-barhir jīvati hogra-daṇḍaḥ
gāvo na kālyanta idaṁ kuto rajo
loko'dhunā kiṁ pralayāya kalpate

vātāḥ—the winds; *na vānti*—are not blowing; *na*—not; *hi*—because; *santi*—are possible; *dasyavaḥ*—plunderers; *prācīna-barhiḥ*—old King Barhi; *jīvati*—is living; *ha*—still; *ugra-daṇḍaḥ*—who would sternly punish; *gāvaḥ*—the cows; *na kālyante*—are not being driven; *idam*—this; *kutaḥ*—from where; *rajaḥ*—dust; *lokaḥ*—the planet; *adhunā*—now; *kim*—is it; *pralayāya*—for dissolution; *kalpate*—to be considered ready.

TRANSLATION

Conjecturing on the origin of the storm, they said: There is no wind blowing, and there are no cows passing, nor is it possible that this dust storm could be raised by plunderers because still there is the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of this planet now to occur?

PURPORT

Specifically significant in this verse is *prācīnabarhir jīvati.* The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of thieves and plunderers invading. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Śiva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Śiva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.

TEXT 9

प्रसूतिमिश्राः स्त्रिय उद्विग्नचित्ता
ऊचुर्विपाको वृजिनस्यैव तस्य ।
यत्पश्यन्तीनां दुहितॄणां प्रजेशः
सुतां सतीमवदध्यावनागाम् ॥ ९ ॥

prasūti-miśrāḥ striya udvigna-cittā
ūcur vipāko vṛjinasyaiva tasya
yat paśyantīnāṁ duhitṛṇām prajeśaḥ
sutāṁ satīm avadadhyāv anāgām

prasūti-miśrāḥ—headed by Prasūti; *striyaḥ*—the women; *udvigna-cittāḥ*—being very anxious; *ūcuḥ*—said; *vipākaḥ*—the resultant danger; *vṛjinasya*—of the sinful activity; *eva*—indeed; *tasya*—his (Dakṣa's); *yat*—because; *paśyantīnām*—who were looking on; *duhitṛṇām*—of her sisters; *prajeśaḥ*—the lord of the created beings (Dakṣa); *sutām*—his daughter; *satīm*—Satī; *avadadhyau*—insulted; *anāgām*—completely innocent.

TRANSLATION

Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.

PURPORT

Prasūti, being a softhearted woman, could immediately understand that the imminent danger approaching was due to the impious activity of hardhearted Prajāpati Dakṣa. He was so cruel that he would not save her youngest daughter, Satī, from the action of committing suicide in the presence of her sisters. Satī's mother could understand how much Satī had been pained by the insult of her father. She had been present along with the other daughters, and Dakṣa had purposely received all of them but her because she happened to be the wife of Lord Śiva. This consideration convinced the wife of Dakṣa of the danger which was now ahead, and thus she knew that Dakṣa must be prepared to die for his heinous action.

TEXT 10

यस्त्वन्तकाले व्युप्तजटाकलापः
स्वशूलसूच्यर्पितदिग्गजेन्द्रः ।
वितत्य नृत्यत्युदितास्त्रदोर्ध्वजा-
नुच्चाट्टहासस्तनयित्नुभिन्नदिक् ॥१०॥

yas tv anta-kāle vyupta-jaṭā-kalāpaḥ
sva-śūla-sūcy-arpita-dig-gajendraḥ

vitatya nṛtyaty uditāstra-dor-dhvajān
uccāṭṭahāsa-stanayitnu-bhinna-dik

yaḥ—who (Lord Śiva); *tu*—but; *anta-kāle*—at the time of dissolution; *vyupta*—having scattered; *jaṭā-kalāpaḥ*—his bunch of hair; *sva-śūla*—his own trident; *sūci*—on the points; *arpita*—pierced; *dik-gajendraḥ*—the rulers of the different directions; *vitatya*—scattering; *nṛtyati*—dances; *udita*—upraised; *astra*—weapons; *doḥ*—hands; *dhvajān*—flags; *ucca*—loud; *aṭṭahāsa*—laughing; *stanayitnu*—by the thundering sound; *bhinna*—divided; *dik*—the directions.

TRANSLATION

At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

PURPORT

Prasūti, who appreciated the power and strength of her son-in-law, Lord Śiva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Śiva is so great that Dakṣa's power could not be set in comparison to it. At the time of dissolution, Lord Śiva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Śiva. This dance is called the *pralaya* dance, or dance of dissolution. Prasūti could understand that the dangers ahead resulted not only from Dakṣa's neglecting her daughter, but also because of his neglecting the prestige and honor of Lord Śiva.

TEXT 11

अमर्षयित्वा तमसह्यतेजसं
मन्युप्लुतं दुर्निरीक्ष्यं भ्रुकुट्या ।
करालदंष्ट्राभिरुदस्तभागणं
स्यात्स्वस्ति किं कोपयतो विधातुः ॥११॥

amarṣayitvā tam asahya-tejasaṁ
manyu-plutaṁ durnirīkṣyaṁ bhru-kuṭyā
karāla-daṁṣṭrābhir udasta-bhāgaṇaṁ
syāt svasti kiṁ kopayato vidhātuḥ

amarṣayitvā—after causing to become angry; *tam*—him (Lord Śiva); *asahya-tejasam*—with an unbearable effulgence; *manyu-plutam*—filled with anger; *durnirīkṣyam*—not able to be looked at; *bhru-kuṭyā*—by the movement of his brows; *karāla-daṁṣṭrābhiḥ*—by his fearful teeth; *udasta-bhāgaṇam*—having scattered the luminaries; *syāt*—there should be; *svasti*—good fortune; *kim*—how; *kopayataḥ*—causing (Lord Śiva) to be angry; *vidhātuḥ*—of Brahmā.

TRANSLATION

The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.

TEXT 12

बह्वेवमुद्विग्नदृशोच्यमाने
जनेन दक्षस्य मुहुर्महात्मनः ।
उत्पेतुरुत्पाततमाः सहस्रशो
भयावहा दिवि भूमौ च पर्यक् ॥१२॥

bahv evam udvigna-dṛśocyamāne
janena dakṣasya muhur mahātmanaḥ
utpetur utpātatamāḥ sahasraśo
bhayāvahā divi bhūmau ca paryak

bahu—much; *evam*—in this manner; *udvigna-dṛśā*—with nervous glances; *ucyamāne*—while this was being said; *janena*—by the persons (assembled at the sacrifice); *dakṣasya*—of Dakṣa; *muhuḥ*—again and again; *mahātmanaḥ*—stronghearted; *utpetuḥ*—appeared; *utpātatamāḥ*—very powerful symptoms; *sahasraśaḥ*—by the thousands; *bhaya-āvahāḥ*—producing fear; *divi*—in the sky; *bhūmau*—on the earth; *ca*—and; *paryak*—from all sides.

TRANSLATION

While everyone was talking amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

PURPORT

In this verse Dakṣa has been described as *mahātmā*. The word *mahātmā* has been commented upon by different commentators in various manners. Vīrarāghavācārya has indicated that this word *mahātmā* means steady in heart. That is to say that Dakṣa was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Viśvanātha Cakravartī Ṭhākur remarks in this connection that even if one is called *mahātmā,* a great soul, unless he exhibits the symptoms of a *mahātmā*, he should be considered a *durātmā,* or a degraded soul. In *Bhagavad-gītā* the word *mahātmā* describes the pure devotee of the Lord: *mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ* (Bg. 9.13). A *mahātmā* is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Dakṣa be a *mahātmā*? A *mahātmā* is supposed to have all the good qualities of the demigods, and thus Dakṣa, lacking those qualities, could not be called a *mahātmā*; he should instead be called *durātmā,* a degraded soul. The word *mahātmā* to describe the qualifications of Dakṣa is used sarcastically.

TEXT 13

तावत्स रुद्रानुचरैर्महामखो
नानायुधैर्वामनकैरुदायुधैः ।
पिङ्गैः पिशङ्गैर्मकरोदराननैः
पर्याद्रवद्भिर्विदुरान्वरुध्यत ॥१३॥

tāvat sa rudrānucarair mahā-makho
nānāyudhair vāmanakair udāyudhaiḥ
piṅgaiḥ piśaṅgair makarodarānanaiḥ
paryādravadbhir vidurānvarudhyata

tāvat—very quickly; *saḥ*—that; *rudra-anucaraiḥ*—by the followers of Lord Śiva; *mahā-makhaḥ*—the arena of the great sacrifice; *nānā*—various kinds; *āyudhaiḥ*—with weapons; *vāmanakaiḥ*—of short stature; *udāyudhaiḥ*—upraised; *piṅgaiḥ*—blackish; *piśaṅgaiḥ*—yellowish; *makara-udara-ānanaiḥ*—with bellies and faces like sharks; *paryādravadbhiḥ*—running all around; *vidura*—O Vidura; *anvarudhyata*—was surrounded.

TRANSLATION

My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

TEXT 14

केचिद्बभञ्जुः प्राग्वंशं पत्नीशालां तथापरे ।
सद आग्नीध्रशालां च तद्विहारं महानसम् ॥१४॥

kecid babhañjuḥ prāg-vaṁśaṁ
patnī-śālāṁ tathāpare
sada āgnīdhra-śālāṁ ca
tad-vihāraṁ mahānasam

kecit—some; *babhañjuḥ*—pulled down; *prāk-vaṁśam*—the pillars of the sacrificial *pandal; patnī-śālām*— the female quarters; *tathā*— also; *apare*—others; *sadaḥ*—the sacrificial arena; *āgnīdhra-śālām*—the house of the priests; *ca*—and; *tat-vihāram*—the house of the chief of the sacrifice; *mahānasam*—the house of the kitchen department.

TRANSLATION

Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some of them began destroying the sacrificial arena, and some of them entered the kitchen and the residential quarters.

TEXT 15

रुरुजुर्यज्ञपात्राणि तथैकेऽग्नीननाशयन् ।
कुण्डेष्वमूत्रयन् केचिद्बिभिदुर्वेदिमेखलाः ॥१५॥

rurujur yajña-pātrāṇi
tathaike'gnīn anāśayan
kuṇḍeṣv amūtrayan kecid
bibhidur vedi-mekhalāḥ

rurujuḥ—broke; *yajña-pātrāṇi*—the pots used in the sacrifice; *tathā*—so; *eke*—some; *agnīn*—the sacrificial fires; *anāśayan*—extinguished; *kuṇḍeṣu*—on the sacrificial arenas; *amūtrayan*—passed urine; *kecit*—some; *bibhiduḥ*—tore down; *vedi-mekhalāḥ*—the boundary lines of the sacrificial arena.

TRANSLATION

They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

TEXT 16

अबाधन्त मुनीनन्ये एके पत्नीरतर्जयन् ।
अपरे जगृहुर्देवान् प्रत्यासन्नान् पलायितान् ॥१६॥

abādhanta munīn anye
eke patnīr atarjayan
apare jagṛhur devān
pratyāsannān palāyitān

abādhanta—blocked the way; *munīn*—the sages; *anye*—others; *eke*—some; *patnīḥ*—the women; *atarjayan*—threatened; *apare*—others; *jagṛhuḥ*—arrested; *devān*—the demigods; *pratyāsannān*—near at hand; *palāyitān*—who were fleeing.

TRANSLATION

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

TEXT 17

भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम् ।
चण्डेशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् ॥१७॥

bhṛguṁ babandha maṇimān
vīrabhadraḥ prajāpatim
caṇḍeśaḥ pūṣaṇaṁ devaṁ
bhagaṁ nandīśvaro 'grahīt

bhṛgum—Bhṛgu Muni; *babandha*—arrested; *maṇimān*—Maṇimān; *vīrabhadraḥ*—Vīrabhadra; *prajāpatim*—Prajāpati Dakṣa; *caṇḍeśaḥ*—Caṇḍeśa; *pūṣaṇam*—Pūṣā; *devam*—the demigod; *bhagam*—Bhaga; *nandīśvaraḥ*—Nandīśvara; *agrahīt*—arrested.

TRANSLATION

Maṇimān, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Vīrabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhaga.

TEXT 18

सर्व एवर्त्विजो दृष्ट्वा सदस्याः सदिवौकसः ।
तैरर्द्यमानाः सुभृशं ग्रावभिर्नैकधाद्रवन् ॥१८॥

sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ su-bhṛśaṁ
grāvabhir naikadhā 'dravan

sarve—all; *eva*—certainly; *ṛtvijaḥ*—the priests; *dṛṣṭvā*—after seeing; *sadasyāḥ*—all the members assembled in the sacrifice; *sa-divaukasaḥ*—along with the demigods; *taiḥ*—by those (stones); *ardyamānāḥ*—being disturbed; *su-bhṛśam*—very greatly; *grāvabhiḥ*—by stones; *naikadhā*—in different directions; *adravan*—began to disperse.

TRANSLATION

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives they dispersed in different directions.

TEXT 19

जुह्वतः स्रुवहस्तस्य श्मश्रूणि भगवान् भवः ।
भृगोर्लुलुञ्चे सदसि योऽहसच्छ्मश्रु दर्शयन् ॥१९॥

juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo 'hasac chmaśru darśayan

juhvataḥ—offering sacrificial oblations; *sruva-hastasya*—with the sacrificial ladle in his hand; *śmaśrūṇi*—the moustache; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Vīrabhadra; *bhṛgoḥ*—of Bhṛgu Muni; *luluñce*—tore out; *sadasi*—in the midst of the assembly; *yaḥ*—who (Bhṛgu Muni); *ahasat*—had smiled; *śmaśru*—his moustache; *darśayan*—showing.

TRANSLATION

Vīrabhadra shaved off the moustache of Bhṛgu, who was offering the sacrificial oblations with his hands in the fire.

TEXT 20

भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि ।
उज्जहार सदस्थोऽक्ष्णा यः शपन्तमसूसुचत् ॥२०॥

bhagasya netre bhagavān
pātitasya ruṣā bhuvi
ujjahāra sadastho'kṣṇā
yaḥ śapantam asūsucat

bhagasya—of Bhaga; *netre*—both eyes; *bhagavān*—Vīrabhadra; *pātitasya*—having been thrust; *ruṣā*—with great anger; *bhuvi*—on the ground; *ujjahāra*—plucked out; *sadasthaḥ*—while situated in the assembly of the Viśvasṛks; *akṣṇā*—by the movement of his eyebrows; *yaḥ*—who (Bhaga); *śapantam*—(Dakṣa) who was cursing (Lord Śiva); *asūsucat*—encouraged.

TRANSLATION

Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during the cursing of Lord Śiva by Bhṛgu, and out of great anger thrust him to the ground and forcibly put out his eyes.

TEXT 21

पूष्णो ह्यपातयद्दन्तान् कालिङ्गस्य यथा बलः ।
शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः ॥२१॥

pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo 'hasad darśayan dataḥ

pūṣṇaḥ—of Pūṣā; *hi*—since; *apātayat*—extracted; *dantān*—the teeth; *kāliṅgasya*—of the King of Kaliṅga; *yathā*—as; *balaḥ*—Baladeva; *śapyamāne*—while being cursed; *garimaṇi*—Lord Śiva; *yaḥ*—who (Pūṣā); *ahasat*—smiled; *darśayan*—showing; *dataḥ*—his teeth.

TRANSLATION

Just as Baladeva had knocked out the teeth of Dantavakra, the King of Kaliṅga, during the gambling match at the marriage ceremony of Aniruddha, Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them

while cursing Lord Śiva, and Pūṣā, who, by smiling sympathetically, had also shown his teeth.

PURPORT

Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa's. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā, headed by Balarāma, arrived, and a fight ensued amongst the *kṣatriyas.* This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting the parties would come to a compromise, and everything would be settled. This Dakṣa *yajña* was similar to such events. Now all of them—Dakṣa and the demigods Bhaga and Pūṣā and Bhṛgu Muni—were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. But, because everyone was so powerful and wanted to show his strength by Vedic *mantra* or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa *yajña.*

TEXT 22

आक्रम्योरसि दक्षस्य शितधारेण हेतिना ।
छिन्दन्नपि तदुद्धर्तुं नाशक्नोत् त्र्यम्बकस्तदा ॥२२॥

ākramyorasi dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartuṁ
nāśaknot tryambakas tadā

ākramya—having sat; *urasi*—on the chest; *dakṣasya*—of Dakṣa; *śita-dhāreṇa*—having a sharp blade; *hetinā*—with a weapon; *chindan*—cutting; *api*—even though; *tat*—that (head); *uddhartum*—to separate; *na aśaknot*—was not able; *tryambakaḥ*—Vīrabhadra (who had three eyes); *tadā*—after this.

TRANSLATION

Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but he was not successful.

TEXT 23

शस्त्रैरस्त्रान्वितैरेवमनिर्भिन्नत्वचं हरः ।
विस्मयं परमापन्नो दध्यौ पशुपतिश्चिरम् ॥२३॥

śastrair astrānvitair evam
anirbhinna-tvacaṁ haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram

śastraiḥ—with weapons; *astra-anvitaiḥ*—with hymns *(mantras); evam*—thus; *anirbhinna*—not being cut; *tvacam*—the skin; *haraḥ*—Vīrabhadra; *vismayam*—bewilderment; *param*—greatest; *āpannaḥ*—was struck with; *dadhyau*—thought; *paśupatiḥ*—Vīrabhadra; *ciram*—for a long time.

TRANSLATION

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

TEXT 24

दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे ।
यजमानपशोः कस्य कायात्तेनाहरच्छिरः ॥२४॥

dṛṣṭvā saṁjñapanaṁ yogaṁ
paśūnāṁ sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ

dṛṣṭvā—having seen; *saṁjñapanam*—for the killing of the animals in the sacrifice; *yogam*—the device; *paśūnām*—of the animals; *saḥ*—he (Vīrabhadra); *patiḥ*—the lord; *makhe*—in the sacrifice; *yajamāna-paśoḥ*—who was an animal in the form of the chief of the sacrifice; *kasya*—of Dakṣa; *kāyāt*—from the body; *tena*—by that (device); *aharat*—severed; *śiraḥ*—his head.

TRANSLATION

Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.

PURPORT

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic *mantra.* The animals were sacrificed to test the strength of Vedic *mantras; yajñas* were performed as a test of the *mantra.* Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the *brāhmaṇas* were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic *mantras.* Vīrabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakṣa, to the astonishment of everyone.

TEXT 25

साधुवादस्तदा तेषां कर्म तत्तस्य पश्यताम् ।
भूतप्रेतपिशाचानामन्येषां तद्विपर्ययः ॥२५॥

sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānāṁ
anyeṣāṁ tad-viparyayaḥ

sādhu-vādaḥ—joyful exclamation; *tadā*—at that time; *teṣām*—of those (followers of Lord Śiva); *karma*—action; *tat*—that; *tasya*—of him (Vīrabhadra); *paśyatām*—seeing; *bhūta-preta-piśācānām*—of the *bhūtas* (ghosts), *pretas* and *piśācas*; *anyeṣām*—of the others (in the party of Dakṣa); *tat-viparyayaḥ*—the opposite of that (an exclamation of grief).

TRANSLATION

Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, the ghosts and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas who were in charge of the sacrifice cried out in grief at the death of Dakṣa.

TEXT 26

जुहावैतच्छिरस्तस्मिन्दक्षिणाग्नावयाचितः ।
तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम् ॥२६॥

juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

juhāva—sacrificed as an oblation; *etat*—that; *śiraḥ*—head; *tasmin*—in that; *dakṣiṇa-agnau*—in the sacrificial fire on the southern side; *amarṣitaḥ*—Vīrabhadra, being greatly angry; *tat*—of Dakṣa; *deva-yajanam*—the arrangements for the sacrifice to the demigods; *dagdhvā*—having set fire; *prātiṣṭhat*—departed; *guhyaka-ālayam*—to the abode of the Guhyakas (Kailāsa).

TRANSLATION

Vīrabhadra then took the head and, out of his great anger, threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way all the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Frustration of the Sacrifice of Dakṣa."*

CHAPTER SIX

Brahmā Satisfies Lord Śiva

TEXTS 1-2

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः ।
शूलपट्टिशनिस्त्रिंशगदापरिघमुद्गरैः ॥ १ ॥
संछिन्नभिन्नसर्वाङ्गाः सर्त्विक्सभ्या भयाकुलाः ।
स्वयम्भुवे नमस्कृत्य कार्त्स्न्येनैतन्न्यवेदयन् ॥ २ ॥

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrānīkaiḥ parājitāḥ
śūla-paṭṭiśa-nistriṁśa-
gadā-parigha-mudgaraiḥ
sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

maitreyaḥ uvāca—Maitreya said; *atha*—after this; *deva-gaṇāḥ*—all the demigods; *sarve*—all; *rudra-anīkaiḥ*—by the soldiers of Lord Śiva; *parājitāḥ*—having been defeated; *śūla*—trident; *paṭṭiśa*—a sharp-edged spear; *nistriṁśa*—a sword; *gadā*—mace; *parigha*—an iron bludgeon; *mudgaraiḥ*—a hammer-like weapon; *sañchinna-bhinna-sarvāṅgāḥ*—all the limbs wounded; *sa-ṛtvik-sabhyāḥ*—with all the priests and members of the sacrificial assembly; *bhaya-ākulāḥ*—with great fear; *svayambhuve*—unto Lord Brahmā; *namaskṛtya*—after offering obeisances; *kārtsnyena*—in detail; *etat*—the events of Dakṣa's sacrifice; *nyavedayan*—reported.

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, being defeated by the soldiers of Lord Śiva and injured by

weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had transpired.

TEXT 3

उपलभ्य पुरैवैतद्भगवानब्जसम्भवः ।
नारायणश्च विश्वात्मा न कस्याध्वरमीयतुः ॥ ३ ॥

upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuḥ

upalabhya—knowing; *purā*—beforehand; *eva*—certainly; *etat*—all these events of Dakṣa's sacrifice; *bhagavān*—the possessor of all opulences; *abja-sambhavaḥ*—born from a lotus flower (Lord Brahmā); *nārāyaṇaḥ*—Nārāyaṇa; *ca*—and; *viśvātmā*—the Supersoul of the entire universe; *na*—not; *kasya*—of Dakṣa; *adhvaram*—to the sacrifice; *īyatuḥ*—did go.

TRANSLATION

Both Lord Brahmā and Viṣṇu already knew that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

PURPORT

As stated in *Bhagavad-gītā, vedāhaṁ samatītāni vartamānāni cārjuna* (Bg. 7.26). The Lord says, "I know everything that has happened in the past and is going to happen in the future." Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa's sacrificial arena. For this reason both Nārāyaṇa and Lord Brahmā did not attend the great sacrifice performed by Dakṣa.

TEXT 4

तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि ।
क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् ॥ ४ ॥

tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām

tat—the events related by the demigods and the others; *ākarṇya*—after hearing; *vibhuḥ*—Lord Brahmā; *prāha*—replied; *tejīyasi*—a great personality; *kṛta-āgasi*—has been offended; *kṣemāya*—for your happiness; *tatra*—in that way; *sā*—that; *bhūyāt na*—is not conducive; *prāyeṇa*—generally; *bubhūṣatām*—desire to exist.

TRANSLATION

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu's law, when a person commits murder, punishment is beneficial for him because if he is not killed then he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king's punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.

TEXT 5

अथापि यूयं कृतकिल्बिषा भवं
ये बर्हिषो भागभाजं परादुः ।
प्रसादयध्वं परिशुद्धचेतसा
क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् ॥ ५ ॥

athāpi yūyaṁ kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājaṁ parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādaṁ pragṛhīta-aṅghri-padmam

athāpi—still; *yūyam*—all of you; *kṛta-kilbiṣāḥ*—having committed offenses; *bhavam*—Lord Śiva; *ye*—all of you; *barhiṣaḥ*—of the sacrifice; *bhāga-*

bhājam—entitled to a share; *parāduḥ*—have excluded; *prasādayadhvam*—all of you should satisfy; *pariśuddha-cetasā*—without mental reservations; *kṣipra-prasādam*—quick mercy; *pragṛhīta-aṅghri-padmam*—his lotus feet having been taken shelter of.

TRANSLATION

You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

PURPORT

Lord Śiva is also called Āśutoṣa. *Āśu* means very soon, and *toṣa* means to become satisfied. The demigods were advised to go to Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

TEXT 6

आशासाना जीवितमध्वरस्य
लोकः सपालः कुपिते न यस्मिन् ।
तमाशु देवं प्रियया विहीनं
क्षमापयध्वं हृदि विद्धं दुरुक्तैः ॥ ६ ॥

āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devaṁ priyayā vihīnaṁ
kṣamāpayadhvaṁ hṛdi viddhaṁ duruktaiḥ

āśāsānāḥ—wishing to ask; *jīvitam*—for the duration; *adhvarasya*—of the sacrifice; *lokaḥ*—all the planets; *sa-pālaḥ*—with their controllers; *kupite*—when angered; *na*—not; *yasmin*—whom; *tam*—that; *āśu*—at once; *devam*—Lord Śiva; *priyayā*—of his dear wife; *vihīnam*—having been deprived; *kṣamāpayadhvam*—beg his pardon; *hṛdi*—in his heart; *viddham*—very much afflicted; *duruktaiḥ*—by unkind words.

TRANSLATION

Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed

immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested that it would behoove them to go at once and beg his pardon.

TEXT 7

नाहं न यज्ञो न च यूयमन्ये
ये देहभाजो मुनयश्च तत्त्वम् ।
विदुः प्रमाणं बलवीर्ययोर्वा
यस्यात्मतन्त्रस्य क उपायं विधित्सेत्॥ ७ ॥

nāhaṁ na yajño na ca yūyam anye
ye deha-bhājo munayaś ca tattvam
viduḥ pramāṇaṁ bala-vīryayor vā
yasyātma-tantrasya ka upāyaṁ vidhitset

na—not; *aham*—I; *na*—nor; *yajñaḥ*—Indra; *na*—nor; *ca*—and; *yūyam*—all of you; *anye*—others; *ye*—who; *deha-bhājaḥ*—of those who bear material bodies; *munayaḥ*—the sages; *ca*—and; *tattvam*—the truth; *viduḥ*—know; *pramāṇam*—the extent; *bala-vīryayoḥ*—of the strength and power; *vā*—or; *yasya*—of Lord Śiva; *ātma-tantrasya*—of Lord Śiva, who is self-dependent; *kaḥ*—what; *upāyam*—means; *vidhitset*—should wish to devise.

TRANSLATION

Lord Brahmā said that no one, including himself, Indra, all the members who were assembled in the sacrificial arena, and all the sages, could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?

PURPORT

After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, "It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet."

Actually the position of the subordinate always is to surrender to the Supreme. That is the instruction of *Bhagavad-gītā.* The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahmā also suggests that they go and surrender

unto the lotus feet of Lord Śiva, for since he is very kind and easily satisfied, this action would prove effective.

TEXT 8

स इत्थमादिश्य सुरानजस्तु तैः
समन्वितः पितृभिः सप्रजेशैः ।
ययौ स्वधिष्ण्यान्निलयं पुरद्विषः
कैलासमद्रिप्रवरं प्रियं प्रभोः ॥ ८ ॥

sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ saprajeśaiḥ
yayau svadhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

saḥ—he (Brahmā); *ittham*—thus; *ādiśya*—after instructing; *surān*—the demigods; *ajaḥ*—Lord Brahmā; *tu*—then; *taiḥ*—those; *samanvitaḥ*—followed; *pitṛbhiḥ*—by the Pitās; *sa-prajeśaiḥ*—along with the lords of the living entities; *yayau*—went; *svadhiṣṇyāt*—from his own place; *nilayam*—the abode; *pura-dviṣaḥ*—of Lord Śiva; *kailāsam*—Kailāsa; *adri-pravaram*—the best among mountains; *priyam*—dear; *prabhoḥ*—of the lord (Śiva).

TRANSLATION

After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.

PURPORT

The abode of Lord Śiva, which is known as Kailāsa, is described in the fourteen verses which follow.

TEXT 9

जन्मौषधितपोमन्त्रयोगसिद्धैर्नरेतरैः ।
जुष्टं किन्नरगन्धर्वैरप्सरोभिर्वृतं सदा ॥ ९ ॥

janmauṣadhi-tapomantra-
yoga-siddhair naretaraiḥ
juṣṭaṁ kinnara-gandharvair
apsarobhir vṛtaṁ sadā

janma—birth; *oṣadhi*—herbs; *tapaḥ*—austerity; *mantra*—Vedic hymns; *yoga*—mystic *yoga* practices; *siddhaiḥ*—with perfected beings; *naretaraiḥ*—

by demigods; *juṣṭam*—enjoyed; *kinnara-gandharvaiḥ*—by Kinnaras and Gandharvas; *apsarobhiḥ*—by Apsarās; *vṛtam*—full of; *sadā*—always.

TRANSLATION

The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.

TEXT 10

नानामणिमयैः शृङ्गैर्नानाधातुविचित्रितैः ।
नानाद्रुमलतागुल्मैर्नानामृगगणावृतैः ॥१०॥

nānā-maṇi-mayaiḥ śṛṅgair
nānādhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nānā-mṛga-gaṇāvṛtaiḥ

nānā—different kinds; *maṇi*—jewels; *mayaiḥ*—made of; *śṛṅgaiḥ*—with the peaks; *nānādhātu-vicitritaiḥ*—decorated with various minerals; *nānā*—various; *druma*—trees; *latā*—creepers; *gulmaiḥ*—plants; *nānā*—various; *mṛga-gaṇa*—by groups of deer; *āvṛtaiḥ*—inhabited by.

TRANSLATION

Kailāsa is full of mountains which are filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

TEXT 11

नानामलप्रस्रवणैर्नानाकन्दरसानुभिः ।
रमणं विहरन्तीनां रमणैः सिद्धयोषिताम् ॥११॥

nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnām
ramaṇaiḥ siddha-yoṣitām

nānā—various; *amala*—transparent; *prasravaṇaiḥ*—with waterfalls; *nānā*—various; *kandara*—caves; *sānubhiḥ*—with summits; *ramaṇam*—giving pleasure; *viharantīnām*—sporting; *ramaṇaiḥ*—with their lovers; *siddha-yoṣitām*—of the damsels of the mystics.

TRANSLATION

There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

TEXT 12

मयूरकेकाभिरुतं मदान्धालिविमूर्च्छितम् ।
प्लावितै रक्तकण्ठानां कूजितैश्च पतत्त्रिणाम् ॥१२॥

mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvitai rakta-kaṇṭhānāṁ
kūjitaiś ca patattriṇām

mayūra—peacocks; *kekā*—with the cries; *abhirutam*—resounding; *mada*—by intoxication; *andha*—blinded; *ali*—by the bees; *vimūrcchitam*—resounded; *plāvitaiḥ*—with the singing; *rakta-kaṇṭhānām*—of the cuckoos; *kūjitaiḥ*—with the whispering; *ca*—and; *patattriṇām*—of other birds.

TRANSLATION

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

TEXT 13

आह्वयन्तमिवोद्धस्तैर्द्विजान् कामदुघैर्द्रुमैः ।
व्रजन्तमिव मातङ्गैर्गृणन्तमिव निर्झरैः ॥१३॥

āhvayantam ivoddhastair
dvijān kāma-dughair drumaiḥ
vrajantam iva mātaṅgair
gṛṇantam iva nirjharaiḥ

āhvayantaṁ—calling; *iva*—as if; *uddhastaiḥ*—with upraised hands (branches); *dvijān*—the birds; *kāma-dughaiḥ*—yielding desires; *drumaiḥ*—with trees; *vrajantam*—moving; *iva*—as if; *mātaṅgaiḥ*—by elephants; *gṛṇantam*—resounding; *iva*—as if; *nirjharaiḥ*—by the waterfalls.

TRANSLATION

There are tall trees with straight branches that appear to call the sweet birds, and when flocks of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

TEXTS 14-15

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितम् ।
तमालैः शालतालैश्च कोविदारासनार्जुनैः ॥१४॥
चूतैः कदम्बैर्नीपैश्च नागपुन्नागचम्पकैः ।
पाटलाशोकबकुलैः कुन्दैः कुरबकैरपि ॥१५॥

mandāraiḥ pārijātaiś ca
saralaiś copaśobhitam
tamālaiḥ śāla-tālaiś ca
kovidārāsanārjunaiḥ
cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api

mandāraiḥ—with *mandāras; pārijātaiḥ*—with *pārijātas; ca*—and; *saralaiḥ*—with *saralas; ca*—and; *upaśobhitam*—decorated; *tamālaiḥ*—with *tamāla* trees; *śāla-tālaiḥ*—with *śālas* and *tālas; ca*—and; *kovidāra-āsana-arjunaiḥ*—*kovidāras, āsanas (vijaya-sāras)* and *arjuna* trees *(kāñcanārakas); cūtaiḥ*—with *cūtas* (a species of mango); *kadambaiḥ*—with *kadambas; nīpaiḥ*—with *nīpas (dhūli-kadambas); ca*—and; *nāga-punnāga-campakaiḥ*—with *nāgas, punnāgas,* and *campakas; pāṭala-aśoka-bakulaiḥ*—with *pāṭalas, aśokas* and *bakulas; kundaiḥ*—with *kundas; kurabakaiḥ*—with *kurabakas; api*—also.

TRANSLATION

The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names can be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmrajati (mango), kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabakas. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

TEXT 16

स्वर्णार्णशतपत्रैश्च वररेणुकजातिभिः ।
कुब्जकैर्मल्लिकाभिश्च माधवीभिश्च मण्डितम् ॥१६॥

svarṇārṇa-śata-patraiś ca
vararenuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṇḍitam

svarṇārṇa—golden colored; *śata-patraiḥ*—with lotuses; *ca*—and; *vara-reṇuka-jātibhiḥ*—with *varas, reṇukas* and *mālatīs; kubjakaiḥ*—with *kubjakas; mallikābhiḥ*—with *mallikās; ca*—and; *mādhavībhiḥ*— with *mādhavīs; ca*—and; *maṇḍitam*—decorated.

TRANSLATION

There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mālatī, kubja, mallikā and mādhavī.

TEXT 17

पनसोदुम्बराश्वत्थप्लक्षन्यग्रोधहिङ्गुभिः ।
भूर्जैरोषधिभिः पूगै राजपूगैश्च जम्बुभिः ॥१७॥

panasodumbarāśvattha-
plakṣa-nyagrodha-hiṅgubhiḥ
bhūrjair oṣadhibhiḥ pūgai
rājapūgaiś ca jambubhiḥ

panasa-udumbara-aśvattha-plakṣa-nyagrodha-hiṅgubhiḥ—with *panasas* (jackfruit trees), *udumbaras, aśvatthas, plakṣas, nyagrodhas* and trees producing asafetida; *bhūrjaiḥ*—with *bhūrjas ;oṣadhibhiḥ*—with betel nut trees; *pūgaiḥ*—with *pūgas; rājapūgaiḥ*—with *rājapūgas; ca*—and; *jambubhiḥ*—with *jambus.*

TRANSLATION

Kailāsa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plakṣas, nyagrodhas and trees producing asafetida. Also there are trees of betel nuts and bhūrjapatra, as well as rājapūga, blackberries and similar othe trees.

TEXT 18

खर्जूराम्रातकाम्राद्यैः प्रियालमधुकेङ्गुदैः ।
द्रुमजातिभिरन्यैश्च राजितं वेणुकीचकैः ॥१८॥

kharjūrāmrātakāmrādyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṇu-kīcakaiḥ

kharjūra-āmrātaka-āmra-ādyaiḥ—with *kharjūras, āmrātakas, āmras* and others; *priyāla-madhuka-iṅgudaiḥ*—with *priyālas, madhukas* and *iṅgudas;*

druma-jātibhiḥ—with varieties of trees; *anyaiḥ*—other; *ca*—and; *rājitam*—decorated; *veṇu-kīcakaiḥ*—with *veṇus* (bamboos) and *kīcakas* (hollow bamboos).

TRANSLATION

There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kīcaka, and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

TEXTS 19-20

कुमुदोत्पलकह्लारशतपत्रवनर्द्धिभिः ।
नलिनीषु कलं कूजत्खगवृन्दोपशोभितम् ॥१९॥
मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः ।
गवयैः शरभैर्व्याघ्रै रुरुभिर्महिषादिभिः ॥२०॥

kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalaṁ kūjat-
khaga-vṛndopaśobhitam
mṛgaiḥ śākhāmṛgaiḥ kroḍair
mṛgendrair ṛkṣa-śalyakaiḥ
gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ

kumuda—*kumuda; utpala*—*utpala; kahlāra*—*kahlāra; śatapatra*—lotuses; *vana*—forest; *ṛddhibhiḥ*—being covered with; *nalinīṣu*—in the lakes; *kalam*—very sweetly; *kūjat*—whispering; *khaga*—of birds; *vṛnda*—groups; *upaśobhitam*—decorated with; *mṛgaiḥ*—with deer; *śākhāmṛgaiḥ*—with monkeys; *kroḍaiḥ*—with boars; *mṛgendraiḥ*—with lions; *ṛkṣa-śalyakaiḥ*—with *ṛkṣas* and *śalyakas; gavayaiḥ*—with forest cows; *śarabhaiḥ*—with forest asses; *vyāghraiḥ*—with tigers; *rurubhiḥ*—with small deer; *mahiṣa-ādibhiḥ*—with buffalo, etc.

TRANSLATION

There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, ṛkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

TEXT 21

कर्णान्त्रैकपदाश्वास्यैर्निर्जुष्टं वृकनाभिभिः ।
कदलीखण्डसंरुद्धनलिनीपुलिनश्रियम् ॥२१॥

karṇāntraikapadāśvāsyair
nirjuṣṭaṁ vṛka-nābhibhiḥ
kadalī-khaṇḍa-saṁruddha-
nalinī-pulina-śriyam

karṇāntra—by the *karṇāntra; ekapada*—the *ekapada; aśvāsyaiḥ*—by the *aśvāsya; nirjuṣṭam*—fully enjoyed; *vṛka-nābhibhiḥ*—by the *vṛka* and *nābhi* or *kastūrī* deer; *kadalī*—of banana trees; *khaṇḍa*—with groups; *saṁruddha*—covered; *nalinī*—of small lakes filled with lotus flowers; *pulina*—with the sandy banks; *śriyam*—very beautiful.

TRANSLATION

There are varieties of deer, such as karṇāntra, ekapada, aśvāsya, vṛka and kastūrī, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

TEXT 22

पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया ।
विलोक्य भूतेशगिरिं विबुधा विस्मयं ययुः ॥२२॥

paryastaṁ nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayaṁ yayuḥ

paryastam—surrounded; *nandayā*—by the Nandā; *satyāḥ*—of Satī; *snāna*—by the bathing; *puṇyatara*—especially flavored; *udayā*—with water; *vilokya*—after seeing; *bhūteśa*—of Bhūteśa (the lord of the ghosts, Lord Śiva); *girim*—the mountain; *vibudhāḥ*—the demigods; *vismayam*—wonder; *yayuḥ*—obtained.

TRANSLATION

There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence that was to be found there.

PURPORT

According to the commentary called *Śrī Bhāgavata-candra-candrikā,* the water in which Satī used to bathe was Ganges water. In other words, the Ganges flowed through the Kailāsa Parvata. There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Śiva. Since Ganges water rests on the head of Lord Śiva and then flows to the other parts of the universe, it is quite possible that the water in which Satī bathed, which was certainly very nicely scented, was Ganges water.

TEXT 23

ददृशुस्तत्र ते रम्यामलकां नाम वै पुरीम् ।
वनं सौगन्धिकं चापि यत्र तन्नाम पङ्कजम् ॥२३॥

dadṛśus tatra te ramyām
alakāṁ nāma vai purīm
vanaṁ saugandhikaṁ cāpi
yatra tan-nāma paṅkajam

dadṛśuḥ—saw; *tatra*—there (in Kailāsa); *te*—they (the demigods); *ramyām*—very attractive; *alakām*—Alakā; *nāma*—known as; *vai*—indeed; *purīm*—abode; *vanam*—forest; *saugandhikam*—Saugandhika; *ca*—and; *api*—even; *yatra*—in which place; *tat-nāma*—known by that name; *paṅkajam*—species of lotus flowers.

TRANSLATION

Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means "full of fragrance." The forest is known as Saugandhika because of its abundance of lotus flowers.

PURPORT

Sometimes Alakā is known as Alakā purī, which is also the name of the abode of Kuvera. Kuvera's abode, however, cannot be seen from Kailāsa. Therefore the region of Alakā referred to here is different from the Alakā purī of Kuvera. According to Vīrarāghava Ācārya, *alakā* means "uncommonly beautiful." In the region of Alakā the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.

TEXT 24

नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः ।
तीर्थपादपदाम्भोजरजसातीव पावने ॥२४॥

nandā cālakanandā ca
saritau bāhyataḥ puraḥ
tīrthapāda-padāmbhoja
rajasātīva pāvane

nandā—the Nandā; *ca*—and; *alakanandā*—the Alakanandā; *ca*—and; *saritau*—two rivers; *bāhyataḥ*—outside; *puraḥ*—from the city; *tīrthapāda*—of the Supreme Personality of Godhead; *padāmbhoja*—of the lotus feet; *rajasā*—by the dust; *atīva*—exceedingly; *pāvane*—sanctified.

TRANSLATION

They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

TEXT 25

ययोः सुरस्त्रियः क्षत्तरवरुह्य स्वधिष्ण्यतः ।
क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्शिताः॥२५॥

yayoḥ sura-striyaḥ kṣattar
avaruhya svadhiṣṇyataḥ
krīḍanti puṁsaḥ siñcantyo
vigāhya rati-karśitāḥ

yayoḥ—in both of which (rivers); *sura-striyaḥ*—the celestial damsels along with their husbands; *kṣattaḥ*—O Vidura; *avaruhya*—descending; *svadhiṣṇyataḥ*—from their own airplanes; *krīḍanti*—they play; *puṁsaḥ*—their husbands; *siñcantyaḥ*—sprinkling with water; *vigāhya*—after entering (the water); *rati-karśitāḥ*—whose enjoyment has become diminished.

TRANSLATION

My dear Kṣatta, Vidura, the celestial damsels came down to that river in their airplanes with their husbands, and after sex enjoyment, they entered the water and enjoyed sprinkling their husbands with water.

PURPORT

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in

airplanes to bathe in the rivers Nandā and Alakanandā. It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service of the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination. The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands.

Two words are very significant in this connection. *Rati-karśita* means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy. Another significant point in this connection is that Lord Govinda, the Supreme Personality of Godhead, is described here as *tīrtha-pāda. Tīrtha* means "sanctified place," and *pāda* means "lotus feet of the Lord." People go to a sanctified place to free themselves from all sinful reaction. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord's lotus feet are called *tīrtha-pāda* because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Nārottamadāsa Ṭhākur, a great *ācārya* of the Gauḍīya Vaiṣṇava Sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly, it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called *tīrtha-pāda*; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee who has implicit faith in the lotus feet of the Lord can create sacred places in any part of the world where he decides to remain. *Tīrthīkurvanti tīrthāni* (*Bhāg.* 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

TEXT 26

ययोस्तत्स्नानविभ्रष्टनवकुङ्कुमपिञ्जरम्
वितृषोऽपि पिबन्त्यम्भः पाययन्तो गजा गजीः॥२६॥

yayos tat-snāna-vibhraṣṭa-
nava-kuṅkuma-piñjaram
vitṛṣo'pi pibanty ambhaḥ
pāyayanto gajā gajīḥ

yayoḥ—in both of which rivers; *tat-snāna*—by the bathing of them (the damsels of the heavenly planets); *vibhraṣṭa*—fallen off; *nava*—fresh; *kuṅkuma*—with *kuṅkuma* powder; *piñjaram*—yellow; *vitṛṣaḥ*—not being thirsty; *api*—even; *pibanti*—drink; *ambhaḥ*—the water; *pāyayantaḥ*—causing to drink; *gajāḥ*—the elephants; *gajīḥ*—the female elephants.

TRANSLATION

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṅkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

TEXT 27

तारहेममहारत्नविमानशतसंकुलाम्
जुष्टां पुण्यजनस्त्रीभिर्यथा खं सतडिद्घनम् ॥२७॥

tāra-hema-mahāratna-
vimāna-śata-saṅkulām
juṣṭāṁ puṇyajana-strībhir
yathā khaṁ sa-taḍid-ghanam

tāra-hema—of pearls and gold; *mahāratna*—valuable jewels; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulām*—crowded; *juṣṭām*—occupied, enjoyed; *puṇyajana-strībhiḥ*—by the wives of the Yakṣas; *yathā*—as; *kham*—the sky; *sa-taḍit-ghanam*—with the lightning and the clouds.

TRANSLATION

The airplanes of the heavenly denizens are bedecked with pearls, gold, and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

PURPORT

The airplanes described in this verse are different from the airplanes of which we have experience. In the *Śrīmad-Bhāgavatam* and all the Vedic literatures, there are many descriptions of *vimāna,* which means airplanes. On different planets there are different kinds of airplanes. On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are not run by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers which came from higher planets to Kailāsa were very pleasant to look at.

TEXT 28

हित्वा यक्षेश्वरपुरीं वनं सौगन्धिकं च तत् ।
द्रुमैः कामदुघैर्हृद्यं चित्रमाल्यफलच्छदैः ॥२८॥

hitvā yakṣeśvarapurīṁ
vanaṁ saugandhikaṁ ca tat
drumaiḥ kāma-dughair hṛdyaṁ
citra-mālya-phala-cchadaiḥ

hitvā—passing over; *yakṣa-īśvara*—the lord of the Yakṣas (Kuvera); *purīm*—the abode; *vanam*—the forest; *saugandhikam*—named Saugandhika; *ca*—and; *tat*—that; *drumaiḥ*—with trees; *kāma-dughaiḥ*—yielding desires; *hṛdyam*—attractive; *citra*—variegated; *mālya*—flowers; *phala*—fruits; *chadaiḥ*—leaves.

TRANSLATION

While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest they also saw the regions of Yakṣeśvara.

PURPORT

Yakṣeśvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is

fabulously rich. It appears from these verses that Kailāsa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In *Brahma-saṁhitā* we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāsa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāsa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

TEXT 29

रक्तकण्ठखगानीकस्वरमण्डितषट्पदम् ।
कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् ॥२९॥

rakta-kaṇṭha-khagānīka-
svara-maṇḍita-ṣaṭ-padam
kalahaṁsa-kula-preṣṭhaṁ
khara-daṇḍa-jalāśayam

rakta—reddish; *kaṇṭha*—necks; *khaga-anīka*—of many birds; *svara*—with the sweet sounds; *maṇḍita*—decorated; *ṣaṭ-padam*—bees; *kalahaṁsa-kula*—of groups of swans; *preṣṭham*—very dear; *khara-daṇḍa*—lotus flowers; *jalāśayam*—lakes.

TRANSLATION

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

PURPORT

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet, but none of them can surpass those of Kailāsa, as they are described in these verses.

TEXT 30

वनकुञ्जरसंघृष्टहरिचन्दनवायुना ।
अधि पुष्पजनस्त्रीणां मुहुरुन्मथयन्मनः ॥३०॥

vanakuñjara-saṅghṛṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṇāṁ
muhur unmathayan manaḥ

vana-kuñjara—by wild elephants; *saṅghṛṣṭa*—rubbed against; *hari-candana*—the sandalwood trees; *vāyunā*—by the breeze; *adhi*—further; *puṇyajana-strīṇām*—of the wives of the Yakṣas; *muhuḥ*—again and again; *unmathayat*—agitating; *manaḥ*—the minds.

TRANSLATION

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sex enjoyment.

PURPORT

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast to the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaikuṇṭha planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaikuṇṭha world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in *Bhagavad-gītā* (Bg. 2.59), *paraṁ dṛṣṭvā nivartate:* the inhabitants are so spiritually enlightened that in the presence of such spirituality sex life is insignificant.

TEXT 31

वैदूर्यकृतसोपाना वाप्य उत्पलमालिनीः ।
प्राप्तं किम्पुरुषैर्दृष्ट्वा त आराद्दद्युर्वटम् ॥३१॥

vaidūrya-kṛta-sopānā
vāpya utpala-mālinīḥ

prāptaṁ kimpuruṣair dṛṣṭvā
ta ārād-dadṛśur vaṭam

vaidūrya-kṛta—made of *vaidūrya; sopānāḥ*—staircases; *vāpyaḥ*—lakes; *utpala*—of lotus flowers; *mālinīḥ*—containing rows; *prāptam*—inhabited; *kimpuruṣaiḥ*—by the Kimpuruṣas; *dṛṣṭvā*—after seeing; *te*—those demigods; *ārāt*—not far away; *dadṛśuḥ*—saw; *vaṭam*—a banyan tree.

TRANSLATION

They also saw that the bathing ghāṭs and their staircases were made of vaidūrya-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a big banyan tree.

TEXT 32

स योजनशतोत्सेधः पादोनविटपायतः ।
पर्यक्कृताचलच्छायो निर्नीडस्तापवर्जितः ॥३२॥

sa yojana-śatotsedhaḥ
pādona-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirnīḍas tāpa-varjitaḥ

saḥ—that banyan tree; *yojana-śata*—one hundred *yojanas* (800 miles); *utsedhaḥ*—height; *pādona*—less by a quarter (600 miles); *viṭapa*—by the branches; *āyataḥ*—spread out; *paryak*—all around; *kṛta*—made; *acala*—unshaken; *chāyaḥ*—the shadow; *nirnīḍaḥ*—without bird nests; *tāpa-varjitaḥ*—without temperature.

TRANSLATION

That banyan tree was 800 miles high, and its branches spread over 600 miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

PURPORT

Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful, and its temperature was undisturbed, so it was just suitable for meditation.

TEXT 33

तस्मिन्महायोगमये मुमुक्षुशरणे सुराः ।
ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम् ॥३३॥

tasmin mahāyogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnaṁ
tyaktāmarṣam ivāntakam

tasmin—under that tree; *mahāyogamaye*—having many sages engaged in meditation on the Supreme; *mumukṣu*—of those who desire liberation; *śaraṇe*—the shelter; *surāḥ*—the demigods; *dadṛśuḥ*—saw; *śivam*—Lord Śiva; *āsīnam*—seated; *tyakta-amarṣam*—having given up anger; *iva*—as; *antakam*—eternal time.

TRANSLATION

The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogīs and deliver all people. As grave as time eternal, he appeared to have given up all anger.

PURPORT

In this verse the word *mahā-yoga-maye* is very significant. *Yoga* means meditation on the Supreme Personality of Godhead, and *mahā-yoga* means those who engage in the devotional service of Viṣṇu. Meditation means remembering, *smaraṇam*. There are nine different kinds of devotional service, of which *smaraṇam* is one process; the *yogī* remembers the form of Viṣṇu within his heart. Thus there were many devotees engaged in meditation on Lord Viṣṇu under the big banyan tree.

The Sanskrit word *mahā* is derived from the affix *mahat*. This affix is used when there is a great number or quantity, so *mahā-yoga* indicates that there were many great *yogīs* and devotees meditating on the form of Lord Viṣṇu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world to one of the Vaikuṇṭhas. Liberation means freedom from material bondage or nescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

TEXT 34

सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम् ।
उपास्यमानं सख्या च भर्त्रा गुह्यकरक्षसाम् ॥३४॥

sanandanādyair mahāsiddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām

sanandana-ādyaiḥ—the four Kumāras headed by Sanandana; *mahā-siddhaiḥ*—liberated souls; *śāntaiḥ*—saintly; *saṁśānta-vigraham*—the grave and saintly Lord Śiva; *upāsyamānam*—was being praised; *sakhyā*—by Kuvera; *ca*—and; *bhartrā*—by the master; *guhyaka-rakṣasām*—of the Guhyakas and the Rakṣasas.

TRANSLATION

Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

PURPORT

The personalities who were sitting with Lord Śiva are significant because the four Kumāras were liberated from birth. It may be remembered that after their birth these Kumāras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time, Lord Brahmā was angry. In that angry mood, Rudra, or Lord Śiva, was born. Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. Thus Lord Siva's association with the Kumāras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualitative incarnation of the Supreme Lord; therefore his position is very exalted.

TEXT 35

विद्यातपोयोगपथमास्थितं तमधीश्वरम् ।
चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम् ॥३५॥

vidyā-tapo-yoga-patham
āsthitaṁ tam adhīśvaram
carantaṁ viśva-suhṛdaṁ
vātsalyāl loka-maṅgalam

vidyā—knowledge; *tapaḥ*—austerity; *yoga-patham*—the path of devotional service; *āsthitam*—situated; *tam*—him (Lord Śiva); *adhīśvaram*—the master of the senses; *carantam*—performing (austerity, etc.); *viśva-suhṛdam*—the friend of the whole world; *vātsalyāt*—out of full affection; *loka-maṅgalam*—auspicious for everyone.

TRANSLATION

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfec-

tion. He was the friend of the entire world, and due to his full affection for everyone, he was very auspicious.

PURPORT

Lord Śiva is full of wisdom and *tapasya,* austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless he has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as *adhīśvara. Īśvara* means "controller," and *adhīśvara* means particularly "controller of the senses." Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, *vaiṣṇavānāṁ yathā śambhuḥ:* Lord Śiva is a Vaiṣṇava. Lord Śiva, by his action within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as *loka-maṅgala,* good fortune personified for all conditioned souls.

TEXT 36

लिङ्गं च तापसाभीष्टं भस्मदण्डजटाजिनम् ।
अङ्गेन संध्याभ्ररुचा चन्द्रलेखां च बिभ्रतम् ॥३६॥

liṅgaṁ ca tāpasābhīṣṭaṁ
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhāṁ ca bibhratam

liṅgam—symptom; *ca*—and; *tāpasa-abhīṣṭam*—desired by Śaivite ascetics; *bhasma*—ashes; *daṇḍa*—staff; *jaṭā*—matted hair; *ajinam*—antelope skin; *aṅgena*—with his body; *sandhyābhra*—reddish; *rucā*—colored; *candra-lekhām*—the crest of a half moon; *ca*—and; *bibhratam*—bearing.

TRANSLATION

He was seated on a deer skin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half moon, a symbolic representation.

PURPORT

Lord Śiva's symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibited a feature for a particular class of men who cannot follow the Vaiṣṇava principles. The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

TEXT 37

उपविष्टं दर्भमय्यां बृस्यां ब्रह्म सनातनम् ।
नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम् ॥३७॥

upaviṣṭaṁ darbhamayyāṁ
bṛsyāṁ brahma sanātanam
nāradāya pravocantaṁ
pṛcchate śṛṇvatāṁ satām

upaviṣṭam—seated; *darbhamayyām*—made of *darbha*, straw; *bṛsyām*—on a mattress; *brahma*—the Absolute Truth; *sanātanam*—the eternal; *nāradāya*—unto Nārada; *pravocantam*—speaking; *pṛcchate*—asking; *śṛṇvatām*—listening; *satām*—of the great sages.

TRANSLATION

He was seated on a straw mattress and was speaking to all who were present there, including the great sage Nārada. He was specifically talking to him about the Absolute Truth.

PURPORT

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. In other words, Lord Śiva and Nārada were discussing the knowledge of the *Veda*, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is *bhakti*, or devotional service.

TEXT 38

कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि ।
बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया ॥३८॥

kṛtvorau dakṣiṇe savyaṁ
pāda-padmaṁ ca jānuni
bāhuṁ prakoṣṭhe 'kṣa-mālām
āsīnaṁ tarka-mudrayā

kṛtvā—having placed; *ūrau*—thigh; *dakṣiṇe*—at the right; *savyam*—the left; *pāda-padmam*—lotus feet; *ca*—and; *jānuni*—on his knee; *bāhum*—hand; *prakoṣṭhe*—in the end of the right hand; *akṣa-mālām*—Rudrākṣa beads; *āsīnam*—sitting; *tarka-mudrayā*—with the *mudrā* of argument.

TRANSLATION

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called vīrāsana. He sat in the vīrāsana posture, and his finger was in the mode of argument.

PURPORT

The sitting posture described herein is called *vīrāsana* according to the system of *aṣṭāṅga-yoga* performances. In the performance of *yoga* there are eight divisions, such as *yama* and *niyama*—controlling, following the rules and regulations, then practicing the sitting postures, etc. Besides *vīrāsana* there are other sitting postures, such as *padmāsana* and *siddhāsana.* Practice of these *āsanas* without elevating oneself to the position of realizing the Supersoul, Viṣṇu, is not the perfectional stage of *yoga.* Lord Śiva is called *yogīśvara,* the master of all *yogīs,* and Kṛṣṇa is also called *yogeśvara. Yogīśvara* indicates that no one can surpass the *yoga* practice of Lord Śiva, and *yogeśvara* indicates that no one can surpass the yogic perfection of Kṛṣṇa. Another significant word is *tarka-mudrā.* This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

TEXT 39

तं ब्रह्मनिर्वाणसमाधिमाश्रितं
व्युपाश्रितं गिरिशं योगकक्षाम् ।

सलोकपाला मुनयो मनूना-
माद्यं मनुं प्राञ्जलयः प्रणेमुः ॥३९॥

taṁ brahma-nirvāṇa-samādhim āśritaṁ
vyupāśritaṁ giriśaṁ yogakakṣām
saloka-pālā munayo manūnām
ādyaṁ manuṁ prāñjalayaḥ praṇemuḥ

tam—him (Lord Śiva); *brahma-nirvāṇa*—in *brahmānanda; samādhim*—in trance; *āśritam*—absorbed; *vyupāśritam*—leaning on; *giriśam*—Lord Śiva; *yoga-kakṣām*—having his left knee firmly fixed with a knotted cloth; *saloka-pālāḥ*—along with the demigods (headed by Indra); *munayaḥ*—the sages; *manūnām*—of all thinkers; *ādyam*—the chief; *manum*—thinker; *prāñjalayaḥ*—with folded palms; *praṇemuḥ*—offered respectful obeisances.

TRANSLATION

All the sages and the demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron colored garments and was absorbed in trance, thus appearing to be the head of all sages.

PURPORT

In this verse the word *brahmānanda* is significant. This *brahmānanda,* or *brahma-nirvāṇa,* is explained by Prahlāda Mahārāja. When one is completely absorbed in the *adhokṣaja,* the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, this is called *brahmānanda.*

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendentally situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His *sac-cid-ānanda-vigraha,* His eternal form. Constant meditation concentrated on the form of the Lord is called *samādhi,* ecstasy or trance. *Samādhi* means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in trance and enjoying *brahma-nirvāṇa* or *brahmānanda.* Lord Śiva exhibited those symptoms, and therefore it is stated that he was absorbed in *brahmānanda.*

Another significant word is *yogakakṣām. Yogakakṣām* is the sitting posture in which the left thigh is fixed under one's tightly knotted saffron

colored garment. Also the words *manūnām ādyam* are significant here because they mean a philosopher or one who is thoughtful and can think very nicely. Such a man is called *manu*. Lord Śiva is described in this verse as the chief of all thinkers. Lord Śiva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life. It is said that during the advent of Lord Caitanya, Sadā-Śiva appeared as Advaita Prabhu, and Advaita Prabhu's chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Kṛṣṇa. Since people were engaged in useless occupations which would continue their material existence, Lord Śiva, in the form of Lord Advaita, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Śiva has a *sampradāya*, the Rudra Sampradāya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

TEXT 40

स तूपलभ्यागतमात्मयोनिं
सुरासुरेशैरभिवन्दिताङ्घ्रिः ।
उत्थाय चक्रे शिरसाभिवन्द-
मर्हत्तमः कस्य यथैव विष्णुः ॥४०॥

sa tūpalabhyāgatam ātma-yonim
surāsureśair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam
arhattamaḥ kasya yathaiva viṣṇuḥ

saḥ—Lord Śiva; *tu*—but; *upalabhya*—seeing; *āgatam*—had arrived; *ātma-yonim*—Lord Brahmā; *sura-asura-īśaiḥ*—by the best of the demigods and demons; *abhivandita-aṅghriḥ*—whose feet are worshiped; *utthāya*—standing up; *cakre*—made; *śirasā*—with his head; *abhivandanam*—respectful; *arhattamaḥ*—Vāmanadeva; *kasya*—of Kaśyapa; *yathā eva*—just as; *viṣṇuḥ*—Viṣṇu.

TRANSLATION

Lord Śiva's lotus feet were worshiped by both the demigods and demons, and still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, immediately he stood up and offered his respect to him by bowing down and touching his

lotus feet. This action was just like that of Vāmanadeva, who offered His respectful obeisances to Kaśyapa Muni.

PURPORT

Kaśyapa Muni was in the category of the living entities, but he had a transcendental son, Vāmanadeva, who was an incarnation of Viṣṇu. Thus although Lord Viṣṇu is the Supreme Personality of Godhead, He offered His respects to Kaśyapa Muni. Similarly, when Lord Kṛṣṇa was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yaśodā. Also at the Battle of Kurukṣetra, Lord Kṛṣṇa touched the feet of Mahārāja Yudhiṣṭhira because he was His elder. It appears, then, that the Personality of Godhead, Lord Śiva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Śiva offered his respectful obeisances to Brahmā because Brahmā was his father, just as Kaśyapa Muni was the father of Vāmana.

TEXT 41

तथापरे सिद्धगणा महर्षिभि-
र्ये वै समन्तादनु नीललोहितम् ।
नमस्कृतः प्राह शशाङ्कशेखरं
कृतप्रणामं प्रहसन्निवात्मभूः ॥४१॥

tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīlalohitam
namaskṛtaḥ prāha śaśāṅka-śekharaṁ
kṛta-praṇāmaṁ prahasann ivātmabhūḥ

tathā—so; *apare*—the others; *siddha-gaṇāḥ*—the Siddhas; *maharṣibhiḥ*—along with the great sages; *ye*—who; *vai*—indeed; *samantāt*—from all sides; *anu*—after; *nīlalohitam*—Lord Śiva; *namaskṛtaḥ*—making obeisances; *prāha*—said; *śaśāṅka-śekharam*—to Lord Śiva; *kṛta-praṇāmam*—having made obeisances; *prahasan*—smiling; *iva*—as; *ātmabhūḥ*—Lord Brahmā.

TRANSLATION

All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

PURPORT

Lord Brahmā was smiling because he knew that Lord Śiva is not only easily satisfied but easily irritated as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa. In order to conceal this fear, he smiled and addressed Lord Śiva as follows.

TEXT 42

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिबीजयोः ।
शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥४२॥

brahmovāca
jāne tvāmīśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca paraṁ
yat tad brahma nirantaram

brahmā uvāca—Lord Brahmā said; *jāne*—I know; *tvām*—you (Lord Śiva); *īśam*—the controller; *viśvasya*—of the entire material manifestation; *jagataḥ*—of the cosmic manifestation; *yoni-bījayoḥ*—of both the mother and the father; *śakteḥ*—of potency; *śivasya*—of Śiva; *ca*—and; *param*—the Supreme; *yat*—which; *tat*—that; *brahma*—without change; *nirantaram*—with no material qualities.

TRANSLATION

Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

PURPORT

Although Lord Brahmā had received very respectful obeisances from Lord Śiva, still he knew that Lord Śiva was in a more exalted position than himself. Lord Śiva's position is described in *Brahma-saṁhitā*; there is no difference between Lord Viṣṇu and Lord Śiva in their original positions, but still Lord Śiva is different from Lord Viṣṇu. The example is given that the milk in yogurt is not different from the original milk from which it was made.

TEXT 43

त्वमेव भगवन्नेतच्छिवशक्त्योः स्वरूपयोः ।
विश्वं सृजसि पास्यत्सि क्रीडन्नूर्णपटो यथा ॥४३॥

tvam eva bhagavann etac
chiva-śaktyoḥ sva-rūpayoḥ
viśvaṁ sṛjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā

tvam—you; *eva*—certainly; *bhagavan*—O my lord; *etat*—this; *śiva-śaktyoḥ*—being situated in your auspicious energy; *sva-rūpayoḥ*—by your personal expansion; *viśvam*—this universe; *sṛjasi*—create; *pāsi*—maintain; *atsi*—annihilate; *krīḍan*—working; *ūrṇa-paṭaḥ*—spider's web; *yathā*—just like.

TRANSLATION

My dear lord, you create this cosmic manifestation, maintain it and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

PURPORT

In this verse the word *śiva-śakti* is significant. *Śiva* means auspicious, and *śakti* means energy. There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahmā, Viṣṇu and Maheśvara are called *guṇāvatāras* or incarnations of material qualities. In the material world we compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance or *tamoguṇa* is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department inauspicious, but from the government's point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

TEXT 44

त्वमेव धर्मार्थदुघाभिपत्तये
दक्षेण सूत्रेण ससर्जिथाध्वरम् ।

त्वयैव लोकेऽवसिताश्च सेतवो
यान्ब्राह्मणाः श्रद्दधते धृतव्रताः ॥४४॥

tvam eva dharmārtha-dughābhipattaye
dakṣeṇa sūtreṇa sasarjithādhvaram
tvayaiva loke 'vasitāś ca setavo
yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ

tvam—your lordship; *eva*—certainly; *dharma-artha-dugha*—benefit derived from religion and economic development; *abhipattaye*—for their protection; *dakṣeṇa*—by Dakṣa; *sūtreṇa*—making him the cause; *sasarjitha*—created; *adhvaram*—sacrifices; *tvayā*—by you; *eva*—certainly; *loke*—in this world; *avasitāḥ*—regulated; *ca*—and; *setavaḥ*—respect for the *varṇāśrama* institution; *yān*—which; *brāhmaṇāḥ*—the *brāhmaṇas; śraddadhate*—respect very much; *dhṛta-vratāḥ*—taking it as vow.

TRANSLATION

My dear lord, your lordship has introduced the system of sacrifices through the agency of Dakṣa and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.

PURPORT

The Vedic system of *varṇa* and *āśrama* is never to be neglected because these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The *brāhmaṇas,* as the intelligent class of men in society, must be avowed to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of *varṇa* and *āśrama* is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring fulfillment of the idea of a classless society. One should observe the principles of *varṇa* and *āśrama* strictly for the satisfaction of the creator, for it is stated in the *Bhagavad-gītā* by Lord Kṛṣṇa that the four orders of the social system—*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—are His creation. They should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His *virāṭa-rūpa* or universal form. The *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are respectively the mouth, arms, abdomen and legs of

the universal form of the Lord. So long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

TEXT 45

त्वं कर्मणां मङ्गल मङ्गलानां
कर्तुः स्वलोकं तनुषे स्वः परं वा ।
अमङ्गलानां च तमिस्रमुल्बणं
विपर्ययः केन तदेव कस्यचित् ॥४५॥

tvaṁ karmaṇāṁ maṅgala maṅgalānāṁ
kartuḥ sva-lokaṁ tanuṣe svaḥ paraṁ vā
amaṅgalānāṁ ca tamisram ulbaṇaṁ
viparyayaḥ kena tadeva kasyacit

tvam—your lordship; *karmaṇām*—of the prescribed duties; *maṅgala*—O most auspicious; *maṅgalānām*—of the auspicious; *kartuḥ*—of the performer; *sva-lokam*—respective higher planetary systems; *tanuṣe*—expand; *svaḥ*—heavenly planets; *param*—transcendental world; *vā*—or; *amaṅgalānām*—of the inauspicious; *ca*—and; *tamisram*—the name of a particular hell; *ulbaṇam*—ghastly; *viparyayaḥ*—the opposite; *kena*—why; *tat eva*—certainly that; *kasyacit*—for someone.

TRANSLATION

O most auspicious lord, you have destined the heavenly planets, the spiritual Vaikuṇṭha planets, or the impersonal Brahman sphere as the respective positions of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

PURPORT

The Supreme Personality of Godhead is called the supreme will. By the supreme will everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikuṇṭhas or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajāmila is immediately promoted to the Vaikuṇṭha-loka simply by chanting the name of Nārāyaṇa.

Although when Ajāmila uttered this vibration he intended to call his son Nārāyaṇa, Lord Nārāyaṇa took it seriously and immediately gave him promotion to Vaikuṇṭha-loka, despite his background, which was full of sinful activities. Similarly King Dakṣa was always engaged in the pious activities of performing sacrifices, yet simply because of creating a little misunderstanding with Lord Śiva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(*Bhāg.* 10.14.8)

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility for himself for his past misdeeds. In such a condition, he offers still more devotional services and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

TEXT 46

न वै सतां त्वच्चरणार्पितात्मनां
भूतेषु सर्वेष्वभिपश्यतां तव ।
भूतानि चात्मन्यपृथग्दिदृक्षतां
प्रायेण रोषोऽभिभवेद्यथा पशुम् ॥४६॥

na vai satāṁ tvac-caraṇārpitātmanāṁ
bhūteṣu sarveṣv abhipaśyatāṁ tava
bhūtāni cātmany apṛthag-didṛkṣatāṁ
prāyeṇa roṣo 'bhibhaved yathā paśum

na—not; *vai*—but; *satām*—of the devotees; *tvat-caraṇa-arpita-ātmanām*—of those who are completely surrendered at your lotus feet; *bhūteṣu*—among living entities; *sarveṣu*—all varieties; *abhipaśyatām*—perfectly seeing; *tava*—your; *bhūtāni*—living entities; *ca*—and; *ātmani*—in the Supreme; *apṛthak*—nondifferent; *didṛkṣatām*—those who see like that; *prāyeṇa*—

almost always; *roṣaḥ*—anger; *abhibhavet*—takes place; *yathā*—exactly like; *paśum*—the animals.

TRANSLATION

My dear lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

PURPORT

When the Supreme Personality of Godhead becomes angry or kills a demon, materially it may appear unfavorable, but spiritually this is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

TEXT 47

पृथग्धियः कर्मदृशो दुराशयाः
परोदयेनार्पितहृद्रुजोऽनिशम् ।
परान् दुरुक्तैर्वितुदन्त्यरुन्तुदा-
स्तान्मावधीद्दैववधान् भवद्विधः ॥४७॥

pṛthag-dhiyaḥ karma-dṛśo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ

pṛthak—differently; *dhiyaḥ*—those who are thinking; *karma*—fruitive activities; *dṛśaḥ*—observer; *durāśayāḥ*—mean-minded; *para-udayena*—by others' flourishing condition; *arpita*—given up; *hṛt*—heart; *rujaḥ*—anger; *aniśam*—always; *parān*—others; *duruktaiḥ*—harsh words; *vitudanti*—gives pain; *aruntudāḥ*—by piercing words; *tān*—unto them; *mā*—not; *avadhīt*—kill; *daiva*—by Providence; *vadhān*—already killed; *bhavat*—you; *vidhaḥ*—like.

TRANSLATION

Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean-minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by Providence. Thus there is no need for them to be killed again by an exalted personality like you.

PURPORT

Persons who are materialistic and always engaged in fruitive activities for material profit cannot endure seeing the flourishing life of others. But for a few persons in Kṛṣṇa consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by Providence. Thus Lord Śiva, as a self-realized Vaiṣṇava, was advised not to kill Dakṣa. A Vaiṣṇava is described as *para-duḥkha-duḥkhī* because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaiṣṇavas, therefore, should not try to kill by any action of the body or mind but should try to revive the Kṛṣṇa consciousness of others out of compassion for them. The Kṛṣṇa consciousness movement has been started to deliver the envious persons of the world from the clutches of *māyā,* and even though they are sometimes put in trouble, devotees push on the Kṛṣṇa consciousness movement in all tolerance. Lord Caitanya advises:

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." (*Śikṣāṣṭakam,* 3)

A Vaiṣṇava should follow the examples of such Vaiṣṇavas as Haridāsa Ṭhākura, Nityānanda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted herewith that a Vaiṣṇava should not tolerate the blaspheming of Viṣṇu or Vaiṣṇavas, although he should tolerate personal insults to himself.

TEXT 48

यस्मिन् यदा पुष्करनाभमायया
दुरन्तया स्पृष्टधियः पृथग्दृशः ।
कुर्वन्ति तत्र ह्यनुकम्पया कृपां
न साधवो दैवबलात्कृते क्रमम् ॥४८॥

yasmin yadā puṣkara-nābha-māyayā
durantayā spṛṣṭa-dhiyaḥ pṛthag-dṛśaḥ
kurvanti tatra hy anukampayā kṛpāṁ
na sādhavo daiva-balāt kṛte kramam

yasmin—in some place; *yadā*—when; *puṣkara-nābha-māyayā*—by the illusory energy of Puṣkaranābha, the Supreme Personality of Godhead; *durantayā*—insurmountable; *spṛṣṭa-dhiyaḥ*—bewildered; *pṛthak-dṛśaḥ*—the same persons who see differently; *kurvanti*—do; *tatra*—there; *hi*—certainly; *anukampayā*—out of compassion; *kṛpām*—mercy; *na*—never; *sādhavaḥ*—saintly persons; *daiva-balāt*—by Providence; *kṛte*—being done; *kramam*—prowess.

TRANSLATION

My dear lord, if in some places materialists who are already bewildered by the insurmountable illusory energy of the Supreme Godhead sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they committed the offenses because they were overpowered by the illusory energy, he does not show his prowess to counteract them.

PURPORT

It is said that the beauty of a *tapasvī* or saintly person is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Parīkṣit Mahārāja, for example, was unnecessarily cursed by a *brāhmaṇa* boy, and this was very much regretted by the boy's father, but Parīkṣit Mahārāja accepted the curse and agreed to die within a week as the *brāhmaṇa* boy desired. Parīkṣit Mahārāja was the Emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the *brāhmaṇa* community, he did not counteract the action of the *brāhmaṇa* boy but agreed to die within seven days. Because it was desired by Kṛṣṇa that Parīkṣit Mahārāja agree to the punishment so that the instruction of *Śrīmad-Bhāgavatam*

would thus be revealed to the world, Parīkṣit Mahārāja was advised not to take action. A Vaiṣṇava is personally tolerant for the benefit of others. When he does not show his prowess, this does not mean that he is lacking in strength, but it indicates that he is tolerant for the welfare of the entire human society.

TEXT 49

भवांस्तु पुंसः परमस्य मायया
दुरन्तयास्पृष्टमतिः समस्तदृक् ।
तया हतात्मस्वनुकर्मचेतः-
स्वनुग्रहं कर्तुमिहार्हसि प्रभो ॥४९॥

bhavāṁstu puṁsaḥ paramasya māyayā
durantayāspṛṣṭa-matiḥ samasta-dṛk
tayā hatātmasv anukarma-cetaḥsv
anugrahaṁ kartum ihārhasi prabho

bhavān—your lordship; *tu*—but; *puṁsaḥ*—of the person; *paramasya*—the supreme; *māyayā*—by the material energy; *durantayā*—of great potency; *aspṛṣṭa*—unaffected; *matiḥ*—intelligence; *samasta-dṛk*—seer or knower of everything; *tayā*—by the same illusory energy; *hata-ātmasu*—bewildered at heart; *anukarma-cetaḥsu*—whose hearts are attracted by fruitive activities; *anugraham*—mercy; *kartum*—to do; *iha*—in this case; *arhasi*—desire; *prabho*—O lord.

TRANSLATION

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate upon those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

PURPORT

A Vaiṣṇava is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te

"My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily

cross beyond it." (Bg. 7.14) A Vaiṣṇava should take care of those who are bewildered by this *māyā* instead of becoming angry with them because without a Vaiṣṇava's mercy they have no way to get out of the clutches of *māyā*. Those who have been condemned by *māyā* are rescued by the mercy of devotees.

vāñcā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls." Those who are under the influence of the illusory energy are attracted to fruitive activities, but a Vaiṣṇava preacher attracts their hearts to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 50

कुर्ध्वरस्योद्धरणं हतस्य भोः
त्वयासमाप्तस्य मनो प्रजापतेः ।
न यत्र भागं तव भागिनो ददुः
कुयाज्जिनो येन मखो निनीयते ॥५०॥

kurv adhvarasyoddharaṇaṁ hatasya bhoḥ
tvayāsamāptasya mano prajāpateḥ
na yatra bhāgaṁ tava bhāgino daduḥ
ku-yājino yena makho ninīyate

kuru—just execute; *adhvarasya*—of the sacrifice; *uddharaṇam*—complete regularly; *hatasya*—killed; *bhoḥ*—O; *tvayā*—by you; *asamāptasya*—of the unfinished sacrifice; *mano*—O Lord Śiva; *prajāpateḥ*—of Mahārāja Dakṣa; *na*—not; *yatra*—where; *bhāgam*—share; *tava*—your; *bhāginaḥ*—deserving to take the share; *daduḥ*—did not give; *ku-yājinaḥ*—bad priests; *yena*—by the bestower; *makhaḥ*—sacrifice; *ninīyate*—gets the result.

TRANSLATION

My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your

share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

TEXT 51

जीवताद्यजमानोऽयं प्रपद्येताक्षिणी भगः ।
भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥५१॥

jīvatād yajamāno 'yaṁ
prapadyetākṣiṇī bhagaḥ
bhṛgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat

jīvatāt—let him be alive; *yajamānaḥ*—the performer of the sacrifice (Dakṣa); *ayam*—this; *prapadyeta*—let him get back; *akṣiṇī*—by the eyes; *bhagaḥ*—Bhagadeva; *bhṛgoḥ*—of the sage Bhṛgu; *śmaśrūṇi*—moustache; *rohantu*—may grow again; *pūṣṇaḥ*—of Pūṣādeva; *dantāḥ*—the chain of teeth; *ca*—and; *pūrvavat*—like before.

TRANSLATION

My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhṛgu may get back his moustache, and Pūṣā may get back his teeth.

TEXT 52

देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः ।
भवतानुगृहीतानामाशु मन्योऽस्त्वनातुरम् ॥५२॥

devānāṁ bhagna-gātrāṇām
ṛtvijāṁ cāyudhāśmabhiḥ
bhavatānugṛhītānām
āśu manyo 'stv anāturam

devānān—of the demigods; *bhagna-gātrāṇām*—whose limbs are badly broken; *ṛtvijām*—of the priests; *ca*—and; *āyudha-aśmabhiḥ*—by weapons and by stones; *bhavatā*—by you; *anugṛhītānām*—being favored; *āśu*—at once; *manyaḥ*—Lord Śiva (in an angry mood); *astu*—let there be; *anāturam*—recovery from injuries.

TRANSLATION

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

TEXT 53

एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै ।
यज्ञस्ते रुद्रभागेन कल्पतामद्य यज्ञहन् ॥५३॥

eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han

eṣaḥ—this; *te*—your; *rudra*—O Lord Śiva; *bhāgaḥ*—portion; *astu*—let it be; *yat*—whatever; *ucchiṣṭaḥ*—is the remainder; *adhvarasya*—of the sacrifice; *vai*—indeed; *yajñaḥ*—the sacrifice; *te*—your; *rudra*—O Rudra; *bhāgena*—by the portion; *kalpatām*—may be completed; *adya*—today; *yajña-han*—O destroyer of the sacrifice.

TRANSLATION

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

PURPORT

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the *Śrīmad-Bhāgavatam,* First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. Activities to satisfy the Supreme Godhead are prescribed in the Vedic literature, and execution of such activities is called *yajña.* In other words, acting on behalf of the Supreme Lord is called *yajña.* One should know very well that any other activity besides *yajña* is the cause of material bondage. That is explained in *Bhagavad-gītā,* Third Chapter, ninth verse: *yajñārthāt karmaṇo'nyatra loko 'yaṁ karma-bandhanaḥ. Karma-bandhanaḥ* means that if we do not work for the satisfaction of the Supreme Lord, Viṣṇu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called *yajña.*

After the *yajña* was performed by Dakṣa, all the demigods expected *prasādam,* the remnants of foodstuffs offered to Viṣṇu. Lord Śiva is one of

the demigods, so naturally he also expected his share of the *prasādam* from the *yajña*. But Dakṣa, out of his envy for Lord Śiva, did not invite Śiva to participate in the *yajña*, nor did he give him his share after the offering. But after the destruction of the *yajña* arena by the followers of Lord Śiva, Lord Brahmā pacified him and assured him that he would get his share of *prasādam*. Thus he was requested to rectify whatever destruction was caused by the followers.

In *Bhagavad-gītā*, Third Chapter, eleventh verse, it is said that all the demigods are satisfied when one performs *yajña*. Because the demigods expect *prasādam* from *yajñas*, *yajña* must be performed. Those who engage in sense gratificatory materialistic activities must perform *yajña*, otherwise they will be implicated. Thus Dakṣa, being the father of mankind, was performing *yajña*, and Lord Śiva expected his share. But since he was not invited, there was trouble. By the mediation of Lord Brahmā, however, everything was settled satisfactorily.

The performance of *yajña* is a very difficult task because all the demigods must be invited to participate in the *yajña*. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age, it is recommended, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of *saṅkīrtana-yajña* by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute *prasādam*. This *yajña* will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Brahmā Satisfies Lord Śiva."*

CHAPTER SEVEN

The Sacrifice Performed by Dakṣa

TEXT 1

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता ।
अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति ॥ १ ॥

maitreya uvāca
ity ajenānunītena
bhavena parituṣyatā
abhyadhāyi mahābāho
prahasya śrūyatām iti

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *ajena*—by Lord Brahmā; *anunītena*—pacified; *bhavena*—by Lord Śiva; *parituṣyatā*—fully satisfied; *abhyadhāyi*—said; *mahābāho*—O Vidura; *prahasya*—smiling; *śrūyatām*—listen; *iti*—thus.

TRANSLATION

The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to the request of Lord Brahmā.

TEXT 2

महादेव उवाच

नाघं प्रजेश बालानां वर्णये नानुचिन्तये ।
देवमायाभिभूतानां दण्डस्तत्र धृतो मया ॥ २ ॥

mahādeva uvāca
nāghaṁ prajeśa bālānāṁ
varṇaye nānucintaye
deva-māyābhibhūtānāṁ
daṇḍas tatra dhṛto mayā

mahādevaḥ—Lord Śiva; *uvāca*—said; *na*—not; *agham*—offense; *prajeśa*—O lord of created beings; *bālānām*—of the children; *varṇaye*—I regard; *na*—not; *anucintaye*—I consider; *deva-māyā*—the external energy of the Lord; *abhibhūtānām*—of those deluded by; *daṇḍaḥ*—rod; *tatra*—there; *dhṛtaḥ*—used; *mayā*—by me.

TRANSLATION

Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because they are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

PURPORT

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between these two kinds of punishment. Lord Śiva is by nature a Vaiṣṇava, a great devotee, and his name in this connection is Āśutoṣa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity, but he always wishes the welfare of all. Whenever he chastises a person, it is just like a father's punishment of his son. Lord Śiva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

TEXT 3

प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः ।
मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः ॥ ३ ॥

prajāpater dagdha-śīrṣṇo
bhavatv aja-mukhaṁ śiraḥ

mitrasya cakṣuṣekṣeta
bhāgaṁ svaṁ barhiṣo bhagaḥ

prajāpateḥ—of Prajāpati Dakṣa; *dagdha-śīrṣṇaḥ*—whose head has been burned to ashes; *bhavatu*—let there be; *aja-mukham*—with the face of a goat; *śiraḥ*—a head; *mitrasya*—of Mitra; *cakṣuṣā*—through the eyes; *īkṣeta*—may see; *bhāgam*—share; *svam*—his own; *barhiṣaḥ*—of the sacrifice; *bhagaḥ*—Bhaga.

TRANSLATION

Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

TEXT 4

पूषा तु यजमानस्य दद्भिर्जक्षतु पिष्टभुक् ।
देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः ॥ ४ ॥

pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭabhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇaṁ daduḥ

pūṣā—Pūṣā; *tu*—but; *yajamānasya*—of the performer of the sacrifice; *dadbhiḥ*—with the teeth; *jakṣatu*—chew; *piṣṭabhuk*—eating flour; *devāḥ*—the demigods; *prakṛta*—made; *sarva-aṅgāḥ*—complete; *ye*—who; *me*—unto me; *uccheṣaṇam*—a share of the sacrifice; *daduḥ*—gave.

TRANSLATION

The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chick pea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

PURPORT

The demigod Pūṣā became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made of chick pea flour.

Thus his punishment continued. He could not use his teeth for eating purposes because he had laughed at Lord Śiva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth because he had used them against Lord Śiva.

TEXT 5

बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतबाहवः ।
भवन्त्वध्वर्यवश्चान्ये बस्तश्मश्रुर्भृगुर्भवेत् ॥ ५ ॥

bāhubhyām aśvinoḥ pūṣṇo
hastābhyāṁ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye
basta-śmaśrur bhṛgur bhavet

bāhubhyām—with two arms; *aśvinoḥ*—of Aśvinīkumāra; *pūṣṇaḥ*—of Pūṣā; *hastābhyām*—with two hands; *kṛta-bāhavaḥ*—those in need of arms; *bhavantu*—they will have to; *adhvaryavaḥ*—the priests; *ca*—and; *anye*—others; *basta-śmaśruḥ*—the beard of the goat; *bhṛguḥ*—Bhṛgu; *bhavet*—he may have.

TRANSLATION

Those who have had their arms cut off will have to work with the arms of Aśvinīkumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.

PURPORT

Bhṛgu Muni, a great supporter of Dakṣa, was awarded the beard of the goat's head which was substituted for the head of Dakṣa. It appears from the exchange of Dakṣa's head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Dakṣa and that of a goat are different, but Dakṣa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Dakṣa's head was replaced by the goat's head, he

was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Śiva and Lord Viṣṇu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Kṛṣṇa consciousness is to purify the consciousness. It doesn't matter what kind of brain one has because if he simply transfers his consciousness from matter to Kṛṣṇa, his life becomes successful. It is confirmed by the Lord Himself in *Bhagavad-gītā* that anyone who takes up Kṛṣṇa consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in Kṛṣṇa consciousness goes back to Godhead, back to home, on leaving his present material body.

TEXT 6

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम् ।
परितुष्टात्ममिस्तात साधु साध्वित्यथाब्रुवन् ॥ ६ ॥

maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhv ity athābruvan

maitreyaḥ—the sage Maitreya; *uvāca*—said; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—personalities; *śrutvā*—after hearing; *mīḍhuṣṭama*—the best of the benedictors (Lord Śiva); *uditam*—spoken by; *parituṣṭa*—being satisfied; *ātmabhiḥ*—by heart and soul; *tāta*—my dear Vidura; *sādhu sādhu*—well done, well done; *iti*—thus; *atha abruvan*—as we have said.

TRANSLATION

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

PURPORT

In this verse Lord Śiva is described as *mīḍhuṣṭama*, the best of the benedictors. He is also known as Āśutoṣa, which indicates that he is very quickly satisfied and very quickly angered. It is said in *Bhagavad-gītā* that less intelligent persons go to the demigods for material benediction. In this connection, people generally go to Lord Śiva, and because he is always

quickly satisfied and gives benediction to his devotees without consideration, he is called *mīḍhuṣṭama,* or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor *brāhmaṇa* worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor *brāhmaṇa,* Sanātana Gosvāmī gave him the touchstone, and the *brāhmaṇa* was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanātana, he thought, "If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?" He therefore returned and asked Sanātana Gosvāmī, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanātana Gosvāmī then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The *brāhmaṇa* said, "Yes, sir. Lord Śiva has sent me to you for the best benediction." Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor *brāhmaṇa* did so, and when he returned, Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa *mantra.* Thus by the benediction of Lord Śiva the *brāhmaṇa* got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the *mahāmantra,* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 7

ततो मीढ्वांसमामन्त्र्य शुनासीराः सहर्षिभिः ।
भूयस्तद्देवयजनं समीढ्वद्वेधसो ययुः ॥ ७ ॥

tato mīḍhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanaṁ
sa-mīḍhvad-vedhaso yayuḥ

tataḥ—thereafter; *mīḍhvāṁsam*—Lord Śiva; *āmantrya*—inviting; *śunāsīrāḥ*—the demigods headed by King Indra; *saha-ṛṣibhiḥ*—with all the

great sages, headed by Bhṛgu; *bhūyaḥ*—again; *tat*—that; *deva-yajanam*—place where the demigods are worshiped; *sa-mīḍhvat*—with Lord Śiva; *vedhasaḥ*—with Lord Brahmā; *yayuḥ*—went.

TRANSLATION

Thereafter, Bhṛgu, the head of the great sages, invited Lord Śiva to come to the sacrificial arena, and thus the demigods, accompanied by the sages, Lord Śiva and Lord Brahmā, all went to the place where the great sacrifice was being performed.

PURPORT

The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, *śiva-hīna-yajña:* "Any sacrifice without the presence of Lord Śiva is baffled." Although Lord Viṣṇu is Yajñeśvara, the Supreme Personality in the matter of sacrifice, still in each *yajña* it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

TEXT 8

विधाय कार्त्स्न्येन च तद्यदाह भगवान् भवः ।
संदधुः कस्य कायेन सवनीयपशोः शिरः ॥ ८ ॥

vidhāya kārtsnyena ca tad yad
āha bhagavān bhavaḥ
sandadhuḥ kasya kāyena
savanīya-paśoḥ śiraḥ

vidhāya—executing; *kārtsnyena*—all in all; *ca*—also; *tat*—that; *yat*—which; *āha*—was said; *bhagavān*—the Lord; *bhavaḥ*—Śiva; *sandadhuḥ*—executed; *kasya*—of the living (Dakṣa); *kāyena*—with the body; *savanīya*—meant for sacrifice; *paśoḥ*—of the animal; *śiraḥ*—head.

TRANSLATION

After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal that was meant to be killed in the sacrifice.

PURPORT

This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa's body was joined to the head of an animal (a goat).

TEXT 9

संधीयमाने शिरसि दक्षो रुद्राभिवीक्षितः ।
सद्यः सुप्त इवोत्तस्थौ ददृशे चाग्रतो मृडम् ॥ ९ ॥

sandhīyamāne śirasi
dakṣo rudrābhivīkṣitaḥ
sadyaḥ supta ivottasthau
dadṛśe cāgrato mṛḍam

sandhīyamāne—being executed; *śirasi*—by the head; *dakṣaḥ*—King Dakṣa; *rudra-abhivīkṣitaḥ*—having been seen by Rudra (Lord Śiva); *sadyaḥ*—immediately; *supte*—sleeping; *iva*—like; *uttasthau*—awakened; *dadṛśe*—saw; *ca*—also; *agrataḥ*—in front; *mṛḍam*—Lord Śiva.

TRANSLATION

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

PURPORT

The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called *supta ivottasthau*. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burnt to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Mahārāja Bharata. After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He

knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

TEXT 10

तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः ।
शिवावलोकादभवच्छरद्ध्रद इवामलः ॥१०॥

tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ

tadā—at that time; *vṛṣa-dhvaja*—Lord Śiva, who rides on a bull; *dveṣa*—envy; *kalila-ātmā*—polluted heart; *prajāpatiḥ*—King Dakṣa; *śiva*—Lord Śiva; *avalokāt*—by seeing him; *abhavat*—became; *śarat*—in the autumn; *hradaḥ*—lake; *iva*—like; *amalaḥ*—cleansed.

TRANSLATION

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT

Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his slandering Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.

TEXT 11

भवस्तवाय कृतधीर्नाशक्नोदनुरागतः ।
औत्कण्ठ्याद्बाष्पकलया सम्परेतां सुतां स्मरन्॥११॥

bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṇṭhyād bāṣpa-kalayā
samparetāṁ sutāṁ smaran

bhava-stavāya—for praying to Lord Śiva; *kṛta-dhīḥ*—although decided; *na*—never; *aśaknot*—was able; *anurāgataḥ*—by feeling; *autkaṇṭhyāt*—because of eagerness; *bāṣpa-kalayā*—with tears in the eyes; *samparetām*—dead; *sutām*—daughter; *smaran*—remembering.

TRANSLATION

King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

TEXT 12

कृच्छ्रात्संस्तभ्य च मनः प्रेमविह्वलितः सुधीः ।
शशंस निर्व्यलीकेन भावेनेशं प्रजापतिः ॥१२॥

kṛcchrāt saṁstabhya ca manaḥ
prema-vihvalitaḥ sudhīḥ
śaśaṁsa nirvyalīkena
bhāveneśaṁ prajāpatiḥ

kṛcchrāt—with great endeavor; *saṁstabhya*—pacifying; *ca*—also; *manaḥ*—mind; *prema-vihvalitaḥ*—bewildered by love and affection; *su-dhīḥ*—one who has come to his real senses; *śaśaṁsa*—praised; *nirvyalīkena*—without duplicity, or with great love; *bhāvena*—in feeling; *īśam*—to Lord Śiva; *prajāpatiḥ*—King Dakṣa.

TRANSLATION

At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

TEXT 13

दक्ष उवाच

भूयाननुग्रह अहो भवता कृतो मे
दण्डस्त्वया मयि भृतो यदपि प्रलब्धः।
न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा
तुभ्यं हरेश्च कुत एव धृतव्रतेषु ॥१३॥

dakṣa uvāca
bhūyān anugraha aho bhavatā kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vāṁ bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu

dakṣaḥ—King Dakṣa; *uvāca*—said; *bhūyān*—very great; *anugrahaḥ*—favor; *aho*—alas; *bhavatā*—by you; *kṛtaḥ*—done; *me*—upon me; *daṇḍaḥ*—punishment; *tvayā*—by you; *mayi*—unto me; *bhṛtaḥ*—done; *yat api*—although; *pralabdhaḥ*—defeated; *na*—neither; *brahma-bandhuṣu*—unto an unqualified *brāhmaṇa;* *ca*—also; *vām*—both of you; *bhagavan*—my lord; *avajñā*—negligence; *tubhyam*—of you; *hareḥ ca*—of Lord Viṣṇu; *kutaḥ*—where; *eva*—certainly; *dhṛta-vrateṣu*—one who is engaged in the performance of sacrifice.

TRANSLATION

King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. Both yourself and Lord Viṣṇu do not neglect even useless unqualified brāhmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT

Although Dakṣa felt that he was defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the *brāhmaṇas,* even though they are sometimes unqualified. According to Vedic civilization, a person who is a descendant of a *brāhmaṇa* family should never be heavily punished. This was exemplified in Arjuna's treatment of Aśvatthāmā. Aśvatthāmā was the son of a great *brāhmaṇa,* Droṇācārya, and in spite of his committing the great offense of killing all the sleeping sons of the Pāṇḍavas, for

which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a *brāhmaṇa*. The word *brahma-bandhuṣu* used here is significant. *Brahma-bandhu* means a person who is born of a *brāhmaṇa* father but whose activities are not up to the standard of the *brāhmaṇas*. Such a person is not a *brāhmaṇa*, but is a *brahma-bandhu*. Dakṣa proved himself to be a *brahma-bandhu*. He was born of a great *brāhmaṇa* father, Lord Brahmā, but his treatment of Lord Śiva was not exactly brahminical; therefore he admitted that he was not a perfect *brāhmaṇa*. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect *brāhmaṇa*. Lord Śiva punished Dakṣa not as one does his enemy, but he punished him just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen *brāhmaṇas*, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of *brāhmaṇas*, and thus he began his prayers to Lord Śiva.

TEXT 14

विद्यातपोव्रतधरान् मुखतः स्म विप्रान्
ब्रह्माऽऽत्मतत्त्वमवितुं प्रथमं त्वमस्राक् ।
तद्ब्राह्मणान् परम सर्वविपत्सु पासि
पालः पशूनिव विभो प्रगृहीतदण्डः ॥१४॥

vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātma-tattvam avituṁ prathamaṁ tvam asrāk
tad brāhmaṇān parama sarva-vipatsu pāsi
pālaḥ paśūn iva vibho pragṛhīta-daṇḍaḥ

vidyā—learning; *tapaḥ*—austerities; *vrata*—vows; *dharān*—the followers; *mukhataḥ*—from the mouth; *sma*—was; *viprān*—the *brāhmaṇas; brahmā*—Lord Brahmā; *ātma-tattvam*—self-realization; *avitum*—to disseminate; *prathamam*—first; *tvam*—you; *asrāk*—created; *tat*—therefore; *brāhmaṇān*—the *brāhmaṇas; parama*—O great one; *sarva*—all; *vipatsu*—in dangers; *pāsi*—you protect; *pālaḥ*—like the protector; *paśūn*—the animals; *iva*—like; *vibho*—O great one; *pragṛhīta*—taking in hand; *daṇḍaḥ*—a stick.

TRANSLATION

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the

brāhmaṇas, you always protect the regulative principles followed by them, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

PURPORT

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic *śāstras.* Lord Śiva is called *paśupati* because he protects the living entities in their developed consciousness so that they may follow the Vedic system of *varṇa* and *āśrama.* The word *paśu* refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animal-like living entities who are not very advanced in the spiritual sense. It is also stated that the *brāhmaṇas* are produced from the mouth of the Supreme Lord. We should always remember that Lord Śiva is being addressed as the representative of the Supreme Lord Viṣṇu. In the Vedic literature it is described that the *brāhmaṇas* are born from the mouth of the universal form of Viṣṇu, the *kṣatriyas* are born from His arms, the *vaiśyas* are born from His abdomen or waist, and the *śūdras* are born from His legs. In the formation of a body, the head is the principal factor. The *brāhmaṇas* are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Viṣṇu and to spread Vedic knowledge. Lord Śiva is known as *paśupati,* the protector of the *brāhmaṇas* and other living entities. He protects them from the attacks of non-*brāhmaṇas*, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the *Vedas* and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of *Śrīmad-Bhāgavatam* it is confirmed that even though one performs the rituals of the *Vedas*, if he does not develop a sense of Kṛṣṇa consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Śiva's aim in destroying the Dakṣa *yajña* was to punish Dakṣa because by neglecting him (Lord Śiva), Dakṣa was committing a great offense. Lord Śiva's punishment was just like that of a cowherd boy who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is *argumentum ad baculum;* unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority.

Persons who are simply attached to Vedic rituals, without further advancement of devotional service or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

TEXT 15

योऽसौ मयाविदिततत्त्वदृशा सभायां
क्षिप्तो दुरुक्तिविशिखैर्विगणय्य तन्माम् ।
अर्वाक् पतन्तमर्हत्तममनिन्दयापाद्
दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ॥१५॥

yo'sau mayāvidita-tattva-dṛśā sabhāyāṁ
kṣipto durukti-viśikhair vigaṇayya tan mām
arvāk patantam arhattama-nindayāpād
dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet

yaḥ—who; *asau*—that; *mayā*—by me; *avidita-tattva*—without knowing the actual fact; *dṛśā*—by experience; *sabhāyām*—in the assembly; *kṣiptaḥ*—was abused; *durukti*—unkind words; *viśikhaiḥ*—by the arrows of; *vigaṇayya*—taking no notice of; *tat*—that; *mām*—me; *arvāk*—downwards; *patantam*—gliding down to hell; *arhattama*—the most respectable; *nindayā*—by defamation; *apāt*—saved; *dṛṣṭyā*—seeing; *ārdrayā*—out of compassion; *saḥ*—that; *bhagavān*—Your Lordship; *sva-kṛtena*—by your own mercy; *tuṣyet*—be satisfied.

TRANSLATION

I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

PURPORT

As usual, a devotee in an adverse condition of life accepts such a condition to be the mercy of the Lord. Factually, the insulting words used by Dakṣa against Lord Śiva were enough to have him thrown perpetually into a hellish life. But Lord Śiva, being kind toward him, awarded him punishment to neutralize the offense. King Dakṣa realized this, and, feeling obliged for Lord Śiva's magnanimous behavior, he wanted to show his

gratitude to him. Sometimes a father punishes his child, and when the child is grown up and comes to his senses, he understands that the father's punishment was not actually punishment but mercy. Similarly, Dakṣa appreciated that the punishment offered to him by Lord Śiva was a manifestation of his mercy. That is the symptom of a person who is making progress on the path of Kṛṣṇa consciousness. It is said that a devotee in Kṛṣṇa consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of *karma*." Thinking of His grace in that way, a devotee always surrenders to the Supreme Personality of Godhead more and more seriously and is not disturbed by such so-called punishment.

TEXT 16

मैत्रेय उवाच
क्षमाप्यैवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः ।
कर्म सन्तानयामास सोपाध्यायर्त्विगादिभिः ॥१६॥

maitreya uvāca
kṣamāpyaivaṁ sa mīḍhvāṁsaṁ
brahmaṇā cānumantritaḥ
karma santānayāmāsa
sopādhyāyartvig-ādibhiḥ

maitreyaḥ—the sage Maitreya; *uvāca*—said; *kṣamā*—forgiveness; *āpya*—receiving; *evam*—thus; *saḥ*—King Dakṣa; *mīḍhvāṁsam*—unto Lord Śiva; *brahmaṇā*—along with Lord Brahmā; *ca*—also; *anumantritaḥ*—being permitted; *karma*—the sacrifice; *santānayāmāsa*—began again; *sa*—along with; *upādhyāya*—learned sages; *ṛtvik*—the priests; *ādibhiḥ*—and others.

TRANSLATION

The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.

TEXT 17

वैष्णवं यज्ञसन्तत्यै त्रिकपालं द्विजोत्तमाः ।
पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ॥१७॥

vaiṣṇavaṁ yajña-santatyai
trikapālaṁ dvijottamāḥ
puroḍāśaṁ niravapan
vīra-saṁsarga-śuddhaye

vaiṣṇavam—meant for Lord Viṣṇu or His devotees; *yajña*—sacrifice; *santatyai*—for performances; *trikapālam*—three kinds of offerings; *dvija-uttamāḥ*—the best of the *brāhmaṇas; puroḍāśam*—the oblation called *puroḍāśa; niravapan*—offered; *vīra*—Vīrabhadra and other followers of Lord Śiva; *saṁsarga*—contamination *(doṣa)* due to his touching; *śuddhaye*—for purification.

TRANSLATION

Thereafter, in order to resume the activities of sacrifice, the brāhmaṇas first of all arranged for purification of the contamination caused by the touch of Vīrabhadra and other ghostly followers of Lord Śiva. They then arranged to offer the oblations known as puroḍāśa into the fire.

PURPORT

Lord Śiva's followers and devotees, headed by Vīrabhadra, are known as *vīras,* and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering *puroḍāśa* oblations. A Viṣṇu *yajña,* or an offering to Lord Viṣṇu, cannot be performed uncleanly. If anything is offered in an unclean state, that is called *sevāparādha.* The Viṣṇu Deity worship in the temple is also Viṣṇu *yajña.* In all Viṣṇu temples, therefore, the priest who takes care of the *arcanā-vidhi* must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in *The Nectar of Devotion.* There are thirty-two kinds of offenses in discharging *arcanā* service. It is required, therefore, that one should be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition internally or externally,

if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, he immediately becomes purified. The *yajña* arena was desecrated by the presence of Lord Śiva's followers, headed by Vīrabhadra, and therefore the entire arena had to be sanctified. Although Lord Śiva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, Trikapālam, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Śiva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke *gāñjā*. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by offering *trikapāla* oblations which indicated the invocation of Viṣṇu's favor.

TEXT 18

अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते ।
धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥१८॥

adhvaryuṇātta-haviṣā
yajamāno viśām-pate
dhiyā viśuddhayā dadhyau
tathā prādur abhūdd hariḥ

adhvaryuṇā—with the *Yajur-veda; ātta*—taking; *haviṣā*—with clarified butter; *yajamānaḥ*—King Dakṣa; *viśām-pate*—O Vidura; *dhiyā*—in meditation; *viśuddhayā*—sanctified; *dadhyau*—offered; *tathā*—immediately; *prāduḥ*—manifest; *abhūt*—became; *hariḥ*—Hari, the Lord.

TRANSLATION

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur-veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

PURPORT

Lord Viṣṇu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required *mantras* in service and in a devotional mood can see Viṣṇu. It is said in the *Brahma-saṁhitā* that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Śyāmasundara is so kind to His devotee.

TEXT 19

तदा स्वप्रभया तेषां द्योतयन्त्या दिशो दश ।
मुष्णंस्तेज उपानीतस्तार्क्ष्येण स्तोत्रवाजिना ॥१९॥

tadā sva-prabhayā teṣāṁ
dyotayantyā diśo daśa
muṣṇaṁs teja upānītas
tārkṣyeṇa stotra-vājinā

tadā—at that time; *sva-prabhayā*—by His own effulgence; *teṣām*—all of them; *dyotayantyā*—by brightness; *diśaḥ*—directions; *daśa*—ten; *muṣṇan*—diminishing; *tejaḥ*—effulgence; *upānītaḥ*—brought; *tārkṣyeṇa*—by Garuḍa; *stotra-vājinā*—whose wings are called Bṛhat and Rathantara.

TRANSLATION

Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as He appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

PURPORT

A description of Nārāyaṇa is given in the following two *ślokas*.

TEXT 20

श्यामो हिरण्यरशनोऽर्ककिरीटजुष्टो
नीलालकभ्रमरमण्डितकुण्डलास्यः ।
शङ्खाब्जचक्रशरचापगदासिचर्म-
व्यग्रैर्हिरण्मयभुजैरिव कर्णिकारः ॥२०॥

śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kuṇḍalāsyaḥ
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikāraḥ

śyāmaḥ—blackish; *hiraṇya-raśanaḥ*—a garment like gold; *arka-kirīṭa-juṣṭaḥ*—with a helmet as dazzling as the sun; *nīla-alaka*—bluish curls; *bhramara*—big black bees; *maṇḍita-kuṇḍala-āsyaḥ*—having a face decorated with earrings; *śaṅkha*—conchshell; *abja*—lotus flower; *cakra*—wheel; *śara*—arrows; *cāpa*—bow; *gadā*—club; *asi*—sword; *carma*—shield; *vyagraiḥ*—filled with; *hiraṇmaya*—golden (bracelets and bangles); *bhujaiḥ*—with hands; *iva*—as; *karṇikāraḥ*—flower tree.

TRANSLATION

His complexion was blackish, His garment was of a yellow color, like gold, His helmet was as dazzling as the sun, His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

PURPORT

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu are of molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, a club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to benedict the devotees. There are always two classes of men, the devotees and the demons. It is confirmed in *Bhagavad-gītā* (Bg. 4.8) that (*paritrāṇāya sādhūnām)* the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

TEXT 21

वक्षस्यधिश्रितवधूर्वनमाल्युदार-
हासावलोककलया रमयंश्च विश्वम् ।
पार्श्वभ्रमद्व्यजनचामरराजहंसः
श्वेतातपत्रशशिनोपरि रज्यमानः ॥२१॥

vakṣasy adhiśrita-vadhūr vana-māly udāra-
hāsāvaloka-kalayā ramayaṁś ca viśvam
pārśva-bhramad-vyajana-cāmara-rāja-haṁsaḥ
śvetātapatra-śaśinopari rajyamānaḥ

vakṣasi—on the chest; *adhiśrita*—situated; *vadhūḥ*—a woman (the goddess of fortune, Lakṣmī); *vana-mālī*—garlanded with forest flowers; *udāra*—beautiful; *hāsa*—smiling; *avaloka*—glance; *kalayā*—with a small part; *ramayan*—pleasing; *ca*—and; *viśvam*—the whole world; *pārśva*—side; *bhramat*—moving back and forth; *vyajana-cāmara*—white yak-tail hair for fanning; *rāja-haṁsaḥ*—swan; *śveta-ātapatra-śaśinā*—with a white canopy like the moon; *upari*—above; *rajyamānaḥ*—looking beautiful.

TRANSLATION

Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on his chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. White hair fans appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

PURPORT

The smiling face of Lord Viṣṇu is pleasing to the whole world. Not only devotees but even nondevotees are attracted by such a smile. This verse nicely describes how the sun, moon, eight-petaled lotus flower and humming black bees were represented by the fans of hair, the overhead canopy, the moving earrings on both sides of His face, and His blackish hair. All together, accompanied by the conchshell, wheel, club, lotus flower, bow, arrows, shield and sword in His hands, these presented a grand and beautiful audience for Lord Viṣṇu which captivated all the demigods there, including Dakṣa and Lord Brahmā.

TEXT 22

तमुपागतमालक्ष्य सर्वे सुरगणादयः ।
प्रणेमुः सहसोत्थाय ब्रह्मेन्द्रत्र्यक्षनायकाः ॥२२॥

tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuḥ sahasotthāya
brahmendra-tryakṣa-nāyakāḥ

tam—Him; *upāgatam*—arrived; *ālakṣya*—after seeing; *sarve*—all; *sura-gaṇa-ādayaḥ*—the demigods and others; *praṇemuḥ*—obeisances; *sahasā*—immediately; *utthāya*—after standing up; *brahma*—Lord Brahmā; *indra*—Lord Indra; *tryakṣa*—Lord Śiva (who has three eyes); *nāyakāḥ*—led by.

TRANSLATION

As soon as Lord Viṣṇu was visible, all the demigods—Lord Brahmā and Lord Śiva, the Gandharvas and all present there—immediately offered their respectful obeisances by falling down straight before Him.

PURPORT

It appears that Lord Viṣṇu is the Supreme Lord even of Lord Śiva and Lord Brahmā, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, *yaṁ brahmā varuṇendra-rudra-marutāḥ:* All of them, including the *yogīs,* worship Lord Viṣṇu. *Dhyānāvasthitā tad-gatena manasā paśyanti yaṁ yogino: Yogīs* concentrate their minds on the form of Lord Viṣṇu, and thus He is worshipable by all demigods, all Gandharvas and even by Lord Śiva and Lord Brahmā. *Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ:* Viṣṇu is therefore the Supreme Personality of Godhead. Even though Lord Śiva was previously referred to in prayers by Lord Brahmā as the Supreme, when Lord Viṣṇu appeared, Śiva also fell prostrated before Him to offer his respectful obeisances.

TEXT 23

तत्तेजसा हतरुचः सन्नजिह्वाः ससाध्वसाः ।
मूर्ध्ना धृताञ्जलिपुटा उपतस्थुरधोक्षजम् ॥२३॥

tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛtāñjali-puṭā
upatasthur adhokṣajam

tat-tejasā—by the glaring effulgence of His body; *hata-rucaḥ*—having faded lusters; *sanna-jihvāḥ*—having silent tongues; *sa-sādhvasāḥ*—having fear of Him; *mūrdhnā*—with the head; *dhṛta-añjali-puṭāḥ*—with hands touched to the head; *upatasthuḥ*—prayed; *adhokṣajam*—to Adhokṣaja, the Supreme Personality of Godhead.

TRANSLATION

In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, they touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.

TEXT 24

अप्यर्वाग्वृत्तयो यस्य महि त्वात्मभुवादयः ।
यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् ॥२४॥

apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathāmati gṛṇanti sma
kṛtānugraha-vigraham

api—still; *arvāk-vṛttayaḥ*—beyond the mental activities; *yasya*—whose; *mahi*—glory; *tu*—but; *ātmabhū-ādayaḥ*—Brahmā, etc.; *yathāmati*—according to their different capacities; *gṛṇanti sma*—offered prayers; *kṛta-anugraha*—manifested by His grace; *vigraham*—transcendental form.

TRANSLATION

Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

PURPORT

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, including a personality like Lord Brahmā. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity

is increased by the service spirit. *Sevonmukhe hi jihvādau* means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's *prasādam.* We have to begin our service to the Unlimited with the tongue and become perfect in chanting and accepting the Lord's *prasādam.* To accept the Lord's *prasādam* means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it hankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord's *prasādam* so that the other senses will be controlled. Chanting is the medicine, and *prasādam* is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

TEXT 25

दक्षो गृहीतार्हणसादनोत्तमं
यज्ञेश्वरं विश्वसृजां परं गुरुम् ।
सुनन्दनन्दाद्यनुगैर्वृतं मुदा
गृणन् प्रपेदे प्रयतः कृताञ्जलिः॥२५॥

dakṣo gṛhītārhaṇa-sādanottamaṁ
yajñeśvaraṁ viśvasṛjāṁ paraṁ gurum
sunanda-nandādy-anugair vṛtaṁ mudā
gṛṇan prapede prayataḥ kṛtāñjaliḥ

dakṣaḥ—Dakṣa; *gṛhīta*—accepted; *arhaṇa*—rightful; *sādana-uttamam*—sacrificial vessel; *yajñeśvaram*—unto the master of all sacrifices; *viśvasṛjām*—of all the *prajāpatis; param*—the supreme; *gurum*—preceptor; *sunanda-nandādi-anugaiḥ*—by associates like Sunanda, Nanda, etc.; *vṛtam*—surrounded; *mudā*—with great pleasure; *gṛṇan*—offering respectful prayers; *prapede*—took shelter; *prayataḥ*—having a subdued mind; *kṛta-añjaliḥ*—with folded hands.

TRANSLATION

When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

TEXT 26

दक्ष उवाच

शुद्धं स्वधाम्न्युपरताखिलबुद्ध्यवस्थं
चिन्मात्रमेकमभयं प्रतिषिध्य मायाम् ।
तिष्ठंस्तयैव पुरुषत्वमुपेत्य तस्या-
मास्ते भवानपरिशुद्ध इवात्मतन्त्रः ॥२६॥

dakṣa uvāca

śuddhaṁ sva-dhāmny uparatākhila-buddhy-avasthaṁ
cin-mātram ekam abhayaṁ pratiṣidhya māyām
tiṣṭhaṁs tayaiva puruṣatvam upetya tasyām
āste bhavān apariśuddha ivātma-tantraḥ

dakṣaḥ—Dakṣa; *uvāca*—said; *śuddham*—pure; *sva-dhāmni*—in Your own abode; *uparata-akhila*—completely turned back; *buddhi-avastham*—mental speculative position; *cit-mātram*—completely spiritual; *ekam*—one without a second; *abhayam*—fearless; *pratiṣidhya*—controlling; *māyām*—material energy; *tiṣṭhan*—being situated; *tayā*—with her (Māyā); *eva*—certainly; *puruṣatvam*—overseer; *upetya*—entering into; *tasyām*—in her; *āste*—is present; *bhavān*—Your Lordship; *apariśuddhaḥ*—impure; *iva*—as if; *ātma-tantraḥ*—self-sufficient.

TRANSLATION

Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all mental speculative positions. You are completely spiritual, devoid of all fearfulness, and You are always in control of the material energy. Even though You are situated transcendentally, You appear in the material energy, but You are always free from material contamination because You are completely self-sufficient.

TEXT 27

ऋत्विज ऊचुः
तत्त्वं न ते वयमनञ्जन रुद्रशापात्
कर्मण्यवग्रहधियो भगवन्विदामः ।
धर्मोपलक्षणमिदं त्रिवृदध्वराख्यं
ज्ञातं यदर्थमधिदैवमदोव्यवस्थाः ॥२७॥

ṛtvija ūcuḥ
tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy-avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idaṁ trivṛd adhvarākhyaṁ
jñātaṁ yad-artham adhidaivam ado vyavasthāḥ

ṛtvijaḥ—the priests; *ūcuḥ*—began to say; *tattvam*—truth; *na*—not; *te*—of Your Lordship; *vayam*—all of us; *anañjana*—without material contamination; *rudra*—Lord Śiva; *śāpāt*—by his curse; *karmaṇi*—in fruitive activities; *avagraha*—being too much attached; *dhiyaḥ*—of such intelligence; *bhagavan*—O Lord; *vidāmaḥ*—know; *dharma*—religion; *upalakṣaṇam*—symbolized; *idam*—this; *trivṛt*—the three departments of knowledge of the *Vedas;* *adhvara*—sacrifice; *ākhyam*—of the name; *jñātam*—known to us; *yat*—that; *artham*—for the matter of; *adhidaivam*—for worshiping the demigods; *adaḥ*—this; *vyavasthāḥ*—arrangement.

TRANSLATION

The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.

PURPORT

The *Vedas* are known as *traiguṇya-viṣayā vedāḥ* (Bg. 2.45). Those who are serious students of the *Vedas* are very much attached to the ritualistic ceremonies mentioned in the *Vedas,* and therefore these Vedavādīs cannot understand that the ultimate goal of the *Vedas* is to understand Lord Kṛṣṇa

or Viṣṇu. Those who have transcended the qualitative Vedic attractions, however, can understand Kṛṣṇa, who is never contaminated by the material qualities. Therefore Lord Viṣṇu is addressed here as *anañjana* (free from material contamination). In *Bhagavad-gītā* the crude Vedic scholars have been deprecated by Kṛṣṇa as follows:

yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ

"Men of small knowledge are very much attached to the flowery words of the *Vedas*, and they say that there is nothing more than this." (Bg. 2.42)

TEXT 28

सदस्या ऊचुः

उत्पत्त्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्र-
व्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।
द्वन्द्वश्वभ्रे खलमृगभये शोकदावेऽज्ञसार्थः
पादौकस्ते शरणद कदा याति कामोपसृष्टः ॥२८॥

sadasyā ūcuḥ
utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ

sadasyāḥ—the members of the assembly; *ūcuḥ*—said; *utpatti*—repeated birth and death; *adhvani*—on the path of; *aśaraṇe*—not having a place to take shelter; *uru*—great; *kleśa*—troublesome; *durge*—in the formidable fort; *antaka*—termination; *ugra*—ferocious; *vyāla*—snakes; *anviṣṭe*—being infested with; *viṣaya*—material happiness; *mṛga-tṛṣi*—mirage; *ātma*—body; *geha*—home; *uru*—heavy; *bhāraḥ*—burden; *dvandva*—dual; *śvabhre*—holes, ditches of so-called happiness and distress; *khala*—ferocious; *mṛga*—animals; *bhaye*—being afraid of; *śoka-dāve*—the forest fire of lamentation; *ajña-sārthaḥ*—for the interest of the rascals; *pādaukaḥ*—shelter of Your lotus feet; *te*—unto You; *śaraṇa-da*—giving shelter; *kadā*—when; *yāti*—went; *kāma-upasṛṣṭaḥ*—being afflicted by all sorts of desires.

TRANSLATION

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of condi-

tional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

PURPORT

Persons who are not in Kṛṣṇa consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

TEXT 29

रुद्र उवाच

तव वरद वराङ्घ्रावाशिषेहाखिलार्थे
ह्यपि मुनिभिरसक्तैरादरेणार्हणीये ।
यदि रचितधियं माविद्यलोकोऽपविद्धं
जपति न गणये तत्त्वत्परानुग्रहेण ॥२९॥

rudra uvāca

tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddhaṁ
japati na gaṇaye tat tvat-parānugraheṇa

rudraḥ uvāca—Lord Śiva said; *tava*—Your; *varada*—O supreme benefactor; *vara-aṅghrau*—precious lotus feet; *āśiṣā*—by desire; *iha*—in the material world; *akhila-arthe*—for fulfillment; *hi api*—certainly; *munibhiḥ*—by the sages; *asaktaiḥ*—liberated; *ādareṇa*—with care; *arhaṇīye*—worshipable; *yadi*—if; *racita-dhiyam*—mind fixed; *mā*—me; *avidya-lokaḥ*—the ignorant persons; *apaviddham*—unpurified activity; *japati*—utters; *na gaṇaye*—don't value; *tat*—it; *tvat-para-anugraheṇa*—by compassion like Yours.

TRANSLATION

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because they are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion towards all living entities.

PURPORT

Lord Śiva expresses herein his regret at being angry and disturbing the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased with them, the *yajña* performances were reinstituted, and therefore he regretted his activities. Now he says that due to his mind's being fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement of Lord Śiva it is understood that as long as one is on the material platform he is affected by the three modes of material nature. As soon as he is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in *Bhagavad-gītā*: Anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman-realization, in which one is not afflicted by hankering for material objects. The recommendation of the *Śrīmad-Bhāgavatam* is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy is, therefore, to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

TEXT 30

भृगुरुवाच

यन्मायया गहनयापहृतात्मबोधा

ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः ।
नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं
सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ॥३०॥

bhṛgur uvāca
yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ

bhṛguḥ uvāca—Śrī Bhṛgu said; *yat*—who; *māyayā*—by illusory energy; *gahanayā*—insurmountable; *apahṛta*—stolen; *ātma-bodhāḥ*—knowledge of the constitutional position; *brahma-ādayaḥ*—Lord Brahmā, etc; *tanu-bhṛtaḥ*—embodied living entities; *tamasi*—in the darkness of illusion; *svapantaḥ*—lying down; *na*—not; *ātman*—in the living entity; *śritam*—situated in; *tava*—Your; *vidanti*—understand; *adhunā*—now; *api*—certainly; *tattvam*—absolute position; *saḥ*—You; *ayam*—this; *prasīdatu*—be kind; *bhavān*—Your Lordship; *praṇata-ātma*—surrendered soul; *bandhuḥ*—friend.

TRANSLATION

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and thus all are submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind towards us and forgive all our offenses.

PURPORT

Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy—all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahmā, Bhṛgu included himself in

the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process is, therefore, that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

TEXT 31

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थ-
भेदग्रहैः पुरुषो यावदीक्षेत् ।
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो
मायामयाद् व्यतिरिक्तो मतस्त्वम् ॥३१॥

brahmovāca
naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyā-mayād vyatirikto matas tvam

brahmā uvāca—Lord Brahmā said; *na*—not; *etat*—this; *svarūpam*—eternal form; *bhavataḥ*—Your; *asau*—that other; *pada-artha*—knowledge; *bheda*—different; *grahaiḥ*—by the acquiring; *puruṣaḥ*—person; *yāvat*—as long as; *īkṣet*—wants to see; *jñānasya*—of knowledge; *ca*—also; *arthasya*—of the objective; *guṇasya*—of the instruments of knowledge; *ca*—also; *āśrayaḥ*—the basis; *māyā-mayāt*—from being made of material energy; *vyatiriktaḥ*—distinct; *mataḥ*—regarded; *tvam*—You.

TRANSLATION

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

PURPORT

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is *aprākṛta,* beyond the creation of the material world. This fact is also accepted by the great impersonalist Śaṅkarācārya: *nārāyaṇaḥ paro 'vyaktād aṇḍam avyakta-sambhavam. Avyakta,* or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in *Bhagavad-gītā* (Bg. 18.55). *Bhaktyā mām abhijānāti:* Only by devotional service can one understand the transcendental form of the Lord. That is the difference between the impersonalists and the personalists. The impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. *Sevonmukhe hi:* Due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In *Bhagavad-gītā,* Lord Kṛṣṇa therefore condemns such materialists as *mūḍhas. Mūḍha* means rascal. It is said in the *Gītā,* "Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are." Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of *Bhagavad-gītā,* Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

TEXT 32

इन्द्र उवाच

इदमप्यच्युत विश्वभावनं
वपुरानन्दकरं मनोदृशाम् ।

सुरविद्विट्क्षपणैरुदायुधै-
र्भुजदण्डैरुपपन्नमष्टभिः ॥३२॥

indra uvāca
idam apy acyuta viśva-bhāvanaṁ
vapur ānanda-karaṁ mano-dṛśām
sura-vidviṭ-kṣapaṇair ud-āyudhair
bhuja-daṇḍair upapannam aṣṭabhiḥ

indraḥ uvāca—King Indra said; *idam*—this; *api*—certainly; *acyuta*—O infallible one; *viśva-bhāvanam*—for the welfare of the universe; *vapuḥ*—transcendental form; *ānanda-karam*—a cause of pleasure; *manaḥ-dṛśām*—to the mind and the eye; *sura-vidviṣ*—envious of Your devotees; *kṣapaṇaiḥ*—by punishment; *ud-āyudhaiḥ*—with uplifted weapons; *bhuja-daṇḍaiḥ*—with arms; *upapannam*—possessed of; *aṣṭabhiḥ*—with eight.

TRANSLATION

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT

It is generally understood from revealed scriptures that Lord Viṣṇu appears with four hands, but in this particular sacrificial arena Lord Viṣṇu arrived with eight hands. King Indra said, "Even though we are accustomed to see Your four-handed Viṣṇu form, still this appearance with eight hands is as real as the four-handed form." As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement of Brahmā, King Indra here says that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord's uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and

resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they therefore do not believe that the Lord can lift one. They accept the statements of *Śrīmad-Bhāgavatam* to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great *ācāryas* and authors like Vyāsadeva and Nārada. Everything about the Lord—His activities, pastimes and uncommon features—should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirms: "Your presence with eight hands is as good as Your presence with four hands." There is no doubt about it.

TEXT 33

पत्न्य ऊचुः

यज्ञोऽयं तव यजनाय केन सृष्टो
विध्वस्तः पशुपतिनाद्य दक्षकोपात् ।
तं नस्त्वं शवशयनाभशान्तमेधं
यज्ञात्मन्नलिनरुचा दृशा पुनीहि ॥३३॥

patnya ūcuḥ
yajño 'yaṁ tava yajanāya kena sṛṣṭo
vidhvastaḥ paśupatinādya dakṣa-kopāt
taṁ nas tvaṁ śava-śayanābha-śānta-medhaṁ
yajñātman nalina-rucā dṛśā punīhi

patnyaḥ ūcuḥ—the wives of the executors of the sacrifice said; *yajñaḥ*—the sacrifice; *ayam*—this; *tava*—Your; *yajanāya*—worshiping; *kena*—by Brahmā; *sṛṣṭaḥ*—arranged; *vidhvastaḥ*—devastated; *paśupatinā*—by Lord Śiva; *adya*—today; *daṣka-kopāt*—from anger at Dakṣa; *tam*—it; *naḥ*—our; *tvam*—You; *śava-śayana*—dead bodies; *ābha*—like; *śānta-medham*—the still sacrificial animals; *yajñātman*—O Lord of sacrifice; *nalina*—lotus; *rucā*—beautiful; *dṛśā*—by the vision of Your eyes; *punīhi*—sanctify.

TRANSLATION

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life is the evidence of the strength of chanting *mantras.* Unfortunately, when Dakṣa's sacrifice was devastated by Lord Śiva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of *yajña* was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the *yajña* arena with His causeless mercy so that the routine work of the *yajña* might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the *mantras* and were to have been rejuvenated by the use of the *mantras.* They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing *yajña.*

TEXT 34

ऋषय ऊचुः

अनन्वितं ते भगवन् विचेष्टितं
यदात्मना चरसि हि कर्म नाज्यसे ।
विभूतये यत उपसेदुरीश्वरीं
न मन्यते स्वयमनुवर्ततीं भवान् ॥३४॥

ṛṣaya ūcuḥ
ananvitaṁ te bhagavan viceṣṭitaṁ
yad ātmanā carasi hi karma nājyase

vibhūtaye yata upasedur īśvarīṁ
na manyate svayam anuvartatīṁ bhavān

ṛṣayaḥ—the sages; *ūcuḥ*—prayed; *ananvitam*—wonderful; *te*—Your; *bhagavan*—O possessor of all opulences; *viceṣṭitam*—activities; *yat*—which; *ātmanā*—by Your potencies; *carasi*—You execute; *hi*—certainly; *karma*—to such activities; *na ajyase*—You are not attached; *vibhūtaye*—for her mercy; *yataḥ*—from whom; *upaseduḥ*—worshiped; *īśvarīm*—Lakṣmī, the goddess of fortune; *na manyate*—are not attached; *svayam*—Yourself; *anuvartatīm*—to Your obedient servant (Lakṣmī); *bhavān*—Your Lordship.

TRANSLATION

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.

PURPORT

In *Bhagavad-gītā* it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. *Na māṁ karmāṇi limpanti:* Although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Lakṣmī, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahmā worship the goddess of fortune in order to win her favor. And though the Lord is worshiped by many hundreds and thousands of goddesses of fortune, still He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages: He is not like the ordinary living entity, who is attached to the result of pious activities.

TEXT 35

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां

मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न सस्मार दावं
न निष्क्रामति ब्रह्मसम्पन्नवन्नः ॥३५॥

siddhā ūcuḥ
ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

siddhāḥ—the Siddhas; *ūcuḥ*—prayed; *ayam*—this; *tvat-kathā*— Your pastimes; *mṛṣṭa*—pure; *pīyūṣa*—of nectar; *nadyām*—in the river; *manaḥ*—of the mind; *vāraṇaḥ*—the elephant; *kleśa*—sufferings; *dāva-agni*—by the forest fire; *dagdhaḥ*—burnt; *tṛṣā*—thirst; *ārtaḥ*—afflicted; *avagāḍhaḥ*—being immersed; *na sasmāra*—does not remember; *dāvam*—the forest fire or the miseries; *na niṣkrāmati*—not come out; *brahma*—the Absolute; *sampanna-vat*—like having merged; *naḥ*—our.

TRANSLATION

The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

PURPORT

This statement is from the Siddhas, the inhabitants of the Siddhaloka, where the eight kinds of material perfection are complete. The residents of Siddhaloka have full control in the eight kinds of yogic perfection, but from their statement it appears that they are pure devotees. They always merge in the nectarean river of hearing of the pastimes of the Lord. Hearing of the pastimes of the Lord is called *Kṛṣṇa-kathā*. Similarly, there is a statement by Prahlāda Mahārāja that those who are always merged in the ocean of the nectar of describing the pastimes of the Lord are liberated. They have no fear of the material condition of life. The Siddhas say that the mind of an ordinary person is full of anxieties. The example is given of the elephant who has suffered in a forest fire and who enters into a river to

relieve himself. If persons who are suffering in the forest fire of this material existence will only enter into the nectarean river of the description of the pastimes of the Lord, they will forget all the troubles of the miserable material existence. The Siddhas do not care for fruitive activities, such as performing sacrifices and achieving the good results. They simply merge in the transcendental discussions of the pastimes of the Lord. That makes them completely happy, without care for pious or impious activities. For those who are always in Kṛṣṇa consciousness there is no need to perform any kind of pious or impious sacrifices or activities. Kṛṣṇa consciousness is itself complete, for it includes all the processes praised in the Vedic scriptures.

TEXT 36

यजमान्युवाच

स्वागतं ते प्रसीदेश तुभ्यं नमः
श्रीनिवास श्रिया कान्तया त्राहि नः।
त्वामृतेऽधीश नाङ्गैर्मखः शोभते
शीर्षहीनः कबन्धो यथा पुरुषः ॥३६॥

yajamāny uvāca
sv-āgatam te prasīdeśa tubhyaṁ namaḥ
śrīnivāsa śriyā kāntayā trāhi naḥ
tvām ṛte 'dhīśa nāṅgair makhaḥ śobhate
śīrṣa-hīnaḥ ka-bandho yathā puruṣaḥ

yajamānī—the wife of Dakṣa; *uvāca*—prayed; *su-āgatam*—auspicious appearance; *te*—Your; *prasīda*—become pleased; *īśa*—my dear Lord; *tubhyam*—unto You; *namaḥ*—respectful obeisances; *śrīnivāsa*—O abode of the goddess of fortune; *śriyā*—with Lakṣmī; *kāntayā*—Your wife; *trāhi*—protect; *naḥ*—us; *tvām*—You; *ṛte*—without; *adhīśa*—O supreme controller; *na*—not; *aṅgaiḥ*—with bodily limbs; *makhaḥ*—the sacrificial arena; *śobhate*—is beautiful; *śīrṣa-hīnaḥ*—without the head; *ka-bandhaḥ*—possessed of only a body; *yathā*—as; *puruṣaḥ*—a person.

TRANSLATION

The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion.

The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

PURPORT

Another name of Lord Viṣṇu is *Yajñeśvara.* In *Bhagavad-gītā* it is said that all activities should be performed as Viṣṇu *yajña,* for the pleasure of Lord Viṣṇu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Dakṣa: "Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless." The comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Kṛṣṇa consciousness, without an understanding of Viṣṇu, the Supreme Personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the *Śrīmad-Bhāgavatam: bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ aprāṇasyaiva dehasya maṇḍanaṁ loka-rañjanam.* The purport is that sometimes when a friend or relative dies, especially amongst lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body. The name of the wife of Dakṣa was Prasūti, and she was the daughter of Svāyambhuva Manu. Her sister, Devahūti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasūti, then, was the aunt of Lord Viṣṇu. She was asking the favor of Lord Viṣṇu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Viṣṇu is worshiped, naturally there is the favor of the goddess of fortune. Lord Viṣṇu is addressed here as *amṛta,* transcendental. The demigods, including Brahmā and Lord Śiva, were produced after the creation, but Lord Viṣṇu existed before the creation. He is addressed, therefore, as *amṛta.* Lord Viṣṇu is worshiped with His internal energy by the Vaiṣṇavas. Prasūti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

TEXT 37

लोकपाला ऊचुः

दृष्टः किं नो दृग्भिरसद्ग्रहैस्त्वं

प्रत्यग्द्रष्टा दृश्यते येन विश्वम् ।
माया ह्येषा भवदीया हि भूमन्
यस्त्वं षष्ठः पञ्चभिर्भासि भूतैः ॥३७॥

lokapālā ūcuḥ
dṛṣṭaḥ kiṁ no dṛgbhir asad-grahais tvaṁ
pratyag-draṣṭā dṛśyate yena viśvam
māyā hy eṣā bhavadīyā hi bhūman
yas tvaṁ ṣaṣṭhaḥ pañcabhir bhāsi bhūtaiḥ

lokapālāḥ—the governors of the different planets; *ūcuḥ*—said; *dṛṣṭaḥ*—seen; *kim*—whether; *naḥ*—by us; *dṛgbhiḥ*—by the material senses; *asat-grahaiḥ*—revealing the cosmic manifestation; *tvam*—You; *pratyak-draṣṭā*—inner witness; *dṛśyate*—is seen; *yena*—by whom; *viśvam*—the universe; *māyā*—material world; *hi*—because; *eṣā*—this; *bhavadīyā*—Your; *hi*—certainly; *bhūman*—O possessor of the universe; *yaḥ*—because; *tvam*—You; *ṣaṣṭhaḥ*—the sixth; *pañcabhiḥ*—with the five; *bhāsi*—appear; *bhūtaiḥ*—with the elements.

TRANSLATION

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception. But, under the circumstances, we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

PURPORT

The governors of the various planets are certainly very materially opulent and puffed up. Such persons are unable to understand the transcendental eternal form of the Lord. In the *Brahma-saṁhitā* it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī it is stated *(akiñcana-gocaram)* that only those who are not materially puffed up can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth. (*Bhāg.* 1.8.26)

TEXT 38

योगेश्वरा ऊचुः
प्रेयान्न तेऽन्योऽस्त्यमुतस्त्वयि प्रभो

विश्वात्मनीक्षेन्न पृथग्य आत्मनः ।
अथापि भक्त्येशतयोपधावता-
मनन्यवृत्त्यानुगृहाण वत्सल ॥३८॥

yogeśvarā ūcuḥ
preyān na te 'nyo 'sty amutas tvayi prabho
viśvātmanīkṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛttyānugṛhāṇa vatsala

yogeśvarāḥ—the great mystics; *ūcuḥ*—said; *preyān*—very dear; *na*—not; *te*—of You; *anyaḥ*—another; *asti*—there is; *amutaḥ*—from that; *tvayi*—in You; *prabho*—dear Lord; *viśva-ātmani*—in the Supersoul of all living entities; *īkṣet*—see; *na*—not; *pṛthak*—different; *yaḥ*—who; *ātmanaḥ*—the living entities; *athāpi*—so much more; *bhaktyā*—with devotion; *īśa*—O Lord; *tayā*—with it; *upadhāvatām*—of those who worship; *ananya-vṛttyā*—unfailing; *anugṛhāṇa*—favor; *vatsala*—O favorable Lord.

TRANSLATION

The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable towards those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

PURPORT

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge as described and confirmed in *Bhagavad-gītā: priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ* (Bg. 7.17). The Lord says that those who are advanced in transcendental knowledge and know the science of Kṛṣṇa consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in *Bhagavad-gītā,* Seventh Chapter: The material energy is inferior, and the living entities are superior energy. Energy and the energetic are

nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as *vatsala. Vatsala* means always favorably disposed. The Lord's name is *bhakta-vatsala.* The Lord is famous as *bhakta-vatsala,* which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as *jñāni-vatsala.*

TEXT 39

जगदुद्भवस्थितिलयेषु दैवतो
बहुभिद्यमानगुणयाऽऽत्ममायया ।
रचितात्मभेदमतये स्वसंस्थया
विनिवर्तितभ्रमगुणात्मने नमः ॥३९॥

jagad-udbhava-sthiti-layeṣu daivato
bahu-bhidyamāna-guṇayā ''tma-māyayā
racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ

jagat—the material world; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in annihilation; *daivataḥ*—destiny; *bahu*—many; *bhidyamāna*—being variegated; *guṇayā*—by material qualities; *ātma-māyayā*—by His material energy; *racita*—produced; *ātma*—in the living entities; *bheda-mataye*—who produced different inclinations; *sva-saṁsthayā*—by His internal potency; *vinivartita*—caused to stop; *bhrama*—interaction; *guṇa*—of material modes; *ātmane*—unto Him in His personal form; *namaḥ*—obeisances.

TRANSLATION

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

PURPORT

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here *(svasaṁsthayā),* by His internal potency He is transcendental to all these material qualities. Similarly, in *Bhagavad-gītā* the Lord says, "I appear by My internal potency." Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahmā and Lord Śiva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship of the Supreme Personality. This fact is explained in *Bhagavad-gītā:* Anyone engaged in the service of the Lord is already transcendental to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled on by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

TEXT 40

ब्रह्मोवाच

नमस्ते श्रितसत्त्वाय धर्मादीनां च सूतये।
निर्गुणाय च यत्काष्ठां नाहं वेदापरेऽपि च ॥४०॥

brahmovāca
namas te śrita-sattvāya
dharmādīnāṁ ca sūtaye
nirguṇāya ca yat kāṣṭhāṁ
nāhaṁ vedāpare 'pi ca

brahma—the personified *Vedas; uvāca*—said; *namaḥ*—respectful obeisances; *te*—unto You; *śrita-sattvāya*—the shelter of the quality of goodness; *dharma-ādīnām*—of all religion, austerity and penance; *ca*—and; *sūtaye*—the source; *nirguṇāya*—transcendental to material qualities; *ca*—and; *yat*—of whom (of the Supreme Lord); *kāṣṭhām*—the situation; *na*—not; *aham*—I; *veda*—know; *apare*—others; *api*—certainly; *ca*—and.

TRANSLATION

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are nevertheless transcendental to all material qualities, and no one knows You or Your actual situation.

PURPORT

In the material world there is the trinity of the three material qualities. Lord Viṣṇu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunication, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Viṣṇu, in His original position, is always *nirguṇa*, which means transcendental to these material qualities. *Guṇa* means quality, and *nir* means negation. This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the *Vedas* as well as to the great stalwart demigods like Brahmā and Śiva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in *Bhagavad-gītā*, simply by discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised

in *Bhagavad-gītā* that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

TEXT 41

अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा
हव्यं वहे स्वध्वर आज्यसिक्तम् ।
तं यज्ञियं पञ्चविधं च पञ्चभिः
स्विष्टं यजुर्भिः प्रणतोऽस्मि यज्ञम् ॥४१॥

agnir uvāca
yat-tejasāham susamiddha-tejā
havyaṁ vahe sv-adhvara ājya-siktam
taṁ yajñiyaṁ pañcavidhaṁ ca pañcabhiḥ
sv-iṣṭaṁ yajurbhiḥ praṇato 'smi yajñam

agniḥ—the fire-god; *uvāca*—said; *yat-tejasā*—by whose effulgence; *aham*—I; *susamiddha-tejāḥ*—as luminous as blazing fire; *havyam*—offerings; *vahe*—I am accepting; *su-adhvare*—in the sacrifice; *ājya-siktam*—mixed with butter; *tam*—that; *yajñiyam*—the protector of the sacrifice; *pañca-vidham*—five; *ca*—and; *pañcabhiḥ*—by five; *su-iṣṭam*—worshiped; *yajurbhiḥ*—Vedic hymns; *praṇataḥ*—offer respectful obeisances; *asmi*—I; *yajñam*—to Yajña (Viṣṇu).

TRANSLATION

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* it is clearly said that *yajña* should be performed for Lord Viṣṇu. Lord Viṣṇu has one thousand popular transcendental names, out of which one name is Yajña. It is clearly said that everything should be done for the satisfaction of Yajña or Viṣṇu. All other actions which a

person may take are only causes for his bondage. Everyone has to perform *yajña* according to the Vedic hymns. As stated in the *Veda Upaniṣad,* fire, the altar, the auspicious full moon, the period of four months called *Caturmāsya,* the sacrificial animal and the beverage called *soma* are necessary requisites, as are the specific hymns mentioned in the *Vedas* and composed of four letters. One hymn is as follows: *āśrāvayeti catur-akṣaraṁ astu śrauṣaḍ iti catur-akṣaraṁ yajeti dvābhyām ye yajāmahaḥ.* These *mantras,* chanted according to the *śruti* and *smṛti* literatures, are only to please Lord Viṣṇu. For the deliverance of those who are materially conditioned and attached to material enjoyment, performing *yajña* and following the rules and regulations of the four divisions of society and of spiritual life are recommended. It is said in the *Viṣṇu Purāṇa* that by offering sacrifice to Viṣṇu one can gradually be liberated. The whole target of life, therefore, is to please Lord Viṣṇu. That is *yajña.* Any person who is in Kṛṣṇa consciousness has dedicated his life for the satisfaction of Kṛṣṇa, the origin of all Viṣṇu forms, and by offering worship and *prasādam* daily, he becomes the best performer of *yajña.* In the *Śrīmad-Bhāgavatam* it is clearly stated that in this age of Kali the only successful performance of *yajña* or sacrifice is *yajñaiḥ saṅkīrtana-prāyaiḥ;* the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This *yajña* is performed before the form of Lord Caitanya, as other *yajñas* are performed before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the *Śrīmad-Bhāgavatam.* Moreover, this *yajña* performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu Himself. As Lord Viṣṇu appeared at the Dakṣa *yajña* long, long ago, similarly Lord Caitanya has appeared in this age to accept our *saṅkīrtana-yajña.*

TEXT 42

देवा ऊचुः

पुरा कल्पापाये स्वकृतमुदरीकृत्य विकृतं
त्वमेवाद्यस्तस्मिन् सलिल उरगेन्द्राधिशयने ।
पुमान् शेषे सिद्धैर्हृदि विमृशिताध्यात्मपदवि:
स एवाद्याक्ष्णोर्यः पथि चरसि भृत्यानवसि नः॥४२॥

devā ūcuḥ
purā kalpāpāye sva-kṛtam udarīkṛtya vikṛtaṁ
tvam evādyas tasmin salila uragendrādhiśayane

pumān śeṣe siddhair hṛdi vimṛśitādhyātma-padaviḥ
sa evādyākṣṇor yaḥ pathi carasi bhṛtyān avasi naḥ

devāḥ—the demigods; *ūcuḥ*—said; *purā*—formerly; *kalpa-apāye*—at the devastation of the *kalpa; sva-kṛtam*—self-produced; *udarīkṛtya*—having drawn within Your abdomen; *vikṛtam*—effect; *tvam*—You; *eva*—certainly; *ādyaḥ*—original; *tasmin*—in that; *salile*—water; *uraga-indra*—on Śeṣa; *adhiśayane*—on the bed; *pumān*—personality; *śeṣe*—taking rest; *siddhaiḥ*—by the liberated souls (like Sanaka, etc.); *hṛdi*—in the heart; *vimṛśita*—meditated on; *adhyātma-padaviḥ*—the path of philosophical speculation; *saḥ*—He; *eva*—certainly; *adya*—now; *akṣṇoḥ*—of both eyes; *yaḥ*—who; *pathi*—on the path; *carasi*—You move; *bhṛtyān*—servants; *avasi*—protect; *naḥ*—us.

TRANSLATION

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the Original Person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

PURPORT

The devastation indicated in this verse is the partial devastation of the lower planets within the universe at the time when Lord Brahmā goes to sleep. The higher planetary systems, beginning with Janaloka, Maharloka and Tapoloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, "We are all Your servants [*bhṛtyān*]. Give us Your protection." The demigods depend on the protection of Viṣṇu; they are not independent. *Bhagavad-gītā*, therefore, condemns the worship of demigods because there is no need of it and clearly states that only those who have lost their sense go asking favors of the demigods. Generally, if anyone has material desire to be fulfilled, he can ask Viṣṇu instead of going to the demigods.

Those who worship demigods are not very intelligent. Besides that, the demigods say, "We are Your eternal servants." So those who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed *yajñas* or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In *Bhagavad-gītā* Lord Kṛṣṇa says, "Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities." This material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Viṣṇu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.

TEXT 43

गन्धर्वा ऊचुः

अंशांशास्ते देव मरीच्यादय एते
ब्रह्मेन्द्राद्या देवगणा रुद्रपुरोगाः ।
क्रीडाभाण्डं विश्वमिदं यस्य विभूमन्
तस्मै नित्यं नाथ नमस्ते करवाम ॥४३॥

gandharvā ūcuḥ
aṁśāṁśās te deva marīcy-ādaya ete
brahmendrādyā deva-gaṇā rudra-purogāḥ
krīḍā-bhāṇḍaṁ viśvam idaṁ yasya vibhūman
tasmai nityaṁ nātha namas te karavāma

gandharvāḥ—the Gandharvas; *ūcuḥ*—said; *aṁśa-aṁśāḥ*—parts and parcels of Your body; *te*—Your; *deva*—dear Lord; *marīci-ādayaḥ*—Marīci and the great sages; *ete*—these; *brahma-indra-ādyāḥ*—headed by Brahmā and Indra; *deva-gaṇāḥ*—the demigods; *rudra-purogāḥ*—having Lord Śiva as the chief; *krīḍā-bhāṇḍam*—a plaything; *viśvam*—the whole creation; *idam*—this; *yasya*—of whom; *vibhūman*—the Supreme Almighty Great; *tasmai*—unto Him; *nityam*—always; *nātha*—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *karavāma*—we offer.

TRANSLATION

The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva and Lord Brahmā and the great sages Marīci and Indra, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

PURPORT

In the *Brahma-saṁhitā* it is said that Kṛṣṇa is the Supreme Personality of Godhead. There may be many gods, from Brahmā, Lord Śiva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed up conviction of material life. Actually Viṣṇu is the Supreme Lord, but there is even one above Viṣṇu, for Viṣṇu is also the plenary portion of a part of Kṛṣṇa. In this verse this is referred to by the word *aṁśāṁśāḥ,* which means part and parcel of a part and parcel. There are similar verses in the *Caitanya-caritāmṛta* which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in *Śrīmad-Bhāgavatam,* there are many manifestations of Viṣṇu and many manifestations of living entities. Viṣṇu manifestations are called *svāṁśa,* partial manifestations, and the living entities are called *vibhinnāṁśa.* The demigods like Brahmā and Indra have been promoted to such exalted positions by pious activities and austerities, but actually Viṣṇu, or Kṛṣṇa, is the master of everyone. In the *Caitanya-caritāmṛta* it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya.* This means that Kṛṣṇa alone is the Supreme Personality of Godhead, and all others, even the *viṣṇu-tattva* and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Kṛṣṇa. He also engages in the service of Kṛṣṇa, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Kṛṣṇa. Here the Gandharvas acknowledge that although the demigods may represent themselves as the Supreme, actually they are not supreme. Real supremacy belongs to Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* is the statement of *Śrīmad-Bhāgavatam:* "Kṛṣṇa is the only Supreme Lord." Worship of Kṛṣṇa alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

TEXT 44

विद्याधरा ऊचुः

त्वन्माययार्थमभिपद्य कलेवरेऽस्मिन्
कृत्वा ममाहमिति दुर्मतिरुत्पथैः स्वैः।
क्षिप्तोऽप्यसद्विषयलालस आत्ममोहं
युष्मत्कथामृतनिषेवक उद् व्युदस्येत् ॥४४॥

vidyādharā ūcuḥ
tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-moham
yuṣmat-kathāmṛta-niṣevaka ud vyudasyet

vidyādharāḥ—the *Vidyādharas; ūcuḥ*—said; *tvat-māyayā*—by Your external potency; *artham*—the human body; *abhipadya*—after obtaining; *kalevare*—in the body; *asmin*—in this; *kṛtvā*—having misidentified; *mama*—mine; *aham*—I; *iti*—thus; *durmatiḥ*—the ignorant person; *utpathaiḥ*—by wrong roads; *svaiḥ*—by one's own belongings; *kṣiptaḥ*—distracted; *api*—even; *asat*—temporary; *viṣaya-lālasaḥ*—having his happiness in sense objects; *ātma-moham*—the illusion of the body as the self; *yuṣmat*—Your; *kathā*—topics; *amṛta*—nectar; *niṣevakaḥ*—relishing; *ut*—from a long distance; *vyudasyet*—can be delivered.

TRANSLATION

The Vidyādharas said: Dear Lord, this human form of body is for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and, therefore, influenced by māyā, he wants to become happy by material enjoyment. He is misled and is always attracted by temporary, illusory happiness. But Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.

PURPORT

The human form of life is called *arthadam* because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlāda Mahārāja said that even though it is temporary, the body can give us the

highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But *māyā* is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The words *yuṣmat-kathāmṛta-niṣevaka* mean "those who engage in relishing the nectar of the topics of Your Lordship." There are two narrative books which especially concern the words and activities of Kṛṣṇa. *Bhagavad-gītā* is the instruction given by Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the book containing topics exclusively about Kṛṣṇa and His devotees. These two books are the special nectar of the words of Kṛṣṇa. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by *māyā*. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of *māyā*, he will again be satisfied in a different atmosphere. This spell of *māyā* is called *āvaraṇātmika-śakti* because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of *māyā*. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory *māyā* is to engage in the topics of Kṛṣṇa. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Kṛṣṇa. Lord Caitanya advised everyone to spread the word of Kṛṣṇa. He advised, "All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Kṛṣṇa or of the instructions given by Kṛṣṇa." The International Society for Krishna Consciousness is operating for this purpose: we do not ask anyone to first change his position and then come to us; we invite everyone to come with us and simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics

of Kṛṣṇa, one's life will change; he will see a new light, and his life will be successful.

TEXT 45

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं
त्वं हि मन्त्रः समिद्दर्भपात्राणि च ।
त्वं सदस्यर्त्विजो दम्पती देवता
अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥४५॥

brāhmaṇā ūcuḥ
tvaṁ kratus tvaṁ havis tvaṁ hutāśaḥ svayaṁ
tvaṁ hi mantraḥ samid-darbha-pātrāṇi ca
tvaṁ sadasyartvijo dampatī devatā
agnihotraṁ svadhā soma ājyaṁ paśuḥ

brāhmaṇāḥ—the *brāhmaṇas; ūcuḥ*—said; *tvam*—You; *kratuḥ*—sacrifice; *tvam*—You; *haviḥ*—offering of clarified butter; *tvam*—You; *huta-āśaḥ*—fire; *svayam*—personified; *tvam*—You; *hi*—for; *mantraḥ*—the Vedic hymns; *samit-darbha-pātrāṇi*—the fuel, the *kuśa* grass and the sacrificial pots; *ca*—and; *tvam*—You; *sadasya*—the members of the assembly; *ṛtvijaḥ*—the priests; *dampatī*—the chief person of the sacrifice and his wife; *devatā*—demigods; *agnihotram*—sacred fire ceremony; *svadhā*—the offering to the forefathers; *somaḥ*—the *soma* plant; *ājyam*—the clarified butter; *paśuḥ*—the sacrificial animal.

TRANSLATION

The brāhmaṇas said: Dear Lord, You are sacrifice personified, You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, You are the sacrificial pots, You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

PURPORT

In this statement Lord Viṣṇu's all-pervasiveness is partially explained. It is said in the *Viṣṇu Purāṇa* that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material

or spiritual worlds is also nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The *brāhmaṇas'* statement is that Lord Viṣṇu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the *kuśa.* He is everything. It is confirmed herein that the performance of *saṅkīrtana-yajña* in this age is as good as all other *yajñas* in all other ages. If one performs *saṅkīrtana-yajña* by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the *Vedas.* In the chant of the holy names, Hare and Kṛṣṇa, *Hare* means the energy of Kṛṣṇa, and *Kṛṣṇa* is the *viṣṇu-tattva.* Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the *Vedas.* But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of *yajña* because there is nothing within our vision except Hare, the energy of Kṛṣṇa, and Kṛṣṇa. There is no difference between Kṛṣṇa and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Kṛṣṇa. One simply has to accept everything in Kṛṣṇa consciousness, and he is a liberated person. He should not misunderstand that because everything is Kṛṣṇa, Kṛṣṇa has no personal identity. Kṛṣṇa is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in *Bhagavad-gītā*, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

TEXT 46

त्वं पुरा गां रसाया महासूकरो
दंष्ट्रया पद्मिनीं वारणेन्द्रो यथा ।
स्तूयमानो नदँल्लीलया योगिभि-
र्व्युज्जहर्थ त्रयीगात्र यज्ञक्रतुः ॥४६॥

tvaṁ purā gāṁ rasāyā mahā-sūkaro
daṁṣṭrayā padminīṁ vāraṇendro yathā
stūyamāno nadal̐ līlayā yogibhir
vyujjahartha trayīgātra yajña-kratuḥ

tvam—You; *purā*—in the past; *gām*—the earth; *rasāyāḥ*—from within the water; *mahā-sūkaraḥ*—the great boar incarnation; *daṁṣṭrayā*—with Your tusk; *padminīm*—a lotus; *vāraṇendraḥ*—an elephant; *yathā*—as; *stūyamānaḥ*—being offered prayers; *nadan*—vibrating; *līlayā*—very easily; *yogibhiḥ*—by great sages like Sanaka, etc.; *vyujjahartha*—picked up; *trayīgātra*—O personified Vedic knowledge; *yajña-kratuḥ*—having the form of sacrifice.

TRANSLATION

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic boar form, it was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

PURPORT

A significant word used in this verse is *trayīgātra,* which means that the transcendental form of the Lord is the *Vedas.* Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the *Vedas* twenty-four hours a day. Simply by decorating the Deities of the Lord, Rādhā and Kṛṣṇa, in the temple, one very minutely studies the injunctions of the *Vedas.* Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ:* the purport of the *Vedas* is to understand Him, Kṛṣṇa. One who worships and serves Kṛṣṇa directly has understood the truths of the *Vedas.*

TEXT 47

स प्रसीद त्वमस्माकमाकाङ्क्षतां
दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञेश ते
यज्ञविघ्नाः क्षयं यान्ति तस्मै नमः ॥४७॥

sa prasīda tvam asmākam ākāṅkṣatām
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtyamāne nṛbhir nāmni yajñeśa te
yajñavighnāḥ kṣayaṁ yānti tasmai namaḥ

saḥ—that same person; *prasīda*—be pleased; *tvam*—You; *asmākam*—upon us; *ākāṅkṣatām*—awaiting; *darśanam*—audience; *te*—Your; *paribhraṣṭa*—fallen down; *sat-karmaṇām*—of whom the performance of sacrifice; *kīrtyamāne*—being chanted; *nṛbhiḥ*—by persons; *nāmni*—Your holy name; *yajñeśa*—O Lord of sacrifice; *te*—Your; *yajña-vighnāḥ*—obstacles; *kṣayam*—destruction; *yānti*—attain; *tasmai*—unto You; *namaḥ*—respectful obeisances.

TRANSLATION

Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

PURPORT

The *brāhmaṇa* priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Viṣṇu was present. It is significant in this verse that the *brāhmaṇas* say, "Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present." The performance of *yajña* by Dakṣa was obstructed by the disciples and followers of Lord Śiva. The *brāhmaṇas* indirectly criticized the followers of Lord Śiva, but because the *brāhmaṇas* were always protected by Lord Viṣṇu, Śiva's followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Kṛṣṇa protects someone, no one can do him harm, and when Kṛṣṇa wants to kill someone, no one can protect him. The vivid example was Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra wanted to kill him, Lord Śiva could not protect him. If some demigod, even Lord Śiva or Lord Brahmā, wants to do harm to a devotee, Kṛṣṇa protects the devotee. But when Kṛṣṇa wants to kill someone, such as Rāvaṇa or Hiraṇyakaśipu, no demigod can protect him.

TEXT 48

मैत्रेय उवाच

इति दक्षः कविर्यज्ञं भद्र रुद्राभिमर्शितम् ।
कीर्त्यमाने हृषीकेशे संनिन्ये यज्ञभावने ॥४८॥

maitreya uvāca
iti dakṣaḥ kavir yajñaṁ
bhadra rudrābhimarśitam

kīrtyamāne hṛṣīkeśe
sanninye yajña-bhāvane

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *dakṣaḥ*—Dakṣa; *kaviḥ*—being purified in consciousness; *yajñam*—the sacrifice; *bhadra*—O Vidura; *rudra-abhimarśitam*—devastated by Vīrabhadra; *kīrtyamāne*—being glorified; *hṛṣīkeśe*—Hṛṣīkeśa (Lord Viṣṇu); *sanninye*—arranged for restarting; *yajña-bhāvane*—the protector of sacrifice.

TRANSLATION

Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

TEXT 49

भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक् ।
दक्षं बभाष आभाष्य प्रीयमाण इवानघ ॥४९॥

bhagavān svena bhāgena
sarvātmā sarva-bhāgabhuk
dakṣaṁ babhāṣa ābhāṣya
prīyamāṇa ivānagha

bhagavān—Lord Viṣṇu; *svena*—with His own; *bhāgena*—with the share; *sarva-ātmā*—the Supersoul of all living entities; *sarva-bhāga-bhuk*—the enjoyer of the results of all sacrifices; *dakṣam*—Dakṣa; *babhāṣe*—said; *ābhāṣya*—addressing; *prīyamāṇaḥ*—being satisfied; *iva*—as; *anagha*—O sinless Vidura.

TRANSLATION

Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Still, because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

PURPORT

In *Bhagavad-gītā* it is said, *bhoktāraṁ yajña-tapasām:* Lord Viṣṇu, or Kṛṣṇa, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Viṣṇu. If he does not know that, a person is misled. As the Supreme Personality of

Godhead, Viṣṇu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of *yajña* because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared to be very pleased. It is said in *Bhagavad-gītā* (9.26), *patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati*: if any devotee offers Him even a small leaf, or a flower or water, if it is done with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude towards all living entities. Another point here is that He does not encroach upon another's share. In the *yajña* there is a share for the demigods, Lord Śiva and Lord Brahmā, and a share for Lord Viṣṇu. He is satisfied with His own share and does not encroach upon others'. Indirectly, He indicated that He was not satisfied with Dakṣa's trying to deny Lord Śiva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaiṣṇava and never committed any offense to any demigod. Although Vaiṣṇavas accept Lord Viṣṇu as the Supreme, they are not prone to offend demigods. They give them proper respect. Vaiṣṇavas accept Lord Śiva as the best Vaiṣṇava. For a Vaiṣṇava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaiṣṇava because they are faultless devotees of Lord Viṣṇu.

TEXT 50

भगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् ।
आत्मेश्वर उपद्रष्टा स्वयंदृगविशेषणः ॥५०॥

bhagavān uvāca
ahaṁ brahmā ca śarvaś ca
jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā
svayaṁ-dṛg aviśeṣaṇaḥ

bhagavān—Lord Viṣṇu; *uvāca*—said; *aham*—I; *brahmā*—Brahmā; *ca*—and; *śarvaḥ*—Lord Śiva; *ca*—and; *jagataḥ*—of the material manifestation; *kāraṇam*—cause; *param*—supreme; *ātma-īśvaraḥ*—the Supersoul; *upadraṣṭā*—the witness; *svayam-dṛk*—self-sufficient; *aviśeṣaṇaḥ*—there is no difference.

TRANSLATION

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self-sufficient witness.

But impersonally there is no difference between Brahmā, Lord Śiva and Myself.

PURPORT

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu is, therefore, the supreme cause. In the *Vedas* also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa, but there was no Brahmā or Śiva. Similarly, Śaṅkarācārya confirmed this: *nārāyaṇaḥ paraḥ*. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also *ātmeśvara*, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the *Śrīmad-Bhāgavatam* it is stated, *tene brahma hṛdā*: He first educated Lord Brahmā from within.

In *Bhagavad-gītā* Lord Kṛṣṇa states, *aham ādir hi devānām*: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in *Bhagavad-gītā* Kṛṣṇa states, *ahaṁ sarvasya prabhavaḥ*: "Everything is generated from Me." This includes all the demigods. Similarly, in the *Vedānta-sūtra: janmādyasya yataḥ*. And in the *Upaniṣads* is the statement, *yato vā imāni bhūtāni jāyante*. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations, and they also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy. And because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: *sarvaṁ khalv idaṁ brahma*. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

TEXT 51

आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज ।
सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम्॥५१॥

ātma-māyāṁ samāviśya
so 'haṁ guṇamayīṁ dvija
sṛjan rakṣan haran viśvaṁ
dadhre saṁjñāṁ kriyocitām

ātma-māyām—My energy; *samāviśya*—having entered; *saḥ*—Myself; *aham*—I; *guṇamayīm*—composed of the modes of material nature; *dvija*—O twice-born Dakṣa; *sṛjan*—creating; *rakṣan*—maintaining; *haran*—annihilating; *viśvam*—the cosmic manifestation; *dadhre*—I cause to be born; *saṁjñām*—a name; *kriyā-ucitām*—according to the activity.

TRANSLATION

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

PURPORT

As explained in *Bhagavad-gītā* (7.5), *jīva-bhūtāṁ mahābāho:* the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in *Bhagavad-gītā*, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as *guṇāvatāras,* and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.

TEXT 52

तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि ।
ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥५२॥

tasmin brahmaṇy advitīye
kevale paramātmani

brahma-rudrau ca bhūtāni
bhedenājño 'nupaśyati

tasmin—Him; *brahmaṇi*—the Supreme Brahman; *advitīye*—without a second; *kevale*—being one; *paramātmani*—the Supersoul; *brahma-rudrau*—both Brahmā and Śiva; *ca*—and; *bhūtāni*—the living entities; *bhedena*—with separation; *ajñaḥ*—one who is not properly conversant; *anupaśyati*—thinks.

TRANSLATION

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

PURPORT

The living entities, including Brahmā, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The Supreme Lord, being the Supersoul in every living entity, including Lord Brahmā and Lord Śiva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person, and certainly Brahmā and Rudra, who are incarnations of the material modes of nature, passion and ignorance, are not.

TEXT 53

यथा पुमान्न स्वाङ्गेषु शिरःपाण्यादिषु क्वचित् ।
पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥५३॥

yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-paraḥ

yathā—as; *pumān*—a person; *na*—not; *sva-aṅgeṣu*—in his own body; *śiraḥ-pāṇi-ādiṣu*—between the head and the hands and other parts of the body; *kvacit*—sometimes; *pārakya-buddhim*—differentiation; *kurute*—make; *evam*—thus; *bhūteṣu*—among living entities; *mat-paraḥ*—My devotee.

TRANSLATION

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, he does not differentiate Viṣṇu,

the all-pervading Personality of Godhead, from any thing or any living entity.

PURPORT

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. *Bhagavad-gītā* says, *paṇḍitāḥ sama-darśinaḥ:* those who are learned see everyone's conditional life equally (Bg. 5.18). Devotees are compassionate to every conditioned soul, and therefore they are known as *apārakya-buddhi.* Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that they may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 54

त्रयाणामेकभावानां यो न पश्यति वै भिदाम् ।
सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥५४॥

trayāṇām eka-bhāvānāṁ
yo na paśyati vai bhidām
sarva-bhūtātmanāṁ brahman
sa śāntim adhigacchati

trayāṇām—of the three; *eka-bhāvānām*—having one nature; *yaḥ*—who; *na paśyati*—does not see; *vai*—certainly; *bhidām*—separateness; *sarva-bhūta-ātmanām*—of the Supersoul of all living entities; *brahman*—O Dakṣa; *saḥ*—he; *śāntim*—peace; *adhigacchati*—realizes.

TRANSLATION

The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

PURPORT

Two words are very significant in this verse. *Trayāṇām* indicates three, namely Lord Brahmā, Lord Śiva and Lord Viṣṇu. *Bhidām* means different.

They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called *acintya-bhedābheda-tattva*. The example given in the *Brahma-saṁhitā* is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.

TEXT 55

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम् ।
अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजत् ॥५५॥

maitreya uvāca
evaṁ bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat

maitreyaḥ—Maitreya; *uvāca*—said; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *ādiṣṭaḥ*—having been instructed; *prajāpati-patiḥ*—the head of all the Prajāpatis; *harim*—Hari; *arcitvā*—after worshiping; *kratunā*—with the sacrificial ceremonies; *svena*—his own; *devān*—the demigods; *ubhayataḥ*—separately; *ayajat*—worshiped.

TRANSLATION

The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu, and after worshiping Him by performing the prescribed sacrificial ceremonies, he also worshiped Lord Brahmā and Lord Śiva separately.

PURPORT

Lord Viṣṇu should be offered everything, and His *prasādam* should be distributed to all other demigods. This practice is still followed in the temple of Jagannātha at Purī. There are many temples of demigods around the main temple of Jagannātha, and the *prasādam* which is offered first to

Jagannātha is distributed to all the demigods. The deity of Bhagālin is worshiped with the *prasādam* of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvaneśvara, the *prasādam* of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva. This is the Vaiṣṇava principle. The Vaiṣṇava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. The devotee who is highly elevated sees the relationship to Kṛṣṇa in everything; he does not see anything as being independent of Kṛṣṇa. That is his vision of oneness.

TEXT 56

रुद्रं च स्वेन भागेन ह्युपाधावत्समाहितः ।
कर्मणोदवसानेन सोमपानितरानपि ।
उदवस्य सहर्त्विग्भिः सस्नाववभृथं ततः ॥५६॥

rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api
udavasya sahartvigbhiḥ
sasnāv avabhṛthaṁ tataḥ

rudram—Lord Śiva; *ca*—and; *svena*—with his own; *bhāgena*—share; *hi*—since; *upādhāvat*—he worshiped; *samāhitaḥ*—with concentrated mind; *karmaṇā*—by the performance; *udavasānena*—by the act of finishing; *somapān*—demigods; *itarān*—other; *api*—even; *udavasya*—after finishing; *saha*—along with; *ṛtvigbhiḥ*—with the priests; *sasnau*—bathed; *avabhṛtham*—the *avabhṛtha* bath; *tataḥ*—then.

TRANSLATION

With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all other demigods and the other people assembled there. After finishing all these duties with the priests, he took a bath and was fully satisfied.

PURPORT

Lord Rudra, Śiva, was properly worshiped with his share of the remnants of the *yajña.* Yajña is Viṣṇu, and whatever *prasādam* is offered to

Viṣṇu is offered to everyone, even to Lord Śiva. Śrīdhara Svāmī also comments in this connection, *svena bhāgena:* the remnants of the *yajña* are offered to all the demigods and others.

TEXT 57

तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे ।
धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥५७॥

tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matiṁ dattvā
tridaśās te divaṁ yayuḥ

tasmai—unto him (Dakṣa); *api*—even; *anubhāvena*—by worshiping the Supreme Lord; *svena*—by his own; *eva*—certainly; *avāpta-rādhase*—having attained perfection; *dharme*—in religion; *eva*—certainly; *matim*—intelligence; *dattvā*—having given; *tridaśāḥ*—demigods; *te*—those; *divam*—to the heavenly planets; *yayuḥ*—went.

TRANSLATION

Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Besides that, all the demigods who had assembled at the sacrifice blessed him that he might increase his religiosity, and then they left.

PURPORT

Although Dakṣa was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Dakṣa ended in harmony and peace.

TEXT 58

एवं दाक्षायणी हित्वा सती पूर्वकलेवरम् ।
जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ॥५८॥

evaṁ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre
menāyām iti śuśruma

evam—thus; *dākṣāyaṇī*—the daughter of Dakṣa; *hitvā*—after giving up; *satī*—Satī; *pūrva-kalevaram*—her former body; *jajñe*—was born; *himavataḥ*—

of the Himalayas; *kṣetre*—in the wife; *menāyām*—in Menā; *iti*—thus; *śuśruma*—I have heard.

TRANSLATION

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dākṣāyaṇī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 59

तमेव दयितं भूय आवृङ्क्ते पतिमम्बिका ।
अनन्यभावैकगतिं शक्तिः सुप्तेव पूरुषम् ॥५९॥

tam eva dayitaṁ bhūya
āvṛṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam

tam—him (Lord Śiva); *eva*—certainly; *dayitam*—beloved; *bhūyaḥ*—again; *āvṛṅkte*—accepted; *patim*—as her husband; *ambikā*—Ambikā or Satī; *ananya-bhāva*—without attachment for others; *eka-gatim*—the one goal; *śaktiḥ*—the feminine (marginal and external) energies; *suptā*—lying dormant; *iva*—as; *pūruṣam*—the masculine (Lord Śiva, as representative of the Supreme Lord).

TRANSLATION

Ambikā [goddess Durgā], who was known as Dākṣāyaṇī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

PURPORT

According to the verse of the Vedic *mantras, parāsya śaktir vividhaiva śrūyate:* the Supreme Personality of Godhead has different varieties of energies. *Śakti* is feminine, and the Lord is *puruṣa,* masculine. It is the duty of the female to serve under the supreme *puruṣa.* As stated in *Bhagavad-gītā,* all living entities are marginal energies of the Supreme Lord. It is the duty of all

living entities to serve this Supreme Person. Durgā is the representation in the material world of both the marginal and external energies, and Lord Śiva is the representation of the Supreme Person. The connection of Lord Śiva and Ambikā, or Durgā, is eternal. Satī could not accept any husband but Lord Śiva. How Lord Śiva remarried Durgā as Himavatī, the daughter of the Himalayas, and how Kārttikeya was born, is a great story in itself.

TEXT 60

एतद्भगवतः शम्भोः कर्म दक्षाध्वरद्रुहः ।
श्रुतं भागवताच्छिष्यादुद्धवान्मे बृहस्पतेः ॥६०॥

etad bhagavataḥ śambhoḥ
karma dakṣādhvara-druhaḥ
śrutaṁ bhāgavatāc chiṣyād
uddhavān me bṛhaspateḥ

etat—this; *bhagavataḥ*—of the possessor of all opulences; *śambhoḥ*—of Śambhu (Lord Śiva); *karma*—story; *dakṣa-adhvara-druhaḥ*—who devastated the sacrifice of Dakṣa; *śrutam*—was heard; *bhāgavatāt*—from a great devotee; *śiṣyāt*—from the disciple; *uddhavāt*—from Uddhava; *me*—by me; *bṛhaspateḥ*—of Bṛhaspati.

TRANSLATION

Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and disciple of Bṛhaspati.

TEXT 61

इदं पवित्रं परमीशचेष्टितं
यशस्यमायुष्यमघौघमर्षणम् ।
यो नित्यदाऽऽकर्ण्य नरोऽनुकीर्तयेद्
धुनोत्यघं कौरव भक्तिभावतः ॥६१॥

idaṁ pavitraṁ param īśaceṣṭitaṁ
yaśasyam āyuṣyam aghaugha-marṣaṇam
yo nityadākarṇya naro 'nukīrtayed
dhunoty agham kaurava bhakti-bhāvataḥ

idam—this; *pavitram*—pure; *param*—supreme; *īśa-ceṣṭitam*—pastime of the Supreme Lord; *yaśasyam*—fame; *āyuṣyam*—long duration of life;

aghaugha-marṣaṇam—destroying sins; *yaḥ*—who; *nityadā*—always; *ākarṇya*—after hearing; *naraḥ*—a person; *anukīrtayet*—should narrate; *dhunoti*—clears off; *agham*—material contamination; *kaurava*—O descendant of Kuru; *bhakti-bhāvataḥ*—with faith and devotion.

TRANSLATION

The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa Yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly he is cleared of all contamination of material existence, O son of Kuru.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Sacrifice Performed by Dakṣa."*

CHAPTER EIGHT

Dhruva Mahārāja Leaves Home for the Forest

TEXT 1

मैत्रेय उवाच
सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः ।
नैते गृहान् ब्रह्मसुता ह्यावसन्नूर्ध्वरेतसः ॥ १ ॥

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

maitreyaḥ uvāca—Maitreya said; *sanaka-ādyāḥ*—those headed by Sanaka; *nāradaḥ*—Nārada; *ca*—and; *ṛbhuḥ*—Ṛbhu; *haṁsaḥ*—Haṁsa; *aruṇiḥ*—Aruṇi; *yatiḥ*—Yati; *na*—not; *ete*—all these; *gṛhān*—at home; *brahma-sutāḥ*—sons of Brahmā; *hi*—certainly; *āvasan*—did live; *ūrdhva-retasaḥ*—unadulterated celibates.

TRANSLATION

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhva-reta or naiṣṭhika-brahmacārīs, unadulterated celibates.

PURPORT

The system of *brahmacarya* has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semina to be driven downwards, they used to lift the

semina up to the brain. They are called *ūrdhva-retāḥ,* those who lift up. Semina is so important that if, by the yogic process, one can lift the semina up to the brain, he can perform wonderful work—one's memory is enabled to act very swiftly, and the duration of life is increased. *Yogīs* can thus perform all kinds of austerity with steadiness and can be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of *brahmacārīs* who accepted this principle of life are the four sages Sanaka, Sanandana, Sanātana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is *naite gṛhān hy āvasan,* "they did not live at home." *Gṛha* means home as well as wife. In fact, home means wife; home does not mean a room or a house. One who lives with a wife lives at home, otherwise a *sannyāsī* or *brahmacārī*, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semina. Semina is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semina. These principles were followed from the beginning of creation, and such *brahmacārīs* never created progeny. This narration deals with the descendants of Lord Brahmā from Manu's daughter Prasūti. Prasūti's daughter was Dākṣāyaṇī or Satī, in relation to whom the story of the Dakṣa *yajña* was narrated. Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the *brahmacārī* sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

TEXT 2

मृषाधर्मस्य भार्याऽऽसीद्दम्भं मायां च शत्रुहन्।
असूत मिथुनं तत्तु निर्ऋतिर्जगृहेऽप्रजः ॥ २ ॥

mṛṣādharmasya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu
nirṛtir jagṛhe 'prajaḥ

mṛṣā—Mṛṣā; *adharmasya*—of Irreligion; *bhāryā*—wife; *āsīt*—was; *dambham*—Bluffing; *māyām*—Cheating; *ca*—and; *śatru-han*—O slayer of enemies;

asūta—produced; *mithunam*—combination; *tat*—that; *tu*—but; *nirṛtiḥ*—Nirṛti; *jagṛhe*—took; *aprajaḥ*—being childless.

TRANSLATION

Irreligion was also Brahmā's son, and his wife's name was Falsity. From their combination, two demons named Dambha, or Bluffing, and Māyā, or Cheating, were born, and they were taken by a demon named Nirṛti, who had no children.

PURPORT

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mṛṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanātana and Nārada but also demonic offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association was very good, he was therefore born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of *karma* continues birth after birth, and when there is a new creation, the same *karma* comes back with the living entities. They are born in different capacities according to *karma* even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

TEXT 3

तयोः समभवल्लोभो निकृतिश्च महामते ।
ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥३॥

tayoḥ samabhaval lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca hiṁsā ca
yad duruktiḥ svasā kaliḥ

tayoḥ—those two; *samabhavat*—were born; *lobhaḥ*—Greed; *nikṛtiḥ*—Cunning; *ca*—and; *mahā-mate*—O great soul; *tābhyām*—from both of them;

krodhaḥ—Anger; *ca*—and; *hiṁsā*—Envy; *ca*—and; *yat*—from both of whom; *duruktiḥ*—Harsh Speech; *svasā*—sister; *kaliḥ*—Kali.

TRANSLATION

Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, Cunning. From their combination came children named Krodha, Anger, and Hiṁsā, Envy, and from their combination were born Kali and his sister Durukti, Harsh Speech.

TEXT 4

दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम ।
तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥ ४ ॥

duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā

duruktau—in Durukti; *kaliḥ*—Kali; *ādhatta*—produced; *bhayam*—Fearfulness; *mṛtyum*—Death; *ca*—and; *sattama*—O greatest of all good men; *tayoḥ*—of those two; *ca*—and; *mithunam*—by combination; *jajñe*—were produced; *yātanā*—Excessive Pain; *nirayaḥ*—Hell; *tathā*—as well.

TRANSLATION

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu, Death, and Bhīti, Fear. From the combination of Mṛtyu and Bhīti came children named Yātanā, Excessive Pain, and Niraya, Hell.

TEXT 5

संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ ।
त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥५॥

saṅgraheṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam

saṅgraheṇa—in summary; *mayā*—by me; *ākhyātaḥ*—is explained; *pratisargaḥ*—cause of devastation; *tava*—your; *anagha*—O pure one; *triḥ*—three times; *śrutvā*—having heard; *etat*—this description; *pumān*—one who; *puṇyam*—piety; *vidhunoti*—washes off; *ātmanaḥ*—of the soul; *malam*—contamination.

TRANSLATION

My dear Vidura, I have summarily explained the causes of devastation, and one who hears this description three times attains piety and washes the sinful contamination from his soul.

PURPORT

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Quarrel, Envy, Harsh Speech, Death, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the cleansing process of the heart. As recommended by Lord Caitanya, one has to cleanse the dust on the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. *Malam* means contamination. We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Kṛṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

TEXT 6

अथातः कीर्तये वंशं पुण्यकीर्तेः कुरूद्वह ।
स्वायम्भुवस्यापि मनोर्हरेरंशांशजन्मनः ॥ ६ ॥

athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaha
svāyambhuvasyāpi manor harer
aṁśāṁśa-janmanaḥ

atha—now; *ataḥ*—hereafter; *kīrtaye*—I shall describe; *vaṁśam*—dynasty; *puṇya-kīrteḥ*—celebrated for virtuous activities; *kuru-udvaha*—O best of the Kurus; *svāyambhuvasya*—of Svāyambhuva; *api*—even; *manoḥ*—of the Manu; *hareḥ*—of the Personality of Godhead; *aṁśa*—plenary expansion; *aṁśa*—part of; *janmanaḥ*—born of.

TRANSLATION

Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svāyambhuva Manu, who was born of the part of the plenary expansion of the Supreme Personality of Godhead.

PURPORT

Lord Brahmā is a powerful expansion of the Supreme Personality of Godhead. Although Brahmā is *jīva-tattva,* he is empowered by the Lord, and therefore He is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahmā, the Supreme Lord Himself appears as Brahmā. Brahmā is the plenary expansion of the Supreme Personality of Godhead, and Svāyambhuva Manu was the direct son of Brahmā. The great sage Maitreya was now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya had already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fearfulness and death. Purposely, therefore, he is next relating the history of the life of Dhruva Mahārāja, the most pious king within this universe.

TEXT 7

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।
वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥ ७ ॥

priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

priyavrata—Priyavrata; *uttānapādau*—Uttānapāda; *śatarūpā-pateḥ*—of Queen Śatarūpā and her husband Manu; *sutau*—the two sons; *vāsudevasya*

—of the Supreme Personality of Godhead; *kalayā*—by plenary expansion; *rakṣāyām*—for the protection; *jagataḥ*—of the world; *sthitau*—for the maintenance.

TRANSLATION

Svāyambhuva Manu had two sons by his wife Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of the plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

PURPORT

It is said that these two kings, Uttānapāda and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Ṛṣabha, who is the Supreme Personality of Godhead Himself.

TEXT 8

जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।
सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥ ८ ॥

jāye uttānapādasya
sunītiḥ surucis tayoḥ
surucīḥ preyasī patyur
netarā yat-suto dhruvaḥ

jāye—of the two wives; *uttānapādasya*—of King Uttānapāda; *sunītiḥ*—Sunīti; *surucīḥ*—Suruci; *tayoḥ*—of both of them; *surucīḥ*—Suruci; *preyasī*—very dear; *patyuḥ*—of the husband; *na itarā*—not the other; *yat*—whose; *sutaḥ*—son; *dhruvaḥ*—Dhruva.

TRANSLATION

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

PURPORT

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda

was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttānapāda, because he was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

TEXT 9

एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् ।
उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥ ९ ॥

ekadā suruceḥ putram
aṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata

ekadā—once upon a time; *suruceḥ*—of Queen Suruci; *putram*—the son; *aṅkam*—on the lap; *āropya*—placing; *lālayan*—while patting; *uttamam*—Uttama; *na*—did not; *ārurukṣantam*—trying to get on; *dhruvam*—Dhruva; *rājā*—the King; *abhyanandata*—welcome.

TRANSLATION

Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on his lap, but the King did not very much welcome him.

TEXT 10

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥१०॥

tathā cikīrṣamāṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñaḥ
serṣyam āhātigarvitā

tathā—thus; *cikīrṣamāṇam*—the child Dhruva, who was trying to get up; *tam*—unto him; *sapatnyāḥ*—of her co-wife (Sunīti); *tanayam*—son; *dhruvam*—Dhruva; *suruciḥ*—Queen Suruci; *śṛṇvataḥ*—while hearing; *rājñaḥ*—of the King; *serṣyam*—with envy; *āha*—said; *atigarvitā*—being too proud.

TRANSLATION

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

PURPORT

The King was, of course, equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva as well as Uttama on his lap. But because of his favoritism towards his Queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttānapāda's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are even visible in such an elevated society as the family of Svāyambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

TEXT 11

न वत्स नृपतेर्धिष्ण्यं भवानारोढुमर्हति ।
न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः ॥११॥

na vatsa nṛpater dhiṣṇyaṁ
bhavān āroḍhum arhati
na gṛhīto mayā yat tvaṁ
kukṣāv api nṛpātmajaḥ

na—not; *vatsa*—my dear child; *nṛpateḥ*—of the King; *dhiṣṇyam*—seat; *bhavān*—yourself; *āroḍhum*—to get on; *arhati*—deserve; *na*—not; *gṛhītaḥ*—taken; *mayā*—by me; *yat*—because; *tvam*—yourself; *kukṣau*—in the womb; *api*—although; *nṛpa-ātmajaḥ*—son of the King.

TRANSLATION

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son

of the King, but because you did not take your birth in my womb, you are not qualified to sit on your father's lap.

PURPORT

Queen Suruci very proudly informed Dhruva Mahārāja that to be the King's son was not the qualification for sitting on the lap or on the throne of the King. Rather, this privilege was dependent on one's taking birth in the womb of Queen Suruci. In other words, she indirectly informed Dhruva Mahārāja that although he happened to be born of the King, he was nevertheless considered to be an illegitimate son because of his birth in the womb of the other queen.

TEXT 12

बालोऽसि बत नात्मानमन्यस्त्रीगर्भसम्भृतम् ।
नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः ॥१२॥

bālo'si bata nātmānam
anya-strī-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe'rthe mano-rathaḥ

bālaḥ—child; *asi*—you are; *bata*—however; *na*—not; *ātmānam*—my own; *anya*—other; *strī*—woman; *garbha*—womb; *sambhṛtam*—born by; *nūnam*—however; *veda*—just try to know; *bhavān*—yourself; *yasya*—of which; *durlabhe*—unapproachable; *arthe*—matter; *manaḥ-rathaḥ*—desirous.

TRANSLATION

My dear child, you are unaware that you were not born of my womb but were born of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to be fulfilled.

PURPORT

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed

him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

TEXT 13

तपसाराध्य पुरुषं तस्यैवानुग्रहेण मे ।
गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥१३॥

tapasārādhya puruṣaṁ
tasyaivānugraheṇa me
garbhe tvaṁ sādhayātmānaṁ
yadīcchasi nṛpāsanam

tapasā—by austerities; *ārādhya*—having satisfied; *puruṣam*—the Supreme Personality of Godhead; *tasya*—by His; *eva*—only; *anugraheṇa*—by the mercy of; *me*—my; *garbhe*—in the womb; *tvam*—you; *sādhaya*—place; *ātmānam*—yourself; *yadi*—if; *icchasi*—you desire; *nṛpa-āsanam*—on the throne of the King.

TRANSLATION

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth in my womb.

PURPORT

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne of his father.

TEXT 14

मैत्रेय उवाच

मातुः सपत्न्याः स दुरुक्तिविद्धः
श्वसन् रुषा दण्डहतो यथाहिः ।

हित्वा मिषन्तं पितरं सन्नवाचं
जगाम मातुः प्ररुदन् सकाशम् ॥१४॥

maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ
hitvā miṣantaṁ pitaraṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

maitreyaḥ uvāca—the great sage Maitreya said; *mātuḥ*—of his mother; *sapatnyāḥ*—of the co-wife; *saḥ*—he; *durukti*—harsh words; *viddhaḥ*—being pierced by; *śvasan*—breathing very heavily; *ruṣā*—out of anger; *daṇḍa-hataḥ*—struck by a stick; *yathā*—as much as; *ahiḥ*—a snake; *hitvā*—giving up; *miṣantam*—simply looking over; *pitaram*—his father; *sanna-vācam*—silently; *jagāma*—went; *mātuḥ*—to his mother; *prarudan*—weeping; *sakāśam*—near.

TRANSLATION

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, so Dhruva Mahārāja also, being struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

TEXT 15

तं निःश्वसन्तं स्फुरिताधरोष्ठं
सुनीतिरुत्सङ्ग उदूह्य बालम् ।
निशम्य तत्पौरमुखान्नितान्तं
सा विव्यथे यद्गदितं सपत्न्या ॥१५॥

taṁ niḥśvasantaṁ sphuritādharoṣṭhaṁ
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

tam—him; *niḥśvasantam*—heavily breathing; *sphurita*—trembling; *adhara-oṣṭham*—upper and lower lips; *sunītiḥ*—Queen Sunīti; *utsaṅge*—on her lap; *udūhya*—lifting; *bālam*—her son; *niśamya*—after hearing; *tat-paura-*

mukhāt—from the mouths of other inhabitants; *nitāntam*—all descriptions; *sā*—she; *vivyathe*—became aggrieved; *yat*—that which; *gaditam*—spoken; *sapatnyā*—by her co-wife.

TRANSLATION

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

TEXT 16

सोत्सृज्य धैर्यं विललाप शोक-
दावाग्निना दावलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोज-
श्रिया दृशा बाष्पकलामुवाह ॥१६॥

sotsṛjya dhairyaṁ vilalāpa śoka-
dāvāgninā dāva-lateva bālā
vākyaṁ sapatnyāḥ smaratī saroja-
śriyā dṛśā bāṣpa-kalām uvāha

sā—she; *utsṛjya*—giving up; *dhairyam*—patience; *vilalāpa*—lamented; *śoka-dāva-agninā*—by the fire of grief; *dāva-latā iva*—like burned leaves; *bālā*—the woman; *vākyam*—words; *sapatnyāḥ*—spoken by her co-wife; *smaratī*—remember; *saroja-śriyā*—a face as beautiful as a lotus; *dṛśā*—by looking; *bāṣpa-kalām*—weeping; *uvāha*—said.

TRANSLATION

This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright lotuslike face became filled with tears, and thus she spoke.

PURPORT

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Sunīti's position was like that, and although her face was as beautiful

as a lotus flower, it became dried up because of the burning fire caused by the harsh words of her co-wife.

TEXT 17

दीर्घं श्वसन्ती वृजिनस्य पार-
मपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंस्था
भुङ्क्ते जनो यत्परदुःखदस्तत् ॥१७॥

dīrgham śvasantī vṛjinasya pāram
apaśyatī bālakam āha bālā
māmaṅgalaṁ tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhadas tat

dīrgham—heavy; *śvasantī*—breathing; *vṛjinasya*—of the danger; *pāram*—limitation; *apaśyatī*—without finding; *bālakam*—to her son; *āha*—said; *bālā*—the lady; *mā*—let there not be; *amaṅgalam*—ill fortune; *tāta*—my dear son; *pareṣu*—unto others; *maṁsthāḥ*—desire; *bhuṅkte*—suffered; *janaḥ*—person; *yat*—that which; *para-duḥkhadaḥ*—who is apt to inflict pains upon others; *tat*—that.

TRANSLATION

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son, My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

TEXT 18

सत्यं सुरुच्याभिहितं भवान्मे
यद् दुर्भगाया उदरे गृहीतः ।
स्तन्येन वृद्धश्च विलज्जते यां
भार्येति वा वोढुमिडस्पतिर्माम् ॥१८॥

satyaṁ surucyābhihitaṁ bhavān me
yad durbhagāyā udare gṛhītaḥ
stanyena vṛddhaś ca vilajjate yāṁ
bhāryeti vā voḍhum iḍas-patir mām

satyam—truth; *surucyā*—by Queen Suruci; *abhihitam*—narrated; *bhavān*—unto you; *me*—of me; *yat*—because; *durbhagāyāḥ*—of the unfortunate; *udare*—in the womb; *gṛhītaḥ*—taken birth; *stanyena*—fed by the breast milk; *vṛddhaḥ ca*—grown up; *vilajjate*—becomes ashamed; *yām*—unto one; *bhāryā*—wife; *iti*—thus; *vā*—or; *voḍhum*—to accept; *iḍas-patiḥ*—the King; *mām*—me.

TRANSLATION

Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me, so it is a fact that you have taken birth in the womb of an unfortunate woman, and by being fed from her breast you have grown up.

TEXT 19

आतिष्ठ तत्तात विमत्सरस्त्व-
मुक्तं समात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं
यदीच्छसेऽध्यासनमुत्तमो यथा ॥१९॥

ātiṣṭha tat tāta vimatsaras tvam
uktaṁ samātrāpi yad avyalīkam
ārādhayādhokṣaja-pāda-padmaṁ
yadīcchase'dhyāsanam uttamo yathā

ātiṣṭha—just to execute; *tat*—that; *tāta*—my dear son; *vimatsaraḥ*—without being envious; *tvam*—unto you; *uktam*—said; *samātrā api*—by your stepmother; *yat*—whatever; *avyalīkam*—they are all factual; *ārādhaya*—just begin worshiping; *adhokṣaja*—the Transcendence; *pāda-padmam*—lotus feet; *yadi*—if; *icchase*—desire; *adhyāsanam*—to be seated along with; *uttamaḥ*—your stepbrother; *yathā*—as much as.

TRANSLATION

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

PURPORT

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Sunīti, the mother of Dhruva Mahārāja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of the words of his stepmother, he became a great devotee.

TEXT 20

यस्याङ्घ्रिपद्मं परिचर्य विश्व-
विभावनायात्तगुणाभिपत्तेः ।
अजोऽध्यतिष्ठत्खलु पारमेष्ठ्यं
पदं जितात्मश्वसनाभिवन्द्यम् ॥२०॥

yasyāṅghri-padmaṁ paricarya viśva-
vibhāvanāyātta-guṇābhipatteḥ
ajo'dhyatiṣṭhat khalu pārameṣṭhyaṁ
padaṁ jitātma-śvasanābhivandyam

yasya—whose; *aṅghri*—leg; *padmam*—lotus feet; *paricarya*—worshiping; *viśva*—universe; *vibhāvanāya*—for creating; *ātta*—received; *guṇa-abhipatteḥ*—for acquiring the required qualifications; *ajaḥ*—the unborn (Lord Brahmā); *adhyatiṣṭhat*—became situated; *khalu*—undoubtedly; *pārameṣṭhyam*—the supreme position within the universe; *padam*—position; *jita-ātma*—one who has conquered his mind; *śvasana*—by controlling the life air; *abhivandyam*—worshipable.

TRANSLATION

Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather Lord Brahmā acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he was situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

PURPORT

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja's great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his stepmother and was now confirmed by his own mother, Sunīti.

TEXT 21

तथा मनुर्वो भगवान् पितामहो
यमेकमत्या पुरुदक्षिणैर्मखैः ।
इष्ट्वाभिपेदे दुरवापमन्यतो
भौमं सुखं दिव्यमथापवर्ग्यम् ॥२१॥

tathā manur vo bhagavān pitā-maho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam

tathā—similarly; *manuḥ*—Svāyambhuva Manu; *vaḥ*—your; *bhagavān*—worshipable; *pitā-mahaḥ*—grandfather; *yam*—unto whom; *eka-matyā*—with unflinching devotion; *puru*—great; *dakṣiṇaiḥ*—charity; *makhaiḥ*—by executing sacrifices; *iṣṭvā*—worshiping; *abhipede*—achieved; *duravāpam*—difficult to achieve; *anyataḥ*—by any other means; *bhaumam*—material; *sukham*—happiness; *divyam*—celestial; *atha*—thereafter; *āpavargyam*—liberation.

TRANSLATION

Sunīti informed her son: Your grandfather, Svāyambhuva Manu, executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.

PURPORT

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words *eka-matyā* mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in *Bhagavad-gītā* as *ananya-bhāk*. "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshiping many demigods to obtain material happiness is considered to be bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

TEXT 22

तमेव वत्साश्रय भृत्यवत्सलं
मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।
अनन्यभावे निजधर्मभाविते
मनस्यवस्थाप्य भजस्व पूरुषम् ॥२२॥

tam eva vatsāśraya bhṛtya-vatsalaṁ
mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasy avasthāpya bhajasva pūruṣam

tam—Him; *eva*—also; *vatsa*—my dear boy; *āśraya*—take shelter; *bhṛtya-vatsalam*—of the Supreme Personality of Godhead, who is very kind to His devotees; *mumukṣubhiḥ*—also by persons desiring liberation; *mṛgya*—to be sought after; *pada-abja*—lotus feet; *paddhatim*—system; *ananya-bhāve*—in unflinching situation; *nija-dharma-bhāvite*—being situated in one's original constitutional position; *manasi*—unto the mind; *avasthāpya*—placing; *bhajasva*—go on executing devotional service; *pūruṣam*—the Supreme Person.

TRANSLATION

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons who are seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

PURPORT

The system of *bhakti-yoga* described by Queen Sunīti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in *Bhagavad-gītā*: "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunīti advised her son that the Supreme Personality of Godhead is known as *bhṛtya-vatsala,* which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me would be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Sunīti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunīti also indicated by her instruction that Dhruva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of *karma-kāṇḍa.* But by the process of *bhakti-yoga*, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of *bhakti-yoga*. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

TEXT 23

नान्यं ततः पद्मपलाशलोचनाद्
दुःखच्छिदं ते मृगयामि कंचन ।
यो मृग्यते हस्तगृहीतपद्मया
श्रियेतरैरङ्ग विमृग्यमाणया ॥२३॥

nānyaṁ tataḥ padma-palāśa-locanād
duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā
śriyetarair aṅga vimṛgyamāṇayā

na anyam—no others; *tataḥ*—therefore; *padma-palāśa-locanāt*—from the lotus-eyed Supreme Personality of Godhead; *duḥkha-chidam*—one who can mitigate others' difficulties; *te*—your; *mṛgayāmi*—I am searching after; *kañcana*—anyone else; *yaḥ*—who; *mṛgyate*—searches; *hasta-gṛhīta-padmayā*—taking a lotus flower in the hand; *śriyā*—the goddess of fortune; *itaraiḥ*—by others; *aṅga*—my dear boy; *vimṛgyamāṇayā*—one who is worshiped.

TRANSLATION

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distressed condition but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā and others seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

PURPORT

Sunīti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In *Bhagavad-gītā* it is also said that benedictions received from the

demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. Permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in *Bhagavad-gītā* that only persons who have lost their intelligence go to worship the demigods. Therefore Sunīti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Mahārāja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, still it is stated in *Bhagavad-gītā* that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform it is not possible for him to completely transcend all material contamination.

Sunīti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus-eyed *(padma-palāśa-locanāt)*. When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hands of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together certainly are very opulent in all respects, even in material life. The Lord is sometimes described as *śiva-viriñci-nutam*, which means that Lord Śiva and

Lord Brahmā also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 24

मैत्रेय उवाच
एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः ।
संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात्।२४।

maitreya uvāca
evaṁ sañjalpitaṁ mātur
ākarṇyārthāgamaṁ vacaḥ
sanniyamyātmanātmānaṁ
niścakrāma pituḥ purāt

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *sañjalpitam*—spoken together; *mātuḥ*—from the mother; *ākarṇya*—hearing; *artha-āgamam*—purposeful; *vacaḥ*—words; *sanniyamya*—controlling; *ātmanā*—by the mind; *ātmānam*—own self; *niścakrāma*—got out; *pituḥ*—of the father; *purāt*—from the house.

TRANSLATION

The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

PURPORT

Both the mother and the son were lamenting Dhruva Mahārāja's being insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless—one should find out the means to mitigate one's lamentation. Thus both the mother and the son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection

that Dhruva Mahārāja left his father's capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaiṣṇava this forest is the forest of Vṛndā, or Vṛndāvana. If one takes shelter of Vṛndāvana under Vṛndāvaneśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

TEXT 25

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् ।
स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः ॥२५॥

nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

nāradaḥ—the great sage Nārada; *tat*—that; *upākarṇya*—overhearing; *jñātvā*—and knowing; *tasya*—his (Dhruva Mahārāja's); *cikīrṣitam*—activities; *spṛṣṭvā*—by touching; *mūrdhani*—on the head; *agha-ghnena*—which can drive away all sinful activities; *pāṇinā*—by the hand; *prāha*—said; *vismitaḥ*—being surprised.

TRANSLATION

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching his head with his all-virtuous hand, he spoke as follows.

PURPORT

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidences that had taken place in the palace, Nārada was not present.

Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is *tri-kāla-jña;* he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva Mahārāja, he came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, he sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the *Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā bīja:* By the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

TEXT 26

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् ।
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥२६॥

aho tejaḥ kṣatriyāṇāṁ
māna-bhaṅgam amṛṣyatām
bālo 'py ayaṁ hṛdā dhatte
yat samātur asad-vacaḥ

aho—how surprising it is; *tejaḥ*—power; *kṣatriyāṇām*—of the *kṣatriyas; māna-bhaṅgam*—hurting the prestige; *amṛṣyatām*—unable to tolerate; *bālaḥ*—only a child; *api*—although; *ayam*—this; *hṛdā*—at heart; *dhatte*—has taken; *yat*—that which; *samātuḥ*—of the stepmother; *asat*—unpalatable; *vacaḥ*—words.

TRANSLATION

How wonderful are the powerful kṣatriyas. They cannot tolerate even a slight infringement of their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

PURPORT

The qualifications of the *kṣatriyas* are described in *Bhagavad-gītā.* Two important qualifications are to have a sense of prestige and not to flee

from battle. It appears that the *kṣatriya* blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, *kṣatriya* or *vaiśya* culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the *saṁskāra,* or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, then immediately he is degraded to a lower standard of life.

TEXT 27

नारद उवाच
नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक ।
लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥२७॥

nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

nāradaḥ uvāca—the great sage Nārada said; *na*—not; *adhunā*—just now; *api*—although; *avamānam*—insult; *te*—unto you; *sammānam*—offering respects; *vā*—or; *api*—certainly; *putraka*—my dear boy; *lakṣayāmaḥ*—I can see; *kumārasya*—of boys like you; *saktasya*—being attached; *krīḍana-ādiṣu*—to sports and frivolities.

TRANSLATION

The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

PURPORT

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhruva Mahārāja, the *kṣatriya* spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his *kṣatriya* prestige.

TEXT 28

विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः ।
पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः ॥२८॥

vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal-loke nija-karmabhiḥ

vikalpe—alternation; *vidyamāne api*—although there is; *na*—not; *hi*—certainly; *asantoṣa*—dissatisfaction; *hetavaḥ*—causes; *puṁsaḥ*—of the persons; *moham ṛte*—without being illusioned; *bhinnāḥ*—separated; *yat-loke*—within this world; *nija-karmabhiḥ*—by his own work.

TRANSLATION

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy because every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

PURPORT

In the *Vedas* it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in *Bhagavad-gītā, brahma-bhūtaḥ prasannātmā:* When one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker (Bg. 18.54). Nārada Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.

TEXT 29

परितुष्येत्ततस्तात तावन्मात्रेण पूरुषः ।
दैवोपसादितं यावद्वीक्ष्येश्वरगतिं बुधः ॥२९॥

parituṣyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyeśvara-gatiṁ budhaḥ

parituṣyet—one should be satisfied; *tataḥ*—therefore; *tāta*—my dear boy; *tāvat*—up to such; *mātreṇa*—quantity; *pūruṣaḥ*—a person; *daiva*—destiny; *upasāditam*—offered by; *yāvat*—as; *vīkṣya*—seeing; *īśvara-gatim*—the process of the Supreme; *budhaḥ*—one who is intelligent.

TRANSLATION

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

PURPORT

The great sage Nārada instructed Dhruva Mahārāja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God's mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

TEXT 30

अथ मात्रोपदिष्टेन योगेनावरुरुत्ससि ।
यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम ॥३०॥

atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādaṁ sa vai puṁsāṁ
durārādhyo mato mama

atha—therefore; *mātrā*—by your mother; *upadiṣṭena*—being instructed; *yogena*—by mystic meditation; *avarurutsasi*—want to elevate yourself; *yat-prasādam*—whose mercy; *saḥ*—that; *vai*—certainly; *puṁsām*—of the living entities; *durārādhyaḥ*—very difficult to perform; *mataḥ*—opinion; *mama*—my.

TRANSLATION

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

PURPORT

The process of *bhakti-yoga* is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada Muni has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing his determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

TEXT 31

मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः ।
न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥३१॥

munayaḥ padavīṁ yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto'pi
tīvra-yoga-samādhinā

munayaḥ—great sages; *padavīm*—path; *yasya*—whose; *niḥsaṅgena*—by detachment; *uru-janmabhiḥ*—after many births; *na*—never; *viduḥ*—

understood; *mṛgayantaḥ*—searching for; *api*—certainly; *tīvra-yoga*—severe austerities; *samādhinā*—by trance.

TRANSLATION

Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs could not find the end of the path of God realization.

TEXT 32

अतो निवर्ततामेष निर्बन्धस्तव निष्फलः ।
यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥३२॥

ato nivartatām eṣa
nirbandhas tava niṣphalaḥ
yatiṣyati bhavān kāle
śreyasāṁ samupasthite

ataḥ—hereafter; *nivartatām*—just stop yourself; *eṣaḥ*—this; *nirbandhaḥ*—determination; *tava*—your; *niṣphalaḥ*—without any result; *yatiṣyati*—in the future you should try; *bhavān*—yourself; *kāle*—in due course of time; *śreyasām*—opportunities; *samupasthite*—being present.

TRANSLATION

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

PURPORT

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a *brahmacārī*, a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a *vānaprastha,* and gradually, when he is mature, he renounces household life

and *vānaprastha* life also and takes to *sannyāsa*, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic *yoga* process. But this conclusion is not for devotees who are actually serious. The great sage Nārada Muni is instructing Dhruva Mahārāja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

TEXT 33

यस्य यद् दैवविहितं स तेन सुखदुःखयोः ।
आत्मानं तोषयन्देही तमसः पारमृच्छति ॥३३॥

yasya yad daiva-vihitaṁ
sa tena sukha-duḥkhayoḥ
ātmānaṁ toṣayan dehī
tamasaḥ pāram ṛcchati

yasya—anyone; *yat*—that which; *daiva*—by destiny; *vihitam*—destined; *saḥ*—such a person; *tena*—by that; *sukha-duḥkhayoḥ*—happiness or distress; *ātmānam*—one's self; *toṣayan*—being satisfied; *dehī*—an embodied soul; *tamasaḥ*—of the darkness; *pāram*—to the other side; *ṛcchati*—crosses.

TRANSLATION

One should try to keep himself satisfied in any condition of life—whether distress or happiness—which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

PURPORT

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we

enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant action of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we get out of the clutches of this material existence.

TEXT 34

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥३४॥

guṇādhikān mudaṁ lipsed
anukrośaṁ guṇādhamāt
maitrīṁ samānād anvicchen
na tāpair abhibhūyate

guṇa-adhikāt—one who is more qualified; *mudam*—pleasure; *lipset*—one should feel; *anukrośam*—compassion; *guṇa-adhamāt*—one who is less qualified; *maitrīm*—friendship; *samānāt*—with an equal; *anvicchet*—one should desire; *na*—not; *tāpaiḥ*—by tribulation; *abhibhūyate*—becomes affected.

TRANSLATION

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

PURPORT

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our

activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

TEXT 35

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् ।
दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥३५॥

dhruva uvāca
so 'yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo 'smad-vidhais tu yaḥ

dhruvaḥ uvāca—Dhruva Mahārāja said; *saḥ*—that; *ayam*—this; *śamaḥ*—equilibrium of mind; *bhagavatā*—by Your Lordship; *sukha-duḥkha*—happiness and miseries; *hata-ātmanām*—those who are affected; *darśitaḥ*—shown; *kṛpayā*—by mercy; *puṁsām*—of the people; *durdarśaḥ*—very difficult to perceive; *asmat-vidhaiḥ*—by persons like us; *tu*—but; *yaḥ*—whatever you have said.

TRANSLATION

Dhruva Mahārāja said: My dear Lord Nāradajī, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

PURPORT

There are various classes of men. One class is called *akarmīs*, referring to those who have no material desire. Desire must exist, either material or

spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. First of all, he was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In *Bhagavad-gītā* it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and worship the Supreme Lord Kṛṣṇa, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme Personality of Godhead, even if he has many material desires.

TEXT 36

अथापि मेऽविनीतस्य क्षात्रं घोरमुपेयुषः ।
सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि ॥३६॥

athāpi me'vinītasya
kṣāttraṁ ghoram upeyuṣaḥ
surucyā durvaco-bāṇair
na bhinne śrayate hṛdi

atha api—therefore; *me*—my; *avinītasya*—not very submissive; *kṣāttram*—the spirit of a *kṣatriya; ghoram*—intolerant; *upeyuṣaḥ*—achieved; *surucyāḥ*—of Queen Suruci; *durvacaḥ*—harsh words; *bāṇaiḥ*—by the arrows; *na*—not; *bhinne*—being pierced; *śrayate*—remain in; *hṛdi*—the heart.

TRANSLATION

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my being born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

PURPORT

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born in the womb of Sunīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja's determination was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit—the brahminical spirit, the *kṣatriya* spirit, the *vaiśya* spirit and the *śūdra* spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a *brāhmaṇa* spirit, but it was not suitable for a *kṣatriya*. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the *kṣatriya* spirit, would not accept the brahminical philosophy. We have practical experience of this incompatibility of the brahminical and *kṣatriya* temperaments in America. The American boys, who have simply been trained as *śūdras*, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have *kṣatriya* spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the *kṣatriya* spirit does not mean that they are

trained in brahminical qualities; they are trained as *śūdras*, and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement which is being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as *śūdras*. In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no *brāhmaṇas* or *kṣatriyas* but only some *vaiśyas* and, for the most part, *śūdras*. The classification of society into *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* is very scientific. In the human social body, the *brāhmaṇas* are considered the head, the *kṣatriyas* are the arms, the *vaiśyas* are the belly, and the *śūdras* are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

TEXT 37

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे ।
ब्रूह्यस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ॥३७॥

padaṁ tri-bhuvanotkṛṣṭaṁ
jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahmann
anyair apy anadhiṣṭhitam

padam—position; *tri-bhuvana*—the three worlds; *utkṛṣṭam*—the best; *jigīṣoḥ*—desirous; *sādhu*—honest; *vartma*—way; *me*—unto me; *brūhi*—please tell; *asmat*—our; *pitṛbhiḥ*—by the forefathers, the father and grandfather; *brahman*—O great *brāhmaṇa; anyaiḥ*—by others; *api*—even; *anadhiṣṭhitam*—not acquired.

TRANSLATION

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

PURPORT

When Dhruva Mahārāja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So, even before Nārada Muni asked, Dhruva Mahārāja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dhruva Mahārāja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Mahārāja wanted a position even greater than his. He wanted to take advantage of Nārada Muni's presence because he knew very well that if Nārada Muni, the greatest devotee of Lord Kṛṣṇa, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nāradajī to achieve that position. Dhruva Mahārāja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Mahārāja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Mahārāja was sorry to refuse the instruction of Nārada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

TEXT 38

नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः ।
वितुदन्नटते वीणां हिताय जगतोऽर्कवत् ॥३८॥

nūnaṁ bhavān bhagavato
yo 'ṅga-jaḥ parameṣṭhinaḥ
vitudann aṭate vīṇāṁ
hitāya jagato'rkavat

nūnam—certainly; *bhavān*—your honor; *bhagavataḥ*—of the Lord; *yaḥ*—that which; *aṅga-jaḥ*—born from the body; *parameṣṭhinaḥ*—Lord Brahmā;

vitudan—by playing on; *aṭate*—travel all over; *vīṇām*—a musical instrument; *hitāya*—for the welfare; *jagataḥ*—of the world; *arkavat*—like the sun.

TRANSLATION

My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

PURPORT

Dhruva Mahārāja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Nārada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Nārada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Mahārāja felt fully assured that Nārada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Mahārāja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. He was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

TEXT 39

मैत्रेय उवाच

इत्युदाहृतमाकर्ण्य भगवान्नारदस्तदा ।
प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ॥३९॥

maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālaṁ
sad-vākyam anukampayā

maitreyaḥ uvāca—the sage Maitreya continued; *iti*—thus; *udāhṛtam*—being spoken; *ākarṇya*—hearing; *bhagavān nāradaḥ*—the great personality Nārada; *tadā*—thereupon; *prītaḥ*—being pleased; *pratyāha*—replied; *tam*—him; *bālam*—the boy; *sat-vākyam*—good advice; *anukampayā*—being compassionate.

TRANSLATION

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate towards him, and in order to show him his causeless mercy, he gave him the following expert advice.

PURPORT

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate towards him, and for his welfare he spoke the following verses.

TEXT 40

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते ।
भगवान् वासुदेवस्तं भज तं प्रवणात्मना ॥४०॥

nārada uvāca
jananyābhihitaḥ panthāḥ
sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

nāradaḥ uvāca—the great sage Nārada said; *jananyā*—by your mother; *abhihitaḥ*—stated; *panthāḥ*—the path; *saḥ*—that; *vai*—certainly; *niḥśreyasasya*—the ultimate goal of life; *te*—for you; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Kṛṣṇa; *tam*—unto Him; *bhaja*—render your service; *tam*—by Him; *pravaṇa-ātmanā*—fully absorbing your mind.

TRANSLATION

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the

Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

PURPORT

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshiping any demigod. As described in *Bhagavad-gītā*, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path which was recommended by his mother—to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Sunīti and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as Bhagavān because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of a spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the *śāstras*. Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; He asked him to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

TEXT 41

धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः ।
एकं ह्येव हरेस्तत्र कारणं पादसेवनम् ॥४१॥

dharmārtha-kāma-mokṣākhyaṁ
ya icchecchreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

dharma-artha-kāma-mokṣa—the four principles of religiosity, economic development, sense gratification and liberation; *ākhyam*—by the name;

yaḥ—who; *icchet*—may desire; *śreyaḥ*—the goal of life; *ātmanaḥ*—of the self; *ekam hi eva*—only the one; *hareḥ*—of the Supreme Personality of Godhead; *tatra*—in that; *kāraṇam*—the cause; *pāda-sevanam*—worshiping the lotus feet.

TRANSLATION

Any person who desires the fruits of the four principles of religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead because worship of His lotus feet yields the fulfillment of all of these.

PURPORT

In *Bhagavad-gītā* it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benediction. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of Nārāyaṇa-śilā or Śālagrāma-śilā is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of his desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in *Bhagavad-gītā,* performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhruva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the devotional service of the Lord as the only

way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

TEXT 42

तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि ।
पुण्यं मधुवनं यत्र सांनिध्यं नित्यदा हरेः ॥४२॥

tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ

tat—that; *tāta*—my dear son; *gaccha*—go; *bhadram*—good fortune; *te*—for you; *yamunāyāḥ*—of the Yamunā; *taṭam*—bank; *śuci*—being purified; *puṇyam*—the holy; *madhuvanam*—of the name Madhuvana; *yatra*—where; *sānnidhyam*—being nearer; *nityadā*—always; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

PURPORT

Both Nārada Muni and Sunīti, the mother of Dhruva Mahārāja, advised Dhruva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Mahārāja go to the bank of the Yamunā, where there is a forest by the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badrinārāyaṇa, Dvārakā, Rāmeśvaram and Jagannātha Purī. These sacred

places are called the four *dhāmas*. *Dhāma* refers to a place where one can immediately contact the Supreme Lord. To go to Badrinārāyaṇa one has to pass through Haridvāra on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayāg (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Nārada Muni because he is engaged in greatly responsible activities in devotional service. According to the statement of Nārada Muni, Madhuvana, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side of the bank there are seven: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. In those twelve forests there are different *ghāṭs*, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhyatīrtha, (4) Prayāgatīrtha, (5) Kanakhala, (6) Tindukatīrtha, (7) Sūryatīrtha, (8) Vaṭasvāmī, (9) Dhruvaghāṭa (Dhruvaghāṭa, where there are many nice fruit and flower trees, is famous because Dhruva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Ṛṣitīrtha, (11) Mokṣatīrtha, (12) Budhatīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asikuṇḍa, (17) Catuḥsāmudrika-kūpa, (18) Akrūratīrtha (When Kṛṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of them took baths in this *ghāṭ*), (19) Yajñigviprasthāna, (20) Kubja-kūpa, (21) Raṅgasthāla, (22) Mañchasthāla, (23) Maṅllayudhasthāna, and (24) Daśāśvamedha.

TEXT 43

स्नात्वानुसवनं तस्मिन् कालिन्द्याः सलिले शिवे।
कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥४३॥

snātvānusavanaṁ tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanaḥ

snātvā—after taking bath; *anusavanam*—three times; *tasmin*—in that; *kālindyāḥ*—in the River Kālindī (the Yamunā); *salile*—in the water; *śive*—which is very auspicious; *kṛtvā*—performing; *ucitāni*—suitable; *nivasan*—sitting; *ātmanaḥ*—of the self; *kalpita-āsanaḥ*—having prepared a sitting place.

TRANSLATION

Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

PURPORT

It appears from this statement that Dhruva Mahārāja had already been instructed how to practice the eightfold *yoga* system, which is known as *aṣṭāṅga-yoga*. This system is explained in our *Bhagavad-gītā As It Is,* in the chapter entitled "*Sāṅkhya-yoga,*" pages 319-322. It is understood that in *aṣṭāṅga-yoga* one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that *aṣṭāṅga-yoga* is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his *āsana*, which is also described in *Bhagavad-gītā,* one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārada Muni, therefore, instructed Dhruva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic *yoga.*

TEXT 44

प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् ।
शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ॥४४॥

prāṇāyāmena tri-vṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen
manasā guruṇā gurum

prāṇāyāmena—by breathing exercise; *tri-vṛtā*—by the three recommended ways; *prāṇa-indriya*—the life air and the senses; *manaḥ*—mind; *malam*—

impurity; *śanaiḥ*—gradually; *vyudasya*—giving up; *abhidhyāyet*—meditate upon; *manasā*—by the mind; *guruṇā*—undisturbed; *gurum*—the supreme spiritual master, Kṛṣṇa.

TRANSLATION

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

PURPORT

In this verse the entire *yoga* system is described in summary, and special stress is given to the breathing exercise for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa *mantra* one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of *samādhi,* or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Mahārāja that he meditate on the supreme *guru* or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as *caitya-guru.* This refers to the Supersoul, who is sitting in everyone's heart. He helps, as stated in *Bhagavad-gītā,* from within, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the *caitya-guru,* or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called *pratyāhāra,* which entails being freed from all material thoughts and engagements. The word *abhidhyāyet,* which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the *aṣṭāṅga-yoga* system or by the method which is recommended in the *śāstras* especially for this present age—to constantly chant the holy name of the Lord—the goal is to meditate on the Supreme Personality of Godhead.

TEXT 45

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् ।
सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ॥४५॥

prasādābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam
sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

prasāda-abhimukham—always prepared to offer causeless mercy; *śaśvat*—always; *prasanna*—pleasing; *vadana*—mouth; *īkṣaṇam*—vision; *sunāsam*—very nicely constructed nose; *subhruvam*—very nicely decorated eyebrows; *cāru*—beautiful; *kapolam*—forehead; *sura*—the demigods; *sundaram*—good-looking.

TRANSLATION

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benediction to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

PURPORT

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In *Bhagavad-gītā,* when meditation is recommended, the word "*mat-paraḥ,*" which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in *Bhagavad-gītā* as *avyakta,* meaning unmanifested or impersonal. But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhruva Mahārāja's meditation. As will be apparent from later descriptions, Dhruva Mahārāja perfected this kind of meditation, and his *yoga* was successful.

TEXT 46

तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् ।
प्रणताश्रयणं नृम्णं शरण्यं करुणार्णवम् ॥४६॥

taruṇaṁ ramaṇīyāṅgam
aruṇoṣṭhekṣaṇādharam
praṇatāśrayaṇaṁ nṛmṇaṁ
śaraṇyaṁ karuṇārṇavam

taruṇam—youthful; *ramaṇīya*—attractive; *aṅgam*—all parts of the body; *aruṇa-oṣṭha*—lips pinkish like the rising sun; *īkṣaṇa-adharam*—eyes of the same nature; *praṇata*—one who is surrendered; *āśrayaṇam*—shelter of the surrendered; *nṛmṇam*—transcendentally pleasing in all respects; *śaraṇyam*—the person unto whom it is just worthy to surrender; *karuṇā*—merciful like; *arṇavam*—the ocean.

TRANSLATION

Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. Both His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone who is so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

PURPORT

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone—either to society, or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless he is obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Nārada Muni is not imaginary. The form of the Lord is understood by the *parampara* system. Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Nārada Muni does

not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṇṭha-loka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Nārada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

TEXT 47

श्रीवत्साङ्कं घनश्यामं पुरुषं वनमालिनम् ।
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥४७॥

śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

śrīvatsa-aṅkam—the mark of Śrīvatsa on the chest of the Lord; *ghana-śyāmam*—deeply bluish; *puruṣam*—the Supreme Person; *vana-mālinam*—with a garland of flowers; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padmaiḥ*—lotus flower; *abhivyakta*—manifested; *catur-bhujam*—four-handed.

TRANSLATION

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

PURPORT

Here in this verse the word *puruṣam* is very significant. The Lord is never female. He is always male (*puruṣa*). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is *puruṣa* because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune—Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four-

handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

TEXT 48

किरीटिनं कुण्डलिनं केयूरवलयान्वितम् ।
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥४८॥

kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

kirīṭinam—the Lord is decorated with a jeweled helmet; *kuṇḍalinam*—with pearl earrings; *keyūra*—jeweled necklace; *valaya-anvitam*—with jeweled bracelets; *kaustubha-ābharaṇa-grīvam*—His neck is decorated by the Kaustubha jewel; *pīta-kauśeya-vāsasam*—and He is dressed with yellow silk garments.

TRANSLATION

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

TEXT 49

काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥४९॥

kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

kāñcī-kalāpa—small bells; *paryastam*—surrounding the waist; *lasat-kāñcana-nūpuram*—His legs are decorated with golden ankle bells; *darśanīyatamam*—the superexcellent feature; *śāntam*—peaceful, calm and quiet; *manaḥ-nayana-vardhanam*—very pleasing to the eyes and the mind.

TRANSLATION

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

TEXT 50

पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम्।
हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ॥५०॥

padbhyāṁ nakha-maṇiśreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

padbhyām—by His lotus feet; *nakha-maṇiśreṇyā*—by the light of the jewel-like nails on the toes; *vilasadbhyām*—glittering lotus feet; *samarcatām*—persons who are engaged in worshiping them; *hṛt-padma-karṇikā*—the whorl of the lotus flower of the heart; *dhiṣṇyam*—situated; *ākramya*—seizing; *ātmani*—in the heart; *avasthitam*—situated.

TRANSLATION

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering.

TEXT 51

स्मयमानमभिध्यायेत्सानुरागावलोकनम्।
नियतेनैकभूतेन मनसा वरदर्षभम् ॥५१॥

smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaikabhūtena
manasā varadarṣabham

smayamānam—the Lord's smiling; *abhidhyāyet*—one should meditate upon Him; *sa-anurāga-avalokanam*—one who is looking towards the devotees with great affection; *niyatena*—in this way, regularly; *ekabhūtena*—with

great attention; *manasā*—with the mind; *varadarṣabham*—one should meditate upon the greatest bestower of benedictions.

TRANSLATION

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benediction.

PURPORT

The word *niyatena* is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized *śāstras* and personalities. By this prescribed method one can practice concentration upon the Lord until he is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is *ekabhūtena,* which means "with great attention and concentration." If one concentrates on the descriptions of the bodily features of the Lord, he will never fall down.

TEXT 52

एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ॥५२॥

evaṁ bhagavato rūpaṁ
su-bhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ
sampannaṁ na nivartate

evam—thus; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *su-bhadram*—very auspicious; *dhyāyataḥ*—meditating; *manaḥ*—the mind; *nirvṛtyā*—being freed from all material contamination; *parayā*—transcendental; *tūrṇam*—very soon; *sampannam*—being enriched; *na*—never; *nivartate*—do not come down.

TRANSLATION

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, very soon is freed from all material contamination, and he does not come down from meditation upon the Lord.

PURPORT

This fixed meditation is called *samādhi,* or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. The *arcana-mārga,* or the devotional path prescribed in the *pañcarātra* system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is *samādhi,* or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

TEXT 53

जपश्च परमो गुह्यः श्रूयतां मे नृपात्मज ।
यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान् ॥५३॥

japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

japaḥ ca—the chanting *mantra* in this connection; *paramaḥ*—very, very; *guhyaḥ*—confidential; *śrūyatām*—please hear; *me*—from me; *nṛpa-ātmaja*—O son of the King; *yam*—which; *sapta-rātram*—seven nights; *prapaṭhan*—chanting; *pumān*—a person; *paśyati*—can see; *khecarān*—human beings who travel in space.

TRANSLATION

O son of the King, now I shall speak unto you the mantra which is to be chanted with this meditation process. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the *yoga* achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest, one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the *laghimā-siddhi,* or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the

Lord and at the same time chanting the *mantra* one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni used the word *japaḥ*, which indicates that the *mantra* to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of *Śrīmad-Bhāgavatam?*" It is confidential in this sense: one may receive a published *mantra* anywhere, but unless it is accepted through the chain of disciplic succession, the *mantra* does not act. It is said by authoritative sources that any *mantra* chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a *mantra*. Chanting of the Hare Kṛṣṇa *mantra* is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa *mantra*, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

TEXT 54

ॐ नमो भगवते वासुदेवाय ।
मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः ।
सपर्यां विविधैर्द्रव्यैर्देशकालविभागवित् ॥५४॥

oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

om—O my Lord; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto the Supreme Lord Vāsudeva; *mantreṇa*—by this hymn or *mantra*; *anena*—this; *devasya*—of the Lord; *kuryāt*—one should do; *dravyamayīm*—physical; *budhaḥ*—one who is learned; *saparyām*—worship by the prescribed method; *vividhaiḥ*—with varieties; *dravyaiḥ*—paraphernalia; *deśa*—according to country; *kāla*—time; *vibhāgavit*—one who knows the divisions.

TRANSLATION

Oṁ namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time and attendant conveniences and inconveniences.

PURPORT

Oṁ namo bhagavate vāsudevāya is known as the *Dvādaśākṣara-mantra.* This *mantra* is chanted by Vaiṣṇava devotees, and it begins with *praṇava,* or *oṁkāra.* There is an injunction that those who are not *brāhmaṇas* cannot pronounce the *praṇava mantra.* But Dhruva Mahārāja was born a *kṣatriya.* He at once admitted before Nārada Muni that as a *kṣatriya* he was unable to accept his instruction of renunciation and mental equilibrium, which are the concern of a *brāhmaṇa.* Still, although not a *brāhmaṇa* but a *kṣatriya,* Dhruva was allowed, on the authority of Nārada, to pronounce the *praṇava oṁkāra.* This is very significant. Especially in India, the caste *brāhmaṇas* object greatly when persons from other castes, who are not born in *brāhmaṇa* families, recite this *praṇava mantra.* But here is tacit proof that if a person accepts the Vaiṣṇava *mantra* or Vaiṣṇava way of worshiping the Deity, he is allowed to chant the *praṇava mantra.* In *Bhagavad-gītā* the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the *mantra* through a bona fide spiritual master and hear the *mantra* in the right ear. Not only should one chant or murmur the *mantra,* but in front of him he must have the Deity or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord—whether of wood, or stone, or metal, or jewel, or paint, or even a form within the mind—it is a bona fide, spiritual, transcendental form of the Lord. One must not only receive the *mantra* from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the *mantra.* And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship—chanting the *mantra* and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of *ācāryas,* or who personally have no knowledge how to act in the role of *ācārya*, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to *śāstra.* Śrīman Vīrarāghavācārya, an *ācārya* in the disciplic succession of the Rāmānuja Sampradāya, has remarked in his commentary that *caṇḍālas*, or conditioned souls who are born in lower than *śūdra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is *Bhāgavata-dharma*, and He especially recommends *Kṛṣṇa-kathā,* or the cult of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* He recommends that every Indian, considering this task as *paropakāra,* or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian *brāhmaṇas* or *kṣatriyas,* or like the caste *brāhmaṇas,* who claim to be *brāhmaṇas* because they were born in the families of *brāhmaṇas.* The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in *caṇḍāla, mleccha* or *yavana* families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book *Hari-bhakti-vilāsa,* which is *smṛti*

and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide *dīkṣā* or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession who is authorized by his predecessor spiritual master. This is called *dīkṣa-vidhāna.* Lord Kṛṣṇa states in *Bhagavad-gītā, vyapāśritya:* one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

TEXT 55

सलिलैः शुचिभिर्माल्यैर्वन्यैर्मूलफलादिभिः ।
शस्ताङ्कुरांशुकैश्चार्चेत्तुलस्या प्रियया प्रभुम् ॥५५॥

salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ
śastāṅkurāṁśukaiś cārcet
tulasyā priyayā prabhum

salilaiḥ—by use of water; *śucibhiḥ*—being purified; *mālyaiḥ*—by garlands; *vanyaiḥ*—of forest flowers; *mūla*—roots; *phala-ādibhiḥ*—by different kinds of vegetables and fruits; *śasta*—the newly grown grass; *aṅkura*—buds; *aṁśukaiḥ*—by the skin of trees, such as the *bhūrja; ca*—and; *arcet*—should worship; *tulasyā*—by the *tulasī* leaves; *priyayā*—which are very dear to the Lord; *prabhum*—the Lord.

TRANSLATION

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasī leaves, which are very dear to the Supreme Personality of Godhead.

PURPORT

It is specifically mentioned herein that *tulasī* leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have *tulasī* leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find *tulasī* leaves. We are very much obliged, therefore, to our disciple

Śrīmatī Govinda dāsī because she has taken much care to grow *tulasī* plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now *tulasī* plants are growing in almost every center of our movement.

Tulasī leaves are very important in the method of worshiping the Supreme Personality of Godhead. In this verse the word *salilaiḥ* means "by the water." Of course, Dhruva Mahārāja was worshiping on the bank of the Yamunā. The Yamunā and the Ganges are sacred, and sometimes devotees in India insist that the Deity must be worshiped with water of the Ganges or Yamunā. But here we understand *deśa-kāla* to mean "according to time and country." In the Western countries there is no River Yamunā or Ganges—water from such sacred rivers is not available. Does this mean that the *arcā* worship should be stopped for that reason? No. *Salilaiḥ* refers to any water—whatever is available—but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. *Tulasī* leaves are very important for satisfying the Lord, so as far as possible, an arrangement should be made for growing *tulasī* leaves. Dhruva Mahārāja was advised to worship the Lord with the fruits and flowers available in the forest. In the *Bhagavad-gītā* Kṛṣṇa frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vāsudeva anything other than what is prescribed herein by the great authority Nārada Muni. One cannot offer to the Deity according to one's whims, but since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

TEXT 56

लब्ध्वा द्रव्यमयीमर्चां क्षित्यम्ब्वादिषु वार्चयेत् ।
आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यभुक् ५६

labdhvā dravyamayīṁ arcāṁ
kṣity-ambv-ādiṣu vārcayet
ābhṛtātmā muniḥ śānto
yatavāṅ mita-vanya-bhuk

labdhvā—by getting; *dravyamayīm*—made of physical elements; *arcām*—worshipable Deity; *kṣiti*—earth; *ambu*—water; *ādiṣu*—beginning with; *vā*—or; *arcayet*—worship; *ābhṛta-ātmā*—one who is fully self-controlled; *muniḥ*—great personality; *śāntaḥ*—peacefully; *yatavāk*—controlling the force of talking; *mita*—frugal; *vanya-bhuk*—eating whatever is available in the forest.

TRANSLATION

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

PURPORT

It is essential for a devotee to worship the form of the Lord and not only to meditate upon the form of the Lord within his mind with the chanting of the *mantra* given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, but this is very troublesome, and the path is very precarious. We are not advised to follow the impersonalist way of meditating or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated *(mita-bhuk);* that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever *prasādam* is available by the grace of the Lord.

TEXT 57

स्वेच्छावतारचरितैरचिन्त्यनिजमायया ।
करिष्यत्युत्तमश्लोकस्तद् ध्यायेद्धृदयङ्गमम् ॥५७॥

svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokas
tad dhyāyed dhṛdayaṅgamam

sva-icchā—by His own supreme will; *avatāra*—incarnation; *caritaiḥ*—activities; *acintya*—inconceivable; *nija-māyayā*—by His own potency; *kariṣyati*—performs; *uttama-ślokaḥ*—the Supreme Personality of Godhead; *tat*—that; *dhyāyet*—one should meditate; *hṛdayaṅgamam*—very attractive.

TRANSLATION

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

PURPORT

Devotional service comprises nine prescribed practices—hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word *svecchā* is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his *karma* given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varāha *avatāra* in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the *Bhagavad-gītā* it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the *Brahma-saṁhitā* it is said, *ānanda-cinmaya-rasa-pratibhāvitābhiḥ:* one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether

as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa *mantra* as enunciated in the *śāstra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 58

परिचर्या भगवतो यावत्यः पूर्वसेविताः ।
ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये ॥५८॥

paricaryā bhagavato
yāvatyaḥ pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

paricaryāḥ—service; *bhagavataḥ*—of the Personality of Godhead; *yāvatyaḥ*—as they are prescribed (as above mentioned); *pūrva-sevitāḥ*—recommended or done by previous *ācāryas; tāḥ*—that; *mantra*—hymns; *hṛdayena*—within the heart; *eva*—certainly; *prayuñjyāt*—one should worship; *mantra-mūrtaye*—who is nondifferent from the *mantra.*

TRANSLATION

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

PURPORT

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the *śāstras,* including flowers, *candana* pulp, conchshell, umbrella, fan and *cāmara.* One can meditate upon offering and chant the

twelve-syllable *mantra, oṁ namo bhagavate vāsudevāya.* Since the *mantra* and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the *mantra* in the absence of physical paraphernalia. The story of the *brāhmaṇa* who worshiped the Lord within his mind, as related in *Bhakti-rasāmṛta-sindhu,* or *The Nectar of Devotion,* should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the *mantra.* Such are the liberal and potent facilities in the process of devotional service.

TEXTS 59-60

एवं कायेन मनसा वचसा च मनोगतम् ।
परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥५९॥
पुंसाममायिनां सम्यग्भजतां भाववर्धनः ।
श्रेयो दिशत्यभिमतं यद्धर्मादिषु देहिनाम् ॥६०॥

evaṁ kāyena manasā vacasā ca mano-gatam
paricaryamāṇo bhagavān bhaktimat-paricaryayā
puṁsām amāyināṁ samyag bhajatāṁ bhāva-vardhanaḥ
śreyo diśaty abhimataṁ yad dharmādiṣu dehinām

evam—thus; *kāyena*—by the body; *manasā*—by the mind; *vacasā*—by the words; *ca*—also; *manaḥ-gatam*—simply by thinking of the Lord; *paricaryamāṇaḥ*—engaged in the devotional service; *bhagavān*—the Supreme Personality of Godhead; *bhaktimat*—according to the regulative principles of devotional service; *paricaryayā*—by worshiping the Lord; *puṁsām*—of the devotee; *amāyināṁ*—who is sincere and serious; *samyak*—perfectly; *bhajatām*—engaged in devotional service; *bhāva-vardhanaḥ*—the Lord, who increases the ecstasy of the devotee; *śreyaḥ*—ultimate goal; *diśati*—bestows; *abhimatam*—desire; *yat*—as they are; *dharma-ādiṣu*—regarding spiritual life and economic development; *dehināṁ*—of the conditioned souls.

TRANSLATION

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

PURPORT

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very attached to the material world, and thus, by performing religious rites, they want the material benefits known as *dharma* and *artha.*

TEXT 61

विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा ।
तं निरन्तरभावेन भजेताद्धा विमुक्तये ॥६१॥

viraktaścendriya-ratau
bhakti-yogena bhūyasā
taṁ nirantara-bhāvena
bhajetāddhā vimuktaye

viraktaḥ ca—completely renounced order of life; *indriya-ratau*—in the matter of sense gratification; *bhakti-yogena*—by the process of devotional service; *bhūyasā*—with great seriousness; *tam*—unto Him (the Supreme); *nirantara*—constantly, twenty-four hours daily; *bhāvena*—in the topmost stage of ecstasy; *bhajeta*—must worship; *addhā*—directly; *vimuktaye*—for liberation.

TRANSLATION

If one is very serious about liberation, then he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

PURPORT

There are different stages of perfection according to different persons' objectives. Generally people are *karmīs,* for they engage in activities of sense gratification. Above the *karmīs* are the *jñānīs,* who are trying to become liberated from material entanglement. *Yogīs* are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of *apavarga,* or liberation, begins from the stage called *mokṣa.* In this verse the word *vimuktaye,* "for liberation,"

is especially mentioned. If one wants to be happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real *mokṣa* or liberation is performed without any such desire. This is explained in the *Bhakti-rasāmṛta-sindhu* by the term *anyābhilāṣitā-śūnyam,* "without desire for material sense gratification." For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in *bhakti-yoga* is not recommended. Only persons who are completely free from the contamination of sense gratification can execute *bhakti-yoga,* or the process of devotional service, very purely. The activities on the path of *apavarga* up to the stages of *dharma, artha* and *kāma* are meant for sense gratification, but when one comes to the stage of *mokṣa,* the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called *mukti.* For this specific *vimukti* liberation Nārada Muni recommends that one directly engage himself in devotional service.

TEXT 62

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।
ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥६२॥

ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyaṁ
hareś caraṇa-carcitam

iti—thus; *uktaḥ*—being spoken; *tam*—him (Nārada Muni); *parikramya*—by circumambulating; *praṇamya*—by offering obeisances; *ca*—also; *nṛpa-arbhakaḥ*—the boy of the King; *yayau*—went to; *madhuvanam*—a forest in Vṛndāvana known as Madhuvana; *puṇyam*—which is auspicious and pious; *hareḥ*—of the Lord; *caraṇa-carcitam*—imprinted by the lotus feet of Lord Kṛṣṇa.

TRANSLATION

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

TEXT 63

तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः ।
अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ॥६३॥

tapo-vanaṁ gate tasmin
praviṣṭo'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam

tapaḥ-vanam—the forest path where Dhruva Mahārāja executed his austerity; *gate*—having thus approached; *tasmin*—there; *praviṣṭaḥ*—having entered; *antaḥ-puram*—within the private house; *muniḥ*—the great sage Nārada; *arhita*—being worshiped; *arhaṇakaḥ*—by respectful behavior; *rājñā*—by the King; *sukha-āsīnaḥ*—when he comfortably sat on his seat; *uvāca*—said; *tam*—unto him (the King).

TRANSLATION

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada Muni thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

TEXT 64

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता ।
किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः ॥६४॥

nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

nāradaḥ uvāca—the great sage Nārada Muni said; *rājan*—my dear King; *kim*—what; *dhyāyase*—thinking of; *dīrgham*—very deeply; *mukhena*—with your face; *pariśuṣyatā*—as if drying up; *kim vā*—whether; *na*—not; *riṣyate*—been lost; *kāmaḥ*—sense gratification; *dharmaḥ*—religious rituals; *vā*—or; *arthena*—with economic development; *saṁyutaḥ*—along with.

TRANSLATION

The great sage Nārada Muni inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

PURPORT

The four stages of advancement of human civilization are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles of religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

TEXT 65

राजोवाच

सुतो मे बालको ब्रह्मन् स्त्रैणेनाकरुणात्मना ।
निर्वासितः पञ्चवर्षः सह मात्रा महान्कविः ॥६५॥

rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātrā mahān kaviḥ

rājā uvāca—the King replied; *sutaḥ*—son; *me*—my; *bālakaḥ*—tender boy; *brahman*—my dear *brāhmaṇa; straiṇena*—one who is too addicted to his wife; *akaruṇā-ātmanā*—one who is very hard of heart and without mercy; *nirvāsitaḥ*—is banished; *pañca-varṣaḥ*—although the boy is five years old; *saha*—with; *mātrā*—mother; *mahān*—great personality; *kaviḥ*—devotee.

TRANSLATION

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior,

even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

PURPORT

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate towards women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate towards his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was, therefore, almost banished also. The King was repentant for banishing his boy because Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to *Manu-smṛti*, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. He was, moreover, a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

TEXT 66

अप्यनाथं वने ब्रह्मन्मा स्मादन्त्यर्भकं वृकाः ।
श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम् ॥६६॥

apy anātham vane brahman
mā smādanty arbhakaṁ vṛkāḥ
śrāntaṁ śayānaṁ kṣudhitaṁ
parimlāna-mukhāmbujam

api—certainly; *anātham*—without being protected by anyone; *vane*—in the forest; *brahman*—my dear *brāhmaṇa;* *mā*—whether or not; *sma*—did not; *adanti*—devour; *arbhakam*—the helpless boy; *vṛkāḥ*—wolves; *śrāntam*—

being fatigued; *śayānam*—lying down; *kṣudhitam*—being hungry; *parimlāna*—emaciated; *mukha-ambujam*—his face, which is just like a lotus flower.

TRANSLATION

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

TEXT 67

अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय ।
योऽङ्कं प्रेम्णाऽऽरुरुक्षन्तं नाभ्यनन्दमसत्तमः ॥६७॥

aho me bata daurātmyaṁ
strī-jitasyopadhāraya
yo 'ṅkaṁ premṇā' 'rurukṣantaṁ
nābhyanandam asattamaḥ.

aho—alas; *me*—my; *bata*—certainly; *daurātmyam*—cruelty; *strī-jitasya*—conquered by a woman; *upadhāraya*—just think of me in this regard; *yaḥ*—who; *aṅkam*—lap; *premṇā*—out of love; *ārurukṣantam*—trying to rise on it; *na*—not; *abhyanandam*—received properly; *asattamaḥ*—the most cruel.

TRANSLATION

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

TEXT 68

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते ।
तत्प्रभावमविज्ञाय प्रावृङ्क्ते यद्यशो जगत् ॥६८॥

nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

nāradaḥ uvāca—the great sage Nārada Muni said; *mā*—do not; *mā*—do not; *śucaḥ*—be aggrieved; *sva-tanayam*—of your own son; *deva-guptam*—he is well protected by the Lord; *viśāmpate*—O master of human society; *tat*—his; *prabhāvam*—influence; *avijñāya*—without knowing; *prāvṛṅkte*—widespread; *yat*—whose; *yaśaḥ*—reputation; *jagat*—all over the world.

TRANSLATION

The great sage Nārada Muni replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. *Śaraṇāgati,* or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service anywhere within this universe is never unprotected.

TEXT 69

सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः ।
ऐष्यत्यचिरतो राजन् यशो विपुलयंस्तव ॥६९॥

suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava

suduṣkaram—impossible to perform; *karma*—work; *kṛtvā*—after performing; *loka-pālaiḥ*—by great personalities; *api*—even; *prabhuḥ*—quite competent; *aiṣyati*—will come back; *aciratah*—without delay; *rājan*—my dear King; *yaśaḥ*—reputation; *vipulayan*—causing to become great; *tava*—your.

TRANSLATION

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT

Here in this verse Nārada Muni has described Dhruva Mahārāja as *prabhu.* This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as *Prabhupāda. Prabhu* means the Supreme Personality of Godhead, and *pāda* means post. According to Vaiṣṇava philosophy the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as *prabhu* because he is an *ācārya* of the Vaiṣṇava school. Another meaning of *prabhu* is "master of the senses," just like the word *svāmī.* Another significant word is *suduṣkaram,* "very difficult to perform." What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

TEXT 70

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः ।
राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥७०॥

maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādṛtya
putram evānvacintayat

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *devarṣiṇā*—by the great sage Nārada Muni; *proktam*—spoken; *viśrutya*—hearing;

jagatī-patiḥ—the King; *rāja-lakṣmīm*—the opulence of his big kingdom; *anādṛtya*—without taking care of; *putram*—his son; *eva*—certainly; *anvacintayat*—began to think of him.

TRANSLATION

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

TEXT 71

तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् ।
समाहितः पर्यचरदृष्यादेशेन पूरुषम् ॥७१॥

tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣyādeśena pūruṣam

tatra—thereupon; *abhiṣiktaḥ*—after taking a bath; *prayataḥ*—with great attention; *tām*—that; *upoṣya*—fasting; *vibhāvarīm*—night; *samāhitaḥ*—perfect attention; *paryacarat*—worshiped; *ṛṣi*—by the great sage Nārada; *ādeśena*—as advised; *pūruṣam*—the Supreme Personality of Godhead.

TRANSLATION

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

PURPORT

The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada Muni. Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the

spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

TEXT 72

त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः ।
आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन्हरिम् ॥७२॥

tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

tri—three; *rātra-ante*—at the end of night; *tri*—three; *rātra-ante*—at the end of night; *kapittha-badara*—fruits and berries; *aśanaḥ*—eating; *ātma-vṛtti*—just to preserve the body; *anusāreṇa*—as it was necessary, minimum; *māsam*—one month; *ninye*—passed away; *arcayan*—worshiping; *harim*—the Supreme Personality of Godhead.

TRANSLATION

For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

PURPORT

Kapittha is a flower which is known in Indian vernacular as *kouth*. We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Mahārāja, however, accepted such fruit, not for luxuriant feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in *Bhagavad-gītā* that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Mahārāja is an *ācārya,* and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Mahārāja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can

we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Mahārāja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds, and, instead of indulging in luxurious eating for the tongue, simply accept *prasādam* offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Mahārāja we are insignificant. We cannot do anything like Dhruva Mahārāja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Mahārāja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

TEXT 73

द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने ।
तृणपर्णादिभिः शीर्णैः कृतान्नोऽभ्यर्चयन्विभुम्॥७३॥

dvitīyaṁ ca tathā māsaṁ
ṣaṣṭhe ṣaṣṭhe'rbhako dine
tṛṇa-parṇādibhiḥ śīrṇaiḥ
kṛtānno'bhyarcayan vibhum

dvitīyam—next month; *ca*—also; *tathā*—as mentioned above; *māsam*—month; *ṣaṣṭhe ṣaṣṭhe*—every sixth day; *arbhakaḥ*—the innocent boy; *dine*—on days; *tṛṇa-parṇa-ādibhiḥ*—by grasses and leaves; *śīrṇaiḥ*—which were dry; *kṛta-annaḥ*—made for his food; *abhyarcayan*—and thus continued his method of worship; *vibhum*—for the Supreme Personality of Godhead.

TRANSLATION

In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus continued his worship.

TEXT 74

तृतीयं चानयन्मासं नवमे नवमेऽहनि ।
अब्भक्ष उत्तमश्लोकमुपाधावत्समाधिना ॥७४॥

tṛtīyaṁ cānayan māsaṁ
navame navame'hani
abbhakṣa uttamaślokam
upādhāvat samādhinā

tṛtīyam—the third month; *ca*—also; *ānayan*—passing; *māsam*—one month; *navame navame*—on each ninth; *ahani*—on the day; *abbhakṣaḥ*—drinking water only; *uttamaślokam*—the Supreme Personality of Godhead, who is worshiped by selected verses; *upādhāvat*—worshiped; *samādhinā*—in trance.

TRANSLATION

On the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

TEXT 75

चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि ।
वायुभक्षो जितश्वासो ध्यायन्देवमधारयत् ॥७५॥

caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat

caturtham—fourth; *api*—also; *vai*—in that way; *māsam*—the month; *dvādaśe dvādaśe*—on the twelfth; *ahani*—day; *vāyu*—air; *bhakṣaḥ*—eating; *jita-śvāsaḥ*—controlling the breathing process; *dhyāyan*—meditating; *devam*—the Supreme Lord; *adhārayat*—worshiped.

TRANSLATION

In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

TEXT 76

पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः ।
ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥७६॥

pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ

pañcame—in the fifth; *māsi*—in the month; *anuprāpte*—being situated; *jita-śvāsaḥ*—and still controlling the breathing; *nṛpa-ātmajaḥ*—the son of the King; *dhyāyan*—meditating; *brahma*—the Supreme Personality of Godhead; *padā ekena*—with one leg; *tasthau*—stood; *sthāṇuḥ*—just like a column; *iva*—like; *acalaḥ*—without movement.

TRANSLATION

By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Param-brahman.

TEXT 77

सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् ।
ध्यायन्भगवतो रूपं नाद्राक्षीत्किंचनापरम् ॥७७॥

sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam
dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam

sarvataḥ—in all respects; *manaḥ*—mind; *ākṛṣya*—concentrating; *hṛdi*—in the heart; *bhūta-indriya-āśayam*—resting place of the senses and the objects of the senses; *dhyāyan*—meditating; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *na adrākṣīt*—did not see; *kiñcana*—anything; *aparam*—else.

TRANSLATION

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

PURPORT

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in *Bhagavad-gītā.*

TEXT 78

आधारं महदादीनां प्रधानपुरुषेश्वरम् ।
ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे ॥७८॥

ādhāraṁ mahadādīnāṁ
pradhāna-puruṣeśvaram
brahma dhārayamāṇasya
trayo lokāś cakampire

ādhāram—repose; *mahat-ādīnām*—of the material sum total known as the *mahat-tattva; pradhāna*—the chief; *puruṣa-īśvaram*—master of all living entities; *brahma*—the Supreme Brahman Personality of Godhead; *dhārayamāṇasya*—having taken into the heart; *trayaḥ*—the three planetary systems; *lokāḥ*—all the planets; *cakampire*—began to tremble.

TRANSLATION

When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

PURPORT

In this verse the particular word *brahman* is very significant. *Brahman* means one who not only is the greatest, but who has the potency to expand to an unlimited extent. How was it possible for Dhruva Mahārāja to capture Brahman within his heart? This question has been very nicely answered by Jīva Gosvāmī. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than Him. In the *Bhagavad-gītā* also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as *Bhagavad-gītā,* the resting place of Brahman is

the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jīva Gosvāmī, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Mahārāja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The *mahat-tattva,* or the sum total of the material creation, is to be understood as the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the *mahat-tattva,* which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both *pradhāna* and *puruṣa. Pradhāna* means subtle matter, such as ether. *Puruṣa* means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as *parā prakṛti* and *aparā prakṛti,* as stated in *Bhagavad-gītā*. Kṛṣṇa, being the controller of both the *prakṛtis,* is thus the master of *pradhāna* and *puruṣa.* In the Vedic hymns also the Supreme Brahman is described as *antaḥpraviṣṭaḥ śāstā.* This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The *Brahma-saṁhitā* further confirms this: *aṇḍāntarastha-paramāṇu-cayāntarastham:* He has not only entered the universes, but He has entered even into the atom. In *Bhagavad-gītā* Kṛṣṇa also says, *viṣṭabhyāham idaṁ kṛtsnam.* The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Mahārāja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of *yoga* performance, as confirmed in *Bhagavad-gītā. Yoginām api sarveṣām:* of all *yogīs,* the *bhakti-yogī,* who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary *yogīs* can exhibit wonderful material activities, known as *aṣṭa-siddhi,* eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

TEXT 79

यदैकपादेन स पार्थिवार्भक-
स्तस्थौ तदङ्गुष्ठनिपीडिता मही ।

ननाम तत्रार्धमिभेन्द्रधिष्ठिता
तरीव सव्येतरतः पदे पदे ॥७९॥

yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīḍitā mahī
nanāma tatrārdham ibhendradhiṣṭhitā
tarīva sabyeta-rataḥ pade pade

yadā—when; *eka*—with one; *pādena*—leg; *saḥ*—Dhruva Mahārāja; *pārthiva*—the King's; *arbhakaḥ*—child; *tasthau*—remained standing; *tat-aṅguṣṭha*—his big toe; *nipīḍitā*—being pressed; *mahī*—the earth; *nanāma*—bent down; *tatra*—then; *ardham*—half; *ibhendra*—the king of elephants; *adhiṣṭhitā*—being situated; *tarīiva*—like a boat; *sabyeta-rataḥ*—right and left; *pade pade*—in every step.

TRANSLATION

As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

PURPORT

The most significant expression in this verse is *pārthivārbhaka* ("son of the King"). When Dhruva Mahārāja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary consciousness a king's son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Mahārāja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appreciated by the learned, for it is an example of *nagnamātṛkā* logic. By this logic one would think that because his mother in her childhood was naked she should therefore remain naked even when she is grown up. The stepmother of Dhruva Mahārāja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must

have been very surprised when she learned that Dhruva Mahārāja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

TEXT 80

तस्मिन्नभिध्यायति विश्वमात्मनो
द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं
सलोकपालाः शरणं ययुर्हरिम् ॥८०॥

tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhiyā
lokā nirucchvāsa-nipīḍitā bhṛśaṁ
saloka-pālāḥ śaraṇaṁ yayur harim

tasmin—Dhruva Mahārāja; *abhidhyāyati*—when meditating with full concentration; *viśvam ātmanaḥ*—the total body of the universe; *dvāram*—the holes; *nirudhya*—closed; *asum*—the life air; *ananyayā*—without being diverted; *dhiyā*—meditation; *lokāḥ*—all the planets; *nirucchvāsa*—having stopped breathing; *nipīḍitāḥ*—thus being suffocated; *bhṛśam*—very soon; *saloka-pālāḥ*—all the great demigods from different planets; *śaraṇam*—shelter; *yayuḥ*—took; *harim*—of the Supreme Personality of Godhead.

TRANSLATION

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and closing all the holes of his body, the total universal breathing became choked up, and all the big demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT

When hundreds of persons are sitting in an airplane, although they remain as individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover,

by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe—namely all the living entities, including the big demigods—felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

TEXT 81

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं
चराचरस्याखिलसत्त्वधाम्नः ।
विधेहि तन्नो वृजिनाद्विमोक्षं
प्राप्ता वयं त्वां शरणं शरण्यम् ॥८१॥

devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

devāḥ ūcuḥ—all the demigods said; *na*—not; *evam*—thus; *vidāmaḥ*—we can understand; *bhagavan*—O Personality of Godhead; *prāṇa-rodham*—how we feel our breathing choked; *cara*—moving; *acarasya*—not moving; *akhila*—universal; *sattva*—existence; *dhāmnaḥ*—the reservoir of; *vidhehi*—kindly do the needful; *tat*—therefore; *naḥ*—our; *vṛjināt*—from the danger; *vimokṣam*—liberation; *prāptāḥ*—approaching; *vayam*—all of us; *tvām*—unto You; *śaraṇam*—shelter; *śaraṇyam*—worthy to be taken shelter of.

TRANSLATION

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating,

their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

PURPORT

Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. *Viśvaṁ pūrṇa-sukhāyate*: devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

TEXT 82

श्रीभगवानुवाच

मा भैष्ट बालं तपसो दुरत्यया-
न्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसी-
दौत्तानपादिर्मयि संगतात्मा ॥८२॥

śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

śrī bhagavān uvāca—the Supreme Personality of Godhead replied; *mā bhaiṣṭa*—do not be afraid; *bālam*—the boy Dhruva; *tapasaḥ*—by his severe austerity; *duratyayāt*—strongly determined; *nivartayiṣye*—I shall ask him to stop this; *pratiyāta*—you can return; *sva-dhāma*—your own respective homes; *yataḥ*—from whom; *hi*—certainly; *vaḥ*—your; *prāṇa-nirodha*—choking the life air; *āsīt*—happened; *auttānapādiḥ*—on account of the son of King Uttānapāda; *mayi*—unto Me; *saṅgata-ātmā*—fully absorbed in thought of Me.

TRANSLATION

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

PURPORT

Here one word, *saṅgatātmā*, is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, naturally he attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Dhruva Mahārāja Leaves Home for the Forest."*

Śrīmad Bhāgavatam

Fourth Canto
Part Two

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Śrīmad Bhāgavatam

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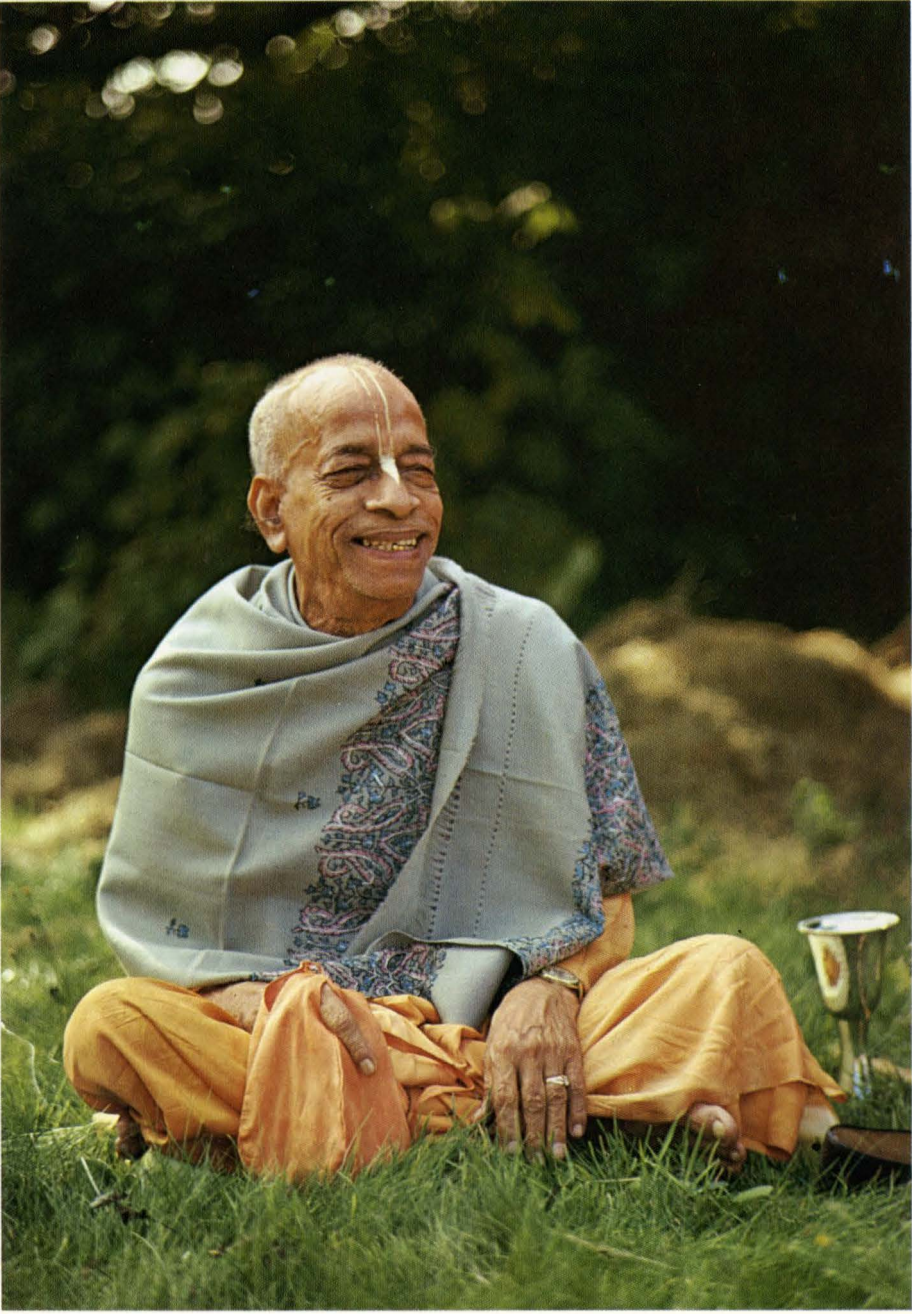

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Plate 1 Dhruva fell flat before the Lord like a rod and became absorbed in love of God. (*p. 363*)

Plate 2 "You are eternally the master of the three modes of material nature; thus You are always different from the ordinary living entities." (*p. 382*)

Plate 5 The Supreme Lord is transcendental to this material world; therefore only a fool thinks of Him as an ordinary human being. (*p. 477*)

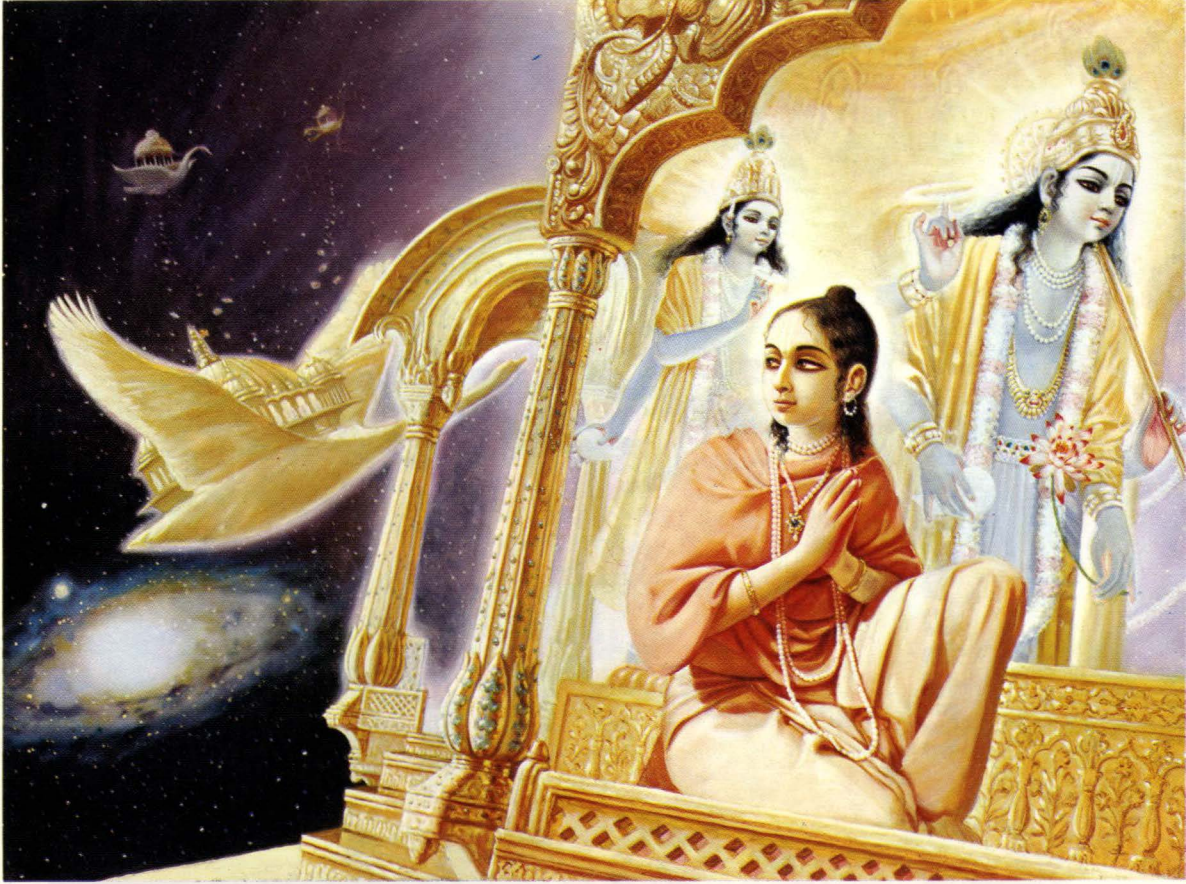

Plate 6 While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system. (*p. 527*)

Plate 7 The male and female born of the arms of Vena's body were an expansion of Viṣṇu, the Supreme Personality of Godhead. (*p. 622*)

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of

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इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥ ६ ॥

eṣa sākṣād dharer aṁśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñe 'napāyinī (p. 624)

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CHAPTER NINE

Dhruva Mahārāja Returns Home

TEXT 1

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे
कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षापि ततो गरुत्मता
मधोर्वनं भृत्यदिदृक्षया गतः ॥ १ ॥

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

maitreyaḥ uvāca—the great sage Maitreya continued; *te*—the demigods; *evam*—thus; *utsanna-bhayāḥ*—being freed from all fears; *urukrame*—unto the Supreme Personality of Godhead, whose actions are uncommon; *kṛta-avanāmāḥ*—they offered their obeisances; *prayayuḥ*—they returned; *tri-viṣṭapam*—to their respective heavenly planets; *sahasra-śīrṣā api*—also the Personality of Godhead known as Sahasraśīrṣa; *tataḥ*—from there; *garutmatā*—getting up on the back of Garuḍa; *madhoḥ vanam*—the forest known as Madhuvana; *bhṛtya*—servant; *didṛkṣayā*—wishing to see him; *gataḥ*—went.

TRANSLATION

The great sage Maitreya told Vidura: When the demigods were reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣa incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.

PURPORT

The word *sahasraśīrṣa* refers to the Personality of Godhead known as Garbhodakaśāyī Viṣṇu. Although the Lord appeared as Kṣīrodakaśāyī Viṣṇu, He has been described here as Sahasraśīrṣa Viṣṇu because He is non-different from Garbhodakaśāyī Viṣṇu. According to Śrīla Sanātana Gosvāmī in his *Bhāgavatāmṛta,* the Sahasraśīrṣa Personality of Godhead who appeared at that time was the incarnation known as Pṛśnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Mahārāja.

TEXT 2

स वै धिया योगविपाकतीव्रया
हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहसैवोपलक्ष्य
बहिःस्थितं तदवस्थं ददर्श ॥ २ ॥

sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ sthitaṁ tad-avasthaṁ dadarśa

saḥ—Dhruva Mahārāja; *vai*—also; *dhiyā*—by meditation; *yoga-vipāka-tīvrayā*—on account of mature realization of the yogic process; *hṛt*—the heart; *padma-kośe*—on the lotus of; *sphuritam*—manifested; *taḍit-prabham*—brilliant like lightning; *tirohitam*—having disappeared; *sahasā*—all of a sudden; *eva*—also; *upalakṣya*—by observing; *bahiḥ sthitam*—externally situated; *tat-avastham*—in the same posture; *dadarśa*—was able to see.

TRANSLATION

The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. As soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing Him in his heart.

PURPORT

Because of his mature position in yogic meditation, Dhruva Mahārāja was constantly observing the form of the Personality of Godhead within

his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. He was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the *Brahma-saṁhitā* (5.38) it is said, *prema-āñjana-cchurita-bhakti-vilocanena:* a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imagination. When a devotee becomes mature in his prosecution of devotional service, he sees eye to eye the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

TEXT 3

तद्दर्शनेनागतसाध्वसः क्षिता-
ववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भक-
श्चुम्बन्निवास्येन भुजैरिवाश्लिषन् ॥ ३ ॥

tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgaṁ vinamayya daṇḍavat
dṛgbhyāṁ prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan

tat-darśanena—after seeing the Lord; *āgata-sādhvasaḥ*—Dhruva Mahārāja, being greatly confused; *kṣitau*—on the ground; *avandata*—offered obeisances; *aṅgam*—his body; *vinamayya*—prostrating; *daṇḍa-vat*—just like a rod; *dṛgbhyām*—with his eyes; *prapaśyan*—looking upon; *prapiban*—drinking; *iva*—like; *arbhakaḥ*—the boy; *cumban*—kissing; *iva*—like; *āsyena*—with his mouth; *bhujaiḥ*—with his arms; *iva*—like; *āśliṣan*—embracing.

TRANSLATION

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of God. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

PURPORT

Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja's bodily expression indicate that upon seeing the Lord eye to eye he developed the eight kinds of transcendental ecstasy in his body.

TEXT 4

स तं विवक्षन्तमतद्विदं हरि-
र्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
कृताञ्जलिं ब्रह्ममयेन कम्बुना
पस्पर्श बालं कृपया कपोले ॥ ४ ॥

sa taṁ vivakṣantam atadvidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ
kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

saḥ—the Supreme Personality of Godhead; *tam*—Dhruva Mahārāja; *vivakṣantam*—wanting to offer prayers describing his qualities; *a-tat-vidam*—not experienced at that; *hariḥ*—the Personality of Godhead; *jñātvā*—having understood; *asya*—of Dhruva Mahārāja; *sarvasya*—of everyone; *ca*—and; *hṛdi*—in the heart; *avasthitaḥ*—being situated; *kṛta-añjalim*—situated with folded hands; *brahma-mayena*—just up to the words of the Vedic hymns; *kambunā*—with His conchshell; *pasparśa*—touched; *bālam*—the boy; *kṛpayā*—out of causeless mercy; *kapole*—on the forehead.

TRANSLATION

Although Dhruva Mahārāja was a small boy, still he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.

PURPORT

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the transcendental qualities of the Lord, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, it is dictated by the Lord from within. This is confirmed in *Bhagavad-gītā*, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called *brahma-maya* because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the *Vedas*. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Kṛṣṇa *mantra*, although presented in the ordinary alphabet, should not be taken as mundane or material.

TEXT 5

स वै तदैव प्रतिपादितां गिरं
दैवीं परिज्ञातपरात्मनिर्णयः ।
तं भक्तिभावोऽभ्यगृणादसत्वरं
परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥ ५ ॥

sa vai tadaiva pratipāditāṁ giraṁ
daivīṁ parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagṛṇād asatvaraṁ
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

saḥ—Dhruva Mahārāja; *vai*—certainly; *tadā*—at that time; *eva*—just; *pratipāditām*—having attained; *giram*—speech; *daivīm*—transcendental; *parijñāta*—understood; *para-ātma*—of the Supreme Soul; *nirṇayaḥ*—the conclusion; *tam*—to the Lord; *bhakti-bhāvaḥ*—situated in devotional service; *abhyagṛṇāt*—offered prayers; *asatvaram*—without any hasty conclusion; *pariśruta*—widely known; *uru-śravasam*—whose fame; *dhruva-kṣitiḥ*—Dhruva, whose planet would not be annihilated.

TRANSLATION

At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

PURPORT

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Mahārāja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The *Vedas* indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Mahārāja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Nārada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between *jīva* and Paramātmā, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called *bhakti-yoga* or *bhakti-bhāva*. Dhruva Mahārāja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore, it is clearly said here, *bhakti-bhāva*. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Mahārāja wanted to have the kingdom of his father, but his father refused to even allow him to get on his lap. In order to fulfill his desire, the Lord

had already created a planet known as the Pole Star, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Mahārāja did not attain this perfection by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

TEXT 6

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥ ६ ॥

dhruva uvāca
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

dhruvaḥ uvāca—Dhruva Mahārāja said; *yaḥ*—the Supreme Lord who; *antaḥ*—within; *praviśya*—entering; *mama*—my; *vācam*—words; *imām*—all these; *prasuptām*—which are all inactive or dead; *sañjīvayati*—rejuvenates; *akhila*—universal; *śakti*—energy; *dharaḥ*—possessing; *sva-dhāmnā*—by His internal potency; *anyān ca*—other limbs also; *hasta*—like hands; *caraṇa*—legs; *śravaṇa*—ears; *tvak*—skin; *ādīn*—and so on; *prāṇān*—life force; *namaḥ*—let me offer my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *puruṣāya*—the Supreme Person; *tubhyam*—unto You.

TRANSLATION

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

PURPORT

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses himself: "O living entity, get up! How long shall you sleep on the lap of *māyā*? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The *Vedas* also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life—now realize yourself." These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction—that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Mahārāja's senses, mind, etc., was due to the action of the internal potency of the Lord. In this verse, therefore, the word *sva-dhāmnā* means by spiritual energy. Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa *mantra* is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called *sevonmukha;* at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened

by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ear, tongue, mind, genitals—everything—engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as *bhakti,* or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and *śāstra*, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

TEXT 7

एकस्त्वमेव भगवन्निदमात्मशक्त्या
मायाख्ययोरुगुणया महदाद्यशेषम् ।
सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु
नानेव दारुषु विभावसुवद्विभासि ॥ ७ ॥

ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahadādy-aśeṣam
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasu-vad vibhāsi

ekaḥ—one; *tvam*—you; *eva*—certainly; *bhagavan*—O my Lord; *idam*—this material world; *ātma-śaktyā*—by Your own potency; *māyā-ākhyayā*—of the name *māyā; uru*—greatly powerful; *guṇayā*—consisting of the modes of nature; *mahat-ādi*—the *mahat-tattva,* etc.; *aśeṣam*—unlimited; *sṛṣṭvā*—after creating; *anuviśya*—then after entering; *puruṣaḥ*—the Supersoul; *tat*—of *māyā; asat-guṇeṣu*—into the temporarily manifested qualities; *nānā*—variously; *iva*—as if; *dāruṣu*—into pieces of wood; *vibhāvasu-vat*—just like fire; *vibhāsi*—you appear.

TRANSLATION

My Lord, You are the Supreme One, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

PURPORT

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, "You are spread all over the cosmic manifestation by Your energy." This energy is basically spiritual, but because it acts in the material world temporarily, it is called *māyā*, or illusory energy. In other words, for everyone but the devotees the Lord's energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātmā or Supersoul is admitted herein. His original spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, *viṣṇu-śaktiḥ parā proktā*. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between *māyā* and *sva-dhāma*—for devotees the *sva-dhāma* acts, whereas in the case of nondevotees the *māyā* energy acts.

TEXT 8

त्वद्दत्तया वयुनयेदमचष्ट विश्वं
सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।
तस्यापवर्ग्यशरणं तव पादमूलं
विस्मर्यते कृतविदा कथमार्तबन्धो ॥ ८ ॥

tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛtavidā katham ārtabandho

tvat-dattayā—given by You; *vayunayā*—by knowledge; *idam*—this; *acaṣṭa*—could see; *viśvam*—whole universe; *supta-prabuddhaḥ*—a man rising from sleep; *iva*—like; *nātha*—O my Lord; *bhavat-prapannaḥ*—Lord Brahmā, who is surrendered unto You; *tasya*—his; *āpavargya*—of persons desiring liberation; *śaraṇam*—the shelter; *tava*—Your; *pāda-mūlam*—lotus feet; *vismaryate*—can be forgotten; *kṛta-vidā*—by a learned person; *katham*—how; *ārta-bandho*—O friend of the distressed.

TRANSLATION

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the *Bhagavad-gītā* the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not

come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as *ārtabandhu,* which means friend of the distressed. As stated in the *Bhagavad-gītā,* after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when he surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher who does not surrender unto the Supreme Person is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

TEXT 9

नूनं विमुष्टमतयस्तव मायया ते
ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्य-
मिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥९॥

nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśa-jaṁ niraye 'pi nṛṇām

nūnam—certainly; *vimuṣṭa-matayaḥ*—those who have lost their right intelligence; *tava*—Your; *māyayā*—by influence of the illusory energy; *te*—they; *ye*—who; *tvām*—You; *bhava*—from birth; *apyaya*—and death; *vimokṣaṇam*—the cause of liberation; *anya-hetoḥ*—for other purposes; *arcanti*—worship; *kalpaka-tarum*—who are like the desire tree; *kuṇapa*—of this dead body; *upabhogyam*—sense gratification; *icchanti*—they desire; *yat*—that which; *sparśa-jam*—derived by touch sensation; *niraye*—in hell; *api*—even; *nṛṇām*—for persons.

TRANSLATION

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benediction from You for sense gratification, which is available even for those who live in hellish conditions.

PURPORT

Dhruva Mahārāja repented because he came to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

TEXT 10

या निर्वृतिस्तनुभृतां तव पादपद्म-
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्
किं त्वन्तकासिलुलितात्पततां विमानात् ।१०।

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

yā—that which; *nirvṛtiḥ*—blissfulness; *tanu-bhṛtām*—of the embodied; *tava*—your; *pāda-padma*—lotus feet; *dhyānāt*—from meditating upon; *bhavat-jana*—from Your intimate devotees; *kathā*—topics; *śravaṇena*—by hearing; *vā*—or; *syāt*—comes into being; *sā*—that bliss; *brahmaṇi*—in the impersonal Brahman; *sva-mahimani*—Your own magnificence; *api*—even; *nātha*—O Lord; *mā*—never; *bhūt*—exists; *kim*—what to speak of; *tu*—then; *antaka-asi*—by the sword of death; *lulitāt*—being destroyed; *patatām*—of those who fall down; *vimānāt*—from their airplanes.

TRANSLATION

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived

from devotional service, what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT

The transcendental bliss derived from devotional service, primarily from *śravaṇaṁ kīrtanam*, hearing and chanting, cannot be compared with the happiness derived by *karmīs* by elevating themselves to the heavenly planets or by *jñānīs* or *yogīs* who enjoy oneness with the supreme impersonal Brahman. *Yogīs* generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase *bhavāpyaya,* which means birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from *śravaṇaṁ kīrtanam* by pure devotees cannot be compared with *brahmānanda,* or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of *karmīs* is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, *yānti deva-vratā devān:* persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in *Bhagavad-gītā* (Bg. 9.21) we find, *kṣīṇe puṇye martya-lokaṁ viśanti:* those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of *yajñas* and pious activities. *Antakāsi-lulitāt:* by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words *patatāṁ vimānāt* are very significant. *Vimāna* means airplane: those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

TEXT 11

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महतामममलाशयानाम् ।
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं
नेष्ये भवद्गुणकथामृतपानमत्तः ॥११॥

bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

bhaktim—devotional service; *muhuḥ*—constantly; *pravahatām*—of those who perform; *tvayi*—unto You; *me*—my; *prasaṅgaḥ*—intimate association; *bhūyāt*—may it become; *ananta*—O unlimited; *mahatām*—of the great devotees; *amala-āśayānām*—whose hearts are freed from material contamination; *yena*—by which; *añjasā*—easily; *ulbaṇam*—terrible; *uru*—great; *vyasanam*—full of dangers; *bhava-abdhim*—the ocean of material existence; *neṣye*—I shall cross; *bhavat*—Your; *guṇa*—transcendental qualities; *kathā*—pastimes; *amṛta*—nectar, eternal; *pāna*—by drinking; *mattaḥ*—mad.

TRANSLATION

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I can be associated with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

PURPORT

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have, therefore, established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Con-

sciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement of Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*. Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. (*Bhāg.* 3.25.25) Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?" Dhruva Mahārāja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. *Bhavad-guṇa-kathāḥ:* for anyone who persistently engages in hearing the topics of the Lord from *Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared with a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (*viśvaṁ pūrṇaṁ sukhāyate*).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it becomes more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of *śāstra,* and there is devotional service in the spiritual world rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other

is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

TEXT 12

ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं
ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।
ये त्वब्जनाभ भवदीयपदारविन्द-
सौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ॥१२॥

te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ
ye tv abja-nābha bhavadīya-padāravinda-
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

te—they; *na*—never; *smaranti*—remember; *atitarām*—highly; *priyam*—dear; *īśa*—O Lord; *martyam*—material body; *ye*—they who; *ca*—also; *anu*—in relationship with; *adaḥ*—that; *suta*—sons; *suhṛt*—friends; *gṛha*—home; *vitta*—wealth; *dārāḥ*—and wife; *ye*—those who; *tu*—then; *abja-nābha*—O Lord who has a lotus navel; *bhavadīya*—of Your; *pada-aravinda*—lotus feet; *saugandhya*—the fragrance; *lubdha*—have achieved; *hṛdayeṣu*—with devotees whose hearts; *kṛta-prasaṅgāḥ*—have association.

TRANSLATION

O Lord who has a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in relationship with it, offspring, friends, home, wealth, and wife, which are very, very dear to materialistic persons. He does not care for them.

PURPORT

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also they are not very much attached to their bodies, unlike the *yogīs*, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. *Yogīs* are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very

beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee, and simply by his association becomes more advanced in spiritual consciousness than any *yogī*. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress or happiness which comes from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee who always enjoys the fragrance of the lotus feet of the Lord.

TEXT 13

तिर्यङ्नगद्विजसरीसृपदेवदैत्य-
मर्त्यादिभिः परिचितं सदसद्विशेषम् ।
रूपं स्थविष्ठमज ते महदाद्यनेकं
नातः परं परम वेद्मि न यत्र वादः ॥१३॥

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ

tiryak—by animals; *naga*—trees; *dvija*—birds; *sarīsṛpa*—reptiles; *deva*—demigods; *daitya*—demons; *martya-ādibhiḥ*—by men, etc.; *paricitam*—pervaded; *sat-asat-viśeṣam*—with varieties manifest and nonmanifest; *rūpam*—form; *sthaviṣṭham*—gross universal; *aja*—O unborn; *te*—Your; *mahat-ādi*—caused by the total material energy, etc.; *anekam*—various causes; *na*—not; *ataḥ*—from this; *param*—transcendental; *parama*—O Supreme; *vedmi*—I know; *na*—not; *yatra*—where; *vādaḥ*—various arguments.

TRANSLATION

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of theorizing processes are finished.

PURPORT

In the *Bhagavad-gītā* the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof.

The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at 8,400,000 species of aquatics, birds, beasts, etc. The fact is that unless one engages in the devotional service of the Lord, it is impossible for him to understand the ultimate form of the Lord. This is also confirmed in the *Bhagavad-gītā* (Bg. 18.55). *Bhaktyā mām abhijānāti:* factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity or his boss in the office—but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the *virāṭa-rūpa,* or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who touched His conchshell to Dhruva's forehead.

TEXT 14

कल्पान्त एतदखिलं जठरेण गृह्णन्
शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।
यन्नाभिसिन्धुरुहकाञ्चनलोकपद्म-
गर्भे द्युमान् भगवते प्रणतोऽस्मि तस्मै॥१४॥

kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan
śete pumān sva-dṛg ananta-sakhas tad-aṅke
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-
garbhe dyumān bhagavate praṇato 'smi tasmai

kalpa-ante—at the end of the millennium; *etat*—this universe; *akhilam*—all; *jaṭhareṇa*—within the belly; *gṛhṇan*—withdrawing; *śete*—lies down; *pumān*—the Supreme Person; *sva-dṛk*—looking upon Himself; *ananta*—the unlimited being Śeṣa; *sakhaḥ*--accompanied by; *tat-aṅke*—on His lap; *yat*—from whose; *nābhi*—navel; *sindhu*—ocean; *ruha*—sprouted; *kāñcana*—golden; *loka*—planet; *padma*—of the lotus; *garbhe*—on the whorl; *dyumān*—Lord Brahmā; *bhagavate*—unto the Supreme Personality of Godhead; *praṇataḥ*—offering obeisances; *asmi*—I am; *tasmai*—unto Him.

TRANSLATION

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe in His belly. He lies down on the lap of Śeṣanāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

PURPORT

Dhruva Mahārāja's understanding of the Supreme Personality of Godhead is complete. In the *Vedas* it is said, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti:* knowledge received through the transcendental causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakaśāyī Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord's two other forms, namely Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the *Brahma-saṁhitā:*

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagadaṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.48)

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśāyī Viṣṇu, who is lying on the lap of Śeṣanāga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of

Garbhodakaśāyī Viṣṇu?" They consider all the statements of the *śāstras* to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

TEXT 15

त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या
द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥१५॥

tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse

tvam—You; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *vibuddha*—full of knowledge; *ātmā*—the Supreme Soul; *kūṭa-sthaḥ*—changeless; *ādi*—original; *puruṣaḥ*—person; *bhagavān*—the Lord full with six opulences; *tri-adhīśaḥ*—master of the three modes; *yat*—whence; *buddhi*—of intellectual activities; *avasthitim*—all stages; *akhaṇḍitayā*—unbroken; *sva-dṛṣṭyā*—by transcendental vision; *draṣṭā*—You witness; *sthitau*—for maintaining (the universe); *adhimakhaḥ*—enjoyer of the results of all sacrifices; *vyatiriktaḥ*—differently; *āsse*—You are situated.

TRANSLATION

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, You are existent in the Supersoul without change, You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the

ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

PURPORT

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as *try-adhīśa,* the master of the three modes of material nature. In *Bhagavad-gītā* (7.14) it is said, *daivī hy eṣā guṇamayī mama māyā duratyayā:* the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of nature, is ever liberated from the action and reaction of those modes. He is, therefore, uncontaminated, as it is stated in the *Īśopaniṣad.* The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the *Bhagavad-gītā* that those who are rascals and fools think of Him as an ordinary human being, not knowing His *paraṁ bhāvam. Paraṁ bhāvam* refers to His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. *Bhagavad-gītā* confirms this *(vedāhaṁ samatītāni).* The Lord is not part of the soul—He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of *daiva-māyā,* but when the Lord appears, He comes by His own internal potency, *ātma-māyā.* Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is *ādi-puruṣa,* the original person. In the *Brahma-saṁhitā* Lord Brahmā offers his respect to the *ādi-puruṣa,* Govinda, the original person, who has no beginning, whereas the creation of this material

world has a beginning. The *Vedānta* says, *janmādy asya yataḥ:* everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the *Vedas* (*Kaṭha Up.* 2.2.13), *nityo nityānāṁ cetanaś cetanānām.* The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity with the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

TEXT 16

यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति
विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-
मानन्दमात्रमविकारमहं प्रपद्ये ॥१६॥

yasmin viruddha-gatayo hy aniśaṁ patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram ahaṁ prapadye

yasmin—in whom; *viruddha-gatayaḥ*—of opposite character; *hi*—certainly; *aniśam*—always; *patanti*—are manifest; *vidyā-ādayaḥ*—knowledge and ignorance, etc.; *vividha*—various; *śaktayaḥ*—energies; *ānupūrvyāt*—continually; *tat*—that; *brahma*—Brahman; *viśva-bhavam*—the cause of material creation; *ekam*—one; *anantam*—unlimited; *ādyam*—original; *ānanda-mātram*—simply blissful; *avikāram*—changeless; *aham*—I; *prapadye*—offer my obeisances.

TRANSLATION

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements, knowledge and ignorance. Your multi-

energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

PURPORT

In the *Brahma-saṁhitā* it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, still His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable *brahmānanda* described here as spiritual bliss.

Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature or Brahman manifestation of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as *jñāna-miśra-bhaktas,* or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of *vidyā* and *avidyā. Vidyā* and *avidyā* are very nicely described in *Īśopaniṣad.* It is said there that sometimes, due to *avidyā*, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of *avidyā-śakti,* or *māyā,* have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a *jñānī* advances even more, he is in the category of a *jñāna-miśra-bhakta,* or a devotee whose love is mixed with

material knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multi-energies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravartī Ṭhākura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

TEXT 17

सत्याशिषो हि भगवंस्तव पादपद्म-
माशीस्तथानुभजतः पुरुषार्थमूर्तेः ।
अप्येवमर्य भगवान् परिपाति दीनान्
वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥१७॥

satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśīs tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān

satyā—real; *āśiṣaḥ*—compared with other benedictions; *hi*—certainly; *bhagavan*—my Lord; *tava*—Your; *pāda-padmam*—lotus feet; *āśīḥ*—benediction; *tathā*—in that way; *anubhajataḥ*—for the devotees; *puruṣa-artha*—of the real goal of life; *mūrteḥ*—the personification; *api*—although; *evam*—thus; *arya*—O Lord; *bhagavān*—the Personality of Godhead; *paripāti*—maintains; *dīnān*—the poor in heart; *vāśrā*—a cow; *iva*—like; *vatsakam*—unto the calf; *anugraha*—to bestow mercy; *kātaraḥ*—eager; *asmān*—upon me.

TRANSLATION

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service

with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

PURPORT

Dhruva Mahārāja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called *ahaitukī,* unmotivated. Dhruva Mahārāja knew that he came to worship the Lord in devotional service with a motive—to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that He not only fulfills the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives him all protection, just as a cow gives milk to a newly born calf. In the *Bhagavad-gītā* it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as *puruṣārtha-mūrti,* the ultimate goal of life. Generally *puruṣārtha* is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called *puruṣārtha.* But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called *pañca-puruṣārtha,* the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.

TEXT 18

मैत्रेय उवाच

अथाभिष्टुत एवं वै सत्संकल्पेन धीमता ।
भृत्यानुरक्तो भगवान् प्रतिनन्द्येदमब्रवीत् ॥१८॥

maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravīt

maitreyaḥ uvāca—Maitreya said; *atha*—then; *abhiṣṭutaḥ*—being worshiped; *evam*—thus; *vai*—certainly; *sat-saṅkalpena*—by Dhruva Mahārāja, who had only good desires in his heart; *dhīmatā*—because he was very intelligent; *bhṛtya-anuraktaḥ*—very favorably disposed to devotees; *bhagavān*—the Supreme Personality of Godhead; *pratinandya*—having congratulated him; *idam*—this; *abravīt*—said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

TEXT 19

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक ।
तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥१९॥

śrī bhagavān uvāca
vedāhaṁ te vyavasitaṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvrata

śrī bhagavān uvāca—the Personality of Godhead said; *veda*—know; *aham*—I; *te*—your; *vyavasitam*—determination; *hṛdi*—within the heart; *rājanya-bālaka*—O son of the King; *tat*—that; *prayacchāmi*—I shall give you; *bhadram*—all good fortune; *te*—unto you; *durāpam*—although it is very difficult to obtain; *api*—in spite of; *su-vrata*—one who has taken a pious vow.

TRANSLATION

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, still I shall favor you with its fulfillment. All good fortune unto you.

PURPORT

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, "Let there be all good fortune for you." The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the *Bhagavad-gītā* (2.44) it is said, *bhogaiśvarya-prasaktānām:* those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmaloka. This was a natural desire for a *kṣatriya.* He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttānapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord, however, knew Dhruva Mahārāja's childish ambition, but at the same time how was it possible to offer him a position more exalted than Lord Brahmā's?

The Lord assured Dhruva Mahārāja that he would not be bereft of His love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja's case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, is a special case for Dhruva Mahārāja.

TEXTS 20-21

नान्यैरधिष्ठितं भद्र यद्भ्राजिष्णु ध्रुवक्षिति ।
यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ॥२०॥
मेढ्यां गोचक्रवत्स्थास्नु परस्तात्कल्पवासिनाम् ।
धर्मोऽग्निः कश्यपः शुक्रो मुनयो ये वनौकसः ।
चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः ॥२१॥

nānyair adhiṣṭhitaṁ bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇāṁ
jyotiṣāṁ cakram āhitam
meḍhyāṁ go-cakravat sthāsnu
parastāt kalpa-vāsinām
dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukasaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ

na—never; *anyaiḥ*—by others; *adhiṣṭhitam*—was ruled over; *bhadra*—my good boy; *yat*—which; *bhrājiṣṇu*—brightly glowing; *dhruva-kṣiti*—the land known as Dhruvaloka; *yatra*—where; *graha*—planets; *ṛkṣa*—constellations; *tārāṇām*—and stars; *jyotiṣām*—by luminaries; *cakram*—encirclement; *āhitam*—is done; *meḍhyām*—around a central pole; *go*—of bulls; *cakra*—a multitude; *vat*—like; *sthāsnu*—stationary; *parastāt*—beyond; *kalpa*—a day of Brahmā (millennium); *vāsinām*—those who live; *dharmaḥ*—Dharma; *agniḥ*—Agni; *kaśyapaḥ*—Kaśyapa; *śukraḥ*—Śukra; *munayaḥ*—great sages; *ye*—all of them who; *vana-okasaḥ*—living in the forest; *caranti*—move; *dakṣiṇī-kṛtya*—keeping it to their right; *bhramantaḥ*—circumambulating; *yat*—which planet; *sa-tārakāḥ*—with all the stars.

TRANSLATION

The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the Pole Star, which will continue to stay even after the dissolution at the end of the millennium. No one has ever ruled over this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls go around a central pole for the purpose of crushing grains. Keeping it to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa and Śukra

circumambulate this planet, which continues to exist even after the dissolution of all others.

PURPORT

Although the Pole Star existed before its occupation by Dhruva Mahārāja, there was no predominating deity. Dhruvaloka, our Pole Star, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated, this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions, one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Mahārāja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭhaloka, to a spiritual planet in the spiritual sky. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that Dhruvaloka is one of the *lokas* like Śvetadvīpa, Mathurā and Dvārakā. They are all eternal places in the kingdom of Godhead, which is described in the *Bhagavad-gītā* (*tad dhāma paramam*) and in the *Vedas* (*oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ).* The words *parastāt kalpa-vāsinām,* transcendental to the planets inhabited after the dissolution, refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

TEXT 22

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः ।
षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः ॥२२॥

prasthite tu vanaṁ pitrā
dattvā gāṁ dharma-saṁśrayaḥ
ṣaṭ-triṁśad-varṣa-sāhasraṁ
rakṣitāvyāhatendriyaḥ

prasthite—after departure; *tu*—but; *vanam*—to the forest; *pitrā*—by your father; *dattvā*—awarding; *gām*—the whole world; *dharma-saṁśrayaḥ*—under the protection of piety; *ṣaṭ-triṁśat*—thirty-six; *varṣa*—years; *sāhasram*—one thousand; *rakṣitā*—you will rule; *avyāhata*—without decay; *indriyaḥ*—the power of the senses.

TRANSLATION

After your father goes to the forest and awards you the rule of his kingdom, you will rule the entire world continually for 36,000 years, and all your senses will continue to be as strong as they are now. You will never become old.

PURPORT

In the Satya-yuga people generally lived for 100,000 years. Dhruva Mahārāja's ruling the world for 36,000 years was quite possible in those days.

TEXT 23

त्वद्भ्रातर्युत्तमे नष्टे मृगयायां तु तन्मनाः ।
अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति ॥२३॥

tvad-bhrātary uttame naṣṭe
mṛgayāyāṁ tu tan-manāḥ
anveṣantī vanaṁ mātā
dāvāgniṁ sā pravekṣyati

tvat—your; *bhrātari*—brother; *uttame*—Uttama; *naṣṭe*—being killed; *mṛgayāyām*—in hunting; *tu*—then; *tat-manāḥ*—being too afflicted; *anveṣantī*—while searching out; *vanam*—in the forest; *mātā*—the mother; *dāva-agnim*—in the forest fire; *sā*—she; *pravekṣyati*—will enter.

TRANSLATION

The Lord continued: Sometime in the future your brother Uttama will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

PURPORT

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His step-

mother insulted Dhruva, who was not an ordinary person, but a great Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is the greatest offense in this world. Because of her insulting Dhruva Mahārāja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaiṣṇava. Not only should we not insult a Vaiṣṇava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaiṣṇava, and so her offense was committed unknowingly. Similarly, if one serves a Vaiṣṇava unknowingly, there is a good result. When one serves a Vaiṣṇava without knowledge, he still gets the good result, and if he unknowingly insults a Vaiṣṇava, one suffers the bad result. A Vaiṣṇava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrīla Viśvanātha Cakravartī Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung, *yasya prasādād bhagavat-prasādaḥ:* by pleasing the spiritual master, who is a pure Vaiṣṇava, one pleases the Personality of Godhead, but if one displeases the spiritual master he does not know where he is going.

TEXT 24

इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः ।
भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि ।२४।

iṣṭvā mām yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

iṣṭvā—after worshiping; *mām*—Me; *yajña-hṛdayam*—the heart of all sacrifices; *yajñaiḥ*—by great sacrifices; *puṣkala-dakṣiṇaiḥ*—comprehending distribution of great charities; *bhuktvā*—after enjoying; *ca*—also; *iha*—within this world; *āśiṣaḥ*—blessings; *satyāḥ*—true; *ante*—at the end; *mām*—Me; *saṁsmariṣyasi*—you will be able to remember.

TRANSLATION

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way

you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

PURPORT

The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. *Ante nārāyaṇa-smṛtiḥ:* the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja's life would be so pure, as assured by the Lord Himself, that he would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the *Vedas,* when one performs great sacrifices he must give in charity, not only to the *brāhmaṇas,* but also to the *kṣatriyas, vaiśyas* and *śūdras.* It is assured here that Dhruva Mahārāja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of *saṅkīrtana-yajña.* Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continue to perform the *saṅkīrtana-yajña* continually and continually chant the Hare Kṛṣṇa *mantra.* Then certainly at the end of our lives we shall be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of *prasāda* has replaced distribution of money. No one has sufficient money to distribute, but if we distribute *kṛṣṇa-prasāda* as far as possible, it is more valuable than the distribution of money.

TEXT 25

ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् ।
उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः ॥२५॥

tato gantāsi mat-sthānaṁ
sarva-loka-namas-kṛtam
upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

tataḥ—thereafter; *gantāsi*—you will go; *mat-sthānam*—to My abode; *sarva-loka*—by all planetary systems; *namaḥ-kṛtam*—offered obeisances to; *upariṣṭāt*—situated higher; *ṛṣibhyaḥ*—than the planetary systems of the *ṛṣis*;

tvam—you; *yataḥ*—wherefrom; *na*—never; *āvartate*—will come back; *gataḥ*—having gone there.

TRANSLATION

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and when you go there you never have to come back again to this material world.

PURPORT

In this verse the word *nāvartate* is very significant. The Lord says, "You will not come back to this material world because you will reach *mat-sthānam,* My abode." Therefore Dhruvaloka, or the Pole Star, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the *ṛṣis,* and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas, beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word *nāvartate* indicates that this planet is eternal.

TEXT 26

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम् ।
बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः ॥२६॥

maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma svam
agād garuḍa-dhvajaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *arcitaḥ*—being honored and worshiped; *saḥ*—the Supreme Lord; *bhagavān*—Personality of Godhead; *atidiśya*—after offering; *ātmanaḥ*—His personal; *padam*—residence; *bālasya*—while the boy; *paśyataḥ*—was looking on;

dhāma—to His abode; *svam*—own; *agāt*—He returned; *garuḍa-dhvajaḥ*—Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

TRANSLATION

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and offering him His abode, Lord Viṣṇu returned to His abode on the back of Garuḍa as Dhruva Mahārāja looked on.

PURPORT

From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the *Bhagavad-gītā* (15.6): *yad gatvā na nivartante tad dhāma paramaṁ mama.*

TEXT 27

सोऽपि संकल्पजं विष्णोः पादसेवोपसादितम् ।
प्राप्य संकल्पनिर्वाणं नातिप्रीतोऽभ्यगात्पुरम्॥२७॥

so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

saḥ—he (Dhruva Mahārāja); *api*—although; *saṅkalpa-jam*—the desired result; *viṣṇoḥ*—of Lord Viṣṇu; *pāda-sevā*—by serving the lotus feet; *upasāditam*—obtained; *prāpya*—having achieved; *saṅkalpa*—of his determination; *nirvāṇam*—the satisfaction; *na*—not; *atiprītaḥ*—very much pleased; *abhyagāt*—he returned; *puram*—to his home.

TRANSLATION

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

PURPORT

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling those of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, still Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and

merciful that He fulfilled his desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Mahārāja returned home he was not very much pleased because although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something, and although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

TEXT 28

विदुर उवाच

सुदुर्लभं यत्परमं पदं हरे-
र्मायाविनस्तच्चरणार्चनार्जितम् ।
लब्ध्वाप्यसिद्धार्थमिवैकजन्मना
कथं स्वमात्मानममन्यतार्थवित् ॥२८॥

vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

viduraḥ uvāca—Vidura continued to inquire; *sudurlabham*—very rare; *yat*—that which; *paramam*—is the supreme; *padam*—situation; *hareḥ*—of the Supreme Personality of Godhead; *māyāvinaḥ*—very affectionate; *tat*—His; *caraṇa*—lotus feet; *arcana*—by worshiping; *arjitam*—achieved; *labdhvā*—having attained; *api*—although; *asiddha-artham*—not fulfilled; *iva*—as if; *eka-janmanā*—in the duration of one life; *katham*—why; *svam*—own; *ātmānam*—heart; *amanyata*—he felt; *artha-vit*—being very wise.

TRANSLATION

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

PURPORT

Saint Vidura's inquiry is very relevant. The word *artha-vit,* which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An *artha-vit* is also called *paramahaṁsa.* A *paramahaṁsa* accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a *paramahaṁsa* accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external material things. Dhruva Mahārāja was in this category, and due to his determination he achieved the result he desired, but still when he returned home he was not very pleased.

TEXT 29

मैत्रेय उवाच

मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन् ।
नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान् ॥२९॥

maitreya uvāca
mātuḥ sapatnyā vāgbāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ
tasmāt tāpam upeyivān

maitreyaḥ uvāca—the great sage Maitreya replied; *mātuḥ*—of his mother; *sa-patnyāḥ*—of the co-wife; *vāk-bāṇaiḥ*—by the arrows of harsh words; *hṛdi*—in the heart; *viddhaḥ*—pierced; *tu*—then; *tān*—all of them; *smaran*—remembering; *na*—not; *aicchat*—desired; *mukti-pateḥ*—from the Lord, whose lotus feet give liberation; *muktim*—salvation; *tasmāt*—therefore; *tāpam*—grief; *upeyivān*—he suffered.

TRANSLATION

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrow of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

PURPORT

This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others, etc. This has been described in the *Bhagavad-gītā*, Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the *Mukunda-mālā-stotra,* King Kulaśekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His *Śikṣāṣṭaka,* also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for *mukti,* or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of *mukti,* nor did he know what *mukti* is. Therefore he failed to aim for *mukti* as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the *vāsudeva* platform. The *vāsudeva* platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion and ignorance—and one can therefore see the Supreme Personality of Godhead. Because on the *vāsudeva* platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja's demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the

motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was also not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja's demand—a position more exalted than that of even his great-grandfather Brahmā—was offered to him.

Here in this verse the Lord is described as *mukti-pati*, which means one under whose lotus feet there are all kinds of *mukti*. There are five kinds of *mukti—sāyujya, sārūpya, sālokya, sāmīpya,* and *sārṣṭi*. Out of these five *muktis,* which can be achieved by any person engaged in devotional service to the Lord, the one which is known as *sāyujya* is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this *sāyujya-mukti,* although counted among the five kinds of *mukti,* is not actually *mukti* because from *sāyujya-mukti* one may again fall down to this material world. This information we have from *Śrīmad-Bhāgavatam,* wherein it is said *patanty adaḥ,* which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls down into this material world, and his service propensity is satisfied by material welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such fall-downs, even for great *sannyāsīs* in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept *sāyujya-mukti* to be within the category of *mukti.* According to them, *mukti* means transferral to the loving service of the Lord from one's position of serving *māyā.* Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real *mukti.* When one is situated in his original position, giving up artificial positions, he is called *mukta*, or liberated. In the *Bhagavad-gītā* this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered

to be *mukta* or *brahma-bhūta*. It is said in *Bhagavad-gītā* that a devotee is considered to be on the *brahma-bhūta* platform when he has no material contamination. In the *Padma Purāṇa* this is also confirmed: *mukti* means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabodhānanda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification, and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization—the more they can dominate the material laws, the more advanced they think they are. Dhruva Mahārāja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā's.

When Dhruva Mahārāja became situated on the *vāsudeva* platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, still he was thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.

When Dhruva Mahārāja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Mahārāja wanted these. Speaking before Dhruva Mahārāja, He used the word *vedāham* because when Dhruva Mahārāja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything that a man is thinking. This is confirmed in *Bhagavad-gītā* also: *vedāhaṁ samatītāni.*

The Lord fulfilled all Dhruva Mahārāja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied. He wanted a more exalted position than his great-grandfather. That was also fulfilled. And at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Mahārāja's achievement of an eternal planet was not conceived by him, Kṛṣṇa thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave him the opportunity to rule this material world for 36,000 years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, he would be promoted to the spiritual world, which includes the Dhruvaloka.

TEXT 30

ध्रुव उवाच

समाधिना नैकभवेन यत्पदं
विदुः सनन्दादय ऊर्ध्वरेतसः ।
मासैरहं षड्भिरमुष्य पादयो-
श्छायामुपेत्यापगतः पृथन्मतिः॥३०॥

dhruva uvāca
samādhinā naika-bhavena yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ
māsair ahaṁ ṣaḍbhir amuṣya pādayoś
chāyām upetyāpagataḥ pṛthaṅ-matiḥ

dhruvaḥ uvāca—Dhruva Mahārāja said; *samādhinā*—by practicing *yoga* in trance; *na*—never; *eka-bhavena*—by one birth; *yat*—which; *padam*—position; *viduḥ*—understood; *sananda-ādayaḥ*—the four *brahmacārīs* headed

by Sanandana; *ūrdhva-retasaḥ*—infallible celibates; *māsaiḥ*—within months; *aham*—I; *ṣaḍbhiḥ*—six; *amuṣya*—of Him; *pādayoḥ*—of the lotus feet; *chāyām*—shelter; *upetya*—achieving; *apagataḥ*—fell down; *pṛthak-matiḥ*—my mind fixed on things other than the Lord.

TRANSLATION

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacārīs headed by Sanandana, who practiced the aṣṭāṅga-yoga in trance, attained the shelter of the lotus feet of the Lord only after many, many births. Although within six months I achieved the same result, nevertheless, due to my thinking differently from the Lord, I fell down from my position.

PURPORT

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated *brahmacārīs* headed by Sanandana—Sanaka, Sanātana, Sanatkumāra and Sanandana—practiced the *yoga* system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for 36,000 years because in the beginning he was under the spell of material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude toward other living entities.

TEXT 31

अहो बत ममानात्म्यं मन्दभाग्यस्य पश्यत ।
भवच्छिदः पादमूलं गत्वायाचे यदन्तवत् ॥३१॥

aho bata mamānātmyaṁ
manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvā yāce yad antavat

aho—oh; *bata*—alas; *mama*—my; *anātmyam*—bodily consciousness; *manda-bhāgyasya*—of the unfortunate; *paśyata*—just see; *bhava*—material existence; *chidaḥ*—of the Lord who can cut off; *pāda-mūlam*—the lotus feet; *gatvā*—having approached; *yāce*—I prayed for; *yat*—that which; *antavat*—perishable.

TRANSLATION

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

PURPORT

The word *anātmyam* is very significant in this verse. *Ātmā* means the soul, and *anātmya* means without any conception of the soul. Śrīla Ṛṣabhadeva instructed his sons that unless a human being comes to the point of understanding the *ātmā*, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality or complete cessation of the chain of repeated birth and death can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. *Hariṁ vinā na sṛtiṁ taranti.* It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called *bhava-cchida.* The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be *anyābhilāṣitā-śūnya,* free from all material aspirations for the results of fruitive activities or empiric philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of *oṁ namo bhagavate vāsudevāya.* This *mantra* is a *viṣṇu-mantra,* for by practicing the chanting of this *mantra* one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the *viṣṇu-mantra* by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the *viṣṇu-mantra* by the causeless mercy of the Lord, he lamented how foolish he was to strive for material benefits while

practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

TEXT 32

मतिर्विदूषिता देवैः पतद्भिरसहिष्णुभिः ।
यो नारदवचस्तथ्यं नाग्राहिषमसत्तमः ॥३२॥

matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyaṁ
nāgrāhiṣam asattamaḥ

matiḥ—intelligence; *vidūṣitā*—contaminated; *devaiḥ*—by the demigods; *patadbhiḥ*—who will fall down; *asahiṣṇubhiḥ*—intolerant; *yaḥ*—I who; *nārada*—of the great sage Nārada; *vacaḥ*—of the instructions; *tathyam*—the truth; *na*—not; *agrāhiṣam*—could accept; *asat-tamaḥ*—the most wretched.

TRANSLATION

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

PURPORT

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is not permanent, as it is stated in the *Bhagavad-gītā*, Ninth Chapter. It is said in the *Gītā* that after exhausting the results of their pious activities, all the demigods who are inhabitants of the higher planetary system have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja's conclusion is that these demigods, being envious of his superior position in devotional service,

conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept his valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course informed Dhruva Mahārāja that since he was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva's execution of devotional service He offered him the ultimate Vaiṣṇava goal.

TEXT 33

दैवीं मायामुपाश्रित्य प्रसुप्त इव भिन्नदृक् ।
तप्ये द्वितीयेऽप्यसति भ्रातृभ्रातृव्यहृद्रुजा ॥३३॥

daivīṁ māyām upāśritya
prasupta iva bhinna-dṛk
tapye dvitīye 'py asati
bhrātṛ-bhrātṛvya-hṛd-rujā

daivīm—of the Personality of Godhead; *māyām*—the illusory energy; *upāśritya*—taking shelter of; *prasuptaḥ*—dreaming while asleep; *iva*—like; *bhinna-dṛk*—having separated vision; *tapye*—I lamented; *dvitīye*—in the illusory energy; *api*—although; *asati*—temporary; *bhrātṛ*—brother; *bhrātṛvya*—enemy; *hṛt*—within the heart; *rujā*—by lamentation.

TRANSLATION

Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

PURPORT

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the *Bhagavad-gītā* that those who are actually learned do not make any distinction between a learned scholar, a *brāhmaṇa*, an elephant, a dog and a *caṇḍāla;* they do not see in terms of the external body, but they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Mahārāja therefore said, *daivīṁ māyām upāśritya:* the cause of his bewilderment was his association with the illusory material energy.

TEXT 34

मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि ।
प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् ।
भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ॥३४॥

mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ
bhavaṁ bhāgya-vivarjitaḥ

mayā—by me; *etat*—this; *prārthitam*—prayed for; *vyartham*—uselessly; *cikitsā*—treatment; *iva*—like; *gata*—has ended; *āyuṣi*—for one whose life;

prasādya—after satisfying; *jagat-ātmānam*—the soul of the universe; *tapasā*—by austerity; *duṣprasādanam*—who is very difficult to satisfy; *bhava-chidam*—the Personality of Godhead, who can cut the chain of birth and death; *ayāce*—prayed for; *aham*—I; *bhavam*—again repetition of birth and death; *bhāgya*—fortune; *vivarjitaḥ*—being without.

TRANSLATION

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

TEXT 35

स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत ।
ईश्वरात्क्षीणपुण्येन फलीकारानिवाधनः ॥३५॥

svārājyaṁ yacchato mauḍhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanaḥ

svārājyam—His devotional service; *yacchataḥ*—from the Lord, who was willing to offer; *mauḍhyāt*—by foolishness; *mānaḥ*—material prosperity; *me*—by me; *bhikṣitaḥ*—was asked for; *bata*—alas; *īśvarāt*—from a great emperor; *kṣīṇa*—reduced; *puṇyena*—whose pious activities; *phalī-kārān*—broken particles of husked rice; *iva*—like; *adhanaḥ*—a poor man.

TRANSLATION

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, still I wanted material name, fame and prosperity. My case is just like that of the poor man

who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

PURPORT

In this verse the word *svārājyam*, which means complete independence, is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by *māyā*, but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by *māyā*. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuṇṭha planets or Goloka Vṛndāvana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in His original eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

TEXT 36

मैत्रेय उवाच

न वै मुकुन्दस्य पदारविन्दयो
रजोजुषस्तात भवादृशा जनाः ।

वाञ्छन्ति तद्दास्यमृतेऽर्थमात्मनो
यदृच्छया लब्धमनःसमृद्धयः ॥३६॥

maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yadṛcchayā labdha-manaḥ-samṛddhayaḥ

maitreyaḥ uvāca—the great sage Maitreya continued; *na*—never; *vai*—certainly; *mukundasya*—of the Lord, who can give liberation; *pada-aravindayoḥ*—of the lotus feet; *rajaḥ-juṣaḥ*—persons who are eager to taste the dust; *tāta*—my dear Vidura; *bhavādṛśāḥ*—like yourself; *janāḥ*—persons; *vāñchanti*—desire; *tat*—His; *dāsyam*—servitorship; *ṛte*—without; *artham*—interest; *ātmanaḥ*—for themselves; *yadṛcchayā*—automatically; *labdha*—by what is achieved; *manaḥ-samṛddhayaḥ*—considering themselves to be very rich.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, persons who, like you, are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

PURPORT

In the *Bhagavad-gītā* the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The *karmīs*, however, or *jñānīs* or *yogīs*, endeavor always for their own personal happiness. *Karmīs* work day and night to improve their economic condition, *jñānīs* undergo severe austerities in order to get liberation, and *yogīs* also undergo severe austerities by practicing the *yoga* system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared with the lotus, wherein there is saffron

dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called *niṣkāma.* One should not mistakenly think that *niṣkāma* means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, *niḥspṛha,* is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the *Īśopaniṣad* (*tena tyaktena bhuñjīthā*). This saves time for executing Kṛṣṇa consciousness.

TEXT 37

आकर्ण्यात्मजमायान्तं सम्परेत्य यथाऽऽगतम् ।
राजा न श्रद्दधे भद्रमभद्रस्य कुतो मम ॥३७॥

ākarṇyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram
abhadrasya kuto mama

ākarṇya—having heard; *ātma-jam*—his son; *āyāntam*—coming back; *samparetya*—after dying; *yathā*—as if; *āgatam*—coming back; *rājā*—King Uttānapāda; *na*—did not; *śraddadhe*—have any confidence; *bhadram*—good fortune; *abhadrasya*—of the impious; *kutaḥ*—whence; *mama*—my.

TRANSLATION

When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

PURPORT

Dhruva Mahārāja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that he was dead.

He therefore could not fix his faith in the message that Dhruva Mahārāja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Mahārāja's departure from home, King Uttānapāda thought that he was the cause of his leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः ।
वार्ताहर्तुरतिप्रीतो हारं प्रादान्महाधनम् ॥३८॥

śraddhāya vākyaṁ devarṣer
harṣa-vegena dharṣitaḥ
vārtā-hartur atiprīto
hāraṁ prādān mahā-dhanam

śraddhāya—keeping faith; *vākyam*—in the words; *devarṣeḥ*—of the great sage Nārada; *harṣa-vegena*—by great satisfaction; *dharṣitaḥ*—overwhelmed; *vārtā-hartuḥ*—with the messenger who brought the news; *atiprītaḥ*—being very satisfied; *hāram*—a pearl necklace; *prādāt*—offered; *mahā-dhanam*—very valuable.

TRANSLATION

Although he could not believe the words of the messenger, he had full faith in the word of the great sage, Nārada. Thus he was greatly overwhelmed by the news, and immediately he offered the messenger a highly valuable garland in great satisfaction.

TEXTS 39-40

सदश्वं रथमारुह्य कार्तस्वरपरिष्कृतम् ।
ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः ॥३९॥
शङ्खदुन्दुभिनादेन ब्रह्मघोषेण वेणुभिः ।
निश्चक्राम पुरात्तूर्णमात्मजाभीक्षणोत्सुकः ॥४०॥

sad-aśvaṁ ratham āruhya
kārtasvara-pariṣkṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ

śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ
niścakrāma purāt tūrṇam
ātma-jābhīkṣaṇotsukaḥ

sat-aśvam—drawn by very fine horses; *ratham*—chariot; *āruhya*—getting on; *kārtasvara-pariṣkṛtam*—bedecked with golden filigree; *brāhmaṇaiḥ*—with *brāhmaṇas; kula-vṛddhaiḥ*—along with elderly personalities of the family; *ca*—also; *paryastaḥ*—being surrounded; *amātya*—by officers and ministers; *bandhubhiḥ*—and friends; *śaṅkha*—of conchshells; *dundubhi*—and kettledrums; *nādena*—with the sound; *brahma-ghoṣeṇa*—by the chanting of Vedic *mantras; veṇubhiḥ*—by flutes; *niścakrāma*—he came out; *purāt*—from the city; *tūrṇam*—with great haste; *ātma-ja*—son; *abhīkṣaṇa*—to see; *utsukaḥ*—very eager.

TRANSLATION

Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers, and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

TEXT 41

सुनीतिः सुरुचिश्चास्य महिष्यौ रुक्मभूषिते ।
आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥४१॥

sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikāṁ sārdham
uttamenābhijagmatuḥ

sunītiḥ—Queen Sunīti; *suruciḥ*—Queen Suruci; *ca*—also; *asya*—of the King; *mahiṣyau*—queens; *rukma-bhūṣite*—being decorated with golden ornaments; *āruhya*—getting on; *śibikām*—a palanquin; *sārdham*—along with; *uttamena*—the King's other son, Uttama; *abhijagmatuḥ*—all proceeded along.

TRANSLATION

Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

PURPORT

After the departure of Dhruva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Nārada he was partially satisfied. He could understand the great fortune of his wife Sunīti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhruva Mahārāja was returning, his mother, Sunīti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son Uttama, on the same palanquin. That is the greatness of Queen Sunīti, the mother of the great Vaiṣṇava Dhruva Mahārāja.

TEXTS 42-43

तं दृष्ट्वोपवनाभ्याश आयान्तं तरसा रथात् ।
अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः ॥४२॥
परिरेभेऽङ्गजं दोर्भ्यां दीर्घोत्कण्ठमनाः श्वसन् ।
विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषाघबन्धनम् ॥४३॥

taṁ dṛṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nṛpas tūrṇam
āsādya prema-vihvalaḥ

parirebhe 'ṅgajaṁ dorbhyāṁ
dīrghotkaṇṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam

tam—him (Dhruva Mahārāja); *dṛṣṭvā*—having seen; *upavana*—the small forest; *abhyāśe*—near; *āyāntam*—returning; *tarasā*—with great haste; *rathāt*—from the chariot; *avaruhya*—got down; *nṛpaḥ*—the King; *tūrṇam*—immediately; *āsādya*—coming near; *prema*—with love; *vihvalaḥ*—overwhelmed; *parirebhe*—he embraced; *aṅga-jam*—his son; *dorbhyām*—with his arms; *dīrgha*—for a long time; *utkaṇṭha*—anxious; *manāḥ*—the King, whose mind; *śvasan*—breathing heavily; *viṣvaksena*—of the Lord; *aṅghri*—by the lotus feet; *saṁsparśa*—being touched; *hata*—were destroyed; *aśeṣa*—unlimited; *agha*—material contamination; *bandhanam*—whose bondage.

TRANSLATION

Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been

very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long lost boy. Breathing very heavily, he embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to being touched by the lotus feet of the Supreme Personality of Godhead.

TEXT 44

अथाजिघ्रन्मुहुर्मूर्ध्नि शीतै र्नयनवारिभिः ।
स्नापयामास तनयं जातोद्दाममनोरथः ॥४४॥

athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayaṁ
jātoddāma-mano-rathaḥ

atha—thereupon; *ājighran*—smelling; *muhuḥ*—again and again; *mūrdhni*—on the head; *śītaiḥ*—cold; *nayana*—of his eyes; *vāribhiḥ*—with the water; *snāpayām āsa*—he bathed; *tanayam*—son; *jāta*—fulfilled; *uddāma*—great; *manaḥ-rathaḥ*—his desire.

TRANSLATION

Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

PURPORT

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

TEXT 45

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः ।
ननाम मातरौ शीर्ष्णा सत्कृतः सज्जनाग्रणीः ॥४५॥

abhivandya pituḥ pādāv
āśīrbhiś cābhimantritaḥ
nanāma mātarau śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ

abhivandya—worshiping; *pituḥ*—of his father; *pādau*—the feet; *āśīrbhiḥ*—with benedictions; *ca*—and; *abhimantritaḥ*—was addressed; *nanāma*—he

bowed; *mātarau*—to his two mothers; *śīrṣṇā*—with his head; *sat-kṛtaḥ*—was honored; *sat-jana*—of the nobles; *agraṇīḥ*—the foremost.

TRANSLATION

Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

PURPORT

It may be questioned why Dhruva Mahārāja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Mahārāja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass, and, He recommends, more tolerant than the tree, to execute devotional service. Dhruva Mahārāja, therefore, has in this verse been described as *saj-janāgraṇīḥ*, the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

TEXT 46

सुरुचिस्तं समुत्थाप्य पादावनतमर्भकम् ।
परिष्वज्याह जीवेति बाष्पगद्गदया गिरा ॥४६॥

surucis tam samutthāpya
pādāvanatam arbhakam
pariṣvajyāha jīveti
bāṣpa-gadgadayā girā

suruciḥ—Queen Suruci; *tam*—him; *samutthāpya*—having picked up; *pāda-avanatam*—fallen at her feet; *arbhakam*—the innocent boy; *pariṣvajya*—embracing; *āha*—she said; *jīva*—may you live long; *iti*—thus; *bāṣpa*—with tears; *gadgadayā*—choked up; *girā*—with words.

TRANSLATION

Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing

him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"

TEXT 47

यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः ।
तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥४७॥

yasya prasanno bhagavān
guṇair maitryādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

yasya—anyone with whom; *prasannaḥ*—is pleased; *bhagavān*—the Personality of Godhead; *guṇaiḥ*—by qualities; *maitrī-ādibhiḥ*—by friendship, etc.; *hariḥ*—Lord Hari; *tasmai*—unto him; *namanti*—offer respect; *bhūtāni*—all living entities; *nimnam*—to low ground; *āpaḥ*—water; *iva*—just as; *svayam*—automatically.

TRANSLATION

Anyone who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead receives honor from all living entities, just as water automatically flows down by nature.

PURPORT

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīnivāsa Ācārya said that the six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations, automatically pleases everyone, and thus everyone offers him respect.

TEXT 48

उत्तमश्च ध्रुवश्चोभावन्योन्यं प्रेमविह्वलौ ।
अङ्गसङ्गादुत्पुलकावस्रौघं मुहुरूहतुः ॥४८॥

uttamaś ca dhruvaś cobhāv
anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulakāv
asraughaṁ muhur ūhatuḥ

uttamaḥ ca—also Uttama; *dhruvaḥ ca*—Dhruva also; *ubhau*—both; *anyonyam*—one another; *prema-vihvalau*—being overwhelmed with affection; *aṅga-saṅgāt*—by embracing; *utpulakau*—their hair stood up; *asru*—of tears; *ogham*—torrents; *muhuḥ*—again and again; *ūhatuḥ*—they exchanged.

TRANSLATION

The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on both their bodies stood up.

TEXT 49

सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् ।
उपगुह्य जहावाधिं तदङ्गस्पर्शनिर्वृता ॥४९॥

sunītir asya jananī
prāṇebhyo 'pi priyaṁ sutam
upaguhya jahāv ādhiṁ
tad-aṅga-sparśa-nirvṛtā

sunītiḥ—Sunīti, the real mother of Dhruva Mahārāja; *asya*—his; *jananī*—mother; *prāṇebhyaḥ*—more than life air; *api*—even; *priyam*—dear; *sutam*—son; *upaguhya*—embracing; *jahau*—gave up; *ādhim*—all grief; *tat-aṅga*—his body; *sparśa*—touching; *nirvṛtā*—being satisfied.

TRANSLATION

Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

TEXT 50

पयःस्तनाभ्यां सुस्राव नेत्रजैः सलिलैः शिवैः ।
तदाभिषिच्यमानाभ्यां वीर वीरसुवो मुहुः ॥५०॥

payaḥ stanābhyāṁ susrāva
netra-jaiḥ salilaiḥ śivaiḥ
tadābhiṣicyamānābhyāṁ
vīra vīra-suvo muhuḥ

payaḥ—milk; *stanābhyām*—from both breasts; *susrāva*—began to flow down; *netra-jaiḥ*—from the eyes; *salilaiḥ*—by tears; *śivaiḥ*—auspicious; *tadā*—at that time; *abhiṣicyamānābhyām*—being wetted; *vīra*—my dear Vidura; *vīra-suvaḥ*—of the mother who gave birth to a hero; *muhuḥ*—constantly.

TRANSLATION

My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great auspicious sign.

PURPORT

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called *abhiṣeka*. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Sunīti were all-auspicious. This auspiciousness of the *abhiṣeka* ceremony performed by his beloved mother is the indication that in the very near future Dhruva Mahārāja would be installed on the throne of his father. The history of Dhruva Mahārāja's leaving home was that his father refused to give him a place on his lap, and Dhruva Mahārāja determined that unless he got the throne of his father he would not come back. Now this *abhiṣeka* ceremony performed by his beloved mother was an indication that he would occupy the throne of Mahārāja Uttānapāda.

It is also significant in this verse that Sunīti, mother of Dhruva Mahārāja, is described as *vīra-sū*, a mother who produced a great hero. There are many heroes in the world, but there is no comparison with Dhruva Mahārāja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of *māyā*. When Lord Caitanya inquired from Rāmānanda Rāya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

TEXT 51

तां शशंसुर्जना राज्ञीं दिष्ट्या ते पुत्र आर्तिहा ।
प्रतिलब्धश्चिरं नष्टो रक्षिता मण्डलं भुवः ॥५१॥

tāṁ śaśaṁsur janā rājñīṁ
diṣṭyā te putra ārti-hā
pratilabdhaś ciraṁ naṣṭo
rakṣitā maṇḍalaṁ bhuvaḥ

tām—unto Queen Sunīti; *śaśaṁsuḥ*—offered praise; *janāḥ*—the people in general; *rājñīm*—unto the Queen; *diṣṭyā*—by fortune; *te*—your; *putraḥ*—son; *ārti-hā*—will vanquish all your pains; *pratilabdhaḥ*—now returned; *ciram*—since a long time; *naṣṭaḥ*—lost; *rakṣitā*—will protect; *maṇḍalam*—the globe; *bhuvaḥ*—earthly.

TRANSLATION

The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

TEXT 52

अभ्यर्चितस्त्वया नूनं भगवान् प्रणतार्तिहा ।
यदनुध्यायिनो धीरा मृत्युं जिग्युः सुदुर्जयम् ॥५२॥

abhyarcitas tvayā nūnaṁ
bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mṛtyuṁ jigyuḥ sudurjayam

abhyarcitaḥ—worshiped; *tvayā*—by you; *nūnam*—however; *bhagavān*—the Supreme Personality of Godhead; *praṇata-ārti-hā*—who can deliver His devotees from the greatest danger; *yat*—whom; *anudhyāyinaḥ*—constantly meditating upon; *dhīrāḥ*—great saintly persons; *mṛtyum*—death; *jigyuḥ*—conquered; *sudurjayam*—which is very, very difficult to overcome.

TRANSLATION

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

PURPORT

Dhruva Mahārāja was the lost child of Queen Sunīti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word *sudurjayam*, an adjective which indicates that no one can conquer death, is very significant. When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

TEXT 53

लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः ।
आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत्पुरम् ॥५३॥

lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nṛpaḥ
āropya kariṇīṁ hṛṣṭaḥ
stūyamāno 'viśat puram

lālyamānam—being thus praised; *janaiḥ*—by the people in general; *evam*—thus; *dhruvam*—Mahārāja Dhruva; *sa-bhrātaram*—with his brother; *nṛpaḥ*—the King; *āropya*—placing; *kariṇīm*—on the back of a she-elephant; *hṛṣṭaḥ*—being so pleased; *stūyamānaḥ*—and being so praised; *aviśat*—returned; *puram*—to his capital.

TRANSLATION

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

TEXT 54

तत्र तत्रोपसंक्लृप्तैर्लसन्मकरतोरणैः ।
सवृन्दैः कदलीस्तम्भैः पूगपोतैश्च तद्विधैः ॥५४॥

tatra tatropasaṅkḷptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ

tatra tatra—here and there; *upasaṅkḷptaiḥ*—set up; *lasat*—brilliant; *makara*—shark-shaped; *toraṇaiḥ*—with arched gateways; *sa-vṛndaiḥ*—with bunches of fruits and flowers; *kadalī*—of banana trees; *stambhaiḥ*—with columns; *pūga-potaiḥ*—with young betel nut trees; *ca*—also; *tat-vidhaiḥ*—of that kind.

TRANSLATION

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

PURPORT

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel nut trees and banana trees and with fruits, flowers and leaves are an age-old custom in India. To receive his great son Dhruva Mahārāja, King Uttānapāda arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

TEXT 55

चूतपल्लववासःस्रङ्मुक्तादामविलम्बिभिः ।
उपस्कृतं प्रतिद्वारमपां कुम्भैः सदीपकैः ॥५५॥

cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ pratidvāram
apāṁ kumbhaiḥ sadīpakaiḥ

cūta-pallava—with mango leaves; *vāsaḥ*—cloth; *srak*—flower garlands; *muktā-dāma*—strings of pearls; *vilambibhiḥ*—hanging; *upaskṛtam*—decorated; *pratidvāram*—at every gate; *apām*—full of water; *kumbhaiḥ*—with water pots; *sa-dīpakaiḥ*—with burning lamps.

TRANSLATION

At each and every gate there were burning lamps and big water pots decorated with differently colored cloth, strings of pearls, flower garlands, and hanging mango leaves.

TEXT 56

प्राकारैर्गोपुरागारैः शातकुम्भपरिच्छदैः ।
सर्वतोऽलंकृतं श्रीमद्विमानशिखरद्युभिः ॥५६॥

prākārair gopurāgāraiḥ
śāta-kumbha-paricchadaiḥ
sarvato 'laṅkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ

prākāraiḥ—with surrounding walls; *gopura*—city gates; *āgāraiḥ*—with houses; *śāta-kumbha*—golden; *paricchadaiḥ*—with ornamental work; *sarvataḥ*—on all sides; *alaṅkṛtam*—decorated; *śrīmat*—valuable, beautiful; *vimāna*—airplanes; *śikhara*—domes; *dyubhiḥ*—glittering.

TRANSLATION

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

PURPORT

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Mahārāja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminum. This just gives a hint of the opulence of Dhruva Mahārāja's days and the poverty of modern times.

TEXT 57

पृष्टचत्वरत्र्यष्टमार्गं चन्दनचर्चितम् ।
लाजाक्षतैः पुष्पफलैस्तण्डुलैर्बलिभिर्युतम् ॥५७॥

mṛṣṭa-catvara-rathyāṭṭa-
mārgaṁ candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam

mṛṣṭa—fully cleansed; *catvara*—quadrangles; *rathya*—highways; *aṭṭa*—raised sitting places; *mārgam*—lanes; *candana*—with sandalwood; *carcitam*—sprinkled; *lāja*—with fried rice; *akṣataiḥ*—and barley; *puṣpa*—with flowers; *phalaiḥ*—and fruits; *taṇḍulaiḥ*—with rice; *balibhiḥ*—auspicious presentations; *yutam*—provided with.

TRANSLATION

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.

TEXTS 58-59

ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः ।
सिद्धार्थाक्षतदध्यम्बुदूर्वापुष्पफलानि च ॥५८॥
उपजह्रुः प्रयुञ्जाना वात्सल्यादाशिषः सतीः ।
शृण्वंस्तद्वल्गुगीतानि प्राविशद्भवनं पितुः ॥५९॥

dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca
upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanaṁ pituḥ

dhruvāya—on Dhruva; *pathi*—on the road; *dṛṣṭāya*—seen; *tatra tatra*—here and there; *pura-striyaḥ*—household ladies; *siddhārtha*—white mustard seed; *akṣata*—barley; *dadhi*—curd; *ambu*—water; *dūrvā*—newly grown grass; *puṣpa*—flowers; *phalāni*—fruits; *ca*—also; *upajahruḥ*—they showered; *prayuñjānāḥ*—uttering; *vātsalyāt*—out of affection; *āśiṣaḥ*—blessings; *satīḥ*—gentle ladies; *śṛṇvan*—hearing; *tat*—their; *valgu*—very pleasing; *gītāni*—songs; *prāviśat*—he entered; *bhavanam*—the palace; *pituḥ*—of his father.

TRANSLATION

Thus, as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

TEXT 60

महामणिव्रातमये स तस्मिन् भवनोत्तमे ।
लालितो नितरां पित्रा न्यवसद्दिवि देववत् ॥६०॥

mahāmaṇi-vrāta-maye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

mahāmaṇi—greatly valuable jewels; *vrāta*—groups of; *maye*—bedecked with; *saḥ*—he (Dhruva Mahārāja); *tasmin*—in that; *bhavana-uttame*—brilliant house; *lālitaḥ*—being raised; *nitarām*—always; *pitrā*—by the father; *nyavasat*—lived there; *divi*—in the higher planetary systems; *deva-vat*—like the demigods.

TRANSLATION

Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

TEXT 61

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः।
आसनानि महार्हाणि यत्र रौक्मा उपस्कराः ॥६१॥

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārhāṇi
yatra raukmā upaskarāḥ

payaḥ—milk; *phena*—foam; *nibhāḥ*—like; *śayyāḥ*—bedding; *dāntāḥ*—made of ivory; *rukma*—golden; *paricchadāḥ*—with embellishments; *āsanāni*—sitting places; *mahā-arhāṇi*—very valuable; *yatra*—where; *raukmāḥ*—golden; *upaskarāḥ*—furniture.

TRANSLATION

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

TEXT 62

यत्र स्फटिककुड्येषु महामारकतेषु च ।
मणिप्रदीपा आभान्ति ललनारत्नसंयुताः ॥६२॥

yatra sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ

yatra—where; *sphaṭika*—made of marble; *kuḍyeṣu*—on walls; *mahā-mārakateṣu*—bedecked with valuable jewels like sapphires; *ca*—also; *maṇi-pradīpāḥ*—lamps made of jewels; *ābhānti*—shined; *lalanā*—female figures; *ratna*—made of jewels; *saṁyutāḥ*—held by.

TRANSLATION

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

PURPORT

The description of King Uttānapāda's palace depicts the state of affairs many hundreds and thousands of years ago, long before *Śrīmad-Bhāgavatam* was compiled. Since it is described that Mahārāja Dhruva ruled for 36,000 years, he must have lived in the Satya-yuga, when people lived for 100,000 years. The life durations in the four *yugas* are also mentioned in the Vedic literature. In the Satya-yuga people used to live for 100,000 years, in the Tretā-yuga people lived for 10,000 years, in Dvāpara-yuga they lived for 1,000 years, and in this age, Kali-yuga, people may live up to 100 years.

With the progressive advance of each new *yuga,* the duration of human life is reduced by ninety percent–from 100,000 to 10,000, from 10,000 to 1,000, and from 1,000 to 100.

It is said that Dhruva Mahārāja is the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the *Bhagavad-gītā,* there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even 40,000 or 50,000 years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls were made of marble and were once decorated with jewels. During the British Period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motor cars. Advancement of human civilization does not depend on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja's father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of *Śrīmad-Bhāgavatam,* therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dvāpara-yuga.

TEXT 63

उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः ।
कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः ॥६३॥

udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūja-dvihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

udyānāni—gardens; *ca*—also; *ramyāṇi*—very beautiful; *vicitraiḥ*—various; *amara-drumaiḥ*—with trees brought from the heavenly planets; *kūja*—singing; *dvihaṅga*—of birds; *mithunaiḥ*—with pairs; *gāyat*—humming; *matta*—mad; *madhu-vrataiḥ*—with bumblebees.

TRANSLATION

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets, and in those trees there were pairs of sweetly singing birds and almost mad bumblebees who made a very relishable buzzing sound.

PURPORT

In this verse the word *amara-drumaiḥ*, "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as *amaraloka*, the planets where death is very much delayed, because the people there live for 10,000 years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down again to this earth. These are the statements that can be collected from Vedic literature. As the people there live for 10,000 years, so also do the trees. Of course, here on this earth there are many trees which live for 10,000 years, so what to speak of the trees on the heavenly planets? They must live for more than many ten thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a *pārijāta* flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the *pārijāta* tree's being taken from heaven to this planet. The *pārijāta* was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

TEXT 64

वाप्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः ।
हंसकारण्डवकुलैर्जुष्टाश्चक्राह्वसारसैः ॥६४॥

vāpyo vaidūrya-sopānāḥ
padmotpala-kumudvatīḥ
haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ

vāpyaḥ—lakes; *vaidūrya*—emerald; *sopānāḥ*—with staircases; *padma*—lotuses; *utpala*—blue lotuses; *kumud-vatīḥ*—full of lilies; *haṁsa*—swans; *kāraṇḍava*—and ducks; *kulaiḥ*—by flocks of; *juṣṭāḥ*—inhabited; *cakrāhva*—by *cakravākas* (geese); *sārasaiḥ*—and by cranes.

TRANSLATION

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

PURPORT

It appears that the palace was not only surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also where the water was full of many colorful lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, *cakravākas, kāraṇḍavas* and cranes. These birds generally do not live in filthy places like crows. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

TEXT 65

उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् ।
श्रुत्वा दृष्ट्वाद्भुततमं प्रपेदे विस्मयं परम् ॥६५॥

uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam
śrutvā dṛṣṭvādbhuta-tamaṁ
prapede vismayaṁ param

uttānapādaḥ—King Uttānapāda; *rājarṣiḥ*—great saintly king; *prabhāvam*—influence; *tanayasya*—of his son; *tam*—that; *śrutvā*—hearing; *dṛṣṭvā*—seeing; *adbhuta*—wonderful; *tamam*—in the superlative degree; *prapede*—happily felt; *vismayam*—wonder; *param*—supreme.

TRANSLATION

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

PURPORT

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was not only the son of a king but was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttānapāda was not an ordinary king; he was a *rājarṣi,* a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in *Bhagavad-gītā* also, the science of God, or the *yoga* system of devotional service known as *Bhagavad-gītā,* was spoken to the saintly king of the sun planet, and gradually it descended through the *kṣatriya* kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens not only become saintly, but they are very happy because both their spiritual and physical needs and hankerings are satisfied.

TEXT 66

वीक्ष्योढवयसं तं च प्रकृतीनां च सम्मतम् ।
अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् ॥६६॥

vīkṣyoḍha-vayasaṁ taṁ ca
prakṛtīnāṁ ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim

vīkṣya—after seeing; *ūḍha-vayasam*—mature in age; *tam*—Dhruva; *ca*—and; *prakṛtīnām*—by the ministers; *ca*—also; *sammatam*—approved of; *anurakta*—

beloved; *prajam*—by his subjects; *rājā*—the King; *dhruvam*—Dhruva Mahārāja; *cakre*—made; *bhuvaḥ*—of the earth; *patim*—master.

TRANSLATION

When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned him as Emperor of this planet.

PURPORT

Although it is misconceived that formerly the monarchial government was autocratic, from the description of this verse it appears that not only was King Uttānapāda a *rājarṣi*, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva's character. Then he installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons who are of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. Unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

TEXT 67

आत्मानं च प्रवयसमाकलय्य विशाम्पतिः ।
वनं विरक्तः प्रातिष्ठद्विमृशन्नात्मनो गतिम् ॥६७॥

ātmānaṁ ca pravayasam
ākalayya viśām patiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim

ātmānam—himself; *ca*—also; *pravayasam*—advanced in age; *ākalayya*—considering; *viśām patiḥ*—King Uttānapāda; *vanam*—to the forest; *viraktaḥ*—detached; *prātiṣṭhat*—departed; *vimṛśan*—deliberating on; *ātmanaḥ*—of the self; *gatim*—salvation.

TRANSLATION

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.

PURPORT

This is the sign of a *rājarṣi.* King Uttānapāda was very opulent and was Emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttānapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttānapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, similarly his father, Mahārāja Uttānapāda, in his old age, also practiced austerity in the forest. It is, however, not possible in modern days to give up one's home and go to the forest to practice austerity, but if people of all ages would take shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat eating, and chant the Hare Kṛṣṇa *mantra* regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Dhruva Mahārāja Returns Home."*

CHAPTER TEN

Dhruva Mahārāja's Fight with the Yakṣas

TEXT 1

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः ।
उपयेमे भ्रमिं नाम तत्सुतौ कल्पवत्सरौ ॥ १ ॥

maitreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau

maitreyaḥ uvāca—the great sage Maitreya continued; *prajā-pateḥ*—of the *prajāpati; duhitaram*—daughter; *śiśumārasya*—of Śiśumāra; *vai*—certainly; *dhruvaḥ*—Dhruva Mahārāja; *upayeme*—married; *bhramim*—Bhrami; *nāma*—named; *tat-sutau*—her sons; *kalpa*—Kalpa; *vatsarau*—Vatsara.

TRANSLATION

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

PURPORT

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father for the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttānapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttānapāda was a *rājarṣi,* saintly king. Although he

was busy in his political affairs and duties of government management, still he was very anxious for self-realization. Therefore as soon as his son, Dhruva Mahārāja, was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttānapāda knew very well that to get his son, Dhruva Mahārāja, married was not so important that it should take preference to his going away to the forest for self-realization.

TEXT 2

इलायामपि भार्यायां वायोः पुत्र्यां महाबलः ।
पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् ॥ २ ॥

ilāyām api bhāryāyāṁ
vāyoḥ putryāṁ mahā-balaḥ
putram utkala-nāmānaṁ
yoṣid-ratnam ajījanat

ilāyām—unto his wife named Ilā; *api*—also; *bhāryāyām*—unto his wife; *vāyoḥ*—of the demigod Vāyu (controller of air); *putryām*— unto the daughter; *mahā-balaḥ*—the greatly powerful Dhruva Mahārāja; *putram*—son; *utkala*—Utkala; *nāmānam*—of the name; *yoṣit*—female; *ratnam*—jewel; *ajījanat*—he begot.

TRANSLATION

The greatly powerful Dhruva Mahārāja had another wife named Ilā, who was the daughter of the demigod Vāyu. In her he begot a son named Utkala and a very beautiful daughter.

TEXT 3

उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा ।
हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता ॥ ३ ॥

uttamas tv akṛtodvāho
mṛgayāyāṁ balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatiṁ gatā

uttamaḥ—Uttama; *tu*—but; *akṛta*—without; *udvāhaḥ*—marriage; *mṛgayāyām*—on a hunting excursion; *balīyasā*—very powerful; *hataḥ*—was killed; *puṇya-janena*—by a Yakṣa; *adrau*—on the Himalayan Mountains; *tat*—his; *mātā*—mother (Suruci); *asya*—of her son; *gatim*—way; *gatā*—followed.

TRANSLATION

Dhruva Mahārāja's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himalayan Mountains. Along with him, his mother, Suruci, also followed the path of her son [died].

TEXT 4

ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचार्पितः ।
जैत्रं स्यन्दनमास्थाय गतः पुण्यजनालयम् ॥ ४ ॥

dhruvo bhrātṛ-vadhaṁ śrutvā
kopāmarṣa-śucārpitaḥ
jaitraṁ syandanam āsthāya
gataḥ puṇya-janālayam

dhruvaḥ—Dhruva Mahārāja; *bhrātṛ-vadham*—killing of his brother; *śrutvā*—hearing this news; *kopa*—anger; *amarṣa*—vengeance; *śucā*—lamentation; *arpitaḥ*—being filled with; *jaitram*—victorious; *syandanam*—chariot; *āsthāya*—getting on; *gataḥ*—went; *puṇya-jana-ālayam*—to the city of the Yakṣas.

TRANSLATION

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himalayan Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went for victory over the city of the Yakṣas, Alakāpurī.

PURPORT

Dhruva Mahārāja's becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the King, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yakṣas from the Himalayas.

TEXT 5

गत्वोदीचीं दिशं राजा रुद्रानुचरसेविताम् ।
ददर्श हिमवद्द्रोण्यां पुरीं गुह्यकसंकुलाम् ॥ ५ ॥

gatvodīcīṁ diśaṁ rājā
rudrānucara-sevitām

dadarśa himavad-droṇyāṁ
purīṁ guhyaka-saṅkulām

gatvā—going; *udīcīm*—northern; *diśam*—direction; *rājā*—King Dhruva; *rudra-anucara*—by followers of Rudra, Lord Śiva; *sevitām*—inhabited; *dadarśa*—saw; *himavat*—Himalayan; *droṇyām*—in a valley; *purīm*—a city; *guhyaka*—ghostly persons; *saṅkulām*—full of.

TRANSLATION

Dhruva Mahārāja went to the northern direction of the Himalayan range. In a valley he saw a city that was full of ghostly persons who were followers of Lord Śiva.

PURPORT

In this verse it is stated that the Yakṣas are more or less devotees of Lord Śiva. By this indication the Yakṣas may be taken to be the Himalayan tribes like the Tibetans.

TEXT 6

दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन् ।
येनोद्विग्नदृशः क्षत्तरुपदेव्योऽत्रसन्भृशम् ॥ ६ ॥

dadhmau śaṅkhaṁ bṛhad-bāhuḥ
khaṁ diśaś cānunādayan
yenodvigna-dṛśaḥ kṣattar
upadevyo 'trasan bhṛśam

dadhmau—blew; *śaṅkham*—conchshell; *bṛhat-bāhuḥ*—the mighty-armed; *kham*—the sky; *diśaḥ ca*—and all directions; *anunādayan*—causing to resound; *yena*—by which; *udvigna-dṛśaḥ*—appeared to be very anxious; *kṣattaḥ*—my dear Vidura; *upadevyaḥ*—the wives of the Yakṣas; *atrasan*—became frightened; *bhṛśam*—greatly.

TRANSLATION

Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpurī, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

TEXT 7

ततो निष्क्रम्य बलिन उपदेवमहाभटाः ।
अभिहन्तुस्तन्निनादमभिपेतुरुदायुधाः ॥ ७ ॥

tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ

tataḥ—thereafter; *niṣkramya*—coming out; *balinaḥ*—very powerful; *upadeva*—of Kuvera; *mahā-bhaṭāḥ*—great soldiers; *asahantaḥ*—unable to tolerate; *tat*—of the conchshell; *ninādam*—sound; *abhipetuḥ*—attacked; *udāyudhāḥ*—equipped with various weapons.

TRANSLATION

O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.

TEXT 8

स तानापततो वीर उग्रधन्वा महारथः ।
एकैकं युगपत्सर्वानहन् बाणैस्त्रिभिस्त्रिभिः ॥ ८ ॥

sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ

saḥ—Dhruva Mahārāja; *tān*—all of them; *āpatataḥ*—falling upon him; *vīraḥ*—hero; *ugra-dhanvā*—powerful bowman; *mahā-rathaḥ*—who could fight with many chariots; *eka-ekam*—one after another; *yugapat*—simultaneously; *sarvān*—all of them; *ahan*—killed; *bāṇaiḥ*—by arrows; *tribhiḥ tribhiḥ*—by threes.

TRANSLATION

Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows at the rate of three at a time.

TEXT 9

ते वै ललाटलग्नैस्तैरिषुभिः सर्व एव हि ।
मत्वा निरस्तमात्मानमाशंसन् कर्म तस्य तत् ॥ ९ ॥

te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam
āśaṁsan karma tasya tat

te—they; *vai*—certainly; *lalāṭa-lagnaiḥ*—intent upon their heads; *taiḥ*—by those; *iṣubhiḥ*—arrows; *sarve*—all of them; *eva*—certainly; *hi*—without fail; *matvā*—thinking; *nirastam*—defeated; *ātmānam*—themselves; *āśaṁsan*—praised; *karma*—action; *tasya*—of him; *tat*—that.

TRANSLATION

When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

PURPORT

This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Mahārāja was their enemy, but still upon witnessing the wonderful heroic action of Mahārāja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real *kṣatriya* spirit.

TEXT 10

तेऽपि चामुममृष्यन्तः पादस्पर्शमिवोरगाः ।
शरैरविध्यन् युगपद् द्विगुणं प्रचिकीर्षवः ॥१०॥

te 'pi cāmum amṛṣyantaḥ
pāda-sparśam ivoragāḥ
śarair avidhyan yugapad
dvi-guṇaṁ pracikīrṣavaḥ

te—the Yakṣas; *api*—also; *ca*—and; *amum*—at Dhruva; *amṛṣyantaḥ*—being intolerant of; *pāda-sparśam*—being touched by the feet; *iva*—like; *uragāḥ*—serpents; *śaraiḥ*—with arrows; *avidhyan*—struck; *yugapat*—simultaneously; *dvi-guṇam*—twice as much; *pracikīrṣavaḥ*—trying to retaliate.

TRANSLATION

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva

Mahārāja, threw twice as many arrows—six from each of the soldiers—and thus they very valiantly exhibited their prowess.

TEXTS 11-12

ततः परिघनिस्त्रिंशैः प्रासशूलपरश्वधैः ।
शक्त्यृष्टिभिर्भुशुण्डीभिश्चित्रवाजैः शरैरपि ॥११॥
अभ्यवर्षन् प्रकुपिताः सरथं सहसारथिम् ।
इच्छन्तस्तत्प्रतीकर्तुमयुतानां त्रयोदश ॥१२॥

tataḥ parigha-nistriṁśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuśuṇḍībhiś
citra-vājaiḥ śarair api

abhyavarṣan prakupitāḥ
sarathaṁ saha sārathim
icchantas tat pratīkartum
ayutānāṁ trayodaśa

tataḥ—thereupon; *parigha*—with iron bludgeons; *nistriṁśaiḥ*—and swords; *prāsaśūla*—with tridents; *paraśvadhaiḥ*—and lances; *śakti*—with pikes; *ṛṣṭibhiḥ*—and spears; *bhuśuṇḍībhiḥ*—with *bhuśuṇḍī* weapons; *citra-vājaiḥ*—having various feathers; *śaraiḥ*—with arrows; *api*—also; *abhyavarṣan*—they showered Dhruva; *prakupitāḥ*—being angry; *sa-ratham*—along with his chariot; *saha sārathim*—along with his charioteer; *icchantaḥ*—desiring; *tat*—Dhruva's activities; *pratīkartum*—to counteract; *ayutānām*—of ten-thousands; *trayodaśa*—thirteen.

TRANSLATION

The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered various types of feathered arrows, parighas [iron bludgeons], nistriṁśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], ṛṣṭis [spears], and bhuśuṇḍī weapons upon Mahārāja Dhruva along with his chariot and charioteer.

TEXT 13

औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा ।
न एवादृश्यताच्छन्न आसारेण यथा गिरिः ॥१३॥

auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na evādṛśyatācchanna
āsāreṇa yathā giriḥ

auttānapādiḥ—Dhruva Mahārāja; *saḥ*—he; *tadā*—at that time; *śastra-varṣeṇa*—by a shower of weapons; *bhūriṇā*—incessant; *na*—not; *eva*—certainly; *adṛśyata*—was visible; *ācchannaḥ*—being covered; *āsāreṇa*—by constant rainfall; *yathā*—as; *giriḥ*—a mountain.

TRANSLATION

Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain becomes covered by incessant rainfall.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura points out in this connection that although Dhruva Mahārāja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Mahārāja new vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

TEXT 14

हाहाकारस्तदैवासीत्सिद्धानां दिवि पश्यताम् ।
हतोऽयं मानवः सूर्यो मग्नः पुण्यजनार्णवे ॥१४॥

hāhā-kāras tadaivāsīt
siddhānāṁ divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave

hāhā-kāraḥ—tumult of disappointment; *tadā*—at that time; *eva*—certainly; *āsīt*—became manifest; *siddhānām*—of all the residents of Siddhaloka; *divi*—in the sky; *paśyatām*—who were observing the fight; *hataḥ*—killed; *ayam*—this; *mānavaḥ*—grandson of Manu; *sūryaḥ*—sun; *magnaḥ*—set; *puṇya-jana*—of the Yakṣas; *arṇave*—in the ocean.

TRANSLATION

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

PURPORT

In this verse *mānava* is very significant. Generally this word is used to mean "human being." Dhruva Mahārāja is also described here as *mānava.* Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a *mānava*, or descendant from Manu, but Dhruva Mahārāja is a distinguished *mānava* because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja's welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that a devotee is not only well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

TEXT 15

नदत्सु यातुधानेषु जयकाशिष्वथो मृधे ।
उदतिष्ठद्रथस्तस्य नीहारादिव भास्करः ॥१५॥

nadatsu yātudhāneṣu
jayakāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ

nadatsu—while exclaiming; *yātudhāneṣu*—the ghostly Yakṣas; *jaya-kāśiṣu*—proclaiming victory; *atho*—then; *mṛdhe*—in the fighting; *udatiṣṭhat*—appeared; *rathaḥ*—the chariot; *tasya*—of Dhruva Mahārāja; *nīhārāt*—from the mist; *iva*—like; *bhāskaraḥ*—the sun.

TRANSLATION

The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

PURPORT

Here Dhruva Mahārāja is compared to the sun and the great assembly of the Yakṣas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison with the sun, the greatness of Dhruva Mahārāja in all circumstances is affirmed.

TEXT 16

धनुर्विस्फूर्जयन्दिव्यं द्विषतां खेदमुद्वहन् ।
अस्त्रौघं व्यधमद्बाणैर्घनानीकमिवानिलः ॥१६॥

dhanur visphūrjayan divyaṁ
dviṣatāṁ khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ

dhanuḥ—his bow; *visphūrjayan*—twanging; *divyam*—wonderful; *dviṣatām*—of the enemies; *khedam*—lamentation; *udvahan*—creating; *astra-ogham*—different types of weapons; *vyadhamat*—he scattered; *bāṇaiḥ*—with his arrows; *ghana*—of clouds; *anīkam*—an army; *iva*—like; *anilaḥ*—the wind.

TRANSLATION

Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

TEXT 17

तस्य ते चापनिर्मुक्ता भिन्द्यो वर्माणि रक्षसाम् ।
कायानाविविशुस्तिग्मा गिरीनशनयो यथा ॥१७॥

tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā
girīn aśanayo yathā

tasya—of Dhruva; *te*—those arrows; *cāpa*—from the bow; *nirmuktāḥ*—released; *bhittvā*—having pierced; *varmāṇi*—shields; *rakṣasām*—of the demons; *kāyān*—bodies; *āviviśuḥ*—entered; *tigmāḥ*—sharp; *girīn*—mountains; *aśanayaḥ*—thunderbolts; *yathā*—just like.

TRANSLATION

The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

TEXTS 18-19

भल्लैः संछिद्यमानानां शिरोभिश्चारुकुण्डलैः ।
ऊरुभिर्हेमतालाभैर्दोर्भिर्वलयवल्गुभिः ॥१८॥
हारकेयूरमुकुटैरुष्णीषैश्च महाधनैः ।
आस्तृतास्ता रणभुवो रेजुर्वीरमनोहराः ॥१९॥

bhallaiḥ sañchidyamānānāṁ
śirobhiś cāru-kuṇḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ

hāra-keyūra-mukuṭair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstṛtās tā raṇa-bhuvo
rejur vīra-mano-harāḥ

bhallaiḥ—by his arrows; *sañchidyamānānām*—of the Yakṣas who were cut to pieces; *śirobhiḥ*—with heads; *cāru*—beautiful; *kuṇḍalaiḥ*—with earrings; *ūrubhiḥ*—with thighs; *hema-tālābhaiḥ*—like golden palm trees; *dorbhiḥ*—with arms; *valaya-valgubhiḥ*—with beautiful bracelets; *hāra*—with garlands; *keyūra*—armlets; *mukuṭaiḥ*—and helmets; *uṣṇīṣaiḥ*—with turbans; *ca*—also; *mahā-dhanaiḥ*—very valuable; *āstṛtāḥ*—covered; *tāḥ*—those; *raṇa-bhuvaḥ*—battlefields; *rejuḥ*—began to glimmer; *vīra*—of the heroes; *manaḥ-harāḥ*—bewildering the minds.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

PURPORT

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity to the heroes on the battlefield.

TEXT 20

हतावशिष्टा इतरे रणाजिराद्
रक्षोगणाः क्षत्रियवर्यसायकैः ।
प्रायो विवृक्णावयवा विदुद्रुवु-
र्मृगेन्द्रविक्रीडितयूथपा इव ॥२०॥

hatāvaśiṣṭā itare raṇājirād
rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ
prāyo vivṛkṇāvayavā vidudruvur
mṛgendra-vikrīḍita-yūthapā iva

hata-avaśiṣṭāḥ—the remaining soldiers who were not killed; *itare*—others; *raṇa-ajirāt*—from the battlefield; *rakṣaḥ-gaṇāḥ*—the Yakṣas; *kṣatriya-varya*—of the greatest of the *kṣatriyas* or warriors; *sāyakaiḥ*—by the arrows; *prāyaḥ*—mostly; *vivṛkṇa*—cut to pieces; *avayavāḥ*—their bodily limbs; *vidudruvuḥ*—fled; *mṛgendra*—by a lion; *vikrīḍita*—being defeated; *yūthapāḥ*—elephants; *iva*—like.

TRANSLATION

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.

TEXT 21

अपश्यमानः स तदाऽऽततायिनं
महामृधे कंचन मानवोत्तमः ।
पुरीं दिदृक्षन्नपि नाविशद् द्विषां
न मायिनां वेद चिकीर्षितं जनः ॥२१॥

apaśyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣann api nāviśad dviṣāṁ
na māyināṁ veda cikīrṣitaṁ janaḥ

apaśyamānaḥ—while not observing; *saḥ*—Dhruva; *tadā*—at that time; *ātatāyinam*—armed opposing soldier; *mahā-mṛdhe*—in that great battlefield; *kañcana*—any; *mānava-uttamaḥ*—the best of the human beings; *purīm*—the city; *didṛkṣan*—wishing to see; *api*—although; *na āviśat*—did not enter; *dviṣām*—of the enemies; *na*—not; *māyinām*—of the mystics; *veda*—knows; *cikīrṣitam*—the plans; *janaḥ*—anyone.

TRANSLATION

Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakāpurī, but he thought to himself, "No one knows the plans of the mystic Yakṣas."

TEXT 22

इति ब्रुवंश्चित्ररथः स्वसारथिं
यत्तः परेषां प्रतियोगशङ्कितः ।
शुश्राव शब्दं जलधेरिवेरितं
नभस्वतो दिक्षु रजोऽन्वदृश्यत ॥२२॥

iti bruvaṁś citra-rathaḥ sva-sārathiṁ
yattaḥ pareṣāṁ pratiyoga-śaṅkitaḥ
śuśrāva śabdaṁ jaladher iveritaṁ
nabhasvato dikṣu rajo 'nv adṛśyata

iti—thus; *bruvan*—talking; *citra-rathaḥ*—Dhruva Mahārāja, whose chariot was very beautiful; *sva-sārathim*—to his charioteer; *yattaḥ*—being on guard;

pareṣām—from his enemies; *pratiyoga*—counterattack; *śaṅkitaḥ*—being apprehensive; *śuśrāva*—heard; *śabdam*—sound; *jaladheḥ*—from the ocean; *iva*—as if; *īritam*—resounded; *nabhasvataḥ*—because of wind; *dikṣu*—in all directions; *rajaḥ*—dust; *anu*—then; *adṛśyata*—was perceived.

TRANSLATION

In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

TEXT 23

क्षणेनाच्छादितं व्योम घनानीकेन सर्वतः ।
विस्फुरत्तडिता दिक्षु त्रासयत्स्तनयित्नुना ॥२३॥

kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā

kṣaṇena—within a moment; *ācchāditam*—was covered; *vyoma*—the sky; *ghana*—of dense clouds; *anīkena*—with a mass; *sarvataḥ*—everywhere; *visphurat*—dazzling; *taḍitā*—with lightning; *dikṣu*—in all directions; *trāsayat*—threatening; *stanayitnunā*—with thundering.

TRANSLATION

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

TEXT 24

ववृषू रुधिरौघासृक्पूयविण्मूत्रमेदसः ।
निपेतुर्गगनादस्य कबन्धान्यग्रतोऽनघ ॥२४॥

vavṛṣū rudhiraughāsṛk-
pūya-viṇ-mūtra-medasaḥ
nipetur gaganād asya
kabandhāny agrato 'nagha

vavṛṣuḥ—showered; *rudhira*—of blood; *ogha*—an inundation; *asṛk*—mucus; *pūya*—pus; *viṭ*—stool; *mūtra*—urine; *medasaḥ*—and marrow; *nipetuḥ*—began to fall; *gaganāt*—from the sky; *asya*—of Dhruva; *kabandhāni*—trunks of bodies; *agrataḥ*—in front; *anagha*—O faultless Vidura.

TRANSLATION

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

TEXT 25

ततः खेऽदृश्यत गिरिर्निपेतुः सर्वतोदिशम् ।
गदापरिघनिस्त्रिंशमुसलाः साश्मवर्षिणः ॥२५॥

tataḥ khe 'dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṁśa-
musalāḥ sāśma-varṣiṇaḥ

tataḥ—thereafter; *khe*—in the sky; *adṛśyata*—was visible; *giriḥ*—a mountain; *nipetuḥ*—fell down; *sarvataḥ-diśam*—from all directions; *gadā*—clubs; *parigha*—iron bludgeons; *nistriṁśa*—swords; *musalāḥ*—maces; *sāśma*—great pieces of stone; *varṣiṇaḥ*—with a shower of.

TRANSLATION

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

TEXT 26

अहयोऽशनिनिःश्वासा वमन्तोऽग्निं रुषाक्षिभिः ।
अभ्यधावन् गजा मत्ताः सिंहव्याघ्राश्च यूथशः॥२६॥

ahayo 'śani-niḥśvāsā
vamanto 'gniṁ ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghrāś ca yūthaśaḥ

ahayaḥ—serpents; *aśani*—thunderbolts; *niḥśvāsāḥ*—breathing; *vamantaḥ*—vomiting; *agnim*—fire; *ruṣā akṣibhiḥ*—with angry eyes; *abhyadhāvan*—came forward; *gajāḥ*—elephants; *mattāḥ*—mad; *siṁha*—lions; *vyāghrāḥ*—tigers; *ca*—also; *yūthaśaḥ*—in groups.

TRANSLATION

Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

TEXT 27

समुद्र ऊर्मिभिर्भीमः प्लावयन् सर्वतो भुवम् ।
आससाद महाह्रादः कल्पान्त इव भीषणः ॥२७॥

samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āsasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ

samudraḥ—the sea; *ūrmibhiḥ*—with waves; *bhīmaḥ*—fierce; *plāvayan*—inundating; *sarvataḥ*—in all directions; *bhuvam*—the earth; *āsasāda*—came forward; *mahā-hrādaḥ*—making great sounds; *kalpa-ante*—(the dissolution) at the end of a *kalpa; iva*—like; *bhīṣaṇaḥ*—fearful.

TRANSLATION

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

TEXT 28

एवंविधान्यनेकानि त्रासनान्यमनस्विनाम् ।
ससृजुस्तिग्मगतय आसुर्या माययासुराः ॥२८॥

evaṁ vidhāny anekāni
trāsanāny amanasvināṁ
sasṛjus tigma-gataya
āsuryā māyayāsurāḥ

evam vidhāni—(phenomena) like this; *anekāni*—many varieties of; *trāsanāni*—fearful; *amanasvinām*—to the less intelligent men; *sasṛjuḥ*—they created; *tigma-gatayaḥ*—of heinous nature; *āsuryā*—demoniac; *māyayā*—by illusion; *asurāḥ*—the demons.

TRANSLATION

The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

TEXT 29

ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् ।
निशम्य तस्य मुनयः शमाशंसन् समागताः ॥२९॥

dhruve prayuktām asurais
tāṁ māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ

dhruve—against Dhruva; *prayuktām*—inflicted; *asuraiḥ*—by the demons; *tām*—that; *māyām*—mystic power; *atidustarām*—very dangerous; *niśamya*—after hearing; *tasya*—his; *munayaḥ*—the great sages; *śam*—good fortune; *āśaṁsan*—giving encouragement for; *samāgatāḥ*—assembled.

TRANSLATION

When the great sages heard that Dhruva Mahārāja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

TEXT 30

मुनय ऊचुः

औत्तानपाद भगवांस्तव शार्ङ्गधन्वा
देवः क्षिणोत्ववनतार्तिहरो विपक्षान् ।
यन्नामधेयमभिधाय निशम्य चाद्धा
लोकोऽञ्जसा तरति दुस्तरमङ्ग मृत्युम् ॥३०॥

munaya ūcuḥ
auttānapāda bhagavāṁs tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'ñjasā tarati dustaram aṅga mṛtyum

munayaḥ ūcuḥ—the sages said; *auttānapāda*—O son of King Uttānapāda; *bhagavān*—the Supreme Personality of Godhead; *tava*—your; *śārṅga-*

dhanvā—one who bears the bow called Śārṅga; *devaḥ*—the Lord; *kṣiṇotu*—may He kill; *avanata*—of the surrendered soul; *ārti*—the distresses; *haraḥ*—who removes; *vipakṣān*—enemies; *yat*—whose; *nāmadheyam*—holy name; *abhidhāya*—uttering; *niśamya*—hearing; *ca*—also; *addhā*—immediately; *lokaḥ*—persons; *añjasā*—fully; *tarati*—overcome; *dustaram*—insurmountable; *aṅga*—O Dhruva; *mṛtyum*—death.

TRANSLATION

All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śārṅgadhanus, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

PURPORT

The great *ṛṣis* approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee can simply chant His holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—at the time of death, then he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory magical feats of the Yakṣas which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Dhruva Mahārāja's Fight with the Yakṣas."*

CHAPTER ELEVEN

Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

TEXT 1

मैत्रेय उवाच
निशम्य गदतामेवमृषीणां धनुषि ध्रुवः ।
संदधेऽस्त्रमुपस्पृश्य यन्नारायणनिर्मितम् ॥ १ ॥

maitreya uvāca
niśamya gadatām evam
ṛṣīṇāṁ dhanuṣi dhruvaḥ
sandadhe 'stram upaspṛśya
yan nārāyaṇa-nirmitam

maitreyaḥ uvāca—the sage Maitreya continued to speak; *niśamya*—having heard; *gadatām*—the words; *evam*—thus; *ṛṣīṇām*—of the sages; *dhanuṣi*—upon his bow; *dhruvaḥ*—Dhruva Mahārāja; *sandadhe*—fixed; *astram*—an arrow; *upaspṛśya*—after touching water; *yat*—that which; *nārāyaṇa*—by Nārāyaṇa; *nirmitam*—was made.

TRANSLATION

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow, which was made by Lord Nārāyaṇa, and fixed it upon his bow.

PURPORT

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the *Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te.* (Bg. 7.14) Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action

of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the *Bhāgavatam: sāṅgopāṅgāstra*—in this age, the Nārāyaṇāstra, or weapon to drive away *māyā*, is the chanting of the Hare Kṛṣṇa *mantra* in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

TEXT 2

संधीयमान एतस्मिन्माया गुह्यकनिर्मिताः ।
क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा ॥ २ ॥

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipraṁ vineśur vidura
kleśā jñānodaye yathā

sandhīyamāne—while joining to his bow; *etasmin*—this Nārāyaṇāstra; *māyāḥ*—the illusions; *guhyaka-nirmitāḥ*—created by the Yakṣas; *kṣipram*—very soon; *vineśuḥ*—were destroyed; *vidura*—O Vidura; *kleśāḥ*—illusory pains and pleasures; *jñāna-udaye*—upon the arising of knowledge; *yathā*—just as.

TRANSLATION

As soon as Dhruva Mahārāja joined the Nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

PURPORT

Kṛṣṇa is like the sun, and *māyā*, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, *māyā* means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and *māyā* are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. *Māyām etāṁ taranti te:* constant chanting of the *mahā-mantra* will keep us always aloof from the illusory energy of *māyā*.

TEXT 3

तस्यार्षास्त्रं धनुषि प्रयुञ्जतः
सुवर्णपुङ्खाः कलहंसवाससः ।

विनिःसृता आविविशुर्द्विषद्बलं
यथा वनं भीमरवाः शिखण्डिनः ॥ ३ ॥

tasyārṣāstraṁ dhanuṣi prayuñjataḥ
suvarṇa-puṅkhāḥ kalahaṁsa-vāsasaḥ
viniḥsṛtā āviviśur dviṣad-balaṁ
yathā vanaṁ bhīma-ravāḥ śikhaṇḍinaḥ

tasya—while Dhruva; *ārṣa-astram*—the weapon given by Nārāyaṇa Ṛṣi; *dhanuṣi*—on his bow; *prayuñjataḥ*—fixed; *suvarṇa-puṅkhāḥ*—(arrows) with golden shafts; *kalahaṁsa-vāsasaḥ*—with feathers like the wings of a swan; *viniḥsṛtāḥ*—sprang out; *āviviśuḥ*—entered; *dviṣat-balam*—the soldiers of the enemy; *yathā*—just as; *vanam*—into a forest; *bhīma-ravāḥ*—making a tumultuous sound; *śikhaṇḍinaḥ*—peacocks.

TRANSLATION

Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

TEXT 4

तैस्तिग्मधारैः प्रधने शिलीमुखै-
रितस्ततः पुण्यजना उपद्रुताः ।
तमभ्यधावन् कुपिता उदायुधाः
सुपर्णमुन्नद्धफणा इवाहयः ॥ ४ ॥

tais tigma-dhāraiḥ pradhane śilī-mukhair
itas tataḥ puṇya-janā upadrutāḥ
tam abhyadhāvan kupitā udāyudhāḥ
suparṇam unnaddha-phaṇā ivāhayaḥ

taiḥ—by those; *tigma-dhāraiḥ*—which had a sharp point; *pradhane*—on the battlefield; *śilī-mukhaiḥ*—arrows; *itas tataḥ*—here and there; *puṇya-janāḥ*—the Yakṣas; *upadrutāḥ*—being greatly agitated; *tam*—toward Dhruva Mahārāja; *abhyadhāvan*—rushed; *kupitāḥ*—being angry; *udāyudhāḥ*—with upraised weapons; *suparṇam*—toward Garuḍa; *unnaddha-phaṇāḥ*—with upraised hoods; *iva*—like; *ahayaḥ*—serpents.

TRANSLATION

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush toward him with upraised hoods, so all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

TEXT 5

स तान् पृषत्कैरभिधावतो मृधे
निकृत्तबाहूरुशिरोधरोदरान् ।
निनाय लोकं परमर्कमण्डलं
व्रजन्ति निर्भिद्य यमूर्ध्वरेतसः ॥ ५ ॥

sa tān pṛṣatkair abhidhāvato mṛdhe
nikṛtta-bāhūru-śirodharodarān
ninaya lokaṁ param arka-maṇḍalaṁ
vrajanti nirbhidya yam ūrdhva-retasaḥ

saḥ—he (Dhruva Mahārāja); *tān*—all the Yakṣas; *pṛṣatkaiḥ*—by his arrows; *abhidhāvataḥ*—coming forward; *mṛdhe*—in the battlefield; *nikṛtta*—being separated; *bāhu*—arms; *ūru*—thighs; *śiraḥ-dhara*—necks; *udarān*—and bellies; *ninaya*—delivered; *lokam*—to the planet; *param*—supreme; *arka-maṇḍalam*—the sun globe; *vrajanti*—go; *nirbhidya*—piercing; *yam*—to which; *ūrdhva-retasaḥ*—those who do not discharge semina at any time.

TRANSLATION

When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun-globe and which is attainable only by first-class brahmacārīs who have never discharged their semina.

PURPORT

To be killed by the Lord or by His devotees is auspicious for non-devotees. The Yakṣas were killed indiscriminately by Dhruva Mahārāja, but they attained the planetary system which was only attainable for *brahmacārīs* who had never discharged their semina. As the impersonalist

jñānīs or the demons who are killed by the Lord attain Brahmaloka, or Satyaloka, so persons who are killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is *ūrdhva-retasaḥ,* which means *brahmacārīs* who have never discharged semina. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the *Vedas*, if one simply keeps himself a pure *brahmacārī,* not discharging his semina, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the *gṛhasthas* are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semina. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word *ūrdhva-retasaḥ* especially indicates the Māyāvādī *sannyāsīs*, who undergo strict principles of austerity. But in the *Bhagavad-gītā* the Lord says that even if one goes up to Brahmaloka, he again comes back. (*Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna.* Bg. 8.16) Therefore, actual *mukti* or liberation can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Māyāvādī *sannyāsīs* are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, *hariṁ vinā na sṛtiṁ taranti:* without Kṛṣṇa's mercy, no one can have liberation.

TEXT 6

तान् हन्यमानानभिवीक्ष्य गुह्यका-
ननागसश्चित्ररथेन भूरिशः ।
औत्तानपादिं कृपया पितामहो
मनुर्जगादोपगतः सहर्षिभिः ॥ ६ ॥

tān hanyamānān abhivīkṣya guhyakān
anāgasaś citra-rathena bhūriśaḥ
auttānapādiṁ kṛpayā pitāmaho
manur jagādopagataḥ saharṣibhiḥ

tān—those Yakṣas; *hanyamānān*—being killed; *abhivīkṣya*—seeing; *guhyakān*—the Yakṣas; *anāgasaḥ*—offenseless; *citra-rathena*—by Dhruva Mahārāja, who had a beautiful chariot; *bhūriśaḥ*—greatly; *auttānapādim*—unto the son of Uttānapāda; *kṛpayā*—out of mercy; *pitāmahaḥ*—the grandfather; *manuḥ*—Svāyambhuva Manu; *jagāda*—gave instructions; *upagataḥ*—approached; *saha ṛṣibhiḥ*—with great sages.

TRANSLATION

When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

PURPORT

Dhruva Mahārāja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother Uttama. Dhruva Mahārāja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also—for one man's fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

TEXT 7

मनुरुवाच

अलं वत्सातिरोषेण तमोद्वारेण पाप्मना ।
येन पुण्यजनानेतानवधीस्त्वमनागसः ॥ ७ ॥

manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

manuḥ uvāca—Manu said; *alam*—enough; *vatsa*—my dear boy; *atiroṣeṇa*—with excessive anger; *tamaḥ-dvāreṇa*—the path of ignorance; *pāpmanā*—

sinful; *yena*—by which; *puṇya-janān*—the Yakṣas; *etān*—all these; *avadhīḥ*—you have killed; *tvam*—you; *anāgasaḥ*—offenseless.

TRANSLATION

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

PURPORT

In this verse the word *atiroṣeṇa* means "with unnecessary anger." When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A *kṣatriya* is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother Uttama; all of the Yakṣa citizens were not punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities—that is nature's law.

TEXT 8

नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम् ।
वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम् ॥ ८ ॥

nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

na—not; *asmat-kula*—our family; *ucitam*—befitting; *tāta*—my dear son; *karma*—action; *etat*—this; *sat*—by authorities on religion; *vigarhitam*—forbidden; *vadhaḥ*—the killing; *yat*—which; *upadevānām*—of the Yakṣas; *ārabdhaḥ*—was undertaken; *te*—by you; *akṛta-enasām*—of those who are sinless.

TRANSLATION

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

TEXT 9

नन्वेकस्यापराधेन प्रसङ्गाद् बहवो हताः ।
भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल ॥ ९ ॥

nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

nanu—certainly; *ekasya*—of one (Yakṣa); *aparādhena*—with the offense; *prasaṅgāt*—because of their association; *bahavaḥ*—many; *hatāḥ*—have been killed; *bhrātuḥ*—of your brother; *vadha*—by the death; *abhitaptena*—being aggrieved; *tvayā*—by you; *aṅga*—my dear son; *bhrātṛ-vatsala*—affectionate to your brother.

TRANSLATION

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider—for one Yakṣa's offense, you have killed many others, who are innocent.

TEXT 10

नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् ।
यदात्मानं पराग्गृह्य पशुवद्भूतवैशसम् ॥१०॥

nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartināṁ
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

na—never; *ayam*—this; *mārgaḥ*—path; *hi*—certainly; *sādhūnām*—of honest persons; *hṛṣīkeśa*—of the Supreme Personality of Godhead; *anuvartinām*—

following the path; *yat*—which; *ātmānam*—self; *parāk*—the body; *gṛhya*—thinking to be; *paśu-vat*—like animals; *bhūta*—of living entities; *vaiśasam*—killing.

TRANSLATION

One should not accept the body as the self and thus, like the animals, kill the bodies of others. It is especially forbidden by saintly persons who follow the path of devotional service to the Supreme Personality of Godhead.

PURPORT

The words *sādhūnāṁ hṛṣīkeśānuvartinām* are very significant. *Sādhu* means a saintly person. But who is a saintly person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣīkeśa. In the *Nārada-pañcarātra* it is said, *hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called *bhakti,* or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. *Sādhu,* a saintly devotee, is not supposed to kill animals unnecessarily.

TEXT 11

सर्वभूतात्मभावेन भूतावासं हरिं भवान् ।
आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम् ॥११॥

sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

sarva-bhūta—in all living entities; *ātma*—upon the Supersoul; *bhāvena*—with meditation; *bhūta*—of all existence; *āvāsam*—the abode; *harim*—Lord Hari; *bhavān*—you; *ārādhya*—by worshiping; *āpa*—have achieved; *durārādhyam*—very difficult to propitiate; *viṣṇoḥ*—of Lord Viṣṇu; *tat*—that; *paramam*—supreme; *padam*—situation.

TRANSLATION

It is very difficult to achieve the spiritual abode of Hari in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything material or spiritual is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as *bhūtāvāsa.* Dhruva Mahārāja, as a *kṣatriya,* could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a *kṣatriya* it was his duty to fight with the enemy, still he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः ।
कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम् ॥१२॥

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ
kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

saḥ—that person; *tvam*—you; *hareḥ*—by the Supreme Lord; *anudhyātaḥ*—being always remembered; *tat*—His; *puṁsām*—by the devotees; *api*—also; *sammataḥ*—esteemed; *katham*—why; *tu*—then; *avadyam*—abominable (act); *kṛtavān*—you have undertaken; *anuśikṣan*—setting the example; *satām*—of saintly persons; *vratam*—a vow.

TRANSLATION

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am, therefore, surprised—why have you undertaken such an abominable task?

PURPORT

Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svāyambhuva Manu pointed out this fact to Dhruva Mahārāja: "You are not only a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas."

TEXT 13

तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु ।
समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥१३॥

titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati

titikṣayā—by tolerance; *karuṇayā*—by mercy; *maitryā*—by friendship; *ca*—also; *akhila*—universal; *jantuṣu*—unto the living entities; *samatvena*—by equilibrium; *ca*—also; *sarva-ātmā*—the Supersoul; *bhagavān*—Personality of Godhead; *samprasīdati*—becomes very satisfied.

TRANSLATION

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

PURPORT

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by

envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the *Bhagavad-gītā,* a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend for everyone, never an enemy to anyone, and is peaceful. These are some of the good qualities of a devotee.

TEXT 14

सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः ।
विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥१४॥

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

samprasanne—upon satisfaction; *bhagavati*—of the Supreme Personality of Godhead; *puruṣaḥ*—a person; *prākṛtaiḥ*—from the material; *guṇaiḥ*—modes of nature; *vimuktaḥ*—being liberated; *jīva-nirmuktaḥ*—freed from the subtle body also; *brahma*—unlimited; *nirvāṇam*—spiritual bliss; *ṛcchati*—achieves.

TRANSLATION

One who actually satisfies the Supreme Personality of Godhead during his lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such

behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the *Bhagavad-gītā*: "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss." Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word *samprasanne,* which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of *bhakti-yoga.* Outside of *bhakti-yoga,* everyone is trying to satisfy himself. No one is trying to satisfy the Lord. *Karmīs* grossly try to satisfy their senses, but even those who are elevated on the platform of knowledge also try to satisfy themselves, in a subtle form. *Karmīs* try to satisfy themselves by sense gratification, and *jñānīs* try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. *Yogīs* also try to satisfy themselves by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees' process of self-realization is completely different from the processes of the *karmīs, jñānīs* and *yogīs.* Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in His loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

TEXT 15

भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि ।
तयोर्व्यवायात्सम्भूतिर्योषित्पुरुषयोरिह ॥१५॥

bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

bhūtaiḥ—by the material elements; *pañcabhiḥ*—five; *ārabdhaiḥ*—developed; *yoṣit*—woman; *puruṣaḥ*—man; *eva*—just so; *hi*—certainly; *tayoḥ*—of them; *vyavāyāt*—by sexual life; *sambhūtiḥ*—the further creation; *yoṣit*—of women; *puruṣayoḥ*—and of men; *iha*—in this material world.

TRANSLATION

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of the five elements. By the sexual life of a man and woman, the number of men and women in this material world is further increased.

PURPORT

When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiṣṇavism, and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the *Bhagavad-gītā* it is also confirmed, *prakṛteḥ kriyamāṇāni:* everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the *Bhagavad-gītā (mayādhyakṣeṇa).* In the Ninth Chapter, Kṛṣṇa says, "Under My superintendence material nature is acting." Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas' fault; it was an action of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements—earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Mahārāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

TEXT 16

एवं प्रवर्तते सर्गः स्थितिः संयम एव च ।
गुणव्यतिकराद्राजन् मायया परमात्मनः ॥१६॥

evaṁ pravartate sargaḥ
sthitiḥ saṁyama eva ca
guṇa-vyatikarād rājan
māyayā paramātmanaḥ

evam—thus; *pravartate*—occurs; *sargaḥ*—creation; *sthitiḥ*—maintenance; *saṁyamaḥ*—annihilation; *eva*—certainly; *ca*—and; *guṇa*—of the modes; *vyatikarāt*—by interaction; *rājan*—O King; *māyayā*—by the illusory energy; *paramātmanaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

PURPORT

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the *rajo-guṇa*, the mode of passion; maintenance is the action of *sattva-guṇa*, the mode of goodness; and annihilation is the action of *tamo-guṇa*, the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the *tamo-guṇa* or *rajo-guṇa*. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system where

the duration of life is very great. *Ūrdhvaṁ gacchanti sattva-sthāḥ:* Great *ṛṣis,* sages and *sannyāsīs* who maintain themselves in *sattva-guṇa,* or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

TEXT 17

निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः ।
व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् ॥१७॥

nimitta-mātraṁ tatrāsīn
nirguṇaḥ puruṣarṣabhaḥ
vyaktāvyaktam idaṁ viśvaṁ
yatra bhramati lohavat

nimitta-mātram—remote cause; *tatra*—then; *āsīt*—was; *nirguṇaḥ*—uncontaminated; *puruṣa-ṛṣabhaḥ*—the Supreme Person; *vyakta*—manifested; *avyaktam*—unmanifested; *idam*—this; *viśvam*—world; *yatra*—where; *bhramati*—moves; *loha-vat*—like iron.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

PURPORT

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers who do not agree to accept the Supreme Personality of Godhead as the original cause of creation think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel

rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in *Bhagavad-gītā*—behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on His energy and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the *Vedas*, He simply glanced over it, and the agitation of matter immediately began.

In *Bhagavad-gītā* it is also said that the Lord impregnates the material energy with the part and parcel *jīvas*, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the *jīva* soul, different types of bodies in different species are produced. In Darwin's theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the action and reaction of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as *nimitta-mātram,* the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the action and reaction of the material *guṇas*, although He is the cause of all causes. Lord Brahmā says, therefore, in the *Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam.* There are many causes and effects, but the original cause is Śrī Kṛṣṇa.

TEXT 18

स खल्विदं भगवान् कालशक्त्या
गुणप्रवाहेण विभक्तवीर्यः ।
करोत्यकर्तैव निहन्त्यहन्ता
चेष्टा विभूम्नः खलु दुर्विभाव्या ॥१८॥

sa khalv idaṁ bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṣṭā vibhūmnaḥ khalu durvibhāvyā

saḥ—the; *khalu*—however; *idam*—this (universe); *bhagavān*—Personality of Godhead; *kāla*—of time; *śaktyā*—by the force; *guṇa-pravāheṇa*—by the interaction of the modes of nature; *vibhakta*—divided; *vīryaḥ*—(whose) potencies; *karoti*—acts upon; *akartā*—the non-doer; *eva*—although; *nihanti*—kills; *ahantā*—non-killer; *ceṣṭā*—the energy; *vibhūmnaḥ*—of the Lord; *khalu*—certainly; *durvibhāvyā*—inconceivable.

TRANSLATION

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT

The word *durvibhāvyā* means inconceivable by our tiny brain, and *vibhakta-vīryaḥ* means divided in varieties of potencies. This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is therefore the actor. In the previous verse, the word *nimitta-mātram* indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in *Viṣṇu Purāṇa:* fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is

situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one and different from the product. Therefore, Lord Caitanya's philosophy, *acintya-bhedābheda-tattva*, is the perfect way of understanding. In this material world, the Lord incarnates in three forms—as Brahmā, Viṣṇu and Śiva—by which He takes charge of the three modes of material nature. By His incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva—Garbhodakaśāyī Viṣṇu—is always apart from these actions and reactions of material nature.

TEXT 19

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः।
जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥१९॥

so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

saḥ—He; *anantaḥ*—infinite; *anta-karaḥ*—annihilator; *kālaḥ*—time; *anādiḥ*—without beginning; *ādi-kṛt*—beginning of everything; *avyayaḥ*—without decrease; *janam*—living entities; *janena*—by living entities; *janayan*—causing to be born; *mārayan*—killing; *mṛtyunā*—by death; *anta-kam*—killers.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is ever existing. In the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father, and they are killed through the agency of death, but He is perpetually free of birth and death.

PURPORT

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in *Bhagavad-gītā*. Kṛṣṇa says, "I

am death. I take away everything at the end of life." Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler's killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world. They are interested only in He who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

TEXT 20

न वै स्वपक्षोऽस्य विपक्ष एव वा
परस्य मृत्योर्विशतः समं प्रजाः ।
तं धावमानमनुधावन्त्यनीशा
यथा रजांस्यनिलं भूतसङ्घाः ॥२०॥

na vai sva-pakṣo 'sya vipakṣa eva vā
parasya mṛtyor viśataḥ samaṁ prajāḥ
taṁ dhāvamānam anu dhāvanty anīśā
yathā rajāṁsy anilaṁ bhūta-saṅghāḥ

na—not; *vai*—however; *sva-pakṣaḥ*—ally; *asya*—of the Supreme Personality of Godhead; *vipakṣaḥ*—enemy; *eva*—certainly; *vā*—or; *parasya*—of the Supreme; *mṛtyoḥ*—in the form of time; *viśataḥ*—entering; *samam*—equally; *prajāḥ*—living entities; *tam*—Him; *dhāvamānam*—moving; *anu dhāvanti*—

follow behind; *anīśāḥ*—dependent living entities; *yathā*—as; *rajāṁsi*—particles of dust; *anilam*—the wind; *bhūta-saṅghāḥ*—other material elements.

TRANSLATION

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

PURPORT

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone's material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own *karma*, fruitive activities, and take advantage of the time elements, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone, it is according to his *karma* that a person suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own *karma*. The exact word used in this connection is *anīśāḥ*, which means "dependent on their own *karma*." The example is given that the government gives everyone the facilities for governmental action and management, but by one's own choice he creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind—He gives everyone an equal chance—but by the resultant actions of one's own *karma* he suffers or enjoys this material world.

TEXT 21

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः ।
उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ ॥२१॥

āyuṣo 'pacayaṁ jantos
tathaivopacayaṁ vibhuḥ
ubhābhyāṁ rahitaḥ sva-stho
duḥsthasya vidadhāty asau

āyuṣaḥ—of duration of life; *apacayam*—diminution; *jantoḥ*—of the living entities; *tathā*—similarly; *eva*—also; *upacayam*—increase; *vibhuḥ*—the Supreme Personality of Godhead; *ubhābhyām*—from both of them; *rahitaḥ*—free; *sva-sthaḥ*—always situated in His transcendental position; *duḥsthasya*—of the living entities under the laws of *karma; vidadhāti*—awards; *asau*—He.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their *karma.* But in the *Brahma-saṁhitā* we find it said, *karmāṇi nirdahati:* the Lord diminishes or vanquishes the reactions of devotees. The same fact is explained in *Bhagavad-gītā, yajñārthāt karmaṇo 'nyatra:* one should perform *karma* only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of *karma.* Under the laws of *karma* a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahmā. To a sane man this business is not very fruitful. *Bhagavad-gītā* (9.25) gives a warning to the living entities: *yānti deva-vratā devān*—those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the *pitās,* forefathers, go to the *pitās.* Those who are inclined to material activi-

ties remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of *karma*. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Ṭhākura advised: "My friend, you are being washed away in material nature's waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy."

TEXT 22

केचित्कर्म वदन्त्येनं स्वभावमपरे नृप ।
एके कालं परे दैवं पुंसः काममुतापरे ॥२२॥

kecit karma vadanty enaṁ
svabhāvam apare nṛpa
eke kālaṁ pare daivaṁ
puṁsaḥ kāmam utāpare

kecit—some; *karma*—fruitive activities; *vadanti*—explain; *enam*—that; *svabhāvam*—nature; *apare*—others; *nṛpa*—my dear King Dhruva; *eke*—some; *kālam*—time; *pare*—others; *daivam*—fate; *puṁsaḥ*—of the living entity; *kāmam*—desire; *uta*—also; *apare*—others.

TRANSLATION

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

PURPORT

There are different types of philosophers—*mīmāṁsakas*, atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the *Vedas*: it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or *kāma*. The *Vedas* say, *kāmo 'kārṣīt*. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every

living entity is trying to lord it over the material resources to the best of his ability.

This *kāma*, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire because desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire to serve the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, he becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship, we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn in this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

TEXT 23

अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च ।
न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम् ॥२३॥

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

avyaktasya—of the unmanifested; *aprameyasya*—of the Transcendence; *nānā*—various; *śakti*—energies; *udayasya*—of He who gives rise to; *ca*—also; *na*—never; *vai*—certainly; *cikīrṣitam*—the plan; *tāta*—my dear boy; *kaḥ*—who; *veda*—can know; *atha*—therefore; *sva*—own; *sambhavam*—origin.

TRANSLATION

The Absolute Truth, Transcendence, is never subjected to the understanding of imperfect sense endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

PURPORT

The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth because his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word *avyakta*, unmanifested, in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called *ātma-tattva.* Unless, however, one comes to this point of understanding *ātma-tattva,* one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (*parāsya śaktir vividhaiva śrūyate*). He is equipped with the energy of eternal time. He has not only the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The *bhakti-yoga* process is, however, completely different from so-called scientific advancement of knowledge.

A devotee completely surrenders unto the Supreme, and He reveals Himself by His causeless mercy. As stated in *Bhagavad-gītā, dadāmi buddhi-yogaṁ tam*. The Lord says, "I give him intelligence." What is that intelligence? *Yena mām upayānti te*. He gives him the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. *Bhagavad-gītā* is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

TEXT 24

न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः ।
विसर्गादानयोस्तात पुंसो दैवं हि कारणम् ॥२४॥

na caite putraka bhrātur
hantāro dhana-dānugāḥ
visargādānayos tāta
puṁso daivaṁ hi kāraṇam

na—never; *ca*—also; *ete*—all these; *putraka*—my dear son; *bhrātuḥ*—of your brother; *hantāraḥ*—killers; *dhana-da*—of Kuvera; *anugāḥ*—followers; *visarga*—of birth; *ādānayoḥ*—of death; *tāta*—my dear son; *puṁsaḥ*—of a living entity; *daivam*—the supreme; *hi*—certainly; *kāraṇam*—the cause.

TRANSLATION

My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity is caused by the Supreme, who is certainly the cause of all causes.

TEXT 25

स एव विश्वं सृजति स एवावति हन्ति च ।
अथापि ह्यनहंकारान्नाज्यते गुणकर्मभिः ॥२५॥

sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ

saḥ—He; *eva*—certainly; *viśvam*—the universe; *sṛjati*—creates; *saḥ*—He; *eva*—certainly; *avati*—maintains; *hanti*—annihilates; *ca*—also; *athāpi*—moreover; *hi*—certainly; *anahaṅkārāt*—from being without ego; *na*—not; *ajyate*—becomes entangled; *guṇa*—by the modes of material nature; *karmabhiḥ*—by activities.

TRANSLATION

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

PURPORT

In this verse the word *anahaṅkāra* means "without ego." The conditioned soul has a false ego, and as a result of his *karma* he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. *Bhagavad-gītā*, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, *na māṁ karmāṇi limpanti*: He is not affected by anything He does because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, "You and I had many, many births previously, but I remember everything, whereas you do not." That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work that He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa's body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa's soul from Kṛṣṇa's body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa's body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends on this world in His own original spiritual body. This is explained in *Bhagavad-gītā* as *paraṁ bhāvam*. The words *paraṁ bhāvaṁ divyam* are especially significant in understanding Kṛṣṇa's personality.

TEXT 26

एष भूतानि भूतात्मा भूतेशो भूतभावनः ।
स्वशक्त्या मायया युक्तः सृजत्यत्ति च पाति च॥२६॥

eṣaḥ bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca

eṣaḥ—this; *bhūtāni*—all created beings; *bhūta-ātmā*—the Supersoul of all living entities; *bhūta-īśaḥ*—the controller of everyone; *bhūta-bhāvanaḥ*—the maintainer of everyone; *sva-śaktyā*—through His energy; *māyayā*—the external energy; *yuktaḥ*—through such agency; *sṛjati*—creates; *atti*—annihilates; *ca*—and; *pāti*—maintains; *ca*—and.

TRANSLATION

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

PURPORT

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in *Bhagavad-gītā* the Lord says, *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* "All living entities are living on Me or on My energy, but I am not everywhere." (Bg. 9.4) He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as the spiritual world.

TEXT 27

तमेव मृत्युममृतं तात दैवं
सर्वात्मनोपेहि जगत्परायणम् ।

यस्मै बलिं विश्वसृजो हरन्ति
गावो यथा वै नसि दामयन्त्रिताः ॥२७॥

tam eva mṛtyum amṛtaṁ tāta daivaṁ
sarvātmanopehi jagat-parāyaṇam
yasmai baliṁ viśva-sṛjo haranti
gāvo yathā vai nasi dāma-yantritāḥ

tam—unto Him; *eva*—certainly; *mṛtyum*—death; *amṛtam*—immortality; *tāta*—my dear son; *daivam*—the Supreme; *sarva-ātmanā*—in all respects; *upehi*—surrender; *jagat*—of the world; *parāyaṇam*—ultimate goal; *yasmai*—unto whom; *balim*—offerings; *viśva-sṛjaḥ*—all the demigods like Brahmā; *haranti*—bear; *gāvaḥ*—bulls; *yathā*—as; *vai*—without fail; *nasi*—in the nose; *dāma*—by a rope; *yantritāḥ*—controlled.

TRANSLATION

My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

PURPORT

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller—individually, nationally, socially and in many other ways. Dhruva Mahārāja was advised to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yakṣas. In this verse, therefore, Svāyambhuva Manu seeks to eradicate the last tinge of false ambition in Dhruva by explaining the position of the supreme controller. The words *mṛtyum amṛtam,* "death and immortality," are significant. In *Bhagavad-gītā* the Lord says, "I am ultimate death, who takes away everything from the demons." The demons' business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is *amṛta,* eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they

are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies. The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

TEXT 28

यः पञ्चवर्षो जननीं त्वं विहाय
मातुः सपत्न्या वचसा भिन्नमर्मा ।
वनं गतस्तपसा प्रत्यगक्ष-
माराध्य लेभे मूर्ध्नि पदं त्रिलोक्याः ॥२८॥

yaḥ pañca-varṣo jananīṁ tvaṁ vihāya
mātuḥ sapatnyā vacasā bhinna-marmā
vanaṁ gatas tapasā pratyag-akṣam
ārādhya lebhe mūrdhni padaṁ tri-lokyāḥ

yaḥ—one who; *pañca-varṣaḥ*—five years old; *jananīm*—mother; *tvam*—you; *vihāya*—leaving aside; *mātuḥ*—of the mother; *sa-patnyāḥ*—of the co-wife; *vacasā*—by the words; *bhinna-marmā*—aggrieved at heart; *vanam*—to the forest; *gataḥ*—went; *tapasā*—by austerity; *pratyak-akṣam*—the Supreme Lord; *ārādhya*—worshiping; *lebhe*—achieved; *mūrdhni*—on the top; *padam*—the position; *tri-lokyāḥ*—of the three worlds.

TRANSLATION

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

PURPORT

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family because at the age of only five years Dhruva began meditating

upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is *manuṣya,* which means "descendant of Manu." Dhruva Mahārāja is not only the glory of the family of Svāyambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

TEXT 29

तमेनमङ्गात्मनि मुक्तविग्रहे
व्यपाश्रितं निर्गुणमेकमक्षरम् ।
आत्मानमन्विच्छ विमुक्तमात्मदृग्
यस्मिन्निदं भेदमसत्प्रतीयते ॥२९॥

tam enam aṅgātmani mukta-vigrahe
vyapāśritaṁ nirguṇam ekam akṣaram
ātmānam anviccha vimuktam ātma-dṛg
yasminn idaṁ bhedam asat pratīyate

tam—Him; *enam*—that; *aṅga*—my dear Dhruva; *ātmani*—in the mind; *mukta-vigrahe*—free from anger; *vyapāśritam*—situated; *nirguṇam*—transcendental; *ekam*—one; *akṣaram*—the infallible Brahman; *ātmānam*—the self; *anviccha*—try to find out; *vimuktam*—uncontaminated; *ātma-dṛk*—facing toward the Supersoul; *yasmin*—in which; *idam*—this; *bhedam*—differentiation; *asat*—unreal; *pratīyate*—appears to be.

TRANSLATION

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

PURPORT

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed

in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Mahārāja, who was looking upon the Yakṣas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of *karma,* but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in the *Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām* (Bg. 18.54). A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit souls, eternal servants of the Lord. Dhruva Mahārāja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Mahārāja that out of material affection Dhruva thought of his brother as his kin and the Yakṣas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

TEXT 30

त्वं प्रत्यगात्मनि तदा भगवत्यनन्त
आनन्दमात्र उपपन्नसमस्तशक्तौ ।
भक्तिं विधाय परमां शनकैरविद्या-
ग्रन्थिं विभेत्स्यसि ममाहमिति प्ररूढम्॥३०॥

tvaṁ pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktiṁ vidhāya paramāṁ śanakair avidyā-
granthiṁ vibhetsyasi mamāham iti prarūḍham

tvam—you; *pratyak-ātmani*—unto the Supersoul; *tadā*—at that time; *bhagavati*—unto the Supreme Personality of Godhead; *anante*—who is unlimited; *ānanda-mātre*—reservoir of all pleasure; *upapanna*—possessed of; *samasta*—all; *śaktau*—potencies; *bhaktim*—devotional service; *vidhāya*—by rendering; *paramām*—supreme; *śanakaiḥ*—very soon; *avidyā*—of illusion; *granthim*—the knot; *vibhetsyasi*—you will undo; *mama*—my; *aham*—I; *iti*—thus; *prarūḍham*—firmly fixed.

TRANSLATION

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who

lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

PURPORT

Dhruva Mahārāja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of *māyā*, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of "I" and "mine." This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions—"I" and "mine"—he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Mahārāja that he should not continue this material conception of "I" and "mine." Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

TEXT 31

संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् ।
श्रुतेन भूयसा राजन्नगदेन यथाऽऽमयम् ॥३१॥

saṁyaccha roṣaṁ bhadraṁ te
pratīpaṁ śreyasāṁ param
śrutena bhūyasā rājann
agadena yathāmayam

saṁyaccha—just control; *roṣam*—anger; *bhadram*—all good fortune; *te*—to you; *pratīpam*—enemy; *śreyasām*—of all goodness; *param*—the foremost; *śrutena*—by hearing; *bhūyasā*—constantly; *rājan*—my dear King; *agadena*—by medicinal treatment; *yathā*—as; *āmayam*—disease.

TRANSLATION

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

PURPORT

Dhruva Mahārāja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become

angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yakṣas. It was the duty of Dhruva Mahārāja to kill the offender (life for life) because he was the king. When the challenge came, Dhruva Mahārāja fought vehemently and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahārāja's kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahārāja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words *śrutena bhūyasā,* by constantly hearing, are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahārāja's becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārada, who instructed him not to bite any more. Since ordinarily a snake's business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārada, he complained, "I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me." Upon hearing this, Nārada Muni instructed him, "Don't bite, but do not forget to expand your hood as if you were going to bite. Then they will go away." Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

TEXT 32

येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् ।
न बुधस्तद्वशं गच्छेदिच्छन्नभयमात्मनः ॥३२॥

yenopasṛṣṭāt puruṣāl
loka udvijate bhṛśam
na budhas tad-vaśaṁ gacched
icchann abhayam ātmanaḥ

yena—by which; *upasṛṣṭāt*—being overwhelmed; *puruṣāt*—by the person; *lokaḥ*—everyone; *udvijate*—becomes terrified; *bhṛśam*—greatly; *na*—never; *budhaḥ*—a learned person; *tat*—of anger; *vaśam*—under the control; *gacchet*—should go; *icchan*—desiring; *abhayam*—fearlessness, liberation; *ātmanaḥ*—of the self.

TRANSLATION

A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

PURPORT

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with non-enmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

TEXT 33

हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम् ।
यज्जघ्निवान् पुण्यजनान् भ्रातृघ्नानित्यमर्षितः॥३३॥

helanaṁ giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātṛ-ghnān ity amarṣitaḥ

helanam—disrespectful behavior; *giriśa*—of Lord Śiva; *bhrātuḥ*—the brother; *dhana-dasya*—to Kuvera; *tvayā*—by you; *kṛtam*—was performed; *yat*—because; *jaghnivān*—you have killed; *puṇya-janān*—the Yakṣas; *bhrātṛ*—of your brother; *ghnān*—killers; *iti*—thus (thinking); *amarṣitaḥ*—angry.

TRANSLATION

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother, Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

PURPORT

Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as *puṇya-jana,* pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

TEXT 34

तं प्रसादय वत्साशु संनत्या प्रश्रयोक्तिभिः ।
न यावन्महतां तेजः कुलं नोऽभिभविष्यति ॥३४॥

taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

tam—him; *prasādaya*—pacify; *vatsa*—my son; *āśu*—immediately; *sannatyā*—by offering obeisances; *praśrayā*—by respectful behavior; *uktibhiḥ*—by gentle words; *na yāvat*—before; *mahatām*—of great personalities; *tejaḥ*—wrath; *kulam*—family; *naḥ*—our; *abhibhaviṣyati*—will affect.

TRANSLATION

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

PURPORT

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

TEXT 35

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम् ।
तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥३५॥

evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

evam—thus; *svāyambhuvaḥ*—Lord Svāyambhuva Manu; *pautram*—to his grandson; *anuśāsya*—after giving instruction; *manuḥ*—Lord Manu; *dhruvam*—to Dhruva Mahārāja; *tena*—by him; *abhivanditaḥ*—being offered obeisances to; *sākam*—together; *ṛṣibhiḥ*—with the sages; *sva-puram*—to his own abode; *yayau*—went.

TRANSLATION

Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting."*

CHAPTER TWELVE

Dhruva Mahārāja Goes Back to Godhead

TEXT 1

मैत्रेय उवाच
ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसा-
दपेतमन्युं भगवान् धनेश्वरः ।
तत्रागतश्चारणयक्षकिन्नरैः
संस्तूयमानो न्यवदत्कृताञ्जलिम् ॥ १ ॥

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno nyavadat kṛtāñjalim

maitreyaḥ uvāca—Maitreya said; *dhruvam*—Dhruva Mahārāja; *nivṛttam*—ceased; *pratibuddhya*—having learned; *vaiśasāt*—from killing; *apeta*—subsided; *manyum*—anger; *bhagavān*—Kuvera; *dhana-īśvaraḥ*—master of the treasury; *tatra*—there; *āgataḥ*—appeared; *cāraṇa*—by the Cāraṇas; *yakṣa*—Yakṣas; *kinnaraiḥ*—and by the Kinnaras; *saṁstūyamānaḥ*—being worshiped; *nyavadat*—spoke; *kṛta-añjalim*—to Dhruva with folded hands.

TRANSLATION

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before him. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

TEXT 2

धनद उवाच
भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ ।
यत्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥ २ ॥

dhanada uvāca
bho bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād
vairaṁ dustyajam atyajaḥ

dhana-daḥ uvāca—the master of the treasury (Kuvera) said; *bhoḥ bhoḥ*—O; *kṣatriya-dāyāda*—O son of a *kṣatriya; parituṣṭaḥ*—very glad; *asmi*—I am; *te*—with you; *anagha*—O sinless one; *yat*—because; *tvam*—you; *pitāmaha*—of your grandfather; *ādeśāt*—under the instruction; *vairam*—enmity; *dustyajam*—difficult to avoid; *atyajaḥ*—have given up.

TRANSLATION

The master of the treasury, Kuvera said, O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 3

न भवानवधीद्यक्षान्न यक्षा भ्रातरं तव ।
काल एव हि भूतानां प्रभुरप्ययभावयोः ॥ ३ ॥

na bhavān avadhīd yakṣān
na yakṣā bhrātaraṁ tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoḥ

na—not; *bhavān*—you; *avadhīt*—killed; *yakṣān*—the Yakṣas; *na*—not; *yakṣāḥ*—the Yakṣas; *bhrātaram*—brother; *tava*—your; *kālaḥ*—time; *eva*—certainly; *hi*—for; *bhūtānām*—of living entities; *prabhuḥ*—the Supreme Lord; *apyaya-bhāvayoḥ*—of annihilation and generation.

TRANSLATION

Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

PURPORT

When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he did not kill any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yakṣas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

TEXT 4

अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि ।
स्वाप्नीवाभात्यतद्ध्यानाद्यया बन्धविपर्ययौ ॥ ४ ॥

ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau

aham—I; *tvam*—you; *iti*—thus; *apārthā*—misconceived; *dhīḥ*—intelligence; *ajñānāt*—from ignorance; *puruṣasya*—of a person; *hi*—certainly; *svāpni*—a dream; *iva*—like; *ābhāti*—appears; *a-tat-dhyānāt*—from the bodily concept of life; *yayā*—by which; *bandha*—bondage; *viparyayau*—and misery.

TRANSLATION

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

PURPORT

The conception of "I" and "you," *ahaṁ tvam,* as separate from one another, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body,

there is no such distinction as hands and legs, for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional material existence begins. The conception of independent existence is, therefore, like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

TEXT 5

तद्गच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम् ।
सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम् ॥ ५ ॥

tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham

tat—therefore; *gaccha*—come; *dhruva*—Dhruva; *bhadram*—good fortune; *te*—unto you; *bhagavantam*—unto the Supreme Personality of Godhead; *adhokṣajam*—who is beyond the concepts of material senses; *sarva-bhūta*—all living entities; *ātma-bhāvena*—by thinking of them as one; *sarva-bhūta*—in all living entities; *ātma*—the Supersoul; *vigraham*—having form.

TRANSLATION

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensual perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

PURPORT

Here the word *vigraham,* "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality

of Godhead. That is explained in the *Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ:* He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms—the leaves, twigs, flowers and fruits—are automatically watered. The Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent from Him.

TEXT 6

भजस्व भजनीयाङ्घ्रिमभवाय भवच्छिदम् ।
युक्तं विरहितं शक्त्या गुणमय्याऽऽत्ममायया॥ ६ ॥

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā

bhajasva—engage in devotional service; *bhajanīya*—worthy to be worshiped; *aṅghrim*—unto Him whose lotus feet; *abhavāya*—for deliverance from material existence; *bhava-chidam*—who cuts the knot of material entanglement; *yuktam*—attached; *virahitam*—aloof; *śaktyā*—to His potency; *guṇa-mayyā*—consisting of the modes of material nature; *ātma-māyayā*—by His inconceivable potency.

TRANSLATION

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word "*bhajasva*" appears,

meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the *Bhagavad-gītā, (mām ekaṁ śaraṇaṁ vraja).* There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in *Bhagavad-gītā, teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt.* (Bg.12.7) This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity to be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies *(parāsya śaktir vividhaiva śrūyate).* This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called *yuktam.* For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as *bhava-cchidam,* one who can give deliverance from the entanglement of material existence.

TEXT 7

वृणीहि कामं नृप यन्मनोगतं
मत्तस्त्वयौत्तानपदेऽविशङ्कितः ।
वरं वरार्होऽम्बुजनाभपादयो-
रनन्तरं त्वां वयमङ्ग शुश्रुम ॥ ७ ॥

vṛṇīhi kāmaṁ nṛpa yan manogataṁ
mattas tvam auttānapade 'viśaṅkitaḥ
varaṁ varārho 'mbuja-nābha-pādayor
anantaraṁ tvāṁ vayam aṅga śuśruma

vṛṇīhi—please ask; *kāmam*—desire; *nṛpa*—O King; *yat*—whatever; *manaḥ-gatam*—within your mind; *mattaḥ*—from me; *tvam*—you; *auttānapade*—O son of Mahārāja Uttānapāda; *aviśaṅkitaḥ*—without hesitation; *varam*—benediction; *vara-arhaḥ*—worthy to take benediction; *ambuja*—lotus flower; *nābha*—whose navel; *pādayoḥ*—at His lotus feet; *anantaram*—constantly; *tvām*—about you; *vayam*—we; *aṅga*—dear Dhruva; *śuśruma*—have heard.

TRANSLATION

My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benediction from us. Please, therefore, ask whatever benediction you want from me without hesitation.

PURPORT

Dhruva Mahārāja, the son of King Uttānapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He doesn't have to worship the demigods separately for such benediction. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamaṅgala Ṭhākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maid-servants. Mukti-devī is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that he was always in *samādhi,* or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.

TEXT 8

मैत्रेय उवाच
स राजराजेन वराय चोदितो
ध्रुवो महाभागवतो महामतिः ।
हरौ स वव्रेऽचलितां स्मृतिं यया
तरत्ययत्नेन दुरत्ययं तमः ॥ ८ ॥

maitreya uvāca
sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matiḥ
harau sa vavre 'calitāṁ smṛtiṁ yayā
taraty ayatnena duratyayaṁ tamaḥ

maitreyaḥ uvāca—the great sage Maitreya said; *saḥ*—he; *rāja-rājena*—by the king of kings (Kuvera); *varāya*—for benediction; *coditaḥ*—being asked; *dhruvaḥ*—Dhruva Mahārāja; *mahā-bhāgavataḥ*—a first-class pure devotee; *mahā-matiḥ*—most intelligent or thoughtful; *harau*—unto the Supreme Personality of Godhead; *saḥ*—he; *vavre*—asked; *acalitām*—unflinching; *smṛtim*—remembrance; *yayā*—by which; *tarati*—crosses over; *ayatnena*—without difficulty; *duratyayam*—unsurpassable; *tamaḥ*—nescience.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged from him that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

PURPORT

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as *catur-vargas*. Of all the *catur-vargas*, the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest *puruṣārtha*, or benediction for the human being. But Dhruva Mahārāja wanted a benediction which surpasses even the highest *puruṣārtha*, liberation. He wanted the benedic-

tion that he might constantly remember the lotus feet of the Lord. This stage of life is called *pañca-puruṣārtha.* When a devotee comes to the platform of *pañca-puruṣārtha,* simply engaging in devotional service to the Lord, the fourth *puruṣārtha,* liberation, becomes very insignificant in his eyes. Śrīla Prabodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o'-the-wisp, having no value in life. *Yogīs* endeavor to control the senses, but for a devotee, controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Śrīla Prabodhānanda Sarasvatī has analyzed all kinds of benedictions available in this world, and he clearly declares that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a *mahā-bhāgavata,* or a first-class pure devotee, and his intelligence was very great *(mahā-matiḥ).* Unless one is very intelligent, one cannot take to devotional service or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless benedicted by Kuvera one cannot become a king. The king of the kings personally offered Dhruva Mahārāja any amount of riches, but he declined. He is described, therefore, as *mahā-matiḥ,* very thoughtful or highly intellectual.

TEXT 9

तस्य प्रीतेन मनसा तां दत्त्वैडविडस्ततः ।
पश्यतोऽन्तर्दधे सोऽपि स्वपुरं प्रत्यपद्यत ॥ ९ ॥

tasya prītena manasā
tāṁ dattvaiḍaviḍas tataḥ
paśyato 'ntardadhe so 'pi
sva-puraṁ pratyapadyata

tasya—with Dhruva; *prītena*—being very pleased; *manasā*—with such a mentality; *tām*—that remembrance; *dattvā*—having given; *aiḍaviḍaḥ*—Kuvera, son of Iḍaviḍā; *tataḥ*—thereafter; *paśyataḥ*—while Dhruva was looking on; *antardadhe*—disappeared; *saḥ*—he (Dhruva); *api*—also; *sva-puram*—to his city; *pratyapadyata*—returned.

TRANSLATION

The son of Iḍaviḍā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja also returned to his capital city.

PURPORT

Kuvera, who is known as the son of Iḍaviḍā, was very pleased with Dhruva Mahārāja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Mahārāja take benediction from a demigod?" The answer is that for a Vaiṣṇava there is no objection in taking benediction from a demigod if it is favorable for advancing Kṛṣṇa consciousness. The *gopīs*, for example, worshiped Kātyāyanī, the demigoddess, but the only benediction they wanted from the goddess was to have Kṛṣṇa as their husband. A Vaiṣṇava is not interested in asking any benediction from the demigods, nor is he interested in asking benediction from the Supreme Personality of Godhead. It is said in the *Bhāgavatam* that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhruva Mahārāja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain—whether in the spiritual or material world—he would always remember the Supreme Personality of Godhead. A Vaiṣṇava is always respectful to everyone. So when Kuvera offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Kṛṣṇa consciousness.

TEXT 10

अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः ।
द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् ॥१०॥

athāyajata yajñeśaṁ
kratubhir bhūri-dakṣiṇaiḥ
dravya-kriyā-devatānāṁ
karma karma-phala-pradam

atha—thereafter; *ayajata*—he worshiped; *yajña-īśam*—the master of sacrifices; *kratubhiḥ*—by sacrificial ceremonies; *bhūri*—great; *dakṣiṇaiḥ*—by charities; *dravya-kriyā-devatānām*—of (sacrifices including various) paraphernalia, activities, and demigods; *karma*—the objective; *karma-phala*—the result of activities; *pradam*—who awards.

TRANSLATION

As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

PURPORT

In *Bhagavad-gītā* (Bg.3.9) it is said, *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* one should act or work only in order to please the Supreme Lord, otherwise he becomes entangled in the resultant reactions. According to the four divisions of *varṇa* and *āśrama, kṣatriyas* and *vaiśyas* are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Mahārāja, as a king and ideal *kṣatriya,* performed many such sacrifices, giving very liberally in charity. *Kṣatriyas* and *vaiśyas* are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. *Kṣatriyas* are meant to rule over a country; Dhruva Mahārāja, for example, in the course of ruling, had to fight and kill many Yakṣas. Such action is necessary for *kṣatriyas.* A *kṣatriya* should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and the *vaiśyas* are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In *Bhagavad-gītā* it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of *yajña, dāna,* and *tapasya.* They are never to be given up. *Tapasya* is meant for the renounced order of life; those who are retired from worldly activities should perform *tapasya,* penances and austerities. Those who are in the material world, the *kṣatriyas* and the *vaiśyas*, must give in charity. *Brahmacārīs,* in the beginning of their lives, should perform different kinds of *yajñas.*

Dhruva Mahārāja, as an ideal king, practically emptied his treasury by giving in charity. A king is not meant to simply realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep their posts or trying to keep their political party in power. They have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of

income tax, sales tax and many other taxes—people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the *śāstras* that people should perform *saṅkīrtana-yajña.* Any householder, regardless of his position, can perform this *saṅkīrtana-yajña* without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa *mahā-mantra.* Somehow or other, everyone can manage to perform such a *yajña* and distribute *prasāda* to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa *mantra* every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute *prasāda.* This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of *prasāda* and *saṅkīrtana,* the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Nārāyaṇa. Lord Kṛṣṇa says in *Bhagavad-gītā, bhoktāraṁ yajña-tapasām:* He is actually the enjoyer of all sacrifices (Bg. 5.29). His name is, therefore, Yajñapuruṣa.

Although he was a great devotee and had nothing to do with these sacrifices, still, to set an example to his people, Dhruva Mahārāja performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word *karma-phala-pradam* is very significant. The Lord awards everyone different kinds of *karma* as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as *karma-phala-prada.*

TEXT 11

सर्वात्मन्यच्युतेऽसर्वे तीव्रौघां भक्तिमुद्वहन् ।
ददर्शात्मनि भूतेषु तमेवावस्थितं विभुम् ॥११॥

sarvātmany acyute 'sarve
tīvraughāṁ bhaktim udvahan
dadarśātmani bhūteṣu
tam evāvasthitaṁ vibhum

sarva-ātmani—unto the Supersoul; *acyute*—infallible; *asarve*—without any limit; *tīvra-oghām*—with unrelenting force; *bhaktim*—devotional service; *udvahan*—rendering; *dadarśa*—he saw; *ātmani*—in the Supreme Spirit; *bhūteṣu*—in all living entities; *tam*—Him; *eva*—only; *avasthitam*—situated; *vibhum*—all-powerful.

TRANSLATION

Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called acyuta because He never fails in His prime duty, to give protection to His devotees.

PURPORT

Dhruva Mahārāja not only performed many sacrifices, but he carried on his transcendental occupation, engagement in the devotional service of the Lord. The ordinary *karmīs* who want to enjoy the results of fruitive activities are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic *śāstras*. Although Dhruva Mahārāja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the *Bhagavad-gītā* (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can he see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in *Bhagavad-gītā (mat-sthāni sarva-bhūtāni)*. That is the vision of a *mahā-bhāgavata*. He sees everything others see, but instead of seeing merely the trees, the

mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything, because everything is resting in Him only. This is the vision of the *mahā-bhāgavata.* In summary, a *mahā-bhāgavata,* a highly elevated pure devotee, sees the Lord everywhere as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the *Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena:* only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation (Bs. 5.38).

TEXT 12

तमेवं शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम् ।
गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः ॥१२॥

tam evaṁ śīla-sampannaṁ
brahmaṇyaṁ dīna-vatsalam
goptāraṁ dharma-setūnāṁ
menire pitaraṁ prajāḥ

tam—him; *evam*—thus; *śīla*—with godly qualities; *sampannam*—endowed; *brahmaṇyam*—respectful to the *brāhmaṇas; dīna*—to the poor; *vatsalam*—kind; *goptāram*—protector; *dharma-setūnām*—of religious principles; *menire*—thought; *pitaram*—father; *prajāḥ*—the citizens.

TRANSLATION

Dhruva Mahārāja was endowed with all the godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

PURPORT

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however,

there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: *brahmaṇyam.* Dhruva Mahārāja was very devoted to the *brāhmaṇas,* who engage in the study of the *Vedas* and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say "no" to every request, as if they were paid to say "no" to the citizens. Another word, *dīna-vatsalam,* is very significant also. The state head should be very kind to the innocent. Unfortunately in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

TEXT 13

षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलम् ।
भोगैः पुण्यक्षयं कुर्वन्नभोगैरशुभक्षयम् ॥१३॥

ṣaṭ-triṁśad-varṣa-sāhasraṁ
śaśāsa kṣiti-maṇḍalam
bhogaiḥ puṇya-kṣayaṁ kurvann
abhogair aśubha-kṣayam

ṣaṭ-triṁśat—thirty-six; *varṣa*—years; *sāhasram*—thousand; *śaśāsa*—ruled; *kṣiti-maṇḍalam*—the earth planet; *bhogaiḥ*—by enjoyment; *puṇya*—of reactions of pious activities; *kṣayam*—diminution; *kurvan*—doing; *abhogaiḥ*—by austerities; *aśubha*—of inauspicious reactions; *kṣayam*—diminution.

TRANSLATION

Dhruva Mahārāja ruled over this planet for 36,000 years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

PURPORT

That Dhruva Mahārāja ruled over the planet for 36,000 years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for 100,000 years. In the next *yuga,* Tretā, people used to live for 10,000 years, and in the next *yuga,* Dvāpara, for 1,000 years. In the present age, the Kali-yuga, the maximum duration of life is 100 years. With the change of the *yugas,* the duration of life and memory, the quality of kindness—all good qualities—diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, "I am diminishing the results of my pious activities," and when he is in distress he knows, "I am diminishing the reactions of my impious activities." A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the *Śrīmad-Bhāgavatam* that devotional service should be *apratihatā,* not checked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśī and similar other fasting days and restraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

TEXT 14

एवं बहुसवं कालं महात्माविचलेन्द्रियः ।
त्रिवर्गौपयिकं नीत्वा पुत्रायादान्नृपासनम् ॥१४॥

evaṁ bahu-savaṁ kālaṁ
mahātmāvicalendriyaḥ
trivargaupayikaṁ nītvā
putrāyādān nṛpāsanam

evam—thus; *bahu*—many; *savam*—years; *kālam*—time; *mahātmā*—great soul; *avicala-indriyaḥ*—without being disturbed by sense agitation;

tri-varga—three kinds of worldly activities; *aupayikam*—favorable for executing; *nītvā*—having passed; *putrāya*—to his son; *adāt*—he handed over; *nṛpa-āsanam*—the royal throne.

TRANSLATION

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

PURPORT

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires, but since, as a king, he had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant—*avicalendriya,* which means that neither was he disturbed by the agitation of the senses nor was his sense power diminished, although in years he was a very old man. Since he ruled over the world for 36,000 years, naturally one may conclude that he became very, very old, but factually his senses were very young—and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunātha dāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted to do something in managing the state, he did it perfectly. Śrīla Gaurasundara advised him, "From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done." This transcendental position can be achieved by devotees only, as described in the *Bhagavad-gītā:* while others, such as *yogīs*, try to control their senses by force, devotees, even though possessing full sense powers, do not use them because they engage in higher transcendental activities.

TEXT 15

मन्यमान इदं विश्वं मायारचितमात्मनि ।
अविद्यारचितस्वप्नगन्धर्वनगरोपमम् ॥१५॥

manyamāna idaṁ viśvaṁ
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam

manyamānaḥ—realizing; *idam*—this; *viśvam*—universe; *māyā*—by the external energy; *racitam*—manufactured; *ātmani*—unto the living entity; *avidyā*—by illusion; *racita*—manufactured; *svapna*—a dream; *gandharva-nagara*—phantasmagoria; *upamam*—like.

TRANSLATION

Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory external energy of the Supreme Lord.

PURPORT

In the deep forest sometimes it appears that there are big palaces and nice cities. That is technically called *gandharva-nagara.* Similarly, in dreams also we create many false things out of imagination. A self-realized person or a devotee knows well that this material cosmic manifestation is a temporary illusory representation appearing to be truth. It is like phantasmagoria. But behind this shadow creation there is reality—the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the *Bhagavad-gītā (paraṁ dṛṣṭvā nivartate).*

TEXT 16

आत्मस्त्र्यपत्यसुहृदो बलमृद्धकोश-
मन्तःपुरं परिविहारभुवश्च रम्याः ।
भूमण्डलं जलधिमेखलमाकलय्य
कालोपसृष्टमिति स प्रययौ विशालाम् ॥१६॥

ātma-stry-apatya-suhṛdo balam ṛddha-kośam
antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ
bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya
kālopasṛṣṭam iti sa prayayau viśālām

ātma—body; *strī*—wives; *apatya*—children; *suhṛdaḥ*—friends; *balam*—influence, army; *ṛddha-kośam*—rich treasury; *antaḥ-puram*—female residential quarters; *parivihāra-bhuvaḥ*—pleasure-grounds; *ca*—and; *ramyāḥ*—beautiful; *bhū-maṇḍalam*—the complete earth; *jala-dhi*—by oceans; *mekhalam*—bound; *ākalayya*—considering; *kāla*—by time; *upasṛṣṭam*—created; *iti*—thus; *saḥ*—he; *prayayau*—went; *viśālām*—to Badarikāśrama.

TRANSLATION

Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wife, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest known as Badarikāśrama in the Himalayas.

PURPORT

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Mahārāja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Śrīla Dhruva Mahārāja we can understand that somehow or other if one becomes Kṛṣṇa conscious—it does not matter what his motivation is in the beginning—he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Mahārāja was interested in the kingdom of his father, but later on he became a great devotee, *mahā-bhāgavata,* and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.

TEXT 17

तस्यां विशुद्धकरणः शिववार्विगाह्य
बद्ध्वाऽऽसनं जितमरुन्मनसाऽऽहृताक्षः ।

स्थूले दधार भगवत्प्रतिरूप एतद्
ध्यायंस्तदव्यवहितो व्यसृजत्समाधौ ॥१७॥

tasyāṁ viśuddha-karaṇaḥ śiva-vār vigāhya
baddhvāsanaṁ jita-marun manasāhṛtākṣaḥ
sthūle dadhāra bhagavat-pratirūpa etad
dhyāyaṁs tad avyavahito vyasṛjat samādhau

tasyām—in Badarikāśrama; *viśuddha*—purified; *karaṇaḥ*—his senses; *śiva*—pure; *vāḥ*—water; *vigāhya*—bathing in; *baddhvā*—having fixed; *āsanam*—sitting position; *jita*—controlled; *marut*—breathing process; *manasā*—by the mind; *āhṛta*—withdrawn; *akṣaḥ*—his senses; *sthūle*—physical; *dadhāra*—he concentrated; *bhagavat-pratirūpe*—on the exact form of the Lord; *etat*—the mind; *dhyāyan*—meditating upon; *tat*—that; *avyavahitaḥ*—without stopping; *vyasṛjat*—he entered; *samādhau*—into trance.

TRANSLATION

In Badarikāśrama Dhruva Mahārāja's senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcā-vigraha form of the Lord, which is the exact replica of the Lord, and thus meditating upon Him he entered into complete trance.

PURPORT

Here is a description of the *aṣṭāṅga-yoga* system, to which Dhruva Mahārāja was already accustomed. *Aṣṭāṅga-yoga* was never meant to be practiced in a fashionable city. Dhruva Mahārāja went to Badarikāśrama, and in a solitary place, alone, he practiced *yoga.* He concentrated his mind on the *arcā-vigraha,* the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the *arcā-vigraha* is not idol worship. The *arcā-vigraha* is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as *arcā-vigraha,* a form made of *sthūla* (material) objects such as stone, metal, wood, jewels or paint. All of these are called *sthūla*, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is non-different from His original spiritual form. Thus the devotee gets the benefit

of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the *Bhagavad-gītā,* makes one the topmost *yogī.*

TEXT 18

भक्तिं हरौ भगवति प्रवहन्नजस्र-
मानन्दबाष्पकलया मुहुरर्द्यमानः ।
विक्लिद्यमानहृदयः पुलकाचिताङ्गो
नात्मानमस्मरदसाविति मुक्तलिङ्गः ॥१८॥

bhaktiṁ harau bhagavati pravahann ajasram
ānanda-bāṣpa-kalayā muhur ardyamānaḥ
viklidyamāna-hṛdayaḥ pulakācitāṅgo
nātmānam asmarad asāv iti mukta-liṅgaḥ

bhaktim—devotional service; *harau*—unto Hari; *bhagavati*—the Supreme Personality of Godhead; *pravahan*—constantly engaging in; *ajasram*—always; *ānanda*—blissful; *bāṣpa-kalayā*—by a stream of tears; *muhuḥ*—again and again; *ardyamānaḥ*—being overcome; *viklidyamāna*—melting; *hṛdayaḥ*—his heart; *pulaka*—standing of hairs; *ācita*—covered; *aṅgaḥ*—his body; *na*—not; *ātmānam*—body; *asmarat*—he remembered; *asau*—he; *iti*—thus; *mukta-liṅgaḥ*—free from the subtle body.

TRANSLATION

Due to his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

PURPORT

Due to constant engagement in devotional service—hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties—there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called *aṣṭa-sāttvika-vikāra.* When a devotee

completely forgets his bodily existence, he is to be understood as liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhruva Mahārāja actually attained this stage of life by constantly discharging devotional service. He is already described as a *mahā-bhāgavata,* for unless one becomes a *mahā-bhāgavata,* or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Ṭhākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is *mukta-liṅgaḥ. Mukta* means liberated, and *liṅga* means the subtle body. When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śrī Dhruva Mahārāja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one's gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as *mukta-liṅga.*

TEXT 19

स ददर्श विमानाग्र्यं नभसोऽवतरद् ध्रुवः ।
विभ्राजयद्दश दिशो राकापतिमिवोदितम् ॥१९॥

sa dadarśa vimānāgryaṁ
nabhaso 'vatarad dhruvaḥ
vibhrājayad daśa diśo
rākāpatim ivoditam

saḥ—he; *dadarśa*—saw; *vimāna*—an airplane; *agryam*—very beautiful; *nabhasaḥ*—from the sky; *avatarat*—descending; *dhruvaḥ*—Dhruva Mahārāja; *vibhrājayat*—illuminating; *daśa*—ten; *diśaḥ*—directions; *rākā-patim*—the full moon; *iva*—like; *uditam*—visible.

TRANSLATION

As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

PURPORT

There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Mahārāja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

TEXT 20

तत्रानु देवप्रवरौ चतुर्भुजौ
श्यामौ किशोरावरुणाम्बुजेक्षणौ ।
स्थिताववष्टभ्य गदां सुवाससौ
किरीटहाराङ्गदचारुकुण्डलौ ॥२०॥

tatrānu deva-pravarau catur-bhujau
śyāmau kiśorāv aruṇāmbujekṣaṇau
sthitāv avaṣṭabhya gadāṁ suvāsasau
kirīṭa-hārāṅgada-cāru-kuṇḍalau

tatra—there; *anu*—then; *deva-pravarau*—two very beautiful demigods; *catuḥ-bhujau*—with four arms; *śyāmau*—blackish; *kiśorau*—quite young; *aruṇa*—reddish; *ambuja*—lotus flower; *īkṣaṇau*—with eyes; *sthitau*—situated; *avaṣṭabhya*—holding; *gadām*—clubs; *su-vāsasau*—with nice garments; *kirīṭa*—helmets; *hāra*—necklaces; *aṅgada*—bracelets; *cāru*—beautiful; *kuṇḍalau*—with earrings.

TRANSLATION

Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster; they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

PURPORT

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

TEXT 21

विज्ञाय तावुत्तमगायकिङ्करा-
वभ्युत्थितः साध्वसविस्मृतक्रमः ।
ननाम नामानि गृणन्मधुद्विषः
पार्षत्प्रधानाविति संहताञ्जलिः ॥२१॥

vijñāya tāv uttamagāya-kiṅkarāv
abhyutthitaḥ sādhvasa-vismṛta-kramaḥ
nanāma nāmāni gṛṇan madhu-dviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ

vijñāya—after understanding; *tau*—them; *uttama-gāya*—of Lord Viṣṇu (of excellent renown); *kiṅkarau*—two servants; *abhyutthitaḥ*—stood up; *sādhvasa*—by being puzzled; *vismṛta*—forgot; *kramaḥ*—proper behavior; *nanāma*—

offered obeisances; *nāmāni*—names; *gṛṇan*—chanting; *madhu-dviṣaḥ*—of the Lord (the enemy of Madhu); *pārṣat*—associates; *pradhānau*—chief; *iti*—thus; *saṁhata*—respectfully joined; *añjaliḥ*—with folded hands.

TRANSLATION

Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore, he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

PURPORT

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Mahārāja saw the Viṣṇudūtas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa *mantra,* he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa *mantra.* When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this *mahā-mantra* he can please the Lord. This is the absolute nature of the *mahā-mantra.* Either in danger or in happiness, it can be chanted without limitation.

TEXT 22

तं कृष्णपादाभिनिविष्टचेतसं
बद्धाञ्जलिं प्रश्रयनम्रकन्धरम् ।
सुनन्दनन्दावुपसृत्य सस्मितं
प्रत्यूचतुः पुष्करनाभसम्मतौ ॥२२॥

taṁ kṛṣṇa-pādābhiniviṣṭa-cetasaṁ
baddhāñjaliṁ praśraya-namra-kandharam
sunanda-nandāv upasṛtya sasmitaṁ
pratyūcatuḥ puṣkara-nābha-sammatau

tam—him; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda*—of the lotus feet; *abhiniviṣṭa*—absorbed in thought; *cetasam*—whose heart; *baddha-añjalim*—with folded hands; *praśraya*—very humbly; *namra*—bowed; *kandharam*—whose neck; *sunanda*—Sunanda; *nandau*—and Nanda; *upasṛtya*—approaching; *sa-smitam*—smilingly; *pratyūcatuḥ*—addressed; *puṣkara-nābha*—of Lord Viṣṇu, who has a lotus navel; *sammatau*—confidential servants.

TRANSLATION

Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

PURPORT

In this verse the word *puṣkara-nābha-sammatau* is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called *puṣkara-nābha*, which means the Supreme Personality of Godhead who has a lotus navel, and *sammatau* means two confidential or very obedient servants. The materialistic way of life differs from the spiritual way of life in that one is disobedience and one is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme Person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not *sammata,* agreeable, but always *asammata,* disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the *Bhagavad-gītā,* the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What is possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional

service can obtain, in due course of time, the same perfection of the human form of life.

TEXT 23

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु ।
यः पञ्चवर्षस्तपसा भवान्देवमतीतृपत् ॥२३॥

sunanda-nandāv ūcatuḥ
bho bho rājan subhadraṁ te
vācaṁ no 'vahitaḥ śṛṇu
yaḥ pañca-varṣas tapasā
bhavān devam atītṛpat

sunanda-nandau ūcatuḥ—Sunanda and Nanda said; *bhoḥ bhoḥ rājan*—O dear King; *su-bhadram*—good fortune; *te*—unto you; *vācam*—words; *naḥ*—our; *avahitaḥ*—attentively; *śṛṇu*—hear; *yaḥ*—who; *pañca-varṣaḥ*—five years old; *tapasā*—by austerity; *bhavān*—yourself; *devam*—the Supreme Personality of Godhead; *atītṛpat*—greatly satisfied.

TRANSLATION

The two confidential associates of Lord Viṣṇu, Nanda and Sunanda, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

PURPORT

What was possible for Dhruva Mahārāja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society, but they can all become devotees of the Lord. The face of the world will then change automatically.

TEXT 24

तस्याखिलजगद्धातुरावां देवस्य शार्ङ्गिणः ।
पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ॥२४॥

tasyākhila-jagad-dhātur
āvāṁ devasya śārṅgiṇaḥ
pārṣadāv iha samprāptau
netuṁ tvāṁ bhagavat-padam

tasya—His; *akhila*—entire; *jagat*—universe; *dhātuḥ*—creator; *āvām*—we; *devasya*—of the Supreme Personality of Godhead; *śārṅgiṇaḥ*—who has the bow named Śārṅga; *pārṣadau*—associates; *iha*—now; *samprāptau*—approached; *netum*—to take; *tvām*—you; *bhagavat-padam*—to the position of the Supreme Personality of Godhead.

TRANSLATION

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śārṅga. We have been specifically deputed to take you to the spiritual world.

PURPORT

In *Bhagavad-gītā* the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the *Bhagavad-gītā* operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Mahārāja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.

TEXT 25

सुदुर्जयं विष्णुपदं जितं त्वया
यत्सूरयोऽप्राप्य विचक्षते परम् ।
आतिष्ठ तच्चन्द्रदिवाकरादयो
ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥२५॥

sudurjayaṁ viṣṇu-padaṁ jitaṁ tvayā
yat sūrayo 'prāpya vicakṣate param
ātiṣṭha tac candra-divākarādayo
graharkṣa-tārāḥ pariyanti dakṣiṇam

sudurjayam—very difficult to achieve; *viṣṇu-padam*—planet known as Vaikuṇṭhaloka or Viṣṇuloka; *jitam*—conquered; *tvayā*—by you; *yat*—which; *sūrayaḥ*—great demigods; *aprāpya*—without achieving; *vicakṣate*—simply see; *param*—supreme; *ātiṣṭha*—please come; *tat*—that; *candra*—the moon; *divākara*—sun; *ādayaḥ*—and others; *graha*—the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto); *ṛkṣa-tārāḥ*—stars; *pariyanti*—circumambulate; *dakṣiṇam*—to the right.

TRANSLATION

To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions, and solar systems are circumambulating it. Now please come; you are welcome to go there.

PURPORT

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but he factually goes there to live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Mahārāja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

TEXT 26

अनास्थितं ते पितृभिरन्यैरप्यङ्ग कर्हिचित् ।
आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ॥२६॥

anāsthitaṁ te pitṛbhir
anyair apy aṅga karhicit
ātiṣṭha jagatāṁ vandyaṁ
tad viṣṇoḥ paramaṁ padam

anāsthitam—never achieved; *te*—your; *pitṛbhiḥ*—by forefathers; *anyaiḥ*—by others; *api*—even; *aṅga*—O Dhruva; *karhicit*—at any time; *ātiṣṭha*—please come and live there; *jagatām*—by the inhabitants of the universe; *vandyam*—worshipable; *tat*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—supreme; *padam*—situation.

TRANSLATION

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

PURPORT

When Dhruva Mahārāja went to perform austerities he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttānapāda, his grandfather was Manu, and his great-grandfather was Lord Brahmā. So Dhruva wanted a kingdom even greater than Lord Brahmā could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a *karmī, jñānī,* or a *yogī,* but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for *karmīs, jñānīs* or *yogīs.* Great *ṛṣis* or demigods can hardly approach Brahmaloka, and, as stated in *Bhagavad-gītā,* Brahmaloka is not a permanent residence. Lord Brahmā's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahmā also dies, as do the residents of his planet. *Bhagavad-gītā* says, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna*: except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease (Bg. 8.16). The Lord says, *yad gatvā na nivartante tad dhāma paramaṁ mama*: the planet from which, once going, no one returns, is My supreme abode (Bg. 15.6). Dhruva Mahārāja was reminded, "You are going in our company to that planet from which no one returns to this material world." Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imaginations. By material calculation, traveling at the speed of light it would take forty thousand years to reach the topmost planet. By mechanical processes we are unable

to reach the topmost planet of this universe, but the process called *bhakti-yoga,* as executed by Mahārāja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet *Easy Journey to Other Planets.*

TEXT 27

एतद्विमानप्रवरमुत्तमश्लोकमौलिना ।
उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ॥२७॥

etad vimāna-pravaram
uttama-śloka-maulinā
upasthāpitam āyuṣmann
adhiroḍhuṁ tvam arhasi

etat—this; *vimāna*—airplane; *pravaram*—unique; *uttamaśloka*—the Supreme Personality of Godhead; *maulinā*—by the head of all living entities; *upasthāpitam*—sent; *āyuṣman*—O immortal one; *adhiroḍhum*—to board; *tvam*—you; *arhasi*—are worthy.

TRANSLATION

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

PURPORT

According to astronomical calculation, along with the Pole Star there is another star, which is called Śiśumāra, where Lord Viṣṇu, who is in charge of the maintenance of this material world, resides. Śiśumāra or Dhruvaloka can never be reached by anyone but the Vaiṣṇavas, as will be described by the following *ślokas.* The associates of Lord Viṣṇu brought the special airplane for Dhruva Mahārāja and then informed him that Lord Viṣṇu had especially sent this airplane.

The Vaikuṇṭha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called *kapota-vāyu. Ka* means outer space, and *pota* means ship. There is a second process also called *kapota-vāyu. Kapota* means pigeon. One can train pigeons to carry one into outer space. The third process is very subtle. It is called *ākāśa-patana.* This *ākāśa-patana* system is also material. Just as the mind can fly anywhere

one likes without mechanical arrangement, so the *ākāśa-patana* airplane can fly at the speed of mind. Beyond this *ākāśa-patana* system is the Vaikuṇṭha process, which is completely spiritual. The airplane sent by Lord Viṣṇu to carry Dhruva Mahārāja to Śiśumāra was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material scientist has no information about the spiritual sky, although it is mentioned in the *Bhagavad-gītā (paras tasmāt tu bhāvo 'nyaḥ).*

TEXT 28

मैत्रेय उवाच
निशम्य वैकुण्ठनियोज्यमुख्ययो-
र्मधुच्युतं वाचमुरुक्रमप्रियः ।
कृताभिषेकः कृतनित्यमङ्गलो
मुनीन् प्रणम्याशिषमभ्यवादयत् ॥२८॥

maitreya uvāca
niśamya vaikuṇṭha-niyojya-mukhyayor
madhu-cyutaṁ vācam urukrama-priyaḥ
kṛtābhiṣekaḥ kṛta-nitya-maṅgalo
munīn praṇamyāśiṣam abhyavādayat

maitreyaḥ uvāca—the great sage Maitreya said; *niśamya*—after hearing; *vaikuṇṭha*—of the Lord; *niyojya*—associates; *mukhyayoḥ*—of the chief; *madhu-cyutam*—like pouring honey; *vācam*—speeches; *urukrama-priyaḥ*—Dhruva Mahārāja, who was very dear to the Lord; *kṛta-abhiṣekaḥ*—took his sacred bath; *kṛta*—performed; *nitya-maṅgalaḥ*—his daily spiritual duties; *munīn*—to the sages; *praṇamya*—having offered obeisances; *āśiṣam*—blessings; *abhyavādayat*—accepted.

TRANSLATION

The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṇṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

PURPORT

We should mark how dutiful Dhruva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with *tilaka*. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve *tilaka* marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuṇṭha associates.

TEXT 29

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च।
इयेष तदधिष्ठातुं बिभ्रद्रूपं हिरण्मयम् ॥२९॥

parītyābhyarcya dhiṣṇyāgryaṁ
pārṣadāv abhivandya ca
iyeṣa tad adhiṣṭhātuṁ
bibhrad rūpaṁ hiraṇmayam

parītya—having circumambulated; *abhyarcya*—having worshiped; *dhiṣṇya-agryam*—the transcendental airplane; *pārṣadau*—unto the two associates; *abhivandya*—having offered obeisances; *ca*—also; *iyeṣa*—he attempted; *tat*—that plane; *adhiṣṭhātum*—to board; *bibhrat*—illuminating; *rūpam*—his form; *hiraṇmayam*—golden.

TRANSLATION

Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

PURPORT

In the absolute world, the plane as well as the associates of Lord Viṣṇu and Lord Viṣṇu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Viṣṇu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode,

for everything of Viṣṇu's is as good as Lord Viṣṇu. Dhruva Mahārāja knew all this very well, as a pure Vaiṣṇava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Māyāvādī philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Śiśumāra, Viṣṇuloka or Dhruvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and everything associated with the temple are transcendental. The three modes, *sattva-guṇa, rajo-guṇa* and *tamo-guṇa,* have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu or Kṛṣṇa.

TEXT 30

तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् ।
मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ॥३०॥

tadottānapadaḥ putro
dadarśāntakam āgatam
mṛtyor mūrdhni padaṁ dattvā
ārurohādbhutaṁ gṛham

tadā—then; *uttānapadaḥ*—of King Uttānapāda; *putraḥ*—son; *dadarśa*—could see; *antakam*—death personified; *āgatam*—approached him; *mṛtyoḥ mūrdhni*—on the head of death; *padam*—feet; *dattvā*—placing; *āruroha*—got up; *adbhutam*—wonderful; *gṛham*—on the airplane which resembled a big house.

TRANSLATION

When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, how-

ever, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

PURPORT

To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house *(gṛham)*.

There are many other similar instances in *Bhāgavata* literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare with the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life—lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover and visit all other planets. If they invent such a plane they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.

TEXT 31

तदा दुन्दुभयो नेदुर्मृदङ्गपणवादयः ।
गन्धर्वमुख्याः प्रजगुः पेतुः कुसुमवृष्टयः ॥३१॥

tadā dundubhayo nedur
mṛdaṅga-paṇavādayaḥ
gandharva-mukhyāḥ prajaguḥ
petuḥ kusuma-vṛṣṭayaḥ

tadā—at that time; *dundubhayaḥ*—kettledrums; *neduḥ*—resounded; *mṛdaṅga*—drums; *paṇava*—small drums; *ādayaḥ*—etc.; *gandharva-mukhyāḥ*—the chief residents of Gandharvaloka; *prajaguḥ*—sang; *petuḥ*—showered; *kusuma*—flowers; *vṛṣṭayaḥ*—like rains.

TRANSLATION

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

TEXT 32

स च स्वर्लोकमारोक्ष्यन् सुनीतिं जननीं ध्रुवः ।
अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ॥३२॥

sa ca svarlokam ārokṣyan
sunītiṁ jananīṁ dhruvaḥ
anvasmarad agaṁ hitvā
dīnāṁ yāsye tri-viṣṭapam

saḥ—He; *ca*—also; *svar-lokam*—to the celestial planet; *ārokṣyan*—about to ascend; *sunītim*—Sunīti; *jananīm*—mother; *dhruvaḥ*—Dhruva Mahārāja; *anvasmarat*—immediately remembered; *agam*—difficult to attain; *hitvā*—leaving behind; *dīnām*—poor; *yāsye*—I shall go; *tri-viṣṭapam*—to the Vaikuṇṭha planet.

TRANSLATION

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Sunīti. He thought to himself, "How shall I go alone to the Vaikuṇṭha planet and leave behind my poor mother?"

PURPORT

Dhruva had a feeling of obligation to his mother, Sunīti. It was Sunīti who gave him the clue which had enabled him to now be personally carried to the Vaikuṇṭha planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja's mother, Sunīti, was his *patha-pradarśaka-guru*. *Patha-pradarśaka-guru*

means the *guru* or the spiritual master who shows the way. Such a *guru* is sometimes called *śikṣā-guru.* Although Nārada Muni was his *dīkṣā-guru* (initiating spiritual master), Sunīti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the *śikṣā-guru* or *dīkṣā-guru* to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to śāstric injunctions, there is no difference between *śikṣā-guru* and *dīkṣā-guru,* and generally the *śikṣā-guru* later on becomes the *dīkṣā-guru.* Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja's *dīkṣā-guru.* Still, he was not less obliged to Sunīti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Sunīti was also going to Vaikuṇṭhaloka in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Sunīti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Kṛṣṇa fulfilled his desires, only then would it be possible. Kṛṣṇa could immediately understand his mind, and He told him that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

TEXT 33

इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ ।
दर्शयामासतुर्देवीं पुरो यानेन गच्छतीम् ॥३३॥

iti vyavasitaṁ tasya
vyavasāya surottamau
darśayām āsatur devīṁ
puro yānena gacchatīm

iti—thus; *vyavasitam*—contemplation; *tasya*—of Dhruva; *vyavasāya*—understanding; *sura-uttamau*—the two chief associates; *darśayām āsatuḥ*—showed (to him); *devīm*—exalted Sunīti; *puraḥ*—before; *yānena*—by airplane; *gacchatīm*—going forward.

TRANSLATION

The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

PURPORT

This incident proves that the *śikṣā* or *dīkṣā-guru* who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiraṇyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭhaloka either his father, mother or *śikṣā* or *dīkṣā-guru*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission—propagating Kṛṣṇa consciousness—to be successful." The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to Vaikuṇṭhaloka.

TEXT 34

तत्र तत्र प्रशंसद्भिः पथि वैमानिकैः सुरैः ।
अवकीर्यमाणो ददृशे कुसुमैः क्रमशो ग्रहान् ॥३४॥

tatra tatra praśaṁsadbhiḥ
pathi vaimānikaiḥ suraiḥ
avakīryamāṇo dadṛśe
kusumaiḥ kramaśo grahān

tatra tatra—here and there; *praśaṁsadbhiḥ*—by persons engaged in the praise of Dhruva Mahārāja; *pathi*—on the path; *vaimānikaiḥ*—carried by different types of airplanes; *suraiḥ*—by the demigods; *avakīryamāṇaḥ*—

being covered; *dadṛśe*—could see; *kusumaiḥ*—by flowers; *kramaśaḥ*—one after another; *grahān*—all the planets of the solar system.

TRANSLATION

While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

PURPORT

There is a Vedic version, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti,* which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhruva Mahārāja's body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but he can go even to the still higher planetary system known as Vaikuṇṭhaloka. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Sunīti was going to Vaikuṇṭhaloka she also changed her body into spiritual form. Like Śrī Sunīti, every mother should train her child to become a devotee like Dhruva Mahārāja. Sunīti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunīti, must take care of her son and train him to become a *brahmacārī* from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

TEXT 35

त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि ।
परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ॥३५॥

tri-lokīṁ deva-yānena
so 'tivrajya munīn api
parastād yad dhruva-gatir
viṣṇoḥ padam athābhyagāt

tri-lokīm—the three planetary systems; *deva-yānena*—by the transcendental airplane; *saḥ*—Dhruva; *ativrajya*—having surpassed; *munīn*—great sages; *api*—even; *parastāt*—beyond; *yat*—which; *dhruva-gatiḥ*—Dhruva, who attained permanent life; *viṣṇoḥ*—of Lord Viṣṇu; *padam*—abode; *atha*—then; *abhyagāt*—achieved.

TRANSLATION

Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

PURPORT

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the *Bhagavad-gītā* also *(paras tasmāt tu bhāvo 'nyaḥ)* that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhaloka. Only there can one get an eternal blissful life of knowledge. Below Vaikuṇṭhaloka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the *Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ).* Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhaloka can one live an eternally blissful life.

TEXT 36

यद् भ्राजमानं स्वरुचैव सर्वतो
लोकास्त्रयो ह्यनु विभ्राजन्त एते ।
यन्नावजञ्जन्तुषु येऽनुग्रहा
व्रजन्ति भद्राणि चरन्ति येऽनिशम् ॥३६॥

yad bhrājamānaṁ sva-rucaiva sarvato
lokās trayo hy anu vibhrājanta ete
yan nāvrajañ jantuṣu ye 'nanugrahā
vrajanti bhadrāṇi caranti ye 'niśam

yat—which planet; *bhrājamānam*—illuminating; *sva-rucā*—by self-effulgence; *eva*—only; *sarvataḥ*—everywhere; *lokāḥ*—planetary systems; *trayaḥ*—three; *hi*—certainly; *anu*—thereupon; *vibhrājante*—give off light; *ete*—these; *yat*—which planet; *na*—not; *avrajat*—have reached; *jantuṣu*—to living entities; *ye*—those who; *ananugrahāḥ*—not merciful; *vrajanti*—reach; *bhadrāṇi*—welfare activities; *caranti*—engage in; *ye*—those who; *aniśam*—constantly.

TRANSLATION

The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṇṭha planets.

PURPORT

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the *Upaniṣads* as well as *Bhagavad-gītā (na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ).* In the spiritual world the Vaikuṇṭhalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is, in fact, the illumination of the Vaikuṇṭhalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭhaloka. From this material world, however, people can be transferred to the Vaikuṇṭhaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no other philanthropic work within this material world but Kṛṣṇa consciousness which can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all the suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭhaloka is open. He personally becomes qualified to enter the Vaikuṇṭhalokas, and if anyone follows such a

devotee, he also enters into Vaikuṇṭhaloka. Others, who engage in envious activities, are known as *karmīs*. *Karmīs* are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. *Jñānīs* are not as sinful as *karmīs*, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. *Yogīs* are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaiṣṇavas, who are servants of the Lord, come forward in the actual field of work in Kṛṣṇa consciousness to reclaim fallen souls. Only Kṛṣṇa conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in the *Bhagavad-gītā*, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of *Bhagavad-gītā* to the world.

TEXT 37

शान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः ।
यान्त्यञ्जसाच्युतपदमच्युतप्रियबान्धवाः ॥३७॥

śāntāḥ samadṛśaḥ śuddhāḥ
sarva-bhūtānurañjanāḥ
yānty añjasācyuta-padam
acyuta-priya-bāndhavāḥ

śāntāḥ—peaceful; *samadṛśaḥ*—equipoised; *śuddhāḥ*—cleansed, purified; *sarva*—all; *bhūta*—living entities; *anurañjanāḥ*—pleasing; *yānti*—go; *añjasā*—easily; *acyuta*—of the Lord; *padam*—to the abode; *acyuta-priya*—with devotees of the Lord; *bāndhavāḥ*—friends.

TRANSLATION

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

PURPORT

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. *Karmīs* cannot be peaceful because they have immense demands for sense gratification. As for *jñānīs*, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme.

Similarly, *yogīs* are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Kṛṣṇa consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Kṛṣṇa consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Kṛṣṇa consciousness. Persons in Kṛṣṇa consciousness, or devotees of the Lord, can please everyone, as is evident in the Kṛṣṇa consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Kṛṣṇa *mantra* and take as much *prasāda* as we can supply—and thus everyone is pleased with us. This is the qualification. *Sarva-bhūtānurañjanāḥ.* As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside *(yaḥ smaret puṇḍarīkākṣam).* Since a devotee constantly chants the Hare Kṛṣṇa *mantra,* no contamination of the material world can touch him. He is, therefore, actually purified. *Muci haya śuci haya yadi kṛṣṇa bhaje.* It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a *brāhmaṇa (śuci)* if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa *mantra* is the purest in the whole universe.

TEXT 38

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः ।
अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ॥३८॥

ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalaḥ

iti—thus; *uttānapadaḥ*—of Mahārāja Uttānapāda; *putraḥ*—the son; *dhruvaḥ*—Dhruva Mahārāja; *kṛṣṇa-parāyaṇaḥ*—fully Kṛṣṇa conscious; *abhūt*—became; *trayāṇām*—of the three; *lokānām*—worlds; *cūḍā-maṇiḥ*—the summit jewel; *iva*—like; *amalaḥ*—purified.

TRANSLATION

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

PURPORT

The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: *kṛṣṇa-parāyaṇaḥ*. *Parāyaṇa* means going forward. Anyone who is going forward to the goal of Kṛṣṇa is called *kṛṣṇa-parāyaṇa,* or fully Kṛṣṇa conscious. The example of Dhruva Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

TEXT 39

गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम् ।
यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गणः ॥३९॥

gambhīra-vego 'nimiṣaṁ
jyotiṣāṁ cakram āhitam
yasmin bhramati kauravya
meḍhyām iva gavāṁ gaṇaḥ

gambhīra-vegaḥ—with great force and speed; *animiṣam*—unceasingly; *jyotiṣām*—of luminaries; *cakram*—sphere; *āhitam*—connected; *yasmin*—around which; *bhramati*—encircles; *kauravya*—O Vidura; *meḍhyām*—a central pole; *iva*—as; *gavām*—of bulls; *gaṇaḥ*—a herd.

TRANSLATION

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, so all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

PURPORT

Each and every planet within the universe travels at a very high speed. From a statement in *Śrīmad-Bhāgavatam* it is understood that even the sun travels 16,000 miles in a second, and from *Brahmā-saṁhitā* we understand from the *śloka, yac-cakṣur eṣa savitā sakala-grahāṇām,* that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the Pole Star, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

TEXT 40

महिमानं विलोक्यास्य नारदो भगवानृषिः ।
आतोद्यं वितुदन् श्लोकान् सत्रेऽगायत्प्रचेतसाम् ॥४०॥

mahimānaṁ vilokyāsya
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām

mahimānam—glories; *vilokya*—observing; *asya*—of Dhruva Mahārāja; *nāradaḥ*—the great sage Nārada; *bhagavān*—equally exalted like the Supreme Personality of Godhead; *ṛṣiḥ*—the saint; *ātodyam*—the string instrument, *vīṇā; vitudan*—playing on; *ślokān*—verses; *satre*—in the sacrificial arena; *agāyat*—chanted; *pracetasām*—of the Pracetās.

TRANSLATION

After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

PURPORT

The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see his glories. As a father is very happy to see the

son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

TEXT 41

नारद उवाच

नूनं सुनीतेः पतिदेवताया-
स्तपःप्रभावस्य सुतस्य तां गतिम् ।
दृष्ट्वाभ्युपायानपि वेदवादिनो
नैवाधिगन्तुं प्रभवन्ति किं नृपाः ॥४१॥

nārada uvāca
nūnaṁ sunīteḥ pati-devatāyās
tapaḥ-prabhāvasya sutasya tāṁ gatim
dṛṣṭvābhyupāyān api veda-vādino
naivādhigantuṁ prabhavanti kiṁ nṛpāḥ

nāradaḥ uvāca—Nārada said; *nūnam*—certainly; *sunīteḥ*—of Sunīti; *pati-devatāyāḥ*—very much attached to her husband; *tapaḥ-prabhāvasya*—by the influence of austerity; *sutasya*—of the son; *tām*—that; *gatim*—position; *dṛṣṭvā*—observing; *abhyupāyān*—the means; *api*—although; *veda-vādinaḥ*—strict followers of the Vedic principles or the so-called Vedāntists; *na*—never; *eva*—certainly; *adhigantum*—to attain; *prabhavanti*—are eligible; *kim*—what to speak of; *nṛpāḥ*—ordinary kings.

TRANSLATION

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible even for the so-called Vedāntists or strict followers of the Vedic principles to attain, not to speak of ordinary human beings.

PURPORT

In this verse the word *veda-vādinaḥ* is very significant. Generally, a person who strictly follows the Vedic principles is called *veda-vādī*. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret *Vedānta*. This expression is also found in the *Bhagavad-gītā*: *veda-vāda-ratāḥ*, which means persons who are attached to the *Vedas* without understanding the purport of the *Vedas*. Such persons may go on talking about the *Vedas* or may execute austerities in their own

way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also *rājarṣis*, for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a *kṣatriya*, nor a great *brāhmaṇa* strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

TEXT 42

यः पञ्चवर्षो गुरुदारवाक्शरै-
र्भिन्नेन यातो हृदयेन दूयता ।
वनं मदादेशकरोऽजितं प्रभुं
जिगाय तद्भक्तगुणैः पराजितम् ॥४२॥

yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanaṁ mad-ādeśa-karo 'jitaṁ prabhuṁ
jigāya tad-bhakta-guṇaiḥ parājitam

yaḥ—he who; *pañca-varṣaḥ*—at the age of five years; *guru-dāra*—of the wife of his father; *vāk-śaraiḥ*—by the harsh words; *bhinnena*—being very much aggrieved; *yātaḥ*—went; *hṛdayena*—because his heart; *dūyatā*—very much pained; *vanam*—to the forest; *mat-ādeśa*—according to my instruction; *karaḥ*—acting; *ajitam*—unconquerable; *prabhum*—the Supreme Personality of Godhead; *jigāya*—he defeated; *tat*—His; *bhakta*—of devotees; *guṇaiḥ*—with the qualities; *parājitam*—conquered.

TRANSLATION

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, still he defeated Him with the specific qualifications possessed by the Lord's devotees.

PURPORT

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control

of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the *Caitanya-caritāmṛta* it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Nārada. This is the first principle of devotional service—*ādau gurv-āśrayam*. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle—that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. A devotee not only becomes one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, "Put my chariot here," and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

TEXT 43

यः क्षत्रबन्धुर्भुवि तस्याधिरूढ-
मन्वारुरुक्षेदपि वर्षपूगैः ।
षट्पञ्चवर्षो यदहोभिरल्पैः
प्रसाद्य वैकुण्ठमवाप तत्पदम् ॥४३॥

yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv āruruksed api varṣa-pūgaiḥ
ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādya vaikuṇṭham avāpa tat-padam

yaḥ—one who; *kṣatra-bandhuḥ*—the son of a *kṣatriya; bhuvi*—on the earth; *tasya*—of Dhruva; *adhirūḍham*—the exalted position; *anu*—after; *ārurukṣet*—can aspire to attain; *api*—even; *varṣa-pūgaiḥ*—after many years; *ṣaṭ-pañca-varṣaḥ*—five or six years old; *yat*—which; *ahobhiḥ alpaiḥ*—after a few days; *prasādya*—after pleasing; *vaikuṇṭham*—the Lord; *avāpa*—attained; *tat-padam*—His abode.

TRANSLATION

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

PURPORT

Dhruva Mahārāja is described herein as *kṣatra-bandhuḥ,* which indicates that he was not fully trained as a *kṣatriya* because he was only five years old; he was not a mature *kṣatriya.* A *kṣatriya* or *brāhmaṇa* has to take training. A boy born in the family of a *brāhmaṇa* is not immediately a *brāhmaṇa,* but he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a devotee disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or *rājarṣi* throughout the whole universe. There is the instance of the great King Bharata Mahārāja, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.

TEXT 44

मैत्रेय उवाच

एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया ।
ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् ॥४४॥

maitreya uvāca
etat te 'bhihitaṁ sarvaṁ
yat pṛṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritaṁ sammataṁ satām

maitreyaḥ uvāca—the great sage Maitreya said; *etat*—this; *te*—unto you; *abhihitam*—described; *sarvam*—everything; *yat*—what; *pṛṣṭaḥ aham*—I was asked; *iha*—here; *tvayā*—by you; *dhruvasya*—of Dhruva Mahārāja; *uddāma*—greatly uplifting; *yaśasaḥ*—whose reputation; *caritam*—character; *sammatam*—approved; *satām*—by great devotees.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

PURPORT

Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested to hear about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the *rāsa* dance of Kṛṣṇa and do not take care to hear about other portions of *Śrīmad-Bhāgavatam*, which they completely avoid. There are professional *Bhāgavata* reciters who abruptly go to the *rāsa-līlā* chapters of *Śrīmad-Bhāgavatam* as if other portions of *Śrīmad-Bhāgavatam* were useless. This kind of discrimination and abrupt adoption of the *rāsa-līlā* pastimes of the Lord is not approved by the *ācāryas*. A sincere devotee should read every chapter and every word of *Śrīmad-Bhāgavatam*, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of *Śrīmad-Bhāgavatam*. The great sage

Maitreya therefore affirmed herein that the *Bhāgavatam* is *sammataṁ satām*, approved by great devotees.

TEXT 45

धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत् ।
स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् ॥४५॥

dhanyaṁ yaśasyam āyuṣyaṁ
puṇyaṁ svasty-ayanaṁ mahat
svargyaṁ dhrauvyaṁ saumanasyaṁ
praśasyam agha-marṣaṇam

dhanyam—bestowing wealth; *yaśasyam*—bestowing reputation; *āyuṣyam*—increasing duration of life; *puṇyam*—sacred; *svasti-ayanam*—creating auspiciousness; *mahat*—great; *svargyam*—bestowing achievement of heavenly planets; *dhrauvyam*—or Dhruvaloka; *saumanasyam*—pleasing to the mind; *praśasyam*—glorious; *agha-marṣaṇam*—counteracting all kinds of sinful activities.

TRANSLATION

By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or can attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because it is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

PURPORT

There are different types of men in this world, not all of them pure devotees. Some are *karmīs*, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Mahārāja and thus get their desired goal. It is recommended that the devotees (*akāma*), the *karmīs (sarva-kāma)* and the *jñānīs* who desire to be liberated (*mokṣa-kāma*) should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and His pure devotees.

TEXT 46

श्रुत्वैतच्छ्रद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् ।
भवेद्भक्तिर्भगवति यया स्यात्क्लेशसंक्षयः ॥४६॥

śrutvaitac chraddhayābhīkṣṇam
acyuta-priya-ceṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayaḥ

śrutvā—by hearing; *etat*—this; *śraddhayā*—with faith; *abhīkṣṇam*—repeatedly; *acyuta*—to the Supreme Personality of Godhead; *priya*—dear; *ceṣṭitam*—activities; *bhavet*—develops; *bhaktiḥ*—devotion; *bhagavati*—unto the Supreme Personality of Godhead; *yayā*—by which; *syāt*—must be; *kleśa*—of miseries; *saṅkṣayaḥ*—complete diminution.

TRANSLATION

Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

PURPORT

Here the word *acyuta-priya* is very significant. Dhruva Mahārāja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, so hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Mahārāja by hearing and reading this chapter, he can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

TEXT 47

महत्त्वमिच्छतां तीर्थं श्रोतुः शीलादयो गुणाः ।
यत्र तेजस्तदिच्छूनां मानो यत्र मनस्विनाम् ॥४७॥

mahattvam icchatāṁ tīrthaṁ
śrotuḥ śīlādayo guṇāḥ
yatra tejas tad icchūnāṁ
māno yatra manasvinām

mahattvam—greatness; *icchatām*—for those desiring; *tīrtham*—the process; *śrotuḥ*—of the hearer; *śīla-ādayaḥ*—high character, etc.; *guṇāḥ*—qualities; *yatra*—in which; *tejaḥ*—prowess; *tat*—that; *icchūnām*—for those who desire; *mānaḥ*—adoration; *yatra*—in which; *manasvinām*—for thoughtful men.

TRANSLATION

Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process to acquire them, and for thoughtful men who want adoration, here is the proper means.

PURPORT

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Mahārāja's activities.

TEXT 48

प्रयतः कीर्तयेत्प्रातः समवाये द्विजन्मनाम् ।
सायं च पुण्यश्लोकस्य ध्रुवस्य चरितं महत् ॥४८॥

prayataḥ kīrtayet prātaḥ
samavāye dvijanmanām
sāyaṁ ca puṇya-ślokasya
dhruvasya caritaṁ mahat

prayataḥ—with great care; *kīrtayet*—one should chant; *prātaḥ*—in the morning; *samavāye*—in the association; *dvi-janmanām*—of the twice-born; *sāyam*—in the evening; *ca*—also; *puṇya-ślokasya*—of sacred renown; *dhruvasya*—of Dhruva; *caritam*—character; *mahat*—great.

TRANSLATION

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

PURPORT

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Mahārāja's character should be discussed in a society of the twice-born, which refers to the qualified *brāhmaṇas, kṣatriyas* and *vaiśyas.* One should especially seek the society of *brāhmaṇas* who are elevated to the position of Vaiṣṇavas. Thus discussion of *Śrīmad-Bhāgavatam*, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this society—not only in the morning, evening or noon, but practically twenty-four hours a day—there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many *karmīs* and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word *dvijanmanām* means "of the twice-born." Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanātana Gosvāmī, by the process of initiation and authorized training, any man can become twice-born. The first birth is made possible by the parent, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees. Study of the *Vedas* is therefore forbidden for *śūdras.* Simply by academic qualifications a *śūdra* cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce *śūdras.* A big technologist is no more than a big *śūdra. Kalau śūdra-sambhava:* in the age of Kali, everyone is a *śūdra.* Because the whole population of the world consists only of *śūdras,* there is therefore a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified *brāhmaṇas* to broadcast spiritual knowledge all over the world, for thus people may become very happy.

TEXTS 49-50

पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा।
दिनक्षये व्यतीपाते सङ्क्रमेऽर्कदिनेऽपि वा ॥४९॥
श्रावयेच्छ्रद्दधानानां तीर्थपादपदाश्रयः ।
नेच्छंस्तत्रात्मनाऽऽत्मानं सन्तुष्ट इति सिध्यति॥५०॥

paurṇamāsyāṁ sinīvālyāṁ
dvādaśyāṁ śravaṇe 'thavā
dinakṣaye vyatīpāte
saṅkrame 'rkadine 'pi vā
śrāvayec chraddadhānānāṁ
tīrtha-pāda-padāśrayaḥ
necchaṁs tatrātmanātmānaṁ
santuṣṭa iti sidhyati

paurṇamāsyām—on the full moon; *sinīvālyām*—on the dark moon; *dvādaśyām*—on the day after Ekādaśī; *śravaṇe*—during the Śravaṇa star's appearance; *athavā*—or; *dinakṣaye*—at the end of the *tithi; vyatīpāte*—a particular day of the name; *saṅkrame*—at the end of the month; *arkadine*—on Sunday; *api*—also; *vā*—or; *śrāvayet*—one should recite; *śraddadhānānām*—to a receptive audience; *tīrtha-pāda*—of the Supreme Personality of Godhead; *pada-āśrayaḥ*—taken shelter of the lotus feet; *na icchan*—without desiring remuneration; *tatra*—there; *ātmanā*—by the self; *ātmānam*—the mind; *santuṣṭaḥ*—pacified; *iti*—thus; *sidhyati*—becomes perfect.

TRANSLATION

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyatīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

PURPORT

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or

become perfect. It is therefore strictly forbidden to recite *Śrīmad-Bhāgavatam* as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of *Śrīmad-Bhāgavatam,* which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the *Bhāgavata* message, and the reciter should completely depend on the Supreme Personality of Godhead. *Bhāgavata* recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

TEXT 51

ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम् ।
कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते ॥५१॥

jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mṛtam
kṛpālor dīna-nāthasya
devās tasyānugṛhṇate

jñānam—knowledge; *ajñāta-tattvāya*—to those who are unaware of the truth; *yaḥ*—one who; *dadyāt*—imparts; *sat-pathe*—on the path of truth; *amṛtam*—immortality; *kṛpāloḥ*—kind; *dīna-nāthasya*—protector of the poor; *devāḥ*—the demigods; *tasya*—to him; *anugṛhṇate*—give blessings.

TRANSLATION

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons who are unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master protectors of the poor living entities automatically gain the interest and blessings of the demigods.

PURPORT

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth.

Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (*tattva*), devotees should preach the teachings of *Śrīmad-Bhāgavatam* throughout the entire world. Śrīla Vyāsadeva especially compiled this great literature of scientific knowledge because people are completely unaware of the Absolute Truth. In the beginning of *Śrīmad-Bhāgavatam,* First Canto, it is said that Vyāsadeva, the learned sage, compiled this great *Bhāgavata Purāṇa* just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this *Śrīmad-Bhāgavatam* was specifically compiled by Vyāsadeva under the instruction of Nārada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of *Śrīmad-Bhāgavatam* is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramātmā and the Supreme Person, still factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are *kṛpālu*, very kind to people in general; they distribute this *Bhāgavata* knowledge all over the world. A kindhearted devotee is called *dīna-nātha*, protector of the poor, ignorant mass of people. Lord Kṛṣṇa is also known as *dīna-nātha* or *dīna-bandhu*, the master or actual friend of the poor living entities, and His pure devotee also takes the same position of *dīna-nātha.* The *dīna-nāthas*, or devotees of Lord Kṛṣṇa, who preach the path of devotional service, become the favorites of the demigods. Generally persons are interested in worshiping the demigods, especially Lord Śiva, in order to obtain material benefits, but a pure devotee who engages in preaching the principles of devotional service, as prescribed in the *Śrīmad-Bhāgavatam*, does not need to separately worship the demigods; the demigods are automatically pleased with him and offer all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benediction.

TEXT 52

इदं मया तेऽभिहितं कुरूद्वह
ध्रुवस्य विख्यातविशुद्धकर्मणः ।
हित्वार्भकः क्रीडनकानि मातु-
र्गृहं च विष्णुं शरणं यो जगाम ॥५२॥

idaṁ mayā te 'bhihitaṁ kurūdvaha
dhruvasya vikhyāta-viśuddha-karmaṇaḥ
hitvārbhakaḥ krīḍanakāni mātur
gṛhaṁ ca viṣṇuṁ śaraṇaṁ yo jagāma

idam—this; *mayā*—by me; *te*—unto you; *abhihitam*—described; *kuru-udvaha*—O great one among the Kurus; *dhruvasya*—of Dhruva; *vikhyāta*—very famous; *viśuddha*—very pure; *karmaṇaḥ*—whose activities; *hitvā*—giving up; *arbhakaḥ*—child; *krīḍanakāni*—toys and playthings; *mātuḥ*—of his mother; *gṛham*—home; *ca*—also; *viṣṇum*—to Lord Viṣṇu; *śaraṇam*—shelter; *yaḥ*—one who; *jagāma*—went.

TRANSLATION

The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

PURPORT

It is said by Cāṇakya Paṇḍita that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the reputation of Lord Kṛṣṇa's devotee is also everlasting. Therefore in describing Dhruva Mahārāja's activities two specific words have been used—*vikhyāta*, very famous, and *viśuddha*, transcendental. Dhruva Mahārāja's leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Dhruva Mahārāja Goes Back to Godhead."*

CHAPTER THIRTEEN

Description of the Descendants of Dhruva Mahārāja

TEXT 1

सूत उवाच

निशम्य कौषारविणोपवर्णितं
ध्रुवस्य वैकुण्ठपदाधिरोहणम् ।
प्ररूढभावो भगवत्यधोक्षजे
प्रष्टुं पुनस्तं विदुरः प्रचक्रमे ॥ १ ॥

sūta uvāca
niśamya kauṣāraviṇopavarṇitaṁ
dhruvasya vaikuṇṭha-padādhirohaṇam
prarūḍha-bhāvo bhagavaty adhokṣaje
praṣṭuṁ punas taṁ viduraḥ pracakrame

sūtaḥ uvāca—Sūta Gosvāmī said; *niśamya*—after hearing; *kauṣāraviṇā*—by the sage Maitreya; *upavarṇitam*—described; *dhruvasya*—of Mahārāja Dhruva; *vaikuṇṭha-pada*—to the abode of Viṣṇu; *adhirohaṇam*—ascent; *prarūḍha*—increased; *bhāvaḥ*—devotional emotion; *bhagavati*—unto the Supreme Personality of Godhead; *adhokṣaje*—who is beyond the reach of direct perception; *praṣṭum*—to inquire; *punaḥ*—again; *tam*—unto Maitreya; *viduraḥ*—Vidura; *pracakrame*—attempted.

TRANSLATION

Sūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's abode, Vidura became very enlightened in devotional emotion, and he inquired from Maitreya as follows.

PURPORT

As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa *mantra* is simply the repetition of three words, *Hare, Kṛṣṇa* and *Rāma,* but still devotees can go on chanting this Hare Kṛṣṇa *mantra* twenty-four hours a day without feeling fatigued.

TEXT 2

विदुर उवाच

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रत ।
कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत ॥ २ ॥

vidura uvāca
ke te pracetaso nāma
kasyāpatyāni suvrata
kasyānvavāye prakhyātāḥ
kutra vā satram āsata

viduraḥ uvāca—Vidura inquired; *ke*—who were; *te*—they; *pracetasaḥ*—the Pracetās; *nāma*—of the name; *kasya*—whose; *apatyāni*—sons; *su-vrata*—O Maitreya, who has taken an auspicious vow; *kasya*—whose; *anvavāye*—in the family; *prakhyātāḥ*—famous; *kutra*—where; *vā*—also; *satram*—the sacrifice; *āsata*—was performed.

TRANSLATION

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family do they belong? Whose sons were they, and where did they perform the great sacrifices?

PURPORT

The great Nārada's singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetās gave another impetus to Vidura to ask further questions.

TEXT 3

मन्ये महाभागवतं नारदं देवदर्शनम् ।
येन प्रोक्तः क्रियायोगः परिचर्याविधिर्हरेः ॥ ३ ॥

manye mahā-bhāgavataṁ
nāradaṁ deva-darśanam
yena proktaḥ kriyā-yogaḥ
paricaryā vidhir hareḥ

manye—I think; *mahā-bhāgavatam*—greatest of all devotees; *nāradam*—the sage Nārada; *deva*—the Supreme Personality of Godhead; *darśanam*—who met; *yena*—by whom; *proktaḥ*—spoken; *kriyā-yogaḥ*—devotional service; *paricaryā*—for rendering service; *vidhiḥ*—the procedure; *hareḥ*—to the Supreme Personality of Godhead.

TRANSLATION

Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

PURPORT

There are two different ways of approaching the Supreme Lord. One is called *bhāgavata-mārga*, or the way of *Śrīmad-Bhāgavatam*, and the other is called *pāñcarātrika-vidhi*. *Pāñcarātrika-vidhi* is the method of temple worship, and *bhāgavata-vidhi* is the system of nine processes which begin with hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This *pāñcarātrika* procedure was first introduced by the great sage Nārada, as referred to here by Vidura.

TEXT 4

स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपूरुषः ।
इज्यमानो भक्तिमता नारदेनेरितः किल ॥ ४ ॥

sva-dharma-śīlaiḥ puruṣair
bhagavān yajña-pūruṣaḥ
ijyamāno bhaktimatā
nāradeneritaḥ kila

sva-dharma-śīlaiḥ—executing sacrificial duties; *puruṣaiḥ*—by the men; *bhagavān*—Supreme Personality of Godhead; *yajña-pūruṣaḥ*—the enjoyer of all sacrifices; *ijyamānaḥ*—being worshiped; *bhaktimatā*—by the devotee; *nāradena*—by Nārada; *īritaḥ*—described; *kila*—indeed.

TRANSLATION

While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

PURPORT

Nārada Muni is always glorifying the pastimes of the Lord. In this verse we see that he not only glorifies the Lord, but he also likes to glorify the devotees of the Lord. The great sage Nārada Muni's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the *Nārada-pañcarātra,* a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the *Bhagavad-gītā,* the Lord has created four orders of social life, namely *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* In the *Nārada-pañcarātra* it is very clearly described how each of the social orders can please the Supreme Lord. In the *Bhagavad-gītā* (Bg.18.45) it is stated, *sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ:* by executing one's prescribed duties one can please the Supreme Lord. In the *Śrīmad-Bhāgavatam* also it is stated, *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead (*Bhāg.*1.2.13). When the Pracetās were performing sacrifices according to this direction, Nārada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

TEXT 5

यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः ।
मह्यं शुश्रूषवे ब्रह्मन् कार्त्स्न्येनाचष्टुमर्हसि ॥ ५ ॥

yās tā devarṣiṇā tatra
varṇitā bhagavat-kathāḥ
mahyaṁ śuśrūṣave brahman
kārtsnyenācaṣṭum arhasi

yāḥ—which; *tāḥ*—all those; *devarṣiṇā*—by the great sage Nārada; *tatra*—there; *varṇitāḥ*—narrated; *bhagavat-kathāḥ*—preachings pertaining to the activities of the Lord; *mahyam*—unto me; *śuśrūṣave*—very eager to hear; *brahman*—my dear *brāhmaṇa; kārtsnyena*—fully; *ācaṣṭum arhasi*—kindly explain.

TRANSLATION

My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

PURPORT

Śrīmad-Bhāgavatam is the record of *bhagavat-kathā*, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

TEXT 6

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् ।
सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥ ६ ॥

maitreya uvāca
dhruvasya cotkalaḥ putraḥ
pitari prasthite vanam
sārvabhauma-śriyaṁ naicchad
adhirājāsanaṁ pituḥ

maitreyaḥ uvāca—the great sage Maitreya said; *dhruvasya*—of Dhruva Mahārāja; *ca*—also; *utkalaḥ*—Utkala; *putraḥ*—son; *pitari*—after the father; *prasthite*—departed; *vanam*—for the forest; *sārva-bhauma*—including all lands; *śriyam*—opulence; *na aicchat*—did not desire; *adhirāja*—royal; *āsanam*—throne; *pituḥ*—of the father.

TRANSLATION

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

TEXT 7

स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः ।
ददर्श लोके विततमात्मानं लोकमात्मनि ॥ ७ ॥

sa janmanopaśāntātmā
niḥsaṅgaḥ samadarśanaḥ
dadarśa loke vitatam
ātmānaṁ lokam ātmani

saḥ—his son Utkala; *janmanā*—from the very beginning of his birth; *upaśānta*—very well satisfied; *ātmā*—soul; *niḥsaṅgaḥ*—without attachment; *sama-darśanaḥ*—equipoised; *dadarśa*—saw; *loke*—in the world; *vitatam*—spread; *ātmānam*—the Supersoul; *lokam*—all the world; *ātmani*—in the Supersoul.

TRANSLATION

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

PURPORT

The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva, are those of a *mahā-bhāgavata*. As stated in the *Bhagavad-gītā* (Bg. 6.30), *yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati:* a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and He also sees everything resting in the Supreme. It is also confirmed in the *Bhagavad-gītā* (Bg. 9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced *mahā-bhāgavata* devotee sees in this spirit: he sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The *mahā-bhāgavata* who experiences the Supreme Godhead's presence everywhere is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is only possible when one is advanced in love of Godhead.

TEXTS 8-9

आत्मानं ब्रह्म निर्वाणं प्रत्यस्तमितविग्रहम् ।
अवबोधरसैकात्म्यमानन्दमनुसन्ततम् ॥ ८ ॥
अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः ।
स्वरूपमवरुन्धानो नात्मनोऽन्यं तदैक्षत ॥ ९ ॥

ātmānaṁ brahma nirvāṇaṁ
pratyastamita-vigraham
avabodha-rasaikātmyam
ānandam anusantatam
avyavacchinna-yogāgni-
dagdha-karma-malāśayaḥ
svarūpam avarundhāno
nātmano 'nyaṁ tadaikṣata

ātmānam—self; *brahma*—spirit; *nirvāṇam*—extinction of material existence; *pratyastam-ita*—ceased; *vigraham*—separation; *avabodha-rasa*—by the mellow of knowledge; *eka-ātmyam*—oneness; *ānandam*—bliss; *anusantatam*—expanded; *avyavacchinna*—continuous; *yoga*—by practice of *yoga; agni*—by the fire; *dagdha*—burned; *karma*—fruitive desires; *mala*—dirty; *āśayaḥ*—in his mind; *svarūpam*—constitutional position; *avarundhānaḥ*—realizing; *na*—not; *ātmanaḥ*—than the Supreme Soul; *anyam*—anything else; *tadā*—then; *aikṣata*—saw.

TRANSLATION

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared with fire because it burns away all dirty material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

PURPORT

These two verses explain the verse in the *Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu mad-bhaktiṁ*

labhate parām: "One who is transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me." (Bg. 18.54) This is also explained by Lord Caitanya in His *Śikṣāṣṭaka* in the beginning of the first verse:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam

The *bhakti-yoga* system is the topmost *yoga* system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of *nirvāṇa,* or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (*ānandāmbudhi-vardhanam*). When one is situated in that position he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called *viraktir anyatra syāt.* It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in *Bhagavad-gītā* (Bg. 2.59). *Paraṁ dṛṣṭvā nivartate:* one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic *yoga* is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the *Nārada-pañcarātra: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.*

TEXT 10

जडान्धबधिरोन्मत्त-
मूकाकृतिरतन्मतिः ।
लक्षितः पथि बालानां प्रशान्तार्चिरिवानलः ॥१०॥

jaḍāndha-badhironmatta-
mūkākṛtir atanmatiḥ
lakṣitaḥ pathi bālānāṁ
praśāntārcir ivānalaḥ

jaḍa—foolish; *andha*—blind; *badhira*—deaf; *unmatta*—mad; *mūka*—dumb; *ākṛtiḥ*—appearance; *a-tat*—not like that; *matiḥ*—his intelligence; *lakṣitaḥ*—he was seen; *pathi*—on the road; *bālānām*—by the less intelligent; *praśānta*—calmed; *arciḥ*—with flames; *iva*—like; *analaḥ*—fire.

TRANSLATION

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

PURPORT

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jaḍa Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called *bhajanānandī*. Those who are *goṣṭhānandī*, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

TEXT 11

मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः ।
वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् ॥११॥

matvā taṁ jaḍam unmattaṁ
kula-vṛddhāḥ samantriṇaḥ
vatsaraṁ bhūpatiṁ cakrur
yavīyāṁsaṁ bhrameḥ sutam

matvā—thinking; *tam*—Utkala; *jaḍam*—without intelligence; *unmattam*—mad; *kula-vṛddhāḥ*—elderly members of the family; *sa-mantriṇaḥ*—with the ministers; *vatsaram*—Vatsara; *bhū-patim*—ruler of the world; *cakruḥ*—they made; *yavīyāṁsam*—younger; *bhrameḥ*—of Bhrami; *sutam*—son.

TRANSLATION

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his

younger brother, named Vatsara, who was the son of Bhrami and who was junior to Utkala, was elevated to the royal throne, and he became king of the world.

PURPORT

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

TEXT 12

स्वर्वीथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान् ।
पुष्पार्णं तिग्मकेतुं च इषमूर्जं वसुं जयम् ॥१२॥

svarvīthir vatsarasyeṣṭā
bhāryāsūta ṣaḍ-ātmajān
puṣpārṇaṁ tigmaketuṁ ca
iṣam ūrjaṁ vasuṁ jayam

svarvīthiḥ—Svarvīthi; *vatsarasya*—of King Vatsara; *iṣṭā*—very dear; *bhāryā*—wife; *asūta*—gave birth to; *ṣaṭ*—six; *ātmajān*—sons; *puṣpārṇam*—Puṣpārṇa; *tigmaketum*—Tigmaketu; *ca*—also; *iṣam*—Iṣa; *ūrjam*—Ūrja; *vasum*—Vasu; *jayam*—Jaya.

TRANSLATION

King Vatsara had a very dear wife whose name was Svarvīthi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.

PURPORT

Vatsara's wife is mentioned here as *iṣṭā,* which means worshipable. In other words it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

TEXT 13

पुष्पार्णस्य प्रभा भार्या दोषा च द्वे बभूवतुः ।
प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः ॥१३॥

puṣpārṇasya prabhā bhāryā
doṣā ca dve babhūvatuḥ
prātar madhyandinaṁ sāyam
iti hy āsan prabhā-sutāḥ

puṣpārṇasya—of Puṣpārṇa; *prabhā*—Prabhā; *bhāryā*—wife; *doṣā*—Doṣā; *ca*—also; *dve*—two; *babhūvatuḥ*—were; *prātaḥ*—Prātaḥ; *madhyandinam*—Madhyandinam; *sāyam*—Sāyam; *iti*—thus; *hi*—certainly; *āsan*—were; *prabhā-sutāḥ*—sons of Prabhā.

TRANSLATION

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātaḥ, Madhyandinam and Sāyam.

TEXT 14

प्रदोषो निशितो व्युष्ट इति दोषासुतास्त्रयः ।
व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे ॥१४॥

pradoṣo niśitho vyuṣṭa
iti doṣā-sutās trayaḥ
vyuṣṭaḥ sutaṁ puṣkariṇyāṁ
sarva-tejasam ādadhe

pradoṣaḥ—Pradoṣa; *niśithaḥ*—Niśitha; *vyuṣṭaḥ*—Vyuṣṭa; *iti*—thus; *doṣā*—of Doṣā; *sutāḥ*—sons; *trayaḥ*—three; *vyuṣṭaḥ*—Vyuṣṭa; *sutam*—son; *puṣkariṇyām*—in Puṣkariṇī; *sarva-tejasam*—named Sarvatejā, all-powerful; *ādadhe*—begot.

TRANSLATION

Doṣā had three sons—Pradoṣa, Niśitha and Vyuṣṭa. Vyuṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.

TEXTS 15-16

स चक्षुः सुतमाकूत्यां पत्न्यां मनुमवाप ह ।
मनोरसूत महिषी विरजान्नड्वला सुतान् ॥१५॥

पुरुं कुत्सं त्रितं द्युम्नं सत्यवन्तमृतं व्रतम् ।
अग्निष्टोममतीरात्रं प्रद्युम्नं शिबिमुल्मुकम् ॥१६॥

sa cakṣuḥ sutam ākūtyāṁ
patnyāṁ manum avāpa ha
manor asūta mahiṣī
virajān naḍvalā sutān
puruṁ kutsaṁ tritaṁ dyumnaṁ
satyavantam ṛtaṁ vratam
agniṣṭomam atīrātraṁ
pradyumnaṁ śibim ulmukam

saḥ—he (Sarvatejā); *cakṣuḥ*—named Cakṣuḥ; *sutam*—son; *ākūtyām*—in Ākūti; *patnyām*—wife; *manum*—Cākṣuṣa Manu; *avāpa*—obtained; *ha*—indeed; *manoḥ*—of Manu; *asūta*—gave birth to; *mahiṣī*—queen; *virajān*—without passion; *naḍvalā*—Naḍvalā; *sutān*—sons; *purum*—Puru; *kutsam*—Kutsa; *tritam*—Trita; *dyumnam*—Dyumna; *satyavantam*—Satyavān; *ṛtam*—Ṛta; *vratam*—Vrata; *agniṣṭomam*—Agniṣṭoma; *atīrātram*—Atīrātra; *pradyumnam*—Pradyumna; *śibim*—Śibi; *ulmukam*—Ulmuka.

TRANSLATION

Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

TEXT 17

उल्मुकोऽजनयत्पुत्रान्पुष्करिण्यां षडुत्तमान् ।
अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥१७॥

ulmuko 'janayat putrān
puṣkariṇyāṁ ṣaḍ uttamān
aṅgaṁ sumanasaṁ khyātiṁ
kratum aṅgirasaṁ gayam

ulmukaḥ—Ulmuka; *ajanayat*—begot; *putrān*—sons; *puṣkariṇyām*—in Puṣkariṇī, his wife; *ṣaṭ*—six; *uttamān*—very good; *aṅgam*—Aṅga; *sumanasam*—Sumanā; *khyātim*—Khyāti; *kratum*—Kratu; *aṅgirasam*—Aṅgirā; *gayam*—Gaya.

TRANSLATION

Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

TEXT 18

सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् ।
यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्पुरात् ॥१८॥

sunīthāṅgasya yā patnī
suṣuve venam ulbaṇam
yad-dauḥśīlyāt sa rājarṣir
nirviṇṇo niragāt purāt

sunīthā—Sunīthā; *aṅgasya*—of Aṅga; *yā*—she who; *patnī*—the wife; *suṣuve*—gave birth to; *venam*—Vena; *ulbaṇam*—very crooked; *yat*—whose; *dauḥśīlyāt*—on account of bad character; *saḥ*—he; *rāja-ṛṣiḥ*—the saintly King Aṅga; *nirviṇṇaḥ*—very disappointed; *niragāt*—went out; *purāt*—from home.

TRANSLATION

The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with his bad character, and he left home and kingdom and went out to the forest.

TEXTS 19-20

यमङ्ग शेपुः कुपिता वाग्वज्रा मुनयः किल ।
गतासोस्तस्य भूयस्ते ममन्थुर्दक्षिणं करम् ॥१९॥
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः ।
जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥२०॥

yam aṅga śepuḥ kupitā
vāg-vajrā munayaḥ kila
gatāsos tasya bhūyas te
mamanthur dakṣiṇaṁ karam

arājake tadā loke
dasyubhiḥ pīḍitāḥ prajāḥ
jāto nārāyaṇāṁśena
pṛthur ādyaḥ kṣitīśvaraḥ

yam—him (Vena) whom; *aṅga*—my dear Vidura; *śepuḥ*—they cursed; *kupitāḥ*—being angry; *vāk-vajrāḥ*—whose words are as strong as a thunderbolt; *munayaḥ*—great sages; *kila*—indeed; *gata-asoḥ tasya*—after he died; *bhūyaḥ*—moreover; *te*—they; *mamanthuḥ*—churned; *dakṣiṇam*—right; *karam*—hand; *arājake*—being without a king; *tadā*—then; *loke*—the world; *dasyubhiḥ*—by rogues and thieves; *pīḍitāḥ*—suffering; *prajāḥ*—all the citizens; *jātaḥ*—advented; *nārāyaṇa*—of the Supreme Personality of Godhead; *aṁśena*—by a partial representation; *pṛthuḥ*—Pṛthu; *ādyaḥ*—original; *kṣiti-īśvaraḥ*—ruler of the world.

TRANSLATION

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation advented as King Pṛthu, the original emperor of the world.

PURPORT

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

TEXT 21

विदुर उवाच

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः ।
राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ ॥२१॥

vidura uvāca
tasya śīla-nidheḥ sādhor
brahmaṇyasya mahātmanaḥ
rājñaḥ katham abhūd duṣṭā
prajā yad vimanā yayau

viduraḥ uvāca—Vidura said; *tasya*—of him (Aṅga); *śīla-nidheḥ*—reservoir of good characteristics; *sādhoḥ*—saintly person; *brahmaṇyasya*—lover of brahminical culture; *mahātmanaḥ*—great soul; *rājñaḥ*—of the king; *katham*—how; *abhūt*—it was; *duṣṭā*—bad; *prajā*—son; *yat*—by which; *vimanāḥ*—being indifferent; *yayau*—he left.

TRANSLATION

Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

PURPORT

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Cāṇakya Paṇḍita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.

TEXT 22

किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् ।
दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः ॥२२॥

kiṁ vāṁho vena uddiśya
brahma-daṇḍam ayūyujan
daṇḍa-vrata-dhare rājñi
munayo dharma-kovidāḥ

kim—why; *vā*—also; *aṁhaḥ*—sinful activities; *vene*—unto Vena; *uddiśya*—seeing; *brahma-daṇḍam*—curse of a *brāhmaṇa;* *ayūyujan*—they desired to award; *daṇḍa-vrata-dhare*—who carries the rod of punishment; *rājñi*—unto the king; *munayaḥ*—the great sages; *dharma-kovidāḥ*—completely conversant with religious principles.

TRANSLATION

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?

PURPORT

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king there was the control of the *brāhmaṇas,* and if needed the *brāhmaṇas* would dethrone the king or would kill him, not with any weapon, but with the *mantra* of a *brahma-śāpa.* The *brāhmaṇas* were so powerful that simply by their cursing one would immediately die.

TEXT 23

नावध्येयः प्रजापालः प्रजाभिरघवानपि ।
यदसौ लोकपालानां बिभर्त्योजः स्वतेजसा ॥२३॥

nāvadhyeyaḥ prajā-pālaḥ
prajābhir aghavān api
yad asau loka-pālānāṁ
bibharty ojaḥ sva-tejasā

na—never; *avadhyeyaḥ*—to be insulted; *prajā-pālaḥ*—the king; *prajābhiḥ*—by the citizens; *aghavān*—ever sinful; *api*—even though; *yat*—because; *asau*—he; *loka-pālānām*—of many kings; *bibharti*—maintains; *ojaḥ*—prowess; *sva-tejasā*—by personal influence.

TRANSLATION

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because

of his prowess, the king is always more influential than all other ruling chiefs.

PURPORT

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called *nara-nārāyaṇa,* indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a *brāhmaṇa* nor a *kṣatriya* king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the *nara-devatās;* therefore, it was concluded that his sinful activities were very grievous.

TEXT 24

एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् ।
श्रद्दधानाय भक्ताय त्वं परावरवित्तमः ॥२४॥

etad ākhyāhi me brahman
sunīthātmaja-ceṣṭitam
śraddadhānāya bhaktāya
tvaṁ parāvara-vittamaḥ

etat—all these; *ākhyāhi*—please describe; *me*—unto me; *brahman*—O great *brāhmaṇa; sunīthā-ātmaja*—of the son of Sunīthā, Vena; *ceṣṭitam*—activities; *śraddadhānāya*—faithful; *bhaktāya*—unto your devotee; *tvam*—you; *para-avara*—with past and future; *vit-tamaḥ*—well conversant.

TRANSLATION

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

PURPORT

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is benedicted with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the

disciple is very submissive and devoted. As stated in the *Bhagavad-gītā*, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

TEXT 25

मैत्रेय उवाच

अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम् ।
नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः ॥२५॥

maitreya uvāca
aṅgo 'śvamedhaṁ rājarṣir
ājahāra mahā-kratum
nājagmur devatās tasminn
āhūtā brahma-vādibhiḥ

maitreyaḥ uvāca—Maitreya answered; *aṅgaḥ*—King Aṅga; *aśvamedham*—*aśvamedha* sacrifice; *rāja-ṛṣiḥ*—the saintly king; *ājahāra*—executed; *mahā-kratum*—great sacrifice; *na*—not; *ajagmuḥ*—came; *devatāḥ*—the demigods; *tasmin*—in that sacrifice; *āhūtāḥ*—being invited; *brahma-vādibhiḥ*—by the *brāhmaṇas* expert in executing sacrifices.

TRANSLATION

Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

PURPORT

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful *brāhmaṇas* who can invite the demigods or give renewed life to animals. Formerly, the *brāhmaṇas* well conversant in Vedic *mantras* could show the potency of the *mantras*, but in this age, because there are no such *brāhmaṇas*, all such sacrifices are forbidden. The sacrifice in which horses were offered was called *aśvamedha*. Sometimes cows were sacrificed (*gavālambha*), not for eating purposes, but to give them new life in order to show the potency of the *mantra*. In this age, therefore, the only practical *yajña* is *saṅkīrtana-yajña* or chanting of the Hare Kṛṣṇa *mantra* twenty-four hours a day.

TEXT 26

तमूचुर्विस्मितास्तत्र यजमानमथर्त्विजः ।
हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥२६॥

tam ūcur vismitās tatra
yajamānam athartvijaḥ
havīṁṣi hūyamānāni
na te gṛhṇanti devatāḥ

tam—unto King Aṅga; *ūcuḥ*—said; *vismitāḥ*—in wonder; *tatra*—there; *yajamānam*—to the institutor of the sacrifice; *atha*—then; *ṛtvijaḥ*—the priests; *havīṁṣi*—offerings of clarified butter; *hūyamānāni*—being offered; *na*—not; *te*—they; *gṛhṇanti*—accept; *devatāḥ*—the demigods.

TRANSLATION

The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

TEXT 27

राजन् हवींष्यदुष्टानि श्रद्धयाऽऽसादितानि ते ।
छन्दांस्ययातयामानि योजितानि धृतव्रतैः ॥२७॥

rājan havīṁṣy aduṣṭāni
śraddhayāsāditāni te
chandāṁsy ayāta-yāmāni
yojitāni dhṛta-vrataiḥ

rājan—O King; *havīṁṣi*—sacrificial offerings; *aduṣṭāni*—not polluted; *śraddhayā*—with great faith and care; *āsāditāni*—collected; *te*—your; *chandāṁsi*—the *mantras; ayāta-yāmāni*—not deficient; *yojitāni*—properly executed; *dhṛta-vrataiḥ*—by qualified *brāhmaṇas.*

TRANSLATION

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns also is not deficient in any way because all the brāhmaṇas and priests present here are expert and are executing the performances properly.

PURPORT

It is the practice of the *brāhmaṇas* conversant with the science to pronounce a Vedic *mantra* in the right accent. The combination of the *mantra* and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the *brāhmaṇas* are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa *mantra* one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa *mantra* is not chanted properly, still it has so much potency that the chanter gains the effect.

TEXT 28

न विदामेह देवानां हेलनं वयमप्वपि ।
यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः।२८।

na vidāmeha devānāṁ
helanaṁ vayam aṇv api
yan na gṛhṇanti bhāgān svān
ye devāḥ karma-sākṣiṇaḥ

na—not; *vidāma*—can find; *iha*—in this connection; *devānām*—of the demigods; *helanam*—insult, neglect; *vayam*—we; *aṇu*—minute; *api*—even; *yat*—because of which; *na*—not; *gṛhṇanti*—accept; *bhāgān*—shares; *svān*—own; *ye*—who; *devāḥ*—the demigods; *karma-sākṣiṇaḥ*—witnesses for the sacrifice.

TRANSLATION

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why it is so.

PURPORT

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as *sevā-aparādha*. Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa in the temple, should avoid such offenses in service. The offenses in service are described in *The Nectar of Devotion*. If we simply make a show of offering services to the Deity but do not care for the *sevā-aparādha*, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods,

but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

TEXT 29

मैत्रेय उवाच

अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः ।
तत्प्रष्टुं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया ॥२९॥

maitreya uvāca
aṅgo dvija-vacaḥ śrutvā
yajamānaḥ sudurmanāḥ
tat praṣṭuṁ vyasṛjad vācaṁ
sadasyāṁs tad-anujñayā

maitreyaḥ uvāca—the great sage Maitreya answered; *aṅgaḥ*—King Aṅga; *dvija-vacaḥ*—the *brāhmaṇas* words; *śrutvā*—after hearing; *yajamānaḥ*—performer of the sacrifice; *sudurmanāḥ*—very much aggrieved in mind; *tat*—about that; *praṣṭum*—in order to inquire; *vyasṛjat vācam*—he spoke; *sadasyān*—to the priests; *tat*—their; *anujñayā*—taking permission.

TRANSLATION

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

TEXT 30

नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह ।
सदसस्पतयो ब्रूत किमवद्यं मया कृतम् ॥३०॥

nāgacchanty āhutā devā
na gṛhṇanti grahān iha
sadasas patayo brūta
kim avadyaṁ mayā kṛtam

na—not; *āgacchanti*—are coming; *āhutāḥ*—being invited; *devāḥ*—the demigods; *na*—not; *gṛhṇanti*—are accepting; *grahān*—shares; *iha*—in the sacrifice; *sadasaḥ patayaḥ*—My dear priests; *brūta*—kindly tell me; *kim*—what; *avadyam*—offense; *mayā*—by me; *kṛtam*—was committed.

TRANSLATION

King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

TEXT 31

सदस्पतय ऊचुः

नरदेवेह भवतो नाघं तावन्मनाक् स्थितम् ।
अस्त्येकं प्राक्तनमघं यदिहेदृक् त्वमप्रजः ॥३१॥

sadasas pataya ūcuḥ
nara-deveha bhavato
nāghaṁ tāvan manāk sthitam
asty ekaṁ prāktanam aghaṁ
yad ihedṛk tvam aprajaḥ

sadasaḥ patayaḥ ūcuḥ—the head priests said; *nara-deva*—O King; *iha*—in this life; *bhavataḥ*—of you; *na*—not; *agham*—sinful activity; *tāvat manāk*—even very slight; *sthitam*—situated; *asti*—there is; *ekam*—one; *prāktanam*—in the previous birth; *agham*—sinful activity; *yat*—by which; *iha*—in this life; *īdṛk*—like this; *tvam*—you; *aprajaḥ*—without any son.

TRANSLATION

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

PURPORT

The purpose of marrying is to beget a son because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Cāṇakya Paṇḍita, therefore, says, *putra-hīnaṁ gṛhaṁ śūnyam:* without a son, married life is simply abominable. King Aṅga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.

TEXT 32

तथा साधय भद्रं ते आत्मानं सुप्रजं नृप ।
इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् ॥३२॥

tathā sādhaya bhadraṁ te
ātmānaṁ suprajaṁ nṛpa
iṣṭas te putra-kāmasya
putraṁ dāsyati yajña-bhuk

tathā—therefore; *sādhaya*—execute the sacrifice to get; *bhadram*—good fortune; *te*—to you; *ātmānam*—your own; *su-prajam*—good son; *nṛpa*—O King; *iṣṭaḥ*—being worshiped; *te*—by you; *putra-kāmasya*—desiring to have a son; *putram*—a son; *dāsyati*—He will deliver; *yajña-bhuk*—the Lord, the enjoyer of the sacrifice.

TRANSLATION

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

TEXT 33

तथा स्वभागधेयानि ग्रहीष्यन्ति दिवौकसः ।
यद्यज्ञपुरुषः साक्षादपत्याय हरिर्वृतः ॥३३॥

tathā sva-bhāga-dheyāni
grahīṣyanti divaukasaḥ
yad yajña-puruṣaḥ sākṣād
apatyāya harir vṛtaḥ

tathā—thereupon; *sva-bhāga-dheyāni*—their shares in the sacrifice; *grahīṣyanti*—will accept; *diva-okasaḥ*—all the demigods; *yat*—because; *yajña-puruṣaḥ*—the enjoyer of all sacrifices; *sākṣāt*—directly; *apatyāya*—for the purpose of a son; *hariḥ*—the Supreme Personality of Godhead; *vṛtaḥ*—is invited.

TRANSLATION

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

PURPORT

Whenever a sacrifice is performed, it is meant for satisfying Lord Viṣṇu, the enjoyer of the fruits of all sacrifices; and when Lord Viṣṇu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viṣṇu, not for the demigods.

TEXT 34

तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः।
आराधितो यथैवैष तथा पुंसां फलोदयः ॥३४॥

tāṁs tān kāmān harir dadyād
yān yān kāmayate janaḥ
ārādhito yathaivaiṣa
tathā puṁsāṁ phalodayaḥ

tān tān—those; *kāmān*—desired objects; *hariḥ*—the Lord; *dadyāt*—will award; *yān yān*—whatsoever; *kāmayate*—desires; *janaḥ*—the person; *ārādhitaḥ*—being worshiped; *yathā*—as; *eva*—certainly; *eṣaḥ*—the Lord; *tathā*—similarly; *puṁsām*—of men; *phala-udayaḥ*—the result.

TRANSLATION

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

PURPORT

In the *Bhagavad-gītā* the Lord says that He awards benediction to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life—to go back home, back to Godhead. The significant word in this verse is *kāmān,* which means sense gratificatory desires. A devotee is devoid of all *kāmān.* He is *anyābhilāṣitā-śūnya*: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a *karmī* and a devotee.

TEXT 35

इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये।
पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥३५॥

iti vyavasitā viprās
tasya rājñaḥ prajātaye
puro-ḍāśaṁ niravapan
śipi-viṣṭāya viṣṇave

iti—thus; *vyavasitāḥ*—having decided; *viprāḥ*—the *brāhmaṇas; tasya*—his; *rājñaḥ*—of the king; *prajātaye*—for the purpose of getting a son; *puraḥ-ḍāśam*—the paraphernalia of sacrifice; *niravapan*—offered; *śipi-viṣṭāya*—to the Lord, who is situated in the sacrificial fire; *viṣṇave*—to Lord Viṣṇu.

TRANSLATION

Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

PURPORT

According to sacrificial rituals, animals are sometimes sacrificed in the *yajña* arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic *mantras* were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effect. In a medical clinic the animals are not revived, but in the *yajña* arena, when animals were sacrificed, they were again given life by the potency of Vedic *mantras.* The word *śipi-viṣṭāya* appears in this verse. *Śipi* means the flames of the sacrifice. In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.

TEXT 36

तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः ।
हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ॥३६॥

tasmāt puruṣa uttasthau
hema-māly amalāmbaraḥ
hiraṇmayena pātreṇa
siddham ādāya pāyasam

tasmāt—from that fire; *puruṣaḥ*—a person; *uttasthau*—appeared; *hema-mālī*—with a golden garland; *amala-ambaraḥ*—in white garments;

hiraṇmayena—golden; *pātreṇa*—with a pot; *siddham*—cooked; *ādāya*—carrying; *pāyasam*—rice boiled in milk.

TRANSLATION

As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and white dress. He was carrying a golden pot filled with rice boiled in milk.

TEXT 37

स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम् ।
अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥३७॥

sa viprānumato rājā
gṛhītvāñjalinaudanam
avaghrāya mudā yuktaḥ
prādāt patnyā udāra-dhīḥ

saḥ—he; *vipra*—of the *brāhmaṇas; anumataḥ*—taking permission; *rājā*—the King; *gṛhītvā*—taking; *añjalinā*—in his joined palms; *odanam*—rice boiled in milk; *avaghrāya*—after smelling; *mudā*—with great delight; *yuktaḥ*—fixed; *prādāt*—offered; *patnyai*—to his wife; *udāra-dhīḥ*—liberal-minded.

TRANSLATION

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

PURPORT

The word *udāra-dhīḥ* is significant in this connection. The wife of the King, Sunīthā, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk *prasāda* received from the *yajña-puruṣa*. Of course everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Viṣṇu fulfills the desires of the *karmīs* as they desire, but the Lord fulfills the desire of a devotee in a different way so that the devotee may

gradually come to Him. This is confirmed in the *Bhagavad-gītā (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te).* The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

TEXT 38

सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरादधे ।
गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ॥३८॥

sā tat puṁ-savanaṁ rājñī
prāśya vai patyur ādadhe
garbhaṁ kāla upāvṛtte
kumāraṁ suṣuve 'prajā

sā—she; *tat*—that food; *puṁ-savanam*—which produces a male child; *rājñī*—the Queen; *prāśya*—eating; *vai*—indeed; *patyuḥ*—from the husband; *ādadhe*—conceived; *garbham*—pregnancy; *kāle*—when the due time; *upāvṛtte*—appeared; *kumāram*—a son; *suṣuve*—gave birth to; *aprajā*—having no son.

TRANSLATION

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant from her husband, and in due course of time she gave birth to a son.

PURPORT

Among the ten kinds of purificatory processes, one is *puṁ-savanam,* in which the wife is offered some *prasāda,* or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.

TEXT 39

स बाल एव पुरुषो मातामहमनुव्रतः ।
अधर्मांशोद्भवं मृत्युं तेनाभवदधार्मिकः ॥३९॥

sa bāla eva puruṣo
mātā-maham anuvrataḥ
adharmāṁśodbhavaṁ mṛtyuṁ
tenābhavad adhārmikaḥ

saḥ—that; *bālaḥ*—child; *eva*—certainly; *puruṣaḥ*—male; *mātā-maham*—maternal grandfather; *anuvrataḥ*—a follower of; *adharma*—of irreligion;

aṁśa—from a portion; *udbhavam*—who appeared; *mṛtyum*—death; *tena*—by this; *abhavat*—he became; *adhārmikaḥ*—irreligious.

TRANSLATION

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

PURPORT

The child's mother, Sunīthā, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga became the follower of his maternal grandfather. According to *smṛti-śāstra,* a child generally follows the principles of his maternal uncle's house. *Narāṇāṁ mātula-karma* means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Aṅga did not get a very good wife in Sunīthā because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aṅga, although a pious devotee, got an unfortunate wife like Sunīthā and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

TEXT 40

स शरासनमुद्यम्य मृगयुर्वनगोचरः ।
हन्त्यसाधुर्मृगान् दीनान् वेनोऽसावित्यरौज्जनः॥४०॥

sa śarāsanam udyamya
mṛgayur vana-gocaraḥ
hanty asādhur mṛgān dīnān
veno 'sāv ity arauj janaḥ

saḥ—that boy of the name Vena; *śarāsanam*—his bow; *udyamya*—taking up; *mṛgayuḥ*—the hunter; *vana-gocaraḥ*—going into the forest; *hanti*—used to kill; *asādhuḥ*—being very cruel; *mṛgān*—deer; *dīnān*—poor; *venaḥ*—Vena; *asau*—there he is; *iti*—thus; *araut*—would cry; *janaḥ*—all the people.

TRANSLATION

After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, "Here comes cruel Vena! Here comes cruel Vena!"

PURPORT

Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The *kṣatriya* kings were sometimes expected to cut off the head of a culprit in the state. For this reason the *kṣatriyas* were allowed to hunt in the forest. Because this son of King Aṅga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena! Here comes Vena!" So from the beginning of his life he was fearful to the citizens.

TEXT 41

आक्रीडे क्रीडतो बालान् वयस्यानतिदारुणः ।
प्रसह्य निरनुक्रोशः पशुमारममारयत् ॥४१॥

ākrīḍe krīḍato bālān
vayasyān atidāruṇaḥ
prasahya niranukrośaḥ
paśu-māram amārayat

ākrīḍe—in the playground; *krīḍataḥ*—while playing; *bālān*—boys; *vayasyān*—of his age; *atidāruṇaḥ*—very cruel; *prasahya*—by force; *niranukrośaḥ*—merciless; *paśu-māram*—as if slaughtering animals; *amārayat*—killed.

TRANSLATION

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TEXT 42

तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः ।
यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ॥४२॥

taṁ vicakṣya khalaṁ putraṁ
śāsanair vividhair nṛpaḥ
yadā na śāsituṁ kalpo
bhṛśam āsīt sudurmanāḥ

tam—him; *vicakṣya*—observing; *khalam*—cruel; *putram*—son; *śāsanaiḥ*—by punishments; *vividhaiḥ*—different kinds of; *nṛpaḥ*—the King; *yadā*—when; *na*—not; *śāsitum*—to bring under control; *kalpaḥ*—was able; *bhṛśam*—greatly; *āsīt*—became; *sudurmanāḥ*—aggrieved.

TRANSLATION

After seeing the cruel and merciless behavior of his son Vena, King Aṅga punished him in different ways to reform him, but he was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TEXT 43

प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः ।
कदपत्यभृतं दुःखं ये न विन्दन्ति दुर्भरम् ॥४३॥

prāyeṇābhyarcito devo
ye 'prajā gṛha-medhinaḥ
kad-apatya-bhṛtaṁ duḥkhaṁ
ye na vindanti durbharam

prāyeṇa—probably; *abhyarcitaḥ*—was worshiped; *devaḥ*—the Lord; *ye*—they who; *aprajāḥ*—without a son; *gṛha-medhinaḥ*—persons living at home; *kad-apatya*—by a bad son; *bhṛtam*—caused; *duḥkham*—unhappiness; *ye*—they who; *na*—not; *vindanti*—suffer; *durbharam*—unbearable.

TRANSLATION

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

TEXT 44

यतः पापीयसी कीर्तिरधर्मश्च महान्नृणाम् ।
यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥४४॥

yataḥ pāpīyasī kīrtir
adharmaś ca mahān nṛṇām
yato virodhaḥ sarveṣāṁ
yata ādhir anantakaḥ

yataḥ—on account of a bad son; *pāpīyasī*—sinful; *kīrtiḥ*—reputation; *adharmaḥ*—irreligion; *ca*—also; *mahān*—great; *nṛṇām*—of men; *yataḥ*—from which; *virodhaḥ*—quarrel; *sarveṣām*—of all people; *yataḥ*—from which; *ādhiḥ*—anxiety; *anantakaḥ*—endless.

TRANSLATION

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

PURPORT

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

TEXT 45

कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः ।
पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ॥४५॥

kas taṁ prajāpadeśaṁ vai
moha-bandhanam ātmanaḥ
paṇḍito bahu manyeta
yad-arthāḥ kleśadā gṛhāḥ

kaḥ—who; *tam*—him; *prajā-apadeśam*—son in name only; *vai*—certainly; *moha*—of illusion; *bandhanam*—bondage; *ātmanaḥ*—for the soul; *paṇḍitaḥ*—intelligent man; *bahu manyeta*—would value; *yat-arthāḥ*—because of whom; *kleśa-dāḥ*—painful; *gṛhāḥ*—home.

TRANSLATION

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bondage of illusion for the living entity, and he makes one's home miserable.

TEXT 46

कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥४६॥

kad-apatyaṁ varaṁ manye
sad-apatyāc chucāṁ padāt
nirvidyeta gṛhān martyo
yat kleśa-nivahā gṛhāḥ

kad-apatyam—bad son; *varam*—better; *manye*—I think; *sat-apatyāt*—than a good son; *śucām*—of grief; *padāt*—the source; *nirvidyeta*—becomes detached; *gṛhāt*—from home; *martyaḥ*—a mortal man; *yat*—because of whom; *kleśa-nivahāḥ*—hellish; *gṛhāḥ*—home.

TRANSLATION

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

PURPORT

The King began to think in terms of attachment and detachment from one's material home. According to Prahlāda Mahārāja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlāda Mahārāja has advised that one should give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home with *vānaprastha* and *sannyāsa* is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Aṅga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him to become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

TEXT 47

एवं स निर्विण्णमना नृपो गृहा-
न्निशीथ उत्थाय महोदयोदयात् ।

अलब्धनिद्रोऽनुपलक्षितो नृभि-
र्हित्वा गतो वेनसुवं प्रसुप्ताम् ॥४७॥

evaṁ sa nirviṇṇa-manā nṛpo gṛhān
niśītha utthāya mahodayodayāt
alabdha-nidro 'nupalakṣito nṛbhir
hitvā gato vena-suvaṁ prasuptām

evam—thus; *saḥ*—he; *nirviṇṇa-manāḥ*—being indifferent in mind; *nṛpaḥ*—King Aṅga; *gṛhāt*—from home; *niśīthe*—in the dead of night; *utthāya*—getting up; *mahā-udaya-udayāt*—opulent by the blessings of great souls; *alabdha-nidraḥ*—being without sleep; *anupalakṣitaḥ*—without being seen; *nṛbhiḥ*—by people in general; *hitvā*—giving up; *gataḥ*—went off; *vena-suvam*—the mother of Vena; *prasuptām*—sleeping deeply.

TRANSLATION

Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded toward the forest.

PURPORT

In this verse the word *mahodayodayāt* indicates that by the blessings of a great soul one becomes materially opulent. But when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls leaving home in this way in the dead of night, giving up attachment for home, wife and money.

TEXT 48

विज्ञाय निर्विद्य गतं पतिं प्रजाः
पुरोहितामात्यसुहृद्गणादयः ।
विचिक्युरुर्व्यामतिशोककातरा
यथा निगूढं पुरुषं कुयोगिनः ॥४८॥

vijñāya nirvidya gataṁ patiṁ prajāḥ
purohitāmātya-suhṛd-gaṇādayaḥ
vicikyur urvyām atiśoka-kātarā
yathā nigūḍhaṁ puruṣaṁ kuyoginaḥ

vijñāya—after understanding; *nirvidya*—being indifferent; *gatam*—had left; *patim*—the King; *prajāḥ*—all the citizens; *purohita*—priests; *āmātya*—ministers; *suhṛt*—friends; *gaṇa-ādayaḥ*—and people in general; *vicikyuḥ*—searched; *urvyām*—on the earth; *atiśoka-kātarāḥ*—being greatly aggrieved; *yathā*—just as; *nigūḍham*—concealed; *puruṣam*—the Supersoul; *ku-yoginaḥ*—inexperienced mystics.

TRANSLATION

When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

PURPORT

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead. Such *kuyoginaḥ,* or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because they did not know how to find him they were frustrated like the less intelligent mystics.

TEXT 49

अलक्षयन्तः पदवीं प्रजापते-
र्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
ऋषीन् समेतानभिवन्द्य साश्रवो
न्यवेदयन् पौरव भर्तृविप्लवम् ॥४९॥

alakṣayantaḥ padavīṁ prajāpater
hatodyamāḥ pratyupasṛtya te purīm
ṛṣīn sametān abhivandya sāśravo
nyavedayan paurava bhartṛ-viplavam

alakṣayantaḥ—not finding; *padavīm*—any trace; *prajāpateḥ*—of King Aṅga; *hata-udyamāḥ*—having become disappointed; *pratyupasṛtya*—after returning; *te*—those citizens; *purīm*—to the city; *ṛṣīn*—the great sages; *sametān*—assembled; *abhivandya*—after making respectful obeisances; *sa-aśravaḥ*—with tears in their eyes; *nyavedayan*—informed; *paurava*—O Vidura; *bhartṛ*—of the king; *viplavam*—the absence.

TRANSLATION

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed them in full detail that they were unable to find the King anywhere.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Description of the Descendants of Dhruva Mahārāja."*

CHAPTER FOURTEEN

The Story of King Vena

TEXT 1

मैत्रेय उवाच
भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः ।
गोप्तर्यसति वै नृणां पश्यन्तः पशुसाम्यताम् ॥ १ ॥

maitreya uvāca
bhṛgv-ādayas te munayo
lokānāṁ kṣema-darśinaḥ
goptary asati vai nṛṇāṁ
paśyantaḥ paśu-sāmyatām

maitreyaḥ uvāca—the great sage Maitreya continued; *bhṛgu-ādayaḥ*—headed by Bhṛgu; *te*—all of them; *munayaḥ*—the great sages; *lokānām*—of the people; *kṣema-darśinaḥ*—who always aspire for the welfare; *goptari*—the King; *asati*—being absent; *vai*—certainly; *nṛṇām*—of all the citizens; *paśyantaḥ*—having understood; *paśu-sāmyatām*—existence on the level of the animals.

TRANSLATION

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

PURPORT

In this verse the significant word is *kṣema-darśinaḥ,* which refers to those who are always looking after the welfare of the people in general. However, all the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed,

they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in *Bhagavad-gītā* (Bg. 4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote *śūdras,* or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life's purpose. The result is that no one is happy.

TEXT 2

वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥ २ ॥

vīra-mātaram āhūya
sunīthāṁ brahma-vādinaḥ
prakṛty-asammataṁ venam
abhyaṣiñcan patiṁ bhuvaḥ

vīra—of Vena; *mātaram*—mother; *āhūya*—calling; *sunīthām*—of the name Sunīthā; *brahma-vādinaḥ*—the great sages learned in the *Vedas; prakṛti*—by the ministers; *asammatam*—not approved of; *venam*—Vena; *abhyaṣiñcan*—enthroned; *patim*—the master; *bhuvaḥ*—of the world.

TRANSLATION

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

TEXT 3

श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम् ।
निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः ॥ ३ ॥

śrutvā nṛpāsana-gataṁ
venam aty-ugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ

śrutvā—after hearing; *nṛpa*—of the King; *āsana-gatam*—ascended to the throne; *venam*—Vena; *ati*—very; *ugra*—severe; *śāsanam*—punisher; *nililyuḥ*—hid themselves; *dasyavaḥ*—all the thieves; *sadyaḥ*—immediately; *sarpa*—from snakes; *trastāḥ*—being afraid; *iva*—like; *ākhavaḥ*—rats.

TRANSLATION

It was already known that Vena was very severe and cruel; therefore as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

PURPORT

When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

TEXT 4

स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः ।
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः॥ ४ ॥

sa ārūḍha-nṛpa-sthāna
unnaddho 'ṣṭa-vibhūtibhiḥ
avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ

saḥ—King Vena; *ārūḍha*—ascended to; *nṛpa-sthānaḥ*—the seat of the king; *unnaddhaḥ*—very proud; *aṣṭa*—eight; *vibhūtibhiḥ*—by opulences; *avamene*—began to insult; *mahā-bhāgān*—great personalities; *stabdhaḥ*—inconsiderate; *sambhāvitaḥ*—considered great; *svataḥ*—by himself.

TRANSLATION

When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

PURPORT

In this verse the word *aṣṭa-vibhūtibhiḥ*, meaning by eight opulences, is very important. The king is supposed to possess eight kinds of opulences.

By dint of mystic *yoga* practice, kings generally acquired these eight kinds of opulences. These kings were called *rājarṣis*, kings who were also great sages. By practicing mystic *yoga*, a *rājarṣi* could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A *rājarṣi* could also create a kingdom, bring everyone under his control and rule them. These were some of the opulences of a king. King Vena, however, was not practiced in *yoga*, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

TEXT 5

एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः ।
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥ ५ ॥

evaṁ madāndha utsikto
niraṅkuśa iva dvipaḥ
paryaṭan ratham āsthāya
kampayann iva rodasī

evam—thus; *mada-andhaḥ*—being blind with power; *utsiktaḥ*—proud; *niraṅkuśaḥ*—uncontrolled; *iva*—like; *dvipaḥ*—an elephant; *paryaṭan*—traveling; *ratham*—a chariot; *āsthāya*—having mounted; *kampayan*—causing to tremble; *iva*—indeed; *rodasī*—the sky and earth.

TRANSLATION

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom causing the sky and earth to tremble wherever he went.

TEXT 6

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् ।
इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥ ६ ॥

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit
iti nyavārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

na—not; *yaṣṭavyam*—any sacrifices can be performed; *na*—not; *dātavyam*—any charity can be given; *na*—not; *hotavyam*—any clarified

butter can be offered; *dvijāḥ*—O twice-born; *kvacit*—at any time; *iti*—thus; *nyavārayat*—he stopped; *dharmam*—the procedures of religious principles; *bherī*—of kettledrums; *ghoṣeṇa*—with the sound; *sarvaśaḥ*—everywhere.

TRANSLATION

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

PURPORT

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

TEXT 7

वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् ।
विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः ॥ ७ ॥

venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanaṁ
kṛpayocuḥ sma satriṇaḥ

venasya—of King Vena; *āvekṣya*—after observing; *munayaḥ*—all great sages; *durvṛttasya*—of the great rogue; *viceṣṭitam*—activities; *vimṛśya*—considering; *loka-vyasanam*—danger to the people in general; *kṛpayā*—out of compassion; *ūcuḥ*—talked; *sma*—in the past; *satriṇaḥ*—the performers of sacrifices.

TRANSLATION

Therefore all the great sages assembled together, and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the sacrificial performers.

PURPORT

Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary *karmīs* are busy acquiring money for sense gratification, and ordinary *jñānīs* are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

TEXT 8

अहो उभयतः प्राप्तं लोकस्य व्यसनं महत् ।
दारुण्युभयतो दीप्ते इव तस्करपालयोः ॥ ८ ॥

aho ubhayataḥ prāptaṁ
lokasya vyasanaṁ mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ

aho—alas; *ubhayataḥ*—from both directions; *prāptam*—received; *lokasya*—of the people in general; *vyasanam*—danger; *mahat*—great; *dāruṇi*—a log; *ubhayataḥ*—from both sides; *dīpte*—burning; *iva*—like; *taskara*—from thieves and rogues; *pālayoḥ*—and from the king.

TRANSLATION

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

TEXT 9

अराजकभयादेष कृतो राजातदर्हणः ।
ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् ॥ ९ ॥

arājaka-bhayād eṣa
kṛto rājātad-arhaṇaḥ
tato 'py āsīd bhayaṁ tv adya
kathaṁ syāt svasti dehināṁ

arājaka—being without a king; *bhayāt*—out of fear of; *eṣaḥ*—this Vena; *kṛtaḥ*—was made; *rājā*—the king; *a-tat-arhaṇaḥ*—though not qualified for it; *tataḥ*—from him; *api*—also; *āsīt*—there was; *bhayam*—danger; *tu*—then; *adya*—now; *katham*—how; *syāt*—can there be; *svasti*—happiness; *dehināṁ*—of the people in general.

TRANSLATION

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

PURPORT

In *Bhagavad-gītā* (Bg.18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The *brahmacārīs* must perform sacrifices, the *gṛhasthas* must give in charity, and those in the renounced order of life (the *vānaprasthas* and *sannyāsīs*) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness or Kṛṣṇa consciousness because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

TEXT 10

अहेरिव पयःपोषः पोषकस्याप्यनर्थभृत् ।
वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः ॥१०॥

aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalaḥ
sunīthā-garbha-sambhavaḥ

aheḥ—of a snake; *iva*—like; *payaḥ*—with milk; *poṣaḥ*—the maintaining; *poṣakasya*—of the maintainer; *api*—even; *anartha*—against the interest; *bhṛt*—becomes; *venaḥ*—King Vena; *prakṛtyā*—by nature; *eva*—certainly; *khalaḥ*—mischievous; *sunīthā*—of Sunīthā, Vena's mother; *garbha*—the womb; *sambhavaḥ*—born of.

TRANSLATION

The sages began to think within themselves: Because he was born in the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

TEXT 11

निरूपितः प्रजापालः स जिघांसति वै प्रजाः ।
तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ॥११॥

nirūpitaḥ prajā-pālaḥ
sa jighāṁsati vai prajāḥ
tathāpi sāntvayemāmuṁ
nāsmāṁs tat-pātakaṁ spṛśet

nirūpitaḥ—appointed; *prajā-pālaḥ*—the king; *saḥ*—he; *jighāṁsati*—desires to harm; *vai*—certainly; *prajāḥ*—the citizens; *tathāpi*—nevertheless; *sāntvayema*—we should pacify; *amum*—him; *na*—not; *asmān*—us; *tat*—his; *pātakam*—sinful result; *spṛśet*—may touch.

TRANSLATION

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite

all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

PURPORT

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of *karma* even prohibits a person to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

TEXT 12

तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ।
सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् ।
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा ॥१२॥

tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nṛpaḥ
sāntvito yadi no vācaṁ
na grahīṣyaty adharma-kṛt
loka-dhik-kāra-sandagdhaṁ
dahiṣyāmaḥ sva-tejasā

tat—his mischievous nature; *vidvadbhiḥ*—aware of; *asat-vṛttaḥ*—impious; *venaḥ*—Vena; *asmābhiḥ*—by us; *kṛtaḥ*—was made; *nṛpaḥ*—king; *sāntvitaḥ*—(in spite of) being pacified; *yadi*—if; *naḥ*—our; *vācam*—words; *na*—not; *grahīṣyati*—he will accept; *adharma-kṛt*—the most mischievous; *loka-dhik-kāra*—by public condemnation; *sandagdham*—burned; *dahiṣyāmaḥ*—we shall burn; *sva-tejasā*—by our prowess.

TRANSLATION

The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

PURPORT

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they

sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the *brāhmaṇas* do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the *mahā-mantra,* Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa *mahā-mantra,* the general populace can derive all benefits without political implications.

TEXT 13

एवमध्यवसायैनं मुनयो गूढमन्यवः ।
उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च साममिः ॥१३॥

evam adhyavasāyainaṁ
munayo gūḍha-manyavaḥ
upavrajyābruvan venaṁ
sāntvayitvā ca sāmabhiḥ

evam—thus; *adhyavasāya*—having decided; *enam*—him; *munayaḥ*—the great sages; *gūḍha-manyavaḥ*—concealing their anger; *upavrajya*—having approached; *abruvan*—spoke; *venam*—to King Vena; *sāntvayitvā*—after pacifying; *ca*—also; *sāmabhiḥ*—with sweet words.

TRANSLATION

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

TEXT 14

मुनय ऊचुः
नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः ।
आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥१४॥

munaya ūcuḥ
nṛpa-varya nibodhaitad
yat te vijñāpayāma bhoḥ
āyuḥ-śrī-bala-kīrtīnāṁ
tava tāta vivardhanam

munayaḥ ūcuḥ—the great sages said; *nṛpa-varya*—O best of the kings; *nibodha*—kindly try to understand; *etat*—this; *yat*—which; *te*—to you; *vijñāpayāma*—we shall instruct; *bhoḥ*—O King; *āyuḥ*—duration of life; *śrī*—opulences; *bala*—strength; *kīrtīnām*—good reputation; *tava*—your; *tāta*—dear son; *vivardhanam*—which will increase.

TRANSLATION

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life, your opulence, strength and reputation will increase.

PURPORT

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala, Asita, etc. In other words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

TEXT 15

धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः ।
लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ।१५।

dharma ācaritaḥ puṁsāṁ
vāṅ-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām

dharmaḥ—religious principles; *ācaritaḥ*—executed; *puṁsām*—to persons; *vāk*—by words; *manaḥ*—mind; *kāya*—body; *buddhibhiḥ*—and by intelligence; *lokān*—the planets; *viśokān*—without misery; *vitarati*—bestow; *atha*—certainly; *ānantyam*—unlimited happiness, liberation; *asaṅginām*—to those free from material influence.

TRANSLATION

Those who live according to religious principles and who follow them by words, mind, body and intelligence, are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

PURPORT

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in *Bhagavad-gītā,* religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but one should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

TEXT 16

स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः ।
यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥१६॥

sa te mā vinaśed vīra
prajānāṁ kṣema-lakṣaṇaḥ
yasmin vinaṣṭe nṛpatir
aiśvaryād avarohati

saḥ—that spiritual life; *te*—by you; *mā*—don't; *vinaśet*—let it be spoiled; *vīra*—● hero; *prajānām*—of the people; *kṣema-lakṣaṇaḥ*—the cause of prosperity; *yasmin*—which; *vinaṣṭe*—being spoiled; *nṛpatiḥ*—the king; *aiśvaryāt*—from opulence; *avarohati*—falls down.

TRANSLATION

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

PURPORT

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow the footsteps of great religious personalities.

TEXT 17

राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः ।
रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥१७॥

rājann asādhv-amātyebhyaś
corādibhyaḥ prajā nṛpaḥ
rakṣan yathā balim gṛhṇann
iha pretya ca modate

rājan—O King; *asādhu*—mischievous; *amātyebhyaḥ*—from ministers; *corādibhyaḥ*—from thieves and rogues; *prajāḥ*—the citizens; *nṛpaḥ*—the king; *rakṣan*—protecting; *yathā*—accordingly as; *balim*—taxes; *gṛhṇan*—accepting; *iha*—in this world; *pretya*—after death; *ca*—also; *modate*—enjoys.

TRANSLATION

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

PURPORT

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king's duty to see that there is no increase of thieves and rogues either in

the government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that taxes can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of *Śrīmad-Bhāgavatam* there is a description of these thieves and rogues in government service. As stated: *prajās te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ* (*Bhāg.* 12.1.42). "These proud *mlecchas* [persons who are less than *śūdras*], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers." The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of *śūdras*. As stated *(kalau śūdra-sambhava),* practically the whole population of the world will be *śūdra.* A *śūdra* is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, *śūdras* are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by *śūdras.* The second class of men, known as *kṣatriyas,* are especially meant for governing a country under the direction of saintly persons *(brāhmaṇas)* who are supposed to be very intelligent. In other ages—in Satya-yuga, Tretā-yuga and Dvāpara-yuga—the general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas, where he would be happy in all respects.

TEXT 18

यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः ।
इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ॥१८॥

yasya rāṣṭre pure caiva
bhagavān yajña-pūruṣaḥ
ijyate svena dharmeṇa
janair varṇāśramānvitaiḥ

yasya—whose; *rāṣṭre*—in the state or kingdom; *pure*—in the cities; *ca*—also; *eva*—certainly; *bhagavān*—the Supreme Personality of Godhead; *yajña-pūruṣaḥ*—who is the enjoyer of all sacrifices; *ijyate*—is worshiped; *svena*—their own; *dharmeṇa*—by occupation; *janaiḥ*—by the people; *varṇa-āśrama*—the system of eight social orders; *anvitaiḥ*—who follow.

TRANSLATION

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

PURPORT

The state's duty and the citizen's duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four *varṇas* and four *āśramas*. In the *Viṣṇu Purāṇa* it is stated that unless people are educated or situated in the scientific social order comprised of four *varṇas (brāhmaṇa, kṣatriya, vaiśya* and *śūdra)* and four *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*) society can never be considered real human society, nor can it make any advancement toward the ultimate goal of human life. It is the duty of the government to see that things go on in terms of *varṇa* and *āśrama*. As stated herein, *bhagavān yajña-pūruṣaḥ*—the Supreme Personality of Godhead, Kṛṣṇa, is the *yajña-pūruṣa*. As stated in *Bhagavad-gītā: bhoktāraṁ yajña-tapasām* (Bg. 5.29). Kṛṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as *yajña-pūruṣa*. The word *yajña-pūruṣa* indicates Lord Viṣṇu or Lord Kṛṣṇa, or any Personality of Godhead in the category of *viṣṇu-tattva*. In perfect human society, people are situated in the orders of *varṇa* and *āśrama* and are engaged in worshiping Lord Viṣṇu by their respective activities. Every citizen engaged in an

occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in *Bhagavad-gītā:*

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection." (Bg. 18.46)

Thus the *brāhmaṇas, kṣatriyas, śūdras* and *vaiśyas* must execute their prescribed duties as these duties are stated in the *śāstras.* In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one which has no interest in whether or not the people advance in *varṇāśrama-dharma.* Today people engaged in government service and people who rule over the citizens have no respect for the *varṇāśrama-dharma.* They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the *varṇāśrama-dharma,* and the king must see that they are following it nicely.

TEXT 19

तस्य राज्ञो महाभाग भगवान् भूतभावनः ।
परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥१९॥

tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
parituṣyati viśvātmā
tiṣṭhato nija-śāsane

tasya—with him; *rājñaḥ*—the king; *mahā-bhāga*—O noble one; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—who is the original cause of the cosmic manifestation; *parituṣyati*—becomes satisfied; *viśva-ātmā*—the Supersoul of the entire universe; *tiṣṭhataḥ*—being situated; *nija-śāsane*—in his own governing situation.

TRANSLATION

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

PURPORT

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavān, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of *bhūta-bhāvana,* who is *viśvātmā,* or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is possible is surrender unto the Supreme Personality of Godhead. This is advised in *Bhagavad-gītā.* Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word *nija-śāsane* (in his own governmental duty) indicates that both the government and the citizens are responsible for the execution of *varṇāśrama-dharma.* Once the populace is situated in the *varṇāśrama-dharma,* there is every possibility of real life and prosperity both in this world and in the next.

TEXT 20

तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ।
लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥२०॥

tasmiṁs tuṣṭe kim aprāpyaṁ
jagatām īśvareśvare
lokāḥ sapālā hy etasmai
haranti balim ādṛtāḥ

tasmin—when He; *tuṣṭe*—is satisfied; *kim*—what; *aprāpyam*—impossible to achieve; *jagatām*—of the universe; *īśvara-īśvare*—controller of the controllers; *lokāḥ*—the inhabitants of the planets; *sa-pālāḥ*—with their presiding deities; *hi*—for this reason; *etasmai*—unto Him; *haranti*—offer; *balim*—paraphernalia for worship; *ādṛtāḥ*—with great pleasure.

TRANSLATION

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

PURPORT

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the *Vedas* it is also stated: *eko bahūnāṁ yo vidadhāti kāmān* (*Kaṭha Up.* 2.2.13). From the *Vedas* we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided—namely, eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, is following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the *varṇāśrama* system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

TEXT 21

तं सर्वलोकामरयज्ञसंग्रहं
त्रयीमयं द्रव्यमयं तपोमयम् ।

यज्ञैर्विचित्रैर्यजतो भवाय ते
राजन् स्वदेशाननुरोद्धुमर्हसि ॥२१॥

taṁ sarva-lokāmara-yajña-saṅgrahaṁ
trayīmayaṁ dravyamayaṁ tapomayam
yajñair vicitrair yajato bhavāya te
rājan sva-deśān anuroddhum arhasi

tam—Him; *sarva-loka*—in all planets; *amara*—with the predominating deities; *yajña*—sacrifices; *saṅgraham*—who accepts; *trayī-mayam*—the sum total of the three *Vedas; dravya-mayam*—the owner of all paraphernalia; *tapaḥ-mayam*—the goal of all austerity; *yajñaiḥ*—by sacrifices; *vicitraiḥ*—various; *yajataḥ*—worshiping; *bhavāya*—for elevation; *te*—your; *rājan*—O King; *sva-deśān*—your countrymen; *anuroddhum*—to direct; *arhasi*—you ought.

TRANSLATION

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them toward the offering of sacrifices.

TEXT 22

यज्ञेन युष्मद्विषये द्विजातिभि-
र्वितायमानेन सुराः कला हरेः ।
स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं
तद्धेलनं नार्हसि वीर चेष्टितुम् ॥२२॥

yajñena yuṣmad-viṣaye dvijātibhir
vitāyamānena surāḥ kalā hareḥ
sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ
tad-dhelanaṁ nārhasi vīra ceṣṭitum

yajñena—by sacrifice; *yuṣmat*—your; *viṣaye*—in the kingdom; *dvijātibhiḥ*—by the *brāhmaṇas; vitāyamānena*—being performed; *surāḥ*—all the demigods; *kalāḥ*—expansions; *hareḥ*—of the Personality of Godhead; *su-iṣṭāḥ*—being properly worshiped; *su-tuṣṭāḥ*—very much satisfied; *pradiśanti*—will give;

vāñchitam—desired result; *tat-helanam*—disrespect to them; *na*—not; *arhasi*—you ought; *vīra*—O hero; *ceṣṭitum*—to do.

TRANSLATION

When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

TEXT 23

वेन उवाच

बालिशा बत यूयं वा अधर्मे धर्ममानिनः ।
ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ॥२३॥

vena uvāca
bāliśā bata yūyaṁ vā
adharme dharma-māninaḥ
ye vṛtti-daṁ patiṁ hitvā
jāraṁ patim upāsate

venaḥ—King Vena; *uvāca*—replied; *bāliśāḥ*—childish; *bata*—oh; *yūyam*—all of you; *vā*—indeed; *adharme*—in irreligious principles; *dharma-māninaḥ*—accepting as religious; *ye*—all of you who; *vṛtti-dam*—providing maintenance; *patim*—husband; *hitvā*—giving up; *jāram*—paramour; *patim*—husband; *upāsate*—worship.

TRANSLATION

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband who maintains you and are searching after some paramour to worship.

PURPORT

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them with a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the

duty of the *kṣatriyas* to engage the *brāhmaṇas* in different types of religious activities, and the king is supposed to be the maintainer of the *brāhmaṇas*. If the *brāhmaṇas* do not worship the king and go to the demigods, they are as polluted as unchaste women.

TEXT 24

अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम् ।
नानुविन्दन्ति ते भद्रमिह लोके परत्र च ॥२४॥

avajānanty amī mūḍhā
nṛpa-rūpiṇam īśvaram
nānuvindanti te bhadram
iha loke paratra ca

avajānanti—disrespect; *amī*—those (who); *mūḍhāḥ*—being ignorant; *nṛpa-rūpiṇam*—in the form of the king; *īśvaram*—the Personality of Godhead; *na*—not; *anuvindanti*—experience; *te*—they; *bhadram*—happiness; *iha*—in this; *loke*—world; *paratra*—after death; *ca*—also.

TRANSLATION

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

TEXT 25

को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी ।
भर्तृस्नेहविदूराणां यथा जारे कुयोषिताम् ॥२५॥

ko yajña-puruṣo nāma
yatra vo bhaktir īdṛśī
bhartṛ-sneha-vidūrāṇāṁ
yathā jāre kuyoṣitām

kaḥ—who (is); *yajña-puruṣaḥ*—the enjoyer of all sacrifices; *nāma*—by name; *yatra*—unto whom; *vaḥ*—your; *bhaktiḥ*—devotional service; *īdṛśī*—so great; *bhartṛ*—for the husband; *sneha*—affection; *vidūrāṇām*—bereft of; *yathā*—like; *jāre*—unto the paramour; *ku-yoṣitām*—of unchaste women.

TRANSLATION

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26-27

विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ।
पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ॥२६॥

एते चान्ये च विबुधाः प्रभवो वरशापयोः ।
देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ॥२७॥

viṣṇur viriñco giriśa
indro vāyur yamo raviḥ
parjanyo dhanadaḥ somaḥ
kṣitir agnir apām-patiḥ

ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ
dehe bhavanti nṛpateḥ
sarva-devamayo nṛpaḥ

viṣṇuḥ—Lord Viṣṇu; *viriñcaḥ*—Lord Brahmā; *giriśaḥ*—Lord Śiva; *indraḥ*—Lord Indra; *vāyuḥ*—Vāyu, the director of the air; *yamaḥ*—Yama, the superintendent of death; *raviḥ*—the sun-god; *parjanyaḥ*—the director of rainfall; *dhana-daḥ*—Kuvera, the treasurer; *somaḥ*—the moon-god; *kṣitiḥ*—the predominating deity of the earth; *agniḥ*—the fire-god; *apām-patiḥ*—Varuṇa, the lord of waters; *ete*—all these; *ca*—and; *anye*—others; *ca*—also; *vibudhāḥ*—demigods; *prabhavaḥ*—competent; *vara-śāpayoḥ*—in both benediction and curse; *dehe*—in the body; *bhavanti*—abide; *nṛpateḥ*—of the king; *sarva-devamayaḥ*—comprising all demigods; *nṛpaḥ*—the king.

TRANSLATION

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

PURPORT

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

TEXT 28

तस्मान्मां कर्ममिर्विप्रा यजध्वं गतमत्सराः ।
बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥२८॥

tasmān mām karmabhir viprā
yajadhvam gata-matsarāḥ
balim ca mahyam harata
matto 'nyaḥ ko 'gra-bhuk pumān

tasmāt—for this reason; *mām*—me; *karmabhiḥ*—by ritualistic activities; *viprāḥ*—O *brāhmaṇas; yajadhvam*—worship; *gata*—without; *matsarāḥ*—being envious; *balim*—paraphernalia for worship; *ca*—also; *mahyam*—unto me; *harata*—bring; *mattaḥ*—than me; *anyaḥ*—other; *kaḥ*—who (is); *agra-bhuk*—the enjoyer of the first oblations; *pumān*—personality.

TRANSLATION

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

PURPORT

As stated by Kṛṣṇa Himself throughout *Bhagavad-gītā,* there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

TEXT 29

मैत्रेय उवाच

इत्थं विपर्ययमतिः पापीयानुत्पथं गतः ।
अनुनीयमानस्तद्याच्ञां न चक्रे भ्रष्टमङ्गलः ॥२९॥

maitreya uvāca
itthaṁ viparyaya-matiḥ
pāpīyān utpathaṁ gataḥ
anunīyamānas tad-yācñāṁ
na cakre bhraṣṭa-maṅgalaḥ

maitreyaḥ uvāca—Maitreya said; *ittham*—thus; *viparyaya-matiḥ*—one who has developed perverse intelligence; *pāpīyān*—most sinful; *utpatham*—from the right path; *gataḥ*—having gone; *anunīyamānaḥ*—being offered all respect; *tat-yācñām*—the request of the sages; *na*—not; *cakre*—accepted; *bhraṣṭa*—bereft of; *maṅgalaḥ*—all good fortune.

TRANSLATION

The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. Thus he could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

PURPORT

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyāsa, Nārada, and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

TEXT 30

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना ।
भग्नायां भव्ययाच्ञायां तस्मै विदुर चुक्रुधुः ॥३०॥

iti te 'sat-kṛtās tena
dvijāḥ paṇḍita-mānina
bhagnāyāṁ bhavya-yācñāyāṁ
tasmai vidura cukrudhuḥ

iti—thus; *te*—all the great sages; *asat-kṛtāḥ*—being insulted; *tena*—by the King; *dvijāḥ*—the *brāhmaṇas; paṇḍita-mānina*—thinking himself to be very learned; *bhagnāyām*—being broken; *bhavya*—auspicious; *yācñāyām*—their request; *tasmai*—at him; *vidura*—O Vidura; *cukrudhuḥ*—became very angry.

TRANSLATION

My dear Vidura, all good fortune unto you. The foolish King, who thought himself to be very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

TEXT 31

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः ।
जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ॥३१॥

hanyatāṁ hanyatām eṣa
pāpaḥ prakṛti-dāruṇaḥ
jīvañ jagad asāv āśu
kurute bhasmasād dhruvam

hanyatām—kill him; *hanyatām*—kill him; *eṣaḥ*—this king; *pāpaḥ*—representative of sin; *prakṛti*—by nature; *dāruṇaḥ*—most dreadful; *jīvan*—while living; *jagat*—the whole world; *asau*—he; *āśu*—very soon; *kurute*—will make; *bhasmasāt*—into ashes; *dhruvam*—certainly.

TRANSLATION

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

PURPORT

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

TEXT 32

नायमर्हत्यसद्वृत्तो नरदेववरासनम् ।
योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः ॥३२॥

nāyam arhaty asad-vṛtto
naradeva-varāsanam

yo 'dhiyajña-patiṁ viṣṇuṁ
vinindaty anapatrapaḥ

na—never; *ayam*—this man; *arhati*—deserves; *asat-vṛttaḥ*—full of impious activities; *nara-deva*—of the worldly king or worldly god; *vara-āsanam*—the exalted throne; *yaḥ*—he who; *adhiyajña-patim*—master of all sacrifices; *viṣṇum*—Lord Viṣṇu; *vinindati*—insults; *anapatrapaḥ*—shameless.

TRANSLATION

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

PURPORT

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

TEXT 33

को वैनं परिचक्षीत वेनमेकमृतेऽशुभम् ।
प्राप्त ईदृशमैश्वर्यं यदनुग्रहभाजनः ॥३३॥

ko vainaṁ paricakṣīta
venam ekam ṛte 'śubham
prāpta īdṛśam aiśvaryaṁ
yad-anugraha-bhājanaḥ

kaḥ—who; *vā*—indeed; *enam*—the Lord; *paricakṣīta*—would blaspheme; *venam*—King Vena; *ekam*—alone; *ṛte*—but for; *aśubham*—inauspicious; *prāptaḥ*—having obtained; *īdṛśam*—like this; *aiśvaryam*—opulence; *yat*—whose; *anugraha*—mercy; *bhājanaḥ*—receiving.

TRANSLATION

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead by whose mercy one is awarded all kinds of fortune and opulence?

PURPORT

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

TEXT 34

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः ।
निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ॥३४॥

itthaṁ vyavasitā hantum
ṛṣayo rūḍha-manyavaḥ
nijaghnur huṅkṛtair venaṁ
hatam acyuta-nindayā

ittham—thus; *vyavasitāḥ*—decided; *hantum*—to kill; *ṛṣayaḥ*—the sages; *rūḍha*—manifested; *manyavaḥ*—their anger; *nijaghnuḥ*—they killed; *hum-kṛtaiḥ*—by angry words or by sounds of *hum; venam*—King Vena; *hatam*—dead; *acyuta*—against the Supreme Personality of Godhead; *nindayā*—by blasphemy.

TRANSLATION

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

TEXT 35

ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् ।
सुनीथा पालयामास विद्यायोगेन शोचती ॥३५॥

ṛṣibhiḥ svāśrama-padaṁ
gate putra-kalevaram
sunīthā pālayām āsa
vidyā-yogena śocatī

ṛṣibhiḥ—by the sages; *sva-āśrama-padam*—to their own respective hermitages; *gate*—having returned; *putra*—of her son; *kalevaram*—the body; *sunīthā*—Sunīthā, mother of King Vena; *pālayām āsa*—preserved; *vidyā-yogena*—by *mantra* and ingredients; *śocatī*—while lamenting.

TRANSLATION

After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

TEXT 36

एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः ।
हुत्वाग्नीन् सत्कथाश्चक्रुरुपविष्टाः सरित्तटे ॥३६॥

ekadā munayas te tu
sarasvat-salilāplutāḥ
hutvāgnīn sat-kathāś cakrur
upaviṣṭāḥ sarit-taṭe

ekadā—once upon a time; *munayaḥ*—all those great saintly persons; *te*—they; *tu*—then; *sarasvat*—of the River Sarasvatī; *salila*—in the water; *āplutāḥ*—bathed; *hutvā*—offering oblations; *agnīn*—into the fires; *sat-kathāḥ*—discussions about transcendental subject matters; *cakruḥ*—began to do; *upaviṣṭāḥ*—sitting; *sarit-taṭe*—by the side of the river.

TRANSLATION

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

TEXT 37

वीक्ष्योत्थितांस्तदोत्पातानाहुर्लोकभयङ्करान् ।
अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥३७॥

vīkṣyotthitāṁs tadotpātān
āhur loka-bhayaṅkarān
apy abhadram anāthāyā
dasyubhyo na bhaved bhuvaḥ

vīkṣya—having seen; *utthitān*—developed; *tadā*—then; *utpātān*—disturbances; *āhuḥ*—they began to say; *loka*—in society; *bhayam-karān*—causing panic; *api*—whether; *abhadram*—misfortune; *anāthāyāḥ*—having no ruler; *dasyubhyaḥ*—from thieves and rogues; *na*—not; *bhavet*—may happen; *bhuvaḥ*—of the world.

TRANSLATION

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

PURPORT

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are nonetheless always compassionate upon the people in general. Thus even though they are always aloof from society, still out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of *varṇāśrama-dharma.* That was the concern of these sages. In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa *mantra,* as recommended in the *śāstras. Harer nāma harer nāma harer nāmaiva kevalaṁ/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā.* Both for spiritual and material prosperity, everyone should devotedly chant the Hare Kṛṣṇa *mantra.*

TEXT 38

एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् ।
पांसुः समुत्थितो भूरिश्चोराणामभिलुम्पताम् ॥३८॥

evaṁ mṛśanta ṛṣayo
dhāvatāṁ sarvato-diśam
pāṁsuḥ samutthito bhūriś
corāṇām abhilumpatām

evam—thus; *mṛśantaḥ*—while considering; *ṛṣayaḥ*—the great saintly persons; *dhāvatām*—running; *sarvataḥ-diśam*—from all directions; *pāṁsuḥ*—dust; *samutthitaḥ*—arose; *bhūriḥ*—much; *corāṇām*—from thieves and rogues; *abhilumpatām*—engaged in plundering.

TRANSLATION

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

TEXTS 39-40

तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् ।
भर्तर्युपरते तस्मिन्नन्योन्यं च जिघांसताम् ॥३९॥
चोरप्रायं जनपदं हीनसत्त्वमराजकम् ।
लोकाश्चावारयञ्छक्ता अपि तद्दोषदर्शिनः ॥४०॥

tad upadravam ājñāya
lokasya vasu lumpatām
bhartary uparate tasminn
anyonyaṁ ca jighāṁsatām

cora-prāyaṁ jana-padaṁ
hīna-sattvam arājakam
lokān nāvārayañ chaktā
api tad-doṣa-darśinaḥ

tat—at that time; *upadravam*—the disturbance; *ājñāya*—understanding; *lokasya*—of the people in general; *vasu*—riches; *lumpatām*—by those who were plundering; *bhartari*—the protector; *uparate*—being dead; *tasmin*—King Vena; *anyonyam*—one another; *ca*—also; *jighāṁsatām*—desiring to kill; *cora-prāyam*—full of thieves; *jana-padam*—the state; *hīna*—bereft of; *sattvam*—regulation; *arājakam*—without a king; *lokān*—the thieves and rogues; *na*—not; *avārayan*—they subdued; *śaktāḥ*—able to do so; *api*—although; *tat-doṣa*—the fault of that; *darśinaḥ*—considering.

TRANSLATION

Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers—just as they could kill the King—they nonetheless considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

PURPORT

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of *brāhmaṇas* and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their *mantras,* but they thought it the duty of *kṣatriya* kings to do so. Thus they reluctantly did not take part in the killing business.

TEXT 41

ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः ।
स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ॥४१॥

brāhmaṇaḥ sama-dṛk śānto
dīnānāṁ samupekṣakaḥ
sravate brahma tasyāpi
bhinna-bhāṇḍāt payo yathā

brāhmaṇaḥ—a *brāhmaṇa; sama-dṛk*—equipoised; *śāntaḥ*—peaceful; *dīnānām*—the poor; *samupekṣakaḥ*—grossly neglecting; *sravate*—diminishes; *brahma*—spiritual power; *tasya*—his; *api*—certainly; *bhinna-bhāṇḍāt*—from a cracked pot; *payaḥ*—water; *yathā*—just as.

TRANSLATION

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

PURPORT

Brāhmaṇas, the topmost section of human society, are mostly devotees. They are generally not aware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the *brāhmaṇas* are called Vaiṣṇavas. There are two types of *brāhmaṇas*—namely, *brāhmaṇa-paṇḍita* and *brāhmaṇa-vaiṣṇava.* A qualified *brāhmaṇa* is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a *brāhmaṇa-vaiṣṇava.* Unless one becomes a Vaiṣṇava, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was nonetheless born in a family descending from Dhruva Mahārāja. Therefore the semina in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted

to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

TEXT 42

नाङ्गस्य वंशो राजर्षेरेष संस्थातुमर्हति ।
अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ॥४२॥

nāṅgasya vaṁśo rājarṣer
eṣa saṁsthātum arhati
amogha-vīryā hi nṛpā
vaṁśe 'smin keśavāśrayāḥ

na—not; *aṅgasya*—of King Aṅga; *vaṁśaḥ*—family line; *rāja-ṛṣeḥ*—of the saintly King; *eṣaḥ*—this; *saṁsthātum*—to be stopped; *arhati*—ought; *amogha*—without sin, powerful; *vīryāḥ*—their semina; *hi*—because; *nṛpāḥ*—kings; *vaṁśe*—in the family; *asmin*—this; *keśava*—of the Supreme Personality of Godhead; *āśrayāḥ*—under the shelter.

TRANSLATION

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped because in this family the semina was very powerful and the children were prone to become devotees of the Lord.

PURPORT

The purity of hereditary succession is called *amogha-vīrya.* The pious seminal succession in the twice-born family of the *brāhmaṇas* and *kṣatriyas* especially, as well as in the family of *vaiśyas* also, must be kept very pure by the observation of the purificatory processes beginning with *garbhādhāna-saṁskāra,* which is observed before giving birth to a child. Unless this purificatory process is strictly observed, especially by the *brāhmaṇas,* the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semina in the family of Mahārāja Dhruva. However, his semina became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semina, King Vena was produced. This was a catastrophe in the family of Dhruva

Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this manner, as described in the following verses.

TEXT 43

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः ।
ममन्थुरूरुं तरसा तत्रासीद्बाहुको नरः ॥४३॥

viniścityaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūruṁ tarasā
tatrāsīd bāhuko naraḥ

viniścitya—deciding; *evam*—thus; *ṛṣayaḥ*—the great sages; *vipannasya*—dead; *mahī-pateḥ*—of the King; *mamanthuḥ*—churned; *ūrum*—the thighs; *tarasā*—with specific power; *tatra*—thereupon; *āsīt*—was born; *bāhukaḥ*—of the name Bāhuka (dwarf); *naraḥ*—a person.

TRANSLATION

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.

PURPORT

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Mahārāja Dhruva. Consequently the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was perserved by drugs and *mantras* chanted by King Vena's mother. In this way the ingredients for the production of another body were there. When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not

very astonishing. It was simply a question of knowing how to do it. From the semina of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Mahārāja Vena. This was performed by the skillful action of the sages.

TEXT 44

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः ।
ह्रस्वपान्निम्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ॥४४॥

kāka-kṛṣṇo 'tihrasvāṅgo
hrasva-bāhur mahā-hanuḥ
hrasva-pān nimna-nāsāgro
raktākṣas tāmra-mūrdhajaḥ

kāka-kṛṣṇaḥ—as black as a crow; *atihrasva*—very short; *aṅgaḥ*—his limbs; *hrasva*—short; *bāhuḥ*—his arms; *mahā*—big; *hanuḥ*—his jaws; *hrasva*—short; *pāt*—his legs; *nimna*—flat; *nāsa-agraḥ*—the tip of his nose; *rakta*—reddish; *akṣaḥ*—his eyes; *tāmra*—copperlike; *mūrdha-jaḥ*—his hair.

TRANSLATION

This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TEXT 45

तं तु तेऽवनतं दीनं किं करोमीति वादिनम् ।
निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ॥४५॥

taṁ tu te 'vanataṁ dīnaṁ
kiṁ karomīti vādinam
niṣīdety abruvaṁs tāta
sa niṣādas tato 'bhavat

tam—unto him; *tu*—then; *te*—the sages; *avanatam*—bowed down; *dīnam*—meek; *kim*—what; *karomi*—shall I do; *iti*—thus; *vādinam*—inquiring;

niṣīda—just sit down; *iti*—thus; *abruvan*—they replied; *tāta*—my dear Vidura; *saḥ*—he; *niṣādaḥ*—of the name Niṣāda; *tataḥ*—thereafter; *abhavat*—became.

TRANSLATION

He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣīda]." Thus Niṣāda, the father of the Naiṣāda race, was born.

PURPORT

It is said in the *śāstras* that the head of the body represents the *brāhmaṇas*, the arms represent the *kṣatriyas*, the abdomen represents the *vaiśyas*, and the legs, beginning with the thighs, represent the *śūdras*. The *śūdras* are sometimes called black or *kṛṣṇa*. The *brāhmaṇas* are called *śukla*, or white, and the *kṣatriyas* and the *vaiśyas* are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the *śūdras*.

TEXT 46

तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः ।
येनाहरज्जायमानो वेनकल्मषमुल्बणम् ॥४६॥

tasya vaṁśyās tu naiṣādā
giri-kānana-gocarāḥ
yenāharaj jāyamāno
vena-kalmaṣam ulbaṇam

tasya—his (Niṣāda's); *vaṁśyāḥ*—descendants; *tu*—then; *naiṣādāḥ*—called Naiṣādas; *giri-kānana*—the hills and forests; *gocarāḥ*—inhabiting; *yena*—because; *aharat*—he took upon himself; *jāyamānaḥ*—being born; *vena*—of King Vena; *kalmaṣam*—all kinds of sin; *ulbaṇam*—very fearful.

TRANSLATION

After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class is always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

PURPORT

The Naiṣādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called *kirātas*) can be delivered from their sinful condition to the topmost Vaiṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in *Bhagavad-gītā:*

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter of Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32)

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Story of King Vena."*

CHAPTER FIFTEEN

King Pṛthu's Appearance and Coronation

TEXT 1

मैत्रेय उवाच

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः ।
बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥ १ ॥

maitreya uvāca
atha tasya punar viprair
aputrasya mahīpateḥ
bāhubhyāṁ mathyamānābhyāṁ
mithunaṁ samapadyata

maitreyaḥ uvāca—Maitreya continued to speak; *atha*—thus; *tasya*—his; *punaḥ*—again; *vipraiḥ*—by the *brāhmaṇas; aputrasya*—without a son; *mahīpateḥ*—of the King; *bāhubhyām*—from the arms; *mathyamānābhyām*—being churned; *mithunam*—a couple; *samapadyata*—took birth.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

TEXT 2

तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः ।
ऊचुः परमसन्तुष्टा विदित्वा भगवत्कताम् ॥ २ ॥

tad dṛṣṭvā mithunaṁ jātam
ṛṣayo brahma-vādinaḥ

ūcuḥ parama-santuṣṭā
viditvā bhagavat-kalām

tat—that; *dṛṣṭvā*—seeing; *mithunam*—couple; *jātam*—born; *ṛṣayaḥ*—the great sages; *brahma-vādinaḥ*—very learned in Vedic knowledge; *ūcuḥ*—said; *parama*—very much; *santuṣṭāḥ*—being pleased; *viditvā*—knowing; *bhagavat*—of the Supreme Personality of Godhead; *kalām*—expansion.

TRANSLATION

The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of the plenary portion of Viṣṇu, the Supreme Personality of Godhead.

PURPORT

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena first gave birth to Bāhuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Viṣṇu. This expansion, of course, was not *viṣṇu-tattva* but a specifically empowered expansion of Lord Viṣṇu known as *āveśa*.

TEXT 3

ऋषय ऊचुः

एष विष्णोर्भगवतः कला भुवनपालिनी ।
इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥ ३ ॥

ṛṣaya ūcuḥ
eṣa viṣṇor bhagavataḥ
kalā bhuvana-pālinī
iyaṁ ca lakṣmyāḥ sambhūtiḥ
puruṣasyānapāyinī

ṛṣayaḥ ūcuḥ—the sages said; *eṣaḥ*—this male; *viṣṇoḥ*—of Lord Viṣṇu; *bhagavataḥ*—of the Supreme Personality of Godhead; *kalā*—expansion; *bhuvana-pālinī*—who maintains the world; *iyam*—this female; *ca*—also; *lakṣmyāḥ*—of the goddess of fortune; *sambhūtiḥ*—expansion; *puruṣasya*—of the Lord; *anapāyinī*—inseparable.

TRANSLATION

The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

PURPORT

The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lakṣmī together to maintain material opulence. If a materialist follows the policy of Rāvaṇa, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

TEXT 4

अयं तु प्रथमो राज्ञां पुमान् प्रथयिता यशः ।
पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥ ४ ॥

ayaṁ tu prathamo rājñāṁ
pumān prathayitā yaśaḥ
pṛthur nāma mahārājo
bhaviṣyati pṛthu-śravāḥ

ayam—this; *tu*—then; *prathamaḥ*—the first; *rājñām*—of the kings; *pumān*—the male; *prathayitā*—will expand; *yaśaḥ*—reputation; *pṛthuḥ*—Mahārāja Pṛthu; *nāma*—by name; *mahā-rājaḥ*—the great king; *bhaviṣyati*—will become; *pṛthu-śravāḥ*—of wide renown.

TRANSLATION

Of the two, the male will be able to expand his reputation throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

PURPORT

There are different types of incarnations of the Supreme Personality of Godhead. In the *śāstras* it is said that Garuḍa, the carrier of Lord Viṣṇu, and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Pṛthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Pṛthu, who was already explained as a partial incarnation of the plenary expansion of the Lord.

TEXT 5

इयं च सुदती देवी गुणभूषणभूषणा ।
अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥ ५ ॥

iyaṁ ca sudatī devī
guṇa-bhūṣaṇa-bhūṣaṇā
arcir nāma varārohā
pṛthum evāvarundhatī

iyam—this female child; *ca*—and; *su-datī*—who has very nice teeth; *devī*—the goddess of fortune; *guṇa*—by good qualities; *bhūṣaṇa*—ornaments; *bhūṣaṇā*—who beautifies; *arciḥ*—Arci; *nāma*—by name; *vara-ārohā*—very beautiful; *pṛthum*—unto King Pṛthu; *eva*—certainly; *avarundhatī*—being very much attached.

TRANSLATION

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.

TEXT 6

एष साक्षाद्धरेरंशो जातो लोकरिरक्षया ।
इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥ ६ ॥

eṣa sākṣād dharer aṁśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñe 'napāyinī

eṣaḥ—this male; *sākṣāt*—directly; *hareḥ*—of the Supreme Personality of Godhead; *aṁśaḥ*—partial representative; *jātaḥ*—born; *loka*—the entire world; *rirakṣayā*—with a desire to protect; *iyam*—this female; *ca*—also; *tat-parā*—very much attached to him; *hi*—certainly; *śrīḥ*—the goddess of fortune; *anujajñe*—took birth; *anapāyinī*—inseparable.

TRANSLATION

In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.

PURPORT

In *Bhagavad-gītā* the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct *viṣṇu-tattva* plenary expansions of the Lord. Many living entities are classified among the *śakti-tattvas*. Such incarnations, empowered for specific purposes, are known as *śaktyāveśa-avatāras*. King Pṛthu was such a *śaktyāveśa-avatāra* of the Lord. Similarly, Arci, King Pṛthu's wife, was a *śaktyāveśa-avatāra* of the goddess of fortune.

TEXT 7

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः ।
मुमुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वःस्त्रियः ॥ ७ ॥

maitreya uvāca
praśaṁsanti sma taṁ viprā
gandharva-pravarā jaguḥ
mumucuḥ sumano-dhārāḥ
siddhā nṛtyanti svaḥ-striyaḥ

maitreyaḥ uvāca—the great saint Maitreya said; *praśaṁsanti sma*—praised, glorified; *tam*—him (Pṛthu); *viprāḥ*—all the *brāhmaṇas*; *gandharva-pravarāḥ*—the best of the Gandharvas; *jaguḥ*—chanted; *mumucuḥ*—released; *sumanaḥ-dhārāḥ*—showers of flowers; *siddhāḥ*—the personalities from Siddhaloka; *nṛtyanti*—were dancing; *svaḥ*—of the heavenly planets; *striyaḥ*—women (the Apsarās).

TRANSLATION

The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

TEXT 8

शङ्खतूर्यमृदङ्गाद्या नेदुर्दुन्दुभयो दिवि ।
तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः ॥ ८ ॥

śaṅkha-tūrya-mṛdaṅgādyā
nedur dundubhayo divi
tatra sarva upājagmur
devarṣi-pitṛṇāṁ gaṇāḥ

śaṅkha—conches; *tūrya*—bugles; *mṛdaṅga*—drums; *ādyāḥ*—and so on; *neduḥ*—vibrated; *dundubhayaḥ*—kettledrums; *divi*—in outer space; *tatra*—there; *sarve*—all; *upājagmuḥ*—came; *deva-ṛṣi*—demigods and sages; *pitṛṇām*—of forefathers; *gaṇāḥ*—groups.

TRANSLATION

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

TEXTS 9-10

ब्रह्मा जगद्गुरुर्देवैः सहासृत्य सुरेश्वरैः ।
वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः ॥ ९ ॥
पादयोररविन्दं च तं वै मेने हरेः कलाम् ।
यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः ॥१०॥

brahmā jagad-gurur devaiḥ
sahāsṛtya sureśvaraiḥ
vainyasya dakṣiṇe haste
dṛṣṭvā cihnaṁ gadābhṛtaḥ

pādayor aravindaṁ ca taṁ
vai mene hareḥ kalām
yasyāpratihataṁ cakram
aṁśaḥ sa parameṣṭhinaḥ

brahmā—Lord Brahmā; *jagat-guruḥ*—the master of the universe; *devaiḥ*—by the demigods; *saha*—accompanied; *āsṛtya*—arriving; *sura-īśvaraiḥ*—with the chiefs of all the heavenly planets; *vainyasya*—of Mahārāja Pṛthu, the son of Vena; *dakṣiṇe*—right; *haste*—on the hand; *dṛṣṭvā*—seeing; *cihnam*—mark; *gadā-bhṛtaḥ*—of Lord Viṣṇu, who carries the club; *pādayoḥ*—on the two feet; *aravindam*—lotus flower; *ca*—also; *tam*—him; *vai*—certainly; *mene*—he understood; *hareḥ*—of the Supreme Personality of Godhead; *kalām*—part of a plenary expansion; *yasya*—whose; *apratihatam*—invincible; *cakram*—disc; *aṁśaḥ*—partial representation; *saḥ*—he; *parameṣṭhinaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

PURPORT

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and *brāhmaṇas* accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the *śāstras*. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

TEXT 11

तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः ।
आभिषेचनिकान्यस्मै आजहुः सर्वतो जनाः ॥११॥

tasyābhiṣeka ārabdho
brāhmaṇair brahma-vādibhiḥ
ābhiṣecanikāny asmai
ājahruḥ sarvato janāḥ

tasya—his; *abhiṣekaḥ*—coronation; *ārabdhaḥ*—was arranged; *brāhmaṇaiḥ*—by the learned *brāhmaṇas; brahma-vādibhiḥ*—attached to the Vedic rituals; *ābhiṣecanikāni*—various paraphernalia for performing the ceremony; *asmai*—unto him; *ājahruḥ*—collected; *sarvataḥ*—from all directions; *janāḥ*—people.

TRANSLATION

The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

TEXT 12

सरित्समुद्रा गिरयो नागा गावः खगा मृगाः ।
द्यौः क्षितिः सर्वभूतानि समाजह्रुरुपायनम् ॥१२॥

sarit-samudrā girayo
nāgā gāvaḥ khagā mṛgāḥ
dyauḥ kṣitiḥ sarva-bhūtāni
samājahrur upāyanam

sarit—the rivers; *samudrāḥ*—the seas; *girayaḥ*—the mountains; *nāgāḥ*—the serpents; *gāvaḥ*—the cows; *khagāḥ*—the birds; *mṛgāḥ*—the animals; *dyauḥ*—the sky; *kṣitiḥ*—the earth; *sarva-bhūtāni*—all living entities; *samājahruḥ*—collected; *upāyanam*—different kinds of presentations.

TRANSLATION

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

TEXT 13

सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः ।
पत्न्यार्चिषालङ्कृतया विरेजेऽग्निरिवापरः ॥१३॥

so 'bhiṣikto mahārājaḥ
suvāsāḥ sādhv-alaṅkṛtaḥ
patnyārciṣālaṅkṛtayā
vireje 'gnir ivāparaḥ

saḥ—the King; *abhiṣiktaḥ*—being coronated; *mahārājaḥ*—Mahārāja Pṛthu; *su-vāsāḥ*—exquisitely dressed; *sādhu-alaṅkṛtaḥ*—highly decorated with ornaments; *patnyā*—along with his wife; *arciṣā*—named Arci; *alaṅkṛtayā*—nicely ornamented; *vireje*—appeared; *agniḥ*—fire; *iva*—like; *aparaḥ*—another.

TRANSLATION

Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

TEXT 14

तस्मै जहार धनदो हैमं वीर वरासनम् ।
वरुणः सलिलस्रावमातपत्रं शशिप्रभम् ॥१४॥

tasmai jahāra dhanado
haimaṁ vīra varāsanam
varuṇaḥ salila-srāvam
ātapatraṁ śaśi-prabham

tasmai—unto him; *jahāra*—presented; *dhana-daḥ*—the treasurer of the demigods (Kuvera); *haimam*—made of gold; *vīra*—O Vidura; *vara-āsanam*—royal throne; *varuṇaḥ*—the demigod Varuṇa; *salila-srāvam*—dropping particles of water; *ātapatram*—umbrella; *śaśi-prabham*—as brilliant as the moon.

TRANSLATION

The great sage continued: My dear Vidura, Kuvera presented the great King Pṛthu a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

TEXT 15

वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् ।
इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥१५॥

vāyuś ca vāla-vyajane
dharmaḥ kīrtimayīṁ srajam
indraḥ kirīṭam utkṛṣṭaṁ
daṇḍaṁ saṁyamanaṁ yamaḥ

vāyuḥ—the demigod of air; *ca*—also; *vāla-vyajane*—two *cāmaras* made of hair; *dharmaḥ*—the King of religion; *kīrti-mayīm*—expanding one's name and fame; *srajam*—garland; *indraḥ*—the King of heaven; *kirīṭam*—helmet; *utkṛṣṭam*—very valuable; *daṇḍam*—sceptor; *saṁyamanam*-for ruling the world; *yamaḥ*—the superintendent of death.

TRANSLATION

The demigod of air, Vāyu, presented King Pṛthu two whisks [cāmaras] of hair; the King of religion, Dharma, presented him a flower garland which would expand his fame; the King of heaven, Indra, presented him a valuable helmet; and the superintendent of death, Yamarāja, presented him a sceptor with which to rule the world.

TEXT 16

ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् ।
हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ॥१६॥

brahmā brahmamayaṁ varma
bhāratī hāram uttamam
hariḥ sudarśanaṁ cakraṁ
tat-patny avyāhatāṁ śriyam

brahmā—Lord Brahmā; *brahma-mayam*—made of spiritual knowledge; *varma*—armor; *bhāratī*—the goddess of learning; *hāram*—necklace; *uttamam*—transcendental; *hariḥ*—the Supreme Personality of Godhead; *sudarśanam cakram*—Sudarśana disc; *tat-patnī*—His wife (Lakṣmī); *avyāhatām*—imperishable; *śriyam*—beauty and opulence.

TRANSLATION

Lord Brahmā presented King Pṛthu a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him a Sudarśana disc, and Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.

PURPORT

All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

TEXT 17

दशचन्द्रमसिं रुद्रः शतचन्द्रं तथाम्बिका ।
सोमोऽमृतमयानश्वांस्त्वष्टा रूपाश्रयं रथम् ॥१७॥

daśa-candram asiṁ rudraḥ
śata-candraṁ tathāmbikā
somo 'mṛta-mayān aśvāṁs
tvaṣṭā rūpāśrayaṁ ratham

daśa-candram—decorated with ten moons; *asim*—sword; *rudraḥ*—Lord Śiva; *śata-candram*—decorated with one hundred moons; *tathā*—in that manner; *ambikā*—the goddess Durgā; *somaḥ*—the moon demigod; *amṛta-mayān*—made of nectar; *aśvān*—horses; *tvaṣṭā*—the demigod Viśvakarmā; *rūpa-āśrayam*—very beautiful; *ratham*—a chariot.

TRANSLATION

Lord Śiva presented him a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon demigod presented him horses made of nectar, and the demigod Viśvakarmā presented him a very beautiful chariot.

TEXT 18

अग्निराजगवं चापं सूर्यो रश्मिमयानिषून् ।
भूः पादुके योगमय्यौ द्यौः पुष्पावलिमन्वहम् ॥१८॥

agnir āja-gavaṁ cāpaṁ
sūryo raśmimayān iṣūn
bhūḥ pāduke yogamayyau
dyauḥ puṣpāvalim anvaham

agniḥ—the demigod of fire; *āja-gavam*—made of the horns of goats and cows; *cāpam*—a bow; *sūryaḥ*—the sun-god; *raśmi-mayān*—brilliant as sunshine; *iṣūn*—arrows; *bhūḥ*—Bhūmi, the predominating goddess of the earth; *pāduke*—two slippers; *yoga-mayyau*—full of mystic power; *dyauḥ*—the demigods in outer space; *puṣpa*—of flowers; *āvalim*—presentation; *anvaham*—day after day.

TRANSLATION

The demigod of fire, Agni, presented him a bow made of the horns of goats and cows. The sun-god presented him arrows as brilliant as sunshine. The predominating deity of Bhūloka presented him slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

PURPORT

This verse describes that the King's slippers were invested with mystic powers (*pāduke yogamayyau*). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic *yogīs* can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Pṛthu.

TEXT 19

नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः ।
ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् ॥१९॥

nāṭyaṁ sugītaṁ vāditram
antardhānaṁ ca khecarāḥ
ṛṣayaś cāśiṣaḥ satyāḥ
samudraḥ śaṅkham ātmajam

nāṭyam—the art of drama; *su-gītam*—the art of singing sweet songs; *vāditram*—the art of playing musical instruments; *antardhānam*—the art of disappearing; *ca*—also; *khe-carāḥ*—demigods traveling in outer space;

ṛṣayaḥ—the great sages; *ca*—also; *āśiṣaḥ*—blessings; *satyāḥ*—infallible; *samudraḥ*—the demigod of the ocean; *śaṅkham*—conchshell; *ātma-jam*—produced from himself.

TRANSLATION

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TEXT 20

सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः ।
सूतोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे ॥२०॥

sindhavaḥ parvatā nadyo
ratha-vīthīr mahātmanaḥ
sūto 'tha māgadho vandī
taṁ stotum upatasthire

sindhavaḥ—the seas; *parvatāḥ*—the mountains; *nadyaḥ*—the rivers; *ratha-vīthīḥ*—the paths for the chariot to pass; *mahātmanaḥ*—of the great soul; *sūtaḥ*—a professional who offers praises; *atha*—then; *māgadhaḥ*—a professional bard; *vandī*—a professional who offers prayers; *tam*—him; *stotum*—to praise; *upatasthire*—presented themselves.

TRANSLATION

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

TEXT 21

स्तावकांस्तानभिप्रेत्य पृथुर्वैन्यः प्रतापवान् ।
मेघनिर्ह्रादया वाचा प्रहसन्निदमब्रवीत् ॥२१॥

stāvakāṁs tān abhipretya
pṛthur vainyaḥ pratāpavān

megha-nirhrādayā vācā
prahasann idam abravīt

stāvakān—engaged in offering prayers; *tān*—those persons; *abhipretya*—seeing, understanding; *pṛthuḥ*—King Pṛthu; *vainyaḥ*—son of Vena; *pratāpavān*—greatly powerful; *megha-nirhrādayā*—as grave as the thundering of clouds; *vācā*—with a voice; *prahasan*—smiling; *idam*—this; *abravīt*—he spoke.

TRANSLATION

Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

TEXT 22

पृथुरुवाच

भोः सूत हे मागध सौम्य वन्दिँ-
ल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
किमाश्रयो मे स्तव एष योज्यतां
मा मय्यभूवन् वितथा गिरो वः ॥२२॥

pṛthur uvāca
bhoḥ sūta he māgadha saumya vandiṁ
loke 'dhunāspaṣṭa-guṇasya me syāt
kim āśrayo me stava eṣa yojyatāṁ
mā mayy abhūvan vitathā giro vaḥ

pṛthuḥ uvāca—King Pṛthu said; *bhoḥ sūta*—O *sūta; he māgadha*—O *māgadha; saumya*—gentle; *vandin*—O devotee offering prayers; *loke*—in this world; *adhunā*—just now; *aspaṣṭa*—not distinct; *guṇasya*—whose qualities; *me*—of me; *syāt*—there may be; *kim*—why; *āśrayaḥ*—shelter; *me*—of me; *stavaḥ*—praise; *eṣaḥ*—this; *yojyatām*—may be applied; *mā*—never; *mayi*—unto me; *abhūvan*—were; *vitathā*—in vain; *giraḥ*—words; *vaḥ*—your.

TRANSLATION

King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not

shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT

The prayers and praises by the *sūta, māgadha* and *vandī* all explain the godly qualities of Mahārāja Pṛthu, for he was a *śaktyāveśa* incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Pṛthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Pṛthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Pṛthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 23

तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं-
करिष्यथ स्तोत्रमपीच्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे
जुगुप्सितं न स्तवयन्ति सभ्याः ॥२३॥

tasmāt parokṣe 'smad-upaśrutāny alaṁ
kariṣyatha stotram apīcya-vācaḥ
saty uttamaśloka-guṇānuvāde
jugupsitaṁ na stavayanti sabhyāḥ

tasmāt—therefore; *parokṣe*—in some future time; *asmat*—my; *upaśrutāni*—about the qualities spoken of; *alam*—sufficiently; *kariṣyatha*—you will be able to offer; *stotram*—prayers; *apīcya-vācaḥ*—O gentle reciters; *sati*—being the proper engagement; *uttama-śloka*—of the Supreme Personality of Godhead; *guṇa*—of the qualities; *anuvāde*—discussion; *jugupsitam*—to an

abominable person; *na*—never; *stavayanti*—offer prayers; *sabhyāḥ*—persons who are gentle.

TRANSLATION

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being who does not actually have them.

PURPORT

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvaṇa and Hiraṇyakaśipu. Although Pṛthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he nonetheless rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

TEXT 24

महद्गुणानात्मनि कर्तुमीशः
कः स्तावकैः स्तावयतेऽसतोऽपि ।
तेऽस्याभविष्यन्निति विप्रलब्धो
जनावहासं कुमतिर्न वेद ॥२४॥

mahad-guṇān ātmani kartum īśaḥ
kaḥ stāvakaiḥ stāvayate 'sato 'pi
te 'syābhaviṣyann iti vipralabdho
janāvahāsaṁ kumatir na veda

mahat—exalted; *guṇān*—the qualities; *ātmani*—in himself; *kartum*—to manifest; *īśaḥ*—competent; *kaḥ*—who; *stāvakaiḥ*—by followers; *stāvayate*—causes to be praised; *asataḥ*—not existing; *api*—although; *te*—they; *asya*—of him; *abhaviṣyan*—might have been; *iti*—thus; *vipralabdhaḥ*—cheated; *jana*—of people; *avahāsam*—insult; *kumatiḥ*—a fool; *na*—does not; *veda*—know.

TRANSLATION

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT

Pṛthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Pṛthu. Demons without godly qualities should not accept false praise from their followers.

TEXT 25

प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः ।
ह्रीमन्तः परमोदाराः पौरुषं वा विगर्हितम् ॥२५॥

prabhavo hy ātmanaḥ stotraṁ
jugupsanty api viśrutāḥ
hrīmantaḥ paramodārāḥ
pauruṣaṁ vā vigarhitam

prabhavaḥ—very powerful persons; *hi*—certainly; *ātmanaḥ*—of themselves; *stotram*—praise; *jugupsanti*—do not like; *api*—although; *viśrutāḥ*—very famous; *hrīmantaḥ*—modest; *parama-udārāḥ*—very magnanimous persons; *pauruṣam*—powerful actions; *vā*—also; *vigarhitam*—abominable.

TRANSLATION

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

TEXT 26

वयं त्वविदिता लोके सूताद्यापि वरीमभिः ।
कर्मभिः कथमात्मानं गापयिष्याम बालवत् ॥२६॥

vayaṁ tv aviditā loke
sūtādyāpi varīmabhiḥ
karmabhiḥ katham ātmānaṁ
gāpayiṣyāma bālavat

vayam—we; *tu*—then; *aviditāḥ*—not famous; *loke*—in the world; *sūta-ādya*—O persons headed by the *sūta; api*—just now; *varīmabhiḥ*—great, praiseworthy; *karmabhiḥ*—by actions; *katham*—how; *ātmānam*—unto myself; *gāpayiṣyāma*—I shall engage you in offering; *bāla-vat*—like children.

TRANSLATION

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

Thus end the Bhaktivedanta purports of the Fifteenth Chapter, Fourth Canto, of the Śrīmad-Bhāgavatam, *entitled "King Pṛthu's Appearance and Coronation."*

CHAPTER SIXTEEN

Praise of King Pṛthu by the Professional Reciters

TEXT 1

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः ।
तुष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया ॥ १ ॥

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
gāyakā muni-coditāḥ
tuṣṭuvus tuṣṭa-manasas
tad-vāg-amṛta-sevayā

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *bruvāṇam*—speaking; *nṛpatim*—the King; *gāyakāḥ*—the reciters; *muni*—by the sages; *coditāḥ*—having been instructed; *tuṣṭuvuḥ*—praised, satisfied; *tuṣṭa*—being pleased; *manasaḥ*—their minds; *tat*—his; *vāk*—words; *amṛta*—nectarean; *sevayā*—by hearing.

TRANSLATION

The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

PURPORT

Here the word *muni-coditāḥ* indicates instructions received from great sages and saintly persons. Although Mahārāja Pṛthu was simply enthroned

on the royal seat and was not at that time exhibiting his godly powers, nonetheless the reciters like the *sūta*, the *māgadha* and the *vandī* understood that King Pṛthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned *brāhmaṇas*. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, *sādhu-śāstra-guru:* one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the *sādhus*, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of *sādhu, śāstra* and *guru*. Those statements made in the *śāstras* and those made by the bona fide *sādhu* or *guru* cannot differ from one another.

Reciters like the *sūta* and the *māgadha* were confidentially aware that King Pṛthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters nonetheless did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Pṛthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the *sādhus* and sages.

TEXT 2

नालं वयं ते महिमानुवर्णने
यो देववर्योऽवततार मायया ।
वेनाङ्गजातस्य च पौरुषाणि ते
वाचस्पतीनामपि बभ्रमुर्धियः ॥ २ ॥

nālaṁ vayaṁ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā
venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ

na alam—not able; *vayam*—we; *te*—your; *mahima*—glories; *anuvarṇane*—in describing; *yaḥ*—you who; *deva*—the Personality of Godhead; *varyaḥ*—foremost; *avatatāra*—descended; *māyayā*—by His internal potencies or causeless mercy; *vena-aṅga*—from the body of King Vena; *jātasya*—who have appeared; *ca*—and; *pauruṣāṇi*—glorious activities; *te*—of you; *vācaḥ-patīnām*—of great orators; *api*—although; *babhramuḥ*—became bewildered; *dhiyaḥ*—the minds.

TRANSLATION

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great oraters and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT

In this verse the word *māyayā* means "by your causeless mercy." The Māyāvādī philosophers explain the word *māyā* as meaning "illusion" or "falseness." However, there is another meaning of *māyā*—that is, "causeless mercy." There are two kinds of *māyā*—*yogamāyā* and *mahāmāyā*. *Mahāmāyā* is an expansion of *yogamāyā*, and both these *māyās* are different expressions of the Lord's internal potencies. As stated in *Bhagavad-gītā*, the Lord appears through His internal potencies (*ātma-māyayā*). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Pṛthu was still an incarnation of the Supreme Personality of Godhead by the Lord's internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (*matsya-avatāra*), or a boar incarnation (*varāha-avatāra*). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is *śiva-viriñci-nutam*—always worshiped by demigods like

Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the *sūta* and the *māgadha* felt inadequate to speak about King Pṛthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

TEXT 3

अथाप्युदारश्रवसः पृथोर्हरेः
कलावतारस्य कथामृतादृताः ।
यथोपदेशं मुनिभिः प्रचोदिताः
श्लाघ्यानि कर्माणि वयं वितन्महि ॥ ३ ॥

athāpy udāra-śravasaḥ pṛthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadeśaṁ munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vayaṁ vitanmahi

athāpi—nevertheless; *udāra*—liberal; *śravasaḥ*—whose fame; *pṛthoḥ*—of King Pṛthu; *hareḥ*—of Lord Viṣṇu; *kalā*—part of a plenary expansion; *avatārasya*—incarnation; *kathā*—words; *amṛta*—nectarean; *ādṛtāḥ*—attentive to; *yathā*—according to; *upadeśam*—instruction; *munibhiḥ*—by the great sages; *pracoditāḥ*—being encouraged; *ślāghyāni*—laudable; *karmāṇi*—activities; *vayam*—we; *vitanmahi*—shall try to spread.

TRANSLATION

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste to glorify your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

PURPORT

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Kṛṣṇa. Since this message is essentially *Bhagavad-gītā,* the preacher's duty is to study *Bhagavad-gītā* as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one's predecessors—*sādhu, guru* and *śāstras.* This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

TEXT 4

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् ।
गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥ ४ ॥

eṣa dharma-bhṛtāṁ śreṣṭho
lokaṁ dharme 'nuvartayan
goptā ca dharma-setūnāṁ
śāstā tat-paripanthinām

eṣaḥ—this King Pṛthu; *dharma-bhṛtām*—of persons executing religious activities; *śreṣṭhaḥ*—the best; *lokam*—the whole world; *dharme*—in religious activities; *anuvartayan*—engaging them properly; *goptā*—the protector; *ca*—also; *dharma-setūnām*—of the principles of religiosity; *śāstā*—the chastiser; *tat-paripanthinām*—of those who are against religious principles.

TRANSLATION

This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give them all protection. He will also be a great chastiser to the irreligious and atheistic.

PURPORT

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state people cannot be happy despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to *Śrīmad-Bhāgavatam* they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

TEXT 5

एष वै लोकपालानां बिभर्त्येकस्तनौ तनूः ।
काले काले यथाभागं लोकयोरुभयोर्हितम् ॥ ५ ॥

eṣa vai loka-pālānāṁ
bibharty ekas tanau tanūḥ
kāle kāle yathā-bhāgaṁ
lokayor ubhayor hitam

eṣaḥ—this King; *vai*—certainly; *loka-pālānām*—of all the demigods; *bibharti*—bears; *ekaḥ*—alone; *tanau*—in his body; *tanūḥ*—the bodies; *kāle kāle*—in due course of time; *yathā*—according to; *bhāgam*—proper share; *lokayoḥ*—of planetary systems; *ubhayoḥ*—both; *hitam*—welfare.

TRANSLATION

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing

the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

PURPORT

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god, or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in *Bhagavad-gītā* and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." (Bg. 3.14)

Thus the proper execution of *yajña,* sacrifice, is required. As indicated herein, King Pṛthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the *śāstras* advise: *harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā.* Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 6

वसु काल उपादत्ते काले चायं विमुञ्चति ।
समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥ ६ ॥

vasu kāla upādatte
kāle cāyaṁ vimuñcati
samaḥ sarveṣu bhūteṣu
pratapan sūryavad vibhuḥ

vasu—riches; *kāle*—in due course of time; *upādatte*—exacts; *kāle*—in due course of time; *ca*—also; *ayam*—this King Pṛthu; *vimuñcati*—returns; *samaḥ*—equal; *sarveṣu*—to all; *bhūteṣu*—living entities; *pratapan*—shining; *sūrya-vat*—like the sun-god; *vibhuḥ*—powerful.

TRANSLATION

This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, similarly this King will also exact taxes from the citizens and return these monies in times of need.

PURPORT

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Pṛthu would execute all this business in the village and state as expertly as the sun.

TEXT 7

तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि ।
भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान् ॥ ७ ॥

titikṣaty akramaṁ vainya
upary ākramatām api
bhūtānāṁ karuṇaḥ śaśvad
ārtānāṁ kṣiti-vṛttimān

titikṣati—tolerates; *akramam*—offense; *vainyaḥ*—the son of King Vena; *upari*—on his head; *ākramatām*—of those who are trampling; *api*—also; *bhūtānām*—to all living entities; *karuṇaḥ*—very kindhearted; *śaśvat*—always; *ārtānām*—to the aggrieved; *kṣiti-vṛtti-mān*—accepting the profession of the earth.

TRANSLATION

This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

PURPORT

King Pṛthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Mahārāja Pṛthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

TEXT 8

देवेऽवर्षत्यसौ देवो नरदेववपुर्हरिः ।
कृच्छ्रप्राणाः प्रजा ह्येष रक्षिष्यत्यञ्जसेन्द्रवत् ॥ ८ ॥

deve 'varṣaty asau devo
naradeva-vapur hariḥ

kṛcchra-prāṇāḥ prajā hy eṣa
rakṣiṣyaty añjasendravat

deve—when the demigod (Indra); *avarṣati*—does not supply rains; *asau*—that; *devaḥ*—Mahārāja Pṛthu; *nara-deva*—of the king; *vapuḥ*—having the body; *hariḥ*—the Supreme Personality of Godhead; *kṛcchra-prāṇāḥ*—suffering living entities; *prajāḥ*—the citizens; *hi*—certainly; *eṣaḥ*—this; *rakṣiṣyati*—will protect; *añjasā*—very easily; *indra-vat*—like King Indra.

TRANSLATION

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

PURPORT

King Pṛthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Pṛthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. It is, however, indicated that sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. However, being an incarnation of the Supreme Personality of Godhead, King Pṛthu did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Pṛthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Kṛṣṇa when He was present in Vṛndāvana. Indeed, when Indra poured incessant water on Vṛndāvana for seven days, the inhabitants were protected by Kṛṣṇa, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Kṛṣṇa is also known as *govardhana-dhārī*.

TEXT 9

आप्याययत्यसौ लोकं वदनामृतमूर्तिना ।
सानुरागावलोकेन विशदस्मितचारुणा ॥ ९ ॥

āpyāyayaty asau lokaṁ
vadanāmṛta-mūrtinā

sānurāgāvalokena
viśada-smita-cāruṇā

āpyāyayati—enhances; *asau*—he; *lokam*—the whole world; *vadana*—by his face; *amṛta-mūrtinā*—moonlike; *sa-anurāga*—affectionate; *avalokena*—with glances; *viśada*—bright; *smita*—smiling; *cāruṇā*—beautiful.

TRANSLATION

This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful full face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

TEXT 10

अव्यक्तवर्त्मैष निगूढकार्यो
गम्भीरवेधा उपगुप्तवित्तः ।
अनन्तमाहात्म्यगुणैकधामा
पृथुः प्रचेता इव संवृतात्मा ॥१०॥

avyakta-vartmaiṣa nigūḍha-kāryo
gambhīra-vedhā upagupta-vittaḥ
ananta-māhātmya-guṇaika-dhāmā
pṛthuḥ pracetā iva saṁvṛtātmā

avyakta—nonmanifested; *vartmā*—his policies; *eṣaḥ*—this King; *nigūḍha*—confidential; *kāryaḥ*—his activities; *gambhīra*—grave, secret; *vedhāḥ*—his accomplishing; *upagupta*—secretly kept; *vittaḥ*—his treasury; *ananta*—unlimited; *māhātmya*—of glories; *guṇa*—of good qualities; *eka-dhāmā*—the only reservoir; *pṛthuḥ*—King Pṛthu; *pracetāḥ*—Varuṇa, the King of the seas; *iva*—like; *saṁvṛta*—covered; *ātmā*—self.

TRANSLATION

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

PURPORT

There is a predominating deity for all the material elements, and Varuṇa, or Pracetā, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans appear devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu's path of diplomacy was very grave. His success was made possible because he was a reservior of unlimited glorified qualities.

The word *upagupta-vittaḥ* is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard earned money confidentially and secretly so that in due course of time the money can be spent for good practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government will artificially inflate the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping one's money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of *varṇāśrama-dharma* so that the money is spent only for good causes and nothing else.

TEXT 11

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत् ।
नैवाभिभवितुं शक्यो वेनारण्युत्थितोऽनलः ॥११॥

durāsado durviṣaha
āsanno 'pi vidūravat
naivābhibhavituṁ śakyo
venāraṇy-utthito 'nalaḥ

durāsadaḥ—unapproachable; *durviṣahaḥ*—unbearable; *āsannaḥ*—being approached; *api*—although; *vidūra-vat*—as if far away; *na*—never; *eva*—

certainly; *abhibhavitum*—to be overcome; *śakyaḥ*—able; *vena*—King Vena; *araṇi*—the wood that produces fire; *utthitaḥ*—being born of; *analaḥ*—fire.

TRANSLATION

King Pṛthu was born of the dead body of King Vena as fire is produced from araṇi wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.

PURPORT

Araṇi wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from *araṇi* wood. Although born of his dead father, King Pṛthu would still remain just like fire. Just as fire is not easily approached, similarly King Pṛthu would be unapproachable by his enemies, even though they would appear to be very near him.

TEXT 12

अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः ।
उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥१२॥

antar bahiś ca bhūtānāṁ
paśyan karmāṇi cāraṇaiḥ
udāsīna ivādhyakṣo
vāyur ātmeva dehinām

antaḥ—internally; *bahiḥ*—externally; *ca*—and; *bhūtānām*—of living entities; *paśyan*—seeing; *karmāṇi*—activities; *cāraṇaiḥ*—by spies; *udāsīnaḥ*—neutral; *iva*—like; *adhyakṣaḥ*—the witness; *vāyuḥ*—the air of life; *ātmā*—the living force; *iva*—like; *dehinām*—of all the embodied.

TRANSLATION

King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force

within the body, which is exhibited internally and externally but is always neutral to all affairs.

TEXT 13

नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि ।
दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥१३॥

nādaṇḍyaṁ daṇḍayaty eṣa
sutam ātma-dviṣām api
daṇḍayaty ātma-jam api
daṇḍyaṁ dharma-pathe sthitaḥ

na—not; *adaṇḍyam*—not punishable; *daṇḍayati*—punishes; *eṣaḥ*—this King; *sutam*—the son; *ātma-dviṣām*—of his enemies; *api*—even; *daṇḍayati*—he punishes; *ātma-jam*—his own son; *api*—even; *daṇḍyan*—punishable; *dharma-pathe*—on the path of piety; *sthitaḥ*—being situated.

TRANSLATION

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his son is punishable, he will immediately punish him.

PURPORT

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Pṛthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

TEXT 14

अस्याप्रतिहतं चक्रं पृथोरामानसाचलात् ।
वर्तते भगवानर्को यावत्तपति गोगणैः ॥१४॥

asyāpratihataṁ cakraṁ
pṛthor āmānasācalāt
vartate bhagavān arko
yāvat tapati go-gaṇaiḥ

asya—of this King; *apratihatam*—not being impeded; *cakram*—the circle of influence; *pṛthoḥ*—of King Pṛthu; *ā-mānasa-acalāt*—up to the Mānasa mountain; *vartate*—remains; *bhagavān*—the most powerful; *arkaḥ*—sun-god; *yāvat*—just as; *tapati*—shines; *go-gaṇaiḥ*—with rays of light.

TRANSLATION

Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pṛthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT

Although the Arctic region is not visible to ordinary persons, the sun nonetheless shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Pṛthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor can King Pṛthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

TEXT 15

रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः ।
अथामुमाहू राजानं मनोरञ्जनकैः प्रजाः ॥१५॥

rañjayiṣyati yal lokam
ayam ātma-viceṣṭitaiḥ
athāmum āhū rājānaṁ
mano-rañjanakaiḥ prajāḥ

rañjayiṣyati—will please; *yat*—because; *lokam*—the entire world; *ayam*—this King; *ātma*—personal; *viceṣṭitaiḥ*—by activities; *atha*—therefore; *amum*—him; *āhuḥ*—they call; *rājānam*—the King; *manaḥ-rañjanakaiḥ*—very pleasing to the mind; *prajāḥ*—the citizens.

TRANSLATION

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

TEXT 16

दृढव्रतः सत्यसन्धो ब्रह्मण्यो वृद्धसेवकः ।
शरण्यः सर्वभूतानां मानदो दीनवत्सलः ॥१६॥

dṛḍha-vrataḥ satya-sandho
brahmaṇyo vṛddha-sevakaḥ
śaraṇyaḥ sarva-bhūtānāṁ
mānado dīna-vatsalaḥ

dṛḍha-vrataḥ—firmly determined; *satya-sandhaḥ*—always situated in truth; *brahmaṇyaḥ*—a lover of the brahminical culture; *vṛddha-sevakaḥ*—a servitor of the old men; *śaraṇyaḥ*—to be taken shelter of; *sarva-bhūtānām*—of all living entities; *māna-daḥ*—one who gives respect to all; *dīna-vatsalaḥ*—very kind to the poor and helpless.

TRANSLATION

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

PURPORT

The word *vṛddha-sevakaḥ* is very significant. *Vṛddha* means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Pṛthu was very respectful to the *brāhmaṇas,* and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called *dṛḍha-saṅkalpa* or *dṛḍha-vrata.*

TEXT 17

मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः ।
प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ॥१७॥

mātṛ-bhaktiḥ para-strīṣu
patnyām ardha ivātmanaḥ
prajāsu pitṛvat snigdhaḥ
kiṅkaro brahma-vādinām

mātṛ-bhaktiḥ—respectful as one is to his mother; *para-strīṣu*—to other women; *patnyām*—to his own wife; *ardhaḥ*—half; *iva*—like; *ātmanaḥ*—of his body; *prajāsu*—unto the citizens; *pitṛ-vat*—like a father; *snigdhaḥ*—affectionate; *kiṅkaraḥ*—servant; *brahma-vādinām*—of the devotees who preach the glories of the Lord.

TRANSLATION

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees who always preach the glories of the Lord.

PURPORT

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Cāṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Pṛthu. Although he was king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word *brahma-vādinām* is very significant. *Brahma-vādī* refers to the devotees of the Lord. Brahman, Paramātmā and Bhagavān are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in *Bhagavad-gītā* by Arjuna (*paraṁ brahma paraṁ dhāma,* Bg. 10.12). Thus the word *brahma-vādinām* refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Pṛthu followed this principle, he is highly praised.

TEXT 18

देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः ।
मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥१८॥

dehināṁ ātmavat-preṣṭhaḥ
suhṛdāṁ nandi-vardhanaḥ
mukta-saṅga-prasaṅgo 'yaṁ
daṇḍa-pāṇir asādhuṣu

dehinām—to all living entities having a body; *ātma-vat*—as himself; *preṣṭhaḥ*—considering as dear; *suhṛdām*—of his friends; *nandi-vardhanaḥ*—increasing pleasures; *mukta-saṅga*—with persons devoid of all material contamination; *prasaṅgaḥ*—intimately associated; *ayam*—this King; *daṇḍa-pāṇiḥ*—a chastising hand; *asādhuṣu*—to the criminals.

TRANSLATION

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

PURPORT

The word *dehinām* refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is *mukta-saṅga-prasaṅgaḥ*, which indicates that the King was always associating with liberated persons.

TEXT 19

अयं तु साक्षाद्भगवांस्त्र्यधीशः
कूटस्थ आत्मा कलयावतीर्णः ।
यस्मिन्नविद्यारचितं निरर्थकं
पश्यन्ति नानात्वमपि प्रतीतम् ॥१९॥

ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ
kūṭastha ātmā kalayāvatīrṇaḥ
yasminn avidyā-racitaṁ nirarthakaṁ
paśyanti nānātvam api pratītam

ayam—this King; *tu*—then; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *tri-adhīśaḥ*—the master of the three planetary systems; *kūṭasthaḥ*—without any change; *ātmā*—the Supersoul; *kalayā*—by a partial

plenary expansion; *avatīrṇaḥ*—descended; *yasmin*—in whom; *avidyā-racitam*—created by nescience; *nirarthakam*—without meaning; *paśyanti*—they see; *nānātvam*—material variegatedness; *api*—certainly; *pratītam*—understood.

TRANSLATION

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a śaktyāveśa-avatāra. Being a liberated soul and completely learned, he understands that all material varieties are without meaning because their basic principle is nescience.

PURPORT

The reciters of these prayers are describing the transcendental qualities of Pṛthu Mahārāja. These qualities are summarized in the words *sākṣād bhagavān*. This indicates that Mahārāja Pṛthu is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Mahārāja Pṛthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Pṛthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word *kūṭastha*, meaning "without change," is also very significant. There are two kinds of living entities—*nitya-mukta* and *nitya-baddha*. A *nitya-mukta* never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is *nitya-mukta*. Such a *nitya-mukta* living entity represents the Supersoul as His expansion. As stated in the *Vedas*, *nityo nityānām*. Thus the *nitya-mukta* living entity knows that he is an expansion of the supreme *nitya*, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is *nitya-baddha*, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in *Bhagavad-gītā*:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini

śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

Thus a learned man does not look upon the dresses that externally cover the living entity but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (*avidyā-racitam*). Being a *śaktyāveśa-avatāra* empowered by the Supreme Personality of Godhead, Pṛthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

TEXT 20

अयं भुवो मण्डलमोदयाद्रे-
र्गोप्तैकवीरो नरदेवनाथः ।
आस्थाय जैत्रं रथमात्तचापः
पर्यस्यते दक्षिणतो यथार्कः ॥२०॥

ayaṁ bhuvo maṇḍalam odayādrer
goptaika-vīro naradeva-nāthaḥ
āsthāya jaitraṁ ratham ātta-cāpaḥ
paryasyate dakṣiṇato yathārkaḥ

ayam—this King; *bhuvaḥ*—of the world; *maṇḍalam*—the globe; *ā-udaya-adreḥ*—from the mountain where the first appearance of the sun is visible; *goptā*—will protect; *eka*—uniquely; *vīraḥ*—powerful, heroic; *nara-deva*—of all kings, gods in human society; *nāthaḥ*—the master; *āsthāya*—being situated on; *jaitram*—victorious; *ratham*—his chariot; *ātta-cāpaḥ*—holding the bow; *paryasyate*—he will circumambulate; *dakṣiṇataḥ*—from the southern side; *yathā*—like; *arkaḥ*—the sun.

TRANSLATION

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

PURPORT

In this verse the word *yathārkaḥ* indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the *Brahma-saṁhitā* and also in other parts of *Śrīmad-Bhāgavatam*. In the Fifth Canto of *Śrīmad-Bhāgavatam* it is stated that the sun rotates in its own orbit at the rate of 16,000 miles per second. Similarly, *Brahma-saṁhitā* states: *yasyājñayā bhramati sambhṛta-kāla-cakraḥ*. The sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Pṛthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himalayan Mountains, from which the sunrise is first seen, are called *udayācala* or *udayādri*. It is herein indicated that Pṛthu Mahārāja's reign over the world would cover even the Himalayan Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is *naradeva*. As described in previous verses, the qualified king—be he King Pṛthu or any other king who rules over the state as an ideal king—should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore *nātha*, or the proprietor. Even Sanātana Gosvāmī gave respect to the Nawab Hussain Shah as *naradeva*, although the Nawab was Mohammedan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

TEXT 21

अस्मै नृपालाः किल तत्र तत्र
बलिं हरिष्यन्ति सलोकपालाः ।
मंस्यन्त एषां स्त्रिय आदिराजं
चक्रायुधं तद्यश उद्धरन्त्यः ॥२१॥

asmai nṛpālāḥ kila tatra tatra
baliṁ hariṣyanti salokapālāḥ
maṁsyanta eṣāṁ striya ādi-rājaṁ
cakrāyudhaṁ tad-yaśa uddharantyaḥ

asmai—unto him; *nṛ-pālāḥ*—all the kings; *kila*—certainly; *tatra tatra*—here and there; *balim*—presentations; *hariṣyanti*—will offer; *sa*—with; *loka-pālāḥ*—the demigods; *maṁsyante*—will consider; *eṣām*—of these kings; *strīyaḥ*—wives; *ādi-rājam*—the original king; *cakra-āyudham*—bearing the disc weapon; *tat*—his; *yaśaḥ*—reputation; *uddharantyaḥ*—carrying on.

TRANSLATION

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in his hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

PURPORT

As far as reputation is concerned, King Pṛthu is already known as the incarnation of the Supreme Personality of Godhead. The word *ādi-rājam* means "the original king." The original king is Nārāyaṇa, or Lord Viṣṇu. People do not know that the original king, or Nārāyaṇa, is actually the protector of all living entities. As confirmed in the *Vedas: eko bahūnāṁ yo vidadhāti kāmān* (*Kaṭha Up.* 2.2.13). Actually the Supreme Personality of Godhead is maintaining all living entities. The king, or *naradeva,* is His representative. As such, the king's duty is to personally supervise the distribution of wealth for the maintenance of all living entities. If he does so, he will be as reputable as Nārāyaṇa. As mentioned in this verse (*tad-yaśaḥ*), Pṛthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

TEXT 22

अयं महीं गां दुदुहेऽधिराजः
प्रजापतिर्वृत्तिकरः प्रजानाम् ।
यो लीलयाद्रीन् स्वशरासकोट्या
भिन्दन् समां गामकरोद्यथेन्द्रः ॥२२॥

ayaṁ mahīṁ gāṁ duduhe 'dhirājaḥ
prajāpatir vṛtti-karaḥ prajānām
yo līlayādrīn sva-śarāsa-koṭyā
bhindan samāṁ gām akarod yathendraḥ

ayam—this King; *mahīm*—the earth; *gām*—in the form of a cow; *duduhe*—will milk; *adhirājaḥ*—extraordinary king; *prajā-patiḥ*—progenitor of mankind; *vṛtti-karaḥ*—providing living facility; *prajānām*—of the citizens; *yaḥ*—one who; *līlayā*—simply by pastimes; *adrīn*—mountains and hills; *sva-śarāsa*—of his bow; *koṭyā*—by the pointed end; *bhindan*—breaking; *samām*—level; *gām*—the earth; *akarot*—will make; *yathā*—as; *indraḥ*—the King of heaven, Indra.

TRANSLATION

This King, this protector of the citizens, is an extraordinary king and is equal to the prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

TEXT 23

विस्फूर्जयन्नाजगवं धनुः स्वयं
यदाचरत्क्ष्मामविषह्यमाजौ ।
तदा निलिल्युर्दिशि दिश्यसन्तो
लाङ्गूलमुद्यम्य यथा मृगेन्द्रः ॥२३॥

visphūrjayann ājagavaṁ dhanuḥ svayaṁ
yadācarat kṣmām aviṣahyam ājau
tadā nililyur diśi diśy asanto
lāṅgūlam udyamya yathā mṛgendraḥ

visphūrjayan—vibrating; *āja-gavam*—made of the horns of goats and bulls; *dhanuḥ*—his bow; *svayam*—personally; *yadā*—when; *acarat*—will travel; *kṣmām*—on the earth; *aviṣahyam*—irresistible; *ājau*—in battle; *tadā*—at that time; *nililyuḥ*—will hide themselves; *diśi diśi*—in all directions; *asantaḥ*—demoniac men; *lāṅgūlam*—tail; *udyamya*—keeping high; *yathā*—as; *mṛgendraḥ*—the lion.

TRANSLATION

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

PURPORT

It is very appropriate to compare a powerful king like Pṛthu to a lion. In India, *kṣatriya* kings are still called *siṁha,* which means "lion." Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lion-like king. In such a situation the people are considered very unfortunate.

TEXT 24

एषोऽश्वमेधाञ् शतमाजहार
सरस्वती प्रादुरभावि यत्र ।
अहार्षीद्यस्य हयं पुरन्दरः
शतक्रतुश्चरमे वर्तमाने ॥२४॥

eṣo 'śvamedhāñ śatam ājahāra
sarasvatī prādur abhāvi yatra
ahārṣīd yasya hayaṁ purandaraḥ
śata-kratuś carame vartamāne

eṣaḥ—this King; *aśvamedhān*—sacrifices known as *aśvamedha; śatam*—one hundred; *ājahāra*—will perform; *sarasvatī*—the river of the name Sarasvatī; *prāduḥ abhāvi*—became manifest; *yatra*—where; *ahārṣīt*—will steal; *yasya*—whose; *hayam*—horse; *purandaraḥ*—the Lord Indra; *śata-kratuḥ*—who performed one hundred sacrifices; *carame*—while the last sacrifice; *vartamāne*—is occurring.

TRANSLATION

At the source of the River Sarasvatī, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

TEXT 25

एष स्वसद्मोपवने समेत्य
सनत्कुमारं भगवन्तमेकम् ।
आराध्य भक्त्यालभतामलं तज-
ज्ञानं यतो ब्रह्म परं विदन्ति ॥२५॥

eṣa sva-sadmopavane sametya
sanat-kumāraṁ bhagavantam ekam
ārādhya bhaktyālabhatāmalaṁ taj-
jñānaṁ yato brahma paraṁ vidanti

eṣaḥ—this King; *sva-sadma*—of his palace; *upavane*—in the garden; *sametya*—meeting; *sanat-kumāram*—Sanat-kumāra; *bhagavantam*—the worshipable; *ekam*—alone; *ārādhya*—worshiping; *bhaktyā*—with devotion; *alabhata*—he will achieve; *amalam*—without contamination; *tat*—that; *jñānam*—transcendental knowledge; *yataḥ*—by which; *brahma*—spirit; *param*—supreme, transcendental; *vidanti*—they enjoy, they know.

TRANSLATION

This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

PURPORT

The word *vidanti* refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in *Bhagavad-gītā*:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental blissful enjoyment. Although King Pṛthu was an incarnation of Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb *vidanti* is sometimes taken to mean "understanding." Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.

TEXT 26

तत्र तत्र गिरस्तास्ता इति विश्रुतविक्रमः ।
श्रोष्यत्यात्माश्रिता गाथाः पृथुः पृथुपराक्रमः ॥२६॥

tatra tatra giras tās tā
iti viśruta-vikramaḥ
śroṣyaty ātmāśritā gāthāḥ
pṛthuḥ pṛthu-parākramaḥ

tatra tatra—here and there; *giraḥ*—words; *tāḥ tāḥ*—many, various; *iti*—thus; *viśruta-vikramaḥ*—he whose chivalrous activities are widely reputed; *śroṣyati*—will hear; *ātma-āśritāḥ*—about himself; *gāthāḥ*—songs, narrations; *pṛthuḥ*—King Pṛthu; *pṛthu-parākramaḥ*—distinctly powerful.

TRANSLATION

In this way when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his activities.

PURPORT

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Pṛthu Mahārāja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

TEXT 27

दिशो विजित्याप्रतिरुद्धचक्रः
स्वतेजसोत्पाटितलोकशल्यः ।
सुरासुरेन्द्रैरुपगीयमान-
महानुभावो भविता पतिर्भुवः ॥२७॥

diśo vijityāpratiruddha-cakraḥ
sva-tejasotpāṭita-loka-śalyaḥ
surāsurendrair upagīyamāna-
mahānubhāvo bhavitā patir bhuvaḥ

diśaḥ—all directions; *vijitya*—conquering; *apratiruddha*—without check; *cakraḥ*—his influence or power; *sva-tejasā*—by his own prowess; *utpāṭita*—uprooted; *loka-śalyaḥ*—the miseries of the citizens; *sura*—of demigods; *asura*—of demons; *indraiḥ*—by the chiefs; *upagīyamāna*—being glorified; *mahā-anubhāvaḥ*—the great soul; *bhavitā*—he will become; *patiḥ*—the lord; *bhuvaḥ*—of the world.

TRANSLATION

No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

PURPORT

At the time of Mahārāja Pṛthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the *varṇāśrama* system, the emperor would immediately take charge of the small states.

The word *utpāṭita-loka-śalyaḥ* indicates that Mahārāja Pṛthu completely uprooted all the miseries of his citizens. The word *śalya* means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahārāja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahārāja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Pṛthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahārāja Pṛthu. Persons or nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Praise of King Pṛthu by the Professional Reciters."*

CHAPTER SEVENTEEN

Mahārāja Pṛthu Becomes Angry at the Earth

TEXT 1

मैत्रेय उवाच

एवं स भगवान् वैन्यः ख्यापितो गुणकर्मभिः ।
छन्दयामास तान् कामैः प्रतिपूज्याभिनन्द्य च॥ १ ॥

maitreya uvāca
evaṁ sa bhagavān vainyaḥ
khyāpito guṇa-karmabhiḥ
chandayām āsa tān kāmaiḥ
pratipūjyābhinandya ca

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *evam*—thus; *saḥ*—he; *bhagavān*—the Personality of Godhead; *vainyaḥ*—in the form of the son of King Vena; *khyāpitaḥ*—being glorified; *guṇa-karmabhiḥ*—by qualities and factual activities; *chandayām āsa*—pacified; *tān*—those reciters; *kāmaiḥ*—by various presentations; *pratipūjya*—offering all respects; *abhinandya*—offering prayers; *ca*—also.

TRANSLATION

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various presentations with all due respect and worshiped them adequately.

TEXT 2

ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः ।
पौराञ्जानपदान् श्रेणीः प्रकृतीः समपूजयत् ॥ २ ॥

brāhmaṇa-pramukhān varṇān
bhṛtyāmātya-purodhasaḥ
paurāñ jāna-padān śreṇīḥ
prakṛtīḥ samapūjayat

brāhmaṇa-pramukhān—unto the leaders of the *brāhmaṇa* community; *varṇān*—to the other castes; *bhṛtya*—servants; *amātya*—ministers; *purodhasaḥ*—to the priests; *paurān*—to the citizens; *jāna-padān*—to his countrymen; *śreṇīḥ*—to different communities; *prakṛtīḥ*—to the admirers; *samapūjayat*—he gave proper respects.

TRANSLATION

King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers, to the priests, citizens, general countrymen, people from other communities, admirers, as well as others, and thus they all became happy.

TEXT 3

विदुर उवाच
कस्माद्धार गोरूपं धरित्री बहुरूपिणी ।
यां दुदोह पृथुस्तत्र को वत्सो दोहनं च किम् ॥ ३ ॥

vidura uvāca
kasmād dadhāra go-rūpaṁ
dharitrī bahu-rūpiṇī
yāṁ dudoha pṛthus tatra
ko vatso dohanaṁ ca kim

viduraḥ uvāca—Vidura inquired; *kasmāt*—why; *dadhāra*—took; *go-rūpam*—the shape of a cow; *dharitrī*—the earth; *bahu-rūpiṇī*—who has many other forms; *yām*—whom; *dudoha*—milked; *pṛthuḥ*—King Pṛthu; *tatra*—there; *kaḥ*—who; *vatsaḥ*—the calf; *dohanam*—the milking pot; *ca*—also; *kim*—what.

TRANSLATION

Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?

TEXT 4

प्रकृत्या विषमा देवी कृता तेन समा कथम् ।
तस्य मेध्यं हयं देवः कस्य हेतोरपाहरत् ॥ ४ ॥

prakṛtyā viṣamā devī
kṛtā tena samā katham
tasya medhyaṁ hayaṁ devaḥ
kasya hetor apāharat

prakṛtyā—by nature; *viṣamā*—not level; *devī*—the earth; *kṛtā*—was made; *tena*—by him; *samā*—level; *katham*—how; *tasya*—his; *medhyam*—meant for offering in the sacrifice; *hayam*—horse; *devaḥ*—the demigod Indra; *kasya*—for what; *hetoḥ*—reason; *apāharat*—stole.

TRANSLATION

The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice?

TEXT 5

सनत्कुमाराद्भगवतो ब्रह्मन् ब्रह्मविदुत्तमात् ।
लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः ॥ ५ ॥

sanat-kumārād bhagavato
brahman brahma-vid-uttamāt
labdhvā jñānaṁ sa-vijñānaṁ
rājarṣiḥ kāṁ gatiṁ gataḥ

sanat-kumārāt—from Sanat-kumāra; *bhagavataḥ*—the most powerful; *brahman*—my dear *brāhmaṇa; brahma-vit-uttamāt*—well versed in the Vedic knowledge; *labdhvā*—after achieving; *jñānam*—knowledge; *sa-vijñānam*—for practical application; *rāja-ṛṣiḥ*—the great saintly King; *kām*—which; *gatim*—destination; *gataḥ*—achieved.

TRANSLATION

The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowl-

edge to be applied practically in his life, how did the saintly King attain his desired destination?

PURPORT

There are four Vaiṣṇava *sampradāyas* (systems) of disciplic succession. One *sampradāya* comes from Lord Brahmā, one from the goddess of fortune, one from the Kumāras headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Pṛthu has illustrated, one who is serious to receive transcendental Vedic knowledge must accept a *guru*, or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a *mantra* from one of these *sampradāyas*, the so-called *mantra* will not act in Kali-yuga. Many *sampradāyas* have sprung up without authority, and they are misleading the people by giving unauthorized *mantras*. The rascals of these so-called *sampradāyas* do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people *mantras* and thus mislead them. Intelligent persons, however, know that such *mantras* will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical *sampradāyas*. To get some facility for sense gratification, unfortunate people in this age receive *mantras* from these so-called *sampradāyas*. Pṛthu Mahārāja, however, showed by his example that one should receive knowledge from a bona fide *sampradāya*. Therefore Mahārāja Pṛthu accepted Sanat-kumāra as his spiritual master.

TEXTS 6-7

यच्चान्यदपि कृष्णस्य भवान् भगवतः प्रभोः ।
श्रवः सुश्रवसः पुण्यं पूर्वदेहकथाश्रयम् ॥ ६ ॥
भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च ।
वक्तुमर्हसि योऽदुह्यद्वैन्यरूपेण गामिमाम् ॥ ७ ॥

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ
śravaḥ suśravasaḥ puṇyaṁ
pūrva-deha-kathāśrayam
bhaktāya me 'nuraktāya
tava cādhokṣajasya ca

vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

yat—which; *ca*—and; *anyat*—other; *api*—certainly; *kṛṣṇasya*—of Kṛṣṇa; *bhavān*—your good self; *bhagavataḥ*—of the Supreme Personality of Godhead; *prabhoḥ*—powerful; *śravaḥ*—glorious activities; *su-śravasaḥ*—who is very pleasing to hear about; *puṇyam*—pious; *pūrva-deha*—of His previous incarnation; *kathā-āśrayam*—connected with the narration; *bhaktāya*—unto the devotee; *me*—to me; *anuraktāya*—very much attentive; *tava*—of yourself; *ca*—and; *adhokṣajasya*—of the Lord, who is known as Adhokṣaja; *ca*—also; *vaktum arhasi*—please narrate; *yaḥ*—one who; *aduhyat*—milked; *vainya-rūpeṇa*—in the form of the son of King Vena; *gām*—cow, earth; *imām*—this.

TRANSLATION

Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

PURPORT

Lord Kṛṣṇa is also known as *avatārī*, which means, "one from whom all the incarnations emanate." In *Bhagavad-gītā* Lord Kṛṣṇa says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg. 10.8) Thus Lord Kṛṣṇa is the origin of everyone's appearance. As far as this material world is concerned, Lord Brahmā, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called *guṇa-avatāras*. The material world is governed by three material modes of nature, and Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Pṛthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word *adhokṣaja*, meaning "beyond the perception of the material senses," is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of

Godhead. Since one can only form an impersonal idea on the strength of one's material senses, the Lord is known as Adhokṣaja.

TEXT 8

सूत उवाच

चोदितो विदुरेणैवं वासुदेवकथां प्रति ।
प्रशस्य तं प्रीतमना मैत्रेयः प्रत्यभाषत ॥ ८ ॥

sūta uvāca
codito vidureṇaivaṁ
vāsudeva-kathāṁ prati
praśasya taṁ prīta-manā
maitreyaḥ pratyabhāṣata

sūtaḥ uvāca—Sūta Gosvāmī said; *coditaḥ*—inspired; *vidureṇa*—by Vidura; *evam*—thus; *vāsudeva*—of Lord Kṛṣṇa; *kathām*—narration; *prati*—about; *praśasya*—praising; *tam*—him; *prīta-manāḥ*—being very pleased; *maitreyaḥ*—the saint Maitreya; *pratyabhāṣata*—replied.

TRANSLATION

Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

PURPORT

Talk of *kṛṣṇa-kathā*, or topics about Lord Kṛṣṇa or His incarnations, is so spiritually inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

TEXT 9

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रै-
रामन्त्रितो जनतायाश्च पालः ।

प्रजा निरन्ने क्षितिपृष्ठ एत्य
क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥ ९ ॥

maitreya uvāca
yadābhiṣiktaḥ pṛthur aṅga viprair
āmantrito janatāyāś ca pālaḥ
prajā niranne kṣiti-pṛṣṭha etya
kṣut-kṣāma-dehāḥ patim abhyavocan

maitreyaḥ uvāca—the great sage Maitreya said; *yadā*—when; *abhiṣiktaḥ*—was enthroned; *pṛthuḥ*—King Pṛthu; *aṅga*—my dear Vidura; *vipraiḥ*—by the *brāhmaṇas;* *āmantritaḥ*—was declared; *janatāyāḥ*—of the people; *ca*—also; *pālaḥ*—the protector; *prajāḥ*—the citizens; *niranne*—being without food grains; *kṣiti-pṛṣṭhe*—the surface of the globe; *etya*—coming near; *kṣudh*—by hunger; *kṣāma*—skinny; *dehāḥ*—their bodies; *patim*—to the protector; *abhyavocan*—they said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

PURPORT

Information is given herein concerning the selection of the king by the *brāhmaṇas.* According to the *varṇāśrama* system, the *brāhmaṇas* are considered to be the heads of the society and therefore to be situated in the topmost social position. The *varṇāśrama-dharma,* the institution of four *varṇas* and four *āśramas,* is very scientifically designed. As stated in *Bhagavad-gītā, varṇāśrama-dharma* is not a man-made institution but is God-made. In this narration it is clearly indicated that the *brāhmaṇas* used to control the royal power. When an evil king like Vena ruled, the *brāhmaṇas* would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the *brāhmaṇas,* the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the *brāhmaṇas* elected King Pṛthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the *varṇāśrama-dharma* was so nice that the *brāhmaṇas* would guide the head of state. The head

of state would then give protection to the citizens. The *kṣatriyas* would take charge of protecting the people in general, and under the protection of the *kṣatriyas*, the *vaiśyas* would protect the cows, produce food grains and distribute them. *Śūdras*, the working class, would help the higher three classes by manual labor. This is the perfect social system.

TEXTS 10-11

वयं राजञ्जाठरेणाभितप्ता
यथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यं
यः साधितो वृत्तिकरः पतिर्नः ॥१०॥
तन्नो भवानीहतु रातवेऽन्नं
क्षुधार्दितानां नरदेवदेव ।
यावन्न नङ्क्ष्यामह उज्झितोर्जा
वार्तापतिस्त्वं किल लोकपालः ॥११॥

vayaṁ rājañ jāṭhareṇābhitaptā
yathāgninā koṭara-sthena vṛkṣāḥ
tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ
yaḥ sādhito vṛtti-karaḥ patir naḥ

tan no bhavān īhatu rātave 'nnaṁ
kṣudhārditānāṁ nara-deva-deva
yāvan na naṅkṣyāmaha ujjhitorjā
vārtā-patis tvaṁ kila loka-pālaḥ

vayam—we; *rājan*—O King; *jāṭhareṇa*—by the fire of hunger; *abhitaptāḥ*—very much aggrieved; *yathā*—just as; *agninā*—by the fire; *koṭara-sthena*—in the hollow of a tree; *vṛkṣāḥ*—trees; *tvām*—unto you; *adya*—today; *yātāḥ*—we have come; *śaraṇam*—shelter; *śaraṇyam*—worth taking shelter of; *yaḥ*—who; *sādhitaḥ*—appointed; *vṛtti-karaḥ*—one who gives employment; *patiḥ*—master; *naḥ*—our; *tat*—therefore; *naḥ*—to us; *bhavān*—Your Majesty; *īhatu*—please try; *rātave*—to give; *annam*—food grains; *kṣudhā*—with hunger; *arditānām*—suffering; *nara-deva-deva*—O supreme master of all kings; *yāvat na*—lest; *naṅkṣyāmahe*—we will perish; *ujjhita*—being bereft of; *ūrjāḥ*—food grains; *vārtā*—of occupational engagements; *patiḥ*—bestower; *tvam*—you; *kila*—indeed; *loka-pālaḥ*—the protector of the citizens.

TRANSLATION

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomach. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the King of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O King of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

PURPORT

It is the duty of the king to see that everyone in the social orders—*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—is fully employed in the state. Just as it is the duty of the *brāhmaṇas* to elect a proper king, it is the duty of the king to see that all the *varṇas*—the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.

TEXT 12

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् ।
दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥१२॥

maitreya uvāca
pṛthuḥ prajānāṁ karuṇaṁ
niśamya paridevitam
dīrghaṁ dadhyau kuruśreṣṭha
nimittaṁ so 'nvapadyata

maitreyaḥ uvāca—the great saint Maitreya said; *pṛthuḥ*—King Pṛthu; *prajānām*—of the citizens; *karuṇam*—pitiable condition; *niśamya*—hearing;

paridevitam—lamentation; *dīrgham*—for a long time; *dadhyau*—contemplated; *kuru-śreṣṭha*—O Vidura; *nimittam*—the cause; *saḥ*—he; *anvapadyata*—found out.

TRANSLATION

After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.

TEXT 13

इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः ।
सन्दधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ॥१३॥

iti vyavasito buddhyā
pragṛhīta-śarāsanaḥ
sandadhe viśikhaṁ bhūmeḥ
kruddhas tri-pura-hā yathā

iti—thus; *vyavasitaḥ*—having arrived at the conclusion; *buddhyā*—by intelligence; *pragṛhīta*—having taken up; *śarāsanaḥ*—the bow; *sandadhe*—fixed; *viśikham*—an arrow; *bhūmeḥ*—at the earth; *kruddhaḥ*—angry; *tri-pura-hā*—Lord Śiva; *yathā*—like.

TRANSLATION

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly as Lord Śiva destroyed the whole world out of anger.

PURPORT

King Pṛthu found out the cause for the scarcity of food grains. He could understand that it was not the people's fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Pṛthu found out the proper causes and took the necessary steps immediately.

TEXT 14

प्रवेपमाना धरणी निशाम्योदायुधं च तम् ।
गौः सत्यपाद्रवद्भीता मृगीव मृगयुद्रुता ॥१४॥

pravepamānā dharaṇī
niśāmyodāyudhaṁ ca tam
gauḥ saty apādravad bhītā
mṛgīva mṛgayu-drutā

pravepamānā—trembling; *dharaṇī*—the earth; *niśāmya*—seeing; *udāyudham*—having taken his bow and arrow; *ca*—also; *tam*—the King; *gauḥ*—a cow; *satī*—becoming; *apādravat*—began to flee; *bhītā*—very much afraid; *mṛgī iva*—like a deer; *mṛgayu*—by a hunter; *drutā*—being followed.

TRANSLATION

When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly as a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.

PURPORT

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Pṛthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Pṛthu's arrows. King Pṛthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

TEXT 15

तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः ।
शरं धनुषि सन्धाय यत्र यत्र पलायते ॥१५॥

tām anvadhāvat tad vainyaḥ
kupito 'tyaruṇekṣaṇaḥ

śaraṁ dhanuṣi sandhāya
yatra yatra palāyate

tām—the cow-shaped earth; *anvadhāvat*—he chased; *tat*—then; *vainyaḥ*—the son of King Vena; *kupitaḥ*—being very much angry; *ati-aruṇa*—very red; *īkṣaṇaḥ*—his eyes; *śaram*—an arrow; *dhanuṣi*—on the bow; *sandhāya*—placing; *yatra yatra*—wherever; *palāyate*—she flees.

TRANSLATION

Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

TEXT 16

सा दिशो विदिशो देवी रोदसी चान्तरं तयोः ।
धावन्ती तत्र तत्रैनं ददर्शानूद्यतायुधम् ॥१६॥

sā diśo vidiśo devī
rodasī cāntaraṁ tayoḥ
dhāvantī tatra tatrainaṁ
dadarśānūdyatāyudham

sā—the cow-shaped earth; *diśaḥ*—in the four directions; *vidiśaḥ*—randomly in other directions; *devī*—the goddess; *rodasī*—toward heaven and earth; *ca*—also; *antaram*—between; *tayoḥ*—them; *dhāvantī*—fleeing; *tatra tatra*—here and there; *enam*—the King; *dadarśa*—she saw; *anu*—behind; *udyata*—taken up; *āyudham*—his weapons.

TRANSLATION

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

TEXT 17

लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः ।
त्रस्ता तदा निवृते हृदयेन विदूयता ॥१७॥

loke nāvindata trāṇaṁ
vainyān mṛtyor iva prajāḥ
trastā tadā nivavṛte
hṛdayena vidūyatā

loke—within the three worlds; *na*—not; *avindata*—could obtain; *trāṇam*—release; *vainyāt*—from the hand of the son of King Vena; *mṛtyoḥ*—from death; *iva*—like; *prajāḥ*—men; *trastā*—being very much afraid; *tadā*—at that time; *nivavṛte*—turned back; *hṛdayena*—within her heart; *vidūyatā*—very much aggrieved.

TRANSLATION

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

TEXT 18

उवाच च महाभागं धर्मज्ञापन्नवत्सल ।
त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ॥१८॥

uvāca ca mahā-bhāgaṁ
dharma-jñāpanna-vatsala
trāhi mām api bhūtānāṁ
pālane 'vasthito bhavān

uvāca—she said; *ca*—and; *mahā-bhāgam*—unto the great, fortunate King; *dharma-jña*—O knower of the principles of religion; *āpanna-vatsala*—O shelter of the surrendered; *trāhi*—save; *mām*—me; *api*—indeed; *bhūtānām*—of living entities; *pālane*—in protection; *avasthitaḥ*—situated; *bhavān*—Your Majesty.

TRANSLATION

Addressing the great opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

PURPORT

The cow-shaped earth addressed King Pṛthu as *dharma-jña,* which refers to one who knows the principles of religion. The principles of religion

dictate that a woman, a cow, a child, a *brāhmaṇa* and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Pṛthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

TEXT 19

स त्वं जिघांससे कस्माद्दीनामकृतकिल्बिषाम् ।
अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः ॥१९॥

sa tvaṁ jighāṁsase kasmād
dīnām akṛta-kilbiṣām
ahaniṣyat kathaṁ yoṣāṁ
dharma-jña iti yo mataḥ

saḥ—that very person; *tvam*—you; *jighāṁsase*—want to kill; *kasmāt*—why; *dīnām*—poor; *akṛta*—without having done; *kilbiṣām*—any sinful activities; *ahaniṣyat*—would kill; *katham*—how; *yoṣām*—a woman; *dharma-jñaḥ*—the knower of religious principles; *iti*—thus; *yaḥ*—one who; *mataḥ*—is considered.

TRANSLATION

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

PURPORT

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

TEXT 20

प्रहरन्ति न वै स्त्रीषु कृतागःस्वपि जन्तवः ।
किमुत त्वद्विधा राजन करुणा दीनवत्सलाः ॥२०॥

praharanti na vai strīṣu
kṛtāgaḥsv api jantavaḥ
kim uta tvad-vidhā rājan
karuṇā dīna-vatsalāḥ

praharanti—strike; *na*—never; *vai*—certainly; *strīṣu*—women; *kṛta-āgaḥsu*—having committed sinful activities; *api*—although; *jantavaḥ*—human beings; *kim uta*—then what to speak of; *tvat-vidhāḥ*—personalities like you; *rājan*—O King; *karuṇāḥ*—merciful; *dīna-vatsalāḥ*—affectionate to the poor.

TRANSLATION

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

TEXT 21

मां विपाट्याजरां नावं यत्र विश्वं प्रतिष्ठितम् ।
आत्मानं च प्रजाश्चेमाः कथमम्भसि धास्यसि ॥२१॥

māṁ vipāṭyājarāṁ nāvaṁ
yatra viśvaṁ pratiṣṭhitam
ātmānaṁ ca prajāś cemāḥ
katham ambhasi dhāsyasi

mām—me; *vipāṭya*—breaking to pieces; *ajarām*—very strong; *nāvam*—boat; *yatra*—where; *viśvam*—all worldly paraphernalia; *pratiṣṭhitam*—standing; *ātmānam*—yourself; *ca*—and; *prajāḥ*—your subjects; *ca*—also; *imāḥ*—all these; *katham*—how; *ambhasi*—in the water; *dhāsyasi*—you will hold.

TRANSLATION

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

Beneath the entire planetary system is the *garbha* water. Lord Viṣṇu lies on this *garbha* water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air being supported by this lotus stem. If a planet is destroyed, it must fall into the water of

garbha. The earth therefore warned King Pṛthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the *garbha* water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called *dvīpa*, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

TEXT 22

पृथुरुवाच

वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् ।
भागं बर्हिषि या वृङ्क्ते न तनोति च नो वसु ॥२२॥

pṛthur uvāca
vasudhe tvāṁ vadhiṣyāmi
mac-chāsana-parāṅ-mukhīm
bhāgaṁ barhiṣi yā vṛṅkte
na tanoti ca no vasu

pṛthuḥ uvāca—King Pṛthu replied; *vasu-dhe*—my dear earthly planet; *tvām*—you; *vadhiṣyāmi*—I shall kill; *mat*—my; *śāsana*—rulings; *parāk-mukhīm*—disobedient to; *bhāgam*—your share; *barhiṣi*—in the *yajña;* *yā*—who; *vṛṅkte*—accepts; *na*—not; *tanoti*—does deliver; *ca*—and; *naḥ*—to us; *vasu*—produce.

TRANSLATION

King Pṛthu replied to the earthly planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

PURPORT

The cow-shaped earthly planet submitted that she was not only a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Pṛthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused

her of taking her share in the *yajñas* (sacrifices) but not producing sufficient food grains in return.

TEXT 23

यवसं जग्ध्यनुदिनं नैव दोग्ध्यौधसं पयः ।
तस्यामेवं हि दुष्टायां दण्डो नात्र न शस्यते ॥२३॥

yavasaṁ jagdhy anudinaṁ
naiva dogdhy audhasaṁ payaḥ
tasyām evaṁ hi duṣṭāyāṁ
daṇḍo nātra na śasyate

yavasam—green grass; *jagdhi*—you eat; *anudinam*—daily; *na*—never; *eva*—certainly; *dogdhi*—you yield; *audhasam*—in the milk bag; *payaḥ*—milk; *tasyām*—when a cow; *evam*—thus; *hi*—certainly; *duṣṭāyām*—being offensive; *daṇḍaḥ*—punishment; *na*—not; *atra*—here; *na*—not; *śasyate*—is advisable.

TRANSLATION

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

PURPORT

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. *Yajñas* (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word *payaḥ* can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the *yajñas*—that is, she was eating green grass—but in return she was not producing sufficient food grains—that is, she was not filling her milk bag. Pṛthu Mahārāja was therefore justified in threatening to punish her for her offense.

TEXT 24

त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयम्भुवा।
न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ॥२४॥

tvaṁ khalv oṣadhi-bījāni
prāk sṛṣṭāni svayambhuvā
na muñcasy ātma-ruddhāni
mām avajñāya manda-dhīḥ

tvam—you; *khalu*—certainly; *oṣadhi*—of herbs, plants and grains; *bījāni*—the seeds; *prāk*—formerly; *sṛṣṭāni*—created; *svayam-bhuvā*—by Lord Brahmā; *na*—do not; *muñcasi*—deliver; *ātma-ruddhāni*—hidden within yourself; *mām*—me; *avajñāya*—disobeying; *manda-dhīḥ*—less intelligent.

TRANSLATION

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains—formerly created by Brahmā—now hidden within yourself.

PURPORT

While creating all the planets in the universe, Lord Brahmā also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Pṛthu Mahārāja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

TEXT 25

अमूषां क्षुत्परीतानामार्तानां परिदेवितम् ।
शमयिष्यामि मद्बाणैर्भिन्नायास्तव मेदसा ॥२५॥

amūṣāṁ kṣut-parītānām
ārtānāṁ paridevitam
śamayiṣyāmi mad-bāṇair
bhinnāyās tava medasā

amūṣām—of all of them; *kṣudh-parītānām*—suffering from hunger; *ārtānām*—of the distressed; *paridevitam*—the lamentation; *śamayiṣyāmi*—I shall pacify; *mat-bāṇaiḥ*—by my arrows; *bhinnāyāḥ*—being cut into pieces; *tava*—of you; *medasā*—by the flesh.

TRANSLATION

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

PURPORT

Here we find some indication how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in the previous verse, animals or cows should be given sufficient grass to eat. If, despite a sufficient supply of grass, a cow does not supply milk, and there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about overpopulation.

TEXT 26

पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः ।
भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥२६॥

pumān yoṣid uta klība
ātma-sambhāvano 'dhamaḥ
bhūteṣu niranukrośo
nṛpāṇāṁ tad-vadho 'vadhaḥ

pumān—a man; *yoṣit*—a woman; *uta*—also; *klībaḥ*—eunuch; *ātma-sambhāvanaḥ*—interested in self-maintenance; *adhamaḥ*—lowest of humankind; *bhūteṣu*—to other living entities; *niranukrośaḥ*—without compassion; *nṛpāṇām*—for the kings; *tat*—of him; *vadhaḥ*—killing; *avadhaḥ*—not killing.

TRANSLATION

Any cruel person—be he a man, woman or impotent eunuch—who is only interested in his personal maintenance and has no compassion for other living entities, may be killed by the king. Such killing can never be considered actual killing.

PURPORT

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Pṛthu Mahārāja argues, however, that if a citizen within the state—be he man, woman or a eunuch—is not compassionate upon his fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlāda Mahārāja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls are delivered. Even in the material field, if a person is not interested in others' welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation as Pṛthu Mahārāja.

TEXT 27

त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः ।
आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥२७॥

tvāṁ stabdhāṁ durmadāṁ
nītvā māyā-gāṁ tilaśaḥ śaraiḥ

ātma-yoga-balenemā
dhārayiṣyāmy ahaṁ prajāḥ

tvām—you; *stabdhām*—very much puffed up; *durmadām*—mad; *nītvā*—bringing into such a condition; *māyā-gām*—false cow; *tilaśaḥ*—into small particles like grains; *śaraiḥ*—by my arrows; *ātma*—personal; *yoga-balena*—by mystic power; *imāḥ*—all these; *dhārayiṣyāmi*—shall uphold; *aham*—I; *prajāḥ*—all the citizens, or all the living entities.

TRANSLATION

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

PURPORT

The earth informed King Pṛthu that if he destroyed her, he and his subjects would all fall down into the waters of the *garbha* ocean. King Pṛthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was nonetheless aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Mahārāja Pṛthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Pṛthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Pṛthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogeśvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

TEXT 28

एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम् ।
प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः ॥२८॥

evaṁ manyumayīṁ mūrtiṁ
kṛtāntam iva bibhratam

praṇatā prāñjaliḥ prāha
mahī sañjāta-vepathuḥ

evam—thus; *manyu-mayīm*—very much angry; *mūrtim*—form; *kṛta-antam*—death personified, Yamarāja; *iva*—like; *bibhratam*—possessing; *praṇatā*—surrendered; *prāñjaliḥ*—with folded hands; *prāha*—said; *mahī*—the earthly planet; *sañjāta*—arisen; *vepathuḥ*—trembling in her body.

TRANSLATION

At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

PURPORT

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In *Bhagavad-gītā* the Lord says, *mṛtyuḥ sarva-haraś cāham*: "I am all-devouring death." (Bg. 10.34) Faithless unbelievers who challenge the appearance of God will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiraṇyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛsiṁhadeva and killed him. Similarly, the planet earth saw Mahārāja Pṛthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

TEXT 29

धरोवाच

नमः परस्मै पुरुषाय मायया
विन्यस्तनानातनवे गुणात्मने ।
नमः स्वरूपानुभवेन निर्धुत-
द्रव्यक्रियाकारकविभ्रमोर्मये ॥२९॥

dharovāca
namaḥ parasmai puruṣāya māyayā
vinyasta-nānā-tanave guṇātmane

namaḥ svarūpānubhavena nirdhuta-
dravya-kriyā-kāraka-vibhramormaye

dharā—the earthly planet; *uvāca*—said; *namaḥ*—I offer my obeisances; *parasmai*—unto the Transcendence; *puruṣāya*—unto the person; *māyayā*—by the material energy; *vinyasta*—expanded; *nānā*—various; *tanave*—whose forms; *guṇa-ātmane*—unto the source of the three modes of material nature; *namaḥ*—I offer my obeisances; *sva-rūpa*—of the real form; *anubhavena*—by understanding; *nirdhuta*—not affected by; *dravya*—matter; *kriyā*—action; *kāraka*—doer; *vibhrama*—bewilderment; *ūrmaye*—the waves of material existence.

TRANSLATION

The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

PURPORT

After King Pṛthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead. Consequently the King knew everything past, present and future. Thus there was no possibility of the earth's cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead's body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord's head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ:* material

nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as *guṇa-ātmā*, the source of the three modes of material nature. As stated in *Bhagavad-gītā:*

sarvendriya-guṇābhāsaṁ
sarvendriya-vivarjitam
asaktaṁ sarva-bhṛc caiva
nirguṇam guṇa-bhoktṛ ca

"The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature." (Bg. 13.15)

Although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (*acintya-bhedābheda-tattva*), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external energy, He is nonetheless *nirdhuta;* He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: *svarūpānubhavena.* The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Śrīla Rūpa Gosvāmī says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme Personality of Godhead to remain in His internal potency without being attached to the external potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs—the hands, legs, the tongue, genitals, rectum, etc.—all working differently. The spirit soul, the living entity who is in full knowledge of his position, is always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

and is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six "waves" or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

TEXT 30

येनाहमात्मायतनं विनिर्मिता
धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।
स एव मां हन्तुमुदायुधः स्वरा-
डुपस्थितोऽन्यं शरणं कमाश्रये ॥३०॥

yenāham ātmāyatanaṁ vinirmitā
dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ
sa eva māṁ hantum udāyudhaḥ sva-rāḍ
upasthito 'nyaṁ śaraṇaṁ kam āśraye

yena—by whom; *aham*—I; *ātma-āyatanam*—resting place of all living entities; *vinirmitā*—was created; *dhātrā*—by the Supreme Lord; *yataḥ*—on account of whom; *ayam*—this; *guṇa-sarga-saṅgrahaḥ*—combination of different material elements; *saḥ*—He; *eva*—certainly; *mām*—me; *hantum*—to kill; *udāyudhaḥ*—prepared with weapons; *sva-rāṭ*—completely independent; *upasthitaḥ*—now present before me; *anyam*—other; *śaraṇam*—shelter; *kam*—unto whom; *āśraye*—I shall resort to.

TRANSLATION

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

PURPORT

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In *Bhagavad-gītā* the Lord instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Śrīla Bhaktivinoda Ṭhākura sings: "My dear Lord, whatever I have—even my mind, the center of all material necessities, namely my home, my body and whatever I have in connection with this body—I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

TEXT 31

य एतदादावसृजच्चराचरं
स्वमाययाऽऽत्माश्रययावितर्क्यया ।
तयैव सोऽयं किल गोप्तुमुद्यतः
कथं नु मां धर्मपरो जिघांसति ॥३१॥

ya etad ādāv asṛjac carācaraṁ
sva-māyayātmāśrayayāvitarkyayā
tayaiva so 'yaṁ kila goptum udyataḥ
kathaṁ nu māṁ dharma-paro jighāṁsati

yaḥ—one who; *etat*—these; *ādau*—in the beginning of creation; *asṛjat*—created; *cara-acaram*—moving and nonmoving living entities; *sva-māyayā*—by His own potency; *ātma-āśrayayā*—sheltered under His own protection; *avitarkyayā*—inconceivable; *tayā*—by that same *māyā; eva*—certainly; *saḥ*—

he; *ayam*—this King; *kila*—certainly; *goptum udyataḥ*—prepared to give protection; *katham*—how; *nu*—then; *mām*—me; *dharma-paraḥ*—one who is strictly following religious principles; *jighāṁsati*—desires to kill.

TRANSLATION

In the beginning of creation You created all these moving and non-moving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

PURPORT

The planet earth argues that there is no doubt that one who creates can also annihilate by His sweet will. The planet earth questions why she should be killed when the Lord is prepared to give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

TEXT 32

नूनं बतेशस्य समीहितं जनै-
स्तन्मायया दुर्जयया कृतात्मभिः ।
न लक्ष्यते यस्त्वकरोदकारयद्-
योऽनेक एकः परतश्च ईश्वरः ॥३२॥

nūnaṁ bateśasya samīhitaṁ janais
tan-māyayā durjayayā kṛtātmabhiḥ
na lakṣyate yas tv akarod akārayad
yo 'neka ekaḥ parataś ca īśvaraḥ

nūnam—surely; *bata*—certainly; *īśasya*—of the Supreme Personality of Godhead; *samīhitam*—activities, plan; *janaiḥ*—by people; *tat-māyayā*—by His potency; *durjayayā*—which is unconquerable; *akṛta-ātmabhiḥ*—who are not sufficiently experienced; *na*—never; *lakṣyate*—are seen; *yaḥ*—he who; *tu*—then; *akarot*—created; *akārayat*—caused to create; *yaḥ*—one who; *anekaḥ*—many; *ekaḥ*—one; *parataḥ*—by His inconceivable potencies; *ca*—and; *īśvaraḥ*—controller.

TRANSLATION

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because they are covered by Your illusory energy.

PURPORT

God is one, but He expands Himself in a variety of energies—the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word *māyayā* is significant. *Māyā* means "energy." Lord Brahmā is not the energetic but is one of the manifestations of the Lord's marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

TEXT 33

सर्गादि योऽस्यानुरुणद्धि शक्तिभि-
र्द्रव्यक्रियाकारकचेतनात्मभिः ।
तस्मै समुन्नद्धनिरुद्धशक्तये
नमः परस्मै पुरुषाय वेधसे ॥३३॥

sargādi yo 'syānuruṇaddhi śaktibhir
dravya-kriyā-kāraka-cetanātmabhiḥ
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase

sarga-ādi—creation, maintenance and dissolution; *yaḥ*—one who; *asya*—of this material world; *anuruṇaddhi*—causes; *śaktibhiḥ*—by His own potencies;

dravya—physical elements; *kriyā*—senses; *kāraka*—controlling demigods; *cetanā*—intelligence; *ātmabhiḥ*—consisting of false ego; *tasmai*—unto Him; *samunnaddha*—manifest; *niruddha*—potential; *śaktaye*—one who possesses these energies; *namaḥ*—obeisances; *parasmai*—unto the transcendental; *puruṣāya*—Supreme Personality of Godhead; *vedhase*—unto the cause of all causes.

TRANSLATION

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

PURPORT

All activities begin with the creation of the total energy, the *mahat-tattva.* Then, by the agitation of the three *guṇas,* the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain reaction by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

TEXT 34

स वै भवानात्मविनिर्मितं जगद्
भूतेन्द्रियान्तःकरणात्मकं विभो ।
संस्थापयिष्यन्नज मां रसातला-
दम्युज्जहाराम्भस आदिसूकरः ॥३४॥

sa vai bhavān ātma-vinirmitaṁ jagad
bhūtendriyāntaḥ-karaṇātmakaṁ vibho

saṁsthāpayiṣyann aja māṁ rasātalād
abhyujjahārāmbhasa ādi-sūkaraḥ

saḥ—He; *vai*—certainly; *bhavān*—Yourself; *ātma*—by Yourself; *vinirmitam*—manufactured; *jagat*—this world; *bhūta*—the physical elements; *indriya*—senses; *antaḥ-karaṇa*—mind, heart; *ātmakam*—consisting of; *vibho*—O Lord; *saṁsthāpayiṣyan*—maintaining; *aja*—O unborn; *mām*—me; *rasātalāt*—from the plutonic region; *abhyujjahāra*—took out; *ambhasaḥ*—from the water; *ādi*—original; *sūkaraḥ*—the boar.

TRANSLATION

My dear Lord, You are always unborn. Once in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

PURPORT

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The *asura* Hiraṇyākṣa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

TEXT 35

अपामुपस्थे मयि नाव्यवस्थिताः
प्रजा भवानद्य रिरक्षिषुः किल ।
स वीरमूर्तिः समभूद्धराधरो
यो मां पयस्युग्रशरो जिघांससि ॥३५॥

apām upasthe mayi nāvy avasthitāḥ
prajā bhavān adya rirakṣiṣuḥ kila
sa vīra-mūrtiḥ samabhūd dharādharo
yo māṁ payasy ugra-śaro jighāṁsasi

apām—of the water; *upasthe*—situated on the surface; *mayi*—in me; *nāvi*—in a boat; *avasthitāḥ*—standing; *prajāḥ*—living entities; *bhavān*—Yourself; *adya*—now; *rirakṣiṣuḥ*—desiring to protect; *kila*—indeed; *saḥ*—He; *vīra-*

mūrtiḥ—in the form of a great hero; *samabhūt*—became; *dharā-dharaḥ*—the protector of the earthly planet; *yaḥ*—one who; *mām*—me; *payasi*—for the sake of milk; *ugra-śaraḥ*—with sharpened arrows; *jighāṁsasi*—you desire to kill.

TRANSLATION

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara—He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

PURPORT

The Lord is known as Dharādhara, meaning, "He who keeps the planet earth on His tusks as the boar incarnation." Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord's activities contradictory.

TEXT 36

नूनं जनैरीहितमीश्वराणा-
मस्मद्विधैस्तद्गुणसर्गमायया ।
न ज्ञायते मोहितचित्तवर्त्मभि-
स्तेभ्यो नमो वीरयशस्करेभ्यः ॥३६॥

nūnaṁ janair īhitam īśvarāṇām
asmad-vidhais tad-guṇa-sarga-māyayā
na jñāyate mohita-citta-vartmabhis
tebhyo namo vīra-yaśas-karebhyaḥ

nūnam—surely; *janaiḥ*—by the people in general; *īhitam*—activities; *īśvarāṇām*—of the controllers; *asmat-vidhaiḥ*—like me; *tat*—of the Personality of Godhead; *guṇa*—of the modes of material nature; *sarga*—which brings forth creation; *māyayā*—by Your energy; *na*—never; *jñāyate*—are understood; *mohita*—bewildered; *citta*—whose minds; *vartmabhiḥ*—way; *tebhyaḥ*—unto them; *namaḥ*—obeisances; *vīra-yaśaḥ-karebhyaḥ*—who bring renown to heroes themselves.

TRANSLATION

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

PURPORT

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrīla Jīva Gosvāmī has said that unless the Lord's activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as *kalā*.

The word *īśvarāṇām* refers to all the personalities of Godhead. As stated in *Brahma-saṁhitā:* (5.39) *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan.* In the *Śrīmad-Bhāgavatam* it is confirmed that all the incarnations are partial expansions or *kalā* of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word *īśvarāṇām* to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, "Go and steal things from that particular house," and at the same time the Lord tells the householder, "Now be careful of thieves and burglars." These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme

Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Mahārāja Pṛthu Becomes Angry at the Earth."*

CHAPTER EIGHTEEN

Pṛthu Mahārāja Milks the Earth Planet

TEXT 1

मैत्रेय उवाच

इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम् ।
पुनराहावनिर्भीता संस्तभ्यात्मानमात्मना ॥ १ ॥

maitreya uvāca
itthaṁ pṛthum abhiṣṭūya
ruṣā prasphuritādharam
punar āhāvanir bhītā
saṁstabhyātmānam ātmanā

maitreyaḥ uvāca—the great saint Maitreya continued to speak; *ittham*—thus; *pṛthum*—unto King Pṛthu; *abhiṣṭūya*—after offering prayers; *ruṣā*—in anger; *prasphurita*—trembling; *adharam*—his lips; *punaḥ*—again; *āha*—she said; *avaniḥ*—the earthly planet; *bhītā*—in fear; *saṁstabhya*—after settling; *ātmānam*—the mind; *ātmanā*—by the intelligence.

TRANSLATION

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Pṛthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

TEXT 2

संनियच्छामिमो मन्युं निबोध श्रावितं च मे ।
सर्वतः सारमादत्ते यथा मधुकरो बुधः ॥ २ ॥

sanniyacchābhibho manyuṁ
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

sanniyaccha—please pacify; *abhibho*—O King; *manyum*—anger; *nibodha*—try to understand; *śrāvitam*—what is said; *ca*—also; *me*—by me; *sarvataḥ*—from everywhere; *sāram*—the essence; *ādatte*—takes; *yathā*—as; *madhu-karaḥ*—the bumblebee; *budhaḥ*—an intelligent person.

TRANSLATION

My dear Lord, please pacify your anger completely and patiently hear whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

TEXT 3

अस्मिँल्लोकेऽथवामुष्मिन्मुनिभिस्तत्त्वदर्शिभिः।
दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयःप्रसिद्धये ॥ ३ ॥

asmiṁ loke 'thavāmuṣmin
munibhis tattva-darśibhiḥ
dṛṣṭā yogāḥ prayuktāś ca
puṁsāṁ śreyaḥ-prasiddhaye

asmin—in this; *loke*—duration of life; *athavā*—or; *amuṣmin*—in the next life; *munibhiḥ*—by the great sages; *tattva*—the truth; *darśibhiḥ*—by those who have seen it; *dṛṣṭāḥ*—prescribed; *yogāḥ*—methods; *prayuktāḥ*—applied; *ca*—also; *puṁsām*—of the people in general; *śreyaḥ*—benefit; *prasiddhaye*—in the matter of obtaining.

TRANSLATION

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

PURPORT

Vedic civilization takes advantage of the perfect knowledge presented in the *Vedas* and presented by the great sages and *brāhmaṇas* for the benefit of human society. Vedic injunctions are known as *śruti,* and the additional supplementary presentations of these principles, as given by the great sages, are known as *smṛti.* They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both *śruti* and *smṛti.* If one wants to advance in spiritual life, he must take these instructions and follow the principles. In *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the *śrutis* and *smṛtis* he is simply a disturbance in society. One should follow the principles laid down in *śrutis* and *smṛtis* not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the *Manu-smṛti* as well, for these laws are given by Manu, the father of mankind.

In the *Manu-smṛti* it is stated that a woman should not be given independence but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, *śrutis* and *smṛtis,* they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the *Vedas,* they are unhappy.

Two significant words used in this verse are *asmin* and *amuṣmin. Asmin* means "in this life," and *amuṣmin* means "in the next life." Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word *amuṣmin* is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order attain an eternal and prosperous life after death. It is therefore essential that people follow what

is given in the *śrutis* and *smṛtis* to make sure that the human mission is successful.

TEXT 4

तानातिष्ठति यः सम्यगुपायान् पूर्वदर्शितान् ।
अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा ॥ ४ ॥

tān ātiṣṭhati yaḥ samyag
upāyān pūrva-darśitān
avaraḥ śraddhayopeta
upeyān vindate 'ñjasā

tān—those; *ātiṣṭhati*—follows; *yaḥ*—anyone who; *samyak*—completely; *upāyān*—principles; *pūrva*—formerly; *darśitān*—instructed; *avaraḥ*—inexperienced; *śraddhayā*—with faith; *upetaḥ*—being situated; *upeyān*—the fruits of activities; *vindate*—enjoys; *añjasā*—very easily.

TRANSLATION

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

PURPORT

The Vedic principles (*mahājano yena gataḥ sa panthāḥ*) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand the aim of all life. The word *avaraḥ*, meaning "inexperienced," is very significant in this verse. Every conditioned soul is inexperienced. Everyone is *abodha-jāta*—born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do? What is the result of their legislation? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (*punaḥ punaś carvita-carvaṇānām*) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.

TEXT 5

ताननादृत्य योऽविद्वानर्थानारभते स्वयम् ।
तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः ॥ ५ ॥

tān anādṛtya yo 'vidvān
arthān ārabhate svayam
tasya vyabhicaranty arthā
ārabdhāś ca punaḥ punaḥ

tān—those; *anādṛtya*—neglecting; *yaḥ*—anyone who; *avidvān*—rascal; *arthān*—schemes; *ārabhate*—begins; *svayam*—personally; *tasya*—his; *vyabhicaranty*—do not become successful; *arthāḥ*—purposes; *ārabdhāḥ*—attempted; *ca*—and; *punaḥ punaḥ*—again and again.

TRANSLATION

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the *ācāryas* and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their concocted

ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

TEXT 6

पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते ।
भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः ॥ ६ ॥

purā sṛṣṭā hy oṣadhayo
brahmaṇā yā viśām pate
bhujyamānā mayā dṛṣṭā
asadbhir adhṛta-vrataiḥ

purā—in the past; *sṛṣṭāḥ*—created; *hi*—certainly; *oṣadhayaḥ*—herbs and food grains; *brahmaṇā*—by Lord Brahmā; *yāḥ*—all those which; *viśām pate*—O King; *bhujyamānāḥ*—being enjoyed; *mayā*—by me; *dṛṣṭāḥ*—seen; *asadbhiḥ*—by nondevotees; *adhṛta-vrataiḥ*—devoid of all spiritual activities.

TRANSLATION

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

PURPORT

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the *Vedas* in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth—namely fruits, flowers, trees, grains, animals and animal by-products—were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viṣṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should

not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words *asadbhiḥ* and *adhṛta-vrataiḥ* are important. The word *asadbhiḥ* refers to the nondevotees. The nondevotees have been described in *Bhagavad-gītā* as *duṣkṛtinaḥ* (miscreants), *mūḍhāḥ* (asses or rascals), *narādhamāḥ* (lowest of mankind) and *māyayāpahṛta-jñānāḥ* (those who have lost their knowledge to the power of the illusory energy). All these persons are *asat*, nondevotees. Nondevotees are also called *gṛha-vrata*, whereas the devotee is called *dhṛta-vrata*. According to plans, the misguided conditioned souls who have come to lord it over material nature should be trained to become *dhṛta-vrata*. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Surpeme Lord, Kṛṣṇa, are called *kṛṣṇārthe 'khila-ceṣṭāḥ*. This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in *Bhagavad-gītā* as *yajñārthāt karma*. The word *yajña* indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of *Bhāgavatam* that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugar cane or milk.

TEXT 7

अपालितानाद्दृता च भवद्भिर्लोकपालकैः ।
चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः ॥ ७ ॥

apālitānādṛtā ca
bhavadbhir loka-pālakaiḥ
corībhūte 'tha loke 'haṁ
yajñārthe 'grasam oṣadhīḥ

apālitā—without being taken care of; *anādṛtā*—being neglected; *ca*—also; *bhavadbhiḥ*—like your good self; *loka-pālakaiḥ*—by the governors or kings; *corībhūte*—being beset by thieves; *atha*—therefore; *loke*—this world; *aham*—

I; *yajña-arthe*—for the purpose of performing sacrifices; *agrasam*—have hidden; *oṣadhīḥ*—all the herbs and grains.

TRANSLATION

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I'm concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

PURPORT

That which happened during the time of Pṛthu Mahārāja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word *corībhūte* indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in *Bhagavad-gītā* that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajña, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting *prasāda.* Unless one eats *prasāda,* he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat their own flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

TEXT 8

नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा ।
तत्र योगेन दृष्टेन मवानादातुमर्हति ॥ ८ ॥

nūnaṁ tā vīrudhaḥ kṣīṇā
mayi kālena bhūyasā
tatra yogena dṛṣṭena
bhavān ādātum arhati

nūnam—therefore; *tāḥ*—those; *vīrudhaḥ*—herbs and grains; *kṣīṇāḥ*—deteriorated; *mayi*—within me; *kālena*—in course of time; *bhūyasā*—very much; *tatra*—therefore; *yogena*—by proper means; *dṛṣṭena*—acknowledged; *bhavān*—Your Majesty; *ādātum*—to take; *arhati*—ought.

TRANSLATION

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

PURPORT

When there is a scarcity of grain, the government should follow the methods prescribed in the *śāstra* and approved by the *ācāryas;* thus there will be a sufficient production of grains, and food scarcity and famine can be checked. *Bhagavad-gītā* recommends that we perform *yajña,* sacrifices. By the performance of *yajña,* sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the *śāstras,* and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is *saṅkīrtana-yajña.*

In this verse there are two significant words: *yogena,* "by the approved method," and *dṛṣṭena,* "as exemplified by the former *ācāryas.*" One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not

believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the *śāstras* that intelligent men in this age will take to the *saṅkīrtana* movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden, and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this *saṅkīrtana,* this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in Kṛṣṇa consciousness is considered a thief. Even though he may be very materially advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

TEXTS 9-10

वत्सं कल्पय मे वीर येनाहं वत्सला तव ।
धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥ ९ ॥
दोग्धारं च महाबाहो भूतानां भूतभावन ।
अन्नमीप्सितमूर्जस्वद्भगवान् वाञ्छते यदि ॥१०॥

vatsaṁ kalpaya me vīra
yenāhaṁ vatsalā tava
dhokṣye kṣīramayān kāmān
anurūpaṁ ca dohanam

dogdhāraṁ ca mahā-bāho
bhūtānāṁ bhūta-bhāvana
annam īpsitam ūrjasvad
bhagavān vāñchate yadi

vatsam—a calf; *kalpaya*—arrange; *me*—for me; *vīra*—O hero; *yena*—by which; *aham*—I; *vatsalā*—affectionate; *tava*—your; *dhokṣye*—shall fulfill; *kṣīra-mayān*—in the form of milk; *kāmān*—desired necessities; *anurūpam*—according to different living entities; *ca*—also; *dohanam*—milking pot; *dog-*

dhāram—milkman; *ca*—also; *mahā-bāho*—O mighty-armed one; *bhūtānām*—of all living entities; *bhūta-bhāvana*—O protector of the living entities; *annam*—food grains; *īpsitam*—desired; *ūrjaḥ-vat*—nourishing; *bhagavān*—your worshipable self; *vāñchate*—desires; *yadi*—if.

TRANSLATION

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate toward my calf, your desire to take milk from me will be fulfilled.

PURPORT

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities—including animals, birds, bees, reptiles, aquatics, etc.—can receive their respective foods from the planet earth provided that human beings are not *asat*, or *adhṛta-vrata*, as we have previously discussed. When human society becomes *asat*, or ungodly, or devoid of Kṛṣṇa consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

TEXT 11

समां च कुरु मां राजन्देववृष्टं यथा पयः ।
अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥११॥

samāṁ ca kuru māṁ rājan
deva-vṛṣṭaṁ yathā payaḥ

apartāv api bhadraṁ te
upāvarteta me vibho

samām—equally level; *ca*—also; *kuru*—make; *mām*—me; *rājan*—O King; *deva-vṛṣṭam*—fallen as rain by the mercy of King Indra; *yathā*—so that; *payaḥ*—water; *apartau*—when the rainy season has ceased; *api*—even; *bhadram*—auspiciousness; *te*—unto you; *upāvarteta*—it can remain; *me*—on me; *vibho*—O Lord.

TRANSLATION

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

PURPORT

King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Mahārāja Pṛthu to level the surface of the earth, breaking up the high land and mountains.

TEXT 12

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः ।
वत्सं कृत्वा मनुं पाणावदुहत्सकलौषधीः ॥१२॥

iti priyaṁ hitaṁ vākyaṁ
bhuva ādāya bhūpatiḥ
vatsaṁ kṛtvā manuṁ pāṇāv
aduhat sakalauṣadhīḥ

iti—thus; *priyam*—pleasing; *hitam*—beneficial; *vākyam*—words; *bhuvaḥ*—of the earth; *ādāya*—taking into consideration; *bhū-patiḥ*—the King; *vatsam*—calf; *kṛtvā*—making; *manum*—Svāyambhuva Manu; *pānau*—in his hands; *aduhat*—milked; *sakala*—all; *oṣadhīḥ*—herbs and grains.

TRANSLATION

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

TEXT 13

तथापरे च सर्वत्र सारमाददते बुधाः ।
ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥१३॥

tathāpare ca sarvatra
sāram ādadate budhāḥ
tato 'nye ca yathā-kāmaṁ
duduhuḥ pṛthu-bhāvitām

tathā—so; *apare*—others; *ca*—also; *sarvatra*—everywhere; *sāram*—the essence; *ādadate*—took; *budhāḥ*—the intelligent class of men; *tataḥ*—thereafter; *anye*—others; *ca*—also; *yathā-kāmam*—as much as they desired; *duduhuḥ*—milked; *pṛthu-bhāvitām*—the earth planet controlled by Pṛthu Mahārāja.

TRANSLATION

Others, who were as intelligent as King Pṛthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pṛthu and get whatever he desired from the planet earth.

PURPORT

The planet earth is also called *vasundharā*. The word *vasu* means "wealth," and *dharā* means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Pṛthu, whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of *yajña* is stopped, the earth will withold all productions—vegetables, trees, plants, fruits, flowers, other agricultural products,

minerals, etc. As confirmed in *Bhagavad-gītā*, the process of *yajña* was instituted from the beginning of creation. By the regular performance of *yajña*, the equal distribution of wealth, and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of *saṅkīrtana-yajña*—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village. Intelligent men should encourage the performance of *saṅkīrtana-yajña* by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the *brāhmaṇas* of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

TEXT 14

ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम ।
वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥१४॥

ṛṣayo duduhur devīm
indriyeṣv atha sattama
vatsaṁ bṛhaspatiṁ kṛtvā
payaś chandomayaṁ śuci

ṛṣayaḥ—the great sages; *duduhuḥ*—milked; *devīm*—the earth; *indriyeṣu*—in the senses; *atha*—then; *sattama*—O Vidura; *vatsam*—the calf; *bṛhaspatim*—the sage Bṛhaspati; *kṛtvā*—making; *payaḥ*—milk; *chandaḥ-mayam*—in the form of the Vedic hymns; *śuci*—pure.

TRANSLATION

All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

PURPORT

Bṛhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Bṛhaspati for the benefit of human society, not only on this planet, but throughout the universes.

In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the *mahā-mantra*--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic *mahā-mantra* is chanted regularly and heard regularly by the devotional process of *śravaṇaṁ kīrtanam*, it will purify all societies, and thus humanity will be happy both materially and spiritually.

TEXT 15

कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् ।
हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥१५॥

kṛtvā vatsaṁ sura-gaṇā
indraṁ somam adūduhan
hiraṇmayena pātreṇa
vīryam ojo balaṁ payaḥ

kṛtvā—making; *vatsam*—calf; *sura-gaṇāḥ*—the demigods; *indram*—Indra, King of heaven; *somam*—nectar; *adūduhan*—they milked out; *hiraṇmayena*—golden; *pātreṇa*—with a pot; *vīryam*—mental power; *ojaḥ*—strength of the senses; *balam*—strength of the body; *payaḥ*—milk.

TRANSLATION

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

PURPORT

In this verse the word *soma* means "nectar." *Soma* is a kind of beverage made in the heavenly planets from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this *soma* beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words *hiraṇmayena pātreṇa* indicate that this *soma* beverage is not an ordinary intoxicating liquor. The

demigods would not touch any kind of liquor. Nor is *soma* a kind of drug. It is a different kind of beverage available in the heavenly planets. *Soma* is far different from the liquors made for demoniac people, as explained in the next verse.

TEXT 16

दैतेया दानवा वत्सं प्रह्लादमसुरर्षभम् ।
विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ॥१६॥

daiteyā dānavā vatsaṁ
prahlādam asura-ṛṣabham
vidhāyādūduhan kṣīram
ayaḥ-pātre surāsavam

daiteyāḥ—the sons of Diti; *dānavāḥ*—demons; *vatsam*—the calf; *prahlādam*—Prahlāda Mahārāja; *asura*—demon; *ṛṣabham*—the chief; *vidhāya*—making; *adūduhan*—they milked out; *kṣīram*—milk; *ayaḥ*—iron; *pātre*—in a pot; *surā*—liquor; *āsavam*—fermented liquids like beer.

TRANSLATION

The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

PURPORT

The demons also have their own types of beverage in the form of liquors and beers, just as the demigods use *soma-rasa* for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlāda Mahārāja is very significant in this connection. Because Prahlāda Mahārāja was born in a family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the forms of wine and beer. The word *ayaḥ* (iron) is very significant. Whereas the nectarean *soma* was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because *soma-rasa* is superior, it is placed in a golden pot.

TEXT 17

गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः ।
वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ॥१७॥

gandharvāpsaraso 'dhukṣan
pātre padmamaye payaḥ
vatsaṁ viśvāvasuṁ kṛtvā
gāndharvaṁ madhu saubhagam

gandharva—inhabitants of the Gandharva planet; *apsarasaḥ*—the inhabitants of the Apsarā planet; *adhukṣan*—milked out; *pātre*—in a pot; *padmamaye*—made of a lotus; *payaḥ*—milk; *vatsam*—calf; *viśvāvasum*—of the name Viśvāvasu; *kṛtvā*—making; *gāndharvam*—songs; *madhu*—sweet; *saubhagam*—beauty.

TRANSLATION

The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.

TEXT 18

वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत ।
आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः ॥१८॥

vatsena pitaro 'ryamṇā
kavyaṁ kṣīram adhukṣata
āma-pātre mahā-bhāgāḥ
śraddhayā śrāddha-devatāḥ

vatsena—by the calf; *pitaraḥ*—the inhabitants of Pitṛloka; *aryamṇā*—by the god of Pitṛloka, Aryamā; *kavyam*—offerings of food to ancestors; *kṣīram*—milk; *adhukṣata*—took out; *āma-pātre*—into an unbaked earthen pot; *mahā-bhāgāḥ*—the greatly fortunate; *śraddhayā*—with great faith; *śrāddha-devatāḥ*—the demigods presiding over *śrāddha* ceremonies in honor of deceased relatives.

TRANSLATION

The fortunate inhabitants of Pitṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

PURPORT

In *Bhagavad-gītā* it is said, *pitṛn yānti pitṛ-vratāḥ*. Those who are interested in family welfare are called *pitṛ-vratāḥ*. There is a planet called Pitṛloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn't have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryamā, or Lord Viṣṇu. From time immemorial in India the son of a dead man goes to Gayā and, at a Viṣṇu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone's father becomes a ghost, but the oblations of *piṇḍa* are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the *prasāda* of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called *śrāddha* by which food is offered with faith and devotion. If one offers oblations with faith and devotion—either to the lotus feet of Lord Viṣṇu or to His representative in Pitṛloka, Aryamā—one's forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

TEXT 19

प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् ।
सिद्धिं नभसि विद्यां च ये च विद्याधरादयः ॥१९॥

prakalpya vatsaṁ kapilaṁ
siddhāḥ saṅkalpanāmayīm

siddhiṁ nabhasi vidyāṁ ca
ye ca vidyādharādayaḥ

prakalpya—appointing; *vatsam*—calf; *kapilam*—the great sage Kapila; *siddhāḥ*—the inhabitants of Siddhaloka; *saṅkalpanā-mayīm*—proceeding from will; *siddhim*—yogic perfection; *nabhasi*—in the sky; *vidyām*—knowledge; *ca*—also; *ye*—those who; *ca*—also; *vidyādhara-ādayaḥ*—the inhabitants of Vidyādhara-loka, and so on.

TRANSLATION

After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with aṇimā. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.

PURPORT

The inhabitants of both Siddhaloka and Vidyādhara-loka are naturally endowed with mystic yogic powers by which they can not only fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyādhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The *yogīs* in this planet practice the eightfold yogic mysticism—namely *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.* By regularly practicing the yogic processes one after another, the *yogīs* attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like, and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyādhara-loka such flying is as commonplace as a bird's flying in the sky. Similarly, in Siddhaloka all the inhabitants are great *yogīs*, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Sāṅkhya philosophical system, and His father, Kardama Muni, was a great *yogī* and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants, maidservants, etc. With all this paraphernalia,

Kapiladeva's mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

TEXT 20

अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम्।
मयं प्रकल्प्य वत्सं ते दुदुहुर्धारणामयीम् ॥२०॥

anye ca māyino māyām
antardhānādbhutātmanām
mayaṁ prakalpya vatsaṁ
te duduhur dhāraṇāmayīm

anye—others; *ca*—also; *māyinaḥ*—mystic magicians; *māyām*—mystic powers; *antardhāna*—disappearing; *adbhuta*—wonderful; *ātmanām*—of the body; *mayam*—the demon named Maya; *prakalpya*—making; *vatsam*—the calf; *te*—they; *duduhuḥ*—milked out; *dhāraṇā-mayīm*—proceeding from will.

TRANSLATION

Others also, the inhabitants of planets known as Kimpurusa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

PURPORT

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called *īśitā.* The demons generally learn such mystic powers by the practice of *yoga.* In the *Daśama-skandha,* the Tenth Canto of *Śrīmad-Bhāgavatam,* there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boy friends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

TEXT 21

यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः ।
भूतेशवत्सा दुदुहुः कपाले क्षतजासवम् ॥२१॥

yakṣa-rakṣāṁsi bhūtāni
piśācāḥ piśitāśanāḥ
bhūteśa-vatsā duduhuḥ
kapāle kṣatajāsavam

yakṣa—the Yakṣas (the descendants of Kuvera); *rakṣāṁsi*—the Rākṣasas (meat-eaters); *bhūtāni*—ghosts; *piśācāḥ*—witches; *piśita-aśanāḥ*—who are all habituated to eating flesh; *bhūteśa*—Lord Śiva's incarnation Rudra; *vatsāḥ*—whose calf; *duduhuḥ*—milked out; *kapāle*—in the pot of skulls; *kṣata-ja*—blood; *āsavam*—a fermented beverage.

TRANSLATION

Then the Yakṣas, the Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

PURPORT

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as *kṣata-jāsavam*. The leaders of such degraded men known as Yakṣas, Rākṣasas, *bhūtas, piśācas*, etc., are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtanātha, meaning "master of ghosts." Rudra was born out of Brahmā's eyes when Brahmā was very angry at the four Kumāras.

TEXT 22

तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम् ।
विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः ॥२२॥

tathāhayo dandaśūkāḥ
sarpā nāgāś ca takṣakam

vidhāya vatsaṁ duduhur
bila-pātre viṣaṁ payaḥ

tathā—similarly; *ahayaḥ*—snakes without hoods; *dandaśūkāḥ*—scorpions; *sarpāḥ*—cobras; *nāgāḥ*—big snakes; *ca*—and; *takṣakam*—Takṣaka, chief of the snakes; *vidhāya*—making; *vatsam*—calf; *duduhuḥ*—milked out; *bila-pātre*—in the pot of snake holes; *viṣam*—poison; *payaḥ*—as milk.

TRANSLATION

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takṣaka.

PURPORT

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. *Payaḥ-pānam bhujaṅgānām:* if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

TEXTS 23-24

पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम् ।
अरण्यपात्रे चाधुक्षन्मृगेन्द्रेण च दंष्ट्रिणः ॥२३॥
क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे ।
सुपर्णवत्सा विहगाश्चरं चाचरमेव च ॥२४॥

paśavo yavasaṁ kṣīraṁ
vatsaṁ kṛtvā ca go-vṛṣam
araṇya-pātre cādhukṣan
mṛgendreṇa ca daṁṣṭriṇaḥ

kravyādāḥ prāṇinaḥ kravyaṁ
duduhuḥ sve kalevare
suparṇa-vatsā vihagāś
caraṁ cācaram eva ca

paśavaḥ—cattle; *yavasam*—green grasses; *kṣīram*—milk; *vatsam*—the calf; *kṛtvā*—making; *ca*—also; *go-vṛṣam*—the bull carrier of Lord Śiva; *araṇya-pātre*—in the pot of the forest; *ca*—also; *adhukṣan*—milked out; *mṛga-indreṇa*—by the lion; *ca*—and; *daṁṣṭriṇaḥ*—animals with sharp teeth; *kravya-adāḥ*—animals who eat raw flesh; *prāṇinaḥ*—living entities; *kravyam*—flesh; *duduhuḥ*—took out; *sve*—own; *kalevare*—in the pot of their body; *suparṇa*—Garuḍa; *vatsāḥ*—whose calf; *viha-gāḥ*—the birds; *caram*—moving living entities; *ca*—also; *acaram*—nonmoving living entities; *eva*—certainly; *ca*—also.

TRANSLATION

The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

PURPORT

There are many carnivorous birds descended from Garuḍa, the winged carrier of Lord Viṣṇu. Indeed, there is a particular type of bird that is very fond of eating monkeys. Eagles are fond of eating goats, and of course many birds eat only fruits and berries. Therefore the words *caram,* referring to moving animals, and *acaram,* referring to grasses, fruits and vegetables, are mentioned in this verse.

TEXT 25

वटवत्सा वनस्पतयः पृथग्रसमयं पयः ।
गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु ॥२५॥

vaṭa-vatsā vanas-patayaḥ
pṛthag rasamayaṁ payaḥ
girayo himavad-vatsā
nānā dhātūn sva-sānuṣu

vaṭa-vatsāḥ—making the banyan tree a calf; *vanaḥ-patayaḥ*—the trees; *pṛthak*—different; *rasa-mayam*—in the form of juices; *payaḥ*—milk; *girayaḥ*—the hills and mountains; *himavat-vatsāḥ*—making the Himalayas the calf; *nānā*—various; *dhātūn*—minerals; *sva*—own; *sānuṣu*—on their peaks.

TRANSLATION

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

TEXT 26

सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः ।
सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम् ॥२६॥

sarve sva-mukhya-vatsena
sve sve pātre pṛthak payaḥ
sarva-kāma-dughāṁ pṛthvīṁ
duduhuḥ pṛthu-bhāvitām

sarve—all; *sva-mukhya*—by their own chiefs; *vatsena*—as the calf; *sve sve*—in their own; *pātre*—pots; *pṛthak*—different; *payaḥ*—milk; *sarva-kāma*—all desirables; *dughām*—supplying as milk; *pṛthvīm*—the earthly planet; *duduhuḥ*—milked out; *pṛthu-bhāvitām*—controlled by King Pṛthu.

TRANSLATION

The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

PURPORT

This is evidence that the Lord supplies food to everyone. As confirmed in the *Vedas: eko bahūnāṁ yo vidadhāti kāmān*. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five

elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic *śāstras*, it is not true that the moon does not produce food nor that no living entity is living there.

TEXT 27

एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः ।
दोहवत्सादिभेदेन क्षीरभेदं कुरूद्वह ॥२७॥

evaṁ pṛthv-ādayaḥ pṛthvīm
annādāḥ svannam ātmanaḥ
doha-vatsādi-bhedena
kṣīra-bhedaṁ kurūdvaha

evam—thus; *pṛthu-ādayaḥ*—King Pṛthu and others; *pṛthvīm*—the earth; *anna-adāḥ*—all living entities desiring food; *su-annam*—their desired foodstuff; *ātmanaḥ*—for self-preservation; *doha*—for milking; *vatsa-ādi*—by calves, pots and milkers; *bhedena*—different; *kṣīra*—milk; *bhedam*—different; *kuru-udvaha*—O chief of the Kurus.

TRANSLATION

My dear Vidura, chief of the Kurus, in this way King Pṛthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

TEXT 28

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः ।
दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः ॥२८॥

tato mahīpatiḥ prītaḥ
sarva-kāma-dughāṁ pṛthuḥ
duhitṛtve cakāremāṁ
premṇā duhitṛ-vatsalaḥ

tataḥ—thereafter; *mahī-patiḥ*—the King; *prītaḥ*—being pleased; *sarva-kāma*—all desirables; *dughām*—producing as milk; *pṛthuḥ*—King Pṛthu; *duhitṛtve*—treating as his daughter; *cakāra*—did; *imām*—unto the earthly

planet; *premṇā*—out of affection; *duhitṛ-vatsalaḥ*—affectionate to his daughter.

TRANSLATION

Thereafter King Pṛthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 29

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥२९॥

cūrṇayan sva-dhanuṣ-koṭyā
giri-kūṭāni rāja-rāṭ
bhū-maṇḍalam idaṁ vainyaḥ
prāyaś cakre samaṁ vibhuḥ

cūrṇayan—making into pieces; *sva*—his own; *dhanuḥ-koṭyā*—by the power of his bow; *giri*—of the hills; *kūṭāni*—the tops; *rāja-rāṭ*—the Emperor; *bhū-maṇḍalam*—the whole earth; *idam*—this; *vainyaḥ*—the son of Vena; *prāyaḥ*—almost; *cakre*—made; *samam*—level; *vibhuḥ*—the powerful.

TRANSLATION

After this, the King of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

PURPORT

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Pṛthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.

TEXT 30

अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता ।
निवासान् कल्पयाञ्चक्रे तत्र तत्र यथार्हतः ॥३०॥

athāsmin bhagavān vainyaḥ
prajānāṁ vṛtti-daḥ pitā
nivāsān kalpayāñ cakre
tatra tatra yathārhataḥ

atha—thus; *asmin*—on this earth planet; *bhagavān*—the Personality of Godhead; *vainyaḥ*—son of Vena; *prajānām*—of the citizens; *vṛtti-daḥ*—who supplies employment; *pitā*—a father; *nivāsān*—residences; *kalpayān*—suitable; *cakre*—make; *tatra tatra*—here and there; *yathā*—as; *arhataḥ*—desirable, suitable.

TRANSLATION

To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

TEXT 31

ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च ।
घोषान् व्रजान् सशिबिरानाकरान् खेटखर्वटान्॥३१॥

grāmān puraḥ pattanāni
durgāṇi vividhāni ca
ghoṣān vrajān sa-śibirān
ākarān kheṭa-kharvaṭān

grāmān—villages; *puraḥ*—cities; *pattanāni*—settlements; *durgāṇi*—forts; *vividhāni*—of different varieties; *ca*—also; *ghoṣān*—habitations for the milkmen; *vrajān*—pens for cattle; *sa-śibirān*—with camps; *ākarān*—mines; *kheṭa*—agricultural towns; *kharvaṭān*—mountain villages.

TRANSLATION

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.

TEXT 32

प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना ।
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥३२॥

prāk pṛthor iha naivaiṣā
pura-grāmādi-kalpanā
yathā-sukhaṁ vasanti sma
tatra tatrākutobhayāḥ

prāk—before; *pṛthoḥ*—King Pṛthu; *iha*—on this planet; *na*—never; *eva*—certainly; *eṣā*—this; *pura*—of towns; *grāma-ādi*—of villages, etc.; *kalpanā*—planned arrangement; *yathā*—as; *sukham*—convenient; *vasanti sma*—lived; *tatra tatra*—here and there; *akutobhayāḥ*—without hesitation.

TRANSLATION

Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Everything was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Pṛthu plans were made for towns and villages.

PURPORT

From this statement it appears that town and city planning is not new but has been coming down since the time of King Pṛthu. In India we can see regular planning methods evident in very old cities. In *Śrīmad-Bhāgavatam* there are many descriptions of such ancient cities. Even 5,000 years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities—Mathurā, and Hastināpura (now New Delhi)—were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, *entitled "Pṛthu Mahārāja Milks the Earth Planet."*

CHAPTER NINETEEN

King Pṛthu's One Hundred Horse Sacrifices

TEXT 1

मैत्रेय उवाच
अथादीक्षत राजा तु हयमेधशतेन सः ।
ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥ १ ॥

maitreya uvāca
athādīkṣata rājā tu
haya-medha-śatena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī

maitreyaḥ uvāca— the sage Maitreya said; *atha*— thereafter; *adīkṣata*—took initiation; *rājā*—the King; *tu*—then; *haya*—horse; *medha*—sacrifices; *śatena*—to perform one hundred; *saḥ*—he; *brahmāvarte*—known as Brahmāvarta; *manoḥ*—of Svāyambhuva Manu; *kṣetre*—in the land; *yatra*—where; *prācī*—eastern; *sarasvatī*— the river named Sarasvatī.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, King Pṛthu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvatī flows toward the East. This piece of land is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.

TEXT 2

तदभिप्रेत्य भगवान् कर्मातिशयमात्मनः ।
शतक्रतुर्न ममृषे पृथोर्यज्ञमहोत्सवम् ॥ २ ॥

tad abhipretya bhagavān
karmātiśayam ātmanaḥ
śata-kratur na mamṛṣe
pṛthor yajña-mahotsavam

tat abhipretya—considering this matter; *bhagavān*—the most powerful; *karma-atiśayam*—excelling in fruitive activities; *ātmanaḥ*—of himself; *śata-kratuḥ*—King Indra, who had performed a hundred sacrifices; *na*—not; *mamṛṣe*—did tolerate; *pṛthoḥ*—of King Pṛthu; *yajña*—sacrificial; *mahā-utsavam*—great ceremonies.

TRANSLATION

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

PURPORT

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of *yoga* practices, or *siddhis*. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic *yoga* might occupy his seat. Since no one in this material world can tolerate another's advancement, everyone in the material world is called *matsara*, envious. In the beginning of *Śrīmad-Bhāgavatam* it is therefore said that *Śrīmad-Bhāgavatam* is meant for those who are completely *nirmatsara* (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such non-envy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

TEXT 3

यत्र यज्ञपतिः साक्षाद्भगवान् हरिरीश्वरः ।
अन्वभूयत सर्वात्मा सर्वलोकगुरुः प्रभुः ॥ ३ ॥

yatra yajña-patiḥ sākṣād
bhagavān harir īśvaraḥ
anvabhūyata sarvātmā
sarva-loka-guruḥ prabhuḥ

yatra—where; *yajña-patiḥ*—the enjoyer of all sacrifices; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Viṣṇu; *īśvaraḥ*—the supreme controller; *anvabhūyata*—became visible; *sarva-ātmā*—the Supersoul of everyone; *sarva-loka-guruḥ*—the master of all planets or the teacher of everyone; *prabhuḥ*—the proprietor.

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.

PURPORT

In this verse the word *sākṣāt* is significant. Pṛthu Mahārāja was a *śaktyāveśa-avatāra* incarnation of Lord Viṣṇu. Actually Pṛthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of *viṣṇu-tattva*. Mahārāja Pṛthu belonged to the *jīva-tattva*. The *viṣṇu-tattva* indicates God, whereas the *jīva-tattva* indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called *śaktyāveśa-avatāra*. Lord Viṣṇu is herein described as *harir īśvaraḥ*. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called *hari*. He is described as *īśvara* because He can do whatever He likes. He is the supreme controller. The supreme *īśvara puruṣottama* is Lord Kṛṣṇa. He exhibits His powers as *īśvara*, or the supreme controller, when He assures His devotee in *Bhagavad-gītā:* "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as *sarvātmā*, meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in *Bhagavad-gītā*, our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.

TEXT 4

अन्वितो ब्रह्मशर्वाभ्यां लोकपालैः सहानुगैः ।
उपगीयमानो गन्धर्वैर्मुनिभिश्चाप्सरोगणैः ॥ ४ ॥

anvito brahma-śarvābhyāṁ
loka-pālaiḥ sahānugaiḥ
upagīyamāno gandharvair
munibhiś cāpsaro-gaṇaiḥ

anvitaḥ—being accompanied; *brahma*—by Lord Brahmā; *śarvābhyām*—and by Lord Śiva; *loka-pālaiḥ*—by the predominating chiefs of all different planets; *saha anugaiḥ*—along with their followers; *upagīyamānaḥ*—being praised; *gandharvaiḥ*—by the residents of Gandharvaloka; *munibhiḥ*—by great sages; *ca*—also; *apsaraḥ-gaṇaiḥ*—by the residents of Apsaroloka.

TRANSLATION

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages and the residents of Apsaroloka all praised Him.

TEXT 5

सिद्धा विद्याधरा दैत्या दानवा गुह्यकादयः ।
सुनन्दनन्दप्रमुखाः पार्षदप्रवरा हरेः ॥ ५ ॥

siddhā vidyādharā daityā
dānavā guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārṣada-pravarā hareḥ

siddhāḥ—the residents of Siddhaloka; *vidyādharāḥ*—the residents of Vidyādhara-loka; *daityāḥ*—the demoniac descendants of Diti; *dānavāḥ*—the *asuras; guhyaka-ādayaḥ*—the Yakṣas, etc.; *sunanda-nanda-pramukhāḥ*—headed by Sunanda and Nanda, the chief of Lord Viṣṇu's associates from Vaikuṇṭha; *pārṣada*—associates; *pravarāḥ*—most respectful; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

The Lord was accompanied by the residents of Siddhaloka, Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

TEXT 6

कपिलो नारदो दत्तो योगेशाः सनकादयः ।
तमन्वीयुर्भागवता ये च तत्सेवनोत्सुकाः ॥ ६ ॥

kapilo nārado datto
yogeśāḥ sanakādayaḥ
tam anvīyur bhāgavatā
ye ca tat-sevanotsukāḥ

kapilaḥ—Kapila Muni; *nāradaḥ*—the great sage Nārada; *dattaḥ*—Dattātreya; *yoga-īśāḥ*—the masters of mystic power; *sanaka-ādayaḥ*—headed by Sanaka; *tam*—Lord Viṣṇu; *anvīyuḥ*—followed; *bhāgavatāḥ*—great devotees; *ye*—all those who; *ca*—also; *tat-sevana-utsukāḥ*—always eager to serve the Lord.

TRANSLATION

Great devotees who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada, and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

TEXT 7

यत्र धर्मदुघा भूमिः सर्वकामदुघा सती ।
दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत ॥ ७ ॥

yatra dharma-dughā bhūmiḥ
sarva-kāma-dughā satī
dogdhi smābhīpsitān arthān
yajamānasya bhārata

yatra—where; *dharma-dughā*—producing sufficient milk for religiosity; *bhūmiḥ*—the land; *sarva-kāma*—all desires; *dughā*—yielding as milk; *satī*—

the cow; *dogdhi sma*—fulfilled; *abhīpsitān*—desirable; *arthān*—objects; *yajamānasya*—of the sacrificer; *bhārata*—my dear Vidura.

TRANSLATION

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

PURPORT

In this verse the word *dharma-dughā* is significant, for it indicates *kāma-dhenu. Kāma-dhenu* is also known as *surabhi. Surabhi* cows inhabit the spiritual world, and, as stated in *Brahma-saṁhitā,* Lord Kṛṣṇa is engaged in tending these cows: *surabhīr abhipālayantam.* One can milk a *surabhi* cow as often as he likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performances of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. *Bhagavad-gītā* confirms that Lord Brahmā created human society along with *yajña,* the performance of sacrifice. *Yajña* means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified *brāhmaṇas* who can perform sacrifices as prescribed in the *Vedas.* Therefore it is recommended in *Śrīmad-Bhāgavatam* (*yajñaiḥ saṅkīrtana-prāyaiḥ*) that by performing *saṅkīrtana-yajña* and by satisfying the *yajña-puruṣa,* Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Pṛthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this *saṅkīrtana* movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If *saṅkīrtana-yajña* is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

TEXT 8

ऊहुः सर्वरसान्नद्यः क्षीरदध्यन्नगोरसान् ।
तरवो भूरिवर्ष्माणः प्राह्रयन्त मधुच्युतः ॥ ८ ॥

ūhuḥ sarva-rasān nadyaḥ
kṣīra-dadhy-anna-go-rasān
taravo bhūri-varṣmāṇaḥ
prāsūyanta madhu-cyutaḥ

ūhuḥ—bore; *sarva-rasān*—all kinds of tastes; *nadyaḥ*—the rivers; *kṣīra*—milk; *dadhi*—curd; *anna*—different kinds of food; *go-rasān*—other milk products; *taravaḥ*—trees; *bhūri*—great; *varṣmāṇaḥ*—having bodies; *prāsūyanta*—bore fruit; *madhu-cyutaḥ*—dropping honey.

TRANSLATION

The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

PURPORT

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word *rasa* means "taste." Actually all *rasas* are tastes within the earth, and as soon as seeds are sown on the ground, various trees sprout up to satisfy our different tastes. For instance, sugar cane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilis to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise due to different kinds of seeds. As Kṛṣṇa says in *Bhagavad-gītā, bījaṁ māṁ sarva-bhūtānām:* "I am the original seed of all existences." (Bg. 7.10) Therefore all arrangements are there. And as stated in *Īśopaniṣad: pūrṇam idam.* Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy the *yajña-puruṣa,* Lord Viṣṇu. Indeed, the living entity's prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words *taravo bhūri-varṣmāṇaḥ* indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of

yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of *yajña.* The best way to perform *yajña* in this age is to spread the *saṅkīrtana* movement all over the world.

TEXT 9

सिन्धवो रत्ननिकरान् गिरयोऽन्नं चतुर्विधम् ।
उपायनमुपाजह्रुः सर्वे लोकाः सपालकाः ॥ ९ ॥

sindhavo ratna-nikarān
girayo 'nnaṁ catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sapālakāḥ

sindhavaḥ—the oceans; *ratna-nikarān*—heaps of jewels; *girayaḥ*—the hills; *annam*—eatables; *catuḥ-vidham*—four kinds of; *upāyanam*—presentations; *upājahruḥ*—brought forward; *sarve*—all; *lokāḥ*—the people in general of all planets; *sa-pālakāḥ*—along with the governors.

TRANSLATION

King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

PURPORT

As stated in *Īśopaniṣad,* this material creation is supplied with all the potencies for the production of all necessities required by the living entities—not only human beings, but animals, reptiles, aquatics, trees, etc. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as *carvya* (those edibles which are chewed), *lehya* (those which are licked up), *cūṣya* (those which are swallowed) and *peya* (those which are drunk).

Pṛthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged

him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. *Śūdras* and poor men were allowed to fish, but the higher classes like the *kṣatriyas* and *vaiśyas* would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of *yajñas*, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people's acceptance of the Vedic principles of sacrifice.

TEXT 10

इति चाधोक्षजेशस्य पृथोस्तु परमोदयम् ।
असूयन् भगवानिन्द्रः प्रतिघातमचीकरत् ॥१०॥

iti cādhokṣajeśasya
pṛthos tu paramodayam
asūyan bhagavān indraḥ
pratighātam acīkarat

iti—thus; *ca*—also; *adhokṣaja-īśasya*—who accepted Adhokṣaja as his worshipable Lord; *pṛthoḥ*—of King Pṛthu; *tu*—then; *parama*—the topmost; *udayam*—opulence; *asūyan*—being envious of; *bhagavān*—the most powerful; *indraḥ*—the King of heaven; *pratighātam*—impediments; *acīkarat*—made.

TRANSLATION

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

PURPORT

In this verse there are three significant purposes expressed in the words *adhokṣaja*, *bhagavān indraḥ* and *pṛthoḥ*. Mahārāja Pṛthu is an incarnation

of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words *bhagavān indraḥ* indicate that even a living entity can be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as *bhagavān,* which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as *bhagavān* because he has so much power in his hands. Despite his becoming *bhagavān,* he is envious of the incarnation of God, Pṛthu Mahārāja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Pṛthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokṣaja. The word *adhokṣaja* indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord eye to eye, although the Lord is beyond the expression of our senses and beyond our direct perception.

TEXT 11

चरमेणाश्वमेधेन यजमाने यजुष्पतिम् ।
वैन्ये यज्ञपशुं स्पर्धन्नपोवाह तिरोहितः ॥११॥

carameṇāśvamedhena
yajamāne yajuṣ-patim
vainye yajña-paśuṁ spardhann
apovāha tirohitaḥ

carameṇa—by the last one; *aśvamedhena*—by the sacrifice of *aśvamedha-yajña; yajamāne*—when he was performing the sacrifice; *yajuḥ-patim*—for satisfaction of the Lord of *yajña,* Viṣṇu; *vainye*—the son of King Vena;

yajña-paśum—the animal meant to be sacrificed in the *yajña; spardhan*—being envious; *apovāha*—stole; *tirohitaḥ*—being invisible.

TRANSLATION

When Pṛthu Mahārāja was performing the last horse sacrifice [*aśvamedha-yajña*], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.

PURPORT

King Indra is known as *śata-kratu,* which indicates that he has performed one hundred horse sacrifices (*aśvamedha-yajña*). We should know, however, that the animals sacrificed in the *yajña* were not killed. If the Vedic *mantras* were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful *yajña.* When King Pṛthu performed one hundred *yajñas,* Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Pṛthu, and, making himself invisible, he stole the horse and thus impeded the *yajña* performance.

TEXT 12

तमत्रिर्भगवानैक्षत्त्वरमाणं विहायसा ।
आमुक्तमिव पाखण्डं योऽधर्मे धर्मविभ्रमः ॥१२॥

tam atrir bhagavān aikṣat
tvaramāṇaṁ vihāyasā
āmuktam iva pākhaṇḍaṁ
yo 'dharme dharma-vibhramaḥ

tam—King Indra; *atriḥ*—the sage Atri; *bhagavān*—most powerful; *aikṣat*—could see; *tvaramāṇam*—moving very hastily; *vihāyasā*—in outer space; *āmuktam iva*—like a liberated person; *pākhaṇḍam*—imposter; *yaḥ*—one who; *adharme*—in irreligiosity; *dharma*—religiosity; *vibhramaḥ*—mistaking.

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress is a form of cheating, for it falsely created an impression of religion. When Indra went into outer

space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT

The word *pākhaṇḍa* used in this verse is sometimes pronounced *pāṣaṇḍa*. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the word *āmuktam iva*, meaning "as if he were liberated," is used. The saffron dress worn by a *sannyāsī* announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a *sannyāsī* or liberated person. In *Bhagavad-gītā* it is said:

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work." (Bg. 6.1)

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a *sannyāsī* and *yogī*. Cheating *sannyāsīs* and *yogīs* have existed since the time of Pṛthu Mahārāja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a *sannyāsī* to be very cautious because, as stated by Lord Caitanya, *sannyāsīra alpa chidra sarva-loke gāya:* a little spot in a *sannyāsī's* character will be magnified by the public. Therefore, unless one is very sincere and serious, he should not take up the order of *sannyāsa*. One should not use this order as a means to cheat the public. It is better not to take up *sannyāsa* in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up *sannyāsa*. One should not adopt this order as a means of livelihood or for some material purpose.

TEXT 13

अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः ।
अन्वधावत संक्रुद्धस्तिष्ठ तिष्ठेति चाब्रवीत् ॥१३॥

atriṇā codito hantuṁ
pṛthu-putro mahā-rathaḥ
anvadhāvata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt

atriṇā—by the great sage Atri; *coditaḥ*—being encouraged; *hantum*—to kill; *pṛthu-putraḥ*—the son of King Pṛthu; *mahā-rathaḥ*—a great hero; *anvadhāvata*—followed; *saṅkruddhaḥ*—being very angry; *tiṣṭha tiṣṭha*—just wait, just wait; *iti*—thus; *ca*—also; *abravīt*—he said.

TRANSLATION

When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

PURPORT

The words *tiṣṭha tiṣṭha* are used by a *kṣatriya* when he challenges his enemy. When fighting, a *kṣatriya* cannot flee from the battlefield. However, when a *kṣatriya* out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words *tiṣṭha tiṣṭha.* A real *kṣatriya* does not kill his enemy from behind, nor does a real *kṣatriya* turn his back on the battlefield. According to *kṣatriya* principle and spirit, one either attains victory or dies in the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the *kṣatriya* principles, and the son of Pṛthu had to challenge him with the words *tiṣṭha tiṣṭha.*

TEXT 14

तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम् ।
जटिलं मसनाच्छन्नं तस्मै बाणं न मुञ्चति ॥१४॥

taṁ tādṛśākṛtiṁ vīkṣya
mene dharmaṁ śarīriṇam

jaṭilaṁ bhasmanācchannaṁ
tasmai bāṇaṁ na muñcati

tam—him; *tādṛśa-ākṛtim*—in such dress; *vīkṣya*—after seeing; *mene*—considered; *dharmam*—pious or religious; *śarīriṇam*—having a body; *jaṭilam*—having knotted hair; *bhasmanā*—by ashes; *ācchannam*—smeared all over the body; *tasmai*—unto him; *bāṇam*—arrow; *na*—not; *muñcati*—he did release.

TRANSLATION

King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pṛthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

TEXT 15

वधान्निवृत्तं तं भूयो हन्तवेऽत्रिरचोदयत् ।
जहि यज्ञहनं तात महेन्द्रं विबुधाधमम् ॥१५॥

vadhān nivṛttaṁ taṁ bhūyo
hantave 'trir acodayat
jahi yajña-hanaṁ tāta
mahendraṁ vibudhādhamam

vadhāt—from killing; *nivṛttam*—stopped; *tam*—the son of Pṛthu; *bhūyaḥ*—again; *hantave*—for the purpose of killing; *atriḥ*—the great sage Atri; *acodayat*—encouraged; *jahi*—kill; *yajña-hanam*—one who impeded the performance of a *yajña; tāta*—my dear son; *mahā-indram*—the great heavenly King Indra; *vibudha-adhamam*—the lowest of all demigods.

TRANSLATION

When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.

TEXT 16

एवं वैन्यसुतः प्रोक्तस्त्वरमाणं विहायसा ।
अन्वद्रवदभिक्रुद्धो रावणं गृध्रराडिव ॥१६॥

evaṁ vainya-sutaḥ proktas
tvaramāṇaṁ vihāyasā
anvadravad abhikruddho
rāvaṇaṁ gṛdhra-rāḍ iva

evam—thus; *vainya-sutaḥ*—the son of King Pṛthu; *proktaḥ*—being ordered; *tvaramāṇam*—Indra, who was moving hastily; *vihāyasā*—in the sky; *anvadravat*—began to chase; *abhikruddhaḥ*—being very angry; *rāvaṇam*—Rāvaṇa; *gṛdhra-rāṭ*—the king of vultures; *iva*—like.

TRANSLATION

Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.

TEXT 17

सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हितः स्वराट् ।
वीरः स्वपशुमादाय पितुर्यज्ञमुपेयिवान् ॥१७॥

so 'śvaṁ rūpaṁ ca tad dhitvā
tasmā antarhitaḥ sva-rāṭ
vīraḥ sva-paśum ādāya
pitur yajñam upeyivān

saḥ—King Indra; *aśvam*—the horse; *rūpam*—the false dress of a saintly person; *ca*—also; *tat*—that; *hitvā*—giving up; *tasmai*—for him; *antarhitaḥ*—disappeared; *sva-rāṭ*—Indra; *vīraḥ*—the great hero; *sva-paśum*—his animal; *ādāya*—having taken; *pituḥ*—of his father; *yajñam*—to the sacrifice; *upeyivān*—he came back.

TRANSLATION

When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.

TEXT 18

तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः ।
नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो ॥१८॥

tat tasya cādbhutaṁ karma
vicakṣya paramarṣayaḥ
nāmadheyaṁ dadus tasmai
vijitāśva iti prabho

tat—that; *tasya*—his; *ca*—also; *adbhutam*—wonderful; *karma*—activity; *vicakṣya*—after observing; *parama-ṛṣayaḥ*—the great sages; *nāmadheyam*—the name; *daduḥ*—they offered; *tasmai*—to him; *vijita-aśvaḥ*—Vijitāśva (he who has won the horse); *iti*—thus; *prabho*—my dear Lord Vidura.

TRANSLATION

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.

TEXT 19

उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः ।
चषालयूपतश्छन्नो हिरण्यरशनं विभुः ॥१९॥

upasṛjya tamas tīvraṁ
jahārāśvaṁ punar hariḥ
caṣāla-yūpataś channo
hiraṇya-raśanaṁ vibhuḥ

upasṛjya—creating; *tamaḥ*—darkness; *tīvram*—dense; *jahāra*—took away; *aśvam*—the horse; *punaḥ*—again; *hariḥ*—King Indra; *caṣāla-yūpataḥ*—from the wooden instrument where the animals were sacrificed; *channaḥ*—being covered; *hiraṇya-raśanam*—tied with a gold chain; *vibhuḥ*—very powerful.

TRANSLATION

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

TEXT 20

अत्रिः सन्दर्शयामास त्वरमाणं विहायसा ।
कपालखट्वाङ्गधरं वीरो नैनमबाधत ॥२०॥

atriḥ sandarśayām āsa
tvaramāṇaṁ vihāyasā
kapāla-khaṭvāṅga-dharaṁ
vīro nainam abādhata

atriḥ—the great sage Atri; *sandarśayām āsa*—caused to see; *tvaramāṇam*—going very hastily; *vihāyasā*—in the sky; *kapāla-khaṭvāṅga*—a staff with a skull at the top; *dharam*—who carried; *vīraḥ*—the hero (King Pṛthu's son); *na*—not; *enam*—the King of heaven, Indra; *abādhata*—killed.

TRANSLATION

The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāsī, he still chose not to kill him.

TEXT 21

अत्रिणा चोदितस्तस्मै सन्दधे विशिखं रुषा ।
सोऽश्वं रूपं च तद्धित्वा तस्थावन्तर्हितः स्वराट्॥२१॥

atriṇā coditas tasmai
sandadhe viśikhaṁ ruṣā
so 'śvaṁ rūpaṁ ca tad dhitvā
tasthāv antarhitaḥ sva-rāṭ

atriṇā—by the great sage Atri; *coditaḥ*—inspired; *tasmai*—for Lord Indra; *sandadhe*—fixed up; *viśikham*—his arrow; *ruṣā*—out of great anger; *saḥ*—King Indra; *aśvam*—horse; *rūpam*—the dress of a *sannyāsī*; *ca*—also; *tat*—that; *hitvā*—giving up; *tasthau*—he remained there; *antarhitaḥ*—invisible; *sva-rāṭ*—the independent Indra.

TRANSLATION

When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.

TEXT 22

वीरश्चाश्वमुपादाय पितृयज्ञमथाव्रजत् ।
तदवद्यं हरे रूपं जगृहुर्ज्ञानदुर्बलाः ॥२२॥

vīraś cāśvam upādāya
pitṛ-yajñam athāvrajat
tad avadyaṁ hare rūpaṁ
jagṛhur jñāna-durbalāḥ

vīraḥ—the son of King Pṛthu; *ca*—also; *aśvam*—the horse; *upādāya*—taking; *pitṛ-yajñam*—to the sacrificial arena of his father; *atha*—thereafter; *avrajat*—went; *tat*—that; *avadyam*—abominable; *hareḥ*—of Indra; *rūpam*—dress; *jagṛhuḥ*—adopted; *jñāna-durbalāḥ*—those with a poor fund of knowledge.

TRANSLATION

Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.

PURPORT

Since time immemorial, the *sannyāsa* order has carried the *tridaṇḍa*. Later Śaṅkarācārya introduced the *ekadaṇḍi-sannyāsī*. A *tridaṇḍi-sannyāsī* is a Vaiṣṇava *sannyāsī*, and an *ekadaṇḍi-sannyāsī* is a Māyāvādī *sannyāsī*. There are many other types of *sannyāsīs* who are not approved by Vedic rituals. A type of pseudo-*sannyāsa* was introduced by Indra when he tried to hide himself from the attack of Vijitāśva, the great son of King Pṛthu. Now there are many different types of *sannyāsīs*. Some of them go naked, and some of them carry a skull and trident, generally known as *kāpālika*. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false *sannyāsīs* and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some *sannyāsīs* who engage in sinful activities. The sinful activities forbidden by the *śāstras* are illicit sex, intoxication, meat-eating and gambling. These so-called *sannyāsīs* indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the arctic zone. These *sannyāsīs* introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these *sannyāsīs*. As described in the following verses, such *sannyāsīs* are *pākhaṇḍīs*. Vedic literature states that a person who puts

Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a *pākhaṇḍī*. As stated in the *Purāṇas:*

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

In Kali-yuga the *pākhaṇḍīs* are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these *pākhaṇḍīs* by introducing His *saṅkīrtana* movement. Those who take advantage of this *saṅkīrtana* movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these *pākhaṇḍīs*.

TEXT 23

यानि रूपाणि जगृहे इन्द्रो हयजिहीर्षया ।
तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते ॥२३॥

yāni rūpāṇi jagṛhe
indro haya-jihīrṣayā
tāni pāpasya khaṇḍāni
liṅgaṁ khaṇḍam ihocyate

yāni—all those which; *rūpāṇi*—forms; *jagṛhe*—accepted; *indraḥ*—the King of heaven; *haya*—the horse; *jihīrṣayā*—with a desire to steal; *tāni*—all those; *pāpasya*—of sinful activities; *khaṇḍāni*—signs; *liṅgam*—the symbol; *khaṇḍam*—the word *khaṇḍa; iha*—here; *ucyate*—is said.

TRANSLATION

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

PURPORT

According to Vedic civilization, *sannyāsa* is one of the essential items in the program of the *varṇa-āśrama* institution. One should accept *sannyāsa* according to the *paramparā* system of the *ācāryas*. At the present moment, however, many so-called *sannyāsīs* or mendicants have no understanding of God consciousness. Such *sannyāsa* was introduced by Indra because of his

jealousy of Mahārāja Pṛthu, and what he introduced is again appearing in the age of Kali. Practically none of the *sannyāsīs* in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a *pāṣaṇḍī*, or atheist. In the Vaiṣṇava *tantra* it is said:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

Although it is forbidden, there are many *pāṣaṇḍīs* who coin terms like *daridra-nārāyaṇa* and *svāmi-nārāyaṇa*, although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

TEXTS 24-25

एवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया ।
तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् ॥२४॥
धर्म इत्युपधर्मेषु नग्नरक्तपटादिषु ।
प्रायेण सज्जते भ्रान्त्या पेशलेषु च वाग्मिषु ॥२५॥

evam indre haraty aśvaṁ
vainya-yajña-jighāṁsayā
tad-gṛhīta-visṛṣṭeṣu
pākhaṇḍeṣu matir nṛṇām

dharma ity upadharmeṣu
nagna-rakta-paṭādiṣu
prāyeṇa sajjate bhrāntyā
peśaleṣu ca vāgmiṣu

evam—thus; *indre*—when the King of heaven; *harati*—stole; *aśvam*—the horse; *vainya*—of the son of King Vena; *yajña*—the sacrifice; *jighāṁsayā*—with a desire to stop; *tat*—by him; *gṛhīta*—accepted; *visṛṣṭeṣu*—abandoned; *pākhaṇḍeṣu*—toward the sinful dress; *matiḥ*—attraction; *nṛṇām*—of the people in general; *dharmaḥ*—system of religion; *iti*—thus; *upadharmeṣu*—toward false religious systems; *nagna*—naked; *rakta-paṭa*—red robed; *ādiṣu*—etc.; *prāyeṇa*—generally; *sajjate*—is attracted; *bhrāntyā*—foolishly; *peśaleṣu*—expert; *ca*—and; *vāgmiṣu*—eloquent.

TRANSLATION

In this way, King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some of these sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT

As stated in *Śrīmad-Bhāgavatam,* men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic *śāstras* practically prohibit the adoption of *sannyāsa* in the age of Kali because less intelligent men may accept the *sannyāsa* order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of *sannyāsa* and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

TEXT 26

तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः ।
इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः ॥२६॥

tad abhijñāya bhagavān
pṛthuḥ pṛthu-parākramaḥ
indrāya kupito bāṇam
ādattodyata-kārmukaḥ

tat—that; *abhijñāya*—understanding; *bhagavān*—the incarnation of Godhead; *pṛthuḥ*—King Pṛthu; *pṛthu-parākramaḥ*—celebrated as very powerful; *indrāya*—upon Indra; *kupitaḥ*—being very angry; *bāṇam*—an arrow; *ādatta*—took up; *udyata*—having taken up; *kārmukaḥ*—the bow.

TRANSLATION

Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra introduced such irregular sannyāsa orders.

PURPORT

It is the duty of the king not to tolerate any introduction of any irreligious systems. Since King Pṛthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

TEXT 27

तमृत्विजः शक्रवधाभिसन्धितं
विचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम् ।
निवारयामासुरहो महामते
न युज्यतेऽत्रान्यवधः प्रचोदितात् ॥२७॥

tam ṛtvijaḥ śakra-vadhābhisandhitaṁ
vicakṣya duṣprekṣyam asahya-raṁhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhaḥ pracoditāt

tam—King Pṛthu; *ṛtvijaḥ*—the priests; *śakra-vadha*—killing the King of heaven; *abhisandhitam*—thus preparing himself; *vicakṣya*—having observed; *duṣprekṣyam*—terrible to look at; *asahya*—unbearable; *raṁhasam*—whose velocity; *nivārayām āsuḥ*—they forbade; *aho*—oh; *mahā-mate*—O great soul; *na*—not; *yujyate*—is worthy for you; *atra*—in this sacrificial arena; *anya*—others; *vadhaḥ*—killing; *pracoditāt*—from being so directed in the scriptures.

TRANSLATION

When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him,

for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

PURPORT

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic *mantras*, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the *yajña* and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Pṛthu not to kill him.

TEXT 28

वयं मरुत्वन्तमिहार्थनाशनं
ह्वयामहे त्वच्छ्रवसा हतत्विषम् ।
अयातयामोपहवैरनन्तरं
प्रसह्य राजन् जुहवाम तेऽहितम् ॥२८॥

vayaṁ marutvantam ihārtha-nāśanaṁ
hvayāmahe tvac-chravasā hata-tviṣam
ayātayāmopahavair anantaraṁ
prasahya rājan juhavāma te 'hitam

vayam—we; *marutvantam*—King Indra; *iha*—here; *artha*—of your interest; *nāśanam*—the destroyer; *hvayāmahe*—we shall call; *tvat-śravasā*—by your glory; *hata-tviṣam*—already bereft of his power; *ayātayāma*—never before used; *upahavaiḥ*—by *mantras* of invocation; *anantaram*—without delay; *prasahya*—by force; *rājan*—O King; *juhavāma*—we shall sacrifice in the fire; *te*—your; *ahitam*—enemy.

TRANSLATION

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras, which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

PURPORT

By chanting the Vedic *mantras* properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified

brāhmaṇas who can chant the *mantras* properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the *saṅkīrtana* movement.

TEXT 29

इत्यामन्त्र्य क्रतुपतिं विदुरास्यर्त्विजो रुषा ।
स्रुग्घस्ताञ्जुह्वतोऽभ्येत्य स्वयम्भूः प्रत्यषेधत ॥२९॥

ity āmantrya kratu-patiṁ
vidurāsyartvijo ruṣā
srug-ghastāñ juhvato 'bhyetya
svayambhūḥ pratyaṣedhata

iti—thus; *āmantrya*—after informing; *kratu-patim*—King Pṛthu, the master of the sacrifice; *vidura*—O Vidura; *asya*—of Pṛthu; *ṛtvijaḥ*—the priests; *ruṣā*—in great anger; *sruk-hastān*—with the sacrificial ladel in hand; *juhvataḥ*—performing the fire sacrifice; *abhyetya*—having begun; *svayambhūḥ*—Lord Brahmā; *pratyaṣedhata*—asked them to stop.

TRANSLATION

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation on the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

TEXT 30

न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः ।
यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥३०॥

na vadhyo bhavatām indro
yad yajño bhagavat-tanuḥ
yaṁ jighāṁsatha yajñena
yasyeṣṭās tanavaḥ surāḥ

na—not; *vadhyaḥ*—ought to be killed; *bhavatām*—by all of you; *indraḥ*—the King of heaven; *yat*—because; *yajñaḥ*—a name of Indra; *bhagavat-tanuḥ*—part of the body of the Supreme Personality of Godhead; *yam*—whom;

jighāṁsatha—you wish to kill; *yajñena*—by performing sacrifice; *yasya*—of Indra; *iṣṭāḥ*—being worshiped; *tanavaḥ*—parts of the body; *surāḥ*—the demigods.

TRANSLATION

Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

TEXT 31

तदिदं पश्यत महद्धर्मव्यतिकरं द्विजाः ।
इन्द्रेणानुष्ठितं राज्ञः कर्मैतद्विजिघांसता ॥३१॥

tad idaṁ paśyata mahad-
dharma-vyatikaraṁ dvijāḥ
indreṇānuṣṭhitaṁ rājñaḥ
karmaitad vijighāṁsatā

tat—then; *idam*—this; *paśyata*—just see; *mahat*—great; *dharma*—of religious life; *vyatikaram*—violation; *dvijāḥ*—O great *brāhmaṇas*; *indreṇa*—by Indra; *anuṣṭhitam*—performed; *rājñaḥ*—of the King; *karma*—activity; *etat*—this sacrifice; *vijighāṁsatā*—desiring to impede.

TRANSLATION

In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

TEXT 32

पृथुकीर्तेः पृथोर्मूर्याज्ञार्थेकोनशतक्रतुः ।
अलं ते क्रतुभिः क्लिष्टैर्यद्भवान्मोशधर्मवित् ॥३२॥

pṛthu-kīrteḥ pṛthor bhūyāt
tarhy ekona-śata-kratuḥ
alaṁ te kratubhiḥ sviṣṭair
yad bhavān mokṣa-dharma-vit

pṛthu-kīrteḥ—of wide renown; *pṛthoḥ*—of King Pṛthu; *bhūyāt*—let it be; *tarhi*—therefore; *ekona-śata-kratuḥ*—he who performed ninety-nine *yajñas*; *alam*—there is nothing to be gained; *te*—of you; *kratubhiḥ*—by performing sacrifices; *su-iṣṭaiḥ*—well performed; *yat*—because; *bhavān*—yourself; *mokṣa-dharma-vit*—the knower of the path of liberation.

TRANSLATION

"Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu," Lord Brahmā concluded. Lord Brahmā then turned toward Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

PURPORT

Lord Brahmā came down to pacify King Pṛthu regarding his continual performance of one hundred sacrifices. King Pṛthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of their competitors, King Indra, although King of heaven, was also envious of King Pṛthu. Therefore, he wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Pṛthu. To stop these irreligious inventions, Lord Brahmā personally appeared in the sacrificial arena. As far as Mahārāja Pṛthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as *karma*, and there is no need for a devotee in the transcendental position to execute them. As the ideal king, however, it was King Pṛthu's duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahmā, King Pṛthu would become more famous than King Indra. Thus Pṛthu's determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.

TEXT 33

नैवात्मने महेन्द्राय रोषमाहर्तुमर्हसि ।
उभावपि हि भद्रं ते उत्तमश्लोकविग्रहौ ॥३३॥

naivātmane mahendrāya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te
uttamaśloka-vigrahau

na—not; *eva*—certainly; *ātmane*—nondifferent from you; *mahā-indrāya*—pon the King of heaven, Indra; *roṣam*—anger; *āhartum*—to apply; *arhasi*—ou ought; *ubhau*—both of you; *api*—certainly; *hi*—also; *bhadram*—good ortune; *te*—unto you; *uttama-śloka-vigrahau*—incarnations of the Supreme ersonality of Godhead.

TRANSLATION

Lord Brahmā continued: Let there be good fortune to both of you, for ou and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is non-lifferent from you.

TEXT 34

मास्मिन्महाराज कृथाः स्म चिन्तां
निशामयास्मद्वच आदृतात्मा ।
यद्ध्यायतो दैवहतं नु कर्तुं
मनोऽतिरुष्टं विशते तमोऽन्धम् ॥३४॥

māsmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāsmad-vaca ādṛtātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano 'tiruṣṭaṁ viśate tamo 'ndham

mā—do not; *asmin*—in this; *mahā-rāja*—O King; *kṛthāḥ*—do; *sma*—as done in the past; *cintām*—agitation of the mind; *niśāmaya*—please consider; *asmat*—my; *vacaḥ*—words; *ādṛta-ātmā*—being very respectful; *yat*—because; *dhyāyataḥ*—of he who is contemplating; *daiva-hatam*—that which is

thwarted by providence; *nu*—certainly; *kartum*—to do; *manaḥ*—the mind; *atiruṣṭam*—very angry; *viśate*—enters; *tamaḥ*—darkness; *andham*—dense.

TRANSLATION

My dear King, don't be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

PURPORT

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals because the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

TEXT 35

क्रतुर्विरमतामेष देवेषु दुरवग्रहः ।
धर्मव्यतिकरो यत्र पाखण्डैरिन्द्रनिर्मितैः ॥३५॥

kratur viramatām eṣa
deveṣu duravagrahaḥ
dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ

kratuḥ—the sacrifice; *viramatām*—let it stop; *eṣaḥ*—this; *deveṣu*—amongst the demigods; *duravagrahaḥ*—addiction to unwanted things; *dharma-vyatikaraḥ*—violation of religious principles; *yatra*—where; *pākhaṇḍaiḥ*—by sinful activities; *indra*—by the King of heaven; *nirmitaiḥ*—manufactured.

TRANSLATION

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You

should know very well that even amongst the demigods there are many unwanted desires.

PURPORT

There are many competitors in ordinary business affairs, and the *karma-kāṇḍa* chapters of the *Vedas* sometimes cause competition and envy amongst *karmīs*. A *karmī* must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst *karmīs*, either in ordinary business affairs or in the performance of *yajña*. Lord Brahmā's purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

TEXT 36

एभिरिन्द्रोपसंसृष्टैः पाखण्डैर्हारिभिर्जनम् ।
ह्रियमाणं विचक्ष्वैनं यस्ते यज्ञध्रुगश्वमुट् ॥३६॥

ebhir indropasaṁsṛṣṭaiḥ
pākhaṇḍair hāribhir janam
hriyamāṇaṁ vicakṣvainaṁ
yas te yajña-dhrug aśva-muṭ

ebhiḥ—by these; *indra-upasaṁsṛṣṭaiḥ*—created by the King of heaven, Indra; *pākhaṇḍaiḥ*—sinful activities; *hāribhiḥ*—very attractive to the heart; *janam*—the people in general; *hriyamāṇam*—being carried away; *vicakṣva*—just see; *enam*—these; *yaḥ*—one who; *te*—your; *yajña-dhruk*—creating a disturbance in the performance of the sacrifice; *aśva-muṭ*—who stole the horse.

TRANSLATION

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities, which he has introduced, will be carried out by the people in general.

PURPORT

As stated in *Bhagavad-gītā:*

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ

sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." (Bg 3.21)

For his own sense gratification, King Indra thought to defeat Mahārāja Pṛthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the guise of a false *sannyāsī*. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the *Vedas* for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the *Vedas*. Consequently the *śāstras* instruct us to perform the *saṅkīrtana-yajña*. By the *saṅkīrtana* sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu or Lord Kṛṣṇa is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing *saṅkīrtana-yajña*. This is the easiest way to satisfy Lord Viṣṇu in this age. People should take advantage of the injunctions in different *śāstras* concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kālī, and animal eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kālī. They do not know that goddess Kālī never accepts nonvegetarian food be-

cause she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kālī accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kālī known as *bhūtas*, *piśācas* and Rākṣasas, and those who take the *prasāda* of goddess Kālī in the shape of flesh or fish are not actually taking the *prasāda* left by goddess Kālī, but the food left by the *bhūtas* and *piśācas*.

TEXT 37

भवान् परित्रातुमिहावतीर्णो
धर्मं जनानां समयानुरूपम् ।
वेनापचारादवलुप्तमद्य
तद्देहतो विष्णुकलासि वैन्य ॥३७॥

bhavān paritrātum ihāvatīrṇo
dharmaṁ janānāṁ samayānurūpam
venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya

bhavān—Your Majesty; *paritrātum*—just to deliver; *iha*—in this world; *avatīrṇaḥ*—incarnated; *dharmam*—religious system; *janānām*—of the people in general; *samaya-anurūpam*—according to the time and circumstances; *vena-apacārāt*—by the misdeeds of King Vena; *avaluptam*—almost vanished; *adya*—at the present moment; *tat*—his; *dehataḥ*—from the body; *viṣṇu*—of Lord Viṣṇu; *kalā*—part of a plenary portion; *asi*—you are; *vainya*—O son of King Vena.

TRANSLATION

O King Pṛthu, son of Vena, you are the part and parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

PURPORT

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in *Bhagavad-gītā:*

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

In two hands Lord Viṣṇu always carries a club and a *cakra* to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viṣṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the *śāstras.* Sometimes He appears as a *śaktyāveśa-avatāra* like Lord Buddha. As explained before, these *śaktyāveśa-avatāras* are incarnations of Viṣṇu's power invested in a living entity. Living entities are also part and parcel of Lord Viṣṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viṣṇu, he is especially empowered by the Lord.

When King Pṛthu is described as an incarnation of Lord Viṣṇu, it should be understood that he is a *śaktyāveśa-avatāra,* part and parcel of Lord Viṣṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the *bhakti* cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the *bhakti* cult exactly according to the principles of *śāstra.* As indicated in *Bhagavad-gītā,* whenever we find someone extraordinary preaching the *bhakti* cult, we should know that he is especially empowered by Lord Viṣṇu or Lord Kṛṣṇa. As confirmed in *Caitanya-caritāmṛta, kṛṣṇa-śakti vinā nahe tāra pravartana:* one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false *tilaka* and *mālā,* they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the *śāstras.*

TEXT 38

स त्वं विमृश्यास्य भवं प्रजापते
सङ्कल्पनं विश्वसृजां पिपीपृहि ।

ऐन्द्रीं च मायामुपधर्ममातरं
प्रचण्डपाखण्डपथं प्रभो जहि ॥३८॥

sa tvaṁ vimṛśyāsya bhavaṁ prajāpate
saṅkalpanaṁ viśva-sṛjāṁ pipīpṛhi
aindrīṁ ca māyām upadharma-mātaraṁ
pracaṇḍa-pākhaṇḍa-pathaṁ prabho jahi

saḥ—the aforesaid; *tvam*—you; *vimṛśya*—considering; *asya*—of the world; *bhavam*—existence; *prajā-pate*—O protector of the people; *saṅkalpanam*—the determination; *viśva-sṛjām*—of the progenitors of the world; *pipīpṛhi*—just fulfill; *aindrīm*—created by the King of heaven; *ca*—also; *māyām*—illusion; *upadharma*—of the irreligious system of so-called *sannyāsa*; *mātaram*—the mother; *pracaṇḍa*—furious, dangerous; *pākhaṇḍa-patham*—the path of sinful activities; *prabho*—O Lord; *jahi*—please conquer.

TRANSLATION

O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

PURPORT

Lord Brahmā addresses King Pṛthu as *prajāpate* just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Pṛthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Pṛthu to conquer the pseudo-religious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudo-religious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Pṛthu Mahārāja to desist in his unnecessary competition with Indra, who was determined to stop Pṛthu Mahārāja from completing one hundred *yajñas*. Instead of creating adverse reactions, it was better for Mahārāja Pṛthu to stop the *yajñas* in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.

TEXT 39

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः ।
तथा च कृत्वा वात्सल्यं मघोनापि च सन्दधे ॥३९॥

maitreya uvāca
itthaṁ sa loka-guruṇā
samādiṣṭo viśām patiḥ
tathā ca kṛtvā vātsalyaṁ
maghonāpi ca sandadhe

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *ittham*—thus; *saḥ*—King Pṛthu; *loka-guruṇā*—by the original teacher of all people, Lord Brahmā; *samādiṣṭaḥ*—being advised; *viśām patiḥ*—king, master of the people; *tathā*—in that way; *ca*—also; *kṛtvā*—having done; *vātsalyam*—affection; *maghonā*—with Indra; *api*—even; *ca*—also; *sandadhe*—concluded peace.

TRANSLATION

The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TEXT 40

कृतावभृथस्नानाय पृथवे भूरिकर्मणे ।
वरान्ददुस्ते वरदा ये तद्बर्हिषि तर्पिताः ॥४०॥

kṛtāvabhṛtha-snānāya
pṛthave bhūri-karmaṇe
varān dadus te varadā
ye tad-barhiṣi tarpitāḥ

kṛta—having performed; *avabhṛtha-snānāya*—taking bath after the sacrifice; *pṛthave*—unto King Pṛthu; *bhūri-karmaṇe*—famous for performing many virtuous acts; *varān*—benedictions; *daduḥ*—gave; *te*—all of them; *vara-dāḥ*—the demigods, bestowers of benedictions; *ye*—who; *tat-barhiṣi*—in the performance of such a *yajña; tarpitāḥ*—became pleased.

TRANSLATION

After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

PURPORT

Yajña means Lord Viṣṇu, for all *yajña* is meant to please the Supreme Personality of Godhead, Lord Viṣṇu. Since the demigods automatically become very pleased with the performance of sacrifice, they bestow benediction upon the executors of *yajñas*. When one pours water on the root of a tree, the branches, trunks, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Viṣṇu by the performance of *yajña*, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

TEXT 41

विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः ।
आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ॥४१॥

viprāḥ satyāśiṣas tuṣṭāḥ
śraddhayā labdha-dakṣiṇāḥ
āśiṣo yuyujuḥ kṣattar
ādi-rājāya sat-kṛtāḥ

viprāḥ—all the *brāhmaṇas; satya*—true; *āśiṣaḥ*—whose benedictions; *tuṣṭāḥ*—being very satisfied; *śraddhayā*—with great respect; *labdha-dakṣiṇāḥ*—who obtained rewards; *āśiṣaḥ*—benedictions; *yuyujuḥ*—offered; *kṣattaḥ*—O Vidura; *ādi-rājāya*—upon the original King; *sat-kṛtāḥ*—being honored.

TRANSLATION

With great respect, the original King, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.

TEXT 42

त्वयाऽऽहूता महाबाहो सर्व एव समागताः ।
पूजिता दानमानाभ्यां पितृदेवर्षिमानवाः ॥४२॥

tvayāhūtā mahā-bāho
sarva eva samāgatāḥ
pūjitā dāna-mānābhyāṁ
pitṛ-devarṣi-mānavāḥ

tvayā—by you; *āhūtāḥ*—were invited; *mahā-bāho*—O great mighty-armed one; *sarve*—all; *eva*—certainly; *samāgatāḥ*—assembled; *pūjitāḥ*—were honored; *dāna*—by charity; *mānābhyām*—and by respect; *pitṛ*—the inhabitants of Pitṛloka; *deva*—demigods; *ṛṣi*—great sages; *mānavāḥ*—as well as common men.

TRANSLATION

All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealing and charity toward them.

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Pṛthu's One Hundred Horse Sacrifices."*

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

Plate 1 Ashamed of his activities, King Indra fell down to touch the lotus feet of Pṛthu Mahārāja. (*p. 787*)

Plate 2 The King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. (*p. 891*)

Plate 3 "Just see how this chaste lady, Arci, is still following her husband upwards, as far as we can see." (*p. 1007*)

Plate 4 Lord Śiva addressed the Supreme Personality of Godhead with his prayer. (*p. 1063*)

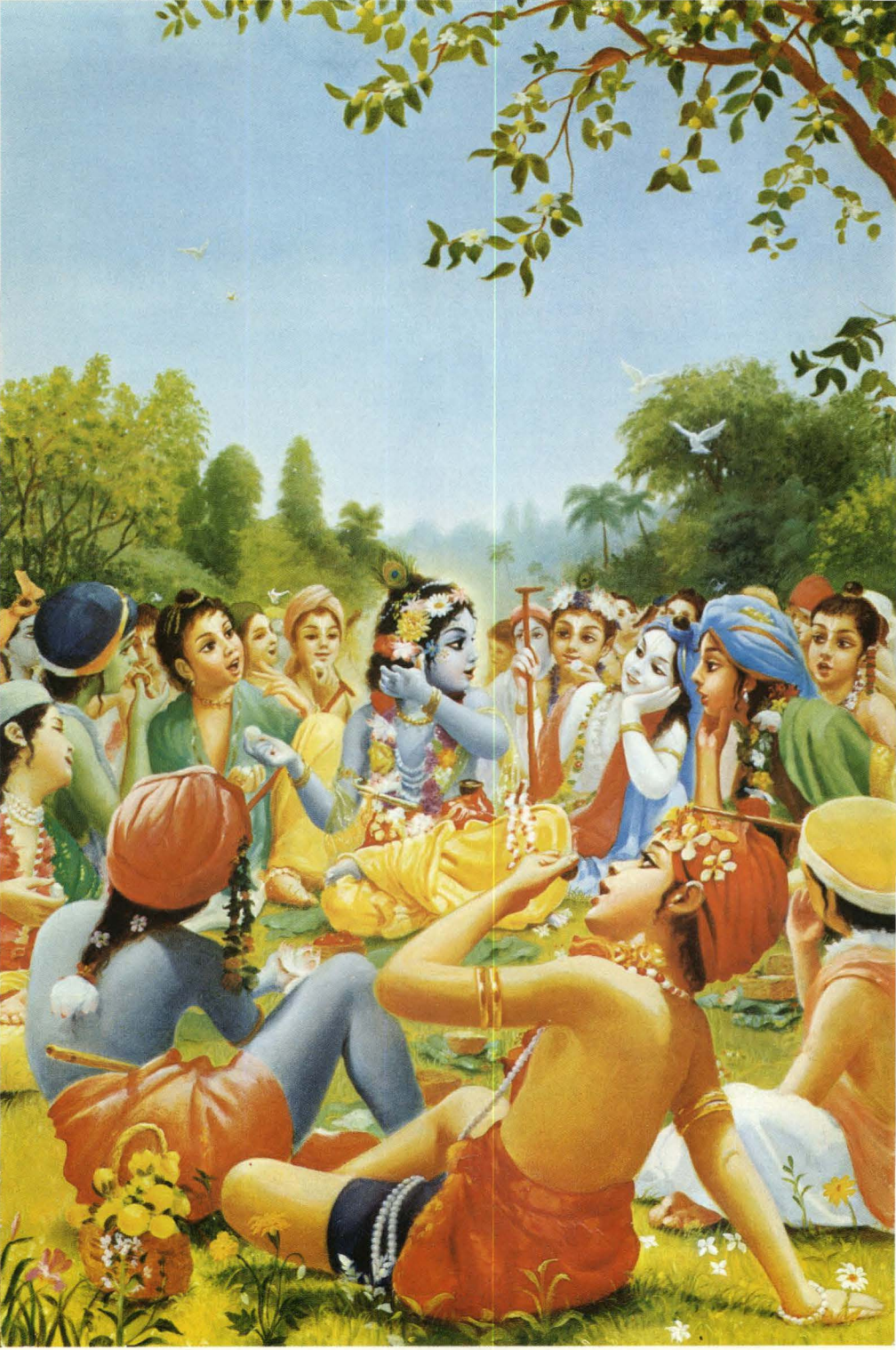

Plate 5 The cowherd boys of Vṛndāvana treat Kṛṣṇa as their equal. (*p. 1082*)

Plate 6 The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. (*p. 1085*)

Plate 7 "My dear Lord, those who desire to purify their existence must always engage in the meditation of Your lotus feet." (*p. 1091*)

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

पदा शरत्पद्मपलाशरोचिषा
नखद्युभिर्नोऽन्तरघं विधुन्वता ।
प्रदर्शय स्वीयमपास्तसाध्वसं
पदं गुरो मार्गगुरुस्तमोजुषाम् ॥५२॥

padā śarat-padma-palāśa-rociṣā
nakha-dyubhir no 'ntar-aghaṁ vidhunvatā
pradarśaya svīyam apāsta-sādhvasaṁ
padaṁ guro mārga-gurus tamo-juṣām (p. 1,088)

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Śrīmad-Bhāgavatam

Fourth Canto

"The Creation of the Fourth Order"

(Part Three – Chapters 20-24)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER TWENTY

Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

TEXT 1

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः ।
यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत ॥ १ ॥

maitreya uvāca
bhagavān api vaikuṇṭhaḥ
sākaṁ maghavatā vibhuḥ
yajñair yajña-patis tuṣṭo
yajña-bhuk tam abhāṣata

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *bhagavān*—the Supreme Personality of Godhead, Viṣṇu; *api*—also; *vaikuṇṭhaḥ*—the Lord of Vaikuṇṭha; *sākam*—along with; *maghavatā*—King Indra; *vibhuḥ*—the Lord; *yajñaiḥ*—by the sacrifices; *yajña-patiḥ*—the Lord of all *yajñas; tuṣṭaḥ*—satisfied; *yajña-bhuk*—the enjoyer of the *yajña; tam*—unto King Pṛthu; *abhāṣata*—said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

TEXT 2

श्रीभगवानुवाच

एष तेऽकार्षीद्भद्रं हयमेधशतस्य ह ।
क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥ २ ॥

śrī bhagavān uvāca
eṣa te 'kārṣīd bhaṅgaṁ
haya-medha-śatasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi

śrī bhagavān uvāca—the Supreme Personality of Godhead, Lord Viṣṇu, spoke; *eṣaḥ*—this Lord Indra; *te*—your; *akārṣīt*—performed; *bhaṅgam*—disturbance; *haya*—horse; *medha*—sacrifice; *śatasya*—of the one-hundredth; *ha*—indeed; *kṣamāpayataḥ*—who is asking pardon; *ātmānam*—unto yourself; *amuṣya*—him; *kṣantum*—to forgive; *arhasi*—you ought.

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

PURPORT

In this verse the word *ātmānam* is very significant. It is a custom among *yogīs* and *jñānīs* to address one another (even an ordinary man) as one's self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

TEXT 3

सुधियः साधवो लोके नरदेव नरोत्तमाः ।
नाभिद्रुह्यन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् ॥ ३ ॥

sudhiyaḥ sādhavo loke
naradeva narottamāḥ
nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram

su-dhiyaḥ—the most intelligent persons; *sādhavaḥ*—who are inclined to perform welfare activities; *loke*—in this world; *nara-deva*—O King; *nara-uttamāḥ*—the best of human beings; *na abhidruhyanti*—never become mali-

cious; *bhūtebhyaḥ*—toward other living beings; *yarhi*—because; *na*—never; *ātmā*—the self or soul; *kalevaram*—this body.

TRANSLATION

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

PURPORT

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme Personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material nature. Indeed, whatever he does, he does under the influence of material nature. As stated in *Bhagavad-gītā:*

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature." (Bg. 5.14)

Actually the living entity or soul does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease become a source of all kinds of pain. Those who are advanced in transcendental consciousness or Kṛṣṇa consciousness are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called *sudhiyaḥ*. *Sudhī* means intelligence, *sudhī* means highly advanced, and *sudhī* means devotee. One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

TEXT 4

पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया ।
श्रम एव परं जातो दीर्घया वृद्धसेवया ॥ ४ ॥

puruṣā yadi muhyanti
tvādṛśā deva-māyayā
śrama eva paraṁ jāto
dīrghayā vṛddha-sevayā

puruṣāḥ—persons; *yadi*—if; *muhyanti*—become bewildered; *tvā-dṛśāḥ*—like you; *deva*—of the Supreme Lord; *māyayā*—by the energy; *śramaḥ*—exertion; *eva*—certainly; *param*—only; *jātaḥ*—produced; *dīrghayā*—for a long time; *vṛddha-sevayā*—by serving the superiors.

TRANSLATION

If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

PURPORT

In this verse the word *vṛddha-sevayā* is very significant. *Vṛddha* means "old." *Sevayā* means "by service." Perfect knowledge is acquired from the *ācāryas* or liberated souls. No one can be perfect in knowledge without being trained by the *paramparā* system. Pṛthu Mahārāja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

TEXT 5

अतः कायमिमं विद्वानविद्याकामकर्मभिः ।
आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषज्जते ॥ ५ ॥

ataḥ kāyam imaṁ vidvān
avidyā-kāma-karmabhiḥ
ārabdha iti naivāsmin
pratibuddho 'nuṣajjate

ataḥ—therefore; *kāyam*—body; *imam*—this; *vidvān*—he who has knowledge; *avidyā*—by nescience; *kāma*—desires; *karmabhiḥ*—and by activities; *ārabdhaḥ*—created; *iti*—thus; *na*—never; *eva*—certainly; *asmin*—to this body; *pratibuddhaḥ*—one who knows; *anuṣajjate*—becomes addicted.

TRANSLATION

Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

PURPORT

As stated in a previous verse, those with good intellect (*sudhiyaḥ*) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body, or by attaining elevation to the higher planetary systems, or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or perform under the bodily conception is all illusion. In other words, Lord Viṣṇu informed Pṛthu Mahārāja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in *Bhagavad-gītā:*

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45)

The ritualistic performances recommended in the *Vedas* mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.

TEXT 6

असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे ।
अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥ ६ ॥

asaṁsaktaḥ śarīre 'sminn
amunotpādite gṛhe
apatye draviṇe vāpi
kaḥ kuryān mamatāṁ budhaḥ

asaṁsaktaḥ—being unattached; *śarīre*—to the body; *asmin*—this; *amunā*—by such a bodily conception; *utpādite*—produced; *gṛhe*—house; *apatye*—children; *draviṇe*—wealth; *vā*—or; *api*—also; *kaḥ*—who; *kuryāt*—would do; *mamatām*—affinity; *budhaḥ*—learned person.

TRANSLATION

How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

PURPORT

The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy his own senses. In other words, materialists who are especially interested in sense gratification are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called *traiguṇya-viṣayā vedāḥ*. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme Personality of Godhead. Such devotional service is called *nistraiguṇya*. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

TEXT 7

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः ।
सर्वगोऽनावृतः साक्षी निरात्माऽऽत्माऽऽत्मनः परः ७

ekaḥ śuddhaḥ svayaṁ-jyotir
nirguṇo 'sau guṇāśrayaḥ
sarva-go 'nāvṛtaḥ sākṣī
nirātmātmātmanaḥ paraḥ

ekaḥ—one; *śuddhaḥ*—pure; *svayam*—self; *jyotiḥ*—effulgent; *nirguṇaḥ*—without material qualifications; *asau*—that; *guṇa-āśrayaḥ*—the reservoir of good qualities; *sarva-gaḥ*—able to go everywhere; *anāvṛtaḥ*—without being covered by matter; *sākṣī*—witness; *nirātmā*—without another self; *ātma-ātmanaḥ*—to the body and mind; *paraḥ*—transcendental.

TRANSLATION

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

PURPORT

In the previous verse two significant words are used: *asaṁsaktaḥ,* meaning "without attachment," and *budhaḥ,* meaning "fully cognizant of everything." By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Śrī Viśvanātha Cakravartī Ṭhākura, in this verse Lord Viṣṇu is describing Himself or the Paramātmā. The Paramātmā is always distinguished from the embodied soul as well as the material world. Therefore He has been described as *para.* That *para,* or Supreme Personality of Godhead, is *eka,* meaning one. The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees, and so forth. Thus the living entities are not *eka* but many. As confirmed in the *Vedas: nityo nityānāṁ cetanaś cetanānām.* The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme Personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramātmā, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called *saguṇa,* whereas Paramātmā, the Supreme Personality of Godhead, is *nirguṇa,* not being under the influence of the material modes. The living entities, being encaged in material qualities, are *guṇāśrita,* whereas the Supreme Personality of Godhead is *guṇāśraya.* The conditioned soul's vision is covered by material contamination; therefore he cannot see the cause of his resultant action and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of

them, the living entity and the Paramātmā, the Supreme Personality of Godhead, are *ātmā*, or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme Personality of Godhead has in full. Full knowledge means that the *jīva-ātmā*, the living entity, must know both his position and the Supreme's position. That is full knowledge.

TEXT 8

य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः ।
नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः ॥८॥

ya evaṁ santam ātmānam
ātma-sthaṁ veda pūruṣaḥ
nājyate prakṛti-stho 'pi
tad-guṇaiḥ sa mayi sthitaḥ

yaḥ—anyone who; *evam*—thus; *santam*—existing; *ātmānam*—the individual *ātmā* and the Supreme Personality of Godhead, Paramātmā; *ātma-stham*—situated within his body; *veda*—knows; *pūruṣaḥ*—person; *na*—never; *ajyate*—is affected; *prakṛti*—in material nature; *sthaḥ*—situated; *api*—although; *tat-guṇaiḥ*—by the material modes of nature; *saḥ*—such a person; *mayi*—in Me; *sthitaḥ*—situated.

TRANSLATION

Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

PURPORT

When the Supreme Personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Thus one who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization. In this connection Śrīla Rūpa Gosvāmī says that if a person is always engaged in the service of the Lord with his body, words and mind, he is to be considered liberated, although living in the material world.

TEXT 9

यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः ।
भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥ ९ ॥

yaḥ sva-dharmeṇa māṁ nityaṁ
nirāśīḥ śraddhayānvitaḥ
bhajate śanakais tasya
mano rājan prasīdati

yaḥ—anyone who; *sva-dharmeṇa*—by his occupational duties; *mām*—Me; *nityam*—regularly; *nirāśīḥ*—without any motive; *śraddhayā*—with faith and devotion; *anvitaḥ*—endowed; *bhajate*—worships; *śanakaiḥ*—gradually; *tasya*—his; *manaḥ*—mind; *rājan*—O King Pṛthu; *prasīdati*—becomes fully satisfied.

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

PURPORT

This verse is also confirmed by the *Viṣṇu Purāṇa.* Occupational duties are known as *varṇāśrama-dharma* and apply to the four divisions of material and spiritual life—namely, *brāhmaṇa, kṣatriya, vaiśya* and *śūdra,* and *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.* If one works according to the *varṇāśrama-dharma* system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. *Bhagavad-gītā* confirms this as the process of *karma-yoga.* In other words, we should act only for the satisfaction and

service of the Lord. Otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be for material gain. Rather, everyone should offer the results of his occupational activities. A *brāhmaṇa* especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The *kṣatriya, vaiśya* and *śūdra* should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa (there are many other forms of the Lord). In this way a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* can worship the Deity with the results of his honest labor. Regardless of one's occupational duty, one should adopt the devotional means of hearing, chanting, remembering, worshiping, offering everything to the Lord, and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one's service, one's mission in life is fulfilled.

TEXT 10

परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः ।
शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥१०॥

parityakta-guṇaḥ samyag
darśano viśadāśayaḥ
śāntiṁ me samavasthānaṁ
brahma kaivalyam aśnute

parityakta-guṇaḥ—one who is disassociated from the material modes of nature; *samyak*—equal; *darśanaḥ*—whose vision; *viśada*—uncontaminated; *āśayaḥ*—whose mind or heart; *śāntim*—peace; *me*—My; *samavasthānam*—equal situation; *brahma*—spirit; *kaivalyam*—freedom from material contamination; *aśnute*—achieves.

TRANSLATION

When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha.

PURPORT

The Māyāvāda conception of *kaivalya* and that of the Vaiṣṇava community is different. The Māyāvādī thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava philosopher's conception of *kaivalya* is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in *Bhagavad-gītā,* when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of *kaivalya* or Brahman.

TEXT 11

उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम्।
कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥११॥

udāsīnam ivādhyakṣaṁ
dravya-jñāna-kriyātmanām
kūṭastham imam ātmānaṁ
yo vedāpnoti śobhanam

udāsīnam—indifferent; *iva*—simply; *adhyakṣam*—the superintendent; *dravya*—of the physical elements; *jñāna*—knowledge-acquiring senses; *kriyā*—working senses; *ātmanām*—and of the mind; *kūṭa-stham*—fixed; *imam*—this; *ātmānam*—soul; *yaḥ*—anyone who; *veda*—knows; *āpnoti*—gets; *śobhanam*—all good fortune.

TRANSLATION

Anyone who knows that this material body made of the five gross elements, the sense organs, the working senses and the mind is simply supervised by the fixed soul is eligible to be liberated from material bondage.

PURPORT

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called *dehī,* or one who possesses the body, and the

material body is called *deha,* or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called *kūṭastham.* The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In *Bhagavad-gītā* also Lord Kṛṣṇa recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Kṛṣṇa says in *Bhagavad-gītā* that the body made of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego) is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called *samādhi.* One who is actually situated in *samādhi* is understood to be a first-class *yogī.*

TEXT 12

भिन्नस्य लिङ्गस्य गुणप्रवाहो
द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूरयो
न विक्रियन्ते मयि बद्धसौहृदाः ॥१२॥

bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanaḥ
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ

bhinnasya—different; *liṅgasya*—of the body; *guṇa*—of the three modes of material nature; *pravāhaḥ*—the constant change; *dravya*—physical elements; *kriyā*—activities of the senses; *kāraka*—demigods; *cetanā*—and the mind; *ātmanaḥ*—consisting of; *dṛṣṭāsu*—when experienced; *sampatsu*—happiness; *vipatsu*—distress; *sūrayaḥ*—those who are advanced in knowledge; *na*—never; *vikriyante*—become disturbed; *mayi*—unto Me; *baddha-sauhṛdāḥ*—bound in friendship.

TRANSLATION

Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by spirit soul—all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

PURPORT

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running, and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can only be possible for a devotee.

The word *baddha-sauhṛdāḥ*—"bound in friendship"—is particularly used here. *Karmīs, jñānīs* and *yogīs* cannot be bound in devotional service. *Karmīs* fully engage in the activities of the body. Their aim of life is to give comfort to the body only. *Jñānīs* try to get out of entanglement by

philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted position of Brahman realization. *Yogīs* also have a bodily concept of life—they think that they can achieve something spiritual by exercising the body through *dhāraṇā, āsana, prāṇāyāma,* etc. A devotee's position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always aloof from the actions and reactions of the body and engage in one's real occupation, namely, rendering service to the Lord, can only be possible for devotees.

TEXT 13

समः समानोत्तममध्यमाधमः
सुखे च दुःखे च जितेन्द्रियाशयः ।
मयोपक्लृप्ताखिललोकसंयुतो
विधत्स्व वीराखिललोकरक्षणम् ॥१३॥

samaḥ samānottama-madhyamādhamaḥ
sukhe ca duḥkhe ca jitendriyāśayaḥ
mayopaklṛptākhila-loka-saṁyuto
vidhatsva vīrākhila-loka-rakṣaṇam

samaḥ—equipoised; *samāna*—all equal; *uttama*—one who is greater; *madhyama*—one who is in an intermediate position; *adhamaḥ*—one who is in a lower standard of life; *sukhe*—in happiness; *ca*—and; *duḥkhe*—in distress; *ca*—also; *jita-indriya*—having controlled the senses; *āśayaḥ*—and mind; *mayā*—by Me; *upaklṛpta*—arranged; *akhila*—all; *loka*—by people; *saṁyutaḥ*—being accompanied; *vidhatsva*—give; *vīra*—O hero; *akhila*—all; *loka*—to the citizens; *rakṣaṇam*—protection.

TRANSLATION

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life

you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

PURPORT

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Pṛthu Mahārāja is also being given orders by Lord Viṣṇu regarding the execution of his duty. We have to stick to the principles stated in the *Bhagavad-gītā. Vyavasāyātmikā buddhiḥ:* every man's duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Ṭhākura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of *varṇāśrama-dharma* by working in his prescribed duty according to the caste system *(brāhmaṇa, kṣatriya, vaiśya* and *śūdra)* and the spiritual order system *(brahmacarya, gṛhastha, vānaprastha* and *sannyāsa).* If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Pṛthu Mahārāja was ordered by Lord Viṣṇu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word *baddha-sauhṛdāḥ* in the previous verse is explained herewith. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, *ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit:* one should not treat the spiritual master as an ordinary human being because

he is the substitute for the Supreme Personality of Godhead. (*Bhāg.*11.17.27) One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily or material activities, and our life will be successful.

TEXT 14

श्रेयः प्रजापालनमेव राज्ञो
यत्साम्पराये सुकृतात् षष्ठमंशम् ।
हर्तान्यथा हृतपुण्यः प्रजाना-
मरक्षिता करहारोऽघमत्ति ॥१४॥

śreyaḥ prajā-pālanam eva rājño
yat sāmparāye sukṛtāt ṣaṣṭham aṁśam
hartānyathā hṛta-puṇyaḥ prajānām
arakṣitā karahāro 'gham atti

śreyaḥ—auspicious; *prajā-pālanam*—ruling over the general mass of people; *eva*—certainly; *rājñaḥ*—for the king; *yat*—because; *sāmparāye*—in the next birth; *su-kṛtāt*—from the pious activities; *ṣaṣṭham aṁśam*—one-sixth part; *hartā*—collector; *anyathā*—otherwise; *hṛta-puṇyaḥ*—being bereft of the results of pious activities; *prajānām*—of the citizens; *arakṣitā*—one who does not protect; *kara-hāraḥ*—tax collector; *agham*—sin; *atti*—receives or suffers.

TRANSLATION

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

PURPORT

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent to the activities of the

material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question the word *śreyaḥ*, "auspicious," is used here. The division of activities in society as arranged by the Supreme Personality of Godhead was not blindly or accidently created, as foolish people say. The *brāhmaṇa* must do his duty properly, and the *kṣatriya*, the *vaiśya* and even the *śūdra* must do the same. And every one of them can achieve the highest perfection of life—liberation from this material bondage. This is confirmed in *Bhagavad-gītā*. *Sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ:* "By executing one's prescribed duties, one can attain the highest perfection." (Bg. 18.45)

Lord Viṣṇu advised Mahārāja Pṛthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the *prajās* or citizens to instead go away to the Himalayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the *prajās* or the general mass of people are doing their respective duties for spiritual salvation. A secular state does not necessitate a king or head of state who is indifferent to the activities of the *prajās*. In the modern state the government has many rules and regulations for conducting the duties of the *prajās*, but the government neglects to see that the citizens advance in spiritual knowledge. If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king's real duty is to see that the citizens gradually become fully Kṛṣṇa conscious. Kṛṣṇa conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Mahārāja Yudhiṣṭhira. If a king or head of the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and the spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot

save their children from imminent death, they become responsible for the activities of their animalistic children. Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

TEXT 15

एवं द्विजाग्र्यानुमतानुवृत्त-
धर्मप्रधानोऽन्यतमोऽवितास्याः ।
ह्रस्वेन कालेन गृहोपयातान्
द्रष्टासि सिद्धाननुरक्तलोकः ॥१५॥

evaṁ dvijāgryānumatānuvṛtta-
dharma-pradhāno 'nyatamo 'vitāsyāḥ
hrasvena kālena gṛhopayātān
draṣṭāsi siddhān anurakta-lokaḥ

evam—thus; *dvija*—of the *brāhmaṇas; agrya*—by the foremost; *anumata*—approved; *anuvṛtta*—received by disciplic succession; *dharma*—religious principles; *pradhānaḥ*—he whose chief interest is; *anyatamaḥ*—unattached; *avitā*—the protector; *asyāḥ*—of the earth; *hrasvena*—short; *kālena*—in time; *gṛha*—to your home; *upayātān*—having come personally; *draṣṭāsi*—you will see; *siddhān*—perfected personalities; *anurakta-lokaḥ*—being loved by the citizens.

TRANSLATION

Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession—by hearing—from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sananda and Sanat-kumāra].

PURPORT

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of *varṇāśrama-dharma;* then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of *varṇāśrama-dharma* is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect in life is to develop Kṛṣṇa consciousness. As *varṇāśrama-dharma* is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the *dvijāgryas,* the most prominent *brāhmaṇas* like Parāśara and Manu. These great sages have already given us instructions how to live according to the principles of *varṇāśrama-dharma.* Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the *ācāryas* in the *paramparā* system who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called *paramparā*) and follow the principles for practical application in life; thus one can attain the highest perfection of life, liberation, and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortunately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many "isms" pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the *śāstras.* In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are *śūdras.* This combi-

nation of fools and rascals and *śūdras* cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people towards liberation, but they cannot even give them peace of mind. In *Bhagavad-gītā* it is stated that anyone who lives on concocted ideas, without reference to the *śāstras,* never becomes successful and does not attain happiness or liberation after death.

TEXT 16

वरं च मत् कञ्चन मानवेन्द्र
वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
नाहं मखैर्वै सुलभस्तपोभि-
र्योगेन वा यत्समचित्तवर्ती ॥१६॥

varaṁ ca mat kañcana mānavendra
vṛṇīṣva te 'haṁ guṇa-śīla-yantritaḥ
nāhaṁ makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī

varam—benediction; *ca*—also; *mat*—from Me; *kañcana*—whatever you like; *mānava-indra*—O chief of human beings; *vṛṇīṣva*—please request; *te*—your; *aham*—I; *guṇa-śīla*—by elevated qualities and excellent behavior; *yantritaḥ*—being captivated; *na*—not; *aham*—I; *makhaiḥ*—by sacrifices; *vai*—certainly; *su-labhaḥ*—easily obtained; *tapobhiḥ*—by austerities; *yogena*—by practice of mystic *yoga;* *vā*—or; *yat*—because of which; *sama-citta*—in one who is equipoised; *vartī*—being situated.

TRANSLATION

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined towards you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities, or mystic yoga. I always remain equipoised in the heart of one who is also equipoised in all circumstances.

PURPORT

Lord Viṣṇu was very pleased with Mahārāja Pṛthu's good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic *yoga* practice cannot satisfy Him. He is only pleased by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Kṛṣṇa, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of sacrifices and mystic *yoga*. In other words, unless one is fully qualified to become a pure devotee of the Lord one cannot expect to be liberated from material entanglement.

TEXT 17

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित् ।
अनुशासित आदेशं शिरसा जगृहे हरेः ॥१७॥

maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe hareḥ

maitreyaḥ uvāca—Maitreya said; *saḥ*—he; *ittham*—thus; *loka-guruṇā*—by the supreme master of all people; *viśvak-senena*—by the Personality of Godhead; *viśva-jit*—the conqueror of the world (Mahārāja Pṛthu); *anuśāsitaḥ*—being ordered; *ādeśam*—instructions; *śirasā*—on the head; *jagṛhe*—accepted; *hareḥ*—of the Personality of Godhead.

TRANSLATION

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

PURPORT

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the Personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme Personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and *svāmīs* who comment on the words of *Bhagavad-gītā*. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the *paramparā* system.

TEXT 18

स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा ।
शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ॥१८॥

spṛśantaṁ pādayoḥ premṇā
vrīḍitaṁ svena karmaṇā
śata-kratuṁ pariṣvajya
vidveṣaṁ visasarja ha

spṛśantam—touching; *pādayoḥ*—the feet; *premṇā*—in ecstasy; *vrīḍitam*—ashamed; *svena*—his own; *karmaṇā*—by activities; *śata-kratum*—King Indra; *pariṣvajya*—embracing; *vidveṣam*—envy; *visasarja*—gave up; *ha*—of course.

TRANSLATION

As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all his envy against him because of his stealing the horse meant for the sacrifice.

PURPORT

There are many cases in which a person becomes an offender to the lotus feet of a Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, is so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Pṛthu Mahārāja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarīṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic *yogī,* and Durvāsā also had to fall down at the lotus feet of Ambarīṣa Mahārāja.

Indra decided to fall down at the lotus feet of King Pṛthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. He immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Pṛthu were envious and angry with each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though sometimes people become angry and malicious towards one another, because of their being Kṛṣṇa conscious such rivalry, competition and envy could be adjusted without difficulty.

TEXT 19

भगवानथ विश्वात्मा पृथुनोपहृतार्हणः ।
सम्मुञ्जिहानया भक्त्या गृहीतचरणाम्बुजः ॥१९॥

bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ

samujjihānayā bhaktyā
gṛhīta-caraṇāmbujaḥ

bhagavān—the Supreme Personality of Godhead; *atha*—thereupon; *viśva-ātmā*—the Supersoul; *pṛthunā*—by King Pṛthu; *upahṛta*—being offered; *arhaṇaḥ*—all the paraphernalia for worship; *samujjihānayā*—gradually increased; *bhaktyā*—whose devotional service; *gṛhīta*—taken; *caraṇa-ambujaḥ*—His lotus feet.

TRANSLATION

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

PURPORT

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called *aṣṭa-sāttvika-vikāra,* which means eight kinds of transcendental transformations. They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is *bhakta-vatsala,* which means that He is inclined towards His pure devotee (*bhakta*). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

TEXT 20

प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः ।
पश्यन् पद्मपलाशाक्षो न प्रतस्थे सुहृत्सताम् ॥२०॥

prasthānābhimukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

prasthāna—to leave; *abhimukhaḥ*—ready; *api*—although; *enam*—him (Pṛthu); *anugraha*—by kindness; *vilambitaḥ*—detained; *paśyan*—seeing;

padma-palāśa-akṣaḥ—the Lord, whose eyes are like the petals of a lotus flower; *na*—not; *pratasthe*—departed; *suhṛt*—the well-wisher; *satām*—of the devotees.

TRANSLATION

The Lord was just about to leave, but because He was so greatly inclined towards the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

PURPORT

Here the words *suhṛt satām* are very significant. The Supreme Personality of Godhead is always very inclined towards His devotee and is always thinking of his well-being. This is not partiality. As stated in *Bhagavad-gītā,* the Lord is equal to everyone (*samo 'haṁ sarva-bhūteṣu*), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart, and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children, but he has special affection for one child who is very much inclined towards him. This is explained in *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone's heart. The Lord is not far away from the devotee. He is always in everyone's heart, but only the devotee can realize the Lord's presence, and thus he is directly connected, and he takes instruction from the Lord at every moment. Therefore, there is no chance of a devotee's being in error, nor is there any partiality on the part of the Lord for His pure devotees.

TEXT 21

स आदिराजो रचिताञ्जलिर्हरिं
विलोकितुं नाशकदश्रुलोचनः ।

न किञ्चनोवाच स बाष्पविक्लवो
हृदोपगुह्यामुमधादवस्थितः ॥२१॥

sa ādi-rājo racitāñjalir hariṁ
vilokituṁ nāśakad aśru-locanaḥ
na kiñcanovāca sa bāṣpa-viklavo
hṛdopaguhyāmum adhād avasthitaḥ

saḥ—he; *ādi-rājaḥ*—the original King; *racita-añjaliḥ*—with folded hands; *harim*—the Supreme Personality of Godhead; *vilokitum*—to look upon; *na*—not; *aśakat*—was able; *aśru-locanaḥ*—his eyes full of tears; *na*—nor; *kiñcana*—anything; *uvāca*—spoke; *saḥ*—he; *bāṣpa-viklavaḥ*—his voice being choked up; *hṛdā*—with his heart; *upaguhya*—embracing; *amum*—the Lord; *adhāt*—he remained; *avasthitaḥ*—standing.

TRANSLATION

The original King, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

PURPORT

Just as Kṛṣṇa is addressed in the *Brahma-saṁhitā* as *ādi-puruṣa,* the original personality, so King Pṛthu, being an empowered incarnation of the Lord, is referred to in this verse as *ādi-rājaḥ,* the original or ideal King. He was a great devotee and at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal to fighting with Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Mahārāja Pṛthu observed all the principles for a ruling chief, he is referred to here as *ādi-rājaḥ.*

Even a responsible king like Mahārāja Pṛthu can become a pure devotee

of the first order. We can distinctly see from his behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi's noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely, war, pestilence, famine, earthquakes and similar other disturbances. Nature's law is that as soon as there are discrepancies in the laws of God (which are described in *Bhagavad-gītā* as *dharmasya glāniḥ,* or disobedience to the laws of nature of God), at once there will be heavy punishment in the form of sudden outbreak of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the *Bhāgavatam* (*naṣṭa-prāyeṣv abhadreṣu*), by development of Kṛṣṇa consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of *Śrīmad-Bhāgavatam* or Kṛṣṇa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a Defense Fund that burns the money in the form of gunpowder, but unfortunately if they are asked to contribute liberally to advance the Kṛṣṇa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kṛṣṇa conscious.

TEXT 22

अथावमृज्याश्रुकला विलोकयन्-
नतृप्तदृग्गोचरमाह पूरुषम् ।

पदा स्पृशन्तं क्षितिमंस उन्नते
विन्यस्तहस्ताग्रमुरङ्गविद्विषः ॥२२॥

athāvamṛjyāśru-kalā vilokayann
atṛpta-dṛg-gocaram āha pūruṣam
padā spṛśantaṁ kṣitim aṁsa unnate
vinyasta-hastāgram uraṅga-vidviṣaḥ

atha—thereupon; *avamṛjya*—wiping; *aśru-kalāḥ*—the tears in his eyes; *vilokayan*—observing; *atṛpta*—not satisfied; *dṛk-gocaram*—visible to his naked eyes; *āha*—he said; *pūruṣam*—unto the Supreme Personality of Godhead; *padā*—with His lotus feet; *spṛśantam*—just touching; *kṣitim*—the ground; *aṁse*—on the shoulder; *unnate*—raised; *vinyasta*—rested; *hasta*—of this hand; *agram*—the front part; *uraṅga-vidviṣaḥ*—of Garuḍa, the enemy of the snakes.

TRANSLATION

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that he was not fully satisfied by looking at Him. Thus he offered the following prayers.

PURPORT

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahmaloka (the planet where Lord Brahmā lives) down to Svargaloka (the heavenly planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Viṣṇu is the Supreme Personality of Godhead, but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Pṛthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Pṛthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṇṭha. Out of affection for Pṛthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground.

These are all symptoms of His great affection for Pṛthu Mahārāja. Perceiving his fortunate position, Pṛthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

TEXT 23

पृथुरुवाच

वरान् विभो त्वद्वरदेश्वराद् बुधः
कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां
तानीश कैवल्यपते वृणे न च ॥२३॥

pṛthur uvāca
varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehināṁ
tān īśa kaivalya-pate vṛṇe na ca

pṛthuḥ uvāca—Pṛthu Mahārāja said; *varān*—benedictions; *vibho*—my dear Supreme Lord; *tvat*—from You; *vara-da-īśvarāt*—from the Supreme Personality of Godhead, the highest of the bestowers of benediction; *budhaḥ*—a learned person; *katham*—how; *vṛṇīte*—could ask for; *guṇa-vikriyā*—bewildered by the modes of material nature; *ātmanām*—of the living entities; *ye*—which; *nārakāṇām*—of the living entities living in hell; *api*—also; *santi*—exist; *dehināṁ*—of the embodied; *tān*—all those; *īśa*—O Supreme Lord; *kaivalya-pate*—O bestower of merging in the existence of the Lord; *vṛṇe*—I ask for; *na*—not; *ca*—also.

TRANSLATION

My dear Lord, You are the best of the demigods who can offer benedictions. Why therefore should any learned person ask You for benedictions that are meant for living entities who are bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities who are suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

PURPORT

There are different kinds of benedictions according to a person's demands. For *karmīs* the best benediction is promotion to the higher plane-

tary systems where the duration of life is very long and the standard of living and happiness is very high. There are others, namely *jñānīs* and *yogīs,* who want the benediction of merging into the existence of the Lord. This is called *kaivalya.* The Lord is therefore addressed as *kaivalya-pati,* the master or Lord of the benediction known as *kaivalya.* But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, *kaivalya,* or merging into the existence of the Lord, is considered as good as hell. The word *nāraka* means hell. Similarly, everyone who exists in this material world is called *nāraka* because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the *karmīs* nor that desired by the *jñānīs* and *yogīs.* Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that *kaivalya* is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

TEXT 24

न कामये नाथ तदप्यहं क्वचिन्-
न यत्र युष्मच्चरणाम्बुजासवः ।
महत्तमान्तर्हृदयान्मुखच्युतो
विधत्स्व कर्णायुतमेष मे वरः ॥२४॥

na kāmaye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

na—not; *kāmaye*—do I desire; *nātha*—O master; *tat*—that; *api*—even; *aham*—I; *kvacit*—at any time; *na*—not; *yatra*—where; *yuṣmat*—Your; *caraṇa-ambuja*—of the lotus feet; *āsavaḥ*—the nectarean beverage; *mahattama*—of the great devotees; *antaḥ-hṛdayāt*—from the core of the heart; *mukha*—from the mouths; *cyutaḥ*—being delivered; *vidhatsva*—give; *karṇa*—ears; *ayutam*—one million; *eṣaḥ*—this; *me*—my; *varaḥ*—benediction.

TRANSLATION

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence because in that position there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

PURPORT

In the previous verse Mahārāja Pṛthu addressed the Lord as *kaivalya-pati,* the master of the liberation of merging into His existence. This does not mean that he was anxious for *kaivalya* liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Mahārāja Pṛthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees who speak from the cores of their hearts. It is stated in the beginning of *Śrīmad-Bhāgavatam, śuka-mukhād amṛta-drava-saṁyutam:* the nectar of *Śrīmad-Bhāgavatam* became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī (*Bhāg.* 1.1.3). One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of *Śrīmad-Bhāgavatam* who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. When it is heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words *satāṁ prasaṅgān mama vīrya-saṁvidaḥ* mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preach-

ing about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

स उत्तमश्लोक महन्मुखच्युतो
भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां
कुयोगिनां नो वितरत्यलं वरैः ॥२५॥

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā-kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanāṁ
kuyogināṁ no vitaraty alaṁ varaiḥ

saḥ—that; *uttama-śloka*—O Lord, who is praised by selected verses; *mahat*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇā*—particles; *anilaḥ*—soothing breeze; *smṛtim*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yogināṁ*—of persons not in the line of devotional service; *naḥ*—of us; *vitarati*—restores; *alam*—unnecessary; *varaiḥ*—other benedictions.

TRANSLATION

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

PURPORT

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal rela-

tionship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory *māyā,* we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the *Vedas* it is said that every one of us is sleeping under the influence of *māyā.* We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord Caitanya says, "*jīva jāgo, jīva jāgo.*" The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has direct connection with the saffron mercy particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, because the voice touches the particles of saffron dust on the lotus feet of the Lord, the voice is spiritually very powerful. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is *kuyogī* because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the *kuyoga* platform to become *suyogīs,* perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life—it doesn't matter what it is—but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

TEXT 26

यशः शिवं सुश्रव आर्यसङ्गमे
यदृच्छया चोपशृणोति ते सकृत् ।

कथं गुणज्ञो विरमेद्विना पशुं
श्रीर्यत्प्रवव्रे गुणसंग्रहेच्छया ॥२६॥

yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
kathaṁ guṇa-jño viramed vinā paśuṁ
śrīr yat pravavre guṇa-saṅgrahecchayā

yaśaḥ—glorification; *śivam*—all-auspicious; *su-śravaḥ*—O highly glorified Lord; *ārya-saṅgame*—in the association of advanced devotees; *yadṛcchayā*—somehow or other; *ca*—also; *upaśṛṇoti*—hears; *te*—Your; *sakṛt*—even once; *katham*—how; *guṇa-jñaḥ*—one who appreciates good qualities; *viramet*—can cease; *vinā*—unless; *paśum*—an animal; *śrīḥ*—the goddess of fortune; *yat*—which; *pravavre*—accepted; *guṇa*—Your qualities; *saṅgraha*—to receive; *icchayā*—with a desire.

TRANSLATION

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was even accepted by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

PURPORT

The association of devotees *(ārya-saṅgama)* is the most important factor in this world. The word *ārya* refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as *rājarṣis,* were so perfectly educated as *kṣatriyas,* or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it we

are finding it very easy to spread Kṛṣṇa consciousness amongst the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others also who are associating with them and hearing the chanting of the Hare Kṛṣṇa *mahā-mantra* from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted amongst Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the *mantra* because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifically wanted to hear about the Lord's glories, and for the association of the *gopīs,* who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa *mahā-mantra* continually for so many years instead of stopping and trying for *kaivalya,* liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the practice of chanting Hare Kṛṣṇa. Those who are not animals, who are actually intelligent, advanced, human, civilized men, cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 27

अथाभजे त्वाखिलपूरुषोत्तमं
गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलि-
र्न स्यात्कृतत्वच्चरणैकतानयोः ॥२७॥

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ

apy āvayor eka-pati-spṛdhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ

atha—therefore; *ābhaje*—I shall engage in devotional service; *tvā*—unto You; *akhila*—all-inclusive; *pūruṣa-uttamam*—the Supreme Personality of Godhead; *guṇa-ālayam*—the reservoir of all transcendental qualities; *padma-karā*—the goddess of fortune, who carries a lotus flower in her hand; *iva*—like; *lālasaḥ*—being desirous; *api*—indeed; *āvayoḥ*—of Lakṣmī and me; *eka-pati*—one master; *spṛdhoḥ*—competing; *kaliḥ*—quarrel; *na*—not; *syāt*—may take place; *kṛta*—having done; *tvat-caraṇa*—unto Your lotus feet; *eka-tānayoḥ*—one attention.

TRANSLATION

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just as the goddess of fortune who carries a lotus flower in her hand because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I will quarrel because both of us would be attentively engaged in the same service.

PURPORT

The Lord is here addressed as *akhila-pūruṣottama*, the Supreme Personality of Godhead who is Lord of the entire creation. *Puruṣa* means the enjoyer, and *uttama* means the best. There are different kinds of *puruṣas* or enjoyers within the universe. Generally they can be divided into three classes—those who are conditioned, those who are liberated, and those who are eternal. In the *Vedas* the Supreme Lord is called the supreme eternal of all eternals *(nityo nityānām)*. Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the *viṣṇu-tattva* or Lord Viṣṇu and His expansions. So *nitya* refers to the Personality of Godhead beginning from Kṛṣṇa up to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the *Brahma-saṁhitā (rāmādi-mūrtiṣu)* there are millions and trillions of expansions of Lord Viṣṇu as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word *mukta* refers to the living entities who never come within this material world. The *baddhas* are those living entities who are almost eternally living within this material world. The *baddhas* are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the *muktas* are

already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Viṣṇu is addressed here as *pūruṣottama,* the best of all living entities—namely *viṣṇu-tattvas* and *jīva-tattvas.* It is a great offense, therefore, to compare Lord Viṣṇu and the *jīva-tattva* or consider them on an equal level. The Māyāvādī philosophers equalize the *jīvas* and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, *pūruṣottama,* the greatest, the Supreme Personality of Godhead Kṛṣṇa or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a *śaktyāveśa* incarnation. Another significant word in this verse is *guṇālayam,* which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be *nirguṇa* (without qualities), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, called *bhakta-vatsala.* The devotees are always very much inclined to render service to the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are so many transcendental transactions which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of *mādhurya-rasa.* The goddess of fortune is engaged in the service of the Lord in the *mādhurya-rasa* of conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Pṛthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of *dāsya-rasa* or servitorship of the Lord. From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, *jagan-mātā.* Consequently there was no question of his competing with her on the platform of *mādhurya-rasa.* Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors

in the service of the Lord, but such competition is without malice. In the Vaikuṇṭha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

TEXT 28

जगज्जनन्यां जगदीश वैशसं
स्यादेव यत्कर्मणि नः समीहितम् ।
करोषि फल्गव्प्युरु दीनवत्सलः
स्व एव धिष्ण्येऽभिरतस्य किं तया ॥२८॥

jagaj-jananyāṁ jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kiṁ tayā

jagat-jananyām—in the mother of the universe (Lakṣmī); *jagat-īśa*—O Lord of the universe; *vaiśasam*—anger; *syāt*—may arise; *eva*—certainly; *yat-karmaṇi*—in whose activity; *naḥ*—my; *samīhitam*—desire; *karoṣi*—You consider; *phalgu*—insignificant service; *api*—even; *uru*—very great; *dīna-vatsalaḥ*—favorably inclined to the poor; *sve*—own; *eva*—certainly; *dhiṣṇye*—in Your opulence; *abhiratasya*—of one who is fully satisfied; *kim*—what need is there; *tayā*—with her.

TRANSLATION

My dear Lord of the universe, the goddess of fortune Lakṣmī is the mother of the universe, and yet I think that she may be angry with me because of my intruding on her service and my acting on that very platform to which she is so much attached. Yet I am hopeful that, even though there is some misunderstanding, You will take my part because You are very much inclined to the poor, and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

PURPORT

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She not only takes care of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp

on His face, and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja is therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this is not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and in performing sacrifices according to *karma-kāṇḍa,* or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the *Viṣṇu Purāṇa* that by following the principles of *varṇāśrama-dharma* one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called *cañcalā* (restless) because she is very restless and is always coming and going. So Pṛthu Mahārāja indicates that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu begot Lord Brahmā from His navel, He didn't take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja is confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

TEXT 29

भजन्त्यथ त्वामत एव साधवो
व्युदस्तमायागुणविभ्रमोदयम् ।

भवत्पदानुस्मरणादृते सतां
निमित्तमन्यद्भगवन्न विद्महे ॥२९॥

bhajanty atha tvām ata eva sādhavo
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe

bhajanti—they worship; *atha*—therefore; *tvām*—You; *ata eva*—therefore; *sādhavaḥ*—all saintly persons; *vyudasta*—who dispel; *māyā-guṇa*—the modes of material nature; *vibhrama*—misconceptions; *udayam*—produced; *bhavat*—Your; *pada*—lotus feet; *anusmaraṇāt*—constantly remembering; *ṛte*—except; *satām*—of great saintly persons; *nimittam*—reason; *anyat*—other; *bhagavan*—O Supreme Personality of Godhead; *na*—not; *vidmahe*—I can understand.

TRANSLATION

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no other reason for the liberated souls to take shelter at Your lotus feet except for the fact that they are constantly thinking of them.

PURPORT

The *karmīs* are generally engaged in fruitive activities for material bodily comforts. The *jñānīs,* however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the *jñānīs* who are actually matured in their knowledge must surrender unto the lotus feet of the Lord, as is stated in *Bhagavad-gītā (bahūnāṁ janmanām ante).* Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the *Śrīmad-Bhāgavatam* that those who are *ātmārāma,* self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by *rajaḥ* and *tamaḥ,* he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The *jñānī* understands this fact and therefore ceases to work and takes to *karma-sannyāsa.*

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the *jñānī* leads him to the shelter of the lotus feet of the Lord. Then he is only satisfied in contemplating the lotus feet of the Lord constantly. Pṛthu Mahārāja therefore concludes that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as *ātmānanda,* is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

TEXT 30

मन्ये गिरं ते जगतां विमोहिनीं
वरं वृणीष्वेति भजन्तमात्थ यत् ।
वाचा नु तन्त्या यदि ते जनोऽसितः
कथं पुनः कर्म करोति मोहितः ॥३०॥

manye giraṁ te jagatāṁ vimohinīṁ
varaṁ vṛṇīṣveti bhajantam āttha yat
vācā nu tantyā yadi te jano 'sitaḥ
kathaṁ punaḥ karma karoti mohitaḥ

manye—I consider; *giram*—words; *te*—Your; *jagatām*—to the material world; *vimohinīm*—bewildering; *varam*—benediction; *vṛṇīṣva*—just accept; *iti*—in this way; *bhajantam*—unto Your devotee; *āttha*—You spoke; *yat*—because; *vācā*—by the statements of the *Vedas; nu*—certainly; *tantyā*—by the ropes; *yadi*—if; *te*—Your; *janaḥ*—the people in general; *asitaḥ*—not bound; *katham*—how; *punaḥ*—again and again; *karma*—fruitive activities; *karoti*—perform; *mohitaḥ*—being enamored.

TRANSLATION

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements which You offer in the Vedas are certainly not suitable for pure devotees. People in general are bound

by the sweet words of the Vedas, and they engage themselves again and again in fruitive activities, enamored by the results of their actions.

PURPORT

Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the *Vedas*, namely *karma-kāṇḍa* and *jñāna-kāṇḍa*, are certainly doomed. In the *Vedas* there are three categories of activities known as *karma-kāṇḍa*, fruitive activities, *jñāna-kāṇḍa*, philosophical research, and *upāsana-kāṇḍa*, worship of different demigods for receiving material benefits. Those who are engaged in *karma-kāṇḍa* and *jñāna-kāṇḍa* are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because he is an eternal part and parcel of the Supreme Lord, the immediate business of the living entity is to engage himself in devotional service. Pṛthu Mahārāja therefore says that the allurement of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in *bhukti* or *mukti*.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the *Caitanya-caritāmṛta* the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the *Vedas* which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in *Bhagavad-gītā* the Lord says: *yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ* (Bg. 2.42). The less intelligent class of men *(avipaścitaḥ)* are attracted by the flowery language of the *Vedas* and therefore engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

TEXT 31

त्वन्माययाद्धा जन ईश खण्डितो
यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद्बालहितं पिता स्वयं
तथा त्वमेवार्हसि नः समीहितुम् ॥३१॥

tvan-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitaṁ pitā svayaṁ
tathā tvam evārhasi naḥ samīhitum

tvat—Your; *māyayā*—by illusory energy; *addhā*—certainly; *janaḥ*—the people in general; *īśa*—O my Lord; *khaṇḍitaḥ*—separated; *yat*—because; *anyat*—other; *āśāste*—they desire; *ṛta*—real; *ātmanaḥ*—from the self; *abudhaḥ*—without proper understanding; *yathā*—as; *caret*—would engage in; *bāla-hitam*—the welfare of one's child; *pitā*—the father; *svayam*—personally; *tathā*—similarly; *tvam*—Your Lordship *eva*—certainly; *arhasi naḥ samīhitum*—please act on my behalf.

TRANSLATION

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as the father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

PURPORT

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in *Bhagavad-gītā: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi* (Bg. 18.66). The father

knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the *Īśopaniṣad* states that everything in this material world is complete (*pūrṇam idam*). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that as the Supreme Father He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka:*

na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

TEXT 32

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक्
तमाह राजन् मयि भक्तिरस्तु ते ।
दिष्ट्येदृशी धीर्मयि ते कृता यया
मायां मदीयां तरति स्म दुस्त्यजाम् ॥३२॥

maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyāṁ madīyāṁ tarati sma dustyajām

maitreyaḥ—Maitreya, the great sage; *uvāca*—spoke; *iti*—thus; *ādi-rājena*—by the original King (Pṛthu); *nutaḥ*—being worshiped; *saḥ*—He (the Supreme Personality of Godhead); *viśva-dṛk*—the seer of the whole universe; *tam*—unto him; *āha*—said; *rājan*—my dear King; *mayi*—unto Me; *bhaktiḥ*—devotional service; *astu*—let it be; *te*—your; *diṣṭyā*—by good fortune; *īdṛśī*—like this; *dhīḥ*—intelligence; *mayi*—unto Me; *te*—by you; *kṛtā*—having been performed; *yayā*—by which; *māyām*—illusory energy; *madīyām*—My; *tarati*—crosses over; *sma*—certainly; *dustyajām*—very difficult to give up.

TRANSLATION

The great sage Maitreya continued to speak: The Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

PURPORT

This is also confirmed in *Bhagavad-gītā* wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of *māyā* by fruitive activity, speculative philosophy or mystic *yoga*. The only means for transcending illusory energy is devotional service, as the Lord Himself states.

mām eva ye prapadyante
māyām etāṁ taranti te (Bg. 7.14)

If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position one can overcome the stringent laws of material nature.

TEXT 33

तत्त्वं कुरु मयाऽऽदिष्टमप्रमत्तः प्रजापते ।
मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ॥३३॥

tat tvaṁ kuru mayādiṣṭam
apramattaḥ prajāpate

mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam

tat—therefore; *tvam*—you; *kuru*—do; *mayā*—by Me; *ādiṣṭam*—what is ordered; *apramattaḥ*—without being misguided; *prajā-pate*—O master of the citizens; *mat*—of Me; *ādeśa-karaḥ*—who executes the order; *lokaḥ*—any person; *sarvatra*—everywhere; *āpnoti*—achieves; *śobhanam*—all good fortune.

TRANSLATION

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

PURPORT

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In *Bhagavad-gītā* the Supreme Lord Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ:* "Just think of Me always and become My devotee." (Bg. 18.65) Furthermore, the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all kinds of material engagement and simply surrender unto Me." (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

TEXT 34

मैत्रेय उवाच

इति वैन्यस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः ।
पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽच्युतो मतिम्॥३४॥

maitreya uvāca
iti vainyasya rājarṣeḥ
pratinandyārthavad vacaḥ

pūjito 'nugṛhītvainaṁ
gantuṁ cakre 'cyuto matim

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *vainyasya*—of the son of King Vena (Pṛthu Mahārāja); *rāja-ṛṣeḥ*—of the saintly King; *pratinandya*—appreciating; *artha-vat vacaḥ*—the prayers, which were full of meaning; *pūjitaḥ*—being worshiped; *anugṛhītvā*—sufficiently benedicting; *enam*—King Pṛthu; *gantum*—to go from that place; *cakre*—made up; *acyutaḥ*—the infallible Lord; *matim*—His mind.

TRANSLATION

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord benedicted him and decided to depart.

PURPORT

Most important in this verse are the words *pratinandyārthavad vacaḥ,* which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord's lotus feet birth after birth. Lord Caitanya therefore uses the words *mama janmani janmani,* which mean "birth after birth," because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are transcendental. In the Fourth Chapter of *Bhagavad-gītā* the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously, but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord's mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called *divya,* transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord's taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the *bhakti* cult, all over the world. Pṛthu Mahārāja was an incarnation of the power of the Lord to spread the *bhakti* cult, and the Lord blessed him to remain

fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is *acyuta,* which means "infallible." Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in *Bhagavad-gītā* the Lord expresses the quality of His appearance as *ātma-māyayā,* "performed by internal potency." The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears in order to reestablish the perfect order of religious principles and to vanquish the demoniac influence in human society.

TEXTS 35-36

देवर्षिपितृगन्धर्वसिद्धचारणपन्नगाः ।
किन्नराप्सरसो मर्त्याः खगा भूतान्यनेकशः ॥३५॥
यज्ञेश्वरधिया राज्ञा वाग्वित्ताञ्जलिभक्तितः ।
सभाजिता ययुः सर्वे वैकुण्ठानुगतास्ततः ॥३६॥

devarṣi-pitṛ-gandharva-
siddha-cāraṇa-pannagāḥ
kinnarāpsaraso martyāḥ
khagā bhūtāny anekaśaḥ

yajñeśvara-dhiyā rājñā
vāg-vittāñjali-bhaktitaḥ
sabhājitā yayuḥ sarve
vaikuṇṭhānugatās tataḥ

deva—the demigods; *ṛṣi*—the great sages; *pitṛ*—inhabitants of Pitṛloka; *gandharva*—inhabitants of Gandharvaloka; *siddha*—inhabitants of Siddhaloka; *cāraṇa*—inhabitants of the Cāraṇaloka; *pannagāḥ*—inhabitants of the planets where serpents live; *kinnara*—inhabitants of the Kinnara planets; *apsarasaḥ*—inhabitants of the Apsaroloka; *martyāḥ*—inhabitants of the earthly planets; *khagāḥ*—birds; *bhūtāni*—other living entities; *anekaśaḥ*—many; *yajña-īśvara-dhiyā*—with perfect intelligence of thinking as part and parcel of the Supreme Lord; *rājñā*—by the King; *vāk*—with sweet words; *vitta*—wealth; *añjali*—with folded hands; *bhaktitaḥ*—in a spirit of

devotional service; *sabhājitāḥ*—being properly worshiped; *yayuḥ*—went; *sarve*—all; *vaikuṇṭha*—of the Supreme Personality of Godhead, Viṣṇu; *anugatāḥ*—followers; *tataḥ*—from that place.

TRANSLATION

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka, and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

PURPORT

In modern so-called scientific society the idea is very prevalent that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pitās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. The *Vedas* give information that in all planets—not only within this material sky but also in the spiritual sky—there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme Personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely, earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as *caturdaśa-bhuvana,* indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as *paravyoma,* or the

spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different *rasas* or relationships known as *dāsya-rasa, sakhya-rasa, vātsalya-rasa, mādhurya-rasa* and, above all, *parakīya-rasa.* This *parakīya-rasa,* or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

TEXT 37

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः ।
हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥३७॥

bhagavān api rājarṣeḥ
sopādhyāyasya cācyutaḥ
harann iva mano 'muṣya
sva-dhāma pratyapadyata

bhagavān—the Supreme Personality of Godhead; *api*—also; *rāja-ṛṣeḥ*—of the saintly King; *sa-upādhyāyasya*—along with all the priests; *ca*—also; *acyutaḥ*—the infallible Lord; *haran*—captivating; *iva*—indeed; *manaḥ*—the mind; *amuṣya*—of him; *sva-dhāma*—to His abode; *pratyapadyata*—returned.

TRANSLATION

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

PURPORT

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as *acyuta,* or infallible. When a living entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called *acyuta.* Because he falls down from his real engagement in the service of the Lord, the living

entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is *cyuta*, whereas the Lord is called *acyuta*. The Lord was attractive for everyone—not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the Lord is all-attractive, He is called Kṛṣṇa, or "one who attracts everyone." As will be explained in the next verse, the Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakaśāyī Viṣṇu, who is a plenary expansion of Lord Kṛṣṇa. He is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakaśāyī Viṣṇu is one of the *puruṣas* who control the material modes of nature.

TEXT 38

अदृष्टाय नमस्कृत्य नृपः सन्दर्शितात्मने ।
अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥३८॥

adṛṣṭāya namas-kṛtya
nṛpaḥ sandarśitātmane
avyaktāya ca devānāṁ
devāya sva-puraṁ yayau

adṛṣṭāya—unto one who is beyond the purview of material vision; *namaḥ-kṛtya*—offering obeisances; *nṛpaḥ*—the King; *sandarśita*—revealed; *ātmane*—unto the Supreme Soul; *avyaktāya*—who is beyond the manifestation of the material world; *ca*—also; *devānām*—of the demigods; *devāya*—unto the Supreme Lord; *sva-puram*—to his own house; *yayau*—returned.

TRANSLATION

King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.

PURPORT

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are

thus purified, the Lord reveals Himself to the vision of the devotee. *Avyakta* means "unmanifested." Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Mahārāja Pṛthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as *sandarśitātmā,* for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu."*

CHAPTER TWENTY-ONE

Instructions by Mahārāja Pṛthu

TEXT 1

मैत्रेय उवाच

मौक्तिकैः कुसुमस्रग्भिर्दुकूलैः स्वर्णतोरणैः ।
महासुरभिभिर्धूपैर्मण्डितं तत्र तत्र वै ॥ १ ॥

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitaṁ tatra tatra vai

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *mauktikaiḥ*—with pearls; *kusuma*—of flowers; *sragbhiḥ*—with garlands; *dukūlaiḥ*—cloth; *svarṇa*—golden; *toraṇaiḥ*—by gates; *mahā-surabhibhiḥ*—highly perfumed; *dhūpaiḥ*—by incense; *maṇḍitam*—decorated; *tatra tatra*—here and there; *vai*—certainly.

TRANSLATION

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

PURPORT

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately

changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Pṛthu's capital was decorated with such highly opulent decorations.

TEXT 2

चन्दनागुरुतोयार्द्ररथ्याचत्वरमार्गवत् ।
पुष्पाक्षतफलैस्तोक्मैर्लाजैरर्चिर्भिरर्चितम् ॥ २ ॥

candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam

candana—sandalwood; *aguru*—a kind of fragrant herb; *toya*—the water of; *ārdra*—sprinkled with; *rathyā*—a path for driving a chariot; *catvara*—small parks; *mārgavat*—lanes; *puṣpa*—flowers; *akṣata*—unbroken; *phalaiḥ*—by the fruits; *tokmaiḥ*—minerals; *lājaiḥ*—wetted grains; *arcirbhiḥ*—by lamps; *arcitam*—decorated.

TRANSLATION

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

TEXT 3

सवृन्दैः कदलीस्तम्भैः पूगपोतैः परिष्कृतम् ।
तरुपल्लवमालाभिः सर्वतः समलंकृतम् ॥ ३ ॥

savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiḥ pariṣkṛtam
taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

sa-vṛndaiḥ—along with fruits and flowers; *kadalī-stambhaiḥ*—by the pillars of banana trees; *pūga-potaiḥ*—by collections of young animals and by processions of elephants; *pariṣkṛtam*—very nicely cleansed; *taru*—young plants; *pallava*—new leaves of mango trees; *mālābhiḥ*—by garlands; *sarvataḥ*—everywhere; *samalaṅkṛtam*—nicely decorated.

TRANSLATION

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

TEXT 4

प्रजास्तं दीपबलिभिः सम्भृताशेषमङ्गलैः ।
अभीयुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः ॥ ४ ॥

prajās taṁ dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kuṇḍala-maṇḍitāḥ

prajāḥ—citizens; *tam*—to him; *dīpa-balibhiḥ*—with lamps; *sambhṛta*—equipped with; *aśeṣa*—unlimited; *maṅgalaiḥ*—auspicious articles; *abhīyuḥ*—came forward to welcome; *mṛṣṭa*—with beautiful bodily luster; *kanyāḥ ca*—and unmarried girls; *mṛṣṭa*—colliding with; *kuṇḍala*—earrings; *maṇḍitāḥ*—being bedecked with.

TRANSLATION

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

PURPORT

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. *Kumārī*, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried; after marriage they are protected by their young husbands, and when elderly they are protected

by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

TEXT 5

शङ्खदुन्दुभिघोषेण ब्रह्मघोषेण चर्त्विजाम् ।
विवेश भवनं वीरः स्तूयमानो गतस्मयः ॥ ५ ॥

śaṅkha-dundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanaṁ vīraḥ
stūyamāno gatasmayaḥ

śaṅkha—conchshells; *dundubhi*—kettledrums; *ghoṣeṇa*—by the sound of; *brahma*—Vedic; *ghoṣeṇa*—chanting; *ca*—also; *ṛtvijām*—of the priests; *viveśa*—entered; *bhavanam*—the palace; *vīraḥ*—the King; *stūyamānaḥ*—being worshiped; *gata-smayaḥ*—without pride.

TRANSLATION

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

PURPORT

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

TEXT 6

पूजितः पूजयामास तत्र तत्र महायशाः ।
पौराञ्जानपदांस्तांस्तान् प्रीतः प्रियवरप्रदः ॥ ६ ॥

pūjitaḥ pūjayāmāsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāṁs tāṁs tān
prītaḥ priyavara-pradaḥ

pūjitaḥ—being worshiped; *pūjayāmāsa*—offered worship; *tatra tatra*—here and there; *mahā-yaśāḥ*—with a background of great activities; *paurān*—the noble men of the city; *jāna-padān*—common citizens; *tān tān*—in that way; *prītaḥ*—being satisfied; *priya-vara-pradaḥ*—was ready to offer them all benediction.

TRANSLATION

Both the important citizens and the common citizens welcomed the King very heartily, and he also benedicted them with their desired blessings.

PURPORT

A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

TEXT 7

स एवमादीन्यनवद्यचेष्टितः
कर्माणि भूयांसि महान्महत्तमः ।
कुर्वन् शशासावनिमण्डलं यशः
स्फीतं निधायारुरुहे परं पदम् ॥ ७ ॥

sa evam ādīny anavadya-ceṣṭitaḥ
karmāṇi bhūyāṁsi mahān mahattamaḥ
kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ
sphītaṁ nidhāyāruruhe paraṁ padam

saḥ—King Pṛthu; *evam*—thus; *ādīni*—from the very beginning; *anavadya*—magnanimous; *ceṣṭitaḥ*—performing various works; *karmāṇi*—work; *bhūyāṁsi*—repeatedly; *mahān*—great; *mahattamaḥ*—greater than the greatest; *kurvan*—performing; *śaśāsa*—ruled; *avani-maṇḍalam*—the surface of the earth; *yaśaḥ*—reputation; *sphītam*—widespread; *nidhāya*—achieving; *āruruhe*—was elevated; *param padam*—to the lotus feet of the Supreme Lord.

TRANSLATION

King Pṛthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

PURPORT

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the prescribed duties for his particular community. It is the king's duty to see that everyone perfectly executes the duties prescribed for the *varṇa* and *āśrama* divisions of society. Besides that, as exemplified by King Pṛthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities—some are positive great personalities, some comparative and some superlative—but King Pṛthu exceeded all of them. He is therefore described here as *mahattamaḥ,* "greater than the greatest." Mahārāja Pṛthu was a *kṣatriya,* and he discharged his *kṣatriya* duties perfectly. Similarly, *brāhmaṇas, vaiśyas* and *śūdras* can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called *paraṁ padam. Paraṁ padam,* or the Vaikuṇṭha planets, can be achieved only by devotional service. The impersonal Brahman region is also called *paraṁ padam,* but unless one is attached to the Personality of Godhead one must again fall down to the material world from the impersonal *paraṁ padam* situation. It is said, therefore, *āruhya kṛcchreṇa paraṁ padaṁ tataḥ:* the impersonalists endeavor very strenuously to achieve the *paraṁ padam* or impersonal *brahmajyoti,* but unfortunately, being bereft of a relationship with the Supreme Personality of Godhead, they come down again to the material world. If one flies in outer space, he can go very high up, but unless he reaches a planet he must come down again to earth. Similarly, because the impersonalists who reach the *paraṁ padam* of the impersonal *brahmajyoti* do not enter into the Vaikuṇṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloka or Satyaloka, all such planets are situated in the material world.

TEXT 8

सूत उवाच

तदादिराजस्य यशो विजृम्भितं
गुणैरशेषैर्गुणवत्सभाजितम् ।
क्षत्ता महाभागवतः सदस्पते
कौषारविं प्राह गृणन्तमर्चयन् ॥ ८ ॥

sūta uvāca
tad ādi-rājasya yaśo vijṛmbhitaṁ
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahābhāgavataḥ sadaspate
kauṣāraviṁ prāha gṛṇantam arcayan

sūtaḥ uvāca—Sūta Gosvāmī said; *tat*—that; *ādi-rājasya*—of the original king; *yaśaḥ*—reputation; *vijṛmbhitam*—highly qualified; *guṇaiḥ*—by qualities; *aśeṣaiḥ*—unlimited; *guṇavat*—fittingly; *sabhājitam*—being praised; *kṣattā*—Vidura; *mahā-bhāgavataḥ*—the great saintly devotee; *sadaspate*—leader of the great sages; *kauṣāravim*—unto Maitreya; *prāha*—said; *gṛṇantam*—while talking; *arcayan*—offering all respectful obeisances.

TRANSLATION

Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original King, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

TEXT 9

विदुर उवाच

सोऽभिषिक्तः पृथुर्विप्रैर्लब्धाशेषसुरार्हणः ।
बिभ्रत् स वैष्णवं तेजो बाह्वोर्याभ्यां दुदोह गाम् ॥९॥

vidura uvāca
so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavaṁ tejo
bāhvor yābhyāṁ dudoha gām

viduraḥ uvāca—Vidura said; *saḥ*—he (King Pṛthu); *abhiṣiktaḥ*—when enthroned; *pṛthuḥ*—King Pṛthu; *vipraiḥ*—by the great sages and *brāhmaṇas; labdha*—achieved; *aśeṣa*—innumerable; *sura-arhaṇaḥ*—presentations by the demigods; *bibhrat*—expanding; *saḥ*—he; *vaiṣṇavam*—who has received through Lord Viṣṇu; *tejaḥ*—strength; *bāhvoḥ*—arms; *yābhyām*—by which; *dudoha*—exploited; *gām*—the earth.

TRANSLATION

Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

PURPORT

Because Pṛthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Pṛthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Mahārāja Pṛthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme Personality of Godhead.

TEXT 10

को न्वस्य कीर्तिं न शृणोत्यभिज्ञो
यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काम-
मद्यापि तन्मे वद कर्म शुद्धम् ॥१०॥

ko nv asya kīrtiṁ na śṛṇoty abhijño
yad-vikramocchiṣṭam aśeṣabhūpāḥ

lokāḥ sapālā upajīvanti kāmam
adyāpi tan me vada karma śuddham

kaḥ—who; *nu*—but; *asya*—King Pṛthu; *kīrtim*—glorious activities; *na śṛṇoti*—does not hear; *abhijñaḥ*—intelligent; *yat*—his; *vikrama*—chivalry; *ucchiṣṭam*—remnants; *aśeṣa*—innumerable; *bhūpāḥ*—kings; *lokāḥ*—planets; *sa-pālāḥ*—with their demigods; *upajīvanti*—execute livelihood; *kāmam*—desired objects; *adyāpi*—up to that; *tat*—that; *me*—unto me; *vada*—please speak; *karma*—activities; *śuddham*—auspicious.

TRANSLATION

Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

PURPORT

Saint Vidura's purpose in hearing about Pṛthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Pṛthu Mahārāja's activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Pṛthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy or progressive in spiritual understanding, although that is the sole aim and objective of human life.

TEXT 11

मैत्रेय उवाच

गङ्गायमुनयोर्नद्योरन्तराक्षेत्रमावसन् ।
आरब्धानेव बुभुजे भोगान् पुण्यजिहासया ॥११॥

maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhuje
bhogān puṇya-jihāsayā

maitreyaḥ uvāca—the great saint Maitreya said; *gaṅgā*—the River Ganges; *yamunayoḥ*—of the River Yamunā; *nadyoḥ*—of the two rivers; *antarā*—between; *kṣetram*—the land; *āvasan*—living there; *ārabdhān*—destined; *eva*—like; *bubhuje*—enjoyed; *bhogān*—fortunes; *puṇya*—pious activities; *jihāsayā*—for the purpose of diminishing.

TRANSLATION

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

PURPORT

The terms "pious" and "impious" are applicable only in reference to the activities of an ordinary living being. But Mahārāja Pṛthu was a directly empowered incarnation of Lord Viṣṇu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a *śaktyāveśa-avatāra.* Pṛthu Mahārāja was not only a *śaktyāveśa-avatāra* but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the *Brahma-saṁhitā* it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām:* for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words *ārabdhān eva* mean "as if achieved by past deeds," but in the case of Pṛthu Mahārāja there was no question of reaction to past deeds, and thus the word *eva* is used here to indicate comparison to ordinary persons. In *Bhagavad-gītā* the Lord says, *avajānanti māṁ mūḍhāḥ.* This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the *śāstras* and *ācāryas* be accepted as an incarnation or devotee. By the evidence of *śāstra,* Sanātana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the *ācārya* or *guru* should not be accepted as an ordinary man.

TEXT 12

सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक् ।
अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ॥१२॥

sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍadhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

sarvatra—everywhere; *askhalita*—irrevocable; *ādeśaḥ*—order; *sapta-dvīpa*—seven islands; *eka*—one; *daṇḍa-dhṛk*—the ruler who holds the scepter; *anyatra*—except; *brāhmaṇa-kulāt*—*brāhmaṇas* and saintly persons; *anyatra*—except; *acyuta-gotrataḥ*—descendants of the Supreme Personality of Godhead (Vaiṣṇavas).

TRANSLATION

Mahārāja Pṛthu was an unrivalled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

PURPORT

Sapta-dvīpa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia, and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Pṛthu Mahārāja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Mahārāja Pṛthu. The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land called Brahmāvarta, which consists of what is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.

The word *askhalita* indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu. The Supreme Lord is known as *acyuta,* and Lord Kṛṣṇa is addressed as such by Arjuna in *Bhagavad-gītā (senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta). Acyuta* refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes *cyuta,* which means that he forgets his relationship with *acyuta.* Actually every living entity is a part and parcel or a son of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in *Bhagavad-gītā* by the words *paṇḍitāḥ sama-darśinaḥ* (Bg. 5.18).

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different *gotras* or family designations are distinctions in terms of the material body, but when one comes to Kṛṣṇa consciousness he immediately becomes transcendental to all considerations of caste, creed, color and nationality.

Pṛthu Mahārāja had no control over the *brāhmaṇa-kula,* which refers to the learned scholars in Vedic knowledge, nor over the Vaiṣṇavas, who are above the considerations of Vedic knowledge. It is therefore said:

arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the *acyuta-gotra* to belong to a certain caste or creed, or who thinks of *caraṇāmṛta* or Ganges water as ordinary water, is taken to be a resident of hell." *(Padma Purāṇa)*

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and *brāhmaṇas,* who are not under the control of anyone. *Brāhmaṇa* refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.

TEXT 13

एकदाऽऽसीन्महासत्रदीक्षा तत्र दिवौकसाम् ।
समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥१३॥

ekadāsīn mahāsatra-
dīkṣā tatra divaukasām
samājo brahmarṣīṇāṁ ca
rājarṣīṇāṁ ca sattama

ekadā—once upon a time; *āsīt*—took a vow; *mahā-satra*—great sacrifice; *dīkṣā*—initiation; *tatra*—in that function; *divaukasām*—of the demigods; *samājaḥ*—assembly; *brahmarṣīṇām*—of great saintly *brāhmaṇas; ca*—also; *rājarṣīṇām*—of great saintly kings; *ca*—also; *sattama*—the greatest of devotees.

TRANSLATION

Once upon a time King Pṛthu Mahārāja initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

PURPORT

In this verse the most significant point is that although King Pṛthu's residential quarters were in India, between the rivers Ganges and Yamunā, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

TEXT 14

तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः ।
उत्थितः सदसो मध्ये ताराणामुडुराडिव ॥१४॥

tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurāḍ iva

tasmin—in that great meeting; *arhatsu*—of all those who are worshipable; *sarveṣu*—all of them; *su-arciteṣu*—being worshiped according to their respective positions; *yathārhataḥ*—as they deserved; *utthitaḥ*—stood up; *sadasaḥ*—amongst the assembly members; *madhye*—within the midst; *tārāṇām*—of the stars; *uḍu-rāṭ*—the moon; *iva*—like.

TRANSLATION

In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

PURPORT

According to the Vedic system, the reception of great, exalted personalities, as arranged by Pṛthu Mahārāja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Mahārāja Yudhiṣṭhira performed a *rājasūya-yajña,* Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Mahārāja Pṛthu also arranged for the proper reception of the demigods, the saintly sages, the *brāhmaṇas* and the great kings.

TEXT 15

प्रांशुः पीनायतभुजो गौरः कञ्जारुणेक्षणः ।
सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः॥१५॥

prāṁśuḥ pīnāyata-bhujo
gauraḥ kañjāruṇekṣaṇaḥ
sunāsaḥ sumukhaḥ saumyaḥ
pīnāṁsaḥ su-dvija-smitaḥ

prāṁśuḥ—very tall; *pīnāyata*—full and broad; *bhujaḥ*—arms; *gauraḥ*—fair complexioned; *kañja*—lotuslike; *aruṇa-īkṣaṇaḥ*—with bright eyes like a morning sunrise; *su-nāsaḥ*—straight nose; *su-mukhaḥ*—with a beautiful face; *saumyaḥ*—of a grave bodily stature; *pīna-aṁsaḥ*—shoulders raised; *su*—beautiful; *dvija*—teeth; *smitaḥ*—smiling.

TRANSLATION

King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose

was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

PURPORT

Amongst the four social orders *(brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras),* the *kṣatriyas,* both men and women, are generally very beautiful. As will be apparent from the following verses, it is to be concluded that not only were Mahārāja Pṛthu's bodily features attractive, as described here, but he had specific all-auspicious signs in his bodily construction.

As it is said, "The face is the index of the mind." One's mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one's past deeds, his next bodily features—whether in human society, animal society or demigod society—are determined. This is proof of the transmigration of the soul through different types of bodies.

TEXT 16

व्यूढवक्षा बृहच्छ्रोणिर्वलिवल्गुदलोदरः ।
आवर्तनाभिरोजस्वी काञ्चनोरुरुदग्रपात् ॥१६॥

vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt

vyūḍha—broad; *vakṣāḥ*—chest; *bṛhat-śroṇiḥ*—thick waist; *vali*—wrinkles; *valgu*—very beautiful; *dala*—like a leaf of a banyan tree; *udaraḥ*—abdomen; *āvarta*—coiled; *nābhiḥ*—navel; *ojasvī*—lustrous; *kāñcana*—golden; *uruḥ*—thighs; *udagra-pāt*—arched instep.

TRANSLATION

The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

TEXT 17

सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः ।
महाधने दुकूलाग्र्ये परिधायोपवीय च ॥१७॥

sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye
paridhāyopavīya ca

sūkṣma—very fine; *vakra*—curly; *asita*—black; *snigdha*—greasy; *mūrdhajaḥ*—hairs on the head; *kambu*—like a conch; *kandharaḥ*—neck; *mahādhane*—very valuable; *dukūla-agrye*—dressed with a dhoti; *paridhāya*—on the upper portion of the body; *upavīya*—placed like a sacred thread; *ca*—also.

TRANSLATION

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhoti, and there was a nice wrapper on the upper part of his body.

TEXT 18

व्यञ्जिताशेषगात्रश्रीर्नियमे न्यस्तभूषणः ।
कृष्णाजिनधरः श्रीमान् कुशपाणिःकृतोचितः॥१८॥

vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān
kuśa-pāṇiḥ kṛtocitaḥ

vyañjita—indicating; *aśeṣa*—innumerable; *gātra*—bodily; *śrīḥ*—beauty; *niyame*—regulated; *nyasta*—given up; *bhūṣaṇaḥ*—garments; *kṛṣṇa*—black; *ajina*—skin; *dharaḥ*—putting on; *śrīmān*—beautiful; *kuśa-pāṇiḥ*—having *kuśa* grass on the fingers; *kṛta*—performed; *ucitaḥ*—as it is required.

TRANSLATION

As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

TEXT 19

शिशिरस्निग्धताराक्षः समैक्षत समन्ततः ।
ऊचिवानिदमुर्वीशः सदः संहर्षयन्निव ॥१९॥

śiśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ saṁharṣayann iva

śiśira—dew; *snigdha*—wet; *tārā*—stars; *akṣaḥ*—eyes; *samaikṣata*—glanced over; *samantataḥ*—all around; *ūcivān*—began to speak; *idam*—this; *urvīśaḥ*—highly elevated; *sadaḥ*—amongst the members of the assembly; *saṁharṣayan*—enhancing their pleasure; *iva*—like.

TRANSLATION

Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

TEXT 20

चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविक्लवम् ।
सर्वेषामुपकारार्थं तदा अनुवदन्निव ॥२०॥

cāru citra-padaṁ ślakṣṇaṁ
mṛṣṭaṁ gūḍham aviklavam
sarveṣām upakārārthaṁ
tadā anuvadann iva

cāru—beautiful; *citra-padam*—flowery; *ślakṣṇam*—very clear; *mṛṣṭam*—very great; *gūḍham*—meaningful; *aviklavam*—without any doubt; *sarveṣām*—for all; *upakāra-artham*—just to benefit them; *tadā*—at that time; *anuvadan*—began to repeat; *iva*—like.

TRANSLATION

Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

PURPORT

Mahārāja Pṛthu was beautiful in his external bodily features, and his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.

TEXT 21

राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः ।
सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥२१॥

rājovāca
sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

rājā uvāca—the King began to speak; *sabhyāḥ*—addressing the ladies and gentlemen; *śṛṇuta*—kindly hear; *bhadram*—good fortune; *vaḥ*—your; *sādhavaḥ*—all great souls; *ye*—who; *iha*—here; *āgatāḥ*—present; *satsu*—unto the noble men; *jijñāsubhiḥ*—one who is inquisitive; *dharmam*—religious principles; *āvedyam*—must be presented; *sva-manīṣitam*—concluded by someone.

TRANSLATION

King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

PURPORT

In this verse the word *sādhavaḥ* ("all great souls") is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and it is to be supposed, therefore, that because Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja Pṛthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone because he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and

therefore has four defects. But although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

TEXT 22

अहं दण्डधरो राजा प्रजानामिह योजितः ।
रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥२२॥

aham daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛtti-daḥ sveṣu
setuṣu sthāpitā pṛthak

aham—I; *daṇḍa-dharaḥ*—carrier of the scepter; *rājā*—king; *prajānām*—of the citizens; *iha*—in this world; *yojitaḥ*—engaged; *rakṣitā*—protector; *vṛtti-daḥ*—employer; *sveṣu*—in their own; *setuṣu*—respective social orders; *sthāpitā*—established; *pṛthak*—differently.

TRANSLATION

King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the King of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

PURPORT

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in *Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭam,* etc.). The four social orders—the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—are natural divisions of human society, and, as declared

by Pṛthu Mahārāja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a *brāhmaṇa,* who is a *kṣatriya,* who is a *vaiśya* or who is a *śūdra,* and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquility, peace and prosperity but only chaos and confusion. Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajāyate iti prajā. The word *prajā* refers to one who takes birth. Therefore Pṛthu Mahārāja guaranteed protection for *prajānām*—all living entities who took birth in his kingdom. *Prajā* refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

TEXT 23

तस्य मे तदनुष्ठानाद्यानाहुर्ब्रह्मवादिनः ।
लोकाः स्युः कामसन्दोहा यस्य तुष्यति दिष्टदृक्॥२३॥

tasya me tad-anuṣṭhānād
yān āhur brahma-vādinaḥ
lokāḥ syuḥ kāma-sandohā
yasya tuṣyati diṣṭa-dṛk

tasya—his; *me*—mine; *tat*—that; *anuṣṭhānāt*—by executing; *yān*—that which; *āhuḥ*—is spoken; *brahma-vādinaḥ*—by the experts in Vedic knowledge; *lokāḥ*—planets; *syuḥ*—become; *kāma-sandohāḥ*—fulfilling one's desirable objectives; *yasya*—whose; *tuṣyati*—becomes satisfied; *diṣṭa-dṛk*—the seer of all destiny.

TRANSLATION

Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

PURPORT

Mahārāja Pṛthu gives special stress to the word *brahma-vādinaḥ* ("by the experts in the Vedic knowledge"). *Brahma* refers to the *Vedas,* which are also known as *śabda-brahma,* or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the Second Chapter, First Canto, of *Śrīmad-Bhāgavatam:*

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam.

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word *kāma-sandohāḥ* means "achievement of the desired result." Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists

and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to *Śrīmad-Bhāgavatam,* they are simply progressing to the darkest region of material existence. *Adānta-gobhir viśatāṁ tamisram* (*Bhāg.* 7.5.30). The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

TEXT 24

य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् ।
प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥२४॥

ya uddharet karaṁ rājā
prajā dharmeṣv aśikṣayan
prajānāṁ śamalaṁ bhuṅkte
bhagaṁ ca svaṁ jahāti saḥ

yaḥ—anyone (king or governor); *uddharet*—exact; *karam*—taxes; *rājā*—king; *prajāḥ*—the citizens; *dharmeṣu*—in executing their respective duties; *aśikṣayan*—without teaching them how to execute their respective duties; *prajānām*—of the citizens; *śamalam*—impious; *bhuṅkte*—enjoys; *bhagam*—fortune; *ca*—also; *svam*—own; *jahāti*—gives up; *saḥ*—that king.

TRANSLATION

Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

PURPORT

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions of *varṇa* and *āśrama.* If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection—namely, all the government servants and the head of the state—are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a Vedic

system, therefore, for a householder to call *brāhmaṇas* and Vaiṣṇavas to eat at ceremonial performances in his house because the *brāhmaṇas* and Vaiṣṇavas can immunize him from sinful activities. But it is not the duty of rigid *brāhmaṇas* and Vaiṣṇavas to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which *prasāda* is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

TEXT 25

तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः ।
कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥२५॥

tat prajā bhartṛ-piṇḍārtham
svārtham evānasūyavaḥ
kurutādhokṣaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ

tat—therefore; *prajāḥ*—my dear citizens; *bhartṛ*—of the master; *piṇḍa-artham*—welfare after death; *sva-artham*—own interest; *eva*—certainly; *anasūyavaḥ*—without being envious; *kuruta*—just execute; *adhokṣaja*—the Supreme Personality of Godhead; *dhiyaḥ*—thinking of Him; *tarhi*—therefore; *me*—unto me; *anugrahaḥ*—mercy; *kṛtaḥ*—being done.

TRANSLATION

Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, your interests will be protected, and you will bestow mercy upon your king for his welfare after death.

PURPORT

The words *adhokṣaja-dhiyaḥ*, meaning "Kṛṣṇa consciousness," are very important in this verse. The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Pṛthu Mahārāja therefore specifically requested the citizens to act in Kṛṣṇa consciousness,

and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in *Bhagavad-gītā:*

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in Kṛṣṇa consciousness or for the satisfaction of the Supreme Personality of Godhead." (Bg. 9.27) If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

TEXT 26

यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः ।
कर्तुः शास्तुरनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ॥२६॥

yūyaṁ tad anumodadhvaṁ
pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat-phalam

yūyam—all you respectable persons who are present here; *tat*—that; *anumodadhvam*—kindly approve of my proposal; *pitṛ*—persons coming from Pitṛloka; *deva*—persons coming from the heavenly planets; *ṛṣayaḥ*—great sages and saintly persons; *amalāḥ*—those who are cleansed of all sinful activities; *kartuḥ*—the performer; *śāstuḥ*—the order-giver; *anujñātuḥ*—of the supporter; *tulyam*—equal; *yat*—which; *pretya*—after death; *tat*—that; *phalam*—result.

TRANSLATION

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal because after death the result of an action is equally shared by its doer, its director and its supporter.

PURPORT

The government of Pṛthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Pṛthu

Mahārāja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Kṛṣṇa consciousness. The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as him after death. If Pṛthu Mahārāja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Kṛṣṇa consciousness movement which is going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

TEXT 27

अस्ति यज्ञपतिर्नाम केषाञ्चिदर्हसत्तमाः ।
इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ॥२७॥

asti yajñapatir nāma
keṣāñcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyaḥ kvacid bhuvaḥ

asti—there must be; *yajña-patiḥ*—the enjoyer of all sacrifices; *nāma*—of the name; *keṣāñcit*—in the opinion of some; *arha-sattamāḥ*—O most respectable; *iha*—in this material world; *amutra*—after death; *ca*—also; *lakṣyante*—it is visible; *jyotsnāvatyaḥ*—powerful, beautiful; *kvacit*—somewhere; *bhuvaḥ*—bodies.

TRANSLATION

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

PURPORT

Pṛthu Mahārāja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has

already been explained in the previous verses that Pṛthu Mahārāja advised the citizens to become *adhokṣaja-dhiyaḥ,* which means God conscious or Kṛṣṇa conscious, and in this verse he specifically presents the authority of *śāstra,* even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic *śāstras*, who practically stopped all sacrificial performances, and who so disgusted the *brāhmaṇas* that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sāṅkhya philosophy of the combination of *prakṛti* and *puruṣa.* They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as *puruṣa,* the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the *Vedas.* According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Pṛthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the *Vedas* must reach all their conclusions under the direction of the *Vedas.*

In the *Viṣṇu Purāṇa* it is said that the entire *varṇāśrama* institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* or *brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs* are all meant to satisfy the Supreme Lord. At the present moment, although the so-called *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* have lost their original culture, they claim to be *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śaṅkarācārya—that God is impersonal—does not tally with the injunctions of the *Vedas.* Śrī Caitanya Mahāprabhu therefore described the Māyāvādī philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the *Vedas* is called a *nāstika,* or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the *Vedas,* and for this reason he was considered by the followers of the *Vedas* to be a *nāstika.* But although

Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are *nāstikas* or atheists because of their denial of the authority of the *Vedas,* He considered the Śaṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śaṅkarite philosophers' theory that we have to imagine a shape of God is more dangerous than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions given in *Bhagavad-gītā,* which is accepted as the essence of all Vedic scripture. In *Bhagavad-gītā* it is said:

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ. (Bg.18.46)

This means that the Supreme Personality of Godhead is the original source of everything, as described in the *Vedānta-sūtra (janmādy asya yataḥ).* The Lord Himself also confirms in *Bhagavad-gītā, ahaṁ sarvasya prabhavo:* "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramātmā, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (*sva-karmaṇā tam abhyarcya*). Mahārāja Pṛthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a *kṣatriya,* his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists who do not are condemned in *Bhagavad-gītā,* in the Sixteenth Chapter, by the following statement: *tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān* (Bg. 16.19). In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of *asuras* or atheists. Birth after

birth, such *asuras* go still farther down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

The Supreme Personality of Godhead is known as Puruṣottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the *Vedas* also. *Nityo nityānāṁ cetanaś cetanānām.* He is the chief of all eternals, the chief of all living entities, and He is complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. As a father wants all of his children to become happy under his direction, similarly, God, or Kṛṣṇa, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of happiness. Although Puruṣottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed *(svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam).* A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties—mundane duty and duty performed for the sake of *yajña* or sacrifice (*yajñārthāt karma*). Any *karma* or activity one performs which is not for the purpose of *yajña* is a cause of bondage. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) *Karma-bandhanaḥ,* or the bondage of *karma,* is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The *asuras* are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called *māyā.* In that hard struggle for existence, they deny the existence of the supreme authority, Puruṣottama, the Supreme Personality of Godhead.

In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the *Vedas,* which are not contaminated by the four defects of human life—namely, the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the *Vedas* but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body we are given by *prakṛti,* or material nature. As such, there must be divisions of pious and impious activities *(puṇya* and *pāpa).* In *Bhagavad-gītā* it is clearly stated:

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ

"One who has completely surpassed the resultant activities of the impious path of life (this is possible only when one engages exclusively in pious activities) can understand his eternal relationship with the Supreme Personality of Godhead. Thus he engages in His transcendental loving service." (Bg. 7.28) This life of engaging always in the loving service of the Lord is called *adhokṣaja-dhiyaḥ,* or a life of Kṛṣṇa consciousness, which King Pṛthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body or can become very well-educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features and educational statuses, all awarded by the Supreme Personality of Godhead according to pious or impious activities. Varieties of life, therefore, do not develop by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words *ajñāta-sukṛti,* which refer to pious activities performed without

the actor's knowledge. But these are also planned. For example, Kṛṣṇa comes like an ordinary human being, He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them, and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Kṛṣṇa conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word *sarva-pāpebhyaḥ* means "from all sinful activities." A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead like Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

TEXTS 28-29

मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः ।
प्रियव्रतस्य राजर्षेरङ्गस्यास्मत्पितुः पितुः ॥२८॥
ईदृशानामथान्येषामजस्य च भवस्य च ।
प्रह्लादस्य बलेश्चापि कृत्यमस्ति गदाभृता ॥२९॥

manor uttānapādasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣer
aṅgasyāsmat-pituḥ pituḥ

īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kṛtyam asti gadā-bhṛtā

manoḥ—of Manu (Svāyambhuva Manu); *uttānapādasya*—of Uttānapāda, the father of Dhruva Mahārāja; *dhruvasya*—of Dhruva Mahārāja; *api*—certainly; *mahīpateḥ*—of the great king; *priyavratasya*—of Priyavrata, in the

family of Mahārāja Dhruva; *rājarṣeḥ*—of great saintly kings; *aṅgasya*—of the name Aṅga; *asmat*—my; *pituḥ*—of my father; *pituḥ*—of the father; *īdṛśānām*—of such personalities; *atha*—also; *anyeṣām*—of others; *ajasya*—of the supreme immortal; *ca*—also; *bhavasya*—of the living entities; *ca*—also; *prahlādasya*—of Mahārāja Prahlāda; *baleḥ*—of Mahārāja Bali; *ca*—also; *api*—certainly; *kṛtyam*—acknowledged by them; *asti*—there is; *gadā-bhṛtā*—the Supreme Personality of Godhead who carries a club.

TRANSLATION

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of the great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists who believe in the existence of the Supreme Personality of Godhead who carries a club.

PURPORT

Narottama dāsa Ṭhākura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master *(sādhu-śāstra-guru-vākya).* A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word *guru* refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one's life is to follow in the footsteps of the authorized personalities like those mentioned herein by Pṛthu Mahārāja, beginning with Svāyambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the *Śrīmad-Bhāgavatam.* The *mahājanas* or great personalities are Brahmā, Lord Śiva, Nārada Muni, Manu, the Kumāras, Prahlāda Mahārāja, Bali Mahārāja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

TEXT 30

दौहित्रादीन्ऋते मृत्योः शोच्यान् धर्मविमोहितान् ।
वर्गस्वर्गापवर्गाणां प्रायेणैकात्म्यहेतुना ॥३०॥

dauhitrādīn ṛte mṛtyoḥ
śocyān dharma-vimohitān
varga-svargāpavargāṇāṁ
prāyeṇaikātmya-hetunā

dauhitra-ādīn—grandsons like my father, Vena; *ṛte*—except; *mṛtyoḥ*—of personified death; *śocyān*—abominable; *dharma-vimohitān*—bewildered on the path of religiosity; *varga*—religion, economic development, sense gratification and liberation; *svarga*—elevation to the heavenly planets; *apavargāṇām*—being freed from material contamination; *prāyeṇa*—almost always; *eka*—one; *ātmya*—the Supreme Personality of Godhead; *hetunā*—on account of.

TRANSLATION

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

PURPORT

King Vena, the father of Pṛthu Mahārāja, was condemned by the *brāhmaṇas* and saintly persons due to his denying the existence of the Supreme Personality of Godhead and rejecting the method of satisfying Him by performance of Vedic sacrifice. In other words, he was an atheist who did not believe in the existence of God and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Pṛthu Mahārāja considered his character abominable because he was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to them, *dharma,* or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquility. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, he will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Pṛthu Mahārāja, however, does not accept the authority of such atheists,

headed by his father, who was the grandson of death personified. Generally, a daughter inherits the qualities of her father, and a son gets the qualities of his mother. Thus Mṛtyu's daughter, Sunīthā, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life—*dharma, artha* and *kāma* (religion, economic development and sense gratification)—we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Pṛthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.

TEXT 31

यत्पादसेवाभिरुचिस्तपस्विना-
मशेषजन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्यन्वहमेधती सती
यथा पदाङ्गुष्ठविनिःसृता सरित् ॥३१॥

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

yat-pāda—whose lotus feet; *sevā*—service; *abhirucih*—inclination; *tapasvinām*—persons undergoing severe penances; *aśeṣa*—innumerable; *janma*—birth; *upacitam*—acquire; *malam*—dirtiness; *dhiyaḥ*—mind; *sadyaḥ*—immediately; *kṣiṇoti*—destroys; *anvaham*—day after day; *edhatī*—increasing; *satī*—being; *yathā*—as; *padāṅguṣṭha*—the toes of His lotus feet; *viniḥsṛtā*—emanating from; *sarit*—water.

TRANSLATION

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

PURPORT

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable *brāhmaṇa* in Calcutta never took a doctor's medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The River Ganges flows by Calcutta. Sometimes within the water there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord.

Similarly, if one takes to the service of the lotus feet of the Lord or takes to Kṛṣṇa consciousness, he is immediately cleansed of the many dirty things which have accumulated in his innumerable births. We have seen that in spite of the very black record of their past lives, persons who take to Kṛṣṇa consciousness very swiftly become perfectly cleansed of all dirty things and make spiritual progress. Therefore Pṛthu Mahārāja advises that without the benediction of the Supreme Lord, one cannot make advancement—either in so-called morality, economic development or sense gratification. One should therefore take to the service of the Lord, or Kṛṣṇa consciousness, and thus very soon become a perfect man, as confirmed in *Bhagavad-gītā (kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati).* Being a responsible king, Pṛthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in *Bhagavad-gītā* that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa's representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

TEXT 32

विनिर्धुताशेषमनोमलः पुमा-
नसङ्गविज्ञानविशेषवीर्यवान् ।
यदङ्घ्रिमूले कृतकेतनः पुनर्
न संसृतिं क्लेशवहां प्रपद्यते ॥३२॥

vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate

vinirdhuta—being specifically cleansed; *aśeṣa*—unlimited; *manaḥ-malaḥ*—mental speculation or the dirt accumulated in the mind; *pumān*—the person; *asaṅga*—being disgusted; *vijñāna*—scientifically; *viśeṣa*—particularly; *vīryavān*—being strengthened in *bhakti-yoga;* *yat*—whose; *aṅghri*—lotus feet; *mūle*—at the root of; *kṛta-ketanaḥ*—taken shelter; *punaḥ*—again; *na*—never; *saṁsṛtim*—material existence; *kleśa-vahām*—full of miserable conditions; *prapadyate*—takes to.

TRANSLATION

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

PURPORT

As stated by Lord Caitanya Mahāprabhu in His *Śikṣāṣṭaka* instructions, by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—or by the process of hearing and chanting of the glories of the Lord, one's mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing *bhakti-yoga,* his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by *vairāgya* and *jñāna. Jñāna* refers to understanding that one is not his body, and *vairāgya* means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of *bhakti-yoga.* Thus when a devotee is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in *Bhagavad-gītā* by the Lord (*tyaktvā deham punar janma naiti mām eti so 'rjuna*).

In this verse the word *vijñāna* is specifically important. *Jñāna,* the knowledge of spiritual identity that one attains when he does not consider

himself to be the body, is explained in *Bhagavad-gītā* as *brahma-bhūta,* the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called *jñāna.* After coming to the platform of *jñāna,* or the *brahma-bhūta* state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme Personality of Godhead. This understanding is explained here as *vijñāna-viśeṣa.* The Lord says, therefore, that knowledge of Him is *vijñāna,* science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In *Bhagavad-gītā* also, the science of devotional service is described as *pratyakṣāvagamaṁ dharmyam,* direct understanding of the principles of religion by realization (Bg. 9.2).

By practicing *bhakti-yoga,* one can directly perceive his advancement in spiritual life. In other practices—like *karma-yoga, jñāna-yoga* and *dhyāna-yoga*—one may not be confident about his progress, but in *bhakti-yoga* one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By *bhakti-yoga* these two qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

TEXT 33

तमेव यूयं भजतात्मवृत्तिभि-
र्मनोवचःकायगुणैः स्वकर्मभिः ।
अमायिनः कामदुघाङ्घ्रिपङ्कजं
यथाधिकारावसितार्थसिद्धयः ॥३३॥

tam eva yūyaṁ bhajatātma-vṛttibhir
mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ
amāyinaḥ kāma-dughāṅghri-paṅkajaṁ
yathādhikārāvasitārtha-siddhayaḥ

tam—unto Him; *eva*—certainly; *yūyam*—all you citizens; *bhajata*—worship; *ātma*—own; *vṛttibhiḥ*—occupational duty; *manaḥ*—mind; *vacaḥ*—

words; *kāya*—body; *guṇaiḥ*—by the particular qualities; *sva-karmabhiḥ*—by occupational duties; *amāyinaḥ*—without reservation; *kāma-dugha*—fulfilling all desires; *aṅghri-paṅkajam*—the lotus feet; *yathā*—as far as; *adhikāra*—ability; *avasita-artha*—fully convinced of one's interest; *siddhayaḥ*—satisfaction.

TRANSLATION

Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then surely you will be successful in achieving the final objective in your lives.

PURPORT

As stated in the Eighteenth Chapter of *Bhagavad-gītā, sva-karmaṇā tam abhyarcya:* one has to worship the Supreme Personality of Godhead by his occupational duties. This necessitates accepting the principle of four *varṇas* and four *āśramas.* Pṛthu Mahārāja therefore says, *guṇaiḥ sva-karmabhiḥ.* This phrase is explained in *Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "The four castes (the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes." A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities—namely, speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one's self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual *brāhmaṇa,* his aim to achieve the final interest of life is attained. Similarly, the *kṣatriya's* duties are to give protection to the citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs, and to be unafraid to fight whenever there is an attack by enemies. In this way, a *kṣatriya* can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a *vaiśya* can satisfy the Supreme Godhead by properly executing his occupational duties—engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because they do not have ample

intelligence, *śūdras* should simply engage as workers to serve the higher statuses of social life. Everyone's aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Kṛṣṇa, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body—the head, the arms, the belly and the legs—similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the *kṣatriyas* must fulfill the duty of the arms, the *vaiśya* class must fulfill the duty of the belly, and the *śūdras* must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower, for although there are such divisions as higher and lower, since there is actually a common interest—to satisfy the Supreme Personality of Godhead—there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by Pṛthu Mahārāja by the use of the word *yathādhikāra,* "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānujācārya, whose capabilities are certainly far above ours. Even a *śūdra,* who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded *(amāyinaḥ).* To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim* (Bg. 9.32). It does not matter what one is, whether a *brāhmaṇa, kṣatriya, vaiśya, śūdra* or a degraded woman. If he engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord's lotus feet are described here as *kāma-dughāṅghri-paṅkajam* because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because—although in

material existence we have many needs—all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

TEXT 34

असाविहानेकगुणोऽगुणोऽध्वरः
पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
सम्पद्यतेऽर्थाशयलिङ्गनामभि-
र्विशुद्धविज्ञानघनः स्वरूपतः ॥३४॥

asāv ihāneka-guṇo 'guṇo 'dhvaraḥ
pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ
sampadyate 'rthāśaya-liṅga-nāmabhir
viśuddha-vijñāna-ghanaḥ svarūpataḥ

asau—the Supreme Personality of Godhead; *iha*— in this material world; *aneka*—various; *guṇaḥ*—qualities; *aguṇaḥ*—transcendental; *adhvaraḥ*—*yajña; pṛthak - vidha* — varieties; *dravya* — physical elements; *guṇa*— ingredients; *kriyā*—performances; *uktibhiḥ*—by chanting different *mantras; sampadyate*—is worshiped; *artha*—interest; *āśaya*—purpose; *liṅga*—form; *nāmabhiḥ*—name; *viśuddha*—without contamination; *vijñāna*—science; *ghanaḥ*—concentrated; *svarūpataḥ*—in His own form.

TRANSLATION

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, ritual and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

PURPORT

For material prosperity there are recommendations in the *Vedas* for various types of *yajña* (sacrifice). In *Bhagavad-gītā* (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform *yajña* according to their material desires *(saha-yajñāḥ prajāḥ sṛṣṭvā).* These performances are called *yajñas* because their ultimate goal is to satisfy the Supreme Personality of Godhead Viṣṇu. The purpose of performing *yajñas* is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such *yajñas* have been recommended in the *Vedas.* Such performances are, of

course, known as *karma-kāṇḍa* or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the *karma-kāṇḍa* ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these *yajñas* because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these *karma-kāṇḍa* ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any *yajña* Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please Lord Viṣṇu is *bhakti* and is of great value. A tinge of *bhakti* purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such *yajñas* are superficially material activities, the results are transcendental. Such *yajñas* as Sūrya-yajña, Indra-yajña, Candra-yajña, etc., are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any *yajña* performed with this complete knowledge and understanding is described in *Bhagavad-gītā* as *brahmārpaṇam,* or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices *(bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram).* Sacrifices should be performed with this view in mind. As stated in *Bhagavad-gītā:*

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

"A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities in which the consummation is absolute and that which is offered is of the same spiritual nature." (Bg. 4.24) The performer of sacrifices must always keep in view that the sacrifices mentioned in the *Vedas* are meant to satisfy the Supreme Personality of Godhead. *Viṣṇur ārādhyate panthā* (*Viṣṇu Purāṇa* 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual *yajña,* and by performing

such *yajñas* one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam
(*Bhāg.* 7.5.23)

This ninefold process is described in this verse as *viśuddha-vijñāna-ghanaḥ,* or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord Viṣṇu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing *yajñas* for the satisfaction of Viṣṇu or Yajña. Viṣṇu is therefore called *yajña-pati. Śriyaḥ patiṁ yajña-patiṁ jagat-patim.* (*Bhāg.* 2.9.15)

The Supreme Personality of Godhead's deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but the doctors do not know exactly how things happen in the body. Lord Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is *vijñāna-ghana* because it does not have any of the defects of material science. The Supreme Personality of Godhead is *viśuddha-vijñāna-ghana,* concentrated transcendental knowledge; therefore, even though He accepts *karma-kāṇḍīya* materialistic *yajñas,* He always remains in a transcendental position. Therefore, the mention of *aneka-guṇa* refers to the Supreme Personality of Godhead's many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This is realized by a gradual process of realization and purification. One vivid example of this is Dhruva Mahārāja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. *Āśaya* means determination. Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of *yajña,* one gradually achieves the spiritual platform. Then his life becomes perfect. *Śrīmad-Bhāgavatam* therefore recommends:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāradhīḥ
tīvreṇa bhakti-yogena yajeta puruṣaṁ param. (*Bhāg.* 2.3.10)

Everyone—whether *akāma* (a devotee), *sarva-kāma* (a *karmī*), or *mokṣa-kāma* (a *jñānī* or *yogī*)—is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

TEXT 35

प्रधानकालाशयधर्मसंग्रहे
शरीर एष प्रतिपद्य चेतनाम् ।
क्रियाफलत्वेन विभुर्विभाव्यते
यथानलो दारुषु तद्गुणात्मकः ॥३५॥

pradhāna-kālāśaya-dharma-saṅgrahe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvyate
yathānalo dāruṣu tad-guṇātmakaḥ

pradhāna—material nature; *kāla*—time; *āśaya*—desire; *dharma*—occupational duties; *saṅgrahe*—aggregate; *śarīre*—body; *eṣaḥ*—this; *pratipadya*—accepting; *cetanām*—consciousness; *kriyā*—activities; *phalatvena*—by the result of; *vibhuḥ*—the Supreme Personality of Godhead; *vibhāvyate*—manifested; *yathā*—as much as; *analaḥ*—fire; *dāruṣu*—in the wood; *tat-guṇa-ātmakaḥ*—according to shape and quality.

TRANSLATION

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

PURPORT

The Supreme Personality of Godhead constantly lives with the individual soul as Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of *prakṛti* or material nature. The material ingredients are activated by force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramātmā, who

is also present within the heart of the animal; but in the human form of life, because of developed consciousness *(cetanām)*, one can be transferred from ignorance and passion to goodness by the results of his activities *(kriyā-phalatvena)*. A human being is therefore advised to associate with spiritually advanced personalities. The *Vedas* give the direction *tad-vijñānārtham sa gurum evābhigacchet:* in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. (*Muṇḍaka Up.* 1.2.12) *Gurum evābhigacchet*—one *must;* it is not optional. It is imperative that one approach the spiritual master, for by such association one proportionately develops his consciousness towards the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness. According to the body given by *prakṛti,* or nature, one's consciousness is present; according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart. The example given herein is very appropriate. Fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in *Bhagavad-gītā (karma-yoga, jñāna-yoga, dhyāna-yoga* and *bhakti-yoga).* Like a staircase, *yoga* has different steps for reaching the topmost floor, and according to one's position upon the staircase, he is understood to be situated in *karma-yoga, jñāna-yoga, dhyāna-yoga* or *bhakti-yoga.* Of course, *bhakti-yoga* is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one's development in consciousness, one realizes spiritual identity, and thus when one's existential position is purified fully, he becomes situated in *brahmānanda,* which is ultimately unlimited. Therefore the *saṅkīrtana* movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness—Kṛṣṇa consciousness, the platform on which the Supreme Personality is fully realized. Directions for performing different types of *yajñas* are specifically arranged for the highest realization of the Supreme Lord, as confirmed in *Bhagavad-gītā* by the Lord Himself. *Ye yathā māṁ pradadyante tāṁs tathaiva bhajāmy aham* (Bg. 4.11). The Supreme Personality of Godhead is realized according to the proportion of one's surrender. Full surrender, however, occurs when a man is perfectly in knowledge. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (Bg. 7.19).

TEXT 36

अहो ममामी वितरन्त्यनुग्रहं
हरिं गुरुं यज्ञभुजामधीश्वरम् ।
स्वधर्मयोगेन यजन्ति मामका
निरन्तरं क्ष्मोणितले दृढव्रताः ॥३६॥

aho mamāmī vitaranty anugraham
harim gurum yajña-bhujām adhīśvaram
sva-dharma-yogena yajanti māmakā
nirantaram kṣoṇi-tale dṛḍha-vratāḥ

aho—O all of you; *mama*—unto me; *amī*—all of them; *vitaranti*—distributing; *anugraham*—mercy; *harim*—the Supreme Personality of Godhead; *gurum*—the supreme spiritual master; *yajña-bhujām*—all the demigods eligible to accept *yajña* offering; *adhīśvaram*—the supreme master; *sva-dharma*—occupational duties; *yogena*—by dint of; *yajanti*—worship; *māmakāḥ*—having a relationship with me; *nirantaram*—incessantly; *kṣoṇi-tale*—on the surface of the globe; *dṛḍha-vratāḥ*—with firm determination.

TRANSLATION

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

PURPORT

Mahārāja Pṛthu's advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those who are already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the enjoyer of all sacrificial ceremonies and who is also the supreme teacher as *antaryāmī* or Paramātmā. There is specific mention of the word *gurum*, which indicates the Supreme Personality as *citta-guru*. The Supreme Godhead in His Paramātmā feature is present in everyone's heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to

help the conditioned soul both ways. Therefore He has been mentioned herein as *gurum*. It appears, however, that in the time of Mahārāja Pṛthu all the people on the surface of the globe were his subjects. Most of them—in fact, almost all of them—were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited.

TEXT 37

मा जातु तेजः प्रभवेन्महर्द्धिभि-
स्तितिक्षया तपसा विद्यया च।
देदीप्यमानेऽजितदेवतानां
कुले स्वयं राजकुलाद् द्विजानाम् ॥३७॥

mā jātu tejaḥ prabhaven maharddhibhis
titikṣayā tapasā vidyayā ca
dedīpyamāne 'jita-devatānāṁ
kule svayaṁ rāja-kulād dvijānām

mā—never do it; *jātu*—at any time; *tejaḥ*—supreme power; *prabhavet*—exhibit; *mahā*—great; *ṛddhibhiḥ*—by opulence; *titikṣayā*—by tolerance; *tapasā*—penance; *vidyayā*—by education; *ca*—also; *dedīpyamāne*—upon those who are already glorified; *ajita-devatānām*—Vaiṣṇavas, or the devotees of the Supreme Personality of Godhead; *kule*—in the society; *svayam*—personally; *rāja-kulāt*—greater than the royal family; *dvijānām*—of the *brāhmaṇas*.

TRANSLATION

The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

PURPORT

Pṛthu Mahārāja has explained in the previous verse the importance of devotional service for both the rulers and the citizens of the state. Now he explains how one can be steadily fixed in devotional service. Śrī

Caitanya Mahāprabhu, while instructing Śrīla Rūpa Gosvāmī, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of another tree to grow, and while growing, it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. This is called *vaiṣṇavāparādha. Aparādha* means offense. If one commits *vaiṣṇavāparādha,* all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled. In the *śāstras* it is found that a very great *yogī,* Durvāsā Muni, committed *vaiṣṇavāparādha,* and thus for one full year had to travel all over the universe, even to Vaikuṇṭhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṇṭha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of *vaiṣṇavāparādha* is called *gurv-aparādha,* which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this *gurv-aparādha* is considered the most grievous offense. *Guror avajñā śruti-śāstra-nindanam (Padma Purāṇa).* Among the ten offenses committed against the chanting of the holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of "Vaiṣṇava" is given by Śrī Caitanya Mahāprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and *brāhmaṇas* are mentioned. A Vaiṣṇava is a learned *brāhmaṇa* and is therefore designated as *brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita* or as a Vaiṣṇava and *brāhmaṇa.* In other words, a Vaiṣṇava is supposed to be a *brāhmaṇa* already, but a *brāhmaṇa* may not be a pure Vaiṣṇava. When a person understands his pure identity, *brahma jānāti,* he immediately becomes a *brāhmaṇa.* In the *brāhmaṇa* stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a *brāhmaṇa,* however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a *brāhmaṇa.* In the material conception, the position of a *brāhmaṇa* is the highest in human society, but a Vaiṣṇava is transcendental even to a *brāhmaṇa.* Both the *brāhmaṇa* and Vaiṣṇava are spiritually advanced. A *brāhmaṇa's* qualifications are mentioned in *Bhagavad-gītā* as truthfulness, mental equanimity, control of the senses, the power of tolerance, sim-

plicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one fully engages in the transcendental loving service of the Lord, he becomes a Vaiṣṇava. Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the *brāhmaṇas* and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of *brāhmaṇas* and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the positions of *brāhmaṇas* and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

TEXT 38

ब्रह्मण्यदेवः पुरुषः पुरातनो
नित्यं हरिर्यच्चरणाभिवन्दनात् ।
अवाप लक्ष्मीमनपायिनीं यशो
जगत्पवित्रं च महत्तमाग्रणीः ॥३८॥

brahmaṇya-devaḥ puruṣaḥ purātano
nityaṁ harir yac-caraṇābhivandanāt
avāpa lakṣmīm anapāyinīṁ yaśo
jagat-pavitraṁ ca mahattamāgraṇīḥ

brahmaṇya-devaḥ—the Lord of the brahminical culture; *puruṣaḥ*—the Supreme Personality; *purātanaḥ*—the oldest; *nityam*—eternal; *hariḥ*—Personality of Godhead; *yat*—whose; *caraṇa*—lotus feet; *abhivandanāt*—by means of worshiping; *avāpa*—obtained; *lakṣmīm*—opulences; *anapāyinīm*—perpetually; *yaśaḥ*—reputation; *jagat*—universal; *pavitram*—purified; *ca*—also; *mahat*—great; *tama*—supreme; *agraṇīḥ*—foremost.

TRANSLATION

The Supreme Personality of Godhead, the ancient, eternal Godhead who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

PURPORT

The Supreme Person is described herein as *brahmaṇya-deva. Brahmaṇya* refers to the *brāhmaṇas,* the Vaiṣṇavas or the brahminical culture,

and *deva* means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaiṣṇava, or on the highest platform of material goodness (as a *brāhmaṇa),* he cannot appreciate the Supreme Personality of Godhead. In the lower stages of ignorance and passion, it is difficult to appreciate or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaiṣṇava culture.

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ
(Viṣṇu Purāṇa 1.19.65)

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is *puruṣa,* or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning *(purātana),* and eternally *(nityam). Yac-caraṇābhivandanāt:* Pṛthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the *brāhmaṇas.* In *Bhagavad-gītā* it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus feet of the *brāhmaṇas.* These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāmā Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Mahārāja Yudhiṣṭhira and Kuntī. The Lord's exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities, and how to respect the *brāhmaṇas* and the Vaiṣṇavas. The Lord says in *Bhagavad-gītā, yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* "If the leading personalities behave in a certain manner, others follow them automatically." (Bg. 3.21) Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

The Supreme Personality of Godhead is described herein as *mahattama-agraṇīḥ*. Within this material world, the *mahattamas* or great personalities are Lord Brahmā and Lord Śiva, but He is above them all. *Nārāyaṇaḥ paro 'vyaktāt:* the Supreme Personality of Godhead is in a transcendental position, above everything that is created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and His reputation are all *jagat-pavitram,* universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world but also in this material world. Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, *Bhagavad-gītā,* is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

TEXT 39

यत्सेवयाशेषगुहाशयः स्वराड्
विप्रप्रियस्तुष्यति काममीश्वरः ।
तदेव तद्धर्मपरै र्विनीतैः
सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥३९॥

yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ
vipra-priyas tuṣyati kāmam īśvaraḥ
tad eva tad-dharma-parair vinītaiḥ
sarvātmanā brahma-kulaṁ niṣevyatām

yat—whose; *sevayā*—by serving; *aśeṣa*—unlimited; *guha-āśayaḥ*—dwelling within the heart of everyone; *sva-rāṭ*—but still fully independent; *vipra-priyaḥ*—very dear to the *brāhmaṇas* and Vaiṣṇavas; *tuṣyati*—becomes satisfied; *kāmam*—of desires; *īśvaraḥ*—the Supreme Personality of Godhead; *tat*—that; *eva*—certainly; *tat-dharma-paraiḥ*—by following in the footsteps of the Lord; *vinītaiḥ*—by humbleness; *sarvātmanā*—in all respects; *brahma-kulam*—the descendants of *brāhmaṇas* and Vaiṣṇavas; *niṣevyatām*—always being engaged in their service.

TRANSLATION

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow

in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas. For He is always dear to brāhmaṇas and Vaiṣṇavas, and they are always dear to Him.

PURPORT

It is said that the Lord is most pleased when He sees one engage in the service of His devotee. He does not need any service from anyone because He is complete, but it is in our own interest to offer all kinds of services to the Supreme Personality of Godhead. These services can be offered to the Supreme Person not directly but through the service of *brāhmaṇas* and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra payeche kebā,* which means that unless one serves the Vaiṣṇavas and *brāhmaṇas,* one cannot get liberation from the material clutches. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādaḥ:* by satisfying the senses of the spiritual master one can satisfy the senses of the Supreme Personality of Godhead. Thus this behavior is not only mentioned in scriptures but also followed by *ācāryas.* Pṛthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of *brāhmaṇas* and Vaiṣṇavas.

TEXT 40

पुमाँल्लभेतानतिवेलमात्मनः
प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।
यन्नित्यसम्बन्धनिषेवया ततः
परं किमत्रास्ति मुखं हविर्भुजाम् ॥४०॥

pumāl̐ labhetānativelam ātmanaḥ
prasīdato 'tyanta-śamaṁ svataḥ svayam
yan-nitya-sambandha-niṣevayā tataḥ
paraṁ kim atrāsti mukhaṁ havir-bhujām

pumān—a person; *labheta*—can achieve; *anativelam*—without delay; *ātmanaḥ*—of his soul; *prasīdataḥ*—being satisfied; *atyanta*—the greatest; *śamam*—peacefulness; *svataḥ*—automatically; *svayam*—personally; *yat*—whose; *nitya*—regular; *sambandha*—relationship; *niṣevayā*—by dint of service; *tataḥ*—after that; *param*—superior; *kim*—what; *atra*—here; *asti*—there is; *mukham*—happiness; *haviḥ*—clarified butter; *bhujām*—those who drink.

TRANSLATION

By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from

material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods for whom the many sacrifices are recommended.

PURPORT

In *Bhagavad-gītā* it is said: *prasāde sarva-duḥkhānāṁ hānir asyopajāyate* (Bg. 2.65). Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the *brāhmaṇas* and Vaiṣṇavas to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

"Birth after birth I desire to serve the lotus feet of the *ācāryas* and live in a society of devotees." A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the *ācāryas.* The spiritual master is the best *brāhmaṇa.* At present, in the age of Kali, it is very difficult to render service to the *brāhmaṇa-kula* or the *brāhmaṇa* class. The difficulty, according to the *Varāha Purāṇa,* is that demons, taking advantage of Kali-yuga, have taken birth in *brāhmaṇa* families. *Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu (Varāha Purāṇa).* In other words, in this age there are many so-called caste *brāhmaṇas* and caste Gosvāmīs who, taking advantage of the *śāstra* and of the innocence of people in general, claim to be *brāhmaṇas* and Vaiṣṇavas by hereditary right. One will not derive any benefit by rendering service to such false *brāhmaṇa-kulas.* One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full satisfaction. This has been very clearly explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41). By actually following the regulated principles of *bhakti-yoga* as recommended by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcendental platform of liberation, as explained in this verse *(atyanta-śamam).* The particular use of the word *anativelam* ("without delay") is very significant because simply by serving *brāhmaṇas* and Vaiṣṇavas one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Nārada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted *brāhmaṇas* and Vaiṣṇavas, and thus in his

next life he not only became liberated but became famous as the supreme spiritual master of the entire Vaiṣṇava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the *brāhmaṇas.*

TEXT 41

अश्नात्यनन्तः खलु तत्त्वकोविदैः
श्रद्धाहुतं यन्मुख इज्यनामभिः ।
न वै तथा चेतनया बहिष्कृते
हुताशने पारमहंस्यपर्यगुः ॥४१॥

aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
na vai tathā cetanayā bahiṣkṛte
hutāśane pāramahaṁsya-paryaguḥ

aśnāti—eats; *anantaḥ*—the Supreme Personality of Godhead; *khalu*—nevertheless; *tattva-kovidaiḥ*—persons who are in knowledge of the Absolute Truth; *śraddhā*—faith; *hutam*—offering fire sacrifices; *yat-mukhe*—whose mouth; *ijya-nāmabhiḥ*—by different names of demigods; *na*—never; *vai*—certainly; *tathā*—as much; *cetanayā*—by living force; *bahiṣkṛte*—being bereft of; *huta-aśane*—in the fire sacrifice; *pāramahaṁsya*—regarding devotees; *paryaguḥ*—never goes away.

TRANSLATION

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

PURPORT

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme Personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word *svāhā* in *mantras* such as *indrāya svāhā* and *ādityāya svāhā.* These *mantras* are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā
tattat tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ

"I am not in Vaikuṇṭha nor in the hearts of the *yogīs*. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and *brāhmaṇas* are the living representatives of the Supreme Lord. Therefore to feed *brāhmaṇas* and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to *brāhmaṇas* and Vaiṣṇavas, for that process is more effective than fire *yajña*. The vivid example of this principle in action was given by Advaita Prabhu. When he performed the *śrāddha* ceremony for his father, he first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the *śrāddha* ceremony, one should offer food to an elevated *brāhmaṇa*. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken his birth in a Mohammedan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why he was doing something which might jeopardize his position in *brāhmaṇa* society. Advaita Prabhu replied that he was feeding millions of first-class *brāhmaṇas* by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned *brāhmaṇa* on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, he was equally as blessed as he would have been by offering food to thousands of learned *brāhmaṇas*. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

TEXT 42

यद्ब्रह्म नित्यं विरजं सनातनं
श्रद्धातपोमङ्गलमौनसंयमैः ।
समाधिना बिभ्रति हार्थदृष्टये
यत्रेदमादर्श इवावभासते ॥४२॥

yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate

yat—that which; *brahma*—the brahminical culture; *nityam*—eternally; *virajam*—without contamination; *sanātanam*—without beginning; *śraddhā*—faith; *tapaḥ*—austerity; *maṅgala*—auspicious; *mauna*—silence; *saṁyamaiḥ*—controlling the mind and senses; *samādhinā*—with full concentration;

bibhrati—illuminates; *ha*—as he did it; *artha*—the real purpose of the *Vedas;* *dṛṣṭaye*—for the purpose of finding out; *yatra*—wherein; *idam*—all this; *ādarśe*—in a mirror; *iva*—like; *avabhāsate*—manifests.

TRANSLATION

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control and meditation. In this way the real goal of life is illuminated, just as one's face in a clear mirror is fully reflected.

PURPORT

Since it is described in the previous verse that feeding a living *brāhmaṇa* is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brahminism is and who a *brāhmaṇa* is. In the age of Kali, taking advantage of the fact that by feeding a *brāhmaṇa* one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as *brāhmaṇa-bhojana* simply on the basis of their births in *brāhmaṇa* families. In order to distinguish this class of men from the real *brāhmaṇas,* Mahārāja Pṛthu is giving an exact description of a *brāhmaṇa* and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A *brāhmaṇa* must be fully conversant with the Vedic conclusion, which is described in *Bhagavad-gītā. Vedaiś ca sarvair aham eva vedyaḥ.* (Bg. 15.15) The Vedic conclusion—the ultimate understanding, or *Vedānta* understanding—is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in *Bhagavad-gītā (janma karma ca me divyam evaṁ yo vetti tattvataḥ),* one becomes a perfect *brāhmaṇa.* The *brāhmaṇa* who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Therefore a devotee of Lord Kṛṣṇa is actually a perfect *brāhmaṇa.* His situation is transcendental, for he is free from the four defects of condi-

tional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava or Kṛṣṇa conscious person is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in *Bhagavad-gītā* that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be *virajam,* or free from the defects of material contamination. A genuine *brāhmaṇa* or Vaiṣṇava therefore depends eternally on the conclusion of the *Vedas* or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in *Śrīmad-Bhāgavatam,* is manifested in three features—namely, impersonal Brahman, localized Paramātmā and at last the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the *Vedas* with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the *Vedas.*

The word *maṅgala* ("auspicious") in this verse is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called *maṅgala,* or auspicious. To do what is good means to accept everything which is favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items—namely, illicit sex life, intoxication, gambling and flesh-eating—and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* and daily meditation three times a day by chanting the Gāyatrī *mantra.* In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying

or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see his own face completely reflected in a clear mirror. The conclusion is, therefore, that a *brāhmaṇa* does not become a *brāhmaṇa* simply because he is a living entity or is born in a *brāhmaṇa* family; he must possess all the qualities mentioned in the *śāstras* and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the *Brahma-saṁhitā* as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

TEXT 43

तेषामहं पादसरोजरेणु-
मार्या वहेयाधिकिरीटमायुः ।
यं नित्यदा बिभ्रत आशु पापं
नश्यत्यमुं सर्वगुणा भजन्ति ॥४३॥

teṣām ahaṁ pāda-saroja-reṇum
āryā vaheyādhikirīṭam āyuḥ
yaṁ nityadā bibhrata āśu pāpaṁ
naśyaty amuṁ sarva-guṇā bhajanti

teṣām—of all of them; *aham*—I; *pāda*—feet; *saroja*—lotus; *reṇum*—dust; *āryāḥ*—O respectable persons; *vaheya*—shall bear; *adhi*—up to; *kirīṭam*—helmet; *āyuḥ*—up to the end of life; *yam*—which; *nityadā*—always; *bibhratataḥ*—carrying; *āśu*—very soon; *pāpam*—sinful activities; *naśyati*—are vanquished; *amum*—all those; *sarva-guṇāḥ*—fully qualified; *bhajanti*—worship.

TRANSLATION

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such

brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

PURPORT

It is said that one who has unflinching faith in the Supreme Personality of Godhead, which means unflinching faith in the Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ (*Bhāg.* 5.18.12)

Prahlāda Mahārāja also said, *naiṣāṁ matis tāvad urukramāṅghrim.* (*Bhāg.* 7.5.32) Unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of *brāhmaṇas* and Vaiṣṇavas. In other words, if a liberal king like Pṛthu Mahārāja does not follow the instructions of *brāhmaṇas* and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Pṛthu is the perfect example of an ideal chief executive.

TEXT 44

गुणायनं शीलधनं कृतज्ञं
वृद्धाश्रयं संवृणतेऽनु सम्पदः ।
प्रसीदतां ब्रह्मकुलं गवां च
जनार्दनः सानुचरश्च मह्यम् ॥४४॥

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ
prasīdatāṁ brahma-kulaṁ gavāṁ ca
janārdanaḥ sānucaraś ca mahyam

guṇa-ayanam—one who has acquired all the good qualities; *śīla-dhanam*—one whose wealth is good behavior; *kṛta-jñam*—one who is grateful; *vṛddha-āśrayam*—one who takes shelter of the learned; *saṁvṛṇate*—achieves; *anu*—

certainly; *sampadaḥ*—all opulences; *prasīdatām*—be pleased upon; *brahma-kulam*—the *brāhmaṇa* class; *gavām*—the cows; *ca*—and; *janārdanaḥ*—the Supreme Personality of Godhead; *sa*—with; *anucaraḥ*—along with His devotee; *ca*—and; *mahyam*—upon me.

TRANSLATION

Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates will be pleased with the brāhmaṇa class, with the cows and with me.

PURPORT

The Supreme Personality of Godhead is worshiped with the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca.* Thus it is clear that the Supreme Personality of Godhead respects and protects the *brāhmaṇas* and brahminical culture as well as the cows; in other words, wherever there are *brāhmaṇas* and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no *brāhmaṇas* or brahminical culture, cows are treated as ordinary animals and slaughtered at the sacrifice of human civilization. The specific mention of the word *gavām* by Pṛthu Mahārāja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the *gopīs.* Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Pṛthu Mahārāja said, *sānucaraś ca,* indicating that the Supreme Personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is *guṇāyanam,* the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of *brāhmaṇas* and Vaiṣṇavas. Everyone should feel grateful to the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the *Vedas, eko bahūnāṁ yo vidadhāti kāmān:* the Supreme One is supplying all necessities to the living entities (*Kaṭha Up.* 2.2.13). The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word *vṛddhāśrayam* is very significant in this verse. *Vṛddha* refers to one who is advanced in knowledge. There are two kinds of old men—he who is advanced in years and he who is experienced in knowledge. One

who is advanced in knowledge is actually *vṛddha (jñāna-vṛddha);* one does not become *vṛddha* simply by advancing in age. *Vṛddhāśrayam,* a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a *brāhmaṇa* and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme Personality of Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a *brāhmaṇa* or Vaiṣṇava. Therefore Pṛthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, *brāhmaṇas* and cows.

TEXT 45

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः ।
तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ॥४५॥

maitreya uvāca
iti bruvāṇaṁ nṛ-patiṁ
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hṛṣṭa-manasaḥ
sādhu-vādena sādhavaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *bruvāṇam*—while speaking; *nṛ-patim*—the King; *pitṛ*—the denizens of Pitṛloka; *deva*—the demigods; *dvijātayaḥ*—and the twice-born (the *brāhmaṇas* and the Vaiṣṇavas); *tuṣṭuvuḥ*—satisfied; *hṛṣṭa-manasaḥ*—greatly pacified in mind; *sādhu-vādena*—by expressing congratulations; *sādhavaḥ*—all the saintly persons present.

TRANSLATION

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitṛloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

PURPORT

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words *sādhu, sādhu.* This is called *sādhu-vāda.* All the saintly persons—Pitās, denizens of Pitṛloka and demigods—who were present in the meeting and heard Pṛthu Mahārāja expressed their good will with the words *sādhu, sādhu.* They all accepted the good mission of Pṛthu Mahārāja, and they were fully satisfied.

TEXT 46

पुत्रेण जयते लोकानिति सत्यवती श्रुतिः ।
ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः ॥४६॥

putreṇa jayate lokān
iti satyavatī śrutiḥ
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

putreṇa—by the son; *jayate*—one becomes victorious; *lokān*—all the heavenly planets; *iti*—thus; *satyavatī*—becomes true; *śrutiḥ*—the *Vedas; brahma-daṇḍa*—by the curse of *brāhmaṇas; hataḥ*—killed; *pāpaḥ*—the most sinful; *yat*—as; *venaḥ*—the father of Mahārāja Pṛthu; *ati*—great; *atarat*—become delivered; *tamaḥ*—from the darkness of hellish life.

TRANSLATION

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

PURPORT

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called *putra.* The purpose of marriage is, therefore, to have a *putra* or son who is able to deliver his father, even if the father falls down to the hellish condition of Put. Mahārāja Pṛthu's father, Vena, was a most sinful person and was therefore cursed to death by the *brāhmaṇas.* Now all the great saintly persons, sages and *brāhmaṇas* present in the meeting, after hearing from Mahārāja Pṛthu about his great mission in life, became convinced that the statement of the *Vedas* had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the *Vedas,* is to have a *putra,* a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaiṣṇava and raise his children to become Vaiṣṇavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Pṛthu delivered his father.

TEXT 47

हिरण्यकशिपुश्चापि भगवन्निन्दया तमः ।
विविक्षुरत्यगात्सूनोः प्रह्लादस्यानुभावतः ॥४७॥

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

hiraṇyakaśipuḥ—the father of Prahlāda Mahārāja; *ca*—also; *api*—again; *bhagavat*—of the Supreme Personality of Godhead; *nindayā*—by blaspheming; *tamaḥ*—in the darkest region of hellish life; *vivikṣuḥ*—entered; *atyagāt*—was delivered; *sūnoḥ*—of his son; *prahlādasya*—of Mahārāja Prahlāda; *anubhāvataḥ*—by the influence of.

TRANSLATION

Similarly, Hiraṇyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

PURPORT

When Prahlāda Mahārāja was offered benediction by Nṛsiṁhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, he did not ask benediction for his personal self but was very affectionate towards his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme Personality of Godhead, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiraṇyakaśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as *para-duḥkha-duḥkhī kṛpāmbudhi,* or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, all pure

devotees of the Lord come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

TEXT 48

वीरवर्य पितः पृथ्व्याः समाःसञ्जीव शाश्वतीः ।
यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तरि ॥४८॥

vīra-varya pitaḥ pṛthvyāḥ
samāḥ sañjīva śāśvatīḥ
yasyedṛśy acyute bhaktiḥ
sarva-lokaika-bhartari

vīra-varya—the best of the warriors; *pitaḥ*—the father; *pṛthvyāḥ*—of the globe; *samāḥ*—equal to in years; *sañjīva*—live; *śāśvatīḥ*—forever; *yasya*—whose; *īdṛśī*—like this; *acyute*—unto the Supreme; *bhaktiḥ*—devotion; *sarva*—all; *loka*—planets; *eka*—one; *bhartari*—maintainer.

TRANSLATION

All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

PURPORT

Pṛthu Mahārāja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes *yogīs* die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, *kīrtir yasya sa jīvati:* "One who leaves a good reputation behind him

lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṇṭha planets, but by his reputation he also lives forever within this material world.

TEXT 49

अहो वयं ह्यद्य पवित्रकीर्ते
त्वयैव नाथेन मुकुन्दनाथाः ।
य उत्तमश्लोकतमस्य विष्णो-
र्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥४९॥

aho vayaṁ hy adya pavitra-kīrte
tvayaiva nāthena mukunda-nāthāḥ
ya uttamaślokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanakti

aho—O goodness; *vayam*—we; *hi*—certainly; *adya*—today; *pavitra-kīrte*—O supreme purity; *tvayā*—by you; *eva*—certainly; *nāthena*—by the Lord; *mukunda*—the Supreme Personality of Godhead; *nāthāḥ*—being the subject of the Supreme; *ye*—one who; *uttamaślokatamasya*—of the Supreme Personality of Godhead, who is praised by the nicest verses; *viṣṇoḥ*—of Viṣṇu; *brahmaṇya-devasya*—of the worshipable Lord of the *brāhmaṇas;* *kathām*—words; *vyanakti*—expressed.

TRANSLATION

The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

PURPORT

The citizens declared that through being under the protection of Mahārāja Pṛthu they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the *Vedas* that the Supreme Personality of Godhead is the maintainer and leader of

all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord's. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Pṛthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, he was therefore a proper representative of the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

TEXT 50

नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् ।
प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् ॥५०॥

nātyadbhutam idaṁ nātha
tavājīvyānuśāsanam
prajānurāgo mahatāṁ
prakṛtiḥ karuṇātmanām

na—not; *ati*—very great; *adbhutam*—wonderful; *idam*—this; *nātha*—O lord; *tava*—your; *ājīvya*—source of income; *anuśāsanam*—ruling over the citizens; *prajā*—citizens; *anurāgaḥ*—affection; *mahatām*—of the great; *prakṛtiḥ*—nature; *karuṇa*—merciful; *ātmanām*—of the living entities.

TRANSLATION

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

PURPORT

A king's duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men—the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—their means of livelihood are also mentioned in the scriptures. The *brāhmaṇas* should live by spreading knowledge and therefore should take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore

levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the *śūdras,* who cannot work as either *brāhmaṇas, kṣatriyas* or *vaiśyas,* should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein—he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaiṣṇava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Only a Vaiṣṇava leader can fulfill all the desires of the people (*vāñchā-kalpataru),* and he is compassionate because he is the contributor of the greatest benefit to human society. He is *patita-pāvana,* the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the *brāhmaṇas* and Vaiṣṇavas, who are naturally leaders in missionary work, similarly the *vaiśyas* will also follow in the footsteps of the Vaiṣṇavas and *brāhmaṇas,* and the *śūdras* will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

TEXT 51

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो ।
भ्राम्यतां नष्टदृष्टीनां कर्मभिर्दैवसंज्ञितैः ॥५१॥

adya nas tamasaḥ pāras
tvayopāsāditaḥ prabho
bhrāmyatāṁ naṣṭa-dṛṣṭīnāṁ
karmabhir daiva-saṁjñitaiḥ

adya—today; *naḥ*—of us; *tamasaḥ*—of the darkness of material existence; *pāraḥ*—other side; *tvayā*—by you; *upāsāditaḥ*—increased; *prabho*—O lord; *bhrāmyatām*—who are wandering; *naṣṭa-dṛṣṭīnām*—who have lost their goal of life; *karmabhiḥ*—on account of past deeds; *daiva-saṁjñitaiḥ*—arranged by superior authority.

TRANSLATION

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

PURPORT

In this verse, the words *karmabhir daiva-saṁjñitaiḥ* are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destinations in life, all living entities are wandering in different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme Personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Pṛthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Pṛthu.

TEXT 52

नमो विवृद्धसत्त्वाय पुरुषाय महीयसे ।
यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥५२॥

namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdaṁ sva-tejasā

namaḥ—all obeisances; *vivṛddha*—highly elevated; *sattvāya*—unto the existence; *puruṣāya*—unto the person; *mahīyase*—unto one who is so glorified; *yaḥ*—who; *brahma*—brahminical culture; *kṣatram*—administrative duty; *āviśya*—entering; *bibharti*—maintaining; *idam*—this; *sva-tejasā*—by his own prowess.

TRANSLATION

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You

are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

PURPORT

Without the spread of brahminical culture and without proper protection from the government no social standard can be maintained properly. This is admitted in this verse by the citizens of Mahārāja Pṛthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word *vivṛddha-sattvāya* is significant. In the material world there are three qualities—namely, goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised in the previous chapters of *Śrīmad-Bhāgavatam,* one can raise himself from the lowest position to the highest simply by associating with devotees and hearing *Śrīmad-Bhāgavatam* regularly from their mouths.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi vidhunoti su-hṛt satām
(*Bhāg.* 1.2.17)

"When one engages in devotional service in the first stages of hearing and chanting, the Lord who is in everyone's heart helps the devotee in cleansing his heart." In the gradual cleansing process one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one's situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness which is called *vivṛddha-sattva* or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as *vivṛddha-sattva,* or one who is situated in the transcendental position. But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, comes down to the position of *brāhmaṇa* and *kṣatriya* for the benefit of human society and thus gives protection to the entire world by his personal prowess. Although he was a king, a *kṣatriya,*

because he was a Vaiṣṇava he was also a *brāhmaṇa.* As a *brāhmaṇa* he could give proper instruction to the citizens and as a *kṣatriya* he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter of the Śrīmad-Bhāgavatam *entitled, "Instructions by Mahārāja Pṛthu."*

CHAPTER TWENTY-TWO

Pṛthu Mahārāja's Meeting with the Four Kumaras

TEXT 1

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् ।
तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥ १ ॥

maitreya uvāca
janeṣu pragṛṇatsv evaṁ
pṛthuṁ pṛthula-vikramam
tatropajagmur munayaś
catvāraḥ sūrya-varcasaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *janeṣu*—the citizens; *pragṛṇatsu*—while praying for; *evam*—thus; *pṛthum*—unto Mahārāja Pṛthu; *pṛthula*—highly; *vikramam*—powerful; *tatra*—there; *upajagmuḥ*—arrived; *munayaḥ*—the Kumāras; *catvāraḥ*—four; *sūrya*—as the sun; *varcasaḥ*—bright.

TRANSLATION

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

TEXT 2

तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा ।
लोकानपापान् कुर्वाणान् सानुगोऽचष्ट लक्षितान् ॥२॥

tāṁs tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvāṇān
sānugo 'caṣṭa lakṣitān

tān—them; *tu*—but; *siddheśvarān*—masters of all mystic power; *rājā*—the King; *vyomnaḥ*—from the sky; *avatarataḥ*—while descending; *arciṣā*—by their glaring effulgence; *lokān*—all the planets; *apāpān*—sinless; *kurvāṇān*—doing so; *sa-anugaḥ*—with his associates; *acaṣṭa*—recognized; *lakṣitān*—by seeing them.

TRANSLATION

When the King and his associates saw the glowing effulgence of the four Kumāras, the masters of all mystic power, they could recognize them as they descended from the sky.

PURPORT

The four Kumāras are described herein as *siddheśvarān,* which means "masters of all mystic power." One who has attained perfection in *yoga* practice immediately becomes master of the eight mystic perfections—to become smaller than the smallest, to become lighter than the lightest, to become bigger than the biggest, to achieve anything he desires, to control everything, etc. These four Kumāras, as *siddheśvaras,* had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Pṛthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras were also spacemen who could travel in space without machines. The residents of the planet which is known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Pṛthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

TEXT 3

तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः ।
ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥ ३ ॥

tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya
indriyeśo guṇān iva

tat—him; *darśana*—seeing; *udgatān*—being greatly desired; *prāṇān*—life; *pratyāditsuḥ*—peacefully going; *iva*—like; *utthitaḥ*—got up; *sa*—with;

sadasya—associates or followers; *anugaḥ*—officers; *vainyaḥ*—King Pṛthu; *indriya-īśaḥ*—a living entity; *guṇān iva*—as influenced by the modes of material nature.

TRANSLATION

Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up so anxiously that he is compared herewith to a conditioned soul whose senses are immediately attracted by the modes of material nature.

PURPORT

In *Bhagavad-gītā* it is said:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate.
(Bg. 3.27)

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Pṛthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumāras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is attracted to taste nice food. Similarly, all his other senses—his hands, his legs, his belly, his genitals, his mind, etc.—are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Pṛthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumāras. It is said, "Birds of a feather flock together." In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Pṛthu Mahārāja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.

TEXT 4

गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः ।
विधिवत्पूजयाञ्चक्रे गृहीताध्यर्हणासनान् ॥ ४ ॥

gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayāñcakre
gṛhītādhyarhaṇāsanān

gauravāt—glories; *yantritaḥ*—completely; *sabhyaḥ*—most civilized; *praśraya*—by humbleness; *ānata-kandharaḥ*—bowing down his shoulder; *vidhivat*—according to the instructions of the *śāstra; pūjayām*—by worshiping; *cakre*—performed; *gṛhīta*—accepting; *adhi*—including; *arhaṇa*—paraphernalia for reception; *āsanān*—sitting places.

TRANSLATION

When the great sages accepted their reception, according to the instructions of the śāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumāras.

PURPORT

The four Kumāras are the *parampara* spiritual masters of the Vaiṣṇava *sampradāya.* Out of the four *sampradāyas,* namely Brahma-sampradāya, Śrī-sampradāya, Kumāra-sampradāya and Rudra-sampradāya, the disciplic succession of spiritual master to disciple known as the Kumāra-sampradāya is coming down from the four Kumāras. So Pṛthu Mahārāja was very respectful to the *sampradāya-ācāryas.* As it is said by Śrīla Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstrair:* a spiritual master or the *parampara-ācārya* should be respected exactly like the Supreme Personality of Godhead. The word *vidhivat* is significant in this verse. This means that Pṛthu Mahārāja also strictly followed the injunctions of the *śāstra* in receiving a spiritual master or *ācārya* of the transcendental disciplic succession. Whenever an *ācārya* is seen, one should immediately bow down before him. Pṛthu Mahārāja did this properly; therefore the words used here are *praśrayānata-kandharaḥ.* Out of humility, he bowed down before the Kumāras.

TEXT 5

तत्पादशौचसलिलैर्मार्जितालकबन्धनः ।
तत्र शीलवतां वृत्तमाचरन्मानयन्निव ॥ ५ ॥

tat-pāda-śauca-salilair
mārjitālaka-bandhanaḥ
tatra śīlavatāṁ vṛttam
ācaran mānayann iva

tat-pāda—their lotus feet; *śauca*—washed; *salilaiḥ*—water; *mārjita*—sprinkled; *alaka*—hair; *bandhanaḥ*—bunch; *tatra*—there; *śīlavatām*—of the respectable gentlemen; *vṛttam*—behavior; *ācaran*—behaving; *mānayan*—practicing; *iva*—like.

TRANSLATION

After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

PURPORT

Śrī Caitanya Mahāprabhu has said, *āpani ācari prabhu jivere śikhāya.* It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as *ācārya,* He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Pṛthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. When a saintly person comes to one's home, it is the Vedic custom to wash his feet first with water and then sprinkle this water over the heads of oneself and his family. Pṛthu Mahārāja did this, for he was an exemplary teacher of the people in general.

TEXT 6

हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् ।
श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ॥ ६ ॥

hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ
prītaḥ prāha bhavāgrajān

hāṭaka-āsane—on the throne made of gold; *āsīnān*—when they were seated; *sva-dhiṣṇyeṣu*—on the altar; *iva*—like; *pāvakān*—the fire; *śraddhā*—

respect; *saṁyama*—restraint; *saṁyuktaḥ*—being decorated with; *prītaḥ*—pleased; *prāha*—said; *bhava*—Lord Śiva; *agrajān*—the elder brothers.

TRANSLATION

The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

PURPORT

The Kumāras are described herein as the elder brothers of Lord Śiva. When the Kumāras were born out of the body of Lord Brahmā they were requested to get married and increase the population. In the beginning of the creation there was a great need of population; therefore Lord Brahmā was creating one son after another and ordering them to increase. However, when the Kumāras were requested to do so, they declined. They wanted to remain *brahmacārī* throughout life and be engaged fully in the devotional service of the Lord. The Kumāras are called *naiṣṭhika-brahmacārī*, meaning they are never to marry. Because of their refusal to marry, Lord Brahmā became so angry that his eyes became reddish. Out of his eyes, Lord Śiva, or Rudra, appeared. The mode of anger is consequently known as *rudra*. Lord Śiva also has a *sampradāya* party known as the Rudra-sampradāya, and they are also known as Vaiṣṇavas.

TEXT 7

पृथुरुवाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः ।
यस्य वो दर्शनं ह्यासीद्दुर्दर्शानां च योगिभिः ॥ ७ ॥

pṛthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśānāṁ ca yogibhiḥ

pṛthuḥ uvāca—King Pṛthu spoke; *aho*—O Lord; *ācaritam*—practice; *kim*—what; *me*—by me; *maṅgalam*—good fortune; *maṅgala-āyanāḥ*—O personified good fortune; *yasya*—by which; *vaḥ*—your; *darśanam*—audience; *hi*—certainly; *āsīt*—became possible; *durdarśānām*—visible with great difficulty; *ca*—also; *yogibhiḥ*—by great mystic *yogīs*.

TRANSLATION

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

PURPORT

When something uncommon happens in one's progressive spiritual life, it should be understood to be incurred by *ajñāta-sukṛti*, or pious activities beyond one's knowledge. To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in *Bhagavad-gītā: yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām* (Bg. 7.28). One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Mahārāja Pṛthu's life is full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Pṛthu, whose life was so full of pious activities that even Lord Viṣṇu also came to see him and predicted that the Kumāras would also come.

TEXT 8

किं तस्य दुर्लभतरमिह लोके परत्र च।
यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः॥ ८॥

kiṁ tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti
śivo viṣṇuś ca sānugaḥ

kim—what; *tasya*—his; *durlabhataram*—very rare to achieve; *iha*—in this world; *loke*—world; *paratra*—after death; *ca*—or; *yasya*—one whose; *viprāḥ*—the *brāhmaṇas* and Vaiṣṇavas; *prasīdanti*—become pleased; *śivaḥ*—all-auspicious; *viṣṇuḥ*—Lord Viṣṇu; *ca*—as well as; *sānugaḥ*—going along with.

TRANSLATION

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

PURPORT

The *brāhmaṇas* and Vaiṣṇavas are the bearers of Lord Viṣṇu, the all-auspicious. As confirmed in the *Brahma-saṁhitā:*

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaiṣṇavas and the *brāhmaṇas* actually perceive and see Him always in ecstasy. Therefore *brāhmaṇas* and Vaiṣṇavas are carriers of Viṣṇu. Wherever they go, Lord Viṣṇu, Lord Śiva or the devotees of Lord Viṣṇu are all carried. The four Kumāras are *brāhmaṇas,* and they visited the place of Mahārāja Pṛthu. Naturally Lord Viṣṇu and His devotees were also present. Under the circumstances, the conclusion is that when the *brāhmaṇas* and Vaiṣṇavas are pleased with a person, Lord Viṣṇu is also pleased. This is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: *yasya prasādād bhagavat-prasādaḥ.* By pleasing the spiritual master, who is both *brāhmaṇa* and Vaiṣṇava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

TEXT 9

नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् ।
यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः ॥ ९ ॥

naiva lakṣayate loko
lokān paryaṭato 'pi yān
yathā sarva-dṛśaṁ sarva
ātmānaṁ ye 'sya hetavaḥ

na—not; *eva*—thus; *lakṣayate*—can see; *lokaḥ*—people; *lokān*—all planets; *paryaṭataḥ*—traveling; *api*—although; *yān*—whom; *yathā*—as much as; *sarva-dṛśam*—the Supersoul; *sarve*—in all; *ātmānam*—within everyone; *ye*—those; *asya*—of the cosmic manifestation; *hetavaḥ*—causes.

TRANSLATION

Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

PURPORT

In the beginning of the *Śrīmad-Bhāgavatam* it is said: *muhyanti yat sūrayaḥ*. Great demigods like Lord Brahmā, Lord Śiva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahmā and King Indra also mistook Him. And what to speak of great *yogīs* or *jñānīs* who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahāprabhu, he could not be recognized by Candraśekhara Ācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaiṣṇava.

TEXT 10

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः ॥१०॥

adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ
yad-gṛhā hy arha-varyāmbu-
tṛṇa-bhūmīśvarāvarāḥ

adhanāḥ—not very rich; *api*—although; *te*—they; *dhanyāḥ*—glorious; *sādhavaḥ*—saintly persons; *gṛha-medhinaḥ*—persons who are attached to family life; *yat-gṛhāḥ*—whose house; *hi*—certainly; *arha-varya*—the most worshipable; *ambu*—water; *tṛṇa*—grass; *bhūmi*—land; *īśvara*—the master; *avarāḥ*—the servants.

TRANSLATION

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. Everyone,

including master and servants who are engaged in offering the exalted visitors water, sitting place, paraphernalia for reception, and the home itself, are also glorified.

PURPORT

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a *sannyāsī,* therefore, to travel everywhere just to favor the householders who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the *śāstras* that Durvāsā Muni was always accompanied by 60,000 disciples and that if there was a little discrepancy in their reception, he would be very angry and would sometimes curse the host. The fact is that every householder, regardless of his position or economic condition, can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if he has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying welcome. And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if he is a saintly person or a king.

TEXT 11

व्यालालयद्रुमा वै तेष्वरिक्ताखिलसम्पदः ।
यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः ॥११॥

vyālālaya-drumā vai teṣv
arik tākhila-sampadaḥ
yad-gṛhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ

vyāla—venomous serpents; *ālaya*—home; *drumāḥ*—tree; *vai*—certainly; *teṣu*—in those houses; *arikta*—abundantly; *akhila*—all; *sampadaḥ*—opulences; *yat*—that; *gṛhāḥ*—houses; *tīrtha-pādīya*—in relation with the feet of great saintly persons; *pāda-tīrtha*—the water which washed their feet; *vivarjitāḥ*—without.

TRANSLATION

On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered as a tree in which all venomous serpents live.

PURPORT

In this verse the word *tīrtha-pādīya* indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as *brāhmaṇas* are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaiṣṇavas. Generally the *sannyāsīs,* or those in the renounced order of life, take trouble to enlighten the householders. There are *ekadaṇḍī sannyāsīs* and *tridaṇḍī sannyāsīs.* The *ekadaṇḍī sannyāsīs* are generally followers of Śaṅkarācārya and are known as Māyāvādī *sannyāsīs,* whereas the *tridaṇḍī sannyāsīs* are followers of Vaiṣṇava *ācāryas*—Rāmānujācārya, Madhvācārya and so on—and they take trouble to enlighten the householders. *Ekadaṇḍī sannyāsīs* can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaiṣṇavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the *Bhagavad-gītā: brahmaṇo hi pratiṣṭhāham* (Bg. 14.27). The conclusion is that *tīrtha-pādīya* refers to Vaiṣṇavas. In the *Bhāgavatam* there is also another reference: *tīrthīkurvanti tīrthāni.* Wherever he goes, a Vaiṣṇava

immediately makes that place a *tīrtha,* a place of pilgrimage. The Vaiṣṇava *sannyāsīs* travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned there that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that about the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say do not enter, trespassers not allowed, beware of the dog, etc. Sometimes in western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Cāṇakya Paṇḍita that there are two envious living entities, the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming *mantras* or by some herbs, but an envious person cannot be pacified by any means.

TEXT 12

स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः ।
चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥१२॥

svāgataṁ vo dvija-śreṣṭhā
yad-vratāni mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva bṛhanti ca

svāgatam—welcome; *vaḥ*—unto you; *dvija-śreṣṭhāḥ*—the best of the *brāhmaṇas; yat*—whose; *vratāni*—vows; *mumukṣavaḥ*—of persons desiring liberation; *caranti*—behave; *śraddhayā*—with great faith; *dhīrāḥ*—controlled; *bālāḥ*—boys; *eva*—like; *bṛhanti*—observe; *ca*—also.

TRANSLATION

Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you were strictly observing the vows of celibacy,

and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

PURPORT

The specific importance of the Kumāras is that they were *brahmacārīs* living the life of celibacy from birth. They kept themselves as small children about four or five years old because by growing into youth one's senses sometimes become disturbed and celibacy becomes difficult. The Kumāras therefore purposefully remained children because in a child's life the senses are never disturbed by sex. This is the significance of the life of the Kumāras, and as such Mahārāja Pṛthu addressed them as the best of the *brāhmaṇas.* The Kumāras were not only born of the best *brāhmaṇa* (Lord Brahmā), but they are addressed herein as *dvija-śreṣṭhāḥ* (the best of the *brāhmaṇas*) on account of their being Vaiṣṇavas also. As we have already explained, they have their *sampradāya* (disciplic succession), and even to date the *sampradāya* is being maintained and is known as the Nimbārka-sampradāya. Out of the four *sampradāyas* of the Vaiṣṇava *ācāryas,* the Nimbārka-sampradāya is one. Mahārāja Pṛthu specifically appreciated the position of the Kumāras because they maintained the *brahmacarya* vow from the very beginning of their birth. Mahārāja Pṛthu, however, expressed his great appreciation of Vaiṣṇavism by addressing the Kumāras as *Vaiṣṇava-śreṣṭha.* In other words, everyone should offer respect to a Vaiṣṇava without considering his source of birth. *Vaiṣṇave jāti-buddhiḥ.* No one should consider a Vaiṣṇava in terms of birth. The Vaiṣṇava is always the best of the *brāhmaṇas,* and as such one should offer all respects to a Vaiṣṇava, not only as a *brāhmaṇa* but as the best of the *brāhmaṇas.*

TEXT 13

कच्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् ।
व्यसनावाप एतस्मिन् पतितानां स्वकर्मभिः ॥१३॥

kaccin naḥ kuśalaṁ nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānāṁ sva-karmabhiḥ

kaccit—whether; *naḥ*—our; *kuśalam*—good fortune; *nāthāḥ*—O masters; *indriya-artha*—sense gratification as the ultimate goal of life; *artha-vedinām*—persons who understand only sense gratification; *vyasana*—illness;

āvāpe—got; *etasmin*—in this material existence; *patitānām*—those who are fallen; *sva-karmabhiḥ*—by their own ability.

TRANSLATION

Pṛthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?

PURPORT

Mahārāja Pṛthu did not ask the Kumāras about their good fortune, for the Kumāras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of liberation, there was no question of ill fortune. In other words, *brāhmaṇas* and Vaiṣṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Pṛthu Mahārāja for his own sake, since he was in the position of a *gṛhastha* and in charge of the royal authority. Kings are not only *gṛhasthas,* who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art, otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities—associating with woman for illicit sex, eating meat, intoxication and gambling—are allowed for the *kṣatriyas.* For political reasons, sometimes they have to take to these sinful activities. *Kṣatriyas* do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling they lost their kingdom, and their wife was insulted. Similarly, the *kṣatriyas* cannot refrain from fighting if challenged by the opposite party. Therefore Pṛthu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. *Gṛhastha* life is inauspicious because *gṛhastha* means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers. This material world is said to be *padaṁ padaṁ yad vipadāṁ na teṣām,* dangerous in every step (*Bhāg.* 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Pṛthu inquired from the four Kumāras about the fallen conditioned souls who are rotting in this material world due to their past bad or inauspicious activities. Is there any possibility for their auspicious spiritual life? In this verse, the word *indriyārthārtha-vedinām* is very significant. It indicates

persons whose only aim is to satisfy the senses. They are also described as *patitānām,* or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is *sva-karmabhiḥ.* One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one's auspicious life begins.

TEXT 14

भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते ।
कुशलाकुशला यत्र न सन्ति मतिवृत्तयः ॥१४॥

bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ

bhavatsu—unto you; *kuśala*—good fortune; *praśnaḥ*—question; *ātmārāmeṣu*—one who is always engaged in spiritual bliss; *neṣyate*—there is no need of; *kuśala*—good fortune; *akuśalāḥ*—inauspiciousness; *yatra*—where; *na*—never; *santi*—exists; *mati-vṛttayaḥ*—mental concoction.

TRANSLATION

Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

PURPORT

In the *Caitanya-caritāmṛta* it is said:

'dvaite' bhadrābhadra-jñāna, saba—'manodharma'
'ei bhāla, ei manda,'—ei saba 'bhrama.' (Cc. *Antya* 4.176)

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion or *ātma-māyā.* We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul is, however, always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In *Bhagavad-gītā* it is also said, *saṅgāt sañjāyate kāmaḥ* (Bg. 2.62). Simply by association we create

artificial material necessities. *Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate* (Bg. 2.62). When we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In *Bhagavad-gītā* it is said:

krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati (Bg. 2.63)

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are *ātmārāma* or self-realized have transcended such questions. The *ātmārāmas* or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme Personality of Godhead. That is the perfection of life. In the beginning, the Kumāras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

TEXT 15

तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् ।
संपृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् ॥१५॥

tad ahaṁ kṛta-viśrambhaḥ
su-hṛdo vas tapasvinām
saṁpṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet

tat—therefore; *aham*—I; *kṛta-viśrambhaḥ*—being completely assured; *su-hṛdaḥ*—friend; *vaḥ*—our; *tapasvinām*—suffering material pangs; *sampṛcche*—wish to inquire; *bhave*—in this material world; *etasmin*—this; *kṣemaḥ*—

ultimate reality; *kena*—by which means; *añjasā*—without delay; *bhavet*—can be achieved.

TRANSLATION

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

PURPORT

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about the auspicious, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārāja. It was raised to teach the common man that whenever one meets a great saintly person, he should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says: *saṁsāra-viṣānale, divā-niśi hiyā jvale, juḍāite nā kainu upāya.* "We are always suffering from material pangs, and our hearts are burning, but we can not find any way out of it." The materialistic person can also be called a *tapasvī,* which means someone who is always suffering from material pains. One can only get rid of all these material pains when he takes shelter of the chanting of the Hare Kṛṣṇa *mantra.* This is also explained by Narottama dāsa Ṭhākura: *golokera prema-dhana, harināma-saṅkīrtana, rati nā janmila kene tāya.* Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa *mantra.* The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the *mahā-mantra,* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

TEXT 16

व्यक्तमात्मवतामात्मा भगवानात्मभावनः ।
स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः ॥१६॥

vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanaḥ
svānām anugrahāyemāṁ
siddha-rūpī caraty ajaḥ

vyaktam—clear; *ātmavatām*—of the transcendentalists; *ātmā*—the goal of life; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvanaḥ*—always wishing to elevate the living entities; *svānām*—whose own devotees; *anugrahāya*—just to show mercy; *imām*—this way; *siddha-rūpī*—perfectly self-realized; *carati*—travels; *ajaḥ*—Nārāyaṇa.

TRANSLATION

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

PURPORT

There are different kinds of transcendentalists, namely the *jñānīs*, or impersonalists, the mystic *yogīs*, and, of course, all the devotees of the Supreme Personality of Godhead. The Kumāras, however, were both *yogīs* and *jñānīs* and finally *bhaktas* later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Kṛṣṇa consciousness. The best devotees are *ātmavat*, or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone's heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called *ātma-bhāvana*. The Supreme Personality of Godhead is always trying to give intelligence to the individual soul to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word *ātmavatām* is significant in this verse. There are three different kinds of devotees, namely *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*: the neophyte, the preacher, and the *mahā-bhāgavata* or the highly advanced devotees. The highly advanced devotee is one who knows the conclusion of the *Vedas* in full knowledge; thus he becomes a devotee.

Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The *madhyama-adhikārī* (preacher) is also well-versed in the *śāstras* and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaṇiṣṭha-adhikārī* does not know much about *śāstra* but has full faith in the Supreme Personality of Godhead. The Kumāras were, however, *mahā-bhāgavatas* because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the *Bhagavad-gītā* it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The *karmīs,* who have a bodily concept of life, try to enjoy sense gratification to the utmost. The *jñānīs'* idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa, but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a *sannyāsī* is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking *sannyāsa* one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.

TEXT 17

मैत्रेय उवाच

पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु ।
स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ॥१७॥

maitreya uvāca
pṛthos tat sūktam ākarṇya
sāraṁ suṣṭhu mitaṁ madhu
smayamāna iva prītyā
kumāraḥ pratyuvāca ha

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *pṛthoḥ*—of King Pṛthu; *tat*—that; *sūktam*—Vedic conclusion; *ākarṇya*—hearing; *sāram*—very substantial; *suṣṭhu*—appropriate; *mitam*—minimized; *madhu*—sweet to hear; *smayamānaḥ*—smiling; *iva*—like; *prītyā*—out of great satisfaction; *kumāraḥ*—celibate; *pratyuvāca*—replied; *ha*—thus.

TRANSLATION

Thus Sanatkumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

PURPORT

Pṛthu Mahārāja's talks before the Kumāras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful. All these good qualifications are present in Pṛthu Mahārāja's speech because he is a perfect devotee. It is said, *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ:* "For one who has unflinching devotional faith and is engaged in His service, all good qualities become manifest in his person." (*Bhāg.* 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

TEXT 18

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना ।
भवता विदुषा चापि साधूनां मतिरीदृशी ॥१८॥

sanat-kumāra uvāca
sādhu pṛṣṭaṁ mahārāja
sarvabhūta-hitātmanā
bhavatā viduṣā cāpi
sādhūnāṁ matir īdṛśī

sanat-kumāraḥ uvāca—Sanatkumāra said; *sādhu*—saintly; *pṛṣṭam*—question; *mahārāja*—my dear King; *sarva-bhūta*—all living entities; *hita-ātmanā*—by one who desires good for all; *bhavatā*—by you; *viduṣā*—well learned; *ca*—and; *api*—although; *sādhūnām*—of the saintly persons; *matiḥ*—intelligence; *īdṛśī*—like this.

TRANSLATION

Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you, and such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, still you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

PURPORT

Mahārāja Pṛthu was well conversant in transcendental science, yet he presented himself before the Kumāras as one ignorant of it. The idea is that even if a person is very exalted and knows e erything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Kṛṣṇa as if he did not know. Similarly, Pṛthu Mahārāja knew everything, but he presented himself before the Kumāras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from higher authority because they are always thinking of the benefit of others.

TEXT 19

सङ्गमः खलु साधूनामुभयेषां च सम्मतः ।
यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥१९॥

saṅgamaḥ khalu sādhūnām
ubhayeṣāṁ ca sammataḥ

yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṁ vitanoti śam

saṅgamaḥ—association; *khalu*—certainly; *sādhūnām*—of devotees; *ubhayeṣām*—for both; *ca*—also; *sammataḥ*—conclusive; *yat*—which; *sambhāṣaṇa*—discussion; *sampraśnaḥ*—question and answer; *sarveṣām*—of all; *vitanoti*—expands; *śam*—real happiness.

TRANSLATION

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

PURPORT

Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, *Bhagavad-gītā* has been well known all over the world for a very long time, especially in the western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. When the same *Bhagavad-gītā* was presented as it is through the disciplic succession, there was immediately spiritual realization.

Sanat-kumāra, one of the Kumāras, informed Pṛthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Pṛthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada Muni because he gave him a chance to speak about the Supreme Lord. Therefore questions about the Supreme Personality of Godhead or about the ultimate goal of life put by a saintly person to another saintly person surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word *ubhayeṣām* can be described in many ways. Generally there are two classes of men, the materialist and the transcendentalist. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The materialist is benefited by association with devotees, and his life becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and go back home, back to Godhead. The con-

clusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the *karmīs* and *jñānīs* are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

TEXT 20

अस्त्येव राजन् भवतो मधुद्विषः
पादारविन्दस्य गुणानुवादने ।
रतिर्दुरापा विधुनोति नैष्ठिकी
कामं कषायं मलमन्तरात्मनः ॥२०॥

asty eva rājan bhavato madhu-dviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antarātmanaḥ

asti—there is; *eva*—certainly; *rājan*—O King; *bhavataḥ*—your; *madhu-dviṣaḥ*—of the Lord; *pāda-aravindasya*—of the lotus feet; *guṇa-anuvādane*—in glorifying; *ratiḥ*—attachment; *durāpā*—very difficult; *vidhunoti*—washes; *naiṣṭhikī*—unflinching; *kāmam*—lusty; *kaṣāyam*—embellishment; *malam*—dirty; *antar-ātmanaḥ*—from the core of the heart.

TRANSLATION

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

PURPORT

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā-ratir bhaktir anukramiṣyati (*Bhāg.* 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Person-

ality of Godhead. As silver becomes shiny by being polished, so lusty desires within the heart of a materialistic person are cleansed by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees, he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Pṛthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumāras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of *karma, jñāna* and *yoga,* no one will succeed in driving away contamination from the heart, but once a person takes to the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

TEXT 21

शास्त्रेष्वियानेव सुनिश्चितो नृणां
क्षेमस्य सध्र्यग्विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्त आत्मनि
दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥२१॥

śāstreṣv iyān eva suniścito nṛṇāṁ
kṣemasya sadhryag-vimṛśeṣu hetuḥ
asaṅga ātma-vyatirikta ātmani
dṛḍhā ratir brahmaṇi nirguṇe ca yā

śāstreṣu—in the scriptures; *iyān eva*—this is only; *suniścitaḥ*—positively concluded; *nṛṇām*—of human society; *kṣemasya*—of the ultimate welfare; *sadhryak*—perfectly; *vimṛśeṣu*—by full consideration; *hetuḥ*—cause; *asaṅgaḥ*—unattachment; *ātma-vyatirikte*—bodily concept of life; *ātmani*—unto the Supreme Soul; *dṛḍhā*—strong; *ratiḥ*—attachment; *brahmaṇi*—transcendence; *nirguṇe*—in the Supreme, who is beyond the material modes; *ca*—and; *yā*—which.

TRANSLATION

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detach-

ment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental and beyond the modes of material nature.

PURPORT

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in *Bhagavad-gītā. Paraṁ dṛṣṭvā nivartate* (Bg. 2.59). When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for Transcendence (*brahmaṇi*). As it is confirmed in the *Vedānta-sūtra, athāto brahma-jijñāsā* (*Vs.* 1.1.1): without inquiry about the Supreme or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in 8,400,000 species of life, one cannot understand the ultimate goal of life because in all those species of life, the bodily conception is very prominent. *Athāto brahma-jijñāsā* means that in order to get out of the bodily conception, one has to increase attachment or inquiry about Brahman. Then he can be situated in the transcendental devotional service—*śravaṇaṁ kīrtanaṁ viṣṇoḥ*. To increase attachment for Brahman means to engage in devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as *mithyā* or false *(jagan-mithyā),* come down again to this *jagan-mithyā,* although they take *sannyāsa* to increase their attachment for Brahman. Similarly, many *yogīs* who are attached to the localized aspect of Brahman as Paramātmā—great sages like Viśvāmitra—also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all *śāstras.* That is the only way of detachment from material existence and is explained in *Bhagavad-gītā* as *paraṁ dṛṣṭvā nivartate* (Bg. 2.59). One can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (*premā pumārtho mahān*). Without increasing love of Godhead, one cannot achieve the perfectional stage or the transcendental position.

TEXT 22

सा श्रद्धया भगवद्धर्मचर्यया
जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।

योगेश्वरोपासनया च नित्यं
पुण्यश्रवःकथया पुण्यया च ॥२२॥

sā śraddhayā bhagavad-dharma-caryayā
jijñāsayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityaṁ
puṇya-śravaḥ-kathayā puṇyayā ca

sā—that devotional service; *śraddhayā*—with faith and conviction; *bhagavat-dharma*—devotional service; *caryayā*—by discussion; *jijñāsayā*—by inquiry; *adhyātmika*—spiritual; *yoga-niṣṭhayā*—by conviction in spiritual understanding; *yogeśvara*—the Supreme Personality of Godhead; *upāsanayā*—by worship of Him; *ca*—and; *nityam*—regularly; *puṇya-śravaḥ*—by hearing which; *kathayā*—by discussion; *puṇyayā*—by pious; *ca*—also.

TRANSLATION

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of God, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

PURPORT

The word *yogeśvara* is applicable to both the Supreme Personality of Godhead, Kṛṣṇa, and His devotees also. In *Bhagavad-gītā* this word occurs in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power *(yatra yogeśvaraḥ kṛṣṇo).* Yogeśvara is also described at the end of the Sixth Chapter *(sa me yuktatamo mataḥ)* (Bg. 6.47). This *yuktatama* indicates the topmost of all *yogīs*—the devotees, who can also be called *yogeśvara.* In this verse *yogeśvara-upāsanā* means to render service to a pure devotee. Thus Narottama dāsa Ṭhākura says: *chāḍiyā vaiṣṇava-sevā nistāra payeche keba.* Without serving a pure devotee, one cannot advance in spiritual life. Prahlāda Mahārāja also has said:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat. (*Bhāg.* 7.5.32)

One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended *(yogeśvara-upāsanayā)* that one serve the lotus feet of the topmost *yogī*, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In *Bhagavad-gītā* it is also said that without being pious one cannot engage in devotional service.

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ (Bg. 7.28)

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is *ādau gurvāśrayam:* one should accept a bona fide spiritual master, and from the bona fide spiritual master *(sad-dharma-pṛcchā)* inquire about his transcendental occupational duties *(sādhu-mārga-anugamanam)* and follow in the footsteps of great saintly persons, devotees. These are the instructions given in *Bhakti-rasāmṛta-sindhu* by Rūpa Gosvāmī.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

TEXT 23

अर्थेन्द्रियारामसगोष्ठ्यतृष्णया
तत्सम्मतानामपरिग्रहेण च ।
विविक्तरुच्या परितोष आत्मनि
विना हरेर्गुणपीयूषपानात् ॥२३॥

arthendriyārāma-sagoṣṭhy-atṛṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt

artha—riches; *indriya*—senses; *ārāma*—gratification; *sa-goṣṭhī*—with their companion; *atṛṣṇayā*—by reluctance; *tat*—that; *sammatānām*—since approved by them; *aparigraheṇa*—by nonacceptance; *ca*—also; *vivikta-rucyā*—disgusted taste; *paritoṣe*—happiness; *ātmani*—self; *vinā*—without; *hareḥ*—of the Supreme Personality of Godhead; *guṇa*—qualities; *pīyūṣa*—nectar; *pānāt*—drinking.

TRANSLATION

One has to make progress in spiritual life by not associating with persons who are simply interested in making money and sense gratification. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by losing taste for sense enjoyment.

PURPORT

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ
divā cārthehayā rājan kuṭumba-bharaṇena vā (*Bhāg.* 2.1.3)

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night, and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life—what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment only interested in sense gratification. The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons whose only aim is to earn money and employ it in sense gratification. They should also not

accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: *bhakti–parasyānubhavaṁ viraktir anyathā syāt.* To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the *yogīs* especially, but that will also not help a person in spiritual advancement, for in many instances such *yogīs* also fall down. As far as *jñānīs* are concerned, generally they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: *vinā harer guṇa-pīyūṣa-pānāt.* One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahāprabhu also recommends this in the *Caitanya-caritāmṛta.* If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service *(bhakti-latā-bīja),* and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant *bhakti-latā* or *bhakti* creeper. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Kṛṣṇa. An ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called nectar, is hearing and chanting the glories of the Supreme Personality of Godhead. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. The Kṛṣṇa consciousness movement is started for this purpose, and there are hundreds of ISKCON centers to give opportunity to all people to hear and chant and to accept the spiritual master. By not associating with persons who are materially interested, one can make solid advancement in going back home, back to Godhead.

TEXT 24

अहिंसया पारमहंस्यचर्यया
स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैश्चाप्यनिन्दया
निरीहया द्वन्द्वतितिक्षया च ॥२४॥

ahiṁsayā pāramahaṁsya-caryayā
smṛtyā mukundācaritāgrya-sīdhunā
yamair akāmair niyamaiś cāpy anindayā
nirīhayā dvandva-titikṣayā ca

ahiṁsayā—by nonviolence; *pāramahaṁsya-caryayā*—by following in the footsteps of great *ācāryas; smṛtyā*—by remembering; *mukunda*—the Supreme Personality of Godhead; *ācarita-agrya*—simply preaching His activities; *sīdhunā*—by the nectar; *yamaiḥ*—by following regulative principles; *akāmaiḥ*—without material desires; *niyamaiḥ*—by strictly following the rules and regulations; *ca*—also; *api*—certainly; *anindayā*—without blaspheming; *nirīhayā*—living simply, plain living; *dvandva*—duality; *titikṣayā*—by tolerance; *ca*—and.

TRANSLATION

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire, and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

PURPORT

The devotees are actually saintly persons or *sādhus*. The first qualification of a *sādhu* or devotee is *ahiṁsā* or nonviolence. Persons interested in the path of devotional service or in going back home, back to Godhead, must first practice *ahiṁsā* or nonviolence. A *sādhu* is described as *titikṣavaḥ kāruṇikāḥ* (*Bhāg.* 3.25.21). A devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury, he should tolerate it, but if someone else suffers injury, he need not tolerate it. The whole world is full of violence, and a devotee's first business is to stop this violence, including the unnecessary

slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord. *Suhṛdaḥ sarva-dehinām:* a true devotee is the friend of all living entities. Kṛṣṇa claims in *Bhagavad-gītā* to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called *ahiṁsā.* Such nonviolence can be practiced only when we follow in the footsteps of great *ācāryas.* Therefore, according to our Vaiṣṇava philosophy, we have to follow the great *ācāryas* of the four *sampradāyas* or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore: *ācāryavān puruṣo veda* (*Chānd. Up.* 6.14.2). One who follows the disciplic succession of *ācāryas* knows things as they are. *Tad-vijñānārthaṁ sa gurum evābhigacchet* (*Mund. Up.* 1.2.12). In order to understand the transcendental science, one must approach the bona fide spiritual master. The word *smṛtyā* is very important in spiritual life. *Smṛtyā* means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa. Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The *śāstra* recommends: *smartavyaḥ satataṁ viṣṇuḥ.* Lord Viṣṇu should be remembered always, constantly. *Vismartavyo na jātucit:* Viṣṇu should never be forgotten. That is the spiritual way of life. *Smṛtyā.* This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: *mukundācaritāgrya-sīdhunā. Sīdhu* means nectar. To hear about Kṛṣṇa from *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Kṛṣṇa consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee to spiritually advance in life.

It is also stated in this verse that by controlling the senses one can become a *svāmī* or *gosvāmī.* One who is therefore enjoying this super-

title, *svāmī* or *gosvāmī*, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection *(anindayā)* is that we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In *Bhagavad-gītā* everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is *nirīhayā*, simple living. *Nirīhā* means gentle, meek or simple. A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he can to keep the material body fit for the execution of devotional service. He should not eat nor sleep more than is required. Simply eating for living, and not living for eating, and sleeping only six to seven hours a day are principles to be followed by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant *(dvandva-titikṣayā)*. This is the world of duality. Because he has fallen sick, one should not think that he has fallen from Kṛṣṇa consciousness. Kṛṣṇa consciousness can continue without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in *Bhagavad-gītā*, *tāṁs titikṣasva bhārata:* "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities." (Bg. 2.14)

TEXT 25

हरेर्मुहुस्तत्परकर्णपूर-
गुणाभिधानेन विजृम्भमाणया ।
भक्त्या ह्यसङ्गः सदसत्यनात्मनि
स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥२५॥

harer muhus tat-para-karṇa-pūra-
guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hy asaṅgaḥ sad-asaty anātmani
syān nirguṇe brahmaṇi cāñjasā ratiḥ

hareḥ—of the Supreme Personality of Godhead; *muhuḥ*—constantly; *tat-para*—in relation with the Supreme Personality of Godhead; *karṇa-pūra*—decoration of the ear; *guṇa-abhidhānena*—discussing transcendental qualities; *vijṛmbhamāṇayā*—by increasing Kṛṣṇa consciousness; *bhaktyā*—by devotion; *hi*—certainly; *asaṅgaḥ*—uncontaminated; *sat-asati*—the material world; *anātmani*—opposed to spiritual understanding; *syāt*—should be; *nirguṇe*—in transcendence; *brahmaṇi*—in the Supreme Lord; *ca*—and; *añjasā*—easily; *ratiḥ*—attraction.

TRANSLATION

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

PURPORT

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, the less we associate with

persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato'py asādhu.
(Cc. *Madhya* 11.8)

The word *brahmaṇi* used in this verse is commented upon by the impersonalists or professional reciters of *Bhāgavatam,* who are mainly advocates of the caste system by demoniac birthright. They say that *brahmaṇi* means the impersonal Brahman. But they cannot conclude this without reference to the context of the words *bhaktyā* and *guṇābhidhānena.* According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that *brahmaṇi* means "in the Supreme Personality of Godhead." Kṛṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in *Bhagavad-gītā;* therefore wherever the word *brahma* is used, it must refer to Kṛṣṇa, not to the impersonal Brahman effulgence. *Brahmeti paramātmeti bhagavān iti śabdyate* (*Bhāg.* 1.2.11). Brahman, Paramātmā and Bhagavān can all be taken in total as Brahman, but when there is reference to the word *bhakti* or remembrance of the transcendental qualities, the word indicates the Supreme Personality of Godhead, not the impersonal Brahman.

TEXT 26

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमा-
नाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यवीर्यं हृदयं जीवकोशं
पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥२६॥

yadā ratir brahmaṇi naiṣṭhikī pumān
ācāryavān jñāna-virāga-raṁhasā
dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ
pañcātmakaṁ yonim ivotthito 'gniḥ

yadā—when; *ratiḥ*—attachment; *brahmaṇi*—in the Supreme Personality of Godhead; *naiṣṭhikī*—fixed; *pumān*—the person; *ācāryavān*—completely surrendered to the spiritual master; *jñāna*—knowledge; *virāga*—detachment; *raṁhasā*—by the force of; *dahati*—burns; *avīryam*—impotent; *hṛdayam*—

within the heart; *jīva-kośam*—the covering of the spirit soul; *pañca-ātmakam*—five elements; *yonim*—source of birth; *iva*—like; *utthitaḥ*—emanating; *agniḥ*—fire.

TRANSLATION

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

PURPORT

It is said that both the *jīvātmā*, the individual soul, and the Paramātmā live together within the heart. In the Vedic version it is stated, *hṛdi hy ayam ātmā:* the soul and Supersoul both live within the heart. The individual soul is liberated when it comes out of the material heart or cleanses the heart to make it spiritualized. The example given here is very appropriate: *yonim ivotthito 'gniḥ. Agni,* or fire, comes out of the wood, and by it the wood is completely destroyed. Similarly, when a living entity increases his attachment for the Supreme Personality of Godhead, he is to be considered like fire. A blazing fire is visible by its exhibition of heat and light; similarly, when the living entity within the heart becomes enlightened with full spiritual knowledge, and detached from the material world, he burns up his material covering of the five elements—earth, water, fire, air and sky—and becomes free from the five kinds of material attachments, namely, ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness. Therefore *pañcātmakam,* as mentioned in this verse, refers to either the five elements or the five coverings of material contamination. When these are all burned into ashes by the blazing fire of knowledge and detachment, one is fixed firmly in the devotional service of the Supreme Personality of Godhead. Unless one takes shelter of a bona fide spiritual master and advances his attraction for Kṛṣṇa by his instructions, the five coverings of the living entity cannot be uncovered from the material heart. The living entity is centered within the heart, and to take him away from the heart is to liberate him. This is the process. One must take shelter of a bona fide spiritual master and by his instruction increase one's knowledge in devotional service, become detached from the material world and thus become liberated. An advanced devotee therefore does not live within the material body but within his spiritual body, just as a dry coconut lives

detached from the coconut husk, even though within the husk. The pure devotee's body is therefore called *cinmaya-śarīra* (spiritualized body). In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated. *Brahma-bhūyāya kalpate.* (Bg. 14.26) This is confirmed in *Bhagavad-gītā.* Śrīla Rūpa Gosvāmī also confirms this:

īhā yasya harer dāsye karmaṇā manasā vācā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate.

"One who is engaged fully with his body, mind and speech in the service of the Lord is liberated even within this body, despite his condition."

TEXT 27

दग्धाशयो मुक्तसमस्ततद्गुणो
नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद्व्यवधानं पुरस्तात्
स्वप्ने यथा पुरुषस्तद्विनाशे ॥२७॥

dagdhāśayo mukta-samasta-tad-guṇo
naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānaṁ purastāt
svapne yathā puruṣas tad-vināśe

dagdha-āśayaḥ—all material desires being burned; *mukta*—liberated; *samasta*—all; *tat-guṇaḥ*—qualities in connection with matter; *na*—not; *eva*—certainly; *ātmanaḥ*—the soul or the Supersoul; *bahiḥ*—external; *antaḥ*—internal; *vicaṣṭe*—acting; *para-ātmanoḥ*—of the Supersoul; *yat*—that; *vyavadhānam*—difference; *purastāt*—as it was in the beginning; *svapne*—in dream; *yathā*—as; *puruṣaḥ*—a person; *tat*—that; *vināśe*—being finished.

TRANSLATION

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

PURPORT

As described by Śrīla Rūpa Gosvāmī (*anyābhilāṣitā-śūnyam*), one must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or fruitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above—a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in *Śrīmad-Bhāgavatam, mukti* (liberation) means *svarūpeṇa avasthitiḥ*—being situated in one's own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are two kinds of activities. One acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Śrīla Rūpa Gosvāmī says: *īhā yasya harer dāsye karmaṇā manasā vācā/ nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate.* When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called *jīvan-muktaḥ,* liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the *karmīs* and *jñānīs* are subjected to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond

himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality. *Nityo nityānāṁ cetanaś cetanānām.* This is the perfect conception of oneness in relation to the Supersoul and the soul.

TEXT 28

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि ।
सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥२८॥

ātmānam indriyārthaṁ ca
paraṁ yad ubhayor api
satyāśaya upādhau vai
pumān paśyati nānyadā

ātmānam—the soul; *indriya-artham*—for sense gratification; *ca*—and; *param*—transcendental; *yat*—that; *ubhayoḥ*—both; *api*—certainly; *sati*—being situated; *āśaye*—material desires; *upādhau*—designation; *vai*—certainly; *pumān*—the person; *paśyati*—sees; *nānyadā*—not otherwise.

TRANSLATION

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

PURPORT

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his *Bhakti-*

rasāmṛta-siṅdhu: anyāsaktasya viṣayān yathārham upayuñjataḥ/ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate (Bh.r.s. 1.2.255).

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the *paramahaṁsa* knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the *Caitanya-caritāmṛta* also it is explained that a *mahā-bhāgavata,* a highly advanced devotee, has no material vision, *sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti/ sarvatra haya nija iṣṭadeva-sphūrti* (Cc. *Madhya* 8.274). Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord, and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

TEXT 29

निमित्ते सति सर्वत्र जलादावपि पूरुषः ।
आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥२९॥

nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidāṁ paśyati nānyadā

nimitte—on account of causes; *sati*—being; *sarvatra*—everywhere; *jalādau api*—water and other reflecting mediums; *pūruṣaḥ*—the person; *ātmanaḥ*—oneself; *ca*—and; *parasya api*—another's self; *bhidām*—differentiation; *paśyati*—sees; *nānyadā*—there is no other reason.

TRANSLATION

Only because of different causes does a person see a difference between himself and others. It is like the reflection of a body on water or oil or in a mirror appearing to be differently manifested.

PURPORT

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in *svāṁśa* and *vibhinnāṁśa* expansions. The *jīvas* are *vibhinnāṁśa* expansions. The different incarnations of the Supreme

Personality of Godhead are *svāṁśa* expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the *upādhi* or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the *paramahaṁsa* or perfectional stage of life by practicing *bhakti-yoga,* he sees only Kṛṣṇa everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In *Bhagavad-gītā,* therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned *brāhmaṇa* and a dog, an elephant or a cow. *Paṇḍitāḥ sama-darśinaḥ* (Bg. 5.18). One who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the result of different *karma* or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Kṛṣṇa consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Kṛṣṇa consciousness movement is therefore the only means to make the living entities transcend all designations.

TEXT 30

इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः ।
चेतनां हरते बुद्धेः स्तम्बस्तोयमिव ह्रदात् ॥३०॥

indriyair viṣayākṛṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva hradāt

indriyaiḥ—by the senses; *viṣaya*—the sense objects; *ākṛṣṭaiḥ*—being attracted; *ākṣiptam*—agitated; *dhyāyatām*—always thinking of; *manaḥ*—mind; *cetanām*—consciousness; *harate*—becomes lost; *buddheḥ*—of intelligence; *stambaḥ*—big straws; *toyam*—water; *iva*—like; *hradāt*—from the lake.

TRANSLATION

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

PURPORT

In this verse it is very nicely explained how our original Kṛṣṇa consciousness becomes polluted. Gradually we become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the *sannyāsa* order of life but is not able to control the mind, he will think of objects of sense gratification—namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate. If a big lake is covered all around by long *kuśa* grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of *kuśa* grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them and the paddy plants will dry up. The material desire for sense en-

joyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

TEXT 31

भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये ।
तद्रोधं कवयः प्राहुरात्मापह्नवमात्मनः ॥३१॥

bhraśyaty anusmṛtiś cittaṁ
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodhaṁ kavayaḥ prāhur
ātmāpahnavam ātmanaḥ

bhraśyati—becomes destroyed; *anusmṛtiḥ*—constantly thinking; *cittam*—consciousness; *jñāna-bhraṁśaḥ*—bereft of real knowledge; *smṛti-kṣaye*—by destruction of remembrance; *tat-rodham*—choking that process; *kavayaḥ*—great learned scholars; *prāhuḥ*—have opined; *ātma*—of the soul; *apahnavam*—destruction; *ātmanaḥ*—of the soul.

TRANSLATION

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge that is acquired is based on a false foundation. When this occurs, learned scholars consider that the soul is lost.

PURPORT

The living entity or the soul is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals' gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when

there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme Personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost their souls.

TEXT 32

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः ।
यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥३२॥

nātaḥ parataro loke
puṁsaḥ svārtha-vyatikramaḥ
yadadhy anyasya preyastvam
ātmanaḥ sva-vyatikramāt

na—not; *ataḥ*—after this; *parataraḥ*—greater; *loke*—in this world; *puṁsaḥ*—of the living entities; *sva-artha*—interest; *vyatikramaḥ*—obstruction; *yadadhi*—beyond that; *anyasya*—of others; *preyastvam*—to be more interesting; *ātmanaḥ*—for the self; *sva*—own; *vyatikramāt*—by obstruction.

TRANSLATION

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

PURPORT

Human life is especially meant for self-realization. Self refers to the Superself and the individual self, the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested in the body and bodily sense gratification, he creates for himself obstructions on the path of self-realization. By the influence of *māyā*, one becomes more interested in sense gratification, which is prohibited in this world for those interested in self-realization. Instead of becoming interested in sense gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything performed contrary to this principle is certainly against one's self-interest.

TEXT 33

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ॥३३॥

arthendriyārthābhidhyānaṁ
sarvārthāpahnavo nṛṇām
bhraṁśito jñāna-vijñānād
yenāviśati mukhyatām

artha—riches; *indriya-artha*— for the satisfaction of the senses; *abhidhyānam*—constantly thinking of; *sarva-artha*—four kinds of achievements; *apahnavaḥ*—destructive; *nṛṇām*—of human society; *bhraṁśitaḥ*—being devoid of; *jñāna*—knowledge; *vijñānāt*—devotional service; *yena*—by all this; *āviśati*—enters; *mukhyatām*—immovable life.

TRANSLATION

For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.

PURPORT

Jñāna, or knowledge, means to understand one's constitutional position, and *vijñāna* refers to practical application of that knowledge in life. In the human form of life, one should come to the position of *jñāna* and *vijñāna,* but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the *śāstras*—in other words, if one misuses this opportunity—then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called *puṇyatām* or *mukhyatām,* namely, making all activities zero. Philosophers who support stopping all activities are called *śūnyavādī.* By nature's own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature's punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed towards sense gratification are condemned herein. One who is

constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

TEXT 34

न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीर्षुः ।
धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥३४॥

na kuryāt karhicit saṅgaṁ
tamas tīvraṁ titīrṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yad atyanta-vighātakam

na—do not; *kuryāt*—act; *karhicit*—at any time; *saṅgam*—association; *tamaḥ*—ignorance; *tīvram*—with great speed; *titīrṣuḥ*—persons who desire to cross over nescience; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of salvation; *yat*—that which; *atyanta*—very much; *vighātakam*—obstruction or stumbling block.

TRANSLATION

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance because hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

PURPORT

The four principles of life allow one to live according to religious principles, to earn money according to one's position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many night clubs for sense gratifi-

cation and brothels for sex. Sex, however, is allowed in married life only, and prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. It is advised therefore that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the *śāstras,* and if we live a regulated life under the direction of *śāstras* and *guru,* all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

TEXT 35

तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते ।
त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः ॥३५॥

tatrāpi mokṣa evārtha
ātyantikatayeṣyate
traivargyo 'rtho yato nityaṁ
kṛtānta-bhaya-saṁyutaḥ

tatra—there; *api*—also; *mokṣaḥ*—liberation; *eva*—certainly; *arthe*—for the matter of; *ātyantikatayā*—most important; *iṣyate*—taken in that way; *traivargyaḥ*—the three others, namely, religion, economic development and sense gratification; *arthaḥ*—interest; *yataḥ*—wherefrom; *nityam*—regularly; *kṛtānta*—death; *bhaya*—fear; *saṁyutaḥ*—attached.

TRANSLATION

Out of the four principles—namely, religion, economic development, sense gratification and liberation—liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature—death.

PURPORT

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Sūta Gosvāmī in the beginning of *Śrīmad-Bhāgavatam,* religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore

in this verse, liberation, *mokṣa,* is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In *Bhagavad-gītā* it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of *dharma, artha* and *kāma.* By *dharma,* or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in *traivargya,* religious principles, economic development and sense gratification, but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in *Bhagavad-gītā: tyaktvā deham punar janma naiti* (Bg. 4.9). Liberation means that after giving up this body one does not have to accept another material body. But to the impersonalists liberation means merging into the existence of impersonal Brahman. But factually this is not *mokṣa* because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification but should concern ourselves with approaching Lord Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

TEXT 36

परेऽवरे च ये भावा गुणव्यतिकरादनु ।
न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् ॥३६॥

pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṁ vidyate kṣemam
īśa-vidhvaṁsitāśiṣām

pare—in the higher status of life; *avare*—in the lower status of life; *ca*—and; *ye*—all those; *bhāvāḥ*—conceptions; *guṇa*—material qualities; *vyatikarāt*—by interaction; *anu*—following; *na*—never; *teṣām*—of them; *vidyate*—exist; *kṣemam*—correction; *īśa*—the Supreme Lord; *vidhvaṁsita*—destroyed; *āśiṣām*—of the blessings.

TRANSLATION

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

PURPORT

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of higher and lower only exists as long as the different material qualities (*guṇas*) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time of the dissolution of the entire cosmic manifestation. The Lord therefore says in *Bhagavad-gītā:*

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna
mām upetya tu kaunteya punar janma na vidyate
(Bg. 8.16)

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life—great sacrifices and fruitive activities—at the time of dissolution these higher planetary systems and life on them will be destroyed. The words in this verse *(īśa-vidhvaṁsitāśiṣām)* indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Mahā-Viṣṇu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same

level. Our real engagement should be in inquiring about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes *dharma, artha, kāma* and *mokṣa.* In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present age of Kali, however, there is no question of religion and liberation. People have taken interest in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as *īśa-vidhvaṁsitāśiṣām.* The Lord's so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ.* The Lord told Yudhiṣṭhira Mahārāja that His special favor is shown to His devotee when He takes away all his material opulences. Generally, therefore, it is experienced that Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as *īśa-vidhvaṁsitāśiṣām,* whereby the Lord destroys one's material opulences but enriches him in spiritual understanding. In the course of our preaching work, we sometimes

see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshiping Lord Viṣṇu because they see that the Vaiṣṇavas, who are worshipers of Lord Viṣṇu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, and Durgā is the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the *Purāṇas,* we can guess safely that this was Rāvaṇa's kingdom.This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of *īśa-vidhvaṁsitāśiṣām.* The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age, and disease. Due to materialistic opulences, persons like Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Sītā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became *vidhvaṁsita* or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.

TEXT 37

तत्त्वं नरेन्द्र जगतामथ तस्थुषां च
देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।

यः क्षेत्रवित्तपतया हृदि विश्वगावि:
प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि॥ ३७॥

tat tvaṁ narendra jagatām atha tasthūṣāṁ ca
dehendriyāsu-dhiṣaṇātmabhir āvṛtānām
yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ
pratyak cakāsti bhagavāṁs tam avehi so 'smi

tat—therefore; *tvam*—you; *narendra*—O best of the kings; *jagatām*—of the moving; *atha*—therefore; *tasthūṣām*—the immovable; *ca*—also; *deha*—body; *indriya*—senses; *asu*—life air; *dhiṣaṇā*—by consideration; *ātmabhiḥ*—self-realization; *āvṛtānām*—those who are covered in that way; *yaḥ*—one who; *kṣetra-vit*—knower of the field; *tapatayā*—by controlling; *hṛdi*—within the heart; *viśvak*—everywhere; *āviḥ*—manifest; *pratyak*—in every hair follicle; *cakāsti*—shining; *bhagavān*—the Supreme Personality of Godhead; *tam*—unto Him; *avehi*—try to understand; *saḥ asmi*—I am that.

TRANSLATION

Sanat-kumāra advised the King: My dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. They are fully covered by the gross material body and subtle body made of the life air and intelligence.

PURPORT

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual values by understanding the Supreme Personality of Godhead who is existing within the individual soul within everyone's heart. The individual soul and the Supreme Personality of Godhead in His Paramātmā feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture—by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees or personalists realize the Absolute Truth by understanding that the Absolute Truth is the supreme predominator and we living entities are predominated; therefore our duty is to serve Him. The Vedic injunctions say: *tat tvam asi,* "You are the same," and *so 'ham,* "I am the same." The impersonalist conception of these *mantras* is that the Supreme Lord or the Absolute Truth and the living entity are one, but from the devotee's point of view these *mantras*

assert that both the Supreme Lord and ourselves are of the same quality. *Tat tvam asi, ayam ātmā brahma.* Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not waste valuable life simply engaged in economic development and sense gratification.

In this verse the word *kṣetra-vit* is also important. This word is explained in *Bhagavad-gītā: idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate* (Bg.13.2). This body is called *kṣetra,* or the field of activities, and the proprietors of the body, the individual soul and the Supersoul sitting within the body, are both called *kṣetra-vit.* But there is a difference between the two kinds of *kṣetra-vit.* One *kṣetra-vit,* or knower of the body, namely the Paramātmā or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as *caitya-guru,* or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification but should cultivate spiritual knowledge to understand the Supersoul and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification, loses everything. Nārada's statement before Vyāsadeva is appropriate in this connection:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto'bhajatāṁ sva-dharmataḥ
(*Bhāg.* 1.5.17)

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to the devotional service, yet executes his material duties very nicely, there is no gain.

TEXT 38

यस्मिन्निदं सदसदात्मतया विभाति
माया विवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविशुद्धतत्त्वं
प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥३८॥

yasminn idaṁ sad-asad-ātmatayā vibhāti
māyā viveka-vidhuti sraji vāhi-buddhiḥ
taṁ nitya-mukta-pariśuddha-viśuddha-tattvaṁ
pratyūḍha-karma-kalila-prakṛtiṁ prapadye

yasmin—in which; *idam*—this; *sat-asat*—the Supreme Lord and His different energies; *ātmatayā*—being the root of all cause and effect; *vibhāti*—manifests; *māyā*—illusion; *viveka-vidhuti*—liberated by deliberate consideration; *sraji*—on the rope; *vā*—or; *ahi*—serpent; *buddhiḥ*—intelligence; *tam*—unto Him; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *viśuddha*—pure; *tattvam*—truth; *pratyūḍha*—transcendental; *karma*—fruitive activities; *kalila*—impurities; *prakṛtim*—situated in spiritual energy; *prapadye*—surrender.

TRANSLATION

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body and also as one who has transcended the illusory energy. This clears the misconception of a snake for a rope. Thus one can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus He is transcendental to all material contamination. Unto Him only must one surrender.

PURPORT

This verse is specifically stated to defy the Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are

one; there is no difference. They proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is *māyā* or an illusion by which one considers a rope to be a snake. The rope and the snake argument is generally offered by the Māyāvādī philosophers. Therefore these words, which represent *vivarta-vāda,* are specifically mentioned herein. Actually Paramātmā, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the *Vedas.* They are likened to two friends sitting on the same tree. Yet Paramātmā is above the illusory energy. The illusory energy is called *bahiraṅgā śakti* or external energy, and the living entity is called *taṭasthā śakti* or marginal potency. As stated in *Bhagavad-gītā,* the material energy, represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead as one with himself.

The word *prapadye* is also significant in this verse, for it refers to the conclusion of the *Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (Bg. 18.66). In another place the Lord says: *bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (Bg. 7.19). This *prapadye* or *śaraṇaṁ vraja* refers to the individual's surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaiṣṇava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one, but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of *prapadye* or surrender unto Him. This word *prapadye* refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.

TEXT 39

यत्पादपङ्कजपलाशविलासभक्त्या
कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध-
स्रोतोगणास्तमरणं भज वासुदेवम् ॥३९॥

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogaṇās tam araṇaṁ bhaja vāsudevam

yat—whose; *pāda*—feet; *paṅkaja*—lotus; *palāśa*—petals or toes; *vilāsa*—enjoyment; *bhaktyā*—by devotional service; *karma*—fruitive activities; *āśayam*—desire; *grathitam*—hard knot; *udgrathayanti*—roots out; *santaḥ*—devotees; *tat*—that; *vat*—like; *na*—never; *rikta-matayaḥ*—person devoid of devotional service; *yatayaḥ*—ever increasingly trying; *api*—even though; *ruddha*—stopped; *srotogaṇāḥ*—the waves of sense enjoyment; *tam*—unto Him; *araṇam*—worthy to take shelter; *bhaja*—engage in devotional service; *vāsudevam*—unto Kṛṣṇa, the son of Vasudeva.

TRANSLATION

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

PURPORT

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature—the *jñānīs, yogīs* and *bhaktas.* All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than *bhakti-yoga.* The *bhaktas,* by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for

material enjoyment stop. The *jñānīs* and *yogīs,* who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as *rikta-matayaḥ,* which means devoid of devotional service. In other words, the *jñānīs* and *yogīs,* although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam
(*Bhāg.* 1.2.7)

Here also the same point is stressed. *Bhaja vāsudevam* indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one will continue to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. *Jñānīs* also maintain a desire to become one with the Supreme, but such desire is also considered to be *kāma,* lust. Similarly, the *yogīs* desire mystic power, and that is also *kāma.* And the *bhaktas,* not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumāras that the lotus feet of the Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow towards the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflooded, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflooded by the desire to serve the Lord. As

confirmed by Yāmunācārya, since he has been engaged in the service of the lotus feet of the Lord, there is always a current of newer and newer desires flowing to serve the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yāmunācārya even says that he spits on such desires. *Bhagavad-gītā* also confirms: *paraṁ dṛṣṭvā nivartate* (*Bg.* 2.59). The conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

TEXT 40

कृच्छ्रो महानिह भवार्णवमप्लवेशां
षड्वर्गनक्रमसुखेन तितीर्षन्ति ।
तत्त्वं हरेर्भगवतो भजनीयमङ्घ्रिं
कृत्वोडुपं व्यसनमुत्तर दुस्तरार्णम् ॥४०॥

kṛcchro mahān iha bhavārṇavam aplaveśāṁ
ṣaḍ-varga-nakram asukhena titīrṣanti
tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ
kṛtvoḍupaṁ vyasanam uttara dustarārṇam

kṛcchraḥ—troublesome; *mahān*—very great; *iha*—here in this life; *bhava-arṇavam*—ocean of material existence; *aplava-īśām*—of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; *ṣaṭ-varga*—six senses; *nakram*—sharks; *asukhena*—with great difficulty; *titīrṣanti*—cross over; *tat*—therefore; *tvam*—you; *hareḥ*—of the Personality of Godhead; *bhagavataḥ*—of the Supreme; *bhajanīyam*—worthy of worship; *aṅghrim*—the lotus feet; *kṛtvā*—making; *uḍupam*—boat; *vyasanam*—all kinds of dangers; *uttara*—cross over; *dustara*—very difficult; *arṇam*—the ocean.

TRANSLATION

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

PURPORT

Material existence is compared herein with the great ocean of nescience. Another name of this ocean is Vaitaraṇī. In that Vaitaraṇī ocean, which is

the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikuṇṭha, which is described in *Bhagavad-gītā* as *paras tasmāt tu bhāvo'nyo* (Bg. 8.20). Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and again in the Causal Ocean, the Vaikuṇṭha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumāras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord's lotus feet, try to cross the ocean of nescience by other methods *(karma, jñāna* and *yoga),* but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Pṛthu Mahārāja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so called *svāmīs* and *yogīs* sometimes advertise themselves as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such *svāmīs* and *yogīs* fall prey to *māyā,* represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

TEXT 41

मैत्रेय उवाच
स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा ।
दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः ॥४१॥

maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā

darśitātma-gatiḥ samyak
praśasyovāca taṁ nṛpaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to say; *saḥ*—the King; *evam*—thus; *brahma-putreṇa*—by the son of Lord Brahmā; *kumāreṇa*—by one of the Kumāras; *ātma-medhasā*—well versed in spiritual knowledge; *darśita*—being shown; *ātma-gatiḥ*—spiritual advancement; *samyak*—completely; *praśasya*—worshiping; *uvāca*—said; *tam*—unto him; *nṛpaḥ*—the King.

TRANSLATION

Being thus enlightened to complete spiritual knowledge by the son of Brahmā—one of the Kumāras, who was complete in spiritual knowledge—the King worshiped them in the following words.

PURPORT

In this verse the word *ātma-medhasā* is commented upon by Śrīpāda Viśvanātha Cakravartī Ṭhākura, who says that *ātmani* means unto Lord Kṛṣṇa, *paramātmani.* Lord Kṛṣṇa is Paramātmā (*īśvaraḥ paramaḥ kṛṣṇaḥ, Brahma-saṁhitā,* 5.1); therefore one whose mind is acting fully in Kṛṣṇa consciousness is called *ātma-medhāḥ.* This may be contrasted to the word *gṛha-medhī,* which refers to one whose brain is always engrossed with thoughts of material activities. The *ātma-medhāḥ* is always thinking of Kṛṣṇa's activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahmā, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word *ātma-gatiḥ* refers to that path of activities by which one can make progress in understanding Kṛṣṇa.

TEXT 42

राजोवाच
कृतो मेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना ।
तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥४२॥

rājovāca
kṛto me 'nugrahaḥ pūrvaṁ
hariṇārtānukampinā
tam āpādayituṁ brahman
bhagavan yūyam āgatāḥ

rājā uvāca—the King said; *kṛtaḥ*—done; *me*—unto me; *anugrahaḥ*—causeless mercy; *pūrvam*—formerly; *hariṇā*—by the Supreme Personality of Godhead, Lord Viṣṇu; *ārta-anukampinā*—compassionate for persons in distress; *tam*—that; *āpādayitum*—to confirm it; *brahman*—O *brāhmaṇa;* *bhagavan*—O powerful one; *yūyam*—all of you; *āgatāḥ*—have arrived here.

TRANSLATION

The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

PURPORT

When Lord Viṣṇu appeared on the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (*aśvamedha*), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, who were fulfilling the Lord's prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa *mahā-mantra* would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee will never perish." (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the father and the son; the father is always anxious for the welfare of the son, even though the son forgets or neglects the father. The word *anukampinā* is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

yadā yadā hi dharmasya
glānir bhavati bhārata

abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Śrī Kṛṣṇa appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nṛsiṁhadeva appeared out of compassion for Prahlāda Mahārāja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Śrī Kṛṣṇa instructed *Bhagavad-gītā* to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Kṛṣṇa consciousness movement and fully utilize the instructions of *Bhagavad-gītā* as preached without adulteration by His pure devotees.

TEXT 43

निष्पादितश्च कार्त्स्न्येन भगवद्भिर्घृणालुभिः ।
साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥४३॥

niṣpāditaś ca kārtsnyena
bhagavadbhir ghṛṇālubhiḥ
sādhūcchiṣṭaṁ hi me sarvam
ātmanā saha kiṁ dade

niṣpāditaḥ ca—also the order is properly carried out; *kārtsnyena*—in full; *bhagavadbhiḥ*—by the representatives of the Supreme Personality of Godhead; *ghṛṇā-ālubhiḥ*—by the most compassionate; *sādhu-ucchiṣṭam*—remnants of the foodstuffs of saintly persons; *hi*—certainly; *me*—mine; *sarvam*—everything; *ātmanā*—heart and soul; *saha*—with; *kim*—what; *dade*—shall give.

TRANSLATION

My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but I only possess remnants of food taken by great saintly persons. What shall I give?

PURPORT

The word *sādhūcchiṣṭam* is significant in this verse. Pṛthu Mahārāja got his kingdom from great saintly persons like Bhṛgu and others just as one gets remnants of food. After the death of King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhṛgu, created the body of King Pṛthu out of the body of his dead father, King Vena. Since King Pṛthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Pṛthu Mahārāja's position was something like this; whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

TEXT 44

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः ।
राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥४४॥

prāṇā dārāḥ sutā brahman
gṛhāś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam

prāṇāḥ—life; *dārāḥ*—wife; *sutāḥ*—children; *brahman*—O great *brāhmaṇa; gṛhāḥ*—home; *ca*—also; *sa*—with; *paricchadāḥ*—all paraphernalia; *rājyam*—kingdom; *balam*—strength; *mahī*—land; *kośaḥ*—treasury; *iti*—thus; *sarvam*—everything; *niveditam*—offered.

TRANSLATION

The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land, and especially my treasury, are all offered unto you.

PURPORT

In some readings, the word *dārāḥ* is not used, but the word used then is *rāyaḥ,* which means wealth. In India there are still wealthy persons who

are recognized by the state as *rāya*. A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya because he was governor of Madras and very rich. There are still many holders of the title *rāya*—Rāya Bāhādur, Rāya Chaudhuri and so on. The *dārāḥ*, or wife, is not permitted to be offered to the *brāhmaṇas*. Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading *rāyaḥ* is more accurate than *dārāḥ*. Also, since Pṛthu Mahārāja offered everything to the Kumāras, the word *kośaḥ* (treasury) need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as *ratna-bhāṇḍa*. The *ratna-bhāṇḍa* was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept separate from the regular treasury house where all the collected revenues were kept. Thus Pṛthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King's property belonged to the *brāhmaṇas* and that Pṛthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the *brāhmaṇas*, how could it be offered again to them? In this regard, Śrīpāda Śrīdhara Svāmī has explained that this offering is just like the servant's offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging to Pṛthu Mahārāja was offered to the Kumāras.

TEXT 45

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥४५॥

sainā̇patyaṁ ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva-lokādhipatyaṁ ca
veda-śāstra-vid arhati

sainā̇patyam—post of commander-in-chief; *ca*—and; *rājyam*—post of ruler over the kingdom; *ca*—and; *daṇḍa*—ruling; *netṛtvam*—leadership; *eva*—certainly; *ca*—and; *sarva*—all; *loka-adhipatyam*—proprietorship of the planet; *ca*—and; *veda-śāstra-vit*—one who knows the purport of Vedic literature; *arhati*—deserves.

TRANSLATION

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

PURPORT

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and *brāhmaṇas* like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of *brāhmaṇas* and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the *brāhmaṇas*. It was not that the kings or *brāhmaṇas* were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of *Śrī Īśopaniṣad: īśāvāsyam idaṁ sarvam*—everything that exists belongs to the Supreme Personality of Godhead. In *Bhagavad-gītā* Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems *(sarva-loka-maheśvaram)*. Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people's government, a government by the people and for the people, but this type of government is not sanctioned by the *Vedas*. The *Vedas* maintain that a kingdom should be governed for the purpose of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated *(veda-śāstra-vid arhati)* that all high government posts are especially meant for persons who are well conversant with the teachings of the *Vedas*. In the *Vedas* there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectic communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there

are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the *Śrīmad-Bhāgavatam* it is stated that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone. In the *Vedas* it is said: *eko bahūnāṁ yo vidadhāti kāmān* (*Kaṭha Up.* 2.2.13). The Supreme Lord supplies the necessities of life to everyone, and there is no question of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions *(veda-śāstra-vit)* should not run for election as president, governor, etc. Formerly kings were *rājarṣis,* which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and *brāhmaṇas.* According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and *brāhmaṇas.* Because of his disobedience to the orders of the *Vedas* and the *brāhmaṇas,* King Vena, Pṛthu Mahārāja's father, was killed by the *brāhmaṇas.* Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and *brāhmaṇas.*

TEXT 46

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च ।
तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ॥४६॥

svam eva brāhmaṇo bhuṅkte
svaṁ vaste svaṁ dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ

svam—own; *eva*—certainly; *brāhmaṇaḥ*—the *brāhmaṇas; bhuṅkte*—enjoy; *svam*—own; *vaste*—clothing; *svam*—own; *dadāti*—gives in charity; *ca*—and; *tasya*—his; *eva*—certainly; *anugraheṇa*—by the mercy of; *annam*—food

grains; *bhuñjate*—eats; *kṣatriya-ādayaḥ*—other divisions of the society, headed by the *kṣatriyas*.

TRANSLATION

The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

PURPORT

The Supreme Personality of Godhead is worshiped with the words *namo brahmaṇya-devāya,* which indicate that the Supreme Lord accepts the *brāhmaṇas* as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He worships the *brāhmaṇas.* Everyone should follow the instructions of the *brāhmaṇas,* for their only business is to spread *śabda-brahma* or Vedic knowledge all over the world. Whenever there is a scarcity of *brāhmaṇas* to spread Vedic knowledge, chaos throughout human society results. Since *brāhmaṇas* and Vaiṣṇavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the *brāhmaṇas,* and out of their humility the *brāhmaṇas* accept charity from the *kṣatriyas,* or kings, and the *vaiśyas,* or merchants. Although everything belongs to the *brāhmaṇas,* the *kṣatriyas* and *vaiśyas* keep everything in custody, and whenever the *brāhmaṇas* need money, they supply it. It is like a savings account with money which the depositor can draw out at his will. The *brāhmaṇas,* being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the *kṣatriyas* or the kings, who are to produce money upon the *brāhmaṇas'* demand. Actually the *brāhmaṇas* or Vaiṣṇavas do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. *Kṣatriyas* and *vaiśyas* have no right to give charity because whatever they possess belongs to the *brāhmaṇas.* Therefore charity should be given by the *kṣatriyas* and *vaiśyas* under the instructions of the *brāhmaṇas*. Unfortunately at the present moment there is a scarcity of *brāhmaṇas*, and since there is no one to advise the *kṣatriyas* and *vaiśyas*, the world is in a chaotic condition.

The second line of this verse indicates that the *kṣatriyas, vaiśyas* and *śūdras* eat only by virtue of the *brāhmaṇa's* mercy; in other words, they should not eat anything which is forbidden by the *brāhmaṇas.* The *brāhmaṇas* and Vaiṣṇavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Person-

ality of Godhead. They eat only *prasāda*, or remnants of the food offered to the Lord. The *kṣatriyas, vaiśyas* and *śūdras* should eat only Kṛṣṇa-*prasādam*, which is afforded them by the mercy of the *brāhmaṇas*. They cannot open slaughterhouses and eat meat, fish or eggs, or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently everyone is deservedly being punished by the laws of nature. This is the situation in this age of Kali.

TEXT 47

यैरीदृशी भगवतो गतिरात्मवाद
एकान्ततो निगमिभिः प्रतिपादिता नः ।
तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं
को नाम तत्प्रतिकरोति विनोदपात्रम् ॥४७॥

yair īdṛśī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ
ko nāma tat pratikaroti vinoda-pātram

yaiḥ—by those; *īdṛśī*—such kind of; *bhagavataḥ*—of the Supreme Personality of Godhead; *gatiḥ*—progress; *ātma-vāde*—spiritual consideration; *ekāntataḥ*—in complete understanding; *nigamibhiḥ*—by Vedic evidences; *pratipāditā*—conclusively established; *naḥ*—unto us; *tuṣyantu*—be satisfied; *adabhra*—unlimited; *karuṇāḥ*—mercy; *sva-kṛtena*—by your own activity; *nityam*—eternal; *kaḥ*—who; *nāma*—no one; *tat*—that; *pratikaroti*—counteracts; *vinā*—without; *uda-pātram*—offering of water in cupped hands.

TRANSLATION

Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

PURPORT

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better

service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī, Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava *ācāryas* and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay the benefactor. Therefore Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities, which involved delivering souls from the clutches of *māyā*. The King saw that there was no other way to satisfy them for their exalted activities. The word *vinodapātram* can be divided into two words, *vinā* and *uda-pātram*, or can be understood as one word, *vinoda-pātram*, which means joker. A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughing stock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

TEXT 48

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः ।
शीलं तदीयं शंसन्तः खेऽभवन्मिषतां नृणाम् ॥४८॥

maitreya uvāca
ta ātma-yoga-pataya
ādi-rājena pūjitāḥ
śīlaṁ tadīyaṁ śaṁsantaḥ
khe 'bhavan miṣatāṁ nṛṇām

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *te*—they; *ātma-yoga-patayaḥ*—the masters of self-realization by devotional service;

ādi-rājena—by the original King (Pṛthu); *pūjitāḥ*—being worshiped; *śīlam*—character; *tadīyam*—of the King; *śaṁsantaḥ*—eulogizing; *khe*—in the sky; *abhavan*—appeared; *miṣatām*—while observing; *nṛṇām*—of the people.

TRANSLATION

Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

PURPORT

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Nārada, the Kumāras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called *siddhas*; that is to say they have acquired all mystic and yogic powers. Such great saintly persons who have attained complete perfection in mystic *yoga* are not visible in this age on earth because humanity is not worthy of their presence. The Kumāras, however, praised the characteristics of Mahārāja Pṛthu and his great devotional attitude and humility. The Kumāras were greatly satisfied by King Pṛthu's method of worship. It was by the grace of Mahārāja Pṛthu that the common citizens in his domain could see the Kumāras flying in outer space.

TEXT 49

वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया ।
आप्तकाममिवात्मानं मेन आत्मन्यवस्थितः ॥४९॥

vainyas tu dhuryo mahatāṁ
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ

vainyaḥ—the son of Vena Mahārāja (Pṛthu); *tu*—of course; *dhuryaḥ*—the chief; *mahatām*—of great personalities; *saṁsthityā*—being completely fixed; *ādhyātma-śikṣayā*—in the matter of self-realization; *āpta*—achieved; *kāmam*—desires; *iva*—like; *ātmānam*—in self-satisfaction; *mene*—considered; *ātmani*—in the self; *avasthitaḥ*—situated.

TRANSLATION

Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

PURPORT

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme Personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Pṛthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all *mahātmās*. In *Bhagavad-gītā* Śrī Kṛṣṇa speaks of *mahātmās* in this way:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

The *mahātmās* are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real *mahātmā* is always engaged in the devotional service of the Lord. Pṛthu Mahārāja exhibited all the symptoms of a *mahātmā;* therefore he is mentioned in this verse as *dhuryo mahatām,* best of the *mahātmās.*

TEXT 50

कर्माणि च यथाकालं यथादेशं यथाबलम् ।
यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ॥५०॥

karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam

karmāṇi—activities; *ca*—also; *yathā-kālam*—befitting time and circumstances; *yathā-deśam*—befitting the place and situation; *yathā-balam*—befitting one's own strength; *yathā-ucitam*—as far as possible; *yathā-vittam*—as far as one can spend money in this connection; *akarot*—performed; *brahma-sāt*—in the Absolute Truth; *kṛtam*—did.

TRANSLATION

Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

PURPORT

Mahārāja Pṛthu was a responsible monarch, and he had to execute the duties of a *kṣatriya,* a king and a devotee at the same time. Being perfect in the Lord's devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word *karmāṇi* in this verse is significant. Pṛthu Mahārāja's activities were not ordinary because they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Pṛthu Mahārāja's activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Kṛṣṇa, Pṛthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, *vaiṣṇavera kriyā mūḍha vijñe nā bujhāya:* no one can understand the activities of a pure devotee. A pure devotee's activities may appear like ordinary activities, but

behind them there is profound significance—the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four *varṇas* and four *āśramas,* although as a Vaiṣṇava he was a *paramahaṁsa,* transcendental to all material activities. He remained at his position as a *kṣatriya* to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

TEXT 51

फलं ब्रह्मणि संन्यस्य निर्विषङ्गः समाहितः ।
कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥५१॥

phalaṁ brahmaṇi sannyasya
nirviṣaṅgaḥ samāhitaḥ
karmādhyakṣaṁ ca manvāna
ātmānaṁ prakṛteḥ param

phalam—result; *brahmaṇi*—in the Absolute Truth; *sannyasya*—giving up; *nirviṣaṅgaḥ*—without being contaminated; *samāhitaḥ*—completely dedicated; *karma*—activity; *adhyakṣam*—superintendent; *ca*—and; *manvānaḥ*—always thinking of; *ātmānam*—the Supersoul; *prakṛteḥ*—of material nature; *param*—transcendental.

TRANSLATION

Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

PURPORT

The life and dedication of Mahārāja Pṛthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of *karma-yoga.* The term *karma-yoga* is often used in *Bhagavad-gītā,* and herein Mahārāja Pṛthu is giving a practical example of what *karma-yoga*

actually is. The first requirement for the proper execution of *karma-yoga* is given herein. *Phalaṁ brahmaṇi sannyasya* (or *vinyasya*): One must give the fruits of his activities to the Supreme Brahman, Parabrahman, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, *sannyāsa.* As stated in *Bhagavad-gītā,* giving up the fruits of one's activities to the Supreme Personality of Godhead is called *sannyāsa.* Although he was living as a householder, Pṛthu Mahārāja was actually in the renounced order of life, *sannyāsa.* This will be clearer in the following verses.

The word *nirviṣaṅgaḥ* (uncontaminated) is very significant because Mahārāja Pṛthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one's activities are rendered to the service of the Lord, one is actually practicing *karma-yoga.* Anyone can practice *karma-yoga,* but it is especially easy for the householder who can install the Deity of the Lord in the home and worship Him according to the methods of *bhakti-yoga.* This method includes nine items: hearing, chanting, remembering, serving, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him. These methods of *karma-yoga* and *bhakti-yoga* are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one's home or a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal servant. The Lord is transcendental, for He is not part of this material creation. The words *prakṛteḥ param* are used in this verse because everything within this material world is created by the external material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme superintendent of all material creations, as confirmed in *Bhagavad-gītā:*

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Kṛṣṇa. Events in the material world are not taking place blindly. If one always remains as a servant of Kṛṣṇa and engages everything in His service, he is accepted as *jīvan-mukta*, a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Pṛthu Mahārāja is liberated even in this lifetime. In Kṛṣṇa consciousness the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of *phalaṁ brahmaṇi sannyasya.* A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results of his activities are completely dependent on the supreme will of the Lord.

TEXT 52

गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः ।
नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ॥५२॥

gṛheṣu vartamāno 'pi
sa sāmrājya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arka-vat

gṛheṣu—at home; *vartamānaḥ*—being present; *api*—although; *saḥ*—the King, Pṛthu; *sāmrājya*—the entire empire; *śriyā*—opulence; *anvitaḥ*—being absorbed in; *na*—never; *asajjata*—became attracted; *indriya-artheṣu*—for sense gratification; *nir*—nor; *aham*—I am; *matiḥ*—consideration; *arka*—the sun; *vat*—like.

TRANSLATION

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

PURPORT

The word *gṛheṣu* is significant in this verse. Out of the four *āśramas*—the *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—only a *gṛhastha* or householder is allowed to associate with women; therefore the *gṛhastha-āśrama* is a kind of license for sense gratification given to the devotee. Pṛthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the Lord.

In this verse Mahārāja Pṛthu is likened to the sun *(arka-vat).* Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord's service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in *Bhakti-rasāmṛta-sindhu. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* his aim is to become completely purified in the service of the Lord without being affected by material designations.

TEXT 53

एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् ।
पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्मतान् ॥५३॥

evam adhyātma-yogena
karmāṇy anusamācaran
putrān utpādayāmāsa
pañcārciṣy ātma-sammatān

evam—thus; *adhyātma-yogena*—by the means of *bhakti-yoga; karmāṇi*—activities; *anu*—always; *samācaran*—executing; *putrān*—sons; *utpādayāmāsa*—

begotten; *pañca*—five in number; *arciṣi*—in his wife, Arci; *ātma*—own; *sammatān*—according to his desire.

TRANSLATION

Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife Arci. Indeed, all his sons were begotten according to his own desire.

PURPORT

As a householder, Pṛthu Mahārāja had five sons by his wife Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as *saṁskāras.* The first *saṁskāra,* the *garbhādhāna-saṁskāra* or child-begetting *saṁskāra,* is compulsory, especially for the higher castes, the *brāhmaṇas* and the *kṣatriyas.* As stated in *Bhagavad-gītā,* sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles when one wants to beget a child he must perform the *garbhādhāna-saṁskāra* before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the *śāstras, yathā yonir yathā bījam. Yathā yoniḥ* indicates the mother, and *yathā bījam* indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words *ātma-sammatān* that both Pṛthu Mahārāja and Arci underwent the *garbhādhāna* purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a *gṛhastha* for the future administration of his government all over the world.

TEXT 54

विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम् ।
सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥५४॥

vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkam
sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān

vijitāśvam—of the name Vijitāśva; *dhūmrakeśam*—of the name Dhūmrakeśa; *haryakṣam*—of the name Haryakṣa; *draviṇam*—of the name Draviṇa; *vṛkam*—of the name Vṛka; *sarveṣām*—of all; *loka-pālānām*—the governing heads of all planets; *dadhāra*—accepted; *ekaḥ*—one; *pṛthuḥ*—King Pṛthu Mahārāja; *guṇān*—all qualities.

TRANSLATION

After begetting five sons named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

PURPORT

In each and every planet there is a predominating deity. It is understood from *Bhagavad-gītā* that in the sun there is a predominating deity named Vivasvān. Similarly, there is a predominating deity of the moon and of the various planets. Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two *kṣatriya* dynasties, and one comes from the predominating deity of the sun and the other from the predominating deity of the moon, known as *Sūrya-vaṁśa* and *Candra-vaṁśa* respectively. When monarchy existed on this planet, the chief member was one of the members of the *Sūrya* dynasty or *Sūrya-vaṁśa,* and the subordinate kings belonged to the *Candra-vaṁśa.* However, Mahārāja Pṛthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

TEXT 55

गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः ।
मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः ॥५५॥

gopīthāya jagat-sṛṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ saṁrañjayan prajāḥ

gopīthāya—for the protection of; *jagat-sṛṣṭeḥ*—of the supreme creator; *kāle*—in due course of time; *sve sve*—own; *acyuta-ātmakaḥ*—being Kṛṣṇa conscious; *manaḥ*—mind; *vāk*—words; *vṛttibhiḥ*—by occupation; *saumyaiḥ*—very gentle; *guṇaiḥ*—by qualification; *saṁrañjayan*—pleasing; *prajāḥ*—the citizens.

TRANSLATION

Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

PURPORT

As will be explained in the next verse, Pṛthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word *acyutātmakaḥ* is significant in this verse, for Mahārāja Pṛthu used to rule this planet as the representative of the Supreme Personality of Godhead. He knew he was the representative of the Lord and that the Lord's creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Pṛthu Mahārāja, and the history of his regency on this planet is elaborately described in *Śrīmad-Bhāgavatam.*

Even in this fallen age if the rulers, governors and presidents take advantage of Pṛthu Mahārāja's example, there will certainly be a reign of peace and prosperity throughout the world.

TEXT 56

राजेत्यधात्नामधेयं सोमराज इवापरः ।
सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु ॥५६॥

rājety adhān nāma-dheyaṁ
soma-rāja ivāparaḥ
sūrya-vad visṛjan gṛhṇan
pratapaṁś ca bhuvo vasu

rājā—the King; *iti*—thus; *adhāt*—took up; *nāma-dheyam*—of the name; *soma-rājaḥ*—the king of the moon planet; *iva*—like; *aparaḥ*—on the other hand; *sūrya-vat*—like the sun-god; *visṛjan*—distributing; *gṛhṇan*—exacting; *pratapan*—by strong ruling; *ca*—also; *bhuvaḥ*—of the world; *vasu*—revenue.

TRANSLATION

Mahārāja Pṛthu became as celebrated a king as Somarāja, the king of the moon. He was also powerful and exacting, just like the sun-god who distributes heat and light and at the same time exacts all the planetary waters.

PURPORT

In this verse Mahārāja Pṛthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine. Like the sun-god, Pṛthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Pṛthu Mahārāja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord's perfect plan for universal maintenance.

TEXT 57

दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ।
तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ॥५७॥

durdharṣas tejasevāgnir
mahendra iva durjayaḥ
titikṣayā dharitrīva
dyaur ivābhīṣṭa-do nṛṇām

durdharṣaḥ—unconquerable; *tejasā*—by prowess; *iva*—like; *agniḥ*—fire; *mahendraḥ*—the king of heaven; *iva*—likened; *durjayaḥ*—insuperable; *titikṣayā*—by tolerance; *dharitrī*—the earth; *iva*—like; *dyauḥ*—the heavenly planets; *iva*—like; *abhīṣṭa-daḥ*—fulfilling desires; *nṛṇām*—of human society.

TRANSLATION

Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the king of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

PURPORT

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the laws of the state. Mahārāja Pṛthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the king of heaven, Indra. In this age modern scientists have been experimenting with nuclear weapons, and in a former age they used to release *brahmāstras,* but all these *brahmāstras* and nuclear weapons are insignificant compared to the thunderbolt of the king of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Pṛthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens, just as torrents of rain from the sky fulfill the need of the earth for water. Without rainfall, it is not possible to survive on this planet. As stated in *Bhagavad-gītā* (*parjanyād anna-sambhavaḥ,* Bg. 3.14), food grains are produced only because rain falls from the sky, and without

grains, no one on the earth can survive. Consequently an unlimited distribution of mercy is compared with the water falling from the clouds. Mahārāja Pṛthu distributed his mercy incessantly, much like rainfall. In other words, Mahārāja Pṛthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

TEXT 58

वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् ।
समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ॥५८॥

varṣati sma yathā-kāmaṁ
parjanya iva tarpayan
samudra iva durbodhaḥ
sattvenācala-rāḍ iva

varṣati—pouring; *sma*—used to; *yathā-kāmam*—as much as one can desire; *parjanyaḥ*—water; *iva*—like; *tarpayan*—pleasing; *samudraḥ*—the sea; *iva*—likened; *durbodhaḥ*—not understandable; *sattvena*—by existential position; *acala*—the hills; *rāṭ iva*—like the king of.

TRANSLATION

Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

PURPORT

Mahārāja Pṛthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Pṛthu Mahārāja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Mahārāja Pṛthu when he was determined.

TEXT 59

धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव ।
कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥५९॥

dharma-rāḍ iva śikṣāyām
āścarye himavān iva

kuvera iva kośāḍhyo
guptārtho varuṇo yathā

dharma-rāṭ iva—like King Yamarāja (the superintendent of death); *śikṣāyām*—in education; *āścarye*—in opulence; *himavān iva*—like the Himalayan Mountains; *kuveraḥ*—the treasurer of the heavenly planets; *iva*—like; *kośa-āḍhyaḥ*—in the matter of possessing wealth; *gupta-arthaḥ*—secrecy; *varuṇaḥ*—the demigod named Varuṇa; *yathā*—like.

TRANSLATION

Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himalayan Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.

PURPORT

Yamarāja or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himalayan Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

TEXT 60

मातरिश्वेव सर्वात्मा बलेन महसौजसा ।
अविषह्यतया देवो भगवान् भूतराडिव ॥६०॥

mātariśveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūta-rāḍ iva

mātariśvā—the air; *iva*—like; *sarva-ātmā*—all-pervading; *balena*—by bodily strength; *mahasā ojasā*—by courage and power; *aviṣahyatayā*—by intolerance; *devaḥ*—the demigod; *bhagavān*—the most powerful; *bhūta-rāṭ iva*—like Rudra or Sadāśiva.

TRANSLATION

In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.

TEXT 61

कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ।
वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः ॥६१॥

kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇāṁ
prabhutve bhagavān ajaḥ

kandarpaḥ—Cupid; *iva*—like; *saundarye*—in beauty; *manasvī*—in thoughtfulness; *mṛga-rāṭ iva*—like the king of the animals, the lion; *vātsalye*—in affection; *manu-vat*—like Svāyambhuva Manu; *nṛṇām*—of human society; *prabhutve*—in the matter of controlling; *bhagavān*—the lord; *ajaḥ*—Brahmā.

TRANSLATION

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

TEXT 62

बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः
भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।
ह्रिया प्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे ॥६२॥

bṛhaspatir brahma-vāde
ātmavattve svayaṁ hariḥ
bhaktyā go-guru-vipreṣu
viṣvaksenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame

bṛhaspatiḥ—the priest of the heavenly planets; *brahma-vāde*—in the matter of spiritual understanding; *ātmavattve*—in the matter of self-control; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *bhaktyā*—in devotion; *go*—cow; *guru*—spiritual master; *vipreṣu*—unto the *brāhmaṇas; viṣvaksena*—the Personality of Godhead; *anuvartiṣu*—followers; *hriyā*—by shyness; *praśraya-śīlābhyām*—by most gentle behavior; *ātma-tulyaḥ*—exactly like his personal interest; *para-udyame*—in the matter of philanthropic work.

TRANSLATION

In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

PURPORT

When Lord Caitanya talked to Sārvabhauma Bhaṭṭācārya, the Lord gave him the honor of becoming the incarnation of Bṛhaspati. Bṛhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as Brahmavāda or Māyāvāda. Bṛhaspati is also a great logician. It appears from this statement that Mahārāja Pṛthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Mahārāja Pṛthu that a Vaiṣṇava or devotee must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or *brahmacārī*. When Kṛṣṇa was elected to be president of the Rājasūya *yajña* performed by Mahārāja Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest *brahmacārī*. Because Grandfather Bhīṣmadeva was a *brahmacārī*, he was quite fit to distinguish a *brahmacārī* from a *vyabhicārī*. Although Pṛthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a *brahma-*

cārī. One who simply begets children like cats and dogs is not a proper father. The word *brahmacārī* also refers to one who acts on the platform of Brahman or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead, he is to be known as *brahmacārī*. Thus Pṛthu Mahārāja was an ideal *brahmacārī* and *gṛhastha* simultaneously. *Viṣvaksenānuvartiṣu* refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, *ei chaya gosāñi yāṅra, mui tāṅra dāsa*. He is prepared to become anyone's disciple who follows in the footsteps of the six Gosvāmīs.

Also, like all Vaiṣṇavas, Mahārāja Pṛthu was devoted to cow protection, spiritual masters and qualified *brāhmaṇas*. Pṛthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment. All philanthropic activities should be thus performed.

TEXT 63

कीर्त्योर्ध्वगीतया पुम्भिस्त्रैलोक्ये तत्र तत्र ह ।
प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव ॥६३॥

kīrtyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṇāṁ rāmaḥ satām iva

kīrtyā—by reputation; *ūrdhva-gītayā*—by loud declaration; *pumbhiḥ*—by the general public; *trailokye*—all over the universe; *tatra tatra*—here and there; *ha*—certainly; *praviṣṭaḥ*—entering; *karṇa-randhreṣu*—in the aural holes; *strīṇām*—of the women; *rāmaḥ*—Lord Rāmacandra; *satām*—of the devotees; *iva*—like.

TRANSLATION

Throughout the whole universe—in the higher, lower and middle planetary systems—Pṛthu Mahārāja's reputation was loudly declared, and all ladies and devotees heard his glories, which were as sweet as the glories of Lord Rāmacandra.

PURPORT

In this verse the words *strīṇām* and *rāmaḥ* are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Pṛthu Mahārāja's reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Rāmacandra's glories. Lord Rāmacandra's kingdom is still existing, and recently there was a political party in India named the Rāmarājya Party, which wanted to establish a kingdom resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Pṛthu Mahārāja's reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Pṛthu Mahārāja's Meeting with the Four Kumāras."*

CHAPTER TWENTY-THREE

Mahārāja Pṛthu's Going Back Home

TEXTS 1-3

मैत्रेय उवाच

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् ।
आत्मना वर्धिताशेषस्वानुसर्गः प्रजापतिः ॥ १ ॥

जगतस्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम् ।
निष्पादितेश्वरादेशो यदर्थमिह जज्ञिवान् ॥ २ ॥

आत्मजेष्वात्मजां न्यस्य विरहाद्रुदतीमिव ।
प्रजासु विमनःस्वेकः सदारोऽगात्तपोवनम् ॥ ३ ॥

maitreya uvāca
dṛṣṭvātmānaṁ pravayasam
ekadā vainya ātmavān
ātmanā vardhitāśeṣa-
svānusargaḥ prajāpatiḥ

jagatas tasthuṣaś cāpi
vṛtti-do dharma-bhṛt satām
niṣpāditeśvarādeśo
yad-artham iha jajñivān

ātma-jeṣv ātma-jāṁ nyasya
virahād rudatīm iva
prajāsu vimanaḥsv ekaḥ
sa-dāro 'gāt tapo-vanam

maitreyaḥ uvāca—the sage Maitreya continued to speak; *dṛṣṭvā*—after seeing; *ātmānam*—of the body; *pravayasam*—old age; *ekadā*—once upon a time; *vainyaḥ*—King Pṛthu; *ātmavān*—fully conversant in spiritual education; *ātmanā*—by oneself; *vardhita*—increased; *aśeṣa*—unlimitedly; *sva-*

anusargaḥ—creation of material opulences; *prajā-patiḥ*—a protector of citizens; *jagataḥ*—moving; *tasthuṣaḥ*—not moving; *ca*—also; *api*—certainly; *vṛtti-daḥ*—one who gives pensions; *dharma-bhṛt*—one who observes the religious principles; *satām*—of the devotees; *niṣpādita*—fully executed; *īśvara*—of the Supreme Personality of Godhead; *ādeśaḥ*—order; *yat-artham*—in coordination with Him; *iha*—in this world; *jajñivān*—performed; *ātma-jeṣu*—unto his sons; *ātma-jām*—the earth; *nyasya*—indicating; *virahāt*—out of separation; *rudatīm iva*—just like lamenting; *prajāsu*—unto the citizens; *vimanaḥsu*—unto the aggrieved; *ekaḥ*—alone; *sa-dāraḥ*—with his wife; *agāt*—went; *tapaḥ-vanam*—in the forest where one can execute austerities.

TRANSLATION

At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was King of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and non-moving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

PURPORT

Mahārāja Pṛthu was one of the *śaktyāveśa* incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in *Bhagavad-gītā*, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in *Bhagavad-gītā: yadā yadā hi dharmasya glānir bhavati bhārata* (Bg. 4.7).

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee, Mahārāja Pṛthu, to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Mahārāja Pṛthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his

property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Mahārāja Pṛthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation. This is the path that Mahārāja Pṛthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a *śaktyāveśa* incarnation of God who had actually come from Vaikuṇṭha as a representative of Kṛṣṇa, Mahārāja Pṛthu was certain to go back to Godhead. Nonetheless in order to set the example in all ways, he also underwent severe austerities in the *tapo-vana*. It appears that in those days there were many *tapo-vanas,* or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the *tapo-vana* to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

TEXT 4

तत्राप्यदाभ्यनियमो वैखानससुसम्मते ।
आरब्ध उग्रतपसि यथा स्वविजये पुरा ॥ ४ ॥

tatrāpy adābhya-niyamo
vaikhānasa-susammate
ārabdha ugra-tapasi
yathā sva-vijaye purā

tatra—there; *api*—also; *adābhya*—severe; *niyamaḥ*—austerities; *vaikhānasa*—rules and regulations of retired life; *susammate*—perfectly recognized; *ārabdhaḥ*—beginning; *ugra*—severe; *tapasi*—austerity; *yathā*—as much as; *sva-vijaye*—in conquering the world; *purā*—formerly.

TRANSLATION

After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

PURPORT

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The *gṛhastha-āśrama* is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the *vānaprastha* stage of life, *tapasya,* or austerity, is strongly recommended. Mahārāja Pṛthu followed exactly all the rules of *vānaprastha* life, which is technically known as *vaikhānasa-āśrama.* The word *vaikhānasa-susammate* is significant because in *vānaprastha* life the regulative principles are also to be strictly followed. In other words, Mahārāja Pṛthu was an ideal character in every sphere of life. *Mahājano yena gataḥ sa panthāḥ:* one should follow in the footsteps of great personalities. Thus by following the exemplary character of Mahārāja Pṛthu, one can become perfect in all respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

TEXT 5

कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित् ।
अब्भक्षः कतिचित्पक्षान् वायुभक्षस्ततः परम् ॥ ५ ॥

kanda-mūla-phalāhāraḥ
śuṣkaparṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

kanda—trunk; *mūla*—roots; *phala*—fruits; *āhāraḥ*—eating; *śuṣka*—dry; *parṇa*—leaves; *āśanaḥ*—eating; *kvacit*—sometimes; *ap-bhakṣaḥ*—drinking water; *katicit*—for several; *pakṣān*—fortnights; *vāyu*—the air; *bhakṣaḥ*—breathing; *tataḥ param*—thereafter.

TRANSLATION

In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

PURPORT

In *Bhagavad-gītā yogīs* are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Pṛthu Mahārāja's behavior we can understand that when he went to the forest, he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Pṛthu Mahārāja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Śrī Rūpa Gosvāmī also warns *(atyāhāraḥ prayāsaś ca)* that too much eating and too much endeavor are against the principles by which one can advance in spiritual life.

It is also notable that according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuṇṭha, which is transcendental to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuṇṭha. Consequently a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Mahārāja Pṛthu or the great sages and *munis* who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. This Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept Kṛṣṇa *prasāda* and nothing else, follow the regulative principles, and chant sixteen rounds daily of the Hare Kṛṣṇa *mantra*. In this way, one's spiritual life will never be disturbed.

TEXT 6

ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः ।
आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः ॥ ६ ॥

grīṣme pañca-tapā vīro
varṣāsv āsāraṣāṇ muniḥ
ākaṇṭha-magnaḥ śiśire
udake sthaṇḍileśayaḥ

grīṣme—in the summer season; *pañca-tapāḥ*—five kinds of heating; *vīraḥ*—the hero; *varṣāsu*—in the rainy season; *āsāraṣāṭ*—being situated within the torrents of rain; *muniḥ*—like the great sages; *ākaṇṭha*—up to the neck; *magnaḥ*—drowned; *śiśire*—in winter; *udake*—within water; *sthaṇḍileśayaḥ*—lying down on the floor.

TRANSLATION

Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season, and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

PURPORT

These are some of the austerities executed by the *jñānīs* and *yogīs,* who cannot accept the process of *bhakti-yoga.* They must undergo such severe types of austerity in order to become purified from material contamination. *Pañca-tapāḥ* refers to five kinds of heating processes. One is also enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of *pañca-tapāḥ* recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain and in winter to sit in cold water up to the neck. As far as bedding is concerned, the ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme Personality of Godhead, Kṛṣṇa, as explained in the next verse.

TEXT 7

तितिक्षुर्यतवाग्दान्त ऊर्ध्वरेता जितानिलः ।
आरिराधयिषुः कृष्णमचरत्तप उत्तमम् ॥ ७ ॥

titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayiṣuḥ kṛṣṇam
acarat tapa uttamam

titikṣuḥ—tolerating; *yata*—controlling; *vāk*—words; *dāntaḥ*—controlling the senses; *ūrdhva-retāḥ*—without discharge of semen; *jita-anilaḥ*—controlling the life air; *ārirādhayiṣuḥ*—simply desiring; *kṛṣṇam*—Lord Kṛṣṇa; *acarat*—practice; *tapaḥ*—austerities; *uttamam*—the best.

TRANSLATION

Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semina and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

PURPORT

In Kali-yuga the following is recommended:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā.
(*Bṛhan-nāradīya Purāṇa*)

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudo-meditation without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His *Śikṣāṣṭaka,* Lord Caitanya Mahāprabhu wrote, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. *Bhava-mahādāvāgni-nirvāpanam.* If the real purpose of all *yoga* is to please Lord Kṛṣṇa, then this simple *bhakti-yoga* system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Pṛthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.

There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja Dhruva, who reigned for 36,000 years during the Satya-yuga age. Unless his total life span was 100,000 years, how could Dhruva Mahārāja reign over the world for 36,000 years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in *Bhagavad-gītā,* Kṛṣṇa not only appears in this millennium of Brahmā's life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words *ārirādhayiṣuḥ kṛṣṇam acarat tapa uttamam.* Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the *Nārada-pañcarātra, ārādhito yadi haris tapasā tataḥ kim.* If Kṛṣṇa is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of *tapasya,* because one has already reached his destination. If, after executing all types of *tapasya,* one cannot reach Kṛṣṇa, all his *tapasya* has no value, for without Kṛṣṇa all austerity is simply wasted labor. *Śrama eva hi kevalam* (*Bhāg.* 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the principles laid down by the Vaiṣṇava *ācāryas* and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Ṭhākura recommends: *ānande bala hari, bhaja vṛndāvana, śrī-guru-vaiṣṇava-pade majāiyā mana.* For a transcendental blissful life, chant the Hare Kṛṣṇa *mantra,* come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master, and of the Vaiṣṇavas. This Kṛṣṇa consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.

TEXT 8

तेन क्रमानुसिद्धेन ध्वस्तकर्ममलाशयः ।
प्राणायामैः सन्निरुद्धषड्वर्गश्छिन्नबन्धनः ॥ ८ ॥

tena kramānusiddhena
dhvasta-karma-malāśayaḥ
prāṇāyāmaiḥ sanniruddha-
ṣaḍ-vargaś chinna-bandhanaḥ

tena—thus by practicing such austerities; *krama*—gradually; *anu*—constantly; *siddhena*—by perfection; *dhvasta*—smashed; *karma*—fruitive activities; *mala*—dirty things; *āśayaḥ*—desire; *prāṇāyāmaiḥ*—by practice of *prāṇāyāma-yoga,* breathing exercises; *san*—being; *niruddha*—stopped; *ṣaṭ-vargaḥ*—the mind and the senses; *chinna-bandhanaḥ*—completely cut off from all bondage.

TRANSLATION

By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

PURPORT

The word *prāṇāyāmaiḥ* is very important in this verse because the *haṭha-yogīs* and *aṣṭāṅga-yogīs* practice *prāṇāyāma,* but generally they do not know the purpose behind it. The purpose of *prāṇāyāma,* or mystic *yoga,* is to stop the mind and senses from engaging in fruitive activities. The so-called *yogīs* who practice in Western countries have no idea of this. The aim of *prāṇāyāma* is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was specifically mentioned that whatever austerity, *prāṇāyāma* and mystic *yoga* practices Pṛthu Mahārāja performed were performed for the sake of worshiping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for *yogīs* also. Whatever he did, he did to please the Supreme Personality of Godhead, Kṛṣṇa.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to

be subject to polluted desires, he has to accept one material body after another. So-called *yogīs,* without knowledge of the real purpose of *yoga,* practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such *yogīs* from wandering throughout the different species of life, the *śāstras* warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa *mahā-mantra.*

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of *yoga* is misunderstood by fallen souls who are not capable of practicing anything. Consequently the *śāstras* enjoin: *kalau nāsty eva nāsty eva nāsty eva gatir anyathā.* The conclusion is that unless the *karmīs, jñānīs* and *yogīs* come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and *yoga* have no value. *Nārādhitaḥ:* if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational *yoga,* performing *karma-yoga* or culturing empiric knowledge. As far as *prāṇāyāma* is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered *prāṇāyāma.* In a previous verse, Sanatkumāra instructed Mahārāja Pṛthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

yat pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ

Only by worshiping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshiping Vāsudeva, the *yogīs* and *jñānīs* cannot attain freedom from such desires. *Tadvan na rikta-matayo yatayo'pi ruddha-srotogaṇās tam araṇaṁ bhaja vāsudevam* (*Bhāg.* 4.22.39). Here the word *prāṇāyāma* does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम् ।
योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥ ९ ॥

sanat-kumāro bhagavān
yad āhādhyātmikaṁ param

yogaṁ tenaiva puruṣam
abhajat puruṣarṣabhaḥ

sanat-kumāraḥ—Sanat-kumāra; *bhagavān*—most powerful; *yat*—that which; *āha*—said; *ādhyātmikam*—spiritual advancement of life; *param*—ultimate; *yogam*—mysticism; *tena*—by that; *eva*—certainly; *puruṣam*—Supreme Person; *abhajat*—worshiped; *puruṣa-ṛṣabhaḥ*—the best of the human beings.

TRANSLATION

Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

PURPORT

In this verse it is clearly said that Mahārāja Pṛthu, practicing the *prāṇāyāma-yoga* system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words *puruṣam abhajat puruṣarṣabhaḥ* are significant: *puruṣarṣabha* refers to Mahārāja Pṛthu, the best amongst human beings, and *puruṣam* refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One *puruṣa* is worshipable, and the other *puruṣa* is the worshiper. When the *puruṣa* who worships, the living entity, thinks of becoming one with the Supreme Person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Kṛṣṇa in *Bhagavad-gītā*, all living entities assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also (Bg. 2.12). Therefore the two *puruṣas*, the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme Personality of Godhead, and in the next life he approaches that Supreme Person in Vaikuṇṭha and renders the same devotional service. Even for the neophyte devotee, devotional service is considered *brahma-bhūyāya kalpate*. Devotional service to the Lord is never considered a material activity. Since he is acting on the *brahma-bhūta* platform, a devotee is already liberated. He therefore has no need to practice any other type of *yoga* in order to approach the *brahma-bhūta* stage. If the devotee adheres strictly to the orders of the spiritual

master, follows the rules and regulations and chants the Hare Kṛṣṇa *mantra*, it should be concluded that he is already at the *brahma-bhūta* stage, as confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

TEXT 10

भगवद्धर्मिणः साधोः श्रद्धया यततः सदा ।
भक्तिर्भगवति ब्रह्मण्यनन्यविषयाभवत् ॥१०॥

bhagavad-dharmiṇaḥ sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy
ananya-viṣayābhavat

bhagavat-dharmiṇaḥ—one who executes devotional service; *sādhoḥ*—of the devotee; *śraddhayā*—with faith; *yatataḥ*—endeavoring; *sadā*—always; *bhaktiḥ*—devotion; *bhagavati*—unto the Personality of Godhead; *brahmaṇi*—the origin of impersonal Brahman; *ananya-viṣayā*—firmly fixed without deviation; *abhavat*—became.

TRANSLATION

Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

PURPORT

The word *bhagavad-dharmiṇaḥ* indicates that the religious process practiced by Mahārāja Pṛthu was beyond all pretentions. As stated in the beginning of *Śrīmad-Bhāgavatam, dharmaḥ projjhita-kaitavo 'tra* (*Bhāg.* 1.1.2): Religious principles which are simply pretentious are actually nothing but cheating. *Bhagavad-dharmiṇaḥ* is described by Vīrarāghavācārya as *nivṛtta-dharmeṇa,* which indicates that it cannot be contaminated by material aspiration. As described by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā

When one is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation, he fully engages in the favorable service of the Lord. That is called *bhagavad-dharma,* or pure devotional service. In this verse the word *brahmaṇi* does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme Personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of *bhagavad-dharma.* After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really *bhagavad-dharmī.*

It is clear from this verse that Mahārāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. *Bhagavati brahmaṇi* refers to one who is engaged in devotional service to the Personality of Godhead. A devotee's knowledge of the impersonal Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Mahārāja Pṛthu's activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to *karma, jñāna* or *yoga.*

TEXT 11

तस्यानया भगवतः परिकर्मशुद्ध-
सत्त्वात्मनस्तदनुसंस्मरणानुपूर्त्या ।
ज्ञानं विरक्तिमदभून्निशितेन येन
चिच्छेद संशयपदं निजजीवकोशम्॥११॥

tasyānayā bhagavataḥ parikarma-śuddha-
sattvātmanas tad-anusaṁsmaraṇānupūrtyā
jñānaṁ viraktimad abhūn niśitena yena
ciccheda saṁśaya-padaṁ nija-jīva-kośam

tasya—his; *anayā*—by this; *bhagavataḥ*—of the Supreme Personality of Godhead; *parikarma*—activities in devotional service; *śuddha*—pure, transcendental; *sattva*—existence; *ātmanaḥ*—of the mind; *tat*—of the Supreme Personality of Godhead; *anusaṁsmaraṇa*—constantly remembering; *anupūrtyā*—being perfectly done; *jñānam*—knowledge; *virakti*—non-attachment; *mat*—possessing; *abhūt*—became manifested; *niśitena*—by

sharpened activities; *yena*—by which; *ciccheda*—become separated; *saṁśaya-padam*—position of doubtfulness; *nija*—own; *jīva-kośam*—encagement of the living entity.

TRANSLATION

By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

PURPORT

In the *Nārada-pañcarātra,* devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The *karmīs* are very much attached to material enjoyment; the *jñānīs* are very anxious to become freed from material clutches; and the *yogīs* are very fond of attaining the eight kinds of mystic perfection. From the *Nārada-pañcarātra* we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic yogic practice. Śrīla Bilvamaṅgala Ṭhākura therefore prayed in his *Kṛṣṇa-karṇāmṛta:* "My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation—namely religion, economic development, sense gratification and liberation—become like personal attendants and remain standing before me as if awaiting my order." The idea here is that the *jñānīs,* by culture of *brahma-vidyā,* spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee's spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of *karma, jñāna* and *yoga.* Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically

mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes *brahma-bhūta.* As stated before, this is confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendentally situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word *saṁsmaraṇa-anupūrtyā.* By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in *śuddha-sattva. Śuddha-sattva* refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of *śuddha-sattva,* or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A *jñānī* may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the *brahma-bhūta* stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the *brahma-bhūta* stage without a doubt. The *yogīs* and *jñānīs* are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme. However, a devotee's relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. The *jñānīs* and *yogīs* may

think of attaining liberation without rendering devotional service, but actually this is not possible because their intelligence is not as pure as that of a pure devotee. In other words, the *jñānīs* and *yogīs* cannot become factually liberated unless they become elevated to the position of devotees.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (*Bhāg.* 10.2.32). The *jñānīs* and *yogīs* may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of the Lord, they again fall down into material nature. Therefore *jñāna* and *yoga* should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Pṛthu automatically transcended all these positions. Since Mahārāja Pṛthu was a *śaktyāveśa* incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuṇṭha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute *jñāna, yoga* or *karma.* Although Pṛthu Mahārāja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

TEXT 12

छिन्नान्यधीरधिगतात्मगतिर्निरीह-
स्तत्त्यजेऽच्छिनदिदं वयुनेन येन ।
तावन्न योगगतिभिर्यतिरप्रमत्तो
यावद्गदाग्रजकथासु रतिं न कुर्यात् ॥१२॥

chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje 'cchinad idaṁ vayunena yena
tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratiṁ na kuryāt

chinna—being separated; *anya-dhīḥ*—all other concepts of life (the bodily concept of life); *adhigata*—being firmly convinced; *ātma-gatiḥ*—ultimate goal of spiritual life; *nirīhaḥ*—desireless; *tat*—that; *tatyaje*—gave up; *acchinat*—he had cut; *idam*—this; *vayunena*—with the knowledge; *yena*—by which; *tāvat*—so long; *na*—never; *yoga-gatibhiḥ*—the practice of the mystic *yoga* system; *yatiḥ*—the practicer; *apramattaḥ*—without any illusion; *yāvat*—so long; *gadāgraja*—of Kṛṣṇa; *kathāsu*—words; *ratim*—attraction; *na*—never; *kuryāt*—do it.

TRANSLATION

When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to Kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

PURPORT

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic *yoga* system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Kṛṣṇa, he realizes Kṛṣṇa within everyone's heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life depends on one's inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse: *yāvad gadāgraja-kathāsu ratiṁ na kuryāt.* Unless one becomes interested in Kṛṣṇa, in His pastimes and activities, there is no question of liberation by means of *yoga* practice or speculative knowledge.

Having attained to the stage of devotion, Mahārāja Pṛthu became uninterested in the practices of *jñāna* and *yoga* and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī: *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam/ ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā.* Real *jñāna* means understanding that the living entity is the eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in *Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (Bg. 7.19). In the *paramahaṁsa* stage of life, one fully realizes Kṛṣṇa as everything: *vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ.* When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a *paramahaṁsa,* or *mahātmā.* Such a *mahātmā* or *paramahaṁsa* is very rare to find. A *paramahaṁsa* or pure devotee is never attracted by *haṭha-yoga* or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who is formally addicted to these processes tries to perform devotional service and the *jñāna* and *yoga* practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is

able to give up all other methods of self-realization. In other words, when one firmly realizes Kṛṣṇa as the supreme goal, he is no longer attracted by mystic *yoga* practice or the speculative empirical methods of knowledge.

TEXT 13

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि ।
ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥१३॥

evaṁ sa vīra-pravaraḥ
saṁyojyātmānam ātmani
brahma-bhūto dṛḍhaṁ kāle
tatyāja svaṁ kalevaram

evam—thus; *saḥ*—he; *vīra-pravaraḥ*—the chief of the heroes; *saṁyojya*—applying; *ātmānam*—mind; *ātmani*—unto the Supersoul; *brahma-bhūtaḥ*—being liberated; *dṛḍham*—firmly; *kāle*—in due course of time; *tatyāja*—gave up; *svam*—own; *kalevaram*—body.

TRANSLATION

In due course of time, Pṛthu Mahārāja was able to fix his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.

PURPORT

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In *Bhagavad-gītā* it is also confirmed: *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram/ taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ* (Bg. 8.6). Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful. Pṛthu Mahārāja, by the grace of Kṛṣṇa, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the *brahma-bhūta* stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Pṛthu Mahārāja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulaśekhara in his *Mukunda-mālā-stotra:*

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the *muktāsana* position, a *yogī* can immediately give up his body and go to whatever planet he desires. A perfect *yogī* can give up his body whenever he desires through the practice of *yoga*.

TEXT 14

सम्पीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयञ्छनैः ।
नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ॥१४॥

sampīḍya pāyuṁ pārṣṇibhyāṁ
vāyum utsārayañ chanaiḥ
nābhyāṁ koṣṭheṣv avasthāpya
hṛd-uraḥ-kaṇṭha-śīrṣaṇi

sampīḍya—by blocking; *pāyum*—the door of the anus; *pārṣṇibhyām*—by the calves; *vāyum*—the air which goes up; *utsārayan*—pushing upward; *śanaiḥ*—gradually; *nābhyām*—by the navel; *koṣṭheṣu*—in the heart and in the throat; *avasthāpya*—fixing up; *hṛt*—in the heart; *uraḥ*—upwards; *kaṇṭha*—throat; *śīrṣaṇi*—between the two eyebrows.

TRANSLATION

When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

PURPORT

The sitting posture described herein is called *muktāsana*. In the *yoga* process, after following the strict regulative principles controlling sleeping,

eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of *yoga* is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of *yoga* practice can live in the body as long as he likes, or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some *yogīs* leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent *yogīs* do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Mahārāja Pṛthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Pṛthu stopped all practice of mystic *yoga* after realizing Kṛṣṇa consciousness, he nonetheless took advantage of his previous practice and immediately placed himself on the *brahma-bhūta* platform in order to accelerate his return to Godhead. The aim of this particular system of *āsana,* known as the sitting posture for liberation, or *muktāsana,* is to attain success in *kuṇḍalinī-cakra* and gradually raise the life from the *mūlādhāra-cakra* to the *svādhiṣṭhāna-cakra,* then to the *maṇipūra-cakra,* the *anāhata-cakra,* the *viśuddha-cakra,* and finally to the *ājñā-cakra.* When the *yogī* reaches the *ājñā-cakra,* between the two eyebrows, he is able to penetrate the *brahma-randhra,* or the hole in his skull, and go to any planet he desires up to the spiritual kingdom of Vaikuṇṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the *brahma-bhūta* stage for going back to Godhead. However, those who are in Kṛṣṇa consciousness, or who are practicing *bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam),* can return to Godhead without even practicing the *muktāsana* process. The purpose of *muktāsana* practice is to come to the *brahma-bhūta* stage, for without being on the *brahma-bhūta* stage, one cannot be promoted to the spiritual sky. As stated in *Bhagavad-gītā: māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate/ sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). The *bhakti-yogī,* practicing *bhakti-yoga,* is always situated on the *brahma-bhūta* stage *(brahma-bhūyāya kalpate).* If a devotee is able to continue on the *brahma-bhūta* platform, he enters the spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the *kuṇḍalinī-cakra* or not penetrating the six *cakras* one after another. As far as Mahārāja Pṛthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the *ṣaṭ-*

cakra penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

TEXT 15

उत्सर्पयंस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः ।
वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूयुजत् ॥१५॥

utsarpayaṁs tu taṁ mūrdhni
krameṇāveśya niḥspṛhaḥ
vāyuṁ vāyau kṣitau kāyaṁ
tejas tejasy ayūyujat

utsarpayan—thus placing; *tu*—but; *tam*—the air; *mūrdhni*—on the head; *krameṇa*—gradually; *āveśya*—placing; *niḥspṛhaḥ*—being freed from all material desires; *vāyum*—the air portion of the body; *vāyau*—in the total air covering the universe; *kṣitau*—in the total covering of earth; *kāyam*—this material body; *tejaḥ*—the fire in the body; *tejasi*—in the total fire of the material covering; *ayūyujat*—mixed.

TRANSLATION

In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

PURPORT

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements—earth, water, fire, air and ether—and three subtle elements—mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in *yoga* involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of *nirvāṇa* are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and *yoga*. Lord Buddha did not give any information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain *nirvāṇa*.

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has informa-

tion of the spiritual world and the Vaikuṇṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the *brahmajyoti.* This *brahmajyoti* is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, Vaikuṇṭhas or Kṛṣṇaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Kṛṣṇaloka or Vaikuṇṭhaloka, he naturally falls down to material activities in order to enjoy material varieties.

TEXT 16

खान्याकाशे द्रवं तोये यथास्थानं विभागशः ।
क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् ॥१६॥

khāny ākāśe dravaṁ toye
yathā-sthānaṁ vibhāgaśaḥ
kṣitim ambhasi tat tejasy
ado vāyau nabhasy amum

khāni—the different holes in the body for the sense organs; *ākāśe*—in the sky; *dravam*—the liquid substance; *toye*—in the water; *yathā-sthānam*—according to proper situation; *vibhāgaśaḥ*—as they are divided; *kṣitim*—earth; *ambhasi*—in the water; *tat*—that; *tejasi*—in the fire; *adaḥ*—the fire; *vāyau*—in the air; *nabhasi*—in the sky; *amum*—that.

TRANSLATION

In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged his bodily air with the air of the sky, his bodily liquids, such as blood and various secretions, with the totality of water, and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

PURPORT

In this verse two words are very important: *yathā-sthānaṁ vibhāgaśaḥ.* In *Śrīmad-Bhāgavatam,* Second Canto, Chapter Five, Lord Brahmā clearly explained to Nārada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects of the senses, and the material elements, and he also

explained how they are created one after another: the air from the sky, the fire from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words *yathā-sthānaṁ vibhāgaśaḥ* indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

TEXT 17

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्भवम् ।
भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे ॥१७॥

indriyeṣu manas tāni
tanmātreṣu yathodbhavam
bhūtādināmūny utkṛṣya
mahaty ātmani sandadhe

indriyeṣu—in the sense organs; *manaḥ*—the mind; *tāni*—the sense organs; *tanmātreṣu*—in the objects of the senses; *yathā-udbhavam*—wherefrom they generated; *bhūta-ādinā*—by the five elements; *amūni*—all those sense objects; *utkṛṣya*—taking out; *mahati*—in the *mahat-tattva; ātmani*—unto the ego; *sandadhe*—amalgamated.

TRANSLATION

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

PURPORT

In respect to the ego, the total material energy is sundered in two parts—one agitated by the mode of ignorance, and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism or identification with matter is created. The mind is protected by a particular type of demigod. Sometimes the mind

(manaḥ) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is the *mahat-tattva,* everything was gradually wound up and amalgamated with the *mahat-tattva.* This may be compared to *śūnyavāda,* or voidism, in that this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: *ceto-darpaṇa-mārjanam.* We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa *mantra* to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such *yoga,* the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, *śrī-kṛṣṇa-saṅkīrtanam.* Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

TEXT 18

तं सर्वगुणविन्यासं जीवे मायामये न्यधात् ।
तं चानुशयमात्मस्थमसावनुशयी पुमान् ।
ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः ॥१८॥

taṁ sarva-guṇa-vinyāsaṁ
jīve māyāmaye nyadhāt

taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ

tam—unto Him; *sarva-guṇa-vinyāsam*—the reservoir of all qualities; *jīve*—unto the designations; *māyāmaye*—the reservoir of all potencies; *nyadhāt*—placed; *tam*—that; *ca*—also; *anuśayam*—designation; *ātma-stham*—situated in self-realization; *asau*—he; *anuśayī*—the living entity; *pumān*—the enjoyer; *jñāna*—knowledge; *vairāgya*—renunciation; *vīryeṇa*—by the prowess of; *svarūpa-sthaḥ*—being situated in one's constitutional position; *ajahāt*—returned back home; *prabhuḥ*—the controller.

TRANSLATION

Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.

PURPORT

As stated in the *Vedas,* the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called *māyāmaya,* or the Supreme Person who can create His pastimes through His potency known as the material energy. The *jīva,* or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In *Bhagavad-gītā* we understand:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

Īśvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity or individual

soul gets the facility to lord it over material nature in various types of bodies, which are known as *yantra,* or the moving vehicle offered by the total material energy, *māyā.* Although the individual living entity *(jīva)* and the Lord are both situated within the material energy, the Lord is directing the movements of the *jīva* soul by offering him different types of bodies through the material energy, and thus the living entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Pṛthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge, *jñāna* and renunciation of material desires, he became a *prabhu,* or master of his senses (sometimes called *gosvāmī* or *svāmī).* This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material energy, he is called *prabhu.* In this verse the word *svarūpasthaḥ* is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called *svarūpopalabdhi.* By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called *svarūpopalabdhi,* and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend, or as a parent or conjugal lover. This stage of understanding is called *svarūpasthaḥ.* Pṛthu Mahārāja realized this *svarūpa* completely, and it will be clear in the later chapters that he personally left this world, or this body, by riding on a chariot sent from Vaikuṇṭha.

In this verse the word *prabhu* is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called *prabhu.* The spiritual master is addressed as "Prabhupāda" because he is a completely self-realized soul. The word *pāda* means "position," and Prabhupāda indicates that he is given the position of *prabhu,* or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a *prabhu,* or controller of the senses, he cannot act as spiritual master. He is authorized by the Supreme Prabhu, or Lord Kṛṣṇa. In his verses praising the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ

"The spiritual master is honored as much as the Supreme Lord because he

is the most confidential servitor of the Lord." Thus Pṛthu Mahārāja can also be called Prabhupāda, or, as described herein, *prabhu*. Another question may be raised in this connection. Since Pṛthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, *śaktyāveśa-avatāra,* why did he have to execute the regulative principles in order to become a *prabhu*? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said: *āpani ācari' bhakti śikhāinu savāre.* Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Pṛthu Mahārāja, although a *śaktyāveśa-avatāra* incarnation, still behaved exactly as a devotee in order to achieve the position of *prabhu.* Furthermore, *svarūpasthaḥ* means complete liberation. As it is said, *hitvānyathā rūpaṁ svarūpena avasthitiḥ:* when a living entity abandons the activities of *māyā* and attains the position from which he can execute devotional service, his state is called *svarūpasthaḥ,* or complete liberation.

TEXT 19

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् ।
सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः ॥१९॥

arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyāṁ sparśanaṁ bhuvaḥ

arciḥ nāma—of the name Arci; *mahā-rājñī*—the Queen; *tat-patnī*—the wife of Mahārāja Pṛthu; *anugatā*—who followed her husband; *vanam*—in the forest; *sukumārī*—very delicate body; *a-tat-arhā*—who did not deserve; *ca*—also; *yat-padbhyām*—by the touch of whose feet; *sparśanam*—touching; *bhuvaḥ*—on the earth.

TRANSLATION

The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, still she voluntarily touched her lotus feet to the ground.

PURPORT

Because Pṛthu Mahārāja's wife was the Queen and also a daughter of a king, she never experienced walking on the ground because queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune, mother Sītā, followed her husband Rāmacandra when He went to the forest. Lord Rāmacandra went to the forest in compliance to the order of His father Mahārāja Daśaratha, but mother Sītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhṛtarāṣṭra, also followed her husband into the forest. Being the wives of great personalities like Pṛthu, Lord Rāmacandra and Dhṛtarāṣṭra, these were ideal, chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here *(a-tad-arhā)* that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

TEXT 20

अतीव भर्तुर्व्रतधर्मनिष्ठया
शुश्रूषया चार्षदेहयात्रया ।
नाविन्दतार्तिं परिकर्शितापि सा
प्रेयस्करस्पर्शनमाननिर्वृतिः ॥२०॥

atīva bhartur vrata-dharma-niṣṭhayā
śuśrūṣayā cārṣa-deha-yātrayā
nāvindatārtiṁ parikarśitāpi sā
preyaskara-sparśana-māna-nirvṛtiḥ

atīva—very much; *bhartuḥ*—of the husband; *vrata-dharma*—vow to serve him; *niṣṭhayā*—by determination; *śuśrūṣayā*—by serving; *ca*—also; *ārṣa*—like the great saintly sages; *deha*—body; *yātrayā*—living condition; *na*—did not; *avindata*—perceive; *ārtim*—any difficulty; *parikarśitā api*—although transformed to become lean and thin; *sā*—she; *preyaskara*—very pleasing; *sparśana*—touching; *māna*—engaged; *nirvṛtiḥ*—pleasure.

TRANSLATION

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

PURPORT

The words *bhartur vrata-dharma-niṣṭhayā* indicate that a woman's duty or religious principle is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a *brahmacārī,* then an ideal *gṛhastha,* then *vānaprastha,* then *sannyāsī,* and the wife is taught just to follow the husband strictly in all conditions of life. After the period of *brahmacarya,* a man accepts a householder's life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife's duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of *vānaprastha,* or *vana-vāsī.* At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely *sannyāsa,* the wife is to return home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took *sannyāsa,* His wife, Viṣṇupriyā-devī, although only sixteen years old, also took the vow of austerity due to her husband's leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she would receive the same number of rice grains and then cook them and so take *prasāda.* This is called austerity. Even today in India, widows, or women whose husbands have taken *sannyāsa,* follow the principles of austerity, even though they live with their children. Pṛthu Mahārāja's wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman's body is considerably more delicate than a man's, Queen Arci became very frail and thin. *Parikarśitā.* When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in

spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body—namely eating, sleeping and mating—to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy because she was enjoying the honor of serving her great husband.

TEXT 21

देहं विपन्नाखिलचेतनादिकं
पत्युः पृथिव्या दयितस्य चात्मनः ।
आलक्ष्य किञ्चिच्च विलप्य सा सती
चितामथारोपयदद्रिसानुनि ॥२१॥

deham vipannākhila-cetanādikaṁ
patyuḥ pṛthivyā dayitasya cātmanaḥ
ālakṣya kiñcic ca vilapya sā satī
citām athāropayad adrisānuni

deham—body; *vipanna*—completely failing; *akhila*—all; *cetana*—feeling; *ādikam*—symptoms; *patyuḥ*—of her husband; *pṛthivyāḥ*—the world; *dayitasya*—of the merciful; *ca ātmanaḥ*—also of herself; *ālakṣya*—by seeing; *kiñcit*—very little; *ca*—and; *vilapya*—lamenting; *sā*—she; *satī*—the chaste; *citām*—unto the fire; *atha*—now; *āropayat*—placed; *adri*—hill; *sānuni*—on the top.

TRANSLATION

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

PURPORT

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word *kiñcit* means "for a little while." The Queen was completely aware that her husband was not dead, although the symptoms of life—action, intelligence and sense perception—had ceased. As stated in *Bhagavad-gītā:*

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Mahārāja Pṛthu is described here as *dayita*, for he was not only the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Pṛthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as *dayita*.

TEXT 22

विधाय कृत्यं ह्रदिनीजलाप्लुता
दत्त्वोदकं भर्तुरुदारकर्मणः ।
नत्वा दिविस्थांस्त्रिदशांस्त्रिः परीत्य
विवेश वह्निं ध्यायती भर्तृपादौ ॥२२॥

vidhāya kṛtyaṁ hradinī-jalāplutā
dattvodakaṁ bhartur udāra-karmaṇaḥ
natvā divi-sthāṁs tri-daśāṁs triḥ parītya
viveśa vahniṁ dhyāyatī bhartṛ-pādau

vidhāya—executing; *kṛtyam*—the regulative function; *hradinī*—in the water of the river; *jala-āplutā*—taking bath completely; *dattvā udakam*—offering oblations of water; *bhartuḥ*—of her husband; *udāra-karmaṇaḥ*—who was so liberal; *natvā*—offering obeisances; *divi-sthān*—situated in the sky; *tri-daśān*—the thirty million demigods; *triḥ*—three times; *parītya*—circumambulating; *viveśa*—entered; *vahnim*—the fire; *dhyāyatī*—while thinking of; *bhartṛ*—of her husband; *pādau*—the two lotus feet.

TRANSLATION

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

PURPORT

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as *saha-gamana*. This means that it is customary for the wife to die with her husband. This system of *saha-gamana* has been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice was rigidly observed, but soon it degraded to the point that even when the wife was not strong enough to enter the fire of her dead husband the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

TEXT 23

विलोक्यानुगतां साध्वीं पृथुं वीरवरं पतिम् ।
तुष्टुवुर्वरदा देवैर्देवपत्न्यः सहस्रशः ॥२३॥

vilokyānugatāṁ sādhvīṁ
pṛthuṁ vīra-varaṁ patim
tuṣṭuvur vara-dā devair
deva-patnyaḥ sahasraśaḥ

vilokya—by observing; *anugatām*—dying after the husband; *sādhvīm*—the chaste woman; *pṛthum*—of King Pṛthu; *vīra-varam*—the great warrior; *patim*—husband; *tuṣṭuvuḥ*—offered prayers; *vara-dāḥ*—able to give benediction; *devaiḥ*—by the demigods; *deva-patnyaḥ*—the wives of the demigods; *sahasraśaḥ*—in thousands.

TRANSLATION

After observing this brave act performed by the chaste wife Arci, the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.

TEXT 24

कुर्वत्यः कुसुमासारं तस्मिन्मन्दरसानुनि ।
नदत्स्वमरतूर्येषु गृणन्ति स्म परस्परम् ॥२४॥

kurvatyaḥ kusumāsāraṁ
tasmin mandara-sānuni
nadatsv amara-tūryeṣu
gṛṇanti sma parasparam

kurvatyaḥ—just showering; *kusuma-āsāram*—showers of flowers; *tasmin*—in that; *mandara*—of the Mandara hill; *sānuni*—on the top; *nadatsu*—vibrating; *amara-tūryeṣu*—beating of the drums of the demigods; *gṛṇanti sma*—they were talking; *parasparam*—amongst themselves as follows.

TRANSLATION

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

TEXT 25

देव्य ऊचुः
अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम् ।
सर्वात्मना पतिं भेजे यज्ञेशं श्रीर्वधूरिव ॥२५॥

devya ūcuḥ
aho iyaṁ vadhūr dhanyā
yā caivaṁ bhū-bhujāṁ patim
sarvātmanā patiṁ bheje
yajñeśaṁ śrīr vadhūr iva

devyaḥ ūcuḥ—the wives of the demigods said; *aho*—alas; *iyam*—this; *vadhūḥ*—the wife; *dhanyā*—most glorious; *yā*—who; *ca*—also; *evam*—as; *bhū*—of the world; *bhujām*—of all the kings; *patim*—the king; *sarvātmanā*—with full understanding; *patim*—unto the husband; *bheje*—worshiped; *yajñeśam*—unto Lord Viṣṇu; *śrīḥ*—the goddess of fortune; *vadhūḥ*—wife; *iva*—like.

TRANSLATION

The wives of the demigods said: All glories to Queen Arci! We can see that this Queen of the great King Pṛthu, the Emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa or Viṣṇu.

PURPORT

In this verse the words *yajñeśaṁ śrīr vadhūr iva* indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the Supreme Viṣṇu, was ruling over Dvārakā, Queen Rukmiṇī, who was the chief of all Kṛṣṇa's queens, used to serve Lord Kṛṣṇa personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṇṭha planets also serves Nārāyaṇa personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Kṛṣṇa consciousness and follow the footsteps of Lakṣmī-Nārāyaṇa, or Kṛṣṇa-Rukmiṇī. In this way peace and harmony can be possible within this world.

TEXT 26

सैषा नूनं व्रजत्यूर्ध्वमनु वैन्यं पतिं सती ।
पश्यतास्मानतीत्यार्चिर्दुर्विभाव्येन कर्मणा ॥२६॥

saiṣā nūnaṁ vrajaty ūrdhvam
anu vainyaṁ patiṁ satī
paśyatāsmān atītyārcir
durvibhāvyena karmaṇā

sā—she; *eṣā*—this; *nūnam*—certainly; *vrajati*—going; *ūrdhvam*—upwards; *anu*—following; *vainyam*—the son of Vena; *patim*—husband; *satī*—chaste; *paśyata*—just see; *asmān*—us; *atītya*—overpassing; *arciḥ*—of the name Arci; *durvibhāvyena*—by inconceivable; *karmaṇā*—activities.

TRANSLATION

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upwards, as far as we can see.

PURPORT

Both Pṛthu Mahārāja's airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Pṛthu Mahārāja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Pṛthu Mahārāja was an inhabitant of an inferior planetary system (the Earth), the King, along with his wife, passed beyond the realms of the demigods and went upward to Vaikuṇṭhaloka. The word *ūrdhvam* (upwards) is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus up to Brahmaloka, or the highest planet. Beyond Brahmaloka is the spiritual sky, and in that spiritual sky there are innumerable Vaikuṇṭhalokas. Thus the word *ūrdhvam* indicates that the Vaikuṇṭha planets are beyond or above these material planets, and it was to these Vaikuṇṭha planets that Pṛthu Mahārāja and his wife were going. This also indicates that when Pṛthu Mahārāja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes which could penetrate the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burnt in the funeral pyre they remained separate individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downwards and upwards. When they looked down they could see that the body of Pṛthu Mahārāja was being burnt and that his wife, Arci, was entering into the fire, and when they looked upwards they could see how they were being carried in two airplanes to the Vaikuṇṭhalokas. All of this is possible simply by *durvibhāvyena karmaṇā*, inconceivable activity. Pṛthu Mahārāja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women

maintain such vows of chastity and follow their husbands in all respects. A woman does not need to attain high qualifications, but if she simply follows in the footsteps of her husband, who must be a devotee, then both husband and wife attain liberation and are promoted to the Vaikuṇṭhalokas. This is evinced by the inconceivable activities of Mahārāja Pṛthu and his wife.

TEXT 27

तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम् ।
भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ॥२७॥

teṣāṁ durāpaṁ kiṁ tv anyan
martyānāṁ bhagavat-padam
bhuvi lolāyuṣo ye vai
naiṣkarmyaṁ sādhayanty uta

teṣām—of them; *durāpam*—difficult to obtain; *kim*—what; *tu*—but; *anyat*—anything else; *martyānām*—of the human beings; *bhagavat-padam*—the kingdom of God; *bhuvi*—in the world; *lola*—flickering; *āyuṣaḥ*—span of life; *ye*—those; *vai*—certainly; *naiṣkarmyam*—the path of liberation; *sādhayanti*—execute; *uta*—exactly.

TRANSLATION

In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

PURPORT

In *Bhagavad-gītā* Lord Kṛṣṇa says: *anityam asukhaṁ lokam imaṁ prāpya bhajasva mām* (Bg. 9.33). The Lord here declares that this material world is full of miseries (*asukham*) and at the same time is very flickering (*anityam*). Therefore one's only duty is to engage himself in devotional service. This is the best end to which human life can be put. Those devotees who are constantly engaged in the service of the lotus feet of the Lord achieve not only all material benefits but also all spiritual benefits, for at the end of life they go back home, back to Godhead. Their destination is described in this verse as *bhagavat-padam*. The word *padam* means "abode," and *bhagavat* means "the Supreme Personality of God-

head." Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word *naiṣkarmyam,* which means transcendental knowledge, is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, he is not perfect. Generally the processes of *jñāna, yoga* and *karma* are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning many millions of years and all material comforts, they were not as fortunate as Pṛthu Mahārāja and his wife, who were actually surpassing them. In other words, Pṛthu Mahārāja and his wife scorned promotion to the higher planetary systems and even to Brahmaloka because the position which they were attaining was incomparable. In *Bhagavad-gītā* the Lord affirms, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* "From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16) In other words, even if one goes to the highest planet, Brahmaloka, he has to return to the miseries of birth and death. In the Ninth Chapter of *Bhagavad-gītā,* Lord Kṛṣṇa also asserts:

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again." (Bg. 9.21) Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in *Śrīmad-Bhāgavatam, naiṣkarmyam apy acyuta-bhāva-varjitam:* "The path of liberation is not at all secure unless one attains the devotional service of the Lord." (*Bhāg.* 1.5.12) Even if one is promoted to the impersonal *brahmajyoti,* he runs every chance of falling down into this material world. If it is possible to fall down from the *brahmajyoti,* which is beyond the higher planetary systems in this material world, then what can be said of the ordinary *yogīs* and *karmīs* who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of *karma, jñāna* and *yoga.*

TEXT 28

स वञ्चितो बतात्मध्रुक् कृच्छ्रेण महता भुवि ।
लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ॥२८॥

sa vañcito batātma-dhruk
kṛcchreṇa mahatā bhuvi
labdhvāpavargyaṁ mānuṣyaṁ
viṣayeṣu viṣajjate

saḥ—he; *vañcitaḥ*—cheated; *bata*—certainly; *ātma-dhruk*—envious of himself; *kṛcchreṇa*—with great difficulty; *mahatā*—by great activities; *bhuvi*—in this world; *labdhvā*—by achieving; *āpavargyam*—the path of liberation; *mānuṣyam*—in the human form of life; *viṣayeṣu*—in the matter of sense gratification; *viṣajjate*—becomes engaged.

TRANSLATION

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life—which is a chance to attain liberation from miseries—undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

PURPORT

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The *karmīs* are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, *yogīs* are engaged in achieving a similar goal by accepting the tedious practices of mystic *yoga*. *Jñānīs* are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or *viṣaya*) because they all demand some facility for material existence. Actually the results of such activities are temporary, as Kṛṣṇa Himself proclaims in *Bhagavad-gītā: antavat tu phalaṁ teṣām:* "The fruits [of those who worship the demigods] are limited and temporary." (Bg. 7.23) Thus the fruits of the activities of the *yogīs, karmīs* and *jñānīs* are

ephemeral. Moreover, Kṛṣṇa says, *tad bhavaty alpa-medhasām:* "They are simply meant for men of small intelligence." (Bg. 7.23) The word *viṣaya* denotes sense gratification. The *karmīs* flatly state that they want sense gratification. The *yogīs* also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of *yoga.* Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like the earth, or, as scientists, by inventing so many wonderful machines. Similarly, the *jñānīs* are also engaged in sense gratification, for they are simply interested in becoming one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The *bhaktas*, however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as *vañcita,* cheated. Those so engaged are actually killing themselves (*ātma-hā*). As stated in *Śrīmad-Bhāgavatam:*

nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ
plavaṁ su-kalpaṁ guru-karṇa-dhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā
(*Bhāg.* 11.20.17)

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. He also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, he wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word *labdhvāpavargyam* is significant in this verse because, according to Jīva Gosvāmī, *āpavargyam,* or the path of liberation, does not refer to merging into the impersonal Brahman but to *sālokyādi-siddhi* which

means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called *sāyujya-mukti,* or merging into the existence of the Supreme or the impersonal Brahman effulgence. However, since there is a chance of one's falling down again into the material sky from the Brahman effulgence, Śrīla Jīva Gosvāmī advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words *sa vañcitaḥ* indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees who are not interested in going back to Godhead is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

TEXT 29

मैत्रेय उवाच

स्तुवतीष्वमरस्त्रीषु पतिलोकं गता वधूः ।
यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताश्रयः॥२९॥

maitreya uvāca
stuvatīṣv amara-strīṣu
pati-lokaṁ gatā vadhūḥ
yaṁ vā ātma-vidāṁ dhuryo
vainyaḥ prāpācyutāśrayaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *stuvatīṣu*—while glorifying; *amara-strīṣu*—by the wives of the denizens of heaven; *pati-lokam*—the planet where the husband had gone; *gatā*—reaching; *vadhūḥ*—the wife; *yam*—where; *vā*—or; *ātma-vidām*—of the self-realized souls; *dhuryaḥ*—the topmost; *vainyaḥ*—the son of King Vena (Pṛthu Mahārāja); *prāpa*—obtained; *acyuta-āśrayaḥ*—under the protection of the Supreme Personality of Godhead.

TRANSLATION

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.

PURPORT

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitṛloka. But in this verse the word *pati-loka* does not refer to any planet within this material universe, for Pṛthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuṇṭha planets. Queen Arci also entered *patiloka,* but this planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Mahārāja Pṛthu and Queen Arci united in the Vaikuṇṭha planets. In the Vaikuṇṭha planets there are husbands and wives, but there is no question of their giving birth to children nor having sex life. In the Vaikuṇṭha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can turn the home into a place as good as Vaikuṇṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṇṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the *śāstras.* In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuṇṭha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

TEXT 30

इत्थंभूतानुभावोऽसौ पृथुः स भगवत्तमः ।
कीर्तितं तस्य चरितमुद्दामचरितस्य ते ॥३०॥

itthambhūtānubhāvo 'sau
pṛthuḥ sa bhagavattamaḥ

kīrtitaṁ tasya caritam
uddāma-caritasya te

itthambhūta—thus; *anubhāvaḥ*—very great, powerful; *asau*—that; *pṛthuḥ*—King Pṛthu; *saḥ*—he; *bhagavattamaḥ*—the best among the lords; *kīrtitam*—described; *tasya*—his; *caritam*—character; *uddāma*—very great; *caritasya*—one who possesses such qualities; *te*—to you.

TRANSLATION

Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

PURPORT

In this verse the word *bhagavattamaḥ* is very significant, for the word *bhagavat* is used especially to refer to the Supreme Personality of Godhead, as the word *bhagavān* (the Supreme Personality of Godhead) is derived from the word *bhagavat*. Sometimes, however, we see that the word *bhagavān* is used for great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the case with Pṛthu Mahārāja, who is described here as the best of the *bhagavāns*, or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features, or who attains the greatest goal after his disappearance, or who knows the difference between knowledge and ignorance. In other words, the word *bhagavān* should not be used for ordinary persons.

TEXT 31

य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत् ।
श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् ॥३१॥

ya idaṁ su-mahat puṇyaṁ
śraddhayāvahitaḥ paṭhet
śrāvayec chṛṇuyād vāpi
sa pṛthoḥ padavīm iyāt

yaḥ—anyone; *idam*—this; *su-mahat*—very great; *puṇyam*—pious; *śraddhayā*—with great faith; *avahitaḥ*—with great attention; *paṭhet*—reads; *śrāvayet*—explains; *śṛṇuyāt*—hears; *vā*—or; *api*—certainly; *saḥ*—that person; *pṛthoḥ*—of King Pṛthu; *padavīm*—situation; *iyāt*—attains.

TRANSLATION

Any person who describes the great characteristics of King Pṛthu with faith and determination—whether he reads or hears of them himself or helps others to hear of them—is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṇṭha planets, back to Godhead.

PURPORT

In the execution of devotional service, *śravaṇaṁ kīrtanaṁ viṣṇoḥ* is especially stressed. This means that *bhakti,* or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the *Śiva Purāṇa,* Lord Śiva recommends Viṣṇu worship to be the topmost worship, and better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Pṛthu Mahārāja with attention also attains the planet which Mahārāja Pṛthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called *advaya-jñāna.* A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his *Guru-aṣṭaka:*

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Śrī Hari."

The supreme Vaiṣṇava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the *gopīs.* Some of the Lord's students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached such a point that after this incident Caitanya Mahāprabhu decided to take *sannyāsa* because He was not taken very seriously in His *gṛhastha-āśrama.* The point is that since Śrī Caitanya Mahāprabhu chanted the names of the *gopīs,* worship of the *gopīs* or the devotees of the Lord is as good as devotional service

rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the *sahajiyā* class of devotees are only interested in Kṛṣṇa's personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

TEXT 32

ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः ।
वैश्यः पठन् विट्पतिः स्याच्छूद्रः सत्तमतामियात्।३२।

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaiśyaḥ paṭhan viṭ-patiḥ syāc
chūdraḥ sattamatām iyāt

brāhmaṇaḥ—the brāhmaṇas; *brahma-varcasvī*—one who has attained the power of spiritual success; *rājanyaḥ*—the royal order; *jagatī-patiḥ*—the king of the world; *vaiśyaḥ*—the mercantile class of men; *paṭhan*—by reading; *viṭ-patiḥ*—becomes master of the animals; *syāt*—becomes; *śūdraḥ*—the laborer class of men; *sattamatām*—the position of a great devotee; *iyāt*—attains.

TRANSLATION

If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.

PURPORT

In *Śrīmad-Bhāgavatam* it is recommended that one should become a devotee regardless of one's condition. Whether one is without desire (*akāma*), or with desire (*sakāma*), or whether one desires liberation (*mokṣa-kāma*), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service—especially hearing and chanting—is so powerful that it can bring a person to the perfectional stage. In this verse *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are mentioned, but here it should be understood that that reference is to the *brāhmaṇa*

who is born in a brahminical family, the *kṣatriya* who is born in a *kṣatriya* family, the *vaiśya* who is born in a *vaiśya* family and the *śūdra* in a *śūdra* family. But whether one is a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he can attain perfection simply by hearing and chanting.

To take birth in a family of *brāhmaṇas* is not the ultimate finishing touch; one must have the power of a *brāhmaṇa,* which is called *brahma-tejas.* Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a *vaiśya* is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other *vaiśyas* as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a *vaiśya* who possessed 900,000 cows and ruled over many cowherd men and boys. A person who is born in a *śūdra* family can become greater than a *brāhmaṇa* simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

TEXT 33

त्रिः कृत्व इदमाकर्ण्य नरो नार्यथवाऽऽदृता ।
अप्रजः सुप्रजतमो निर्धनो धनवत्तमः ॥३३॥

triḥ kṛtva idam ākarṇya
naro nāry athavādṛtā
aprajaḥ su-prajatamo
nirdhano dhanavattamaḥ

triḥ—thrice; *kṛtvaḥ*—repeating; *idam*—this; *ākarṇya*—hearing; *naraḥ*—man; *nārī*—woman; *athavā*—or; *ādṛtā*—in great respect; *aprajaḥ*—one who has no children; *su-prajatamaḥ*—surrounded by many children; *nirdhanaḥ*—without any money; *dhanavat*—rich; *tamaḥ*—the greatest.

TRANSLATION

It doesn't matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu, will become the father of many children if he is without children, and will become the richest of men if he is without money.

PURPORT

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially Goddess Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called

śry-aiśvarya-prajepsavaḥ. Śrī means beauty, *aiśvarya* means riches, *prajā* means children and *īpsavaḥ* means desiring. As described in the Second Canto of *Śrīmad-Bhāgavatam,* one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Mahārāja Pṛthu, one can have both riches and children in enormous quantities. One simply has to read and understand the history, the life and activities of Pṛthu Mahārāja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word *su-prajatamaḥ* (surrounded by many children) is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated *(su-prajatamaḥ)* that all the children thus attained would be qualified in education, wealth, beauty and strength—everything complete.

TEXT 34

अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः ।
इदं स्वस्त्ययनं पुंसामपमङ्गल्यविवारणम् ॥३४॥

aspaṣṭa-kīrtiḥ su-yaśā
mūrkho bhavati paṇḍitaḥ
idaṁ svasty-ayanaṁ puṁsām
amaṅgalya-nivāraṇam

aspaṣṭa-kīrtiḥ—unmanifested reputation; *su-yaśāḥ*—very famous; *mūrkhaḥ*—illiterate; *bhavati*—becomes; *paṇḍitaḥ*—learned; *idam*—this; *svasti-ayanam*—auspiciousness; *puṁsām*—of the men; *amaṅgalya*—inauspiciousness; *nivāraṇam*—prohibiting.

TRANSLATION

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.

PURPORT

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of Godhead or His devotee, one can very easily become opulent in

every respect. Even if one is not known or recognized by society, he becomes very famous and important if he takes to devotional service and preaching. As far as education is concerned, one can become recognized in society as a great learned scholar simply by hearing *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, wherein the pastimes of the Lord and His devotees are described. This material world is full of dangers at every step, but a devotee has no fear because devotional service is so auspicious that it automatically counteracts all kinds of bad luck. Since hearing about Pṛthu Mahārāja is one of the items of devotional service *(śravaṇam)*, naturally hearing about him brings all good fortune.

TEXT 35

धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिमलापहम् ।
धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।
श्रद्धयैतदनुश्राव्यं चतुर्णां कारणं परम् ॥३५॥

dhanyaṁ yaśasyam āyuṣyaṁ
svargyaṁ kali-malāpaham
dharmārtha-kāma-mokṣāṇāṁ
samyak siddhim abhīpsubhiḥ
śraddhayaitad anuśrāvyaṁ
caturṇāṁ kāraṇaṁ param

dhanyam—the source of riches; *yaśasyam*—the source of reputation; *āyuṣyam*—the source of an increased span of life; *svargyam*—the source of elevation to the heavenly planets; *kali*—of the age of Kali; *mala-apaham*—decreasing the contamination; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of liberation; *samyak*—completely; *siddhim*—perfection; *abhīpsubhiḥ*—by those desiring; *śraddhayā*—with great respect; *etat*—this narration; *anuśrāvyam*—must one hear; *caturṇām*—of the four; *kāraṇam*—cause; *param*—ultimate.

TRANSLATION

By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.

PURPORT

By reading and hearing the narrations of the life and character of Pṛthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in *Śrīmad-Bhāgavatam: akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ/ tīvreṇa bhakti-yogena yajeta puruṣaṁ param* (*Bhāg.* 2.3.10). It is recommended that if a person wants to return home, back to Godhead, or wants to become a pure devotee *(akāma),* or wants some material prosperity *(sakāma* or *sarva-kāma),* or wants to merge into the existence of the Supreme Brahman effulgence *(mokṣa-kāma),* he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. *Vedaiś ca sarvair aham eva vedyo* (Bg. 15.15). The purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never *nirviśeṣa* or *śūnya,* without variety or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

TEXT 36

विजयाभिमुखो राजा श्रुत्वैतदभियाति यान् ।
बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा ॥३६॥

vijayābhimukho rājā
śrutvaitad abhiyāti yān
balim tasmai haranty agre
rājānaḥ pṛthave yathā

vijaya-abhimukhaḥ—one who is about to start for victory; *rājā*—king; *śrutvā*—hearing; *etat*—this; *abhiyāti*—starts; *yān*—on the chariot; *balim*—taxes; *tasmai*—unto him; *haranti*—present; *agre*—before; *rājānaḥ*—other kings; *pṛthave*—unto King Pṛthu; *yathā*—as it was done.

TRANSLATION

If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him—as they rendered them unto Mahārāja Pṛthu—simply upon his order.

PURPORT

Since a *kṣatriya* king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Pṛthu Mahārāja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Pṛthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

TEXT 37

मुक्तान्यसङ्गो भगवत्यमलां भक्तिमुद्वहन् ।
वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत्पठेत् ॥३७॥

muktānya-saṅgo bhagavaty
amalāṁ bhaktim udvahan
vainyasya caritaṁ puṇyaṁ
śṛṇuyāc chrāvayet paṭhet

mukta-anya-saṅgaḥ—being freed from all material contamination; *bhagavati*—unto the Supreme Personality of Godhead; *amalām*—unalloyed; *bhaktim*—devotional service; *udvahan*—carrying out; *vainyasya*—of the son of Mahārāja Vena; *caritam*—character; *puṇyam*—pious; *śṛṇuyāt*—must hear; *śrāvayet*—must induce others to hear; *paṭhet*—and go on reading.

TRANSLATION

A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.

PURPORT

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the *rāsa-līlā* chapters in *Śrīmad-Bhāgavatam.* Such a devotee should know by this instruction that the pastimes of Pṛthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Pṛthu Mahārāja exhibited

all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (*yajñas*), etc. Thus it is recommended for the *sahajiyā*, or the neophyte devotee, to hear, chant and get others to hear about the activities of Pṛthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

TEXT 38

वैचित्रवीर्याभिहितं महन्माहात्म्यसूचकम् ।
अस्मिन् कृतमतिमर्त्यम् पार्थवीं गतिमाप्नुयात् ॥३८॥

vaicitravīryābhihitaṁ
mahan-māhātmya-sūcakam
asmin kṛtam atimartyam
pārthavīṁ gatim āpnuyāt

vaicitravīrya—O son of Vicitravīrya (Vidura); *abhihitam*—explained; *mahat*—great; *māhātmya*—greatness; *sūcakam*—awakening; *asmin*—in this; *kṛtam*—performed; *atimartyam*—uncommon; *pārthavīm*—in connection with Pṛthu Mahārāja; *gatim*—advancement, destination; *āpnuyāt*—one should achieve.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

PURPORT

The word *śrāvayet*, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* (Cc. *Madhya* 7.128). "Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa." Pṛthu Mahārāja's history of devotional service is as potent as narrations about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Pṛthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Pṛthu Mahārāja. One should not only read of his pastimes for one's

own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

TEXT 39

अनुदिनमिदमादरेण शृण्वन्
पृथुचरितं प्रथयन् विमुक्तसङ्गः ।
भगवति भवसिन्धुपोतपादे
स च निपुणां लभते रतिं मनुष्यः ॥३९॥

anudinam idam ādareṇa śṛṇvan
pṛthu-caritaṁ prathayan vimukta-saṅgaḥ
bhagavati bhava-sindhu-pota-pāde
sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ

anudinam—day after day; *idam*—this; *ādareṇa*—with great respect; *śṛṇvan*—hearing; *pṛthu-caritam*—the narration of Pṛthu Mahārāja; *prathayan*—chanting; *vimukta*—liberated; *saṅgaḥ*—association; *bhagavati*—unto the Supreme Personality of Godhead; *bhava-sindhu*—the ocean of nescience; *pota*—the boat; *pāde*—whose lotus feet; *saḥ*—he; *ca*—also; *nipuṇām*—complete; *labhate*—achieves; *ratim*—attachment; *manuṣyaḥ*—the person.

TRANSLATION

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

PURPORT

The word *bhava-sindhu-pota-pāde* is significant in this verse. The lotus feet of the Lord are known as *mahat-padam;* this means that the total source of material existence rests on the lotus feet of the Lord. As stated in *Bhagavad-gītā* (Bg. 10.8), *ahaṁ sarvasya prabhavaḥ:* everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee. One who has taken shelter of the lotus feet of the Lord need not cross over the ocean because he has already crossed it by virtue of his position at the Lord's lotus feet. By hearing and chanting of the glories

of the Lord or the Lord's devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Pṛthu Mahārāja regularly every day. The word *vimukta-saṅgaḥ* is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of *śravaṇam* and *kīrtanam,* we immediately become *vimukta-saṅga,* or liberated.

Thus end the Bhaktivedanta purports of Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, *entitled* "Mahārāja Pṛthu's Going Back Home."

CHAPTER TWENTY-FOUR

Chanting the Song Sung by Lord Śiva

TEXT 1

मैत्रेय उवाच

विजिताश्वोऽधिराजाऽऽसीत्पृथुपुत्रः पृथुश्रवाः ।
यवीयोभ्योऽददात्काष्ठा भ्रातृभ्यो भ्रातृवत्सलः ॥ १ ॥

maitreya uvāca
vijitāśvo 'dhirājāsīt
pṛthu-putraḥ pṛthu-śravāḥ
yavīyobhyo 'dadāt kāṣṭhā
bhrātṛbhyo bhrātṛ-vatsalaḥ

maitreyaḥ uvāca—Maitreya continued to speak; *vijitāśvaḥ*—of the name Vijitāśva; *adhirājā*—the emperor; *āsīt*—became; *pṛthu-putraḥ*—the son of Mahārāja Pṛthu; *pṛthu-śravāḥ*—of great activities; *yavīyobhyaḥ*—unto the younger brothers; *adadāt*—offered; *kāṣṭhāḥ*—different directions; *bhrātṛbhyaḥ*—unto the brothers; *bhrātṛ-vatsalaḥ*—very affectionate to the brothers.

TRANSLATION

The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, who had a reputation like his father, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

PURPORT

After describing the life and character of Mahārāja Pṛthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Pṛthu dynasty. After the death of Mahārāja Pṛthu, his eldest son, Vijitāśva, became emperor of the world.

King Vijitāśva was very affectionate toward his younger brothers, and therefore he wanted them to rule different directions of the world. From time immemorial the eldest son generally becomes king after the death of the previous king. When the Pāṇḍavas ruled the earth, Mahārāja Yudhiṣṭhira, the eldest son of King Pāṇḍu, became emperor, and his younger brothers assisted him. Similarly, King Vijitāśva's younger brothers were appointed to govern the different directions of the world.

TEXT 2

हर्यक्षायादिशत्प्राचीं धूम्रकेशाय दक्षिणाम् ।
प्रतीचीं वृकसंज्ञाय तुर्यां द्रविणसे विभुः ॥ २ ॥

haryakṣāyādiśat prācīṁ
dhūmrakeśāya dakṣiṇām
pratīcīṁ vṛka-saṁjñāya
turyāṁ draviṇase vibhuḥ

haryakṣāya—unto Haryakṣa; *adiśat*—delivered; *prācīm*—eastern; *dhūmrakeśāya*—unto Dhūmrakeśa; *dakṣiṇām*—the southern side; *pratīcīm*—the western side; *vṛka-saṁjñāya*—unto his brother whose name was Vṛka; *turyām*—the northern side; *draviṇase*—unto another brother of his named Draviṇa; *vibhuḥ*—the master.

TRANSLATION

Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka, and the northern part to Draviṇa.

TEXT 3

अन्तर्धानगतिं शक्राल्लब्ध्वान्तर्धानसंज्ञितः ।
अपत्यत्रयमाधत्त शिखण्डिन्यां सुसम्मतम् ॥ ३ ॥

antardhāna-gatiṁ śakrāl
labdhvāntardhāna-saṁjñitaḥ
apatya-trayam ādhatta
śikhaṇḍinyāṁ su-sammatam

antardhāna—of disappearance; *gatim*—achievement; *śakrāt*—from King Indra; *labdhvā*—getting; *antardhāna*—of the name; *saṁjñitaḥ*—so nominated; *apatya*—children; *trayam*—three; *ādhatta*—begot; *śikhaṇḍinyām*—in Śikhaṇḍinī, his wife; *su-sammatam*—approved by everyone.

TRANSLATION

Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife's name was Śikhaṇḍinī, and by her he begot three good sons.

PURPORT

Mahārāja Vijitāśva was known as Antardhāna, which means "disappearance." He received this title from Indra, and it refers to the time when Indra stole Mahārāja Pṛthu's horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Mahārāja Pṛthu's son, Vijitāśva, could see him. Yet despite his knowing that Indra was taking away his father's horse, he did not attack him. This indicates that Mahārāja Vijitāśva respected the right persons. Although Indra was stealing the horse from his father, Vijitāśva knew perfectly well that Indra was not an ordinary thief. Since Indra was a great and powerful demigod and servant of the Supreme Personality of Godhead, Vijitāśva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitāśva at that time. The demigods have the great mystic power of being able to appear and disappear according to their will, and since Indra was very pleased with Vijitāśva, he bestowed this mystic power upon him. Thus Vijitāśva became known as Antardhāna.

TEXT 4

पावकः पवमानश्च शुचिरित्यग्नयः पुरा ।
वसिष्ठशापादुत्पन्नाः पुनर्योगगतिं गताः ॥ ४ ॥

pāvakaḥ pavamānaś ca
śucir ity agnayaḥ purā
vasiṣṭha-śāpād utpannāḥ
punar yoga-gatiṁ gatāḥ

pāvakaḥ—of the name Pāvaka; *pavamānaḥ*—of the name Pavamāna; *ca*—also; *śuciḥ*—of the name Śuci; *iti*—thus; *agnayaḥ*—the fire-gods; *purā*—

formerly; *vasiṣṭha*—the great sage Vasiṣṭha; *śāpāt*—by being cursed; *utpannāḥ*—now born as such; *punaḥ*—again; *yoga-gatim*—the destination of mystic *yoga* practice; *gatāḥ*—attained.

TRANSLATION

The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

PURPORT

In *Bhagavad-gītā* it is stated (Bg. 6.41-43) that one who falls down from *yoga* practice is elevated to the heavenly planets, and after enjoying the material facilities there he again comes down to the earthly planet and takes birth in a very rich family or a very pious *brāhmaṇa* family. Thus it is to be understood that when demigods fall down, they come to earth as sons of very rich and pious families. In such families, the living entity gets an opportunity to execute Kṛṣṇa consciousness and thereby gain promotion to his desired goal. The sons of Mahārāja Antardhāna had been the demigods in charge of fire, and they again regained their former position and by mystic power returned to the heavenly planets.

TEXT 5

अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत ।
य इन्द्रमश्वहर्तारं विद्वानपि न जघ्निवान् ॥ ५ ॥

antardhāno nabhasvatyāṁ
havirdhānam avindata
ya indram aśva-hartāraṁ
vidvān api na jaghnivān

antardhānaḥ—the king of the name Antardhāna; *nabhasvatyām*—unto his wife Nabhasvatī; *havirdhānam*—of the name Havirdhāna; *avindata*—obtained; *yaḥ*—who; *indram*—King Indra; *aśva-hartāram*—who was stealing

the horse of his father; *vidvān api*—although he knew it; *na jaghnivān*—did not kill.

TRANSLATION

Mahārāja Antardhāna had another wife named Nabhasvatī, and by her he was happy to beget another son named Havirdhāna. Since Mahārāja Antardhāna was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

PURPORT

It is understood from various scriptures and *Purāṇas* that the King of heaven, Indra, was very expert in stealing and kidnapping. He could steal anything without being visible to the proprietor, and he could kidnap anyone's wife without being detected. Once he raped the wife of Gautama Muni by using his disappearing art, and similarly by becoming invisible he stole the horse of Mahārāja Pṛthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhāna could understand that King Indra was stealing the horse from his father, he did not kill him, for he knew that if one who is very powerful sometimes commits an abominable act, it should be disregarded. In *Bhagavad-gītā* it is clearly stated:

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated." (Bg. 9.30)

Thus even if a devotee commits an abominable act, he should be considered a *sādhu,* or a pious man, because of his unflinching devotion to the Lord. The devotees of the Lord never willingly commit any sinful act, but sometimes they commit something abominable due to their previous habits. Such acts should not be taken very seriously, however, because the devotees of the Lord are very powerful, whether they are on the heavenly planets or on this planet. If by chance they commit something abominable, it should not be taken into account but should be overlooked.

TEXT 6

राज्ञां वृत्तिं करादानदण्डशुल्कादिदारुणाम् ।
मन्यमानो दीर्घसत्रव्याजेन विससर्ज ह ॥ ६ ॥

rājñāṁ vṛttiṁ karādāna-
daṇḍa-śulkādi-dāruṇām
manyamāno dīrgha-sattra-
vyājena visasarja ha

rājñām—of the kings; *vṛttim*—source of livelihood; *kara*—taxes; *ādāna*—realization; *daṇḍa*—punishment; *śulka*—fines; *ādi*—etc.; *dāruṇām*—which are very severe; *manyamānaḥ*—thinking like that; *dīrgha*—long; *sattra*—sacrifice; *vyājena*—on the plea; *visasarja*—gave up; *ha*—in the past.

TRANSLATION

Whenever Antardhāna, the supreme royal power, had to exact taxes, punish his citizens, and fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

PURPORT

It is clear herein that the king sometimes has to perform duties which are not very desirable just because he is the king. Similarly, Arjuna was not at all willing to fight because fighting or killing one's own kinsmen and family members is not at all desirable. Nonetheless the *kṣatriyas* had to perform such undesirable actions as a matter of duty. Mahārāja Antardhāna was not very happy while exacting taxes or punishing the citizens for their criminal activities; therefore, on the plea of performing sacrifices, he retired from the royal majestic power at a very early age.

TEXT 7

तत्रापि हंसं पुरुषं परमात्मानमात्मदृक् ।
यजंस्तल्लोकतामाप कुशलेन समाधिना ॥ ७ ॥

tatrāpi haṁsaṁ puruṣaṁ
paramātmānam ātma-dṛk
yajaṁs tal-lokatām āpa
kuśalena samādhinā

tatrāpi—despite his engagement; *haṁsam*—one who kills the distress of his kinsmen; *puruṣam*—unto the Supreme Person; *paramātmānam*—the most beloved Supersoul; *ātma-dṛk*—one who has seen or acquired self-realization; *yajan*—by worshiping; *tat-lokatām*—achieved the same planet; *āpa*—achieved; *kuśalena*—very easily; *samādhinā*—always keeping himself in ecstasy.

TRANSLATION

Although Mahārāja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshiping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.

PURPORT

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here *(tatrāpi)* that although Mahārāja Antardhāna was externally engaged in performing sacrifices, his real business was rendering devotional service by hearing and chanting. In other words, he was performing the usual sacrifices by the method of *saṅkīrtana-yajña,* as recommended herein:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam (*Bhāg.* 7.5.23)

Devotional service is called *kīrtana-yajña,* and by practicing the *saṅkīrtana-yajña,* one is very easily elevated to the planet where the Supreme Lord resides. Out of the five kinds of liberations, achieving the same planet where the Lord resides and living with the Lord there is called *sālokya* liberation.

TEXT 8

हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान् ।
बर्हिषदं गयं शुक्लं कृष्णं सत्यं जितव्रतम् ॥ ८ ॥

havirdhānād dhavirdhānī
vidurāsūta ṣaṭ sutān
barhiṣadaṁ gayaṁ śuklaṁ
kṛṣṇaṁ satyaṁ jitavratam

havirdhānāt—from Havirdhāna; *havirdhānī*—the name of the wife of Havirdhāna; *vidura*—O Vidura; *asūta*—gave birth; *ṣaṭ*—six; *sutān*—sons;

barhiṣadam—of the name Barhiṣat; *gayam*—of the name Gaya; *śuklam*—of the name Śukla; *kṛṣṇam*—of the name Kṛṣṇa; *satyam*—of the name Satya; *jitavratam*—of the name Jitavrata.

TRANSLATION

Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhānī, who gave birth to six sons named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

TEXT 9

बर्हिषत् सुमहाभागो हाविर्धानिः प्रजापतिः ।
क्रियाकाण्डेषु निष्णातो योगेषु च कुरूद्वह ॥ ९ ॥

barhiṣat su-mahābhāgo
hāvirdhāniḥ prajāpatiḥ
kriyā-kāṇḍeṣu niṣṇāto
yogeṣu ca kurūdvaha

barhiṣat—of the name Barhiṣat; *su-mahābhāgaḥ*—very fortunate; *hāvirdhāniḥ*—of the name Hāvirdhāni; *prajāpatiḥ*—the post of Prajāpati; *kriyā-kāṇḍeṣu*—in the matter of fruitive activities; *niṣṇātaḥ*—being merged in; *yogeṣu*—in mystic *yoga* practices; *ca*—also; *kurūdvaha*—O best of the Kurus (Vidura).

TRANSLATION

The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.

PURPORT

In the beginning of the creation there were not many living entities, and consequently the very powerful living entities or demigods were appointed as *prajāpatis* in order to beget children and increase the population. There are many *prajāpatis*—Brahmā, Dakṣa and Manu are sometimes known as *prajāpatis*—and Barhiṣat, the son of Havirdhāna, became one of them.

TEXT 10

यस्येदं देवयजनमनुयज्ञं वितन्वतः ।
प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम् ॥ १० ॥

yasyedaṁ deva-yajanam
anuyajñaṁ vitanvataḥ
prācīnāgraiḥ kuśair āsīd
āstṛtaṁ vasudhā-talam

yasya—whose; *idam*—this; *deva-yajanam*—satisfying the demigods by sacrifices; *anuyajñam*—continually sacrificing; *vitanvataḥ*—executing; *prācīna-agraiḥ*—keeping the *kuśa* grass facing towards the eastern side; *kuśaiḥ*—the *kuśa* grass; *āsīt*—remained; *āstṛtam*—scattered; *vasudhā-talam*—all over the surface of the globe.

TRANSLATION

Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.

PURPORT

As stated in the previous verse (*kriyā-kāṇḍeṣu niṣṇātaḥ*), Mahārāja Barhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one *yajña* in one place, he began performing another *yajña* in the immediate vicinity. At the present moment there is a similar need to perform *saṅkīrtana-yajña* all over the world. The Kṛṣṇa consciousness movement has started performing *saṅkīrtana-yajña* in different places, and it has been experienced that wherever *saṅkīrtana-yajña* is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Kṛṣṇa consciousness movement should perform *saṅkīrtana-yajña* one after another, so much so that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (*Harer nāma*) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated *yajñas* as Mahārāja Barhiṣat performed, but it is within our means to perform *saṅkīrtana-yajña,* which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflooded with the chanting of the Hare Kṛṣṇa *mantra,* the people of the world will be very, very happy.

TEXT 11

सामुद्रीं देवदेवोक्तामुपयेमे शतद्रुतिम् ।
यां वीक्ष्य चारुसर्वाङ्गीं किशोरीं सुष्ठ्वलङ्कृताम् ।
परिक्रमन्तीमुद्वाहे चकमेऽग्निः शुकीमिव ॥११॥

sāmudrīṁ devadevoktām
upayeme śatadrutim
yāṁ vīkṣya cāru-sarvāṅgīṁ
kiśorīṁ suṣṭhv-alaṅkṛtām
parikramantīm udvāhe
cakame 'gniḥ śukīm iva

sāmudrīm—unto the daughter of the ocean; *devadeva-uktām*—being advised by the supreme demigod, Lord Brahmā; *upayeme*—married; *śatadrutim*—of the name Śatadruti; *yām*—whom; *vīkṣya*—seeing; *cāru*—very attractive; *sarva-aṅgīm*—all the features of the body; *kiśorīm*—youthful; *suṣṭhu*—sufficiently; *alaṅkṛtām*—decorated with ornaments; *parikramantīm*—circumambulating; *udvāhe*—in the marriage ceremony; *cakame*—became attracted; *agniḥ*—the fire-god; *śukīm*—unto Śukī; *iva*—like.

TRANSLATION

Mahārāja Barhiṣat—henceforward known as Prācīnabarhi—was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named Śatadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Śukī.

PURPORT

In this verse the word *suṣṭhv-alaṅkṛtām* is significant. According to the Vedic system, when a girl is married, she is very profusely and gorgeously decorated with costly saris and jewelry, and during the marriage ceremony the bride circumambulates the bridegroom seven times. After this, the bridegroom and bride look at one another and become attracted for life. When the bridegroom finds the bride very beautiful, the attraction between them immediately becomes very strongly fixed. As stated in *Śrīmad-Bhāgavatam*, men and women are naturally attracted to one another, and when they are united by marriage that attraction becomes very strong. Being so strongly attracted, the bridegroom attempts to set up a nice homestead and eventually a good field for producing grains. Then children come,

then friends and then wealth. In this way the male becomes more and more entangled in the material conceptions of life, and he begins to think, "This is mine," and "It is I who am acting." In this way the illusion of material existence is perpetuated.

The words *śukīm iva* are also significant, for the fire-god Agni became attracted by the beauty of Śatadruti while she was circumambulating the bridegroom Prācīnabarhi, just as he had previously been attracted to the beauty of Śukī, the wife of Saptarṣi. When the fire-god had been present long ago at the assembly of Saptarṣi, he was attracted by the beauty of Śukī when she was circumambulating in the same way. Agni's wife, named Svāhā, took the form of Śukī and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and sometimes even Lord Brahmā and Lord Śiva—all very highly situated demigods—are subject to being attracted by sex at any time. The sex drive is so strong in the living entities that the whole material world is running on sex attraction only, and it is due to sex attraction that one remains in the material world and is obliged to accept different types of bodies. The attraction of sex life is more clearly explained in the next verse.

TEXT 12

विबुधासुरगन्धर्वमुनिसिद्धनरोरगाः ।
विजिताः सूर्यया दिक्षु क्वणयन्त्यैव नूपुरैः ॥१२॥

vibudhāsura-gandharva-
muni-siddha-naroragāḥ
vijitāḥ sūryayā dikṣu
kvaṇayantyaiva nūpuraiḥ

vibudha—learned; *asura*—the demons; *gandharva*—the denizens of Gandharvaloka; *muni*—great sages; *siddha*—the denizens of Siddhaloka; *nara*—the inhabitants of the earthly planets; *uragāḥ*—denizens of Nāgaloka; *vijitāḥ*—captivated; *sūryayā*—by the new bride; *dikṣu*—in all directions; *kvaṇayantyā*—tinkling; *eva*—only; *nūpuraiḥ*—by her ankle bells.

TRANSLATION

While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

PURPORT

Generally a woman becomes more beautiful when, after an early marriage, she gives birth to a child. To give birth to a child is the natural func-

tion of a woman, and therefore a woman becomes more and more beautiful as she gives birth to one child after another. In the case of Śatadruti, however, she was so beautiful that she attracted the whole universe at her marriage ceremony. Indeed, she attracted all the learned and exalted demigods simply by the tinkling of her ankle bells. This indicates that all the demigods wanted to see her beauty completely, but they were not able to see it because she was fully dressed and covered with ornaments. Since they could only see the feet of Śatadruti, they became attracted by her ankle bells, which tinkled as she walked. In other words, the demigods became captivated by her simply by hearing the tinkling of her ankle bells. They did not have to see her complete beauty. It is sometimes understood that a person becomes lusty just by hearing the tinkling of bangles on the hands of women, or the tinkling of ankle bells, or just by seeing a woman's sari. Thus it is concluded that woman is the complete representation of *māyā*. Although Viśvāmitra Muni was engaged in practicing mystic *yoga* with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. The conclusion is that no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets. Only a devotee of the Lord, who is attracted by Kṛṣṇa, can escape the lures of woman. Once one is attracted by Kṛṣṇa, the illusory energy of the world cannot attract him.

TEXT 13

प्राचीनबर्हिषः पुत्राः शतद्रुत्यां दशाभवन् ।
तुल्यनामव्रताः सर्वे धर्मस्नाताः प्रचेतसः ॥१३॥

prācīnabarhiṣaḥ putrāḥ
śatadrutyāṁ daśābhavan
tulya-nāma-vratāḥ sarve
dharma-snātāḥ pracetasaḥ

prācīnabarhiṣaḥ—of King Prācīnabarhi; *putrāḥ*—sons; *śatadrutyām*—in the womb of Śatadruti; *daśa*—ten; *abhavan*—became manifest; *tulya*—equally; *nāma*—name; *vratāḥ*—vow; *sarve*—all; *dharma*—religiosity; *snātāḥ*—completely merged in; *pracetasaḥ*—all of them being designated as Pracetās.

TRANSLATION

King Prācīnabarhi begot ten children in the womb of Śatadruti, and all of them were equally endowed with religiosity, and all of them were known as the Pracetās.

PURPORT

The word *dharma-snātāḥ* is significant, for the ten children were all merged in the practice of religion. In addition, they possessed all good qualities. One is supposed to be perfect when one is perfectly religious, perfect in the execution of one's vows to render devotional service, perfect in knowledge, perfect in good behavior and so on. All the Pracetās were on the same level of perfection.

TEXT 14

पित्राऽऽदिष्टाः प्रजासर्गे तपसेऽर्णवमाविशन् ।
दशवर्षसहस्राणि तपसाऽऽर्चंस्तपस्पतिम् ॥१४॥

pitrādiṣṭāḥ prajā-sarge
tapase 'rṇavam āviśan
daśa-varṣa-sahasrāṇi
tapasārcaṁs tapas-patim

pitrā—by the father; *ādiṣṭāḥ*—being ordered by; *prajā-sarge*—in the matter of begetting children; *tapase*—for executing austerity; *arṇavam*—in the ocean; *āviśan*—entered; *daśa-varṣa*—ten years; *sahasrāṇi*—such thousands; *tapasā*—by their austerity; *ārcan*—worshiped; *tapaḥ*—of austerity; *patim*—the master.

TRANSLATION

When all these Pracetās were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

PURPORT

Sometimes great sages and ascetics enter the Himalayan Mountains in order to find seclusion from the turmoil of the world. It appears, however, that all the Pracetās, the sons of Prācīnabarhi, entered the depths of the ocean to perform austerity in a secluded place. Since they performed austerities for ten thousand years, this incident took place in the Satya-yuga, when people used to live for a hundred thousand years. It is also significant that by their austerity they worshiped the master of austerity Śrī Kṛṣṇa, the Supreme Personality of Godhead. If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the

Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in *Bhagavad-gītā,* Lord Śrī Kṛṣṇa is the master of all penances and sacrifices.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

In *Śrīmad-Bhāgavatam* it is also stated that even if a person is born in a family of *caṇḍālas*—the lowest birth one can get in human society—he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) attains the highest perfectional stage which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Kṛṣṇa *mantra,* which is offered as a great concession to the fallen human beings of this age, it is to be understood that he will become very much bewildered by the illusory energy of the Lord.

TEXT 15

यदुक्तं पथि दृष्टेन गिरिशेन प्रसीदता ।
तद्ध्यायन्तो जपन्तश्च पूजयन्तश्च संयताः ॥१५॥

yad uktaṁ pathi dṛṣṭena
giriśena prasīdatā
tad dhyāyanto japantaś ca
pūjayantaś ca saṁyatāḥ

yat—that; *uktam*—said; *pathi*—on the way; *dṛṣṭena*—while meeting; *giriśena*—by Lord Śiva; *prasīdatā*—being very much satisfied; *tat*—that; *dhyāyantaḥ*—meditating; *japantaḥ ca*—chanting also; *pūjayantaḥ ca*—worshiping also; *saṁyatāḥ*—with great control.

TRANSLATION

When all the sons of Prācīnabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācīnabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

PURPORT

It is clear that to perform austerities or penances, or, for that matter, any form of devotional service, one has to be guided by a spiritual master. Here it is clearly stated that the ten sons of Mahārāja Prācīnabarhi were favored by an appearance of Lord Śiva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Śiva actually became the spiritual master of the ten sons, and in turn his disciples took his words so seriously that simply by meditating upon his instructions (*dhyāyantaḥ*) they became perfect. This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana,* Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple shouldn't consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

TEXT 16

विदुर उवाच

प्रचेतसां गिरित्रेण यथाऽऽसीत्पथि सङ्गमः ।
यदुताह हरः प्रीतस्तन्नो ब्रह्मन् वदार्थवत् ॥१६॥

vidura uvāca
pracetasāṁ giritreṇa
yathāsīt pathi saṅgamaḥ
yad utāha haraḥ prītas
tan no brahman vadārthavat

viduraḥ uvāca—Vidura inquired; *pracetasām*—of all the Pracetās; *giritreṇa*—by Lord Śiva; *yathā*—as and as; *āsīt*—it was; *pathi*—on the road; *saṅgamaḥ*—meeting; *yat*—which; *utāha*—said; *haraḥ*—Lord Śiva; *prītaḥ*—being pleased; *tat*—that; *naḥ*—unto us; *brahman*—O great *brāhmaṇa; vada*—speak; *arthavat*—with clear meaning.

TRANSLATION

Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them, and how he instructed them. Certainly such talks are important, and I wish that you will please be merciful upon me and describe them.

PURPORT

Whenever there are some important talks between a devotee and the Lord or between exalted devotees, one should be very much curious to hear them. At the meeting of Naimiṣāraṇya, where Sūta Gosvāmī spoke *Śrīmad-Bhāgavatam* to all the great sages, Sūta Gosvāmī was also asked about the talks between Mahārāja Parīkṣit and Śukadeva Gosvāmī, for the sages believed that the talks between Śukadeva Gosvāmī and Mahārāja Parīkṣit must have been as important as the talks between Lord Kṛṣṇa and Arjuna. As everyone is still eager to learn the subject of *Bhagavad-gītā* in order to become perfectly enlightened, Vidura was similarly eager to learn from the great sage Maitreya about the talks between Lord Śiva and the Pracetās.

TEXT 17

सङ्गमः खलु विप्रर्षे शिवेनेह शरीरिणाम् ।
दुर्लभो मुनयो दध्युरसङ्गाद्यमभीप्सितम् ॥१७॥

saṅgamaḥ khalu viprarṣe
śiveneha śarīriṇām
durlabho munayo dadhyur
asaṅgād yam abhīpsitam

saṅgamaḥ—association; *khalu*—certainly; *viprarṣe*— O best of the *brāhmaṇas;* *śivena*—along with Lord Śiva; *iha*—in this world; *śarīriṇām*—those who are encaged in material bodies; *durlabhaḥ*—very rare; *munayaḥ*—great sages; *dadhyuḥ*—engaged themselves in meditation; *asaṅgāt*—being detached from anything else; *yam*—unto whom; *abhīpsitam*—desiring.

TRANSLATION

The great sage Vidura continued: O best of the brāhmaṇas, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

PURPORT

Since Lord Śiva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Śiva does descend on a special occasion when he is ordered by the Supreme Personality of Godhead. In this regard, it is stated in the *Padma Purāṇa* that Lord Śiva appeared as a *brāhmaṇa* in the age of Kali to preach the Māyāvāda philosophy, which is nothing but a type of Buddhist philosophy. It is stated in *Padma Purāṇa*:

māyāvādam asac-chāstraṁ pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi kalau brāhmaṇa-mūrtinā

Lord Śiva, speaking to Pārvatī Devī, foretold that he would spread the Māyāvāda philosophy in the guise of a *saṇnyāsī brāhmaṇa* just to eradicate Buddhist philosophy. This *sannyāsī* was Śrīpāda Śaṅkarācārya. In order to overcome the effects of Buddhist philosophy and spread Vedānta philosophy, Śrīpāda Śaṅkarācārya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Māyāvāda philosophy. At the present moment there is no need for Māyāvāda philosophy nor Buddhist philosophy, and Lord Caitanya rejected both of them. This Kṛṣṇa consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Māyāvāda. Strictly speaking, both Buddhist philosophy and Śaṅkara's philosophy are but different types of Māyāvāda dealing on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of

Bhagavad-gītā, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Śiva for some material benefit, and although they cannot see him personally, they nonetheless derive great material profit by worshiping him.

TEXT 18

आत्मारामोऽपि यस्त्वस्य लोककल्पस्य राधसे ।
शक्त्या युक्तो विचरति घोरया भगवान् भवः ॥१८॥

ātmārāmo 'pi yas tv asya
loka-kalpasya rādhase
śaktyā yukto vicarati
ghorayā bhagavān bhavaḥ

ātmārāmaḥ—self-satisfied; *api*—although he is; *yaḥ*—one who is; *tu*—but; *asya*—this; *loka*—material world; *kalpasya*—when manifested; *rādhase*—for the matter of helping its existence; *śaktyā*—potencies; *yuktaḥ*—being engaged; *vicarati*—he acts; *ghorayā*—very dangerous; *bhagavān*—His Lordship; *bhavaḥ*—Śiva.

TRANSLATION

Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like Goddess Kālī and Goddess Durgā.

PURPORT

Lord Śiva is known as the greatest devotee of the Supreme Personality of Godhead. He is also known as *vaiṣṇavānāṁ yathā śambhuḥ,* the best of all types of Vaiṣṇavas. Consequently Lord Śiva has a Vaiṣṇava *sampradāya,* the disciplic succession known as Rudra-sampradāya. Just as there is a Brahma-sampradāya coming directly from Lord Brahmā, the Rudra-sampradāya comes directly from Lord Śiva. As stated in *Śrīmad-Bhāgavatam,* Lord Śiva is one of the twelve great personalities. This refers to the twelve great authorities who preach God consciousness. The name Śambhu means Lord Śiva. His disciplic succession is also known as the Viṣṇusvāmi-sampradāya, and the current Viṣṇusvāmi-sampradāya is also known as the Vallabha-sampradāya. The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of

his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: *bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate.* He stressed worshiping Lord Kṛṣṇa or Govinda three times in this verse and especially warned his followers that they could not possibly achieve deliverance or *mukti* simply by word jugglery and grammatical puzzles. If one is actually serious to attain *mukti,* he must worship Lord Kṛṣṇa. That is Śrīpāda Śaṅkarācārya's last instruction.

Herein it is mentioned that Lord Śiva is always accompanied by his material energy (*śaktyā ghorayā*). Material energy—Goddess Durgā or Goddess Kālī—is always under his control. Goddess Kālī and Durgā serve him by killing all the *asuras* or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of *asuras.* There is a popular picture of Goddess Kālī in which she wears a garland composed of the heads of the *asuras* and holds in her left hand a captured head and in her right hand a great *khaḍga,* or chopper, for killing *asuras.* Great wars are symbolic representations of Kālī's devastation of the *asuras* and are actually conducted by the Goddess Kālī.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā (Bs. 5.44)

Asuras, however, try to pacify the Goddess Kālī or Durgā by worshiping her in material opulence, but when the *asuras* become too intolerable, Goddess Kālī does not discriminate in killing them wholesale. *Asuras* do not know the secret of the energy of Lord Śiva, and they prefer to worship Goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demonic character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by *Bhagavad-gītā:*

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ (Bg. 7.15)

Lord Śiva's duty is very dangerous because he has to employ the energy of Goddess Kālī (or Durgā). In another popular picture the Goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop Goddess Kālī from killing the *asuras.* Since Lord Śiva controls the great material energy (Goddess Durgā), worshipers of Lord Śiva attain very opulent positions within this material world. Under Lord Śiva's direction, a

worshiper of Lord Śiva gets all kinds of material facilities. In contrast, a Vaiṣṇava, or worshiper of Lord Viṣṇu, gradually becomes poorer in material possessions because Lord Viṣṇu does not trick His devotees into becoming materially entangled by possessions. Lord Viṣṇu gives His devotees intelligence from within, as stated in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Thus Lord Viṣṇu gives intelligence to His devotee so that the devotee can make progress on the path back home, back to Godhead. Since a devotee has nothing to do with any kind of material possession, he does not come under the control of Goddess Kālī or the Goddess Durgā.

Lord Śiva is also in charge of the *tamo-guṇa,* or the mode of ignorance in this material world. Both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu, but Lord Brahmā is in charge of the creation whereas Lord Śiva is in charge of the destruction, which he carries out with the help of his material energy, Goddess Kālī or Goddess Durgā. Thus in this verse Lord Śiva is described as being accompanied by dangerous potencies (*śaktyā ghorayā*), and that is the actual position of Lord Śiva.

TEXT 19

मैत्रेय उवाच
प्रचेतसः पितुर्वाक्यं शिरसाऽऽदाय साधवः ।
दिशं प्रतीचीं प्रययुस्तपस्यादृतचेतसः ॥१९॥

maitreya uvāca
pracetasaḥ pitur vākyaṁ
śirasādāya sādhavaḥ
diśaṁ pratīcīṁ prayayus
tapasy ādṛta-cetasaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *pracetasaḥ*—all the sons of King Prācīnabarhi; *pituḥ*—of the father; *vākyam*—words; *śirasā*—on the head; *ādāya*—accepting; *sādhavaḥ*—all pious; *diśam*—

direction; *pratīcīm*—western; *prayayuḥ*—went away; *tapasi*—in austerities; *ādṛta*—accepting seriously; *cetasaḥ*—in the heart.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācīnabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

PURPORT

In this verse *sādhavaḥ* (meaning pious or well behaved) is very important, especially at the present moment. It is derived from the word *sādhu*. A perfect *sādhu* is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Prācīnabarhi's sons are described as *sādhavaḥ* because of their complete obedience to their father. The father, king and spiritual master are supposed to be representatives of the Supreme Personality of Godhead, and as such they have to be respected as the Supreme Lord. It is the duty of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. The word *śirasā* (on their heads) is also significant, for the Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

TEXT 20

स समुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः ।
महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् ॥२०॥

sa samudram upa vistīrṇam
apaśyan su-mahat saraḥ
mahan-mana iva svaccham
prasanna-salilāśayam

sa samudram—almost near the ocean; *upa*—more or less; *vistīrṇam*—very wide and long; *apaśyan*—they saw; *su-mahat*—very great; *saraḥ*—reservoir of water; *mahat*—great soul; *manaḥ*—mind; *iva*—like; *su-accham*—clear; *prasanna*—joyful; *salila*—water; *āśayam*—taken shelter of.

TRANSLATION

While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared to be very peaceful and happy to be under the protection of such a watery reservoir.

PURPORT

The word *sa samudra* means "near the sea." The reservoir of water was like a bay, for it was not very far from the sea. The word *upa,* meaning "more or less," is used in many ways, as in the word *upapati,* which indicates a husband "more or less," that is to say a lover who is acting like a husband. *Upa* also means greater, smaller or nearer. Considering all these points, the reservoir of water which was seen by the Pracetās while they were traveling was actually a large bay or lake. And unlike the sea or ocean, which has turbulent waves, this reservoir was very calm and quiet. Indeed, the water was so clear that it seemed like the mind of some great soul. There may be many great souls—*jñānīs, yogīs* and *bhaktas,* or pure devotees, are also called great souls—but they are very rarely found. One can find many great souls amongst *yogīs* and *jñānīs,* but a truly great soul, a pure devotee of the Lord who is fully surrendered to the Lord, is very rarely found (*sa mahātmā sudurlabhaḥ,* Bg. 7.19). A devotee's mind is always calm, quiet and desireless because he is always *anyābhilāṣitā-śūnyam,* and he has no desire other than to serve Kṛṣṇa as His personal servant, friend, father, mother or conjugal lover. Due to his association with Kṛṣṇa, a devotee is always very calm and cool. It is also significant that within that reservoir all the aquatics were also very calm and quiet. Because the disciples of a devotee have taken shelter of a great man, they become very calm and quiet and are not agitated by the waves of the material world.

This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in *Bhagavad-gītā: vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41). Those who are fixed in the service of the Lord are not agitated by anything. It is also stated in *Bhagavad-gītā: yasmin sthito na duḥkhena guruṇāpi vicālyate* (Bg. 6.22). Even if he suffers some reversals in life, a devotee is never agitated. Therefore whoever takes shelter of a great soul or a great devotee becomes pacified. In the *Caitanya-caritāmṛta* it is stated:

kṛṣṇa-bhakta——niṣkāma, ataeva 'śānta'(Cc. *Madhya* 19.149). A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the *yogîs, karmîs* and *jñānîs* have so many desires to fulfill. One may argue that the devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind. Although he wishes to go back to Godhead, a devotee is satisfied in any condition of life. Consequently the word *mahan-manaḥ* is used in this verse to indicate that the reservoir of water was as calm and quiet as the mind of a great devotee.

TEXT 21

नीलरक्तोत्पलाम्भोजकह्लारेन्दीवराकरम् ।
हंससारसचक्राह्वकारण्डवनिकूजितम् ॥२१॥

nīla-raktotpalāmbhoja-
kahlārendīvarākaram
haṁsa-sārasa-cakrāhva-
kāraṇḍava-nikūjitam

nīla—blue; *rakta*—red; *utpala*—lotus; *ambhoja*—born from the water; *kahlāra*—another kind of lotus; *indīvara*—another kind of lotus; *ākaram*—the mine; *haṁsa*—swans; *sārasa*—cranes; *cakrāhva*—the ducks of the name; *kāraṇḍava*—birds of the name; *nikūjitam*—vibrated by their sounds.

TRANSLATION

In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day, and some, like the indīvara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently on the shores there were swans and cranes, cakravāka, kāraṇḍava and other beautiful water birds, standing about.

PURPORT

The word *ākaram* (mine) is significant in this verse, for the reservoir of water appeared like a mine from which different types of lotus flowers were produced. Some of the lotus flowers grew during the day, some at night and some in the evening, and accordingly they had different names and different colors. All these flowers were present on that lake, and because the lake was so calm and quiet and filled with lotus flowers, superior

birds, like swans, *cakravākas* and *kāraṇḍavas,* stood on the shores and vibrated their different songs, making the entire scene attractive and beautiful. As there are different types of human beings, according to the association of the three qualities of material nature, there are similarly different types of birds, bees, trees, etc. Everything is divided according to the three qualities of material nature. Birds like swans and cranes, who enjoy clear waters and lotus flowers, are different from crows, who enjoy filthy places. Similarly, there are persons who are controlled by the modes of ignorance and passion and those who are controlled by the mode of goodness. The creation is so varied that there are always varieties found in every society. Thus on the bank of this lake all the superior birds lived to enjoy that atmosphere created by that great reservoir filled with lotus flowers.

TEXT 22

मत्तभ्रमरसौस्वर्यहृष्टरोमलताङ्घ्रिपम् ।
पद्मकोशरजो दिक्षु विक्षिपत्पवनोत्सवम् ॥२२॥

matta-bhramara-sausvarya-
hṛṣṭa-roma-latāṅghripam
padma-kośa-rajo dikṣu
vikṣipat-pavanotsavam

matta—mad; *bhramara*—bumblebees; *sausvarya*—with great humming; *hṛṣṭa*—joyfully; *roma*—hair on the body; *latā*—creepers; *aṅghri-pam*—trees; *padma*—lotus flower; *kośa*—whorl; *rajaḥ*—saffron; *dikṣu*—in all directions; *vikṣipat*—throwing away; *pavana*—air; *utsavam*—festival.

TRANSLATION

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

PURPORT

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also takes advantage of

the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetās consider such a place to be like a continuous festival. From this description it appears that the Pracetās reached Śivaloka, which is supposed to be situated near the Himalayan Mountains.

TEXT 23

तत्र गान्धर्वमाकर्ण्य दिव्यमार्गमनोहरम् ।
विसिस्म्यु राजपुत्रास्ते मृदङ्गपणवाद्यनु ॥२३॥

tatra gāndharvam ākarṇya
divya-mārga-manoharam
visismyū rāja-putrās te
mṛdaṅga-paṇavādy anu

tatra—there; *gāndharvam*—musical sounds; *ākarṇya*—hearing; *divya*—heavenly; *mārga*—symmetrical; *manoharam*—beautiful; *visismyuḥ*—they became amazed; *rāja-putrāḥ*—all the sons of King Barhiṣat; *te*—all of them; *mṛdaṅga*—drums; *paṇava*—kettledrums; *ādi*—all together; *anu*—always.

TRANSLATION

The sons of the king became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

PURPORT

In addition to the various flowers and living entities about the lake, there were also many musical vibrations. The void of the impersonalists, which has no variegatedness, is not at all pleasing compared to such a scene. Actually one has to attain the perfection of *sac-cid-ānanda,* eternity, bliss and knowledge. Because the impersonalists deny these varieties of creation, they cannot actually enjoy transcendental bliss. The place where the Pracetās arrived was the abode of Lord Śiva. Impersonalists are generally worshipers of Lord Śiva, but Lord Śiva is never without variety in his abode. Thus wherever one goes, whether to the planet of Lord Śiva, Lord Viṣṇu or Lord Brahmā, there is variety to be enjoyed by persons full in knowledge and bliss.

TEXT 24-25

तर्ह्येव सरसस्तस्मान्निष्क्रामन्तं सहानुगम् ।
उपगीयमानममरप्रवरं विबुधानुगैः ॥२४॥
तप्तहेमनिकायाभं शितिकण्ठं त्रिलोचनम् ।
प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः ॥२५॥

tarhy eva sarasas tasmān
niṣkrāmantaṁ sahānugam
upagīyamānam amara-
pravaraṁ vibudhānugaiḥ

tapta-hema-nikāyābhaṁ
śiti-kaṇṭhaṁ tri-locanam
prasāda-sumukhaṁ vīkṣya
praṇemur jāta-kautukāḥ

tarhi—in that very moment; *eva*—certainly; *sarasaḥ*—from the water; *tasmāt*—therefrom; *niṣkrāmantam*—coming out; *sahānugam*—accompanied by great souls; *upagīyamānam*—glorified by the followers; *amara-pravaram*—the chief of the demigods; *vibudha-anugaiḥ*—followed by his associates; *tapta-hema*—molten gold; *nikāyābham*—bodily features; *śiti-kaṇṭham*—blue throat; *tri-locanam*—with three eyes; *prasāda*—merciful; *su-mukham*—beautiful face; *vīkṣya*—seeing; *praṇemuḥ*—offered obeisances; *jāta*—aroused; *kautukāḥ*—being amazed by the situation.

TRANSLATION

The Pracetās were fortunate to see Lord Śiva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians who were glorifying him. As soon as the Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

PURPORT

The word *vibudhānugaiḥ* indicates that Lord Śiva is always accompanied by the denizens of the higher planets, known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Śiva is worshiped by

them constantly. In pictures, Lord Śiva is generally painted white, but here we find that the color of his skin is not exactly white but is like molten gold, or a glowing yellowish color. Because Lord Śiva is always very, very merciful, his name is Āśutoṣa. Amongst all the demigods, Lord Śiva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a *bael* tree. Thus his name is Āśutoṣa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Śiva for such benediction. The lord, being very merciful, quickly awards all the blessings the devotee asks of him. The demons take advantage of this leniency and sometimes take benedictions from Lord Śiva which can be very dangerous to others. For instance, Vṛkāsura took a benediction from Lord Śiva by which he could kill everyone he touched on the head. Although Lord Śiva sometimes very liberally gives such benedictions to his devotees, the difficulty is that the demons, being very cunning, sometimes want to experiment improperly with such benedictions. For instance, after receiving his benediction, Vṛkāsura tried to touch the head of Lord Śiva. Devotees of Lord Viṣṇu, however, have no desire for such benedictions, and Lord Viṣṇu does not give His devotees benedictions which would cause disturbance to the whole world.

TEXT 26

स तान् प्रपन्नार्तिहरो भगवान्धर्मवत्सलः ।
धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह ॥२६॥

sa tān prapannārti-haro
bhagavān dharma-vatsalaḥ
dharma-jñān śīla-sampannān
prītaḥ prītān uvāca ha

saḥ—Lord Śiva; *tān*—them; *prapanna-ārti-haraḥ*—one who drives away all kinds of dangers; *bhagavān*—the lord; *dharma-vatsalaḥ*—very much fond of religious principles; *dharma-jñān*—persons who are aware of religious principles; *śīla-sampannān*—very well behaved; *prītaḥ*—being pleased; *prītān*—of very gentle behavior; *uvāca*—talked with them; *ha*—in the past.

TRANSLATION

Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu or Kṛṣṇa, is known as *bhakta-vatsala,* and herein we find Lord Śiva described as *dharma-vatsala.* Of course the word *dharma-vatsala* refers to a person who lives according to religious principles. That is understood. Nonetheless, these two words have additional significance. Sometimes Lord Śiva has to deal with persons who are in the modes of passion and ignorance. Such persons are not always very much religious and pious in their activities, but since they worship Lord Śiva for some material profit, they sometimes obey the religious principles. As soon as Lord Śiva sees that his devotees are following religious principles, he benedicts them. The Pracetās, sons of Prācīnabarhi, were naturally very pious and gentle, and consequently Lord Śiva was immediately pleased with them. Lord Śiva could understand that the princes were sons of Vaiṣṇavas, and as such Lord Śiva offered prayers to the Supreme Personality of Godhead as follows.

TEXT 27

श्रीरुद्र उवाच

यूयं वेदिषदः पुत्रा विदितं वश्चिकीर्षितम् ।
अनुग्रहाय भद्रं व एवं मे दर्शनं कृतम् ॥२७॥

śrī-rudra uvāca
yūyaṁ vediṣadaḥ putrā
viditaṁ vaś cikīrṣitam
anugrahāya bhadraṁ va
evaṁ me darśanaṁ kṛtam

śrī-rudraḥ uvāca—Lord Śiva began to speak; *yūyam*—all of you; *vediṣadaḥ*—of King Prācīnabarhi; *putrāḥ*—sons; *viditam*—knowing; *vaḥ*—your; *cikīrṣitam*—desires; *anugrahāya*—for the matter of showing you mercy; *bhadram*—all good fortune unto you; *vaḥ*—all of you; *evam*—thus; *me*—my; *darśanam*—audience; *kṛtam*—you have done.

TRANSLATION

Lord Śiva said: You are all the sons of King Prācīnabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

PURPORT

By these words Lord Śiva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Viṣṇu by severe austerities and penances. Knowing this fact, Lord Śiva immediately became very pleased, as apparent by the next verse. This indicates that a person who is not yet a devotee of the Supreme Personality of Godhead but who desires to serve the Supreme Lord receives the benedictions of the demigods, headed by the chief demigod, Lord Śiva. Thus a devotee of the Lord does not need to try to please the demigods separately. Simply by worshiping the Supreme Lord, a devotee can please all of them. Nor does he have to ask the demigods for material benedictions, for the demigods, being pleased with the devotee, automatically offer him everything that he needs. The demigods are servants of the Lord, and they are always prepared to help a devotee in all circumstances. Therefore Śrīla Bilvamaṅgala Ṭhākura said that if one has unalloyed devotion for the Supreme Lord, the goddess of liberation is ready to serve him, to say nothing of the gods of material opulences. Indeed, all the demigods are simply waiting for an opportunity to serve the devotee. Thus there is no need for a devotee of Kṛṣṇa to endeavor for material opulence or liberation. By being situated in the transcendental position of devotional service, he receives all the benefits of *dharma, artha, kāma* and *mokṣa.*

TEXT 28

यः परं रंहसः साक्षात्त्रिगुणाज्जीवसंज्ञितात् ।
भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥२८॥

yaḥ paraṁ raṁhasaḥ sākṣāt
tri-guṇāj jīva-saṁjñitāt
bhagavantaṁ vāsudevaṁ
prapannaḥ sa priyo hi me

yaḥ—anyone; *param*—transcendental; *raṁhasaḥ*—of the controller; *sākṣāt*—directly; *tri-guṇāt*—from the three modes of material nature; *jīva-saṁjñitāt*—living entities called by the name *jīvas*; *bhagavantam*—unto the Supreme Personality of Godhead; *vāsudevam*—unto Kṛṣṇa; *prapannaḥ*—surrendered; *saḥ*—he; *priyaḥ*—very dear; *hi*—undoubtedly; *me*—of me.

TRANSLATION

Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me.

PURPORT

Now Lord Śiva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Kṛṣṇa. As stated in *Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Lord Śiva is rarely seen by common men, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare *(sa mahātmā sudurlabhaḥ).* Consequently Lord Śiva came especially to see the Pracetās because they were fully surrendered unto the Supreme Personality of Godhead, Vāsudeva. Vāsudeva is also mentioned in the beginning of *Śrīmad-Bhāgavatam* in the *mantra: om namo bhagavate vāsudevāya.* Since Vāsudeva is the ultimate truth, Lord Śiva openly proclaims that one who is a devotee of Lord Vāsudeva, who is surrendered to Lord Kṛṣṇa, is actually very dear to him. Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. *Yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ* (*Bhāg.* 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Śiva, Varuṇa, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Kṛṣṇa consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Kṛṣṇa consciousness actually is. Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vāsudeva. Because the Pracetā princes were surrendered to Vāsudeva, Lord Śiva willingly came forth to see them.

Lord Vāsudeva, or Kṛṣṇa, is described in *Bhagavad-gītā* as Puruṣottama. Actually He is the enjoyer *(puruṣa)* and the Supreme *(uttama)* as well. He

is the enjoyer of everything—the *prakṛti* and the *puruṣa.* Being influenced by the three modes of material nature, the living entity tries to dominate material nature, but actually he is not the *puruṣa* (enjoyer) but is *prakṛti,* as described in *Bhagavad-gītā:*

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Thus the *jīva,* or living entity, is actually *prakṛti,* or the marginal energy of the Supreme Lord. Being associated with material energy, he tries to lord it over the material nature. This is also confirmed in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

By endeavoring to dominate material nature, the living entity simply struggles hard for existence. Indeed, he struggles so hard to enjoy himself that he cannot even enjoy the material resources. Thus he is sometimes called *prakṛti,* or *jīva,* for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called *jīva-saṁjñita.* There are two kinds of living entities: one is called *kṣara,* and the other is *akṣara. Kṣara* refers to those who have fallen down and become conditioned, and *akṣara* refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called *akṣara.* They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the *kṣara* and *akṣara,* Lord Kṛṣṇa is described in *Bhagavad-gītā* as Puruṣottama:

yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the *Vedas* as that Supreme Person." (Bg. 15.18)

The impersonalists may say that Kṛṣṇa is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in *Bhagavad-gītā:*

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal." (Bg. 14.27)

That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in *Brahma-saṁhitā: yasya prabhā prabhavato jagadaṇḍa-koṭi* (Bs. 5.40). The impersonal Brahman is nothing but the effulgence or bodily rays of Kṛṣṇa, and in those bodily rays there are innumerable universes floating. Thus in all respects Kṛṣṇa is the Supreme Lord, and Lord Śiva is very satisfied with those who are completely surrendered to Him. Complete surrender is desired by Kṛṣṇa, as He indicates in the last chapter of *Bhagavad-gītā:*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

The word *sākṣāt,* meaning "directly," is very significant. There are many so-called devotees, but actually they are only *karmīs* and *jñānīs,* for they are not directly devotees of Lord Kṛṣṇa. The *karmīs* sometimes offer the results of their activities to Lord Vāsudeva, and this offering is called

karmārpaṇam. These are considered to be fruitive activities, for the *karmīs* consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahmā. Because they consider Lord Viṣṇu to be on the same level with the demigods, they contend that surrendering to the demigods is as good as surrendering unto Vāsudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vāsudeva, Viṣṇu or Brahmā is the same. However, Lord Śiva does not say this because he himself surrenders unto Vāsudeva, and whoever else surrenders unto Vāsudeva is very, very dear to him. This is expressed herein openly. The conclusion is that a devotee of Lord Śiva is not dear to Lord Śiva, but a devotee of Lord Kṛṣṇa is very dear to Lord Śiva.

TEXT 29

स्वधर्मनिष्ठः शतजन्मभिः पुमान्
विरिञ्चतामेति ततः परं हि माम् ।
अव्याकृतं भागवतोऽथ वैष्णवं
पदं यथाहं विबुधाः कलात्यये ॥२९॥

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye

sva-dharma-niṣṭhaḥ—one who is situated in his own *dharma* or occupation; *śata-janmabhiḥ*—for one hundred births; *pumān*—a living entity; *viriñcatām*—the post of Lord Brahmā; *eti*—gets; *tataḥ*—thereafter; *param*—above; *hi*—certainly; *mām*—attains Me; *avyākṛtam*—without deviation; *bhāgavataḥ*—unto the Supreme Personality of Godhead; *atha*—therefore; *vaiṣṇavam*—a pure devotee of the Lord; *padam*—post; *yathā*—as; *aham*—I; *vibudhāḥ*—demigods; *kalā-atyaye*—after the annihilation of the material world.

TRANSLATION

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.

PURPORT

The highest perfection of the evolutionary process, as described by the Vaiṣṇava poet Jayadeva Gosvāmī, is given herein. *Pralaya-payodhi-jale dhṛtavān asi vedam.* The evolutionary process begins from the point of devastation *(pralaya)* when the whole universe is filled with water. At that time there are many fishes and other aquatics, and from these aquatics evolve creepers, trees, etc. From these, insects and reptiles evolve, and from them birds, beasts, and then human beings. Finally civilized human beings evolve, and at present these civilized human beings are at a junction where they can make further evolutionary progress in spiritual life. Here it is stated *(sva-dharma-niṣṭhaḥ)* that when a living entity comes to a civilized form of life, there must be *sva-dharma,* social divisions according to one's work and qualifications. This is indicated in *Bhagavad-gītā:*

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." (Bg. 4.13)

In civilized human society there are the divisions of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra,* and everyone must properly execute his occupational duty in accordance to his division. Here it is described *(sva-dharma-niṣṭhaḥ)* that it doesn't matter whether one is a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra.* If one sticks to his position and properly executes his particular duty, he is considered a civilized human being. Otherwise he is no better than an animal. It is also mentioned herein that whoever executes his occupational duty *(sva-dharma)* for one hundred births (for instance, if a *brāhmaṇa* continues to act as a *brāhmaṇa*), becomes eligible for promotion to Brahmaloka, the planet where Lord Brahmā lives. There is also a planet called Śivaloka, or Sadāśivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmaloka, one becomes more qualified, he is promoted to Sadāśivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikuṇṭhalokas. The Vaikuṇṭhalokas are targets for everyone, even the demigods, and they can be attained by a devotee who has no desire for material benefit. As indicated in *Bhagavad-gītā,* one does not escape material miseries even if he is elevated to Brahmaloka.

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Similarly, one is not very safe even if he is promoted to Śivaloka, because the planet of Śivaloka is marginal. However, if one attains Vaikuṇṭhaloka (*mām upetya tu kaunteya punar janma na vidyate,* Bg. 8.16), he attains the highest perfection of life and the end of the evolutionary process. In other words, it is confirmed herein that a person in human society who has developed consciousness must take to Kṛṣṇa consciousness in order to be promoted to Vaikuṇṭhaloka, or Kṛṣṇaloka, immediately after leaving the body. As stated in *Bhagavad-gītā:*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

A devotee who is fully in Kṛṣṇa consciousness, who is not attracted by any other *loka,* or planet, including Brahmaloka and Śivaloka, is immediately transferred to Kṛṣṇaloka *(mām eti).* That is the highest perfection of life and the perfection of the evolutionary process.

TEXT 30

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा ।
न मद्भागवतानां च प्रेयानन्योऽस्ति कर्हिचित् ॥३०॥

atha bhāgavatā yūyaṁ
priyāḥ stha bhagavān yathā
na mad bhāgavatānāṁ ca
preyān anyo 'sti karhicit

atha—therefore; *bhāgavatāḥ*—devotees; *yūyam*—all of you; *priyāḥ*—very dear to me; *stha*—you are; *bhagavān*—the Supreme Personality of Godhead; *yathā*—as; *na*—neither; *mat*—than me; *bhāgavatānām*—of the devotees; *ca*—also; *preyān*—very dear; *anyaḥ*—others; *asti*—there is; *karhicit*—at any time.

TRANSLATION

You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

PURPORT

It is said *(vaiṣṇavānāṁ yathā śambhuḥ)* that Lord Śiva is the best of all devotees; therefore all devotees of Lord Kṛṣṇa are also devotees of Lord Śiva. In Vṛndāvana there is Lord Śiva's temple called Gopīśvara. The *gopīs* used to worship not only Lord Śiva but Kātyāyanī or Durgā as well, but their aim was to attain the favor of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa does not disrespect Lord Śiva but worships Lord Śiva as the most exalted devotee of Lord Kṛṣṇa. Consequently whenever a devotee worships Lord Śiva, he prays to him to achieve the favor of Kṛṣṇa, and he does not request material profit. In *Bhagavad-gītā* it is said that generally people worship demigods for some material profit. *Kāmais tais tair hṛtajñānāḥ* (Bg. 7.20). Driven by material lust, they worship demigods, but a devotee never does so, for he is never driven by material lust. That is the difference between a devotee's respect for Lord Śiva and an *asura's* respect for him. The *asura* worships Lord Śiva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Śiva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Śiva told the Pracetās that because they were devotees of the Lord, he loved them very much. Lord Śiva was not only kind and merciful to the Pracetās; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Śiva. Not only are the devotees dear to Lord Śiva, but he respects them as much as he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Śiva as the most dear devotee of Lord Kṛṣṇa. They do not worship him as a separate Personality of Godhead. It is stated in the list of *nāma-aparādhas* that it is an offense to think that the chanting of the name of Hari and the chanting of Hara or Śiva are the same. The devotees must always know that Lord Viṣṇu is the Supreme Personality of Godhead and that Lord Śiva is His devotee.

A devotee should be offered respect on the level of the Supreme Personality of Godhead, and sometimes even more respect. Indeed, Lord Rāma, the Personality of Godhead Himself, sometimes worshiped Lord Śiva. If a devotee is worshiped by the Lord, why should a devotee not be worshiped by other devotees on the same level with the Lord? This is the conclusion. From this verse it appears that Lord Śiva benedicts the *asuras* simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

TEXT 31

इदं विविक्तं जप्तव्यं पवित्रं मङ्गलं परम् ।
निःश्रेयसकरं चापि श्रूयतां तद्वदामि वः ॥३१॥

idaṁ viviktaṁ japtavyaṁ
pavitraṁ maṅgalaṁ param
niḥśreyasa-karaṁ cāpi
śrūyatāṁ tad vadāmi vaḥ

idam—this; *viviktam*—very, particular; *japtavyam*—always to be chanted; *pavitram*—very pure; *maṅgalam*—auspicious; *param*—transcendental; *niḥśreyasa-karam*—very beneficial; *ca*—also; *api*—certainly; *śrūyatām*—please hear; *tat*—that; *vadāmi*—I am speaking; *vaḥ*—unto you.

TRANSLATION

Now I shall chant one mantra which is not only transcendental, pure and auspicious but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

PURPORT

The word *viviktam* is very significant. No one should think of the prayers recited by Lord Śiva as being sectarian; rather, they are very confidential, so much so that anyone desiring the ultimate prosperity or auspicious goal of life must take the instructions of Lord Śiva and pray to and glorify the Supreme Personality of Godhead as Lord Śiva himself did.

TEXT 32

मैत्रेय उवाच

इत्यनुक्रोशहृदयो भगवानाह ताञ्छिवः ।
बद्धाञ्जलीन् राजपुत्रान्नारायणपरो वचः ॥३२॥

maitreya uvāca
ity anukrośa-hṛdayo
bhagavān āha tāñ chivaḥ
baddhāñjalīn rāja-putrān
nārāyaṇa-paro vacaḥ

maitreyaḥ uvāca—the great saint Maitreya continued to speak; *iti*—thus; *anukrośa-hṛdayaḥ*—very kindhearted; *bhagavān*—the lord; *āha*—said; *tān*—unto the Pracetās; *śivaḥ*—Lord Śiva; *baddha-añjalīn*—who were standing with folded hands; *rāja-putrān*—the sons of the king; *nārāyaṇa-paraḥ*—Lord Śiva, the great devotee of Nārāyaṇa; *vacaḥ*—words.

TRANSLATION

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality, Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

PURPORT

Lord Śiva voluntarily came to benedict the sons of the King as well as do something beneficial for them. He personally chanted the *mantra* so that the *mantra* would be more powerful, and he advised that the *mantra* be chanted by the King's sons *(rāja-putras)*. When a *mantra* is chanted by a great devotee, the *mantra* becomes more powerful. Although the Hare Kṛṣṇa *mahā-mantra* is powerful in itself, a disciple upon initiation receives the *mantra* from his spiritual master, for when the *mantra* is chanted by the spiritual master, it becomes more powerful. Lord Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

TEXT 33

श्रीरुद्र उवाच

जितं त आत्मविद्वर्यस्वस्तये स्वस्तिरस्तु मे ।
भवताराधसा राद्धं सर्वात्मा आत्मने नमः ॥३३॥

śrī-rudra uvāca
jitaṁ ta ātma-vid-varya-
svastaye svastir astu me
bhavatārādhasā rāddhaṁ
sarvātmā ātmane namaḥ

śrī-rudraḥ uvāca—Lord Śiva began to speak; *jitam*—all glories; *te*—unto You; *ātma-vit*—self-realized; *varya*—the best; *svastaye*—unto the auspicious; *svastiḥ*—auspiciousness; *astu*—let there be; *me*—of me; *bhavatā*—by You; *ārādhasā*—by the all-perfect; *rāddham*—worshipable; *sarvātmā*—the Supreme Soul; *ātmane*—unto the Supreme Soul; *namaḥ*—obeisances.

TRANSLATION

Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You will be auspicious for me. You are worshipable by virtue of the all-perfect instructions which You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

PURPORT

As long as a devotee is inspired by the Lord to offer the Lord a prayer, the devotee immediately glorifies the Lord in the beginning by saying, "All glories unto You, my Lord." The Lord is glorified because He is considered to be the chief of all self-realized souls. As said in the *Vedas (nityo nityānāṁ cetanaś cetanānām, Kaṭha,* 2.2.13), the Supreme Being, the Personality of Godhead, is the chief living being amongst all living beings. There are different kinds of individual living beings—some of them are in this material world, and some are in the spiritual world. Those who are in the spiritual world are known to be completely self-realized because on the spiritual platform the living entity is not forgetful of his service to the Lord. Therefore in the spiritual world all those who are in the devotional service of the Lord are eternally fixed, for they understand the position of the Supreme Being, as well as their individual constitution. Thus amongst self-realized souls, the Lord is known as the perfectly self-realized soul. *Nityo nityānāṁ cetanaś cetanānām.* When the individual soul is fixed in his knowledge of the Lord as the Supreme Being, he actually becomes established in an all-auspicious position. Lord Śiva prays herein that his auspicious position will continue eternally by virtue of the Lord's mercy upon him.

The Supreme Lord is all-perfect, and the Lord instructs that one who worships Him also becomes perfect. As stated in *Bhagavad-gītā: mattaḥ smṛtir jñānam apohanaṁ ca* (Bg. 15.15). The Lord is situated as the Supersoul in everyone's heart, but He is so kind to His devotees that He gives them instructions by which they may continue to progress. When they re-

ceive instructions from the all-perfect, there is no chance of their being misled. This is also confirmed in *Bhagavad-gītā: dadāmi buddhi-yogaṁ taṁ yena mām upayānti te* (Bg. 10.10). The Lord is always ready to give instructions to the pure devotee so that the devotee can advance further and further in devotional service. Since the Lord gives instructions as Sarvātmā, the Supersoul, Lord Śiva offers Him respect with the words *sarvātmā ātmane namaḥ*. The individual soul is called *ātmā*, and the Lord is also called *ātmā* as well as Paramātmā. Being situated in everyone's heart, the Lord is known as the supreme *ātmā*. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kuntī in the First Canto of *Śrīmad-Bhāgavatam:*

tathā paramahaṁsānāṁ munīnām amalātmanām
bhaktiyoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ (Bhāg. 1.8.20*)*

The Lord is always ready to give instructions to the *paramahaṁsas*, or the topmost devotees of the Lord who are completely liberated from all contaminations of the material world. The Lord always gives instructions to such exalted devotees to inform them how they can remain fixed in devotional service. Similarly, it is stated in the *ātmārāma* verse:

ātmārāmāś ca munayo nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim itthambhūta-guṇo hariḥ (Bhāg. 1.7.10*)*

The word *ātmārāma* refers to those who are not interested in the material world but are simply engaged in spiritual realization. Such self-realized persons are generally considered in two categories—impersonal and personal. However, impersonalists also become devotees when they are attracted by the personal transcendental qualities of the Lord. The conclusion is that Lord Śiva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Vāsudeva. As explained in the following verses, Lord Śiva never desires to merge into the existence of the Supreme Lord like the impersonalists. Rather, he thinks that it would be good fortune for him to continue to be fixed in the understanding of the Lord as the Supreme Being. By this understanding, one realizes that all living entities—including Lord Śiva, Lord Brahmā and other demigods—are servants of the Supreme Lord.

TEXT 34

नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने ।
वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥३४॥

namaḥ paṅkaja-nābhāya
bhūta-sūkṣmendriyātmane
vāsudevāya śāntāya
kūṭasthāya sva-rociṣe

namaḥ—all obeisances unto You; *paṅkaja-nābhāya*—unto the Supreme Personality of Godhead from whose navel the lotus flower emanates; *bhūta-sūkṣma*—the sense objects; *indriya*—the senses; *ātmane*—the origin; *vāsudevāya*—unto Lord Vāsudeva; *śāntāya*—always peaceful; *kūṭasthāya*—without being changed; *sva-rociṣe*—unto the supreme illumination.

TRANSLATION

My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

PURPORT

The Lord as Garbhodakaśāyī Viṣṇu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahmā is generated from that lotus flower, and from Lord Brahmā the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakaśāyī Viṣṇu, is the origin of the material senses and sense objects. Since Lord Śiva considers himself to be one of the products of the material world, his senses are under the control of the supreme creator. The Supreme Lord is also known as Hṛṣīkeśa, master of the senses, which indicates that our senses and sense objects are formed by the Supreme Lord. As such, He can control our senses and out of His mercy engage them in the service of the master of the senses. In the conditioned state, the living entity struggles in this material world and engages his senses for material satisfaction. However, if the living entity is graced by the Supreme Personality of Godhead, he can engage these very senses in the service of the Lord. Lord Śiva desires not to be misled by the material senses but to engage always in the service of the Lord without being subject to contamination by materialistic influences. By the grace and help of Lord Vāsudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.

The words *śāntāya kūṭasthāya sva-rociṣe* are very significant. Although the Lord is within this material world, He is not disturbed by the waves of material existence. However, conditioned souls are agitated by six kinds of transformations; namely, they become agitated when they are hungry, when they are thirsty, when they are aggrieved, when they are illusioned, when they grow old, and when they are on the deathbed. Although conditioned souls become very easily illusioned by these conditions in the material world, the Supreme Personality of Godhead, as the Supersoul, Vāsudeva, is never agitated by these transformations. Therefore it is said here *(kūṭasthāya)* that He is always peaceful and devoid of agitation because of His prowess, which is described herein as *sva-rociṣe,* indicating that He is illuminated by His own transcendental position. In other words, the individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material conditional life. The Lord, however, is not subject to such conditioning; therefore He is described as self-illuminated. Consequently any conditioned soul within this material universe can remain completely perfect when he is under the protection of Vāsudeva or when he is engaged in devotional service.

TEXT 35

सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च ।
नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥३५॥

saṅkarṣaṇāya sūkṣmāya
durantāyāntakāya ca
namo viśva-prabodhāya
pradyumnāyāntarātmane

saṅkarṣaṇāya—unto the master of integration; *sūkṣmāya*—unto the subtle unmanifested material ingredients; *durantāya*—unto the unsurpassable; *antakāya*—unto the master of disintegration; *ca*—also; *namaḥ*—obeisances; *viśva-prabodhāya*—unto the master of the development of the universe; *pradyumnāya*—unto Lord Pradyumna; *antarātmane*—unto the Supersoul in everyone's heart.

TRANSLATION

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence,

known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

PURPORT

The whole universe is maintained by the integrating power of the Supreme Lord, who is known in that capacity by the name of Saṅkarṣaṇa. The material scientists might have discovered the law of gravity which maintains the integration of objects within the material energy, yet the master of all integration can create devastation by the disintegrating blazing fire emanating from His mouth. A description of this can be found in the Eleventh Chapter of *Bhagavad-gītā* wherein the universal form of the Lord is described. The master of integration is also the destroyer of this world by virtue of His disintegrating energy. Saṅkarṣaṇa is the master of integration and disintegration, whereas Pradyumna, another feature of Lord Vāsudeva, is responsible for universal growth and maintenance. The word *sūkṣmāya* is significant because within this gross material body there are subtle material bodies—namely mind, intelligence and ego. The Lord in His different features (Vāsudeva, Aniruddha, Pradyumna and Saṅkarṣaṇa) maintains both the material and subtle elements of this world. As mentioned in *Bhagavad-gītā,* the material elements are earth, water, fire, air and ether, and the material subtle elements are mind, intelligence and ego. All of them are controlled by the Supreme Personality of Godhead as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and this will be further explained in the following verse.

TEXT 36

नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने ।
नमः परमहंसाय पूर्णाय निभृतात्मने ॥३६॥

namo namo 'niruddhāya
hṛṣīkeśendriyātmane
namaḥ paramahaṁsāya
pūrṇāya nibhṛtātmane

namaḥ—all my obeisances unto You; *namaḥ*—obeisances again; *aniruddhāya*—unto Lord Aniruddha; *hṛṣīkeśa*—the master of the senses; *indriya-ātmane*—the director of the senses; *namaḥ*—all obeisances unto You; *paramahaṁsāya*—unto the Supreme Perfect; *pūrṇāya*—unto the Supreme Complete; *nibhṛta-ātmane*—who is situated apart from this material creation.

TRANSLATION

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

PURPORT

Hṛṣīkeśendriyātmane. The mind is the director of the senses, and Lord Aniruddha is the director of the mind. In order to execute devotional service, one has to fix his mind on the lotus feet of Kṛṣṇa; therefore Lord Śiva prays to the controller of the mind, Lord Aniruddha, to be pleased and to help him engage his mind on the lotus feet of the Lord. It is stated in *Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (Bg. 9.34). The mind has to be engaged in meditation on the lotus feet of the Lord in order to execute devotional service. It is also stated in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

Thus if Lord Aniruddha is pleased, He can help the mind engage in the service of the Lord. It is also indicated in this verse that Lord Aniruddha is the sun-god by virtue of His expansions. Since the predominating deity of the sun is an expansion of Lord Aniruddha, Lord Śiva also prays to the sun-god in this verse.

Lord Kṛṣṇa, by His quadruple expansion (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), is the Lord of psychic action—namely, thinking, feeling, willing and acting. Lord Śiva prays to Lord Aniruddha as the sun-god who is the controlling deity of the external material elements which constitute the construction of the material body. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the word *paramahaṁsa* is also another name for the sun-god. The sun-god is addressed herein as *nibhṛtātmane,* which indicates that he always maintains the various planets by manipulating the rainfall. The sun-god evaporates water from the seas and oceans and then forms the water into clouds and distributes it over land. When there is sufficient rainfall, grains are produced, and these grains maintain living

entities in each and every planet. The sun-god is also addressed herein as *pūrṇa,* or complete, because the rays emanating from the sun have no end. For millions and millions of years since the creation of this universe, the sun-god has been supplying heat and light without diminution. The word *paramahaṁsa* is applied to persons who are completely cleansed. When there is sufficient sunshine, the mind remains clear and transparent—in other words, the sun-god helps the mind of the living entity to become situated on the platform of *paramahaṁsa.* Thus Lord Śiva prays to Aniruddha to be kind upon him so that his mind will always be in the perfect state of cleanliness and will be engaged in the devotional service of the Lord. Just as fire sterilizes all unclean things, the sun-god also keeps everything sterilized, especially dirty things within the mind, thus enabling one to attain elevation to the platform of spiritual understanding.

TEXT 37

स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः ।
नमो हिरण्यवीर्याय चातुर्होत्राय तन्तवे ॥३७॥

svargāpavarga-dvārāya
nityaṁ śuci-ṣade namaḥ
namo hiraṇya-vīryāya
cāturhotrāya tantave

svarga—the heavenly planets; *apavarga*—the path of liberation; *dvārāya*—unto the door of; *nityam*—eternally; *śuci-ṣade*—unto the most purified; *namaḥ*—my obeisances unto You; *namaḥ*—my obeisances; *hiraṇya*—gold; *vīryāya*—semina; *cātur-hotrāya*—the Vedic sacrifices of the name; *tantave*—unto one who expands.

TRANSLATION

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semina which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cāturhotra. Therefore I offer my obeisances unto You.

PURPORT

The word *svarga* indicates a position in the higher or heavenly planetary systems, and the word *apavarga* means liberation. Those who are attached

to the *karma-kāṇḍīya* activities described in the *Vedas* are actually entangled in the three modes of material nature. The *Bhagavad-gītā* therefore says that one should be above the dominion of fruitive activities. There are different kinds of liberation, or *mukti*. The best *mukti* is engagement in the devotional service of the Supreme Lord. Lord Aniruddha not only helps fruitive actors by elevating them to the higher planetary systems, but He also helps the devotee engage in devotional service by dint of His inexhaustible energy. Just as heat is the source of material energy, the inspiration of Lord Aniruddha is the energy by which one can engage in executing devotional service.

TEXT 38

नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे ।
तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥३८॥

nama ūrja iṣe trayyāḥ
pataye yajña-retase
tṛpti-dāya ca jīvānāṁ
namaḥ sarva-rasātmane

namaḥ—I offer all obeisances unto You; *ūrje*—unto the provider of the Pitṛloka; *iṣe*—the provider of all the demigods; *trayyāḥ*—of the three *Vedas; pataye*—unto the master; *yajña*—sacrifices; *retase*—unto the predominating deity of the moon planet; *tṛpti-dāya*—unto Him who gives satisfaction to everyone; *ca*—also; *jīvānām*—of the living entities; *namaḥ*—I offer my obeisances; *sarva-rasa-ātmane*—unto the all-pervading Supersoul.

TRANSLATION

My Lord, You are the provider of the Pitṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

PURPORT

When the living entity is born within this material world—especially as a human being—he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the *śāstras: devarṣi-bhūtāpta-nṛṇāṁ pitṛṇām.* Thus one has an obligation to one's forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha

to give him strength so he can become free from all obligations to the *pitās*, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
(*Bhāg.* 11.5.41)

One becomes free from all obligations to the demigods, saintly persons, *pitās*, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Śiva therefore prays to Lord Aniruddha to give him strength so that he can be free from such obligations and entirely engage in the Lord's service.

Soma, or the predominating deity of the moon, is responsible for the living entity's ability to relish the taste of food through the tongue. Lord Śiva prays to Lord Aniruddha to give him strength so that he will not taste anything but the *prasāda* of the Lord. Śrīla Bhaktivinoda Ṭhākura has sung a verse indicating that the tongue is the most vicious enemy and is the most voracious of all the senses. If one can control the tongue, he can easily control the other senses. The tongue can be controlled only by eating *prasāda* offered to the Deity. Lord Śiva's prayer to Lord Aniruddha is meant for this purpose *(tṛpti-dāya);* he prays to Lord Aniruddha to help him be satisfied by eating only *prasāda* offered to the Lord.

TEXT 39

सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे ।
नमस्त्रैलोक्यपालाय सहओजोबलाय च ॥३९॥

sarva-sattvātma-dehāya
viśeṣāya sthavīyase
namas trailokya-pālāya
saha ojo-balāya ca

sarva—all; *sattva*—existence; *ātma*—soul; *dehāya*—unto the body; *viśeṣāya*—diversity; *sthavīyase*—unto the material world; *namaḥ*—offering obeisances; *trailokya*—three planetary systems; *pālāya*—maintainer; *saha*—along with; *ojaḥ*—prowess; *balāya*—unto the strength; *ca*—also.

TRANSLATION

My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the

three worlds, and as such You maintain the mind, senses, body and air of life within them. I therefore offer my respectful obeisances unto You.

PURPORT

As the individual body of the living entity is composed of millions of cells, germs and microbes, the universal body of the Supreme Lord similarly contains all the individual bodies of the living entities. Lord Śiva is offering his obeisances to the universal body, which includes all other bodies, so that everyone's body may fully engage in devotional service. Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life's duty with full bodily and mental strength. Thus every living entity should serve the Supreme Personality of Godhead by his *prāṇa* (life), *artha* (wealth), intelligence and words. As stated in the *Śrīmad-Bhāgavatam:*

etāvaj janma-sāphalyaṁ dehināṁ iha dehiṣu
prāṇair arthair dhiyā vācā śreya evācaret sadā (*Bhāg.* 10.22.35)

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

TEXT 40

अर्थलिङ्गाय नभसे नमोऽन्तर्बहिरात्मने ।
नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥४०॥

artha-liṅgāya nabhase
namo 'ntar-bahir-ātmane
namaḥ puṇyāya lokāya
amuṣmai bhūri-varcase

artha—meaning; *liṅgāya*—revealing; *nabhase*—unto the sky; *namaḥ*—offering obeisances; *antaḥ*—within; *bahiḥ*—and without; *ātmane*—unto the self; *namaḥ*—offering obeisances; *puṇyāya*—pious activities; *lokāya*—for creation; *amuṣmai*—beyond death; *bhūri-varcase*—the supreme effulgence.

TRANSLATION

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

PURPORT

Vedic evidence is called *śabda-brahma.* There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The *Vedas* are known as *śabda-brahma* because evidence taken from the *Vedas* constitutes the ultimate understanding. This is because *śabda-brahma,* or the *Vedas,* represents the Supreme Personality of Godhead. However, the real essence of *śabda-brahma* is the chanting of the Hare Kṛṣṇa *mantra.* By vibrating this transcendental sound, the meaning of everything both material and spiritual is revealed. This Hare Kṛṣṇa is nondifferent from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything. In the *Vedas* it is said: *antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ.* "Nārāyaṇa is all-pervading, and He exists both within and without." This is also confirmed in *Bhagavad-gītā:*

yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata

"O son of Bharata, as the sun alone illuminates all this universe, so do the living entity and the Supersoul illuminate the entire body by consciousness." (Bg. 13.34)

In other words, the consciousness of both the soul and Supersoul is all-pervading; the limited consciousness of the living entity is pervading the entire material body, and the supreme consciousness of the Lord is pervading the entire universe. Because the soul is present within the body, consciousness pervades the entire body; similarly, because the supreme soul, or Kṛṣṇa, is present within this universe, everything is working in order. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

Lord Śiva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Kṛṣṇa *mantra* we can understand everything in both the material and spiritual worlds. The word *amuṣmai* is significant in this regard because it indicates the best target one can aim for after attaining the higher planetary systems. Those who are engaged in fruitive activities *(karmīs)* attain the higher planetary systems as a result of their past activities, and the *jñānīs*, who seek unification or a monistic merging with the effulgence of the Supreme Lord, also attain their desired end, but in the ultimate issue, the devotees who desire to personally associate with the Lord are promoted to the Vaikuṇṭhalokas, or Goloka Vṛndāvana. The Lord is described in *Bhagavad-gītā* as *pavitraṁ paramam* (Bg. 10.12), the supremely pious one. This is also confirmed in this verse. Śukadeva Gosvāmī has stated that the cowherd boys who played with Lord Kṛṣṇa were not ordinary living entities. Only after accumulating many pious activities in various births does one get the opportunity to personally associate with the Supreme Personality of Godhead. Since only the pure can reach Him, He is the supreme pure.

TEXT 41

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे ।
नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥४१॥

pravṛttāya nivṛttāya
pitṛ-devāya karmaṇe
namo 'dharma-vipākāya
mṛtyave duḥkha-dāya ca

pravṛttāya—inclination; *nivṛttāya*—disinclination; *pitṛ-devāya*—unto the master of Pitṛloka; *karmaṇe*—unto the resultant action of fruitive activities; *namaḥ*—offering respects; *adharma*—irreligious; *vipākāya*—unto the result; *mṛtyave*—unto death; *duḥkha-dāya*—the cause of all kinds of miserable conditions; *ca*—also.

TRANSLATION

My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

PURPORT

The Supreme Personality of Godhead is situated in everyone's heart, and from Him issue a living entity's inclinations and disinclinations. This is confirmed in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The Supreme Personality of Godhead causes the *asuras* to forget Him and the devotees to remember Him. One's disinclinations are due to the Supreme Personality of Godhead. According to *Bhagavad-gītā* the *asuras* do not know which way one should be inclined to act and which way one should not be inclined to act. *Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ:* "Those who are demoniac do not know what is to be done and what is not to be done." (Bg. 16.7) Although the *asuras* oppose devotional service, it is to be understood that they are inclined that way due to the Supreme Personality of Godhead. Because the *asuras* do not like to engage in the Lord's devotional service, the Lord within gives them the intelligence to forget. Ordinary *karmīs* desire promotion to Pitṛloka, as confirmed in *Bhagavad-gītā. Yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ:* "Those who worship the demigods will take birth among the demigods, and those who worship ancestors go to the ancestors." (Bg. 9.25)

In this verse the word *duḥkha-dāya* is also very significant, for those who are nondevotees are perpetually put into the cycle of birth and death. This is a very miserable condition. Because one's position in life is attained according to one's activities, the *asuras,* or nondevotees, are put into such miserable conditions.

TEXT 42

नमस्त आशिषामीश मनवे कारणात्मने ।
नमो धर्माय बृहते कृष्णायाकुण्ठमेधसे ।
पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥४२॥

namas ta āśiṣām īśa
manave kāraṇātmane
namo dharmāya bṛhate
kṛṣṇāyākuṇṭha-medhase
puruṣāya purāṇāya
sāṅkhya-yogeśvarāya ca

namaḥ—offering obeisances; *te*—unto You; *āśiṣām īśa*—O topmost of all bestowers of benediction; *manave*—unto the supreme mind or supreme Manu; *kāraṇa-ātmane*—the supreme cause of all causes; *namaḥ*—offering obeisances; *dharmāya*—unto one who knows the best of all religion; *bṛhate*—the greatest; *kṛṣṇāya*—unto Kṛṣṇa; *akuṇṭha-medhase*—unto one

whose brain activity is never checked; *puruṣāya*—the Supreme Person; *purāṇāya*—the oldest of the old; *sāṅkhya-yoga-īśvarāya*—the master of the principles of *sāṅkhya-yoga; ca*—and.

TRANSLATION

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

PURPORT

The words *kṛṣṇāya akuṇṭha-medhase* are significant in this verse. Modern scientists have stopped their brainwork by discovering the theory of uncertainty, but factually for a living being there cannot be any brain activity which is not checked by time and space limitations. A living entity is called *aṇu,* an atomic particle of the spirit soul, and therefore his brain is also atomic. It cannot accommodate unlimited knowledge. This does not mean, however, that the Supreme Personality of Godhead, Kṛṣṇa, has a limited brain. What Kṛṣṇa says and does is not limited by time and space. In *Bhagavad-gītā* it is said:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows." (Bg. 7.26)

Kṛṣṇa knows everything, but one cannot know Kṛṣṇa without being favored by Him. Thus for Kṛṣṇa and His representative there is no question of a theory of uncertainty. What Kṛṣṇa says is all perfect and certain and is applicable to the past, present and future. Nor is there any uncertainty for one who knows exactly what Kṛṣṇa says. The Kṛṣṇa consciousness movement is based on *Bhagavad-gītā* as it is, as spoken by Lord Kṛṣṇa, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Kṛṣṇa is also addressed herein as *āśiṣām īśa.* The great saintly personalities, sages and demigods are able to offer benedictions to ordinary living entities, but they in turn are benedicted by the Supreme Personality

of Godhead. Without being benedicted by Kṛṣṇa, one cannot offer benediction to anyone else. The word *manave,* meaning "unto the supreme Manu," is also significant. The supreme Manu in Vedic literature is Svāyambhuva Manu, who is an incarnation of Kṛṣṇa. All the Manus are empowered incarnations of Kṛṣṇa (*manvantara-avatāra*). There are fourteen Manus in one day of Brahmā, 420 in one month, 5,040 in one year, and 504,000 Manus in the lifetime of Brahmā. Since all the Manus are directors of human society, ultimately Kṛṣṇa is the supreme director of human society. In another sense, the word *manave* indicates the perfection of all kinds of *mantras.* The *mantra* delivers the conditioned soul from his bondage; so simply by chanting the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can gain deliverance from any condition.

Kāraṇātmane: everything has a cause. The theory of chance is repudiated in this verse. Because everything has its cause, there is no question of chance. Because so-called philosophers and scientists are unable to find the real cause, they foolishly say that everything happens by chance. In *Brahma-saṁhitā* Kṛṣṇa is described as the cause of all causes; therefore He is addressed herein as *kāraṇātmane.* His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the *Vedānta-sūtra, janmādy asya yataḥ* (1.1.2): the Absolute Truth is the supreme cause of all emanations.

The word *sāṅkhya-yogeśvarāya* is also significant herein, for Kṛṣṇa is described in *Bhagavad-gītā* as Yogeśvara, the master of all mystic powers. Without possessing inconceivable mystic powers, one cannot be accepted as God. In this age of Kali, those who have a little fragmental portion of mystic power claim to be God, but such pseudo-Gods can only be accepted as fools, for only Kṛṣṇa is the Supreme Person who possesses all mystic and yogic perfections. The *sāṅkhya-yoga* system popular at the present moment was propounded by the atheist Kapila, but the original *sāṅkhya-yoga* system was propounded by an incarnation of Kṛṣṇa also named Kapila, the son of Devahūti. Similarly, Dattātreya, another incarnation of Kṛṣṇa, also explained the *sāṅkhya-yoga* system. Thus Kṛṣṇa is the origin of all *sāṅkhya-yoga* systems and mystic *yoga* powers.

The words *purāṇāya puruṣāya* are also worthy of special attention. In *Brahma-saṁhitā,* Kṛṣṇa is accepted as the *ādi-puruṣa,* the original person, or the original enjoyer. In *Bhagavad-gītā,* Lord Kṛṣṇa is also accepted as *purāṇa-puruṣa,* the oldest person. Although He is the oldest of all personalities, He is also the youngest of all, or *nava-yauvana.* Another significant word is *dharmāya.* Since Kṛṣṇa is the original propounder of all kinds of religious principles, it is said: *dharmaṁ tu sākṣād bhagavat-*

praṇītam. No one can introduce a new type of religion, for religion is already there, having been established by Lord Kṛṣṇa. In *Bhagavad-gītā* Kṛṣṇa informs us of the original *dharma* and asks us to give up all kinds of religious principles. The real *dharma* is surrender unto Him. In the *Mahābhārata,* it is also said:

ye ca veda-vido viprā ye cādhyātma-vido janāḥ
te vadanti mahātmānaṁ kṛṣṇaṁ dharmaṁ sanātanam

The purport is that one who has studied the *Vedas* perfectly, who is a perfect *vipra,* or knower of the *Vedas,* who knows what spiritual life actually is, speaks about Kṛṣṇa, the Supreme Person, as one's *sanātana-dharma.* Lord Śiva therefore teaches us the principles of *sanātana-dharma.*

TEXT 43

शक्तित्रयसमेताय मीढुषेऽहंकृतात्मने ।
चेतआकूतिरूपाय नमो वाचोविभूतये ॥४३॥

śakti-traya-sametāya
mīḍhuṣe 'haṅkṛtātmane
ceta-ākūti-rūpāya
namo vāco vibhūtaye

śakti-traya—three kinds of energies; *sametāya*—unto the reservoir; *mīḍhuṣe*—unto Rudra; *ahaṅkṛta-ātmane*—the source of egotism; *cetaḥ*—knowledge; *ākūti*—eagerness to work; *rūpāya*—unto the form of; *namaḥ*—my obeisances; *vācaḥ*—unto the sound; *vibhūtaye*—unto the different types of opulences.

TRANSLATION

My dear Lord, You are the supreme controller of the worker, sense activities, and results of sense activities [karma]. Therefore You are the controller of the body, mind and the senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

PURPORT

Everyone acts under the dictation of the ego. Therefore Lord Śiva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Śiva, or Rudra, is himself the controller of egotism, he indirectly wants to be purified by the mercy of the Lord so that his real egotism can be awakened. Of course Lord Rudra is always spiritually awake, but for our benefit he is praying in this way. For the

impersonalist, pure egotism is *ahaṁ brahmāsmi*—"I am not this body; I am spirit soul." But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Śiva prays to be engaged both in mind and in action in the devotional service of the Supreme Lord according to the direction of the *Vedas*. This is the process for purifying false egotism. *Cetaḥ* means knowledge. Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the *vācaḥ*, or sound vibration, given by Vedic instructions. Here the word *vācaḥ*, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the *mahā-mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus Lord Śiva is praying again and again for the purification of body, mind and activities through the purification of knowledge and action under the pure directions of the *Vedas*. Lord Śiva prays to the Supreme Personality of Godhead so that his mind, senses and words will all turn toward devotional activities only.

TEXT 44

दर्शनं नो दिदृक्षूणां देहि भागवतार्चितम् ।
रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥४४॥

darśanaṁ no didṛkṣūṇāṁ
dehi bhāgavatārcitam
rūpaṁ priyatamaṁ svānāṁ
sarvendriya-guṇāñjanam

darśanam—vision; *naḥ*—our; *didṛkṣūṇām*—desirous to see; *dehi*—kindly exhibit; *bhāgavata*—of the devotees; *arcitam*—as worshiped by them; *rūpam*—form; *priyatamam*—dearmost; *svānām*—of Your devotees; *sarva-indriya*—all the senses; *guṇa*—qualities; *añjanam*—very much pleasing.

TRANSLATION

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

PURPORT

In the *śruti*, or *Veda-mantra*, it is said that the Supreme Absolute Truth is *sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ*, or, in other words, He is known

as *raso vai saḥ,* the source of all relishable relationships *(rasas).* We have various senses—the power of seeing, tasting, smelling, touching, etc.—and all the propensities of our senses can be satisfied when the senses are engaged in the service of the Lord. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate (Nārada-pañcarātra).* "*Bhakti* means engaging all the senses in the service of the master of the senses, Hṛṣīkeśa." These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. *Sarvopādhi-vinirmuktaṁ tatparatvena nirmalam.* One has to become free from all designation or false egotism and thus become purified. When we engage our senses in the service of the Lord, the desires or the inclinations of the senses can be perfectly fulfilled. Lord Śiva therefore wants to see the Lord in a form which is inconceivable to the Buddhist philosophers or the Buddhists.

The impersonalists and the voidists also have to see the form of the Absolute. In Buddhist temples there are forms of Lord Buddha in meditation, but these are not worshiped like the forms of the Lord in Vaiṣṇava temples (forms like Rādhā-Kṛṣṇa, Sītā-Rāma or Lakṣmī-Nārāyaṇa). Amongst the different *sampradāyas* (Vaiṣṇava sects) either Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa is worshiped. Lord Śiva wants to see that form perfectly, just as the devotees want to see it. The words *rūpaṁ priyatamaṁ svānām* are specifically mentioned here, indicating that Lord Śiva wants to see that form which is very dear to the devotees. The word *svānām* is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The *jñānīs, yogīs* and *karmīs* are not particularly dear, for the *karmīs* simply want to see the Supreme Personality of Godhead as their order supplier. The *jñānīs* want to see Him to become one with Him, and the *yogīs* want to see Him partially represented within their heart as Paramātmā, but the *bhaktas,* or the devotees, want to see Him in His complete perfection. As stated in *Brahma-saṁhitā:*

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, whose eyes are blooming like lotus petals, whose head is bedecked with peacock feathers, whose beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids." (Bs. 5.30) Thus Lord Śiva's desire is to see the Supreme Personality of Godhead as He is described in this way—that is, he wants to see Him as He appears to the

bhāgavatas, the devotees. The conclusion is that Lord Śiva wants to see Him in complete perfection and not in the impersonalist or voidist way. Although the Lord is one in His various forms *(advaitam acyutam anādim)*, still His form as the young enjoyer of the *gopīs* and companion of the cowherd boys *(kiśora-mūrti)* is the most perfect form. Thus Vaiṣṇavas accept the form of the Lord in His Vṛndāvana pastimes as the chief form.

TEXTS 45-46

स्निग्धप्रावृड्घनश्यामं सर्वसौन्दर्यसंग्रहम् ।
चार्वायतचतुर्बाहु सुजातरुचिराननम् ॥४५॥
पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम् ।
सुद्विजं सुकपोलास्यं समकर्णविभूषणम् ॥४६॥

snigdha-prāvṛḍ-ghanaśyāmaṁ
sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānanam

padma-kośa-palāśākṣaṁ
sundara-bhru su-nāsikam
su-dvijaṁ su-kapolāsyaṁ
sama-karṇa-vibhūṣaṇam

snigdha—glistening; *prāvṛṣ*—rainy season; *ghana-śyāmam*—densely cloudy; *sarva*—all; *saundarya*—beauty; *saṅgraham*—collection; *cāru*—beautiful; *āyata*—bodily feature; *cātuḥ-bāhu*—unto the four-armed; *sujāta*—ultimately beautiful; *rucira*—very pleasing; *ānanam*—face; *padma-kośa*—the whorl of the lotus flower; *palāśa*—petals; *akṣam*—eyes; *sundara*—beautiful; *bhru*—eyebrows; *su-nāsikam*—raised nose; *su-dvijam*—beautiful teeth; *su-kapola*—beautiful forehead; *āsyam*—face; *sama-karṇa*—equally beautiful ears; *vibhūṣaṇam*—fully decorated.

TRANSLATION

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

PURPORT

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in *Brahma-saṁhitā: barhāvataṁsam asitāmbuda-sundarāṅgam.* The Lord wears a peacock feather in His hair, and His bodily complexion is just like a blackish cloud. The word *sundara,* or *snigdha,* means very pleasing, even when compared with *kandarpa-koṭi-kamanīya.* Kṛṣṇa's beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord's form as Viṣṇu is decorated in all opulence; therefore Lord Śiva is trying to see that most opulent form of Nārāyaṇa, or Viṣṇu. Generally the worship of the Lord begins with the worship of Nārāyaṇa or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the *Pāñcarātrika-vidhi,* or regulative principles, whereas Lord Kṛṣṇa is worshipable by the *Bhāgavata-vidhi.* No one can worship the Lord in the *Bhāgavata-vidhi* without going through the regulations of the *Pāñcarātrika-vidhi.* Actually neophyte devotees worship the Lord according to the *Pāñcarātrika-vidhi,* or the regulative principles enjoined in the *Nārada-pañcarātra.* Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa *vigraha,* or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. Worship according to the *Pāñcarātrika-vidhi* is called *vidhi-mārga,* and worship according to the *Bhāgavata-vidhi* principles is called *rāga-mārga.* The principles of *rāga-mārga* are especially meant for devotees who are elevated to the Vṛndāvana platform.

The inhabitants of Vṛndāvana, the *gopīs,* mother Yaśodā, Nanda Mahārāja, the cowherd boys, the cows and everyone else, are actually on the *rāga-mārga* or *Bhāgavata-mārga* platform. However, they participate in five basic *rasas—dāsya, sakhya, vātsalya, mādhurya* and *śānta.* Although these five *rasas* are found in the *Bhāgavata-mārga,* the *Bhāgavata-mārga* is especially meant for *vātsalya* and *mādhurya,* or paternal and conjugal relationships. Yet there is the *vipralambha-sakhya,* the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Kṛṣṇa and the cowherd boys, this friendship is different from the *aiśvarya* friendship between Kṛṣṇa and Arjuna. When Arjuna saw the *viśva-rūpa,* the gigantic universal form of the Lord, he was afraid for having treated Kṛṣṇa as an ordinary friend; therefore he begged Kṛṣṇa's pardon. However, the cowherd boys who are friends of Kṛṣṇa in Vṛndāvana sometimes ride on the shoulders of Kṛṣṇa. They treat Kṛṣṇa equally, just as they treat one another, and they are never afraid of Him,

nor do they ever beg His pardon. Thus the *rāga-mārga,* or *Bhāgavata-mārga,* friendship exists on a higher platform with Kṛṣṇa, namely the platform of *vipralambha* friendship. Paternal friendship, conjugal paternal service, as well as conjugal service, are visible in the Vṛndāvana *rāga-mārga* relationships.

Without serving Kṛṣṇa according to the *vidhi-mārga* regulative principles of the *Pāñcarātrika-vidhi,* unscrupulous persons want to jump immediately to the *rāga-mārga* principles. Such persons are called *sahajiyā.* There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the *gopīs,* taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the *rāga-mārga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mārga* regulative principles in the worship of Lakṣmī-Nārāyaṇa, although the Lord is present in the temple as Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa includes Lakṣmī-Nārāyaṇa; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nārāyaṇa. In *Nectar of Devotion* full instructions are given about the *vidhi-mārga* worship of Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa. Although there are sixty-four kinds of offenses one can commit in *vidhi-mārga* worship, in *rāga-mārga* worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the *vidhi-mārga* platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Kṛṣṇa's beauty, Lord Śiva uses the words *cārv-āyata-catur-bāhu sujāta-rucirānanam,* indicating the beautiful four-armed form of Nārāyaṇa, or Viṣṇu. Those who worship Lord Kṛṣṇa describe Him as *sujāta-rucirānanam.* In the *Viṣṇu-tattva* there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Kṛṣṇa is the most beautiful. Thus for those who worship Kṛṣṇa, the word *sujāta-rucirānanam* is used.

The four arms of Lord Viṣṇu have different purposes. The hands holding a lotus flower and conchshell are meant for the devotees, whereas the other two hands, holding a disc and mace or club, are meant for the demons. Actually all of the Lord's arms are auspicious, whether they are holding conchshells and flowers or clubs and discs. The demons killed by Lord Viṣṇu's *cakra* disc and club are elevated to the spiritual world, just like the devotees who are protected by the hands holding the lotus flower and conchshell. However, the demons who are elevated to the spiritual world

are situated in the impersonal Brahman effulgence, whereas the devotees are allowed to enter into the Vaikuṇṭha planets. Those who are devotees of Lord Kṛṣṇa are immediately elevated to the Goloka Vṛndāvana planet.

The Lord's beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord's bodily features are compared with the clouds of the rainy season. The devotees enjoy the Lord's beauty because it is a collection of all kinds of beauties. Therefore the word *sarva-saundarya-saṅgraham* is used. No one can say that the body of the Lord is wanting in beautiful parts. It is completely *pūrṇam*. Everything is complete: God's creation, God's beauty, and God's bodily features. All these are so complete that all one's desires can become fully satisfied when one sees the beauty of the Lord. The word *sarva-saundarya* indicates that there are different types of beauties in the material and spiritual worlds, and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the *Ṣaḍ-gosvāmī-stotra: dhīrādhīra-jana-priyau*—the Gosvāmīs are equally dear to the *dhīra* (devotees) and *adhīra* (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. That is the beauty of the Lord's dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kurukṣetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. *Nimitta-mātraṁ bhava savyasācin* (Bg. 11.33). "You, O Savyasācin [Arjuna], can be but an instrument in the fight." Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants. Thus the Lord is described herein as *sarva-saundarya-saṅgraham*.

TEXTS 47-48

प्रीतिप्रहसितापाङ्गमलकैरुपशोभितम् ।
लसत्पङ्कजकिञ्जल्कदुकूलं मृष्टकुण्डलम् ॥४७॥

स्फुरत्किरीटवलयहारनूपुरमेखलम् ।
शङ्खचक्रगदापद्ममालामण्युत्तमर्द्धिमत् ॥४८॥

prīti-prahasitāpāṅgam
alakai rūpa-śobhitam
lasat-paṅkaja-kiñjalka-
dukūlaṁ mṛṣṭa-kuṇḍalam
sphurat-kirīṭa-valaya-
hāra-nūpura-mekhalam
śaṅkha-cakra-gadā-padma-
mālā-maṇy-uttamarddhimat

prīti—merciful; *prahasita*—smiling; *apāṅgam*—sidelong glance; *alakaiḥ*—with curling hair; *rūpa*—beauty; *śobhitam*—increased; *lasat*—glittering; *paṅkaja*—of the lotus; *kiñjalka*—saffron; *dukūlam*—clothing; *mṛṣṭa*—glittering; *kuṇḍalam*—earrings; *sphurat*—shiny; *kirīṭa*—helmet; *valaya*—bangles; *hāra*—necklace; *nūpura*—ankle bells; *mekhalam*—belt; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padma*—lotus flower; *mālā*—garland; *maṇi*—pearls; *uttama*—first class; *ṛddhimat*—still more beautified on account of this.

TRANSLATION

The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear as flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

PURPORT

The word *prahasitāpāṅga,* referring to Kṛṣṇa's smile and sidelong glances at His devotees, specifically applies to His dealings with the *gopīs.* Kṛṣṇa is always in a joking mood when He increases the feelings of conjugal *rasa* in the hearts of the *gopīs.* The conchshell, club, disc and lotus flower can be either held in His hands or seen on the palms of His hands. According to palmistry, the signs of a conchshell, club, lotus flower and disc mark the palms of great personalities and especially indicate the Supreme Personality of Godhead.

TEXT 49

सिंहस्कन्धत्विषो बिभ्रत्सौभगग्रीवकौस्तुभम् ।
श्रियानपायिन्या क्षिप्तनिकषाश्मोरसोल्लसत् ॥४९॥

siṁha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śriyānapāyinyā kṣipta-
nikaṣāśmorasollasat

siṁha—the lion; *skandha*—shoulders; *tviṣaḥ*—the coils of hair; *bibhrat*—bearing; *saubhaga*—fortunate; *grīva*—neck; *kaustubham*—the pearl of the name; *śriyā*—beauty; *anapāyinyā*—never decreasing; *kṣipta*—defeating; *nikaṣa*—the stone for testing gold; *aśma*—stone; *urasā*—with the chest; *ullasat*—glittering.

TRANSLATION

The Lord has shoulders just like a lion. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

PURPORT

The curling hair on the shoulders of a lion always appears very, very beautiful. Similarly, the shoulders of the Lord were just like a lion's, and the necklace and garlands, along with the Kaustubha pearl necklace, combined to excel the beauty of a lion. The chest of the Lord is streaked with Śrīvatsa lines, the sign of the goddess of fortune. Consequently the Lord's chest excels the beauty of a testing stone for gold. The black siliceous stone on which gold is rubbed to test its value always looks very beautiful, being streaked with gold lines. Yet the chest of the Lord excels even such a stone in its beauty.

TEXT 50

पूरकेचकसंविग्नवलित्रयुदलोदरम् ।
प्रतिसंक्रामयद्विश्वं नाभ्याऽऽवर्तगभीरया ॥५०॥

pūra-recaka-saṁvigna-
vali-valgu-dalodaram
pratisaṅkrāmayad viśvaṁ
nābhyāvarta-gabhīrayā

pūra—inhaling; *recaka*—exhaling; *saṁvigna*—agitated; *vali*—the wrinkles on the abdomen; *valgu*—beautiful; *dala*—like the banyan leaf; *udaram*—abdomen; *pratisaṅkrāmayat*—coiling down; *viśvam*—universe; *nābhyā*—navel; *āvarta*—screwing; *gabhīrayā*—by deepness.

TRANSLATION

The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

PURPORT

The whole universe is born out of the lotus stem which sprouted from the navel of the Lord. Lord Brahmā sat on the top of this lotus stem to create the whole universe. The navel of the Lord is so deep and coiling that it appears that the whole universe again wants to withdraw into the navel, being attracted by the Lord's beauty. The Lord's navel and the ripples on His belly always increase the beauty of His bodily features. The details of the bodily features of the Lord especially indicate the Personality of Godhead. Impersonalists cannot appreciate the beautiful body of the Lord which is described in these prayers by Lord Śiva. Although the impersonalists are always engaged in the worship of Lord Śiva, they are unable to understand the prayers offered by Lord Śiva to the bodily features of Lord Viṣṇu. Lord Viṣṇu is known as *śiva-viriñci-nutam* (*Bhāg.* 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.

TEXT 51

श्यामश्रोण्यधिरोचिष्णुदुकूलस्वर्णमेखलम् ।
समचार्वङ्घ्रिजङ्घोरुनिम्नजानुसुदर्शनम् ॥५१॥

śyāma-śroṇy-adhi-rociṣṇu-
dukūla-svarṇa-mekhalam
sama-cārv-aṅghri-jaṅghoru-
nimna-jānu-sudarśanam

śyāma—blackish; *śroṇi*—lower part of the waist; *adhi*—extra; *rociṣṇu*—pleasing; *dukūla*—garments; *svarṇa*—golden; *mekhalam*—belt; *sama*—symmetrical; *cāru*—beautiful; *aṅghri*—lotus feet; *jaṅgha*—calves; *ūru*—thighs; *nimna*—lower; *jānu*—knees; *su-darśanam*—very beautiful.

TRANSLATION

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

PURPORT

Lord Śiva is one of the twelve great authorities mentioned in *Śrīmad-Bhāgavatam* (6.3.20). These authorities are Svayambhū, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyāsaki or Śukadeva Gosvāmī, and Yamarāja. The impersonalists who generally worship Lord Śiva should learn of the transcendental *sac-cid-ānanda-vigraha* form of the Lord. Here Lord Śiva kindly describes the details of the Lord's bodily features. Thus the impersonalists' argument that the Lord has no form cannot be accepted under any circumstance.

TEXT 52

पदा शरत्पद्मपलाशरोचिषा
नखद्युभिर्नोऽन्तरघं विधुन्वता ।
प्रदर्शय स्वीयमपास्तसाध्वसं
पदं गुरो मार्गगुरुस्तमोजुषाम् ॥५२॥

padā śarat-padma-palāśa-rociṣā
nakha-dyubhir no 'ntar-agham vidhunvatā
pradarśaya svīyam apāsta-sādhvasaṁ
padaṁ guro mārga-gurus tamo-juṣām

padā—by the lotus feet; *śarat*—autumn; *padma*—lotus flower; *palāśa*—petals; *rociṣā*—very pleasing; *nakha*—nails; *dyubhiḥ*—by the effulgence; *naḥ*—our; *antar-agham*—dirty things; *vidhunvatā*—which can cleanse; *pradarśaya*—just show; *svīyam*—Your own; *apāsta*—diminishing; *sādhvasam*—the trouble of the material world; *padam*—lotus feet; *guro*—O supreme spiritual master; *mārga*—the path; *guruḥ*—spiritual master; *tamaḥ-juṣām*—of the persons suffering in ignorance.

TRANSLATION

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

PURPORT

Lord Śiva has thus described the bodily features of the Lord authoritatively. Now he wants to see the lotus feet of the Lord. When a devotee wants to see the transcendental form of the Lord, he begins his meditation on the Lord's body by first looking at the feet of the Lord. *Śrīmad-Bhāgavatam* is considered to be the transcendental sound form of the Lord, and the twelve cantos are divided in accordance with the transcendental form of the Lord. The First and Second Cantos of *Śrīmad-Bhāgavatam* are called the two lotus feet of the Lord. It is therefore suggested by Lord Śiva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading *Śrīmad-Bhāgavatam*, he must begin by seriously studying the First and Second Cantos.

The beauty of the lotus feet of the Lord is compared to the petals of a lotus flower which grows in the autumn season. By nature's law, in autumn the dirty or muddy waters of rivers and lakes become very clean. At that time the lotus flowers growing in the lakes appear very bright and beautiful. The lotus flower itself is compared with the lotus feet of the Lord, and the petals are compared with the nails of the feet of the Lord. The nails of the feet of the Lord are very bright, as *Brahma-saṁhitā* testifies. *Ānanda-cinmaya-sad-ujjvala-vigrahasya:* every limb of the transcendental body of the Lord is made of *ānanda-cinmaya-sad-ujjvala.* Thus every limb is eternally bright. As sunshine dissipates the darkness of this material world, the effulgence emanating from the body of the Lord immediately dries up the darkness in the heart of the conditioned soul. In other words, everyone serious about understanding the transcendental science and seeing the transcendental form of the Lord must first of all attempt to see the lotus feet of the Lord by studying the First and Second Cantos of *Śrīmad-Bhāgavatam.* When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.

In *Bhagavad-gītā* it is said that in order to make spiritual progress, one must become fearless. *Abhayaṁ sattva-saṁśuddhiḥ* (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in *Śrīmad-Bhāgavatam: bhayaṁ dvitīyābhiniveśataḥ syāt* (*Bhāg.* 11.2.37). Fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes *brahma-bhūta,* or self-realized, and immediately becomes fearless. *Brahma-bhūtaḥ prasannātmā* (Bg. 18.54). Without being fearless, one cannot be joyful. The *bhaktas,* the devotees, are fearless and always joyful because they are constantly engaged in the service of the lotus feet of the Lord. It is also said:

evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate (*Bhāg.* 1.2.20)

By practicing *bhagavad-bhakti-yoga,* one becomes fearless and joyful. Unless one becomes fearless and joyful, he cannot understand the science of God. *Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate.* This verse refers to those who are completely liberated from the fearfulness of this material world. When one is so liberated, he can really understand the transcendental features of the form of the Lord. Lord Śiva therefore advises everyone to practice *bhagavad-bhakti-yoga.* As will be clear in the following verses, by doing so one can become really liberated and enjoy spiritual bliss.

It is also stated:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

The Lord is the supreme spiritual master, and the bona fide representative of the Supreme Lord is also a spiritual master. The Lord from within enlightens the devotees by the effulgence of the nails of His lotus feet, and His representative, the spiritual master, enlightens from without. Only by thinking of the lotus feet of the Lord and always taking the spiritual master's advice can one advance in spiritual life and understand Vedic knowledge.

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ (*Svet. Up.* 6.23)

Thus the *Vedas* enjoin that for one who has unflinching faith in the lotus feet of the Lord, as well as in the spiritual master, the real import of Vedic knowledge can be revealed.

TEXT 53

एतद्रूपमनुध्येयमात्मशुद्धिमभीप्सताम् ।
यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् ॥५३॥

etad rūpam anudhyeyam
ātma-śuddhim abhīpsatām
yad-bhakti-yogo 'bhaya-daḥ
sva-dharmam anutiṣṭhatām

etat—this; *rūpam*—form; *anudhyeyam*—must be meditated upon; *ātma*—self; *śuddhim*—purification; *abhīpsatām*—of those who are desiring so; *yat*—that which; *bhakti-yogaḥ*—the devotional service; *abhaya-daḥ*—factual fearlessness; *sva-dharmam*—one's own occupational duties; *anutiṣṭhatām*—executing.

TRANSLATION

My dear Lord, those who desire to purify their existence must always engage in the meditation of Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

PURPORT

It is said that the transcendental name, form, pastimes and entourage of the Lord cannot be appreciated by the blunt material senses; therefore one has to engage himself in devotional service so that the senses may be purified and one can see the Supreme Personality of Godhead. Here, however, it is indicated that those who are constantly engaged in meditating on the lotus feet of the Lord are certainly purified of the material contamination of the senses and are thus able to see the Supreme Lord eye to eye. The word "meditation" is very popular in this age amongst the common people, but they do not know the actual meaning of meditation. However, from Vedic literature we learn that the *yogīs* are always absorbed in meditation upon the lotus feet of the Lord. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (*Bhāg.* 12.13.1). This is the real business of the *yogīs:* to think of the lotus feet of the Lord. Lord Śiva therefore advises that one who is actually serious about purification must engage himself in this type of meditation or in the mystic *yoga* system, which will help him not only to see the Lord within constantly but to see Him eye to eye and become His associate in Vaikuṇṭhaloka or Goloka Vṛndāvana.

The word *sva-dharmam* (as in *sva-dharmam anutiṣṭhatām*) indicates that the system of *varṇāśrama*—which indicates the occupational duties of the *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* and which is the perfect institution for humanity—must be supported by *bhakti-yoga* if one at all wants security in life. Generally people think that simply by executing the occupational duties of a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* or the duty of a *brahmacārī, gṛhastha, vānaprastha* or *sannyāsī,* one becomes fearless or securely attains liberation, but factually unless all these occupational duties are accompanied by *bhakti-yoga,* one cannot become fearless. In *Bhagavad-gītā* there are descriptions of *karma-yoga, jñāna-yoga, bhakti-yoga, dhyāna-yoga,* etc., but unless one comes to the point of *bhakti-yoga,* these other *yogas* cannot help one attain the highest perfection of life. In other words, *bhakti-yoga* is the only means for liberation. We find this conclusion also in *Caitanya-caritāmṛta* in a discussion between Lord Caitanya and Rāmānanda Rāya regarding a human being's liberation from this material world. In that discussion Rāmānanda Rāya referred to the execution of *varṇāśrama-dharma,* and Lord Caitanya indicated *(eho bāhya)* that the *varṇāśrama-dharma* was simply external. Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of *varṇāśrama-dharma* one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of *bhakti-yoga: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ* (*Bhāg.* 10.14.3). Regardless of one's condition of life, if he practices *bhakti-yoga,* which begins with hearing *(śruti-gatām)* the transcendental messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

God is known to be unconquerable, but one who submissively hears the words of a self-realized soul conquers the unconquerable. The conclusion is that if one is serious about liberation, he not only should execute the occupational duties of *varṇāśrama-dharma* but should also engage in *bhakti-yoga* by beginning hearing from a realized soul. This process will help the devotee conquer the unconquerable Supreme Personality of Godhead and become His associate after giving up the material body.

TEXT 54

भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् ।
स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्गतिः ॥५४॥

bhavān bhaktimatā labhyo
durlabhaḥ sarva-dehinām

svārājyasyāpy abhimata
ekāntenātma-vid-gatiḥ

bhavān—Your Grace; *bhaktimatā*—by the devotee; *labhyaḥ*—obtainable; *durlabhaḥ*—very difficult to be obtained; *sarva-dehināṁ*—of all other living entities; *svārājyasya*—of the king of heaven; *api*—even; *abhimataḥ*—the ultimate goal; *ekāntena*—by oneness; *ātma-vit*—of the self-realized; *gatiḥ*—the ultimate destination.

TRANSLATION

My dear Lord, the king in charge of the heavenly kingdom is also desirous to obtain the ultimate goal of life—devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [ahaṁ brahmāsmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

PURPORT

As stated in *Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktau.* This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikuṇṭhaloka or Goloka Vṛndāvana, simply by studying Vedānta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of *vedeṣu durlabham adurlabham ātma-bhaktau.* The same point is confirmed by Lord Śiva in this verse. The Lord is very difficult for the *karma-yogīs, jñāna-yogīs* and *dhyāna-yogīs* to attain. Those who are *bhakti-yogīs,* however, have no difficulty at all. In the word *svārājyasya, svar* refers to Svargaloka, the heavenly planet, and *svārājya* refers to the ruler of the heavenly planet, Indra. Generally, *karmīs* desire elevation to heavenly planets, but King Indra desires to become perfect in *bhakti-yoga.* Those who also identify themselves as *ahaṁ brahmāsmi* ("I am the Supreme Brahman, one with the Absolute Truth.") also ultimately desire to attain perfect liberation in the Vaikuṇṭha planets or Goloka Vṛndāvana. In *Bhagavad-gītā* it is said:

bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Thus if one desires to enter into the spiritual world, he must try to understand the Supreme Personality of Godhead by practicing *bhakti-yoga.* Simply by practicing *bhakti-yoga* one can understand the Supreme Lord in truth, but without such understanding, one cannot enter the spiritual kingdom. One may be elevated to the heavenly planets or may realize himself as Brahman (*ahaṁ brahmāsmi*), but that is not the end of realization. One must realize the position of the Supreme Personality of Godhead by *bhakti-yoga;* then real perfection of life is attained.

TEXT 55

तं दुराराध्यमाराध्य सतामपि दुरापया ।
एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः॥५५॥

taṁ durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktyā ko vāñchet
pāda-mūlaṁ vinā bahiḥ

tam—unto You; *durārādhyam*—very difficult to worship; *ārādhya*—having worshiped; *satām api*—even for the most exalted persons; *durāpayā*—very difficult to attain; *ekānta*—pure; *bhaktyā*—by devotional service; *kaḥ*—who is that man; *vāñchet*—should desire; *pāda-mūlam*—lotus feet; *vinā*—without; *bahiḥ*—those who are outsiders.

TRANSLATION

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

PURPORT

The word *satām* refers to transcendentalists. There are three kinds of transcendentalists: the *jñānī, yogī* and *bhakta.* Out of these three, the *bhakta* is selected as the most suitable candidate to approach the Supreme Personality of Godhead. It is emphasized herein that only one who is outside devotional service would not engage in searching for the lotus feet of the Lord. Foolish people sometimes maintain that God may be attained in any way—either by *karma-yoga, jñāna-yoga, dhyāna-yoga,* etc.—but here it is clearly stated that it is impossible to obtain the mercy of the Lord by any means but *bhakti-yoga.* The word *durārādhya* is especially significant.

It is very difficult to attain the lotus feet of the Lord by any method other than *bhakti-yoga.*

TEXT 56

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।
विश्वं विध्वंसयन् वीर्यशौर्यविस्फूर्जितभ्रुवा ॥५६॥

yatra nirviṣṭam araṇaṁ
kṛtānto nābhimanyate
viśvaṁ vidhvaṁsayan vīrya-
śaurya-visphūrjita-bhruvā

yatra—wherein; *nirviṣṭam araṇam*—completely surrendered soul; *kṛta-antaḥ*—invincible time; *na abhimanyate*—does not go to attack; *viśvam*—the entire universe; *vidhvaṁsayan*—by vanquishing; *vīrya*—prowess; *śaurya*—influence; *visphūrjita*—simply by expansion; *bhruvā*—of the eyebrows.

TRANSLATION

Simply by expansion of His eyebrows, invincible Time personified can immediately vanquish the entire universe. However, formidable Time does not approach the devotee who has taken complete shelter at Your lotus feet.

PURPORT

In *Bhagavad-gītā* it is said that the Lord in the shape and form of death destroys all a person's possessions. *Mṛtyuḥ sarva-haraś cāham:* "I am all-devouring death." (Bg. 10.34) The Lord in the shape of death takes away everything that is created by the conditioned soul. Everything in this material world is subject to perish in due course of time. However, all the strength of time cannot hamper the activities of a devotee because a devotee takes complete shelter under the lotus feet of the Lord. For this reason only is a devotee free from formidable time. All the activities of the *karmīs* and *jñānīs,* which have no touch of devotional service, are spoiled in due course of time. The material success of the *karmīs* is destined to be destroyed; similarly, the impersonal realization attained by the *jñānīs* is also destroyed in the course of time.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (*Bhāg.* 10.2.32)

To say nothing of the *karmīs,* the *jñānīs* undergo severe austerities to attain the impersonal *brahmajyoti,* but because they do not find the lotus feet of the Lord, they fall down again into this material existence. Unless

one is fully situated in unalloyed devotional service, there is no guarantee of liberation, even if one is elevated to the heavenly planets or to the impersonal Brahman effulgence. A devotee's achievement, however, is never lost by the influence of time. Even if a devotee cannot completely execute devotional service, in his next life he begins from the point where he left off. Such an opportunity is not given to the *karmīs* and *jñānīs*, whose achievements are destroyed. The *bhakta's* achievement is never destroyed, for it goes on perpetually, be it complete or incomplete. This is the verdict of all Vedic literatures.

śrī bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil. The unsuccessful *yogī*, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.40-41)

Thus if one is unable to complete the process of *bhakti-yoga*, he is given a chance in his next life to take birth in a pure family of devotees or in a rich family. In such families a person can have a good opportunity to further progress in devotional service.

When Yamarāja, the superintendent of death, was instructing his assistants, he told them not to approach the devotees. "The devotees should be offered respect," he said, "but do not go near them." Thus the devotees of the Lord are not under the jurisdiction of Yamarāja. Yamarāja is a representative of the Supreme Personality of Godhead, and he controls the death of every living entity. Yet he has nothing to do with the devotees. Simply by blinking his eyes, Time personified can destroy the entire cosmic manifestation, but he has nothing to do with the devotee. In other words, devotional service which is rendered by the devotee in this lifetime can never be destroyed by time. Such spiritual assets remain unchanged, being beyond the influence of time.

TEXT 57

क्षणार्धेनापि तुलये न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥५७॥

kṣaṇārdhenāpi tulaye
na svargaṁ nāpunarbhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kimutāśiṣaḥ

kṣaṇa-ardhena—by half of a moment; *api*—even; *tulaye*—compare; *na*—never; *svargam*—heavenly planets; *na*—neither; *apunarbhavam*—merging into the Supreme; *bhagavat*—the Supreme Personality of Godhead; *saṅgi*—associate; *saṅgasya*—one who takes advantage of associating; *martyānām*—of the conditioned soul; *kimuta*—what is there; *āśiṣaḥ*—blessings.

TRANSLATION

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

PURPORT

Out of three kinds of men—the *karmīs, jñānīs,* and *bhaktas*—the *bhakta* is described herein as the most exalted. Śrīla Prabodhānanda Sarasvatī has sung: *kaivalyaṁ narakāyate tridaśapūr ākāśa-puṣpāyate* (*Caitanya-candrāmṛta,* 5). The word *kaivalya* means to merge into the effulgence of the Supreme Personality of Godhead, and the word *tridaśa-pūr* refers to the heavenly planets where the demigods live. Thus for a devotee, *kaivalya-sukha,* or merging into the existence of the Lord, is hellish because the *bhakta* considers it suicidal to lose his individuality and merge into the effulgence of Brahman. A *bhakta* always wants to retain his individuality in order to render service to the Lord. Indeed, he considers promotion to the upper planetary systems to be no better than a will-o'-the-wisp. Temporary material happiness holds no value for a devotee. The devotee is in such an exalted position that he is not interested in the actions of *karma* or *jñāna.* The resultant actions of *karma* and *jñāna* are so insignificant to a devotee situated on the transcendental platform that he is not in the least interested in them. *Bhakti-yoga* is sufficient to give the *bhakta* all happiness. As stated in *Śrīmad-Bhāgavatam: yayātmā suprasīdati* (*Bhāg.* 1.2.6). One can be fully satisfied simply by devotional service, and that is the result of association with a devotee. Without being blessed by a

pure devotee, no one can be fully satisfied, nor can anyone understand the transcendental position of the Supreme Personality of Godhead.

TEXT 58

अथानघाङ्घ्रेस्तव कीर्तितीर्थयो-
रन्तर्बहिःस्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां
स्यात्सङ्गमोऽनुग्रह एष नस्तव ॥५८॥

athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām
bhūteṣv anukrośa-susattva-śīlināṁ
syāt saṅgamo 'nugraha eṣa nas tava

atha—therefore; *anagha-aṅghreḥ*—of my Lord, whose lotus feet destroy all inauspiciousness; *tava*—Your; *kīrti*—glorification; *tīrthayoḥ*—the holy Ganges water; *antaḥ*—within; *bahiḥ*—and outside; *snāna*—taking bath; *vidhūta*—washed; *pāpmanām*—contaminated state of mind; *bhūteṣu*—unto the ordinary living beings; *anukrośa*—benediction or mercy; *su-sattva*—completely in goodness; *śīlinām*—of those who possess such characteristics; *syāt*—let there be; *saṅgamaḥ*—association; *anugrahaḥ*—mercy; *eṣaḥ*—this; *naḥ*—unto us; *tava*—Your.

TRANSLATION

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer ofall the contamination of sin. I therefore beg Your Lordship to benedict me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

PURPORT

The Ganges water is celebrated as being able to eradicate all kinds of sinful reactions. In other words, when a person takes his bath in the Ganges, he becomes freed from all life's contaminations. The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common

conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of *śuddha-sattva,* pure goodness. Here the word *su-sattva* means *śuddha-sattva,* the transcendental stage beyond material goodness. By his exemplary prayers, Lord Śiva teaches us that our best course is to take shelter of Lord Viṣṇu and His Vaiṣṇava devotees.

TEXT 59

न यस्य चित्तं बहिरर्थविभ्रमं
तमोगुहायां च विशुद्धमाविशत् ।
यद्भक्तियोगानुगृहीतमञ्जसा
मुनिर्विचष्टे ननु तत्र ते गतिम् ॥५९॥

na yasya cittaṁ bahir-artha-vibhramaṁ
tamo-guhāyāṁ ca viśuddham āviśat
yad-bhaktiyogānugṛhītam añjasā
munir vicaṣṭe nanu tatra te gatim

na—never; *yasya*—whose; *cittam*—heart; *bahiḥ*—external; *artha*—interest; *vibhramam*—bewildered; *tamaḥ*—darkness; *guhāyām*—in the hole; *ca*—also; *viśuddham*—purified; *āviśat*—entered; *yat*—that; *bhakti-yoga*—devotional service; *anugṛhītam*—being favored by; *añjasā*—happily; *muniḥ*—the thoughtful; *vicaṣṭe*—sees; *nanu*—however; *tatra*—there; *te*—Your; *gatim*—activities.

TRANSLATION

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by the Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

PURPORT

As stated in *Śrīmad-Bhāgavatam:*

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
(*Bhāg.* 3.25.25)

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya
lavamātra sādhu-saṅge sarva-siddhi haya (Cc. *Madhya* 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. *Sādhu-saṅga,* or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa *mantra* and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa *mantra* purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam:* by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. *Idaṁ hi viśvaṁ bhagavān ivetaro* (*Bhāg.* 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by *sat-saṅga,* or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The *bhakti-yoga* process must be carried out by avoiding the ten offenses one can commit while chanting the *mahā-mantra* and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevī becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a *muni.* The word *muni* means thoughtful. A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Śukadeva Gosvāmī are also called *muni,* and Vyāsadeva is addressed as Mahāmuni. A devotee is addressed as *muni,* or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

TEXT 60

यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत् ।
तत् त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् ॥६०॥

yatredaṁ vyajyate viśvaṁ
viśvasminn avabhāti yat
tat tvaṁ brahma paraṁ jyotir
ākāśam iva vistṛtam

yatra—where; *idam*—this; *vyajyate*—manifested; *viśvam*—the universe; *viśvasmin*—in the cosmic manifestation; *avabhāti*—is manifested; *yat*—that; *tat*—that; *tvam*—You; *brahma*—the impersonal Brahman; *param*—transcendental; *jyotiḥ*—effulgence; *ākāśam*—sky; *iva*—like; *vistṛtam*—spread.

TRANSLATION

My dear Lord, You are the impersonal Brahman which is spread everywhere, like the sunshine or the sky. And You are also the entire manifested universe. Indeed, You are spread all over the universe.

PURPORT

In Vedic literature it is said that everything is Brahman and nothing else. The whole cosmic manifestation rests on the Brahman effulgence. The impersonalists, however, cannot understand how such a huge cosmic manifestation can rest on a person. Thus this inconceivable power of the Supreme Personality of Godhead is not understood by the impersonalists; therefore they are puzzled and always denying that the Absolute Truth is a person. This wrong impression is cleared by Lord Śiva himself, who says that the impersonal Brahman which is spread all over the universe is nothing but the Supreme Lord Himself. Here it is clearly said that the Lord is spread everywhere, just like the sunshine, by virtue of His Brahman feature. This example is very easy to understand. All the planetary systems are resting upon the sunshine, yet the sunshine, as well as the source of sunshine, are aloof from the planetary manifestations. Similarly, the sky or air is spread everywhere; air is within a pot, but it also touches filthy places and sanctified places alike. In any case, the sky is uncontaminated. The sunshine also touches filthy places and sanctified places, and both are actually produced by the sun, but in any case the sun is aloof from all filthy things. Similarly, the Lord exists everywhere. There are pious things and impious things, but in the *śāstras* the pious things are described as the front of the Supreme Lord, whereas impious things are described as the

backside of the Supreme Personality of Godhead. In *Bhagavad-gītā* the Lord clearly says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This verse explains that the Lord is spread everywhere by virtue of His Brahman feature. Everything rests in Him, yet He is not there. The conclusion is that without *bhakti-yoga,* without rendering devotional service to the Lord, even an impersonalist cannot understand the *Brahma-tattva,* the Brahman feature. In the *Vedānta-sūtra* it is stated: *athāto brahma-jijñāsā.* This means that Brahman, Paramātmā, or Parabrahman should be understood. In *Śrīmad-Bhāgavatam* also the Absolute Truth is described as the one without a second, but He is realized in three features—impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Śiva confirms that ultimately the Absolute Truth is a person. He clearly says: *tat tvaṁ brahma paraṁ jyotir ākāśam iva vistṛtam.* Here is a common example: a successful businessman may have many factories and offices, and everything rests on his order. If someone says that the entire business rests on such and such a person, it does not mean that the person is bearing all the factories and offices on his head. Rather, it is understood that by his brain or his energetic expansion, the business is running without interruption. Similarly, it is the brain and energy of the Supreme Personality of Godhead that carry on the complete manifestation of the material and spiritual worlds. The philosophy of monism, explained here very clearly, adjusts itself to the fact that the supreme source of all energy is the Supreme Personality of Godhead, Kṛṣṇa. This is described very clearly. It is also stated how the impersonal feature of Kṛṣṇa can be understood:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and moon, the syllable *om* in the Vedic *mantras;* I am the sound in ether and ability in man." (Bg. 7.8)

In this way Kṛṣṇa can be understood as the mystic power in everything.

TEXT 61

यो माययेदं पुरुरूपयासृजद्
बिभर्ति भूयः क्षपयत्यविक्रियः ।
यद्भेदबुद्धिः सदिवात्मदुःस्थया
त्वमात्मतन्त्रं भगवन् प्रतीमहि ॥६१॥

yo māyayedaṁ puru-rūpayāsṛjad
bibharti bhūyaḥ kṣapayaty avikriyaḥ
yad-bheda-buddhiḥ sad ivātma-duḥsthayā
tvam ātma-tantraṁ bhagavan pratīmahi

yaḥ—one who; *māyayā*—by His energy; *idam*—this; *puru*—manifold; *rūpayā*—manifestation; *asṛjat*—created; *bibharti*—maintains; *bhūyaḥ*—again; *kṣapayati*—annihilates; *avikriyaḥ*—without being altered; *yat*—that; *bheda-buddhiḥ*—sense of differentiation; *sat*—eternal; *iva*—like; *ātma-duḥsthayā*—giving trouble to oneself; *tvam*—unto You; *ātma-tantram*—fully self-independent; *bhagavan*—O Lord, Supreme Personality of Godhead; *pratīmahi*—I can understand.

TRANSLATION

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

PURPORT

It is clearly explained that Lord Kṛṣṇa has multi-energies that can be grouped into three: namely the external energy, the internal energy, and the marginal energy. There are also different cosmic manifestations—namely, the spiritual world and the material world—as well as different types of living entities. Some living entities are conditioned, and others are eternally free. The eternally free living entities are called *nitya-mukta,* for they never come in contact with the material energy. However, some living entities are conditioned in this material world, and thus they think themselves separated from the Supreme Lord. Due to their contact with the

material energy, their existence is always troublesome. Being always in distress, the conditioned soul considers the material energy to be very much disturbing. This fact is explained by a Vaiṣṇava *kavi,* or poet: *kṛṣṇa bhuli' sei jīva anādi-bahir-mukha/ ataeva māyā tāre deya saṁsāra-duḥkha.* When the living entity forgets the Supreme Lord and wants to enjoy himself independently, imitating the Supreme Lord, he is captured by the false notion that he is the enjoyer and is separated from the Supreme Lord. This material energy is therefore very much troublesome to the spiritual energy, the living entity, but the material energy is never troublesome to the Supreme Lord. Indeed, for the Supreme Lord, both material and spiritual energy are the same. In this verse Lord Śiva explains that the material energy is never troublesome to the Supreme Lord. The Supreme Lord is always independent, but because the living entities are not independent—due to their false idea of becoming independently happy—the material energy is troublesome. Consequently the material energy creates differentiation.

Because the Māyāvādī philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaiṣṇava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in the material energy. This is because he knows how to utilize the material energy for the service of the Lord. In the government, the criminal department and civil department may appear different in the eyes of the citizens, but in the eyes of the government both departments are one and the same. The criminal department is troublesome for the criminal but not for the obedient citizen. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with the liberated souls who are engaged in the service of the Lord. Through the *puruṣa-avatāra* Mahā-Viṣṇu, the Supreme Personality of Godhead created the whole cosmic manifestation. Simply by breathing out all the universes, the Lord creates and maintains the cosmic manifestation as Lord Viṣṇu. Then as Saṅkarṣaṇa, He annihilates the cosmic manifestation. Yet despite the creation, maintenance and destruction of the cosmos, the Lord is not affected. The various activities of the Lord must be very disturbing to the tiny living entities, but since the Lord is supremely great, He is never affected. Lord Śiva or any other pure devotee can see this clearly without being blinded by *bheda-buddhi,* or differentiation. For a devotee, the Lord is the Supreme Spirit Soul. Since He is supremely powerful, His various powers are also spiritual. For a devotee, there is nothing material, for material existence only means forgetfulness of the Supreme Personality of Godhead.

TEXT 62

क्रियाकलापैरिदमेव योगिनः
श्रद्धान्विताः साधु यजन्ति सिद्धये ।
भूतेन्द्रियान्तःकरणोपलक्षितं
वेदे च तन्त्रे च त एव कोविदाः ॥६२॥

kriyā-kalāpair idam eva yoginaḥ
śraddhānvitāḥ sādhu yajanti siddhaye
bhūtendriyāntaḥkaraṇopalakṣitaṁ
vede ca tantre ca ta eva kovidāḥ

kriyā—activities; *kalāpaiḥ*—by processes; *idam*—this; *eva*—certainly; *yoginaḥ*—transcendentalists; *śraddhā-anvitāḥ*—with faith and conviction; *sādhu*—properly; *yajanti*—worship; *siddhaye*—for perfection; *bhūta*—the material energy; *indriya*—senses; *antaḥ-karaṇa*—heart; *upalakṣitam*—symptomized by; *vede*—in the *Vedas; ca*—also; *tantre*—in the corollaries of the *Vedas; ca*—also; *te*—Your Lordship; *eva*—certainly; *kovidāḥ*—those who are experts.

TRANSLATION

My dear Lord, Your universal form consists of all five elements—the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion who is the director of everything. With the exception of the devotees, the other yogīs—namely the karma-yogī and jñāna-yogī—worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

PURPORT

In the previous verse Lord Śiva wanted to see the form of the Lord which the devotees are always interested in. There are other forms of the Lord manifest in the material world, including Brahmā and other demigods, and these are worshiped by materialistic persons. In *Śrīmad-Bhāgavatam* it is stated that those who desire material benefits are recommended to worship different types of demigods.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena yajeta puruṣaṁ param (*Bhāg.* 2.3.10)

The devotees, the *jñānīs,* who are known as *mokṣa-kāma,* and the *karmīs,* who are known as *sarva-kāma,* are all aspiring to worship the Supreme Personality of Godhead, Viṣṇu. Even when one performs *yajñas,* as stated here *(kriyā-kalāpaiḥ),* he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Viṣṇu, Yajñeśvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Viṣṇu. Therefore in *Bhagavad-gītā* it is said:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but is offered without true understanding." (Bg. 9.23)

Thus the worshipers of various demigods also worship the Supreme Lord, but they do so against the regulative principles. The purpose of the regulative principles is to satisfy Lord Viṣṇu. In the *Viṣṇu Purāṇa* the very same thing is confirmed:

varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam (*Viṣṇu P.* 3.8.9)

Here it is clearly mentioned that the *karmī, jñānī* or *yogī*—in fact, everyone—worships Lord Viṣṇu if he is actually expert in knowledge of the *Vedas* and *Tantras.* The word *kovidāḥ* is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Viṣṇu, is all-pervading. Within the material energy, He is represented by the five material elements as well as the mind, intelligence and ego. He is also represented by another energy, and all these manifestations in the spiritual and material world combined are but representations of the different energies of the Lord. The conclusion is that the Lord is one and that He is expanded in everything. This is understood by the Vedic version: *sarvaṁ khalv idaṁ brahma.* One who knows this concentrates all his energy in worshiping Lord Viṣṇu.

TEXT 63

त्वमेक आद्यः पुरुषः सुप्तशक्ति-
स्तया रजःसत्त्वतमो विभिद्यते ।

महानहं खं मरुदग्निवार्धराः
सुरर्षयो भूतगणा इदं यतः ॥६३॥

tvam eka ādyaḥ puruṣaḥ supta-śaktis
tayā rajaḥ-sattva-tamo vibhidyate
mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarṣayo bhūta-gaṇā idaṁ yataḥ

tvam—Your Lordship; *ekaḥ*—one; *ādyaḥ*—the original; *puruṣaḥ*—person; *supta*—dormant; *śaktiḥ*—energy; *tayā*—by which; *rajaḥ*—the passion energy; *sattva*—goodness; *tamaḥ*—ignorance; *vibhidyate*—is diversified; *mahān*—the total material energy; *aham*—egotism; *kham*—the sky; *marut*—the air; *agni*—fire; *vāḥ*—water; *dharāḥ*—earth; *sura-ṛṣayaḥ*—the demigods and the great sages; *bhūta-gaṇāḥ*—the living entities; *idam*—all this; *yataḥ*—from whom.

TRANSLATION

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities—namely, goodness, passion and ignorance—act, and as a result the total material energy—egotism, ether, air, fire, water, earth, and all the various demigods and saintly persons—becomes manifest. Thus the material world is created.

PURPORT

If the whole creation is one, that is, nothing but the Supreme Lord, or Viṣṇu, then why do the expert transcendentalists make such categories as are found in the above verse? Why do learned and expert scholars distinguish between matter and spirit? In answer to these questions, Lord Śiva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Viṣṇu, as described in this verse: *tvam eka ādyaḥ puruṣaḥ.* Spiritual and material categories are made possible by the Supreme Personality of Godhead, but actually there are no such distinctions for the living entities who are eternally engaged in the service of the Lord. There is only a material world for those who want to imitate the Lord and become enjoyers. Indeed, the material world is nothing but forgetfulness of the original Supreme Personality of Godhead, the creator

of everything. The distinction between matter and spirit is created by the sleeping energy of the Lord when the Lord wants to give some facility to those living entities who want to imitate the Lord in His enjoyment. It is only for them that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate their mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord. The material creation is therefore caused by the Lord through His material energy. It is by the glance of the Lord that the material energy is activated. At that time the three material qualities are set into motion, and the material energy is manifested first in the form of the *mahat-tattva,* then egotism, then ether, then air, fire, water, and earth. After the creation, the living entities are impregnated in the cosmic manifestation, and they emerge as Lord Brahmā and the seven great *ṛṣis,* then as different demigods. From the demigods come human beings, animals, trees, birds, beasts and everything else. The original cause, however, is the Supreme Personality of Godhead, as verified herein—*tvam eka ādyaḥ puruṣaḥ.* This is also confirmed in *Brahma-saṁhitā:*

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Kṛṣṇa. This is summarized in the *Vedānta* aphorism, *janmādy asya yataḥ* (*Vedānta-sūtra* 1.1.2). Kṛṣṇa also confirms this in *Bhagavad-gītā:*

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

When Kṛṣṇa says that He is the origin of everything *(ahaṁ sarvasya prabhavo),* He means that He is even the source of Lord Brahmā, Lord Śiva, the *puruṣa-avatāras,* the material manifestation and all the living entities within the material world. Actually the word *prabhava* (creation) only refers to this material world, for since the spiritual world is eternally

existing, there is no question of creation. In the *catuḥślokī* of *Śrīmad-Bhāgavatam,* the Lord says: *aham evāsam evāgre* (*Bhāg.* 2.9.33). "I was existing in the beginning before the creation." In the *Vedas* it is also said, *eko nārāyaṇa āsīt:* "Before the creation there was only Nārāyaṇa." This is also confirmed by Śaṅkarācārya: *nārāyaṇaḥ paro'vyaktāt (Gītā-bhāṣya).* "Nārāyaṇa is transcendental to the creation." Since all the activities of Nārāyaṇa are spiritual, when Nārāyaṇa said, "Let there be creation," that creation was all-spiritual. The "material" only exists for those who have forgotten that Nārāyaṇa is the original cause.

TEXT 64

सृष्टं स्वशक्त्येदमनुप्रविष्ट-
श्चतुर्विधं पुरमात्मांशकेन ।
अथो विदुस्तं पुरुषं सन्तमन्त-
र्भुङ्क्ते हृषीकैर्मधु सारघं यः ॥६४॥

sṛṣṭaṁ sva-śaktyedam anupraviṣṭaś
catur-vidhaṁ puram ātmāṁśakena
atho vidus taṁ puruṣaṁ santam antar
bhuṅkte hṛṣīkair madhu sāra-ghaṁ yaḥ

sṛṣṭam—in the creation; *sva-śaktyā*—by Your own potency; *idam*—this cosmic manifestation; *anupraviṣṭaḥ*—entering afterwards; *catuḥ-vidham*—four kinds of; *puram*—bodies; *ātma-aṁśakena*—by Your own part and parcel; *atho*—therefore; *viduḥ*—know; *tam*—him; *puruṣam*—the enjoyer; *santam*—existing; *antaḥ*—within; *bhuṅkte*—enjoys; *hṛṣīkaiḥ*—by the senses; *madhu*—sweetness; *sāra-gham*—honey; *yaḥ*—one who.

TRANSLATION

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

PURPORT

The material cosmic manifestation is an exhibition of the external energy of the Supreme Personality of Godhead, but because dull matter cannot work independently, the Lord Himself enters within this material

creation in the form of a partial expansion (Paramātmā), and He enters also by His separated parts and parcels (the living entities). In other words, both the living entities and the Supreme Personality of Godhead enter into the material creation just to make it active. As stated in *Bhagavad-gītā:*

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Since the material world cannot work independently, the living entities enter into the material manifestation in four different types of bodies. The word *catur-vidham* is significant in this verse. There are four types of living entities born within this material world. Some are born by way of an embryo *(jarāyu-ja),* by way of eggs *(aṇḍa-ja),* perspiration *(sveda-ja),* and, like the trees, by way of seeds *(udbhij-ja).* Regardless of how these living entities appear, they are all busy in the pursuit of sense enjoyment.

The materialistic scientists' contention that living entities other than human beings have no soul is nullified herein. Whether they are born through an embryo, eggs, perspiration or seeds, all living entities in the 8,400,000 species of life are parts and parcels of the Supreme Personality of Godhead, and each therefore is an individual spiritual spark and soul. The Supreme Personality of Godhead also remains within the heart of the living entity, regardless of whether the living entity is a man, animal, tree, germ or microbe. The Lord resides in everyone's heart, and because all living entities who come to this material world do so in order to fulfill their desire for sense enjoyment, the Lord directs the living entities to enjoy their senses. Thus the Paramātmā, the Supreme Personality of Godhead, knows everyone's desires. As stated in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of other bees. Because bees

bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them. In the *Upaniṣads* the example is given of two birds sitting on a tree. One bird (the *jīva,* or living entity) is enjoying the fruits of that tree, and the other bird (Paramātmā) is simply witnessing. In the *Bhagavad-gītā* the Supreme Personality of Godhead as Paramātmā is described as *upadraṣṭā* (the overseer) and *anumantā* (the permitter).

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto
dehe 'smin puruṣaḥ paraḥ

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul." (Bg. 13.23)

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramātmā also who gives the intelligence by which the bees can construct a hive, collect honey from various flowers, store it and enjoy it. Although the Paramātmā is aloof from the living entities, He knows their intentions, and He gives them facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations. The Supreme Personality of Godhead as Paramātmā is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the *jīvas* enter into this material world. However, the Paramātmā, or Supreme Personality of Godhead, is worshipable because He has arranged for the happiness of the living entity in the material world. Because it is the material world, however, no one can enjoy any kind of happiness without inebriety. Material enjoyment means inebriety, whereas spiritual enjoyment means pure enjoyment under the protection of the Supreme Personality of Godhead.

TEXT 65

स एष लोकानतिचण्डवेगो
विकर्षसि त्वं खलु कालयानः ।
भूतानि भूतैरनुमेयतत्त्वो
घनावलीर्वायुरिवाविषह्यः ॥६५॥

sa eṣa lokān ati-caṇḍa-vego
vikarṣasi tvaṁ khalu kālayānaḥ
bhūtāni bhūtair anumeya-tattvo
ghanāvalīr vāyur ivāviṣahyaḥ

saḥ—that; *eṣaḥ*—this; *lokān*—all the planetary systems; *ati*—very much; *caṇḍa-vegaḥ*—the great force; *vikarṣasi*—destroys; *tvam*—Your Lordship; *khalu*—however; *kālayānaḥ*—in due course of time; *bhūtāni*—all living entities; *bhūtaiḥ*—by other living entities; *anumeya-tattvaḥ*—the Absolute Truth can be guessed; *ghana-āvalīḥ*—the clouds; *vāyuḥ*—air; *iva*—like; *aviṣahyaḥ*—unbearable.

TRANSLATION

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else—just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

PURPORT

The process of destruction is going on according to the law of nature. Nothing within this material world can be permanent, although scientists, philosophers, workers and everyone else are trying to make things permanent. One foolish scientist recently declared that eventually life will be made permanent through science. Some so-called scientists are also trying to manufacture living entities within the laboratory. Thus in one way or another everyone is busy denying the existence of the Supreme Personality of Godhead and rejecting the supreme authority of the Lord. However, the Lord is so powerful that He destroys everything in the form of death. As Kṛṣṇa says in *Bhagavad-gītā: mṛtyuḥ sarva-haraś cāham.* "I am all-devouring death." (Bg. 10.34) The Lord is just like death to the atheists, for He takes away everything they accumulate in the material world. Hiraṇyakaśipu, the father of Prahlāda, always denied the existence of the Lord, and he

tried to kill his five-year-old boy due to the boy's unflinching faith in God. However, in due course of time the Lord appeared as Nṛsiṁhadeva and killed Hiraṇyakaśipu in the presence of his son. As stated in *Śrīmad-Bhāgavatam,* this killing process is natural. *Jīvo jīvasya jīvanam:* "One animal is food for another animal." (*Bhāg.* 1.13.47) A frog is eaten by a snake, a snake is eaten by a mongoose, and the mongoose is eaten by another animal. In this way the process of destruction goes on by the supreme will of the Lord. Although we do not see the hand of the Supreme Lord directly, we can feel the presence of that hand through the Lord's process of destruction. We can see the clouds scattered by the wind, although we cannot see how this is being done because it is not possible to see the wind. Similarly, although we do not directly see the Supreme Personality of Godhead, we can see that He controls the process of destruction. The destructive process is going on fiercely under the control of the Lord, but the atheists cannot see it.

TEXT 66

प्रमत्तमुच्चैरितिकृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥६६॥

pramattam uccair iti kṛtya-cintayā
pravṛddha-lobhaṁ viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ

pramattam—persons who are mad; *uccaiḥ*—loudly; *iti*—thus; *kṛtya*—to be done; *cintayā*—by such desire; *pravṛddha*—very much advanced; *lobham*—greediness; *viṣayeṣu*—in the matter of material enjoyment; *lālasam*—so desiring; *tvam*—Your Lordship; *apramattaḥ*—completely in transcendence; *sahasā*—all of a sudden; *abhipadyase*—seizes them; *kṣut*—hungry; *lelihānaḥ*—by the greedy tongue; *ahiḥ*—snake; *iva*—like; *ākhum*—mouse; *antakaḥ*—destroyer.

TRANSLATION

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment

is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

PURPORT

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman. As stated in *Bhagavad-gītā:*

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Everything is enacted by the laws of nature, and these laws are under the direction of the Supreme Personality of Godhead. The atheists, or unintelligent men, do not know this. They are busy making their own plans, and big nations are busy expanding their empire. And yet we know that in due course of time many empires have come into existence and been destroyed. Many aristocratic families were created by the people in their extreme madness, but we can see that in the course of time those families and empires have all been destroyed. But still the foolish atheists do not accept the supreme authority of the Lord. Such foolish people unnecessarily concoct their own duties without referring to the supreme authority of the Lord. The so-called political leaders are busy making plans to advance the material prosperity of their nation, but factually these political leaders only want an exalted position for themselves. Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. These are some of the faults of modern civilization. Without taking to God consciousness and accepting the authority of the Lord, the living entities become ultimately confused and frustrated in their planmaking attempts. Due to their unauthorized plans for economic development, the price of commodities is rising daily all over the world, so much so that it has become difficult for the poorer classes, and they are suffering the consequences. And due to lack of Kṛṣṇa consciousness, people are being fooled by so-called leaders and planmakers.

Consequently, the sufferings of the people are increasing. According to the laws of nature, which are backed by the Lord, nothing can be permanent within this material world; therefore everyone should be allowed to take shelter of the Absolute in order to be saved. In this regard, Lord Kṛṣṇa says in *Bhagavad-gītā:*

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

If one wants peace of mind and tranquility in society, he must accept the fact that the real enjoyer is the Supreme Personality of Godhead. The Lord is the proprietor of everything all over the universe, and He is the supreme friend of all living entities as well. By understanding this, people can become happy and peaceful individually and collectively.

TEXT 67

कस्त्वत्पदाब्जं विजहाति पण्डितो
यस्तेऽवमानव्ययमानकेतनः ।
विशङ्कयास्मद्गुरुरर्चति स्म यद्
विनोपपत्तिं मनवश्चतुर्दश ॥६७॥

kas tvat-padābjaṁ vijahāti paṇḍito
yas te 'vamāna-vyayamāna-ketanaḥ
viśaṅkayāsmad-gurur arcati sma yad
vinopapattiṁ manavaś caturdaśa

kaḥ—who; *tvat*—Your; *pada-abjam*—lotus feet; *vijahāti*—avoids; *paṇḍitaḥ*—learned; *yaḥ*—who; *te*—unto You; *avamāna*—deriding; *vyayamāna*—decreasing; *ketanaḥ*—this body; *viśaṅkayā*—without any doubt; *asmat*—our; *guruḥ*—spiritual master, father; *arcati*—worships; *sma*—in the past; *yat*—that; *vinā*—without; *upapattim*—agitation; *manavaḥ*—the Manus; *caturdaśa*—fourteen in number.

TRANSLATION

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

PURPORT

The word *paṇḍita* means "a wise man." Who is actually a wise man? The wise man is described in *Bhagavad-gītā* in this way:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Thus when the wise man actually becomes wise after many births and whimsical attempts at self-realization, he surrenders unto the Supreme Personality of Godhead, Kṛṣṇa. Such a *mahātmā,* or learned person, knows that Kṛṣṇa, Vāsudeva, is everything (*vāsudevaḥ sarvam iti*). Learned persons always think that life is wasted unless they worship Lord Kṛṣṇa or become His devotee. Śrīla Rūpa Gosvāmī also says that when one becomes an advanced devotee he understands that he should be reserved and perseverent *(kṣāntiḥ)* and that he should engage in the service of the Lord and not waste time *(avyartha-kālatvam).* He should also be detached from all material attraction *(viraktiḥ),* and he should not long for any material respect in return for his activities *(māna-śūnyatā).* He should be certain that Kṛṣṇa will bestow His mercy upon him *(āśā-bandhaḥ),* and he should always be very eager to serve the Lord faithfully *(samutkaṇṭhā).* The wise man is always very eager to glorify the Lord by chanting and hearing *(nāma-gāne sadā ruciḥ)* and he is always eager to describe the transcendental qualities of the Lord (*āsaktis tad-guṇākhyāne*). He should also be attracted to those places where the Lord had His pastimes *(prītis tad-vasati-sthale).* These are symptoms of an advanced devotee.

An advanced devotee or a perfect human being who is actually wise and learned cannot give up his service at the lotus feet of the Lord. Although Lord Brahmā has a long life span (4,320,000,000 years constitute twelve hours in a day of Brahmā), Brahmā is nonetheless afraid of death and con-

sequently engaged in the devotional service of the Lord. Similarly, all the Manus who appear and disappear during the day of Brahmā are also engaged in the Lord's devotional service. In Brahmā's one day, fourteen Manus appear and disappear. The first Manu is Svāyambhuva Manu. Each Manu lives for seventy-one *yugas,* each consisting of some 4,320,000 years. Although the Manus have such a long life span, they still prepare for the next life by engaging in the devotional service of the Lord. In this age human beings only live for sixty or eighty years, and even this small life span is gradually decreasing. Therefore it is even more imperative for human beings to take to the worship of the lotus feet of the Lord by constantly chanting the Hare Kṛṣṇa *mantra,* as recommended by Lord Caitanya Mahāprabhu.

tṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demonic father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa *mantra* and preaching the chanting of this *mantra* because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects. One should thus engage in the devotional service of the Lord and follow in the footsteps of previous *ācāryas,* beginning with Lord Brahmā and others.

TEXT 68

अथ त्वमसि नो ब्रह्मन् परमात्मन् विपश्चिताम् ।
विश्वं रुद्रभयध्वस्तमकुतश्चिद्भया गतिः ॥६८॥

atha tvam asi no brahman
paramātman vipaścitām
viśvaṁ rudra-bhaya-dhvastam
akutaścid-bhayā gatiḥ

atha—therefore; *tvam*—my Lord, Yourself; *asi*—are; *naḥ*—our; *brahman*—O Supreme Brahman; *paramātman*—O Supersoul; *vipaścitām*—for the learned wise men; *viśvam*—the whole universe; *rudra-bhaya*—being afraid

of Rudra; *dhvastam*—annihilated; *akutaścit-bhayā*—undoubtedly fearless; *gatiḥ*—destination.

TRANSLATION

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

PURPORT

For the purpose of creation, maintenance and annihilation of this cosmic manifestation, there are three lords—Brahmā, Viṣṇu and Śiva (Maheśvara). The material body is finished at the time of annihilation. Both the universal body and the small unit, the individual living entity's body, are susceptible to annihilation at the ultimate end. However, the devotees do not fear the annihilation of the body, for they are confident that they will go back home, back to Godhead, after the annihilation. As stated in *Bhagavad-gītā:*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

If one strictly follows the process of devotional service, he has no fear of death, for he is predestined to go back home, back to Godhead. The nondevotees are fearful of death because they have no guarantee of where they are going or of the type of body they are going to get in their next life. The word *rudra-bhaya* is significant in this verse because Rudra himself, Lord Śiva, is speaking of "fear of Rudra." This indicates that there are many Rudras—eleven Rudras—and the Rudra (Lord Śiva) who was offering this prayer to the Supreme Personality of Godhead is different from the other Rudras, although he is as powerful as they are. The conclusion is that one Rudra is afraid of another Rudra because each and every one of them is engaged in the destruction of this cosmic manifestation. But for the devotee, everyone is afraid of Rudra, even Rudra himself. A devotee is never afraid of Rudra because he is always secure, being protected by the lotus feet of the Lord. As Śrī Kṛṣṇa says in *Bhagavad-gītā:*

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31)

TEXT 69

इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः ।
स्वधर्ममनुतिष्ठन्तो भगवत्यर्पिताशयाः ॥६९॥

idaṁ japata bhadraṁ vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ

idam—this; *japata*—while chanting; *bhadram*—all auspiciousness; *vaḥ*—all of you; *viśuddhāḥ*—purified; *nṛpa-nandanāḥ*—the sons of the king; *sva-dharmam*—one's occupational duties; *anutiṣṭhantaḥ*—executing; *bhagavati*—unto the Supreme Personality of Godhead; *arpita*—given up; *āśayāḥ*—possessing all kinds of faithfulness.

TRANSLATION

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

PURPORT

The prayers offered by Lord Śiva are very authoritative and significant. Simply by offering prayers to the Supreme Lord one can become perfect, even though engaged in his occupational duty. The real purpose of life is to become a devotee of the Lord. It does not matter where one is situated. Whether one is a *brāhmaṇa, kṣatriya, vaiśya, śūdra,* American, Englishman, Indian, etc., one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Kṛṣṇa *mahā-mantra* is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Kṛṣṇa *mahā-mantra* also says, "My dear Lord Kṛṣṇa, my dear Lord Rāma, O energy of the Lord, Hare, kindly

engage me in Your service." Although one may be lowly situated, he can execute devotional service under any circumstance, as stated, *ahaituky apratihatā* (*Bhāg.* 1.2.6). "Devotional service cannot be checked by any material condition." Lord Caitanya Mahāprabhu also recommended this process:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(*Bhāg.* 10.14.3)

One may remain situated in his own place or in his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Kṛṣṇa in order to go back home, back to Godhead.

TEXT 70

तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम् ।
पूजयध्वं गृणन्तश्च ध्यायन्तश्चासकृद्धरिम् ॥७०॥

tam evātmānam ātma-sthaṁ
sarva-bhūteṣv avasthitam
pūjayadhvaṁ gṛṇantaś ca
dhyāyantaś cāsakṛd dharim

tam—unto Him; *eva*—certainly; *ātmānam*—the Supreme Soul; *ātma-stham*—within your hearts; *sarva*—all; *bhūteṣu*—in every living being; *avasthitam*—situated; *pūjayadhvam*—just worship Him; *gṛṇantaḥ ca*—always chanting; *dhyāyantaḥ ca*—always meditating upon; *asakṛt*—continually; *harim*—the Supreme Personality of Godhead.

TRANSLATION

Therefore, O sons of the king, the Supreme Personality of Godhead Hari is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continually.

PURPORT

The word *asakṛt* is significant, for it means not just for a few minutes but continually. This is the instruction given by Lord Caitanya Mahāprabhu in His *Śikṣāṣṭaka*. *Kīrtanīyaḥ sadā hariḥ*. "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Kṛṣṇa consciousness

movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Ṭhākura Haridāsa, who was chanting the Hare Kṛṣṇa *mantra* 300,000 times daily. Indeed, he had no other business. Some of the Gosvāmīs like Raghunātha dāsa Gosvāmī were also chanting very rigidly and also offering obeisances very rigidly. As stated in Śrīnivāsācārya's prayer to the six Gosvāmīs (*Ṣaḍ-gosvāmy-aṣṭaka*): *saṅkhyā-pūrvaka-nāma-gānanatibhiḥ kālāvasānīkṛtau.* The word *saṅkhyā-pūrvaka* means "maintaining a numerical strength." Not only was Raghunātha dāsa Gosvāmī chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Because the princes were ready to enter into some severe austerity in order to worship the Lord, Lord Śiva advised them to constantly chant and meditate upon the Supreme Personality of Godhead. It is significant that Lord Śiva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahmā. Similarly, he was also preaching to the princes according to the *paramparā* system. One should not only practice the instructions received from the spiritual master but should also distribute this knowledge to his disciples.

The words *ātmānam ātma-sthaṁ sarva-bhūteṣv avasthitam* are also significant. The Personality of Godhead is the origin of all living entities. Because the living entities are parts and parcels of the Lord, He is the father of all of them. One can search out the Supreme Lord very easily within his heart, for He is situated in every living entity's heart. In this verse the process of worshiping the Lord is considered to be very easy and complete, for anyone can sit down anywhere and in any condition of life and simply chant the holy names of the Lord. By chanting and hearing, one automatically engages in meditation.

TEXT 71

योगादेशमुपासाद्य धारयन्तो मुनिव्रताः ।
समाहितधियः सर्व एतदभ्यसतादृताः ॥७१॥

yogādeśam upāsādya
dhārayanto muni-vratāḥ
samāhita-dhiyaḥ sarva
etad abhyasatādṛtāḥ

yoga-ādeśam—this instruction of *bhakti-yoga; upāsādya*—constantly reading; *dhārayantaḥ*—and taking within the heart; *muni-vratāḥ*—just take the vow of the great sages, the vow of silence; *samāhita*—always fixed in

the mind; *dhiyaḥ*—with intelligence; *sarve*—all of you; *etat*—this; *abhyasata*—practice; *ādṛtāḥ*—with great reverence.

TRANSLATION

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

PURPORT

In the *haṭha-yoga* system one has to practice bodily exercises, *dhyāna, dhāraṇā, āsana,* meditation, etc. One also has to sit in one place in a particular posture and concentrate his gaze on the tip of the nose. There are so many rules and regulations for the *haṭha-yoga* system that it is practically impossible to perform it in this age. The alternative system of *bhakti-yoga* is very easy not only in this age but in others as well, for this *yoga* system was advocated long ago by Lord Śiva when he advised the princes, the sons of Mahārāja Prācīnabarhiṣat. The *bhakti-yoga* system is not newly introduced, for even five thousand years ago Lord Kṛṣṇa recommended this *bhakti-yoga* as the topmost *yoga.* As Kṛṣṇa tells Arjuna in *Bhagavad-gītā:*

yogināṁ api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47)

In other words, this system of *bhakti-yoga* has been existing from time immemorial and is now continuing in this Kṛṣṇa consciousness movement.

The word *muni-vratāḥ* is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of *Kṛṣṇa-kathā.* This is the silence of Mahārāja Ambarīṣa:

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane

"King Ambarīṣa always fixed his mind on the lotus feet of the Lord and talked of Him only." (*Bhāg.* 9.4.18) We should also take this opportunity

in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called *muni-vrata.* The intelligence *(samāhita-dhiyaḥ)* must be very sharp and should always be acting in Kṛṣṇa consciousness. The words *etad abhyasatādṛtāḥ* indicate that if one takes these instructions from a spiritual master with great reverence *(ādṛta)* and practices them accordingly, he will find this *bhakti-yoga* process to be very, very easy.

TEXT 72

इदमाह पुरास्माकं भगवान् विश्वसृक्पतिः ।
भृग्वादीनामात्मजानां सिसृक्षुः संसिसृक्षताम् ॥७२॥

idam āha purāsmākaṁ
bhagavān viśvasṛk-patiḥ
bhṛgv-ādīnām ātma-jānāṁ
sisṛkṣuḥ saṁsisṛkṣatām

idam—this; *āha*—said; *purā*—formerly; *asmākam*—unto us; *bhagavān*—the lord; *viśva-sṛk*—the creators of the universe; *patiḥ*—master; *bhṛgu-ādīnām*—of the great sages headed by Bhṛgu; *ātma-jānām*—of his sons; *sisṛkṣuḥ*—desirous to create; *saṁsisṛkṣatām*—who are in charge of creation.

TRANSLATION

This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

PURPORT

Lord Brahmā was created by Lord Viṣṇu; then Lord Brahmā created Lord Śiva and other great sages headed by Bhṛgu Muni. These great sages included Bhṛgu, Marīci, Ātreya, Vasiṣṭha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Viṣṇu entrusted Brahmā with the business of creation, and Brahmā in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahmā cautioned all his sons and disciples by reciting the prayers now recited by Lord Śiva. The material creation means material engagement, but material engagements can be counteracted if we always remember our relationship with the Lord as that relationship is described in these prayers recited by Lord Śiva. In this way we can remain constantly

in touch with the Supreme Personality of Godhead. Thus despite our engagement in the creation, we cannot be deviated from the path of Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is especially meant for this purpose. In this material world everyone is engaged in some particular occupational duty which is prescribed in the *varṇāśrama-dharma. Brāhmaṇas, kṣatriyas, vaiśyas, śūdras* and everyone are engaged in their occupational duty, but if one remembers his first duty—keeping in constant contact with the Supreme Personality of Godhead—everything will be successful. If one simply executes the rules and regulations of the *varṇāśrama-dharma* in the role of a *brāhmaṇa, kṣatriya, vaiśya, śūdra,* and keeps busy and does not remember one's eternal relationship with the Lord, one's business and activities as well as occupational duties will simply be a waste of time. This is confirmed in the First Canto of *Śrīmad-Bhāgavatam:*

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ śrama eva hi kevalam (*Bhāg.* 1.2.8)

The conclusion is that even if one is busy executing his occupational duty, his business in Kṛṣṇa consciousness need not be hampered. He has simply to execute the devotional service of *śravaṇaṁ kīrtanam*—hearing, chanting, and remembering. One need not abandon his occupational duty. As stated in *Bhagavad-gītā:*

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord—who is the source of all beings and who is all-pervading—man can, in the performance of his own duty, attain perfection." (Bg. 18.46)

Thus one can continue with his occupational duty, but if he worships the Supreme Personality of Godhead as Lord Śiva herein prescribes, he attains his perfection of life. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam* (*Bhāg.* 1.2.13). We should continue executing our occupational duties, but if we try to satisfy the Supreme Personality of Godhead by our duties, then our lives will be perfected.

TEXT 73

ते वयं नोदिताः सर्वे प्रजासर्गे प्रजेश्वराः ।
अनेन ध्वस्ततमसः सिसृक्षो विविधाः प्रजाः ॥७३॥

te vayaṁ noditāḥ sarve
prajā-sarge prajeśvarāḥ
anena dhvasta-tamasaḥ
sisṛkṣmo vividhāḥ prajāḥ

te—by him; *vayam*—all of us; *noditāḥ*—ordered; *sarve*—all; *prajā-sarge*—at the time of creating population; *prajā-īśvarāḥ*—the controllers of all living entities; *anena*—by this; *dhvasta-tamasaḥ*—being freed from all kinds of ignorance; *sisṛkṣmaḥ*—we created; *vividhāḥ*—various kinds of; *prajāḥ*—living entities.

TRANSLATION

When all Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

PURPORT

In this verse we can understand that the various types of living entities were created simultaneously at the very beginning of the creation. The nonsensical Darwinian theory of evolution is not applicable here. It is not that intelligent human beings did not exist millions of years ago. On the contrary, it is understood that the most intelligent creature, Lord Brahmā, was first created. Then Lord Brahmā created other saintly sages like Marīci, Bhṛgu, Ātreya, Vasiṣṭha, Lord Śiva and others. They in their turn created different types of bodies according to *karma*. In *Śrīmad-Bhāgavatam* Lord Kapiladeva told His mother that the living entity gets a particular type of body in accordance to his work and that this body is decided upon by higher authorities. The higher authorities, as appointed by the Supreme Personality of Godhead, are Lord Brahmā and all other Prajāpatis and Manus. Thus from the beginning of creation it can be seen that the first creature is the most intelligent. It is not that so-called modern intelligence has developed by the gradual process of evolution. As stated in *Brahma-vaivarta Purāṇa*, there is a gradual evolutionary process, but it is not the body that is evolving. All the bodily forms are already there. It is the spiritual entity or spiritual spark within the body that is being promoted by the laws of nature under the supervision of superior authority. We can understand from this verse that from the very beginning of creation different varieties of living entities were existing. It is not that some of them have become extinct. Everything is there; it is due to our lack of knowledge that we cannot see things in their proper perspective.

In this verse the word *dhvasta-tamasaḥ* is very important, for without

being free of ignorance one cannot control the creation of different types of living entities. As stated in *Śrīmad-Bhāgavatam, daiva-netreṇa*—bodies are awarded under the supervision of superior powers. How can these superior powers control the evolutionary process of the living entity if they are not free from all imperfection? The followers of the Vedic instructions cannot accept the Darwinian theory of evolution, for it is marred by imperfect knowledge.

TEXT 74

अथेदं नित्यदा युक्तो जपन्नवहितः पुमान् ।
अचिराच्छ्रेय आप्नोति वासुदेवपरायणः ॥७४॥

athedaṁ nityadā yukto
japann avahitaḥ pumān
acirāc chreya āpnoti
vāsudeva-parāyaṇaḥ

atha—thus; *idam*—this; *nityadā*—regularly; *yuktaḥ*—with great attention; *japan*—by murmuring; *avahitaḥ*—fully attentive; *pumān*—a person; *acirāt*—without delay; *śreyaḥ*—auspiciousness; *āpnoti*—achieves; *vāsudeva-parāyaṇaḥ*—one who is a devotee of Lord Kṛṣṇa.

TRANSLATION

A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

PURPORT

Perfection means becoming a devotee of Lord Kṛṣṇa. As stated in the First Canto of *Śrīmad-Bhāgavatam: vāsudeva-parā vedā vāsudeva-parā makhāḥ* (*Bhāg.* 1.2.28). The ultimate goal of life is Vāsudeva, or Kṛṣṇa. Any devotee of Lord Kṛṣṇa can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Kṛṣṇa chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as *śiva-viriñci-nutam* (*Bhāg.* 11.5.33). *Śiva* means Lord Śiva, and *viriñci* means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa. If we follow in the footsteps of such great personalities and become devotees of Lord Kṛṣṇa, our lives become successful. Unfortunately people do not know this secret. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* (*Bhāg.* 7.5.31). "They do not know that the real interest and the highest perfection of life

is to worship Lord Viṣṇu [Kṛṣṇa]." It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Kṛṣṇa, one can only be baffled and confused. To save living entities from such a calamity, Lord Kṛṣṇa points out in *Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

We can achieve whatever benediction we want simply by becoming devotees of Vāsudeva.

TEXT 75

श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम् ।
सुखं तरति दुष्पारं ज्ञाननौर्व्यसनार्णवम् ॥७५॥

śreyasām iha sarveṣāṁ
jñānaṁ niḥśreyasaṁ param
sukhaṁ tarati duṣpāraṁ
jñāna-naur vyasanārṇavam

śreyasām—of all benedictions; *iha*—in this world; *sarveṣām*—of every person; *jñānam*—knowledge; *niḥśreyasam*—the supreme benefit; *param*—transcendental; *sukham*—happiness; *tarati*—crosses over; *duṣpāram*—insurmountable; *jñāna*—knowledge; *nauḥ*—boat; *vyasana*—danger; *arṇavam*—the ocean.

TRANSLATION

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

PURPORT

Actually everyone is suffering within this material world due to ignorance. Every day we see that a person without knowledge commits some criminal act and is later arrested and punished, despite the fact that he actually may not have been conscious of his sinful activity. Such ignorance prevails throughout the world. People do not consider how they are risking

their lives in an attempt to have illicit sex life, kill animals to satisfy their tongue, enjoy intoxication and gamble. It is very regrettable that the leaders of the world do not know of the effects of these sinful activities. They are instead taking things very easily and are succeeding in making the ocean of nescience wider and wider.

Opposed to such ignorance, full knowledge is the greatest achievement within this material world. We can practically see that one who has sufficient knowledge is saved from many dangerous pitfalls in life. As stated in *Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

This Kṛṣṇa consciousness movement is determined to open wide the eyes of the so-called leaders who are full of ignorance and thus save them from the many pitfalls and dangerous conditions of life. The greatest danger is the danger of getting a body lower than a human being. It was with great difficulty that we attained this human form of life just to take advantage of this body and reestablish our relationship with the Supreme Personality of Godhead, Govinda. Lord Śiva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vāsudeva and thus will be able to cross the ocean of nescience and make life perfect.

TEXT 76

य इमं श्रद्धया युक्तो मद्गीतं भगवत्स्तवम् ।
अधीयानो दुराराध्यं हरिमाराधयत्यसौ ॥७६॥

ya imaṁ śraddhayā yukto
mad-gītaṁ bhagavat-stavam
adhīyāno durārādhyaṁ
harim ārādhayaty asau

yaḥ—anyone; *imam*—this; *śraddhayā*—with great faith; *yuktaḥ*—devoutly attached; *mat-gītam*—the song composed by me or sung by me; *bhagavat-stavam*—a prayer offered to the Supreme Personality of Godhead; *adhīyānaḥ*—by regular study; *durārādhyam*—very difficult to worship;

harim—the Supreme Personality of Godhead; *ārādhayati*—he can, however, worship Him; *asau*—such a person.

TRANSLATION

Although rendering devotional service to the Supreme Personality of Godhead and worshiping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

PURPORT

It is especially significant that Lord Śiva is a pure devotee of Lord Vāsudeva. *Vaiṣṇavānāṁ yathā śambhuḥ:* "Amongst all Vaiṣṇavas, Lord Śiva is the topmost." Consequently Lord Śiva has a *sampradāya,* a Vaiṣṇava disciplic succession, called Rudra-sampradāya. At the present moment those who belong to the Viṣṇusvāmi-sampradāya of Vaiṣṇavas come from Rudra, Lord Śiva. To become a devotee of Lord Kṛṣṇa, Vāsudeva, is very, very difficult. The word especially used in this connection is *durārādhyam.* The worship of the demigods is not very difficult, but becoming a devotee of Lord Vāsudeva, Kṛṣṇa, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Śiva, he can easily become a devotee of Lord Vāsudeva. This is also confirmed by Prahlāda Mahārāja. Devotional service cannot be practiced by a mental speculator. Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee. As confirmed by Prahlāda Mahārāja, *mahīyasāṁ pāda-rajo 'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat:* "Unless one accepts the dust of the lotus feet of a pure devotee, who is free from all material contamination, one cannot enter into the devotional service of the Lord." (*Bhāg.* 7.5.32)

TEXT 77

विन्दते पुरुषोऽमुष्माद्यद्यदिच्छत्यसत्वरम् ।
मद्गीतगीतात्सुप्रीताच्छ्रेयसामेकवल्लभात् ॥७७॥

vindate puruṣo 'muṣmād
yad yad icchaty asatvaram
mad-gīta-gītāt su-prītāc
chreyasām eka vallabhāt

vindate—achieves; *puruṣaḥ*—a devotee; *amuṣmāt*—from the Personality of Godhead; *yat yat*—that which; *icchati*—desires; *asatvaram*—being fixed;

mat-gīta—sung by me; *gītāt*—by the song; *su-prītāt*—from the Lord who is very pleased; *śreyasām*—of all benediction; *eka*—one; *vallabhāt*—from the dearmost.

TRANSLATION

The Supreme Personality of Godhead is the dearmost objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.

PURPORT

As stated in *Bhagavad-gītā, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ:* "Established thus, one never departs from the truth, and upon gaining it he thinks there is no greater gain." (Bg. 6.22) If one can attain the favor of the Supreme Personality of Godhead, he has nothing to aspire for, nor does he desire any other gain. When Dhruva Mahārāja became perfect by austerity and saw the Supreme Personality of Godhead eye to eye, he was offered any kind of benediction he wanted. However, Dhruva replied that he did not want anything, for he was perfectly satisfied with the benediction of seeing the Lord. Except for the service of the Supreme Lord, whatever we want is called illusion, *māyā*. Śrī Caitanya Mahāprabhu said: *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'* (Cc. *Madhya* 20.108). Every living entity is an eternal servant of the Lord; therefore when one engages in the service of the Lord, he realizes the highest perfection of life. A faithful servant can fulfill any desire by the grace of the master, and one who engages in the transcendental loving service of the Lord has nothing to aspire for separately. All his desires are fulfilled simply by engaging constantly in the Lord's loving service. Lord Śiva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

TEXT 78

इदं यः कल्य उत्थाय प्राञ्जलिः श्रद्धयान्वितः ।
शृणुयाच्छ्रावयेन्मर्त्यो मुच्यते कर्मबन्धनैः ॥७८॥

idaṁ yaḥ kalya utthāya
prāñjaliḥ śraddhayānvitaḥ
śṛṇuyāc chrāvayen martyo
mucyate karma-bandhanaiḥ

idam—this prayer; *yaḥ*—a devotee who; *kalye*—early in the morning; *utthāya*—after getting up from bed; *prāñjaliḥ*—with folded hands; *śraddhayā*—with faith and devotion; *anvitaḥ*—thus being absorbed; *śṛṇuyāt*—personally chants and hears; *śrāvayet*—and gets others to hear; *martyaḥ*—such a human being; *mucyate*—becomes freed; *karma-bandhanaiḥ*—from all kinds of actions resulting from fruitive activities.

TRANSLATION

A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.

PURPORT

Mukti or liberation means becoming free from the results of fruitive activities. As stated in *Śrīmad-Bhāgavatam: muktir hitvānyathā rūpam. Mukti* means giving up all other activities, and *svarūpeṇa vyavasthitiḥ* means being situated in one's constitutional position. (*Bhāg.* 2.10.6) In this conditional state we are entangled by one fruitive activity after another. *Karma-bandhana* means the bonds of fruitive activity. As long as one's mind is absorbed in fruitive activities, he has to manufacture plans for happiness. The *bhakti-yoga* process is different, for *bhakti-yoga* means acting according to the order of the supreme authority. When we act under the direction of supreme authority, we do not become entangled by fruitive results. For instance, Arjuna fought because the Supreme Personality of Godhead wanted him to; therefore he was not responsible for the outcome of the fighting. As far as devotional service is concerned, even hearing and chanting is as good as acting with our body, mind and senses. Actually hearing and chanting are also activities of the senses. When the senses are utilized for one's own sense gratification, they entangle one in *karma,* but when they are used for the satisfaction of the Lord, they establish one in *bhakti.*

TEXT 79

गीतं मयेदं नरदेवनन्दनाः
परस्य पुंसः परमात्मनः स्तवम् ।
जपन्त एकाग्रधियस्तपो महत्-
चरध्वमन्ते तत आप्स्यथेप्सितम् ॥७९॥

gītaṁ mayedaṁ naradeva-nandanāḥ
parasya puṁsaḥ paramātmanaḥ stavam
japanta ekāgra-dhiyas tapo mahat-
caradhvam ante tata āpsyathepsitam

gītam—sung; *mayā*—by me; *idam*—this; *naradeva-nandanāḥ*—O sons of the king; *parasya*—of the Supreme; *puṁsaḥ*—Personality of Godhead; *paramātmanaḥ*—the Supersoul of everyone; *stavam*—prayer; *japantaḥ*—chanting; *ekāgra*—perfect attention; *dhiyaḥ*—intelligence; *tapaḥ*—austerities; *mahat*—great; *caradhvam*—you practice; *ante*—at the end; *tataḥ*—thereafter; *āpsyatha*—will achieve; *īpsitam*—the desired result.

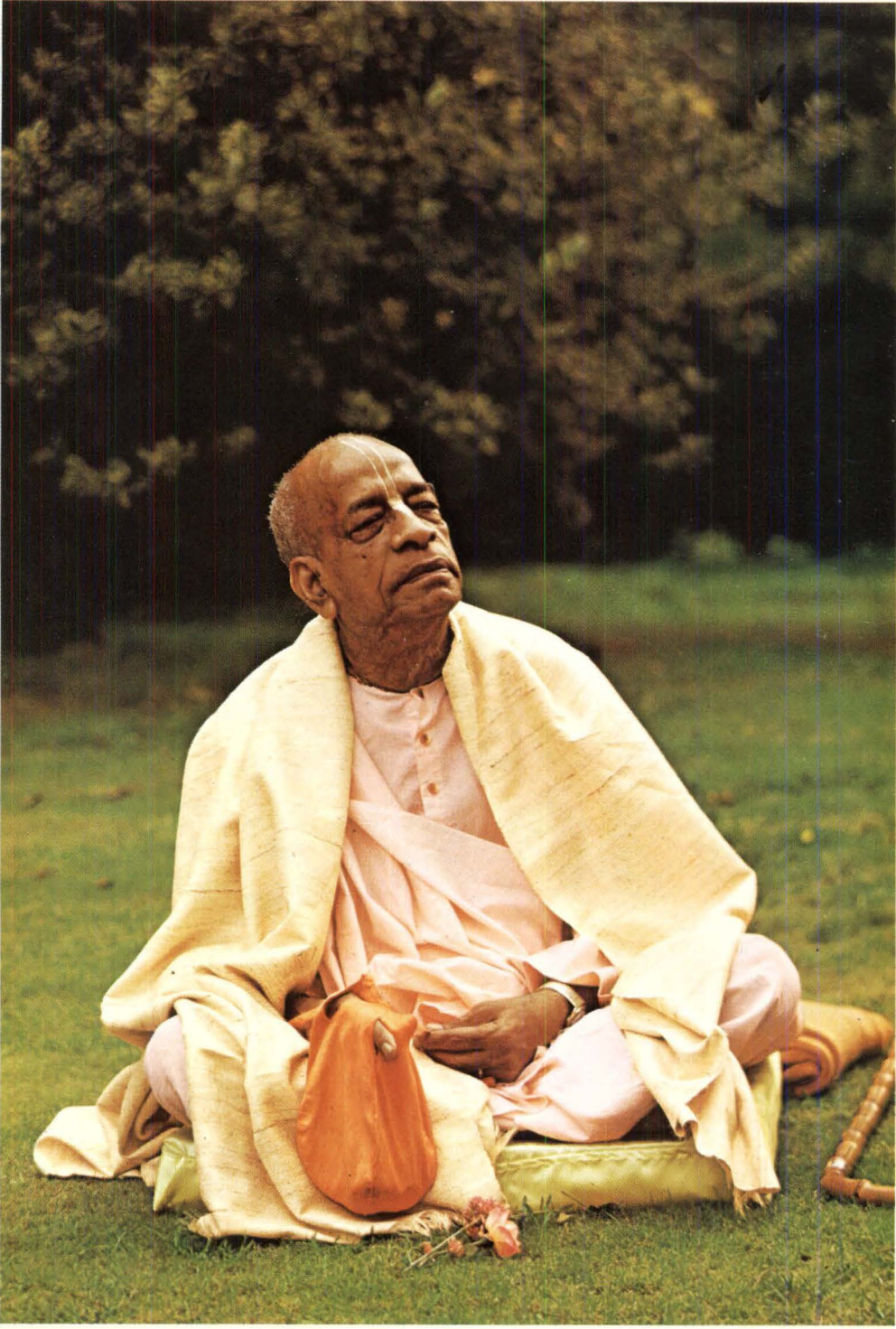
TRANSLATION

My dear sons of the King, the prayers which I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.

PURPORT

If we persistently engage in devotional service, certainly all of our desires will be fulfilled in due course of time.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Chanting the Song Sung by Lord Śiva."*



His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

Plate 1 The great saint Nārada became very compassionate upon the King and decided to instruct him about spiritual life. (*page 1135*)

Plate 2 Lord Kṛṣṇa imparted the imperishable science of *yoga* to the sun-god, Vivasvān, who instructed it to Manu, the father of mankind, who in turn instructed it to Ikṣvāku. (*page 1323*)

Plate 3 The Supreme Lord is the Supreme Spirit, the Supersoul. (*page 1358*)

Plate 4 The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa. (*page 1428*)

Plate 5 Consulting a bona fide spiritual master is the same as consulting the Supreme Personality of Godhead personally. (*page 1430*)

Plate 6 The Personality of Godhead, appearing on the shoulder of Garuda, dissipated all the darkness of the universe. (*page 1491*)

Plate 7 The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā. (*page 1548*)

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Śrīmad-Bhāgavatam

of

KṚṢṆA-DVAIPĀYANA VYĀSA

अपि स्मरसि चात्मानमविज्ञातसखं सखे ।
हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥५३॥

api smarasi cātmānam
avijñāta-sakhaṁ sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ (p. 1348)

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His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER TWENTY-FIVE

The Descriptions of the Characteristics of King Purañjana

TEXT 1

मैत्रेय उवाच

इति सन्दिश्य भगवान् बार्हिषदैरभिपूजितः ।
पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥ १ ॥

maitreya uvāca
iti sandiśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatāṁ rāja-putrāṇāṁ
tatraivāntardadhe haraḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *sandiśya*—giving instruction; *bhagavān*—most powerful lord; *bārhiṣadaiḥ*—by the sons of King Barhiṣat; *abhipūjitaḥ*—being worshiped; *paśyatām*—while they were looking on; *rāja-putrāṇām*—the sons of the King; *tatra*—there; *eva*—certainly; *antardadhe*—became invisible; *haraḥ*—Lord Śiva.

TRANSLATION

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

PURPORT

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhiṣat was considering retiring from the royal duties, he sent his sons to perform austerities in order to become perfect kings for the welfare of the citizens. At the same time King Barhiṣat

was being instructed by the great sage Nārada about the material world and the living entity who wants to enjoy it. It is therefore very clear how the kings and princes were trained to take charge of a kingdom. Welfare activities for the benefit of the citizens were aimed at understanding the Supreme Personality of Godhead. The human form of life is especially meant for understanding God, our relationship with Him and our activities in His service. Because the kings took charge of the spiritual education of the citizens, both the king and the citizens were happy in Kṛṣṇa consciousness. In this regard, we should remember that the monarchical hierarchy of Prācīnabarhiṣat comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King Prācīnabarhiṣat was then too much engaged in fruitive activities due to performing different types of *yajñas.* One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various *yajñas,* but there is no question of liberation or going back home, back to Godhead. When the great sage Nārada saw that a descendant of Mahārāja Dhruva was being misled by fruitive activities, he took compassion upon him and personally came to instruct him about the ultimate benediction of life, *bhakti-yoga.* How Nārada Muni indirectly introduced the *bhakti-yoga* system to King Prācīnabarhiṣat is very interestingly described in this Twenty-fifth Chapter.

TEXT 2

रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः ।
जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले ॥ २ ॥

rudra-gītaṁ bhagavataḥ
stotraṁ sarve pracetasaḥ
japantas te tapas tepur
varṣāṇām ayutaṁ jale

rudra-gītam—the song sung by Lord Śiva; *bhagavataḥ*—of the Lord; *stotram*—prayer; *sarve*—all; *pracetasaḥ*—the princes known as the Pracetās; *japantaḥ*—reciting; *te*—all of them; *tapaḥ*—austerity; *tepuḥ*—executed; *varṣāṇām*—of years; *ayutam*—10,000; *jale*— within the water.

TRANSLATION

All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.

PURPORT

Of course in the modern age one may be amazed how the princes could stand in the water for ten thousand years. However, living within air or living within water is the same process; one simply has to learn how to do it. The aquatics live within water for their whole life span. Certain favorable conditions are created to enable them to live within water. In those days, however, people used to live for 100,000 years. Out of so many years, if one could spare ten thousand years for the sake of austerity, he would be assured of success in his future life. This was not very astonishing. Although such a feat is impossible in this age, it was quite possible in Satya-yuga.

TEXT 3

प्राचीनबर्हिषं क्षत्तः कर्मस्वासक्तमानसम् ।
नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥ ३ ॥

prācīnabarhiṣaṁ kṣattaḥ
karmasv āsakta-mānasam
nārado 'dhyātma-tattva-jñaḥ
kṛpāluḥ pratyabodhayat

prācīnabarhiṣam—unto King Prācīnabarhiṣat; *kṣattaḥ*—O Vidura; *karmasu*—in fruitive activities; *āsakta*—attached; *mānasam*—with this mentality; *nāradaḥ*—the great sage Nārada; *adhyātma*—spiritualism; *tattva-jñaḥ*—one who knows the truth; *kṛpāluḥ*—being compassionate; *pratyabodhayat*—gave instructions.

TRANSLATION

While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

PURPORT

As pointed out by Prabodhānanda Sarasvatī Ṭhākura, a great devotee of Lord Caitanya, *kaivalya,* or merging into the Brahman effulgence, is just like going to hell. He similarly states that elevation to the upper planetary systems for the enjoyment of heavenly life is just so much phantasmagoria.

This means that a devotee does not give any importance to the ultimate goal of the *karmīs* and *jñānīs*. The ultimate goal of the *karmīs* is promotion to the heavenly kingdom, and the ultimate goal of the *jñānīs* is merging into the Brahman effulgence. Of course the *jñānīs* are superior to the *karmīs*, as confirmed by Lord Caitanya: *koṭi-karmaniṣṭha-madhye eka 'jñānī' śreṣṭha*. "One *jñānī*, or impersonalist, is better than many thousands of fruitive actors." (Cc. *Madhya* 19.147) Therefore a devotee never enters upon the path of *karma*, or elevation by fruitive activities. Nārada Muni took compassion upon King Prācīnabarhiṣat when he saw the King engaged in fruitive activity. In comparison to mundane workers, however, those who are trying to be elevated to the higher planetary systems by performing *yajñas* are undoubtedly superior. In pure devotional service, however, both *karma* and *jñāna* are considered to be bewildering features of the illusory energy.

TEXT 4

श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे ।
दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेष्यते ॥ ४ ॥

śreyas tvaṁ katamad rājan
karmaṇātmana īhase
duḥkha-hāniḥ sukhāvāptiḥ
śreyas tan neha ceṣyate

śreyaḥ—ultimate benediction; *tvam*—you; *katamat*—what is that; *rājan*—O King; *karmaṇā*—by fruitive activities; *ātmanaḥ*—of the soul; *īhase*—you desire; *duḥkha-hāniḥ*—disappearance of all distresses; *sukha-avāptiḥ*—attainment of all happiness; *śreyaḥ*—benediction; *tat*—that; *na*—never; *iha*—in this connection; *ca*—and; *iṣyate*—is available.

TRANSLATION

Nārada Muni asked King Prācīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

PURPORT

In this material world there is a great illusion which covers real intelligence. A man in the mode of passion wants to work very hard to derive

some benefit, but he does not know that time will never allow him to enjoy anything permanently. Compared to the work one expends, the gain is not so profitable. Even if it is profitable, it is not without its distresses. If a man is not born rich, and he wants to purchase a house, cars and other material things, he has to work hard day and night for many years in order to possess them. Thus happiness is not attained without undergoing some distress.

Actually pure happiness cannot be had within this material world. If we wish to enjoy something, we must suffer for something else. On the whole, suffering is the nature of this material world, and whatever enjoyment we are trying to achieve is simply illusion. After all, we have to suffer the miseries of birth, old age, disease and death. We may discover many fine medicines, but it is not possible to stop the sufferings of disease or death. Actually medicine is not the counteracting agent for either disease or death. On the whole there is no happiness in this material world, but an illusioned person works very hard for so-called happiness. Indeed, this process of working hard is actually taken for happiness. This is called illusion.

Therefore Nārada Muni asked King Prācīnabarhiṣat what he desired to attain by performing so many costly sacrifices. Even if one attains a heavenly planet, he cannot avoid the distresses of birth, old age, disease and death. Someone may argue that even devotees have to undergo many distresses in executing austerities and penances connected with devotional service. Of course for the neophytes the routine of devotional service may be very painful, but at least they have the hope that they will ultimately be able to avoid all kinds of distresses and achieve the highest perfectional stage of happiness. For the common *karmīs,* there is no such hope because even if they are promoted to the higher planetary systems, they are not guaranteed freedom from the miseries of birth, old age, disease and death. Even Lord Brahmā, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahmā's birth and death may be different from an ordinary man's, but within this material world he cannot avoid the distresses of birth, old age, disease and death. If one is at all serious about attaining liberation from these miseries, he must take to devotional service. This is confirmed by the Lord Himself in *Bhagavad-gītā:*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this

material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus after attaining full Kṛṣṇa consciousness, the devotee does not return to this material world after death. He goes back home, back to Godhead. That is the perfect stage of happiness, unblemished by any trace of distress.

TEXT 5

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः ।
ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥ ५ ॥

rājovāca
na jānāmi mahā-bhāga
paraṁ karmāpaviddha-dhīḥ
brūhi me vimalaṁ jñānaṁ
yena mucyeya karmabhiḥ

rājā uvāca—the King replied; *na*—not; *jānāmi*—I know; *mahā-bhāga*—O great soul; *param*—transcendental; *karma*—by fruitive activities; *apaviddha*—being pierced; *dhīḥ*—my intelligence; *brūhi*—please tell; *me*—to me; *vimalam*—spotless; *jñānam*—knowledge; *yena*—by which; *mucyeya*—I can get relief; *karmabhiḥ*—from the fruitive activities.

TRANSLATION

The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung:

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called *karma-bandha-phāṅsa*—entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further

entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and wealth, and although there is enough food, clothing and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become "hippies," and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouths are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to another. Narottama dāsa Ṭhākura calls this *karma-bandha-phāṅsa.*

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this *karma-bandha-phāṅsa,* entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of *Vedānta-sūtra: athāto brahma-jijñāsā* (Vs. 1.1.1). When one actually reaches the platform of frustration in an attempt to discharge *karma-bandha-phāṅsa,* he inquires about the real value of life, which is called *brahma-jijñāsā.* In order to inquire about the ultimate goal of life, the *Vedas* enjoin: *tad vijñānārtham sa gurum evābhigacchet* (*Muṇḍaka Up.* 1.2.12). "In order to understand the transcendental science, one must approach a bona fide spiritual master."

King Prācīnabarhiṣat found the best spiritual master, Nārada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of *karma-bandha-phāṅsa,* fruitive activities. This is the actual business of human life. *Jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ* (*Bhāg.* 1.2.10). As stated in the Second Chapter of the First Canto of *Śrīmad-Bhāgavatam,* a human being's only business is inquiring from a bona fide spiritual master about extrication from the entanglement of *karma-bandha-phāṅsa*.

TEXT 6

गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः ।
न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु ॥ ६ ॥

gṛheṣu kūṭa-dharmeṣu
putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho
bhrāmyan saṁsāra-vartmasu

gṛheṣu—in family life; *kūṭa-dharmeṣu*—in false occupational duties; *putra*—sons; *dāra*—wife; *dhana*—wealth; *artha*—the goal of life; *dhīḥ*—one who considers; *na*—not; *param*—transcendence; *vindate*—achieves; *mūḍhaḥ*—rascal; *bhrāmyan*—wandering; *saṁsāra*—of material existence; *vartmasu*—on the paths.

TRANSLATION

Those who are only interested in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

PURPORT

Those who are too much attached to family life—which consists of entanglement with wife, children, wealth and home—are engaged in *kūṭa-dharma,* pseudo-duties. Prahlāda Mahārāja has likened these pseudo occupational duties to a dark well *(andha-kūpa).* Prahlāda has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words *bhrāmyan saṁsāra-vartmasu* are significant. In *Caitanya-caritāmṛta,* Śrī Caitanya Mahāprabhu very clearly explains: *brahmāṇḍa bhramite kona bhāgyavān jīva* (Cc. *Madhya* 19.151). All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Prācīnabarhiṣat was engaged in fruitive activity, the great sage Nārada appeared before him. The King was very fortunate to be able to associate with Nārada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Nārada Muni and travel all over the world to every country and village just to instruct illusioned persons about the goal of life and to save them from the entanglement of *karma-bandha,* fruitive activity.

TEXT 7

नारद उवाच

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे ।
संज्ञापिताञ्जीवसङ्घान्निर्घृणेन सहस्रशः ॥ ७ ॥

nārada uvāca
bho bhoḥ prajā-pate rājan
paśūn paśya tvayādhvare
saṁjñāpitāñ jīva-saṅghān
nirghṛṇena sahasraśaḥ

nāradaḥ uvāca—the great sage Nārada replied; *bhoḥ bhoḥ*—hello; *prajā-pate*—O ruler of the citizens; *rājan*—O King; *paśūn*—animals; *paśya*—please see; *tvayā*—by you; *adhvare*—in the sacrifice; *saṁjñāpitān*—killed; *jīva-saṅghān*—groups of animals; *nirghṛṇena*—without pity; *sahasraśaḥ*—in thousands.

TRANSLATION

The great saint Nārada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

PURPORT

Because animal sacrifice is recommended in the *Vedas,* there are animal sacrifices in almost all religious rituals. However, one should not be satisfied simply by killing animals according to the directions of the scriptures. One should transcend the ritualistic ceremonies and try to understand the actual truth, the purpose of life. Nārada Muni wanted to instruct the King about the real purpose of life and invoke a spirit of renunciation in his heart. Knowledge and the spirit of renunciation *(jñāna-vairāgya)* are the ultimate goal of life. Without knowledge, one cannot become detached from material enjoyment, and without being detached from material enjoyment, one cannot make spiritual advancement. *Karmīs* are generally engaged in sense gratification, and for this end they are prepared to commit so many sinful activities. Animal sacrifice is but one such sinful activity. Consequently, by his mystic power Nārada Muni showed King Prācīnabarhiṣat the dead animals which he had sacrificed.

TEXT 8

एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव ।
सम्परेतमयः-कूटैश्छिन्दन्त्युत्थितमन्यवः ॥ ८ ॥

ete tvāṁ sampratīkṣante
smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś
chindanty utthita-manyavaḥ

ete—all of them; *tvām*—you; *sampratīkṣante*—are awaiting; *smarantaḥ*—remembering; *vaiśasam*—injuries; *tava*—of you; *samparetam*—after your death; *ayaḥ*—made of iron; *kūṭaiḥ*—by the horns; *chindanti*—pierce; *utthita*—enlivened; *manyavaḥ*—anger.

TRANSLATION

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

PURPORT

Nārada Muni wanted to draw King Prācīnabarhiṣat's attention to the excesses of killing animals in sacrifices. It is said in the *śāstras* that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the *kṣatriyas* who fight for a right cause are elevated to the heavenly planets after death. In *Manu-saṁhitā* it is stated that it is necessary for a king to execute a murderer so that the murderer will not suffer for his criminal actions in his next life. On the basis of such understanding, Nārada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Nārada Muni is not contradicting himself here. Nārada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the

person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Nārada Muni wanted to draw the King's attention to this fact. Thus animal killing is not encouraged even in a sacrifice.

TEXT 9

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् ।
पुरञ्जनस्य चरितं निबोध गदतो मम ॥ ९ ॥

atra te kathayiṣye 'mum
itihāsaṁ purātanam
purañjanasya caritaṁ
nibodha gadato mama

atra—herewith; *te*—unto you; *kathayiṣye*—I shall speak; *amum*—on this subject matter; *itihāsam*—history; *purātanam*—very old; *purañjanasya*—in the matter of Purañjana; *caritam*—his character; *nibodha*—try to understand; *gadataḥ mama*—while I am speaking.

TRANSLATION

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

PURPORT

The great sage Nārada Muni turned toward another topic—the history of King Purañjana. This is nothing but the history of King Prācīnabarhiṣat told in a different way. In other words, this is an allegorical presentation. The word *purañjana* means "one who enjoys in a body." This is clearly explained in the next few chapters. Because a person entangled in material activities wants to hear stories of material activities, Nārada Muni turned to the topics of King Purañjana, who is none other than King Prācīnabarhiṣat. Nārada Muni did not, however, deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Śrīla Jayadeva Gosvāmī has stated: *nindasi yajña-vidher ahaha śruti-jātam.* The word *śruti-jātam* indicates that in the *Vedas* animal sacrifice is recommended, but Lord Buddha directly denied Vedic authority in order to stop animal sacrifice. Consequently Lord Buddha is not accepted by the followers of the *Vedas.*

Because he does not accept the authority of the *Vedas,* Lord Buddha is depicted as an agnostic or atheist. The great sage Nārada cannot decry the authority of the *Vedas,* but he wanted to indicate to King Prācīnabarhiṣat that the path of *karma-kāṇḍa* is very difficult and risky.

Foolish persons accept the difficult path of *karma-kāṇḍa* for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called *mūḍhas* (rascals). It is very difficult for a *mūḍha* to understand the ultimate goal of life. In the propagation of the Kṛṣṇa consciousness movement, we actually see that many people are not attracted because they are *mūḍhas* engaged in fruitive activity. It is said: *upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye (Hitopadeśa).* If good instructions are given to a foolish rascal, he simply becomes angry and turns against the instructions instead of taking advantage of them. Because Nārada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life. In order to wear a gold or diamond nose pin or earring, one has to pierce the ear or nose. Such pain endured for the sake of sense gratification is endured on the path of *karma-kāṇḍa,* the path of fruitive activity. If one wishes to enjoy something in the future, he has to endure trouble in the present. If one wants to become a millionaire in the future and enjoy his riches, he has to work very hard at the present moment in order to accumulate money. This is *karma-kāṇḍīya.* Those who are too much attached to such a path undergo the risk anyway. Nārada Muni wanted to show King Prācīnabarhiṣat how one undergoes great troubles and miseries in order to engage in fruitive activity. A person who is very much attached to material activity is called *viṣayī.* A *viṣayī* is an enjoyer of *viṣaya,* which means eating, sleeping, mating and defending. Nārada Muni is indirectly indicating through the story of King Purañjana that eating, sleeping, mating and defending are troublesome and risky.

The words *itihāsam* (history) and *purātanam* (old) indicate that although a living entity lives within the material body, the history of the living entity within the material body is very old. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: *anādi karama-phale, paḍi' bhavārṇava-jale, taribāre nā dekhi upāya.* "Due to my past fruitive activities I have fallen into the water of material existence, and I cannot find any way to get out of it." Every living entity is suffering in this material existence from past activities; therefore everyone has a very old history. Foolish material scientists have manufactured their own theories of evolution, which are simply concerned with the material body. But actually this is not the real evolution. The real evolution is the history of the living entity, who is *purañjana,* living within the body. Śrī Nārada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.

TEXT 10

आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः ।
तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥१०॥

āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ

āsīt—there was; *purañjanaḥ*—Purañjana; *nāma*—named; *rājā*—king; *rājan*—O King; *bṛhat-śravāḥ*—whose activities were great; *tasya*—his; *avijñāta*—the unknown one; *nāmā*—of the name; *āsīt*—there was; *sakhā*—friend; *avijñāta*—unknown; *ceṣṭitaḥ*—whose activities.

TRANSLATION

My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta [the unknown one]. No one could understand the activities of Avijñāta.

PURPORT

Every living entity is *purañjana*. The word *puram* means within this body, within this form, and *jana* means living entity. Thus everyone is *purañjana*. Every living entity is supposed to be the king of his body because the living entity is given full freedom to use his body as he likes. He usually engages his body for sense gratification, because one who is in the bodily conception of life feels that the ultimate goal of life is to serve the senses. This is the process of *karma-kāṇḍa*. One who has no inner knowledge, who does not know that he is actually the spirit soul living within the body, who is simply enamored by the dictation of the senses, is called a materialist. A materialistic person interested in sense gratification can be called a *purañjana*. Because such a materialistic person utilizes his senses according to his whims, he may also be called a king. An irresponsible king takes the royal position to be his personal property and misuses his treasury for sense gratification.

The word *bṛhac-chravāḥ* is also significant. The word *śravaḥ* means fame. The living entity is famous from ancient times, for, as stated in *Bhagavad-gītā, na jāyate mriyate vā* (Bg. 2.20). "The living entity is never born and never dies." Because he is eternal, his activities are eternal, although they are performed in different types of bodies. *Na hanyate hanyamāne śarīre*

(Bg. 2.20). "He does not die, even after the annihilation of the body." Thus the living entity transmigrates from one body to another and performs various activities. In each body the living entity performs so many acts. Sometimes he becomes a great hero—just like Hiraṇyakaśipu and Kaṁsa, or in the modern age Napoleon or Hitler. The activities of such men are certainly very great, but as soon as their bodies are finished, everything else is finished. Then they remain in name only. Therefore a living entity may be called *bṛhac-chravāḥ;* he may have a great reputation for various types of activities. Nonetheless, he has a friend whom he does not know. Materialistic persons do not understand that God is present as the Supersoul and situated within the heart of every living entity. Although the Paramātmā sits beside the *jīvātmā* as a friend, the *jīvātmā*, or living entity, does not know it. Consequently he is described as *avijñāta-sakhā,* meaning "one who has an unknown friend." The word *avijñāta-ceṣṭitaḥ* is also significant because a living entity works hard under the direction of the Paramātmā and is carried away by the laws of nature. Nonetheless, he thinks himself independent of God and independent of the stringent laws of material nature. It is stated in *Bhagavad-gītā:*

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

"This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same." (Bg. 2.24)

The living entity is *sanātana,* eternal. Because he cannot be killed by any weapon, burnt into ashes by fire, soaked or moistened by water, nor dried up by air, he is considered to be immune to material reactions. Although he is changing bodies, he is not affected by the material conditions. He is placed under the material conditions, and he acts according to the directions of his friend, the Supersoul. As stated in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am

the compiler of *Vedānta*, and I am the knower of the *Vedas*. (Bg. 15.15)

Thus the Lord as Paramātmā is situated in everyone's heart, and He gives directions to the living entity to act in whatever way the living entity desires. In this life and in his previous lives the living entity does not know that the Lord is giving him a chance to fulfill all kinds of desires. No one can fulfill any desire without the sanction of the Lord. All the facilities given by the Lord are unknown to the conditioned soul.

TEXT 11

सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः ।
नानुरूपं यदाविन्ददभूत्स विमना इव ॥११॥

so 'nveṣamāṇaḥ śaraṇaṁ
babhrāma pṛthivīṁ prabhuḥ
nānurūpaṁ yadāvindad
abhūt sa vimanā iva

saḥ—that King Purañjana; *anveṣamāṇaḥ*—searching after; *śaraṇam*—shelter; *babhrāma*—traveled over; *pṛthivīm*—the whole planet earth; *prabhuḥ*—to become an independent master; *na*—never; *anurūpam*—to his liking; *yadā*—when; *avindat*—he could find; *abhūt*—became; *saḥ*—he; *vimanāḥ*—morose; *iva*—like.

TRANSLATION

King Purañjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

PURPORT

The travelings of Purañjana are similar to the travelings of the modern hippies. Generally hippies are sons of great fathers and great families. It is not that they are always poor. But some way or another they abandon the shelter of their rich fathers and travel all over the world. As stated in this verse, the living entity wants to become a *prabhu*, or master. The word *prabhu* means master, but actually the living entity is not a master; he is the eternal servant of God. When the living entity abandons the shelter of God, Kṛṣṇa, and tries to become a *prabhu* independently, he travels all over the creation. There are 8,400,000 species of life and millions and millions and trillions of planets within the creation. The living entity

wanders throughout these various types of bodies and throughout different planets, and thus he is like King Purañjana, who travels all over the world looking for a suitable place to live.

Śrī Narottama dāsa Ṭhākura has sung: *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa.* "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison." *Amṛta baliyā yebā khāya, nānā yoni sadā phire:* "A person who mistakes this poison to be nectar and drinks it travels in different species of life." *Kadarya bhakṣaṇa kare:* "And, according to his body, he eats all types of abominable things." For instance, when the living entity is in the body of a hog, he eats stool. When the living entity is in the body of a crow, he eats all kinds of refuse, even pus and mucus, and enjoys it. Thus Narottama dāsa Ṭhākura points out that the living entity travels in different types of bodies and eats all kinds of abominable things. When he does not become ultimately happy, he becomes morose or takes to the ways of hippies.

Thus in this verse it is said (*na anurūpam*) that the King could never find a place suitable for his purposes. This is because in any form of life and on any planet in the material world, a living entity cannot be happy because everything in the material world is unsuitable for the spirit soul. As stated in this verse, the living entity independently wants to become a *prabhu,* but as soon as he gives up this idea and becomes a servant of God, Kṛṣṇa, his happiness immediately begins. Therefore Śrīla Bhaktivinoda Ṭhākura sings: *(miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi.* "My dear living entity, why are you being carried away by the waves of *māyā*?" As stated in the *Bhagavad-gītā:*

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

The living entity is carried in the machine of the body through so many species of life on so many planets. Therefore Bhaktivinoda Ṭhākura asks the living entity why he is being carried away in these bodily machines to be placed in so many different circumstances. He advises that one surmount the waves of *māyā* by surrendering unto Kṛṣṇa. *(Jīva) kṛṣṇa-dāsa, e viśvāsa, karle ta'āra duḥkha nāi.* As soon as we confront Kṛṣṇa, Kṛṣṇa advises:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Thus we are immediately relieved from traveling from one body to another and from one planet to another. Śrī Caitanya Mahāprabhu says: *brahmāṇḍa bhramite kona bhāgyavān jīva* (Cc. *Madhya* 19.151). If, while traveling, a living entity becomes fortunate enough to become blessed by the association of devotees and to come to Kṛṣṇa consciousness, his real life actually begins. This Kṛṣṇa consciousness movement is giving all wandering living entities a chance to take to the shelter of Kṛṣṇa and thus become happy.

In this verse the words *vimanā iva* are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord Brahmā is full of anxiety, what of these ordinary living entities who are working within this planet? *Bhagavad-gītā* confirms:

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16) In the material world a living entity is never satisfied. Even in the position of Brahmā or in the position of Indra or Candra, one is full of anxiety simply because he has accepted this material world as a place of happiness.

TEXT 12

न साधु मेने ताः सर्वा भूतले यावतीः पुरः ।
कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥१२॥

na sādhu mene tāḥ sarvā
bhūtale yāvatīḥ puraḥ
kāmān kāmayamāno 'sau
tasya tasyopapattaye

na—never; *sādhu*—good; *mene*—thought; *tāḥ*—them; *sarvāḥ*—all; *bhūtale*—on this earth; *yāvatīḥ*—all kinds of; *puraḥ*—residential houses; *kāmān*—

objects for sense enjoyment; *kāmayamānaḥ*—desiring; *asau*—that King; *tasya*—his; *tasya*—his; *upapattaye*—for obtaining.

TRANSLATION

King Purañjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

PURPORT

Śrīla Vidyāpati, a great Vaiṣṇava poet, has sung:

tātala saikate, vāribindu-sama,
suta-mita-ramaṇī-samāje

Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the *Vedānta-sūtra,* is *ānandamayo 'bhyāsāt,* full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead. In his wanderings in the different species of life, the living entity may taste some type of enjoyment in one body or another, but full enjoyment of the senses cannot be obtained in any material body. Thus Purañjana, the living entity, wanders in different types of bodies but everywhere meets frustration in his attempt to enjoy. In other words, the spiritual spark covered by matter cannot fully enjoy the senses in any circumstance in material life. A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life. Similarly, a fish is very expert in gratifying its tongue, but when it eats the bait offered by the fisherman, it loses its life. Even the elephant, who is so strong, is captured and loses its independence while satisfying its genitals with a female elephant. In each and every species of life, the living entity gets a body to satisfy various senses, but he cannot enjoy all his senses at one time. In the human form of life he gets an opportunity to enjoy all his senses perveredly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.

TEXT 13

स एकदा हिमवतो दक्षिणेष्वथ सानुषु ।
ददर्श नवभिर्द्वार्भिः पुरं लक्षितलक्षणाम् ॥१३॥

sa ekadā himavato
dakṣiṇeṣv atha sānuṣu
dadarśa navabhir dvārbhiḥ
puraṁ lakṣita-lakṣaṇām

saḥ—that King Purañjana; *ekadā*—once upon a time; *himavataḥ*—of the Himalayan Mountains; *dakṣiṇeṣu*—southern; *atha*—after this; *sānuṣu*—on the ridges; *dadarśa*—found; *navabhiḥ*—with nine; *dvārbhiḥ*—gates; *puram*—a city; *lakṣita*—visible; *lakṣaṇām*—having all auspicious facilities.

TRANSLATION

Once while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

PURPORT

The tract of land south of the Himalayan Mountains is the land of India, which was known as Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate. Indeed, Caitanya Mahāprabhu has stated:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Cc. *Ādi* 9.41)

Thus whoever takes birth in the land of Bhārata-varṣa attains all the facilities of life. He may take advantage of all these facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bhārata-varṣa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not

even extreme cold or extreme heat. The three kinds of miserable conditions—*adhyātmika, adhibhautika, adhidaivika* (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)—were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira. But at present, compared to other countries on earth, India is artificially disturbed. Despite these material disturbances, however, the country's culture is such that one can easily attain the goal of life—namely salvation, or liberation from material bondage. Thus in order to take birth in India one must perform many pious activities in a past life.

In this verse the word *lakṣita-lakṣaṇām* indicates that the human body attained in Bhārata-varṣa is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as *varṇāśrama-dharma.* Even at the present time, as we travel all over the world, we see that in some countries human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. *Andha-paṅgu-nyāya.* The blind man may take the lame man over his shoulder, and as he walks the lame man may give him directions. Thus combined they may work, but individually neither the blind man nor the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Kṛṣṇa consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement, and in India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement.

The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend *maṅgalārati,* chant the Hare Kṛṣṇa *mahā-mantra* and take *prasāda.* In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers

in our society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated to the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Kṛṣṇa consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

TEXT 14

प्राकारोपवनाट्टालपरिखैरक्षतोरणैः ।
स्वर्णरौप्यायसैः शृङ्गैः संकुलां सर्वतो गृहैः ॥१४॥

prākāropavanāṭṭāla-
parikhair akṣa-toraṇaiḥ
svarṇa-raupyāyasaiḥ śṛṅgaiḥ
saṅkulāṁ sarvato gṛhaiḥ

prākāra—walls; *upavana*—parks; *aṭṭāla*—towers; *parikhaiḥ*—with trenches; *akṣa*—windows; *toraṇaiḥ*—with gates; *svarṇa*—gold; *raupya*—silver; *ayasaiḥ*—made of iron; *śṛṅgaiḥ*—with domes; *saṅkulām*—congested; *sarvataḥ*—everywhere; *gṛhaiḥ*—with houses.

TRANSLATION

That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

PURPORT

The body is protected by walls of skin. The hairs on the body are compared to parks, and the highest parts of the body, like the nose and head, are compared to towers. The wrinkles and depressions on different parts of the body are compared to trenches or canals, the eyes are compared to

windows, and the eyelids are compared to protective gates. The three types of metal—gold, silver and iron—represent the three modes of material nature. Gold represents goodness, silver passion, and iron ignorance. The body is also sometimes considered to be a bag containing three elements (*tri-dhātu*): mucus, bile and air (*kapha, pitta* and *vāyu*). *Yasyātma-buddhiḥ kuṇape tri-dhātuke* (*Bhāg.* 10.84.13). According to *Bhāgavatam*, one who considers this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

TEXT 15

नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः ।
क्लृप्तहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव ॥१५॥

nīla-sphaṭika-vaidūrya-
muktā-marakatāruṇaiḥ
kḷpta-harmya-sthalīṁ dīptāṁ
śriyā bhogavatīm iva

nīla—sapphires; *sphaṭika*—crystal; *vaidūrya*—diamonds; *muktā*—pearls; *marakata*—emeralds; *aruṇaiḥ*—with rubies; *kḷpta*—bedecked; *harmya-sthalīm*—the floors of the palaces; *dīptām*—lustrous; *śriyā*—with beauty; *bhogavatīm*—the celestial town named Bhogavatī; *iva*—like.

TRANSLATION

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavatī.

PURPORT

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

TEXT 16

सयाचत्वररथ्याभिराकीर्णायतनापणैः ।
चैत्यध्वजपताकाभिर्युक्तां विद्रुमवेदिभिः ॥१६॥

sabhā-catvara-rathyābhir
ākrīḍāyatanāpaṇaiḥ
caitya-dhvaja-patākābhir
yuktāṁ vidruma-vedibhiḥ

sabhā—assembly houses; *catvara*—squares; *rathyābhiḥ*—by streets; *ākrīḍa-āyatana*—gambling houses; *āpaṇaiḥ*—by shops; *caitya*—resting places; *dhvaja-patākābhiḥ*—with flags and festoons; *yuktām*—decorated; *vidruma*—without trees; *vedibhiḥ*—with platforms.

TRANSLATION

In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

PURPORT

In this way the capital is described. In the capital there are assembly houses and many squares, many street crossings, avenues and streets, many gambling places, markets and places of rest, all decorated with flags and festoons. The squares are surrounded with railings and are devoid of trees. The heart of the body can be compared to the assembly house, for the living entity is within the heart along with the Paramātmā, as stated in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

The heart is the center of all remembrance, forgetfulness and deliberation. In the body the eyes, ears and nose are different places of attraction for sense enjoyment, and the streets for going hither and thither may be compared to different types of air blowing within the body. The yogic process for controlling the air within the body and the different nerves is called *suṣumnā,* the path of liberation. The body is also a resting place because when the living entity becomes fatigued he takes rest within the body. The palms and soles of the feet are compared to flags and festoons.

TEXT 17

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले ।
नदद्विहङ्गालिकुलकोलाहलजलाशये ॥१७॥

puryās tu bāhyopavane
divya-druma-latākule
nadad-vihaṅgāli-kula-
kolāhala-jalāśaye

puryāḥ—of that town; *tu*—then; *bāhya-upavane*—in an outside garden; *divya*—very nice; *druma*—trees; *latā*—creepers; *ākule*—filled with; *nadat*—vibrating; *vihaṅga*—birds; *ali*—bees; *kula*—groups of; *kolāhala*—humming; *jala-āśaye*—with a lake.

TRANSLATION

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

PURPORT

Since the body is a great city, there must be various arrangements such as lakes and gardens for sense enjoyment. Of the various parts of the body, those which incite sexual impulses are referred to here indirectly. Because the body has genitals, when the living entity attains the right age—be he man or woman—he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the age is ripe there is no sex impulse. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not become agitated upon seeing a woman, he is to be considered a *brahmacārī*. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex—even in so many subtle ways—one becomes sexually impelled. Consequently a *brahmacārī* or *sannyāsī* is prohibited to associate with women, especially in a secret place. The *śāstras* enjoin that one should not even talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The sex impulse is

so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

TEXT 18

हिमनिर्झरविप्रुष्मत्कुसुमाकरवायुना ।
चलत्प्रवालविटपनलिनीतटसम्पदि ॥१८॥

hima-nirjhara-vipruṣmat-
kusumākara-vāyunā
calat-pravāla-viṭapa-
nalinī-taṭa-sampadi

hima-nirjhara—from the icy mountain waterfall; *vipruṣ-mat*—carrying particles of water; *kusumākara*—springtime; *vāyunā*—by the air; *calat*—moving; *pravāla*—branches; *viṭapa*—trees; *nalinī-taṭa*—on the bank of the lake with lotus flowers; *sampadi*—opulent.

TRANSLATION

The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

PURPORT

In this verse the word *hima-nirjhara* is particularly significant. The waterfall represents a kind of liquid humor or *rasa* (relationship). In the body there are different types of humor, *rasa* or mellow. The supreme mellow (relationship) is called the sexual mellow (*ādi-rasa*). When this *ādi-rasa* or sex desire comes in contact with the spring air moved by Cupid, it becomes agitated. In other words, all these are representations of *rūpa, rasa, gandha, śabda* and *sparśa.* The wind is *sparśa,* or touch. The waterfall is *rasa,* or taste. The spring air (*kusumākara*) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.

TEXT 19

वावारण्यमृगवातैरवावाशे मुनिव्रतैः ।
आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः ॥१९॥

nānāraṇya-mṛga-vrātair
anābādhe muni-vrataiḥ
āhūtaṁ manyate pānthо
yatra kokila-kūjitaiḥ

nānā—various; *araṇya*—forest; *mṛga*—animals; *vrātaiḥ*—with groups; *anābādhe*—in the matter of nonviolence; *muni-vrataiḥ*—like the great sages; *āhūtam*—as if invited; *manyate*—thinks; *pānthaḥ*—passenger; *yatra*—where; *kokila*—of cuckoos; *kūjitaiḥ*—by the cooing.

TRANSLATION

In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

PURPORT

A peaceful family with wife and children is compared to the peaceful atmosphere of the forest. Children are compared to nonviolent animals. Sometimes, however, wives and children are called *svajanākhya-dasyu*, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money. Nonetheless in family life the turmoil of wife and children appears to be like the cooing of the cuckoos in the garden of family life. Being invited by such an atmosphere, the person who is passing through such a blissful family life desires to have his family with him at all costs.

TEXT 20

यदृच्छयाऽऽगतां तत्र ददर्श प्रमदोत्तमाम् ।
भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥२०॥

yadṛcchayāgatāṁ tatra
dadarśa pramadottamām
bhṛtyair daśabhir āyāntīm
ekaika-śata-nāyakaiḥ

yadṛcchayā—all of a sudden, without engagement; *āgatām*—arrived; *tatra*—there; *dadarśa*—he saw; *pramadā*—one woman; *uttamām*—very beautiful;

bhṛtyaiḥ—surrounded by servants; *daśabhiḥ*—ten in number; *āyāntīm*—coming forward; *eka-eka*—each one of them; *śata*—of hundreds; *nāyakaiḥ*—the leaders.

TRANSLATION

While wandering here and there in that wonderful garden, King Purañjana suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

PURPORT

The body has already been compared to a beautiful garden. During youth the sex impulse is awakened, and the intelligence, according to one's imagination, is prone to contact the opposite sex. In youth a man or woman is in search of the opposite sex by intelligence or imagination, if not directly. The intelligence influences the mind, and the mind controls the ten senses. Five of these senses gather knowledge, and five work directly. Each sense has many desires to be fulfilled. This is the position of the body and the owner of the body, *purañjana,* who is within the body.

TEXT 21

पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः ।
अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ॥२१॥

pañca-śīrṣāhinā guptāṁ
pratīhāreṇa sarvataḥ
anveṣamāṇām ṛṣabham
aprauḍhāṁ kāma-rūpiṇīm

pañca—five; *śīrṣa*—heads; *ahinā*—by a snake; *guptām*—protected; *pratīhāreṇa*—by a bodyguard; *sarvataḥ*—all around; *anveṣamāṇām*—one who is searching after; *ṛṣabham*—a husband; *aprauḍhām*—not very old; *kāma-rūpiṇīm*—very attractive to fulfill lusty desires.

TRANSLATION

The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.

PURPORT

The vital force of a living entity includes the five kinds of air working within the body, which are known as *prāṇa, apāna, vyāna, samāna,* and *udāna.* The vital force is compared to a serpent because a serpent can live by simply drinking air. The vital force carried by the air is described as the *pratīhāra,* or the bodyguard. Without the vital force one cannot live for a moment. Indeed, all the senses are working under the protection of the vital force.

The woman, who represents intelligence, was searching after a husband. This indicates that intelligence cannot act without consciousness. A beautiful woman is useless unless protected by the proper husband. Intelligence must always be very fresh; therefore the word *aprauḍha* (very young) is used here. Material enjoyment means utilizing the intelligence for the sake of *rūpa, rasa, gandha, śabda* and *sparśa,* or form, taste, smell, sound and touch.

TEXT 22

सुनासां सुदतीं बालां सुकपोलां वराननाम् ।
समविन्यस्तकर्णाभ्यां बिभ्रतीं कुण्डलश्रियम् ॥२२॥

sunāsāṁ sudatīṁ bālāṁ
sukapolāṁ varānanām
sama-vinyasta-karṇābhyāṁ
bibhratīṁ kuṇḍala-śriyam

su-nāsām—very beautiful nose; *su-datīm*—very beautiful teeth; *bālām*—the young woman; *su-kapolām*—nice forehead; *vara-ānanām*—beautiful face; *sama*—equally; *vinyasta*—arranged; *karṇābhyām*—both ears; *bibhratīm*—dazzling; *kuṇḍala-śriyam*—having beautiful earrings.

TRANSLATION

The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

PURPORT

The body of intelligence enjoys the objects of sense gratification that cover it, such as smell, vision and hearing. The word *sunāsām* (beautiful nose) indicates the organ for acquiring knowledge by smell. Similarly, the

mouth is the instrument for acquiring knowledge by taste, for by chewing an object and touching it with the tongue we can understand its taste. The word *sukapolām* (nice forehead) indicates a clear brain capable of understanding things as they are. By intelligence one can set things in order. The earrings set upon the two ears are placed there by the work of the intelligence. Thus the ways of acquiring knowledge are described metaphorically.

TEXT 23

पिशङ्गनीवीं सुश्रोणीं श्यामां कनकमेखलाम् ।
पद्भ्यां क्वणद्भ्यां चलन्तीं नूपुरैर्देवतामिव ॥२३॥

piśaṅga-nîvîṁ suśroṇîṁ
śyāmāṁ kanaka-mekhalām
padbhyāṁ kvaṇadbhyāṁ calantîṁ
nūpurair devatām iva

piśaṅga—yellow; *nîvîm*—garment; *su-śroṇîm*—beautiful waist; *śyāmām*—blackish; *kanaka*—golden; *mekhalām*—belt; *padbhyām*—with the feet; *kvaṇadbhyām*—tinkling; *calantîm*—walking; *nūpuraiḥ*—with ankle bells; *devatām*—a denizen of the heavens; *iva*—like.

TRANSLATION

The waist and hips of the woman were very beautiful. She was dressed in a yellow sari with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

PURPORT

This verse expresses the joyfulness of the mind upon seeing a woman with raised hips and breasts dressed in an attractive sari and bedecked with ornaments.

TEXT 24

स्तनौ व्यञ्जितकैशोरौ समवृत्तौ निरन्तरौ ।
वस्त्रान्तेन निगूहन्तीं व्रीडया गजगामिनीम् ॥२४॥

stanau vyañjita-kaiśorau
sama-vṛttau nirantarau

vastrāntena nigūhantīṁ
vrīḍayā gaja-gāminīm

stanau—breasts; *vyañjita*—indicating; *kaiśorau*—new youth; *sama-vṛttau*—equally round; *nirantarau*—fixed close, side by side; *vastra-antena*—by the end of the sari; *nigūhantīm*—trying to cover; *vrīḍayā*—out of shyness; *gaja-gāminīm*—walking just like a great elephant.

TRANSLATION

With the end of her sari the woman was trying to cover her breasts, which were equally round and well-placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

PURPORT

The two breasts represent attachment and envy. The symptoms of *rāga* and *dveṣa* (attachment and envy) are described in *Bhagavad-gītā:*

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization." (Bg. 3.34)

These representatives of attachment and envy are very much unfavorable for advancement in spiritual life. One should not be attracted by the breasts of young women. The great saint Śaṅkarācārya has described the breasts of women, especially young women, as nothing but a combination of muscles and blood, so one should not be attracted by the illusory energy of raised breasts with nipples. They are agents of *māyā* meant to victimize the opposite sex. Because the breasts are equally attractive, they are described as *sama-vṛttau*. The sex impulse remains in an old man's heart also, even up to the point of death. To be rid of such agitation, one must be very much advanced in spiritual consciousness, like Yāmunācārya, who said:

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāṇe
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."

When one is spiritually advanced he can no longer be attracted by the lumps of flesh and blood which are the breasts of young women. The word *nirantarau* is significant because although the breasts are situated in different locations, the action is the same. We should not make any distinction between attachment and envy. As described in *Bhagavad-gītā,* they are both products of *rajo-guṇa:*

śrī bhagavān uvāca
kāma eṣa krodha eṣa
rajoguṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

"The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world." (Bg. 3.37)

The word *nigūhantīm* (trying to cover) indicates that even if one is tainted by *kāma, lobha, krodha,* etc., they can be transfigured by Kṛṣṇa consciousness. In other words, one can utilize *kāma* (lust) for serving Kṛṣṇa. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Kṛṣṇa. Just as *karmīs* are working hard to satisfy *kāma-krodha,* a devotee should work in the same way to satisfy Kṛṣṇa. Similarly, *krodha* (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānjī applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvaṇa, a nondevotee demon. Thus *kāma* (lust) can be utilized to satisfy Kṛṣṇa, and *krodha* (anger) can be utilized to punish the demons. When both are used for Kṛṣṇa's service, they lose their material significance and become spiritually important.

TEXT 25

तामाह ललितं वीरः सव्रीडस्मितशोभनाम् ।
स्निग्धेनापाङ्गपुङ्खेन स्पृष्टः प्रेमोद्भ्रमद्भ्रुवा ॥२५॥

tām āha lalitaṁ vīraḥ
savrīḍa-smita-śobhanām

snigdhenāpāṅga-puṅkhena
spṛṣṭaḥ premodbhramad-bhruvā

tām—unto her; *āha*—addressed; *lalitam*—very gently; *vīraḥ*—the hero; *sa-vrīḍa*—with shyness; *smita*—smiling; *śobhanām*—very beautiful; *snigdhena*—by sex desire; *apāṅga-puṅkhena*—by the arrow of glancing; *spṛṣṭaḥ*—thus pierced; *prema-udbhramat*—exciting love; *bhruvā*—by the eyebrows.

TRANSLATION

Purañjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Purañjana, who, although a hero, could not refrain from addressing her.

PURPORT

Every living entity is a hero in two ways. When he is a victim of the illusory energy, he works as a great hero in the material world, as a great leader, politician, businessman, industrialist, etc., and his heroic activities contribute to the material advancement of civilization. One can also become a hero by being master of the senses, a *gosvāmī*. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. However great a hero one may be in the material world, he can be immediately conquered by the lumps of flesh and blood known as the breasts of women. In the history of material activities there are many examples, like the Roman hero Antony, who became captivated by the beauty of Cleopatra. Similarly, a great hero in India named Bajirao became a victim of a woman during the time of Mahārāṣṭrian politics, and he was defeated. From his story we understand that formerly politicians used to employ beautiful girls who were trained as *viṣa-kanyā*. These girls had poison injected into their bodies from the beginning of their lives so that in due course of time they would become so immune to the poison and so poisonous themselves that simply by kissing a person they could kill him. Thus these poisonous girls were engaged to see an enemy and kill him with a kiss. Thus there are many instances in human history of heros who have been curbed simply by women. Being part and parcel of Kṛṣṇa, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

It is said in the *Prema-vivarta* that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity's being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a *gosvāmī*. Unless one is master of the senses, he cannot become a *gosvāmī*. The living entity can take one of two positions in this world. He may become a servant of his senses or he may become master of them. By becoming a servant of the senses, one becomes a great material hero, and by becoming master of the senses, he becomes a *gosvāmī*, or spiritual hero.

TEXT 26

का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति ।
इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे ॥२६॥

kā tvaṁ kañja-palāśākṣi
kasyāsīha kutaḥ sati
imām upa purīṁ bhīru
kiṁ cikīrṣasi śaṁsa me

kā—who; *tvam*—you; *kañja-palāśa*—like the petals of the lotus; *akṣi*—eyes; *kasya*—whose; *asi*—you are; *iha*—here; *kutaḥ*—wherefrom; *sati*—O chaste one; *imām*—this; *upa*—near; *purīm*—city; *bhīru*—O timid one; *kim*—what; *cikīrṣasi*—you are trying to do; *śaṁsa*—kindly explain; *me*—unto me.

TRANSLATION

My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

PURPORT

The first aphorism in the *Vedānta-sūtra* is *athāto brahma-jijñāsā*. In the human form of life one should put many questions to himself and to his intelligence. In the various forms of life lower than human life the intelli-

gence does not go beyond the range of life's primary necessities—namely, eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: *athāto brahma-jijñāsā.* A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In *Bhagavad-gītā* Śrī Kṛṣṇa says:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am the compiler of *Vedānta* and I am the knower of the *Vedas.*" (Bg. 15.15)

In the animal form the living entity is completely forgetful of his relationship with God. This is called *apohanam,* or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God. In the human form one should utilize his intelligence by asking all these questions, just as Purañjana, the living entity, is asking the unknown girl where she has come from, what her business is, why she is present, etc. These are inquiries about *ātma-tattva*—self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

TEXT 27

क एतेऽनुपथा ये त एकादश महाभटाः ।
एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः ॥२७॥

ka ete 'nupathā ye ta
ekādaśa mahā-bhaṭāḥ

etā vā lalanāḥ subhru
ko 'yaṁ te 'hiḥ puraḥ-saraḥ

ke—who; *ete*—all these; *anupathāḥ*—followers; *ye*—they who; *te*—your; *ekādaśa*—eleven; *mahā-bhaṭāḥ*—very powerful bodyguards; *etāḥ*—all of these; *vā*—also; *lalanāḥ*—women; *su-bhru*—O beautiful-eyed one; *kaḥ*—who; *ayam*—this; *te*—your; *ahiḥ*—the snake; *puraḥ*—in front; *saraḥ*—going.

TRANSLATION

My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?

PURPORT

The ten strong servants of the mind are the five working senses and the five knowledge-gathering senses. All these ten senses work under the aegis of the mind. The mind and the ten senses combine to become eleven strong bodyguards. The hundreds of women under the jurisdiction of the senses are addressed here as *lalanāḥ*. The mind works under the intelligence, and under the mind are the ten senses, and under the ten senses are innumerable desires to be fulfilled. All these, however, depend on the vital life force, which is here represented by the snake. As long as the vital life force is there, the mind works, and under the mind the senses work, and the senses give rise to so many material desires. Actually the living entity, known as *purañjana,* is embarrassed by so much paraphernalia. All this paraphernalia simply constitutes different sources of anxiety, but one who is surrendered unto the Supreme Personality of Godhead, who leaves all business to Him, is freed from such anxieties. Therefore Prahlāda Mahārāja advises a person who has taken to the materialistic way of life, which is never permanent but always temporary, to take shelter of the Supreme Personality of Godhead and leave aside all his so-called responsibilities in order to get free from all anxieties.

TEXT 28

त्वं ह्रीर्भवान्यस्यथ वाग्रमा पतिं
विचिन्वती किं मुनिवद्रहो वने ।
त्वदङ्घ्रिकामाप्तसमस्तकामं
क्व पद्मकोशः पतितः कराग्रात् ॥२८॥

tvaṁ hrīr bhavāny asy atha vāg ramā patiṁ
vicinvatī kiṁ munivad raho vane
tvad-aṅghri-kāmāpta-samasta-kāmaṁ
kva padma-kośaḥ patitaḥ karāgrāt

tvam—you; *hrīḥ*—shyness; *bhavānī*—the wife of Lord Śiva; *asi*—are; *atha*—rather; *vāk*—Sarasvatī, the goddess of learning; *ramā*—the goddess of fortune; *patim*—husband; *vicinvatī*—searching after, thinking of; *kim*—are you; *muni-vat*—like a sage; *rahaḥ*—in this lonely place; *vane*—in the forest; *tvat-aṅghri*—your feet; *kāma*—desiring; *āpta*—achieved; *samasta*—all; *kāmam*—desirable things; *kva*—where is; *padma-kośaḥ*—the lotus flower; *patitaḥ*—fallen; *kara*—of the hand; *agrāt*—from the front portion, or palm.

TRANSLATION

My dear beautiful girl, you are exactly like the goddess of fortune, or the wife of Lord Śiva, or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

PURPORT

Everyone thinks that his intelligence is perfect. Sometimes one employs his intelligence in the worship of Umā, the wife of Lord Śiva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahmā, he employs his intelligence in the worship of the goddess of learning, Sarasvatī. Sometimes, when one wishes to become as opulent as Lord Viṣṇu, he worships the goddess of fortune, Lakṣmī. In this verse all these inquiries are made by King Purañjana, the living entity who is bewildered and does not know how to employ his intelligence. Intelligence should be employed in the service of the Supreme Personality of Godhead. As soon as one uses his intelligence in this way, the goddess of fortune automatically becomes favorable to him. The goddess of fortune, Lakṣmī, never remains without her husband, Lord Viṣṇu. Consequently, when one worships Lord Viṣṇu he automatically obtains the favor of the goddess of fortune. One should not, like Rāvaṇa, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is

Cañcalā, or restless. In this verse it is clear that Purañjana is representing our intelligence while he is talking with the girl. He not only appreciated the shyness of the girl, but he actually became more and more attracted by that shyness. He was actually thinking of becoming her husband and consequently was asking her whether she was thinking of her prospective husband or whether she was married. This is an example of *bhoga-icchā*—the desire for enjoyment. One who is attracted by such desires becomes conditioned in this material world, and one who is not so attracted attains liberation. King Purañjana was appreciating the beauty of the girl as if she were the goddess of fortune, but at the same time he was careful to understand that the goddess of fortune cannot be enjoyed by anyone except Lord Viṣṇu. Since he doubted whether the girl was the goddess of fortune, he inquired about the lotus flower she was not holding. The material world is also the goddess of fortune because the material energy works under the direction of Lord Viṣṇu. As stated in *Bhagavad-gītā:*

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Rāvaṇa, Hiraṇyakaśipu or Kaṁsa. Because Rāvaṇa wanted to enjoy the goddess of fortune, Sītādevī, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that *māyā* bestowed upon the living entity by Lord Viṣṇu. The satisfaction of one's senses and desires means enjoying *māyā,* not the goddess of fortune.

TEXT 29

नासां वरोर्वन्यतमा भुविस्पृक्
पुरीमिमां वीरवरेण साकम् ।
अर्हस्यलङ्कर्तुमदभ्रकर्मणा
लोकं परं श्रीरिव यज्ञपुंसा ॥२९॥

nāsāṁ varorv anyatamā bhuvi-spṛk
purīm imāṁ vīra-vareṇa sākam
arhasy alaṅkartum adabhra-karmaṇā
lokaṁ paraṁ śrīr iva yajña-puṁsā

na—not; *āsām*—of these; *varoru*—O most fortunate one; *anyatamā*—anyone; *bhuvi-spṛk*—touching the ground; *purīm*—city; *imām*—this; *vīra-vareṇa*—the great hero; *sākam*—along with; *arhasi*—you deserve; *alaṅkartum*—to decorate; *adabhra*—glorious; *karmaṇā*—whose activities; *lokam*—world; *param*—transcendental; *śrīḥ*—the goddess of fortune; *iva*—like; *yajña-puṁsā*—with the enjoyer of all *yajñas*.

TRANSLATION

O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune who, accompanied by Lord Viṣṇu, increases the beauty of the Vaikuṇṭha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

PURPORT

There is a difference between demoniac mentality and devotional mentality. Devotees know perfectly well that the goddess of fortune, who is the constant companion of Viṣṇu or Nārāyaṇa, cannot be enjoyed by a living entity. This higher sense of understanding is called Kṛṣṇa consciousness. Nonetheless, everyone wants to become happy by imitating the prosperity of Nārāyaṇa. In this verse Purañjana states that the girl appears to be an ordinary woman. However, since he is attracted by her, he requests that she become as happy as the goddess of fortune by associating with him. Thus he introduces himself as a great king with great influence so that she might accept him as her husband and be as happy as the goddess of fortune. To desire to enjoy this material world as a subordinate of the Supreme Personality of Godhead is godly. The demons, however, want to enjoy this material world without considering the Supreme Personality of Godhead. This is the difference between a demon and a demigod.

The word *bhuvi-spṛk* mentioned in this verse is very significant. When the demigods sometimes come to this planet, they do not touch the ground. Purañjana could understand that this girl did not belong to the transcendental world or the higher planetary system because her feet were touching

the ground. Since every woman in this world wants her husband to be very influential, rich and powerful, Purañjana, to seduce the girl, introduced himself as such a personality. In the material world, whether one be a man or a woman, one wants to enjoy. A man wants to enjoy a beautiful woman, and a woman wants to enjoy a powerful, opulent man. Every living entity who possesses such material desires is called *puruṣa,* an enjoyer. Superficially it appears that the woman is the enjoyed and the man is the enjoyer, but internally everyone is an enjoyer. Consequently everything in this material world is called *māyā.*

TEXT 30

यदेष मापाङ्गविखण्डितेन्द्रियं
सव्रीडभावस्मितविभ्रमद्भ्रुवा ।
त्वयोपसृष्टो भगवान्मनोभवः
प्रबाधतेऽथानुगृहाण शोभने ॥३०॥

yad eṣa māpāṅga-vikhaṇḍitendriyaṁ
savrīḍa-bhāva-smita-vibhramad-bhruvā
tvayopasṛṣṭo bhagavān mano-bhavaḥ
prabādhate 'thānugṛhāṇa śobhane

yat—because; *eṣaḥ*—this; *mā*—me; *apāṅga*—by your glances; *vikhaṇḍita*—agitated; *indriyam*—whose senses or mind; *sa-vrīḍa*—with shyness; *bhāva*—affection; *smita*—smiling; *vibhramat*—bewildering; *bhruvā*—with eyebrows; *tvayā*—by you; *upasṛṣṭaḥ*—being influenced; *bhagavān*—the most powerful; *manaḥ-bhavaḥ*—Cupid; *prabādhate*—is harassing; *atha*—therefore; *anugṛhāṇa*—be merciful; *śobhane*—O very beautiful one.

TRANSLATION

Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

PURPORT

Everyone has lusty desires within, and as soon as one is agitated by the movement of a beautiful woman's eyebrows, the cupid within immediately

throws his arrow at the heart. Thus one is quickly conquered by the eyebrows of a beautiful woman. When one is agitated by lusty desires, his senses are attracted by all kinds of *viṣaya* (enjoyable things like sound, touch, form, smell and taste). These attractive sense objects oblige one to come under the control of a woman. In this way the conditional life of a living entity begins. Conditional life means being under the control of a woman, and certainly the living entity is always at the mercy of a woman or a man. Thus living entities live in bondage to one another, and thus they continue this conditional material life illusioned by *māyā*.

TEXT 31

त्वदाननं सुभ्रु सुतारलोचनं
व्यालम्बिनीलालकवृन्दसंवृतम् ।
उन्नीय मे दर्शय वल्गुवाचकं
यद्व्रीडया नाभिमुखं शुचिस्मिते ॥३१॥

tvad-ānanaṁ subhru sutāra-locanaṁ
vyālambi-nīlālaka-vṛnda-saṁvṛtam
unnīya me darśaya valgu-vācakaṁ
yad vrīḍayā nābhimukhaṁ śuci-smite

tvat—your; *ānanam*—face; *su-bhru*—having nice eyebrows; *su-tāra*—with nice pupils; *locanam*—eyes; *vyālambi*—scattered; *nīla*—bluish; *alaka-vṛnda*—by locks of hair; *saṁvṛtam*—surrounded; *unnīya*—having raised; *me*—unto me; *darśaya*—show; *valgu-vācakam*—having words very sweet to hear; *yat*—which face; *vrīḍayā*—by shyness; *na*—not; *abhimukham*—face to face; *śuci-smite*—O woman with lovely smiles.

TRANSLATION

My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless you are so covered with shyness that you do not see me face to face. I therefore request you, my dear girl, to smile and kindly raise your head to see me.

PURPORT

Such a speech is typical of a living entity attracted by the opposite sex. This is called bewilderment occasioned by becoming conditioned by

material nature. When thus attracted by the beauty of the material energy, one becomes very eager to enjoy. This is elaborately described in this instance of Purañjana's becoming attracted by the beautiful woman. In conditional life the living entity is attracted by a face, eyebrows, or eyes, a voice or anything. In short, everything becomes attractive. When a man or a woman is attracted by the opposite sex, it doesn't matter whether the opposite sex is beautiful or not. The lover sees everything beautiful in the face of the beloved and thus becomes attracted. This attraction causes the living entity to fall down in this material world. This is described in *Bhagavad-gītā:*

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni saṁmohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

This condition of life is called *avidyā.* Opposed to this *avidyā* is real knowledge. *Śrī Īśopaniṣad* distinguishes between *vidyā* and *avidyā,* knowledge and ignorance. By *avidyā* (ignorance) one becomes conditioned, and by *vidyā* (knowledge) one becomes liberated. Purañjana admits herein that he is attracted by *avidyā.* Now he wishes to see the complete feature of *avidyā* and so requests the girl to raise her head so that he can see her face to face. He thus wishes to see the various features that make *avidyā* attractive.

TEXT 32

नारद उवाच

इत्थं पुरञ्जनं नारी याचमानमधीरवत् ।
अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता ॥३२॥

nārada uvāca
itthaṁ purañjanaṁ nārī
yācamānam adhīravat
abhyanandata taṁ vīraṁ
hasantī vīra mohitā

nāradaḥ uvāca—the great sage Nārada continued to speak; *ittham*—upon this; *purañjanam*—unto Purañjana; *nārī*—the woman; *yācamānam*—begging; *adhīra-vat*—being too impatient; *abhyanandata*—she addressed; *tam*—him; *vīram*—the hero; *hasantī*—smiling; *vīra*—O hero; *mohitā*—being attracted by him.

TRANSLATION

Nārada continued: My dear King, when Purañjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.

PURPORT

By this incident we can understand that when a man is aggressive and begins to woo a woman, the woman becomes attracted to the man. This process is described in the *Bhāgavatam* as *puṁsaḥ striyā mithunī-bhāvam etam* (*Bhāg.* 5.5.8). This attraction is enacted on the platform of sexual life. Thus the sex impulse is the platform of material engagement. This conditional life, the platform of material sense enjoyment, is the cause of forgetfulness of spiritual life. In this way a living entity's original Kṛṣṇa consciousness becomes covered or converted into material consciousness. Thus one engages in the business of sense gratification.

TEXT 33

न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ।
आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥३३॥

na vidāma vayaṁ samyak
kartāraṁ puruṣarṣabha
ātmanaś ca parasyāpi
gotraṁ nāma ca yat-kṛtam

na—do not; *vidāma*—know; *vayam*—I; *samyak*—perfectly; *kartāram*—maker; *puruṣa-ṛṣabha*—O best of human beings; *ātmanaḥ*—of myself; *ca*—and; *parasya*—of others; *api*—also; *gotram*—family history; *nāma*—name; *ca*—and; *yat-kṛtam*—which has been made by whom.

TRANSLATION

The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.

PURPORT

The living entity is ignorant of his origin. He does not know why this material world was created, why others are working in this material world, and what the ultimate source of this manifestation is. No one knows the answers to these questions, and this is called ignorance. By researching into the origin of life, important scientists are finding some chemical compositions or cellular combinations, but actually no one knows the original source of life within this material world. The phrase *brahma-jijñāsā* is used to indicate an inquisitiveness to know the original source of our existence in this material world. No philosopher, scientist or politician actually knows wherefrom we have come, why we are here struggling so hard for existence and where we will go. Generally people are of the opinion that we are all here accidently and that as soon as these bodies are finished all our dramatic activities will be finished and we will become zero. Such scientists and philosophers are impersonalists and voidists. In this verse the girl is expressing the actual position of the living entity. She cannot tell Purañjana her father's name because she does not know from where she has come. Nor does she know why she is present in that place. She frankly said that she did not know anything about all this. This is the position of the living entity in the material world. There are so many scientists, philosophers and big leaders, but they do not know wherefrom they have come, nor do they know why they are busy within this material world to obtain a position of so-called happiness. In this material world we have many nice facilities for living, but we are so foolish that we do not ask who has made this world habitable for us and has arranged it so nicely. Everything is functioning in order, but people foolishly think that they are produced by chance in this material world and that after death they will become zero. They think that this beautiful place of habitation will automatically remain.

TEXT 34

इहाद्य सन्तमात्मानं विदाम न ततः परम् ।
येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥३४॥

ihādya santam ātmānaṁ
vidāma na tataḥ param
yeneyaṁ nirmitā vīra
purī śaraṇam ātmanaḥ

iha—here; *adya*—today; *santam*—existing; *ātmānam*—living entities; *vidāma*—that much we know; *na*—not; *tataḥ param*—beyond that; *yena*—

by whom; *iyam*—this; *nirmitā*—created; *vīra*—O great hero; *purī*—city; *śaraṇam*—resting place; *ātmanaḥ*—of all living entities.

TRANSLATION

O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

PURPORT

This lack of Kṛṣṇa consciousness is called ignorance. In *Śrīmad-Bhāgavatam* it is called *parābhavas tāvad abodha-jātaḥ* (*Bhāg.* 5.5.5.). Everyone is born ignorant. The *Bhāgavatam* therefore says that we are all born ignorant within this material world. In our ignorance we may create nationalism, philanthropy, internationalism, science, philosophy and so many other things. The basic principle behind all these is ignorance. What then is the value of all this advancement of knowledge if the basic principle is ignorance? Unless a person comes to Kṛṣṇa consciousness, all of his activities are defeated. This human form of life is especially meant to dissipate ignorance, but without understanding how to dissipate ignorance people are planning and building many things. After death, however, all of this is finished.

TEXT 35

एते सखायः सख्यो मे नरा नार्यश्च मानद ।
सुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरीम् ॥३५॥

ete sakhāyaḥ sakhyo me
narā nāryaś ca mānada
suptāyāṁ mayi jāgarti
nāgo 'yaṁ pālayan purīm

ete—all these; *sakhāyaḥ*—male friends; *sakhyaḥ*—female associates; *me*—my; *narāḥ*—men; *nāryaḥ*—women; *ca*—and; *māna-da*—O very respectful one; *suptāyām*—while sleeping; *mayi*—I am; *jāgarti*—keeps awake; *nāgaḥ*—snake; *ayam*—this; *pālayan*—protecting; *purīm*—this city.

TRANSLATION

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.

PURPORT

Purañjana inquired from the woman about those eleven men and their wives as well as the snake. The woman gave a brief description of them. She was obviously without full knowledge of her surrounding men and women and the snake. As stated before, the snake is the vital force of the living being. This vital force always remains awake even when the body and the senses become fatigued and do no work. Even in the state of unconsciousness, when we sleep, the snake or the life force remains intact and awake. Consequently we dream when we sleep. When the living entity gives up this material body, the vital force still remains intact and is carried to another material body. That is called transmigration, or change of the body, and we have come to know this process as death. Actually, there is no death. The vital force always exists with the soul, and when the soul is awakened from so-called sleep, he can see his eleven friends, or the active senses and the mind with their various desires (wives). The vital life force remains. Even during our sleeping hours we can understand by virtue of our breathing process that the snake lives by eating the air that passes within this body. Air is exhibited in the form of breathing, and as long as breath is there, one can understand that a sleeping man is alive. Thus even when the gross body is asleep the vital force remains active and alive to protect the body. Thus the snake is described as living and eating air to keep the body fit for life.

TEXT 36

दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे
उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम ॥३६॥

diṣṭyāgato 'si bhadraṁ te
grāmyān kāmān abhīpsase
udvahiṣyāmi tāṁs te 'haṁ
sva-bandhubhir arindama

diṣṭyā—fortunately for me; *āgataḥ asi*—you have come here; *bhadram*—all auspiciousness; *te*—unto you; *grāmyān*—sensual; *kāmān*—desired enjoyable objects; *abhīpsase*—you want to enjoy; *udvahiṣyāmi*—I shall supply; *tān*—all of them; *te*—unto you; *aham*—I; *sva-bandhubhiḥ*—with all my friends; *arindama*—● killer of the enemy.

TRANSLATION

O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You

have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

PURPORT

The living entity comes down into this material world for sense gratification, and his intelligence, represented by the woman, gives him the proper direction by which he can satisfy his senses to their best capacity. In actuality, however, intelligence comes from the Supersoul, or the Supreme Personality of Godhead, and He gives full facility to the living entity who has come down to this material world. As stated in *Bhagavad-gītā:*

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

When a devotee is advancing toward spiritual realization, his only aim is the service of the Supreme Personality of Godhead. He doesn't care for any other material or spiritual activity. King Purañjana represents the ordinary living entity, and the woman represents the ordinary living entity's intelligence. Combined, the living entity enjoys his material senses, and the intelligence supplies all paraphernalia for his enjoyment. As soon as he enters the human form, the living entity is entrapped by a family tradition, nationality, customs, etc. These are all supplied by the *māyā* of the Supreme Personality of Godhead. Thus the living entity, under the bodily conception of life, utilizes his intelligence to his best capacity in order to satisfy his senses.

TEXT 37

इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो ।
मयोपनीतान् गृह्णानः काममोगान् शतं समाः ॥३७॥

imāṁ tvam adhitiṣṭhasva
purīṁ nava-mukhīṁ vibho
mayopanītān gṛhṇānaḥ
kāma-bhogān śataṁ samāḥ

imām—this; *tvam*—your good self; *adhitiṣṭhasva*—just remain; *purīm*—in the city; *nava-mukhīm*—with nine gates; *vibho*—O my lord; *mayā*—by me; *upanītān*—arranged; *gṛhṇānaḥ*—taking; *kāma-bhogān*—the materials for sense gratification; *śatam*—a hundred; *samāḥ*—years.

TRANSLATION

My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

PURPORT

Dharmārtha-kāma-mokṣānāṁ dhāraḥ samprāpti-hetavaḥ. The wife is the cause of all kinds of success in religion, economic development, sense gratification, and ultimately salvation. When one accepts a wife, it is to be understood that he is being helped in his progressive march toward liberation. In the beginning of life a person is trained as a *brahmacārī* and is then allowed to marry a suitable girl and become a householder. If one is thoroughly trained in household life, he finds all facilities for human life—eating, sleeping, mating and defending. Everything is there if it is executed according to regulative principles.

TEXT 38

कं नु त्वदन्यं रमये ह्यरतिज्ञमकोविदम् ।
असम्परायाभिमुखमश्वस्तनविदं पशुम् ॥३८॥

kaṁ nu tvad-anyaṁ ramaye
hy arati-jñam akovidam
asamparāyābhimukham
aśvastana-vidaṁ paśum

kam—unto whom; *nu*—then; *tvat*—than yourself; *anyam*—other; *ramaye*—I shall allow to enjoy; *hi*—certainly; *arati-jñam*—without knowledge of sex enjoyment; *akovidam*—therefore almost foolish; *asamparāya*—without knowledge of the next life; *abhimukham*—looking forward; *aśvastana-vidam*—one who does not know what is happening next; *paśum*—like animals.

TRANSLATION

How can I expect to unite with others who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death?

Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

PURPORT

Since there are 8,400,000 species of life, there are also many different living conditions. In the lower grades of life (in plant and tree life) there is no system for sexual intercourse. In the upper grades (in the life of birds and bees) there is sex, but the insects and animals do not know how to actually enjoy sex life. In the human form of life, however, there is full knowledge of how to enjoy sex. Indeed, there are many so-called philosophers who give directions on how to enjoy sex life. There is even a science called *kāma-śāstra,* which is the science of sex. In human life there are also such divisions as *brahmacarya, gṛhastha, vānaprastha,* and *sannyāsa.* There is no sex life except in the *gṛhastha* or householder *āśrama.* The *brahmacārī* is not allowed any sex, a *vānaprastha* voluntarily refrains from sex, and the *sannyāsī* is completely renounced. The *karmīs* do not practice *brahmacarya, vānaprastha* or *sannyāsa* life, for they are very much interested in *gṛhastha* life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer *gṛhastha* life because there is concession for sex. The *karmīs* think the other statuses of life are worse than animal life, for animals also have sex, whereas the *brahmacārī, vānaprastha* and *sannyāsī* completely give up sex. The *karmīs,* therefore, abhor these orders of spiritual life.

TEXT 39

धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृतं यशः ।
लोका विशोका विरजा यान् न केवलिनो विदुः॥३९॥

dharmo hy atrārtha-kāmau ca
prajānando 'mṛtaṁ yaśaḥ
lokā viśokā virajā
yān na kevalino viduḥ

dharmaḥ—religious ritual; *hi*—certainly; *atra*—here in this *gṛhastha-āśrama,* or householder life; *artha*—economic development; *kāmau*—sense gratification; *ca*—and; *prajā-ānandaḥ*—the pleasure of generations; *amṛtam*—the results of sacrifice; *yaśaḥ*—reputation; *lokāḥ*—planetary systems; *viśokāḥ*—without lamentation; *virajāḥ*—without disease; *yān*—which; *na*—never; *kevalinaḥ*—the transcendentalists; *viduḥ*—know.

TRANSLATION

The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and in the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

PURPORT

According to Vedic instructions, there are two paths for human activities. One is called *pravṛtti-mārga,* and the other is called *nivṛtti-mārga.* The basic principle for either of these paths is religious life. In animal life there is only *pravṛtti-mārga. Pravṛtti-mārga* means sense enjoyment, and *nivṛtti-mārga* means spiritual advancement. In the life of animals and demons, there is no conception of *nivṛtti-mārga,* nor is there any actual conception of *pravṛtti-mārga. Pravṛtti-mārga* maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions. For example, everyone has the propensity for sex life, but in demoniac civilization sex is enjoyed without restriction. According to Vedic culture, sex is enjoyed under Vedic instructions. Thus the *Vedas* give direction to civilized human beings to enable them to satisfy their propensities for sense gratification.

In the *nivṛtti-mārga,* however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—and only in the householder life can the *pravṛtti-mārga* be encouraged or accepted according to Vedic instructions. In the orders of *brahmacarya, vānaprastha* and *sannyāsa,* there are no facilities for sex.

In this verse the woman is advocating *pravṛtti-mārga* only and is discouraging the path of *nivṛtti-mārga.* She clearly says that the *yatis,* the transcendentalists who are concerned only with spiritual life (*kaivalya*), cannot imagine the happiness of *pravṛtti-mārga.* In other words, the man who follows the Vedic principles enjoys the materialistic way of life not only by becoming happy in this life, but also in the next life by being promoted to the heavenly planets. In this life such a person gets all kinds of material opulences, such as sons and grandsons, because he is always engaged in various religious functions. The material distresses are birth, old age, disease and death, but those who are interested in *pravṛtti-mārga* hold

various religious functions at the time of birth, old age, disease and death. Without caring for the distresses of birth, old age, disease and death, they are addicted to performing the special functions according to the Vedic ritualistic ceremonies.

Factually, however, *pravṛtti-mārga* is based on sex life. As stated in *Śrīmad-Bhāgavatam, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham* (*Bhāg.* 7.9.45). A householder who is too much addicted to *pravṛtti-mārga* is actually called a *gṛhamedhī*, not a *gṛhastha*. Although the *gṛhastha* desires sense gratification, he acts according to Vedic instructions. The *gṛhamedhī*, however, who is interested only in sense gratification, does not follow any Vedic instruction. The *gṛhamedhī* engages himself as an advocate of sex life and also allows his sons and daughters to engage in sex and to be deprived of any glorious end in life. A *gṛhastha* enjoys sex life in this life as well as in the next, but a *gṛhamedhī* does not know what the next life is about because he is simply interested in sex in this life. On the whole, when one is too much inclined towards sex, he does not care for the transcendental spiritual life. In this age of Kali especially, no one is interested in spiritual advancement. Even though it is sometimes found that one may be interested in spiritual advancement, he is most likely to accept a bogus method of spiritual life, being misguided by so many pretenders.

TEXT 40

पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह ।
क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद् गृहाश्रमः ॥४०॥

pitṛ-devarṣi-martyānāṁ
bhūtānām ātmanaś ca ha
kṣemyaṁ vadanti śaraṇaṁ
bhave 'smin yad gṛhāśramaḥ

pitṛ—forefathers; *deva*—demigods; *ṛṣi*—sages; *martyānām*—of humanity in general; *bhūtānām*—of the infinite living entities; *ātmanaḥ*—of oneself; *ca*—also; *ha*—certainly; *kṣemyam*—beneficial; *vadanti*—they say; *śaraṇam*—shelter; *bhave*—in the material world; *asmin*—this; *yat*—that which; *gṛha-āśramaḥ*—householder life.

TRANSLATION

The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great

sages, saintly persons and everyone else. A householder life is thus beneficial.

PURPORT

According to the Vedic system, when one is born in this material world he has many obligations. He has obligations to the demigods—the demigods of the sun and moon, King Indra, Varuṇa, etc.—because they are supplying the necessities of life. We receive heat, light, water and all other natural amenities through the mercy of the demigods. We are also indebted to our forefathers who have given us these bodies, paternal property, intelligence, society, friendship and love. Similarly, we are indebted to the general public for politics and sociology, and we are also indebted to lower animals such as horses, cows, asses, dogs and cats. In this way, as soon as one is born in this material world as a human being, he has so many obligations and is bound to repay all these obligations. If he does not repay them, he is further entangled in the process of birth and death. The *gṛhamedhī*, however, who is overly addicted to material things, does not know that if he simply takes shelter at the lotus feet of Mukunda, he is immediately freed from all obligations to others. Unfortunately a *gṛhamedhī* does not have any interest in Kṛṣṇa consciousness. Prahlāda Mahārāja says: *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛhavratānām* (*Bhāg.* 7.5.30). A *gṛhavrata* is the same as a *gṛhamedhī*. One who takes sex life to be supreme finds action in Kṛṣṇa consciousness confusing. Either due to his own personal consideration, or due to his having taken instructions from others or conferring with them, he becomes addicted to sexual indulgence and cannot act in Kṛṣṇa consciousness.

TEXT 41

का नाम वीर विख्यातं वदान्यं प्रियदर्शनम् ।
न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् ॥४१॥

kā nāma vīra vikhyātaṁ
vadānyaṁ priya-darśanam
na vṛṇīta priyaṁ prāptaṁ
mādṛśī tvādṛśaṁ patim

kā—who; *nāma*—indeed; *vīra*—my dear hero; *vikhyātam*—famous; *vadānyam*—magnanimous; *priya-darśanam*—beautiful; *na*—not; *vṛṇīta*—would accept; *priyam*—easily; *prāptam*—gotten; *mā-dṛśī*—like me; *tvādṛśam*—like you; *patim*—husband.

TRANSLATION

O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

PURPORT

Every husband is certainly a great hero to his wife. In other words, if a woman loves a man, that man appears very beautiful and magnanimous. Unless one becomes beautiful in the eyes of another, one cannot dedicate his whole life to another. The husband is considered very magnanimous because he gives as many children to the wife as she likes. Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous. Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. *Manu-saṁhitā* recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc. In this way the woman is the center of all material enjoyment.

In this regard, the word *vikhyātam* is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

TEXT 42

कस्या मनस्ते भुवि भोगिभोगयोः
स्त्रिया न सज्जेद्भुजयोर्महाभुज ।
योऽनाथवर्गाधिमलं घृणोद्धत-
स्मितावलोकेन चरत्यपोहितुम् ॥४२॥

kasyā manas te bhuvi bhogi-bhogayoḥ
striyā na sajjed bhujayor mahā-bhuja
yo 'nātha-vargādhim alaṁ ghṛṇoddhata-
smitāvalokena caraty apohitum

kasyāḥ—whose; *manaḥ*—mind; *te*—your; *bhuvi*—in this world; *bhogi-bhogayoḥ*—like the body of a serpent; *striyāḥ*—of a woman; *na*—not; *sajjet*

—becomes attracted; *bhujayoḥ*—by the arms; *mahā-bhuja*—O mighty-armed; *yaḥ*—one who; *anātha-vargā*—of poor women like me; *adhim*—distresses of the mind; *alam*—able; *ghṛṇā-uddhata*—by aggressive mercy; *smita-avalokena*—by attractive smiling; *carati*—travels; *apohitum*—to dissipate.

TRANSLATION

O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

PURPORT

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man's long arms. A serpent's body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and they very much desire to be embraced by such arms.

The word *anātha-vargā* is very significant in this verse. *Nātha* means husband, and *a* means without. A young woman who has no husband is called *anātha,* meaning one who is not protected. As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

TEXT 43

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः ।
तां प्रविश्य पुरीं राजन्मुमुदाते शतं समाः ॥४३॥

nārada uvāca
iti tau dam-patī tatra
samudya samayaṁ mithaḥ

tāṁ praviśya purīṁ rājan
mumudāte śataṁ samāḥ

nāradaḥ uvāca—the great sage Nārada spoke; *iti*—thus; *tau*—they; *dampatī*—husband and wife; *tatra*—there; *samudya*—being equally enthusiastic; *samayam*—accepting one another; *mithaḥ*—mutually; *tām*—in that place; *praviśya*—entering; *purīm*—in that city; *rājan*—O King; *mumudāte*—they enjoyed life; *śatam*—one hundred; *samāḥ*—years.

TRANSLATION

The great sage Nārada continued: My dear King, those two—the man and the woman—supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

PURPORT

One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. The span of life is different on different planets, according to the planet's distance from the sun. In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahmā lives for one hundred years according to time on the Brahmaloka planet, but one day of Brahmā is equal to millions of years on this planet. Similarly, the days on the heavenly planets are equal to six months on this planet. On every planet, however, the span of life for a human being is roughly one hundred years. According to the life spans on different planets, the standards of living also differ.

TEXT 44

उपगीयमानो ललितं तत्र तत्र च गायकैः ।
क्रीडन् परिवृतः स्त्रीभिर्ह्रदिनीमाविशच्छुचौ ॥४४॥

upagīyamāno lalitaṁ
tatra tatra ca gāyakaiḥ
krīḍan parivṛtaḥ strībhir
hradinīm āviśac chucau

upagīyamānaḥ—being sung about; *lalitam*—very nicely; *tatra tatra*—here and there; *ca*—also; *gāyakaiḥ*—by the singers; *krīḍan*—playing; *parivṛtaḥ*—surrounded; *strībhiḥ*—by women; *hradinīm*—in the water of the river; *āviśat*—entered; *śucau*—when it was too hot.

TRANSLATION

Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

PURPORT

A living being has different activities in different stages of life. One stage is called *jāgrat,* or the life of awakening, and another is called *svapna,* or the life of dream. Another stage is called *susupti,* or life in an unconscious state, and still another stage occurs after death. In the previous verse the life of awakening was described; that is, the man and the woman were married and enjoyed life for one hundred years. In this verse life in the dream state is described, for the activities Purañjana accomplished during the day were also reflected at night in the dream state. Purañjana used to live with his wife for sense enjoyment, and at night this very sense enjoyment was appreciated in different ways. A man sleeps very soundly when he is greatly fatigued, and when a rich man is greatly fatigued he goes to his garden house with many female friends and there enters the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of *brahmacarya.* Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

TEXT 45

सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः ।
पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥४५॥

saptopari kṛtā dvāraḥ
puras tasyās tu dve adhaḥ
pṛthag-viṣaya-gaty-artham
tasyāṁ yaḥ kaścaneśvaraḥ

sapta—seven; *upari*—up; *kṛtāḥ*—made; *dvāraḥ*—gates; *puraḥ*—of the city; *tasyāḥ*—that; *tu*—then; *dve*—two; *adhaḥ*—down; *pṛthak*—different; *viṣaya*—to places; *gati-artham*—for going; *tasyām*—in that city; *yaḥ*—one who; *kaścana*—whoever; *īśvaraḥ*—governor.

TRANSLATION

Of the nine gates in that city, seven were on the surface and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.

PURPORT

The seven gates of the body that are situated upward are the two eyes, two nostrils, two ears and one mouth. The two subterranean gates are the rectum and the genitals. The king, or the ruler of the body, who is the living entity, uses all these doors to enjoy different types of material pleasures. The system of opening different gates to different places is still evident in old Indian cities. Formerly a capital was surrounded by walls, and one passed through various gates to go to various cities or towards specific directions. In old Delhi there are still remnants of surrounding walls and various gates known as the Kaśmiri Gate, the Lahori Gate, etc. Similarly, in Ahmedabad there is a Delhi Gate. The point of this simile is that the living entity wants to enjoy different types of material opulences, and to this end nature has given him various holes in his body that he can utilize for sense enjoyment.

TEXT 46

पञ्च द्वारस्तु पौरस्त्या दक्षिणैका तथोत्तरा ।
पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये ॥४६॥

pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
paścime dve amūṣāṁ te
nāmāni nṛpa varṇaye

pañca—five; *dvāraḥ*—doors; *tu*—then; *paurastyāḥ*—facing the eastern side; *dakṣiṇā*—southern; *ekā*—one; *tathā*—also; *uttarā*—one towards the north; *paścime*—similarly, on the western side; *dve*—two; *amūṣām*—of them; *te*—unto you; *nāmāni*—names; *nṛpa*—O King; *varṇaye*—I shall describe.

TRANSLATION

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.

PURPORT

Of the seven doors on the surface—namely the two eyes, two ears, two nostrils and one mouth—five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and genitals. All the doors and gates are described below.

TEXT 47

खद्योताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते ।
विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः ॥४७॥

khadyotāvirmukhī ca prāg
dvārāv ekatra nirmite
vibhrājitaṁ jana-padaṁ
yāti tābhyāṁ dyumat-sakhaḥ

khadyotā—of the name Khadyotā; *āvirmukhī*—of the name Āvirmukhī; *ca*—also; *prāk*—toward the eastern side; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—were constructed; *vibhrājitam*—of the name Vibhrājita; *jana-padam*—city; *yāti*—used to go; *tābhyām*—by them; *dyumat*—of the name Dyumān; *sakhaḥ*—with his friend.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrājita accompanied by a friend whose name was Dyumān.

PURPORT

The two names Khadyotā and Āvirmukhī mean "glowworm" and "torch-light." This indicates that of the two eyes, the left eye is less powerful in its ability to see. Although both eyes are constructed in one place, one is stronger than the other in the power to see. The king, or the living entity, uses these two gates to see things properly, but he cannot see unless accompanied by a friend whose name is Dyumān. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. *Vibhrājitaṁ jana-padam*. If one wants to see something

very clearly (*vibhrājitam*), he must see it with two eyes and the assistance of his friend the sunlight. Within this body everyone is a king because he uses his different gates according to his own will. Although he is very much proud of his power to see or hear, he is nonetheless dependent on the assistance of nature.

TEXT 48

नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते ।
अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥४८॥

nalinī nālinī ca prāg
dvārāv ekatra nirmite
avadhūta-sakhas tābhyāṁ
viṣayaṁ yāti saurabham

nalinī—of the name Nalinī; *nālinī*—of the name Nālinī; *ca*—also; *prāk*—eastern; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—constructed; *avadhūta*—of the name Avadhūta; *sakhaḥ*—with his friend; *tābhyām*—by those two gates; *viṣayam*—place; *yāti*—used to go; *saurabham*—of the name Saurabha.

TRANSLATION

Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

PURPORT

The two gates named Nalinī and Nālinī are the two nostrils. The living entity enjoys these two gates with the help of different *avadhūtas,* or airs, which constitute the breathing process. Through these gates the living entity goes to the town of Saurabha, or aroma. In other words, the nostrils, with the help of their friend the air, enjoy various aromas in the material world. Nalinī and Nālinī are the pipes of the nostrils through which one inhales and exhales, enjoying the aroma of sense pleasure.

TEXT 49

मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणबहूदनौ ।
विषयौ याति पुरराड्रसज्ञविपणान्वितः ॥४९॥

mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viṣayau yāti pura-rāḍ
rasajña-vipaṇānvitaḥ

mukhyā—the chief; *nāma*—called; *purastāt*—on the eastern side; *dvāḥ*—gate; *tayā*—by that; *āpaṇa*—of the name Āpaṇa; *bahūdanau*—of the name Bahūdana; *viṣayau*—two places; *yāti*—used to go; *pura-rāṭ*—the King of the city (Purañjana); *rasa-jña*—of the name Rasajña; *vipaṇa*—of the name Vipaṇa; *anvitaḥ*—along with.

TRANSLATION

The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

PURPORT

The mouth is here described as the chief or the most important gate. The mouth is a very important entrance because one has two functions to conduct with the mouth. One function is eating, and the other is speaking. Our eating is done with the friend Rasajña, by whom the tongue can taste so many different types of foods. The tongue is also used for speaking, and it can speak of either material sense enjoyment or Vedic knowledge. Of course, here material sense enjoyment is stressed. Therefore the word Rasajña is used.

TEXT 50

पितृहूर्नृप पुर्या द्वार्दक्षिणेन पुरञ्जनः ।
राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ॥५०॥

pitṛhūr nṛpa puryā dvār
dakṣiṇena purañjanaḥ
rāṣṭraṁ dakṣiṇa-pañcālaṁ
yāti śruta-dharānvitaḥ

pitṛhūḥ—of the name Pitṛhū; *nṛpa*—O King; *puryāḥ*—of the city; *dvāḥ*—gate; *dakṣiṇena*—on the southern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *dakṣiṇa*—southern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—along with his friend Śrutadhara.

TRANSLATION

The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla accompanied by his friend Śrutadhara.

PURPORT

The right ear is used for *karma-kāṇḍīya*, or fruitive activities. As long as one is attached to the enjoyment of material resources, he hears from the right ear and uses the five senses to elevate himself to the higher planetary systems like Pitṛloka. Consequently the right ear is here described as the Pitṛhū gate.

TEXT 51

देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः ।
राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ॥५१॥

devahūr nāma puryā dvā
uttareṇa purañjanaḥ
rāṣṭram uttara-pañcālaṁ
yāti śruta-dharānvitaḥ

devahūḥ—of the name Devahū; *nāma*—as it was called; *puryāḥ*—of the city; *dvāḥ*—gate; *uttareṇa*—on the northern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *uttara*—northern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—with his friend Śrutadhara.

TRANSLATION

On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

PURPORT

The two ears are situated on the northern side and the southern side. The ear on the southern side is very strong and is always anxious to hear about sense enjoyment. The ear on the northern side, however, is used for taking initiation from the spiritual master and for gaining promotion to the spiritual sky. The right ear, or the ear on the southern side, is called Pitṛhū, which indicates that it is used for attaining the higher planetary systems known as Pitṛloka, but the left ear, which is known as Devahū, is

utilized for hearing about even higher planetary systems such as Maharloka, Tapoloka and Brahmaloka—or yet even higher planets situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in *Bhagavad-gītā:*

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25)

One who is interested in being happy on this planet as well as after death generally wants to be elevated to the Pitṛlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmaloka, the Vaikuṇṭha planets or Kṛṣṇaloka may take initiation from the spiritual master in order to be elevated to such *lokas.*

TEXT 52

आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥५२॥

āsurī nāma paścād dvās
tayā yāti purañjanaḥ
grāmakaṁ nāma viṣayaṁ
durmadena samanvitaḥ

āsurī—of the name Āsurī; *nāma*—called; *paścāt*—on the western side; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *grāmakam*—of the name Grāmaka; *nāma*—called; *viṣayam*—the city of sense enjoyment; *durmadena*—by Durmada; *samanvitaḥ*—accompanied.

TRANSLATION

On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.

PURPORT

The gate on the western side of the city was known as Āsurī because it was especially meant for the *asuras*. The word *asura* refers to those who are interested in sense gratification, specifically in sex life, to which they are overly attracted. Thus Purañjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Grāmaka. Material sense gratification is also called *grāmya*, and the place where sex life is indulged in to a great extent is called Grāmaka. When going to Grāmaka, Purañjana used to be accompanied by his friend Durmada. The word *viṣaya* refers to the four bodily necessities of life—eating, sleeping, mating and defending. The word *durmadena* may be analyzed in this way: *dur* means *duṣṭa*, or sinful, and *mada* means madness. Every living entity who is in contact with material nature is called *mada*, or mad. It is said: *piśācī pāile yena mati-cchanna haya/ māyā-grasta jīvera haya se-bhāva udaya*. When a person is haunted, he becomes practically insane. When one is in an insane condition, he speaks all kinds of nonsense. Thus to become engaged in sense gratification, one has to accept a friend who is *durmada*, or badly affected by the material disease.

The words *āsurī nāma paścād dvāḥ* are significant in another sense. The sunrise is first visible from the eastern side—the Bay of Bengal—and gradually it progresses toward the west. It is practically experienced that people in the West are more addicted to sense gratification. Śrī Caitanya Mahāprabhu Himself has certified: *paścimera loka saba mūḍha anācāra* (Cc. *Ādi* 10.89). The more one goes to the western side, the more he will find people disinterested in spiritual life. He will find them behaving against the Vedic standards. Because of this, people living in the West are more addicted to sense gratification. In this *Bhāgavatam* it is confirmed: *āsurī nāma paścād dvāḥ*. In other words, the population on the western side is interested in an asuric civilization, that is, a materialistic way of life. Lord Caitanya consequently wanted this Kṛṣṇa consciousness movement to be preached on the western side of the world so that people addicted to sense gratification might be benefited by His teachings.

TEXT 53

निर्ऋतिर्नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
वैशसं नाम विषयं लुब्धकेन समन्वितः ॥५३॥

nirṛtir nāma paścād dvās
tayā yāti purañjanaḥ
vaiśasaṁ nāma viṣayaṁ
lubdhakena samanvitaḥ

nirṛtiḥ—of the name Nirṛti; *nāma*—called; *paścāt*—western; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *vaiśasam*—of the name Vaiśasa; *nāma*—called; *viṣayam*—to the place; *lubdhakena*—by the friend named Lubdhaka; *samanvitaḥ*—accompanied.

TRANSLATION

Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.

PURPORT

This is a reference to the rectum. The rectum is supposed to be situated on the western side of the eyes, nose and ears. This gate is especially meant for death. When an ordinary living entity abandons his present body, he passes through the rectum. It is therefore painful. When one is called by nature to evacuate, one also experiences pain. The friend of the living entity who accompanies him through this gate is named Lubdhaka, which means greed. Due to our greed, we eat unnecessarily, and such gluttony causes pain at the time of evacuation. The conclusion is that the living entity feels well if he evacuates properly. This gate is known as Nirṛti, or the painful gate.

TEXT 54

अन्धावमीषां पौराणां निर्वाक्पेशस्कृतावुभौ ।
अक्ष्ण्वतामधिपतिस्ताभ्यां याति करोति च ॥५४॥

andhāv amīṣāṁ paurāṇāṁ
nirvāk-peśaskṛtāv ubhau
akṣaṇvatām adhipatis
tābhyāṁ yāti karoti ca

andhau—blind; *amīṣām*—among those; *paurāṇām*—of the inhabitants; *nirvāk*—of the name Nirvāk; *peśaskṛtau*—of the name Peśaskṛt; *ubhau*—both of them; *akṣaṇ-vatām*—of the people who possessed eyes; *adhipatiḥ*—

ruler; *tābhyām*—with both of them; *yāti*—used to go; *karoti*—used to act; *ca*—and.

TRANSLATION

Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

PURPORT

This is a reference to the arms and legs of the living entity. The two legs do not speak, and they are blind. If a person simply trusts his legs to take him walking, he is likely to fall into a hole or to bump into something. Thus led by the blind legs, one's life may be placed in jeopardy.

Of the senses that are working, the hands and legs are very important, but they have no eyes to see. This means that in the hands and legs there are no holes. In the head there are many holes—two eyes, two nostrils, two ears and one mouth—but lower down, in the arms and legs, there are no holes. Consequently the arms and legs have been described as *andha*, blind. Although the living entity has many holes in his body, he nonetheless has to work with his hands and arms. Although the living entity is the master of many other senses, when he has to go somewhere, do something or touch something, he has to use his blind legs and hands.

TEXT 55

स यर्ह्यन्तःपुरगतो विषूचीनसमन्वितः ।
मोहं प्रसादं हर्षं वा याति जायात्मजोद्भवम् ॥५५॥

sa yarhy antaḥpura-gato
viṣūcīna-samanvitaḥ
moham prasādam harṣam vā
yāti jāyātmajodbhavam

saḥ—he; *yarhi*—when; *antaḥ-pura*—to his private home; *gataḥ*—used to go; *viṣūcīna*—by the mind; *samanvitaḥ*—accompanied; *moham*—illusion; *prasādam*—satisfaction; *harṣam*—happiness; *vā*—or; *yāti*—used to enjoy; *jāyā*—wife; *ātma-ja*—children; *udbhavam*—produced by them.

TRANSLATION

Sometimes he used to go to his private home with one of his chief servants, the mind, who was named Viṣūcīna. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

PURPORT

According to the Vedic conclusion, one's self is situated within the heart. As stated in Vedic language, *hṛdy ayam ātmā pratiṣṭhitaḥ:* the self is situated within the heart. In the material condition, however, the spirit soul is covered by the material qualities—namely goodness, passion and darkness—and within the heart these three qualities react. For instance, when one is in goodness, he feels happiness; when one is in passion, he feels satisfaction through material enjoyment; and when one is in darkness, he feels bewilderment. All these activities are of the mind, and they function on the platform of thinking, feeling and willing.

When the living entity is encircled by wife, children and home, he acts on the mental plane. Sometimes he is very happy, sometimes he is very much satisfied, sometimes he is not satisfied, and sometimes he is bewildered. Bewilderment is called *moha,* illusion. Illusioned by society, friendship and love, the living entity thinks that his so-called society, friendship and love, nationality, community, society, etc., will give him protection. He does not know that after death he will be thrown into the hands of a very strong material nature that will force him to accept a certain type of body according to his present work. This body may not even be a human body. Thus the living entity's feeling of security in this life in the midst of society, wife and friendship is nothing but illusion. All living entities encaged in various material bodies are illusioned by the present activities of material enjoyment. They forget their real business, which is to go back home, back to Godhead.

Everyone who is not in Kṛṣṇa consciousness must be considered to be in illusion. One's so-called feelings of happiness and satisfaction resulting from material things are also illusions. Factually neither society, friendship, love nor anything else can save one from the onslaught of the external energy, which is symptomized by birth, death, old age and disease. To get even one living entity out of the illusory condition is very difficult; therefore Lord Kṛṣṇa says in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī
mama māyā duratyayā

mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Therefore, unless one surrenders completely at the lotus feet of Kṛṣṇa, he cannot get out of the entanglement of the three modes of material nature.

TEXT 56

एवं कर्मसु संसक्तः कामात्मा वञ्चितोऽबुधः ।
महिषी यद्यदीहेत तत्तदेवान्ववर्तत ॥५६॥

evaṁ karmasu saṁsaktaḥ
kāmātmā vañcito 'budhaḥ
mahiṣī yad yad īheta
tat tad evānvavartata

evam—thus; *karmasu*—in fruitive activities; *saṁsaktaḥ*—being too much attached; *kāma-ātmā*—lusty; *vañcitaḥ*—cheated; *abudhaḥ*—less intelligent; *mahiṣī*—the Queen; *yat yat*—whatsoever; *īheta*—she would desire; *tat tat*—all of that; *eva*—certainly; *anvavartata*—he followed.

TRANSLATION

Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

PURPORT

When a living entity is in such bewilderment that he is under the control of his wife, or material intelligence, he has to satisfy the intelligence of his so-called wife and act exactly according to her dictates. Various *śāstras* advise that for material convenience one should keep his wife always satisfied by giving her ornaments and by following her instructions. In this way there will be no trouble in family life. Therefore for one's own social benefit, one is advised to keep his wife satisfied. In this way, when one becomes the servant of his wife, he must act according to the desires of his

wife. Thus one becomes more and more entangled. In Bengal it is said that if one becomes an obedient servant of his wife, he loses all reputation. However, the difficulty is that unless one becomes a most obedient servant of his wife, family life becomes disturbed. In the Western countries this disturbance gives rise to the divorce law, and in Eastern countries like India there is separation. Now this disturbance is confirmed by the new introduction of the divorce law in India. Within the heart, the mind is acting, thinking, feeling and willing, and falling under the control of one's wife is the same as falling under the control of material intelligence. Thus one begets children by his wife and becomes entangled in so many activities and mental concoctions.

TEXTS 57-61

क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः ।
अश्नन्त्यां क्वचिदश्नाति जक्षत्यां सह जक्षिति ॥५७॥
क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित् ।
क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति ॥५८॥
क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति ।
अनु शेते शयानायामन्वास्ते क्वचिदासतीम् ॥५९॥
क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति ।
क्वचिज्जिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशति क्वचित् ॥ ६०॥
क्वचिच्च शोचतीं जायामनुशोचति दीनवत् ।
अनु हृष्यति हृष्यन्त्यां मुदितामनु मोदते ॥६१॥

kvacit pibantyāṁ pibati
madirāṁ mada-vihvalaḥ
aśnantyāṁ kvacid aśnāti
jakṣatyāṁ saha jakṣiti

kvacid gāyati gāyantyāṁ
rudatyāṁ rudati kvacit
kvacid dhasantyāṁ hasati
jalpantyām anu jalpati

kvacid dhāvati dhāvantyāṁ
tiṣṭhantyām anu tiṣṭhati

anu śete śayānāyām
anvāste kvacid āsatīm

kvacic chṛṇoti śṛṇvantyāṁ
paśyantyām anu paśyati
kvacij jighrati jighrantyāṁ
spṛśantyāṁ spṛśati kvacit

kvacic ca śocatīṁ jāyām
anu śocati dīnavat
anu hṛṣyati hṛṣyantyāṁ
muditām anu modate

kvacit—sometimes; *pibantyām*—while drinking; *pibati*—he drank; *madirām*—liquor; *mada-vihvalaḥ*—being intoxicated; *aśnantyām*—while she was eating; *kvacit*—sometimes; *aśnāti*—he ate; *jakṣatyām*—while she was chewing; *saha*—with her; *jakṣiti*—he chewed; *kvacit*—sometimes; *gāyati*—he used to sing; *gāyantyām*—while his wife was singing; *rudatyām*—when the wife was crying; *rudati*—he also cried; *kvacit*—sometimes; *kvacit*—sometimes; *hasantyām*—while she was laughing; *hasati*—he also laughed; *jalpantyām*—while she was talking loosely; *anu*—following her; *jalpati*—he also talked loosely; *kvacit*—sometimes; *dhāvati*—he also used to walk; *dhāvantyām*—when she was walking; *tiṣṭhantyām*—while she was standing silently; *anu*—following her; *tiṣṭhati*—he used to stand; *anu*—following her; *śete*—he used to lie down; *śayānāyām*—while she was lying on the bed; *anu*—following her; *āste*—he also used to sit; *kvacit*—sometimes; *āsatīm*—while she was sitting; *kvacit*—sometimes; *śṛṇoti*—he used to hear; *śṛṇvantyām*—while she was engaged in hearing; *paśyantyām*—while she was seeing something; *anu*—following her; *paśyati*—he also used to see; *kvacit*—sometimes; *jighrati*—he used to smell; *jighrantyām*—while his wife was smelling; *spṛśantyām*—while the wife was touching; *spṛśati*—he was also touching; *kvacit*—at that time; *kvacit ca*—sometimes also; *śocatīm*—when she was lamenting; *jāyām*—his wife; *anu*—following her; *śocati*—he was also lamenting; *dīna-vat*—like a poor man; *anu*—following her; *hṛṣyati*—he used to enjoy; *hṛṣyantyām*—while she was feeling enjoyment; *muditām*—when she was satisfied; *anu*—following her; *modate*—he felt satisfaction.

TRANSLATION

When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed,

King Purañjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

PURPORT

The mind is the place where the self is situated, and the mind is conducted by the intelligence. The living entity, situated within the heart, follows the intelligence. The intelligence is herein depicted as the Queen, and the soul, under mental control, follows the material intelligence just as the King follows his wife. The conclusion is that material intelligence is the cause of bondage for the living entity. The point is that one has to take to spiritual intelligence to come out of this entanglement.

In the life of Mahārāja Ambarīṣa, we find that the great Mahārāja first engaged his mind on the lotus feet of Kṛṣṇa. In this way his intelligence became purified. Mahārāja Ambarīṣa also used his other senses in the service of the Lord. He engaged his eyes in seeing the Deity in the temple nicely decorated with flowers. He engaged his sense of smell by smelling the flowers, and he engaged his legs by walking to the temple. His hands were engaged in cleansing the temple, and his ears were engaged in hearing about Kṛṣṇa. His tongue was engaged in two ways: in speaking about Kṛṣṇa and in tasting *prasāda* offered to the Deity. Materialistic persons, who are under the full control of material intelligence, cannot perform all these activities. Thus, consciously or unconsciously, they become entangled by the dictations of material intelligence. This fact is summarized in the following verse.

TEXT 62

विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः ।
नेच्छन्नुकरोत्यज्ञः क्लैब्यात्क्रीडामृगो यथा ॥६२॥

vipralabdho mahiṣyaivaṁ
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñaḥ
klaibyāt krīḍā-mṛgo yathā

vipralabdhaḥ—captivated; *mahiṣyā*—by the Queen; *evam*—thus; *sarva*—all; *prakṛti*—existence; *vañcitaḥ*—being cheated; *na icchan*—without desiring; *anukaroti*—used to follow and imitate; *ajñaḥ*—the foolish King; *klaibyāt*—by force; *krīḍā-mṛgaḥ*—a pet animal; *yathā*—just like.

TRANSLATION

In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

PURPORT

The word *vipralabdhaḥ* is very significant in this verse. *Vi* means "specifically," and *pralabdha* means "obtained." Just to satisfy his desires, the King got the Queen, and thus he became cheated by material existence. Although he was not willing to do so, he remained as a pet animal under the control of material intelligence. Just as a pet monkey dances according to the desires of its master, the King danced according to the desires of the Queen. In *Śrīmad-Bhāgavatam* it is said: *mahat-sevāṁ dvāram āhur vimukteḥ* (5.5.2). If one associates with a saintly person, a devotee, his path of liberation becomes clear. But if one associates with a woman, or with a person who is too much addicted to a woman, his path of bondage becomes completely clear.

On the whole, for spiritual advancement, one must give up the company of women. This is what is meant by the order of *sannyāsa,* the renounced order. Before taking *sannyāsa,* or completely renouncing the material world, one has to practice avoiding illicit sex. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one's sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

How one becomes captivated by the association of one's dear wife is explained in this chapter by Nārada Muni. Attraction for one's wife means

attraction for the material qualities. One who is attracted by the material quality of darkness is in the lowest stage of life, whereas one who is attracted by the material quality of goodness is in a better position. Sometimes we see that when a person is on the platform of material goodness, he is attracted more or less by the cultivation of knowledge. This is, of course, a better position, for knowledge gives one the preference to accept devotional service. Unless one comes to the platform of knowledge, the *brahma-bhūta* stage, one cannot advance in devotional service. As Kṛṣṇa says in *Bhagavad-gītā:*

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

The platform of knowledge is advantageous because it is a means by which one may come to the stage of devotional service. However, if one takes to devotional service directly, knowledge is revealed without separate endeavor. This is confirmed in *Śrīmad-Bhāgavatam: vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ/ janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam* (1.2.7). Devotional service automatically reveals actual knowledge of our material existence. One who is sufficiently intelligent immediately attains the stage of renunciation of so-called society, family and love as well as other things. As long as we are attached to society, family and love of the material world, there is no question of knowledge. Nor is there a question of devotional service. By directly taking to devotional service, however, one becomes filled with knowledge and renunciation. In this way one's life becomes successful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Descriptions of the Characteristics of King Purañjana."*

CHAPTER TWENTY-SIX

King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

TEXTS 1-3

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम् ।
द्वीषं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् ॥ १ ॥

एकरश्म्येकदमनमेकनीडं द्विकूबरम् ।
पञ्चप्रहरणं सप्तवरूथं पञ्चविक्रमम् ॥ २ ॥

हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः ।
एकादशचमूनाथः पञ्चप्रस्थमगाद्वनम् ॥ ३ ॥

nārada uvāca
sa ekadā maheṣvāso
rathaṁ pañcāśvam āśugam
dvīṣaṁ dvi-cakram ekākṣaṁ
tri-veṇuṁ pañca-bandhuram

eka-raśmy eka-damanam
eka-nīḍaṁ dvi-kūbaram
pañca-praharaṇaṁ sapta-
varūthaṁ pañca-vikramam

haimopaskaram āruhya
svarṇa-varmākṣayeṣudhiḥ
ekādaśa-camūnāthaḥ
pañca-prastham agād vanam

nāradaḥ uvāca—Nārada said; *saḥ*—King Purañjana; *ekadā*—once upon a time; *maheṣvāsaḥ*—carrying his strong bow and arrows; *ratham*—chariot; *pañca-aśvam*—five horses; *āśu-gam*—going very swiftly; *dvi-īṣam*—two arrows; *dvi-cakram*— two wheels; *eka*—one; *akṣam*—axle; *tri*—three; *veṇum*—flags; *pañca*—five; *bandhuram*—obstacles; *eka*—one; *raśmi*—rope, rein; *eka*—one; *damanam*—chariot driver; *eka*—one; *nīḍam*—sitting place; *dvi*—two; *kūbaram*—posts to which the harnesses are fixed; *pañca*—five; *praharaṇam*—weapons; *sapta*—seven; *varūtham*—coverings or ingredients of the body; *pañca*—five; *vikramam*—processes; *haima*—golden; *upaskaram*—ornaments; *āruhya*—riding on; *svarṇa*—golden; *varmā*—armor; *akṣaya*—inexhaustible; *iṣudhiḥ*—quiver; *ekādaśa*—eleven; *camū-nāthaḥ*—commanders; *pañca*—five; *prastham*—destinations, objectives; *agāt*—went; *vanam*—to the forest.

TRANSLATION

The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and, equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

PURPORT

These three verses explain how the material body of the living entity is under the control of the three qualities of the external energy. The body itself is the chariot, and the living entity is the owner of the body, as explained in *Bhagavad-gītā: dehino 'smin yathā dehe* (Bg. 2.13). The owner of the body is called the *dehī*, and he is situated within this body, specifically within the heart. The living entity is driven by one chariot driver. The chariot itself is made of three *guṇas*, three qualities of material nature, as confirmed in *Bhagavad-gītā: yantrārūḍhāni māyayā* (Bg. 18.61). The word *yantra* means carriage. The body is given by material nature, and the driver of that body is Paramātmā, the Supersoul. The living entity is seated within the chariot. This is the actual position.

The living entity is always being influenced by the three qualities—*sattva* (goodness), *rajaḥ* (passion) and *tamaḥ* (ignorance). This is also confirmed in *Bhagavad-gītā:*

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." (Bg. 7.13)

The living entity is thus bewildered by the three qualities of material nature. These three qualities are described in this verse as three flags. By a flag, one can come to know who the owner of the chariot is; similarly, by the influence of the three qualities of material nature, one can easily know the direction in which the chariot is moving. In other words, one who has eyes to see can understand how the body is being driven, influenced by the particular type or quality of material nature. In these three verses the activity of the living entity is described to prove how the body becomes influenced by the quality of ignorance, even when a person wants to be religious. Nārada Muni wanted to prove to King Prācīnabarhiṣat that the King was being influenced by the *tamo-guṇa,* the quality of ignorance, even though the King was supposed to be very religious.

According to *karma-kāṇḍīya,* the process of fruitive activities, a person performs various sacrifices directed by the *Vedas,* and in all those sacrifices animal killing, or experimenting on the life of animals to test the power of Vedic *mantras,* is enjoined. Animal killing is certainly conducted under the influence of the mode of ignorance. Even though one may be religiously inclined, animal sacrifice is nonetheless recommended in the *śāstras,* not only in the *Vedas* but even in the modern scriptures of other sects. These animal sacrifices are recommended in the name of religion, but actually animal sacrifice is meant for persons in the mode of ignorance. When such people kill animals, they can at least do so in the name of religion. However, when the religious system is transcendental, like the Vaiṣṇava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Kṛṣṇa in *Bhagavad-gītā:*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Because King Prācīnabarhiṣat was engaged in performing various sacrifices in which animals were killed, Nārada Muni pointed out that such sacrifices are influenced by the mode of ignorance. From the very beginning of *Śrīmad-Bhāgavatam* it is said: *dharmaḥ projjhita-kaitavo 'tra* (1.1.2). All kinds of religious systems that are involved in cheating are completely kicked out of *Śrīmad-Bhāgavatam*. In the *bhagavad-dharma*, the religion dealing with one's relationship with the Supreme Personality of Godhead, animal sacrifice is not recommended. In the performance of *saṅkīrtana-yajña*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—there is no recommendation for animal sacrifices.

In these three verses, King Purañjana's going to the forest to kill animals is symbolic of the living entity's being driven by the mode of ignorance and thus engaging in different activities for sense gratification. The material body itself indicates that the living entity is already influenced by the three modes of material nature and that he is driven to enjoy material resources. When the body is influenced by the mode of ignorance, its infection becomes very acute. When it is influenced by the mode of passion, the infection is at the symptomatic stage. However, when the body is influenced by the mode of goodness, the materialistic infection becomes purified. The ritualistic ceremonies recommended in religious systems are certainly on the platform of goodness, but because within this material world even the mode of goodness is sometimes polluted by the other qualities (namely passion and ignorance), a man in goodness is sometimes driven by the influence of ignorance.

It is herein described that King Purañjana once went to the forest to kill animals. This means that he, the living entity, came under the influence of the mode of ignorance. The forest in which King Purañjana engaged in hunting was named Pañca-prastha. The word *pañca* means five, and this indicates the objects of the five senses. The body has five working senses, namely, the hands, the legs, the tongue, the rectum and the genitals. By taking full advantage of these working senses, the body enjoys material life. The chariot is driven by five horses, which represent the five sense organs—namely, the eyes, ears, nose, skin and tongue. These sense organs are very easily attracted by the sense objects. Consequently the horses are described as moving swiftly. On the chariot King Purañjana kept two explosive weapons, which may be compared to *ahaṅkāra*, or false ego. This false ego is typified by two attitudes: "I am this body" (*ahantā*), and "Everything in my bodily relationships belongs to me" (*mamatā*).

The two wheels of the chariot may be compared to the two moving facilities—namely sinful life and religious life. The chariot is decorated with three flags, which represent the three modes of material nature. The five kinds of obstacles, or uneven roads, represent the five kinds of air passing within the body. These are *prāṇa, apāna, udāna, samāna* and *vyāna.* The body itself is covered by seven coverings, namely, skin, muscle, fat, blood, marrow, bone and semen. The living entity is covered by three subtle material elements and five gross material elements. These are actually obstacles placed before the living entity on the path of liberation from material bondage.

The word *raśmi* (rope) in this verse indicates the mind. The word *nīḍa* is also significant, for *nīḍa* indicates the nest where a bird takes rest. In this case *nīḍa* is the heart where the living entity is situated. The living entity sits in one place only. The causes of his bondage are two: namely lamentation and illusion. In material existence the living entity simply hankers to get something he can never get. Therefore he is in illusion. As a result of being in this illusory situation, the living entity is always lamenting. Thus lamentation and illusion are described herein as *dvi-kūbara*, the two posts of bondage.

The living entity carries out various desires through five different processes, which indicate the working of the five working senses. The golden ornaments and dress indicate that the living entity is influenced by the quality of *rajo-guṇa,* passion. One who has a good deal of money or riches is especially driven by the mode of passion. Being influenced by the mode of passion, one desires so many things for enjoyment in this material world. The eleven commanders represent the ten senses and the mind. The mind is always making plans with the ten commanders to enjoy the material world. The forest named Pañca-prastha, where the King went to hunt, is the forest of the five sense objects: form, taste, sound, smell and touch. Thus in these three verses Nārada Muni describes the position of the material body and the encagement of the living entity within it.

TEXT 4

चचार मृगयां तत्र दृप्त आत्तेषुकार्मुकः ।
विहाय जायामतदर्हो मृगव्यसनलालसः ॥ ४ ॥

cacāra mṛgayāṁ tatra
dṛpta ātteṣu-kārmukaḥ

vihāya jāyām atad-arhāṁ
mṛga-vyasana-lālasaḥ

cacāra—executed; *mṛgayām*—hunting; *tatra*—there; *dṛptaḥ*—being proud; *ātta*—having taken; *iṣu*—arrows; *kārmukaḥ*—bow; *vihāya*—giving up; *jāyām*—his wife; *a-tat-arhām*—although impossible; *mṛga*—hunting; *vyasana*—evil activities; *lālasaḥ*—being inspired by.

TRANSLATION

It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

PURPORT

One form of hunting is known as woman-hunting. A conditioned soul is never satisfied with one wife. Those whose senses are very much uncontrolled especially try to hunt for many women. King Purañjana's abandoning the company of his religiously married wife is representative of the conditioned soul's attempt to hunt for many women for sense gratification. Wherever a king goes, he is supposed to be accompanied by his queen, but when the king, or conditioned soul, becomes greatly overpowered by the desire for sense gratification, he does not care for religious principles. Instead, with great pride, he accepts the bow and arrow of attachment and hatred. Our consciousness is always working in two ways—the right way and the wrong way. When one becomes too proud of his position, influenced by the mode of passion, he gives up the right path and accepts the wrong one. *Kṣatriya* kings are sometimes advised to go to the forest to hunt ferocious animals just to learn how to kill, but such forays are never meant for sense gratification. Killing animals to eat their flesh is forbidden for human beings.

TEXT 5

आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः ।
न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् ॥ ५ ॥

āsurīṁ vṛttim āśritya
ghorātmā niranugrahaḥ

nyahanan niśitair bāṇair
vaneṣu vana-gocarān

āsurīm—demoniac; *vṛttim*—occupation; *āśritya*—taken shelter of; *ghora*—horrible; *ātmā*—consciousness, heart; *niranugrahaḥ*—without mercy; *nyahanat*—killed; *niśitaiḥ*—by sharp; *bāṇaiḥ*—arrows; *vaneṣu*—in the forests; *vana-gocarān*—the forest animals.

TRANSLATION

At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

PURPORT

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently they maintain various animal slaughterhouses. This is technically called *sūnā* or *hiṁsā*, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, nor do they know the laws of God. Consequently they unrestrictedly kill poor animals, not caring for them at all. In this Kṛṣṇa consciousness movement animal killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles:

no animal killing, no intoxication, no illicit sex, and no gambling. This Kṛṣṇa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

TEXT 6

तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने ।
यावदर्थमलं लुब्धो हन्यादिति नियम्यते ॥ ६ ॥

tīrtheṣu pratidṛṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alaṁ lubdho
hanyād iti niyamyate

tīrtheṣu—in holy places; *pratidṛṣṭeṣu*—according to the direction of the *Vedas; rājā*—a king; *medhyān*—fit for sacrifice; *paśūn*—animals; *vane*—in the forest; *yāvat*—so much as; *artham*—required; *alam*—not more than that; *lubdhaḥ*—being greedy; *hanyāt*—one may kill; *iti*—thus; *niyamyate*—it is regulated.

TRANSLATION

If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

PURPORT

The question may be raised why a living being should be restricted in sense gratification. If a king, to learn how to kill, may go to the forest and kill animals, why should a living entity, who has been given senses, not be allowed unrestricted sense gratification? At the present moment this argument is put forward even by so-called *svāmīs* and *yogīs* who publicly say that because we have senses we must satisfy them by sense gratification. These foolish *svāmīs* and *yogīs*, however, do not know the injunctions of the *śāstras*. Indeed, sometimes these rascals come out to defy the *śāstras*. They even publicly announce that there should be no more *śāstras*, no more books. "Just come to me," they say, "and I shall touch you, and you will become immediately spiritually advanced."

Because demoniac people want to be cheated, so many cheaters are present to cheat them. At the present moment in this age of Kali-yuga, the entire human society has become an assembly of cheaters and cheated. For this reason the Vedic scriptures have given us the proper directions for sense gratification. Everyone is inclined in this age to eat meat and fish, drink liquor, and indulge in sex life, but according to the Vedic injunctions, sex is allowed only in marriage, meat-eating is allowed only when the animal is killed and offered before the goddess Kālī, and intoxication is allowed only in a restricted way. In this verse the word *niyamyate* indicates that all these things—namely, animal killing, intoxication and sex—should be regulated.

Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The *Vedas* are not meant for the animals but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the *Vedas* is liable to be punished. One should therefore not enjoy his senses according to his lusty desires but should restrict himself according to the regulative principles given in the *Vedas*. If a king is allowed to hunt in a forest, it is not for his sense gratification. We cannot simply experiment in the art of killing. If a king, being afraid to meet rogues and thieves, kills poor animals and eats their flesh comfortably at home, he may lose his position.

Because in this age kings have such demoniac propensities, monarchy is abolished by the laws of nature in every country. People have become so degraded in this age that on the one hand they restrict polygamy and on the other hand they hunt for women in so many ways. Many business concerns publicly advertise that topless girls are available in this club or in that shop. Thus women have become instruments of sense enjoyment in modern society. The *Vedas* enjoin, however, that if a man has the propensity to enjoy more than one wife—as is sometimes the propensity for men in the higher social order, such as the *brāhmaṇas, kṣatriyas* and the *vaiśyas*, and even sometimes the *śūdras*—he is allowed to marry more than one wife. Marriage means taking complete charge of a woman and living peacefully without debauchery. At the present moment, however, debauchery is unrestricted. Nonetheless, society makes a law that one should not marry more than one wife. This is typical of a demoniac society.

TEXT 7

य एवं कर्म नियतं विद्वान् कुर्वीत मानवः ।
कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते ॥ ७ ॥

ya evaṁ karma niyataṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa lipyate

yaḥ—anyone who; *evam*—thus; *karma*—activities; *niyatam*—regulated; *vidvān*—learned; *kurvīta*—should perform; *mānavaḥ*—a human being; *karmaṇā*—by such activities; *tena*—by this; *rāja-indra*—O King; *jñānena*—by advancement of knowledge; *na*—never; *saḥ*—he; *lipyate*—becomes involved.

TRANSLATION

Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

PURPORT

Just as a government may issue trade licenses in order for its citizens to act in a certain way, the *Vedas* contain injunctions that restrain and regulate all of our fruitive activities. All living entities have come into this material world to enjoy themselves. Consequently the *Vedas* are given to regulate sense enjoyment. One who enjoys his senses under the Vedic regulative principles does not become entangled in the actions and reactions of his activities. As stated in *Bhagavad-gītā:*

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

A human being is especially meant to attain liberation from the bondage of birth, death, old age and disease. He is therefore directed by the Vedic regulative principles to work in such a way that he may fulfill his desires for sense gratification and at the same time gradually become freed from material bondage. Action according to such principles is called knowledge. Indeed, the word *veda* means knowledge. The words *jñānena na sa lipyate*

indicate that by following the Vedic principles, one does not become involved in the actions and reactions of his fruitive activities.

Everyone is therefore advised to act in terms of the Vedic injunctions and not irresponsibly. When a person within a state acts according to the laws and licenses of the government, he does not become involved in criminal activities. Man-made laws, however, are always defective because they are made by men who are prone to committing mistakes, being illusioned, cheating and having imperfect senses. The Vedic instructions are different because they do not have these four defects. Vedic instructions are not subject to mistakes. The knowledge of the *Vedas* is knowledge received directly from God, and there is consequently no question of illusion, cheating, mistakes or imperfect senses. All Vedic knowledge is perfect because it is received directly from God by the *paramparā* disciplic succession. In *Śrīmad-Bhāgavatam* it is said: *tene brahma hṛdā ya ādi-kavaye* (*Bhāg.* 1.1.1). The original creature of this universe, known as the *ādi-kavi,* or Lord Brahmā, was instructed by Kṛṣṇa through the heart. After receiving these Vedic instructions from Lord Kṛṣṇa Himself, Brahmā distributed the knowledge by the *paramparā* system to Nārada, and Nārada in turn distributed the knowledge to Vyāsa. In this way Vedic knowledge is perfect. If we act according to Vedic knowledge, there is no question of being involved in sinful activities.

TEXT 8

अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते ।
गुणप्रवाहपतितो नष्टप्रज्ञो व्रजत्यधः ॥ ८ ॥

anyathā karma kurvāṇo
mānārūḍho nibadhyate
guṇa-pravāha-patito
naṣṭa-prajño vrajaty adhaḥ

anyathā—otherwise; *karma*—fruitive activities; *kurvāṇaḥ*—while acting; *māna-ārūḍhaḥ*—being influenced by false prestige; *nibadhyate*—one becomes entangled; *guṇa-pravāha*—by the influence of the material qualities; *patitaḥ*—fallen; *naṣṭa-prajñaḥ*—bereft of all intelligence; *vrajati*—thus he goes; *adhaḥ*—down.

TRANSLATION

Otherwise a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of

the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloka planet.

PURPORT

There are many important words in this verse. The first is *anyathā,* "otherwise," which indicates one who does not care for the Vedic rules and regulations. The rules and regulations laid down in the *Vedas* are called *śāstra-vidhi. Bhagavad-gītā* clearly states that one who does not accept the *śāstra-vidhi,* or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride, never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." (Bg. 16.23)

Thus one who is deliberately transgressing the rules and regulations of the *śāstras* is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in *Bhagavad-gītā.* Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through 8,400,000 species of life. By the gradual process of evolution, when one comes to the human form of life, he is supposed to follow the rules and regulations laid down in the *Vedas.* Śrī Caitanya Mahāprabhu says that the living entity, since time immemorial, is suffering the threefold miseries of material nature due to his demoniac attitude, which is his spirit of revolt against the Supreme Personality of Godhead. Kṛṣṇa also confirms this in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Every living entity is part and parcel of God. There is no reason for the living entity's being put into the miserable threefold condition of material existence but that he voluntarily accepts material existence on the false pretext of becoming an enjoyer. To save him from this horrible condition, the Lord has given all the Vedic literatures in His incarnation of Vyāsadeva. It is therefore said:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

"By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence." (Cc. *Madhya* 20.117)

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently. Due to such circumstances, Kṛṣṇa has kindly given him the Vedic literatures, such as the four *Vedas* and eighteen *Purāṇas.*" (Cc. *Madhya* 20.122)

Every human being should therefore take advantage of the Vedic instructions; otherwise one will be bound by his whimsical activities and will be without any guide.

The word *mānārūḍhaḥ* is also very significant in this verse. Under the pretext of becoming great philosophers and scientists, men throughout the whole world are working on the mental platform. Such men are generally nondevotees, due to not caring for the instructions given by the Lord to the first living creature, Lord Brahmā. The *Bhāgavatam* therefore says:

harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ (*Bhāg.* 5.18.12)

A person who is a nondevotee has no good qualifications because he acts on the mental platform. One who acts on the mental platform has to change his standard of knowledge periodically. We consequently see that one philosopher may disagree with another philosopher, and one scientist may

put forward a theory contradicting the theory of another scientist. All of this is due to their working on the mental platform without a standard of knowledge. In the Vedic instructions, however, the standard of knowledge is accepted, even though it may sometimes appear that the statements are contradictory. Because the *Vedas* are the standard of knowledge, even though they may appear contradictory, they should be accepted. If one does not accept them, he will be bound by the material conditions.

The material conditions are described in this verse as *guṇa-pravāha,* the flowing of the three modes of material nature. Śrīla Bhaktivinoda Ṭhākura therefore says in a song, (*miche*) *māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi:* "Why are you suffering? Why are you sometimes being drowned in the waves of material nature and sometimes coming to the surface?" *(Jīva) kṛṣṇa-dāsa, e viśvāsa, karle ta' āra duḥkha nāi:* "Please therefore accept yourself as the servant of Kṛṣṇa. Then you will be freed from all miseries." As soon as one surrenders to Kṛṣṇa and accepts the perfect standard of knowledge, which is *Bhagavad-gītā* as it is, he then comes out of the material modes of nature and does not fall down and lose his knowledge.

Naṣṭa-prajñaḥ. The word *prajña* means "perfect knowledge," and *naṣṭa-prajña* means "one who has no perfect knowledge." One who does not have perfect knowledge has only mental speculation. By such mental speculation one falls down and down into a hellish condition of life. By transgressing the laws laid down in the *śāstras,* one cannot become pure in heart. When one's heart is not purified, one acts according to the three material modes of nature. These activities are very nicely explained in verses 1-6 of the Seventeenth Chapter of *Bhagavad-gītā. Bhagavad-gītā* further explains:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

The entire world and all material knowledge is within the three modes of material nature. One has to transcend these modes, and to attain that platform of transcendence one must follow the instruction of the Supreme Personality of Godhead and thus become perfect in life. Otherwise one will be knocked down by the waves of the material nature's three modes. This

is further explained in *Śrīmad-Bhāgavatam* in the words of Prahlāda Mahārāja:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
(*Bhāg.* 7.5.30)

Materialistic persons who are too much engaged in material enjoyment and who do not know anything beyond their material experiences are carried by the whims of material nature. They live a life characterized by chewing the chewed, and they are controlled by their uncontrolled senses. Thus they go down to the darkest regions of hellish life.

TEXT 9

तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः ।
विप्लवोऽभूद्दुःखितानां दुःसहः करुणात्मनाम् ॥ ९ ॥

tatra nirbhinna-gātrāṇāṁ
citra-vājaiḥ śilī-mukhaiḥ
viplavo 'bhūd duḥkhitānāṁ
duḥsahaḥ karuṇātmanām

tatra—there; *nirbhinna*—being pierced; *gātrāṇām*—whose bodies; *citra-vājaiḥ*—with variegated feathers; *śilī-mukhaiḥ*—by the arrows; *viplavaḥ*—destruction; *abhūt*—was done; *duḥkhitānām*—of the most aggrieved; *duḥsahaḥ*—unbearable; *karuṇā-ātmanām*—for persons who are very merciful.

TRANSLATION

When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

PURPORT

When demoniac persons engage in animal killing, the demigods, or devotees of the Lord, are very much afflicted by this killing. Demoniac civilizations in this modern age maintain various types of slaughterhouses

all over the world. Rascal *svāmīs* and *yogīs* encourage foolish persons to go on eating flesh and killing animals and at the same time continue their so-called meditation and mystical practices. All these affairs are ghastly, and a compassionate person, namely a devotee of the Lord, becomes very unhappy to see such a sight. The hunting process is also carried on in a different way, as we have already explained. Hunting women, drinking different types of liquor, becoming intoxicated, killing animals and enjoying sex all serve as the basis of modern civilization. Vaiṣṇavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Kṛṣṇa consciousness movement.

The devotees are pained to see the hunting and killing of animals in the forest, the wholesale slaughter of animals in the slaughterhouses, and the exploitation of young girls in brothels that function under different names as clubs and societies. Being very much compassionate upon the killing of animals in sacrifice, the great sage Nārada began his instructions to King Prācīnabarhiṣat. In these instructions, Nārada Muni explained that devotees like him are very much afflicted by all the killing that goes on in human society. Not only are saintly persons afflicted by this killing, but even God Himself is afflicted and therefore comes down in the incarnation of Lord Buddha. Jayadeva Gosvāmī therefore sings: *sadaya-hṛdaya-darśita-paśu-ghātam*. Simply to stop the killing of animals, Lord Buddha compassionately appeared. Some rascals put forward the theory that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal killing. Actually animals are not dead stone, but the killers of animals are stone-hearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest. The conclusion is that one who does not care for the instructions of saintly persons like Nārada and his disciplic succession surely falls into the category of *naṣṭa-prajña* and thus goes to hell.

TEXT 10

शशान् वराहान् महिषान् गवयान् रुरुशल्यकान् ।
मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् ॥१०॥

śaśān varāhān mahiṣān
gavayān ruru-śalyakān
medhyān anyāṁś ca vividhān
vinighnan śramam adhyagāt

śaśān—rabbits; *varāhān*—boars; *mahiṣān*—buffaloes; *gavayān*—bisons; *ruru*—black deer; *śalyakān*—porcupines; *medhyān*—game animals; *anyān*—others; *ca*—and; *vividhān*—various; *vinighnan*—by killing; *śramam adhyagāt*—became very tired.

TRANSLATION

In this way King Purañjana killed many animals, including rabbits, boars, buffaloes, bisons, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

PURPORT

A person in the mode of ignorance commits many sinful activities. In the *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī explains that a man becomes sinful out of ignorance only. The resultant effect of sinful life is suffering. Those who are not in knowledge, who commit violations of the standard laws, are subject to be punished under criminal laws. Similarly, the laws of nature are very stringent. If a child touches fire without knowing the effect, he must be burned, even though he is only a child. If a child violates the law of nature, there is no compassion. Only through ignorance does a person violate the laws of nature, and when he comes to knowledge he does not commit any more sinful acts.

The King became tired after killing so many animals. When a man comes in contact with a saintly person, he becomes aware of the stringent laws of nature and thus becomes a religious person. Irreligious persons are like animals, but in this Kṛṣṇa consciousness movement such persons can come to a sense of understanding things as they are and abandon the four principles of prohibited activities—namely, illicit sex life, meat-eating, gambling and intoxication. This is the beginning of religious life. Those who are so-called religious and indulge in these four principles of prohibited activities are pseudo-religionists. Religious life and sinful activity cannot parallel one another. If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the *śāstra* and following the bona fide spiritual master.

At present the whole world is on the verge of retiring from a blind materialistic civilization, which may be likened to hunting animals in the

forest. People should take advantage of this Kṛṣṇa consciousness movement and leave their troublesome life of killing. It is said that the killers of animals should neither live nor die. If they live only to kill animals and enjoy women, life is not very prosperous. And as soon as a killer dies, he enters the cycle of birth and death in the lower species of life. That also is not desirable. The conclusion is that killers should retire from the killing business and take to this Kṛṣṇa consciousness movement to make life perfect. A confused, frustrated man cannot get relief by committing suicide because suicide will simply lead him to take birth in the lower species of life or to remain as a ghost, unable to attain a gross material body. Therefore the perfect course is to retire altogether from sinful activities and take up Kṛṣṇa consciousness. In this way one can become completely perfect and go back home, back to Godhead.

TEXT 11

ततः क्षुत्तृट्परिश्रान्तो निवृत्तो गृहमेयिवान् ।
कृतस्नानोचिताहारः संविवेश गतक्लमः ॥११॥

tataḥ kṣut-tṛṭ-pariśrānto
nivṛtto gṛham eyivān
kṛta-snānocitāhāraḥ
saṁviveśa gata-klamaḥ

tataḥ—thereafter; *kṣut*—by hunger; *tṛṭ*—thirst; *pariśrāntaḥ*—being too fatigued; *nivṛttaḥ*—having ceased; *gṛham eyivān*—came back to his home; *kṛta*—taken; *snāna*—bath; *ucita-āhāraḥ*—exactly required foodstuffs; *saṁviveśa*—took rest; *gata-klamaḥ*—freed from all fatigue.

TRANSLATION

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had dinner. Then he took rest and thus became freed from all restlessness.

PURPORT

A materialistic person works throughout the whole week very, very hard. He is always asking, "Where is money? Where is money?" Then, at the end of the week, he wants to retire from these activities and go to some secluded place to rest. King Purañjana returned to his home because he was very much fatigued from hunting animals in the forest. In this way

his conscience came to stop him from committing further sinful activities and make him return home. In *Bhagavad-gītā* materialistic persons are described as *duṣkṛtinaḥ,* which indicates those who are always engaged in sinful activities. When a person comes to his senses and understands how he is engaging in sinful activities, he returns to his conscience, which is herein figuratively described as the palace. Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed. However, when he comes to his senses, he wants to retire. According to Vedic civilization, such retirement is positively recommended, and this portion of life is called *vānaprastha.* Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Purañjana's coming home, taking bath and having an appropriate dinner indicate that a materialistic person must retire from sinful activities and become purified by accepting a spiritual master and hearing from him about the values of life. If one would do this, he would feel completely refreshed, just as one feels after taking a bath. After receiving initiation from a bona fide spiritual master, one must abandon all kinds of sinful activities, namely, illicit sex, intoxication, gambling and meat-eating.

The word *ucitāhāra* used in this verse is important. *Ucita* means appropriate. One must eat appropriately and not take after food like hogs take after stool. For a human being there are eatables described in *Bhagavad-gītā* (Bg. 17.8) as *sāttvika-āhāra,* or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called *ucitāhāra,* or appropriate eating. One who is always eating meat or drinking liquor, which is eating and drinking in passion and ignorance, must give these things up so that his real consciousness may be awakened. In this way one may become peaceful and refreshed. If one is restless or fatigued, one cannot understand the science of God. As stated in *Śrīmad-Bhāgavatam* (1.2.20):

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

Unless one can become free from the influence of passion and ignorance, he cannot be pacified, and without being pacified, one cannot understand the science of God. King Purañjana's returning home is indicative of man's

returning to his original consciousness, known as Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

TEXT 12

आत्मानमर्हयाञ्चक्रे धूपालेपस्रगादिभिः ।
साध्वलङ्कृतसर्वाङ्गो महिष्यामादधे मनः ॥१२॥

ātmānam arhayāñ cakre
dhūpālepa-srag-ādibhiḥ
sādhv-alaṅkṛta-sarvāṅgo
mahiṣyām ādadhe manaḥ

ātmānam—himself; *arhayām*—as it ought to be done; *cakre*—did; *dhūpa*—incense; *ālepa*—smearing the body with sandalwood pulp; *srak*—garlands; *ādibhiḥ*—beginning with; *sādhu*—saintly, beautifully; *alaṅkṛta*—being decorated; *sarva-aṅgaḥ*—all over the body; *mahiṣyām*—unto the Queen; *ādadhe*—he gave; *manaḥ*—mind.

TRANSLATION

After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

PURPORT

When a man comes into good consciousness and accepts a saintly person as a spiritual master, he hears many Vedic instructions in the form of philosophy, stories, narrations about great devotees and transactions between God and His devotees. In this way a man becomes refreshed in mind, exactly like a person who smears scented sandalwood pulp all over his body and decorates himself with ornaments. These decorations may be compared to knowledge of religion and the self. Through such knowledge one becomes detached from a materialistic way of life and engages himself in always hearing *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and other Vedic literatures. The word *sādhv-alaṅkṛta* used in this verse indicates that one must be absorbed in knowledge gathered from the instructions

of saintly persons. Just as King Purañjana began to search out his better half, the Queen, one who is decorated with knowledge and instructions from saintly persons should try to search out his original consciousness, Kṛṣṇa consciousness. One cannot return to Kṛṣṇa consciousness unless he is favored by the instructions of a saintly person. Therefore Śrīla Narottama dāsa Ṭhākura sings: *sādhu-śāstra-guru-vākya, cittete kariyā aikya.* If we want to become saintly persons, or if we want to return to our original Kṛṣṇa consciousness, we must associate with *sādhu* (a saintly person), *śāstra* (authoritative Vedic literature), and *guru* (a bona fide spiritual master). This is the process.

TEXT 13

तृप्तो हृष्टः सुदृप्तश्च कन्दर्पाकृष्टमानसः ।
न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥१३॥

tṛpto hṛṣṭaḥ sudṛptaś ca
kandarpākṛṣṭa-mānasaḥ
na vyacaṣṭa varārohāṁ
gṛhiṇīṁ gṛha-medhinīm

tṛptaḥ—satisfied; *hṛṣṭaḥ*—joyful; *su-dṛptaḥ*—being very proud; *ca*—also; *kandarpa*—by Cupid; *ākṛṣṭa*—attracted; *mānasaḥ*—his mind; *na*—did not; *vyacaṣṭa*—try; *varārohām*—higher consciousness; *gṛhiṇīm*—wife; *gṛha-medhinīm*—one who keeps her husband in material life.

TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

PURPORT

This verse is very significant for those desiring to elevate themselves to a higher level of Kṛṣṇa consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. *Sāttvika-āhāra,* foodstuffs in the mode of goodness, are described in the

śāstras as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, dahl, chapatis, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of *prasāda,* eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called *brahmacārī* becomes agitated by women, and the *vānaprastha* may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Kṛṣṇa consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Kṛṣṇa consciousness down to material life is described in *Śrīmad-Bhāgavatam* by Nārada Muni.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
(*Bhāg.* 1.5.17)

This indicates that although a neophyte devotee may fall down from the path of Kṛṣṇa consciousness due to his immaturity, his service to Kṛṣṇa never goes in vain. However, a person who remains steadfast in his family duty or so-called social or family obligation but does not take to Kṛṣṇa consciousness receives no profit. One who comes to Kṛṣṇa consciousness must be very cautious and refrain from prohibited activities, as defined by Rūpa Gosvāmī in his *Upadeśāmṛta:*

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called *atyāhāra.* For such *atyāhāra* one must endeavor very much. This is called *prayāsa.* Superficially one may show himself to be very much faithful to the rules

and regulations but at the same time not to be fixed in the regulative principles. This is called *niyamāgraha.* By mixing with undesirable persons or *jana-saṅga,* one becomes tainted with lust and greed and falls down from the path of devotional service.

TEXT 14

अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् ।
अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा ॥१४॥

antaḥpura-striyo 'pṛcchad
vimanā iva vediṣat
api vaḥ kuśalaṁ rāmāḥ
seśvarīṇāṁ yathā purā

antaḥpura—household; *striyaḥ*—women; *apṛcchat*—he asked; *vimanāḥ*—being too much anxious; *iva*—like; *vediṣat*—O King Prācīnabarhi; *api*—whether; *vaḥ*—your; *kuśalam*—good fortune; *rāmāḥ*—O you beautiful women; *sa-īśvarīṇām*—with your mistress; *yathā*—as; *purā*—before.

TRANSLATION

At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

PURPORT

In this verse the word *vediṣat* indicates King Prācīnabarhi. When a man becomes refreshed by association with devotees and awakes to Kṛṣṇa consciousness, he consults the activities of his mind—namely, thinking, feeling and willing—and decides whether he should again return to his material activities or stay steady in spiritual consciousness. The word *kuśalam* refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Viṣṇu. When one is engaged in activities other than *viṣṇu-bhakti,* or in other words when one is engaged in material activities, he is always filled with anxieties. A sane man should consult his mind, its thinking, feeling and willing processes, and decide how these processes should be utilized. If one always thinks of Kṛṣṇa, feels how to serve Him and wills to execute the order of Kṛṣṇa, it should be known that he has taken good instruction from his intelligence,

which is called the mother. Although the King was refreshed, he nonetheless inquired about his wife. Thus he was consulting, thinking and willing how he could again return to his steady good consciousness. The mind may suggest that by *viṣaya-bhoga,* or sense enjoyment, one can become happy, but when one becomes advanced in Kṛṣṇa consciousness, he does not derive happiness from material activities. This is explained in *Bhagavad-gītā:*

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." (Bg. 2.59)

One cannot be artificially unattached to the sense objects unless he finds better engagement in devotional service. *Paraṁ dṛṣṭvā nivartate.* One can cease from material activities only when one actually engages in devotional service.

TEXT 15

न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः ।
यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।
व्यङ्गे रथ इव प्राज्ञः को नामासीत दीनवत् ॥१५॥

na tathaitarhi rocante
gṛheṣu gṛha-sampadaḥ
yadi na syād gṛhe mātā
patnī vā pati-devatā
vyaṅge ratha iva prājñaḥ
ko nāmāsīta dīnavat

na—not; *tathā*—like before; *etarhi*—at this moment; *rocante*—become pleasing; *gṛheṣu*—at home; *gṛha-sampadaḥ*—all household paraphernalia; *yadi*—if; *na*—not; *syāt*—there is; *gṛhe*—at home; *mātā*—mother; *patnī*—wife; *vā*—or; *pati-devatā*—devoted to the husband; *vyaṅge*—without wheels; *rathe*—in a chariot; *iva*—like; *prājñaḥ*—learned man; *kaḥ*—who is that; *nāma*—indeed; *āsīta*—would sit; *dīna-vat*—like a poverty-stricken creature.

TRANSLATION

King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

PURPORT

The great politician Cāṇakya Paṇḍita said:

mātā yasya gṛhe nāsti bhāryā ca priya-vādinī
araṇyaṁ tena gantavyaṁ yathāraṇyaṁ tathā gṛham

"If a person has neither a mother nor a pleasing wife at home, he should leave home and go to the forest, because for him there is no difference between the forest and home." The real *mātā,* or mother, is devotional service to the Lord, and the real *patnī,* or devoted wife, is a wife who helps her husband execute religious principles in devotional service. These two things are required for a happy home.

Actually, a woman is supposed to be the energy of the man. Historically, in the background of every great man there is either a mother or a wife. One's household life is very successful if he has both a good wife and mother. In such a case, everything about household affairs and all the paraphernalia in the house become very pleasing. Lord Caitanya Mahāprabhu had both a good mother and pleasing wife, and He was very happy at home. Nonetheless, for the benefit of the whole human race, He took *sannyāsa* and left both His mother and wife. In other words, it is essential that one have both a good mother and wife in order to become perfectly happy at home. Otherwise home life has no meaning. Unless one is religiously guided by intelligence and renders devotional service unto the Supreme Personality of Godhead, his home can never become very pleasing to a saintly person. In other words, if a man has a good mother or a good wife, there is no need of his taking *sannyāsa*—that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahāprabhu.

TEXT 16

क्व वर्तते सा ललना मज्जन्तं व्यसनार्णवे ।
या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥१६॥

kva vartate sā lalanā
majjantaṁ vyasanārṇave
yā mām uddharate prajñāṁ
dīpayantī pade pade

kva—where; *vartate*—is now staying; *sā*—she; *lalanā*—woman; *majjantam*—while drowning; *vyasana-arṇave*—in the ocean of danger; *yā*—who; *mām*—me; *uddharate*—delivers; *prajñām*—good intelligence; *dīpayantī*—enlightening; *pade pade*—in every step.

TRANSLATION

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

PURPORT

There is no difference between a good wife and good intelligence. One who possesses good intelligence can deliberate properly and save himself from many dangerous conditions. In material existence there is danger at every step. In *Śrīmad-Bhāgavatam* it is said: *padaṁ padaṁ yad vipadāṁ na teṣām* (*Bhāg.* 10.14.58). This material world is not actually a place of residence for an intelligent person or a devotee because here there is danger at every step. Vaikuṇṭha is the real home for the devotee, for there is no anxiety and no danger. Good intelligence means becoming Kṛṣṇa conscious. In the *Caitanya-caritāmṛta* it is said: *kṛṣṇa ye bhaje se baḍa catura.* Unless one is Kṛṣṇa conscious, he cannot be called an intelligent person.

Herein we see that King Purañjana was searching after his good wife, who always helped him out of the dangerous situations that always occur in material existence. As already explained, a real wife is *dharma-patnī.* That is, a woman accepted in marriage by ritualistic ceremony is called *dharma-patnī,* which signifies that she is accepted in terms of religious principles. Children born of *dharma-patnī,* or a woman married according to religious principles, inherit the property of the father, but children born of a woman who is not properly married do not inherit the father's property. The word *dharma-patnī* also refers to a chaste wife. A chaste wife is one who never had any connection with men before her marriage. Once a woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to keep chaste. She generally cannot remain chaste.

When butter is brought into the proximity of fire, it melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a religious marriage ritual, she can be of great help when one is threatened by the many dangerous situations of life. Actually such a wife can become the source of all good intelligence. With such a good wife, the family's engagement in the devotional service of the Lord actually makes a home a *gṛhastha-āśrama,* or household dedicated to spiritual cultivation.

TEXT 17

रामा ऊचुः
नरनाथ न जानीमस्त्वत्प्रिया यद्व्यवस्यति ।
भूतले निरवस्तारे शयानां पश्य शत्रुहन् ॥१७॥

rāmā ūcuḥ
nara-nātha na jānīmas
tvat-priyā yad vyavasyati
bhūtale niravastāre
śayānāṁ paśya śatru-han

rāmāḥ ūcuḥ—the women thus spoke; *nara-nātha*—O King; *na jānīmaḥ*—we do not know; *tvat-priyā*—your beloved; *yad vyavasyati*—why she has taken to this sort of life; *bhū-tale*—on the ground; *niravastāre*—without bedding; *śayānām*—lying down; *paśya*—look; *śatru-han*—O killer of the enemies.

TRANSLATION

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

PURPORT

When a person is devoid of devotional service, or *viṣṇu-bhakti,* he takes to many sinful activities. King Purañjana left home, neglected his own wife, and engaged himself in killing animals. This is the position of all materialistic men. They do not care for a married chaste wife. They take the wife only as an instrument for sense enjoyment, not as a means for devotional service. To have unrestricted sex life, the *karmīs* work very hard.

They have concluded that the best course is to have sex with any woman and simply pay the price for her, as though she were a mercantile commodity. Thus they engage their energy in working very hard for such material acquisitions. Such materialistic people have lost their good intelligence. They must search out their intelligence within the heart. A person who does not have a chaste wife accepted by religious principles always has a bewildered intelligence.

The wife of King Purañjana was lying on the ground because she was neglected by her husband. Actually the woman must always be protected by her husband. We always speak of the goddess of fortune as being placed on the chest of Nārāyaṇa. In other words, the wife must remain embraced by her husband. Thus she becomes beloved and well protected. Just as one saves his money and places it under his own personal protection, one should similarly protect his wife by his own personal supervision. Just as intelligence is always within the heart, so a beloved chaste wife should always have her place on the chest of a good husband. This is the proper relationship between husband and wife. A wife is therefore called *ardhāṅganī*, or half of the body. One cannot remain with only one leg, one hand or only one side of the body. He must have two sides. Similarly, according to nature's way, husband and wife should live together. In the lower species of life, among birds and animals, it is seen that by nature's arrangement the husband and wife live together. It is similarly ideal in human life for the husband and wife to live together. The home should be a place for devotional service, and the wife should be chaste and accepted by a ritualistic ceremony. In this way one can become happy at home.

TEXT 18

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि ।
तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ ॥१८॥

nārada uvāca
purañjanaḥ sva-mahiṣīṁ
nirīkṣyāvadhutāṁ bhuvi
tat-saṅgonmathita-jñāno
vaiklavyaṁ paramaṁ yayau

nāradaḥ uvāca—the great sage Nārada spoke; *purañjanaḥ*—King Purañjana; *sva-mahiṣīm*—his own Queen; *nirīkṣya*—after seeing; *avadhutām*—appearing

like a mendicant; *bhuvi*—on the ground; *tat*—her; *saṅga*—by association; *unmathita*—encouraged; *jñānaḥ*—whose knowledge; *vaiklavyam*—bewilderment; *paramam*—supreme; *yayau*—obtained.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

PURPORT

In this verse the word *avadhutām* is especially significant, for it refers to a mendicant who does not take care of his body. Since the Queen was lying on the ground without bedding and proper dress, King Purañjana became very much aggrieved. In other words, he repented that he had neglected his intelligence and had engaged himself in the forest in killing animals. In other words, when one's good intelligence is separated or neglected, he fully engages in sinful activities. Due to neglecting one's good intelligence, or Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura: *hari hari viphale janama goṅāinu/ manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu.* Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Kṛṣṇa conscious, one willingly drinks the poison of material life. The purport is that one certainly becomes addicted to sinful activities when he becomes devoid of his good chaste wife, or when he has lost his good sense and does not take to Kṛṣṇa consciousness.

TEXT 19

सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता ।
प्रेयस्याः स्नेहसंरम्भलिङ्गमात्मनि नाभ्यगात् ॥१९॥

sāntvayan ślakṣṇayā vācā
hṛdayena vidūyatā
preyasyāḥ sneha-saṁrambha-
liṅgam ātmani nābhyagāt

sāntvayan—pacifying; *ślakṣṇayā*—by sweet; *vācā*—words; *hṛdayena*—with a heart; *vidūyatā*—regretting very much; *preyasyāḥ*—of his beloved; *sneha*—

from affection; *saṁrambha*—of anger; *liṅgam*—symptom; *ātmani*—in her heart; *na*—did not; *abhyagāt*—arouse.

TRANSLATION

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

PURPORT

The King very much regretted having left his Queen and having gone to the forest to execute sinful activities. When a person regrets his sinful activities, the abandoning of Kṛṣṇa consciousness and good intelligence, his path of deliverance from the path of material clutches is opened. As stated in *Śrīmad-Bhāgavatam: parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam* (*Bhāg.* 5.5.5). When a person loses his Kṛṣṇa consciousness and loses interest in self-realization, he must engage in sinful activities. All one's activities in a life devoid of Kṛṣṇa consciousness simply lead to defeat and misuse of one's life. Naturally one who comes to Kṛṣṇa consciousness regrets his previous sinful activities in the human form. Only by this process can one be delivered from the clutches of nescience or ignorance in materialistic life.

TEXT 20

अनुनिन्येऽथ शनकैर्वीरोऽनुनयकोविदः ।
पस्पर्श पादयुगलमाह चोत्सङ्गलालिताम् ॥२०॥

anuninye 'tha śanakair
vīro 'nunaya-kovidaḥ
pasparśa pāda-yugalam
āha cotsaṅga-lālitām

anuninye—began to flatter; *atha*—thus; *śanakaiḥ*—gradually; *vīraḥ*—the hero; *anunaya-kovidaḥ*—one who is very expert in flattery; *pasparśa*—touched; *pāda-yugalam*—both the feet; *āha*—he said; *ca*—also; *utsaṅga*—on his lap; *lālitām*—thus being embraced.

TRANSLATION

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

PURPORT

One has to awaken his Kṛṣṇa consciousness by first regretting his past deeds. Just as King Purañjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Kṛṣṇa consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Kṛṣṇa consciousness cannot be achieved by self-endeavor. One must therefore approach a self-realized Kṛṣṇa conscious person and touch his lotus feet. Prahlāda Mahārāja therefore said:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(*Bhāg.* 7.5.32)

One cannot come to the precincts of Kṛṣṇa consciousness unless he touches the dust of the lotus feet of a person who has become a *mahātmā,* a great devotee. This is the beginning of the surrendering process. Lord Kṛṣṇa wants everyone to surrender unto Him, and this surrendering process begins when one touches the lotus feet of a bona fide spiritual master. By sincerely rendering service to a bona fide spiritual master, one begins his spiritual life in Kṛṣṇa consciousness. Touching the lotus feet of a spiritual master means giving up one's false prestige and unnecessarily puffed up position in the material world. Those who remain in the darkness of material existence due to their falsely prestigious positions—so-called scientists and philosophers—are actually atheists. They do not know the ultimate cause of everything. Although bewildered, they are not ready to surrender themselves to the lotus feet of a person who knows things in their proper perspective. In other words, one cannot arouse Kṛṣṇa consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help him.

TEXT 21

पुरञ्जन उवाच

नूनं त्वकृतपुण्यास्ते भृत्या येष्वीश्वराः शुभे ।
कृतागःस्वात्मसात्कृत्वा शिक्षादण्डं न युञ्जते ॥२१॥

purañjana uvāca
nūnaṁ tv akṛta-puṇyās te
bhṛtyā yeṣv īśvarāḥ śubhe

kṛtāgaḥsv ātmasāt kṛtvā
śikṣā-daṇḍaṁ na yuñjate

purañjanaḥ uvāca—Purañjana said; *nūnam*—certainly; *tu*—then; *akṛta-puṇyāḥ*—those who are not pious; *te*—such; *bhṛtyāḥ*—servants; *yeṣu*—unto whom; *īśvarāḥ*—the masters; *śubhe*—O most auspicious one; *kṛta-āgaḥsu*—having committed an offense; *ātmasāt*—accepting as their own; *kṛtvā*—doing so; *śikṣā*—instructive; *daṇḍam*—punishment; *na yuñjate*—do not give.

TRANSLATION

King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man but does not punish him for his offenses, the servant must be considered unfortunate.

PURPORT

According to Vedic civilization, domestic animals and servants are treated exactly like one's own children. Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point. Thus King Purañjana took his punishment dealt by his wife, the Queen, as mercy upon him. He considered himself the most obedient servant of the Queen. She was angry at him for his sinful activities—namely, hunting in the forest and leaving her at home. King Purañjana accepted the punishment as actual love and affection from his wife. In the same way, when a person is punished by the laws of nature, by the will of God, he should not be disturbed. A real devotee thinks in this way. When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk (*Bhāg.* 10.14.8)

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment

awarded by the state or by God for one's own faults is actually for one's benefit. In the *Manu-saṁhitā* it is said that the king should be considered merciful when he condemns a murderer to death because a murderer punished in this life becomes freed from his sinful activity and in the next life takes birth cleared of all sins. If one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again.

TEXT 22

परमोऽनुग्रहो दण्डो भृत्येषु प्रभुणार्पितः ।
बालो न वेद तत्तन्वि बन्धुकृत्यमसर्षणः ॥२२॥

paramo 'nugraho daṇḍo
bhṛtyeṣu prabhuṇārpitaḥ
bālo na veda tat tanvi
bandhu-kṛtyam amarṣaṇaḥ

paramaḥ—supreme; *anugrahaḥ*—mercy; *daṇḍaḥ*—punishment; *bhṛtyeṣu*—upon the servants; *prabhuṇā*—by the master; *arpitaḥ*—awarded; *bālaḥ*—foolish; *na*—does not; *veda*—know; *tat*—that; *tanvi*—O slender maiden; *bandhu-kṛtyam*—the duty of a friend; *amarṣaṇaḥ*—angry.

TRANSLATION

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

PURPORT

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.

TEXT 23

सा त्वं मुखं सुदति सुभ्रवनुरागभार-
व्रीडाविलम्बविलसद्धसितावलोकम् ।
नीलालकालिभिरुपस्कृतमुन्नसं नः
स्वानां प्रदर्शय मनस्विनि वल्गुवाक्यम् ॥२३॥

sā tvaṁ mukhaṁ sudati subhrv anurāga-bhāra-
vrīḍā-vilamba-vilasad-dhasitāvalokam
nīlālakālibhir upaskṛtam unnasaṁ naḥ
svānāṁ pradarśaya manasvini valgu-vākyam

sā—that (you, my wife); *tvam*—you; *mukham*—your face; *su-dati*—with beautiful teeth; *su-bhru*—with beautiful eyebrows; *anurāga*—attachment; *bhāra*—loaded by; *vrīḍā*—feminine shyness; *vilamba*—hanging down; *vilasat*—shining; *hasita*—smiling; *avalokam*—with glances; *nīla*—bluish; *alaka*—with hair; *alibhiḥ*—bee-like; *upaskṛtam*—thus being beautiful; *unnasam*—with a raised nose; *naḥ*—to me; *svānām*—who am yours; *pradarśaya*—please show; *manasvini*—O most thoughtful lady; *valgu-vākyam*—with sweet words.

TRANSLATION

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

PURPORT

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Śrīpāda Śaṅkarācārya has therefore advised that we not become attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see him, and before seeing him she took a purgative, and that whole day and

night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, "I am that very woman." The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, "Come on, and I will show you." She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of *māyā*.

King Purañjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

TEXT 24

तस्मिन्दधे दममहं तव वीरपत्नि
योऽन्यत्र भूसुरकुलात्कृतकिल्बिषस्तम्।
पश्ये न वीतभयमुन्मुदितं त्रिलोक्या-
मन्यत्र वै मुररिपोरितरत्र दासात् ॥२४॥

tasmin dadhe damam ahaṁ tava vīra-patni
yo 'nyatra bhūsura-kulāt kṛta-kilbiṣas tam
paśye na vīta-bhayam unmuditaṁ tri-lokyām
anyatra vai mura-ripor itaratra dāsāt

tasmin—unto him; *dadhe*—shall give; *damam*—punishment; *aham*—I; *tava*—to you; *vīra-patni*—O wife of the hero; *yaḥ*—one who; *anyatra*—besides; *bhū-sura-kulāt*—from the group of demigods on this earth, (the *brāhmaṇas*); *kṛta*—done; *kilbiṣaḥ*—offense; *tam*—him; *paśye*—I see; *na*—not; *vīta*—without; *bhayam*—fear; *unmuditam*—without anxiety; *tri-lokyām*—within the three worlds; *anyatra*—elsewhere; *vai*—certainly; *mura-ripoḥ*—of

the enemy of Mura (Kṛṣṇa); *itaratra*—on the other hand; *dāsāt*—than the servant.

TRANSLATION

O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

PURPORT

According to Vedic civilization, a *brāhmaṇa,* or one who is properly qualified to understand the Absolute Truth—that is, one belonging to the most intelligent social order—as well as the devotee of Lord Kṛṣṇa, who is known as Muradviṣa, enemy of a demon named Mura, is not subject to the rules and regulations of the state. In other words, upon breaking the laws of the state, everyone can be punished by the government except the *brāhmaṇas* and Vaiṣṇavas. *Brāhmaṇas* and Vaiṣṇavas never transgress the laws of the state or the laws of nature because they know perfectly well the resultant reactions caused by such law-breaking. Even though they may sometimes appear to violate the laws, they are not to be punished by the king. This instruction was given to King Prācīnabarhiṣat by Nārada Muni. King Purañjana was a representative of King Prācīnabarhiṣat, and Nārada Muni was reminding King Prācīnabarhiṣat of his forefather, Mahārāja Pṛthu, who never chastised a *brāhmaṇa* or a Vaiṣṇava.

One's pure intelligence, or pure Kṛṣṇa consciousness, becomes polluted by material activities. Pure consciousness can again be revived by the process of sacrifice, charity, pious activities, etc., but when one pollutes his Kṛṣṇa consciousness by offending a *brāhmaṇa* or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the *vaiṣṇava-aparādha,* or offense to a Vaiṣṇava, as "the mad elephant offense." One should be very careful not to offend a Vaiṣṇava or a *brāhmaṇa.* Even the great *yogī* Durvāsā was harassed by the Sudarśana *cakra* when he offended the Vaiṣṇava Mahārāja Ambarīṣa, who was neither a *brāhmaṇa* nor a *sannyāsī* but an ordinary householder. Mahārāja Ambarīṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Kṛṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Kṛṣṇa *mantra,* but if one pollutes his Kṛṣṇa consciousness by offending a *brāhmaṇa* or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by

pleasing the offended Vaiṣṇava or *brāhmaṇa*. This was the course that Durvāsā Muni had to follow, for he surrendered unto Mahārāja Ambarīṣa. A *vaiṣṇava-aparādha* cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

TEXT 25

वक्त्रं न ते वितिलकं मलिनं विहर्षं
संरम्भभीममविमृष्टमपेतरागम् ।
पश्ये स्तनावपि शुचोपहतौ सुजातौ
बिम्बाधरं विगतकुङ्कुमपङ्करागम् ॥२५॥

vaktraṁ na te vitilakaṁ malinaṁ viharṣaṁ
saṁrambha-bhīmam avimṛṣṭam apeta-rāgam
paśye stanāv api śucopahatau sujātau
bimbādharaṁ vigata-kuṅkuma-paṅka-rāgam

vaktram—face; *na*—never; *te*—your; *vitilakam*—without being decorated; *malinam*—unclean; *viharṣam*—morose; *saṁrambha*—with anger; *bhīmam*—dangerous; *avimṛṣṭam*—without luster; *apeta-rāgam*—without affection; *paśye*—I have seen; *stanau*—your breasts; *api*—also; *śucā-upahatau*—wet because of your tears; *su-jātau*—so nice; *bimba-adharam*—red lips; *vigata*—without; *kuṅkuma-paṅka*—saffron; *rāgam*—color.

TRANSLATION

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

PURPORT

Every woman looks very beautiful when decorated with *tilaka* and vermillion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermillion. But when one's consciousness and intelligence are without any brilliant thoughts about Kṛṣṇa, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.

TEXT 26

तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य
स्वैरं गतस्य मृगयां व्यसनातुरस्य ।
का देवरं वशगतं कुसुमास्त्रवेग-
विस्रस्तपौंस्नमुशती न भजेत कृत्ये ॥२६॥

tan me prasīda suhṛdaḥ kṛta-kilbiṣasya
svairaṁ gatasya mṛgayāṁ vyasanāturasya
kā devaraṁ vaśa-gataṁ kusumāstra-vega-
visrasta-pauṁsnam uśatī na bhajeta kṛtye

tat—therefore; *me*—unto me; *prasīda*—be kind; *su-hṛdaḥ*—intimate friend; *kṛta-kilbiṣasya*—having committed sinful activities; *svairam*—independently; *gatasya*—who went; *mṛgayām*—hunting; *vyasana-āturasya*—being influenced by sinful desire; *kā*—what woman; *devaram*—the husband; *vaśa-gatam*—under her control; *kusumāstra-vega*—pierced by the arrow of Cupid; *visrasta*—scattered; *pauṁsnam*—his patience; *uśatī*—very beautiful; *na*—never; *bhajeta*—would embrace; *kṛtye*—in proper duty.

TRANSLATION

My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

PURPORT

Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man—whether her husband or some other man—she enjoys the attack, being too lusty. In other words, when one's intelligence is properly utilized, both the intellect and the intelligent person enjoy one another with great satisfaction. As stated in *Śrīmad-Bhāgavatam: yan maithunādi grhamedhi-*

sukhaṁ hi tuccham kaṇḍūyanena karayor iva duḥkha-duḥkham (*Bhāg.* 7.9.45). The actual happiness of the *karmīs* is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Purañjana went to the forest to hunt, and after his hard labor he returned home to enjoy sex life. If a man lives outside the home and spends a week in a city or somewhere else, at the end of the week he becomes very anxious to return home and enjoy sex with his wife. This is confirmed in *Śrīmad-Bhāgavatam: yan maithunādi gṛhamedhi-sukhaṁ hi tuccham. Karmīs* work very hard simply to enjoy sex. Modern human society has improved the materialistic way of life simply by inducing unrestricted sex life in many different ways. This is most prominently visible in the Western world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry."*

CHAPTER TWENTY-SEVEN

Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā

TEXT 1

नारद उवाच

इत्थं पुरञ्जनं सध्र्यग्वशमानीय विभ्रमैः ।
पुरञ्जनी महाराज रेमे रमयती पतिम् ॥ १ ॥

nārada uvāca
itthaṁ purañjanaṁ sadhryag
vaśamānīya vibhramaiḥ
purañjanī mahā-rāja
reme ramayatī patim

nāradaḥ uvāca—Nārada said; *ittham*—thus; *purañjanam*—King Purañjana; *sadhryak*—completely; *vaśamānīya*—bringing under her control; *vibhramaiḥ*—by her charms; *purañjanī*—the wife of King Purañjana; *mahā-rāja*—O King; *reme*—enjoyed; *ramayatī*—giving all satisfaction; *patim*—to her husband.

TRANSLATION

The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.

PURPORT

After hunting in the forest, King Purañjana returned home, and after refreshing himself by taking a bath and eating nice food, he searched for his wife. When he saw her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very much aggrieved.

He then became attracted to her and began to enjoy her company. A living entity is similarly engaged in the material world in sinful activities. These sinful activities may be compared to King Purañjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as *yajña, vrata* and *dāna*—that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Kṛṣṇa consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Purañjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the *Vedas* is better than an irresponsible sinful life. If a husband and wife combine together in Kṛṣṇa consciousness and live together peacefully, that is very nice. However, if a husband becomes too much attracted by his wife and forgets his duty in life, the implications of materialistic life will again resume. Śrīla Rūpa Gosvāmī has therefore recommended *anāsaktasya viṣayān* (Bh.r.s. 1.2.255). Without being attached by sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to the wife due to sex, the position becomes very dangerous. Women in general are very much sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.

The great politician Cāṇakya Paṇḍita has said: *bhāryā rūpavatī śatruḥ*—a beautiful wife is an enemy. Of course every woman in the eyes of her husband is very beautiful. Others may see her as not very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is to be assumed that he is too much attracted to her. This attraction is the attraction of sex. The whole world is captivated by the two modes of material nature *rajo-guṇa* and *tamo-guṇa,* passion and ignorance. Generally women are very much passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. However, by performing *bhakti-yoga,* or devotional service, a man can be raised to the

platform of goodness. If a husband situated in the mode of goodness can control his wife, who is in passion and ignorance, the woman is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. Such a life becomes very welcome. The intelligence of the man and woman may then work very nicely together, and they can make a progressive march towards spiritual realization. Otherwise, the husband, coming under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility, but if in the household life the husband becomes subordinate to the wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage becomes enhanced. Because of this, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of *vānaprastha* and *sannyāsa.*

TEXT 2

स राजा महिषीं राजन् सुस्नातां रुचिराननाम् ।
कृतस्वस्त्ययनां तृप्तामभ्यनन्ददुपागताम् ॥ २ ॥

sa rājā mahiṣīṁ rājan
susnātāṁ rucirānanām
kṛta-svasty-ayanāṁ tṛptām
abhyanandad upāgatām

saḥ—he; *rājā*– the King; *mahiṣīm*—the Queen; *rājan*—O King; *su-snātām*—nicely bathed; *rucira-ānanām*—attractive face; *kṛta-svasti-ayanām*—dressed with auspicious garments and ornaments; *tṛptām*—satisfied; *abhyanandat*—he welcomed; *upāgatām*—approached.

TRANSLATION

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

PURPORT

A woman is generally accustomed to dress herself nicely with fine garments and decorative ornaments. She may even sometimes wear flowers in her hair. Women especially dress themselves up in the evening because the husband comes home in the evening after working hard all day. It is the duty of the wife to dress herself up very nicely so that when her husband returns home he becomes attracted by her dress and cleanliness and thus becomes satisfied. In other words, the wife is the inspiration of all good intelligence. Upon seeing one's wife dressed nicely, one can think very soberly about family business. When a person is too anxious about family affairs, he cannot discharge his family duties nicely. A wife is therefore supposed to be an inspiration and should keep the husband's intelligence in good order so that they can combinedly prosecute the affairs of family life without impediment.

TEXT 3

तयोपगूढः परिरब्धकन्धरो
रहोऽनुमन्त्रैरपकृष्टचेतनः ।
न कालरंहो बुबुधे दुरत्ययं
दिवा निशेति प्रमदापरिग्रहः ॥ ३ ॥

tayopagūḍhaḥ parirabdha-kandharo
raho 'numantrair apakṛṣṭa-cetanaḥ
na kāla-raṁho bubudhe duratyayaṁ
divā niśeti pramadā-parigrahaḥ

tayā—by the Queen; *upagūḍhaḥ*—was embraced; *parirabdha*—embraced; *kandharaḥ*—shoulders; *rahaḥ*—in a solitary place; *anumantraiḥ*—by joking words; *apakṛṣṭa-cetanaḥ*—having degraded consciousness; *na*—not; *kāla-raṁhaḥ*—the passing of time; *bubudhe*—was aware of; *duratyayam*—impossible to overcome; *divā*—day; *niśā*—night; *iti*—thus; *pramadā*—by the woman; *parigrahaḥ*—captivated.

TRANSLATION

Queen Purañjanī embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed

joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.

PURPORT

The word *pramadā* in this verse is very significant. A beautiful wife is certainly enlivening to her husband but at the same time is the cause of degradation. The word *pramadā* means enlivening as well as maddening. Generally a householder does not take the passing of days and nights very seriously. A person in ignorance takes it as the usual course that days come, and, after the days, the nights come. This is the law of material nature. But a man in ignorance does not know that when the sun rises early in the morning it begins to take away the balance of his life. Thus day after day the span of one's life is reduced, and, forgetting the duty of human life, the foolish man simply remains in the company of his wife and enjoys her in a secluded place. Such a condition is called *apakṛṣṭa-cetana,* or degraded consciousness. Human consciousness should be used for elevation to Kṛṣṇa consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Kṛṣṇa consciousness very seriously. He thus becomes degraded, not knowing that he cannot buy back even a second of his life in return for millions of dollars. The greatest loss in life is passing time without understanding Kṛṣṇa. Every moment of our lives should be utilized properly, and the proper use of life is to increase devotional service to the Lord. Without devotional service to the Lord, the activities of life become simply a waste of time. *Śrama eva hi kevalam.* Simply by becoming "dutiful" we do not make any profit in life. As confirmed in *Śrīmad-Bhāgavatam:*

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [*dharma*] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (*Bhāg.* 1.2.8)

If after performing one's occupational duty very perfectly, one does not make progress in Kṛṣṇa consciousness, it should be understood that he has simply wasted his time in valueless labor.

TEXT 4

शयान उन्नद्धमदो महामना
महार्हतल्पे महिषीभुजोपधिः ।
तामेव वीरो मनुते परं यत-
स्तमोऽभिभूतो न निजं परं च यत् ॥ ४ ॥

śayāna unnaddha-mado mahā-manā
mahārha-talpe mahiṣī-bhujopadhiḥ
tām eva vīro manute paraṁ yatas
tamo-'bhibhūto na nijaṁ paraṁ ca yat

śayānaḥ—lying down; *unnaddha-madaḥ*—increasingly illusioned; *mahā-manāḥ*—advanced in consciousness; *mahā-arha-talpe*—on a valuable bedstead; *mahiṣī*—of the Queen; *bhuja*—arms; *upadhiḥ*—pillow; *tām*—her; *eva*—certainly; *vīraḥ*—the hero; *manute*—he considered; *param*—the goal of life; *yataḥ*—from which; *tamaḥ*—by ignorance; *abhibhūtaḥ*—overwhelmed; *na*—not; *nijam*—his actual self; *param*—the Supreme Personality of Godhead; *ca*—and; *yat*—what.

TRANSLATION

In this way, increasingly overwhelmed by illusion, King Purañjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self, or of the Supreme Personality of Godhead.

PURPORT

Human life is meant for self-realization. First of all one has to realize his own self, which is described in this verse as *nijam*. Then he has to understand or realize the Supersoul or Paramātmā, the Supreme Personality of Godhead. However, when one becomes too much materially attached, he takes a woman to be everything. This is the basic principle of material attachment. In such a condition, one cannot realize his own self or the Supreme Personality of Godhead. In *Śrīmad-Bhāgavatam* it is therefore said: *mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam* (*Bhāg.* 5.5.2). If one associates with *mahātmās,* or devotees, his path of liberation

is opened. But if one becomes too much attached to women or to persons who are also attached to women—that is, attached to women directly or indirectly—he opens the *tamo-dvāram*, the door to the darkest region of hellish life.

King Purañjana was a great soul, highly intellectual and possessed of advanced consciousness, but due to his being too much addicted to women, his whole consciousness was covered. In the modern age the consciousness of people is too much covered by wine, women and flesh. Consequently people are completely unable to make any progress in self-realization. The first step of self-realization is to know oneself as spirit soul apart from the body. In the second stage of self-realization one comes to know that every soul, every individual living entity, is part and parcel of the Supreme Soul, Paramātmā, or the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

All living entities are part and parcel of the Supreme Lord. Unfortunately in this present civilization both men and women are allowed to be attracted to one another from the very beginning of life, and because of this they are completely unable to come to the platform of self-realization. They do not know that without self-realization they suffer the greatest loss in the human form of life. Thinking of a woman always within one's heart is tantamount to lying down with a woman on a valuable bedstead. The heart is the bedstead, and it is the most valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

TEXT 5

तयैवं रममाणस्य कामकश्मलचेतसः ।
क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥ ५ ॥

tayaivaṁ ramamāṇasya
kāma-kaśmala-cetasaḥ

kṣaṇārdham iva rājendra
vyatikrāntaṁ navaṁ vayaḥ

tayā—with her; *evam*—in this way; *ramamāṇasya*—enjoying; *kāma*—full of lust; *kaśmala*—sinful; *cetasaḥ*—his heart; *kṣaṇa-ardham*—in half a moment; *iva*—like; *rāja-indra*—O King; *vyatikrāntam*—expired; *navam*—new; *vayaḥ*—life.

TRANSLATION

My dear King Prācīnabarhiṣat, in this way King Purañjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

PURPORT

Śrīla Govinda dāsa Ṭhākura has sung:

e-dhana, yauvana, putra, parijana,
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala,
bhaja huṅ hari-pada niti re

In this verse Śrīla Govinda dāsa actually says that there is no bliss in the enjoyment of youthful life. In youth a person becomes very lusty to enjoy all kinds of sense objects. The sense objects are form, taste, smell, touch and sound. The modern scientific method, or advancement of scientific civilization, encourages the enjoyment of these five senses. The younger generation is very pleased to see a beautiful form, to hear radio messages of material news and sense gratificatory songs, to smell nice scents, nice flowers, and to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.

Thus in this verse it is specifically stated, *kāma-kaśmala-cetasaḥ:* the consciousness of King Purañjana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Purañjana, although advanced in consciousness, lay down on a very soft bed with his wife. This indicates that he indulged too much in sex. The words *navaṁ vayaḥ* are also significant in this verse. They indicate the period of youth from age sixteen to thirty. These thirteen or fifteen years of life are years in which one can very strongly enjoy the senses. When one comes to this age he

thinks that life will go on and that he will simply continue enjoying his senses, but "time and tide wait for no man." The span of youth expires very quickly. One who wastes his life simply by committing sinful activities in youth immediately becomes disappointed and disillusioned when the brief period of youth is over. The material enjoyments of youth are especially pleasing to a person who has no spiritual training. If one is trained only according to the bodily conception of life, he simply leads a disappointed life because bodily sense enjoyment finishes within forty years or so. After forty years, one simply leads a disillusioned life because he has no spiritual knowledge. For such a person, the expiration of youth occurs in half a moment. Thus King Purañjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kāma-kaśmala-cetasaḥ also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the *Manu-saṁhitā* and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the *Vedas,* he commits sinful activities. One who is engaged in sinful activities cannot change his consciousness. Our real function is to change our consciousness from *kaśmala,* sinful consciousness, to Kṛṣṇa, the supreme pure, as confirmed in *Bhagavad-gītā: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān:* "You are the Supreme Brahman, the ultimate, the supreme abode and purifier." (Bg. 10.12)

Kṛṣṇa is the supreme pure, and if we change our consciousness from material enjoyment to Kṛṣṇa, we become purified. This is the process recommended by Lord Caitanya Mahāprabhu as the process of *ceto-darpaṇa-mārjanam,* cleansing the mirror of the heart.

TEXT 6

तस्यामजनयत्पुत्रान् पुरञ्जन्यां पुरञ्जनः ।
शतान्येकादश विराडायुषोऽर्धमथात्यगात् ॥ ६ ॥

tasyām ajanayat putrān
purañjanyāṁ purañjanaḥ
śatāny ekādaśa virāḍ
āyuṣo 'rdham athātyagāt

tasyām—within her; *ajanayat*—he begot; *putrān*—sons; *purañjanyām*—in Purañjanī; *purañjanaḥ*—King Purañjana; *śatāni*—hundreds; *ekādaśa*—eleven; *virāṭ*—O King; *āyuṣaḥ*—of life; *ardham*—half; *atha*—in this way; *atyagāt*—he passed.

TRANSLATION

The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life span is great [virāṭ], in this way King Purañjana begot 1,100 sons within the womb of his wife Purañjanī. However, in this business he passed away half of his life span.

PURPORT

In this verse there are several significant words, the first of which is *ekādaśa śatāni*. Purañjana had begotten 1,100 sons within the womb of his wife, and thus passed away half of his life. Actually every man follows a similar process. If one lives for one hundred years at the utmost, in his family life he simply begets children up to the age of fifty. Unfortunately at the present moment people do not live even a hundred years; nonetheless they beget children up to the age of sixty. Another point is that formerly people used to beget one hundred to two hundred sons and daughters. As will be evident from the next verse, King Purañjana not only begot 1,100 sons but also 110 daughters. At the present moment no one can produce such huge quantities of children. Instead, mankind is very busy checking the increase of population by contraceptive methods.

We do not find in Vedic literatures that they ever used contraceptive methods, although they were begetting hundreds of children. Checking population by a contraceptive method is another sinful activity, but in this age of Kali people have become so sinful that they do not care for the resultant reactions of their sinful lives. King Purañjana lay down with his

wife Purañjanī and begot a large number of children, and there is no mention in these verses that he used contraceptive methods. According to the Vedic scriptures the contraceptive method should be restraint in sex life. It is not that one should indulge in unrestricted sex life and avoid children by using some method to check pregnancy. If a man is in good consciousness, he consults with his religious wife, and as a result of this consultation, with intelligence, one advances in his ability to estimate the value of life. In other words, if one is fortunate enough to have a good conscientious wife, he can decide by mutual consultation that human life is meant for advancing in Kṛṣṇa consciousness and not for begetting a large number of children. Children are called *pariṇāma,* or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Kṛṣṇa consciousness.

TEXT 7

दुहितॄर्दशोत्तरशतं पितृमातृयशस्करीः ।
शीलौदार्यगुणोपेताः पौरञ्जन्यः प्रजापते ॥ ७ ॥

duhitṝr daśottara-śataṁ
pitṛ-mātṛ-yaśaskarīḥ
śīlaudārya-guṇopetāḥ
paurañjanyaḥ prajā-pate

duhitṝḥ—daughters; *daśa-uttara*—ten more than; *śatam*—one hundred; *pitṛ*—like the father; *mātṛ*—and mother; *yaśaskarīḥ*—glorified; *śīla*—good behavior; *audārya*—magnanimity; *guṇa*—good qualities; *upetāḥ*—possessed of; *paurañjanyaḥ*—daughters of Purañjana; *prajā-pate*—O Prajāpati.

TRANSLATION

O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

PURPORT

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born

illegitimately mainly become *varṇa-saṅkara*. The *varṇa-saṅkara* population is irresponsible to the family, community and even to themselves. Formerly the *varṇa-saṅkara* population was checked by the observation of the reformatory method called *garbhādhāna-saṁskāra*, a child-begetting religious ceremony. In this verse we find that although King Purañjana had begotten so many children, they were not *varṇa-saṅkara*. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a *svāmī* or a *gosvāmī* at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the *vānaprastha* order. In this way he must leave home and then become a *sannyāsī*. A *sannyāsī's* title is *svāmī* or *gosvāmī*, which means that he completely refrains from sense enjoyment. One should not accept the *sannyāsa* order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Purañjana's family life was, of course, very happy. As mentioned in these verses, he begot 1,100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Purañjana's family life was very comfortable and pleasing.

TEXT 8

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान् ।
दारैः संयोजयामास दुहितॄः सदृशैर्वरैः ॥ ८ ॥

sa pañcāla-patiḥ putrān
pitṛ-vaṁśa-vivardhanān
dāraiḥ saṁyojayām āsa
duhitṝḥ sadṛśair varaiḥ

saḥ—he; *pañcāla-patiḥ*—King of Pañcāla; *putrān*—sons; *pitṛ-vaṁśa*—paternal family; *vivardhanān*—increasing; *dāraiḥ*—with wives; *saṁyojayām āsa*—married; *duhitṝḥ*—daughters; *sadṛśaiḥ*—qualified; *varaiḥ*—with husbands.

TRANSLATION

After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

PURPORT

According to the Vedic system, everyone should marry. One has to accept a wife because a wife will produce children, and the children in their turn will offer foodstuffs and funeral ceremonies so that the forefathers, wherever they may live, will be made happy. The offering of oblations in the name of Lord Viṣṇu is called *piṇḍodaka,* and it is necessary that the descendants of a family offer *piṇḍa* to the forefathers.

Not only was Purañjana, the King of Pañcāla, satisfied in his own sex life, but he arranged for the sex life of his 1,100 sons and 110 daughters. In this way one can elevate an aristocratic family to the platform of a dynasty. It is significant in this verse that Purañjana got both sons and daughters married. It is the duty of a father and mother to arrange for the marriage of their sons and daughters. That is the obligation in Vedic society. Sons and daughters should not be allowed freedom to intermingle with the opposite sex unless they are married. This Vedic social organization is very good in that it stops the promulgation of illicit sex life, or *varṇa-saṅkara,* which appears under different names in this present day. Unfortunately in this age although the father and mother are anxious to get their children married, the children refuse to get married by the arrangement of the parents. Consequently the number of *varṇa-saṅkara* has increased throughout the world under different names.

TEXT 9

पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम् ।
यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः ॥ ९ ॥

putrāṇāṁ cābhavan putrā
ekaikasya śataṁ śatam
yair vai paurañjano vaṁśaḥ
pañcāleṣu samedhitaḥ

putrāṇām—of the sons; *ca*—also; *abhavan*—were produced; *putrāḥ*—sons; *eka-ekasya*—of each one; *śatam*—hundred; *śatam*—hundred; *yaiḥ*—by whom; *vai*—certainly; *paurañjanaḥ*—of King Purañjana; *vaṁśaḥ*—family; *pañcāleṣu*—in the land of Pañcāla; *samedhitaḥ*—greatly increased.

TRANSLATION

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana.

PURPORT

We must remember that Purañjana is the living entity, and the city Pañcāla is the body. The body is the field of activity for the living entity, as stated in *Bhagavad-gītā: kṣetra-kṣetrajña* (Bg. 13.27). There are two constituents: one is the living entity (*kṣetra-jña*), and the other is thebody of the living entity (*kṣetra*). Any living entity can know that he is covered by the body if he only contemplates the body a little bit. Just with a little contemplation he can come to understand that the body is his possession. One can understand this by practical experience and by the authority of the *śāstras*. In *Bhagavad-gītā* it is said: *dehino 'smin yathā dehe* (Bg. 2.13). The proprietor of the body, the soul, is within the body. The body is taken as the *pañcāla-deśa*, or the field of activities wherein the living entity can enjoy the senses in their relationship to the five sense objects—namely, *gandha, rasa, rūpa, sparśa* and *śabda*—that is, sense objects made out of earth, water, fire, air and sky. Within this material world covered by the material body of subtle and gross matter, every living entity creates actions and reactions, which are herein known allegorically as sons and grandsons. There are two kinds of actions and reactions—namely, pious and impious. In this way our material existence becomes coated by different actions and reactions. In this regard, Śrīla Narottama dāsa Ṭhākura states:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds

of nonsense and becomes condemned by his activities of so-called sense enjoyment."

Thus the field of action and reactions, by which one's descendants are increased, begins with sex life. Purañjana increased his whole family by begetting sons who in their turn begot grandsons. Thus the living entity, being inclined toward sexual gratification, becomes involved in many hundreds and thousands of actions and reactions. In this way he remains within the material world simply for the purpose of sense gratification and transmigrates from one body to another. His process of reproducing so many sons and grandsons results in so-called societies, nations, communities and so on. All these communities, societies, dynasties and nations simply expand from sex life. As stated by Prahlāda Mahārāja: *yan maithunādi gṛhamedhi-sukhaṁ hi tuccham* (*Bhāg.* 7.9.45). A *gṛhamedhī* is one who wants to remain within this material existence. This means that he wants to remain within this body or society and enjoy friendship, love and community. His only enjoyment is in increasing the number of sex enjoyers. He enjoys sex and produces children, who in their turn marry and produce grandchildren. The grandchildren also marry and in their turn produce great-grandchildren. In this way the entire earth becomes overpopulated, and then suddenly there are reactions provoked by material nature in the form of war, famine, pestilence and earthquakes, etc. Thus the entire population is again extinguished simply to be recreated. This process is explained in *Bhagavad-gītā:*

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19)

Due to a lack of Kṛṣṇa consciousness, all this creation and annihilation is going on under the name of human civilization. This cycle continues due to man's lack of knowledge of the soul and the Supreme Personality of Godhead.

TEXT 10

तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु ।
निरूढेन ममत्वेन विषयेष्वन्वबध्यत ॥१०॥

teṣu tad-riktha-hāreṣu
gṛha-kośānujīviṣu
nirūḍhena mamatvena
viṣayeṣv anvabadhyata

teṣu—to them; *tat-riktha-hāreṣu*—the plunderers of his money; *gṛha*—home; *kośa*—treasury; *anujīviṣu*—to the followers; *nirūḍhena*—deep-rooted; *mamatvena*—by attachment; *viṣayeṣu*—to sense objects; *anvabadhyata*—became bound.

TRANSLATION

These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

PURPORT

In this verse the word *riktha-hāreṣu,* meaning plunderers of wealth, is very significant. One's sons, grandsons and other descendants are ultimately plunderers of one's accumulated wealth. There are many celebrated businessmen and industrialists who produce great wealth and are highly praised by the public, but all their money is ultimately plundered by their sons and grandsons. In India we have actually seen one industrialist, who, like King Purañjana, was very much sexually inclined and had a half dozen wives. Each of these wives had a separate establishment that necessitated the expenditure of several thousands of rupees. When I was engaged in talking with him, I saw that he was very busy trying to secure money so that all his sons and daughters would get at least 500,000 rupees each. Thus such industrialists, businessmen or *karmīs* are called *mūḍhas* in the *śāstras*. They work very hard, accumulate money, and are satisfied to see that this money is plundered by their sons and grandsons. Such people do not want to return their wealth to its actual owner. As stated in *Bhagavad-gītā:*

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The real proprietor of all wealth is the Supreme Personality of Godhead. He is the actual enjoyer. So-called earners of money are those who simply know tricks by which they can take away God's money under the guise of business and industry. After accumulating this money, they enjoy seeing it plundered by their sons and grandsons. This is the materialistic way of life. In materialistic life one is encaged within the body and deluded by false egoism. Thus one thinks, "I am this body. I am a human being. I am an American. I am an Indian." This bodily conception is due to false ego. Being deluded by false ego, one identifies himself with a certain family, nation or community. In this way one's attachment for the material world grows deeper and deeper. Thus it becomes very difficult for the living entity to extricate himself from his entanglement. Such people are graphically described in the Sixteenth Chapter of *Bhagavad-gītā* in this way:

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam

asau mayā hataḥ śatrur
haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhī

āḍhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ

"The demoniac person thinks: 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.' In this way, such persons are deluded by ignorance." (Bg. 16.13-15)

In this way people engage in various laborious activities, and their attachment for body, home, family, nation and community becomes more and more deep-rooted.

TEXT 11

ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः ।
देवान् पितॄन् भूतपतीन्नानाकामो यथा भवान्॥११॥

īje ca kratubhir ghorair
dīkṣitaḥ paśu-mārakaiḥ
devān pitṛn bhūta-patīn
nānā-kāmo yathā bhavān

īje—he worshiped; *ca*—also; *kratubhiḥ*—by sacrifices; *ghoraiḥ*—ghastly; *dīkṣitaḥ*—inspired; *paśu-mārakaiḥ*—wherein poor animals are killed; *devān*—the demigods; *pitṛn*—forefathers; *bhūta-patīn*—great leaders of the human society; *nānā*—various; *kāmaḥ*—having desires; *yathā*—like; *bhavān*—you.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices, which were all very ghastly because they were inspired by the desire to kill animals.

PURPORT

In this verse the great sage Nārada discloses that the character of Purañjana was being described to give lessons to King Prācīnabarhiṣat. Actually the entire description was figuratively describing the activities of King Prācīnabarhiṣat. In this verse Nārada frankly says "like you" (*yathā bhavān*), which indicates that King Purañjana is none other than King Prācīnabarhiṣat himself. Being a great Vaiṣṇava, Nārada Muni wanted to stop animal killing in sacrifices. He knew that if he tried to stop the King from performing sacrifices, the King would not hear him. Therefore he is describing the life of Purañjana. But in this verse he first discloses the intention, although not fully, by saying "like you." Generally the *karmīs,* who are attached to increasing descendants, have to perform so many sacrifices and worship so many demigods for future generations, as well as to satisfy so many leaders, politicians, philosophers and scientists to make things go on properly for future generations. The so-called scientists are very eager to see that future generations will live very comfortably, and as such they are trying to find

different means of generating energy to drive locomotives, cars, airplanes and so on. Now they are exhausting the petroleum supply. These activities are described in the *Bhagavad-gītā.*

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

Actually those who are in knowledge of everything are determined to execute Kṛṣṇa consciousness, but those who are rascals (*mūḍhāḥ*), sinners (*duṣkṛtinaḥ*) and the lowest of mankind (*narādhamāḥ*), who are bereft of all intelligence (*māyayāpahṛta-jñānāḥ*) and who take shelter of the demoniac way of life (*āsuraṁ bhāvam āśritāḥ*), are disinterested in Kṛṣṇa consciousness. As such they become implicated and take on so many activities. Most of these activities center around the killing of animals. Modern civilization is centered around animal killing. *Karmīs* are advertising that without eating meat, their vitamin value or vitality will be reduced; so to keep oneself fit to work hard, one must eat meat, and to digest meat, one must drink liquor, and to keep the balance of drinking wine and eating meat, one must have sufficient sexual intercourse to keep fit to work very hard like an ass.

There are two ways of animal killing. One way is in the name of religious sacrifices. All the religions of the world—except the Buddhists—have a program for killing animals in places of worship. According to Vedic civilization, the animal-eaters are recommended to sacrifice a goat in the temple of goddess Kālī under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshiping the goddess Caṇḍikā. The purpose is restriction. People have given up all this restriction. Now they are regularly opening wine distilleries and slaughterhouses and indulging in drinking alcohol and eating flesh. A Vaiṣṇava *ācārya* like Nārada Muni knows very well that persons engaged in such animal killing in the name of religion are certainly becoming involved in the cycle of birth and death, forgetting the real aim of life: to go home, back to Godhead.

Thus the great sage Nārada, while instructing *Śrīmad-Bhāgavatam* to Vyāsa Muni, condemned the *karma-kāṇḍa* (fruitive) activities mentioned in the *Vedas.* Nārada told Vyāsa:

jugupsitaṁ dharma-kṛte 'nuśāsataḥ
sva-bhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions." (*Bhāg.* 1.5.15)

Śrīla Nārada Muni chastised Vyāsadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Nārada Muni condemned these scriptures because they do not mention direct devotional service. Under Nārada's instructions, direct worship of the Supreme Personality of Godhead, as described in the *Śrīmad-Bhāgavatam,* was set forth by Vyāsadeva. The conclusion is that neither the Supreme Personality of Godhead Viṣṇu nor His devotee ever sanctions animal killing in the name of religion. Indeed, Kṛṣṇa incarnated Himself as Lord Buddha to put an end to animal killing in the name of religion. Animal sacrifice under the name of religion is conducted by the influence of *tamo-guṇa* (the mode of ignorance), as indicated in the Eighteenth Chapter of *Bhagavad-gītā.*

yayā dharmam adharmaṁ ca
kāryaṁ cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī

adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāṁś ca
buddhiḥ sā pārtha tāmasī

"And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done—that imperfect understanding, O son of Pṛthā, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance." (Bg. 18.31-32)

Those who are involved in the mode of ignorance manufacture religious systems for killing animals. Actually *dharma* is transcendental. As Lord Śrī Kṛṣṇa teaches, we must give up all other systems of religion and simply surrender unto Him (*sarva-dharmān parityajya*). Thus the Lord and His devotees and representatives teach the transcendental *dharma*, which does not allow animal killing at all. At the present moment it is the greatest misfortune that in India many so-called missionary workers are spreading irreligion in the name of religion. They claim an ordinary human being to be God and recommend meat-eating for everyone, including so-called *sannyāsīs*.

TEXT 12

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः ।
आससाद स वै कालो योऽप्रियः प्रिययोषिताम्॥१२॥

yukteṣv evaṁ pramattasya
kuṭumbāsakta-cetasaḥ
āsasāda sa vai kālo
yo 'priyaḥ priya-yoṣitām

yukteṣu—to beneficial activities; *evam*—thus; *pramattasya*—being inattentive; *kuṭumba*—to kith and kin; *āsakta*—attached; *cetasaḥ*—consciousness; *āsasāda*—arrived; *saḥ*—that; *vai*—certainly; *kālaḥ*—time; *yaḥ*—which; *apriyaḥ*—not very pleasing; *priya-yoṣitām*—for persons attached to women.

TRANSLATION

Thus King Purañjana, being attached to fruitive activities [karma-kāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

PURPORT

In this verse the words *priya-yoṣitām* and *apriyaḥ* are very significant. The word *yoṣit* means woman, and *priya* means dear or pleasing. Death is not very much welcome for those who are too much attached to material enjoyment, which culminates in sex. There is an instructive story in this connection. Once when a saintly person was passing on his way, he met a prince, the son of a king, and he blessed him, saying, "My dear

prince, may you live forever." The sage next met a saintly person, and he said to him, "You may either live or die." Eventually the sage met a *brahmacārī* devotee, and he blessed him, saying, "My dear devotee, you may die immediately." Finally the sage met a hunter, and he blessed him, saying, "Neither live nor die." The point is that those who are very sensual and are engaged in sense gratification do not wish to die. Generally a prince has enough money to enjoy his senses; therefore the great sage said that he should live forever, for as long as he lived he could enjoy life, but after his death he would go to hell. Since the *brahmacārī* devotee was leading a life of severe austerities and penances in order to be promoted back to Godhead, the sage said that he should die immediately so that he need not continue to labor hard and could instead go back home, back to Godhead. A saintly person may either live or die, for during his life he is engaged in serving the Lord, and after his death he also serves the Lord. Thus this life and the next are the same for a saintly devotee, for in both he serves the Lord. Since the hunter lives a very ghastly life due to killing animals, and since he will go to hell when he dies, he is advised to neither live nor die.

King Purañjana finally arrived at the point of old age. In old age the senses lose their strength, and although an old man desires to enjoy his senses and especially sex life, he is very miserable because his instruments of enjoyment no longer function. Such sensualists are never prepared for death. They simply want to live on and on and extend their life by so-called scientific advancement. Some foolish Russian scientists also claim that they are going to make man immortal through scientific advancement. Under the leadership of such crazy fellows, civilization is going on. Cruel death, however, comes and takes all of them away despite their desire to live forever. This type of mentality was exhibited by Hiraṇyakaśipu, but when the time was ripe, the Lord personally killed him within a second.

TEXT 13

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप ।
गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम् ॥१३॥

caṇḍa-vega iti khyāto
gandharvādhipatir nṛpa
gandharvās tasya balinaḥ
ṣaṣṭy-uttara-śata-trayam

caṇḍa-vegaḥ—Caṇḍavega; *iti*—thus; *khyātaḥ*—celebrated; *gandharva*—belonging to the Gandharvaloka; *adhipatiḥ*—king; *nṛpa*—O King; *gandharvāḥ*—other Gandharvas; *tasya*—his; *balinaḥ*—very powerful soldiers; *ṣaṣṭi*—sixty; *uttara*—surpassing; *śata*—hundred; *trayam*—three.

TRANSLATION

O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.

PURPORT

Time is figuratively described here as Caṇḍavega. Since time and tide wait for no man, time is herein called Caṇḍavega, which means "very swiftly passing away." As time passes, it is calculated in terms of years. One year contains 360 days, and the soldiers of Caṇḍavega herein mentioned represent these days. Time passes swiftly; Caṇḍavega's powerful soldiers of Gandharvaloka very swiftly carry away all the days of our life. As the sun rises and sets, it snatches away the balance of our life span. Thus as each day passes, each one of us loses some of life's duration. It is therefore said that the duration of one's life cannot be saved. But if one is engaged in devotional service, his time cannot be taken away by the sun. As stated in *Śrīmad-Bhāgavatam: āyur harati vai puṁsām udyann astaṁ ca yann asau* (*Bhāg.* 2.3.17). The conclusion is that if one wants to make himself immortal, he should give up sense gratification. By engaging oneself in devotional service, one can gradually enter into the eternal kingdom of God.

Mirages and other illusory things are sometimes called Gandharvas. Our losing our life span is taken as advancement of age. This imperceptible passing away of the days of life is figuratively referred to in this verse as Gandharvas. As explained in later verses, such Gandharvas are both male and female. This indicates that both men and women lose their life span imperceptibly by the force of time, which is herein described as Caṇḍavega.

TEXT 14

गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः ।
परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥१४॥

gandharvyas tādṛśīr asya
maithunyaś ca sitāsitāḥ

parivṛttyā vilumpanti
sarva-kāma-vinirmitām

gandharvyaḥ—Gandharvīs; *tādṛśīḥ*—similarly; *asya*—of Caṇḍavega; *maithunyaḥ*—companions for sexual intercourse; *ca*—also; *sita*—white; *asitāḥ*—black; *parivṛttyā*—by surrounding; *vilumpanti*—they plundered; *sarva-kāma*—all kinds of desirable objects; *vinirmitām*—manufactured.

TRANSLATION

Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

PURPORT

The days have been compared to the soldiers of Caṇḍavega. Night is generally a time for sex enjoyment. Days are considered to be white, and nights are considered to be black, or, from another point of view, there are two kinds of nights—black nights and white nights. All these days and nights combine to pass away our span of life and everything we manufacture for sense gratification. Material activity means manufacturing things for sense gratification. Scientists are conducting research to find out how we can satisfy our senses more and more elaborately. In this Kali-yuga, the demoniac mentality is employed in manufacturing various machines to facilitate the process of sense gratification. There are so many machines for ordinary household activities. There are machines for washing dishes, cleansing the floor, shaving, clipping hair—today everything is done by machine. All these facilities for sense gratification are described in this verse as *sarva-kāma-vinirmitām.* The time factor, however, is so strong that not only is our span of life being expended, but all the machines and facilities for sense gratification are deteriorating. Therefore in this verse the word *vilumpanti* (plundering) is used. Everything is being plundered from the very beginning of our lives.

This plundering of our possessions and life span begins with the day of our birth. One day will come when death will finish everything, and the living entity will have to enter another body to begin another chapter of life and again begin the cycle of material sense gratification. Prahlāda Mahārāja describes this process as *punaḥ punaś carvita-carvaṇānām* (*Bhāg.* 7.5.30). Materialistic life means chewing the chewed again and again. The central point of material life is sense gratification. In different types of bodies, the living entity enjoys various senses, and through

creating various types of facilities, he chews the chewed. Whether we squeeze sugar out of the sugar cane with our teeth or a machine, the result is the same—sugar cane juice. We may discover many ways to squeeze the juice out of the sugar cane, but the result is the same.

TEXT 15

ते चण्डवेगानुचराः पुरञ्जनपुरं यदा ।
हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः ॥१५॥

te caṇḍa-vegānucarāḥ
purañjana-puraṁ yadā
hartum ārebhire tatra
pratyaṣedhat prajāgaraḥ

te—all of them; *caṇḍa-vega*—of Caṇḍavega; *anucarāḥ*—followers; *purañjana*—of King Purañjana; *puram*—city; *yadā*—when; *hartum*—to plunder; *ārebhire*—began; *tatra*—there; *pratyaṣedhat*—defended; *prajāgaraḥ*—the big serpent.

TRANSLATION

When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, a snake with five hoods began to defend the city.

PURPORT

When one is sleeping, the life air remains active in different dreams. The five hoods of the snake indicate that the life air is surrounded by five kinds of air known as *prāṇa, apāna, vyāna, udāna* and *samāna.* When the body is inactive, the *prāṇa,* or the life air, is active. Up to the age of fifty one can actively work for sense gratification, but after the fiftieth year one's energy decreases, although one can with great strain work for two or three more years—perhaps up to the fifty-fifth year. Thus the fifty-fifth year is generally taken by government regulations as the final year for retirement. The energy, which is fatigued after fifty years, is figuratively described herein as a serpent with five hoods.

TEXT 16

स सप्तभिः शतैरेको विंशत्या च शतं समाः ।
पुरञ्जनपुराध्यक्षो गन्धर्वैर्युयुधे बली ॥१६॥

sa saptabhiḥ śatair eko
viṁśatyā ca śataṁ samāḥ
purañjana-purādhyakṣo
gandharvair yuyudhe balī

saḥ—he; *saptabhiḥ*—with seven; *śataiḥ*—hundred; *ekaḥ*—alone; *viṁśatyā*—with twenty; *ca*—also; *śatam*—hundred; *samāḥ*—years; *purañjana*—of King Purañjana; *pura-adhyakṣaḥ*—superintendent of the city; *gandharvaiḥ*—with the Gandharvas; *yuyudhe*—fought; *balī*—very valiant.

TRANSLATION

The five-hooded serpent, the superintendent and protector of the city of King Purañjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

PURPORT

The 360 days and 360 nights combine to become the 720 soldiers of Caṇḍavega (time). One has to fight these soldiers throughout one's lifespan, beginning with birth and ending with death. This fight is called the struggle for existence. Despite this struggle, however, the living entity does not die. As confirmed in *Bhagavad-gītā,* the living entity is eternal:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." (Bg. 2.20) Actually the living entity does not take birth nor does he die, but he has to fight with the stringent laws of material nature throughout the entire span of his lifetime. He must also face different kinds of miserable conditions. Despite all this, the living entity, due to illusion, thinks that he is well situated in sense gratification.

TEXT 17

क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा ।
चिन्तां परां जगामार्तः सराष्ट्रपुरबान्धवः ॥१७॥

kṣīyamāṇe sva-sambandhe
ekasmin bahubhir yudhā
cintāṁ parāṁ jagāmārtaḥ
sa-rāṣṭra-pura-bāndhavaḥ

kṣīyamāṇe—when he became weak; *sva-sambandhe*—his intimate friend; *ekasmin*—alone; *bahubhiḥ*—with many warriors; *yudhā*—by battle; *cintām*—anxiety; *parām*—very great; *jagāma*—obtained; *ārtaḥ*—being aggrieved; *sa*—along with; *rāṣṭra*—of the kingdom; *pura*—of the city; *bāndhavaḥ*—friends and relatives.

TRANSLATION

Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.

PURPORT

The living entity resides within the body and struggles for existence with the limbs of the body, which are referred to here as citizens and friends. One can struggle alone with many soldiers for some time, but not for all time. The living entity within the body can struggle up to the limit of a hundred years with good luck, but after that it is not possible to prolong the struggle. Thus the living entity submits and falls victim. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: *vṛddha kāla āola saba sukha bhāgala.* When one becomes old, it becomes impossible to enjoy material happiness. Generally people think that religion and piety come at the end of life, and at this time one generally becomes meditative and takes to some so-called yogic process to relax in the name of meditation. Meditation, however, is simply a farce for those who have enjoyed life in sense gratification. As described in the Sixth Chapter of *Bhagavad-gītā,* meditation (*dhyāna, dhāraṇā*) is a difficult subject matter that one has to learn from his very youth. To meditate, one must restrain himself from all kinds of sense gratification. Unfortunately, meditation has now become a fashion for those who are overly addicted to sensual things. Such meditation is defeated by the struggle for existence. Sometimes such meditative processes pass for transcendental meditation. King Purañjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.

TEXT 18

स एव पुर्यां मधुभुक्पञ्चालेषु स्वपार्षदैः ।
उपनीतं बलिं गृह्णन् स्त्रीजितो नाविदद्भयम् ॥१८॥

sa eva puryāṁ madhu-bhuk
pañcāleṣu sva-pārṣadaiḥ
upanītaṁ baliṁ gṛhṇan
strī-jito nāvidad bhayam

saḥ—he; *eva*—certainly; *puryām*—within the city; *madhu-bhuk*—enjoying sex life; *pañcāleṣu*—in the kingdom of Pañcāla (five sense objects); *sva-pārṣadaiḥ*—along with his followers; *upanītam*—brought; *balim*—taxes; *gṛhṇan*—accepting; *strī-jitaḥ*—conquered by women; *na*—did not; *avidat*—understand; *bhayam*—fear of death.

TRANSLATION

King Purañjana collected taxes in the city known as Pañcāla and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.

PURPORT

Government men—including kings, presidents, secretaries and ministers—are in a position to utilize taxes collected from the citizens for sense gratification. It is stated in *Śrīmad-Bhāgavatam* that in this Kali-yuga government men (*rājanyas*) and those connected with the government, as well as exalted government ministers, secretaries and presidents, will all simply collect taxes for sense gratification. The government is top-heavy, and without increasing taxes the government cannot maintain itself. When taxes are collected, they are utilized for the sense gratification of the governmental officials. Such irresponsible politicians forget that there is a time when death will come to take away all their sense gratification. Some of them are convinced that after life everything is finished. This atheistic theory was conceived long ago by a philosopher called Cārvāka. Cārvāka recommended that man should live very opulently by either begging, borrowing or stealing. He also maintained that one should not be afraid of death, the next life, the past life, or an impious life because after the body is burned to ashes, everything is finished. This is the philosophy of

those who are too much materially addicted. Such philosophizing will not save one from the danger of death, nor will it save one from an abominable afterlife.

TEXT 19

कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती ।
पर्यटन्ती न बर्हिष्मन् प्रत्यनन्दत कश्चन ॥१९॥

kālasya duhitā kācit
tri-lokīṁ varam icchatī
paryaṭantī na barhiṣman
pratyanandata kaścana

kālasya—of the formidable Time; *duhitā*—the daughter; *kācit*—someone; *tri-lokīm*—within the three worlds; *varam*—husband; *icchatī*—desiring; *paryaṭantī*—traveling all over the universe; *na*—never; *barhiṣman*—O King Prācīnabarhiṣat; *pratyanandata*—accepted her proposal; *kaścana*—anyone.

TRANSLATION

My dear King Prācīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

PURPORT

In due course of time, when the body becomes old and practically invalid, it is called *jarā*, subject to the sufferings of old age. There are four basic kinds of suffering—birth, old age, disease and death. No scientist or philosopher has ever been able to make a solution of these four miserable conditions. The invalidity of old age known as *jarā* is figuratively explained here as the daughter of Time. No one likes her, but she is very much anxious to accept anyone as her husband. No one likes to become old and invalid, but this is inevitable for everyone.

TEXT 20

दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा ।
या तुष्टा राजर्षये तु वृतादात्पूरवे वरम् ॥२०॥

daurbhāgyenātmano loke
viśrutā durbhageti sā
yā tuṣṭā rājarṣaye tu
vṛtādāt pūrave varam

daurbhāgyena—on account of misfortune; *ātmanaḥ*—of herself; *loke*—in the world; *viśrutā*—celebrated; *durbhagā*—most unfortunate; *iti*—thus; *sā*—she; *yā*—who; *tuṣṭā*—being satisfied; *rāja-ṛṣaye*—unto the great king; *tu*—but; *vṛtā*—being accepted; *adāt*—delivered; *pūrave*—unto King Pūru; *varam*—benediction.

TRANSLATION

The daughter of Time [jarā] was very unfortunate. Consequently she was known as durbhagā [ill-fated]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

PURPORT

As Bhaktivinoda Ṭhākura sings: *saba sukha bhāgala.* All kinds of happiness disappear in old age. Consequently no one likes old age, or *jarā.* Thus *jāra,* as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayāti. Yayāti was cursed by his father-in-law Śukrācārya to accept her. When Śukrācārya's daughter was married to King Yayāti, one of her friends named Śarmiṣṭhā went with her. Later King Yayāti became very much attached to Śarmiṣṭhā, and Śukrācārya's daughter complained to her father. Consequently Śukrācārya cursed King Yayāti to become prematurely old. King Yayāti had five youthful sons, and he begged all his sons to exchange their youth for his old age. No one agreed except the youngest son, whose name was Pūru. Upon accepting Yayāti's old age, Pūru was given the kingdom. It is said that two of Yayāti's other sons, being disobedient to their father, were given kingdoms outside of India, most probably Turkey and Greece. The purport is that one can accumulate wealth and all kinds of material opulences, but during old age one cannot enjoy them. Although Pūru attained his father's kingdom, he could not enjoy all the opulence because he had sacrificed his youth. One should not wait for old age in order to become Kṛṣṇa conscious. Due to the invalidity of old age, one cannot make progress in Kṛṣṇa consciousness, however opulent he may be materially.

TEXT 21

कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् ।
वव्रे बृहद्व्रतं मां तु जानती काममोहिता ॥२१॥

kadācid aṭamānā sā
brahma-lokān mahīṁ gatam
vavre bṛhad-vrataṁ māṁ tu
jānatī kāma-mohitā

kadācit—once upon a time; *aṭamānā*—traveling; *sā*—she; *brahma-lokāt*—from the Brahmaloka, the highest planet; *mahīm*—on the earth; *gatam*—having come; *vavre*—she proposed; *bṛhat-vratam*—avowed *brahmacārī; mām*—unto me; *tu*—then; *jānatī*—knowing; *kāma-mohitā*—being illusioned by lust.

TRANSLATION

When I once came to this earth from Brahmaloka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacārī, she became lusty and proposed that I accept her.

PURPORT

The great sage Nārada Muni was a *naiṣṭhika-brahmacārī*—that is, he never had sex life. He was consequently an ever-green youth. Old age, *jarā,* could not attack him. The invalidity of old age can overcome an ordinary man, but Nārada Muni was different. Taking Nārada Muni to be an ordinary man, the daughter of Time confronted him with her lusty desire. It requires great strength to resist a woman's attraction. It is difficult for old men, and what to speak of young. Those who live as *brahmacārīs* must follow in the footsteps of the great sage Nārada Muni, who never accepted the proposals of *jarā.* Those who are too much sexually addicted become victims of *jarā,* and very soon their life span is shortened. Without utilizing the human form of life for Kṛṣṇa consciousness the victims of *jarā* die very soon in this world.

TEXT 22

मयि संरभ्य विपुलमदाच्छापं सुदुःसहम् ।
स्थातुमर्हसि नैकत्र मद्याच्ञाविमुखो मुने ॥२२॥

mayi saṁrabhya vipula-
madāc chāpaṁ suduḥsaham
sthātum arhasi naikatra
mad-yācñā-vimukho mune

mayi—unto me; *saṁrabhya*—having become angry; *vipula*—unlimited; *madāt*—out of illusion; *śāpam*—curse; *su-duḥsaham*—unbearable; *sthātum arhasi*—you may remain; *na*—never; *ekatra*—in one place; *mat*—my; *yācñā*—request; *vimukhaḥ*—having refused; *mune*—O great sage.

TRANSLATION

The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

PURPORT

The great sage Nārada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Nārada is the most kind devotee of the Supreme Lord, and his only business is to travel all over the universe and preach God consciousness. In other words, his business is to make everyone a Vaiṣṇava. Under the circumstances, there is ordinarily no need for him to stay in one place for more than the time he requires to preach. Since by his own free will he is already traveling all over the universe, the curse of the Kālakanyā is described as fortunate. Like Nārada Muni, many other devotees of the Lord are engaged in preaching the glories of the Lord in different places and in different universes. Such personalities are beyond the jurisdiction of material laws.

TEXT 23

ततो विहतसङ्कल्पा कन्यका यवनेश्वरम् ।
मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम् ॥२३॥

tato vihata-saṅkalpā
kanyakā yavaneśvaram
mayopadiṣṭam āsādya
vavre nāmnā bhayaṁ patim

tataḥ—thereafter; *vihata-saṅkalpā*—being disappointed in her determination; *kanyakā*—the daughter of Time; *yavana-īśvaram*—unto the king of the untouchables; *mayā upadiṣṭam*—indicated by me; *āsādya*—having approached; *vavre*—accepted; *nāmnā*—of the name; *bhayam*—fear; *patim*—as her husband.

TRANSLATION

After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or fear, and she accepted him as her husband.

PURPORT

Being the most perfect Vaiṣṇava, Śrī Nārada Muni is always willing to do good to others, even to one who curses him. Although Kālakanyā, the daughter of Time, was refused by Nārada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaiṣṇava gives shelter somewhere to such an unfortunate girl. When *jarā*, or old age, attacks, everyone dwindles and deteriorates. In one stroke Nārada Muni gave shelter to Kālakanyā and counterattacked the ordinary *karmīs*. If one accepts the instructions of Nārada Muni, the ocean of fear (*bhaya*) can be very quickly removed by the grace of that great Vaiṣṇava.

TEXT 24

ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम् ।
सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति ॥२४॥

ṛṣabhaṁ yavanānāṁ tvāṁ
vṛṇe vīrepsitaṁ patim
saṅkalpas tvayi bhūtānāṁ
kṛtaḥ kila na riṣyati

ṛṣabham—the best; *yavanānām*—of the untouchables; *tvām*—you; *vṛṇe*—I accept; *vīra*—O great hero; *īpsitam*—desired; *patim*—husband; *saṅkalpaḥ*—the determination; *tvayi*—unto you; *bhūtānām*—of all living entities; *kṛtaḥ*—if done; *kila*—certainly; *na*—never; *riṣyati*—becomes baffled.

TRANSLATION

Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

PURPORT

The words *yavanānām ṛṣabham* refer to the King of the Yavanas. The Sanskrit words *yavana* and *mleccha* apply to those who do not follow the Vedic principles. According to the Vedic principles, one should rise early in the morning, take bath, chant Hare Kṛṣṇa, offer *maṅgala-ārati* to the Deities, study Vedic literature, take *prasāda*, and engage in dressing and decorating the Deities. One must also collect money for the temple expenditures, or if one is a householder he must go to work in accordance with the prescribed duties of a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra*. In this way one should live a life of spiritual understanding, and this is the Vedic way of civilization. One who does not follow all these rules and regulations is called a *yavana* or *mleccha*. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a *yavana* or *mleccha* if he does not follow the Vedic principles. One who does not actually follow the hygienic principles prescribed in the Vedic rules and regulations will be subjected to many contagious diseases. Because the students in this Kṛṣṇa consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Kṛṣṇa conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kāla (time) cannot overcome a Vaiṣṇava. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī engaged in writing *Caitanya-caritāmṛta* when he was very old, yet he presented the most wonderful literature of the activities of Lord Caitanya. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. This is confirmed by Śrīla Śrīnivāsa Ācārya, who praised the Gosvāmīs in this way:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau

rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Thus *jarā*, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni. All devotees are in the disciplic succession stemming from Nārada Muni because they worship the Deity according to Nārada Muni's direction, namely the *Nārada-pañcarātra* or the *pāñcarātrika-vidhi*. A devotee follows the principles of *pāñcarātrika-vidhi* as well as *bhāgavata-vidhi*. *Bhāgavata-vidhi* includes preaching work—*śravaṇaṁ kīrtanaṁ viṣṇoḥ*—the hearing and chanting of the glories of Lord Viṣṇu, the Supreme Personality of Godhead. The *pāñcarātrika-vidhi* includes *arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*. Because a devotee rigidly follows the instructions of Nārada Muni, he has no fear of old age, disease or death. Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently old age does not make a devotee fearful of death, as a common man is fearful of death. When *jarā*, or old age, takes shelter of a devotee, Kālakanyā diminishes the devotee's fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.

TEXT 25

द्वाविमावनुशोचन्ति बालावसदवग्रहौ ।
यल्लोकशास्त्रोपनतं न राति न तदिच्छति ॥२५॥

dvāv imāv anuśocanti
bālāv asad-avagrahau
yal loka-śāstropanataṁ
na rāti na tad icchati

dvau—two kinds; *imau*—these; *anuśocanti*—they lament; *bālau*—ignorant; *asat*—the foolish; *avagrahau*—taking the path of; *yat*—that which; *loka*—by custom; *śāstra*—by scripture; *upanatam*—presented; *na*—never; *rāti*—follows; *na*—neither; *tat*—that; *icchati*—desires.

TRANSLATION

One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

PURPORT

It is herein stated that one should strictly follow the scriptures if one actually wants an auspicious life. The same is explained in *Bhagavad-gītā.*

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kāratataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." (Bg. 16.23)

One who does not strictly follow the terms of the Vedic injunctions never attains success in life or happiness. And what to speak of going home, back to Godhead.

One śāstric injunction holds that a householder, a *kṣatriya*, or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kālakanyā, the daughter of Time, was deputed by Nārada Muni to offer herself to Yavana-rāja, the King of the Yavanas could not refuse her. All transactions must be performed in light of the śāstric injunctions. The śāstric injunctions are confirmed by great sages like Nārada Muni. As stated by Narottama dāsa Ṭhākura: *sādhu-śāstra-guru-vākya, cittete kariyā aikya.* One should follow the principles of saintly persons, scriptures and the spiritual master. In this way one is sure to attain success in life. Kālakanyā, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of *sādhu, śāstra* and *guru.* Thus there was no reason for not accepting her.

TEXT 26

अथो भजस्व मां भद्र भजन्तीं मे दयां कुरु ।
एतावान् पौरुषो धर्मो यदार्तानुकम्पते ॥२६॥

atho bhajasva māṁ bhadra
bhajantīṁ me dayāṁ kuru
etāvān pauruṣo dharmo
yad ārtān anukampate

atho—therefore; *bhajasva*—accept; *mām*—me; *bhadra*—O gentle one; *bhajantīm*—willing to serve; *me*—to me; *dayām*—mercy; *kuru*—do; *etāvān*—such a measure; *pauruṣaḥ*—for any gentleman; *dharmaḥ*—religious principle; *yat*—that; *ārtān*—to the distressed; *anukampate*—is compassionate.

TRANSLATION

Kālakanyā continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.

PURPORT

Yavana-rāja, the King of the Yavanas, could also refuse to accept Kālakanyā, daughter of Time, but he considered the request due to the order of Nārada Muni. Thus he accepted Kālakanyā in a different way. In other words, the injunctions of Nārada Muni, or the path of devotional service, can be accepted by anyone within the three worlds, and certainly by the King of the Yavanas. Lord Caitanya Himself requested everyone to preach the cult of *bhakti-yoga* all over the world, in every village and town. Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the *yavanas* and *mlecchas* have taken to spiritual life on the strength of Nārada Muni's *pāñcarātrika-vidhi.* When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

TEXT 27

कालकन्योदितवचो निशम्य यवनेश्वरः ।
चिकीर्षुर्देवगुह्यं स सस्मितं तामभाषत ॥२७॥

kāla-kanyodita-vaco
niśamya yavaneśvaraḥ
cikīrṣur deva-guhyaṁ sa
sasmitaṁ tām abhāṣata

kāla-kanyā—by the daughter of Time; *udita*—expressed; *vacaḥ*—words; *niśamya*—hearing; *yavana-īśvaraḥ*—the King of the Yavanas; *cikīrṣuḥ*—desiring to execute; *deva*—of providence; *guhyam*—confidential duty; *saḥ*—he; *sa-smitam*—smilingly; *tām*—her; *abhāṣata*—addressed.

TRANSLATION

After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.

PURPORT

In *Caitanya-caritāmṛta* it is said:

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. *Ādi* 5.142)

Actually the supreme controller is the Personality of Godhead, Kṛṣṇa, and everyone is His servant. Yavana-rāja, the King of the Yavanas, was also a servant of Kṛṣṇa. Consequently he wanted to execute the purpose of Kṛṣṇa through the agency of Kālakanyā. Although Kālakanyā means invalidity or old age, Yavana-rāja wanted to serve Kṛṣṇa by introducing Kālakanyā everywhere. Thus a sane person, by attaining old age, will become fearful of death. Foolish people engage in material activities as if they will live forever and enjoy material advancement, but actually there is no material advancement. Under illusion people think that material opulence will save them, but although there has been much advancement in material science, the problems of human society—birth, death, old age and disease—are still unsolved. Nonetheless foolish scientists are thinking that they have advanced materially. When Kālakanyā, the invalidity of old age, attacks them, they become fearful of death, if they are sane. Those who are insane simply don't care for death, nor do they know what is going to happen after death. They are under the wrong impression that after death there is no life, and consequently they act very irresponsibly in this life

and enjoy unrestricted sense gratification. For an intelligent person, the appearance of old age is an impetus to spiritual life. People naturally fear impending death. The King of the Yavanas tried to utilize Kālakanyā for this purpose.

TEXT 28

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना ।
नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥२८॥

mayā nirūpitas tubhyaṁ
patir ātma-samādhinā
nābhinandati loko 'yaṁ
tvām abhadrām asammatām

mayā—by me; *nirūpitaḥ*—settled; *tubhyam*—for you; *patiḥ*—husband; *ātma*—of the mind; *samādhinā*—by meditation; *na*—never; *abhinandati*—welcome; *lokaḥ*—the people; *ayam*—these; *tvām*—you; *abhadrām*—inauspicious; *asammatām*—unacceptable.

TRANSLATION

The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

PURPORT

After much consideration, the King of the Yavanas decided to make the best use of a bad bargain. Kālakanyā was a bad bargain, and no one liked her, but everything can be used for the service of the Lord. Thus the King of the Yavanas tried to utilize her for some purpose. The purpose has already been explained—that is, Kālakanyā as *jarā,* the invalidity of old age, can be used to arouse a sense of fear in people so that they will prepare for the next life by engaging in Kṛṣṇa consciousness.

TEXT 29

त्वमप्यव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् ।
याहि मे पृतनायुक्ता प्रजानाशं प्रणेष्यसि ॥२९॥

tvam avyakta-gatir bhuṅkṣva
lokaṁ karma-vinirmitam
yā hi me pṛtanā-yuktā
prajā-nāśaṁ praṇeṣyasi

tvam—you; *avyakta-gatiḥ*—whose movement is imperceptible; *bhuṅkṣva*—enjoy; *lokam*—this world; *karma-vinirmitam*—manufactured by fruitive activities; *yā*—one who; *hi*—certainly; *me*—my; *pṛtanā*—soldiers; *yuktā*—helped by; *prajā-nāśam*—annihilation of the living entities; *praṇeṣyasi*—you shall carry out without any hindrance.

TRANSLATION

This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

PURPORT

The word *karma-vinirmitam* means "manufactured by fruitive activities." This entire material world, especially in these days, is the result of fruitive activities. Everyone is fully engaged in decorating the world by highways, motor cars, electricity, skyscrapers, industries, businesses, etc. All this appears very nice for those who are simply engaged in sense gratification and who are ignorant of spiritual identity. As described in *Śrīmad-Bhāgavatam:*

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ (*Bhāg.* 5.5.4)

Those without knowledge of the spirit soul are mad after materialistic activities, and they perform all kinds of sinful activities simply for sense gratification. According to Ṛṣabhadeva, such activities are inauspicious because they force one to accept an abominable body in the next life. Everyone can experience that although we try to keep the body in a comfortable position, it is always giving pain and is subjected to the threefold miseries. Otherwise, why are there so many hospitals, welfare boards and insurance establishments? Actually in this world there is no happiness. People are simply engaged trying to counteract unhappiness. Foolish people accept unhappiness as happiness; therefore the King of the Yavanas

decided to attack such foolish people imperceptibly by old age, disease, and ultimately death. Of course, after death there must be birth; therefore Yavana-rāja thought it wise to kill all the *karmīs* through the agency of Kālakanyā and thus try to make them aware that materialistic advancement is not actually advancement. Every living entity is a spiritual being, and consequently without spiritual advancement the human form of life is ruined.

TEXT 30

प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव ।
चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ।३०।

prajvāro 'yaṁ mama bhrātā
tvaṁ ca me bhaginī bhava
carāmy ubhābhyāṁ loke 'sminn
avyakto bhīma-sainikaḥ

prajvāraḥ—named Prajvāra; *ayam*—this; *mama*—my; *bhrātā*—brother; *tvam*—you; *ca*—also; *me*—my; *bhaginī*—sister; *bhava*—become; *carāmi*—I shall go about; *ubhābhyām*—by both of you; *loke*—in the world; *asmin*—this; *avyaktaḥ*—without being manifest; *bhīma*—dangerous; *sainikaḥ*—with soldiers.

TRANSLATION

The King of the Yavanas continued: Here is my brother Prajvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

PURPORT

Kālakanyā was sent by Nārada Muni to Yavana-rāja so that she might become his wife, but instead of accepting her as his wife, Yavana-rāja accepted her as his sister. Those who do not follow the Vedic principles are unrestricted as far as sex life is concerned. Consequently they sometimes do not hesitate to have sex with their sisters. In this age of Kali there are many instances of such incest. Although Yavana-rāja accepted the request of Nārada Muni to show respect to him, he was nonetheless thinking of illicit sex. This was due to his being the King of the *yavanas* and *mlecchas*.

The word *prajvāraḥ* is very significant, for it means "the fever sent by Lord Viṣṇu." Such a fever is always set at 107 degrees, the temperature

at which a man dies. Thus the King of the *mlecchas* and *yavanas* requested the daughter of Time, Kālakanyā, to become his sister. There was no need to ask her to become his wife because the *yavanas* and *mlecchas* do not make distinctions as far as sex life is concerned. Thus one may outwardly be a sister, mother or daughter and still have sex. Yavana-rāja's brother was Prajvāra, and Kālakanyā was invalidity itself. Combined and strengthened by the soldiers of Yavana-rāja—namely non-hygienic conditions, illicit sex and ultimately a high degree of temperature to bring on death—they would be able to smash the materialistic way of life. In this connection it is significant that just as Nārada was immune to the attack of *jarā,* or invalidity, similarly, *jarā,* or the destructive force, cannot attack any follower of Nārada Muni or a pure Vaiṣṇava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā."*

CHAPTER TWENTY-EIGHT

Purañjana Becomes a Woman in the Next Life

TEXT 1

नारद उवाच

सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः ।
प्रज्वारकालकन्याभ्यां विचेरुरवनीमिमाम् ॥ १ ॥

nārada uvāca
sainikā bhaya-nāmno ye
barhiṣman diṣṭa-kāriṇaḥ
prajvāra-kāla-kanyābhyāṁ
vicerur avanīm imām

nāradaḥ uvāca—the great sage Nārada continued to speak; *sainikāḥ*—the soldiers; *bhaya-nāmnaḥ*—of Bhaya (fearfulness); *ye*—all of them who; *barhiṣman*—O King Prācīnabarhiṣat; *diṣṭa-kāriṇaḥ*—the order carriers of death; *prajvāra*—with Prajvāra; *kāla-kanyābhyām*—and with Kālakanyā; *viceruḥ*—traveled; *avanīm*—on earth; *imām*— this.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterwards, the King of the Yavanas, whose name is fear itself, as well as his soldiers, Prajvāra and Kālakanyā, began to travel all over the world.

PURPORT

The period of life just prior to death is certainly very dangerous because usually at this time people are attacked by the weakness of old age as well as many kinds of disease. The diseases that attack the body are compared here to soldiers. These soldiers are not ordinary soldiers, for they are

guided by the King of the Yavanas, who acts as their commander-in-chief. The word *diṣṭa-kāriṇaḥ* indicates that he is their commander. When a man is young, he does not care for old age but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. The more one enjoys sex during youth, the more he suffers in old age.

TEXT 2

त एकदा तु रभसा पुरञ्जनपुरीं नृप ।
रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥ २ ॥

ta ekadā tu rabhasā
purañjana-purīṁ nṛpa
rurudhur bhauma-bhogāḍhyāṁ
jarat-pannaga-pālitām

te—they; *ekadā*—once upon a time; *tu*—then; *rabhasā*—with great force; *purañjana-purīm*—the city of Purañjana; *nṛpa*—O King; *rurudhuḥ*—encircled; *bhauma-bhoga-āḍhyām*—full of sense enjoyments; *jarat*—old; *pannaga*—by the serpent; *pālitām*—protected.

TRANSLATION

Once the dangerous soldiers attacked the city of Purañjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

PURPORT

As one's body engages in sense gratification, it becomes weaker and weaker daily. Finally the vital force becomes so weak that it is herein compared to a weak serpent. The life air has already been compared to the serpent. When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms—that is, the dangerous soldiers of death's superintendent, Yamarāja—begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take *sannyāsa* to preach the message of God for the duration of life. However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker

due to sense gratification. When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. Thus at the end of life one worries about how his wife will be protected and how she will manage the great family responsibilities. In this way a man usually thinks of his wife before death. According to *Bhagavad-gītā:*

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

At the end of life, a person thinks of what he has done throughout his whole life; thus he gets another body (*dehāntara*) according to his thoughts and desires at the end of life. One overly addicted to life at home naturally thinks of his beloved wife at the end of life. Consequently in the next life he gets the body of a woman, and he also acquires the results of his pious or impious activities. In this chapter the acceptance of a woman's body by King Purañjana will be thoroughly explained.

TEXT 3

कालकन्यापि बुभुजे पुरञ्जनपुरं बलात् ।
यथाभिभूतः पुरुषः सद्यो निःसारतामियात् ॥ ३ ॥

kāla-kanyāpi bubhuje
purañjana-puraṁ balāt
yayābhibhūtaḥ puruṣaḥ
sadyo niḥsāratām iyāt

kāla-kanyā—the daughter of Kāla; *api*—also; *bubhuje*—took possession of; *purañjana-puram*—the city of Purañjana; *balāt*—by force; *yayā*—by whom; *abhibhūtaḥ*—being overwhelmed; *puruṣaḥ*—a person; *sadyaḥ*—immediately; *niḥsāratām*—uselessness; *iyāt*—gets.

TRANSLATION

Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana's city and thus rendered them useless for all purposes.

PURPORT

At the fag end of life, when the invalidity of old age attacks a man, his body becomes useless for all purposes. Therefore Vedic training dictates that when a man is in his boyhood he should be trained in the process of *brahmacarya*, that is, he should be completely engaged in the service of the Lord and should not in any way associate with women. When the boy becomes a young man, he marries between the ages of twenty and twenty-five. When he is married at the right age, he can immediately beget strong healthy sons. Now female descendants are increasing because young men are very weak sexually. A male child will be born if the husband is sexually stronger than the wife, but if the female is stronger, a female child will be born. Thus it is essential to practice the system of *brahmacarya* if one wishes to beget a male child when one is married. When one reaches the age of fifty, he should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes *sannyāsa* to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of Kṛṣṇa consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Purañjana, figuratively described in these verses.

TEXT 4

तयोपभुज्यमानां वै यवनाः सर्वतोदिशम् ।
द्वार्भिः प्रविश्य सुभृशं प्रार्दयन् सकलां पुरीम्॥ ४ ॥

tayopabhujyamānāṁ vai
yavanāḥ sarvato-diśam
dvārbhiḥ praviśya subhṛśaṁ
prārdayan sakalāṁ purīm

tayā—by Kālakanyā; *upabhujyamānām*—being taken possession of; *vai*—certainly; *yavanāḥ*—the Yavanas; *sarvataḥ-diśam*—from all sides; *dvārbhiḥ*—

through the gates; *praviśya*—having entered; *su-bhṛśam*—greatly; *prārdayan*—giving trouble; *sakalām*—all over; *purīm*—the city.

TRANSLATION

When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

PURPORT

The body has nine gates—the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Purañjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines.

TEXT 5

तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः ।
अवापोरुविधांस्तापान् कुटुम्बी ममताकुलः ॥ ५ ॥

tasyāṁ prapīḍyamānāyām
abhimānī purañjanaḥ
avāporu-vidhāṁs tāpān
kuṭumbī mamatākulaḥ

tasyām—when the city; *prapīḍyamānāyām*—was put into different difficulties; *abhimānī*—too much absorbed; *purañjanaḥ*—King Purañjana; *avāpa*—achieved; *uru*—many; *vidhān*—varieties; *tāpān*—pains; *kuṭumbī*—family man; *mamatā-ākulaḥ*—too much affected with attachment to family.

TRANSLATION

When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

PURPORT

When we refer to the body, we include the external gross body with its various limbs, as well as the mind, intelligence and ego. In old age these all become weak when they are attacked by different diseases. The proprietor of the body, the living soul, becomes very sad at not being able to use the field of activities properly. In *Bhagavad-gītā* it is clearly explained that the living entity is the proprietor of this body (*kṣetra-jña*) and that the body is the field of activities (*kṣetra*). When a field is overgrown with thorns and weeds, it becomes very difficult for the owner to work it. That is the position of the spirit soul when the body itself becomes a burden due to disease. Extra burdens are placed on the body in the form of anxiety and general deterioration of the bodily functions.

TEXT 6

कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः ।
नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्बलात् ॥ ६ ॥

kanyopagūḍho naṣṭa-śrīḥ
kṛpaṇo viṣayātmakaḥ
naṣṭa-prajño hṛtaiśvaryo
gandharva-yavanair balāt

kanyā—by the daughter of Time; *upagūḍhaḥ*—being embraced; *naṣṭa-śrīḥ*—bereft of all beauty; *kṛpaṇaḥ*—miser; *viṣaya-ātmakaḥ*—addicted to sense gratification; *naṣṭa-prajñaḥ*—bereft of intelligence; *hṛta-aiśvaryaḥ*—bereft of opulence; *gandharva*—by the Gandharvas; *yavanaiḥ*—and by the Yavanas; *balāt*—by force.

TRANSLATION

When King Purañjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.

PURPORT

When a person is attacked by the invalidity of old age and is still addicted to sense gratification, he gradually loses all his personal beauty, intelligence and good possessions. He thus cannot resist the forceful attack of the daughter of Time.

TEXT 7

विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान् ।
पुत्रान् पौत्रानुगामात्याञ्जायां च गतसौहृदाम् ॥ ७ ॥

viśīrṇāṁ sva-purīṁ vīkṣya
pratikūlān anādṛtān
putrān pautrānugāmātyāñ
jāyāṁ ca gata-sauhṛdām

viśīrṇām—scattered; *sva-purīm*—his own town; *vīkṣya*—seeing; *pratikūlān*—opposing elements; *anādṛtān*—being disrespectful; *putrān*—sons; *pautra*—grandsons; *anuga*—servants; *amātyān*—ministers; *jāyām*—wife; *ca*—and; *gata-sauhṛdām*—indifferent.

TRANSLATION

King Purañjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

PURPORT

When one becomes an invalid, his senses and organs are weakened. In other words, they are no longer under one's control. The senses and sense objects then begin to oppose him. When a person is in a distressed condition, even his family members—his sons, grandsons and wife—become disrespectful. They no longer are under the command of the master of the house. Just as we wish to use our senses for sense gratification, the senses also require strength from the body in reciprocation. A man keeps a family for enjoyment, and similarly family members demand enjoyment from the head of the family. When they do not receive sufficient money from him, they grow disinterested and ignore his commands or desires. This is all due to one's being a *kṛpaṇa* (miser). This word *kṛpaṇa,* used in the sixth verse, is in opposition to the word *brāhmaṇa.* In the human form of life one should become a *brāhmaṇa,* which means that one should understand the

constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaiṣṇava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a *kṛpaṇa,* miser. A miser is one who gets money but does not spend it properly. This human form of life is especially meant for understanding Brahman, for becoming a *brāhmaṇa,* and if we do not utilize it properly, we remain a *kṛpaṇa.* We can actually see that when one has money but does not spend it, he remains a miser and is never happy. Similarly, when one's intelligence is spoiled due to sense gratification, he remains a miser throughout his life.

TEXT 8

आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान् ।
दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् ॥ ८ ॥

ātmānaṁ kanyayā grastaṁ
pañcālān ari-dūṣitān
duranta-cintām āpanno
na lebhe tat-pratikriyām

ātmānam—himself; *kanyayā*—by Kālakanyā; *grastam*—being embraced; *pañcālān*—Pañcāla; *ari-dūṣitān*—infected by the enemies; *duranta*— insurmountable; *cintām*—anxiety; *āpannaḥ*—having obtained; *na*—not; *lebhe*—achieved; *tat*—of that; *pratikriyām*—counteraction.

TRANSLATION

When King Purañjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But, he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.

PURPORT

When a person becomes weak from the attack of old age, the family members, servants and secretaries do not care for him. He is then unable to counteract this. Thus he becomes more and more anxious and laments his frightful condition.

TEXT 9

कामानभिलषन्दीनो यातयामांश्च कन्यया ।
विगतात्मगतिस्नेहः पुत्रदारांश्च लालयन् ॥ ९ ॥

kāmān abhilaṣan dīno
yāta-yāmāṁś ca kanyayā
vigatātma-gati-snehaḥ
putra-dārāṁś ca lālayan

kāmān—objects of enjoyment; *abhilaṣan*—always lusting after; *dīnaḥ*—the poor man; *yāta-yāmān*—stale; *ca*—also; *kanyayā*—by the influence of Kālakanyā; *vigata*—lost; *ātma-gati*—real purpose of life; *snehaḥ*—attachment to; *putra*—sons; *dārān*—wife; *ca*—and; *lālayan*—affectionately maintaining.

TRANSLATION

The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

PURPORT

This is exactly the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification, there cannot be spiritual life because a person only thinks of this life. Although the next life is a fact, no information is given about it.

TEXT 10

गन्धर्वयवनाक्रान्तां कालकन्योपमर्दिताम् ।
हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥१०॥

gandharva-yavanākrāntāṁ
kāla-kanyopamarditām
hātuṁ pracakrame rājā
tāṁ purīm anikāmataḥ

gandharva—by the Gandharva soldiers; *yavana*—and by the Yavana soldiers; *ākrāntām*—overcome; *kāla-kanyā*—by Kālakanyā (the daughter of Time); *upamarditām*—being smashed; *hātum*—to give up; *pracakrame*—proceeded; *rājā*—King Purañjana; *tām*—that; *purīm*—the city; *anikāmataḥ*—unwilling.

TRANSLATION

The city of King Purañjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.

PURPORT

The living entity, separated from the association of the Supreme Personality of Godhead, tries to enjoy this material world. He is given a chance to enjoy it in a particular type of body, beginning with the body of a Brahmā down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahmā, who created the seven great sages and other *prajāpatis* to increase the universal population. Thus every living entity, according to *karma,* his past desires and activities, gets a particular type of body, from that of Brahmā to that of a microbe or germ in stool. Due to long association with a particular type of material body and also due to the grace of Kālakanyā and her *māyā,* one becomes overly attached to a material body, although it is the abode of pain. Even if one tries to separate a worm from stool, the worm will be unwilling to leave. It will again return to the stool. Similarly, a hog generally lives in a very filthy state, eating stool, but if one tries to separate it from its condition and give it a nice place, the hog will be unwilling. In this way if we study each and every living entity, we will find that he will defy offers of a more comfortable position. Although King Purañjana was attacked from all sides, he was nonetheless unwilling to leave the city. In other words, the living entity—whatever his condition—does not want to give up the body. But he will be forced to give it up because, after all, this material body cannot exist forever.

The living entity wishes to enjoy the material world in different ways, and therefore by nature's law he is allowed to transmigrate from one body to another, exactly as a person transmigrates from the body of an infant, to a child, to a boy, to a youth, to a man. This process is constantly going on. At the last stage, when the gross body becomes old and invalid, the living entity is reluctant to give it up, despite the fact that it is no longer usable. Although material existence and the material body are not comfort-

able, why does the living entity not want to leave? As soon as one gets a material body, he has to work very hard to maintain it. He may engage in different fields of activity, but whatever the case, everyone has to work very hard to maintain the material body. Unfortunately, society has no information of the soul's transmigration. Because the living entity does not hope to enter the spiritual kingdom of eternal life, bliss and knowledge, he wants to stick to his present body, even though it may be useless. Consequently the greatest welfare activity in this material world is the furthering of this Kṛṣṇa consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Kṛṣṇa, and everyone can return to God and live eternally in bliss and knowledge. A Kṛṣṇa conscious person is not afraid of giving up the body because his position is always eternal. A Kṛṣṇa conscious person engages in the transcendental loving service of the Lord eternally; therefore as long as he lives within the body, he is happy to engage in the loving service of the Lord, and when he gives up the body, he is also permanently situated in the service of the Lord. The saintly devotees are always free and liberated, whereas the *karmīs,* who have no knowledge of spiritual life or the transcendental loving service of the Lord, are very much afraid of giving up the rotten material body.

TEXT 11

भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः ।
ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया ॥११॥

bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitaḥ
dadāha tāṁ purīṁ kṛtsnāṁ
bhrātuḥ priya-cikīrṣayā

bhaya-nāmnaḥ—of Bhaya (fearfulness); *agra-jaḥ*—elder; *bhrātā*—brother; *prajvāraḥ*—named Prajvāra; *pratyupasthitaḥ*—being present there; *dadāha*—set fire; *tām*—to that; *purīm*—city; *kṛtsnām*—wholesale; *bhrātuḥ*—his brother; *priya-cikīrṣayā*—in order to please.

TRANSLATION

Under the circumstances the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.

PURPORT

According to the Vedic system, a dead body is set on fire, but before death there is another fire or fever, which is called *prajvāra,* or *viṣṇu-jvāra.* Medical science verifies that when one's temperature is raised to 107 degrees, a man immediately dies. This *prajvāra,* or high fever, at the last stage of life places the living entity in the midst of a blazing fire.

TEXT 12

तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः ।
कौटुम्बिकः कुटुम्बिन्या उपातप्यत सान्वयः ॥१२॥

tasyāṁ sandahyamānāyāṁ
sapauraḥ saparicchadaḥ
kauṭumbikaḥ kuṭumbinyā
upātapyata sānvayaḥ

tasyām—when that city; *sandahyamānāyām*—was ablaze; *sa-pauraḥ*—along with all the citizens; *sa-paricchadaḥ*—along with all servants and followers; *kauṭumbikaḥ*—the King, having so many relatives; *kuṭumbinyā*—along with his wife; *upātapyata*—began to suffer the temperature of the fire; *sa-anvayaḥ*—along with descendants.

TRANSLATION

When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Purañjana thus became very unhappy.

PURPORT

There are many parts of the body—the senses, the limbs, the skin, the muscles, blood, marrow, etc.—and all these are considered here figuratively as sons, grandsons, citizens and dependents. When the body is attacked by the *viṣṇu-jvāra,* the fiery condition becomes so acute that sometimes one remains in a coma. This means that the body is in such severe pain that one becomes unconscious and cannot feel the miseries taking place within the body. Indeed, the living entity becomes so helpless at the time of death, that, although unwilling, he is forced to give up the body and enter another. In *Bhagavad-gītā* it is stated that man may, by scientific advancement,

improve the temporary living conditions but that he cannot avoid the pangs of birth, old age, disease and death. These are under the control of the Supreme Personality of Godhead through the agency of material nature. A foolish person cannot understand this simple fact. Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus not knowing anything about his own future life, a person in ignorance is certainly defeated in all his activities.

TEXT 13

यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया ।
पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ॥१३॥

yavanoparuddhāyatano
grastāyāṁ kāla-kanyayā
puryāṁ prajvāra-saṁsṛṣṭaḥ
pura-pālo 'nvatapyata

yavana—by the Yavanas; *uparuddha*—attacked; *āyatanaḥ*—his abode; *grastāyām*—when seized; *kāla-kanyayā*—by the daughter of Time; *puryām*—the city; *prajvāra-saṁsṛṣṭaḥ*—being approached by Prajvāra; *pura-pālaḥ*—the city superintendent; *anvatapyata*—become also very much aggrieved.

TRANSLATION

The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

PURPORT

The living entity is covered by two different types of bodies—the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city's police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence

of fire in the city, the police superintendent can impose his authority upon the citizens, but when there is an all-out attack on the city, he is rendered useless. As the life air was ready to leave the gross body, the subtle body also began to experience pain.

TEXT 14

न शेके सोऽवितुं तत्र पुरुकृच्छ्रोरुवेपथुः ।
गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥१४॥

na śeke so 'vitum tatra
puru-kṛcchroru-vepathuḥ
gantum aicchat tato vṛkṣa-
koṭarād iva sānalāt

na—not; *śeke*—was able; *saḥ*—he; *avitum*—to protect; *tatra*—there; *puru*—very much; *kṛcchra*—difficulty; *uru*—great; *vepathuḥ*—suffering; *gantum*—to go out; *aicchat*—desired; *tataḥ*—from there; *vṛkṣa*—of a tree; *koṭarāt*—from the hollow; *iva*—like; *sa-analāt*—on fire.

TRANSLATION

As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police superintendent, the snake, wished to leave the city due to the fire's severe heat.

PURPORT

It becomes very difficult for snakes to leave a forest when there is a fire. Other animals may flee due to their long legs, but serpents, only being able to crawl, are generally burned in the fire. At the last stage, the limbs of the body are not as much affected as the life air.

TEXT 15

शिथिलावयवो यर्हि गन्धर्वैर्हृतपौरुषः ।
यवनैररिभी राजन्नुपरुद्धो रुरोद ह ॥१५॥

śithilāvayavo yarhi
gandharvair hṛta-pauruṣaḥ

yavanair aribhī rājann
uparuddho ruroda ha

śithila—slackened; *avayavaḥ*—his limbs; *yarhi*—when; *gandharvaiḥ*—by the Gandharvas; *hṛta*—defeated; *pauruṣaḥ*—his bodily strength; *yavanaiḥ*—by the Yavanas; *aribhiḥ*—by the enemies; *rājan*—O King Prācīnabarhiṣat; *uparuddhaḥ*—being checked; *ruroda*—cried loudly; *ha*—indeed.

TRANSLATION

The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

PURPORT

At the last stage of life, the different gates of the body are choked by the effects of disease, which are caused by an imbalance of bile, mucus and air. Thus the living entity cannot clearly express his difficulties, and surrounding relatives hear the sound *"ghura ghura"* from a dying man. In his *Mukunda-mālā-stotra,* King Kulaśekhara states:

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

"My dear Kṛṣṇa, please help me die immediately so that the swan of my mind may be encircled by the stem of Your lotus feet. Otherwise at the time of my final breath, when my throat is choked up, how will it be possible for me to think of You?" The swan takes great pleasure in diving within water and being encircled by the stem of the lotus flower. This entanglement is sporting joy. If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such a time the sound vibration of Hare Kṛṣṇa, the *mahā-mantra,* may not come out. Thus one may forget Kṛṣṇa. Of course those who are strong in Kṛṣṇa consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa *mantra,* especially when there is a signal from death.

TEXT 16

दुहितॄः पुत्रपौत्रांश्च जामिजामातृपार्षदान् ।
स्वत्वावशिष्टं यत्किञ्चिद् गृहकोशपरिच्छदम् ॥१६॥

duhitṝḥ putra-pautrāṁś ca
jāmi-jāmātṛ-pārṣadān
svatvāvaśiṣṭaṁ yat kiñcid
gṛha-kośa-paricchadam

duhitṝḥ—daughters; *putra*—sons; *pautrān*—grandsons; *ca*—and; *jāmi*—daughters-in-law; *jāmātṛ*—sons-in-law; *pārṣadān*—associates; *svatva*—property; *avaśiṣṭam*—remaining; *yat kiñcit*—whatever; *gṛha*—home; *kośa*—accumulation of wealth; *paricchadam*—household paraphernalia.

TRANSLATION

King Purañjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates as well as his house, his household paraphernalia and his little accumulation of wealth.

PURPORT

It is not infrequent for a person overly attached to the material body to request a physician to prolong his life at least for some time. If the so-called scientific physician is able to prolong one's life for a few minutes through the use of oxygen or other medicines, he thinks that he is very successful in his attempts, although ultimately the patient will die. This is called the struggle for existence. At the time of death both patient and physician still think of prolonging life, although all the constituents of the body are practically dead and gone.

TEXT 17

अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही ।
दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥१७॥

ahaṁ mameti svīkṛtya
gṛheṣu kumatir gṛhī
dadhyau pramadayā dīno
viprayoga upasthite

aham—I; *mama*—mine; *iti*—thus; *sū-kṛtya*—accepting; *gṛheṣu*—in the home; *ku-matiḥ*—whose mind is full of obnoxious thoughts; *gṛhī*—the householder; *dadhyau*—turn his attention to; *pramadayā*—with his wife; *dīnaḥ*—very poor; *viprayoge*—when separation; *upasthite*—occurred.

TRANSLATION

King Purañjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

PURPORT

It is clear in this verse that at the time of death thoughts of material enjoyment do not go away. This indicates that the living entity, the soul, is carried by the subtle body—mind, intelligence and ego. Due to false ego, the living entity still wants to enjoy the material world, and for want of material enjoyment he becomes sorry or sad. He still makes intellectual plans to further his existence, and therefore, although he gives up the gross body, he is carried by the subtle body to another gross body. The transmigration of the subtle body is never visible to material eyes; therefore when one gives up the gross body, we think that he is finished. Plans for material enjoyment are made by the subtle body, and the gross body is the instrument for enjoying these plans. Thus the gross body can be compared to the wife, for the wife is the agent for all kinds of sense gratification. Because of long association with the gross body, the living entity becomes very sad to be separated from it. The mental activity of the living entity obliges him to accept another gross body and continue his material existence.

The Sanskrit word *strī* means "expansion." Through the wife one expands his various objects of attraction—sons, daughters, grandsons, and so on. Attachment to family members becomes very prominent at the time of death. One often sees that just before leaving his body a man may call for his beloved son to give him charge of his wife and other paraphernalia. He may say, "My dear boy, I am being forced to leave. Please take charge of the family affairs." He speaks in this way, not even knowing his destination.

TEXT 18

लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी ।
वर्तिष्यते कथं त्वेषा बालकाननुशोचती ॥१८॥

lokāntaraṁ gatavati
mayy anāthā kuṭumbinī
vartiṣyate kathaṁ tv eṣā
bālakān anuśocatī

loka-antaram—into a different life; *gatavati mayi*—when I am gone; *anāthā*—bereft of husband; *kuṭumbinī*—surrounded by all family members; *vartiṣyate*—will exist; *katham*—how; *tu*—then; *eṣā*—this woman; *bālakān*—children; *anuśocatī*—lamenting about.

TRANSLATION

King Purañjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance."

PURPORT

All these thoughts of one's wife indicate that the King was overly engrossed with the thoughts of woman. Generally a chaste woman becomes a very obedient wife. This causes a husband to become attached to his wife, and consequently he thinks of his wife very much at the time of death. This is a very dangerous situation, as is evident from the life of King Purañjana. If one thinks of his wife instead of Kṛṣṇa at the time of death, he will certainly not return home, back to Godhead, but will be forced to accept the body of a woman and thus begin another chapter of material existence.

TEXT 19

न मय्यनाशिते भुङ्क्ते नास्नाते स्नाति मत्परा ।
मयि रुष्टे सुसंत्रस्ता भर्त्सिते यतवाग्भयात् ॥१९॥

na mayy anāśite bhuṅkte
nāsnāte snāti mat-parā
mayi ruṣṭe susantrastā
bhartsite yata-vāg bhayāt

na—never; *mayi*—when I; *anāśite*—had not eaten; *bhuṅkte*—she would eat; *na*—never; *asnāte*—had not taken bath; *snāti*—she would take her bath; *mat-parā*—always devoted to me; *mayi*—when I; *ruṣṭe*—was angry; *su-*

santrastā—very much frightened; *bhartsite*—when I chastised; *yata-vāk*—fully controlled of words; *bhayāt*—out of fear.

TRANSLATION

King Purañjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

PURPORT

A wife is always supposed to be submissive to her husband. Submission, mild behavior and subservience are qualities in a wife which make a husband very thoughtful of her. For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement. Thus Kṛṣṇa consciousness must be established in every home. If a husband and wife are very much attached to one another in Kṛṣṇa consciousness, they will both benefit because Kṛṣṇa is the center of their existence. Otherwise, if the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life. Of course, it is an advantage for a woman to become a man, but it is not at all advantageous for the man to become a woman.

TEXT 20

प्रबोधयति माविज्ञं व्युषिते शोककर्शिता ।
वर्त्मैतद् गृहमेधीयं वीरसूरपि नेष्यति ॥२०॥

prabodhayati māvijñaṁ
vyuṣite śoka-karśitā
vartmaitad gṛha-medhīyaṁ
vīra-sūr api neṣyati

prabodhayati—gives good counsel; *mā*—unto me; *avijñam*—foolish; *vyuṣite*—at the time of my being away; *śoka*—by aggrievement; *karśitā*—being aggrieved and thus dried up; *vartma*—path; *etat*—this; *gṛha-medhīyam*—of household responsibilities; *vīra-sūḥ*—the mother of great heroes; *api*—although; *neṣyati*—will she be able to execute.

TRANSLATION

King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

PURPORT

At the time of death King Purañjana was thinking of his wife, and this is called polluted consciousness. As Lord Kṛṣṇa explains in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The living entity is, after all, part and parcel of the Supreme Spirit, Kṛṣṇa. In other words, Kṛṣṇa's constitutional position and the living entity's constitutional position are the same qualitatively. The only difference is that the living entity is eternally an atomic particle of the Supreme Spirit. *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ.* In this material world of conditional life, the fragmental portion of the Supreme Lord, the individual soul, is struggling due to his contaminated mind and consciousness. As part and parcel of the Supreme Lord, a living entity is supposed to think of Kṛṣṇa, but here we see that King Purañjana (the living entity) is thinking of a woman. Such mental absorption with some sense object brings about the living entity's struggle for existence in this material world. Since King Purañjana is thinking of his wife, his struggle for existence in the material world will not be ended by death. As revealed in the following verses, King Purañjana had to accept the body of a woman in his next life due to his being overly absorbed in thoughts of his wife. Thus mental absorption in social, political, pseudo-religious, national and communal consciousness is cause for bondage. During one's lifetime one has to change his activities in order to attain release from bondage. This is confirmed in *Bhagavad-gītā:*

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ

tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9) If we do not change our consciousness in this life, whatever we do in the name of social, political, religious or communal and national welfare will be the cause of our bondage. This means we have to continue in material conditional life. When the mind and senses are engaged in material activities, one has to continue his material existence and struggle to attain happiness. In each and every life, one is engaged in the struggle to become happy. Actually no one in this material world is happy, but the struggle gives a false sense of happiness. A person must work very hard, and when he attains the result of his hard work, he thinks himself happy. In the material world people do not know what real happiness is. Real happiness is to be attained by transcendental senses.

yatroparamate cittaṁ
niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ
paśyann ātmani tuṣyati

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
taṁ vidyād duḥkha-saṁyoga-
viyogaṁ yoga-saṁjñitam

"In the stage of perfection called trance, or *samādhi,* one's mind is completely restrained from material mental activities by practice of *yoga.* This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this

he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact." (Bg. 6.20-23)

Thus real happiness must be appreciated by one's transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Kṛṣṇa consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in *Bhagavad-gītā:*

śarīraṁ yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti
vāyur gandhān ivāśayāt

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas." (Bg. 15.8)

If the wind passes over a garden of roses, it will carry the aroma of roses, and if it passes over a filthy place, it will carry the stench of obnoxious things. Similarly, King Purañjana, the living entity, now passes the air of his life over his wife, a woman; therefore he has to accept the body of a woman in his next life.

TEXT 21

कथं नु दारका दीना दारकीर्वापरायणाः ।
वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ॥२१॥

kathaṁ nu dārakā dīnā
dārakīr vāparāyaṇāḥ
vartiṣyante mayi gate
bhinna-nāva ivodadhau

katham—how; *nu*—indeed; *dārakāḥ*—sons; *dīnāḥ*—poor; *dārakīḥ*—daughters; *vā*—or; *aparāyaṇāḥ*—having no one else to depend on; *vartiṣyante*—will live; *mayi*—when I; *gate*—gone from this world; *bhinna*—broken; *nāvaḥ*—boat; *iva*—like; *udadhau*—in the ocean.

TRANSLATION

King Purañjana continued worrying: "After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and

continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."

PURPORT

At the time of death every living entity worries about what will happen to his wife and children. Similarly, a politician also worries about what will happen to his country or his political party. Unless one is fully Kṛṣṇa conscious, he has to accept a body in the next life according to his particular state of consciousness. Since Purañjana is thinking of his wife and children and is overly engrossed in thoughts of his wife, he will accept the body of a woman. Similarly, a politician or so-called nationalist who is inordinately attached to the land of his birth will certainly be reborn in the same land after ending his political career. One's next life will also be affected by the acts one performs during this life. Sometimes politicians act most sinfully for their own sense gratification. It is not unusual for a politician to kill the opposing party. Even though a politician may be allowed to take birth in his so-called homeland, he still has to undergo suffering due to his sinful activities in his previous life.

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the problems of life, they would see that their future is very dark. Thus they try to avoid considering the future and continue committing all kinds of sinful activities in the name of social, political and national necessity.

TEXT 22

एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम् ।
ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ॥२२॥

evaṁ kṛpaṇayā buddhyā
śocantam atad-arhaṇam
grahītuṁ kṛta-dhīr enaṁ
bhaya-nāmābhyapadyata

evam—thus; *kṛpaṇayā*—by miserly; *buddhyā*—intelligence; *śocantam*—lamenting; *a-tat-arhaṇam*—on which he should not have lamented; *grahītum*—in order to arrest; *kṛta-dhīḥ*—the determined King of the Yavanas; *enam*—him; *bhaya-nāmā*—whose name was fear; *abhyapadyata*—came there immediately.

TRANSLATION

Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.

PURPORT

Foolish people do not know that every individual soul is responsible for his own actions and reactions in life. As long as a living entity in the form of a child or boy is innocent, it is the duty of the father and mother to lead him into a proper understanding of the values of life. When a child is grown, it should be left up to him to execute the duties of life properly. The parent, after his death, cannot help his child. A father may leave some estate for his children's immediate help, but he should not be overly absorbed in thoughts of how his family will survive after his death. This is the disease of the conditioned soul. Not only does he commit sinful activities for his own sense gratification, but he accumulates great wealth to leave behind so that his children may also gorgeously arrange for sense gratification.

In any case, everyone is afraid of death, and therefore death is called *bhaya,* or fear. Although King Purañjana was engaged in thinking of his wife and children, death did not wait for him. Death does not wait for any man; it will immediately carry out its duty. Since death must take away the living entity without hesitation, it is the ultimate God realization of the atheists, who spoil their lives thinking of country, society and relatives, to the neglect of God consciousness. In this verse the word *atad-arhaṇam* is very significant, for it means that one should not be overly engaged in welfare activities for one's family members, countrymen, society and community. None of these will help a person to advance spiritually. Unfortunately, in present day society so-called educated men have no idea what spiritual progress is. Although they have the opportunity in the human form of life to make spiritual progress, they remain misers. They use their lives improperly and simply waste them thinking about the material welfare of their relatives, countrymen, society and so on. One's actual duty is to learn how to conquer death. Lord Kṛṣṇa states the process of conquering death in *Bhagavad-gītā*:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

After giving up this body, one who is fully Kṛṣṇa conscious does not accept another material body but returns home, back to Godhead. Everyone should try to attain this perfection. Unfortunately, instead of doing so, people are absorbed in thoughts of society, friendship, love and relatives. This Kṛṣṇa consciousness movement, however, is educating people throughout the world and informing them how to conquer death. *Hariṁ vinā na sṛtiṁ taranti.* One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

TEXT 23

पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् ।
अन्वद्रवन्नुपथाः शोचन्तो भृशमातुराः ॥२३॥

paśuvad yavanair eṣa
nīyamānaḥ svakaṁ kṣayam
anvadravann anupathāḥ
śocanto bhṛśam āturāḥ

paśu-vat—like an animal; *yavanaiḥ*—by the Yavanas; *eṣaḥ*—Purañjana; *nīyamānaḥ*—being arrested and taken away; *svakam*—to their own; *kṣayam*—abode; *anvadravan*—followed; *anupathāḥ*—his attendants; *śocantaḥ*—lamenting; *bhṛśam*—greatly; *āturāḥ*—being distressed.

TRANSLATION

When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

PURPORT

When Yamarāja and his assistants take a living entity away to the place of judgment, the life, life air and desires, being followers of the living entity, also go with him. This is confirmed in the *Vedas.* When the living entity is taken away or arrested by Yamarāja (*tam utkrāmantam*), the life air also goes with him (*prāṇo 'nūtkrāmati*), and when the life air is gone (*prāṇam*

anūtkrāmantam), all the senses (*sarve prāṇāḥ*) also go along (*anūtkrāmanti*). When the living entity and the life air are gone, the lump of matter produced of five elements—earth, water, air, fire and ether—is rejected and left behind. The living entity then goes to the court of judgment, and Yamarāja decides what kind of body he is going to get next. This process is unknown to modern scientists. Every living entity is responsible for his activities in this life, and after death he is taken to the court of Yamarāja, where it is decided what kind of body he will take next. Although the gross material body is left, the living entity and his desires, as well as the resultant reactions of his past activities, go on. It is Yamarāja who decides what kind of body one gets next in accordance with one's past actions.

TEXT 24

पुरीं विहायोपगत उपरुद्धो भुजङ्गमः ।
यदा तमेवानु पुरी विशीर्णा प्रकृतिं गता ॥२४॥

purīṁ vihāyopagata
uparuddho bhujaṅgamaḥ
yadā tam evānu purī
viśīrṇā prakṛtiṁ gatā

purīm—the city; *vihāya*—having given up; *upagataḥ*—gone out; *uparuddhaḥ*—arrested; *bhujaṅgamaḥ*—the serpent; *yadā*—when; *tam*—him; *eva*—certainly; *anu*—after; *purī*—the city; *viśīrṇā*—scattered; *prakṛtim*—matter; *gatā*—turned into.

TRANSLATION

The serpent, who had already been arrested by the soldiers of Yavanarāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

PURPORT

When the living entity is arrested, all his followers—namely the life air, the senses and sense objects—immediately leave the lump of matter, the body. When the living entity and his companions leave, the body no longer works but turns into basic material elements—earth, water, fire, air and ether. When a city attacked by enemies is vacated by its inhabitants, the enemy immediately takes advantage of that city and bombards it to smash

the whole thing to dust. When we say, "Dust thou art, and unto dust thou shall return," we refer to the body. When a city is attacked and bombarded by enemies, the citizens generally leave, and the city ceases to exist.

It is a foolish person who engages in improving the condition of a city without caring for the citizens or inhabitants. Similarly, a living entity who is not properly enlightened in spiritual knowledge simply takes care of the external body, not knowing that the spirit soul is the principal factor within the body. When one is advanced in spiritual knowledge, the spirit soul is saved from eternal transmigration. The *Bhāgavatam* considers those who are attached to their bodies to be like cows and asses (*sa eva go-kharaḥ*). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow." (*Bhāg.* 10.84.13)

Human civilization devoid of Kṛṣṇa consciousness is simply a civilization of lower animals. Sometimes such a civilization may study the dead body and consider the brain or the heart. However, no part of the body is important unless the spirit soul is present. In a modern civilization of cows and asses, scientists try to search out some value in the brain or heart of a dead man.

TEXT 25

विकृष्यमाणः प्रसभं यवनेन बलीयसा ।
नाविन्दत्तमसाऽऽविष्टः सखायं सुहृदं पुरः ॥२५॥

vikṛṣyamāṇaḥ prasabhaṁ
yavanena balīyasā
nāvindat tamasāviṣṭaḥ
sakhāyaṁ suhṛdaṁ puraḥ

vikṛṣyamāṇaḥ—being dragged; *prasabham*—forcibly; *yavanena*—by the Yavana; *balīyasā*—who was very powerful; *na avindat*—could not remember; *tamasā*—by darkness of ignorance; *āviṣṭaḥ*—being covered; *sakhāyam*—his friend; *suhṛdam*—always a well-wisher; *puraḥ*—from the very beginning.

TRANSLATION

When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

PURPORT

In *Bhagavad-gītā* Lord Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

A person can be in full Kṛṣṇa consciousness and become happy and satisfied if he knows but three things—namely, that the Supreme Lord Kṛṣṇa is the enjoyer of all benefits, that He is the proprietor of everything, and that He is the supreme friend of all living entities. If one does not know this and functions instead under the bodily conception, he is always harassed by the tribulations offered by material nature. In actuality, the Supreme Lord is sitting by the side of everyone.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

The living entity and the Supersoul are sitting side by side in the same tree, but despite being harassed by the laws of material nature, the foolish

living entity does not turn toward the Supreme Personality of Godhead for protection. However, he thinks that he is able to protect himself from the stringent laws of material nature. This, however, is not possible. The living entity must turn toward the Supreme Personality of Godhead and surrender unto Him. Only then will he be saved from the onslaught of the powerful Yavana, or Yamarāja.

The word *sakhāyam* (friend) is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as *suhṛdam* (ever well-wisher). The Supreme Lord is always a well-wisher, just like a father or mother. Despite all the offenses of a son, the father and mother are always the son's well-wisher. Similarly, despite all our offenses and defiance of the desires of the Supreme Personality of Godhead, the Lord will give us immediate relief from all the hardships offered by material nature if we simply surrender unto Him. Lord Kṛṣṇa also confirms this in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Unfortunately, due to our bad association and great attachment for sense gratification, we do not remember our best friend, the Supreme Personality of Godhead.

TEXT 26

तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना ।
कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥२६॥

taṁ yajña-paśavo 'nena
saṁjñaptā ye 'dayālunā
kuṭhāraiś cicchiduḥ kruddhāḥ
smaranto 'mīvam asya tat

tam—him; *yajña-paśavaḥ*—the sacrificial animals; *anena*—by him; *saṁjñaptāḥ*—killed; *ye*—all of them who; *adayālunā*—by the most unkind; *kuṭhāraiḥ*—by axes; *cicchiduḥ*—pierced to pieces; *kruddhāḥ*—being very

angry; *smarantaḥ*—remembering; *amīvam*—sinful activity; *asya*—of him; *tat*—that.

TRANSLATION

That most unkind king, Purañjana, killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

PURPORT

Those who are very enthusiastic about killing animals in the name of religion or for food must await similar punishment after death. The word *māṁsa* (meat) indicates that those animals whom we kill will be given an opportunity to kill us. Although in actuality no living entity is killed, the pains of being pierced by the horns of animals will be experienced after death. Not knowing this, rascals unhesitatingly go on killing poor animals. So-called human civilization has opened many slaughterhouses for animals in the name of religion or food. Those who are a little religious kill animals in temples, mosques or synagogues, and those who are more fallen maintain various slaughterhouses. Just as in civilized human society the law is a life for a life, similarly, no living entity can encroach upon another living entity as far as the Supreme Lord is concerned. Everyone should be given freedom to live at the cost of the Supreme Father, and animal killing—either for religion or for food—is always condemned by the Supreme Personality of Godhead. In *Bhagavad-gītā* Lord Kṛṣṇa says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The animal killers (*dviṣataḥ*), envying other living entities and the Supreme Personality of Godhead, are placed in darkness and cannot understand the theme and objective of life. This is further explained in the following verses.

TEXT 27

अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः ।
शाश्वतीरनुभूयार्तिं प्रमदासङ्गदूषितः ॥२७॥

ananta-pāre tamasi
magno naṣṭa-smṛtiḥ samāḥ
śāśvatīr anubhūyārtiṁ
pramadā-saṅga-dūṣitaḥ

ananta-pāre—unlimitedly expanded; *tamasi*—in the material existence of darkness; *magnaḥ*—being merged; *naṣṭa-smṛtiḥ*—bereft of all intelligence; *samāḥ*—for many years; *śāśvatīḥ*—practically eternally; *anubhūya*—experiencing; *ārtim*—the threefold miseries; *pramadā*—of women; *saṅga*—by association; *dūṣitaḥ*—being contaminated.

TRANSLATION

Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life bereft of all remembrance for many, many years.

PURPORT

This is a description of material existence. Material existence is experienced when one becomes attached to a woman and forgets his real identity as the eternal servant of Kṛṣṇa (*naṣṭa-smṛtiḥ*). In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Kṛṣṇa consciousness movement is to enlighten the forgetful living entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Ṭhākura has sung:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
e viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya

"Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction."

Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

The word *pramadā-saṅga-dūṣitaḥ* indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one's miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is *brahmacārī*, the second stage *gṛhastha*, the third stage *vānaprastha*, and the fourth stage *sannyāsa*. All these stages are devised to enable one to detach himself from the association of women.

TEXT 28

तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा ।
अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ॥२८॥

tām eva manasā gṛhṇan
babhūva pramadottamā
anantaraṁ vidarbhasya
rāja-siṁhasya veśmani

tām—her; *eva*—certainly; *manasā*—by the mind; *gṛhṇan*—accepting; *babhūva*—became; *pramadā*—woman; *uttamā*—highly situated; *anantaram*—after death; *vidarbhasya*—of Vidarbha; *rāja-siṁhasya*—of the most powerful king; *veśmani*—at the house.

TRANSLATION

King Purañjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

PURPORT

Since King Purañjana thought of his wife at the time of death, he attained the body of a woman in his next birth. This verifies the following verse in *Bhagavad-gītā:*

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

When a living entity is accustomed to think of a particular subject matter or become absorbed in a certain type of thought, he will think of that subject at the time of death. At the time of death, one will think of the subject that has occupied his life while he was awake, lightly sleeping or dreaming, or while he was deeply sleeping. After falling from the association of the Supreme Lord, the living entity thus transmigrates from one bodily form to another according to nature's course, until he finally attains the human form. If he is absorbed in material thoughts and ignorant of spiritual life, and if he does not take shelter under the lotus feet of the Supreme Personality of Godhead, Govinda, who solves all questions of birth and death, he will become a woman in the next life, especially if he thinks of his wife. As stated in *Śrīmad-Bhāgavatam: karmaṇā daiva-netreṇa.* A living entity acts piously and impiously, and sometimes in both ways. All actions are taken into account, and the living entity is offered a new body by his superiors. Although King Purañjana was overly attached to his wife, he nonetheless performed many pious fruitive activities. Consequently, although he took the form of a woman, he was given a chance to be the daughter of a powerful king. As confirmed in *Bhagavad-gītā:*

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful *yogī,* after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41)

If a person falls from the path of *bhakti-yoga,* God realization, due to attachment to fruitive activity, philosophical speculation or mystic *yoga,* he is given a chance to take birth in a high and rich family. The higher authorities appointed by the Supreme Personality of Godhead thus render justice to the living entity according to the living entity's desires. Although King Purañjana was overly absorbed in thoughts of his wife and thus became a woman, he nonetheless took birth in the family of a king

due to his previous pious activities. The conclusion is that all our activities are taken into consideration before we are awarded another body. Nārada Muni therefore advised Vyāsadeva to take to Kṛṣṇa consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Kṛṣṇa Himself. Although a devotee may fall from the path of spiritual consciousness, he will nonetheless attain a human body in the home of a devotee or a rich man. In this way one can resume his devotional service.

TEXT 29

उपयेमे वीर्यपणां वैदर्भीं मलयध्वजः ।
युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥२९॥

upayeme vīrya-paṇāṁ
vaidarbhīṁ malaya-dhvajaḥ
yudhi nirjitya rājanyān
pāṇḍyaḥ para-purañjayaḥ

upayeme—married; *vīrya*—of valor or prowess; *paṇām*—the prize; *vaidarbhīm*—daughter of Vidarbha; *malaya-dhvajaḥ*—Malayadhvaja; *yudhi*—in the fight; *nirjitya*—after conquering; *rājanyān*—other princes; *pāṇḍyaḥ*—best of the learned, or born in the country known as Pāṇḍu; *para*—transcendental; *puram*—city; *jayaḥ*—conqueror.

TRANSLATION

It was fixed that Vaidarbhī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

PURPORT

It is customary among *kṣatriyas* for a princess to be offered under certain conditions. For instance, Draupadī was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Kṛṣṇa married one of His queens after conquering seven strong bulls. The Vedic system is for a daughter of a king to be offered under certain conditions. Vaidarbhī, the daughter of Vidarbha, was offered to a great

devotee and powerful king. Since King Malayadhvaja was both a powerful king and great devotee, he fulfilled all the requirements. The name Malayadhvaja signifies a great devotee who stands as firm as Malaya Hill, and, through his propaganda, makes other devotees similarly as firm. Such a *mahā-bhāgavata* can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions--namely *jñāna, karma* and *yoga.* With his devotional flag unfurled, he always stands fast to conquer other conceptions of transcendental realization. Whenever there is an argument between a devotee and a nondevotee, the pure, strong devotee comes out victorious.

The word *pāṇḍya* comes from the word *paṇḍā* meaning knowledge. Unless one is highly learned, he cannot conquer nondevotional conceptions. The word *para* means transcendental, and *pura* means city. The *para-pura* is Vaikuṇṭha, the kingdom of God, and the word *jaya* refers to one who can conquer. This means that a pure devotee, who is strong in devotional service and who has conquered all nondevotional conceptions, can also conquer the kingdom of God. In other words, one can conquer the kingdom of God, Vaikuṇṭha, only by rendering devotional service. The Supreme Personality of Godhead is called *ajita,* meaning that no one can conquer Him, but a devotee, by strong devotional service and sincere attachment to the Supreme Personality of Godhead, can easily conquer Him. Lord Kṛṣṇa is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yaśodā. Kṛṣṇa, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

TEXT 30

तस्यां स जनयाञ्चक्र आत्मजामसितेक्षणाम् ।
यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥३०॥

tasyāṁ sa janayāñ cakra
ātmajām asitekṣaṇām
yavīyasaḥ sapta sutān
sapta draviḍa-bhūbhṛtaḥ

tasyām—through her; *saḥ*—the King; *janayām cakre*—begot; *ātma-jām*—daughter; *asita*—blue or black; *īkṣaṇām*—whose eyes; *yavīyasaḥ*—younger, very powerful; *sapta*—seven; *sutān*—sons; *sapta*—seven; *draviḍa*—province of Draviḍa or south India; *bhū*—of the land; *bhṛtaḥ*—kings.

TRANSLATION

King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.

PURPORT

King Malayadhvaja was a great devotee, and after he married the daughter of King Vidarbha, he gave her one nice daughter, whose eyes were black. Figuratively this means that the daughter of King Malayadhvaja was bestowed also with devotional service, for her eyes were always fixed on Kṛṣṇa. A devotee has no vision in his life other than Kṛṣṇa. The seven sons are the seven processes of devotional service—hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Of the nine types of devotional service, only seven were immediately given. The balance—friendship and surrendering everything—were to be developed later. In other words, devotional service is divided into two categories—namely *vidhi-mārga* and *rāga-mārga.* The process of becoming friends with the Lord and sacrificing everything for Him belong to the category of *rāga-mārga,* the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (*śravaṇaṁ kīrtanam*), remembering Kṛṣṇa, worshiping the Deity in the temple, offering prayers and always engaging in the service of the Lord, and worshiping the lotus feet of the Lord.

The word *yavīyasaḥ* indicates that these processes are very powerful. After a devotee engages in the processes of *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam,* and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service—namely *sakhyam* and *ātma-nivedanam.* Generally the great *ācāryas* who preach devotional service all over the world belong to the category of *sakhyam ātma-nivedanam.* A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (*śravaṇaṁ kīrtanam,* etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of *sakhyam ātma-nivedanam.*

The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in south India. All are very strong in rendering the preliminary devotional processes (*śravaṇaṁ kīrtanam*). Some great *ācāryas,* like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. These were all situated on the platform of *sakhyam ātma-nivedanam.*

TEXT 31

एकैकस्याभवत्तेषां राजन्नर्बुदमर्बुदम् ।
भोक्ष्यते यद्वंशधरैर्मही मन्वन्तरं परम् ॥३१॥

ekaikasyābhavat teṣāṁ
rājann arbudam arbudam
bhokṣyate yad-vaṁśa-dharair
mahī manv-antaraṁ param

eka-ekasya—of each one; *abhavat*—there became; *teṣām*—of them; *rājan*—O King; *arbudam*—ten million; *arbudam*—ten million; *bhokṣyate*—is ruled; *yat*—whose; *vaṁśa-dharaiḥ*—by descendants; *mahī*—the whole world; *manu-antaram*—up to the end of one Manu; *param*—and afterwards.

TRANSLATION

My dear King Prācīnabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life span and even afterwards.

PURPORT

There are fourteen Manus in one day of Brahmā. A *manvantara,* the life span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life span. In this way the life cycle of the universe is going on. As one Manu follows another, the cult of Kṛṣṇa consciousness is being imparted, as confirmed in *Bhagavad-gītā:*

śrī bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

Vivasvān, the sun-god, imparted *Bhagavad-gītā* to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Kṛṣṇa consciousness is never stopped. No one

should think that this Kṛṣṇa consciousness movement is a new movement. As confirmed by *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Kṛṣṇa consciousness must go on. We can see that under the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja began preaching the Kṛṣṇa consciousness movement in an organized way within the past hundred years. The disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, still every one of us is spreading this Kṛṣṇa consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. This cult of Kṛṣṇa consciousness, based on the nine principles of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word *bhokṣyate* is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious principled *svāmīs, yogīs, karmīs* and *jñānīs,* but none of these can show the right way to become elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe. These are the Rāmānuja-sampradāya, the Madhva-sampradāya, the Viṣṇusvāmi-sampradāya and the Nimbārka-sampradāya. The Mādhva-Gauḍīya-sampradāya in particular comes from Lord Caitanya Mahāprabhu. All these devotees are spreading this Kṛṣṇa consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-*avatāras, svāmīs, yogīs* and others.

TEXT 32

अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् ।
यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥३२॥

agastyaḥ prāg duhitaram
upayeme dhṛta-vratām
yasyāṁ dṛḍha-cyuto jāta
idhma-vāhātmajo muniḥ

agastyaḥ—the great sage Agastya Muni; *prāk*—first; *duhitaram*—daughter; *upayeme*—married; *dhṛta-vratām*—taken to vows; *yasyām*—through whom; *dṛḍha-cyutaḥ*—named Dṛḍhacyuta; *jātaḥ*—was born; *idhma-vāha*—named Idhmavāha; *ātma-jaḥ*—son; *muniḥ*—the great sage.

TRANSLATION

The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dṛḍhacyuta, and from him another son was born, whose name was Idhmavāha.

PURPORT

The name of Agastya Muni is very significant. The word *agastya* indicates that his senses do not act independently, and the word *muni* means "mind." The mind is the center of all the senses, and in the case of Agastya Muni, the senses could not work independent of the mind. When the mind takes to the cult of *bhakti,* it engages in devotional service. The cult of *bhakti* (*bhakti-latā*) is the first daughter of Malayadhvaja, and, as previously described, her eyes are always upon Kṛṣṇa (*asitekṣaṇām*). One cannot render *bhakti* to any demigod. *Bhakti* can be rendered only to Viṣṇu (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*). Thinking the Absolute Truth to be without form, the Māyāvādīs say that the word *bhakti* can apply to any form of worship. If this were the case, a devotee could imagine any demigod or any godly form and worship it. This, however, is not the real fact. The real fact is that *bhakti* can only be applied to Lord Viṣṇu and His expansions. Therefore *bhakti-latā* is *dṛḍha-vrata,* the great vow, for when the mind is completely engaged in devotional service, the mind does not fall down. If one tries to advance by other means—by *karma-yoga* or *jñāna-yoga*—one will fall down, but if one is fixed in *bhakti,* he never falls down.

Thus from *bhakti-latā* the son Dṛḍhacyuta is born, and from Dṛḍhacyuta the next son, Idhmavāha, is born. The word *idhma-vāha* refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that *bhakti-latā*, the cult of devotion, fixes one in his

spiritual position. One so fixed never comes down, and he begets children who are strict followers of the śāstric injunctions. As said in the *Vedas:*

tad vijñānārtham sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

TEXT 33

विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः ।
आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ॥३३॥

vibhajya tanayebhyaḥ kṣmāṁ
rājarṣir malaya-dhvajaḥ
ārirādhayiṣuḥ kṛṣṇaṁ
sa jagāma kulācalam

vibhajya—having divided; *tanayebhyaḥ*—amongst his sons; *kṣmām*—the whole world; *rāja-ṛṣiḥ*—great saintly king; *malaya-dhvajaḥ*—named Malayadhvaja; *ārirādhayiṣuḥ*—desiring to worship; *kṛṣṇam*—Lord Kṛṣṇa; *saḥ*—he; *jagāma*—went; *kulācalam*—unto Kulācala.

TRANSLATION

After this, the great saintly king Malayadhvaja divided his entire kingdom amongst his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

PURPORT

Malayadhvaja, the great king, was certainly a *mahā-bhāgavata,* topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the *bhakti* cult (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*). Actually, the entire world should be divided amongst such disciples. Everyone should be engaged in preaching the cult of Kṛṣṇa consciousness. In other words, when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute *nirjana-bhajana.* This means sitting silently in a solitary place and executing devotional service. This *nirjana-bhajana,* which is the silent

worship of the Supreme Lord, is not possible for a neophyte devotee. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

duṣṭa mana, tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Kṛṣṇa *mahā-mantra,* but this is all cheating." Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the *bhakti* cult, Kṛṣṇa consciousness, all over the world. Only when one is mature can he sit in a solitary place and retire from preaching all over the world. Following this example, the devotees of the International Society for Krishna Consciousness now render service as preachers in various parts of the world. Now they can allow the spiritual master to retire from active preaching work. In the last stage of the spiritual master's life, the devotees of the spiritual master should take preaching activities into their own hands. In this way the spiritual master can sit down in a solitary place and render *nirjana-bhajana.*

TEXT 34

हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा।
अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ॥३४॥

hitvā gṛhān sutān bhogān
vaidarbhī madirekṣaṇā
anvadhāvata pāṇḍyeśaṁ
jyotsneva rajanī-karam

hitvā—giving up; *gṛhān*—home; *sutān*—children; *bhogān*—material happiness; *vaidarbhī*—the daughter of King Vidarbha; *madira-īkṣaṇā*—with enchanting eyes; *anvadhāvata*—followed; *pāṇḍya-īśam*—King Malayadhvaja; *jyotsnā iva*—like the moonshine; *rajanī-karam*—the moon.

TRANSLATION

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes

were very enchanting, followed him, giving up all homely happiness, despite family and children.

PURPORT

Just as in the *vānaprastha* stage the wife follows the husband, similarly when the spiritual master retires for *nirjana-bhajana,* some of his advanced devotees follow him and engage in his personal service. In other words, those who are very fond of family life should come forward in the service of the spiritual master and abandon so-called happiness afforded by society, friendship and love. A verse by Śrīla Viśvanātha Cakravartī Ṭhākura in his *Gurv-aṣṭaka* is significant in this regard. *Yasya prasādād bhagavat-prasādaḥ.* A disciple should always remember that by serving the spiritual master he can easily advance in Kṛṣṇa consciousness. All the scriptures recommend that it is by pleasing the spiritual master and serving him directly that one can attain the highest perfectional stage of devotional service.

The word *madirekṣaṇā* is also significant in this verse. Śrīla Jīva Gosvāmī has explained in his *Sandarbha* that the word *madira* means intoxicating. If one's eyes become intoxicated upon seeing the Deity, he may be called *madirekṣaṇa.* Queen Vaidarbhī's eyes were very enchanting, just as one's eyes are *madirekṣaṇa* when engaged in seeing the temple Deity. Unless one is an advanced devotee, he cannot fix his eyes on the Deity in the temple.

TEXTS 35-36

तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका ।
तत्पुण्यसलिलैर्नित्यमुभयत्रात्मनो मृजन् ॥३५॥
कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः ।
वर्तमानः शनैर्गात्रकर्शनं तप आस्थितः ॥३६॥

tatra candra-vasā nāma
tāmra-parṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mṛjan

kandāṣṭibhir mūla-phalaiḥ
puṣpa-parṇais tṛṇodakaiḥ
vartamānaḥ śanair gātra-
karśanaṁ tapa āsthitaḥ

tatra—there; *candra-vasā*—the Candravasā River; *nāma*—named; *tāmra-parṇī*—the Tāmraparṇī River; *vaṭodakā*—the Vaṭodakā River; *tat*—of those rivers; *puṇya*—pious; *salilaiḥ*—with the waters; *nityam*—daily; *ubhayatra*—in both ways; *ātmanaḥ*—of himself; *mṛjan*—washing; *kanda*—bulbs; *aṣṭibhiḥ*—and by seeds; *mūla*—roots; *phalaiḥ*—and by fruits; *puṣpa*—flowers; *parṇaiḥ*—and by leaves; *tṛṇā*—grass; *udakaiḥ*—and by water; *vartamānaḥ*—subsisting; *śanaiḥ*—gradually; *gātra*—his body; *karśanam*—rendering thin; *tapaḥ*—austerity; *āsthitaḥ*—he underwent.

TRANSLATION

In the province of Kulācala, there were rivers named Candravasā, Tāmraparṇī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

PURPORT

We can definitely see that to advance in Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples. The idea is that one who intends to advance in Kṛṣṇa consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only *prasāda* and no more than required. According to the Vaiṣṇava calendar, there are many fasts, such as Ekādaśī and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.

TEXT 37

शीतोष्णवातवर्षाणि क्षुत्पिपासे प्रियाप्रिये ।
सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः ॥३७॥

śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanaḥ

śīta—cold; *uṣṇa*—heat; *vāta*—wind; *varṣāṇi*—and rainy seasons; *kṣut*—hunger; *pipāse*—and thirst; *priya*—pleasant; *apriye*—and unpleasant; *sukha*—happiness; *duḥkhe*—and distress; *iti*—thus; *dvandvāni*—dualities; *ajayat*—he conquered; *sama-darśanaḥ*—equipoised.

TRANSLATION

Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.

PURPORT

Liberation means becoming free from the relativities of the world. Unless one is self-realized, he has to undergo the dual struggle of the relative world. In *Bhagavad-gītā* Lord Kṛṣṇa advises Arjuna to conquer all relativities through tolerance. Lord Kṛṣṇa points out that it is the relativities like winter and summer that give us trouble in the material world. In the winter we do not like taking a bath, but in the summer we wish to take a bath twice, thrice or more a day. Thus Kṛṣṇa advises us not to be disturbed by such relativities and dualities when they come and go.

The common man has to undergo much austerity to become equipoised before dualities. One who becomes agitated by the relativities of life has accepted a relative position and must therefore undergo the austerities prescribed in the *śāstras* to transcend the material body and put an end to material existence. King Malayadhvaja underwent severe austerities by leaving his home, going to Kulācala, taking his bath in the sacred rivers and eating only vegetables like stems, roots, seeds, flowers and leaves, avoiding any cooked food or grains. These are very, very austere practices. In this age it is very difficult to leave home and go to the forest or the Himalayas to adopt the processes of austerity. Indeed, it is almost impossible. If one is even advised to give up meat-eating, drinking, gambling and illicit sex, one will fail to do so. What, then, would a person do if he went to the Himalayas or Kulācala? Such acts of renunciation are not possible in this age; therefore Lord Kṛṣṇa has advised us to accept the *bhakti-yoga* process.

Bhakti-yoga will automatically liberate a person from the dualities of life. In *bhakti-yoga,* Kṛṣṇa is the center, and Kṛṣṇa is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

If one is factually engaged in the service of the Lord, *bhakti-yoga,* he will automatically control his senses, his tongue and so many other things. Once engaged in the *bhakti-yoga* process with all sincerity, one will have no chance of falling down. Even if one falls down, there is no loss. One's devotional activities may be stunned or choked for the time being, but as soon as there is another chance, the practitioner begins from the point where he left off.

TEXT 38

तपसा विद्यया पक्वकषायो नियमैर्यमैः ।
युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः ॥३८॥

tapasā vidyayā pakva-
kaṣāyo niyamair yamaiḥ
yuyuje brahmaṇy ātmānaṁ
vijitākṣānilāśayaḥ

tapasā—by austerity; *vidyayā*—by education; *pakva*—burned up; *kaṣāyaḥ*—all dirty things; *niyamaiḥ*—by regulative principles; *yamaiḥ*—by self-control; *yuyuje*—he fixed up; *brahmaṇi*—in spiritual realization; *ātmānam*—his self; *vijita*—completely controlled; *akṣa*—senses; *anila*—life; *āśayaḥ*—consciousness.

TRANSLATION

By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his con-

sciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].

PURPORT

Whenever the word *brahman* appears, the impersonalists take this to mean the impersonal effulgence, the *brahmajyoti.* Actually, however, Parabrahman, the Supreme Brahman, is Kṛṣṇa, Vāsudeva. As stated in *Bhagavad-gītā, vāsudevaḥ sarvam iti:* Vāsudeva extends everywhere as the impersonal Brahman. One cannot fix one's mind upon an impersonal "something." *Bhagavad-gītā* therefore says, *kleśo 'dhikataras teṣām avyaktāsaktacetasām:* "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." (Bg. 12.5) Consequently when it is said herein that King Malayadhvaja fixed his mind on *brahman, "brahman"* means the Supreme Personality of Godhead, Vāsudeva.

TEXT 39

आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः ।
वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् ॥३९॥

āste sthāṇur ivaikatra
divyaṁ varṣa-śataṁ sthiraḥ
vāsudeve bhagavati
nānyad vedodvahan ratim

āste—remains; *sthāṇuḥ*—immovable; *iva*—like; *ekatra*—in one place; *divyam*—of the demigods; *varṣa*—years; *śatam*—one hundred; *sthiraḥ*—steady; *vāsudeve*—unto Lord Kṛṣṇa; *bhagavati*—the Supreme Personality of Godhead; *na*—not; *anyat*—anything else; *veda*—did know; *udvahan*—possessing; *ratim*—attraction.

TRANSLATION

In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

PURPORT

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in *Bhagavad-gītā* that one realizes this after many, many births. This is also confirmed in this verse with the words *divyaṁ varṣa-śatam* (one hundred years according to the calculations of the demigods). According to the calculations of the demigods, one day (twelve hours) is equal to six months on earth. A hundred years of the demigods would equal 36,000 earth years. Thus King Malayadhvaja executed austerities and penances for 36,000 years. After this time, he became fixed in the devotional service of the Lord. To live on earth for so many years, one has to take birth many times. This confirms the conclusion of Kṛṣṇa. To come to the conclusion of Kṛṣṇa consciousness and remain fixed in the realization that Kṛṣṇa is everything, as well as render service unto Kṛṣṇa, are characteristics of the perfectional stage. As said in *Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya* (Cc. *Madhya* 22.62). When one comes to the conclusion that Kṛṣṇa is everything by worshiping or by rendering devotional service unto Kṛṣṇa, one actually becomes perfect in all respects. Not only must one come to the conclusion that Kṛṣṇa is everything, but he must remain fixed in this realization. This is the highest perfection of life, and it is this perfection that King Malayadhvaja attained at the end.

TEXT 40

स व्यापकतयाऽऽत्मानं व्यतिरिक्ततयाऽऽत्मनि ।
विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह ॥४०॥

sa vyāpakatayātmānaṁ
vyatiriktatayātmani
vidvān svapna ivāmarśa-
sākṣiṇaṁ virarāma ha

saḥ—King Malayadhvaja; *vyāpakatayā*—by all-pervasiveness; *ātmānam*—the Supersoul; *vyatiriktatayā*—by differentiation; *ātmani*—in his own self; *vidvān*—perfectly educated; *svapne*—in a dream; *iva*—like; *amarśa*—of

deliberation; *sākṣiṇam*—the witness; *virarāma*—became indifferent; *ha*—certainly.

TRANSLATION

King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

PURPORT

The conditioned soul is often frustrated in trying to understand the distinctions between the material body, the Supersoul and the individual soul. There are two types of Māyāvādī philosophers—the followers of the Buddhist philosophy and the followers of the Śaṅkara philosophy. The followers of Buddha do not recognize that there is anything beyond the body; the followers of Śaṅkara conclude that there is no separate existence of the Paramātmā, the Supersoul. The Śaṅkarites believe that the individual soul is identical with the Paramātmā in the ultimate analysis. But the Vaiṣṇava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramātmā, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Kṛṣṇa states in *Bhagavad-gītā:*

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The body is taken to be the field, and the individual soul is taken to be the worker in that field. Yet there is another, who is known as the Supersoul, who, along with the individual soul, simply witnesses. The individual soul works and enjoys the fruits of the body, whereas the Supersoul simply witnesses the activities of the individual soul but does not enjoy the fruits of those activities. The Supersoul is present in every field of activity, whereas the individual soul is present in his one localized body. King Malayadhvaja attained this perfection of knowledge and was able to distinguish between the soul and the Supersoul and the soul and the material body.

TEXT 41

साक्षाद्भगवतोक्तेन गुरुणा हरिणा नृप ।
विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् ॥४१॥

sākṣād bhagavatoktena
guruṇā hariṇā nṛpa
viśuddha-jñāna-dīpena
sphuratā viśvato-mukham

sākṣāt—directly; *bhagavatā*—by the Supreme Personality of Godhead; *uktena*—instructed; *guruṇā*—the spiritual master; *hariṇā*—by Lord Hari; *nṛpa*—O King; *viśuddha*—pure; *jñāna*—knowledge; *dīpena*—by the light of; *sphuratā*—enlightening; *viśvataḥ-mukham*—all angles of vision.

TRANSLATION

In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.

PURPORT

In this verse the words *sākṣād bhagavatoktena guruṇā hariṇā* are very significant. The Supreme Personality of Godhead speaks directly to the individual soul when the devotee has completely purified himself by rendering devotional service to the Lord. Lord Kṛṣṇa confirms this also in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The Lord is the Supersoul seated in everyone's heart, and He acts as the *caitya-guru,* the spiritual master within. However, He gives direct instructions only to the advanced pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master. When one is trained by the spiritual master according to the regulative principles of devotional service and is situated

on the platform of spontaneous attachment for the Lord (*rāga-bhakti*), the Lord also gives instructions from within. *Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam.* This distinct advantage is obtained by a liberated soul. Having attained this stage, King Malayadhvaja was directly in touch with the Supreme Lord and was receiving instructions from Him directly.

TEXT 42

परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि ।
वीक्षमाणो विहायेक्षामस्मादुपररामह ॥४२॥

pare brahmaṇi cātmānaṁ
paraṁ brahma tathātmani
vīkṣamāṇo vihāyekṣām
asmād upararāma ha

pare—transcendental; *brahmaṇi*—in the Absolute; *ca*—and; *ātmānam*—the self; *param*—the supreme; *brahma*—Absolute; *tathā*—also; *ātmani*—in himself; *vīkṣamāṇaḥ*—thus observing; *vihāya*—giving up; *īkṣām*—reservation; *asmāt*—from this process; *upararāma*—retired; *ha*—certainly.

TRANSLATION

King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

PURPORT

In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme Personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes

spiritual (*sarvaṁ khalv idaṁ brahma*). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord's service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

TEXT 43

पतिं परमधर्मज्ञं वैदर्भी मलयध्वजम् ।
प्रेम्णा पर्यचरद्धित्वा भोगान् सा पतिदेवता ॥४३॥

patiṁ parama-dharma-jñaṁ
vaidarbhī malaya-dhvajam
premṇā paryacarad dhitvā
bhogān sā pati-devatā

patim—her husband; *parama*—supreme; *dharma-jñam*—knower of religious principles; *vaidarbhī*—the daughter of Vidarbha; *malaya-dhvajam*—named Malayadhvaja; *premṇā*—with love and affection; *paryacarat*—served in devotion; *hitvā*—giving up; *bhogān*—sense enjoyments; *sā*—she; *pati-devatā*—accepting her husband as the Supreme Lord.

TRANSLATION

The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

PURPORT

Figuratively, King Malayadhvaja is the spiritual master, and his wife, Vaidarbhī, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Viśvanātha Cakravartī Ṭhākura in *Guru-aṣṭaka, sākṣād-dharitvena:* "One directly accepts the *guru,* the spiritual master, as the Supreme Personality of Godhead." One should accept the spiritual master not in the sense that the Māyāvādī philosophers do but in the way recommended here. Since the spiritual master is the most confidential servant of the Lord, he should be treated exactly like the Supreme Personality of Godhead. The spiritual master

should never be neglected or disobeyed, like an ordinary person.

If a woman is fortunate enough to be the wife of a pure devotee, she can serve her husband without any desire for sense gratification. If she remains engaged in the service of her exalted husband, she will automatically attain the spiritual perfections of her husband. If a disciple gets a bona fide spiritual master, simply by satisfying him, he can attain a similar opportunity to serve the Supreme Personality of Godhead.

TEXT 44

चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा ।
बभावुप पतिं शान्ता शिखा शान्तमिवानलम् ॥४४॥

cīra-vāsā vrata-kṣāmā
veṇībhūta-śiroruhā
babhāv upa patiṁ śāntā
śikhā śāntam ivānalam

cīra-vāsā—wearing old garments; *vrata-kṣāmā*—lean and thin on account of austerities; *veṇībhūta*—entangled; *śiroruhā*—her hair; *babhau*—she shone; *upa patim*—near the husband; *śāntā*—peaceful; *śikhā*—flames; *śāntam*—without being agitated; *iva*—like; *analam*—fire.

TRANSLATION

The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

PURPORT

When one begins to burn firewood, there is smoke and agitation in the beginning. Although there are so many disturbances in the beginning, once the fire is completely set, the firewood burns steadily. Similarly, when both husband and wife follow the regulative principles of austerity, they remain silent and are not agitated by sex impulses. At such a time both husband and wife are benefited spiritually. One can attain this stage of life by completely giving up a luxurious mode of life.

In this verse the word *cīra-vāsā* refers to very old torn garments. The wife especially should remain austere, not desiring luxurious dresses and living

standards. She should accept only the bare necessities of life and minimize her eating and sleeping. There should be no question of mating. Simply by engaging in the service of her exalted husband, who must be a pure devotee, the wife will never be agitated by sex impulses. The *vānaprastha* stage is exactly like this. Although the wife remains with the husband, she undergoes severe austerities and penances so that although both husband and wife live together, there is no question of sex. In this way both husband and wife can live together perpetually. Since the wife is weaker than the husband, this weakness is expressed in this verse with the words *upa patim. Upa* means "near to," or "almost equal to." Being a man, the husband is generally more advanced than his wife. Nonetheless, the wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. Hair combing is one of the main businesses of women. In the *vānaprastha* stage the wife should not take care of her hair. Thus her hair will become tangled in knots. Consequently the wife herself will no longer be agitated by sex impulses. In this way both husband and wife can advance in spiritual consciousness. This advanced stage is called the *paramahaṁsa* stage, and once it is obtained, both husband and wife can be actually liberated from bodily consciousness. If the disciple remains steady in the service of the spiritual master, he need no longer fear falling down into the clutches of *māyā.*

TEXT 45

अजानती प्रियतमं यदोपरतमङ्गना ।
सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् ॥४५॥

ajānatī priyatamaṁ
yadoparatam aṅganā
susthirāsanam āsādya
yathā-pūrvam upācarat

ajānatī—without any knowledge; *priya-tamam*—her dearmost husband; *yadā*—when; *uparatam*—passed away; *aṅganā*—the woman; *su-sthira*—fixed up; *āsanam*—on the seat; *āsādya*—going up to; *yathā*—as; *pūrvam*—before; *upācarat*—went on serving him.

TRANSLATION

The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.

PURPORT

It appears that the Queen did not even talk to her husband while serving. She would simply perform her prescribed duties without talk. Thus she did not stop rendering service until she could ascertain that her husband had passed from the body.

TEXT 46

यदा नोपलभेताङ्घ्रावूष्माणं पत्युरर्चती ।
आसीत्संविग्नहृदया यूथभ्रष्टा मृगी यथा ॥४६॥

yadā nopalabhetāṅghrāv
ūṣmāṇaṁ patyur arcatī
āsīt saṁvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā

yadā—when; *na*—not; *upalabheta*—could feel; *aṅghrau*—in the feet; *ūṣmāṇam*—heat; *patyuḥ*—of her husband; *arcatī*—while serving; *āsīt*—she became; *saṁvigna*—anxious; *hṛdayā*—at heart; *yūtha-bhraṣṭā*—bereft of her husband; *mṛgī*—the she deer; *yathā*—as.

TRANSLATION

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

PURPORT

As soon as the circulation of blood and air within the body stops, it is to be understood that the soul within the body has left. The stoppage of the blood's circulation is perceived when the hands and feet lose heat. One tests whether a body is alive or not by feeling the heart's palpitations and the coldness of the feet and hands.

TEXT 47

आत्मानं शोचती दीनमबन्धुं विक्लवाश्रुभिः ।
स्तनावासिञ्च्य विपिने सुस्वरं प्ररुरोद सा ॥४७॥

ātmānaṁ śocatī dīnam
abandhuṁ viklavāśrubhiḥ
stanāv āsicya vipine
susvaraṁ praruroda sā

ātmānam—about herself; *śocatī*—lamenting; *dīnam*—wretched; *abandhum*—without a friend; *viklava*—brokenhearted; *aśrubhiḥ*—by tears; *stanau*—her breasts; *āsicya*—wetting; *vipine*—in the forest; *su-svaram*—loudly; *praruroda*—began to cry; *sā*—she.

TRANSLATION

Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

PURPORT

Figuratively the Queen is supposed to be the disciple of the King; thus when the mortal body of the spiritual master expires, his disciples should cry exactly as the Queen cries when the King leaves his body. However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of *vāṇī* (words). Physical presence is called *vapuḥ*. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

TEXT 48

उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम् ।
दस्युभ्यः क्षत्रबन्धुभ्यो बिभ्यतीं पातुमर्हसि ॥४८॥

uttiṣṭhottiṣṭha rājarṣe
imām udadhi-mekhalām
dasyubhyaḥ kṣatra-bandhubhyo
bibhyatīṁ pātum arhasi

uttiṣṭha—please get up; *uttiṣṭha*—please get up; *rāja-ṛṣe*—O saintly king; *imām*—this earth; *udadhi*—by the ocean; *mekhalām*—surrounded; *dasyu-*

bhyaḥ—from the rogues; *kṣatra-bandhubhyaḥ*—from the unclean kings; *bibhyatīm*—very much afraid; *pātum*—to protect; *arhasi*—you ought.

TRANSLATION

O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

PURPORT

Whenever an *ācārya* comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in *Bhagavad-gītā*. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the *ācārya's* duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called *svāmīs, yogīs,* philanthropists, welfare workers and so on. Actually human life is meant for executing the orders of the Supreme Lord, and this is stated in *Bhagavad-gītā:*

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The *ācārya,* the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa

consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

TEXT 49

एवं विलपन्ती बाला विपिनेऽनुगता पतिम् ।
पतिता पादयोर्भर्तु रुदत्यश्रूण्यवर्तयत् ॥४९॥

evaṁ vilapantī bālā
vipine 'nugatā patim
patitā pādayor bhartū
rudaty aśrūṇy avartayat

evam—thus; *vilapantī*—lamenting; *bālā*—the innocent woman; *vipine*—in the solitary forest; *anugatā*—strictly adherent; *patim*—unto her husband; *patitā*—fallen down; *pādayoḥ*—at the feet; *bhartuḥ*—of her husband; *rudatī*—while crying; *aśrūṇi*—tears; *avartayat*—she shed.

TRANSLATION

That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

PURPORT

Just as a devoted wife becomes afflicted at the passing away of her husband, when a spiritual master passes away, the disciple becomes similarly bereaved.

TEXT 50

चितिं दारुमयीं चित्वा तस्यां पत्युः कलेवरम् ।
आदीप्य चानुमरणे विलपन्ती मनो दधे ॥५०॥

citiṁ dārumayīṁ citvā
tasyāṁ patyuḥ kalevaram
ādīpya cānumaraṇe
vilapantī mano dadhe

citim—funeral pyre; *dāru-mayīm*—made with wood; *citvā*—having piled up; *tasyām*—on that; *patyuḥ*—of the husband; *kalevaram*—body; *ādīpya*—

after igniting; *ca*—also; *anumaraṇe*—to die along with him; *vilapantī*—lamenting; *manaḥ*—her mind; *dadhe*—fixed.

TRANSLATION

She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

PURPORT

It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called *saha-maraṇa*. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case. The wife used to enter the fire voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Mahārāja Pāṇḍu died, he was survived by two wives—Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.

This indicates that a devotee's wife must be prepared to act in such a way. Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so his representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

TEXT 51

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् ।
सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो ॥५१॥

tatra pūrvataraḥ kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmnā
tām āha rudatīṁ prabho

tatra—in that place; *pūrvataraḥ*—previous; *kaścit*—someone; *sakhā*—friend; *brāhmaṇaḥ*—a *brāhmaṇa; ātmavān*—very learned scholar; *sāntvayan*—pacifying; *valgunā*—by very nice; *sāmnā*—mitigating words; *tām*—unto her; *āha*—he said; *rudatīm*—while she was crying; *prabho*—my dear King.

TRANSLATION

My dear King, one brāhmaṇa, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words.

PURPORT

The appearance of an old friend in the form of a *brāhmaṇa* is very significant. In His Paramātmā feature, Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the *śruti-mantra* (*dvā suparṇā sayujā sakhāyā*),the Lord is sitting within the heart of every living entity as *suhṛt,* the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāṇī-sevā.* Śrīla Viśvanātha Cakravartī Ṭhākurastates in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

The Supreme Personality of Godhead, Paramātmā, appeared before the Queen as a *brāhmaṇa,* but why didn't He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Ṭhākura remarks that unless one is very highly elevated in loving the Supreme Personality of Godhead, one cannot

see Him as He is. Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by *vāṇī* or *vapuḥ*. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vṛndāvana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Śrīla Bilvamaṅgala Ṭhākura has therefore said:

bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of *dharma* [religiosity], *artha* [economic development] and *kāma* [sense gratification] stand with her." (*Kṛṣṇa-karṇāmṛta* 107) If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.

TEXT 52

ब्राह्मण उवाच

का त्वं कस्यासि को वायं शयानो यस्य शोचसि।
जानासि किं सखायं मां येनाग्रे विचचर्थ ह ॥५२॥

brāhmaṇa uvāca
kā tvaṁ kasyāsi ko vāyaṁ
śayāno yasya śocasi
jānāsi kiṁ sakhāyaṁ māṁ
yenāgre vicacartha ha

brāhmaṇaḥ uvāca—the learned *brāhmaṇa* said; *kā*—who; *tvam*—you; *kasya*—whose; *asi*—are you; *kaḥ*—who; *vā*—or; *ayam*—this man; *śayānaḥ*—lying down; *yasya*—for whom; *śocasi*—you are lamenting; *jānāsi kim*—do you know; *sakhāyam*—friend; *mām*—Me; *yena*—with whom; *agre*—formerly; *vicacartha*—you consulted; *ha*—certainly.

TRANSLATION

The brāhmaṇa inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.

PURPORT

When a person's relative dies, renunciation is automatically visible. Consultation with the Supersoul seated within everyone's heart is possible only when one is completely free from the contamination of material attachment. One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramātmā feature sitting within everyone's heart. The Paramātmā is always the *caitya-guru,* the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart. An uncontaminated soul or living entity can get a chance to meet the Paramātmā face to face. Just as one gets a chance to consult with the Paramātmā within his heart, he also gets a chance to see Him actually situated before him.

Then one can take instructions from the Supersoul directly. This is the duty of the pure devotee: to see the bona fide spiritual master and consult with the Supersoul within the heart.

When the *brāhmaṇa* asked the woman who the man lying on the floor was, she answered that he was her spiritual master and that she was perplexed about what to do in his absence. At such a time the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in *Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased. *Yasya prasādād bhagavad-prasādaḥ.* By satisfying the spiritual master, one automatically satisfies Kṛṣṇa. Thus the devotee becomes enriched by both the spiritual master and Kṛṣṇa. The Supersoul is eternally the friend of the living entity and always remains with him. The Supersoul has always been ready to help the living entity, even before the creation of this material world. It is therefore stated here: *yenāgre vicacartha.* The word *agre* means "before the creation." Thus the Supersoul has been accompanying the living entity since before the creation.

TEXT 53

अपि स्मरसि चात्मानमविज्ञातसखं सखे ।
हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥५३॥

api smarasi cātmānam
avijñāta-sakhaṁ sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ

api smarasi—do you remember; *ca*—also; *ātmānam*—the Supersoul; *avijñāta*—unknown; *sakham*—friend; *sakhe*—O friend; *hitvā*—giving up; *mām*—Me; *padam*—position; *anvicchan*— desiring; *bhauma*— material; *bhoga*—enjoyment; *rataḥ*—attached to; *gataḥ*—you became.

TRANSLATION

The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a

very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

PURPORT

As stated in *Bhagavad-gītā:*

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni saṁmohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

This is an explanation of how the living entity falls down into this material world. In the spiritual world there is no duality, nor is there hate. The Supreme Personality of Godhead expands Himself into many. In order to enjoy bliss more and more, the Supreme Lord expands Himself in different categories. As mentioned in the *Varāha Purāṇa,* He expands Himself in *viṣṇu-tattva* (the *svāṁśa* expansion) and in His marginal potency (the *vibhinnāṁśa,* or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The *vibhinnāṁśa* expansions, the marginal potencies of the Lord, are the living entities. When the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world. In the *Prema-vivarta* it is said:

kṛṣṇa-bahirmukha hañā bhoga-vāñcā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world. Since Kṛṣṇa is the Supreme Father, His affection for the living entity is eternal. When the living entity falls down into the material world, the Supreme Lord, through His *svāṁśa* expansion (Paramātmā), keeps company with the living entity. In this way the living entity may some day return home, back to Godhead.

By misusing his independence, the living entity falls down from the service of the Lord and takes a position in this material world as an enjoyer. That is to say, the living entity takes his position within a material body.

Wanting to take a very exalted position, the living entity instead becomes entangled in a repetition of birth and death. He selects his position as a human being, a demigod, a cat, a dog, a tree, etc. In this way the living entity selects a body out of the 8,400,000 forms and tries to satisfy himself by a variety of material enjoyment. The Supersoul, however, does not like him to do this. Consequently the Supersoul instructs him to surrender unto the Supreme Personality of Godhead. The Lord then takes charge of the living entity. But unless the living entity is uncontaminated by material desires, he cannot surrender to the Supreme Lord. In *Bhagavad-gītā* the Lord says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The Supreme Lord is the supreme friend of everyone; however, no one can take advantage of the supreme friend's instructions while making his own plans to become happy and entangling himself in the modes of material nature. When there is creation, the living entities take on different forms according to past desires. This means that all the species or forms of life are simultaneously created. Darwin's theory stating that no human being existed from the beginning but that humans evolved after many, many years is simply a nonsensical theory. From Vedic literature we find that the first creature within the universe is Lord Brahmā. Being the most intelligent personality, Lord Brahmā could take charge of creating all the variety found within this material world.

TEXT 54

हंसावहं च त्वं चार्य सखायौ मानसायनौ ।
अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ॥५४॥

haṁsāv ahaṁ ca tvaṁ cārya
sakhāyau mānasāyanau
abhūtām antarā vaukaḥ
sahasra pari vatsarān

haṁsau—two swans; *aham*—I; *ca*—and; *tvam*—you; *ca*—also; *ārya*—O great soul; *sakhāyau*—friends; *mānasāyanau*—together in the Mānasa Lake; *abhūtām*—became; *antarā*—separated; *vā*—indeed; *okaḥ*—from the original home; *sahasra*—thousands; *pari*—successively; *vatsarān*—years.

TRANSLATION

My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa lake. Although we have been living together for many thousands of years, we are still far away from our original home.

PURPORT

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world. Even while he is in that position, the Lord remains with him as the Supersoul, his intimate friend. Because of his forgetfulness, the living entity does not know that the Supreme Lord is accompanying him as the Supersoul. In this way the living entity remains conditioned in each and every millennium. Although the Lord follows him as a friend, the living entity, because of forgetful material existence, does not recognize Him.

TEXT 55

स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् ।
विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया ॥५५॥

sa tvaṁ vihāya māṁ bandho
gato grāmya-matir mahīm
vicaran padam adrākṣīḥ
kayācin nirmitaṁ striyā

saḥ—that swan; *tvam*—yourself; *vihāya*—leaving; *mām*—Me; *bandho*—O friend; *gataḥ*—went; *grāmya*—material; *matiḥ*—whose consciousness; *mahīm*—to earth; *vicaran*—traveling; *padam*—position; *adrākṣīḥ*—you saw; *kayācit*—by someone; *nirmitam*—manufactured; *striyā*—by a woman.

TRANSLATION

My dear friend, you are now My very same friend. Since you left Me, You have become more and more materialistic, and, not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

PURPORT

When the living entity falls down, he goes into the material world, which was created by the external energy of the Lord. This external energy is described herein as "some woman," or *prakṛti.* This material world is composed of material elements, ingredients supplied by the *mahat-tattva,* the total material energy. The material world, created by this external energy, becomes the so-called home of the conditioned soul. Within this material world the conditioned soul accepts different apartments or different bodily forms and then travels about. Sometimes he travels in the higher planetary systems and sometimes in the lower systems. Sometimes he travels in higher species of life and sometimes in lower species. He has been wandering within this material universe since time immemorial. As explained by Śrī Caitanya Mahāprabhu:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

The living entity wanders into many species of life, but he is fortunate when he once again meets his friend, either in person or through His representative.

Actually, it is Kṛṣṇa who personally advises all living entities to return home, back to Godhead. Sometimes Kṛṣṇa sends His representative, who, delivering Kṛṣṇa's very message, canvasses all living entities to return home, back to Godhead. Unfortunately the living entity is so greatly attached to material enjoyment that he does not take the instructions of Kṛṣṇa or His representative very seriously. This material tendency is mentioned in this verse as *grāmya-matiḥ* (sense gratification). The word *mahīm* means "within this material world." All living entities within this material world are sensually inclined. Consequently they become entangled in different types of bodies and suffer the pangs of material existence.

TEXT 56

पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम् ।
षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् ॥५६॥

pañcārāmaṁ nava-dvāram
eka-pālaṁ tri-koṣṭhakam
ṣaṭ-kulaṁ pañca-vipaṇaṁ
pañca-prakṛti strī-dhavam

pañca-ārāmam—five gardens; *nava-dvāram*—nine gates; *eka*—one; *pālam*—protector; *tri*—three; *koṣṭhakam*—apartments; *ṣaṭ*—six; *kulam*—families; *pañca*—five; *vipaṇam*—stores; *pañca*—five; *prakṛti*—material elements; *strī*—woman; *dhavam*—master.

TRANSLATION

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

TEXT 57

पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो ।
तेजोऽब्न्नानि कोष्ठानि कुलमिन्द्रियसंग्रहः ॥५७॥

pañcendriyārthā ārāmā
dvāraḥ prāṇā nava prabho
tejo-'bannāni koṣṭhāni
kulam indriya-saṅgrahaḥ

pañca—five; *indriya-arthāḥ*—sense objects; *ārāmāḥ*—the gardens; *dvāraḥ*—gates; *prāṇāḥ*—apertures of the senses; *nava*—nine; *prabho*—O King; *tejaḥ-ap*—fire, water; *annāni*—food grains or earth; *koṣṭhāni*—apartments; *kulam*—families; *indriya-saṅgrahaḥ*—five senses and the mind.

TRANSLATION

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients—fire, water, and earth. The six families are the aggregate total of the mind and five senses.

PURPORT

The five senses that acquire knowledge are sight, taste, smell, sound and touch, and these act through the nine gates—the two eyes, two ears, one

mouth, two nostrils, one genital and one rectum. These holes are compared to gates in the walls of the city. The principal ingredients are earth, water and fire, and the principal actor is the mind, which is controlled by the intelligence (*buddhi*).

TEXT 58

विपणस्तु क्रियाशक्तिर्भूतप्रकृतिरव्यया ।
शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते ॥५८॥

vipaṇas tu kriyā-śaktir
bhūta-prakṛtir avyayā
śakty-adhīśaḥ pumāṁs tv atra
praviṣṭo nāvabudhyate

vipaṇaḥ—stores; *tu*—then; *kriyā-śaktiḥ*—the energy for activities, or the working senses; *bhūta*—the five gross elements; *prakṛtiḥ*—the material elements; *avyayā*—eternal; *śakti*—the energy; *adhīśaḥ*—controller; *pumān*—man; *tu*—then; *atra*—here; *praviṣṭaḥ*—entered; *na*—does not; *avabudhyate*—become subjected to knowledge.

TRANSLATION

The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

PURPORT

The living entity enters the material creation with the aid of the five elements—earth, water, fire, air and ether—and thus his body is formed. Although the living entity is working from within, he is nonetheless unknown. The living entity enters the material creation, but because he is bewildered by the material energy, he appears to be hidden. The bodily conception of life is prominent because of ignorance (*nāvabudhyate*). Intelligence is described in the feminine gender, but owing to her prominence in all activities, she is described in this verse as *adhīśaḥ,* the controller. The living entity lives by means of fire, water and foodgrain. It is through the combination of these three that the body is maintained. Consequently the body is called *prakṛti,* material creation. All the elements gradually

combine to form flesh, bone, blood and so on. All these appear as various apartments. It is said in the *Vedas* that the digested foods are ultimately divided into three. The solid portion becomes stool, and the semi-liquid portion turns into flesh. The liquid portion turns yellow and is again divided into three. One of these liquid portions is called urine. Similarly, the fiery portion is divided into three, and one is called bone. Out of the five elements, fire, water and foodgrains are very important. These three are mentioned in the previous verse, whereas sky (ether) and air are not mentioned. This is all explained in *Bhagavad-gītā:*

prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." (Bg. 13.20)

Prakṛti, material nature, and *puruṣa,* the living entity, are eternal. When they both come in contact, there are different reactions and manifestations. All of them should be considered the results of the interaction of the three modes of material nature.

TEXT 59

तस्मिंस्त्वं रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः।
तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो ॥५९॥

tasmiṁs tvaṁ rāmayā spṛṣṭo
ramamāṇo 'śruta-smṛtiḥ
tat-saṅgād īdṛśīṁ prāpto
daśāṁ pāpīyasīṁ prabho

tasmin—in that situation; *tvam*—you; *rāmayā*—with the woman; *spṛṣṭaḥ*—being in contact; *ramamāṇaḥ*—enjoying; *a-śruta-smṛtiḥ*—without remembrance of spiritual existence; *tat*—with her; *saṅgāt*—by association; *īdṛśīm*—like this; *prāptaḥ*—you have attained; *daśām*—a state; *pāpīyasīm*—full of sinful activities; *prabho*—my dear friend.

TRANSLATION

My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

PURPORT

When a person becomes materially engrossed, he has no capacity to hear about spiritual existence. Forgetfulness of spiritual existence entangles a man more and more in material existence. Such is the result of sinful life. Various bodies are developed with the material ingredients because of different types of sinful activities. King Purañjana assumed the body of a woman, Vaidarbhī, as a result of his sinful activities. *Bhagavad-gītā* clearly says (*striyo vaiśyās tathā śūdrāḥ*) that such a body is lowborn. If one takes shelter of the Supreme Personality of Godhead, however, he can be elevated to the highest perfection, even though he be lowborn. One acquires lower births when one's spiritual intelligence is reduced.

TEXT 60

न त्वं विदर्भदुहिता नायं वीरः सुहृत्तव ।
न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥६०॥

na tvaṁ vidarbha-duhitā
nāyaṁ vīraḥ suhṛt tava
na patis tvaṁ purañjanyā
ruddho nava-mukhe yayā

na—not; *tvam*—you; *vidarbha-duhitā*—daughter of Vidarbha; *na*—not; *ayam*—this; *vīraḥ*—hero; *su-hṛt*—well-wishing husband; *tava*—your; *na*—not; *patiḥ*—husband; *tvam*—you; *purañjanyāḥ*—of Purañjanī; *ruddhaḥ*—captured; *nava-mukhe*—in the body having nine gates; *yayā*—by the material energy.

TRANSLATION

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Purañjanī. You were simply captivated in this body of nine gates.

PURPORT

In the material world many living entities come into contact with one another, and, increasing their attachment to a particular type of body, become related as father, husband, mother, wife, etc. Actually every living entity is a separate individual being, and it is because of his contact with matter that he comes together with other bodies and becomes falsely related. False bodies create various associations in the name of family, community, society and nationality. Actually every living entity is part and parcel of the Supreme Personality of Godhead, but the living entities are overly engrossed in the material body. The Supreme Personality of Godhead, Kṛṣṇa, appears and gives instructions in the form of *Bhagavad-gītā* and Vedic literatures. The Supreme Lord gives these instructions because He is the eternal friend of the living entities. His instructions are important because by them the living entity can obtain liberation from bodily engagement. As water passes down a river, many straws and grasses are carried from the shore. These straws and grasses come together in the river's current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out of association by the waves of material nature. This process has been going on since the creation of material nature. In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

(miche) māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle ta' āra duḥkha nāi

"My dear living entities, you are being carried away by the waves of material nature. Sometimes you are on the surface, sometimes you are being drowned. In this way your eternal life is being spoiled. If you simply catch hold of Kṛṣṇa and take shelter of His lotus feet, you will once again get free from all the miserable material conditions."

In this verse the words *suhṛt* (well-wisher) and *tava* (your) are very significant. One's so-called husband, relative, son, father, or whatever can not actually be a well-wisher. The only actual well-wisher is Kṛṣṇa Himself, as Kṛṣṇa confirms in *Bhagavad-gītā: suhṛdaṁ sarva-bhūtānām* (Bg. 5.29).

Society, friendship, love and well-wishers are all simply results of being packed in different bodies. One should know this well and try to get out of this bodily encagement into which one is thrown birth after birth. One should take shelter of the Supreme Personality of Godhead, Kṛṣṇa, and return home, back to Godhead.

TEXT 61

माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् ।
मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ॥६१॥

māyā hy eṣā mayā sṛṣṭā
yat pumāṁsaṁ striyaṁ satīm
manyase nobhayaṁ yad vai
haṁsau paśyāvayor gatim

māyā—illusory energy; *hi*—certainly; *eṣā*—this; *mayā*—by Me; *sṛṣṭā*—created; *yat*—from which; *pumāṁsam*—a male; *striyam*—a female; *satīm*—chaste; *manyase*—you think; *na*—not; *ubhayam*—both; *yat*—because; *vai*—certainly; *haṁsau*—freed from material contamination; *paśya*—just see; *āvayoḥ*—our; *gatim*—factual position.

TRANSLATION

Sometimes you think yourself a man, sometimes a chaste woman, and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us—you and I—are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

PURPORT

The factual position of both the Supreme Personality of Godhead and the living entity is qualitatively one. The Supreme Lord is the Supreme Spirit, the Supersoul, and the living entity is the individual spiritual soul. Even though both of them are original spiritual identities, the living entity forgets his identity when he comes in contact with material nature and becomes conditioned. At such a time he identifies himself as a product of the material nature. Because of the material body, he forgets that he is the eternal (*sanātana*) part and parcel of the Supreme Personality of Godhead.

This is confirmed in this way: *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ.* The word *sanātana* is found in several places in *Bhagavad-gītā.* Both the Lord and the living entity are *sanātana* (eternal), and there is also a place known as *sanātana* beyond this material nature. The real residence of both the living entity and God is the domain of *sanātana,* not this material world. The material world is the temporary external energy of the Lord, and the living entity is placed in this material world because he wanted to imitate the position of the Supreme Personality of Godhead. In this material world he tries to enjoy his senses to his best capacity. All the activities of the conditioned soul within this material world are perpetually taking place in different types of bodies, but when the living entity acquires developed consciousness, he should try to rectify his situation and again become a member of the spiritual world. The process by which one can return home, back to Godhead, is *bhakti-yoga,* sometimes called *sanātana-dharma.* Instead of accepting a temporary occupational duty based on the material body, one should take to the process of *sanātana-dharma,* or *bhakti-yoga,* so that he can put an end to this perpetual bondage in material bodies and once again return home, back to Godhead. As long as human society works on the basis of false material identification, all the so-called advancements of science and philosophy are simply useless. They only serve to mislead human society. *Andhā yathāndhair upanīyamānāḥ.* In the material world, the blind simply lead the blind.

TEXT 62

अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।
न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥६२॥

ahaṁ bhavān na cānyas tvaṁ
tvam evāhaṁ vicakṣva bhoḥ
na nau paśyanti kavayaś
chidraṁ jātu manāg api

aham—I; *bhavān*—you; *na*—not; *ca*—also; *anyaḥ*—different; *tvam*—you; *tvam*—you; *eva*—certainly; *aham*—as I am; *vicakṣva*—just observe; *bhoḥ*—My dear friend; *na*—not; *nau*—of us; *paśyanti*—do observe; *kavayaḥ*—learned scholars; *chidram*—faulty differentiation; *jātu*—at any time; *manāk*—in a small degree; *api*—even.

TRANSLATION

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

PURPORT

Both the Supreme Personality of Godhead and the living entity are qualitatively one. There is no factual difference between the two. The Māyāvādī philosophers are again and again defeated by the illusory energy because they think that there is no separation between the Supersoul and the individual soul or that there is no Supersoul. They are also misled in thinking that everything is the Supersoul. However, those who are *kavayaḥ,* learned scholars, actually know the facts. They do not commit such mistakes. They know that God and the individual soul are one in quality, but that the individual soul falls under the clutches of *māyā,* whereas the Supersoul, the Supreme Personality of Godhead, is the controller of *māyā. Māyā* is the creation of the Supreme Lord (*mayā sṛṣṭā*); therefore the Supreme Lord is the controller of *māyā.* Although one in quality with the Supreme Lord, the individual soul is under the control of *māyā.* Māyāvādī philosophers cannot distinguish between the controller and the controlled.

TEXT 63

यथा पुरुष आत्मानमेकमादर्शचक्षुषोः ।
द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥६३॥

yathā puruṣa ātmānam
ekam ādarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathaivāntaram āvayoḥ

yathā—as; *puruṣaḥ*—the living entity; *ātmānam*—his body; *ekam*—one; *ādarśa*—in a mirror; *cakṣuṣoḥ*—by the eyes; *dvidhā-ābhūtam*—existing as two; *avekṣeta*—sees; *tathā*—similarly; *eva*—certainly; *antaram*—difference; *āvayoḥ*—between ourselves.

TRANSLATION

As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

PURPORT

Being affected by the conditioning of matter, Māyāvādī philosophers cannot see the difference between the Supreme Lord and the living entity. When the sun is reflected in a pot of water, the sun knows that there is no difference between him and the reflected sun in the water. Those in ignorance, however, perceive that there are many small suns reflected in each and every pot. As far as the brilliance is concerned, there is brilliance both in the original sun and in the reflections, but the reflections are small, whereas the original sun is very large. Vaiṣṇava philosophers conclude that the living entity is simply a small sample of the original Supreme Personality of Godhead. Qualitatively, God and the living entities are one, but quantitatively the living entities are small fragments of the Supreme Personality of Godhead. The Supreme Lord is full, powerful and opulent. In the previous verse, the Lord says, "My dear friend, you and I are not different." This nondifference refers to qualitative oneness, for it was not necessary for the Paramātmā, the Supreme Personality, to remind the conditioned soul that he is not one in quantity. The self-realized soul never thinks that he and the Supreme Personality of Godhead are one in every respect. Although he and the Supreme Personality of Godhead are one in quality, the living entity is prone to forget his spiritual identity, whereas the Supreme Personality never forgets. This is the difference between *lipta* and *alipta.* The Supreme Personality of Godhead is eternally *alipta,* uncontaminated by the external energy. The conditioned soul, however, being in contact with material nature, forgets his real identity; therefore when he sees himself in the conditioned state, he identifies himself with the body. For the Supreme Personality of Godhead, however, there is no difference between the body and the soul. He is completely soul; He has no material body. Although the Supersoul, Paramātmā, and the individual soul are both within the body, the Supersoul is devoid of designation, whereas the conditioned soul is designated by his particular type of body. The Supersoul is called *antaryāmī,* and He is extensive. This is confirmed in *Bhagavad-gītā:*

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

"● scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The Supersoul is present in everyone's body, whereas the individual soul is conditioned in one particular type of body. The individual soul cannot understand what is taking place in another's body, but the Supersoul knows very well what is happening in all bodies. In other words, the Supersoul is always present in His full spiritual position, whereas the individual soul is prone to forget himself. Nor is the individual soul present everywhere. Generally in his conditioned state the individual soul cannot understand his relationship with the Supersoul, but sometimes, when he is free from all conditional existence, he can see the real difference between the Supersoul and himself. When the Supersoul tells the conditioned soul, "You and I are one and the same," it is to remind the conditioned soul of his spiritual identity as being qualitatively one. In the Third Canto of *Śrīmad-Bhāgavatam,* it is said:

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt
(*Bhāg.* 3.28.40)

Fire has different features. There is flame, the sparks and the smoke. Although these are one in quality, there is still a difference between the fire, the flame, the spark and the smoke. The living entity becomes conditioned, but the Supreme Personality of Godhead is different because He does not become conditioned at any point. In the *Vedas* it is stated: *ātmā tathā pṛthag draṣṭā bhagavān brahma-saṁjñitaḥ. Ātmā* is the individual soul as well as the Supreme Personality of Godhead, who is the seer of everything. Although both are spirit, still there is always a difference. In the *smṛti* it is also said: *yathāgneḥ kṣudrā visphuliṅgā vyuccaranti.* Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In *Bhagavad-gītā* Lord Kṛṣṇa says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

Although all living entities are resting in Him, as small fiery sparks rest on a large flame, both are differently situated. Similarly, in the *Viṣṇu Purāṇa* it is said:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways." The living entity is but one of these energies (marginal energy). The energy and the energetic are one in one sense, but they are differently situated as energy and the energetic. Similarly, the *sac-cid-ānanda* form confirmed in *Brahma-saṁhitā* (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*) is different from that of the living entity in both his conditioned and liberated states. Only atheists consider the living entity and the Personality of Godhead equal in all respects. Caitanya Mahāprabhu therefore says, *māyāvādi-bhāṣya śunile haya sarva-nāśa*. "If one follows the instructions of Māyāvādī philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed."

TEXT 64

एवं स मानसो हंसो हंसेन प्रतिबोधितः ।
स्वस्थस्तद्व्यभिचारेण नष्टामाप पुनः स्मृतिम्॥६४॥

evaṁ sa mānaso haṁso
haṁsena pratibodhitaḥ
sva-sthas tad-vyabhicāreṇa
naṣṭām āpa punaḥ smṛtim

evam—thus; *saḥ*—he (the individual soul); *mānasaḥ*—living together within the heart; *haṁsaḥ*—like the swan; *haṁsena*—by the other swan; *pratibodhitaḥ*—being instructed; *sva-sthaḥ*—situated in self-realization; *tat-vyabhicāreṇa*—by being separated from the Supersoul; *naṣṭām*—which was lost; *āpa*—gained; *punaḥ*—again; *smṛtim*—real memory.

TRANSLATION

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.

PURPORT

Here it is clearly stated: *haṁso haṁsena pratibodhitaḥ*. The individual soul and the Supersoul are both compared to swans (*haṁsa*) because they are white or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his fall-down. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The Supreme Personality of Godhead, Kṛṣṇa, comes down (*avatāra*) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of *Bhagavad-gītā*. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of *Bhagavad-gītā* cannot be understood simply by academic qualifications. One has to learn *Bhagavad-gītā* from a realized soul.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to become an enjoyer, he begins

his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. The word *sva-sthaḥ,* meaning "situated in one's original position," is very significant in this verse. When one gives up his unwanted attitude of superiority, he becomes situated in his original position. The word *tad-vyabhicāreṇa* is also significant, for it indicates that when one is separated from God due to disobedience, his real sense is lost. Again, by the grace of Kṛṣṇa and *guru,* he can be properly situated in his liberated position. These verses are spoken by Śrīla Nārada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

TEXT 65

बर्हिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् ।
यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥६५॥

barhiṣmann etad adhyātmaṁ
pārokṣyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanaḥ

barhiṣman—O King Prācīnabarhi; *etat*—this; *adhyātmam*—narration of self-realization; *pārokṣyeṇa*—indirectly; *pradarśitam*—instructed; *yat*—because; *parokṣa-priyaḥ*—interesting by indirect description; *devaḥ*—the Supreme Lord; *bhagavān*—Personality of Godhead; *viśva-bhāvanaḥ*—the cause of all causes.

TRANSLATION

My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.

PURPORT

There are many similar stories in the *Purāṇas* for self-realization. As stated in the *Vedas: parokṣa-priyā iva hi devāḥ.* There are many stories in the *Purāṇas* that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered

stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of *bhakti-yoga* is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables like this one narrated by Nārada Muni.

The following is a glossary of some of the important words in this chapter.

Ādeśakārī. The actions resulting from sinful activities.
Agastya. The mind.
Amātya. The governor of the senses, the mind.
Arbuda-arbuda. Various types of *śravaṇa* and *kīrtana* of the Supreme Lord's name, quality, form and so on.
Ari. Impediments like disease.

Bhoga. Enjoyment. Herein this word refers to real enjoyment in spiritual life.
Bhṛtya. The servants of the body, namely the senses.

Draviḍa-rāja. Devotional service or a person eligible to act in devotional service.
Dvāra. The doors of the body, such as the eyes and ears.

Gṛha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavāha. The devotee who approaches the spiritual master. *Idhma* refers to wood that is taken to burn as fuel for a fire. A *brahmacārī* is supposed to take this *idhma* to ignite the fire used in performing sacrifices. By spiritual instruction a *brahmacārī* is trained to ignite a fire and offer oblations in the morning. He is supposed to go to the spiritual master to take lessons on transcendental subject matter, and the Vedic injunction is that when approaching the spiritual master one must carry

with him fuel to perform *yajñas*, or sacrifices. The exact Vedic injunction is as follows:

tad-vijñānārtham sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To learn transcendental subject matter, one must approach the spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead." (*Muṇḍaka Upaniṣad* 1.2.12) By serving such a bona fide spiritual master, gradually a conditioned soul becomes detached from material enjoyment and invariably makes progress in spiritual realization under the direction of the spiritual master. Those who are misled by the illusory energy are never interested in approaching a spiritual master to make life successful.

Jāyā. Intelligence.
Jīrṇa-sarpa. The fatigued air of life.

Kālakanyā. The invalidity of old age.
Kāma. A high fever.
Kulācala. The place where there is no disturbance.
Kuṭumbinī. Intelligence.

Madirekṣaṇā. *Madirekṣaṇā* refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, *madirekṣaṇā* means a very beautiful young girl. According to Jīva Gosvāmī, *madirekṣaṇā* means the personified deity of *bhakti.* If one is attracted by the *bhakti* cult, he becomes engaged in the service of the Lord and the spiritual master, and thus his life becomes successful. Vaidarbhī, the woman, became a follower of her husband. As she left her comfortable home for the service of her husband, so a serious student of spiritual understanding must give up everything for the service of the spiritual master. As stated by Viśvanātha Cakravartī Ṭhākura, *yasya prasādād bhagavat-prasādaḥ:* if one wants actual success in life, he must strictly follow the instructions of the spiritual master. By following such instructions, one is sure to make rapid progress in spiritual life. This statement by Viśvanātha Cakravartī is in pursuance of the following injunction from the *Śvetāśvatara Upaniṣad:*

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvet. Up.* 6.23) In the *Chāndogya Upaniṣad* it is said, *ācāryavān puruṣo veda:* "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pañcāla. The five sense objects.

Paricchada. The total aggregate of the senses.

Paura-jana. The seven elements that constitute the body.

Pautra. Patience and gravity.

Prajvāra. A kind of fever called *viṣṇu-jvāra.*

Pratikriyā. Counteracting agents such as *mantras* and medicines.

Pura-pālaka. The life air.

Putra. Consciousness.

Sainika. The condition of threefold miseries.

Sapta-suta. The seven sons, namely hearing, chanting, remembering, offering prayers, serving the lotus feet of the Lord, worshiping the Deity, and becoming a servant of the Lord.

Sauhṛdya. Endeavor.

Suta. The son of Vaidarbhī, or, in other words, one who is somewhat advanced in fruitive activities and who comes in contact with a devotee spiritual master. Such a person becomes interested in the subject matter of devotional service.

Vaidarbhī. The woman who was formerly a man but took birth as a woman in his next life because of too much attachment to woman. *Darbha* means *kuśa* grass. In fruitive activities, or *karma-kāṇḍīya* ceremonies, one requires *kuśa* grass. Thus *vaidarbhī* refers to one who takes birth in a family of *karma-kāṇḍīya* understanding. However, if by *karma-kāṇḍa* activities one by chance comes in contact with a devotee, as Vaidarbhī did when she married Malayadhvaja, his life becomes successful. He then pursues the devotional service of the Lord. The con-

ditioned soul becomes liberated simply by following the instructions of the bona fide spiritual master.

Vidarbha-rājasiṁha. The best of persons who are expert in fruitive activities.

Vīrya. One who has mercy.

Yavana. The servant of Yamarāja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Purañjana Becomes a Woman in the Next Life."*

CHAPTER TWENTY-NINE

Talks Between Nārada and King Prācīnabarhi

TEXT 1

प्राचीनबर्हिरुवाच

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते ।
कवयस्तद्विजानन्ति न वयं कर्ममोहिताः ॥ १ ॥

prācīnabarhir uvāca
bhagavaṁs te vaco 'smābhir
na samyag avagamyate
kavayas tad vijānanti
na vayaṁ karma-mohitāḥ

prācīnabarhiḥ uvāca—King Prācīnabarhi said; *bhagavan*—O my lord; *te*—your; *vacaḥ*—words; *asmābhiḥ*—by us; *na*—never; *samyak*—perfectly; *avagamyate*—are understood; *kavayaḥ*—those who are expert; *tat*—that; *vijānanti*—can understand; *na*—never; *vayam*—we; *karma*—by fruitive activities; *mohitāḥ*—enchanted.

TRANSLATION

King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. Actually those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

PURPORT

In *Bhagavad-gītā* Lord Kṛṣṇa says:

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat

mohitaṁ nābhijānāti
māṁ ebhyaḥ param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." (Bg. 7.13)

Generally people are enchanted by the three modes of material nature and therefore practically unable to understand that behind all materialistic activities in the cosmic manifestation is the Supreme Personality of Godhead, Kṛṣṇa. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Nārada Muni to King Barhiṣmān is especially meant to engage conditioned souls in devotional service. The entire story, narrated allegorically, is easily understood by a person in devotional service, but those who are engaged not in devotional service but in sense gratification cannot perfectly understand it. That is admitted by King Barhiṣmān.

This Twenty-ninth Chapter describes that by too much attachment for women one becomes a woman in the next life, but a person who associates with the Supreme Personality of Godhead or His representative becomes free from all material attachments and is thus liberated.

TEXT 2

नारद उवाच
पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम्।
एकद्वित्रिचतुष्पादं बहुपादमपादकम् ॥ २ ॥

nārada uvāca
puruṣaṁ purañjanaṁ vidyād
yad vyanakty ātmanaḥ puram
eka-dvi-tri-catuṣ-pādaṁ
bahu-pādam apādakam

nāradaḥ uvāca—Nārada said; *puruṣam*—the living entity, the enjoyer; *purañjanam*—King Purañjana; *vidyāt*—one should know; *yat*—inasmuch as; *vyanakti*—he produces; *ātmanaḥ*—of himself; *puram*—dwelling place; *eka*—one; *dvi*—two; *tri*—three; *catuḥ-pādam*—with four legs; *bahu-pādam*—with many legs; *apādakam*—without legs.

TRANSLATION

The great sage Nārada Muni continued: You must understand that Purañjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Purañjana.

PURPORT

How the spirit soul transmigrates from one type of body to another is nicely described here. The word *eka-pāda,* one-legged, refers to ghosts, for it is said that ghosts walk on one leg. The word *dvi-pāda,* meaning biped, refers to human beings. When he is old and invalid, the human being is supposed to be a triped, or three-legged, because he walks with the help of a stick or some kind of cane. Of course the word *catuṣ-pāda* refers to quadrupeds or animals. The word *bahu-pāda* refers to those creatures who have more than four legs. There are many insects, such as the centipede, and also many aquatic animals that have many legs. The word *apādaka,* meaning without legs, refers to serpents. The name Purañjana indicates one who enjoys possessing different types of bodies. His mentality for enjoyment in the material world is accommodated by different types of bodies.

TEXT 3

योऽविज्ञाताहृतस्तस्य पुरुषस्य सखेश्वरः ।
यन्न विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः ॥ ३ ॥

yo 'vijñātāhṛtas tasya
puruṣasya sakheśvaraḥ
yan na vijñāyate pumbhir
nāmabhir vā kriyā-guṇaiḥ

yaḥ—he who; *avijñāta*—unknown; *āhṛtaḥ*—described; *tasya*—of him; *puruṣasya*—of the living entity; *sakhā*—eternal friend; *īśvaraḥ*—the master; *yat*—because; *na*—never; *vijñāyate*—is understood; *pumbhiḥ*—by the living entities; *nāmabhiḥ*—by names; *vā*—or; *kriyā-guṇaiḥ*—by activities or qualities.

TRANSLATION

The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the

living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

PURPORT

Because the Supreme Personality of Godhead is unknown to the conditioned soul, He is sometimes described in Vedic literatures as *nirākāra, avijñāta,* or *avāṅmanasa-gocara.* Actually it is a fact that the Supreme Personality of Godhead cannot be perceived by material senses as far as His form, name, quality, pastimes or paraphernalia are concerned. However, when one is spiritually advanced, one can understand the name, form, qualities, pastimes and paraphernalia of the Supreme Lord. This is confirmed in *Bhagavad-gītā:*

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

One can understand in truth the Supreme Personality of Godhead only when one is engaged in devotional service. Ordinary persons engaged in pious and impious activities cannot understand the form, name and activities of the Lord. The devotee, however, can know the Personality of Godhead in many respects. He can understand that Kṛṣṇa is the Supreme Personality of Godhead, that His address is Goloka Vṛndāvana and that His activities are all spiritual. Because the Lord's form and activities cannot be understood by materialistic people, He is described by the *śāstras* as *nirākāra,* that is, one whose form cannot be ascertained by a materialistic person. This does not mean that the Supreme Personality of Godhead has no form; it means that it is not understood by the *karmīs* or fruitive actors. His form is described in *Brahma-saṁhitā* as *sac-cid-ānanda vigraha.* As confirmed by the *Padma Purāṇa:*

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by utilizing the blunt material senses. However, the Lord reveals Himself to His devotees, being pleased with them because of their transcendental loving service rendered unto Him."

Since the name, form, qualities and activities of the Supreme Personality of Godhead Kṛṣṇa cannot be understood by the material senses, He is also called *adhokṣaja,* meaning beyond sense perception. When the senses are purified by devotional activity, the devotee understands everything about the Lord by the Lord's grace. In this verse the words *pumbhir nāmabhir vā kriyā-guṇaiḥ* are especially significant because God, Kṛṣṇa, the Supreme Personality of Godhead, has many names, activities and qualities, although none of them are material. Despite the fact that all these names, activities and pastimes are mentioned in the *śāstras* and understood by the devotees, the *karmīs* (fruitive laborers) cannot understand them. Nor can the *jñānīs* (mental speculators) understand them. Although there are thousands of names of Lord Viṣṇu, the *karmīs* and *jñānīs* intermingle the names of the Supreme Godhead with the names of demigods and human beings. Because they cannot understand the actual name of the Supreme Personality of Godhead, they take for granted that any name can be accepted. They believe that since the Absolute Truth is impersonal, they can call Him by any name. Otherwise, they maintain, He has no name. This is not a fact. Here it is clearly stated: *nāmabhir vā kriyā-guṇaiḥ.* The Lord has specific names such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu and Adhokṣaja. There are indeed many names, but the conditioned soul cannot understand them.

TEXT 4

यदा जिघृक्षन् पुरुषः कार्त्स्न्येन प्रकृतेर्गुणान् ।
नवद्वारं द्विहस्ताङ्घ्रि तत्रामनुत साध्विति ॥ ४ ॥

yadā jighṛkṣan puruṣaḥ
kārtsnyena prakṛter guṇān
nava-dvāraṁ dvi-hastāṅghri
tatrāmanuta sādhv iti

yadā—when; *jighṛkṣan*—desiring to enjoy; *puruṣaḥ*—the living entity; *kārtsnyena*—in total; *prakṛteḥ*—of material nature; *guṇān*—the modes; *nava-dvāram*—having nine gates; *dvi*—two; *hasta*—hands; *aṅghri*—legs; *tatra*—there; *amanuta*—he thought; *sādhu*—very good; *iti*—thus.

TRANSLATION

When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

PURPORT

This is a very nice explanation of how the spiritual being, the part and parcel of Kṛṣṇa, God, accepts a material body by virtue of his own desires. Accepting two hands, two legs, and so on, the living entity fully enjoys the modes of material nature. Lord Kṛṣṇa says in *Bhagavad-gītā:*

icchā-dveṣa samutthena
dvandva-mohena bhārata
sarva-bhūtāni saṁmohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

Originally the living entity is a spiritual being, but when he actually desires to enjoy this material world, he comes down. From this verse we can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life—into the animal, plant and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.

The desire of the living entity to come into the material world is not very difficult to understand. Although one may be born in a family of Āryans, where there are restrictions against meat-eating, intoxication, gambling and illicit sex, still one may want to enjoy these forbidden things. There is always someone who wants to go to a prostitute for illicit sex or to a hotel to eat meat and drink wine. There is always someone who wants to gamble at nightclubs or enjoy so-called sports. All these propensities are already within the hearts of the living entities, but some living entities stop to enjoy these abominable activities and consequently

fall down to a degraded platform. The more one desires a degraded life within his heart, the more he falls down to occupy different forms of abominable existence. This is the process of transmigration and evolution. A particular type of animal may have a strong tendency to enjoy one kind of sense enjoyment, but in the human form one can enjoy all the senses. The human form has the facility to utilize all the senses for gratification. Unless one is properly trained, he becomes a victim of the modes of material nature, as confirmed by *Bhagavad-gītā:*

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

As soon as one desires to enjoy his senses, he puts himself under the control of material energy and automatically or mechanically is placed into the cycle of birth and death in various life forms.

TEXT 5

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् ।
यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षभिर्गुणान् ॥५॥

buddhiṁ tu pramadāṁ vidyān
mamāham iti yat-kṛtam
yām adhiṣṭhāya dehe 'smin
pumān bhuṅkte 'kṣabhir guṇān

buddhim—intelligence; *tu*—then; *pramadām*—the young woman (Purañjanī); *vidyāt*—one should know; *mama*—my; *aham*—I; *iti*—thus; *yat-kṛtam*—done by intelligence; *yām*—which intelligence; *adhiṣṭhāya*—taking shelter of; *dehe*—in the body; *asmin*—this; *pumān*—the living entity; *bhuṅkte*—suffers and enjoys; *akṣabhiḥ*—by the senses; *guṇān*—the modes of material nature.

TRANSLATION

The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood

as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of "I" and "mine," he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

PURPORT

In material existence so-called intelligence is actually ignorance. When intelligence is cleared up, it is called *buddhi-yoga*. In other words, when intelligence is dovetailed with the desires of Kṛṣṇa, it is called *buddhi-yoga* or *bhakti-yoga*. Therefore in *Bhagavad-gītā* Kṛṣṇa says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Real intelligence means linking with the Supreme Personality of Godhead. When this is done, the Supreme Personality of Godhead from within gives one the real intelligence by which one can return home, back to Godhead. Intelligence in the material world is described in this verse as *pramadā* because in material existence the living entity falsely claims things to be his. He thinks, "I am the monarch of all I survey." This is ignorance. Actually nothing belongs to him. Even the body and the senses do not belong to him, for they are given to him by the grace of the Lord to satisfy his different propensities through the material energy. Nothing actually belongs to the living entity, but he becomes mad after everything, claiming, "This is mine. This is mine. This is mine." *Janasya moho 'yam ahaṁ mameti.* This is called illusion. Nothing belongs to the living entity, but he claims that everything belongs to him. Lord Caitanya Mahāprabhu recommends that this false intelligence be purified (*ceto-darpaṇa-mārjanam*). When the mirror of intelligence is polished, the real activities of the living entity begin. This means that when a person comes to the platform of Kṛṣṇa consciousness, his real intelligence acts. At that time he knows that everything belongs to Kṛṣṇa and nothing belongs to him. As long as one thinks that everything belongs to him, he is in material consciousness, and when he knows perfectly that everything belongs to Kṛṣṇa, he is in Kṛṣṇa consciousness.

TEXT 6

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् ।
सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥ ६ ॥

sakhāya indriya-gaṇā
jñānaṁ karma ca yat-kṛtam
sakhyas tad-vṛttayaḥ prāṇaḥ
pañca-vṛttir yathoragaḥ

sakhāyaḥ—the male friends; *indriya-gaṇāḥ*—the senses; *jñānam*—knowledge; *karma*—activity; *ca*—also; *yat-kṛtam*—done by the senses; *sakhyaḥ*—female friends; *tat*—of the senses; *vṛttayaḥ*—engagements; *prāṇaḥ*—life air; *pañca-vṛttiḥ*—having five processes; *yathā*—like; *uragaḥ*—the serpent.

TRANSLATION

The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

PURPORT

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(*Prema-vivarta* 6.2)

Because of his desire to enjoy the material world, the living entity is dressed with the material gross and subtle bodies. Thus he is given a chance to enjoy the senses. The senses are therefore the instruments for enjoying the material world; consequently the senses have been described as friends. Sometimes, because of too much sinful activity, the living entity does not get a material gross body, but hovers on the subtle platform. This is called ghostly life. Because of his not possessing a gross body, he creates a great deal of trouble in his subtle body. Thus the presence of a ghost is horrible for those who are living in the gross body. As stated in *Bhagavad-gītā:*

utkrāmantaṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam

vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ

"The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this." (Bg. 15.10)

The living entities are merged into the air of life, which acts in different ways for circulation. There is *prāṇa, apāna, udāna, vyāna,* and *samāna,* and because the life air functions in this fivefold way, it is compared to the five-hooded serpent. The soul passes through the *kuṇḍalinī-cakra* like a serpent crawling on the ground. The life air is compared to *uraga,* the serpent. *Pañca-vṛtti* is the desire to satisfy the senses, attracted by five sense objects—namely, form, taste, sound, smell and touch.

TEXT 7

बृहद्बलं मनो विद्यादुभयेन्द्रियनायकम् ।
पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् ॥ ७ ॥

bṛhad-balaṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viṣayā
yan-madhye nava-khaṁ puram

bṛhat-balam—very powerful; *manaḥ*—the mind; *vidyāt*—one should know; *ubhaya-indriya*—of both groups of senses; *nāyakam*—the leader; *pañcālāḥ*—the kingdom named Pañcāla; *pañca*—five; *viṣayāḥ*—sense objects; *yat*—of which; *madhye*—in the midst; *nava-kham*—having nine apertures; *puram*—the city.

TRANSLATION

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.

PURPORT

The mind is the center of all activities and is described here as *bṛhad-bala,* very powerful. To get out of the clutches of *māyā,* material existence,

one has to control his mind. According to training, the mind is the friend and the enemy of the living entity. If one gets a good manager, his estate is very nicely managed, but if the manager is a thief, his estate is spoiled. Similarly, in his material conditional existence, the living entity gives power of attorney to his mind. As such, he is liable to be misdirected by his mind into enjoying sense objects. Śrīla Ambarīṣa Mahārāja therefore first engaged his mind upon the lotus feet of the Lord. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ.* When the mind is engaged in meditation on the lotus feet of the Lord, the senses are controlled. This system of control is called *yama,* and this means subduing the senses. One who can subdue the senses is called a *gosvāmī,* but one who cannot control the mind is called *go-dāsa.* The mind directs the activities of the senses, which are expressed through different outlets, as described in the next verse.

TEXT 8

अक्षिणी नासिके कर्णौ मुखं शिश्नगुदाविति ।
द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः ॥ ८ ॥

akṣiṇī nāsike karṇau
mukhaṁ śiśna-gudāv iti
dve dve dvārau bahir yāti
yas tad-indriya-saṁyutaḥ

akṣiṇī—two eyes; *nāsike*—two nostrils; *karṇau*—two ears; *mukham*—mouth; *śiśna*—genitals; *gudau*—and rectum; *iti*—thus; *dve*—two; *dve*—two; *dvārau*—gates; *bahiḥ*—outside; *yāti*—goes; *yaḥ*—one who; *tat*—through the gates; *indriya*—by the senses; *saṁyutaḥ*—accompanied.

TRANSLATION

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

PURPORT

Not being aware of his spiritual position, the living entity, directed by the mind, goes out through the nine gates to enjoy material objects. Because of long association with material objects, he forgets his real

spiritual activities and is thus misled. The entire world is going on being misled by so-called leaders like scientists and philosophers who have no knowledge of the spirit soul. Thus the conditioned soul becomes more and more entangled.

TEXT 9

अक्षिणी नासिके आस्यमिति पञ्चपुरः कृताः ।
दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः ।
पश्चिमे इत्यधोद्वारौ गुदं शिश्नमिहोच्यते ॥ ९ ॥

akṣiṇī nāsike āsyam
iti pañca puraḥ kṛtāḥ
dakṣiṇā dakṣiṇaḥ karṇa
uttarā cottaraḥ smṛtaḥ
paścime ity adho dvārau
gudaṁ śiśnam ihocyate

akṣiṇī—two eyes; *nāsike*—two nostrils; *āsyam*—the mouth; *iti*—thus; *pañca*—five; *puraḥ*—on the front; *kṛtāḥ*—made; *dakṣiṇā*—southern gate; *dakṣiṇaḥ*—right; *karṇaḥ*—ear; *uttarā*—northern gate; *ca*—also; *uttaraḥ*—left ear; *smṛtaḥ*—understood; *paścime*—on the west; *iti*—thus; *adhaḥ*—downwards; *dvārau*—two gates; *gudam*—rectum; *śiśnam*—genital; *iha*—here; *ucyate*—is said.

TRANSLATION

Two eyes, two nostrils and a mouth—all together five—are situated in the front. The right ear is accepted as the southern gate, and the left ear as the northern gate. The two holes or gates situated in the west are known as the rectum and genital.

PURPORT

Of all the sides, the eastern is considered most important, primarily because the sun rises from that direction. The gates on the eastern side—the eyes, nose and mouth—are thus very important gates in the body.

TEXT 10

खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ।
रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः ॥१०॥

khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrājitaṁ tābhyāṁ
vicaṣṭe cakṣuṣeśvaraḥ

khadyotā—named Khadyotā; *āvirmukhī*—named Āvirmukhī; *ca*—also; *atra*—here; *netre*—the two eyes; *ekatra*—in one place; *nirmite*—created; *rūpam*—form; *vibhrājitam*—named Vibhrājita (brilliant); *tābhyām*—through the eyes; *vicaṣṭe*—perceives; *cakṣuṣā*—with the sense of sight; *īśvaraḥ*—the master.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

PURPORT

The two eyes are attracted by brilliant things like light. Sometimes we find that little insects are attracted by the brightness of fire and thus enter into it. Similarly, the two eyes of the living entity are attracted by bright and beautiful forms. They are entangled in these forms, exactly as the insect becomes attracted to fire.

TEXT 11

नलिनी नालिनी नासे गन्धः सौरभ उच्यते ।
घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः ॥११॥

nalinī nālinī nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyaṁ
vipaṇo vāg rasavid rasaḥ

nalinī—named Nalinī; *nālinī*—named Nālinī; *nāse*—the two nostrils; *gandhaḥ*—aroma; *saurabhaḥ*—Saurabha (fragrance); *ucyate*—is called; *ghrāṇaḥ*—the sense of smell; *avadhūtaḥ*—called Avadhūta; *mukhyā*—called Mukhyā (principal); *āsyam*—the mouth; *vipaṇaḥ*—named Vipaṇa; *vāk*—the faculty of speech; *rasa-vit*—named Rasajña (expert in tasting); *rasaḥ*—the sense of taste.

TRANSLATION

The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajña is the sense of taste.

PURPORT

The word *avadhūta* means "most free." A person is not under the rules and regulations of any injunction when he has attained the stage of *avadhūta*. In other words, he can act as he likes. This *avadhūta* is exactly like air, which does not care for any obstruction. In *Bhagavad-gītā* it is said:

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

"For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind." (Bg. 6.34)

Just as the air or wind cannot be checked by anyone, the two nostrils, situated in one place, enjoy the sense of smell without impediment. When the tongue is present, the mouth continually tastes all kinds of relishable foodstuffs.

TEXT 12

आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् ।
पितृहूर्दक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥१२॥

āpaṇo vyavahāro 'tra
citram andho bahūdanam
pitṛhūr dakṣiṇaḥ karṇa
uttaro devahūḥ smṛtaḥ

āpaṇaḥ—named Āpaṇa; *vyavahāraḥ*—business of the tongue; *atra*—here; *citram*—of all varieties; *andhaḥ*—eatables; *bahūdanam*—named Bahūdana; *pitṛ-hūḥ*—named Pitṛhū; *dakṣiṇaḥ*—right; *karṇaḥ*—ear; *uttaraḥ*—left; *devahūḥ*—Devahū; *smṛtaḥ*—is called.

TRANSLATION

The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdana is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

TEXT 13

प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् ।
पितृयानं देवयानं श्रोत्राच्छ्रुतधराद्व्रजेत् ॥१३॥

pravṛttaṁ ca nivṛttaṁ ca
śāstraṁ pañcāla-saṁjñitam
pitṛ-yānaṁ deva-yānaṁ
śrotrāc chruta-dharād vrajet

pravṛttam—the process of sense enjoyment; *ca*—also; *nivṛttam*—the process of detachment; *ca*—also; *śāstram*—scripture; *pañcāla*—Pañcāla; *saṁjñitam*—is described as; *pitṛ-yānam*—going to Pitṛloka; *deva-yānam*—going to Devaloka; *śrotrāt*—by hearing; *śruta-dharāt*—by the companion named Śrutadhara; *vrajet*—one can be elevated.

TRANSLATION

Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitṛloka and some to Devaloka. All this is made possible by the two ears.

PURPORT

The *Vedas* are known as *śruti,* and the knowledge received from them through aural reception is called *śrutadhara.* As stated in *Bhagavad-gītā,* one can be promoted to the planets of the demigods or to the planets of the *pitās* (forefathers), or even to the Vaikuṇṭha planets, simply through the process of hearing. These things have already been explained in previous chapters.

TEXT 14

आसुरी मेद्रमर्वाग्द्वार्व्यवायो ग्रामिणां रतिः ।
उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥१४॥

āsurī meḍhram arvāg-dvār
vyavāyo grāmiṇāṁ ratiḥ
upastho durmadaḥ prokto
nirṛtir guda ucyate

āsurī—called Āsurī; *meḍhram*—the genital; *arvāk*—of the fools and rascals; *dvāḥ*—gate; *vyavāyaḥ*—performing sexual affairs; *grāmiṇām*—of common men; *ratiḥ*—attraction; *upasthaḥ*—the faculty of procreation; *durmadaḥ*—Durmada; *proktaḥ*—is called; *nirṛtiḥ*—Nirṛti; *gudaḥ*—rectum; *ucyate*—is called.

TRANSLATION

The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.

PURPORT

When the world becomes degraded, civilization becomes demoniac, and for the common man the rectum and the genital are taken very seriously as the centers of all activity. Even in such a sacred place as Vṛndāvana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called *sahajiyā*. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of *Śrīmad-Bhāgavatam*, however, we understand that the desires for sexual satisfaction are meant for the *arvāk*, the lowest among men. To rectify these rascals and fools is very difficult. After all, the sex desires of the common man are condemned in these verses. The word *durmada* means "wrongly directed," and *nirṛti* means "sinful activity." Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the *sahajiyās* nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vṛndāvana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vṛndāvana.

From the external point of view, it can be concluded that Vṛndāvana has become degenerate due to these *sahajiyā* activities, yet from the spiritual point of view, Vṛndāvana is the only place where all these sinful persons can be rectified by means of taking birth in the forms of dogs, hogs and monkeys. By living in Vṛndāvana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

TEXT 15

वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु ।
हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥१५॥

vaiśasaṁ narakaṁ pāyur
lubdhako 'ndhau tu me śṛṇu
hasta-pādau pumāṁs tābhyāṁ
yukto yāti karoti ca

vaiśasam—named Vaiśasa; *narakam*—hell; *pāyuḥ*—the working sense in the rectum; *lubdhakaḥ*—named Lubdhaka (very greedy); *andhau*—blind; *tu*—then; *me*—to me; *śṛṇu*—listen; *hasta-pādau*—hands and legs; *pumān*—the living entity; *tābhyām*—with them; *yuktaḥ*—being engaged; *yāti*—goes; *karoti*—works; *ca*—and.

TRANSLATION

When it is said that Purañjana goes to Vaiśasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

TEXT 16

अन्तःपुरं च हृदयं विषूचिर्मन उच्यते ।
तत्र मोहं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः ॥१६॥

antaḥ-puraṁ ca hṛdayaṁ
viṣūcir mana ucyate
tatra mohaṁ prasādaṁ vā
harṣaṁ prāpnoti tad-guṇaiḥ

antaḥ-puram—private residence; *ca*—and; *hṛdayam*—the heart; *viśūciḥ*—the servant named Viṣūcīna; *manaḥ*—the mind; *ucyate*—is said; *tatra*—there; *moham*—illusion; *prasādam*—satisfaction; *vā*—or; *harṣam*—jubilation; *prāpnoti*—obtains; *tat*—of the mind; *guṇaiḥ*—by the modes of nature.

TRANSLATION

The word antaḥpura refers to the heart. The word viṣūcīna, meaning "going everywhere," indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

PURPORT

The mind and intelligence of the living entity in material existence are affected by the modes of material nature, and according to the association of the material modes, the mind is habituated to go here and there. The heart feels satisfaction, jubilation or illusion according to the effects of the modes of material nature. Actually the living entity in his material condition remains inert. It is the modes of material nature that act on the mind and heart. The results are enjoyed or suffered by the living entity. This is clearly stated in *Bhagavad-gītā:*

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

TEXT 17

यथा यथा विक्रियते गुणाक्तो विकरोति वा ।
तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते ॥१७॥

yathā yathā vikriyate
guṇākto vikaroti vā
tathā tathopadraṣṭātmā
tad-vṛttīr anukāryate

yathā yathā—just as; *vikriyate*—is agitated; *guṇa-aktaḥ*—associated with the modes of nature; *vikaroti*—as it does; *vā*—or; *tathā tathā*—similarly; *upadraṣṭā*—observer; *ātmā*—the soul; *tat*—of the intelligence; *vṛttīḥ*—occupations; *anukāryate*—imitates.

TRANSLATION

Formerly it was explained that the Queen is one's intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

PURPORT

The Queen of Purañjana is described herein as intelligence itself. Intelligence acts both in the dream state and in the waking state, but it is contaminated by the three modes of material nature. Since the intelligence is contaminated, the living entity is also contaminated. In the conditioned state, the living entity acts according to his contaminated intelligence. Although he simply remains an observer, he nonetheless acts, being forced by a contaminated intelligence, which in reality is a passive agent.

TEXTS 18-20

देहो रथस्त्विन्द्रियाश्वः संवत्सररयोऽगतिः ।
द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः ॥१८॥
मनोरश्मिर्बुद्धिसूतो हृन्नीडो द्वन्द्वकूबरः ।
पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥१९॥
आकूतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति ।
एकादशेन्द्रियचमूः पञ्चसृन्ताविनोदकृत् ॥२०॥

deho rathas tv indriyāśvaḥ
saṁvatsara-rayo 'gatiḥ
dvi-karma-cakras tri-guṇa-
dhvajaḥ pañcāsu-bandhuraḥ

mano raśmir buddhi-sūto
hṛn nīḍo dvandva-kūbaraḥ

pañcendriyārtha-prakṣepaḥ
sapta-dhātu-varūthakaḥ

ākūtir vikramo bāhyo
mṛga-tṛṣṇāṁ pradhāvati
ekādaśendriya-camūḥ
pañca-sūnā vinoda-kṛt

dehaḥ—body; *rathaḥ*—chariot; *tu*—but; *indriya*—the knowledge-acquiring senses; *aśvaḥ*—the horses; *saṁvatsara*—total years; *rayaḥ*—duration of life; *agatiḥ*—without advancing; *dvi*—two; *karma*—activities; *cakraḥ*—wheels; *tri*—three; *guṇa*—modes of nature; *dhvajaḥ*—flags; *pañca*—five; *asu*—life airs; *bandhuraḥ*—bondage; *manaḥ*—the mind; *raśmiḥ*—rope; *buddhi*—intelligence; *sūtaḥ*—chariot driver; *hṛt*—heart; *nīḍaḥ*—sitting place; *dvandva*—duality; *kūbaraḥ*—the posts for the harness; *pañca*—five; *indriya-artha*—sense objects; *prakṣepaḥ*—weapons; *sapta*—seven; *dhātu*—elements; *varūthakaḥ*—coverings; *ākūtiḥ*—attempts of the five working senses; *vikramaḥ*—prowess or processes; *bāhyaḥ*—external; *mṛga-tṛṣṇām*—false aspiration; *pradhāvati*—runs after; *ekādaśa*—eleven; *indriya*—senses; *camūḥ*—soldiers; *pañca*—five; *sūnā*—enviousness; *vinoda*—pleasure; *kṛt*—doing.

TRANSLATION

Narada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot's flags. The five types of life air constitute the living entity's bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

PURPORT

The entanglement of the living entity in sense enjoyment is very nicely explained in these verses. The word *saṁvatsara,* meaning the progress of time, is significant. Day after day, week after week, fortnight after fort-

night, month after month, year after year, the living entity becomes entangled in the chariot's progress. The chariot rests on two wheels, which are pious and impious activities. The living entity attains a certain position in life in a particular type of body according to his pious and impious activities, but his transmigration into different bodies should not be taken as progress. Real progress is explained in *Bhagavad-gītā.*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

One makes real progress when he does not have to take on another material body. As stated in *Caitanya-caritāmṛta:*

eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa
(Cc. *Madhya* 19.138)

The living entity is wandering throughout the entire universe and taking birth in different species on different planets. Thus he moves up and down, but that is not real progress. Real progress is getting out of this material world altogether. As stated in *Bhagavad-gītā:*

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Even if one is promoted to Brahmaloka, the highest planet in the universe, he has to come down again to the lower planetary systems. Thus he is wandering up and down perpetually under the influence of the three modes of material nature. Being illusioned, he thinks he is making progress. He is like an airplane encircling the earth day and night, incapable of leaving the earth's gravitational field. Factually there is no progress because the airplane is conditioned by the earth's gravity.

Just as a king is seated on a chariot, the living entity is seated in the body. The sitting place is the heart, and the living entity sits there and engages in the struggle for existence, which goes on without progress perpetually. In the words of Narottama dāsa Ṭhākura:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

The living entity struggles very hard due to the influence of fruitive activity and mental speculation and simply gets a different type of body life after life. He eats all kinds of nonsense and is condemned by his activities of sense enjoyment. If one really wants to progress in life, he must give up the ways of *karma-kāṇḍa* and *jñāna-kāṇḍa,* fruitive activities and mental speculation. Being fixed in Kṛṣṇa consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words *mṛga-tṛṣṇāṁ pradhāvati* are very significant because the living entity is influenced by a thirst for sense enjoyment. He is like a deer that goes to the desert to search out water. In a desert an animal simply searches in vain for water. Of course there is no water in the desert, and the animal simply sacrifices his life in an attempt to find it. Everyone is planning for future happiness, thinking that somehow or other, if he can reach a certain point, he will be happy. In actuality, however, when he comes to that point, he sees that there is no happiness. He then plans to go further and further to another point. This is called *mṛga-tṛṣṇā,* and its basis is sense enjoyment in this material world.

TEXT 21

संवत्सरश्चण्डवेगः कालो येनोपलक्षितः ।
तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः ।
हरन्त्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम् ॥२१॥

saṁvatsaraś caṇḍa-vegaḥ
kālo yenopalakṣitaḥ
tasyāhānīha gandharvā
gandharvyo rātrayaḥ smṛtāḥ
haranty āyuḥ parikrāntyā
ṣaṣṭhy-uttara-śata-trayam

saṁvatsaraḥ—year; *caṇḍa-vegaḥ*—called Caṇḍavega; *kālaḥ*—time; *yena*—by which; *upalakṣitaḥ*—symbolized; *tasya*—of the duration of life; *ahāni*—days; *iha*—in this life; *gandharvāḥ*—Gandharvas; *gandharvyaḥ*—Gandharvīs; *rātrayaḥ*—nights; *smṛtāḥ*—are understood; *haranti*—they take away; *āyuḥ*—duration of life; *parikrāntyā*—by traveling; *ṣaṣṭhi*—sixty; *uttara*—above; *śata*—hundred; *trayam*—three.

TRANSLATION

What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvīs. The body's life span is gradually reduced by the passage of days and nights, which number 360.

PURPORT

The word *parikrāntyā* means "by traveling." The living entity travels on his chariot day and night during a year consisting of 360 (or more) days and nights. Life's progress is taken for the unnecessary labor required to cover these 360 days and nights of life.

TEXT 22

कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति ।
स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥२२॥

kāla-kanyā jarā sākṣāl
lokas tāṁ nābhinandati
svasāraṁ jagṛhe mṛtyuḥ
kṣayāya yavaneśvaraḥ

kāla-kanyā—the daughter of Time; *jarā*—old age; *sākṣāt*—directly; *lokaḥ*—all living entities; *tām*—her; *na*—never; *abhinandati*—welcome; *svasāram*—as his sister; *jagṛhe*—accepted; *mṛtyuḥ*—death; *kṣayāya*—for destruction; *yavana-īśvaraḥ*—the King of the Yavanas.

TRANSLATION

What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavaneśvara [Yavana-rāja], who is death, accepts jarā [old age] as his sister.

PURPORT

Encaged within the body, the living being accepts Kālakanyā, old age, just before death. Yavaneśvara is the emblem of death, Yamarāja. Before going to the place of Yamarāja, the living entity accepts *jarā*, old age, the sister of Yamarāja. One is subjected to the influence of Yavana-rāja and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Nārada Muni are not subjected to the influence of Yamarāja and his sister *jarā*. If one is Kṛṣṇa conscious, he conquers death. After leaving the material body, he does not accept another body that is material but returns home, back to Godhead. This is verified by *Bhagavad-gītā* (4.9).

TEXTS 23-25

आधयो व्याधयस्तस्य सैनिका यवनाश्चराः ।
भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः ॥२३॥
एवं बहुविधैर्दुःखैर्दैवभूतात्मसम्भवैः ।
क्लिश्यमानः शतं वर्षं देहे देही तमोवृतः ॥२४॥
प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः ।
शेते कामलवान्ध्यायन्ममाहमिति कर्मकृत् ॥२५॥

ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayaḥ
prajvāro dvi-vidho jvaraḥ

evaṁ bahu-vidhair duḥkhair
daiva-bhūtātma-sambhavaiḥ
kliśyamānaḥ śataṁ varṣaṁ
dehe dehī tamo-vṛtaḥ

prāṇendriya-mano-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyāyan
mamāham iti karma-kṛt

ādhayaḥ—disturbances of the mind; *vyādhayaḥ*—disturbances of the body or diseases; *tasya*—of Yavaneśvara; *sainikāḥ*—soldiers; *yavanāḥ*—Yavanas;

carāḥ—followers; *bhūta*—of living entities; *upasarga*—at the time of distress; *āśu*—very soon; *rayaḥ*—very powerful; *prajvāraḥ*—named Prajvāra; *dvi-vidhaḥ*—two kinds; *jvaraḥ*—fever; *evam*—thus; *bahu-vidhaiḥ*—of different varieties; *duḥkhaiḥ*—by tribulations; *daiva*—by providence; *bhūta*—by other living entities; *ātma*—by the body and mind; *sambhavaiḥ*—produced; *kliśyamānaḥ*—subjected to sufferings; *śatam*—hundred; *varṣam*—years; *dehe*—in the body; *dehī*—the living entity; *tamaḥ-vṛtaḥ*—covered by material existence; *prāṇa*—of life; *indriya*—of the senses; *manaḥ*—of the mind; *dharmān*—characteristics; *ātmani*—unto the soul; *adhyasya*—wrongly attributing; *nirguṇaḥ*—although transcendental; *śete*—lies down; *kāma*—of sense enjoyment; *lavān*—on fragments; *dhyāyan*—meditating; *mama*—mine; *aham*—I; *iti*—thus; *karma-kṛt*—the actor.

TRANSLATION

The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra represents the two types of fever: extreme heat and extreme cold—typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism (I and mine). In this way he lives for a hundred years within this body.

PURPORT

In the *Vedas* it is stated: *asaṅgo 'yaṁ puruṣaḥ*. The living entity is actually separate from material existence, for the soul is not material. In *Bhagavad-gītā* it is also said that the living entity is the superior energy, and the material elements—earth, water, fire, air and so on—are the inferior energy. The material elements are also described as *bhinna*, or separated energy. When the internal or superior energy comes in contact with the external energy, it is subjected to so many tribulations. In *Bhagavad-gītā* the Lord also says:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

Because of the material body, the living entity is subjected to many tribulations brought about by air, water, fire, extreme heat, extreme cold, sunshine, excessive eating, unhealthy food, maladjustments of the three elements of the body (*kapha, pitta* and *vāyu*), and so on. The intestines, the throat, the brain and the other parts of the body are affected by all kinds of diseases that are so powerful that they become sources of extreme suffering for the living entity. The living entity, however, is different from all these material elements. The two types of fever described in this verse can be explained in contemporary language as pneumonia and typhoid. When there is an extreme fever in the body, there is typhoid and pneumonia, and they are described as Prajvāra. There are also other miseries created by other living entities. The state exacts taxes, and there are also many thieves, rogues and cheaters. Miseries brought about by other living entities are called *adhibhautika.* There are also miseries in the form of famine, pestilence, scarcity, war, earthquakes and so on. These are caused by the demigods or other sources beyond our control. Actually there are many enemies of the living entities, and these are all described to point out how miserable this material existence is.

Knowing the basic misery of material existence, one should be induced to get out of the material clutches and return home, back to Godhead. Actually the living entity is not at all happy in this material body. Because of the body, he suffers thirst and hunger and is influenced by the mind, by words, by anger, by the belly, by the genitals, by the rectum, and so on. Manifold miseries encircle the transcendental living entity simply because he desires to satisfy his senses in this material world. If he simply withdraws from activities of sense gratification and applies his senses in the service of the Lord, all the problems of material existence will immediately diminish, and, with the advancement of Kṛṣṇa consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

TEXTS 26-27

यदाऽऽत्मानमविज्ञाय भगवन्तं परं गुरुम् ।
पुरुषस्तु विषज्जेत गुणेषु प्रकृतेः स्वदृक् ॥२६॥

गुणाभिमानी स तदा कर्माणि कुरुतेऽवशः ।
शुक्लं कृष्णं लोहितं वा यथाकर्माभिजायते ॥२७॥

yadātmānam avijñāya
bhagavantaṁ paraṁ gurum
puruṣas tu viṣajjeta
guṇeṣu prakṛteḥ sva-dṛk

guṇābhimānī sa tadā
karmāṇi kurute 'vaśaḥ
śuklaṁ kṛṣṇaṁ lohitaṁ vā
yathā-karmābhijāyate

yadā—when; *ātmānam*—the Supreme Soul; *avijñāya*—forgetting; *bhagavantam*—the Supreme Personality of Godhead; *param*—supreme; *gurum*—the instructor; *puruṣaḥ*—the living entity; *tu*—then; *viṣajjeta*—gives himself up; *guṇeṣu*—to the modes; *prakṛteḥ*—of material nature; *sva-dṛk*—one who can see his own welfare; *guṇa-abhimānī*—identified with the modes of nature; *saḥ*—he; *tadā*—at that time; *karmāṇi*—fruitive activities; *kurute*—performs; *avaśaḥ*—spontaneously; *śuklam*—white; *kṛṣṇam*—black; *lohitam*—red; *vā*—or; *yathā*—according to; *karma*—work; *abhijāyate*—takes birth.

TRANSLATION

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion, and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

PURPORT

These different types of bodies are explained in *Bhagavad-gītā:*

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22)

Because of associating with the modes of nature, the living entity gets a variety of bodies from the 8,400,000 forms. It is clearly explained herein that the living entity has a little independence, indicated by the word *sva-dṛk*, meaning "one who can see his own welfare." The living entity's constitutional position is very minute, and he can be misled in his choice. He may choose to imitate the Supreme Personality of Godhead. A servant may desire to start his own business and imitate his master, and when he chooses to do so, he may leave the protection of his master. Sometimes he is a failure, and sometimes he is successful. Similarly, the living entity, part and parcel of Kṛṣṇa, starts his own business to compete with the Lord. There are many competitors out to attain the Lord's position, but to become like the Lord is not at all possible. Thus there is a great struggle for existence within the material world as different parties try to imitate the Lord. Material bondage is caused by deviation from the service of the Lord and attempts to imitate Him. The Lord is imitated by Māyāvādī philosophers who try to become one with the Lord in an artificial way. When the Māyāvādī philosophers think of themselves as liberated, they are under the delusion of mental concoction. No one can become one with or equal to God. To imagine this is to continue one's bondage in material existence.

TEXT 28

शुक्लात्प्रकाशभूयिष्ठाँल्लोकानाप्नोति कर्हिचित् ।
दुःखोदर्कान् क्रियायासांस्तमःशोकोत्कटान् क्वचित् ॥२८॥

śuklāt prakāśa-bhūyiṣṭhāl̃
lokān āpnoti karhicit
duḥkhodarkān kriyāyāsāṁs
tamaḥ śokotkaṭān kvacit

śuklāt—by goodness; *prakāśa*—by illumination; *bhūyiṣṭhān*—characterized; *lokān*—planets; *āpnoti*—achieves; *karhicit*—sometimes; *duḥkha*—distress; *udarkān*—having as the end result; *kriyā-āyāsān*—full of laborious activities; *tamaḥ*—darkness; *śoka*—in lamentation; *utkaṭān*—abounding; *kvacit*—sometimes.

TRANSLATION

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

PURPORT

There are three planetary systems—upper, middle and lower. Those influenced by the mode of goodness are given places in the upper planetary systems—Brahmaloka (Satyaloka), Tapoloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhūrloka and Bhuvarloka. Those influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla or the animal kingdom. Qualitatively the living entity is the same as the Supreme Personality of Godhead, but because of his forgetfulness he gets different bodies in different planetary systems. At the present moment human society is overly influenced by the mode of passion, and consequently people are engaged in working in big factories. They forget how distressful it is to live in such places. In *Bhagavad-gītā* such activities are described as *ugra-karma,* that is, distressful activities. Those who utilize the energies of the worker are called capitalists, and those who actually perform the work are called laborers. In actuality they are both capitalists, and the workers are in the modes of passion and ignorance. The result is that there is always a distressful situation. In contrast to these men are those influenced by the mode of goodness—the *karmīs* and *jñānīs.* The *karmīs,* under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The *jñānīs* try to merge into the existence of Brahman, the impersonal feature of the Lord. In this way all classes of living entities in various species of life are existing within this material world. This explains superior and inferior life forms within the material world.

TEXT 29

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः ।
देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥२९॥

kvacit pumān kvacic ca strī
kvacin nobhayam andha-dhīḥ
devo manuṣyas tiryag vā
yathā-karma-guṇaṁ bhavaḥ

kvacit—sometimes; *pumān*—male; *kvacit*—sometimes; *ca*—also; *strī*—female; *kvacit*—sometimes; *na*—not; *ubhayam*—both; *andha*—blind; *dhīḥ*—he whose intelligence; *devaḥ*—demigod; *manuṣyaḥ*—human being; *tiryak*—animal, bird, beast; *vā*—or; *yathā*—according to; *karma*—of activities; *guṇam*—the qualities; *bhavaḥ*—birth.

TRANSLATION

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

PURPORT

Actually the living entity is part and parcel of the Lord; therefore he is spiritual in quality. The living entity is never material, and his material conception is simply a mistake due to forgetfulness. He is as brilliant as the Supreme Personality of Godhead. Both the sun and the sunshine are very brilliant. The Lord is like the full shining sun, and the living entities are like the small particles of that sun which constitute the all-pervasive sunshine. When these small particles are covered by the cloud of *māyā*, they lose their shining capacity. When the cloud of *māyā* is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of *māyā* or darkness, he cannot understand his relationship with the Supreme God. Somehow or other, if he comes before the Lord, he can see himself as shining as the Supreme Lord, although he is not as extensive as the Lord. Because the living entity desires to imitate the Supreme Lord, he is covered by *māyā*. We cannot imitate the Lord, nor can we become the supreme enjoyer. This is not possible, and when we think it is, we become conditioned by *māyā*. Thus the encagement of the living entity under the clutches of *māyā* is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of *māyā*, the living entity becomes exactly like a person haunted by a ghost. Such a person speaks all kinds of nonsense.

When the living entity is covered by the influence of *māyā,* he becomes a so-called scientist, philosopher, politician or socialist, and at every moment presents different plans for the benefit of human society. All these plans are ultimately failures because they are illusory. In this way the living entity forgets his position as an eternal servant of the Lord. He instead becomes a servant of *māyā.* In any case he remains a servant. It is his misfortune that by forgetting his real contact with the Supreme Lord, he becomes a servant of *māyā.* As servant of *māyā,* he sometimes becomes a king, sometimes an ordinary citizen, sometimes a *brāhmaṇa,* a *śūdra,* and so on. Sometimes he is a happy man, sometimes a prosperous man, sometimes a small insect. Sometimes he is in heaven, and sometimes in hell. Sometimes he is a demigod, and sometimes he is a demon. Sometimes he is a servant, and sometimes he is a master. In this way the living entity wanders all over the universe. Only when he comes in contact with the bona fide spiritual master can he understand his real constitutional position. He then becomes disgusted with material existence. At that time, in full Kṛṣṇa consciousness, he regrets his past experiences in material existence. This regret is very beneficial because it purifies the living entity of material conditional life. He then prays to the Lord to engage in His service, and, at that time, Kṛṣṇa grants liberation from the clutches of *māyā.* Lord Kṛṣṇa explains this in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Only by the grace of Kṛṣṇa can one get out of the clutches of *māyā.* It is not possible to get out by mental speculation or other activities. When the living entity understands his real position by the grace of Kṛṣṇa, he keeps himself always fit in Kṛṣṇa consciousness and acts accordingly. Thus he gradually becomes completely free from the clutches of *māyā.* When he is strong in Kṛṣṇa consciousness, *māyā* cannot touch him. In this way, in the association of Kṛṣṇa conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says:

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

"In the Kṛṣṇa conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of *māyā* and takes shelter under the lotus feet of Lord Kṛṣṇa." (Cc. *Madhya* 22.25)

TEXTS 30-31

क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् ।
चरन् विन्दति यद्दिष्टं दण्डमोदनमेव वा ॥३०॥
तथा कामाशयो जीव उच्चावचपथा भ्रमन् ।
उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥३१॥

kṣut-parīto yathā dīnaḥ
sārameyo gṛhaṁ gṛham
caran vindati yad-diṣṭaṁ
daṇḍam odanam eva vā

tathā kāmāśayo jīva
uccāvaca-pathā bhraman
upary adho vā madhye vā
yāti diṣṭaṁ priyāpriyam

kṣut-parītaḥ—overcome by hunger; *yathā*—as; *dīnaḥ*—poor; *sārameyaḥ*—a dog; *gṛham*—from one house; *gṛham*—to another house; *caran*—wandering; *vindati*—receives; *yat*—whose; *diṣṭam*—according to destiny; *daṇḍam*—punishment; *odanam*—food; *eva*—certainly; *vā*—or; *tathā*—similarly; *kāma-āśayaḥ*—pursuing different types of desires; *jīvaḥ*—the living entity; *ucca*—high; *avaca*—low; *pathā*—on a path; *bhraman*—wandering; *upari*—high; *adhaḥ*—low; *vā*—or; *madhye*—in the middle; *vā*—or; *yāti*—goes towards; *diṣṭam*—according to destiny; *priya*—pleasing; *apriyam*—not pleasing.

TRANSLATION

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Some-

times he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets and so on.

PURPORT

The living entity's position is herein likened to a dog's. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in his will. Of course there are many dogs loitering in the street without food. Therefore, to liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa's dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa's dog is perpetually, eternally happy. Śrīla Bhaktivinoda Ṭhākura has therefore sung: *vaiṣṇava ṭhākura tomāra kukura baliyā jānaha more.* In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava's dog. A dog always keeps himself at his master's door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaiṣṇava and try to please him in every respect. Unless one does so, he does not make spiritual advancement. Apart from spiritual advancement, in the material world if one does not develop his qualities in goodness, he cannot be promoted to the higher planetary system. As confirmed by *Bhagavad-gītā:*

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."(Bg. 14.18)

There are many varieties of life in the different planetary systems, and these come about due to the living entity's developing his qualities in goodness, passion and ignorance. If one is in goodness, he is promoted to the higher systems; if in passion, he remains in the middle systems; and, if in ignorance, he is pushed down to the lower species of life.

TEXT 32

दुःखेष्वेकतरेणापि दैवभूतात्महेतुषु ।
जीवस्य न व्यवच्छेदः स्याच्चेत्तत्तत्प्रतिक्रिया ॥३२॥

duḥkheṣv ekatareṇāpi
daiva-bhūtātma-hetuṣu
jīvasya na vyavacchedaḥ
syāc cet tat-tat-pratikriyā

duḥkheṣu—in the matter of distresses; *ekatareṇa*—from one kind; *api*—even; *daiva*—providence; *bhūta*—other living entities; *ātma*—the body and mind; *hetuṣu*—on account of; *jīvasya*—of the living entity; *na*—never; *vyavacchedaḥ*—stopping; *syāt*—is possible; *cet*—although; *tat-tat*—of those miseries; *pratikriyā*—counteraction.

TRANSLATION

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities, or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

PURPORT

Just as a dog wanders here and there for a piece of bread or punishment, the living entity perpetually wanders about trying to be happy and planning in so many ways to counteract material misery. This is called the struggle for existence. We can actually see in our daily lives how we are forced to make plans to drive away miserable conditions. To get rid of one miserable condition, we have to put ourselves in another kind of miserable condition. A poor man suffers for want of money, but if he wants to become rich, he has to struggle in so many ways. Actually that is not a valid counteracting process but a snare of the illusory energy. If one does not endeavor to counteract his situation but is satisfied with his position, knowing that he has obtained his position through past activities, he can instead engage his energy to develop Kṛṣṇa consciousness. This is recommended in all Vedic literature.

tasyaiva hetoḥ prayateta kovido
na labhyate yad-bhramatām upary adhaḥ
tal-labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (*Bhāg.* 1.5.18) One should simply try to develop his Kṛṣṇa consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor. Kṛṣṇa therefore promises:

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31)

One who takes to the path of devotional service will never be vanquished, despite all miseries of the body and mind and despite all misery brought about by other living entities and providence, miseries which are beyond our control.

TEXT 33

यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् ।
तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥३३॥

yathā hi puruṣo bhāraṁ
śirasā gurum udvahan
taṁ skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ

yathā—as; *hi*—certainly; *puruṣaḥ*—a man; *bhāram*—a burden; *śirasā*—on the head; *gurum*—heavy; *udvahan*—carrying; *tam*—that; *skandhena*—on the shoulder; *saḥ*—he; *ādhatte*—puts; *tathā*—similarly; *sarvāḥ*—all; *pratikriyāḥ*—counteractions.

TRANSLATION

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his

shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

PURPORT

This is a good description of an attempt to transfer a burden from one place to another. When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. It is all simply illusion. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. The Lord, being all-powerful, can make arrangements to mitigate our painful life in material existence.

TEXT 34

नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।
द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥३४॥

naikāntataḥ pratīkāraḥ
karmaṇāṁ karma kevalam
dvayaṁ hy avidyopasṛtaṁ
svapne svapna ivānagha

na—never; *ekāntataḥ*—ultimately; *pratīkāraḥ*—counteraction; *karmaṇām*—of different activities; *karma*—another activity; *kevalam*—only; *dvayam*—both; *hi*—because; *avidyā*—due to illusion; *upasṛtam*—accepted; *svapne*—in a dream; *svapnaḥ*—a dream; *iva*—like; *anagha*—O you who are free from sinful activities.

TRANSLATION

Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

PURPORT

There are two kinds of fruitive activity. We can place the burden on the head, or we can place it on the shoulder. Actually, keeping the burden in either place is the same. The transferral, however, is taking place under the name of counteraction. In this connection Prahlāda Mahārāja said that fools and rascals in the material world plan so gorgeously for bodily comfort without knowing that such arrangements, even if successful, are only *māyā*. People are working hard day and night for the illusory happiness of the body. This is not a way to achieve happiness. One has to get out of this material entanglement and return home, back to Godhead. That is real happiness. The *Vedas* therefore enjoin: "Don't remain in the darkness of this material world. Go to the light of the spiritual world." To counteract the distress of this material body, one has to take on another distressed condition. Both situations are only illusion. There is no gain in taking on one trouble to counteract another trouble. The conclusion is that one cannot be perpetually happy as long as one exists in this material world. The only remedy is to get out of this material world altogether and return home, back to Godhead.

TEXT 35

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा ॥३५॥

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
manasā liṅga-rūpeṇa
svapne vicarato yathā

arthe—factual cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saṁsṛtiḥ*—material existence; *na*—not; *nivartate*—ceases; *manasā*—by the mind; *liṅga-rūpeṇa*—by subtle form; *svapne*—in a dream; *vicarataḥ*—acting; *yathā*—as.

TRANSLATION

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

PURPORT

As stated in the *Vedas,* the living entity is always separate from two kinds of material bodies—the subtle and the gross. All our sufferings are due to these material bodies. This is explained in *Bhagavad-gītā:*

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

Lord Kṛṣṇa thus informed Arjuna that all the distresses brought about by the body come and go. One has to learn how to tolerate them. Material existence is the cause of all our sufferings, for we do not suffer once we are out of the material condition. The *Vedas* therefore enjoin that one should factually understand that he is not material but is actually Brahman, (*ahaṁ brahmāsmi*). This understanding cannot be fully realized unless one is engaged in Brahman activities, namely devotional service. To get free from the material conditions, one has to take to Kṛṣṇa consciousness. That is the only remedy.

TEXTS 36-37

अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।
संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥३६॥

वासुदेवे भगवति भक्तियोगः समाहितः ।
सध्रीचीनेन वैराग्यं ज्ञानं च जनयिष्यति ॥३७॥

athātmano 'rtha-bhūtasya
yato 'nartha-paramparā
saṁsṛtis tad-vyavacchedo
bhaktyā paramayā gurau

vāsudeve bhagavati
bhakti-yogaḥ samāhitaḥ
sadhrīcīnena vairāgyaṁ
jñānaṁ ca janayiṣyati

atha—therefore; *ātmanaḥ*—of the living entity; *artha-bhūtasya*—having his real interest; *yataḥ*—from which; *anartha*—of all unwanted things; *paramparā*—a series one after another; *saṁsṛtiḥ*—material existence; *tat*—of that; *vyavacchedaḥ*—stopping; *bhaktyā*—by devotional service; *paramayā*—unalloyed; *gurau*—unto the Supreme Lord or His representative; *vāsudeve*—Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *bhakti-yogaḥ*—devotional service; *samāhitaḥ*—applied; *sadhrīcīnena*—completely; *vairāgyam*—detachment; *jñānam*—full knowledge; *ca*—and; *janayiṣyati*—will cause to become manifest.

TRANSLATION

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, he cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

PURPORT

This is the way to become detached from the artificial material condition. The only remedy is to take to Kṛṣṇa consciousness and constantly engage in the devotional service of Lord Vāsudeva, the Supreme Personality of Godhead. Everyone is trying to be happy, and the process adopted to achieve that happiness is called self-interest. Unfortunately the conditioned soul hovering within this material world does not know that his ultimate

goal of self-interest is Vāsudeva. *Saṁsṛti,* or material existence, begins with the illusioned bodily conception of life, and on the basis of this conception there ensues a series of unwanted things (*anarthas*). These unwanted things are actually mental desires for various types of sense gratification. In this way one accepts different types of bodies within this material world. One first has to control the mind so that the desires of the mind can be purified. This process is described in the *Nārada-pañcarātra* as *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.* Unless one purifies his mind, there is no question of getting free from the material condition. As stated in *Śrīmad-Bhāgavatam:*

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (*Bhāg.* 1.7.6) *Anarthas,* unwanted things, come down from one bodily life to another. To get out of this entanglement, one has to take to the devotional service of Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead. The word *guru* is significant in this connection. The word *guru* may be translated as "heavy," or "the supreme." In other words, the *guru* is the spiritual master. Śrīla Ṛṣabhadeva advised his sons: *gurur na sa syāt . . . na mocayed yaḥ samupeta-mṛtyum.* "One should not take up the post of spiritual master unless is able to lead his disciple from the cycle of birth and death." (*Bhāg.* 5.5.18) Material existence is actually a chain of action and reaction brought about by different types of fruitive activities. This is the cause of birth and death. One can stop this process only by engaging oneself in the service of Vāsudeva.

Bhakti refers to those activities performed in the service of Lord Vāsudeva. Because Lord Vāsudeva is the Supreme, one should engage himself in His service, not in the service of the demigods. Devotional service begins from the neophyte stage—the stage of observing the rules and regulations—and extends to the point of spontaneous loving service to the Lord. The purpose of all stages is to satisfy Lord Vāsudeva. When one is perfectly advanced in the devotional service of Vāsudeva, he becomes completely detached from the service of the body, that is, his designated

position in material existence. After becoming so detached, one becomes actually perfect in knowledge and engages perfectly in the service of Lord Vāsudeva. Śrī Caitanya Mahāprabhu says: *jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa'*. "Every living entity is by constitutional position an eternal servant of Kṛṣṇa." As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. *Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ:* in the liberated stage one is situated in his original Kṛṣṇa conscious position. He gives up all engagement in the service of matter, engagements concocted under the names of social service, national service, community service, dog service, automobile service, and so many other services conducted under the illusion of "I" and "mine."

As explained in the Second Chapter of the First Canto:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (*Bhāg.* 1.2.7) Thus one must engage in the service of Vāsudeva without material desire, mental speculation or fruitive activity.

TEXT 38

सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः ।
शृण्वतः श्रद्दधानस्य नित्यदा स्यादधीयतः ॥३८॥

so 'cirād eva rājarṣe
syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya
nityadā syād adhīyataḥ

saḥ—that; *acirāt*—very soon; *eva*—certainly; *rāja-ṛṣe*—O best of kings; *syāt*—becomes; *acyuta*—of the Supreme Personality of Godhead; *kathā*—narrations; *āśrayaḥ*—depending on; *śṛṇvataḥ*—of one who is hearing; *śraddadhānasya*—faithful; *nityadā*—always; *syāt*—becomes; *adhīyataḥ*—by cultivation.

TRANSLATION

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

PURPORT

Constant engagement in the transcendental loving service of Vāsudeva means constantly hearing the glories of the Lord. The principles of *bhakti-yoga—śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*—are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position.

TEXTS 39-40

यत्र भागवता राजन् साधवो विशदाशयाः ।
भगवद्गुणानुकथनश्रवणव्यग्रचेतसः ॥३९॥
तस्मिन्महन्मुखरिता मधुभिच्चरित्र-
पीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप गाढकर्णै-
स्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ॥४०॥

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasaḥ

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣaśeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

yatra—where; *bhāgavatāḥ*—great devotees; *rājan*—O King; *sādhavaḥ*—saintly persons; *viśada-āśayāḥ*—broad-minded; *bhagavat*—of the Supreme Personality of Godhead; *guṇa*—the qualities; *anukathana*—to regularly

recite; *śravaṇa*—to hear; *vyagra*—eager; *cetasaḥ*—whose consciousness; *tasmin*—there; *mahat*—of great saintly persons; *mukharitāḥ*—emanating from the mouths; *madhu-bhit*—of the killer of the Madhu demon; *caritra*—the activities or the character; *pīyūṣa*—of nectar; *śeṣa*—surplus; *saritaḥ*—rivers; *paritaḥ*—all around; *sravanti*—flow; *tāḥ*—all of them; *ye*—they who; *pibanti*—drink; *avitṛṣaḥ*—without being satisfied; *nṛpa*—O King; *gāḍha*—attentive; *karṇaiḥ*—with their ears; *tān*—them; *na*—never; *spṛśanti*—touch; *aśana*—hunger; *tṛṭ*—thirst; *bhaya*—fear; *śoka*—lamentation; *mohāḥ*—illusion.

TRANSLATION

My dear king, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.

PURPORT

The cultivation of Kṛṣṇa consciousness is possible where great devotees live together and constantly engage in hearing and chanting the glories of the Lord. In a holy place like Vṛndāvana, there are many devotees constantly engaged in chanting and hearing the glories of the Lord. If one gets the chance to hear from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouth of pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception.

The word *bhagavad-guṇānukathana-śravaṇa-vyagra-cetasaḥ,* meaning "always eager to find the place where the glories of the Lord are being heard and chanted," is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotees. As soon as one hears the glories of the Lord from the liberated devotees, he immediately becomes impregnated with Kṛṣṇa consciousness. This is also confirmed in another verse:

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (*Bhāg.* 3.25.25) In the association of pure devotees, one becomes attached to hearing and chanting the glories of the Lord. In this way one can cultivate Kṛṣṇa consciousness, and as soon as this cultivation is advanced, one can become faithful to the Lord, devoted to the Lord and attached to the Lord, and thus one can very quickly attain full Kṛṣṇa consciousness. The secret of success in the cultivation of Kṛṣṇa consciousness is hearing from the right person. A Kṛṣṇa conscious person is never disturbed by the bodily necessities—namely, eating, sleeping, mating and defending.

TEXT 41

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥४१॥

etair upadruto nityaṁ
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnaṁ
kathāmṛta-nidhau ratim

etaiḥ—by these; *upadrutaḥ*—disturbed; *nityam*—always; *jīva-lokaḥ*—the conditioned soul in the material world; *sva-bhāva-jaiḥ*—natural; *na karoti*—does not do; *hareḥ*—of the Supreme Personality of Godhead; *nūnam*—certainly; *kathā*—of the words; *amṛta*—of nectar; *nidhau*—in the ocean; *ratim*—attachment.

TRANSLATION

Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

PURPORT

Unless one is associated with devotees, he cannot cultivate Kṛṣṇa consciousness. *Nirjana-bhajana*—cultivating Kṛṣṇa consciousness in a solitary place—is not possible for the neophyte, for he will be disturbed by the bodily necessities (eating, sleeping, mating and defending). Being so disturbed, one cannot cultivate Kṛṣṇa consciousness. We therefore see that devotees known as *sahajiyā*, who make everything very easy, do not associate with advanced devotees. Such persons, in the name of devotional activities, are addicted to all kinds of sinful acts—illicit sex, intoxication, gambling, and meat-eating. There are also many so-called devotees passing themselves off as devotees while engaging in these sinful activities. In other words, one who is influenced by sinful activity cannot be accepted as a person in Kṛṣṇa consciousness. A person addicted to sinful life cannot develop Kṛṣṇa consciousness, as indicated in this verse.

TEXTS 42-44

प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः ।
दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः ॥४२॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ॥४३॥
अद्यापि वाचस्पतयस्तपोविद्यासमाधिभिः ।
पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ॥४४॥

prajāpati-patiḥ sākṣād
bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyakṣā
naiṣṭhikāḥ sanakādayaḥ

marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭha ity ete
mad-antā brahma-vādinaḥ

adyāpi vācas-patayas
tapo-vidyā-samādhibhiḥ
paśyanto 'pi na paśyanti
paśyantaṁ parameśvaram

prajāpati-patiḥ—Brahmā, the father of all progenitors; *sākṣāt*—directly; *bhagavān*—the most powerful; *giriśaḥ*—Lord Śiva; *manuḥ*—Manu; *dakṣa-ādayaḥ*—headed by King Dakṣa; *prajā-adhyakṣāḥ*—the rulers of humankind; *naiṣṭhikāḥ*—the strong *brahmacārīs; sanaka-ādayaḥ*—headed by Sanaka; *marīciḥ*—Marīci; *atri-aṅgirasau*—Atri and Aṅgirā; *pulastyaḥ*—Pulastya; *pulahaḥ*—Pulaha; *kratuḥ*—Kratu; *bhṛguḥ*—Bhṛgu; *vasiṣṭhaḥ*—Vasiṣṭha; *iti*—thus; *ete*—all of them; *mat-antāḥ*—ending with me; *brahma-vādinaḥ*—*brāhmaṇas,* speakers on Vedic literature; *adya api*—up to date; *vācaḥ-patayaḥ*—masters of speaking; *tapaḥ*—austerities; *vidyā*—knowledge; *samādhibhiḥ*—and by meditation; *paśyantaḥ*—observing; *api*—although; *na paśyanti*—do not observe; *paśyantam*—the one who sees; *parama-īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva, Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

PURPORT

According to the foolish Darwinian theory of the anthropologists, it is said that 40,000 years ago Homo sapiens had not appeared on this planet because the process of evolution had not reached that point. However, the Vedic histories—the *Purāṇas* and *Mahābhārata*—relate human histories that extend millions and millions of years into the past. In the beginning of creation, there was a very intelligent personality, Lord Brahmā, and from him emanated all the Manus, the *brahmacārīs* like Sanaka and Sanātana, as well as Lord Śiva, the great sages and Nārada. All these personalities underwent great austerities and penances and thus became authorities in Vedic knowledge. Perfect knowledge for human beings, as well as all living entities, is contained in the *Vedas.* All the above-mentioned great personalities are not only powerful—being cognizant of past, present and future—but are also devotees. Still, in spite of their great education in knowledge, and despite their meeting the Supreme Personality of Godhead, Lord Viṣṇu, they cannot actually understand the perfection of the living

entity's relationship with Lord Viṣṇu. This means that these personalities are still limited as far as their knowledge of the unlimited is concerned. The conclusion is that simply by advancing one's knowledge, one cannot be accepted as an expert in understanding the Supreme Personality of Godhead. The Supreme Personality of Godhead can be understood not by advanced knowledge but by pure devotional service, as confirmed in *Bhagavad-gītā:*

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Unless one takes to pure transcendental devotional service, he cannot understand the Supreme Personality of Godhead in truth. Everyone has some imperfect ideas about the Lord. So-called scientists and philosophical speculators are unable to understand the Supreme Lord by virtue of their knowledge. Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan mahimno
na cānya eko 'pi ciraṁ vicinvan
(*Bhāg.* 10.14.29)

The speculators, the *jñānīs,* go on speculating about the Supreme Personality of Godhead for many many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories. All the great sages mentioned in this verse have their planets near Brahmaloka, the planet where Lord Brahmā resides along with four great sages—Sanaka, Sanātana, Sanandana and Sanat-kumāra. These sages reside in different stars known as the southern stars, which circle the pole star. The pole star, called Dhruvaloka, is the pivot of this universe, and all planets move around this pole star. All the stars are planets, as far as we can see, within this one universe. According to Western theory, all the stars are different suns, but according to Vedic information, there is only one sun within this universe. All the so-called stars are but different planets. Besides this universe, there are many mil-

lions of other universes, and each of them contains similar innumerable stars and planets.

TEXT 45

शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे ।
मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ॥४५॥

śabda-brahmaṇi duṣpāre
caranta uru-vistare
mantra-liṅgair vyavacchinnaṁ
bhajanto na viduḥ param

śabda-brahmaṇi—in the Vedic literature; *duṣpāre*—unlimited; *carantaḥ*—being engaged; *uru*—greatly; *vistare*—expansive; *mantra*—of Vedic hymns; *liṅgaiḥ*—by the symptoms; *vyavacchinnam*—partially powerful (the demigods); *bhajantaḥ*—worshiping; *na viduḥ*—they do not know; *param*—the Supreme.

TRANSLATION

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the Supreme Powerful Personality of Godhead.

PURPORT

As stated in *Bhagavad-gītā:*

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

Most people are interested in worshiping demigods to acquire powers. Each demigod has a particular power. For instance, the demigod Indra, the King of heaven, has power to shower rain on the surface of the globe to give sufficient vegetation to the earth. This demigod is described in the *Vedas: vajra-hastaḥ purandaraḥ.* Indra rules the water supply with a thun-

derbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods—Agni, Varuṇa, Candra, Sūrya—have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: *mantra-liṅgair vyavacchinnam.* By such worship, *karmīs* may obtain the benediction of material opulence in the form of animals, riches, beautiful wives, many followers, and so on. By such material opulence, however, one cannot understand the Supreme Personality of Godhead.

TEXT 46

यदा यस्यानुगृह्णाति भगवानात्ममावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥४६॥

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

yadā—when; *yasya*—whom; *anugṛhṇāti*—favors by causeless mercy; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—realized by a devotee; *saḥ*—such a devotee; *jahāti*—gives up; *matim*—consciousness; *loke*—in the material world; *vede*—in the Vedic functions; *ca*—also; *pariniṣṭhitām*—fixed.

TRANSLATION

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

PURPORT

In the previous verse, those who are in knowledge have been described as unable to appreciate the Supreme Personality of Godhead. Similarly, this verse indicates that those who are followers of the Vedic rituals, as well as those who are followers of fruitive activities, are unable to see the Supreme Personality of Godhead. In these two verses both the *karmīs* and *jñānīs* are described as unfit to understand Him. As described by Śrīla Rūpa Gosvāmī, only when one is completely free from mental speculation and fruitive activity (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*) can one engage in pure devotional service without being polluted by material

desires. The significant word *ātma-bhāvitaḥ* indicates that the Lord is awakened in one's mind if one constantly thinks of Him. A pure devotee is always thinking of the lotus feet of the Lord (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). A pure devotee cannot remain a moment without being absorbed in thoughts of the Supreme Personality of Godhead. This constant thinking of the Lord is described in *Bhagavad-gītā* as *satata-yuktānām,* always engaging in the Lord's service. *Bhajatāṁ prīti-pūrvakam:* this is devotional service in love and affection. Because the Supreme Personality of Godhead dictates to the pure devotee from within, the devotee is saved from all material activities. Even the Vedic ritualistic ceremonies are considered material activities because by such activities one is simply elevated to other planetary systems, the residential abodes of the demigods. Lord Kṛṣṇa says in *Bhagavad-gītā:*

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25)

The word *ātma-bhāvitaḥ* also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvāmīs: *nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau.* A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees' attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy. If a devotee is benedicted by another devotee, he becomes free from *karma-kāṇḍa* and *jñāna-kāṇḍa* activities. As confirmed in *Brahma-saṁhitā, vedeṣu durlabham:* the Supreme Personality of Godhead cannot be realized through *karma-kāṇḍa* and *jñāna-kāṇḍa. Adurlabham ātma-bhaktau:* the Lord is realized only by a sincere devotee.

This material world, the cosmic manifestation, is created by the Supreme Personality of Godhead, and the living entities have come here to enjoy themselves. The Vedic instructions guide them according to different regulative principles, and intelligent people take advantage of these instructions. They thus enjoy material life without being disturbed. This is actually illusion, and to get out of this illusion by one's own endeavor is very

difficult. The general populace is engaged in material activities, and when people are a little advanced, they become attracted by the ritualistic ceremonies mentioned in the *Vedas*. However, when one is frustrated in the performance of these ritualistic ceremonies, he again comes to material activities. In this way both the followers of the Vedic rituals and the followers of material activities are entangled in conditional life. These people get the seed of devotional service only by the good will of the *guru* and Kṛṣṇa. This is confirmed in *Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.*

When one is engaged in devotional service, he is no longer attracted to material activities. When a man is covered by different designations, he cannot engage in devotional service. One has to become freed from such designative activities (*sarvopādhi-vinirmuktam*) and become pure in order to serve the Supreme Personality of Godhead through purified senses. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* the service of the Lord through purified senses is called *bhakti-yoga* or devotional service. The sincere devotee is always helped by the Supersoul, who resides within the heart of every living entity, as Lord Kṛṣṇa confirms in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

This is the stage of becoming free from the contamination of the material world. At such a time a devotee makes friends with another devotee, and his engagement in material activities ceases completely. At that time,he attains the favor of the Lord and loses his faith in material civilization, which begins with *varṇāśrama-dharma.* Śrī Caitanya Mahāprabhu speaks clearly of one's becoming liberated from the *varṇāśrama-dharma,* the most exalted system of human civilization. At such a time one feels himself to be perpetually the servant of Lord Kṛṣṇa, a position taken by Śrī Caitanya Mahāprabhu Himself.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

(*Padyāvalī 63*)

"I am not a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra.* I am not a *brahmacārī, gṛhastha, vānaprastha* or *sannyāsī.* What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa." Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

TEXT 47

तस्मात्कर्मसु बर्हिष्मन्नज्ञानादर्थकाशिषु ।
मार्थदृष्टिं कृथाः श्रोत्रस्पर्शिष्वस्पृष्टवस्तुषु ॥४७॥

tasmāt karmasu barhiṣmann
ajñānād artha-kāśiṣu
mārtha-dṛṣṭiṁ kṛthāḥ śrotra-
sparśiṣv aspṛṣṭa-vastuṣu

tasmāt—therefore; *karmasu*—in fruitive activities; *barhiṣman*—O King Prācīnabarhiṣat; *ajñānāt*—out of ignorance; *artha-kāśiṣu*—in the matter of glittering fruitive result; *mā*—never; *artha-dṛṣṭim*—considering as the aim of life; *kṛthāḥ*—do; *śrotra-sparśiṣu*—pleasing to the ear; *aspṛṣṭa*—without touching; *vastuṣu*—real interest.

TRANSLATION

My dear King Barhiṣmān, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

PURPORT

In *Bhagavad-gītā* it is said:

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ
bhogaiśvarya-gatiṁ prati

"Men of small knowledge are very much attached to the flowery words of the *Vedas,* which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this." (Bg. 2.42-43)

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān from engaging in such fruitive activities. Therefore he is now directly telling him, "Don't be interested in such temporary benefits." In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are nonetheless forgetting our real purpose. Bhaktivinoda Ṭhākura therefore says: *jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā.* "Materialistic studies are the glare of *māyā* only, for they are an obstacle to spiritual progress."

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic activities. King Barhiṣmān is herein requested not to be attached to such activities. In the *Vedas* it is stated that the performance of sacrifice is the actual purpose of life. A section of the Indian population known as the Ārya Samājists lay too much stress on the sacrificial portion of the *Vedas.* This verse indicates, however, that such sacrifices are to be taken as illusory. Actually the aim of human life should be God realization, or Kṛṣṇa consciousness. The Vedic performances are, of course, very glittering and pleasing to hear about, but they do not serve the real purpose of life.

TEXT 48

स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः ।
आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः ॥४८॥

svaṁ lokaṁ na vidus te vai
yatra devo janārdanaḥ

āhur dhūmra-dhiyo vedaṁ
sakarmakam atad-vidaḥ

svam—own; *lokam*—abode; *na*—never; *viduḥ*—know; *te*—such persons; *vai*—certainly; *yatra*—where; *devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Kṛṣṇa or Viṣṇu; *āhuḥ*—speak; *dhūmra-dhiyaḥ*—the less intelligent class of men; *vedam*—the four *Vedas; sa-karmakam*—full of ritualistic ceremonies; *a-tat-vidaḥ*—persons who are not in knowledge.

TRANSLATION

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

PURPORT

Generally people are not aware of their interest in life—to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuṇṭha planets, and the topmost planet is Kṛṣṇaloka, Goloka Vṛndāvana. Despite the so-called advancement of civilization, there is no information of the Vaikuṇṭhalokas, the spiritual planets. At the present moment so-called advanced civilized men are trying to go to other planets, but they do not know that even if they go to the highest planetary system, Brahmaloka, they have to come back again to this planet. This is confirmed in *Bhagavad-gītā:*

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

If one goes to the highest planetary system within this universe he still has to return after the effects of pious activities are finished. Space vehicles may go very high in the sky, but as soon as their fuel is finished, they have to return to this earthly planet. All these activities are performed in illusion. The real attempt should now be to return home, back to Godhead. The process

is mentioned in *Bhagavad-gītā. Yānti mad-yājino 'pi mām:* those who engage in the devotional service of the Supreme Personality of Godhead return home, back to Godhead. Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuṇṭha planets, and in particular the planet known as Goloka Vṛndāvana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*). This is also confirmed in *Śrīmad-Bhāgavatam:*

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet (*Bhāg.* 12.3.51)

One can go to the supreme planet (*paraṁ vrajet*) simply by chanting the Hare Kṛṣṇa *mantra.* This is especially meant for the people of this age (*kaler doṣa-nidhe*). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

TEXT 49

आस्तीर्य दर्भैः प्राग्ग्रैः कार्त्स्न्येन क्षितिमण्डलम् ।
स्तब्धो बृहद्वधान्मानी कर्म नावैषि यत्परम् ।
तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ॥४९॥

āstīrya darbhaiḥ prāg-agraiḥ
kārtsnyena kṣiti-maṇḍalam
stabdho bṛhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā

āstīrya—having covered; *darbhaiḥ*—by *kuśa* grass; *prāk-agraiḥ*—with the points facing east; *kārtsnyena*—altogether; *kṣiti-maṇḍalam*—the surface of the world; *stabdhaḥ*—proud upstart; *bṛhat*—great; *vadhāt*—by killing; *mānī*—thinking yourself very important; *karma*—activity; *na avaiṣi*—you do not know; *yat*—which; *param*—supreme; *tat*—that; *karma*—activity; *hari-*

toṣam—satisfying the Supreme Lord; *yat*—which; *sā*—that; *vidyā*—education; *tat*—unto the Lord; *matiḥ*—consciousness; *yayā*—by which.

TRANSLATION

My dear King, the entire world is covered with the sharp points of kuśa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

PURPORT

In this verse the great sage Nārada Muni directly insults the King because he was engaged in performing sacrifices that entail the killing of a great number of animals. The King was thinking that he was great for having performed so many sacrifices, but the great sage Nārada directly chastises him, informing him that his animal killing only leads to his being puffed up with false prestige. Actually anything that is done which does not lead to Kṛṣṇa consciousness is a sinful activity, and any education that does not lead one to understand Kṛṣṇa is false education. If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.

TEXT 50

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ।
तत्पादमूलं शरणं यतः क्षेमो नृणामिह ॥५०॥

harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ
tat-pāda-mūlaṁ śaraṇaṁ
yataḥ kṣemo nṛṇām iha

hariḥ—Śrī Hari; *deha-bhṛtām*—of living entities who have accepted material bodies; *ātmā*—the Supersoul; *svayam*—Himself; *prakṛtiḥ*—material nature; *īśvaraḥ*—the controller; *tat*—His; *pāda-mūlam*—feet; *śaraṇam*—shelter; *yataḥ*—from which; *kṣemaḥ*—good fortune; *nṛṇām*—of men; *iha*—in this world.

TRANSLATION

Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

PURPORT

In *Bhagavad-gītā* it is said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

The living entity is within the body, and the Supersoul, the Supreme Personality of Godhead, is also there. He is called *antaryāmī* and *caitya-guru*. As Lord Kṛṣṇa states in *Bhagavad-gītā*, He is controlling everything.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mataḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas*." (Bg. 15.15)

Everything is being directed by the Supersoul within the body; therefore the better part of valor is to take His direction and be happy. To take His directions, one needs to be a devotee, and this is also confirmed in *Bhagavad-gītā*.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Although the Supersoul is in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*), He talks only to the pure devotees who constantly engage in His service. In *Caitanya-bhāgavata* it is said:

tāhāre se bali vidyā, mantra, adhyayana
kṛṣṇa-pāda-padme ye karaye sthira mana

"One who has fixed his mind on the lotus feet of Kṛṣṇa is to be understood as having the best education and as having studied all the *Vedas*." (Cb. *Antya* 3.45) There are also other appropriate quotes in *Caitanya-bhāgavata:*

sei se vidyāra phala jāniha niścaya
kṛṣṇa-pāda-padme yadi citta-vṛtti raya

"The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa." (Cb. *Ādi* 13.178)

'dig-vijaya kariba,'— vidyāra kārya nahe
īśvare bhajile, sei vidyā 'satya' kahe

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Cb. *Ādi* 13.173)

paḍe kene loka——kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare

"The purpose of education is to understand Kṛṣṇa and His devotional service. If one does not do so, then education is false." (Cb. *Ādi* 12.49)

tāhāre se bali dharma, karma sadācāra
īśvare se prīti janme sammata sabāra

"Being cultured, educated, very active and religious means developing natural love for Kṛṣṇa." (Cb. *Antya* 3.44) Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement. Once Lord Caitanya asked Srī Rāmānanda Rāya what the best part of education was, and Rāmānanda

Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.

TEXT 51

स वै प्रियतमश्चात्मा यतो न भयमण्वपि ।
इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥५१॥

sa vai priyatamaś cātmā
yato na bhayam aṇv api
iti veda sa vai vidvān
yo vidvān sa gurur hariḥ

saḥ—He; *vai*—certainly; *priya-tamaḥ*—the most dear; *ca*—also; *ātmā*—Supersoul; *yataḥ*—from whom; *na*—never; *bhayam*—fear; *aṇu*—little; *api*—even; *iti*—thus; *veda*—(one who) knows; *saḥ*—he; *vai*—certainly; *vidvān*—educated; *yaḥ*—he who; *vidvān*—educated; *saḥ*—he; *guruḥ*—spiritual master; *hariḥ*—not different from the Lord.

TRANSLATION

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says: *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ*. The spiritual master is described in every scripture as the representative of the Supreme Personality of Godhead. The spiritual master is accepted as identical with the Supreme Personality of Godhead because he is the most confidential servant of the Lord (*kintu prabhor yaḥ priya eva tasya*). The purport is that both the Supersoul and the individual soul are very dear to everyone. Everyone loves himself, and when he becomes more advanced, he loves the Supersoul also. A person who is self-realized does not recommend the worship of anyone but the Supersoul. He knows that to worship the

Supreme Personality of Godhead is easier than to worship various demigods under the influence of lust and the desire for material enjoyment. The devotee is therefore always engaged in the loving devotional service of the Lord. Such a person is a true *guru*. In *Padma Purāṇa* it is said:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

"Even if a *brāhmaṇa* is very learned in Vedic scriptures and knows the six occupational duties of a *brāhmaṇa*, he cannot become a *guru* or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master." The conclusion is that one cannot become a spiritual master unless he is a pure devotee of the Lord. One who is a spiritual master in accordance with the above descriptions of devotional service is to be understood as the Supreme Personality of Godhead personally present. According to the words mentioned here (*gurur hariḥ*), consulting a bona fide spiritual master means consulting the Supreme Personality of Godhead personally. One should therefore take shelter of such a bona fide spiritual master. Success in life means accepting a spiritual master who knows Kṛṣṇa as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

TEXT 52

नारद उवाच

प्रश्न एवं हि संछिन्नो भवतः पुरुषर्षभ ।
अत्र मे वदतो गुह्यं निशामय सुनिश्चितम् ॥५२॥

nārada uvāca
praśna evaṁ hi sañchinno
bhavataḥ puruṣarṣabha
atra me vadato guhyaṁ
niśāmaya suniścitam

nāradaḥ uvāca—Nārada said; *praśnaḥ*—question; *evam*—thus; *hi*—certainly; *sañchinnaḥ*—answered; *bhavataḥ*—your; *puruṣa-ṛṣabha*—O great personality; *atra*—here; *me vadataḥ*—as I am speaking; *guhyam*—confidential; *niśāmaya*—hear; *su-niścitam*—perfectly ascertained.

TRANSLATION

The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

PURPORT

Śrī Nārada Muni is personally acting as the spiritual master of King Barhiṣmān. It was Nārada Muni's intention that through his instructions the King would immediately give up all engagement in fruitive activity and take to devotional service. However, although the King understood everything, he was still not prepared to give up his engagements. As the following verses will show, the King was contemplating sending for his sons, who were away from home executing austerities and penances. After their return, he would entrust his kingdom to them and then leave home. This is the position of most people. They accept a bona fide spiritual master and listen to him, but when the spiritual master indicates that they should leave home and fully engage in devotional service, they hesitate. The duty of the spiritual master is to instruct the disciple as long as he does not come to the understanding that this materialistic way of life, fruitive activity, is not at all beneficial. Actually one should take to devotional service from the beginning of life, as Prahlāda Mahārāja advised: *kaumāra ācaret prājño dharmān bhāgavatān iha* (*Bhāg.* 7.6.1). According to all the instructions of the *Vedas,* we can understand that unless one takes to Kṛṣṇa consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Nārada Muni therefore decided to relate another allegory to the King so that he might be induced to give up family life within material existence.

TEXT 53

क्षुद्रञ्चरं सुमनसां शरणे मिथित्वा
रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।
अग्रे वृकानसुतृपोऽविगणय्य यान्तं
पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम् ॥५३॥

kṣudrañ caraṁ sumanasāṁ śaraṇe mithitvā
raktaṁ ṣaḍ-aṅghri-gaṇa-sāmasu lubdha-karṇam

agre vṛkān asu-tṛpo 'vigaṇayya yāntaṁ
pṛṣṭhe mṛgaṁ mṛgaya lubdhaka-bāṇa-bhinnam

kṣudram—on grass; *caram*—grazing; *sumanasām*—of a beautiful flower garden; *śaraṇe*—under the protection; *mithitvā*—being united with a woman; *raktam*—attached; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of groups; *sāmasu*—to the singing; *lubdha-karṇam*—whose ear is attracted; *agre*—in front; *vṛkān*—tigers; *asu-tṛpaḥ*—who live at the cost of another's life; *avigaṇayya*—neglecting; *yāntam*—moving; *pṛṣṭhe*—behind; *mṛgam*—the deer; *mṛgaya*—search out; *lubdhaka*—of a hunter; *bāṇa*—by the arrows; *bhinnam*—liable to be pierced.

TRANSLATION

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

PURPORT

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees' humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the *Bhāgavatam:*

labdhvā sudurlabham idaṁ bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anumṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt
(*Bhāg.* 11.9.29)

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

TEXT 54

सुमनः समधर्मणां स्त्रीणां शरण आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काम्यकर्मविपाकजं काम-सुखलवं जैह्व्यौपस्थ्यादि विचिन्वन्तं मिथुनीभूय तदभिनिवेशितमनसं षडङ्घ्रिगणसामगीतवदति-मनोहरवनितादिजनालापेष्वतितरामतिप्रलोभितकर्ण-मग्रे वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान्तान् काल-लवविशेषानविगणय्य गृहेषु विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तःशरेण यमिह पराविध्यति तमिममात्मानमहो राजन् भिन्नहृदयं द्रष्टुमर्हसीति ॥५४॥

sumanaḥ-sama-dharmaṇāṁ strīṇāṁ śaraṇa āśrame puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ ṣaḍ-aṅghri-gaṇa-sāma-gīta-vad ati-manohara-vanitādi-janālāpeṣv atitarām ati-pralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān kāla-lava-viśeṣān avigaṇayya gṛheṣu viharantaṁ pṛṣṭhata eva parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.

sumanaḥ—flowers; *sama-dharmaṇām*—exactly like; *strīṇām*—of women; *śaraṇe*—in the shelter; *āśrame*—household life; *puṣpa*—in flowers; *madhu*—

of honey; *gandha*—the flavor; *vat*—like; *kṣudra-tamam*—most insignificant; *kāmya*—desired; *karma*—of activities; *vipāka-jam*—obtained as a result; *kāma-sukha*—of sense gratification; *lavam*—a fragment; *jaihvya*—enjoyment of the tongue; *aupasthya*—sex enjoyment; *ādi*—beginning with; *vicinvantam*—always thinking of; *mithunī-bhūya*—engaging in sex life; *tat*—in his wife; *abhiniveśita*—always absorbed; *manasam*—whose mind; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of crowds; *sāma*—gentle; *gīta*—the chanting; *vat*—like; *ati*—very; *manohara*—attractive; *vanitā-ādi*—beginning with the wife; *jana*—of people; *alāpeṣu*—to the talks; *atitarām*—excessively; *ati*—very much; *pralobhita*—attracted; *karṇam*—whose ears; *agre*—in front; *vṛka-yūtha*—a group of tigers; *vat*—like; *ātmanaḥ*—of one's self; *āyuḥ*—span of life; *harataḥ*—taking away; *ahaḥ-rātrān*—days and nights; *tān*—all of them; *kāla-lava-viśeṣān*—the moments of time; *avigaṇayya*—without considering; *gṛheṣu*—in household life; *viharantam*—enjoying; *pṛṣṭhataḥ*—from the back; *eva*—certainly; *parokṣam*—without being seen; *anupravṛttaḥ*—following behind; *lubdhakaḥ*—the hunter; *kṛta-antaḥ*—the superintendent of death; *antaḥ*—in the heart; *śareṇa*—by an arrow; *yam*—whom; *iha*—in this world; *parāvidhyati*—pierces; *tam*—that; *imam*—this; *ātmānam*—yourself; *aho rājan*—O King; *bhinna-hṛdayam*—whose heart is pierced; *draṣṭum*—to see; *arhasi*—you ought; *iti*—thus.

TRANSLATION

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires and sex. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

PURPORT

Materialistic life means forgetting one's constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the *gṛhastha-āśrama.* In the *gṛhastha-āśrama* a young man accepts a young wife who is very beautiful in the beginning, but in due course of time,

after giving birth to many children and becoming older and older, she demands many things from the husband to maintain the entire family. At such a time the wife becomes detestable to the very man who accepted her in her younger days. One becomes attached to the *gṛhastha-āśrama* for two reasons only—the wife cooks palatable dishes for the satisfaction of her husband's tongue, and she gives him sexual pleasure at night. A person attached to the *gṛhastha-āśrama* is always thinking of these two things—palatable food and sex enjoyment. The talks of the wife, which are enjoyed as a family recreation, and the talks of the children both attract the living entity. He thus forgets that he has to die someday and has to prepare for the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Nārada to point out to the King that the King himself is similarly entrapped by such surroundings. Actually everyone is surrounded by such a family life, which misleads one. The living entity thus forgets that he has to return home, back to Godhead. He simply becomes entangled in family life. Prahlāda Mahārāja has therefore hinted: *hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta.* Family life is considered a blind well (*andha-kūpam*) into which a person falls and dies without help. Prahlāda Mahārāja recommends that while one's senses are there and one is strong enough, he should abandon the *gṛhastha-āśrama* and take shelter of the lotus feet of the Lord, going to the forest of Vṛndāvana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take *vānaprastha* and eventually remain alone as a *sannyāsī.* That is the prescribed method of Vedic civilization known as *varṇāśrama-dharma.* When one takes *sannyāsa* after enjoying family life, he pleases the Supreme Lord Viṣṇu.

One has to understand one's position in family or worldly life. That is called intelligence. One should not remain always trapped in family life to satisfy his tongue and genitals in association with a wife. In such a way, one simply spoils his life. According to Vedic civilization, it is imperative to give up the family at a certain stage, by force if necessary. Unfortunately, so-called followers of Vedic life do not give up their family even at the end of life, unless they are forced by death. There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four *varṇas* and the four *āśramas.*

TEXT 55

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्त-
श्चित्तं नियच्छ हृदि कर्णधुनीं च चित्ते ।

जह्यङ्गनाश्रममसतमयूथगाथं
प्रीणीहि हंसशरणं विरम क्रमेण ॥५५॥

sa tvaṁ vicakṣya mṛga-ceṣṭitam ātmano 'ntaś
cittaṁ niyaccha hṛdi karṇa-dhunīṁ ca citte
jahy aṅganāśramam asattama-yūtha-gāthaṁ
prīṇīhi haṁsa-śaraṇaṁ virama krameṇa

saḥ—that very person; *tvam*—you; *vicakṣya*—considering; *mṛga-ceṣṭitam*—the activities of the deer; *ātmanaḥ*—of the self; *antaḥ*—within; *cittam*—consciousness; *niyaccha*—fix; *hṛdi*—in the heart; *karṇa-dhunīm*—aural reception; *ca*—and; *citte*—unto the consciousness; *jahi*—give up; *aṅgana-āśramam*—household life; *asat-tama*—most abominable; *yūtha-gātham*—full of stories of man and woman; *prīṇīhi*—just accept; *haṁsa-śaraṇam*—the shelter of the liberated souls; *virama*—become detached; *krameṇa*—gradually.

TRANSLATION

My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

PURPORT

In one of his songs, Śrīla Narottama dāsa Ṭhākura writes:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

People are generally enamored of the fruitive results of worldly activity and mental speculation. They generally desire to be promoted to heavenly planets, merge into the existence of Brahman, or keep themselves in the midst of family life, enchanted by the pleasures of the tongue and genitals. The great sage Nārada clearly instructs King Barhiṣmān not to remain his entire life in the *gṛhastha-āśrama.* Being in the *gṛhastha-āśrama* means being under the control of one's wife. One has to give up all this and put himself into the *āśrama* of the *paramahaṁsa,* that is, put himself under the control of the spiritual master. The *paramahaṁsa-āśrama* is the *āśrama* of the Supreme Personality of Godhead, under whom the spiritual master has taken shelter. The symptoms of the bona fide spiritual master are stated in *Śrīmad-Bhāgavatam:*

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

"Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters." (*Bhāg.* 11.3.21)

A *paramahaṁsa* is one who has taken shelter of the Parabrahman, the Supreme Personality of Godhead. If one takes shelter of the *paramahaṁsa* spiritual master, gradually, through training and instruction, he will become detached from worldly life and ultimately return home, back to Godhead. The particular mention of *aṅganāśramam asattama-yūtha-gātham* is very interesting. The whole world is in the clutches of *māyā,* being controlled by woman. Not only is one controlled by the woman who is one's wife, but one is also controlled by so many sex literatures. That is the cause of one's being entangled in the material world. One cannot give up this abominable association through one's own effort, but if one takes shelter of a bona fide spiritual master who is a *paramahaṁsa,* he will gradually be elevated to the platform of spiritual life.

The pleasing words of the *Vedas* that inspire one to elevate oneself to the heavenly planets or merge into the existence of the Supreme are for the

less intelligent who are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ* (those whose knowledge is taken away by the illusory energy). Real knowledge means understanding the miserable condition of material life. One should take shelter of a bona fide liberated soul, the spiritual master, and gradually elevate himself to the spiritual platform and thus become detached from the material world. According to Śrīla Viśvanātha Cakravartī Ṭhākura, *haṁsa-śaraṇam* refers to the cottage in which saintly persons live. Generally a saintly person lives in a remote place in the forest or in a humble cottage. However, we should note that the times have changed. It may be beneficial for a saintly person's own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps for the first time, introduced palatial buildings and motor cars for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary. The real necessity is to become free from material bondage in whatever way possible. According to the orders of Śrīla Rūpa Gosvāmī:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness." (Bh.r.s. 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Kṛṣṇa consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as *yukta-vairāgya,* that is, for renunciation.

TEXT 56

राजोवाच

श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत ।
नैतज्जानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्यदि ॥५६॥

rājovāca
śrutam anvīkṣitaṁ brahman
bhagavān yad abhāṣata
naitaj jānanty upādhyāyāḥ
kiṁ na brūyur vidur yadi

rājā uvāca—the King said; *śrutam*—was heard; *anvīkṣitam*—was considered; *brahman*—O *brāhmaṇa; bhagavān*—the most powerful; *yat*—which; *abhāṣata*—you have spoken; *na*—not; *etat*—this; *jānanti*—do know; *upādhyāyāḥ*—the teachers of fruitive activities; *kim*—why; *na brūyuḥ*—they did not instruct; *viduḥ*—they understood; *yadi*—if.

TRANSLATION

The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention, and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

PURPORT

Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ*. They appear to be very learned scholars, but actually the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Kṛṣṇa.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed, I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

All Vedic knowledge is meant for searching out Kṛṣṇa because Kṛṣṇa is the origin of everything. *Janmādy asya yataḥ.* In *Bhagavad-gītā* Kṛṣṇa says:

na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ

"Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages." (Bg. 10.2)

Kṛṣṇa is the origin and beginning of all demigods, including Lord Brahmā, Lord Śiva and all others. The Vedic ritualistic ceremonies are concerned with satisfying different demigods, but unless one is very advanced, he cannot understand that the original personality is Śrī Kṛṣṇa. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* After hearing the instructions of Nārada, King Barhiṣmān came to his senses. The real goal of life is to attain devotional service to the Supreme Personality of Godhead. The King therefore decided to reject the so-called priestly orders that simply engage their followers in the ritualistic ceremonies without giving effective instructions about the goal of life. At the present moment the churches, temples and mosques all over the world are not attracting people because foolish priests cannot elevate their followers to the platform of knowledge. Not being aware of the real goal of life, they simply keep their congregation in ignorance. Consequently those who are well educated have become uninterested in the ritualistic ceremonies. At the same time, they are not benefited with real knowledge. This Kṛṣṇa consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Mahārāja Barhiṣmān, everyone should take advantage of this Kṛṣṇa consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvāmīs from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Śrīla Sanātana Gosvāmī compiled his *Hari-bhakti-vilāsa* for the guidance of the Vaiṣṇavas. The Vaiṣṇavas, not caring for the lifeless activities of the priestly classes, take to full Kṛṣṇa consciousness and become perfect in this very life. That is described in the previous verse as *paramhaṁsa-śaraṇam,* taking shelter of the *paramhaṁsa,* the liberated soul, and becoming successful in this life.

TEXT 57

संशयोऽत्र तु मे विप्र संछिन्नस्तत्कृतो महान् ।
ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः ॥५७॥

saṁśayo 'tra tu me vipra
sañchinnas tat-kṛto mahān
ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayaḥ

saṁśayaḥ—doubt; *atra*—here; *tu*—but; *me*—my; *vipra*—O *brāhmaṇa;* *sañchinnaḥ*—cleared; *tat-kṛtaḥ*—done by that; *mahān*—very great; *ṛṣayaḥ*—the great sages; *api*—even; *hi*—certainly; *muhyanti*—are bewildered; *yatra*—where; *na*—not; *indriya*—of the senses; *vṛttayaḥ*—activities.

TRANSLATION

My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

PURPORT

King Barhiṣmān was engaged in different types of sacrifice for elevation to the heavenly planets. People generally are attracted by these activities, and very rarely is a person attracted to devotional service, as Śrī Caitanya Mahāprabhu confirms. Unless one is very very fortunate, he does not take to devotional service. Even the so-called learned Vedic scholars are bewildered by devotional service. They are generally attracted to the rituals for sense gratification. In devotional service there is no sense gratification but only transcendental loving service to the Lord. Consequently the so-called priests engaged in sense gratification do not very much like devotional service. The *brāhmaṇas,* the priests, have been against this Kṛṣṇa consciousness movement since it began with Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Mohammedan government. Caitanya Mahāprabhu had to lead a civil disobedience movement against

the propaganda of the so-called followers of Vedic principles. These people are described as *karma-jaḍa-smārtas,* which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (*ṛṣayo 'pi hi muhyanti*). To save oneself from the hands of these *karma-jaḍa-smārtas,* one should strictly follow the instructions of the Supreme Personality of Godhead.

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 58

कर्माण्यारभते येन पुमानिह विहाय तम् ।
अमुत्रान्येन देहेन जुष्टानि स यदश्नुते ॥५८॥

karmāṇy ārabhate yena
pumān iha vihāya tam
amutrānyena dehena
juṣṭāni sa yad aśnute

karmāṇi—fruitive activities; *ārabhate*—begins to perform; *yena*—by which; *pumān*—a living entity; *iha*—in this life; *vihāya*—giving up; *tam*—that; *amutra*—in the next life; *anyena*—another; *dehena*—by a body; *juṣṭāni*—the results; *saḥ*—he; *yat*—that; *aśnute*—enjoys.

TRANSLATION

The results of whatever a living entity does in this life are enjoyed in the next life.

PURPORT

A person generally does not know how one body is linked with another body. How is it possible that one suffers or enjoys the results of activities in this body in yet another body in the next life. This is a question the King wants Nārada Muni to answer. How may one have a human body in this life and not have a human body in the next? Even great philosophers

and scientists cannot account for the transferral of *karma* from one body to another. As we experience, every individual soul has an individual body, and one person's activities, or one body's activities, are not enjoyed or suffered by another body or another person. The question is how the activities of one body are suffered or enjoyed in the next.

TEXT 59

इति वेदविदां वादः श्रूयते तत्र तत्र ह ।
कर्म यत्क्रियते प्रोक्तं परोक्षं न प्रकाशते ॥५९॥

iti veda-vidāṁ vādaḥ
śrūyate tatra tatra ha
karma yat kriyate proktaṁ
parokṣaṁ na prakāśate

iti—thus; *veda-vidām*—of persons who know the Vedic conclusions; *vādaḥ*—the thesis; *śrūyate*—is heard; *tatra tatra*—here and there; *ha*—certainly; *karma*—the activity; *yat*—what; *kriyate*—is performed; *proktam*—as it was said; *parokṣam*—unknown; *na prakāśate*—is not directly manifested.

TRANSLATION

The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

PURPORT

Atheists want evidence for the resultant actions of past activities. Therefore they ask, "Where is the proof that I am suffering and enjoying the resultant actions of past *karma*?" They have no idea how the subtle body carries the results of the present body's actions down to the next gross body. The present body may be finished grossly, but the subtle body is not finished; it carries the soul to the next body. Actually the gross body is dependent on the subtle body. Therefore the next gross body must suffer and enjoy according to the subtle body. The soul is carried by the subtle body continuously until liberated from gross material bondage.

TEXT 60

नारद उवाच

येनैवारभते कर्म तेनैवामुत्र तत्पुमान् ।
भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥६०॥

nārada uvāca
yenaivārabhate karma
tenaivāmutra tat pumān
bhuṅkte hy avyavadhānena
liṅgena manasā svayam

nāradaḥ uvāca—Nārada said; *yena*—by which; *eva*—certainly; *ārabhate*—begins; *karma*—fruitive activities; *tena*—by that body; *eva*—certainly; *amutra*—in the next life; *tat*—that; *pumān*—the living entity; *bhuṅkte*—enjoys; *hi*—because; *avyavadhānena*—without any change; *liṅgena*—by the subtle body; *manasā*—by the mind; *svayam*—personally.

TRANSLATION

The great sage Nārada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

PURPORT

The living entity has two kinds of body—the subtle body and the gross body. Actually he enjoys through the subtle body, which is composed of mind, intelligence and ego. The gross body is the instrumental outer covering. When the gross body is lost, or when it dies, the root of the gross body—the mind, intelligence and ego—continue and bring about another gross body. Although the gross bodies apparently change, the real root of the gross body—the subtle body of mind, intelligence and ego—is always there. The subtle body's activities—be they pious or impious—create another situation for the living entity to enjoy or suffer in the next gross body. Thus the subtle body continues whereas the gross bodies change one after another.

Since modern scientists and philosophers are too materialistic, and since their knowledge is taken away by the illusory energy, they cannot explain

how the gross body is changing. The materialistic philosopher Darwin has tried to study the changes of the gross body, but because he had no knowledge of either the subtle body or the soul, he could not clearly explain how the evolutionary process is going on. One may change the gross body, but he works in the subtle body. People cannot understand the activities of the subtle body, and consequently they are bewildered as to how the actions of one gross body affect another gross body. The activities of the subtle body are also guided by the Supersoul, as explained in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

Because the Supreme Personality of Godhead as Supersoul is always guiding the individual soul, the individual soul always knows how to act according to the reactions of his past *karma.* In other words, the Supersoul reminds him to act in such a way. Therefore although there is apparently a change in the gross body, there is a continuation between the lives of an individual soul.

TEXT 61

शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा ।
कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ॥६१॥

śayānam imam utsṛjya
śvasantaṁ puruṣo yathā
karmātmany āhitaṁ bhuṅkte
tādṛśenetareṇa vā

śayānam—lying down on a bed; *imam*—this body; *utsṛjya*—after giving up; *śvasantam*—breathing; *puruṣaḥ*—the living entity; *yathā*—as; *karma*—activity; *ātmani*—in the mind; *āhitam*—executed; *bhuṅkte*—enjoys; *tādṛśena*—by a similar body; *itareṇa*—by a different body; *vā*—or.

TRANSLATION

The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

PURPORT

Although the root of distress and happiness is the mind, intelligence and ego, a gross body is still required as an instrument for enjoyment. The gross body may change, but the subtle body continues to act. Unless the living entity gets another gross body, he will have to continue in a subtle body, or a ghostly body. One becomes a ghost when the subtle body acts without the help of the instrumental gross body. As stated in this verse, *śayānam imam utsṛjya śvasantam.* The gross body may lie on a bed and rest, and even though the machinery of the gross body is working, the living entity may leave, go into a dream, and return to the gross body. When he returns to the body, he forgets his dream. Similarly, when the living entity takes on another gross body, he forgets the present gross body. The conclusion is that the subtle body—mind, intelligence and ego—creates an atmosphere with desires and ambitions that the living entity enjoys in the subtle body. Actually the living entity is in the subtle body, even though the gross body apparently changes and even though he inhabits the gross body on various planets. All the activities performed by the living entity in the subtle body are called illusory because they are not permanent. Liberation means getting out of the clutches of the subtle body. Liberation from the gross body simply involves the transmigration of the soul from one gross body to another. When the mind is educated in Kṛṣṇa consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper heavenly planets or to the spiritual world, the Vaikuṇṭha planets. One therefore has to change his consciousness by cultivating knowledge received from Vedic instructions from the Supreme Personality of Godhead through the disciplic succession. If we train the subtle body in this life by always thinking about Kṛṣṇa, we will transfer to Kṛṣṇaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus the change of the gross body is not very important, but the change of the subtle body is important. The Kṛṣṇa consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambarīṣa Mahārāja, who always engaged his mind on the lotus feet of Lord Kṛṣṇa. *Sa vai manah kṛṣṇa-padāravindayoḥ.* Similarly, in this life we should always fix our mind on the lotus feet of Kṛṣṇa, who is present in His *arcā-vigraha,* the incarnation of the Deity in the temple. We should also always engage in His worship. If we engage our speech in describing the activities of the Lord and our ears in hearing about His pastimes, and if we follow the regulative principles to keep the mind intact for advancing in Kṛṣṇa consciousness, we shall certainly be elevated to the spiritual platform. Then at the time of death the mind, intelligence and ego will no longer be materially contaminated. The living entity is present, and the mind, intelligence and ego are also present. When the mind, intelligence and ego are purified, all the active senses of the living entity become spiritual. Thus the living entity attains his *sac-cid-ānanda-vigraha* form. The Supreme Lord is always in His *sac-cid-ānanda-vigraha* form, but the living entity, although part and parcel of the Lord, becomes materially contaminated when he desires to come to the material world for material enjoyment. The prescription for returning home, back to Godhead, is given by the Lord Himself in *Bhagavad-gītā:*

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

TEXT 62

ममैते मनसा यद्यदसावहमिति ब्रुवन् ।
गृह्णीयात्तत्पुमान् राद्धं कर्म येन पुनर्भवः ॥६२॥

mamaite manasā yad yad
asāv aham iti bruvan

gṛhṇīyāt tat pumān rāddhaṁ
karma yena punar bhavaḥ

mama—mine; *ete*—all these; *manasā*—by the mind; *yat yat*—whatever; *asau*—that; *aham*—I (am); *iti*—thus; *bruvan*—accepting: *gṛhṇīyāt*—takes with him; *tat*—that; *pumān*—the living entity; *rāddham*—perfected; *karma*—work; *yena*—by which; *punaḥ*—again; *bhavaḥ*—material existence.

TRANSLATION

The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

PURPORT

As long as one is absorbed in the bodily conception, his activities are performed on that platform. This is not very difficult to understand. In the world, we see that every nation is trying to supersede every other nation and that every man is trying to advance beyond his fellow man. All these activities are going on under the name of advancement of civilization. There are many plans for making the body comfortable, and these plans are carried in the subtle body after the destruction of the gross body. It is not a fact that after the gross body is destroyed the living entity is finished. Although many great philosophers and teachers in this world are under the impression that after the body is finished everything is finished, this is not a fact. Nārada Muni says in this verse that at death one takes his plans with him (*gṛhṇīyāt*), and to execute these plans he gets another body. This is called *punar bhavaḥ*. When the gross body is finished, the plans of the living entity are taken by the mind, and, by the grace of the Lord, the living entity gets a chance to give these plans shape in the next life. This is known as the law of *karma*. As long as the mind is absorbed in the laws of *karma*, a certain type of body must be accepted in the next life.

Karma is the aggregate of fruitive activities conducted to make this body comfortable or uncomfortable. We have actually seen that when one man was about to die he requested his physician to give him a chance to live four more years so that he could finish his plans. This means that while dying he was thinking of his plans. After his body was destroyed, he doubtlessly carried his plans with him by means of the subtle body com-

posed of mind, intelligence and ego. Thus he would get another chance by the grace of the Supreme Lord, the Supersoul, who is always within the heart.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

In the next birth, one acquires remembrance from the Supersoul and begins to execute the plans begun in the previous life. This is also explained in *Bhagavad-gītā* in another verse:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

Situated on the vehicle given by material nature and reminded by the Supersoul within the heart, the living entity struggles all over the universe to fulfill his plans, thinking, "I am a *brāhmaṇa,* I am a *kṣatriya.* I am an American, I am an Indian," and so on. All these designations are of the same essence. There is no point in becoming a *brāhmaṇa* in preference to an American or becoming an American in preference to a Negro. After all, these are all bodily conceptions under the modes of material nature.

TEXT 63

यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः ।
एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ॥६३॥

yathānumīyate cittam
ubhayair indriyehitaiḥ
evaṁ prāg-dehajaṁ karma
lakṣyate citta-vṛttibhiḥ

yathā—as; *anumīyate*—can be imagined; *cittam*—one's consciousness or mental condition; *ubhayaiḥ*—both; *indriya*—of the senses; *īhitaiḥ*—by the activities; *evam*—similarly; *prāk*—previous; *deha-jam*—performed by the body; *karma*—activities; *lakṣyate*—can be perceived; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations.

TRANSLATION

One can understand the mental or conscious position of a living entity by the activities of two kinds of senses—the knowledge-acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

PURPORT

There is an English proverb that says, "The face is the index of the mind." If one is angry, his anger is immediately expressed in his face. Similarly, other mental states are reflected by the actions of the gross body. In other words, the activities of the gross body are reactions of the mental condition. The mind's activities are thinking, feeling and willing. The willing portion of the mind is manifest by the activities of the body. The conclusion is that by the activities of the body and senses, we can understand the condition of the mind. The condition of the mind is affected by past activities in the past body. When the mind is joined with a particular sense, it immediately becomes manifest in a certain way. For instance, when there is anger in the mind, the tongue vibrates so many maledictions. Similarly, when the mind's anger is expressed through the hand, there is fighting. When it is expressed through the leg, there is kicking. There are so many ways in which the subtle activities of the mind are expressed through the various senses. The mind of a person in Kṛṣṇa consciousness also acts in a similar way. The tongue chants Hare Kṛṣṇa, the *mahā-mantra,* the hands are raised in ecstasy, and the legs dance in Kṛṣṇa consciousness. These symptoms are technically called *aṣṭa-sāttvika-vikāra.* This is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

TEXT 64

नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम् ।
कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ॥६४॥

nānubhūtaṁ kva cānena
dehenādṛṣṭam aśrutam
kadācid upalabhyeta
yad rūpaṁ yādṛg ātmani

na—never; *anubhūtam*—experienced; *kva*—at any time; *ca*—also; *anena dehena*—by this body; *adṛṣṭam*—never seen; *aśrutam*—never heard; *kadācit*—sometimes; *upalabhyeta*—may be experienced; *yat*—which; *rūpam*—form; *yādṛk*—whatever kind; *ātmani*—in the mind.

TRANSLATION

Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

PURPORT

We sometimes see things in dreams that we have never experienced in the present body. Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface. Sometimes we dream of coming to a place we have never known or experienced in this lifetime, but this is proof that in a past life we experienced this. The impression is kept within the mind and sometimes becomes manifest either in dream or in thought. The conclusion is that the mind is the storehouse of various thoughts and experiences undergone during our past lives. Thus there is a chain of continuation from one life to another, from previous lives to this life, and from this life to future lives. This is also sometimes proved by saying that a man is a born poet, a born scientist or a born devotee. If, like Mahārāja Ambarīṣa, we think of Kṛṣṇa constantly in this life (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*), we will certainly be transferred to the kingdom of God at the time of death. Even if our attempt to be Kṛṣṇa conscious is not complete, our Kṛṣṇa consciousness will continue in the next life. This is confirmed in *Bhagavad-gītā:*

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ

śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful *yogī*, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41)

If we rigidly follow the principles of meditation on Kṛṣṇa, there is no doubt that in our next life we will be transferred to Kṛṣṇaloka, Goloka Vṛndāvana.

TEXT 65

तेनास्य तादृशं राजँल्लिङ्गिनो देहसम्भवम् ।
श्रद्धत्स्वाननुभूतोऽर्थो न मनः स्प्रष्टुमर्हति ॥६५॥

tenāsya tādṛśaṁ rājaँ
liṅgino deha-sambhavam
śraddhatsvānanubhūto 'rtho
na manaḥ spraṣṭum arhati

tena—therefore; *asya*—of the living entity; *tādṛśam*—like that; *rājan*—O King; *liṅginaḥ*—who has a subtle mental covering; *deha-sambhavam*—produced in the previous body; *śraddhatsva*—accept it as fact; *ananubhūtaḥ*—not perceived; *arthaḥ*—a thing; *na*—never; *manaḥ*—in the mind; *spraṣṭum*—to manifest; *arhati*—is able.

TRANSLATION

My dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

PURPORT

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(*Prema-vivarta* 6.2)

Actually the Supreme Personality of Godhead, Kṛṣṇa, is the supreme enjoyer. When a living entity wants to imitate Him, he is given a chance to satisfy his false desire to lord it over material nature. That is the beginning

of his downfall. As long as he is within this material atmosphere, he has a subtle vehicle in the form of the mind, which is the stockpile of all kinds of material desires. Such desires become manifest in different bodily forms. Śrīla Nārada Muni requests the King to accept this fact from him because he is an authority. The conclusion is that the mind is the storehouse of our past desires, and we have this present body due to our past desires. Similarly, whatever we desire in this present body will be expressed in a future body. Thus the mind is the source of different kinds of bodies.

If the mind is purified by Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms: *jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa'.* "Every living entity is constitutionally an eternal servant of Kṛṣṇa." If a person is engaged in the devotional service of the Lord, he is to be considered a liberated soul even in this life. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"One who engages in the transcendental service of the Lord in body, mind, and word is to be considered liberated in all conditions of material existence." (Bh.r.s. 1.2.187) The Kṛṣṇa consciousness movement is based on this principle. We must teach people to absorb themselves always in the service of the Lord because that position is their natural position. One who is always serving the Lord is to be considered already liberated. This is also confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

The devotee is therefore above the three modes of material nature and is even transcendental to the *brāhmaṇa* platform. A *brāhmaṇa* may be infected by the two baser modes—namely *rajo-guṇa* and *tamo-guṇa.* A pure

devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or fruitive activity, is always above material conditioning and is always liberated.

TEXT 66

मन एव मनुष्यस्य पूर्वरूपाणि शंसति ।
भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥६६॥

mana eva manuṣyasya
pūrva-rūpāṇi śaṁsati
bhaviṣyataś ca bhadraṁ te
tathaiva na bhaviṣyataḥ

manaḥ—the mind; *eva*—certainly; *manuṣyasya*—of a man; *pūrva*—past; *rūpāṇi*—forms; *śaṁsati*—indicates; *bhaviṣyataḥ*—of one who will take birth; *ca*—also; *bhadram*—good fortune; *te*—unto you; *tathā*—thus; *eva*—certainly; *na*—not; *bhaviṣyataḥ*—of one who will take birth.

TRANSLATION

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

PURPORT

The mind is the index of information about one's past and future life. If a man is a devotee of the Lord, he cultivated devotional service in his previous life. Similarly, if one's mind is criminal, he was criminal in his last life. In the same way, according to the mind, we can understand what will happen in a future life. In *Bhagavad-gītā* it is said:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets;

and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

If a person is in the mode of goodness, his mental activities will promote him to a higher planetary system. Similarly, if he has a low mentality, his future life will be most abominable. The lives of the living entity, in both the past and the future, are indicated by the mental condition. Nārada Muni is herein offering the King blessings of all good fortune so that the King will not desire anything or make plans for sense gratification. The King was engaged in fruitive ritualistic ceremonies because he hoped to get a better life in the future. Nārada Muni desired him to give up all mental concoctions. As explained before, all bodies in heavenly planets and hellish planets arise from mental concoctions, and the sufferings and enjoyments of material life are simply on the mental platform. They take place on the chariot of the mind (*mano-ratha*). It is therefore said:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (*Bhāg.* 5.18.12)

Unless one becomes a devotee of the Lord or becomes fully Kṛṣṇa conscious, he will certainly hover on the mental platform and be promoted and degraded in different types of bodies. All qualities that are considered good according to the material estimation actually have no value because these so-called good qualities will not save a person from the cycle of birth and death. The conclusion is that one should be without mental desire. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam:* one should be fully free from material desires, philosophical speculation and fruitive activity. The best course for a human being is to favorably accept the transcendental devotional service of the Lord. That is the highest perfection of human life.

TEXT 67

अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते ।
यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ॥६७॥

adṛṣṭam aśrutaṁ cātra
kvacin manasi dṛśyate
yathā tathānumantavyaṁ
deśa-kāla-kriyāśrayam

adṛṣṭam—never experienced; *aśrutam*—never heard; *ca*—and; *atra*—in this life; *kvacit*—at some time; *manasi*—in the mind; *dṛśyate*—is visible; *yathā*—as; *tathā*—accordingly; *anumantavyam*—to be understood; *deśa*—place; *kāla*—time; *kriyā*—activity; *āśrayam*—depending on.

TRANSLATION

Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

PURPORT

In the previous verse it was explained that in dreams we see that which was experienced during the day. But why is it that we sometimes in our dreams see what we have never heard of or seen at any time during this life? Here it is stated that even though such events may not be experienced in this life, they were experienced in previous lives. According to time and circumstance, they combine so that in dreams we see something wonderful that we have never experienced. For instance, we may see an ocean on the peak of a mountain. Or we may see that the ocean has dried up. These are simply combinations of different experiences in time and space. Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains or stars during the day. The conclusion is that these are all mental concoctions, although they have actually been experienced in different circumstances. They have simply combined together in a dream. This fact is further explained in the following verse.

TEXT 68

सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः ।
आयान्ति बहुशो यान्ति सर्वे समनसो जनाः ॥६८॥

sarve kramānurodhena
manasīndriya-gocarāḥ
āyānti bahuśo yānti
sarve samanaso janāḥ

sarve—all; *krama-anurodhena*—in order of chronology; *manasi*—in the mind; *indriya*—by the senses; *gocarāḥ*—experienced; *āyānti*—come; *bahuśaḥ*—in many ways; *yānti*—go away; *sarve*—all; *sa-manasaḥ*—with a mind; *janāḥ*—living entities.

TRANSLATION

The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard.

PURPORT

The activities of the living entity in the body of a dog may be experienced in the mind of a different body; therefore those activities appear never to have been heard or seen. The mind continues, although the body changes. Even in this lifespan we can sometimes experience dreams of our childhood. Although such incidents now appear strange, it is to be understood that they are recorded in the mind. Because of this, they become visible in dreams. The transmigration of the soul is caused by the subtle body, which is the storehouse of all kinds of material desires. Unless one is fully absorbed in Kṛṣṇa consciousness, material desires will come and go. That is the nature of the mind—thinking, feeling and willing. As long as the mind is not engaged in meditation on the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, the mind will desire so many material enjoyments. Sensual images are recorded in the mind in chronological order, and they become manifest one after another; therefore the living entity has to accept one body after another. The mind plans material enjoyment, and the gross body serves as the instrument to realize such desires and plans. The mind is the platform onto which all desires come and go. Śrīla Narottama dāsa Ṭhākura therefore sings:

guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā

Narottama dāsa Ṭhākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

TEXT 69

सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि।
तमश्चन्द्रमसीवेदमुपरज्यावभासते ॥ ६९॥

sattvaika-niṣṭhe manasi
bhagavat-pārśva-vartini
tamaś candramasīvedam
uparajyāvabhāsate

sattva-eka-niṣṭhe—in full Kṛṣṇa consciousness; *manasi*—in a mind; *bhagavat*—with the Supreme Personality of Godhead; *pārśva-vartini*—being constantly associated; *tamaḥ*—the dark planet; *candramasi*—in the moon; *iva*—like; *idam*—this cosmic manifestation; *uparajya*—being connected; *avabhāsate*—becomes manifest.

TRANSLATION

Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

PURPORT

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In *Brahma-saṁhitā* it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām* (5.54). When a person is fully absorbed in Kṛṣṇa consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead,

the stockpile of desires becomes visible on the mental platform by the grace of the Supreme Personality of Godhead.

In this connection, the darkness occurring before the full moon, the lunar eclipse, can be explained as being another planet, known as Rāhu. According to Vedic astronomy, the Rāhu planet, which is not visible, is accepted. Sometimes the Rāhu planet is visible in the presence of full moonlight. It then appears that this Rāhu planet exists somewhere near the orbit of the moon. The failure of modern moon excursionists may be due to the Rāhu planet. In other words, those who are supposed to be going to the moon may actually be going to this invisible planet Rāhu. Actually they are not going to the moon but to the planet Rāhu, and after reaching this planet, they come back. Apart from this discussion, the point is that a living entity has immense and unlimited desires for material enjoyment, and he has to transmigrate from one gross body to another until these desires are exhausted.

No living entity is free from the cycle of birth and death unless he takes to Kṛṣṇa consciousness; therefore in this verse it is clearly stated (*sattvaikaniṣṭhe*) that when one is fully absorbed in Kṛṣṇa consciousness, in one stroke he is freed of past and future mental desires. Then, by the grace of the Supreme Lord, everything becomes simultaneously manifest within the mind. In this regard, Viśvanātha Cakravartī Ṭhākura cites the example of mother Yaśodā's seeing the whole cosmic manifestation within the mouth of Lord Kṛṣṇa. By the grace of Lord Kṛṣṇa, mother Yaśodā saw all the universes and planets within the mouth of Kṛṣṇa. Similarly, by the grace of the Supreme Personality of Godhead, Kṛṣṇa, a Kṛṣṇa conscious person can see all his dormant desires at one time and finish all his future transmigrations. This facility is especially given to the devotee to make his path clear for returning home, back to Godhead.

Why we see things not experienced in this life is explained herein. That which we see is the future expression of a gross body or is already stocked in our mental stockpile. Because a Kṛṣṇa conscious person does not have to accept a future gross body, his recorded desires are fulfilled in a dream. We therefore sometimes find things in a dream never experienced in our present life.

TEXT 70

नाहं ममेति भावोऽयं पुरुषे व्यवधीयते ।
यावद् बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान् ॥ ७०॥

nāhaṁ mameti bhāvo 'yaṁ
puruṣe vyavadhīyate
yāvad buddhi-mano-'kṣārtha-
guṇa-vyūho hy anādimān

na—not; *aham*—I; *mama*—mine; *iti*—thus; *bhāvaḥ*—consciousness; *ayam*—this; *puruṣe*—in the living entity; *vyavadhīyate*—is separated; *yāvat*—so long; *buddhi*—intelligence; *manaḥ*—mind; *akṣa*—senses; *artha*—sense objects; *guṇa*—of the material qualities; *vyūhaḥ*—a manifestation; *hi*—certainly; *anādimān*—the subtle body (existing since time immemorial).

TRANSLATION

As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

PURPORT

The desires in the subtle body of mind, intelligence and ego cannot be fulfilled without a gross body composed of the material elements earth, water, air, fire and ether. When the gross material body is not manifest, the living entity cannot factually act in the modes of material nature. In this verse it is clearly explained that the subtle activities of the mind and intelligence continue due to the sufferings and enjoyments of the living entity's subtle body. The consciousness of material identification (such as "I and mine") still continues because such consciousness has been extant from time immemorial. However, when one transfers to the spiritual world by virtue of understanding Kṛṣṇa consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

TEXT 71

सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः ।
नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ॥७१॥

supti-mūrcchopatāpeṣu
prāṇāyana-vighātataḥ
nehate 'ham iti jñānaṁ
mṛtyu-prajvārayor api

supti—in deep sleep; *mūrccha*—fainting; *upatāpeṣu*—or in great shock; *prāṇāyana*—of the movement of the life air; *vighātataḥ*—from prevention; *na*—not; *īhate*—thinks of; *aham*—I; *iti*—thus; *jñānam*—knowledge; *mṛtyu*—while dying; *prajvārayoḥ*—or during high fever; *api*—also.

TRANSLATION

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

PURPORT

Foolish people deny the existence of the soul, but it is a fact that when we sleep we forget the identity of the material body and when we awake, we forget the identity of the subtle body. In other words, while sleeping we forget the activities of the gross body, and when active in the gross body we forget the activities of sleeping. Actually both states—sleeping and waking—are creations of the illusory energy. The living entity actually has no connection with either the activities of sleep or the activities of the so-called wakened state. When a person is in deep sleep or when he has fainted, he forgets his gross body. Similarly, under chloroform or some other anesthetic, the living entity forgets his gross body and does not feel pain or pleasure during a surgical operation. Similarly, when a man is suddenly shocked by some great loss, he forgets his identification with the gross body. At the time of death, when the temperature of the body rises to 107 degrees, the living entity falls into a coma and is unable to identify his gross body. In such cases, the life air that moves within the body is choked up, and the living entity forgets his identification with the gross body. Because of our ignorance of the spiritual body, of which we have no experience, we do not know of the activities of the spiritual body, and, in ignorance, we jump from one false platform to another. We act sometimes in relation to the gross body and sometimes in relation to the subtle body. If, by Kṛṣṇa's grace, we act in our spiritual body, we can transcend both the gross and subtle bodies. In other words, we can gradually train ourselves to act in terms of the spiritual body. As stated in the *Nārada-pañcarātra, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* devotional service means engaging the spiritual body and spiritual senses in the service of the Lord. When we are engaged in such activities, the actions and reactions of the gross and subtle bodies cease.

TEXT 72

गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा ।
लिङ्गं न दृश्यते यूनः कुह्वां चन्द्रमसो यथा ॥७२॥

garbhe bālye 'py apauṣkalyād
ekādaśa-vidhaṁ tadā
liṅgaṁ na dṛśyate yūnaḥ
kuhvāṁ candramaso yathā

garbhe—in the womb; *bālye*—in boyhood; *api*—also; *apauṣkalyāt*—because of immaturity; *ekādaśa*—the ten senses and the mind; *vidham*—in the form of; *tadā*—at that time; *liṅgam*—the subtle body or false ego; *na*—not; *dṛśyate*—is visible; *yūnaḥ*—of a youth; *kuhvām*—during the dark-moon night; *candramasaḥ*—the moon; *yathā*—as.

TRANSLATION

When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

PURPORT

When a living entity is within the womb, his gross body, the ten sense organs and the mind are not fully developed. At such a time the objects of the senses do not disturb him. In a dream a young man may experience the presence of a young woman because at that time the senses are active. Because of undeveloped senses, a child or boy will not see a young woman in his dreams. The senses are active in youth even when one dreams, and although there may be no young woman present, the senses may act and there may be a seminal discharge (nocturnal emission). The activities of the subtle and gross bodies depend on how developed conditions are. The example of the moon is very appropriate. On a dark-moon night, the full shining moon is still present, but it appears not to be present due to conditions. Similarly, the senses of the living entity are there, but they only become active when the gross body and the subtle body are developed. Unless the senses of the gross body are developed, they will not act on the subtle body. Similarly, because of the absence of desires in the subtle body, there may be no development in the gross body.

TEXT 73

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥७३॥

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

arthe—sense objects; *hi*—certainly; *avidyamāne*—not being present; *api*—although; *saṁsṛtiḥ*—material existence; *na*—never; *nivartate*—ceases; *dhyāyataḥ*—meditating; *viṣayān*—on sense objects; *asya*—of the living being; *svapne*—in dream; *anartha*—of unwanted things; *āgamaḥ*—appearance; *yathā*—as.

TRANSLATION

When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

PURPORT

It is sometimes said that because a child is innocent he is completely pure. Actually this is not the fact. The effects of fruitive activities reserved in the subtle body appear in three concurrent stages. One is called *bīja* (the root), another is called *kūṭastha* (the desire), and another is called *phalonmukha* (about to fructify). The manifest stage is called *prārabdha* (already in action). In a conscious or unconscious state, the actions of the subtle or gross bodies may not be manifest, but such states cannot be called the liberated state. A child may be innocent, but this does not mean that he is a liberated soul. Everything is held in reservation, and everything will become manifest in due course of time. Even in the absence of certain manifestations in the subtle body, the objects of sense enjoyment may act. The example has been given of a nocturnal emission in which the physical senses act even when the physical objects are not manifest. The three modes of material nature may not be manifest in the subtle body, but the contamination of the three modes remains conserved, and, in due course of time, it becomes manifest. Even if the reactions of the subtle and gross

bodies are not manifest, one does not become free from the material conditions. Therefore it is wrong to say that a child is as good as a liberated soul.

TEXT 74

एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम् ।
एष चेतनया युक्तो जीव इत्यभिधीयते ॥७४॥

evaṁ pañca-vidhaṁ liṅgaṁ
tri-vṛt ṣoḍaśa-vistṛtam
eṣa cetanayā yukto
jīva ity abhidhīyate

evam—thus; *pañca-vidham*—the five sense objects; *liṅgam*—the subtle body; *tri-vṛt*—influenced by the three modes; *ṣoḍaśa*—sixteen; *vistṛtam*—expanded; *eṣaḥ*—this; *cetanayā*—with the living entity; *yuktaḥ*—combined; *jīvaḥ*—the conditioned soul; *iti*—thus; *abhidhīyate*—is understood.

TRANSLATION

The five sense objects, the five sense organs, the five knowledge-acquiring senses, and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

PURPORT

Lord Kṛṣṇa says in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Here it is also explained that the living entity comes in contact with the sixteen material elements and is influenced by the three modes of material nature. The living entity and this combination of elements combine to form what is called *jīva-bhūta,* the conditioned soul that struggles hard within

material nature. The total material existence is first agitated by the three modes of material nature, and these become the living conditions of the living entity. Thus the subtle and gross bodies develop, and the ingredients are earth, water, fire, air, sky, and so on. According to Śrī Madhvācārya, when consciousness, the living force in the heart, is agitated by the three modes of material nature, then the subtle body of the living entity, consisting of the mind, the sense objects, the five senses that acquire knowledge, and the five senses for acting in the material condition, becomes possible.

TEXT 75

अनेन पुरुषो देहानुपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥७५॥

anena puruṣo dehān
upādatte vimuñcati
harṣaṁ śokaṁ bhayaṁ duḥkhaṁ
sukhaṁ cānena vindati

anena—by this process; *puruṣaḥ*—the living entity; *dehān*—gross bodies; *upādatte*—achieves; *vimuñcati*—gives up; *harṣam*—enjoyment; *śokam*—lamentation; *bhayam*—fear; *duḥkham*—unhappiness; *sukham*—happiness; *ca*—also; *anena*—by the gross body; *vindati*—enjoys.

TRANSLATION

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

PURPORT

According to this explanation, one can clearly understand that originally the living entity was as good as the Supreme Personality of Godhead in his pure spiritual existence. However, when the mind becomes polluted by desires for sense gratification in the material world, the living entity drops into the material conditions, as explained in this verse. Thus he begins his material existence, which means that he transmigrates from one body to another and becomes more and more entangled in material existence. The process of Kṛṣṇa consciousness, by which one always thinks of

Kṛṣṇa, is the transcendental process by which one can revert to his original spiritual existence. Devotional service means always thinking of Kṛṣṇa.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

One should always engage in the Lord's devotional service. As recommended in the *arcana-mārga,* one should worship the Deity in the temple and constantly offer obeisances to the spiritual master and the Deity. These processes are recommended to one who actually wants to become free from material entanglement. Modern psychologists can study the actions of the mind—thinking, feeling and willing—but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with a liberated *ācārya.*

As stated in *Bhagavad-gītā:*

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." (Bg. 4.2)

Guided by so-called psychologists and philosophers, people in the modern age do not know of the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of *Bhagavad-gītā:*

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Unless all human society understands this important verse in *Bhagavad-gītā,* civilization will advance in ignorance, not in knowledge.

TEXTS 76-77

यथा तृणजलूकेयं नापयात्यपयाति च ।
न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमतिं जनः ॥७६॥
यावदन्यं न विन्देत व्यवधानेन कर्मणाम् ।
मन एव मनुष्येन्द्र भूतानां भवभावनम् ॥७७॥

yathā tṛṇa-jalūkeyaṁ
nāpayāty apayāti ca
na tyajen mriyamāṇo 'pi
prāg-dehābhimatiṁ janaḥ

yāvad anyaṁ na vindeta
vyavadhānena karmaṇām
mana eva manuṣyendra
bhūtānāṁ bhava-bhāvanam

yathā—as; *tṛṇa-jalūkā*—caterpillar; *iyam*—this; *na apayāti*—does not go; *apayāti*—goes; *ca*—also; *na*—not; *tyajet*—gives up; *mriyamāṇaḥ*—at the point of death; *api*—even; *prāk*—former; *deha*—with the body; *abhimatim*—identification; *janaḥ*—a person; *yāvat*—so long as; *anyam*—another; *na*—not; *vindeta*—obtains; *vyavadhānena*—by the termination; *karmaṇām*—of fruitive activities; *manaḥ*—the mind; *eva*—certainly; *manuṣya-indra*—O ruler of men; *bhūtānām*—of all living entities; *bhava*—of material existence; *bhāvanam*—the cause.

TRANSLATION

The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

PURPORT

A living entity too much absorbed in material activity becomes very much attracted to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body. This is common among so-called leaders and politicians who think that without their presence the entire country and all society will be in chaos. This is called *māyā*. Political leaders do not like to leave their political posts, and they either have to be shot by an enemy or obliged to leave by the arrival of death. By superior arrangement a living entity is offered another body, but because of his attraction to the present body, he does not like to transfer himself to another body. Thus he is forced to accept another body by the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Material nature is very strong, and the material modes force one to accept another body. This force is visible when the living entity transmigrates from a superior body to an inferior one. One who acts like a dog or hog in the present body will certainly be forced to accept the body of a dog or hog in the next life. A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death. This has been experienced by many politicians at the time of death. The conclusion is that the next body is already determined by superior control. The living entity immediately gives up the present body and enters another. Sometimes in the present body the living entity feels that many of his desires and imaginations are not fulfilled. Those who are overly attracted to their life situation are forced to remain in a ghostly body and are not allowed to accept another gross body. Even in the body of a ghost, they create

disturbances for neighbors and relatives. The mind is the prime cause of such a situation. According to one's mind, different types of bodies are generated, and one is forced to accept them. As confirmed in *Bhagavad-gītā:*

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

Within one's body and mind, one can think as either a dog or a god, and the next life is offered to him accordingly. This is explained in *Bhagavad-gītā:*

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22)

The living entity may transmigrate to either a superior or inferior body according to his association with the modes of material nature. If he associates with the mode of ignorance, he gets the body of an animal or an inferior man, but if he associates with the mode of goodness or passion, he gets a body accordingly. This is also confirmed in *Bhagavad-gītā:*

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

The root cause of one's association is the mind. This great Kṛṣṇa consciousness movement is the greatest boon to human society because it is

teaching everyone to think always of Kṛṣṇa by executing devotional service. In this way, at the end of life, one may be transferred to the association of Kṛṣṇa. This is technically called *nitya-līlā-praviṣṭa,* entering into the planet Goloka Vṛndāvana. *Bhagavad-gītā* explains:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

After the mind is completely absorbed in Kṛṣṇa consciousness, one can enter the planet known as Goloka Vṛndāvana. To enter the association of the Supreme Personality of Godhead, one has to understand Kṛṣṇa. The process of understanding Kṛṣṇa is devotional service.

After understanding Kṛṣṇa as He is, one can become eligible to enter Kṛṣṇaloka and associate with Him. The mind is the cause of such an exalted position. The mind can also get one a body like dogs and hogs. To absorb the mind always in Kṛṣṇa consciousness is therefore the greatest perfection of human life.

TEXT 78

यदाक्षैश्चरितान् ध्यायन् कर्माण्याचिनुतेऽसकृत् ।
सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः ॥७८॥

yadākṣaiś caritān dhyāyan
karmāṇy ācinute 'sakṛt
sati karmaṇy avidyāyāṁ
bandhaḥ karmaṇy anātmanaḥ

yadā—when; *akṣaiḥ*—by the senses; *caritān*—pleasures enjoyed; *dhyāyan*—thinking of; *karmāṇi*—activities; *ācinute*—performs; *asakṛt*—always; *sati karmaṇi*—when material affairs continue; *avidyāyām*—under illusion; *bandhaḥ*—bondage; *karmaṇi*—in activity; *anātmanaḥ*—of the material body.

TRANSLATION

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the

senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

PURPORT

While in the subtle body we create many plans to enjoy sense gratification. These plans are recorded in the spool of one's mind as *bīja,* the root of fruitive activities. In conditional life the living entity creates a series of bodies one after another, and this is called *karma-bandhana.* As explained in *Bhagavad-gītā:*

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
muktа-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

If we act only for the satisfaction of Viṣṇu, there is no bondage due to material activity. If we act otherwise, we become entrapped by one material activity after another. Under these circumstances, it is to be supposed that by thinking, feeling and willing, we are creating a series of future material bodies. In the words of Bhaktivinoda Ṭhākura, *anādi karamaphale, paḍi' bhavārṇava-jale.* The living entity falls into the ocean of *karma-bandhana* as a result of past material activities. Instead of plunging oneself into the ocean of material activity, one should accept material activity only to maintain body and soul together. The rest of one's time should be devoted to engaging in the transcendental loving service of the Lord. In this way one can attain relief from the reactions of material activity.

TEXT 79

अतस्तदपवादार्थं भज सर्वात्मना हरिम् ।
पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥७९॥

atas tad apavādārthaṁ
bhaja sarvātmanā harim
paśyaṁs tad-ātmakaṁ viśvaṁ
sthity-utpatty-apyayā yataḥ

ataḥ—therefore; *tat*—that; *apavāda-artham*—to counteract; *bhaja*—engage in devotional service; *sarva-ātmanā*—with all your senses; *harim*—unto the Supreme Personality of Godhead; *paśyan*—seeing; *tat*—of the Lord; *ātmakam*—under the control; *viśvam*—the cosmic manifestation; *sthiti*—maintenance; *utpatti*—creation; *apyayāḥ*—and annihilation; *yataḥ*—from whom.

TRANSLATION

You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

PURPORT

Self-realization, understanding oneself as Brahman or spirit soul, is very difficult in the material condition. However, if we accept the devotional service of the Lord, the Lord will gradually reveal Himself. In this way the progressive devotee will gradually realize his spiritual position. We cannot see anything in the darkness of night, not even our own selves, but when there is sunshine we can see not only the sun but everything within the world as well. Lord Kṛṣṇa explains in the Seventh Chapter of the *Bhagavad-gītā:*

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

When we engage ourselves in the devotional service of the Lord to become Kṛṣṇa conscious, we understand not only Kṛṣṇa but everything related to Kṛṣṇa. In other words, through Kṛṣṇa consciousness we can understand not only Kṛṣṇa and the cosmic manifestation but also our constitutional position. In Kṛṣṇa consciousness we can understand that the entire material creation is created by the Supreme Personality of Godhead, maintained by Him, annihilated by Him, and absorbed in Him. We are also part and parcel of the Lord. Everything is under the control of the

Lord, and therefore our only duty is to surrender unto the Supreme and engage in His transcendental loving service.

TEXT 80

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम् ।
प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥८०॥

maitreya uvāca
bhāgavata-mukhyo bhagavān
nārado haṁsayor gatim
pradarśya hy amum āmantrya
siddha-lokaṁ tato 'gamat

maitreyaḥ uvāca—Maitreya said; *bhāgavata*—of the devotees; *mukhyaḥ*—the chief; *bhagavān*—the most powerful; *nāradaḥ*—Nārada Muni; *haṁsayoḥ*—of the living entity and the Lord; *gatim*—constitutional position; *pradarśya*—having shown; *hi*—certainly; *amum*—him (the King); *āmantrya*—after inviting; *siddha-lokam*—to Siddhaloka; *tataḥ*—thereafter; *agamat*—departed.

TRANSLATION

The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

PURPORT

Siddhaloka and Brahmaloka are both within the same planetary system. Brahmaloka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmaloka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Nārada is an inhabitant of Siddhaloka, although he travels to all the planetary systems. All the residents of Siddhaloka are spacemen, and they can travel in space without mechanical help. The residents of Siddhaloka can go from one planet to another individually by virtue of their yogic perfection. After giving instructions

to the great King Prācīnabarhi, Nārada Muni departed and also invited him to Siddhaloka.

TEXT 81

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे ।
आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥८१॥

prācīnabarhī rājarṣiḥ
prajā-sargābhirakṣaṇe
ādiśya putrān agamat
tapase kapilāśramam

prācīnabarhiḥ—King Prācīnabarhi; *rāja-ṛṣiḥ*—the saintly king; *prajā-sarga*—the mass of citizens; *abhirakṣaṇe*—to protect; *ādiśya*—after ordering; *putrān*—his sons; *agamat*—departed; *tapase*—for undergoing austerities; *kapila-āśramam*—to the holy place known as Kapilāśrama.

TRANSLATION

In the presence of his ministers, the saintly King Prācīnabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.

PURPORT

The word *prajā-sarga* is very important in this verse. When the saintly King Prācīnabarhi was induced by the great sage Nārada to leave home and take to the devotional service of the Lord, his sons had not yet returned from their austerities in the water. However, he did not wait for their return but simply left messages to the effect that his sons were to protect the mass of citizens. According to Vīrarāghava Ācārya, such protection means organizing the citizens into the specific divisions of the four *varṇas* and four *āśramas*. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four *varṇas* (namely the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*) and the *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*). It is very difficult to rule citizens in a kingdom without organizing this *varṇāśrama-dharma*. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. The *varṇāśrama-dharma* is essential in a good government. One class of men (the *brāhmaṇas*) must be intelligent and brahminically qualified, another

class must be trained in administrative work (*kṣatriya*), another in mercantile business (*vaiśya*) and another simply in labor (*śūdra*). These four classes of men are already there according to nature, but it is the government's duty to see that all four of these classes follow the principles of their *varṇas* methodically. This is called *abhirakṣaṇa*, or protection.

It is significant that when Mahārāja Prācīnabarhi was convinced of the goal of life through the instructions of Nārada, he did not wait even a moment to see his sons return, but left immediately. There were many things to be done upon the return of his sons, but he simply left them a message. He knew what his prime duty was. He simply left instructions for his sons and went off for the purpose of spiritual advancement. This is the system of Vedic civilization.

Śrīdhara Svāmī informs us that Kapilāśrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Gaṅgā-sāgara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-saṅkrānti and take bath. It is called Kapilāśrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sāṅkhya system of philosophy.

TEXT 82

तत्रैकाग्रमना धीरो गोविन्दचरणाम्बुजम् ।
विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात्॥८२॥

tatraikāgra-manā dhīro
govinda-caraṇāmbujam
vimukta-saṅgo 'nubhajan
bhaktyā tat-sāmyatām agāt

tatra—there; *eka-agra-manāḥ*—with full attention; *dhīraḥ*—sober; *govinda*—of Kṛṣṇa; *caraṇa-ambujam*—unto the lotus feet; *vimukta*—freed from; *saṅgaḥ*—material association; *anubhajan*—continuously engaging in devotional service; *bhaktyā*—by pure devotion; *tat*—with the Lord; *sāmyatām*—qualitative equality; *agāt*—achieved.

TRANSLATION

Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and

attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

PURPORT

There is special significance in the words *tat-sāmyatām agāt*. The King attained the position of possessing the same status or the same form as that of the Lord. This definitely proves that the Supreme Personality of Godhead is always a person. In His impersonal feature, He is the rays of His transcendental body. When a living entity attains spiritual perfection, he also attains the same type of body, known as *sac-cid-ānanda-vigraha*. This spiritual body never mixes with the material elements. Although in conditional life the living entity is surrounded by material elements (earth, water, fire, air, sky, mind, intelligence and ego), he remains always aloof from them. In other words, the living entity can be liberated from the material condition at any moment, provided that he wishes to do so. The material environment is called *māyā*. According to Kṛṣṇa:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

As soon as the living entity engages in the transcendental loving service of the Lord, he immediately attains freedom from all material conditions.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

In the material state the living entity is on the *jīva-bhūta* platform, but when he renders devotional service to the Lord, he is elevated to the *brahma-bhūta* platform. On the *brahma-bhūta* platform the living entity is liberated from material bondage, and he engages in the service of the

Lord. In this verse the word *dhīra* is sometimes read as *vīra*. Actually there is not very much difference. The word *dhīra* means "sober," and *vīra* means "hero." One who is struggling against *māyā* is a hero, and one who is sober enough to understand his position is a *dhīra*. Without becoming sober or heroic, one cannot attain spiritual salvation.

TEXT 83

एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ ।
यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥८३॥

etad adhyātma-pārokṣyaṁ
gītaṁ devarṣiṇānagha
yaḥ śrāvayed yaḥ śṛṇuyāt
sa liṅgena vimucyate

etat—this; *adhyātma*—spiritual; *pārokṣyam*—authorized description; *gītam*—narrated; *deva-ṛṣiṇā*—by the great sage Nārada; *anagha*—O spotless Vidura; *yaḥ*—anyone who; *śrāvayet*—may describe; *yaḥ*—anyone who; *śṛṇuyāt*—may hear; *saḥ*—he; *liṅgena*—from the bodily concept of life; *vimucyate*—becomes delivered.

TRANSLATION

My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Nārada, or who relates it to others, will be liberated from the bodily conception of life.

PURPORT

This material creation is the spirit soul's dream. Actually all existence in the material world is a dream of Mahā-Viṣṇu, as the *Brahma-saṁhitā* describes: *yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām ananta-jagadaṇḍa-saroma-kūpaḥ*. This material world is created by the dreaming of Mahā-Viṣṇu. The real factual platform is the spiritual world, but when the spirit soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation. After being in contact with the material modes of nature, the living entity develops the subtle and gross bodies. When the living entity is fortunate enough to associate with Śrī Nārada Mahāmuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.

TEXT 84

एतन्मुकुन्दयशसा भुवनं पुनानं
देवर्षिवर्यमुखनिःसृतमात्मशौचम् ।
यः कीर्त्यमानमधिगच्छति पारमेष्ठ्यं
नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः ॥८४॥

etan mukunda-yaśasā bhuvanaṁ punānaṁ
devarṣi-varya-mukha-niḥsṛtam ātma-śaucam
yaḥ kīrtyamānam adhigacchati pārameṣṭhyaṁ
nāsmin bhave bhramati mukta-samasta-bandhaḥ

etat—this narration; *mukunda-yaśasā*—with the fame of Lord Kṛṣṇa; *bhuvanam*—this material world; *punānam*—sanctifying; *deva-ṛṣi*—of the great sages; *varya*—of the chief; *mukha*—from the mouth; *niḥsṛtam*—uttered; *ātma-śaucam*—purifying the heart; *yaḥ*—anyone who; *kīrtyamānam*—being chanted; *adhigacchati*—goes back; *pārameṣṭhyam*—to the spiritual world; *na*—never; *asmin*—in this; *bhave*—material world; *bhramati*—wanders; *mukta*—being liberated; *samasta*—from all; *bandhaḥ*—bondage.

TRANSLATION

This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

PURPORT

As indicated in verse 79, Nārada Muni advised King Prācīnabarhi to take to devotional service rather than waste time performing ritualistic ceremonies and fruitive activities. The vivid descriptions of the subtle and gross bodies in this chapter are most scientific, and because they are given by the great sage Nārada, they are authoritative. Because these narrations are full of the glory of the Supreme Personality of Godhead, they constitute the most effective process for the purification of the mind. As Śrī Caitanya Mahāprabhu confirmed: *ceto-darpaṇa-mārjanam.* The more we

talk of Kṛṣṇa, think of Kṛṣṇa, and preach for Kṛṣṇa, the more we become purified. This means we no longer have to accept a hallucinatory gross and subtle body but instead attain our spiritual identity. One who tries to understand this instructive spiritual knowledge is delivered from this ocean of nescience. The word *pārameṣṭhyam* is very significant in this connection. *Pārameṣṭhyam* is also called Brahmaloka; it is the planet on which Lord Brahmā lives. The inhabitants of Brahmaloka always discuss such narrations so that after the annihilation of the material world, they can be directly transferred to the spiritual world. One who is transferred to the spiritual world does not have to go up and down within this material world. Sometimes spiritual activities are also called *pārameṣṭhyam.*

TEXT 85

अध्यात्मपारोक्ष्यमिदं मयाधिगतमद्भुतम् ।
एवं स्त्रियाऽऽश्रमः पुंसश्छिन्नोऽमुत्र च संशयः॥८५॥

adhyātma-pārokṣyam idaṁ
mayādhigatam adbhutam
evaṁ striyā 'śramaḥ puṁsaś
chinno 'mutra ca saṁśayaḥ

adhyātma—spiritual; *pārokṣyam*—described by authority; *idam*—this; *mayā*—by me; *adhigatam*—heard; *adbhutam*—wonderful; *evam*—thus; *striyā*—with a wife; *āśramaḥ*—shelter; *puṁsaḥ*—of the living entity; *chinnaḥ*—finished; *amutra*—about life after death; *ca*—also; *saṁśayaḥ*—doubt.

TRANSLATION

The allegory of King Purañjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purport of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

PURPORT

The word *striyā,* meaning "along with the wife," is significant. The male and female living together constitute the sum and substance of material

existence. The attraction between male and female in this material world is very strong. In all species of life the attraction between male and female is the basic principle of existence. The same principle of intermingling is also in human society but is in a regulative form. Material existence means living together as male and female and being attracted by one another. However, when one fully understands spiritual life, his attraction for the opposite sex is completely vanquished. By such attraction, one becomes overly attached to this material world. It is a hard knot within the heart.

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti (*Bhāg.* 5.5.8)

Everyone comes to this material world attracted to sense gratification, and the hard knot of sense gratification is the attraction between male and female. By this attraction, one becomes overly attached to the material world in terms of *gṛha-kṣetra-suta-āpta-vitta*—that is, home, land, children, friends, money, and so forth. Thus one becomes entangled in the bodily conception of "I and mine." However, if one understands the story of King Purañjana and understands how, by sexual attraction, Purañjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tīrtha, who belongs to the Madhvācārya-sampradāya, the first two of the following verses appear after the forty-fifth verse of this chapter, and the remaining two verses appear after the seventy-ninth verse.

TEXTS 1a – 2a

sarveṣām eva jantūnāṁ
satataṁ deha-poṣaṇe
asti prajñā samāyattā
ko viśeṣas tadā nṛṇām

labdhvehānte manuṣyatvaṁ
hitvā dehādy-asad-graham
ātma-sṛtyā vihāyedaṁ
jīvātmā sa viśiṣyate

sarveṣām—all; *eva*—certainly; *jantūnām*—of animals; *satatam*—always; *deha-poṣaṇe*—to maintain the body; *asti*—there is; *prajñā*—intelligence; *samāyattā*—resting on; *kaḥ*—what; *viśeṣaḥ*—difference; *tadā*—then; *nṛṇām*—of the human beings; *labdhvā*—having attained; *iha*—here; *ante*—at the end of many births; *manuṣyatvam*—a human life; *hitvā*—after giving up; *deha-ādi*—in the gross and subtle body; *asat-graham*—an incorrect conception of life; *ātma*—of spiritual knowledge; *sṛtyā*—by the path; *vihāya*—having abandoned; *idam*—this body; *jīva-ātmā*—the individual spirit soul; *saḥ*—that; *viśiṣyate*—becomes prominent.

TRANSLATION

A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

PURPORT

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

TEXT 1b

bhaktiḥ kṛṣṇe dayā jīveṣv
akuṇṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ

bhaktiḥ—devotional service; *kṛṣṇe*—unto Kṛṣṇa; *dayā*—mercy; *jīveṣu*—unto other living entities; *akuṇṭha-jñānam*—perfect knowledge; *ātmani*—of the self; *yadi*—if; *syāt*—it becomes; *ātmanaḥ*—of one's self; *bhūyāt*—there must be; *apavargaḥ*—liberation; *tu*—then; *saṁsṛteḥ*—from the bondage of material life.

TRANSLATION

If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

PURPORT

In this verse the word *dayā jīveṣu,* meaning mercy to other living entities, indicates that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Kṛṣṇa. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahāprabhu says, *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'.* "Every living entity is constitutionally a servant of Kṛṣṇa." One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore sings, *duṣṭa mana, tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava.* "My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa *mantra* in a solitary place." In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people, or cannot recognize devotees, is called a *kaniṣṭha-adhikārī:*

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ
(*Bhāg.* 11.2.47).

TEXT 2b

adṛṣṭaṁ dṛṣṭavan naṅkṣed
bhūtaṁ svapnavad anyathā

bhūtaṁ bhavad bhaviṣyac ca
suptaṁ sarva-raho-rahaḥ

adṛṣṭam—future happiness; *dṛṣṭa-vat*—like direct experience; *naṅkṣet*—becomes vanquished; *bhūtam*—the material existence; *svapna-vat*—like a dream; *anyathā*—otherwise; *bhūtam*—which happened in the past; *bhavat*—present; *bhaviṣyat*—future; *ca*—also; *suptam*—a dream; *sarva*—of all; *rahaḥ-rahaḥ*—the secret conclusion.

TRANSLATION

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

PURPORT

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to *karma-kāṇḍa-vicāra,* which means "working for future happiness through fruitive activities," are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of *māyā,* for the Lord says in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante māyām etāṁ taranti te:* "Those who surrender unto Me can easily cross beyond My illusory energy."

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Talks Between Nārada and King Prācīnabarhi."*

CHAPTER THIRTY

The Activities of the Pracetās

TEXT 1

विदुर उवाच

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः ।
ते रुद्रगीतेन हरिं सिद्धिमापुः प्रतोष्य काम् ॥ १ ॥

vidura uvāca
ye tvayābhihitā brahman
sutāḥ prācīnabarhiṣaḥ
te rudra-gītena harim
siddhim āpuḥ pratoṣya kām

viduraḥ uvāca—Vidura said; *ye*—those who; *tvayā*—by you; *abhihitāḥ*—were spoken about; *brahman*—O *brāhmaṇa; sutāḥ*—sons; *prācīnabarhiṣaḥ*—of King Prācīnabarhi; *te*—all of them; *rudra-gītena*—by the song composed by Lord Śiva; *harim*—the Lord; *siddhim*—success; *āpuḥ*—achieved; *pratoṣya*—having satisfied; *kām*—what.

TRANSLATION

Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

PURPORT

In the beginning, Maitreya Ṛṣi narrated the activities of the sons of Prācīnabarhi. These sons went beside a great lake, which was like an ocean, and, fortunately finding Lord Śiva, they learned how to satisfy the Supreme Personality of Godhead by chanting the songs composed by Lord

Śiva. Now their father's attachment for fruitive activities was disapproved by Nārada, who therefore kindly instructed Prācīnabarhi by telling him the allegorical story of Purañjana. Now Vidura again wanted to hear about his sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words *siddhim āpuḥ,* or "achieved perfection," are very important. Lord Kṛṣṇa says in *Bhagavad-gītā:*

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." (Bg. 7.3)

Out of many many millions of people, one may be interested in learning how to attain success in spiritual matters. The supreme success is mentioned also in *Bhagavad-gītā:*

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." (Bg. 8.15)

And what is that highest perfection? That is also explained in that verse. The highest perfection is to return home, back to Godhead, so that one will not have to return again to this material world and transmigrate from one body to another in the dream of material existence. By the grace of Lord Śiva, the Pracetās actually attained perfection and returned home, back to Godhead, after enjoying material facilities to the highest extent. Maitreya will now narrate that to Vidura.

TEXT 2

किं बार्हस्पत्येह परत्र वाथ
कैवल्यनाथप्रियपार्श्ववर्तिनः ।
आसाद्य देवं गिरिशं यदृच्छया
प्रापुः परं नूनमथ प्रचेतसः ॥ २ ॥

kiṁ bārhaspatyeha paratra vātha
kaivalya-nātha-priya-pārśva-vartinaḥ
āsādya devaṁ giriśaṁ yadṛcchayā
prāpuḥ paraṁ nūnam atha pracetasaḥ

kim—what; *bārhaspatya*—O disciple of Bṛhaspati; *iha*—here; *paratra*—in different planets; *vā*—or; *atha*—as such; *kaivalya-nātha*—to the bestower of liberation; *priya*—dear; *pārśva-vartinaḥ*—being associated with; *āsādya*—after meeting; *devam*—the great demigod; *giriśam*—the lord of the Kailāsa Hill; *yadṛcchayā*—by providence; *prāpuḥ*—achieved; *param*—the Supreme; *nūnam*—certainly; *atha*—therefore; *pracetasaḥ*—the sons of Barhiṣat.

TRANSLATION

My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

PURPORT

All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called *iha*, and the distress and happiness obtained in the next life are called *paratra*.

Actually Lord Mahādeva (Śiva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durgā, is under the control of Lord Mahādeva, Giriśa. Thus Lord Mahādeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Giriśa to obtain material happiness, but the Pracetās met Lord Mahādeva by providential arrangement. Lord Mahādeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (*rudra-gītena*), simply by chanting the prayers offered by Lord Śiva to Viṣṇu, the Pracetās were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also; therefore, by the arrangement of the Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet, to Janaloka, Maharloka, Tapoloka,

Siddhaloka, and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikuṇṭhaloka, which is described here as *param*. In this verse Vidura asks Maitreya, the disciple of Bṛhaspati, about the different achievements of the Pracetās.

TEXT 3

मैत्रेय उवाच

प्रचेतसोऽन्तरुदधौ पितुरादेशकारिणः ।
जपयज्ञेन तपसा पुरञ्जनमतोषयन् ॥ ३ ॥

maitreya uvāca
pracetaso 'ntar udadhau
pitur ādeśa-kāriṇaḥ
japa-yajñena tapasā
purañjanam atoṣayan

maitreyaḥ uvāca—Maitreya said; *pracetasaḥ*—the Pracetās; *antaḥ*—within; *udadhau*—the sea; *pituḥ*—of their father; *ādeśa-kāriṇaḥ*—the order carriers; *japa-yajñena*—by chanting *mantras; tapasā*—under severe austerities; *puram-janam*—the Supreme Personality of Godhead; *atoṣayan*—satisfied.

TRANSLATION

The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.

PURPORT

One can offer prayers to the Supreme Personality of Godhead directly, but if one repeats the prayers offered by great devotees like Lord Śiva and Lord Brahmā, or if one follows in the footsteps of great personalities, one can please the Supreme Personality of Godhead very easily. For instance, we sometimes chant this *mantra* of *Brahma-saṁhitā:*

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose-trees. He is always served with great reverence and affection by hundreds of thousands of *lakṣmīs,* or *gopīs.*" (Bs. 5.29) Because this prayer was offered by Lord Brahmā, we follow him by reciting this prayer. That is the easiest way to satisfy the Supreme Personality of Godhead. The pure devotee never attempts to reach the Supreme Lord directly. The most important way to worship the Lord is to go through the disciplic succession of devotees. The prayers offered by Lord Śiva to the Supreme Personality of Godhead were thus repeated by the Pracetās, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as *purañjana.* According to Madhvācārya, the living entity is called *purañjana* because he has become an inhabitant of this material world, and, under the influence of the three modes of material nature, he is forced to live within it. The Supreme Personality of Godhead creates this material world (*pura*), and He also enters within it. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham.* The Lord enters within the heart of the living entity and within the atom; therefore both the living entity and the Lord are called *purañjana.* One *purañjana,* the living entity, is subordinate to the supreme *purañjana;* therefore the duty of the subordinate *purañjana* is to satisfy the supreme *purañjana.* That is devotional service. Lord Rudra, or Lord Śiva, is the original *ācārya* of the Vaiṣṇava *sampradāya* called the Rudra-sampradāya. *Rudra-gītena* indicates that under the disciplic succession of Lord Rudra, the Pracetās achieved spiritual success.

TEXT 4

दशवर्षसहस्रान्ते पुरुषस्तु सनातनः ।
तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा ॥ ४ ॥

daśa-varṣa-sahasrānte
puruṣas tu sanātanaḥ
teṣām āvirabhūt kṛcchraṁ
śāntena śamayan rucā

daśa-varṣa—ten years; *sahasra-ante*—at the end of a thousand; *puruṣaḥ*—the Supreme Person; *tu*—then; *sanātanaḥ*—eternal; *teṣām*—of the Pracetās; *āvirabhūt*—appeared; *kṛcchram*—the severe austerity; *śāntena*—satisfying; *śamayan*—mitigating; *rucā*—by His beauty.

TRANSLATION

At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās and satisfied the labor of their austerities.

PURPORT

Performing ten thousand years of severe austerities does not seem a happy endeavor. Yet the devotees, the serious students of spiritual life, undergo such austerities to attain the favor of the Supreme Personality of Godhead. At that time, when the duration of life was very long, people could undergo severe austerities for thousands of years. It is said that Vālmīki, the author of *Rāmāyaṇa,* underwent meditational austerities for 60,000 years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetās, and He finally appeared before them in a pleasing form. Thus they all became satisfied and forgot the austerities they underwent. In the material world, if one is successful after hard labor, he is very pleased. Similarly, the devotee forgets all his labors and austerities as soon as he contacts the Supreme Personality of Godhead. Although Dhruva Mahārāja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, *svāmin kṛtārtho 'smi:* "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa *mahā-mantra.* Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa *mantra,* one can attain the same results. However, as Lord Caitanya Mahāprabhu points out, we are so unfortunate that we are not even attracted to chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

सुपर्णस्कन्धमारूढो मेरुशृङ्गमिवाम्बुदः ।
पीतवासा मणिग्रीवः कुर्वन् वितिमिरा दिशः ॥ ५ ॥

suparṇa-skandham ārūḍho
meru-śṛṅgam ivāmbudaḥ
pīta-vāsā maṇi-grīvaḥ
kurvan vitimirā diśaḥ

suparṇa—of Garuḍa, the carrier of Lord Viṣṇu; *skandham*—the shoulder; *ārūḍhaḥ*—sitting on; *meru*—of the mountain named Meru; *śṛṅgam*—on the summit; *iva*—like; *ambudaḥ*—a cloud; *pīta-vāsāḥ*—wearing yellow garments; *maṇi-grīvaḥ*—His neck decorated with the Kaustubha jewel; *kurvan*—making; *vitimirāḥ*—free from darkness; *diśaḥ*—all directions.

TRANSLATION

The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

PURPORT

As stated in *Caitanya-caritāmṛta, kṛṣṇa——sūrya-sama; māyā haya andhakāra/ yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra* (Cc. *Madhya* 22.31). The Lord is just like the effulgent sun. Consequently whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance. Actually this dark universe is illuminated by the sun, but the sun and moon simply reflect the bodily effulgence of the Supreme Lord. In *Bhagavad-gītā* the Lord says:

yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

"The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me." (Bg. 15.12)

The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead. This is also confirmed in *Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi.* Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.

TEXT 6

काशिष्णुना कनकवर्णविभूषणेन
भ्राजत्कपोलवदनो विलसत्किरीटः ।
अष्टायुधैरनुचरैर्मुनिभिः सुरेन्द्रै-
रासेवितो गरुडकिन्नरगीतकीर्तिः ॥ ६ ॥

kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena
bhrājat-kapola-vadano vilasat-kirīṭaḥ
aṣṭāyudhair anucarair munibhiḥ surendrair
āsevito garuḍa-kinnara-gīta-kīrtiḥ

kāśiṣṇunā—shining; *kanaka*—gold; *varṇa*—colored; *vibhūṣaṇena*—with ornaments; *bhrājat*—shining; *kapola*—forehead; *vadanaḥ*—His face; *vilasat*—dazzling; *kirīṭaḥ*—His helmet; *aṣṭa*—eight; *āyudhaiḥ*—with weapons; *anucaraiḥ*—by followers; *munibhiḥ*—by great sages; *surendraiḥ*—by demigods; *āsevitaḥ*—served; *garuḍa*—by Garuḍa; *kinnara*—inhabitant of the Kinnara planet; *gīta*—sung; *kīrtiḥ*—His glories.

TRANSLATION

The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

PURPORT

Generally the Viṣṇu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Viṣṇu is described as possessing eight arms with eight kinds of weapons. According to Vīrarāghava Ācārya, the conchshell and lotus flower are also accepted as weapons. Since the Lord is the supreme controller, whatever is in His hand can be considered a weapon. Four hands hold four kinds of weapons, and the extra four hands hold an arrow, bow, trident and snake. Śrī Vīrarāghava Ācārya describes the eight weapons as *śaṅkha, cakra, gadā, padma, śārṅga, śara,* etc.

A king is always accompanied by his ministers, secretaries and commanders, and Lord Viṣṇu is also accompanied by His followers, the demigods, great sages, saintly persons, and so on. He is never alone. Consequently there is no question of the Lord's being impersonal. He is always Himself, the Supreme Personality of Godhead, and His associates are also persons. From the description given in this verse, Garuḍa appears to have belonged to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuḍa. Their bodily features are like those of a human being, but they have wings. The word *gīta-kīrtiḥ* indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In *Brahma-saṁhitā* it is said: *jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam.* In each and every universe there are different types of planets, and each planet has distinctive features. On the strength of this verse, we can understand that in Kinnaraloka the inhabitants can fly with their wings. There is also a planet, known as Siddhaloka, where the inhabitants can fly even without wings. Thus each and every planet has some distinctive facility. That is the beauty of the varied creation of the Supreme Personality of Godhead.

TEXT 7

पीनायताष्टभुजमण्डलमध्यलक्ष्म्या
स्पर्धच्छ्रिया परिवृतो वनमालयाऽऽद्यः ।
बर्हिष्मतः पुरुष आह सुतान् प्रपन्नान्
पर्जन्यनादरुतया सघृणावलोकः ॥ ७ ॥

pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā
spardhac-chriyā parivṛto vana-mālayādyaḥ
barhiṣmataḥ puruṣa āha sutān prapannān
parjanya-nāda-rutayā saghṛṇāvalokaḥ

pīna—stout; *āyata*—long; *aṣṭa*—eight; *bhuja*—arms; *maṇḍala*—encirclement; *madhya*—in the midst of; *lakṣmyā*—with the goddess of fortune; *spardhat*—contending; *śriyā*—whose beauty; *parivṛtaḥ*—encircled; *vana-mālayā*—by a flower garland; *ādyaḥ*—the original Personality of Godhead; *barhiṣmataḥ*—of King Prācīnabarhi; *puruṣaḥ*—the Supreme Personality of Godhead; *āha*—addressed; *sutān*—the sons; *prapannān*—surrendered; *parjanya*—like a cloud; *nāda*—whose sound; *rutayā*—by a voice; *sa-ghṛṇa*—with mercy; *avalokaḥ*—His glancing.

TRANSLATION

Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācīnabarhiṣat, who were very much surrendered unto Him.

PURPORT

The word *ādyaḥ* in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramātmā and Brahman. As confirmed in *Bhagavad-gītā:*

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal." (Bg. 14.27)

The Absolute Truth thus begins not with the impersonal Brahman but with the original Personality of Godhead, Kṛṣṇa. When Arjuna realized Kṛṣṇa's greatness, he addressed Him in this way:

arjuna uvāca
paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me." (Bg. 10.12-13)

The *Brahma-saṁhitā* also says, *anādir ādir govindaḥ sarva-kāraṇa-kāraṇam:* "The Supreme Lord is not caused by anything [*anādi*], but He is the cause of all causes." The *Vedānta-sūtra* says, *janmādy asya yataḥ:* "The Absolute Truth is that from which everything emanates." The Absolute Truth is described as *ādi-puruṣa.* The Absolute Truth is therefore a person and is not impersonal.

TEXT 8

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः ।
सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः ॥ ८ ॥

śrī bhagavān uvāca
varaṁ vṛṇīdhvaṁ bhadraṁ vo
yūyaṁ me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās
tuṣṭo 'haṁ sauhṛdena vaḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *varam*—benediction; *vṛṇīdhvam*—ask; *bhadram*—good fortune; *vaḥ*—of you; *yūyam*—you; *me*—from Me; *nṛpa-nandanāḥ*—O sons of the King; *sauhārdena*—by friendship; *apṛthak*—nondifferent; *dharmāḥ*—occupation; *tuṣṭaḥ*—pleased; *aham*—I; *sauhṛdena*—by friendship; *vaḥ*—of you.

TRANSLATION

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships amongst you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

PURPORT

Since the sons of King Prācīnabarhiṣat were all united in Kṛṣṇa consciousness, the Lord was very pleased with them. Each and every one of the sons of King Prācīnabarhiṣat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not

possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united. Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees, as indicated in this verse. We can see that the Lord is immediately prepared to award all benedictions to the sons of King Prācīnabarhiṣat.

TEXT 9

योऽनुस्मरति सन्ध्यायां युष्माननुदिनं नरः ।
तस्य भ्रातृष्वात्मसाम्यं तथा भूतेषु सौहृदम् ॥ ९ ॥

yo 'nusmarati sandhyāyāṁ
yuṣmān anudinaṁ naraḥ
tasya bhrātṛṣv ātma-sāmyaṁ
tathā bhūteṣu sauhṛdam

yaḥ—one who; *anusmarati*—always remembers; *sandhyāyām*—in the evening; *yuṣmān*—you; *anudinam*—every day; *naraḥ*—human being; *tasya bhrātṛṣu*—with his brothers; *ātma-sāmyam*—personal equality; *tathā*—as also; *bhūteṣu*—with all living beings; *sauhṛdam*—friendship.

TRANSLATION

The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

TEXT 10

ये तु मां रुद्रगीतेन सायं प्रातः समाहिताः ।
स्तुवन्त्यहं कामवरान्दास्ये प्रज्ञां च शोभनाम्॥१०॥

ye tu māṁ rudra-gītena
sāyaṁ prātaḥ samāhitāḥ
stuvanty ahaṁ kāma-varān
dāsye prajñāṁ ca śobhanām

ye—those persons who; *tu*—but; *mām*—unto Me; *rudra-gītena*—by the song sung by Lord Śiva; *sāyam*—in the evening; *prātaḥ*—in the morning; *samāhitāḥ*—being attentive; *stuvanti*—offer prayers; *aham*—I; *kāma-varān*—all benedictions to fulfill desires; *dāsye*—shall award; *prajñām*—intelligence; *ca*—also; *śobhanām*—transcendental.

TRANSLATION

Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

PURPORT

Good intelligence means going back home, back to Godhead. This is confirmed in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

One who offers prayers to the Lord to fulfill his different desires must know that the highest perfectional fulfillment of desire is to go back home, back to Godhead. In this verse it is indicated that those who remember the activities of the Pracetās, the sons of King Prācīnabarhiṣat, will be delivered and benedicted. So what to speak of the sons of King Prācīnabarhiṣat, who are directly connected with the Supreme Personality of Godhead? This is the way of the *paramparā* system. If we follow the *ācāryas,* we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing *Bhagavad-gītā* from the Supreme Personality of Godhead. There is no difference between hearing *Bhagavad-gītā* directly from the Supreme Lord and following a personality like Arjuna, who formerly heard *Bhagavad-gītā* directly from the Lord. Sometimes foolish people argue that since Kṛṣṇa is not present at the moment,

one cannot take direct instructions from Him. Such foolish people do not know that there is no difference between directly hearing *Bhagavad-gītā* and reading it, as long as one accepts *Bhagavad-gītā* as it is, spoken by the Lord. However, if one wants to understand *Bhagavad-gītā* by his imperfect interpretations, one cannot possibly understand the mysteries of *Bhagavad-gītā,* even though one may be a great scholar according to mundane estimation.

TEXT 11

यद्यूयं पितुरादेशमग्रहीष्ट मुदान्विताः ।
अथो व उशती कीर्तिर्लोकाननु भविष्यति ॥११॥

yad yūyaṁ pitur ādeśam
agrahīṣṭa mudānvitāḥ
atho va uśatī kīrtir
lokān anu bhaviṣyati

yat—because; *yūyam*—you; *pituḥ*—of your father; *ādeśam*—the order; *agrahīṣṭa*—accepted; *mudā-anvitāḥ*—in great happiness; *atho*—therefore; *vaḥ*—your; *uśatī*—attractive; *kīrtiḥ*—glories; *lokān anu*—throughout the universe; *bhaviṣyati*—will become possible.

TRANSLATION

Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

PURPORT

Since every living entity is part and parcel of the Supreme Personality of Godhead, he has small independence. Sometimes unintelligent men ask why one is put into a miserable condition, even though everyone is under the control of the Supreme Personality of Godhead. Because of his minute independence, the living entity can obey or disobey the orders of the Supreme Lord. If he obeys the Supreme Lord's orders, he becomes happy. If he does not, he becomes unhappy. Therefore the living entity creates his own happiness or unhappiness. The Supreme Lord does not enforce these on anyone. The Supreme Lord praised the Pracetās because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Prācīnabarhiṣat because they obeyed their father's orders.

TEXT 12

भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुणैः ।
य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥१२॥

bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇaiḥ
ya etām ātma-vīryeṇa
tri-lokīṁ pūrayiṣyati

bhavitā—there will be; *viśrutaḥ*—very famous; *putraḥ*—son; *anavamaḥ*—not inferior; *brahmaṇaḥ*—to Lord Brahmā; *guṇaiḥ*—by qualifications; *yaḥ*—who; *etām*—all this; *ātma-vīryeṇa*—by his progeny; *tri-lokīm*—the three worlds; *pūrayiṣyati*—will fill.

TRANSLATION

You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

PURPORT

As explained in the next verse, the Pracetās will marry the daughter of the great sage Kaṇḍu. It is suggested that the son's name will be Viśruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahmā. The great politician Cāṇakya said that if there is a good tree within a garden or forest, its flowers will fill the forest with their fragrance. Similarly, a good son within a family makes the whole family famous all over the world. Kṛṣṇa took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

TEXT 13

कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना ।
तां चापविद्धां जगृहुर्भूरुहा नृपनन्दनाः ॥१३॥

kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā

tāṁ cāpaviddhāṁ jagṛhur
bhūruhā nṛpa-nandanāḥ

kaṇḍoḥ—of the sage Kaṇḍu; *pramlocayā*—by a heavenly society girl named Pramlocā; *labdhā*—obtained; *kanyā*—daughter; *kamala-locanā*—lotus-eyed; *tām*—her; *ca*—also; *apaviddhām*—given up; *jagṛhuḥ*—accepted; *bhūruhāḥ*—the trees; *nṛpa-nandanāḥ*—O sons of King Prācīnabarhiṣat.

TRANSLATION

O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.

PURPORT

Whenever a great sage undergoes severe austerities for material power, the King of heaven, Indra, becomes very envious. All the demigods have responsible posts for the management of universal affairs and are very highly qualified with pious activities. Although they are ordinary living entities, they are nonetheless able to attain responsible posts, like Lord Brahmā, Indra, Candra and Varuṇa. As is the nature of this material world, the King of heaven, Indra, is very anxious if a great sage undergoes severe austerities. The whole material world is filled with such envy that everyone becomes afraid of his neighbors. Every businessman is afraid of his associates because this material world is the field of activities for all kinds of envious people who have come here to compete with the opulence of the Supreme Personality of Godhead. Thus Indra was very much afraid of the severe austerities performed by the great sage Kaṇḍu, and he sent Pramlocā to break his vows and austerities. A similar incident took place in the case of Viśvāmitra. From other incidents in the *śāstras,* it appears that Indra has always been envious. When King Pṛthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Pṛthu's sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kaṇḍu, who became attracted by the beauty of the heavenly society girl Pramlocā and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramlocā returned to the heavenly planets, leaving the newborn child to the care of the trees. Fortunately the trees accepted the child and agreed to raise her.

TEXT 14

क्षुत्क्षामाया मुखे राजा सोमः पीयूषवर्षिणीम् ।
देशिनीं रोदमानाया निदधे स दयान्वितः ॥१४॥

kṣut-kṣāmāyā mukhe rājā
somaḥ pīyūṣa-varṣiṇīm
deśinīṁ rodamānāyā
nidadhe sa dayānvitaḥ

kṣut—by hunger; *kṣāmāyāḥ*—when she was distressed; *mukhe*—within the mouth; *rājā*—the King; *somaḥ*—the moon; *pīyūṣa*—nectar; *varṣiṇīm*—pouring; *deśinīm*—forefinger; *rodamānāyāḥ*—while she was crying; *nidadhe*—placed; *saḥ*—he; *dayā-anvitaḥ*—being compassionate.

TRANSLATION

Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the King of the forest, namely the King of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the King of the moon.

PURPORT

Although the Apsarā left her child to the care of the trees, the trees could not take care of the child properly; therefore the trees handed the child over to the King of the moon. Thus Candra, King of the moon, put his finger within the mouth of the child to satisfy her hunger.

TEXT 15

प्रजाविसर्ग आदिष्टाः पित्रा मामनुवर्तता ।
तत्र कन्यां वरारोहां तामुद्वहत माचिरम् ॥१५॥

prajā-visarga ādiṣṭāḥ
pitrā mām anuvartatā
tatra kanyāṁ varārohāṁ
tām udvahata mā ciram

prajā-visarge—to create progeny; *ādiṣṭāḥ*—being ordered; *pitrā*—by your father; *mām*—My direction; *anuvartatā*—following; *tatra*—there; *kanyām*—

the daughter; *varārohām*—highly qualified and exquisitely beautiful; *tām*—her; *udvahata*—marry; *mā*—without; *ciram*—wasting time.

TRANSLATION

Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

PURPORT

The Pracetās not only were great devotees of the Supreme Personality of Godhead but were very obedient to the orders of their father. Therefore the Lord asked them to marry the daughter of Pramlocā.

TEXT 16

अपृथग्धर्मशीलानां सर्वेषां वः सुमध्यमा ।
अपृथग्धर्मशीलेयं भूयात्पत्न्यर्पिताशया ॥१६॥

apṛthag-dharma-śīlānāṁ
sarveṣāṁ vaḥ sumadhyamā
apṛthag-dharma-śīleyaṁ
bhūyāt patny arpitāśayā

apṛthak—without differences; *dharma*—occupation; *śīlānām*—whose character; *sarveṣām*—all; *vaḥ*—of you; *su-madhyamā*—a girl whose waist is slender; *apṛthak*—without differences; *dharma*—occupation; *śīlā*—well-behaved; *iyam*—this; *bhūyāt*—may she become; *patnī*—wife; *arpita-āśayā*—fully surrendered.

TRANSLATION

You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are on the same platform, being united on a common principle.

PURPORT

According to Vedic principles, a woman cannot have many husbands, although a husband can have many wives. In special instances, however, it is found that a woman has more than one husband. Draupadī, for

instance, was married to all of the five Pāṇḍava brothers. Similarly, the Supreme Personality of Godhead ordered all the sons of Prācīnabarhiṣat to marry the one girl born of the great sage Kaṇḍu and Pramlocā. In special cases, a girl is allowed to marry more than one man, provided she is able to treat her husbands equally. This is not possible for an ordinary woman. Only one who is especially qualified can be allowed to marry more than one husband. In this age of Kali, to find such an equipoised woman is very difficult. Thus according to scripture, *kalau pañca vivarjayet.* In this age a woman is forbidden to marry her husband's brother. This system is still practiced in some of the hilly tracts of India. The Lord says: *apṛthag-dharma-śīleyaṁ bhūyāt patny arpitāśayā.* With the blessings of the Lord, all things are possible. The Lord especially benedicted the girl to surrender equally to all brothers. *Apṛthag-dharma,* meaning occupational duty without difference of purpose, is taught in *Bhagavad-gītā. Bhagavad-gītā* is divided into three primary divisions—*karma-yoga, jñāna-yoga,* and *bhakti-yoga.* The word *yoga* means acting on behalf of the Supreme Personality of Godhead. As confirmed by *Bhagavad-gītā:*

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

One may act according to his own occupational duty just to satisfy the *yajña-puruṣa,* the Supreme Personality of Godhead. That is called *apṛthag-dharma.* Different limbs of the body may act in different ways, but the ultimate objective is to maintain the entire body. Similarly, if we work for the satisfaction of the Supreme Personality of Godhead, we will find that we satisfy everything. We should follow in the footsteps of the Pracetās, whose only aim was to satisfy the Supreme Lord. This is called *apṛthag-dharma.* According to *Bhagavad-gītā:*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This is the advice of Lord Kṛṣṇa. Our only aim should be to act in Kṛṣṇa consciousness for the satisfaction of the Lord. This is oneness, or *apṛthag-dharma.*

TEXT 17

दिव्यवर्षसहस्राणां सहस्रमहतौजसः ।
भौमान् भोक्ष्यथ भोगान् वै दिव्यांश्चानुग्रहान्मम ॥१७॥

divya-varṣa-sahasrāṇāṁ
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

divya—of the heavenly planets; *varṣa*—years; *sahasrāṇām*—of thousands; *sahasram*—a thousand; *ahata*—without being defeated; *ojasaḥ*—your power; *bhaumān*—of this world; *bhokṣyatha*—you will enjoy; *bhogān*—enjoyments; *vai*—certainly; *divyān*—of the heavenly world; *ca*—also; *anugrahāt*—by mercy; *mama*—My.

TRANSLATION

The Lord then blessed all the Pracetās, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

PURPORT

The duration of life prescribed for the Pracetās by the Supreme Personality of Godhead is calculated by the time measurements of higher planetary systems. Our six earth months are said to equal one day (12 hours) in the higher planetary systems. Thirty days equal one month, and twelve months equal one year. In this way, for one million years according to the calculations of the higher planetary system the Pracetās were allowed to enjoy all kinds of material facilities. Although this lifespan was so long, the Pracetās were given full bodily strength by the grace of the Lord. In the material world, if one wants to live for many years, he must endure the difficulties of old age, invalidity and many other miserable conditions. The Pracetās, however, were given full bodily strength to enjoy material

facilities. This special facility was given to the Pracetās so that they could continue rendering full devotional service. This will be explained in the following verse.

TEXT 18

अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः ।
उपयास्यथ मद्धाम निर्विद्य निरयादतः ॥१८॥

atha mayy anapāyinyā
bhaktyā pakva-guṇāśayāḥ
upayāsyatha mad-dhāma
nirvidya nirayād ataḥ

atha—therefore; *mayi*—unto Me; *anapāyinyā*—without any deviation; *bhaktyā*—by devotional service; *pakva-guṇa*—free from material contamination; *āśayāḥ*—your mind; *upayāsyatha*—you will attain; *mat-dhāma*—My abode; *nirvidya*—being completely detached; *nirayāt*—from material existence; *ataḥ*—thus.

TRANSLATION

Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

PURPORT

By the grace of the Lord, the Pracetās were given special facilities. Although they could live millions of years to enjoy material facilities, they still would not be deviated from the transcendental loving service of the Lord. Being thus fully engaged, the Pracetās would be completely freed from all material attachment. Material attachment is very strong. During one lifetime, a materialist engages in acquiring land, money, friends, society, friendship, love, and so on. He also wants to enjoy the heavenly planets after the annihilation of the body. If one is engaged in devotional serivce, however, he becomes unattached to all kinds of material enjoyment and suffering. In the material world, those who are elevated to the higher planetary systems are supposed to enjoy all material facilities, whereas those degraded to lower planetary systems are supposed to live in a hellish condition. A devotee, however, is transcendental to both heavenly and hellish conditions. According to *Bhagavad-gītā*, a devotee's position is described in this way:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

A devotee is always situated on the Brahman platform. He has nothing to do with material happiness or distress. When one is strongly fixed in devotional service and free from all material attachment, uncontaminated by the material modes of nature, he becomes fit to return home, back to Godhead. Although by special blessing the Pracetās would enjoy material facilities for millions of years, they would not be attached to them. Thus at the end of their material enjoyment they would be promoted to the spiritual world and return to Godhead.

The word *pakva-guṇāśayāḥ* has special significance, for it means that by devotional service one is able to give up the influence of the three modes of material nature. As long as one is influenced by the modes of material nature, he cannot return to Godhead. It is clearly explained that all planets in the material world—beginning from Brahmaloka down to the hellish planets—are unfit places for a devotee. *Padaṁ padaṁ yad vipadāṁ na teṣām.* A place where there is danger at every step is certainly not a comfortable place. The Lord therefore says in *Bhagavad-gītā:*

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never take birth again." (Bg. 8.16)

Thus there is no profit, even if one is promoted to the highest planet in the material universe, Brahmaloka. However, if one is somehow or other promoted to the abode of the Lord, he never returns to the material world.

TEXT 19

गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् ।
मद्वार्तायातयामानां न बन्धाय गृहा मताः ॥१९॥

gṛheṣv āviśatāṁ cāpi
puṁsāṁ kuśala-karmaṇām
mad-vārtā-yāta-yāmānāṁ
na bandhāya gṛhā matāḥ

gṛheṣu—in family life; *āviśatām*—who have entered; *ca*—also; *api*—even; *puṁsām*—of persons; *kuśala-karmaṇām*—engaged in auspicious activities; *mat-vārtā*—in topics about Me; *yāta*—is expended; *yāmānām*—whose every moment; *na*—not; *bandhāya*—for bondage; *gṛhāḥ*—household life; *matāḥ*—considered.

TRANSLATION

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

PURPORT

Generally a person living in a family becomes overly attached to fruitive activity. In other words, he tries to enjoy the results of his activities. A devotee, however, knows that Kṛṣṇa is the supreme enjoyer.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The Supreme Lord is the supreme proprietor; consequently the devotee does not consider himself the proprietor of any occupation. The devotee always thinks of the Supreme Personality of Godhead as the proprietor; therefore the results of his business are offered to the Supreme Lord. One who thus lives in the material world with his family and children never becomes affected by the contaminations of the material world. This is confirmed in *Bhagavad-gītā* (3.9):

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results. This is the secret of success. Generally people take *sannyāsa* to become free from the reactions of fruitive activity. One who does not receive the results of his actions but offers them instead to the Supreme Personality of Godhead certainly remains in a liberated condition. In *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī confirms this:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

If one engages himself in the service of the Lord through his life, wealth, words, intelligence, and everything he possesses, he will always be liberated in any condition. Such a person is called a *jīvan-mukta,* one who is liberated during this lifetime. Devoid of Kṛṣṇa consciousness, those who engage in material activities simply become more entangled in material bondage. They have to suffer and enjoy the actions and reactions of all activity. This Kṛṣṇa consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Kṛṣṇa's service. The devotees think of Kṛṣṇa, act for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination. As stated by Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, *kṛṣṇa bhajane yāhā haya anukūla, viṣaya baliyā tyāge tāhā haya bhūla.* If one is so expert that he can engage everything or dovetail everything in the service of the Lord, to give up the material world would be a great blunder. One should learn how to dovetail everything in the service of the Lord, for everything is connected to Kṛṣṇa. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of *Bhagavad-gītā:*

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara

asakto hy ācaran karma
param āpnoti pūruṣaḥ

"Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme." (3.19)

The Third Chapter of *Bhagavad-gītā* specifically considers material activities for the purpose of sense gratification and material activities for the purpose of satisfying the Supreme Lord. The conclusion is that these are not one and the same. Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Kṛṣṇa are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations—condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation—yogurt mixed with black pepper and salt—will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

If one is placed in material opulence due to the special mercy of the Supreme Personality of Godhead, he should not consider that opulence a cause for bondage. When a mature devotee is blessed with material opulence, he does not become affected adversely because he knows how to employ material opulence in the service of the Lord. There are many such examples in the history of the world. There were kings like Pṛthu Mahārāja, Prahlāda Mahārāja, Janaka, Dhruva, Vaivasvata Manu and Mahārāja Ikṣvāku. All of these were great kings and were especially favored by the Supreme Personality of Godhead. If a devotee is not mature, the Supreme Lord will take away all his opulence. This principle is stated by the Supreme Personality of Godhead: *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. "My first mercy shown to My devotee is to take away all his material opulence." Material opulence detrimental to devotional service is taken away by the Supreme Lord, whereas a person who is mature in devotional service is given all material facilities.

TEXT 20

नव्यवद्धृदये यज्ज्ञो ब्रह्मैतद्ब्रह्मवादिभिः ।
न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः॥२०॥

navyavad dhṛdaye yaj jño
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hṛṣyanti yato gatāḥ

navya-vat—ever increasingly fresh; *hṛdaye*—in the heart; *yat*—as; *jñaḥ*—the supreme knower, Paramātmā; *brahma*—Brahman; *etat*—this; *brahma-vādibhiḥ*—by the advocates of Absolute Truth; *na*—never; *muhyanti*—are bewildered; *na*—never; *śocanti*—lament; *na*—never; *hṛṣyanti*—are jubilant; *yataḥ*—when; *gatāḥ*—have attained.

TRANSLATION

Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

PURPORT

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways. The devotee does not feel hackneyed nor stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Kṛṣṇa *mahā-mantra* all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa *mahā-mantra.* There is really nothing uninspiring for a highly advanced devotee. In *Bhagavad-gītā* the Lord says that He is situated in everyone's heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

As stated (*kuśala-karmaṇām*), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as *jña,* one who knows everything past, present and future. The Supersoul gives instructions to the sincere unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead. Śrīla Jīva Gosvāmī in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone's heart, but in the heart of the devotee He reveals Himself as ever increasingly new. Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

TEXT 21

मैत्रेय उवाच

एवं ब्रुवाणं पुरुषार्थभाजनं
जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला
गिरागृणन् गद्गदया सुहृत्तमम् ॥२१॥

maitreya uvāca
evaṁ bruvāṇaṁ puruṣārtha-bhājanaṁ
janārdanaṁ prāñjalayaḥ pracetasaḥ
tad-darśana-dhvasta-tamo-rajo-malā
girāgṛṇan gadgadayā suhṛt-tamam

maitreyaḥ uvāca—Maitreya said; *evam*—thus; *bruvāṇam*—speaking; *puruṣa-artha*—of the ultimate goal of life; *bhājanam*—the bestower; *janārdanam*—who takes away all the disadvantages of the devotee; *prāñjalayaḥ*—with folded hands; *pracetasaḥ*—the Pracetā brothers; *tat*—Him; *darśana*—by seeing; *dhvasta*—dissipated; *tamaḥ*—of darkness; *rajaḥ*—of passion; *malāḥ*—whose contamination; *girā*—with a voice; *agṛṇan*—offered prayers; *gadgadayā*—faltering; *suhṛt-tamam*—unto the greatest of all friends.

TRANSLATION

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās began to offer Him prayers. The Lord is the bestower of

all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetās began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

PURPORT

The Lord is herein described as *puruṣārtha-bhājanam* (the bestower of the ultimate goal of life). Whatever success we want in life can be attained by the mercy of the Lord. Since the Pracetās had already attained the Lord's mercy, they were no longer subject to the contamination of the material modes. The material modes dissipated from them just as the darkness of night immediately dissipates when the sun rises. Because the Lord appeared before them, naturally all the contaminations of the material qualities of *rajas* and *tamas* completely disappeared. Similarly, when an unalloyed devotee chants the Hare Kṛṣṇa *mahā-mantra,* he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in *Śrīmad-Bhāgavatam:*

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes his messages, which are in themselves virtuous when properly heard and chanted." (*Bhāg.* 1.2.17)

The holy name of the Lord is the Lord Himself. If one chants and hears, he becomes purified. Gradually all material contamination disappears. The Pracetās were already purified due to the Lord's presence before them, and they could therefore offer the proper prayers with folded hands. In other words, as soon as devotees are engaged in devotional service, they become transcendental to all material contamination immediately. As confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetās saw the Supreme Lord personally present, their unhappiness vanished.

TEXT 22

प्रचेतस ऊचुः

नमो नमः क्लेशविनाशनाय
निरूपितोदारगुणाह्वयाय ।
मनोवचोवेगपुरोजवाय
सर्वाक्षमार्गैरगताध्वने नमः ॥२२॥

pracetasa ūcuḥ
namo namaḥ kleśa-vināśanāya
nirūpitodāra-guṇāhvayāya
mano-vaco-vega-puro-javāya
sarvākṣa-mārgair agatādhvane namaḥ

pracetasaḥ ūcuḥ—the Pracetās said; *namaḥ*—obeisances; *namaḥ*—obeisances; *kleśa*—material distress; *vināśanāya*—unto one who destroys; *nirūpita*—settled; *udāra*—magnanimous; *guṇa*—qualities; *āhvayāya*—whose name; *manaḥ*—of the mind; *vacaḥ*—of speech; *vega*—the speed; *puraḥ*—before; *javāya*—whose speed; *sarva-akṣa*—of all material senses; *mārgaiḥ*—by the paths; *agata*—not perceivable; *adhvane*—whose course; *namaḥ*—we offer our respects.

TRANSLATION

The Pracetās spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

PURPORT

The word *nirūpita,* meaning "concluded," is very significant in this verse. No one has to conduct research work to find God or make progress in spiritual knowledge. Everything is conclusively there in the *Vedas.* Therefore the Lord says in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed, I am the compiler of *Vedānta,* and I am the knower of the *Vedas.*" (Bg. 15.15)

Understanding the Supreme Personality of Godhead through the process of the *Vedas* is perfect and conclusive. The *Vedas* state, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ:* the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The *Vedas* also indicate that simply by chanting the holy names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

TEXT 23

शुद्धाय शान्ताय नमः स्वनिष्ठया
मनस्यपार्थं विलसद्द्वयाय ।
नमो जगत्स्थानलयोदयेषु
गृहीतमायागुणविग्रहाय ॥२३॥

śuddhāya śāntāya namaḥ sva-niṣṭhayā
manasy apārthaṁ vilasad-dvayāya
namo jagat-sthāna-layodayeṣu
gṛhīta-māyā-guṇa-vigrahāya

śuddhāya—unto the unadulterated; *śāntāya*—unto the most peaceful; *namaḥ*—we offer our obeisances; *sva-niṣṭhayā*—by being situated in one's position; *manasi*—in the mind; *apārtham*—without any meaning; *vilasat*—appearing; *dvayāya*—in whom the dual world; *namaḥ*—obeisances; *jagat*—of the cosmic manifestation; *sthāna*—maintenance; *laya*—annihilation; *udayeṣu*—and for creation; *gṛhīta*—accepted; *māyā*—material; *guṇa*—of the modes of nature; *vigrahāya*—the forms.

TRANSLATION

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

PURPORT

A pure devotee whose mind is always engaged in the service of the Lord can certainly appreciate the impermanence of this material world. Although such a devotee may be engaged in executing material activities, this stage is called *anāsakti*. As explained by Śrīla Rūpa Gosvāmī, *anāsaktasya viṣayān yathārham upayuñjataḥ*. A devotee is always unattached to material activities because in the liberated stage his mind is always fixed on the lotus feet of the Lord.

This material world is called *dvaita*, the world of duality. A devotee knows very well that everything within this material world is but a manifestation of the Supreme Lord's energy. To maintain the three modes of material nature, the Supreme Lord takes on different forms as Lord Brahmā, Lord Viṣṇu and Lord Śiva. Unaffected by the modes of material nature, the Lord takes on different forms to create, maintain and annihilate this cosmic manifestation. The conclusion is that although the pure devotee appears to engage in material activities in the service of the Lord, he knows very well that material enjoyment for sense gratification has no use whatsoever.

TEXT 24

नमो विशुद्धसत्त्वाय हरये हरिमेधसे ।
वासुदेवाय कृष्णाय प्रभवे सर्वसात्वताम् ॥२४॥

namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhave sarva-sātvatām

namaḥ—obeisances; *viśuddha-sattvāya*—unto You, whose existence is free from all material influence; *haraye*—who takes away all miserable conditions of devotees; *hari-medhase*—whose brain works only for the deliverance of the conditioned soul; *vāsudevāya*—the all-pervading Supreme Personality of Godhead; *kṛṣṇāya*—unto Kṛṣṇa; *prabhave*—who increases the influence; *sarva-sātvatām*—of all kinds of devotees.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name of Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

PURPORT

In the previous verse it has been said (*gṛhīta-māyā-guṇa-vigrahāya*) that the Lord accepts three kinds of bodies (Viṣṇu, Brahmā and Śiva) for the purposes of creating, maintaining and annihilating the cosmic manifestation. The three predominating deities of the material universe (Brahmā, Viṣṇu and Śiva) are called *guṇa-avatāras.* There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahmā, Viṣṇu and Maheśvara (Śiva). Out of these three, Lord Brahmā and Lord Śiva accept material bodies, but Lord Viṣṇu does not accept a material body. Lord Viṣṇu is therefore known as *viśuddha-sattva.* His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Viṣṇu is in the same category with Lord Brahmā and Śiva. The *śāstras* forbid us to think in this way.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

One who considers Lord Viṣṇu to be in the same category with *devas* like Lord Brahmā or Lord Śiva or who thinks Lord Brahmā and Śiva to be equal to Lord Viṣṇu is to be considered as *pāṣaṇḍī* (a faithless nonbeliever). Therefore in this verse Lord Viṣṇu is distinguished in the words *namo viśuddha-sattvāya.* Although a living entity like us, Lord Brahmā is exalted due to his pious activities; therefore he is given the high post of Brahmā. Lord Śiva is not actually like a living entity, but he is not the Surpeme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in *Brahma-saṁhitā* in this way:

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lord Śiva is considered to be like yogurt (*dadhi*). Yogurt is nothing but transformed milk; nonetheless yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme Personality of Godhead is also described herein as *vāsudevāya kṛṣṇāya.* Kṛṣṇa is the original Supreme Personality of Godhead, and all Viṣṇu expansions are His plenary portions or portions of His plenary portions (known as *svāṁśa* and *kalā*). The *svāṁśa,* or direct expansion, is also called *aṁśa.* All *viṣṇu-tattvas* are *svāṁśa,* direct parts and parcels of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is known as Vāsudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known as Devakī-nandana, Yaśodā-nandana, Nanda-nandana, and so on.

Again and again the Lord is very much interested in increasing the influence of His devotees. Therefore He is described herein as *prabhave sarva-sātvatām.* The *sātvata* community is a community of Vaiṣṇavas, pure devotees of the Lord. The Supreme Personality of Godhead has unlimited powers, and He wants to see that His devotees are also entrusted with unlimited powers. A devotee of the Lord is always, therefore, distinguished from all other living entities.

The word *hari* means "One who takes away all miserable conditions," and *hari-medhase* means that the Lord is always planning ways to deliver the conditioned soul from the clutches of *māyā*. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

Since the Lord delivers all conditioned souls from the clutches of *māyā*, He is known as *hari-medhaḥ*. In the list of incarnations, Kṛṣṇa is described as the supreme and original Personality of Godhead.

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge (*Bhāg.* 1.3.28)

Kṛṣṇa, the original personality of Godhead, appears in this material world when the demigods, who are devotees of the Lord, are disturbed by the demons.

TEXT 25

नमः कमलनाभाय नमः कमलमालिने ।
नमः कमलपादाय नमस्ते कमलेक्षण ॥२५॥

namaḥ kamala-nābhāya
namaḥ kamala-māline
namaḥ kamala-pādāya
namas te kamalekṣaṇa

namaḥ—we offer our respectful obeisances; *kamala-nābhāya*—unto the Supreme Personality of Godhead, from whose abdomen the original lotus flower originated; *namaḥ*—obeisances; *kamala-māline*—who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *kamala-pādāya*—

whose feet are as beautiful and fragrant as the lotus flower; *namaḥ te*—obeisances unto You; *kamala-īkṣaṇa*—whose eyes are exactly like the petals of the lotus flower.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

PURPORT

The word *kamala-nābhāya* indicates that Lord Viṣṇu is the origin of the material creation. From the abdomen of Garbhodakaśāyī Viṣṇu, a lotus flower sprouts. Lord Brahmā, the first creature of the universe, is born from this lotus flower, and, subsequently, Lord Brahmā creates the whole universe. The origin of all creation is therefore Lord Viṣṇu, and the origin of all the *viṣṇu-tattvas* is Lord Kṛṣṇa. Consequently Kṛṣṇa is the origin of everything. This is also confirmed in *Bhagavad-gītā:*

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) Lord Kṛṣṇa says: "I am the origin of everything." Therefore whatever we see emanates from Him. This is also confirmed in the *Vedānta-sūtra. Janmādy asya yataḥ:* "The Absolute Truth is He from whom everything emanates."

TEXT 26

नमः कमलकिञ्जल्कपिशङ्गामलवाससे ।
सर्वभूतनिवासाय नमोऽयुङ्क्ष्महि साक्षिणे ॥२६॥

namaḥ kamala-kiñjalka-
piśaṅgāmala-vāsase
sarva-bhūta-nivāsāya
namo 'yuṅkṣmahi sākṣiṇe

namaḥ—obeisances; *kamala-kiñjalka*—like the saffron in a lotus flower; *piśaṅga*—yellowish; *amala*—spotless; *vāsase*—unto Him whose garment; *sarva-bhūta*—of all living entities; *nivāsāya*—the shelter; *namaḥ*—obeisances; *ayuṅkṣmahi*—let us offer; *sākṣiṇe*—unto the supreme witness.

TRANSLATION

Dear Lord, the garment You have put on is yellowish in color like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

PURPORT

In this verse the dress of the Supreme Personality of Godhead and His all-pervasive nature are described. The Lord puts on a dress that is yellow, but such a garment is never to be considered material. The garments of the Lord are also the Lord. They are nondifferent from the Lord because they are spiritual in nature.

The word *sarva-bhūta-nivāsāya* further clarifies how Lord Viṣṇu lives in everyone's heart and acts as the direct witness of all the activities of the conditioned soul. Within this material world the conditioned soul has desires and acts in accordance with these desires. All these acts are observed by the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15) The Lord is present in everyone's heart, and He gives the living entity intelligence. According to the desires of the living entity, the Lord makes him remember or forget. If the living entity is demoniac and wants to forget the Supreme Personality of Godhead, the Lord gives him the intelligence to be able to forget the Supreme Lord forever. Similarly, when a devotee wants to serve the Supreme Lord, the Lord, as Paramātmā, gives the devotee the intelligence to make progress in devotional service. The Lord directly witnesses our activities and experiences our desires. The Supreme Lord gives us the facilities to act in the way we wish.

TEXT 27

रूपं भगवता त्वेतदशेषक्लेशसंक्षयम् ।
आविष्कृतं नः क्लिष्टानां किमन्यदनुकम्पितम्॥२७॥

rūpaṁ bhagavatā tv etad
aśeṣa-kleśa-saṅkṣayam
āviṣkṛtaṁ naḥ kliṣṭānāṁ
kim anyad anukampitam

rūpam—form; *bhagavatā*—by Your Lordship; *tu*—but; *etat*—this; *aśeṣa*—unlimited; *kleśa*—miseries; *saṅkṣayam*—which dissipates; *āviṣkṛtam*—revealed; *naḥ*—of us; *kliṣṭānām*—who are suffering from material conditions; *kim anyat*—what to speak of; *anukampitam*—those to whom You are always favorably disposed.

TRANSLATION

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

PURPORT

When the Lord appears in His original form, He acts to deliver the pious and annihilate the miscreants (Bg. 4.8). Although He annihilates the demons, He nonetheless benefits them. It is said that all the living entities who died on the Battlefield of Kurukṣetra attained their original constitutional position (*svarūpa*) because they had the chance to see Kṛṣṇa face to face riding in the chariot of Arjuna. On the Battlefield of Kurukṣetra, superficially two things were going on—the demons were being killed, and the devotee, Arjuna, was being protected. However, the results were the same for everyone. Thus it is said that the appearance of the Lord diminishes all kinds of miserable conditions caused by material existence.

It is clearly stated in this verse that this form (*aśeṣa-kleśa-saṅkṣayam*) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. *Āviṣkṛtaṁ naḥ kliṣṭānām.* The

Pracetās identified themselves as common men. *Kim anyad anukampitam.* The devotees are always favorably accepted by the Lord. The Lord shows all mercy not only to conditioned souls, but also to the devotees who are already liberated due to their devotional service.

The form of the Lord as worshiped in the temples is called *arcā-vigraha* or *arcāvatāra,* the worshipable form, the Deity incarnation. This facility is offered to neophyte devotees so that they can see the real form of the Lord face to face and offer their respectful obeisances and sacrifices in the form of *arcā.* Through such facilities the neophytes gradually invoke their original Kṛṣṇa consciousness. Deity worship in the form of temple worship is the most valuable benediction given by the Lord to beginners. All neophytes must therefore engage in the worship of the Lord by keeping the *arcā-vigraha* (*arcāvatāra*) at home or in the temple.

TEXT 28

एतावत्त्वं हि विभुभिर्भाव्यं दीनेषु वत्सलैः ।
यदनुस्मर्यते काले स्वबुद्ध्याभद्ररन्धन ॥२८॥

etāvat tvaṁ hi vibhubhir
bhāvyaṁ dīneṣu vatsalaiḥ
yad anusmaryate kāle
sva-buddhyābhadra-randhana

etāvat—thus; *tvam*—Your Lordship; *hi*—certainly; *vibhubhiḥ*—by expansions; *bhāvyam*—to be conceived; *dīneṣu*—unto the humble devotees; *vatsalaiḥ*—compassionate; *yat*—which; *anusmaryate*—is always remembered; *kāle*—in due course of time; *sva-buddhyā*—by one's devotional service; *abhadra-randhana*—O killer of all inauspiciousness.

TRANSLATION

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants.

PURPORT

The form of the Lord known as *arcā-vigraha* is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His

many unalloyed servants. By nature, the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in *Bhagavad-gītā:*

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

The devotee offers eatables in the form of vegetables, fruits, leaves and water to the *arcā-vigraha.* The Lord, being *bhakta-vatsala,* compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janārdana, the Supreme Lord, accepts *bhāva,* the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being *bhakta-vatsala,* accepts His devotee and in due course of time takes him home.

In this connection there is a story about a *brāhmaṇa* who was offering sweet rice to the Lord within his mind. The *brāhmaṇa* had no money nor any means of worshiping the Deity, but within his mind he arranged everything nicely. He had gold pots to bring water from the sacred rivers to wash the Deity, and he offered the Deity very sumptuous food, including sweet rice. Once, before he offered the sweet rice, he thought that it was too hot, and he thought, "Oh, let me test it. My, it is very hot." When he put his finger in the sweet rice to test it, his finger was burned and his meditation broken. Although he was offering food to the Lord within his mind, the Lord accepted it nonetheless. Consequently the Lord in Vaikuṇṭha immediately sent a chariot to bring the *brāhmaṇa* back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the *arcā-vigraha* at home or in the temple and worship the form of the Lord as advised in authorized scriptures and directed by the spiritual master.

TEXT 29

येनोपशान्तिर्भूतानां क्षुल्लकानामपीहताम् ।
अन्तर्हितोऽन्तर्हृदये कस्मान्नो वेद नाशिषः ॥२९॥

yenopaśāntir bhūtānāṁ
kṣullakānām apīhatām

antarhito 'ntar-hṛdaye
kasmān no veda nāśiṣaḥ

yena—by which process; *upaśāntiḥ*—satisfaction of all desires; *bhūtānām*—of the living entities; *kṣullakānām*—very much fallen; *api*—although; *īhatām*—desiring many things; *antarhitaḥ*—hidden; *antaḥ-hṛdaye*—in the core of the heart; *kasmāt*—why; *naḥ*—our; *veda*—He knows; *na*—not; *āśiṣaḥ*—desires.

TRANSLATION

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

PURPORT

A very advanced devotee does not think himself advanced. He is always very humble. The Supreme Personality of Godhead in His plenary expansion as the Paramātmā, or Supersoul, sits in everyone's heart and can understand the attitudes and desires of His devotees. The Lord also gives opportunity to the nondevotees to fulfill their desires, as confirmed in *Bhagavad-gītā* (*mattaḥ smṛtir jñānam apohanaṁ ca*).

Whatever a living entity desires, however insignificant he may be, is noted by the Lord, who gives him a chance to fulfill his desires. If the desires of the nondevotees are fulfilled, why not those of the devotee? A pure devotee simply wants to engage in the service of the Lord without material desire, and if he wants this within the core of his heart, where the Lord is situated, and if he is without ulterior motive, why should the Lord not understand? If a sincere devotee renders service to the Lord or to the *arcā-vigraha,* the form of the Lord, all his activities prove successful because the Lord is present within his heart and understands his sincerity. Thus if a devotee, with all confidence, goes on discharging the prescribed duties of devotional service, he will ultimately attain success.

TEXT 30

असावेव वरोऽस्माकमीप्सितो जगतः पते ।
प्रसन्नो भगवान् येषामपवर्गगुरुर्गतिः ॥३०॥

asāv eva varo 'smākam
īpsito jagataḥ pate
prasanno bhagavān yeṣām
apavarga-gurur gatiḥ

asau—that; *eva*—certainly; *varaḥ*—benediction; *asmākam*—our; *īpsitaḥ*—desired; *jagataḥ*—of the universe; *pate*—O Lord; *prasannaḥ*—satisfied; *bhagavān*—the Supreme Personality of Godhead; *yeṣām*—with whom; *apavarga*—of transcendental loving service; *guruḥ*—the teacher; *gatiḥ*—the ultimate goal of life.

TRANSLATION

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

PURPORT

In this verse the words *apavarga-gurur gatiḥ* are very significant. According to *Śrīmad-Bhāgavatam,* the Supreme Lord is the ultimate fact of the Absolute Truth. *Brahmeti paramātmeti bhagavān iti śabdyate* (*Bhāg.* 1.2.11). The Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Bhagavān. The word *apavarga* means liberation. *Pavarga* means material existence. In material existence, one always works very hard but is ultimately baffled. One then dies and has to accept another body to work very hard again. This is the cycle of material existence. *Apavarga* means just the opposite. Instead of working hard like cats and dogs, one returns home, back to Godhead. Liberation begins with merging into the Brahman effulgence of the Supreme Lord. This conception is held by the *jñāni-sampradāya,* philosophical speculators, but realization of the Supreme Personality of Godhead is higher. When a devotee understands that the Lord is satisfied, liberation, or merging into the effulgence of the Lord, is not very difficult. One has to approach the Supreme Personality of Godhead through the impersonal Brahman effulgence just as one has to approach the sun through the sunshine. It is not very difficult to merge into the impersonal effulgence of the Lord, Brahman, if one has satisfied the Supreme Personality of Godhead.

TEXT 31

वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् ।
न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ॥३१॥

varaṁ vṛṇīmahe 'thāpi
nātha tvat parataḥ parāt
na hy antas tvad-vibhūtīnāṁ
so 'nanta iti gīyase

varam—benediction; *vṛṇīmahe*—we shall pray for; *athāpi*—therefore; *nātha*—O Lord; *tvat*—from You; *parataḥ parāt*—beyond the transcendence; *na*—not; *hi*—certainly; *antaḥ*—end; *tvat*—Your; *vibhūtīnām*—of opulences; *saḥ*—You; *anantaḥ*—unlimited; *iti*—thus; *gīyase*—are celebrated.

TRANSLATION

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta.

PURPORT

There was no need for the Pracetās to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Mahārāja practiced severe austerities and penances to see the Supreme Lord, and his intention was to receive benediction from the Lord. He wanted to acquire the throne of his father—or attain an even better position—but when he was actually in the presence of the Supreme Lord, he forgot everything. He said, "My dear Lord, I do not wish to ask any benediction." This is the actual position of the devotee. The devotee simply wants to be in the presence of the Supreme Lord—either in this world or in the next—and engage in His service. That is the ultimate goal and benediction for the devotees.

The Lord asked the Pracetās to pray for some benediction, and they said, "What kind of benediction should we pray for? The Lord is unlimited, and there are unlimited benedictions." The purport is that if one must ask for benediction, he must ask for unlimited benediction. The words *tvat parataḥ* are very significant in this verse. The Supreme Personality of Godhead is *parataḥ parāt*. The word *para* means transcendental, beyond this material world. The impersonal Brahman effulgence is beyond this

material world, and this is called *paraṁ padam. Āruhya kṛcchreṇa paraṁ padam* (*Bhāg.* 10.2.32). Merging into the impersonal effulgence of the Lord is called *paraṁ padam,* but there is a higher transcendental position, which is the association of the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyate* (*Bhāg.* 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramātmā, and finally as Bhagavān. Thus the Personality of Godhead, Bhagavān, is *parataḥ parāt,* beyond Brahman and Paramātmā realization. In this connection, Śrīla Jīva Gosvāmī points out that *parataḥ parāt* means "better than the best." The best is the spiritual world, and it is known as Brahman. The Supreme Personality of Godhead, however, is known as Parabrahman. Therefore *parataḥ parāt* means "better than Brahman realization."

As will be explained in the next verse, the Pracetās planned to ask the Lord for something that has no limit. The Lord's pastimes, qualities, forms and names are all unlimited. There is no limit to His name, forms, pastimes, creation and paraphernalia. The living entity cannot conceive of the unlimitedness of the unlimited. However, if living entities are engaged in hearing about the unlimited potencies of the Supreme Lord, they are factually connected directly to the unlimited. Such understanding of the unlimited becomes unlimited by hearing and chanting.

TEXT 32

पारिजातेऽञ्जसा लब्धे सारङ्गोऽन्यन्न सेवते ।
त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ॥३२॥

pārijāte 'ñjasā labdhe
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kiṁ kiṁ vṛṇīmahi

pārijāte—the celestial tree known as *pārijāta; añjasā*—completely; *labdhe*—having achieved; *sāraṅgaḥ*—a bee; *anyat*—other; *na sevate*—does not resort to; *tvat-aṅghri*—Your lotus feet; *mūlam*—the root of everything; *āsādya*—having approached; *sākṣāt*—directly; *kim*—what; *kim*—what; *vṛṇīmahi*—may we ask.

TRANSLATION

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such

action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

PURPORT

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the *pārijāta* tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction. The *pārijāta* tree is not commonly found within this material world. The *pārijāta* tree is also known as *kalpa-vṛkṣa,* or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the *pārijāta* tree—oranges, mangoes, bananas, and so on. This tree is found in the spiritual world. *Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu.* The spiritual world, *cintāmaṇi-dhāma,* is surrounded by these *kalpa-vṛkṣa* trees, but the *pārijāta* tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This *pārijāta* tree was brought by Kṛṣṇa to please Satyabhāmā, one of His queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the *pārijāta* trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

TEXT 33

यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥३३॥

yāvat te māyayā spṛṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānāṁ
saṅgaḥ syān no bhave bhave

yāvat—as long as; *te*—Your; *māyayā*—by the illusory energy; *spṛṣṭāḥ*—contaminated; *bhramāmaḥ*—we wander; *iha*—in this material world; *karmabhiḥ*—by the reaction of fruitive activities; *tāvat*—so long; *bhavat-prasaṅgānām*—

of Your loving devotees; *saṅgaḥ*—association; *syāt*—let there be; *naḥ*—our; *bhave bhave*—in every species of life.

TRANSLATION

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

PURPORT

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Śrī Caitanya Mahāprabhu: *sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ* (*Bhāg.* 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances. A pure devotee does not pray for liberation or for cessation of the cycle of birth and death because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. The devotees who engage in the service of the Lord in this world will have the same opportunity in the spiritual world also. Thus for a devotee, everything is in the spiritual world, for as long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present. *Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ.* When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikuṇṭha. For the devotee there is no need to pray to the Lord for transferral to the Vaikuṇṭha world. A pure devotee can create Vaikuṇṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense.

The Pracetās pray for an opportunity to hear of the glories of the Lord in every form of life (*bhave bhave*). A living entity transmigrates from one body to another. The devotee is not particularly eager to stop this process. Caitanya Mahāprabhu prays, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi:* "My dear Lord, life after life may I be fixed in Your pure devotional service." Out of humility, a devotee considers himself unfit to be transferred to the spiritual world. He always thinks himself contaminated by the modes of material nature. Nor is there any need for a devotee to ask to be freed from the modes of material nature. Devotional service

itself is in the transcendental position; therefore there is no question of asking for this special facility. The conclusion is that a pure devotee is not anxious to stop the repetition of birth and death, but is always eager to associate with other devotees who are engaged in chanting and hearing about the glories of the Lord.

TEXT 34

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥३४॥

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

tulayāmaḥ—we compare; *lavena*—with a moment; *api*—even; *na*—not; *svargam*—attainment of the heavenly planets; *na*—not; *apunaḥ-bhavam*—merging into the Brahman effulgence; *bhagavat*—of the Supreme Personality of Godhead; *saṅgi*—with associates; *saṅgasya*—of association; *martyānām*—of persons who are destined to die; *kim uta*—how much less; *āśiṣaḥ*—benedictions.

TRANSLATION

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

PURPORT

The great saint Prabodhānanda Sarasvatī, a devotee of Lord Caitanya, has stated: *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate.* For a pure devotee, *kaivalya,* merging into the existence of Brahman, the Brahman effulgence, is no better than living in hell. Similarly, he considers promotion to heavenly planets (*tridaśa-pūr*) just another kind of phantasmagoria. In other words, a pure devotee does not place much value in the destination of the *karmīs* (the heavenly planets), nor in the destination of the *jñānīs* (merging into the Brahman effulgence). A pure devotee considers a moment's association with another pure devotee to be far superior to residing in a heavenly planet or merging in the Brahman effulgence. The

topmost benediction for those who are living in this material world and are subjected to the repetition of birth and death (transmigration) is association with pure devotees. One should search out such pure devotees and remain with them. That will make one completely happy, even though living within the material world. This Kṛṣṇa consciousness movement is started for that purpose. A person who is overly affected materially may take advantage of this movement and become intimately associated with it. In this way the confused and frustrated inhabitants of this material world may find the highest happiness in association with devotees.

TEXT 35

यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः ।
निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥३५॥

yatreḍyante kathā mṛṣṭās
tṛṣṇāyāḥ praśamo yataḥ
nirvairaṁ yatra bhūteṣu
nodvego yatra kaścana

yatra—where; *īḍyante*—are worshiped or discussed; *kathāḥ*—words; *mṛṣṭāḥ*—pure; *tṛṣṇāyāḥ*—of material hankerings; *praśamaḥ*—satisfaction; *yataḥ*—by which; *nirvairam*—nonenviousness; *yatra*—where; *bhūteṣu*—among living entities; *na*—not; *udvegaḥ*—fear; *yatra*—where; *kaścana*—any.

TRANSLATION

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

PURPORT

Vaikuṇṭha means "without anxiety," and the material world means full of anxiety. As stated by Prahlāda Mahārāja: *sadā samudvigna-dhiyām asad-grahāt* (*Bhāg.* 7.5.5). The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṇṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of *śravaṇaṁ kīrtanaṁ viṣṇoḥ,* chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

nāhaṁ tiṣṭhāmi vaikuṇṭhe
yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ

"My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of *yogīs,* but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities." Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuṇṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (*Bhāg.* 1.2.17). Thus his material hankerings immediately stop. This *saṅkīrtana* movement started by the Society for Krishna Consciousness is meant for creating Vaikuṇṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the *śravaṇaṁ kīrtanam* process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of *saṅkīrtana-yajña,* the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Pracetās therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life.

TEXT 36

यत्र नारायणः साक्षाद्भगवान्न्यासिनां गतिः।
संस्तूयते सत्कथासु मुक्तसङ्गैः पुनः पुनः ॥३६॥

yatra nārāyaṇaḥ sākṣād
bhagavān nyāsināṁ gatiḥ
saṁstūyate sat-kathāsu
mukta-saṅgaiḥ punaḥ punaḥ

yatra—where; *nārāyaṇaḥ*—Lord Nārāyaṇa; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *nyāsinām*—of persons in the renounced order of life; *gatiḥ*—the ultimate goal; *saṁstūyate*—is worshiped; *sat-kathāsu*—by discussing the transcendental vibration; *mukta-saṅgaiḥ*—

by those who are liberated from material contamination; *punaḥ punaḥ*—again and again.

TRANSLATION

The Supreme Lord, Nārāyaṇa, is present amongst devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyana is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT

The Māyāvādī *sannyāsīs* are missing the real presence of Nārāyaṇa. This is because they falsely claim to be Nārāyaṇa Himself. According to the customary etiquette of Māyāvādī *sannyāsīs,* they address one another as Nārāyaṇa. To say that everyone is a temple of Nārāyaṇa is correct, but to accept another human being as Nārāyaṇa is a great offense. The conception of *daridra-nārāyaṇa* (poor Nārāyaṇa), an attempt to identify the poor with Nārāyaṇa, is also a great offense. Even to identify Nārāyaṇa with demigods like Lord Brahmā and Lord Śiva is an offense.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"One who considers Lord Nārāyaṇa on a level with great demigods like Lord Brahmā and Lord Śiva is immediately listed amongst nonbelievers." The fact is that by performing *saṅkīrtana-yajña* one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, *Śrīmad-Bhāgavatam* states:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of

Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." (*Bhāg.* 11.5.32)

After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing *saṅkīrtana-yajña.* Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by *saṅkīrtana-yajña.*

In this verse it is said that Nārāyaṇa is *nyāsināṁ gatiḥ,* the ultimate goal of the *sannyāsīs.* The goal of those who have renounced the material world is the attainment of Nārāyaṇa. A Vaiṣṇava *sannyāsī* therefore dedicates his life to serving Nārāyaṇa; he does not falsely claim to be Nārāyaṇa. Instead of becoming *nirvaira* (nonenvious of other living entities), one who tries to become Nārāyaṇa becomes envious of the Supreme Lord. Therefore the attempt to become Nārāyaṇa constitutes the greatest offense. Actually when one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy of the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Nārāyaṇa or *saṅkīrtana-yajña* there cannot be peace in this material world.

TEXT 37

तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।
भीतस्य किं न रोचेत तावकानां समागमः ॥३७॥

teṣāṁ vicaratāṁ padbhyāṁ
tīrthānāṁ pāvanecchayā
bhītasya kiṁ na roceta
tāvakānāṁ samāgamaḥ

teṣām—of them; *vicaratām*—who travel; *padbhyām*—by their feet; *tīrthānām*—the holy places; *pāvana-icchayā*—with a desire to purify; *bhītasya*—to the materialistic person who is always fearful; *kim*—why; *na*—not; *roceta*—becomes pleasing; *tāvakānām*—of Your devotees; *samāgamaḥ*—meeting.

TRANSLATION

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

PURPORT

There are two kinds of devotees. One is called *goṣṭhānandī* and the other *bhajanānandī*. The word *bhajanānandī* refers to the devotee who does not move but remains in one place. Such a devotee is always engaged in the devotional service of the Lord. He chants the *mahā-mantra* as taught by many *ācāryas* and sometimes goes out for preaching work. The *goṣṭhānandī* is one who desires to increase the number of devotees all over the world. He travels all over the world just to purify the world and the people residing in it. Caitanya Mahāprabhu advised: *pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma.* Lord Caitanya Mahāprabhu wanted His followers to move all over the world and preach in every town and village. In the Caitanya-sampradāya those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Kṛṣṇa—*Bhagavad-gītā*—and *Śrīmad-Bhāgavatam.* The more the devotees preach the principles of *kṛṣṇa-kathā*, the more people throughout the world will benefit.

Devotees like the great sage Nārada who travel all over to preach are called *goṣṭhānandī*. Nārada Muni is always wandering throughout the universe just to create different types of devotees. Nārada even made a hunter a devotee. He also made Dhruva Mahārāja and Prahlāda devotees. Actually all devotees are indebted to the great sage Nārada, for he has wandered both in heaven and in hell. A devotee of the Lord is not even afraid of hell. He goes to preach the glories of the Lord everywhere—even in hell—because there is no distinction between heaven and hell for a devotee.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"A pure devotee of Nārāyaṇa is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same." (*Bhāg.* 6.17.28) Such devotees, wandering all over the world, deliver those who are actu-

ally afraid of this material existence. Some people are already disgusted with material existence, being confused and frustrated by material enjoyment, and some people, who are intelligent, are interested in understanding the Supreme Lord. Both may take advantage of the pure devotee who wanders throughout the world.

When a pure devotee goes to a place of pilgrimage, he desires to purify that holy place of pilgrimage. Many sinful men bathe in the holy waters of the places of pilgrimage. They take their baths in the waters of the Ganges and Yamunā at places such as Prayāg, Vṛndāvana and Mathurā. In this way the sinful men are purified, but their sinful actions and reactions remain at the holy places of pilgrimage. When a devotee comes to take his bath at those places of pilgrimage, the sinful reactions left by the sinful men are neutralized by the devotee. *Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadā-bhṛtā* (*Bhāg.* 1.13.10). Because the devotee always carries the Supreme Personality of Godhead within his heart, wherever he goes becomes a place of pilgrimage, a holy place for understanding the Supreme Personality of Godhead. It is therefore the duty of everyone to associate with a pure devotee and thus attain freedom from material contamination. Everyone should take advantage of the wandering devotees whose only business is to deliver conditioned souls from the clutches of *māyā*.

TEXT 38

वयं तु साक्षाद्भगवन् भवस्य
प्रियस्य सख्युः क्षणसङ्गमेन ।
सुदुश्चिकित्स्यस्य भवस्य मृत्यो-
र्भिषक्तमं त्वाद्य गतिं गताः स्म ॥३८॥

vayaṁ tu sākṣād bhagavan bhavasya
priyasya sakhyuḥ kṣaṇa-saṅgamena
suduścikitsyasya bhavasya mṛtyor
bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma

vayam—we; *tu*—then; *sākṣāt*—directly; *bhagavan*—O Lord; *bhavasya*—of Lord Śiva; *priyasya*—very dear; *sakhyuḥ*—Your friend; *kṣaṇa*—for a moment; *saṅgamena*—by association; *suduścikitsyasya*—very difficult to cure; *bhavasya*—of material existence; *mṛtyoḥ*—of death; *bhiṣak-tamam*—the most expert physician; *tvā*—You; *adya*—today; *gatim*—destination; *gatāḥ*—have achieved; *sma*—certainly.

TRANSLATION

Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

PURPORT

It has been said: *hariṁ vinā na sṛtiṁ taranti.* Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of *māyā,* the repetition of birth, old age, disease and death. The Pracetās received the shelter of the Supreme Personality of Godhead by the grace of Lord Śiva. Lord Śiva is the supreme devotee of Lord Viṣṇu, the Supreme Personality of Godhead. *Vaiṣṇavānāṁ yathā śambhuḥ:* The most exalted Vaiṣṇava is Lord Śiva, and those who are actually devotees of Lord Śiva follow Lord Śiva's advice and take shelter at the lotus feet of Lord Viṣṇu. The so-called devotees of Lord Śiva who are simply after material prosperity are in a way deceived by Lord Śiva. He does not actually deceive them, because Lord Śiva has no business deceiving people, but because the so-called devotees of Lord Śiva want to be deceived, Lord Śiva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Rāvaṇa took all material benediction from Lord Śiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Śiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Rāmacandra. In this way he was ruined. To get material benedictions from Lord Śiva is not difficult, but actually these are not benedictions. The Pracetās received benediction from Lord Śiva, and as a result they attained the shelter of the lotus feet of Lord Viṣṇu. This is real benediction. The *gopīs* also worshiped Lord Śiva in Vṛndāvana, and the Lord is still staying there as Gopīśvara. The *gopīs,* however, prayed that Lord Śiva bless them by giving them Lord Kṛṣṇa as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead. Generally people go to the demigods for material benefit, as indicated in *Bhagavad-gītā:*

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

One enamored by material benefits is called *hṛta-jñāna* (one who has lost his intelligence). In this connection it is to be noted that sometimes in revealed scriptures Lord Śiva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Śiva and Lord Viṣṇu are so intimately connected that there is no difference in opinion. The actual fact is: *ekale īśvara kṛṣṇa, āra saba bhṛtya.* "The only supreme master is Kṛṣṇa, and all others are His devotees or servants." (Cc. *Ādi* 5.142) This is the real fact, and there is no difference of opinion between Lord Śiva and Lord Viṣṇu in this connection. Nowhere in revealed scripture does Lord Śiva claim to be equal to Lord Viṣṇu. This is simply the creation of the so-called devotees of Lord Śiva, who claim that Lord Śiva and Lord Viṣṇu are one. This is strictly forbidden in the *vaiṣṇava-tantra: yas tu nārāyaṇaṁ devam.* Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. *Śiva-viriñci-nutam.* Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants.

TEXTS 39-40

यन्नः स्वधीतं गुरवः प्रसादिता
विप्राश्च वृद्धाश्च सदानुवृत्त्या ।
आर्या नताः सुहृदो भ्रातरश्च
सर्वाणि भूतान्यनसूययैव ॥३९॥

यन्नः सुतप्तं तप एतदीश
निरन्धसां कालमदभ्रमप्सु ।
सर्वं तदेतत्पुरुषस्य भूम्नो
वृणीमहे ते परितोषणाय ॥४०॥

yan naḥ svadhītaṁ guravaḥ prasāditā
viprāś ca vṛddhāś ca sad-ānuvṛttyā
āryā natāḥ suhṛdo bhrātaraś ca
sarvāṇi bhūtāny anasūyayaiva

yan naḥ sutaptaṁ tapa etad īśa
nirandhasāṁ kālam adabhram apsu
sarvaṁ tad etat puruṣasya bhūmno
vṛṇīmahe te paritoṣaṇāya

yat—what; *naḥ*—by us; *svadhītam*—studied; *guravaḥ*—superior persons, spiritual masters; *prasāditāḥ*—satisfied; *viprāḥ*—the *brāhmaṇas; ca*—and; *vṛddhāḥ*—those who are elderly; *ca*—and; *sat-ānuvṛttyā*—by our gentle behavior; *āryāḥ*—those who are advanced in spiritual knowledge; *natāḥ*—were offered obeisances; *su-hṛdaḥ*—friends; *bhrātaraḥ*—brothers; *ca*—and; *sarvāṇi*—all; *bhūtāni*—living entities; *anasūyayā*—without any enviousness; *eva*—certainly; *yat*—what; *naḥ*—of us; *su-taptam*—severe; *tapaḥ*—penance; *etat*—this; *īśa*—O Lord; *nirandhasām*—without taking any food; *kālam*—time; *adabhram*—for a long duration; *apsu*—within the water; *sarvam*—all; *tat*—that; *etat*—this; *puruṣasya*—of the Supreme Personality of Godhead; *bhūmnaḥ*—the most exalted; *vṛṇīmahe*—we want this benediction; *te*—of You; *paritoṣaṇāya*—for the satisfaction.

TRANSLATION

Dear Lord, we have studied the Vedas, accepted a spiritual master, and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

PURPORT

As stated in *Śrīmad-Bhāgavatam, saṁsiddhir hari-toṣaṇam:* the real perfection of life is pleasing the Supreme Personality of Godhead. *Vedaiś ca sarvair aham eva vedyaḥ:* In understanding the *Vedas,* one has to understand the Supreme Personality of Godhead. One who has actually understood Him surrenders unto Him after many, many births. We find all these qualifications in the Pracetās. They underwent severe austerities and

penances within the water, and they did not take any food for a very long time. They practiced these austerities not for material benediction but for the satisfaction of the Supreme Lord. One may engage in any business—material or spiritual—but the purpose should be the satisfaction of the Supreme Personality of Godhead. This verse presents a perfect picture of Vedic civilization. People training to become devotees should be respectful not only to the Supreme Personality of Godhead but also to those who are elderly in knowledge, who are Āryans and actual devotees of the Lord. An Āryan is one who does not boast but is an actual devotee of the Lord. Āryan means advanced. Formerly, those who claimed to be Āryans had to be devotees of the Lord. For instance, in *Bhagavad-gītā* Kṛṣṇa chastised Arjuna by saying that he was speaking like a non-Āryan.

śrī bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

"The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy." (Bg. 2.2)

Arjuna, the *kṣatriya,* was refusing to fight despite being directly ordered by the Supreme Lord. He was thus chastised by the Lord as belonging to a non-Āryan family. Anyone who is advanced in the devotional service of the Lord certainly knows his duty. It does not matter whether this duty is violent or nonviolent. If it is sanctioned and ordered by the Supreme Lord, it must be performed. An Āryan performs his duty. It is not that the Āryans are unnecessarily inimical to living entities. The Āryans never maintained slaughterhouses, and they are never enemies of poor animals. The Pracetās underwent severe austerities for many, many years, even within the water. Accepting austerities and penances is the avowed business of those interested in advanced civilization.

The word *nirandhasām* means without food. Eating voraciously and unnecessarily is not the business of an Āryan. Rather, the eating process should be restricted as far as possible. When Āryans eat, they eat only prescribed eatables. Regarding this, the Lord says in *Bhagavad-gītā:*

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

Thus there are restrictions for the advanced Āryans. Although the Lord Himself can eat anything and everything, He nonetheless restricts Himself to vegetables, fruits, milk, and so on. This verse thus describes the activities of those who claim to be Āryans.

TEXT 41

मनुः स्वयम्भूर्भगवान् भवश्च
येऽन्ये तपोज्ञानविशुद्धसत्त्वाः ।
अदृष्टपारा अपि यन्महिम्नः
स्तुवन्त्यथो त्वाऽऽत्मसमं गृणीमः ॥४१॥

manuḥ svayambhūr bhagavān bhavaś ca
ye 'nye tapo-jñāna-viśuddha-sattvāḥ
adṛṣṭa-pārā api yan-mahimnaḥ
stuvanty atho tvātma-samaṁ gṛṇīmaḥ

manuḥ—Svāyambhuva Manu; *svayam-bhūḥ*—Lord Brahmā; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *ca*—also; *ye*—who; *anye*—others; *tapaḥ*—by austerity; *jñāna*—by knowledge; *viśuddha*—pure; *sattvāḥ*—whose existence; *adṛṣṭa-pārāḥ*—who cannot see the end; *api*—although; *yat*—Your; *mahimnaḥ*—of glories; *stuvanti*—they offer prayers; *atho*—therefore; *tvā*—unto You; *ātma-samam*—according to capacity; *gṛṇīmaḥ*—we offered prayers.

TRANSLATION

Dear Lord, even great yogīs and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahmā and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.

PURPORT

Lord Brahmā, Lord Śiva, Manu (the father of mankind), great saintly persons and also great sages who have elevated themselves to the transcendental platform through austerities and penance, as well as devotional service, are imperfect in knowledge compared to the Supreme Personality of Godhead. This is the case with anyone within this material world. No one can be equal to the Supreme Lord in anything, certainly not in knowledge. Consequently anyone's prayer to the Supreme Personality of Godhead is never complete. It is not possible to measure the complete glories of the Supreme Lord, who is unlimited. Even the Lord Himself in His incarnation as Ananta or Śeṣa cannot describe His own glories. Although Ananta has many thousands of faces and has been glorifying the Lord for many, many years, He could not find the limit of the glories of the Lord. Thus it is not possible to estimate the complete potencies and glories of the Supreme Lord.

Nonetheless, everyone in devotional service can offer essential prayers to the Lord. Everyone is situated in a relative position, and no one is perfect in glorifying the Lord. Beginning with Lord Brahmā and Lord Śiva down to ourselves, everyone is the servant of the Supreme Lord. We are all situated in relative positions according to our own *karma.* Yet every one of us can offer prayers with heart and soul as far as we can appreciate the Lord's glories. That is our perfection. Even when one is in the darkest region of existence, he is allowed to offer prayers to the Lord according to his own capacity. The Lord therefore says in *Bhagavad-gītā:*

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—woman, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32)

If one seriously accepts the lotus feet of the Lord, he is purified by the grace of the Lord and by the grace of the Lord's servant. This is confirmed by Śukadeva Gosvāmī: *ye 'nye ca pāpā yad apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ* (*Bhāg.* 2.4.18). One who is brought under the lotus feet of the Lord by the endeavor of the Lord's servant, the spiritual master, is certainly immediately purified, however lowborn he may be. He becomes eligible to return home, back to Godhead.

TEXT 42

नमः समाय शुद्धाय पुरुषाय पराय च ।
वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥४२॥

namaḥ samāya śuddhāya
puruṣāya parāya ca
vāsudevāya sattvāya
tubhyaṁ bhagavate namaḥ

namaḥ—we offer our respectful obeisances; *samāya*—who is equal to everyone; *śuddhāya*—who is never contaminated by sinful activities; *puruṣāya*—unto the Supreme Person; *parāya*—transcendental; *ca*—also; *vāsudevāya*—living everywhere; *sattvāya*—who is in the transcendental position; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *namaḥ*—obeisances.

TRANSLATION

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead is known as Vāsudeva because He lives everywhere. The word *vas* means "to live." As stated in *Brahma-saṁhitā, eko 'py asau racayituṁ jagad-aṇḍa-koṭim:* the Lord, through His plenary portion, enters into each and every universe to create the material manifestation. He also enters into each and every heart in all living entities and into each and every atom also (*paramāṇu-cayāntara-stham*). Because the Supreme Lord lives everywhere, He is known as Vāsudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in *Īśopaniṣad* as *apāpa-viddham.* He is never contaminated by the modes of material nature. When the Lord descends on this planet, He acts in many ways. He kills demons and performs acts not sanctioned by the Vedic principles, that is, acts considered sinful. Even though He acts in such a way, He is never contaminated by His action. He is therefore described herein as *śuddha,*

meaning always free from contamination. The Lord is also *sama,* equal to everyone. In this regard, He states in *Bhagavad-gītā:*

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." (Bg. 9.29) The Lord has no one as His friend or enemy, and He is equal to everyone.

The word *sattvāya* indicates that the form of the Lord is not material. It is *sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* His body is different from our material bodies. One should not think that the Supreme Personality of Godhead has a material body like ours.

TEXT 43

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः
प्रीतस्तथेत्याह शरण्यवत्सलः ।
अनिच्छतां यानमतृप्तचक्षुषां
ययौ स्वधामानपवर्गवीर्यः ॥४३॥

maitreya uvāca
iti pracetobhir abhiṣṭuto hariḥ
prītas tathety āha śaraṇya-vatsalaḥ
anicchatāṁ yānam atṛpta-cakṣuṣāṁ
yayau sva-dhāmānapavarga-vīryaḥ

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetobhiḥ*—by the Pracetās; *abhiṣṭutaḥ*—being praised; *hariḥ*—the Supreme Personality of Godhead; *prītaḥ*—being pleased; *tathā*—so; *iti*—thus; *āha*—said; *śaraṇya*—to the surrendered souls; *vatsalaḥ*—affectionate; *anicchatām*—not desiring; *yānam*—His departure; *atṛpta*—not satisfied; *cakṣuṣām*—their eyes; *yayau*—He left; *sva-dhāma*—to His own abode; *anapavarga-vīryaḥ*—whose prowess is never defeated.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetās and worshiped by them, replied, "May whatever You have prayed for be fulfilled." After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

PURPORT

The word *anapavarga-vīrya* is significant in this verse. The word *ana* means "without," *pavarga* means "the materialistic way of life," and *vīrya* means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetās desired to see the Lord to their full satisfaction, the Lord nonetheless left. According to Śrīla Jīva Gosvāmī, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetās, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord Caitanya Mahāprabhu when He stayed with Advaita Prabhu after taking *sannyāsa.* All the devotees there wanted Him to stay a few days longer, but Lord Caitanya left without hesitation. The conclusion is that although the Supreme Lord has unlimited kindness for His devotees, He is not attached to anyone. He is equally kind to His innumerable devotees all over the creation.

TEXT 44

अथ निर्याय सलिलात्प्रचेतस उदन्वतः ।
वीक्ष्याकुप्यन्द्रुमैश्छन्नां गां गां रोद्धुमिवोच्छ्रितैः ॥४४॥

atha niryāya salilāt
pracetasa udanvataḥ
vīkṣyākupyan drumaiś channāṁ
gāṁ gāṁ roddhum ivocchritaiḥ

atha—thereafter; *niryāya*—after coming out; *salilāt*—from the water; *pracetasaḥ*—all the Pracetās; *udanvataḥ*—of the sea; *vīkṣya*—having observed; *akupyan*—became very angry; *drumaiḥ*—by trees; *channām*—covered; *gām*—

the world; *gām*—the heavenly planets; *roddhum*—to obstruct; *iva*—as if; *ucchritaiḥ*—very tall.

TRANSLATION

Thereafter all the Pracetās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall as if to obstruct the path of the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetās became very angry.

PURPORT

King Prācīnabarhiṣat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracetās, were ordered by the Supreme Personality of Godhead to come out of the water and go to the kingdom of their father in order to take care of that kingdom. However, when they came out, they saw that everything had been neglected due to the King's absence. They first observed that foodgrains were not being produced and that there were no agricultural activities. Indeed, the surface of the world was practically covered by very tall trees. It seemed as though the trees were determined to stop people from going into outer space to reach the heavenly kingdoms. The Pracetās became very angry when they saw the surface of the globe covered in this way. They desired that the land be cleared for crops.

It is not a fact that jungles and trees attract clouds and rain, because we find rainfall over the sea. Human beings can inhabit any place on the surface of the earth by clearing jungles and converting land for agricultural purposes. People can keep cows, and all economic problems can be solved in that way. One need only work to produce grains and take care of the cows. The wood found in the jungles may be used for constructing cottages. In this way the economic problem of humanity can be solved. At the present moment there are many vacant lands throughout the world, and if they are properly utilized, there will be no scarcity of food. As far as rain is concerned, it is the performance of *yajña* that attracts rain. As stated in *Bhagavad-gītā:*

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." (Bg. 3.14)

By performing sacrifice, man will have sufficient rainfall and crops.

TEXT 45

ततोऽग्निमारुतौ राजन्नमुञ्चन्मुखतो रुषा ।
महीं निर्वीरुधं कर्तुं संवर्तक इवात्यये ॥४५॥

tato 'gni-mārutau rājann
amuñcan mukhato ruṣā
mahīṁ nirvīrudhaṁ kartuṁ
saṁvartaka ivātyaye

tataḥ—thereafter; *agni*—fire; *mārutau*—and air; *rājan*—O King; *amuñcan*—they emitted; *mukhataḥ*—from their mouths; *ruṣā*—out of anger; *mahīm*—the earth; *nirvīrudham*—treeless; *kartum*—to make; *saṁvartakaḥ*—the fire of devastation; *iva*—like; *atyaye*—at the time of devastation.

TRANSLATION

My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.

PURPORT

In this verse Vidura is addressed as *rājan*, which means "O King." In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura comments that a *dhīra* never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as *rājan*. A king controls and rules in various ways amongst citizens; similarly, one who can control his senses is the king of his senses. He is a *svāmī* or *gosvāmī*. The *svāmīs* and *gosvāmīs* are therefore sometimes addressed as *mahārāja*, or king.

TEXT 46

भस्मसात्क्रियमाणांस्तान्द्रुमान् वीक्ष्य पितामहः ।
आगतः शमयामास पुत्रान् बर्हिष्मतो नयैः ॥४६॥

bhasmasāt kriyamāṇāṁs tān
drumān vīkṣya pitā-mahaḥ
āgataḥ śamayām āsa
putrān barhiṣmato nayaiḥ

bhasmasāt—into ashes; *kriyamāṇān*—being made; *tān*—all of them; *drumān*—the trees; *vīkṣya*—seeing; *pitā-mahaḥ*—Lord Brahmā; *āgataḥ*—came there; *śamayām āsa*—pacified; *putrān*—the sons; *barhiṣmataḥ*—of King Barhiṣmān; *nayaiḥ*—by logic.

TRANSLATION

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words and logic.

PURPORT

Whenever there is some uncommon occurrence on any planet, Lord Brahmā, being in charge of the whole universe, immediately comes to control the situation. Lord Brahmā also came when Hiraṇyakaśipu underwent severe penances and austerities and made the whole universe tremble. A responsible man in any establishment is always alert to keep peace and harmony within the establishment. Similarly, Lord Brahmā is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhiṣmān with good logic.

TEXT 47

तत्रावशिष्टा ये वृक्षा भीता दुहितरं तदा ।
उज्जहुस्ते प्रचेतोभ्य उपदिष्टाः स्वयम्भुवा ॥४७॥

tatrāvaśiṣṭā ye vṛkṣā
bhītā duhitaraṁ tadā
ujjahrus te pracetobhya
upadiṣṭāḥ svayambhuvā

tatra—there; *avaśiṣṭāḥ*—remaining; *ye*—which; *vṛkṣāḥ*—trees; *bhītāḥ*—being afraid; *duhitaram*—their daughter; *tadā*—at that time; *ujjahruḥ*—delivered; *te*—they; *pracetobhyaḥ*—unto the Pracetās; *upadiṣṭāḥ*—being advised; *svayam-bhuvā*—by Lord Brahmā.

TRANSLATION

The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.

PURPORT

The daughter of the trees is referred to in text thirteen of this chapter. This daughter was born of Kaṇḍu and Pramlocā. The society girl Pramlocā, after giving birth to the child, immediately left for the heavenly kingdom. While the child was crying, the King of the moon took compassion upon her and saved her by putting his finger into her mouth. This child was cared for by the trees, and when she grew up, by the order of Lord Brahmā, she was delivered to the Pracetās as their wife. The name of the girl was Māriṣā, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection Śrīla Jīva Gosvāmī Prabhupāda states, *vṛkṣāḥ tad-adhiṣṭhātṛ-devatāḥ:* "The 'trees' means the controlling deity of those trees." In Vedic literatures we find that there is a controlling deity of the water; similarly, there is a controlling deity of the trees. The Pracetās were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetās, the predominating deity of the trees, under the advice of Lord Brahmā, delivered the daughter Māriṣā.

TEXT 48

ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे ।
यस्यां महदवज्ञानादजन्यजनयोनिजः ॥४८॥

te ca brahmaṇa ādeśān
māriṣām upayemire
yasyāṁ mahad-avajñānād
ajany ajana-yonijaḥ

te—all the Pracetās; *ca*—also; *brahmaṇaḥ*—of Lord Brahmā; *ādeśāt*—by the order; *māriṣām*—Māriṣā; *upayemire*—married; *yasyām*—in whom; *mahat*—to a great personality; *avajñānāt*—on account of disrespect; *ajani*—took birth; *ajana-yoni-jaḥ*—the son of Lord Brahmā, Dakṣa.

TRANSLATION

Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth in the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

PURPORT

In this connection the word *mahad-avajñānāt* is significant. King Dakṣa was the son of Lord Brahmā; therefore in a previous birth he was a *brāhmaṇa,* but because of his behaving like a non-*brāhmaṇa* (*abrāhmaṇa*) by insulting or disrespecting Lord Mahādeva, he had to take birth within the semen of a *kṣatriya.* That is to say, he became the son of the Pracetās. Not only that, but because of his disrespecting Lord Śiva, he had to undergo the tribulation of taking birth within the womb of a woman. In the Dakṣa-yajña arena, he was once killed by Lord Śiva's servant, Vīrabhadra. Because that was not sufficient, he again took birth in the womb of Māriṣā. At the end of the Dakṣa-yajña and the disastrous incidents there, Dakṣa offered his prayer to Lord Śiva. Although he had to give up his body and take birth in the womb of a woman impregnated by the semen of a *kṣatriya,* he nonetheless received all opulence by the grace of Lord Śiva. These are the subtle laws of material nature. Unfortunately, people in this modern age do not know how these laws are working. Having no knowledge of the eternity of the spirit soul and its transmigration, the population of the present age is in the greatest ignorance. Because of this, it is said in *Bhāgavatam: mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (*Bhāg.* 1.1.10). The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

TEXT 49

चाक्षुषे त्वन्तरे प्राप्ते प्राक्सर्गे कालविद्रुते ।
यः ससर्ज प्रजा इष्टाः स दक्षो दैवचोदितः ॥४९॥

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

cākṣuṣe—named Cākṣuṣa; *tu*—but; *antare*—the *manvantara; prāpte*—when it happened; *prāk*—previous; *sarge*—creation; *kāla-vidrute*—destroyed in due course of time; *yaḥ*—one who; *sasarja*—created; *prajāḥ*—living entities; *iṣṭāḥ*—desirable; *saḥ*—he; *dakṣaḥ*—Dakṣa; *daiva*—by the Supreme Personality of Godhead; *coditaḥ*—inspired.

TRANSLATION

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

PURPORT

As stated in *Bhagavad-gītā:*

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." (Bg. 8.17)

Brahmā's one day consists of one thousand cycles of the four *yugas*—Satya, Tretā, Dvāpara and Kali. In that one day there are fourteen *manvantaras,* and out of these *manvantaras* this Cākṣuṣa *manvantara* is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva (2) Svārociṣa (3) Uttama (4) Tāmasa (5) Raivata (6) Cākṣuṣa (7) Vaivasvata (8) Sāvarṇi (9) Dakṣa-sāvarṇi (10) Brahma-sāvarṇi (11) Dharma-sāvarṇi (12) Rudra-sāvarṇi (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

Thus there are fourteen Manus in one day of Brahmā. In a year there are 5,040 Manus. Brahmā has to live for one hundred years; consequently the total of Manus appearing and disappearing during the life of one Brahmā is 504,000. This is the calculation for one universe, and there are innumerable universes. All these Manus come and go simply by the breathing process of Mahā-Viṣṇu. As stated in the *Brahma-saṁhitā:*

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The word *jagad-aṇḍa-nātha* means Lord Brahmā. There are innumerable *jagad-aṇḍa-nātha* Brahmās, and thus we can calculate the many Manus. The present age is under the control of Vaivasvata Manu. Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. All these long lifespans are ultimately ended by the laws of material nature. The controversy of Dakṣa-yajña took

place in the Svāyambhuva *manvantara* period. As a result, Dakṣa was punished by Lord Śiva, but by virtue of his prayers to Lord Śiva he became eligible to regain his former opulence. According to Viśvanātha Cakravartī Ṭhākura, Dakṣa underwent severe penances up to the fifth *manvantara*. Thus at the beginning of the sixth *manvantara*, known as the Cākṣuṣa *manvantara*, Dakṣa regained his former opulence by the blessings of Lord Śiva.

TEXTS 50-51

यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा ।
स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ॥५०॥

तं प्रजासर्गरक्षायामनादिरभिषिच्य च ।
युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ॥५१॥

yo jāyamānaḥ sarveṣāṁ
tejas tejasvināṁ rucā
svayopādatta dākṣyāc ca
karmaṇāṁ dakṣam abruvan

taṁ prajā-sarga-rakṣāyām
anādir abhiṣicya ca
yuyoja yuyuje 'nyāṁś ca
sa vai sarva-prajā-patīn

yaḥ—one who; *jāyamānaḥ*—just after his birth; *sarveṣām*—of all; *tejaḥ*—the brilliance; *tejasvinām*—brilliant; *rucā*—by effulgence; *svayā*—his; *upādatta*—covered; *dākṣyāt*—from being expert; *ca*—and; *karmaṇām*—in fruitive activities; *dakṣam*—Dakṣa; *abruvan*—was called; *tam*—him; *prajā*—living beings; *sarga*—generating; *rakṣāyām*—in the matter of maintaining; *anādiḥ*—the firstborn, Lord Brahmā; *abhiṣicya*—having appointed; *ca*—also; *yuyoja*—engaged; *yuyuje*—engaged; *anyān*—others; *ca*—and; *saḥ*—he; *vai*—certainly; *sarva*—all; *prajā-patīn*—progenitors of living entities.

TRANSLATION

After being born, Dakṣa, by the superexcellence of his bodily luster, covered all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Dakṣa, meaning "the

very expert." Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other prajāpatis [progenitors] in the process of generation and maintenance.

PURPORT

Dakṣa became almost as powerful as Lord Brahmā. Consequently Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other *prajāpatis*, headed by Marīci. In this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter of the Śrīmad-Bhāgavatam, *entitled "The Activities of the Pracetās."*

CHAPTER THIRTY-ONE

Nārada Instructs the Pracetās

TEXT 1

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम् ।
स्मरन्त आत्मजे भार्यां विसृज्य प्राव्रजन् गृहात् ॥ १ ॥

maitreya uvāca
tata utpanna-vijñānā
āśv adhokṣaja-bhāṣitam
smaranta ātmaje bhāryāṁ
visṛjya prāvrajan gṛhāt

maitreyaḥ uvāca—Maitreya said; *tataḥ*—thereafter; *utpanna*—developed; *vijñānāḥ*—possessing perfect knowledge; *āśu*—very soon; *adhokṣaja*—by the Supreme Personality of Godhead; *bhāṣitam*—what was enunciated; *smarantaḥ*—remembering; *ātma-je*—unto their son; *bhāryām*—their wife; *visṛjya*—after giving; *prāvrajan*—left; *gṛhāt*—from home.

TRANSLATION

The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

PURPORT

After the Pracetās had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them

that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetās decided to leave home, putting their wife in the charge of a son named Dakṣa. This is the process of Vedic civilization. In the beginning of life, as a *brahmacārī,* one has to undergo severe penances and austerities in order to be educated in spiritual values. The *brahmacārī* is never allowed to mingle with women and is thus kept from learning about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are *varṇa-saṅkara,* meaning born of undesirable fathers and mothers. Consequently the whole world is in chaos. Actually human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Kṛṣṇa consciousness. In this way one can make one's life perfect by going home to the kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Kṛṣṇa, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Kṛṣṇa consciousness. Everything depends on the development of mature knowledge. King Prācīnabarhiṣat, the father of the Pracetās, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Kṛṣṇa consciousness, he should leave home, even though all his duties may not be fulfilled. Prācīnabarhiṣat was waiting for the arrival of his sons, but, following the instructions of Nārada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlāda Mahārāja. *Hitvātma-pātaṁ gṛham andhakūpam:* To finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (*ātma-pātam*). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Kṛṣṇa consciousness.

TEXT 2

दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा ।
प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥२॥

dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
pratīcyāṁ diśi velāyāṁ
siddho 'bhūd yatra jājaliḥ

dīkṣitāḥ—being determined; *brahma-satreṇa*—by understanding of the Supreme Spirit; *sarva*—all; *bhūta*—living entities; *ātma-medhasā*—considering as one's self; *pratīcyām*—in the western; *diśi*—direction; *velāyām*—on the seashore; *siddhaḥ*—perfect; *abhūt*—became; *yatra*—where; *jājaliḥ*—the great sage Jājali.

TRANSLATION

The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal to all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

PURPORT

The word *brahma-satra* means cultivation of spiritual knowledge. Actually both the *Vedas* and severe austerity are known as *brahma. Vedas tattvaṁ tapo brahma. Brahma* also means the Absolute Truth. One has to cultivate knowledge of the Absolute Truth by pursuing studies in the *Vedas* and undergoing severe austerities and penances. The Pracetās properly executed this function and consequently became equal to all other living entities. As *Bhagavad-gītā* confirms:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one actually becomes spiritually advanced, he does not see the

difference between one living entity and another. This platform is attained by determination. When perfect knowledge is expanded, one ceases to see the outward covering of the living entity. He sees, rather, the spirit soul within the body. Thus he does not make distinctions between a human being and an animal, a learned *brāhmaṇa* and a *caṇḍāla*.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

A learned person sees everyone equally on a spiritual basis, and a learned person, a devotee, wants to see everyone developed in Kṛṣṇa consciousness. The place where the Pracetās were residing was perfect for executing spiritual activities, for it is indicated that the great sage Jājali attained *mukti* (liberation) there. One desiring perfection or liberation should associate with a person who is already liberated. This is called *sādhu-saṅga*, associating with a perfect devotee.

TEXT 3

तान्निर्जितप्राणमनोवचोदृशो
जितासनान् शान्तसमानविग्रहान् ।
परेऽमले ब्रह्मणि योजितात्मनः
सुरासुरेड्यो ददृशे स्म नारदः ॥ ३ ॥

tān nirjita-prāṇa-mano-vaco-dṛśo
jitāsanān śānta-samāna-vigrahān
pare 'male brahmaṇi yojitātmanaḥ
surāsureḍyo dadṛśe sma nāradaḥ

tān—all of them; *nirjita*—completely controlled; *prāṇa*—the life air (by the *prāṇāyāma* process); *manaḥ*—mind; *vacaḥ*—words; *dṛśaḥ*—and vision; *jita-āsanān*—who conquered the yogic *āsana*, or sitting posture; *śānta*—pacified; *samāna*—straight; *vigrahān*—whose bodies; *pare*—transcendental; *amale*—free from all material contamination; *brahmaṇi*—in the Supreme; *yojita*—engaged; *ātmanaḥ*—whose minds; *sura-asura-īḍyaḥ*—worshiped by

the demons and by the demigods; *dadṛśe*—saw; *sma*—in the past; *nāradaḥ*—the great sage Nārada.

TRANSLATION

After practicing the yogāsana for mystic yoga, the Pracetās managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.

PURPORT

In this verse the words *pare amale* are significant. The realization of Brahman is explained in *Śrīmad-Bhāgavatam.* The Absolute Truth is realized in three phases—impersonal effulgence (Brahman), localized Paramātmā and the Supreme Personality of Godhead, Bhagavān. In his prayers, Lord Śiva concentrated upon the personal features of Parabrahman, described in personal terms as *snigdha-prāvṛḍ-ghana-śyāmam* (*Bhāg.* 4.24.45). Following the instructions of Lord Śiva, the Pracetās also concentrated their minds on the Śyāmasundara form of the Supreme Brahman. Although impersonal Brahman, Paramātmā Brahman and Brahman as the Supreme Person are all on the same transcendental platform, the personal feature of the Supreme Brahman is the ultimate goal and last word in transcendence.

The great sage Nārada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as *surāsureḍya,* worshiped both by demons and by demigods. For Nārada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Nārada Muni is welcomed everywhere. Nārada is considered one of the demigods, of course, and the word *devarṣi* means "the saintly person among the demigods." Not even the demons envy Nārada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaiṣṇava's position should be just like Nārada Muni's, completely independent and unbiased.

TEXT 4

तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च ।
पूजयित्वा यथादेशं सुखासीनमथाब्रुवन् ॥ ४ ॥

tam āgataṁ ta utthāya
praṇipatyābhinandya ca
pūjayitvā yathādeśaṁ
sukhāsīnam athābruvan

tam—to him; *āgatam*—appeared; *te*—all the Pracetās; *utthāya*—after getting up; *praṇipatya*—offering obeisances; *abhinandya*—offering welcome; *ca*—also; *pūjayitvā*—worshiping; *yathā ādeśam*—according to regulative principles; *sukha-āsīnam*—comfortably situated; *atha*—thus; *abruvan*—they said.

TRANSLATION

As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

PURPORT

It is significant that all the Pracetās were engaged in practicing *yoga* to concentrate their minds on the Supreme Personality of Godhead.

TEXT 5

प्रचेतस ऊचुः

स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः ।
तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः ॥ ५ ॥

pracetasa ūcuḥ
svāgataṁ te surarṣe 'dya
diṣṭyā no darśanaṁ gataḥ
tava caṅkramaṇaṁ brahmann
abhayāya yathā raveḥ

pracetasaḥ ūcuḥ—the Pracetās said; *su-āgatam*—welcome; *te*—unto you; *sura-ṛṣe*—O sage among the demigods; *adya*—today; *diṣṭyā*—by good fortune; *naḥ*—of us; *darśanam*—audience; *gataḥ*—you have come; *tava*—your; *caṅkramaṇam*—movements; *brahman*—O great *brāhmaṇa; abhayāya*—for fearlessness; *yathā*—as; *raveḥ*—of the sun.

TRANSLATION

All the Pracetās began to address the great sage Nārada: O great sage, O brāhmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night—a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

PURPORT

Because of the night's darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night, everyone is afraid, either in the city or in the village. However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Nārada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Nārada disperses ignorance. When one meets Nārada or his representative, a spiritual master, he is freed from all anxiety brought about by ignorance.

TEXT 6

यदादिष्टं भगवता शिवेनाधोक्षजेन च ।
तद् गृहेषु प्रसक्तानां प्रायशः क्षपितं प्रभो ॥ ६ ॥

yad ādiṣṭaṁ bhagavatā
śivenādhokṣajena ca
tad gṛheṣu prasaktānāṁ
prāyaśaḥ kṣapitaṁ prabho

yat—what; *ādiṣṭam*—was instructed; *bhagavatā*—by the exalted personality; *śivena*—Lord Śiva; *adhokṣajena*—by Lord Viṣṇu; *ca*—also; *tat*—that; *gṛheṣu*—to family affairs; *prasaktānām*—by us who were too much attached; *prāyaśaḥ*—almost; *kṣapitam*—forgotten; *prabho*—O master.

TRANSLATION

O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Śiva and Lord Viṣṇu.

PURPORT

Remaining in family life is a kind of concession for sense enjoyment. One should know that sense enjoyment is not required, but one has to accept sense enjoyment inasmuch as one has to live. As confirmed in *Śrīmad-Bhāgavatam* (1.2.10): *kāmasya nendriya-prītiḥ*. One has to become a *gosvāmī* and control his senses. One should not simply use his senses for sense gratification; rather, the senses should be employed just as much as required for maintaining body and soul together. Śrīla Rūpa Gosvāmī recommends: *anāsaktasya viṣayān yathārham upayuñjataḥ*. One should not be attached to sense objects but should accept sense enjoyment as much as required, no more. If one wishes to enjoy the senses more than required, he becomes attached to family life, which means bondage. All the Pracetās admitted their fault in remaining in household life.

TEXT 7

तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् ।
येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥ ७ ॥

tan naḥ pradyotayādhyātma-
jñānaṁ tattvārtha-darśanam
yenāñjasā tariṣyāmo
dustaraṁ bhava-sāgaram

tat—therefore; *naḥ*—for us; *pradyotaya*—kindly awaken; *adhyātma*—transcendental; *jñānam*—knowledge; *tattva*—Absolute Truth; *artha*—for the purpose of; *darśanam*—philosophy; *yena*—by which; *añjasā*—easily; *tariṣyāmaḥ*—we can cross over; *dustaram*—formidable; *bhava-sāgaram*—the ocean of nescience.

TRANSLATION

Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

PURPORT

The Pracetās requested Nārada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetās were not interested in material benefit, for they had enjoyed all this sufficiently.

Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the *śāstras.*

TEXT 8

मैत्रेय उवाच

इति प्रचेतसां पृष्टो भगवान्नारदो मुनिः ।
भगवत्युत्तमश्लोक आविष्टात्माब्रवीन्नृपान् ॥ ८ ॥

maitreya uvāca
iti pracetasāṁ pṛṣṭo
bhagavān nārado muniḥ
bhagavaty uttama-śloka
āviṣṭātmābravīn nṛpān

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasām*—by the Pracetās; *pṛṣṭaḥ*—being asked; *bhagavān*—the great devotee of the Supreme Personality of Godhead; *nāradaḥ*—Nārada; *muniḥ*—very thoughtful; *bhagavati*—in the Supreme Personality of Godhead; *uttama-śloke*—possessing excellent renown; *āviṣṭa*—absorbed; *ātmā*—whose mind; *abravīt*—replied; *nṛpān*—to the Kings.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee, Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

PURPORT

In this verse *bhagavān nāradaḥ* indicates that Nārada is always absorbed in thoughts of the Supreme Personality of Godhead. *Bhagavaty uttama-śloka āviṣṭātmā.* Nārada has no other business than thinking of Kṛṣṇa, talking of Kṛṣṇa and preaching about Kṛṣṇa; therefore he is sometimes called *bhagavān. Bhagavān* means "one who possesses all opulences." When a person possesses Bhagavān within his heart, he is also sometimes called

bhagavān. Śrīla Viśvanātha Cakravartī Ṭhākura said, *sākṣād-dharitvena samasta-śāstraiḥ:* in every *śāstra* the spiritual master is accepted directly as the Supreme Personality of Godhead. This does not mean that the spiritual master or a saintly person like Nārada has actually become the Supreme Personality of Godhead, but he is accepted in this way because he possesses the Supreme Personality of Godhead within his heart constantly. As described here (*āviṣṭātmā*), when one is simply absorbed in the thought of Kṛṣṇa, he is also called *bhagavān.* Bhagavān possesses all opulence. If one possesses Bhagavān within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Nārada can be called *bhagavān.* However, we cannot tolerate when a rascal or imposter is called *bhagavān.* One must possess either all opulences or the Supreme Personality of Godhead, Bhagavān, who possesses all opulences.

TEXT 9

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः ।
नृणां येन हि विश्वात्मा सेव्यते हरिरीश्वरः ॥ ९ ॥

nārada uvāca
taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇāṁ yena hi viśvātmā
sevyate harir īśvaraḥ

nāradaḥ uvāca—Nārada said; *tat janma*—that birth; *tāni*—those; *karmāṇi*—fruitive activities; *tat*—that; *āyuḥ*—span of life; *tat*—that; *manaḥ*—mind; *vacaḥ*—words; *nṛṇām*—of human beings; *yena*—by which; *hi*—certainly; *viśva-ātmā*—the Supersoul; *sevyate*—is served; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller.

TRANSLATION

The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his lifespan, his mind and his words are all factually perfect.

PURPORT

In this verse the word *nṛṇām* is very important. There are many other births besides human birth, but Nārada Muni is herein especially speaking

of human birth. Amongst human beings there are different types of men. Of these, those who are advanced in spiritual consciousness or Kṛṣṇa consciousness are called Āryans. Amongst Āryans, one who engages in the devotional service of the Lord is most successful in life. The word *nṛṇām* indicates that lower animals do not engage in the devotional service of the Lord. In perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord's devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in advancing in God consciousness. Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Moslem, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology, and so on. However, when the senses are engaged in the service of the Lord, one attains *bhakti,* or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, "Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune."

TEXT 10

किं जन्मभिस्त्रिभिर्वेह शौक्रसावित्रयाज्ञिकैः ।
कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ॥१०॥

kiṁ janmabhis tribhir veha
śaukra-sāvitra-yājñikaiḥ

karmabhir vā trayī-proktaiḥ
puṁso 'pi vibudhāyuṣā

kim—what is the use; *janmabhiḥ*—of births; *tribhiḥ*—three; *vā*—or; *iha*—in this world; *śaukra*—by semina; *sāvitra*—by initiation; *yājñikaiḥ*—by becoming a perfect *brāhmaṇa; karmabhiḥ*—by activities; *vā*—or; *trayī*—in the *Vedas; proktaiḥ*—instructed; *puṁsaḥ*—of a human being; *api*—even; *vibudha*—of the demigods; *āyuṣā*—with a duration of life.

TRANSLATION

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semina. The next birth takes place when one is initiated by the spiritual master, and this birth is called sāvitra. The third birth, called yājñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the lifespan of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

PURPORT

The word *śaukra-janma* means taking birth by seminal discharge. Animals can take their birth in this way too. However, a human being can be reformed from the *śaukra-janma,* as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called *garbhādhāna-saṁskāra,* which must be adopted. This *garbhādhāna-saṁskāra* is especially recommended for higher castes, especially the *brāhmaṇa* caste. It is said in the *śāstras* that if the *garbhādhāna-saṁskāra* is not practiced amongst the higher castes, the entire family becomes *śūdra.* It is also stated that in this age of Kali, everyone is *śūdra* due to the absence of the *garbhādhāna-saṁskāra.* This is the Vedic system. According to the *pāñcarātrika* system, however, even though everyone is a *śūdra* due to the absence of the *garbhādhāna-saṁskāra,* if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this *pāñcarātrika-vidhi,* as advised by Śrīla Sanātana Gosvāmī, who says:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

"As bell-metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a *brāhmaṇa* or *dvija* simply by the initiation process." Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa *mahā-mantra.* By chanting the Hare Kṛṣṇa *mahā-mantra* regularly and following the regulative principles, one becomes qualified to be initiated as a *brāhmaṇa* because unless one is a qualified *brāhmaṇa* he cannot be allowed to worship Lord Viṣṇu. This is called *yājñika-janma.* In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the Gāyatrī *mantra*—he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

caṇḍālo 'pi dvija-śreṣṭho
hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca
dvijo 'pi śvapacādhamaḥ

"Even if one is born in the family of a *caṇḍāla,* if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas.* But even a *brāhmaṇa* who is devoid of devotional service is on the level of the lowest dog-eater."

If a person is advanced in devotional service, it does not matter whether he was born in a *caṇḍāla* family. He becomes purified. As Śrī Prahlāda Mahārāja said:

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāc chvapacaṁ variṣṭham
(*Bhāg.* 7.9.10)

Even if one is a *brāhmaṇa* and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a *caṇḍāla* family. Indeed, such a *caṇḍāla* can deliver not only himself but all his family predecessors. Without devotional service, even a proud *brāhmaṇa* cannot deliver himself, and what to speak of his family. In many instances in the *śāstras* it is seen that even a *brāhmaṇa* has become a *kṣatriya, vaiśya, śūdra, mleccha* or non-*brāhmaṇa.* And there are many instances of one's being

born a *kṣatriya* or *vaiśya* or even lower, and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet (*Bhāg.* 7.11.35)

It is not a fact that because one is born in a *brāhmaṇa* family he is automatically a *brāhmaṇa.* He has a better chance to become a *brāhmaṇa,* but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a *śūdra,* he should immediately be accepted as a *brāhmaṇa.* To substantiate this there are many quotations from *Bhāgavatam, Mahābhārata, Bharadvāja-saṁhitā* and the *Pañcarātra,* as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ (Bg. 8.17)

The duration of one day of Brahmā is one thousand times greater than the four *yugas* aggregating to 4,300,000 years. Similarly, Brahmā's one night. Brahmā lives for one hundred years of such days and nights. The word *vibudhāyuṣā* indicates that even if one gets a long life span, his life span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life span, good birth, glorious activities and everything else are null and void.

TEXT 11

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः ।
बुद्ध्या वा किं निपुणया बलेनेन्द्रियराधसा ॥११॥

śrutena tapasā vā kiṁ
vacobhiś citta-vṛttibhiḥ
buddhyā vā kiṁ nipuṇayā
balenendriya-rādhasā

śrutena—by Vedic education; *tapasā*—by austerities; *vā*—or; *kim*—what is the meaning; *vacobhiḥ*—by words; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations; *buddhyā*—by intelligence; *vā*—or; *kim*—what is the use; *nipuṇayā*—expert; *balena*—by bodily strength; *indriya-rādhasā*—by power of the senses.

TRANSLATION

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength and the power of the senses?

PURPORT

From the Upaniṣads we learn:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām
(*Muṇḍaka Upaniṣad* 3.2.3)

Our relationship with the Supreme Lord is never advanced by simple study of the *Vedas*. There are many Māyāvādī *sannyāsīs* fully engaged in studying the *Vedas, Vedānta-sūtra* and *Upaniṣads,* but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the *Vedas,* if one cannot grasp the essence of the *Vedas,* Kṛṣṇa? The Lord confirms in *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* I am to be known." (Bg. 15.15)

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Kṛṣṇa, the Supreme Personality of Godhead. There is therefore no point in such penance (*tapasya*). If one has actually approached the Supreme Personality of Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of *Bhagavad-gītā* devotional service is explained as *rāja-guhyam,* the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the *Rāmāyaṇa, Śrīmad-Bhāgavatam* and *Bhagavad-gītā.* Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently

they cannot impress upon the audience the real essence of knowledge, Kṛṣṇa. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in *Śrīmad-Bhāgavatam.* If one's senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

TEXT 12

किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि ।
किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥१२॥

kiṁ vā yogena sāṅkhyena
nyāsa-svādhyāyayor api
kiṁ vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ

kim—what is the use; *vā*—or; *yogena*—by mystic *yoga* practice; *sāṅkhyena*—by study of Sāṅkhya philosophy; *nyāsa*—by accepting *sannyāsa; svādhyāyayoḥ*—and by study of Vedic literature; *api*—even; *kim*—what is the use; *vā*—or; *śreyobhiḥ*—by auspicious activities; *anyaiḥ*—other; *ca*—and; *na*—never; *yatra*—where; *ātma-pradaḥ*—full satisfaction of self; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

PURPORT

In *Caitanya-caritāmṛta* it is said:

bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahmalaya'
(*Cc. Madhya* 24.109)

Impersonalists do not take to devotional service but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic *yoga* system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, *jñāna, yoga* and *sāṅkhya* philosophy cannot give one the desired results. The impersonalists wish to merge into the Supreme Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa *mahā-mantra,* although their motive is to merge into the Brahman effulgence of the Absolute. The *yogīs* also at times take to chanting the Hare Kṛṣṇa *mahā-mantra,* but their purpose is different from that of the *bhaktas.* In all processes—*karma, jñāna* or *yoga—bhakti* is required. That is the purport of this verse.

TEXT 13

श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः ।
सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१३॥

śreyasām api sarveṣām
ātmā hy avadhir arthataḥ

sarveṣām api bhūtānāṁ
harir ātmātmadaḥ priyaḥ

śreyasām—of auspicious activities; *api*—certainly; *sarveṣām*—all; *ātmā*—the self; *hi*—certainly; *avadhiḥ*—destination; *arthataḥ*—factually; *sarveṣām*—of all; *api*—certainly; *bhūtānām*—living entities; *hariḥ*—the Supreme Personality of Godhead; *ātmā*—the Supersoul; *ātma-daḥ*—who can give us our original identity; *priyaḥ*—very dear.

TRANSLATION

Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently the goal of all auspicious activities—karma, jñāna, yoga and bhakti—is the Supreme Personality of Godhead.

PURPORT

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of *Bhagavad-gītā:*

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.4-5)

The entire cosmic manifestation is but a combination of matter and spirit. The spiritual part is the living entity, and these living entities are described as *prakṛti,* or energy. The living entity is never described as *puruṣa,* the Supreme Person; therefore to identify the living entity with

the Supreme Lord is simply ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Kṛṣṇa gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic *Upaniṣad:*

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

Lord Kṛṣṇa confirms this in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) The conclusion is that one must come to the platform of *bhakti-yoga,* even though one may begin with *karma-yoga, jñāna-yoga* or *aṣṭāṅga-yoga.* Unless one comes to the platform of *bhakti-yoga,* self-realization or realization of the Absolute Truth cannot be achieved.

TEXT 14

यथा तरोर्मूलनिषेचनेन
तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां
तथैव सर्वार्हणमच्युतेज्या ॥१४॥

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

yathā—as; *taroḥ*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tṛpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all

demigods; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

TRANSLATION

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

PURPORT

Sometimes people ask why this Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In *Bhagavad-gītā* it is said:

śrī bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit

"The blessed Lord said: There is a banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the *Vedas.*" (Bg. 15.1)

This cosmic manifestation has expanded downward and the root is the Supreme Personality of Godhead. As the Lord confirms in *Bhagavad-gītā:*

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (*kṛṣṇa-sevā*), means automatically serving all the demigods. Sometimes it is argued that *karma* and *jñāna* require a mixture of *bhakti* in order to be successfully executed, and sometimes it is argued that *bhakti* also requires *karma* and *jñāna* for its

successful termination. The fact is, however, that although *karma* and *jñāna* cannot be successful without *bhakti, bhakti* does not require the help of *karma* and *jñāna.* Actually, as described by Śrīla Rūpa Gosvāmī, *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam:* pure devotional service should not be contaminated by the touch of *karma* and *jñāna.* Modern society is involved in various types of philanthropic works, humanitarian works, and so on, but people do not know that these activities will never be successful unless Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Kṛṣṇa and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the *indriyas,* the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Kṛṣṇa (*kṛṣṇa-sevā*), everything is complete. As confirmed in *Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya* (Cc. *Madhya* 22.62). If one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

यथैव सूर्यात्प्रभवन्ति वारः
पुनश्च तस्मिन् प्रविशन्ति काले ।
भूतानि भूमौ स्थिरजङ्गमानि
तथा हरावेव गुणप्रवाहः ॥१५॥

yathaiva sūryāt prabhavanti vāraḥ
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ

yathā—as; *eva*—certainly; *sūryāt*—from the sun; *prabhavanti*-is generated; *vāraḥ*—water; *punaḥ*—again; *ca*—and; *tasmin*—unto it; *praviśanti*—enters; *kāle*—in due course of time; *bhūtāni*—all living entities; *bhūmau*—to the earth; *sthira*—not moving; *jaṅgamāni*—and moving; *tathā*—similarly; *harau*—unto the Supreme Personality of Godhead; *eva*—certainly; *guṇa-pravāhaḥ*—emanation of material nature.

TRANSLATION

During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

PURPORT

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme Person and then merges into Him again. As *Brahma-saṁhitā* confirms:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Bs. 5.40)

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in *Bhagavad-gītā. Mat-sthāni sarva-bhūtāni* (Bg. 9.4).

Although Kṛṣṇa is not personally present everywhere, His energy is nonetheless the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa's energy. The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in *Brahma-saṁhitā:*

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Bs. 5.48)

This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

TEXT 16

एतत्पदं तज्जगदात्मनः परं
सकृद्विभातं सवितुर्यथा प्रभा ।
यथासवो जाग्रति सुप्तशक्तयो
द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ॥१६॥

etat padaṁ taj jagad-ātmanaḥ paraṁ
sakṛd vibhātaṁ savitur yathā prabhā
yathāsavo jāgrati supta-śaktayo
dravya-kriyā-jñāna-bhidā-bhramātyayaḥ

etat—this cosmic manifestation; *padam*—place of habitation; *tat*—that; *jagat-ātmanaḥ*—of the Supreme Personality of Godhead; *param*—transcendental; *sakṛt*—sometimes; *vibhātam*—manifested; *savituḥ*—of the sun; *yathā*—as; *prabhā*—sunshine; *yathā*—as; *asavaḥ*—the senses; *jāgrati*—become manifest; *supta*—inactive; *śaktayaḥ*—energies; *dravya*—physical elements; *kriyā*—activities; *jñāna*—knowledge; *bhidā-bhrama*—differences from misunderstanding; *atyayaḥ*—passing away.

TRANSLATION

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

PURPORT

This confirms the philosophy of *acintya-bhedābheda-tattva* (simultaneously one and different) propounded by Lord Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead is simultaneously different and non-

different from this cosmic manifestation. In the previous verse it has been explained that the Supreme Personality of Godhead, as the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word *padam* indicates the place where the Supreme Personality of Godhead resides. As confirmed in *Īśopaniṣad, īśāvāsyam idaṁ sarvam*. The proprietor of a house may live in one room of the house. but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvān. This is the meaning of simultaneously one and different (*acintya-bhedābheda-tattva*). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Kṛṣṇa is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest. As stated in *Bhagavad-gītā:*

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19)

When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words "appearance" and "disappearance" apply only to the cosmic manifestation.

TEXT 17

यथा नभस्यभ्रतमःप्रकाशा
भवन्ति भूपा न भवन्त्यनुक्रमात् ।
एवं परे ब्रह्मणि शक्तयस्त्वमू
रजस्तमःसत्त्वमिति प्रवाहः ॥१७॥

yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

yathā—as; *nabhasi*—in the sky; *abhra*—clouds; *tamaḥ*—darkness; *prakāśāḥ*—and illumination; *bhavanti*—exist; *bhū-pāḥ*—O Kings; *na bhavanti*—do not appear; *anukramāt*—consecutively; *evam*—thus; *pare*—supreme; *brahmaṇi*—in the Absolute; *śaktayaḥ*—energies; *tu*—then; *amūḥ*—those; *rajaḥ*—passion; *tamaḥ*—darkness; *sattvam*—goodness; *iti*—thus; *pravāhaḥ*—emanation.

TRANSLATION

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these take place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

PURPORT

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but

the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence. This is confirmed in *Bhagavad-gītā:*

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4)

Although the material or physical elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The *Vedānta-sūtra* confirms (*janmādy asya yataḥ*) that the creation, maintenance and dissolution of this cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless the Lord is unaffected by all these changes in the material elements. This is indicated by the word *pravāha* (emanation). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. *Brahma-saṁhitā* confirms:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." (Bs. 5.1)

Although He is the supreme cause, the cause of all causes, He is still *parama,* transcendental, and His form is *sac-cid-ānanda,* eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the *Caitanya-caritāmṛta* it is said that understanding *prakṛti,* or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause is Nārāyaṇa, Kṛṣṇa. Sometimes people think that the

cause of an earthen pot is the earth. We see on a potter's wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In *Bhagavad-gītā* the Lord therefore says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram

"This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings." (Bg. 9.10)

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

TEXT 18

तेनैकमात्मानमशेषदेहिनां
कालं प्रधानं पुरुषं परेशम् ।
स्वतेजसा ध्वस्तगुणप्रवाह-
मात्मैकभावेन भजध्वमद्धा ॥१८॥

tenaikam ātmānam aśeṣa-dehināṁ
kālaṁ pradhānaṁ puruṣaṁ pareśam
sva-tejasā dhvasta-guṇa-pravāham
ātmaika-bhāvena bhajadhvam addhā

tena—therefore; *ekam*—one; *ātmānam*—unto the Supreme Soul; *aśeṣa*—unlimited; *dehinām*—of the individual souls; *kālam*—time; *pradhānam*—the material cause; *puruṣam*—the Supreme Person; *pareśam*—the transcendental controller; *sva-tejasā*—by His spiritual energy; *dhvasta*—aloof; *guṇa-pravāham*—from material emanations; *ātma*—self; *eka-bhāvena*—accepting as qualitatively one; *bhajadhvam*—engage in devotional service; *addhā*—directly.

TRANSLATION

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

PURPORT

According to Vedic calculations, there are three causes of creation—time, the ingredient and the creator. Combined, these are called *tritayātmaka,* the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in *Brahma-saṁhitā: sarva-kāraṇa-kāraṇam.* Nārada Muni therefore advises the Pracetās to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree is watered, all the parts are energized. According to the advice of Nārada Muni, one should directly engage in devotional service. This will include all pious activity. *Caitanya-caritāmṛta* states: *kṛṣṇe bhakti kaile sarva-karma kṛta haya.* When one worships the Supreme Lord Kṛṣṇa in devotional service, he automatically performs all other pious activity. In this verse the words *sva-tejasā dhvasta-guṇa-pravāham* are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected to the Supreme Personality of Godhead.

TEXT 19

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा ।
सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥१९॥

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

dayayā—by showing mercy; *sarva-bhūteṣu*—to all living entities; *santuṣṭyā*—by being satisfied; *yena kena vā*—somehow or other; *sarva-indriya*—all

the senses; *upaśāntyā*—by controlling; *ca*—also; *tuṣyati*—becomes satisfied; *āśu*—very soon; *janārdanaḥ*—the Lord of all living entities.

TRANSLATION

By showing mercy to all living entities, being satisfied somehow or other, and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

PURPORT

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is *dayayā sarva-bhūteṣu*, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word *sarva-bhūteṣu* is significant because it applies not only to human beings but to all the living entities appearing in the 8,400,000 species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa *mahā-mantra*. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa *mahā-mantra* loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
(*Bhāg.* 6.17.28)

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuṇṭha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of God-

head. To attain this state, one has to control his senses. The senses are automatically controlled when one's mind is engaged in the service of the Lord.

TEXT 20

अपहतसकलैषणामलात्म-
न्यविरतमेधितभावनोपहूतः ।
निजजनवशगत्वमात्मनोऽय-
न्न सरति छिद्रवदक्षरः सतां हि ॥२०॥

apahata-sakalaiṣaṇāmalātmany
aviratam edhita-bhāvanopahūtaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravad akṣaraḥ satāṁ hi

apahata—vanquished; *sakala*—all; *eṣaṇa*—desires; *amala*—spotless; *ātmani*—to the mind; *aviratam*—constantly; *edhita*—increasing; *bhāvanā*—with feeling; *upahūtaḥ*—being called; *nija-jana*—of His devotees; *vaśa*—under the control; *gatvam*—going; *ātmanaḥ*—His; *ayan*—knowing; *na*—never; *sarati*—goes away; *chidra-vat*—like the sky; *akṣaraḥ*—the Supreme Personality of Godhead; *satām*—of the devotees; *hi*—certainly.

TRANSLATION

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

PURPORT

It is clear from the previous verse that the Supreme Personality of Godhead, Janārdana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*. By always thinking of Kṛṣṇa, the pure devotee's heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely cleansed, one attains the

perfectional stage of mystic *yoga*, for then the *yogī* always sees the Supreme Personality of Godhead within his heart. As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment. As soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet." Similarly, Śrīla Narottama dāsa Ṭhākura prays:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra

"My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī. Now both of You please be merciful upon me. Don't kick me away, because I have no shelter other than You."

In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yaśodā. Thinking Himself dependent on the devotee gives the Supreme Lord great enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

TEXT 21

न भजति कुमनीषिणां स इज्यां
हरिरधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदैर्ये
विदधति पापमकिञ्चनेषु सत्सु ॥२१॥

na bhajati kumanīṣiṇāṁ sa ijyāṁ
harir adhanātma-dhana-priyo rasa-jñaḥ
śruta-dhana-kula-karmaṇāṁ madair ye
vidadhati pāpam akiñcaneṣu satsu

na—never; *bhajati*—accepts; *ku-manīṣiṇām*—of persons with a dirty heart; *saḥ*—He; *ijyām*—offering; *hariḥ*—the Supreme Lord; *adhana*—to those who have no material possessions; *ātma-dhana*—simply dependent on the Lord; *priyaḥ*—who is dear; *rasa-jñaḥ*—who accepts the essence of life; *śruta*—education; *dhana*—wealth; *kula*—aristocracy; *karmaṇām*—and of fruitive activities; *madaiḥ*—by pride; *ye*—all those who; *vidadhati*—perform; *pāpam*—disgrace; *akiñcaneṣu*—without material possessions; *satsu*—unto the devotees.

TRANSLATION

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

PURPORT

The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee.

There are many examples of this in history. A great mystic *yogī*, Durvāsā Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāsā was to be chastised by the Sudarśana *cakra* of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

TEXT 22

श्रियमनुचरतीं तदर्थिनश्च
द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः
कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥२२॥

śriyam anucaratīṁ tad-arthinaś ca
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udvisṛjet pumān kṛta-jñaḥ

śriyam—the goddess of fortune; *anucaratīm*—who follows Him; *tat*—of her; *arthinaḥ*—those who aspire to get the favor; *ca*—and; *dvi-pada-patīn*—rulers of the human beings; *vibudhān*—demigods; *ca*—also; *yat*—because; *sva-pūrṇaḥ*—self-sufficient; *na*—never; *bhajati*—cares for; *nija*—own; *bhṛtya-varga*—on His devotees; *tantraḥ*—dependent; *katham*—how; *amum*—Him; *udvisṛjet*—can give up; *pumān*—a person; *kṛta-jñaḥ*—grateful.

TRANSLATION

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

PURPORT

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. *Brahma-saṁhitā* says that the Lord is worshiped by

hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are *rasa-jña,* full of transcendental humor. The mutual attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as *bhāva, anubhāva, sthayībhāva* and so on), and these are discussed in *The Nectar of Devotion.* Those who are unaware of the position of the living entity and the Supreme Person, Kṛṣṇa, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.

TEXT 23

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः ।
श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥२३॥

maitreya uvāca
iti pracetaso rājann
anyāś ca bhagavat-kathāḥ
śrāvayitvā brahma-lokaṁ
yayau svāyambhuvo muniḥ

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasaḥ*—the Pracetās; *rājan*—O King; *anyāḥ*—others; *ca*—also; *bhagavat-kathāḥ*—topics about the relationship with the Supreme Personality of Godhead; *śrāvayitvā*—after instructing; *brahma-lokam*—to Brahmaloka; *yayau*—went back; *svāyambhuvaḥ*—the son of Lord Brahmā; *muniḥ*—the great sage.

TRANSLATION

The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterwards, he returned to Brahmaloka.

PURPORT

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetās got this opportunity from the great sage Nārada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

TEXT 24

तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् ।
हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ॥२४॥

te 'pi tan-mukha-niryātaṁ
yaśo loka-malāpaham
harer niśamya tat-pādaṁ
dhyāyantas tad-gatiṁ yayuḥ

te—the Pracetās; *api*—also; *tat*—of Nārada; *mukha*—from the mouth; *niryātam*—gone forth; *yaśaḥ*—glorification; *loka*—of the world; *mala*—sins; *apaham*—destroying; *hareḥ*—of Lord Hari; *niśamya*—having heard; *tat*—of the Lord; *pādam*—feet; *dhyāyantaḥ*—meditating upon; *tat-gatim*—unto His abode; *yayuḥ*—went.

TRANSLATION

Hearing from Nārada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, they also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

PURPORT

Here it is seen that by hearing the glories of the Lord from a realized devotee the Pracetās easily attained strong attachment for the Supreme Personality of Godhead. Then, meditating on the lotus feet of the Supreme Lord at the end of their lives, they advanced to the ultimate goal, Viṣṇu-loka. It is sure and certain that anyone who always hears the glories of the

Lord and thinks of His lotus feet will reach that supreme destination. As Kṛṣṇa says in *Bhagavad-gītā:*

man-manā bhava mad-bhakto
mad-yājī māṁ namas-kuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

TEXT 25

एतत्तेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान् ।
प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥२५॥

etat te 'bhihitaṁ kṣattar
yan māṁ tvaṁ paripṛṣṭavān
pracetasāṁ nāradasya
saṁvādaṁ hari-kīrtanam

etat—this; *te*—unto you; *abhihitam*—instructed; *kṣattaḥ*—O Vidura; *yat*—whatever; *mām*—unto me; *tvam*—you; *paripṛṣṭavān*—inquired; *pracetasām*—of the Pracetās; *nāradasya*—of Nārada; *saṁvādam*—conversation; *hari-kīrtanam*—describing the glories of the Lord.

TRANSLATION

My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.

PURPORT

Śrīmad-Bhāgavatam describes the glories of the Lord and His devotees. Because the whole subject matter is the glorification of the Lord, naturally the glorification of His devotees automatically follows.

TEXT 26

श्रीशुक उवाच

य एष उत्तानपदो मानवस्यानुवर्णितः ।
वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥२६॥

śrī śuka uvāca
ya eṣa uttānapado
mānavasyānuvarṇitaḥ
vaṁśaḥ priya-vratasyāpi
nibodha nṛpa-sattama

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī; said; *yaḥ*—which; *eṣaḥ*—this dynasty; *uttānapadaḥ*—of King Uttānapāda; *mānavasya*—the son of Svāyambhuva Manu; *anuvarṇitaḥ*—described following the footprints of previous *ācāryas; vaṁśaḥ*—dynasty; *priya-vratasya*—of King Priyavrata; *api*—also; *nibodha*—try to understand; *nṛpa-sattama*—O best of kings.

TRANSLATION

Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.

PURPORT

Dhruva Mahārāja was the son of King Uttānapāda, and as far as the descendants of Dhruva Mahārāja or King Uttānapāda are concerned, their activities are described up to the point of the Pracetās. Now Śrī Śukadeva Gosvāmī desires to describe the descendants of Mahārāja Priyavrata, the second son of Svāyambhuva Manu.

TEXT 27

यो नारदादात्मविद्यामधिगम्य पुनर्महीम् ।
भुक्त्वा विभज्य पुत्रेभ्य ऐश्वरं समगात्पदम् ॥२७॥

yo nāradād ātma-vidyām
adhigamya punar mahīm

bhuktvā vibhajya putrebhya
aiśvaraṁ samagāt padam

yaḥ—one who; *nāradāt*—from the great sage Nārada; *ātma-vidyām*—spiritual knowledge; *adhigamya*—after learning; *punaḥ*—again; *mahīm*—the earth; *bhuktvā*—after enjoying; *vibhajya*—after dividing; *putrebhyaḥ*—unto his sons; *aiśvaram*—transcendental; *samagāt*—achieved; *padam*—position.

TRANSLATION

Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property amongst his sons. He then attained a position by which he could return home, back to Godhead.

TEXT 28

इमां तु कौषारविणोपवर्णितां
क्षत्ता निशम्याजितवादसत्कथाम् ।
प्रवृद्धभावोऽश्रुकलाकुलो मुने-
र्दधार मूर्ध्ना चरणं हृदा हरेः ॥२८॥

imāṁ tu kauṣāraviṇopavarṇitāṁ
kṣattā niśamyājita-vāda-sat-kathām
pravṛddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇaṁ hṛdā hareḥ

imām—all this; *tu*—then; *kauṣāraviṇā*—by Maitreya; *upavarṇitām*—described; *kṣattā*—Vidura; *niśamya*—after hearing; *ajita-vāda*—glorification of the Supreme Lord; *sat-kathām*—transcendental message; *pravṛddha*—enhanced; *bhāvaḥ*—ecstasies; *aśru*—of tears; *kalā*—by particles; *ākulaḥ*—overwhelmed; *muneḥ*—of the great sage; *dadhāra*—captured; *mūrdhnā*—by the head; *caraṇam*—the lotus feet; *hṛdā*—by the heart; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes,

he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

PURPORT

This is a sign of associating with great devotees. A devotee takes instructions from a liberated soul and is thus overwhelmed by ecstasy from transcendental pleasure. As stated by Prahlāda Mahārāja:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat (*Bhāg.* 7.5.32)

One cannot become a perfect devotee of the Lord without having touched the lotus feet of a great devotee. One who has nothing to do with this material world is called *niṣkiñcana.* The process of self-realization and the path home, back to Godhead, means surrendering to the bona fide spiritual master and taking the dust of his lotus feet on one's head. Thus one advances on the path of transcendental realization. Vidura had this relationship with Maitreya, and he attained the results.

TEXT 29

विदुर उवाच

सोऽयमद्य महायोगिन् भवता करुणात्मना ।
दर्शितस्तमसः पारो यत्राकिञ्चनगो हरिः ॥२९॥

vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇātmanā
darśitas tamasaḥ pāro
yatrākiñcanago hariḥ

viduraḥ uvāca—Vidura said; *saḥ*—that; *ayam*—this; *adya*—today; *mahā-yogin*—O great mystic; *bhavatā*—by you; *karuṇa-ātmanā*—most merciful; *darśitaḥ*—I have been shown; *tamasaḥ*—of the darkness; *pāraḥ*—the other side; *yatra*—where; *akiñcana-gaḥ*—approachable by the materially free; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

PURPORT

This material world is called *tamaḥ*, dark, and the spiritual world is called light. The *Vedas* enjoin that everyone should try to get out of the darkness and go to the kingdom of light. Information of that kingdom of light can be attained through the mercy of a self-realized soul. One also has to get rid of all material desires. As soon as one frees himself from material desires and associates with a liberated person, the path back home, back to Godhead, is clear.

TEXT 30

श्रीशुक उवाच

इत्यानम्य तमामन्त्र्य विदुरो गजसाह्वयम् ।
स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥३०॥

śrī śuka uvāca
ity ānamya tam āmantrya
viduro gaja-sāhvayam
svānāṁ didṛkṣuḥ prayayau
jñātīnāṁ nirvṛtāśayaḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ānamya*—offering obeisances; *tam*—unto Maitreya; *āmantrya*—taking permission; *viduraḥ*—Vidura; *gaja-sāhvayam*—the city of Hastināpura; *svānām*—own; *didṛkṣuḥ*—desiring to see; *prayayau*—left that place; *jñātīnām*—of his kinsmen; *nirvṛta-āśayaḥ*—free from material desires.

TRANSLATION

Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya, and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.

PURPORT

When a saintly person wants to see his kinsmen, he has no material desire to see them. He simply wants to give them some instructions so that they can benefit. Vidura belonged to the royal family of the Kauravas, and although he knew that all the family members were destroyed at the Battle of Kurukṣetra, he nonetheless wanted to see his elder brother, Dhṛtarāṣṭra, to see if he could deliver him from the clutches of *māyā*. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of *māyā*. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastināpura, the kingdom of the Kauravas.

TEXT 31

एतद्यः शृणुयाद्राजन् राज्ञां हर्यर्पितात्मनाम् ।
आयुर्धनं यशः स्वस्ति गतिमैश्वर्यमाप्नुयात् ॥३१॥

etad yaḥ śṛṇuyād rājan
rājñāṁ hary-arpitātmanām
āyur dhanaṁ yaśaḥ svasti
gatim aiśvaryam āpnuyāt

etat—this; *yaḥ*—one who; *śṛṇuyāt*—hears; *rājan*—O King Parīkṣit; *rājñām*—of kings; *hari*—unto the Supreme Personality of Godhead; *arpitaātmanām*—who have given their life and soul; *āyuḥ*—duration of life; *dhanam*—wealth; *yaśaḥ*—reputation; *svasti*—good fortune; *gatim*—the ultimate goal of life; *aiśvaryam*—material opulence; *āpnuyāt*—achieves.

TRANSLATION

O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirty-first Chapter of the Śrīmad-Bhāgavatam, *entitled "Nārada Instructs the Pracetās."*

END OF THE FOURTH CANTO

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

ऋषभ उवाच

नायं देहो देहभाजां नृलोके
कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं
शुद्ध्येद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥ १ ॥

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

(p.164)

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Fifth Canto

"The Creative Impetus"

(Part One—Chapters 1-13)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

"Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. The Prince's father, Svāyambhuva Manu, asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing *bhakti-yoga* and therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world. The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. This supremely powerful Lord Brahmā, accompanied by his associates and the personified *Vedas*, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation to convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the responsibility of ruling over the world. Lord Brahmā, the father of Nārada Muni, is the supreme person within this universe. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect." *(pp.11–17)*

PLATE TWO

"While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. In circling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead." *(p.57)*

PLATE THREE

"Mahārāja Nābhi, the son of Agnīdhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi's wife, Merudevī, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband. When Mahārāja Nābhi worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some *yajña* in the line of Pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. Lord Viṣṇu was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvātsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nābhi and his priests and associates felt just like poor people who had suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship." *(pp.110–113)*

PLATE FOUR

"Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned *brāhmaṇas* at that place, and all the King's sons attentively heard the instructions of the *brāhmaṇas* there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already well-behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. The instructions of Lord Ṛṣabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries." *(pp.161–162)*

PLATE FIVE

"After accepting the feature of *avadhūta*, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone. Wherever He traveled, all bad elements surrounded Him, just as the flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone." *(pp.208–209)*

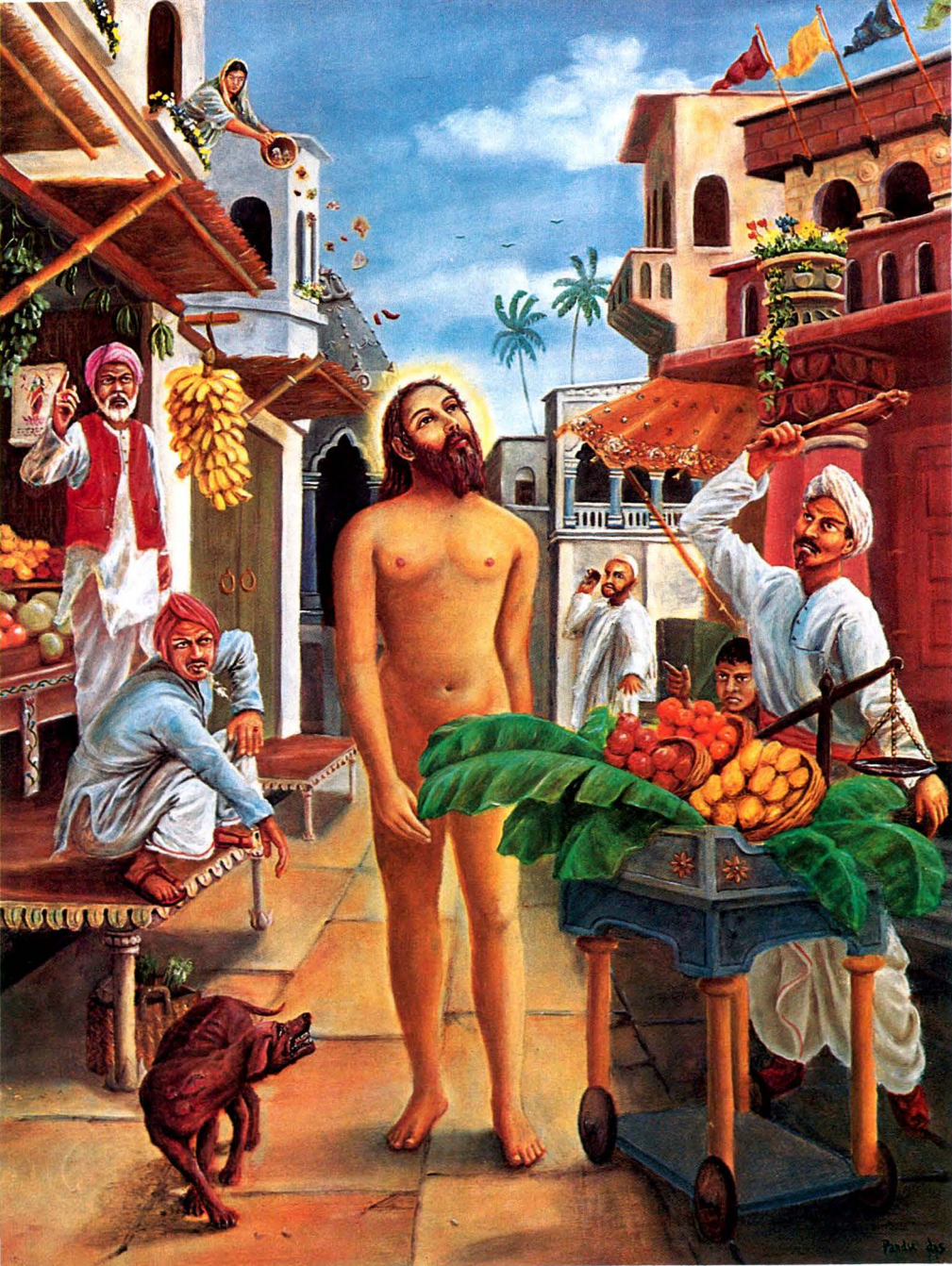

PLATE SIX

"The most exalted devotee, Mahārāja Bharata, was constantly engaged in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Once the great King Bharata, while sitting on the bank of the Gaṇḍakī River, saw a small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his *āśrama*. Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement." *(pp.264–275)*

PLATE SEVEN

"The followers and servants of the dacoit chief bound Jaḍa Bhārata with ropes and brought him to the temple of the goddess Kālī. All the thieves, according to their imaginative ritual for killing animalistic men, bathed, dressed and decorated Jaḍa Bhārata with ornaments befitting an animal. Then they brought him before the goddess Kālī, and began worshiping the deity with various offerings before killing the man-animal. At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaḍa Bharata, whom they imagined to be an animal-man, to the goddess Kālī to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the *mantra* of Bhadra Kālī, raised it to kill Jaḍa Bharata. The goddess Kālī could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord, and she could not bear this. Suddenly the deity's body burst asunder, and the goddess Kālī personally emerged from it in a body burning with an intense and intolerable effulgence. Intolerant of the offenses committed, the infuriated goddess Kālī flashed her eyes and displayed her fierce and curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaḍa Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves as if this blood were liquor. Indeed, she drank this intoxicant with her associates who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls." *(pp.322–329)*

CHAPTER ONE

The Activities of Mahārāja Priyavrata

This chapter describes how King Priyavrata enjoyed royal opulence and majesty and then returned to full knowledge. King Priyavrata was detached from worldly opulence, and then he became attached to his kingdom, but finally he again became detached from material enjoyment and thus achieved liberation. When King Parīkṣit heard about this, he was struck with wonder, but he was somewhat bewildered as to how a devotee with no attachment for material enjoyment could later become attached to it. Thus in astonishment he questioned Śukadeva Gosvāmī about this.

In response to the King's inquiries, Śukadeva Gosvāmī said that devotional service, being transcendental, cannot be deviated by any material influences. Priyavrata had received transcendental knowledge from the instructions of Nārada, and therefore he did not want to enter a materialistic life of enjoyment in a kingdom. He accepted the kingdom, however, at the request of such superior demigods as Lord Brahmā and Lord Indra, the King of heaven.

Everything is under the control of the Supreme Personality of Godhead, the supreme controller, and everyone must work accordingly. Just as a bull is controlled by a rope tied to its nose, so all conditioned souls are forced to work under the spells of the modes of nature. A civilized man, therefore, works according to the institution of *varṇa* and *āśrama*. Even in materialistic life, however, no one is free to act. Everyone is compelled to accept a certain type of body offered by the Supreme Lord and thus be allotted different grades of happiness and distress. Therefore even if one artificially leaves home and goes to the forest, he again becomes attached to materialistic life. Family life is compared to a fortress for practicing sense control. When the senses are controlled, one may live either at home or in the forest; there is no difference.

When Mahārāja Priyavrata, following the instruction of Lord Brahmā, accepted the royal throne, his father, Manu, left home for the forest.

Mahārāja Priyavrata then married Barhiṣmatī, the daughter of Viśvakarmā. In the womb of Barhiṣmatī he begot ten sons, named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. He also begot one daughter, whose name was Ūrjasvatī. Mahārāja Priyavrata lived with his wife and family for many thousands of years. The impressions from the rims of Mahārāja Priyavrata's chariot wheels created seven oceans and seven islands. Of the ten sons of Priyavrata, three sons named Kavi, Mahāvīra and Savana accepted *sannyāsa*, the fourth order of life, and the remaining seven sons became the rulers of the seven islands. Mahārāja Priyavrata also had a second wife, in whom he begot three sons named Uttama, Raivata and Tāmasa. All of them were elevated to the post of Manu. Śukadeva Gosvāmī thus described how Mahārāja Priyavrata achieved liberation.

TEXT 1

राजोवाच
प्रियव्रतो भागवत आत्मारामः कथं मुने ।
गृहेऽरमत यन्मूलः कर्मबन्धः पराभवः ॥ १ ॥

rājovāca
priyavrato bhāgavata
ātmārāmaḥ kathaṁ mune
gṛhe 'ramata yan-mūlaḥ
karma-bandhaḥ parābhavaḥ

rājā uvāca—King Parīkṣit said; *priya-vrataḥ*—King Priyavrata; *bhāgavataḥ*—the great devotee; *ātma-ārāmaḥ*—who takes pleasure in self-realization; *katham*—why; *mune*—O great sage; *gṛhe*—at home; *aramata*—enjoyed; *yat-mūlaḥ*—having which as the root cause; *karma-bandhaḥ*—the bondage of fruitive activities; *parābhavaḥ*—the defeat of one's human mission.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did King Priyavrata, who was a great, self-realized devotee of

the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?

PURPORT

In the Fourth Canto, Śrīla Śukadeva Gosvāmī explains that Nārada Muni perfectly instructed King Priyavrata about the mission of human life. The mission of human life is to realize one's self and then gradually to go back home, back to Godhead. Since Nārada Muni instructed the King fully on this subject, why did he again enter household life, which is the main cause of material bondage? Mahārāja Parīkṣit was greatly astonished that King Priyavrata remained in household life, especially since he was not only a self-realized soul but also a first-class devotee of the Lord. A devotee actually has no attraction for household life, but surprisingly, King Priyavrata enjoyed household life very much. One may argue, "Why is it wrong to enjoy household life?" The reply is that in household life one becomes bound by the results of fruitive activities. The essence of household life is sense enjoyment, and as long as one engrosses his mind in working hard for sense enjoyment, one becomes bound by the reactions of fruitive activities. This ignorance of self-realization is the greatest defeat in human life. The human form of life is especially meant for getting out of the bondage of fruitive activities, but as long as one is forgetful of his life's mission and acts like an ordinary animal—eating, sleeping, mating and defending—he must continue his conditioned life of material existence. Such a life is called *svarūpa-vismṛti*, forgetfulness of one's real constitutional position. Therefore in Vedic civilization one is trained in the very beginning of life as a *brahmacārī*. A *brahmacārī* must execute austerities and refrain from sex indulgence. Therefore if one is completely trained in the principles of *brahmacarya*, he generally does not enter household life. He is then called a *naiṣṭhika-brahmacārī*, which indicates total celibacy. King Parīkṣit was thus astonished that the great King Priyavrata, although trained in the principles of *naiṣṭhika-brahmacarya*, entered household life.

The words *bhāgavata ātmārāmaḥ* are very significant in this verse. If one is self-satisfied as is the Supreme Personality of Godhead, he is called *bhāgavata ātmārāmaḥ*. There are different types of satisfaction. *Karmīs*

are satisfied in their fruitive activities, *jñānīs* are satisfied to merge into the effulgence of Brahman, and devotees are satisfied to engage in the Lord's service. The Lord is self-satisfied because He is fully opulent, and one who is satisfied by serving Him is called *bhāgavata ātmārāmaḥ. Manuṣyāṇāṁ sahasreṣu:* out of many thousands of persons, one may endeavor for liberation, and of many thousands of persons attempting to become liberated, one may achieve liberation from the anxieties of material existence and become self-satisfied. Even that satisfaction, however, is not the ultimate satisfaction. The *jñānīs* and the *karmīs* have desires, as do the *yogīs*, but devotees have no desires. Satisfaction in the service of the Lord is called *akāma*, freedom from desire, and this is the ultimate satisfaction. Therefore Mahārāja Parīkṣit inquired, "How could one who was fully satisfied on the highest platform be satisfied with family life?"

The word *parābhavaḥ* in this verse is also significant. When one is satisfied in family life, he is doomed because he must already have forgotten his relationship with the Lord. Prahlāda Mahārāja describes how the activities of family life implicate one more and more. *Ātma-pātaṁ gṛham andha-kūpam:* household life is like a dark well. If one falls into this well, his spiritual death is assured. How Priyavrata Mahārāja remained a liberated *paramahaṁsa* even within family life is described in the next verse.

TEXT 2

न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ ।
गृहेष्वभिनिवेशोऽयं पुंसां भवितुमर्हति ॥ २ ॥

na nūnaṁ mukta-saṅgānāṁ
tādṛśānāṁ dvijarṣabha
gṛheṣv abhiniveśo 'yaṁ
puṁsāṁ bhavitum arhati

na—not; *nūnam*—certainly; *mukta-saṅgānām*—who are free from attachment; *tādṛśānām*—such; *dvija-ṛṣabha*—O greatest of the *brāhmaṇas; gṛheṣu*—to family life; *abhiniveśaḥ*—excessive attachment; *ayam*—this; *puṁsām*—of persons; *bhavitum*—to be; *arhati*—is possible.

TRANSLATION

Devotees are certainly liberated persons. Therefore, O greatest of the brāhmaṇas, they cannot possibly be absorbed in family affairs.

PURPORT

In *Bhakti-rasāmṛta-sindhu* it is said that by executing devotional service to the Lord, one can understand the transcendental position of the living being and the Supreme Personality of Godhead. The Supreme Personality of Godhead cannot be understood by any means except *bhakti.* The Lord confirms this in *Śrīmad-Bhāgavatam* (11.14.21). *Bhaktyāham ekayā grāhyaḥ:* "Only by executing devotional service can one appreciate Me." Similarly, in *Bhagavad-gītā* (18.55) Lord Kṛṣṇa says, *bhaktyā mām abhijānāti:* "Simply by discharging devotional service, one can understand Me." Thus for a *bhakta* to become attached to family affairs is impossible, since a *bhakta* and his associates are liberated. Everyone is searching after *ānanda*, or bliss, but in the material world there can never be any bliss. It is only possible in devotional service. Attachment for family affairs and devotional service are incompatible. Therefore Mahārāja Parīkṣit was somewhat surprised to hear that Mahārāja Priyavrata was simultaneously attached to devotional service and to family life.

TEXT 3

महतां खलु विप्रर्षे उत्तमश्लोकपादयोः ।
छायानिर्वृतचित्तानां न कुटुम्बे स्पृहामतिः ॥ ३ ॥

mahatāṁ khalu viprarṣe
uttamaśloka-pādayoḥ
chāyā-nirvṛta-cittānāṁ
na kuṭumbe spṛhā-matiḥ

mahatām—of great devotees; *khalu*—certainly; *vipra-ṛṣe*—O great sage among the *brāhmaṇas; uttama-śloka-pādayoḥ*—of the lotus feet of the Supreme Personality of Godhead; *chāyā*—by the shade; *nirvṛta*—satiated; *cittānām*—whose consciousness; *na*—never; *kuṭumbe*—to family members; *spṛhā-matiḥ*—consciousness with attachment.

TRANSLATION

Elevated mahātmās who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung, *nitāi pada-kamala, koṭī-candra suśītala, ye chāyāya jagat juḍāya.* He describes the shade of the lotus feet of Lord Nityānanda as being so nice and cooling that all materialists, who are always in the blazing fire of material activities, may come under the shade of His lotus feet and be fully relieved and satiated. The distinction between family life and spiritual life can be experienced by any person who has undergone the tribulations of living with a family. One who comes under the shelter of the lotus feet of the Lord never becomes attracted by the activities of family life. As stated in *Bhagavad-gītā* (2.59), *paraṁ dṛṣṭvā nivartate:* one gives up lower engagements when he experiences a higher taste. Thus one becomes detached from family life as soon as he comes under the shelter of the lotus feet of the Lord.

TEXT 4

संशयोऽयं महान् ब्रह्मन्दारागारसुतादिषु ।
सक्तस्य यत्सिद्धिरभूत्कृष्णे च मतिरच्युता ॥ ४ ॥

saṁśayo 'yaṁ mahān brahman
dārāgāra-sutādiṣu
saktasya yat siddhir abhūt
kṛṣṇe ca matir acyutā

saṁśayaḥ—doubt; *ayam*—this; *mahān*—great; *brahman*—O *brāhmaṇa; dāra*—to the wife; *āgāra*—home; *suta*—children: *ādiṣu*—and so on; *saktasya*—of a person attached; *yat*—because; *siddhiḥ*—perfection; *abhūt*—became; *kṛṣṇe*—unto Kṛṣṇa; *ca*—also; *matiḥ*—attachment; *acyutā*—infallible.

TRANSLATION

The King continued: O great brāhmaṇa, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Kṛṣṇa consciousness?

PURPORT

King Parīkṣit wondered how a person so attached to wife, children and home could become so perfectly Kṛṣṇa conscious. Prahlāda Mahārāja has said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛhavratānām

A *gṛhavrata*, one who has taken a vow to execute family duties, has no chance to become Kṛṣṇa conscious. This is because most *gṛhavratas* are guided by sense gratification and therefore gradually glide down to the darkest regions of material existence (*adānta-gobhir viśatāṁ tamisram*). How can they possibly become perfect in Kṛṣṇa consciousness? Mahārāja Parīkṣit asked Śukadeva Gosvāmī to resolve this great doubt.

TEXT 5

श्रीशुक उवाच

बाढमुक्तं भगवत उत्तमश्लोकस्य श्रीमच्चरणारविन्दमकरन्दरस आवेशित-चेतसो भागवतपरमहंस दयितकथां किञ्चिदन्तरायविहतां स्वां शिवतमां पदवीं न प्रायेण हिन्वन्ति ॥ ५ ॥

śrī-śuka uvāca
bāḍham uktaṁ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso bhāgavata-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bāḍham*—correct; *uktam*—what you have said; *bhagavataḥ*—of the Personality of Godhead;

uttama-ślokasya—who is praised with excellent verses; *śrīmat-caraṇa-aravinda*—of the feet, which are just like the most beautiful fragrant lotus flowers; *makaranda*—honey; *rase*—in the nectar; *āveśita*—absorbed; *cetasaḥ*—whose hearts; *bhāgavata*—to the devotees; *paramahaṁsa*—liberated persons; *dayita*—pleasing; *kathām*—glorification; *kiñcit*—sometimes; *antarāya*—by impediments; *vihatām*—checked; *svām*—own; *śiva-tamām*—most exalted; *padavīm*—position; *na*—do not; *prāyeṇa*—almost always; *hinvanti*—give up.

TRANSLATION

Śrī Śukadeva Gosvāmī said: What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahmā, are very pleasing to great devotees and liberated persons. One who is attached to the nectarean honey of the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired.

PURPORT

Śrī Śukadeva Gosvāmī accepted both of the King's propositions—that a person who is advanced in Kṛṣṇa consciousness cannot embrace materialistic life again and that one who has embraced materialistic life cannot take up Kṛṣṇa consciousness at any stage of his existence. Although accepting both these statements, Śukadeva Gosvāmī qualified them by saying that a person who has once absorbed his mind in the glories of the Supreme Personality of Godhead may sometimes be influenced by impediments, but he still does not give up his exalted devotional position.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, there are two kinds of impediments to devotional service. The first is an offense at the lotus feet of a Vaiṣṇava. This is called *vaiṣṇava-aparādha*. Śrī Caitanya Mahāprabhu warned His devotees not to commit *vaiṣṇava-aparādha*, which He described as the mad elephant offense. When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of *vaiṣṇava-aparādha* is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he com-

mits it. Since Kṛṣṇa consciousness is eternal, it cannot be destroyed altogether, but advancement may be checked for the time being. Thus *vaiṣṇava-aparādha* is one kind of impediment to devotional service. Sometimes, however, the Supreme Personality of Godhead or His devotee desires to impede one's devotional service. For example, Hiraṇyakaśipu and Hiraṇyākṣa were formerly Jaya and Vijaya, the gatekeepers in Vaikuṇṭha, but by the desire of the Lord, they became His enemies for three lives. Thus the desire of the Lord is another kind of impediment. But in both cases, the pure devotee, once advanced in Kṛṣṇa consciousness, cannot be lost. Following the orders of his superiors (Svāyambhuva and Lord Brahmā), Priyavrata accepted family life, but this did not mean he lost his position in devotional service. Kṛṣṇa consciousness is perfect and eternal, and therefore it cannot be lost under any circumstances. Because the material world is full of obstructions to advancement in Kṛṣṇa consciousness, there may appear to be many impediments, yet Kṛṣṇa, the Supreme Personality of Godhead, declares in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* once one has taken shelter at the lotus feet of the Lord, he cannot be lost.

In this verse, the word *śivatamām* is very significant. *Śivatamām* means "the most auspicious." The devotional path is so auspicious that a devotee cannot be lost under any circumstances. This is described in the *Śrīmad Bhagavad-gītā* by the Lord Himself. *Pārtha naiveha nāmutra vināśas tasya vidyate:* "My dear Arjuna, for a devotee there is no question of being lost, either in this life or in the next." (Bg. 6.40) In *Bhagavad-gītā* (6.43) the Lord clearly explains how this is so.

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

By the order of the Lord, a perfect devotee sometimes comes to this material world like an ordinary human being. Because of his previous practice, such a perfect devotee naturally becomes attached to devotional service, apparently without cause. Despite all kinds of impediments due to surrounding circumstances, he automatically perseveres in devotional service and gradually advances until he once again becomes perfect. Bilvamaṅgala Ṭhākura had been an advanced devotee in his previous

life, but in his next life he became greatly fallen and was attached to a prostitute. Suddenly, however, his entire behavior was changed by the words of the very prostitute who had so much attracted him, and he became a great devotee. In the lives of exalted devotees, there are many such instances, proving that once one has taken to the shelter of the lotus feet of the Lord, he cannot be lost (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*).

The fact is, however, that one becomes a devotee when he is completely freed from all reactions to sinful life. As Kṛṣṇa states in *Bhagavad-gītā* (7.28):

yeṣām tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of illusion, engage themselves in My service with determination." On the other hand, as Prahlāda Mahārāja said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛhavratānām

A person who is too attached to materialistic family life—home, family, wife, children and so on—cannot develop Kṛṣṇa consciousness.

These apparent contradictions are resolved in the life of a devotee by the grace of the Supreme Lord, and therefore a devotee is never bereft of his position on the path of liberation, which is described in this verse as *śivatamāṁ padavīm.*

TEXT 6

यर्हि वाव ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्जसावगतपरमार्थसतत्त्वो ब्रह्मसत्रेण दीक्षिष्यमाणोऽवनितलपरिपालनायाम्नातप्रवरगुणगणैकान्तभाजनतया स्वपित्रोपामन्त्रितो भगवति वासुदेवे एवाव्यवधानसमाधियोगेन समावेशितसकलकारकक्रिया-

कलापो नैवाभ्यनन्दद्यद्यपि तदप्रत्याम्नातव्यं तदधिकरण आत्मनोऽन्यस्माद सतोऽपि पराभवमन्वीक्षमाणः ॥ ६ ॥

yarhi vāva ha rājan sa rāja-putraḥ priyavrataḥ parama-bhāgavato nāradasya caraṇopasevayāñjasāvagata-paramārtha-satattvo brahma-satreṇa dīkṣiṣyamāṇo 'vani-tala-paripālanāyāmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā sva-pitropāmantrito bhagavati vāsudeva evāvyavadhāna-samādhi-yogena samāveśita-sakala-kāraka-kriyā-kalāpo naivābhyanandad yadyapi tad apratyāmnātavyaṁ tad-adhikaraṇa ātmano 'nyasmād asato 'pi parābhavam anvīkṣamāṇaḥ.

yarhi—because; *vāva ha*—indeed; *rājan*—O King; *saḥ*—he; *rāja-putraḥ*—the Prince; *priyavrataḥ*—Priyavrata; *parama*—supreme; *bhāgavataḥ*—devotee; *nāradasya*—of Nārada; *caraṇa*—the lotus feet; *upasevayā*—by serving; *añjasā*—quickly; *avagata*—became aware of; *parama-artha*—transcendental subject matter; *sa-tattvaḥ*—with all knowable facts; *brahma-satreṇa*—by continuous discussion of the Supreme; *dīkṣiṣyamāṇaḥ*—desiring to fully dedicate himself; *avani-tala*—the surface of the globe; *paripālanāya*—to rule over; *āmnāta*—directed in the revealed scriptures; *pravara*—highest; *guṇa*—of qualities; *gaṇa*—the sum total; *ekānta*—without deviation; *bhājanatayā*—because of his possessing; *sva-pitrā*—by his father; *upāmantritaḥ*—being asked; *bhavagati*—in the Supreme Personality of Godhead; *vāsudeve*—the all-pervading Lord; *eva*—certainly; *avyavadhāna*—without cessation; *samādhi-yogena*—by practicing *yoga* in complete absorption; *samāveśita*—completely dedicated; *sakala*—all; *kāraka*—senses; *kriyā-kalāpaḥ*—whose total activities; *na*—not; *eva*—thus; *abhyanandat*—welcomed; *yadyapi*—although; *tat*—that; *apratyāmnātavyam*—not to be rejected for any reason; *tat-adhikaraṇe*—in occupying that post; *ātmanaḥ*—of himself; *anyasmāt*—by other engagements; *asataḥ*—material; *api*—certainly; *parābhavam*—deterioration; *anvīkṣamāṇaḥ*—foreseeing.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in tran-

scendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince's father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Without serving the lotus feet of a pure Vaiṣṇava or spiritual master, no one has ever attained perfect liberation from material bondage." Prince Priyavrata regularly served the lotus feet of Nārada, and thus the Prince perfectly understood transcendental subjects in truth (*sa-tattvaḥ*). The word *sa-tattvaḥ* means that Priyavrata knew all the facts about the spirit soul, the Supreme Personality of Godhead, and the relationship between the spirit soul and the Supreme Personality of Godhead, and he also knew all about this material world and the relationship of the spirit soul and the Supreme Lord within the material world. Thus the Prince decided to engage himself only in rendering service to the Lord.

When Priyavrata's father, Svāyambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take pleasure in them, but remains always absorbed in the Lord's service. While thus serving the Lord, he deals externally with worldly affairs without being affected. For example, although he has no attraction for his children, he cares for them and educates them to become devotees. Similarly, he speaks to his wife with affectionate words, but he is not attached to her. By rendering devotional service, a devotee acquires all the good qualities of the

Supreme Lord. Lord Kṛṣṇa had sixteen thousand wives, all of them very beautiful, and although He dealt with each of them as a beloved husband, He was not attracted or attached to any of them. In the same way, although a devotee may enter family life and act very affectionately toward his wife and children, he is never attached to these activities.

This verse states that by serving the lotus feet of his spiritual master, Prince Priyavrata very soon attained the perfectional stage of Kṛṣṇa consciousness. This is the only way to advance in spiritual life. As stated in the *Vedas:*

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"If one has unflinching faith in the Supreme Lord and the spiritual master, the essence of all Vedic knowledge is revealed to him." (*Śvetāśvatara Upaniṣad* 6.23) A devotee always thinks of the Lord continuously. While chanting the Hare Kṛṣṇa *mantra*, the words Kṛṣṇa and Hare immediately remind him of all the Lord's activities. Since his entire life is engaged in the service of the Lord, a devotee cannot forget the Lord at any time. Just as an ordinary man always engages his mind in material activities, a devotee always engages his mind in spiritual activities. This is called *brahma-satra*, or meditating upon the Supreme Lord always. Prince Priyavrata was perfectly initiated into this practice by Śrī Nārada.

TEXT 7

अथ ह भगवानादिदेव एतस्य गुणविसर्गस्य परिबृंहणानुध्यानव्यवसित सकलजगदभिप्राय आत्मयोनिरखिलनिगमनिजगणपरिवेष्टितः स्वभवनादवततार॥७॥

atha ha bhagavān ādi-deva etasya guṇa-visargasya paribṛṁhaṇānudhyāna-vyavasita-sakala-jagad-abhiprāya ātma-yonir akhila-nigama-nija-gaṇa-pariveṣṭitaḥ sva-bhavanād avatatāra.

atha—thus; *ha*—indeed; *bhagavān*—the most powerful; *ādi-devaḥ*—the first demigod; *etasya*—of this universe; *guṇa-visargasya*—the creation of the three modes of material nature; *paribṛṁhaṇa*—the welfare; *anudhyāna*—always thinking of; *vyavasita*—known; *sakala*—whole; *jagat*—of the universe; *abhiprāyaḥ*—by whom the ultimate purpose; *ātma*—the Supreme Self; *yoniḥ*—whose source of birth; *akhila*—all; *nigama*—by the *Vedas; nija-gaṇa*—by personal associates; *pariveṣṭitaḥ*—being surrounded; *sva-bhavanāt*—from his own abode; *avatatāra*—descended.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation.

PURPORT

Lord Viṣṇu, the Supreme Self (*ātmā*), is the source of everything, as explained in the *Vedānta-sūtra: janmādy asya yataḥ.* Because Brahmā was born directly from Lord Viṣṇu, he is called *ātma-yoni.* He is also called *bhagavān,* although generally *bhagavān* refers to the Supreme Personality of Godhead (Viṣṇu or Lord Kṛṣṇa). Sometimes great personalities—such as demigods like Lord Brahmā, Nārada or Lord Śiva—are also addressed as *bhagavān* because they carry out the purpose of the Supreme Personality of Godhead. Lord Brahmā is called *bhagavān* because he is the secondary creator of this universe. He is always thinking of how to improve the situation of the conditioned souls who have come to the material world to enjoy material activities. For this reason, he disseminates the Vedic knowledge throughout the universe for everyone's guidance.

Vedic knowledge is divided into two parts: *pravṛtti-mārga* and *nivṛtti-mārga. Nivṛtti-mārga* is the path of negating sense enjoyment, and *pravṛtti-mārga* is the path by which the living entities are given a chance

to enjoy and at the same time are directed in such a way that they can go back home, back to Godhead. Because ruling over this universe is a great responsibility, Brahmā must force many Manus in different ages to take charge of universal affairs. Under each Manu there are different kings who also execute the purpose of Lord Brahmā. It is understood from previous explanations that the father of Dhruva Mahārāja, King Uttānapāda, ruled over the universe because his elder brother, Priyavrata, practiced austerity from the very beginning of his life. Thus up to the point of the Pracetās, the kings of the universe were all descendants of Uttānapāda Mahārāja. Since there were no suitable kings after the Pracetās, Svāyambhuva Manu went to the Gandhamādana Hill to bring back his eldest son, Priyavrata, who was meditating there. Svāyambhuva Manu requested Priyavrata to rule over the universe. When he refused, Lord Brahmā descended from the supreme planetary system, known as Satyaloka, to request Priyavrata to accept the order. Lord Brahmā did not come alone. He came with other great sages like Marīci, Ātreya and Vasiṣṭha. To convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the responsibility of ruling over the world, Lord Brahmā also brought with him the personified *Vedas*, his constant associates.

A significant word in this verse is *sva-bhavanāt*, indicating that Lord Brahmā descended from his own abode. Every demigod has his own abode. Indra, the King of the demigods, has his own abode, as do Candra, the lord of the moon planet, and Sūrya, the predominating deity of the sun planet. There are many millions of demigods, and the stars and planets are their respective homes. This is confirmed in *Bhagavad-gītā*. *Yānti deva-vratā devān:* "Those who worship the demigods go to their different planetary systems." Lord Brahmā's abode, the highest planetary system, is called Satyaloka or sometimes Brahmaloka. Brahmaloka usually refers to the spiritual world. The abode of Lord Brahmā is Satyaloka, but because Lord Brahmā resides there, it is also sometimes called Brahmaloka.

TEXT 8

स तत्र तत्र गगनतल उडुपतिरिव विमा नावलिभिरनुपथममरपरिवृढैरभिपूज्यमानः पथि पथि च वरूथशः सिद्धगन्धर्वसाध्यचारणमुनिगणैरुपगीय मानो गन्ध-मादनद्रोणीमवभासयन्नुपससर्प ॥ ८ ॥

sa tatra tatra gagana-tala uḍu-patir iva vimānāvalibhir anupatham amara-parivṛḍhair abhipūjyamānaḥ pathi pathi ca varūthaśaḥ siddha-gandharva-sādhya-cāraṇa-muni-gaṇair upagīyamāno gandha-mādana-droṇīm avabhāsayann upasasarpa.

saḥ—he (Lord Brahmā); *tatra tatra*—here and there; *gagana-tale*—under the canopy of the sky; *uḍu-patiḥ*—the moon; *iva*—like; *vimāna-āvalibhiḥ*—in their different airplanes; *anupatham*—along the path; *amara*—of the demigods; *parivṛḍhaiḥ*—by the leaders; *abhipūjyamānaḥ*—being worshiped; *pathi pathi*—on the way, one after another; *ca*—also; *varūthaśaḥ*—in groups; *siddha*—by the residents of Siddhaloka; *gandharva*—by the residents of Gandharvaloka; *sādhya*—by the residents of Sādhyaloka; *cāraṇa*—by the residents of Cāraṇaloka; *muni-gaṇaiḥ*—and by great sages; *upagīyamānaḥ*—being worshiped; *gandha-mādana*—of the planet where the Gandhamādana Hill is found; *droṇīm*—the border; *avabhāsayan*—illuminating; *upasasarpa*—he approached.

TRANSLATION

As Lord Brahmā descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sādhyaloka and Cāraṇaloka, as well as great sages and demigods flying in their different airplanes, assembled within the canopy of the sky to receive Lord Brahmā and worship him. As he received respect and adoration from the residents of the various planets, Lord Brahmā appeared just like the full moon surrounded by illuminating stars. Lord Brahmā's great swan then arrived at the border of Gandhamādana Hill and approached Prince Priyavrata, who was sitting there.

PURPORT

It appears from this description that there is regular interplanetary travel between the planets of the demigods. Another significant point is that there is a planet covered mostly by great mountains, one of which is Gandhamādana Hill. Three great personalities—Priyavrata, Nārada and Svāyambhuva Manu—were sitting on this hill. According to *Brahma-*

saṁhitā, each universe is filled with different planetary systems, and every system has a unique opulence. For example, on Siddhaloka, all the residents are very advanced in the powers of mystic *yoga*. They can fly from one planet to another without airplanes or other flying machines. Similarly, the residents of Gandharvaloka are expert in musical science, and those on Sādhyaloka are all great saints. The interplanetary system undoubtedly exists, and residents of different planets may go from one to another. On this earth, however, we have not invented any machine that can go directly from one planet to another, although an unsuccessful attempt has been made to go directly to the moon.

TEXT 9

तत्र ह वा एनं देवर्षिर्हंसयानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानः सहसैवोत्थायार्हणेन सह पितापुत्राभ्यामवहिताञ्जलिरुपतस्थे ॥ ९ ॥

tatra ha vā enaṁ devarṣir haṁsa-yānena pitaraṁ bhagavantaṁ hiraṇya-garbham upalabhamānaḥ sahasaivotthāyārhaṇena saha pitā-putrābhyām avahitāñjalir upatasthe.

tatra—there; *ha vā*—certainly; *enam*—him; *deva-ṛṣiḥ*—the great saint Nārada; *haṁsa-yānena*—by the swan carrier; *pitaram*—his father; *bhagavantam*—most powerful; *hiraṇya-garbham*—Lord Brahmā; *upalabhamānaḥ*—understanding; *sahasā eva*—immediately; *utthāya*—having stood up; *arhaṇena*—with paraphernalia for worship; *saha*—accompanied; *pitā-putrābhyām*—by Priyavrata and his father, Svāyambhuva Manu; *avahita-añjaliḥ*—with respect and folded hands; *upatasthe*—worshiped.

TRANSLATION

Lord Brahmā, the father of Nārada Muni, is the supreme person within this universe. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect.

PURPORT

As stated in the previous verse, Lord Brahmā was accompanied by other demigods, but his specific carrier was the great swan. Therefore as soon as Nārada Muni saw the swan, he could understand that his father, Lord Brahmā, who is also known as Hiraṇyagarbha, was arriving. Thus he immediately stood up with Svāyambhuva Manu and his son Priyavrata to receive Lord Brahmā and offer him respect.

TEXT 10

भगवानपि भारत तदुपनीतार्हणः सूक्तवाकेनातितरामुदितगुणगणावतार-सुजयः प्रियव्रतमादि पुरुषस्तं सदयहासावलोक इति होवाच ॥ १० ॥

bhagavān api bhārata tad-upanītārhaṇaḥ sūkta-vākenātitarām udita-guṇa-gaṇāvatāra-sujayaḥ priyavratam ādi-puruṣas taṁ sadaya-hāsāvaloka iti hovāca.

bhagavān—Lord Brahmā; *api*—moreover; *bhārata*—O King Parīkṣit; *tat*—by them; *upanīta*—brought forward; *arhaṇaḥ*—worshipable paraphernalia; *sūkta*—according to Vedic etiquette; *vākena*—by language; *atitarām*—highly; *udita*—praised; *guṇa-gaṇa*—qualities; *avatāra*—because of the descent; *su-jayaḥ*—whose glories; *priyavratam*—unto Priyavrata; *ādi-puruṣaḥ*—the original person; *tam*—unto him; *sa-daya*—with compassion; *hāsa*—smiling; *avalokaḥ*—whose looking; *iti*—thus; *ha*—certainly; *uvāca*—said.

TRANSLATION

My dear King Parīkṣit, because Lord Brahmā had finally descended from Satyaloka to Bhūloka, Nārada Muni, Prince Priyavrata and Svāyambhuva Manu came forward to offer him objects of worship and to praise him in highly qualified language, according to Vedic etiquette. At that time, Lord Brahmā, the original person of this universe, felt compassion for Priyavrata and, looking upon him with a smiling face, spoke to him as follows.

PURPORT

That Lord Brahmā descended from Satyaloka to see Priyavrata indicates that the matter was very serious. Nārada Muni had come to advise

Priyavrata about the value of spiritual life, knowledge, renunciation and *bhakti*, and Lord Brahmā knew that Nārada's instructions were very impressive. Therefore unless Lord Brahmā personally went to Gandhamādana Hill to request Priyavrata, Lord Brahmā knew that Prince Priyavrata would not accept his father's order. Brahmā's purpose was to break Priyavrata's determination. Therefore Brahmā first looked upon Priyavrata with compassion. His smile and compassionate features also indicated that although Brahmā would request Priyavrata to accept household life, Priyavrata would not be out of touch with devotional service. By the blessings of a Vaiṣṇava, everything is possible. This is described in *Bhakti-rasāmṛta-sindhu* as *kṛpā-siddhi*, or perfection attained simply by the blessings of a superior person. One usually becomes liberated and perfect by executing the regulative principles set down in the *śāstras*. Nonetheless, many persons have achieved perfection simply by the blessings of a spiritual master or superior.

Priyavrata was the grandson of Lord Brahmā, and as joking competition sometimes takes place between grandson and grandfather, in this case also Priyavrata was determined to remain in meditation, whereas Brahmā was determined that he rule the universe. Thus Lord Brahmā's affectionate smile and glance meant, "My dear Priyavrata, you have decided not to accept household life, but I have decided to convince you that you must accept it." Actually, Brahmā had come to praise Priyavrata for his high standard of renunciation, austerity, penance and devotion so that he would not be deviated from devotional service, even though he would accept household life.

In this verse, one important word is *sūkta-vākena* (by Vedic hymns). In the *Vedas*, there is the following prayer to Lord Brahmā: *hiraṇya-garbhaḥ samavartatāgre bhūtasya jātaḥ patir eka āsīt*. Brahmā was received with the appropriate Vedic hymns, and because he was welcomed according to the Vedic etiquette, he was very pleased.

TEXT 11

श्रीभगवानुवाच

निबोध तातेदमृतं ब्रवीमि
मास्रुयितुं देवमर्हस्यप्रमेयम् ।

वयं भवस्ते तत एष महर्षि-
र्वहाम सर्वे विवशा यस्य दिष्टम् ॥११॥

śrī-bhagavān uvāca
nibodha tatedam ṛtaṁ bravīmi
māsūyituṁ devam arhasy aprameyam
vayaṁ bhavas te tata eṣa maharṣir
vahāma sarve vivaśā yasya diṣṭam

śrī-bhagavān uvāca—the supreme person, Lord Brahmā, said; *nibodha*—kindly hear with attention; *tata*—my dear son; *idam*—this; *ṛtam*—true; *bravīmi*—I am speaking; *mā*—not; *asūyitum*—to be jealous of; *devam*—the Supreme Personality of Godhead; *arhasi*—you ought; *aprameyam*—who is beyond our experimental knowledge; *vayam*—we; *bhavaḥ*—Lord Śiva; *te*—your; *tataḥ*—father; *eṣaḥ*—this; *mahā-ṛṣiḥ*—Nārada; *vahāmaḥ*—carry out; *sarve*—all; *vivaśāḥ*—unable to deviate; *yasya*—of whom; *diṣṭam*—the order.

TRANSLATION

Lord Brahmā, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Śiva, your father and the great sage Mahārṣi Nārada, must carry out the order of the Supreme. We cannot deviate from His order.

PURPORT

Of the twelve great authorities in devotional service, four—Lord Brahmā himself, his son Nārada, Svāyambhuva Manu and Lord Śiva—were present before Priyavrata. They were accompanied by many other authoritative sages. Brahmā first wanted to impress upon Priyavrata that although these great personalities are all authorities, they cannot possibly disobey the orders of the Supreme Personality of Godhead, who is described in this verse as *deva*, which means "always glorious." The power, glory and potencies of the Supreme Personality of Godhead can never be diminished. In the *Īśopaniṣad*, the Lord is described as *apāpa-*

viddha, which indicates that He is never affected by anything materially considered sinful. Similarly, *Śrīmad-Bhāgavatam* describes the Supreme Personality of Godhead as being so powerful that nothing we might consider abominable can affect Him. An example sometimes given to explain the position of the Supreme Lord is that of the sun, which evaporates urine from the earth but is never affected by contamination. The Supreme Lord can never be accused of doing anything wrong.

When Lord Brahmā went to induce Priyavrata to accept the responsibility for ruling the universe, he did not go whimsically; he was following the dictations of the Supreme Lord. Indeed, Brahmā and other genuine authorities never do anything without His permission. The Supreme Lord is situated in everyone's heart. In the beginning of *Śrīmad-Bhāgavatam* it is said, *tene brahma hṛdā ya ādi-kavaye:* the Lord dictated Vedic knowledge to Brahmā through his heart. The more a living entity is purified by devotional service, the more he comes in direct contact with the Supreme Personality of Godhead, as confirmed in *Śrīmad Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love. I give the understanding by which they can come to Me." (Bg. 10.10) Lord Brahmā, therefore, had not come to Priyavrata by his own whims: rather, it is understood that he had been ordered to persuade Priyavrata by the Supreme Personality of Godhead, whose activities cannot be understood by material senses and who is therefore described herein as *aprameya*. Thus Lord Brahmā first advised Priyavrata to hear his words with attention and without envy.

Why one is induced to perform certain acts despite his desire to do something else is indicated herein. One cannot disobey the orders of the Supreme Lord, even if one is as powerful as Lord Śiva, Lord Brahmā, Manu or the great sage Nārada. All these authorities are certainly very powerful, but they do not have the power to disobey the orders of the

Supreme Personality of Godhead. Since Lord Brahmā had come to Priyavrata in accordance with the orders of the Supreme Lord, he first wanted to dispel any suspicions that he might be acting as Priyavrata's enemy. Lord Brahmā was following the orders of the Supreme Lord, and therefore it would be worthwhile for Priyavrata to accept Lord Brahmā's order, as the Lord desired.

TEXT 12

न तस्य कश्चित्तपसा विद्यया वा
न योगवीर्येण मनीषया वा ।
नैवार्थधर्मैः परतः स्वतो वा
कृतं विहन्तुं तनुभृद्विभूयात् ॥१२॥

na tasya kaścit tapasā vidyayā vā
na yoga-vīryeṇa manīṣayā vā
naivārtha-dharmaiḥ parataḥ svato vā
kṛtaṁ vihantuṁ tanu-bhṛd vibhūyāt

na—never; *tasya*—His; *kaścit*—anyone; *tapasā*—by austerity; *vidyayā*—by education; *vā*—or; *na*—never; *yoga*—by power of mystic *yoga; vīryeṇa*—by personal strength; *manīṣayā*—by intelligence; *vā*—or; *na*—never; *eva*—certainly; *artha*—by material opulence; *dharmaiḥ*—by the power of religion; *parataḥ*—by any external power; *svataḥ*—by personal endeavor; *vā*—or; *kṛtam*—the order; *vihantum*—to avoid; *tanu-bhṛt*—a living entity who has accepted a material body; *vibhūyāt*—is able.

TRANSLATION

One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahmā down to the ant.

PURPORT

In the *Garga Upaniṣad*, Gargamuni says to his wife, *etasya vā akṣarasya praśāsane gargi sūryā-candramasau vidhṛtau tiṣṭhataḥ:* "My dear Gargī, everything is under the control of the Supreme Personality of Godhead. Even the sun, the moon and other controllers and demigods like Lord Brahmā and King Indra are all under His control." An ordinary human being or animal who has accepted a material body cannot go beyond the jurisdiction of the Supreme Personality of Godhead's control. A material body includes senses. However, the sense activities of so-called scientists who try to be free from God's law or the laws of nature are useless. This is also confirmed in *Bhagavad-gītā* (7.14). *Mama māyā duratyayā:* it is impossible to surpass the control of material nature, for the Supreme Personality of Godhead is working behind it. Sometimes we are proud of our austerities, penances and mystic yogic powers, but it is clearly stated herein that one cannot surpass the laws and directions of the Supreme Personality of Godhead, either by dint of mystic power, a scientific education, or austerities and penances. It is impossible.

The word *manīṣayā* ("by intelligence") is of special significance. Priyavrata might argue that Lord Brahmā was requesting him to accept family life and the responsibility for ruling a kingdom, although Nārada Muni had advised him not to enter household life and be entangled in material affairs. Whom to accept would be a puzzle for Priyavrata because both Lord Brahmā and Nārada Muni are authorities. Under the circumstances, the use of the word *manīṣayā* is very appropriate, for it indicates that since both Nārada Muni and Lord Brahmā are authorized to give instruction, Priyavrata should neglect neither of them but should use his intelligence to follow the advice of both. To solve such dilemmas, Śrīla Rūpa Gosvāmī has given a very clear conception of intelligence. He says:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Viṣayān, material affairs, should be accepted without attachment, and everything should be dovetailed with the service of the Lord. That is real

intelligence (*manīṣā*). Becoming a family man or king in the material world is not harmful if one accepts everything for Kṛṣṇa's service. That necessitates clear intelligence. Māyāvādī philosophers say, *brahma satyaṁ jagan mithyā:* this material world is false, and only the Absolute Truth is real. However, an intelligent devotee in the line of Lord Brahmā and the great sage Nārada—or, in other words, in the Brahma-sampradāya—does not consider this world false. That which is created by the Supreme Personality of Godhead cannot be false, but using it for enjoyment is. Everything is meant to be enjoyed by the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (5.29). *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* the Supreme Personality of Godhead is the supreme proprietor and enjoyer, and therefore everything should be dovetailed for His enjoyment and service. Regardless of one's circumstances, favorable or unfavorable, one should use everything to serve the Supreme Lord. That is the perfect way to use one's intelligence.

TEXT 13

भवाय नाशाय च कर्म कर्तुं
शोकाय मोहाय सदा भयाय ।
सुखाय दुःखाय च देहयोग-
मव्यक्तदिष्टं जनताङ्ग धत्ते ॥१३॥

bhavāya nāśāya ca karma kartuṁ
śokāya mohāya sadā bhayāya
sukhāya duḥkhāya ca deha-yogam
avyakta-diṣṭaṁ janatāṅga dhatte

bhavāya—for birth; *nāśāya*—for death; *ca*—also; *karma*—activity; *kartum*—to do; *śokāya*—for bereavement; *mohāya*—for illuson; *sadā*—always; *bhayāya*—for fear; *sukhāya*—for happiness; *duḥkhāya*—for distress; *ca*—also; *deha-yogam*—connection with a material body; *avyakta*—by the Supreme Personality of Godhead; *diṣṭam*—directed; *janatā*—the living entities; *aṅga*—O Priyavrata; *dhatte*—accept.

TRANSLATION

My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress.

PURPORT

Every living entity who has come to this material world has come here for material enjoyment, but according to his own *karma*, activities, he must accept a certain type of body given to him by material nature under the order of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā* (3.27), *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ:* everything is being done by *prakṛti*, material nature, under the direction of the Supreme Lord. Modern scientists do not know why there are varieties of bodies in 8,400,000 forms. The fact is that all these bodies are ordained for the living entities by the Supreme Personality of Godhead according to the living entities' desires. He gives the living entities freedom to act as they like, but on the other hand they must accept a body according to the reactions of their activities. Thus there are different types of bodies. Some living entities have short durations of life, whereas others live for fantastic durations. Every one of them, however, from Brahmā down to the ant, acts according to the direction of the Supreme Personality of Godhead, who is sitting in everyone's heart. As confirmed in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." It is not a fact, however, that the Supreme Personality of Godhead gives direction to certain living entities in one way and other living entities in another way. The truth is that every living entity has a certain desire, and the Supreme Lord gives him a chance to fulfill it. The best course, therefore, is to surrender unto the Supreme Personality of Godhead and act according to His desire. One who does so is liberated.

TEXT 14

यद्वाचि तन्त्यां गुणकर्मदामभिः
सुदुस्तरैर्वत्स वयं सुयोजिताः ।
सर्वे वहामो बलिमीश्वराय
प्रोता नसीव द्विपदे चतुष्पदः ॥१४॥

yad-vāci tantyāṁ guṇa-karma-dāmabhiḥ
sudustarair vatsa vayaṁ suyojitāḥ
sarve vahāmo balim īśvarāya
protā nasīva dvi-pade catuṣ-padaḥ

yat—of whom; *vāci*—in the form of Vedic instruction; *tantyām*—to a long rope; *guṇa*—of quality; *karma*—and work; *dāmabhiḥ*—by the ropes; *su-dustaraiḥ*—very difficult to avoid; *vatsa*—my dear boy; *vayam*—we; *su-yojitāḥ*—are engaged; *sarve*—all; *vahāmaḥ*—carry out; *balim*—orders to please Him; *īśvarāya*—unto the Supreme Personality of Godhead; *protāḥ*—being bound; *nasi*—in the nose; *iva*—like; *dvi-pade*—to the two-legged (driver); *catuḥ-padaḥ*—the four-legged (bulls).

TRANSLATION

My dear boy, all of us are bound by the Vedic injunctions to the divisions of varṇāśrama according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of varṇāśrama-dharma, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses.

PURPORT

In this verse, the words *tantyāṁ guṇa-karma-dāmabhiḥ* are very important. We each get a body according to our association with the *guṇas*, the qualities or modes of material nature, and we act accordingly. As stated in *Bhagavad-gītā*, the four orders of the social system—namely *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*— are arranged according to *guṇa* and *karma*, their qualities and work. There is some controversy about

this, however, because some say that since one receives a body according to the *guṇa* and *karma* of his past life, it is one's birth that determines his social status. Others say, however, that one's birth according to the *guṇa* and *karma* of his past life is not the essential consideration, since one can change his *guṇa* and *karma* even in this life. Thus they say that the four divisions of the social order—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*— should be arranged according to the *guṇa* and *karma* of this life. This version is confirmed in *Śrīmad-Bhāgavatam* by Nārada Muni. While instructing Mahārāja Yudhiṣṭhira about the symptoms of *guṇa* and *karma*, Nārada Muni said that these symptoms must govern the division of society. In other words, if a person born in the family of a *brāhmaṇa* has the symptoms of a *śūdra*, he should be designated as a *śūdra*. Similarly, if a *śūdra* has brahminical qualities, he should be designated a *brāhmaṇa*.

The *varṇāśrama* system is scientific. Therefore if we accept the divisions of *varṇa* and *āśrama* according to the Vedic instructions, our lives will be successful. Unless human society is thus divided and arranged, it cannot be perfect. As stated in the *Viṣṇu Purāṇa* (3.8.9):

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*." All of human society is meant to worship Lord Viṣṇu. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshiping Lord Viṣṇu, people have been educated to worship matter. According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life. The goal of life is to reach Viṣṇu, but

instead of reaching Viṣṇu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.

It is best, therefore, to accept the injunctions of the *Vedas*, which are mentioned in this verse as *yad-vāci*. In accordance with those injunctions, everyone should find out whether he is a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* and should thus be educated accordingly. Then his life will be successful. Otherwise, all of human society will be confused. If human society is divided scientifically according to *varṇa* and *āśrama*, and if the Vedic directions are followed, one's life, regardless of his position, will be successful. It is not that *brāhmaṇas* will be elevated to the transcendental platform but not the *śūdras*. If the Vedic injunctions are followed, all of them—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—will be elevated to the transcendental platform, and their lives will be successful. The injunctions in the *Vedas* are explicit directions from the Supreme Personality of Godhead. The example cited in this verse is that bulls tied by ropes in their nostrils move according to the direction of the driver. Similarly, if we move according to the instructions of the *Vedas*, the perfect paths for our lives will be set. Otherwise, if we do not move in that way but act according to our whimsical ideas, our lives will be spoiled by confusion and will end in despair. Actually, because people at the present moment are not following the instructions of the *Vedas*, they are all confused. We must therefore accept this instruction by Lord Brahmā to Priyavrata as the factual scientific direction leading to the success of life. This is also confirmed in *Bhagavad-gītā* (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If we do not live according to the injunctions of the *śāstras*, the *Vedas*, we shall never achieve success in life, to say nothing of happiness or elevation to higher statuses of living.

TEXT 15

ईशाभिसृष्टं ह्यवरुन्ध्महेऽङ्ग
दुःखं सुखं वा गुणकर्मसङ्गात् ।
आस्थाय तत्तद्यदयुङ्क्त नाथ-
श्चक्षुष्मतान्धा इव नीयमानाः ॥१५॥

īśābhisṛṣṭaṁ hy avarundhmahe 'ṅga
duḥkhaṁ sukhaṁ vā guṇa-karma-saṅgāt
āsthāya tat tad yad ayuṅkta nāthaś
cakṣuṣmatāndhā iva nīyamānāḥ

īśa-abhisṛṣṭam—created or given by the Lord; *hi*—certainly; *avarundhmahe*—we have to accept; *aṅga*—my dear Priyavrata; *duḥkham*—distress; *sukham*—happiness; *vā*—or; *guṇa-karma*—with quality and work; *saṅgāt*—by association; *āsthāya*—being situated in; *tat tat*—that condition; *yat*—which body; *ayuṅkta*—He gave; *nāthaḥ*—the Supreme Lord; *cakṣuṣmatā*—by a person having eyes; *andhāḥ*—blind men; *iva*—like; *nīyamānāḥ*—being conducted.

TRANSLATION

My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see.

PURPORT

By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme Personality of Godhead, in accordance with whose decision

we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme Personality of Godhead. It is such instructions that constitute one's religion or occupational duty.

In *Bhagavad-gītā*, therefore, Lord Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other engagements. Simply surrender unto Me and follow Me." (Bg. 18.66) This process of surrendering by following the instructions of the Supreme Personality of Godhead is not meant for any particular caste or creed. A *brāhmaṇa* can surrender, and so can a *kṣatriya*, *vaiśya* or *śūdra*. Everyone can adopt this process. As stated in this verse, *cakṣuṣmatāndhā iva nīyamānāḥ:* one should follow the Lord the way a blind man follows a person who has eyes. If we follow the Supreme Personality of Godhead by following the directions He gives in the *Vedas* and *Bhagavad-gītā*, our lives will be successful. The Lord therefore says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me, become My devotee, and offer respect and obeisances unto Me. Then you will certainly come back home, back to Godhead. I promise you this because you are My very dear friend." (Bg. 18.65) This instruction is meant for everyone—*brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. If anyone, from any division of life, surrenders to the Supreme Personality of Godhead and follows His instructions, his life will be successful.

The previous verse has given the analogy of bulls moving under the direction of the driver of a bullock cart. The bulls, being completely surrendered to the driver, remain wherever he wants to place them and eat whatever he wants them to eat. Similarly, being completely surrendered to the Supreme Personality of Godhead, we should not aspire for happiness, or regret distress; we must be satisfied with the position allotted to

us by the Lord. We should follow the path of devotional service and not be dissatisfied with the happiness and distress He has given. People in the material modes of passion and ignorance generally cannot understand the plan of the Supreme Personality of Godhead with its 8,400,000 forms of life, but the human form affords one the special privilege to understand this plan, engage in devotional service and elevate oneself to the highest position of perfection by following the Lord's instructions. The entire world is working under the influence of the modes of material nature, especially ignorance and passion, but if people engage in hearing and chanting about the glories of the Supreme Lord, their lives can be successful, and they can be elevated to the highest perfection. In the *Bṛhan-nāradīya Purāṇa*, therefore, it is said:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of Kali, there is no other way, no other way, no other way for spiritual perfection than the holy name, the holy name, the holy name of the Lord." Everyone should be given the chance to hear the holy names of the Supreme Personality of Godhead, for thus one will gradually come to understand his real position in life and be elevated to the transcendental position above the mode of goodness. Thus all impediments to his progress will be cut to pieces. In conclusion, therefore, we must be satisfied in whatever position we have been put into by the Supreme Personality of Godhead, and we should try to engage ourselves in His devotional service. Then our lives will be successful.

TEXT 16

मुक्तोऽपि तावद्बिभृयात्स्वदेह-
मारब्धमश्नन्नभिमानशून्यः ।
यथानुभूतं प्रतियातनिद्रः
किं त्वन्यदेहाय गुणान्न वृङ्क्ते ॥१६॥

mukto 'pi tāvad bibhṛyāt sva-deham
ārabdham aśnann abhimāna-śūnyaḥ
yathānubhūtaṁ pratiyāta-nidraḥ
kiṁ tv anya-dehāya guṇān na vṛṅkte

muktaḥ—a liberated person; *api*—even; *tāvat*—so long; *bibhṛyāt*—must maintain; *sva-deham*—his own body; *ārabdham*—obtained as a result of past activity; *aśnan*—accepting; *abhimāna-śūnyaḥ*—without erroneous conceptions; *yathā*—as; *anubhūtam*—what was perceived; *pratiyāta-nidraḥ*—one who has awakened from sleep; *kim tu*—but; *anya-dehāya*—for another material body; *guṇān*—the material qualities; *na*—never; *vṛṅkte*—enjoys.

TRANSLATION

Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.

PURPORT

The difference between a liberated and conditioned soul is that the conditioned soul is under the concept of bodily life, whereas a liberated person knows that he is not the body but a spirit, different from the body. Priyavrata might have thought that although a conditioned soul is forced to act according to the laws of nature, why should he, who was far advanced in spiritual understanding, accept the same kind of bondage and impediments to spiritual advancement? To answer this doubt, Lord Brahmā informed him that even those who are liberated do not resent accepting, in the present body, the results of their past activities. While sleeping, one dreams many unreal things, but when he awakens he disregards them and makes progress in factual life. Similarly, a liberated person—one who has completely understood that he is not the body but a spirit soul—disregards past activities performed in ignorance and performs his present activities in such a way that they produce no reactions.

This is described in *Bhagavad-gītā* (3.9). *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* if one performs activities for the satisfaction of the Supreme Personality, the *yajña-puruṣa*, his work does not produce reactions, whereas *karmīs*, who act for themselves, are bound by the reactions of their work. A liberated person, therefore, does not think about whatever he has ignorantly done in the past; instead, he acts in such a way that he will not produce another body by fruitive activities. As clearly mentioned in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Regardless of what we have done in our past lives, if we engage ourselves in unalloyed devotional service to the Lord in this life, we will always be situated in the *brahma-bhūta* (liberated) state, free from reactions, and will not be obliged to accept another material body. *Tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna* (Bg. 4.9). After giving up the body, one who has acted in that way does not accept another material body, but instead goes back home, back to Godhead.

TEXT 17

भयं प्रमत्तस्य वनेष्वपि स्याद्
यतः स आस्ते सहषट्सपत्नः ।
जितेन्द्रियस्यात्मरतेर्बुधस्य
गृहाश्रमः किं नु करोत्यवद्यम् ॥१७॥

bhayaṁ pramattasya vaneṣv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jitendriyasyātma-rater budhasya
gṛhāśramaḥ kiṁ nu karoty avadyam

bhayam—fear; *pramattasya*—of one who is bewildered; *vaneṣu*—in forests; *api*—even; *syāt*—there must be; *yataḥ*—because; *saḥ*—he (one who is not self-controlled); *āste*—is existing; *saha*—with; *ṣaṭ-sapatnaḥ*—six co-wives; *jita-indriyasya*—for one who has already conquered the senses; *ātma-rateḥ*—self-satisfied; *budhasya*—for such a learned man; *gṛha-āśramaḥ*—household life; *kim*—what; *nu*—indeed; *karoti*—can do; *avadyam*—harm.

TRANSLATION

Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives—the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung, *gṛhe vā vanete thāke, 'hā gaurāṅga' bale ḍāke:* whether one is situated in the forest or at home, if he is engaged in the devotional service of Lord Caitanya, he is a liberated person. Here this is also repeated. For one who has not controlled his senses, going to the forest to become a so-called *yogī* is meaningless. Because his uncontrolled mind and senses are going with him, he cannot achieve anything, even by giving up household life and staying in the forest. Formerly many mercantile men from the up-country of India used to go to Bengal, and thus there is a familiar saying, "If you go to Bengal, your fortune will go with you." Our first concern, therefore, should be to control the senses, and since the senses cannot be controlled unless engaged in the devotional service of the Lord, our most important duty is to engage the senses in devotional service. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: bhakti* means engagement of the purified senses in the service of the Lord.

Herein Lord Brahmā indicates that instead of going to the forest with uncontrolled senses, it is better and more secure to engage the senses in the service of the Lord. Even household life can do no harm to a self-controlled person acting in this way; it cannot force him into material bondage. Śrīla Rūpa Gosvāmī has further enunciated this position:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"Regardless of one's circumstances, if one fully engages his activities, mind and words in the devotional service of the Lord, he should be understood to be a liberated person." Śrīla Bhaktivinoda Ṭhākura was a responsible officer and a householder, yet his service to the cause of expanding the mission of Lord Caitanya Mahāprabhu is unique. Śrīla Prabodhānanda Sarasvatī Ṭhākura says, *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate.* The sense organs are certainly our greatest enemies, and they are therefore compared to venomous serpents. However, if a venomous serpent is bereft of its poison fangs, it is no longer fearful. Similarly, if the senses are engaged in the service of the Lord, there is no need to fear their activities. The devotees in the Kṛṣṇa consciousness movement move within this material world, but because their senses are fully engaged in the service of the Lord, they are always aloof from the material world. They are always living in a transcendental position.

TEXT 18

यः षट् सपत्नान् विजिगीषमाणो
गृहेषु निर्विश्य यतेत पूर्वम् ।
अत्येति दुर्गाश्रित ऊर्जितारीन्
क्षीणेषु कामं विचरेद्विपश्चित् ॥१८॥

yaḥ ṣaṭ sapatnān vijigīṣamāṇo
gṛheṣu nirviśya yateta pūrvam
atyeti durgāśrita ūrjitārīn
kṣīṇeṣu kāmaṁ vicared vipaścit

yaḥ—anyone who; *ṣaṭ*—six; *sapatnān*—adversaries; *vijigīṣamāṇaḥ*—desiring to conquer; *gṛheṣu*—in household life; *nir-*

viśya—having entered; *yateta*—must try; *pūrvam*—first; *atyeti*—conquers; *durga-āśritaḥ*—being in a fortified place; *ūrjita-arīn*—very strong enemies; *kṣīṇeṣu*—decreased; *kāmam*—lusty desires; *vicaret*—can go; *vipaścit*—the most experienced, learned.

TRANSLATION

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

PURPORT

The Vedic system of four *varṇas* and four *āśramas* is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life (*gṛhastha-āśrama*), a student is fully trained to become *jitendriya*, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering his senses, he retires from household life and becomes *vānaprastha* as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts *sannyāsa*. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies. As a king in a strong fortress can conquer powerful enemies, so a householder in *gṛhastha-āśrama*, household life, can conquer the lusty desires of youth and be very secure when he takes *vānaprastha* and *sannyāsa*.

TEXT 19

त्वं त्वब्जनाभाङ्घ्रिसरोजकोश-
दुर्गाश्रितो निर्जितषट्सपत्नः ।
भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान्
विमुक्तसङ्गः प्रकृतिं भजस्व ॥१९॥

tvaṁ tv abja-nābhāṅghri-saroja-kośa-
durgāśrito nirjita-ṣaṭ-sapatnaḥ
bhuṅkṣveha bhogān puruṣātidiṣṭān
vimukta-saṅgaḥ prakṛtiṁ bhajasva

tvam—yourself; *tu*—then; *abja-nābha*—of the Supreme Personality of Godhead, whose navel is like a lotus flower; *aṅghri*—feet; *saroja*—lotus; *kośa*—hole; *durga*—the stronghold; *āśritaḥ*—taken shelter of; *nirjita*—conquered; *ṣaṭ-sapatnaḥ*—the six enemies (the mind and five senses); *bhuṅkṣva*—enjoy; *iha*—in this material world; *bhogān*—enjoyable things; *puruṣa*—by the Supreme Person; *atidiṣṭān*—extraordinarily ordered; *vimukta*—liberated; *saṅgaḥ*—from material association; *prakṛtim*—constitutional position; *bhajasva*—enjoy.

TRANSLATION

Lord Brahmā continued: My dear Priyavrata, seek shelter inside the opening in the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because the Lord, extraordinarily, has ordered you to do this. You will thus always be liberated from material association and be able to carry out the Lord's orders in your constitutional position.

PURPORT

There are three kinds of men within this material world. Those who are trying to enjoy the senses to the utmost are called *karmīs*, above them are the *jñānīs*, who try to conquer the urges of the senses, and above them are the *yogīs*, who have already conquered the senses. None of them, however, are situated in a transcendental position. Only devotees, who belong to none of the above-mentioned groups, are transcendental. As explained in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Lord Brahmā herein advises Priyavrata to remain transcendental in the fortress not of family life but of the lotus feet of the Lord (*abja-nābhāṅghri-saroja*). When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the Personality of Godhead is protected from all dangers. It is therefore said in *Śrīmad-Bhāgavatam* (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

For one who has taken shelter of the lotus feet of the Lord, everything becomes easier. Indeed, even crossing the great ocean of nescience (*bhavāmbudhi*) is exactly like crossing the hoofprint created by a calf (*vatsa-padam*). For such a devotee, there is no question of remaining in a place where every step is dangerous.

Our actual duty is to carry out the supreme order of the Personality of Godhead. If we are fixed in our determination to carry out the supreme order of the Lord, we are always secure, regardless of where we are situated, whether in hell or in heaven. Herein the words *prakṛtiṁ bhajasva* are very significant. *Prakṛtim* refers to one's constitutional position. Every living entity has the constitutional position of being an eternal servant of God. Therefore Lord Brahmā advised Priyavrata, "Be situated in your original position as an eternal servant of the Lord. If you carry out His orders, you will never fall, even in the midst of material enjoyment." Material enjoyment achieved by dint of one's fruitive activities differs from material enjoyment given by the Supreme Personality of Godhead. A devotee sometimes appears to be in a very opulent position, but he accepts that position to follow the orders of the Supreme Personality of Godhead. Therefore a devotee is never affected by material influences. The devotees in the Kṛṣṇa consciousness movement are preaching all over the world in accordance with the order of Śrī Caitanya Mahāprabhu.

They have to meet many *karmīs*, but by the mercy of Śrī Caitanya Mahāprabhu, they are unaffected by material influences. He has blessed them, as described in the *Caitanya-caritāmṛta* (*Madhya* 7.129):

kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅge

A sincere devotee who engages in the service of Lord Śrī Caitanya Mahāprabhu by preaching His cult all over the world will never be affected by *viṣaya-taraṅga*, material influences. On the contrary, in due course of time he will return to the shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu and will thus have perpetual association with Him.

TEXT 20

श्रीशुक उवाच

इति समभिहितो महाभागवतो भगवतस्त्रिभुवनगुरोरनुशासनमात्मनो लघुतयावनतशिरोधरो बाढमिति सबहुमानमुवाह ॥ २० ॥

śrī-śuka uvāca
iti samabhihito mahā-bhāgavato bhagavatas tri-bhuvana-guror anuśāsanam ātmano laghutayāvanata-śirodharo bāḍham iti sabahu-mānam uvāha.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *samabhihitaḥ*—completely instructed; *mahā-bhāgavataḥ*—the great devotee; *bhagavataḥ*—of the most powerful Lord Brahmā; *tri-bhuvana*—of the three worlds; *guroḥ*—the spiritual master; *anuśāsanam*—the order; *ātmanaḥ*—of himself; *laghutayā*—because of inferiority; *avanata*—bowed down; *śirodharaḥ*—his head; *bāḍham*—yes, sir; *iti*—thus; *sa-bahu-mānam*—with great respect; *uvāha*—carried out.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: After thus being fully instructed by Lord Brahmā, who is the spiritual master of the three

worlds, Priyavrata, his own position being inferior, offered obeisances, accepted the order and carried it out with great respect.

PURPORT

Śrī Priyavrata was the grandson of Lord Brahmā. Therefore according to social etiquette, his position was inferior. It is the duty of the inferior to carry out the order of the superior with great respect. Priyavrata therefore immediately said, "Yes, sir. I shall carry out your order." Priyavrata is described as a *mahā-bhāgavata*, a great devotee. The duty of a great devotee is to carry out the order of the spiritual master, or the spiritual master of the spiritual master in the *paramparā* system. As described in *Bhagavad-gītā* (4.2), *evaṁ paramparā prāptam:* one has to receive the instructions of the Supreme Lord through the disciplic chain of spiritual masters. A devotee of the Lord always considers himself a servant of the servant of the servant of the Lord.

TEXT 21

भगवानपि मनुना यथावदुपकल्पितापचितिः प्रियव्रतनारदयोरविषममभिसमीक्षमाणयोरात्मसमवस्थानमवाङ्मनसं क्षयमव्यवहृतं प्रवर्तयन्नगमत् ॥२१॥

bhagavān api manunā yathāvad upakalpitāpacitiḥ priyavrata-nāradayor aviṣamam abhisamīkṣamāṇayor ātmasam avasthānam avāṅ-manasaṁ kṣayam avyavahṛtaṁ pravartayann agamat.

bhagavān—the most powerful Lord Brahmā; *api*—also; *manunā*—by Manu; *yathāvat*—as deserved; *upakalpita-apacitiḥ*—being worshiped; *priyavrata-nāradayoḥ*—in the presence of Priyavrata and Nārada; *aviṣamam*—without aversion; *abhisamīkṣamāṇayoḥ*—looking on; *ātmasam*—just suitable for his position; *avasthānam*—to his abode; *avāk-manasam*—beyond the description of mind and words; *kṣayam*—the planet; *avyavahṛtam*—extraordinarily situated; *pravartayan*—departing; *agamat*—returned.

TRANSLATION

Lord Brahmā was then worshiped by Manu, who respectfully satisfied him as well as he could. Priyavrata and Nārada also looked

upon Brahmā with no tinges of resentment. Having engaged Priyavrata in accepting his father's request, Lord Brahmā returned to his abode, Satyaloka, which is indescribable by the endeavor of mundane mind or words.

PURPORT

Manu was certainly very satisfied that Lord Brahmā had persuaded his son Priyavrata to take the responsibility for ruling the world. Priyavrata and Nārada were also very satisfied. Although Brahmā had forced Priyavrata to accept the management of worldly affairs, thus breaking his vow to remain *brahmacārī* and completely engage in devotional service, Nārada and Priyavrata did not look upon Brahmā with resentment. Nārada was not at all sorry that he had been frustrated in making Priyavrata a disciple. Both Priyavrata and Nārada were exalted personalities who knew how to respect Lord Brahmā. Therefore instead of looking upon Brahmā with resentment, they very feelingly offered him their respect. Lord Brahmā then returned to his celestial abode, known as Satyaloka, which is described here as being impeccable and being unapproachable by words.

It is stated in this verse that Lord Brahmā returned to his residence, which is as important as his own personality. Lord Brahmā is the creator of this universe and the most exalted personality within it. His lifetime is described in *Bhagavad-gītā* (8.17). *Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ.* The total duration of the four yugas is 4,300,000 years, and when that is multiplied a thousand times, it equals twelve hours in the life of Brahmā. Therefore we cannot factually comprehend even twelve hours of Brahmā's life, to say nothing of the one hundred years that constitute his entire lifetime. How, then, can we understand his abode? The Vedic literatures describe that in Satyaloka there is no birth, death, old age or disease. In other words, since Satyaloka is situated next to Brahmaloka, or the Brahman effulgence, it is almost as good as Vaikuṇṭhaloka. Lord Brahmā's abode is practically indescribable from our present status. Therefore it has been described as *avāṅ-manasa-gocara*, or beyond the description of our words and the imagination of our minds. The Vedic literatures thus describe the abode of Lord Brahmā: *yad vai parārdhyaṁ tad upārameṣṭhyaṁ na yatra śoko na jarā na mṛtyur nārtir na codvegaḥ.* "In Satyaloka, which is situated many

millions and billions of years away, there is no lamentation, nor is there old age, death, anxiety or the influence of enemies."

TEXT 22

मनुरपि परेणैवं प्रतिसन्धितमनोरथः सुरर्षिवरानुमतेनात्मजमखिलधरामण्डल-स्थितिगुप्तय आस्थाप्य स्वयमतिविषमविषयविषजलाशयाशाया उपरराम२२

manur api pareṇaivaṁ pratisandhita-manorathaḥ surarṣi-varānumatenātmajam akhila-dharā-maṇḍala-sthiti-guptaya āsthāpya svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā upararāma.

manuḥ—Svāyambhuva Manu; *api*—also; *pareṇa*—by Lord Brahmā; *evam*—thus; *pratisandhita*—executed; *manaḥ-rathaḥ*—his mental aspiration; *sura-ṛṣi-vara*—of the great sage Nārada; *anumatena*—by the permission; *ātma-jam*—his son; *akhila*—of the entire universe; *dharā-maṇḍala*—of planets; *sthiti*—maintenance; *guptaye*—for the protection; *āsthāpya*—establishing; *svayam*—personally; *ati-viṣama*—very dangerous; *viṣaya*—material affairs; *viṣa*—of poison; *jala-āśaya*—ocean; *āśāyāḥ*—from desires; *upararāma*—got relief.

TRANSLATION

Svāyambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.

PURPORT

Svāyambhuva Manu was practically hopeless because such a great personality as Nārada was instructing his son Priyavrata not to accept household life. Now he was very pleased that Lord Brahmā had interfered by inducing his son to accept the responsibility for ruling the government of the universe. From *Bhagavad-gītā* we get information that Vaivasvata Manu was the son of the sun-god and that his son, Mahārāja Ikṣvāku,

ruled this planet earth. Svāyambhuva Manu, however, appears to have been in charge of the entire universe, and he entrusted to his son, Mahārāja Priyavrata, the responsibility for maintaining and protecting all the planetary systems. *Dharā-maṇḍala* means "planet." This earth, for instance, is called *dharā-maṇḍala. Akhila,* however, means "all" or "universal." It is therefore difficult to understand where Mahārāja Priyavrata was situated, but from this literature his position certainly appears greater than that of Vaivasvata Manu, for he was entrusted with all the planetary systems of the entire universe.

Another significant statement is that Svāyambhuva Manu took great satisfaction from abnegating the responsibility for ruling all the planetary systems of the universe. At present, politicians are very eager to take charge of the government, and they engage their men in canvassing from door to door to get votes to win the post of president or a similar exalted office. On the contrary, however, herein we find that King Priyavrata had to be persuaded by Lord Brahmā to accept the post of emperor of the entire universe. Similarly, his father, Svāyambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as *rājarṣis,* ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Svāyambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment.

Material affairs have herein been compared to an ocean of poison. They have been described in a similar way by Śrīla Narottama dāsa Ṭhākura in one of his songs:

saṁsāra-viṣānale, divā-niśi hiyā jvale,
juḍāite nā kainu upāya

"My heart is always burning in the fire of material existence, and I have made no provisions for getting out of it."

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmila kene tāya

"The only remedy is *hari-nāma-saṅkīrtana*, the chanting of the Hare Kṛṣṇa *mahā-mantra*, which is imported from the spiritual world, Goloka Vṛndāvana. How unfortunate I am that I have no attraction for this." Manu wanted to seek shelter at the lotus feet of the Lord, and therefore when his son Priyavrata took charge of his worldly affairs, Manu was very relieved. That is the system of Vedic civilization. At the end of life, one must free himself from worldly affairs and completely engage in the service of the Lord.

The word *surarṣi-vara-anumatena* is also significant. Manu entrusted the government to his son with the permission of the great saint Nārada. This is particularly mentioned because although Nārada wanted Priyavrata to become free from all material affairs, when Priyavrata took charge of the universe by the request of Lord Brahmā and Manu, Nārada was also very pleased.

TEXT 23

इति ह वाव स जगतीपतिरीश्वरेच्छयाधिनिवेशितकर्माधिकारोऽखिलजगद्बन्ध-ध्वंसनपरानुभावस्य भगवत आदिपुरुषस्याङ्घ्रियुगलानवरतध्यानानुभावेन परिरन्धितकषायाशयोऽवदातोऽपि मानवर्धनो महतां महीतलमनुशशास ॥ २३ ॥

iti ha vāva sa jagatī-patir īśvarecchayādhiniveśita-karmādhikāro 'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-puruṣasyāṅghri-yugalānavarata-dhyānānubhāvena parirandhita-kaṣāyāśayo 'vadāto 'pi māna-vardhano mahatāṁ mahītalam anuśaśāsa.

iti—thus; *ha vāva*—indeed; *saḥ*—he; *jagatī-patiḥ*—the emperor of the whole universe; *īśvara-icchayā*—by the order of the Supreme Personality of Godhead; *adhiniveśita*—completely engaged; *karma-adhikāraḥ*—in material affairs; *akhila-jagat*—of the entire universe; *bandha*—bondage; *dhvaṁsana*—destroying; *para*—transcendental; *anubhāvasya*—whose influence; *bhagavataḥ*—of the Supreme Personality of Godhead; *ādi-puruṣasya*—the original person; *aṅghri*—on the lotus feet; *yugala*—two; *anavarata*—constant; *dhyāna-anubhāvena*—by meditation; *parirandhita*—destroyed; *kaṣāya*—all the dirty things; *āśayaḥ*—in his heart; *avadātaḥ*—completely pure; *api*—

although; *māna-vardhanaḥ*—just to give honor; *mahatām*—to superiors; *mahītalam*—the material world; *anuśaśāsa*—ruled.

TRANSLATION

Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

PURPORT

The words *māna-vardhano mahatām* ("just to show honor to superiors") are very significant. Although Mahārāja Priyavrata was already a liberated person and had no attraction for material things, he engaged himself fully in governmental affairs just to show respect to Lord Brahmā. Arjuna had also acted in the same way. Arjuna had no desire to participate in political affairs or the fighting at Kurukṣetra, but when ordered to do so by the Supreme Lord, Kṛṣṇa, he executed those duties very nicely. One who always thinks of the lotus feet of the Lord is certainly above all the contamination of the material world. As stated in *Bhagavad-gītā:*

yogināṁ api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47) Mahārāja Priyavrata, therefore, was a liberated person and was among the highest of *yogīs*, yet superficially he became the emperor of the universe in accordance with the order of Lord Brahmā. Showing respect to his superior in this way was another of his extraordinary qualifications. As stated in *Śrīmad-Bhāgavatam* (6.17.28):

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narkeṣv
api tulyārtha-darśinaḥ

A devotee who is actually advanced is not afraid of anything, provided he has the opportunity to execute the order of the Supreme Personality of Godhead. This is the proper explanation of why Priyavrata engaged in worldly affairs although he was a liberated person. Also, only because of this principle does a *mahā-bhāgavata*, who has nothing to do with the material world, come down to the second platform of devotional service to preach the glories of the Lord all over the world.

TEXT 24

अथ च दुहितरं प्रजापतेर्विश्वकर्मण उपयेमे बर्हिष्मतीं नाम तस्यामु ह वाव आत्मजानात्मसमानशीलगुणकर्मरूपवीर्योदारान्दश भावयाम्बभूव कन्यां च यवीयसीमूर्जस्वतीं नाम ॥ २४ ॥

atha ca duhitaraṁ prajāpater viśvakarmaṇa upayeme barhiṣmatīṁ nāma tasyām u ha vāva ātmajān ātma-samāna-śīla-guṇa-karma-rūpa-vīryodārān daśa bhāvayām babhūva kanyāṁ ca yavīyasīm ūrjasvatīṁ nāma.

atha—thereafter; *ca*—also; *duhitaram*—the daughter; *prajāpateḥ*—of one of the *prajāpatis* entrusted with increasing population; *viśvakarmaṇaḥ*—named Viśvakarmā; *upayeme*—married; *barhiṣmatīm*—Barhiṣmatī; *nāma*—named; *tasyām*—in her; *u ha*—as it is celebrated; *vāva*—wonderful; *ātma-jān*—sons; *ātma-samāna*—exactly equal to him; *śīla*—character; *guṇa*—quality; *karma*—activities; *rūpa*—beauty; *vīrya*—prowess; *udārān*—whose magnanimity; *daśa*—ten; *bhāvayām babhūva*—he begot; *kanyām*—daughter; *ca*—also; *yavīyasīm*—the youngest of all; *ūrjasvatīm*—Ūrjasvatī; *nāma*—named.

TRANSLATION

Thereafter, Mahārāja Priyavrata married Barhiṣmatī, the daughter of the prajāpati named Viśvakarmā. In her he begot ten

sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Ūrjasvatī.

PURPORT

Mahārāja Priyavrata not only carried out the order of Lord Brahmā by accepting the duties of government, but also married Barhiṣmatī, the daughter of Viśvakarmā, one of the *prajāpatis*. Since Mahārāja Priyavrata was fully trained in transcendental knowledge, he could have returned home and conducted the business of government as a *brahmacārī*. Instead, however, when he returned to household life, he accepted a wife also. The principle is that when one becomes a *gṛhastha*, he must live perfectly in that order, which means he must live peacefully with a wife and children. When Caitanya Mahāprabhu's first wife died, His mother requested Him to marry for a second time. He was twenty years old and was going to take *sannyāsa* at the age of twenty-four, yet by the request of His mother, He married. "As long as I am in household life," He told His mother, "I must have a wife, for household life does not mean staying in a house. Real household life means living in a house with a wife."

Three words in this verse are very significant—*u ha vāva*. These words are used to express wonder. Priyavrata Mahārāja had taken a vow of renunciation, but accepting a wife and begetting children have nothing to do with the path of renunciation; these are activities on the path of enjoyment. It was a source of great wonder, therefore, that Priyavrata Mahārāja, who had followed the path of renunciation, had now accepted the path of enjoyment.

Sometimes we are criticized because although I am a *sannyāsī*, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Kṛṣṇa conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing *daiva-varṇāśrama*, the transcendental system of four social orders and four spiritual orders. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, however, wanted to reestablish *daiva-varṇāśrama*. In *daiva-varṇāśrama* there cannot be acknowledgement of social status according to birthright

because in *Bhagavad-gītā* it is said that the determining considerations are *guṇa* and *karma*, one's qualities and work. It is this *daiva-varṇāśrama* that should be established all over the world to continue a perfect society for Kṛṣṇa consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Kṛṣṇa conscious society.

TEXT 25

आग्नीध्रेध्मजिह्वयज्ञबाहुमहावीरहिरण्यरेतोघृतपृष्ठसवनमेधातिथिवीतिहोत्रकवय इति सर्व एवाग्निनामानः ॥२५॥

āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-ghṛtapṛṣṭha-savana-medhātithi-vītihotra-kavaya iti sarva evāgni-nāmānaḥ.

āgnīdhra—Āgnīdhra; *idhma-jihva*—Idhmajihva; *yajña-bāhu*—Yajñabāhu; *mahā-vīra*—Mahāvīra; *hiraṇya-retaḥ*—Hiraṇyaretā; *ghṛta-pṛṣṭha*—Ghṛtapṛṣṭha; *savana*—Savana; *medhā-tithi*—Medhātithi; *vīti-hotra*—Vītihotra; *kavayaḥ*—and Kavi; *iti*—thus; *sarve*—all these; *eva*—certainly; *agni*—of the demigod controlling fire; *nāmānaḥ*—names.

TRANSLATION

The ten sons of Mahārāja Priyavrata were named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. These are also names of Agni, the fire-god.

TEXT 26

एतेषां कविर्महावीरः सवन इति त्रय आसन्नूर्ध्वरेतसस्त आत्मविद्यायामर्भभावादारभ्य कृतपरिचयाः पारमहंस्यमेवाश्रममभजन् ॥ २६ ॥

eteṣāṁ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātma-vidyāyām arbha-bhāvād ārabhya kṛta-paricayāḥ pāramahaṁsyam evāśramam abhajan.

eteṣām—of these; *kaviḥ*—Kavi; *mahāvīraḥ*—Mahāvīra; *savanaḥ*—Savana; *iti*—thus; *trayaḥ*—three; *āsan*—were; *ūrdhva-retasaḥ*—completely celibate; *te*—they; *ātma-vidyāyām*—in transcendental knowledge; *arbha-bhāvāt*—from childhood; *ārabhya*—beginning; *kṛta-paricayāḥ*—very well versed; *pāramahaṁsyam*—of the highest spiritual perfection of human life; *eva*—certainly; *āśramam*—the order; *abhajan*—executed.

TRANSLATION

Three among these ten—namely Kavi, Mahāvīra and Savana—lived in complete celibacy. Thus trained in brahmacārī life from the beginning of childhood, they were very conversant with the highest perfection, known as the paramahaṁsa-āśrama.

PURPORT

The word *ūrdhva-retasaḥ* in this verse is very significant. *Ūrdhva-retaḥ* refers to one who can control sex life and who instead of wasting semen by discharging it, can use this most important substance accumulated in the body to enrich the brain. One who can completely control sex life is able to work wonderfully with his brain, especially in remembering. Thus students who simply hear Vedic instructions once from their teacher could remember them verbatim without needing to read books, which therefore did not exist in former times.

Another significant word is *arbha-bhāvāt*, which means "from very childhood." Another meaning is "from being very affectionate to children." In other words, *paramahaṁsa* life is dedicated for the benefit of others. Just as a father sacrifices many things out of affection for his son, great saintly persons sacrifice all kinds of bodily comforts for the benefit of human society. In this connection there is a verse concerning the six Gosvāmīs:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

Because of their compassion for the poor fallen souls, the six Gosvāmīs gave up their exalted positions as ministers and took vows as mendicants.

Thus minimizing their bodily wants as far as possible, they each accepted only a loincloth and a begging bowl. Thus they remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu by compiling and publishing various Vaiṣṇava literatures.

TEXT 27

तस्मिन्नु ह वा उपशमशीलाः परमर्षयः सकलजीवनिकायावासस्य भगवतो वासुदेवस्य भीतानां शरणभूतस्य श्रीमच्चरणारविन्दाविरतस्मरणाविगलितपरम-भक्तियोगानुभावेन परिभावितान्तर्हृदयाधिगते भगवति सर्वेषां भूतानामात्मभूते प्रत्यगात्मन्येवात्मनस्तादात्म्यमविशेषेण समीयुः ॥ २७ ॥

tasminn u ha vā upaśama-śīlāḥ paramarṣayaḥ sakala-jīva-nikāyāvāsasya bhagavato vāsudevasya bhītānāṁ śaraṇa-bhūtasya śrīmac-caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena paribhāvitāntar-hṛdayādhigate bhagavati sarveṣāṁ bhūtānām ātma-bhūte pratyag-ātmany evātmanas tādātmyam aviśeṣeṇa samīyuḥ.

tasmin—in that *paramahaṁsa-āśrama; u*—certainly; *ha*—so celebrated; *vā*—indeed; *upaśama-śīlāḥ*—in the renounced order of life; *parama-ṛṣayaḥ*—the great sages; *sakala*—all; *jīva*—of living entities; *nikāya*—in total; *āvāsasya*—the residence; *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—Lord Vāsudeva; *bhītānām*—of those afraid of material existence; *śaraṇa-bhūtasya*—the one who is the only shelter; *śrīmat*—of the Supreme Personality of Godhead; *caraṇa-aravinda*—the lotus feet; *avirata*—constantly; *smaraṇa*—remembering; *avigalita*—completely uncontaminated; *parama*—supreme; *bhakti-yoga*—of mystic devotional service; *anubhāvena*—by the prowess; *paribhāvita*—purified; *antaḥ*—within; *hṛdaya*—the heart; *adhigate*—perceived; *bhagavati*—the Supreme Personality of Godhead; *sarveṣām*—of all; *bhūtānām*—living entities; *ātma-bhūte*—situated within the body; *pratyak*—directly; *ātmani*—with the Supreme Supersoul; *eva*—certainly; *ātmanaḥ*—of the self; *tādātmyam*—qualitative equality; *aviśeṣeṇa*—without differences; *samīyuḥ*—realized.

TRANSLATION

Thus situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They concentrated their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and who is therefore celebrated as Vāsudeva. Lord Vāsudeva is the only shelter of those who are actually afraid of material existence. By constantly thinking of His lotus feet, these three sons of Mahārāja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, and realize that there was qualitatively no difference between themselves and Him.

PURPORT

The *paramahaṁsa* stage is the topmost position in renounced life. In *sannyāsa*, the renounced order, there are four stages—*kuṭīcaka*, *bahūdaka*, *parivrājakācārya* and *paramahaṁsa*. According to the Vedic system, when one accepts the renounced order, he stays outside his village in a cottage, and his necessities, especially his food, are supplied from home. This is called the *kuṭīcaka* stage. When a *sannyāsī* advances further, he no longer accepts anything from home; instead, he collects his necessities, especially his food, from many places. This system is called *mādhukarī*, which literally means "the profession of the bumblebees." As bumblebees collect honey from many flowers, a little from each, so a *sannyāsī* should beg from door to door but not accept very much food from any particular house; he should collect a little bit from every house. This is called the *bahūdaka* stage. When a *sannyāsī* is still more experienced, he travels all over the world to preach the glories of Lord Vāsudeva. He is then known as *parivrājakācārya*. The *sannyāsī* reaches the *paramahaṁsa* stage when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. An actual *paramahaṁsa* is one who completely controls his senses and engages in the unalloyed service of the Lord. Therefore all three of

these sons of Priyavrata, namely Kavi, Mahāvīra and Savana, were situated in the *paramahaṁsa* stage from the very beginning. Their senses could not disturb them, for their senses were completely engaged in serving the Lord. Therefore the three brothers are described in this verse as *upaśama-śīlāḥ*. *Upaśama* means "completely subdued." Because they completely subdued their senses, they are understood to have been great sages and saints.

After subduing their senses, the three brothers concentrated their minds upon the lotus feet of Vāsudeva, Lord Kṛṣṇa. As stated in *Bhagavad-gītā* (7.19), *vāsudevaḥ sarvam iti*. The lotus feet of Vāsudeva are everything. Lord Vāsudeva is the reservoir of all living entities. When this cosmic manifestation is dissolved, all living entities enter the supreme body of the Lord, Garbhodakaśāyī Viṣṇu, who merges within the body of Mahā-Viṣṇu. Both of these *viṣṇu-tattvas* are *vāsudeva-tattvas*, and therefore the great sages Kavi, Mahāvīra and Savana concentrated always upon the lotus feet of Lord Vāsudeva, Kṛṣṇa. In this way they could understand that the Supersoul within the heart is the Supreme Personality of Godhead, and they could recognize their identity with Him. The complete description of this realization is that simply by discharging the unalloyed form of devotional service, one can realize his self completely. The *parama-bhakti-yoga* mentioned in this verse means that a living entity, by dint of unalloyed devotional service, has no other interest than the service of the Lord, as described in *Bhagavad-gītā* (*vāsudevaḥ sarvam iti*). By *parama-bhakti-yoga*, by elevating oneself to the highest platform of loving service, one can automatically be relieved from the bodily concept of life and see the Supreme Personality of Godhead face to face. As confirmed in *Brahma-saṁhitā:*

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

An advanced devotee, who is known as a *sat*, or saint, can always see within his heart the Supreme Personality of Godhead, face to face. Kṛṣṇa, Śyāmasundara, expands Himself by His plenary portion, and thus a devotee can always see Him within his heart.

TEXT 28

अन्यस्यामपि जायायां त्रयः पुत्रा आसन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः ॥२८॥

anyasyām api jāyāyāṁ trayaḥ putrā āsann uttamas tāmaso raivata iti manvantarādhipatayaḥ

anyasyām—other; *api*—also; *jāyāyām*—in the wife; *trayaḥ*—three; *putrāḥ*—sons; *āsan*—there were; *uttamaḥ tāmasaḥ raivataḥ*—Uttama, Tāmasa and Raivata; *iti*—thus; *manu-antara*—of the *manvantara* millennium; *adhipatayaḥ*—rulers.

TRANSLATION

In his other wife, Mahārāja Priyavrata begot three sons, named Uttama, Tāmasa and Raivata. All of them later took charge of manvantara millenniums.

PURPORT

In every day of Brahmā there are fourteen *manvantaras*. The duration of one *manvantara*, the lifespan of one Manu, is seventy-one *yugas*, and each *yuga* is 4,320,000 years. Almost all the Manus selected to rule the *manvantaras* came from the family of Mahārāja Priyavrata. Three of them are particularly mentioned herein, namely Uttama, Tāmasa and Raivata.

TEXT 29

एवमुपशमायनेषु स्वतनयेष्वथ जगतीपतिर्जगतीमर्बुदान्येकादश परिवत्सराणामव्याहताखिलपुरुषकारसारसम्भृतदोर्दण्डयुगलापीडितमौर्वीगुणस्तनितविरमितधर्मप्रतिपक्षो बर्हिष्मत्याश्चानुदिनमेधमानप्रमोदप्रसरणयौषिण्यव्रीडाप्रमुषितहासावलोकरुचिरक्ष्वेल्यादिभिः पराभूयमानविवेक इवानवबुध्यमान इव महामना बुभुजे ॥ २९ ॥

evam upaśamāyaneṣu sva-tanayeṣv atha jagatī-patir jagatīm arbudāny ekādaśa parivatsarāṇām avyāhatākhila-puruṣa-kāra-sāra-sambhṛta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāna-pramoda-prasaraṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣvely-ādibhiḥ parābhūyamāna-viveka ivānavabudhyamāna iva mahāmanā bubhuje.

evam—thus; *upaśama-ayaneṣu*—all well qualified; *sva-tanayeṣu*—his own sons; *atha*—thereafter; *jagatī-patiḥ*—the master of the universe; *jagatīm*—the universe; *arbudāni*—*arbudas* (one *arbuda* equals 100,000,000); *ekādośa*—eleven; *parivatsarāṇām*—of years; *avyāhata*—without being interrupted; *akhila*—universal; *puruṣa-kāra*—prowess; *sāra*—strength; *sambhṛta*—endowed with; *doḥ-daṇḍaḥ*—of powerful arms; *yugala*—by the pair; *āpīḍita*—being drawn; *maurvī-guṇa*—of the bowstring; *stanita*—by the loud sound; *viramita*—defeated; *dharma*—religious principles; *pratipakṣaḥ*—those who are against; *barhiṣmatyāḥ*—of his wife Barhiṣmatī; *ca*—and; *anudinam*—daily; *edhamāna*—increasing; *pramoda*—pleasing intercourse; *prasaraṇa*—amiability; *yauṣiṇya*—feminine behavior; *vrīḍā*—by shyness; *pramuṣita*—held back; *hāsa*—laughing; *avaloka*—glancing; *rucira*—pleasing; *kṣveli-ādibhiḥ*—by exchanges of loving propensities; *parābhūyamāna*—being defeated; *vivekaḥ*—his true knowledge; *iva*—like; *anavabudhyamānaḥ*—a less intelligent person; *iva*—like; *mahā-manāḥ*—the great soul; *bubhuje*—ruled.

TRANSLATION

After Kavi, Mahāvīra and Savana were completely trained in the paramahaṁsa stage of life, Mahārāja Priyavrata ruled the universe for eleven arbudas of years. Whenever he was determined to fix his arrow upon his bowstring with his two powerful arms, all opponents of the regulative principles of religious life would flee from his presence in fear of the unparalleled prowess he displayed in ruling the universe. He greatly loved his wife Barhiṣmatī, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhiṣmatī in-

creased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.

PURPORT

In this verse, the word *dharma-pratipakṣaḥ* ("opponents of religious principles") refers not to a particular faith, but to *varṇāśrama-dharma*, the division of society, socially and spiritually, into four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and four *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). To maintain proper social order and help the citizens gradually progress toward the goal of life—namely spiritual understanding—the principles of *varṇāśrama-dharma* must be accepted. From this verse, Mahārāja Priyavrata appears to have been so strict in maintaining this institution of *varṇāśrama-dharma* that anyone neglecting it would immediately flee from his presence as soon as the King warned him by fighting or administering light punishment. Indeed, Mahārāja Priyavrata would not have to fight, for simply because of his strong determination, they dared not disobey the rules and regulations of *varṇāśrama-dharma*. It is said that unless human society is regulated by *varṇāśrama-dharma*, it is no better than a bestial society of cats and dogs. Mahārāja Priyavrata, therefore, strictly maintained *varṇāśrama-dharma* by his extraordinary, unparalleled prowess.

To maintain such a life of strict vigilance, one needs encouragement from his wife. In the *varṇāśrama-dharma* system, certain classes, such as the *brāhmaṇas* and *sannyāsīs*, do not need encouragement from the opposite sex. *Kṣatriyas* and *gṛhasthas*, however, actually need the encouragement of their wives in order to execute their duties. Indeed, a *gṛhastha* or *kṣatriya* cannot properly execute his responsibilities without the association of his wife. Śrī Caitanya Mahāprabhu personally admitted that a *gṛhastha* must live with a wife. *Kṣatriyas* were even allowed to have many wives to encourage them in discharging the duties of government. The association of a good wife is necessary in a life of *karma* and political affairs. To execute his duties properly, therefore, Mahārāja Priyavrata took advantage of his good wife Barhiṣmatī, who was always very expert in pleasing her great husband by properly dressing herself.

smiling, and exhibiting her feminine bodily features. Queen Barhiṣmatī always kept Mahārāja Priyavrata very encouraged, and thus he executed his governmental duty very properly. In this verse *iva* has twice been used to indicate that Mahārāja Priyavrata acted exactly like a henpecked husband and thereby seemed to have lost his sense of human responsibility. Actually, however, he was fully conscious of his position as a spirit soul, although he seemingly behaved like an acquiescent *karmī* husband. Mahārāja Priyavrata thus ruled the universe for eleven *arbudas* of years. One *arbuda* consists of 100,000,000 years, and Mahārāja Priyavrata ruled the universe for eleven such *arbudas*.

TEXT 30

यावदवभासयति सुरगिरिमनुपरिक्रामन् भगवानादित्यो वसुधातलमर्धेनैव प्रतपत्यर्धेनावच्छादयति तदा हि भगवदुपासनोपचितातिपुरुषप्रभावस्तदनभिनन्दन् समजवेन रथेन ज्योतिर्मयेन रजनीमपि दिनं करिष्यामीति सप्तकृत्वस्तरणिमनुपर्यक्रामद् द्वितीय इव पतङ्गः ॥ ३० ॥

yāvad avabhāsayati sura-girim anuparikrāman bhagavān ādityo vasudhā-talam ardhenaiva pratapaty ardhenāvacchādayati tadā hi bhagavad-upāsanopacitāti-puruṣa-prabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinaṁ kariṣyāmīti sapta-kṛt vastaraṇim anuparyakrāmad dvitīya iva pataṅgaḥ.

yāvat—so long; *avabhāsayati*—illuminates; *sura-girim*—the Sumeru Hill; *anuparikrāman*—by circumambulating; *bhagavān*—the most powerful; *ādityaḥ*—sun-god; *vasudhā-talam*—the lower planetary system; *ardhena*—by half; *eva*—certainly; *pratapati*—makes dazzling; *ardhena*—by half; *avacchādayati*—covers with darkness; *tadā*—at that time; *hi*—certainly; *bhagavat-upāsanā*—by worshiping the Supreme Personality of Godhead; *upacita*—by satisfying Him perfectly; *ati-puruṣa*—superhuman; *prabhāvaḥ*—influence; *tat*—that; *anabhinandan*—without appreciating; *samajavena*—by equally powerful; *rathena*—on a chariot; *jyotiḥ-mayena*—dazzling; *rajanīm*—night; *api*—also; *dinam*—day; *kariṣyāmi*—I shall make it; *iti*—thus; *sapta-kṛt*—seven times; *vastaraṇim*—exactly following the orbit of the sun;

anuparyakrāmat—circumambulated; *dvitīyaḥ*—second; *iva*—like; *pataṅgaḥ*—sun.

TRANSLATION

While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead.

PURPORT

There is a Bengali saying which describes that someone is so powerful that he can make the night day and the day night. That saying is current because of the prowess of Priyavrata. His activities demonstrate how powerful he became by worshiping the Supreme Personality of Godhead. Lord Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. In *Bhagavad-gītā* (18.78) it is said wherever there is the master of all mystic powers (*yatra yogeśvaraḥ kṛṣṇaḥ*), victory, fortune and all other opulences are present. Devotional service is so powerful. When a devotee achieves what he wants to accomplish, it is not by his own mystic power but by the grace of the master of mystic power, Lord Kṛṣṇa; by His grace, a devotee can accomplish wonderful things unimaginable even to the most powerful scientist.

From the description in this verse, it appears that the sun moves. According to modern astronomers, the sun is fixed in one place, surrounded by the solar system, but here we find that the sun is not stationary: it is rotating in a prescribed orbit. This fact is corroborated by *Brahma-saṁhitā* (5.52). *Yasyājñayā bhramati saṁbhṛta-kāla-cakraḥ:* the sun is rotating in its fixed orbit in accordance with the order of the Supreme Personality of Godhead. According to *Jyotir Veda*, the science of

astronomy in the Vedic literature, the sun moves for six months on the northern side of the Sumeru Hill and for six months on the southern side. We have practical experience on this planet that when there is summer in the north there is winter in the south and vice versa. Modern materialistic scientists sometimes present themselves as knowing all the ingredients of the sun, yet they are unable to offer a second sun like Mahārāja Priyavrata's.

Although Mahārāja Priyavrata devised a very powerful chariot as brilliant as the sun, he had no desire to compete with the sun-god, for a Vaiṣṇava never wants to supersede another Vaiṣṇava. His purpose was to give abundant benefits in material existence. Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in the months of April and May the rays of Mahārāja Priyavrata's brilliant sun were as pleasing as the rays of the moon, and in October and November, both morning and evening, that sun provided more warmth than the sunshine. In short, Mahārāja Priyavrata was extremely powerful, and his actions extended his power in all directions.

TEXT 31

ये वा उ ह तद्रथचरणनेमिकृतपरिखातास्ते सप्त सिन्धव आसन् यत एव कृताः सप्त भुवो द्वीपाः ॥ ३१ ॥

ye vā u ha tad-ratha-caraṇa-nemi-kṛta-parikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ.

ye—that; *vā u ha*—certainly; *tat-ratha*—of his chariot; *caraṇa*—of the wheels; *nemi*—by the rims; *kṛta*—made; *parikhātāḥ*—trenches; *te*—those; *sapta*—seven; *sindhavaḥ*—oceans; *āsan*—became; *yataḥ*—because of which; *eva*—certainly; *kṛtāḥ*—were made; *sapta*—seven; *bhuvaḥ*—of the Bhū-maṇḍala; *dvīpāḥ*—islands.

TRANSLATION

When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven

oceans, dividing the planetary system known as Bhū-maṇḍala into seven islands.

PURPORT

Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen *lokas*, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, which altogether are known as Bhū-maṇḍala, or Bhūloka. In the Gāyatrī *mantra*, we chant, *oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam*. Above the Bhuloka planetary system is Bhuvarloka, and above that is Svargaloka, the heavenly planetary system. All these planetary systems are controlled by Savitā, the sun-god. By chanting the Gāyatrī *mantra* just after rising early in the morning, one worships the sun-god.

TEXT 32

जम्बूप्लक्षशाल्मलिकुशक्रौञ्चशाकपुष्करसंज्ञास्तेषां परिमाणं पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो यथासंख्यं द्विगुणमानेन बहिः समन्तत उपक्लृप्ताः ॥ ३२ ॥

jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-saṁjñās teṣāṁ parimāṇaṁ pūrvasmāt pūrvasmād uttara uttaro yathā-saṅkhyaṁ dvi-guṇa-mānena bahiḥ samantata upakḷptāḥ.

jambū—Jambū; *plakṣa*—Plakṣa; *śālmali*—Śālmali; *kuśa*—Kuśa; *krauñca*—Krauñca; *śāka*—Śāka; *puṣkara*—Puṣkara; *saṁjñāḥ*—known as; *teṣām*—of them; *parimāṇam*—measurement; *pūrvasmāt pūrvasmāt*—from the former; *uttaraḥ uttaraḥ*—the following; *yathā*—according to; *saṅkhyam*—number; *dvi-guṇa*—twice as much; *mānena*—with a measure; *bahiḥ*—outside; *samantataḥ*—all around; *upakḷptāḥ*—produced.

TRANSLATION

The names of the islands are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. Each island is twice as large as the one

preceding it, and each is surrounded by a liquid substance, beyond which is the next island.

PURPORT

The ocean in each planetary system has a different type of liquid. How they are situated is explained in the next verse.

TEXT 33

क्षारोदेक्षुरसोदसुरोदघृतोदक्षीरोददधिमण्डोदशुद्धोदाः सप्त जलधयः सप्त द्वीपपरिखा इवाभ्यन्तर द्वीपसमाना एकैकश्येन यथानुपूर्वं सप्तस्वपि बहिर्द्वीपेषु पृथक्परित उपकल्पितास्तेषु जम्ब्वादिषु बर्हिष्मतीपतिरनुव्रताना त्मजानाग्नीध्रेध्मजिह्वयज्ञबाहुहिरण्यरेतोघृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञान् यथा संख्येनैकैकस्मिन्नेकमेवाधिपतिं विदधे ॥ ३३ ॥

kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ sapta dvīpa-parikhā ivābhyantara-dvīpa-samānā ekaikaśyena yathānupūrvaṁ saptasv api bahir dvīpeṣu pṛthak parita upakalpitās teṣu jambv-ādiṣu barhiṣmatī-patir anuvratānātmajān āgnīdhredhmajihva-yajñabāhu-hiraṇyareto ghṛtapṛṣṭha-medhātithi-vītihotra-saṁjñān yathā-saṅkhyenaikaikasminn ekam evādhi-patiṁ vidadhe.

kṣāra—salt; *uda*—water; *ikṣu-rasa*—the liquid extract from sugarcane; *uda*—water; *surā*—liquor; *uda*—water; *ghṛta*—clarified butter; *uda*—water; *kṣīra*—milk; *uda*—water; *dadhi-maṇḍa*—emulsified yogurt; *uda*—water; *śuddha-udāḥ*—and drinking water; *sapta*—seven; *jala-dhayaḥ*—oceans; *sapta*—seven; *dvīpa*—islands; *parikhāḥ*—trenches; *iva*—like; *abhyantara*—internal; *dvīpa*—islands; *samānāḥ*—equal to; *eka-ekaśyena*—one after another; *yathā-anupūrvam*—in chronological order; *saptasu*—seven; *api*—although; *bahiḥ*—outside; *dvīpeṣu*—in islands; *pṛthak*—separate; *paritaḥ*—all around; *upakalpitāḥ*—situated; *teṣu*—within them; *jambū-ādiṣu*—beginning with Jambū; *barhiṣmatī*—of Barhiṣmatī; *patiḥ*—the husband; *anuvratān*—who were actually followers of the father's principles;

ātma-jān—sons; *āgnīdhra-idhmajihva-yajñabāhu-hiraṇyaretaḥ-ghṛtapṛṣṭha-medhātithi-vītihotra-saṁjñān*—named Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra; *yathā-saṅkhyena*—by the same number; *eka-ekasmin*—in each island; *ekam*—one; *eva*—certainly; *adhi-patim*—king; *vidadhe*—he made.

TRANSLATION

The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds. Mahārāja Priyavrata, the husband of Queen Barhiṣmatī, gave sovereignty over these islands to his respective sons, namely Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra. Thus they all became kings by the order of their father.

PURPORT

It is to be understood that all the *dvīpas*, or islands, are surrounded by different types of oceans, and it is said herein that the breadth of each ocean is the same as that of the island it surrounds. The length of the oceans, however, cannot equal the length of the islands. According to Vīrarāghava Ācārya, the breadth of the first island is 100,000 *yojanas*. One *yojana* equals eight miles, and therefore the breadth of the first island is calculated to be 800,000 miles. The water surrounding it must have the same breadth, but its length must be different.

TEXT 34

दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी नाम काव्यसुता ॥ ३४ ॥

duhitaraṁ corjasvatīṁ nāmośanase prāyacchad yasyām āsīd devayānī nāma kāvya-sutā.

duhitaram—the daughter; *ca*—also; *ūrjasvatīm*—Ūrjasvatī; *nāma*—named; *uśanase*—unto the great sage Uśanā (Śukrācārya); *prāyac-*

chat—he gave; *yasyām*—unto whom; *āsīt*—there was; *devayānī*—Devayānī; *nāma*—named; *kāvya-sutā*—the daughter of Śukrācārya.

TRANSLATION

King Priyavrata then gave his daughter, Ūrjasvatī, in marriage to Śukrācārya, who begot in her a daughter named Devayānī.

TEXT 35

नैवंविधः पुरुषकार उरुक्रमस्य
पुंसां तदङ्घ्रिरजसा जितषड्गुणानाम् ।
चित्रं विदूरविगतः सकृदाददीत
यन्नामधेयमधुना स जहाति बन्धम् ॥३५॥

naivaṁ-vidhaḥ puruṣa-kāra urukramasya
puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām
citraṁ vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

na—not; *evam-vidhaḥ*—like that; *puruṣa-kāraḥ*—personal influence; *uru-kramasya*—of the Supreme Personality of Godhead; *puṁsām*—of the devotees; *tat-aṅghri*—of His lotus feet; *rajasā*—by the dust; *jita-ṣaṭ-guṇānām*—who have conquered the influence of the six kinds of material whips; *citram*—wonderful; *vidūra-vigataḥ*—the fifth-grade person, or the untouchable; *sakṛt*—only once; *ādadīta*—if he utters; *yat*—whose; *nāmadheyam*—holy name; *adhunā*—immediately; *saḥ*—he; *jahāti*—gives up; *bandham*—material bondage.

TRANSLATION

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—

in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

PURPORT

Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit about the activities of King Priyavrata, and since the King might have had doubts about these wonderful, uncommon activities, Śukadeva Gosvāmī reassured him. "My dear King," he said, "don't be doubtful about the wonderful activities of Priyavrata. For a devotee of the Supreme Personality of Godhead, everything is possible because the Lord is also known as Urukrama." Urukrama is a name for Lord Vāmanadeva, who performed the wonderful act of occupying the three worlds with three footsteps. Lord Vāmanadeva requested three paces of land from Mahārāja Bali, and when Mahārāja Bali agreed to grant them, the Lord immediately covered the entire world with two footsteps, and for His third step He placed His foot upon Bali Mahārāja's head. Śrī Jayadeva Gosvāmī says:

chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vamāna-rūpa jaya jagadīśa hare

"All glories to Lord Keśava, who assumed the form of a dwarf. O Lord of the universe, who takes away everything inauspicious for the devotees! O wonderful Vāmanadeva! You tricked the great demon Bali Mahārāja by Your steps. The water that touched the nails of Your lotus feet when You pierced through the covering of the universe purifies all living entities in the form of the River Ganges."

Since the Supreme Lord is all-powerful, He can do things that seem wonderful for a common man. Similarly, a devotee who has taken shelter at the lotus feet of the Lord can also do wonderful things, unimaginable to a common man, by the grace of the dust of those lotus feet. Caitanya Mahāprabhu therefore teaches us to take shelter of the Lord's lotus feet:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau

kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O son of Nanda Mahārāja, I am Your eternal servant, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet." Lord Caitanya teaches us to come in touch with the dust of the Lord's lotus feet, for then there will undoubtedly be all success.

Because of the material body, every living entity in material existence is always disturbed by *ṣaḍ-guṇa*, six whips—hunger, thirst, lamentation, illusion, invalidity and death. Furthermore, another *ṣaḍ-guṇa* are the mind and five sense organs. Not to speak of a sanctified devotee, even a *caṇḍāla*, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste *brāhmaṇas* argue that unless one changes his body he cannot be accepted as a *brāhmaṇa*, for since the present body is obtained as a result of past actions, one who has in the past acted as a *brāhmaṇa* takes birth in a *brāhmaṇa* family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a *brāhmaṇa*. Herein it is said, however, that even *vidūra-vigata*, a *caṇḍāla*—a fifth-class untouchable—is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanātana Gosvāmī confirms this:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

When a person, even though a *caṇḍāla*, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the *śāstras*, that he changes his body. This is to be understood without arguments. This verse clearly says, *sa jahāti bandham:* "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's *karma*. Although sometimes

we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified. Therefore it is irrefutable that a *caṇḍāla*, or any fallen or lowborn person, can become a *brāhmaṇa* simply by the method of bona fide initiation.

TEXT 36

स एवमपरिमितबलपराक्रम एकदा तु देवर्षिचरणानुशयनानुपतितगुण-विसर्गसंसर्गेणानिर्वृतमिवात्मानं मन्यमान आत्मनिर्वेद इदमाह ॥३६॥

sa evam aparimita-bala-parākrama ekadā tu devarṣi-caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇānirvṛtam ivātmānaṁ manyamāna ātma-nirveda idam āha.

saḥ—he (Mahārāja Priyavrata); *evam*—thus; *aparimita*—unparalleled; *bala*—strength; *parākramaḥ*—whose influence; *ekadā*—once upon a time; *tu*—then; *deva-ṛṣi*—of the great saint Nārada; *caraṇa-anuśayana*—surrendering unto the lotus feet; *anu*—thereafter; *patita*—fallen down; *guṇa-visarga*—with material affairs (created by the three material modes of nature); *saṁsargeṇa*—by connection; *anirvṛtam*—not satisfied; *iva*—like; *ātmānam*—himself; *manyamānaḥ*—thinking like that; *ātma*—self; *nirvedaḥ*—possessing renunciation; *idam*—this; *āha*—said.

TRANSLATION

While enjoying his material opulences with full strength and influence, Mahārāja Priyavrata once began to consider that although he had fully surrendered to the great saint Nārada and was actually

on the path of Kṛṣṇa consciousness, he had somehow become again entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation.

PURPORT

In *Śrīmad-Bhāgavatam* (1.5.17) it is said:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

"One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything." If one somehow or other comes to the shelter of a great Vaiṣṇava, takes to Kṛṣṇa consciousness because of sentiment or realization, but in course of time falls down because of immature understanding, he is not actually fallen, for his having engaged in Kṛṣṇa consciousness is a permanent asset. If one falls down, therefore, his progress might be checked for a certain time, but it will again become manifest at an opportune moment. Although Priyavrata Mahārāja was serving according to the instructions of Nārada Muni meant for going back home, back to Godhead, he returned to material affairs at the request of his father. In due course of time, however, his consciousness for serving Kṛṣṇa reawakened by the grace of his spiritual master, Nārada.

As stated in *Bhagavad-gītā* (6.41), *śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate.* One who falls down from the process of *bhakti-yoga* is again offered the opulence of the demigods, and after enjoying such material opulence, he is given a chance to take birth in a noble family of a pure *brāhmaṇa,* or in a rich family, to be given the chance to revive his Kṛṣṇa consciousness. This actually happened in the life of Priyavrata; he is a most glorious example of this truth. In due course of time, he no longer wanted to enjoy his material opulences and his wife, kingdom and sons; instead, he wanted to renounce them all. Therefore, after having

described the material opulences of Mahārāja Priyavrata, Śukadeva Gosvāmī, in this verse, describes his tendency for renunciation.

The words *devarṣi-caraṇānuśayana* indicate that Mahārāja Priyavrata, having fully surrendered to the great sage Devarṣi Nārada, was strictly following all the devotional processes and regulative principles under his direction. In regard to strictly following the regulative principles, Śrīla Viśvanātha Cakravartī Ṭhākura says; *daṇḍavat-praṇāmās tān anupatitaḥ*. By immediately offering obeisances (*daṇḍavat*) unto the spiritual master and by strictly following his directions, the student becomes advanced. Mahārāja Priyavrata was doing all these things regularly.

As long as one is in the material world, he has to be under the influence of the modes of material nature (*guṇa-visarga*). It is not that Mahārāja Priyavrata was freed from material influence because he possessed all material opulences. In this material world, both the very poor man and the very rich man are under material influences, for both wealth and poverty are creations of the modes of material nature. As stated in *Bhagavad-gītā* (3.27), *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*. According to the modes of material nature we acquire, the material nature gives us facility for material enjoyment.

TEXT 37

अहो असाध्वनुष्ठितं यदभिनिवेशितोऽहमिन्द्रियैरविद्यारचितविषमविषयान्धकूपे तदलमलममुष्या वनिताया विनोदमृगं मां धिग्धिगिति गर्हयाञ्चकार ॥ ३७ ॥

aho asādhv anuṣṭhitaṁ yad abhiniveśito 'ham indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tad alam alam amuṣyā vanitāyā vinoda-mṛgaṁ māṁ dhig dhig iti garhayāṁ cakāra.

aho—alas; *asādhu*—not good; *anuṣṭhitam*—executed; *yat*—because; *abhiniveśitaḥ*—being completely absorbed; *aham*—I; *indriyaiḥ*—for sense gratification; *avidyā*—by nescience; *racita*—made; *viṣama*—causing distress; *viṣaya*—sense gratification; *andha-kūpe*—in the dark well; *tat*—that; *alam*—insignificant; *alam*—of no importance;

amuṣyāḥ—of that; *vanitāyāḥ*—wife; *vinoda-mṛgam*—just like a dancing monkey; *mām*—unto me; *dhik*—all condemnation; *dhik*—all condemnation; *iti*—thus; *garhayām*—criticism; *cakāra*—he did.

TRANSLATION

The King thus began criticizing himself: Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.

PURPORT

How condemned is the advancement of material knowledge can be understood from the behavior of Mahārāja Priyavrata. He performed such wonderful acts as creating another sun, which shined during the night, and creating a chariot so great that its wheels formed vast oceans. These activities are so great that modern scientists cannot even imagine how such things can be done. Mahārāja Priyavrata acted very wonderfully in the material field of activities, but because he was dealing in sense gratification—ruling his kingdom and dancing to the indications of his beautiful wife—he personally condemned himself. When we think about this example of Mahārāja Priyavrata, we can just consider how degraded is the modern civilization of materialistic advancement. Modern so-called scientists and other materialists are very satisfied because they can construct great bridges, roads and machines, but such activities are nothing comparable to those of Mahārāja Priyavrata. If Mahārāja Priyavrata could condemn himself in spite of his wonderful activities, how condemned we are in our so-called advancement of material civilization. We can conclude that such advancement has nothing to do with the problems of the living entity entangled within this material world. Unfortunately, modern man does not understand his entanglement and how condemned he is, nor does he know what kind of body he is going to have in the next life. From a spiritual point of view, a great kingdom, beautiful wife and wonderful material activities are all impediments to spiritual advancement. Mahārāja Priyavrata had served the great sage Nārada sincerely.

Therefore even though he had accepted material opulences, he could not be deviated from his own task. He again became Kṛṣṇa conscious. As confirmed in *Bhagavad-gītā:*

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

"In devotional service there is no loss or diminution, and even a small service rendered in devotional life is sufficient to save one from the greatest danger." (Bg. 2.40) Such renunciation as Mahārāja Priyavrata's is possible only by the grace of the Supreme Personality of Godhead. Generally when people are powerful or when they have a beautiful wife, a beautiful home and material popularity, they become more and more entangled. Priyavrata Mahārāja, however, having been completely trained by the great sage Nārada, revived his Kṛṣṇa consciousness in spite of all impediments.

TEXT 38

परदेवताप्रसादाधिगतात्मप्रत्यवमर्शेनानुप्रवृत्तेभ्यः पुत्रेभ्य इमां यथादायं विभज्य भुक्तभोगां च महिषीं मृतकमिव सहमहाविभूतिमपहाय स्वयं निहितनिर्वेदो हृदि गृहीतहरिविहारानुभावो भगवतो नारदस्य पदवीं पुनरेवानुससार ॥ ३८ ॥

para-devatā-prasādādhigatātma-pratyavamarśenānupravṛttebhyaḥ putrebhya imāṁ yathā-dāyaṁ vibhajya bhukta-bhogāṁ ca mahiṣīṁ mṛtakam iva saha mahā-vibhūtim apahāya svayaṁ nihita-nirvedo hṛdi gṛhīta-hari-vihārānubhāvo bhagavato nāradasya padavīṁ punar evānusasāra.

para-devatā—of the Supreme Personality of Godhead; *prasāda*—by the mercy; *adhigata*—obtained; *ātma-pratyavamarśena*—by self-realization; *anupravṛttebhyaḥ*—who exactly follow his path;

putrebhyaḥ—unto his sons; *imām*—this earth; *yathā-dāyam*—exactly according to the inheritance; *vibhajya*—dividing; *bhukta-bhogām*—whom he enjoyed in so many ways; *ca*—also; *mahiṣīm*—the Queen; *mṛtakam iva*—exactly like a dead body; *saha*—with; *mahā-vibhūtim*—great opulence; *apahāya*—giving up; *svayam*—himself; *nihita*—perfectly taken to; *nirvedaḥ*—renunciation; *hṛdi*—in the heart; *gṛhīta*—accepted; *hari*—of the Supreme Personality of Godhead; *vihāra*—pastimes; *anubhāvaḥ*—in such an attitude; *bhagavataḥ*—of the great saintly person; *nāradasya*—of Saint Nārada; *padavīm*—position; *punaḥ*—again; *eva*—certainly; *anusasāra*—began to follow.

TRANSLATION

By the grace of the Supreme Personality of Godhead, Mahārāja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Nārada.

PURPORT

As enunciated by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka, ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇam:* as soon as one's heart is cleansed, the blazing fire of material existence is immediately extinguished. Our hearts are meant for the pastimes of the Supreme Personality of Godhead. This means that one should be fully Kṛṣṇa conscious, thinking of Kṛṣṇa, as He Himself advises (*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*). This should be our only business. One whose heart is not clean cannot think of the transcendental pastimes of the Supreme Lord, but if one can once again place the Supreme Personality of Godhead in his heart, he very easily becomes

qualified to renounce material attachment. Māyāvādī philosophers, *yogīs* and *jñānīs* try to give up this material world simply by saying, *brahma satyaṁ jagan mithyā:* "This world is false. There is no use of it. Let us take to Brahman." Such theoretical knowledge will not help us. If we believe that Brahman is the real truth, we have to place within our hearts the lotus feet of Śrī Kṛṣṇa, as Mahārāja Ambarīṣa did (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). One has to fix the lotus feet of the Lord within his heart. Then he gets the strength to be freed from material entanglement.

Mahārāja Priyavrata was able to give up his opulent kingdom, and he also gave up the association of his beautiful wife as if she were a dead body. However beautiful one's wife and however attractive her bodily features, one is no longer interested in her when her body is dead. We praise a beautiful woman for her body, but that same body, when bereft of a spirit soul, is no longer interesting to any lusty man. Mahārāja Priyavrata was so strong, by the grace of the Lord, that even though his beautiful wife was alive, he could give up her association exactly like one who is forced to give up the association of a dead wife. Śrī Caitanya Mahāprabhu said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wife are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Kṛṣṇa, be freed from attachment to women and money. When Mahārāja Priyavrata became completely free from these attachments, he could again peacefully follow the principles instructed by the great sage Nārada.

TEXT 39

तस्य ह वा एते श्लोकाः—
प्रियव्रतकृतं कर्म को नु कुर्याद्विनेश्वरम् ।
यो नेमिनिम्नैरकरोच्छायां घ्नन् सप्त वारिधीन् ॥३९॥

tasya ha vā ete ślokāḥ—
priyavrata-kṛtaṁ karma
ko nu kuryād vineśvaram
yo nemi-nimnair akaroc
chāyāṁ ghnan sapta vāridhīn

tasya—his; *ha vā*—certainly; *ete*—all these; *ślokāḥ*—verses; *priyavrata*—by King Priyavrata; *kṛtam*—done; *karma*—activities; *kaḥ*—who; *nu*—then; *kuryāt*—can execute; *vinā*—without; *īśvaram*—the Supreme Personality of Godhead; *yaḥ*—one who; *nemi*—of the rim of the wheels of his chariot; *nimnaiḥ*—by the depressions; *akarot*—made; *chāyām*—darkness; *ghnan*—dissipating; *sapta*—seven; *vāridhīn*—oceans.

TRANSLATION

There are many famous verses regarding Mahārāja Priyavrata's activities:

"No one but the Supreme Personality of Godhead could do what Mahārāja Priyavrata has done. Mahārāja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans."

PURPORT

There are many excellent verses, famous all over the world, concerning the activities of Mahārāja Priyavrata. He is so celebrated that his activities are compared to those of the Supreme Personality of Godhead. Sometimes a sincere servant and devotee of the Lord is also called *bhagavān.* Śrī Nārada is called *bhagavān*, and Lord Śiva and Vyāsadeva are also sometimes called *bhagavān.* This designation, *bhagavān*, is sometimes conferred upon a pure devotee by the grace of the Lord so that

he will be very highly esteemed. Mahārāja Priyavrata was such a devotee.

TEXT 40

भूसंस्थानं कृतं येन सरिद्गिरिवनादिभिः ।
सीमा च भूतनिर्वृत्यै द्वीपे द्वीपे विभागशः ॥४०॥

bhū-saṁsthānaṁ kṛtaṁ yena
sarid-giri-vanādibhiḥ
sīmā ca bhūta-nirvṛtyai
dvīpe dvīpe vibhāgaśaḥ

bhū-saṁsthānam—the situation of the earth; *kṛtam*—done; *yena*—by whom; *sarit*—by rivers; *giri*—by hills and mountains; *vana-ādibhiḥ*—by forests and so on; *sīmā*—boundaries; *ca*—also; *bhūta*—of different nations; *nirvṛtyai*—to stop fighting; *dvīpe dvīpe*—on the various islands; *vibhāgaśaḥ*—separately.

TRANSLATION

"To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property."

PURPORT

The example set by Mahārāja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands. should be defined by different rivers, forests and hills. This is also mentioned in relation to Mahārāja Pṛthu, who was born from the dead body of his father by the manipulation of great sages. Mahārāja Pṛthu's father was very sinful, and therefore a black man called Niṣāda was first born from his dead body. The Naiṣāda race was given a place in the forest because by nature they are thieves and rogues. As animals are given places in various forests and hills, men who are like animals are also destined to

live there. One cannot be promoted to civilized life unless one comes to Kṛṣṇa consciousness, for by nature one is destined to live in a particular situation according to one's *karma* and association with the modes of nature. If men want to live in harmony and peace, they must take to Kṛṣṇa consciousness, for they cannot achieve the highest standard while absorbed in the bodily concept of life. Mahārāja Priyavrata divided the surface of the globe into different islands so that each class of men would live peacefully and not clash with the others. The modern idea of nationhood has gradually developed from the divisions made by Mahārāja Priyavrata.

TEXT 41

भौमं दिव्यं मानुषं च महित्वं कर्मयोगजम् ।
यश्चक्रे निरयौपम्यं पुरुषानुजनप्रियः ॥४१॥

bhaumaṁ divyaṁ mānuṣaṁ ca
mahitvaṁ karma-yogajam
yaś cakre nirayaupamyaṁ
puruṣānujana-priyaḥ

bhaumam—of the lower planets; *divyam*—heavenly; *mānuṣam*—of human beings; *ca*—also; *mahitvam*—all opulences; *karma*—by fruitive activities; *yoga*—by mystic power; *jam*—born; *yaḥ*—one who; *cakre*—did; *niraya*—with hell; *aupamyam*—comparison or equality; *puruṣa*—of the Supreme Personality of Godhead; *anujana*—to the devotee; *priyaḥ*—most dear.

TRANSLATION

"As a great follower and devotee of the sage Nārada, Mahārāja Priyavrata considered hellish the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society."

PURPORT

Śrīla Rūpa Gosvāmī has said that the position of a devotee is so superexcellent that a devotee does not consider any material opulence

worth having. There are different types of opulences on earth, in the heavenly planets and even in the lower planetary system, known as Pātāla. A devotee, however, knows that they are all material, and consequently he is not at all interested in them. As stated in *Bhagavad-gītā*, *paraṁ dṛṣṭvā nivartate*. Sometimes *yogīs* and *jñānīs* voluntarily give up all material opulences to practice their system of liberation and taste spiritual bliss. However, they frequently fall down because artificial renunciation of material opulences cannot endure. One must have a superior taste in spiritual life; then he can give up material opulence. Mahārāja Priyavrata had already tasted spiritual bliss, and therefore he had no interest in any of the material achievements available in the lower, higher or middle planetary systems.

Thus end the Bhaktivedanta purports to the Fifth Canto, First Chapter, of Śrīmad-Bhāgavatam, *entitled "The Activities of Mahārāja Priyavrata."*

CHAPTER TWO

The Activities of Mahārāja Āgnīdhra

In this chapter, the character of Mahārāja Āgnīdhra is described. When Mahārāja Priyavrata went off for spiritual realization, his son Āgnīdhra became the ruler of Jambūdvīpa, in accordance with Mahārāja Priyavrata's instructions, and maintained its residents with the same affection a father feels for his sons. Once Mahārāja Āgnīdhra desired to have a son, and therefore he entered a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahmā sent a celestial girl named Pūrvacitti to Āgnīdhra's hermitage. After dressing herself very attractively, she presented herself before him with various feminine movements, and Āgnīdhra was naturally attracted to her. The girl's actions, expressions, smile, sweet words and moving eyes were fascinating to him. Āgnīdhra was expert in flattery. Thus he attracted the celestial girl, who was pleased to accept him as her husband because of his mellifluous words. She enjoyed royal happiness with Āgnīdhra for many years before returning to her abode in the heavenly planets. In her womb Āgnīdhra begot nine sons—Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. He gave them nine islands with names corresponding to theirs. Āgnīdhra, however, his senses unsatisfied, was always thinking of his celestial wife, and therefore in his next life he was born in her celestial planet. After the death of Āgnīdhra, his nine sons married nine daughters of Meru named Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.

TEXT 1

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा औरसवद्धर्मावेक्षमाणः पर्यगोपायत् ॥ १ ॥

śrī-śuka uvāca
evaṁ pitari sampravṛtte tad-anuśāsane vartamāna āgnīdhro jambūdvīpaukasaḥ prajā aurasavad dharmāvekṣamāṇaḥ paryagopāyat.

śrī-śukaḥ—Śrī Śukadeva Gosvāmī; *uvāca*—said; *evam*—thus; *pitari*—when his father; *sampravṛtte*—took to the path of liberation; *tat-anuśāsane*—according to his order; *vartamānaḥ*—situated; *āgnīdhraḥ*—King Āgnīdhra; *jambū-dvīpa-okasaḥ*—the inhabitants of Jambūdvīpa; *prajāḥ*—citizens; *aurasa-vat*—as if they were his sons; *dharma*—religious principles; *avekṣamāṇaḥ*—strictly observing; *paryagopāyat*—completely protected.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: After his father, Mahārāja Priyavrata, departed to follow the path of spiritual life by undergoing austerities, King Āgnīdhra completely obeyed his order. Strictly observing the principles of religion, he gave full protection to the inhabitants of Jambūdvīpa as if they were his own begotten sons.

PURPORT

Following the instruction of his father, Mahārāja Priyavrata, Mahārāja Āgnīdhra ruled the inhabitants of Jambūdvīpa according to religious principles. These principles are exactly contrary to the modern principles of faithlessness. As clearly stated here, the King protected the citizens the way a father protects his begotten children. How he ruled the citizens is also described here—*dharmāvekṣamāṇaḥ*, strictly according to religious principles. It is the duty of the executive head of a state to see that the citizens strictly follow religious principles. The Vedic religious principles begin with *varṇāśrama-dharma*, the duties of the four *varṇas* and four *āśramas*. *Dharma* refers to principles given by the Supreme Personality of Godhead. The first principle of *dharma*, or religion, is to observe the duties of the four orders as enjoined by the Supreme Personality of Godhead. According to people's qualities and activities, society should be divided into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* and then again into *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*. These are religious principles, and it is the duty of the head of

state to see that his citizens strictly follow them. He should not merely act officially; he should be like a father who is always a well-wisher of his sons. Such a father strictly observes whether his sons are performing their duties, and sometimes he also punishes them.

Just contrary to the principles mentioned here, the presidents and chief executives in the age of Kali are simply tax collectors who do not care whether religious principles are observed. Indeed, the chief executives of the present day introduce all kinds of sinful activity, especially illicit sex, intoxication, animal killing and gambling. These sinful activities are now very prominently manifested in India. Although a hundred years ago these four principles of sinful life were strictly prohibited in the families of India, they have now been introduced into every Indian family; therefore they cannot follow religious principles. In contrast to the principles of the kings of old, the modern state is concerned only with propaganda for levying taxes and is no longer responsible for the spiritual welfare of the citizens. The state is now callous to religious principles. *Śrīmad-Bhāgavatam* predicts that in Kali-yuga the government will be entrusted with *dasyu-dharma*, which means the occupational duty of rogues and thieves. Modern heads of state are rogues and thieves who plunder the citizens instead of giving them protection. Rogues and thieves plunder without regard for law, but in this age of Kali, as stated in *Śrīmad-Bhāgavatam*, the lawmakers themselves plunder the citizens. The next prediction to be fulfilled, which is already coming to pass, is that because of the sinful activities of the citizens and the government, rain will become increasingly scarce. Gradually there will be complete drought and no production of food grains. People will be reduced to eating flesh and seeds, and many good, spiritually inclined people will have to forsake their homes because they will be too harassed by drought, taxation and famine. The Kṛṣṇa consciousness movement is the only hope to save the world from such devastation. It is the most scientific and authorized movement for the actual welfare of the whole human society.

TEXT 2

स च कदाचित्पितृलोककामः सुरवरवनिताक्रीडाचलद्रोण्यां भगवन्तं विश्वसृजां पतिमाभृतपरिचर्योपकरण आत्मैकाग्र्येण तपस्व्याराधयाम्बभूव ॥ २ ॥

sa ca kadācit pitṛloka-kāmaḥ sura-vara-vanitākrīḍācala-droṇyāṁ bhagavantaṁ viśva-sṛjāṁ patim ābhṛta-paricaryopakaraṇa ātmaikāgryeṇa tapasvy ārādhayām babhūva.

saḥ—he (King Āgnīdhra); *ca*—also; *kadācit*—once upon a time; *pitṛ-loka*—the Pitṛloka planet; *kāmaḥ*—desiring; *sura-vara*—of the great demigods; *vanitā*—the women; *ākrīḍā*—the place of pastimes; *acala-droṇyām*—in one valley of the Mandara Hill; *bhagavantam*—unto the most powerful (Lord Brahmā); *viśva-sṛjām*—of personalities who have created this universe; *patim*—the master; *ābhṛta*—having collected; *paricaryā-upakaraṇaḥ*—ingredients for worship; *ātma*—of the mind; *eka-agryeṇa*—with full attention; *tapasvī*—one who executes austerity; *ārādhayām babhūva*—became engaged in worshiping.

TRANSLATION

Desiring to get a perfect son and become an inhabitant of Pitṛloka, Mahārāja Āgnīdhra once worshiped Lord Brahmā, the master of those in charge of material creation. He went to a valley of Mandara Hill, where the damsels of the heavenly planets come down to stroll. There he collected garden flowers and other necessary paraphernalia and then engaged in severe austerities and worship.

PURPORT

The King became *pitṛloka-kāma*, or desirous of being transferred to the planet named Pitṛloka. Pitṛloka is mentioned in *Bhagavad-gītā (yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ)*. To go to this planet, one needs very good sons who can make offerings to Lord Viṣṇu and then offer the remnants to their forefathers. The purpose of the *śrāddha* ceremony is to please the Supreme Personality of Godhead, Lord Viṣṇu, so that after pleasing Him one may offer *prasāda* to one's forefathers and in this way make them happy. The inhabitants of Pitṛloka are generally men of the *karma-kāṇḍīya*, or fruitive activities category, who have been transferred there because of their pious activities. They can stay there as long as their descendants offer them *viṣṇu-prasāda*. Everyone in heavenly planets such as Pitṛloka, however, must return to earth after

exhausting the effects of his pious acts. As confirmed in *Bhagavad-gītā* (9.21), *kṣīṇe puṇye martya-lokaṁ viśanti:* persons who perform pious acts are transferred to higher planets, but when the effects of their pious acts are over, they are again transferred to earth.

Since Mahārāja Priyavrata was a great devotee, how could he have begotten a son who desired to be transferred to Pitṛloka? Lord Kṛṣṇa says, *pitṛn yānti pitṛ-vratāḥ:* persons who desire to go to Pitṛloka are transferred there. Similarly, *yānti mad-yājino 'pi mām:* persons who desire to be transferred to the spiritual planets, Vaikuṇṭhalokas, can also go there. Since Mahārāja Āgnīdhra was the son of a Vaiṣṇava, he should have desired to be transferred to the spiritual world, Vaikuṇṭhaloka. Why, then, did he desire to be transferred to Pitṛloka? In answer to this, Gosvāmī Giridhara, one of the *Bhāgavatam* commentators, remarks that Āgnīdhra was born when Mahārāja Priyavrata was infatuated by lusty desires. This may be accepted as a fact because sons are begotten with different mentalities according to the time of their conception. According to the Vedic system, therefore, before a child is conceived, the *garbhādhāna-saṁskāra* is performed. This ceremony molds the mentality of the father in such a way that when he plants his seed in the womb of his wife, he will beget a child whose mind will be completely saturated with a devotional attitude. At the present moment, however, there are no such *garbhādhāna-saṁskāras*, and therefore people generally have a lusty attitude when they beget children. Especially in this age of Kali, there are no *garbhādhāna* ceremonies; everyone enjoys sex with his wife like a cat or dog. Therefore according to śāstric injunctions, almost all the people of this age belong to the *śūdra* category. Of course, although Mahārāja Āgnīdhra had a desire to be transferred to Pitṛloka, this does not mean that his mentality was that of a *śūdra;* he was a *kṣatriya.*

Mahārāja Āgnīdhra desired to be transferred to Pitṛloka, and therefore he needed a wife because anyone desiring to be transferred to Pitṛloka must leave behind a good son to offer yearly *piṇḍa*, or *prasāda* from Lord Viṣṇu. To have a good son, Mahārāja Āgnīdhra wanted a wife from a family of demigods. Therefore he went to Mandara Hill. where the women of the demigods generally come, to worship Lord Brahmā. In *Bhagavad-gītā* (4.12) it is said, *kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ:* materialists who want quick results in the material world

worship demigods. This is also confirmed in *Śrīmad-Bhāgavatam. Śrī-aiśvarya-prajepsavaḥ:* those who desire beautiful wives, substantial wealth and many sons worship the demigods, but an intelligent devotee, instead of being entangled by the happiness of this material world in the form of a beautiful wife, material opulence and children, desires to be immediately transferred back home, back to Godhead. Thus he worships the Supreme Personality of Godhead, Viṣṇu.

TEXT 3

तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचित्तिं नामाप्सरसमभियापयामास ॥३॥

tad upalabhya bhagavān ādi-puruṣaḥ sadasi gāyantīṁ pūrvacittiṁ nāmāpsarasam abhiyāpayām āsa.

tat—that; *upalabhya*—understanding; *bhagavān*—the most powerful; *ādi-puruṣaḥ*—the first created being within this universe; *sadasi*—in his assembly; *gāyantīm*—dancing girl; *pūrvacittim*—Pūrvacitti; *nāma*—named; *apsarasam*—the heavenly dancing girl; *abhiyāpayām āsa*—sent down.

TRANSLATION

Understanding King Āgnīdhra's desire, the first and most powerful created being of this universe, Lord Brahmā, selected the best of the dancing girls in his assembly, whose name was Pūrvacitti, and sent her to the King.

PURPORT

In this verse, the words *bhagavān ādi-puruṣaḥ* are significant. *Bhagavān ādi-puruṣaḥ* is Lord Kṛṣṇa. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* Lord Kṛṣṇa is the original person. In *Bhagavad-gītā,* He is also addressed by Arjuna as *puruṣam ādyam,* the original person, and He is called Bhagavān. In this verse, however, we see that Lord Brahmā is described as *bhagavān ādi-puruṣaḥ.* The reason he is called *bhagavān*

is that he fully represents the Supreme Personality of Godhead and is the first-born creature in this universe. Lord Brahmā could understand Mahārāja Āgnīdhra's desire because he is as powerful as Lord Viṣṇu. As Lord Viṣṇu, situated as Paramātmā, can understand the desire of the living entity, so Lord Brahmā can also understand the living entity's desire, for Viṣṇu, as a via medium, informs him. As stated in *Śrīmad-Bhāgavatam* (1.1.1), *tene brahma hṛdā ya ādi-kavaye:* Lord Viṣṇu informs Lord Brahmā of everything from within his heart. Because Mahārāja Āgnīdhra specifically worshiped Lord Brahmā, Lord Brahmā was pleased, and he sent Pūrvacitti, the Apsarā, to satisfy him.

TEXT 4

सा च तदाश्रमोपवनमतिरमणीयं विविधनिबिडविटपिविटपनिकरसंश्लिष्टपुरटल-तारूढस्थलविहङ्गमिथुनैः प्रोच्यमानश्रुतिभिः प्रतिबोध्यमानसलिलकुक्कुटकार-ण्डवकलहंसादिभिर्विचित्रमुपकूजितामलजलाशयकमलाकरमुपबभ्राम ॥४॥

sā ca tad-āśramopavanam ati-ramaṇīyaṁ vividha-nibiḍa-viṭapi-viṭapa-nikara-saṁśliṣṭa-puraṭa-latārūḍha-sthala-vihaṅgama-mithunaiḥ procyamāna-śrutibhiḥ pratibodhyamāna-salila-kukkuṭa-kāraṇḍava-kalahaṁsādibhir vicitram upakūjitāmala-jalāśaya-kamalākaram upababhrāma.

sā—she (Pūrvacitti); *ca*—also; *tat*—of Mahārāja Āgnīdhra; *āśrama*—of the place of meditation; *upavanam*—the park; *ati*—very; *ramaṇīyam*—beautiful; *vividha*—varieties of; *nibiḍa*—dense; *viṭapi*—trees; *viṭapa*—of branches and twigs; *nikara*—masses; *saṁśliṣṭa*—attached; *puraṭa*—golden; *latā*—with creepers; *ārūḍha*—going high; *sthala-vihaṅgama*—of land birds; *mithunaiḥ*—with pairs; *procyamāna*—vibrating; *śrutibhiḥ*—pleasing sounds; *pratibodhyamāna*—responding; *salila-kukkuṭa*—water fowl; *kāraṇḍava*—ducks; *kalahaṁsa*—with various kinds of swans; *ādibhiḥ*—and so on; *vicitram*—variegated; *upakūjita*—resounding with the vibration; *amala*—clear; *jala-āśaya*—in the lake; *kamala-ākaram*—the source of lotus flowers; *upababhrāma*—began to walk in.

TRANSLATION

The Apsarā sent by Lord Brahmā began strolling in a beautiful park near the place where the King was meditating and worshiping. The park was beautiful because of its dense green foliage and golden creepers. There were pairs of varied birds such as peacocks, and in a lake there were ducks and swans, all vibrating very sweet sounds. Thus the park was magnificently beautiful because of the foliage, the clear water, the lotus flowers and the sweet singing of various kinds of birds.

TEXT 5

तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं खणखणायमानरुचिर-चरणाभरणस्वनमुपाकर्ण्य नरदेवकुमारः समाधियोगेनामीलितनयननलिन-मुकुलयुगलमीषद्विकचय्य व्यचष्ट ॥५॥

tasyāḥ sulalita-gamana-pada-vinyāsa-gati-vilāsāyāś cānupadaṁ khaṇa-khaṇāyamāna-rucira-caraṇābharaṇa-svanam upākarṇya naradeva-kumāraḥ samādhi-yogenāmīlita-nayana-nalina-mukula-yugalam īṣad vikacayya vyacaṣṭa.

tasyāḥ—of her (Pūrvacitti); *sulalita*—in a very beautiful; *gamana*—movements; *pada-vinyāsa*—with styles of walking; *gati*—in the progression; *vilāsāyāḥ*—whose pastime; *ca*—also; *anupadam*—with every step; *khaṇa-khaṇāyamāna*—making a tinkling sound; *rucira*—very pleasing; *caraṇa-ābharaṇa*—of the ornaments on the feet; *svanam*—the sound; *upākarṇya*—hearing; *naradeva-kumāraḥ*—the Prince; *samādhi*—in ecstasy; *yogena*—by controlling the senses; *āmīlita*—half-open; *nayana*—eyes; *nalina*—of lotus; *mukula*—buds; *yugalam*—like a pair; *īṣat*—slightly; *vikacayya*—opening; *vyacaṣṭa*—saw.

TRANSLATION

As Pūrvacitti passed by on the road in a very beautiful style and mood of her own, the pleasing ornaments on her ankles tinkled with her every step. Although Prince Āgnīdhra was controlling his

senses, practicing yoga with half-open eyes, he could see her with his lotuslike eyes, and when he heard the sweet tinkling of her bangles, he opened his eyes slightly more and could see that she was just nearby.

PURPORT

It is said that *yogīs* always think of the Supreme Personality of Godhead within their hearts. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (*Bhāg.* 12.13.1). The Supreme Personality of Godhead is always observed by *yogīs* who practice controlling the venomous senses. As recommended in *Bhagavad-gītā*, *yogīs* should practice *samprekṣya nāsikāgram*, keeping their eyes half-open. If the eyes are closed completely, there will be a tendency to sleep. So-called *yogīs* sometimes practice a fashionable form of *yoga* by closing their eyes and meditating, but we have actually seen such so-called *yogīs* sleeping and snoring while meditating. This is not the practice of *yoga*. To actually practice *yoga*, one should keep his eyes half-open and gaze at the tip of his nose.

Although Āgnīdhra, the son of Priyavrata, was practicing mystic *yoga* and trying to control his senses, the tinkling sound of Pūrvacitti's ankle bells disturbed his practice. *Yoga indriya-saṁyamaḥ:* actual *yoga* practice means controlling the senses. One must practice mystic *yoga*, to control the senses, but the sense control of a devotee who fully engages in the service of the Lord with his purified senses (*hṛṣīkeṇa hṛṣikeśa-sevanam*) can never be disturbed. Śrīla Prabodhānanda Sarasvatī therefore stated, *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate* (*Caitanya-candrāmṛta* 5). The practice of *yoga* is undoubtedly good because it controls the senses, which are like venomous serpents. When one engages in devotional service, however, completely employing all the activities of the senses in the service of the Lord, the venomous quality of the senses is completely nullified. It is explained that a serpent is to be feared because of its poison fangs, but if those fangs are broken, the serpent, although it seems fearsome, is not at all dangerous. Devotees, therefore, may see hundreds and thousands of beautiful women with fascinating bodily movements and gestures but not be allured, whereas such women would make ordinary *yogīs* fall. Even the advanced *yogī* Viśvāmitra broke his mystic practice to unite with Menakā and

beget a child known as Śakuntalā. The practice of mystic *yoga*, therefore, is not sufficiently strong to control the senses. Another example is Prince Āgnīdhra, whose attention was drawn to the movements of Pūrvacitti, the Apsarā, simply because he heard the tinkling of her ankle bells. In the same way that Viśvāmitra Muni was attracted by the tinkling bangles of Menakā, Prince Āgnīdhra, upon hearing the tinkling bangles of Pūrvacitti, immediately opened his eyes to see her beautiful movements as she walked. The prince was also very handsome. As described herein, his eyes were just like the buds of lotus flowers. As he opened his lotuslike eyes, he could immediately see that the Apsarā was present by his side.

TEXT 6

तामेवाविदूरे मधुकरीमिव सुमनस उपजिघ्रन्तीं दिविजमनुजमनोनयनाह्लाद-दुघैर्गतिविहारव्रीडाविनयावलोकसुस्वराक्षरावयवैर्मनसि नृणां कुसुमायुधस्य, विदधतीं विवरं निजमुखविगलितामृतासवसहासभाषणामोदमदान्धमधुकर-निकरोपरोधेन द्रुतपदविन्यासेन वल्गुस्पन्दनस्तनकलशकबरभाररशनां देवीं तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो, जडवदिति होवाच ॥ ६ ॥

tām evāvidūre madhukarīm iva sumanasa upajighrantīṁ divija-manuja-mano-nayanāhlāda-dughair gati-vihāra-vrīḍā-vinayāvaloka-susvarākṣarāvayavair manasi nṛṇāṁ kusumāyudhasya vidadhatīṁ vivaraṁ nija-mukha-vigalitāmṛtāsava-sahāsa-bhāṣaṇāmoda-madāndha-madhukara-nikaroparodhena druta-pada-vinyāsena valgu-spandana-stana-kalaśa-kabara-bhāra-raśanāṁ devīṁ tad-avalokanena vivṛtāvasarasya bhagavato makara-dhvajasya vaśam upanīto jaḍavad iti hovāca.

tām—to her; *eva*—indeed; *avidūre*—nearby; *madhukarīm iva*—like a honeybee; *sumanasaḥ*—beautiful flowers; *upajighrantīm*—smelling; *divi-ja*—of those born in the heavenly planets; *manu-ja*—of those born in human society; *manaḥ*—mind; *nayana*—for the eyes; *āhlāda*—

pleasure; *dughaiḥ*—producing; *gati*—by her movement; *vihāra*—by pastimes; *vrīḍā*—by shyness; *vinaya*—by humility; *avaloka*—by glancing; *su-svara-akṣara*—by her sweet voice; *avayavaiḥ*—and by the limbs of the body; *manasi*—in the mind; *nṛṇām*—of men; *kusuma-āyudhasya*—of Cupid, who has a flower arrow in his hand; *vidadhatīm*—making; *vivaram*—aural reception; *nija-mukha*—from her own mouth; *vigalita*—pouring out; *amṛta-āsava*—nectar like honey; *sa-hāsa*—in her smiling; *bhāṣaṇa*—and talking; *āmoda*—by the pleasure; *mada-andha*—blinded by intoxication; *madhukara*—of bees; *nikara*—by groups; *uparodhena*—because of being surrounded; *druta-*—hasty; *pada*—of feet; *vinyāsena*—by stylish stepping; *valgu*—a little; *spandana*—moving; *stana*—breasts; *kalaśa*—like waterpots; *kabara*—of her braids of hair; *bhāra*—weight; *raśanām*—the belt upon the hips; *devīm*—the goddess; *tat-avalokanena*—simply by seeing her; *vivṛta-avasarasya*—taking the opportunity of; *bhagavataḥ*—of the greatly powerful; *makara-dhvajasya*—of Cupid; *vaśam*—under the control; *upanītaḥ*—being brought in; *jaḍa-vat*—as if stunned; *iti*—thus; *ha*—certainly; *uvāca*—he said.

TRANSLATION

Like a honeybee, the Apsarā smelled the beautiful and attractive flowers. She could attract the minds and vision of both humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who bears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.

PURPORT

How a beautiful woman's movements and gestures, her hair and the structure of her breasts, hips and other bodily features attract the minds not only of men but of demigods also is very finely described in this statement. The words *divija* and *manuja* specifically emphasize that the attraction of feminine gestures is powerful everywhere within this material world, both on this planet and in the higher planetary systems. It is said that the standard of living in the higher planetary systems is thousands and thousands of times higher than the standard of living on this planet. Therefore the beautiful bodily features of the women there are also thousands and thousands of times more attractive than the features of the women on earth. The creator has constructed women in such a way that their beautiful voices and movements and the beautiful features of their hips, their breasts, and the other parts of their bodies attract the members of the opposite sex, both on earth and on other planets, and awaken their lusty desires. When one is controlled by Cupid or the beauty of women, he becomes stunned like matter such as stone. Captivated by the material movements of women, he wants to remain in this material world. Thus one's promotion to the spiritual world is checked simply by seeing the beautiful bodily structure and movements of women. Śrī Caitanya Mahāprabhu has therefore warned all devotees to beware of the attraction of beautiful women and materialistic civilization. Śrī Caitanya Mahāprabhu even refused to see Pratāparudra Mahārāja because he was a very opulent person in the material world. Lord Caitanya said in this connection, *niṣkiñcanasya bhagavad-bhajanonmukhasya:* those who are engaged in the devotional service of the Lord because they are very serious about going back home, back to Godhead, should be very careful to avoid seeing the beautiful gestures of women and should also avoid seeing persons who are very rich.

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without

material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly." (*Caitanya-caritāmṛta, Madhya* 11.8) One who is serious about going back home, back to Godhead, should not contemplate the attractive features of women and the opulence of rich men. Such contemplation will check one's advancement in spiritual life. Once a devotee is fixed in Kṛṣṇa consciousness, however, these attractions will not agitate his mind.

TEXT 7

का त्वं चिकीर्षसि च किं मुनिवर्य शैले
मायासि कापि भगवत्परदेवतायाः ।
विज्ये बिभर्षि धनुषी सुहृदात्मनोऽर्थे
किं वा मृगान्मृगयसे विपिने प्रमत्तान् ॥ ७ ॥

kā tvaṁ cikīrṣasi ca kiṁ muni-varya śaile
māyāsi kāpi bhagavat-para-devatāyāḥ
vijye bibharṣi dhanuṣī suhṛd-ātmano 'rthe
kiṁ vā mṛgān mṛgayase vipine pramattān

kā—who; *tvam*—are you; *cikīrṣasi*—are you trying to do; *ca*—also; *kim*—what; *muni-varya*—O best of *munis; śaile*—on this hill; *māyā*—illusory potency; *asi*—are you; *kāpi*—some; *bhagavat*—the Supreme Personality of Godhead; *para-devatāyāḥ*—of the transcendental Lord; *vijye*—without strings; *bibharṣi*—you are carrying; *dhanuṣī*—two bows; *suhṛt*—of a friend; *ātmanaḥ*—of yourself; *arthe*—for the sake; *kim vā*—or; *mṛgān*—forest animals; *mṛgayase*—are you trying to hunt; *vipine*—in this forest; *pramattān*—who are materially maddened.

TRANSLATION

The Prince mistakenly addressed the Apsarā: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings. What is the reason you carry these bows? Is it for some

purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.

PURPORT

While undergoing severe penances in the forest, Āgnīdhra was captivated by the movements of Pūrvacitti, the girl sent by Lord Brahmā. As stated in *Bhagavad-gītā*, *kāmais tais tair hṛta-jñānāḥ:* when one becomes lusty, he loses his intelligence. Therefore Āgnīdhra, having lost his intelligence, could not distinguish whether Pūrvacitti was male or female. He mistook her for a *muni-putra*, the son of a saintly person in the forest, and addressed her as *muni-varya*. Because of her personal beauty, however, he could not believe her to be a boy. He therefore began studying her features. First he saw her two eyebrows, which were so expressive that he wondered whether he or she might be the *māyā* of the Supreme Personality of Godhead. The words used in this connection are *bhagavat-para-devatāyāḥ*. *Devatāḥ*, the demigods, all belong to this material world, whereas Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, is always beyond this material world and is therefore known as *para-devatā*. The material world is certainly created by *māyā*, but it is created under the direction of *para-devatā*, the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*), *māyā* is not the ultimate authority for the creation of this material world. *Māyā* acts on behalf of Kṛṣṇa.

Pūrvacitti's eyebrows were so beautiful that Āgnīdhra compared them to bows without strings. He therefore asked her whether they were to be used for her own purposes or for the sake of someone else. Her eyebrows were like bows meant to kill animals in the forest. This material world is like a great forest, and its inhabitants are like forest animals such as deer and tigers meant to be killed. The killers are the eyebrows of beautiful women. Captivated by the beauty of the fair sex, all the men of the world are killed by bows without strings, but cannot see how they are killed by *māyā*. It is a fact, however, that they are being killed (*bhūtvā bhūtvā pralīyate*). By dint of his *tapasya*, Āgnīdhra could understand how *māyā* acts under the direction of the Supreme Personality of Godhead.

The word *pramattān* is also significant. *Pramatta* refers to one who cannot control his senses. The entire material world is being exploited by people who are *pramatta*, or *vimūḍha*. Prahlāda Mahārāja therefore said:

śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

"They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of *māyā*." (*Bhāg.* 7.9.43) *Karmīs* who act very seriously for sense gratification are always referred to in the *śāstras* by such terms as *pramatta*, *vimukha* and *vimūḍha*. They are killed by *māyā*. However, one who is *apramatta*, a sane, sober person, a *dhīra*, knows very well that a human being's primary duty is to render service to the Supreme Person. *Māyā* is always ready to kill those who are *pramatta* with her invisible bows and arrows. Āgnīdhra questioned Pūrvacitti about this.

TEXT 8

बाणाविमौ भगवतः शतपत्रपत्रौ
शान्तावपुङ्खरुचिरावतितिग्मदन्तौ ।
कस्मै युयुङ्क्ष्सि वने विचरन्न विद्मः
क्षेमाय नो जडधियां तव विक्रमोऽस्तु॥ ८ ॥

bāṇāv imau bhagavataḥ śata-patra-patrau
śāntāv apuṅkha-rucirāv ati-tigma-dantau
kasmai yuyuṅkṣasi vane vicaran na vidmaḥ
kṣemāya no jaḍa-dhiyāṁ tava vikramo 'stu

bāṇau—two arrows; *imau*—these; *bhagavataḥ*—of you, the most powerful; *śata-patra-patrau*—having feathers like the petals of a lotus flower; *śāntau*—peaceful; *apuṅkha*—without a shaft; *rucirau*—very beautiful; *ati-tigma-dantau*—having a very sharp point; *kasmai*—whom; *yuyuṅkṣasi*—you want to pierce; *vane*—in the forest; *vicaran*—loitering; *na vidmaḥ*—we cannot understand; *kṣemāya*—for welfare; *naḥ*—of us; *jaḍa-dhiyām*—who are dull-headed; *tava*—your; *vikramaḥ*—prowess; *astu*—may be.

TRANSLATION

Then Āgnīdhra observed the glancing eyes of Pūrvacitti and said: My dear friend, you have two very powerful arrows, namely your glancing eyes. Those arrows have feathers like the petals of a lotus flower. Although they have no shafts, they are very beautiful, and they have very sharp, piercing points. They appear very peaceful, and thus it seems that they will not be shot at anyone. You must be loitering in this forest to shoot those arrows at someone, but I cannot understand whom. My intelligence is dull, and I cannot combat you. Indeed, no one can equal you in prowess, and therefore I pray that your prowess will be for my good fortune.

PURPORT

Āgnīdhra thus began appreciating Pūrvacitti's powerful glance upon him. He compared her glancing eyes to very sharp arrows. Although her eyes were as beautiful as lotuses, they were simultaneously like shaftless arrows, and Āgnīdhra was therefore afraid of them. He hoped that her glances upon him would be favorable because he was already captivated, and the more captivated he became, the more impossible it would be for him to remain without her. Āgnīdhra therefore prayed to Pūrvacitti that her glances at him would be auspicious, not futile. In other words, he prayed that she would become his wife.

TEXT 9

शिष्या इमे भगवतः परितः पठन्ति
गायन्ति साम सरहस्यमजस्रमीशम् ।
युष्मच्छिखाविलुलिताः सुमनोऽभिवृष्टीः
सर्वे भजन्त्यृषिगणा इव वेदशाखाः ॥ ९ ॥

śiṣyā ime bhagavataḥ paritaḥ paṭhanti
gāyanti sāma sarahasyam ajasram īśam
yuṣmac-chikhā-vilulitāḥ sumano 'bhivṛṣṭīḥ
sarve bhajanty ṛṣi-gaṇā iva veda-śākhāḥ

śiṣyāḥ—disciples, followers; *ime*—these; *bhagavataḥ*—of your worshipable self; *paritaḥ*—surrounding; *paṭhanti*—are reciting; *gāyanti*—are singing; *sāma*—the *Sāma Veda;* *sa-rahasyam*—with the confidential portion; *ajasram*—incessantly; *īśam*—unto the Lord; *yuṣmat*—your; *śikhā*—from bunches of hair; *vilulitāḥ*—fallen; *sumanaḥ*—of flowers; *abhivṛṣṭīḥ*—showers; *sarve*—all; *bhajanti*—enjoy, resort to; *ṛṣi-gaṇāḥ*—sages; *iva*—like; *veda-śākhāḥ*—branches of Vedic literature.

TRANSLATION

Seeing the bumblebees following Pūrvacitti, Mahārāja Āgnīdhra said: My dear Lord, the bumblebees surrounding your body are like disciples surrounding your worshipable self. They are incessantly chanting the mantras of the Sāma Veda and the Upaniṣads, thus offering prayers to you. Just as great sages resort to the branches of Vedic literatures, the bumblebees are enjoying the showers of flowers falling from your hair.

TEXT 10

वाचं परं चरणपञ्जरतित्तिरीणां
ब्रह्मन्नरूपमुखरां शृणवाम तुभ्यम् ।
लब्धा कदम्बरुचिरङ्कविटङ्कबिम्बे
यस्यामलातपरिधिः क्व च वल्कलं ते॥१०॥

vācaṁ paraṁ caraṇa-pañjara-tittirīṇāṁ
brahmann arūpa-mukharāṁ śṛṇavāma tubhyam
labdhā kadamba-rucir aṅka-viṭaṅka-bimbe
yasyām alāta-paridhiḥ kva ca valkalaṁ te

vācam—the resounding vibration; *param*—only; *caraṇa-pañjara*—of the ankle bells; *tittirīṇām*—of the *tittiri* birds; *brahman*—O *brāhmaṇa;* *arūpa*—without form; *mukharām*—able to be very distinctly heard; *śṛṇavāma*—I hear; *tubhyam*—your; *labdhā*—gotten: *kadamba*—like the *kadamba* flower; *ruciḥ*—lovely color; *aṅka-viṭaṅka-*

bimbe—on the beautiful circular hips; *yasyām*—on which; *alāta-paridhiḥ*—encirclement of burning cinders; *kva*—where; *ca*—also; *valkalam*—covering cloth; *te*—your.

TRANSLATION

O brāhmaṇa, I can simply hear the tinkling of your ankle bells. Within those bells, tittiri birds seem to be chirping among themselves. Although I do not see their forms, I can hear how they are chirping. When I look at your beautiful circular hips, I see they are the lovely color of kadamba flowers, and your waist is encircled by a belt of burning cinders. Indeed, you seem to have forgotten to dress yourself.

PURPORT

With lusty desires to see Pūrvacitti, Āgnīdhra especially gazed upon the girl's attractive hips and waist. When a man looks upon a woman with such lusty desires, he is captivated by her face, her breasts and her waist, for a woman first attracts a man to fulfill his sexual desires by the beautiful features of her face, by the beautiful slope of her breasts and also by her waist. Pūrvacitta was dressed in fine yellow silk, and therefore her hips looked like *kadamba* flowers. Because of her belt, her waist seemed to be encircled by burning cinders. She was fully dressed, but Āgnīdhra had become so lusty that he asked, "Why have you come naked?"

TEXT 11

किं सम्भृतं रुचिरयोर्द्विज शृङ्गयोस्ते
मध्ये कृशो वहसि यत्र दृशिः श्रिता मे ।
पङ्कोऽरुणः सुरभिरात्मविषाण ईदृग्
येनाश्रमं सुभग मे सुरभीकरोषि ॥ ११ ॥

kiṁ sambhṛtaṁ rucirayor dvija śṛṅgayos te
madhye kṛśo vahasi yatra dṛśiḥ śritā me
paṅko 'ruṇaḥ surabhir ātma-viṣāṇa īdṛg
yenāśramaṁ subhaga me surabhī-karoṣi

kim—what; *sambhṛtam*—filled; *rucirayoḥ*—very beautiful; *dvija*—O *brāhmaṇa;* *śṛṅgayoḥ*—within two horns; *te*—your; *madhye*—in the middle; *kṛśaḥ*—thin; *vahasi*—you are carrying; *yatra*—wherein; *dṛśiḥ*—eyes; *śritā*—attached; *me*—my; *paṅkaḥ*—powder; *aruṇaḥ*—red; *surabhiḥ*—fragrant; *ātma-viṣāṇe*—on the two horns; *īdṛk*—such; *yena*—by which; *āśramam*—place of residence; *su-bhaga*—O most fortunate one; *me*—my; *surabhī-karoṣi*—you are perfuming.

TRANSLATION

Āgnīdhra then praised Pūrvacitti's raised breasts. He said: My dear brāhmaṇa your waist is very thin, yet with great difficulty you are carefully carrying two horns, to which my eyes have become attracted. What is filling those two beautiful horns? You seem to have spread fragrant red powder upon them, powder that is like the rising morning sun. O most fortunate one, I beg to inquire where you have gotten this fragrant powder that is perfuming my āśrama, my place of residence.

PURPORT

Āgnīdhra appreciated Pūrvacitti's raised breasts. After seeing the girl's breasts, he became almost mad. Nevertheless, he could not recognize whether Pūrvacitti was a boy or a girl, for as a result of his austerity, he saw no distinction between the two. He therefore addressed her with the word *dvija*, "O *brāhmaṇa.*" Yet why should a *dvija*, a *brāhmaṇa* boy, have horns on his chest? Because the boy's waist was thin, Āgnīdhra thought, he was carrying the horns with great difficulty, and therefore they must be filled with something very valuable. Otherwise why would he carry them? When a woman's waist is thin and her breasts are full, she looks very attractive. Āgnīdhra, his eyes attracted, contemplated the heavy breasts on the girl's thin body and imagined how her back must sustain them. Āgnīdhra imagined that her raised breasts were two horns she had covered with cloth so that others would not see the valuables within them. Āgnīdhra, however, was very anxious to see them. Therefore he requested, "Please uncover them so that I can see what you are carrying. Rest assured that I shall not take it away. If you

feel an inconvenience in removing the covering, I can help you; I myself can uncover them to see what valuable things those raised horns contain." He was also surprised to see the red dust of perfumed *kuṅkuma* spread over her breasts. Nevertheless, still considering Pūrvacitti a boy, Āgnīdhra addressed her as *subhaga*, most fortunate *muni*. The boy must have been fortunate; otherwise how simply by standing there could he perfume Āgnīdhra's entire *āśrama?*

TEXT 12

लोकं प्रदर्शय सुहृत्तम तावकं मे
यत्रत्य इत्थमुरसावयवावपूर्वौ ।
अस्मद्विधस्य मनउन्नयनौ बिभर्ति
बह्वद्भुतं सरसरासुधादि वक्त्रे ॥१२॥

lokaṁ pradarśaya suhṛttama tāvakaṁ me
yatratya ittham urasāvayavāv apūrvau
asmad-vidhasya mana-unnayanau bibharti
bahv adbhutaṁ sarasa-rāsa-sudhādi vaktre

lokam—residential place; *pradarśaya*—please show; *suhṛt-tama*—O best of friends; *tāvakam*—your; *me*—unto me; *yatratyaḥ*—a person born wherein; *ittham*—like this; *urasā*—by the chest; *avayavau*—two limbs (breasts); *apūrvau*—wonderful; *asmat-vidhasya*—of a person like me; *manaḥ-unnayanau*—very agitating to the mind; *bibharti*—sustains; *bahu*—many; *adbhutam*—wonderful; *sarasa*—sweet words; *rāsa*—amorous gestures like smiling; *sudhā-ādi*—such as nectar; *vaktre*—in the mouth.

TRANSLATION

O best friend, will you kindly show me the place where you reside? I cannot imagine how the residents of that place have gotten such wonderful bodily features as your raised breasts, which agitate the mind and eyes of a person like me who sees them. Judging by the sweet speech and kind smiles of those residents, I think that their mouths must contain nectar.

PURPORT

Still bewildered, Āgnīdhra wanted to see the place from which the *brāhmaṇa* boy had come, where the men had such raised breasts. Such attractive features, he thought, must be due to the severe austerities performed there. Āgnīdhra addressed the girl as *suhṛttama*, the best friend, so that she would not refuse to take him there. Not only was Āgnīdhra captivated by the girl's raised breasts; he was also attracted by her sweet speech. Nectar seemed to emanate from her mouth, and therefore he was increasingly surprised.

TEXT 13

का वाऽऽत्मवृत्तिरदनाद्धविरङ्ग वाति
विष्णोः कलास्यनिमिषोन्मकरौ च कर्णौ।
उद्विग्नमीनयुगलं द्विजपङ्क्तिशोचि-
रासन्नभृङ्गनिकरं सर इन्मुखं ते ॥१३॥

kā vātma-vṛttir adanād dhavir aṅga vāti
viṣṇoḥ kalāsy animiṣonmakarau ca karṇau
udvigna-mīna-yugalaṁ dvija-paṅkti-śocir
āsanna-bhṛṅga-nikaraṁ sara in mukhaṁ te

kā—what; *vā*—and; *ātma-vṛttiḥ*—food for maintenance of the body; *adanāt*—by the chewing (of betel); *haviḥ*—pure sacrificial ingredients; *aṅga*—my dear friend; *vāti*—emanate; *viṣṇoḥ*—of Lord Viṣṇu; *kalā*—expansion of the body; *asi*—you are; *animiṣa*—without blinking; *unmakarau*—two brilliant sharks; *ca*—also; *karṇau*—two ears; *udvigna*—restless; *mīna-yugalam*—possessing two fish; *dvija-paṅkti*—of lines of teeth; *śociḥ*—beauty; *āsanna*—nearby; *bhṛṅga-nikaram*—possessing swarms of bumblebees; *saraḥ it*—like a lake; *mukham*—face; *te*—your.

TRANSLATION

My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Viṣṇu. Indeed, you must also be an expansion of Lord

Viṣṇu's body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Viṣṇu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

PURPORT

The devotees of Lord Viṣṇu are also His expansions. They are called *vibhinnāṁśa*. Lord Viṣṇu is offered all kinds of sacrificial ingredients, and because devotees always eat *prasāda*, the remnants of His food, the scent of sacrificial ingredients emanates not only from Viṣṇu but also from the devotees who eat the remnants of His food or the food of His devotees. Āgnīdhra considered Pūrvacitti an expansion of Lord Viṣṇu because of the pleasing scent of her body. Aside from that, because of her jeweled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans, Āgnīdhra compared Pūrvacitti's face to a beautiful lake decorated with lotus flowers, fish, swans and bumblebees.

TEXT 14

योऽसौ त्वया करसरोजहतः पतङ्गो
दिक्षु भ्रमन् भ्रमत एजयतेऽक्षिणी मे ।
मुक्तं न ते स्मरसि वक्रजटावरूथं
कष्टोऽनिलो हरति लम्पट एष नीवीम्॥१४॥

yo 'sau tvayā kara-saroja-hataḥ pataṅgo
dikṣu bhraman bhramata ejayate 'kṣiṇī me
muktaṁ na te smarasi vakra-jaṭā-varūthaṁ
kaṣṭo 'nilo harati lampaṭa eṣa nīvīm

yaḥ—which; *asau*—that; *tvayā*—by you; *kara-saroja*—with the lotus palm; *hataḥ*—struck; *patańgaḥ*—the ball; *dikṣu*—in all directions; *bhraman*—moving; *bhramataḥ*—restless; *ejayate*—disturbs; *akṣiṇī*—eyes; *me*—of me; *muktam*—scattered; *na*—not; *te*—your; *smarasi*—are you mindful of; *vakra*—curling; *jaṭā*—of hair; *varūtham*—bunches; *kaṣṭaḥ*—giving trouble; *anilaḥ*—wind; *harati*—takes away; *lampaṭaḥ*—like a man attached to women; *eṣaḥ*—this; *nīvīm*—lower garment.

TRANSLATION

My mind is already restless, and by playing with a ball, moving it all about with your lotuslike palm, you are also agitating my eyes. Your curling black hair is now scattered, but you are not attentive to arranging it. Are you not going to arrange it? Like a man attached to women, the most cunning wind is trying to take off your lower garment. Are you not mindful of it?

PURPORT

The girl Pūrvacitti was playing with a ball in her hand, and the ball seemed like nothing but another lotus flower captured by her lotuslike palm. Because of her movements, her hair was loose, and the belt holding her cloth was giving way, as if the cunning wind were trying to make her naked. Yet she paid no attention to arranging her hair or fixing her dress. As Āgnīdhra tried to see the girl's naked beauty, his eyes were very agitated by her movements.

TEXT 15

रूपं तपोधन तपश्चरतां तपोघ्नं
ह्येतत्तु केन तपसा भवतोपलब्धम् ।
चर्तुं तपोऽर्हसि मया सह मित्र मह्यं
किंवा प्रसीदति स वै भवभावनो मे ॥१५॥

rūpaṁ tapodhana tapaś caratāṁ tapoghnaṁ
hy etat tu kena tapasā bhavatopalabdham

cartuṁ tapo 'rhasi mayā saha mitra mahyaṁ
kiṁ vā prasīdati sa vai bhava-bhāvano me

rūpam—beauty; *tapaḥ-dhana*—O best of the sages performing austerity; *tapaḥ caratām*—of persons engaged in executing austerities and penances; *tapaḥ-ghnam*—which dismantles the austerities; *hi*—certainly; *etat*—this; *tu*—indeed; *kena*—by what; *tapasā*—austerity; *bhavatā*—by you; *upalabdham*—achieved; *cartum*—to execute; *tapaḥ*—austerity; *arhasi*—you ought; *mayā saha*—with me; *mitra*—my dear friend; *mahyam*—unto me; *kim vā*—or maybe; *prasīdati*—is pleased; *saḥ*—he; *vai*—certainly; *bhava-bhāvanaḥ*—the creator of this universe; *me*—with me.

TRANSLATION

O best among those performing austerities, where did you get this wonderful beauty that dismantles the austerities performed by others? Where have you learned this art? What austerity have you undergone to achieve this beauty, my dear friend? I desire that you join me to perform austerity and penance, for it may be that the creator of the universe, Lord Brahmā, being pleased with me, has sent you to become my wife.

PURPORT

Āgnīdhra appreciated the wonderful beauty of Pūrvacitti. Indeed, he was surprised to see such exceptional beauty, which must have been the result of past austerities and penances. He therefore asked the girl whether she had achieved such beauty just to break the penances and austerities of others. He thought that Lord Brahmā, the creator of the universe, might have been pleased with him and might therefore have sent her to become his wife. He requested Pūrvacitti to become his wife so that together they could perform austerities and penances in family life. In other words, a suitable wife helps her husband perform penances and austerities in household life if both of them are on the same elevated platform of spiritual understanding. Without spiritual understanding, husband and wife cannot be equally situated. Lord Brahmā, the creator of the universe, is interested in good progeny. Therefore unless he is

pleased, one cannot get a suitable wife. In fact, Lord Brahmā is worshiped in marriage ceremonies. In India even today, wedding invitations are still issued with a picture of Lord Brahmā on the face of the card.

TEXT 16

न त्वां त्यजामि दयितं द्विजदेवदत्तं
यस्मिन्मनो दृगपि नो न वियाति लग्नम् ।
मां चारुशृङ्ग्यर्हसि नेतुमनुव्रतं ते
चित्तं यतः प्रतिसरन्तु शिवाः सचिव्यः ।१६।

na tvāṁ tyajāmi dayitaṁ dvija-deva-dattaṁ
yasmin mano dṛg api no na viyāti lagnam
māṁ cāru-śṛṅgy arhasi netum anuvrataṁ te
cittaṁ yataḥ pratisarantu śivāḥ sacivyaḥ

na—not; *tvām*—you; *tyajāmi*—I shall give up; *dayitam*—very dear; *dvija-deva*—by Lord Brahmā, the demigod worshiped by the *brāhmaṇas; dattam*—given; *yasmin*—unto whom; *manaḥ*—mind; *dṛk*—eyes; *api*—also; *naḥ*—my; *na viyāti*—do not go away; *lagnam*—tightly attached; *mām*—me; *cāru-śṛṅgi*—O woman with beautiful raised breasts; *arhasi*—you ought; *netum*—to lead; *anuvratam*—follower; *te*—your; *cittam*—desire; *yataḥ*—wherever; *pratisarantu*—may follow; *śivāḥ*—favorable; *sacivyaḥ*—friends.

TRANSLATION

Lord Brahmā, who is worshiped by the brāhmaṇas, has very mercifully given you to me, and that is why I have met you. I do not want to give up your company, for my mind and eyes are fixed upon you and cannot be drawn away. O woman with beautiful raised breasts, I am your follower. You may take me wherever you like, and your friends may also follow me.

PURPORT

Now Āgnīdhra frankly admits his weakness. He was attracted to Pūrvacitti, and therefore before she could say, "But I have no business with

you," he expressed his desire to be united with her. He was so attracted that he was ready to go anywhere, hell or heaven, in her company. When one is absorbed in lust and the influence of sex, one surrenders to the feet of a woman without reservations. Śrīla Madhvācārya remarks in this connection that when one engages in joking and talking like a crazy person, one may say anything and everything, but his words will be meaningless.

TEXT 17

श्रीशुक उवाच

इति ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरधिसमाजयामास ॥१७॥

śrī-śuka uvāca
iti lalanānunayāti-viśārado grāmya-vaidagdhyayā paribhāṣayā tāṁ vibudha-vadhūṁ vibudha-matir adhisabhājayām āsa.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *lalanā*—women; *anunaya*—in winning over; *ati-viśāradaḥ*—very expert; *grāmya-vaidagdhyayā*—expert in fulfilling one's material desires; *paribhāṣayā*—by selected words; *tām*—her; *vibudha-vadhūm*—the celestial girl; *vibudha-matiḥ*—Āgnīdhra, who possessed intelligence like that of the demigods; *adhisabhājayām āsa*—gained the favor of.

TRANSLATION

Śukadeva Gosvāmī continued: Mahārāja Āgnīdhra, whose intelligence was like that of a demigod, knew the art of flattering women to win them to his side. He therefore pleased that celestial girl with his lusty words and gained her favor.

PURPORT

Since King Āgnīdhra was a devotee, he actually had no attraction for material enjoyment, but because he wanted a wife for progeny and Lord Brahmā had sent Pūrvacitti for this purpose, he expertly pleased her

with flattering words. Women are attracted by a man's flattering words. One who is expert in this art of flattery is called *vidagdha*.

TEXT 18

सा च ततस्तस्य वीरयूथपतेर्बुद्धिशीलरूपवयःश्रियौदार्येण पराक्षिप्तमनास्तेन सहायुतायुतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् बुभुजे ।१८।

sā ca tatas tasya vīra-yūtha-pater buddhi-śīla-rūpa-vayaḥ-śriyaudāryeṇa parākṣipta-manās tena sahāyutāyuta-parivatsaropalakṣaṇaṁ kālaṁ jambūdvīpa-patinā bhauma-svarga-bhogān bubhuje.

sā—she; *ca*—also; *tataḥ*—thereafter; *tasya*—of him; *vīra-yūtha-pateḥ*—the master of heroes; *buddhi*—by the intelligence; *śīla*—behavior; *rūpa*—beauty; *vayaḥ*—youth; *śriyā*—opulence; *audāryeṇa*—and by the magnanimity; *parākṣipta*—attracted; *manāḥ*—her mind; *tena saha*—with him; *ayuta*—ten thousand; *ayuta*—ten thousand; *parivatsara*—years; *upalakṣaṇam*—extending; *kālam*—time; *jambūdvīpa-patinā*—with the King of Jambūdvīpa; *bhauma*—earthly; *svarga*—heavenly; *bhogān*—pleasures; *bubhuje*—enjoyed.

TRANSLATION

Attracted by the intelligence, learning, youth, beauty, behavior, opulence and magnanimity of Āgnīdhra, the King of Jambūdvīpa and master of all heroes, Pūrvacitti lived with him for many thousands of years and luxuriously enjoyed both worldly and heavenly happiness.

PURPORT

By the grace of Lord Brahmā, King Āgnīdhra and the heavenly girl, Pūrvacitti, found their union quite suitable. Thus they enjoyed worldly and heavenly happiness for many thousands of years.

TEXT 19

तस्यामु ह वा आत्मजान् स राजवर आग्नीध्रो नाभिकिम्पुरुषहरिवर्षेलावृतरम्यक-हिरण्मयकुरुभद्राश्वकेतुमालसंज्ञान्नव पुत्रानजनयत् ॥१९॥

tasyām u ha vā ātmajān sa rāja-vara āgnīdhro nābhi-kiṁpuruṣa-harivarṣelāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-ketumāla-saṁjñān nava putrān ajanayat.

tasyām—in her; *u ha vā*—certainly; *ātma-jān*—sons; *saḥ*—he; *rāja-varaḥ*—the best of kings; *āgnīdhraḥ*—Āgnīdhra; *nābhi*—Nābhi; *kiṁ-puruṣa*—Kiṁpuruṣa; *hari-varṣa*—Harivarṣa; *ilāvṛta*—Ilāvṛta; *ramyaka*—Ramyaka; *hiraṇmaya*—Hiraṇmaya; *kuru*—Kuru; *bhadrāśva*—Bhadrāśva; *ketu-māla*—Ketumāla; *saṁjñān*—named; *nava*—nine; *putrān*—sons; *ajanayat*—begot.

TRANSLATION

In the womb of Pūrvacitti, Mahārāja Āgnīdhra, the best of kings, begot nine sons, named Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla.

TEXT 20

सा सूत्वाथ सुतान्नवानुवत्सरं गृह एवापहाय पूर्वचित्तिर्भूय एवाजं देवमुपतस्थे ॥२०॥

sā sūtvātha sutān navānuvatsaraṁ gṛha evāpahāya pūrvacittir bhūya evājaṁ devam upatasthe.

sā—she; *sūtvā*—after giving birth to; *atha*—thereafter; *sutān*—sons; *nava*—nine; *anuvatsaram*—year after year; *gṛhe*—at home; *eva*—certainly; *apahāya*—leaving; *pūrvacittiḥ*—Pūrvacitti; *bhūyaḥ*—again; *eva*—certainly; *ajam*—Lord Brahmā; *devam*—the demigod; *upatasthe*—approached.

TRANSLATION

Pūrvacitti gave birth to these nine sons, one each year, but after they grew up, she left them at home and again approached Lord Brahmā to worship him.

PURPORT

There are many instances in which Apsarās, heavenly angels, have descended to this earth by the order of a superior demigod like Lord Brahmā or Lord Indra, have followed the demigod's order by marrying someone and giving birth to children, and have then returned to their celestial homes. For example, after Menakā, the celestial woman who had come to delude Viśvāmitra Muni, gave birth to the child Śakuntalā, she left both the child and her husband and returned to the heavenly planets. Pūrvacitti did not remain permanently with Mahārāja Āgnīdhra. After cooperating in his household affairs, she left Mahārāja Āgnīdhra and all nine sons and returned to Brahmā to worship him.

TEXT 21

आग्नीध्रसुतास्ते मातुरनुग्रहादौत्पत्तिकेनैव संहननबलोपेताः पित्रा विभक्ता, आत्मतुल्यनामानि यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः ॥ २१ ॥

āgnīdhra-sutās te mātur anugrahād autpattikenaiva saṁhanana-balopetāḥ pitrā vibhaktā ātma-tulya-nāmāni yathā-bhāgaṁ jambūdvīpa-varṣāṇi bubhujuḥ.

āgnīdhra-sutāḥ—the sons of Mahārāja Āgnīdhra; *te*—they; *mātuḥ*—of the mother; *anugrahāt*—by the mercy or by drinking the breast milk; *autpattikena*—naturally; *eva*—certainly; *saṁhanana*—well-built body; *bala*—strength; *upetāḥ*—obtained; *pitrā*—by the father; *vibhaktāḥ*—divided; *ātma-tulya*—following their own; *nāmāni*—possessing names; *yathā-bhāgam*—divided properly; *jambūdvīpa-varṣāṇi*—different parts of Jambūdvīpa (probably Asia and Europe combined together); *bubhujuḥ*—ruled.

TRANSLATION

Because of drinking the breast milk of their mother, the nine sons of Āgnīdhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambūdvīpa. The kingdoms were named according to the names of the sons. Thus the sons of Āgnīdhra ruled the kingdoms they received from their father.

PURPORT

The *ācāryas* specifically mention that in this verse the words *mātuḥ anugrahāt* ("by the mercy of their mother") refer to the breast milk of their mother. In India it is a common belief that if a baby is fed his mother's milk for at least six months, his body will be very strong. Besides that, it is mentioned herein that all the sons of Āgnīdhra were endowed with the nature of their mother. *Bhagavad-gītā* (1.40) also declares, *strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ:* when women are polluted, *varṇa-saṅkara,* unqualified children, are generated, and when the *varṇa-saṅkara* population increases, the entire world becomes hellish. Therefore, according to *Manu-saṁhitā,* a woman needs a great deal of protection in order to remain pure and chaste so that her children can be fully engaged for the benefit of human society.

TEXT 22

आग्नीध्रो राजातृप्तः कामानामप्सरसमेवानुदिनमधिमन्यमानस्तस्याः सलोकतां श्रुतिभिरवारुन्ध यत्र पितरो मादयन्ते॥ २२॥

āgnīdhro rājātṛptaḥ kāmānām apsarasam evānudinam adhimanyamānas tasyāḥ salokatāṁ śrutibhir avārundha yatra pitaro mādayante.

āgnīdhraḥ—Āgnīdhra; *rājā*—the King; *atṛptaḥ*—not satisfied; *kāmānām*—with sense gratification; *apsarasam*—the celestial woman (Pūrvacitti); *eva*—certainly; *anudinam*—day after day; *adhi*—exceedingly; *manyamānaḥ*—thinking of; *tasyāḥ*—of her; *sa-lokatām*—promotion to the same planet; *śrutibhiḥ*—by the *Vedas; avārundha*—

got; *yatra*—where; *pitaraḥ*—the forefathers; *mādayante*—take pleasure.

TRANSLATION

After Pūrvacitti's departure, King Āgnīdhra, his lusty desires not at all satisfied, always thought of her. Therefore, in accordance with the Vedic injunctions, the King, after his death, was promoted to the same planet as his celestial wife. That planet, which is called Pitṛloka, is where the pitās, the forefathers, live in great delight.

PURPORT

If one always thinks of something, he certainly gets a related body after death. Mahārāja Āgnīdhra was always thinking of Pitṛloka, the place where his wife had returned. Therefore after his death he achieved that same planet, probably to live with her again. *Bhagavad-gītā* also says:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6) We can naturally conclude that if we always think of Kṛṣṇa or become fully Kṛṣṇa conscious, we can be promoted to the planet of Goloka Vṛndāvana, where Kṛṣṇa eternally lives.

TEXT 23

सम्परेते पितरि नव भ्रातरो मेरुदुहितॄर्मेरुदेवीं प्रतिरूपामुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देववीतिमिति संज्ञा नवोदवहन् ॥२३॥

samparete pitari nava bhrātaro meru-duhitṛr merudevīṁ pratirūpām ugradaṁṣṭrīṁ latāṁ ramyāṁ śyāmāṁ nārīṁ bhadrāṁ devavītim iti saṁjñā navodavahan.

samparete pitari—after the departure of their father; *nava*—nine; *bhrātaraḥ*—brothers; *meru-duhitṛḥ*—the daughters of Meru; *meru-devīm*—Merudevī; *prati-rūpām*—Pratirūpā; *ugra-daṁṣṭrīm*—Ugradaṁṣṭrī; *latām*—Latā; *ramyām*—Ramyā; *śyāmām*—Śyāmā; *nārīm*—Nārī; *bhadrām*—Bhadrā; *deva-vītim*—Devavīti; *iti*—thus; *saṁjñāḥ*—the names; *nava*—nine; *udavahan*—married.

TRANSLATION

After the departure of their father, the nine brothers married the nine daughters of Meru named Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.

Thus end the Bhaktivedanta purports of the Fifth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Activities of Mahārāja Āgnīdhra."*

CHAPTER THREE

Ṛṣabhadeva's Appearance in the Womb of Merudevī, the Wife of King Nābhi

In this chapter the spotless character of King Nābhi, the oldest son of Āgnīdhra, is described. Wanting to have sons, Mahārāja Nābhi underwent severe austerities and penances. He performed many sacrifices along with his wife and worshiped Lord Viṣṇu, master of all sacrifices. Being very kind to His devotees, the Supreme Personality of Godhead was very pleased with the austerities of Mahārāja Nābhi. He personally appeared before the King in His four-handed feature, and the priests, who were performing the sacrifices, began to offer their prayers unto Him. They prayed for a son like the Lord, and Lord Viṣṇu agreed to take birth in the womb of Merudevī, the wife of King Nābhi, and incarnate as King Ṛṣabhadeva.

TEXT 1

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत ॥ १ ॥

śrī-śuka uvāca

nābhir apatya-kāmo 'prajayā merudevyā bhagavantaṁ yajña-puruṣam avahitātmāyajata.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said: *nābhiḥ*—the son of Mahārāja Āgnīdhra; *apatya-kāmaḥ*—desiring to have sons: *aprajayā*—who had not given birth to any children: *merudevyā*—with Merudevī: *bhagavantam*—the Supreme Personality of Godhead: *yajña-puruṣam*—Lord Viṣṇu, the master and enjoyer of all performances of sacrifice:

avahita-ātmā—with great attention; *ayajata*—offered prayers and worshiped.

TRANSLATION

Śukadeva Gosvāmī continued to speak: Mahārāja Nābhi, the son of Āgnīdhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi's wife, Merudevī, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband.

TEXT 2

तस्य ह वाव श्रद्धया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरत्सु द्रव्यदेशकाल-मन्त्रर्त्विग्दक्षिणाविधानयोगोपपत्त्या दुरधिगमो ऽपि भगवान् भागवतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्सया गृहीतहृदयो हृदयङ्गमं मनोनयनानन्दनावयवाभिराममाविश्चकार ॥ २ ॥

tasya ha vāva śraddhayā viśuddha-bhāvena yajataḥ pravargyeṣu pracaratsu dravya-deśa-kāla-mantrartvig-dakṣiṇā-vidhāna-yogopapattyā duradhigamo 'pi bhagavān bhāgavata-vātsalyatayā supratīka ātmānam aparājitaṁ nija-janābhipretārtha-vidhitsayā gṛhīta-hṛdayo hṛdayaṅgamaṁ mano-nayanānandanāvayavābhirāmam āviścakāra.

tasya—when he (Nābhi); *ha vāva*—certainly; *śraddhayā*—with great faith and devotion; *viśuddha-bhāvena*—with a pure, uncontaminated mind; *yajataḥ*—was worshiping; *pravargyeṣu*—while the fruitive activities called *pravargya; pracaratsu*—were being performed; *dravya*—the ingredients; *deśa*—place; *kāla*—time; *mantra*—hymns; *ṛtvik*—priests conducting the ceremony; *dakṣiṇā*—gifts to the priests; *vidhāna*—regulative principles; *yoga*—and of the means; *upapattyā*—by the performance; *duradhigamaḥ*—not obtainable; *api*—although; *bhagavān*—the Supreme Personality of Godhead; *bhāgavata-vātsalyatayā*—because of His being very affectionate to His devotee; *su-*

pratīkaḥ—possessing a very beautiful form; *ātmānam*—Himself; *aparājitam*—not to be conquered by anyone; *nija-jana*—of His devotee; *abhipreta-artha*—the desire; *vidhitsayā*—to fulfill; *gṛhīta-hṛdayaḥ*—His heart being attracted; *hṛdayaṅgamam*—captivating; *manaḥ-nayana-ānandana*—pleasing to the mind and eyes; *avayava*—by the limbs; *abhirāmam*—beautiful; *āviścakāra*—manifested.

TRANSLATION

In the performance of a sacrifice, there are seven transcendental means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by going through the the priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through this paraphernalia. Nonetheless, the Lord is affectionate to His devotee; therefore when Mahārāja Nābhi, who was a devotee, worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajña in the line of pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. This body pleases the mind and eyes of the devotees.

PURPORT

In *Bhagavad-gītā* it is clearly said:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme

Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

One can understand and see the Supreme Personality of Godhead through the process of devotional service, and not in any other way. Although Mahārāja Nābhi performed prescribed duties and sacrifices, it should still be considered that the Lord appeared before him not due to his sacrifices but because of his devotional service. It was for this reason that the Lord agreed to appear before him in His beautiful bodily features. As stated in *Brahma-saṁhitā* (5.30), the Supreme Lord in His original nature is very beautiful. *Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam:* the Supreme Personality of Godhead, although blackish, is very, very beautiful.

TEXT 3

अथ ह तमाविष्कृतभुजयुगलद्वयं हिरण्मयं पुरुषविशेषं कपिशकौशेयाम्बरधरमुरसि विलसच्छ्रीवत्सललामं दरवरवनरुहवनमालाच्छूर्यमृतमणिगदादिभिरुपलक्षितं स्फुटकिरणप्रवरमुकुटकुण्डलकटककटिसूत्रहारकेयूरनूपुराद्यङ्गभूषणविभूषितमृत्विक्सदस्यगृहपतयोऽधना इवोत्तमधनमुपलभ्य सबहुमानमर्हणेनावनतशीर्षाण उपतस्थुः ॥ ३ ॥

atha ha tam āviṣkṛta-bhuja-yugala-dvayaṁ hiraṇmayaṁ puruṣa-viśesaṁ kapiśa-kauśeyāmbara-dharam urasi vilasac-chrīvatsa-lalāmaṁ daravara-vanaruha-vana-mālācchūry-amṛta-maṇi-gadādibhir upalakṣitaṁ sphuṭa-kiraṇa-pravara-mukuṭa-kuṇḍala-kaṭaka-kaṭi-sūtra-hāra-keyūra-nūpurādy-aṅga-bhūṣana-vibhūṣitam ṛtvik-sadasya-gṛha-patayo 'dhanā ivottama-dhanam upalabhya sabahu-mānam arhaṇenāvanata-śīrṣāṇa upatasthuḥ.

atha—thereafter; *ha*—certainly; *tam*—Him; *āviṣkṛta-bhuja-yugala-dvayam*—who manifested Himself with four arms; *hiraṇmayam*—very bright; *puruṣa-viśeṣam*—the topmost of all living beings, Puruṣottama; *kapiśa-kauśeya-ambara-dharam*—wearing a yellow silk garment; *urasi*—on the chest; *vilasat*—beautiful; *śrīvatsa*—called Śrīvatsa; *lalāmam*—possessing the mark; *dara-vara*—by a conchshell; *vana-ruha*—lotus flower; *vana-mālā*—garland of forest flowers; *acchūri*—

disc; *amṛta-maṇi*—the Kaustubha gem; *gadā-ādibhiḥ*—and by a club and other symbols; *upalakṣitam*—symptomized; *sphuṭa-kiraṇa*—radiant; *pravara*—excellent; *mukuṭa*—helmet; *kuṇḍala*—earrings; *kaṭaka*—bracelets; *kaṭi-sūtra*—girdle; *hāra*—necklace; *keyūra*—armlets; *nūpura*—ankle bells; *ādi*—and so on; *aṅga*—of the body; *bhūṣaṇa*—with ornaments; *vibhūṣitam*—decorated; *ṛtvik*—the priests; *sadasya*—associates; *gṛha-patayaḥ*—and King Nābhi; *adhanāḥ*—poor persons; *iva*—like; *uttama-dhanam*—a great treasure; *upalabhya*—having achieved; *sa-bahu-mānam*—with great regard; *arhaṇena*—with ingredients for worship; *avanata*—bent; *śīrṣāṇaḥ*—their heads; *upatasthuḥ*—worshiped.

TRANSLATION

Lord Viṣṇu appeared before King Nābhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nābhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship.

PURPORT

It is distinctly mentioned here that the Supreme Personality of Godhead did not appear as an ordinary human being. He appeared before King Nābhi and his associates as the best of all personalities (Puruṣottama). As stated in the *Vedas: Nityo nityānāṁ cetanaś cetanānām.* The Supreme Personality of Godhead is also a living being, but He is the supreme living being. In *Bhagavad-gītā* (7.7), Lord Kṛṣṇa Himself says, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conquerer of wealth [Arjuna], there is no truth superior to Me." No one is more attractive or more authoritative than Lord Kṛṣṇa. That is one of the

differences between God and an ordinary living being. According to this description of the transcendental body of Lord Viṣṇu, the Lord can easily be distinguished from all other living beings. Consequently Mahārāja Nābhi and his priests and associates all offered the Lord obeisances and began to worship Him with various things. As stated in *Bhagavad-gītā* (6.22), *yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ.* That is, "Upon gaining this, one thinks that there is no greater gain." When one realizes God and sees the Lord face to face, one certainly thinks that he has gained the best of all things. *Raso 'py asya paraṁ dṛṣṭvā nivartate:* when one experiences a higher taste, his consciousness is fixed. After seeing the Supreme Personality of Godhead, one ceases to be attracted by anything material. One then remains steady in his worship of the Supreme Personality of Godhead.

TEXTS 4-5

ऋत्विज ऊचुः

अर्हसि मुहुरर्हत्तमार्हणमस्माकमनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं को ऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरर्वाक्तनाभिर्नामरूपाकृतिभी रूपनिरूपणम् ॥ ४ ॥ सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेशकथनादृते ॥ ५ ॥

ṛtvija ūcuḥ

arhasi muhur arhattamārhaṇam asmākam anupathānāṁ namo nama ity etāvat sad-upaśikṣitaṁ ko 'rhati pumān prakṛti-guṇa-vyatikara-matir anīśa īśvarasya parasya prakṛti-puruṣayor arvāktanābhir nāma-rūpākṛtibhī rūpa-nirūpaṇam. sakala-janaṇikāya-vṛjina-nirasana-śivatama-pravara-guṇa-gaṇaika-deśa-kathanād ṛte.

ṛtvijaḥ ūcuḥ—the priests said; *arhasi*—please (accept); *muhuḥ*—again and again; *arhat-tama*—O most exalted, worshipable person; *arhaṇam*—offering of worship; *asmākam*—of us; *anupathānām*—who are Your servants; *namaḥ*—respectful obeisances; *namaḥ*—respectful obeisances; *iti*—thus; *etāvat*—so far; *sat*—by exalted personalities; *upaśikṣitam*—instructed; *kaḥ*—what; *arhati*—is able (to make);

pumān—man; *prakṛti*—of material nature; *guṇa*—of the modes; *vyatikara*—in the transformations; *matiḥ*—whose mind (is absorbed); *anīśaḥ*—who is most incapable; *īśvarasya*—of the Supreme Personality of Godhead; *parasya*—beyond; *prakṛti-puruṣayoḥ*—the jurisdiction of the three modes of material nature; *arvāktanābhiḥ*—which do not reach up to, or which are of this material world; *nāma-rūpa-ākṛtibhiḥ*—by names, forms and qualities; *rūpa*—of Your nature or position; *nirūpaṇam*—ascertainment, perception; *sakala*—all; *jana-nikāya*—of mankind; *vṛjina*—sinful actions; *nirasana*—which wipe out; *śiva-tama*—most auspicious; *pravara*—excellent; *guṇa-gaṇa*—of the transcendental qualities; *eka-deśa*—one part; *kathanāt*—by speaking; *ṛte*—except.

TRANSLATION

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures and authorized ācāryas. Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

PURPORT

The Supreme Personality of Godhead has nothing to do with material perception. Even the impersonalist Śaṅkarācārya says, *nārāyaṇaḥ paro 'vyaktāt:* "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the

material conception." We cannot concoct the form and attributes of the Supreme Personality of Godhead. We must simply accept the description given in Vedic literatures about the Lord's form and activities. As stated in *Brahma-saṁhitā* (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." We can have some conception of the Absolute Truth, His form and His attributes simply by reading the descriptions given in Vedic literatures and authoritative statements given by exalted personalities like Brahmā, Nārada, Śukadeva Gosvāmī and others. Śrīla Rūpa Gosvāmī says, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ:* "We cannot conceive the name, form and qualities of Śrī Kṛṣṇa through our material senses." Because of this, other names for the Lord are *adhokṣaja* and *aprākṛta*, which indicate that He is beyond any material senses. Out of His causeless mercy upon His devotees, the Lord appeared before Mahārāja Nābhi. Similarly, when we are engaged in the Lord's devotional service, the Lord reveals Himself to us. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.* This is the only way to understand the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* one can understand the Supreme Personality of Godhead through devotional service. There is no other way. We have to hear from the authorities and from the *śāstras* and consider the Supreme Lord in terms of their statements. We cannot imagine or concoct forms and attributes of the Lord.

TEXT 6

परिजनानुरागविरचित शबलसंशब्दसलिलसितकिसलयतुलसिकादूर्वाङ्कुरैरपि सम्भृतया सपर्यया किल परम परितुष्यसि ।६।

parijanānurāga-viracita-śabala-saṁśabda-salila-sita-kisalaya-tulasikā-dūrvāṅkurair api sambhṛtayā saparyayā kila parama parituṣyasi.

parijana—by Your servants; *anurāga*—in great ecstasy; *viracita*—executed; *śabala*—with a faltering voice; *saṁśabda*—with prayers; *salila*—water; *sita-kisalaya*—twigs bearing new leaves; *tulasikā*—*tulasī* leaves; *dūrvā-aṅkuraiḥ*—and with newly grown grass; *api*—also; *sambhṛtayā*—performed; *saparyayā*—by worship; *kila*—indeed; *parama*—O Supreme Lord; *parituṣyasi*—You become satisfied.

TRANSLATION

O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulasī leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

PURPORT

One does not need great wealth, education or opulence to satisfy the Supreme Personality of Godhead. If one is fully absorbed in love and ecstasy, he need offer only a flower and a little water. As stated in *Bhagavad-gītā*, *patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati:* "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

The Supreme Lord can be pleased only by devotional service: therefore it is said here that the Lord is surely satisfied by devotion and nothing else. Quoting from the *Gautamīya-tantra*, the *Hari-bhakti-vilāsa* states:

tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a *tulasī* leaf and a palmful of water." The Supreme Lord is causelessly merciful upon His devotee, so much so that

even the poorest of men can offer Him a little water and a flower in devotion and thus please Him. This is due to His affectionate dealings with His devotees.

TEXT 7

अथानयापि न भवत इज्ययोरुभारभरया समुचितमर्थमिहोपलभामहे ॥७॥

athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe.

atha—otherwise; *anayā*—this; *api*—even; *na*—not; *bhavataḥ*—of Your exalted personality; *ijyayā*—by performance of sacrifice; *uru-bhāra-bharayā*—encumbered by much paraphernalia; *samucitam*—required; *artham*—use; *iha*—here; *upalabhāmahe*—we can see.

TRANSLATION

We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship.

PURPORT

Śrīla Rūpa Gosvāmī says that if one is offered varied foods but has no appetite, the offering has no value. In a big sacrificial ceremony there may be many things accumulated to satisfy the Supreme Personality of Godhead, but if there is no devotion, attachment or love for the Lord, the arrangement is useless. The Lord is complete in Himself, and He does not need anything from us. However, if we offer Him a little water, a flower and a *tulasī* leaf, He will accept them. *Bhakti*, devotional service, is the main way to satisfy the Supreme Personality of Godhead. It is not a question of arranging huge sacrifices. The priests were regretful, thinking that they were not on the path of devotional service and that their sacrifice was not pleasing to the Lord.

TEXT 8

आत्मन एवानुसवनमञ्जसाव्यतिरेकेण बोभूयमानाशेषपुरुषार्थस्वरूपस्य किन्तु नाथाशिष आशासानानामेतदभिसंराधनमात्रं भवितुमर्हति ॥ ८ ॥

ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya kintu nāthāśiṣa āśāsānānām etad abhisaṁrādhana-mātraṁ bhavitum arhati.

ātmanaḥ—self-sufficiently; *eva*—certainly; *anusavanam*—at every moment; *añjasā*—directly; *avyatirekeṇa*—without stopping; *bobhūyamāna*—increasing; *aśeṣa*—unlimitedly; *puruṣa-artha*—the goals of life; *sva-rūpasya*—Your actual identity; *kintu*—but; *nātha*—O Lord; *āśiṣaḥ*—benedictions for material enjoyment; *āśāsānānām*—of us, who are always desiring; *etat*—this; *abhisaṁrādhana*—for getting Your mercy; *mātram*—only; *bhavitum arhati*—can be.

TRANSLATION

All of life's goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship. All these sacrifices are performed for our fruitive results, and they are not actually needed by You.

PURPORT

Being self-sufficient, the Supreme Lord does not need huge sacrifices. Fruitive activity for a more opulent life is for those who desire such material opulence for their interest. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* if we do not act to satisfy the Supreme Lord, we engage in *māyā's* activities. We may construct a gorgeous temple and spend thousands of dollars, but such a temple is not required by the Lord. The Lord has many millions of temples for His residence, and He does not need our attempt. He does not require opulent activity at all.

Such engagement is meant for our benefit. If we engage our money in constructing a gorgeous temple, we are freed from the reactions of our endeavors. This is for our benefit. In addition, if we attempt to do something nice for the Supreme Lord, He is pleased with us and gives us His benediction. In conclusion, the gorgeous arrangements are not for the Lord's sake but for our own. If we somehow or other receive blessings and benedictions from the Lord, our consciousness can be purified and we can become eligible to return home, back to Godhead.

TEXT 9

तद्यथा बालिशानां स्वयमात्मनः श्रेयः परमविदुषां परमपरमपुरुष प्रकर्ष-करुणया स्वमहिमानं चापवर्गाख्यमुपकल्पयिष्यन् स्वयं नापचित एवेतरवदिहोपलक्षितः ॥ ९ ॥

tad yathā bāliśānāṁ svayam ātmanaḥ śreyaḥ param aviduṣāṁ parama-parama-puruṣa prakarṣa-karuṇayā sva-mahimānaṁ cāpavargākhyam upakalpayiṣyan svayaṁ nāpacita evetaravad ihopalakṣitaḥ.

tat—that; *yathā*—as; *bāliśānām*—of the fools; *svayam*—by Yourself; *ātmanaḥ*—own; *śreyaḥ*—welfare; *param*—ultimate; *aviduṣām*—of persons who do not know; *parama-parama-puruṣa*—O Lord of lords; *prakarṣa-karuṇayā*—by abundant causeless mercy; *sva-mahimānam*—Your personal glory; *ca*—and; *apavarga-ākhyam*—called *apavarga* (liberation); *upakalpayiṣyan*—desiring to give; *svayam*—personally; *na apacitaḥ*—not properly worshiped; *eva*—although; *itara-vat*—like an ordinary person; *iha*—here; *upalakṣitaḥ*—(You are) present and seen (by us).

TRANSLATION

O Lord of lords, we are completely ignorant of the execution of dharma, artha, kāma and mokṣa, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but actually You are present here just so we can see You. You have come out of Your abundant and causeless mercy in order to serve our purpose, our

interest, and give us the benefit of Your personal glory called apavarga, liberation. You have come, although You are not properly worshiped by us due to our ignorance.

PURPORT

Lord Viṣṇu was personally present at the sacrificial arena, but this does not mean that He had any interest in His own personal benefit. Similarly, the *arcā-vigraha*, the Deity in the temple, is present for the same purpose. Out of His causeless mercy, the Supreme Personality of Godhead presents Himself before us so that we can see Him. Since we have no transcendental vision, we cannot see the spiritual *sac-cid-ānanda-vigraha* of the Lord; therefore, out of His causeless mercy He comes in a form we can see. We can only see material things like stone and wood, and therefore He accepts a form of stone and wood and thus accepts our service in the temple. This is an exhibition of the Lord's causeless mercy. Although He has no interest in such things, in order to receive our loving service, He agrees to act as He does. We cannot actually offer suitable paraphernalia for the Lord's worship because we are completely ignorant. It was out of His causeless mercy that the Lord appeared in the sacrificial arena of Mahārāja Nābhi.

TEXT 10

अथायमेव वरो ह्यर्हत्तम यर्हि बर्हिषि राजर्षेर्वरदर्षभो भवान्निजपुरुषेक्षणविषय आसीत् ॥ १० ॥

athāyam eva varo hy arhattama yarhi barhiṣi rājarṣer varadarṣabho bhavān nija-puruṣekṣaṇa-viṣaya āsīt.

atha—then; *ayam*—this; *eva*—certainly; *varaḥ*—benediction; *hi*—indeed; *arhat-tama*—O most worshipable of the worshipable; *yarhi*—because; *barhiṣi*—in the sacrifice; *rāja-ṛṣeḥ*—of King Nābhi; *varada-ṛṣabhaḥ*—the best of the benefactors; *bhavān*—Your Lordship; *nija-puruṣa*—of Your devotees; *īkṣaṇa-viṣayaḥ*—the object of the sight; *āsīt*—has become.

TRANSLATION

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nābhi's sacrificial arena is meant for our benediction. Because You have been seen by us, You have bestowed upon us the most valuable benediction.

PURPORT

Nija-puruṣa-īkṣaṇa-viṣaya. In *Bhagavad-gītā* (9.29) Kṛṣṇa says, *samo 'haṁ sarva-bhūteṣu:* "I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

The Supreme Personality of Godhead is equal to everyone. In that sense, He has no enemies and no friends. Everyone is enjoying the fruitive reactions of his own work, and the Lord, within everyone's heart, is observing and giving everyone the desired result. However, just as the devotees are always anxious to see the Supreme Lord satisfied in every way, similarly the Supreme Lord is very anxious to present Himself before His devotees. Śrī Kṛṣṇa says in *Bhagavad-gītā* (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium."

Thus Kṛṣṇa's appearance is for the deliverance and satisfaction of His devotees. Actually He does not advent Himself simply to kill the demons, for that can be done by His agents. Lord Viṣṇu's appearance at the sacrificial arena of Mahārāja Nābhi was just to please the King and his assistants. Otherwise there was no reason for His being present there.

TEXT 11

असङ्गनिशितज्ञानानलविधूताशेषमलानां भवत्स्वभावानामात्मारामाणां मुनीनामनवरतपरिगुणितगुणगण परममङ्गलायनगुणगणकथनो ऽसि ॥ ११ ॥

asaṅga-niśita-jñānānala-vidhūtāśeṣa-malānāṁ bhavat-svabhāvānām ātmārāmāṇāṁ munīnām anavarata-pariguṇita-guṇa-gaṇa parama-maṅgalāyana-guṇa-gaṇa-kathano 'si.

asaṅga—by detachment; *niśita*—strengthened; *jñāna*—of knowledge; *anala*—by the fire; *vidhūta*—removed; *aśeṣa*—unlimited; *malānām*—whose dirty things; *bhavat-svabhāvānām*—who have attained Your qualities; *ātma-ārāmāṇām*—who are self-satisfied; *munīnām*—of great sages; *anavarata*—incessantly; *pariguṇita*—recounted; *guṇa-gaṇa*—O Lord, whose spiritual qualities; *parama-maṅgala*—supreme bliss; *āyana*—produces; *guṇa-gaṇa-kathanaḥ*—He, the chanting of whose attributes; *asi*—You are.

TRANSLATION

Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.

PURPORT

The priests in Mahārāja Nābhi's sacrificial arena appreciated the personal presence of the Supreme Lord Viṣṇu, and they considered themselves very much obliged. The Lord's appearance is rare even for great saintly persons who have become completely detached from this material world and whose hearts are clean due to constantly chanting the glories of the Lord. Such people are satisfied by chanting the transcendental qualities of the Lord. The Lord's personal presence is not actually required. The priests are pointing out that the Lord's personal presence is very rare even for such elevated sages but that He was so kind to them that now He was personally present. Therefore the priests were very much obliged.

TEXT 12

अथ कथञ्चित्स्खलनक्षुत्पतनजृम्भणदुरवस्थानादिषु विवशानां नः स्मरणाय ज्वरमरणदशायामपि सकलकश्मलनिरसनानि तव गुणकृतनामधेयानि वचन-गोचराणि भवन्तु ॥ १२ ॥

atha kathañcit skhalana-kṣut-patana-jṛmbhaṇa-duravasthānādiṣu vivaśānāṁ naḥ smaraṇāya jvara-maraṇa-daśāyām api sakala-kaśmala-nirasanāni tava guṇa-kṛta-nāmadheyāni vacana-gocarāṇi bhavantu.

atha—still; *kathañcit*—somehow or other; *skhalana*—stumbling; *kṣut*—hunger; *patana*—falling down; *jṛmbhaṇa*—yawning; *duravasthāna*—because of being placed in an undesirable position; *ādiṣu*—and so on; *vivaśānām*—unable; *naḥ*—of ourselves; *smaraṇāya*—to remember; *jvara-maraṇa-daśāyām*—in the case of having a high fever at the time of death; *api*—also; *sakala*—all; *kaśmala*—sins; *nirasanāni*—which can dispel; *tava*—Your; *guṇa*—attributes; *kṛta*—activities; *nāmadheyāni*—names; *vacana-gocarāṇi*—possible to be uttered; *bhavantu*—let them become.

TRANSLATION

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

PURPORT

The real success in life is *ante nārāyaṇa-smṛti*—remembering the holy name, attributes, activities and form of the Lord at the time of death. Although we may be engaged in the Lord's devotional service in the temple, material conditions are so tough and inevitable that we may forget the Lord at the time of death due to a diseased condition or mental derangement. Therefore we should pray to the Lord to be able to remem-

ber His lotus feet without fail at the time of death, when we are in such a precarious condition. In this regard, one may also see *Śrīmad-Bhāgavatam* (6.2.9-10 and 14-15).

TEXT 13

किञ्चायं राजर्षिरपत्यकामः प्रजां भवादृशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययो धनदमिवाधनः फलीकरणम् ॥१३॥

kiñcāyaṁ rājarṣir apatya-kāmaḥ prajāṁ bhavādṛśīm āśāsāna īśvaram āśiṣāṁ svargāpavargayor api bhavantam upadhāvati prajāyām artha-pratyayo dhanadam ivādhanaḥ phalīkaraṇam.

kiñca—moreover; *ayam*—this; *rāja-ṛṣiḥ*—pious King (Nābhi); *apatya-kāmaḥ*—desiring offspring; *prajām*—a son; *bhavādṛśīm*—exactly like You; *āśāsānaḥ*—hoping for; *īśvaram*—the supreme controller; *āśiṣām*—of benedictions; *svarga-apavargayoḥ*—of the heavenly planets and liberation; *api*—although; *bhavantam*—You; *upadhāvati*—worships; *prajāyām*—children; *artha-pratyayaḥ*—regarding as the ultimate goal of life; *dhana-dam*—unto a person who can give immense wealth as charity; *iva*—like; *adhanaḥ*—a poor man; *phalīkaraṇam*—a little husk.

TRANSLATION

Dear Lord, here is the great King Nābhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Mahārāja Nābhi is so desirous of having a son that he is worshiping You for a son, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

PURPORT

The priests were a little ashamed that King Nābhi was performing a great sacrifice just to ask the Lord's benediction for a son. The Lord could

offer him promotion to the heavenly planets or the Vaikuṇṭha planets. Śrī Caitanya Mahāprabhu has taught us how to approach the Supreme Lord and ask Him for the ultimate benediction. He said: *na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye.* He did not want to ask the Supreme Lord for anything material. Material opulence means riches, a nice family, a good wife and many followers, but an intelligent devotee doesn't ask the Supreme Lord for anything material. His only prayer is: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.* He wants to be engaged perpetually in the loving service of the Lord. He does not want promotion to the heavenly planets or *mukti*, liberation from material bondage. If this were the case, Śrī Caitanya Mahāprabhu would not have said, *mama janmani janmani.* It doesn't matter to a devotee whether or not he takes birth life after life, as long as he remains a devotee. Actually eternal liberty means returning home, back to Godhead. A devotee is never concerned about anything material. Although Nābhi Mahārāja wanted a son like Viṣṇu, wanting a son like God is also a form of sense gratification. A pure devotee wants only to engage in the Lord's loving service.

TEXT 14

को वा इह तेऽपराजितोऽपराजितया मायया नावसितपदव्यानावृतमतिर्विषय-विषरयानावृतप्रकृतिरनुपासितमहच्चरणः ॥ १४ ॥

ko vā iha te 'parājito 'parājitayā māyayānavasita-padavyānāvṛta-matir viṣaya-viṣa-rayānāvṛta-prakṛtir anupāsita-mahac-caraṇaḥ.

kaḥ vā—who is that person; *iha*—within this material world; *te*—of Your Lordship; *aparājitaḥ*—not conquered; *aparājitayā*—by the unconquerable; *māyayā*—illusory energy; *anavasita-padavya*—whose path cannot be ascertained; *anāvṛta-matiḥ*—whose intelligence is not bewildered; *viṣaya-viṣa*—of material enjoyment, which is like poison; *raya*—by the course; *anāvṛta*—not covered; *prakṛtiḥ*—whose nature; *anupāsita*—without worshiping; *mahat-caraṇaḥ*—the lotus feet of great devotees.

TRANSLATION

Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

PURPORT

Mahārāja Nābhi was inclined to performing great sacrifices for begetting a son. The son might be as good as the Supreme Personality of Godhead, but such a material desire—be it great or insignificant—is brought about by the influence of *māyā*. A devotee does not at all desire anything for sense gratification. Devotion is therefore explained as devoid of material desires (*anyābhilāṣitā-śūnya*). Everyone is subjected to the influence of *māyā* and entangled in all kinds of material desire, and Mahārāja Nābhi was no exception. Freedom from *māyā's* influence is possible when one engages in the service of the great devotees (*mahac-caraṇa-sevā*). Without worshiping the lotus feet of a great devotee, one cannot be freed from *māyā's* influence. Śrīla Narottama dāsa Ṭhākura therefore says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Who has been freed from *māyā's* clutches without serving the lotus feet of a Vaiṣṇava?" *Māyā* is *aparājita*, and her influence is also *aparājita*. As confirmed in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī
mama māyā duratyayā

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome."

Only a devotee can surpass *māyā's* great influence. It was no fault on Mahārāja Nābhi's part that he wanted a son. He wanted a son like the Supreme Personality of Godhead, who is the best of all sons. By the association of the Lord's devotee, one no longer desires material opulence. This is confirmed in *Caitanya-caritāmṛta* (*Madhya* 22.54):

"sādhu-saṅga", "sādhu-saṅga" sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

and *Madhya* 22.51:

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

If one is serious about escaping *māyā's* influence and returning home, back to Godhead, one must associate with a *sādhu* (devotee). That is the verdict of all scriptures. By the slight association of a devotee, one can be freed from the clutches of *māyā*. Without the mercy of the pure devotee, one cannot get freedom by any means. Certainly a pure devotee's association is necessary in order to obtain the loving service of the Lord. One cannot be freed from *māyā's* clutches without *sādhu-saṅga*, the benediction of a great devotee. In *Śrīmad-Bhāgavatam* (7.5.32) Prahlāda Mahārāja says:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

One cannot become the Lord's pure devotee without taking the dust of a great devotee on his head (*pāda-rajo-'bhiṣekam*). A pure devotee is *niṣkiñcana;* he has no material desire to enjoy the material world. One has to take shelter of such a pure devotee in order to attain his qualities. The pure devotee is always free from the clutches of *māyā* and her influence.

TEXT 15

यदु ह वाव तव पुनरदभ्रकर्तरिह समाहृतस्तत्रार्थधियां मन्दानां नस्तद्यद्देवहेलनं देवदेवार्हसि साम्येन सर्वान् प्रतिवोढुमविदुषाम् ॥१५॥

yad u ha vāva tava punar adabhra-kartar iha samāhūtas tatrārtha-dhiyāṁ mandānāṁ nas tad yad deva-helanaṁ deva-devārhasi sāmyena sarvān pativoḍhum aviduṣām.

yat—because; *u ha vāva*—indeed; *tava*—Your; *punaḥ*—again; *adabhra-kartaḥ*—O Lord, who performs many activities; *iha*—here, in this arena of sacrifice; *samāhūtaḥ*—invited; *tatra*—therefore; *artha-dhiyām*—who aspire to fulfill material desires; *mandānām*—not very intelligent; *naḥ*—of us; *tat*—that; *yat*—which; *deva-helanam*—disrespect of the Supreme Personality of Godhead; *deva-deva*—Lord of lords; *arhasi*—please; *sāmyena*—because of Your equipoised position; *sarvān*—everything; *prativoḍhum*—tolerate; *aviduṣām*—of us, who are all ignorant.

TRANSLATION

O Lord, You perform many wonderful activities. Our only aim was to acquire a son by performing this great sacrifice; therefore our intelligence is not very sharp. We are not experienced in ascertaining life's goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense because of Your causeless mercy and equal mind.

PURPORT

The priests were certainly unhappy to have called the Supreme Lord from Vaikuṇṭha for such an insignificant reason. A pure devotee never wants to see the Lord unnecessarily. The Lord is engaged in various activities, and the pure devotee does not want to see Him whimsically, for his own sense gratification. The pure devotee simply depends on the Lord's mercy, and when the Lord is pleased, he can see Him face to face. The Lord is unseen even by demigods like Lord Brahmā and Lord Śiva. By calling on the Supreme Lord, the priests of Nābhi Mahārāja proved themselves unintelligent; nonetheless, the Lord came out of His causeless mercy. All of them therefore wanted to be excused by the Lord.

Worship of the Supreme Lord for material gain is not approved by authorities. As stated in *Bhagavad-gītā* (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

Initiation into *bhakti* begins when one is in a distressed condition or in want of money, or when one is inquisitive to understand the Absolute Truth. Nonetheless, people who approach the Supreme Lord in this way are not actually devotees. They are accepted as pious (*sukṛtinaḥ*) due to their inquiring about the Absolute Truth, the Supreme Personality of Godhead. Not knowing the various activities and engagements of the Lord, such people unnecessarily disturb the Lord for material gain. However, the Lord is so kind that even though disturbed, He fulfills the desires of such beggars. The pure devotee is *anyābhilāṣitā-śūnya;* he has no motive behind his worship. He is not conducted by the influence of *māyā* in the form of *karma* or *jñāna.* The pure devotee is always prepared to execute the order of the Lord without personal consideration. The *ṛtvijaḥ,* the priests at the sacrifice, knew very well the distinction between *karma* and *bhakti,* and because they considered themselves under the influence of *karma,* fruitive activity, they begged the Lord's pardon. They knew that the Lord had been invited to come for some paltry reason.

TEXT 16

श्रीशुक उवाच

इति निगदेनाभिष्टूयमानो भगवाननिमिषर्षभो वर्षधराभिवादिताभिवन्दित-चरणः सदयमिदमाह ।१६।

śrī-śuka uvāca

iti nigadenābhiṣṭūyamāno bhagavān animiṣarṣabho varṣa-dharābhivāditābhivandita-caraṇaḥ sadayam idam āha.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *nigadena*—by prayers in prose; *abhiṣṭūyamānaḥ*—being worshiped; *bhagavān*—the Supreme Personality of Godhead; *animiṣa-ṛṣabhaḥ*—the chief of all the demigods; *varṣa-dhara*—by King Nābhi, the Emperor of Bhārata-varṣa; *abhivādita*—worshiped; *abhivandita*—were bowed down to; *caraṇaḥ*—whose feet; *sadayam*—kindly; *idam*—this; *āha*—said.

TRANSLATION

Śrī Śukadeva Gosvāmī said: The priests, who were even worshiped by King Nābhi, the Emperor of Bhārata-varṣa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

TEXT 17

श्रीभगवानुवाच

अहो बताहमृषयो भवद्भिरवितथगीर्भिर्वरमसुलभमभियाचितो यद-मुष्यात्मजो मया सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यादथापि ब्रह्मवादो न मृषा भवितुमर्हति ममैव हि मुखं यद् द्विजदेवकुलम् ॥१७॥

śrī-bhagavān uvāca
aho batāham ṛṣayo bhavadbhir avitatha-gīrbhir varam asulabham abhiyācito yad amuṣyātmajo mayā sadṛśo bhūyād iti mamāham evābhirūpaḥ kaivalyād athāpi brahma-vādo na mṛṣā bhavitum arhati mamaiva hi mukhaṁ yad dvija-deva-kulam.

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *aho*—alas; *bata*—certainly I am pleased; *aham*—I; *ṛṣayaḥ*—O great sages; *bhavadbhiḥ*—by you; *avitatha-gīrbhiḥ*—whose words are all true; *varam*—for a benediction; *asulabham*—very difficult to achieve; *abhiyācitaḥ*—have been requested; *yat*—that; *amuṣya*—of King Nābhi; *ātma-jaḥ*—a son; *mayā sadṛśaḥ*—like Me; *bhūyāt*—there may be; *iti*—thus; *mama*—My; *aham*—I; *eva*—only; *abhirūpaḥ*—equal; *kaivalyāt*—because of being without a second; *athāpi*—nevertheless; *brahma-vādaḥ*—the words spoken by exalted *brāhmaṇas; na*—not; *mṛṣā*—false; *bhavitum*—to become; *arhati*—ought; *mama*—My; *eva*—certainly; *hi*—because; *mukham*—mouth; *yat*—that; *dvija-deva-kulam*—the class of pure *brāhmaṇas.*

TRANSLATION

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful.

You have prayed for the benediction of a son like Me for King Nābhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brāhmaṇas, your vibrations should not prove untrue. I consider the brāhmaṇas who are well qualified with brahminical qualities to be as good as My own mouth.

PURPORT

The word *avitatha-gīrbhiḥ* means "they whose spoken vibrations cannot be nullified." The *brāhmaṇas* (*dvija*, the twiceborn), are given a chance by the śāstric regulations to become almost as powerful as the Supreme Lord. Whatever a *brāhmaṇa* speaks cannot be nullified or changed in any circumstance. According to the Vedic injunctions, a *brāhmaṇa* is the mouth of the Supreme Personality of Godhead; therefore in all rituals a *brāhmaṇa* is offered food (*brāhmaṇa-bhojana*) because when a *brāhmaṇa* eats, it is considered that the Supreme Lord Himself eats. Similarly, whatever a *brāhmaṇa* speaks cannot be changed. It must act. The learned sages who were priests at Mahārāja Nābhi's sacrifice were not only *brāhmaṇas* but were so qualified that they were like *devas*, demigods, or God Himself. If this were not the case, how could they invite Lord Viṣṇu to come to the sacrificial arena? God is one, and God does not belong to this or that religion. In Kali-yuga, different religious sects consider their God to be different from the God of others, but that is not possible. God is one, and He is appreciated according to different angles of vision. In this verse the word *kaivalyāt* means that God has no competitor. There is only one God. In the *Śvetāśvatara Upaniṣad* (6.8) it is said, *na tat-samaś cābhyadhikaś ca dṛśyate:* "No one is found to be equal to Him or greater than Him." That is the definition of God.

TEXT 18

तत आग्नीध्रीयेंऽशकलयावतरिष्याम्यात्मतुल्यमनुपलभमानः ॥१८॥

tata āgnīdhrīye 'ṁśa-kalayāvatariṣyāmy ātma-tulyam anupalabhamānaḥ.

tataḥ—therefore; *āgnīdhrīye*—in the wife of Nābhi, the son of Āgnīdhra; *aṁśa-kalayā*—by an expansion of My personal form; *avatariṣyāmi*—I shall advent Myself; *ātma-tulyam*—My equal; *anupalabhamānaḥ*—not finding.

TRANSLATION

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevī, the wife of Mahārāja Nābhi, the son of Āgnīdhra.

PURPORT

This is an example of the omnipotence of the Supreme Personality of Godhead. Although He is one without a second, He expands Himself by *svāṁśa*, His personal expansion, and sometimes by *vibhinnāṁśa*, or His separated expansion. Lord Viṣṇu herein agrees to send His personal expansion as the son of Merudevī, the wife of Mahārāja Nābhi, who is the son of Āgnīdhra. The *ṛtvijaḥ*, the priests, knew that God is one, yet they prayed for the Supreme Lord to become the son of Mahārāja Nābhi to let the world know that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. When He incarnates, He expands Himself in different potencies.

TEXT 19

श्रीशुक उवाच

इति निशामयन्त्या मेरुदेव्याः पतिमभिधायान्तर्दधे भगवान् ॥१९॥

śrī-śuka uvāca
iti niśāmayantyā merudevyāḥ patim abhidhāyāntardadhe bhagavān.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *niśāmayantyāḥ*—who was listening; *merudevyāḥ*—in the presence of Merudevī; *patim*—unto her husband; *abhidhāya*—having spoken; *antardadhe*—disappeared; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: After saying this, the Lord disappeared. The wife of King Nābhi, Queen Merudevī, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken.

PURPORT

According to the Vedic injunctions, one should perform sacrifices in the company of one's own wife. *Sapatnīko dharmam ācaret:* religious rituals should be performed with one's wife; therefore Mahārāja Nābhi conducted his great sacrifice with his wife by his side.

TEXT 20

बर्हिषि तस्मिन्नेव विष्णुदत्त भगवान् परमर्षिभिः प्रसादितो नाभेः प्रियचिकीर्षया तदवरोधायने मेरुदेव्यां धर्मान्दर्शयितुकामो वातरशनानां श्रमणानामृषीणामूर्ध्वमन्थिनां शुक्लया तनुवावततार ॥२०॥

barhiṣi tasminn eva viṣṇudatta bhagavān paramarṣibhiḥ prasādito nābheḥ priya-cikīrṣayā tad-avarodhāyane merudevyāṁ dharmān darśayitu-kāmo vāta-raśanānāṁ śramaṇānām ṛṣīṇām ūrdhva-manthināṁ śuklayā tanuvāvatatāra.

barhiṣi—in the arena of sacrifice; *tasmin*—that; *eva*—in this way; *viṣṇu-datta*—O Mahārāja Parīkṣit; *bhagavān*—the Supreme Personality of Godhead; *parama-ṛṣibhiḥ*—by the great *ṛṣis; prasāditaḥ*—being pleased; *nābheḥ priya-cikīrṣayā*—to please King Nābhi; *tat-avarodhāyane*—in his wife; *merudevyām*—Merudevī; *dharmān*—the principles of religion; *darśayitu-kāmaḥ*—desiring to exhibit how to perform; *vāta-raśanānām*—of the *sannyāsīs* (who have almost no cloth); *śramaṇānām*—of the *vānaprasthas; ṛṣīṇām*—of the great sages; *ūrdhva-manthinām*—of the *brahmacārīs; śuklayā tanuvā*—in His original spiritual form, which is above the modes of material nature; *avatatāra*—appeared as an incarnation.

TRANSLATION

O Viṣṇudatta, Parīkṣit Mahārāja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Consequently the Lord decided to personally exhibit the method of executing religious principles [as observed by brahmacārīs, sannyāsīs, vānaprasthas and gṛhasthas engaged in rituals] and also satisfy Mahārāja Nābhi's desire. Consequently He appeared as the son of Merudevī in His original spiritual form, which is above the modes of material nature.

PURPORT

When the Supreme Lord appears or descends as an incarnation within this material world, He does not accept a body made of the three modes of material nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*). Māyāvādī philosophers say that the impersonal God appears in this material world by accepting a body in the *sattva-guṇa*. Śrīla Viśvanātha Cakravartī states that the word *śukla* means "consisting of *śuddha-sattva*." Lord Viṣṇu descends in His *śuddha-sattva* form. *Śuddha-sattva* refers to the *sattva-guṇa* which is never contaminated. In this material world, even the mode of goodness (*sattva-guṇa*) is contaminated by tinges of *rajo-guṇa* and *tamo-guṇa*. When *sattva-guṇa* is never contaminated by *rajo-guṇa* and *tamo-guṇa*, it is called *śuddha-sattva*. *Sattvaṁ viśuddhaṁ vasudeva-śabditam* (*Bhāg.* 4.3.23). That is the platform of *vasudeva*, whereby the Supreme Personality of Godhead, Vāsudeva, can be experienced. In *Bhagavad-gītā* (4.7) Śrī Kṛṣṇa Himself says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself."

Unlike ordinary living entities, the Supreme Lord is not forced by the modes of material nature to appear. He appears *dharmān darśayitu-*

kāma—to show how to execute the functions of a human being. The word *dharma* is meant for human beings and is never used in connection with beings inferior to human beings, such as animals. Unfortunately, without being guided by the Supreme Lord, human beings sometimes manufacture a process of *dharma* by concoction. Actually *dharma* cannot be made by man. *Dharmaṁ tu sākṣād bhagavat-praṇītam.* (*Bhāg.* 6.3.19) *Dharma* is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made *dharma* has no meaning. *Śrīmad-Bhāgavatam* refers to man-made *dharma* as *kaitava-dharma*, cheating religion. The Supreme Lord sends an *avatāra* (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are *bhakti-mārga.* As the Supreme Lord Himself says in *Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* The son of Mahārāja Nābhi, Ṛṣabhadeva, appeared on this earth to preach the principles of religion. That will be explained in the Fifth Chapter of this Fifth Canto.

Thus end the Bhaktivedanta purports of the Fifth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Ṛṣabhadeva's Appearance in the Womb of Merudevī, the wife of King Nābhi."*

CHAPTER FOUR

The Characteristics of Ṛṣabhadeva, the Supreme Personality of Godhead

In this chapter, Ṛṣabhadeva, the son of Mahārāja Nābhi, begot a hundred sons, and during the reign of those sons the world was very happy in all respects. When Ṛṣabhadeva appeared as the son of Mahārāja Nābhi, He was appreciated by the people as the most exalted and beautiful personality of that age. His poise, influence, strength, enthusiasm, bodily luster and other transcendental qualities were beyond compare. The word *ṛṣabha* refers to the best, or the supreme. Due to the superexcellent attributes of the son of Mahārāja Nābhi, the King named his son Ṛṣabha, or "the best." His influence was incomparable. Although there was a scarcity of rain, Ṛṣabhadeva did not care for Indra, the King of heaven, who is in charge of supplying rain. Through His own potency, Ṛṣabhadeva sumptuously covered Ajanābha with ample rain. Upon receiving Ṛṣabhadeva, who is the Supreme Personality of Godhead, as his son, King Nābhi began to raise Him very carefully. After that, he entrusted the ruling power to Him and, retiring from family life, lived at Badarikāśrama completely engaged in the worship of Vāsudeva, the Supreme Lord. To follow social customs, Lord Ṛṣabhadeva for a while became a student in the *gurukula*, and after returning, He followed the orders of His *guru* and accepted a wife named Jayantī, who had been given to Him by the King of heaven, Indra. He begot a hundred sons in the womb of Jayantī. Of these hundred sons, the eldest was known as Bharata. Since the reign of Mahārāja Bharata, this planet has been called Bhārata-varṣa. Ṛṣabhadeva's other sons were headed by Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa. There were also other sons named Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. Instead of ruling the kingdom, these nine became mendicant preachers of Kṛṣṇa consciousness, following the religious precepts of the *Bhāgavatam*. Their characteristics and activities are described in the

Eleventh Canto of *Śrīmad-Bhāgavatam* during the talks between Vasudeva and Nārada at Kurukṣetra. To teach the general populace, King Ṛṣabhadeva performed many sacrifices and taught His sons how to rule the citizens.

TEXT 1

श्रीशुक उवाच

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणं साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनुदिनमेध मानानुभावं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावनितलसमवनायातितरां जगृधुः ॥ १ ॥

śrī-śuka uvāca
atha ha tam utpattyaivābhivyajyamāna-bhagaval-lakṣaṇaṁ sāmyopaśama-vairāgyaiśvarya-mahā-vibhūtibhir anudinam edhamānānubhāvaṁ prakṛtayaḥ prajā brāhmaṇā devatāś cāvani-tala-samavanāyātitarāṁ jagṛdhuḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha ha*—thus (after the Supreme Personality of Godhead appeared); *tam*—Him; *utpattyā*—from the beginning of His appearance; *eva*—even; *abhivyajyamāna*—distinctly manifested; *bhagavat-lakṣaṇam*—possessing the symptoms of the Supreme Personality of Godhead; *sāmya*—equal to everyone; *upaśama*—completely peaceful, in control of the senses and mind; *vairāgya*—renunciation; *aiśvarya*—opulences; *mahā-vibhūtibhiḥ*—with great attributes; *anudinam*—day after day; *edhamāna*—increasing; *anubhāvam*—His power; *prakṛtayaḥ*—the ministers; *prajāḥ*—the citizens; *brāhmaṇāḥ*—the learned scholars in full knowledge of Brahman; *devatāḥ*—the demigods; *ca*—and; *avani-tala*—the surface of the globe; *samavanāya*—to rule; *atitarām*—greatly; *jagṛdhuḥ*—desired.

TRANSLATION

Śrī Śukadeva Gosvāmī said: As soon as the Lord was born as the son of Mahārāja Nābhi, He manifested symptoms of the Supreme Lord, such as marks on the bottoms of His feet [the flag,

thunderbolt, etc.]. This son was equal to everyone and very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these attributes, the son of Mahārāja Nābhi became more powerful day after day. Due to this, the citizens, learned brāhmaṇas, demigods and ministers wanted Ṛṣabhadeva to be appointed ruler of the earth.

PURPORT

In these days of cheap incarnations, it is very interesting to note the bodily symptoms found in an incarnation. From the very beginning of His birth, it was observed that Ṛṣabhadeva's feet were marked with the transcendental signs (a flag, thunderbolt, lotus flower, etc.). In addition to this, as the Lord began to grow, He became very prominent. He was equal to everyone. He did not favor one person and neglect another. An incarnation of God must have the six opulences—wealth, strength, knowledge, beauty, fame and renunciation. It is said that although Ṛṣabhadeva was endowed with all opulences, He was not at all attached to material enjoyment. He was self-controlled and therefore liked by everyone. Due to His superexcellent qualities, everyone wanted Him to rule the earth. An incarnation of God has to be accepted by experienced people and by the symptoms described in the *śāstras*. An incarnation is not accepted simply by the adulation of foolish people.

TEXT 2

तस्य ह वा इत्थं वर्ष्मणा वरीयसा बृहच्छ्लोकेन चौजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार॥ २॥

tasya ha vā ittham varṣmaṇā varīyasā bṛhac-chlokena caujasā balena śriyā yaśasā vīrya-śauryābhyāṁ ca pitā ṛṣabha itīdaṁ nāma cakāra.

tasya—of Him; *ha vā*—certainly; *ittham*—thus; *varṣmaṇā*—by the bodily features; *varīyasā*—most exalted; *bṛhat-ślokena*—decorated with all the high qualities described by poets; *ca*—also; *ojasā*—by prowess; *balena*—by strength; *śriyā*—by beauty; *yaśasā*—by fame; *vīrya-śauryābhyām*—by influence and heroism; *ca*—and; *pitā*—the father

(Mahārāja Nābhi); *ṛṣabhaḥ*—the best; *iti*—thus; *idam*—this; *nāma*—name; *cakāra*—gave.

TRANSLATION

When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets—namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Ṛṣabha.

PURPORT

To accept someone as God or an incarnation of God, one must observe the symptoms of God in his body. All the symptoms were found in the body of Mahārāja Nābhi's extraordinarily powerful son. His body was well structured, and He displayed all the transcendental qualities. He showed great influence, and He could control His mind and senses. Consequently He was named Ṛṣabha, which indicates that He was the supreme living being.

TEXT 3

यस्य हीन्द्रः स्पर्धमानो भगवान् वर्षे न ववर्ष तदवधार्य भगवानृषभदेवो योगेश्वरः प्रहस्यात्मयोगमायया स्ववर्षमजनाभं नामाभ्यवर्षत् ॥ ३ ॥

yasya hīndraḥ spardhamāno bhagavān varṣe na vavarṣa tad avadhārya bhagavān ṛṣabhadevo yogeśvaraḥ prahasyātma-yogamāyayā sva-varṣam ajanābhaṁ nāmābhyavarṣat.

yasya—of whom; *hi*—indeed; *indraḥ*—King Indra of heaven; *spardhamānaḥ*—being envious; *bhagavān*—very opulent; *varṣe*—on Bhārata-varṣa; *na vavarṣa*—did not pour water; *tat*—that; *avadhārya*—knowing; *bhagavān*—the Supreme Personality of Godhead; *ṛṣabha-devaḥ*—Ṛṣabhadeva; *yoga-īśvaraḥ*—the master of all mystic power; *prahasya*—smiling; *ātma-yoga-māyayā*—by His own spiritual potency; *sva-varṣam*—on His place; *ajanābham*—Ajanābha; *nāma*—named; *abhyavarṣat*—He poured water.

TRANSLATION

Indra, the King of heaven, who is very materially opulent, became envious of King Ṛṣabhadeva. Consequently he stopped pouring water on the planet known as Bhārata-varṣa. At that time the Supreme Lord, Ṛṣabhadeva, the master of all mystic power, understood King Indra's purpose and smiled a little. Then, by His own prowess, through yogamāyā [His internal potency], He profusely poured water upon His own place, which was known as Ajanābha.

PURPORT

We find the word *bhagavān* used twice in this verse. Both King Indra and Ṛṣabhadeva, the incarnation of the Supreme Lord, are described as *bhagavān*. Sometimes Nārada and Lord Brahmā are also addressed as *bhagavān*. The word *bhagavān* means that one is a very opulent and powerful person like Lord Brahmā, Lord Śiva, Nārada or Indra. They are all addressed as *bhagavān* due to their extraordinary opulence. King Ṛṣabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavān. Consequently He is described herein as *yogeśvara*, which indicates that He has the most powerful spiritual potency. He is not dependent on King Indra for water. He can supply water Himself, and He did so in this case. In *Bhagavad-gītā*, it is stated: *yajñād bhavati parjanyaḥ*. Due to the performance of *yajña*, clouds of water are manifest in the sky. Clouds and rainfall are under the management of Indra, the heavenly King, but when Indra is neglectful, the Supreme Lord Himself, who is also known as *yajña* or *yajña-pati*, takes the task upon Himself. Consequently there was sufficient rainfall in the place named Ajanābha. When *yajña-pati* wants to, He can do anything without the help of any subordinate. Therefore the Supreme Lord is known as almighty. In the present age of Kali there will eventually be a great scarcity of water (*anāvṛṣṭi*), for the general populace, due to ignorance and the scarcity of yajñic ingredients, will neglect to perform *yajñas*. *Śrīmad-Bhāgavatam* therefore advises: *yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi sumedhasaḥ*. After all, *yajña* is meant to satisfy the Supreme Personality of Godhead. In this age of Kali, there is great scarcity and ignorance; nonetheless, everyone can perform *saṅkīrtana-yajña*. Every family in every society can conduct *saṅkīrtana-yajña* at least every evening. In this way there will be no disturbance or scarcity

of rain. It is essential for the people in this age to perform the *saṅkīrtana-yajña* in order to be materially happy and to advance spiritually.

TEXT 4

नाभिस्तु यथाभिलषितं सुप्रजस्त्वमवरुध्यातिप्रमोदभरविह्वलो गद्गदाक्षरया गिरा स्वैरं गृहीत नरलोकसधर्मं भगवन्तं पुराणपुरुषं मायाविलसितमतिर्वत्स तातेति सानुरागमुपलालयन् परां निर्वृतिमुपगतः ॥ ४ ॥

nābhis tu yathābhilaṣitaṁ suprajastvam avarudhyāti-pramoda-bhara-vihvalo gadgadākṣarayā girā svairaṁ gṛhīta-naraloka-sadharmaṁ bhagavantaṁ purāṇa-puruṣaṁ māyā-vilasita-matir vatsa tāteti sānurāgam upalālayan parāṁ nirvṛtim upagataḥ.

nābhiḥ—King Nābhi; *tu*—certainly; *yathā-abhilaṣitam*—according to his desire; *su-prajastvam*—the most beautiful son; *avarudhya*—getting; *ati-pramoda*—of great jubilation; *bhara*—by an excess; *vihvalaḥ*—being overwhelmed; *gadgada-akṣarayā*—faltering in ecstasy; *girā*—with a voice; *svairam*—by His independent will; *gṛhīta*—accepted; *nara-loka-sadharmam*—acting as if a human being; *bhagavantam*—the Supreme Personality of Godhead; *purāṇa-puruṣam*—the oldest among living beings; *māyā*—by *yogamāyā; vilasita*—bewildered; *matiḥ*—his mentality; *vatsa*—my dear son; *tāta*—my darling; *iti*—thus; *sa-anurāgam*—with great affection; *upalālayan*—raising; *parām*—transcendental; *nirvṛtim*—bliss; *upagataḥ*—achieved.

TRANSLATION

Due to getting a perfect son according to his desire, King Nābhi was always overwhelmed with transcendental bliss and was very affectionate to his son. It was with ecstasy and a faltering voice that he addressed Him, "My dear son, my darling." This mentality was brought about by yogamāyā, whereby he accepted the Supreme Lord, the supreme father, as his own son. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nābhi began to raise

his transcendental son with great affection, and he was overwhelmed with transcendental bliss, joy and devotion.

PURPORT

The word *māyā* is used in the sense of illusion. Considering the Supreme Personality of Godhead to be his own son, Mahārāja Nābhi was certainly in illusion, but this was transcendental illusion. This illusion is required; otherwise how can one accept the supreme father as his own son? The Supreme Lord appears as the son of one of His devotees, just as Lord Kṛṣṇa appeared as the son of Yaśodā and Nanda Mahārāja. These devotees could never think of their son as the Supreme Personality of Godhead, for such appreciation would hamper their relationship of paternal love.

TEXT 5

विदितानुरागमापौरप्रकृति जनपदो राजा नाभिरात्मजं समयसेतुरक्षायामभिषिच्य ब्राह्मणेषूपनिधाय सह मेरुदेव्या विशालायां प्रसन्ननिपुणेन तपसा समाधियोगेन नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः कालेन तन्महिमानमवाप ॥ ५ ॥

viditānurāgam āpaura-prakṛti jana-pado rājā nābhir ātmajaṁ samaya-setu-rakṣāyām abhiṣicya brāhmaṇeṣūpanidhāya saha merudevyā viśālāyāṁ prasanna-nipuṇena tapasā samādhi-yogena nara-nārāyaṇākhyaṁ bhagavantaṁ vāsudevam upāsīnaḥ kālena tan-mahimānam avāpa.

vidita—known very well; *anurāgam*—popularity; *āpaura-prakṛti*—among all the citizens and government officers; *jana-padaḥ*—desiring to serve the people in general; *rājā*—the King; *nābhiḥ*—Nābhi; *ātmajam*—his son; *samaya-setu-rakṣāyām*—to protect the people strictly according to the Vedic principles of religious life; *abhiṣicya*—enthroning; *brāhmaṇeṣu*—to the learned *brāhmaṇas; upanidhāya*—entrusting; *saha*—with; *merudevyā*—his wife, Merudevī; *viśālāyām*—in Badarikāśrama; *prasanna-nipuṇena*—performed with great satisfaction

and expertise; *tapasā*—by austerities and penances; *samādhi-yogena*—by full *samādhi*; *nara-nārāyaṇa-ākhyam*—named Nara-Nārāyaṇa; *bhagavantam*—the Supreme Personality of Godhead; *vāsudevam*—Kṛṣṇa; *upāsīnaḥ*—worshiping; *kālena*—in due course of time; *tat-mahimānam*—His glorious abode, the spiritual world, Vaikuṇṭha; *avāpa*—achieved.

TRANSLATION

King Nābhi understood that his son, Ṛṣabhadeva, was very popular among the citizens and among government officers and ministers. Understanding the popularity of his son, Mahārāja Nābhi enthroned Him as the emperor of the world to give protection to the general populace in terms of the Vedic religious system. To do this, he entrusted Him into the hands of learned brāhmaṇas, who would guide Him in administrating the government. Then Mahārāja Nābhi and his wife, Merudevī, went to Badarikāśrama in the Himalaya Mountains, where the King engaged Himself very expertly in austerities and penances with great jubilation. In full samādhi he worshiped the Supreme Personality of Godhead, Nara-Nārāyaṇa, who is Kṛṣṇa in His plenary expansion. By doing so, in course of time Mahārāja Nābhi was elevated to the spiritual world known as Vaikuṇṭha.

PURPORT

When Mahārāja Nābhi saw that his son Ṛṣabhadeva was popular with the general populace and the governmental servants, he chose to install Him on the imperial throne. In addition, he wanted to entrust his son into the hands of the learned *brāhmaṇas*. This means that a monarch was supposed to govern strictly according to Vedic principles under the guidance of learned *brāhmaṇas*, who could advise Him according to the standard Vedic scriptures like *Manu-smṛti* and similar *śāstras*. It is the duty of the king to rule the citizens according to Vedic principles. According to Vedic principles, society is divided into four categories—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*. After dividing society in this way, it is the king's duty to see that everyone executes Vedic principles according to his caste. A

brāhmaṇa must perform the duty of a *brāhmaṇa* without cheating the public. It is not that one attains the name of a *brāhmaṇa* without the qualifications. It is the king's duty to see that everyone engages in his occupational duty according to Vedic principles. In addition, retirement at the end of life is compulsory. Mahārāja Nābhi, although still a king, retired from family life and went with his wife to a place called Badarikāśrama in the Himalayas, where the Deity Nara-Nārāyaṇa is worshiped. The words *prasanna-nipuṇena tapasā* indicate that the King accepted all kinds of austerity very expertly and jubilantly. He did not at all mind leaving his comfortable life at home, although he was the emperor. Despite undergoing severe austerities and penances, he felt very pleased at Badarikāśrama, and he did everything there expertly. In this way, being fully absorbed in Kṛṣṇa consciousness (*samādhi-yoga*), always thinking of Kṛṣṇa, Vāsudeva, Mahārāja Nābhi attained success at the end of his life and was promoted to the spiritual world, Vaikuṇṭhaloka.

This is the way of Vedic life. One must stop the process of repeated birth and death and return home, back to Godhead. The words *tan-mahimānam avāpa* are significant in this regard. Śrīla Śrīdhara Svāmī says that *mahimā* means liberation in this life. We should act in such a way in this life that after giving up this body, we will become liberated from the bondage of repeated birth and death. This is called *jīvan-mukti*. Śrīla Vīrarāghava Ācārya states that in the *Chāndogya Upaniṣad* there are eight symptoms of a *jīvan-mukta*, a person who is already liberated even when living in this body. The first symptom of one so liberated is that he is freed from all sinful activity (*apahata-pāpa*). As long as one is under the clutches of *māyā* in the material energy, one has to engage in sinful activity. *Bhagavad-gītā* describes such people as *duṣkṛtinaḥ*, which indicates that they are always engaged in sinful activity. One who is liberated in this life does not commit any sinful activities. Sinful activity involves illicit sex, meat-eating, intoxication and gambling. Another symptom of a liberated person is *vijara*, which indicates that he is not subjected to the miseries of old age. Another symptom is *vimṛtyu*. A liberated person prepares himself in such a way that he does not take on any more material bodies, which are destined to die. In other words, he does not fall down again to repeat birth and death. Another symptom is *viśoka*, which indicates that he is callous to material distress and

happiness. Another is *vijighatsa*, which indicates that he no longer desires material enjoyment. Another symptom is *apipātā*, which means that he has no desire other than to engage in the devotional service of Kṛṣṇa, his dearmost pursuable Lord. A further symptom is *satya-kāma*, which indicates that all his desires are directed to the Supreme Truth, Kṛṣṇa. He does not want anything else. He is *satya-saṅkalpa*. Whatever he desires is fulfilled by the grace of Kṛṣṇa. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the Supreme Lord. That desire is fulfilled by the Lord's grace. That is called *satya-saṅkalpa*. Śrīla Viśvanātha Cakravartī points out that the word *mahimā* means returning to the spiritual world, back home, back to Vaikuṇṭha. Śrī Śukadeva says that the word *mahimā* means that the devotee attains the qualities of the Supreme Personality of Godhead. This is called *sadharma*, or "the same quality." Just as Kṛṣṇa is never born and never dies, His devotees who return to Godhead never die and never take birth within the material world.

TEXT 6

यस्य ह पाण्डवेय श्लोकावुदाहरन्ति—
को नु तत्कर्म राजर्षेर्नाभेरन्वाचरेत्पुमान् ।
अपत्यतामगाद्यस्य हरिः शुद्धेन कर्मणा ॥ ६ ॥

yasya ha pāṇḍaveya ślokāv udāharanti—
ko nu tat karma rājarṣer
nābher anv ācaret pumān
apatyatām agād yasya
hariḥ śuddhena karmaṇā

yasya—of whom; *ha*—indeed; *pāṇḍaveya*—O Mahārāja Parīkṣit; *ślokau*—two verses; *udāharanti*—recite; *kaḥ*—who; *nu*—then; *tat*—that; *karma*—work; *rāja-ṛṣeḥ*—of the pious King; *nābheḥ*—Nābhi; *anu*—following; *ācaret*—could execute; *pumān*—a man; *apatyatām*—sonhood; *agāt*—accepted; *yasya*—whose; *hariḥ*—the Supreme Personality of Godhead; *śuddhena*—pure, executed in devotional service; *karmaṇā*—by activities.

TRANSLATION

O Mahārāja Parīkṣit, to glorify Mahārāja Nābhi, the old sages composed two verses. One of them is this: "Who can attain the perfection of Mahārāja Nābhi? Who can attain his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son."

PURPORT

The words *śuddhena karmaṇā* are significant in this verse. If work is not carried out in devotional service, it is contaminated by the modes of material nature. That is explained in *Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ.* Activities performed only for the satisfaction of the Supreme Lord are pure and are not contaminated by the modes of material nature. All other activities are contaminated by the modes of ignorance and passion, as well as goodness. All material activities meant for satisfying the senses are contaminated, and Mahārāja Nābhi did not perform anything contaminated. He simply executed his transcendental activities even when performing *yajña.* Consequently he obtained the Supreme Lord as his son.

TEXT 7

ब्रह्मण्योऽन्यः कुतो नाभेर्विप्रा मङ्गलपूजिताः ।
यस्य बर्हिषि यज्ञेशं दर्शयामासुरोजसा ॥ ७ ॥

brahmaṇyo 'nyaḥ kuto nābher
viprā maṅgala-pūjitāḥ
yasya barhiṣi yajñeśaṁ
darśayām āsur ojasā

brahmaṇyaḥ—a devotee of the *brāhmaṇas; anyaḥ*—any other: *kutaḥ*—where is: *nābheḥ*—besides Mahārāja Nābhi: *viprāḥ*—the *brāhmaṇas; maṅgala-pūjitāḥ*—well worshiped and satisfied: *yasya*—of whom; *barhiṣi*—in the sacrificial arena: *yajña-īśam*—the Supreme Personality of Godhead, the enjoyer of all sacrificial ceremonies: *darśayām āsuḥ*—showed; *ojasā*—by their brahminical prowess.

TRANSLATION

[The second prayer is this.] "Who is a better worshiper of brāhmaṇas than Mahārāja Nābhi? Because he worshiped the qualified brāhmaṇas to their full satisfaction, the brāhmaṇas, by their brahminical prowess, showed Mahārāja Nābhi the Supreme Personality of Godhead, Nārāyaṇa, in person."

PURPORT

The *brāhmaṇas* engaged as priests in the sacrificial ceremony were not ordinary *brāhmaṇas.* They were so powerful that they could bring forth the Supreme Personality of Godhead by their prayers. Thus Mahārāja Nābhi was able to see the Lord face to face. Unless one is a Vaiṣṇava, he cannot call forth the Supreme Personality of Godhead. The Lord does not accept an invitation unless one is a Vaiṣṇava. Therefore it is said in *Padma Purāṇa:*

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

"A scholarly *brāhmaṇa* expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava." These *brāhmaṇas* were certainly very expert in chanting the Vedic *mantras.* They were competent in the performance of the Vedic rituals, and over and above this they were Vaiṣṇavas. Therefore by their spiritual powers they could call on the Supreme Personality of Godhead and enable their disciple, Mahārāja Nābhi, to see the Lord face to face. Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word *ojasā* means "by dint of devotional service."

TEXT 8

अथ ह भगवानृषभदेवः स्ववर्षं कर्मक्षेत्रमनुमन्यमानः प्रदर्शितगुरुकुल-वासो लब्धवरैर्गुरुभिरनुज्ञातो गृहमेधिनां धर्माननुशिक्षमाणो जयन्त्यामिन्द्र-

दत्तायामुभयलक्षणं कर्म समाम्नायाम्नातमभियुञ्जन्नात्मजानामात्मसमानानां शतं जनयामास ॥ ८ ॥

atha ha bhagavān ṛṣabhadevaḥ sva-varṣaṁ karma-kṣetram anumanyamānaḥ pradarśita-gurukula-vāso labdha-varair gurubhir anujñāto gṛhamedhināṁ dharmān anuśikṣamāṇo jayantyām indra-dattāyām ubhaya-lakṣaṇaṁ karma samāmnāyāmnātam abhiyuñjann ātmajānām ātma-samānānāṁ śataṁ janayām āsa.

atha—thereupon (after the departure of his father); *ha*—indeed; *bhagavān*—the Supreme Personality of Godhead; *ṛṣabha-devaḥ*—Ṛṣabhadeva; *sva*—His own; *varṣam*—kingdom; *karma-kṣetram*—the field of activities; *anumanyamānaḥ*—accepting as; *pradarśita*—shown as an example; *guru-kula-vāsaḥ*—lived at the *gurukula; labdha*—having achieved; *varaiḥ*—gifts; *gurubhiḥ*—by the spiritual masters; *anujñātaḥ*—being ordered; *gṛha-medhinām*—of the householders; *dharmān*—duties; *anuśikṣamāṇaḥ*—teaching by example; *jayantyām*—in His wife, Jayantī; *indra-dattāyām*—offered by Lord Indra; *ubhaya-lakṣaṇam*—of both types; *karma*—activities; *samāmnāyāmnātam*—mentioned in the scriptures; *abhiyuñjan*—performing; *ātmajānām*—sons; *ātma-samānānām*—exactly like Himself; *śatam*—one hundred; *janayām āsa*—begot.

TRANSLATION

After Nābhi Mahārāja departed for Badarikāśrama, the Supreme Lord, Ṛṣabhadeva, understood that His kingdom was His field of activities. He therefore showed Himself as an example and taught the duties of a householder by first accepting brahmacarya under the direction of spiritual masters. He also went to live at the spiritual masters' place, gurukula. After His education was finished, He gave gifts (guru-dakṣiṇā) to His spiritual masters and then accepted the life of a householder. He took a wife named Jayantī and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayantī had been offered to Him by Indra, the King of heaven. Ṛṣabhadeva and Jayantī performed

householder life in an examplary way, carrying out ritualistic activities ordained by the śruti and smṛti śāstra.

PURPORT

Being an incarnation of the Supreme Personality of Godhead, Ṛṣabhadeva had nothing to do with material affairs. As stated in *Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* the purpose of an incarnation is to liberate His devotees and to stop the demoniac activities of nondevotees. These are the two functions of the Supreme Lord when He incarnates. Śrī Caitanya Mahāprabhu has said that in order to preach, one must live a practical life and show people how to do things. *Āpani ācari' bhakti śikhāimu sabāre.* One cannot teach others unless he behaves the same way himself. Ṛṣabhadeva was an ideal king, and He took His education in the *gurukula*, although He was already educated because the Supreme Lord is omniscient. Although Ṛṣabhadeva had nothing to learn from *gurukula*, He went there just to teach the people in general how to take an education from the right source, from Vedic teachers. He then entered householder life and lived according to the principles of Vedic knowledge—*śruti* and *smṛti*. In his *Bhakti-rasāmṛta-sindhu* (1.2.10) Śrīla Rūpa Gosvāmī, quoting the *Skanda Purāṇa*, states:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

Human society must follow the instructions received from *śruti* and *smṛti*, Vedic literature. Practically applied in life this is worship of the Supreme Personality of Godhead according to the *pāñcarātrika-vidhi*. Every human being must advance his spiritual life and at the end return home, back to Godhead. Mahārāja Ṛṣabhadeva strictly followed all these principles. He remained an ideal *gṛhastha* and taught His sons how to become perfect in spiritual life. These are some examples of how He ruled the earth and completed His mission as an incarnation.

TEXT 9

येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥ ९ ॥

yeṣāṁ khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd yenedaṁ varṣaṁ bhāratam iti vyapadiśanti.

yeṣām—of whom; *khalu*—indeed; *mahā-yogī*—a very highly exalted devotee of the Lord; *bharataḥ*—Bharata; *jyeṣṭhaḥ*—the eldest; *śreṣṭha-guṇaḥ*—qualified with the best attributes; *āsīt*—was; *yena*—by whom; *idam*—this; *varṣam*—planet; *bhāratam*—Bhārata; *iti*—thus; *vyapadiśanti*—people call.

TRANSLATION

Of Ṛṣabhadeva's one hundred sons, the eldest, named Bharata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bhārata-varṣa.

PURPORT

This planet known as Bhārata-varṣa is also called *puṇya-bhūmi*, the pious land. At the present moment Bhārata-bhūmi, or Bhārata-varṣa, is a small piece of land extending from the Himalaya Mountains to Cape Comorin. Sometimes this peninsula is called *puṇya-bhūmi*. Śrī Caitanya Mahāprabhu has given special importance to the people of this land.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people." (Cc. *Ādi* 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Kṛṣṇa consciousness movement and go outside Bhārata-bhūmi (India) and preach this cult to benefit the whole world.

TEXT 10

तमनु कुशावर्त इलावर्तो ब्रह्मावर्तो मलयः केतुर्भद्रसेन इन्द्रस्पृग्विदर्भः कीकट इति नव नवति प्रधानाः ॥ १० ॥

tam anu kuśāvarta ilāvarto brahmāvarto malayaḥ ketur bhadrasena indraspṛg vidarbhaḥ kīkaṭa iti nava navati pradhānāḥ.

tam—him; *anu*—following; *kuśāvarta*—Kuśāvarta; *ilāvartaḥ*—Ilāvarta; *brahmāvartaḥ*—Brahmāvarta; *malayaḥ*—Malaya; *ketuḥ*—Ketu; *bhadra-senaḥ*—Bhadrasena; *indra-spṛk*—Indraspṛk; *vidarbhaḥ*—Vidarbha; *kīkaṭaḥ*—Kīkaṭa; *iti*—thus; *nava*—nine; *navati*—ninety; *pradhānāḥ*—older than.

TRANSLATION

Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa.

TEXTS 11-12

कविर्हविरन्तरिक्षः प्रबुद्धः पिप्पलायनः ।
आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥११॥

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं भगवन्महिमोपबृंहितं वसुदेवनारदसंवादमुपशमायनमुपरिष्टाद्वर्णयिष्यामः ॥ १२ ॥

kavir havir antarikṣaḥ
prabuddhaḥ pippalāyanaḥ
āvirhotro 'tha drumilaś
camasaḥ karabhājanaḥ

iti bhāgavata-dharma-darśanā nava mahā-bhāgavatās teṣāṁ sucaritaṁ bhagavan-mahimopabṛṁhitaṁ vasudeva-nārada-saṁvādam upaśamāyanam upariṣṭād varṇayiṣyāmaḥ.

kaviḥ—Kavi; *haviḥ*—Havi; *antarikṣaḥ*—Antarikṣa; *prabuddhaḥ*—Prabuddha; *pippalāyanaḥ*—Pippalāyana; *āvirhotraḥ*—Āvirhotra; *atha*—also; *drumilaḥ*—Drumila; *camasaḥ*—Camasa; *karabhājanaḥ*—Karabhājana; *iti*—thus; *bhāgavata-dharma-darśanāḥ*—authorized preachers of *Śrīmad-Bhāgavatam;* *nava*—nine; *mahā-bhāgavatāḥ*—highly advanced devotees; *teṣām*—of them; *sucaritam*—good characteristics; *bhagavat-mahimā-upabṛṁhitam*—accompanied by the glories of the Supreme Lord; *vasudeva-nārada-saṁvādam*—within the conversation between Vasudeva and Nārada; *upaśamāyanam*—which gives full satisfaction to the mind; *upariṣṭāt*—hereafter (in the Eleventh Canto); *varṇayiṣyāmaḥ*—I shall vividly explain.

TRANSLATION

In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. These were all very exalted, advanced devotees and authorized preachers of Śrīmad-Bhāgavatam. These devotees were glorified due to their strong devotion to Vāsudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy the mind perfectly, I [Śukadeva Gosvāmī] shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Nārada and Vasudeva.

TEXT 13

यवीयांस एकाशीतिर्जायन्तेयाः पितुरादेशकरा महाशालीना महाश्रोत्रिया यज्ञशीलाः कर्मविशुद्धा ब्राह्मणा बभूवुः ॥ १३ ॥

yavīyāṁsa ekāśītir jāyanteyāḥ pitur ādeśakarā mahā-śālīnā mahā-śrotriyā yajña-śīlāḥ karma-viśuddhā brāhmaṇā babhūvuḥ.

yavīyāṁsaḥ—younger; *ekāśītiḥ*—numbering eighty-one; *jāyanteyāḥ*—the sons of Jayanti, the wife of Ṛṣabhadeva; *pituḥ*—of their father; *ādeśakarāḥ*—following the order; *mahā-śālīnāḥ*—well behaved, well cultured; *mahā-śrotriyāḥ*—extremely learned in Vedic knowledge; *yajña-śīlāḥ*—expert in performing ritualistic ceremonies; *karma-viśud-*

dhāḥ—very pure in their activities; *brāhmaṇāḥ*—qualified *brāhmaṇas;* *babhūvuḥ*—became.

TRANSLATION

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Ṛṣabhadeva and Jayantī. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brāhmaṇas.

PURPORT

From this verse we have good information of how the castes are qualified according to quality and work. Ṛṣabhadeva, a king, was certainly a *kṣatriya.* He had a hundred sons, and out of these, ten were engaged as *kṣatriyas* and ruled the planet. Nine sons became good preachers of *Śrīmad-Bhāgavatam* (*mahā-bhāgavatas*), and this indicates that they were above the position of *brāhmaṇas.* The other eighty-one sons became highly qualified *brāhmaṇas.* These are some practical examples of how one can become fit for a certain type of activity by qualification, not by birth. All the sons of Mahārāja Ṛṣabhadeva were *kṣatriyas* by birth, but by quality some of them became *kṣatriyas,* and some became *brāhmaṇas.* Nine became preachers of *Śrīmad-Bhāgavatam* (*bhāgavata-dharma-darśanāḥ*), which means that they were above the categories of *kṣatriya* and *brāhmaṇa.*

TEXT 14

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानर्थपरम्परः केवलानन्दानुभव ईश्वर एव विपरीतवत्कर्माण्यारभमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्नतद्विदां सम उपशान्तो मैत्रः कारुणिको धर्मार्थयशःप्रजानन्दामृतावरोधेन गृहेषु लोकं नियमयत् ॥ १४ ॥

bhagavān ṛṣabha-saṁjña ātma-tantraḥ svayaṁ nitya-nivṛttānartha-paramparaḥ kevalānandānubhava īśvara eva viparītavat karmāṇy

ārabhamāṇaḥ kālenānugataṁ dharmam ācaraṇenopaśikṣayann atad-vidāṁ sama upaśānto maitraḥ kāruṇiko dharmārtha-yaśaḥ-prajānan-dāmṛtāvarodhena gṛheṣu lokaṁ niyamayat.

bhagavān—the Supreme Personality of Godhead; *ṛṣabha*—Ṛṣabha; *saṁjñaḥ*—named; *ātma-tantraḥ*—fully independent; *svayam*—personally; *nitya*—eternally; *nivṛtta*—free from; *anartha*—of things not wanted (birth, old age, disease and death); *paramparaḥ*—the continual succession, one after another; *kevala*—only; *ānanda-anubhavaḥ*—full of transcendental bliss; *īśvaraḥ*—the Supreme Lord, the controller; *eva*—indeed; *viparīta-vat*—just like the opposite; *karmāṇi*—material activities; *ārabhamāṇaḥ*—performing; *kālena*—in course of time; *anugatam*—neglected; *dharmam*—the *varṇāśrama-dharma; ācaraṇena*—by executing; *upaśikṣayan*—teaching; *a-tat-vidām*—persons who are in ignorance; *samaḥ*—equipoised; *upaśāntaḥ*—undisturbed by the material senses; *maitraḥ*—very friendly to everyone; *kāruṇikaḥ*—very merciful to all; *dharma*—religious principles; *artha*—economic development; *yaśaḥ*—reputation; *prajā*—sons and daughters; *ānanda*—material pleasure; *amṛta*—eternal life; *avarodhena*—for achieving; *gṛheṣu*—in household life; *lokam*—the people in general; *niyamayat*—He regulated.

TRANSLATION

Being an incarnation of the Supreme Personality of Godhead, Lord Ṛṣabhadeva was fully independent because His form was spiritual, eternal and full of transcendental bliss. He eternally had nothing to do with the four principles of material misery [birth, death, old age and disease]. Nor was He materially attached. He was always equipoised, and He saw everyone on the same level. He was unhappy to see others unhappy, and He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varṇāśrama-dharma and acted accordingly. In due course of time, the principles of varṇāśrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties

within the varṇāśrama-dharma. In this way He regulated the general populace in householder life, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. By His instructions, He showed how people could remain householders and at the same time become perfect by following the principles of varṇāśrama-dharma.

PURPORT

The *varṇāśrama-dharma* is meant for imperfect, conditioned souls. It trains them to become spiritually advanced in order to return home, back to Godhead. A civilization that does not know the highest aim of life is no better than an animal society. As stated in *Śrīmad-Bhāgavatam: na te viduḥ svārtha-gatiṁ hi viṣṇum.* A human society is meant for elevation to spiritual knowledge so that all of the people can be freed from the clutches of birth, death, old age and disease. The *varṇāśrama-dharma* enables human society to become perfectly fit for getting out of the clutches of *māyā*, and by following the regulative principles of *varṇāśrama-dharma*, one can become successful. In this regard, see *Bhagavad-gītā* (3.21-24).

TEXT 15

यद्यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः॥ १५॥

yad yac chīrṣaṇyācaritaṁ tat tad anuvartate lokaḥ.

yat yat—whatever; *śīrṣaṇya*—by the leading personalities; *ācaritam*—performed; *tat tat*—that; *anuvartate*—follow; *lokaḥ*—the people in general.

TRANSLATION

Whatever action is performed by a great man, common men follow.

PURPORT

A similar verse is also found in *Bhagavad-gītā* (3.21). It is essential for human society to have a section of men perfectly trained as qualified

brāhmaṇas according to the instructions of Vedic knowledge. Those below the brahminical qualification—administrators, merchants and workers—should take instructions from those ideal people who are considered to be intellectuals. In this way, everyone can be elevated to the highest transcendental position and be freed from material attachment. The material world is described by Lord Kṛṣṇa Himself as *duḥkhālayam aśāśvatam*, a temporary place of misery. No one can stay here, even if he makes a compromise with misery. One has to give up this body and accept another, which may not even be a human body. As soon as one gets a material body, he becomes *deha-bhṛt*, or *dehī*. In other words, he is subjected to all the material conditions. The leaders of society must be so ideal that by following them one can be relieved from the clutches of material existence.

TEXT 16

यद्यपि स्वविदितं सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणैर्दर्शितमार्गेण सामादिभिरुपायै-र्जनतामनुशशास ॥१६॥

yadyapi sva-viditaṁ sakala-dharmaṁ brāhmaṁ guhyaṁ brāhmaṇair darśita-mārgeṇa sāmādibhir upāyair janatām anuśaśāsa.

yadyapi—although; *sva-viditam*—known by Him; *sakala-dharmam*—which includes all different types of occupational duties; *brāhmam*—Vedic instruction; *guhyam*—very confidential; *brāhmaṇaiḥ*—by the *brāhmaṇas*; *darśita-mārgeṇa*—by the path showed; *sāma-ādibhiḥ*—*sāma, dama, titikṣā* (controlling the mind, controlling the senses, practicing tolerance) and so on; *upāyaiḥ*—by the means; *janatām*—the people in general; *anuśaśāsa*—he ruled over.

TRANSLATION

Although Lord Ṛṣabhadeva knew everything about confidential Vedic knowledge, which includes information about all types of occupational duties, He still maintained Himself as a kṣatriya and followed the instructions of the brāhmaṇas as they related to mind control, sense control, tolerance and so forth. Thus He ruled the people according to the system of varṇāśrama-dharma, which

enjoins that the brāhmaṇas instruct the kṣatriyas and the kṣatriyas administer to the state through the vaiśyas and śūdras.

PURPORT

Although Ṛṣabhadeva knew all the Vedic instructions perfectly well, He nonetheless followed the instructions of the *brāhmaṇas* in order to perfectly maintain the social order. The *brāhmaṇas* would give advice according to the *śāstras*, and all the other castes would follow. The word *brahma* means "perfect knowledge of all activities," and this knowledge is very confidentially described in the Vedic literatures. Men trained perfectly as *brāhmaṇas* should know all Vedic literature, and the benefit derived from this literature should be distributed to the general populace. The general populace should follow the perfect *brāhmaṇa*. In this way, one can learn how to control the mind and senses and thus gradually advance to spiritual perfection.

TEXT 17

द्रव्यदेशकालवयःश्रद्धर्त्विग्विविधोद्देशोपचितैः सर्वैरपि क्रतुभिर्यथोपदेशं शतकृत्व इयाज ॥ १७ ॥

dravya-deśa-kāla-vayaḥ-śraddhartvig-vividhoddeśopacitaiḥ sarvair api kratubhir yathopadeśaṁ śata-kṛtva iyāja.

dravya—the ingredients for performing *yajña; deśa*—the particular place, a holy place or a temple; *kāla*—the suitable time, such as springtime; *vayaḥ*—the age, especially youth; *śraddhā*—faith in goodness, not in passion and ignorance; *ṛtvik*—the priests; *vividha-uddeśa*—worshiping different demigods for different purposes; *upacitaiḥ*—enriched by; *sarvaiḥ*—all kinds of; *api*—certainly; *kratubhiḥ*—by sacrificial ceremonies; *yathā-upadeśam*—according to the instruction; *śata-kṛtvaḥ*—one hundred times; *iyāja*—He worshiped.

TRANSLATION

Lord Ṛṣabhadeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Viṣṇu in every respect. All the rituals were

enriched by first-class ingredients. They were executed in holy places according to the proper time by priests who were all young and faithful. In this way Lord Viṣṇu was worshiped, and the prasāda was offered to all the demigods. Thus the functions and festivals were all successful.

PURPORT

It is said, *kaumāra ācaret prājño dharmān bhāgavatān iha* (*Bhāg.* 7.6.1). A ritual should be performed by young men, even boys, at a tender age in order for the ritual to be performed successfully. From childhood, people should be trained in Vedic culture, especially in devotional service. In this way, one can perfect one's life. A Vaiṣṇava does not disrespect the demigods, but on the other hand he is not so foolish that he accepts each and every demigod as the Supreme Lord. The Supreme Lord is master of all demigods; therefore the demigods are His servants. The Vaiṣṇava accepts them as servants of the Supreme Lord, and he worships them directly. In the *Brahma-saṁhitā*, the important demigods—Lord Śiva, Lord Brahmā and even the incarnations and expansions of Lord Kṛṣṇa like Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and all the other *viṣṇu-tattvas*, as well as the *śakti-tattvas* like Durgādevī—are all worshiped by the process of worshiping Govinda with the words *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* A Vaiṣṇava worships the demigods in relation to Govinda, not independently. Vaiṣṇavas are not so foolish that they consider the demigods independent of the Supreme Personality of Godhead. This is confirmed in *Caitanya-caritāmṛta. Ekale īśvara kṛṣṇa, āra saba bhṛtya:* the supreme master is Kṛṣṇa, and all others are His servants.

TEXT 18

भगवतर्षभेण परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो वाञ्छत्यविद्यमानमिवात्मनोऽन्यस्मात्कथञ्चन किमपि कर्हिचिदवेक्षते भर्तर्यनुसवनं विजृम्भितस्नेहातिशयमन्तरेण ॥ १८ ॥

bhagavatarṣabheṇa parirakṣyamāṇa etasmin varṣe na kaścana puruṣo vāñchaty avidyamānam ivātmano 'nyasmāt kathañcana kimapi karhicid avekṣate bhartary anusavanaṁ vijṛmbhita-snehātiśayam antareṇa.

bhagavatā—by the Supreme Personality of Godhead; *ṛṣabheṇa*—King Ṛṣabha; *parirakṣyamāṇe*—being protected; *etasmin*—on this; *varṣe*—planet; *na*—not; *kaścana*—anyone; *puruṣaḥ*—even a common man; *vāñchati*—desires; *avidyamānam*—not existing in reality; *iva*—as if; *ātmanaḥ*—for himself; *anyasmāt*—from anyone else; *kathañcana*—by any means; *kimapi*—anything; *karhicit*—at any time; *avekṣate*—does care to see; *bhartari*—toward the master; *anusavanam*—always; *vijṛmbhita*—expanding; *sneha-atiśayam*—very great affection; *antareṇa*—within one's self.

TRANSLATION

No one likes to possess anything that is like a will-o'-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Ṛṣabhadeva ruled this planet of Bhārata-varṣa, even common men did not want to ask for anything, at any time or by any means. No one ever asks for a will-o'-the-wisp. In other words, everyone was completely satisfied, and therefore there was no chance of anyone's asking for anything. The people were absorbed in great affection for the King. Since this affection was always expanding, they were not inclined to ask for anything.

PURPORT

In Bengal the word *ghoḍā-ḍimba* is used, which means "the egg of a horse." Since a horse never lays an egg, the word *ghoḍā-ḍimba* actually has no meaning. In Sanskrit there is a word *kha-puṣpa*, which means "the flower in the sky." No flower grows in the sky; therefore no one is interested in asking for *kha-puṣpa* or *ghoḍā-ḍimba*. During the reign of Mahārāja Ṛṣabhadeva, people were so well equipped that they did not want to ask for anything. They were immensely supplied with all necessities for life due to King Ṛṣabhadeva's good government. Consequently everyone felt full satisfaction and did not want anything. This is the perfection of government. If the citizens are unhappy due to bad government, the heads of government are condemned. During these democratic days, monarchy is disliked by the people, but here is an example of how an emperor of the whole world kept all the citizens fully

satisfied by supplying the necessities of life and following the Vedic principles. Thus everyone was happy during the reign of Mahārāja Ṛṣabhadeva, the Supreme Personality of Godhead.

TEXT 19

स कदाचिदटमानो भगवानृषभो ब्रह्मावर्तगतो ब्रह्मर्षिप्रवरसभायां प्रजानां निशामयन्तीनामात्मजानवहितात्मनः प्रश्रयप्रणयभरसुयन्त्रितानप्युपशिक्षयन्निति होवाच ।१९।

sa kadācid aṭamāno bhagavān ṛṣabho brahmāvarta-gato brahmarṣi-pravara-sabhāyāṁ prajānāṁ niśāmayantīnām ātmajān avahitātmanaḥ praśraya-praṇaya-bhara-suyantritān apy upaśikṣayann iti hovāca.

saḥ—He; *kadācit*—once; *aṭamānaḥ*—while on tour; *bhagavān*—the Supreme Personality of Godhead; *ṛṣabhaḥ*—Lord Ṛṣabha; *brahmāvarta-gataḥ*—when He reached the place known as Brahmāvarta (identified by some as Burma and by others as a place near Kanpura, Uttar Pradesh); *brahma-ṛṣi-pravara-sabhāyām*—in a meeting of first-class *brāhmaṇas*; *prajānām*—while the citizens; *niśāmayantīnām*—were hearing; *ātmajān*—His sons; *avahita-ātmanaḥ*—attentive; *praśraya*—of good behavior; *praṇaya*—of devotion; *bhara*—by an abundance; *suyantritān*—well controlled; *api*—although; *upaśikṣayan*—teaching; *iti*—thus; *ha*—certainly; *uvāca*—said.

TRANSLATION

Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King's sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already very well behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.

PURPORT

The instructions of Lord Ṛṣabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries. In the next chapter, Lord Ṛṣabhadeva gives His sons these valuable instructions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Characteristics of Ṛṣabhadeva, the Supreme Personality of Godhead."*

CHAPTER FIVE

Lord Ṛṣabhadeva's Teachings to His Sons

In this chapter there is a description of *bhāgavata-dharma*, religious principles in devotional service that transcend religious principles for liberation and the mitigation of material misery. It is stated in this chapter that a human being should not work hard like dogs and hogs for sense gratification. The human life is especially meant for the revival of our relationship with the Supreme Lord, and to this end all kinds of austerities and penances should be accepted. By austere activities, one's heart can be cleansed of material contamination, and as a result one can be situated on the spiritual platform. To attain this perfection, one has to take shelter of a devotee and serve him. Then the door of liberation will be open. Those who are materially attached to women and sense gratification gradually become entangled in material consciousness and suffer the miseries of birth, old age, disease and death. Those who are engaged in the general welfare of all and who are not attached to children and family are called *mahātmās*. Those who are engaged in sense gratification, who act piously or impiously, cannot understand the purpose of the soul. Therefore they should approach a highly elevated devotee and accept him as a spiritual master. By his association, one will be able to understand the purpose of life. Under the instructions of such a spiritual master, one can attain devotional service to the Lord, detachment from material things, and tolerance of material misery and distress. One can then see all living entities equally, and one becomes very eager to know about transcendental subject matters. Endeavoring persistently for the satisfaction of Kṛṣṇa, one becomes detached from wife, children and home. He is not interested in wasting time. In this way one becomes self-realized. A person advanced in spiritual knowledge does not engage anyone in material activity. And one who cannot deliver another person by instructing him in devotional service should not become a spiritual master, father, mother, demigod or husband. Instructing His one hundred sons, Lord Ṛṣabhadeva advised them to accept their eldest

brother, Bharata, as their guide and lord, and thereby serve him. Of all living entities, the *brāhmaṇas* are the best, and above the *brāhmaṇas* the Vaiṣṇavas are situated in an even better position. Serving a Vaiṣṇava means serving the Supreme Personality of Godhead. Thus Śukadeva Gosvāmī describes the characteristics of Bharata Mahārāja and the sacrificial performance executed by Lord Ṛṣabhadeva for the instruction of the general populace.

TEXT 1

ऋषभ उवाच

नायं देहो देहभाजां नृलोके
कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं
शुद्ध्येद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥ १ ॥

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

ṛṣabhaḥ uvāca—Lord Ṛṣabhadeva said; *na*—not; *ayam*—this; *dehaḥ*—body; *deha-bhājām*—of all living entities who have accepted material bodies; *nṛ-loke*—in this world; *kaṣṭān*—troublesome; *kāmān*—sense gratification; *arhate*—deserves; *viṭ-bhujām*—of stool-eaters; *ye*—which; *tapaḥ*—austerities and penances; *divyam*—divine; *putrakāḥ*—My dear sons; *yena*—by which; *sattvam*—the heart; *śuddhyet*—becomes purified; *yasmāt*—from which; *brahma-saukhyam*—spiritual happiness; *tu*—certainly; *anantam*—unending.

TRANSLATION

Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and

night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

PURPORT

In this verse Lord Ṛṣabhadeva tells His sons about the importance of human life. The word *deha-bhāk* refers to anyone who accepts a material body, but the living entity who is awarded the human form must act differently from animals. Animals like dogs and hogs enjoy sense gratification by eating stool. After undergoing severe hardships all day, human beings are trying to enjoy themselves at night by eating, drinking, having sex and sleeping. At the same time, they have to properly defend themselves. However, this is not human civilization. Human life means voluntarily practicing suffering for the advancement of spiritual life. There is, of course, suffering in the lives of animals and plants, which are suffering due to their past misdeeds. However, human beings should voluntarily accept suffering in the form of austerities and penances in order to attain the divine life. After attaining the divine life, one can enjoy happiness eternally. After all, every living entity is trying to enjoy happiness, but as long as one is encaged in the material body, he has to suffer different kinds of misery. A higher sense is present in the human form. We should act according to superior advice in order to attain eternal happiness and go back to Godhead.

It is significant in this verse that the government and the natural guardian, the father, should educate subordinates and raise them to Kṛṣṇa consciousness. Devoid of Kṛṣṇa consciousness, every living being suffers in this cycle of birth and death perpetually. To relieve them from this bondage and enable them to become blissful and happy, *bhakti-yoga* should be taught. A foolish civilization neglects to teach people how to rise to the platform of *bhakti-yoga*. Without Kṛṣṇa consciousness, a person is no better than a hog or dog. The instructions of Ṛṣabhadeva are very essential at the present moment. People are being educated and trained to work very hard for sense gratification, and there is no sublime aim in life. A man travels to earn his livelihood, leaving home early in

the morning, catching a local train and being packed in a compartment. He has to stand for an hour or two in order to reach his place of business. Then again he takes a bus to get to the office. At the office he works hard from nine to five; then he takes two or three hours to return home. After eating, he has sex and goes to sleep. For all this hardship, his only happiness is a little sex. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* Ṛṣabhadeva clearly states that human life is not meant for this kind of existence, which is enjoyed even by dogs and hogs. Indeed, dogs and hogs do not have to work so hard for sex. A human being should try to live in a different way and should not try to imitate dogs and hogs. The alternative is mentioned. Human life is meant for *tapasya*, austerity and penance. By *tapasya*, one can get out of the material clutches. When one is situated in Kṛṣṇa consciousness, devotional service, his happiness is guaranteed eternally. By taking to *bhakti-yoga*, devotional service, one's existence is purified. The living entity is seeking happiness life after life, but he can make a solution to all his problems simply by practicing *bhakti-yoga*. Then he immediately becomes eligible to return home, back to Godhead. As confirmed in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 2

महत्सेवां द्वारमाहुर्विमुक्ते-
स्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता
विमन्यवः सुहृदः साधवो ये ॥ २ ॥

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam

mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

mahat-sevām—service to the spiritually advanced persons called *mahātmās; dvāram*—the way; *āhuḥ*—they say; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the way to the dungeon of a dark, hellish condition of life; *yoṣitām*—of women; *saṅgi*—of associates; *saṅgam*—association; *mahāntaḥ*—highly advanced in spiritual understanding; *te*—they; *sama-cittāḥ*—persons who see everyone in a spiritual identity; *praśāntāḥ*—very peaceful, situated in Brahman or Bhagavān; *vimanyavaḥ*—without anger (one must distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them); *suhṛdaḥ*—well-wishers of everyone; *sādhavaḥ*—qualified devotees, without abominable behavior; *ye*—they who.

TRANSLATION

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās.

PURPORT

The human body is like a junction. One may either take the path of liberation or the path leading to a hellish condition. How one can take these paths is described herein. On the path of liberation, one associates with *mahātmās*, and on the path of bondage one associates with those attached to sense gratification and women. There are two types of *mahātmās*—the impersonalist and the devotee. Although their ultimate goal is

different, the process of emancipation is almost the same. Both want eternal happiness. One seeks happiness in impersonal Brahman, and the other seeks happiness in the association of the Supreme Personality of Godhead. As described in the first verse: *brahma-saukhyam.* Brahman means spiritual or eternal; both the impersonalist and the devotee seek eternal blissful life. In any case, it is advised that one become perfect. In the words of *Caitanya-caritāmṛta* (*Madhya* 22.87):

asat-saṅga-tyāga,——ei vaiṣṇava-ācāra
'strī-saṅgī'——eka asādhu, 'kṛṣṇābhakta' āra

To remain unattached to the modes of material nature, one should avoid associating with those who are *asat,* materialistic. There are two kinds of materialists. One is attached to women and sense gratification, and the other is simply a nondevotee. On the positive side is association with *mahātmās,* and on the negative side is the avoidance of nondevotees and women-hunters.

TEXT 3

ये वा मयीशे कृतसौहृदार्था
जनेषु देहम्भरवार्तिकेषु ।
गृहेषु जायात्मजरातिमत्सु
न प्रीतियुक्ता यावदर्थाश्च लोके ॥ ३ ॥

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

ye—those who; *vā*—or; *mayi*—unto Me; *īśe*—the Supreme Personality of Godhead; *kṛta-sauhṛda-arthāḥ*—very eager to develop love (in a relationship of *dāsya, sakhya, vātsalya* or *mādhurya*); *janeṣu*—to people; *dehambhara-vārtikeṣu*—who are interested only in maintaining the body, not in spiritual salvation; *gṛheṣu*—to the home; *jāyā*—wife; *ātma-ja*—children; *rāti*—wealth or friends; *matsu*—consisting of; *na*—

not; *prīti-yuktāḥ*—very attached; *yāvat-arthāḥ*—who live by collecting only as much as required; *ca*—and; *loke*—in the material world.

TRANSLATION

Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

PURPORT

Whether he is an impersonalist or a devotee, one who is actually interested in advancing spiritually should not mingle with those who are simply interested in maintaining the body by means of the so-called advancement of civilization. Those who are interested in spiritual life should not be attached to homely comforts in the company of wife, children, friends and so forth. Even if one is a *gṛhastha* and has to earn his livelihood, he should be satisfied by collecting only enough money to maintain body and soul together. One should not have more than that nor less than that. As indicated herein, a householder should endeavor to earn money for the execution of *bhakti-yoga*—*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* A householder should lead such a life that he gets full opportunity to hear and chant. He should worship the Deity at home, observe festivals, invite friends in and give them *prasāda.* A householder should earn money for this purpose, not for sense gratification.

TEXT 4

नूनं प्रमत्तः कुरुते विकर्म
यदिन्द्रियप्रीतय आपृणोति ।

न साधु मन्ये यत आत्मनोऽय-
मसन्नपि क्लेशद आस देहः ॥ ४ ॥

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

nūnam—indeed; *pramattaḥ*—mad; *kurute*—performs; *vikarma*—sinful activities forbidden in the scriptures; *yat*—when; *indriya-prītaye*—for sense gratification; *āpṛṇoti*—engages; *na*—not; *sādhu*—befitting; *manye*—I think; *yataḥ*—by which; *ātmanaḥ*—of the soul; *ayam*—this; *asan*—being temporary; *api*—although; *kleśa-daḥ*—giving misery; *āsa*—became possible; *dehaḥ*—the body.

TRANSLATION

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

PURPORT

Begging, borrowing and stealing to live for sense gratification is condemned in this verse because such consciousness leads one to a dark, hellish condition. The four sinful activities are illicit sex, meat-eating, intoxication and gambling. These are the means by which one gets another material body that is full of miseries. In the *Vedas* it is said: *asaṅgo hy ayaṁ puruṣaḥ*. The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses, he is put into the material condition. One should perfect his life by asso-

ciating with devotees. He should not become further implicated in the material body.

TEXT 5

पराभवस्तावदबोधजातो
यावन्न जिज्ञासत आत्मतत्त्वम् ।
यावत्क्रियास्तावदिदं मनो वै
कर्मात्मकं येन शरीरबन्धः ॥ ५ ॥

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ

parābhavaḥ—defeat, misery; *tāvat*—so long; *abodha-jātaḥ*—produced from ignorance; *yāvat*—as long as; *na*—not; *jijñāsate*—inquires about; *ātma-tattvam*—the truth of the self; *yāvat*—as long as; *kriyāḥ*—fruitive activities; *tāvat*—so long; *idam*—this; *manaḥ*—mind; *vai*—indeed; *karma-ātmakam*—absorbed in material activities; *yena*—by which; *śarīra-bandhaḥ*—bondage in this material body.

TRANSLATION

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

PURPORT

Generally people think that one should act very piously in order to be relieved from misery, but this is not a fact. Even though one engages in pious activity and speculation, he is nonetheless defeated. His only aim should be emancipation from the clutches of *māyā* and all material

activities. Speculative knowledge and pious activity do not solve the problems of material life. One should be inquisitive to understand his spiritual position. As stated in *Bhagavad-gītā* (4.37):

yathaidhāṁsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā

"As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities."

Unless one understands the self and its activities, one has to be considered in material bondage. In *Śrīmad-Bhāgavatam* (10.2.32) it is also said: *ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ.* A person who doesn't have knowledge of devotional service may think himself liberated, but actually he is not. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ:* such people may approach the impersonal Brahman effulgence, but they fall down again into material enjoyment because they have no knowledge of devotional service. As long as one is interested in *karma* and *jñāna,* he continues enduring the miseries of material life—birth, old age, disease and death. *Karmīs* certainly take on one body after another. As far as *jñānīs* are concerned, unless they are promoted to the topmost understanding, they must return to the material world. As explained in *Bhagavad-gītā* (7.19): *bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* The point is to know Kṛṣṇa, Vāsudeva, as everything and surrender unto Him. *Karmīs* do not know this, but a devotee who is one hundred percent engaged in the devotional service of the Lord knows fully what is *karma* and *jñāna;* therefore a pure devotee is no longer interested in *karma* or *jñāna. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam.* The real *bhakta* is untouched by any tinge of *karma* and *jñāna.* His only purpose in life is to serve the Lord.

TEXT 6

एवं मनः कर्मवशं प्रयुङ्क्ते
अविद्ययाऽऽत्मन्युपधीयमाने

प्रीतिर्न यावन्मयि वासुदेवे
न मुच्यते देहयोगेन तावत् ॥ ६ ॥

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

evam—thus; *manaḥ*—the mind; *karma-vaśam*—subjugated by fruitive activities; *prayuṅkte*—acts; *avidyayā*—by ignorance; *ātmani*—when the living entity; *upadhīyamāne*—is covered; *prītiḥ*—love; *na*—not; *yāvat*—as long as; *mayi*—unto Me; *vāsudeve*—Vāsudeva, Kṛṣṇa; *na*—not; *mucyate*—is delivered; *deha-yogena*—from contact with the material body; *tāvat*—so long.

TRANSLATION

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.

PURPORT

When the mind is polluted by fruitive activity, the living entity wants to be elevated from one material position to another. Generally everyone is involved in working hard day and night to improve his economic condition. Even when one understands the Vedic rituals, he becomes interested in promotion to heavenly planets, not knowing that one's real interest lies in returning home, back to Godhead. By acting on the platform of fruitive activity, one wanders throughout the universe in different species and forms. Unless he comes in contact with a devotee of the Lord, a *guru*, he does not become attached to the service of Lord Vāsudeva. Knowledge of Vāsudeva requires many births to understand. As confirmed in *Bhagavad-gītā* (7.19): *vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. After struggling for existence for many births, one

may take shelter at the lotus feet of Vāsudeva, Kṛṣṇa. When this happens, one actually becomes wise and surrenders unto Him. That is the only way to stop the repetition of birth and death. This is confirmed in *Caitanya-caritāmṛta* (*Madhya* 19.151) in the instructions given by Śrī Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī at Daśāśvamedha-ghāṭa.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The living entity wanders throughout different planets in different forms and bodies, but if by chance he comes in contact with a bona fide spiritual master, by the grace of the spiritual master he receives Lord Kṛṣṇa's shelter, and his devotional life begins.

TEXT 7

यदा न पश्यत्ययथा गुणेहां
स्वार्थे प्रमत्तः सहसा विपश्चित् ।
गतस्मृतिर्विन्दति तत्र तापा-
नासाद्य मैथुन्यमगारमज्ञः ॥ ७ ॥

yadā na paśyaty ayathā guṇehāṁ
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādya maithunyam agāram ajñaḥ

yadā—when; *na*—not; *paśyati*—sees; *ayathā*—unnecessary; *guṇa-īhām*—endeavor to satisfy the senses; *sva-arthe*—in self-interest; *pramattaḥ*—mad; *sahasā*—very soon; *vipaścit*—even one advanced in knowledge; *gata-smṛtiḥ*—being forgetful; *vindati*—gets; *tatra*—there; *tāpān*—material miseries; *āsādya*—getting; *maithunyam*—based on sexual intercourse; *agāram*—a home; *ajñaḥ*—being foolish.

TRANSLATION

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a

useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

PURPORT

In the lowest stage of devotional life, one is not an unalloyed devotee. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam:* to be an unalloyed devotee, one must be freed from all material desires and untouched by fruitive activity and speculative knowledge. On the lower platform, one may sometimes be interested in philosophical speculation with a tinge of devotion. However, at that stage one is still interested in sense gratification and is contaminated by the modes of material nature. The influence of *māyā* is so strong that even a person advanced in knowledge actually forgets that he is Kṛṣṇa's eternal servant. Therefore he remains satisfied in his householder life, which is centered around sexual intercourse. Conceding to a life of sex, he agrees to suffer all kinds of material miseries. Due to ignorance, one is thus bound by the chain of material laws.

TEXT 8

पुंसः स्त्रिया मिथुनीभावमेतं
तयोर्मिथो हृदयग्रन्थिमाहुः ।
अतो गृहक्षेत्रसुताप्तवित्तै-
र्जनस्य मोहोऽयमहं ममेति ॥ ८ ॥

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

puṁsaḥ—of a male; *striyāḥ*—of a female; *mithunī-bhāvam*—attraction for sexual life; *etam*—this; *tayoḥ*—of both of them; *mithaḥ*—between one another; *hṛdaya-granthim*—the knot of the hearts; *āhuḥ*—they call; *ataḥ*—thereafter; *gṛha*—by home; *kṣetra*—field; *suta*—

children; *āpta*—relatives; *vittaiḥ*—and by wealth; *janasya*—of the living being; *mohaḥ*—illusion; *ayam*—this; *aham*—I; *mama*—mine; *iti*—thus.

TRANSLATION

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

PURPORT

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved. Due to the entangling relationship between man and woman, there is a sense of illusion whereby one thinks, "This man is my husband," or "This woman is my wife." This is called *hṛdaya-granthi*, "the hard knot in the heart." This knot is very difficult to undo, even though a man and woman separate either for the principles of *varṇāśrama* or simply to get a divorce. In any case, the man always thinks of the woman, and the woman always thinks of the man. Thus a person becomes materially attached to family, property and children, although all of these are temporary. The possessor unfortunately identifies with his property and wealth. Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a *sannyāsī*, but such attachment is not as strong as family attachment. The attachment to the family is the strongest illusion. In the *Satya-saṁhitā*, it is stated:

brahmādyā yājñavalkādyā
mucyante strī-sahāyinaḥ
bodhyante kecanaiteṣāṁ
viśeṣam ca vido viduḥ

Sometimes it is found among exalted personalities like Lord Brahmā that the wife and children are not a cause of bondage. On the contrary, the

wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Kṛṣṇa.

TEXT 9

यदा मनोहृदयग्रन्थिरस्य
कर्मानुबद्धो दृढ आश्लथेत ।
तदा जनः सम्परिवर्ततेऽस्माद्
मुक्तः परं यात्यतिहाय हेतुम् ॥ ९ ॥

yadā mano-hṛdaya-granthir asya
karmānubaddho dṛḍha āślatheta
tadā janaḥ samparivartate 'smād
muktaḥ paraṁ yāty atihāya hetum

yadā—when; *manaḥ*—the mind; *hṛdaya-granthiḥ*—the knot in the heart; *asya*—of this person; *karma-anubaddhaḥ*—bound by the results of his past deeds; *dṛḍhaḥ*—very strong; *āślatheta*—becomes slackened: *tadā*—at that time; *janaḥ*—the conditioned soul; *samparivartate*—turns away; *asmāt*—from this attachment for sex life; *muktaḥ*—liberated: *param*—to the transcendental world; *yāti*—goes; *atihāya*—giving up: *hetum*—the original cause.

TRANSLATION

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

PURPORT

When, by associating with *sādhus* and engaging in devotional service, one is gradually freed from the material conception due to knowledge, practice and detachment, the knot of attachment in the heart is

slackened. Thus one can get freed from conditional life and become eligible to return home, back to Godhead.

TEXTS 10-13

हंसे गुरौ मयि भक्त्यानुवृत्त्या
वितृष्णया द्वन्द्वतितिक्षया च ।
सर्वत्र जन्तोर्व्यसनावगत्या
जिज्ञासया तपसेहानिवृत्त्या ॥१०॥
मत्कर्मभिर्मत्कथया च नित्यं
मद्देवसङ्गाद् गुणकीर्तनान्मे ।
निर्वैरसाम्योपशमेन पुत्रा
जिहासया देहगेहात्मबुद्धेः ॥११॥
अध्यात्मयोगेन विविक्तसेवया
प्राणेन्द्रियात्माभिजयेन सध्यक् ।
सच्छ्रद्धया ब्रह्मचर्येण शश्वद्
असम्प्रमादेन यमेन वाचाम् ॥१२॥
सर्वत्र मद्भावविचक्षणेन
ज्ञानेन विज्ञानविराजितेन ।
योगेन धृत्युद्यमसत्त्वयुक्तो
लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम् ॥१३॥

haṁse gurau mayi bhaktyānuvṛtyā
vitṛṣṇayā dvandva-titikṣayā ca
sarvatra jantor vyasanāvagatyā
jijñāsayā tapasehā-nivṛttyā

mat-karmabhir mat-kathayā ca nityaṁ
mad-deva-saṅgād guṇa-kīrtanān me
nirvaira-sāmyopaśamena putrā
jihāsayā deha-gehātma-buddheḥ

adhyātma-yogena vivikta-sevayā
prāṇendriyātmābhijayena sadhryak
sac-chraddhayā brahmacaryeṇa śaśvad
asampramādena yamena vācām

sarvatra mad-bhāva-vicakṣaṇena
jñānena vijñāna-virājitena
yogena dhṛty-udyama-sattva-yukto
liṅgaṁ vyapohet kuśalo 'ham-ākhyam

haṁse—who is a *paramahaṁsa*, or the most exalted, spiritually advanced person; *gurau*—to the spiritual master; *mayi*—unto Me, the Supreme Personality of Godhead; *bhaktyā*—by devotional service; *anuvṛtyā*—by following; *vitṛṣṇayā*—by detachment from sense gratification; *dvandva*—of the dualities of the material world; *titikṣayā*—by tolerance; *ca*—also; *sarvatra*—everywhere; *jantoḥ*—of the living entity; *vyasana*—the miserable condition of life; *avagatyā*—by realizing; *jijñāsayā*—by inquiring about the truth; *tapasā*—by practicing austerities and penances; *īhā-nivṛttyā*—by giving up the endeavor for sense enjoyment; *mat-karmabhiḥ*—by working for Me; *mat-kathayā*—by hearing topics about Me; *ca*—also; *nityam*—always; *mat-deva-saṅgāt*—by association with My devotees; *guṇa-kīrtanāt me*—by chanting and glorifying My transcendental qualities; *nirvaira*—being without enmity; *sāmya*—seeing everyone equally by spiritual understanding; *upaśamena*—by subduing anger, lamentation and so on; *putrāḥ*—O sons; *jihāsayā*—by desiring to give up; *deha*—with the body; *geha*—with the home; *ātma-buddheḥ*—identification of the self; *adhyātma-yogena*—by study of the revealed scriptures; *vivikta-sevayā*—by living in a solitary place; *prāṇa*—the life air; *indriya*—the senses; *ātma*—the mind; *abhijayena*—by controlling; *sadhryak*—completely; *sat-śraddhayā*—by developing faith in the scriptures; *brahmacaryeṇa*—by observing celibacy; *śaśvat*—always; *asampramādena*—by not being bewildered; *yamena*—by restraint; *vācām*—of words; *sarvatra*—everywhere; *mat-bhāva*—thinking of Me; *vicakṣaṇena*—by observing; *jñānena*—by development of knowledge; *vijñāna*—by practical application of knowledge; *virājitena*—illumined;

yogena—by practice of *bhakti-yoga; dhṛti*—patience; *udyama*—enthusiasm; *sattva*—discretion; *yuktaḥ*—endowed with; *liṅgam*—the cause of material bondage; *vyapohet*—one can give up; *kuśalaḥ*—in full auspiciousness; *aham-ākhyam*—false ego, false identification with the material world.

TRANSLATION

O My sons, you should accept a highly elevated paramahaṁsa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

PURPORT

In these four verses, Ṛṣabhadeva tells His sons how they can be freed from the false identification arising from false ego and material conditional life. One gradually becomes liberated by practicing as mentioned

above. All these prescribed methods enable one to give up the material body (*liṅgaṁ vyapohet*) and be situated in his original spiritual body. First of all one has to accept a bona fide spiritual master. This is advocated by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu: śrī-guru-pādāśrayaḥ.* To be freed from the entanglement of the material world, one has to approach a spiritual master. *Tad-vijñānārthaṁ sa gurum evābhigacchet.* By questioning the spiritual master and by serving him, one can advance in spiritual life. When one engages in devotional service, naturally the attraction for personal comfort—for eating, sleeping and dressing—is reduced. By associating with the devotee, a spiritual standard is maintained. The word *mad-deva-saṅgāt* is very important. There are many so-called religions devoted to the worship of various demigods, but here good association means association with one who simply accepts Kṛṣṇa as his worshipable Deity.

Another important item is *dvandva-titikṣā.* As long as one is situated in the material world, there must be pleasure and pain arising from the material body. As Kṛṣṇa advises in *Bhagavad-gītā, tāṁs titikṣasva bhārata.* One has to learn how to tolerate the temporary pains and pleasures of this material world. One must also be detached from his family and practice celibacy. Sex with one's wife according to the scriptural injunctions is also accepted as *brahmacarya* (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness. Another important word is *vijñāna-virājita.* Everything should be done very scientifically and consciously. One should be a realized soul. In this way, one can give up the entanglement of material bondage.

As Śrī Madhvācārya points out, the sum and substance of these four *ślokas* is that one should refrain from acting out of a desire for sense gratification and should instead always engage in the Lord's loving service. In other words, *bhakti-yoga* is the acknowledged path of liberation. Śrīla Madhvācārya quotes from the *Adhyātma:*

ātmano 'vihitaṁ karma
varjayitvānya-karmaṇaḥ
kāmasya ca parityāgo
nirīhety āhur uttamāḥ

One should perform activities only for the benefit of the soul; any other activity should be given up. When a person is situated in this way, he is said to be desireless. Actually a living entity cannot be totally desireless, but when he desires the benefit of the soul and nothing else, he is said to be desireless.

Spiritual knowledge is *jñāna-vijñāna-samanvitam.* When one is fully equipped with *jñāna* and *vijñāna,* he is perfect. *Jñāna* means that one understands the Supreme Personality of Godhead, Viṣṇu, to be the Supreme Being. *Vijñāna* refers to the activities that liberate one from the ignorance of material existence. As stated in *Śrīmad-Bhāgavatam* (2.9.31): *jñānaṁ parama-guhyaṁ me yad vijñāna-samanvitam.* Knowledge of the Supreme Lord is very confidential, and the supreme knowledge by which one understands Him furthers the liberation of all living entities. This knowledge is *vijñāna.* As confirmed in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 14

कर्माशयं हृदयग्रन्थिबन्ध-
मविद्ययाऽऽसादितमप्रमत्तः ।
अनेन योगेन यथोपदेशं
सम्यग्व्यपोह्योपरमेत योगात् ॥१४॥

karmāśayaṁ hṛdaya-granthi-bandham
avidyayāsāditam apramattaḥ
anena yogena yathopadeśaṁ
samyag vyapohyoparameta yogāt

karma-āśayam—the desire for fruitive activities; *hṛdaya-granthi*—the knot in the heart; *bandham*—bondage; *avidyayā*—because of ignorance; *āsāditam*—brought about; *apramattaḥ*—not being covered by ignorance or illusion, very careful; *anena*—by this; *yogena*—practice of *yoga; yathā-upadeśam*—as advised; *samyak*—completely; *vyapohya*—becoming free from; *uparameta*—one should desist; *yogāt*—from the practice of *yoga*, the means of liberation.

TRANSLATION

As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

PURPORT

The process of liberation is *brahma-jijñāsā*, the search for the Absolute Truth. Generally *brahma-jijñāsā* is called *neti neti*, the process by which one analyzes existence to search out the Absolute Truth. This method continues as long as one is not situated in his spiritual life. Spiritual life is *brahma-bhūta*, the self-realized state. In the words of *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state, he attains pure devotional service unto Me."

The idea is to enter into the *parā bhakti*, the transcendental devotional service of the Supreme Lord. To attain this, one must analyze one's existence, but when one is actually engaged in devotional service, he should

not bother seeking out knowledge. By simply engaging in devotional service undeviatingly, one will always remain in the liberated condition.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
(Bg. 14.26)

The unflinching execution of devotional service is in itself *brahma-bhūta*. Another important feature in this connection is *anena yogena yathopadeśam*. The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master. One should not be simply intent on consulting books but should simultaneously execute the spiritual master's order (*yathopadeśam*). Mystic power should be achieved to enable one to give up the material conception, but when one actually engages in devotional service, one does not need to practice the mystic *yoga* system. The point is that one can give up the practice of *yoga*, but devotional service cannot be given up. As stated in *Śrīmad-Bhāgavatam* (1.7.10):

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

Even those who are liberated (*ātmārāma*) must always engage in devotional service. One may give up the practice of *yoga* when one is self-realized, but at no stage can one give up devotional service. All other activities for self-realization, including *yoga* and philosophical speculation, may be given up, but devotional service must be retained at all times.

TEXT 15

पुत्रांश्च शिष्यांश्च नृपो गुरुर्वा
मल्लोककामो मदनुग्रहार्थः ।

इत्थं विमन्युरनुशिष्यादतज्ज्ञान्
न योजयेत्कर्मसु कर्ममूढान् ।
कं योजयन्मनुजोऽर्थं लभेत
निपातयन्नष्टदृशं हि गर्ते ॥१५॥

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā
mal-loka-kāmo mad-anugrahārthaḥ
itthaṁ vimanyur anuśiṣyād ataj-jñān
na yojayet karmasu karma-mūḍhān
kaṁ yojayan manujo 'rthaṁ labheta
nipātayan naṣṭa-dṛśaṁ hi garte

putrān—the sons; *ca*—and; *śiṣyān*—the disciples; *ca*—and; *nṛpaḥ*—the king; *guruḥ*—the spiritual master; *vā*—or; *mat-loka-kāmaḥ*—desiring to go to My abode; *mat-anugraha-arthaḥ*—thinking that to achieve My mercy is the aim of life; *ittham*—in this manner; *vimanyuḥ*—free from anger; *anuśiṣyāt*—should instruct; *a-tat-jñān*—bereft of spiritual knowledge; *na*—not; *yojayet*—should engage; *karmasu*—in fruitive activities; *karma-mūḍhān*—simply engaged in pious or impious activities; *kam*—what; *yojayan*—engaging; *manu-jaḥ*—a man; *artham*—benefit; *labheta*—can achieve; *nipātayan*—causing to fall; *naṣṭa-dṛśam*—one who is already bereft of his transcendental sight; *hi*—indeed; *garte*—in the hole.

TRANSLATION

If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into

the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

PURPORT

It is stated in *Bhagavad-gītā* (3.26):

na buddhi-bhedaṁ janayed
ajñānāṁ karma-saṅginām
joṣayet sarva-karmāṇi
vidvān yuktaḥ samācaran

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion."

TEXT 16

लोकः स्वयं श्रेयसि नष्टदृष्टि-
र्योऽर्थान् समीहेत निकामकामः ।
अन्योन्यवैरः सुखलेशहेतो-
रनन्तदुःखं च न वेद मूढः ॥१६॥

lokaḥ svayaṁ śreyasi naṣṭa-dṛṣṭir
yo 'rthān samīheta nikāma-kāmaḥ
anyonya-vairaḥ sukha-leśa-hetor
ananta-duḥkhaṁ ca na veda mūḍhaḥ

lokaḥ—people; *svayam*—personally; *śreyasi*—of the path of auspiciousness; *naṣṭa-dṛṣṭiḥ*—who have lost sight; *yaḥ*—who; *arthān*—things meant for sense gratification; *samīheta*—desire; *nikāma-kāmaḥ*—having too many lusty desires for sense enjoyment; *anyonya-vairaḥ*—being envious of one another; *sukha-leśa-hetoḥ*—simply for temporary material happiness; *ananta-duḥkham*—unlimited sufferings; *ca*—also; *na*—do not; *veda*—know; *mūḍhaḥ*—foolish.

TRANSLATION

Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this.

PURPORT

The word *naṣṭa-dṛṣṭiḥ*, meaning "one who has no eyes to see the future," is very significant in this verse. Life goes on from one body to another, and the activities performed in this life are enjoyed or suffered in the next life, if not later in this life. One who is unintelligent, who has no eyes to see the future, simply creates enmity and fights with others for sense gratification. As a result, one suffers in the next life, but due to being like a blind man, he continues to act in such a way that he suffers unlimitedly. Such a person is a *mūḍha*, one who simply wastes his time and does not understand the Lord's devotional service. As stated in *Bhagavad-gītā* (7.25):

nāhaṁ prakāśaḥ sarvasya
yogamāyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [*yogamāyā*]; and so the deluded world knows Me not, who am unborn and infallible."

In the *Kaṭha Upaniṣad* it is also said: *avidyāyām antare vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ*. Although ignorant, people still go to other blind men for leadership. As a result, both are subjected to miserable conditions. The blind lead the blind into the ditch.

TEXT 17

कस्तं स्वयं तदभिज्ञो विपश्चिद्
अविद्यायामन्तरे वर्तमानम् ।

दृष्ट्वा पुनस्तं सघृणः कुबुद्धिं
प्रयोजयेदुत्पथगं यथान्धम् ॥१७॥

kas taṁ svayaṁ tad-abhijño vipaścid
avidyāyām antare vartamānam
dṛṣṭvā punas taṁ saghṛṇaḥ kubuddhiṁ
prayojayed utpathagaṁ yathāndham

kaḥ—who is that person; *tam*—him; *svayam*—personally; *tat-abhijñaḥ*—knowing spiritual knowledge; *vipaścit*—a learned scholar; *avidyāyām antare*—in ignorance; *vartamānam*—existing; *dṛṣṭvā*—seeing; *punaḥ*—again; *tam*—him; *sa-ghṛṇaḥ*—very merciful; *ku-buddhim*—who is addicted to the path of *saṁsāra; prayojayet*—would engage; *utpatha-gam*—who is proceeding on the wrong path; *yathā*—like; *andham*—a blind man.

TRANSLATION

If someone is ignorant and addicted to the path of saṁsāra, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this.

TEXT 18

गुरुर्न स स्यात्स्वजनो न स स्यात्
पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्या-
न्न मोचयेद्यः समुपेतमृत्युम् ॥१८॥

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

guruḥ—a spiritual master; *na*—not; *saḥ*—he; *syāt*—should become; *sva-janaḥ*—a relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *jananī*—a mother; *na*—not; *sā*—she; *syāt*—should become; *daivam*—the worshipable deity; *na*—not; *tat*—that; *syāt*—should become; *na*—not; *patiḥ*—a husband; *ca*—also; *saḥ*—he; *syāt*—should become; *na*—not; *mocayet*—can deliver; *yaḥ*—who; *samupeta-mṛtyum*—one who is on the path of repeated birth and death.

TRANSLATION

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

PURPORT

There are many spiritual masters, but Ṛṣabhadeva advises that one should not become a spiritual master if he is unable to save his disciple from the path of birth and death. Unless one is a pure devotee of Kṛṣṇa. he cannot save himself from the path of repeated birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.* One can stop birth and death only by returning home, back to Godhead. However. who can go back to Godhead unless he understands the Supreme Lord in truth? *Janma karma ca me divyam evaṁ yo vetti tattvataḥ.*

We have many instances in history illustrating Ṛṣabhadeva's instructions. Śukrācārya was rejected by Bali Mahārāja due to his inability to save Bali Mahārāja from the path of repeated birth and death. Śukrācārya was not a pure devotee, he was more or less inclined to fruitive activity, and he objected when Bali Mahārāja promised to give everything to Lord Viṣṇu. Actually one is supposed to give everything to the Lord because everything belongs to the Lord. Consequently. the Supreme Lord advises in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." This is *bhakti*. Unless one is devoted, he cannot give everything to the Supreme Lord. Unless one can do so, he cannot become a spiritual master, husband, father or mother. Similarly, the wives of the *brāhmaṇas* who were performing sacrifices gave up their relatives just to satisfy Kṛṣṇa. This is an example of a wife rejecting a husband who cannot deliver her from the impending dangers of birth and death. Similarly, Prahlāda Mahārāja rejected his father, and Bharata Mahārāja rejected his mother (*jananī na sā syāt*). The word *daivam* indicates a demigod or one who accepts worship from a dependent. Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Ṛṣabhadeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death.

TEXT 19

इदं शरीरं मम दुर्विभाव्यं
सत्त्वं हि मे हृदयं यत्र धर्मः ।
पृष्ठे कृतो मे यदधर्म आराद्
अतो हि मामृषभं प्राहुरार्याः ॥१९॥

idaṁ śarīraṁ mama durvibhāvyaṁ
sattvaṁ hi me hṛdayaṁ yatra dharmaḥ
pṛṣṭhe kṛto me yad adharma ārād
ato hi mām ṛṣabhaṁ prāhur āryāḥ

idam—this; *śarīram*—transcendental body, *sac-cid-ānanda-vigraha*; *mama*—My; *durvibhāvyam*—inconceivable; *sattvam*—with no tinge of

the material modes of nature; *hi*—indeed; *me*—My; *hṛdayam*—heart; *yatra*—wherein; *dharmaḥ*—the real platform of religion, *bhakti-yoga*; *pṛṣṭhe*—on the back; *kṛtaḥ*—made; *me*—by Me; *yat*—because; *adharmaḥ*—irreligion; *ārāt*—far away; *ataḥ*—therefore; *hi*—indeed; *mām*—Me; *ṛṣabham*—the best of the living beings; *prāhuḥ*—call; *āryāḥ*—those who are advanced in spiritual life, or the respectable superiors.

TRANSLATION

My transcendental body [sac-cid-ānanda-vigraha] looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [adharma] and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Ṛṣabhadeva, the Supreme Personality of Godhead, the best of all living entities.

PURPORT

In this verse the words *idaṁ śarīraṁ mama durvibhāvyam* are very significant. Generally we experience two energies—material energy and spiritual energy. We have some experience of the material energy (earth, water, air, fire, ether, mind, intelligence and ego) because in the material world everyone's body is composed of these elements. Within the material body is the spirit soul, but we cannot see it with the material eyes. When we see a body full of spiritual energy, it is very difficult for us to understand how the spiritual energy can have a body. It is said that Lord Ṛṣabhadeva's body is completely spiritual; therefore for a materialistic person, it is very difficult to understand. For a materialistic person, the completely spiritual body is inconceivable. We have to accept the version of the *Vedas* when our experimental perception cannot understand a subject. As stated in *Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*. The Supreme Lord has a body with form, but that body is not composed of material elements. It is made of

spiritual bliss, eternity and living force. By the inconceivable energy of the Supreme Personality of Godhead, the Lord can appear before us in His original spiritual body, but because we have no experience of the spiritual body, we are sometimes bewildered and see the form of the Lord as material. The Māyāvādī philosophers are completely unable to conceive of a spiritual body. They say that the spirit is always impersonal, and whenever they see something personal, they take it for granted that it is material. In *Bhagavad-gītā* (9.11) it is said:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Unintelligent people think that the Supreme Lord accepts a body composed of the material energy. We can easily understand the material body, but we cannot understand the spiritual body. Therefore Ṛṣabhadeva says: *idaṁ śarīraṁ mama durvibhāvyam.* In the spiritual world, everyone has a spiritual body. There is no conception of material existence there. In the spiritual world there is only service and the receiving of service. There is only *sevya*, *sevā*, and *sevaka*—the person served, the process of service and the servant. These three items are completely spiritual, and therefore the spiritual world is called absolute. There is no tinge of material contamination there. Being completely transcendental to the material conception, Lord Ṛṣabhadeva states that His heart is composed of *dharma. Dharma* is explained in *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* In the spiritual world, every living entity is surrendered to the Supreme Lord and is completely on the spiritual platform. Although there are servitors, the served and service, all are spiritual and variegated. At the present moment, due to our material conception, everything is *durvibhāvya*, inconceivable. Being the Supreme, the Lord is called Ṛṣabha, the best. In terms of the Vedic language, *nityo nityānām.* We are also spiritual, but we are subordinate. Kṛṣṇa, the Supreme Lord, is the foremost living en-

tity. The word *ṛṣabha* means "the chief," or "the supreme," and indicates the Supreme Being, or God Himself.

TEXT 20

तस्माद्भवन्तो हृदयेन जाताः
सर्वे महीयांसममुं सनाभम् ।
अक्लिष्टबुद्ध्या भरतं भजध्वं
शुश्रूषणं तद्भरणं प्रजानाम् ॥२०॥

tasmād bhavanto hṛdayena jātāḥ
sarve mahīyāṁsam amuṁ sanābham
akliṣṭa-buddhyā bharataṁ bhajadhvaṁ
śuśrūṣaṇaṁ tad bharaṇaṁ prajānām

tasmāt—therefore (because I am the Supreme); *bhavantaḥ*—you; *hṛdayena*—from My heart; *jātāḥ*—born; *sarve*—all; *mahīyāṁsam*—the best; *amum*—that; *sa-nābham*—brother; *akliṣṭa-buddhyā*—with your intelligence, without material contamination; *bharatam*—Bharata; *bhajadhvam*—just try to serve; *śuśrūṣaṇam*—service; *tat*—that; *bharaṇam prajānām*—ruling over the citizens.

TRANSLATION

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will rule the citizens automatically.

PURPORT

In this verse the word *hṛdaya* indicates the heart, which is also called *uraḥ*, the chest. The heart is situated within the chest, and although instrumentally the son is born with the aid of the genitals, he is actually born from within the heart. According to the heart's situation, the

semen takes the form of a body. Therefore according to the Vedic system, when one begets a child his heart should be purified through the ritualistic ceremony known as *garbhādhāna*. Ṛṣabhadeva's heart was always uncontaminated and spiritual. Consequently all the sons born from the heart of Ṛṣabhadeva were spiritually inclined. Nonetheless, Ṛṣabhadeva suggested that His eldest son was superior, and He advised the others to serve him. All the brothers of Bharata Mahārāja were advised by Ṛṣabhadeva to adhere to Bharata's service. The question may be asked why one should be attached to family members, for in the beginning it was advised that one should not be attached to home and family. However, it is also advised, *mahīyasām pāda-rajo-'bhiṣeka*—one has to serve the *mahīyān*, one who is very spiritually advanced. *Mahatsevāṁ dvāram āhur vimukteḥ:* by serving the *mahat*, the exalted devotee, one's path for liberation is open. The family of Ṛṣabhadeva should not be compared to an ordinary materialistic family. Bharata Mahārāja, Ṛṣabhadeva's eldest son, was specifically very exalted. For this reason the other sons were advised to serve him for his pleasure. That was to be their duty.

The Supreme Lord was advising Bharata Mahārāja to be the chief ruler of the planet. This is the real plan of the Supreme Lord. In the Battle of Kurukṣetra, we find that Lord Kṛṣṇa wanted Mahārāja Yudhiṣṭhira to be the supreme emperor of this planet. He never wanted Duryodhana to take the post. As stated in the previous verse, Lord Ṛṣabhadeva's heart is *hṛdayaṁ yatra dharmaḥ*. The characteristic *dharma* is also explained in *Bhagavad-gītā:* surrender unto the Supreme Personality of Godhead. To protect *dharma* (*paritrāṇāya sādhūnām*), the Lord always wants the ruler of the earth to be a devotee. Then everything goes on nicely for the benefit of everyone. As soon as a demon rules the earth, everything becomes chaotic. At the present moment, the world is inclined toward the democratic process, but the people in general are all contaminated by the modes of passion and ignorance. Consequently they cannot select the right person to head the government. The president is selected by the votes of ignorant *śūdras;* therefore another *śūdra* is elected, and immediately the entire government becomes polluted. If people strictly followed the principles of *Bhagavad-gītā*, they would elect a person who is the Lord's devotee. Then automatically there would be good government. Ṛṣabhadeva therefore recommended Bharata Mahārāja as the em-

peror of this planet. Serving a devotee means serving the Supreme Lord, for a devotee always represents the Lord. When a devotee is in charge, the government is always congenial and beneficial for everyone.

TEXTS 21-22

भूतेषु वीरुद्भ्य उदुत्तमा ये
सरीसृपास्तेषु सबोधनिष्ठाः ।
ततो मनुष्याः प्रमथास्ततोऽपि
गन्धर्वसिद्धा विबुधानुगा ये ॥२१॥
देवासुरेभ्यो मघवत्प्रधाना
दक्षादयो ब्रह्मसुतास्तु तेषाम् ।
भवः परः सोऽथ विरिञ्चवीर्यः
स मत्परोऽहं द्विजदेवदेवः ॥२२॥

bhūteṣu vīrudbhya uduttamā ye
sarīsṛpās teṣu sabodha-niṣṭhāḥ
tato manuṣyāḥ pramathās tato 'pi
gandharva-siddhā vibudhānugā ye

devāsurebhyo maghavat-pradhānā
dakṣādayo brahma-sutās tu teṣām
bhavaḥ paraḥ so 'tha viriñca-vīryaḥ
sa mat-paro 'haṁ dvija-deva-devaḥ

bhūteṣu—among things generated (with and without symptoms of life); *vīrudbhyaḥ*—than the plants; *uduttamāḥ*—far superior; *ye*—those who; *sarīsṛpāḥ*—moving entities like worms and snakes; *teṣu*—of them; *sa-bodha-niṣṭhāḥ*—those who have developed intelligence; *tataḥ*—than them; *manuṣyāḥ*—the human beings; *pramathāḥ*—the ghostly spirits; *tataḥ api*—better than them; *gandharva*—the inhabitants of Gandharvaloka (appointed singers in the planets of the demigods); *siddhāḥ*—the inhabitants of Siddhaloka, who have all mystic powers; *vibudha-anugāḥ*—the Kinnaras; *ye*—those who; *deva*—the

demigods; *asurebhyaḥ*—than the *asuras; maghavat-pradhānāḥ*—headed by Indra; *dakṣa-ādayaḥ*—beginning with Dakṣa; *brahma-sutāḥ*—the direct sons of Brahmā; *tu*—then; *teṣām*—of them; *bhavaḥ*—Lord Śiva; *paraḥ*—the best; *saḥ*—he (Lord Śiva); *atha*—moreover; *viriñca-vīryaḥ*—producing from Lord Brahmā; *saḥ*—he (Brahmā); *mat-paraḥ*—My devotee; *aham*—I; *dvija-deva-devaḥ*—a worshiper of the *brāhmaṇas*, or the Lord of the *brāhmaṇas*.

TRANSLATION

Of the two energies manifest [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahmā, sons like King Dakṣa, and supreme among Brahmā's sons is Lord Śiva. Since Lord Śiva is the son of Lord Brahmā, Brahmā is considered superior, but Brahmā is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brāhmaṇas, the brāhmaṇas are best of all.

PURPORT

In this verse the *brāhmaṇas* are given a position superior to that of the Supreme Lord. The idea is that the government should be conducted under the guidance of the *brāhmaṇas*. Although Ṛṣabhadeva recommended His eldest son, Bharata, as emperor of the earth, he still had to follow the instructions of the *brāhmaṇas* in order to govern the world perfectly. The Lord is worshiped as *brahmaṇya-deva*. The Lord is very fond of devotees, or *brāhmaṇas*. This does not refer to so-called caste *brāhmaṇas*, but to qualified *brāhmaṇas*. A *brāhmaṇa* should be

qualified with the eight qualities mentioned in text 24, such as *śama*, *dama*, *satya* and *titikṣā*. The *brāhmaṇas* should always be worshiped, and under their guidance the ruler should discharge his duty and rule the citizens. Unfortunately, in this age of Kali, the executive is not selected by very intelligent people, nor is he guided by qualified *brāhmaṇas*. Consequently, chaos results. The mass of people should be educated in Kṛṣṇa consciousness so that according to the democratic process they can select a first-class devotee like Bharata Mahārāja to head the government. If the head of the state is headed by qualified *brāhmaṇas*, everything is completely perfect.

In this verse, the evolutionary process is indirectly mentioned. The modern theory that life evolves from matter is to some extent supported in this verse because it is stated, *bhūteṣu vīrudbhyaḥ*. That is, the living entities evolve from vegetables, grass, plants and trees, which are superior to dull matter. In other words, matter also has the potency to manifest living entities in the form of vegetables. In this sense, life comes out of matter, but matter also comes out of life. As Kṛṣṇa says in *Bhagavad-gītā* (10.8), *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me."

There are two energies—material and spiritual—and both originally come from Kṛṣṇa. Kṛṣṇa is the supreme living being. Although it may be said that in the material world a living force is generated from matter, it must be admitted that originally matter is generated from the supreme living being. *Nityo nityānāṁ cetanaś cetanānām*. The conclusion is that everything, both material and spiritual, is generated from the Supreme Being. From the evolutionary point of view, perfection is reached when the living entity attains the platform of a *brāhmaṇa*. A *brāhmaṇa* is a worshiper of the Supreme Brahman, and the Supreme Brahman worships the *brāhmaṇa*. In other words, the devotee is subordinate to the Supreme Lord, and the Lord is inclined to see to the satisfaction of His devotee. A *brāhmaṇa* is called *dvija-deva*, and the Lord is called *dvija-deva-deva*. He is the Lord of *brāhmaṇas*.

The evolutionary process is also explained in *Caitanya-caritāmṛta* (*Madhya*, Chapter Nineteen), wherein it is said that there are two types of living entities—moving and nonmoving. Among moving entities, there are birds, beasts, aquatics, human beings and so on. Of these, the

human beings are supposed to be the best, but they are few. Of these small numbers of human beings, there are many low-class human beings like *mlecchas*, Pulindas, *bauddhas* and *śabaras*. The human being elevated enough to accept the Vedic principles is superior. Among those who accept the Vedic principles generally known as *varṇāśrama* (presently known as the Hindu system), few actually follow these principles. Of those who actually follow the Vedic principles, most perform fruitive activity or pious activity for elevation to a high position. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye:* out of many attached to fruitive activity, one may be a *jñānī*—that is, one philosophically inclined and superior to the *karmīs*. *Yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ:* out of many *jñānīs*, one may be liberated from material bondage, and out of many millions of liberated *jñānīs*, one may become a devotee of Kṛṣṇa.

TEXT 23

न ब्राह्मणैस्तुलये भूतमन्यत्
पश्यामि विप्राः किमतः परं तु ।
यस्मिन्नृभिः प्रहुतं श्रद्धयाह-
मश्नामि कामं न तथाग्निहोत्रे ॥२३॥

na brāhmaṇais tulaye bhūtam anyat
paśyāmi viprāḥ kim ataḥ paraṁ tu
yasmin nṛbhiḥ prahutaṁ śraddhayāham
aśnāmi kāmaṁ na tathāgni-hotre

na—not; *brāhmaṇaiḥ*—with the *brāhmaṇas*; *tulaye*—I count as equal; *bhūtam*—entity; *anyat*—other; *paśyāmi*—I can see; *viprāḥ*—O assembled *brāhmaṇas*; *kim*—anything; *ataḥ*—to the *brāhmaṇas*; *param*—superior; *tu*—certainly; *yasmin*—through whom; *nṛbhiḥ*—by people; *prahutam*—food offered after ritualistic ceremonies are properly performed; *śraddhayā*—with faith and love; *aham*—I; *aśnāmi*—eat; *kāmam*—with full satisfaction; *na*—not; *tathā*—in that way; *agnihotre*—in the fire sacrifice.

TRANSLATION

O respectful brāhmaṇas, as far as I am concerned, no one is equal or superior to the brāhmaṇas in this world. I do not find anyone comparable to them. When people know My motive after performing rituals according to the Vedic principles, they offer food to Me with faith and love through the mouth of a brāhmaṇa. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire.

PURPORT

According to the Vedic system, after the sacrificial ceremony the *brāhmaṇas* are invited to eat the remnants of the offered food. When the *brāhmaṇas* eat the food, it is to be considered directly eaten by the Supreme Lord. Thus no one can be compared to qualified *brāhmaṇas*. The perfection of evolution is to be situated on the brahminical platform. Any civilization not based on brahminical culture or guided by *brāhmaṇas* is certainly a condemned civilization. Presently human civilization is based on sense gratification, and consequently more and more people are becoming addicted to different types of things. No one respects brahminical culture. Demoniac civilization is attached to *ugra-karma*, horrible activities, and big industries are created to satisfy unfathomable lusty desires. Consequently the people are greatly harassed by governmental taxation. The people are irreligious and do not perform the sacrifices recommended in *Bhagavad-gītā*. *Yajñād bhavati parjanyaḥ:* by the performance of sacrifice, clouds form and rain falls. Due to sufficient rainfall, there is sufficient production of food. Guided by the *brāhmaṇas*, society should follow the principles of *Bhagavad-gītā*. Then people will become very happy. *Annād bhavanti bhūtāni:* when animals and man are sufficiently fed with grains, they become stronger, their hearts become tranquil and their brains peaceful. They can then advance in spiritual life, life's ultimate destination.

TEXT 24

धृता तनूरुशती मे पुराणी
येनेह सत्त्वं परमं पवित्रम्।

शमो दमः सत्यमनुग्रहश्च
तपस्तितिक्षानुभवश्च यत्र ॥२४॥

dhṛtā tanūr uśatī me purāṇī
yeneha sattvaṁ paramaṁ pavitram
śamo damaḥ satyam anugrahaś ca
tapas titikṣānubhavaś ca yatra

dhṛtā—maintained by transcendental education; *tanūḥ*—body; *uśatī*—free from material contamination; *me*—My; *purāṇī*—eternal; *yena*—by whom; *iha*—in this material world; *sattvam*—the mode of goodness; *paramam*—supreme; *pavitram*—purified; *śamaḥ*—control of the mind; *damaḥ*—control of the senses; *satyam*—truthfulness; *anugrahaḥ*—mercy; *ca*—and; *tapaḥ*—austerity; *titikṣā*—tolerance; *anubhavaḥ*—realization of God and the living entity; *ca*—and; *yatra*—wherein.

TRANSLATION

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are śabda-brahma. In this world, the brāhmaṇas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brāhmaṇas are situated in the supreme transcendental mode of nature—sattva-guṇa. Because of this, they are fixed in mind control [śama], sense control [dama], and truthfulness [satya]. They describe the Vedas in their original sense, and out of mercy [anugraha] they preach the purpose of the Vedas to all conditioned souls. They practice penance [tapasya] and tolerance [titikṣā], and they realize the position of the living entity and the Supreme Lord [anubhava]. These are the eight qualifications of the brāhmaṇas. Therefore among all living entities, no one is superior to the brāhmaṇas.

PURPORT

This is a true description of a *brāhmaṇa*. A *brāhmaṇa* is one who has assimilated the Vedic conclusions by practicing mind and sense control.

He speaks the true version of all the *Vedas*. As confirmed in the *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ*. By studying all the *Vedas*, one should come to understand the transcendental position of Lord Śrī Kṛṣṇa. One who actually assimilated the essence of the *Vedas* can preach the truth. He is compassionate to conditioned souls who are suffering the threefold miseries of this conditional world due to their not being Kṛṣṇa conscious. A *brāhmaṇa* should take pity on the people and preach Kṛṣṇa consciousness in order to elevate them. Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, personally descends into this universe from the spiritual kingdom to teach conditioned souls about the values of spiritual life. He tries to induce them to surrender unto Him. Similarly, the *brāhmaṇas* do the same thing. After assimilating the Vedic instructions, they assist the Supreme Lord in His endeavor to deliver conditioned souls. The *brāhmaṇas* are very dear to the Supreme Lord due to their high *sattva-guṇa* qualities, and they also engage in welfare activities for all conditioned souls in the material world.

TEXT 25

मत्तोऽप्यनन्तात्परतः परस्मात्
स्वर्गापवर्गाधिपतेर्न किञ्चित् ।
येषां किमु स्यादितरेण तेषा-
मकिञ्चनानां मयि भक्तिभाजाम् ॥२५॥

matto 'py anantāt parataḥ parasmāt
svargāpavargādhipater na kiñcit
yeṣāṁ kim u syād itareṇa teṣām
akiñcanānāṁ mayi bhakti-bhājām

mattaḥ—from Me; *api*—even; *anantāt*—unlimited in strength and opulence; *parataḥ parasmāt*—higher than the highest; *svarga-apavarga-adhipateḥ*—able to bestow happiness obtainable by living in the heavenly kingdom, by liberation, or by enjoyment of material comfort and then liberation; *na*—not; *kiñcit*—anything; *yeṣām*—of whom; *kim*—what need; *u*—oh; *syāt*—can there be; *itareṇa*—with any other;

teṣām—of them; *akiñcanānām*—without needs or without possessions; *mayi*—unto Me; *bhakti-bhājām*—executing devotional service.

TRANSLATION

I am fully opulent, almighty and superior to Lord Brahmā and Indra, the King of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brāhmaṇas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?

PURPORT

The perfect brahminical qualification is stated herein: *akiñcanānāṁ mayi bhakti-bhājām.* The *brāhmaṇas* are always engaged in the devotional service of the Lord; consequently they have no material wants, nor do they possess material things. In *Caitanya-caritāmṛta* (*Madhya* 11.8), Caitanya Mahāprabhu explains the position of pure Vaiṣṇavas who are anxious to return home, back to Godhead. *Niṣkiñcanasya bhagavad-bhajanonmukhasya.* Those who actually want to return back to Godhead are *niṣkiñcana*—that is, they have no desire for material comfort. Śrī Caitanya Mahāprabhu advises, *sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato 'py asādhu:* material opulence and sense gratification through the association of women are more dangerous than poison. *Brāhmaṇas* who are pure Vaiṣṇavas always engage in the Lord's service and are devoid of any desire for material gain. The *brāhmaṇas* do not worship demigods like Lord Brahmā, Indra or Lord Śiva for any material comfort. They do not even ask the Supreme Lord for material profit; therefore it is concluded that the *brāhmaṇas* are the supreme living entities of this world. Śrī Kapiladeva also confirms this in *Śrīmad-Bhāgavatam* (3.29.33):

tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ

na paśyāmi paraṁ bhūtam
akartuḥ sama-darśanāt

The *brāhmaṇas* are always dedicated to the Lord's service with their bodies, words and mind. There is no better person than a *brāhmaṇa* who thus engages himself and dedicates himself to the Supreme Lord.

TEXT 26

सर्वाणि मद्धिष्ण्यतया भवद्भि-
श्चराणि भूतानि सुता ध्रुवाणि ।
सम्भावितव्यानि पदे पदे वो
विविक्तदृग्भिस्तदु हार्हणं मे ॥२६॥

sarvāṇi mad-dhiṣṇyatayā bhavadbhiś
carāṇi bhūtāni sutā dhruvāṇi
sambhāvitavyāni pade pade vo
vivikta-dṛgbhis tad u hārhaṇaṁ me

sarvāṇi—all; *mat-dhiṣṇyatayā*—because of being My sitting place; *bhavadbhiḥ*—by you; *carāṇi*—that move; *bhūtāni*—living entities; *sutāḥ*—My dear sons; *dhruvāṇi*—that do not move; *sambhāvitavyāni*—to be respected; *pade pade*—at every moment; *vaḥ*—by you; *vivikta-dṛgbhiḥ*—possessing clear vision and understanding (that the Supreme Personality of Godhead in His Paramātmā feature is situated everywhere); *tat u*—that indirectly; *ha*—certainly; *arhaṇam*—offering respect; *me*—unto Me.

TRANSLATION

My dear sons, you should not envy any living entity—be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.

PURPORT

In this verse the word *vivikta-dṛgbhiḥ*, meaning without envy, is used. All living entities are the abode of the Supreme Personality of Godhead

in His Paramātmā feature. As confirmed in *Brahma-saṁhitā: aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham.* The Lord is situated in this universe as Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is also situated within every atom. According to the Vedic statement: *īśāvāsyam idaṁ sarvam.* The Supreme Lord is situated everywhere, and wherever He is situated is His temple. We even offer respects to a temple from a distant place, and all living entities should similarly be offered respect. This is different from the theory of pantheism, which holds that everything is God. Everything has a relationship with God because God is situated everywhere. We should not make any particular distinction between the poor and the rich like the foolish worshipers of *daridra-nārāyaṇa.* Nārāyaṇa is present in the rich as well as the poor. One should not simply think Nārāyaṇa is situated among the poor. He is everywhere. An advanced devotee will offer respects to everyone—even to cats and dogs.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) This *sama-darśinaḥ*, equal vision, should not be mistaken to mean that the individual is the same as the Supreme Lord. They are always distinct. Every individual person is different from the Supreme Lord. It is a mistake to equate the individual living entity with the Supreme Lord on the plea of *vivikta-dṛk, sama-dṛk.* The Lord is always in an exalted position, even though He agrees to live everywhere. Śrīla Madhvācārya, quoting *Padma Purāṇa*, states: *vivikta-dṛṣṭi-jīvānāṁ dhiṣṇyatayā parameśvarasya bheda-dṛṣṭiḥ.* "One who has clear vision and who is devoid of envy can see that the Supreme Lord is separate from all living entities, although He is situated in every living entity." Madhvācārya further quotes from *Padma Purāṇa:*

upapādayet parātmānaṁ
jīvebhyo yaḥ pade pade
bhedenaiva na caitasmāt
priyo viṣṇos tu kaścana

"One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord." *Padma Purāṇa* also states, *yo hareś caiva jīvānāṁ bheda-vaktā hareḥ priyaḥ:* "One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Viṣṇu."

TEXT 27

मनोवचोदृक्करणेहितस्य
साक्षात्कृतं मे परिबर्हणं हि ।
विना पुमान् येन महाविमोहात्
कृतान्तपाशान्न विमोक्तुमीशेत् ॥२७॥

mano-vaco-dṛk-karaṇehitasya
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īśet

manaḥ—mind; *vacaḥ*—words; *dṛk*—sight; *karaṇa*—of the senses; *īhitasya*—of all activities (for maintenance of body, society, friendship and so on); *sākṣāt-kṛtam*—directly offered; *me*—of Me; *paribarhaṇam*—worship; *hi*—because; *vinā*—without; *pumān*—any person; *yena*—which; *mahā-vimohāt*—from the great illusion; *kṛtānta-pāśāt*—exactly like the stringent rope of Yamarāja; *na*—not; *vimoktum*—to become free; *īśet*—becomes able.

TRANSLATION

The true activity of the sense organs—mind, sight, words and all the knowledge-gathering and working senses—is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja's stringent rope.

PURPORT

As stated in the *Nārada-pañcarātra:*

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

This is the conclusion of *bhakti.* All the time, Lord Ṛṣabhadeva has been stressing devotional service, and now He is concluding by saying that all the senses should be engaged in the Lord's service. There are five senses by which we gather knowledge and five senses with which we work. These ten senses and the mind should be fully engaged in the Lord's service. Without engaging them in this way, one cannot get out of the clutches of *māyā.*

TEXT 28

श्रीशुक उवाच

एवमनुशास्यात्मजान् स्वयमनुशिष्टानपि लोकानुशासनार्थं महानुभावः परमसुहृद्भगवानृषभापदेश उपशमशीलानामुपरतकर्मणां महामुनीनां भक्तिज्ञान-वैराग्यलक्षणं पारमहंस्यधर्ममुपशिक्षमाणः स्वतनयशतज्येष्ठं परमभागवतं भगवज्जनपरायणं भरतं धरणिपालनायाभिषिच्य स्वयं भवन एवोर्वरित-शरीरमात्रपरिग्रह उन्मत्त इव गगनपरिधानः प्रकीर्णकेश आत्मन्या-रोपिताहवनीयो ब्रह्मावर्तात्प्रवव्राज॥२८॥

śrī-śuka uvāca

evam anuśāsyātmajān svayam anuśiṣṭān api lokānuśāsanārthaṁ mahānubhāvaḥ parama-suhṛd bhagavān ṛṣabhāpadeśa upaśama-śīlānām uparata-karmaṇāṁ mahā-munīnāṁ bhakti-jñāna-vairāgya-lakṣaṇaṁ pāramahaṁsya-dharmam upaśikṣamāṇaḥ sva-tanaya-śata-jyeṣṭhaṁ parama-bhāgavataṁ bhagavaj-jana-parāyaṇaṁ bharataṁ dharaṇi-pālanāyābhiṣicya svayaṁ bhavana evorvarita-śarīra-mātra-parigraha unmatta iva gagana-paridhānaḥ prakīrṇa-keśa ātmany āropitāhavanīyo brahmāvartāt pravavrāja.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *anuśāsya*—after instructing; *ātma-jān*—His sons; *svayam*—personally; *anuśiṣṭān*—highly educated in culture; *api*—although; *loka-anuśāsana-artham*—just to instruct the people; *mahā-anubhāvaḥ*—the great per-

sonality; *parama-suhṛt*—everyone's sublime well-wisher; *bhagavān*—the Supreme Personality of Godhead; *ṛṣabha-apadeśaḥ*—who is celebrated and known as Ṛṣabhadeva; *upaśama-śīlānām*—of persons who have no desire for material enjoyment; *uparata-karmaṇām*—who are no longer interested in fruitive activities; *mahā-munīnām*—who are *sannyāsīs*; *bhakti*—devotional service; *jñāna*—perfect knowledge; *vairāgya*—detachment; *lakṣaṇam*—characterized by; *pāramahaṁsya*—of the best of human beings; *dharmam*—the duties; *upaśikṣamāṇaḥ*—instructing; *sva-tanaya*—of His sons; *śata*—hundred; *jyeṣṭham*—the eldest; *parama-bhāgavatam*—a topmost devotee of the Lord; *bhagavat-jana-parāyaṇam*—a follower of the devotees of the Lord, *brāhmaṇas* and Vaiṣṇavas; *bharatam*—Bharata Mahārāja; *dharaṇi-pālanāya*—with a view to ruling the world; *abhiṣicya*—placing on the throne; *svayam*—personally; *bhavane*—at home; *eva*—although; *urvarita*—remaining; *śarīra-mātra*—the body only; *parigrahaḥ*—accepting; *unmattaḥ*—a madman; *iva*—exactly like; *gagana-paridhānaḥ*—taking the sky as His dress; *prakīrṇa-keśaḥ*—having scattered hair; *ātmani*—in Himself; *āropita*—keeping; *āhavanīyaḥ*—the Vedic fire; *brahmāvartāt*—from the place known as Brahmāvarta; *pravavrāja*—began to travel all over the world.

TRANSLATION

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Ṛṣabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Ṛṣabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Ṛṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.

PURPORT

Actually the instructions given to Lord Ṛṣabhadeva's sons were not exactly meant for His sons because they were already educated and highly advanced in knowledge. Rather, these instructions were meant for *sannyāsīs* who intend to become advanced devotees. *Sannyāsīs* must abide by Lord Ṛṣabhadeva's instructions while on the path of devotional service. Lord Ṛṣabhadeva retired from family life and lived like a naked madman even while still with His family.

TEXT 29

जडान्धमूकबधिरपिशाचोन्मादकवदवधूतवेषोऽभिभाष्यमाणोऽपि जनानां गृहीतमौनव्रतस्तूष्णीं बभूव ॥२९॥

jaḍāndha-mūka-badhira-piśāconmādakavad-avadhūta-veṣo
'bhibhāṣyamāṇo 'pi janānāṁ gṛhīta-mauna-vratas tūṣṇīṁ babhūva.

jaḍa—idle; *andha*—blind; *mūka*—dumb; *badhira*—deaf; *piśāca*—ghost; *unmādaka*—a madman; *vat*—like; *avadhūta-veṣaḥ*—appearing like an *avadhūta* (having no concern with the material world); *abhibhāṣyamāṇaḥ*—being thus addressed (as deaf, dumb and blind); *api*—although; *janānām*—by the people; *gṛhīta*—took; *mauna*—of silence; *vrataḥ*—the vow; *tūṣṇīm babhūva*—He remained silent.

TRANSLATION

After accepting the feature of avadhūta, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone.

PURPORT

The word *avadhūta* refers to one who does not care for social conventions, particularly the *varṇāśrama-dharma*. However, such a person may be situated fully within himself and be satisfied with the Supreme Personality of Godhead, on whom he meditates. In other words, one who has

surpassed the rules and regulations of *varṇāśrama-dharma* is called *avadhūta*. Such a person has already surpassed the clutches of *māyā*, and he lives completely separate and independent.

TEXT 30

तत्र तत्र पुरग्रामाकरखेटवाटखर्वटशिबिरव्रजघोषसार्थगिरिवनाश्रमादिष्वनुपथमवनिचरापसदैः परिभूयमानो मक्षिकाभिरिव वनगजस्तर्जनताडनावमेहनष्ठीवनग्रावशकृद्रजःप्रक्षेपपूतिवातदुरुक्तैस्तदविगणयन्नेवासत्संस्थान एतस्मिन् देहोपलक्षणे सदपदेश उभयानुभवस्वरूपेण स्वमहिमावस्थानेनासमारोपिताहंममाभिमानत्वादविखण्डितमनाः पृथिवीमेकचरः परिबभ्राम ॥३०॥

tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-vanāśramādiṣv anupatham avanicarāpasadaiḥ paribhūyamāno makṣikābhir iva vana-gajas tarjana-tāḍanāvamehana-ṣṭhīvana-grāva-śakṛd-rajaḥ-prakṣepa-pūti-vāta-duruktais tad avigaṇayann evāsat-saṁsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-svarūpeṇa sva-mahimāvasthānenāsamāropitāhaṁ-mamābhimānatvād avikhaṇḍita-manāḥ pṛthivīm eka-caraḥ paribabhrāma.

tatra tatra—here and there; *pura*—cities; *grāma*—villages; *ākara*—mines; *kheṭa*—agricultural places; *vāṭa*—gardens; *kharvaṭa*—villages in valleys; *śibira*—military encampments; *vraja*—cow pens; *ghoṣa*—residential places of cowherd men; *sārtha*—resting places for pilgrims; *giri*—hills; *vana*—forests; *āśrama*—in the residential places of hermits; *ādiṣu*—and so on; *anupatham*—as He passed through; *avanicara-apasadaiḥ*—by undesirable elements, wicked persons; *paribhūyamānaḥ*—being surrounded; *makṣikābhiḥ*—by flies; *iva*—like; *vana-gajaḥ*—an elephant coming from the forest; *tarjana*—by threats; *tāḍana*—beating; *avamehana*—passing urine on the body; *ṣṭhīvana*—spitting on the body; *grāva-śakṛt*—stones and stool; *rajaḥ*—dust; *prakṣepa*—throwing; *pūti-vāta*—passing air over the body; *duruktaiḥ*—and by bad words; *tat*—that; *avigaṇayan*—without caring about; *eva*—thus; *asat-saṁsthāne*—habitat not fit for a gentleman; *etasmin*—in this; *deha-upalakṣaṇe*—in the shape of the material body; *sat-apadeśe*—

called real; *ubhaya-anubhava-svarūpeṇa*—by understanding the proper situation of the body and the soul; *sva-mahima*—in His personal glory; *avasthānena*—by being situated; *asamāropita-aham-mama-abhimānatvāt*—from not accepting the misconception of "I and mine"; *avikhaṇḍita-manāḥ*—undisturbed in mind; *pṛthivīm*—all over the world; *eka-caraḥ*—alone; *paribabhrāma*—He wandered.

TRANSLATION

Ṛṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

PURPORT

Narottama dāsa Ṭhākura says: *deha-smṛti nāhi yāra, saṁsāra bandhana kāhāṅ tāra.* When a person fully realizes that the material body and world are temporary, he is not concerned with pain and pleasures of the body. As Śrī Kṛṣṇa advises in *Bhagavad-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

As far as Ṛṣabhadeva is concerned, it has already been explained: *idaṁ śarīraṁ mama durvibhāvyam.* He did not at all possess a material body; and therefore He was tolerant of all the trouble offered to Him by the bad elements in society. Consequently He could tolerate people's throwing stool and dust upon Him and beating Him. His body was transcendental and consequently did not at all suffer pain. He was always situated in His spiritual bliss. As stated in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

Since the Lord is situated in everyone's heart, He is in the heart of hogs and dogs also. If hogs and dogs in their material bodies live in filthy places, one should not think that the Supreme Personality of Godhead in His Paramātmā feature also lives in a filthy place. Although Lord Ṛṣabhadeva was maltreated by the bad elements of the world, He was not at all affected. Therefore it is stated here, *sva-mahima-avasthānena:* "He was situated in His own glory." He was never saddened due to being insulted in the many ways described above.

TEXT 31

अतिसुकुमारकरचरणोरःस्थलविपुलबाह्वंसगलवदनाद्यवयवविन्यासः प्रकृतिसुन्दरस्वभावहाससुमुखो नवनलिनदलायमानशिशिरतारारुणायतनयनरुचिरः सदृशसुभगकपोलकर्णकण्ठनासो विगूढस्मितवदनमहोत्सवेन

पुरवनितानां मनसि कुसुमशरासनमुपदधानः परागवलम्बमानकुटिलजटिल-कपिशकेशभूरिभारोऽवधूतमलिननिजशरीरेण ग्रहगृहीत इवादृश्यत ॥ ३१ ॥

ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ prakṛti-sundara-svabhāva-hāsa-sumukho nava-nalina-dalāyamāna-śiśira-tārāruṇāyata-nayana-ruciraḥ sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāso vigūḍha-smita-vadana-mahotsavena pura-vanitānāṁ manasi kusuma-śarāsanam upadadhānaḥ parāg-avalambamāna-kuṭila-jaṭila-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-gṛhīta ivādṛśyata.

ati-su-kumāra—very delicate; *kara*—hands; *caraṇa*—feet; *uraḥ-sthala*—chest; *vipula*—long; *bāhu*—arms; *aṁsa*—shoulders; *gala*—neck; *vadana*—face; *ādi*—and so on; *avayava*—limbs; *vinyāsaḥ*—properly situated; *prakṛti*—by nature; *sundara*—lovely; *sva-bhāva*—natural; *hāsa*—with smiling; *su-mukhaḥ*—His beautiful mouth; *nava-nalina-dalāyamāna*—appearing like the petals of a new lotus flower; *śiśira*—taking away all miseries; *tāra*—the irises; *aruṇa*—reddish; *āyata*—spread wide; *nayana*—with eyes; *ruciraḥ*—lovely; *sadṛśa*—such; *subhaga*—beauty; *kapola*—forehead; *karṇa*—ears; *kaṇṭha*—neck; *nāsaḥ*—His nose; *vigūḍha-smita*—by deep smiling; *vadana*—by His face; *mahā-utsavena*—appearing like a festival; *pura-vanitānām*—of women within household life; *manasi*—in the heart; *kusuma-śarāsanam*—Cupid; *upadadhānaḥ*—awakening; *parāk*—all around; *avalambamāna*—spread; *kuṭila*—curly; *jaṭila*—matted; *kapiśa*—brown; *keśa*—of hair; *bhūri-bhāraḥ*—possessing a great abundance; *avadhūta*—neglected; *malina*—dirty; *nija-śarīreṇa*—by His body; *graha-gṛhītaḥ*—haunted by a ghost; *iva*—as if; *adṛśyata*—He appeared.

TRANSLATION

Lord Ṛṣabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were

so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

PURPORT

Although Lord Ṛṣabhadeva's body was very much neglected. His transcendental features were so attractive that even married women were attracted to Him. His beauty and dirtiness combined to make His beautiful body appear as though it were haunted by a ghost.

TEXT 32

यर्हि वाव स भगवान् लोकमिमं योगस्याद्धा प्रतीपमिवाचक्षाण-स्तत्प्रतिक्रियाकर्म बीभत्सितमिति व्रतमाजगरमास्थितः शयान एवाश्नाति पिबति खादत्यवमेहति हदति स्म चेष्टमान उच्चरित आदिग्धोद्देशः ॥ ३२

yarhi vāva sa bhagavān lokam imaṁ yogasyāddhā pratīpam ivācakṣāṇas tat-pratikriyā-karma bībhatsitam iti vratam ājagaram āsthitaḥ śayāna evāśnāti pibati khādaty avamehati hadati sma ceṣṭamāna uccarita ādigdhoddeśaḥ.

yarhi vāva—when; *saḥ*—He; *bhagavān*—the Personality of Godhead; *lokam*—the people in general; *imam*—this; *yogasya*—to the performance of *yoga*; *addhā*—directly; *pratīpam*—antagonistic; *iva*—like; *ācakṣāṇaḥ*—observed; *tat*—of that; *pratikriyā*—for counteraction; *karma*—activity; *bībhatsitam*—abominable; *iti*—thus; *vratam*—the behavior; *ājagaram*—of a python (to stay in one place); *āsthitaḥ*—accepting; *śayānaḥ*—lying down; *eva*—indeed; *aśnāti*—eats; *pibati*—drinks; *khādati*—chews; *avamehati*—passes urine; *hadati*—passes stool; *sma*—thus; *ceṣṭamānaḥ*—rolling; *uccarite*—in the stool and urine; *ādigdha-uddeśaḥ*—His body thus smeared.

TRANSLATION

When Lord Ṛṣabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

PURPORT

According to one's destiny, one enjoys allotted happiness and distress, even though one keeps himself in one place. This is the injunction of the *śāstras.* When one is spiritually situated, he may stay in one place, and all his necessities will be supplied by the arrangement of the supreme controller. Unless one is a preacher, there is no need to travel all over the world. A person can stay in one place and execute devotional service suitably according to time and circumstance. When Ṛṣabhadeva saw that He was simply being disturbed by traveling throughout the world, He decided to lie down in one place like a python. Thus He ate, drank, and He passed stool and urine and smeared His body with them so that people would not disturb Him.

TEXT 33

तस्य ह यः पुरीषसुरभिसौगन्ध्यवायुस्तं देशं दशयोजनं समन्तात् सुरभिं चकार ॥ ३३ ॥

tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśaṁ daśa-yojanaṁ samantāt surabhiṁ cakāra.

tasya—His; *ha*—indeed; *yaḥ*—which; *purīṣa*—of the stool; *surabhi*—by the aroma; *saugandhya*—possessing a good fragrance; *vāyuḥ*—the air; *tam*—that; *deśam*—country; *daśa*—up to ten; *yojanam*—*yojanas* (one *yojana* equals eight miles); *samantāt*—all around; *surabhim*—aromatic; *cakāra*—made.

TRANSLATION

Because Lord Ṛṣabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

PURPORT

From this we can certainly assume that Lord Ṛṣabhadeva was transcendentally blissful. His stool and urine were so completely different from material stool and urine that they were aromatic. Even in the material world, cow dung is accepted as purified and antiseptic. A person can keep stacks of cow dung in one place, and it will not create a bad odor to disturb anyone. We can take it for granted that in the spiritual world, stool and urine are also pleasantly scented. Indeed, the entire atmosphere became very pleasant due to Lord Ṛṣabhadeva's stool and urine.

TEXT 34

एवं गोमृगकाकचर्यया व्रजंस्तिष्ठन्नासीनः शयानः काकमृगगोचरितः पिबति खादत्यवमेहति स्म ॥३४॥

evaṁ go-mṛga-kāka-caryayā vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ kāka-mṛga-go-caritaḥ pibati khādaty avamehati sma.

evam—thus; *go*—of cows; *mṛga*—deer; *kāka*—crows; *caryayā*—by the activities; *vrajan*—moving; *tiṣṭhan*—standing; *āsīnaḥ*—sitting; *śayānaḥ*—lying down; *kāka-mṛga-go-caritaḥ*—behaving exactly like the crows, deer and cows; *pibati*—drinks; *khādati*—eats; *avamehati*—passes urine; *sma*—He did so.

TRANSLATION

In this way Lord Ṛṣabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving

exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

PURPORT

Being the Supreme Personality of Godhead, Lord Ṛṣabhadeva possessed a transcendental, spiritual body. Since the general public could not appreciate His behavior and mystic *yoga* practice, they began to disturb Him. To cheat them, He behaved like crows, cows and deer.

TEXT 35

इति नानायोगचर्याचरणो भगवान् कैवल्यपतिर्ऋषभोऽविरतपरममहानन्दानुभव आत्मनि सर्वेषां भूतानामात्मभूते भगवति वासुदेव आत्मनोऽव्यवधानानन्त-रोदरभावेन सिद्धसमस्तार्थपरिपूर्णो योगैश्वर्याणि वैहायसमनोजवान्तर्धानपरकाय-प्रवेशदूरग्रहणादीनि यदृच्छयोपगतानि नाञ्जसा नृप हृदयेनाभ्यनन्दत् ॥३५॥

iti nānā-yoga-caryācaraṇo bhagavān kaivalya-patir ṛṣabho 'virata-parama-mahānandānubhava ātmani sarveṣāṁ bhūtānām ātma-bhūte bhagavati vāsudeva ātmano 'vyavadhānānanta-rodara-bhāvena siddha-samastārtha-paripūrṇo yogaiśvaryāṇi vaihāyasa-mano-javāntardhāna-parakāya-praveśa-dūra-grahaṇādīni yadṛcchayopagatāni nāñjasā nṛpa hṛdayenābhyanandat.

iti—thus; *nānā*—various; *yoga*—of mystic *yoga*; *caryā*—performances; *ācaraṇaḥ*—practicing; *bhagavān*—the Supreme Personality of Godhead; *kaivalya-patiḥ*—the master of *kaivalya*, oneness, or the giver of *sāyujya-mukti*; *ṛṣabhaḥ*—Lord Ṛṣabha; *avirata*—incessantly; *parama*—supreme; *mahā*—great; *ānanda-anubhavaḥ*—feeling transcendental bliss; *ātmani*—in the Supreme Soul; *sarveṣām*—of all; *bhūtānām*—living entities; *ātma-bhūte*—situated in the heart; *bhagavati*—unto the Supreme Personality of Godhead; *vāsudeve*—Kṛṣṇa, the son of Vasudeva; *ātmanaḥ*—of Himself; *avyavadhāna*—by the non-difference of constitution; *ananta*—unlimited; *rodara*—like crying, laughing and shivering; *bhāvena*—by the symptoms of love; *siddha*—completely perfect; *samasta*—all; *artha*—with desirable opulences; *paripūrṇaḥ*—full; *yoga-aiśvaryāṇi*—the mystic powers; *vaihāyasa*—

flying in the sky; *manaḥ-java*—traveling at the speed of mind; *antardhāna*—the ability to disappear; *parakāya-praveśa*—the ability to enter another's body; *dūra-grahaṇa*—the ability to perceive things far, far away; *ādīni*—and others; *yadṛcchayā*—without difficulty, automatically; *upagatāni*—achieved; *na*—not; *añjasā*—directly; *nṛpa*—O King Parīkṣit; *hṛdayena*—within the heart; *abhyanandat*—accepted.

TRANSLATION

O King Parīkṣit, just to show all the yogīs the mystic process, Lord Ṛṣabhadeva, the partial expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Ṛṣabhadeva. There is no difference in Their constitution, and consequently Lord Ṛṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

PURPORT

In the *Caitanya-caritāmṛta* (*Madhya* 19.149) it is said:

kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī—sakali 'aśānta'

The word *śānta* means completely peaceful. Unless all one's desires are fulfilled, one cannot be peaceful. Everyone is trying to fulfill his aspirations and desires, be they material or spiritual. Those in the material world are *aśānta* (without peace) because they have so many desires to fulfill. The pure devotee, however, is without desire. *Anyābhilāṣitā-śūnya:* a pure devotee is completely free from all kinds of material desire. *Karmīs*, on the other hand, are simply full of desires because they try to enjoy sense gratification. They are not peaceful in this life, nor the next, during the past, present or future. Similarly, *jñānīs* are always

aspiring after liberation and trying to become one with the Supreme. *Yogīs* are aspiring after many *siddhis* (powers)—*aṇimā*, *laghimā*, *prāpti*, etc. However, a devotee is not at all interested in these things because he is fully dependent on the mercy of Kṛṣṇa. Kṛṣṇa is *yogeśvara*, the possessor of all mystic powers (*siddhis*), and He is *ātmārāma*, fully self-satisfied. The *yoga-siddhis* are described in this verse. One can fly in outer space without the aid of a machine, and he can travel at the speed of mind. This means that as soon as a *yogī* desires to go somewhere within this universe or even beyond this universe, he can do so immediately. One cannot estimate the speed of mind, for within a second the mind can go many millions of miles. Sometimes *yogīs* enter into the bodies of other people and act as they desire when their bodies are not working properly. When the body becomes old, a perfect *yogī* can find a young, able body. Giving up his old body, the *yogī* can enter into the young body and act as he pleases. Being a plenary expansion of Lord Vāsudeva, Lord Ṛṣabhadeva possessed all these mystic *yoga* powers, but He was satisfied with His devotional love of Kṛṣṇa, which was evinced by the ecstatic symptoms, such as crying, laughing and shivering.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fifth Chapter of the Śrīmad-Bhāgavatam *entitled "Lord Ṛṣabhadeva's Teachings to His Sons."*

CHAPTER SIX

The Activities of Lord Ṛṣabhadeva

This chapter tells how Lord Ṛṣabhadeva left His body. He was not attached to His body even when it was being burned up in a forest fire. When the seed of fruitive activity is burned by the fire of knowledge, the spiritual properties and mystic powers are automatically manifest, yet *bhakti-yoga* is not affected by these mystic powers. An ordinary *yogī* is captivated by mystic powers and his progress checked; therefore a perfect *yogī* does not welcome them. Because the mind is restless and undependable, it must remain always under control. Even the mind of the advanced *yogī* Saubhari created such a disturbance that he lost his yogic mystic powers. Due to a restless mind, even a very advanced *yogī* can fall down. The mind is so restless that it induces even a perfect *yogī* to be controlled by the senses. Therefore Lord Ṛṣabhadeva, for the instruction of all *yogīs*, showed the process of quitting the body. While traveling in South India, through the provinces of Karṇāṭa, Koṅka, Veṅka and Kuṭaka, Lord Ṛṣabhadeva arrived in the neighborhood of Kuṭakācala. Suddenly there was a forest fire that burned the forest and Lord Ṛṣabhadeva's body to ashes. The pastimes of Lord Ṛṣabhadeva as a liberated soul were known by the King of Koṅka, Veṅka and Kuṭaka. This King's name was Arhat. He later became captivated by the illusory energy, and in this condition he set forth the basic principles of Jainism. Lord Ṛṣabhadeva set forth the principles of religion that can free one from material bondage, and He put an end to all kinds of atheistic activities. On this earth, the place known as Bhārata-varṣa was a very pious land because the Supreme Lord appeared there when He wanted to incarnate.

Lord Ṛṣabhadeva neglected all the mystic powers for which the so-called *yogīs* hanker. Because of the beauty of devotional service, devotees are not at all interested in so-called mystic power. The master of all yogic power, Lord Kṛṣṇa, can exhibit all powers on behalf of His devotee. Devotional service is more valuable than yogic mystic powers. Devotees who are sometimes misled aspire for liberation and mystic powers. The

Supreme Lord gives these devotees whatever they desire, but they cannot attain the most important function of devotional service. Devotional service to the Lord is guaranteed for those who do not desire liberation and mystic power.

TEXT 1

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितज्ञानावभर्जितकर्मबीजानामैश्वर्याणि पुनः क्लेशदानि भवितुमर्हन्ति यदृच्छयोपगतानि ॥ १ ॥

rājovāca

na nūnaṁ bhagava ātmārāmāṇāṁ yoga-samīrita-jñānāvabharjita-karma-bījānām aiśvaryāṇi punaḥ kleśadāni bhavitum arhanti yadṛcchayopagatāni.

rājā uvāca—King Parīkṣit inquired; *na*—not; *nūnam*—indeed; *bhagavaḥ*—O most powerful Śukadeva Gosvāmī; *ātmārāmāṇām*—of pure devotees simply engaged in devotional service; *yoga-samīrita*—achieved by practice of *yoga*; *jñāna*—by knowledge; *avabharjita*—burned; *karma-bījānām*—of those whose seeds of fruitive activities; *aiśvaryāṇi*—the mystic powers; *punaḥ*—again; *kleśadāni*—sources of distress; *bhavitum*—to become; *arhanti*—are able; *yadṛcchayā*—automatically; *upagatāni*—achieved.

TRANSLATION

King Parīkṣit asked Śukadeva Gosvāmī: My dear Lord, for those who are completely pure in heart, knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause distress. Why, then, did Ṛṣabhadeva neglect them?

PURPORT

A pure devotee is constantly engaged in the service of the Supreme Personality of Godhead. Whatever is necessary for the discharge of devo-

tional service is automatically attained, though it may appear to be the result of mystic *yoga* power. Sometimes a *yogī* displays a little yogic power by manufacturing gold. A little quantity of gold captivates foolish people, and thus the *yogī* gets many followers, who are willing to accept such a tiny person as the Supreme Personality of Godhead. Such a *yogī* may also advertise himself as Bhagavān. However, a devotee does not have to exhibit such magical wonders. Without practicing the mystic yogic process, he achieves even greater opulence all over the world. Under the circumstances, Lord Ṛṣabhadeva refused to manifest mystic yogic perfections, and Mahārāja Parīkṣit asked why He did not accept them, since, for a devotee, they are not at all disturbing. A devotee is never distressed or satisfied by material opulence. His concern is how to please the Supreme Personality of Godhead. If, by the grace of the Supreme Lord, a devotee achieves extraordinary opulence, he utilizes the opportunity for the Lord's service. He is not disturbed by the opulence.

TEXT 2

ऋषिरुवाच

सत्यमुक्तं किन्त्विह वा एके न मनसोऽद्धा विश्रम्भमनवस्थानस्य शठकिरात इव सङ्गच्छन्ते ॥ २ ॥

ṛṣir uvāca

satyam uktaṁ kintv iha vā eke na manaso 'ddhā viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante.

ṛṣiḥ uvāca—Śukadeva Gosvāmī said; *satyam*—the correct thing; *uktam*—have said; *kintu*—but; *iha*—in this material world; *vā*—either; *eke*—some; *na*—not; *manasaḥ*—of the mind; *addhā*—directly; *viśrambham*—faithful; *anavasthānasya*—being unsteady; *śaṭha*—very cunning; *kirātaḥ*—a hunter; *iva*—like; *saṅgacchante*—become.

TRANSLATION

Śrīla Śukadeva Gosvāmī replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them, for they might run away. Similarly,

those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind's action.

PURPORT

In *Bhagavad-gītā* (18.5) Lord Kṛṣṇa says:

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls."

Even one who has renounced the world and has taken *sannyāsa* should not renounce chanting the Hare Kṛṣṇa *mahā-mantra*. Renunciation does not mean that one has to renounce *saṅkīrtana-yajña*. Similarly, one should not renounce charity or *tapasya*. The *yoga* system for control of the mind and senses must be strictly followed. Lord Ṛṣabhadeva showed how severe types of *tapasya* could be performed, and He set an example for all others.

TEXT 3

तथा चोक्तम्—
न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते ।
यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम् ॥ ३ ॥

tathā coktam——
na kuryāt karhicit sakhyaṁ
manasi hy anavasthite
yad-viśrambhāc cirāc cīrṇaṁ
caskanda tapa aiśvaram

tathā—so; *ca*—and; *uktam*—it is said; *na*—never; *kuryāt*—should do; *karhicit*—at any time or with anyone; *sakhyam*—friendship;

manasi—in the mind; *hi*—certainly; *anavasthite*—which is very restless; *yat*—in which; *viśrambhāt*—from placing too much faith; *cirāt*—for a long time; *cīrṇam*—practiced; *caskanda*—became disturbed; *tapaḥ*—the austerity; *aiśvaram*—of great personalities like Lord Śiva and the great sage Saubhari.

TRANSLATION

All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Śiva became agitated upon seeing the Mohinī form of Lord Kṛṣṇa, and Saubhari Muni also fell down from the mature stage of yogic perfection.

PURPORT

The first business of one trying to advance in spiritual life is to control the mind and senses. As Śrī Kṛṣṇa says in *Bhagavad-gītā* (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

Although the living entities are part and parcel of the Supreme Lord and are therefore in a transcendental position, they are still suffering in this material world and struggling for existence due to the mind and the senses. To get out of this false struggle for existence and become happy in the material world, one has to control the mind and senses and be detached from material conditions. One should never neglect austerities and penances; one should always perform them. Lord Ṛṣabhadeva personally showed us how to do this. In the *Śrīmad-Bhāgavatam* (9.19.17) it is specifically stated:

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

A *gṛhastha*, *vānaprastha*, *sannyāsī* and *brahmacārī* should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Kṛṣṇa consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Kṛṣṇa *mahā-mantra* and thus advance spiritually. If we stick to the principle of chanting the Hare Kṛṣṇa *mahā-mantra* offenselessly, then, by the grace of Śrīla Haridāsa Ṭhākura, we may be saved from the allurement of women. However, if we are not very strict in chanting the Hare Kṛṣṇa *mahā-mantra*, we may at any time fall victim to women.

TEXT 4

नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः ।
योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥ ४ ॥

nityaṁ dadāti kāmasya
cchidraṁ tam anu ye 'rayaḥ
yoginaḥ kṛta-maitrasya
patyur jāyeva puṁścalī

nityam—always; *dadāti*—gives; *kāmasya*—of lust; *chidram*—facility; *tam*—that (lust); *anu*—following; *ye*—those; *arayaḥ*—enemies; *yoginaḥ*—of the *yogīs* or persons trying to advance in spiritual life; *kṛta-maitrasya*—having put faith in the mind; *patyuḥ*—of the husband; *jāyā iva*—like the wife; *puṁścalī*—who is unchaste or easily carried away by other men.

TRANSLATION

An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her paramours. If the yogī gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogī.

PURPORT

In this verse the word *puṁścalī* refers to a woman who is easily carried away by men. Such a woman is never to be trusted. Unfortunately, in the present age, women are never controlled. According to the directions of the *śāstras*, women are never to be given freedom. When a child, a woman must be strictly controlled by her father. When she is young, she must be strictly controlled by her husband, and when she is old, she must be controlled by her elderly sons. If she is given independence and allowed to mingle unrestrictedly with men, she will be spoiled. A spoiled woman, being manipulated by paramours, might even kill her husband. This example is given here because a *yogī* desiring to get free from material conditions must always keep his mind under control. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that in the morning our first business should be to beat the mind with shoes a hundred times, and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one's mind can be kept under control. An uncontrolled mind and an unchaste wife are the same. An unchaste wife can kill her husband at any time, and an uncontrolled mind, followed by lust, anger, greed, madness, envy and illusion, can certainly kill the *yogī*. When the *yogī* is controlled by the mind, he falls down into the material condition. One should be very careful of the mind, just as a husband should be careful of an unchaste wife.

TEXT 5

कामो मन्युर्मदो लोभः शोकमोहभयादयः ।
कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः ॥ ५ ॥

kāmo manyur mado lobhaḥ
śoka-moha-bhayādayaḥ
karma-bandhaś ca yan-mūlaḥ
svīkuryāt ko nu tad budhaḥ

kāmaḥ—lust; *manyuḥ*—anger; *madaḥ*—pride; *lobhaḥ*—greed; *śoka*—lamentation; *moha*—illusion; *bhaya*—fear; *ādayaḥ*—all these together; *karma-bandhaḥ*—bondage to fruitive activities; *ca*—and; *yat-*

mūlaḥ—the origin of which; *svīkuryāt*—would accept; *kaḥ*—who; *nu*—indeed; *tat*—that mind; *budhaḥ*—if one is learned.

TRANSLATION

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind?

PURPORT

The mind is the original cause of material bondage. It is followed by many enemies, such as anger, pride, greed, lamentation, illusion and fear. The best way to control the mind is to engage it always in Kṛṣṇa consciousness (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). Since the followers of the mind bring about material bondage, we should be very careful not to trust the mind.

TEXT 6

अथैवमखिललोकपाललललामोऽपि विलक्षणैर्जडवदवधूतवेषभाषाचरितैर-विलक्षितभगवत्प्रभावो योगिनां साम्परायविधिमनुशिक्षयन् स्वकलेवरं जिहासुरात्मन्यात्मानमसंव्यवहितमनर्थान्तरभावेनान्वीक्षमाण उपरतानुवृत्तिरुपररराम ॥६॥

athaivam akhila-loka-pāla-lalāmo 'pi vilakṣaṇair jaḍavad avadhūta-veṣa-bhāṣā-caritair avilakṣita-bhagavat-prabhāvo yogināṁ sāmparāya-vidhim anuśikṣayan sva-kalevaraṁ jihāsur ātmany ātmānam asaṁvyavahitam anarthāntara-bhāvenānvīkṣamāṇa uparatānuvṛttir upararāma.

atha—thereafter; *evam*—in this way; *akhila-loka-pāla-lalāmaḥ*—the head of all kings and monarchs of the universe; *api*—although; *vilakṣaṇaiḥ*—various; *jaḍa-vat*—as if stupid; *avadhūta-veṣa-bhāṣā-caritaiḥ*—by the dress, language and characteristics of an *avadhūta*; *avilakṣita-bhagavat-prabhāvaḥ*—hiding the opulence of the Supreme Personality of Godhead (keeping Himself like an ordinary human

being); *yoginām*—of the *yogīs; sāmparāya-vidhim*—the method of giving up this material body; *anuśikṣayan*—teaching; *sva-kalevaram*—His own personal body, which is not at all material; *jihāsuḥ*—desiring to give up like an ordinary human being; *ātmani*—unto Vāsudeva, the original person; *ātmānam*—Himself, Lord Ṛṣabhadeva, being an *āveśa-avatāra* of Lord Viṣṇu; *asaṁvyavahitam*—without intervention by the illusory energy; *anartha-antara-bhāvena*—Himself in the status of Viṣṇu; *anvīkṣamāṇaḥ*—always seeing; *uparata-anuvṛttiḥ*—who was acting as if giving up His material body; *upararāma*—ceased His pastimes as the King of this planet.

TRANSLATION

Lord Ṛṣabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhūta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behavior just to teach yogīs how to give up the body. Nonetheless, He maintained His original position as a plenary expansion of Lord Vāsudeva, Kṛṣṇa. Remaining always in that state, He gave up His pastimes as Lord Ṛṣabhadeva within the material world. If, following in the footsteps of Lord Ṛṣabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.

PURPORT

As Lord Kṛṣṇa says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This is possible simply by keeping oneself an eternal servant of the Supreme Lord. One must understand his constitutional position and the

constitutional position of the Supreme Lord as well. Both have the same spiritual identity. Maintaining oneself as a servant of the Supreme Lord, one should avoid rebirth in this material world. If one keeps himself spiritually fit and thinks of himself as an eternal servant of the Supreme Lord, he will be successful at the time he has to give up the material body.

TEXT 7

तस्य ह वा एवं मुक्तलिङ्गस्य भगवत ऋषभस्य योगमायावासनया देह इमां जगतीमभिमानाभासेन संक्रममाणः कोङ्कवेङ्ककुटकान्दक्षिणकर्णाटका न्देशान् यदृच्छयोपगतः कुटकाचलोपवन आस्यकृताश्मकवल उन्माद इव मुक्तमूर्धजोऽसंवीत एव विचचार ॥ ७ ॥

tasya ha vā evaṁ mukta-liṅgasya bhagavata ṛṣabhasya yogamāyā-vāsanayā deha imāṁ jagatīm abhimānābhāsena saṅkramamāṇaḥ koṅka-veṅka-kuṭakān dakṣiṇa-karṇāṭakān deśān yadṛcchayopagataḥ kuṭakācalopavana āsya kṛtāśma-kavala unmāda iva mukta-mūrdhajo 'saṁvīta eva vicacāra.

tasya—of Him (Lord Ṛṣabhadeva); *ha vā*—as it were; *evam*—thus; *mukta-liṅgasya*—who had no identification with the gross and subtle body; *bhagavataḥ*—of the Supreme Personality of Godhead; *ṛṣabhasya*—of Lord Ṛṣabhadeva; *yoga-māyā-vāsanayā*—by the accomplishment of *yogamāyā* for the purpose of the Lord's pastimes; *dehaḥ*—body; *imām*—this; *jagatīm*—earth; *abhimāna-ābhāsena*—with the apparent conception of having a body of material elements; *saṅkramamāṇaḥ*—traveling; *koṅka-veṅka-kuṭakān*—Koṅka, Veṅka and Kuṭaka; *dakṣiṇa*—in South India; *karṇāṭakān*—in the province of Karṇāṭa *deśān*—all the countries; *yadṛcchayā*—of His own accord; *upagataḥ*—reached; *kuṭakācala-upavane*—a forest near Kuṭakācala; *āsya*—within the mouth; *kṛta-aśma-kavalaḥ*—having put a mouthful of stone; *unmādaḥ iva*—just like a madman; *mukta-mūrdhajaḥ*—having scattered hair; *asaṁvītaḥ*—naked; *eva*—just; *vicacāra*—traveled.

TRANSLATION

Actually Lord Ṛṣabhadeva had no material body, but due to yogamāyā, He considered His body material, and therefore,

because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Karṇāṭa in South India and passed through Koṅka, Veṅka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.

TEXT 8

अथ समीरवेगविधूतवेणुविकर्षणजातोग्रदावानलस्तद्वनमालेलिहानः
सह तेन ददाह ॥८॥

atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad vanam ālelihānaḥ saha tena dadāha.

atha—thereafter; *samīra-vega*—by the force of the wind; *vidhūta*—tossed about; *veṇu*—of bamboos; *vikarṣaṇa*—by the rubbing; *jāta*—produced; *ugra*—fierce; *dāva-analaḥ*—a forest fire; *tat*—that; *vanam*—forest near Kuṭakācala; *ālelihānaḥ*—devouring all around; *saha*—with; *tena*—that body; *dadāha*—burned to ashes.

TRANSLATION

While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord Ṛṣabhadeva were burnt to ashes.

PURPORT

Such a forest fire can burn the external bodies of animals. but Lord Ṛṣabhadeva was not burned. although He apparently seemed so. Lord Ṛṣabhadeva is the Supersoul of all living entities within the forest. and His soul is never burned by fire. As stated in *Bhagavad-gītā*, *adāhyo 'yam*—the soul is never burned by fire. Due to Lord Ṛṣabhadeva's presence, all the animals in the forest were also liberated from material encagement.

TEXT 9

यस्य किलानुचरितमुपाकर्ण्य कोङ्कवेङ्ककुटकानां राजार्हन्नामोपशिक्ष्य कलावधर्म उत्कृष्यमाणे भवितव्येन विमोहितः स्वधर्मपथमकुतोभयमपहाय कुपथपाखण्डमसमञ्जसं निजमनीषया मन्दः सम्प्रवर्तयिष्यते ॥ ९ ॥

yasya kilānucaritam upākarṇya koṅka-veṅka-kuṭakānāṁ rājārhan-nāmopaśikṣya kalāv adharma utkṛṣyamāṇe bhavitavyena vimohitaḥ sva-dharma-patham akuto-bhayam apahāya kupatha-pākhaṇḍam asamañjasaṁ nija-manīṣayā mandaḥ sampravartayiṣyate.

yasya—of whom (Lord Ṛṣabhadeva); *kila anucaritam*—pastimes as a *paramahaṁsa*, above all regulative *varṇāśrama* principles; *upākarṇya*—hearing; *koṅka-veṅka-kuṭakānām*—of Koṅka, Veṅka and Kuṭaka; *rājā*—the King; *arhat-nāma*—whose name was Arhat (now known as the Jain); *upaśikṣya*—imitating the activities of Lord Ṛṣabhadeva in His *paramahaṁsa* feature; *kalau*—in this age of Kali; *adharme utkṛṣyamāṇe*—because of increasing irreligious life; *bhavitavyena*—by that which was about to happen; *vimohitaḥ*—bewildered; *sva-dharma-patham*—the path of religion; *akutaḥ-bhayam*—which is free from all kinds of fearful danger; *apahāya*—giving up (such practices as cleanliness, truthfulness, control of the senses and mind, simplicity, the principles of religion, and practical application of knowledge); *ku-patha-pākhaṇḍam*—the wrong path of atheism; *asamañjasam*—improper or against the Vedic literature; *nija-manīṣayā*—by his own fertile brain; *mandaḥ*—most foolish; *sampravartayiṣyate*—will introduce.

TRANSLATION

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, the King of Koṅka, Veṅka and Kuṭaka whose name was Arhat, heard of the activities of Ṛṣabhadeva and, imitating Ṛṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to

the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

PURPORT

When Lord Śrī Kṛṣṇa was present on this planet, a person named Pauṇḍraka imitated the four-handed Nārāyaṇa and declared himself the Supreme Personality of Godhead. He desired to compete with Kṛṣṇa. Similarly, during the time of Lord Ṛṣabhadeva, the King of Koṅka and Veṅka acted like a *paramahaṁsa* and imitated Lord Ṛṣabhadeva. He introduced a system of religion and took advantage of the fallen condition of the people in this age of Kali. It is said in Vedic literatures that people in this age will be more inclined to accept anyone as the Supreme Lord and accept any religious system opposed to Vedic principles. The people in this age are described as *mandāḥ sumanda-matayaḥ*. Generally they have no spiritual culture, and therefore they are very fallen. Due to this, they will accept any religious system. Due to their misfortune, they forget the Vedic principles. Following non-Vedic principles in this age, they think themselves the Supreme Lord and thus spread the cult of atheism all over the world.

TEXT 10

येन ह वाव कलौ मनुजापसदा देवमायामोहिताः स्वविधिनियोगशौच-चारित्रविहीना देवहेलनान्यपव्रतानि निजनिजेच्छया गृह्णाना अस्नानानाचमनाशौचकेशोल्लुञ्चनादीनि कलिनाधर्मबहुलेनोपहतधियो ब्रह्मब्राह्मणयज्ञपुरुषलोकविदूषकाः प्रायेण भविष्यन्ति ॥ १० ॥

yena ha vāva kalau manujāpasadā deva-māyā-mohitāḥ sva-vidhi-niyoga-śauca-cāritra-vihīnā deva-helanāny apavratāni nija-nijecchayā gṛhṇānā asnānānācamanāśauca-keśolluñcanādīni kalinādharma-bahulenopahata-dhiyo brahma-brāhmaṇa-yajña-puruṣa-loka-vidūṣakāḥ prāyeṇa bhaviṣyanti.

yena—by which pseudo religious system; *ha vāva*—certainly; *kalau*—in this age of Kali; *manuja-apasadāḥ*—the most condemned

men; *deva-māyā-mohitāḥ*—bewildered by the external energy, or illusory energy, of the Supreme Personality of Godhead; *sva-vidhi-niyoga-śauca-cāritra-vihīnāḥ*—without character, cleanliness, and the rules and regulations given according to one's own duty in life; *deva-helanāni*—negligent of the Supreme Personality of Godhead; *apavratāni*—impious vows; *nija-nija-icchayā*—by their own desires; *gṛhṇānāḥ*—accepting; *asnāna-anācamana-aśauca-keśa-ulluñcana-ādīni*—concocted religious principles such as no bathing, no washing of the mouth, being unclean and plucking out the hair; *kalinā*—by the age of Kali; *adharma-bahulena*—with an abundance of irreligion; *upahata-dhiyaḥ*—whose pure consciousness is destroyed; *brahma-brāhmaṇa-yajña-puruṣa-loka-vidūṣakāḥ*—blasphemous toward the *Vedas*, the strict *brāhmaṇas*, ritualistic ceremonies such as sacrifice, and toward the Supreme Personality of Godhead and the devotees; *prāyeṇa*—almost entirely; *bhaviṣyanti*—will become.

TRANSLATION

People who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varṇāśrama-dharma and its rules and regulations. They will abandon bathing three times daily and worshiping the Lord. Abandoning cleanliness and neglecting the Supreme Lord, they will accept nonsensical principles. Not regularly bathing or washing their mouths regularly, they will always remain unclean, and they will pluck out their hair. Following a concocted religion, they will flourish. During this age of Kali, people are more inclined to irreligious systems. Consequently these people will naturally deride Vedic authority, the followers of Vedic authority, the brāhmaṇas, the Supreme Personality of Godhead and the devotees.

PURPORT

Presently the hippies in the Western countries fit this description. They are irresponsible and unregulated. They do not bathe, and they deride standard Vedic knowledge. They concoct new life-styles and religions. There are many hippie groups at the present moment, but they all originated from King Arhat, who imitated the activities of Lord Ṛṣabhadeva, who was situated on the *paramahaṁsa* stage. King Arhat

did not care for the fact that although Lord Ṛṣabhadeva acted like a madman, His stool and urine were nonetheless aromatic, so much so that they nicely scented the countryside for miles around. The followers of King Arhat went under the name Jains, and they were later followed by many others, particularly by the hippies, who are more or less offshoots of Māyāvāda philosophy because they think themselves the Supreme Personality of Godhead. Such people do not respect the real followers of Vedic principles, the ideal *brāhmaṇas*. Nor do they have respect for the Supreme Personality of Godhead, the Supreme Brahman. Due to the influence of this age of Kali, they are apt to concoct false religious systems.

TEXT 11

ते च ह्यर्वाक्तनया निजलोकयात्रयान्धपरम्परयाऽऽश्वस्तास्तमस्यन्धे स्वयमेव प्रपतिष्यन्ति ॥ ११ ॥

te ca hy arvāktanayā nija-loka-yātrayāndha-paramparayāśvastās tamasy andhe svayam eva prapatiṣyanti.

te—those people not following the Vedic principles; *ca*—and; *hi*—certainly; *arvāktanayā*—deviating from the eternal principles of Vedic religion; *nija-loka-yātrayā*—by a practice arrived at by their own mental concoction; *andha-paramparayā*—by a disciplic succession of blind, ignorant people; *āśvastāḥ*—being encouraged; *tamasi*—into the darkness of ignorance; *andhe*—blindness; *svayam eva*—themselves; *prapatiṣyanti*—will fall down.

TRANSLATION

Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions, they automatically fall down into the darkest regions of existence.

PURPORT

In this connection, one may see *Bhagavad-gītā*, Chapter Sixteen, where there is a description of the downfall of the *asuras* (16.16 and 16.23).

TEXT 12

अयमवतारो रजसोपप्लुतकैवल्योपशिक्षणार्थः १२

ayam avatāro rajasopapluta-kaivalyopaśikṣaṇārthaḥ.

ayam avatāraḥ—this incarnation (Lord Ṛṣabhadeva); *rajasā*—by the mode of passion; *upapluta*—overwhelmed; *kaivalya-upaśikṣaṇa-arthaḥ*—to teach people the path of liberation.

TRANSLATION

In this age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord Ṛṣabhadeva incarnated Himself to deliver them from the clutches of māyā.

PURPORT

The symptoms of Kali-yuga are predicted in the Twelfth Canto, Third Chapter, of *Śrīmad-Bhāgavatam. Lāvaṇyaṁ keśa-dhāraṇam.* It is predicted how fallen souls will behave. They will keep their hair long and consider themselves very beautiful, or they will pluck out their hair as the Jains do. They will keep themselves unclean and will not wash their mouths. Jains refer to Lord Ṛṣabhadeva as their original preceptor. If such people are serious followers of Ṛṣabhadeva, they must also take His instructions. In the Fifth Chapter of this canto, Ṛṣabhadeva gave His one hundred sons instructions whereby they could become free from the clutches of *māyā*. If one actually follows Ṛṣabhadeva, he will certainly be delivered from the clutches of *māyā* and return home, back to Godhead. If one strictly follows the instructions of Ṛṣabhadeva given in the Fifth Chapter, he will certainly be liberated. Lord Ṛṣabhadeva incarnated specifically to deliver these fallen souls.

TEXT 13

तस्यानुगुणान् श्लोकान् गायन्ति—

अहो भुवः सप्तसमुद्रवत्या
द्वीपेषु वर्षेष्वधिपुण्यमेतत् ।

गायन्ति यत्रत्यजना मुरारेः
कर्माणि भद्राण्यवतारवन्ति ॥१३॥

tasyānuguṇān ślokān gāyanti—
aho bhuvaḥ sapta-samudravatyā
dvīpeṣu varṣeṣv adhipuṇyam etat
gāyanti yatratya-janā murāreḥ
karmāṇi bhadrāṇy avatāravanti

tasya—of Him (Lord Ṛṣabhadeva); *anuguṇān*—conforming to the instructions for liberation; *ślokān*—verses; *gāyanti*—chant; *aho*—oh; *bhuvaḥ*—of this earthly planet; *sapta-samudra-vatyāḥ*—possessing seven seas; *dvīpeṣu*—among the islands; *varṣeṣu*—among the lands; *adhipuṇyam*—more pious than any other island; *etat*—this (Bhārata-varṣa); *gāyanti*—sing about; *yatratya-janāḥ*—the people of this tract of land; *murāreḥ*—of Murāri, the Supreme Personality of Godhead; *karmāṇi*—the activities; *bhadrāṇi*—all-auspicious; *avatāravanti*—in many incarnations such as Lord Ṛṣabhadeva.

TRANSLATION

Learned scholars chant about the transcendental qualities of Lord Ṛṣabhadeva in this way: "Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Ṛṣabhadeva and others. All these activities are very auspicious for the welfare of humanity.

PURPORT

Śrī Caitanya Mahāprabhu said:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

As stated in this verse, Bhārata-varṣa is a most pious land. The followers of Vedic literature understand the Supreme Personality of Godhead in

His different incarnations, and they are privileged to glorify the Lord by following the directions of Vedic literature. After realizing the glories of human life, such people should take up the mission to spread the importance of human life throughout the whole world. This is the mission of Śrī Caitanya Mahāprabhu. The word *adhipuṇyam* indicates that there are certainly many other pious men throughout the world, but the people of Bhārata-varṣa are even more pious. Therefore they are fit to spread Kṛṣṇa Consciousness throughout the world for the benefit of all human society. Śrīla Madhvācārya also recognizes the land of Bhārata-varṣa: *viśeṣād bhārate puṇyam.* Throughout the world, there is no question of *bhagavad-bhakti* or devotional service, but the people of Bhārata-varṣa can easily understand the devotional service of the Lord. Thus every inhabitant of Bhārata-varṣa can perfect his life by discharging *bhagavad-bhakti* and then preaching this cult throughout the world for the benefit of everyone.

TEXT 14

अहो नु वंशो यशसावदातः
प्रैयव्रतो यत्र पुमान् पुराणः ।
कृतावतारः पुरुषः स आद्य-
श्चचार धर्मं यदकर्महेतुम् ॥१४॥

aho nu vaṁśo yaśasāvadātaḥ
praiyavrato yatra pumān purāṇaḥ
kṛtāvatāraḥ puruṣaḥ sa ādyaś
cacāra dharmaṁ yad akarma-hetum

aho—oh; *nu*—indeed; *vaṁśaḥ*—the dynasty; *yaśasā*—with widespread fame; *avadātaḥ*—fully pure; *praiyavrataḥ*—related to King Priyavrata; *yatra*—wherein; *pumān*—the Supreme Person; *purāṇaḥ*—the original; *kṛta-avatāraḥ*—descended as an incarnation; *puruṣaḥ*—the Supreme Personality of Godhead; *saḥ*—He; *ādyaḥ*—the original person; *cacāra*—executed; *dharmam*—religious principles; *yat*—from which; *akarma-hetum*—the cause of the end of fruitive activities.

TRANSLATION

"Oh, what shall I say of the dynasty of Priyavrata, which is pure and very much celebrated. In that dynasty, the Supreme Person, the original Personality of Godhead, descended as an incarnation and executed religious principles that could free one from the results of fruitive activity.

PURPORT

There are many dynasties in human society wherein the Supreme Lord descends as an incarnation. Lord Kṛṣṇa appeared in the Yadu dynasty, and Lord Rāmacandra appeared in the Ikṣvāku, or Raghu, dynasty. Similarly, Lord Ṛṣabhadeva appeared in the dynasty of King Priyavrata. All these dynasties are very famous, and of them the dynasty of Priyavrata is most famous.

TEXT 15

को न्वस्य काष्ठामपरोऽनुगच्छे-
न्मनोरथेनाप्यभवस्य योगी ।
यो योगमायाः स्पृहयत्युदस्ता
ह्यसत्तया येन कृतप्रयत्नाः ॥१५॥

ko nv asya kāṣṭhām aparo 'nugacchen
mano-rathenāpy abhavasya yogī
yo yoga-māyāḥ spṛhayaty udastā
hy asattayā yena kṛta-prayatnāḥ

kaḥ—who; *nu*—indeed; *asya*—of Lord Ṛṣabhadeva; *kāṣṭhām*—the example; *aparaḥ*—else; *anugacchet*—can follow; *manaḥ-rathena*—by the mind; *api*—even; *abhavasya*—of the unborn; *yogī*—the mystic; *yaḥ*—who; *yoga-māyāḥ*—the mystic perfections of *yoga*; *spṛhayati*—desires; *udastāḥ*—rejected by Ṛṣabhadeva; *hi*—certainly; *asattayā*—by the quality of being insubstantial; *yena*—by whom, Ṛṣabhadeva; *kṛta-prayatnāḥ*—although eager to serve.

TRANSLATION

"Who is that mystic yogī who can follow the examples of Lord Ṛṣabhadeva even with his mind? Lord Ṛṣabhadeva rejected all kinds of yogic perfection, which other yogīs hanker to attain. Who is that yogī who can compare to Lord Ṛṣabhadeva?"

PURPORT

Generally *yogīs* desire the yogic perfections of *aṇimā*, *laghimā*, *mahimā*, *prākāmya*, *prāpti*, *īśitva*, *vaśitva* and *kāmāvasāyitā*. Lord Ṛṣabhadeva, however, never aspired for all these material things. Such *siddhis* (perfections) are presented by the illusory energy of the Lord. The real purpose of the *yoga* system is to achieve the favor and shelter of the lotus feet of the Supreme Personality of Godhead, but this purpose is covered by the illusory energy of *yogamāyā*. So-called *yogīs* are therefore allured by the superficial material perfections of *aṇimā*, *laghimā*, *prāpti* and so forth. Consequently ordinary *yogīs* cannot compare to Lord Ṛṣabhadeva, the Supreme Personality of Godhead.

TEXT 16

इति ह स्म सकलवेदलोकदेवब्राह्मणगवां परमगुरोर्भगवत ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां समस्तदुश्चरिताभिहरणं परममहा-मङ्गलायनमिदमनुश्रद्धयोपचितयानुशृणोत्याश्रावयति वावहितो भगवति तस्मिन् वासुदेव एकान्ततो भक्तिरनयोरपि समनुवर्तते ॥ १६ ॥

iti ha sma sakala-veda-loka-deva-brāhmaṇa-gavāṁ parama-guror bhagavata ṛṣabhākhyasya viśuddhācaritam īritaṁ puṁsāṁ samasta-duścaritābhiharaṇaṁ parama-mahā-maṅgalāyanam idam anuśraddhayopacitayānuśṛṇoty āśrāvayati vāvahito bhagavati tasmin vāsudeva ekāntato bhaktir anayor api samanuvartate.

iti—thus; *ha sma*—indeed; *sakala*—all; *veda*—of knowledge; *loka*—of people in general; *deva*—of the demigods; *brāhmaṇa*—of the *brāhmaṇas*; *gavām*—of the cows; *parama*—the supreme; *guroḥ*—master; *bhagavataḥ*—of the Supreme Personality of Godhead; *ṛṣabha-*

ākhyasya—whose name was Lord Ṛṣabhadeva; *viśuddha*—pure; *ācaritam*—activities; *īritam*—now explained; *puṁsām*—of every living entity; *samasta*—all; *duścarita*—sinful activities; *abhiharaṇam*—destroying; *parama*—foremost; *mahā*—great; *maṅgala*—of auspiciousness; *ayanam*—the shelter; *idam*—this; *anuśraddhayā*—with faith; *upacitayā*—increasing; *anuśṛṇoti*—hears from the authority; *āśrāvayati*—speaks to others; *vā*—or; *avahitaḥ*—being attentive; *bhagavati*—the Supreme Personality of Godhead; *tasmin*—unto Him; *vāsudeve*—to Lord Vāsudeva, Lord Kṛṣṇa; *eka-antataḥ*—unflinching; *bhaktiḥ*—devotion; *anayoḥ*—of both groups, the listeners and the speakers; *api*—certainly; *samanuvartate*—factually begins.

TRANSLATION

Śukadeva Gosvāmī continued: Lord Ṛṣabhadeva is the master of all Vedic knowledge, human beings, demigods, cows and brāhmaṇas. I have already explained His pure, transcendental activities, which will vanquish the sinful activities of all living entities. This narration of Lord Ṛṣabhadeva's pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps of the ācāryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vāsudeva, the Supreme Personality of Godhead.

PURPORT

The teachings of Lord Ṛṣabhadeva are for the people of all *yugas*—Satya-yuga, Tretā-yuga, Dvāpara-yuga and especially Kali-yuga. These instructions are so powerful that even in this age of Kali, one can attain perfection simply by explaining the instructions, following in the footsteps of the *ācāryas* or listening to the instructions with great attention. If one does so, one can attain the platform of pure devotional service to Lord Vāsudeva. The pastimes of the Supreme Personality of Godhead and His devotees are recorded in *Śrīmad-Bhāgavatam* so that those who recite these pastimes and listen to them will become purified. *Nityaṁ bhāgavata-sevayā.* As a matter of principle, devotees should read, speak and hear *Śrīmad-Bhāgavatam* persistently, twenty-four hours daily if possible. That is the recommendation of Śrī Caitanya Mahāprabhu.

Kīrtanīyaḥ sadā hariḥ. One should either chant the Hare Kṛṣṇa *mahā-mantra* or read *Śrīmad-Bhāgavatam* and thereby try to understand the characteristics and instructions of the Supreme Lord, who appeared as Lord Ṛṣabhadeva, Lord Kapila and Lord Kṛṣṇa. In this way one can become fully aware of the transcendental nature of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*, one who knows the transcendental nature of the Lord's birth and activities attains liberation from material bondage and returns to Godhead.

TEXT 17

यस्यामेव कवय आत्मानमविरतं विविधवृजिनसंसारपरितापोपतप्यमानमनुसवनं स्नापयन्तस्तयैव परया निर्वृत्या ह्यपवर्गमात्यन्तिकं परमपुरुषार्थमपि स्वयमासादितं नो एवाद्रियन्ते भगवदीयत्वेनैव परिसमाप्तसर्वार्थाः ॥ १७ ॥

yasyām eva kavaya ātmānam aviratam vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ.

yasyām eva—in which (Kṛṣṇa consciousness or the nectar of devotional service); *kavayaḥ*—the advancement of learned scholars or philosophers in spiritual life; *ātmānam*—the self; *aviratam*—constantly; *vividha*—various; *vṛjina*—full of sins; *saṁsāra*—in material existence; *paritāpa*—from miserable conditions; *upatapyamānam*—suffering; *anusavanam*—without stopping; *snāpayantaḥ*—bathing; *tayā*—by that; *eva*—certainly; *parayā*—great; *nirvṛtyā*—with happiness; *hi*—certainly; *apavargam*—liberation; *ātyantikam*—uninterrupted; *parama-puruṣa-artham*—the best of all human achievements; *api*—although; *svayam*—itself; *āsāditam*—obtained; *no*—not; *eva*—certainly; *ādriyante*—endeavor to achieve; *bhagavadīyatvena eva*—because of a relationship with the Supreme Personality of Godhead; *parisamāpta-sarva-arthāḥ*—those who have ended all kinds of material desires.

TRANSLATION

Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation [mukti] is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires.

PURPORT

Devotional service unto the Lord is the highest attainment for anyone desiring liberation from the tribulations of material existence. As stated in *Bhagavad-gītā* (6.22), *yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ:* "Gaining this, one thinks there is no greater gain." When one attains the service of the Lord, which is non-different from the Lord, one does not desire anything material. *Mukti* means relief from material existence. Bilvamaṅgala Ṭhākura says: *muktiḥ mukulitāñjaliḥ sevate 'smān.* For a devotee, *mukti* is not a very great achievement. *Mukti* means being situated in one's constitutional position. The constitutional position of every living being is that of the Lord's servant: therefore when a living entity is engaged in the Lord's loving service, he has already attained *mukti.* Consequently a devotee does not aspire for *mukti,* even if it is offered by the Supreme Lord Himself.

TEXT 18

राजन् पतिर्गुरुरलं भवतां यदूनां
दैवं प्रियः कुलपतिः क्व च किङ्करो वः ।
अस्त्वेवमङ्ग भगवान् भजतां मुकुन्दो
मुक्तिं ददाति कर्हिचित्स्म न भक्तियोगम् १८

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam

rājan—O my dear King; *patiḥ*—maintainer; *guruḥ*—spiritual master; *alam*—certainly; *bhavatām*—of you; *yadūnām*—the Yadu dynasty; *daivam*—the worshipable Deity; *priyaḥ*—very dear friend; *kula-patiḥ*—the master of the dynasty; *kva ca*—sometimes even; *kiṅkaraḥ*—servant; *vaḥ*—of you (the Pāṇḍavas); *astu*—to be sure; *evam*—thus; *aṅga*—O King; *bhagavān*—the Supreme Personality of Godhead; *bhajatām*—of those devotees engaged in service; *mukundaḥ*—the Lord, the Supreme Personality of Godhead; *muktim*—liberation; *dadāti*—delivers; *karhicit*—at any time; *sma*—indeed; *na*—not; *bhakti-yogam*—loving devotional service.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

PURPORT

While instructing Mahārāja Parīkṣit, Śukadeva Gosvāmī thought it wise to encourage the King because the King might be thinking of the glorious position of various royal dynasties. Especially glorious is the dynasty of Priyavrata, in which the Supreme Lord Ṛṣabhadeva incarnated. Similarly, the family of Uttānapāda Mahārāja, the father of Mahārāja Dhruva, is also glorious due to King Pṛthu's taking birth in it. The dynasty of Mahārāja Raghu is glorified because Lord Rāmacandra appeared in that family. As far as the Yadu and Kuru dynasties are concerned, they existed simultaneously, but of the two, the Yadu dynasty was more glorious due to the appearance of Lord Kṛṣṇa. Mahārāja

Parīkṣit might have been thinking that the Kuru dynasty was not as fortunate as the others because the Supreme Lord did not appear in that family, neither as Kṛṣṇa, Lord Rāmacandra, Lord Ṛṣabhadeva or Mahārāja Pṛthu. Therefore Parīkṣit Mahārāja was encouraged by Śukadeva Gosvāmī in this particular verse.

The Kuru dynasty may be considered more glorious due to the presence of devotees like the five Pāṇḍavas, who rendered unalloyed devotional service. Although Lord Kṛṣṇa did not appear in the Kuru dynasty, He was so obligated to the Pāṇḍavas' devotional service that He acted as a maintainer of the family and spiritual master of the Pāṇḍavas. Although He took birth in the Yadu dynasty, Lord Kṛṣṇa was more affectionate to the Pāṇḍavas. By His actions, Lord Kṛṣṇa proved that He was more inclined to the Kuru dynasty than the Yadu dynasty. Indeed, Lord Kṛṣṇa, indebted to the Pāṇḍavas' devotional service, sometimes acted as their messenger, and He guided them through many dangerous situations. Therefore Mahārāja Parīkṣit should not have been saddened because Lord Kṛṣṇa did not appear in his family. The Supreme Personality of Godhead is always inclined toward His pure devotees, and by His action it is clear that liberation is not very important for the devotees. Lord Kṛṣṇa easily gives one liberation, but He does not so easily give one the facility to become a devotee. *Muktiṁ dadāti karhicit sma na bhakti-yogam.* Directly or indirectly, it is proved that *bhakti-yoga* is the basis for the supreme relationship with the Supreme Lord. It is far superior to liberation. For a pure devotee of the Lord, *mukti* is automatically attained.

TEXT 19

नित्यानुभूतनिजलाभनिवृत्ततृष्णः
श्रेयस्यतद्रचनया चिरसुप्तबुद्धेः ।
लोकस्य यः करुणयाभयमात्मलोक-
माख्यान्नमो भगवते ऋषभाय तस्मै ॥१९॥

nityānubhūta-nija-lābha-nivṛtta-tṛṣṇaḥ
śreyasy atad-racanayā cira-supta-buddheḥ
lokasya yaḥ karuṇayābhayam ātma-lokam
ākhyān namo bhagavate ṛṣabhāya tasmai

nitya-anubhūta—due to being always conscious of His real identity; *nija-lābha-nivṛtta-tṛṣṇaḥ*—who was complete in Himself and had no other desire to fulfill; *śreyasi*—in life's genuine welfare; *a-tat-racanayā*—by expanding activities in the material field, mistaking the body for the self; *cira*—for a long time; *supta*—sleeping; *buddheḥ*—whose intelligence; *lokasya*—of men; *yaḥ*—who (Lord Ṛṣabhadeva); *karuṇayā*—by His causeless mercy; *abhayam*—fearlessness; *ātma-lokam*—the real identity of the self; *ākhyāt*—instructed; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *ṛṣabhāya*—unto Lord Ṛṣabhadeva; *tasmai*—unto Him.

TRANSLATION

The Supreme Personality of Godhead, Lord Ṛṣabhadeva, was fully aware of His true identity; therefore He was self-sufficient, and He did not desire external gratification. There was no need for Him to aspire for success, since He was complete in Himself. Those who unnecessarily engage in bodily conceptions and create an atmosphere of materialism are always ignorant of their real self-interest. Out of His causeless mercy, Lord Ṛṣabhadeva taught the self's real identity and the goal of life. We therefore offer our respectful obeisances unto the Lord, who appeared as Lord Ṛṣabhadeva.

PURPORT

This is the summary of this chapter, in which the activities of Lord Ṛṣabhadeva are described. Being the Supreme Personality of Godhead Himself, Lord Ṛṣabhadeva is complete in Himself. We living entities, as parts and parcels of the Supreme Lord, should follow the instructions of Lord Ṛṣabhadeva and become self-sufficient. We should not create unnecessary demands due to the bodily conception. When one is self-realized, he is sufficiently satisfied due to being situated in his original spiritual position. As confirmed in *Bhagavad-gītā* (18.54): *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati.* This is the goal of all living entities. Even though one may be situated within this material world, he can become fully satisfied and devoid of hankering and lamentation simply by following the instructions of the Lord as set forth in

Bhagavad-gītā or *Śrīmad-Bhāgavatam.* Satisfaction through self-realization is called *svarūpānanda.* The conditioned soul, eternally sleeping in darkness, does not understand his self-interest. He simply tries to become happy by making material adjustments, but this is impossible. It is therefore said in *Śrīmad-Bhāgavatam, na te viduḥ svārtha-gatiṁ hi viṣṇum:* due to gross ignorance, the conditioned soul does not know that his real self-interest is to take shelter at the lotus feet of Lord Viṣṇu. To try to become happy by adjusting the material atmosphere is a useless endeavor. Indeed, it is impossible. By His personal behavior and instructions, Lord Ṛṣabhadeva enlightened the conditioned soul and showed him how to become self-sufficient in his spiritual identity.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Activities of Lord Ṛṣabhadeva."*

CHAPTER SEVEN

The Activities of King Bharata

In this chapter, the activities of King Bharata Mahārāja, the emperor of the whole world, are described. Bharata Mahārāja performed various ritualistic ceremonies (Vedic *yajñas*) and satisfied the Supreme Lord by his different modes of worship. In due course of time, he left home and resided in Hardwar and passed his days in devotional activities. Being ordered by his father, Lord Ṛṣabhadeva, Bharata Mahārāja married Pañcajanī, the daughter of Viśvarūpa. After this, he ruled the whole world peacefully. Formerly this planet was known as Ajanābha, and after the reign of Bharata Mahārāja it became known as Bhārata-varṣa. Bharata Mahārāja begot five sons in the womb of Pañcajanī, and he named the sons Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu. Bharata Mahārāja was very rigid in executing religious principles and following in the footsteps of his father. He therefore ruled the citizens very successfully. Because he performed various *yajñas* to satisfy the Supreme Lord, he was personally very satisfied. Being of undisturbed mind, he increased his devotional activities unto Lord Vāsudeva. Bharata Mahārāja was competent in understanding the principles of saintly persons like Nārada, and he followed in the footsteps of the sages. He also kept Lord Vāsudeva constantly within his heart. After finishing his kingly duties, he divided his kingdom among his five sons. He then left home and went to the place of Pulaha known as Pulahāśrama. There he ate forest vegetables and fruits, and worshiped Lord Vāsudeva with everything available. Thus he increased his devotion toward Vāsudeva, and he automatically began to realize further his transcendental, blissful life. Due to his highly advanced spiritual position, there were sometimes visible in his body the *aṣṭa-sāttvika* transformations, such as ecstatic crying and bodily trembling, which are symptoms of love of Godhead. It is understood that Mahārāja Bharata worshiped the Supreme Lord with the *mantras* mentioned in the *Ṛg Veda*, generally known as Gāyatrī *mantra*, which aim at the Supreme Nārāyaṇa situated within the sun.

TEXT 1

श्रीशुक उवाच

भरतस्तु महाभागवतो यदा भगवतावनितलपरिपालनाय सञ्चिन्तितस्तदनुशासनपरः पञ्चजनीं विश्वरूपदुहितरमुपयेमे ॥ १ ॥

śrī-śuka uvāca

bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-paripālanāya sañcintitas tad-anuśāsana-paraḥ pañcajanīṁ viśvarūpa-duhitaram upayeme.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *bharataḥ*—Mahārāja Bharata; *tu*—but; *mahā-bhāgavataḥ*—a *mahā-bhāgavata*, most exalted devotee of the Lord; *yadā*—when; *bhagavatā*—by the order of his father, Lord Ṛṣabhadeva; *avani-tala*—the surface of the globe; *paripālanāya*—for ruling over; *sañcintitaḥ*—made up his mind; *tat-anuśāsana-paraḥ*—engaged in governing the globe; *pañcajanīm*—Pañcajanī; *viśvarūpa-duhitaram*—the daughter of Viśvarūpa; *upayeme*—married.

TRANSLATION

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, Bharata Mahārāja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the earth accordingly. When Bharata Mahārāja ruled the entire globe, he followed the orders of his father and married Pañcajanī, the daughter of Viśvarūpa.

TEXT 2

तस्यामु ह वा आत्मजान् कार्त्स्न्येनानुरूपानात्मनः पञ्च जनयामास भूतादिरिव भूतसूक्ष्माणि सुमतिं राष्ट्रभृतं सुदर्शनमावरणं धूम्रकेतुमिति ॥ २ ॥

tasyām u ha vā ātmajān kārtsnyenānurūpān ātmanaḥ pañca janayām āsa bhūtādir iva bhūta-sūkṣmāṇi. sumatiṁ rāṣṭrabhṛtaṁ sudarśanam āvaraṇaṁ dhūmraketum iti.

tasyām—in her womb; *u ha vā*—indeed; *ātma-jān*—sons; *kārtsnyena*—entirely; *anurūpān*—exactly like; *ātmanaḥ*—himself; *pañca*—five; *janayām āsa*—begot; *bhūta-ādiḥ iva*—like the false ego; *bhūta-sūkṣmāṇi*—the five subtle objects of sense perception; *su-matim*—Sumatim; *rāṣṭra-bhṛtam*—Rāṣṭrabhṛta; *su-darśanam*—Sudarśana; *āvaraṇam*—Āvaraṇa; *dhūmra-ketum*—Dhūmraketu; *iti*—thus.

TRANSLATION

Just as the false ego creates the subtle sense objects, Mahārāja Bharata created five sons in the womb of Pañcajanī, his wife. These sons were named Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu.

TEXT 3

अजनाभं नामैतद्वर्षं भारतमिति यत आरभ्य व्यपदिशन्ति ॥ ३ ॥

ajanābhaṁ nāmaitad varṣaṁ bhāratam iti yata ārabhya vyapadiśanti.

ajanābham—Ajanābha; *nāma*—by the name; *etat*—this; *varṣam*—island; *bhāratam*—Bhārata; *iti*—thus; *yataḥ*—from whom; *ārabhya*—beginning; *vyapadiśanti*—they celebrate.

TRANSLATION

Formerly this planet was known as Ajanābha-varṣa, but since Mahārāja Bharata's reign, it has become known as Bhārata-varṣa.

PURPORT

This planet was formerly known as Ajanābha because of the reign of King Nābhi. After Bharata Mahārāja ruled the planet, it became celebrated as Bhārata-varṣa.

TEXT 4

स बहुविन्महीपतिः पितृपितामहवदुरुवत्सलतया स्वे स्वे कर्मणि वर्तमानाः प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत् ॥ ४ ॥

sa bahuvin mahī-patiḥ pitṛ-pitāmahavad uru-vatsalatayā sve sve karmaṇi vartamānāḥ prajāḥ sva-dharmam anuvartamānaḥ paryapālayat.

saḥ—that King (Mahārāja Bharata); *bahu-vit*—being very advanced in knowledge; *mahī-patiḥ*—the ruler of the earth; *pitṛ*—father; *pitāmaha*—grandfather; *vat*—exactly like; *uru-vatsalatayā*—with the quality of being very affectionate to the citizens; *sve sve*—in their own respective; *karmaṇi*—duties; *vartamānāḥ*—remaining; *prajāḥ*—the citizens; *sva-dharmam anuvartamānaḥ*—being perfectly situated in his own occupational duty; *paryapālayat*—ruled.

TRANSLATION

Mahārāja Bharata was a very learned and experienced king on this earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Mahārāja Bharata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he ruled the earth.

PURPORT

It is most important that the chief executive rule the citizens by keeping them fully engaged in their respective occupational duties. Some of the citizens were *brāhmaṇas*, some were *kṣatriyas*, and some were *vaiśyas* and *śūdras*. It is the duty of the government to see that the citizens act according to these material divisions for their spiritual advancement. No one should remain unemployed or unoccupied in any way. One must work as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* on the material path, and on the spiritual path, everyone should act as a *brahmacārī*, *gṛhastha*, *vānaprastha* or *sannyāsī*. Although formerly the government was a monarchy, all the kings were very affectionate toward the citizens, and they strictly kept them engaged in their respective duties. Therefore society was very smoothly conducted.

TEXT 5

ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः श्रद्धयाऽऽहृताग्निहोत्रदर्श-पूर्णमासचातुर्मास्यपशुसोमानां प्रकृतिविकृतिभिरनुसवनं चातुर्होत्रविधिना ॥५॥

īje ca bhagavantaṁ yajña-kratu-rūpaṁ kratubhir uccāvacaiḥ śraddhayāhṛtāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānāṁ prakṛti-vikṛtibhir anusavanaṁ cāturhotra-vidhinā.

īje—worshiped; *ca*—also; *bhagavantam*—the Supreme Personality of Godhead; *yajña-kratu-rūpam*—having the form of sacrifices without animals and sacrifices with animals; *kratubhiḥ*—by such sacrifices; *uccāvacaiḥ*—very great and very small; *śraddhayā*—with faith; *āhṛta*—being performed; *agni-hotra*—of the *agnihotra-yajña*; *darśa*—of the *darśa-yajña*; *pūrṇamāsa*—of the *pūrṇamāsa-yajña*; *cāturmāsya*—of the *cāturmāsya-yajña*; *paśu-somānām*—of the *yajña* with animals and the *yajña* with *soma-rasa*; *prakṛti*—by full performances; *vikṛtibhiḥ*—and by partial performances; *anusavanam*—almost always; *cātuḥ-hotra-vidhinā*—by the regulative principles of sacrifice directed by four kinds of priests.

TRANSLATION

With great faith King Bharata performed various kinds of sacrifice. He performed the sacrifices known as agni-hotra, darśa, pūrṇamāsa, cāturmāsya, paśu-yajña [wherein a horse is sacrificed] and soma-yajña [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In any case, in all the sacrifices the regulations of cāturhotra were strictly followed. In this way Bharata Mahārāja worshiped the Supreme Personality of Godhead.

PURPORT

Animals like hogs and cows were offered in sacrifice to test the proper execution of the sacrifice. Otherwise, there was no purpose in killing the animal. Actually the animal was offered in the sacrificial fire to get a rejuvenated life. Generally an old animal was sacrificed in the fire, and it would come out again in a youthful body. Some of the rituals, however, did not require animal sacrifice. In the present age, animal sacrifices are forbidden. As stated by Śrī Caitanya Mahāprabhu:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam

devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Cc. *Ādi* 17.164) Such sacrifices are impossible in this age due to the scarcity of expert *brāhmaṇas* or *ṛtvijaḥ* who are able to take the responsibility. In the absence of these, the *saṅkīrtana-yajña* is recommended. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). After all, sacrifices are executed to please the Supreme Personality of Godhead. *Yajñārtha-karma:* such activities should be carried out for the Supreme Lord's pleasure. In this age of Kali, the Supreme Lord in His incarnation of Śrī Caitanya Mahāprabhu should be worshiped with His associates by performance of *saṅkīrtana-yajña*, the congregational chanting of the Hare Kṛṣṇa *mantra*. This process is accepted by intelligent men. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. The word *sumedhasaḥ* refers to intelligent men who possess very good brain substance.

TEXT 6

सम्प्रचरत्सु नानायागेषु विरचिताङ्गक्रियेष्वपूर्वं यत्तत्क्रियाफलं धर्माख्यं परे ब्रह्मणि यज्ञपुरुषे सर्वदेवतालिङ्गानां मन्त्राणामर्थनियामकतया साक्षात्कर्तरि परदेवतायां भगवति वासुदेव एव भावयमान आत्मनैपुण्य-मृदितकषायो हविःष्वध्वर्युभिर्गृह्यमाणेषु स यजमानो यज्ञभाजो देवांस्तान् पुरुषावयवेष्वभ्यध्यायत् ॥ ६ ॥

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvaṁ yat tat kriyā-phalaṁ dharmākhyaṁ pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānāṁ mantrāṇām artha-niyāma-katayā sākṣāt-kartari para-devatāyāṁ bhagavati vāsudeva eva bhāvayamāna ātma-naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gṛhyamāṇeṣu sa yajamāno yajña-bhājo devāṁs tān puruṣāvayaveṣv abhyadhyāyat.

sampracaratsu—when beginning to perform; *nānā-yāgeṣu*—various kinds of sacrifice; *viracita-aṅga-kriyeṣu*—in which the supplementary rites were performed; *apūrvam*—remote; *yat*—whatever; *tat*—that; *kriyā-phalam*—the result of such sacrifice; *dharma-ākhyam*—by the name of religion; *pare*—unto the transcendence; *brahmaṇi*—the Supreme Lord; *yajña-puruṣe*—the enjoyer of all sacrifices; *sarva-devatā-liṅgānām*—which manifest all the demigods; *mantrāṇām*—of the Vedic hymns; *artha-niyāma-katayā*—due to being the controller of the objects; *sākṣāt-kartari*—directly the performer; *para-devatāyām*—the origin of all demigods; *bhagavati*—the Supreme Personality of Godhead; *vāsudeve*—unto Kṛṣṇa; *eva*—certainly; *bhāvayamānaḥ*—always thinking; *ātma-naipuṇya-mṛdita-kaṣāyaḥ*—freed from all lust and anger by his expertise in such thinking; *haviḥṣu*—the ingredients to be offered in the sacrifice; *adhvaryubhiḥ*—when the priests expert in the sacrifices mentioned in the *Atharva Veda*; *gṛhyamāṇeṣu*—taking; *saḥ*—Mahārāja Bharata; *yajamānaḥ*—the sacrificer; *yajña-bhājaḥ*—the recipients of the results of sacrifice; *devān*—all the demigods; *tān*—them; *puruṣa-avayaveṣu*—as different parts and limbs of the body of the Supreme Personality of Godhead, Govinda; *abhyadhyāyat*—he thought.

TRANSLATION

After performing the preliminaries of various sacrifices, Mahārāja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vāsudeva. In other words, he performed all the yajñas for the satisfaction of Lord Vāsudeva, Kṛṣṇa. Mahārāja Bharata thought that since the demigods were different parts of Vāsudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Mahārāja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the

oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva.

PURPORT

The Supreme Personality of Godhead says that as long as one does not develop the pure devotional service of *śravaṇaṁ kīrtanam*, hearing and chanting, one must carry out his prescribed duties. Since Bharata Mahārāja was a great devotee, one may ask why he performed so many sacrifices that are actually meant for *karmīs*. The fact is that he was simply following the orders of Vāsudeva. As Kṛṣṇa says in *Bhagavad-gītā*, *sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) Whatever we do, we should constantly remember Vāsudeva. People are generally addicted to offering obeisances to various demigods, but Bharata Mahārāja simply wanted to please Lord Vāsudeva. As stated in *Bhagavad-gītā: bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* (Bg. 5.29). A *yajña* may be carried out to satisfy a particular demigod, but when the *yajña* is offered to the *yajña-puruṣa*, Nārāyaṇa, the demigods are satisfied. The purpose of performing different *yajñas* is to satisfy the Supreme Lord. One may perform them in the name of different demigods or directly. If we directly offer oblations to the Supreme Personality of Godhead, the demigods are automatically satisfied. If we water the root of a tree, the branches, twigs, fruits and flowers are automatically satisfied. When one offers sacrifices to different demigods, one should remember that the demigods are simply parts of the body of the Supreme. If we worship the hand of a person, we intend to satisfy the person himself. If we massage a person's legs, we do not really serve the legs but the person who possesses the legs. All the demigods are different parts of the Lord, and if we offer service to them, we actually serve the Lord Himself. Demigod worship is mentioned in *Brahma-saṁhitā*, but actually the *ślokas* advocate worship of the Supreme Personality of Godhead, Govinda. For instance, worship of the goddess Durgā is mentioned this way in *Brahma-saṁhitā* (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā

icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Following the orders of Śrī Kṛṣṇa, the goddess Durgā creates, maintains and annihilates. Śrī Kṛṣṇa also confirms this statement in *Bhagavad-gītā*. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

We should worship the demigods in that spirit. Because the goddess Durgā satisfies Kṛṣṇa, we should therefore offer respects to goddess Durgā. Because Lord Śiva is nothing but Kṛṣṇa's functional body, we should therefore offer respects to Lord Śiva. Similarly, we should offer respects to Brahmā, Agni and Sūrya. There are many offerings to different demigods, and one should always remember that these offerings are usually meant to satisfy the Supreme Personality of Godhead. Bharata Mahārāja did not aspire to receive some benediction from demigods. His aim was to please the Supreme Lord. In the *Mahābhārata*, among the thousand names of Viṣṇu, it is said *yajña-bhug yajña-kṛd yajñaḥ*. The enjoyer of *yajña*, the performer of *yajña* and *yajña* itself are the Supreme Lord. The Supreme Lord is the performer of everything, but out of ignorance the living entity thinks that he is the actor. As long as we think we are the actors, we bring about *karma-bandha* (bondage to activity). If we act for *yajña*, for Kṛṣṇa, there is no *karma-bandha*. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9)

Following the instructions of Bharata Mahārāja, we should act not for our personal satisfaction but for the satisfaction of the Supreme Personality of Godhead. In *Bhagavad-gītā* (17.28) it is also stated:

aśraddhayā hutaṁ dattaṁ
tapas taptaṁ kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

Sacrifices, austerities and charities performed without faith in the Supreme Personality of Godhead are nonpermanent. Regardless of

whatever rituals are performed, they are called *asat*, nonpermanent. They are therefore usless both in this life and the next.

Kings like Mahārāja Ambarīṣa and many other *rājarṣis* who were pure devotees of the Lord simply passed their time in the service of the Supreme Lord. When a pure devotee executes some service through the agency of another person, he should not be criticized, for his activities are meant for the satisfaction of the Supreme Lord. A devotee may have a priest perform some *karma-kāṇḍa*, and the priest may not be a pure Vaiṣṇava, but because the devotee wants to please the Supreme Lord, he should not be criticized. The word *apūrva* is very significant. The resultant actions of *karma* are called *apūrva*. When we act piously or impiously, immediate results do not ensue. We therefore wait for the results, which are called *apūrva*. The results are manifest in the future. Even the *smārtas* accept this *apūrva*. Pure devotees simply act for the pleasure of the Supreme Personality of Godhead; therefore the results of their activities are spiritual, or permanent. They are not like those of the *karmīs*, which are nonpermanent. This is confirmed in *Bhagavad-gītā* (4.23):

gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

"The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence."

A devotee is always free from material contamination. He is fully situated in knowledge, and therefore his sacrifices are intended for the satisfaction of the Supreme Personality of Godhead.

TEXT 7

एवं कर्मविशुद्ध्या विशुद्धसत्त्वस्यान्तर्हृदयाकाशशरीरे ब्रह्मणि भगवति वासुदेवे महापुरुषरूपोपलक्षणे श्रीवत्सकौस्तुभवनमालारिदरगदादिभिरुपलक्षिते

निजपुरुषहृल्लिखितेनात्मनि पुरुषरूपेण विरोचमान उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत ॥ ७ ॥

evaṁ karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana-mālāri-dara-gadādibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa-rūpeṇa virocamāna uccaistarāṁ bhaktir anudinam edhamāna-rayājāyata.

evam—thus; *karma-viśuddhyā*—by offering everything for the service of the Supreme Personality of Godhead and not desiring any results of his pious activities; *viśuddha-sattvasya*—of Bharata Mahārāja, whose existence was completely purified; *antaḥ-hṛdaya-ākāśa-śarīre*—the Supersoul within the heart, as meditated on by *yogīs; brahmaṇi*—into impersonal Brahman, which is worshiped by impersonalist *jñānīs; bhagavati*—unto the Supreme Personality of Godhead; *vāsudeve*—the son of Vasudeva, Lord Kṛṣṇa; *mahā-puruṣa*—of the Supreme Person; *rūpa*—of the form; *upalakṣaṇe*—having the symptoms; *śrīvatsa*—the mark on the chest of the Lord; *kaustubha*—the Kaustubha gem used by the Lord; *vana-mālā*—flower garland; *ari-dara*—by the disc and conch-shell; *gadā-ādibhiḥ*—by the club and other symbols; *upalakṣite*—being recognized; *nija-puruṣa-hṛt-likhitena*—which is situated in the heart of His own devotee like an engraved picture; *ātmani*—in his own mind; *puruṣa-rūpeṇa*—by His personal form; *virocamāne*—shining; *uccaistarām*—on a very high level; *bhaktiḥ*—devotional service; *anudinam*—day after day; *edhamāna*—increasing; *rayā*—possessing force; *ajāyata*—appeared.

TRANSLATION

In this way, being purified by ritualistic sacrifices, the heart of Mahārāja Bharata was completely uncontaminated. His devotional service unto Vāsudeva, Lord Kṛṣṇa, increased day after day. Lord Kṛṣṇa, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul [Paramātmā] as well as the impersonal Brahman. Yogīs meditate upon the localized Paramātmā situated in

the heart, jñānīs worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vāsudeva, the Supreme Personality of Godhead, whose transcendental body is described in the śāstras. His body is decorated with the Śrīvatsa, the Kaustubha jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Nārada always think of Him within their hearts.

PURPORT

Lord Vāsudeva, or Śrī Kṛṣṇa, the son of Vasudeva, is the Supreme Personality of Godhead. He is manifest within the hearts of *yogīs* in His Paramātmā feature, and He is worshiped as impersonal Brahman by *jñānīs*. The Paramātmā feature is described in the *śāstras* as having four hands, holding disc, conchshell, lotus flower and club. As confirmed in the *Śrīmad-Bhāgavatam* (2.2.8):

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

Paramātmā is situated in the hearts of all living beings. He has four hands, which hold four symbolic weapons. All devotees who think of the Paramātmā within the heart worship the Supreme Personality of Godhead as the temple Deity. They also understand the impersonal features of the Lord and His bodily rays, the Brahman effulgence.

TEXT 8

एवं वर्षायुतसहस्रपर्यन्तावसितकर्मनिर्वाणावसरोऽधिभुज्यमानं स्वतनयेभ्यो रिक्थं पितृपैतामहं यथादायं विभज्य स्वयं सकलसम्पन्निकेतात्स्वनिकेतात् पुलहाश्रमं प्रवव्राज ॥ ८ ॥

evaṁ varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro 'dhibhujyamānaṁ sva-tanayebhyo rikthaṁ pitṛ-paitāmahaṁ yathā-dāyaṁ vibhajya svayaṁ sakala-sampan-niketāt sva-niketāt pulahāśramaṁ pravavrāja.

evam—thus being always engaged; *varṣa-ayuta-sahasra*—one thousand times ten thousand years; *paryanta*—until then; *avasita-karma-nirvāṇa-avasaraḥ*—Mahārāja Bharata who ascertained the moment of the end of his royal opulence; *adhibhujyamānam*—being enjoyed in this way for that duration; *sva-tanayebhyaḥ*—unto his own sons; *riktham*—the wealth; *pitṛ-paitāmaham*—which he received from his father and forefathers; *yathā-dāyam*—according to the *dāya-bhāk* laws of Manu; *vibhajya*—dividing; *svayam*—personally; *sakala-sampat*—of all kinds of opulence; *niketāt*—the abode; *sva-niketāt*—from his paternal home; *pulaha-āśramam pravavrāja*—he went to the *āśrama* of Pulaha in Hardwar (where the *śālagrāma-śilās* are obtainable).

TRANSLATION

Destiny fixed the time for Mahārāja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.

PURPORT

According to the law of *dāya-bhāk*, when one inherits an estate, he must hand it over to the next generation. Bharata Mahārāja did this properly. First he enjoyed his paternal property for one thousand times ten thousand years. At the time of his retirement, he divided this property among his sons and left for Pulaha-āśrama.

TEXT 9

यत्र ह वाव भगवान् हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत इच्छारूपेण ॥ ९ ॥

yatra ha vāva bhagavān harir adyāpi tatratyānāṁ nija-janānāṁ vātsalyena sannidhāpyata icchā-rūpeṇa.

yatra—where; *ha vāva*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *adya-api*—even today; *tatra-*

tyānām—residing in that place; *nija-janānām*—for His own devotees; *vātsalyena*—by His transcendental affection; *sannidhāpyate*—becomes visible; *icchā-rūpeṇa*—according to the desire of the devotee.

TRANSLATION

At Pulaha-āśrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee's desires.

PURPORT

The Lord always exists in different transcendental forms. As stated in *Brahma-saṁhitā* (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The Lord is situated as Himself, Lord Kṛṣṇa, the Supreme Personality of Godhead, and He is accompanied by His expansions like Lord Rāma, Baladeva, Saṅkarṣaṇa, Nārāyaṇa, Mahā-Viṣṇu and so forth. The devotees worship all these forms according to their liking, and the Lord, out of His affection, presents Himself as *arcā-vigraha*. He sometimes presents Himself personally before the devotee out of reciprocation or affection. A devotee is always fully surrendered to the loving service of the Lord, and the Lord is visible to the devotee according to the devotee's desires. He may be present in the form of Lord Rāma, Lord Kṛṣṇa, Lord Nṛsiṁhadeva and so on. Such is the exchange of love between the Lord and His devotees.

TEXT 10

यत्राश्रमपदान्युभयतोनाभिभिर्दृषच्चक्रैश्चक्रनदी नाम सरित्प्रवरा सर्वतः पवित्रीकरोति ॥ १० ॥

yatrāśrama-padāny ubhayato nābhibhir dṛṣac-cakraiś cakra-nadī nāma sarit-pravarā sarvataḥ pavitrī-karoti.

yatra—where; *āśrama-padāni*—all hermitages; *ubhayataḥ*—both on top and below; *nābhibhiḥ*—like the symbolic mark of a navel; *dṛṣat*—visible; *cakraiḥ*—with the circles; *cakra-nadī*—the Cakra-nadī River (generally known as the Gaṇḍakī); *nāma*—of the name; *sarit-pravarā*—the most important river of all; *sarvataḥ*—everywhere; *pavitrī-karoti*—sanctifies.

TRANSLATION

In Pulaha-āśrama is the Gaṇḍakī River, which is the best of all rivers. The śālagrāma-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.

PURPORT

Śālagrāma-śilā refers to pebbles that appear like stones with circles marked up and down. These are available in the river known as Gaṇḍakī-nadī. Wherever the waters of this river flow, the place becomes immediately sanctified.

TEXT 11

तस्मिन् वाव किल स एकलः पुलहाश्रमोपवने विविधकुसुम-किसलयतुलसिकाम्बुभिः कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष उपभृतोपशमः परां निर्वृतिमवाप ॥ ११ ॥

tasmin vāva kila sa ekalaḥ pulahāśramopavane vividha-kusuma-kisalaya-tulasikāmbubhiḥ kanda-mūla-phalopahāraiś ca samīhamāno bhagavata ārādhanaṁ vivikta uparata-viṣayābhilāṣa upabhṛtopaśamaḥ parāṁ nirvṛtim avāpa.

tasmin—in that *āśrama; vāva kila*—indeed; *saḥ*—Bharata Mahārāja; *ekalaḥ*—alone, only; *pulaha-āśrama-upavane*—in the gardens situated in Pulaha-āśrama; *vividha-kusuma-kisalaya-tulasikā-ambubhiḥ*—with varieties of flowers, twigs and *tulasī* leaves, as well as with water; *kanda-mūla-phala-upahāraiḥ*—by offerings of roots, bulbs and fruits; *ca*—and; *samīhamānaḥ*—performing; *bhagavataḥ*—of the Supreme

Personality of Godhead; *ārādhanam*—worshiping; *viviktaḥ*—purified; *uparata*—being freed from; *viṣaya-abhilāṣaḥ*—desire for material sense enjoyment; *upabhṛta*—increased; *upaśamaḥ*—tranquility; *parām*—transcendental; *nirvṛtim*—satisfaction; *avāpa*—he obtained.

TRANSLATION

In the gardens of Pulaha-āśrama, Mahārāja Bharata lived alone and collected a variety of flowers, twigs and tulasī leaves. He also collected the water of the Gaṇḍakī River, as well as various roots, fruits and bulbs. With these he offered food to the Supreme Personality of Godhead, Vāsudeva, and, worshiping Him, he remained satisfied. In this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires vanished. In this steady position, he felt full satisfaction and was situated in devotional service.

PURPORT

Everyone is searching after peace of mind. This is obtainable only when one is completely freed from the desire for material sense gratification and is engaged in the devotional service of the Lord. As stated in *Bhagavad-gītā: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati* (9.26). Worship of the Lord is not at all expensive. One can offer the Lord a leaf, a flower, a little fruit and some water. The Supreme Lord accepts these offerings when they are offered with love and devotion. In this way, one can become freed from material desires. As long as one maintains material desires, he cannot be happy. As soon as one engages in the devotional service of the Lord, his mind is purified of all material desires. Then one becomes fully satisfied.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ

janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self. By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (*Bhāg.* 1.2.6-7)

These are the instructions given in *Śrīmad-Bhāgavatam*, the supreme Vedic literature. One may not be able to go to Pulaha-āśrama, but wherever one is one can happily render devotional service to the Lord by adopting the processes mentioned above.

TEXT 12

तयेत्थमविरतपुरुषपरिचर्यया भगवति प्रवर्धमानानुरागभरद्रुतहृदयशैथिल्यः प्रहर्षवेगेनात्मन्युद्भिद्यमानरोमपुलककुलक औत्कण्ठ्यप्रवृत्तप्रणयबाष्पनिरुद्धावलोकनयन एवं निजरमणारुणचरणारविन्दानुध्यानपरिचितभक्तियोगेन परिप्लुतपरमाह्लादगम्भीरहृदयह्रदावगाढधिषणस्तामपि क्रियमाणां भगवत्सपर्यां न सस्मार॥१२॥

tayettham avirata-puruṣa-paricaryayā bhagavati pravardhamānānurāga-bhara-druta-hṛdaya-śaithilyaḥ praharṣa-vegenātmany udbhidyamāna-roma-pulaka-kulaka autkaṇṭhya-pravṛtta-praṇaya-bāṣpa-niruddhāvaloka-nayana evaṁ nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagāḍha-dhiṣaṇas tām api kriyamāṇāṁ bhagavat-saparyāṁ na sasmāra.

tayā—by that; *ittham*—in this manner; *avirata*—constant; *puruṣa*—of the Supreme Lord; *paricaryayā*—by service; *bhagavati*—unto the Supreme Personality of Godhead; *pravardhamāna*—constantly increasing; *anurāga*—of attachment; *bhara*—by the load; *druta*—melted; *hṛdaya*—heart; *śaithilyaḥ*—laxity; *praharṣa-vegena*—by the force of

transcendental ecstasy; *ātmani*—in his body; *udbhidyamāna-roma-pulaka-kulakaḥ*—standing of the hair on end; *autkaṇṭhya*—because of intense longing; *pravṛtta*—produced; *praṇaya-bāṣpa-niruddha-avaloka-nayanaḥ*—awakening of tears of love in the eyes, obstructing the vision; *evam*—thus; *nija-ramaṇa-aruṇa-caraṇa-aravinda*—on the Lord's reddish lotus feet; *anudhyāna*—by meditating; *paricita*—increased; *bhakti-yogena*—by dint of devotional service; *paripluta*—spreading everywhere; *parama*—highest; *āhlāda*—of spiritual bliss; *gambhīra*—very deep; *hṛdaya-hrada*—in the heart, which is compared to a lake; *avagāḍha*—immersed; *dhiṣaṇaḥ*—whose intelligence; *tām*—that; *api*—although; *kriyamāṇām*—executing; *bhagavat*—of the Supreme Personality of Godhead; *saparyām*—the worship; *na*—not; *sasmāra*—remembered.

TRANSLATION

That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

PURPORT

When one is actually advanced in ecstatic love for Kṛṣṇa, eight transcendental, blissful symptoms are manifest in the body. Those are the symptoms of perfection arising from loving service to the Supreme Personality of Godhead. Since Mahārāja Bharata was constantly engaged in devotional service, all the symptoms of ecstatic love were manifest in his body.

TEXT 13

इत्थं धृतभगवद्व्रत ऐणेयाजिनवाससानुसवनाभिषेकार्द्रकपिशकुटिलजटाकलापेन च विरोचमानः सूर्यर्चा भगवन्तं हिरण्मयं पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच—॥१३॥

itthaṁ dhṛta-bhagavad-vrata aiṇeyājina-vāsasānusavanābhiṣekārdra-kapiśa-kuṭila-jaṭā-kalāpena ca virocamānaḥ sūryarcā bhagavantaṁ hiraṇmayaṁ puruṣam ujjihāne sūrya-maṇḍale 'bhyupatiṣṭhann etad u hovāca.

ittham—in this way; *dhṛta-bhagavat-vrataḥ*—having accepted the vow to serve the Supreme Personality of Godhead; *aiṇeya-ajina-vāsasa*—with a dress of a deerskin; *anusavana*—three times in a day; *abhiṣeka*—by a bath; *ardra*—wet; *kapiśa*—tawny; *kuṭila-jaṭā*—of curling and matted hair; *kalāpena*—by masses; *ca*—and; *virocamānaḥ*—being very beautifully decorated; *sūryarcā*—by the Vedic hymns worshiping the expansion of Nārāyaṇa within the sun; *bhagavantam*—unto the Supreme Personality of Godhead; *hiraṇmayam*—the Lord, whose bodily hue is just like gold; *puruṣam*—the Supreme Personality of Godhead; *ujjihāne*—when rising; *sūrya-maṇḍale*—the sun globe; *abhyupatiṣṭhan*—worshiping; *etat*—this; *u ha*—certainly; *uvāca*—he recited.

TRANSLATION

Mahārāja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Nārāyaṇa, whose body was composed of golden effulgence and who resided within the sun. Mahārāja Bharata worshiped Lord Nārāyaṇa by chanting the hymns given in the Ṛg Veda, and he recited the following verse as the sun rose.

PURPORT

The predominating Deity within the sun is Hiraṇmaya, Lord Nārāyaṇa. He is worshiped by the Gāyatrī *mantra: oṁ bhūr bhuvaḥ svaḥ*

tat savitur vareṇyaṁ bhargo devasya dhīmahi. He is also worshiped by other hymns mentioned in the *Ṛg Veda*, for instance: *dhyeyaḥ sadā savitṛ-maṇḍala-madhya-vartī.* Within the sun, Lord Nārāyaṇa is situated, and He has a golden hue.

TEXT 14

परोरजः सवितुर्जातवेदो
देवस्य भर्गो मनसेदं जजान ।
सुरेतसादः पुनराविश्य चष्टे
हंसं गृध्राणं नृषदिङ्गिराभिमः ॥१४॥

paro-rajaḥ savitur jāta-vedo
devasya bhargo manasedaṁ jajāna
suretasādaḥ punar āviśya caṣṭe
haṁsaṁ gṛdhrāṇaṁ nṛṣad-riṅgirām imaḥ

paraḥ-rajaḥ—beyond the mode of passion (situated in the pure mode of goodness); *savituḥ*—of the one who illuminates the whole universe; *jāta-vedaḥ*—from which all the devotee's desires are fulfilled; *devasya*—of the Lord; *bhargaḥ*—the self-effulgence; *manasā*—simply by contemplating; *idam*—this universe; *jajāna*—created; *su-retasā*—by spiritual potency; *adaḥ*—this created world; *punaḥ*—again; *āviśya*—entering; *caṣṭe*—sees or maintains; *haṁsam*—the living entity; *gṛdhrāṇam*—desiring for material enjoyment; *nṛṣat*—to the intelligence; *riṅgirām*—to one who gives motion; *imaḥ*—let me offer my obeisances.

TRANSLATION

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material

enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."

PURPORT

The predominating Deity of the sun is another expansion of Nārāyaṇa, who is illuminating the entire universe. The Lord enters the hearts of all living entities as the Supersoul, and He gives them intelligence and fulfills their material desires. This is also confirmed in *Bhagavad-gītā*. *Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ.* "I am sitting in everyone's heart." (Bg. 15.15)

As the Supersoul, the Lord enters the hearts of all living entities. As stated in *Brahma-saṁhitā* (5.35), *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* "He enters the universe and the atom as well." In the *Ṛg Veda*, the predominating Deity of the sun is worshiped by this mantra: *dhyeyaḥ sadā savitṛ-maṇḍala-madhya-vartī nārāyaṇaḥ sarasijāsana-sanniviṣṭaḥ.* Nārāyaṇa sits on His lotus flower within the sun. By reciting this *mantra*, every living entity should take shelter of Nārāyaṇa just as the sun rises. According to modern scientists, the material world rests on the sun's effulgence. Due to the sunshine, all planets are rotating and vegetables are growing. We also have information that the moonshine helps vegetables and herbs grow. Actually Nārāyaṇa within the sun is maintaining the entire universe; therefore Nārāyaṇa should be worshiped by the Gāyatrī *mantra* or the *Ṛg mantra*.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The activities of King Bharata."*

CHAPTER EIGHT

A Description of the Character of Bharata Mahārāja

Although Bharata Mahārāja was very elevated, he fell down due to his attachment to a young deer. One day after Bharata Mahārāja had taken his bath as usual in the River Gaṇḍakī and was chanting his *mantra*, he saw a pregnant deer come to the river to drink water. Suddenly there could be heard the thundering roar of a lion, and the deer was so frightened that it immediately gave birth to its calf. It then crossed the river, but died immediately thereafter. Mahārāja Bharata took compassion upon the motherless calf, rescued it from the water, took it to his *āśrama* and cared for it affectionately. He gradually became attached to this young deer and always thought of it affectionately. As it grew up, it became Mahārāja Bharata's constant companion, and he always took care of it. Gradually he became so absorbed in thinking of this deer that his mind became agitated. As he became more attached to the deer, his devotional service slackened. Although he was able to give up his opulent kingdom, he became attached to the deer. Thus he fell down from his mystic *yoga* practice. Once when the deer was absent, Mahārāja Bharata was so disturbed that he began to search for it. While searching and lamenting the deer's absence, Mahārāja Bharata fell down and died. Because his mind was fully absorbed thinking of the deer, he naturally took his next birth from the womb of a deer. However, because he was considerably advanced spiritually, he did not forget his past activities, even though he was in the body of a deer. He could understand how he had fallen down from his exalted position, and remembering this, he left his mother deer and again went to Pulaha-āśrama. He finally ended his fruitive activities in the form of a deer, and when he died he was released from the deer's body.

TEXT 1

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश ॥ १ ॥

śrī-śuka uvāca

ekadā tu mahā-nadyāṁ kṛtābhiṣeka-naiyamikāvaśyako brahmākṣaram abhigṛṇāno muhūrta-trayam udakānta upaviveśa.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once upon a time; *tu*—but; *mahā-nadyām*—in the great river known as Gaṇḍakī; *kṛta-abhiṣeka-naiyamika-avaśyakaḥ*—having taken a bath after finishing the daily external duties such as passing stool and urine and brushing the teeth; *brahma-akṣaram*—the *praṇava-mantra* (*om*); *abhigṛṇānaḥ*—chanting; *muhūrta-trayam*—for three minutes; *udaka-ante*—on the bank of the river; *upaviveśa*—he sat down.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: My dear King, one day, after finishing his morning duties—evacuating, urinating and bathing—Mahārāja Bharata sat down on the bank of the River Gaṇḍakī for a few minutes and began chanting his mantra, beginning with oṁkāra.

TEXT 2

तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम ॥२॥

tatra tadā rājan hariṇī pipāsayā jalāśayābhyāśam ekaivopajagāma.

tatra—on the bank of the river; *tadā*—at the time; *rājan*—O King; *hariṇī*—a doe; *pipāsayā*—because of thirst; *jalāśaya-abhyāśam*—near the river; *eka*—one; *eva*—certainly; *upajagāma*—arrived.

TRANSLATION

O King, while Bharata Mahārāja was sitting on the bank of that river, a doe, being very thirsty, came there to drink.

TEXT 3

तया पेपीयमान उदके तावदेवाविदूरेण नदतो मृगपतेरुन्नादो लोकभयङ्कर उदपतत् ॥ ३ ॥

tayā pepīyamāna udake tāvad evāvidūreṇa nadato mṛga-pater unnādo loka-bhayaṅkara udapatat.

tayā—by the doe; *pepīyamāne*—being drunk with great satisfaction; *udake*—the water; *tāvat eva*—exactly at that time; *avidūreṇa*—very near; *nadataḥ*—roaring; *mṛga-pateḥ*—of one lion; *unnādaḥ*—the tumultuous sound; *loka-bhayam-kara*—very fearful to all living entities; *udapatat*—arose.

TRANSLATION

While the doe was drinking with great satisfaction, a lion, which was very close, roared very loudly. This was frightful to every living entity, and it was heard by the doe.

TEXT 4

तमुपश्रुत्य सा मृगवधूः प्रकृति विक्लवा चकितनिरीक्षणा सुतरामपि हरिभयाभिनिवेशव्यग्रहृदया पारिप्लवदृष्टिरगततृषा भयात् सहसैवोच्चक्राम ॥ ४ ॥

tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirīkṣaṇā sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā pāriplava-dṛṣṭir agata-tṛṣā bhayāt sahasaivoccakrāma.

tam upaśrutya—hearing that tumultuous sound; *sā*—that; *mṛga-vadhūḥ*—wife of a deer; *prakṛti-viklavā*—by nature always afraid of being killed by others; *cakita-nirīkṣaṇā*—having wandering eyes; *sutarām api*—almost immediately; *hari*—of the lion; *bhaya*—of fear; *abhiniveśa*—by the entrance; *vyagra-hṛdayā*—whose mind was agitated; *pāriplava-dṛṣṭiḥ*—whose eyes were moving to and fro; *agata-tṛṣā*—without fully satisfying the thirst; *bhayāt*—out of fear; *sahasā*—suddenly; *eva*—certainly; *uccakrāma*—crossed the river.

TRANSLATION

By nature the doe was always afraid of being killed by others, and it was always looking about suspiciously. When it heard the lion's tumultuous roar, it became very agitated. Looking here and there with disturbed eyes, the doe, although it had not fully satisfied itself by drinking water, suddenly leaped across the river.

TEXT 5

तस्या उत्पतन्त्या अन्तर्वत्न्या उरुभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात ॥ ५ ॥

tasyā utpatantyā antarvatnyā uru-bhayāvagalito yoni-nirgato garbhaḥ srotasi nipapāta.

tasyāḥ—of it; *utpatantyāḥ*—forcefully jumping up; *antarvatnyāḥ*—having a full womb; *uru-bhaya*—due to great fear; *avagalitaḥ*—having slipped out; *yoni-nirgataḥ*—coming out of the womb; *garbhaḥ*—the offspring; *srotasi*—in the flowing water; *nipapāta*—fell down.

TRANSLATION

The doe was pregnant, and when it jumped out of fear, the baby deer fell from its womb into the flowing waters of the river.

PURPORT

There is every chance of a woman's having a miscarriage if she experiences some ecstatic emotion or is frightened. Pregnant women should therefore be spared all these external influences.

TEXT 6

तत्प्रसवोत्सर्पणभयखेदातुरा स्वगणेन वियुज्यमाना कस्याञ्चिद्दर्यां कृष्णसारसती निपपाताथ च ममार ॥ ६ ॥

tat-prasavotsarpaṇa-bhaya-khedāturā sva-gaṇena viyujyamānā kasyāñcid daryāṁ kṛṣṇa-sārasatī nipapātātha ca mamāra.

tat-prasava—from untimely discharge of that (baby deer); *utsarpaṇa*—from jumping across the river; *bhaya*—and from fear; *kheda*—by exhaustion; *āturā*—afflicted; *sva-gaṇena*—from the flock of deer; *viyujyamānā*—being separated; *kasyāñcit*—in some; *daryām*—cave of a mountain; *kṛṣṇa-sārasatī*—the black doe; *nipapāta*—fell down; *atha*—therefore; *ca*—and; *mamāra*—died.

TRANSLATION

Being separated from its flock and distressed by its miscarriage, the black doe, having crossed the river, was very much distressed. Indeed, it fell down in a cave and died immediately.

TEXT 7

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत आदाय मृतमातरमित्याश्रमपदमनयत् ॥ ७ ॥

taṁ tv eṇa-kuṇakaṁ kṛpaṇaṁ srotasānūhyamānam
abhivīkṣyāpaviddhaṁ bandhur ivānukampayā rājarṣir bharata ādāya
mṛta-mātaram ity āśrama-padam anayat.

tam—that; *tu*—but; *eṇa-kuṇakam*—the deer calf; *kṛpaṇam*—helpless; *srotasā*—by the waves; *anūhyamānam*—floating; *abhivīkṣya*—seeing; *apaviddham*—removed from its own kind; *bandhuḥ iva*—just like a friend; *anukampayā*—with compassion; *rāja-ṛṣiḥ bharataḥ*—the great, saintly King Bharata; *ādāya*—taking; *mṛta-mātaram*—who lost its mother; *iti*—thus thinking; *āśrama-padam*—to the *āśrama*; *anayat*—brought.

TRANSLATION

The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama.

PURPORT

The laws of nature work in subtle ways unknown to us. Mahārāja Bharata was a great king very advanced in devotional service. He had almost reached the point of loving service to the Supreme Lord, but even from that platform he could fall down onto the material platform. In *Bhagavad-gītā* we are therefore warned:

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." (Bg. 2.15)

Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence. By studying the activities of Mahārāja Bharata, we can learn the art of becoming completely freed from all material attachment. As it will be revealed in later verses, Bharata Mahārāja had to accept the body of a deer due to being overly compassionate for this infant deer. We should be compassionate by raising one from the material platform to the spiritual platform; otherwise at any moment our spiritual advancement may be spoiled, and we may fall down onto the material platform. Mahārāja Bharata's compassion for the deer was the beginning of his falldown into the material world.

TEXT 8

तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभिमानस्याहरहस्तत्पोषणपालन-लालनप्रीणनानुध्यानेनात्मनियमाः सहयमाः पुरुषपरिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुज्यमानाः किल सर्व एवोदवसन् ॥ ८ ॥

tasya ha vā eṇa-kuṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-poṣaṇa-pālana-lālana-prīṇanānudhyānenātma-niyamāḥ saha-

yamāḥ puruṣa-paricaryādaya ekaikaśaḥ katipayenāhar-gaṇena viyujyamānāḥ kila sarva evodavasan.

tasya—of that King; *ha vā*—indeed; *eṇa-kuṇake*—in the deer calf; *uccaiḥ*—greatly; *etasmin*—in this; *kṛta-nija-abhimānasya*—who accepted the calf as his own son; *ahaḥ-ahaḥ*—every day; *tat-poṣaṇa*—maintaining that calf; *pālana*—protecting from dangers; *lālana*—raising it or showing love to it by kissing and so on; *prīṇana*—petting it in love; *anudhyānena*—by such attachment; *ātma-niyamāḥ*—his personal activities for taking care of his body; *saha-yamāḥ*—with his spiritual duties, such as nonviolence, tolerance and simplicity; *puruṣa-paricaryā-ādayaḥ*—worshiping the Supreme Personality of Ǫodhead and performing other duties; *eka-ekaśaḥ*—every day; *katipayena*—with only a few; *ahaḥ-gaṇena*—days of time; *viyujyamānāḥ*—being given up; *kila*—indeed; *sarve*—all; *eva*—certainly; *udavasan*—became destroyed.

TRANSLATION

Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

PURPORT

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa *mahā-mantra*. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend *maṅgala-ārati*, worship the Deities, chant the Hare Kṛṣṇa *mantra*, study the Vedic literatures and follow all the rules prescribed by

the *ācāryas* and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in *Bhagavad-gītā* (18.5):

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul." Even if one is in the renounced order, he should never give up the regulative principles. He should worship the Deity and give his time and life to the service of Kṛṣṇa. He should also continue following the rules and regulations of austerity and penance. These things cannot be given up. One should not think oneself very advanced simply because one has accepted the *sannyāsa* order. The activities of Bharata Mahārāja should be carefully studied for one's spiritual advancement.

TEXT 9

अहो बतायं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृद्-बन्धुभ्यः परिवर्जितः शरणं च मोपसादितो मामेव मातापितरौ भ्रातृज्ञातीन् यौथिकांश्चैवोपेयाय नान्यं कञ्चन वेद मय्यतिविस्रब्धश्चात एव मया मत्परायणस्य पोषणपालनप्रीणनलालनमनसूयुनानुष्ठेयं शरण्योपेक्षादोषविदुषा ॥ ९ ॥

aho batāyaṁ hariṇa-kuṇakaḥ kṛpaṇa īśvara-ratha-caraṇa-paribhramaṇa-rayeṇa sva-gaṇa-suhṛd-bandhubhyaḥ parivarjitaḥ śaraṇaṁ ca mopasādito mām eva mātā-pitarau bhrātṛ-jñātīn yauthikāṁś caivopeyāya nānyaṁ kañcana veda mayy ati-visrabdhaś cāta eva mayā mat-parāyaṇasya poṣaṇa-pālana-prīṇana-lālanam anasūyunānuṣṭheyaṁ śaraṇyopekṣā-doṣa-viduṣā.

aho bata—alas; *ayam*—this; *hariṇa-kuṇakaḥ*—the deer calf; *kṛpaṇaḥ*—helpless; *īśvara-ratha-caraṇa-paribhramaṇa-rayeṇa*—by the force of the rotation of the time agent of the Supreme Personality of

Godhead, which is compared to the wheel of His chariot; *sva-gaṇa*—own kinsmen; *suhṛt*—and friends; *bandhubhyaḥ*—relatives; *parivarjitaḥ*—deprived of; *śaraṇam*—as shelter; *ca*—and; *mā*—me; *upasāditaḥ*—having obtained; *mām*—me; *eva*—alone; *mātā-pitarau*—father and mother; *bhrātṛ-jñātīn*—brothers and kinsmen; *yauthikān*—belonging to the herd; *ca*—also; *eva*—certainly; *upeyāya*—having gotten; *na*—not; *anyam*—anyone else; *kañcana*—some person; *veda*—it knows; *mayi*—in me; *ati*—very great; *visrabdhaḥ*—having faith; *ca*—and; *ataḥ eva*—therefore; *mayā*—by me; *mat-parāyaṇasya*—of one who is so dependent upon me; *poṣaṇa-pālana-prīṇana-lālanam*—raising, maintaining, petting and protecting; *anasūyunā*—who am without any grudge; *anuṣṭheyam*—to be executed; *śaraṇya*—the one who has taken shelter; *upekṣā*—of neglecting; *doṣa-viduṣā*—who knows the fault.

TRANSLATION

The great King Mahārāja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.

PURPORT

When a person is advanced in spiritual consciousness or Kṛṣṇa consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, as in the case of Bharata Mahārāja, such sympathy or compassion is the cause of one's downfall. If one is actually

sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. As far as the deer was concerned, Bharata Mahārāja became very sympathetic, but he forgot that it was impossible for him to elevate a deer to spiritual consciousness, because, after all, a deer is but an animal. It was very dangerous for Bharata Mahārāja to sacrifice all his regulative principles simply to take care of an animal. The principles enunciated in *Bhagavad-gītā* should be followed. *Yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha.* As far as the material body is concerned, we cannot do anything for anyone. However, by the grace of Kṛṣṇa, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position.

TEXT 10

नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते ॥ १० ॥

nūnaṁ hy āryāḥ sādhava upaśama-śīlāḥ kṛpaṇa-suhṛda evaṁ-vidhārthe svārthān api gurutarān upekṣante.

nūnam—indeed; *hi*—certainly; *āryāḥ*—those who are advanced in civilization; *sādhavaḥ*—saintly persons; *upaśama-śīlāḥ*—even though completely in the renounced order of life; *kṛpaṇa-suhṛdaḥ*—the friends of the helpless; *evaṁ-vidha-arthe*—to execute such principles; *sva-arthān api*—even their own personal interests; *guru-tarān*—very important; *upekṣante*—neglect.

TRANSLATION

Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. One should certainly neglect his own personal interests, although they may be very important, to protect one who has surrendered.

PURPORT

Māyā is very strong. In the name of philanthropy, altruism and communism, people are feeling compassion for suffering humanity

throughout the world. Philanthropists and altruists do not realize that it is impossible to improve people's material conditions. Material conditions are already established by the superior administration according to one's *karma*. They cannot be changed. The only benefit we can render to suffering beings is to try to raise them to spiritual consciousness. Material comforts cannot be increased or decreased. It is therefore said in *Śrīmad-Bhāgavatam* (1.5.18), *tal labhyate duḥkhavad anyataḥ sukham:* "As far as material happiness is concerned, that comes without effort, just as tribulations come without effort." Material happiness and pain can be attained without endeavor. One should not bother for material activities. If one is at all sympathetic or able to do good to others, he should endeavor to raise people to Kṛṣṇa consciousness. In this way everyone advances spiritually by the grace of the Lord. For our instruction, Bharata Mahārāja acted in such a way. We should be very careful not to be misled by so-called welfare activities conducted in bodily terms. One should not give up his interest in attaining the favor of Lord Viṣṇu at any cost. Generally people do not know this, or they forget it. Consequently they sacrifice their original interest, the attainment of Viṣṇu's favor, and engage in philanthropic activities for bodily comfort.

TEXT 11

इति कृतानुषङ्ग आसनशयनाटनस्नानाशनादिषु सह मृगजहुना स्नेहानुबद्धहृदय आसीत् ॥ ११ ॥

iti kṛtānuṣaṅga āsana-śayanāṭana-snānāśanādiṣu saha mṛga-jahunā snehānubaddha-hṛdaya āsīt.

iti—thus; *kṛta-anuṣaṅgaḥ*—having developed attachment; *āsana*—sitting; *śayana*—lying down; *aṭana*—walking; *snāna*—bathing; *āśana-ādiṣu*—while eating and so on; *saha mṛga-jahunā*—with the deer calf; *sneha-anubaddha*—captivated by affection; *hṛdayaḥ*—his heart; *āsīt*—became.

TRANSLATION

Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.

TEXT 12

कुशकुसुमसमित्पलाशफलमूलोदकान्याहरिष्यमाणो वृकसालावृकादिभ्यो भयमाशंसमानो यदा सह हरिणकुणकेन वनं समाविशति ॥ १२ ॥

kuśa-kusuma-samit-palāśa-phala-mūlodakāny āhariṣyamāṇo vṛkasālā-vṛkādibhyo bhayam āśaṁsamāno yadā saha hariṇa-kuṇakena vanaṁ samāviśati.

kuśa—a kind of grass required for ritualistic ceremonies; *kusuma*—flowers; *samit*—firewood; *palāśa*—leaves; *phala-mūla*—fruits and roots; *udakāni*—and water; *āhariṣyamāṇaḥ*—desiring to collect; *vṛkasālā-vṛka*—from wolves and dogs; *ādibhyaḥ*—and other animals, such as tigers; *bhayam*—fear; *āśaṁsamānaḥ*—doubting; *yadā*—when; *saha*—with; *hariṇa-kuṇakena*—the deer calf; *vanam*—the forest; *samāviśati*—enters.

TRANSLATION

When Mahārāja Bharata wanted to enter the forest to collect kuśa grass, flowers, wood, leaves, fruits, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer with him when entering the forest.

PURPORT

How Mahārāja Bharata increased his affection for the deer is described herein. Even such an exalted personality as Bharata Mahārāja, who had attained loving affection for the Supreme Personality of Godhead, fell down from his position due to his affection for some animal. Consequently, as will be seen, he had to accept the body of a deer in his next life. Since this was the case with Bharata Mahārāja, what can we say of those who are not advanced in spiritual life but who become attached to cats and dogs? Due to their affection for their cats and dogs, they have to take the same bodily forms in the next life unless they clearly increase their affection and love for the Supreme Personality of Godhead. Unless we increase our faith in the Supreme Lord, we shall be attracted to many other things. That is the cause of our material bondage.

TEXT 13

पथिषु च मुग्धभावेन तत्र तत्र विषक्तमतिप्रणयभरहृदयः कार्पण्या-
त्स्कन्धेनोद्वहति एवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप।१३।

pathiṣu ca mugdha-bhāvena tatra tatra viṣakta-mati-praṇaya-bhara-hṛdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi cādhāyopalālayan mudaṁ paramām avāpa.

pathiṣu—on the forest paths; *ca*—also; *mugdha-bhāvena*—by the childish behavior of the deer; *tatra tatra*—here and there; *viṣakta-mati*—whose mind was too much attracted; *praṇaya*—with love; *bhara*—loaded; *hṛdayaḥ*—whose heart; *kārpaṇyāt*—because of affection and love; *skandhena*—by the shoulder; *udvahati*—carries; *evam*—in this way; *utsaṅge*—sometimes on the lap; *urasi*—on the chest while sleeping; *ca*—also; *ādhāya*—keeping; *upalālayan*—fondling; *mudam*—pleasure; *paramām*—very great; *avāpa*—he felt.

TRANSLATION

When entering the forest, the animal would appear very attractive to Mahārāja Bharata due to its childish behavior. Mahārāja Bharata would even take the deer on his shoulders and carry it due to affection. His heart was so filled with great love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal.

PURPORT

Mahārāja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer. What, then, was the use of his renouncing his family? One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Kṛṣṇa. Sometimes, in order to preach, we have to accept many material activities, but we should remember that everything is for Kṛṣṇa. If we remember this, there is no chance of our being victimized by material activities.

TEXT 14

क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति ॥ १४ ॥

kriyāyāṁ nirvartyamānāyām antarāle 'py utthāyotthāya yadainam abhicakṣīta tarhi vāva sa varṣa-patiḥ prakṛti-sthena manasā tasmā āśiṣa āśāste svasti stād vatsa te sarvata iti.

kriyāyām—the activities of worshiping the Lord or performing ritualistic ceremonies; *nirvartyamānāyām*—even without finishing; *antarāle*—at intervals in the middle; *api*—although; *utthāya utthāya*—repeatedly getting up; *yadā*—when; *enam*—the deer calf; *abhicakṣīta*—would see; *tarhi vāva*—at that time; *saḥ*—he; *varṣa-patiḥ*—Mahārāja Bharata; *prakṛti-sthena*—happy; *manasā*—within his mind; *tasmai*—unto it; *āśiṣaḥ āśāste*—bestows benedictions; *svasti*—all auspiciousness; *stāt*—let there be; *vatsa*—O my dear calf; *te*—unto you; *sarvataḥ*—in all respects; *iti*—thus.

TRANSLATION

When Mahārāja Bharata was actually worshiping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, "My dear calf, may you be happy in all respects."

PURPORT

Because his attraction for the deer was so intense, Bharata Mahārāja could not concentrate upon worshiping the Lord or performing his ritualistic ceremonies. Even though he was engaged in worshiping the Deity, his mind was restless due to his inordinate affection. While trying to meditate, he would simply think of the deer, wondering where it had gone. In other words, if one's mind is distracted from worship, a mere

show of worship will not be of any benefit. The fact that Bharata Mahārāja had to get up at intervals to look for the deer was simply a sign that he had fallen down from the spiritual platform.

TEXT 15

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः सकरुणमतितर्षेण हरिणकुणक विरहविह्वलहृदयसन्तापस्तमेवानुशोचन् किल कश्मलं महदभिरम्भित इति होवाच ॥ १५॥

anyadā bhṛśam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ sakaruṇam ati-tarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpas tam evānuśocan kila kaśmalaṁ mahad abhirambhita iti hovāca.

anyadā—sometimes (not seeing the calf); *bhṛśam*—very much; *udvigna-manāḥ*—his mind full of anxiety; *naṣṭa-draviṇaḥ*—who has lost his riches; *iva*—like; *kṛpaṇaḥ*—a miserly man; *sa-karuṇam*—piteously; *ati-tarṣeṇa*—with great anxiety; *hariṇa-kuṇaka*—from the calf of the deer; *viraha*—by separation; *vihvala*—agitated; *hṛdaya*—in mind or heart; *santāpaḥ*—whose affliction; *tam*—that calf; *eva*—only; *anuśocan*—continuously thinking of; *kila*—certainly; *kaśmalam*—illusion; *mahat*—very great; *abhirambhitaḥ*—obtained; *iti*—thus; *ha*—certainly; *uvāca*—said.

TRANSLATION

If Bharata Mahārāja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become illusioned and speak as follows.

PURPORT

If a poor man loses some money or gold, he at once becomes very agitated. Similarly, the mind of Mahārāja Bharata would become agitated when he did not see the deer. This is an example of how our attachment

can be transferred. If our attachment is transferred to the Lord's service, we progress. Śrīla Rūpa Gosvāmī prayed to the Lord that he would be as naturally attracted to the Lord's service as young men and young women are naturally attracted to each other. Śrī Caitanya Mahāprabhu exhibited such attachment to the Lord when He jumped into the ocean or cried at night in separation. However, if our attachment is diverted to material things instead of to the Lord, we will fall down from the spiritual platform.

TEXT 16

अपि बत स वै कृपण एणबालको मृतहरिणीसुतोऽहो ममानार्यस्य शठकिरातमतेरकृतसुकृतस्य कृतविस्रम्भ आत्मप्रत्ययेन तदविगणयन् सुजन इवागमिष्यति ॥१६॥

api bata sa vai kṛpaṇa eṇa-bālako mṛta-hariṇī-suto 'ho mamānāryasya śaṭha-kirāta-mater akṛta-sukṛtasya kṛta-visrambha ātma-pratyayena tad avigaṇayan sujana ivāgamiṣyati.

api—indeed; *bata*—alas; *saḥ*—that calf; *vai*—certainly; *kṛpaṇaḥ*—aggrieved; *eṇa-bālakaḥ*—the deer child; *mṛta-hariṇī-sutaḥ*—the calf of the dead doe; *aho*—oh; *mama*—of me; *anāryasya*—the most ill-behaved; *śaṭha*—of a cheater; *kirāta*—or of an uncivilized aborigine; *mateḥ*—whose mind is that; *akṛta-sukṛtasya*—who has no pious activities; *kṛta-visrambhaḥ*—putting all faith; *ātma-pratyayena*—by assuming me to be like himself; *tat avigaṇayan*—without thinking of all these things; *su-janaḥ iva*—like a perfect gentle person; *agamiṣyati*—will he again return.

TRANSLATION

Bharata Mahārāja would think: Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?

PURPORT

Bharata Mahārāja was very noble and exalted, and therefore when the deer was absent from him he thought himself unworthy to give it protection. Due to his attachment for the animal, he thought that the animal was as noble and exalted as he himself was. According to the logic of *ātmavan manyate jagat*, everyone thinks of others according to his own position. Therefore Mahārāja Bharata felt that the deer had left him due to his negligence and that due to the animal's noble heart, it would again return.

TEXT 17

अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि ॥१७॥

api kṣemeṇāsminn āśramopavane śaṣpāṇi carantaṁ deva-guptaṁ drakṣyāmi.

api—it may be; *kṣemeṇa*—with fearlessness because of the absence of tigers and other animals; *asmin*—in this; *āśrama-upavane*—garden of the hermitage; *śaṣpāṇi carantam*—walking and eating the soft grasses; *deva-guptam*—being protected by the demigods; *drakṣyāmi*—shall I see.

TRANSLATION

Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?

PURPORT

Mahārāja Bharata thought that the animal was disappointed in his protection and had left him for the protection of a demigod. Regardless, he ardently desired to see the animal again within his *āśrama* eating the soft grass and not fearing tigers and other animals. Mahārāja Bharata could think only of the deer and how the animal could be protected from all kinds of inauspicious things. From the materialistic point of view, such kind thoughts may be very laudable, but from the spiritual point of view

the King was actually falling from his exalted spiritual position and unnecessarily becoming attached to an animal. Thus degrading himself, he would have to accept an animal body.

TEXT 18

अपि च न वृकः सालावृकोऽन्यतमो वा नैकचर एकचरो वा भक्षयति ॥१८॥

api ca na vṛkaḥ sālā-vṛko 'nyatamo vā naika-cara eka-caro vā bhakṣayati.

api ca—or; *na*—not; *vṛkaḥ*—a wolf; *sālā-vṛkaḥ*—a dog; *anyatamaḥ*—any one of many; *vā*—or; *na-eka-caraḥ*—the hogs that flock together; *eka-caraḥ*—the tiger that wanders alone; *vā*—or; *bhakṣayati*—is eating (the poor creature).

TRANSLATION

I do not know, but the deer might have been eaten by a wolf or a dog or by the boars that flock together or the tiger who travels alone.

PURPORT

Tigers never wander in the forest in flocks. Each tiger wanders alone, but forest boars keep together. Similarly, hogs, wolves and dogs also do the same. Thus Mahārāja Bharata thought that the deer had been killed by some of the many ferocious animals within the forest.

TEXT 19

निम्लोचति ह भगवान् सकलजगत्क्षेमोदयस्त्रय्यात्माद्यापि मम न मृगवधून्यास आगच्छति ॥१९॥

nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati.

nimlocati—sets; *ha*—alas; *bhagavān*—the Supreme Personality of Godhead, represented as the sun; *sakala-jagat*—of all the universe; *kṣema-udayaḥ*—who increases the auspiciousness; *trayī-ātmā*—who consists of the three *Vedas; adya api*—until now; *mama*—my; *na*—not; *mṛga-vadhū-nyāsaḥ*—this baby deer entrusted to me by its mother; *āgacchati*—has come back.

TRANSLATION

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

PURPORT

In the *Brahma-saṁhitā* (5.52), the sun is described as the eye of the Supreme Personality of Godhead.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

As the sun arises, one should chant the Vedic *mantra* beginning with the Gāyatrī. The sun is the symbolic representation of the eyes of the Supreme Lord. Mahārāja Bharata lamented that although the sun was going to set, due to the poor animal's absence, he could not find anything auspicious. Bharata Mahārāja considered himself most unfortunate, for due to the animal's absence, there was nothing auspicious for him in the presence of the sun.

TEXT 20

अपिस्विदकृतसुकृतमागत्य मां सुखयिष्यति हरिणराजकुमारो विविधरुचिरदर्शनीयनिजमृगदारकविनोदैरसन्तोषं स्वानामपनुदन् ॥२०॥

api svid akṛta-sukṛtam āgatya māṁ sukhayiṣyati hariṇa-rāja-kumāro vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodair asantoṣaṁ svānām apanudan.

api svit—whether it will; *akṛta-sukṛtam*—who has never executed any pious activities; *āgatya*—coming back; *mām*—to me; *sukhayiṣyati*—give pleasure; *hariṇa-rāja-kumāraḥ*—the deer, who was just like a prince because of my taking care of it exactly like a son; *vividha*—various; *rucira*—very pleasing; *darśanīya*—to be seen; *nija*—own; *mṛga-dāraka*—befitting the calf of the deer; *vinodaiḥ*—by pleasing activities; *asantoṣam*—the unhappiness; *svānām*—of his own kind; *apanudan*—driving away.

TRANSLATION

That deer is exactly like a prince. When will it return? When will it again display its personal activities, which are so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now.

PURPORT

Out of strong affection, the King accepted the small deer as if it were a prince. This is called *moha.* Due to his anxiety over the deer's absence, the King addressed the animal as though it were his son. Out of affection, anyone can be addressed as anything.

TEXT 21

क्ष्वेलिकायां मां मृषासमाधिनाऽऽमीलितदृशं प्रेमसंरम्भेण चकितचकित आगत्य पृषदपरुषविषाणाग्रेण लुठति ॥ २१ ॥

kṣvelikāyāṁ māṁ mṛṣā-samādhināmīlita-dṛśaṁ prema-saṁrambheṇa cakita-cakita āgatya pṛṣad-aparuṣa-viṣāṇāgreṇa luṭhati.

kṣvelikāyām—while playing; *mām*—unto me; *mṛṣā*—feigning; *samādhinā*—by a meditational trance; *āmīlita-dṛśam*—with closed eyes;

prema-saṁrambheṇa—because of anger due to love; *cakita-cakitaḥ*—with fear; *āgatya*—coming; *pṛṣat*—like drops of water; *aparuṣa*—very soft; *viṣāṇa*—of the horns; *agreṇa*—by the point; *luṭhati*—touches my body.

TRANSLATION

Alas, the small deer, while playing with me and seeing me feigning meditation with closed eyes, would circumambulate me due to anger arising from love, and it would fearfully touch me with the points of its soft horns, which felt like drops of water.

PURPORT

Now King Bharata considers his meditation false. While engaged in meditation, he was actually thinking of his deer, and he would feel great pleasure when the animal pricked him with the points of its horns. Feigning meditation, the King would actually think of the animal, and this was but a sign of his downfall.

TEXT 22

आसादितहविषि बर्हिषि दूषिते मयोपालब्धो भीतभीतः सपद्युपरतरास ऋषिकुमारवदवहितकरणकलाप आस्ते ॥ २२ ॥

āsādita-haviṣi barhiṣi dūṣite mayopālabdho bhīta-bhītaḥ sapady uparata-rāsa ṛṣi-kumāravad avahita-karaṇa-kalāpa āste.

āsādita—placed; *haviṣi*—all the ingredients to be offered in the sacrifice; *barhiṣi*—on the *kuśa* grass; *dūṣite*—when polluted; *mayā upalabdhaḥ*—being scolded by me; *bhīta-bhītaḥ*—in great fear; *sapadi*—immediately; *uparata-rāsaḥ*—stopped its playing; *ṛṣi-kumāravat*—exactly like the son or disciple of a saintly person; *avahita*—completely restrained; *karaṇa-kalāpaḥ*—all the senses; *āste*—sits.

TRANSLATION

When I placed all the sacrificial ingredients on the kuśa grass, the deer, when playing, would touch the grass with its teeth and

thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

PURPORT

Bharata Mahārāja was constantly thinking of the activities of the deer, forgetting that such meditation and diversion of attention was killing his progress in spiritual achievement.

TEXT 23

किं वा अरे आचरितं तपस्तपस्विन्यानया यदियमवनिः सविनयकृष्णसारतनयतनुतरसुभगशिवतमाखरखुरपदपङ्क्तिभिर्द्रविण विधुरातुरस्य कृपणस्य मम द्रविणपदवीं सूचयन्त्यात्मानं च सर्वतः कृतकौतुकं द्विजानां स्वर्गापवर्गकामानां देवयजनं करोति॥२३॥

kiṁ vā are ācaritaṁ tapas tapasvinyānayā yad iyam avaniḥ savinaya-kṛṣṇa-sāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya kṛpaṇasya mama draviṇa-padavīṁ sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānāṁ svargāpavarga-kāmānāṁ deva-yajanaṁ karoti.

kim vā—what; *are*—oh; *ācaritam*—practiced; *tapaḥ*—penance; *tapasvinyā*—by the most fortunate; *anayā*—this planet earth; *yat*—since; *iyam*—this; *avaniḥ*—earth; *sa-vinaya*—very mild and well-behaved; *kṛṣṇa-sāra-tanaya*—of the calf of the black deer; *tanutara*—small; *subhaga*—beautiful; *śiva-tama*—most auspicious; *akhara*—soft; *khura*—of the hooves; *pada-paṅktibhiḥ*—by the series of the marks; *draviṇa-vidhura-āturasya*—who is very aggrieved because of loss of wealth; *kṛpaṇasya*—a most unhappy creature; *mama*—for me; *draviṇa-padavīm*—the way to achieve that wealth; *sūcayanti*—indicating; *ātmānam*—her own personal body; *ca*—and; *sarvataḥ*—on all sides; *kṛta-kautukam*—ornamented; *dvijānām*—of the *brāhmaṇas; svarga-apavarga-kāmānām*—who are desirous of achieving heavenly planets or

liberation; *deva-yajanam*—a place of sacrifice to the demigods; *karoti*—it makes.

TRANSLATION

After speaking like a madman in this way, Mahārāja Bharata got up and went outside. Seeing the footprints of the deer on the ground, he praised the footprints out of love, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brāhmaṇas who desire heavenly planets or liberation to execute sacrifices to the demigods.

PURPORT

It is said that when a person becomes overly involved in loving affairs, he forgets himself as well as others, and he forgets how to act and how to speak. It is said that once when a man's son was blind since birth, the father, out of staunch affection for the child, named him Padmalocana, or "lotus-eyed." This is the situation arising from blind love. Bharata Mahārāja gradually fell into this condition due to his material love for the deer. It is said in the *smṛti-śāstra:*

yasmin deśe mṛgaḥ kṛṣṇas
tasmin dharmānn ivodhata

"That tract of land wherein the footprints of a black deer can be seen is to be understood as a suitable place to execute religious rituals."

TEXT 24

अपिस्विदसौ भगवानुडुपतिरेनं मृगपतिभयान्मृतमातरं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनवत्सलः परिपाति ॥२४॥

api svid asau bhagavān uḍu-patir enaṁ mṛga-pati-bhayān mṛta-mātaraṁ mṛga-bālakaṁ svāśrama-paribhraṣṭam anukampayā kṛpaṇa-jana-vatsalaḥ paripāti.

api svit—can it be; *asau*—that; *bhagavān*—most powerful; *uḍu-patiḥ*—the moon; *enam*—this; *mṛga-pati-bhayāt*—because of fear of the lion; *mṛta-mātaram*—who lost its mother; *mṛga-bālakam*—the son of a deer; *sva-āśrama-paribhraṣṭam*—who strayed from its *āśrama*; *anukampayā*—out of compassion; *kṛpaṇa-jana-vatsalaḥ*—(the moon) who is very kind to the unhappy men; *paripāti*—now is protecting it.

TRANSLATION

Mahārāja Bharata continued to speak like a madman. Seeing above his head the dark marks on the rising moon, which resembled a deer, he said: Can it be that the moon, who is so kind to an unhappy man, might also be kind upon my deer, knowing that it has strayed from home and has become motherless? This moon has given the deer shelter near itself just to protect it from the fearful attacks of a lion.

TEXT 25

किं वाऽऽत्मजविश्लेषज्वरदवदहनशिखाभिरुपतप्यमानहृदयस्थलनलिनीकं माम्युपसृतमृगीतनयं शिशिरशान्तानुरागगुणितनिजवदनसलिलामृतमयगभस्तिभिः स्वधयतीति च ॥२५॥

kim vātmaja-viśleṣa-jvara-dava-dahana-śikhābhir upatapyamāna-hṛdaya-sthala-nalinīkaṁ mām upasṛta-mṛgī-tanayaṁ śiśira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-gabhastibhiḥ svadhayatīti ca.

kim vā—or it may be; *ātma-ja*—from the son; *viśleṣa*—because of separation; *jvara*—the heat; *dava-dahana*—of the forest fire; *śikhābhiḥ*—by the flames; *upatapyamāna*—being burned; *hṛdaya*—the heart; *sthala-nalinīkam*—compared to a red lotus flower; *mām*—unto me; *upasṛta-mṛgī-tanayam*—to whom the son of the deer was so sub-

missive; *śiśira-śānta*—which is so peaceful and cool; *anurāga*—out of love; *guṇita*—flowing; *nija-vadana-salila*—the water from its mouth; *amṛta-maya*—as good as nectar; *gabhastibhiḥ*—by the rays of the moon; *svadhayati*—is giving me pleasure; *iti*—thus; *ca*—and.

TRANSLATION

After perceiving the moonshine, Mahārāja Bharata continued speaking like a crazy person. He said: The deer's son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this separation, I am suffering as if enflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.

PURPORT

According to Ayur-vedic treatment, it is said that if one has a high fever, someone should splash him with water after gargling this water. In this way the fever subsides. Although Bharata Mahārāja was very aggrieved due to the separation of his so-called son, the deer, he thought that the moon was splashing gargled water on him from its mouth and that this water would subdue his high fever, which was raging due to separation from the deer.

TEXT 26

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स योगतापसो भगवदाराधनलक्षणाच्च कथमितरथा जात्यन्तर एणकुणक आसङ्गः साक्षान्निःश्रेयसप्रतिपक्षतया प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहत योगारम्भणस्य राजर्षेर्भरतस्य तावन्मृगार्भकपोषणपालनप्रीणनलालनानुषङ्गेणाविगणयत आत्मानमहिरिवाखुबिलं दुरतिक्रमः कालः करालरभस आपद्यत ॥२६॥

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dārakābhāsena svārabdha-karmaṇā yogārambhaṇato vibhraṁśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ sākṣān niḥśreyasa-pratipakṣatayā prāk-parityakta-dustyaja-hṛdayābhijātasya tasyaivam antarāya-vihata-yogārambhaṇasya rājarṣer bharatasya tāvan mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇāvigaṇayata ātmānam ahir ivākhu-bilaṁ duratikramaḥ kālaḥ karāla-rabhasa āpadyata.

evam—in that way; *aghaṭamāna*—impossible to be achieved; *manaḥ-ratha*—by desires, which are like mental chariots; *ākula*—aggrieved; *hṛdayaḥ*—whose heart; *mṛga-dāraka-ābhāsena*—resembling the son of a deer; *sva-ārabdha-karmaṇā*—by the bad results of his unseen fruitive actions; *yoga-ārambhaṇataḥ*—from the activities of *yoga* performances; *vibhraṁśitaḥ*—fallen down; *saḥ*—he (Mahārāja Bharata); *yoga-tāpasaḥ*—executing the activities of mystic *yoga* and austerities; *bhagavat-ārādhana-lakṣaṇāt*—from the activities of devotional service rendered to the Supreme Personality of Godhead; *ca*—and; *katham*—how; *itarathā*—else; *jāti-antare*—belonging to a different species of life; *eṇa-kuṇake*—to the body of a deer calf; *āsaṅgaḥ*—so much affectionate attachment; *sākṣāt*—directly; *niḥśreyasa*—to achieve the ultimate goal of life; *pratipakṣatayā*—with the quality of being an obstacle; *prāk*—who previously; *parityakta*—given up; *dustyaja*—although very difficult to give up; *hṛdaya-abhijātasya*—his sons, born of his own heart; *tasya*—of him; *evam*—thus; *antarāya*—by that obstacle; *vihata*—obstructed; *yoga-ārambhaṇasya*—whose path of executing the mystic *yoga* practices; *rāja-ṛṣeḥ*—of the great saintly King; *bharatasya*—of Mahārāja Bharata; *tāvat*—in that way; *mṛga-arbhaka*—the son of a deer; *poṣaṇa*—in maintaining; *pālana*—in protecting; *prīṇana*—in making happy; *lālana*—in fondling; *anuṣaṅgeṇa*—by constant absorption; *avigaṇayataḥ*—neglecting; *ātmānam*—his own soul; *ahiḥ iva*—like a serpent; *ākhu-bilam*—the hole of a mouse; *duratikramaḥ*—unsurpassable; *kālaḥ*—ultimate death; *karāla*—terrible; *rabhasaḥ*—having speed; *āpadyata*—arrived.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, in this way Bharata Mahārāja was overwhelmed by an uncontrollable desire which was

manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.

PURPORT

As will be seen in later verses, Bharata Mahārāja, at the time of death, would be forced to accept the body of a deer due to his attraction for the deer. In this regard, a question may be raised. How can a devotee be affected by his past misconduct and vicious activities? In *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām:* "For those engaged in devotional service, *bhakti-bhajana*, the results of past deeds are indemnified." According to this, Bharata Mahārāja could not be punished for his past misdeeds. The conclusion must be that Mahārāja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement. To immediately rectify his mistake, for a short time he was awarded the body of a deer. This was just to increase his desire for mature devotional service. Although Bharata Mahārāja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he was quickly to attain perfection in a *brāhmaṇa* body in the next life. It is with this conviction that we declare in our *Back to Godhead* magazine that devotees like the *gosvāmīs* living in Vṛndāvana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land. Thus they take on these lower life forms for a short while, and after they give up those animal bodies, they are again promoted to the spiritual world. Such punishment is only for a short period, and it is not due to

past *karma*. It may appear to be due to past *karma*, but it is offered to rectify the devotee and bring him to pure devotional service.

TEXT 27

तदानीमपि पार्श्ववर्तिनमात्मजमिवानुशोचन्तमभिवीक्षमाणो मृगएवाभिनिवेशित-मना विसृज्य लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मानुस्मृति-रितरवन्मृगशरीरमवाप ॥२७॥

tadānīm api pārśva-vartinam ātmajam ivānuśocantam abhivīkṣamāṇo mṛga evābhiniveśita-manā visṛjya lokam imaṁ saha mṛgeṇa kalevaraṁ mṛtam anu na mṛta-janmānusmṛtir itaravan mṛga-śarīram avāpa.

tadānīm—at that time; *api*—indeed; *pārśva-vartinam*—by the side of his deathbed; *ātma-jam*—his own son; *iva*—like; *anuśocantam*—lamenting; *abhivīkṣamāṇaḥ*—seeing; *mṛge*—in the deer; *eva*—certainly; *abhiniveśita-manāḥ*—his mind was absorbed; *visṛjya*—giving up; *lokam*—world; *imam*—this; *saha*—with; *mṛgeṇa*—the deer; *kalevaram*—his body; *mṛtam*—died; *anu*—thereafter; *na*—not; *mṛta*—destroyed; *janma-anusmṛtiḥ*—remembrance of the incident before his death; *itara-vat*—like others; *mṛga-śarīram*—the body of a deer; *avāpa*—got.

TRANSLATION

At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently—like those bereft of Kṛṣṇa consciousness—he left the world, the deer, and his material body and acquired the body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life.

PURPORT

There was a difference between Bharata Mahārāja's acquiring a deer body and others' acquiring different bodies according to their mental

condition at the time of death. After death, others forget everything that has happened in their past lives, but Bharata Mahārāja did not forget. According to *Bhagavad-gītā:*

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

After quitting his body, a person gets another body according to his mental condition at the time of death. At death, a person always thinks of that subject matter in which he has been engrossed during his life. According to this law, because Bharata Mahārāja was always thinking of the deer and forgetting his worship of the Supreme Lord, he acquired the body of a deer. However, due to his having been elevated to the topmost platform of devotional service, he did not forget the incidents of his past life. This special benediction saved him from further deterioration. Due to his past activities in devotional service, he became determined to finish his devotional service even in the body of a deer. It is therefore said in this verse, *mṛtam*, although he had died, *anu*, afterwards, *na mṛta-janmānusmṛtir itaravat*, he did not forget the incidents of his past life as others forget them. As stated in *Brahma-saṁhitā: karmāṇi nirdahati kintu ca bhakti-bhājām* (Bs. 5.54). It is proved herein that due to the grace of the Supreme Lord, a devotee is never vanquished. Due to his willful neglect of devotional service, a devotee may be punished for a short time, but he again revives his devotional service and returns home. back to Godhead.

TEXT 28

तत्रापि ह वा आत्मनो मृगत्वकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमनुतप्यमान आह ॥२८॥

tatrāpi ha vā ātmano mṛgatva-kāraṇaṁ bhagavad-ārādhana-samīhānubhāvenānusmṛtya bhṛśam anutapyamāna āha.

tatra api—in that birth; *ha vā*—indeed; *ātmanaḥ*—of himself; *mṛgatva-kāraṇam*—the cause of accepting the body of a deer; *bhagavat-ārādhana-samīhā*—of past activities in devotional service; *anubhāvena*—by consequence; *anusmṛtya*—remembering; *bhṛśam*—always; *anutapyamānaḥ*—repenting; *āha*—said.

TRANSLATION

Although in the body of a deer, Bharata Mahārāja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way.

PURPORT

This is a special concession for a devotee. Even if he attains a body that is nonhuman, by the grace of the Supreme Personality of Godhead he advances further in devotional service, whether by remembering his past life or by natural causes. It is not easy for a common man to remember the activities of his past life, but Bharata Mahārāja could remember his past activities due to his great sacrifices and engagement in devotional service.

TEXT 29

अहो कष्टं भ्रष्टोऽहमात्मवतामनुपथाद्यद्विमुक्तसमस्तसङ्गस्य विविक्तपुण्यारण्य-शरणस्यात्मवत आत्मनि सर्वेषामात्मनां भगवति वासुदेवे तदनुश्रवणमनन-सङ्कीर्तनाराधनानुस्मरणाभियोगेनाशून्यसकलयामेन कालेन समावेशितं समाहितं कार्त्स्न्येन मनस्तत्तु पुनर्ममाबुधस्यारान्मृगसुतमनु परिसुस्राव ॥२९॥

aho kaṣṭaṁ bhraṣṭo 'ham ātmavatām anupathād yad-vimukta-samasta-saṅgasya vivikta-puṇyāraṇya-śaraṇasyātmavata ātmani sarveṣām ātmanāṁ bhagavati vāsudeve tad-anuśravaṇa-manana-saṅkīrtanārādhanānusmaraṇābhiyogenāśūnya-sakala-yāmena kālena samāveśitaṁ samāhitaṁ kārtsnyena manas tat tu punar mamābudhasyārān mṛga-sutam anu parisusrāva.

aho kaṣṭam—alas, what a miserable condition of life; *bhraṣṭaḥ*—fallen; *aham*—I (am); *ātma-vatām*—of great devotees who have achieved perfection; *anupathāt*—from the way of life; *yat*—from which; *vimukta-samasta-saṅgasya*—although having given up the association of my real sons and home; *vivikta*—solitary; *puṇya-araṇya*—of a sacred forest; *śaraṇasya*—who had taken shelter; *ātma-vataḥ*—of one who had become perfectly situated on the transcendental platform; *ātmani*—in the Supersoul; *sarveṣām*—of all; *ātmanām*—living entities; *bhagavati*—unto the Supreme Personality of Godhead; *vāsudeve*—Lord Vāsudeva; *tat*—of Him; *anuśravaṇa*—constantly hearing; *manana*—thinking; *saṅkīrtana*—chanting; *ārādhana*—worshiping; *anusmaraṇa*—constantly remembering; *abhiyogena*—by absorption in; *aśūnya*—filled; *sakala-yāmena*—in which all the hours; *kālena*—by time; *samāveśitam*—fully established; *samāhitam*—fixed; *kārtsnyena*—totally; *manaḥ*—the mind in such a situation; *tat*—that mind; *tu*—but; *punaḥ*—again; *mama*—of me; *abudhasya*—a great fool; *ārāt*—from a great distance; *mṛga-sutam*—the son of a deer; *anu*—being affected by; *parisusrāva*—fell down.

TRANSLATION

In the body of a deer, Bharata Mahārāja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vāsudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached—this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

PURPORT

Due to his stringent execution of devotional service, Mahārāja Bharata could remember the activities of his past life and how he was raised to

the spiritual platform. Due to his foolishness, he became attached to an insignificant deer and thus fell down and had to accept the body of a deer. This is significant for every devotee. If we misuse our position and think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Mahārāja and be condemned to accept the type of body that impairs our devotional service. Only the human form is able to execute devotional service, but if we voluntarily give this up for sense gratification, we certainly have to be punished. This punishment is not exactly like that endured by an ordinary materialistic person. By the grace of the Supreme Lord, a devotee is punished in such a way that his eagerness to attain the lotus feet of Lord Vāsudeva is increased. By his intense desire, he returns home in the next lifetime. Devotional service is very completely described here: *tad-anuśravaṇa-manana-saṅkīrtanārādhanānusmaraṇābhiyogena.* The constant hearing and chanting of the glories of the Lord is recommended in *Bhagavad-gītā: satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ.* Those who have taken to Kṛṣṇa consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. By His own actions and by the actions of His devotees, Kṛṣṇa teaches us how to become cautious in devotional service. Through the medium of Bharata Mahārāja, Kṛṣṇa teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time. As far as the members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Kṛṣṇa consciousness movement. Yet they must take a lesson from the life of Bharata Mahārāja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being. The best course is to take the advice of Śrīla Rūpa Gosvāmī: *avyartha-kālatvam.* We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.

TEXT 30

इत्येवं निगूढनिर्वेदो विसृज्य मृगीं मातरं पुनर्भगवत्क्षेत्रमुपशमशीलमुनिगणदयितं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम ॥३०॥

ity evaṁ nigūḍha-nirvedo visṛjya mṛgīṁ mātaraṁ punar bhagavat-kṣetram upaśama-śīla-muni-gaṇa-dayitaṁ śālagrāmaṁ pulastya-pulahāśramaṁ kālañjarāt pratyājagāma.

iti—thus; *evam*—in this way; *nigūḍha*—hidden; *nirvedaḥ*—completely unattached to material activities; *visṛjya*—giving up; *mṛgīm*—the deer; *mātaram*—its mother; *punaḥ*—again; *bhagavat-kṣetram*—the place where the Supreme Lord is worshiped; *upaśama-śīla*—completely detached from all material attachments; *muni-gaṇa-dayitam*—which is dear to the great saintly residents; *śālagrāmam*—the village known as Śālagrāma; *pulastya-pulaha-āśramam*—to the *āśrama* conducted by such great sages as Pulastya and Pulaha; *kālañjarāt*—from the Kālañjara Mountain, where he had taken his birth in the womb of a deer; *pratyājagāma*—he came back.

TRANSLATION

Although Bharata Mahārāja received the body of a deer, by constant repentance he became completely detached from all material things. He did not disclose these things to anyone, but he left his mother deer in a place known as Kālañjara Mountain, where he was born. He again went to the forest of Śālagrāma and to the āśrama of Pulastya and Pulaha.

PURPORT

It is significant that Mahārāja Bharata, by the grace of Vāsudeva, remembered his past life. He did not waste a moment: he returned to Pulaha-āśrama to the village known as Śālagrāma. Association is very meaningful; therefore ISKCON tries to perfect one who enters the society. The members of this society should always remember that the society is not like a free hotel. All the members should be very careful to

execute their spiritual duties so that whoever comes will automatically become a devotee and will be able to return back to Godhead in this very life. Although Bharata Mahārāja acquired the body of a deer, he again left his hearth and home, in this case the Mountain Kālañjara. No one should be captivated by his birthplace and family; one should take shelter of the association of devotees and cultivate Kṛṣṇa consciousness.

TEXT 31

तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरः शुष्कपर्णतृणवीरुधा वर्तमानो मृगत्वनिमित्तावसानमेव गणयन्मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज ॥ ३१ ॥

tasminn api kālaṁ pratīkṣamāṇaḥ saṅgāc ca bhṛśam udvigna ātma-sahacaraḥ śuṣka-parṇa-tṛṇa-vīrudhā vartamāno mṛgatva-nimittāvasānam eva gaṇayan mṛga-śarīraṁ tīrthodaka-klinnam ut-sasarja.

tasmin api—in that *āśrama* (Pulaha-āśrama); *kālam*—the end of the duration of life in the deer body; *pratīkṣamāṇaḥ*—always waiting for; *saṅgāt*—from association; *ca*—and; *bhṛśam*—constantly; *udvignaḥ*—full of anxiety; *ātma-sahacaraḥ*—having the Supersoul as the only constant companion (no one should think of being alone); *śuṣka-parṇa-tṛṇa-vīrudhā*—by eating only the dry leaves and herbs; *vartamānaḥ*—existing; *mṛgatva-nimitta*—of the cause of a deer's body; *avasānam*—the end; *eva*—only; *gaṇayan*—considering; *mṛga-śarīram*—the body of a deer; *tīrtha-udaka-klinnam*—bathing in the water of that holy place; *utsasarja*—gave up.

TRANSLATION

Remaining in that āśrama, the great King Bharata Mahārāja was now very careful not to fall victim to bad association. Without disclosing his past to anyone, he remained in that āśrama and ate dry leaves only. He was not exactly alone, for he had the association of the Supersoul. In this way he waited for death in the body of a deer. Bathing in that holy place, he finally gave up that body.

PURPORT

Holy places like Vṛndāvana, Hardwar, Prayāga and Jagannātha Purī are especially meant for the execution of devotional service. Vṛndāvana specifically is the most exalted and preferred holy place for Vaiṣṇava devotees of Lord Kṛṣṇa who are aspiring to return back to Godhead, the Vaikuṇṭha planets. There are many devotees in Vṛndāvana who regularly bathe in the Yamunā, and this cleanses all the contamination of the material world. By constantly chanting and hearing the holy names and pastimes of the Supreme Lord, one certainly becomes purified and becomes a fit candidate for liberation. However, if one purposefully falls victim to sense gratification, he has to be punished, at least for one lifetime, like Bharata Mahārāja.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "A Description of the Character of Bharata Mahārāja."*

CHAPTER NINE

The Supreme Character of Jaḍa Bharata

In this chapter Bharata Mahārāja's attainment of the body of a *brāhmaṇa* is described. In this body he remained like one dull, deaf and dumb, so much so that when he was brought before the goddess Kālī to be killed as a sacrifice, he never protested but remained silent. After having given up the body of a deer, he took birth in the womb of the youngest wife of a *brāhmaṇa*. In this life he could also remember the activities of his past life, and in order to avoid the influence of society, he remained like a deaf and dumb person. He was very careful not to fall down again. He did not mix with anyone who was not a devotee. This process should be adopted by every devotee. As advised by Śrī Caitanya Mahāprabhu: *asat-saṅga-tyāga,—ei vaiṣṇava-ācāra.* One should strictly avoid the company of nondevotees, even though they may be family members. When Bharata Mahārāja was in the body of a *brāhmaṇa*, the people in the neighborhood thought of him as a crazy, dull fellow, but within he was always chanting and remembering Vāsudeva, the Supreme Personality of Godhead. Although his father wanted to give him an education and purify him as a *brāhmaṇa* by offering him the sacred thread, he remained in such a way that his father and mother could understand that he was crazy and not interested in the reformatory method. Nonetheless, he remained fully Kṛṣṇa conscious, even without undergoing such official ceremonies. Due to his silence, some people who were no better than animals began to tease him in many ways, but he tolerated this. After the death of his father and mother, his stepmother and stepbrothers began to treat him very poorly. They would give him the most condemned food, but still he did not mind; he remained completely absorbed in Kṛṣṇa consciousness. He was ordered by his stepbrothers and mother to guard a paddy field one night, and at that time the leader of a dacoit party took him away and tried to kill him by offering him as a sacrifice before Bhadra Kālī. When the dacoits brought Bharata Mahārāja before the goddess Kālī and raised a chopper to kill him, the goddess Kālī became

immediately alarmed due to the mistreatment of a devotee. She came out of the deity and, taking the chopper in her own hands, killed all the dacoits there. Thus a pure devotee of the Supreme Personality of Godhead can remain silent despite the mistreatment of nondevotees. Rogues and dacoits who misbehave toward a devotee are punished at last by the arrangement of the Supreme Personality of Godhead.

TEXTS 1-2

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरःप्रवरस्य शमदमतपःस्वाध्यायाध्ययनत्याग-सन्तोषतितिक्षाप्रश्रयविद्यानसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा नव सोदर्या अङ्गजा बभूवुर्मिथुनं च यवीयस्यां भार्यायाम् ॥ १ ॥ यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं भरतमुत्सृष्टमृग-शरीरं चरमशरीरेण विप्रत्वं गतमाहुः ॥ २ ॥

śrī-śuka uvāca

atha kasyacid dvija-varasyāṅgiraḥ-pravarasya śama-dama-tapaḥ-svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-jñānānanda-yuktasyātma-sadṛśa-śruta-śīlācāra-rūpaudārya-guṇā nava sodaryā aṅgajā babhūvur mithunaṁ ca yavīyasyāṁ bhāryāyām. yas tu tatra pumāṁs taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam utsṛṣṭa-mṛga-śarīraṁ carama-śarīreṇa vipratvaṁ gatam āhuḥ.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī continued to speak; *atha*—thereafter; *kasyacit*—of some; *dvija-varasya*—*brāhmaṇa; aṅgiraḥ-pravarasya*—who came in the dynasty of the great saint Aṅgirā; *śama*—control of the mind; *dama*—control of the senses; *tapaḥ*—practice of austerities and penances; *svādhyāya*—recitation of the Vedic literatures; *adhyayana*—studying; *tyāga*—renunciation; *santoṣa*—satisfaction; *titikṣā*—tolerance; *praśraya*—very gentle; *vidyā*—knowledge; *anasūya*—without envy; *ātma-jñāna-ānanda*—satisfied in self-realization; *yuktasya*—who was qualified with; *ātma-sadṛśa*—and exactly like himself; *śruta*—in education; *śīla*—in character; *ācāra*—in behavior; *rūpa*—in beauty; *audārya*—in magnanimity; *guṇāḥ*—

possessing all these qualities; *nava sa-udaryāḥ*—nine brothers born of the same womb; *aṅga-jāḥ*—sons; *babhūvuḥ*—were born; *mithunam*—a twin brother and sister; *ca*—and; *yavīyasyām*—in the youngest; *bhāryāyām*—wife; *yaḥ*—who; *tu*—but; *tatra*—there; *pumān*—the male child; *tam*—him; *parama-bhāgavatam*—the most exalted devotee; *rāja-ṛṣi*—of saintly kings; *pravaram*—most honored; *bharatam*—Bharata Mahārāja; *utsṛṣṭa*—having given up; *mṛga-śarīram*—the body of a deer; *carama-śarīreṇa*—with the last body; *vipratvam*—being a *brāhmaṇa; gatam*—obtained; *āhuḥ*—they said.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: My dear King, after giving up the body of a deer, Bharata Mahārāja took birth in a very pure brāhmaṇa family. There was a brāhmaṇa who belonged to the dynasty of Aṅgirā. He was fully qualified with brahminical qualifications. He could control his mind and senses, and he had studied the Vedic literatures and other subsidiary literatures. He was expert in giving charity, and he was always satisfied, tolerant, very gentle, learned and nonenvious. He was self-realized and engaged in the devotional service of the Lord. He remained always in a trance. He had nine equally qualified sons by his first wife, and by his second wife he begot twins—a brother and a sister, of which the male child was said to be the topmost devotee and foremost of saintly kings—Bharata Mahārāja. This, then, is the story of the birth he took after giving up the body of a deer.

PURPORT

Bharata Mahārāja was a great devotee, but he did not attain success in one life. In *Bhagavad-gītā* it is said that a devotee who does not fulfill his devotional duties in one life is given the chance to be born in a fully qualified *brāhmaṇa* family or a rich *kṣatriya* or *vaiśya* family. *Śucīnāṁ śrīmatāṁ gehe* (Bg. 6.41). Bharata Mahārāja was the firstborn son of Mahārāja Ṛṣabha in a rich *kṣatriya* family, but due to his willful negligence of his spiritual duties and his excessive attachment to an insignificant deer, he was obliged to take birth as the son of a deer. However, due to his strong position as a devotee, he was gifted with the remembrance of his past life. Being repentant, he remained in a solitary

forest and always thought of Kṛṣṇa. Then he was given the chance to take birth in a very good *brāhmaṇa* family.

TEXT 3

तत्रापि स्वजनसङ्गाच्च भृशमुद्विजमानो भगवतः कर्मबन्धविध्वंसनश्रवणस्मरण-गुणविवरणचरणारविन्दयुगलं मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य ॥ ३ ॥

tatrāpi svajana-saṅgāc ca bhṛśam udvijamāno bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad ātmanaḥ pratighātam āśaṅkamāno bhagavad-anugraheṇānusmṛta-sva-pūrva-janmāvalir ātmānam unmatta-jaḍāndha-badhira-svarūpeṇa darśayām āsa lokasya.

tatra api—in that *brāhmaṇa* birth also; *sva-jana-saṅgāt*—from association with relatives and friends; *ca*—and; *bhṛśam*—greatly; *udvijamānaḥ*—being always afraid that he would fall down again; *bhagavataḥ*—of the Supreme Personality of Godhead; *karma-bandha*—the bondage of the reactions of fruitive activities; *vidhvaṁsana*—which vanquishes; *śravaṇa*—hearing; *smaraṇa*—remembering; *guṇa-vivaraṇa*—hearing descriptions of the qualities of the Lord; *caraṇa-aravinda*—lotus feet; *yugalam*—the two; *manasā*—with the mind; *vidadhat*—always thinking of; *ātmanaḥ*—of his soul; *pratighātam*—obstruction on the path of devotional service; *āśaṅkamānaḥ*—always fearing; *bhagavat-anugraheṇa*—by the special mercy of the Supreme Personality of Godhead; *anusmṛta*—remembered; *sva-pūrva*—his own previous; *janma-āvaliḥ*—string of births; *ātmānam*—himself; *unmatta*—mad; *jaḍa*—dull; *andha*—blind; *badhira*—and deaf; *svarūpeṇa*—with these features; *darśayām āsa*—he exhibited; *lokasya*—to people in general.

TRANSLATION

Due to his being especially gifted with the Lord's mercy, Bharata Mahārāja could remember the incidents of his past life. Although he received the body of a brāhmaṇa, he was still very much afraid

of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman—dull, blind and deaf—so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of nondevotee associates.

PURPORT

Every living entity is bound by different activities due to association with the modes of nature. As stated in *Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* "This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

We get different types of bodies among 8,400,000 species according to our *karma. Karmaṇā daiva-netreṇa:* we work under the influence of material nature contaminated by the three modes, and thus we get a certain type of body according to superior order. This is called *karma-bandha.* To get out of this *karma-bandha,* one must engage himself in devotional service. Then one will not be affected by the modes of material nature.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) To remain immune from the material qualities, one must engage himself in devotional service—*śravaṇaṁ kīrtanaṁ viṣṇoḥ.* That is the perfection of life. When Mahārāja Bharata took birth as a *brāhmaṇa,* he was not very interested in the duties of a *brāhmaṇa,* but within he remained a pure Vaiṣṇava, always thinking of the lotus feet of the Lord. As advised in *Bhagavad-gītā:*

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. This is the only process by which one can be saved from the danger of repeated birth and death.

TEXT 4

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमनाआसमावर्तनात्संस्कारान् यथोपदेशं विदधान उपनीतस्य च पुनः शौचाचमनादीन् कर्मनियमानन-भिप्रेतानपि समशिक्षयदनुशिष्टेन हि भाव्यं पितुः पुत्रेणेति ॥ ४ ॥

tasyāpi ha vā ātmajasya vipraḥ putra-snehānubaddha-manā āsamāvartanāt saṁskārān yathopadeśaṁ vidadhāna upanītasya ca punaḥ śaucācamanādīn karma-niyamān anabhipretān api samaśikṣayad anuśiṣṭena hi bhāvyaṁ pituḥ putreṇeti.

tasya—of him; *api ha vā*—certainly; *ātma-jasya*—of his son; *vipraḥ*—the *brāhmaṇa* father of Jaḍa Bharata (mad, crazy Bharata); *putra-sneha-anubaddha-manāḥ*—who was obliged by affection for his son; *ā-sama-āvartanāt*—until the end of the *brahmacarya-āśrama; saṁskārān*—the purificatory processes; *yathā-upadeśam*—as prescribed in the *śāstras; vidadhānaḥ*—performing; *upanītasya*—of one who has a sacred thread; *ca*—also; *punaḥ*—again; *śauca-ācamana-ādīn*—practice of cleanliness, washing of the mouth, legs and hands, etc.; *karma-niyamān*—the regulative principles of fruitive activities; *anabhipretān api*—although not wanted by Jaḍa Bharata; *samaśikṣayat*—taught; *anuśiṣṭena*—taught to follow the regulative principles; *hi*—indeed; *bhāvyam*—should be; *pituḥ*—from the father; *putreṇa*—the son; *iti*—thus.

TRANSLATION

The brāhmaṇa father's mind was always filled with affection for his son, Jaḍa Bharata [Bharata Mahārāja]. Therefore he was always attached to Jaḍa Bharata. Because Jaḍa Bharata was unfit to enter the gṛhastha-āśrama, he simply executed the purificatory process up to the end of the brahmacarya-āśrama. Although Jaḍa Bharata was unwilling to accept his father's instructions, the brāhmaṇa nonetheless instructed him in how to keep clean and how to wash, thinking that the son should be taught by the father.

PURPORT

Jaḍa Bharata was Bharata Mahārāja in the body of a *brāhmaṇa*, and he outwardly conducted himself as if he were dull, deaf, dumb and blind. Actually he was quite alert within. He knew perfectly well of the results of fruitive activity and the results of devotional service. In the body of a *brāhmaṇa*, Mahārāja Bharata was completely absorbed in devotional service within; therefore it was not at all necessary for him to execute the regulative principles of fruitive activity. As confirmed in *Śrīmad-Bhāgavatam: svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam* (*Bhāg.* 1.2.13). One has to satisfy Hari, the Supreme Personality of Godhead. That is the perfection of the regulative principles of fruitive activity. Besides that, it is stated in *Śrīmad-Bhāgavatam:*

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [*dharma*] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (*Bhāg.* 1.2.8) These *karma-kāṇḍa* activities are required as long as one has not developed Kṛṣṇa consciousness. If one is developed in Kṛṣṇa consciousness, there is no need to execute the prior regulative principles of *karma-kāṇḍa*. Śrīla Mādhavendra Purī said, "O regulative principles of *karma-kāṇḍa*, please excuse me. I cannot follow all these regulative principles, for I am fully engaged in devotional service." He expressed the desire to sit somehwere beneath a tree and continue chanting the Hare Kṛṣṇa *mahā-mantra*. Consequently he did not execute all the regulative principles. Similarly, Haridāsa Ṭhākura was born in a Mohammedan family. From the very beginning of his life he was never trained in the *karma-kāṇḍa* system, but because he was always chanting the holy name of the Lord, Śrī Caitanya Mahāprabhu accepted him as *nāmācārya*, the authority in chanting the holy name. As Jaḍa Bharata, Bharata Mahārāja was always engaged in devotional service within his mind. Since he had executed the regulative principles

continuously for three lives, he was not interested in continuing to execute them, although his *brāhmaṇa* father wanted him to do so.

TEXT 5

स चापि तदु ह पितृसंनिधावेवासध्रीचीनमिव स्म करोति छन्दांस्य-ध्यापयिष्यन् सह व्याहृतिभिः सप्रणवशिरस्त्रिपदीं सावित्रीं ग्रैष्म-वासन्तिकान्मासानधीयानमप्यसमवेतरूपं ग्राहयामास ॥ ५ ॥

sa cāpi tad u ha pitṛ-sannidhāv evāsadhrīcīnam iva sma karoti chandāṁsy adhyāpayiṣyan saha vyāhṛtibhiḥ sapraṇava-śiras tripadīṁ sāvitrīṁ graiṣma-vāsantikān māsān adhīyānam apy asamaveta-rūpaṁ grāhayām āsa.

saḥ—he (Jaḍa Bharata); *ca*—also; *api*—indeed; *tat u ha*—that which was instructed by his father; *pitṛ-sannidhau*—in the presence of his father; *eva*—even; *asadhrīcīnam iva*—not correct, as if he could not understand anything; *sma karoti*—used to perform; *chandāṁsi adhyāpayiṣyan*—desiring to teach him Vedic *mantras* during the months beginning with Śrāvaṇa or during the period of Cāturmāsya; *saha*—along with; *vyāhṛtibhiḥ*—the utterance of the names of the heavenly planets (*bhūḥ, bhuvaḥ, svaḥ*); *sa-praṇava-śiraḥ*—headed by *oṁkāra; tri-padīm*—three-footed; *sāvitrīm*—the Gāyatrī *mantra; graiṣma-vāsantikān*—for four months, beginning with Caitra, on the fifteenth of May; *māsān*—the months; *adhīyānam api*—although fully studying; *asamaveta-rūpam*—in an incomplete form; *grāhayām āsa*—he made him learn.

TRANSLATION

Jaḍa Bharata behaved before his father like a fool, despite his father's adequately instructing him in Vedic knowledge. He behaved in that way so that his father would know that he was unfit for instruction and would abandon the attempt to instruct him further. He would behave in a completely opposite way. Although instructed to wash his hands after evacuating, he would wash them before. Nonetheless, his father wanted to give him Vedic instruc-

tions during the spring and summer. He tried to teach him the Gāyatrī mantra along with oṁkāra and vyāhṛti, but after four months, his father still was not successful in instructing him.

TEXT 6

एवं स्वतनुज आत्मन्यनुरागावेशितचित्तः शौचाध्ययनव्रतनियम-गुर्वनलशुश्रूषणाद्यौपकुर्वाणककर्माण्यनभियुक्तान्यपि समनुशिष्टेन भाव्यमित्यसदाग्रहः पुत्रमनुशास्य स्वयं तावद् अनधिगतमनोरथः कालेनाप्रमत्तेन स्वयं गृह एव प्रमत्त उपसंहृतः ॥ ६ ॥

evaṁ sva-tanuja ātmany anurāgāveśita-cittaḥ śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇy anabhiyuktāny api samanuśiṣṭena bhāvyam ity asad-āgrahaḥ putram anuśāsya svayaṁ tāvad anadhigata-manorathaḥ kālenāpramattena svayaṁ gṛha eva pramatta upasaṁhṛtaḥ.

evam—thus; *sva*—own; *tanu-je*—in his son, Jaḍa Bharata; *ātmani*—whom he considered to be himself; *anurāga-āveśita-cittaḥ*—the *brāhmaṇa* who was absorbed in love for his son; *śauca*—cleanliness; *adhyayana*—study of Vedic literature; *vrata*—accepting all the vows; *niyama*—regulative principles; *guru*—of the spiritual master; *anala*—of the fire; *śuśrūṣaṇa-ādi*—the service, etc.; *aupakurvāṇaka*—of the *brahmacarya-āśrama; karmāṇi*—all the activities; *anabhiyuktāni api*—although not liked by his son; *samanuśiṣṭena*—fully instructed: *bhāvyam*—should be; *iti*—thus; *asat-āgrahaḥ*—having unsuitable obstinacy; *putram*—his son; *anuśāsya*—instructing; *svayam*—himself: *tāvat*—in that way; *anadhigata-manorathaḥ*—not having fulfilled his desires: *kālena*—by the influence of time; *apramattena*—which is not forgetful; *svayam*—he himself; *gṛhe*—to his home; *eva*—certainly: *pramattaḥ*—being madly attached; *upasaṁhṛtaḥ*—died.

TRANSLATION

The brāhmaṇa father of Jaḍa Bharata considered his son his heart and soul, and therefore he was very much attached to him.

He thought it wise to educate his son properly, and being absorbed in this unsuccessful endeavor, he tried to teach his son the rules and regulations of brahmacarya—including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son in this way, but all his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful. Like everyone, this brāhmaṇa was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away.

PURPORT

Those too attached to family life, who forget that death comes in the future to take them away, become attached and unable to finish their duty as human beings. The duty of human life is to solve all the problems of life, but instead people remain attached to family affairs and duties. Although they forget death, death will not forget them. Suddenly they will be kicked off the platform of a peaceful family life. One may forget that he has to die, but death never forgets. Death comes always at the right time. The *brāhmaṇa* father of Jaḍa Bharata wanted to teach his son the process of *brahmacarya*, but he was unsuccessful due to his son's unwillingness to undergo the process of Vedic advancement. Jaḍa Bharata was simply concerned with returning home, back to Godhead, by executing devotional service through *śravaṇaṁ kīrtanaṁ viṣṇoḥ*. He did not care for the Vedic instructions of his father. When one is fully interested in the service of the Lord, he does not need to follow all the regulative principles enunciated in the *Vedas*. Of course, for an ordinary man, the Vedic principles are imperative. No one can avoid them. But when one has attained the perfection of devotional service, it is not very important to follow the Vedic principles. Lord Kṛṣṇa advised Arjuna to ascend to the platform of *nistraiguṇya*, the transcendental position above the Vedic principles.

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

TEXT 7

अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनुसंस्थया पतिलोकमगात् ॥ ७ ॥

atha yavīyasī dvija-satī sva-garbha-jātaṁ mithunaṁ sapatnyā upanyasya svayam anusaṁsthayā patilokam agāt.

atha—thereafter; *yavīyasī*—the youngest; *dvija-satī*—wife of the *brāhmaṇa; sva-garbha-jātam*—born of her womb; *mithunam*—the twins; *sapatnyai*—unto the co-wife; *upanyasya*—entrusting; *svayam*—personally; *anusaṁsthayā*—by following her husband; *pati-lokam*—the planet named Patiloka; *agāt*—went to.

TRANSLATION

Thereafter, the brāhmaṇa's younger wife, after entrusting her twin children—the boy and girl—to the elder wife, departed for Patiloka, voluntarily dying with her husband.

TEXT 8

पितर्युपरते भ्रातर एनमतत्प्रभावविदस्त्रय्यां विद्यायामेव पर्यवसितमतयो न परविद्यायां जडमतिरिति भ्रातुरनुशासननिर्बन्धान्न्यवृत्सन्त ॥ ८ ॥

pitary uparate bhrātara enam atat-prabhāva-vidas trayyāṁ vidyāyām eva paryavasita-matayo na para-vidyāyāṁ jaḍa-matir iti bhrātur anuśāsana-nirbandhān nyavṛtsanta.

pitari uparate—after the death of the father; *bhrātaraḥ*—the stepbrothers; *enam*—unto this Bharata (Jaḍa Bharata); *a-tat-prabhāva-vidaḥ*—without understanding his exalted position; *trayyām*—of the three *Vedas; vidyāyām*—in the matter of material ritualistic knowledge:

eva—indeed; *paryavasita*—settled; *matayaḥ*—whose minds; *na*—not; *para-vidyāyām*—in the transcendental knowledge of spiritual life (devotional service); *jaḍa-matiḥ*—most dull intelligence; *iti*—thus; *bhrātuḥ*—their brother (Jaḍa Bharata); *anuśāsana-nirbandhāt*—from the endeavor to teach; *nyavṛtsanta*—stopped.

TRANSLATION

After the father died, the nine stepbrothers of Jaḍa Bharata, who considered Jaḍa Bharata dull and brainless, abandoned the father's attempt to give Jaḍa Bharata a complete education. The stepbrothers of Jaḍa Bharata were learned in the three Vedas—the Ṛg Veda, Sāma Veda and Yajur Veda—which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jaḍa Bharata.

TEXTS 9-10

स च प्राकृतैर्द्विपदपशुभिरुन्मत्तजडबधिरमूकेत्यभिभाष्यमाणो यदा तदनुरूपाणि प्रभाषते कर्माणि च कार्यमाणः परेच्छया करोति विष्टितो वेतनतो वा याञ्चया यदृच्छया वोपसादितमल्पं बहु मृष्टं कदन्नं वाभ्यवहरति परं नेन्द्रियप्रीतिनिमित्तम् । नित्यनिवृत्तनिमित्तस्वसिद्धविशुद्धानुभवावन्दस्वात्म-लाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावितदेहाभिमानः ॥ ९ ॥

शीतोष्णवातवर्षेषु वृष इवानावृताङ्गः पीनः संहननाङ्गः स्थण्डिलसंवेशना-नुन्मर्दनामज्जनरजसा महामणिरिवानभिव्यक्तब्रह्मवर्चसः कुपटावृतकटिरु-पवीतेनोरुमषिणा द्विजातिरिति ब्रह्मबन्धुरिति संज्ञयातज्ज्ञजनावमतो विचचार ॥ १० ॥

sa ca prākṛtair dvipada-paśubhir unmatta-jaḍa-badhira-mūkety abhibhāṣyamāṇo yadā tad-anurūpāṇi prabhāṣate karmāṇi ca kāryamāṇaḥ parecchayā karoti viṣṭito vetanato vā yācñayā yadṛcchayā vopasāditam alpaṁ bahu mṛṣṭaṁ kadannaṁ vābhyavaharati paraṁ nendriya-prīti-nimittam. nitya-nivṛtta-nimitta-sva-siddha-

viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvanda-nimittayor asambhāvita-dehābhimānaḥ. śītoṣṇa-vāta-varṣeṣu vṛṣa ivānāvṛtāṅgaḥ pīnaḥ saṁhananāṅgaḥ sthaṇḍila-saṁveśanānunmardanāmajjana-rajasā mahāmaṇir ivānabhivyakta-brahma-varcasaḥ kupaṭāvṛta-kaṭir upavītenoru-maṣiṇā dvijātir iti brahma-bandhur iti saṁjñayātaj-jñajanāvamato vicacāra.

saḥ ca—he also; *prākṛtaiḥ*—by common persons who have no access to spiritual knowledge; *dvi-pada-paśubhiḥ*—who are nothing but animals with two legs; *unmatta*—mad; *jaḍa*—dull; *badhira*—deaf; *mūka*—dumb; *iti*—thus; *abhibhāṣyamāṇaḥ*—being addressed; *yadā*—when; *tat-anurūpāṇi*—words suitable to reply to theirs; *prabhāṣate*—he used to speak; *karmāṇi*—activities; *ca*—also; *kāryamāṇaḥ*—being caused to execute; *para-icchayā*—by the order of others; *karoti*—he used to act; *viṣṭitaḥ*—by force; *vetanataḥ*—or by some wages; *vā*—either; *yācñayā*—by begging; *yadṛcchayā*—by its own accord; *vā*—or; *upasāditam*—gotten; *alpam*—a very small quantity; *bahu*—a large quantity; *mṛṣṭam*—very palatable; *kat-annam*—stale, tasteless foods; *vā*—or; *abhyavaharati*—he used to eat; *param*—only; *na*—not; *indriya-prīti-nimittam*—for the satisfaction of the senses; *nitya*—eternally; *nivṛtta*—stopped; *nimitta*—fruitive activity; *sva-siddha*—by self-accomplished; *viśuddha*—transcendental; *anubhava-ānanda*—blissful perception; *sva-ātma-lābha-adhigamaḥ*—who has achieved knowledge of the self; *sukha-duḥkhayoḥ*—in happiness and distress; *dvandva-nimittayoḥ*—in the causes of duality; *asambhāvita-deha-abhimānaḥ*—not identified with the body; *śīta*—in the winter; *uṣṇa*—in the summer; *vāta*—in the wind; *varṣeṣu*—in the rainfall; *vṛṣaḥ*—a bull; *iva*—like; *anāvṛta-aṅgaḥ*—uncovered body; *pīnaḥ*—very strong; *saṁhanana-aṅgaḥ*—whose limbs were firm; *sthaṇḍila-saṁveśana*—from lying down on the ground; *anunmardana*—without any massage; *amajjana*—without bathing; *rajasā*—by dirt; *mahā-maṇiḥ*—highly valuable gem; *iva*—like; *anabhivyakta*—unmanifested; *brahma-varcasaḥ*—spiritual splendor; *ku-paṭa-āvṛta*—covered by a dirty cloth; *kaṭiḥ*—whose loins; *upavītena*—with a sacred thread; *uru-maṣiṇā*—which was highly blackish due to dirt; *dvi-jātiḥ*—born in a *brāhmaṇa* family; *iti*—thus (saying out of contempt); *brahma-bandhuḥ*—a friend of a *brāhmaṇa*; *iti*—thus; *saṁjñayā*—by such names; *a-tat-jña-jana*—by persons not

knowing his real position; *avamataḥ*—being disrespected; *vicacāra*—he wandered.

TRANSLATION

Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men used to call Jaḍa Bharata mad, dull, deaf and dumb. They mistreated him, and Jaḍa Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord—be it a small quantity, palatable, stale or tasteless—he would accept and eat. He never ate anything for sense gratification because he was already liberated from the bodily conception, which induces one to accept palatable or unpalatable food. He was full in the transcendental consciousness of devotional service, and therefore he was unaffected by the dualities arising from the bodily conception. Actually his body was as strong as a bull's, and his limbs were very muscular. He didn't care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never smeared oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which was blackish. Understanding that he was born in a brāhmaṇa family, people would call him a brahma-bandhu and other names. Being thus insulted and neglected by materialistic people, he wandered here and there.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung: *deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra.* One who has no desire to maintain the body or who is not anxious to keep the body in order and who is satisfied in any condition must be either mad or liberated. Actually Bharata Mahārāja in his birth as Jaḍa Bharata was completely liberated from material dualities. He was a *paramahaṁsa* and therefore did not care for bodily comfort.

TEXT 11

यदा तु परत आहारं कर्मवेतनत ईहमानः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि करोति किन्तु न समं विषमं न्यूनमधिकमिति वेद कणपिण्याकफलीकरणकुल्माषस्थालीपुरीषादीन्यप्यमृतवदभ्यवहरति ॥ ११ ॥

yadā tu parata āhāraṁ karma-vetanata īhamānaḥ sva-bhrātṛbhir api kedāra-karmaṇi nirūpitas tad api karoti kintu na samaṁ viṣamaṁ nyūnam adhikam iti veda kaṇa-piṇyāka-phalī-karaṇa-kulmāṣa-sthālīpurīṣādīny apy amṛtavad abhyavaharati.

yadā—when; *tu*—but; *parataḥ*—from others; *āhāram*—food; *karma-vetanataḥ*—in exchange for wages from working; *īhamānaḥ*—looking for; *sva-bhrātṛbhiḥ api*—even by his own stepbrothers; *kedāra-karmaṇi*—in working in the field and adjusting the agricultural work; *nirūpitaḥ*—engaged; *tat api*—at that time also; *karoti*—he used to do; *kintu*—but; *na*—not; *samam*—level; *viṣamam*—uneven; *nyūnam*—deficient; *adhikam*—more raised; *iti*—thus; *veda*—he knew; *kaṇa*—broken rice; *piṇyāka*—oil cakes; *phalī-karaṇa*—the chaff of rice; *kulmāṣa*—worm-eaten grains; *sthālī-purīṣa-ādīni*—burned rice stuck to the pot and so on; *api*—even; *amṛta-vat*—like nectar; *abhyavaharati*—used to eat.

TRANSLATION

Jaḍa Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural field work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread dirt or where to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and ate all this very gladly.

PURPORT

The platform of *paramahaṁsa* is described in *Bhagavad-gītā* (2.15): *sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate.* When one is

callous to all duality, the happiness and distress of this material world, one is fit for *amṛtatva*, eternal life. Bharata Mahārāja was determined to finish his business in this material world, and he did not at all care for the world of duality. He was complete in Kṛṣṇa consciousness and was oblivious to good and evil, happiness and distress. As stated in *Caitanya-caritāmṛta* (*Antya* 4.176):

'dvaite' bhadrābhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda',—saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good and this is bad,' is all a mistake." One has to understand that in the material world of duality, to think that this is good or that this is bad is simply a mental concoction. However, one should not imitate this consciousness; one should actually be situated on the spiritual platform of neutrality.

TEXT 12

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः॥१२॥

atha kadācit kaścid vṛṣala-patir bhadra-kālyai puruṣa-paśum ālabhatāpatya-kāmaḥ.

atha—thereafter; *kadācit*—at some time; *kaścit*—some; *vṛṣala-patiḥ*—the leader of *śūdras* engaged in plundering the property of others; *bhadra-kālyai*—unto the goddess known as Bhadra Kālī; *puruṣa-paśum*—an animal in the shape of a man; *ālabhata*—started to sacrifice; *apatya-kāmaḥ*—desiring a son.

TRANSLATION

At this time, being desirous of obtaining a son, a leader of dacoits who came from a śūdra family wanted to worship the goddess Bhadra Kālī by offering her in sacrifice a dull man, who is considered no better than an animal.

PURPORT

Low-class men such as *śūdras* worship demigods like goddess Kālī, or Bhadra Kālī, for the fulfillment of material desires. To this end, they sometimes kill a human being before the deity. They generally choose a person who is not very intelligent—in other words, an animal in the shape of a man.

TEXT 13

तस्य ह दैवमुक्तस्य पशोः पदवीं तदनुचराः परिधावन्तो निशि निशीथसमये तमसाऽऽवृतायामनधिगतपशव आकस्मिकेन विधिना केदारान् वीरासनेन मृगवराहादिभ्यः संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन्।१३।

tasya ha daiva-muktasya paśoḥ padavīṁ tad-anucarāḥ paridhāvanto niśi niśītha-samaye tamasāvṛtāyām anadhigata-paśava ākasmikena vidhinā kedārān vīrāsanena mṛga-varāhādibhyaḥ saṁrakṣamāṇam aṅgiraḥ-pravara-sutam apaśyan.

tasya—of the leader of the dacoits; *ha*—certainly; *daiva-muktasya*—by chance having escaped; *paśoḥ*—of the human animal; *padavīm*—the path; *tat-anucarāḥ*—his followers or assistants; *paridhāvantaḥ*—searching here and there to find; *niśi*—at night; *niśītha-samaye*—at midnight; *tamasā āvṛtāyām*—being covered by darkness; *anadhigata-paśavaḥ*—not catching the man-animal; *ākasmikena vidhinā*—by the unexpected law of providence; *kedārān*—the fields; *vīra-āsanena*—by a seat on a raised place; *mṛga-varāha-ādibhyaḥ*—from the deer, wild pigs and so on; *saṁrakṣamāṇam*—protecting; *aṅgiraḥ-pravara-sutam*—the son of the *brāhmaṇa* descending from the Āṅgirā family; *apaśyan*—they found.

TRANSLATION

The leader of the dacoits captured a man-animal for sacrifice, but he escaped, and the leader ordered his followers to find him. They ran in different directions but could not find him. Wandering here and there in the middle of the night, covered by dense darkness, they came to a paddy field where they saw the exalted

son of the Āṅgirā family [Jaḍa Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs.

TEXT 14

अथ त एनमनवद्यलक्षणमवमृश्य भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिकागृहमुपनिन्युर्मुदा विकसितवदनाः ॥ १४॥

atha ta enam anavadya-lakṣaṇam avamṛśya bhartṛ-karma-niṣpattiṁ manyamānā baddhvā rasanayā caṇḍikā-gṛham upaninyur mudā vikasita-vadanāḥ.

atha—thereafter; *te*—they (the servants of the leader of the dacoits); *enam*—this (Jaḍa Bharata); *anavadya-lakṣaṇam*—as bearing the characteristics of a dull animal because of a fat body like a bull's and because of being deaf and dumb; *avamṛśya*—recognizing; *bhartṛ-karma-niṣpattim*—the accomplishment of their master's work; *manyamānāḥ*—understanding; *baddhvā*—binding tightly; *rasanayā*—with ropes; *caṇḍikā-gṛham*—to the temple of goddess Kālī; *upaninyuḥ*—brought; *mudā*—with great happiness; *vikasita-vadanāḥ*—with bright faces.

TRANSLATION

The followers and servants of the dacoit chief considered Jaḍa Bharata to possess qualities quite suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kālī.

PURPORT

In some parts of India, animalistic men are still sacrificed before the goddess Kālī. However, such a sacrifice is only performed by *śūdras* and dacoits. Their business is to plunder the wealthy, and to become successful they offer an animalistic man before the goddess Kālī. It should be noted that they never sacrifice an intelligent man before the goddess.

In the body of a *brāhmaṇa*, Bharata Mahārāja appeared deaf and dumb, yet he was the most intelligent man in the world. Nonetheless, being completely surrendered unto the Supreme Personality of Godhead, he remained in that condition and did not protest being brought before the deity for slaughter. As we have learned from the previous verses, he was very strong and could have very easily avoided being bound with ropes, but he did not do anything. He simply depended on the Supreme Personality of Godhead for his protection. Śrīla Bhaktivinoda Ṭhākura describes surrender unto the Supreme Lord in this way:

mārabi rākhabi—yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā

"My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You."

TEXT 15

अथ पणयस्तं स्वविधिनाभिषिच्याहतेन वाससाऽऽच्छाद्य भूषणालेपस्रक्तिलकादिभिरुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाजकिसलयाङ्कुरफलोपहारोपेतया वैशससंस्थया महता गीतस्तुतिमृदङ्गपणवघोषेण च पुरुषपशुं भद्रकाल्याः पुरत उपवेशयामासुः ॥ १५ ॥

atha paṇayas taṁ sva-vidhinābhiṣicyāhatena vāsasācchādya bhūṣaṇālepa-srak-tilakādibhir upaskṛtaṁ bhuktavantaṁ dhūpa-dīpa-mālya-lāja-kisalayāṅkura-phalopahāropetayā vaiśasa-saṁsthayā mahatā gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa ca puruṣa-paśuṁ bhadra-kālyāḥ purata upaveśayām āsuḥ.

atha—thereafter; *paṇayaḥ*—all the followers of the dacoit; *tam*—him (Jaḍa Bharata); *sva-vidhinā*—according to their own ritualistic principles; *abhiṣicya*—bathing; *ahatena*—with new; *vāsasā*—garments; *ācchādya*—covering; *bhūṣaṇa*—ornaments; *ālepa*—smearing the body with sandalwood pulp; *srak*—a flower garland; *tilaka-ādibhiḥ*—with markings on the body and so on; *upaskṛtam*—completely

decorated; *bhuktavantam*—having eaten; *dhūpa*—with incense; *dīpa*—lamps; *mālya*—garlands; *lāja*—parched grain; *kisalaya-aṅkura*—twigs and sprouts; *phala*—fruits; *upahāra*—other paraphernalia; *upetayā*—fully equipped; *vaiśasa-saṁsthayā*—with complete arrangements for sacrifice; *mahatā*—great; *gīta-stuti*—of songs and prayers; *mṛdaṅga*—of the drums; *paṇava*—of the bugles; *ghoṣeṇa*—by vibration; *ca*—also; *puruṣa-paśum*—the man-animal; *bhadra-kālyāḥ*—of the goddess Kālī; *purataḥ*—just in front; *upaveśayām āsuḥ*—made him sit down.

TRANSLATION

After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jaḍa Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kālī, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jaḍa Bharata was then made to sit down before the deity.

PURPORT

In this verse the word *sva-vidhinā* (according to their own ritualistic principles) is very significant. According to the Vedic *śāstras*, everything must be done according to regulative principles, but here it is stated that the thieves and rogues devised their own process for killing an animalistic man. The tamasic *śāstras* give instructions for the sacrifice of an animal like a goat or buffalo before the goddess Kālī, but there is no mention of killing a man, however dull he may be. This process was manufactured by the dacoits themselves; therefore the word *sva-vidhinā* is used. Even at this time there are many sacrifices being conducted without reference to the Vedic scriptures. For instance, in Calcutta recently a slaughterhouse was being advertised as a temple of the goddess Kālī. Meat-eaters foolishly purchase meat from such shops, thinking it different from ordinary meat and taking it to be the *prasāda* of goddess

Kālī. The sacrifice of a goat or a similar animal before the goddess Kālī is mentioned in *śāstras* just to keep people from eating slaughterhouse meat and becoming responsible for the killing of animals. The conditioned soul has a natural tendency toward sex and meat-eating; consequently the *śāstras* grant them some concessions. Actually the *śāstras* aim at putting an end to these abominable activities, but they impart some regulative principles so that gradually meat-eaters and sex hunters will be rectified.

TEXT 16

अथ वृषलराजपणिः पुरुषपशोरसृगासवेन देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसिमतिकरालनिशितमुपाददे॥१६॥

atha vṛṣala-rāja-paṇiḥ puruṣa-paśor asṛg-āsavena devīṁ bhadra-kālīṁ yakṣyamāṇas tad-abhimantritam asim ati-karāla-niśitam upādade.

atha—thereafter; *vṛṣala-rāja-paṇiḥ*—the so-called priest of the leader of the dacoits (one of the thieves); *puruṣa-paśoḥ*—of the animalistic man for being sacrificed (Bharata Mahārāja); *asṛk-āsavena*—with the liquor of blood; *devīm*—to the deity; *bhadra-kālīm*—the goddess Kālī; *yakṣyamāṇaḥ*—desiring to offer; *tat-abhimantritam*—consecrated by the *mantra* of Bhadra Kālī; *asim*—the sword; *ati-karāla*—very fearful; *niśitam*—finely sharpened; *upādade*—he took up.

TRANSLATION

At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaḍa Bharata, whom they imagined to be an animal-man, to the goddess Kālī to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadra Kālī, raised it to kill Jaḍa Bharata.

TEXT 17

इति तेषां वृषलानां रजस्तमःप्रकृतीनां धनमदरजउत्सिक्तमनसां भगवत्कलावीरकुलं कदर्थीकृत्योत्पथेन स्वैरं विहरतां हिंसाविहाराणां कर्मातिदारुणं यद्ब्रह्म-

भूतस्य साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं तदुपलभ्य ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा सहसोच्चचाट सैव देवी भद्रकाली ॥ १७ ॥

iti teṣāṁ vṛṣalānāṁ rajas-tamaḥ-prakṛtīnāṁ dhana-mada-raja-utsikta-manasāṁ bhagavat-kalā-vīra-kulaṁ kadarthī-kṛtyotpathena svairaṁ viharatāṁ hiṁsā-vihārāṇāṁ karmāti-dāruṇaṁ yad brahma-bhūtasya sākṣād brahmarṣi-sutasya nirvairasya sarva-bhūta-suhṛdaḥ sūnāyām apy ananumatam ālambhanaṁ tad upalabhya brahma-tejasāti-durviṣaheṇa dandahyamānena vapuṣā sahasoccacāṭa saiva devī bhadra-kālī.

iti—thus; *teṣām*—of them; *vṛṣalānām*—the *śūdras*, by whom all religious principles are destroyed; *rajaḥ*—in passion; *tamaḥ*—in ignorance; *prakṛtīnām*—having natures; *dhana-mada*—in the form of infatuation by material wealth; *rajaḥ*—by passion; *utsikta*—puffed up; *manasām*—whose minds; *bhagavat-kalā*—an expansion of the plenary expansion of the Supreme Personality of Godhead; *vīra-kulam*—the group of elevated personalities (the *brāhmaṇas*); *kat-arthī-kṛtya*—disrespecting; *utpathena*—by a wrong path; *svairam*—independently; *viharatām*—who are proceeding; *hiṁsā-vihārāṇām*—whose business is to commit violence against others; *karma*—the activity; *ati-dāruṇam*—very fearful; *yat*—that which; *brahma-bhūtasya*—of a self-realized person born in a *brāhmaṇa* family; *sākṣāt*—directly; *brahma-ṛṣi-sutasya*—of the son born of a *brāhmaṇa* exalted in spiritual consciousness; *nirvairasya*—who had no enemies; *sarva-bhūta-suhṛdaḥ*—a well-wisher to all others; *sūnāyām*—at the last moment; *api*—even though; *ananumatam*—not being sanctioned by law; *ālambhanam*—against the desire of the Lord; *tat*—that; *upalabhya*—perceiving; *brahma-tejasā*—with the effulgence of spiritual bliss; *ati-durviṣaheṇa*—being too bright and unbearable; *dandahyamānena*—burning; *vapuṣā*—with a physical body; *sahasā*—suddenly; *uccacāṭa*—fractured (the deity); *sā*—she; *eva*—indeed; *devī*—the goddess; *bhadra-kālī*—Bhadra Kālī.

TRANSLATION

All the rogues and thieves who had made arrangements for the worship of goddess Kālī were low minded and bound to the modes

of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jaḍa Bharata, a self-realized soul born in a brāhmaṇa family. Due to their envy, these dacoits brought him before the goddess Kālī for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jaḍa Bharata. Jaḍa Bharata was the best friend of all living entities. He was no one's enemy, and he was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good brāhmaṇa father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jaḍa Bharata, and the goddess Kālī could not bear this. She could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord. Suddenly the deity's body burst asunder, and the goddess Kālī personally emerged from it in a body burning with an intense and intolerable effulgence.

PURPORT

According to the Vedic injunctions, only an aggressor can be killed. If a person comes with an intent to kill, one can immediately take action and kill in self-defense. It is also stated that one can be killed if he comes to set fire to the home or to pollute or kidnap one's wife. Lord Rāmacandra killed the entire family of Rāvaṇa because Rāvaṇa kidnapped His wife, Sītādevī. However, killing is not sanctioned in the *śāstras* for other purposes. The killing of animals in sacrifice to the demigods, who are expansions of the Supreme Personality of Godhead, is sanctioned for those who eat meat. This is a kind of restriction for meat-eating. In other words, the slaughter of animals is also restricted by certain rules and regulations in the *Vedas*. Considering these points, there was no reason to kill Jaḍa Bharata, who was born in a respectable, highly exalted *brāhmaṇa* family. He was a God-realized soul and a well-wisher to all living entities. The *Vedas* did not at all sanction the killing of Jaḍa Bharata by rogues and thieves. Consequently the goddess Bhadra Kālī emerged from the deity to give protection to the Lord's devotee. Śrīla Viśvanātha Cakravartī Ṭhākura explains that due to the Brahman effulgence of such a devotee as Jaḍa Bharata, the deity was fractured.

Only thieves and rogues in the modes of passion and ignorance and maddened by material opulence offer a man in sacrifice before the goddess Kālī. This is not sanctioned by the Vedic instructions. Presently there are many hundreds and thousands of slaughterhouses throughout the world that are maintained by a puffed-up population mad for material opulence. Such activities are never supported by the *Bhāgavata* school.

TEXT 18

भृशममर्षरोषावेशरभसविलसितभ्रुकुटिविटपकुटिलदंष्ट्रारुणेक्षणाटोपातिभयानकवदना हन्तुकामेवेदं महाट्टहासमतिसंरम्भेण विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्णशीर्ष्णां गलात्स्रवन्तमसृगासवमत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां स्वपार्षदैः सह जगौ ननर्त च विजहार च शिरःकन्दुकलीलया ॥ १८ ॥

bhṛśam amarṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-daṁṣṭrāruṇekṣaṇāṭopāti-bhayānaka-vadanā hantu-kāmevedaṁ mahāṭṭa-hāsam ati-saṁrambheṇa vimuñcantī tata utpatya pāpīyasāṁ duṣṭānāṁ tenaivāsinā vivṛkṇa-śīrṣṇāṁ galāt sravantam asṛg-āsavam atyuṣṇaṁ saha gaṇena nipīyāti-pāna-mada-vihvaloccaistarāṁ sva-pārṣadaiḥ saha jagau nanarta ca vijahāra ca śiraḥ-kanduka-līlayā.

bhṛśam—very highly; *amarṣa*—in intolerance of the offenses; *roṣa*—in anger; *āveśa*—of her absorption; *rabhasa-vilasita*—expanded by the force; *bhru-kuṭi*—of her eyebrows; *viṭapa*—the branches; *kuṭila*—curved; *daṁṣṭra*—teeth; *aruṇa-īkṣaṇa*—of reddish eyes; *āṭopa*—by the agitation; *ati*—very much; *bhayānaka*—fearful; *vadanā*—having a face; *hantu-kāmā*—desirous to destroy; *iva*—as if; *idam*—this universe; *mahā-aṭṭa-hāsam*—a greatly fearful laugh; *ati*—great; *saṁrambheṇa*—because of anger; *vimuñcantī*—releasing; *tataḥ*—from that altar; *utpatya*—coming forth; *pāpīyasām*—of all the sinful; *duṣṭānām*—great offenders; *tena eva asinā*—by that same chopper; *vivṛkṇa*—separated; *śīrṣṇām*—whose heads; *galāt*—from the neck; *sravantam*—oozing out; *asṛk-āsavam*—the blood, compared to an intoxicating beverage; *ati-uṣṇam*—very hot; *saha*—with; *gaṇena*—her associates; *nipīya*—drinking; *ati-pāna*—from drinking so much; *mada*—by

intoxication; *vihvalā*—overwhelmed; *uccaiḥ-tarām*—very loudly; *sva-pārṣadaiḥ*—her own associates; *saha*—with; *jagau*—sang; *nanarta*—danced; *ca*—also; *vijahāra*—played; *ca*—also; *śiraḥ-kanduka*—using the heads as balls; *līlayā*—by sports.

TRANSLATION

Intolerant of the offenses committed, the infuriated goddess Kālī flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaḍa Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls.

PURPORT

It is evident from this verse that the devotees of goddess Kālī are not at all favored by her. It is goddess Kālī's work to kill and punish the demons. Goddess Kālī (Durgā) engages in decapitating many demons, dacoits and other unwanted elements in society. Neglecting Kṛṣṇa consciousness, foolish people try to satisfy the goddess by offering her many abominable things, but ultimately when there is a little discrepancy in this worship, the goddess punishes the worshiper by taking his life. Demoniac people worship goddess Kālī to obtain some material benefit, but they are not excused of the sins performed in the name of worship. To sacrifice a man or animal before the deity is specifically forbidden.

TEXT 19

एवमेव खलु महदभिचारातिक्रमः कार्त्स्न्येनात्मने फलति ॥ १९ ॥

evam eva khalu mahad-abhicārāti-kramaḥ kārtsnyenātmane phalati.

evam eva—in this way; *khalu*—indeed; *mahat*—to great personalities; *abhicāra*—in the form of envy; *ati-kramaḥ*—the limit of offense; *kārtsnyena*—always; *ātmane*—unto oneself; *phalati*—gives the result.

TRANSLATION

When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.

TEXT 20

न वा एतद्विष्णुदत्त महदद्भुतं यदसम्भ्रमः स्वशिरश्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभावसुदृढहृदयग्रन्थीनां सर्वसत्त्वसुहृदात्मनां निर्वैराणां साक्षाद्भगवतानिमिषारिवरायुधेनाप्रमत्तेन तैस्तैर्भावैः परिरक्ष्यमाणानां तत्पादमूलमकुतश्चिद्भयमुपसृतानां भागवतपरमहंसानाम् ॥ २० ॥

na vā etad viṣṇudatta mahad-adbhutaṁ yad asambhramaḥ sva-śiraś-chedana āpatite 'pi vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnāṁ sarva-sattva-suhṛd-ātmanāṁ nirvairāṇāṁ sākṣād bhagavatānimiṣāri-varāyudhenāpramattena tais tair bhāvaiḥ parirakṣyamāṇānāṁ tat-pāda-mūlam akutaścid-bhayam upasṛtānāṁ bhāgavata-paramahaṁsānām.

na—not; *vā*—or; *etat*—this; *viṣṇu-datta*—O Mahārāja Parīkṣit, who was protected by Lord Viṣṇu; *mahat*—a great; *adbhutam*—wonder; *yat*—which; *asambhramaḥ*—lack of perplexity; *sva-śiraḥ-chedane*—when the chopping off of the head; *āpatite*—was about to happen; *api*—even though; *vimukta*—completely liberated from; *deha-ādi-ātma-bhāva*—the false bodily concept of life; *su-dṛḍha*—very strong and tight; *hṛdaya-granthīnām*—of those whose knots within the heart; *sarva-sattva-suhṛt-ātmanām*—of persons who in their hearts always wish well to all living entities; *nirvairāṇām*—who do not find anyone as their enemy; *sākṣāt*—directly; *bhagavatā*—by the Supreme Personality

of Godhead; *animiṣa*—invincible time; *ari-vara*—and the best of weapons, the Sudarśana *cakra; āyudhena*—by Him who possesses the weapons; *apramattena*—not agitated at any time; *taiḥ taiḥ*—by those respective; *bhāvaiḥ*—moods of the Supreme Personality of Godhead; *parirakṣyamāṇānām*—of persons who are protected; *tat-pāda-mūlam*—at the lotus feet of the Supreme Personality of Godhead; *akutaścit*—from nowhere; *bhayam*—fear; *upasṛtānām*—of those who have taken complete shelter; *bhāgavata*—of devotees of the Lord; *parama-haṁsānām*—of the most liberated persons.

TRANSLATION

Śukadeva Gosvāmī then said to Mahārāja Parīkṣit: O Viṣṇudatta, those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarśana cakra] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

PURPORT

These are some of the great qualities of a pure devotee of the Supreme Personality of Godhead. First, a devotee is firmly convinced of his spiritual identity. He never identifies with the body; he is firmly convinced that the spirit soul is different from the body. Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid. He does not even treat an enemy like an enemy. Such are the qualifications of devotees. Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances.

Thus end the Bhaktivedanta purports of the Fifth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Supreme Character of Jaḍa Bharata."*

CHAPTER TEN

The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa

In this chapter Bharata Mahārāja, now Jaḍa Bharata, was successfully accepted by King Rahūgaṇa, ruler of the states known as Sindhu and Sauvīra. The King forced Jaḍa Bharata to carry his palanquin and chastised him because he did not carry it properly. A carrier of King Rahūgaṇa's palanquin was needed, and to fulfill this need the chief carriers found Jaḍa Bharata as the most likely person to do the work. He was therefore forced to carry the palanquin. Jaḍa Bharata, however, did not protest this proud order, but humbly accepted the job and carried the palanquin. While carrying it, however, he was very careful to see that he did not step on an ant, and whenever he saw one, he would stop until the ant had passed. Because of this, he could not keep pace with the other carriers. The King within the palanquin became very disturbed and chastised Jaḍa Bharata with filthy language, but Jaḍa Bharata, being completely freed from the bodily conception, did not protest; he proceeded carrying the palanquin. When he continued as before, the King threatened him with punishment, and being threatened by the King, Jaḍa Bharata began to talk. He protested against the filthy language used by the King when the King chastised him, and the King, hearing the instructions of Jaḍa Bharata, was awakened to his real knowledge. When he came to his consciousness, he understood that he had offended a great, learned and saintly person. At that time he very humbly and respectfully prayed to Jaḍa Bharata. He now wanted to understand the deep meaning of the philosophical words used by Jaḍa Bharata, and with great sincerity, he begged his pardon. He admitted that if one offends the lotus feet of a pure devotee, he is certainly punished by the trident of Lord Śiva.

TEXT 1

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहूगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहननाङ्गो गोखरवद्धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदर्ह उवाह शिबिकां स महानुभावः ॥ १ ॥

śrī-śuka uvāca

atha sindhu-sauvīra-pate rahūgaṇasya vrajata ikṣumatyās taṭe tat-kula-patinā śibikā-vāha-puruṣānveṣaṇa-samaye daivenopasāditaḥ sa dvija-vara upalabdha eṣa pīvā yuvā saṁhananāṅgo go-kharavad dhuraṁ voḍhum alam iti pūrva-viṣṭi-gṛhītaiḥ saha gṛhītaḥ prasabham atad-arha uvāha śibikāṁ sa mahānubhāvaḥ.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī continued to speak: *atha*—thus; *sindhu-sauvīra-pateḥ*—of the ruler of the states known as Sindhu and Sauvīra; *rahū-gaṇasya*—the King known as Rahūgaṇa; *vrajataḥ*—while going (to the *āśrama* of Kapila); *ikṣu-matyāḥ taṭe*—on the bank of the river known as Ikṣumatī; *tat-kula-patinā*—by the leader of the palanquin carriers; *śibikā-vāha*—to become a carrier of the palanquin; *puruṣa-anveṣaṇa-samaye*—at the time of searching for a man; *daivena*—by chance; *upasāditaḥ*—led near; *saḥ*—that; *dvija-varaḥ*—Jaḍa Bharata, the son of a *brāhmaṇa;* *upalabdhaḥ*—obtained; *eṣaḥ*—this man; *pīvā*—very strong and stout; *yuvā*—young; *saṁhanana-aṅgaḥ*—having very firm limbs; *go-khara-vat*—like a cow or an ass; *dhuram*—a load; *voḍhum*—to carry; *alam*—able; *iti*—thus thinking; *pūrva-viṣṭi-gṛhītaiḥ*—others who were formerly forced to do the task; *saha*—with; *gṛhītaḥ*—being taken; *prasabham*—by force; *a-tat-arhaḥ*—although not fit for carrying the palanquin; *uvāha*—carried; *śibikām*—the palanquin; *saḥ*—he; *mahā-anubhāvaḥ*—a great soul.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, after this, King Rahūgaṇa, ruler of the states known as Sindhu and Sauvīra, was

going to Kapilāśrama. When the King's chief palanquin carriers reached the banks of the River Ikṣumatī, they needed another carrier. Therefore they began searching for someone, and by chance they came upon Jaḍa Bharata. They considered the fact that Jaḍa Bharata was very young and strong and had firm limbs. Like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jaḍa Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

TEXT 2

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न समाहिता पुरुषगतिस्तदा विषमगतां स्वशिबिकां रहूगण उपधार्य पुरुषानधिवहत आह हे वोढारः साध्वतिक्रमत किमिति विषममुह्यते यानमिति ॥ २ ॥

yadā hi dvija-varasyeṣu-mātrāvalokānugater na samāhitā puruṣa-gatis tadā viṣama-gatāṁ sva-śibikāṁ rahūgaṇa upadhārya puruṣān adhivahata āha he voḍhāraḥ sādhv atikramata kim iti viṣamam uhyate yānam iti.

yadā—when; *hi*—certainly; *dvija-varasya*—of Jaḍa Bharata; *iṣu-mātra*—the measurement of an arrow (three feet) ahead; *avaloka-anugateḥ*—from moving only after glancing; *na samāhitā*—not united; *puruṣa-gatiḥ*—the movement of the carriers; *tadā*—at that time; *viṣama-gatām*—becoming uneven; *sva-śibikām*—his own palanquin; *rahūgaṇaḥ*—King Rahūgaṇa; *upadhārya*—understanding; *puruṣān*—unto the men; *adhivahataḥ*—who were carrying the palanquin; *āha*—said; *he*—oh; *voḍhāraḥ*—carriers of the palanquin; *sādhu atikramata*—please walk evenly so that there will not be bouncing; *kim iti*—for what reason; *viṣamam*—uneven; *uhyate*—is being carried; *yānam*—the palanquin; *iti*—thus.

TRANSLATION

The palanquin, however, was very erratically carried by Jaḍa Bharata due to his sense of nonviolence. As he stepped forward, he checked before him every three feet to see whether he was about

to step on ants. Consequently he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahūgaṇa immediately asked the carriers, "Why are you carrying this palanquin unevenly? Better carry it properly."

PURPORT

Although Jaḍa Bharata was forced to carry the palanquin, he did not give up his sympathetic feelings toward the poor ants passing on the road. A devotee of the Lord does not forget his devotional service and other favorable activities, even when he is in a most distressful condition. Jaḍa Bharata was a qualified *brāhmaṇa*, highly elevated in spiritual knowledge, yet he was forced to carry the palanquin. He did not mind this, but while walking on the road, he could not forget his duty to avoid killing even an ant. A Vaiṣṇava is never envious or unnecessarily violent. There were many ants on the path, but Jaḍa Bharata took care by looking ahead three feet. When the ants were no longer in his way, he would place his foot on the ground. A Vaiṣṇava is always very kind at heart to all living entities. In His *sāṅkhya-yoga*, Lord Kapiladeva explains: *suhṛdaḥ sarva-dehinām*. Living entities assume different bodily forms. Those who are not Vaiṣṇavas consider only human society worthy of their sympathy, but Kṛṣṇa claims to be the supreme father of all life forms. Consequently the Vaiṣṇava takes care not to annihilate untimely or unnecessarily any life form. All living entities have to fulfill a certain duration for being encaged in a particular type of material body. They have to finish the duration allotted a particular body before being promoted or evolved to another body. Killing an animal or any other living being simply places an impediment in the way of his completing his term of imprisonment in a certain body. One should therefore not kill bodies for one's sense gratification, for this will implicate one in sinful activity.

TEXT 3

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरीयाच्छङ्कितमनसस्तं विज्ञापयांबभूवुः ॥ ३ ॥

atha ta īśvara-vacaḥ sopālambham upākarṇyopāya-turīyāc chaṅkita-manasas taṁ vijñāpayāṁ babhūvuḥ.

atha—thus; *te*—they (the carriers of the palanquin); *īśvara-vacaḥ*—the words of the master, King Rahūgaṇa; *sa-upālambham*—with reproach; *upākarṇya*—hearing; *upāya*—the means; *turīyāt*—from the fourth one; *śaṅkita-manasaḥ*—whose minds were afraid; *tam*—him (the King); *vijñāpayām babhūvuḥ*—informed.

TRANSLATION

When the palanquin carriers heard the threatening words of Mahārāja Rahūgaṇa, they became very afraid of his punishment and began to speak to him as follows.

PURPORT

According to political science, a king sometimes tries to pacify his subordinates, sometimes chastises them, sometimes derides them and sometimes rewards them. In this way the king rules his subordinates. The bearers of the palanquin could understand that the King was angry and that he would chastise them.

TEXT 4

न वयं नरदेव प्रमत्ता भवन्नियमानुपथाः साध्वेव वहामः । अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमु ह वयं पारयाम इति ॥ ४ ॥

na vayaṁ nara-deva pramattā bhavan-niyamānupathāḥ sādhv eva vahāmaḥ. ayam adhunaiva niyukto 'pi na drutaṁ vrajati nānena saha voḍhum u ha vayaṁ pārayāma iti.

na—not; *vayam*—we; *nara-deva*—O lord among human beings (the king is supposed to be the representative of *deva*, the Supreme Personality of Godhead); *pramattāḥ*—neglectful in our duties; *bhavat-niyama-anupathāḥ*—who are always obedient to your order; *sādhu*—properly; *eva*—certainly; *vahāmaḥ*—we are carrying; *ayam*—this man; *adhunā*—just recently; *eva*—indeed; *niyuktaḥ*—being engaged to work with us; *api*—although; *na*—not; *drutam*—very quickly; *vrajati*—works; *na*—not; *anena*—him; *saha*—with; *voḍhum*—to carry; *u ha*—oh; *vayam*—we; *pārayāmaḥ*—are able; *iti*—thus.

TRANSLATION

O lord, please note that we are not at all negligent in discharging our duties. We have been faithfully carrying this palanquin according to your desire, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin with him.

PURPORT

The other palanquin carriers were *śūdras*, whereas Jaḍa Bharata was not only a high-caste *brāhmaṇa* but also a great devotee. *Śūdras* do not sympathize with other living beings, but a Vaiṣṇava cannot act like a *śūdra*. Whenever a *śūdra* and a *brāhmaṇa* Vaiṣṇava are combined, there will certainly be imbalance in the execution of duties. The *śūdras* were walking with the palanquin without at all caring for the ants on the ground, but Jaḍa Bharata could not act like a *śūdra*, and therefore difficulty arose.

TEXT 5

सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य निशम्य कृपणवचो राजा रहूगण उपासितवृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव रजसाऽऽवृतमतिराह ॥ ५ ॥

sāṁsargiko doṣa eva nūnam ekasyāpi sarveṣāṁ sāṁsargikāṇāṁ bhavitum arhatīti niścitya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi nisargeṇa balāt kṛta īṣad-utthita-manyur avispaṣṭa-brahma-tejasaṁ jāta-vedasam iva rajasāvṛta-matir āha.

sāṁsargikaḥ—resulting from intimate association; *doṣaḥ*—a fault; *eva*—indeed; *nūnam*—certainly; *ekasya*—of one; *api*—although; *sarveṣām*—of all other; *sāṁsargikāṇām*—persons associated with him; *bhavitum*—to become; *arhati*—is able; *iti*—thus; *niścitya*—ascertaining; *niśamya*—by hearing; *kṛpaṇa-vacaḥ*—the words of the poor servants, who were very afraid of being punished; *rājā*—the King;

rahūgaṇaḥ—Rahūgaṇa; *upāsita-vṛddhaḥ*—having served and heard from many elderly sages; *api*—in spite of; *nisargeṇa*—by his personal nature, which was that of a *kṣatriya; balāt*—by force; *kṛtaḥ*—done; *īṣat*—slightly; *utthita*—awakened; *manyuḥ*—whose anger; *avispaṣṭa*—not being distinctly visible; *brahma-tejasam*—his (Jaḍa Bharata's) spiritual effulgence; *jāta-vedasam*—a fire covered by ashes in Vedic ritualistic ceremonies; *iva*—like; *rajasā āvṛta*—covered by the mode of passion; *matiḥ*—whose mind; *āha*—said.

TRANSLATION

King Rahūgaṇa could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahūgaṇa's mind was covered by the mode of passion, and he therefore spoke as follows to Jaḍa Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

PURPORT

The distinction between *rajo-guṇa* and *sattva-guṇa* is explained in this verse. Although the King was very upright and advanced in political science and governmental management, he was nonetheless in the mode of passion, and therefore, due to a slight agitation, he became angry. Jaḍa Bharata, despite all kinds of injustice endured because of his deaf and dumb display, remained silent by the strength of his spiritual advancement. Nonetheless his *brahma-tejaḥ*, his Brahman effulgence, was indistinctly visible in his person.

TEXT 6

अहो कष्टं भ्रातर्व्यक्तमुरु परिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान् सखे नो एवापर एते

सङ्घट्टिन इति बहु विप्रलब्धोऽप्यविद्यया रचितद्रव्यगुणकर्माशयस्वचरमकलेवरेऽवस्तुनि संस्थानविशेषेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां पूर्ववदुवाह ॥ ६ ॥

aho kaṣṭaṁ bhrātar vyaktam uru-pariśrānto dīrgham adhvānam eka eva ūhivān suciraṁ nāti-pīvā na saṁhananāṅgo jarasā copadruto bhavān sakhe no evāpara ete saṅghaṭṭina iti bahu-vipralabdho 'py avidyayā racita-dravya-guṇa-karmāśaya-sva-carama-kalevare 'vastuni saṁsthāna-viśeṣe 'haṁ mamety anadhyāropita-mithyā-pratyayo brahma-bhūtas tūṣṇīṁ śibikāṁ pūrvavad uvāha.

aho—alas; *kaṣṭam*—how troublesome it is; *bhrātaḥ*—my dear brother; *vyaktam*—clearly; *uru*—very much; *pariśrāntaḥ*—fatigued; *dīrgham*—a long; *adhvānam*—path; *ekaḥ*—alone; *eva*—certainly; *ūhivān*—you have carried; *su-ciram*—for a long time; *na*—not; *ati-pīvā*—very strong and stout; *na*—nor; *saṁhanana-aṅgaḥ*—having a firm, tolerant body; *jarasā*—by old age; *ca*—also; *upadrutaḥ*—disturbed; *bhavān*—yourself; *sakhe*—my friend; *no eva*—not certainly; *apare*—the other; *ete*—all these; *saṅghaṭṭinaḥ*—co-workers; *iti*—thus; *bahu*—very much; *vipralabdhaḥ*—sarcastically criticized; *api*—although; *avidyayā*—by nescience; *racita*—manufactured; *dravya-guṇa-karma-āśaya*—in a combination of material elements, material qualities, and the results of past activities and desires; *sva-carama-kalevare*—in the body, which is moved by the subtle elements (mind, intelligence and ego); *avastuni*—in such physical things; *saṁsthāna-viśeṣe*—having a particular disposition; *aham mama*—I and mine; *iti*—in this way; *anadhyāropita*—not interposed; *mithyā*—false; *pratyayaḥ*—belief; *brahma-bhūtaḥ*—who was self-realized, standing on the Brahman platform; *tūṣṇīm*—being silent; *śibikām*—the palanquin; *pūrva-vat*—as before; *uvāha*—carried.

TRANSLATION

King Rahūgaṇa told Jaḍa Bharata: How troublesome this is, my dear brother. You certainly appear very fatigued because you have

carried this palanquin alone without assistance for a long time and for a long distance. Besides that, due to your old age you have become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren't your fellow carriers cooperating with you?

In this way the King criticized Jaḍa Bharata with sarcastic words, yet despite being criticized in this way, Jaḍa Bharata had no bodily conception of the situation. He knew that he was not the body, for he had attained his spiritual identity. He was neither fat, lean nor thin, nor had he anything to do with a lump of matter, a combination of the five gross and three subtle elements. He had nothing to do with the material body and its two hands and legs. In other words, he had completely realized his spiritual identity [ahaṁ brahmāsmi]. He was therefore unaffected by this sarcastic criticism from the King. Without saying anything, he continued carrying the palanquin as before.

PURPORT

Jaḍa Bharata was completely liberated. He did not even care when the dacoits attempted to kill his body; he knew that he certainly was not the body. Even if the body were killed, he would not have cared, for he was thoroughly convinced of the proposition found in *Bhagavad-gītā* (2.20): *na hanyate hanyamāne śarīre.* He knew that he could not be killed even if his body were killed. Although he did not protest, the Supreme Personality of Godhead in His agent could not tolerate the injustice of the dacoits; therefore he was saved by the mercy of Kṛṣṇa, and the dacoits were killed. In this case, while carrying the palanquin, he also knew that he was not the body. This body was very strong and stout, in sound condition and quite competent to carry the palanquin. Due to his being freed from the bodily conception, the sarcastic words of the King did not at all affect him. The body is created according to one's *karma*, and material nature supplies the ingredients for the development of a certain type of body. The soul the body covers is different from the bodily construction: therefore anything favorable or mischievous done to the body does not affect the spirit soul. The Vedic injunction is *asaṅgo hy ayaṁ puruṣaḥ:* the spirit soul is always unaffected by material arrangements.

TEXT 7

अथ पुनः स्वशिबिकायां विषमगतायां प्रकुपित उवाच रहूगणः किमिदमरे त्वं जीवन्मृतो मां कदर्थीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सां दण्डपाणिरिव जनताया यथा प्रकृतिं स्वां भजिष्यस इति ॥ ७ ॥

atha punaḥ sva-śibikāyāṁ viṣama-gatāyāṁ prakupita uvāca rahūgaṇaḥ kim idam are tvaṁ jīvan-mṛto māṁ kadarthī-kṛtya bhartṛ-śāsanam aticarasi pramattasya ca te karomi cikitsāṁ daṇḍa-pāṇir iva janatāyā yathā prakṛtiṁ svāṁ bhajiṣyasa iti.

atha—thereafter; *punaḥ*—again; *sva-śibikāyām*—in his own palanquin; *viṣama-gatāyām*—being unevenly carried because of Jaḍa Bharata's not walking properly; *prakupitaḥ*—becoming very angry; *uvāca*—said; *rahūgaṇaḥ*—King Rahūgaṇa; *kim idam*—what is this nonsense; *are*—O fool; *tvam*—you; *jīvat*—living; *mṛtaḥ*—dead; *mām*—me; *kat-arthī-kṛtya*—neglecting; *bhartṛ-śāsanam*—chastisement by the master; *aticarasi*—you are overstepping; *pramattasya*—who are almost crazy; *ca*—also; *te*—your; *karomi*—I shall do; *cikitsām*—proper treatment; *daṇḍa-pāṇiḥ iva*—like Yamarāja; *janatāyāḥ*—of the people in general; *yathā*—so that; *prakṛtim*—natural position; *svām*—your own; *bhajiṣyase*—you will take to; *iti*—thus.

TRANSLATION

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: You rascal, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience I shall now punish you just as Yamarāja, the superintendent of death, punishes sinful people. I shall give you proper treatment so that you will come to your senses and do the correct thing.

TEXT 8

एवं बह्वबद्धमपि भाषमाणं नरदेवाभिमानं रजसा तमसानुविद्धेन मदेन तिरस्कृताशेषभगवत्प्रियनिकेतं पण्डितमानिनं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूतसुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान इव विगतस्मय इदमाह ॥ ८ ॥

evaṁ bahv abaddham api bhāṣamāṇaṁ nara-devābhimānaṁ rajasā tamasānuviddhena madena tiraskṛtāśeṣa-bhagavat-priya-niketaṁ paṇḍita-māninaṁ sa bhagavān brāhmaṇo brahma-bhūta-sarva-bhūta-suhṛd-ātmā yogeśvara-caryāyāṁ nāti-vyutpanna-matiṁ smayamāna iva vigata-smaya idam āha.

evam—in this way; *bahu*—much; *abaddham*—nonsensical; *api*—although; *bhāṣamāṇam*—talking; *nara-deva-abhimānam*—King Rahūgaṇa, who thought himself the ruler; *rajasā*—by the material mode of passion; *tamasā*—as well as by the mode of ignorance; *anuviddhena*—being increased; *madena*—by madness; *tiraskṛta*—who rebuked; *aśeṣa*—innumerable; *bhagavat-priya-niketam*—devotees of the Lord; *paṇḍita-māninam*—considering himself a very learned scholar; *saḥ*—that; *bhagavān*—spiritually most powerful (Jaḍa Bharata); *brāhmaṇaḥ*—a fully qualified *brāhmaṇa; brahma-bhūta*—fully self-realized; *sarva-bhūta-suhṛt-ātmā*—who was thus the friend of all living entities; *yoga-īśvara*—of the most advanced mystic *yogīs; caryāyām*—in the behavior; *na ati-vyutpanna-matim*—unto King Rahūgaṇa, who was not actually experienced; *smayamānaḥ*—slightly smiling; *iva*—like; *vigata-smayaḥ*—who was relieved from all material pride; *idam*—this; *āha*—spoke.

TRANSLATION

Thinking himself a king, King Rahūgaṇa was in the bodily conception and was influenced by material nature's modes of passion and ignorance. Due to madness, he chastised Jaḍa Bharata with uncalled-for and contradictory words. Jaḍa Bharata was a topmost

devotee and the dear abode of the Supreme Personality of Godhead. Although considering himself very learned, the King did not know about the position of an advanced devotee situated in devotional service, nor did he know his characteristics. Jaḍa Bharata was the residence of the Supreme Personality of Godhead; he always carried the form of the Lord within his heart. He was the dear friend of all living beings, and he did not entertain any bodily conception. He therefore smiled and spoke the following words.

PURPORT

The distinction between a person in the bodily conception and a person beyond the bodily conception is presented in this verse. In the bodily conception, King Rahūgaṇa considered himself a king and chastised Jaḍa Bharata in so many unwanted ways. Being self-realized, Jaḍa Bharata, who was fully situated on the transcendental platform, did not at all become angry; instead, he smiled and began to deliver his teachings to King Rahūgaṇa. A highly advanced Vaiṣṇava devotee is a friend to all living entities, and consequently he is a friend to his enemies also. In fact, he does not consider anyone to be his enemy. *Suhṛdaḥ sarva-dehinām.* Sometimes a Vaiṣṇava becomes superficially angry at a non-devotee, but this is good for the nondevotee. We have several examples of this in Vedic literature. Once Nārada became angry with the two sons of Kuvera, Nalakuvera and Maṇigrīva, and he chastised them by turning them into trees. The result was that later they were liberated by Lord Śrī Kṛṣṇa. The devotee is situated on the absolute platform, and when he is angry or pleased, there is no difference, for in either case he bestows his benediction.

TEXT 9

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं
भर्तुः स मे स्याद्यदि वीर भारः ।
गन्तुर्यदि स्यादधिगम्यमध्वा
पीत्रेति राज्ञो न विदां प्रवादः ॥ ९ ॥

brāhmaṇa uvāca
tvayoditaṁ vyaktam avipralabdhaṁ
bhartuḥ sa me syād yadi vīra bhāraḥ
gantur yadi syād adhigamyam adhvā
pīveti rāśau na vidāṁ pravādaḥ

brāhmaṇaḥ uvāca—the learned *brāhmaṇa* (Jaḍa Bharata) spoke; *tvayā*—by you; *uditam*—explained; *vyaktam*—very clearly; *avipralabdham*—without contradictions; *bhartuḥ*—of the bearer, the body; *saḥ*—that; *me*—mine; *syāt*—it would have been; *yadi*—if; *vīra*—O great hero (Mahārāja Rahūgaṇa); *bhāraḥ*—a load; *gantuḥ*—of the mover, also the body; *yadi*—if; *syāt*—it had been; *adhigamyam*—the object to be obtained; *adhvā*—the path; *pīvā*—very stout and strong; *iti*—thus; *rāśau*—in the body; *na*—not; *vidām*—of the self-realized persons; *pravādaḥ*—subject matter for discussion.

TRANSLATION

The great brāhmaṇa Jaḍa Bharata said: My dear King and hero, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, and these words are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.

PURPORT

In *Bhagavad-gītā* it is stated that one who is advanced in spiritual knowledge is not disturbed by the pains and pleasures of the material body. The material body is completely separate from the spirit soul, and the pains and pleasures of the body are superfluous. The practice of austerity and penance is meant for understanding the distinction between the body and the soul and how the soul can be unaffected by the pleasures and pains of the body. Jaḍa Bharata was actually situated on the platform of self-realization. He was completely aloof from the bodily conception; therefore he immediately took this position and convinced the King that whatever contradictory things the King had said about his body did not actually apply to him as a spirit soul.

TEXT 10

स्थौल्यं कार्श्यं व्याधय आधयश्च
क्षुत्तृड् भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहंमदः शुचो
देहेन जातस्य हि मे न सन्ति ॥१०॥

sthaulyaṁ kārśyaṁ vyādhaya ādhayaś ca
kṣut tṛḍ bhayaṁ kalir icchā jarā ca
nidrā ratir manyur ahaṁ madaḥ śuco
dehena jātasya hi me na santi

sthaulyam—being very stout and strong; *kārśyam*—being skinny and weak; *vyādhayaḥ*—the pains of the body, such as disease; *ādhayaḥ*—the pains of the mind; *ca*—and; *kṣut tṛṭ bhayam*—hunger, thirst and fear; *kaliḥ*—quarrels between two persons; *icchā*—desires; *jarā*—old age; *ca*—and; *nidrā*—sleep; *ratiḥ*—attachment for sense gratification; *manyuḥ*—anger; *aham*—false identification (in the bodily concept of life); *madaḥ*—illusion; *śucaḥ*—lamentation; *dehena*—with this body; *jātasya*—of one who has taken birth; *hi*—certainly; *me*—of me; *na*—not; *santi*—exist.

TRANSLATION

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung: *deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra.* One who is spiritually advanced has no connection with the body or with the bodily actions and reactions. When one comes to understand that he is not the body and therefore is neither fat nor skinny, one attains the topmost form of spiritual realization. When one is not spiritually realized, the bodily conception entangles one in the material world. At the present moment all human society is laboring under the bodily conception; therefore in the *śāstras* people in this age are referred to as *dvipada-paśu,* two-legged animals. No one can be happy in a civilization conducted by such animals. Our Kṛṣṇa consciousness movement is trying to raise fallen human society to the status of spiritual understanding. It is not possible for everyone to become immediately self-realized like Jaḍa Bharata. However, as stated in *Śrīmad-Bhāgavatam* (1.2.18): *naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā.* By spreading the *Bhāgavata* principles, we can raise human society to the platform of perfection. When one is not affected by the bodily conceptions, one can advance to the Lord's devotional service.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttamaśloke
bhaktir bhavati naiṣṭikī

The more we advance our freedom from the bodily conception, the more we are fixed in devotional service, and the more we are happy and

peaceful. In this regard, Śrīla Madhvācārya says that those who are too materially affected continue the bodily conception. Such persons are concerned with different bodily symptoms, whereas one freed from bodily conceptions lives without the body even in the material condition.

TEXT 11

जीवन्मृतत्वं नियमेन राजन्
आद्यन्तवद्यद्विकृतस्य दृष्टम् ।
स्वस्वाम्यभावो ध्रुव ईड्य यत्र
तर्ह्युच्यतेऽसौ विधिकृत्ययोगः ॥११॥

jīvan-mṛtatvaṁ niyamena rājan
ādyantavad yad vikṛtasya dṛṣṭam
sva-svāmya-bhāvo dhruva īḍya yatra
tarhy ucyate 'sau vidhikṛtya-yogaḥ

jīvat-mṛtatvam—the quality of being dead while living; *niyamena*—by the laws of nature; *rājan*—O King; *ādi-anta-vat*—everything material has a beginning and an end; *yat*—because; *vikṛtasya*—of things that are transformed, such as the body; *dṛṣṭam*—is seen; *sva-svāmya-bhāvaḥ*—the condition of servanthood and mastership; *dhruvaḥ*—unchangeable; *īḍya*—O you who are worshiped; *yatra*—wherein; *tarhi*—then; *ucyate*—it is said; *asau*—that; *vidhi-kṛtya-yogaḥ*—fitness of order and duty.

TRANSLATION

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances created by providence.

PURPORT

The bodily conception is the basic principle of suffering in material existence. In Kali-yuga especially, people are so uneducated that they cannot even understand that the body is changing at every moment and that the ultimate change is called death. In this life one may be a king, and in the next life one may be a dog, according to *karma*. The spirit soul is in a deep slumber caused by the force of material nature. He is put in one type of condition and again changed into another type. Without self-realization and knowledge, conditional life continues, and one falsely claims himself a king, a servant, a cat or a dog. These are simply different transformations brought about by the supreme arrangement. One should not be misled by such temporary bodily conceptions. Actually no one is master within the material world, for everyone is under the control of material nature, which is under the control of the Supreme Personality of Godhead. Therefore the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate master. As explained in *Caitanya-caritāmṛta, ekale īśvara kṛṣṇa, āra saba bhṛtya:* the only master is Kṛṣṇa, and everyone else is His servant. Forgetfulness of our relationship with the Supreme Lord brings about our suffering in the material world.

TEXT 12

विशेषबुद्धेर्विवरं मनाक् च
पश्याम यन्न व्यवहारतोऽन्यत् ।
क ईश्वरस्तत्र किमीशितव्यं
तथापि राजन् करवाम किं ते ॥१२॥

viśeṣa-buddher vivaraṁ manāk ca
paśyāma yan na vyavahārato 'nyat
ka īśvaras tatra kim īśitavyaṁ
tathāpi rājan karavāma kiṁ te

viśeṣa-buddheḥ—of the conception of the distinction between master and servant; *vivaram*—the scope; *manāk*—a little; *ca*—also; *paśyāmaḥ*—I see; *yat*—which; *na*—not; *vyavahārataḥ*—than the temporary usage or convention; *anyat*—other; *kaḥ*—who; *īśvaraḥ*—the

master; *tatra*—in this; *kim*—who; *īśitavyam*—is to be controlled; *tathāpi*—nevertheless; *rājan*—O King (if you still think that you are master and I am servant); *karavāma*—I may do; *kim*—what; *te*—for you.

TRANSLATION

My dear King, if you still think that you are the King and that I am your servant, you should order me, and I should follow your order. I can then say that this differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Everyone is being forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

PURPORT

It is said in *Śrīmad-Bhāgavatam, ahaṁ māmeti:* One thinks, "I am this body, and in this bodily relationship he is my master, he is my servant, she is my wife, and he is my son." All these conceptions are temporary due to the inevitable change of body and the arrangement of material nature. We are gathered together like straws floating in the waves of an ocean, straws that are inevitably separated by the laws of the waves. In this material world, everyone is floating on the waves of the ocean of nescience. As described by Bhaktivinoda Ṭhākura:

(miche) māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle ta' āra duḥkha nāi

Śrīla Bhaktivinoda Ṭhākura states that all men and women are floating like straws on the waves of material nature. If they come to the understanding that they are the eternal servants of Kṛṣṇa, they will put an end to this floating condition. As stated in *Bhagavad-gītā* (3.37): *kāma eṣa krodha eṣa rajoguṇa-samudbhavaḥ.* Due to the mode of passion, we desire many things, and according to our desire or anxiety and according

to the order of the Supreme Lord, material nature gives us a certain type of body. For some time we play as master or servant, as actors play on the stage under someone else's direction. While we are in the human form, we should put an end to this nonsensical stage performance. We should come to our original constitutional position, known as Kṛṣṇa consciousness. At the present moment, the real master is material nature. *Daivī hy eṣā guṇamayī mama māyā duratyayā* (Bg. 7.14). Under the spell of material nature, we are becoming servants and masters, but if we agree to be controlled by the Supreme Personality of Godhead and His eternal servants, this temporary condition ceases to exist.

TEXT 13

उन्मत्तमत्तजडवत्स्वसंस्थां
गतस्य मे वीर चिकित्सितेन ।
अर्थः कियान् भवता शिक्षितेन
स्तब्धप्रमत्तस्य च पिष्टपेषः ॥१३॥

unmatta-matta-jaḍavat sva-saṁsthāṁ
gatasya me vīra cikitsitena
arthaḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapeṣaḥ

unmatta—madness; *matta*—a drunkard; *jaḍa-vat*—like a dunce; *sva-saṁsthām*—situation in my original constitutional position; *gatasya*—of one who has obtained; *me*—of me; *vīra*—O King; *cikitsitena*—by your chastisement; *arthaḥ*—the meaning or purpose; *kiyān*—what; *bhavatā*—by you; *śikṣitena*—by being instructed; *stabdha*—dull; *pramattasya*—of a crazy man; *ca*—also; *piṣṭa-peṣaḥ*—like grinding flour.

TRANSLATION

My dear King, you have said, "You rascal, you dull, crazy fellow! I am going to chastise you, and then you will come to your senses." In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? If your calculation is true and I am a madman,

then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

PURPORT

Everyone in this material world is working like a madman under certain impressions falsely acquired in the material condition. For example, a thief who knows that stealing is not good and who knows that it is followed with punishment by a king or by God, who has seen that thieves are arrested and punished by the police, nonetheless steals again and again. He is obsessed with the idea that by stealing he will be happy. This is a sign of madness. Despite repeated punishment, the thief cannot give up his stealing habit; therefore the punishment is useless.

TEXT 14

श्रीशुक उवाच

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवर उपशमशील उपरतानात्म्य-निमित्त उपभोगेन कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह ॥१४॥

śrī-śuka uvāca

etāvad anuvāda-paribhāṣayā pratyudīrya muni-vara upaśama-śīla uparatānātmya-nimitta upabhogena karmārabdhaṁ vyapanayan rāja-yānam api tathovāha.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī continued to speak; *etāvat*—so much; *anuvāda-paribhāṣayā*—by explanatory repetition of words spoken previously by the King; *pratyudīrya*—giving replies one after another; *muni-varaḥ*—great sage Jaḍa Bharata; *upaśama-śīlaḥ*—who was calm and peaceful in character; *uparata*—ceased; *anātmya*—things not related to the soul; *nimittaḥ*—whose cause (ignorance) for identification with things not related to the soul; *upabhogena*—by accepting the consequences of his *karma; karma-ārabdham*—the resultant action now attained; *vyapanayan*—finishing; *rāja-yānam*—the palanquin of the King; *api*—again; *tathā*—as before; *uvāha*—continued to carry.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, when King Rahūgaṇa chastised the exalted devotee Jaḍa Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jaḍa Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before.

PURPORT

An exalted devotee of the Lord never thinks that he is a *paramahaṁsa* or a liberated person. He always remains a humble servant of the Lord. In all reverse conditions, he agrees to suffer the results of his past life. He never accuses the Lord of putting him into a distressed condition. These are the signs of an exalted devotee. *Tat te 'nukampāṁ susamīkṣyamāṇaḥ.* When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord's concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible for liberation, for it has become his rightful claim."

TEXT 15

स चापि पाण्डवेय सिन्धुसौवीरपतिस्तत्त्वजिज्ञासायां सम्यक्श्रद्धयाधिकृताधिकार-स्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्मतं त्वरयावरुह्य शिरसा पादमूलमुपसृतः क्षमापयन् विगतनृपदेवस्मय उवाच ॥ १५ ॥

sa cāpi pāṇḍaveya sindhu-sauvīra-patis tattva-jijñāsāyāṁ samyak-śraddhayādhikṛtādhikāras tad dhṛdaya-granthi-mocanaṁ dvija-vaca āśrutya bahu-yoga-grantha-sammataṁ tvarayāvaruhya śirasā pāda-mūlam upasṛtaḥ kṣamāpayan vigata-nṛpa-deva-smaya uvāca.

saḥ—he (Mahārāja Rahūgaṇa); *ca*—also; *api*—indeed; *pāṇḍaveya*—O best of the Pāṇḍu dynasty (Mahārāja Parīkṣit); *sindhu-sauvīra-patiḥ*—the King of the states known as Sindhu and Sauvīra; *tattva-jijñāsāyām*—in the matter of inquiring about the Absolute Truth; *samyak-śraddhayā*—by faith consisting of complete control of the senses and the mind; *adhikṛta-adhikāraḥ*—who attained the proper qualification; *tat*—that; *hṛdaya-granthi*—the knot of false conceptions within the heart; *mocanam*—which eradicates; *dvija-vacaḥ*—the words of the *brāhmaṇa* (Jaḍa Bharata); *āśrutya*—hearing; *bahu-yoga-grantha-sammatam*—approved by all yogic processes and their scriptures; *tvarayā*—very hastily; *avaruhya*—getting down (from the palanquin); *śirasā*—by his head; *pāda-mūlam*—at the lotus feet; *upasṛtaḥ*—falling down flat to offer obeisances; *kṣamāpayan*—obtaining pardon for his offense; *vigata-nṛpa-deva-smayaḥ*—giving up the false pride of being the King and therefore being worshipable; *uvāca*—said.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the Pāṇḍu dynasty [Mahārāja Parīkṣit], the King of the Sindhu and Sauvīra states [Mahārāja Rahūgaṇa] had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jaḍa Bharata that philosophical presentation which is approved by all scriptures on the mystic yoga process and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the

ground with his head at the lotus feet of Jaḍa Bharata in such a way that he might be excused for his insulting words against the great brāhmaṇa. He then prayed as follows.

PURPORT

In *Bhagavad-gītā* (4.2) Lord Kṛṣṇa says:

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

Through the disciplic succession the royal order was on the same platform as great saintly persons (*rāja-ṛṣis*). Formerly they could understand the philosophy of life and knew how to train the citizens to come to the same standard. In other words, they knew how to deliver the citizens from the entanglement of birth and death. When Mahārāja Daśaratha ruled Ayodhyā, the great sage Viśvāmitra once came to him to take away Lord Rāmacandra and Lakṣmaṇa to the forest to kill a demon. When the saintly person Viśvāmitra came to the court of Mahārāja Daśaratha, the King, in order to receive the saintly person, asked him, *aihiṣṭaṁ yat tat punar-janma-jayāya*. He asked the sage whether everything was going on well in his endeavor to conquer the repetition of birth and death. The whole process of Vedic civilization is based on this point. We must know how to conquer the repetition of birth and death. Mahārāja Rahūgaṇa also knew the purpose of life; therefore when Jaḍa Bharata put the philosophy of life before him, he immediately appreciated it. This is the foundation of Vedic society. Learned scholars, *brāhmaṇas*, saintly persons and sages who were fully aware of the Vedic purpose advised the royal order how to benefit the general masses, and by their cooperation, the general masses were benefited. Therefore everything was successful. Mahārāja Rahūgaṇa attained this perfection of understanding the value

of human life; therefore he regretted his insulting words to Jaḍa Bharata, and he immediately descended from his palanquin and fell down at the lotus feet of Jaḍa Bharata in order to be excused and to hear from him further about the values of life known as *brahma-jijñāsā* (inquiry into the Absolute Truth). At the present moment, high government officials are ignorant of the values of life, and when saintly persons endeavor to broadcast the Vedic knowledge, the so-called executives do not offer their respectful obeisances but try to obstruct the spiritual propaganda. Thus one can say that the former kingly government was like heaven and that the present government is like hell.

TEXT 16

कस्त्वं निगूढश्चरसि द्विजानां
बिभर्षि सूत्रं कतमोऽवधूतः ।
कस्यासि कुत्रत्य इहापि कस्मात्
क्षेमाय नश्चेदसि नोत शुक्लः ॥१६॥

kas tvaṁ nigūḍhaś carasi dvijānāṁ
bibharṣi sūtraṁ katamo 'vadhūtaḥ
kasyāsi kutratya ihāpi kasmāt
kṣemāya naś ced asi nota śuklaḥ

kaḥ tvam—who are you; *nigūḍhaḥ*—very much covered; *carasi*—you move within this world; *dvijānām*—among the *brāhmaṇas* or saintly persons; *bibharṣi*—you also wear; *sūtram*—the sacred thread belonging to the first-class *brāhmaṇas; katamaḥ*—which; *avadhūtaḥ*—highly elevated person; *kasya asi*—whose are you (whose disciple or son are you); *kutratyaḥ*—from where; *iha api*—here in this place; *kasmāt*—for what purpose; *kṣemāya*—for the benefit; *naḥ*—of us; *cet*—if; *asi*—you are; *na uta*—or not; *śuklaḥ*—the personality of the pure mode of goodness (Kapiladeva).

TRANSLATION

King Rahūgaṇa said: O brāhmaṇa, you appear to be moving in this world very much covered and unknown to others. Who are

you? Are you a learned brāhmaṇa and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattātreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to this place? Is your mission in coming here to do good for us? Please let me know who you are.

PURPORT

Mahārāja Rahūgaṇa was very anxious to receive further enlightenment in Vedic knowledge because he could understand that Jaḍa Bharata belonged to a *brāhmaṇa* family either by disciplic succession or by birth in a *brāhmaṇa* dynasty. As stated in the *Vedas: tad vijñānārtham sa gurum evābhigacchet.* Rahūgaṇa was accepting Jaḍa Bharata as a *guru*, but a *guru* must prove his position not only by wearing a sacred thread but by advancing knowledge in spiritual life. It is also significant that Rahūgaṇa asked Jaḍa Bharata which family he belonged to. There are two types of families—one according to dynasty and the other according to disciplic succession. In either way, one can be enlightened. The word *śuklaḥ* refers to a person in the mode of goodness. If one wants to receive spiritual knowledge, he must approach a bona fide *brāhmaṇa-guru*, either in the disciplic succession or in a family of learned *brāhmaṇas.*

TEXT 17

नाहं विशङ्के सुरराजवज्रा-
न्न त्र्यक्षशूलान्न यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्रा-
च्छङ्के भृशं ब्रह्मकुलावमानात् ॥१७॥

nāhaṁ viśaṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhṛśaṁ brahma-kulāvamānāt

na—not; *aham*—I; *viśaṅke*—am afraid; *sura-rāja-vajrāt*—from the thunderbolt of the King of heaven, Indra; *na*—nor; *tryakṣa-śūlāt*—

from the piercing trident of Lord Śiva; *na*—nor; *yamasya*—of the superintendent of death, Yamarāja; *daṇḍāt*—from the punishment; *na*—nor; *agni*—of fire; *arka*—of the scorching heat of the sun; *soma*—of the moon; *anila*—of the wind; *vitta-pa*—of the owner of riches, Kuvera, the treasurer of the heavenly planets; *astrāt*—from the weapons; *śaṅke*—I am afraid; *bhṛśam*—very much; *brahma-kula*—the group of the *brāhmaṇas; avamānāt*—from offending.

TRANSLATION

My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a brāhmaṇa. I am very much afraid of this.

PURPORT

When Śrī Caitanya Mahāprabhu was instructing Rūpa Gosvāmī at the Daśāśvamedha-ghāṭa in Prayāga, He pointed out very clearly the seriousness of offending a Vaiṣṇava. He compared the *vaiṣṇava-aparādha* to *hātī mātā*, a mad elephant. When a mad elephant enters a garden, it spoils all the fruits and flowers. Similarly, if one offends a Vaiṣṇava, he spoils all his spiritual assets. Offending a *brāhmaṇa* is very dangerous, and this was known to Mahārāja Rahūgaṇa. He therefore frankly admitted his fault. There are many dangerous things—thunderbolts, fire, Yamarāja's punishment, the punishment of Lord Śiva's trident, and so forth—but none is considered as serious as offending a *brāhmaṇa* like Jaḍa Bharata. Therefore Mahārāja Rahūgaṇa immediately descended from his palanquin and fell flat before the lotus feet of the *brāhmaṇa* Jaḍa Bharata just to be excused.

TEXT 18

तद् ब्रूह्यसङ्गो जडवन्निगूढ-
विज्ञानवीर्यो विचरस्यपारः ।

वचांसि योगग्रथितानि साधो
न नः क्षमन्ते मनसापि भेत्तुम् ॥१८॥

tad brūhy asaṅgo jaḍavan nigūḍha-
vijñāna-vīryo vicarasy apāraḥ
vacāṁsi yoga-grathitāni sādho
na naḥ kṣamante manasāpi bhettum

tat—therefore; *brūhi*—please speak; *asaṅgaḥ*—who have no association with the material world; *jaḍa-vat*—appearing like a deaf and dumb man; *nigūḍha*—completely hidden; *vijñāna-vīryaḥ*—who have full knowledge of the spiritual science and are thus very powerful; *vicarasi*—you are moving; *apāraḥ*—who possess unlimited spiritual glories; *vacāṁsi*—the words uttered by you; *yoga-grathitāni*—bearing the complete meaning of mystic *yoga; sādho*—O great, saintly person; *na*—not; *naḥ*—of us; *kṣamante*—are able; *manasā api*—even by the mind; *bhettum*—to understand by analytical study.

TRANSLATION

My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Supreme. Consequently you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great, saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it.

PURPORT

Saintly people like Jaḍa Bharata do not speak ordinary words. Whatever they say is approved by great *yogīs* and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jaḍa Bharata. *Bhagavad-gītā* was spoken to Arjuna, not to others. Lord Kṛṣṇa especially selected

Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to *śūdras*, *vaiśyas*, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Śrī Caitanya Mahāprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Kṛṣṇa *mantra*. The general mass of people, although *śūdras* and less, can be purified by chanting this Hare Kṛṣṇa *mantra*. Then they can understand the exalted philosophical statements of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Our Kṛṣṇa consciousness movement has therefore adopted the chanting of the Hare Kṛṣṇa *mahā-mantra* for the general masses. When people gradually become purified, they are instructed in the lessons of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Materialistic people like *strī*, *śūdra* and *dvija-bandhu* cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaiṣṇava, for he knows the art of enlightening even *śūdras* in the highly elevated subject matter spoken in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

TEXT 19

अहं च योगेश्वरमात्मतत्त्व-
विदां मुनीनां परमं गुरुं वै।
प्रष्टुं प्रवृत्तः किमिहारणं तत्
साक्षाद्धरिं ज्ञानकलावतीर्णम् ॥१९॥

ahaṁ ca yogeśvaram ātma-tattva-
vidāṁ munīnāṁ paramaṁ guruṁ vai
praṣṭuṁ pravṛttaḥ kim ihāraṇaṁ tat
sākṣād dhariṁ jñāna-kalāvatīrṇam

aham—I; *ca*—and; *yoga-īśvaram*—the master of all mystic power; *ātma-tattva-vidām*—of the learned scholars who are aware of the spiritual science; *munīnām*—of such saintly persons; *paramam*—the best; *gurum*—the preceptor; *vai*—indeed; *praṣṭum*—to inquire; *pravṛttaḥ*—engaged; *kim*—what; *iha*—in this world; *araṇam*—the most

secure shelter; *tat*—that which; *sākṣāt harim*—directly the Supreme Personality of Godhead; *jñāna-kalā-avatīrṇam*—who has descended as the incarnation of complete knowledge in His plenary portion known as Kapiladeva.

TRANSLATION

I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world?

PURPORT

As Kṛṣṇa confirms in *Bhagavad-gītā:*

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47)

Jaḍa Bharata was a perfect *yogī*. He was formerly the emperor Bharata Mahārāja, and he was now the most exalted personality among learned sages and the master of all mystic powers. Although Jaḍa Bharata was an ordinary living entity, he had inherited all the knowledge given by the Supreme Personality of Godhead, Kapiladeva. He could therefore be taken directly as the Supreme Personality of Godhead. As confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his stanzas to the spiritual master: *sākṣād-dharitvena samasta-śāstraiḥ.* An exalted personality like Jaḍa Bharata is as good as the Supreme Personality of Godhead because he fully represents the Lord by giving knowledge to others. Jaḍa Bharata

is herein accepted as the direct representative of the Supreme Personality of Godhead because he was imparting knowledge on behalf of the Supreme Lord. Therefore Mahārāja Rahūgaṇa concluded that it was appropriate to ask him about *ātma-tattva*, the spiritual science. *Tad-vijñānārtham sa gurum evābhigacchet.* This Vedic injunction is also confirmed herein. If anyone is at all interested in knowing the spiritual science (*brahma-jijñāsā*), he must approach a *guru* like Jaḍa Bharata.

TEXT 20

स वै भवाँल्लोकनिरीक्षणार्थ-
मव्यक्तलिङ्गो विचरत्यपिस्वित् ।
योगेश्वराणां गतिमन्धबुद्धिः
कथं विचक्षीत गृहानुबन्धः ॥२०॥

sa vai bhavāl̃ loka-nirīkṣaṇārtham
avyakta-liṅgo vicaraty api svit
yogeśvarāṇāṁ gatim andha-buddhiḥ
kathaṁ vicakṣīta gṛhānubandhaḥ

saḥ—that Supreme Personality of Godhead or His incarnation Kapiladeva; *vai*—indeed; *bhavān*—your good self; *loka-nirīkṣaṇa-artham*—just to study the characteristics of the people of this world; *avyakta-liṅgaḥ*—without manifesting your real identity; *vicarati*—are traveling in this world; *api svit*—whether; *yoga-īśvarāṇām*—of all the advanced *yogīs; gatim*—the characteristics or actual behavior; *andha-buddhiḥ*—who are illusioned and have become blind to spiritual knowledge; *katham*—how; *vicakṣīta*—may know; *gṛha-anubandhaḥ*—I who am bound by attachment to family life, or worldly life.

TRANSLATION

Is it not a fact that your good self is the direct representative of Kapiladeva, the incarnation of the Supreme Personality of Godhead? To examine people and see who is actually a human being and who is not, you have presented yourself to be a deaf and dumb person. Are you not moving this way upon the surface of the

world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?

PURPORT

Although Mahārāja Rahūgaṇa was playing the part of a king, he had been informed by Jaḍa Bharata that he was not a king nor was Jaḍa Bharata deaf and dumb. Such designations were simply coverings of the spirit soul. Everyone must come to this knowledge. As confirmed in *Bhagavad-gītā* (2.13): *dehino 'smin yathā dehe.* Everyone is encased within the body. Since the body is never identical with the soul, the bodily activities are simply illusory. In the association of such a *sādhu* as Jaḍa Bharata, Mahārāja Rahūgaṇa came to the awareness that his activities as a royal authority were simply illusory phenomena. He therefore agreed to receive knowledge from Jaḍa Bharata, and that was the beginning of his perfection. *Tad-vijñānārthaṁ sa gurum evābhigacchet.* A person like Mahārāja Rahūgaṇa, who was very inquisitive to know the value of life and the spiritual science, must approach a personality like Jaḍa Bharata. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (*Bhāg.* 11.3.21). One must approach a *guru* like Jaḍa Bharata, a representative of the Supreme Personality of Godhead, to inquire about the goal of human life.

TEXT 21

दृष्टः श्रमः कर्मत आत्मनो वै
भर्तुर्गन्तुर्भवतश्चानुमन्ये
यथासतोदानयनाद्यभावात्
समूल इष्टो व्यवहारमार्गः ॥२१॥

dṛṣṭaḥ śramaḥ karmata ātmano vai
bhartur gantur bhavataś cānumanye
yathāsatodānayanādy-abhāvāt
samūla iṣṭo vyavahāra-mārgaḥ

dṛṣṭaḥ—it is experienced by everyone; *śramaḥ*—fatigue; *karmataḥ*—from acting in some way; *ātmanaḥ*—of the soul; *vai*—indeed; *bhartuḥ*—of one who is carrying the palanquin; *gantuḥ*—of one who is moving; *bhavataḥ*—of yourself; *ca*—and; *anumanye*—I guess like that; *yathā*—as much as; *asatā*—with something that is not an actual fact; *uda*—of water; *ānayana-ādi*—of the bringing and other such tasks; *abhāvāt*—from the absence; *sa-mūlaḥ*—based on evidence; *iṣṭaḥ*—respected; *vyavahāra-mārgaḥ*—phenomenon.

TRANSLATION

You have said, "I am not fatigued from labor." Although the soul is different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced. As such, even though material activities are impermanent, they cannot be said to be untrue.

PURPORT

This is a discussion on impersonal Māyāvāda philosophy and the practical philosophy of Vaiṣṇavas. The Māyāvāda philosophy explains this phenomenal world to be false, but Vaiṣṇava philosophers do not agree. They know that the phenomenal world is a temporary manifestation, but it is not false. A dream that we see at night is certainly false, but a horrible dream certainly affects the person seeing it. The soul's fatigue is not factual, but as long as one is immersed in the illusory bodily conception, one is affected by such false dreams. When dreaming, it is not possible to avoid the actual facts, and the conditioned soul is forced to suffer due to his dream. A waterpot is made of earth and is temporary. Actually there is no waterpot; there is simply earth. However, as long as the waterpot can contain water, we can use it in that way. It cannot be said to be absolutely false.

TEXT 22

स्थाल्यग्नितापात्पयसोऽभिताप-
स्तत्तापतस्तण्डुलगर्भरन्धिः
देहेन्द्रियास्वाशयसन्निकर्षात्
तत्संसृतिः पुरुषस्यानुरोधात् ॥२२॥

sthāly-agni-tāpāt payaso 'bhitāpas
tat-tāpatas taṇḍula-garbha-randhiḥ
dehendriyāsvāśaya-sannikarṣāt
tat-saṁsṛtiḥ puruṣasyānurodhāt

sthāli—on the cooking pot; *agni-tāpāt*—because of the heat of fire; *payasaḥ*—the milk put into the pot; *abhitāpaḥ*—becomes hot; *tat-tāpataḥ*—because of the milk's becoming hot; *taṇḍula-garbha-randhiḥ*—the center of the rice within the milk becomes cooked; *deha-indriya-asvāśaya*—the bodily senses; *sannikarṣāt*—from having connections with; *tat-saṁsṛtiḥ*—the experience of fatigue and other miseries; *puruṣasya*—of the soul; *anurodhāt*—from compliance due to being grossly attached to the body, senses and mind.

TRANSLATION

King Rahūgaṇa continued: My dear sir, you have said that designations like bodily fatness and thinness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice within fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning.

PURPORT

This argument put forward by Mahārāja Rahūgaṇa is correct from the practical point of view, but it arises from an attachment to the bodily conception. It can be said that a person sitting in his car is certainly

different from his car, but if there is damage to the car, the owner of the car, being overly attached to the car, feels pain. Actually, the damage done to the car has nothing to do with the car's proprietor, but because the proprietor has identified himself with the interest of the car, he feels pleasure and pain connected with it. This conditional state can be avoided if attachment is withdrawn from the car. Then the proprietor would not feel pleasure or pain if the car is damaged or whatever. Similarly, the soul has nothing to do with the body and the senses, but due to ignorance, he identifies himself with the body, and he feels pleasure and pain due to bodily pleasure and pain.

TEXT 23

शास्ताभिगोप्ता नृपतिः प्रजानां
यः किङ्करो वै न पिनष्टि पिष्टम् ।
स्वधर्ममाराधनमच्युतस्य
यदीहमानो विजहात्यघौघम् ॥२३॥

śāstābhigoptā nṛpatiḥ prajānāṁ
yaḥ kiṅkaro vai na pinaṣṭi piṣṭam
sva-dharmam ārādhanam acyutasya
yad īhamāno vijahāty aghaugham

śāstā—the governor; *abhigoptā*—a well-wisher of the citizens as a father is the well-wisher of his children; *nṛ-patiḥ*—the king; *prajānām*—of the citizens; *yaḥ*—one who; *kiṅkaraḥ*—order carrier; *vai*—indeed; *na*—not; *pinaṣṭi piṣṭam*—grinds what is already ground; *sva-dharmam*—one's own occupational duty; *ārādhanam*—worshiping; *acyutasya*—of the Supreme Personality of Godhead; *yat*—which; *īhamānaḥ*—performing; *vijahāti*—they are released from; *agha-ogham*—all kinds of sinful activity and faulty action.

TRANSLATION

My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eter-

nal, but although such relationships are temporary, when a person takes the position of a king, his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished. Therefore if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way.

PURPORT

This argument offered by Mahārāja Rahūgaṇa is certainly very effective. In his *Bhakti-rasāmṛta-sindhu* (1.2.4), Śrīla Rūpa Gosvāmī says, *tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet:* somehow or other, one should engage in Kṛṣṇa consciousness. Actually every living being is an eternal servant of Kṛṣṇa, but due to forgetfulness, a living entity engages himself as an eternal servant of *māyā*. As long as one is engaged in *māyā's* service, he cannot be happy. Our Kṛṣṇa consciousness movement aims at engaging people in Lord Kṛṣṇa's service. That will help them become freed from all material contamination and sinful activity. This is confirmed in *Bhagavad-gītā* (4.10): *vīta-rāga-bhaya-krodhāḥ.* By becoming detached from material activities, we will be freed from fear and anger. By austerity, one becomes purified and eligible to return home, back to Godhead. The duty of the king is to rule his citizens in such a way that they can become Kṛṣṇa conscious. This would be very beneficial for everyone. Unfortunately the king or president engages people in sense gratification instead of the Lord's service, and such activities are certainly not beneficial for anyone. King Rahūgaṇa tried to engage Jaḍa Bharata in carrying the palanquin, which is a form of sense gratification for the King. However, if one is engaged as a palanquin carrier in the Lord's service, that is certainly beneficial. In this godless civilization, if a president engages people somehow or other in devotional service or the awakening of Kṛṣṇa consciousness, he renders the very best service to the citizens.

TEXT 24

तन्मे भवान्नरदेवाभिमान-
मदेन तुच्छीकृतसत्तमस्य ।
कृषीष्ट मैत्रीदृशमार्तबन्धो
यथा तरे सदवध्यानमंहः ॥२४॥

tan me bhavān nara-devābhimāna-
madena tucchīkṛta-sattamasya
kṛṣīṣṭa maitrī-dṛśam ārta-bandho
yathā tare sad-avadhyānam aṁhaḥ

tat—therefore; *me*—unto me; *bhavān*—your good self; *nara-deva-abhimāna-madena*—by madness due to having the body of a king and thus being proud of it; *tucchīkṛta*—who has insulted; *sat-tamasya*—you who are the best among human beings; *kṛṣīṣṭa*—kindly show; *maitrī-dṛśam*—your causeless mercy upon me like a friend; *ārta-bandho*—O friend of all distressed persons; *yathā*—so; *tare*—I can get relief from; *sat-avadhyānam*—neglecting a great personality like you; *aṁhaḥ*—the sin.

TRANSLATION

Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. For this I have certainly become an offender. Therefore I pray that you kindly glance at me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.

PURPORT

Śrī Caitanya Mahāprabhu has said that by offending a Vaiṣṇava, one finishes all his spiritual activities. Offending a Vaiṣṇava is considered the mad elephant offense. A mad elephant can destroy an entire garden which has been developed with great labor. One may attain the topmost platform of devotional service, but somehow or other if he offends a

Vaiṣṇava, the whole structure collapses. Unconsciously, King Rahūgaṇa offended Jaḍa Bharata, but due to his good sense, he asked to be excused. This is the process by which one can be relieved from a *vaiṣṇava-aparādha*. Kṛṣṇa is always very simple and by nature merciful. When one commits an offense at the feet of a Vaiṣṇava, one must immediately apologize to such a personality so that his spiritual advancement may not be hampered.

TEXT 25

न विक्रिया विश्वसुहृत्सखस्य
साम्येन वीताभिमतेस्तवापि ।
महद्विमानात् स्वकृताद्धि मादृङ्
नङ्क्ष्यत्यदूरादपि शूलपाणिः ॥२५॥

na vikriyā viśva-suhṛt-sakhasya
sāmyena vītābhimates tavāpi
mahad-vimānāt sva-kṛtād dhi mādṛṅ
naṅkṣyaty adūrād api śūlapāṇiḥ

na—not; *vikriyā*—material transformation; *viśva-suhṛt*—of the Supreme Personality of Godhead, who is a friend to everyone; *sakhasya*—of you, the friend; *sāmyena*—because of your mental equilibrium; *vīta-abhimateḥ*—who has completely forsaken the bodily concept of life; *tava*—your; *api*—indeed; *mahat-vimānāt*—of insulting a great devotee; *sva-kṛtāt*—from my own activity; *hi*—certainly; *mādṛk*—a person like me; *naṅkṣyati*—will be destroyed; *adūrāt*—very soon; *api*—certainly; *śūla-pāṇiḥ*—even though as powerful as Lord Śiva (Śūlapāṇi).

TRANSLATION

O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are

fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Śiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava.

PURPORT

Mahārāja Rahūgaṇa was very intelligent and conscious of the inauspicious effects arising from insulting a Vaiṣṇava. He was therefore very anxious to be excused by Jaḍa Bharata. Following in the footsteps of Mahārāja Rahūgaṇa, everyone should be very cautious not to commit an offense at the lotus feet of a Vaiṣṇava. Śrīla Vṛndāvana dāsa Ṭhākura in the *Caitanya-bhāgavata* (*Madhya* 13) says:

śūlapāṇi-sama yadi bhakta-nindā kare
bhāgavata pramāṇa——tathāpi śīghra mare

hena vaiṣṇavere ninde sarvajña ha-i
se janera adhaḥ-pāta sarva-śāstre ka-i

"Even if one is as strong as Lord Śiva, who carries a trident in his hand, one will nonetheless fall down from his spiritual position if he tries to insult a Vaiṣṇava. That is the verdict of all Vedic scriptures." He also says this in *Caitanya-bhāgavata* (*Madhya* 22).

vaiṣṇavera nindā karibeka yāra gaṇa
tāra rakṣā sāmarthya nāhika kona jana

śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa yāya——kahe śāstra-vṛnde

ihā nā māniyā ye sujana nindā kare
janme janme se pāpiṣṭha daiva-doṣe mare

"One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all *śāstras*. If one does not care for

the verdict of the *śāstras* and dares blaspheme a Vaiṣṇava, he suffers life after life because of this."

Thus end the Bhaktivedanta purports of the Fifth Canto, Tenth Chapter, of the Śrīmad-Bhagavatam, *entitled, "The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa."*

CHAPTER ELEVEN

Jaḍa Bharata Instructs King Rahūgaṇa

In this chapter the *brāhmaṇa* Jaḍa Bharata instructs Mahārāja Rahūgaṇa in detail. He tells the King: "You are not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Actually a person who is on the transcendental platform does not care for social behavior that sacrifices spiritual advancement. Social behavior comes within the jurisdiction of *karma-kāṇḍa*, material benefit. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature, and consequently he is simply concerned with material benefits and auspicious and inauspicious material things. In other words, the mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers miserable material conditions. On the basis of mental concoction, social behavior has been formulated. If one's mind is absorbed in these activities, he certainly remains conditioned within the material world. According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands. A person who is not Kṛṣṇa conscious is subjected to all these mental concoctions and is thus governed by the material energy. The living entity who is free from mental concoctions attains the platform of pure spirit soul, devoid of material contamination. There are two types of living entities—*jīvātmā* and *paramātmā*, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate realization is Lord Vāsudeva, Kṛṣṇa. He enters into everyone's heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one's position in relationship with Him when one is completely freed from the unwanted association of ordinary men. In this way one can become fit to cross the ocean of nescience. The cause of conditional life is attachment to the external energy. One has to conquer these mental concoctions; unless one does so, he will

never be freed from material anxieties. Although mental concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Kṛṣṇa and that service to Kṛṣṇa is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His devotee [*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*].

TEXT 1

ब्राह्मण उवाच

अकोविदः कोविदवादवादान्
वदस्यथो नातिविदां वरिष्ठः ।
न सूरयो हि व्यवहारमेनं
तत्त्वावमर्शेन सहामनन्ति ॥ १ ॥

brāhmaṇa uvāca
akovidaḥ kovida-vāda-vādān
vadasy atho nāti-vidāṁ variṣṭhaḥ
na sūrayo hi vyavahāram enaṁ
tattvāvamarśena sahāmananti

brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *akovidaḥ*—without having experience; *kovida-vāda-vādān*—words used by experienced persons; *vadasi*—you are speaking; *atho*—therefore; *na*—not; *ati-vidām*—of those who are very experienced; *variṣṭhaḥ*—the most important; *na*—not; *sūrayaḥ*—such intelligent persons; *hi*—indeed; *vyavahāram*—mundane and social behavior; *enam*—this; *tattva*—of the truth; *avamarśena*—fine judgment by intelligence; *saha*—with; *āmananti*—discuss.

TRANSLATION

The brāhmaṇa Jaḍa Bharata said: My dear King, although you are not at all experienced, you are trying to speak like a very ex-

perienced man. Consequently you cannot be considered an experienced person. An experienced person does not speak the way you are speaking about the relationship between a master and a servant or about material pains and pleasures. These are simply external activities. Any advanced, experienced man, considering the Absolute Truth, does not talk in this way.

PURPORT

Kṛṣṇa similarly chastised Arjuna. *Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase:* "While speaking learned words, you are lamenting for what is not worthy of grief." (Bg. 2.11) Similarly, among people in general, 99.9 percent try to talk like experienced advisers, but they are actually devoid of spiritual knowledge and are therefore like inexperienced children speaking nonsensically. Consequently their words cannot be given any importance. One has to learn from Kṛṣṇa or His devotee. If one speaks on the basis of this experience—that is, on the basis of spiritual knowledge—one's words are valuable. At the present moment, the entire world is full of foolish people. *Bhagavad-gītā* describes these people as *mūḍhas.* They are trying to rule human society, but because they are devoid of spiritual knowledge, the entire world is in a chaotic condition. To be released from these miserable conditions, one has to become Kṛṣṇa conscious and take lessons from an exalted personality like Jaḍa Bharata, Lord Kṛṣṇa and Kapiladeva. That is the only way to solve the problems of material life.

TEXT 2

तथैव राजन्नुरुगार्हमेध-
वितानविद्योरुविजृम्भितेषु ।
न वेदवादेषु हि तत्त्ववादः
प्रायेण शुद्धो नु चकास्ति साधुः ॥२॥

tathaiva rājann uru-gārhamedha-
vitāna-vidyoru-vijṛmbhiteṣu
na veda-vādeṣu hi tattva-vādaḥ
prāyeṇa śuddho nu cakāsti sādhuḥ

tathā—therefore; *eva*—indeed; *rājan*—O King; *uru-gārha-medha*—rituals related to material household life; *vitāna-vidyā*—in knowledge that expands; *uru*—very greatly; *vijṛmbhiteṣu*—among those interested; *na*—not; *veda-vādeṣu*—who speak the version of the *Vedas;* *hi*—indeed; *tattva-vādaḥ*—the spiritual science; *prāyeṇa*—almost always; *śuddhaḥ*—free from all contaminated activities; *nu*—indeed; *cakāsti*—appear; *sādhuḥ*—a person who is advanced in devotional service.

TRANSLATION

My dear King, talks of the relationship between the master and the servant, the king and the subject and so forth are simply talks about material activities. People interested in material activities, which are expounded in the Vedas, are intent on performing material sacrifices and placing faith in their material activities. For such people, spiritual advancement is definitely not manifest.

PURPORT

In this verse, two words are significant—*veda-vāda* and *tattva-vāda.* According to *Bhagavad-gītā,* those who are simply attached to the *Vedas* and who do not understand the purpose of the *Vedas* or the *Vedānta-sūtra* are called *veda-vāda-ratāḥ.*

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ
bhogaiśvarya-gatiṁ prati

"Men of small knowledge are very much attached to the flowery words of the *Vedas,* which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say there is nothing more than this." (Bg. 2.42-43)

The *veda-vāda* followers of the *Vedas* are generally inclined to *karma-kāṇḍa*, the performance of sacrifice according to the Vedic injunctions. They are thereby promoted to higher planetary systems. They generally practice the Cāturmāsya system. *Akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati:* one who performs the *cāturmāsya-yajña* becomes pious. By becoming pious, one may be promoted to the higher planetary systems (*ūrdhvaṁ gacchanti sattva-sthāḥ*). Some of the followers of the *Vedas* are attached to *karma-kāṇḍa*, the fruitive activities of the *Vedas*, in order to be promoted to a higher standard of life. Others argue that this is not the purpose of the *Vedas*. *Tad yathaiveha karma-jitaḥ lokaḥ kṣīyate evam evam utra puṇya-jitaḥ lokaḥ kṣīyate.* In this world someone may become very highly elevated by taking birth in an aristocratic family, by being well educated, beautiful or very rich. These are the gifts for pious activities enacted in the past life. However, these will be finished when the stock of pious activity is finished. If we become attached to pious activities, we may get these various worldly facilities in the next life and may take birth in the heavenly planets. But all this will eventually be finished. *Kṣīṇe puṇye martya-lokaṁ viśanti* (Bg. 9.21): when the stock of pious activity is finished, one again has to come to this *martya-loka*. According to the Vedic injunctions, the performance of pious activity is not really the objective of the *Vedas*. The objective of the *Vedas* is explained in *Bhagavad-gītā*. *Vedaiś ca sarvair aham eva vedyaḥ:* the objective of the *Vedas* is to understand Kṛṣṇa, the Supreme Personality of Godhead. Those who are *veda-vādīs* are not actually advanced in knowledge, and those who are followers of *jñāna-kāṇḍa* (Brahman understanding) are also not perfect. However, when one comes to the platform of *upāsanā* and accepts the worship of the Supreme Personality of Godhead, he becomes perfect (*ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param*). In the *Vedas* the worship of different demigods and the performance of sacrifice are certainly mentioned, but such worship is inferior because the worshipers do not know that the ultimate goal is Viṣṇu (*na te viduḥ svārtha-gatiṁ hi viṣṇum*). When one comes to the platform of *viṣṇor ārādhanam*, or *bhakti-yoga*, one has attained the perfection of life. Otherwise, as indicated in *Bhagavad-gītā*, one is not a *tattva-vādī* but a *veda-vādī*, a blind follower of the Vedic injunctions. A *veda-vādī* cannot be purified from material contamination unless he becomes a *tattva-vādī*, that is, one who knows *tattva*, the Absolute Truth. *Tattva* is also experienced in three features—

brahmeti paramātmeti bhagavān iti śabdyate. Even after coming to the platform of understanding *tattva*, one must worship Bhagavān, Viṣṇu and His expansions, or one is not yet perfect. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate:* after many births, one who is actually in knowledge surrenders unto Kṛṣṇa. The conclusion is that unintelligent men with a poor fund of knowledge cannot understand Bhagavān, Brahman or Paramātmā, but after studying the *Vedas* and attaining the understanding of the Absolute Truth, the Supreme Personality of Godhead, one is supposed to be on the platform of perfect knowledge.

TEXT 3

न तस्य तत्त्वग्रहणाय साक्षाद्
वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं
न यस्य हेयानुमितं स्वयं स्यात् ॥ ३ ॥

na tasya tattva-grahaṇāya sākṣād
varīyasīr api vācaḥ samāsan
svapne niruktyā gṛhamedhi-saukhyaṁ
na yasya heyānumitaṁ svayaṁ syāt

na—not; *tasya*—of him (a student studying the *Vedas*); *tattva-grahaṇāya*—for accepting the real purpose of Vedic knowledge; *sākṣāt*—directly; *varīyasīḥ*—very exalted; *api*—although; *vācaḥ*—words of the *Vedas*; *samāsan*—sufficiently became; *svapne*—in a dream; *niruktyā*—by example; *gṛha-medhi-saukhyam*—happiness within this material world; *na*—not; *yasya*—of him who; *heya-anumitam*—concluded to be inferior; *svayam*—automatically; *syāt*—become.

TRANSLATION

A dream becomes automatically known to a person as false and immaterial, and similarly one eventually realizes that material happiness in this life or the next, on this planet or a higher planet, is insignificant. When one realizes this, the Vedas, although an ex-

cellent source, are insufficient to bring about direct knowledge of the truth.

PURPORT

In *Bhagavad-gītā* (2.45), Kṛṣṇa advised Arjuna to become transcendental to the material activities impelled by the three material modes of nature (*traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*). The purpose of Vedic study is to transcend the activities of the three modes of material nature. Of course in the material world the mode of goodness is accepted as the best, and one can be promoted to the higher planetary systems by being on the *sattva-guṇa* platform. However, that is not perfection. One must come to the conclusion that even the *sattva-guṇa* platform is also not good. One may dream that he has become a king with a good family, wife and children, but immediately at the end of that dream he comes to the conclusion that it is false. Similarly, all kinds of material happiness are undesirable for a person who wants spiritual salvation. If a person does not come to the conclusion that he has nothing to do with any kind of material happiness, he cannot come to the platform of understanding the Absolute Truth, or *tattva-jñāna*. *Karmīs*, *jñānīs* and *yogīs* are after some material elevation. The *karmīs* work hard day and night for some bodily comfort, and the *jñānīs* simply speculate about how to get out of the entanglement of *karma* and merge into the Brahman effulgence. The *yogīs* are very much addicted to the acquisition of material perfection and magical powers. All of them are trying to be materially perfect, but a devotee very easily comes to the platform of *nirguṇa* in devotional service, and consequently for the devotee the results of *karma*, *jñāna* and *yoga* become very insignificant. Therefore only the devotee is on the platform of *tattva-jñāna*, not the others. Of course the *jñānī's* position is better than that of the *karmī* but that position is also insufficient. The *jñānī* must actually become liberated, and after liberation he may be situated in devotional service (*mad-bhaktiṁ labhate parām*).

TEXT 4

यावन्मनो रजसा पूरुषस्य
सत्त्वेन वा तमसा वानुरुद्धम् ।

चेतोभिराकूतिभिरातनोति
निरङ्कुशं कुशलं चेतरं वा ॥ ४ ॥

yāvan mano rajasā pūruṣasya
sattvena vā tamasā vānuruddham
cetobhir ākūtibhir ātanoti
niraṅkuśaṁ kuśalaṁ cetaraṁ vā

yāvat—as long as; *manaḥ*—the mind; *rajasā*—by the mode of passion; *pūruṣasya*—of the living entity; *sattvena*—by the mode of goodness; *vā*—or; *tamasā*—by the mode of darkness; *vā*—or; *anuruddham*—controlled; *cetobhiḥ*—by the knowledge-acquiring senses; *ākūtibhiḥ*—by the senses of action; *ātanoti*—expands; *niraṅkuśam*—independent like an elephant not controlled by a trident; *kuśalam*—auspiciousness; *ca*—also; *itaram*—other than auspiciousness, sinful activities; *vā*—or.

TRANSLATION

As long as the mind of the living entity is contaminated by the three modes of material nature (goodness, passion and ignorance), his mind is exactly like an independent, uncontrolled elephant. It simply expands its jurisdiction of pious and impious activities by using the senses. The result is that the living entity remains in the material world to enjoy and suffer pleasures and pains due to material activity.

PURPORT

In *Caitanya-caritāmṛta* it is said that material pious and impious activities are both opposed to the principle of devotional service. Devotional service means *mukti*, freedom from material entanglement, but pious and impious activities result in entanglement within this material world. If the mind is captivated by the pious and impious activities mentioned in the *Vedas*, one remains eternally in darkness; one cannot attain the absolute platform. To change the consciousness from ignorance to passion or from passion to goodness does not really solve the problem. As stated in *Bhagavad-gītā* (14.26), *sa guṇān samatītyaitān brahma-*

bhūyāya kalpate. One must come to the transcendental platform; otherwise life's mission is never fulfilled.

TEXT 5

स वासनात्मा विषयोपरक्तो
गुणप्रवाहो विकृतः षोडशात्मा ।
बिभ्रत्पृथङ्नामभि रूपभेद-
मन्तर्बहिष्ट्वं च पुरैस्तनोति ॥ ५ ॥

sa vāsanātmā viṣayoparakto
guṇa-pravāho vikṛtaḥ ṣoḍaśātmā
bibhrat pṛthaṅ-nāmabhi rūpa-bhedam
antar-bahiṣṭvaṁ ca purais tanoti

saḥ—that; *vāsanā*—endowed with many desires; *ātmā*—the mind; *viṣaya-uparaktaḥ*—attached to material happiness, sense gratification; *guṇa-pravāhaḥ*—driven by the force of either *sattva-guṇa, rajo-guṇa* or *tamo-guṇa; vikṛtaḥ*—transformed by lust and so on; *ṣoḍaśa-ātmā*—the chief of the sixteen material elements (the five gross elements, the ten senses and the mind); *bibhrat*—wandering; *pṛthak-nāmabhiḥ*—with separate names; *rūpa-bhedam*—assuming different forms; *antaḥ-bahiṣṭvam*—the quality of being first-class or last-class; *ca*—and; *puraiḥ*—with different bodily forms; *tanoti*—manifests.

TRANSLATION

Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position, it accepts a higher or lower material body.

PURPORT

Transmigration among the 8,400,000 species is due to the mind's being polluted by certain material qualities. Due to the mind, the soul is subjected to pious and impious activities. The continuation of material existence is like the waves of material nature. In this regard, Śrīla Bhaktivinoda Ṭhākura says, *māyāra vaśe yāccha bhese', khāccha hābuḍubu, bhāi:* "My dear brother, the spirit soul is completely under the control of *māyā*, and you are being carried away by its waves." This is also confirmed in *Bhagavad-gītā:*

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Material existence means being fully controlled by material nature. The mind is the center for accepting the dictations of material nature. In this way the living entity is carried away in different types of bodies continuously, millennium after millennium.

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
(*Caitanya-caritāmṛta, Madhya* 20.117)

Due to the living entity's forgetfulness of Kṛṣṇa, one is bound by the laws of material nature.

TEXT 6

दुःखं सुखं व्यतिरिक्तं च तीव्रं
कालोपपन्नं फलमाव्यनक्ति ।
आलिङ्ग्य मायारचितान्तरात्मा
स्वदेहिनं संसृतिचक्रकूटः ॥ ६ ॥

duḥkhaṁ sukhaṁ vyatiriktaṁ ca tīvraṁ
kālopapannaṁ phalam āvyanakti
āliṅgya māyā-racitāntarātmā
sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ

duḥkham—unhappiness due to impious activities; *sukham*—happiness due to pious activities; *vyatiriktam*—illusion; *ca*—also; *tīvram*—very severe; *kāla-upapannam*—obtained in the course of time; *phalam*—the resultant action; *āvyanakti*—creates; *āliṅgya*—embracing; *māyā-racita*—created by material nature; *antaḥ-ātmā*—the mind; *sva-dehinam*—the living being himself; *saṁsṛti*—of the actions and reactions of material existence; *cakra-kūṭaḥ*—which deceives the living entity into the wheel.

TRANSLATION

The materialistic mind covering the living entity's soul carries it to different species of life. This is called continued material existence. Due to the mind, the living entity suffers or enjoys material distress and happiness. Being thus illusioned, the mind further creates pious and impious activities and their karma, and thus the soul becomes conditioned.

PURPORT

Mental activities under the influence of material nature cause happiness and distress within the material world. Being covered by illusion, the living entity eternally continues conditioned life under different designations. Such living entities are known as *nitya-baddha*, eternally conditioned. On the whole, the mind is the cause of conditioned life; therefore the entire yogic process is meant to control the mind and the senses. If the mind is controlled, the senses are automatically controlled, and therefore the soul is saved from the reactions of pious and impious activity. If the mind is engaged at the lotus feet of Lord Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*), the senses are automatically engaged in the Lord's service. When the mind and senses are engaged in devotional service, the living entity naturally becomes Kṛṣṇa conscious. As soon as one always thinks of Kṛṣṇa, he becomes a perfect *yogī*, as confirmed in *Bhagavad-gītā* (*yoginām api sarveṣāṁ mad-gatenāntarātmanā*). This

antarātmā, the mind, is conditioned by material nature. As stated here, *māyā-racitāntarātmā sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ:* the mind, being most powerful, covers the living entity and puts him in the waves of material existence.

TEXT 7

तावानयं व्यवहारः सदाविः
क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः ।
तस्मान्मनो लिङ्गमदो वदन्ति
गुणागुणत्वस्य परावरस्य ॥ ७ ॥

tāvān ayaṁ vyavahāraḥ sadāviḥ
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ
tasmān mano liṅgam ado vadanti
guṇāguṇatvasya parāvarasya

tāvān—until that time; *ayam*—this; *vyavahāraḥ*—the artificial designations (being fat or skinny, or belonging to the demigods or human beings); *sadā*—always; *āviḥ*—manifesting; *kṣetra-jña*—of the living entity; *sākṣyaḥ*—testimony; *bhavati*—is; *sthūla-sūkṣmaḥ*—fat and skinny; *tasmāt*—therefore; *manaḥ*—the mind; *liṅgam*—the cause; *adaḥ*—this; *vadanti*—they say; *guṇa-aguṇatvasya*—of being absorbed in material qualities or devoid of material qualities; *para-avarasya*—and of lower and higher conditions of life.

TRANSLATION

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.

PURPORT

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described here as *para-avara. Para* means tran-

scendental, and *avara* means material. When the mind is engaged in the Lord's service (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*), it is called *para*, transcendental. When the mind is engaged in material sense gratification, it is called *avara*, or material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Kṛṣṇa consciousness by the process of devotional service. We have often given the example of Ambarīṣa Mahārāja. *Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane.* The mind must be controlled in Kṛṣṇa consciousness. The tongue can be utilized to spread the message of Kṛṣṇa and glorify the Lord or take *prasāda*, the remnants of food offered to Kṛṣṇa. *Sevonmukhe hi jihvādau:* when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the *Nārada-pañcarātra, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Kṛṣṇa's service, one can be liberated and return home, back to Godhead.

TEXT 8

गुणानुरक्तं व्यसनाय जन्तोः
क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
यथा प्रदीपो घृतवर्तिमश्नन्
शिखाः सधूमा भजति ह्यन्यदा स्वम् ।
पदं तथा गुणकर्मानुबद्धं
वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥ ८ ॥

guṇānuraktaṁ vyasanāya jantoḥ
kṣemāya nairguṇyam atho manaḥ syāt
yathā pradīpo ghṛta-vartim aśnan
śikhāḥ sadhūmā bhajati hy anyadā svam
padaṁ tathā guṇa-karmānubaddhaṁ
vṛttīr manaḥ śrayate 'nyatra tattvam

guṇa-anuraktam—being attached to the material modes of nature; *vyasanāya*—for the conditioning in material existence; *jantoḥ*—of the living entity; *kṣemāya*—for the ultimate welfare; *nairguṇyam*—being unaffected by the material modes of nature; *atho*—thus; *manaḥ*—the mind; *syāt*—becomes; *yathā*—as much as; *pradīpaḥ*—a lamp; *ghṛta-vartim*—a wick within clarified butter; *aśnan*—burning; *śikhāḥ*—the flame; *sādhūmāḥ*—with smoke; *bhajati*—enjoys; *hi*—certainly; *anyadā*—otherwise; *svam*—its own original; *padam*—position; *tathā*—so; *guṇa-karma-anubaddham*—bound by the modes of nature and the reactions of material activities; *vṛttīḥ*—various engagements; *manaḥ*—the mind; *śrayate*—takes shelter of; *anyatra*—otherwise; *tattvam*—its original condition.

TRANSLATION

When the living entity's mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation. When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Kṛṣṇa consciousness.

PURPORT

It is therefore concluded that the mind is the cause of material existence and liberation also. Everyone is suffering in this material world because of the mind; it is therefore proper to train the mind or to cleanse the mind from material attachment and engage it fully in the Lord's service. This is called spiritual engagement. As confirmed in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

We should engage the mind fully in Kṛṣṇa conscious activities. Then it will be the cause of our liberation, for our returning home, back to Godhead. However, if we keep the mind engaged in material activities for sense gratification, it will cause continuous bondage and will make us remain in this material world in different bodies, suffering the consequences of our different actions.

TEXT 9

एकादशासन्मनसो हि वृत्तय
आकूतयः पञ्च धियोऽभिमानः ।
मात्राणि कर्माणि पुरं च तासां
वदन्ति हैकादश वीर भूमीः ॥ ९ ॥

ekādaśāsan manaso hi vṛttaya
ākūtayaḥ pañca dhiyo 'bhimānaḥ
mātrāṇi karmāṇi puraṁ ca tāsāṁ
vadanti haikādaśa vīra bhūmīḥ

ekādaśa—eleven; *āsan*—there are; *manasaḥ*—of the mind; *hi*—certainly; *vṛttayaḥ*—activities; *ākūtayaḥ*—senses of action; *pañca*—five; *dhiyaḥ*—senses for gathering knowledge; *abhimānaḥ*—the false ego; *mātrāṇi*—different sense objects; *karmāṇi*—different material activities; *puram ca*—and the body, society, nation, family or place of nativity; *tāsām*—of those functions; *vadanti*—they say; *ha*—oh; *ekādaśa*—eleven; *vīra*—O hero; *bhūmīḥ*—fields of activity.

TRANSLATION

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as

evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

PURPORT

The mind is the controller of the five knowledge-acquiring senses and the five working senses. Each sense has its particular field of activity. In all cases, the mind is the controller or owner. By the false ego one thinks oneself the body and thinks in terms of "my body, my house, my family, my society, my nation" and so on. These false identifications are due to the expansions of the false ego. Thus one thinks that he is this or that. Thus the living entity becomes entangled in material existence.

TEXT 10

गन्धाकृतिस्पर्शरसश्रवांसि
विसर्गरत्यर्त्यभिजल्पशिल्पाः ।
एकादशं स्वीकरणं ममेति
शय्यामहं द्वादशमेक आहुः ॥१०॥

gandhākṛti-sparśa-rasa-śravāṁsi
visarga-raty-arty-abhijalpa-śilpāḥ
ekādaśaṁ svīkaraṇaṁ mameti
śayyām ahaṁ dvādaśam eka āhuḥ

gandha—smell; *ākṛti*—form; *sparśa*—touch; *rasa*—taste; *śravāṁsi*—and sound; *visarga*—evacuating; *rati*—sexual intercourse; *arti*—movement; *abhijalpa*—speaking; *śilpāḥ*—grasping or releasing; *ekādaśam*—eleventh; *svīkaraṇam*—accepting as; *mama*—mine; *iti*—thus; *śayyām*—this body; *aham*—I; *dvādaśam*—twelfth; *eke*—some; *āhuḥ*—have said.

TRANSLATION

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses.

Besides this, there is another conception by which one thinks, "This is my body, this is my society, this is my family, this is my nation," and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

PURPORT

There are different objects for the eleven items. Through the nose we can smell, by the eyes we can see, by the ears we can hear, and in this way we gather knowledge. Similarly, there are the *karmendriyas*, the working senses—the hands, legs, genitals, rectum, mouth and so forth. When the false ego expands, it makes one think, "This is my body, family, society, country," etc.

TEXT 11

द्रव्यस्वभावाशयकर्मकालै-
रेकादशामी मनसो विकाराः ।
सहस्रशः शतशः कोटिशश्च
क्षेत्रज्ञतो न मिथो न स्वतः स्युः ॥११॥

dravya-svabhāvāśaya-karma-kālair
ekādaśāmī manaso vikārāḥ
sahasraśaḥ śataśaḥ koṭiśaś ca
kṣetrajñato na mitho na svataḥ syuḥ

dravya—by physical objects; *sva-bhāva*—by nature as the cause of development; *āśaya*—by culture; *karma*—by predestined resultant actions; *kālaiḥ*—by time; *ekādaśa*—eleven; *amī*—all these; *manasaḥ*—of the mind; *vikārāḥ*—transformations; *sahasraśaḥ*—in thousands; *śataśaḥ*—in hundreds; *koṭiśaḥ ca*—and in millions; *kṣetra-jñataḥ*—from the original Supreme Personality of Godhead; *na*—not; *mithaḥ*—one another; *na*—nor; *svataḥ*—from themselves; *syuḥ*—are.

TRANSLATION

The physical elements, nature, the original cause, culture, destiny and the time element are all material causes. Agitated by

these material causes, the eleven functions transform into hundreds of functions and then into thousands and then into millions. But all these transformations do not take place automatically by mutual combination. Rather, they are under the direction of the Supreme Personality of Godhead.

PURPORT

One should not think that all the interactions of the physical elements, gross and subtle, that cause the transformation of mind and consciousness are working independently. They are under the direction of the Supreme Personality of Godhead. In *Bhagavad-gītā* (15.15), Kṛṣṇa says that the Lord is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca*). As mentioned herein, Supersoul (*kṣetrajña*) is directing everything. The living entity is also *kṣetrajña*, but the supreme *kṣetrajña* is the Supreme Personality of Godhead. He is the witness and order giver. Under His direction, everything takes place. The different inclinations of the living entity are created by his own nature or his expectations, and he is trained by the Supreme Personality of Godhead through the agency of material nature. The body, nature and the physical elements are under the direction of the Supreme Personality of Godhead. They do not function automatically. Nature is neither independent nor automatic. As confirmed in *Bhagavad-gītā*, the Supreme Personality of Godhead is behind nature.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 12

क्षेत्रज्ञ एता मनसो विभूती-
जीवस्य मायारचितस्य नित्याः ।

आविर्हिताः क्वापि तिरोहिताश्च
शुद्धो विचष्टे ह्यविशुद्धकर्तुः ॥१२॥

kṣetrajña etā manaso vibhūtīr
jīvasya māyā-racitasya nityāḥ
āvirhitāḥ kvāpi tirohitāś ca
śuddho vicaṣṭe hy aviśuddha-kartuḥ

kṣetra-jñaḥ—the individual soul; *etāḥ*—all these; *manasaḥ*—of the mind; *vibhūtīḥ*—different activities; *jīvasya*—of the living entity; *māyā-racitasya*—created by the external, material energy; *nityāḥ*—from time immemorial; *āvirhitāḥ*—sometimes manifested; *kvāpi*—somewhere; *tirohitāḥ ca*—and not manifested; *śuddhaḥ*—purified; *vicaṣṭe*—sees this; *hi*—certainly; *aviśuddha*—unpurified; *kartuḥ*—of the doer.

TRANSLATION

The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jīvan-mukta] can see all these things vividly.

PURPORT

As stated in *Bhagavad-gītā* (13.3), *kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata*. There are two kinds of *kṣetrajña*, or living beings. One is the individual living being, and the other is the supreme living being. The ordinary living being knows about his body to some extent, but the Supreme, Paramātmā, knows the condition of all bodies. The individual living being is localized, and the Supreme, Paramātmā, is all-pervading. In this *śloka* the word *kṣetrajña* refers to an ordinary living being, not the supreme living being. This ordinary living being is of two kinds—*nitya-baddha* or *nitya-mukta*. One is eternally conditioned and the other eternally liberated. The eternally liberated living beings

are in the Vaikuṇṭha *jagat*, the spiritual world, and they never fall into the material world. Those in the material world are conditioned souls, *nitya-baddha*. The *nitya-baddhas* can become liberated by controlling the mind because the cause of conditioned life is the mind. When the mind is trained and the soul is not under the mind's control, the soul can be liberated even in this material world. When it is liberated, one is called *jīvan-mukta*. A *jīvan-mukta* knows how he has become conditioned; therefore he tries to purify himself and return home, back to Godhead. The eternally conditioned soul is eternally conditioned because he is controlled by the mind. The conditioned state and liberated state are compared to the sleeping, unconscious state and the awakened state. Those who are sleeping and unconscious are eternally conditioned, but those who are awake understand that they are eternally part and parcel of the Supreme Personality of Godhead, Kṛṣṇa. Therefore even in this material world, they engage in Kṛṣṇa's service. As confirmed by Śrīla Rūpa Gosvāmī: *īhā yasya harer dāsye*. If one takes to Kṛṣṇa's service, he is liberated, even though he appears to be a conditioned soul within the material world. *Jīvan-muktaḥ sa ucyate*. In any condition, one is to be considered liberated if his only business is to serve Kṛṣṇa.

TEXTS 13-14

क्षेत्रज्ञ आत्मा पुरुषः पुराणः
साक्षात्स्वयंज्योतिरजः परेशः ।
नारायणो भगवान् वासुदेवः
स्वमाययाऽऽत्मन्यवधीयमानः ॥१३॥

यथानिलः स्थावरजङ्गमाना-
मात्मस्वरूपेण निविष्ट ईशेत् ।
एवं परो भगवान् वासुदेवः
क्षेत्रज्ञ आत्मेदमनुप्रविष्टः ॥१४॥

kṣetrajña ātmā puruṣaḥ purāṇaḥ
sākṣāt svayaṁ jyotir ajaḥ pareśaḥ
nārāyaṇo bhagavān vāsudevaḥ
sva-māyayātmany avadhīyamānaḥ

yathānilaḥ sthāvara-jaṅgamānām
ātma-svarūpeṇa niviṣṭa īśet
evaṁ paro bhagavān vāsudevaḥ
kṣetrajña ātmedam anupraviṣṭaḥ

kṣetra-jñaḥ—the Supreme Personality of Godhead*; *ātmā*—all-pervading, present everywhere; *puruṣaḥ*—the unrestricted controller, who has unlimited power; *purāṇaḥ*—the original; *sākṣāt*—perceivable by hearing from the authorities and by direct perception; *svayam*—personal; *jyotiḥ*—manifesting His bodily rays (the Brahman effulgence); *ajaḥ*—never born; *pareśaḥ*—the Supreme Personality of Godhead; *nārāyaṇaḥ*—the resting place of all living entities; *bhagavān*—the Personality of Godhead with six full opulences; *vāsudevaḥ*—the shelter of everything, manifested and nonmanifest; *sva-māyayā*—by His own potency; *ātmani*—in His own self, or in the ordinary living entities; *avadhīyamānaḥ*—existing as the controller; *yathā*—as much as; *anilaḥ*—the air; *sthāvara*—of nonmoving living entities; *janīgamānām*—and of the moving living entities; *ātma-svarūpeṇa*—by His expansion as the Supersoul; *niviṣṭaḥ*—entered; *īśet*—controls; *evam*—thus; *paraḥ*—transcendental; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—the shelter of everything; *kṣetra-jñaḥ*—known as *kṣetrajña*; *ātmā*—the vital force; *idam*—this material world; *anupraviṣṭaḥ*—entered within.

TRANSLATION

There are two kinds of kṣetrajña—the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting

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*In text 12 the word *kṣetrajña* described the living being, but in this verse the word *kṣetrajña* indicates the Supreme Person.

place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

PURPORT

This is confirmed in *Bhagavad-gītā* (15.15). *Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca.* Every living being is controlled by the supreme living being, Paramātmā, who resides within everyone's heart. He is the *puruṣa*, the *puruṣa-avatāra*, who creates this material world. The first *puruṣa-avatāra* is Mahā-Viṣṇu, and that Mahā-Viṣṇu is the plenary portion of the plenary portion of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa's first expansion is Baladeva, and His next expansions are Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Vāsudeva is the original cause of the *brahmajyoti*, and the *brahmajyoti* is the expansion of the rays of the body of Vāsudeva.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (*Brahma-saṁhitā* 5.40) The Supreme Personality of Godhead is thus described in *Bhagavad-gītā:*

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This is the position of the plenary expansions of Kṛṣṇa as the all-pervading Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXT 15

न यावदेतां तनुभृन्नरेन्द्र
विधूय मायां वयुनोदयेन ।
विमुक्तसङ्गो जितषट्सपत्नो
वेदात्मतत्त्वं भ्रमतीह तावत् ॥१५॥

na yāvad etāṁ tanu-bhṛn narendra
vidhūya māyāṁ vayunodayena
vimukta-saṅgo jita-ṣaṭ-sapatno
vedātma-tattvaṁ bhramatīha tāvat

na—not; *yāvat*—as long as; *etām*—this; *tanu-bhṛt*—one who has accepted a material body; *narendra*—O King; *vidhūya māyām*—washing away the infection accumulated because of contamination by the material world; *vayunā udayena*—by awakening of transcendental knowledge due to good association and study of the Vedic literatures; *vimukta-saṅgaḥ*—free from all material association; *jita-ṣaṭ-sapatnaḥ*—conquering the six enemies (the five knowledge-acquiring senses and the mind); *veda*—knows; *ātma-tattvam*—spiritual truth; *bhramati*—he wanders; *iha*—in this material world; *tāvat*—until that time.

TRANSLATION

My dear King Rahūgaṇa, as long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment, and as long as he does not conquer his six enemies and come to the platform of self-realization by awakening his spiritual knowledge, he has to wander among different places and different species of life in this material world.

PURPORT

When one's mind is absorbed in the material conception, he thinks that he belongs to a particular nation, family, country or creed. These are all called *upādhis*, designations, and one has to become freed from them (*sarvopādhi-vinirmuktam*). As long as one is not freed, he has to continue conditioned life in material existence. The human form of life is meant for cleansing away these misconceptions. If this is not done, one has to repeat the cycle of birth and death and thus suffer all material conditions.

TEXT 16

न यावदेतन्मन आत्मलिङ्गं
संसारतापावपनं जनस्य ।
यच्छोकमोहामयरागलोभ-
वैरानुबन्धं ममतां विधत्ते ॥१६॥

na yāvad etan mana ātma-liṅgaṁ
saṁsāra-tāpāvapanaṁ janasya
yac choka-mohāmaya-rāga-lobha-
vairānubandhaṁ mamatāṁ vidhatte

na—not; *yāvat*—as long as; *etat*—this; *manaḥ*—mind; *ātma-liṅgam*—existing as the false designation of the soul; *saṁsāra-tāpa*—of the miseries of this material world; *āvapanam*—the growing ground; *janasya*—of the living being; *yat*—which; *śoka*—of lamentation; *moha*—of illusion; *āmaya*—of disease; *rāga*—of attachment; *lobha*—of greed; *vaira*—of enmity; *anubandham*—the consequence; *mamatām*—the sense of ownership; *vidhatte*—gives.

TRANSLATION

The soul's designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illu-

sion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

PURPORT

The mind is the cause of both material bondage and liberation. The impure mind thinks, "I am this body." The pure mind knows that he is not the material body; therefore the mind is considered to be the root of all material designations. Until the living entity is aloof from the association and contaminations of this material world, the mind will be absorbed in such material things as birth, death, disease, illusion, attachment, greed and enmity. In this way the living entity is conditioned, and he suffers material miseries.

TEXT 17

भ्रातृव्यमेनं तददभ्रवीर्य-
मुपेक्षयाध्येधितमप्रमत्तः ।
गुरोर्हरेश्चरणोपासनास्त्रो
जहि व्यलीकं स्वयमात्ममोषम् ॥१७॥

bhrātṛvyam enaṁ tad adabhra-vīryam
upekṣayādhyedhitam apramattaḥ
guror hareś caraṇopāsanāstro
jahi vyalīkaṁ svayam ātma-moṣam

bhrātṛvyam—the formidable enemy; *enam*—this mind; *tat*—that; *adabhra-vīryam*—very, very powerful; *upekṣayā*—by neglecting; *adhyedhitam*—unnecessarily increased in power; *apramattaḥ*—one who is without illusion; *guroḥ*—of the spiritual master; *hareḥ*—of the Supreme Personality of Godhead; *caraṇa*—of the lotus feet; *upāsanā-astraḥ*—applying the weapon of worshiping; *jahi*—conquer; *vyalīkam*—false; *svayam*—personally; *ātma-moṣam*—which covers the constitutional position of the living entity.

TRANSLATION

This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and

more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

PURPORT

There is one easy weapon with which the mind can be conquered—neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind's orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. This is the instruction of all the *śāstras*. If one does not do so, one is doomed to follow the dictations of the mind. Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord's service. Then the mind will be automatically controlled. Śrī Caitanya Mahāprabhu has instructed Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

When one receives the seed of devotional service by the mercy of the *guru* and Kṛṣṇa, the Supreme Personality of Godhead, one's real life begins. If one abides by the orders of the spiritual master, by the grace of Kṛṣṇa he is freed from service to the mind.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eleventh Chapter of the Śrīmad-Bhāgavatam, *entitled "Jaḍa Bharata Instructs King Rahūgaṇa."*

CHAPTER TWELVE

Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata

Because Mahārāja Rahūgaṇa was still doubtful about his enlightenment, he asked the *brāhmaṇa* Jaḍa Bharata to repeat his instructions and clarify ideas he could not understand. In this chapter, Mahārāja Rahūgaṇa offers his respectful obeisances to Jaḍa Bharata, who was concealing his real position. The King could understand by his speech how exalted and advanced he was in spiritual knowledge. He very much regretted his offense against him. Mahārāja Rahūgaṇa was bitten by the serpent of ignorance, but was cured by the nectarean words of Jaḍa Bharata. Later, because he was doubtful about the subjects discussed, he made further inquiries, one question after another. First he wanted to be released from the offense he had committed at the lotus feet of Jaḍa Bharata.

Mahārāja Rahūgaṇa was somewhat unhappy at not being able to grasp Jaḍa Bharata's instructions, which were full of meaning that could not be understood by a materialistic person. Therefore Jaḍa Bharata repeated his instructions more clearly. He said that on the surface of the globe all living entities, moving and unmoving, were but transformations of the earth in different ways. The King was very proud of his king's body, but that body was simply another transformation of the earth. Out of his false prestige, the King was misbehaving toward the palanquin carrier, as a master toward a servant, and he was actually very unkind to other living entities. Consequently King Rahūgaṇa was unfit to give protection to the citizens, and because he was ignorant, he was unfit to be counted among advanced philosophers. Everything in the material world is but a transformation of the earth, although things have different names according to their transformations. Actually the varieties are one and the same, and ultimately all these varieties are vanquished into atoms. Nothing is permanent in this material world. The variety of things and their distinctions are simply mental concoctions. The Absolute Truth is beyond illusion and is manifest in three features—impersonal Brahman,

localized Paramātmā and the Supreme Personality of Godhead. Ultimate realization of the Absolute Truth is the Supreme Personality of Godhead, called Vāsudeva by His devotees. Unless one is blessed with the dust from the feet of a pure devotee on his head, one cannot possibly become a devotee of the Supreme Personality of Godhead.

Jaḍa Bharata also told about his own previous birth and informed the King that by the grace of the Lord he still remembered all the incidents of his past life. Due to the activities of his past life, Jaḍa Bharata was being very cautious and was therefore assuming the characteristics of a deaf and dumb man to avoid mingling with the material world. Association with the material modes of nature is very powerful. The bad association of materialistic men can be avoided only in the association of devotees. In the association of devotees, one is given an opportunity to render devotional service in nine different ways—*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* In this way, in the association of devotees, one can pass over material association, cross over the ocean of nescience and return home, back to Godhead.

TEXT 1

रहूगण उवाच

नमो नमः कारणविग्रहाय
स्वरूपतुच्छीकृतविग्रहाय ।
नमोऽवधूत द्विजबन्धुलिङ्ग-
निगूढनित्यानुभवाय तुभ्यम् ॥ १ ॥

rahūgaṇa uvāca
namo namaḥ kāraṇa-vigrahāya
svarūpa-tucchīkṛta-vigrahāya
namo 'vadhūta dvija-bandhu-liṅga-
nigūḍha-nityānubhavāya tubhyam

rahūgaṇaḥ uvāca—King Rahūgaṇa said; *namaḥ*—my respectful obeisances; *namaḥ*—obeisances; *kāraṇa-vigrahāya*—to one whose body emanates from the Supreme Person, the cause of all causes; *svarūpa-*

tucchīkṛta-vigrahāya—who has completely removed all the contradictions of the scriptures by manifesting his true self; *namaḥ*—respectful obeisances; *avadhūta*—O master of all mystic power; *dvija-bandhu-liṅga*—by the characteristics of a person born in a *brāhmaṇa* family but not executing the duties of a *brāhmaṇa*; *nigūḍha*—covered; *nitya-anubhavāya*—to him whose eternal self-realization; *tubhyam*—to you.

TRANSLATION

King Rahūgaṇa said: O most exalted personality, you are not different from the Supreme Personality of Godhead. By the influence of your true self, all kinds of contradiction in the śāstras have been removed. In the dress of a friend of a brāhmaṇa, you are hiding your transcendental blissful position. I offer my respectful obeisances unto you.

PURPORT

From the *Brahma-saṁhitā* we understand the Supreme Personality of Godhead is the cause of all causes (*sarva-kāraṇa-kāraṇam*). Ṛṣabhadeva was the direct incarnation of the Supreme Personality of Godhead, the cause of all causes. His son, Bharata Mahārāja, who was now acting as the *brāhmaṇa* Jaḍa Bharata, had received his body from the cause of all causes. Therefore he is addressed as *kāraṇa-vigrahāya*.

TEXT 2

ज्वरामयार्तस्य यथागदं सत्
निदाघदग्धस्य यथा हिमाम्भः ।
कुदेहमानाहिविदष्टदृष्टेः
ब्रह्मन् वचस्तेऽमृतमौषधं मे ॥ २ ॥

jvarāmayārtasya yathāgadaṁ sat
nidāgha-dagdhasya yathā himāmbhaḥ
kudeha-mānāhi-vidaṣṭa-dṛṣṭeḥ
brahman vacas te 'mṛtam auṣadhaṁ me

jvara—of a fever; *āmaya*—by the disease; *ārtasya*—of a distressed person; *yathā*—just as; *agadam*—the medicine; *sat*—right; *nidāgha-*

dagdhasya—of one scorched by the heat of the sun; *yathā*—just as; *hima-ambhaḥ*—very cold water; *ku-deha*—in this body made of matter and full of dirty things such as stool and urine; *māna*—of pride; *ahi*—by the serpent; *vidaṣṭa*—bitten; *dṛṣṭeḥ*—of one whose vision; *brahman*—O best of the *brāhmaṇas*; *vacaḥ*—words; *te*—your; *amṛtam*—nectar; *auṣadham*—medicine; *me*—for me.

TRANSLATION

O best of the brāhmaṇas, my body is filled with dirty things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, and they are cooling waters for one scorched by the heat.

PURPORT

The conditioned soul has a body full of dirty things—bones, blood, urine, stool and so forth. Nonetheless, the most intelligent men in this material world think they are these combinations of blood, bone, urine and stool. If this is so, why can't other intelligent men be made with these ingredients, which are so readily available? The entire world is going on under the bodily conception and creating a hellish condition unfit for any gentleman's living. The instructions given to King Rahūgaṇa by Jaḍa Bharata are very valuable. They are like the medicine that can save one from a snakebite. The Vedic instructions are like nectar and cool water for one suffering from scorching heat.

TEXT 3

तस्माद्भवन्तं मम संशयार्थे
प्रक्ष्यामि पश्चादधुना सुबोधम् ।
अध्यात्मयोगग्रथितं तवोक्त-
माख्याहि कौतूहलचेतसो मे ॥ ३ ॥

tasmād bhavantaṁ mama saṁśayārthaṁ
prakṣyāmi paścād adhunā subodham

adhyātma-yoga-grathitaṁ tavoktam
ākhyāhi kautūhala-cetaso me

tasmāt—therefore; *bhavantam*—to you; *mama*—of me; *saṁśaya-artham*—the subject matter that is not clear to me; *prakṣyāmi*—I shall submit; *paścāt*—afterwards; *adhunā*—now; *su-bodham*—so that it can be clearly understood; *adhyātma-yoga*—of mystic instruction for self-realization; *grathitam*—as composed; *tava*—your; *uktam*—speech; *ākhyāhi*—please explain again; *kautūhala-cetasaḥ*—whose mind is very inquisitive to understand the mystery of such statements; *me*—to me.

TRANSLATION

Whatever doubts I have about a particular subject matter I shall ask you about later. For the time being, these mysterious yoga instructions you have given me for self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. My mind is very inquisitive, and I want to understand this clearly.

PURPORT

The Vedic literature instructs: *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam.* An intelligent man must be very inquisitive to know the transcendental science deeply. Therefore one must approach a *guru*, a spiritual master. Although Jaḍa Bharata explained everything to Mahārāja Rahūgaṇa, it appears that his intelligence was not perfect enough to understand clearly. He therefore requested a further explanation. As stated in *Bhagavad-gītā* (4.34): *tad viddhi praṇipātena paripraśnena sevayā.* The student must approach a spiritual master and surrender unto him fully (*praṇipātena*). He must also question him in order to understand his instructions (*paripraśnena*). One should not only surrender to the spiritual master but also render loving service unto him (*sevayā*) so that the spiritual master will be pleased with the student and explain the transcendental subject matter more clearly. A challenging spirit before the spiritual master should be avoided if one is at all interested in learning the Vedic instructions in depth.

TEXT 4

यदाह योगेश्वर दृश्यमानं
क्रियाफलं सद्व्यवहारमूलम् ।
न ह्यञ्जसा तत्त्वविमर्शनाय
भवानमुष्मिन् भ्रमते मनो मे ॥ ४ ॥

yad āha yogeśvara dṛśyamānaṁ
kriyā-phalaṁ sad-vyavahāra-mūlam
na hy añjasā tattva-vimarśanāya
bhavān amuṣmin bhramate mano me

yat—that which; *āha*—have said; *yoga-īśvara*—O master of mystic power; *dṛśyamānam*—being clearly seen; *kriyā-phalam*—the results of moving the body here and there, such as feeling fatigue; *sat*—existing; *vyavahāra-mūlam*—whose basis is etiquette alone; *na*—not; *hi*—certainly; *añjasā*—on the whole, or in fact; *tattva-vimarśanāya*—for understanding the truth by consultation; *bhavān*—your good self; *amuṣmin*—in that explanation; *bhramate*—is bewildered; *manaḥ*—mind; *me*—my.

TRANSLATION

O master of yogic power, you said that fatigue resulting from moving the body here and there is appreciated by direct perception, but actually there is no fatigue. It simply exists as a matter of formality. By such inquiries and answers, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

PURPORT

Formal inquiries and answers about the bodily conception do not constitute knowledge of the Absolute Truth. Knowledge of the Absolute Truth is quite different from the formal understanding of bodily pains and pleasures. In *Bhagavad-gītā* Lord Kṛṣṇa informs Arjuna that the pains and pleasures experienced in relation to the body are temporary; they come and go. One should not be disturbed by them but should tolerate them and continue with spiritual realization.

TEXTS 5-6

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां
यः पार्थिवः पार्थिव कस्य हेतोः ।
तस्यापि चाङ्घ्र्योरधि गुल्फजङ्घा-
जानूरुमध्योरशिरोधरांसाः ॥ ५ ॥
अंसेऽधि दार्वी शिबिका च यस्यां
सौवीरराजेत्यपदेश आस्ते ।
यस्मिन् भवान् रूढनिजाभिमानो
राजास्मि सिन्धुष्विति दुर्मदान्धः ॥ ६ ॥

brāhmaṇa uvāca
ayaṁ jano nāma calan pṛthivyāṁ
yaḥ pārthivaḥ pārthiva kasya hetoḥ
tasyāpi cāṅghryor adhi gulpha-jaṅghā-
jānūru-madhyora-śirodharāṁsāḥ

aṁse 'dhi dārvī śibikā ca yasyāṁ
sauvīra-rājety apadeśa āste
yasmin bhavān rūḍha-nijābhimāno
rājāsmi sindhuṣv iti durmadāndhaḥ

brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *ayam*—this; *janaḥ*—person; *nāma*—celebrated as such; *calan*—moving; *pṛthivyām*—on the earth; *yaḥ*—who; *pārthivaḥ*—a transformation of the earth; *pārthiva*—O King, who possesses a similar earthly body; *kasya*—for what; *hetoḥ*—reason; *tasya api*—of him also; *ca*—and; *aṅghryoḥ*—feet; *adhi*—above; *gulpha*—ankles; *jaṅghā*—calves; *jānu*—knees; *uru*—thighs; *madhyora*—waist; *śiraḥ-dhara*—neck; *aṁsāḥ*—shoulders; *aṁse*—shoulder; *adhi*—upon; *dārvī*—made of wood; *śibikā*—palanquin; *ca*—and; *yasyām*—on which; *sauvīra-rājā*—the King of Sauvīra; *iti*—thus; *apadeśaḥ*—known as; *āste*—there is; *yasmin*—in which; *bhavān*—Your Lordship; *rūḍha*—imposed upon; *nija-abhimānaḥ*—having a

conception of false prestige; *rājā asmi*—I am the King; *sindhuṣu*—in the state of Sindhu; *iti*—thus; *durmada-andhaḥ*—captivated by false prestige.

TRANSLATION

The self-realized brāhmaṇa Jaḍa Bharata said: Among the various material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvīra. The body of the King is simply another transformation of earth, but within that body Your Lordship is situated and falsely thinking that you are the King of the state of Sauvīra.

PURPORT

After analyzing the material bodies of the palanquin carrier and the palanquin passenger, Jaḍa Bharata concludes that the real living force is the living entity. The living entity is the offshoot or offspring of Lord Viṣṇu; therefore within this material world, among moving and nonmoving things, the real principle is Lord Viṣṇu. Due to His presence, everything is working, and there are actions and reactions. One who understands Lord Viṣṇu as the original cause of everything is to be understood to be perfectly situated in knowledge. Although he was falsely proud of being a king, King Rahūgaṇa was not really situated in knowledge. Therefore he was rebuking the palanquin carriers, including the self-realized *brāhmaṇa*, Jaḍa Bharata. This is the first accusation Jaḍa Bharata made against the King, who was daring to talk to a learned *brāhmaṇa* from the flimsy ground of ignorance, identifying everything with matter. King Rahūgaṇa argued that the living entity is within the body and that when the body is fatigued the living entity within must therefore be suffering. It is clearly explained in the following verses that the living entity does not suffer due to the body's fatigue. Śrīla Viśvanātha Cakravartī gives an example of a child heavily decorated

with ornaments; although the child's body is very delicate, he does not feel fatigue, nor do the parents think that his ornaments should be taken away. The living entity has nothing to do with bodily pains and pleasures. These are simply mental concoctions. An intelligent man will find the original cause of everything. Material combinations and permutations may be a matter of fact in worldly dealings, but actually the living force, the soul, has nothing to do with them. Those who are materially upset take care of the body and manufacture *daridra-nārāyaṇa* (poor Nārāyaṇa). However, it is not a fact that the soul or Supersoul becomes poor simply because the body is poor. These are the statements of ignorant people. The soul and Supersoul are always apart from bodily pleasure and pain.

TEXT 7

शोच्यानिमांस्त्वमधिकष्टदीनान्
विष्ट्या निगृह्णन्निरनुग्रहोऽसि ।
जनस्य गोप्तास्मि विकत्थमानो
न शोभसे वृद्धसभासु धृष्टः ॥ ७ ॥

śocyān imāṁs tvam adhikaṣṭa-dīnān
viṣṭyā nigṛhṇan niranugraho 'si
janasya goptāsmi vikatthamāno
na śobhase vṛddha-sabhāsu dhṛṣṭaḥ

śocyān—lamentable; *imān*—all these; *tvam*—you; *adhi-kaṣṭa-dīnān*—poor persons suffering more pains because of their poverty-stricken position; *viṣṭyā*—by force; *nigṛhṇan*—seizing; *niranugrahaḥ asi*—you have no mercy in your heart; *janasya*—of the people in general; *goptā asmi*—I am the protector (king); *vikatthamānaḥ*—bragging; *na śobhase*—you do not look very good; *vṛddha-sabhāsu*—in the society of learned persons; *dhṛṣṭaḥ*—simply impudent.

TRANSLATION

It is a fact, however, that these innocent people carrying your palanquin without payment are certainly suffering due to this

injustice. Their condition is very lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind, yet due to false prestige you were thinking that you were protecting the citizens. This is ludicrous. You were such a fool that you could not have been adored as a great man in an assembly of persons advanced in knowledge.

PURPORT

King Rahūgaṇa was proud of being king, and he felt he had the right to control the citizens as he liked, but actually he was engaging men in carrying his palanquin without payment, and therefore he was causing them trouble without reason. Nonetheless, the King was thinking that he was the protector of the citizens. Actually the king should be the representative of the Supreme Personality of Godhead. For this reason he is called *nara-devatā*, the Lord among human beings. However, when a king thinks that because he is the head of the state, he can utilize the citizens for his sense gratification, he is in error. Such an attitude is not appreciated by learned scholars. According to the Vedic principles, the king should be advised by learned sages, *brāhmaṇas* and scholars, who advise him according to the injunctions given in the *dharma-śāstra*. The duty of the king is to follow these instructions. Learned circles do not appreciate the king's utilizing public endeavor for his own benefit. His duty is to give protection to the citizens instead. The king should not become such a rogue that he exploits the citizens for his own benefit.

It is stated in *Śrīmad-Bhāgavatam* that in Kali-yuga the heads of government will be plunderers and thieves. These thieves and plunderers take the money and property of the public by force or connivance. Therefore it is said in *Śrīmad-Bhāgavatam*, *rājanyair nirghṛṇair dasyu-dharmabhiḥ*. As Kali-yuga advances, we can see that these characteristics are already visible. We can certainly imagine how deteriorated human civilization will be by the end of Kali-yuga. Indeed, there will no longer be a sane man capable of understanding God and our relationship with Him. In other words, human beings will be just like animals. At that time, in order to reform human society, Lord Kṛṣṇa will come in the form of the Kalki *avatāra*. His business will be to kill all the atheists because ultimately the real protector is Viṣṇu, or Kṛṣṇa.

The Lord incarnates and sets things in order when things are

mismanaged by so-called kings and heads of government. As Kṛṣṇa says in *Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata.* Of course this takes many years, but the principle is there. When the king or governmental head does not follow the proper principles, nature deals out the punishments in the forms of war, famine and so forth. Therefore if the governmental head is not aware of life's goal, he should not take charge of ruling the people. Actually the supreme proprietor of everything is Lord Viṣṇu. He is the maintainer of everyone. The king, the father, and the guardian are simply representatives of Lord Viṣṇu, empowered by Him to look after the management and maintain things. It is therefore the duty of the head of the state to maintain the general populace in such a way that people will ultimately know the goal of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum.* Unfortunately the foolish governmental head and the general populace do not know that the ultimate goal of life is to understand and approach Lord Viṣṇu. Without this knowledge, everyone is in ignorance, and all society is crowded with cheaters and cheated.

TEXT 8

यदा क्षितावेव चराचरस्य
विदाम निष्ठां प्रभवं च नित्यम् ।
तन्नामतोऽन्यद् व्यवहारमूलं
निरूप्यतां सत्क्रियया नुमेयम् ॥ ८ ॥

yadā kṣitāv eva carācarasya
vidāma niṣṭhāṁ prabhavaṁ ca nityam
tan nāmato 'nyad vyavahāra-mūlaṁ
nirūpyatāṁ sat-kriyayānumeyam

yadā—therefore; *kṣitau*—in the earth; *eva*—certainly; *cara-acarasya*—of different bodies, some moving and some not moving; *vidāma*—we know; *niṣṭhām*—annihilation; *prabhavam*—appearance; *ca*—and; *nityam*—regularly by the principles of nature; *tat*—that; *nāmataḥ*—than simply by name; *anyat*—other; *vyavahāra-mūlam*—cause of material activities; *nirūpyatām*—let it be ascertained; *sat-kriyayā*—by actual employment; *anumeyam*—to be inferred.

TRANSLATION

All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall but be dust. Everyone can consider this point.

PURPORT

In the *Brahma-sūtra* it is said: *tad-ananyatvam ārabhambhaṇa-śabdādibhyaḥ* (2.1.14). This cosmic manifestation is a mixture of matter and spirit, but the cause is the Supreme Brahman, the Supreme Personality of Godhead. Therefore in *Śrīmad-Bhāgavatam* (1.5.20) it is said: *idaṁ hi viśvaṁ bhagavān ivetaraḥ.* The entire cosmic manifestation is but a transformation of the energy of the Supreme Personality of Godhead, but because of illusion, no one can appreciate that God is nondifferent from the material world. Actually He is not different, but this material world is simply a transformation of His different energies: *parāsya śaktir vividhaiva śrūyate.* There are also other versions of this in the *Vedas: sarvaṁ khalv idaṁ brahma.* Matter and spirit are all nondifferent from the Supreme Brahman, Bhagavān. Lord Śrī Kṛṣṇa confirms this statement in the *Bhagavad-gītā* (7.4): *me bhinnā prakṛtir aṣṭadhā.* The material energy is Kṛṣṇa's energy, but it is separated from Him. The spiritual energy is also His energy, but it is not separated from Him. When the material energy is engaged in the service of the Supreme Spirit, so-called material energy is also transformed into spiritual energy, just as an iron rod becomes fire when placed in contact with fire. When we can understand by an analytical study that the Supreme Personality of Godhead is the cause of all causes, our knowledge is perfect. Simply understanding the transformations of different energies is partial knowledge. We must come to the ultimate cause. *Na te viduḥ svārtha gatiṁ hi viṣṇum.* The knowledge of those who are not interested in knowing the original cause of all emanations is never perfect knowledge.

There is nothing in the phenomenal world that is not produced by the supreme energy of the Supreme Personality of Godhead. Aromas from the earth are different scents manufactured and used for different purposes, but the original cause is the earth, nothing else. A waterpot made of earth can be used to carry water for some time, but ultimately the pot is nothing but earth. Therefore there is no difference between the pot and its original ingredient, earth. It is simply a different transformation of the energy. Originally the cause or primary ingredient is the Supreme Personality of Godhead, and the varieties are only by-products. In the *Chāndogya Upaniṣad* it is stated: *yathā saumy ekena mṛt-piṇḍena sarvaṁ mṛnmayaṁ vijñātaṁ syād vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam.* If one studies the earth, he naturally understands the by-products of the earth. The *Vedas* therefore enjoin, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati:* if one simply understands the original cause, Kṛṣṇa, the cause of all causes, then naturally everything else is understood, although it may be presented in different varieties. By understanding the original cause of different varieties, one can understand everything. If we understand Kṛṣṇa, the original cause of everything, we do not need to separately study the subsidiary varieties. Therefore from the very beginning it is said: *satyaṁ paraṁ dhīmahi.* One has to concentrate one's understanding on the Supreme Truth, Kṛṣṇa or Vāsudeva. The word Vāsudeva indicates the Supreme Personality of Godhead, who is the cause of all causes. *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ.* This is a summary of phenomenal and noumenal philosophy. The phenomenal world depends on the noumenal existence; similarly, everything exists by virtue of the potency of the Supreme Lord, although due to our ignorance the Supreme Lord is not perceived in everything.

TEXT 9

एवं निरुक्तं क्षितिशब्दवृत्त-
मसन्निधानात्परमाणवो ये ।
अविद्यया मनसा कल्पितास्ते
येषां समूहेन कृतो विशेषः ॥ ९ ॥

evaṁ niruktaṁ kṣiti-śabda-vṛttam
asan nidhānāt paramāṇavo ye

avidyayā manasā kalpitās te
yeṣāṁ samūhena kṛto viśeṣaḥ

evam—thus; *niruktam*—falsely described; *kṣiti-śabda*—of the word "earth"; *vṛttam*—the existence; *asat*—not real; *nidhānāt*—from the dissolution; *parama-aṇavaḥ*—atomic particles; *ye*—all of which; *avidyayā*—because of less intelligence; *manasā*—in the mind; *kalpitāḥ*—imagined; *te*—they; *yeṣām*—of which; *samūhena*—by the aggregate; *kṛtaḥ*—made; *viśeṣaḥ*—the particulars.

TRANSLATION

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

PURPORT

Those who follow the atomic theory think that the protons and electrons of atoms combine in such a way as to bring all material existence into being. However, the scientists fail to discover the cause of atomic existence itself. Under these circumstances, we cannot accept that the atom is the cause of the universe. Such theories are advanced by unintelligent people. According to real intelligence, the real cause of the cosmic manifestation is the Supreme Lord. *Janmādy asya yataḥ:* He is the original cause of all creation. As stated in *Bhagavad-gītā* (10.8): *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.* Kṛṣṇa is the original cause. *Sarva-kāraṇa-kāraṇam:* He is the cause of all causes. Kṛṣṇa is the cause of atoms, the material energy.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyam me
bhinnā prakṛtir aṣṭadhā

(Bg. 7.4)

The ultimate cause is the Supreme Personality of Godhead, and only those in ignorance try to find out other causes by posing different theories.

TEXT 10

एवं कृशं स्थूलमणुर्बृहद्यद्
असच्च सज्जीवमजीवमन्यत् ।
द्रव्यस्वभावाशयकालकर्म-
नाम्नाजयावेहि कृतं द्वितीयम् ॥१०॥

evaṁ kṛśaṁ sthūlam aṇur bṛhad yad
asac ca saj jīvam ajīvam anyat
dravya-svabhāvāśaya-kāla-karma-
nāmnājayāvehi kṛtaṁ dvitīyam

evam—thus; *kṛśam*—skinny or short; *sthūlam*—fat; *aṇuḥ*—tiny; *bṛhat*—big; *yat*—which; *asat*—impermanent; *ca*—and; *sat*—existing; *jīvam*—the living entities; *ajīvam*—inanimate, lifeless matter; *anyat*—other causes; *dravya*—phenomena; *sva-bhāva*—nature; *āśaya*—disposition; *kāla*—time; *karma*—activities; *nāmnā*—only by such names; *ajayā*—by material nature; *avehi*—you should understand; *kṛtam*—done; *dvitīyam*—duality.

TRANSLATION

Since this universe has no real ultimate existence, the things within it—shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials—are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

PURPORT

The temporary manifestations and varieties within this material world are simply creations of material nature under various circumstances:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. The actions and reactions carried out by the material nature are sometimes accepted as our scientific inventions; therefore we want to take credit for them and defy the existence of God. This is described in *Bhagavad-gītā* (3.27), *ahaṅkāra-vimūḍhātmā kartāham iti manyate:* due to being covered by the illusory external energy, the living entity tries to take credit for the differentiated creations within the material world. Actually all these are being created automatically by the material force set in motion by the energy of the Supreme Personality of Godhead. Therefore the ultimate cause is the Supreme Person. As stated in *Brahma-saṁhitā:*

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

He is the cause of all causes, the ultimate cause. In this regard Śrīla Madhvācārya says: *evaṁ sarvaṁ tathā prakṛtvayai kalpitaṁ viṣṇor anyat. evaṁ prakṛtyādhāraḥ svayam ananyādhāro viṣṇur eva. ataḥ sarva-śabdāś ca tasminn eva.* Actually the original cause is Lord Viṣṇu, but out of ignorance people think that matter is the cause of everything.

rājā goptāśrayo bhūmiḥ
śaraṇaṁ ceti laukikaḥ
vyavahāro na tat satyaṁ
tayor brahmāśrayo vibhuḥ

Things are contemplated on the ephemeral or external platform, but actually this is not the truth. The actual protector and shelter of everyone is Brahman, the Supreme, not the king.

goptrī ca tasya prakṛtis
tasyā viṣṇuḥ svayaṁ prabhuḥ
tava goptrī tu pṛthivī
na tvaṁ goptā kṣiteḥ smṛtaḥ

ataḥ sarvāśrayaiś caiva
goptā ca harir īśvaraḥ

sarva-śabdābhidheyaś ca
śabda-vṛtter hi kāraṇam
sarvāntaraḥ sarva-bahir
eka eva janārdanaḥ

The actual protectress is the material nature, but Viṣṇu is her Lord. He is the Lord of everything. Lord Janārdana is the director both externally and internally. He is the cause of the function of words and what is expressed in all sound.

śirasodhāratā yadvad
grīvāyās tadvad eva tu
āśrayatvaṁ ca goptṛtvam
anyeṣām upacārataḥ

Lord Viṣṇu is the resting place of the entire creation: *brahmaṇo hi pratiṣṭhāham* (Bg. 14.27). On Brahman, everything is resting. All the universes are resting on the *brahmajyoti*, and all the planets are resting on the universal atmosphere. In each and every planet there are oceans. hills, states and kingdoms, and each planet is giving shelter to so many living entities. They are all standing on the earth of feet and legs. torso and shoulders, but actually everything is resting ultimately on the potencies of the Supreme Personality of Godhead. Therefore He is known ultimately as *sarva-kāraṇa-kāraṇam*, the cause of all causes.

TEXT 11

ज्ञानं विशुद्धं परमार्थमेक-
मनन्तरं त्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं
यद्वासुदेवं कवयो वदन्ति ॥११॥

jñānaṁ viśuddhaṁ paramārtham ekam
anantaraṁ tv abahir brahma satyam
pratyak praśāntaṁ bhagavac-chabda-saṁjñaṁ
yad vāsudevaṁ kavayo vadanti

jñānam—the supreme knowledge; *viśuddham*—without contamination; *parama-artham*—giving the ultimate goal of life; *ekam*—unified; *anantaram*—without interior, unbroken; *tu*—also; *abahiḥ*—without exterior; *brahma*—the Supreme; *satyam*—Absolute Truth; *pratyak*—inner; *praśāntam*—the calm and peaceful Supreme Lord, worshiped by the *yogīs; bhagavat-śabda-saṁjñam*—known in the higher sense as Bhagavān, or full of all opulences; *yat*—that; *vāsudevam*—Lord Kṛṣṇa, the son of Vasudeva; *kavayaḥ*—the learned scholars; *vadanti*—say.

TRANSLATION

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramātmā, the Supersoul, is realized by the yogīs who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vāsudeva, the cause of Brahman, Paramātmā and others.

PURPORT

In *Caitanya-caritāmṛta* it is said: *yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā.* The impersonal Brahman effulgence of the Absolute Truth consists of the bodily rays of the Supreme Personality of Godhead. *Ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ.* What is known as *ātmā* and *antaryāmī*, the Supersoul, is but an expansion of the Supreme Personality of Godhead. *Ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam.* What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vāsudeva, and Śrī Caitanya Mahāprabhu is nondifferent from Him. Great learned scholars and philosophers accept this after many, many births. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ* (Bg. 7.19). The wise man can understand that ultimately Vāsudeva, Kṛṣṇa, is the cause of Brahman, and Paramātmā, the Supersoul. Thus Vāsudeva is *sarva-kāraṇa-kāraṇam*, the cause of all causes. This is confirmed in *Śrīmad-Bhāgavatam.* The real *tattva*, Ab-

solute Truth, is Bhagavān, but due to incomplete realization of the Absolute Truth, people sometimes describe the same Viṣṇu as impersonal Brahman or localized Paramātmā.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
(*Bhāg.* 1.2.11)

From the very beginning, *Śrīmad-Bhāgavatam* says, *satyaṁ paraṁ dhīmahi:* we meditate on the supreme truth. The supreme truth is explained here as *jñānaṁ viśuddhaṁ satyam.* The Absolute Truth is devoid of material contamination and is transcendental to the material qualities. It gives all spiritual success and liberation from this material world. That Supreme Absolute Truth is Kṛṣṇa, Vāsudeva. There is no difference between Kṛṣṇa's inner self and outward body. Kṛṣṇa is *pūrṇa,* the complete whole. There is no distinction between His body and soul as there is between ours. Sometimes so-called scholars, not knowing the constitutional position of Kṛṣṇa, mislead people by saying that the Kṛṣṇa within is different from the Kṛṣṇa without. When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru,* so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Māyāvādīs, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
(Bg. 4.34)

Without approaching an authorized person, one cannot understand Kṛṣṇa.

TEXT 12

रहूगणैतत्तपसा न याति
न चेज्यया निर्वपणाद् गृहाद्वा ।
नच्छन्दसा नैव जलाग्निसूर्यै-
र्विना महत्पादरजोऽभिषेकम् ॥१२॥

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

rahūgaṇa—O King Rahūgaṇa; *etat*—this knowledge; *tapasā*—by severe austerities and penances; *na yāti*—does not become revealed; *na*—not; *ca*—also; *ijyayā*—by a great arrangement for worshiping the Deity; *nirvapaṇāt*—or from finishing all material duties and accepting *sannyāsa; gṛhāt*—from ideal householder life; *vā*—or; *na*—nor; *chandasā*—by observing celibacy or studying Vedic literature; *na eva*—nor; *jala-agni-sūryaiḥ*—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; *vinā*—without; *mahat*—of the great devotees; *pāda-rajaḥ*—the dust of the lotus feet; *abhiṣekam*—smearing all over the body.

TRANSLATION

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

PURPORT

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. *Vedeṣu durlabham adurlabham ātma-bhaktau.* One cannot attain the perfection of spiritual life simply by following the directions of the *Vedas.* One has to approach a pure devotee: *anyābhilāśitā-śūnyaṁ jñāna-karmādy-anāvṛtam.* By the grace of such a devotee, one can understand the Absolute Truth, Kṛṣṇa, and one's relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. That is denied in this verse. Nor can one understand the Absolute Truth simply by observing the rules and regulations of *brahmacarya* (celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

TEXT 13

यत्रोत्तमश्लोकगुणानुवादः
प्रस्तूयते ग्राम्यकथाविघातः ।
निषेव्यमाणोऽनुदिनं मुमुक्षो-
र्मतिं सतीं यच्छति वासुदेवे ॥ १३॥

yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ
niṣevyamāṇo 'nudinaṁ mumukṣor
matiṁ satīṁ yacchati vāsudeve

yatra—in which place (in the presence of exalted devotees): *uttamaśloka-guṇa-anuvādaḥ*—discussion of the pastimes and glories of the Supreme Personality of Godhead; *prastūyate*—is presented: *grāmya-kathā-vighātaḥ*—due to which there is no chance of talking of worldly matters; *niṣevyamāṇaḥ*—being heard very seriously: *anudinam*—day after day; *mumukṣoḥ*—of persons who are very serious about getting out of material entanglement; *matim*—meditation: *satīm*—pure and simple: *yacchati*—is turned; *vāsudeve*—unto the lotus feet of Lord Vāsudeva.

TRANSLATION

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.

PURPORT

The symptoms of pure devotees are described in this verse. The pure devotee is never interested in material topics. Śrī Caitanya Mahāprabhu has strictly prohibited His devotees to talk about worldly matters. *Grāmya-vārtā nā kahibe:* one should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Kṛṣṇa, the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Kṛṣṇa consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Kṛṣṇa positively and seriously.

TEXT 14

अहं पुरा भरतो नाम राजा
विमुक्तदृष्टश्रुतसङ्गबन्धः ।
आराधनं भगवत ईहमानो
मृगोऽभवं मृगसङ्गाद्धतार्थः ॥१४॥

ahaṁ purā bharato nāma rājā
vimukta-dṛṣṭa-śruta-saṅga-bandhaḥ

ārādhanaṁ bhagavata īhamāno
mṛgo 'bhavaṁ mṛga-saṅgād dhatārthaḥ

aham—I; *purā*—formerly (in my previous birth); *bharataḥ nāma rājā*—a King named Mahārāja Bharata; *vimukta*—liberated from; *dṛṣṭa-śruta*—by experiencing personally through direct association, or by getting knowledge from the *Vedas*; *saṅga-bandhaḥ*—bondage by association; *ārādhanam*—the worship; *bhagavataḥ*—of the Supreme Personality of Godhead, Vāsudeva; *īhamānaḥ*—always performing; *mṛgaḥ abhavam*—I became a deer; *mṛga-saṅgāt*—because of my intimate association with a deer; *hata-arthaḥ*—having neglected the regulative principles in the discharge of devotional service.

TRANSLATION

In a previous birth I was known as Mahārāja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer.

PURPORT

The incident herein described is very significant. In a previous verse it is stated, *vinā mahat-pāda-rajo-'bhiṣekam:* one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi.* If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Mahārāja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.

TEXT 15

सा मां स्मृतिर्मृगदेहेऽपि वीर
कृष्णार्चनप्रभवा नो जहाति ।
अथो अहं जनसङ्गादसङ्गो
विशङ्कमानोऽविवृतश्चरामि ॥१५॥

sā māṁ smṛtir mṛga-dehe 'pi vīra
kṛṣṇārcana-prabhavā no jahāti
atho ahaṁ jana-saṅgād asaṅgo
viśaṅkamāno 'vivṛtaś carāmi

sā—that; *mām*—me; *smṛtiḥ*—remembrance of the activities of my previous life; *mṛga-dehe*—in the body of a deer; *api*—although; *vīra*—O great hero; *kṛṣṇa-arcana-prabhavā*—which appeared because of the influence of sincere service to Kṛṣṇa; *no jahāti*—did not leave; *atho*—therefore; *aham*—I; *jana-saṅgāt*—from the association of ordinary men; *asaṅgaḥ*—completely detached; *viśaṅkamānaḥ*—being afraid; *avivṛtaḥ*—unobserved by others; *carāmi*—I go here and there.

TRANSLATION

My dear heroic King, due to my past sincere service to the Lord, I could remember everything of my past life even while in the body of a deer. Because I am aware of the falldown in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their bad, materialistic association, I wander alone unnoticed by others.

PURPORT

In *Bhagavad-gītā* it is said: *svalpam apy asya dharmasya* (Bg. 2.40). It is certainly a great fall to go from human life to animal life, but in the case of Bharata Mahārāja or any devotee, devotional service to the Lord never goes in vain. As stated in *Bhagavad-gītā* (8.6): *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram.* At the time of death, by nature's law the mind is absorbed in a certain type of thinking. This may lead one to animal life, yet for a devotee there is no loss. Even though

Bharata Mahārāja received the body of a deer, he didn't forget his position. Consequently, in the body of a deer he was very careful to remember the cause of his downfall. As a result, he was given a chance to be born in a family of very pure *brāhmaṇas*. Thus his service to the Lord never went in vain.

TEXT 16

तस्मान्नरोऽसङ्गसुसङ्गजात-
ज्ञानासिनेहैव विवृक्णमोहः ।
हरिं तदीहाकथनश्रुताभ्यां
लब्धस्मृतिर्यात्यतिपारमध्वनः ॥१६॥

tasmān naro 'saṅga-susaṅga-jāta-
jñānāsinehaiva vivṛkṇa-mohaḥ
hariṁ tad-īhā-kathana-śrutābhyāṁ
labdha-smṛtir yāty atipāram adhvanaḥ

tasmāt—for this reason; *naraḥ*—every person; *asaṅga*—by detachment from the association of worldly people; *su-saṅga*—by the association of devotees; *jāta*—produced; *jñāna-asinā*—by the sword of knowledge; *iha*—in this material world; *eva*—even; *vivṛkṇa-mohaḥ*—whose illusion is completely cut to pieces; *harim*—the Supreme Personality of Godhead; *tad-īhā*—of His activities; *kathana-śrutābhyām*—by the two processes of hearing and chanting; *labdha-smṛtiḥ*—the lost consciousness is regained; *yāti*—achieves; *atipāram*—the ultimate end: *adhvanaḥ*—of the path back home, back to Godhead.

TRANSLATION

Simply by associating with exalted devotees, anyone can attain perfection of knowledge and with the sword of knowledge can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting [śravaṇaṁ kīrtanam]. Thus one can revive his dormant Kṛṣṇa consciousness and, sticking to the cultivation of Kṛṣṇa consciousness, return home, back to Godhead, even in this life.

PURPORT

To become liberated from material bondage, one must give up the association of worldly people and accept the association of devotees. Positive and negative processes are mentioned in this regard. Through the association of devotees, one develops Kṛṣṇa consciousness, which is dormant within. This Kṛṣṇa consciousness movement is giving this chance to everyone. We are giving shelter to everyone who is serious about progressing in Kṛṣṇa consciousness. We arrange for their lodging and board so that they can peacefully cultivate Kṛṣṇa consciousness and return home, back to Godhead, even in this life.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twelfth Chapter of the Śrīmad-Bhāgavatam, *entitled, "The Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata."*

CHAPTER THIRTEEN

Further Talks Between King Rahūgaṇa and Jaḍa Bharata

The *brāhmaṇa* Jaḍa Bharata became very kind to King Rahūgaṇa, and to disassociate him from the material world, he spoke figuratively of the forest of the material world. He explained that this material world is like a great forest in which one becomes entangled due to association with material life. In this forest there are plunderers (the six senses) as well as carnivorous animals like jackals, wolves and lions (wife, children and other relatives) who are always anxious to suck the blood from the head of the family. The forest plunderers and the carnivorous blood-sucking animals combine to exploit the energy of a man within this material world. In this forest there is also a black hole, covered by grass, into which one may fall. Coming into the forest and being captivated by so many material attractions, one identifies himself with this material world, society, friendship, love and family. Having lost the path and not knowing where to go, being harassed by animals and birds, one is also victimized by many desires. Thus one works very hard within the forest and wanders here and there. He becomes captivated by temporary happiness and becomes aggrieved by so-called distress. Actually one simply suffers in the forest from so-called happiness and distress. Sometimes he is attacked by a snake (deep sleep), and due to the snakebite he loses consciousness and becomes puzzled and bewildered about discharging his duties. Sometimes he is attracted by women other than his wife, and thus he thinks he enjoys extramarital love with another woman. He is attacked by various diseases, by lamentation and by summer and winter. Thus one within the forest of the material world suffers the pains of material existence. Expecting to become happy, the living entity changes his position from one place to another, but actually a materialistic person within the material world is never happy. Being constantly engaged in materialistic activities, he is always disturbed. He forgets that one day he has to die. Although he suffers severely, being illusioned by the material energy, he still hankers after material happiness. In this way he

completely forgets his relationship with the Supreme Personality of Godhead.

By hearing this from Jaḍa Bharata, Mahārāja Rahūgaṇa revived his Kṛṣṇa consciousness and thus benefited from Jaḍa Bharata's association. He could understand that his illusion was over, and he begged pardon from Jaḍa Bharata for his misbehavior. All this was told to Mahārāja Parīkṣit by Śukadeva Gosvāmī.

TEXT 1

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो
रजस्तमःसत्त्वविभक्तकर्मदृक् ।
स एष सार्थोऽर्थपरः परिभ्रमन्
भवाटवीं याति न शर्म विन्दति ॥ १ ॥

brāhmaṇa uvāca
duratyaye 'dhvany ajayā niveśito
rajas-tamaḥ-sattva-vibhakta-karmadṛk
sa eṣa sārtho 'rtha-paraḥ paribhraman
bhavāṭavīṁ yāti na śarma vindati

brāhmaṇaḥ uvāca—the *brāhmaṇa* Jaḍa Bharata continued to speak; *duratyaye*—which is very difficult to traverse; *adhvani*—on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death); *ajayā*—by *māyā*, the external energy of the Supreme Personality of Godhead; *niveśitaḥ*—caused to enter; *rajaḥ-tamaḥ-sattva-vibhakta-karma-dṛk*—a conditioned soul who sees only immediately beneficial fruitive activities and their results, which are divided into three groups by the modes of goodness, passion and ignorance; *saḥ*—he; *eṣaḥ*—this; *sa-arthaḥ*—the living entity falsely seeking sense gratification; *artha-paraḥ*—intent upon gaining wealth; *paribhraman*—wandering all over; *bhava-aṭavīm*—the forest known as *bhava*, which means the repetition of birth and death; *yāti*—enters; *na*—not; *śarma*—happiness; *vindati*—obtains.

TRANSLATION

Jaḍa Bharata, who had fully realized Brahman, continued: My dear King Rahūgaṇa, the living entity wanders on the path of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Being captivated by the material world under the influence of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa), the living entity can see only the three fruits of activities under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night exactly like a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world.

PURPORT

One can very easily understand how difficult and insurmountable the path of sense gratification is. Not knowing what the path of sense gratification is, one becomes implicated in the repetition of birth and accepts different types of bodies again and again. Thus one suffers in material existence. In this life one may think that he is very happy being an American, Indian, Englishman or German, but in the next life one has to accept another body among 8,400,000 species. The next body has to be immediately accepted according to *karma*. One will be forced to accept a certain type of body, and protesting will not help. That is the stringent law of nature. Due to the living entity's ignorance of his eternal blissful life, he becomes attracted to material activities under the spell of *māyā*. In this world, he can never experience happiness, yet he works very hard to do so. This is called *māyā*.

TEXT 2

यस्यामिमे षण्नरदेव दस्यवः
सार्थं विलुम्पन्ति कुनायकं बलात् ।
गोमायवो यत्र हरन्ति सार्थिकं
प्रमत्तमाविश्य यथोरणं वृकाः ॥ २ ॥

yasyām ime ṣaṇ nara-deva dasyavaḥ
sārtham vilumpanti kunāyakam balāt
gomāyavo yatra haranti sārthikam
pramattam āviśya yathoraṇam vṛkāḥ

yasyām—in which (in the forest of material existence); *ime*—these; *ṣaṭ*—six; *nara-deva*—O King; *dasyavaḥ*—the plunderers; *sa-artham*—the conditioned souls, who are interested in false ideas; *vilumpanti*—plunder, regularly taking away all the possessions; *ku-nāyakam*—who are always misguided by so-called *gurus*, or spiritual masters; *balāt*—by force; *gomāyavaḥ*—exactly like foxes; *yatra*—in which forest; *haranti*—they take away; *sa-arthikam*—the conditioned soul who is seeking material profits to maintain the body and soul; *pramattam*—who is a crazy man not knowing his self-interest; *āviśya*—entering the heart; *yathā*—just as; *uraṇam*—nicely protected lambs; *vṛkāḥ*—the tigers.

TRANSLATION

O King Rahūgaṇa, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

PURPORT

In the forest there are many plunderers, dacoits, jackals and tigers. The jackals are compared to one's wife and children. In the dead of night, jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals. The children say, "Father, this is wanted; give me this. I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed." In this way one is plundered by the thieves in the forest. Not knowing the aim of human life, one is constantly being misguided. The aim of life is Viṣṇu (*na te*

viduḥ svārtha-gatiṁ hi viṣṇum). Everyone works very hard to earn money, but no one knows that his real self-interest is in serving the Supreme Personality of Godhead. Instead of spending money for advancing the Kṛṣṇa consciousness movement, one spends his hard-earned money on clubs, brothels, liquor, slaughterhouses and so forth. Due to sinful activities, one becomes implicated in the process of transmigration and thus has to accept one body after another. Being thus absorbed in a distressed condition, one never attains happiness.

TEXT 3

प्रभूतवीरुत्तृणगुल्मगह्वरे
कठोरदंशैर्मशकैरुपद्रुतः ।
क्वचित्तु गन्धर्वपुरं प्रपश्यति
क्वचित्क्वचिच्चाशुरयोल्मुकग्रहम् ॥ ३ ॥

prabhūta-vīrut-tṛṇa-gulma-gahvare
kaṭhora-daṁśair maśakair upadrutaḥ
kvacit tu gandharva-puraṁ prapaśyati
kvacit kvacic cāśu-rayolmuka-graham

prabhūta—a very large number; *vīrut*—of creepers; *tṛṇa*—of varieties of grass; *gulma*—of thickets; *gahvare*—in bowers; *kaṭhora*—cruel; *daṁśaiḥ*—by bites; *maśakaiḥ*—by mosquitoes; *upadrutaḥ*—disturbed; *kvacit*—sometimes; *tu*—but; *gandharva-puram*—a false palace created by the Gandharvas; *prapaśyati*—he sees; *kvacit*—and sometimes; *kvacit*—sometimes; *ca*—and; *āśu-raya*—very quickly; *ulmuka*—like a meteor; *graham*—a fiend.

TRANSLATION

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes [envious people]. Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky.

PURPORT

The material household is actually a hole of fruitive activity. To earn a livelihood, one engages in different industries and trades, and sometimes one performs great sacrifices to go to higher planetary systems. Apart from this, at least everyone is engaged in earning a livelihood in some profession or occupation. In these dealings, one has to meet many undesirable people, and their behavior is compared to the biting of mosquitoes. This creates very undesirable conditions. Even in the midst of these disturbances, one imagines that he is going to construct a grand house and live there permanently, although he knows that he cannot. Gold is compared to a quickly fleeting fiend, which appears like a meteor in the sky. It displays itself for a moment and is then gone. Generally *karmīs* are attracted to gold or money, but these are compared herein to ghosts and witches.

TEXT 4

निवासतोयद्रविणात्मबुद्धि-
स्ततस्ततो धावति भो अटव्याम् ।
क्वचिच्च वात्योत्थितपांसुधूम्रा
दिशो न जानाति रजस्वलाक्षः ॥ ४ ॥

nivāsa-toya-draviṇātma-buddhis
tatas tato dhāvati bho aṭavyām
kvacic ca vātyotthita-pāṁsu-dhūmrā
diśo na jānāti rajas-valākṣaḥ

nivāsa—residential place; *toya*—water; *draviṇa*—wealth; *ātma-buddhiḥ*—who considers these material things the *ātma*, or self; *tataḥ tataḥ*—here and there; *dhāvati*—he runs; *bhoḥ*—O King; *aṭavyām*—on that forest path of material existence; *kvacit ca*—and sometimes; *vātyā*—by the whirlwind; *utthita*—raised; *pāṁsu*—by dust; *dhūmrāḥ*—appear smoke-colored; *diśaḥ*—the directions; *na*—not; *jānāti*—knows; *rajaḥ-vala-akṣaḥ*—whose eyes are covered by the dust of the wind or who is captivated by his wife during her menstrual period.

TRANSLATION

My dear King, the merchant on the forest path of the material world, his intelligence victimized by home, wealth, relatives and so forth, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind—that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded, and he cannot see where to go or what he is doing.

PURPORT

It is said that household attraction resides in the wife because sex is the center of household life: *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* A materialistic person, making his wife the center of attraction, works very hard day and night. His only enjoyment in material life is sexual intercourse. Therefore *karmīs* are attracted to women as friends or wives. Indeed, they cannot work without sex. Under the circumstances the wife is compared to a whirlwind, especially during her menstrual period. Those who strictly follow the rules and regulations of householder life engage in sex only once a month, at the end of the menstrual period. As one looks forward to this opportunity, his eyes are overwhelmed by the beauty of his wife. Thus it is said that the whirlwind covers the eyes with dust. Such a lusty person does not know that all his material activities are being observed by different demigods, especially the sun-god, and are being recorded for the *karma* of one's next body. Astrological calculations are called *jyoti-śāstra.* Because the *jyoti,* or effulgence, in the material world comes from the different stars and planets, the science is called *jyoti-śāstra,* the science of the luminaries. By the calculations of *jyoti,* our future is indicated. In other words, all the luminaries—the stars, sun and moon—witness the activities of the conditioned soul. Thus he is awarded a particular type of body. A lusty person whose eyes are covered by the dust of the whirlwind of material existence does not at all consider that his activities are being observed by different stars and planets and are being recorded. Not knowing this, the conditioned soul commits all kinds of sinful activities for the satisfaction of his lusty desires.

TEXT 5

अदृश्यझिल्लीस्वनकर्णशूल
उलूकवाग्भिर्व्यथितान्तरात्मा
अपुण्यवृक्षान् श्रयते क्षुधार्दितो
मरीचितोयान्यभिधावति क्वचित् ॥ ५ ॥

adṛśya-jhillī-svana-karṇa-śūla
ulūka-vāgbhir vyathitāntarātmā
apuṇya-vṛkṣān śrayate kṣudhārdito
marīci-toyāny abhidhāvati kvacit

adṛśya—invisible; *jhillī*—of crickets or a kind of bee; *svana*—by the sounds; *karṇa-śūla*—whose ears are disturbed; *ulūka*—of the owls; *vāgbhiḥ*—by sound vibrations; *vyathita*—very disturbed; *antaḥ-ātmā*—whose mind and heart; *apuṇya-vṛkṣān*—impious trees that have no fruits or flowers; *śrayate*—he takes shelter of; *kṣudha*—from hunger; *arditaḥ*—suffering; *marīci-toyāni*—the waters of a mirage in the desert; *abhidhāvati*—he runs after; *kvacit*—sometimes.

TRANSLATION

Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

PURPORT

In *Śrīmad-Bhāgavatam* it is said that the *Bhāgavata* philosophy is meant for people who are completely free from envy (*paramo nirmatsarāṇām*). The material world is full of envious people. Even within one's inner circle there is much backbiting, and this is compared to the

sound vibration of a cricket in the forest. One cannot see the cricket, but one hears its sounds and thus becomes aggrieved. When one takes to Kṛṣṇa consciousness, one always hears unpalatable words from relatives. This is the nature of the world; one cannot avoid mental distress due to the backbiting of envious people. Being very much aggrieved, sometimes one goes to a sinful person for help, but he has no means to help because he has no intelligence. Thus the living entity is disappointed. This is like running after a mirage in the desert in an effort to find water. Such activities do not produce any tangible results. Due to being directed by the illusory energy, a conditioned soul suffers in so many ways.

TEXT 6

क्वचिद्वितोयाः सरितोऽभियाति
परस्परं चालषते निरन्धः ।
आसाद्य दावं क्वचिदग्नितप्तो
निर्विद्यते क्व च यक्षैर्हृतासुः ॥ ६ ॥

kvacid vitoyāḥ sarito 'bhiyāti
parasparaṁ cālaṣate nirandhaḥ
āsādya dāvaṁ kvacid agni-tapto
nirvidyate kva ca yakṣair hṛtāsuḥ

kvacit—sometimes; *vitoyāḥ*—without depth to the water; *saritaḥ*—rivers; *abhiyāti*—he goes to bathe or jumps into; *parasparam*—one another; *ca*—and; *ālaṣate*—desires; *nirandhaḥ*—being with no stock of food; *āsādya*—experiencing; *dāvam*—a forest fire in family life; *kvacit*—sometimes; *agni-taptaḥ*—burned by fire; *nirvidyate*—is despondent; *kva*—somewhere; *ca*—and; *yakṣaiḥ*—by kings resembling rogues and thieves; *hṛta*—taken away; *asuḥ*—wealth, which is as dear as one's life.

TRANSLATION

Sometimes the conditioned soul jumps into a shallow river, or being short of food grains, he goes to beg food from people who are not at all charitable. Sometimes he suffers from the burning

heat of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, plundered by kings in the name of heavy income taxes.

PURPORT

When one is hot due to the scorching sun, one sometimes jumps into a river to gain relief. However, if the river is almost dried up and the water is too shallow, one may break his bones by jumping in. The conditioned soul is always experiencing miserable conditions. Sometimes his efforts to get help from friends are exactly like jumping into a dry river. By such actions, he does not derive any benefit. He only breaks his bones. Sometimes, suffering from a shortage of food, one may go to a person who is neither able to give charity nor willing to do so. Sometimes one is stationed in household life, which is compared to a forest fire (*saṁsāra-dāvānala-līḍha-loka*). When a man is heavily taxed by the government, he becomes very sad. Heavy taxation obliges one to hide his income, but despite this endeavor the government agents are often so vigilant and strong that they take all the money anyway, and the conditioned soul becomes very aggrieved.

Thus people are trying to become happy within the material world, but this is like trying to be happy in a forest fire. No one need go to a forest to set it ablaze; fire takes place automatically. Similarly, no one wants to be unhappy in family life or worldly life, but by the laws of nature unhappiness and distress are forced upon everyone. To become dependent on another's maintenance is very degrading; therefore, according to the Vedic system, everyone should live independently. Only the *śūdras* are unable to live independently. They are obliged to serve someone for maintenance. It is said in the *śāstras: kalau śūdra-sambhavāḥ.* In this age of Kali, everyone is dependent on another's mercy for the maintenance of the body; therefore everyone is classified as a *śūdra.* In the Twelfth Canto of *Śrīmad-Bhāgavatam* it is said that in Kali-yuga the government will levy taxes without reciprocally benefiting the citizens. *Anāvṛṣṭyā vinaṅkṣyanti durbhikṣa-kara-pīḍitāḥ.* In this age there will also be a shortage of rain; therefore a scarcity of food will arise, and the citizens will be very much harassed by government taxation. In this way the citizens will abandon their attempts to lead a peaceful life

and will leave their homes and hearths and go to the forest in sheer disappointment.

TEXT 7

शूरैर्हृतस्वः क्व च निर्विण्णचेताः
शोचन् विमुह्यन्नुपयाति कश्मलम् ।
क्वचिच्च गन्धर्वपुरं प्रविष्टः
प्रमोदते निर्वृतवन्मुहूर्तम् ॥ ७ ॥

śūrair hṛta-svaḥ kva ca nirviṇṇa-cetāḥ
śocan vimuhyann upayāti kaśmalam
kvacic ca gandharva-puraṁ praviṣṭaḥ
pramodate nirvṛtavan muhūrtam

śūraiḥ—by very powerful enemies; *hṛta-svaḥ*—all of whose possessions have been stolen; *kva ca*—sometimes; *nirviṇṇa-cetāḥ*—very morose and aggrieved at heart; *śocan*—deeply lamenting; *vimuhyan*—becoming bewildered; *upayāti*—achieves; *kaśmalam*—unconsciousness; *kvacit*—sometimes; *ca*—also; *gandharva-puram*—an imaginary city in the forest; *praviṣṭaḥ*—having entered; *pramodate*—he enjoys; *nirvṛta-vat*—exactly like a person who has achieved success; *muhūrtam*—for a moment only.

TRANSLATION

Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious. Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness continues only for a moment.

PURPORT

The word *gandharva-puram* is very significant in this verse. Sometimes in the forest a very big castle appears, and this is called a castle in

the air. Actually this castle does not exist anywhere but in one's imagination. This is called *gandharva-pura.* In the material forest, the conditioned soul sometimes contemplates great castles and skyscrapers, and he wastes his energy for such things, hoping to live in them very peacefully with his family forever. However, the laws of nature do not allow this. When he enters such castles, he temporarily thinks that he is very happy, even though his happiness is impermanent. His happiness may last for a few years, but because the owner of the castle has to leave the castle at the time of death, everything is eventually lost. This is the way of worldly transactions. Such happiness is described by Vidyāpati as the happiness one derives upon seeing a drop of water in the desert. The desert is heated by scorching sunshine, and if we want to reduce the desert temperature, we need huge amounts of water—millions and millions of gallons. What effect will one drop have? Water certainly has value, but one drop of water cannot reduce the heat of the desert. In this material world everyone is ambitious, but the heat is very scorching. What will an imaginary castle in the air do to help? Śrīla Vidyāpati has therefore sung: *tāṭala saikate, vāri-bindu-sama, suta-mita-ramaṇi-samāje.* The happiness of family life, friends and society is compared to a drop of water in the scorching desert. The entire material world is busy trying to attain happiness because happiness is the prerogative of the living being. Unfortunately, due to falling in contact with the material world, the living entity simply struggles for existence. Even if one becomes happy for a while, a very powerful enemy may plunder everything. There are many instances in which big businessmen suddenly become paupers in the street. Yet the nature of material existence is such that foolish people are attracted to these transactions and they forget the real business of self-realization.

TEXT 8

चलन् क्वचित्कण्टकशर्कराङ्घ्रि-
र्नगारुरुक्षुर्विमना इवास्ते ।
पदे पदेऽभ्यन्तरवह्निनार्दितः
कौटुम्बिकः क्रुध्यति वै जनाय ॥ ८ ॥

calan kvacit kaṇṭaka-śarkarāṅghrir
nagārurukṣur vimanā ivāste
pade pade 'bhyantara-vahninārditaḥ
kauṭumbikaḥ krudhyati vai janāya

calan—wandering; *kvacit*—sometimes; *kaṇṭaka-śarkara*—pierced by thorns and small stones; *aṅghriḥ*—whose feet; *naga*—the hills; *āruruk-ṣuḥ*—one desiring to climb; *vimanāḥ*—disappointed; *iva*—like; *āste*—becomes; *pade pade*—step by step; *abhyantara*—within the abdomen; *vahninā*—by the strong fire of appetite; *arditaḥ*—being fatigued and aggrieved; *kauṭumbikaḥ*—a person living with his family members; *krudhyati*—becomes angry; *vai*—certainly; *janāya*—at the family members.

TRANSLATION

Sometimes the merchant in the forest wants to climb the hills and mountains, but due to insufficient footwear, his feet are pricked by small stone fragments and by thorns on the mountain. Being pricked by them, he becomes very aggrieved. Sometimes a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members.

PURPORT

The ambitious conditioned soul wants to be very happy in this material world with his family, but he is compared to a traveler in the forest who desires to climb a hill full of thorns and small stones. As stated in the previous verse, the happiness derived from society, friendship and love is like a drop of water in the scorching heat of the desert. One may want to become very great and powerful in society, but this is like attempting to climb a hill full of thorns. Śrīla Viśvanātha Cakravartī Ṭhākura compares one's family to high mountains. Becoming happy in their association is like a hungry man's endeavoring to climb a mountain full of thorns. Almost 99.9 percent of the population is unhappy in family life, despite all the attempts being made to satisfy the family members. In the Western countries, due to the dissatisfaction of the family members,

there is actually no family life. There are many cases of divorce, and out of dissatisfaction, the children leave the protection of their parents. Especially in this age of Kali, family life is being reduced. Everyone is becoming self-centered because that is the law of nature. Even if one has sufficient money to maintain a family, the situation is such that no one is happy in family life. Consequently according to the *varṇāśrama* institution, one has to retire from family life in middle age: *pañcāśordhvaṁ vanaṁ vrajet.* One should voluntarily retire from family life at the age of fifty and go to Vṛndāvana or a forest. This is recommended by Śrīla Prahlāda Mahārāja (*Bhāg.* 7.5.5):

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

There is no benefit in transferring from one forest to another. One must go to the Vṛndāvana forest and take shelter of Govinda. That will make one happy. The International Society for Krishna Consciousness is therefore constructing a Kṛṣṇa-Balarāma temple to invite its members as well as outsiders to come and live peacefully in a spiritual atmosphere. That will help one become elevated to the transcendental world and return home, back to Godhead. Another sentence in this verse is very significant: *kauṭumbikaḥ krudhyati vai janāya.* When one's mind is disturbed in so many ways, he satisfies himself by becoming angry with his poor wife and children. The wife and children are naturally dependent on the father, but the father, being unable to maintain the family properly, becomes mentally distressed and therefore chastises the family members unnecessarily. As stated in *Śrīmad-Bhāgavatam* (12.2.9): *āc-chinna-dāra-draviṇā yāsyanti giri-kānanam.* Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic arrangement one must separate from his family affairs at a certain age and fully depend on Kṛṣṇa. This makes one's life successful.

TEXT 9

क्वचिन्निगीर्णोऽजगराहिना जनो
नावैति किञ्चिद्विपिनेऽपविद्धः ।
दष्टः स्म शेते क्व च दन्दशूकै-
रन्धोऽन्धकूपे पतितस्तमिस्रे ॥ ९ ॥

kvacin nigīrṇo 'jagarāhinā jano
nāvaiti kiñcid vipine 'paviddhaḥ
daṣṭaḥ sma śete kva ca danda-śūkair
andho 'ndha-kūpe patitas tamisre

kvacit—sometimes; *nigīrṇaḥ*—being swallowed; *ajagara-ahinā*—by the great snake known as the python; *janaḥ*—the conditioned soul; *na*—not; *avaiti*—understands; *kiñcit*—anything; *vipine*—in the forest; *apaviddhaḥ*—pierced by arrows of suffering; *daṣṭaḥ*—being bitten; *sma*—indeed; *śete*—lies down; *kva ca*—sometimes; *danda-śūkaiḥ*—by other kinds of snakes; *andhaḥ*—blind; *andha-kūpe*—in a blind well; *patitaḥ*—fallen; *tamisre*—in a hellish condition of life.

TRANSLATION

The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time he is left lying in the forest like a dead person, devoid of consciousness and knowledge. Sometimes other poisonous snakes bite him. Being blind to his consciousness, he falls down into a dark well of hellish life with no hope of being rescued.

PURPORT

When one becomes unconscious due to being bitten by a snake, one cannot understand what is taking place outside the body. This unconscious condition is the condition of deep sleep. Similarly, the conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda Ṭhākura has sung, *kata nidrā yāo māyā-piśācīra kole:* "O living entity, how long will you sleep in this condition on the lap of the

illusory energy?" People do not understand that they are actually sleeping in this material world, being devoid of knowledge of spiritual life. Caitanya Mahāprabhu therefore says:

enechi auṣadhi māyā nāśibāra lāgi'
hari-nāma-mahā-mantra lao tumi māgi'

"I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, and awaken." The *Kaṭha Upaniṣad* (1.3.14) also says, *uttiṣṭha jāgrata prāpya varān nibodhata:* "O living entity, you are sleeping in this material world. Please get up and take advantage of your human form of life." The sleeping condition means loss of all knowledge. In *Bhagavad-gītā* (2.69) it is also said, *yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī:* "What is night for all beings is the time of awakening for the self-controlled." Even in the higher planets, everyone is under the spell of the illusory energy. No one is really interested in the real values of life. The sleeping condition, called *kāla-sarpa* (the time factor), keeps the conditioned soul in a state of ignorance, and therefore pure consciousness is lost. In the forest there are many blind wells, and if one falls down in one there is no chance of being rescued. In a state of sleep, one remains perpetually bitten by some animals, especially snakes.

TEXT 10

कर्हि स्म चित्क्षुद्ररसान् विचिन्वं-
स्तन्मक्षिकाभिर्व्यथितो विमानः ।
तत्रातिकृच्छ्रात्प्रतिलब्धमानो
बलाद्विलुम्पन्त्यथ तं ततोऽन्ये ॥१०॥

karhi sma cit kṣudra-rasān vicinvaṁs
tan-makṣikābhir vyathito vimānaḥ
tatrāti-kṛcchrāt pratilabdhamāno
balād vilumpanty atha taṁ tato 'nye

karhi sma cit—sometimes; *kṣudra*—very insignificant; *rasān*—sexual enjoyment; *vicinvan*—searching for; *tat*—of those women; *makṣikābhiḥ*—by honeybees, or the husbands or family members; *vyathitaḥ*—very much aggrieved; *vimānaḥ*—insulted; *tatra*—in that; *ati*—very much; *kṛcchrāt*—with difficulty because of spending money; *pratilabdhamānaḥ*—obtaining sexual enjoyment; *balāt*—by force; *vilumpanti*—kidnapped; *atha*—thereafter; *tam*—the object of sense enjoyment (the woman); *tataḥ*—from him; *anye*—another debauchee.

TRANSLATION

Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

PURPORT

In a great forest, honeycombs are very important. People often go there to collect honey from the combs, and sometimes the bees attack and punish them. In human society, those who are not Kṛṣṇa conscious remain in the forest of material life simply for the honey of sex life. Such debauchees are not at all satisfied with one wife. They want many women. Day after day, with great difficulty, they try to secure such women, and sometimes, while trying to taste this kind of honey, one is attacked by a woman's kinsmen and chastised very heavily. By bribing others, one may secure another woman for enjoyment, yet another debauchee may kidnap her or offer her something better. This woman hunting is going on in the forest of the material world, sometimes legally and sometimes illegally. Consequently in this Kṛṣṇa consciousness movement the devotees are forbidden to have illicit sex. Thus they avoid so many difficulties. One should remain satisfied with one woman, being duly married. One can satisfy one's lusty desires with his wife without creating disturbances in society and being punished for doing so.

TEXT 11

क्वचिच्च शीतातपवातवर्ष-
प्रतिक्रियां कर्तुमनीश आस्ते ।
क्वचिन्मिथो विपणन् यच्च किञ्चिद्
विद्वेषमृच्छत्युत वित्तशाठ्यात् ॥११॥

kvacic ca śītātapa-vāta-varṣa-
pratikriyāṁ kartum anīśa āste
kvacin mitho vipaṇan yac ca kiñcid
vidveṣam ṛcchaty uta vitta-śāṭhyāt

kvacit—sometimes; *ca*—also; *śīta-ātapa-vāta-varṣa*—of freezing cold, scorching heat, strong wind and excessive rainfall; *pratikriyām*—counteraction; *kartum*—to do; *anīśaḥ*—being unable; *āste*—remains in misery; *kvacit*—sometimes; *mithaḥ*—one another; *vipaṇan*—selling; *yat ca*—whatever; *kiñcit*—a little bit; *vidveṣam*—mutual enmity; *ṛcchati*—obtain; *uta*—it is so said; *vitta-śāṭhyāt*—because of cheating one another merely for money.

TRANSLATION

Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions one after another. In this way, by cheating, living entities create enmity among themselves.

PURPORT

This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world. The Kṛṣṇa consciousness movement aims at creating an atmosphere of non-envy. Of course it is not possible for everyone to become Kṛṣṇa conscious, but the

Kṛṣṇa consciousness movement can create an exemplary society wherein there is no envy.

TEXT 12

क्वचित्क्वचित्क्षीणधनस्तु तस्मिन्
शय्यासनस्थानविहारहीनः ।
याचन् परादप्रतिलब्धकामः
पारक्यदृष्टिर्लभतेऽवमानम् ॥१२॥

kvacit kvacit kṣīṇa-dhanas tu tasmin
śayyāsana-sthāna-vihāra-hīnaḥ
yācan parād apratilabdha-kāmaḥ
pārakya-dṛṣṭir labhate 'vamānam

kvacit kvacit—sometimes; *kṣīṇa-dhanaḥ*—becoming bereft of all riches; *tu*—but; *tasmin*—in that forest; *śayyā*—of bedding for lying down; *āsana*—of a sitting place; *sthāna*—of a residential house; *vihāra*—of enjoyment with a family; *hīnaḥ*—being bereft; *yācan*—begging; *parāt*—from others (friends and relatives); *apratilabdha-kāmaḥ*—not getting his desires fulfilled; *pārakya-dṛṣṭiḥ*—becomes greedy for the wealth of others; *labhate*—he obtains; *avamānam*—dishonor.

TRANSLATION

On the forest path of material existence, sometimes a person is without wealth and due to this does not have a proper home, bed or sitting place, nor proper family enjoyment. He therefore goes to beg money from others, but when his desires are not fulfilled by begging, he wants to borrow or steal the property of others. Thus he is insulted in society.

PURPORT

The principles of beg, borrow or steal are very appropriate in this material world. When one is in want, he begs, borrows or steals. If

begging is unsuccessful, he borrows. If he cannot pay, he steals, and when he is caught, he is insulted. This is the law of material existence. No one can live here very honestly; therefore by trickery, cheating, begging, borrowing or stealing, one tries to satisfy his senses. Thus no one in this material world is living peacefully.

TEXT 13

अन्योन्यवित्तव्यतिषङ्गवृद्ध-
वैरानुबन्धो विवहन्मिथश्च ।
अध्वन्यमुष्मिन्नुरुकृच्छ्रवित्त-
बाधोपसर्गैर्विहरन् विपन्नः ॥१३॥

anyonya-vitta-vyatiṣaṅga-vṛddha-
vairānubandho vivahan mithaś ca
adhvany amuṣminn uru-kṛcchra-vitta-
bādhopasargair viharan vipannaḥ

anyonya—with one another; *vitta-vyatiṣaṅga*—by monetary transactions; *vṛddha*—increased; *vaira-anubandhaḥ*—one is encumbered by enmity; *vivahan*—sometimes marrying; *mithaḥ*—one another; *ca*—and; *adhvani*—on the path of material existence; *amuṣmin*—that; *uru-kṛcchra*—by great difficulties; *vitta-bādha*—by scarcity of money; *upasargaiḥ*—by diseases; *viharan*—wandering; *vipannaḥ*—one becomes fully embarrassed.

TRANSLATION

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are embarrassed and almost die.

PURPORT

In this material world, there are many transactions between peoples and societies as well as between nations, but gradually these end in en-

mity between the two parties. Similarly, in the marriage relationship, monetary transactions are sometimes overpowered by the dangerous conditions of material life. One then becomes diseased or monetarily embarrassed. In the modern age most countries have developed economically, but due to business exchanges, relationships seem to be strained. Finally wars are declared between nations, and as a result of these upheavals there is destruction all over the world, and people suffer heavily.

TEXT 14

तांस्तान् विपन्नान् स हि तत्र तत्र
विहाय जातं परिगृह्य सार्थः ।
आवर्ततेऽद्यापि न कश्चिदत्र
वीराध्वनः पारमुपैति योगम् ॥१४॥

tāṁs tān vipannān sa hi tatra tatra
vihāya jātaṁ parigṛhya sārthaḥ
āvartate 'dyāpi na kaścid atra
vīrādhvanaḥ pāram upaiti yogam

tān tān—all of them; *vipannān*—embarrassed in various ways; *saḥ*—the living being; *hi*—certainly; *tatra tatra*—here and there; *vihāya*—giving up; *jātam*—those who are newly born; *parigṛhya*—taking; *sa-arthaḥ*—the living being searching for his own interest; *āvartate*—wanders in this forest; *adya api*—even until now; *na*—not; *kaścit*—any of them; *atra*—here in this forest; *vīra*—O hero; *adhvanaḥ*—of the path of material life; *pāram*—the ultimate end; *upaiti*—gets; *yogam*—the process of devotional service to the Supreme Personality of Godhead.

TRANSLATION

My dear King, on the forest path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually embarrassed. Nonetheless, no one knows how to get out of this, even up to the moment of death.

PURPORT

In this material world, family life is an institution of sex. *Yan maithunādi-gṛhamedhi-sukham* (*Bhāg.* 7.9.45). Through sex, the father and mother beget children, and the children get married and go down the same path of sexual life. After the death of the father and mother, the children get married and beget their own children. Thus generation after generation these things go on in the same way without anyone's attaining liberation from the embarrassment of material life. No one accepts the spiritual processes of knowledge and renunciation, which end in *bhakti-yoga*. Actually human life is meant for *jñāna* and *vairāgya*, knowledge and renunciation. Through these one can attain the platform of devotional service. Unfortunately people in this age avoid the association of liberated people (*sādhu-saṅga*) and continue in their stereotyped way of family life. Thus they are embarrassed by the exchange of money and sex.

TEXT 15

मनस्विनो निर्जितदिग्गजेन्द्रा
ममेति सर्वे भुवि बद्धवैराः ।
मृधे शयीरन्न तु तद्व्रजन्ति
यन्न्यस्तदण्डो गतवैरोऽभियाति ॥१५॥

manasvino nirjita-dig-gajendrā
mameti sarve bhuvi baddha-vairāḥ
mṛdhe śayīran na tu tad vrajanti
yan nyasta-daṇḍo gata-vairo 'bhiyāti

manasvinaḥ—very great heroes (mental speculators); *nirjita-dik-gajendrāḥ*—who have conquered many other heroes as powerful as elephants; *mama*—my (my land, my country, my family, my community, my religion); *iti*—thus; *sarve*—all (great political, social and religious leaders); *bhuvi*—in this world; *baddha-vairāḥ*—who have created enmity among themselves; *mṛdhe*—in battle; *śayīran*—fall dead on the ground; *na*—not; *tu*—but; *tat*—the abode of the Supreme Personality of Godhead; *vrajanti*—approach; *yat*—which; *nyasta-daṇ-*

ḍaḥ—a *sannyāsī; gata-vairaḥ*—who has no enmity throughout the whole world; *abhiyāti*—attains that perfection.

TRANSLATION

There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to the path of spiritual realization.

PURPORT

Big political leaders might be able to conquer equally powerful political enemies, but unfortunately they cannot subdue their strong senses, the enemies that always accompany them. Not being able to conquer these nearby enemies, they simply try to conquer other enemies, and ultimately they die in the struggle for existence. They do not take to the path of spiritual realization or become *sannyāsīs*. Sometimes these big leaders take up the guise of a *sannyāsī* and call themselves *mahātmās*, but their only business is conquering their political enemies. Because they spoil their lives with the illusion of "this is my land and my family," they cannot progress spiritually and attain liberation from the clutches of *māyā*.

TEXT 16

प्रसज्जति क्वापि लताभुजाश्रय-
स्तदाश्रयाव्यक्तपदद्विजस्पृहः ।
क्वचित्कदाचिद्धरिचक्रतस्त्रसन्
सख्यं विधत्ते बककङ्कगृध्रैः ॥१६॥

prasajjati kvāpi latā-bhujāśrayas
tad-āśrayāvyakta-pada-dvija-spṛhaḥ
kvacit kadācid dhari-cakratas trasan
sakhyaṁ vidhatte baka-kaṅka-gṛdhraiḥ

prasajjati—becomes more and more attached; *kvāpi*—sometimes; *latā-bhuja-āśrayaḥ*—who takes shelter of the soft arms of his beautiful wife which are like creepers; *tat-āśraya*—who are sheltered by such creepers; *avyakta-pada*—who sing unclear songs; *dvija-spṛhaḥ*—desiring to hear birds; *kvacit*—sometimes; *kadācit*—somewhere; *hari-cakrataḥ trasan*—being afraid of the roaring sound of a lion; *sakhyam*—friendship; *vidhatte*—makes; *baka-kaṅka-gṛdhraiḥ*—with cranes, herons and vultures.

TRANSLATION

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

PURPORT

In the forest of the material world there are many animals and birds, trees and creepers. Sometimes the living entity wants to take shelter of the creepers; in other words, he wants to be happy by being embraced by the creeperlike arms of his wife. Within the creepers there are many chirping birds; this indicates that he wants to satisfy himself by hearing the sweet voice of his wife. In old age, however, he sometimes becomes afraid of imminent death, which is compared to a roaring lion. To save himself from the lion's attack, he takes shelter of some bogus *svāmīs*, *yogīs*, incarnations, pretenders and cheaters. Being misled by the illusory energy in this way, he spoils his life. It is said, *hariṁ vinā mṛtiṁ na taranti:* no one can be saved from the imminent danger of death without taking shelter of the Supreme Personality of Godhead. The word *hari* indicates the lion as well as the Supreme Lord. To be saved from the hands of Hari, the lion of death, one must take shelter of the supreme Hari, the Supreme Personality of Godhead. People with a poor fund of knowledge take shelter of nondevotee cheaters and pretenders in order to be saved from the clutches of death. In the forest of the material world, the living entity first of all wants to be very happy by taking shelter of the creeperlike arms of his wife and hearing her sweet voice. Later, he sometimes takes shelter of so-called *gurus* and *sādhus* who are like cranes,

herons and vultures. Thus he is cheated both ways by not taking shelter of the Supreme Lord.

TEXT 17

तैर्वञ्चितो हंसकुलं समाविश-
न्नरोचयन् शीलमुपैति वानरान् ।
तज्जातिरासेन सुनिर्वृतेन्द्रियः
परस्परोद्वीक्षणविस्मृतावधिः ॥१७॥

tair vañcito haṁsa-kulaṁ samāviśann
arocayan śīlam upaiti vānarān
taj-jāti-rāsena sunirvṛtendriyaḥ
parasparodvīkṣaṇa-vismṛtāvadhiḥ

taiḥ—by them (the cheaters and pretenders, the so-called *yogīs*, *svāmīs*, incarnations and *gurus*); *vañcitaḥ*—being cheated; *haṁsa-kulam*—the association of great *paramahaṁsas*, or devotees; *samāviśan*—contacting; *arocayan*—not being satisfied with; *śīlam*—their behavior; *upaiti*—approaches; *vānarān*—the monkeys, which are all debauchees with no good character; *tat-jāti-rāsena*—by sense gratification in the association of such debauchees; *sunirvṛta-indriyaḥ*—being very satisfied with getting the opportunity of sense gratification; *paraspara*—of one another; *udvīkṣaṇa*—by seeing the faces; *vismṛta*—who has forgotten; *avadhiḥ*—the end of life.

TRANSLATION

Being cheated by them, the living entity in the forest of the material world tries to give up the association of these so-called yogīs, svāmīs and incarnations and come to the association of real devotees, but due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkeys who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and

enjoying sex and intoxication. In this way he spoils his life simply by indulging in sex and intoxication. Looking into the faces of other sense gratifiers, he becomes forgetful and thus approaches death.

PURPORT

Sometimes a foolish person becomes disgusted with bad association and comes to the association of devotees and *brāhmaṇas* and takes initiation from a spiritual master. As advised by the spiritual master, he tries to follow the regulative principles, but due to misfortune he cannot follow the instructions of the spiritual master. He therefore gives up the company of devotees and goes to associate with simian people who are simply interested in sex and intoxication. Those who are so-called spiritualists are compared to monkeys. Outwardly, monkeys sometimes resemble *sādhus* because they live naked in the forest and pick fruits, but their only desire is to keep many female monkeys and enjoy sex life. Sometimes so-called spiritualists seeking a spiritual life come to associate with Kṛṣṇa conscious devotees, but they cannot execute the regulative principles or follow the path of spiritual life. Consequently they leave the association of devotees and go to associate with sense gratifiers, who are compared to monkeys. Again they revive their sex and intoxication, and looking at one another's faces, they are thus satisfied. In this way they pass their lives up to the point of death.

TEXT 18

द्रुमेषु रंस्यन् सुतदारवत्सलो
व्यवायदीनो विवशः स्वबन्धने ।
क्वचित्प्रमादाद्गिरिकन्दरे पतन्
वल्लीं गृहीत्वा गजभीत आस्थितः ॥१८॥

drumeṣu raṁsyan suta-dāra-vatsalo
vyavāya-dīno vivaśaḥ sva-bandhane
kvacit pramādād giri-kandare patan
vallīṁ gṛhītvā gaja-bhīta āsthitaḥ

drumeṣu—in the trees (or in houses standing like trees in which monkeys jump from one branch to another); *raṁsyan*—enjoying; *suta-*

dāra-vatsalaḥ—being attached to the children and wife; *vyavāya-dīnaḥ*—who is poorhearted because of acting on the platform of sex desire; *vivaśaḥ*—unable to give up; *sva-bandhane*—in bondage to the reactions of one's own activities; *kvacit*—sometimes; *pramādāt*—from fear of imminent death; *giri-kandare*—in a cave in a mountain; *patan*—falling down; *vallīm*—the branches of a creeper; *gṛhītvā*—capturing; *gaja-bhītaḥ*—being afraid of the elephant of death; *āsthitaḥ*—remains in that position.

TRANSLATION

When the living entity becomes exactly like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like the he-ass. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper.

PURPORT

The precarious condition of a householder's life is described herein. A householder's life is full of misery, and the only attraction is sex with the wife who kicks him during sexual intercourse, just as the she-ass does her mate. Due to continuous sex life, he falls victim to many incurable diseases. At that time, being afraid of death, which is like an elephant, he remains hanging from the twigs and branches of the tree, just like a monkey.

TEXT 19

अतः कथञ्चित्स विमुक्त आपदः
पुनश्च सार्थं प्रविशत्यरिन्दम ।
अध्वन्यमुष्मिन्नजया निवेशितो
भ्रमञ्जनोऽद्यापि न वेद कश्चन ॥१९॥

ataḥ kathañcit sa vimukta āpadaḥ
punaś ca sārthaṁ praviśaty arindama

adhvany amuṣminn ajayā niveśito
bhramañ jano 'dyāpi na veda kaścana

ataḥ—from this; *kathañcit*—somehow; *saḥ*—he; *vimuktaḥ*—liberated; *āpadaḥ*—from the danger; *punaḥ ca*—again; *sa-artham*—taking interest in that life; *praviśati*—begins; *arim-dama*—O King, killer of the enemies; *adhvani*—on the path of enjoyment; *amuṣmin*—that; *ajayā*—by the influence of the illusory energy; *niveśitaḥ*—being absorbed; *bhraman*—traveling; *janaḥ*—the conditioned soul; *adya api*—even up to death; *na veda*—does not understand; *kaścana*—anything.

TRANSLATION

O killer of enemies, Mahārāja Rahūgaṇa, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not discover his real interest even at the point of death.

PURPORT

This is the way of material life. When one is captured by sexual attraction, he becomes implicated in so many ways and cannot understand the real aim of life. Therefore *Śrīmad-Bhāgavatam* (7.5.31) says, *na te viduḥ svārtha-gatiṁ hi viṣṇum:* generally people do not understand the ultimate goal of life. As stated in the *Vedas, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ:* those who are spiritually advanced simply look to the lotus feet of Viṣṇu. The conditioned soul, however, not being interested in reviving his relationship with Viṣṇu, becomes captivated by material activities and remains in everlasting bondage, being misled by so-called leaders.

TEXT 20

रहूगण त्वमपि ह्यध्वनोऽस्य
संन्यस्तदण्डः कृतभूतमैत्रः ।
असज्जितात्मा हरिसेवया शितं
ज्ञानासिमादाय तरातिपारम् ॥२०॥

rahūgaṇa tvam api hy adhvano 'sya
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ
asaj-jitātmā hari-sevayā śitaṁ
jñānāsim ādāya tarāti-pāram

rahūgaṇa—O King Rahūgaṇa; *tvam*—you; *api*—also; *hi*—certainly; *adhvanaḥ*—of the path of material existence; *asya*—this; *sannyasta-daṇḍaḥ*—having given up the king's rod for punishing criminals; *kṛta-bhūta-maitraḥ*—having become friendly to everyone; *asat-jita-ātmā*—whose mind is not attracted to the material pleasure of life; *hari-sevayā*—by the means of loving service to the Supreme Lord; *śitam*—sharpened; *jñāna-asim*—the sword of knowledge; *ādāya*—taking in hand; *tara*—cross over; *ati-pāram*—to the ultimate end of spiritual existence.

TRANSLATION

My dear King Rahūgaṇa, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience.

PURPORT

In *Bhagavad-gītā* Lord Kṛṣṇa compares the material world to a tree of illusion from which one must cut oneself free:

na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ suvirūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā

tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī

"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination, one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial." (Bg. 15.3-4)

TEXT 21

राजोवाच

अहो नृजन्माखिलजन्मशोभनं
किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।
न यद्धृषीकेशयशःकृतात्मनां
महात्मनां वः प्रचुरः समागमः ॥२१

rājovāca
aho nṛ-janmākhila-janma-śobhanaṁ
kiṁ janmabhis tv aparair apy amuṣmin
na yad dhṛṣīkeśa-yaśaḥ-kṛtātmanāṁ
mahātmanāṁ vaḥ pracuraḥ samāgamaḥ

rājā uvāca—King Rahūgaṇa said; *aho*—alas; *nṛ-janma*—you who have taken birth as a human being; *akhila-janma-śobhanam*—the best of all species of life; *kim*—what need; *janmabhiḥ*—with births in a higher species like the demigods in the heavenly planets; *tu*—but; *aparaiḥ*—not superior; *api*—indeed; *amuṣmin*—in the next birth; *na*—not; *yat*—which; *hṛṣīkeśa-yaśaḥ*—by the glories of the Supreme Personality of Godhead, Hṛṣīkeśa, the master of all senses; *kṛta-ātmanām*—of those whose hearts are purified; *mahā-ātmanām*—who are actually great souls; *vaḥ*—of us; *pracuraḥ*—abundant; *samāgamaḥ*—the association.

TRANSLATION

King Rahūgaṇa said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not

as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.

PURPORT

Human birth is a great opportunity for self-realization. One may take birth in a high planetary system among the demigods, but due to the profusion of material comforts, one cannot gain release from material bondage. Even on this earth those who are very opulent do not generally care to take to Kṛṣṇa consciousness. An intelligent person actually interested in getting freed from the material clutches must associate with pure devotees. By such association, one can gradually become detached from the material attraction of money and women. Money and women are the basic principles of material attachment. Śrī Caitanya Mahāprabhu therefore advised those who are actually serious about returning back to Godhead to give up money and women in order to be fit to enter the kingdom of God. Money and women can be fully utilized in the service of the Lord, and one who can utilize them in this way can become freed from material bondage. *Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ* (*Bhāg.* 3.25.25). Only in the association of devotees can one relish the glorification of the Supreme Personality of Godhead. Just through a little association with a pure devotee, one can become successful in his journey back to Godhead.

TEXT 22

न ह्यद्भुतं त्वच्चरणाब्जरेणुभि-
र्हतांहसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमाच्च मे
दुस्तर्कमूलोऽपहतोऽविवेकः ॥२२॥

na hy adbhutaṁ tvac-caraṇābja-reṇubhir
hatāṁhaso bhaktir adhokṣaje 'malā
mauhūrtikād yasya samāgamāc ca me
dustarka-mūlo 'pahato 'vivekaḥ

na—not; *hi*—certainly; *adbhutam*—wonderful; *tvat-caraṇa-abja-reṇubhiḥ*—by the dust of your lotus feet; *hata-aṁhasaḥ*—who am completely freed from the reactions of sinful life; *bhaktiḥ*—love and devotion; *adhokṣaje*—unto the Supreme Personality of Godhead, who is beyond the capture of experimental knowledge; *amalā*—completely freed from all material contamination; *mauhūrtikāt*—momentary; *yasya*—of whom; *samāgamāt*—by the visit and association; *ca*—also; *me*—my; *dustarka*—of false arguments; *mūlaḥ*—the root; *apahataḥ*—completely vanquished; *avivekaḥ*—not discriminating.

TRANSLATION

It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhokṣaja, which is not available even to great demigods like Brahmā. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems.

PURPORT

Association with pure devotees certainly frees one from the material clutches. This is certainly true of King Rahūgaṇa's association with Jaḍa Bharata. King Rahūgaṇa was immediately freed from the misgivings of material association. The arguments offered by pure devotees to their disciples are so convincing that even a dull-headed disciple is immediately enlightened with spiritual knowledge.

TEXT 23

नमो महद्भ्योऽस्तु नमः शिशुभ्यो
नमो युवभ्यो नम आवटुभ्यः ।
ये ब्राह्मणा गामवधूतलिङ्गा-
श्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥२३॥

namo mahadbhyo 'stu namaḥ śiśubhyo
namo yuvabhyo nama āvaṭubhyaḥ

ye brāhmaṇā gām avadhūta-liṅgāś
caranti tebhyaḥ śivam astu rājñām

namaḥ—all obeisances; *mahadbhyaḥ*—unto the great personalities; *astu*—let there be; *namaḥ*—my obeisances; *śiśubhyaḥ*—unto those great personalities who appear as boys; *namaḥ*—respectful obeisances; *yuvabhyaḥ*—unto those who appear as young men; *namaḥ*—respectful obeisances; *ā-vaṭubhyaḥ*—unto those who appear as children; *ye*—all those who; *brāhmaṇāḥ*—self-realized in transcendental knowledge; *gām*—the earth; *avadhūta-liṅgāḥ*—who remain hidden under different bodily guises; *caranti*—they traverse; *tebhyaḥ*—from them; *śivam astu*—let there be all good fortune; *rājñām*—unto the royal dynasties or kings (who are always very puffed up).

TRANSLATION

I offer my respectful obeisances unto the great personalities, whether they walk on the earth's surface as children, young boys, avadhūtas or great brāhmaṇas. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

PURPORT

King Rahūgaṇa was very repentant because he had forced Jaḍa Bharata to carry his palanquin. He therefore began offering prayers to all kinds of *brāhmaṇas* and self-realized persons, even though they might be playing like children or hiding in some guises. The four Kumāras walked everywhere in the guise of five-year-old boys, and similarly there are many *brāhmaṇas*, knowers of Brahman, who traverse the globe either as young men, children or *avadhūtas*. Being puffed up due to their position, the royal dynasties generally offend these great personalities. Therefore King Rahūgaṇa began to offer his respectful obeisances unto them so that the offensive royal dynasties might not glide down into a hellish condition. If one offends a great personality, the Supreme Personality of Godhead does not excuse one, although the great personalities themselves might not take offense. Mahārāja Ambarīṣa was offended by Durvāsā, who even approached Lord Viṣṇu for pardon. Lord Viṣṇu

would not grant him pardon; therefore he had to fall down at the lotus feet of Mahārāja Ambarīṣa, even though Mahārāja Ambarīṣa was a *kṣatriya-gṛhastha*. One should be very careful not to offend the lotus feet of Vaiṣṇavas and *brāhmaṇas*.

TEXT 24

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपतय आत्मसतत्त्वं विगणयतः परानुभावः परमकारुणिकतयोपदिश्य रहूगणेन सकरुणम भिवन्दित चरण आपूर्णार्णव इव निभृतकरणोर्म्याशयो धरणिमिमां विचचार ॥२४॥

śrī-śuka uvāca

ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṁ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena sakaruṇam abhivandita-caraṇa āpūrṇārṇava iva nibhṛta-karaṇormy-āśayo dharaṇim imāṁ vicacāra.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti evam*—in this way; *uttarā-mātaḥ*—O Mahārāja Parīkṣit, son of mother Uttarā; *saḥ*—that *brāhmaṇa; vai*—indeed; *brahma-ṛṣi-sutaḥ*—Jaḍa Bharata, the son of a highly educated *brāhmaṇa; sindhu-pataye*—unto the king of the province of Sindhu; *ātma-sa-tattvam*—the actual constitutional position of the soul; *vigaṇayataḥ*—although insulting Jaḍa Bharata; *para-anubhāvaḥ*—who was very exalted in spiritual realization; *parama-kāruṇikatayā*—by his quality of being very kind to the fallen souls; *upadiśya*—instructing; *rahūgaṇena*—by King Rahūgaṇa; *sa-karuṇam*—piteously; *abhivandita-caraṇaḥ*—whose lotus feet were worshiped; *āpūrṇa-arṇavaḥ iva*—like the full ocean; *nibhṛta*—completely silenced; *karaṇa*—of the senses; *ūrmi*—the waves; *āśayaḥ*—possessing a heart in which; *dharaṇim*—the earth; *imām*—this; *vicacāra*—continued to roam.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: My dear King, O son of mother Uttarā, there were some waves of dissatisfaction in the

mind of Jaḍa Bharata due to his being insulted by King Rahūgaṇa, who made him carry his palanquin, but Jaḍa Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King Rahūgaṇa had insulted him, he was a great paramahaṁsa. Being a Vaiṣṇava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahūgaṇa pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

PURPORT

In *Śrīmad-Bhāgavatam* (3.25.21), Kapiladeva describes the symptoms of great personalities: *titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām.* A saintly devotee is certainly very tolerant. He is the friend of all living entities, and he does not create enemies within the world. A pure devotee has all the qualities of a *sādhu.* Jaḍa Bharata is an example of this. Due to the material body, his senses were certainly agitated when he was insulted by King Rahūgaṇa, but later, due to the King's humble submission, Jaḍa Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahūgaṇa and beg pardon of Vaiṣṇavas one may have offended. Vaiṣṇavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaiṣṇava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very palatable.

TEXT 25

सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज । एवं हि नृप भगवदाश्रिताश्रितानुभावः ॥२५॥

sauvīra-patir api sujana-samavagata-paramātma-satattva ātmany avidyādhyāropitāṁ ca dehātma-matiṁ visasarja. evaṁ hi nṛpa bhagavad-āśritāśritānubhāvah.

sauvīra-patiḥ—the King of the state of Sauvīra; *api*—certainly; *sujana*—from an elevated person; *samavagata*—having completely under-

stood; *paramātma-sa-tattvaḥ*—the truth of the constitutional position of the spirit soul and the Supersoul; *ātmani*—in himself; *avidyā*—by nescience; *adhyāropitām*—erroneously attributed; *ca*—and; *deha*—in the body; *ātma-matim*—the concept of the self; *visasarja*—completely gave up; *evam*—thus; *hi*—certainly; *nṛpa*—O King; *bhagavat-āśrita-āśrita-anubhāvaḥ*—the consequence of taking shelter of a devotee who has similarly taken shelter of a spiritual master in the *paramparā* system (one is sure to get out of the great nescience of the bodily concept of life).

TRANSLATION

After receiving lessons from the great devotee Jaḍa Bharata, King Rahūgaṇa of the state of Sauvīra became completely aware of the constitutional position of the soul. He thus gave up the bodily conception completely. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception.

PURPORT

As stated in *Caitanya-caritāmṛta* (*Madhya* 22.54):

> *"sādhu-saṅga", "sādhu-saṅga"——sarva-śāstre kaya*
> *lava-mātra sādhu-saṅge sarva-siddhi haya*

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A *sādhu* is a pure devotee of the Lord. It has been our practical experience that the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path of Kṛṣṇa consciousness and can understand the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness.

TEXT 26

राजोवाच

यो ह वा इह बहुविदा महाभागवत त्वयाभिहितः परोक्षेण वचसा जीवलोकभवाध्वा स ह्यार्यमनीषया कल्पितविषयो नाञ्जसाव्युत्पन्नलोकसमधिगमः । अथ तदेवैतदुरवगमं समवेतानुकल्पेन निर्दिश्यतामिति ॥२६॥

rājovāca

ya ha vā iha bahu-vidā mahā-bhāgavata tvayābhihitaḥ parokṣeṇa vacasā jīva-loka-bhavādhvā sa hy ārya-manīṣayā kalpita-viṣayo nāñjasāvyutpanna-loka-samadhigamaḥ. atha tad evaitad duravagamaṁ samavetānukalpena nirdiśyatām iti.

rājā uvāca—King Parīkṣit said; *yaḥ*—which; *ha*—certainly; *vā*—or; *iha*—in this narration; *bahu-vidā*—who are aware of many incidents of transcendental knowledge; *mahā-bhāgavata*—O great devotee sage; *tvayā*—by you; *abhihitaḥ*—described; *parokṣeṇa*—figuratively; *vacasā*—by words; *jīva-loka-bhava-adhvā*—the path of material existence of the conditioned soul; *saḥ*—that; *hi*—indeed; *ārya-manīṣayā*—by the intelligence of advanced devotees; *kalpita-viṣayaḥ*—the subject matter is imagined; *na*—not; *añjasā*—directly; *avyutpanna-loka*—of persons who are not very experienced or intelligent; *samadhigamaḥ*—the complete understanding; *atha*—therefore; *tat eva*—because of that; *etat*—this matter; *duravagamam*—which is difficult to understand; *samaveta-anukalpena*—by substituting the direct meaning of such incidents; *nirdiśyatām*—let it be described; *iti*—thus.

TRANSLATION

King Parīkṣit then told Śukadeva Gosvāmī: My dear lord, O great devotee sage, you are omniscient. You have very nicely described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it

is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

PURPORT

There are many stories and incidents in *Śrīmad-Bhāgavatam* that are described figuratively. Such allegorical descriptions may not be understood by unintelligent men; therefore it is the duty of the student to approach a bona fide spiritual master for the direct explanation.

Thus end the Bhaktivedanta purports of the Fifth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Further Talks Between King Rahūgaṇa and Jaḍa Bharata."*

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by his own example.
Adhokṣaja—the Supreme Lord, who cannot be seen with material eyes.
Ahaṁ brahmāsmi—the realization that "I am spirit soul."
Ahaṁ māmeti—the false conception of "I" and "mine."
Akāma—freedom from material desire.
Ānanda—spiritual bliss.
Apavarga—liberation from *pavarga*, the miseries of material existence.
Apipātā—desiring only to perform devotional service to Kṛṣṇa.
Aprākṛta—transcendental to material nature.
Aprameya—immeasurable.
Apsarās—the society girls of the heavenly planets.
Arcā-vigraha—the Deity form of the Lord.
Artha—economic development.
Asat—temporary.
Āśrama—one of the four orders of spiritual life.
Ātmā—the self.
Ātma-tattva—spiritual science.
Avadhūta—a great saintly person who has surpassed the need for regulative principles.
Avara—material.
Avatāra—an incarnation of the Lord who descends from the spiritual sky.

B

Bhagavad-bhakti—*See: Bhakti-yoga.*
Bhagavān—Kṛṣṇa, who is full in six opulences.
Bhakta—a devotee.
Bhakti-yoga—devotional service to Kṛṣṇa.
Brahma-bandhu—a fallen member of a *brāhmaṇa* family.
Brahma-bhūta—the joyful state of being free from material contamination.
Brahmacarya—the vow of strict abstinence from sex indulgence.

Brahma-jijñāsā—inquiry into the Absolute Truth.
Brahmajyoti—the effulgence emanating from the body of the Lord.
Brahma-satra—meditating on the Supreme Lord always.
Brahmacārī—a celibate student under the care of a bona fide spiritual master.
Brāhmaṇa—the intelligent class of men.

C

Caṇḍāla—an outcaste or untouchable; a dog-eater.

D

Daiva-varṇāśrama—the transcendental system of four social orders and four spiritual orders.
Dama—sense control; a quality of *brāhmaṇas.*
Daṇḍavat—offering respect to a superior by falling flat like a stick.
Dasyu-dharma—the occupational duty of rogues and thieves.
Devas—demigods.
Dharā-maṇḍala—a planet.
Dharma—the capacity to render service, which is the essential quality of a living being.
Dharmānvekṣamāṇaḥ—strictly according to religious principles.
Dhīra—a sober person who has controlled senses.
Dvija—a *brāhmaṇa.*
Dvija-bandhu—*See: Brahma-bandhu.*

G

Garbhādhāna-saṁskāra—Vedic ceremony of purification performed by the parents before conceiving a child.
Govinda—a name of Kṛṣṇa meaning He who gives pleasure to the cows and the senses.
Gṛhastha—one who lives in God conscious married life.
Gṛhavrata—one who has taken a vow to execute family duties.

Guṇas—the modes of nature.
Guru—a bona fide spiritual master.
Guru-dakṣiṇā—a gift given to one's spiritual master.
Gurukula—the place of the spiritual master, where his disciples come to study and perform devotional service.

H

Hari—a name of Kṛṣṇa meaning He who removes all inauspicious things from the heart.
Hari-nāma-saṅkīrtana—*See: Saṅkīrtana.*
Hṛdaya-granthi—the hard knot of family attachment in the heart.

I

Īśitva—in mystic *yoga*, the perfection of control over others.

J

Jīvan-mukta—a person who is already liberated even while living in this body.
Jitendriya—one who has conquered the senses.
Jñāna-kāṇḍa—the division of the *Vedas* dealing with empirical speculation in pursuit of the truth.
Jñānī—one who is engaged in the cultivation of knowledge.
Jyoti-śāstra—the Vedic science of astronomy.

K

Kaitava-dharma—cheating religion.
Kāla-sarpa—the snakelike time factor.
Kāma—lust.
Karma—fruitive activities and their subsequent reactions.
Karma-bandha—the bondage of fruitive activities.
Karma-kāṇḍa—the performance of fruitive sacrifices according to Vedic injunctions.

Karmātmaka—one whose mind is colored with fruitive activity.
Karmendriyas—the working senses.
Karmīs—fruitive workers.
Kīrtana—the devotional process of chanting.
Kṛpā-siddhi—perfection attained simply by the blessings of a superior person.
Kṣatriya—the administrative class of men.
Kuṅkuma—a red cosmetic powder.

L

Laghimā—in mystic *yoga*, the perfection of becoming the heaviest.

M

Mahā-bhāgavata—a great devotee.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great soul.
Manīṣayā—by intelligence.
Mantra—a transcendental sound heard and chanted to purify one's consciousness and raise it to the spiritual platform.
Martya-loka—the earth planet, where death is very prominent.
Māyā—the energy of the Lord which deludes the living entities who desire to forget Him.
Mlecchas—those who cannot follow Vedic regulative principles; meat-eaters.
Moha—illusion.
Mokṣa—liberation.
Mūḍhas—fools and rascals.
Mukti—liberation from material bondage.
Muni—a sage or self-realized soul.
Muni-putra—the son of a saintly person.

N

Naiṣṭhika-brahmacārī—one who has been celibate since birth.
Nirguṇa—without material qualities.

Niṣkiñcana—having no desire for material comfort.
Nistraiguṇya—the transcendental position above the three modes of nature.
Nitya-baddha—an eternally conditioned soul.
Nitya-mukta—an eternally liberated soul.
Nivṛtti-mārga—the path of renouncing sense enjoyment.

O

Oṁkāra—the primal sound chanted in Vedic hymns which represents Kṛṣṇa.

P

Pāñcarātrika-vidhi—the devotional process of Deity worship.
Para—transcendental.
Parā bhakti—transcendental devotional service of the Supreme Lord.
Paramahaṁsa—a *sannyāsī* or devotee on the highest spiritual platform.
Paramātmā—the Supersoul, the localized aspect of the Supreme Lord.
Piṇḍa—prasāda from Lord Viṣṇu offered to the forefathers.
Pitās—forefathers.
Pitṛloka—the planet where the forefathers live in great delight as long as they are remembered by their descendants.
Prakāmya—in mystic *yoga*, the perfection of automatically realizing any desire.
Pramatta—one who is crazy because he cannot control his senses.
Prajāpatis—the progenitors of mankind.
Prāpti—in mystic *yoga*, the perfection of obtaining anything simply by reaching out.
Prasāda—the remnants of food offered to Kṛṣṇa.
Pravṛtti-mārga—the path by which the living entities are given a chance to enjoy and at the same time are regulated so that they can eventually come to spiritual life.
Puṁścalī—a woman who is easily carried away by men. not to be trusted.
Pūrṇa—the complete whole, Kṛṣṇa.
Puruṣa-avatāras—the primary Viṣṇu expansions of Kṛṣṇa who are involved in the creation of the universe.
Puruṣottama—the greatest living personality. Kṛṣṇa.

R

Rājarṣis—great saintly kings.
Rajo-guṇa—the material mode of passion.

S

Śabda-brahma—transcendental sound vibration.
Sac-cid-ānanda-vigraha—the eternal form of the Lord which is full of bliss and knowledge.
Sādhu—a great saintly person.
Sādhu-saṅga—the association of liberated persons.
Śālagrāma-śilā—a Deity incarnation of Nārāyaṇa in the form of a stone.
Śama—fixed in mind control; a quality of *brāhmaṇas.*
Sama-darśinaḥ—seeing with equal vision.
Samādhi—trance, absorption in God consciousness.
Samprekṣya nāsikāgram—keeping eyes half-open in practice of *yoga.*
Saṁsāra—the cycle of birth and death in the material world.
Saṅkīrtana—congregational chanting of the holy name of the Lord.
Sannyāsī—one in the renounced order of life.
Śānta—peaceful.
Sārva-kāraṇa-kāraṇam—the cause of all causes, Kṛṣṇa.
Śāstras—revealed scriptures.
Sattva-guṇa—the material mode of goodness.
Satya—truthfulness; a quality of *brāhmaṇas.*
Satya-kāma—all of one's desires being directed to the Supreme Truth.
Sevā—devotional service.
Sevaka—a servant.
Sevya—one who is served.
Siddhis—mystic powers or perfections.
Śivatama—the most auspicious.
Smṛti—scriptures compiled by living entities under transcendental direction.
Śrāddha ceremony—the offering of *viṣṇu-prasāda* to one's forefathers.
Śravaṇa—the devotional process of hearing.
Śrīvatsa—the sign of the goddess of fortune on the chest of Viṣṇu.

Śruti—scriptures received directly from God.
Strī—woman.
Śūdra—the laborer class of men.
Śukla—a person in the mode of goodness; also a name of Viṣṇu.
Sukṛtinaḥ—pious persons.
Svāṁśa—nondifferent plenary expansions of the Lord.
Svarūpa-vismṛti—forgetting one's real constitutional position.

T

Tamo-guṇa—the material mode of ignorance.
Tapasya—voluntary acceptance of some material trouble for progress in spiritual life.
Tilaka—sacred clay used to mark twelve temples of Viṣṇu on the body of a devotee.
Titikṣā—tolerance; a quality of *brāhmaṇas*.
Tulasī—Kṛṣṇa's favorite plant.

U

Ugra-karma—horrible activities which are the basis of a demoniac civilization.
Upāsanā-kāṇḍa—worship of demigods, ultimately of Viṣṇu, as prescribed in the *Vedas*.
Upādhis—material designations.
Urukrama—Kṛṣṇa, who performs wonderful feats.

V

Vaikuṇṭha—the spiritual sky, where there is no anxiety.
Vairāgya—the spirit of renunciation.
Vaiṣṇava—a devotee of Lord Viṣṇu.
Vaiṣṇava-aparādha—an offense at the lotus feet of a Vaiṣṇava.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life in which one travels to holy places in preparation for the renounced order of life.

Varṇa—the four divisions of society according to quality of work and situation in the modes of nature.
Varṇa-saṅkara—unwanted children produced from illicit sex.
Varṇāśrama-dharma—*See Daiva-varṇāśrama.*
Vibhinnāṁśa—separated expansions of the Lord, the minute living entities.
Vidagdha—one who is expert in the art of flattering women.
Vidūra-vigata—*See: Caṇḍāla.*
Vijara—not subjected to the miseries of old age.
Vijighatsa—free from desire for material enjoyment.
Vijñāna—practical knowledge.
Vimṛtyu—not subjected to death and rebirth.
Vimūḍha—*See: Pramatta.*
Viṣaya—material affairs of sense gratification.
Viṣaya-taraṅga—the waves of material existence.
Viśoka—callous to material distress and happiness.
Viṣṇu-tattvas—the innumerable plenary expansions of Kṛṣṇa, each of whom is also God.

Y

Yajña—Vedic sacrifice.
Yajña-puruṣa—the enjoyer of all Vedic sacrifices, Viṣṇu.
Yogamāyā—the internal potency of the Lord.
Yogeśvara—Kṛṣṇa, who is the master of all mystic powers.
Yojana—eight miles.
Yuga—the four ages of the universe.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ = ' *(avagraha)* - the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in organ or the *u* in but.
ā – like the *ā* in far but held twice as long as *a*.
i – like the *i* in pin.
ī – like the *ī* in pique but held twice as long as *i*.
u – like the *u* in push.
ū – like the *ū* in rule but held twice as long as *u*.

ṛ – like the *ri* in *Ri*ta (but more like French *ru*).
ṝ – same as *ṛi* but held twice as long.
ḷ – like *lree (lruu).*
e – like the *e* in *th*ey.
ai – like the *ai* in *ai*sle.
o – like the *o* in *go.*
au – like the *ow* in h*ow.*
ṁ *(anusvāra)* – a resonant nasal like the *n* in the French word *bon.*
ḥ *(visarga)* – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi.*

The consonants are pronounced as follows:

k – as in *k*ite	kh – as in Ec*kh*art
g – as in *g*ive	gh – as in di*g-h*ard
ṅ – as in si*ng*	c – as in *ch*air
ch – as in staun*ch-h*eart	j – as in *j*oy
jh – as in he*dgeh*og	ñ – as in ca*n*yon
ṭ – as in *t*ub	ṭh – as in ligh*t-h*eart
ṇ – as r*n*a (prepare to say the *r* and say *na*).	ḍha- as in re*d-h*ot
	ḍ – as in *d*ove

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but tongue against teeth.
d – as in *d*ove but tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue in between teeth.

p – as in *p*ine	ph – as in u*p-h*ill (not *f*)
b – as in *b*ird	bh – as in ru*b-h*ard
m – as in *m*other	y – as in *y*es
r – as in *r*un	l – as in *l*ight
v – as in *v*ine.	s – as in *s*un

ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजताद्धोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ ९ ॥

svasty astu viśvasya khalaḥ prasīdatāṁ
dhyāyantu bhūtāni śivaṁ mitho dhiyā
manaś ca bhadraṁ bhajatād adhokṣaje
āveśyatāṁ no matir apy ahaitukī (p.168)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

CHART ONE

This map shows the Bhū-maṇḍala planetary system as viewed from above. Bhū-maṇḍala is like a lotus, and its seven islands (*dvīpas*) resemble its whorl. In the middle of the central island, Jambūdvīpa, stands Mount Sumeru, a mountain of solid gold. Jambūdvīpa is surrounded by an ocean of salt water, which is surrounded by the next island, Plakṣadvīpa. Each island is thus surrounded by an ocean and then another island.

The outermost island, Puṣkaradvīpa, is divided in two by a great mountain named Mānasottara. The sun orbits on top of this mountain and thus encircles Mount Sumeru. On Mānasottara Mountain, in the four directions, are the residential quarters of four prominent demigods.

Beyond the outermost ocean and a land made of gold stands Lokāloka Mountain, which is extremely high and which blocks the sunlight so that Aloka-varṣa, the land beyond it, is dark and uninhabited.

This map is not drawn to scale. In reality, the innermost island, Jambūdvīpa, is 800,000 miles wide. Each ocean is as broad as the island it surrounds, and each succeeding island is twice as broad as the one before it. The total diameter of the universe is four billion miles. Thus if the entire map were drawn to the same scale as Jambūdvīpa, the distance from the center of the map to its outermost edge would have to be almost half a mile.

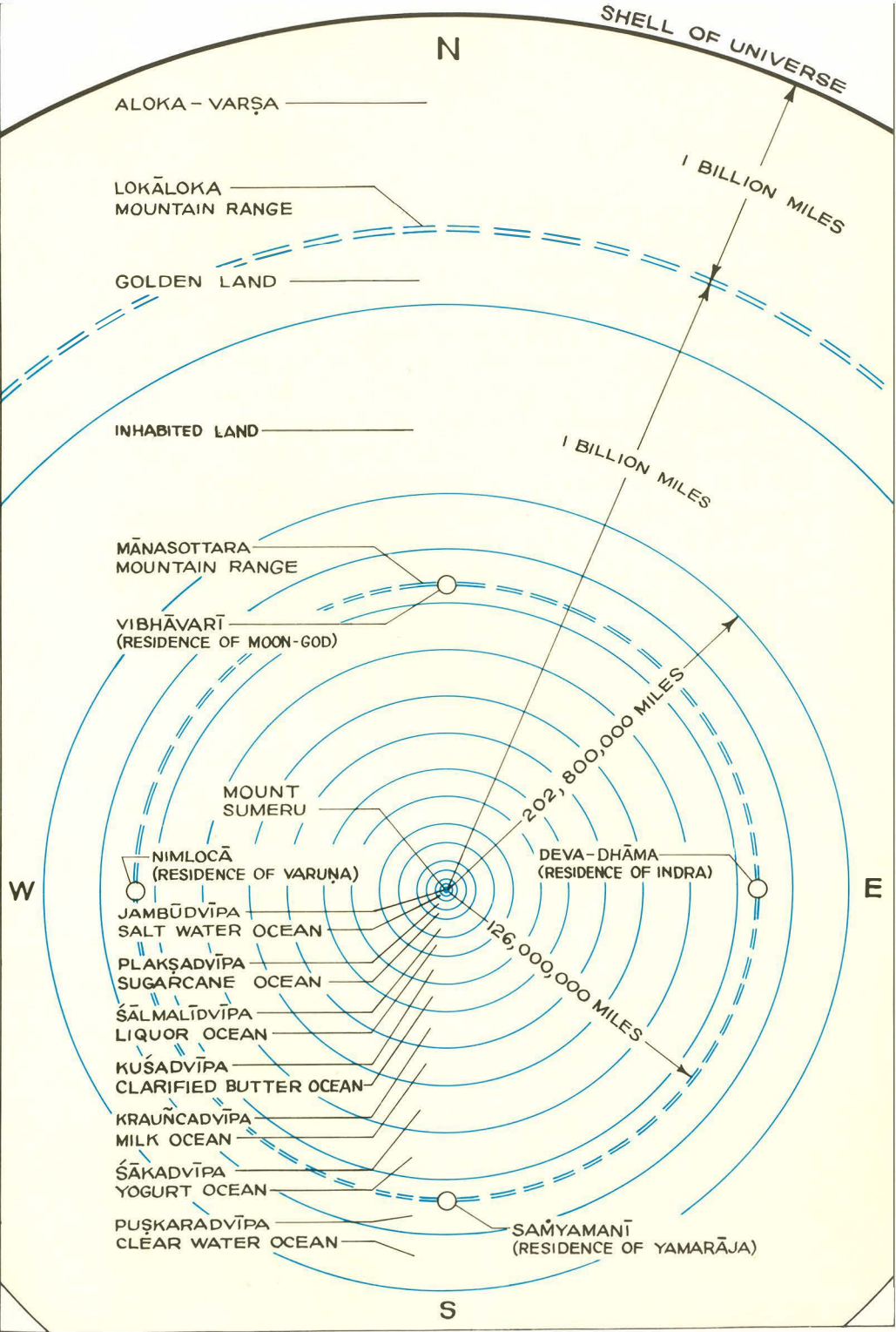

SHELL OF UNIVERSE
N
ALOKA - VARṢA
LOKĀLOKA
MOUNTAIN RANGE
GOLDEN LAND
INHABITED LAND
1 BILLION MILES
1 BILLION MILES
MĀNASOTTARA
MOUNTAIN RANGE
VIBHĀVARĪ
(RESIDENCE OF MOON-GOD)
202,800,000 MILES
MOUNT
SUMERU
NIMLOCĀ
(RESIDENCE OF VARUṆA)
DEVA-DHĀMA
(RESIDENCE OF INDRA)
W
E
JAMBŪDVĪPA
SALT WATER OCEAN
126,000,000 MILES
PLAKṢADVĪPA
SUGARCANE OCEAN
ŚĀLMALĪDVĪPA
LIQUOR OCEAN
KUŚADVĪPA
CLARIFIED BUTTER OCEAN
KRAUÑCADVĪPA
MILK OCEAN
ŚĀKADVĪPA
YOGURT OCEAN
PUṢKARADVĪPA
CLEAR WATER OCEAN
SAṀYAMANĪ
(RESIDENCE OF YAMARĀJA)
S

CHART TWO

Moving with the great wheel of time, the stars and constellations travel clockwise around the polestar, and the sun travels with them. The sun, however, encircles the polestar in its own counterclockwise orbit around Sumeru, and therefore the sun's motion is seen to be different from that of the wheel of time itself. Passing through twelve months, the sun comes in touch with the twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a *saṁvatsara*, or an entire year.

The sun travels at different speeds. When it travels in its northern course, it travels slowly during the day and quickly at night, thus increasing the duration of the daytime and decreasing the duration of night. When it travels in its southern course, the exact opposite is true—the duration of the day decreases, and the duration of the night increases.

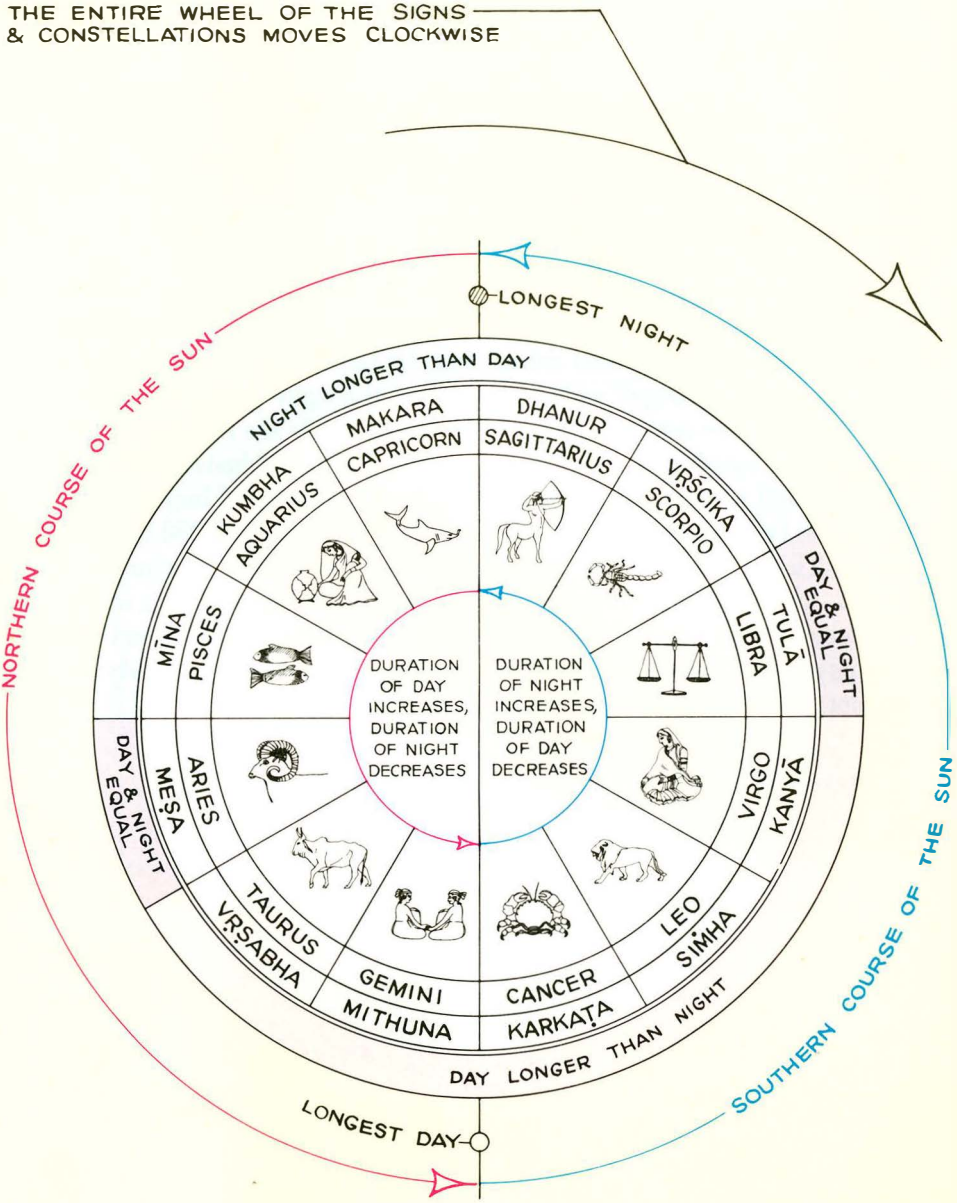

THE ENTIRE WHEEL OF THE SIGNS & CONSTELLATIONS MOVES CLOCKWISE
LONGEST NIGHT
NIGHT LONGER THAN DAY
NORTHERN COURSE OF THE SUN
SOUTHERN COURSE OF THE SUN
MAKARA
CAPRICORN
DHANUR
SAGITTARIUS
VṚŚCIKA
SCORPIO
KUMBHA
AQUARIUS
MĪNA
PISCES
TULĀ
LIBRA
DAY & NIGHT EQUAL
DAY & NIGHT EQUAL
MEṢA
ARIES
KANYĀ
VIRGO
VṚṢABHA
TAURUS
SIṀHA
LEO
MITHUNA
GEMINI
KARKAṬA
CANCER
DURATION OF DAY INCREASES, DURATION OF NIGHT DECREASES
DURATION OF NIGHT INCREASES, DURATION OF DAY DECREASES
DAY LONGER THAN NIGHT
LONGEST DAY

CHART THREE

This scale drawing shows a basic cross-section of the universe in which we live. For simplicity, the planets are represented in a straight line, one above another, although the *Bhāgavatam* describes that the sun, the moon and the other planets are actually revolving around the polestar in their own orbits and at various speeds. These planets are revolving in obedience to the will of the Supreme Personality of Godhead, for the great machinery of the universe is all working according to His order. The area between the planet Saturn and the Garbhodaka Ocean has also been depicted in a larger scale in the box on the right of the illustration. The drawing does not attempt to represent accurately the relative sizes of the planets, nor does it show the full depth of the Garbhodaka Ocean—249,800,000 *yojanas* (nearly half the universe). The total height of the universe, from top to bottom, is 510,000,000 *yojanas*, or 4,080,000,000 miles. This is but one of the innumerable universes in the material world, which constitutes only a small fraction of the creation of the Supreme Personality of Godhead. Since one cannot understand the details of even one universe in the vast material creation, certainly one cannot estimate the expansiveness of the spiritual world.

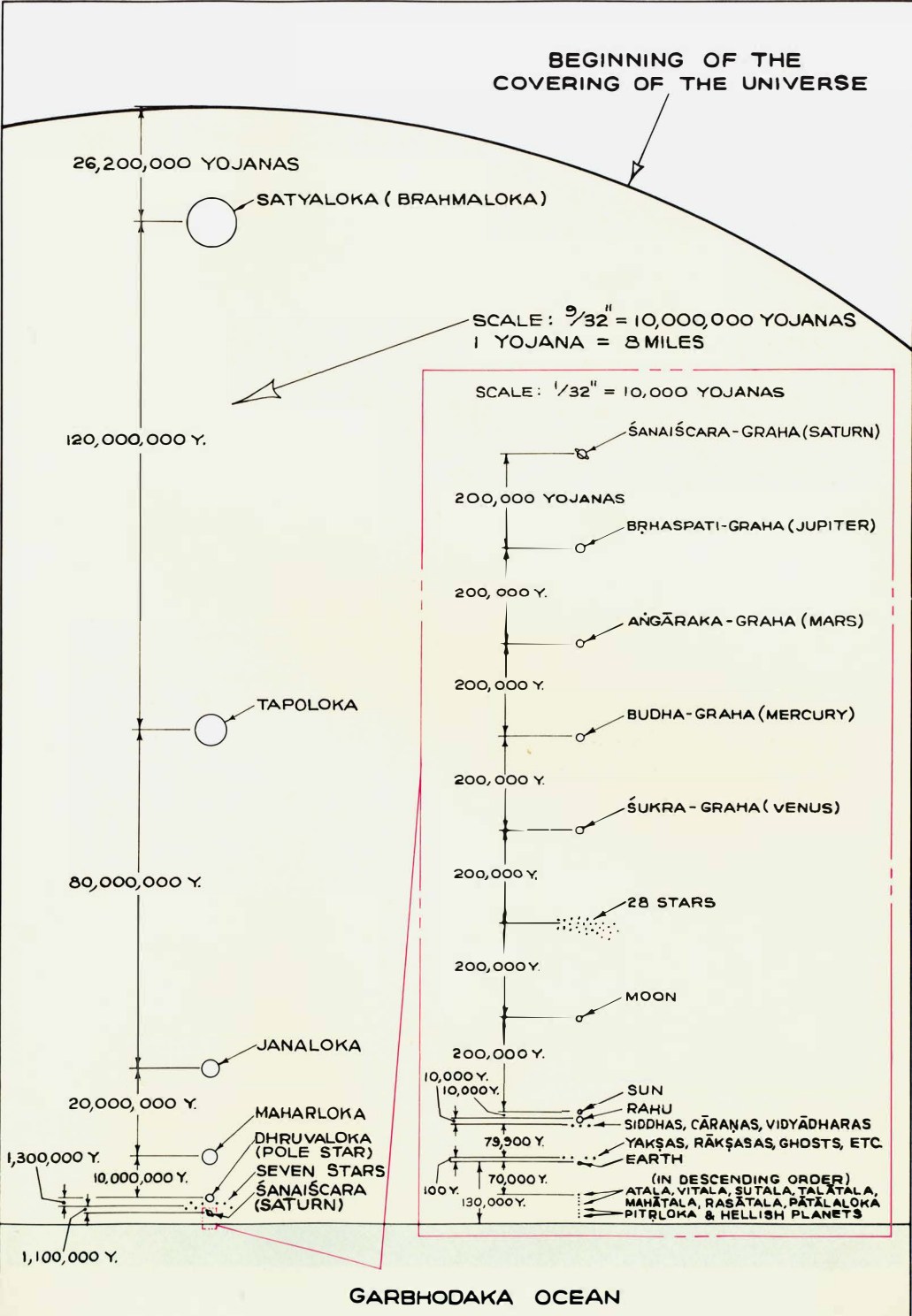

BEGINNING OF THE COVERING OF THE UNIVERSE
26,200,000 YOJANAS
SATYALOKA (BRAHMALOKA)
SCALE: 9/32" = 10,000,000 YOJANAS
1 YOJANA = 8 MILES
120,000,000 Y.
TAPOLOKA
80,000,000 Y.
JANALOKA
20,000,000 Y.
MAHARLOKA
DHRUVALOKA (POLE STAR)
SEVEN STARS
ŚANAIŚCARA (SATURN)
1,300,000 Y.
10,000,000 Y.
1,100,000 Y.
SCALE: 1/32" = 10,000 YOJANAS
ŚANAIŚCARA-GRAHA (SATURN)
200,000 YOJANAS
BṚHASPATI-GRAHA (JUPITER)
200,000 Y.
AṄGĀRAKA-GRAHA (MARS)
200,000 Y.
BUDHA-GRAHA (MERCURY)
200,000 Y.
ŚUKRA-GRAHA (VENUS)
200,000 Y.
28 STARS
200,000 Y.
MOON
200,000 Y.
10,000 Y.
10,000 Y.
SUN
RAHU
SIDDHAS, CĀRAṆAS, VIDYĀDHARAS
79,900 Y.
YAKṢAS, RĀKṢASAS, GHOSTS, ETC.
EARTH
70,000 Y.
100 Y.
130,000 Y.
(IN DESCENDING ORDER)
ATALA, VITALA, SUTALA, TALĀTALA, MAHĀTALA, RASĀTALA, PĀTĀLALOKA
PITṚLOKA & HELLISH PLANETS
GARBHODAKA OCEAN

PLATE ONE

"In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as *tamasi*, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance." *(pp.142–143)*

PLATE TWO

"Bhadraśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadraśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśīrṣa (also called Hayagrīva). Lord Hayaśīrṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadraśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation: 'At the end of the millennium, ignorance personified assumed the form of a demon, stole all the *Vedas* and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva, retrieved the *Vedas* and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.' " *(pp.157–163)*

PLATE THREE

"The Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following *Upaniṣad mantra:* 'O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting *mantras*, we shall be able to understand You fully. You are *yajña* (sacrifice), and You are the *kratu* (ritual). Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. My Lord, as the original boar within this universe, You fought and killed the great demon Hiraṇyākṣa. Then You lifted me (the earth) from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.' " *(pp.212–220)*

PLATE FOUR

"In Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī. A host of Gandharvas is always engaged in chanting the glories of Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and Ārṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following *mantras:* 'Let me please Your Lordship by chanting the *bīja-mantra, oṁkāra.* I wish to offer my respectful obeisances unto the Supreme Personality of Godhead, who is the best among the most elevated personalities. Your Lordship is the reservoir of all good qualities. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being to kill Rāvaṇa.' " *(pp.223–229)*

YAKHASA

PLATE FIVE

"Lord Śrī Ananta is worshiped by all the uncontaminated devotees. He has thousands of hoods and is the reservoir of all devotional service. Simply due to the glance of Lord Ananta, the three modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again. Lord Anantadeva is known as Śeṣa (the unlimited end) because He ends our passage through this material world. Simply by chanting His glories everyone can be liberated. At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Saṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation." *(pp.412–423)*

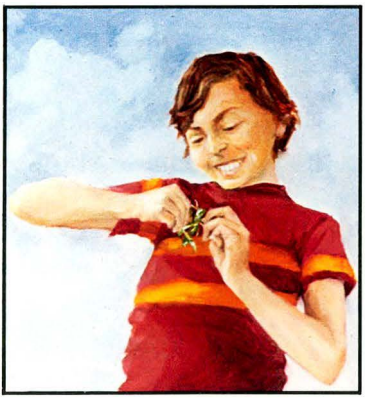
PLATE SIX

"All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. The king of the *pitās* is Yamarāja, the very powerful son of the sun-god. He resides in Pitṛloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadūtas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments. In the province of Yamarāja there are hundreds and thousands of hellish planets. All impious people must enter these various planets according to the degree of their impiety.

"For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives, they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.

"A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitos, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his suffering is just like that of a creature in the lower species.

"In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a *brāhmaṇa*, is taken by the Yamadūtas to a hell known as Śūkharamukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out juice. The sinful living entity cries very pitiably and faints, just like an innocent man undergoing punishment. This is the result of punishing a faultless person." *(pp.437–453)*



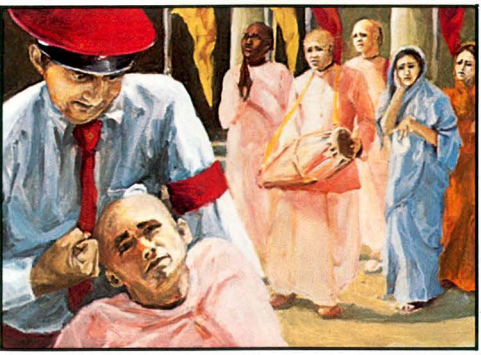
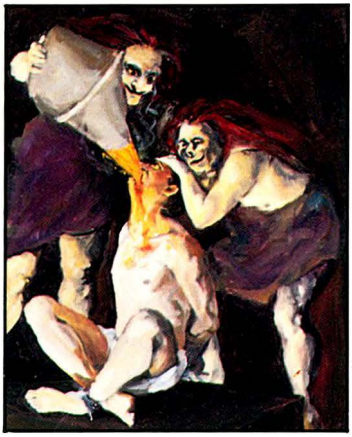


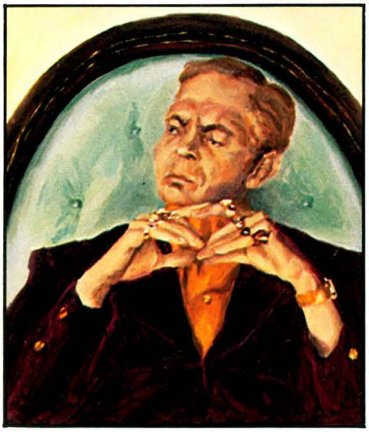
PLATE SEVEN

"A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptaśūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

"Any *brāhmaṇa* or *brāhmaṇa's* wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. The hell also awaits any *kṣatriya*, *vaiśya*, or a person under a vow who in illusion drinks *soma-rasa*. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

"One who in this world or in this life is very proud of his wealth always thinks, 'I am so rich. Who can equal me?' His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of these sinful things he does to earn money, augment his wealth and protect it, he is put into the hell known as Sūcimūkha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth." *(pp.456–474)*





CHAPTER FOURTEEN

The Material World as the Great Forest of Enjoyment

The direct meaning of the forest of material existence is given in this chapter. Merchants sometimes enter the forest to collect many rare things and sell them at a good profit in the city, but the forest path is always bedecked with dangers. When the pure soul wants to give up the Lord's service to enjoy the material world, Kṛṣṇa certainly gives him a chance to enter the material world. As stated in the *Prema-vivarta: kṛṣṇa-bahirmukha hañā bhoga vāñchā kare.* This is the reason the pure spirit soul falls down to the material world. Due to his activities under the influence of the three modes of material nature, the living entity takes different positions in different species. Sometimes he is a demigod in the heavenly planets and sometimes a most insignificant creature in the lower planetary systems. In this regard, Śrīla Narottama dāsa Ṭhākura says, *nānā yoni sadā phire:* the living entity passes through various species. *Kardarya bhakṣaṇa kare:* he is obliged to eat and enjoy abominable things. *Tāra janma adhaḥ-pāte yāya:* in this way his whole life is spoiled. Without the protection of an all-merciful Vaiṣṇava, the conditioned soul cannot get out of the clutches of *māyā.* As stated in *Bhagavad-gītā* (*manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*), the living entity begins material life with his mind and the five knowledge-acquiring senses, and with these he struggles for existence within the material world. These senses are compared to rogues and thieves within the forest. They take away a man's knowledge and place him in a network of nescience. Thus the senses are like rogues and thieves that plunder his spiritual knowledge. Over and above this, there are family members, wife and children, who are exactly like ferocious animals in the forest. The business of such ferocious animals is to eat a man's flesh. The living entity allows himself to be attacked by jackals and foxes (wife and children), and thus his real spiritual life is finished. In the forest of material life, everyone is envious like mosquitoes, and rats and mice are

always creating disturbances. Everyone in this material world is placed in many awkward positions and surrounded by envious people and disturbing animals. The result is that the living entity in the material world is always plundered and bitten by many living entities. Nonetheless, despite these disturbances, he does not want to give up his family life, and he continues his fruitive activities in an attempt to become happy in the future. He thus becomes more and more entangled in the results of *karma*, and thus he is forced to act impiously. His witnesses are the sun during the day and the moon during the night. The demigods also witness, but the conditioned soul thinks that his attempts at sense gratification are not being witnessed by anyone. Sometimes, when he is detected, he temporarily renounces everything, but due to his great attachment for the body, his renunciation is given up before he can attain perfection.

In this material world there are many envious people. There is the tax-exacting government, which is compared to an owl, and there are invisible crickets that create unbearable sounds. The conditioned soul is certainly greatly harassed by the agents of material nature, but his intelligence is lost due to undesirable association. In an attempt to gain relief from the disturbances of material existence, he falls victim to so-called *yogīs*, *sādhus* and incarnations who can display some magic but who do not understand devotional service. Sometimes the conditioned soul is bereft of all money, and consequently he becomes unkind to his family members. In this material world there is not a pinch of actual happiness, for which the conditioned soul is longing life after life. The government officials are like carnivorous Rākṣasas who exact heavy taxes for the maintenance of the government. The hard-working conditioned soul is very saddened due to these heavy taxes.

The path of fruitive activities leads to difficult mountains, and sometimes the conditioned soul wants to cross these mountains, but he is never successful, and consequently he becomes more and more aggrieved and disappointed. Becoming materially and financially embarrassed, the conditioned soul unnecessarily chastises his family. In the material condition there are four principal needs, out of which sleep is compared to a python. When asleep, the conditioned soul completely forgets his real existence, and in sleep he does not feel the tribulations of material life. Sometimes, being in need of money, the conditioned soul steals and cheats, although he may apparently be associated with devotees for

spiritual advancement. His only business is getting out of the clutches of *māyā*, but due to improper guidance he becomes more and more entangled in material dealings. This material world is simply an embarrassment and is composed of tribulations presented as happiness, distress, attachment, enmity and envy. On the whole it is simply full of tribulation and misery. When a person loses his intelligence due to attachment to wife and sex, his entire consciousness becomes polluted. He thus only thinks of the association of women. The time factor, which is like a serpent, takes away everyone's life, including that of Lord Brahmā and the insignificant ant. Sometimes the conditioned soul tries to save himself from inexorable time and thus takes shelter of some bogus savior. Unfortunately, the bogus savior cannot even save himself. How, then, can he protect others? The bogus saviors do not care for bona fide knowledge received from qualified *brāhmaṇas* and Vedic sources. Their only business is indulging in sex and recommending sexual freedom even for widows. Thus they are like monkeys in the forest. Śrīla Śukadeva Gosvāmī thus explains the material forest and its difficult path to Mahārāja Parīkṣit.

TEXT 1

स होवाच

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकुशलसमवहारविनिर्मितविविधदेहावलिभिर्वियोगसंयोगाद्यनादिसंसारानुभवस्य द्वारभूतेनषडिन्द्रियवर्गेण तस्मिन्दुर्गाध्ववदसुगमेऽध्वन्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या मायया जीवलोकोऽयं यथा वणिक्सार्थोऽर्थपरः स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां संसाराटव्यां गतो नाद्यापि विफलबहुप्रतियोगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे ॥१॥

sa hovāca

sa eṣa dehātma-māninām sattvādi-guṇa-viśeṣa-vikalpita-kuśalākuśala-samavahāra-vinirmita-vividha-dehāvalibhir viyoga-saṁyogādy-anādi-saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame 'dhvany āpatita īśvarasya bhagavato viṣṇor

vaśa-vartinyā māyayā jīva-loko 'yaṁ yathā vaṇik-sārtho 'rtha-paraḥ sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad aśivatamāyāṁ saṁsārāṭavyāṁ gato nādyāpi viphala-bahu-pratiyogehas tat-tāpopaśamanīṁ hari-guru-caraṇāravinda-madhukarānupadavīm avarundhe.

saḥ—the self-realized devotee (Śrī Śukadeva Gosvāmī); *ha*—indeed; *uvāca*—spoke; *saḥ*—he (the conditioned soul); *eṣaḥ*—this one; *deha-ātma-māninām*—of those who foolishly take the body to be the self; *sattva-ādi*—of *sattva, rajaḥ* and *tamaḥ; guṇa*—by the modes; *viśeṣa*—particular; *vikalpita*—falsely constituted; *kuśala*—sometimes by favorable actions; *akuśala*—sometimes by very unfavorable actions; *samavahāra*—by a mixture of both; *vinirmita*—obtained; *vividha*—various types; *deha-āvalibhiḥ*—by the series of bodies; *viyoga-saṁyoga-ādi*—symptomized by giving up one type of body (*viyoga*) and accepting another (*saṁyoga*); *anādi-saṁsāra-anubhavasya*—of the perception of the beginningless process of transmigration; *dvāra-bhūtena*—existing as the doorways; *ṣaṭ-indriya-vargeṇa*—by these six senses (the mind and five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin); *tasmin*—on that; *durga-adhva-vat*—like a path that is very difficult to traverse; *asugame*—being difficult to pass through; *adhvani*—on a path in the forest; *āpatitaḥ*—happened; *īśvarasya*—of the controller; *bhagavataḥ*—the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu; *vaśa-vartinyā*—acting under the control; *māyayā*—by the material energy; *jīva-lokaḥ*—the conditioned living entity; *ayam*—this; *yathā*—exactly like; *vaṇik*—a merchant; *sa-arthaḥ*—having an object; *artha-paraḥ*—who is very attached to money; *sva-deha-niṣpādita*—performed by his own body; *karma*—the fruits of activities; *anubhavaḥ*—who experiences; *śmaśāna-vat aśivatamāyām*—like an inauspicious cemetery or place of burial; *saṁsāra-aṭavyām*—in the forest of material life; *gataḥ*—having entered; *na*—not; *adya api*—until now; *viphala*—unsuccessful; *bahu-pratiyoga*—full of great difficulties and varieties of miserable conditions; *īhaḥ*—whose activities here in this material world; *tat-tāpa-upaśamanīm*—which pacifies the miseries of the forest of material life; *hari-guru-caraṇa-aravinda*—to the lotus feet of the Lord and His devotee;

madhukara-anupadavīm—the road followed in pursuance of devotees who are attached like bumblebees; *avarundhe*—gain.

TRANSLATION

When King Parīkṣit asked Śukadeva Gosvāmī about the direct meaning of the material forest, Śukadeva Gosvāmī replied as follows: My dear King, a man belonging to the mercantile community [vaṇik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Viṣṇu. Thus the living entity comes under the control of the external energy, daivī māyā. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, māyā, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Struggling for existence in this way, he cannot get

the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Viṣṇu.

PURPORT

The most important information in this verse is *hari-guru-caraṇa-aravinda-madhukara-anupadavīm.* In this material world the conditioned souls are baffled by their activities, and sometimes they are relieved after great difficulty. On the whole the conditioned soul is never happy. He simply struggles for existence. Actually his only business is to accept the spiritual master, the *guru,* and through him he must accept the lotus feet of the Lord. This is explained by Śrī Caitanya Mahāprabhu: *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* People struggling for existence in the forests or cities of the material world are not actually enjoying life. They are simply suffering different pains and pleasures, generally pains that are always inauspicious. They try to gain release from these pains, but they cannot due to ignorance. For them it is stated in the *Vedas: tad-vijñānārtham sa gurum evābhigacchet.* When the living entity is lost in the forest of the material world, in the struggle for existence, his first business is to find a bona fide *guru* who is always engaged at the lotus feet of the Supreme Personality of Godhead, Viṣṇu. After all, if he is at all eager to be relieved of the struggle for existence, he must find a bona fide *guru* and take instructions at his lotus feet. In this way he can get out of the struggle.

Since the material world is compared herein to a forest, it may be argued that in Kali-yuga modern civilization is mainly situated in the cities. A great city, however, is like a great forest. Actually city life is more dangerous than life in the forest. If one enters an unknown city without friend or shelter, living in that city is more difficult than living in a forest. There are many big cities all over the surface of the globe, and wherever one looks he sees the struggle for existence going on twenty-four hours a day. People rush about in cars going seventy and eighty miles an hour, constantly coming and going, and this sets the scene of the great struggle for existence. One has to rise early in the morning and travel in that car at breakneck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all

auspicious. Apart from human beings, other species like cats and dogs are also struggling very hard day and night for existence. Thus the struggle for existence continues, and the conditioned soul changes from one position to another. For a while, he is a child, but he has to become a boy. From a boy, he has to change into a youth, and from youth to manhood and old age. Finally, when the body is no longer workable, he has to accept a new body in a different species. Giving up the body is called death, and accepting another body is called birth. The human form is an opportunity to take shelter of the bona fide spiritual master and, through him, the Supreme Lord. This Kṛṣṇa consciousness movement has been started to give an opportunity to all the members of human society, who are misled by foolish leaders. No one can get out of this struggle for existence, which is full of miseries, without accepting a pure devotee of the Lord. The material attempt changes from one position to another, and no one actually gains relief from the struggle for existence. The only resort is the lotus feet of a bona fide spiritual master, and, through him, the lotus feet of the Lord.

TEXT 2

यस्यामु ह वा एते षडिन्द्रियनामानः कर्मणा दस्यव एव ते। तद्यथा पुरुषस्य धनं यत्किञ्चिद्धर्मौपयिकं बहुकृच्छ्राधिगतं साक्षात्परमपुरुषाराधनलक्षणो योऽसौ धर्मस्तं तु साम्पराय उदाहरन्ति। तद्धर्म्यं धनं दर्शनस्पर्शनश्रवणास्वादनावघ्राणसङ्कल्पव्यवसायगृहग्राम्योपभोगेन कुनाथस्याजितात्मनो यथा सार्थस्य विलुम्पन्ति ॥ २ ॥

yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te. tad yathā puruṣasya dhanaṁ yat kiñcid dharmaupayikaṁ bahu-kṛcchrādhigataṁ sākṣāt parama-puruṣārādhana-lakṣaṇo yo 'sau dharmas taṁ tu sāmparāya udāharanti. tad-dharmyaṁ dhanaṁ darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-gṛha-grāmyopabhogena kunāthasyājitātmano yathā sārthasya vilumpanti.

yasyām—in which; *u ha*—certainly; *vā*—or; *ete*—all these; *ṣaṭ-indriya-nāmānaḥ*—who are named the six senses (the mind and the five

knowledge-acquiring senses); *karmaṇā*—by their activity; *dasyavaḥ*—the plunderers; *eva*—certainly; *te*—they; *tat*—that; *yathā*—as; *puruṣasya*—of a person; *dhanam*—the wealth; *yat*—whatever; *kiñcit*—something; *dharma-aupayikam*—which is a means to religious principles; *bahu-kṛcchra-adhigatam*—earned after much hard labor; *sākṣāt*—directly; *parama-puruṣa-ārādhana-lakṣaṇaḥ*—whose symptoms are worship of the Supreme Lord by performance of sacrifices and so on; *yaḥ*—which; *asau*—that; *dharmaḥ*—religious principles; *tam*—that; *tu*—but; *sāmparāye*—for the benefit of the living entity after death; *udāharanti*—the wise declare; *tat-dharmyam*—religious (relating to the prosecution of the *varṇāśrama-dharma*); *dhanam*—wealth; *darśana*—by seeing; *sparśana*—by touching; *śravaṇa*—by hearing; *āsvādana*—by tasting; *avaghrāṇa*—by smelling; *saṅkalpa*—by determination; *vyavasāya*—by a conclusion; *gṛha*—in the material home; *grāmya-upabhogena*—by material sense gratification; *kunāthasya*—of the misguided conditioned soul; *ajita-ātmanaḥ*—who has not controlled himself; *yathā*—just as; *sārthasya*—of the living entity interested in sense gratification; *vilumpanti*—they plunder.

TRANSLATION

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money for the advancement of Kṛṣṇa consciousness, but unfortunately the uncontrolled senses plunder his money through sense gratification. The senses are plunderers because they make one spend his money unnecessarily for seeing, smelling, tasting, touching, hearing, desiring and willing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. This money is actually acquired for the execution of religious principles, but it is taken away by the plundering senses.

PURPORT

Pūrva-jamnārjitā vidyā pūrva-janmārjitaṁ dhanaṁ agre dhāvati dhāvati. By following the principles of the *varṇāśrama-dharma*, one attains a better position in the material world. One may be rich, learned, beautiful or highborn. One who has all these assets should know that

they are all meant for the advancement of Kṛṣṇa consciousness. Unfortunately, when a person is misguided he misuses his high position for sense gratification. Therefore the uncontrolled senses are considered plunderers. The good position one attains by executing religious principles is wasted as the plundering senses take it away. By executing religious principles under the laws of *varṇāśrama-dharma*, one is placed in a comfortable position. One may very easily use his assets for the further advancement of Kṛṣṇa consciousness. One should understand that the wealth and opportunity one gets in the material world should not be squandered in sense gratification. They are meant for the advancement of Kṛṣṇa consciousness. This Kṛṣṇa consciousness movement is therefore teaching people to control the mind and five knowledge-acquiring senses by a definite process. One should practice a little austerity and not spend money on anything other than the regulative life of devotional service. The senses demand that one see beautiful things; therefore money should be spent for decorating the Deity in the temple. Similarly, the tongue has to taste good food, which should be bought and offered to the Deity. The nose can be utilized in smelling the flowers offered to the Deity, and the hearing can be utilized by listening to the vibration of the Hare Kṛṣṇa *mantra*. In this way the senses can be regulated and utilized to advance Kṛṣṇa consciousness. Thus a good position might not be spoiled by material sense gratification in the form of illicit sex, meat-eating, intoxication and gambling. One spoils an opulent position in the material world by driving cars, spending time in nightclubs or tasting abominable food in restaurants. In these ways, the plundering senses take away all the assets that the conditioned soul has acquired with great difficulty.

TEXT 3

अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा वृकसृगाला एवानिच्छतोऽपि कदर्यस्य कुटुम्बिन उरणकवत्संरक्ष्यमाणं मिषतोऽपि हरन्ति ॥ ३ ॥

atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmaṇā vṛka-sṛgālā evānicchato 'pi kadaryasya kuṭumbina uraṇakavat saṁrakṣyamāṇaṁ miṣato 'pi haranti.

atha—in this way; *ca*—also; *yatra*—in which; *kauṭumbikāḥ*—the family members; *dāra-apatya-ādayaḥ*—beginning with the wife and children; *nāmnā*—by name only; *karmaṇā*—by their behavior; *vṛka-sṛgālāḥ*—tigers and jackals; *eva*—certainly; *anicchataḥ*—of one who does not desire to spend his wealth; *api*—certainly; *kadaryasya*—being too miserly; *kuṭumbinaḥ*—who is surrounded by family members; *uraṇaka-vat*—like a lamb; *saṁrakṣyamāṇam*—although protected; *miṣataḥ*—of one who is observing; *api*—even; *haranti*—they forcibly take away.

TRANSLATION

My dear King, family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

PURPORT

One Hindi poet has sung: *din kā dakinī rāt kā bāghinī pālak pālak rahu cuse.* During the daytime, the wife is compared to a witch, and at night she is compared to a tigress. Her only business is sucking the blood of her husband both day and night. During the day there are household expenditures, and the money earned by the husband at the cost of his blood is taken away. At night, due to sex pleasure, the husband discharges blood in the form of semen. In this way he is bled by his wife both day and night, yet he is so crazy that he very carefully maintains her. Similarly, the children are also like tigers, jackals and foxes. As tigers, jackals and foxes take away lambs despite the herdsman's vigilant protection, children take away the father's money, although the father supervises the money himself. Thus family members may be called wives and children, but actually they are plunderers.

TEXT 4

यथा ह्यनुवत्सरं कृष्यमाणमप्यदग्धबीजं क्षेत्रं पुनरेवावपनकाले गुल्मतृणवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्न हि कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः ॥ ४ ॥

yathā hy anuvatsaraṁ kṛṣyamāṇam apy adagdha-bījaṁ kṣetraṁ punar evāvapana-kāle gulma-tṛṇa-vīrudbhir gahvaram iva bhavaty evam eva gṛhāśramaḥ karma-kṣetraṁ yasmin na hi karmāṇy utsīdanti yad ayaṁ kāma-karaṇḍa eṣa āvasathaḥ.

yathā—just as; *hi*—certainly; *anuvatsaram*—every year; *kṛṣyamāṇam*—being plowed; *api*—although; *adagdha-bījam*—in which the seeds are not burned; *kṣetram*—the field; *punaḥ*—again; *eva*—certainly; *āvapana-kāle*—at the times for sowing the seeds; *gulma*—by bushes; *tṛṇa*—by grasses; *vīrudbhiḥ*—by the creepers; *gahvaram iva*—like a bower; *bhavati*—becomes; *evam*—thus; *eva*—certainly; *gṛha-āśramaḥ*—family life; *karma-kṣetram*—the field of activities; *yasmin*—in which; *na*—not; *hi*—certainly; *karmāṇi utsīdanti*—fruitive activities disappear; *yat*—therefore; *ayam*—this; *kāma-karaṇḍaḥ*—the storehouse of fruitive desire; *eṣaḥ*—this; *āvasathaḥ*—abode.

TRANSLATION

Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the gṛhastha-āśrama [family life] is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.

PURPORT

Unless one's desires are completely transferred to the service of the Supreme Personality of Godhead, the desire for family life continues, even after one has taken *sannyāsa*. Sometimes in our society, ISKCON, a person out of sentiment may take *sannyāsa*, but because his desires are not burned completely, he again takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong desires can be burned out completely when one fully engages in the service of the Lord in devotional service.

TEXT 5

तत्रगतो दंशमशकसमापसदैर्मनुजैः शलभशकुन्ततस्करमूषकादिभिरुपरुध्यमानबहिःप्राणः क्वचित् परिवर्तमानोऽस्मिन्नध्वन्यविद्याकामकर्मभिरुपरक्तमनसानुपपन्नार्थं नरलोकं गन्धर्वनगरमुपपन्नमिति मिथ्यादृष्टिरनुपश्यति ॥ ५ ॥

tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-taskara-mūṣakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit parivartamāno 'sminn adhvany avidyā-kāma-karmabhir uparakta-manasānupapannārthaṁ nara-lokaṁ gandharva-nagaram upapannam iti mithyā-dṛṣṭir anupaśyati.

tatra—to that household life; *gataḥ*—gone; *daṁśa*—gadflies; *maśaka*—mosquitoes; *sama*—equal to; *apasadaiḥ*—who are low-class; *manu-jaiḥ*—by men; *śalabha*—locusts; *śakunta*—a large bird of prey; *taskara*—thieves; *mūṣaka-ādibhiḥ*—by rats and so on; *uparudhyamāna*—being disturbed; *bahiḥ-prāṇaḥ*—the external life air in the form of wealth and so on; *kvacit*—sometimes; *parivartamānaḥ*—wandering; *asmin*—in this; *adhvani*—path of material existence; *avidyā-kāma*—by ignorance and lust; *karmabhiḥ*—and by fruitive activities; *uparakta-manasā*—due to the mind's being influenced; *anupapanna-artham*—in which the desired results are never obtained; *nara-lokam*—this material world; *gandharva-nagaram*—a will-o'-the-wisp city; *upapannam*—existing; *iti*—taking it as; *mithyā-dṛṣṭiḥ*—he whose vision is mistaken; *anupaśyati*—observes.

TRANSLATION

Sometimes the conditioned soul in household life, being attached to material wealth and possessions, is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats give him trouble. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes lusty and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it is temporary like a phantasmagoria, a house in the sky.

PURPORT

The following song is sung by Narottama dāsa Ṭhākura:

ahaṅkāre matta hañā, nitāi-pada pāsariyā,
asatyere satya kari māni

Due to forgetting the lotus feet of Lord Nityānanda and being puffed up by material possessions, wealth and opulence, one thinks the false, temporary material world to be an actual fact. This is the material disease. The living entity is eternal and blissful, but despite miserable material conditions, he thinks the material world to be real and factual due to his ignorance.

TEXT 6

तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादि-व्यसनलोलुपः ॥ ६ ॥

tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-bhojana-vyavāyādi-vyasana-lolupaḥ.

tatra—there (in this phantom place); *ca*—also; *kvacit*—sometimes; *ātapa-udaka-nibhān*—like the water in a mirage in the desert; *viṣayān*—the objects of sense enjoyment; *upadhāvati*—runs after; *pāna*—to drinking; *bhojana*—to eating; *vyavāya*—to sex life; *ādi*—and so on; *vyasana*—with addiction; *lolupaḥ*—a debauchee.

TRANSLATION

Sometimes in this house in the sky [gandharva-pura] the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert.

PURPORT

There are two worlds—the spiritual and the material. The material world is false like a mirage in the desert. In the desert, animals think

they see water, but actually there is none. Similarly, those who are animalistic try to find peace within the desert of material life. It is repeatedly said in different *śāstras* that there is no pleasure in this material world. Furthermore, even if we agree to live without pleasure, we are not allowed to do so. In *Bhagavad-gītā*, Lord Kṛṣṇa says that the material world is not only full of miseries (*duḥkhālayam*) but also temporary (*aśāsvatam*). Even if we want to live here amid miseries, material nature will not allow us to do so. It will oblige us to change bodies and enter another atmosphere full of miserable conditions.

TEXT 7

क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्वर्णगुणनिर्मितमतिः सुवर्णमुपादित्सत्यग्निकामकातर इवोल्मुकपिशाचम् ॥७॥

kvacic cāśeṣa-doṣa-niṣadanaṁ purīṣa-viśeṣaṁ tad-varṇa-guṇa-nirmita-matiḥ suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.

kvacit—sometimes; *ca*—also; *aśeṣa*—unlimited; *doṣa*—of faults; *niṣadanam*—the source of; *purīṣa*—of stool; *viśeṣam*—a particular type; *tat-varṇa-guṇa*—whose color is the same as that of the mode of passion (reddish); *nirmita-matiḥ*—whose mind is absorbed in that; *suvarṇam*—gold; *upāditsati*—desiring to get; *agni-kāma*—by the desire for fire; *kāturaḥ*—who is troubled; *iva*—like; *ulmuka-piśācam*—a phosphorescent light known as a will-o'-the-wisp, which is sometimes mistaken for a ghost.

TRANSLATION

Sometimes the living entity is interested in the yellow stool known as gold and runs after it. That gold is the source of material opulence and envy, and it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man suffering from cold in the forest runs after a phosphorescent light in a marshy land, considering it to be fire.

PURPORT

Parīkṣit Mahārāja told Kali-yuga to leave his kingdom immediately and reside in four places: brothels, liquor shops, slaughterhouses and gambling casinos. However, Kali-yuga requested him to give him only one place where these four places are included, and Parīkṣit Mahārāja gave him the place where gold is stored. Gold encompasses the four principles of sin, and therefore, according to spiritual life, gold should be avoided as far as possible. If there is gold, there is certainly illicit sex, meat-eating, gambling and intoxication. Because people in the Western world have a great deal of gold, they are victims of these four sins. The color of gold is very glittering, and a materialistic person becomes very much attracted by its yellow color. However, this gold is actually a type of stool. A person with a bad liver generally passes yellow stool. The color of this stool attracts a materialistic person, just as the will-o'-the-wisp attracts one who needs heat.

TEXT 8

अथ कदाचिन्निवासपानीयद्रविणाद्यनेकात्मोपजीवनाभिनिवेश एतस्यां संसाराटव्यामितस्ततः परिधावति ॥८॥

atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa etasyāṁ saṁsārāṭavyām itas tataḥ paridhāvati.

atha—in this way; *kadācit*—sometimes; *nivāsa*—residence; *pānīya*—water; *draviṇa*—wealth; *ādi*—and so on; *aneka*—in various items; *ātma-upajīvana*—which are considered necessary to maintain body and soul together; *abhiniveśaḥ*—a person fully absorbed; *etasyām*—in this; *saṁsāra-aṭavyām*—the material world, which is like a great forest; *itaḥ tataḥ*—here and there; *paridhāvati*—runs around.

TRANSLATION

Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of

necessities, he forgets everything and perpetually runs around the forest of material existence.

PURPORT

As originally mentioned, a poor man belonging to the mercantile community goes to the forest to get some cheap goods to bring back to the city to sell at a profit. He is so absorbed in the thought of maintaining body and soul together that he forgets his original relationship with Kṛṣṇa and seeks only the bodily comforts. Thus material activities are the conditioned soul's only engagement. Not knowing the aim of life, the materialist perpetually wanders in material existence, struggling to get the necessities of life. Not understanding the aim of life, even though he acquires sufficient necessities, he manufactures artificial necessities and thus becomes more and more entangled. He creates a mental situation whereby he needs greater and greater comforts. The materialist does not know the secret of nature's ways. As confirmed in *Bhagavad-gītā* (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." Due to lusty desire, the living entity creates a certain mental situation whereby he wants to enjoy this material world. He thus becomes entangled, enters different bodies and suffers in them.

TEXT 9

क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपितस्तत्कालरजसा रजनीभूत इवासाधुमर्यादो रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न विजानाति ॥ ९ ॥

kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajasā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-vala-matir na vijānāti.

kvacit—sometimes; *ca*—also; *vātyā aupamyayā*—compared to a whirlwind; *pramadayā*—by a beautiful woman; *āroham āropitaḥ*—raised onto the lap for sex enjoyment; *tat-kāla-rajasā*—by the passion of lusty desires at that moment; *rajanī-bhūtaḥ*—the darkness of night; *iva*—like; *asādhu-maryādaḥ*—who is without proper respect for the higher witnesses; *rajaḥ-vala-akṣaḥ*—blinded by strong lusty desires; *api*—certainly; *dik-devatāḥ*—the demigods in charge of different directions, like the sun and the moon; *atirajaḥ-vala-matiḥ*—whose mind is overcome by lust; *na vijānāti*—he does not know (that witnesses all around take note of his impudent sexual act).

TRANSLATION

Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex, which is called pramadā. Being thus bewildered, he is raised upon the lap of a woman, and at that time his good senses are overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that his disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not seeing the future punishment awaiting him.

PURPORT

In *Bhagavad-gītā* (7.11) it is said: *dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha.* Sex is allowed only for the begetting of children, not for enjoyment. One can indulge in sex to beget a good child for the benefit of the family, society and world. Otherwise, sex is against the rules and regulations of religious life. A materialistic person does not believe that everything is managed in nature, and he does not know that if one does something wrong, he is witnessed by different demigods. A person enjoys illicit sex, and due to his blind, lusty desire, he thinks that no one can see him, but this illicit sex is thoroughly observed by the

agents of the Supreme Personality of Godhead. Therefore the person is punished in so many ways. Presently in Kali-yuga there are many pregnancies due to illicit sex, and sometimes abortions ensue. These sinful activities are witnessed by the agents of the Supreme Personality of Godhead, and a man and woman who create such a situation are punished in the future by the stringent laws of material nature (*daivī hy eṣā guṇamayī mama māyā duratyayā*). Illicit sex is never excused, and those who indulge in it are punished life after life. As confirmed in *Bhagavad-gītā* (16.20):

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

The Supreme Personality of Godhead does not allow anyone to act against the stringent laws of material nature; therefore illicit sex is punished life after life. Illicit sex creates pregnancies, and these unwanted pregnancies lead to abortion. Those involved become implicated in these sins, so much so that they are punished in the same way the next life. Thus in the next life they also enter the womb of a mother and are killed in the same way. All these things can be avoided by remaining on the transcendental platform of Kṛṣṇa consciousness. In this way one does not commit sinful activity. Illicit sex is the most prominent sin due to lusty desire. When one associates with the mode of passion, he is implicated in suffering life after life.

TEXT 10

क्वचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तयैव मरीचितोयप्रायांस्तानेवाभिधावति ॥१०॥

kvacit sakṛd avagata-viṣaya-vaitathyaḥ svayaṁ parābhidhyānena vibhraṁśita-smṛtis tayaiva marīci-toya-prāyāṁs tān evābhidhāvati.

kvacit—sometimes; *sakṛt*—once; *avagata-viṣaya-vaitathyaḥ*—becoming conscious of the uselessness of enjoying material sense gratification; *svayam*—himself; *para-abhidhyānena*—by the bodily concept of the self; *vibhraṁśita*—destroyed; *smṛtiḥ*—whose remembrance; *tayā*—by that; *eva*—certainly; *marīci-toya*—water in a mirage; *prāyān*—similar to; *tān*—those sense objects; *eva*—certainly; *abhidhāvati*—runs after.

TRANSLATION

The conditioned soul sometimes personally appreciates the futility of sense enjoyment in the material world, and he sometimes considers material enjoyment to be full of miseries. However, due to his strong bodily conception, his memory is destroyed, and again and again he runs after material enjoyment, just as an animal runs after a mirage in the desert.

PURPORT

The main disease in material life is the bodily conception. Being baffled again and again in material activity, the conditioned soul temporarily thinks of the futility of material enjoyment, but he again tries the same thing. By the association of devotees, a person may become convinced of the material futility, but he cannot give up his engagement, although he is very eager to return home, back to Godhead. Under these circumstances, the Supreme Personality of Godhead, who is situated in everyone's heart, compassionately takes away all the material possessions of such a devotee. As stated in *Śrīmad-Bhāgavatam* (10.88.8): *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. Lord Kṛṣṇa says that He takes everything away from the devotee whom He especially favors when that devotee is overly attached to material possessions. When everything is taken away, the devotee feels helpless and frustrated in society, friendship and love. He feels that his family does not care for him any longer, and he therefore completely surrenders unto the lotus feet of the Supreme Lord. This is a special favor granted by the Lord to a devotee who cannot fully surrender to the Lord due to a strong bodily conception. As explained in *Caitanya-caritāmṛta* (*Madhya* 22.39): *āmi——vijña, ei mūrkhe 'viṣaya' kene diba*. The Lord understands the

devotee who hesitates to engage in the Lord's service, not knowing whether he should again try to revive his material life. After repeated attempts and failures, he fully surrenders to the lotus feet of the Lord. The Lord then gives him directions, and, attaining happiness, he forgets all material engagement.

TEXT 11

क्वचिदुलूकझिल्लीस्वनवदतिपरुषरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः ॥ ११ ॥

kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasāṭopaṁ pratyakṣaṁ parokṣaṁ vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-hṛdayaḥ.

kvacit—sometimes; *ulūka*—of the owl; *jhillī*—and the cricket; *svana-vat*—exactly like intolerable sounds; *ati-paruṣa*—extremely piercing; *rabhasa*—by perseverance; *āṭopam*—agitation; *pratyakṣam*—directly; *parokṣam*—indirectly; *vā*—or; *ripu*—of enemies; *rāja-kula*—and of government officers; *nirbhartsitena*—by chastisement; *ati-vyathita*—very aggrieved; *karṇa-mūla-hṛdayaḥ*—whose ear and heart.

TRANSLATION

Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who use harsh words against him directly or indirectly. At that time his heart and ears become very saddened. Such chastisement may be compared to the sounds of owls and crickets.

PURPORT

There are different types of enemies within this material world. The government chastises one due to not paying income taxes. Such criticism, direct or indirect, saddens one, and sometimes the conditioned soul tries to counteract that chastisement. Unfortunately, he cannot do anything.

TEXT 12

स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्म्रियमाण उपधावति ॥१२॥

sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-druma-latā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān svayaṁ jīvan-mriyamāṇa upadhāvati.

saḥ—that conditioned soul; *yadā*—when; *dugdha*—exhausted; *pūrva*—previous; *sukṛtaḥ*—pious activities; *tadā*—at that time; *kāraskara-kākatuṇḍa-ādi*—named *kāraskara*, *kākatuṇḍa*, etc.; *apuṇya-druma-latā*—impious trees and creepers; *viṣa-uda-pāna-vat*—like wells with poisonous water; *ubhaya-artha-śūnya*—which cannot give happiness either in this life or in the next; *draviṇān*—those who possess wealth; *jīvat-mṛtān*—who are dead, although apparently alive; *svayam*—he himself; *jīvat*—living; *mriyamāṇaḥ*—being dead; *upadhāvati*—approaches for material acquisition.

TRANSLATION

Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, but when they are finished, he takes shelter of wealth and riches, which cannot help him in this life or the next. Because of this, he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells.

PURPORT

The wealth and riches acquired through previous pious activities should not be misused for sense gratification. Enjoying them for sense gratification is like enjoying the fruits of a poisonous tree. Such activities will not help the conditioned soul in any way, neither in this life nor the next. However, if one engages his possessions in the service of the Lord under the guidance of a proper spiritual master, he will attain happiness

both in this life and the next. Unless he does so, he eats a forbidden apple and thereby loses his paradise. Lord Śrī Kṛṣṇa therefore advises that one's possessions should be given unto Him.

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (Bg. 9.27) Material wealth and opulence attained through previous pious activities can be fully utilized for one's benefit in this life and the next if one is Kṛṣṇa conscious. One should not try to possess more than he needs for the bare necessities. If one gets more than is needed, the surplus should be fully engaged in the Lord's service. That will make the conditioned soul, the world and Kṛṣṇa happy, and this is the aim of life.

TEXT 13

एकदासत्प्रसङ्गान्निकृतमतिर्व्युदकस्रोतः स्खलनवदुभयतोऽपि दुःखदं पाखण्डमभियाति ॥१३॥

ekadāsat-prasaṅgān nikṛta-matir vyudaka-srotaḥ-skhalanavad
ubhayato 'pi duḥkhadaṁ pākhaṇḍam abhiyāti.

ekadā—sometimes; *asat-prasaṅgāt*—by association of nondevotees who are against the Vedic principles and who manufacture different paths of religion; *nikṛta-matiḥ*—whose intelligence has been brought to the abominable status of defying the authority of the Supreme Personality of Godhead; *vyudaka-srotaḥ*—into rivers without sufficient water; *skhalana-vat*—like jumping; *ubhayataḥ*—from both sides; *api*—although; *duḥkha-dam*—giving distress; *pākhaṇḍam*—the atheistic path; *abhiyāti*—he approaches.

TRANSLATION

Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists.

He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called sādhus and svāmīs who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future.

PURPORT

Cheaters are always there to manufacture their own way of spiritual realization. To get some material benefit, the conditioned soul approaches these pseudo *sannyāsīs* and *yogīs* for cheap blessings, but he does not receive any benefit from them, either spiritual or material. In this age there are many cheaters who show some jugglery and magic. They even create gold to amaze their followers, and their followers accept them as God. This type of cheating is very prominent in Kali-yuga. Viśvanātha Cakravatī Ṭhākura describes the real *guru* in this way.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

One should approach a *guru* who can extinguish the blazing fire of this material world, the struggle for existence. People want to be cheated, and therefore they go to *yogīs* and *svāmīs* who play tricks, but tricks do not mitigate the miseries of material life. If being able to manufacture gold is a criterion for becoming God, then why not accept Kṛṣṇa, the proprietor of the entire universe, wherein there are countless tons of gold? As mentioned before, the color of gold is compared to the will-o'-the-wisp or yellow stool; therefore one should not be allured by gold-manufacturing *gurus* but should sincerely approach a devotee like Jaḍa Bharata. Jaḍa Bharata instructed Rahūgaṇa Mahārāja so well that the King was relieved from the bodily conception. One cannot become happy by accepting a false *guru*. A *guru* should be accepted as advised in *Śrīmad-Bhāgavatam* (11.3.21). *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam:* One should approach a bona fide *guru* to inquire about the highest benefit of life. Such a *guru* is described as follows: *śābde pare ca niṣṇātam*. Such a

guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (*vedaiś ca sarvair aham eva vedyaḥ*). He is freed from all material contamination and is fully engaged in Kṛṣṇa's service. If one is able to obtain the dust of the lotus feet of such a *guru*, his life becomes successful. Otherwise he is baffled both in this life and in the next.

TEXT 14

यदा तु परबाधयान्ध आत्मने नोपनमति तदा हि पितृपुत्रबर्हिष्मतः पितृपुत्रान् वा स खलु भक्षयति ॥१४॥

yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.

yadā—when; *tu*—but (because of misfortune); *para-bādhayā*—in spite of exploiting all others; *andhaḥ*—blind; *ātmane*—for himself; *na upanamati*—does not fall into one's share; *tadā*—at that time; *hi*—certainly; *pitṛ-putra*—of the father or sons; *barhiṣmataḥ*—as insignificant as a piece of grass; *pitṛ-putrān*—father or sons; *vā*—or; *saḥ*—he (the conditioned soul); *khalu*—indeed; *bhakṣayati*—gives trouble to.

TRANSLATION

In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit his own father or son, taking away that relative's possessions, although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he is prepared to give them all kinds of trouble.

PURPORT

Once we actually saw a distressed man steal ornaments from his daughter just to maintain himself. As the English proverb goes, necessity knows no law. When a conditioned soul needs something, he forgets his relationship with his relatives and exploits his own father or son. We also receive information from *Śrīmad-Bhāgavatam* that in this age of Kali the time is quickly approaching when a relative will kill another relative for a small farthing. Without Kṛṣṇa consciousness, people will deterio-

rate further and further into a hellish condition wherein they will perform abominable acts.

TEXT 15

क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदर्कं शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति ॥१५॥

kvacid āsādya gṛhaṁ dāvavat priyārtha-vidhuram asukhodarkaṁ śokāgninā dahyamāno bhṛśaṁ nirvedam upagacchati.

kvacit—sometimes; *āsādya*—experiencing; *gṛham*—the home life; *dāva-vat*—exactly like a blazing fire in the forest; *priya-artha-vidhuram*—without any beneficial object; *asukha-udarkam*—resulting only in more and more unhappiness; *śoka-agninā*—by the fire of lamentation; *dahyamānaḥ*—being burned; *bhṛśam*—very great; *nirvedam*—disappointment; *upagacchati*—he obtains.

TRANSLATION

In this world, family life is exactly like a blazing fire in the forest. There is not the least happiness, and gradually one becomes more and more implicated in unhappiness. In household life, there is nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life.

PURPORT

In the *Gurv-aṣṭaka*, Śrīla Viśvanātha Cakravatī Ṭhākura has sung:

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam

A life in this material world is exactly like a blazing forest fire. No one goes to set fire to the forest, yet the fire takes place. Similarly, everyone

wants to be happy in the material world, but the miserable conditions of material life simply increase. Sometimes a person caught in the blazing fire of material existence condemns himself, but due to his bodily conception he cannot get out of the entanglement, and thus he suffers more and more.

TEXT 16

क्वचित्कालविषमितराजकुलरक्षसापहृतप्रियतमधनासुः प्रमृतक इव विगतजीवलक्षण आस्ते॥ १६॥

kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuḥ pramṛtaka iva vigata-jīva-lakṣaṇa āste.

kvacit—sometimes; *kāla-viṣa-mita*—made crooked by time; *rāja-kula*—the government men; *rakṣasā*—by those who are like carnivorous human beings; *apahṛta*—being plundered; *priya-tama*—most dear; *dhana*—in the form of wealth; *asuḥ*—whose life air; *pramṛtakaḥ*—dead; *iva*—like; *vigata-jīva-lakṣaṇaḥ*—bereft of all signs of life; *āste*—he remains.

TRANSLATION

Government men are always like carnivorous demons called Rākṣasas [man-eaters]. Sometimes these government men turn against the conditioned soul and take away all his accumulated wealth. Being bereft of his life's reserved wealth, the conditioned soul loses all enthusiasm. Indeed, it is as though he loses his life.

PURPORT

The word *rāja-kula-rakṣasā* is very significant. *Śrīmad-Bhāgavatam* was compiled about five thousand years ago, yet government men are referred to as Rākṣasas, or carnivorous demons. If government men are opposed to a person, that person will be bereft of all his riches, which he has accumulated with great care over a long period of time. Actually no one wants to pay income taxes—even government men themselves try to avoid these taxes—but at unfavorable times income taxes are exacted forcibly, and the taxpayers become very morose.

TEXT 17

कदाचिन्मनोरथोपगतपितृपिता महाद्यसत्सदिति स्वप्ननिर्वृतिलक्षणमनुभवति॥१७॥

kadācin manorathopagata-pitṛ-pitāmahādy asat sad iti svapna-nirvṛti-lakṣaṇam anubhavati.

kadācit—sometimes; *manoratha-upagata*—obtained by mental concoction; *pitṛ*—the father; *pitā-maha-ādi*—or grandfather and others; *asat*—although long dead (and although no one knows that the soul has gone); *sat*—again the father or grandfather has come; *iti*—thus thinking; *svapna-nirvṛti-lakṣaṇam*—the kind of happiness found in dreams; *anubhavati*—the conditioned soul feels.

TRANSLATION

Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream, and the conditioned soul sometimes takes pleasure in such mental concoctions.

PURPORT

Due to ignorance of the real existence of the Lord, the conditioned soul imagines many things. Influenced by fruitive activity, he comes together with his relatives, fathers, sons and grandfathers, exactly as straws gather together in a moving stream. In a moment the straws are thrown everywhere, and they lose contact. In conditional life, the living entity is temporarily with many other conditioned souls. They gather together as family members, and the material affection is so strong that even after a father or grandfather passes away, one takes pleasure in thinking that they return to the family in different forms. Sometimes this may happen, but in any case the conditioned soul likes to take pleasure in such concocted thoughts.

TEXT 18

क्वचिद् गृहाश्रमकर्मचोदनातिभरगिरिमारुरुक्षमाणो लोकव्यसनकर्षितमनाः कण्टकशर्कराक्षेत्रं प्रविशन्निव सीदति ॥१८॥

kvacid gṛhāśrama-karma-codanāti-bhara-girim ārurukṣamāṇo loka-vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetraṁ praviśann iva sīdati.

kvacit—sometimes; *gṛha-āśrama*—in householder life; *karma-codana*—of the rules of fruitive activity; *ati-bhara-girim*—the big hill; *ārurukṣamāṇaḥ*—desiring to ascend; *loka*—material; *vyasana*—to pursuits; *karṣita-manāḥ*—whose mind is attracted; *kaṇṭaka-śarkarā-kṣetram*—a field covered with thorns and sharp pebbles; *praviśan*—entering; *iva*—like; *sīdati*—he laments.

TRANSLATION

In household life one is ordered to execute many yajñas and fruitive activities, especially the vivāha-yajña [the marriage ceremony for sons and daughters] and the sacred thread ceremony. These are all the duties of a gṛhastha, and they are very extensive and troublesome to execute. They are compared to a big hill over which one must cross when one is attached to material activities. A person desiring to cross over these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers unlimitedly.

PURPORT

There are many social functions for keeping a prestigious position in society. In different countries and societies there are various festivals and rituals. In India, the father is supposed to get his children married. When he does so, his responsibility to the family is complete. Arranging marriages is very difficult, especially in these days. At the present moment no one can perform the proper ritual of sacrifice, nor can anyone afford to pay for the marriage ceremony of sons and daughters. Therefore householders are very much distressed when they are confronted by these social duties. It is as though they were pierced by thorns and hurt by pebbles. Material attachment is so strong that despite the suffering, one cannot give it up. Prahlāda Mahārāja therefore recommends (*Bhāg.* 7.5.5):

hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

The so-called comfortable family position is compared to a dark well in a field. If one falls in a dark well covered by grass, his life is lost, despite his cry for rescue. Highly advanced spiritualists therefore recommend that one should not enter the *gṛhastha-āśrama*. It is better to prepare oneself in the *brahmacarya-āśrama* for austerities and remain a pure *brahmacārī* throughout one's life so that one will not feel the piercing thorns of material life in the *gṛhastha-āśrama*. In the *gṛhastha-āśrama* one has to accept invitations from friends and relatives and perform ritualistic ceremonies. By so doing, one becomes captivated by such things, although he may not have sufficient resources to continue them. To maintain the *gṛhastha* life-style, one has to work very hard to acquire money. Thus one is implicated in material life, and he suffers the thorn pricks.

TEXT 19

क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय क्रुध्यति ॥१९॥

kvacic ca duḥsahena kāyābhyantara-vahninā gṛhīta-sāraḥ sva-kuṭumbāya krudhyati.

kvacit ca—and sometimes; *duḥsahena*—unbearable; *kāya-abhyantara-vahninā*—because of the fire of hunger and thirst within the body; *gṛhīta-sāraḥ*—whose patience is exhausted; *sva-kuṭumbāya*—unto his own family members; *krudhyati*—he becomes angry.

TRANSLATION

Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.

PURPORT

Śrīla Vidyāpati Ṭhākura has sung:

tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje

The happiness of family life is compared to a drop of water in the desert. No one can be happy in family life. According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce. This is due to the miserable condition experienced in the family. Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife. This is but part of the blazing fire of the forest of material life.

TEXT 20

स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते नान्यत्किञ्चन वेद शव इवापविद्धः ॥ २० ॥

sa eva punar nidrājagara-gṛhīto 'ndhe tamasi magnaḥ śūnyāraṇya iva śete nānyat-kiñcana veda śava ivāpaviddhaḥ.

saḥ—that conditioned soul; *eva*—certainly; *punaḥ*—again; *nidrā-ajagara*—by the python of deep sleep; *gṛhītaḥ*—being devoured; *andhe*—in deep darkness; *tamasi*—in ignorance; *magnaḥ*—being absorbed; *śūnya-araṇye*—in the isolated forest; *iva*—like; *śete*—he lies down; *na*—not; *anyat*—else; *kiñcana*—anything; *veda*—knows; *śavaḥ*—a dead body; *iva*—like; *apaviddhaḥ*—thrown away.

TRANSLATION

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, sleep is exactly like a python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python, they always remain in the darkness of ignorance. They are like dead bodies thrown in a distant forest. Thus the conditioned souls cannot understand what is going on in life.

PURPORT

Material life means being fully absorbed in eating, sleeping, mating and defending. Out of these, sleep is taken very seriously. While asleep, one completely forgets the object of life and what to do. For spiritual realization, one should try to avoid sleep as much as possible. The Gosvāmīs of Vṛndāvana practically did not sleep at all. Of course, they slept some, for the body requires sleep, but they slept only about two hours, and sometimes not even that. They always engaged in spiritual cultivation. *Nidrāhāra-vihārakādi-vijitau.* Following in the footsteps of the Gosvāmīs, we should try to reduce sleeping, eating, mating and defending.

TEXT 21

कदाचिद्भग्नमानदंष्ट्रो दुर्जनदन्दशूकैरलब्धनिद्राक्षणो व्यथित-हृदयेनानुक्षीयमाणविज्ञानोऽन्धकूपेऽन्धवत्पतति ॥ २१ ॥

kadācid bhagna-māna-daṁṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānukṣīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.

kadācit—sometimes; *bhagna-māna-daṁṣṭraḥ*—whose teeth of pride are broken; *durjana-danda-śūkaiḥ*—by the envious activities of evil men, who are compared to a kind of serpent; *alabdha-nidrā-kṣaṇaḥ*—who does not get an opportunity to sleep; *vyathita-hṛdayena*—by a disturbed mind; *anukṣīyamāṇa*—gradually being decreased; *vijñānaḥ*—whose real consciousness; *andha-kūpe*—in a blind well; *andha-vat*—like illusion; *patati*—he falls down.

TRANSLATION

In the forest of the material world, the conditioned soul is sometimes bitten by envious enemies, which are compared to serpents and other creatures. Through the tricks of the enemy, the conditioned soul falls from his prestigious position. Being anxious, he cannot even sleep properly. He thus becomes more and more unhappy, and he gradually loses his intelligence and

consciousness. In that state he becomes almost perpetually like a blind man who has fallen into a dark well of ignorance.

TEXT 22

कर्हि स्म चित्काममधुलवान् विचिन्वन् यदा परदारपरद्रव्याण्यवरुन्धानो राज्ञा स्वामिभिर्वा निहतः पतत्यपारे निरये ॥२२॥

karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-dravyāṇy avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.

karhi sma cit—sometimes; *kāma-madhu-lavān*—little drops of honeylike sense gratification; *vicinvan*—searching after; *yadā*—when; *para-dāra*—another's wife, or a woman other than his own wife; *para-dravyāṇi*—another's money and possessions; *avarundhānaḥ*—taking as his own property; *rājñā*—by the government; *svāmibhiḥ vā*—or by the husband or relatives of the woman; *nihataḥ*—severely beaten; *patati*—he falls down; *apāre*—into unlimitedly; *niraye*—hellish conditions of life (the government's prison for criminal activities like rape, kidnapping or theft of others' property).

TRANSLATION

The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another's property. At such a time he may be arrested by the government or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.

PURPORT

Material life is such that due to indulgence in illicit sex, gambling, intoxication and meat-eating, the conditioned soul is always in a dangerous condition. Meat-eating and intoxication excite the senses more and more, and the conditioned soul falls victim to women. In order to keep women, money is required, and to acquire money, one begs, borrows or steals. In-

deed, he commits abominable acts that cause him to suffer both in this life and in the next. Consequently illicit sex must be stopped by those who are spiritually inclined or who are on the path of spiritual realization. Many devotees fall down due to illicit sex. They may steal money and even fall down from the highly honored renounced order. Then for a livelihood they accept menial services and become beggars. It is therefore said in the *śāstras*, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham:* materialism is based on sex, whether licit or illicit. Sex is full of dangers even for those who are addicted to household life. Whether one has a license for sex or not, there is great trouble. *Bahu-duḥkha-bhāk:* after one indulges in sex, many volumes of miseries ensue. One suffers more and more in material life. A miserly person cannot properly utilize the wealth he has, and similarly a materialistic person misuses the human form. Instead of using it for spiritual emancipation, he uses the body for sense gratification. Therefore he is called a miser.

TEXT 23

अथ च तस्मादुभयथापि हि कर्मास्मिन्नात्मनः संसारावपनमुदाहरन्ति ॥२३॥

atha ca tasmād ubhayathāpi hi karmāsminn ātmanaḥ saṁsārāvapanam udāharanti.

atha—now; *ca*—and; *tasmāt*—because of this; *ubhayathā api*—both in this life and in the next; *hi*—undoubtedly; *karma*—fruitive activities; *asmin*—on this path of sense enjoyment; *ātmanaḥ*—of the living entity; *saṁsāra*—of material life; *āvapanam*—the cultivation ground or source; *udāharanti*—the authorities of the *Vedas* say.

TRANSLATION

Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the original source and breeding ground of material miseries, both in this life and in the next.

PURPORT

Not knowing the value of life, *karmīs* create situations whereby they suffer in this life and the next. Unfortunately, *karmīs* are very attached

to material sense gratification, and they cannot appreciate the miserable condition of material life, neither in this life nor in the next. Therefore the *Vedas* enjoin that one should awaken to spiritual consciousness and utilize all his activities to attain the favor of the Supreme Personality of Godhead. The Lord Himself says in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."

The results of all one's activities should be utilized not for sense gratification but for the mission of the Supreme Personality of Godhead. The Supreme Lord gives all information in *Bhagavad-gītā* about the aim of life, and at the end of *Bhagavad-gītā* He demands surrender unto Him. People do not generally like this demand, but one who cultivates spiritual knowledge for many births eventually surrenders unto the lotus feet of the Lord (*bahūnāṁ janmanām ante jñānavān māṁ prapadyate*).

TEXT 24

मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति तस्मादपि विष्णुमित्र इत्यनवस्थितिः ॥ २४ ॥

muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitiḥ.

muktaḥ—liberated; *tataḥ*—from that; *yadi*—if; *bandhāt*—from the government imprisonment or being beaten by the protector of the woman; *deva-dattaḥ*—person named Devadatta; *upācchinatti*—takes the money from him; *tasmāt*—from the person named Devadatta; *api*—again; *viṣṇu-mitraḥ*—a person named Viṣṇumitra; *iti*—thus; *anavasthitiḥ*—the riches do not stay in one place but pass from one hand to another.

TRANSLATION

Stealing or cheating another person out of his money, the conditioned soul somehow or other keeps it in his possession and escapes punishment. Then another man, named Devadatta, cheats him and takes the money away. Similarly, another man, named Viṣṇumitra, steals the money from Devadatta and takes it away. In any case, the money does not stay in one place. It passes from one hand to another. Ultimately no one can enjoy the money, and it remains the property of the Supreme Personality of Godhead.

PURPORT

Riches come from Lakṣmī, the goddess of fortune, and the goddess of fortune is the property of Nārāyaṇa, the Supreme Personality of Godhead. The goddess of fortune cannot stay anywhere but by the side of Nārāyaṇa; therefore another of her names is Cañcalā, restless. She cannot be peaceful unless she is in the company of her husband, Nārāyaṇa. For example, Lakṣmī was carried away by the materialistic Rāvaṇa. Rāvaṇa kidnapped Sītā, the goddess of fortune belonging to Lord Rāma. As a result, Rāvaṇa's entire family, opulence and kingdom were smashed, and Sītā, the goddess of fortune, was recovered from his clutches and reunited with Lord Rāma. Thus all property, riches and wealth belong to Kṛṣṇa. As stated in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram

"The Supreme Personality of Godhead is the true beneficiary of all sacrifices and austerities, and He is the supreme proprietor of all the planetary systems."

Foolish materialistic people collect money and steal from other thieves, but they cannot keep it. In any case, it must be spent. One person cheats another, and another person cheats someone else; therefore the best way to possess Lakṣmī is to keep her by the side of Nārāyaṇa. This is the point of the Kṛṣṇa consciousness movement. We worship Lakṣmī (Rādhārāṇī) along with Nārāyaṇa (Kṛṣṇa). We collect money from various sources, but that money does not belong to anyone but Rādhā and Kṛṣṇa (Lakṣmī-

Nārāyaṇa). If money is utilized in the service of Lakṣmī-Nārāyaṇa, the devotee automatically lives in an opulent way. However, if one wants to enjoy Lakṣmī the way Rāvaṇa did, he will be vanquished by the laws of nature, and whatever few possessions he has will be taken away. Finally death will take everything away, and death is the representative of Kṛṣṇa.

TEXT 25

क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिकात्मीयानां दशानां प्रतिनिवारणेऽकल्पो दुरन्तचिन्तया विषण्ण आस्ते॥२५॥

kvacic ca śīta-vātādy-anekādhidaivika-bhautikātmīyānāṁ daśānāṁ pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.

kvacit—sometimes; *ca*—also; *śīta-vāta-ādi*—such as cold and strong wind; *aneka*—various; *adhidaivika*—created by the demigods; *bhautika*—*adhibhautika*, created by other living beings; *ātmīyānām*—*adhyātmika*, created by the body and mind; *daśānām*—of conditions of misery; *pratinivāraṇe*—in the counteracting; *akalpaḥ*—unable; *duranta*—very severe; *cintayā*—by anxieties; *viṣaṇṇaḥ*—morose; *āste*—he remains.

TRANSLATION

Being unable to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are miseries suffered by mental calamity at the hands of the demigods [such as freezing wind and scorching heat], miseries offered by other living entities, and miseries arising from the mind and body themselves.

PURPORT

The so-called happy materialistic person is constantly having to endure the threefold miseries of life, called *adhidaivika*, *adhyātmika* and *adhibhautika*. Actually no one can counteract these threefold miseries. All three may assail one at one time, or one misery may be absent and the other present. Thus the living entity is full of anxiety, fearing misery

from one side or the other. The conditioned soul must be disturbed by at least one of these three miseries. There is no escape.

TEXT 26

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो वा काकिणिकामात्रमप्यपहरन्
यत्किञ्चिद्वा विद्वेषमेति वित्तशाठ्यात् ॥ २६ ॥

kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.

kvacit—sometimes; *mithaḥ*—with one another; *vyavaharan*—trading; *yat kiñcit*—whatever little bit; *dhanam*—money; *anyebhyaḥ*—from others; *vā*—or; *kākiṇikā-mātram*—a very small amount (twenty cowries); *api*—certainly; *apaharan*—taking away by cheating; *yat kiñcit*—whatever small amount; *vā*—or; *vidveṣam eti*—creates enmity; *vitta-śāṭhyāt*—because of cheating.

TRANSLATION

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

PURPORT

This is called *saṁsāra-dāvānala*. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways—he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater. In this material world, so-called scientists, philosophers and economists are

nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects, one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Śrī Kṛṣṇa or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्माद-शोकमोहलोभमात्सर्येर्ष्यावमानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः॥२७॥

adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryerṣyāva-māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.

adhvani—on the path of material life; *amuṣmin*—on that; *ime*—all these; *upasargāḥ*—eternal difficulties; *tathā*—so much also; *sukha*—so-called happiness; *duḥkha*—unhappiness; *rāga*—attachment; *dveṣa*—hate; *bhaya*—fear; *abhimāna*—false prestige; *pramāda*—illusion; *unmāda*—madness; *śoka*—lamentation; *moha*—bewilderment; *lobha*—greed; *mātsarya*—envy; *īrṣya*—enmity; *avamāna*—insult; *kṣut*—hunger; *pipāsā*—thirst; *ādhi*—tribulations; *vyādhi*—disease; *janma*—birth; *jarā*—old age; *maraṇa*—death; *ādayaḥ*—and so on.

TRANSLATION

In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine

together to give the materialistic conditioned soul nothing but misery.

PURPORT

The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people declare themselves great scientists, economists, philosophers, politicians and sociologists, they are actually nothing but rascals. Therefore they have been described as *mūḍhas* and *narādhamas* in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me."

Due to their foolishness, all these materialists are described in *Bhagavad-gītā* as *narādhamas*. They have attained the human form in order to get released from material bondage, but instead of doing so, they become further embarrassed amid the miserable material conditions. Therefore they are *narādhamas*, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also *narādhamas*, the lowest of men, and the Supreme Personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In *Bhagavad-gītā* it says that when one has all these demonic qualities, he becomes a *mūḍha*. Due to this, he envies the Supreme Personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Kṛṣṇa and remains a *narādhama* in an abominable condition life after life.

TEXT 28

क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहृतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति॥२८॥

kvāpi deva-māyayā striyā bhuja-latopagūḍaḥ praskanna-viveka-vijñāno yad-vihāra-gṛhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-kalatra-bhāṣitāvaloka-viceṣṭitāpahṛta-hṛdaya ātmānam ajitātmāpāre 'ndhe tamasi prahiṇoti.

kvāpi—somewhere; *deva-māyayā*—by the influence of the illusory energy; *striyā*—in the form of one's girl friend or wife; *bhuja-latā*—by beautiful arms, which are compared to tender creepers in the forest; *upagūḍhaḥ*—being deeply embarrassed; *praskanna*—lost; *viveka*—all intelligence; *vijñānaḥ*—scientific knowledge; *yat-vihāra*—for the enjoyment of the wife; *gṛha-ārambha*—to find a house or apartment; *ākula-hṛdayaḥ*—whose heart becomes engrossed; *tat*—of that house; *āśraya-avasakta*—who are under the shelter; *suta*—of sons; *duhitṛ*—of daughters; *kalatra*—of the wife; *bhāṣita-avaloka*—by the conversations and by their beautiful glances; *viceṣṭita*—by activities; *apahṛta-hṛdayaḥ*—whose consciousness is taken away; *ātmānam*—himself; *ajita*—uncontrolled; *ātmā*—whose self; *apāre*—in unlimited; *andhe*—blind darkness; *tamasi*—in hellish life; *prahiṇoti*—he hurls.

TRANSLATION

Sometimes the conditioned soul is attracted by illusion personified (his wife or girl friend) and becomes eager to be embraced by a woman. Thus he loses his intelligence as well as knowledge of life's goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girl friend and tries to provide her with a suitable apartment. Again, he becomes very busy under the shelter of that home and is captivated by the talks, glances and activities of his wife and children. In this way he loses his Kṛṣṇa consciousness and throws himself in the dense darkness of material existence.

PURPORT

When the conditioned soul is embraced by his beloved wife, he forgets everything about Kṛṣṇa consciousness. The more he becomes attached to his wife, the more he becomes implicated in family life. One Bengali poet, Bankim Chandra, says that to the eyes of the lover the beloved is always very beautiful, even though ugly. This attraction is called *deva-māyā*. The attraction between man and woman is the cause of bondage for both. Actually both belong to the *parā prakṛti*, the superior energy of the Lord, but both are actually *prakṛti* (female). However, because both want to enjoy one another, they are sometimes described as *puruṣa* (male). Actually neither is *puruṣa*, but both can be superficially described as *puruṣa*. As soon as man and woman are united, they become attached to home, hearth, land, friendship and money. In this way they are both entrapped in material existence. The word *bhuja-latā-upagūḍha*, meaning "being embraced by beautiful arms which are compared to creepers," describes the way the conditioned soul is bound within this material world. The products of sex life—sons and daughters—certainly follow. This is the way of material existence.

TEXT 29

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाण्वादिद्विपरार्धापवर्ग-कालोपलक्षणात्परिवर्तितेन वयसा रंहसा हरत आब्रह्मतृणस्तम्बादीनां भूताना-मनिमिषतो मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं साक्षाद्भगवन्तं यज्ञपुरुषमनादृत्य पाखण्डदेवताः कङ्कगृध्रबकवटप्राया आर्यसमयपरिहृताः साङ्केत्येनाभिधत्ते ॥२९॥

kadācid īśvarasya bhagavato viṣṇoś cakrāt paramāṇv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata ābrahma-tṛṇa-stambādīnāṁ bhūtānām animiṣato miṣatāṁ vitrasta-hṛdayas tam eveśvaraṁ kāla-cakra-nijāyudhaṁ sākṣād bhagavantaṁ yajña-puruṣam anādṛtya pākhaṇḍa-devatāḥ kaṅka-gṛdhra-baka-vaṭa-prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.

kadācit—sometimes; *īśvarasya*—of the Supreme Lord; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu;

cakrāt—from the disc; *paramāṇu-ādi*—beginning from the time of minute atoms; *dvi-parārdha*—the duration of the life of Brahmā; *apavarga*—ending; *kāla*—of time; *upalakṣaṇāt*—having the symptoms; *parivartitena*—revolving; *vayasā*—by the chronological order of ages; *raṁhasā*—swiftly; *harataḥ*—taking away; *ā-brahma*—beginning from Lord Brahmā; *tṛṇa-stamba-ādīnām*—down to the small clumps of grass; *bhūtānām*—of all living entities; *animiṣataḥ*—without blinking the eyes (without fail); *miṣatām*—before the eyes of the living entities (without their being able to stop it); *vitrasta-hṛdayaḥ*—being afraid in the heart; *tam*—Him; *eva*—certainly; *īśvaram*—the Supreme Lord; *kāla-cakra-nija-āyudham*—whose personal weapon is the disc of time; *sākṣāt*—directly; *bhagavantam*—the Supreme Personality of Godhead; *yajña-puruṣam*—who accepts all kinds of sacrificial ceremonies; *anādṛtya*—without caring for; *pākhaṇḍa-devatāḥ*—concocted incarnations of God (man-made gods or demigods); *kaṅka*—buzzards; *gṛdhra*—vultures; *baka*—herons; *aṭa-prāyāḥ*—like crows; *ārya-samaya-parihṛtāḥ*—who are rejected by authorized Vedic scriptures accepted by the Āryans; *sāṅketyena*—by concoction or with no basis of authority indicated by scripture; *abhidhatte*—he accepts as worshipable.

TRANSLATION

The personal weapon used by Lord Kṛṣṇa, the disc, is called hari-cakra, the disc of Hari. This cakra is the wheel of time. It expands from the beginning of the atoms up to the time of Brahmā's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahmā down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like

buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods cannot be saved from the clutches of death.

PURPORT

It is stated: *hariṁ vinā mṛtiṁ na taranti.* No one can save himself from the cruel hands of death without being favored by Hari, the Supreme Personality of Godhead. In *Bhagavad-gītā* it is stated, *mām eva ye prapadyante māyām etāṁ taranti te:* whoever fully surrenders unto Kṛṣṇa can be saved from the cruel hands of material nature. The conditioned soul, however, sometimes wants to take shelter of a demigod, man-made god, pseudo incarnation or bogus *svāmī* or *yogī.* All these cheaters claim to follow religious principles, and all this has become very popular in this age of Kali. There are many *pāṣaṇḍīs* who, without referring to the *śāstras,* pose themselves as incarnations, and foolish people follow them. Kṛṣṇa, the Supreme Personality of Godhead, has left behind Him *Śrīmad-Bhāgavatam* and *Bhagavad-gītā.* Not referring to these authorized scriptures, rascals take shelter of man-made scriptures and try to compete with Lord Kṛṣṇa. That is the greatest difficulty one encounters when trying to promote spiritual consciousness in human society. The Kṛṣṇa consciousness movement is trying its best to bring people back to Kṛṣṇa consciousness in its pure form, but the *pāṣaṇḍīs* and atheists, who are cheaters, are so numerous that sometimes we become perplexed and wonder how to push this movement forward. In any case, we cannot accept the unauthorized ways of so-called incarnations, gods, cheaters and bluffers, who are described here as crows, vultures, buzzards and herons.

TEXT 30

यदा पाखण्डिभिरात्मवञ्चितैस्तैरुरु वञ्चितो ब्रह्मकुलं समावसंस्तेषां शील-मुपनयनादिश्रौतस्मार्तकर्मानुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन् शूद्रकुलं भजते निगमाचारेऽशुद्धितो यस्य मिथुनीभावः कुटुम्बभरणं यथा वानरजातेः ॥ ३० ॥

yadā pākhaṇḍibhir ātma-vañcitais tair uru vañcito brahma-kulaṁ samāvasaṁs teṣāṁ śīlam upanayanādi-śrauta-smārta-karmānuṣṭhānena bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulaṁ bhajate nigamācāre 'śuddhito yasya mithunī-bhāvaḥ kuṭumba-bharaṇaṁ yathā vānara-jāteḥ.

yadā—when; *pākhaṇḍibhiḥ*—by *pāṣaṇḍīs* (godless atheists); *ātma-vañcitaiḥ*—who themselves are cheated; *taiḥ*—by them; *uru*—more and more; *vañcitaḥ*—being cheated; *brahma-kulaṁ*—the bona fide *brāhmaṇas* strictly following the Vedic culture; *samāvasan*—settling among them to advance spiritually; *teṣām*—of them (the *brāhmaṇas* who strictly follow Vedic principles); *śīlam*—the good character; *upanayana-ādi*—beginning with offering the sacred thread or training the conditioned soul to qualify as a bona fide *brāhmaṇa; śrauta*—according to the Vedic principles; *smārta*—according to the authorized scriptures derived from the *Vedas; karma-anuṣṭhānena*—the performance of activities; *bhagavataḥ*—of the Supreme Personality of Godhead; *yajña-puruṣasya*—who is worshiped by Vedic ritualistic ceremonies; *ārādhanam*—the process of worshiping Him; *eva*—certainly; *tat arocayan*—not finding pleasure in it due to its being difficult for unscrupulous persons to perform; *śūdra-kulam*—the society of *śūdras; bhajate*—he turns to; *nigama-ācāre*—in behaving according to Vedic principles; *aśuddhitaḥ*—not purified; *yasya*—of whom; *mithunī-bhāvaḥ*—sex enjoyment or the materialistic way of life; *kuṭumba-bharaṇam*—the maintenance of the family; *yathā*—as it is; *vānara-jāteḥ*—of the society of monkeys, or the descendants of the monkey.

TRANSLATION

The pseudo svāmīs, yogīs and incarnations who do not believe in the Supreme Personality of Godhead are known as pāṣaṇḍīs. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly cheated in his turn. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles [brāhmaṇas or those in Kṛṣṇa consciousness], who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these princi-

ples, these rascals again fall down and take shelter among śūdras who are very expert in making arrangements for sex indulgence. Sex is very prominent among animals like monkeys, and such people who are enlivened by sex may be called descendants of monkeys.

PURPORT

By fulfilling the process of evolution from the aquatics to the animal platform, a living entity eventually reaches the human form. The three modes of material nature are always working in the evolutionary process. Those who come to the human form through the quality of *sattva-guṇa* were cows in their last animal incarnation. Those who come to the human form through the quality of *rajo-guṇa* were lions in their last animal incarnation. And those who come to the human form through the quality of *tamo-guṇa* were monkeys in their last animal incarnation. In this age, those who come through the monkey species are considered by modern anthropologists like Darwin to be descendants of monkeys. We receive information herein that those who are simply interested in sex are actually no better than monkeys. Monkeys are very expert in sexual enjoyment, and sometimes sex glands are taken from monkeys and placed in the human body so that a human being can enjoy sex in old age. In this way modern civilization has advanced. Many monkeys in India were caught and sent to Europe so that their sex glands could serve as replacements for those of old people. Those who actually descend from the monkeys are interested in expanding their aristocratic families through sex. In the *Vedas* there are also certain ceremonies especially meant for sexual improvement and promotion to higher planetary systems, where the demigods are enjoying sex. The demigods are also very much inclined toward sex because that is the basic principle of material enjoyment.

First of all, the conditioned soul is cheated by so-called *svāmīs*, *yogīs* and incarnations when he approaches them to be relieved of material miseries. When the conditioned soul is not satisfied with them, he comes to devotees and pure *brāhmaṇas* who try to elevate him for final liberation from material bondage. However, the unscrupulous conditioned soul cannot rigidly follow the principles prohibiting illicit sex, intoxication, gambling and meat-eating. Thus he falls down and takes shelter of

people who are like monkeys. In the Kṛṣṇa consciousness movement these monkey disciples, being unable to follow the strict regulative principles, sometimes fall down and try to form societies based on sex. This is proof that such people are descendants of monkeys, as confirmed by Darwin. In this verse it is therefore clearly stated: *yathā vānara-jāteḥ.*

TEXT 31

तत्रापि निरवरोधः स्वैरेण विहरन्नतिकृपणबुद्धिरन्योन्यमुख-
निरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः ॥ ३१ ॥

tatrāpi niravarodhaḥ svaireṇa viharann ati-kṛpaṇa-buddhir anyonya-mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismṛta-kālāvadhiḥ.

tatra api—in that condition (in the society of human beings descended from monkeys); *niravarodhaḥ*—without hesitation; *svaireṇa*—independently, without reference to the goal of life; *viharan*—enjoying like monkeys; *ati-kṛpaṇa-buddhiḥ*—whose intelligence is dull because he does not properly utilize his assets; *anyonya*—of one another; *mukha-nirīkṣaṇa-ādinā*—by seeing the faces (when a man sees the beautiful face of a woman and the woman sees the strong build of the man's body, they always desire one another); *grāmya-karmaṇā*—by material activities for sense gratification; *eva*—only; *vismṛta*—forgotten; *kāla-avadhiḥ*—the limited span of life (after which one's evolution may be degrading or elevating).

TRANSLATION

In this way the descendants of the monkeys intermingle with each other, and they are generally known as śūdras. Without hesitating, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always engaged in material activities, known as grāmya-karma, and they work hard for material benefit. Thus they forget completely that one day their small life spans will be finished and they will be degraded in the evolutionary cycle.

PURPORT

Materialistic people are sometimes called *śūdras*, or descendants of monkeys, due to their monkeylike intelligence. They do not care to know how the evolutionary process is taking place, nor are they eager to know what will happen after they finish their small human life span. This is the attitude of *śūdras*. Śrī Caitanya Mahāprabhu's mission, this Kṛṣṇa consciousness movement, is trying to elevate *śūdras* to the *brāhmaṇa* platform so that they will know the real goal of life. Unfortunately, being overly attached to sense gratification, materialists are not serious in helping this movement. Instead, some of them try to suppress it. Thus it is the business of monkeys to disturb the activities of the *brāhmaṇas*. The descendants of monkeys completely forget that they have to die, and they are very proud of scientific knowledge and the progress of material civilization. The word *grāmya-karmaṇā* indicates activities meant only for the improvement of bodily comforts. Presently all human society is engaged in improving economic conditions and bodily comforts. People are not interested in knowing what is going to happen after death, nor do they believe in the transmigration of the soul. When one scientifically studies the evolutionary theory, one can understand that human life is a junction where one may take the path of promotion or degradation. As stated in *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

In this life we have to prepare ourselves for promotion to the next life. Those who are in the mode of *rajo-guṇa* are generally interested in being promoted to the heavenly planets. Some, unknowingly, are degraded to lower animal forms. Those in the mode of goodness can engage in devotional service, and after that they can return home, back to Godhead (*yānti mad-yājino 'pi mām*). That is the real purpose of human life. This

Kṛṣṇa consciousness movement is trying to bring intelligent human beings to the platform of devotional service. Instead of wasting time trying to attain a better position in material life, one should simply endeavor to return home, back to Godhead. Then all problems will be solved. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti su-hṛt-satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses the desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

One simply has to follow the regulative principles, act like a *brāhmaṇa*, chant the Hare Kṛṣṇa *mantra* and read *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way one purifies himself of the baser material modes (*tamo-guṇa* and *rajo-guṇa*) and, becoming freed from the greed of these modes, can attain complete peace of mind. In this way one can understand the Supreme Personality of Godhead and one's relationship with Him and thus be promoted to the highest perfection (*siddhiṁ paramāṁ gatāḥ*).

TEXT 32

क्वचिद् द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः सुतदारवत्सलो व्यवायक्षणः ॥३२॥

kvacid drumvad aihikārtheṣu gṛheṣu raṁsyan yathā vānaraḥ suta-dāra-vatsalo vyavāya-kṣaṇaḥ.

kvacit—sometimes; *druma-vat*—like trees (as monkeys jump from one tree to another, the conditioned soul transmigrates from one body to another); *aihika-artheṣu*—simply to bring about better worldly comforts; *gṛheṣu*—in houses (or bodies); *raṁsyan*—delighting (in one body

after another, either in animal life, human life or demigod life); *yathā*—exactly as; *vānaraḥ*—the monkey; *suta-dāra-vatsalaḥ*—very affectionate to the children and wife; *vyavāya-kṣaṇaḥ*—whose leisure time is spent in sex pleasure.

TRANSLATION

Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is encaged in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the material clutches.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (11.9.29): *viṣayaḥ khalu sarvataḥ syāt.* Bodily necessities—eating, sleeping, mating and defending—are all very easily available in any form of life. It is stated here that the *vānara* (monkey) is very much attracted to sex. Each monkey keeps at least two dozen wives, and he jumps from one tree to another to capture the female monkeys. Thus he immediately engages in sexual intercourse. In this way the monkey's business is to jump from one tree to another and enjoy sex with his wives. The conditioned soul is doing the same thing, transmigrating from one body to another and engaging in sex. He thus completely forgets how to become free from the clutches of material encagement. Sometimes the monkey is captured by a hunter, who sells its body to doctors so that its glands can be removed for the benefit of another monkey. All this is going on in the name of economic development and improved sex life.

TEXT 33

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये ॥ ३३ ॥

evam adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-prāye.

evam—in this way; *adhvani*—on the path of sense gratification; *avarundhānaḥ*—being confined, he forgets the real purpose of life; *mṛtyu-gaja-bhayāt*—out of fear of the elephant of death; *tamasi*—in the darkness; *giri-kandara-prāye*—similar to the dark caves in the mountains.

TRANSLATION

In this material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not care for Kṛṣṇa consciousness, he simply engages in different types of mischievous and sinful activities. He is then subjected to the threefold miseries, and, out of fear of the elephant of death, he falls into the darkness found in a mountain cave.

PURPORT

Everyone is afraid of death, and however strong a materialistic person may be, when there is disease and old age one must certainly accept death's notice. The conditioned soul becomes very morose to receive notice of death. His fear is compared to the fear experienced upon entering a dark mountain cave, and death is compared to a great elephant.

TEXT 34

क्वचिच्छीतवाता द्यनेकदैविकभौतिकात्मीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयविषण्ण आस्ते ॥३४॥

kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānāṁ duḥkhānāṁ pratinivāraṇe 'kalpo duranta-viṣaya-viṣaṇṇa āste.

kvacit—sometimes; *śīta-vāta-ādi*—such as extreme cold or wind; *aneka*—many; *daivika*—offered by the demigods or powers beyond our control; *bhautika*—offered by other living entities; *ātmīyānām*—offered by the conditioned material body and mind; *duḥkhānām*—the many miseries; *pratinarāraṇe*—in counteracting; *akalpaḥ*—being unable; *duranta*—insurmountable; *viṣaya*—from connection with sense gratification; *viṣaṇṇaḥ*—morose; *āste*—he remains.

TRANSLATION

The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract them and has to remain in a miserable condition, he naturally becomes very morose because he wants to enjoy material facilities.

TEXT 35

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन ॥३५॥

kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-śāṭhyena.

kvacit—sometimes or somewhere; *mithaḥ vyavaharan*—transacting with each other; *yat*—whatever; *kiñcit*—little bit; *dhanam*—material benefit or wealth; *upayāti*—he obtains; *vitta-śāṭhyena*—by means of cheating someone of his wealth.

TRANSLATION

Sometimes conditioned souls exchange money, but in due course of time, enmity arises because of cheating. Although there may be a tiny profit, the conditioned souls cease to be friends and become enemies.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (5.5.8):

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth

and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or spiritual master. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Kṛṣṇa consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Kṛṣṇa consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.

TEXT 36

क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते ॥३६॥

kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad apratilabdha-manorathopagatādāne 'vasita-matis tatas tato 'vamānādīni janād abhilabhate.

kvacit—sometimes; *kṣīṇa-dhanaḥ*—not having sufficient money; *śayyā-āsana-aśana-ādi*—accommodations for sleeping, sitting or eating; *upabhoga*—of material enjoyment; *vihīnaḥ*—being bereft; *yāvat*—as long as; *apratilabdha*—not achieved; *manoratha*—by his desire; *upagata*—obtained; *ādāne*—in seizing by unfair means; *avasita-matiḥ*—whose mind is determined; *tataḥ*—because of that; *tataḥ*—from that; *avamāna-ādīni*—insults and punishment; *janāt*—from the people in general; *abhilabhate*—he gets.

TRANSLATION

Sometimes, having no money, the conditioned soul does not get sufficient accommodations. Sometimes he doesn't even have a place to sit, nor does he have the other necessities. In other words, he falls into scarcity, and at that time, when he is unable to secure the necessities by fair means, he decides to seize the property of

others unfairly. When he cannot get the things he wants, he simply receives insults from others and thus becomes very morose.

PURPORT

It is said that necessity knows no law. When the conditioned soul needs money to acquire life's bare necessities, he adopts any means. He begs, borrows or steals. Instead of receiving these things, he is insulted and chastised. Unless one is very well organized, one cannot accumulate riches by unfair means. Even if one acquires riches by unfair means, he cannot avoid punishment and insult from the government or the general populace. There are many instances of important people's embezzling money, getting caught and being put in prison. One may be able to avoid the punishment of prison, but one cannot avoid the punishment of the Supreme Personality of Godhead, who works through the agency of material nature. This is described in *Bhagavad-gītā* (7.14): *daivī hy eṣā guṇamayī mama māyā duratyayā.* Nature is very cruel. She does not excuse anyone. When people do not care for nature, they commit all kinds of sinful activities, and consequently they have to suffer.

TEXT 37

एवं वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि पूर्ववासनया मिथ उद्वहत्यथापवहति ॥३७॥

evaṁ vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā mitha udvahaty athāpavahati.

evam—in this way; *vitta-vyatiṣaṅga*—because of monetary transactions; *vivṛddha*—increased; *vaira-anubandhaḥ*—having relationships of enmity; *api*—although; *pūrva-vāsanayā*—by the fructifying results of previous impious activities; *mithaḥ*—with each other; *udvahati*—become united by means of the marriage of sons and daughters; *atha*—thereafter; *apavahati*—they give up the marriage or get a divorce.

TRANSLATION

Although people may be enemies, in order to fulfill their desires again and again, they sometimes get married. Unfortunately, these

marriages do not last very long, and the people involved are separated again by divorce or other means.

PURPORT

As stated previously, every conditioned soul has the propensity to cheat, even in marriage. Everywhere in this material world, one conditioned soul is envious of another. For the time being, people may remain friends, but eventually they become enemies again and fight over money. Sometimes they marry and then separate by divorce or other means. On the whole, unity is never permanent. Due to the cheating propensity, both parties always remain envious. Even in Kṛṣṇa consciousness, separation and enmity take place due to the prominence of material propensities.

TEXT 38

एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन् बिभ्यद्विवदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एष नरलोकसार्थो यमध्वनः पारमुपदिशन्ति ॥३८॥

etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas tam u ha vāvetaras tatra visṛjya jātaṁ jātam upādāya śocan muhyan bibhyad-vivadan krandan saṁhṛṣyan gāyan nahyamānaḥ sādhu-varjito naivāvartate 'dyāpi yata ārabdha eṣa nara-loka-sārtho yam adhvanaḥ pāram upadiśanti.

etasmin—on this; *saṁsāra*—of miserable conditions; *adhvani*—path; *nānā*—various; *kleśa*—by miseries; *upasarga*—by the troubles of material existence; *bādhitaḥ*—disturbed; *āpanna*—sometimes having gained; *vipannaḥ*—sometimes having lost; *yatra*—in which; *yaḥ*—who; *tam*—him; *u ha vāva*—or; *itaraḥ*—someone else; *tatra*—thereupon; *visṛjya*—giving up; *jātam jātam*—newly born; *upādāya*—accepting; *śocan*—lamenting; *muhyan*—being illusioned; *bibhyat*—fearing; *vivadan*—sometimes exclaiming loudly; *krandan*—sometimes crying; *saṁhṛṣyan*—sometimes being pleased; *gāyan*—singing;

nahyamānaḥ—being bound; *sādhu-varjitaḥ*—being away from saintly persons; *na*—not; *eva*—certainly; *āvartate*—achieves; *adya api*—even until now; *yataḥ*—from whom; *ārabdhaḥ*—commenced: *eṣaḥ*—this; *nara-loka*—of the material world; *sa-arthaḥ*—the self-interested living entities; *yam*—whom (the Supreme Personality of Godhead); *adhvanaḥ*—of the path of material existence; *pāram*—the other end; *upadiśanti*—saintly persons indicate.

TRANSLATION

The path of this material world is full of material miseries, and various troubles disturb the conditioned souls. Sometimes he loses, and sometimes he gains. In either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Leaving him aside he gradually becomes attached to others, such as his children. In this way, the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes he is overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, and on this path he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the devotional path, one cannot get out of the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Kṛṣṇa consciousness.

PURPORT

By thoroughly analyzing the materialistic way of life, any sane man can understand that there is not the least happiness in this world. However, due to continuing on the path of danger from time immemorial and not associating with saintly persons, the conditioned soul, under illusion, wants to enjoy this material world. Material energy sometimes gives him a chance at so-called happiness, but the conditioned soul is perpetually being punished by material nature. It is therefore said: *daṇḍya-*

jane rājā yena nadīte cubāya (Cc. *Madhya* 20.118). Materialistic life means continuous unhappiness, but sometimes we accept happiness as it appears between the gaps. Sometimes a condemned person is submerged in water and hauled out. Actually all of this is meant for punishment, but he feels a little comfort when he is taken out of the water. This is the situation with the conditioned soul. All the *śāstras* therefore advise that one associate with devotees and saintly people.

> *'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya*
> *lava-mātra sādhu-saṅge sarva-siddhi haya*
> (Cc. *Madhya* 22.54)

Even by a little association with devotees, the conditioned soul can get out of this miserable material condition. This Kṛṣṇa consciousness movement is therefore trying to give everyone a chance to associate with saintly people. Therefore all the members of this Kṛṣṇa consciousness society must themselves be perfect *sādhus* in order to give a chance to fallen conditioned souls. This is the best humanitarian work.

TEXT 39

यदिदं योगानुशासनं न वा एतदवरुन्धते यन्न्यस्तदण्डा मुनय उपशमशीला उपरतात्मानः समवगच्छन्ति ॥ ३९ ॥

yad idaṁ yogānuśāsanaṁ na vā etad avarundhate yan nyasta-daṇḍā munaya upaśama-śīlā uparatātmānaḥ samavagacchanti.

yat—which; *idam*—this ultimate abode of the Supreme Personality of Godhead; *yoga-anuśāsanam*—only to be achieved by practicing devotional service; *na*—not; *vā*—either; *etat*—this path of liberation; *avarundhate*—obtain; *yat*—therefore; *nyasta-daṇḍāḥ*—persons who have given up envying others; *munayaḥ*—saintly persons; *upaśama-śīlāḥ*—who are now situated in a most peaceful existence; *uparata-ātmānaḥ*—who have control over the mind and senses; *samavagacchanti*—very easily obtain.

TRANSLATION

Saintly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material conditions, a materialistic person cannot associate with them.

PURPORT

The great saint Jaḍa Bharata described both the miserable condition and the means to get out. The only way out of it is association with devotees, and this association is very easy. Although unfortunate people also get this opportunity, due to their great misfortune they cannot take shelter of pure devotees, and consequently they continuously suffer. Nonetheless, this Kṛṣṇa consciousness movement insists that everyone take to this path by adopting the chanting of the Hare Kṛṣṇa *mahā-mantra.* The preachers of Kṛṣṇa consciousness go from door to door to inform people how they can be relieved from the miserable conditions of material life. As stated by Śrī Caitanya Mahāprabhu, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* by the mercy of Kṛṣṇa and *guru,* one can get the seed of devotional service. If one is a little intelligent, he can cultivate Kṛṣṇa consciousness and be freed from the miserable conditions of material life.

TEXT 40

यदपि दिग्गिभजयिनो यज्विनो ये वै राजर्षयः किं तु परं मृधे शयीरन्नस्यामेव ममेयमिति कृतवैरानुबन्धायां विसृज्य स्वयमुपसंहृताः ॥४०॥

yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ kiṁ tu paraṁ mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyāṁ visṛjya svayam upasaṁhṛtāḥ.

yat api—although; *dik-ibha-jayinaḥ*—who are victorious in all directions; *yajvinaḥ*—expert in performing great sacrifices; *ye*—all of

whom; *vai*—indeed; *rāja-ṛṣayaḥ*—very great saintly kings; *kim tu*—but; *param*—only this earth; *mṛdhe*—in battle; *śayīran*—lying down; *asyām*—on this (earth); *eva*—indeed; *mama*—mine; *iyam*—this; *iti*—considering in that way; *kṛta*—on which is created; *vaira-anubandhāyām*—a relationship of enmity with others; *visṛjya*—giving up; *svayam*—his own life; *upasaṁhṛtāḥ*—being killed.

TRANSLATION

There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not even conquer the false consciousness of "I am this body, and this is my property." Thus they simply created enmity with rival kings, fought with them and died without having discharged life's real mission.

PURPORT

The real mission of life for the conditioned soul is to reestablish the forgotten relationship with the Supreme Personality of Godhead and engage in devotional service so that he may revive Kṛṣṇa consciousness after giving up the body. One doesn't have to give up his occupation as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* or whatever. In any position, while discharging his prescribed duty, one can develop Kṛṣṇa consciousness simply by associating with devotees who are representatives of Kṛṣṇa and who can teach this science. Regretfully, the big politicians and leaders in the material world simply create enmity and are not interested in spiritual advancement. Material advancement may be very pleasing to an ordinary man, but ultimately he is defeated because he identifies himself with the material body and considers everything related to it to be his property. This is ignorance. Actually nothing belongs to him, not even the body. By one's *karma*, one gets a particular body, and if he does not utilize his body to please the Supreme Personality of Godhead, all his activities are frustrated. The real purpose of life is stated in *Śrīmad-Bhāgavatam* (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

It really doesn't matter what activity a man engages in. If he can simply satisfy the Supreme Lord, his life is successful.

TEXT 41

कर्मवल्लीमवलम्ब्य तत आपदः कथञ्चिन्नरकाद्विमुक्तः पुनरप्येवं संसाराध्वनि वर्तमानो नरलोकसार्थमुपयाति एवमुपरि गतोऽपि ॥४१॥

karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham upayāti evam upari gato 'pi.

karma-vallīm—the creeper of fruitive activities; *avalambya*—taking shelter of; *tataḥ*—from that; *āpadaḥ*—dangerous or miserable condition; *kathañcit*—somehow or other; *narakāt*—from the hellish condition of life; *vimuktaḥ*—being freed; *punaḥ api*—again; *evam*—in this way; *saṁsāra-adhvani*—on the path of material existence; *vartamānaḥ*—existing; *nara-loka-sa-artham*—the field of self-interested material activities; *upayāti*—he enters; *evam*—thus; *upari*—above (in the higher planetary systems); *gataḥ api*—although promoted.

TRANSLATION

When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

PURPORT

In this regard Śrī Caitanya Mahāprabhu says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

Even if one wanders for many millions of years, from the time of creation until the time of annihilation, one cannot get free from the path of material existence unless one receives shelter at the lotus feet of a pure devotee. As a monkey takes shelter of the branch of a banyan tree and thinks he is enjoying, the conditioned soul, not knowing the real interest of his life, takes shelter of the path of *karma-kāṇḍa*, fruitive activities. Sometimes he is elevated to the heavenly planets by such activities, and sometimes he again descends to earth. This is described by Śrī Caitanya Mahāprabhu as *brahmāṇḍa bhramite*. However, if by Kṛṣṇa's grace one is fortunate enough to come under the shelter of the *guru*, by the mercy of Kṛṣṇa he receives lessons on how to execute devotional service to the Supreme Lord. In this way he receives a clue of how to get out of his continuous struggle up and down within the material world. Therefore the Vedic injunction is that one should approach a spiritual master. The *Vedas* declare: *tad-vijñānārthaṁ sa gurum evābhigacchet* (*Muṇḍaka Upaniṣad* 1.2.12). Similarly in *Bhagavad-gītā* (4.34) the Supreme Personalty of Godhead advises:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." *Śrīmad-Bhāgavatam* (11.3.21) gives similar advice:

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of

these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters." Similarly, Viśvanātha Cakravartī, a great Vaiṣṇava, also advises, *yasya prasādād bhagavat-prasādaḥ:* "By the mercy of the spiritual master one receives the mercy of Kṛṣṇa." This is the same advice given by Śrī Caitanya Mahāprabhu (*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*). This is essential. One must come to Kṛṣṇa consciousness, and therefore one must take shelter of a pure devotee. Thus one can become free from the clutches of matter.

TEXT 42

तस्येदमुपगायन्ति—

आर्षभस्येह राजर्षेर्मनसापि महात्मनः ।
नानुवर्त्मार्हति नृपो मक्षिकेव गरुत्मतः ॥४२॥

tasyedam upagāyanti—
ārṣabhasyeha rājarṣer
manasāpi mahātmanaḥ
nānuvartmārhati nṛpo
makṣikeva garutmataḥ

tasya—of Jaḍa Bharata; *idam*—this glorification; *upagāyanti*—they sing; *ārṣabhasya*—of the son of Ṛṣabhadeva; *iha*—here; *rāja-ṛṣeḥ*—of the great saintly King; *manasā api*—even by the mind; *mahā-ātmanaḥ*—of the great personality Jaḍa Bharata; *na*—not; *anuvartma arhati*—able to follow the path; *nṛpaḥ*—any king; *makṣikā*—a fly; *iva*—like; *garutmataḥ*—of Garuḍa, the carrier of the Supreme Personality of Godhead.

TRANSLATION

Having summarized the teachings of Jaḍa Bharata, Śukadeva Gosvāmī said: My dear King Parīkṣit, the path indicated by Jaḍa Bharata is like the path followed by Garuḍa, the carrier of the Lord, and ordinary kings are just like flies. Flies cannot follow the

path of Garuḍa, and to date none of the great kings and victorious leaders could follow this path of devotional service, not even mentally.

PURPORT

As Kṛṣṇa says in *Bhagavad-gīta* (7.3):

manuṣyāṇāṁ sahasresu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." The path of devotional service is very difficult, even for great kings who have conquered many enemies. Although these kings were victorious on the battlefield, they could not conquer the bodily conception. There are many big leaders, *yogīs*, *svāmīs* and so-called incarnations who are very much addicted to mental speculation and who advertise themselves as perfect personalities, but they are not ultimately successful. The path of devotional service is undoubtedly very difficult to follow, but it becomes very easy if the candidate actually wants to follow the path of the *mahājana*. In this age there is the path of Śrī Caitanya Mahāprabhu, who appeared to deliver all fallen souls. This path is so simple and easy that everyone can take to it by chanting the holy name of the Lord.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

We are very satisfied that this path is being opened by this Kṛṣṇa consciousness movement because so many European amd American boys and girls are taking this philosophy seriously and gradually attaining perfection.

TEXT 43

यो दुस्त्यजान्दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।
जहौ युवैव मलवदुत्तमश्लोकलालसः ॥४३॥

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

yaḥ—the same Jaḍa Bharata who was formerly Mahārāja Bharata, the son of Mahārāja Ṛṣabhadeva; *dustyajān*—very difficult to give up; *dāra-sutān*—the wife and children or the most opulent family life; *suhṛt*—friends and well-wishers; *rājyam*—a kingdom that extended all over the world; *hṛdi-spṛśaḥ*—that which is situated within the core of one's heart; *jahau*—he gave up; *yuvā eva*—even as a young man; *mala-vat*—like stool; *uttama-śloka-lālasaḥ*—who was so fond of serving the Supreme Personality of Godhead, known as Uttamaśloka.

TRANSLATION

While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.

PURPORT

The name of God is Kṛṣṇa, because He is so attractive that the pure devotee can give up everything within this material world on His behalf. Mahārāja Bharata was an ideal king, instructor and emperor of the world. He possessed all the opulences of the material world, but Kṛṣṇa is so attractive that He attracted Mahārāja Bharata from all his material possessions. Yet somehow or other, the King became affectionate to a little deer and, falling from his position, had to accept the body of a deer in

his next life. Due to Kṛṣṇa's great mercy upon him, he could not forget his position, and he could understand how he had fallen. Therefore in the next life, as Jaḍa Bharata, Mahārāja Bharata was careful not to spoil his energy, and therefore he presented himself as a deaf and dumb person. In this way he could concentrate on his devotional service. We have to learn from the great King Bharata how to become cautious in cultivating Kṛṣṇa consciousness. A little inattention will retard our devotional service for the time being. Yet any service rendered to the Supreme Personality of Godhead is never lost: *svalpam apy asya dharmasya trāyate mahato bhayāt* (Bg. 2.40). A little devotional service rendered sincerely is a permanent asset. As stated in *Śrīmad-Bhāgavatam* (1.5.17):

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

Somehow or other, if one is attracted to Kṛṣṇa, whatever he does in devotional service is a permanent asset. Even if one falls down due to immaturity or bad association, his devotional assets are never lost. There are many examples of this—Ajāmila, Mahārāja Bharata, and many others. This Kṛṣṇa consciousness movement is giving everyone a chance to engage in devotional service for at least some time. A little service will give one an impetus to advance and thus make one's life successful.

In this verse the Lord is described as Uttamaśloka. *Uttama* means "the best," and *śloka* means "reputation." Lord Kṛṣṇa is full in six opulences, one of which is reputation. *Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ.* Kṛṣṇa's reputation is still expanding. We are spreading the glories of Kṛṣṇa by pushing forward this Kṛṣṇa consciousness movement. Kṛṣṇa's reputation, five thousand years after the Battle of Kurukṣetra, is still expanding throughout the world. Every important individual within this world must have heard of Kṛṣṇa, especially at the present moment, due to the Kṛṣṇa consciousness movement. Even people who do not like us and want to suppress the movement are also somehow or other chanting Hare Kṛṣṇa. They say, "The Hare Kṛṣṇa people should be chastised." Such foolish people do not realize the true value of this movement, but the mere fact that they want to criticize it gives them a chance to chant Hare Kṛṣṇa, and this is its success.

TEXT 44

यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान्
प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम् ।
नैच्छन्नृपस्तदुचितं महतां मधुद्विट-
सेवानुरक्तमनसामभवोऽपि फल्गुः ॥४४॥

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ

yaḥ—who; *dustyajān*—very difficult to give up; *kṣiti*—the earth; *suta*—children; *sva-jana-artha-dārān*—relatives, riches and a beautiful wife; *prārthyām*—desirable; *śriyam*—the goddess of fortune; *sura-varaiḥ*—by the best of the demigods; *sa-daya-avalokām*—whose merciful glance; *na*—not; *aicchat*—desired; *nṛpaḥ*—the King; *tat-ucitam*—this is quite befitting him; *mahatām*—of great personalities (*mahātmās*); *madhu-dviṭ*—of Lord Kṛṣṇa, who killed the demon Madhu; *sevā-anurakta*—attracted by the loving service; *manasām*—of those whose minds; *abhavaḥ api*—even the position of liberation; *phalguḥ*—insignificant.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

PURPORT

This verse confirms Kṛṣṇa's all-attractiveness. Mahārāja Bharata was so attracted to Kṛṣṇa that he gave up all his material possessions. Generally materialistic people are attracted by such possessions.

ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(*Bhāg.* 5.5.8)

"One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " The attraction for material things is certainly due to illusion. There is no value in attraction to material things, for the conditioned soul is diverted by them. One's life is successful if he is absorbed in the attraction of Kṛṣṇa's strength, beauty and pastimes as described in the Tenth Canto of *Śrīmad-Bhāgavatam.* The Māyāvādīs are attracted to merging into the existence of the Lord, but Kṛṣṇa is more attractive than the desire to merge. The word *abhavaḥ* means "not to take birth again in this material world." A devotee doesn't care whether he is going to be reborn or not. He is simply satisfied with the Lord's service in any condition. That is real *mukti.*

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"One who acts to serve Kṛṣṇa with his body, mind, intelligence and words is a liberated person, even within this material world." (*Bhakti-rasāmṛta-sindhu* 1.2.187) A person who always desires to serve Kṛṣṇa is interested in ways to convince people that there is a Supreme Personality of Godhead and that the Supreme Personality of Godhead is Kṛṣṇa. That is his ambition. It doesn't matter whether he is in heaven or in hell. This is called *uttamaśloka-lālasa.*

TEXT 45

यज्ञाय धर्मपतये विधिनैपुणाय
योगाय सांख्यशिरसे प्रकृतीश्वराय ।

नारायणाय हरये नम इत्युदारं
हास्यन्मृगत्वमपि यः समुदाजहार ॥४५॥

yajñāya dharma-pataye vidhi-naipuṇāya
yogāya sāṅkhya-śirase prakṛtīśvarāya
nārāyaṇāya haraye nama ity udāraṁ
hāsyan mṛgatvam api yaḥ samudājahāra

yajñāya—unto the Supreme Personality of Godhead, who enjoys the results of all great sacrifices; *dharma-pataye*—unto the master or propounder of religious principles; *vidhi-naipuṇāya*—who gives the devotee the intelligence to follow the regulative principles expertly; *yogāya*—the personification of mystic *yoga; sāṅkhya-śirase*—who taught the Sāṅkhya philosophy or who actually gives knowledge of Sāṅkhya to the people of the world; *prakṛti-īśvarāya*—the supreme controller of this cosmic manifestation; *nārāyaṇāya*—the resting place of the innumerable living entities (*nara* means the living entities, and *ayana* means the shelter); *haraye*—unto the Supreme Personality of Godhead, known as Hari; *namaḥ*—respectful obeisances; *iti*—thus; *udāram*—very loudly; *hāsyan*—smiling; *mṛgatvam api*—although in the body of a deer; *yaḥ*—who; *samudājahāra*—chanted.

TRANSLATION

Even though in the body of a deer, Mahārāja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: "The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping that I may perpetually engage in His transcendental loving service." Uttering this, Mahārāja Bharata left his body.

PURPORT

The entire *Vedas* are meant for the understanding of *karma*, *jñāna* and *yoga*—fruitive activity, speculative knowledge and mystic *yoga*. Whatever way of spiritual realization we accept, the ultimate goal is Nārāyaṇa, the Supreme Personality of Godhead. The living entities are eternally connected with Him via devotional service. As stated in *Śrīmad-Bhāgavatam*, *ante nārāyaṇa-smṛtiḥ:* the perfection of life is to remember Nārāyaṇa at the time of death. Although Bharata Mahārāja had to accept the body of a deer, he could remember Nārāyaṇa at the time of death. Consequently he took birth as a perfect devotee in a *brāhmaṇa* family. This confirms the statement of *Bhagavad-gītā* (6.41), *śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate:* "One who falls from the path of self-realization takes birth in a family of *brāhmaṇas* or wealthy aristocrats." Although Mahārāja Bharata appeared in the royal family, he became neglectful and took birth as a deer. Because he was very cautious within his deer body, he took birth in a *brāhmaṇa* family as Jaḍa Bharata. During this lifetime, he remained perfectly Kṛṣṇa conscious and preached the gospel of Kṛṣṇa consciousness directly, beginning with his instructions to Mahārāja Rahūgaṇa. In this regard, the word *yogāya* is very significant. The purpose of *aṣṭāṅga-yoga*, as stated by Madhvācārya, is to link or connect with the Supreme Personality of Godhead. The goal is not to display some material perfections.

TEXT 46

य इदं भागवतसभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष आत्मन आशास्ते न काञ्चन परत इति ॥४६॥

ya idaṁ bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣer bharatasyānucaritaṁ svasty-ayanam āyuṣyaṁ dhanyaṁ yaśasyaṁ svargyāpavargyaṁ vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā evāśiṣa ātmana āśāste na kāñcana parata iti.

yaḥ—anyone who; *idam*—this; *bhāgavata*—by exalted devotees; *sabhājita*—greatly worshiped; *avadāta*—pure; *guṇa*—whose qualities; *karmaṇaḥ*—and activities; *rāja-ṛṣeḥ*—of the great saintly King;

bharatasya—of Bharata Mahārāja; *anucaritam*—the narration; *svasti-ayanam*—the abode of auspiciousness; *āyuṣyam*—which increases one's duration of life; *dhanyam*—increases one's fortune; *yaśasyam*—bestows reputation; *svargya*—gives promotion to the higher planetary systems (the goal of the *karmīs*); *apavargyam*—gives liberation from this material world and enables one to merge into the Supreme (the goal of the *jñānīs*); *vā*—or; *anuśṛṇoti*—always hears, following the path of devotional service; *ākhyāsyati*—describes for the benefit of others; *abhinandati*—glorifies the characteristics of devotees and the Supreme Lord; *ca*—and; *sarvāḥ*—all; *eva*—certainly; *āśiṣaḥ*—blessings; *ātmanaḥ*—for himself; *āśāste*—he achieves; *na*—not; *kāñcana*—anything; *parataḥ*—from anyone else; *iti*—thus.

TRANSLATION

Devotees interested in hearing and chanting [śravaṇaṁ kīrtanam] regularly discuss the pure characteristics of Bharata Mahārāja and praise his activities. If one submissively hears and chants about the all-auspicious Mahārāja Bharata, one's life span and material opulences certainly increase. One can become very famous and easily attain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Mahārāja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Mahārāja Bharata, one can attain all desirable things.

PURPORT

The forest of material existence is summarized in this Fourteenth Chapter. The word *bhavāṭavī* refers to the path of material existence. The merchant is the living entity who comes to the forest of material existence to try to make money for sense gratification. The six plunderers are the senses—eyes, ears, nose, tongue, touch and mind. The bad leader is diverted intelligence. Intelligence is meant for Kṛṣṇa consciousness, but due to material existence we divert all our intelligence to achieve material facilities. Everything belongs to Kṛṣṇa, the Supreme Personality of Godhead, but due to our perverted mind and senses, we plunder the

property of the Lord and engage in satisfying our senses. The jackals and tigers in the forest are our family members, and the herbs and creepers are our material desires. The mountain cave is our happy home, and the mosquitoes and serpents are our enemies. The rats, beasts and vultures are different types of thieves who take away our possessions, and the *gandharva-pura* is the phantasmagoria of the body and home. The will-o'-the-wisp is our attraction for gold and its color, and material residence and wealth are the ingredients for our material enjoyment. The whirlwind is our attraction for our wife, and the dust storm is our blinding passion experienced during sex. The demigods control the different directions, and the cricket is the harsh words spoken by our enemy during our absence. The owl is the person who directly insults us, and the impious trees are impious men. The waterless river represents atheists who give us trouble in this world and the next. The meat-eating demons are the government officials, and the pricking thorns are the impediments of material life. The little taste experienced in sex is our desire to enjoy another's wife, and the flies are the guardians of women, like the husband, father-in-law, mother-in-law and so forth. The creeper itself is women in general. The lion is the wheel of time, and the herons, crows and vultures are so-called demigods, pseudo *svāmīs*, *yogīs* and incarnations. All of these are too insignificant to give one relief. The swans are the perfect *brāhmaṇas*, and the monkeys are the extravagant *śūdras* engaged in eating, sleeping, mating and defending. The trees of the monkeys are our households, and the elephant is ultimate death. Thus all the constituents of material existence are described in this chapter.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Material World as the Great Forest of Enjoyment."*

CHAPTER FIFTEEN

The Glories of the Descendants of King Priyavrata

In this chapter the descendants of Bharata Mahārāja and many other kings are described. The son of Mahārāja Bharata was named Sumati. He followed the path of liberation given by Ṛṣabhadeva. Some people mistakenly thought Sumati to be the direct incarnation of Lord Buddha. The son of Sumati was Devatājit, and his son was Devadyumna. Devadyumna's son was Parameṣṭhī, and his son was Pratīha. Pratīha was a very great devotee of Lord Viṣṇu, and he had three sons, named Pratihartā, Prastotā and Udgātā. Pratihartā had two sons, Aja and Bhūmā. The son of Bhūmā was Udgītha, and the son of Udgītha was Prastāva. The son of Prastāva was Vibhu, and the son of Vibhu was Pṛthuṣeṇa, whose son was Nakta. The wife of Nakta, Druti, gave birth to Gaya, who was a very famous and saintly king. Actually King Gaya was a partial incarnation of Lord Viṣṇu, and because of his great devotion to Lord Viṣṇu he received the title Mahāpuruṣa. King Gaya had sons named Citraratha, Sumati and Avarodhana. The son of Citraratha was the emperor Samrāṭ, and his son was Marīci, whose son was Bindu. Bindu's son was Madhu, and Madhu's son was Vīravrata. Vīravrata's two sons were Manthu and Pramanthu, and the son of Manthu was Bhauvana. The son of Bhauvana was Tvaṣṭā, and the son of Tvaṣṭā was Viraja, who glorified the whole dynasty. Viraja had one hundred sons and one daughter. Of these, the son named Śatajit became very famous.

TEXT 1

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन ऋषभपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया पापीयस्या कलौ कल्पयिष्यन्ति ॥ १ ॥

śrī-śuka uvāca

bharatasyātmajaḥ sumatir nāmābhihito yam u ha vāva kecit pākhaṇḍina ṛṣabha-padavīm anuvartamānaṁ cānāryā aveda-samāmnātāṁ devatāṁ sva-manīṣayā pāpīyasyā kalau kalpayiṣyanti.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *bharatasya*—of Bharata Mahārāja; *ātma-jaḥ*—the son; *sumatiḥ nāma-abhihitaḥ*—named Sumati; *yam*—unto whom; *u ha vāva*—indeed; *kecit*—some; *pākhaṇḍinaḥ*—atheists, men without Vedic knowledge; *ṛṣabha-padavīm*—the path of King Ṛṣabhadeva; *anuvartamānam*—following; *ca*—and; *anāryāḥ*—not belonging to the Āryans who strictly follow the Vedic principles; *aveda-samāmnātām*—not enumerated in the *Vedas*; *devatām*—to be Lord Buddha or a similar Buddhist deity; *sva-manīṣayā*—by their own mental speculation; *pāpīyasyā*—most sinful; *kalau*—in this age of Kali; *kalpayiṣyanti*—will imagine.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: The son of Mahārāja Bharata known as Sumati followed the path of Ṛṣabhadeva, but some unscrupulous people imagined him to be Lord Buddha himself. These people, who were actually atheistic and of bad character, took up the Vedic principles in an imaginary, infamous way to support their activities. Thus these sinful people accepted Sumati as Lord Buddhadeva and propagated the theory that everyone should follow the principles of Sumati. In this way they were carried away by mental concoction.

PURPORT

Those who are Āryans strictly follow the Vedic principles, but in this age of Kali a community has sprung up known as the *ārya-samāja*, which is ignorant of the import of the *Vedas* in the *paramparā* system. Their leaders decry all bona fide *ācāryas*, and they pose themselves as the real followers of the Vedic principles. These *ācāryas* who do not follow the Vedic principles are presently known as the *ārya-samājas*, or the Jains. Not only do they not follow the Vedic principles, but they have no relationship with Lord Buddha. Imitating the behavior of Sumati,

they claim to be the descendants of Ṛṣabhadeva. Those who are Vaiṣṇavas carefully avoid their company because they are ignorant of the path of the *Vedas*. In *Bhagavad-gītā* (15.15) Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyaḥ:* "The real purpose of the *Vedas* is to understand Me." This is the injunction of all Vedic literatures. One who does not know the greatness of Lord Kṛṣṇa cannot be accepted as an Āryan. Lord Buddha, an incarnation of Lord Kṛṣṇa, adopted a particular means to propagate the philosophy of *bhāgavata-dharma*. He preached almost exclusively among atheists. Atheists do not want any God, and Lord Buddha therefore said that there is no God, but he adopted the means to instruct his followers for their benefit. Therefore he preached in a duplicitous way, saying that there is no God. Nonetheless, he himself was an incarnation of God.

TEXT 2

तस्माद् वृद्धसेनायां देवताजिन्नाम पुत्रोऽभवत् ॥ २ ॥

tasmād vṛddhasenāyāṁ devatājin-nāma putro 'bhavat.

tasmāt—from Sumati; *vṛddha-senāyām*—in the womb of his wife, named Vṛddhasenā; *devatājit-nāma*—named Devatājit; *putraḥ*—a son; *abhavat*—was born.

TRANSLATION

From Sumati, a son named Devatājit was born by the womb of his wife named Vṛddhasenā.

TEXT 3

अथासुर्यां तत्तनयो देवद्युम्नस्ततो धेनुमत्यां सुतः परमेष्ठी तस्य सुवर्चलायां प्रतीह उपजातः ॥ ३ ॥

athāsuryāṁ tat-tanayo devadyumnas tato dhenumatyāṁ sutaḥ parameṣṭhī tasya suvarcalāyāṁ pratīha upajātaḥ.

atha—thereafter; *āsuryām*—in the womb of his wife, named Āsurī; *tat-tanayaḥ*—one son of Devatājit; *deva-dyumnaḥ*—named

Devadyumna; *tataḥ*—from Devabhyumna; *dhenu-matyām*—in the womb of Dhenumatī, the wife of Devadyumna; *sutaḥ*—one son; *parameṣṭhī*—named Parameṣṭhī; *tasya*—of Parameṣṭhī; *suvarcalāyām*—in the womb of his wife, named Suvarcalā; *patrīhaḥ*—the son named Pratīha; *upajātaḥ*—appeared.

TRANSLATION

Thereafter, in the womb of Āsurī, the wife of Devatājit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratīha in the womb of his wife, Suvarcalā.

TEXT 4

य आत्मविद्यामाख्याय स्वयं संशुद्धो महापुरुषमनुसस्मार ॥ ४ ॥

ya ātma-vidyām ākhyāya svayaṁ saṁśuddho mahā-puruṣam anusasmāra.

yaḥ—who (King Pratīha); *ātma-vidyām ākhyāya*—after instructing many people about self-realization; *svayam*—personally; *saṁśuddhaḥ*—being very advanced and purified in self-realization; *mahā-puruṣam*—the Supreme Personality of Godhead, Viṣṇu; *anusasmāra*—perfectly understood and always remembered.

TRANSLATION

King Pratīha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Viṣṇu, and directly realized Him.

PURPORT

The word *anusasmāra* is very significant. God consciousness is not imaginary or concocted. The devotee who is pure and advanced realizes God as He is. Mahārāja Pratīha did so, and due to his direct realization of Lord Viṣṇu, he propagated self-realization and became a preacher. A real

preacher cannot be bogus; he must first of all realize Lord Viṣṇu as He is. As confirmed in *Bhagavad-gītā* (4.34), *upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ:* "One who has seen the truth can impart knowledge." The word *tattva-darśī* refers to one who has perfectly realized the Supreme Personality of Godhead. Such a person can become a *guru* and propound Vaiṣṇava philosophy all over the world. The paragon of bona fide preachers and *guru* is King Pratīha.

TEXT 5

प्रतीहात्सुवर्चलायां प्रतिहर्त्रादयस्त्रय आसन्निज्याकोविदाः सूनवः प्रतिहर्तुः स्तुत्यामजभूमानावजनिषाताम् ॥५॥

pratīhāt suvarcalāyāṁ pratihartrādayas traya āsann ijyā-kovidāḥ sūnavaḥ pratihartuḥ stutyām aja-bhūmānāv ajaniṣātām.

pratīhāt—from King Pratīha; *suvarcalāyām*—in the womb of his wife, named Suvarcalā; *pratihartṛ-ādayaḥ trayaḥ*—the three sons Pratihartā, Prastotā and Udgātā; *āsan*—came into being; *ijyā-kovidāḥ*—who were all very expert in the ritualistic ceremonies of the *Vedas;* *sūnavaḥ*—sons; *pratihartuḥ*—from Pratihartā; *stutyām*—in the womb of Stutī, his wife; *aja-bhūmānau*—the two sons Aja and Bhūmā; *ajaniṣātām*—were brought into existence.

TRANSLATION

In the womb of his wife Suvarcalā, Pratīha begot three sons, named Pratihartā, Prastotā and Udgātā. These three sons were very expert in performing Vedic rituals. Pratihartā begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stutī.

TEXT 6

भूम्न ऋषिकुल्यायामुद्गीथस्ततः प्रस्तावो देवकुल्यायां प्रस्तावान्नियुत्सायां हृदयज आसीद्विभुर्विभो रत्यां च पृथुषेणस्तस्मान्नक्त आकूत्यां जज्ञे नक्ताद् द्रुतिपुत्रो गयो राजर्षिप्रवर उदारश्रवा अजायत साक्षाद्भगवतो

विष्णोर्जगद् रिरक्षिषया गृहीतसत्त्वस्य कलाऽऽत्मवत्त्वादिलक्षणेन महापुरुषतां प्राप्तः ॥ ६ ॥

bhūmna ṛṣikulyāyām udgīthas tataḥ prastāvo devakulyāyāṁ prastāvān niyutsāyāṁ hṛdayaja āsīd vibhur vibho ratyāṁ ca pṛthuṣeṇas tasmān nakta ākūtyāṁ jajñe naktād druti-putro gayo rājarṣi-pravara udāra-śravā ajāyata sākṣād bhagavato viṣṇor jagad-rirakṣiṣayā gṛhīta-sattvasya kalātmavattvādi-lakṣaṇena mahā-puruṣatāṁ prāptaḥ.

bhūmnaḥ—from King Bhūmā; *ṛṣi-kulyāyām*—in the womb of his wife, named Ṛṣikulyā; *udgīthaḥ*—the son named Udgītha; *tataḥ*—again from King Udgītha; *prastāvaḥ*—the son named Prastāva; *deva-kulyāyām*—his wife, named Devakulyā; *prastāvāt*—from King Prastāva; *niyutsāyām*—in his wife, named Niyutsā; *hṛdaya-jaḥ*—the son; *āsīt*—was begotten; *vibhuḥ*—named Vibhu; *vibhoḥ*—from King Vibhu; *ratyām*—in his wife, named Ratī; *ca*—also; *pṛthu-ṣeṇaḥ*—named Pṛthuṣeṇa; *tasmāt*—from him (King Pṛthuṣeṇa); *naktaḥ*—a son named Nakta; *ākūtyām*—in his wife, named Ākūtī; *jajñe*—was begotten; *naktāt*—from King Nakta; *druti-putraḥ*—a son in the womb of Druti; *gayaḥ*—named King Gaya; *rāja-ṛṣi-pravaraḥ*—most exalted among the saintly royal order; *udāra-śravāḥ*—famous as a very pious king; *ajāyata*—was born; *sākṣāt bhagavataḥ*—of the Supreme Personality of Godhead directly; *viṣṇoḥ*—of Lord Viṣṇu; *jagat-rirakṣiṣayā*—for the purpose of giving protection to the whole world; *gṛhīta*—who is conceived; *sattvasya*—in the *śuddha-sattva* qualities; *kalā-ātma-vattva-ādi*—of being a direct incarnation of the Lord; *lakṣaṇena*—by symptoms; *maha-puruṣatām*—the chief quality of being the leader of the human society (exactly like the chief leader of all living beings, Lord Viṣṇu); *prāptaḥ*—achieved.

TRANSLATION

In the womb of his wife, Ṛṣikulyā, King Bhūmā begot a son named Udgītha. From Udgītha's wife, Devakulyā, a son named Prastāva was born, and Prastāva begot a son named Vibhu through his wife, Niyutsā. In the womb of his wife, Ratī, Vibhu begot a son named Pṛthuṣeṇa. Pṛthuṣeṇa begot a son named Nakta in the

womb of his wife, named Ākūtī. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya was very famous and pious; he was the best of saintly kings. Lord Viṣṇu and His expansions, who are meant to protect the universe, are always situated in the transcendental mode of goodness, known as viśuddha-sattva. Being the direct expansion of Lord Viṣṇu, King Gaya was also situated in the viśuddha-sattva. Because of this, Mahārāja Gaya was fully equipped with transcendental knowledge. Therefore he was called Mahāpuruṣa.

PURPORT

From this verse it appears that the incarnations of God are various. Some are part and parcel of the direct expansions, and some are direct expansions of Lord Viṣṇu. A direct incarnation of the Supreme Personality of Godhead is called *aṁśa* or *svāṁśa*, whereas an incarnation from *aṁśa* is called *kalā*. Among the *kalās* there are the *vibhinnāṁśa-jīvas*, or living entities. These are counted among the *jīva-tattvas*. Those who come directly from Lord Viṣṇu are called *viṣṇu-tattva* and are sometimes designated as Mahāpuruṣa. Another name for Kṛṣṇa is Mahāpuruṣa, and a devotee is sometimes called *mahā-pauruṣika*.

TEXT 7

स वै स्वधर्मेण प्रजापालन पोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे परावरे ब्रह्मणि सर्वात्मना र्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन चाभीक्ष्णशः परिभाविता-विशुद्ध मतिरुपरतानात्म्य आत्मनि स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान एवावनिमजूगुपत् ॥७॥

sa vai sva-dharmeṇa prajā-pālana-poṣaṇa-prīṇanopalālanānuśāsana-lakṣaṇenejyādinā ca bhagavati mahā-puruṣe parāvare brahmaṇi sarvātmanārpita-paramārtha-lakṣaṇena brahmavic-caraṇānusevayāpādita-bhagavad-bhakti-yogena cābhīkṣṇaśaḥ paribhāvitāti-śuddha-matir uparatānātmya ātmani svayam upalabhyamāna-brahmātmānubhavo 'pi nirabhimāna evāvanim ajūgupat.

saḥ—that King Gaya; *vai*—indeed; *sva-dharmeṇa*—by his own duty; *prajā-pālana*—of protecting the subjects; *poṣaṇa*—of maintaining them; *prīṇana*—of making them happy in all respects; *upalālana*—of treating them as sons; *anuśāsana*—of sometimes chastising them for their mistakes; *lakṣaṇena*—by the symptoms of a king; *ijyā-ādinā*—by performing the ritualistic ceremonies as recommended in the *Vedas*; *ca*—also; *bhagavati*—unto the Supreme Personality of Godhead, Viṣṇu; *mahā-puruṣe*—the chief of all living entities; *para-avare*—the source of all living entities, from the highest, Lord Brahmā, to the lowest, like the insignificant ants; *brahmaṇi*—unto Parabrahman, the Supreme Personality of Godhead, Vāsudeva; *sarva-ātmanā*—in all respects; *arpita*—of being surrendered; *parama-artha-lakṣaṇena*—with spiritual symptoms; *brahma-vit*—of self-realized, saintly devotees; *caraṇa-anusevayā*—by the service of the lotus feet; *āpādita*—achieved; *bhagavat-bhakti-yogena*—by the practice of devotional service to the Lord; *ca*—also; *abhīkṣṇaśaḥ*—continuously; *paribhāvita*—saturated; *ati-śuddha-matiḥ*—whose completely pure consciousness (full realization that the body and mind are separate from the soul); *uparata-anātmye*—wherein identification with material things was stopped; *ātmani*—in his own self; *svayam*—personally; *upalabhyamāna*—being realized; *brahma-ātma-anubhavaḥ*—perception of his own position as the Supreme Spirit; *api*—although; *nirabhimānaḥ*—without false prestige; *eva*—in this way; *avanim*—the whole world; *ajūgupat*—ruled strictly according to the Vedic principles.

TRANSLATION

King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. [This is called poṣaṇa.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called prīṇana.] He would sometimes call meetings and satisfy the citizens with sweet words. [This is called upalālana.] He would also give them good instructions on how to become first-class citizens. [This is called anuśāsana.] Such were the characteristics of King Gaya's royal order. Besides all this, King Gaya was a householder who strictly

observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. He was called Mahāpuruṣa because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental acitivites, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.

PURPORT

As Lord Kṛṣṇa states in *Bhagavad-gītā*, when He descends on earth, He has two types of business—to give protection to the faithful and annihilate the demons (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). Since the king is the representative of the Supreme Personality of Godhead, he is sometimes called *nara-deva*, that is, the Lord as a human being. According to the Vedic injunctions, he is worshiped as God on the material platform. As a representative of the Supreme Lord, the king had the duty to protect the citizens in a perfect way so that they would not be anxious for food and protection and so that they would be jubilant. The king would supply everything for their benefit, and because of this he would levy taxes. If the king or government otherwise levies taxes on the citizens, he becomes responsible for the sinful activities of the citizens. In Kali-yuga, monarchy is abolished because the kings themselves are subjected to the influence of Kali-yuga. It is understood from the *Rāmāyaṇa* that when Bibhīṣaṇa became friends with Lord Rāmacandra, he promised that if by chance or will he broke the laws of friendship with Lord Rāmacandra, he would become a *brāhmaṇa* or a king in Kali-yuga. In this age, as Bibhīṣaṇa indicated, both *brāhmaṇas* and kings are in a wretched condition. Actually there are no kings or *brāhmaṇas* in this age, and due to their absence the whole world is in a chaotic condition and is always in distress. Compared to present standards, Mahārāja Gaya

was a true representative of Lord Viṣṇu; therefore he was known as Mahāpuruṣa.

TEXT 8

तस्येमां गाथां पाण्डवेय पुराविद उपगायन्ति॥८॥

tasyemāṁ gāthāṁ pāṇḍaveya purāvida upagāyanti.

tasya—of King Gaya; *imām*—these; *gāthām*—poetic verses of glorification; *pāṇḍaveya*—O Mahārāja Parīkṣit; *purā-vidaḥ*—those learned in the historical events of the *Purāṇas*; *upagāyanti*—sing.

TRANSLATION

My dear King Parīkṣit, those who are learned scholars in the histories of the Purāṇas eulogize and glorify King Gaya with the following verses.

PURPORT

The historical references to exalted kings serve as a good example for present rulers. Those who are ruling the world at the present moment should take lessons from King Gaya, King Yudhiṣṭhira and King Pṛthu and rule the citizens so that they will be happy. Presently the governments are levying taxes without improving the citizens in any cultural, religious, social or political way. According to the *Vedas*, this is not recommended.

TEXT 9

गयं नृपः कः प्रतियाति कर्मभि-
र्यज्वाभिमानी बहुविद्धर्मगोप्ता ।
समागतश्रीः सदसस्पतिः सतां
सत्सेवकोऽन्यो भगवत्कलामृते ॥ ९ ॥

gayaṁ nṛpaḥ kaḥ pratiyāti karmabhir
yajvābhimānī bahuvid dharma-goptā

samāgata-śrīḥ sadasas-patiḥ satāṁ
sat-sevako 'nyo bhagavat-kalām ṛte

gayam—King Gaya; *nṛpaḥ*—king; *kaḥ*—who; *pratiyāti*—is a match for; *karmabhiḥ*—by his execution of ritualistic ceremonies; *yajvā*—who performed all sacrifices; *abhimānī*—so widely respected all over the world; *bahu-vit*—fully aware of the conclusion of Vedic literature; *dharma-goptā*—protector of the occupational duties of everyone; *samāgata-śrīḥ*—possessing all kinds of opulence; *sadasaḥ-patiḥ satām*—the dean of the assembly of great persons; *sat-sevakaḥ*—servant of the devotees; *anyaḥ*—anyone else; *bhagavat-kalām*—the plenary incarnation of the Supreme Personality of Godhead; *ṛte*—besides.

TRANSLATION

The great King Gaya used to perform all kinds of Vedic rituals. He was highly intelligent and expert in studying all the Vedic literatures. He maintained the religious principles and possessed all kinds of opulence. He was a leader among gentlemen and a servant of the devotees. He was a totally qualified plenary expansion of the Supreme Personality of Godhead. Therefore who could equal him in the performance of gigantic ritualistic ceremonies?

TEXT 10

यमभ्यषिञ्चन् परया मुदा सतीः
सत्याशिषो दक्षकन्याः सरिद्भिः ।
यस्य प्रजानां दुदुहे धराऽऽशिषो
निराशिषो गुणवत्सस्नुतोधाः ॥१०॥

yam abhyaṣiñcan parayā mudā satīḥ
satyāśiṣo dakṣa-kanyāḥ saridbhiḥ
yasya prajānāṁ duduhe dharāśiṣo
nirāśiṣo guṇa-vatsa-snutodhāḥ

yam—whom; *abhyaṣiñcan*—bathed; *parayā*—with great; *mudā*—satisfaction; *satīḥ*—all chaste and devoted to their husbands; *satya*—

true; *āśiṣaḥ*—whose blessings; *dakṣa-kanyāḥ*—the daughters of King Dakṣa; *saridbhiḥ*—with sanctified water; *yasya*—whose; *prajānām*—of the citizens; *duduhe*—fulfilled; *dharā*—the planet earth; *āśiṣaḥ*—of all desires; *nirāśiṣaḥ*—although personally having no desire; *guṇa-vatsa-snuta-udhāḥ*—earth becoming like a cow whose udders flowed upon seeing Gaya's qualities in ruling over the citizens.

TRANSLATION

All the chaste and honest daughters of Mahārāja Dakṣa, such as Śraddhā, Maitrī and Dayā, whose blessings were always effective, bathed Mahārāja Gaya with sanctified water. Indeed, they were very satisfied with Mahārāja Gaya. The planet earth personified came as a cow, and, as though she saw her calf, she delivered milk profusely when she saw all the good qualities of Mahārāja Gaya. In other words, Mahārāja Gaya was able to derive all benefits from the earth and thus satisfy the desires of his citizens. However, he personally had no desire.

PURPORT

The earth over which Mahārāja Gaya ruled is compared to a cow. The good qualities whereby he maintained and ruled the citizens are compared to the calf. A cow delivers milk in the presence of her calf; similarly the cow, or earth, fulfilled the desires of Mahārāja Gaya, who was able to utilize all the resources of the earth to benefit his citizens. This was possible because he was bathed in sanctified water by the honest daughters of Dakṣa. Unless a king or ruler is blessed by authorities, he cannot rule the citizens very satisfactorily. Through the good qualities of the ruler, the citizens become very happy and well qualified.

TEXT 11

छन्दांस्यकामस्य च यस्य कामान्
दुदूहुराजह्रुरथो बलिं नृपाः ।
प्रत्यञ्चिता युधि धर्मेण विप्रा
यदाशिषां षष्ठमंशं परेत्य ॥११॥

chandāṁsy akāmasya ca yasya kāmān
dudūhur ājahrur atho baliṁ nṛpāḥ
pratyañcitā yudhi dharmeṇa viprā
yadāśiṣāṁ ṣaṣṭham aṁśaṁ paretya

chandāṁsi—all the different parts of the *Vedas; akāmasya*—of one who has no desire for personal sense gratification; *ca*—also; *yasya*—whose; *kāmān*—all desirables; *dudūhuḥ*—yielded; *ājahruḥ*—offered; *atho*—thus; *balim*—presentation; *nṛpāḥ*—all the kings; *pratyañcitāḥ*—being satisfied by his fighting in opposition; *yudhi*—in the war; *dharmeṇa*—by religious principles; *viprāḥ*—all the *brāhmaṇas; yadā*—when; *āśiṣām*—of blessings; *ṣaṣṭham aṁśam*—one sixth; *paretya*—in the next life.

TRANSLATION

Although King Gaya had no personal desire for sense gratification, all his desires were fulfilled by virtue of his performance of Vedic rituals. All the kings with whom Mahārāja Gaya had to fight were forced to fight on religious principles. They were very satisfied with his fighting, and they would present all kinds of gifts to him. Similarly, all the brāhmaṇas in his kingdom were very satisfied with King Gaya's munificent charities. Consequently the brāhmaṇas contributed a sixth of their pious activities for King Gaya's benefit in the next life.

PURPORT

As a *kṣatriya* or emperor, Mahārāja Gaya sometimes had to fight with subordinate kings to maintain his government, but the subordinate kings were not dissatisfied with him because they knew that he fought for religious principles. Consequently they accepted their subordination and offered all kinds of gifts to him. Similarly, the *brāhmaṇas* who performed Vedic rituals were so satisfied with the King that they very readily agreed to part with a sixth of their pious activities for his benefit in the next life. Thus the *brāhmaṇas* and *kṣatriyas* were all satisfied with Mahārāja Gaya because of his proper administration. In other words, Mahārāja Gaya satisfied the *kṣatriya* kings by his fighting and satisfied

the *brāhmaṇas* by his charities. The *vaiśyas* were also encouraged by kind words and affectionate dealings, and due to Mahārāja Gaya's constant sacrifices, the *śūdras* were satisfied by sumptuous food and charity. In this way Mahārāja Gaya kept all the citizens very satisfied. When *brāhmaṇas* and saintly persons are honored, they part with their pious activities, giving them to those who honor them and render them service. Therefore, as stated in *Bhagavad-gītā* (4.34), *tad viddhi praṇipātena paripraśnena sevayā:* one should try to approach a spiritual master submissively and render service unto him.

TEXT 12

यस्याध्वरे भगवानध्वरात्मा
मघोनि माद्यत्युरुसोमपीथे ।
श्रद्धाविशुद्धाचलभक्तियोग-
समर्पितेज्याफलमाजहार ॥१२॥

yasyādhvare bhagavān adhvarātmā
maghoni mādyaty uru-soma-pīthe
śraddhā-viśuddhācala-bhakti-yoga-
samarpitejyā-phalam ājahāra

yasya—of whom (King Gaya); *adhvare*—in his different sacrifices; *bhagavān*—the Supreme Personality of Godhead; *adhvara-ātmā*—the supreme enjoyer of all sacrifices, the *yajña-puruṣa; maghoni*—when King Indra; *mādyati*—intoxicated; *uru*—greatly; *soma-pīthe*—drinking the intoxicant called *soma; śraddhā*—by devotion; *viśuddha*—purified; *acala*—and steady; *bhakti-yoga*—by devotional service; *samarpita*—offered; *ijyā*—of worshiping; *phalam*—the result; *ājahāra*—accepted personally.

TRANSLATION

In Mahārāja Gaya's sacrifices, there was a great supply of the intoxicant known as soma. King Indra used to come and become intoxicated by drinking large quantities of soma-rasa. Also, the Supreme Personality of Godhead, Lord Viṣṇu [the yajña-puruṣa]

also came and personally accepted all the sacrifices offered unto Him with pure and firm devotion in the sacrificial arena.

PURPORT

Mahārāja Gaya was so perfect that he satisfied all the demigods, who were headed by the heavenly King Indra. Lord Viṣṇu Himself also personally came to the sacrificial arena to accept the offerings. Although Mahārāja Gaya did not want them, he received all the blessings of the demigods and the Supreme Lord Himself.

TEXT 13

यत्प्रीणनाद्बर्हिषि देवतिर्यङ्-
मनुष्यवीरुत्तृणमाविरिञ्चात् ।
प्रीयेत सद्यः स ह विश्वजीवः
प्रीतः स्वयं प्रीतिमगाद्गयस्य ॥१३॥

yat-prīṇanād barhiṣi deva-tiryaṅ-
manuṣya-vīrut-tṛṇam āviriñcāt
prīyeta sadyaḥ sa ha viśva-jīvaḥ
prītaḥ svayaṁ prītim agād gayasya

yat-prīṇanāt—because of pleasing the Supreme Personality of Godhead; *barhiṣi*—in the sacrificial arena; *deva-tiryak*—the demigods and lower animals; *manuṣya*—human society; *vīrut*—the plants and trees; *tṛṇam*—the grass; *ā-viriñcāt*—beginning from Lord Brahmā; *prīyeta*—becomes satisfied; *sadyaḥ*—immediately; *saḥ*—that Supreme Personality of Godhead; *ha*—indeed; *viśva-jīvaḥ*—maintains the living entities all over the universe; *prītaḥ*—although naturally satisfied; *svayam*—personally; *prītim*—satisfaction; *agāt*—he obtained; *gayasya*—of Mahārāja Gaya.

TRANSLATION

When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with

Lord Brahmā, are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Mahārāja Gaya and said, "I am fully pleased."

PURPORT

It is explicitly stated herein that simply by satisfying the Supreme Personality of Godhead, one satisfies the demigods and all other living entities without differentiation. If one pours water on the root of a tree, all the branches, twigs, flowers and leaves are nourished. Although the Supreme Lord is self-satisfied, He was so pleased with the behavior of Mahārāja Gaya that He personally came to the sacrificial arena and said, "I am fully satisfied." Who can compare to Mahārāja Gaya?

TEXTS 14-15

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुश्चित्ररथाद्ऊर्णायां सम्राडजनिष्ट तत उत्कलायां मरीचिर्मरीचे ॥१४॥ बिन्दुमत्यां बिन्दुमानुदपद्यत तस्मात्सरघायां मधुर्नामाभवन्मधोः सुमनसि वीरव्रतस्ततो भोजायां मन्थुप्रमन्थू जज्ञाते मन्थोः सत्यायां भौवनस्ततो दूषणायां त्वष्टाजनिष्ट त्वष्टुर्विरोचनायां विरजो विरजस्य शतजित्प्रवरं पुत्रशतं कन्या च विषूच्यां किल जातम् ॥१५॥

gayād gayantyāṁ citrarathaḥ sugatir avarodhana iti trayaḥ putrā babhūvuś citrarathād ūrṇāyāṁ samrāḍ ajaniṣṭa. tata utkalāyāṁ marīcir marīcer bindumatyāṁ bindum ānudapadyata tasmāt saraghāyāṁ madhur nāmābhavan madhoḥ sumanasi vīravratas tato bhojāyāṁ manthu-pramanthū jajñāte manthoḥ satyāyāṁ bhauvanas tato dūṣaṇāyāṁ tvaṣṭājaniṣṭa tvaṣṭur virocanāyāṁ virajo virajasya śatajit-pravaraṁ putra-śataṁ kanyā ca viṣūcyāṁ kila jātam.

gayāt—from Mahārāja Gaya; *gayantyām*—in his wife, named Gayantī; *citra-rathaḥ*—named Citraratha; *sugatiḥ*—named Sugati;

avarodhanaḥ—named Avarodhana; *iti*—thus; *trayaḥ*—three; *putrāḥ*—sons; *babhūvuḥ*—were born; *citrarathāt*—from Citraratha; *ūrṇāyām*—in the womb of Ūrṇā; *samrāṭ*—named Samrāṭ; *ajaniṣṭa*—was born; *tataḥ*—from him; *utkalāyām*—in his wife named Utkalā; *marīciḥ*—named Marīci; *marīceḥ*—from Marīci; *bindu-matyām*—in the womb of his wife Bindumatī; *bindum*—a son named Bindu; *ānudapadyata*—was born; *tasmāt*—from him; *saraghāyām*—in the womb of his wife Saraghā; *madhuḥ*—Madhu; *nāma*—named; *abhavat*—was born; *madhoḥ*—from Mahdu; *sumanasi*—in the womb of his wife, Sumanā; *vīra-vrataḥ*—a son named Vīravrata; *tataḥ*—from Vīravrata; *bhojāyām*—in the womb of his wife Bhojā; *manthu-pramanthū*—two sons named Manthu and Pramanthu; *jajñāte*—were born; *manthoḥ*—from Manthu; *satyāyām*—in his wife, Satyā; *bhauvanaḥ*—a son named Bhauvana; *tataḥ*—from him; *dūṣaṇāyām*—in the womb of his wife Dūṣaṇā; *tvaṣṭā*—one son named Tvaṣṭā; *ajaniṣṭa*—was born; *tvaṣṭuḥ*—from Tvaṣṭā; *virocanāyām*—in his wife named Virocanā; *virajaḥ*—a son named Viraja; *virajasya*—of King Viraja; *śatajit-pravaram*—headed by Śatajit; *putra-śatam*—one hundred sons; *kanyā*—a daughter; *ca*—also; *viṣūcyām*—in his wife Viṣūcī; *kila*—indeed; *jātam*—took birth.

TRANSLATION

In the womb of Gayantī, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Ūrṇā, Citraratha begot a son named Samrāṭ. The wife of Samrāṭ was Utkalā, and in her womb Samrāṭ begot a son named Marīci. In the womb of his wife Bindumatī, Marīci begot a son named Bindu. In the womb of his wife Saraghā, Bindu begot a son named Madhu. In the womb of his wife named Sumanā, Madhu begot a son named Vīravrata. In the womb of his wife Bhojā, Vīravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satyā, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viṣūcī, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.

TEXT 16

तत्रायं श्लोकः—
प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः ।
अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥१६॥

tatrāyaṁ ślokaḥ—
praiyavrataṁ vaṁśam imaṁ
virajaś caramodbhavaḥ
akarod aty-alaṁ kīrtyā
viṣṇuḥ sura-gaṇaṁ yathā

tatra—in that connection; *ayam ślokaḥ*—there is this famous verse; *praiyavratam*—coming from King Priyavrata; *vaṁśam*—the dynasty; *imam*—this; *virajaḥ*—King Viraja; *carama-udbhavaḥ*—the source of one hundred sons (headed by Śatajit); *akarot*—decorated; *ati-alam*—very greatly; *kīrtyā*—by his reputation; *viṣṇuḥ*—Lord Viṣṇu, the Supreme Personality of Godhead; *sura-gaṇam*—the demigods; *yathā*—just as.

TRANSLATION

There is a famous verse about King Viraja. "Because of his high qualities and wide fame, King Viraja became the jewel of the dynasty of King Priyavrata, just as Lord Viṣṇu, by His transcendental potency, decorates and blesses the demigods."

PURPORT

Within a garden, a flowering tree attains a good reputation because of its fragrant flowers. Similarly, if there is a famous man in a family, he is compared to a fragrant flower in a forest. Because of him, an entire family can become famous in history. Because Lord Kṛṣṇa took birth in the Yadu dynasty, the Yadu dynasty and the Yādavas have remained famous for all time. Because of King Viraja's appearance, the family of Mahārāja Priyavrata has remained famous for all time.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fifteenth Chapter of the Śrīmad-Bhāgavatam, *"The Glories of the Descendants of King Priyavrata."*

CHAPTER SIXTEEN

A Description of Jambūdvīpa

While describing the character of Mahārāja Priyavrata and his descendants, Śukadeva Gosvāmī also described Meru Mountain and the planetary system known as Bhū-maṇḍala. Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is in the middle of that whorl. In Jambūdvīpa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 *yojanas*, of which 16,000 *yojanas* are below the earth. Its width is estimated to be 32,000 *yojanas* at its summit and 16,000 *yojanas* at its foot. (One *yojana* equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet earth.

On the southern side of the land known as Ilāvṛta-varṣa are the mountains known as Himavān, Hemakūṭa and Niṣadha, and on the northern side are the mountains Nīla, Śveta and Śṛṅga. Similarly, on the eastern and western side there are Mālyavān and Gandhamādana, two large mountains. Surrounding Sumeru Mountain are four mountains known as Mandara, Merumandara, Supārśva and Kumuda, each 10,000 *yojanas* long and 10,000 *yojanas* high. On these four mountains there are trees 1,100 *yojanas* high—a mango tree, a rose apple tree, a *kadamba* tree and a banyan tree. There are also lakes full of milk, honey, sugarcane juice and pure water. These lakes can fulfill all desires. There are also gardens named Nandana, Citraratha, Vaibhrājaka and Sarvatobhadra. On the side of Supārśva Mountain is a *kadamba* tree with streams of honey flowing from its hollows, and on Kumuda Mountain there is a banyan tree named Śatavalśa, from whose roots flow rivers containing milk, yogurt and many other desirable things. Surrounding Sumeru Mountain like filaments of the whorl of a lotus are twenty mountain ranges such as Kuraṅga, Kurara, Kusumbha, Vaikaṅka and Trikūṭa. To the east of Sumeru are the mountains Jaṭhara and Devakūṭa, to the west are Pavana and Pāriyātra, to the south are Kailāsa and Karavīra, and to the north are Triśṛṅga and Makara. These eight mountains are about 18,000 *yojanas* long, 2,000 *yojanas* wide and 2,000 *yojanas* high. On the summit of

Mount Sumeru is Brahmapurī, the residence of Lord Brahmā. Each of its four sides is 10,000 *yojanas* long. Surrounding Brahmapurī are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmapurī.

TEXT 1

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा सह दृश्यते ॥ १ ॥

rājovāca
uktas tvayā bhū-maṇḍalāyāma-viśeṣo yāvad ādityas tapati yatra
cāsau jyotiṣāṁ gaṇaiś candramā vā saha dṛśyate.

rājā uvāca—Mahārāja Parīkṣit said; *uktaḥ*—already been said; *tvayā*—by you; *bhū-maṇḍala*—of the planetary system known as Bhū-maṇḍala; *āyāma-viśeṣaḥ*—the specific length of the radius; *yāvat*—as far as; *ādityaḥ*—the sun; *tapati*—heats; *yatra*—wherever; *ca*—also; *asau*—that; *jyotiṣām*—of the luminaries; *gaṇaiḥ*—with hordes; *candramā*—the moon; *vā*—either; *saha*—with; *dṛśyate*—is seen.

TRANSLATION

King Parīkṣit said to Śukadeva Gosvāmī: O brāhmaṇa, you have already informed me that the radius of Bhū-maṇḍala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

PURPORT

In this verse it is stated that the planetary system known as Bhū-maṇḍala extends to the limits of the sunshine. According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhū-maṇḍala. In the Gāyatrī *mantra*, we chant *oṁ bhūr bhuvaḥ svaḥ*. The word *bhūr* refers to Bhū-maṇḍala. *Tat savitur*

vareṇyam: the sunshine spreads throughout Bhū-maṇḍala. Therefore the sun is worshipable. The stars, which are known as *nakṣatra*, are not different suns, as modern astronomers suppose. From *Bhagavad-gītā* (10.21) we understand that the stars are similar to the moon (*nakṣatrāṇām ahaṁ śaśī*). Like the moon, the stars reflect the sunshine. Apart from our modern distinguished estimations of where the planetary systems are located, we can understand that the sky and its various planets were studied long, long before *Śrīmad-Bhāgatavam* was compiled. Śukadeva Gosvāmī explained the location of the planets, and this indicates that the information was known long, long before Śukadeva Gosvāmī related it to Mahārāja Parīkṣit. The location of the various planetary systems was not unknown to the sages who flourished in the Vedic age.

TEXT 2

तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपक्लृप्ता यत एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं विजिज्ञासामि ॥ २ ॥

tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta sindhava upakḷptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan khalu sūcita etad evākhilam ahaṁ mānato lakṣaṇataś ca sarvaṁ vijijñāsāmi.

tatra api—in that Bhū-maṇḍala; *priyavrata-ratha-caraṇa-parikhātaiḥ*—by the ditches made by the wheels of the chariot used by Priyavrata Mahārāja while circumambulating Sumeru behind the sun; *saptabhiḥ*—by the seven; *sapta*—seven; *sindhavaḥ*—oceans; *upakḷptāḥ*—created; *yataḥ*—because of which; *etasyāḥ*—of this Bhū-maṇḍala; *sapta-dvīpa*—of the seven islands; *viśeṣa-vikalpaḥ*—the mode of the construction; *tvayā*—by you; *bhagavan*—O great saint; *khalu*—indeed; *sūcitaḥ*—described; *etat*—this; *eva*—certainly; *akhilam*—whole subject; *aham*—I; *mānataḥ*—from the point of view of measurement; *lakṣaṇataḥ*—and from symptoms; *ca*—also; *sarvam*—everything; *vijijñāsāmi*—wish to know.

TRANSLATION

My dear Lord, the rolling wheels of Mahārāja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of these seven oceans, Bhū-maṇḍala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

TEXT 3

भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हैतद् गुरोऽर्हस्यनुवर्णयितुमिति ॥ ३ ॥

bhagavato guṇamaye sthūla-rūpa āveśitaṁ mano hy aguṇe 'pi
sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye
kṣamam āveśituṁ tad u haitad guro 'rhasy anuvarṇayitum iti.

bhagavataḥ—of the Supreme Personality of Godhead; *guṇa-maye*—into the external features, consisting of the three modes of material nature; *sthūla-rūpe*—the gross form; *āveśitam*—entered; *manaḥ*—the mind; *hi*—indeed; *aguṇe*—transcendental; *api*—although; *sūkṣmatame*—in His smaller form as Paramātmā within the heart; *ātma-jyotiṣi*—who is full of Brahman effulgence; *pare*—the supreme; *brahmaṇi*—spiritual entity; *bhagavati*—the Supreme Personality of Godhead; *vāsudeva-ākhye*—known as Bhagavān Vāsudeva; *kṣamam*—suitable; *āveśitum*—to absorb; *tat*—that; *u ha*—indeed; *etat*—this; *guro*—O my dear spiritual master; *arhasi anuvarṇayitum*—please describe factually; *iti*—thus.

TRANSLATION

When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature—the gross universal form—it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vāsudeva, who in His

subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.

PURPORT

Mahārāja Parīkṣit had already been advised by his spiritual master, Śukadeva Gosvāmī, to think of the universal form of the Lord, and therefore, following the advice of his spiritual master, he continuously thought of that form. The universal form is certainly material, but because everything is an expansion of the energy of the Supreme Personality of Godhead, ultimately nothing is material. Therefore Parīkṣit Mahārāja's mind was saturated with spiritual consciousness. Śrīla Rūpa Gosvāmī has stated:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Everything, even that which is material, is connected with the Supreme Personality of Godhead. Therefore everything should be engaged in the service of the Lord. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura translates this verse as follows:

hari-sevāya yāhā haya anukūla
viṣaya baliyā tāhāra tyāge haya bhula

"One should not give up anything connected with the Supreme Personality of Godhead, thinking it material or enjoyable for the material senses." Even the senses, when purified, are spiritual. When Mahārāja Parīkṣit was thinking of the universal form of the Lord, his mind was certainly situated on the transcendental platform. Therefore although he might not have had any reason to be concerned with detailed information of the universe, he was thinking of it in relationship with the Supreme Lord, and therefore such geographical knowledge was not material but transcendental. Elsewhere in *Śrīmad-Bhāgavatam* (1.5.20) Nārada Muni has said, *idaṁ hi viśvaṁ bhagavān ivetaraḥ:* the entire universe is also

the Supreme Personality of Godhead, although it appears different from Him. Therefore although Parīkṣit Mahārāja had no need for geographical knowledge of this universe, that knowledge was also spiritual and transcendental because he was thinking of the entire universe as an expansion of the energy of the Lord.

In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the *mahā-mantra* every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

TEXT 4

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधिगन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूप मानलक्षणतो व्याख्यास्यामः ॥ ४ ॥

ṛṣir uvāca

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhāṁ manasā vacasā vādhigantum alaṁ vibudhāyuṣāpi puruṣas tasmāt prādhānyenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmaḥ.

ṛṣiḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *na*—not; *vai*—indeed; *mahā-rāja*—O great King; *bhagavataḥ*—of the Supreme Personality of Godhead; *māyā-guṇa-vibhūteḥ*—of the transformation of the qualities of the material energy; *kāṣṭhām*—the end; *manasā*—by the mind; *vacasā*—by words; *vā*—either; *adhigantum*—to understand fully; *alam*—capable; *vibudha-āyuṣā*—with a duration of life like that of Brahmā; *api*—even; *puruṣaḥ*—a person; *tasmāt*—therefore; *prādhānyena*—by a general description of the chief places; *eva*—cer-

tainly; *bhū-golaka-viśeṣam*—the particular description of Bhūloka; *nāma-rūpa*—names and forms; *māna*—measurements; *lakṣaṇataḥ*—according to symptoms; *vyākhyāsyāmaḥ*—I shall try to explain.

TRANSLATION

The great ṛṣi Śukadeva Gosvāmī said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guṇa, rajo-guṇa and tamo-guṇa], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahmā. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhū-golaka [Bhūloka], with their names, forms, measurements and various symptoms.

PURPORT

The material world is only one fourth of the Supreme Personality of Godhead's creation, but it is unlimited and impossible for anyone to know or describe, even with the qualification of a life as long as that of Brahmā, who lives for millions and millions of years. Modern scientists and astronomers try to explain the cosmic situation and the vastness of space, and some of them believe that all the glittering stars are different suns. From *Bhagavad-gītā*, however, we understand that all these stars (*nakṣatras*) are like the moon, in that they reflect the sunshine. They are not independent luminaries. Bhūloka is explained to be that portion of outer space through which the heat and light of the sun extend. Therefore it is natural to conclude that this universe extends in space as far as we can see and encompasses the glittering stars. Śrīla Śukadeva Gosvāmī admitted that to give full details of this expansive material universe would be impossible, but nevertheless he wanted to give the King as much knowledge as he had received through the *paramparā* system. We should conclude that if one cannot comprehend the material expansions of the Supreme Personality of Godhead, one certainly cannot estimate the expansiveness of the spiritual world. The *Brahma-saṁhitā* (5.33) confirms this:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

The limits of the expansions of Govinda, the Supreme Personality of Godhead, cannot be estimated by anyone, even a person as perfect as Brahmā, not to speak of tiny scientists whose senses and instruments are all imperfect and who cannot give us information of even this one universe. We should therefore be satisfied with the information obtainable from Vedic sources as spoken by authorities like Śukadeva Gosvāmī.

TEXT 5

यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तरकोशो नियुतयोजन विशालः समवर्तुलो यथा पुष्करपत्रम् ॥ ५ ॥

yo vāyaṁ dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-viśālaḥ samavartulo yathā puṣkara-patram.

yaḥ—which; *vā*—either; *ayam*—this; *dvīpaḥ*—island; *kuvalaya*—the Bhūloka; *kamala-kośa*—of the whorl of a lotus flower; *abhyantara*—inner; *kośaḥ*—whorl; *niyuta-yojana-viśālaḥ*—one million *yojanas* (eight million miles) wide; *samavartulaḥ*—equally round, or having a length and breadth of the same measurement; *yathā*—like; *puṣkara-patram*—a lotus leaf.

TRANSLATION

The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvīpa is round like the leaf of a lotus flower.

TEXT 6

यस्मिन्नव वर्षाणि नवयोजनसहस्रायामान्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति ॥६॥

yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

yasmin—in that Jambūdvīpa; *nava*—nine; *varṣāṇi*—divisions of land; *nava-yojana-sahasra*—72,000 miles in length; *āyāmāni*—measuring; *aṣṭabhiḥ*—by eight; *maryādā*—indicating the boundaries; *giribhiḥ*—by mountains; *suvibhaktāni*—nicely divided from one another; *bhavanti*—are.

TRANSLATION

In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following quotation from the *Vāyu Purāṇa*, wherein the locations of the various mountains, beginning with the Himalayas, are described.

dhanurvat saṁsthite jñeye dve varṣe dakṣiṇottare. dīrghāṇi tatra catvāri caturasram ilāvṛtam iti dakṣiṇottare bhāratottara-kuru-varṣe catvāri kiṁpuruṣa-harivarṣa-ramyaka-hiraṇmayāni varṣāṇi nīla-niṣadhayos tiraścinībhūya samudra-praviṣṭayoḥ saṁlagnatvam aṅgīkṛtya bhadrāśva-ketumālayor api dhanur-ākṛtitvam. atas tayor dairghyata eva madhye saṅkucitatvena nava-sahasrāyāmatvam. ilāvṛtasya tu meroḥ sakāśāt catur-dikṣu nava-sahasrāyāmatvaṁ saṁbhavet vastutas tv ilāvṛta-bhadrāśva-ketumālānāṁ catus-triṁśat-sahasrāyāmatvaṁ jñeyam.

TEXT 7

एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो मेरुर्द्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलयकमलस्य मूर्धनि द्वात्रिंशत् सहस्र योजनविततो मूले षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः ॥ ७ ॥

eṣāṁ madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitato mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyāṁ praviṣṭaḥ.

eṣām—all these divisions of Jambūdvīpa; *madhye*—among; *ilāvṛtam nāma*—named Ilāvṛta-varṣa; *abhyantara-varṣam*—the inner division; *yasya*—of which; *nābhyām*—in the navel; *avasthitaḥ*—situated; *sarvataḥ*—entirely; *sauvarṇaḥ*—made of gold; *kula-giri-rājaḥ*—the most famous among famous mountains; *meruḥ*—Mount Meru; *dvīpa-āyāma-samunnāhaḥ*—whose height is the same measurement as the width of Jambūdvīpa; *karṇikā-bhūtaḥ*—existing as the pericarp; *kuvalaya*—of this planetary system; *kamalasya*—like a lotus flower; *mūrdhani*—on the top; *dvā-triṁśat*—thirty-two; *sahasra*—thousand; *yojana*—*yojanas* (eight miles each); *vitataḥ*—expanded; *mūle*—at the base; *ṣoḍaśa-sahasram*—sixteen thousand *yojanas; tāvat*—so much; *āntaḥ-bhūmyām*—within the earth; *praviṣṭaḥ*—entered.

TRANSLATION

Amidst these divisions, or varṣas, is the varṣa named Ilāvṛta, which is situated in the middle of the whorl of the lotus. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa—or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

TEXT 8

उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथव एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकांशेन दैर्घ्य एव हसन्ति ॥ ८ ॥

uttarottareṇelāvṛtaṁ nīlaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-kurūṇāṁ varṣānāṁ maryādā-girayaḥ prāg-āyatā ubhayataḥ kṣārodāvadhayo dvi-sahasra-pṛthava ekaikaśaḥ pūrvasmāt pūrvasmād uttara uttaro daśāṁśādhikāṁśena dairghya eva hrasanti.

uttara-uttareṇa ilāvṛtam—further and further north of Ilāvṛta-varṣa; *nīlaḥ*—Nīla; *śvetaḥ*—Śveta; *śṛṅgavān*—Śṛṅgavān; *iti*—thus; *trayaḥ*—three mountains; *ramyaka*—Ramyaka; *hiraṇmaya*—Hiraṇmaya; *kurūṇām*—of the Kuru division; *varṣānām*—of the *varṣas; maryādā-girayaḥ*—the mountains marking the borders; *prāk-āyatāḥ*—extended on the eastern side; *ubhayataḥ*—to the east and the west; *kṣāroda*—the ocean of salt water; *avadhayaḥ*—extending to; *dvi-sahasra-pṛthavaḥ*—which are two thousand *yojanas* wide; *eka-ekaśaḥ*—one after another; *pūrvasmāt*—than the former; *pūrvasmāt*—than the former; *uttaraḥ*—further north; *uttaraḥ*—further north; *daśa-aṁśa-adhika-aṁśena*—by one tenth of the former; *dairghyaḥ*—in length; *eva*—indeed; *hrasanti*—become shorter.

TRANSLATION

Just north of Ilāvṛta-varṣa—and going further northward, one after another—are three mountains named Nīla, Śveta and Śṛṅgavān. These mark the borders of the three varṣas named Ramyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 yojanas [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

PURPORT

In this regard, Madhvācārya quotes the following verses from the *Brahmāṇḍa Purāṇa:*

yathā bhāgavate tūktaṁ
bhauvanaṁ kośa-lakṣaṇam
tasyāvirodhato yojyam
anya-granthāntare sthitam

maṇḍode puraṇaṁ caiva
vyatyāsaṁ kṣīra-sāgare
rāhu-soma-ravīṇāṁ ca
maṇḍalād dvi-guṇoktitām
vinaiva sarvam unneyaṁ
yojanābhedato 'tra tu

It appears from these verses that aside from the sun and moon, there is an invisible planet called Rāhu. The movements of Rāhu cause both solar and lunar eclipses. We suggest that the modern expeditions attempting to reach the moon are mistakenly going to Rāhu.

TEXT 9

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्षकिम्पुरुषभारतानां यथासंख्यम् ॥९॥

evaṁ dakṣiṇenelāvṛtaṁ niṣadho hemakūṭo himālaya iti prāg-āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-bhāratānāṁ yathā-saṅkhyam.

evam—thus; *dakṣiṇena*—by degrees to the southern side; *ilāvṛtam*—of Ilāvṛta-varṣa; *niṣadhaḥ hema-kūṭaḥ himālayaḥ*—three mountains named Niṣadha, Hemakūṭa and Himālaya; *iti*—thus; *prāk-āyatāḥ*—extended to the east; *yathā*—just as; *nīla-ādayaḥ*—the mountains headed by Nīla; *ayuta-yojana-utsedhāḥ*—ten thousand *yojanas* high; *hari-varṣa*—the division named Hari-varṣa; *kimpuruṣa*—the division named Kimpuruṣa; *bhāratānām*—the division named Bhārata-varṣa; *yathā-saṅkhyam*—according to number.

TRANSLATION

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].

TEXT 10

तथैवेलावृतमपरेण पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ द्विसहस्रं पप्रथतुः केतुमालभद्राश्वयोः सीमानं विदधाते ॥ १० ॥

tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānīla-niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-bhadrāśvayoḥ sīmānaṁ vidadhāte.

tathā eva—exactly like that; *ilāvṛtam apareṇa*—on the western side of Ilāvṛta-varṣa; *pūrveṇa ca*—and on the eastern side; *mālyavad-gandha-mādanau*—the demarcation mountains of Mālyavān on the west and Gandhamādana on the east; *ā-nīla-niṣada-āyatau*—on the northern side up to the mountain known as Nīla and on the southern side up to the mountain known as Niṣadha; *dvi-sahasram*—two thousand *yojanas; paprathatuḥ*—they extend; *ketumāla-bhadrāśvayoḥ*—of the two *varṣas* named Ketumāla and Bhadrāśva; *sīmānam*—the border; *vidadhāte*—establish.

TRANSLATION

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas known as Ketumāla and Bhadrāśva.

PURPORT

There are so many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured. Therefore, as indicated in *Śrīmad-Bhāgavatam* by Śukadeva Gosvāmī, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Śukadeva Gosvāmī has already stated that such

calculations would be very difficult even if one had a duration of life like that of Brahmā. We should simply be satisfied with the statements of authorities like Śukadeva Gosvāmī and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead. The measurements given herein, such as 10,000 *yojanas* or 100,000 *yojanas*, should be considered correct because they have been given by Śukadeva Gosvāmī. Our experimental knowledge can neither verify nor disprove the statements of *Śrīmad-Bhāgavatam*. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

TEXT 11

मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इत्ययुतयोजनविस्तारोन्नाहा मेरोश्चतुर्दिशमवष्टम्भगिरय उपक्लृप्ताः ॥ ११ ॥

mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-vistāronnāhā meroś catur-diśam avaṣṭambha-giraya upakḷptāḥ.

mandaraḥ—the mountain named Mandara; *meru-mandaraḥ*—the mountain named Merumandara; *supārśvaḥ*—the mountain named Supārśva; *kumudaḥ*—the mountain named Kumuda; *iti*—thus; *ayuta-yojana-vistāra-unnāhāḥ*—which measure ten thousand *yojanas* high and wide; *meroḥ*—of Sumeru; *catuḥ-diśam*—the four sides; *avaṣṭambha-girayaḥ*—mountains that are like the belts of Sumeru; *upakḷptāḥ*—situated.

TRANSLATION

On the four sides of the great mountain known as Sumeru are four mountains—Mandara, Merumandara, Supārśva and Kumuda—which are like its belts. The length and height of these mountains are calculated to be 10,000 yojanas [80,000 miles].

TEXT 12

चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादप प्रवराः पर्वतकेतव इवाधिसहस्रयोजनोन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः ॥ १२ ॥

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhāś catvāraḥ pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ.

caturṣu—on the four; *eteṣu*—on these mountains, beginning with Mandara; *cūta-jambū-kadamba*—of trees such as the mango, rose apple and *kadamba; nyagrodhāḥ*—and the banyan tree; *catvāraḥ*—four kinds; *pādapa-pravarāḥ*—the best of trees; *parvata-ketavaḥ*—the flagstaffs on the mountains; *iva*—like; *adhi*—over; *sahasra-yojana-unnāhāḥ*—one thousand *yojanas* high; *tāvat*—so much also; *viṭapa-vitatayaḥ*—the length of the branches; *śata-yojana*—one hundred *yojanas; pariṇāhāḥ*—wide.

TRANSLATION

Standing like flagstaffs on the summits of these four mountains are a mango tree, a rose apple tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 yojanas [800 miles] and a height of 1,100 yojanas [8,800 miles]. Their branches also spread to a radius of 1,100 yojanas.

TEXTS 13-14

ह्रदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन उपदेवगणा योगैश्वर्याणि स्वाभाविकानि भरतर्षभ धारयन्ति ॥ १३ ॥ देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं सर्वतोभद्रमिति ॥१४॥

hradāś catvāraḥ payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvikāni bharatarṣabha dhārayanti. devodyānāni ca bhavanti catvāri nandanaṁ caitrarathaṁ vaibhrājakaṁ sarvatobhadram iti.

hradāḥ—lakes; *catvāraḥ*—four; *payaḥ*—milk; *madhu*—honey; *ikṣu-rasa*—sugarcane juice; *mṛṣṭa-jalāḥ*—filled with pure water; *yat*—of which; *upasparśinaḥ*—those who use the liquids; *upadeva-gaṇāḥ*—the demigods; *yoga-aiśvaryāṇi*—all the perfections of mystic *yoga; svābhāvikāni*—without being tried for; *bharata-ṛṣabha*—O best of the

Bharata dynasty; *dhārayanti*—possess; *deva-udyānāni*—celestial gardens; *ca*—also; *bhavanti*—there are; *catvāri*—four; *nandanam*—of the Nandana garden; *caitra-ratham*—Caitraratha garden; *vaibhrājakam*—Vaibhrājaka garden; *sarvataḥ-bhadram*—Sarvatobhadra garden; *iti*—thus.

TRANSLATION

O Mahārāja Parīkṣit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes just like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is filled with pure water. The celestial beings such as the Siddhas, Cāraṇas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic yoga, such as the power to become smaller than the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra.

TEXT 15

येष्वमर परिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमानमहिमानः किल विहरन्ति ॥ १५ ॥

yeṣv amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti.

yeṣu—in which; *amara-parivṛḍhāḥ*—the best of the demigods; *saha*—with; *sura-lalanā*—of the wives of all the demigods and semi-demigods; *lalāma*—of those women who are like ornaments; *yūtha-patayaḥ*—the husbands; *upadeva-gaṇaiḥ*—by the semi-demigods (the Gandharvas); *upagīyamāna*—being chanted; *manimānaḥ*—whose glories; *kila*—indeed; *viharanti*—they enjoy sports.

TRANSLATION

The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and enjoy within

those gardens, while their glories are sung by lesser demigods known as Gandharvas.

TEXT 16

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि फलान्यमृतकल्पानि पतन्ति ॥१६॥

mandarotsaṅga ekādaśa-śata-yojanottuṅga-devacūta-śiraso giri-śikhara-sthūlāni phalāny amṛta-kalpāni patanti.

mandara-utsaṅge—on the lower slopes of Mandara Mountain; *ekādaśa-śata-yojana-uttuṅga*—1,100 *yojanas* high; *devacūta-śirasaḥ*—from the top of a mango tree named Devacūta; *giri-śikhara-sthūlāni*—which are as fat as mountain peaks; *phalāni*—fruit; *amṛta-kalpāni*—as sweet as nectar; *patanti*—fall down.

TRANSLATION

On the lower slopes of Mandara Mountain is a mango tree named Devacūta. It is 1,100 yojanas high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven.

PURPORT

In the *Vāyu Purāṇa* there is also a reference to this tree by great learned sages:

aratnīnāṁ śatāny aṣṭāv
eka-ṣaṣṭy-adhikāni ca
phala-pramāṇam ākhyātam
ṛṣibhis tattva-darśibhir

TEXT 17

तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धि बहुलारुणरसोदेनारुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वेणेलावृतमुपप्लावयति ॥१७॥

teṣāṁ viśīryamāṇānām ati-madhura-surabhi-sugandhi-bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān nipatantī pūrveṇelāvṛtam upaplāvayati.

teṣām—of all the mangoes; *viśīryamāṇānām*—being broken because of falling from the top; *ati-madhura*—very sweet; *surabhi*—fragrant; *sugandhi*—scented with other aromas; *bahula*—large quantities; *aruṇa-rasa-udena*—by reddish juice; *aruṇodā*—Aruṇodā; *nāma*—named; *nadī*—the river; *mandara-giri-śikharāt*—from the top of Mandara Mountain; *nipatantī*—falling down; *pūrveṇa*—on the eastern side; *il-āvṛtam*—through Ilāvṛta-varṣa; *upaplāvayati*—flows.

TRANSLATION

When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Aruṇodā, which flows pleasantly through the eastern side of Ilāvṛta.

TEXT 18

यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयवस्पर्शसुगन्धवातो दशयोजनं समन्तादनुवासयति ॥१८॥

yad-upajoṣaṇād bhavānyā anucarīṇāṁ puṇya-jana-vadhūnām avayava-sparśa-sugandha-vāto daśa-yojanaṁ samantād anuvāsayati.

yat—of which; *upajoṣaṇāt*—because of using the fragrant water; *bhavānyāḥ*—of Bhavānī, the wife of Lord Śiva; *anucarīṇām*—of attendant maidservants; *puṇya-jana-vadhūnām*—who are wives of the most pious Yakṣas; *avayava*—of the bodily limbs; *sparśa*—from contact; *sugandha-vātaḥ*—the wind, which becomes fragrant; *daśa-yojanam*—up to ten *yojanas* (about eighty miles); *samantāt*—all around; *anuvāsayati*—makes fragrant.

TRANSLATION

The pious wives of the Yakṣas act as personal maidservants to assist Bhavānī, the wife of Lord Śiva. Because they drink the water of the River Aruṇodā, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

TEXT 19

एवं जम्बूफलानामत्युच्चनिपातविशीर्णानामनस्थिप्रायाणामिभकायनिभानां रसेन जम्बू नाम नदी मेरुमन्दरशिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति ॥१९॥

evaṁ jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-prāyāṇām ibha-kāya-nibhānāṁ rasena jambū nāma nadī meru-mandara-śikharād ayuta-yojanād avani-tale nipatantī dakṣiṇenātmānaṁ yāvad ilāvṛtam upasyandayati.

evam—similarly; *jambū-phalānām*—of the fruits called *jambū* (the rose apple); *ati-ucca-nipāta*—because of falling from a great height; *viśīrṇānām*—which are broken to pieces; *anasthi-prāyāṇām*—having very small seeds; *ibha-kāya-nibhānām*—and which are as large as the bodies of elephants; *rasena*—by the juice; *jambū nāma nadī*—a river named Jambū-nadī; *meru-mandara-śikharāt*—from the top of Meru-mandara Mountain; *ayuta-yojanāt*—ten thousand *yojanas* high; *avani-tale*—on the ground; *nipatantī*—falling; *dakṣiṇena*—on the southern side; *ātmānam*—itself; *yāvat*—the whole; *ilāvṛtam*—Ilāvṛta-varṣa; *upasyandayati*—flows through.

TRANSLATION

Similarly, the fruits of the jambū tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruits are the size of elephants, and the juice gliding from them becomes a river named Jambū-nadī. This river falls a distance of 10,000 yojanas, from the summit of Merumandara to

the southern side of Ilāvṛta, and floods the entire land of Ilāvṛta with juice.

PURPORT

We can only imagine how much juice there might be in a fruit that is the size of an elephant but has a very tiny seed. Naturally the juice from the broken *jambū* fruits forms waterfalls and floods the entire land of Ilāvṛta. That juice produces an immense quantity of gold, as will be explained in the next verses.

TEXTS 20-21

तावदुभयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति ॥२०॥ यदु ह वाव विबुधादयः सह युवतिभिर्मुकुटकटककटिसूत्राद्याभरणरूपेण खलु धारयन्ति ॥२१॥

tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā vāyv-arka-saṁyoga-vipākena sadāmara-lokābharaṇaṁ jāmbū-nadaṁ nāma suvarṇaṁ bhavati. yad u ha vāva vibudhādayaḥ saha yuvatibhir mukuṭa-kaṭaka-kaṭi-sūtrādy-ābharaṇa-rūpeṇa khalu dhārayanti.

tāvat—entirely; *ubhayoḥ api*—of both; *rodhasoḥ*—of the banks; *yā*—which; *mṛttikā*—the mud; *tat-rasena*—with the juice of the *jambū* fruits that flows in the river; *anuvidhyamānā*—being saturated; *vāyu-arka-saṁyoga-vipākena*—because of a chemical reaction with the air and sunshine; *sadā*—always; *amara-loka-ābharaṇam*—which is used for the ornaments of the demigods, the denizens of the heavenly planets; *jāmbū-nadam nāma*—named Jāmbū-nada; *suvarṇam*—gold; *bhavati*—becomes; *yat*—which; *u ha vāva*—indeed; *vibudha-ādayaḥ*—the great demigods; *saha*—with; *yuvatibhiḥ*—their everlastingly youthful wives; *mukuṭa*—crowns; *kaṭaka*—bangles; *kaṭi-sūtra*—belts; *ādi*—and so on; *ābharaṇa*—of all kinds of ornaments; *rūpeṇa*—in the form; *khalu*—indeed; *dhārayanti*—they possess.

TRANSLATION

The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice and then dried by the air and the

sunshine, produces huge quantities of gold called Jāmbū-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

PURPORT

By the arrangement of the Supreme Personality of Godhead, the rivers on some planets produce gold on their banks. The poor inhabitants of this earth, because of their incomplete knowledge, are captivated by a so-called *bhagavān* who can produce a small quantity of gold. However, it is understood that in a higher planetary system in this material world, the mud on the banks of the Jambū-nadī mixes with *jambū* juice, reacts with the sunshine in the air, and automatically produces huge quantities of gold. Thus the men and women are decorated there by various golden ornaments, and they look very nice. Unfortunately, on earth there is such a scarcity of gold that the governments of the world try to keep it in reserve and issue paper currency. Because that currency is not backed up by gold, the paper they distribute as money is worthless, but nevertheless the people on earth are very proud of material advancement. In modern times, girls and ladies have ornaments made of plastic instead of gold, and plastic utensils are used instead of golden ones, yet people are very proud of their material wealth. Therefore the people of this age are described as *mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (*Bhāg.* 1.1.10). In other words, they are extremely bad and slow to understand the opulence of the Supreme Personality of Godhead. They have been described as *sumanda-matayaḥ* because their conceptions are so crippled that they accept a bluffer who produces a little gold to be God. Because they have no gold in their possession, they are actually poverty-stricken, and therefore they are considered unfortunate.

Sometimes these unfortunate people want to be promoted to the heavenly planets to achieve fortunate positions, as described in this verse, but pure devotees of the Lord are not at all interested in such opulence. Indeed, devotees sometimes compare the color of gold to that of bright golden stool. Śrī Caitanya Mahāprabhu has instructed devotees not to be allured by golden ornaments and beautifully decorated women. *Na dhanaṁ na janaṁ na sundarīm:* a devotee should not be allured by gold.

beautiful women or the prestige of having many followers. Śrī Caitanya Mahāprabhu, therefore, confidentially prayed, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi:* "My Lord, please bless Me with Your devotional service. I do not want anything else." A devotee may pray to be delivered from this material world. That is his only aspiration.

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśam vicintaya

The humble devotee simply prays to the Lord, "Kindly pick me up from the material world, which is full of varieties of material opulence, and keep me under the shelter of Your lotus feet."

Śrīla Narottama dāsa Ṭhākura prays:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra

"O my Lord, O son of Nanda Mahārāja, now You are standing before me with Your consort, the daughter of Vṛṣabhānu, Śrīmatī Rādhārāṇī. Kindly accept me as the dust of Your lotus feet. Please do not kick me away, for I have no other shelter."

Similarly, Prabodhānanda Sarasvatī indicates that the position of the demigods, who are decorated with golden helmets and other ornaments, is no better than a phantasmagoria (*tri-daśa-pūr ākāśa-puṣpāyate*). A devotee is never allured by such opulences. He simply aspires to become the dust of the lotus feet of the Lord.

TEXT 22

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो विनिःसृताः पञ्चाया-मपरिणाहाः पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोद-यन्ति॥२२॥

yas tu mahā-kadambaḥ supārśva-nirūḍho yās tasya koṭarebhyo viniḥsṛtāḥ pañcāyāma-pariṇāhāḥ pañca madhu-dhārāḥ supārśva-śikharāt patantyo 'pareṇātmānam ilāvṛtam anumodayanti.

yaḥ—which; *tu*—but; *mahā-kadambaḥ*—the tree named Mahākadamba; *supārśva-nirūḍhaḥ*—which stands on the side of the mountain known as Supārśva; *yāḥ*—which; *tasya*—of that; *koṭarebhyaḥ*—from the hollows; *viniḥsṛtāḥ*—flowing; *pañca*—five; *āyāma*—*vyāma*, a unit of measurement of about eight feet; *pariṇāhāḥ*—whose measurement; *pañca*—five; *madhu-dhārāḥ*—flows of honey; *supārśva-śikharāt*—from the top of Supārśva Mountain; *patantyaḥ*—flowing down; *apareṇa*—on the western side of Sumeru Mountain; *ātmānam*—the whole of; *ilāvṛtam*—Ilāvṛta-varṣa; *anumodayanti*—make fragrant.

TRANSLATION

On the side of Supārśva Mountain stands a big tree called Mahākadamba, which is very celebrated. From the hollows of this tree flow five rivers of honey, each about five vyāmas wide. This flowing honey falls incessantly from the top of Supārśva Mountain and flows all around Ilāvṛta-varṣa, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance.

PURPORT

The distance between one hand and another when one spreads both his arms is called a *vyāma*. This comes to about eight feet. Thus each of the rivers was about forty feet wide, making a total of about two hundred feet.

TEXT 23

या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ताच्छतयोजनमनुवासयति ॥२३॥

yā hy upayuñjānānāṁ mukha-nirvāsito vāyuḥ samantāc chata-yojanam anuvāsayati.

yāḥ—which (those flows of honey); *hi*—indeed; *upayuñjānānām*—of those who drink; *mukha-nirvāsitaḥ vāyuḥ*—the air emanating from

the mouths; *samantāt*—all around; *śata-yojanam*—up to one hundred *yojanas* (eight hundred miles); *anuvāsayati*—makes sweetly flavored.

TRANSLATION

The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred yojanas around.

TEXT 24

एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य स्कन्धेभ्यो नीचीनाः पयोदधिमधुघृतगुडान्नाद्यम्बरशय्यासनाभरणादयः सर्व एव कामदुघा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणेलावृतमुपयोजयन्ति ॥२४॥

evaṁ kumuda-nirūḍho yaḥ śatavalśo nāma vaṭas tasya skandhebhyo nīcīnāḥ payo-dadhi-madhu-ghṛta-guḍānnādy-ambara-śayyāsanābharaṇādayaḥ sarva eva kāma-dughā nadāḥ kumudāgrāt patantas tam uttareṇelāvṛtam upayojayanti.

evam—thus; *kumuda-nirūḍhaḥ*—having grown on Kumuda Mountain; *yaḥ*—that; *śata-valśaḥ nāma*—the tree named Śatavalśa (because of having hundreds of trunks); *vaṭaḥ*—a banyan tree; *tasya*—of it; *skandhebhyaḥ*—from the thick branches; *nīcīnāḥ*—flowing down; *payaḥ*—milk; *dadhi*—yogurt; *madhu*—honey; *ghṛta*—clarified butter; *guḍa*—molasses; *anna*—food grains; *ādi*—and so on; *ambara*—clothing; *śayyā*—bedding; *āsana*—sitting places; *ābharaṇa-ādayaḥ*—carrying ornaments and so on; *sarve*—everything; *eva*—certainly; *kāma-dughāḥ*—fulfilling all desires; *nadāḥ*—big rivers; *kumuda-agrāt*—from the top of Kumuda Mountain; *patantaḥ*—flowing; *tam*—to that; *uttareṇa*—on the northern side; *ilāvṛtam*—the land known as Ilāvṛta-varṣa; *upayojayanti*—give happiness.

TRANSLATION

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain

to the northern side of Ilāvṛta-varṣa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

PURPORT

The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but has only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient. When there is a profuse supply of milk, yogurt, honey, food grains, ghee, molasses, dhotis, saris, bedding, sitting places and ornaments, the residents are actually opulent. When a profuse supply of water from the river inundates the land, all these things can be produced, and there will not be scarcity. This all depends, however, on the performance of sacrifice as described in the Vedic literature.

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." These are the prescriptions given in *Bhagavad-gītā* (3.14). If people follow these principles in full Kṛṣṇa consciousness, human society will be prosperous, and they will be happy both in this life and in the next.

TEXT 25

यानुपजुषाणानां न कदाचिदपि प्रजानां वलीपलितक्लमस्वेददौर्गन्ध्यजरामय-मृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं निरतिशयमेव ॥ २५ ॥

yān upajuṣāṇānāṁ na kadācid api prajānāṁ valī-palita-klama-sveda-daurgandhya-jarāmaya-mṛtyu-śītoṣṇa-vaivarṇyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ sukhaṁ niratiśayam eva.

yān—which (all the products produced because of the flowing rivers mentioned above); *upajuṣāṇānām*—of persons who are fully utilizing; *na*—not; *kadācit*—at any time; *api*—certainly; *prajānām*—of the citizens; *valī*—wrinkles; *palita*—grey hair; *klama*—fatigue; *sveda*—perspiration; *daurgandhya*—bad odors because of unclean perspiration; *jarā*—old age; *āmaya*—disease; *mṛtyu*—untimely death; *śīta*—severe cold; *uṣṇa*—scorching heat; *vaivarṇya*—fading of the luster of the body; *upasarga*—troubles; *ādayaḥ*—and so on; *tāpa*—of sufferings; *viśeṣāḥ*—varieties; *bhavanti*—are; *yāvat*—as long as; *jīvam*—life; *sukham*—happiness; *niratiśayam*—unlimited; *eva*—only.

TRANSLATION

The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

PURPORT

This verse hints at the perfection of human society even within this material world. The miserable conditions of this material world can be corrected by a sufficient supply of milk, yogurt, honey, ghee, molasses, food grains, ornaments, bedding, sitting places and so on. This is human civilization. Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected. Unfortunately, in modern civilization, men are busy killing the cows that are the source of yogurt, milk and ghee, they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles and wine instead of engaging in

agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odor emanates from their bodies because of unclean perspiration resulting from eating all kinds of nasty things. This is not human civilization. If people actually want happiness in this life and want to prepare for the best in the next life, they must adopt a Vedic civilization. In a Vedic civilization, there is a full supply of all the necessities mentioned above.

TEXT 26

कुरङ्गकुररकुसुम्भवैकङ्कत्रिकूटशिशिरपतङ्गरुचकनिषधशिनीवासकपिलशङ्ख-वैदूर्यजारुधिहंसर्षभनागकालञ्जरनारदादयो विंशतिगिरयो मेरोः कर्णिकाया इव केसरभूता मूलदेशे परित उपक्लृप्ताः ॥ २६ ॥

kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nāradādayo viṁśati-girayo meroḥ karṇikāyā iva kesara-bhūtā mūla-deśe parita upakḷptāḥ.

kuraṅga—Kuraṅga; *kurara*—Kurara; *kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nārada*—the names of mountains; *ādayaḥ*—and so on; *viṁśati-girayaḥ*—twenty mountains; *meroḥ*—of Sumeru Mountain; *karṇikāyāḥ*—of the whorl of the lotus; *iva*—like; *kesara-bhūtāḥ*—as filaments; *mūla-deśe*—at the base; *paritaḥ*—all around; *upakḷptāḥ*—arranged by the Supreme Personality of Godhead.

TRANSLATION

There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.

TEXT 27

जठरदेवकूटौ मेरुं पूर्वेणाष्टादशयोजनसहस्रमुदगायतौ द्विसहस्रं पृथुतुङ्गौ भवतः । एवमपरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ प्रागायतावेवमुत्तरतस्त्रिशृङ्गमकरावष्टभिरेतैः परिस्तृतोऽग्निरिव परितश्चकास्तिकाञ्चनगिरिः ॥२७॥

jaṭhara-devakūṭau merum purveṇāṣṭādaśa-yojana-sahasram udagāyatau dvi-sahasram pṛthu-tuṅgau bhavataḥ. evam apareṇa pavana-pāriyātrau dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam uttaratas triśṛṅga-makarāv aṣṭabhir etaiḥ parisṛto 'gnir iva paritaś cakāsti kāñcana-giriḥ.

jaṭhara-devakūṭau—two mountains named Jaṭhara and Devakūṭa; *merum*—Sumeru Mountain; *pūrveṇa*—on the eastern side; *aṣṭādaśa-yojana-sahasram*—eighteen thousand *yojanas; udgāyatau*—stretching from north to south; *dvi-sahasram*—two thousand *yojanas; pṛthu-tuṅgau*—in width and height; *bhavataḥ*—there are; *evam*—similarly; *apareṇa*—on the western side; *pavana-pāriyātrau*—two mountains named Pavana and Pāriyātra; *dakṣiṇena*—on the southern side; *kailāsa-karavīrau*—two mountains named Kailāsa and Karavīra; *prāk-āyatau*—expanding east and west; *evam*—similarly; *uttarataḥ*—on the northern side; *triśṛṅga-makarau*—two mountains named Triśṛṅga and Makara; *aṣṭabhiḥ etaiḥ*—by these eight mountains; *parisṛtaḥ*—surrounded; *agniḥ iva*—like fire; *paritaḥ*—all over; *cakāsti*—brilliantly shines; *kāñcana-giriḥ*—the golden mountain named Sumeru, or Meru.

TRANSLATION

On the eastern side of Sumeru Mountain are two mountains named Jaṭhara and Devakūṭa, which extend to the north and south for 18,000 yojanas [144,000 miles]. Similarly, on the western side of Sumeru are two mountains named Pavana and Pāriyātra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailāsa and Karavīra, which extend east and west for 18,000 yojanas, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Triśṛṅga and Makara. The

width and height of all these mountains is 2,000 yojanas [16,000 miles]. Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains.

TEXT 28

मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीमयुतयोजनसाहस्रीं समचतुरस्रां शातकौम्भीं वदन्ति ॥ २८ ॥

meror mūrdhani bhagavata ātma-yoner madhyata upakḷptāṁ purīm ayuta-yojana-sāhasrīṁ sama-caturasrāṁ śātakaumbhīṁ vadanti.

meroḥ—of Sumeru Mountain; *mūrdhani*—on the head; *bhagavataḥ*—of the most powerful being; *ātma-yoneḥ*—of Lord Brahmā; *madhyataḥ*—in the middle; *upakḷptām*—situated; *purīm*—the great township; *ayuta-yojana*—ten thousand *yojanas;* *sāhasrīm*—one thousand; *sama-caturasrām*—of the same length on all sides; *śātakaumbhīm*—made entirely of gold; *vadanti*—the great learned sages say.

TRANSLATION

In the middle of the summit of Meru is the township of Lord Brahmā. Each of its four sides is calculated to extend for ten million yojanas [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

TEXT 29

तामनुपरितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपक्लृप्ताः ॥२९॥

tām anuparito loka-pālānām aṣṭānāṁ yathā-diśaṁ yathā-rūpaṁ turīya-mānena puro 'ṣṭāv upakḷptāḥ.

tām—that great township named Brahmapurī; *anuparitaḥ*—surrounding; *loka-pālānām*—of the governors of the planets; *aṣṭānām*—eight; *yathā-diśam*—according to the directions; *yathā-rūpam*—in

exact conformity with the township of Brahmapurī; *turīya-mānena*—by measurement only one fourth; *puraḥ*—townships; *aṣṭau*—eight; *upakḷptāḥ*—situated.

TRANSLATION

Surrounding Brahmapurī in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapurī but are one fourth the size.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura confirms that the townships of Lord Brahmā and the eight subordinate governors of the planetary systems, beginning with Indra, are mentioned in other *Purāṇas.*

merau nava-pūrāṇi syur
manovaty amarāvatī
tejovatī saṁyamanī
tathā kṛṣṇāṅganā parā
śraddhāvatī gandhavatī
tathā cānyā mahodayā
yaśovatī ca brahmendra
bahyādīnāṁ yathā-kramam

Brahmā's township is known as Manovatī, and those of his assistants such as Indra and Agni are known as Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī. Brahmapurī is situated in the middle, and the other eight *purīs* surround it in all directions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixteenth Chapter of the Śrīmad-Bhāgavatam, *entitled, "A Description of Jambūdvīpa."*

CHAPTER SEVENTEEN

The Descent of the River Ganges

The Seventeenth Chapter describes the origin of the Ganges River and how it flows in and around Ilāvṛta-varṣa. There is also a description of the prayers Lord Śiva offers to Lord Saṅkarṣaṇa, part of the quadruple expansions of the Supreme Personality of Godhead. Lord Viṣṇu once approached Bali Mahārāja while the King was performing a sacrifice. The Lord appeared before him as Trivikrama, or Vāmana, and begged alms from the King in the form of three steps of land. With two steps, Lord Vāmana covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. A few drops of water from the Causal Ocean leaked through this hole and fell on the head of Lord Śiva, where they remained for one thousand millenniums. These drops of water are the sacred Ganges River. It first flows onto the heavenly planets, which are located on the soles of Lord Viṣṇu's feet. The Ganges River is known by many names, such as the Bhāgīrathī and the Jāhnavī. It purifies Dhruvaloka and the planets of the seven sages because both Dhruva and the sages have no other desire than to serve the Lord's lotus feet.

The Ganges River, emanating from the lotus feet of the Lord, inundates the heavenly planets, especially the moon, and then flows through Brahmapurī atop Mount Meru. Here the river divides into four branches (known as Sītā, Alakanandā, Cakṣu and Bhadrā), which then flow down to the ocean of salt water. The branch known as Sītā flows through Śekhara-parvata and Gandhamādana-parvata and then flows down to Bhadrāśva-varṣa, where it mixes with the ocean of salt water in the West. The Cakṣu branch flows through Mālyavān-giri and, after reaching Ketumāla-varṣa, mixes with the ocean of salt water in the West. The branch known as Bhadrā flows onto Mount Meru, Mount Kumuda, and the Nīla, Śveta and Śṛṅgavān mountains before it reaches Kuru-deśa, where it flows into the ocean of salt water in the north. The Alakanandā branch flows through Brahmālaya, crosses over many mountains, including Hemakūṭa and Himakūṭa, and then reaches Bhārata-varṣa, where it

flows into the southern side of the ocean of salt water. Many other rivers and their branches flow through the nine *varṣas.*

The tract of land known as Bhārata-varṣa is the field of activities, and the other eight *varṣas* are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine *varṣas* of Jambūdvīpa.

In the Ilāvṛta-varṣa, Lord Śiva is the only male. There he lives with his wife, Bhavānī, who is attended by many maidservants. If any other male enters that province, Bhavānī curses him to become a woman. Lord Śiva worships Lord Saṅkarṣaṇa by offering various prayers, one of which is as follows: "My dear Lord, please liberate all Your devotees from material life and bind all the nondevotees to the material world. Without Your mercy, no one can be released from the bondage of material existence."

TEXT 1

श्रीशुक उवाच

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाङ्गुष्ठनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तःप्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजावनेजनारुणकिञ्जल्कोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला साक्षाद्भगवत्पदीत्यनुपलक्षितवचोऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥१॥

śrī-śuka uvāca

tatra bhagavataḥ sākṣād yajña-liṅgasya viṣṇor vikramato vāma-pādāṅguṣṭha-nakha-nirbhinnordhvāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-kiñjalkoparañjitākhila-jagad-agha-malāpahopasparśanāmalā sākṣād bhagavat-padīty anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-sahasropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam āhuḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tatra*—at that time; *bhagavataḥ*—of the incarnation of the Supreme Personality of Godhead; *sākṣāt*—directly; *yajña-liṅgasya*—the enjoyer of the results of all sacrifices; *viṣṇoḥ*—of Lord Viṣṇu; *vikramataḥ*—while taking His second step; *vāma-pāda*—of His left leg; *aṅguṣṭha*—of the big toe; *nakha*—by the nail; *nirbhinna*—pierced; *ūrdhva*—upper; *aṇḍa-kaṭāha*—the covering of the universe (consisting of seven layers—earth, water, fire, etc.); *vivareṇa*—through the hole; *antaḥ-praviṣṭā*—having entered the universe; *yā*—which; *bāhya-jala-dhārā*—the flow of water from the Causal Ocean outside the universe; *tat*—of Him; *caraṇa-paṅkaja*—of the lotus feet; *avanejana*—by the washing; *aruṇa-kiñjalka*—by reddish powder; *uparañjitā*—being colored; *akhila-jagat*—of the whole world; *agha-mala*—the sinful activities; *apahā*—destroys; *upasparśana*—the touching of which; *amalā*—completely pure; *sākṣāt*—directly; *bhagavat-padī*—emanating from the lotus feet of the Supreme Personality of Godhead; *iti*—thus; *anupalakṣita*—described; *vacaḥ*—by the name; *abhidhīyamānā*—being called; *ati-mahatā kālena*—after a long time; *yuga-sahasra-upalakṣaṇena*—consisting of one thousand millenniums; *divaḥ*—of the sky; *mūrdhani*—on the head (Dhruvaloka); *avatatāra*—descended; *yat*—which; *tat*—that; *viṣṇu-padam*—the lotus feet of Lord Viṣṇu; *āhuḥ*—they call.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī

and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada ["situated on Lord Viṣṇu's lotus feet"].

PURPORT

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River. The water of the Ganges is called *patita-pāvanī*, the deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

vārāhe vāma-pādaṁ tu
tad-anyeṣu tu dakṣiṇam
pādaṁ kalpeṣu bhagavān
ujjahāra trivikramaḥ

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.

TEXT 2

यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दोदकमिति यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय औत्कण्ठ्यविवशामीलितलोचनयुगलकुड्मलविगलितामलबाष्पकलयाभिव्यज्यमानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा बिभर्ति ॥ २ ॥

yatra ha vāva vīra-vrata auttānapādiḥ parama-bhāgavato 'smat-kula-devatā-caraṇāravindodakam iti yām anusavanam utkṛṣyamāṇa-bhagavad-bhakti-yogena dṛḍhaṁ klidyamānāntar-hṛdaya autkaṇṭhya-vivaśāmīlita-locana-yugala-kuḍmala-vigalitāmala-bāṣpa-kalayābhivyajyamāna-roma-pulaka-kulako 'dhunāpi paramādareṇa śirasā bibharti.

yatra ha vāva—in Dhruvaloka; *vīra-vrataḥ*—firmly determined; *auttānapādiḥ*—the famous son of Mahārāja Uttānapāda; *parama-bhāgavataḥ*—the most exalted devotee; *asmat*—our; *kula-devatā*—of the family Deity; *caraṇa-aravinda*—of the lotus feet; *udakam*—in the water; *iti*—thus; *yām*—which; *anusavanam*—constantly; *utkṛṣyamāṇa*—being increased; *bhagavat-bhakti-yogena*—by devotional service unto the Lord; *dṛḍham*—greatly; *klidyamāna-antaḥ-hṛdayaḥ*—being softened within the core of his heart; *autkaṇṭhya*—by great anxiety; *vivaśa*—spontaneously; *amīlita*—slightly open; *locana*—of eyes; *yugala*—pair; *kuḍmala*—from the flowerlike; *vigalita*—emanating; *amala*—uncontaminated; *bāṣpa-kalayā*—with tears; *abhivyajyamāna*—being manifested; *roma-pulaka-kulakaḥ*—whose symptoms of ecstasy on the body; *adhunā api*—even now; *parama-ādareṇa*—with great reverence; *śirasā*—by the head; *bibharti*—he bears.

TRANSLATION

Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Viṣṇu, Dhruva Mahārāja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Kṛṣṇa very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body.

PURPORT

When a person is firmly fixed in devotional service to the Supreme Personality of Godhead, he is described as *vīra-vrata*, fully determined.

Such a devotee increases his ecstasy in devotional service more and more. Thus as soon as he remembers Lord Viṣṇu, his eyes fill with tears. This is a symptom of a *mahā-bhāgavata*. Dhruva Mahārāja maintained himself in that devotional ecstasy, and Śrī Caitanya Mahāprabhu also gave us a practical example of transcendental ecstasy when He lived at Jagannātha Purī. His pastimes there are fully narrated in *Caitanya-caritāmṛta*.

TEXT 3

ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां ननु तपसआत्यन्तिकी सिद्धिरेतावती भगवति सर्वात्मनि वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्यार्थात्मगतयो मुक्तिमिवागतां मुमुक्षव इव सबहुमानमद्यापि जटाजूटैरुद्वहन्ति ॥३॥

tataḥ sapta ṛṣayas tat prabhāvābhijñā yāṁ nanu tapasa ātyantikī siddhir etāvatī bhagavati sarvātmani vāsudeve 'nuparata-bhakti-yoga-lābhenaivopekṣitānyārthātma-gatayo muktim ivāgatāṁ mumukṣava iva sabahu-mānam adyāpi jaṭā-jūṭair udvahanti.

tataḥ—thereafter; *sapta ṛṣayaḥ*—the seven great sages (beginning with Marīci); *tat prabhāva-abhijñāḥ*—who knew very well the influence of the Ganges River; *yām*—this Ganges water; *nanu*—indeed; *tapasaḥ*—of our austerities; *ātyantikī*—the ultimate; *siddhiḥ*—perfection; *etāvatī*—this much; *bhagavati*—the Supreme Personality of Godhead; *sarva-ātmani*—in the all-pervading; *vāsudeve*—Kṛṣṇa; *anuparata*—continuous; *bhakti-yoga*—of the mystic process of devotional service; *lābhena*—simply by achieving this platform; *eva*—certainly; *upekṣita*—neglected; *anya*—other; *artha-ātma-gatayaḥ*—all other means of perfection (namely religion, economic development, sense gratification and liberation); *muktim*—liberation from material bondage; *iva*—like; *āgatām*—obtained; *mumukṣavaḥ*—persons desiring liberation; *iva*—like; *sa-bahu-mānam*—with great honor; *adya api*—even now; *jaṭā-jūṭaiḥ*—with matted locks of hair; *udvahanti*—they carry.

TRANSLATION

The seven great sages [Marīci, Vasiṣṭha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification and even merging into the Supreme. Just as jñānīs think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

PURPORT

Transcendentalists are divided into two primary groups: the *nirviśeṣa-vādīs*, or impersonalists, and the *bhaktas*, or devotees. The impersonalists do not accept spiritual varieties of life. They want to merge into the existence of the Supreme Lord in His Brahman feature (the *brahma-jyoti*). The devotees, however, desire to take part in the transcendental activities of the Supreme Lord. In the upper planetary system, the topmost planet is Dhruvaloka, and beneath Dhruvaloka are the seven planets occupied by the great sages, beginning with Marīci, Vasiṣṭha and Atri. All these sages regard devotional service as the highest perfection of life. Therefore they all carry the holy water of the Ganges on their heads. This verse proves that for one who has achieved the platform of pure devotional service, nothing else is important, even so-called liberation (*kaivalya*). Śrīla Śrīdhara Svāmī states that only by achieving pure devotional service of the Lord can one give up all other engagements as insignificant. Prabodhānanda Sarasvatī confirms his statement as follows:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

Śrī Caitanya Mahāprabhu has perfectly enunciated and broadcast the process of *bhakti-yoga.* Consequently, for one who has taken shelter at the lotus feet of Śrī Caitanya Mahāprabhu, the highest perfection of the Māyāvādīs, *kaivalya,* or becoming one with the Supreme, is considered hellish, to say nothing of the *karmīs'* aspiration to be promoted to the heavenly planets. Devotees consider such goals to be worthless phantasmagoria. There are also *yogīs,* who try to control their senses, but they can never succeed without coming to the stage of devotional service. The senses are compared to poisonous snakes, but the senses of a *bhakta* engaged in the service of the Lord are like snakes with their poisonous fangs removed. The *yogī* tries to suppress his senses, but even great mystics like Viśvāmitra fail in the attempt. Viśvāmitra was conquered by his senses when he was captivated by Menakā during his meditation. She later gave birth to Śakuntalā. The wisest persons in the world, therefore, are the *bhakti-yogīs,* as Lord Kṛṣṇa confirms in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all."

TEXT 4

ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दुमण्डलमावार्य ब्रह्मसदने निपतति ॥ ४ ॥

tato 'neka-sahasra-koṭi-vimānānīka-saṅkula-deva-yānenāvatarantīndu maṇḍalam āvārya brahma-sadane nipatati.

tataḥ—after purifying the seven planets of the seven great sages; *aneka*—many; *sahasra*—thousands; *koṭi*—of millions; *vimāna-anīka*—with contingents of airplanes; *saṅkula*—congested; *deva-yānena*—by the spaceways of the demigods; *avatarantī*—descending; *indu-maṇ-*

ḍalam—the moon planet; *āvārya*—inundated; *brahma-sadane*—to the abode of Lord Brahmā atop Sumeru-parvata; *nipatati*—falls down.

TRANSLATION

After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the spaceways of the demigods in billions of celestial airplanes. Then it inundates the moon [Candraloka] and finally reaches Lord Brahmā's abode atop Mount Meru.

PURPORT

We should always remember that the Ganges River comes from the Causal Ocean, beyond the covering of the universe. After the water of the Causal Ocean leaks through the hole created by Lord Vāmanadeva, it flows down to Dhruvaloka (the polestar) and then to the seven planets beneath Dhruvaloka. Then it is carried to the moon by innumerable celestial airplanes, and then it falls to the top of Mount Meru, which is known as Sumeru-parvata. In this way, the water of the Ganges finally reaches the lower planets and the peaks of the Himalayas, and from there it flows through Hardwar and throughout the plains of India, purifying the entire land. How the Ganges water reaches the various planets from the top of the universe is explained herein. Celestial airplanes carry the water from the planets of the sages to other planets. So-called advanced scientists of the modern age are trying to go to the higher planets, but at the same time they are experiencing a power shortage on earth. If they were actually capable scientists, they could personally go by airplane to other planets, but this they are unable to do. Having now given up their moon excursions, they are attempting to go to other planets, but without success.

TEXT 5

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती नदनदीपतिमेवाभिनिविशति सीतालकनन्दा चक्षुर्भद्रेति ॥ ५ ॥

tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam abhispandantī nada-nadī-patim evābhiniviśati sītālakanandā cakṣur bhadreti.

tatra—there (on top of Mount Meru); *caturdhā*—into four branches; *bhidyamānā*—being divided; *caturbhiḥ*—with four; *nāmabhiḥ*—names; *catuḥ-diśam*—the four directions (east, west, north and south); *abhispandantī*—profusely flowing; *nada-nadī-patim*—the reservoir of all great rivers (the ocean); *eva*—certainly; *abhiniviśati*—enters; *sītā-alakanandā*—Sītā and Alakanandā; *cakṣuḥ*—Cakṣu; *bhadrā*—Bhadrā; *iti*—known by these names.

TRANSLATION

On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sītā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

TEXT 6

सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्यो ऽधोऽधः प्रस्रवन्ती गन्धमादनमूर्धसु पतित्वान्तरेण भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रम भिप्रविशति ॥ ६ ॥

sītā tu brahma-sadanāt kesarācalādi-giri-śikharebhyo 'dho 'dhaḥ prasravantī gandhamādana-mūrdhasu patitvāntareṇa bhadrāśva-varṣaṁ prācyāṁ diśi kṣāra-samudram abhipraviśati.

sītā—the branch known as Sītā; *tu*—certainly; *brahma-sadanāt*—from Brahmapurī; *kesarācala-ādi*—of Kesarācala and of other great mountains; *giri*—hills; *śikharebhyaḥ*—from the tops; *adhaḥ adhaḥ*—downward; *prasravantī*—flowing; *gandhamādana*—of Gandhamādana Mountain; *mūrdhasu*—on the top; *patitvā*—falling down; *antareṇa*—within; *bhadrāśva-varṣam*—the province known as Bhadrāśva; *prācyām*—in the western; *diśi*—direction; *kṣāra-samudram*—the ocean of salt water; *abhipraviśati*—enters.

TRANSLATION

The branch of the Ganges known as the Sītā flows through Brahmapurī atop Mount Meru, and from there it runs down to the

nearby peaks of the Kesarācala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesarācala Mountains, the Ganges falls to the peak of Gandhamādana Mountain and then flows into the land of Bhadrāśva-varṣa. Finally it reaches the ocean of salt water in the west.

TEXT 7

एवं माल्यवच्छिखरान्निष्पतन्ती ततो ऽनुपरतवेगा केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति ॥७॥

evaṁ mālyavac-chikharān niṣpatantī tato 'nuparata-vegā ketumālam abhi cakṣuḥ pratīcyāṁ diśi sarit-patiṁ praviśati.

evam—in this way; *mālyavat-śikharāt*—from the top of Mālyavān Mountain; *niṣpatantī*—falling down; *tataḥ*—thereafter; *anuparata-vegā*—whose force is uninterrupted; *ketumālam abhi*—into the land known as Ketumāla-varṣa; *cakṣuḥ*—the branch known as Cakṣu; *pratīcyām*—in the West; *diśi*—direction; *sarit-patim*—the ocean; *praviśati*—enters into.

TRANSLATION

The branch of the Ganges known as Cakṣu falls onto the summit of Mālyavān Mountain and from there cascades onto the land of Ketumāla-varṣa. The Ganges flows incessantly through Ketumāla-varṣa and in this way also reaches the ocean of salt water in the West.

TEXT 8

भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखराद्गिरिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति ॥८॥

bhadrā cottarato meru-śiraso nipatitā giri-śikharād giri-śikharam atihāya śṛṅgavataḥ śṛṅgād avasyandamānā uttarāṁs tu kurūn abhita udīcyāṁ diśi jaladhim abhipraviśati.

bhadrā—the branch known as Bhadrā; *ca*—also; *uttarataḥ*—to the northern side; *meru-śirasaḥ*—from the top of Mount Meru; *nipatitā*—having fallen; *giri-śikharāt*—from the peak of Kumuda Mountain; *giri-śikharam*—to the peak of Nīla Mountain; *atihāya*—passing over as if not touching; *śṛṅgavataḥ*—of the mountain known as Śṛṅgavān; *śṛṅgāt*—from the peak; *avasyandamānā*—flowing; *uttarān*—the northern; *tu*—but; *kurūn*—the land known as Kuru; *abhitaḥ*—on all sides; *udīcyām*—in the northern; *diśi*—direction; *jaladhim*—the ocean of salt water; *abhipraviśati*—enters into.

TRANSLATION

The branch of the Ganges known as Bhadrā flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nīla, Śveta Mountain and Śṛṅgavān Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the salt-water ocean in the north.

TEXT 9

तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य हेमकूटाद्धैमकूटान्यतिरभसतररंहसा लुठयन्ती भारतमभिवर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति ॥९॥

tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-raṁhasā luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyāṁ diśi jaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ puṁsaḥ pade pade 'śvamedha-rājasūyādīnāṁ phalaṁ na durlabham iti.

tathā eva—similarly; *alakanandā*—the branch known as Alakanandā; *dakṣiṇena*—by the southern side; *brahma-sadanāt*—from the city known as Brahmapurī; *bahūni*—many; *giri-kūṭāni*—the tops of mountains; *atikramya*—crossing over; *hemakūṭāt*—from Hemakūṭa Mountain; *haimakūṭāni*—and Himakūṭa; *ati-rabhasatara*—more

fiercely; *raṁhasā*—with great force; *luṭhayantī*—plundering; *bhāratam abhivarṣam*—on all sides of Bhārata-varṣa; *dakṣiṇasyām*—in the southern; *diśi*—direction; *jaladhim*—the ocean of salt water; *abhipraviśati*—enters into; *yasyām*—in which; *snāna-artham*—for bathing; *ca*—and; *āgacchataḥ*—of one who is coming; *puṁsaḥ*—a person; *pade pade*—at every step; *aśvamedha-rājasūya-ādīnām*—of great sacrifices like the Aśvamedha *yajña* and Rājasūya *yajña; phalam*—the result; *na*—not; *durlabham*—very difficult to obtain; *iti*—thus.

TRANSLATION

Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakūṭa and Himakūṭa. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajñas.

PURPORT

The place where the Ganges flows into the salt water of the Bay of Bengal is still known as Gaṅgā-sāgara, or the meeting place of the Ganges and the Bay of Bengal. On Makara-saṅkrānti, in the month of January-February, thousands of people still go there to bathe, hoping to be liberated. That they can actually be liberated in this way is confirmed herein. For those who bathe in the Ganges at any time, the results of great sacrifices like the Aśvamedha and Rājasūya *yajñas* are not at all difficult to achieve. Most people in India are still inclined to bathe in the Ganges, and there are many places where they can do so. At Prayāga (Allahabad), many thousands of people gather during the month of January to bathe in the confluence of the Ganges and Yamunā. Afterward, many of them go to the confluence of the Bay of Bengal and the Ganges to take bath there. Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.

TEXT 10

अन्ये च नदा नद्यश्च वर्षे वर्षे सन्ति बहुशो मेर्वादिगिरिदुहितरः शतशः ॥ १० ॥

anye ca nadā nadyaś ca varṣe varṣe santi bahuśo merv-ādi-giri-duhitaraḥ śataśaḥ.

anye—many others; *ca*—also; *nadāḥ*—rivers; *nadyaḥ*—small rivers; *ca*—and; *varṣe varṣe*—in each tract of land; *santi*—are; *bahuśaḥ*—of many varieties; *meru-ādi-giri-duhitaraḥ*—daughters of the mountains beginning with Meru; *śataśaḥ*—in the hundreds.

TRANSLATION

Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

TEXT 11

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति ॥ ११ ॥

tatrāpi bhāratam eva varṣaṁ karma-kṣetram anyāny aṣṭa varṣāṇi svargiṇāṁ puṇya-śeṣopabhoga-sthānāni bhaumāni svarga-padāni vyapadiśanti.

tatra api—out of all of them; *bhāratam*—known as Bhārata-varṣa; *eva*—certainly; *varṣam*—the tract of land; *karma-kṣetram*—the field of activities; *anyāni*—the others; *aṣṭa varṣāṇi*—eight tracts of land; *svargiṇām*—of the living entities elevated to the heavenly planets by extraordinary pious activities; *puṇya*—of the results of pious activities; *śeṣa*—of the remainder; *upabhoga-sthānāni*—the places for material enjoyment; *bhaumāni svarga-padāni*—as the heavenly places on earth; *vyapadiśanti*—they designate.

TRANSLATION

Among the nine varṣas, the tract of land known as Bhārata-varṣa is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight varṣas to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varṣas.

PURPORT

The heavenly places of enjoyment are divided into three groups: the celestial heavenly planets, the heavenly places on earth, and the *bila* heavenly places, which are found in the lower regions. Among these three classes of heavenly places (*bhauma-svarga-padāni*), the heavenly places on earth are the eight *varṣas* other than Bhārata-varṣa. In *Bhagavad-gītā* (9.21) Kṛṣṇa says, *kṣīṇe puṇye martya-lokaṁ viśanti:* when the persons living in the heavenly planets exhaust the results of their pious activities, they return to this earth. In this way, they are elevated to the heavenly planets, and then they again fall to the earthly planets. This process is known as *brahmāṇḍa bhramaṇa*, wandering up and down throughout the universes. Those who are intelligent—in other words, those who have not lost their intelligence—do not involve themselves in this process of wandering up and down. They take to the devotional service of the Lord so that they can ultimately penetrate the covering of this universe and enter the spiritual kingdom. Then they are situated on one of the planets known as Vaikuṇṭhaloka or, still higher, Kṛṣṇaloka (Goloka Vṛndāvana). A devotee is never caught in the process of being promoted to the heavenly planets and again coming down. Therefore Śrī Caitanya Mahāprabhu says:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Among all the living entities wandering throughout the universe, one who is most fortunate comes in contact with a representative of the Supreme Personality of Godhead and thus gets the opportunity to execute devotional service. Those who are sincerely seeking the favor of

Kṛṣṇa come in contact with a *guru*, a bona fide representative of Kṛṣṇa. The Māyāvādīs indulging in mental speculation and the *karmīs* desiring the results of their actions cannot become *gurus*. A *guru* must be a direct representative of Kṛṣṇa who distributes the instructions of Kṛṣṇa without any change. Thus only the most fortunate persons come in contact with the *guru*. As confirmed in the Vedic literatures, *tad-vijñānārthaṁ sa gurum evābhigacchet:* one has to search out a *guru* to understand the affairs of the spiritual world. *Śrīmad-Bhāgavatam* also confirms this point. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam:* one who is very interested in understanding the activities in the spiritual world must search out a *guru*— a bona fide representative of Kṛṣṇa. From all angles of vision, therefore, the word *guru* is especially meant for the bona fide representative of Kṛṣṇa and no one else. *Padma Purāṇa* states, *avaiṣṇavo gurur na syāt:* one who is not a Vaiṣṇava, or who is not a representative of Kṛṣṇa, cannot be a *guru*. Even the most qualified *brāhmaṇa* cannot become a *guru* if he is not a representative of Kṛṣṇa. *Brāhmaṇas* are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (*paṭhana*) and very qualified teachers (*pāṭhana*); they become expert in worshiping the Lord or the demigods (*yajana*), and they teach others how to execute this worship (*yājana*); they qualify themselves as bona fide persons to receive alms from others (*pratigraha*), and they distribute the wealth in charity (*dāna*). Yet even a *brāhmaṇa* possessing these qualifications cannot become a *guru* unless he is the representative of Kṛṣṇa (*gurur na syāt*). *Vaiṣṇavaḥ śva-paco guruḥ:* but a Vaiṣṇava, a bona fide representative of the Supreme Personality of Godhead, Viṣṇu, can become a *guru*, even if he is *śva-paca*, a member of a family of dog-eaters. Of the three divisions of heavenly planets (*svarga-loka*), *bhauma-svarga* is sometimes accepted as the tract of land in Bhārata-varṣa known as Kashmir. In this region there are certainly good facilities for material sense enjoyment, but this is not the business of a pure transcendentalist. Rūpa Gosvāmī describes the engagement of a pure transcendentalist as follows:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukulyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Those who fully engage in devotional service to Kṛṣṇa just to please Him are not interested in the three divisions of heavenly places, namely, *divya-svarga, bhauma-svarga* and *bila-svarga.*

TEXT 12

एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भ कलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते ।१२।

eṣu puruṣāṇām ayuta-puruṣāyur-varṣāṇāṁ deva-kalpānāṁ nāgāyuta-prāṇānāṁ vajra-saṁhanana-bala-vayo-moda-pramudita-mahā-saurata-mithuna-vyavāyāpavarga-varṣa-dhṛtaika-garbha-kalatrāṇāṁ tatra tu tretā-yuga-samaḥ kālo vartate.

eṣu—in these (eight) *varṣas*, or tracts of land; *puruṣāṇām*—of all the men; *ayuta*—ten thousand; *puruṣa*—by the measure of men; *āyuḥ-varṣāṇām*—of those whose years of life; *deva-kalpānām*—who are like the demigods; *nāga-ayuta-prāṇānām*—having the strength of ten thousand elephants; *vajra-saṁhanana*—by bodies as solid as thunderbolts; *bala*—by bodily strength; *vayaḥ*—by youth; *moda*—by abundant sense enjoyment; *pramudita*—being excited; *mahā-saurata*—a great deal of sexual; *mithuna*—combinations of man and woman; *vyavāya-apavarga*—at the end of their period of sexual enjoyment; *varṣa*—in the last year; *dhṛta-eka-garbha*—who conceive one child; *kalatrāṇām*—of those who have wives; *tatra*—there; *tu*—but; *tretā-yuga-samaḥ*—exactly like the Tretā-yuga (when there is no tribulation); *kālaḥ*—time; *vartate*—exists.

TRANSLATION

In these eight varṣas, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as

thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure—when a balance of one year of life remains—the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Tretā-yuga.

PURPORT

There are four *yugas:* Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. During the first *yuga*, Satya-yuga, people were very pious. Everyone practiced the mystic *yoga* system for spiritual understanding and realization of God. Because everyone was always absorbed in *samādhi*, no one was interested in material sense enjoyment. During Tretā-yuga, people enjoyed sense pleasure without tribulations. Material miseries began in Dvāpara-yuga, but they were not very stringent. Stringent material miseries really began from the advent of Kali-yuga.

Another point in this verse is that in all eight of these heavenly *varṣas*, although men and women enjoy sex pleasure, there is no pregnancy. Pregnancy takes place only in lower-grade life. For example, animals like dogs and hogs become pregnant twice a year, and each time they beget at least half a dozen offspring. Even lower species of life such as snakes give birth to hundreds of young at one time. This verse informs us that in grades of life higher than ours, pregnancy occurs once in a lifetime. People still have sex life, but there is no pregnancy. In the spiritual world, people are not very attracted to sex life, due to their exalted devotional attitude. Practically speaking, there is no sex life in the spiritual world, but even if sometimes it does occur, there is no pregnancy at all. On the planet earth, however, human beings do become pregnant, although the tendency is to avoid having children. In this sinful age of Kali, people have even taken to the process of killing the child in the womb. This is the most degraded practice; it can only perpetuate the miserable material conditions of those who perform it.

TEXT 13

यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वर्तुकुसुम-स्तबकफलकिसलयश्रियाऽऽनम्यमानविटपलता विटपिभिरुपशुम्भमानरुचिर-

कानननाश्रमायतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु विकचविविधनववन-रुहामोदमुदितराजहंसजलकुक्कुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृतिभिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां कामकलिलविलासहासलीलावलोकाकृष्टमनोदृष्टयः स्वैरं विहरन्ति ॥ १३ ॥

yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihita-mahārhaṇāḥ sarvartu-kusuma-stabaka-phala-kisalaya-śriyānamyamāna-viṭapa-latā-viṭapibhir upaśumbhamāna-rucira-kānanāśramāyatana-varṣa-giri-droṇīṣu tathā cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudita-rāja-haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir madhukara-nikarākṛtibhir upakūjiteṣu jala-krīḍādibhir vicitra-vinodaiḥ sulalita-sura-sundarīṇāṁ kāma-kalila-vilāsa-hāsa-līlāvalokākṛṣṭa-mano-dṛṣṭayaḥ svairaṁ viharanti.

yatra ha—in those eight tracts of land; *deva-patayaḥ*—the lords of the demigods, such as Lord Indra; *svaiḥ svaiḥ*—by their own respective; *gaṇa-nāyakaiḥ*—leaders of the servants; *vihita*—furnished with; *mahā-arhaṇāḥ*—valuable gifts, such as sandalwood pulp and garlands; *sarva-ṛtu*—in all seasons; *kusuma-stabaka*—of bunches of flowers; *phala*—of fruits; *kisalaya-śriyā*—by the opulences of shoots; *ānamyamāna*—being bent down; *viṭapa*—whose branches; *latā*—and creepers; *viṭapibhiḥ*—by many trees; *upaśumbhamāna*—being fully decorated; *rucira*—beautiful; *kānana*—gardens; *āśrama-āyatana*—and many hermitages; *varṣa-giri-droṇīṣu*—the valleys between the mountains designating the borders of the tracts of land; *tathā*—as well as; *ca*—also; *amala-jala-āśayeṣu*—in lakes with clear water; *vikaca*—just fructified; *vividha*—varieties; *nava-vanaruha-āmoda*—by the fragrance of lotus flowers; *mudita*—enthused; *rāja-haṁsa*—great swans; *jala-kukkuṭa*—water fowl; *kāraṇḍava*—aquatic birds called *kāraṇḍavas; sārasa*—cranes; *cakravāka-ādibhiḥ*—by birds known as *cakravākas* and so on; *madhukara-nikara-ākṛtibhiḥ*—by the bumblebees; *upakūjiteṣu*—which were made to resound; *jala-krīḍā-ādibhiḥ*—such as water sports; *vicitra*—various; *vinodaiḥ*—by pastimes; *su-lalita*—attractive; *sura-sundarīṇām*—of the women of the demigods; *kāma*—from lust; *kalila*—born; *vilāsa*—pastimes; *hāsa*—

smiling; *līlā-avaloka*—by playful glances; *ākṛṣṭa-manaḥ*—whose minds are attracted; *dṛṣṭayaḥ*—and whose vision is attracted; *svairam*—very freely; *viharanti*—engage in sportive enjoyment.

TRANSLATION

In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varṣas enjoy, attracted by the activities of the opposite sex.

PURPORT

Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. In the heavenly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.

TEXT 14

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्व व्यूहेनात्मनाद्यापि संनिधीयते ॥ १४ ॥

navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṁ tad-anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.

navasu—in the nine; *api*—certainly; *varṣeṣu*—tracts of land known as *varṣas; bhagavān*—the Supreme Personality of Godhead; *nārāyaṇaḥ*—Lord Viṣṇu; *mahā-puruṣaḥ*—the Supreme Person; *puruṣāṇām*—unto His various devotees; *tat-anugrahāya*—to show His mercy; *ātma-tattva-vyūhena*—by expansions of Himself in the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *ātmanā*—personally; *adya api*—until now; *sannidhīyate*—is near the devotees for accepting their services.

TRANSLATION

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Nārāyaṇa expands Himself in His quadruple principles of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

PURPORT

In this connection, Viśvanātha Cakravartī Ṭhākura informs us that the demigods worship the Supreme Lord in His various Deity forms (*arcā-vigraha*) because except in the spiritual world, the Supreme Personality of Godhead cannot be directly worshiped in person. In the material world, the Lord is always worshiped as the *arcā-vigraha*, or Deity in the temple. There is no difference between the *arcā-vigraha* and the original person, and therefore those who are engaged in worshiping the Deity in the temple in full opulence, even on this planet, should be understood to be directly in touch with the Supreme Personality of Godhead without a doubt. As enjoined in the *śāstras, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ:* "No one should treat the Deity in the temple as stone or metal.

nor should one think that the spiritual master is an ordinary human being." One should strictly follow this śāstric injunction and worship the Deity, the Supreme Personality of Godhead, without offenses. The spiritual master is the direct representative of the Lord, and no one should consider him an ordinary human being. By avoiding offenses against the Deity and the spiritual master, one can advance in spiritual life, or Kṛṣṇa consciousness.

In this regard, the following quotation appears in the *Laghu-bhāgavatāmṛta:*

pādme tu parama-vyomnaḥ
pūrvādye dik-catuṣṭaye
vāsudevādayo vyūhaś
catvāraḥ kathitāḥ kramāt

tathā pāda-vibhūtau ca
nivasanti kramādi me
jalāvṛti-stha-vaikuṇṭha-
sthita vedavatī-pure

satyordhve vaiṣṇave loke
nityākhye dvārakā-pure
śuddhodād uttare śveta-
dvīpe cairāvatī-pure

kṣīrāmbudhi-sthitānte
kroḍa-paryaṅka-dhāmani
sātvatīye kvacit tantre
nava vyūhāḥ prakīrtitāḥ
catvāro vāsudevādyā
nārāyaṇa-nṛsiṁhakau

hayagrīvo mahā-kroḍo
brahmā ceti navoditāḥ
tatra brahmā tu vijñeyaḥ
pūrvokta-vidhayā hariḥ

"In the *Padma Purāṇa* it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are also present in the four directions of this material world. There is a Vaikuṇṭhaloka covered with water in this material world, and on that planet is a place called Vedavatī, where Vāsudeva is located. Another planet known as Viṣṇuloka is situated above Satyaloka, and there Saṅkarṣaṇa is present. Similarly, in Dvārakā-purī, Pradyumna is the predominator. On the island known as Śvetadvīpa, there is an ocean of milk, and in the midst of that ocean is a place called Airāvatī-pura, where Aniruddha lies on Ananta. In some of the *sātvata-tantras*, there is a description of the nine *varṣas* and the predominating Deity worshiped in each: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Nārāyaṇa, (6) Nṛsiṁha, (7) Hayagrīva, (8) Mahāvarāha, and (9) Brahmā." The Lord Brahmā mentioned in this connection is the Supreme Personality of Godhead. When there is no fit human being to empower as Lord Brahmā, the Lord Himself takes the position of Lord Brahmā. *Tatra brahmā tu vijñeyaḥ pūrvokta-vidhayā hariḥ.* That Brahmā mentioned here is Hari Himself.

TEXT 15

इलावृते तु भगवान् भव एक एव पुमान्न ह्यन्यस्तत्रापरो निर्विशति भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्वक्ष्यामि ॥ १५ ॥

ilāvṛte tu bhagavān bhava eka eva pumān na hy anyas tatrāparo nirviśati bhavānyāḥ śāpa-nimitta-jño yat-pravekṣyataḥ strī-bhāvas tat paścād vakṣyāmi.

ilāvṛte—in the tract of land known as Ilāvṛta-varṣa; *tu*—but; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *eka*—only; *eva*—certainly; *pumān*—male person; *na*—not; *hi*—certainly; *anyaḥ*—any other; *tatra*—there; *aparaḥ*—besides; *nirviśati*—enters; *bhavānyāḥ śāpa-nimitta-jñaḥ*—who knows the cause of the curse by Bhavānī, the

wife of Lord Śiva; *yat-pravekṣyataḥ*—of one who forcibly enters that tract of land; *strī-bhāvaḥ*—transformation into a female; *tat*—that; *paścāt*—later; *vakṣyāmi*—I shall explain.

TRANSLATION

Śukadeva Gosvāmī said: In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. I shall explain this later [in the Ninth Canto of Śrīmad-Bhāgavatam].

TEXT 16

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो भगवतश्चतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण संनिधाप्यैतदभिगृणन् भव उपधावति ॥ १६ ॥

bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyāṁ tāmasīṁ mūrtiṁ prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati.

bhavānī-nāthaiḥ—by the company of Bhavānī; *strī-gaṇa*—of females; *arbuda-sahasraiḥ*—by ten billion; *avarudhyamānaḥ*—always being served; *bhagavataḥ catuḥ-mūrteḥ*—the Supreme Personality of Godhead, who is expanded in four; *mahā-puruṣasya*—of the Supreme Person; *turīyām*—the fourth expansion; *tāmasīm*—related to the mode of ignorance; *mūrtim*—the form; *prakṛtim*—as the source; *ātmanaḥ*—of himself (Lord Śiva); *saṅkarṣaṇa-saṁjñām*—known as Saṅkarṣaṇa; *ātma-samādhi-rūpeṇa*—by meditating upon Him in trance; *sannidhāpya*—bringing Him near; *etat*—this; *abhigṛṇan*—clearly chanting; *bhavaḥ*—Lord Śiva; *upadhāvati*—worships.

TRANSLATION

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadru-

ple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

PURPORT

Sometimes we see a picture of Lord Śiva engaged in meditation. This verse explains that Lord Śiva is always meditating upon Lord Saṅkarṣaṇa in trance. Lord Śiva is in charge of the destruction of the material world. Lord Brahmā creates the material world, Lord Viṣṇu maintains it, and Lord Śiva destroys it. Because destruction is in the mode of ignorance, Lord Śiva and his worshipable Deity, Saṅkarṣaṇa, are technically called *tāmasī*. Lord Śiva is the incarnation of *tamo-guṇa*. Since both Lord Śiva and Saṅkarṣaṇa are always enlightened and situated in the transcendental position, they have nothing to do with the modes of material nature—goodness, passion and ignorance—but because their activities involve them with the mode of ignorance, they are sometimes called *tāmasī*.

TEXT 17

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानायानन्तायाव्यक्ताय नम इति ॥१७॥

śrī-bhagavān uvāca
oṁ namo bhagavate mahā-puruṣāya sarva-guṇa-saṅkhyānāyānantāyāvyaktāya nama iti.

śrī-bhagavān uvāca—the most powerful Lord Śiva says; *om namo bhagavate*—O Supreme Personality of Godhead, I offer my respectful obeisances unto You; *mahā-puruṣāya*—who are the Supreme Person; *sarva-guṇa-saṅkhyānāya*—the reservoir of all transcendental qualities;

anantāya—the unlimited; *avyaktāya*—not manifested within the material world; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

The most powerful Lord Śiva says: O Supreme Personality of Godhead, I offer my respectful obeisances unto You in Your expansion as Lord Saṅkarṣaṇa. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the nondevotees.

TEXT 18

भजे भजन्यारणपादपङ्कजं
भगस्य कृत्स्नस्य परं परायणम् ।
भक्तेष्वलं भावितभूतभावनं
भवापहं त्वा भवभावमीश्वरम् ॥१८॥

bhaje bhajanyāraṇa-pāda-paṅkajaṁ
bhagasya kṛtsnasya paraṁ parāyaṇam
bhakteṣv alaṁ bhāvita-bhūta-bhāvanaṁ
bhavāpahaṁ tvā bhava-bhāvam īśvaram

bhaje—I worship; *bhajanya*—O worshipable Lord; *araṇa-pāda-paṅkajam*—whose lotus feet protect His devotees from all fearful situations; *bhagasya*—of opulences; *kṛtsnasya*—of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); *param*—the best; *parāyaṇam*—the ultimate shelter; *bhakteṣu*—to the devotees; *alam*—beyond value; *bhāvita-bhūta-bhāvanam*—who manifests His different forms for the satisfaction of His devotees; *bhava-apaham*—who stops the devotees' repetition of birth and death; *tvā*—unto You; *bhava-bhāvam*—who is the origin of the material creation; *īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all

opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

TEXT 19

न यस्य मायागुणचित्तवृत्तिभि-
निरीक्षतो ह्यण्वपि दृष्टिरज्यते ।
ईशे यथा नोऽजितमन्युरंहसां
कस्तं न मन्येत जिगीषुरात्मनः ॥१९॥

na yasya māyā-guṇa-citta-vṛttibhir
nirīkṣato hy aṇv api dṛṣṭir ajyate
īśe yathā no 'jita-manyu-raṁhasāṁ
kas taṁ na manyeta jigīṣur ātmanaḥ

na—never; *yasya*—whose; *māyā*—of the illusory energy; *guṇa*—in the qualities; *citta*—of the heart; *vṛttibhiḥ*—by the activities (thinking, feeling and willing); *nirīkṣataḥ*—of Him who is glancing; *hi*—certainly; *aṇu*—slightly; *api*—even; *dṛṣṭiḥ*—vision; *ajyate*—is affected; *īśe*—for the purpose of regulating; *yathā*—as; *naḥ*—of us; *ajita*—who have not conquered; *manyu*—of anger; *raṁhasām*—the force; *kaḥ*—who; *tam*—unto Him (the Supreme Lord); *na*—not; *manyeta*—would worship; *jigīṣuḥ*—aspiring to conquer; *ātmanaḥ*—the senses.

TRANSLATION

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.

PURPORT

The Supreme Personality of Godhead is always equipped with inconceivable potencies. Although creation takes place by His glancing over the material energy, He is not affected by the modes of material nature. Because of His eternally transcendental position, when the Supreme Personality of Godhead appears in this material world, the modes of material nature cannot affect Him. Therefore the Supreme Lord is called Transcendence, and anyone who wants to be secure from the influence of the modes of material nature must take shelter of Him.

TEXT 20

असद्दृशो यः प्रतिभाति मायया
क्षीबेव मध्वासवताम्रलोचनः ।
न नागवध्वोऽर्हण ईशिरे ह्रिया
यत्पादयोः स्पर्शनधर्षितेन्द्रियाः ॥२०॥

asad-dṛśo yaḥ pratibhāti māyayā
kṣībeva madhv-āsava-tāmra-locanaḥ
na nāga-vadhvo 'rhaṇa īśire hriyā
yat-pādayoḥ sparśana-dharṣitendriyāḥ

asat-dṛśaḥ—for a person with polluted vision; *yaḥ*—who; *pratibhāti*—appears; *māyayā*—the influence of *māyā; kṣībaḥ*—one who is inebriated or angry; *iva*—like; *madhu*—by honey; *āsava*—and liquor; *tāmra-locanaḥ*—having eyes reddish like copper; *na*—not; *nāga-vadhvaḥ*—the wives of the serpent demon; *arhaṇe*—in worshiping; *īśire*—were unable to proceed; *hriyā*—because of bashfulness; *yat-pādayoḥ*—of whose lotus feet; *sparśana*—by the touching; *dharṣita*—agitated; *indriyāḥ*—whose senses.

TRANSLATION

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord

Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead?

PURPORT

Anyone who remains unagitated, even in the presence of cause for agitation, is called *dhīra*, or equipoised. The Supreme Personality of Godhead, being always in a transcendental position, is never agitated by anything. Therefore someone who wants to become *dhīra* must take shelter of the lotus feet of the Lord. In *Bhagavad-gītā* (2.13) Kṛṣṇa says, *dhīras tatra na muhyati:* a person who is equipoised in all circumstances is never bewildered. Prahlāda Mahārāja is a perfect example of a *dhīra*. When the fierce form of Nṛsiṁhadeva appeared in order to kill Hiraṇyakaśipu, Prahlāda was unagitated. He remained calm and quiet, whereas others, including even Lord Brahmā, were frightened by the features of the Lord.

TEXT 21

यमाहुरस्य स्थितिजन्मसंयमं
त्रिभिर्विहीनं यमनन्तमृषयः ।
न वेद सिद्धार्थमिव क्वचित्स्थितं
भूमण्डलं मूर्धसहस्रधामसु ॥२१॥

yam āhur asya sthiti-janma-saṁyamaṁ
tribhir vihīnaṁ yam anantam ṛṣayaḥ
na veda siddhārtham iva kvacit sthitaṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

yam—whom; *āhuḥ*—they said; *asya*—of the material world; *sthiti*—the maintenance; *janma*—creation; *saṁyamam*—annihilation; *tribhiḥ*—these three; *vihīnam*—without; *yam*—which; *anantam*—

unlimited; *ṛṣayaḥ*—all the great sages; *na*—not; *veda*—feels; *siddha-artham*—a mustard seed; *iva*—like; *kvacit*—where; *sthitam*—situated; *bhū-maṇḍalam*—the universe; *mūrdha-sahasra-dhāmasu*—on the hundreds and thousands of hoods of the Lord.

TRANSLATION

Lord Śiva continued: All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?

PURPORT

The incarnation of the Supreme Personality of Godhead known as Śeṣa or Ananta has unlimited strength, fame, wealth, knowledge, beauty and renunciation. As described in this verse, Ananta's strength is so great that the innumerable universes rest on His hoods. He has the bodily features of a snake with thousands of hoods, and since His strength is unlimited, all the universes resting on His hoods feel no heavier than mustard seeds. We can just imagine how insignificant a mustard seed is on the hood of a serpent. In this connection, the reader is referred to *Śrī Caitanya-caritāmṛta, Ādi-līlā*, Chapter Five, verses 117-125. There it is stated that Lord Viṣṇu's incarnation as the serpentine Ananta Śeṣa Nāga supports all the universes on His hoods. By our calculation, a universe may be very, very heavy, but because the Lord is *ananta* (unlimited), He feels the weight to be no heavier than a mustard seed.

TEXTS 22-23

यस्याद्य आसीद् गुणविग्रहो महान्
विज्ञानधिष्ण्यो भगवानजः किल ।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा
वैकारिकं तामसमैन्द्रियं सृजे ॥२२॥

एते वयं यस्य वशे महात्मनः
स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।
महानहं वैकृततामसेन्द्रियाः
सृजाम सर्वे यदनुग्रहादिदम् ॥२३॥

yasyādya āsīd guṇa-vigraho mahān
vijñāna-dhiṣṇyo bhagavān ajaḥ kila
yat-sambhavo 'haṁ tri-vṛtā sva-tejasā
vaikārikaṁ tāmasam aindriyaṁ sṛje

ete vayaṁ yasya vaśe mahātmanaḥ
sthitāḥ śakuntā iva sūtra-yantritāḥ
mahān ahaṁ vaikṛta-tāmasendriyāḥ
sṛjāma sarve yad-anugrahād idam

yasya—from whom; *ādyaḥ*—the beginning; *āsīt*—there was; *guṇa-vigrahaḥ*—the incarnation of the material qualities; *mahān*—the total material energy; *vijñāna*—of full knowledge; *dhiṣṇyaḥ*—the reservoir; *bhagavān*—the most powerful; *ajaḥ*—Lord Brahmā; *kila*—certainly; *yat*—from whom; *sambhavaḥ*—born; *aham*—I; *tri-vṛtā*—having three varieties according to the three modes of nature; *sva-tejasā*—by my material strength; *vaikārikam*—all the demigods; *tāmasam*—material elements; *aindriyam*—the senses; *sṛje*—I create; *ete*—all of these; *vayam*—we; *yasya*—of whom; *vaśe*—under the control; *mahā-ātmanaḥ*—great personalities; *sthitāḥ*—situated; *śakuntāḥ*—vultures; *iva*—like; *sūtra-yantritāḥ*—bound by rope; *mahān*—the *mahat-tattva*; *aham*—I; *vaikṛta*—the demigods; *tāmasa*—the five material elements; *indriyāḥ*—senses; *sṛjāmaḥ*—we create; *sarve*—all of us; *yat*—of whom; *anugrahāt*—by the mercy; *idam*—this material world.

TRANSLATION

From that Supreme Personality of Godhead appears Lord Brahmā, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahmā, I myself am born as a

representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahmā and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

PURPORT

A summary of creation is given in this verse. From Saṅkarṣaṇa, Mahā-Viṣṇu expands, and from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu expands. Lord Brahmā, who was born of Garbhodakaśāyī Viṣṇu, fathers Lord Śiva, from whom all the other demigods gradually evolve. Lord Brahmā, Lord Śiva and Lord Viṣṇu are incarnations of the different material qualities. Lord Viṣṇu is actually above all material qualities, but He accepts control of *sattva-guṇa* (the mode of goodness) to maintain the universe. Lord Brahmā is born from the *mahat-tattva*. Brahmā creates the entire universe, Lord Viṣṇu maintains it, and Lord Śiva annihilates it. The Supreme Personality of Godhead controls all the most important demigods—especially Lord Brahmā and Lord Śiva—exactly as the owner of a bird controls it by binding it with a rope. Sometimes vultures are controlled in this way.

TEXT 24

यन्निर्मितां कर्ह्यपि कर्मपर्वणीं
मायां जनोऽयं गुणसर्गमोहितः ।
न वेद निस्तारणयोगमञ्जसा
तस्मै नमस्ते विलयोदयात्मने ॥२४॥

yan-nirmitāṁ karhy api karma-parvaṇīṁ
māyāṁ jano 'yaṁ guṇa-sarga-mohitaḥ
na veda nistāraṇa-yogam añjasā
tasmai namas te vilayodayātmane

yat—by whom; *nirmitām*—created; *karhi api*—at any time; *karma-parvaṇīm*—which ties the knots of fruitive activity; *māyām*—the illusory energy; *janaḥ*—a person; *ayam*—this; *guṇa-sarga-mohitaḥ*—bewildered by the three modes of material nature; *na*—not; *veda*—knows; *nistāraṇa-yogam*—the process of getting out of material entanglement; *añjasā*—soon; *tasmai*—unto Him (the Supreme); *namaḥ*—respectful obeisances; *te*—unto You; *vilaya-udaya-ātmane*—in whom everything is annihilated and from whom everything is again manifested.

TRANSLATION

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisances unto the Lord, who is the cause of creation and annihilation.

PURPORT

Kṛṣṇa clearly states in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." All conditioned souls working within the illusory energy of the Lord consider the body to be the self, and thus they continuously wander throughout the universe, taking birth in different species of life and creating more and more problems. Sometimes they become disgusted with the problems and seek out a process by which they can get out of this entanglement. Unfortunately, such so-called research workers are unaware of the Supreme Personality of Godhead and His illusory energy, and thus all of them work only in darkness, never finding a way out. So-called scientists and advanced research

scholars are ludicrously trying to find the cause of life. They take no notice of the fact that life is already being produced. What will be their credit if they find out the chemical composition of life? All their chemicals are nothing but different transformations of the five elements—earth, water, fire, air and ether. As stated in *Bhagavad-gītā* (2.20), the living entity is never created (*na jāyate mriyate vā kadācin*). There are five gross material elements and three minor material elements (mind, intelligence and ego), and there are eternal living entities. The living entity desires a certain type of body, and by the order of the Supreme Personality of Godhead, that body is created from material nature, which is nothing but a kind of machine handled by the Supreme Lord. The Lord gives the living entity a particular type of mechanical body, and the living entity must work with it according to the law of fruitive activities. Fruitive activities are described in this verse: *karma-parvanīṁ māyām.* The living entity is seated on a machine (the body), and according to the order of the Supreme Lord, he operates the machine. This is the secret of transmigration of the soul from one body to another. The living entity thus becomes entangled in fruitive activities in this material world. As confirmed in *Bhagavad-gītā* (15.7), *manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati:* the living entity is struggling very hard against the six senses, which include the mind.

In all the activities of creation and annihilation, the living entity is entangled in fruitive activities, which are executed by the illusory energy, *māyā.* He is exactly like a computer handled by the Supreme Personality of Godhead. The so-called scientists say that nature acts independently, but they cannot explain what nature is. Nature is nothing but a machine operated by the Supreme Personality of Godhead. When one understands the operator, his problems of life are solved. As Kṛṣṇa says in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is.

Such a great soul is very rare." A sane man, therefore, surrenders to the Supreme Personality of Godhead and thus gets out of the clutches of the illusory energy, *māyā*.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventeenth Chapter of the Śrīmad-Bhāgavatam, *entitled "The Descent of the River Ganges."*

CHAPTER EIGHTEEN

The Prayers Offered to the Lord by the Residents of Jambūdvīpa

In this chapter Śukadeva Gosvāmī describes the different *varṣas* of Jambūdvīpa and the incarnation of the Supreme Lord worshiped in each. The predominating ruler of Bhadrāśva-varṣa is Bhadraśravā. He and his many servants always worship the incarnation known as Lord Hayagrīva. At the end of each *kalpa*, when the demon Ajñāna steals the Vedic knowledge, Lord Hayagrīva appears and preserves it. Then He delivers it to Lord Brahmā. In the land known as Hari-varṣa, the exalted devotee Prahlāda Mahārāja worships Lord Nṛsiṁhadeva. (The appearance of Lord Nṛsiṁhadeva is described in the Seventh Canto of *Śrīmad-Bhāgavatam.*) Following in the footsteps of Prahlāda Mahārāja, the inhabitants of Hari-varṣa always worship Lord Nṛsiṁhadeva to receive from Him the benediction of being engaged in His loving service. In the tract of land known as Ketumāla-varṣa, the Supreme Personality of Godhead (Lord Hṛṣīkeśa) appears in the form of Cupid. The goddess of fortune and the demigods living there engage in His service day and night. Manifesting Himself in sixteen parts, Lord Hṛṣīkeśa is the source of all encouragement, strength and influence. The conditioned living entity has the defect of being always fearful, but simply by the mercy of the Supreme Personality of Godhead, he can rid himself of this defect of material life. Therefore the Lord alone can be addressed as master. In the tract of land known as Ramyaka-varṣa, Manu and all the inhabitants worship Matsyadeva to this very day. Matsyadeva, whose form is pure goodness, is the ruler and maintainer of the whole universe, and as such He is the director of all the demigods, headed by King Indra. In Hiraṇmaya-varṣa Lord Viṣṇu has assumed the form of a tortoise (Kūrma *mūrti*) and is worshiped there by Aryamā, along with all the other residents. Similarly, in the tract of land known as Uttarakuru-varṣa, Lord Śrī Hari has assumed the form of a boar, and in that form He accepts service from all the inhabitants living there.

All the information in this chapter can be fully realized by one who associates with devotees of the Lord. Therefore in the *śāstras* it is recommended that one associate with devotees. This is better than residing on the banks of the Ganges. In the hearts of pure devotees reside all good sentiments as well as all the superior qualities of the demigods. In the hearts of nondevotees, however, there cannot be any good qualities, for such people are simply enchanted by the external, illusory energy of the Lord. Following in the footsteps of devotees, one should know that the Supreme Personality of Godhead is the only worshipable Deity. Everyone should accept this proposal and worship the Lord. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* the purpose of studying all Vedic literature is to worship the Supreme Personality of Godhead, Kṛṣṇa. If after studying all the Vedic literature, one does not awaken his dormant love for the Supreme Lord, it is to be understood that he has labored for nothing. He has simply wasted his time. Lacking attachment for the Supreme Personality of Godhead, he remains attached to family life in this material world. Thus the lesson of this chapter is that one should get out of family life and completely take shelter of the lotus feet of the Lord.

TEXT 1

श्रीशुक उवाच

तथा च भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्ववर्षे साक्षाद्भगवतो वासुदेवस्य प्रियांतनुं धर्ममयीं हयशीर्षाभिधानां परमेण समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति ॥ १ ॥

śrī-śuka uvāca

tathā ca bhadraśravā nāma dharma-sutas tat-kula-patayaḥ puruṣā bhadrāśva-varṣe sākṣād bhagavato vāsudevasya priyāṁ tanuṁ dharmamayīṁ hayaśīrṣābhidhānām parameṇa samādhinā sannidhāpyedam abhigṛṇanta upadhāvanti.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tathā ca*—similarly (just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa); *bhadra-śravā*—Bhadraśravā; *nāma*—known as; *dharma-sutaḥ*—the son of Dhar-

marāja; *tat*—of him; *kula-patayaḥ*—the chiefs of the dynasty; *puruṣāḥ*—all the residents; *bhadrāśva-varṣe*—in the land known as Bhadrāśva-varṣa; *sākṣāt*—directly; *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—of Lord Vāsudeva; *priyām tanum*—very dear form; *dharma-mayīm*—the director of all religious principles; *hayaśīrṣa-abhidhānām*—the Lord's incarnation named Hayaśīrṣa (also called Hayagrīva); *parameṇa samādhinā*—with the highest form of trance; *sannidhāpya*—coming near; *idam*—this; *abhigṛṇantaḥ*—chanting; *upadhāvanti*—they worship.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Bhadraśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadraśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśīrṣa. Lord Hayaśīrṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadraśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation.

TEXT 2

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ॥ २ ॥

bhadraśravasa ūcuḥ
oṁ namo bhagavate dharmāyātma-viśodhanāya nama iti.

bhadraśravasaḥ ūcuḥ—the ruler Bhadraśravā and his intimate associates said; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *dharmāya*—the source of all religious principles; *ātma-viśodhanāya*—who purifies us of material contamination; *namaḥ*—our obeisances; *iti*—thus.

TRANSLATION

The ruler Bhadraśravā and his intimate associates utter the following prayer: We offer our respectful obeisances unto the

Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world. Again and again we offer our respectful obeisances unto Him.

PURPORT

Foolish materialistic persons do not know how they are being controlled and punished at every step by the laws of nature. They think they are very happy in the conditioned state of material life, not knowing the purpose of repeated birth, death, old age and disease. Therefore in *Bhagavad-gītā* (7.15) Lord Kṛṣṇa describes such materialistic persons as *mūḍhas* (rascals): *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ.* These *mūḍhas* do not know that if they want to purify themselves, they must worship Lord Vāsudeva (Kṛṣṇa) by performing penances and austerities. This purification is the aim of human life. This life is not meant for blind indulgence in sense gratification. In the human form, the living being must engage himself in Kṛṣṇa consciousness to purify his existence: *tapo divyaṁ putrakā yena sattvaṁ śuddhyet.* This is the instruction of King Ṛṣabhadeva to His sons. In the human form of life, one must undergo all kinds of austerities to purify his existence. *Yasmād brahma-saukhyaṁ tv anantam.* We are all seeking happiness, but because of our ignorance and foolishness, we cannot know what unobstructed happiness really is. Unobstructed happiness is called *brahma-saukhya*, spiritual happiness. Although we may get some so-called happiness in this material world, that happiness is temporary. The foolish materialists cannot understand this. Therefore Prahlāda Mahārāja points out, *māyā-sukhāya bharam udvahato vimūḍhān:* merely for temporary materialistic happiness, these rascals are making huge arrangements, and thus they are baffled life after life.

TEXT 3

अहो विचित्रं भगवद्विचेष्टितं
घ्नन्तं जनोऽयं हि मिषन्न पश्यति ।
ध्यायन्नसद्यर्हि विकर्म सेवितुं
निर्हृत्य पुत्रं पितरं जिजीविषति ॥ ३ ॥

aho vicitraṁ bhagavad-viceṣṭitaṁ
ghnantaṁ jano 'yaṁ hi miṣan na paśyati
dhyāyann asad yarhi vikarma sevituṁ
nirhṛtya putraṁ pitaraṁ jijīviṣati

aho—alas; *vicitram*—wonderful; *bhagavat-viceṣṭitam*—the pastimes of the Lord; *ghnantam*—death; *janaḥ*—a person; *ayam*—this; *hi*—certainly; *miṣan*—although seeing; *na paśyati*—does not see; *dhyāyan*—thinking about; *asat*—material happiness; *yarhi*—because; *vikarma*—forbidden activities; *sevitum*—to enjoy; *nirhṛtya*—burning; *putram*—sons; *pitaram*—the father; *jijīviṣati*—desires a long life.

TRANSLATION

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet he is nevertheless callous and neglectful. If his father dies, he wants to enjoy his father's property, and if his son dies, he wants to enjoy his son's possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money.

PURPORT

Material happiness means to have good facilities for eating, sleeping, sexual intercourse and defense. Within this world, the materialistic person lives only for these four principles of sense gratification, not caring for the impending danger of death. After his father's death, a son tries to inherit his money and use it for sense gratification. Similarly, one whose son dies tries to enjoy the possessions of his son. Sometimes the father of a dead son even enjoys his son's widow. Materialistic persons behave in this way. Thus Śukadeva Gosvāmī says, "How wonderful are these pastimes of material happiness transacted by the will of the Supreme Personality of Godhead!" In other words, materialistic persons want to commit all kinds of sinful activities, but without the sanction of the Supreme Personality of Godhead, no one can do anything. Why does the Supreme Personality of Godhead permit sinful activities? The Supreme Lord does not want any living being to act sinfully, and He begs him through his good conscience to refrain from sin. But when someone

insists upon acting sinfully, the Supreme Lord gives him the sanction to act at his own risk (*mattaḥ smṛtir jñānam apohanaṁ ca*). No one can do anything without the sanction of the Lord, but He is so kind that when the conditioned soul persists in doing something, the Lord permits the individual soul to act at his own risk.

According to Srīla Viśvanātha Cakravartī Ṭhākura, sons always outlive their fathers in other planetary systems and other lands in this universe, especially on Svargaloka. However, on this planet earth a son often dies before his father, and the materialistic father is pleased to enjoy the possessions of his son. Neither the father nor the son can see the reality—that both of them are awaiting death. When death comes, however, all their plans for material enjoyment are finished.

TEXT 4

वदन्ति विश्वं कवयः स्म नश्वरं
पश्यन्ति चाध्यात्मविदो विपश्चितः ।
तथापि मुह्यन्ति तवाज मायया
सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥ ४ ॥

vadanti viśvaṁ kavayaḥ sma naśvaraṁ
paśyanti cādhyātmavido vipaścitaḥ
tathāpi muhyanti tavāja māyayā
suvismitaṁ kṛtyam ajaṁ nato 'smi tam

vadanti—they say authoritatively; *viśvam*—the entire material creation; *kavayaḥ*—great learned sages; *sma*—certainly; *naśvaram*—perishable; *paśyanti*—they see in trance; *ca*—also; *adhyātma-vidaḥ*—who have realized spiritual knowledge; *vipaścitaḥ*—very learned scholars; *tathā api*—still; *muhyanti*—become illusioned; *tava*—your; *aja*—O unborn one; *māyayā*—by the illusory energy; *su-vismitam*—most wonderful; *kṛtyam*—activity; *ajam*—unto the supreme unborn one; *nataḥ asmi*—I offer my obeisances; *tam*—unto Him.

TRANSLATION

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is

perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

PURPORT

Not only does the illusory energy of the Supreme Personality of Godhead act on the conditioned soul within this material world, but sometimes it also acts on the most advanced learned scholars, who factually know the constitutional position of this material world through realization. As soon as someone thinks, "I am this material body (*ahaṁ mameti*) and everything in relationship with this material body is mine," he is in illusion (*moha*). This illusion caused by the material energy acts especially on the conditioned souls, but it sometimes also acts on liberated souls as well. A liberated soul is a person who has sufficient knowledge of this material world and is therefore unattached to the bodily conception of life. But because of association with the modes of material nature for a very long time, even liberated souls sometimes become captivated by the illusory energy due to inattentiveness in the transcendental position. Therefore Lord Kṛṣṇa says in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante māyām etāṁ taranti te:* "Only those who surrender unto Me can overcome the influence of the material energy." Therefore no one should think of himself as a liberated person immune to the influence of *māyā*. Everyone should very cautiously execute devotional service by rigidly following regulative principles. Thus he will remain fixed at the lotus feet of the Lord. Otherwise, a little inattention will create havoc. We have already seen an example of this in the case of Mahārāja Bharata. Mahārāja Bharata was undoubtedly a great devotee, but because he turned his attention slightly toward a small deer, he had to suffer two more births, one as a deer and another as the *brāhmaṇa* Jaḍa Bharata. Afterward he was liberated and went back home, back to Godhead.

The Lord is always prepared to excuse His devotee, but if a devotee takes advantage of the Lord's leniency and purposefully commits mistakes again and again, the Lord will certainly punish him by letting him fall down into the clutches of the illusory energy. In other words,

theoretical knowledge acquired by studying the *Vedas* is insufficient to protect one from the clutches of *māyā*. One must strongly adhere to the lotus feet of the Lord in devotional service. Then one's position is secure.

TEXT 5

विश्वोद्भवस्थाननिरोधकर्म ते
ह्यकर्तुरङ्गीकृतमप्यपावृतः ।
युक्तं न चित्रं त्वयि कार्यकारणे
सर्वात्मनि व्यतिरिक्ते च वस्तुतः ॥ ५ ॥

viśvodbhava-sthāna-nirodha-karma te
hy akartur aṅgīkṛtam apy apāvṛtaḥ
yuktaṁ na citraṁ tvayi kārya-kāraṇe
sarvātmani vyatirikte ca vastutaḥ

viśva—of the whole universe; *udbhava*—of the creation; *sthāna*—of the maintenance; *nirodha*—of the annihilation; *karma*—these activities; *te*—of You (O dear Lord); *hi*—indeed; *akartuḥ*—aloof; *aṅgīkṛtam*—still accepted by the Vedic literature; *api*—although; *apāvṛtaḥ*—untouched by all these activities; *yuktam*—befitting; *na*—not; *citram*—wonderful; *tvayi*—in You; *kārya-kāraṇe*—the original cause of all effects; *sarva-ātmani*—in all respects; *vyatirikte*—set apart; *ca*—also; *vastutaḥ*—the original substance.

TRANSLATION

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

TEXT 6

वेदान् युगान्ते तमसा तिरस्कृतान्
रसातलाद्यो नृतुरङ्गविग्रहः ।
प्रत्याददे वै कवयेऽभियाचते
तस्मै नमस्तेऽवितथेहिताय इति ॥ ६ ॥

vedān yugānte tamasā tiraskṛtān
rasātalād yo nṛ-turaṅga-vigrahaḥ
pratyādade vai kavaye 'bhiyācate
tasmai namas te 'vitathehitāya iti

vedān—the four *Vedas; yuga-ante*—at the end of the millennium; *tamasā*—by the demon of ignorance personified; *tiraskṛtān*—stolen away; *rasātalāt*—from the lowest planetary system (Rasātala); *yaḥ*—who (the Supreme Personality of Godhead); *nṛ-turaṅga-vigrahaḥ*—assuming the form of half-horse, half-man; *pratyādade*—returned; *vai*—indeed; *kavaye*—to the supreme poet (Lord Brahmā); *abhiyācate*—when he asked for them; *tasmai*—unto Him (the form of Hayagrīva); *namaḥ*—my respectful obeisances; *te*—to You; *avitatha-īhitāya*—whose resolution never fails; *iti*—thus.

TRANSLATION

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva retrieved the Vedas and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

PURPORT

Although Vedic knowledge is imperishable, within this material world it is sometimes manifest and sometimes not. When the people of this material world become too absorbed in ignorance, the Vedic knowledge disappears. Lord Hayagrīva or Lord Matsya, however, always protects

the Vedic knowledge, and in due course of time it is again distributed through the medium of Lord Brahmā. Brahmā is the trustworthy representative of the Supreme Lord. Therefore when he again asked for the treasure of Vedic knowledge, the Lord fulfilled his desire.

TEXT 7

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते। तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये। तद्दयितं रूपं महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः प्रह्लादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति ॥७॥

hari-varṣe cāpi bhagavān nara-hari-rūpeṇāste. tad-rūpa-grahaṇa-nimittam uttaratrābhidhāsye. tad dayitaṁ rūpaṁ mahā-puruṣa-guṇa-bhājano mahā-bhāgavato daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ prahlāda 'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idaṁ codāharati.

hari-varṣe—in the tract of land known as Harivarṣa; *ca*—also; *api*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nara-hari-rūpeṇa*—His form of Nṛsiṁhadeva; *āste*—is situated; *tat-rūpa-grahaṇa-nimittam*—the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛsiṁha; *uttaratra*—in later chapters; *abhidhāsye*—I shall describe; *tat*—that; *dayitam*—most pleasing; *rūpam*—form of the Lord; *mahā-puruṣa-guṇa-bhājanaḥ*—Prahlāda Mahārāja, who is the abode of all the good qualities of great personalities; *mahā-bhāgavataḥ*—the topmost devotee; *daitya-dānava-kula-tīrthī-karaṇa-śīlā-caritaḥ*—whose activities and character were so exalted that he delivered all the *daityas* (demons) born in his family; *prahlādaḥ*—Mahārāja Prahlāda; *avyavadhāna-ananya-bhakti-yogena*—by uninterrupted and unflinching devotional service; *saha*—with; *tat-varṣa-puruṣaiḥ*—the inhabitants of Hari-varṣa; *upāste*—offers obeisances to and worships; *idam*—this; *ca*—and; *udāharati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, Lord Nṛsiṁhadeva resides in the tract of land known as Hari-varṣa. In the Seventh

Canto of Śrīmad-Bhāgavatam, I shall describe to you how Prahlāda Mahārāja caused the Lord to assume the form of Nṛsiṁhadeva. Prahlāda Mahārāja, the topmost devotee of the Lord, is a reservoir of all the good qualities of great personalities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nṛsiṁhadeva is very dear to this exalted personality. Thus Prahlāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsiṁhadeva by chanting the following mantra.

PURPORT

Jayadeva Gosvāmī's ten prayers worshiping the incarnations of Lord Kṛṣṇa (Keśava) contain His name in every stanza. For example, *keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare*, *keśava dhṛta-mīna-śarīra jaya jagad-īśa hare*, and *keśava dhṛta-vāmana-rūpa jaya jagad-īśa hare*. The word *jagad-īśa* refers to the proprietor of all the universes. His original form is the two-handed form of Lord Kṛṣṇa, standing with a flute in His hands and engaged in tending the cows. As stated in *Brahma-saṁhitā:*

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." From this verse we learn that Govinda, or Kṛṣṇa, is the *ādi-puruṣa* (the original person). The Lord has innumerable incarnations, exactly like the innumerable waves of a flowing river, but the original form is Kṛṣṇa, or Keśava.

Śukadeva Gosvāmī refers to Nṛsiṁhadeva because of Prahlāda Mahārāja. Prahlāda Mahārāja was put into great distress by his powerful father, the demon Hiraṇyakaśipu. Apparently helpless before him, Prahlāda Mahārāja called on the Lord, who immediately assumed the

gigantic form of Nṛsiṁhadeva, half-lion and half-man, to kill the gigantic demon. Although Kṛṣṇa is the original person, one without a second, He assumes different forms just to satisfy His devotees or to execute a specific purpose. Therefore Jayadeva Gosvāmī always repeats the name of Keśava, the original Personality of Godhead, in his prayers describing the Lord's different incarnations for different purposes.

TEXT 8

ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख वज्रदंष्ट्र कर्माशयान् रन्धय रन्धय तमो ग्रस ग्रस ॐ स्वाहा । अभयमभयमात्मनि भूयिष्ठा ॐ क्ष्रौम् ॥ ८ ॥

oṁ namo bhagavate narasiṁhāya namas tejas-tejase āvir-āvirbhava vajra-nakha vajra-daṁṣṭra karmāśayān randhaya randhaya tamo grasa grasa oṁ svāhā. abhayam abhayam ātmani bhūyiṣṭhā oṁ kṣraum.

om—O Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *nara-siṁhāya*—known as Lord Nṛsiṁha; *namaḥ*—obeisances; *tejaḥ-tejase*—the power of all power; *āviḥ-āvirbhava*—please be fully manifest; *vajra-nakha*—O You who possess nails like thunderbolts; *vajra-daṁṣṭra*—O You who possess teeth like thunderbolts; *karma-āśayān*—demoniac desires to be happy by material activities; *randhaya randhaya*—kindly vanquish; *tamaḥ*—ignorance in the material world; *grasa*—kindly drive away; *grasa*—kindly drive away; *om*—O my Lord; *svāhā*—respectful oblations; *abhayam*—fearlessness; *abhayam*—fearlessness; *ātmani*—in my mind; *bhūyiṣṭhāḥ*—may You appear; *om*—O Lord; *kṣraum*—the *bīja*, or seed, of *mantras* offering prayers to Lord Nṛsiṁha.

TRANSLATION

I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may

become fearless in the struggle for existence in this material world.

PURPORT

In *Śrīmad-Bhāgavatam* (4.22.39) Sanat-kumāra speaks the following words to Mahārāja Pṛthu:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogaṇās tam araṇaṁ bhaja vāsudevam

"Devotees always engaged in the service of the toes of the Lord's lotus feet can very easily become free from hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñānīs* and *yogīs*—cannot stop the waves of sense gratification, although they try to do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva."

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Śrīla Rūpa Gosvāmī describes pure *bhakti* (devotional service) as follows:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukulyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsiṁhadeva, who killed Hiraṇyakaśipu, the

personification of material desire. *Hiraṇya* means "gold," and *kaśipu* means "a soft cushion or bed." Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiraṇyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsiṁhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsiṁhadeva as Prahlāda Mahārāja did in this verse.

TEXT 9

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ ९ ॥

svasty astu viśvasya khalaḥ prasīdatāṁ
dhyāyantu bhūtāni śivaṁ mitho dhiyā
manaś ca bhadraṁ bhajatād adhokṣaje
āveśyatāṁ no matir apy ahaitukī

svasti—auspiciousness; *astu*—let there be; *viśvasya*—of the entire universe; *khalaḥ*—the envious (almost everyone); *prasīdatām*—let them be pacified; *dhyāyantu*—let them consider; *bhūtāni*—all the living entities; *śivam*—auspiciousness; *mithaḥ*—mutual; *dhiyā*—by their intelligence; *manaḥ*—the mind; *ca*—and; *bhadram*—calmness; *bhajatāt*—let it experience; *adhokṣaje*—in the Supreme Personality of Godhead, who is beyond the perception of mind, intelligence and senses; *āveśyatām*—let it be absorbed; *naḥ*—our; *matiḥ*—intelligence; *api*—indeed; *ahaitukī*—without any motive.

TRANSLATION

May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other's welfare. Therefore let us all engage in

the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.

PURPORT

The following verse describes a Vaiṣṇava:

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Just like a desire tree, a Vaiṣṇava can fulfill all the desires of anyone who takes shelter of his lotus feet. Prahlāda Mahārāja is a typical Vaiṣṇava. He prays not for himself, but for all living entities—the gentle, the envious and the mischievous. He always thought of the welfare of mischievous persons like his father, Hiraṇyakaśipu. Prahlāda Mahārāja did not ask for anything for himself; rather, he prayed for the Lord to excuse his demoniac father. This is the attitude of a Vaiṣṇava, who always thinks of the welfare of the entire universe.

Śrīmad-Bhāgavatam and *bhāgavata-dharma* are meant for persons who are completely free of envy (*parama-nirmatsarāṇām*). Therefore Prahlāda Mahārāja prays in this verse, *khalaḥ prasīdatām*: "May all the envious persons be pacified." The material world is full of envious persons, but if one frees himself of envy, he becomes liberal in his social dealings and can think of others' welfare. Anyone who takes up Kṛṣṇa consciousness and engages himself completely in the service of the Lord cleanses his mind of all envy (*manaś ca bhadraṁ bhajatād adhokṣaje*). Therefore we should pray to Lord Nṛsiṁhadeva to sit in our hearts. We should pray, *bahir nṛsiṁho hṛdaye nṛsiṁhaḥ:* "Let Lord Nṛsiṁhadeva sit in the core of my heart, killing all my bad propensities. Let my mind become clean so that I may peacefully worship the Lord and bring peace to the entire world."

Śrīla Viśvanātha Cakravartī Ṭhākura has given us a very fine purport in this regard. Whenever one offers a prayer to the Supreme Personality of Godhead, one always requests some benediction from Him. Even pure (*niṣkāma*) devotees pray for some benediction, as instructed by Lord Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka:*

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthiti-dhūlī-sadṛśaṁ vicintaya

"O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick Me up from the ocean of death and place Me as one of the atoms at Your lotus feet." In another prayer Lord Caitanya says, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi:* "Life after life, kindly let Me have unalloyed love and devotion at Your Lordship's lotus feet." When Prahlāda Mahārāja chants *oṁ namo bhagavate narasiṁhāya*, he prays for a benediction from the Lord, but because he is also an exalted Vaiṣṇava, he wants nothing for his personal sense gratification. The first desire expressed in his prayer is *svasty astu viśvasya:* "Let there be good fortune throughout the entire universe." Prahlāda Mahārāja thus requested the Lord to be merciful to everyone, including his father, a most envious person. According to Cāṇakya Paṇḍita, there are two kinds of envious living entities: one is a snake, and the other is the man like Hiraṇyakaśipu, who is by nature envious of everyone, even of his father or son. Hiraṇyakaśipu was envious of his little son Prahlāda, but Prahlāda Mahārāja asked a benediction for the benefit of his father. Hiraṇyakaśipu was very envious of devotees, but Prahlāda wished that his father and other demons like him would give up their envious nature by the grace of the Lord and stop harassing the devotees (*khalaḥ prasīdatām*). The difficulty is that the *khala* (envious living entity) is rarely pacified. One kind of *khala*, the snake, can be pacified simply by *mantras* or by the action of a particular herb (*mantrauṣadhi-vaśaḥ sarpaḥ khalakena nivāryate*). An envious person, however, cannot be pacified by any means. Therefore Prahlāda Mahārāja prays that all envious persons may undergo a change of heart and think of the welfare of others.

If the Kṛṣṇa consciousness movement spreads all over the world, and if by the grace of Kṛṣṇa everyone accepts it, the thinking of envious people will change. Everyone will think of the welfare of others. Therefore Prahlāda Mahārāja prays, *śivaṁ mitho dhiyā*. In material activities, everyone is envious of others, but in Kṛṣṇa consciousness, no one is en-

vious of anyone else; everyone thinks of the welfare of others. Therefore Prahlāda Mahārāja prays that everyone's mind may become gentle by being fixed at the lotus feet of Kṛṣṇa (*bhajatād adhokṣaje*). As indicated elsewhere in *Śrīmad-Bhāgavatam* (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*) and as advised by Lord Kṛṣṇa in *Bhagavad-gītā* (18.65), *man-manā bhava mad-bhaktaḥ*, one should constantly think of the lotus feet of Lord Kṛṣṇa. Then one's mind will certainly be cleansed (*ceto-darpaṇa-mārjanam*). Materialists always think of sense gratification, but Prahlāda Mahārāja prays that the Lord's mercy will change their minds and they will stop thinking of sense gratification. If they think of Kṛṣṇa always, everything will be all right. Some people argue that if everyone thought of Kṛṣṇa in that way, the whole universe would be vacated because everyone would go back home, back to Godhead. However, Śrīla Viśvanātha Cakravatī Ṭhākura says that this is impossible because the living entities are innumerable. If one set of living entities is actually delivered by the Kṛṣṇa consciousness movement, another set will fill the entire universe.

TEXT 10

मागारदारात्मजवित्तबन्धुषु
सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान्
सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः ॥१०॥

māgāra-dārātmaja-vitta-bandhuṣu
saṅgo yadi syād bhagavat-priyeṣu naḥ
yaḥ prāṇa-vṛttyā parituṣṭa ātmavān
siddhyaty adūrān na tathendriya-priyaḥ

mā—not; *agāra*—house; *dāra*—wife; *ātma-ja*—children; *vitta*—bank balance; *bandhuṣu*—among friends and relatives; *saṅgaḥ*—association or attachment; *yadi*—if; *syāt*—there must be; *bhagavat-priyeṣu*—among persons to whom the Supreme Personality of Godhead is very dear; *naḥ*—of us; *yaḥ*—anyone who; *prāṇa-vṛttyā*—by the bare necessities of life; *parituṣṭaḥ*—satisfied; *ātma-vān*—who has controlled his mind and realized his self; *siddhyati*—becomes successful; *adūrāt*—

very soon; *na*—not; *tathā*—so much; *indriya-priyaḥ*—a person attached to sense gratification.

TRANSLATION

My dear Lord, we pray that we may never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Kṛṣṇa. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Kṛṣṇa consciousness, whereas others, who are too attached to material things, find advancement very difficult.

PURPORT

When Śrī Kṛṣṇa Caitanya Mahāprabhu was requested to explain the duty of a Vaiṣṇava, a Kṛṣṇa conscious person, He immediately said, *asat-saṅga-tyāga,——ei vaiṣṇava-ācāra.* The first business of a Vaiṣṇava is to give up the association of persons who are not devotees of Kṛṣṇa and who are too attached to material things—wife, children, bank balance and so on. Prahlāda Mahārāja also prays to the Personality of Godhead that he may avoid the association of nondevotees attached to the materialistic way of life. If he must be attached to someone, he prays to be attached only to a devotee.

A devotee is not interested in unnecessarily increasing the demands of the senses for gratification. Of course, as long as one is in this material world, one must have a material body, and it must be maintained for executing devotional service. The body can be maintained very easily by eating *kṛṣṇa-prasāda.* As Kṛṣṇa says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Why should the menu be unnecessarily increased for the

satisfaction of the tongue? Devotees should eat as simply as possible. Otherwise, attachment for material things will gradually increase, and the senses, being very strong, will soon require more and more material enjoyment. Then the real business of life—to advance in Kṛṣṇa consciousness—will stop.

TEXT 11

यत्सङ्गलब्धं निजवीर्यवैभवं
तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं
को वै न सेवेत मुकुन्दविक्रमम् ॥११॥

yat-saṅga-labdhaṁ nija-vīrya-vaibhavaṁ
tīrthaṁ muhuḥ saṁspṛśatāṁ hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajaṁ
ko vai na seveta mukunda-vikramam

yat—of whom (the devotees); *saṅga-labdham*—achieved by the association; *nija-vīrya-vaibhavam*—whose influence is uncommon; *tīrtham*—holy places like the Ganges; *muhuḥ*—repeatedly; *saṁspṛśatām*—of those touching; *hi*—certainly; *mānasam*—the dirty things in the mind; *harati*—vanquishes; *ajaḥ*—the supreme unborn one; *antaḥ*—in the core of the heart; *śrutibhiḥ*—by the ears; *gataḥ*—entered; *aṅga-jam*—dirty things or infections of the body; *kaḥ*—who; *vai*—indeed; *na*—not; *seveta*—would serve; *mukunda-vikramam*—the glorious activities of Mukunda, the Supreme Personality of Godhead.

TRANSLATION

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the

form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

PURPORT

Bathing in the Ganges can certainly cure one of many infectious diseases, but it cannot cleanse one's materially attached mind, which creates all kinds of contaminations in material existence. However, one who directly associates with the Supreme Lord by hearing of His activities cleanses the dirt from his mind and very soon comes to Kṛṣṇa consciousness. Sūta Gosvāmī confirms this in *Śrīmad-Bhāgavatam* (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām

The Supreme Lord within everyone's heart becomes very pleased when a person hears narrations of His activities, and He personally cleanses the dirt from the mind of the listener. *Hṛdy antaḥ-stho hy abhadrāni vidhunoti:* He washes off all dirt from the mind. Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Kṛṣṇa consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam*). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world.

After one's mind becomes cleansed by chanting Hare Kṛṣṇa, one gradually comes to the platform of Kṛṣṇa consciousness and then reads

books like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and *The Nectar of Devotion*. In this way, one becomes more and more purified of material contamination. As stated in *Śrīmad-Bhāgavatam* (1.2.18):

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

"By regularly hearing the *Bhāgavatam* and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." In this way, simply by hearing of the powerful activities of the Lord, the devotee's heart becomes almost completely cleansed of material contamination, and thus his original position as an eternal servant who is part and parcel of the Lord becomes manifest. While the devotee engages in devotional service, the passionate and ignorant modes of material nature are gradually vanquished, and then he acts only in the mode of goodness. At that time he becomes happy and gradually advances in Kṛṣṇa consciousness.

All the great *ācāryas* strongly recommend that people be given a chance to hear about the Supreme Lord. Then success is assured. The more we cleanse the dirt of material attachment from our hearts, the more we will be attracted by Kṛṣṇa's name, form, qualities, paraphernalia and activities. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 12

यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥१२॥

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *akiñcanā*—without any motive; *sarvaiḥ*—with all; *guṇaiḥ*—good qualities; *tatra*—there (in that person); *samāsate*—reside; *surāḥ*—all the demigods; *harau*—unto the Supreme Personality of Godhead; *abhaktasya*—of a person who is not devoted; *kutaḥ*—where; *mahat-guṇāḥ*—good qualities; *manorathena*—by mental speculation; *asati*—in the temporary material world; *dhāvataḥ*—who is running; *bahiḥ*—outside.

TRANSLATION

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

PURPORT

As explained in the next verse, Kṛṣṇa is the original source of all living entities. This is confirmed in *Bhagavad-gītā* (15.7), wherein Kṛṣṇa says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six

senses, which include the mind." All living entities are part and parcel of Kṛṣṇa, and therefore when they revive their original Kṛṣṇa consciousness, they possess all the good qualities of Kṛṣṇa in a small quantity. When one engages himself in the nine processes of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*), one's heart becomes purified, and he immediately understands his relationship with Kṛṣṇa. He then revives his original quality of Kṛṣṇa consciousness.

In the *Ādi-līlā* of *Caitanya-caritāmṛta*, Chapter Eight, there is a description of some of the qualities of devotees. For example, Śrī Paṇḍita Haridāsa is described as being very well-behaved, tolerant, peaceful, magnanimous and grave. In addition, he spoke very sweetly, his endeavors were very pleasing, he was always patient, he respected everyone, he always worked for everyone's benefit, his mind was free of duplicity, and he was completely devoid of all malicious acitivites. These are all originally qualities of Kṛṣṇa, and when one becomes a devotee they automatically become manifest. Śrī Kṛṣṇadāsa Kavirāja, the author of *Caitanya-caritāmṛta*, says that all good qualities become manifest in the body of a Vaiṣṇava and that only by the presence of these good qualities can one distinguish a Vaiṣṇava from a non-Vaiṣṇava. Kṛṣṇadāsa Kavirāja lists the following twenty-six good qualities of a Vaiṣṇava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. (12) He is always surrendered to Kṛṣṇa. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent.

TEXT 13

हरिर्हि साक्षाद्भगवान् शरीरिणा-
मात्मा झषाणामिव तोयमीप्सितम् ।

हित्वा महांस्तं यदि सज्जते गृहे
तदा महत्त्वं वयसा दम्पतीनाम् ॥१३॥

harir hi sākṣād bhagavān śarīriṇām
ātmā jhaṣāṇām iva toyam īpsitam
hitvā mahāṁs taṁ yadi sajjate gṛhe
tadā mahattvaṁ vayasā dampatīnām

hariḥ—the Lord; *hi*—certainly; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *śarīriṇām*—of all living entities who have accepted material bodies; *ātmā*—the life and soul; *jhaṣāṇām*—of the aquatics; *iva*—like; *toyam*—the vast water; *īpsitam*—is desired; *hitvā*—giving up; *mahān*—a great personality; *tam*—Him; *yadi*—if; *sajjate*—becomes attached; *gṛhe*—to household life; *tadā*—at that time; *mahattvam*—greatness; *vayasā*—by age; *dam-patīnām*—of the husband and wife.

TRANSLATION

Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.

PURPORT

Although crocodiles are very fierce animals, they are powerless when they venture out of the water onto land. When they are out of the water, they cannot exhibit their original power. Similarly, the all-pervading Supersoul, Paramātmā, is the source of all living entities, and all living entities are part and parcel of Him. When the living entity remains in contact with the all-pervading Vāsudeva, the Personality of Godhead, he manifests his spiritual power, exactly as the crocodile exhibits its strength in the water. In other words, the greatness of the living entity can be perceived when he is in the spiritual world, engaged in spiritual

activities. Many householders, although well-educated in the knowledge of the *Vedas*, become attached to family life. They are compared herein to crocodiles out of water, for they are devoid of all spiritual strength. Their greatness is like that of a young husband and wife who, though uneducated, praise one another and become attracted to their own temporary beauty. This kind of greatness is appreciated only by low-class men with no qualifications.

Everyone should therefore seek the shelter of the Supreme Soul, the source of all living entities. No one should waste his time in the so-called happiness of materialistic household life. In the Vedic civilization, this type of crippled life is allowed only until one's fiftieth year, when one must give up family life and enter either the order of *vānaprastha* (independent retired life for cultivation of spiritual knowledge) or *sannyāsa* (the renounced order, in which one completely takes shelter of the Supreme Personality of Godhead).

TEXT 14

तस्माद्रजोरागविषादमन्यु-
मानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं
नृसिंहपादं भजताकुतोभयमिति ॥१४॥

tasmād rajo-rāga-viṣāda-manyu-
māna-spṛhā-bhayadainyādhimūlam
hitvā gṛhaṁ saṁsṛti-cakravālaṁ
nṛsiṁha-pādaṁ bhajatākutobhayam iti

tasmāt—therefore; *rajaḥ*—of passion or material desires; *rāga*—attachment for material things; *viṣāda*—then disappointment; *manyu*—anger; *māna-spṛhā*—the desire to be respectable in society; *bhaya*—fear; *dainya*—of poverty; *adhimūlam*—the root cause; *hitvā*—giving up; *gṛham*—household life; *saṁsṛti-cakravālam*—the cycle of repeated birth and death; *nṛsiṁha-pādam*—the lotus feet of Lord Nṛsiṁhadeva; *bhajata*—worship; *akutaḥ-bhayam*—the shelter of fearlessness; *iti*—thus.

TRANSLATION

Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nṛsiṁhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.

TEXT 15

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया प्रजापतेर्दुहितॄणां पुत्राणां तद्वर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां यासां गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते विनिपतन्ति ॥१५॥

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-cikīrṣayā prajāpater duhitṝṇāṁ putrāṇāṁ tad-varṣa-patīnāṁ puruṣāyuṣāho-rātra-parisaṅkhyānānāṁ yāsāṁ garbhā mahā-puruṣa-mahāstra-tejasodvejita-manasāṁ vidhvastā vyasavaḥ saṁvatsarānte vinipatanti.

ketumāle—in the tract of land known as Ketumāla-varṣa; *api*—also; *bhagavān*—the Supreme Personality of Godhead, Lord Viṣṇu; *kāmadeva-svarūpeṇa*—in the form of Kāmadeva (Cupid or Pradyumna); *lakṣmyāḥ*—of the goddess of fortune; *priya-cikīrṣayā*—with a desire to bring about the satisfaction; *prajāpateḥ*—of Prajāpati; *duhitṝṇām*—of the daughters; *putrāṇām*—of the sons; *tat-varṣa-patīnām*—the ruler of that land; *puruṣa-āyuṣā*—in a human lifetime (about one hundred years); *ahaḥ-rātra*—the days and nights; *parisaṅkhyānānām*—which equal in number; *yāsām*—of whom (the daughters); *garbhāḥ*—fetuses; *mahā-puruṣa*—of the Supreme Personality of Godhead; *mahā-astra*—of the great weapon (the disc); *tejasā*—by the effulgence; *udvejita-manasām*—whose minds are agitated; *vidhvastāḥ*—ruined; *vyasavaḥ*—dead; *saṁvatsara-ante*—at the end of the year; *vinipatanti*—fall down.

TRANSLATION

Śukadeva Gosvāmī continued: In the tract of land called Ketumāla-varṣa, Lord Viṣṇu lives in the form of Kāmadeva, only for the satisfaction of His devotees. These include Lakṣmījī [the goddess of fortune], the Prajāpati Saṁvatsara and all of Saṁvatsara's sons and daughters. The daughters of Prajāpati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajāpati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajāpati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

PURPORT

This Kāmadeva, who appears as Kṛṣṇa's son named Pradyumna, is *viṣṇu-tattva.* How this is so is explained by Madhvācārya, who quotes from the *Brahmāṇḍa Purāṇa: kāmadeva-sthitaṁ viṣṇum upāste.* Although this Kāmadeva is *viṣṇu-tattva*, His body is not spiritul but material. Lord Viṣṇu as Pradyumna or Kāmadeva accepts a material body, but He still acts spiritually. It does not make any difference whether He accepts a spiritual or a material body; He can act spiritually in any condition of existence. Māyāvādī philosophers regard even Lord Kṛṣṇa's body as material, but their opinions cannot impede the spiritual activity of the Lord.

TEXT 16

अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोकलीलया
किञ्चिदुत्तम्भितसुन्दरभ्रूमण्डलसुभगवदनारविन्दश्रिया रमां
रमयन्निन्द्रियाणि रमयते ॥१६॥

atīva sulalita-gati-vilāsa-vilasita-rucira-hāsa-leśāvaloka-līlayā kiñcid-uttambhita-sundara-bhrū-maṇḍala-subhaga-vadanāravinda-śriyā ramāṁ ramayann indriyāṇi ramayate.

atīva—very much; *su-lalita*—beautiful; *gati*—with movements; *vilāsa*—by pastimes; *vilasita*—manifested; *rucira*—pleasing; *hāsa-leśa*—mild smiling; *avaloka-līlayā*—by playful glancing; *kiñcit-ut-tambhita*—slightly raised; *sundara*—beautiful; *bhrū-maṇḍala*—by the eyebrows; *subhaga*—auspicious; *vadana-aravinda-śriyā*—with His beautiful lotuslike face; *ramām*—the goddess of fortune; *ramayan*—pleasing; *indriyāṇi*—all the senses; *ramayate*—He pleases.

TRANSLATION

In Ketumāla-varṣa, Lord Kāmadeva [Pradyumna] moves very graciously. His mild smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and glancing playfully, He pleases the goddess of fortune. Thus He enjoys His transcendental senses.

TEXT 17

तद्भगवतो मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते इदं चोदाहरति ॥१७॥

tad bhagavato māyāmayaṁ rūpaṁ parama-samādhi-yogena ramā devī saṁvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaḥsu ca tad-bhartṛbhir upāste idaṁ codāharati.

tat—that; *bhagavataḥ*—of the Supreme Personality of Godhead; *māyā-mayam*—full of affection for the devotees; *rūpam*—form; *parama*—highest; *samādhi-yogena*—by absorption of the mind in the service of the Lord; *ramā*—the goddess of fortune; *devī*—divine woman; *saṁvatsarasya*—known as Saṁvatsara; *rātriṣu*—during the nights; *prajāpateḥ*—of Prajāpati; *duhitṛbhiḥ*—with the daughters; *upeta*—combined; *ahaḥsu*—during the days; *ca*—also; *tat-bhartṛbhiḥ*—with the husbands; *upāste*—worships; *idam*—this; *ca*—also; *udāharati*—chants.

TRANSLATION

Accompanied during the daytime by the sons of the Prajāpati [the predominating deities of the days] and accompanied at night

by his daughters [the deities of the nights], Lakṣmīdevī worships the Lord during the period known as the Saṁvatsara in His most merciful form as Kāmadeva. Fully absorbed in devotional service, she chants the following mantras.

PURPORT

The word *māyāmayam* used in this verse should not be understood according to the interpretations of the Māyāvādīs. *Māyā* means affection as well as illusion. When a mother deals with her child affectionately, she is called *māyāmaya.* In whatever form the Supreme Lord Viṣṇu appears, He is always affectionate toward His devotees. Thus the word *māyāmayam* is used here to mean "very affectionate toward the devotees." Śrīla Jīva Gosvāmī writes in this regard that *māyāmayam* can also mean *kṛpā-pracuram,* deeply merciful. Similarly, Śrīla Vīrarāghava says, *māyā-pracuranātmīya-saṅkalpena parigṛhītam ity arthaḥ jñāna-paryāyo 'tra māyā-śabdaḥ:* when one is very affectionate due to an intimate relationship, one is described as *māyāmaya.* Śrīla Viśvanātha Cakravatī Ṭhākura explains *māyāmayam* by dividing it into the words *māyā* and *āmayam.* He explains these words to indicate that because the living entity is covered by the disease of illusion, the Lord is always eager to deliver His devotee from the clutches of *māyā* and cure him of the disease caused by the illusory energy.

TEXT 18

ॐ ह्रां ह्रीं ह्रूँ ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलायच्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥१८॥

oṁ hrāṁ hrīṁ hrūṁ oṁ namo bhagavate hṛṣīkeśāya sarva-guṇa-viśeṣair vilakṣitātmane ākūtīnāṁ cittīnāṁ cetasāṁ viśeṣāṇāṁ cādhipataye ṣoḍaśa-kalāya cchando-mayāyānna-mayāyāmṛta-mayāya sarva-mayāya sahase ojase balāya kāntāya kāmāya namas te ubhayatra bhūyāt.

om—O Lord; *hrām hrīm hrūm*—the seeds of the *mantra*, chanted for a successful result; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the lotus feet of the Supreme Personality of Godhead; *hṛṣīkeśāya*—unto Hṛṣīkeśa, the Lord of the senses; *sarva-guṇa*—with all transcendental qualities; *viśeṣaiḥ*—with all varieties; *vilakṣita*—particularly observed; *ātmane*—unto the soul of all living entities; *ākūtīnām*—of all kinds of activity; *cittīnām*—of all kinds of knowledge; *cetasām*—of the functions of the mind, such as determination and mental effort; *viśeṣāṇām*—of their respective objects; *ca*—and; *adhipataye*—unto the master; *ṣoḍaśa-kalāya*—whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind); *chandaḥ-mayāya*—unto the enjoyer of all ritualistic ceremonies; *anna-mayāya*—who maintains all living entities by supplying the necessities of life; *amṛta-mayāya*—who awards eternal life; *sarva-mayāya*—who is all-pervading; *sahase*—the powerful; *ojase*—who supplies strength to the senses; *balāya*—who supplies strength to the body; *kāntāya*—the supreme husband or master of all living entities; *kāmāya*—who supplies all necessities for the devotees; *namaḥ*—respectful obeisances; *te*—unto You; *ubhayatra*—always (during both day and night, or both in this life and the next); *bhūyāt*—may there be all good fortune.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Lord Hṛṣīkeśa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.

PURPORT

In this verse the word *māyāmaya* is further explained in regard to how the Lord expands His mercy in different ways. *Parāsya śaktir vividhaiva śrūyate:* the energies of the Supreme Lord are understood in different ways. In this verse He is described as the original source of everything, even our body, senses, mind, activities, prowess, bodily strength, mental strength and determination for securing the necessities of life. Indeed, the Lord's energies can be perceived in everything. As stated in *Bhagavad-gītā* (7.8), *raso 'ham apsu kaunteya:* the taste of water is also Kṛṣṇa. Kṛṣṇa is the active principle of everything we need for our maintenance.

This verse offering respectful obeisances unto the Lord was composed by Ramā, the goddess of fortune, and is full of spiritual power. Under the guidance of a spiritual master, everyone should chant this *mantra* and thus become a complete and perfect devotee of the Lord. One may chant this *mantra* for complete liberation from material bondage, and after liberation one may continue to chant it while worshiping the Supreme Lord in Vaikuṇṭhaloka. All *mantras*, of course, are meant for this life and the next life, as Kṛṣṇa Himself confirms in *Bhagavad-gītā* (9.14):

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion." A devotee who both in this life and the next chants the *mahā-mantra*, or any *mantra*, is called *nitya-yuktopāsaka*.

TEXT 19

स्त्रियो व्रतैस्त्वा हृषिकेश्वरं स्वतो
ह्याराध्य लोके पतिमाशासतेऽन्यम् ।

तासां न ते वै परिपान्त्यपत्यं
प्रियं धनायूंषि यतोऽस्वतन्त्राः ॥१९॥

striyo vratais tvā hṛṣīkeśvaraṁ svato
hy ārādhya loke patim āśāsate 'nyam
tāsāṁ na te vai paripānty apatyaṁ
priyaṁ dhanāyūṁṣi yato 'sva-tantrāḥ

striyaḥ—all women; *vrataiḥ*—by observing fasting and other vows; *tvā*—you; *hṛṣīkeśvaram*—the Supreme Personality of Godhead, master of the senses; *svataḥ*—of your own accord; *hi*—certainly; *ārādhya*—worshiping; *loke*—in the world; *patim*—a husband; *āśāsate*—ask for; *anyam*—another; *tāsām*—of all those women; *na*—not; *te*—the husbands; *vai*—indeed; *paripānti*—able to protect; *apatyam*—the children; *priyam*—very dear; *dhana*—the wealth; *āyūṁṣi*—or the duration of life; *yataḥ*—because; *asva-tantrāḥ*—dependent.

TRANSLATION

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.

PURPORT

In this verse, Lakṣmīdevī (Ramā) shows compassion toward women who worship the Lord for the benediction of possessing a good husband. Although such women desire to be happy with children, wealth, a long duration of life and everything dear to them, they cannot possibly do so. In the material world, a so-called husband is dependent on the control of the Supreme Personality of Godhead. There are many examples of a woman whose husband, being dependent on the result of his own frui-

tive actions, cannot maintain his wife, her children, her wealth or her duration of life. Therefore, factually the only real husband of all women is Kṛṣṇa, the supreme husband. Because the *gopīs* were liberated souls, they understood this fact. Therefore they rejected their material husbands and accepted Kṛṣṇa as their real husband. Kṛṣṇa is the real husband not only of the *gopīs*, but of every living entity. Everyone should perfectly understand that Kṛṣṇa is the real husband of all living entities, who are described in the *Bhagavad-gītā* as *prakṛti* (female), not *puruṣa* (male). In *Bhagavad-gītā* (10.12), only Kṛṣṇa is addressed as *puruṣa:*

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty."

Kṛṣṇa is the original *puruṣa*, and the living entities are *prakṛti.* Thus Kṛṣṇa is the enjoyer, and all living entities are meant to be enjoyed by Him. Therefore any woman who seeks a material husband for her protection, or any man who desires to become the husband of a woman, is under illusion. To become a husband means to maintain a wife and children nicely by supplying wealth and security. However, a material husband cannot possibly do this, for he is dependent on his *karma. Karmaṇā daiva-netreṇa:* his circumstances are determined by his past fruitive activities. Therefore if one proudly thinks he can protect his wife, he is under illusion. Kṛṣṇa is the only husband, and therefore the relationship between a husband and wife in this material world cannot be absolute. Because we have the desire to marry, Kṛṣṇa mercifully allows the so-called husband to possess a wife, and the wife to possess a so-called husband, for mutual satisfaction. In the *Īśopaniṣad* it is said, *tena tyaktena bhuñjīthā:* the Lord provides everyone with his quota. Actually, however, every living entity is *prakṛti*, or female, and Kṛṣṇa is the only husband.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. *Ādi* 5.142)

Kṛṣṇa is the original master or husband of everyone, and all other living entities, having taken the form of so-called husbands, or wives, are dancing according to His desire. A so-called husband may unite with his wife for sense gratification, but his senses are conducted by Hṛṣīkeśa, the master of the senses, who is therefore the actual husband.

TEXT 20

स वै पतिः स्यादकुतोभयः स्वयं
समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं
नैवात्मलाभादधि मन्यते परम् ॥२०॥

sa vai patiḥ syād akutobhayaḥ svayaṁ
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param

saḥ—he; *vai*—indeed; *patiḥ*—a husband; *syāt*—would be; *akutaḥ-bhayaḥ*—who is not fearful of anyone; *svayam*—self-sufficient; *samantataḥ*—entirely; *pāti*—maintains; *bhaya-āturam*—who is very afraid; *janam*—a person; *saḥ*—therefore he; *ekaḥ*—one; *eva*—only; *itarathā*—otherwise; *mithaḥ*—from one another; *bhayam*—fear; *na*—not; *eva*—indeed; *ātma-lābhāt*—than the attainment of You; *adhi*—greater; *manyate*—is accepted; *param*—other thing.

TRANSLATION

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons

learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

PURPORT

Here the meaning of husband or guardian is clearly explained. People want to become a husband, a guardian, a governor or a political leader without knowing the actual meaning of such a superior position. There are many people all over the world—indeed, throughout the universe—who claim for some time that they are husbands, political leaders or guardians, but in due course of time the Supreme Lord desires their removal from their posts, and their careers are immediately finished. Therefore those who are actually learned and advanced in spiritual life do not accept any leader, husband or maintainer other than the Supreme Personality of Godhead.

Lord Kṛṣṇa personally states in *Bhagavad-gītā* (18.66), *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi:* "I shall deliver you from all sinful reactions." Kṛṣṇa is not afraid of anyone. On the contrary, everyone is afraid of Kṛṣṇa. Therefore He can actually give protection to a subordinate living entity. Since so-called leaders or dictators are completely under the control of material nature, they can never give complete protection to others, although they claim this ability due to false prestige. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* people do not know that real advancement in life consists of accepting the Supreme Personality of Godhead as one's master. Instead of deceiving themselves and others by pretending to be all-powerful, all political leaders, husbands and guardians should spread the Kṛṣṇa consciousness movement so that everyone can learn how to surrender to Kṛṣṇa, the supreme husband.

TEXT 21

या तस्य ते पादसरोरुहार्हणं
निकामयेत्साखिलकामलम्पटा ।
तदेव रासीप्सितमीप्सितोऽर्चितो
यद्भग्नयाच्ञा भगवन् प्रतप्यते ॥२१॥

yā tasya te pāda-saroruhārhaṇaṁ
nikāmayet sākhila-kāma-lampaṭā
tad eva rāsīpsitam īpsito 'rcito
yad-bhagna-yācñā bhagavan pratapyate

yā—a woman who; *tasya*—of Him; *te*—of You; *pāda-saroruha*—of the lotus feet; *arhaṇam*—the worship; *nikāmayet*—fully desires; *sā*—such a woman; *akhila-kāma-lampaṭā*—although maintaining all kinds of material desire; *tat*—that; *eva*—only; *rāsi*—You award; *īpsitam*—some other desired benediction; *īpsitaḥ*—being looked to for; *arcitaḥ*—worshiped; *yat*—from which; *bhagna-yācñā*—one who desires objects other than Your lotus feet and who thus becomes broken; *bhagavan*—O my Lord; *pratapyate*—is pained.

TRANSLATION

My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes brokenhearted and laments. Therefore one need not worship Your lotus feet for some material benefit.

PURPORT

Śrīla Rūpa Gosvāmī describes pure devotional service as *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam.* One should not worship the Supreme Personality of Godhead to fulfill some material desire for success in fruitive activities or mental speculation. To serve the lotus feet of the Lord means to serve Him exactly as He desires. The neophyte devotee is therefore ordered to worship the Lord strictly according to the regulative principles given by the spiritual master and the *śāstras.* By executing devotional service in that way, he gradually becomes attached to Kṛṣṇa, and when his original dormant love for the Lord becomes manifest, he spontaneously serves the Lord without any motive. This condition is the perfect stage of one's relationship with the Lord. The Lord then looks after the comfort and security of His devotee without being asked. Kṛṣṇa promises in *Bhagavad-gītā* (9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

The Supreme Lord personally takes care of anyone who is completely engaged in His devotional service. Whatever he has, the Lord protects, and whatever he needs, the Lord supplies. Therefore why should one bother the Lord for something material? Such prayers are unnecessary.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that even if a devotee wishes the Lord to fulfill a particular desire, the devotee should not be considered a *sakāma-bhakta* (a devotee with some motive). In the *Bhagavad-gītā* (7.16) Kṛṣṇa says:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute." The *ārta* and the *arthārthī*, who approach the Supreme Personality of Godhead for relief from misery or for some money, are not *sakāma-bhaktas*, although they appear to be. Being neophyte devotees, they are simply ignorant. Later in *Bhagavad-gītā* the Lord says, *udārāḥ sarva evaite:* they are all magnanimous (*udārāḥ*). Although in the beginning a devotee may harbor some desire, in due course of time it will vanish. Therefore the *Śrīmad-Bhāgavatam* enjoins:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he is full of all material desire, is free from material desire, or has a desire for liberation, must

by all means worship the supreme whole, the Personality of Godhead." (*Bhāg.* 2.3.10)

Even if one wants something material, he should pray to no one but the Lord to fulfill his desire. If one approaches a demigod for the fulfillment of his desires, he is to be considered *naṣṭa-buddhi*, bereft of all good sense. Kṛṣṇa says in *Bhagavad-gītā* (7.20):

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Lakṣmīdevī advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kāmadeva, and thus there is no need to ask Him for anything material. She says that everyone should simply serve the Lord without any motive. Since the Supreme Personality of Godhead is sitting in everyone's heart, He knows everyone's thoughts, and in due course of time He will fulfill all desires. Therefore let us completely depend on the service of the Lord without bothering Him with our material requests.

TEXT 22

मत्प्राप्तयेऽजेशसुरासुरादय-
स्तप्यन्त उग्रं तप ऐन्द्रियेधियः ।
ऋते भवत्पादपरायणान्न मां
विन्दन्त्यहं त्वद्धृदया यतोऽजित ॥२२॥

mat-prāptaye 'jeśa-surāsurādayas
tapyanta ugraṁ tapa aindriye dhiyaḥ
ṛte bhavat-pāda-parāyaṇān na māṁ
vindanty ahaṁ tvad-dhṛdayā yato 'jita

mat-prāptaye—to obtain my mercy; *aja*—Lord Brahmā; *īśa*—Lord Śiva; *sura*—the other demigods, headed by King Indra, Candra and Varuṇa; *asura-ādayaḥ*—as well as the demons; *tapyante*—undergo; *ugram*—severe; *tapaḥ*—austerity; *aindriye dhiyaḥ*—whose minds are absorbed in thoughts of superior sense gratification; *ṛte*—unless; *bhavat-pada-parāyaṇāt*—one who is wholly and solely engaged in the service of the Supreme Lord's lotus feet; *na*—not; *mām*—me; *vindanti*—obtain; *aham*—I; *tvat*—in You; *hṛdayāḥ*—whose hearts; *yataḥ*—therefore; *ajita*—O unconquerable one.

TRANSLATION

O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahmā and Lord Śiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone, however great he may be, unless he is always engaged in the service of Your lotus feet. Because I always keep You within my heart, I cannot favor anyone but a devotee.

PURPORT

In this verse the goddess of fortune, Lakṣmīdevī, clearly states that she does not bestow her favor on any materialistic person. Although sometimes a materialist becomes very opulent in the eyes of another materialist, such opulence is bestowed upon him by the goddess Durgādevī, a material expansion of the goddess of fortune, not by Lakṣmīdevī herself. Those who desire material wealth worship Durgādevī with the following *mantra: dhanaṁ dehi rūpaṁ dehi rūpa-pati-bhājaṁ dehi.* "O worshipable mother Durgādevī, please give me wealth, strength, fame, a good wife and so on." By pleasing goddess Durgā one can obtain such benefits, but since they are temporary, they result only in *māyā-sukha* (illusory happiness). As stated by Prahlāda Mahārāja, *māyā-sukhāya bharam udvahato vimūḍhān:* those who work very hard for material benefits are *vimūḍhas*, foolish rascals, because such happiness will not endure. On the other hand, devotees like Prahlāda and Dhruva Mahārāja achieved extraordinary material

opulences, but such opulences were not *māyā-sukha.* When a devotee acquires unparalleled opulences, they are the direct gifts of the goddess of fortune, who resides in the heart of Nārāyaṇa.

The material opulences a person obtains by offering prayers to the goddess Durgā are temporary. As described in *Bhagavd-gītā* (7.23), *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhānta Sarasvatī Ṭhākura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahāprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Rāvaṇa illustrates this point. Although Rāvaṇa tried to abduct the goddess of fortune Sītādevī from the custody of Lord Rāmacandra, he could not possibly do so. The Sītādevī he forcibly took with him was not the original Sītādevī, but an expansion of *māyā*, or Durgādevī. As a result, instead of winning the favor of the real goddess of fortune, Rāvaṇa and his whole family were vanquished by the power of Durgādevī (*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā*).

TEXT 23

स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं
कराम्बुजं यत्त्वदधायि सात्वताम् ।
बिभर्षि मां लक्ष्म वरेण्य मायया
क ईश्वरस्येहितमूहितुं विभुरिति ॥२३॥

sa tvaṁ mamāpy acyuta śīrṣṇi vanditaṁ
karāmbujaṁ yat tvad-adhāyi sātvatām
bibharṣi māṁ lakṣma vareṇya māyayā
ka īśvarasyehitam ūhituṁ vibhur iti

saḥ—that; *tvam*—You; *mama*—of me; *api*—also; *acyuta*—O infallible one; *śīrṣṇi*—on the head; *vanditam*—worshiped; *kara-ambujam*—Your lotus hand; *yat*—which; *tvat*—by You; *adhāyi*—placed; *sāt-*

vatām—on the head of the devotees; *bibharṣi*—You maintain; *mām*—me; *lakṣma*—as an insignia on Your chest; *vareṇya*—O worshipable one; *māyayā*—with deceit; *kaḥ*—who; *īśvarasya*—of the supremely powerful controller; *īhitam*—the desires; *ūhitum*—to understand by reason and argument; *vibhuḥ*—is able; *iti*—thus.

TRANSLATION

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.

PURPORT

In many places, the *śāstras* describe the Supreme Personality of Godhead as being more inclined toward His devotees than toward His wife, who always remains on His chest. In *Śrīmad-Bhāgavatam* (11.14.15) it is stated:

na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

Here Krsna plainly says that His devotees are more dear to Him than Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa (the original cause of creation, the goddess of fortune or even His own Self. Elsewhere in *Śrīmad-Bhāgavatam* (10.9.20) Śukadeva Gosvāmī says,

nemam viriñco na bhavo
na śrīr apy aṅga saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the *gopīs* than to Lord Brahmā, Lord Śiva or even the goddess of fortune, who is His own wife and is associated with His body. Similarly, *Śrīmad-Bhāgavatam* (10.47.60) also states:

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

"The *gopīs* received benedictions from the Lord that neither Lakṣmīdevī nor the most beautiful dancers in the heavenly planets could attain. In the *rāsa* dance, the Lord showed His favor to the most fortunate *gopīs* by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the *gopīs*, who received the causeless mercy of the Lord."

In the *Caitanya-caritāmṛta* it is said that no one can receive the real favor of the Supreme Personality of Godhead without following in the footsteps of the *gopīs*. Even the goddess of fortune could not receive the same favor as the *gopīs*, although she underwent severe austerities and penances for many years. Lord Śrī Caitanya Mahāprabhu discusses this point with Vyeṅkaṭa Bhaṭṭa in *Caitanya-caritāmṛta* (*Madhya* 9.111-131): "The Lord inquired from Vyeṅkaṭa Bhaṭṭa, 'Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation. However, My Lord is Lord Śrī Kṛṣṇa, a cowherd boy engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord? Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.'

"Vyeṅkaṭa Bhaṭṭa replied, 'Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature. They are very pleasing for Kṛṣṇa's *śaktis*. Since Kṛṣṇa and Nārāyaṇa are both the same personality, Lakṣmī's association with Kṛṣṇa did not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa. The goddess of fortune considered that her vow of chastity would not be damaged by

her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the *rāsa* dance. If she wanted to enjoy herself with Kṛṣṇa what fault is there? Why are you joking so about this?'

"Lord Caitanya Mahāprabhu replied, 'I know that there is no fault in the goddess of fortune, but still she could not enter into the *rāsa* dance. We hear this from revealed scriptures. The authorities of Vedic knowledge met Lord Rāmacandra in Daṇḍakāraṇya, and by their penances and austerities, they were allowed to enter into the *rāsa* dance. But can you tell me why the goddess of fortune, Lakṣmī, could not get that opportunity?'

"To this Vyeṅkaṭa Bhaṭṭa replied, 'I cannot enter into the mystery of this incident. I am an ordinary living being. My intelligence is limited, and I am always disturbed. How can I understand the pastimes of the Supreme Lord? They are deeper than millions of oceans.'

"Lord Caitanya replied, 'Lord Kṛṣṇa has a specific characteristic. He attracts everyone's heart by the mellow of His personal conjugal love. By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, the inhabitants of that planet do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead. Unaware that Kṛṣṇa is the Supreme Lord, the residents of Vṛndāvana like Nanda Mahārāja, Yaśodādevī and the *gopīs* treat Kṛṣṇa as their beloved son or lover. Mother Yaśodā accepts Him as her son and sometimes binds Him to a grinding mortar. Kṛṣṇa's cowherd boy friends think He is an ordinary boy and get up on His shoulders. In Goloka Vṛndāvana no one has any desire other than to love Kṛṣṇa.' "

The conclusion is that one cannot associate with Kṛṣṇa unless he has fully received the favor of the inhabitants of Vrajabhūmi. Therefore if one wants to be delivered by Kṛṣṇa directly, he must take to the service of the residents of Vṛndāvana, who are unalloyed devotees of the Lord.

TEXT 24

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं तद्वर्षपुरुषस्य मनोः प्राक्प्रदर्शितं स इदानीमपि महता भक्तियोगेनाराधयतीदं चोदाहरति ॥२४॥

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tad-varṣa-puruṣasya manoḥ prāk-pradarśitaṁ sa idānīm api mahatā bhakti-yogenārādhayatīdaṁ codāharati.

ramyake ca—also in Ramyaka-varṣa; *bhagavataḥ*—of the Supreme Personality of Godhead; *priya-tamam*—the foremost; *mātsyam*—fish; *avatāra-rūpam*—the form of the incarnation; *tat-varṣa-puruṣasya*—of the ruler of that land; *manoḥ*—Manu; *prāk*—previously (at the end of the Cākṣuṣa-manvantara); *pradarśitam*—exhibited; *saḥ*—that Manu; *idānīm api*—even until now; *mahatā bhakti-yogena*—by dint of advanced devotional service; *ārādhayati*—worships the Supreme Personality of Godhead; *idam*—this; *ca*—and; *udāharati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: In Ramyaka-varṣa, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era [the Cākṣuṣa-manvantara]. Vaivasvata Manu now worships Lord Matsya in pure devotional service and chants the following mantra.

TEXT 25

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायौजसे सहसे बलाय महामत्स्याय नम इति ॥२५॥

oṁ namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase sahase balāya mahā-matsyāya nama iti.

om—O my Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mukhya-tamāya*—the first incarnation to appear; *namaḥ*—my respectful obeisances; *sattvāya*—unto the pure transcendence; *prāṇāya*—the origin of life; *ojase*—the source of the potency of the senses; *sahase*—the origin of all mental power; *balāya*—the origin of bodily strength; *mahā-matsyāya*—unto the gigantic fish incarnation; *namaḥ*—respectful obeisances; *iti*—thus.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyāvatāra, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.

PURPORT

Śrīla Jayadeva Gosvāmī sings:

pralayo payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagad-īśa hare

Soon after the cosmic creation, the entire universe was inundated with water. At that time Lord Kṛṣṇa (Keśava) incarnated as a gigantic fish to protect the *Vedas.* Therefore Manu addresses Lord Matsya as *mukhyatama,* the first incarnation to appear. Fish are generally considered a mixture of the modes of ignorance and passion, but we must understand that every incarnation of the Supreme Personality of Godhead is completely transcendental. There is never any deterioration of the Supreme Lord's original transcendental quality. Therefore the word *sattvāya* is used here, meaning pure goodness on the transcendental platform. There are many incarnations of the Supreme Lord: Varāha *mūrti* (the boar form), Kūrma *mūrti* (the tortoise form), Hayagrīva *mūrti* (the form of a horse) and so on. Yet we should never think any of Them material. They are always situated on the platform of *śuddha-sattva,* pure transcendence.

TEXT 26

अन्तर्बहिश्चाखिललोकपालकै-
रदृष्टरूपो विचरस्युरुस्वनः ।
स ईश्वरस्त्वं य इदं वशेऽनय-
न्नाम्ना यथा दारुमयीं नरः स्त्रियम् ॥२६॥

antar bahiś cākhila-loka-pālakair
adṛṣṭa-rūpo vicarasy uru-svanaḥ
sa īśvaras tvaṁ ya idaṁ vaśe 'nayan
nāmnā yathā dārumayīṁ naraḥ striyam

antaḥ—within; *bahiḥ*—without; *ca*—also; *akhila-loka-pālakaiḥ*—by the leaders of the different planets, societies, kingdoms and so on; *adṛṣṭa-rūpaḥ*—not seen; *vicarasi*—You wander; *uru*—very great; *svanaḥ*—whose sounds (Vedic *mantras*); *saḥ*—He; *īśvaraḥ*—the supreme controller; *tvam*—You; *yaḥ*—who; *idam*—this; *vaśe*—under control; *anayat*—has brought; *nāmnā*—by different names like *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra; yathā*—exactly like; *dāru-mayīm*—made of wood; *naraḥ*—a man: *striyam*—a doll.

TRANSLATION

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Although You are in everyone's heart as the supreme witness and commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the vibration of the Vedic mantras can appreciate You.

PURPORT

The Supreme Personality of Godhead is *antarbahiḥ*, present within and without everything. One must overcome the delusion caused by the Lord's external energy and realize His presence both externally and internally. In *Śrīmad-Bhāgavatam* (1.8.19) Śrīmatī Kuntīdevī has explained that Kṛṣṇa appears in this world *naṭo nāṭyadharo yathā*, "exactly like an actor dressed as a player." In *Bhagavad-gītā* (18.61) Kṛṣṇa says, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* "The Supreme Lord is situated in everyone's heart, O Arjuna." The Lord is situated within everyone's heart, and outside as well. Within the heart He is the Supersoul, the incarnation who acts as the adviser and witness. Yet although God is residing within their hearts, foolish people say, "I cannot see God. Please show Him to me."

Everyone is under the control of the Supreme Personality of Godhead, exactly like dancing dolls controlled by a puppeteer or a woman controlled by her husband. A woman is compared to a doll (*dārumayī*) because she has no independence. She should always be controlled by a man. Still, due to false prestige, a class of women wants to remain independent. What to speak of women, all living entities are *prakṛti* (female) and therefore dependent on the Supreme Lord, as Kṛṣṇa Himself explains in *Bhagavad-gītā* (*apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām*). The living entity is never independent. Under all circumstances, he is dependent on the mercy of the Lord. The Lord creates the social divisions of human society—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—and ordains that they follow rules and regulations suited to their particular position. In this way, all members of society remain always under the Supreme Lord's control. Still, some people foolishly deny the existence of God.

Self-realization means to understand one's subordinate position in relation to the Lord. When one is thus enlightened, he surrenders to the Supreme Personality of Godhead and is liberated from the clutches of the material energy. In other words, unless one surrenders to the lotus feet of the Lord, the material energy in its many varieties will continue to control him. No one in the material world can deny that he is under control. The Supreme Lord, Nārāyaṇa, who is beyond this material existence, controls everyone. The following Vedic *mantra* confirms this point: *eko ha vai nārāyaṇa āsīt*. Foolish persons think Nārāyaṇa to be on the platform of ordinary material existence. Because they do not realize the natural constitutional position of the living entity, they concoct names like *daridra-nārāyaṇa*, *svāmi-nārāyaṇa* or *mithyā-nārāyaṇa*. However, Nārāyaṇa is actually the supreme controller of everyone. This understanding is self-realization.

TEXT 27

यं लोकपालाः किल मत्सरज्वरा
हित्वा यतन्तोऽपि पृथक् समेत्य च ।
पातुं न शेकुर्द्विपदश्चतुष्पदः
सरीसृपं स्थाणु यदत्र दृश्यते ॥२७॥

yaṁ loka-pālāḥ kila matsara-jvarā
hitvā yatanto 'pi pṛthak sametya ca
pātuṁ na śekur dvi-padaś catuṣ-padaḥ
sarīsṛpaṁ sthāṇu yad atra dṛśyate

yam—whom (You); *loka-pālāḥ*—the great leaders of the universe, beginning with Lord Brahmā; *kila*—what to speak of others; *matsara-jvarāḥ*—who are suffering from the fever of envy; *hitvā*—leaving aside; *yatantaḥ*—endeavoring; *api*—although; *pṛthak*—separately; *sametya*—combined; *ca*—also; *pātum*—to protect; *na*—not; *śekuḥ*—able; *dvi-padaḥ*—two-legged; *catuḥ-padaḥ*—four-legged; *sarīsṛpam*—reptiles; *sthāṇu*—not moving; *yat*—whatever; *atra*—within this material world; *dṛśyate*—is visible.

TRANSLATION

My Lord, from the great leaders of the universe, such as Lord Brahmā and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world.

PURPORT

It is fashionable for materialistic persons to compete with the power of God. When so-called scientists try to manufacture living entities in their laboratories, their only purpose is to defy the talent and ability of the Supreme Personality of Godhead. This is called illusion. It exists even in the higher planetary systems, where great demigods like Lord Brahmā, Lord Śiva and others reside. In this world everyone is puffed up with false prestige despite the failure of all his endeavors. When so-called philanthropists, who supposedly want to help the poor, are approached by members of the Kṛṣṇa consciousness movement, they say, "You are simply wasting your time, while I am feeding vast masses of starving people." Unfortunately, their meager efforts, either singly or together, do not solve anyone's problems.

Sometimes so-called *svāmīs* are very eager to feed poor people, thinking them to be *daridra-nārāyaṇa*, the Lord's incarnations as beggars. They prefer to serve the manufactured *daridra-nārāyaṇa* than the original, supreme Nārāyaṇa. They say, "Don't encourage service to Lord Nārāyaṇa. It is better to serve the starving people of the world." Unfortunately such materialists, either singly or combined in the form of the United Nations, cannot fulfill their plans. The truth is that the many millions of human beings, animals, birds and trees—indeed, all living entities—are maintained solely by the Supreme Personality of Godhead. *Eko bahūnāṁ yo vidadhāti kāmān:* one person, the Supreme Lord, is supplying the necessities of life for all other living entities. To challenge the authority of Nārāyaṇa, the Supreme Personality of Godhead, is the business of *asuras* (demons). Yet sometimes *suras*, or devotees, are also bewildered by the illusory energy and falsely claim to be the maintainer of the entire universe. Such incidents are described in the Tenth Canto of *Śrīmad-Bhāgavatam*, where Śukadeva Gosvāmī tells how Lord Brahmā and King Indra became puffed up and were eventually chastised by Kṛṣṇa.

TEXT 28

भवान् युगान्तार्णव ऊर्मिमालिनि
क्षोणीमिमामोषधिवीरुधां निधिम् ।
मया सहोरु क्रमतेऽज ओजसा
तस्मै जगत्प्राणगणात्मने नम इति ॥२८॥

bhavān yugāntārṇava ūrmi-mālini
kṣoṇīm imām oṣadhi-vīrudhāṁ nidhim
mayā sahoru kramate 'ja ojasā
tasmai jagat-prāṇa-gaṇātmane nama iti

bhavān—Your Lordship; *yuga-anta-arṇave*—in the water of devastation at the end of the millennium; *ūrmi-mālini*—possessing rows of big waves; *kṣoṇīm*—the planet earth; *imām*—this; *oṣadhi-vīrudhām*—of all kinds of herbs and drugs; *nidhim*—the storehouse; *mayā*—me; *saha*—with; *uru*—great; *kramate*—You roamed; *aja*—O unborn one; *ojasā*—with speed; *tasmai*—unto Him; *jagat*—of the entire universe; *prāṇa-gaṇa-ātmane*—the ultimate source of life; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

PURPORT

Envious persons cannot appreciate how wonderfully the Lord creates, maintains and annihilates the universe, but devotees of the Lord can understand this perfectly well. Devotees can see how the Lord is acting behind the wonderful workings of the material nature. In *Bhagavad-gītā* (9.10) the Lord says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." All the wonderful transformations of nature are happening under the superintendence of the Supreme Personality of Godhead. Envious persons cannot see this, but a devotee, even though very humble and even if uneducated, knows that behind all the activities of nature is the supreme hand of the Supreme Being.

TEXT 29

हिरण्मयेऽपि भगवान्निवसति कूर्मतनुं बिभ्राणस्तस्य तत्प्रियतमां तनुमर्यमा सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति ॥२९॥

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṁ bibhrāṇas tasya tat priyatamāṁ tanum aryamā saha varṣa-puruṣaiḥ pitṛ-gaṇādhipatir upadhāvati mantram imaṁ cānujapati.

hiraṇmaye—in Hiraṇmaya-varṣa; *api*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nivasati*—resides; *kūrma-tanum*—the body of a tortoise; *bibhrāṇaḥ*—manifesting; *tasya*—of the Supreme Personality of Godhead; *tat*—that; *priya-tamām*—dearmost; *tanum*—body; *aryamā*—Aryamā, the chief resident of Hiraṇmaya-varṣa; *saha*—with; *varṣa-puruṣaiḥ*—the people of that tract of land; *pitṛ-gaṇa-adhipatiḥ*—who is the chief of the *pitās; upadhāvati*—worships in devotional service; *mantram*—hymn; *imam*—this; *ca*—also; *anujapati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kūrma-śarīra]. This most dear and beautiful form is always worshiped there in devotional service by Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land. They chant the following hymns.

PURPORT

The word *priyatama* (dearmost) is very significant in this verse. Each devotee regards a particular form of the Lord as most dear. Because of an atheistic mentality, some people think that the tortoise, boar and fish incarnations of the Lord are not very beautiful. They do not know that any form of the Lord is always the fully opulent Personality of Godhead. Since one of His opulences is infinite beauty, all the Lord's incarnations are very beautiful and are appreciated as such by devotees. Nondevotees, however, think that Lord Kṛṣṇa's incarnations are ordinary material creatures, and therefore they distinguish between the beautiful and the not beautiful. A certain form of the Lord is worshiped by a particular devotee because he loves to see that form of the Lord. As stated in *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca.* The very beautiful form of

the Lord is always youthful. Sincere servants of a particular form of the Lord always see that form as very beautiful, and thus they engage in constant devotional service to Him.

TEXT 30

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते ॥३०॥

oṁ namo bhagavate akūpārāya sarva-sattva-guna-viśeṣaṇāyānu-palakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo 'vasthānāya namas te.

om—O my Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto You, the Supreme Personality of Godhead; *akūpārāya*—in the form of a tortoise; *sarva-sattva-guṇa-viśeṣaṇāya*—whose form consists of *śuddha-sattva*, transcendental goodness; *anupalakṣita-sthānāya*—unto You, whose position is not discernible; *namaḥ*—my respectful obeisances; *varṣmaṇe*—unto You who, although the oldest, are unaffected by time; *namaḥ*—my respectful obeisances; *bhūmne*—to the great one who can go everywhere; *namaḥ namaḥ*—repeated obeisances; *avasthānāya*—the shelter of everything; *namaḥ*—respectful obeisances; *te*—unto You.

TRANSLATION

O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

PURPORT

In the *Brahma-saṁhitā* it is said, *goloka eva nivasaty akhilātma-bhūtaḥ:* the Lord always remains in Goloka, the topmost planet in the

spiritual world. At the same time, He is all-pervading. This paradox is only possible for the Supreme Personality of Godhead, who is full of all opulences. The Lord's all-pervasiveness is confirmed in *Bhagavad-gītā* (18.61) where Kṛṣṇa states, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* "The Supreme Lord is seated in everyone's heart, O Arjuna." Elsewhere in *Bhagavad-gītā* (15.15) the Lord says, *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Therefore, although the Lord is present everywhere, He cannot be seen with ordinary eyes. As Aryamā says, the Lord is *anupalakṣita-sthāna:* no one can locate Him. This is the greatness of the Supreme Personality of Godhead.

TEXT 31

यद्रूपमेतन्निजमाययार्पित-
मर्थस्वरूपं बहुरूपरूपितम् ।
संख्या न यस्यास्त्ययथोपलम्भनात्-
तस्मै नमस्तेऽव्यपदेशरूपिणे ॥३१॥

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitam
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

yat—of whom; *rūpam*—the form; *etat*—this; *nija-māyayā arpitam*—manifested by Your personal potency; *artha-svarūpam*—this entire visible cosmic manifestation; *bahu-rūpa-rūpitam*—manifested in various forms; *saṅkhyā*—the measurement; *na*—not; *yasya*—of which; *asti*—there is; *ayathā*—falsely; *upalambhanāt*—from perceiving; *tasmai*—unto Him (the Supreme Lord); *namaḥ*—my respectful obeisances; *te*—unto You; *avyapadeśa*—cannot be ascertained by mental speculation; *rūpiṇe*—whose real form.

TRANSLATION

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties

of forms within this cosmic manifestation are simply a display of Your external energy, this virāṭa-rūpa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

PURPORT

Māyāvādī philosophers think the universal form of the Lord to be real and His personal form illusory. We can understand their mistake by a simple example. A fire consists of three elements: heat and light, which are the energy of the fire, and the fire itself. Anyone can understand that the original fire is the reality and that the heat and light are simply the fire's energy. Heat and light are the formless energies of fire, and in that sense they are unreal. Only the fire has form, and therefore it is the real form of the heat and light. As Kṛṣṇa states in *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* "By Me, in My unmanifested form, this entire universe is pervaded." Thus the impersonal conception of the Lord is like the expansion of heat and light from a fire. In *Bhagavad-gītā* the Lord also says, *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* the entire material creation is resting on Kṛṣṇa's energy, either material, spiritual or marginal, but because His form is absent from the expansion of His energy, He is not personally present. This inconceivable expansion of the Supreme Lord's energy is called *acintya-śakti.* Therefore no one can understand the real form of the Lord without becoming His devotee.

TEXT 32

जरायुजं स्वेदजमण्डजोद्भिदं
चराचरं देवर्षिपितृभूतमैन्द्रियम् ।
द्यौः खं क्षितिः शैलसरित्समुद्र-
द्वीपग्रहर्क्षेत्यभिधेय एकः ॥३२॥

jarāyujaṁ svedajaṁ aṇḍajodbhidaṁ
carācaraṁ devarṣi-pitṛ-bhūtam aindriyam
dyauḥ khaṁ kṣitiḥ śaila-sarit-samudra-
dvīpa-grahārkṣety abhidheya ekaḥ

jarāyu-jam—one born from a womb; *sveda-jam*—one born from perspiration; *aṇḍa-ja*—one born from an egg; *udbhidam*—one born of the earth; *cara-acaram*—the moving and the stationary; *deva*—the demigods; *ṛṣi*—the great sages; *pitṛ*—the inhabitants of Pitṛloka; *bhūtam*—the material elements air, fire, water and earth; *aindriyam*—all the senses; *dyauḥ*—the higher planetary systems; *kham*—the sky; *kṣitiḥ*—the earthly planets; *śaila*—the hills and mountains; *sarit*—the rivers; *samudra*—the oceans; *dvīpa*—the islands; *graha-ṛkṣa*—the stars and planets; *iti*—thus; *abhidheyaḥ*—to be variously named; *ekaḥ*—one.

TRANSLATION

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitās; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy.

PURPORT

This verse completely rejects the theory of *brahma satyaṁ jagan mithyā*, which states that spirit, or Brahman, is real, whereas the manifested material world, with its great variety of things, is false. Nothing is false. One thing may be permanent and another temporary, but both the permanent and the temporary are facts. For example, if someone becomes angry for a certain period, no one can say that his anger is false. It is simply temporary. Everything we experience in our daily lives is of this same character; it is temporary but real.

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth

under different circumstances according to his past activities (*karma*). Although the body of the living entity is material, it is never false. No one will accept the argument that since a person's material body is false, murder has no repercussions. Our temporary bodies are given to us according to our *karma*, and we must remain in our given bodies to enjoy the pains and pleasures of life. Our bodies cannot be called false; they are only temporary. In other words, the energy of the Supreme Lord is as permanent as the Lord Himself, although His energy is sometimes manifest and sometimes not. As summarized in the *Vedas*, *sarvaṁ khalv idaṁ brahma:* "Everything is Brahman."

TEXT 33

यस्मिन्नसंख्येयविशेषनाम-
रूपाकृतौ कविभिः कल्पितेयम् ।
संख्या यया तत्त्वदृशापनीयते
तस्मै नमः सांख्यनिदर्शनाय ते इति ॥३३॥

yasminn asaṅkhyeya-viśeṣa-nāma-
rūpākṛtau kavibhiḥ kalpiteyam
saṅkhyā yayā tattva-dṛśāpanīyate
tasmai namaḥ sāṅkhya-nidarśanāya te iti

yasmin—in You (the Supreme Personality of Godhead); *asaṅkhyeya*—innumerable; *viśeṣa*—particular; *nāma*—names; *rūpa*—forms; *ākṛtau*—possessing bodily features; *kavibhiḥ*—by great learned persons; *kalpitā*—imagined; *iyam*—this; *saṅkhyā*—number; *yayā*—by whom; *tattva*—of the truth; *dṛśā*—by knowledge; *apanīyate*—is extracted; *tasmai*—unto Him; *namaḥ*—respectful obeisances; *sāṅkhya-nidarśanāya*—who is the revealer of this numerical knowledge; *te*—unto You; *iti*—thus.

TRANSLATION

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing

twenty-four elements. Therefore if one is interested in Sāṅkhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

PURPORT

Philosophers and scientists have been trying to study the entire cosmic situation and have been theorizing and calculating in different ways for millions and millions of years. However, the speculative research work of a so-called scientist or philosopher is always interrupted when he dies, and the laws of nature go on without regard for his work.

For billions of years changes take place in the material creation, until at last the whole universe is dissolved and remains in an unmanifested state. Constant change and destruction (*bhūtvā bhūtvā pralīyate*) is perpetually going on in nature, yet the material scientists want to study natural laws without knowing the Supreme Personality of Godhead, who is the background of nature. As Kṛṣṇa states in *Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

Now the material creation is manifest, eventually it will be annihilated and remain for many millions of years in a dormant state, and finally it will again be created. This is the law of nature.

TEXT 34

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी हैषा भूः सह कुरुभिरस्खलितभक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति ॥ ३४ ॥

uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa āste taṁ tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogenopadhāvati imāṁ ca paramām upaniṣadam āvartayati.

uttareṣu—on the northern side; *ca*—also; *kuruṣu*—in the tract of land known as Kuru; *bhagavān*—the Supreme Personality of Godhead; *yajña-puruṣaḥ*—who accepts all results of sacrifices; *kṛta-varāha-rūpaḥ*—having accepted the form of a boar; *āste*—exists eternally; *tam*—Him; *tu*—certainly; *devī*—the goddess; *ha*—certainly; *eṣā*—this; *bhūḥ*—planet earth; *saha*—along with; *kurubhiḥ*—the inhabitants of the land known as Kuru; *askhalita*—unfailing; *bhakti-yogena*—by devotional service; *upadhāvati*—worship; *imām*—this; *ca*—also; *paramām upaniṣadam*—the supreme *Upaniṣad* (the process by which one can approach the Lord); *āvartayati*—chants again and again for the purpose of practice.

TRANSLATION

Śukadeva Gosvāmī said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upaniṣad mantra.

TEXT 35

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते ॥३५॥

oṁ namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā-dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-yugāya namas te.

om—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mantra-tattva-liṅgāya*—who is understood in truth by different *mantras; yajña*—in the form of animal

sacrifices; *kratave*—and animal sacrifice; *mahā-dhvara*—great sacrifices; *avayavāya*—whose limbs and bodily parts; *mahā-puruṣāya*—unto the Supreme Person; *namaḥ*—respectful obeisances; *karma-śuklāya*—who purifies the fruitive activities of the living entities; *tri-yugāya*—unto the Supreme Personality of Godhead, who is full with six opulences and who appears in three *yugas* (remaining concealed in the fourth *yuga*); *namaḥ*—my respectful obeisances; *te*—unto You.

TRANSLATION

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are yajña [sacrifice], and You are the kratu [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

PURPORT

Śrī Caitanya Mahāprabhu is the incarnation for this age of Kali, as confirmed in many places throughout the *Purāṇas*, the *Mahābhārata*, *Śrīmad-Bhāgavatam* and the *Upaniṣads*. The summary of His appearance is given in *Caitanya-caritāmṛta* (*Madhya* 6.99) as follows:

kali-yuge līlāvatāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma

In this age of Kali, the Supreme Personality of Godhead (Bhagavān) does not appear as a *līlāvatāra*, an incarnation to display pastimes. Therefore He is known as *tri-yuga*. Unlike other incarnations, Lord Śrī Caitanya Mahāprabhu appears in this age of Kali as a devotee of the Lord. Therefore He is called a concealed incarnation (*channāvatāra*).

TEXT 36

यस्य स्वरूपं कवयो विपश्चितो
गुणेषु दारुष्विव जातवेदसम् ।
मथ्नन्ति मथ्ना मनसा दिदृक्षवो
गूढं क्रियार्थैर्नम ईरितात्मने ॥३६॥

yasya svarūpaṁ kavayo vipaścito
guṇeṣu dāruṣv iva jāta-vedasam
mithnanti mathnā manasā didṛkṣavo
gūḍhaṁ kriyārthair nama īritātmane

yasya—whose; *sva-rūpam*—form; *kavayaḥ*—the greatly learned sages; *vipaścitaḥ*—expert in ascertaining the Absolute Truth; *guṇeṣu*—in the material manifestation, consisting of the three modes of nature; *dāruṣu*—in wood; *iva*—like; *jāta*—manifested; *vedasam*—fire; *mithnanti*—stir; *mathnā*—with a piece of wood used for producing fire; *manasā*—by the mind; *didṛkṣavaḥ*—who are inquisitive; *gūḍham*—hidden; *kriyā-arthaiḥ*—by fruitive activities and their results; *namaḥ*—respectful obeisances; *īrita-ātmane*—unto the Lord, who is manifested.

TRANSLATION

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything—even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

PURPORT

The word *kriyārthaiḥ* means "by performing ritualistic ceremonies to satisfy the demigods." The word *vipaścitaḥ* is explained in the *Taittirīya*

Upaniṣad as follows: *satyaṁ jñānam anantaṁ brahma. yo veda nihitaṁ guhāyāṁ parame vyoman. so 'śnute sarvān kāmān saha brahmaṇā vipaściteti.* As Kṛṣṇa states in *Bhagavad-gītā* (7.19), *bahūnāṁ janmanām ante jñānavān māṁ prapadyate:* "After many births and deaths, he who is actually in knowledge surrenders unto Me." When one understands that the Lord is situated in everyone's heart and actually sees the Lord present everywhere, he has perfect knowledge. The word *jāta-vedaḥ* means "fire which is produced by rubbing wood." In Vedic times, learned sages could bring forth fire from wood. *Jāta-vedaḥ* also indicates the fire in the stomach, which digests everything we eat and which produces an appetite. The word *gūḍha* is explained in the *Śvetāśvatara Upaniṣad. Eko devaḥ sarva-bhūteṣu gūḍhaḥ:* The Supreme Personality of Godhead is understood by chanting the Vedic *mantras. Sarva-vyāpī sarva-bhūtāntar-ātmā:* He is all-pervading, and He is within the heart of living entities. *Karmādhyakṣaḥ sarva-bhūtādhivāsaḥ:* He witnesses all activities of the living entity. *Sākṣī cetā kevalo nirguṇaś ca:* The Supreme Lord is the witness as well as the living force, yet He is transcendental to all material qualities.

TEXT 37

द्रव्यक्रियाहेत्वयनेशकर्तृभि-
मायागुणैर्वस्तुनिरीक्षितात्मने ।
अन्वीक्षयाङ्गातिशयात्मबुद्धिभि-
निरस्तमायाकृतये नमो नमः ॥३७॥

dravya-kriyā-hetv-ayaneśa-kartṛbhir
māyā-guṇair vastu-nirīkṣitātmane
anvīkṣayāṅgātiśayātma-buddhibhir
nirasta-māyākṛtaye namo namaḥ

dravya—by the objects of sense enjoyment; *kriyā*—the activities of the senses; *hetu*—the predominating deities of sensory activities; *ayana*—the body; *īśa*—the predominating time; *kartṛbhiḥ*—by false egotism; *māyā-guṇaiḥ*—by the modes of material nature; *vastu*—as a fact; *nirīkṣita*—being observed; *ātmane*—unto the Supreme Soul;

anvīkṣayā—by careful consideration; *aṅga*—by the limbs of yogic practice; *atiśaya-ātma-buddhibhiḥ*—by those whose intelligence has become fixed; *nirasta*—completely freed from; *māyā*—the illusory energy; *ākṛtaye*—whose form; *namaḥ*—all respectful obeisances; *namaḥ*—respectful obeisances.

TRANSLATION

The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

PURPORT

The objects of material enjoyment, the sensory activities, attachment to sensual pleasure, the body, false egotism and so on are produced by the Lord's external energy, *māyā*. The background of all these activities is the living being, and the director of the living beings is the Supersoul. The living being is not the all in all. He is directed by the Supersoul. In *Bhagavad-gītā* (15.15) Kṛṣṇa confirms this:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The living entity depends on the Supersoul for directions. A person advanced in spiritual knowledge, or a person expert in the practice of mystic *yoga* (*yama*, *niyama*, *āsana* and so on) can understand transcendence either as Paramātmā or as the Supreme Personality of Godhead. The Supreme Lord is the original cause of all natural events. Therefore He is described as *sarva-kāraṇa-kāraṇam*, the cause of all causes. Behind everything visible to our

material eyes is some cause, and one who can see the original cause of all causes, Lord Kṛṣṇa, can actually see. Kṛṣṇa, the *sac-cid-ānanda-vigraha*, is the background of everything, as He Himself confirms in *Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

TEXT 38

करोति विश्वस्थितिसंयमोदयं
यस्येप्सितं नेप्सितमीक्षितुर्गुणैः ।
माया यथायो भ्रमते तदाश्रयं
ग्रावणो नमस्ते गुणकर्मसाक्षिणे ॥३८॥

karoti viśva-sthiti-saṁyamodayaṁ
yasyepsitaṁ nepsitam īkṣitur guṇaiḥ
māyā yathāyo bhramate tad-āśrayaṁ
grāvṇo namas te guṇa-karma-sākṣiṇe

karoti—performing; *viśva*—of the universe; *sthiti*—the maintenance; *saṁyama*—winding up; *udayam*—creation; *yasya*—of whom; *īpsitam*—desired; *na*—not; *īpsitam*—desired; *īkṣituḥ*—of the one glancing over; *guṇaiḥ*—with the modes of material nature; *māyā*—the material energy; *yathā*—as much as; *ayaḥ*—iron; *bhramate*—moves; *tat-āśrayam*—placed near that; *grāvṇaḥ*—a magnetic stone; *namaḥ*—my respectful obeisances; *te*—unto You; *guṇa-karma-sākṣiṇe*—the witness of the actions and reactions of material nature.

TRANSLATION

O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

PURPORT

Sometimes the question arises why the Supreme Lord has created this material world, which is so full of suffering for the living entities entrapped in it. The answer given herein is that the Supreme Personality of Godhead does not wish to create this material world just to inflict suffering on the living entities. The Supreme Lord creates this world only because the conditioned souls want to enjoy it.

The workings of nature are not going on automatically. It is only because the Lord glances over the material energy that it acts in wonderful ways, just as a lodestone causes a piece of iron to move here and there. Because materialistic scientists and so-called Sāṅkhya philosophers do not believe in God, they think that material nature is working without supervision. But that is not the fact. In *Caitanya-caritāmṛta* (*Ādi* 6.18-19) the creation of the material world is explained as follows:

yadyapi sāṅkhya māne 'pradhāna'—kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana

nija-sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe

"Atheistic Sāṅkhya philosophers think that the total material energy causes the cosmic manifestation, but they are wrong. Dead matter has no moving power, and therefore it cannot act independently. The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, matter moves and interacts." Sea waves are moved by the air, the air is created from ether, the ether is produced by the agitation of the three modes of material nature, and the three modes of material nature interact due to the Supreme Lord's glance over the

total material energy. Therefore the background of all natural occurrences is the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). This is also further explained in *Caitanya-caritāmṛta* (*Ādi* 5.59-61):

jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti——kāraṇa yaiche ajā-gala-stana

"Because *prakṛti* [material nature] is dull and inert, it cannot actually be the cause of the material world. Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature. Thus *prakṛti*, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire. Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. *Prakṛti* is like the nipples on the neck of a goat, for they cannot give any milk." Thus it is a great mistake on the part of the material scientists and philosophers to think that matter moves independently.

TEXT 39

प्रमथ्य दैत्यं प्रतिवारणं मृधे
यो मां रसाया जगदादिसूकरः ।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः
क्रीडन्निवेभः प्रणतास्मि तं विभुमिति ॥३९॥

pramathya daityaṁ prativāraṇaṁ mṛdhe
yo māṁ rasāyā jagad-ādi-sūkaraḥ
kṛtvāgra-daṁṣṭre niragād udanvataḥ
krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti

pramathya—after killing; *daityam*—the demon; *prativāraṇam*—most formidable opponent; *mṛdhe*—in the fight; *yaḥ*—He who; *mām*—me (the earth); *rasāyāḥ*—fallen to the bottom of the universe; *jagat*—in this material world; *ādi-sūkaraḥ*—the original form of a boar; *kṛtvā*—keeping it; *agra-daṁṣṭre*—on the end of the tusk; *niragāt*—came out of the water; *udanvataḥ*—from the Garbhodaka Ocean; *krīḍan*—playing; *iva*—like; *ibhaḥ*—elephant; *praṇatā asmi*—I bow down; *tam*—to Him; *vibhum*—the Supreme Lord; *iti*—thus.

TRANSLATION

My Lord, as the original boar within this universe, You fought and killed the great demon Hiraṇyakṣa. Then You lifted me [the earth] from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, *entitled, "The Prayers Offered to the Lord by the Residents of Jambūdvīpa."*

CHAPTER NINETEEN

A Description of the Island of Jambūdvīpa

This chapter describes the glories of Bhārata-varṣa, and it also describes how Lord Rāmacandra is being worshiped in the tract of land known as Kimpuruṣa-varṣa. The inhabitants of Kimpuruṣa-varṣa are fortunate because they worship Lord Rāmacandra with His faithful servant Hanumān. Lord Rāmacandra exemplifies an incarnation of Godhead who descends for the mission of *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—protecting the devotees and destroying the miscreants. Lord Rāmacandra exhibits the actual purpose of an incarnation of the Supreme Personality of Godhead, and the devotees take the opportunity to offer loving transcendental service to Him. One should surrender fully to the Lord, forgetting one's so-called material happiness, opulence and education, which are not at all useful for pleasing the Lord. The Lord is pleased only by the process of surrender unto Him.

When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India. Sārvaṇi Manu and the inhabitants of Bhārata-varṣa engage in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshiped by self-realized souls. In the planet known as Bhārata-varṣa there are many rivers and mountains, as there are in other tracts of land, yet Bhārata-varṣa has special significance because in this tract of land there exists the Vedic principle of *varṇāśrama-dharma*, which divides society into four *varṇas* and four *āśramas*. Furthermore, Nārada Muni's opinion is that even if there is some temporary disturbance in the execution of the *varṇāśrama-dharma* principles, they can be revived at any moment. The effect of adhering to the institution of *varṇāśrama* is gradual elevation to the spiritual platform and liberation from material bondage. By following the principles of *varṇāśrama-dharma*, one gets the opportunity to associate with devotees. Such association gradually awakens one's dormant propensity to serve the Supreme Personality of Godhead and frees one from all the basic principles of sinful life. One then gets the opportunity to offer unalloyed devotional service to the Supreme Lord, Vāsudeva. Because of

this opportunity, the inhabitants of Bhārata-varṣa are praised even in the heavenly planets. Even in the topmost planet of this universe, Brahmaloka, the position of Bhārata-varṣa is discussed with great relish.

All the conditioned living entities are evolving within the universe in different planets and different species of life. Thus one may be elevated to Brahmaloka, but then one must again descend to earth, as confirmed in *Śrīmad Bhagavad-gītā* (*ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna*). If those who live in Bhārata-varṣa rigidly follow the principles of *varṇāśrama-dharma* and develop their dormant Kṛṣṇa consciousness, they need not return to this material world after death. Any place where one cannot hear about the Supreme Personality of Godhead from realized souls, even if it be Brahmaloka, is not very congenial to the living entity. If one who has taken birth in the land of Bhārata-varṣa as a human being does not take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as Bhārata-varṣa, even if one is a *sarva-kāma-bhakta*, a devotee seeking the fulfillment of some material desire, he is freed from all material desires by his association with devotees, and ultimately he becomes a pure devotee and returns home, back to Godhead, without difficulty.

At the end of this chapter, Śrī Śukadeva Gosvāmī describes to Mahārāja Parīkṣit the eight sub-islands within the island of Jambūdvīpa.

TEXT 1

श्रीशुक उवाच

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरण-संनिकर्षाभिरतः परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते ॥१॥

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ lakṣmaṇāgrajaṁ sītābhirāmaṁ rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-bhāgavato hanumān saha kimpuruṣair avirata-bhaktir upāste.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *kimpuruṣe varṣe*—the tract of land known as Kimpuruṣa; *bhagavantam*—

the Supreme Personality of Godhead; *ādi-puruṣam*—the original cause of all causes; *lakṣmaṇa-agra-jam*—the elder brother of Lakṣmaṇa; *sītā-abhirāmam*—who is very pleasing to mother Sītā, or who is the husband of Sītādevī; *rāmam*—Lord Rāmacandra; *tat-caraṇa-sannikarṣa-abhirataḥ*—one always engaged in service at the lotus feet of Lord Rāmacandra; *parama-bhāgavataḥ*—the great devotee celebrated throughout the universe; *hanumān*—His Grace Hanumānjī; *saha*—with; *kimpuruṣaiḥ*—the inhabitants of the tract of land known as Kimpuruṣa; *avirata*—continuous; *bhaktiḥ*—who possesses devotional service; *upāste*—worships.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

TEXT 2

आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपश्रृणोति स्वयं चेदं गायति ॥ २ ॥

ārṣṭiṣeṇena saha gandharvair anugīyamānāṁ parama-kalyāṇīṁ bhartṛ-bhagavat-kathāṁ samupaśṛṇoti svayaṁ cedaṁ gāyati.

ārṣṭi-ṣeṇena—Ārṣṭiṣeṇa, the chief personality of Kimpuruṣa-varṣa; *saha*—with; *gandharvaiḥ*—by a company of Gandharvas; *anugīyamānām*—being chanted; *parama-kalyāṇīm*—most auspicious; *bhartṛ-bhagavat-kathām*—the glories of his master, who is also the Supreme Personality of Godhead; *samupaśṛṇoti*—he hears with great attention; *svayam ca*—and personally; *idam*—this; *gāyati*—chants.

TRANSLATION

A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and Ārṣṭiṣeṇa, the chief person in

Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following mantras.

PURPORT

In the *Purāṇas* there are two different opinions concerning Lord Rāmacandra. In the *Laghu-bhāgavatāmṛta* (5.34-36) this is confirmed in the description of the incarnation of Manu.

vāsudevādi-rūpāṇām
avatārāḥ prakīrtitāḥ
viṣṇu-dharmottare rāma-
lakṣmaṇādyāḥ kramādamī

pādme tu rāmo bhagavān
nārāyaṇa itīritaḥ
śeṣaś cakraṁ ca śaṅkhaś ca
kramāt syur lakṣmaṇādayaḥ

madhya-deśa-sthitāyodhyā-
pure 'sya vasatiḥ smṛtā
mahā-vaikuṇṭhaloke ca
rāghavedrasya kīrtitā

The *Viṣṇu-dharmottara* describes that Lord Rāmacandra and His brothers—Lakṣmaṇa, Bharata and Śatrughna—are incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively. The *Padma Purāṇa*, however, says that Lord Rāmacandra is an incarnation of Nārāyaṇa and that the other three brothers are incarnations of Śeṣa, Cakra and Śaṅkha. Therefore Śrīla Baladeva Vidyābhūṣaṇa has concluded, *tad idaṁ kalpa-bhedenaiva sambhāvyam.* In other words, these opinions are not contradictory. In some millenniums Lord Rāmacandra and His brothers appear as incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and in other millenniums They appear as incarnations of Nārāyaṇa, Śeṣa, Cakra and Śaṅkha. The residence of Lord Rāmacandra on this planet is Ayodhyā. Ayodhyā City is still existing in the district of Hyderabad, which is situated on the northern side of Uttara Pradesh.

TEXT 3

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्य-देवाय महापुरुषाय महाराजाय नम इति ॥ ३ ॥

oṁ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti.

om—O my Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *uttama-ślokāya*—who is always worshiped with selected verses; *namaḥ*—my respectful obeisances; *ārya-lakṣaṇa-śīla-vratāya*—who possesses all the good qualities of advanced personalities; *namaḥ*—my respectful obeisances; *upaśikṣita-ātmane*—unto You whose senses are under control; *upāsita-lokāya*—who is always remembered and worshiped by all the different classes of living entities; *namaḥ*—my respectful obeisances; *sādhu-vāda-nikaṣaṇāya*—to the Lord, who is like a stone for examining all the good qualities of a *sādhu; namaḥ*—my respectful obeisances; *brahmaṇya-devāya*—who is worshiped by the most qualified *brāhmaṇas; mahā-puruṣāya*—unto the Supreme Lord, who is worshiped by the *Puruṣa-sūkta* because of being the cause of this material creation; *mahā-rājāya*—unto the supreme king, or the king of all kings; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

Let me please Your Lordship by chanting the bīja-mantra oṁkāra. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Āryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are

worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

TEXT 4

यत्तद्विशुद्धानुभवमात्रमेकं
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ॥ ४ ॥

yat tad viśuddhānubhava-mātram ekaṁ
sva-tejasā dhvasta-guṇa-vyavastham
pratyak praśāntaṁ sudhiyopalambhanaṁ
hy anāma-rūpaṁ niraham prapadye

yat—which; *tat*—to that supreme truth; *viśuddha*—transcendentally pure, without contamination by material nature; *anubhava*—experience; *mātram*—that *sac-cid-ānanda* transcendental body; *ekam*—the one; *sva-tejasā*—by His own spiritual potency; *dhvasta*—vanquished; *guṇa-vyavastham*—the influence of the modes of material nature; *pratyak*—transcendental, not to be seen with material eyes; *praśāntam*—undisturbed by material agitation; *sudhiyā*—by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy; *upalambhanam*—who can be achieved; *hi*—indeed; *anāma-rūpam*—without a material name and form; *niraham*—without a material ego; *prapadye*—let me offer my respectful obeisances.

TRANSLATION

The Lord, whose pure form [sac-cid-ānanda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental.

He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, appears in various expansions, as stated in the *Brahma-saṁhitā* (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many subincarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa and who incarnates personally also." Kṛṣṇa, who is *viṣṇu-tattva*, has expanded Himself in many Viṣṇu forms, of which Lord Rāmacandra is one. We know that the *viṣṇu-tattva* is carried by the transcendental bird Garuḍa and is equipped with different types of weapons in four hands. Therefore we may doubt whether Lord Rāmacandra could be in the same category, since He was carried by Hanumān, not by Garuḍa, and had neither four hands nor the *śaṅkha*, *cakra*, *gadā* and *padma*. Consequently this verse clarifies that Rāmacandra is as good as Kṛṣṇa (*rāmādi-mūrtiṣu kalā*). Although Kṛṣṇa is the original Supreme Personality of Godhead, Rāmacandra is not different from Him. Rāmacandra is unaffected by the modes of material nature, and therefore He is *praśānta*, never disturbed by those modes.

Unless one is saturated with love for the Supreme Personality of Godhead, one cannot appreciate the transcendental value of Lord Rāmacandra; one cannot see Him with material eyes. Because demons like Rāvaṇa have no spiritual vision, they consider Lord Rāmacandra an ordinary *kṣatriya* king. Rāvaṇa therefore attempted to kidnap Lord Rāmacandra's eternal consort, Sītādevī. Actually, however, Rāvaṇa could not carry off Sītādevī in her original form. As soon as she was touched by

Rāvaṇa's hands, she gave him a material form, but she maintained her original form beyond his vision. Therefore in this verse the words *pratyak praśāntam* indicate that Lord Rāmacandra and His potency, the goddess Sītā, keep themselves aloof from the influence of the material energy.

In the *Upaniṣads* it is said: *yam evaiṣa vṛṇute tena labhyaḥ.* The Supreme Lord, Paramātmā, the Personality of Godhead, can be seen or perceived only by persons who are saturated with devotional service. As stated in the *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." Similarly, in the *Chāndogya Upaniṣad* it is stated, *etās tisro devatā anena jīvena.* In this verse of the *Chāndogya Upaniṣad* the word *anena* is used to distinguish the *ātmā* and Paramātmā as two separate identities. The words *tisro devatā* indicate that the body of the living entity is made of three material elements—fire, earth and water. Although the Paramātmā enters the heart of the *jīvātmā*, who is influenced and designated by a material body, the Paramātmā has nothing to do with the *jīvātmā's* body. Because the Paramātmā has no material connections, He is described here as *anāma-rūpaṁ niraham.* The Paramātmā has no material identity, whereas the *jīvātmā* does. The *jīvātmā* may introduce himself as an Indian, American, German and so on, but the Paramātmā has no such material designations, and therefore He has no material name. The *jīvātmā* is different from his name, but the Paramātmā is not; His name and He Himself are one and the same. This is the meaning of *niraham*, which means "without material designations." This word cannot possibly be twisted to mean that the Paramātmā has no *ahaṅkāra*, no "I-ness" or identity. He has His transcendental identity as the Supreme. This is the explanation given by Śrīla Jīva Gosvāmī. According to another interpretation, given by Viśvanātha Cakravartī Ṭhākura, *niraham*

means *nirniścayena aham. Niraham* does not mean that the Supreme Lord has no identity. Rather, the stress given by the word *aham* proves strongly that He does have His personal identity because *nir* not only means "negative" but also means "strong ascertainment."

TEXT 5

मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभोः ।
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः
सीताकृतानि व्यसनानीश्वरस्य ॥ ५ ॥

martyāvatāras tv iha martya-śikṣaṇaṁ
rakṣo-vadhāyaiva na kevalaṁ vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanaḥ
sītā-kṛtāni vyasanānīśvarasya

martya—as a human being; *avatāraḥ*—whose incarnation; *tu*—however; *iha*—in the material world; *martya-śikṣaṇam*—for teaching all the living entities, especially human beings; *rakṣaḥ-vadhāya*—to kill the demon Rāvaṇa; *eva*—certainly; *na*—not; *kevalam*—only; *vibhoḥ*—of the Supreme Personality of Godhead; *kutaḥ*—from where; *anyathā*—otherwise; *syāt*—there would be; *ramataḥ*—of one enjoying; *sve*—in Himself; *ātmanaḥ*—the spiritual identity of the universe; *sītā*—of the wife of Lord Rāmacandra; *kṛtāni*—appearing due to the separation; *vyasanāni*—all the miseries; *īśvarasya*—of the Supreme Personality of Godhead.

TRANSLATION

It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra's mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him.

Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?

PURPORT

When the Lord appears in this universe in the form of a human being, He has two purposes, as stated in *Bhagavad-gītā* (4.9)—*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* to destroy the demons and protect the devotees. To protect the devotees, the Lord not only satisfies them by His personal presence but also teaches them so that they will not fall down from devotional service. By His personal example, Lord Rāmacandra taught the devotees that it is better not to enter married life, which is certainly followed by many tribulations. As confirmed in *Śrīmad-Bhāgavatam* (7.9.45):

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta-dhīraḥ

Kṛpaṇas, those who are not advanced in spiritual knowledge and who are therefore just the opposite of *brāhmaṇas*, generally take to family life, which is a concession for sex. Thus they enjoy sex again and again, although that sex is followed by many tribulations. This is a warning to devotees. To teach this lesson to devotees and to human society in general, Lord Śrī Rāmacandra, although the Supreme Personality of Godhead Himself, underwent a series of tribulations because He accepted a wife, mother Sītā. Lord Rāmacandra underwent these austerities, of course, only to instruct us; actually He never has any reason to lament for anything.

Another aspect of the Lord's instructions is that one who accepts a wife must be a faithful husband and give her full protection. Human society is divided into two classes of men—those who strictly follow the religious principles and those who are devotees. By His personal example, Lord Rāmacandra wanted to instruct both of them how to fully adopt the discipline of the religious system and how to be a beloved and dutiful husband. Otherwise He had no reason to undergo apparent tribulations. One who strictly follows religious principles must not neglect to provide all

facilities for the complete protection of his wife. There may be some suffering because of this, but one must nevertheless endure it. That is the duty of a faithful husband. By His personal example, Lord Rāmacandra demonstrated this duty. Lord Rāmacandra could have produced hundreds and thousands of Sītās from His pleasure energy, but just to show the duty of a faithful husband, He not only rescued Sītā from the hands of Rāvaṇa but also killed Rāvaṇa and all the members of his family.

Another aspect of the teachings of Lord Rāmacandra is that although Lord Viṣṇu, the Supreme Personality of Godhead, and His devotees may apparently suffer from material tribulations, they have nothing to do with such tribulations. They are *mukta-puruṣas*, liberated persons, under all circumstances. It is therefore said in the *Caitanya-bhāgavata:*

yata dekha vaiṣṇavera vyavahāra duḥkha
niścaya jāniha tāhā paramānanda-sukha

A Vaiṣṇava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pains, his position is called transcendental bliss in separation (*viraha*). The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful. Therefore the separation of Lord Rāmacandra from Sītādevī, as well as the consequent tribulation they suffered, is but another display of transcendental bliss. That is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 6

न वै स आत्माऽऽत्मवतां सुहृत्तमः
सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत
न लक्ष्मणं चापि विहातुमर्हति ॥ ६ ॥

na vai sa ātmātmavatāṁ suhṛttamaḥ
saktas tri-lokyāṁ bhagavān vāsudevaḥ
na strī-kṛtaṁ kaśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati

na—not; *vai*—indeed; *saḥ*—He; *ātmā*—the Supreme Soul; *ātmavatām*—of the self-realized souls; *suhṛt-tamaḥ*—the best friend; *saktaḥ*—attached; *tri-lokyām*—to anything within the three worlds; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—the all-pervading Lord; *na*—not; *strī-kṛtam*—obtained because of His wife; *kaśmalam*—sufferings of separation; *aśnuvīta*—would obtain; *na*—not; *lakṣmaṇam*—His younger brother Lakṣmaṇa; *ca*—also; *api*—certainly; *vihātum*—to give up; *arhati*—be able.

TRANSLATION

Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely impossible.

PURPORT

In defining the Supreme Personality of Godhead, we say that He is full in all six opulences—wealth, fame, strength, influence, beauty and renunciation. He is called renounced because He is not attached to anything in this material world; He is specifically attached to the spiritual world and the living entities there. The affairs of the material world take place under the superintendence of Durgādevī (*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā/ chāyeva yasya bhuvanāni bibharti durgā*). Everything is going on under the strict rules and regulations of the material energy, represented by Durgā. Therefore the Lord is completely detached and need not give attention to the material world. Sītādevī belongs to the spiritual world. Similarly, Lord Lakṣmaṇa, Rāmacandra's younger brother, is a manifestation of Saṅkarṣaṇa, and Lord Rāmacandra Himself is Vāsudeva, the Supreme Personality of Godhead.

Since the Lord is always spiritually qualified, He is attached to servants who always render transcendental loving service unto Him. He is attached to the truth in life, not to brahminical qualities. Indeed, He is never attached to any material qualities. Although He is the Supersoul of

all living entities, He is specifically manifest to those who are self-realized, and He is especially dear to the hearts of His transcendental devotees. Because Lord Rāmacandra descended to teach human society how dutiful a king should be, He apparently gave up the company of mother Sītā and Lakṣmaṇa. Factually, however, He could not have given them up. One should therefore learn about the activities of Lord Rāmacandra from a self-realized soul. Then one can understand the transcendental activities of the Lord.

TEXT 7

न जन्म नूनं महतो न सौभगं
न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकस-
श्चकार सख्ये बत लक्ष्मणाग्रजः ॥ ७ ॥

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad visṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ

na—not; *janma*—birth in a very polished, aristocratic family; *nūnam*—indeed; *mahataḥ*—of the Supreme Personality of Godhead; *na*—nor; *saubhagam*—great fortune; *na*—nor; *vāk*—an elegant manner of speaking; *na*—nor; *buddhiḥ*—sharpness of intelligence; *na*—not; *ākṛtiḥ*—features of the body; *toṣa-hetuḥ*—the cause of pleasure to the Lord; *taiḥ*—by all those above-mentioned qualities; *yat*—because; *visṛṣṭān*—rejected; *api*—although; *naḥ*—us; *vana-okasaḥ*—the inhabitants of the forest; *cakāra*—accepted; *sakhye*—in friendship; *bata*—alas; *lakṣaṇa-agra-jaḥ*—Lord Śrī Rāmacandra, the elder brother of Lakṣmaṇa.

TRANSLATION

One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these

qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?

PURPORT

In a prayer to Kṛṣṇa expressing her feelings, Śrīmatī Kuntīdevī called Him *akiñcana-gocara*. The prefix *a* means "not," and *kiñcana* "something of this material world." One may be very proud of his prestigious position, material wealth, beauty, education and so on, but although these are certainly good qualifications in material dealings, they are not necessary for achieving friendship with the Supreme Personality of Godhead. One who possesses all these material qualities is expected to become a devotee, and when he actually does, the qualities are properly utilized. Those who are puffed up by a high birth, wealth, education and personal beauty (*janmaiśvarya-śruta-śrī*) unfortunately do not care for developing Kṛṣṇa consciousness, nor does the Supreme Personality of Godhead care about all these material qualifications. The Supreme Lord is achieved by devotion (*bhaktyā mām abhijānāti*). One's devotion and sincere desire to serve the Supreme Personality of Godhead are the only qualifications. Rūpa Gosvāmī has also said that the price for achieving God's favor is simply one's sincere eagerness to have it (*laulyam ekaṁ mūlyam*). In the *Caitanya-bhāgavata* it is said:

kholāvecā sevakera dekha bhāgya-sīmā
brahmā śiva kāṅde yāra dekhiyā mahimā

dhane jane pāṇḍitye kṛṣṇa nāhi pāi
kevala bhaktira vaśa caitanya-gosāñi

"Behold the great fortune of the devotee Kholāvecā. Lord Brahmā and Śiva shed tears upon seeing his greatness. One cannot attain Lord Kṛṣṇa by any amount of wealth, followers, or learning. Śrī Caitanya Mahāprabhu is controlled only by pure devotion." Lord Śrī Caitanya Mahāprabhu had a very sincere devotee whose name was Kholāvecā

Śrīdhara and whose only business was to sell pots made of the skin of banana trees. Whatever income he had, he used fifty percent for the worship of mother Ganges, and with the other fifty percent he provided for his necessities. On the whole, he was so very poor that he lived in a cottage that had a broken roof with many holes in it. He could not afford brass utensils, and therefore he drank water from an iron pot. Nevertheless, he was a great devotee of Lord Śrī Caitanya Mahāprabhu. He is a typical example of how a poor man with no material possessions can become a most exalted devotee of the Lord. The conclusion is that one cannot attain shelter at the lotus feet of Lord Kṛṣṇa or Śrī Caitanya Gosāñi through material opulence; that shelter is attainable only by pure devotional service.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 8

सुरोऽसुरो वाप्यथ वानरो नरः
सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं
य उत्तराननयत्कोसलान्दिवमिति ॥ ८ ॥

suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti

suraḥ—demigod; *asuraḥ*—demon; *vā api*—or; *atha*—therefore; *vā*—or; *anaraḥ*—other than a human being (bird, beast, animal and so on); *naraḥ*—a human being; *sarva-ātmanā*—wholeheartedly; *yaḥ*—

who; *su-kṛtajñam*—easily made grateful; *uttamam*—most highly elevated; *bhajeta*—should worship; *rāmam*—Lord Rāmacandra; *manuja-ākṛtim*—appearing as a human being; *harim*—the Supreme Personality of Godhead; *yaḥ*—who; *uttarān*—of northern India; *anayat*—brought back; *kosalān*—the inhabitants of Kosala-deśa, Ayodhyā; *divam*—to the spiritual world, Vaikuṇṭha; *iti*—thus.

TRANSLATION

Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for He accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṇṭha].

PURPORT

Lord Śrī Rāmacandra is so kind and merciful to His devotees that He is very easily satisfied by a little service rendered by anyone, human or not. This is the special advantage of worshiping Lord Rāmacandra, and there is the same advantage in worshiping Lord Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa and Lord Rāmacandra, in the manner of *kṣatriyas*, sometimes showed Their mercy by killing *asuras*, but Lord Śrī Caitanya Mahāprabhu awarded love of God without difficulty even to the *asuras*. All the incarnations of the Supreme Personality of Godhead—but especially Lord Rāmacandra, Lord Kṛṣṇa and, later, Lord Śrī Caitanya Mahāprabhu—delivered many of the living entities present before Them, indeed almost all of them. Śrī Caitanya Mahāprabhu is therefore represented in the six-armed form of *ṣaḍ-bhūja-mūrti*, which is a combination of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu. The best purpose of human life can be fulfilled by worshiping the *ṣaḍ-bhūja-mūrti*, the form of the Lord with six arms—two arms of Rāmacandra, two arms of Kṛṣṇa and two arms of Śrī Caitanya Mahāprabhu.

TEXT 9

भारतेऽपि वर्षे भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यै-
श्वर्योपशमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति
॥९॥

bhārate 'pi varṣe bhagavān nara-nārāyaṇākhya ākalpāntam upacita-dharma-jñāna-vairāgyaiśvaryopaśamoparamātmopalambhanam anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.

bhārate—in Bhārata; *api*—also; *varṣe*—the tract of land; *bhagavān*—the Supreme Personality of Godhead; *nara-nārāyaṇa-ākhyaḥ*—known as Nara-Nārāyaṇa; *ā-kalpa-antam*—up to the end of the millennium; *upacita*—increasing; *dharma*—religion; *jñāna*—knowledge; *vairāgya*—renunciation or nonattachment; *aiśvarya*—mystic opulences; *upaśama*—control of the senses; *uparama*—freedom from false ego; *ātma-upalambhanam*—self-realization; *anugrahāya*—to show favor; *ātma-vatām*—unto persons interested in self-realization; *anukampayā*—by causeless mercy; *tapaḥ*—austerities; *avyakta-gatiḥ*—whose glories are inconceivable; *carati*—executes.

TRANSLATION

[Śukadeva Gosvāmī continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Nārāyaṇa in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

PURPORT

People in India may visit the temple of Nara-Nārāyaṇa at Badarikāśrama just to learn how the Supreme Personality of Godhead in His incarnation as Nara-Nārāyaṇa engages in austerities to teach the people of the world how to achieve self-realization. It is impossible to realize

oneself simply by absorbing oneself in speculation and material activities. One must be very serious about self-realization and the practice of austerity. Unfortunately, the people of this age of Kali do not even know the meaning of austerity. Under these circumstances, the Lord has appeared as Śrī Caitanya Mahāprabhu to bestow upon the fallen souls the easiest method of self-realization, technically called *ceto-darpaṇa-mārjanam*, cleansing of the dirt from the core of one's heart. This method is extremely simple. Anyone can chant the glorious *kṛṣṇa-saṅkīrtana*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age there are different forms of so-called advanced scientific knowledge, such as anthropology, Marxism, Freudianism, nationalism and industrialism, but if we work very hard under their guidance instead of adopting the process practiced by Nara-Nārāyaṇa, we shall waste our valuable human form of life. Thus we shall certainly be cheated and misled.

TEXT 10

तं भगवान्नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां भगवदनुभावोपवर्णनं सावर्णेरुपदेक्ष्यमाणः परमभक्तिभावेनोपसरति इदं चाभिगृणाति ॥१०॥

taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad-anubhāvopavarṇanaṁ sāvarṇer upadekṣyamāṇaḥ parama-bhakti-bhāvenopasarati idaṁ cābhigṛṇāti.

tam—Him (Nara-Nārāyaṇa); *bhagavān*—the most powerful saintly person; *nāradaḥ*—the great sage Nārada; *varṇa-āśrama-vatībhiḥ*—by followers of the institution of the four *varṇas* and four *āśramas*; *bhāratībhiḥ*—of the land known as Bhārata-varṣa (India); *prajābhiḥ*—who are the inhabitants; *bhagavat-proktābhyām*—which was stated by the Supreme Personality of Godhead; *sāṅkhya*—by the *sāṅkhya-yoga* system (the analytical study of material conditions); *yogābhyām*—by practice of the *yoga* system; *bhagavat-anubhāva-upavarṇanam*—which describes the process of God realization; *sāvarṇeḥ*—unto Sāvarṇi Manu; *upadekṣyamāṇaḥ*—instructing; *parama-bhakti-bhāvena*—in greatly

ecstatic loving service to the Lord; *upasarati*—serves the Lord; *idam*—this; *ca*—and; *abhigṛṇāti*—chants.

TRANSLATION

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life—devotion—through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

PURPORT

Śrī Caitanya Mahāprabhu has clearly declared:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa, because in Bhārata-varṣa the purpose of life and the method for achieving success are evident. People should take advantage of the opportunity afforded by Bhārata-varṣa, and this is especially so for those who are following the principles of *varṇāśrama-dharma*. If we do not take to the principles of *varṇāśrama-dharma* by accepting the four social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and the four orders of spiritual life (*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), there can be no question of success in life. Unfortunately, because of the influence of Kali-yuga, everything is now being lost. The inhabitants of Bhārata-varṣa are gradually becoming degraded *mlecchas* and *yavanas*. How then will they teach others? Therefore, this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world, as announced by Śrī Caitanya Mahāprabhu. There is still time, and if the inhabitants of

Bhārata-varṣa take this movement of Kṛṣṇa consciousness seriously, the entire world will be saved from gliding down to a hellish condition. The Kṛṣṇa consciousness movement follows the process of *pañcarātrika-vidhi* and that of *bhāgavata-vidhi* simultaneously, so that people can take advantage of the movement and make their lives successful.

TEXT 11

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ॥११॥

oṁ namo bhagavate upaśama-śīlāyoparatānātmyāya namo 'kiñcana-vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-parama-gurave ātmārāmādhipataye namo nama iti.

om—O Supreme Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *upaśama-śīlāya*—who has mastered the senses; *uparata-anātmyāya*—having no attachment for this material world; *namaḥ*—my respectful obeisances; *akiñcana-vittāya*—unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; *ṛṣi-ṛṣabhāya*—the most exalted of saintly persons; *nara-nārāyaṇāya*—Nara-Nārāyaṇa; *paramahaṁsa-parama-gurave*—the most exalted spiritual master of all *paramahaṁsas*, liberated persons; *ātmārāma-adhipataye*—the best of self-realized persons; *namaḥ namaḥ*—my respectful obeisances again and again; *iti*—thus.

TRANSLATION

Let me offer my respectful obeisances unto Nara-Nārāyaṇa, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all paramahaṁsas, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.

TEXT 12

गायति चेदम्—
कर्तास्य सर्गादिषु यो न बध्यते
न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते
तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥१२॥

gāyati cedam
kartāsya sargādiṣu yo na badhyate
na hanyate deha-gato 'pi daihikaiḥ
draṣṭur na dṛg yasya guṇair vidūṣyate
tasmai namo 'sakta-vivikta-sākṣiṇe

gāyati—he sings; *ca*—and; *idam*—this; *kartā*—the executor; *asya*—of this cosmic manifestation; *sarga-ādiṣu*—of the creation, maintenance and destruction; *yaḥ*—one who; *na badhyate*—is not attached as the creator, master or proprietor; *na*—not; *hanyate*—is victimized; *deha-gataḥ api*—although appearing as a human being; *daihikaiḥ*—by bodily tribulations such as hunger, thirst and fatigue; *draṣṭuḥ*—of Him who is the seer of everything; *na*—not; *dṛk*—the power of vision; *yasya*—of whom; *guṇaiḥ*—by the material qualities; *vidūṣyate*—is polluted; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *asakta*—unto the Supreme Person, who is unattached; *vivikta*—without affection; *sākṣiṇe*—the witness of everything.

TRANSLATION

Nārada, the most powerful saintly sage, also worships Nara-Nārāyaṇa by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that

unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is described as *sac-cid-ānanda-vigraha*, the body of eternity, transcendental bliss and full knowledge. Now in this verse He is more fully described. Kṛṣṇa is the creator of the entire cosmic manifestation, yet He is unattached to it. If we were to construct a very tall skyscraper, we would be very attached to it, but Kṛṣṇa is so renounced that although He has created everything, He is not attached to anything (*na badhyate*). Furthermore, although Kṛṣṇa has His transcendental form, *sac-cid-ānanda-vigraha*, He is not disturbed by the bodily necessities of life, which are called *daihika;* for example, He is never hungry, thirsty or fatigued (*na hanyate deha-gato 'pi daihikaiḥ*). Then again, since everything is Kṛṣṇa's property, He sees everything and is present everywhere, but because His body is transcendental, He is above vision, the objects of vision and the process of vision. When we see someone beautiful, we are attracted. The sight of a beautiful woman immediately attracts a man, and the sight of a man naturally attracts a woman. Kṛṣṇa, however, is transcendental to all these faults. Although He is the seer of everything, He is not afflicted with faulty vision (*na dṛg yasya guṇair vidūṣyate*). Therefore, although He is the witness and seer, He is aloof from all affection for the activities He sees. He is always unattached and separate; He is only a witness.

TEXT 13

इदं हि योगेश्वर योगनैपुणं
हिरण्यगर्भो भगवाञ्जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो
भक्त्या दधीतोज्झितदुष्कलेवरः ॥१३॥

idaṁ hi yogeśvara yoga-naipuṇaṁ
hiraṇyagarbho bhagavān jagāda yat
yad anta-kāle tvayi nirguṇe mano
bhaktyā dadhītojjhita-duṣkalevaraḥ

idam—this; *hi*—certainly; *yoga-īśvara*—O my Lord, master of all mystic power; *yoga-naipuṇam*—the expert process of executing yogic principles; *hiraṇya-garbhaḥ*—Lord Brahmā; *bhagavān*—the most powerful; *jagāda*—spoke; *yat*—which; *yat*—which; *anta-kāle*—at the time of death; *tvayi*—in You; *nirguṇe*—the transcendence; *manaḥ*—the mind; *bhaktyā*—with a devotional attitude; *dadhīta*—one should place; *ujjhita-duṣkalevaraḥ*—having given up his identification with the material body.

TRANSLATION

O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahmā [Hiraṇyagarbha], who is self-realized. At the time of death, all yogīs give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.

PURPORT

Śrīla Madhvācārya says:

yasya samyag bhagavati
jñānaṁ bhaktis tathaiva ca
niścintas tasya mokṣaḥ syāt
sarva-pāpa-kṛto 'pi tu

"For one who very seriously practices devotional service during his lifetime in order to understand the constitutional position of the Supreme Personality of Godhead, liberation from this material world is guaranteed, even if he has previously been addicted to sinful habits." This is also confirmed in *Bhagavad-gītā:*

api cet sudurācāro
bhajate mām ananya bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly

situated." (Bg. 9.30) The only purpose of life is to be fully absorbed in thoughts of Kṛṣṇa and His form, pastimes, activities and qualities. If one is able to think of Kṛṣṇa in this way, twenty-four hours a day, he is already liberated (*svarūpeṇa vyavasthitiḥ*). Whereas materialists are absorbed in material thoughts and activities, devotees, on the contrary, are always absorbed in thoughts of Kṛṣṇa and Kṛṣṇa's activities. Therefore they are already on the platform of liberation. One has to think of Kṛṣṇa with full absorption at the time of death. Then he will certainly return home, back to Godhead, without a doubt.

TEXT 14

यथैहिकामुष्मिककामलम्पटः
सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्ययाद्
यस्तस्य यत्नः श्रम एव केवलम् ॥१४॥

yathaihikāmuṣmika-kāma-lampaṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥ śrama eva kevalam

yathā—as; *aihika*—in the present life; *amuṣmika*—in the expected future life; *kāma-lampaṭaḥ*—a person who is very attached to lusty desires for bodily enjoyment; *suteṣu*—children; *dāreṣu*—wife; *dhaneṣu*—wealth; *cintayan*—thinking about; *śaṅketa*—is afraid; *vidvān*—a person advanced in spiritual knowledge; *ku-kalevara*—of this body, which is full of stool and urine; *atyayāt*—because of loss; *yaḥ*—anyone; *tasya*—his; *yatnaḥ*—endeavors: *śramaḥ*—a waste of time and energy; *eva*—certainly; *kevalam*—only.

TRANSLATION

Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which

are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.

PURPORT

At the time of death a materialist thinks of his wife and children. He is absorbed in thinking of how they will live and who will take care of them after he leaves. Consequently he is never prepared to give up his body; rather, he wants to continue to live in his body to serve his society, family, friends and so on. Therefore by practicing the mystic *yoga* system one must become detached from bodily relationships. If despite practicing *bhakti-yoga* and studying all the Vedic literature, one is afraid of giving up his bad body, which is the cause of all his suffering, what is the use of his attempts to advance in spiritual life? The secret of success in practicing *yoga* is to become free from bodily attachments. Śrīla Narottama dāsa Ṭhākura says, *deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra:* one whose practice has freed him from the anxieties of bodily needs is no longer in conditional life. Such a person is freed from conditional bondage. A person in Kṛṣṇa consciousness must fully discharge his devotional duties without material attachment. Then his liberation is guaranteed.

TEXT 15

तन्नः प्रभो त्वं कुकलेवरार्पितां
त्वन्माययाहंममतामधोक्षज ।
भिन्द्याम येनाशु वयं सुदुर्भिदां
विधेहि योगं त्वयि नः स्वभावमिति ॥१५॥

tan naḥ prabho tvaṁ kukalevarārpitāṁ
tvan-māyayāhaṁ-mamatām adhokṣaja
bhindyāma yenāśu vayaṁ sudurbhidāṁ
vidhehi yogaṁ tvayi naḥ svabhāvam iti

tat—therefore; *naḥ*—our; *prabho*—O my Lord; *tvam*—You; *ku-kalevara-arpitām*—invested in this bad body full of stool and urine;

tvat-māyayā—by Your illusory energy; *aham-mamatām*—the conception of "I and my"; *adhokṣaja*—O Transcendence; *bhindyāma*—may give up; *yena*—by which; *āśu*—very soon; *vayam*—we; *sudurbhidām*—which is very difficult to give up; *vidhehi*—please give; *yogam*—the mystic process; *tvayi*—unto You; *naḥ*—our; *svabhāvam*—which is symptomized by a steady mind; *iti*—thus.

TRANSLATION

Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.

PURPORT

The Lord advises in *Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru.* The perfect *yoga* system consists of always thinking of Kṛṣṇa, always engaging in devotional service, always worshiping Kṛṣṇa and always offering obeisances unto Him. Unless we practice this *yoga* system, our illusory attachment for this bad body, which is full of stool and urine, is impossible to give up. The perfection of *yoga* consists of giving up attachment for this body and bodily relationships and transferring that attachment to Kṛṣṇa. We are very attached to material enjoyment, but when we transfer that same attachment to Kṛṣṇa, we traverse the path of liberation. One has to practice this *yoga* system and none other.

TEXT 16

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूट ऋषभः कूटकः कोल्लकः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमानृक्षगिरिः पारियात्रो द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः

कामगिरिरिति चान्ये च शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसङ्ख्याताः ॥१६॥

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha indrakīlaḥ kāmagirir iti cānye ca śata-sahasraśaḥ śailās teṣāṁ nitamba-prabhavā nadā nadyaś ca santy asaṅkhyātāḥ.

bhārate—in the land of Bhārata-varṣa; *api*—also; *asmin*—in this; *varṣe*—tract of land; *sarit*—rivers; *śailāḥ*—mountains; *santi*—there are; *bahavaḥ*—many; *malayaḥ*—Malaya; *maṅgala-prasthaḥ*—Maṅgala-prastha; *mainākaḥ*—Maināka; *tri-kūṭaḥ*—Trikūṭa; *ṛṣabhaḥ*—Ṛṣabha; *kūṭakaḥ*—Kūṭaka; *kollakaḥ*—Kollaka; *sahyaḥ*—Sahya; *devagiriḥ*—Devagiri; *ṛṣya-mūkaḥ*—Ṛṣyamūka; *śrī-śailaḥ*—Śrī-śaila; *veṅkaṭaḥ*—Veṅkaṭa; *mahendraḥ*—Mahendra; *vāri-dhāraḥ*—Vāridhāra; *vindhyaḥ*—Vindhya; *śuktimān*—Śuktimān; *ṛkṣa-giriḥ*—Ṛkṣagiri; *pāriyātraḥ*—Pāriyātra; *droṇaḥ*—Droṇa; *citra-kūṭaḥ*—Citrakūṭa; *govardhanaḥ*—Govardhana; *raivatakaḥ*—Raivataka; *kakubhaḥ*—Kakubha; *nīlaḥ*—Nīla; *gokāmukhaḥ*—Gokāmukha; *indrakīlaḥ*—Indrakīla; *kāma-giriḥ*—Kāmagiri; *iti*—thus; *ca*—and; *anye*—others; *ca*—also; *śata-sahasraśaḥ*—many hundreds and thousands; *śailāḥ*—mountains; *teṣām*—of them; *nitamba-prabhavāḥ*—born of the slopes; *nadāḥ*—big rivers; *nadyaḥ*—small rivers; *ca*—and; *santi*—there are; *asaṅkhyātāḥ*—innumerable.

TRANSLATION

In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are known as Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

TEXTS 17-18

एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोपस्पृशन्ति ॥१७॥ चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदौ महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिक्री विश्वेति महानद्यः ॥१८॥

etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā copaspṛśanti. candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyaḥ.

etāsām—of all these; *apaḥ*—water; *bhāratyaḥ*—of Bhārata-varṣa (India); *prajāḥ*—the residents; *nāmabhiḥ*—by the names; *eva*—only; *punantīnām*—are purifying; *ātmanā*—by the mind; *ca*—also; *upaspṛśanti*—touch; *candra-vasā*—Candravasā; *tāmra-parṇī*—Tāmraparṇī; *avaṭodā*—Avaṭodā; *kṛta-mālā*—Kṛtamālā; *vaihāyasī*—Vaihāyasī; *kāverī*—Kāverī; *veṇī*—Veṇī; *payasvinī*—Payasvinī; *śarkarāvartā*—Śarkarāvartā; *tuṅga-bhadrā*—Tuṅgabhadrā; *kṛṣṇā-veṇyā*—Kṛṣṇāveṇyā; *bhīma-rathī*—Bhīmarathī; *godāvarī*—Godāvarī; *nirvindhyā*—Nirvindhyā; *payoṣṇī*—Payoṣṇī; *tāpī*—Tāpī; *revā*—Revā; *surasā*—Surasā; *narmadā*—Narmadā; *carmaṇvatī*—Carmaṇvatī; *sindhuḥ*—Sindhu; *andhaḥ*—Andha; *śoṇaḥ*—Śoṇa; *ca*—and; *nadau*—two rivers; *mahā-nadī*—Mahānadī; *veda-smṛtiḥ*—Vedasmṛti; *ṛṣi-kulyā*—Ṛṣikulyā; *tri-sāmā*—Trisāmā; *kauśikī*—Kauśikī; *mandākinī*—Mandākinī; *yamunā*—Yamunā; *sarasvatī*—Sarasvatī; *dṛṣadvatī*—Dṛṣadvatī; *gomatī*—Gomatī; *sarayū*—Sarayū; *rodhasvatī*—Rodhasvatī; *saptavatī*—Saptavatī; *suṣomā*—Suṣomā; *śata-drūḥ*—Śatadrū; *candra-*

bhāgā—Candrabhāgā; *marudvṛdhā*—Marudvṛdhā; *vitastā*—Vitastā; *asiknī*—Asiknī; *viśvā*—Viśvā; *iti*—thus; *mahā-nadyaḥ*—big rivers.

TRANSLATION

Two of the rivers—the Brahmaputra and the Śoṇa—are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bhārata-varṣa become purified.

PURPORT

All these rivers are transcendental. Therefore one can be purified by remembering them, touching them or bathing in them. This practice is still going on.

TEXT 19

अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहितकृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारकगतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति ॥१९॥

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṁ vidhīyante yathā-varṇa-vidhānam apavargaś cāpi bhavati.

asmin eva varṣe—in this tract of land (Bhārata-varṣa); *puruṣaiḥ*—by the people; *labdha-janmabhiḥ*—who have taken birth; *śukla*—of the

mode of goodness; *lohita*—of the mode of passion; *kṛṣṇa*—of the mode of ignorance; *varṇena*—according to the division; *sva*—by himself; *ārabdhena*—begun; *karmaṇā*—by activities; *divya*—divine; *mānuṣa*—human; *nāraka*—hellish; *gatayaḥ*—goals; *bahvyaḥ*—many; *ātmanaḥ*—of his own; *ānupūrvyeṇa*—according to acts performed previously; *sarvāḥ*—all; *hi*—certainly; *eva*—indeed; *sarveṣām*—of all of them; *vidhīyante*—are allotted; *yathā-varṇa-vidhānam*—in terms of different castes; *apavargaḥ*—the path of liberation; *ca*—and; *api*—also; *bhavati*—is possible.

TRANSLATION

The people who take birth in this tract of land are divided according to the qualities of material nature—the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata-varṣa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, gṛhastha, vānaprastha and sannyāsa], one's life becomes perfect.

PURPORT

For further information, one should refer to *Bhagavad-gītā* (14.18 and 18.42-45). Śrīla Rāmānujācārya writes in his book *Vedānta-saṅgraha:*

evaṁ-vidha-parābhakti-svarūpa-jñāna-viśeṣasyotpādakaḥ pūrvoktāharahar upacīyamāna-jñāna-pūrvaka-karmānugṛhīta-bhakti-yoga eva; yathoktaṁ bhagavatā parāśareṇa——varṇāśrameti. nikhila-jagad-uddhāraṇāyāvanitale 'vatīrṇaṁ para-brahma-bhūtaḥ puruṣottamaḥ svayam etad uktavān——"svakarma-nirataḥ siddhiṁ yathā vindati tac chṛṇu" "yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam/ svakarmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ"

Quoting from the *Viṣṇu Purāṇa* (389), the great sage Parāśara Muni has recommended:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord." In the land of Bhārata-varṣa, the institution of *varṇāśrama-dharma* may be easily adopted. At the present moment, certain demoniac sections of the population of Bhārata-varṣa are disregarding the system of *varṇāśrama-dharma*. Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of *varṇāśrama-dharma*, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the *varṇāśrama-dharma* system and thus save human society from gliding down to hellish life.

TEXT 20

योऽसौ भगवति सर्वभूतात्मन्यनात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण यदा हि महापुरुषपुरुषप्रसङ्गः ॥ २० ॥

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ

yaḥ—anyone who; *asau*—that; *bhagavati*—unto the Supreme Personality of Godhead; *sarva-bhūta-ātmani*—the Supersoul of all living

entities; *anātmye*—having no attachment; *anirukte*—who is beyond the mind and speech; *anilayane*—not dependent on anything else; *paramaātmani*—unto the Supreme Soul; *vāsudeve*—Lord Vāsudeva, the son of Vasudeva; *ananya*—without any other; *nimitta*—cause; *bhakti-yoga-lakṣaṇaḥ*—having symptoms of pure devotional service; *nānā-gati*—of varied destinations; *nimitta*—the cause; *avidyā-granthi*—the bondage of ignorance; *randhana*—of cutting; *dvāreṇa*—by means; *yadā*—when; *hi*—indeed; *mahā-puruṣa*—of the Supreme Personality of Godhead; *puruṣa*—with the devotee; *prasaṅgaḥ*—an intimate relationship.

TRANSLATION

After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation.

PURPORT

Brahman realization is the beginning of liberation, and Paramātmā realization is still further advancement toward the realm of liberation, but one achieves real liberation when he understands his position as an eternal servant of the Supreme Personality of Godhead (*muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*). In the material world, in the bodily concept of life, everyone is working in the wrong direction. When one becomes *brahma-bhūta*, spiritually realized, one understands that he is not the body and that working in the bodily concept of life is useless and misdirected. Then his devotional service begins. As Kṛṣṇa says in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Devotional service is actual liberation. When one is attracted by the beauty of the Supreme Personality of Godhead and his mind is always engaged at the Lord's lotus feet, he is no longer interested in subjects that do not help him in self-realization. In other words, he loses all attraction for material activities. In the *Taittirīya Upaniṣad* (2.7) it is said: *eṣa hy evānandayati. yadā hy evaiṣa etasmin na dṛśye 'nātmye anirukte 'nilayane 'bhayaṁ pratiṣṭhāṁ vindate 'tha so 'bhayaṁ gato bhavati.* A living entity becomes established in spiritual, blissful life when he fully understands that his happiness depends on spiritual self-realization, which is the basic principle of *ānanda* (bliss), and when he is eternally situated in the service of the Lord, who has no other lord above Him.

TEXT 21

एतदेव हि देवा गायन्ति—
अहो अमीषां किमकारि शोभनं
प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे
मुकुन्दसेवौपयिकं स्पृहा हि नः ॥२१॥

etad eva hi devā gāyanti—
aho amīṣāṁ kim akāri śobhanaṁ
prasanna eṣāṁ svid uta svayaṁ hariḥ
yair janma labdhaṁ nṛṣu bhāratājire
mukunda-sevaupayikaṁ spṛhā hi naḥ

etat—this; *eva*—indeed; *hi*—certainly; *devāḥ*—all the demigods; *gāyanti*—chant; *aho*—oh; *amīṣām*—of these inhabitants of Bhāratavarṣa; *kim*—what; *akāri*—was done; *śobhanam*—pious, beautiful activities; *prasannaḥ*—pleased; *eṣām*—upon them; *svit*—or; *uta*—it is said; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *yaiḥ*—by whom; *janma*—birth; *labdham*—obtained; *nṛṣu*—in human

society; *bhārata-ajire*—in the courtyard of Bhārata-varṣa; *mukunda*—the Supreme Personality of Godhead, who can offer liberation; *sevā-aupayikam*—which is the means of serving; *spṛhā*—desire; *hi*—indeed; *naḥ*—our.

TRANSLATION

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

PURPORT

These facts are further explained in *Caitanya-caritāmṛta* (*Ādi* 9.41):

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."

There are many facilities in India, Bhārata-varṣa, for executing devotional service. In Bhārata-varṣa, all the *ācāryas* contributed their experience, and Śrī Caitanya Mahāprabhu personally appeared to teach the people of Bhārata-varṣa how to progress in spiritual life and be fixed in devotional service to the Lord. From all points of view, Bhārata-varṣa is the special land where one can very easily understand the process of devotional service and adopt it to make his life successful. If one makes his life successful in devotional service and then preaches devotional service in other parts of the world, people throughout the world will actually benefit.

TEXT 22

किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-
र्दानादिभिर्वा द्युजयेन फल्गुना ।
न यत्र नारायणपादपङ्कज-
स्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात्॥२२॥

kiṁ duṣkarair naḥ kratubhis tapo-vratair
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt

kim—what is the value; *duṣkaraiḥ*—very difficult to perform; *naḥ*—our; *kratubhiḥ*—with performances of sacrifice; *tapaḥ*—with austerities; *vrataiḥ*—vows; *dāna-ādibhiḥ*—with executing charitable activities and so on; *vā*—or; *dyujayena*—with achieving the heavenly kingdom; *phalgunā*—which is insignificant; *na*—no; *yatra*—where; *nārāyaṇa-pāda-paṅkaja*—of the lotus feet of Lord Nārāyaṇa; *smṛtiḥ*—the remembrance; *pramuṣṭa*—lost; *atiśaya*—excessive; *indriya-utsavāt*—due to material sense gratification.

TRANSLATION

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

PURPORT

The land of Bhārata-varṣa is so exalted that by taking birth there one can not only attain the heavenly planets but also go directly back home, back to Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." People in the land of Bhārata-varṣa generally follow the Vedic principles and consequently perform great sacrifices by which they can be elevated to the heavenly planets. However, what is the use of such great attainments? As stated in *Bhagavad-gītā* (9.21), *kṣīṇe puṇye martya-lokaṁ viśanti:* after the results of one's sacrifices, charity and other pious activities expire, one must return to the lower planetary systems and again feel the pangs of birth and death. However, one who becomes Kṛṣṇa conscious can go back to Kṛṣṇa (*yānti-mad-yājino 'pi mām*). Therefore the demigods even regret having been elevated to the higher planetary systems. The denizens of the heavenly planets regret that they could not take full advantage of being born in the land of Bhārata-varṣa. Instead, they became captivated by a higher standard of sense gratification, and therefore they forgot the lotus feet of Lord Nārāyaṇa at the time of death. The conclusion is that one who has taken birth in the land of Bhārata-varṣa must follow the instructions given personally by the Supreme Personality of Godhead. *Yad gatvā na nivartante tad dhāma paramaṁ mama.* One should try to return home, back to Godhead, to the Vaikuṇṭha planets—or to the topmost Vaikuṇṭha planet, Goloka Vṛndāvana—to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

TEXT 23

कल्पायुषां स्थानजयात्पुनर्भवात्
क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः
संन्यस्य संयान्त्यभयं पदं हरेः ॥२३॥

kalpāyuṣāṁ sthānajayāt punar-bhavāt
kṣaṇāyuṣāṁ bhārata-bhūjayo varam
kṣaṇena martyena kṛtaṁ manasvinaḥ
sannyasya saṁyānty abhayaṁ padaṁ hareḥ

kalpa-āyuṣām—of those who have a life duration of many millions of years, like Lord Brahmā; *sthāna-jayāt*—than achievement of the place or planetary systems; *punaḥ-bhavāt*—which is liable to birth, death and old age; *kṣaṇa-āyuṣām*—of persons who have only one hundred years of life; *bhārata-bhū-jayaḥ*—a birth in the land of Bhārata-varṣa; *varam*—more valuable; *kṣaṇena*—for such a short life; *martyena*—by the body; *kṛtam*—the work executed; *manasvinaḥ*—those actually understanding the value of life; *sannyasya*—surrendering unto the lotus feet of Kṛṣṇa; *saṁyānti*—they achieve; *abhayam*—where there is no anxiety; *padam*—the abode; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭhaloka, where there is neither anxiety nor repeated birth in a material body.

PURPORT

This is further confirmation of the statement given by Lord Caitanya Mahāprabhu:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-varṣa has a full opportunity to study the direct instructions given by Kṛṣṇa in *Bhagavad-gītā*

and thus finally decide what to do in his human form of life. One should certainly give up all other propositions and surrender to Kṛṣṇa. Kṛṣṇa will then immediately take charge and relieve one of the results of past sinful life (*ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*). Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends. *Man-manā bhava mad-bhakto mad-yājī māṁ namas-kuru:* "Always think of Me, become My devotee, worship Me and offer Me obeisances." This is very easy, even for a child. Why not take this path? One should try to follow the instructions of Kṛṣṇa exactly and thus become fully eligible to be promoted to the kingdom of God (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). One should go directly to Kṛṣṇa and engage in His service. This is the best opportunity offered to the inhabitants of Bhārata-varṣa. One who is fit to return home, back to Godhead, is no longer liable to the results of *karma*, good or bad.

TEXT 24

न यत्र वैकुण्ठकथासुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः
सुरेशलोकोऽपि न वै स सेव्यताम् ॥२४॥

na yatra vaikuṇṭha-kathā-sudhāpagā
na sādhavo bhāgavatās tadāśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

na—not; *yatra*—where; *vaikuṇṭha-kathā-sudhā-āpagāḥ*—the nectarean rivers of discussions about the Supreme Personality of Godhead, who is called Vaikuṇṭha, or one who drives away all anxiety; *na*—nor; *sādhavaḥ*—devotees; *bhāgavatāḥ*—always engaged in the service of the Lord; *tat-āśrayāḥ*—who are sheltered by the Supreme Personality of Godhead; *na*—nor; *yatra*—where; *yajña-īśa-makhāḥ*—the performance of devotional service to the Lord of sacrifices; *mahā-utsavāḥ*—which are actual festivals; *sureśa-lokaḥ*—a place inhabited by the denizens of heaven; *api*—although; *na*—not; *vai*—certainly; *saḥ*—that; *sevyatām*—be frequented.

TRANSLATION

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

PURPORT

Śrī Caitanya Mahāprabhu appeared in the land of Bhārata-varṣa, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinoda Ṭhākura, that within this universe, this earth is the best planet, and on this planet the land of Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa *mahā-mantra.* The *śāstras* recommend:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

Lord Śrī Caitanya Mahāprabhu is always accompanied by His very confidential associates such as Śrī Nityānanda, Śrī Gadādhara and Śrī Advaita and by many devotees like Śrīvāsa. They are always engaged in chanting the name of the Lord and are always describing Lord Kṛṣṇa. Therefore this is the best among all the places in the universe. The Kṛṣṇa consciousness movement has established its center in Māyāpur, the birthsite of Lord Śrī Caitanya Mahāprabhu, to give men the great opportunity to go there and perform a constant festival of *saṅkīrtana-yajña,* as recommended herein (*yajñeśa-makhā mahotsavāḥ*) and to distribute *prasāda* to millions of hungry people hankering for spiritual emancipation. This is the mission of the Kṛṣṇa consciousness movement. *Caitanya-bhāgavata* confirms this as follows: "One should not desire to be elevated

even to a place in the heavenly planetary systems if it has no propaganda to expand the glories of the Supreme Personality of Godhead, no trace of Vaiṣṇavas, pure devotees of the Lord, and no festivals for spreading Kṛṣṇa consciousness. It would be better to live perpetually cramped within the airtight bag of a mother's womb, where one can at least remember the lotus feet of the Lord, than to live in a place where there is no opportunity to remember His lotus feet. I pray not to be allowed to take birth in such a condemned place." Similarly, in *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī says that since Śrī Caitanya Mahāprabhu is the inaugurator of the *saṅkīrtana* movement, anyone who performs *saṅkīrtana* to please the Lord is very, very glorious. Such a person has perfect intelligence, whereas others are in the ignorance of material existence. Of all the sacrifices mentioned in the Vedic literatures, the performance of *saṅkīrtana-yajña* is the best. Even the performance of one hundred *aśvamedha* sacrifices cannot compare to the sacrifice of *saṅkīrtana*. According to the author of *Śrī Caitanya-caritāmṛta*, if one compares *saṅkīrtana-yajña* to other *yajñas*, he is a *pāṣaṇḍī*, an infidel, and is liable to be punished by Yamarāja. There are many Māyāvādīs who think that the performance of *saṅkīrtana-yajña* is a pious activity similar to the performance of the *aśvamedha-yajña* and other such pious functions, but this is a *nāma-aparādha*. Chanting of the holy name of Nārāyaṇa and chanting of other names are never equal, despite what Māyāvādīs think.

TEXT 25

प्राप्ता नृजातिं त्विह ये च जन्तवो
ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।
न वै यतेरन्नपुनर्भवाय ते
भूयो वनौका इव यान्ति बन्धनम् ॥२५॥

prāptā nṛ-jātiṁ tv iha ye ca jantavo
jñāna-kriyā-dravya-kalāpa-sambhṛtām
na vai yaterann apunar-bhavāya te
bhūyo vanaukā iva yānti bandhanam

prāptāḥ—who have obtained; *nṛ-jātim*—a birth in human society; *tu*—certainly; *iha*—in this land of Bhārata-varṣa; *ye*—those who; *ca*—also; *jantavaḥ*—the living beings; *jñāna*—with knowledge; *kriyā*—with activities; *dravya*—of ingredients; *kalāpa*—with a collection; *sambhṛtām*—full; *na*—not; *vai*—certainly; *yateran*—endeavor; *apunaḥ-bhavāya*—for the position of immortality; *te*—such persons; *bhūyaḥ*—again; *vanaukāḥ*—birds; *iva*—like; *yānti*—go; *bandhanam*—to bondage.

TRANSLATION

Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

PURPORT

In the land of Bhārata-varṣa one can very easily perform the *saṅkīrtana-yajña*, which consists of *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, or one can perform other methods of devotional service, such as *smaraṇaṁ vandanam arcanaṁ dāsyaṁ sakhyam* and *ātma-nivedanam*. In Bhārata-varṣa one has the opportunity to visit many holy places, especially Lord Caitanya's birthsite and Lord Kṛṣṇa's birthsite—Navadvīpa and Vṛndāvana—where there are many pure devotees who have no desire other than to execute devotional service (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*), and one may thus become free from the bondage of material conditions. Other paths, such as the path of *jñāna* and the path of *karma*, are not very profitable. Pious activities can elevate one to the higher planetary systems, and by speculative knowledge one can merge into the Brahman existence, but that is not real profit, for one has to come down again even from the liberated condition of being merged in Brahman, and certainly one must come down from the heavenly kingdom. One should endeavor to go back home, back to

Godhead (*yānti mad-yājino 'pi mām*). Otherwise there is no difference between human life and the lives of jungle animals and birds. Animals and birds also have freedom, but because of their lower birth, they cannot use it. Taking advantage of all the facilities offered him, a human being who has taken birth in the land of Bhārata-varṣa should become a fully enlightened devotee and go back home, back to Godhead. This is the subject matter of the Kṛṣṇa consciousness movement. The inhabitants of places other than Bhārata-varṣa have facilities for material enjoyment, but they do not have the same facility to take to Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu has advised that one who has taken birth as a human being in Bhārata-varṣa must first realize himself as a part and parcel of Kṛṣṇa, and after taking to Kṛṣṇa consciousness, he must distribute this knowledge all over the world.

TEXT 26

यैः श्रद्धया बर्हिषि भागशो हवि-
निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
एकः पृथङ्नामभिराहुतो मुदा
गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥२६॥

yaiḥ śraddhayā barhiṣi bhāgaśo havir
niruptam iṣṭaṁ vidhi-mantra-vastutaḥ
ekaḥ pṛthaṅ-nāmabhir āhuto mudā
gṛhṇāti pūrṇaḥ svayam āśiṣāṁ prabhuḥ

yaiḥ—by whom (the inhabitants of Bhārata-varṣa); *śraddhayā*—faith and confidence; *barhiṣi*—in the performance of Vedic ritualistic sacrifices; *bhāgaśaḥ*—by division; *haviḥ*—oblations; *niruptam*—offered; *iṣṭam*—to the desired deity; *vidhi*—by the proper method; *mantra*—by reciting *mantras; vastutaḥ*—with the proper ingredients; *ekaḥ*—that one Supreme Personality of Godhead; *pṛthak*—separate; *nāmabhiḥ*—by names; *āhutaḥ*—called; *mudā*—with great happiness; *gṛhṇāti*—He accepts; *pūrṇaḥ*—the Supreme Lord, who is full in Himself; *svayam*—personally; *āśiṣām*—of all benedictions; *prabhuḥ*—the bestower.

TRANSLATION

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

PURPORT

In *Bhagavad-gītā* (9.13) Lord Kṛṣṇa says:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." *Mahātmās*, advanced devotees, worship only the Supreme Personality of Godhead. Others, however, who are also sometimes called *mahātmās*, worship the Lord as *ekatvena pṛthaktvena*. In other words, they accept the demigods as different parts of Kṛṣṇa and worship them for various benedictions. Although the devotees of the demigods thus achieve the desired results offered by Kṛṣṇa, they have been described in *Bhagavad-gītā* as *hṛta-jñāna*, not very intelligent. Kṛṣṇa does not desire to be worshiped indirectly through the different parts of His body; Kṛṣṇa wants direct devotional worship. Therefore a devotee who directly worships Lord Kṛṣṇa through staunch devotional service, as recommended in *Śrīmad-Bhāgavatam*, (*tīvreṇa bhakti-yogena yajeta puruṣaṁ param*), is very quickly elevated to the transcendental position. Nevertheless, devotees who worship the demigods, the

different parts of the Lord, receive the benedictions they desire because the Lord is the original master of all benedictions. If anyone wants a particular benediction, for the Lord to award it is not at all difficult.

TEXT 27

सत्यं दिशत्यर्थितमर्थितो नृणां
नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजतामनिच्छता-
मिच्छापिधानं निजपादपल्लवम् ॥२७॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānaṁ nija-pāda-pallavam

satyam—certainly; *diśati*—He offers; *arthitam*—the object prayed for; *arthitaḥ*—being prayed to; *nṛṇām*—by the human beings; *na*—not; *eva*—indeed; *artha-daḥ*—the bestower of benedictions; *yat*—which; *punaḥ*—again; *arthitā*—a demand for a benediction; *yataḥ*—from which; *svayam*—personally; *vidhatte*—He gives; *bhajatām*—unto those engaged in His service; *anicchatām*—although not desiring it; *icchā-pidhānam*—which covers all desirable things; *nija-pāda-pallavam*—His own lotus feet.

TRANSLATION

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

PURPORT

The devotees mentioned in the previous verse approach the Supreme Personality of Godhead with material motives, but this verse explains

how such devotees are saved from those desires. *Śrīmad-Bhāgavatam* (2.3.10) advises:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one is freed from all material desires, is full of material desires, or desires to become one with the Supreme, he should engage in devotional service." In this way, not only will the devotee's desires be fulfilled, but the day will come when he will have no other desire than to serve the lotus feet of the Lord. One who engages in the service of the Lord with some motive is called a *sakāma-bhakta*, and one who serves the Lord without any motives is called an *akāma-bhakta*. Kṛṣṇa is so merciful that He turns a *sakāma-bhakta* into an *akāma-bhakta*. A pure devotee, an *akāma-bhakta*, who has no material motives, is satisfied simply to serve the lotus feet of the Lord. This is confirmed in *Bhagavad-gītā* (6.22). *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ:* if one engages in the service of the lotus feet of the Lord, he does not want anything more. This is the highest stage of devotional service. The Lord is so kind even to a *sakāma-bhakta*, a motivated devotee, that He satisfies his desires in such a way that one day he becomes an *akāma-bhakta*. Dhruva Mahārāja, for example, became a *bhakta* with the motive of getting a better kingdom than that of his father, but finally he became an *akāma-bhakta* and said to the Lord, *svāmin kṛtārtho 'smi varaṁ na yāce:* "My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits." Sometimes it is found that a small child eats dirty things, but his parents take away the dirty things and offer him a *sandeśa* or some other sweetmeat. Devotees who aspire for material benedictions are compared to such children. The Lord is so kind that He takes away their material desires and gives them the highest benediction. Therefore, even for material motives, one should not worship anyone other than the Supreme Personality of Godhead; one must fully engage himself in the devotional service of the Lord so that all his desires will be fulfilled and at the end he can go back home, back to Godhead. This is explained in *Caitanya-caritāmṛta* (*Madhya* 22.37-39, 41) as follows.

Anyakāmī—a devotee may desire something other than service to the lotus feet of the Lord; *yadi kare kṛṣṇera bhajana*—but if he engages in Lord Kṛṣṇa's service; *nā māgiteha kṛṣṇa tāre dena sva-caraṇa*—Kṛṣṇa gives him shelter at His lotus feet, even though he does not aspire for it. *Kṛṣṇa kahe*—the Lord says; *āmā bhaje*—"He is engaged in My service"; *māge viṣaya-sukha*—"but he wants the benefits of material sense gratification." *Amṛta chāḍi' viṣa māge:* "Such a devotee is like a person who asks for poison instead of nectar." *Ei baḍa mūrkha:* "That is his foolishness." *Āmi——vijña:* "But I am experienced." *Ei mūrkhe 'viṣaya' kene diba:* "Why should I give such a foolish person the dirty things of material enjoyment?" *Sva-caraṇāmṛta:* "It would be better for Me to give him shelter at My lotus feet." *'Viṣaya' bhulāiba:* "I shall cause him to forget all material desires." *Kāma lāgi' kṛṣṇa bhaje*—if one engages in the service of the Lord for sense gratification; *paya kṛṣṇa-rase*—the result is that he ultimately gets a taste for serving the lotus feet of the Lord. *Kāma chāḍi' 'dāsa' haite haya abhilāṣe:* He then gives up all material desires and wants to become an eternal servant of the Lord.

TEXT 28

यद्यत्र नः स्वर्गसुखावशेषितं
स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद्
वर्षे हरिर्यद्भजतां शं तनोति ॥२८॥

yady atra naḥ svarga-sukhāvaśeṣitaṁ
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatāṁ śaṁ tanoti

yadi—if; *atra*—in this heavenly planet; *naḥ*—of us; *svarga-sukha-avaśeṣitam*—whatever remains after the enjoyment of heavenly happiness; *su-iṣṭasya*—of a perfect sacrifice; *su-uktasya*—of diligently studying the Vedic literature; *kṛtasya*—of having performed a kind act; *śobhanam*—the resultant actions; *tena*—by such a resultant action; *ajanābhe*—in the land of Bhārata-varṣa; *smṛti-mat janma*—a birth enabling one to remember the lotus feet of the Lord; *naḥ*—of us; *syāt*—

let there be; *varṣe*—in the land; *hariḥ*—the Supreme Personality of Godhead; *yat*—wherein; *bhajatām*—of the devotees; *śam tanoti*—expands the auspiciousness.

TRANSLATION

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajñas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bhārata-varṣa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bhārata-varṣa and expands the good fortune of its people.

PURPORT

It is certainly as a result of pious activities that one takes birth in the heavenly planets, but from those planets one must nevertheless come down again to earth, as stated in *Bhagavad-gītā* (*kṣīṇe puṇye martya-lokaṁ viśanti*). Even the demigods must return to earth to work like ordinary men when the results of their pious activities expire. Nevertheless, the demigods desire to come to the land of Bhārata-varṣa if even a small portion of the merits of their pious activities remains. In other words, to take birth in Bhārata-varṣa, one must perform more pious activities than the demigods. In Bhārata-varṣa one is naturally Kṛṣṇa conscious, and if one further cultivates his Kṛṣṇa consciousness, by the grace of Kṛṣṇa he certainly expands his good fortune by becoming perfect in Kṛṣṇa consciousness and very easily going back home, back to Godhead. In many other places in the Vedic literature it is found that even the demigods want to come to this land of Bhārata-varṣa. A foolish person may desire to be promoted to the heavenly planets as a result of his pious activities, but even the demigods from the heavenly planets want to come to Bhārata-varṣa and achieve bodies that may be very easily used to cultivate Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu repeatedly says:

bhārata bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

A human being born in the land of Bhārata-varṣa has the special prerogative to develop Kṛṣṇa consciousness. Therefore those already born in Bhārata-varṣa should take lessons from the *śāstras* and *guru* and should fully take advantage of the mercy of Śrī Caitanya Mahāprabhu in order to be fully equipped with Kṛṣṇa consciousness. By taking full advantage of Kṛṣṇa consciousness, one goes back home, back to Godhead (*yānti mad-yājino 'pi mām*). The Kṛṣṇa consciousness movement is therefore spreading this facility to human society by opening many, many centers all over the world so that people may associate with the pure devotees of the Kṛṣṇa consciousness movement, understand the science of Kṛṣṇa consciousness and ultimately go back home, back to Godhead.

TEXTS 29-30

श्रीशुक उवाच

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैरश्वान्वेषण इमां महीं परितो निखनद्भिरुपकल्पितान् ॥२९॥ तद्यथा स्वर्णप्रस्थश्चन्द्रशुक्ल आवर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति ॥३०॥

śrī-śuka uvāca

jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti sagarātmajair aśvānveṣaṇa imāṁ mahīṁ parito nikhanadbhir upakalpitān. tad yathā svarṇaprasthaś candraśukla āvartano ramaṇako mandaraharinaḥ pāñcajanyaḥ siṁhalo laṅketi.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *jambūdvīpasya*—of the island known as Jambūdvīpa; *ca*—also; *rājan*—O King; *upadvīpān aṣṭau*—eight subordinate islands; *ha*—certainly; *eke*—some; *upadiśanti*—learned scholars describe; *sagara-ātma-jaiḥ*—by the sons of Mahārāja Sagara; *aśva-anveṣaṇe*—while trying to find their lost horse; *imām*—this; *mahīm*—tract of land; *paritaḥ*—all around; *nikhanadbhiḥ*—digging; *upakalpitān*—created; *tat*—that; *yathā*—as follows; *svarṇa-prasthaḥ*—Svarṇaprastha; *candra-śuklaḥ*—Candraśukla; *āvartanaḥ*—Āvartana; *ramaṇakaḥ*—Ramaṇaka; *mandara-hariṇaḥ*—Mandaraharina; *pāñcajanyaḥ*—Pāñcajanya; *siṁhalaḥ*—Siṁhala; *laṅkā*—Laṅkā; *iti*—thus.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sagara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandarahariṇa, Pāñcajanya, Siṁhala and Laṅkā.

PURPORT

In the *Kūrma Purāṇa* there is this statement about the desires of the demigods:

anadhikāriṇo devāḥ
svarga-sthā bhāratodbhavam
vāñchanty ātma-vimokṣārtha-
mudrekārthe 'dhikāriṇaḥ

Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa. Therefore if persons already born in Bhārata-varṣa live like cats and dogs, not taking full advantage of their birth in this land, they are certainly unfortunate.

TEXT 31

एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति ॥३१॥

evaṁ tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam upavarṇita iti.

evam—thus; *tava*—unto you; *bhārata-uttama*—O best of the descendents of Bharata; *jambūdvīpa-varṣa-vibhāgaḥ*—the divisions of the island of Jambūdvīpa; *yathā-upadeśam*—as much as I am instructed by the authorities; *upavarṇitaḥ*—explained; *iti*—thus.

TRANSLATION

My dear King Parīkṣit, O best of the descendants of Bharata Mahārāja, I have thus described to you, as I myself have been instructed, the island of Bhārata-varṣa and its adjoining islands. These are the islands that constitute Jambūdvīpa.

Thus end the Bhaktivedanta purports of the Fifth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, *entitled "A Description of the Island of Jambūdvīpa."*

CHAPTER TWENTY

Studying the Structure of the Universe

In this chapter there is a description of various islands, beginning with Plakṣadvīpa, and the oceans that surround them. There is also a description of the location and dimensions of the mountain known as Lokāloka. The island of Plakṣadvīpa, which is twice as broad as Jambūdvīpa, is surrounded by an ocean of salt water. The master of this island is Idhmajihva, one of the sons of Mahārāja Priyavrata. The island is divided into seven regions, each with a mountain and a large river.

The second island is called Śālmalīdvīpa. It is surrounded by an ocean of liquor and is 3,200,000 miles wide, twice as wide as Plakṣadvīpa. The master of this island is Yajñabāhu, one of the sons of Mahārāja Priyavrata. Like Plakṣadvīpa, this island is also divided into seven regions, each with a mountain and a very large river. The inhabitants of this island worship the Supreme Personality of Godhead in the form of Candrātmā.

The third island, which is surrounded by an ocean of clarified butter and is also divided into seven regions, is called Kuśadvīpa. Its master is Hiraṇyaretā, another son of Mahārāja Priyavrata, and its inhabitants worship the Supreme Personality of Godhead in the form of Agni, the fire-god. The width of this island is 6,400,000 miles, or, in other words, twice the width of Śālmalīdvīpa.

The fourth island, Krauñcadvīpa, which is surrounded by an ocean of milk, is 12,800,000 miles wide and is also divided, like the others, into seven regions, each with a large mountain and a large river. The master of this island is Ghṛtapṛṣṭha, another son of Mahārāja Priyavrata. The inhabitants of this island worship the Supreme Personality of Godhead in the form of water.

The fifth island, Śākadvīpa, which is 25,600,000 miles wide, is surrounded by an ocean of yogurt. Its master is Medhātithi, another son of Mahārāja Priyavrata. It is also divided into seven regions, each with a large mountain and a large river. Its inhabitants worship the Supreme Personality of Godhead in the form of Vāyu, air.

The sixth island, Puṣkaradvīpa, which is twice as wide as the previous island, is surrounded by an ocean of clear water. Its master is Vītihotra, another son of Mahārāja Priyavrata. The island is divided in two by a large mountain named Mānasottara. The inhabitants of this island worship Svayambhū, another feature of the Supreme Personality of Godhead. Beyond Puṣkaradvīpa there are two islands, one always lit by the sunshine and the other always dark. Between them is a mountain called Lokāloka, which is situated one billion miles from the edge of the universe. Lord Nārāyaṇa, expanding His opulence, resides upon this mountain. The area beyond Lokāloka Mountain is called Aloka-varṣa, and beyond Aloka-varṣa is the pure destination of persons who desire liberation.

Vertically, the sun-globe is situated just in the middle of the universe, in Antarikṣa, the space between Bhūrloka and Bhuvarloka. The distance between the sun and the circumference of Aṇḍa-golaka, the globe of the universe, is estimated to be twenty-five *koṭi yojanas* (two billion miles). Because the sun enters the universe and divides the sky, it is known as Mārtaṇḍa, and because it is produced from Hiraṇyagarbha, the body of the *mahat-tattva*, it is also called Hiraṇyagarbha.

TEXT 1

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते ॥ १ ॥

śrī-śuka uvāca

ataḥ paraṁ plakṣādīnāṁ pramāṇa-lakṣaṇa-saṁsthānato varṣa-vibhāga upavarṇyate.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ataḥ param*—after this; *plakṣa-ādīnām*—of the island named Plakṣa and others; *pramāṇa-lakṣaṇa-saṁsthānataḥ*—from the angle of dimensions, particular characteristics and form; *varṣa-vibhāgaḥ*—the division of the island; *upavarṇyate*—is described.

TRANSLATION

The great sage Śukadeva Gosvāmī said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plakṣa.

TEXT 2

जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारस्तावता क्षारोदधिना परिवेष्टितो यथा मेरुर्जम्ब्वाख्येन लवणोदधिरपि ततो द्विगुणविशालेन प्लक्षाख्येन परिक्षिप्तो यथा परिखा बाह्योपवनेन । प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय उत्थितो यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम ॥ २ ॥

jambūdvīpo 'yaṁ yāvat-pramāṇa-vistāras tāvatā kṣārodadhinā pariveṣṭito yathā merur jambv-ākhyena lavaṇodadhir api tato dvi-guṇa-viśālena plakṣākhyena parikṣipto yathā parikhā bāhyopavanena. plakṣo jambū-pramāṇo dvīpākhyākaro hiraṇmaya utthito yatrāgnir upāste sapta-jihvas tasyādhipatiḥ priyavratātmaja idhmajihvaḥ svaṁ dvīpaṁ sapta-varṣāṇi vibhajya sapta-varṣa-nāmabhya ātmajebhya ākalayya svayam ātma-yogenopararāma.

jambū-dvīpaḥ—Jambūdvīpa, the island named Jambū; *ayam*—this; *yāvat-pramāṇa-vistāraḥ*—as much as the measure of its width, namely 100,000 *yojanas* (one *yojana* equals eight miles); *tāvatā*—so much; *kṣāra-udadhinā*—by the ocean of salt water; *pariveṣṭitaḥ*—surrounded; *yathā*—just as; *meruḥ*—Sumeru Mountain; *jambū-ākhyena*—by the island named Jambū; *lavaṇa-udadhiḥ*—the ocean of salt water; *api*—certainly; *tataḥ*—thereafter; *dvi-guṇa-viśālena*—which is twice as wide; *plakṣa-ākhyena*—by the island named Plakṣa; *parikṣiptaḥ*—surrounded; *yathā*—like; *parikhā*—a moat; *bāhya*—external; *upavanena*—by a gardenlike forest; *plakṣaḥ*—a *plakṣa* tree; *jambū-pramāṇaḥ*—having the height of the *jambū* tree; *dvīpa-ākhyā-karaḥ*—

causing the name of the island; *hiraṇmayaḥ*—magnificently splendorous; *utthitaḥ*—rising; *yatra*—where; *agniḥ*—a fire; *upāste*—is situated; *sapta-jihvaḥ*—having seven flames; *tasya*—of that island; *adhipatiḥ*—the king or master; *priyavrata-ātmajaḥ*—the son of King Priyavrata; *idhma-jihvaḥ*—named Idhmajihva; *svam*—own; *dvīpam*—island; *sapta*—seven; *varṣāṇi*—tracts of land; *vibhajya*—dividing into; *sapta-varṣa-nāmabhyaḥ*—for whom the seven tracts of land were named; *ātmajebhyaḥ*—to his own sons; *ākalayya*—offering; *svayam*—personally; *ātma-yogena*—by the devotional service of the Lord; *upararāma*—he retired from all material activities.

TRANSLATION

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water. The breadth of Jambūdvīpa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa. The breadth of Plakṣadvīpa is twice that of the saltwater ocean—in other words 200,000 yojanas [1,600,000 miles]. On Plakṣadvīpa there is a tree shining like gold and as tall as the jambū tree on Jambūdvīpa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plakṣadvīpa. Plakṣadvīpa was governed by Idhmajihva, one of the sons of Mahārāja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

TEXTS 3-4

शिवं यवसं सुभद्रं शान्तं क्षेममभयमिति वर्षाणि तेषु गिरयो नद्यश्च सप्तैवाभिज्ञाताः ॥३॥ मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो हिरण्यष्ठीवो मेघमाल इति सेतुशैलाः । अरुणा नृम्णाऽऽङ्गिरसी सावित्री सुप्रभाता

ऋतम्भरा सत्यम्भरा इति महानद्यः। यासां जलोपस्पर्शनविधूतरजस्तमसो हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसन्दर्शन-प्रजननाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥ ४ ॥

śivaṁ yavasaṁ subhadraṁ śāntaṁ kṣemam amṛtam abhayam iti varṣāṇi teṣu girayo nadyaś ca saptaivābhijñātāḥ. maṇikūṭo vajrakūṭa indraseno jyotiṣmān suparṇo hiraṇyaṣṭhīvo meghamāla iti setu-śailāḥ aruṇā nṛmṇāṅgirasī sāvitrī suptabhātā ṛtambharā satyambharā iti mahā-nadyaḥ. yāsāṁ jalopasparśana-vidhūta-rajas-tamaso haṁsa-pataṅgordhvāyana-satyāṅga-saṁjñāś catvāro varṇāḥ sahasrāyuṣo vibudhopama-sandarśana-prajananāḥ svarga-dvāraṁ trayyā vidyayā bhagavantaṁ trayīmayaṁ sūryam ātmānaṁ yajante.

śivam—Śiva; *yavasam*—Yavasa; *subhadram*—Subhadra; *śāntam*—Śānta; *kṣemam*—Kṣema; *amṛtam*—Amṛta; *abhayam*—Abhaya; *iti*—thus; *varṣāṇi*—the tracts of land according to the names of the seven sons; *teṣu*—in them; *girayaḥ*—mountains; *nadyaḥ ca*—and rivers; *sapta*—seven; *eva*—indeed; *abhijñātāḥ*—are known; *maṇi-kūṭaḥ*—Maṇikūṭa; *vajra-kūṭaḥ*—Vajrakūṭa; *indra-senaḥ*—Indrasena; *jyotiṣmān*—Jyotiṣmān; *suparṇaḥ*—Suparṇa; *hiraṇya-ṣṭhīvaḥ*—Hiraṇyaṣṭhīva; *megha-mālaḥ*—Meghamāla; *iti*—thus; *setu-śailāḥ*—the ranges of mountains marking the borders of the *varṣas; aruṇā*—Aruṇā; *nṛmṇā*—Nṛmṇā; *āṅgirasī*—Āṅgirasī; *sāvitrī*—Sāvitrī; *supta-bhātā*—Suptabhātā; *ṛtambharā*—Ṛtambharā; *satyambharā*—Satyambharā; *iti*—thus; *mahā-nadyaḥ*—very large rivers; *yāsām*—of which; *jala-upasparśana*—simply by touching the water; *vidhūta*—washed off; *rajaḥ-tamasaḥ*—whose modes of passion and ignorance; *haṁsa*—Haṁsa; *pataṅga*—Pataṅga; *ūrdhvāyana*—Ūrdhvāyana; *satyāṅga*—Satyāṅga; *saṁjñāḥ*—named; *catvāraḥ*—four; *varṇāḥ*—castes or divisions of men; *sahasra-āyuṣaḥ*—living for one thousand years; *vibudha-upama*—similar to the demigods; *sandarśana*—in having very beautiful forms; *prajananāḥ*—and in producing children; *svarga-dvāram*—the gateway to the heavenly planets; *trayyā vidyayā*—by performing ritualistic ceremonies according to Vedic principles; *bhagavantam*—the Supreme Personality of Godhead; *trayī-mayam*—established in the *Vedas;*

sūryam ātmānam—the Supersoul, represented by the sun-god; *yajante*—they worship.

TRANSLATION

The seven islands [varṣas] are named according to the names of those seven sons—Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suptabhātā, Ṛtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvīpa—the Haṁsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas—purify themselves in that way. The inhabitants of Plakṣadvīpa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshiping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

PURPORT

According to general understanding, there are originally three deities—Lord Brahmā, Lord Viṣṇu and Lord Śiva—and people with a poor fund of knowledge consider Lord Viṣṇu no better than Lord Brahmā or Lord Śiva. This conclusion, however, is invalid. As stated in the *Vedas, iṣṭāpūrtaṁ bahudhā jāyamānaṁ viśvaṁ bibharti bhuvanasya nābhiḥ tad evāgnis tad vāyus tat sūryas tad u candramāḥ agniḥ sarvadaivataḥ.* This means that the Supreme Lord, who accepts and enjoys the results of Vedic ritualistic ceremonies (technically called *iṣṭāpūrta*), who maintains the entire creation, who supplies the necessities of all living entities (*eko bahūnāṁ yo vidadhāti kāmān*) and who is the central point of all creation, is Lord Viṣṇu. Lord Viṣṇu expands as the demigods known as Agni, Vāyu, Sūrya and Candra, who are simply parts and parcels of His body. Lord Kṛṣṇa says in *Śrīmad Bhagavad-gītā* (9.23):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ

te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Devotees who worship the demigods with firm faith worship Me also, but not according to regulative principles." In other words, if one worships the demigods but does not understand the relationship between the demigods and the Supreme Personality of Godhead, his worship is irregular. Kṛṣṇa also says in *Bhagavad-gītā* (9.24), *ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca:* "I am the only enjoyer of ritualistic ceremonies."

It may be argued that the demigods are as important as Lord Viṣṇu because the names of the demigods are different names of Viṣṇu. This, however, is not a sound conclusion, for it is contradicted in the Vedic literatures. The *Vedas* declare:

candramā manaso jātaś cakṣoḥ sūryo ajāyata. śrotrādayaś ca prāṇaś ca mukhād agnir ajāyata. nārāyaṇād brahmā, nārāyaṇād rudro jāyate, nārāyaṇāt prajāpatiḥ jāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante.

"The demigod of the moon, Candra, came from the mind of Nārāyaṇa, and the sun-god came from His eyes. The controlling deities of hearing and the life air came from Nārāyaṇa, and the controlling deity of fire was generated from His mouth. Prajāpati, Lord Brahmā, came from Nārāyaṇa, Indra came from Nārāyaṇa, and the eight Vasus, the eleven expansions of Lord Śiva and the twelve Ādityas also came from Nārāyaṇa." In the *smṛti* Vedic literature it is also said:

brahmā śambhus tathaivārkaś
candramāś ca śatakratuḥ
evam ādyās tathaivānye
yuktā vaiṣṇava-tejasā

jagat-kāryāvasāne tu
viyujyante ca tejasā
vitejaś ca te sarve
pañcatvam upayānti te

"Brahmā, Śambhu, Sūrya and Indra are all merely products of the power of the Supreme Personality of Godhead. This is also true of the many other demigods whose names are not mentioned here. When the cosmic manifestation is annihilated, these different expansions of Nārāyaṇa's potencies will merge into Nārāyaṇa. In other words, all these demigods will die. Their living force will be withdrawn, and they will merge into Nārāyaṇa."

Therefore it should be concluded that Lord Viṣṇu, not Lord Brahmā or Lord Śiva, is the Supreme Personality of Godhead. As a government officer is sometimes accepted as the entire government although he is actually but a departmental manager, so the demigods, having achieved power of attorney from Viṣṇu, act on His behalf, although they are not as powerful as He. All the demigods must work under the orders of Viṣṇu. Therefore it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya.* The only master is Lord Kṛṣṇa, or Lord Viṣṇu, and all others are His obedient servants, who act exactly according to His orders. The distinction between Lord Viṣṇu and the demigods is also expressed in *Bhagavad-gītā* (9.25). *Yānti deva-vratā devān. . . yānti mad-yājino 'pi mām:* those who worship the demigods go to the planets of the demigods, whereas the worshipers of Lord Kṛṣṇa and Lord Viṣṇu go to the planets in Vaikuṇṭha. These are the statements of the *smṛti.* Therefore the idea that Lord Viṣṇu is on the same level as the demigods is in contradiction to the *śāstras.* The demigods are not supreme. The supremacy of the demigods is dependent on the mercy of Lord Nārāyaṇa (Viṣṇu, or Kṛṣṇa).

TEXT 5

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः ।
अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥ ५ ॥

pratnasya viṣṇo rūpaṁ yat
satyasyartasya brahmaṇaḥ
amṛtasya ca mṛtyoś ca
sūryam ātmānam īmahīti

pratnasya—of the oldest person; *viṣṇoḥ*—Lord Viṣṇu; *rūpam*—the form; *yat*—which; *satyasya*—of the Absolute Truth; *ṛtasya*—of

dharma; brahmaṇaḥ—of the Supreme Brahman; *amṛtasya*—of the auspicious result; *ca*—and; *mṛtyoḥ*—of death (the inauspicious result); *ca*—and; *sūryam*—the demigod Sūrya; *ātmānam*—the Supersoul or origin of all souls; *īmahi*—we approach for shelter; *iti*—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Plakṣadvīpa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Viṣṇu, the all-expanding Supreme Personality of Godhead, the oldest of all persons. Viṣṇu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

PURPORT

Lord Viṣṇu is even the Supreme Lord of death, as confirmed in *Bhagavad-gītā* (*mṛtyuḥ sarva-haraś cāham*). There are two kinds of activity—auspicious and inauspicious—and both are controlled by Lord Viṣṇu. Inauspicious activities are said to be behind Lord Viṣṇu, whereas auspicious activities stand before Him. The auspicious and the inauspicious exist throughout the entire world, and Lord Viṣṇu is the controller of them both.

In regard to this verse, Śrīla Madhvācārya says:

sūrya-somāgni-vāriśa-
vidhātṛṣu yathā-kramam
plakṣādi-dvīpa-saṁsthāsu
sthitaṁ harim upāsate

There are many lands, fields, mountains and oceans throughout the creation, and everywhere the Supreme Personality of Godhead is worshiped by His different names.

Śrīla Vīrarāghava Ācārya explains this verse of *Śrīmad-Bhāgavatam* as follows. The original cause of the cosmic manifestation must be the oldest person and must therefore be beyond material transformations. He is the enjoyer of all auspicious activities and is the cause of conditional life and also liberation. The demigod Sūrya, who is categorized as a very

powerful *jīva*, or living entity, is a representation of one of the parts of His body. We are naturally subordinate to powerful living entities, and therefore we can worship the various demigods as living beings who are powerful representatives of the Supreme Personality of Godhead. Although the worship of the sun-god is recommended in this *mantra*, He is worshiped not as the Supreme Personality of Godhead but as His powerful representative.

In the *Kaṭha Upaniṣad* (1.3.1) it is said:

ṛtaṁ pibantau sukṛtasya loke
guhāṁ praviṣṭau parame parārdhe
chāyātapau brahmavido vadanti
pañcāgnayo ye ca tri-ṇāciketāḥ

"O Nāciketā, the expansions of Lord Viṣṇu as the tiny living entity and the Supersoul are both situated within the cave of the heart of this body. Having entered that cavity, the living entity, resting on the chief of the life airs, enjoys the results of activities, and the Supersoul, acting as witness enables him to enjoy them. Those who are well-versed in knowledge of Brahman and those householders who carefully follow the Vedic regulations say that the difference between the two is like the difference between a shadow and the sun."

In the *Śvetāśvatara Upaniṣad* (6.16) it is said:

sa viśvakṛd viśvavidātmayoniḥ
jñaḥ kālākāro guṇī sarvavid yaḥ
pradhāna-kṣetrajña-patir guṇeśaḥ
saṁsāra-mokṣa-sthiti-bandha-hetuḥ

"The Supreme Lord, the creator of this cosmic manifestation, knows every nook and corner of His creation. Although He is the cause of creation, there is no cause for His appearance. He is fully aware of everything. He is the Supersoul, the master of all transcendental qualities, and He is the master of this cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage."

Similarly, in the *Taittirīya Upaniṣad* (2.8) it is said:

bhīṣāsmād vātaḥ pavate
bhīṣodeti sūryaḥ
bhīṣāsmād agniś cendraś ca
mṛtyur dhāvati pañcamaḥ

"It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties."

As described in this chapter, the inhabitants of the five islands beginning with Plakṣadvīpa worship the sun-god, the moon-god, the fire-god, the air-god and Lord Brahmā respectively. Although they engage in the worship of these five demigods, however, they actually worship Lord Viṣṇu, the Supersoul of all living entities, as indicated in this verse by the words *pratnasya viṣṇo rūpam.* Viṣṇu is *brahma, amṛta, mṛtyu*—the Supreme Brahman and the origin of everything, auspicious and inauspicious. He is situated in the heart of everyone, including all the demigods. As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛtajñānāḥ prapadyante 'nya devatāḥ:* those whose minds are distorted by material desires surrender unto the demigods. People who are almost blind because of lusty desires are recommended to worship the demigods to have their material desires fulfilled, but actually those desires are not fulfilled by the material demigods. Whatever the demigods do is done with the sanction of Lord Viṣṇu. People who are too lusty worship various demigods instead of worshiping Lord Viṣṇu, the Supersoul of all living entities, but ultimately it is Lord Viṣṇu they worship because He is the Supersoul of all demigods.

TEXT 6

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते ॥ ६ ॥

plakṣādiṣu pañcasu puruṣāṇām āyur indriyam ojaḥ saho balaṁ buddhir vikrama iti ca sarveṣām autpattikī siddhir aviśeṣeṇa vartate.

plakṣa-ādiṣu—in the islands headed by Plakṣa; *pañcasu*—five; *puruṣāṇām*—of the inhabitants; *āyuḥ*—long duration of life; *indriyam*—soundness of the senses; *ojaḥ*—bodily strength; *sahaḥ*—mental strength; *balam*—physical strength; *buddhiḥ*—intelligence; *vikramaḥ*—bravery; *iti*—thus; *ca*—also; *sarveṣām*—of all of them; *autpattikī*—inborn; *siddhiḥ*—perfection; *aviśeṣeṇa*—without distinction; *vartate*—exists.

TRANSLATION

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

TEXT 7

प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि शाल्मलो द्विगुणविशालः समानेन सुरोदेनावृतः परिवृङ्क्ते ॥ ७ ॥

plakṣaḥ sva-samānenekṣu-rasodenāvṛto yathā tathā dvīpo 'pi śālmalo dvi-guṇa-viśālaḥ samānena surodenāvṛtaḥ parivṛṅkte.

plakṣaḥ—the land known as Plakṣadvīpa; *sva-samānena*—equal in width; *ikṣu-rasa*—of sugarcane juice; *udena*—by an ocean; *āvṛtaḥ*—surrounded; *yathā*—just as; *tathā*—similarly; *dvīpaḥ*—another island; *api*—also; *śālmalaḥ*—known as Śālmala; *dvi-guṇa-viśālaḥ*—twice as big; *samānena*—equal in width; *surā-udena*—by an ocean of liquor; *āvṛtaḥ*—surrounded; *parivṛṅkte*—exists.

TRANSLATION

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Śālmalīdvīpa—twice as broad as Plakṣadvīpa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surāsāgara, the ocean that tastes like liquor.

TEXT 8

यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल निलयमाहुर्भगवतश्छन्दः स्तुतः पतत्त्रिराजस्य सा द्वीपहूतये उपलक्ष्यते ॥ ८ ॥

yatra ha vai śālmalī plakṣāyāmā yasyāṁ vāva kila nilayam āhur bhagavataś chandaḥ-stutaḥ patattri-rājasya sā dvīpa-hūtaye upalakṣyate.

yatra—where; *ha vai*—certainly; *śālmalī*—a *śālmalī* tree; *plakṣa-āyāmā*—as big as the *plakṣa* tree (one hundred *yojanas* broad and eleven hundred *yojanas* high); *yasyām*—in which; *vāva kila*—indeed; *nilayam*—rest or living place; *āhuḥ*—they say; *bhagavataḥ*—of the most powerful; *chandaḥ-stutaḥ*—who worships the Lord by Vedic prayers; *patattri-rājasya*—of Garuḍa, the carrier of Lord Viṣṇu; *sā*—that tree; *dvīpa-hūtaye*—for the name of the island; *upalakṣyate*—is distinguished.

TRANSLATION

On Śālmalīdvīpa there is a śālmalī tree, from which the island takes its name. That tree is as broad and tall as the plakṣa tree—in other words 100 yojanas [800 miles] broad and 1,100 yojanas [8,800 miles] tall. Learned scholars say that this gigantic tree is the residence of Garuḍa, the king of all birds and carrier of Lord Viṣṇu. In that tree, Garuḍa offers Lord Viṣṇu his Vedic prayers.

TEXT 9

तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिभद्रमाप्यायनमविज्ञातमिति ॥९॥

tad-dvīpādhipatiḥ priyavratātmajo yajñabāhuḥ sva-sutebhyaḥ saptabhyas tan-nāmāni sapta-varṣāṇi vyabhajat surocanaṁ saumanasyaṁ ramaṇakaṁ deva-varṣaṁ pāribhadram āpyāyanam avijñātam iti.

tat-dvīpa-adhipatiḥ—the master of that island; *priyavrata-ātmajaḥ*—the son of Mahārāja Priyavrata; *yajña-bāhuḥ*—named Yajñabāhu; *sva-sutebhyaḥ*—unto his sons; *saptabhyaḥ*—seven in number; *tat-nāmāni*—having names according to their names; *sapta-varṣāṇi*—seven tracts of land; *vyabhajat*—divided; *surocanam*—Surocana; *saumanasyam*—Saumanasya; *ramaṇakam*—Ramaṇaka; *deva-varṣam*—Deva-varṣa; *pāribhadram*—Pāribhadra; *āpyāyanam*—Āpyāyana; *avijñātam*—Avijñāta; *iti*—thus.

TRANSLATION

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Śālmalīdvīpa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñāta.

TEXT 10

तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसः शतशृङ्गो वामदेवः कुन्दो मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति। अनुमतिः सिनीवाली सरस्वती कुहू रजनी नन्दा राकेति ॥१०॥

teṣu varṣādrayo nadyaś ca saptaivābhijñātāḥ svarasaḥ śataśṛṅgo vāmadevaḥ kundo mukundaḥ puṣpa-varṣaḥ sahasra-śrutir iti. anumatiḥ sinīvālī sarasvatī kuhū rajanī nandā rāketi.

teṣu—in those tracts of land; *varṣa-adrayaḥ*—mountains; *nadyaḥ ca*—as well as rivers; *sapta eva*—seven in number; *abhijñātāḥ*—understood; *svarasaḥ*—Svarasa; *śata-śṛṅgaḥ*—Śataśṛṅga; *vāma-devaḥ*—Vāmadeva; *kundaḥ*—Kunda; *mukundaḥ*—Mukunda; *puṣpa-varṣaḥ*—Puṣpa-varṣa; *sahasra-śrutiḥ*—Sahasraśruti; *iti*—thus; *anumatiḥ*—Anumati; *sinīvālī*—Sinīvālī; *sarasvatī*—Sarasvatī; *kuhū*—Kuhū; *rajanī*—Rajanī; *nandā*—Nandā; *rākā*—Rākā; *iti*—thus.

TRANSLATION

In those tracts of land there are seven mountains—Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and

Sahasraśruti. There are also seven rivers—Anumati, Sinīvālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. They are still existing.

TEXT 11

तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं वेदेन यजन्ते ॥११॥

tad-varṣa-puruṣāḥ śrutadhara-vīryadhara-vasundhareṣandhara-saṁjñā bhagavantaṁ vedamayaṁ somam ātmānaṁ vedena yajante.

tat-varṣa-puruṣāḥ—the residents of those tracts of land; *śrutadhara*—Śrutadhara; *vīryadhara*—Vīryadhara; *vasundhara*—Vasundhara; *iṣandhara*—Iṣandhara; *saṁjñāḥ*—known as; *bhagavantam*—the Supreme Personality of Godhead; *veda-mayam*—fully conversant with the Vedic knowledge; *somam ātmānam*—represented by the living entity known as Soma; *vedena*—by following the Vedic rules and regulations; *yajante*—they worship.

TRANSLATION

Strictly following the cult of varṇāśrama-dharma, the inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

TEXT 12

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः।
प्रजानां सर्वासां राजान्धः सोमो न आस्त्विति ॥१२॥

sva-gobhiḥ pitṛ-devebhyo
vibhajan kṛṣṇa-śuklayoḥ
prajānāṁ sarvāsāṁ rājā-
ndhaḥ somo na āstv iti

sva-gobhiḥ—by expansion of his own illuminating rays; *pitṛ-devebhyaḥ*—unto the *pitās* and the demigods; *vibhajan*—dividing; *kṛṣṇa-śuklayoḥ*—into the two fortnights, dark and light; *prajānām*—of

the citizens; *sarvāsām*—of all; *rājā*—the king; *andhaḥ*—food grains; *somaḥ*—the moon-god; *naḥ*—toward us; *āstu*—let him remain favorable; *iti*—thus.

TRANSLATION

[The inhabitants of Śālmalīdvīpa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as śukla and kṛṣṇa, for the distribution of food grains to the pitās and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

TEXT 13

एवं सुरोदाद्बहिस्तद्द्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन् कुशस्तम्बो देवकृतस्तद्द्वीपाख्याकरो ज्वलन इवापरः स्वशष्परोचिषा दिशो विराजयति ॥१३॥

evaṁ surodād bahis tad-dvi-guṇaḥ samānenāvṛto ghṛtodena yathā-pūrvaḥ kuśa-dvīpo yasmin kuśa-stambo deva-kṛtas tad-dvīpākhyākaro jvalana ivāparaḥ sva-śaṣpa-rociṣā diśo virājayati.

evam—thus; *surodāt*—from the ocean of liquor; *bahiḥ*—outside; *tat-dvi-guṇaḥ*—twice that; *samānena*—equal in width; *āvṛtaḥ*—surrounded; *ghṛta-udena*—an ocean of clarified butter; *yathā-pūrvaḥ*—as previously with Śālmalīdvīpa; *kuśa-dvīpa*—the island called Kuśadvīpa; *yasmin*—in which; *kuśa-stambaḥ*—*kuśa* grass; *deva-kṛtaḥ*—created by the supreme will of the Supreme Personality of Godhead; *tat-dvīpa-ākhyā-karaḥ*—giving the island its name; *jvalanaḥ*—fire; *iva*—like; *aparaḥ*—another; *sva-śaṣpa-rociṣā*—by the effulgence of the young sprouting grass; *diśaḥ*—all directions; *virājayati*—illuminates.

TRANSLATION

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 yojanas [6,400,000 miles] wide,

twice as wide as the ocean of liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśadvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvīpa there are clumps of kuśa grass, from which the island takes its name. This kuśa grass, which was created by the demigods by the will of the Supreme Lord, appears like a second form of fire, but with very mild and pleasing flames. Its young shoots illuminate all directions.

PURPORT

From the descriptions in this verse, we can make an educated guess about the nature of the flames on the moon. Like the sun, the moon must also be full of flames because without flames there cannot be illumination. The flames on the moon, however, unlike those on the sun, must be mild and pleasing. This is our conviction. The modern theory that the moon is full of dust is not accepted in the verses of *Śrīmad-Bhāgavatam.* In regard to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura says, *suśaspāṇi sukomala-śikhās teṣāṁ rociṣā:* the *kuśa* grass illuminates all directions, but its flames are very mild and pleasing. This gives some idea of the flames existing on the moon.

TEXT 14

तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनाभिगुप्तस्तुत्यव्रतविविक्तवामदेवनामभ्यः ॥ १४ ॥

tad-dvīpa-patiḥ praiyavrato rājan hiraṇyaretā nāma svaṁ dvīpaṁ saptabhyaḥ sva-putrebhyo yathā-bhāgaṁ vibhajya svayaṁ tapa ātiṣṭhata vasu-vasudāna-dṛḍharuci-nābhigupta-stutyavrata-viviktavāmadeva-nāmabhyaḥ.

tat-dvīpa-patiḥ—the master of that island; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *rājan*—O King; *hiraṇyaretā*—Hiraṇyaretā; *nāma*—named; *svam*—his own; *dvīpam*—island; *saptabhyaḥ*—unto seven; *sva-putrebhyaḥ*—his own sons; *yathā-bhāgam*—according to division; *vibhajya*—dividing; *svayam*—himself; *tapaḥ ātiṣṭhata*—

engaged in austerities; *vasu*—unto Vasu; *vasudāna*—Vasudāna; *dṛḍha-ruci*—Dṛḍharuci; *nābhi-gupta*—Nābhigupta; *stutya-vrata*—Stutyavrata; *vivikta*—Vivikta; *vāma-deva*—Vāmadeva; *nāmabhyaḥ*—named.

TRANSLATION

O King, another son of Mahārāja Priyavrata, Hiraṇyaretā, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudāna, Dṛḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

TEXT 15

तेषां वर्षेषु सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति ॥ १५ ॥

teṣāṁ varṣeṣu sīmā-girayo nadyaś cābhijñātāḥ sapta saptaiva cakraś catuḥśṛṅgaḥ kapilaś citrakūṭo devānīka ūrdhvaromā draviṇa iti rasakulyā madhukulyā mitravindā śrutavindā devagarbhā ghṛtacyutā mantramāleti.

teṣām—all those sons; *varṣeṣu*—in the tracts of land; *sīmā-girayaḥ*—border mountains; *nadyaḥ ca*—as well as rivers; *abhijñātāḥ*—known; *sapta*—seven; *sapta*—seven; *eva*—certainly; *cakraḥ*—Cakra; *catuḥśṛṅgaḥ*—Catuḥśṛṅga; *kapilaḥ*—Kapila; *citra-kūṭaḥ*—Citrakūṭa; *devānīkaḥ*—Devānīka; *ūrdhva-romā*—Ūrdhvaromā; *draviṇaḥ*—Draviṇa; *iti*—thus; *rama-kulyā*—Ramakulyā; *madhu-kulyā*—Madhukulyā; *mitra-vindā*—Mitravindā; *śruta-vindā*—Śrutavindā; *deva-garbhā*—Devagarbhā; *ghṛta-cyutā*—Ghṛtacyutā; *mantra-mālā*—Mantramālā; *iti*—thus.

TRANSLATION

In those seven islands there are seven boundary mountains, known as Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka,

Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

TEXT 16

यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥ १६ ॥

yāsāṁ payobhiḥ kuśadvīpaukasaḥ kuśala-kovidābhiyukta-kulaka-saṁjñā bhagavantaṁ jātaveda-sarūpiṇaṁ karma-kauśalena yajante.

yāsām—of which; *payobhiḥ*—by the water; *kuśa-dvīpa-okasaḥ*—the inhabitants of the island known as Kuśadvīpa; *kuśala*—Kuśala; *kovida*—Kovida; *abhiyukta*—Abhiyukta; *kulaka*—Kulaka; *saṁjñāḥ*—named; *bhagavantam*—unto the Supreme Personality of Godhead; *jāta-veda*—the demigod of fire; *sa-rūpiṇam*—manifesting the form; *karma-kauśalena*—by expertise in ritualistic ceremonies; *yajante*—they worship.

TRANSLATION

The inhabitants of the island of Kuśadvīpa are celebrated as the Kuśalas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śūdras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.

TEXT 17

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट् ।
देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति ॥१७॥

parasya brahmaṇaḥ sākṣāj
jāta-vedo 'si havyavāṭ

devānāṁ puruṣāṅgānāṁ
yajñena puruṣaṁ yajeti

parasya—of the Supreme; *brahmaṇaḥ*—Brahman; *sākṣāt*—directly; *jāta-vedaḥ*—O fire-god; *asi*—you are; *havyavāṭ*—the carrier of Vedic offerings of grains and ghee; *devānām*—of all the demigods; *puruṣa-aṅgānām*—who are limbs of the Supreme Person; *yajñena*—by performing the ritualistic sacrifices; *puruṣam*—to the Supreme Person; *yaja*—please carry oblations; *iti*—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Kuśadvīpa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajñic ingredients we are offering the demigods, for the Lord is the real enjoyer.

PURPORT

The demigods are servants who assist the Supreme Personality of Godhead. If one worships the demigods, the demigods, as servants of the Supreme, carry the sacrificial offerings to the Lord, like tax collectors collecting revenue from the citizens and bringing it to the government's treasury. The demigods cannot accept the sacrificial offerings; they simply carry the offerings to the Supreme Personality of Godhead. As stated by Śrīla Viśvanātha Cakravartī Ṭhākura, *yasya prasādād bhagavat-prasādaḥ:* since the *guru* is a representative of the Supreme Personality of Godhead, he carries to the Lord whatever is offered to him. Similarly, all the demigods, as faithful servants of the Supreme Lord, hand over to the Supreme Lord whatever is offered to them in sacrificial performances. There is no fault in worshiping the demigods with this understanding, but to think that the demigods are independent of the Supreme Personality of Godhead and equal to Him is called *hṛta-jñāna*, a loss of intelligence (*kāmais tais tair hṛta-jñānāḥ*). One who thinks that the demigods themselves are the actual benefactors is mistaken.

TEXT 18

तथा घृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो यथा कुशद्वीपो घृतोदेन यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते ॥१८॥

tathā ghṛtodād bahiḥ krauñcadvīpo dvi-guṇaḥ sva-mānena kṣīrodena parita upaklṛpto vṛto yathā kuśadvīpo ghṛtodena yasmin krauñco nāma parvata-rājo dvīpa-nāma-nirvartaka āste.

tathā—so also; *ghṛta-udāt*—from the ocean of clarified butter; *bahiḥ*—outside; *krauñca-dvīpaḥ*—another island, known as Krauñcadvīpa; *dvi-guṇaḥ*—twice as big; *sa-mānena*—as the same measurement; *ksīra-udena*—by an ocean of milk; *paritaḥ*—all around; *upaklṛptaḥ*—surrounded; *vṛtaḥ*—surrounded; *yathā*—like; *kuśa-dvīpaḥ*—the island known as Kuśadvīpa; *ghṛta-udena*—by an ocean of clarified butter; *yasmin*—in which; *krauñcaḥ nāma*—named Krauñca; *parvata-rājaḥ*—a king of mountains; *dvīpa-nāma*—the name of the island; *nirvartakaḥ*—bringing about; *āste*—exists.

TRANSLATION

Outside the ocean of clarified butter is another island, known as Krauñcadvīpa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kuśadvīpa is surrounded by an ocean of clarified butter, Krauñcadvīpa is surrounded by an ocean of milk as broad as the island itself. On Krauñcadvīpa there is a great mountain known as Krauñca, from which the island takes its name.

TEXT 19

योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता वरुणेनाभिगुप्तो विभयो बभूव ॥ १९ ॥

yo 'sau guha-praharaṇonmathita-nitamba-kuñjo 'pi kṣīrodenā-sicyamāno bhagavatā varuṇenābhigupto vibhayo babhūva.

yaḥ—which; *asau*—that (mountain); *guha-praharaṇa*—by the weapons of Kārttikeya, the son of Lord Śiva; *unmathita*—shaken; *nitamba-kuñjaḥ*—whose trees and vegetables along the slopes; *api*—although; *kṣīra-udena*—by the ocean of milk; *āsicyamānaḥ*—being always bathed; *bhagavatā*—by the greatly powerful; *varuṇena*—the demigod known as Varuṇa; *abhiguptaḥ*—protected; *vibhayaḥ babhūva*—has become fearless.

TRANSLATION

Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varuṇadeva.

TEXT 20

तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परमकल्याण-यशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम ॥ २० ॥

tasminn api praiyavrato ghṛtapṛṣṭho nāmādhipatiḥ sve dvīpe varṣāṇi sapta vibhajya teṣu putra-nāmasu sapta rikthādān varṣapān niveśya svayaṁ bhagavān bhagavataḥ parama-kalyāṇa-yaśasa ātma-bhūtasya hareś caraṇāravindam upajagāma.

tasmin—in that island; *api*—also; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *ghṛta-pṛṣṭhaḥ*—Ghṛtapṛṣṭha; *nāma*—named; *adhipatiḥ*—the king of that island; *sve*—his own; *dvīpe*—in the island; *varṣāṇi*—tracts of land; *sapta*—seven; *vibhajya*—dividing; *teṣu*—in each of them; *putra-nāmasu*—possessing the names of his sons; *sapta*—seven; *rikthā-dān*—sons; *varṣa-pān*—the masters of the *varṣas;* *niveśya*—appointing; *svayam*—himself; *bhagavān*—very powerful; *bhagavataḥ*—of the Supreme Personality of Godhead; *parama-kalyāṇa-yaśasaḥ*—whose glories are so auspicious; *ātma-bhūtasya*—the soul of all souls; *hareḥ caraṇa-aravindam*—the lotus feet of the Lord; *upajagāma*—took shelter at.

TRANSLATION

The ruler of this island was another son of Mahārāja Priyavrata. His name was Ghṛtapṛṣṭha, and he was a very learned scholar. He also divided his own island among his seven sons. After dividing the island into seven parts, named according to the names of his sons, Ghṛtapṛṣṭha Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.

TEXT 21

आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहितार्णो वनस्पतिरिति घृतपृष्ठसुतास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो भोजन उपबर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका तीर्थवती रूपवती पवित्रवती शुक्लेति ॥ २१ ॥

āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājiṣṭho lohitārṇo vanaspatir iti ghṛtapṛṣṭha-sutās teṣāṁ varṣa-girayaḥ sapta saptaiva nadyaś cābhikhyātāḥ śuklo vardhamāno bhojana upabarhiṇo nando nandanaḥ sarvatobhadra iti abhayā amṛtaughā āryakā tīrthavatī rūpavatī pavitravatī śukleti.

āmaḥ—Āma; *madhu-ruhaḥ*—Madhuruha; *megha-pṛṣṭhaḥ*—Meghapṛṣṭha; *sudhāmā*—Sudhāmā; *bhrājiṣṭhaḥ*—Bhrājiṣṭha; *lohitārṇaḥ*—Lohitārṇa; *vanaspatiḥ*—Vanaspati; *iti*—thus; *ghṛtapṛṣṭha-sutāḥ*—the sons of Ghṛtapṛṣṭha; *teṣām*—of those sons; *varṣa-girayaḥ*—boundary hills of the tracts of land; *sapta*—seven; *sapta*—seven; *eva*—also; *nadyaḥ*—rivers; *ca*—and; *abhikhyātāḥ*—celebrated; *śuklaḥ vardhamānaḥ*—Śukla and Vardhamāna; *bhojanaḥ*—Bhojana; *upabarhiṇaḥ*—Upabarhiṇa; *nandaḥ*—Nanda; *nandanaḥ*—Nandana; *sarvataḥ-bhadraḥ*—Sarvatobhadra; *iti*—thus; *abhayā*—Abhayā; *amṛtaughā*—Amṛtaughā; *āryakā*—Āryakā; *tīrthavatī*—Tīrthavatī; *rūpavatī*—Rūpavatī; *pavitravatī*—Pavitravatī; *śuklā*—Śuklā; *iti*—thus.

TRANSLATION

The sons of Mahārāja Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati. In their island there are seven mountains, which indicate the boundaries of the seven tracts of land, and there are also seven rivers. The mountains are named Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and Śuklā.

TEXT 22

यासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषऋषभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते ॥ २२॥

yāsām ambhaḥ pavitram amalam upayuñjānāḥ puruṣa-ṛṣabha-draviṇa-devaka-saṁjñā varṣa-puruṣā āpomayaṁ devam apāṁ pūrṇenāñjalinā yajante.

yāsām—of all the rivers; *ambhaḥ*—the water; *pavitram*—very sanctified; *amalam*—very clean; *upayuñjānāḥ*—using; *puruṣa*—Puruṣa; *ṛṣabha*—Ṛṣabha; *draviṇa*—Draviṇa; *devaka*—Devaka; *saṁjñāḥ*—endowed with the names; *varṣa-puruṣāḥ*—the inhabitants of those *varṣas; āpaḥ-mayam*—Varuṇa, the lord of water; *devam*—as the worshipable deity; *apām*—of water; *pūrṇena*—with full; *añjalinā*—folded palms; *yajante*—do worship.

TRANSLATION

The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Ṛṣabhas, Draviṇas and Devakas. Using the waters of those sanctified rivers, they worship the Supreme Personality of Godhead by offering a palmful of water at the lotus feet of Varuṇa, the demigod who has a form of water.

PURPORT

Viśvānatha Cakravartī Ṭhākura says, *āpomayaḥ asmayam:* with joined palms the inhabitants of the various sections of Krauñcadvīpa offer the sanctified waters of the rivers to a deity made of stone or iron.

TEXT 23

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवःसुवः ।
ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुव इति ॥ २३ ॥

āpaḥ puruṣa-vīryāḥ stha
punantīr bhūr-bhuvaḥ-suvaḥ
tā naḥ punītāmīva-ghnīḥ
spṛśatām ātmanā bhuva iti

āpaḥ—O water; *puruṣa-vīryāḥ*—endowed with the energy of the Supreme Personality of Godhead; *stha*—you are; *punantīḥ*—sanctifying; *bhūḥ*—of the planetary system known as Bhūḥ; *bhuvaḥ*—of the Bhuvaḥ planetary system; *suvaḥ*—of the Svaḥ planetary system; *tāḥ*—that water; *naḥ*—of us; *punīta*—purify; *amīva-ghnīḥ*—who destroys sin; *spṛśatām*—of those touching; *ātmanā*—by your constitutional position; *bhuvaḥ*—the bodies; *iti*—thus.

TRANSLATION

[The inhabitants of Krauñcadvīpa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhūloka, Bhuvarloka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies."

The energy of the Lord acts throughout the creation, just as heat and light, the energies of the sun, act within the universe and make everything work. The specific rivers mentioned in the *śāstras* are also energies of the Supreme Personality of Godhead, and people who regularly bathe in them are purified. It can actually be seen that many people are cured of diseases simply by bathing in the Ganges. Similarly, the inhabitants of Krauñcadvīpa purify themselves by bathing in the rivers there.

TEXT 24

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशल्लक्षयोजनायामः समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्यपदेशको यस्य ह महासुरभिगन्धस्तं द्वीपमनुवासयति ॥२४॥

evaṁ purastāt kṣīrodāt parita upaveśitaḥ śākadvīpo dvātriṁśal-lakṣa-yojanāyāmaḥ samānena ca dadhi-maṇḍodena parīto yasmin śāko nāma mahīruhaḥ sva-kṣetra-vyapadeśako yasya ha mahā-surabhi-gandhas taṁ dvīpam anuvāsayati.

evam—thus; *parastāt*—beyond; *kṣīra-udāt*—from the ocean of milk; *paritaḥ*—all around; *upaveśitaḥ*—situated; *śāka-dvīpaḥ*—another island, known as Śākadvīpa; *dvā-triṁśat*—thirty-two; *lakṣa*—100,000; *yojana*—*yojanas;* *āyāmaḥ*—whose measure; *samānena*—of equal length; *ca*—and; *dadhi-maṇḍa-udena*—by an ocean containing water resembling churned yogurt; *parītaḥ*—surrounded; *yasmin*—in which land; *śākaḥ*—*śāka;* *nāma*—named; *mahīruhaḥ*—a fig tree; *sva-kṣetra-vyapadeśakaḥ*—giving the island its name; *yasya*—of which; *ha*—indeed; *mahā-surabhi*—a greatly fragrant; *gandhaḥ*—aroma; *tam dvīpam*—that island; *anuvāsayati*—makes fragrant.

TRANSLATION

Outside the ocean of milk is another island, Śākadvīpa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauñcadvīpa is surrounded by its own ocean of milk, Śākadvīpa is surrounded by an ocean of churned yogurt as broad as the island

itself. In Śākadvīpa there is a big śāka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.

TEXT 25

तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूप-विश्वधारसंज्ञान्निधाप्याधिपतीन् स्वयं भगवत्यनन्त आवेशितमतिस्तपोवनं प्रविवेश ॥२५॥

tasyāpi praiyavrata evādhipatir nāmnā medhātithiḥ so 'pi vibhajya sapta varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-pavamāna-dhūmrānīka-citrarepha-bahurūpa-viśvadhāra-saṁjñān nidhāpyādhipatīn svayaṁ bhagavaty ananta ā-veśita-matis tapovanaṁ praviveśa.

tasya api—of that island also; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *eva*—certainly; *adhipatiḥ*—the ruler; *nāmnā*—by the name; *medhā-tithiḥ*—Medhātithi; *saḥ api*—he also; *vibhajya*—dividing; *sapta varṣāṇi*—seven divisions of the island; *putra-nāmāni*—possessing the names of his sons; *teṣu*—in them; *sva-ātmajān*—his own sons; *purojava*—Purojava; *manojava*—Manojava; *pavamāna*—Pavamāna; *dhūmrānīka*—Dhūmrānīka; *citra-repha*—Citrarepha; *bahu-rūpa*—Bahurūpa; *viśvadhāra*—Viśvadhāra; *saṁjñān*—having as names; *nidhāpya*—establishing as; *adhipatīn*—the rulers; *svayam*—himself; *bhagavati*—in the Supreme Personality of Godhead; *anante*—in the unlimited; *āveśita-matiḥ*—whose mind was fully absorbed; *tapaḥ-vanam*—in the forest where meditation is performed; *praviveśa*—he entered.

TRANSLATION

The master of this island, also one of the sons of Priyavrata, was known as Medhātithi. He also divided his island into seven sections, named according to the names of his own sons, whom he

made the kings of that island. The names of those sons are Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātithi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.

TEXT 26

एतेषां वर्षमर्यादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुशृङ्गो बलभद्रः शतकेसरः सहस्रस्रोतो देवपालो महानस इति अनघाऽऽयुर्दा उभयस्पृष्टिरपराजिता पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति ॥२६॥

eteṣāṁ varṣa-maryādā-girayo nadyaś ca sapta saptaiva īśāna uruśṛṅgo balabhadraḥ śatakesaraḥ sahasrasroto devapālo mahānasa iti anaghāyurdā ubhayaspṛṣṭir aparājitā pañcapadī sahasrasrutir nijadhṛtir iti.

eteṣām—of all these divisions; *varṣa-maryādā*—acting as the boundary limits; *girayaḥ*—the big hills; *nadyaḥ ca*—and the rivers also; *sapta*—seven; *sapta*—seven; *eva*—indeed; *īśānaḥ*—Īśāna; *uruśṛṅgaḥ*—Uruśṛṅga; *bala-bhadraḥ*—Balabhadra; *śata-kesaraḥ*—Śatakesara; *sahasra-srotaḥ*—Sahasrasrota; *deva-pālaḥ*—Devapāla; *mahānasaḥ*—Mahānasa; *iti*—thus; *anaghā*—Anaghā; *āyurdā*—Āyurdā; *ubhayaspṛṣṭiḥ*—Ubhayaspṛṣṭi; *aparājitā*—Aparājitā; *pañcapadī*—Pañcapadī; *sahasra-srutiḥ*—Sahasrasruti; *nija-dhṛtiḥ*—Nijadhṛti; *iti*—thus.

TRANSLATION

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṛṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, Sahasrasruti and Nijadhṛti.

TEXT 27

तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते ॥२७॥

tad-varṣa-puruṣā ṛtavrata-satyavrata-dānavratānuvrata-nāmāno bhagavantaṁ vāyv-ātmakaṁ prāṇāyāma-vidhūta-rajas-tamasaḥ parama-samādhinā yajante.

tat-varṣa-puruṣāḥ—the inhabitants of those tracts of land; *ṛta-vrata*—Ṛtavrata; *satya-vrata*—Satyavrata; *dāna-vrata*—Dānavrata; *anuvrata*—Anuvrata; *nāmānaḥ*—having the four names; *bhagavantam*—the Supreme Personality of Godhead; *vāyu-ātmakam*—represented by the demigod Vāyu; *prāṇāyāma*—by the practice of regulating the airs within the body; *vidhūta*—cleansed away; *rajaḥ-tamasaḥ*—whose passion and ignorance; *parama*—sublime; *samādhinā*—by trance; *yajante*—they worship.

TRANSLATION

The inhabitants of those islands are also divided into four castes—Ṛtavrata, Satyavrata, Dānavrata and Anuvrata—which exactly resemble brāhmaṇa, kṣatriya, vaiśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.

TEXT 28

अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः ।
अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥२८॥

antaḥ-praviśya bhūtāni
yo bibharty ātma-ketubhiḥ
antaryāmīśvaraḥ sākṣāt
pātu no yad-vaśe sphuṭam

antaḥ-praviśya—entering within; *bhūtāni*—all living entities; *yaḥ*—who; *bibharti*—maintains; *ātma-ketubhiḥ*—by the functions of the inner airs (*prāṇa*, *apāna*, etc.); *antaryāmī*—the Supersoul within; *īśvaraḥ*—the Supreme Person; *sākṣāt*—directly; *pātu*—please maintain; *naḥ*—us; *yat-vaśe*—under whose control; *sphuṭam*—the cosmic manifestation.

TRANSLATION

[The inhabitants of Śākadvīpa worship the Supreme Personality of Godhead in the form of Vāyu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prāṇa, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

PURPORT

Through the mystic *yoga* practice called *prāṇāyāma*, the *yogī* controls the airs within the body to maintain the body in a healthy condition. In this way, the *yogī* comes to the point of trance and tries to see the Supersoul within the core of his heart. *Prāṇāyāma* is the means to attain *samādhi*, trance, in order to fully absorb oneself in seeing the Supreme Lord as *antrayāmī*, the Supersoul within the core of the heart.

TEXT 29

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तत उपकल्पितः समानेन स्वादूदकेन समुद्रेण बहिरावृतो यस्मिन् बृहत्पुष्करं ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्याध्यासनं परिकल्पितम् ॥२९॥

evam eva dadhi-maṇḍodāt parataḥ puṣkaradvīpas tato dvi-guṇāyāmaḥ samantata upakalpitaḥ samānena svādūdakena samudreṇa bahir āvṛto yasmin bṛhat-puṣkaraṁ jvalana-śikhāmala-kanaka-patrāyutāyutaṁ bhagavataḥ kamalāsanasyādhyāsanaṁ parikalpitam.

evam eva—thus; *dadhi-maṇḍa-udāt*—the ocean of yogurt; *parataḥ*—beyond; *puṣkara-dvīpaḥ*—another island, named Puṣkaradvīpa; *tataḥ*—than that (Śākadvīpa); *dvi-guṇa-āyāmaḥ*—whose measurement is twice as great; *samantataḥ*—on all sides; *upakalpitaḥ*—surrounded; *samānena*—equal in width; *svādu-udakena*—possessing sweet water; *samudreṇa*—by an ocean; *bahiḥ*—outside; *āvṛtaḥ*—surrounded; *yasmin*—in which; *bṛhat*—very big; *puṣkaram*—lotus flower; *jvalana-śikhā*—like the flames of a blazing fire; *amala*—pure; *kanaka*—gold; *patra*—leaves; *ayuta-ayutam*—possessing 100,000,000; *bhagavataḥ*—greatly powerful; *kamala āsanasya*—of Lord Brahmā, whose sitting place is on the lotus flower; *adhyāsanam*—sitting place; *parikalpitam*—considered.

TRANSLATION

Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahmā, who is the most powerful living being and who is therefore sometimes called bhagavān.

TEXT 30

तद्द्वीपमध्ये मानसोत्तरनामैक एवार्वाचीनपराचीनवर्षयोर्मर्यादाचलोऽयुतयोजनोच्छ्रायायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां यदुपरिष्टात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति ॥३०॥

tad-dvīpa-madhye mānasottara-nāmaika evārvācīna-parācīna-varṣayor maryādācalo 'yuta-yojanocchrāyāyāmo yatra tu catasṛṣu dikṣu catvāri purāṇi loka-pālānām indrādīnāṁ yad-upariṣṭāt sūrya-rathasya meruṁ paribhramataḥ saṁvatsarātmakaṁ cakraṁ devānām aho-rātrābhyāṁ paribhramati.

tat-dvīpa-madhye—within that island; *mānasottara*—Mānasottara; *nāma*—named; *ekaḥ*—one; *eva*—indeed; *arvācīna*—on this side; *parācīna*—and beyond, or outside; *varṣayoḥ*—of tracts of land; *maryādā*—indicating the boundary; *acalaḥ*—a great mountain; *ayuta*—ten thousand; *yojana*—eight miles; *ucchrāya-āyāmaḥ*—whose height and width; *yatra*—where; *tu*—but; *catasṛṣu*—in the four; *dikṣu*—directions; *catvāri*—four; *purāṇi*—cities; *loka-pālānām*—of the directors of planetary systems; *indra-ādīnām*—headed by Indra; *yat*—of which; *upariṣṭāt*—on the top; *sūrya-rathasya*—of the chariot of the sun-god; *merum*—Meru Mountain; *paribhramataḥ*—while circumambulating; *saṁvatsara-ātmakam*—consisting of one *saṁvatsara*; *cakram*—wheel or orbit; *devānām*—of the demigods; *ahaḥ-rātrābhyām*—by the day and night; *paribhramati*—moves around.

TRANSLATION

In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Saṁvatsara, encircling Mount Meru. The sun's path on the northern side is called Uttarāyaṇa, and its path on the southern side is called Dakṣiṇāyana. One side represents a day for the demigods, and the other represents their night.

PURPORT

The movement of the sun is confirmed in the *Brahma-saṁhitā* (5.52): *yasyājñāya bhramati saṁbhṛta-kāla-cakraḥ*. The sun orbits around Mount Sumeru, for six months on the northern side and for six months on the southern. This adds up to the duration of a day and night of the demigods in the upper planetary systems.

TEXT 31

तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते ॥३१॥

tad-dvīpasyāpy adhipatiḥ praiyavrato vītihotro nāmaitasyātmajau ramaṇaka-dhātaki-nāmānau varṣa-patī niyujya sa svayaṁ pūrvajavad-bhagavat-karma-śīla evāste.

tat-dvīpasya—of that island; *api*—also; *adhipatiḥ*—the ruler; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *vītihotraḥ nāma*—named Vītihotra; *etasya*—of him; *ātma-jau*—unto the two sons; *ramaṇaka*—Ramaṇaka; *dhātaki*—and Dhātaki; *nāmānau*—having the names; *varṣa-patī*—the rulers of the two tracts of land; *niyujya*—appointing; *saḥ svayam*—himself; *pūrvaja-vat*—like his other brothers; *bhagavat-karma-śīlaḥ*—being absorbed in activities to satisfy the Supreme Personality of Godhead; *eva*—indeed; *āste*—remains.

TRANSLATION

The ruler of this island, the son of Mahārāja Priyavrata named Vītihotra, had two sons named Ramaṇaka and Dhātaki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhātithi.

TEXT 32

तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति ॥३२॥

tad-varṣa-puruṣā bhagavantaṁ brahma-rūpiṇaṁ sakarmakeṇa karmaṇārādhayantīdaṁ codāharanti.

tat-varṣa-puruṣāḥ—the inhabitants of that island; *bhagavantam*—the Supreme Personality of Godhead; *brahma-rūpiṇam*—exhibited as Lord Brahmā being seated on the lotus; *sa-karmakeṇa*—for fulfillment of material desires; *karmaṇā*—by performing ritualistic activities according to the *Vedas*; *ārādhayanti*—worship; *idam*—this; *ca*—and; *udāharanti*—they chant.

TRANSLATION

For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as

represented by Lord Brahmā. They offer prayers to the Lord as follows.

TEXT 33

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् ।
एकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥३३॥

yat tat karmamayaṁ liṅgaṁ
brahma-liṅgaṁ jano 'rcayet
ekāntam advayaṁ śāntaṁ
tasmai bhagavate nama iti

yat—which; *tat*—that; *karma-mayam*—obtainable by the Vedic ritualistic system; *liṅgam*—the form; *brahma-liṅgam*—which makes known the Supreme Brahman; *janaḥ*—a person; *arcayet*—must worship; *ekāntam*—who has full faith in the one Supreme; *advayam*—non-different; *śāntam*—peaceful; *tasmai*—unto him; *bhagavate*—the most powerful; *namaḥ*—our respects; *iti*—thus.

TRANSLATION

Lord Brahmā is known as karma-maya, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahmā, the form of manifest Vedic knowledge.

PURPORT

In this verse, the word *karma-mayam* ("obtainable by the Vedic ritualistic system") is significant. The *Vedas* say, *svadharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti:* "One who strictly follows the principles of *varṇāśrama-dharma* for at least one hundred births will be

rewarded with the post of Lord Brahmā." It is also significant that although Lord Brahmā is extremely powerful, he never thinks himself one with the Supreme Personality of Godhead; he always knows that he is an eternal servitor of the Lord. Because the Lord and the servant are identical on the spiritual platform, Brahmā is herein addressed as *bhagavān*. Bhagavān is the Supreme Personality of Godhead, Kṛṣṇa, but if a devotee serves Him with full faith, the meaning of the Vedic literature is revealed to him. Therefore Brahmā is called *brahma-liṅga*, which indicates that his entire form consists of Vedic knowledge.

TEXT 34

ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः ॥३४॥

tataḥ parastāl lokāloka-nāmācalo lokālokayor antarāle parita upakṣiptaḥ.

tataḥ—from that ocean of sweet drinking water; *parastāt*—beyond; *lokāloka-nāma*—named Lokāloka; *acalaḥ*—a mountain; *loka-alokayoḥ antarāle*—between the countries full of sunlight and those without sunlight; *paritaḥ*—all around; *upakṣiptaḥ*—exists.

TRANSLATION

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

TEXT 35

यावन्मानसोत्तरमेर्वोरन्तरं तावती भूमिः काञ्चन्यन्याऽऽदर्शतलोपमा यस्यां प्रहितः पदार्थो न कथञ्चित्पुनः प्रत्युपलभ्यते तस्मात्सर्वसत्त्वपरिहृताऽऽसीत् ॥३५॥

yāvan mānasottara-mervor antaraṁ tāvatī bhūmiḥ kāñcany anyādarśa-talopamā yasyāṁ prahitaḥ padārtho na kathañcit punaḥ pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

yāvat—as much as; *mānasottara-mervoḥ antaram*—the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru); *tāvatī*—that much; *bhūmiḥ*—land; *kāñcanī*—made of gold; *anyā*—another; *ādarśa-tala-upamā*—whose surface is just like the surface of a mirror; *yasyām*—on which; *prahitaḥ*—dropped; *padārthaḥ*—a thing; *na*—not; *kathañcit*—in any way; *punaḥ*—again; *pratyupalabhyate*—is found; *tasmāt*—therefore; *sarva-sattva*—by all living entities; *parihṛtā*—abandoned; *āsīt*—was.

TRANSLATION

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

TEXT 36

लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वर्तिनावस्थाप्यते ॥३६॥

lokāloka iti samākhyā yad anenācalena lokālokasyāntarvartināvasthāpyate.

loka—with light (or with inhabitants); *alokaḥ*—without light (or without inhabitants); *iti*—in this way; *samākhyā*—designation; *yat*—which; *anena*—by this; *acalena*—mountain; *loka*—of the land inhabited by living entities; *alokasya*—and of the land not inhabited by living entities; *antarvartinā*—which is in the middle; *avasthāpyate*—is established.

TRANSLATION

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.

TEXT 37

स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोऽर्वाचीनांस्त्रीँल्लोकानावितन्वाना न कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः ॥३७॥

sa loka-trayānte parita īśvareṇa vihito yasmāt sūryādīnāṁ dhruvāpavargāṇāṁ jyotir-gaṇānāṁ gabhastayo 'rvācīnāṁs trīl lokān āvitanvānā na kadācit parācīnā bhavitum utsahante tāvad unnahanāyāmaḥ.

saḥ—that mountain; *loka-traya-ante*—at the end of the three *lokas* (Bhūrloka, Bhuvarloka and Svarloka); *paritaḥ*—all around; *īśvareṇa*—by the Supreme Personality of Godhead, Kṛṣṇa; *vihitaḥ*—created; *yasmāt*—from which; *sūrya-ādīnām*—of the sun planet; *dhruva-apavargāṇām*—up to Dhruvaloka and other, inferior luminaries; *jyotiḥ-gaṇānām*—of all the luminaries; *gabhastayaḥ*—the rays; *arvācīnān*—on this side; *trīn*—the three; *lokān*—planetary systems; *āvitanvānāḥ*—spreading throughout; *na*—not; *kadācit*—at any time; *parācīnāḥ*—beyond the jurisdiction of that mountain; *bhavitum*—to be; *utsahante*—are able; *tāvat*—that much; *unnahana-āyāmaḥ*—the measure of the height of the mountain.

TRANSLATION

By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds—Bhūrloka, Bhuvarloka and Svarloka—to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

PURPORT

When we speak of *loka-traya*, we refer to the three primary planetary systems—Bhūḥ, Bhuvaḥ and Svaḥ—into which the universe is divided.

Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest. Lokāloka Mountain has been established as the outer boundary of all the *lokas* to distribute the rays of the sun and other luminaries equally throughout the universe.

This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific. Śukadeva Gosvāmī described these universal affairs to Mahārāja Parīkṣit as he had heard about them from his predecessor. He explained these facts five thousand years ago, but the knowledge existed long, long before because Śukadeva Gosvāmī received it through disciplic succession. Because this knowledge is accepted through the disciplic succession, it is perfect. The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years. Therefore, even if modern scientists do not accept the other factual presentations of *Śrīmad-Bhāgavatam*, how can they deny the perfect astronomical calculations that existed long before they could imagine such things? There is so much information to gather from *Śrīmad-Bhāgavatam*. Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.

TEXT 38

एतावाँल्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स तु पञ्चाशत्कोटिगणितस्य भूगोलस्य तुरीयभागोऽयं लोकालोकाचलः ॥३८॥

etāvāl loka-vinyāso māna-lakṣaṇa-saṁsthābhir vicintitaḥ kavibhiḥ sa tu pañcāśat-koṭi-gaṇitasya bhū-golasya turīya-bhāgo 'yaṁ lokālokācalaḥ.

etāvān—this much; *loka-vinyāsaḥ*—the placing of the different planets; *māna*—with measurements; *lakṣaṇa*—symptoms; *saṁsthābhiḥ*—as well as with their different situations; *vicintitaḥ*—established by scientific calculations; *kavibhiḥ*—by learned scholars; *saḥ*—that; *tu*—but; *pañcāśat-koṭi*—500,000,000 *yojanas; gaṇitasya*—which is measured at; *bhū-golasya*—of the planetary system known as

Bhūgolaka; *turīya-bhāgaḥ*—one fourth; *ayam*—this; *lokāloka-acalaḥ*—the mountain known as Lokāloka.

TRANSLATION

Learned scholars who are free from mistakes, illusions and propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokāloka is one fourth of the diameter of the universe—or, in other words, 125,000,000 yojanas [1 billion miles].

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has given accurate astronomical information about the location of Lokāloka Mountain, the movements of the sun globe and the distance between the sun and the circumference of the universe. However, the technical terms used in the astronomical calculations given by the *Jyotir Veda* are difficult to translate into English. Therefore to satisfy the reader, we may include the exact Sanskrit statement given by Śrīla Viśvanātha Cakravartī Ṭhākura, which records exact calculations regarding universal affairs.

sa tu lokālokas tu bhū-golakasya bhū-sambandhāṇḍa-golakasyety arthaḥ. sūryasy eva bhuvo 'py aṇḍa-golakayor madhya-vartitvāt kha-golam iva bhū-golam api pañcāśat-koṭi-yojana-pramāṇaṁ tasya turīya-bhāgaḥ sārdha-dvādaśa-koṭi-yojana-vistārocchrāya ity arthaḥ bhūs tu catus-triṁśal-lakṣonapañcāśat-koṭi-pramāṇā jñeyā. yathā meru-madhyān mānasottara-madhya-paryantaṁ sārdha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇam. mānasottara-madhyāt svādūdaka-samudra-paryantaṁ ṣaṇ-ṇavati-lakṣa-yojana-pramāṇaṁ tataḥ kāñcanī-bhūmiḥ sārdha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇā evam ekato meru-lokālokayor antarālam ekādaśa-śal-lakṣādhika-catuṣ-koṭi-parimitam anyato 'pi tathatyeto lokālokāl loka-paryantaṁ sthānaṁ dvāviṁśati-lakṣottarāṣṭa-koṭi-parimitaṁ lokālokād bahir apy ekataḥ etāvad eva anyato 'py etāvad eva yad vakṣyate, yo 'ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad-bahir lokālokācalād ity ekato lokālokaḥ sārdha-dvādaśa-koṭi-yojana-parimāṇaḥ anyato 'pi sa tathety evaṁ catus-triṁśal-lakṣonapañcāśat-koṭi-pramāṇā bhūḥ sābdhi-dvīpa-parvatā jñeyā. ata evāṇḍa-golakāt sarvato dikṣu sapta-daśa-lakṣa-yojanāvakāśe vartamāne sati pṛthivyāḥ śeṣa-nāgena dhāraṇaṁ dig-gajaiś ca niścalī-karaṇaṁ

sārthakaṁ bhaved anyathā tu vyākhyāntare pañcāśat-koṭi-pramāṇatvād aṇḍa-golaka-lagnatve tat tat sarvam akiñcit-karaṁ syāt cākṣuṣe manvantare cākasmāt majjanaṁ śrī-varāha-devenotthāpanaṁ ca durghaṭaṁ syād ity adikaṁ vivecanīyam.

TEXT 39

तदुपरिष्टाच्चतसृष्वाशास्वात्मयोनिनाखिलजगद्गुरुणाधिनिवेशिता ये द्विरदपतय ऋषभः पुष्करचूडो वामनोऽपराजितइति सकललोकस्थितिहेतवः ॥३९॥

tad-upariṣṭāc catasṛṣv āśāsvātma-yoninākhila-jagad-guruṇādhiniveśitā ye dvirada-pataya ṛṣabhaḥ puṣkaracūḍo vāmano 'parājita iti sakala-loka-sthiti-hetavaḥ.

tat-upariṣṭāt—on the top of Lokāloka Mountain; *catasṛṣu āśāsu*—in the four directions; *ātma-yoninā*—by Lord Brahmā; *akhila-jagat-guruṇā*—the spiritual master of the whole universe; *adhiniveśitāḥ*—established; *ye*—all those; *dvirada-patayaḥ*—the best of elephants; *ṛṣabhaḥ*—Ṛṣabha; *puṣkara-cūḍaḥ*—Puṣkaracūḍa; *vāmanaḥ*—Vāmana; *aparājitaḥ*—Aparājita; *iti*—thus; *sakala-loka-sthiti-hetavaḥ*—the causes of the maintenance of the different planets within the universe.

TRANSLATION

On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.

TEXT 40

तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपबृंहणाय भगवान् परममहापुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्टमहासिद्ध्युपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्तय आस्ते ॥४०॥

teṣāṁ sva-vibhūtīnāṁ loka-pālānāṁ ca vividha-vīryopabṛṁhaṇāya bhagavān parama-mahā-puruṣo mahā-vibhūti-patir antaryāmy ātmano viśuddha-sattvaṁ dharma-jñāna-vairāgyaiśvaryādy-aṣṭa-mahā-siddhy-upalakṣaṇaṁ viṣvaksenādibhiḥ sva-pārṣada-pravaraiḥ parivārito nija-varāyudhopaśobhitair nija-bhuja-daṇḍaiḥ sandhārayamāṇas tasmin giri-vare samantāt sakala-loka-svastaya āste.

teṣām—of all of them; *sva-vibhūtīnām*—who are his personal expansions and assistants; *loka-pālānām*—who are entrusted with looking after the universal affairs; *ca*—and; *vividha*—varieties; *vīrya-upabṛṁhaṇāya*—for expanding the powers; *bhagavān*—the Supreme Personality of Godhead; *parama-mahā-puruṣaḥ*—the foremost master of all kinds of opulence, the Supreme Personality of Godhead; *mahā-vibhūti-patiḥ*—the master of all inconceivable potencies; *antaryāmī*—the Supersoul; *ātmanaḥ*—of Himself; *viśuddha-sattvam*—having an existence without contamination by the material modes of nature; *dharma-jñāna-vairāgya*—of religion, pure knowledge and renunciation; *aiśvarya-ādi*—of all kinds of opulence; *aṣṭa*—eight; *mahā-siddhi*—and of great mystic perfections; *upalakṣaṇam*—having the characteristics; *viṣvaksena-ādibhiḥ*—by His expansion known as Viṣvaksena and others; *sva-pārṣada-pravaraiḥ*—the best of personal assistants; *parivāritaḥ*—surrounded; *nija*—His own; *vara-āyudha*—by different types of weapons; *upaśobhitaiḥ*—being decorated; *nija*—own; *bhuja-daṇḍaiḥ*—with stout arms; *sandhārayamāṇaḥ*—manifesting this form; *tasmin*—on that; *giri-vare*—great mountain; *samantāt*—all around; *sakala-loka-svastaye*—for the benefit of all the planetary systems; *āste*—exists.

TRANSLATION

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavān, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and

assistants like Viṣvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as aṇimā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

TEXT 41

आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-यात्रागोपीयायेत्यर्थः ॥४१॥

ākalpam evaṁ veṣaṁ gata eṣa bhagavān ātma-yogamāyayā viracita-vividha-loka-yātrā-gopīyāyety arthaḥ.

ā-kalpam—for the duration of the time of creation; *evam*—thus; *veṣam*—appearance; *gataḥ*—has accepted; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *ātma-yoga-māyayā*—by His own spiritual potency; *viracita*—perfected; *vividha-loka-yātrā*—the livelihood of the various planetary systems; *gopīyāya*—just to maintain; *iti*—thus; *arthaḥ*—the purpose.

TRANSLATION

The various forms of the Supreme Personality of Godhead, such as Nārāyaṇa and Viṣṇu, are beautifully decorated with different weapons. The Lord exhibits those forms to maintain all the varied planets created by His personal potency, yogamāyā.

PURPORT

In *Bhagavad-gītā* (4.6) Lord Kṛṣṇa says, *sambhavāmy ātma-māyayā:* "I appear by My internal potency." The word *ātma-māyā* refers to the Lord's personal potency, *yogamāyā*. After creating both the material world and spiritual world through *yogamāyā*, the Supreme Personality of Godhead personally maintains them by expanding Himself in different categories as the Viṣṇu *mūrtis* and the demigods. He maintains the material creation from beginning to end, and He personally maintains the spiritual world.

TEXT 42

योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात्।
ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति ॥४२॥

yo 'ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad bahir lokālokācalāt. tataḥ parastād yogeśvara-gatiṁ viśuddhām udāharanti.

yaḥ—that which; *antaḥ-vistāraḥ*—the distance inside Lokāloka Mountain; *etena*—by this; *hi*—indeed; *aloka-parimāṇam*—the width of the tract of land known as Aloka-varṣa; *ca*—and; *vyākhyātam*—described; *yat*—which; *bahiḥ*—outside; *lokāloka-acalāt*—beyond Lokāloka Mountain; *tataḥ*—that; *parastāt*—beyond; *yogeśvara-gatim*—the path of Yogeśvara (Kṛṣṇa) in penetrating the coverings of the universe; *viśuddhām*—without material contamination; *udāharanti*—they say.

TRANSLATION

My dear King, outside Lokāloka Mountain is the tract of land known as Aloka-varṣa, which extends for the same breadth as the area within the mountain—in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varṣa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Kṛṣṇa took Arjuna through this place to bring back the sons of the brāhmaṇa.

TEXT 43

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् ।
सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः॥४३॥

aṇḍa-madhya-gataḥ sūryo
dyāv-ābhūmyor yad antaram
sūryāṇḍa-golayor madhye
koṭyaḥ syuḥ pañca-viṁśatiḥ

aṇḍa-madhya-gataḥ—situated in the center of the universe; *sūryaḥ*—the sun globe; *dyāv-ābhūmyoḥ*—the two planetary systems Bhūrloka and Bhuvarloka; *yat*—which; *antaram*—in between; *sūrya*—of the sun; *aṇḍa-golayoḥ*—and the globe of the universe; *madhye*—in the middle; *koṭyaḥ*—groups of ten million; *syuḥ*—are; *pañca-viṁśatiḥ*—twenty-five.

TRANSLATION

The sun is situated [vertically] in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called antarikṣa, outer space. The distance between the sun and the circumference of the universe is twenty-five koṭi yojanas [two billion miles].

PURPORT

The word *koṭi* means ten million, and a *yojana* is eight miles. The diameter of the universe is fifty *koṭi yojanas* (four billion miles). Therefore, since the sun is in the middle of the universe, the distance between the sun and the edge of the universe is calculated to be twenty-five *koṭi yojanas* (two billion miles).

TEXT 44

मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मार्तण्ड इति व्यपदेशः ।
हिरण्यगर्भ इति यद्धिरण्याण्डसमुद्भवः ॥४४॥

mṛte 'ṇḍa eṣa etasmin yad abhūt tato mārtaṇḍa iti vyapadeśaḥ.
hiraṇyagarbha iti yad dhiraṇyāṇḍa-samudbhavaḥ.

mṛte—dead; *aṇḍe*—in the globe; *eṣaḥ*—this; *etasmin*—in this; *yat*—which; *abhūt*—entered personally at the time of creation; *tataḥ*—from that; *mārtaṇḍa*—Mārtaṇḍa; *iti*—thus; *vyapadeśaḥ*—the designation; *hiraṇya-garbhaḥ*—known as Hiraṇyagarbha; *iti*—thus; *yat*—because; *hiraṇya-aṇḍa-samudbhavaḥ*—his material body was created from Hiraṇyagarbha.

TRANSLATION

The sun-god is also known as Vairāja, the total material body for all living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Mārtaṇḍa. He is also known as Hiraṇyagarbha because he received his material body from Hiraṇyagarbha [Lord Brahmā].

PURPORT

The post of Lord Brahmā is meant for very highly elevated, spiritually advanced living beings. When such living beings are unavailable, Lord Viṣṇu, the Supreme Personality of Godhead, expands Himself as Lord Brahmā. This takes place very rarely. Consequently there are two kinds of Brahmās. Sometimes Brahmā is an ordinary living entity, and at other times Brahmā is the Supreme Personality of Godhead. The Brahmā spoken of here is an ordinary living being. Whether Brahmā is the Supreme Personality of Godhead or an ordinary living being, he is known as Vairāja Brahmā and Hiraṇyagarbha Brahmā. Therefore the sun-god is also accepted as Vairāja Brahmā.

TEXT 45

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा ।
स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥४५॥

sūryeṇa hi vibhajyante
diśaḥ khaṁ dyaur mahī bhidā
svargāpavargau narakā
rasaukāṁsi ca sarvaśaḥ

sūryeṇa—by the sun-god within the sun planet; *hi*—indeed; *vibhajyante*—are divided; *diśaḥ*—the directions; *kham*—the sky; *dyauḥ*—the heavenly planets; *mahī*—the earthly planets; *bhidā*—other divisions; *svarga*—the heavenly planets; *apavargau*—and the places for liberation; *narakāḥ*—the hellish planets; *rasaukāṁsi*—such as Atala; *ca*—also; *sarvaśaḥ*—all.

TRANSLATION

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

TEXT 46

देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् ।
सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ॥४६॥

deva-tiryaṅ-manuṣyāṇāṁ
sarīsṛpa-savīrudhām
sarva-jīva-nikāyānāṁ
sūrya ātmā dṛg-īśvaraḥ

deva—of the demigods; *tiryak*—the lower animals; *manuṣyāṇām*—and the human beings; *sarīsṛpa*—the insects and the serpents; *savīrudhām*—and the plants and trees; *sarva-jīva-nikāyānām*—of all groups of living entities; *sūryaḥ*—the sun-god; *ātmā*—the life and soul; *dṛk*—of the eyes; *īśvaraḥ*—the Personality of Godhead.

TRANSLATION

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called dṛg-īśvara, the Personality of Godhead presiding over sight.

PURPORT

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura says, *sūrya ātmā ātmatvenopāsyaḥ*. The actual life and soul of all living entities within this universe is the sun. He is therefore *upāsya*, worshipable. We wor-

ship the sun-god by chanting the Gāyatrī *mantra* (*oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi*). Sūrya is the life and soul of this universe, and there are innumerable universes for which a sun-god is the life and soul, just as the Supreme Personality of Godhead is the life and soul of the entire creation. We have information that Vairāja, Hiraṇyagarbha, entered the great, dull, material globe called the sun. This indicates that the theory held by so-called scientists that no one lives there is wrong. *Bhagavad-gītā* also says that Kṛṣṇa first instructed *Bhagavad-gītā* to the sun-god (*imaṁ vivasvate yogaṁ proktavān aham avyayam*). Therefore the sun is not vacant. It is inhabited by living entities, and the predominating deity is Vairāja, or Vivasvān. The difference between the sun and earth is that the sun is a fiery planet, but everyone there has a suitable body and can live there without difficulty.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Studying the Structure of the Universe."*

CHAPTER TWENTY-ONE

The Movements of the Sun

This chapter informs us of the movements of the sun. The sun is not stationary; it is also moving like the other planets. The sun's movements determine the duration of night and day. When the sun travels north of the equator, it moves slowly during the day and very quickly at night, thus increasing the duration of the daytime and decreasing the duration of night. Similarly, when the sun travels south of the equator, the exact opposite is true—the duration of the day decreases, and the duration of night increases. When the sun enters Karkaṭa-rāśi (Cancer) and then travels to Siṁha-rāśi (Leo) and so on through Dhanuḥ-rāśi (Sagittarius), its course is called Dakṣiṇāyana, the southern way, and when the sun enters Makara-rāśi (Capricorn) and thereafter travels through Kumbha-rāśi (Aquarius) and so on through Mithuna-rāśi (Gemini), its course is called Uttarāyaṇa, the northern way. When the sun is in Meṣa-rāśi (Aries) and Tulā-rāśi (Libra), the duration of day and night are equal.

On Mānasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhānī, where King Indra lives, and south of Sumeru is Saṁyamanī, the abode of Yamarāja, the superintendent of death. Similarly, west of Sumeru is Nimlocanī, the abode of Varuṇa, the demigod who controls the water, and north of Sumeru is Vibhāvarī, where the demigod of the moon lives. Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes places and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries.

The entire *kāla-cakra*, or wheel of time, is established on the wheel of the sun-god's chariot. This wheel is known as Saṁvatsara. The seven horses pulling the chariot of the sun are known as Gāyatrī, Bṛhatī,

Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. They are harnessed by a demigod known as Aruṇadeva to a yoke 900,000 *yojanas* wide. Thus the chariot carries Ādityadeva, the sun-god. Always staying in front of the sun-god and offering their prayers are sixty thousand sages known as Vālikhilyas. There are fourteen Gandharvas, Apsarās and other demigods, who are divided into seven parties and who perform ritualistic activities every month to worship the Supersoul through the sun-god according to different names. Thus the sun-god travels through the universe for a distance of 95,100,000 *yojanas* (760,800,000 miles) at a speed of 16,004 miles at every moment.

TEXT 1

श्रीशुक उवाच

एतावानेव भूवलयस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः ॥ १ ॥

śrī-śuka uvāca

etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇato vyākhyātaḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *etāvān*—so much; *eva*—certainly; *bhū-valayasya sanniveśaḥ*—the arrangement of the whole universe; *pramāṇa-lakṣaṇataḥ*—according to measurement (fifty crores of *yojanas*, or four billion miles in width and length) and characteristics; *vyākhyātaḥ*—estimated.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, I have thus far described the diameter of the universe [fifty crores of yojanas, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

TEXT 2

एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां ते अन्तरेणान्तरिक्षं तदुभयसन्धितम् ॥२॥

etena hi divo maṇḍala-mānaṁ tad-vida upadiśanti yathā dvi-dalayor niṣpāvādīnāṁ te antareṇāntarikṣaṁ tad-ubhaya-sandhitam.

etena—by this estimation; *hi*—indeed; *divaḥ*—of the upper planetary system; *maṇḍala-mānam*—the measurement of the globe; *tat-vidaḥ*—the experts who know about it; *upadiśanti*—instruct; *yathā*—just as; *dvi-dalayoḥ*—in the two halves; *niṣpāva-ādīnām*—of grain such as wheat; *te*—of the two divisions; *antareṇa*—in the intervening space; *antarikṣam*—the sky or outer space; *tat*—by the two; *ubhaya*—on both sides; *sandhitam*—where the two parts join.

TRANSLATION

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antarikṣa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

TEXT 3

यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स एष उदगयनदक्षिणायनवैषुवतसंज्ञाभिर्मान्द्यशैघ्र्यसमानाभिर्गतिभिरारोहणावरोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्वहोरात्राणि दीर्घह्रस्वसमानानि विधत्ते ॥३॥

yan-madhya-gato bhagavāṁs tapatām patis tapana ātapena tri-lokīṁ pratapaty avabhāsayaty ātma-bhāsā sa eṣa udagayana-dakṣiṇāyana-vaiṣuvata-saṁjñābhir māndya-śaighrya-samānābhir gatibhir ārohaṇāvarohaṇa-samāna-sthāneṣu yathā-savanam abhipadyamāno makarādiṣu rāśiṣv aho-rātrāṇi dīrgha-hrasva-samānāni vidhatte.

yat—of which (the intermediate space); *madhya-gataḥ*—being situated in the middle; *bhagavān*—the most powerful; *tapatām patiḥ*—the master of those that heat the whole universe; *tapanaḥ*—the sun; *ātapena*—by heat; *tri-lokīm*—the three worlds; *pratapati*—heats;

avabhāsayati—lights; *ātma-bhāsā*—by its own illuminating rays; *saḥ*—that; *eṣaḥ*—the sun globe; *udagayana*—of passing to the northern side of the equator; *dakṣiṇa-ayana*—of passing to the southern side of the equator; *vaiṣuvata*—or of passing through the equator; *saṁjñābhiḥ*—by different names; *māndya*—characterized by slowness; *śaighrya*—swiftness; *samānābhiḥ*—and by equality; *gatibhiḥ*—by movement; *ārohaṇa*—of rising; *avarohaṇa*—of going down; *samāna*—or of staying in the middle; *sthāneṣu*—in positions; *yathā-savanam*—according to the order of the Supreme Personality of Godhead; *abhipadyamānaḥ*—moving; *makara-ādiṣu*—headed by the sign Makara (Capricorn); *rāśiṣu*—in different signs; *ahaḥ-rātrāṇi*—the days and nights; *dīrgha*—long; *hrasva*—short; *samānāni*—equal; *vidhatte*—makes.

TRANSLATION

In the midst of that region of outer space [antarikṣa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator—and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]—days and nights are short, long or equal to one another.

PURPORT

Lord Brahmā prays in his *Brahma-saṁhitā* (5.52):

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead under whose control even the sun, which is considered to be the

eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." Although the sun is described as *bhagavān*, the most powerful, and although it is actually the most powerful planet within the universe, it nevertheless has to carry out the order of Govinda, Kṛṣṇa. The sun-god cannot deviate even an inch from the orbit designated to him. Therefore in every sphere of life, the supreme order of the Supreme Personality of Godhead is carried out. The entire material nature carries out His orders. However, we foolishly see the activities of material nature without understanding the supreme order and Supreme Person behind them. As confirmed in *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ:* material nature carries out the orders of the Lord, and thus everything is maintained in an orderly way.

TEXT 4

यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते ह्रसति च मासि मास्येकैका घटिका रात्रिषु ॥४॥

yadā meṣa-tulayor vartate tadāho-rātrāṇi samānāni bhavanti yadā vṛṣabhādiṣu pañcasu ca rāśiṣu carati tadāhāny eva vardhante hrasati ca māsi māsy ekaikā ghaṭikā rātriṣu.

yadā—when; *meṣa-tulayoḥ*—in Meṣa (Aries) and Tulā (Libra); *vartate*—the sun exists; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *samānāni*—equal in duration; *bhavanti*—are; *yadā*—when; *vṛṣabha-ādiṣu*—headed by Vṛṣabha (Taurus) and Mithuna (Gemini); *pañcasu*—in the five; *ca*—also; *rāśiṣu*—signs; *carati*—moves; *tadā*—at that time; *ahāni*—the days; *eva*—certainly; *vardhante*—increase; *hrasati*—is diminished; *ca*—and; *māsi māsi*—in every month; *eka-ekā*—one; *ghaṭikā*—half hour; *rātriṣu*—in the nights.

TRANSLATION

When the sun passes through Meṣa [Aries] and Tulā [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days

increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

TEXT 5

यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति ॥ ५ ॥

yadā vṛścikādiṣu pañcasu vartate tadāho-rātrāṇi viparyayāṇi bhavanti.

yadā—when; *vṛścika-ādiṣu*—headed by Vṛścika (Scorpio); *pañcasu*—five; *vartate*—remains; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *viparyayāṇi*—the opposite (the duration of the day decreases, and that of night increases); *bhavanti*—are.

TRANSLATION

When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

TEXT 6

यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रयः ॥ ६ ॥

yāvad dakṣiṇāyanam ahāni vardhante yāvad udagayanaṁ rātrayaḥ.

yāvat—until; *dakṣiṇa-ayanam*—the sun passes to the southern side; *ahāni*—the days; *vardhante*—increase; *yāvat*—until; *udagayanam*—the sun passes to the northern side; *rātrayaḥ*—the nights.

TRANSLATION

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

TEXT 7

एवं नव कोटय एकपञ्चाशल्लक्षाणि योजनानां मानसोत्तर-गिरिपरिवर्तनस्योपदिशन्ति तस्मिन्नैन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्वारुणीं निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण मेरोश्चतुर्दिशम् ॥ ७ ॥

evaṁ nava koṭaya eka-pañcāśal-lakṣāṇi yojanānāṁ mānasottara-giri-parivartanasyopadiśanti tasminn aindrīṁ purīṁ pūrvasmān meror devadhānīṁ nāma dakṣiṇato yāmyāṁ saṁyamanīṁ nāma paścād vāruṇīṁ nimlocanīṁ nāma uttarataḥ saumyāṁ vibhāvarīṁ nāma tāsūdaya-madhyāhnāstamaya-niśīthānīti bhūtānāṁ pravṛtti-nivṛtti-nimittāni samaya-viśeṣeṇa meroś catur-diśam.

evam—thus; *nava*—nine; *koṭayaḥ*—ten millions; *eka-pañcāśat*—fifty-one; *lakṣāṇi*—hundred thousands; *yojanānām*—of the *yojanas;* *mānasottara-giri*—of the mountain known as Mānasottara; *parivartanasya*—of the circumambulation; *upadiśanti*—they (learned scholars) teach; *tasmin*—on that (Mānasottara Mountain); *aindrīm*—of King Indra; *purīm*—the city; *pūrvasmāt*—on the eastern side; *meroḥ*—of Sumeru Mountain; *devadhānīm*—Devadhānī; *nāma*—of the name; *dakṣiṇataḥ*—on the southern side; *yāmyām*—of Yamarāja; *saṁyamanīm*—Saṁyamanī; *nāma*—named; *paścāt*—on the western side; *vāruṇīm*—of Varuṇa; *nimlocanīm*—Nimlocanī; *nāma*—named; *uttarataḥ*—on the northern side; *saumyām*—of the moon; *vibhāvarīm*—Vibhāvarī; *nāma*—named; *tāsu*—in all of them; *udaya*—rising; *madhyāhna*—midday; *astamaya*—sunset; *niśīthāni*—midnight; *iti*—thus; *bhūtānām*—of the living entities; *pravṛtti*—of activity; *nivṛtti*—and cessation of activity; *nimittāni*—the causes; *samaya-viśeṣeṇa*—by the particular times; *meroḥ*—of Sumeru Mountain; *catuḥ-diśam*—the four sides.

TRANSLATION

Śukadeva Gosvāmī continued; My dear King, as stated before, the learned say that the sun travels over all sides of Mānasottara

Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as Saṁyamanī, possessed by Yamarāja, in the west is a place known as Nimlocanī, possessed by Varuṇa, and in the north is a place named Vibhāvarī, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

TEXTS 8-9

तत्रत्यानां दिवसमध्यङ्गत एव सदाऽऽदित्यस्तपति सव्येनाचलं दक्षिणेन करोति ॥ ८ ॥ यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र क्वचन स्यन्देनाभितपति तस्य हैष समानसूत्रनिपाते प्रस्वापयति तत्र गतं न पश्यन्ति ये तं समनुपश्येरन् ॥ ९ ॥

tatratyānāṁ divasa-madhyaṅgata eva sadādityas tapati savyenācalaṁ dakṣiṇena karoti. yatrodeti tasya ha samāna-sūtra-nipāte nimlocati yatra kvacana syandenābhitapati tasya haiṣa samāna-sūtra-nipāte prasvāpayati tatra gataṁ na paśyanti ye taṁ samanupaśyeran.

tatratyānām—for the living entities residing on Mount Meru; *divasa-madhyaṅgataḥ*—being positioned as at midday; *eva*—indeed; *sadā*—always; *ādityaḥ*—the sun; *tapati*—heats; *savyena*—to the left side; *acalam*—Sumeru Mountain; *dakṣiṇena*—to the right (being forced by wind blowing to the right, the sun moves to the right); *karoti*—moves; *yatra*—the point where; *udeti*—it rises; *tasya*—of that position; *ha*—certainly; *samāna-sūtra-nipāte*—at the diametrically opposite point; *nimlocati*—the sun sets; *yatra*—where; *kvacana*—somewhere; *syandena*—with perspiration; *abhitapati*—heats (at midday); *tasya*—of that; *ha*—certainly; *eṣaḥ*—this (the sun); *samāna-sūtra-nipāte*—at the diametrically opposite point; *prasvāpayati*—the sun causes to sleep (as at midnight); *tatra*—there; *gatam*—gone; *na paśyanti*—do not see; *ye*—who; *tam*—the sunset; *samanupaśyeran*—seeing.

TRANSLATION

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the dakṣiṇāvarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

TEXT 10

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति ॥ १० ॥

yadā caindryāḥ puryāḥ pracalate pañcadaśa-ghaṭikābhir yāmyāṁ sapāda-koṭi-dvayaṁ yojanānāṁ sārdha-dvādaśa-lakṣāṇi sādhikāni copayāti.

yadā—when; *ca*—and; *aindryāḥ*—of Indra; *puryāḥ*—from the residence; *pracalate*—it moves; *pañcadaśa*—by fifteen; *ghaṭikābhiḥ*—half hours (actually twenty-four minutes); *yāmyām*—to the residence of Yamarāja; *sapāda-koṭi-dvayam*—two and a quarter crores (22,500,000); *yojanānām*—of *yojanas; sārdha*—and one half; *dvādaśa-lakṣāṇi*—twelve hundred thousand; *sādhikāni*—twenty-five thousand more; *ca*—and; *upayāti*—he passes over.

TRANSLATION

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamanī, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghaṭikās [six hours].

PURPORT

The distance indicated by the word *sādhikāni* is *pañca-viṁśati-sahasrādhikāni*, or 25,000 *yojanas*. That plus two and a half crores and twelve and a half *lakṣa* of *yojanas* is the distance the sun travels between each two cities. This comes to 23,775,000 *yojanas*, or 190,200,000 miles. The total orbit of the sun is four times that distance, or 95,100,000 *yojanas* (760,800,000 miles).

TEXT 11

एवं ततो वारुणीं सौम्यामैन्द्रीं च पुनस्तथान्ये च ग्रहाः सोमादयो नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति ॥११॥

evaṁ tato vāruṇīṁ saumyām aindrīṁ ca punas tathānye ca grahāḥ somādayo nakṣatraiḥ saha jyotiś-cakre samabhyudyanti saha vā nimlocanti.

evam—in this way; *tataḥ*—from there; *vāruṇīm*—to the quarters where Varuṇa lives; *saumyām*—to the quarters where the moon lives; *aindrīṁ ca*—and to the quarters where Indra lives; *punaḥ*—again; *tathā*—so also; *anye*—the others; *ca*—also; *grahāḥ*—planets; *somaādayaḥ*—headed by the moon; *nakṣatraiḥ*—all the stars; *saha*—with; *jyotiḥ-cakre*—in the celestial sphere; *samabhyudyanti*—rise; *saha*—along with; *vā*—or; *nimlocanti*—set.

TRANSLATION

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvarī, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

PURPORT

In *Bhagavad-gītā* (10.21) Kṛṣṇa says, *nakṣatrāṇām ahaṁ śaśī:* "Of stars I am the moon." This indicates that the moon is similar to the other

stars. The Vedic literature informs us that within this universe there is one sun, which is moving. The Western theory that all the luminaries in the sky are different suns is not confirmed in the Vedic literature. Nor can we assume that these luminaries are the suns of other universes, for each universe is covered by various layers of material elements, and therefore although the universes are clustered together, we cannot see from one universe to another. In other words, whatever we see is within this one universe. In each universe there is one Lord Brahmā, and there are other demigods on other planets, but there is only one sun.

TEXT 12

एवं मुहूर्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ चतसृषु परिवर्तते पुरीषु ॥१२॥

evaṁ muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-śatādhikāni sauro rathas trayīmayo 'sau catasṛṣu parivartate purīṣu.

evam—thus; *muhūrtena*—in a *muhūrta* (forty-eight minutes); *catuḥ-triṁśat*—thirty-four; *lakṣa*—hundred thousands; *yojanāni*—*yojanas; aṣṭa-śata-dhikāni*—increased by eight hundred; *sauraḥ rathaḥ*—the chariot of the sun-god; *trayī-mayaḥ*—which is worshiped by the Gāyatrī *mantra* (*oṁ bhūr bhuvaḥ svaḥ tat savitur*, etc.); *asau*—that; *catasṛṣu*—to the four; *parivartate*—he moves; *purīṣu*—through different residential quarters.

TRANSLATION

Thus the chariot of the sun-god, which is trayīmaya, or worshiped by the words oṁ bhūr bhuvaḥ svaḥ, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.

TEXT 13

यस्यैकं चक्रं द्वादशारं षण्नेमि त्रिणाभि संवत्सरात्मकं समामनन्ति तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र प्रोतं रविरथचक्रं तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति१३।

yasyaikaṁ cakraṁ dvādaśāraṁ ṣaṇ-nemi tri-ṇābhi saṁvatsarātmakaṁ samāmananti tasyākṣo meror mūrdhani kṛto mānasottare kṛtetara-bhāgo yatra protaṁ ravi-ratha-cakraṁ taila-yantra-cakravad bhraman mānosottara-girau paribhramati.

yasya—of which; *ekam*—one; *cakram*—wheel; *dvādaśa*—twelve; *aram*—spokes; *ṣaṭ*—six; *nemi*—the segments of the rim; *tri-ṇābhi*—the three pieces of the hub; *saṁvatsara-ātmakam*—whose nature is a *saṁvatsara; samāmananti*—they fully describe; *tasya*—the chariot of the sun-god; *akṣaḥ*—the axle; *meroḥ*—of Sumeru Mountain; *mūrdhani*—on the top; *kṛtaḥ*—fixed; *mānasottare*—on the mountain known as Mānasottara; *kṛta*—fixed; *itara-bhāgaḥ*—the other end; *yatra*—where; *protam*—fixed on; *ravi-ratha-cakram*—the wheel of the chariot of the sun-god; *taila-yantra-cakra-vat*—like the wheel of an oil-pressing machine; *bhramat*—moving; *mānasottara-girau*—on Mānasottara Mountain; *paribhramati*—turns.

TRANSLATION

The chariot of the sun-god has only one wheel, which is known as Saṁvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three cātur-māsya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine.

TEXT 14

तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्यमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे कृतोपरिभागः ॥ १४ ॥

tasminn akṣe kṛtamūlo dvitīyo 'kṣas turyamānena sammitas taila-yantrākṣavad dhruve kṛtopari-bhāgaḥ.

tasmin akṣe—in that axle; *kṛta-mūlaḥ*—whose base is fixed; *dvitīyaḥ*—a second; *akṣaḥ*—axle; *turyamānena*—by one fourth; *sam-*

mitaḥ—measured; *taila-yantra-akṣa-vat*—like the axle of an oil-pressing machine; *dhruve*—to Dhruvaloka; *kṛta*—fixed; *upari-bhāgaḥ*—upper portion.

TRANSLATION

As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka by a rope of wind.

TEXT 15

रथनीडस्तु षट्त्रिंशल्लक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयुगो यत्र हयाश्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम् ॥१५॥

ratha-nīḍas tu ṣaṭ-triṁśal-lakṣa-yojanāyatas tat-turīya-bhāga-viśālas tāvān ravi-ratha-yugo yatra hayāś chando-nāmānaḥ saptāruṇa-yojitā vahanti devam ādityam.

ratha-nīḍaḥ—the interior of the chariot; *tu*—but; *ṣaṭ-triṁśat-lakṣa-yojana-āyataḥ*—3,600,000 *yojanas* long; *tat-turīya-bhāga*—one quarter of that measure (900,000 *yojanas*); *viśālaḥ*—having a width; *tāvān*—so much also; *ravi-ratha-yugaḥ*—the yoke for the horses; *yatra*—where; *hayāḥ*—horses; *chandaḥ-nāmānaḥ*—having the different names of Vedic meters; *sapta*—seven; *aruṇa-yojitāḥ*—hooked up by Aruṇadeva; *vahanti*—carry; *devam*—the demigod; *ādityam*—the sun-god.

TRANSLATION

My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gāyatrī and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.

PURPORT

In the *Viṣṇu Purāṇa* it is stated:

gāyatrī ca bṛhaty uṣṇig
jagatī triṣṭup eva ca
anuṣṭup paṅktir ity uktāś
chandāṁsi harayo raveḥ

The seven horses yoked to the sun-god's chariot are named Gāyatrī, Bṛhati, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. These names of various Vedic meters designate the seven horses that carry the sun-god's chariot.

TEXT 16

पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते ॥१६॥

purastāt savitur aruṇaḥ paścāc ca niyuktaḥ sautye karmaṇi kilāste.

purastāt—in front; *savituḥ*—of the sun-god; *aruṇaḥ*—the demigod named Aruṇa; *paścāt*—looking backward; *ca*—and; *niyuktaḥ*—engaged; *sautye*—of a charioteer; *karmaṇi*—in the work; *kila*—certainly; *āste*—remains.

TRANSLATION

Although Aruṇadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.

PURPORT

In the *Vāyu Purāṇa* the position of the horses is described:

saptāśva-rūpa-cchandāṁsī
vahante vāmato ravim
cakra-pakṣa-nibaddhāni
cakre vākṣaḥ samāhitaḥ

Although Aruṇadeva is in the front seat, controlling the horses, he looks back toward the sun-god from his left side.

TEXT 17

तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाय नियुक्ताः संस्तुवन्ति ॥ १७ ॥

tathā vālakhilyā ṛṣayo 'ṅguṣṭha-parva-mātrāḥ ṣaṣṭi-sahasrāṇi purataḥ sūryaṁ sūkta-vākāya niyuktāḥ saṁstuvanti.

tathā—there; *vālikhilyāḥ*—Vālikhilyas; *ṛṣayaḥ*—great sages; *aṅguṣṭha-parva-mātrāḥ*—whose size is that of a thumb; *ṣaṣṭi-sahasrāṇi*—sixty thousand; *purataḥ*—in front; *sūryam*—the sun-god; *su-ukta-vākāya*—for speaking eloquently; *niyuktāḥ*—engaged; *saṁstuvanti*—offer prayers.

TRANSLATION

There are sixty thousand saintly persons named Vālikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.

TEXT 18

तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नाना नामानः पृथक्कर्मभिर्द्वन्द्वश उपासते ॥१८॥

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantaṁ sūryam ātmānaṁ nānā-nāmānaṁ pṛthaṅ-nānā-nāmānaḥ pṛthak-karmabhir dvandvaśa upāsate.

tathā—similarly; *anye*—others; *ca*—also; *ṛṣayaḥ*—saintly persons; *gandharva-apsarasaḥ*—Gandharvas and Apsarās; *nāgāḥ*—Nāga snakes; *grāmaṇyaḥ*—Yakṣas; *yātudhānāḥ*—Rākṣasas; *devāḥ*—demigods; *iti*—

thus; *eka-ekaśaḥ*—one by one; *gaṇāḥ*—groups; *sapta*—seven; *catur-daśa*—fourteen in number; *māsi māsi*—in every month; *bhagavantam*—unto the most powerful demigod; *sūryam*—the sun-god; *ātmānam*—the life of the universe; *nānā*—various; *nāmānam*—who possesses names; *pṛthak*—separate; *nānā-nāmānaḥ*—having various names; *pṛthak*—separate; *karmabhiḥ*—by ritualistic ceremonies; *dvandvaśaḥ*—in groups of two; *upāsate*—worship.

TRANSLATION

Similarly, fourteen other saints, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Sūryadeva, who holds many names.

PURPORT

In the *Viṣṇu Purāṇa* it is said:

stuvanti munayaḥ sūryaṁ
gandharvair gīyate puraḥ
nṛtyanto 'psaraso yānti
sūryasyānu niśācarāḥ

vahanti pannagā yakṣaiḥ
kriyate 'bhiṣusaṅgrahaḥ
vālikhilyās tathaivainaṁ
parivārya samāsate

so 'yaṁ sapta-gaṇaḥ sūrya-
maṇḍale muni-sattama
himoṣṇa vāri-vṛṣṭīṇāṁ
hetutve samayaṁ gataḥ

Worshiping the most powerful demigod Sūrya, the Gandharvas sing in front of him, the Apsarās dance before the chariot, the Niśācaras follow the chariot, the Pannagas decorate the chariot, the Yakṣas guard the

chariot, and the saints called the Vālikhilyas surround the sun-god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe.

TEXT 19

लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलयस्य क्षणेन सगव्यूत्युत्तरं द्विसहस्र योजनानि स भुङ्क्ते ॥१९॥

lakṣottaraṁ sārdha-nava-koṭi-yojana-parimaṇḍalaṁ bhū-valayasya kṣaṇena sagavyūty-uttaraṁ dvi-sahasra-yojanāni sa bhuṅkte.

lakṣa-uttaram—increased by 100,000; *sārdha*—with 5,000,000; *nava-koṭi-yojana*—of 90,000,000 *yojanas; parimaṇḍalam*—circumference; *bhū-valayasya*—of the earthly sphere; *kṣaṇena*—in one moment; *sagavyūti-uttaram*—augmented by two *krośas* (four miles); *dvi-sahasra-yojanāni*—2,000 *yojanas; saḥ*—the sun-god; *bhuṅkte*—traverses.

TRANSLATION

My dear King, in his orbit through Bhūmaṇḍala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krośas [16,004 miles] in a moment.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-first Chapter of the Śrīmad-Bhāgavatam, *entitled, "The Movements of the Sun."*

CHAPTER TWENTY-TWO

The Orbits of the Planets

In this chapter the orbits of the planets are described. According to the movements of the moon and other planets, all the inhabitants of the universe are prone to auspicious and inauspicious situations. This is referred to as the influence of the stars.

The sun-god, who controls the affairs of the entire universe, especially in regard to heat, light, seasonal changes and so on, is considered an expansion of Nārāyaṇa. He represents the three *Vedas—Ṛg, Yajur* and *Sāma*—and therefore he is known as Trayīmaya, the form of Lord Nārāyaṇa. Sometimes the sun-god is also called Sūrya Nārāyaṇa. The sun-god has expanded himself in twelve divisions, and thus he controls the six seasonal changes and causes winter, summer, rain and so on. *Yogīs* and *karmīs* following the *varṇāśrama* institution, who practice *haṭha* or *aṣṭāṅga-yoga* or who perform *agnihotra* sacrifices, worship Sūrya Nārāyaṇa for their own benefit. The demigod Sūrya is always in touch with the Supreme Personality of Godhead, Nārāyaṇa. Residing in outer space, which is in the middle of the universe, between Bhūloka and Bhuvarloka, the sun rotates through the time circle of the zodiac, represented by twelve *rāśis*, or signs, and assumes different names according to the sign he is in. For the moon, every month is divided into two fortnights. Similarly, according to solar calculations, a month is equal to the time the sun spends in one constellation; two months constitute one season, and there are twelve months in a year. The entire area of the sky is divided into two halves, each representing an *ayana*, the course traversed by the sun within a period of six months. The sun travels sometimes slowly, sometimes swiftly and sometimes at a moderate speed. In this way it travels within the three worlds, consisting of the heavenly planets, the earthly planets and outer space. These orbits are referred to by great learned scholars by the names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

The moon is situated 100,000 *yojanas* above the rays of the sunshine. Day and night on the heavenly planets and Pitṛloka are calculated ac-

cording to its waning and waxing. Above the moon by a distance of 200,000 *yojanas* are some stars, and above these stars is Śukra-graha (Venus), whose influence is always auspicious for the inhabitants of the entire universe. Above Śukra-graha by 200,000 *yojanas* is Budha-graha (Mercury), whose influence is sometimes auspicious and sometimes inauspicious. Next, above Budha-graha by 200,000 *yojanas*, is Aṅgāraka (Mars), which almost always has an unfavorable influence. Above Aṅgāraka by another 200,000 *yojanas* is the planet called Bṛhaspati-graha (Jupiter), which is always very favorable for qualified *brāhmaṇas*. Above Bṛhaspati-graha is the planet Śanaiścara (Saturn), which is very inauspicious, and above Saturn is a group of seven stars occupied by great saintly persons who are always thinking of the welfare of the entire universe. These seven stars circumambulate Dhruvaloka, which is the residence of Lord Viṣṇu within this universe.

TEXT 1

राजोवाच

यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथमनुमिमीमहीति ॥ १ ॥

rājocāca

yad etad bhagavata ādityasya merum dhruvaṁ ca pradakṣiṇena parikrāmato rāśīnām abhimukhaṁ pracalitaṁ cāpradakṣiṇaṁ bhagavatopavarṇitam amuṣya vayaṁ katham anumimīmahīti.

rājā uvāca—the King (Mahārāja Parīkṣit) inquired; *yat*—which; *etat*—this; *bhagavataḥ*—of the most powerful; *ādityasya*—of the sun (Sūrya Nārāyaṇa); *merum*—the mountain known as Sumeru; *dhruvam ca*—as well as the planet known as Dhruvaloka; *pradakṣiṇena*—by placing on the right; *parikrāmataḥ*—which is going around; *rāśīnām*—the different signs of the zodiac; *abhimukham*—facing toward; *pracalitam*—moving; *ca*—and; *apradakṣiṇam*—placing on the left; *bhagavatā*—by Your Lordship; *upavarṇitam*—described; *amuṣya*—of that; *vayam*—we (the hearer); *katham*—how; *anumimīmahi*—can accept it by argument and inference; *iti*—thus.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

TEXT 2

स होवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वात् ॥ २ ॥

sa hovāca

yathā kulāla-cakreṇa bhramatā saha bhramatāṁ tad-āśrayāṇāṁ pipīlikādīnāṁ gatir anyaiva pradeśāntareṣv apy upalabhyamānatvād evaṁ nakṣatra-rāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca pradakṣiṇena paridhāvatā saha paridhāvamānānāṁ tad-āśrayāṇāṁ sūryādīnāṁ grahāṇāṁ gatir anyaiva nakṣatrāntare rāśy-antare copalabhyamānatvāt.

saḥ—Śukadeva Gosvāmī; *ha*—very clearly; *uvāca*—answered; *yathā*—just as; *kulāla-cakreṇa*—a potter's wheel; *bhramatā*—turning around; *saha*—with; *bhramatām*—of those turning around; *tat-āśrayāṇām*—being located on that (wheel); *pipīlika-ādīnām*—of small ants; *gatiḥ*—the motion; *anyā*—other; *eva*—certainly; *pradeśa-antareṣu*—in different locations; *api*—also; *upalabhyamānatvāt*—due to being experienced; *evam*—similarly; *nakṣatra-rāśibhiḥ*—by the stars and signs; *upalakṣitena*—being seen; *kāla-cakreṇa*—with the great

wheel of time; *dhruvam*—the star known as Dhruvaloka; *merum*—the mountain known as Sumeru; *ca*—and; *pradakṣiṇena*—on the right; *paridhāvatā*—going around; *saha*—with; *paridhāvamānānām*—of those going around; *tat-āśrayāṇām*—whose shelter is that wheel of time; *sūrya-ādīnām*—headed by the sun; *grahāṇām*—of the planets; *gatiḥ*—the motion; *anyā*—other; *eva*—certainly; *nakṣatra-antare*—in different stars; *rāśi-antare*—in different signs; *ca*—and; *upalabhyamānatvāt*—due to being observed.

TRANSLATION

Śrī Śukadeva Gosvāmī clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

TEXT 3

स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति ॥ ३ ॥

sa eṣa bhagavān ādi-puruṣa eva sākṣān nārāyaṇo lokānāṁ svastaya ātmānaṁ trayīmayaṁ karma-viśuddhi-nimittaṁ kavibhir api ca vedena vijijñāsyamāno dvādaśadhā vibhajya ṣaṭsu vasantādiṣv ṛtuṣu yathopajoṣam ṛtu-guṇān vidadhāti.

saḥ—that; *eṣaḥ*—this; *bhagavān*—the supremely powerful; *ādi-puruṣaḥ*—the original person; *eva*—certainly; *sākṣāt*—directly; *nārāyaṇaḥ*—the Supreme Personality of Godhead, Nārāyaṇa; *lokānām*—of all the planets; *svastaye*—for the benefit; *ātmānam*—

Himself; *trayī-mayam*—consisting of the three *Vedas* (*Sāma*, *Yajur* and *Ṛg*); *karma-viśuddhi*—of purification of fruitive activities; *nimittam*—the cause; *kavibhiḥ*—by great saintly persons; *api*—also; *ca*—and; *vedena*—by Vedic knowledge; *vijijñāsyamānaḥ*—being inquired about; *dvādaśa-dhā*—in twelve divisions; *vibhajya*—dividing; *ṣaṭsu*—in six; *vasanta-ādiṣu*—headed by spring; *ṛtuṣu*—seasons; *yathā-upajoṣam*—according to the enjoyment of their past activities; *ṛtu-guṇān*—the qualities of the different seasons; *vidadhāti*—he arranges.

TRANSLATION

The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.

TEXT 4

तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातै-र्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति ॥ ४ ॥

tam etam iha puruṣās trayyā vidyayā varṇāśramācārānupathā uccāvacaiḥ karmabhir āmnātair yoga-vitānaiś ca śraddhayā yajanto 'ñjasā śreyaḥ samadhigacchanti.

tam—Him (the Supreme Personality of Godhead); *etam*—this; *iha*—in this world of mortality; *puruṣāḥ*—all people; *trayyā*—having three divisions; *vidyayā*—by the Vedic knowledge; *varṇa-āśrama-ācāra*—the practices of the *varṇāśrama* system; *anupathāḥ*—following; *ucca-avacaiḥ*—higher or lower according to the different positions in the *varṇāśrama-dharma* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*); *karmabhiḥ*—by their respective activities; *āmnātaiḥ*—handed down; *yoga-vitānaiḥ*—by meditation and other yogic processes; *ca*—and; *śrad-*

dhayā—with great faith; *yajantaḥ*—worshiping; *añjasā*—without difficulty; *śreyaḥ*—the ultimate benefit of life; *samadhigacchanti*—they attain.

TRANSLATION

According to the system of four varṇas and four āśramas, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

TEXT 5

अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य काल-चक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मास : पक्षद्वयं दिवा नक्तं चेति सपादर्क्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै ऋतुरित्युपदिश्यते संवत्सरावयवः ॥ ५ ॥

atha sa eṣa ātmā lokānāṁ dyāv-āpṛthivyor antareṇa nabho-valayasya kālacakra-gato dvādaśa māsān bhuṅkte rāśi-saṁjñān saṁvatsarāvayavān māsaḥ pakṣa-dvayaṁ divā naktaṁ ceti sapādarkṣa-dvayam upadiśanti yāvatā ṣaṣṭham aṁśaṁ bhuñjīta sa vai ṛtur ity upadiśyate saṁvatsarāvayavaḥ.

atha—therefore; *saḥ*—He; *eṣaḥ*—this; *ātmā*—the living force; *lokānām*—of all the three worlds; *dyav-ā-pṛthivyoḥ antareṇa*—between the upper and lower portions of the universe; *nabhaḥ-valayasya*—of outer space; *kāla-cakra-gataḥ*—positioned in the wheel of time; *dvādaśa māsān*—twelve months; *bhuṅkte*—passes; *rāśi-saṁjñān*—named after the zodiac signs; *saṁvatsara-avayavān*—the parts of the whole year; *māsaḥ*—one month; *pakṣa-dvayam*—two fortnights; *divā*—a day; *naktam ca*—and a night; *iti*—thus; *sapāda-ṛkṣa-dvayam*—by stellar calculations, two and a quarter constellations; *upadiśanti*—they instruct; *yāvatā*—by as much time; *ṣaṣṭham aṁśam*—

one sixth of his orbit; *bhuñjīta*—pass; *saḥ*—that portion; *vai*—indeed; *ṛtuḥ*—a season; *iti*—thus; *upadiśyate*—is instructed; *saṁvatsara-avayavaḥ*—a part of a year.

TRANSLATION

The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a saṁvatsara, or an entire year. According to lunar calculations, two fortnights—one of the waxing moon and the other of the waning—form one month. That same period is one day and night for the planet Pitṛloka. According to stellar calculations, a month equals two and one quarter constellations. When the sun travels for two months, a season passes, and therefore the seasonal changes are considered parts of the body of the year.

TEXT 6

अथ च यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते ॥ ६ ॥

atha ca yāvatārdhena nabho-vīthyāṁ pracarati taṁ kālam ayanam ācakṣate.

atha—now; *ca*—also; *yāvatā*—by as long as; *ardhena*—half; *nabhaḥ-vīthyām*—in outer space; *pracarati*—the sun moves; *tam*—that; *kālam*—time; *ayanam*—*ayana*; *ācakṣate*—is said.

TRANSLATION

Thus the time the sun takes to rotate through half of outer space is called an ayana, or its period of movement [in the north or in the south].

TEXT 7

अथ च यावन्नभोमण्डलं सह द्यावापृथिव्योर्मण्डलाभ्यां कार्त्स्न्येन स ह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं वत्सरमिति भानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति ॥ ७ ॥

atha ca yāvan nabho-maṇḍalaṁ saha dyāv-āpṛthivyor maṇḍalābhyāṁ kārtsnyena sa ha bhuñjīta taṁ kālaṁ saṁvatsaraṁ parivatsaram iḍāvatsaram anuvatsaraṁ vatsaram iti bhānor māndya-śaighrya-sama-gatibhiḥ samāmananti.

atha—now; *ca*—also; *yāvat*—as long as; *nabhaḥ-maṇḍalam*—outer space, between the upper and lower world; *saha*—along with; *dyāv*—of the upper world; *āpṛthivyoḥ*—of the lower world; *maṇḍalābhyām*—the spheres; *kārtsnyena*—entirely; *saḥ*—he; *ha*—indeed; *bhuñjīta*—may pass through; *tam*—that; *kālam*—time; *saṁvatsaram*—Saṁvatsara; *parivatsaram*—Parivatsara; *iḍāvatasaram*—Iḍāvatsara; *anuvatsaram*—Anuvatsara; *vatsaram*—Vatsara; *iti*—thus; *bhānoḥ*—of the sun; *māndya*—slow; *śaighrya*—speedy; *sama*—and equal; *gatibhiḥ*—by the speeds; *samāmananti*—the experienced scholars describe.

TRANSLATION

The sun-god has three speeds—slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

PURPORT

According to solar astronomical calculations, each year extends six days beyond the calendar year, and according to lunar calculations, each year is six days shorter. Therefore, because of the movements of the sun and moon, there is a difference of twelve days between the solar and lunar years. As the Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara pass by, two extra months are added within each five years. This makes a sixth *saṁvatsara*, but because that *saṁvatsara* is extra, the solar system is calculated according to the above five names.

TEXT 8

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते ॥८॥

evaṁ candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata upalabhyamāno 'rkasya saṁvatsara-bhuktiṁ pakṣābhyāṁ māsa-bhuktiṁ sapādarkṣābhyāṁ dinenaiva pakṣa-bhuktim agracārī drutatara-gamano bhuṅkte.

evam—thus; *candramā*—the moon; *arka-gabhastibhyaḥ*—from the rays of the sunshine; *upariṣṭāt*—above; *lakṣa-yojanataḥ*—by a measurement of 100,000 *yojanas; upalabhyamānaḥ*—being situated; *arkasya*—of the sun globe; *saṁvatsara-bhuktim*—the passage of one year of enjoyment; *pakṣābhyām*—by two fortnights; *māsa-bhuktim*—the passage of one month; *sapāda-ṛkṣābhyām*—by two and a quarter days; *dinena*—by a day; *eva*—only; *pakṣa-bhuktim*—the passage of a fortnight; *agracārī*—moving impetuously; *druta-tara-gamanaḥ*—passing more speedily; *bhuṅkte*—passes through.

TRANSLATION

Above the rays of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a saṁvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.

PURPORT

When we take into account that the moon is 100,000 *yojanas*, or 800,000 miles, above the rays of the sunshine, it is very surprising that the modern excursions to the moon could be possible. Since the moon is so distant, how space vehicles could go there is a doubtful mystery. Modern scientific calculations are subject to one change after another, and therefore they are uncertain. We have to accept the calculations of

the Vedic literature. These Vedic calculations are steady; the astronomical calculations made long ago and recorded in the Vedic literature are correct even now. Whether the Vedic calculations or modern ones are better may remain a mystery for others, but as far as we are concerned, we accept the Vedic calculations to be correct.

TEXT 9

अथ चापूर्यमाणाभिश्च कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वान : सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते ॥ ९ ॥

atha cāpūryamāṇābhiś ca kalābhir amarāṇāṁ kṣīyamāṇābhiś ca kalābhiḥ pitṛṇām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhyāṁ vitanvānaḥ sarva-jīva-nivaha-prāṇo jīvaś caikam ekaṁ nakṣatraṁ triṁśatā muhūrtair bhuṅkte.

atha—thus; *ca*—also; *āpūryamāṇābhiḥ*—gradually increasing; *ca*—and; *kalābhiḥ*—by the parts of the moon; *amarāṇām*—of the demigods; *kṣīyamānābhiḥ*—by gradually decreasing; *ca*—and; *kalābhiḥ*—by parts of the moon; *pitṛṇām*—of those on the planet known as Pitṛloka; *ahaḥ-rātrāṇi*—the days and nights; *pūrva-pakṣa-apara-pakṣābhyām*—by the period of waxing and waning; *vitanvānaḥ*—distributing; *sarva-jīva-nivaha*—of the total living entities; *prāṇaḥ*—the life; *jīvaḥ*—the chief living being; *ca*—also; *ekam ekam*—one after another; *nakṣatram*—a constellation of stars; *triṁśatā*—by thirty; *muhūrtaiḥ*—*muhūrtas;* *bhuṅkte*—passes through.

TRANSLATION

When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is con-

sidered the life of all living entities. He is consequently called Jīva, the chief living being within the universe.

TEXT 10

य एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्नमयोऽमृतमयो देवपितृ-मनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति ॥ १० ॥

ya eṣa ṣoḍaśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo deva-pitṛ-manuṣya-bhūta-paśu-pakṣi-sarīsṛpa-vīrudhāṁ prāṇāpy āyana-śīlatvāt sarvamaya iti varṇayanti.

yaḥ—that; *eṣaḥ*—this; *ṣoḍaśa-kalaḥ*—having all sixteen parts (the full moon); *puruṣaḥ*—the person; *bhagavān*—having great power received from the Supreme Personality of Godhead; *manaḥ-mayaḥ*—the predominating deity of the mind; *anna-mayaḥ*—the source of potency for food grains; *amṛta-mayaḥ*—the source of the substance of life; *deva*—of all the demigods; *pitṛ*—of all the inhabitants of Pitṛloka; *manuṣya*—all human beings; *bhūta*—all living entities; *paśu*—of the animals; *pakṣi*—of the birds; *sarīsṛpa*—of the reptiles; *vīrudhām*—of all kinds of herbs and plants; *prāṇa*—life air; *api*—certainly; *āyana-śīlatvāt*—due to refreshing; *sarva-mayaḥ*—all-pervading; *iti*—thus; *varṇayanti*—the learned scholars describe.

TRANSLATION

Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amṛtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitās, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].

TEXT 11

तत उपरिष्टाद्द्विलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव कालायन ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः ॥११॥

tata upariṣṭād dvi-lakṣa-yojanato nakṣatrāṇi meruṁ dakṣiṇenaiva kālāyana īśvara-yojitāni sahābhijitāṣṭā-viṁśatiḥ.

tataḥ—from that region of the moon; *upariṣṭāt*—above; *dvi-lakṣa-yojanataḥ*—200,000 *yojanas; nakṣatrāṇi*—many stars; *merum*—Sumeru Mountain; *dakṣiṇena eva*—to the right side; *kāla-ayane*—in the wheel of time; *īśvara-yojitāni*—attached by the Supreme Personality of Godhead; *saha*—with; *abhijitā*—the star known as Abhijit; *aṣṭā-viṁśatiḥ*—twenty-eight.

TRANSLATION

There are many stars located 200,000 yojanas [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.

PURPORT

The stars referred to herein are 1,600,000 miles above the sun, and thus they are 4,000,000 miles above the earth.

TEXT 12

तत उपरिष्टादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य शैघ्र्यमान्द्यसाम्याभिर्गतिभिरर्कवच्चरति लोकानां नित्यदानुकूल एव प्रायेण वर्षयंश्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः ॥ १२ ॥

tata upariṣṭād uśanā dvi-lakṣa-yojanata upalabhyate purataḥ paścāt sahaiva vārkasya śaighrya-māndya-sāmyābhir gatibhir arkavac carati lokānāṁ nityadānukūla eva prāyeṇa varṣayaṁś cāreṇānumīyate sa vṛṣṭi-viṣṭambha-grahopaśamanaḥ.

tataḥ—from that bunch of stars; *upariṣṭāt*—above; *uśanā*—Venus; *dvi-lakṣa-yojanataḥ*—200,000 *yojanas* (1,600,000 miles); *upalabhyate*—is experienced; *purataḥ*—in front; *paścāt*—behind; *saha*—along with; *eva*—indeed; *vā*—and; *arkasya*—of the sun; *śaighrya*—speedy; *māndya*—slow; *sāmyābhiḥ*—equal; *gatibhiḥ*—the movements; *arka-vat*—exactly like the sun; *carati*—rotates; *lokānām*—of all the planets within the universe; *nityadā*—constantly; *anukūlaḥ*—offering favorable conditions; *eva*—indeed; *prāyeṇa*—almost always; *varṣayan*—causing rainfall; *cāreṇa*—by infusing the clouds; *anumīyate*—is perceived; *saḥ*—he (Venus); *vṛṣṭi-viṣṭambha*—obstacles to rainfall; *graha-upaśamanaḥ*—nullifying planets.

TRANSLATION

Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

TEXT 13

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः। सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवाताभ्रप्रायानावृष्ट्यादिभयमाशंसते ॥ १३ ॥

uśanasā budho vyākhyātas tata upariṣṭād dvi-lakṣa-yojanato budhaḥ soma-suta upalabhyamānaḥ prāyeṇa śubha-kṛd yadārkād vyatiricyeta tadātivātābhra-prāyānāvṛṣṭy-ādi-bhayam āśaṁsate.

uśanasā—with Venus; *budhaḥ*—Mercury; *vyākhyātaḥ*—explained; *tataḥ*—from that (Venus); *upariṣṭāt*—above; *dvi-lakṣa-yojanataḥ*—1,600,000 miles; *budhaḥ*—Mercury; *soma-sutaḥ*—the son of the moon; *upalabhyamānaḥ*—is situated; *prāyeṇa*—almost always; *śubha-kṛt*—

very auspicious to the inhabitants of the universe; *yadā*—when; *arkāt*—from the sun; *vyatiricyeta*—is separated; *tadā*—at that time; *ativāta*—of cyclones and other bad effects; *abhra*—clouds; *prāya*—almost always; *anāvṛṣṭi-ādi*—such as scarcity of rain; *bhayam*—fearful conditions; *āśaṁsate*—expands.

TRANSLATION

Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

TEXT 14

अत ऊर्ध्वमङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन्द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते, प्रायेणाशुभग्रहोऽघशंसः ॥१४॥

ata ūrdhvam aṅgārako 'pi yojana-lakṣa-dvitaya upalabhyamānas tribhis tribhiḥ pakṣair ekaikaśo rāśīn dvādaśānubhuṅkte yadi na vakreṇābhivartate prāyeṇāśubha-graho 'gha-śaṁsaḥ.

ataḥ—from this; *ūrdhvam*—above; *aṅgārakaḥ*—Mars; *api*—also; *yojana-lakṣa-dvitaye*—at a distance of 1,600,000 miles; *upalabhyamānaḥ*—is situated; *tribhiḥ tribhiḥ*—with each three and three; *pakṣaiḥ*—fortnights; *eka-ekaśaḥ*—one after another; *rāśīn*—the signs; *dvādaśa*—twelve; *anubhuṅkte*—passes through; *yadi*—if; *na*—not; *vakreṇa*—with a curve; *abhivartate*—approaches; *prāyeṇa*—almost always; *aśubha-grahaḥ*—an unfavorable, inauspicious planet; *agha-śaṁsaḥ*—creating trouble.

TRANSLATION

Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three

fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.

TEXT 15

ततउपरिष्टाद् द्विलक्षयोजनान्तरगता भगवान् बृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य ॥ १५ ॥

tata upariṣṭād dvi-lakṣa-yojanāntara-gatā bhagavān bṛhaspatir ekaikasmin rāśau parivatsaraṁ parivatsaraṁ carati yadi na vakraḥ syāt prāyeṇānukūlo brāhmaṇa-kulasya.

tataḥ—that (Mars); *upariṣṭāt*—above; *dvi-lakṣa-yojana-antara-gatāḥ*—situated at a distance of 1,600,000 miles; *bhagavān*—the most powerful planet; *bṛhaspatiḥ*—Jupiter; *eka-ekasmin*—in one after another; *rāśau*—sign; *parivatsaram parivatsaram*—for the period of Parivatsara; *carati*—moves; *yadi*—if; *na*—not; *vakraḥ*—curved; *syāt*—becomes; *prāyeṇa*—almost always; *anukūlaḥ*—very favorable; *brāhmaṇa-kulasya*—to the *brāhmaṇas* of the universe.

TRANSLATION

Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brāhmaṇas of the universe.

TEXT 16

तत उपरिष्टाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्भिरनुवत्सरैः प्रायेण हि सर्वेषामशान्तिकरः ॥१६॥

tata upariṣṭād yojana-lakṣa-dvayāt pratīyamānaḥ śanaiścara ekaikasmin rāśau triṁśan māsān vilambamānaḥ sarvān evānuparyeti tāvadbhir anuvatsaraiḥ prāyeṇa hi sarveṣām aśāntikaraḥ.

tataḥ—that (Jupiter); *upariṣṭāt*—above; *yojana-lakṣa-dvayāt*—by a distance of 1,600,000 miles; *pratīyamānaḥ*—is situated; *śanaiścaraḥ*—the planet Saturn; *eka-ekasmin*—in one after another; *rāśau*—zodiac signs; *triṁśat māsān*—for a period of thirty months in each; *vilambamānaḥ*—lingering; *sarvān*—all twelve signs of the zodiac; *eva*—certainly; *anuparyeti*—passes through; *tāvadbhiḥ*—by so many; *anuvatsaraiḥ*—Anuvatsaras; *prāyeṇa*—almost always; *hi*—indeed; *sarveṣām*—to all the inhabitants; *aśāntikaraḥ*—very troublesome.

TRANSLATION

Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

TEXT 17

तत उत्तरस्माद्दषय एकादशलक्षयोजनान्तर उपलभ्यन्ते य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥१७॥

tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara upalabhyante ya eva lokānāṁ śam anubhāvayanto bhagavato viṣṇor yat paramaṁ padaṁ pradakṣiṇaṁ prakramanti.

tataḥ—the planet Saturn; *uttarasmāt*—above; *ṛṣayaḥ*—great saintly sages; *ekādaśa-lakṣa-yojana-antare*—at a distance of 1,100,000 *yojanas; upalabhyante*—are situated; *ye*—all of them; *eva*—indeed; *lokānām*—for all the inhabitants of the universe; *śam*—the good fortune; *anubhāvayantaḥ*—always thinking of; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—Lord Viṣṇu; *yat*—which; *paramam padam*—the supreme abode; *pradakṣiṇam*—placing on the right; *prakramanti*—circumambulate.

TRANSLATION

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of

the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

PURPORT

Śrīla Madhvācārya quotes the following verse from the *Brahmāṇḍa Purāṇa:*

jñānānandātmano viṣṇuḥ
śiśumāra-vapuṣy atha
ūrdhva-lokeṣu sa vyāpta
ādityādyās tad-āśritā

Lord Viṣṇu, who is the source of knowledge and transcendental bliss, has assumed the form of Śiśumāra in the seventh heaven, which is situated in the topmost level of the universe. All the other planets, beginning with the sun, exist under the shelter of this Śiśumāra planetary system.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-second Chapter of Śrīmad-Bhāgavatam, *entitled "The Orbits of the Planets."*

CHAPTER TWENTY-THREE

The Śiśumāra Planetary System

This chapter describes how all the planetary systems take shelter of the polestar, Dhruvaloka. It also describes the totality of these planetary systems to be Śiśumāra, another expansion of the external body of the Supreme Personality of Godhead. Dhruvaloka, the abode of Lord Viṣṇu within this universe, is situated 1,300,000 *yojanas* from the seven stars. In the planetary system of Dhruvaloka are the planets of the fire-god, Indra, Prajāpati, Kaśyapa and Dharma, all of whom are very respectful to the great devotee Dhruva, who lives on the polestar. Like bulls yoked to a central pivot, all the planetary systems revolve around Dhruvaloka, impelled by eternal time. Those who worship the *virāṭa-puruṣa*, the universal form of the Lord, conceive of this entire rotating system of planets as an animal known as *śiśumāra*. This imaginary *śiśumāra* is another form of the Lord. The head of the *śiśumāra* form is downward, and its body appears like that of a coiled snake. On the end of its tail is Dhruvaloka, on the body of the tail are Prajāpati, Agni, Indra and Dharma, and on the root of the tail are Dhātā and Vidhātā. On its waist are the seven great sages. The entire body of the *śiśumāra* faces toward its right and appears like a coil of stars. On the right side of this coil are the fourteen prominent stars from Abhijit to Punarvasu, and on the left side are the fourteen prominent stars from Puṣyā to Uttarāṣāḍhā. The stars known as Punarvasu and Puṣyā are on the right and left hips of the *śiśumāra*, and the stars known as Ārdrā and Aśleṣā are on the right and left feet of the *śiśumāra*. Other stars are also fixed on different sides of the Śiśumāra planetary system according to the calculations of Vedic astronomers. To concentrate their minds, *yogīs* worship the Śiśumāra planetary system, which is technically known as the *kuṇḍalini-cakra*.

TEXT 1

श्रीशुक उवाच

अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदमभिवदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना

कश्यपेन धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाण इदानीमपि कल्पजीविनामाजीव्य उपास्ते तस्येहानुभाव उपवर्णितः ॥ १ ॥

śrī-śuka uvāca

atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ paramaṁ padam abhivadanti yatra ha mahā-bhāgavato dhruva auttānapādir agninendreṇa prajāpatinā kaśyapena dharmeṇa ca samakāla-yugbhiḥ sabahu-mānaṁ dakṣiṇataḥ kriyamāṇa idānīm api kalpa-jīvinām ājīvya upāste tasyehānubhāva upavarṇitaḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—thereupon; *tasmāt*—the sphere of the seven stars; *parataḥ*—beyond that; *trayodaśa-lakṣa-yojana-antaratah*—another 1,300,000 *yojanas; yat*—which; *tat*—that; *viṣṇoḥ paramam padam*—the supreme abode of Lord Viṣṇu, or the lotus feet of Lord Viṣṇu; *abhivadanti*—the *Ṛg Veda mantras* praise; *yatra*—on which; *ha*—indeed; *mahā-bhāgavataḥ*—the great devotee; *dhruvaḥ*—Mahārāja Dhruva; *auttānapādiḥ*—the son of Mahārāja Uttānapāda; *agninā*—by the fire-god; *indreṇa*—by the heavenly King, Indra; *prajāpatinā*—by the Prajāpati; *kaśyapena*—by Kaśyapa; *dharmeṇa*—by Dharmarāja; *ca*—also; *samakāla-yugbhiḥ*—who are engaged at the time; *sa-bahu-mānam*—always respectfully; *dakṣiṇataḥ*—on the right side; *kriyamāṇaḥ*—being circumambulated; *idānīm*—now; *api*—even; *kalpa-jīvinām*—of the living entities who exist at the end of the creation; *ājīvyaḥ*—the source of life; *upāste*—remains; *tasya*—his; *iha*—here; *anubhāvaḥ*—greatness in discharging devotional service; *upavarṇitaḥ*—already described (in the Fourth Canto of *Śrīmad-Bhāgavatam*).

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful

obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

TEXT 2

स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते।२

sa hi sarveṣāṁ jyotir-gaṇānāṁ graha-nakṣatrādīnām animiṣeṇāvyakta-raṁhasā bhagavatā kālena bhrāmyamāṇānāṁ sthāṇur ivāvaṣṭambha īśvareṇa vihitaḥ śaśvad avabhāsate.

saḥ—that planet of Dhruva Mahārāja; *hi*—indeed; *sarveṣām*—of all; *jyotiḥ-gaṇānām*—the luminaries; *graha-nakṣatra-ādīnām*—such as the planets and stars; *animiṣeṇa*—who does not rest; *avyakta*—inconceivable; *raṁhasā*—whose force; *bhagavatā*—the most powerful; *kālena*—by the time factor; *bhrāmyamāṇānām*—being caused to revolve; *sthāṇuḥ iva*—like a post; *avaṣṭambhaḥ*—the pivot; *īśvareṇa*—by the will of the Supreme Personality of Godhead; *vihitaḥ*—established; *śaśvat*—constantly; *avabhāsate*—shines.

TRANSLATION

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

PURPORT

It is distinctly stated herein that all the luminaries, the planets and stars, revolve by the influence of the supreme time factor. The time factor is another feature of the Supreme Personality of Godhead. Everyone is under the influence of the time factor, but the Supreme Personality of Godhead is so kind and loves His devotee Mahārāja Dhruva so much that He has placed all the luminaries under the control of Dhruva's planet

and has arranged for the time factor to work under him or with his cooperation. Everything is actually done according to the will and direction of the Supreme Personality of Godhead, but to make His devotee Dhruva the most important individual within the universe, the Lord has placed the activities of the time factor under his control.

TEXT 3

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभि स्त्रिभिः सवनैर्यथास्थानं मण्डलानि चरन्त्येवं भगणा ग्रहादय एतस्मिन्नन्तर्बहिर्योगेन कालचक्र आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं परिचङ्क्रमन्ति नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं ज्योतिर्गणाः प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न पतन्ति ॥ ३ ॥

yathā meḍhīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ savanair yathā-sthānaṁ maṇḍalāni caranty evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya vāyunodīryamāṇā ākalpāntaṁ paricaṅ kramanti nabhasi yathā meghāḥ śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotirgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo bhuvi na patanti.

yathā—exactly like; *meḍhīstambhe*—to the pivot post; *ākramaṇa-paśavaḥ*—bulls for threshing rice; *saṁyojitāḥ*—being yoked; *tribhiḥ tribhiḥ*—by three; *savanaiḥ*—movements; *yathā-sthānam*—in their proper places; *maṇḍalāni*—orbits; *caranti*—traverse; *evam*—in the same way; *bha-gaṇāḥ*—the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; *graha-ādayaḥ*—the different planets; *etasmin*—in this; *antaḥ-bahiḥ-yogena*—by connection with the inner or outer circles; *kāla-cakre*—in the wheel of eternal time; *āyojitāḥ*—fixed; *dhruvam*—Dhruvaloka; *eva*—certainly; *avalambya*—taking support of; *vayunā*—by the wind; *udīryamāṇāḥ*—being propelled; *ā-kalpa-antam*—until the end of the creation; *paricaṅ kramanti*—revolve all around; *nabhasi*—in the sky; *yathā*—exactly like; *meghāḥ*—heavy

clouds; *śyena-ādayaḥ*—birds such as the big eagle; *vāyu-vaśāḥ*—controlled by the air; *karma-sārathayaḥ*—whose chariot drivers are the results of their own past activities; *parivartante*—move around; *evam*—in this way; *jyotiḥ-gaṇāḥ*—the luminaries, the planets and stars in the sky; *prakṛti*—of material nature; *puruṣa*—and of the Supreme Personality, Kṛṣṇa; *saṁyoga-anugṛhītāḥ*—supported by the combined efforts; *karma-nirmita*—caused by their own past fruitive activities; *gatayaḥ*—whose movements; *bhuvi*—on the ground; *na*—not; *patanti*—fall down.

TRANSLATION

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions—one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

PURPORT

According to the description of this verse, the hundreds and thousands of stars and the great planets such as the sun, the moon, Venus, Mercury, Mars and Jupiter are not clustered together because of the law of gravity or any similar idea of the modern scientists. These planets and stars are all servants of the Supreme Personality of Godhead, Govinda or Kṛṣṇa, and according to His order they sit in their chariots and travel in their respective orbits. The orbits in which they move are compared to machines given by material nature to the operating deities of the stars and planets, who carry out the orders of the Supreme Personality of

Godhead by revolving around Dhruvaloka, which is occupied by the great devotee Mahārāja Dhruva. This is confirmed in the *Brahma-saṁhitā* (5.52) as follows:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." This verse from *Brahma-saṁhitā* confirms that even the largest and most powerful planet, the sun, rotates within a fixed orbit, or *kāla-cakra*, in obedience to the order of the Supreme Personality of Godhead. This has nothing to do with gravity or any other imaginary laws created by the material scientists.

Material scientists want to avoid the ruling government of the Supreme Personality of Godhead, and therefore they imagine different conditions under which they suppose the planets move. The only condition, however, is the order of the Supreme Personality of Godhead. All the various predominating deities of the planets are persons, and the Supreme Personality of Godhead is also a person. The Supreme Personality orders the subordinate persons, the demigods of various names, to carry out His supreme will. This fact is also confirmed in *Bhagavad-gītā* (9.10), wherein Kṛṣṇa says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

The orbits of the planets resemble the bodies in which all living entities are seated because they are both machines controlled by the Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The machine given by material nature—whether the machine of the body or the machine of the orbit, or *kāla-cakra*—works according to the orders given by the Supreme Personality of Godhead. The Supreme Personality of Godhead and material nature work together to maintain this great universe, and not only this universe but also the millions of other universes beyond this one.

The question of how the planets and stars are floating is also answered in this verse. It is not because of the laws of gravity. Rather, the planets and stars are enabled to float by manipulations of the air. It is due to such manipulations that big, heavy clouds float and big eagles fly in the sky. Modern airplanes like the 747 jet aircraft work in a similar way: by controlling the air, they float high in the sky, resisting the tendency to fall to earth. Such adjustments of the air are all made possible by the cooperation of the principles of *puruṣa* (male) and *prakṛti* (female). By the cooperation of material nature, which is considered to be *prakṛti*, and the Supreme Personality of Godhead, who is considered the *puruṣa*, all the affairs of the universe are going on nicely in their proper order. *Prakṛti*, material nature, is also described in the *Brahma-saṁhitā* (5.44) as follows:

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The external potency, *māyā*, who is of the nature of the shadow of the *cit* [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself." Material nature, the external energy of the Supreme Lord, is also known as Durgā, or the female energy that protects the great fort of this universe. The word Durgā also means fort. This universe is just like a great fort in which all the conditioned souls are kept, and they cannot leave it unless they are liberated by the mercy of the Supreme Personality of Godhead. The Lord Himself declares in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Thus simply by Kṛṣṇa consciousness, by the mercy of the Supreme Personality of Godhead, one can be liberated, or, in other words, one can be released from the great fort of this universe and go outside it to the spiritual world.

It is also significant that the predominating deities of even the greatest planets have been offered their exalted posts because of the very valuable pious activities they performed in previous births. This is indicated herein by the words *karma-nirmita-gatayaḥ*. For example, as we have previously discussed, the moon is called *jīva*, which means that he is a living entity like us, but because of his pious activities he has been appointed to his post as the moon-god. Similarly, all the demigods are living entities who have been appointed to their various posts as the masters of the moon, the earth, Venus and so on because of their great service and pious acts. Only the predominating deity of the sun, Sūrya Nārāyaṇa, is an incarnation of the Supreme Personality of Godhead. Mahārāja Dhruva, the predominating deity of Dhruvaloka, is also a living entity. Thus there are two kinds of entities—the supreme entity, the Supreme Personality of Godhead, and the ordinary living entity, the *jīva* (*nityo*

nityānāṁ cetanaś cetanānām). All the demigods are engaged in the service of the Lord, and only by such an arrangement are the affairs of the universe going on.

Regarding the great eagles mentioned in this verse, it is understood that there are eagles so big that they can prey on big elephants. They fly so high that they can travel from one planet to another. They start flying in one planet and land in another, and while in flight they lay eggs that hatch into other birds while falling through the air. In Sanskrit such eagles are called *śyena*. Under the present circumstances, of course, we cannot see such huge birds, but at least we know of eagles that can capture monkeys and then throw them down to kill and eat them. Similarly, it is understood that there are gigantic birds that can carry off elephants, kill them and eat them.

The two examples of the eagle and the cloud are sufficient to prove that flying and floating can be made possible through adjustments of the air. The planets, in a similar way, are floating because material nature adjusts the air according to the orders of the Supreme Lord. It could be said that these adjustments constitute the law of gravity, but in any case, one must accept that these laws are made by the Supreme Personality of Godhead. The so-called scientists have no control over them. The scientists can falsely, improperly declare that there is no God, but this is not a fact.

TEXT 4

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति ॥ ४ ॥

kecanaitaj jyotir-anīkaṁ śiśumāra-saṁsthānena bhagavato vāsudevasya yoga-dhāraṇāyām anuvarṇayanti.

kecana—some *yogīs* or learned scholars of astronomy; *etat*—this; *jyotiḥ-anīkam*—great wheel of planets and stars; *śiśumāra-saṁsthānena*—imagine this wheel to be a *śiśumāra* (dolphin); *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa; *yoga-dhāraṇāyām*—in absorption in worship; *anuvarṇayanti*—describe.

TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

PURPORT

Transcendentalists such as *yogīs* whose minds cannot accommodate the form of the Lord prefer to visualize something very great, such as the *virāṭa-puruṣa*. Therefore some *yogīs* comtemplate this imaginary *śiśumāra* to be swimming in the sky the way a dolphin swims in water. They meditate upon it as the *virāṭa-rūpa*, the gigantic form of the Supreme Personality of Godhead.

TEXT 5

यस्य पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः। तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये। यथा शिशुमारस्य कुण्डलाभोगसन्निवेशस्य पार्श्वयोरुभयोरप्यवयवाः समसंख्या भवन्ति। पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः ॥ ५ ॥

yasya pucchāgre 'vākśirasaḥ kuṇḍalī-bhūta-dehasya dhruva upakalpitas tasya lāṅgūle prajāpatir agnir indro dharma iti puccha-mūle dhātā vidhātā ca kaṭyāṁ saptarṣayaḥ. tasya dakṣiṇāvarta-kuṇḍalī-bhūta-śarīrasya yāny udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye. yathā śiśumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavāḥ samasaṅkhyā bhavanti. pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ.

yasya—of which; *puccha-agre*—at the end of the tail; *avāk-śirasaḥ*—whose head is downward; *kuṇḍalī-bhūta-dehasya*—whose body, which is coiled; *dhruvaḥ*—Mahārāja Dhruva on his planet, the polestar; *upakalpitaḥ*—is situated; *tasya*—of that; *lāṅgūle*—on the tail;

prajāpatiḥ—of the name Prajāpati; *agniḥ*—Agni; *indraḥ*—Indra; *dharmaḥ*—Dharma; *iti*—thus; *puccha-mūle*—at the base of the tail; *dhātā vidhātā*—the demigods known as Dhātā and Vidhātā; *ca*—also; *kaṭyām*—on the hip; *sapta-ṛṣayaḥ*—the seven saintly sages; *tasya*—of that; *dakṣiṇa-āvarta-kuṇḍalī-bhūta-śarīrasya*—whose body is like a coil turning toward the right side; *yāni*—which; *udagayanāni*—marking the northern courses; *dakṣiṇa-pārśve*—on the right side; *tu*—but; *nakṣatrāṇi*—constellations; *upakalpayanti*—are situated; *dakṣiṇa-āyanāni*—the fourteen stars, from Puṣyā to Uttarāṣāḍhā, marking the northern course; *tu*—but; *savye*—on the left side; *yathā*—just like; *śiśumārasya*—of the dolphin; *kuṇḍalā-bhoga-sanniveśasya*—whose body appears like a coil; *pārśvayoḥ*—on the sides; *ubhayoḥ*—both; *api*—certainly; *avayavāḥ*—the limbs; *samasaṅkhyāḥ*—of equal number (fourteen); *bhavanti*—are; *pṛṣṭhe*—on the back; *tu*—of course; *ajavīthī*—the first three stars marking the southern route (Mūlā, Pūrvaṣāḍhā and Uttarāṣāḍhā); *ākāśa-gaṅgā*—the Ganges in the sky (the Milky Way); *ca*—also; *udarataḥ*—on the abdomen.

TRANSLATION

This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāṣāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

TEXT 6

पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोण्योरार्द्राश्लेषे च दक्षिणवामयोः पश्चिमयोः पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर्नासिकयोर्यथासंख्यं श्रवणपूर्वाषाढे

दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्क्रिषु युञ्जीत तथैव मृगशीर्षादीन्युदगयनानि दक्षिणपार्श्ववङ्क्रिषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्ठे स्कन्धयोर्दक्षिणवामयोर्न्यसेत् ॥ ६ ॥

punarvasu-puṣyau dakṣiṇa-vāmayoḥ śroṇyor ārdrāśleṣe ca dakṣiṇa-vāmayoḥ paścimayoḥ pādayor abhijid-uttarāṣāḍhe dakṣiṇa-vāmayor nāsikayor yathā-saṅkhyaṁ śravaṇa-pūrvāṣāḍhe dakṣiṇa-vāmayor locanayor dhaniṣṭhā mūlaṁ ca dakṣiṇa-vāmayoḥ karṇayor maghādīny aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta tathaiva mṛga-śīrṣādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena prayuñjīta śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset.

punarvasu—the star named Punarvasu; *puṣyau*—and the star named Puṣyā; *dakṣiṇa-vāmayoḥ*—on the right and left; *śroṇyoḥ*—loins; *ārdrā*—the star named Ārdrā; *aśleṣe*—the star named Aśleṣā; *ca*—also; *dakṣiṇa-vāmayoḥ*—at the right and left; *paścimayoḥ*—behind; *pādayoḥ*—feet; *abhijit-uttarāṣāḍhe*—the stars named Abhijit and Uttarāṣāḍhā; *dakṣiṇa-vāmayoḥ*—on the right and left; *nāsikayoḥ*—nostrils; *yathā-saṅkhyam*—according to numerical order; *śravaṇa-pūrvāṣāḍhe*—the stars named Śravaṇā and Pūrvāṣāḍhā; *dakṣiṇa-vāmayoḥ*—at the right and left; *locanayoḥ*—eyes; *dhaniṣṭhā mūlam ca*—and the stars named Dhaniṣṭhā and Mūla; *dakṣiṇa-vāmayoḥ*—at the right and left; *karṇayoḥ*—ears; *maghā-ādīni*—the stars such as Maghā; *aṣṭa nakṣatrāṇi*—eight stars; *dakṣiṇa-āyanāni*—which mark the southern course; *vāma-pārśva*—of the left side; *vaṅkriṣu*—at the ribs; *yuñjīta*—may place; *tathā eva*—similarly; *mṛga-śīrṣā-ādīni*—such as Mṛgaśīrṣā; *udagayanāni*—marking the northern course; *dakṣiṇa-pārśva-vaṅkriṣu*—on the right side; *prātilomyena*—in the reverse order; *prayuñjīta*—may place; *śatabhiṣā*—Śatabhiṣā; *jyeṣṭhe*—Jyeṣṭhā; *skandhayoḥ*—on the two shoulders; *dakṣiṇa-vāmayoḥ*—right and left; *nyaset*—should place.

TRANSLATION

On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdrā

and Aśleṣā are on its right and left feet, Abhijit and Uttarāṣāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāṣāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūla are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

TEXT 7

उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः ॥ ७ ॥

uttarā-hanāv agastir adharā-hanau yamo mukheṣu cāṅgārakaḥ śanaiścara upasthe bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo manasi candro nābhyām uśanā stanayor aśvinau budhaḥ prāṇāpānayo rahur gale ketavaḥ sarvāṅgeṣu romasu sarve tārā-gaṇāḥ.

uttarā-hanau—on the upper jaw; *agastiḥ*—the star named Agasti; *adharā-hanau*—on the lower jaw; *yamaḥ*—Yamarāja; *mukhe*—on the mouth; *ca*—also; *aṅgārakaḥ*—Mars; *śanaiścaraḥ*—Saturn; *upasthe*—on the genitals; *bṛhaspatiḥ*—Jupiter; *kakudi*—on the back of the neck; *vakṣasi*—on the chest; *ādityaḥ*—the sun; *hṛdaye*—within the heart; *nārāyaṇaḥ*—Lord Nārāyaṇa; *manasi*—in the mind; *candraḥ*—the moon; *nābhyām*—on the navel; *uśanā*—Venus; *stanayoḥ*—on the two breasts; *aśvinau*—the two stars named Aśvin; *budhaḥ*—Mercury; *prāṇāpānayoḥ*—in the inner airs known as *prāṇa* and *apāna; rahuḥ*—the planet Rahu; *gale*—on the neck; *ketavaḥ*—comets; *sarva-aṅgeṣu*—all over the body; *romasu*—in the pores of the body; *sarve*—all; *tārā-gaṇāḥ*—the numerous stars.

TRANSLATION

On the upper chin of the śiśumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back

of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinīkumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rahu, all over its body are comets, and in its pores are the numerous stars.

TEXT 8

एतदु हैव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनाया निमिषां पतये महापुरुषायाभिधीमहीति ॥ ८ ॥

etad u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharahaḥ sandhyāyāṁ prayato vāgyato nirīkṣamāṇa upatiṣṭheta namo jyotir-lokāya kālāyanāyānimiṣāṁ pataye mahā-puruṣāyābhidhīmahīti.

etat—this; *u ha*—indeed; *eva*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu; *sarva-devatā-mayam*—consisting of all the demigods; *rūpam*—form; *ahaḥ-ahaḥ*—always; *sandhyāyām*—in the morning, noon and evening; *prayataḥ*—meditating upon; *vāgyataḥ*—controlling the words; *nirīkṣamāṇaḥ*—observing; *upatiṣṭheta*—one should worship; *namaḥ*—respectful obeisances; *jyotiḥ-lokāya*—unto the resting place of all the planetary systems; *kālāyanāya*—in the form of supreme time; *animiṣām*—of the demigods; *pataye*—unto the master; *mahā-puruṣāya*—unto the Supreme Person; *abhidhīmahi*—let us meditate; *iti*—thus.

TRANSLATION

My dear King, the body of the śiśumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śiśumāra-cakra and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

TEXT 9

ग्रहर्क्षतारामयमाधिदैविकं
पापापहं मन्त्रकृतां त्रिकालम् ।
नमस्यतः स्मरतो वा त्रिकालं
नश्येत तत्कालजमाशु पापम् ॥ ९ ॥

graharkṣatārāmayam ādhidaivikaṁ
pāpāpahaṁ mantra-kṛtāṁ tri-kālam
namasyataḥ smarato vā tri-kālaṁ
naśyeta tat-kālajam āśu pāpam

graha-ṛkṣa-tārā-mayam—consisting of all the planets and stars; *ādhidaivikam*—the leader of all the demigods; *pāpa-apaham*—the killer of sinful reactions; *mantra-kṛtām*—of those who chant the *mantra* mentioned above; *tri-kālam*—three times; *namasyataḥ*—offering obeisances; *smarataḥ*—meditating; *vā*—or; *tri-kālam*—three times; *naśyeta*—destroys; *tat-kāla-jam*—born at that time; *āśu*—very quickly; *pāpam*—all sinful reactions.

TRANSLATION

The body of the Supreme Lord, Viṣṇu, which forms the Śiśumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day—morning, noon and evening—will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

PURPORT

Summarizing the entire description of the planetary systems of the universe, Śrīla Viśvanātha Cakravartī Ṭhākura says that one who is able to meditate upon this arrangement as the *virāṭa-rūpa*, or *viśva-rūpa*, the external body of the Supreme Personality of Godhead, and worship Him three times a day by meditation will always be free from all sinful reactions. Viśvanātha Cakravartī Ṭhākura estimates that Dhruvaloka, the

polestar, is 3,800,000 *yojanas* above the sun. Above Dhruvaloka by 10,000,000 *yojanas* is Maharloka, above Maharloka by 20,000,000 *yojanas* is Janaloka, above Janaloka by 80,000,000 *yojanas* is Tapoloka, and above Tapoloka by 120,000,000 *yojanas* is Satyaloka. Thus the distance from the sun to Satyaloka is 233,800,000 *yojanas*, or 1,870,400,000 miles. The Vaikuṇṭha planets begin 26,200,000 *yojanas* (209,600,000 miles) above Satyaloka. Thus the *Viṣṇu Purāṇa* describes that the covering of the universe is 260,000,000 *yojanas* (2,080,000,000 miles) away from the sun. The distance from the sun to the earth is 100,000 *yojanas*, and below the earth by 70,000 *yojanas* are the seven lower planetary systems called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Below these lower planets by 30,000 *yojanas*, Śeṣa Nāga is lying on the Garbhodaka Ocean. That ocean is 249,800,000 *yojanas* deep. Thus the total diameter of the universe is approximately 500,000,000 *yojanas*, or 4,000,000,000 miles.

Thus end the Bhaktivedanta purports to the Fifth Canto, Twenty-third Chapter of the Śrīmad-Bhāgavatam, *entitled "The Śiśumāra Planetary System."*

CHAPTER TWENTY-FOUR

The Subterranean Heavenly Planets

This chapter describes the planet Rāhu, which is 10,000 *yojanas* (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rāhu is situated below the sun and moon. It is between these two planets and the earth. When Rāhu conceals the sun and moon, eclipses occur, either total or partial, depending on whether Rāhu moves in a straight or curving way.

Below Rāhu by another 1,000,000 *yojanas* are the planets of the Siddhas, Cāraṇas and Vidyādharas, and below these are planets such as Yakṣaloka and Rakṣaloka. Below these planets is the earth, and 70,000 *yojanas* below the earth are the lower planetary systems—Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Demons and Rakṣasas live in these lower planetary systems with their wives and children, always engaged in sense gratification and not fearing their next births. The sunshine does not reach these planets, but they are illuminated by jewels fixed upon the hoods of snakes. Because of these shining gems there is practically no darkness. Those living in these planets do not become old or diseased, and they are not afraid of death from any cause but the time factor, the Supreme Personality of Godhead.

In the planet Atala, the yawning of a demon has produced three kinds of women, called *svairiṇī* (independent), *kāmiṇī* (lusty) and *puṁścalī* (very easily subdued by men). Below Atala is the planet Vitala, wherein Lord Śiva and his wife Gaurī reside. Because of their presence, a kind of gold is produced called *hāṭaka*. Below Vitala is the planet Sutala, the abode of Bali Mahārāja, the most fortunate king. Bali Mahārāja was favored by the Supreme Personality of Godhead, Vāmanadeva, because of his intense devotional service. The Lord went to the sacrificial arena of Bali Mahārāja and begged him for three paces of land, and on this plea the Lord took from him all his possessions. When Bali Mahārāja agreed to all this, the Lord was very pleased, and therefore the Lord serves as his doorkeeper. The description of Bali Mahārāja appears in the Eighth Canto of *Śrīmad-Bhāgavatam*.

When the Supreme Personality of Godhead offers a devotee material happiness, this is not His real favor. The demigods, who are very puffed up by their material opulence, pray to the Lord only for material happiness, not knowing anything better. Devotees like Prahlāda Mahārāja, however, do not want material happiness. Not to speak of material happiness, they do not want even liberation from material bondage, although one can achieve this liberation simply by chanting the holy name of the Lord, even with improper pronunciation.

Below Sutala is the planet Talātala, the abode of the demon Maya. This demon is always materially happy because he is favored by Lord Śiva, but he cannot achieve spiritual happiness at any time. Below Talātala is the planet Mahātala, where there are many snakes with hundreds and thousands of hoods. Below Mahātala is Rasātala, and below that is Pātāla, where the serpent Vasukī lives with his associates.

TEXT 1

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैंहिकेयो ह्यतदर्हस्तस्य तात जन्म कर्माणि चोपरिष्टाद्वक्ष्यामः ॥ १ ॥

śrī-śuka uvāca

adhastāt savitur yojanāyute svarbhānur nakṣatravac caratīty eke yo 'sāv amaratvaṁ grahatvaṁ cālabhata bhagavad-anukampayā svayam asurāpasadaḥ saiṁhikeyo hy atad-arhas tasya tāta janma karmāṇi copariṣṭād vakṣyāmaḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *adhastāt*—below; *savituḥ*—the sun globe; *yojana*—a measurement equal to eight miles; *ayute*—ten thousand; *svarbhānuḥ*—the planet known as Rāhu; *nakṣatra-vat*—like one of the stars; *carati*—is rotating; *iti*—thus; *eke*—some who are learned in the *Purāṇas;* *yaḥ*—which; *asau*—that; *amaratvam*—a lifetime like those of the demigods; *grahatvam*—a position as one of the chief planets; *ca*—and; *alabhata*—obtained;

bhagavat-anukampayā—by the compassion of the Supreme Personality of Godhead; *svayam*—personally; *asura-apasadaḥ*—the lowest of the *asuras; saiṁhikeyaḥ*—being the son of Siṁhikā; *hi*—indeed; *a-tat-arhaḥ*—not qualified for that position; *tasya*—his; *tāta*—O my dear King; *janma*—birth; *karmāṇi*—activities; *ca*—also; *upariṣṭāt*—later; *vakṣyāmaḥ*—I shall explain.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Siṁhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

TEXT 2

यददस्तरणेर्मण्डलं प्रतपतस्तद्विस्तरतो योजनायुतमाचक्षते द्वादशसहस्रं सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्वैरानुबन्धः सूर्याचन्द्रमसावभिधावति ॥ २ ॥

yad adas taraṇer maṇḍalaṁ pratapatas tad vistarato yojanāyutam ācakṣate dvādaśa-sahasraṁ somasya trayodaśa-sahasraṁ rāhor yaḥ parvaṇi tad-vyavadhāna-kṛd vairānubandhaḥ sūryā-candramasāv abhidhāvati.

yat—which; *adaḥ*—that; *taraṇeḥ*—of the sun; *maṇḍalam*—globe; *pratapataḥ*—which is always distributing heat; *tat*—that; *vistarataḥ*—in terms of width; *yojana*—a distance of eight miles; *ayutam*—ten thousand; *ācakṣate*—they estimate; *dvādaśa-sahasram*—20,000 *yojanas* (160,000 miles); *somasya*—of the moon; *trayodaśa*—thirty; *sahasram*—one thousand; *rāhoḥ*—of the planet Rāhu; *yaḥ*—which; *parvaṇi*—on occasion; *tat-vyavadhāna-kṛt*—who created an obstruction to the sun and moon at the time of the distribution of nectar; *vaira-anu-*

bandhaḥ—whose intentions are inimical; *sūryā*—the sun; *candramasau*—and the moon; *abhidhāvati*—runs after them on the full-moon night and the dark-moon day.

TRANSLATION

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

PURPORT

As stated herein, the sun extends for 10,000 *yojanas*, and the moon extends for twice that, or 20,000 *yojanas*. The word *dvādaśa* should be understood to mean twice as much as ten, or twenty. In the opinion of Vijayadhvaja, the extent of Rāhu should be twice that of the moon, or 40,000 *yojanas*. However, to reconcile this apparent contradiction to the text of the *Bhāgavatam*, Vijayadhvaja cites the following quotation concerning Rāhu: *rāhu-soma-ravīṇāṁ tu maṇḍalā dvi-guṇoktitām*. This means that Rāhu is twice as large as the moon, which is twice as large as the sun. This is the conclusion of the commentator Vijayadhvaja.

TEXT 3

तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहूर्तमुद्विजमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः ॥३॥

tan niśamyobhayatrāpi bhagavatā rakṣaṇāya prayuktaṁ sudarśanaṁ nāma bhāgavataṁ dayitam astraṁ tat tejasā durviṣahaṁ muhuḥ parivartamānam abhyavasthito muhūrtam udvijamānaś cakita-hṛdaya ārād eva nivartate tad uparāgam iti vadanti lokāḥ.

tat—that situation; *niśamya*—hearing; *ubhayatra*—around both the sun and moon; *api*—indeed; *bhagavatā*—by the Supreme Personality of Godhead; *rakṣaṇāya*—for their protection; *prayuktam*—engaged; *sudarśanam*—the wheel of Kṛṣṇa; *nāma*—named; *bhāgavatam*—the most confidential devotee; *dayitam*—the most favorite; *astram*—weapon; *tat*—that; *tejasā*—by its effulgence; *durviṣaham*—unbearable heat; *muhuḥ*—repeatedly; *parivartamānam*—moving around the sun and moon; *abhyavasthitaḥ*—situated; *muhūrtam*—for a *muhūrta* (forty-eight minutes); *udvijamānaḥ*—whose mind was full of anxieties; *cakita*—frightened; *hṛdayaḥ*—the core of whose heart; *ārāt*—to a distant place; *eva*—certainly; *nivartate*—flees; *tat*—that situation; *uparāgam*—an eclipse; *iti*—thus; *vadanti*—they say; *lokāḥ*—the people.

TRANSLATION

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaiṣṇavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly know as an eclipse.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is always the protector of His devotees, who are also known as demigods. The controlling demigods are most obedient to Lord Viṣṇu, although they also want material sense enjoyment, and that is why they are called demigods, or almost godly. Although Rāhu attempts to attack both the sun and the moon, they are protected by Lord Viṣṇu. Being very afraid of Lord Viṣṇu's *cakra*, Rāhu cannot stay in front of the sun or moon for more than a *muhūrta* (forty-eight minutes). The phenomenon that occurs when Rāhu blocks the light of the sun or moon is called an eclipse. The attempt of the scientists of this earth to go to the moon is as demoniac as Rāhu's attack. Of course, their attempts will be failures because no one can enter the moon or sun

so easily. Like the attack of Rāhu, such attempts will certainly be failures.

TEXT 4

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव ॥ ४ ॥

tato 'dhastāt siddha-cāraṇa-vidyādharāṇāṁ sadanāni tāvan mātra eva.

tataḥ—the planet Rāhu; *adhastāt*—below; *siddha-cāraṇa*—of the planets known as Siddhaloka and Cāraṇaloka; *vidyādharānām*—and the planets of the Vidyādharas; *sadanāni*—the residential places; *tāvat mātra*—only that much distance (eighty thousand miles); *eva*—indeed.

TRANSLATION

Below Rāhu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Cāraṇaloka and Vidyādhara-loka.

PURPORT

It is said that the residents of Siddhaloka, being naturally endowed with the powers of *yogīs*, can go from one planet to another by their natural mystic powers without using airplanes or similar machines.

TEXT 5

ततोऽधस्ताद्यक्षरक्षः पिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते ॥ ५ ॥

tato 'dhastād yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānāṁ vihārājiram antarikṣaṁ yāvad vāyuḥ pravāti yāvan meghā upalabhyante.

tataḥ adhastāt—beneath the planets occupied by the Siddhas, Cāraṇas and Vidyādharas; *yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānām*—of Yakṣas, Rākṣasas, Piśācas, ghosts and so on; *vihāra-ajiram*—the place of sense gratification; *antarikṣam*—in the sky or outer space; *yāvat*—as far

as; *vāyuḥ*—the wind; *pravāti*—blows; *yāvat*—as far as; *meghāḥ*—the clouds; *upalabhyante*—are seen.

TRANSLATION

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called antarikṣa, are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. Antarikṣa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

TEXT 6

ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी यावद्धंसभासश्येन सुपर्णादयः पतत्त्रिप्रवरा उत्पतन्तीति ॥ ६ ॥

tato 'dhastāc chata-yojanāntara iyaṁ prthivī yāvad dhaṁsa-bhāsa-śyena-suparṇādayaḥ patattri-pravarā utpatantīti.

tataḥ adhastāt—beneath that; *śata-yojana*—of one hundred *yojanas; antare*—by an interval; *iyam*—this; *prthivī*—planet earth; *yāvat*—as high as; *haṁsa*—swans; *bhāsa*—vultures; *śyena*—eagles; *suparṇa-ādayaḥ*—and other birds; *patattri-pravarāḥ*—the chief among birds; *utpatanti*—can fly; *iti*—thus.

TRANSLATION

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 yojanas [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

TEXT 7

उपवर्णितं भूमेर्यथासंनिवेशावस्थानमवनेरप्यधस्तात् सप्त भूविवरा एकैकशो योजनायुतान्तरेणायामविस्तारेणोपक्लृप्ता अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति ॥ ७ ॥

upavarṇitaṁ bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt sapta bhū-vivarā ekaikaśo yojanāyutāntareṇāyāma-vistāreṇopaklptā atalaṁ vitalaṁ sutalaṁ talātalaṁ mahātalaṁ rasātalaṁ pātālam iti.

upavarṇitam—stated previously; *bhūmeḥ*—of the planet earth; *yathā-sanniveśa-avasthānam*—according to the arrangement of the different places; *avaneḥ*—the earth; *api*—certainly; *adhastāt*—beneath; *sapta*—seven; *bhū-vivarāḥ*—other planets; *eka-ekaśaḥ*—in succession, up to the outer limit of the universe; *yojana-ayuta-antareṇa*—with an interval of ten thousand *yojanas* (eighty thousand miles); *āyāma-vistāreṇa*—by width and length; *upaklptāḥ*—situated; *atalam*—named Atala; *vitalam*—Vitala; *sutalam*—Sutala; *talātalam*—Talātala; *mahātalam*—Mahātala; *rasātalam*—Rasātala; *pātālam*—Pātāla; *iti*—thus.

TRANSLATION

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

TEXT 8

एतेषु हि बिलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः सुसमृद्धभवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदितानुरक्त-कलत्रापत्यबन्धुसुहृदनुचरा गृहपतय ईश्वरादप्यप्रतिहतकामा मायाविनोदा निवसन्ति ॥ ८ ॥

eteṣu hi bila-svargeṣu svargād apy adhika-kāma-bhogaiśvaryānanda-bhūti-vibhūtibhiḥ susamṛddha-bhavanodyānākrīḍa-vihāreṣu daitya-dānava-kādraveyā nitya-pramuditānurakta-kalatrāpatya-bandhu-suhṛd-anucarā gṛha-pataya īśvarād apy apratihata-kāmā māyā-vinodā nivasanti.

eteṣu—in these; *hi*—certainly; *bila-svargeṣu*—known as the heavenly subterranean worlds; *svargāt*—than the heavenly planets; *api*—even; *adhika*—a greater quantity; *kāma-bhoga*—enjoyment of sense gratification; *aiśvarya-ānanda*—bliss due to opulence; *bhūti*—influence; *vibhūtibhiḥ*—by those things and wealth; *su-samṛddha*—improved; *bhavana*—houses; *udyāna*—gardens; *ākrīḍa-vihāreṣu*—in places for different types of sense gratification; *daitya*—the demons; *dānava*—ghosts; *kādraveyāḥ*—snakes; *nitya*—who are always; *pramudita*—overjoyed; *anurakta*—because of attachment; *kalatra*—to wife; *apatya*—children; *bandhu*—family relations; *suhṛt*—friends; *anucarāḥ*—followers; *gṛha-patayaḥ*—the heads of the households; *īśvarāt*—than those more capable, like the demigods; *api*—even; *apratihata-kāmāḥ*—whose fulfillment of lusty desires is unimpeded; *māyā*—illusory; *vinodāḥ*—who feel happiness; *nivasanti*—live.

TRANSLATION

In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Dānavas and Nāgas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

PURPORT

According to the statements of Prahlāda Mahārāja, material enjoyment is *māyā-sukha*, illusory enjoyment. A Vaiṣṇava is full of anxieties for the deliverance of all living entities from such false enjoyment. Prahlāda Mahārāja says, *māyā-sukhāya bharam udvahato vimūḍhān:* these fools (*vimūḍhas*) are engaged in material happiness, which is surely temporary. Whether in the heavenly planets, the lower planets or the earthly

planets, people are engrossed in temporary, material happiness, forgetting that in due course of time they have to change their bodies according to the material laws and suffer the repetition of birth, death, old age and disease. Not caring what will happen in the next birth, gross materialists are simply busy enjoying during the present short span of life. A Vaiṣṇava is always anxious to give all such bewildered materialists the real happiness of spiritual bliss.

TEXT 9

येषु महाराज मयेन मायाविना विनिर्मिताः पुरो नानामणिप्रवरप्रवेकविरचितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमिथुनपारावतशुकसारिकाकीर्णकृत्रिमभूमिभिर्विवरेश्वरगृहोत्तमैः समलङ्कृताश्चकासति ॥ ९ ॥

yeṣu mahārāja mayena māyāvinā vinirmitāḥ puro nānā-maṇi-pravara-praveka-viracita-vicitra-bhavana-prākāra-gopura-sabhā-caitya-catvarāyatanādibhir nāgāsura-mithuna-pārāvata-śuka-sārikākīrṇa-kṛtrima-bhūmibhir vivareśvara-gṛhottamaiḥ samalaṅkṛtāś cakāsati.

yeṣu—in those lower planetary systems; *mahā-rāja*—O my dear King; *mayena*—by the demon named Maya; *māyā-vinā*—possessing advanced knowledge in the construction of material comforts; *vinirmitāḥ*—constructed; *puraḥ*—cities; *nānā-maṇi-pravara*—of valuable gems; *praveka*—with excellent; *viracita*—constructed; *vicitra*—wonderful; *bhavana*—houses; *prākāra*—walls; *gopura*—gates; *sabhā*—legislative meeting rooms; *caitya*—temples; *catvara*—schools; *āyatanādibhiḥ*—with hotels or recreation halls and so on; *nāga*—of living entities with snakelike bodies; *asura*—of demons, or godless persons; *mithuna*—by couples; *pārāvata*—pigeons; *śuka*—parrots; *sārikā*—mynas; *ākīrṇa*—crowded; *kṛtrima*—artificial; *bhūmibhiḥ*—possessing areas; *vivara-īśvara*—of the leaders of the planets; *gṛha-uttamaiḥ*—with first-class houses; *samalaṅkṛtāḥ*—decorated; *cakāsati*—shine magnificently.

TRANSLATION

My dear King, in the imitation heavens known as bila-svarga there is a great demon named Maya Dānava, who is an expert artist and architect. He has constructed many brilliantly decorated cities. There are many wonderful houses, walls, gates, assembly houses, temples, yards and temple compounds, as well as many hotels serving as residential quarters for foreigners. The houses for the leaders of these planets are constructed with the most valuable jewels, and they are always crowded with living entities known as Nāgas and Asuras, as well as many pigeons, parrots and similar birds. All in all, these imitation heavenly cities are most beautifully situated and attractively decorated.

TEXT 10

उद्यानानि चातितरां मनइन्द्रियानन्दिभिः कुसुमफलस्तबकसुभगकिसलयावनतरुचिरविटपविटपिनां लताङ्गालिङ्गितानां श्रीभिः समिथुनविविधविहङ्गमजलाशयानाममलजलपूर्णानां झषकुलोल्लङ्घनक्षुभितनीरनीरजकुमुदकुवलयकह्लारनीलोत्पल लोहितशतपत्रादिवनेषु कृतनिकेतनानामेकविहाराकुलमधुरविविधस्वनादिभिरिन्द्रियोत्सवैरमरलोकश्रियमतिशयितानि ॥१०॥

udyānāni cātitarāṁ mana-indriyānandibhiḥ kusuma-phala-stabaka-subhaga-kisalayāvanata-rucira-viṭapa-viṭapināṁ latāṅgāliṅgitānāṁ śrībhiḥ samithuna-vividha-vihaṅgama-jalāśayānām amala-jala-pūrṇānāṁ jhaṣakulollaṅghana-kṣubhita-nīra-nīraja-kumuda-kuvalaya-kahlāra-nīlotpala-lohita-śatapatrādi-vaneṣu kṛta-niketanānām eka-vihārākula-madhura-vividha-svanādibhir indriyotsavair amara-loka-śriyam atiśayitāni.

udyānāni—the gardens and parks; *ca*—also; *atitarām*—greatly; *manaḥ*—to the mind; *indriya*—and to the senses; *ānandibhiḥ*—which cause pleasure; *kusuma*—by flowers; *phala*—of fruits; *stabaka*—bunches; *subhaga*—very beautiful; *kisalaya*—new twigs; *avanata*—bent low; *rucira*—attractive; *viṭapa*—possessing branches; *viṭapināṁ*—

of trees; *latā-aṅga-āliṅgitānām*—which are embraced by the limbs of creepers; *śrībhiḥ*—by the beauty; *sa-mithuna*—in pairs; *vividha*—varieties; *vihaṅgama*—frequented by birds; *jala-āśayānām*—of reservoirs of water; *amala-jala-pūrṇānām*—full of clear and transparent water; *jhaṣa-kula-ullaṅghana*—by the jumping of different fish; *kṣubhita*—agitated; *nīra*—in the water; *nīraja*—of lotus flowers; *kumuda*—lilies; *kuvalaya*—flowers named *kuvalaya; kahlāra*—*kahlāra* flowers; *nīla-utpala*—blue lotus flowers; *lohita*—red; *śata-patra-ādi*—lotus flowers with a hundred petals and so on; *vaneṣu*—in forests; *kṛta-niketanānām*—of birds that have made their nests; *eka-vihāra-ākula*—full of uninterrupted enjoyment; *madhura*—very sweet; *vividha*—varieties; *svana-ādibhiḥ*—by vibrations; *indriya-utsavaiḥ*—invoking sense enjoyment; *amara-loka-śriyam*—the beauty of the residential places of the demigods; *atiśayitāni*—surpassing.

TRANSLATION

The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish and decorated with many flowers such as lilies, kuvalayas, kahlāras and blue and red lotuses. Pairs of cakravākas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.

TEXT 11

यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते ॥११॥

yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate.

yatra—where; *ha vāva*—certainly; *na*—not; *bhayam*—fearfulness; *ahaḥ-rātra-ādibhiḥ*—because of days and nights; *kāla-vibhāgaiḥ*—the divisions of time; *upalakṣyate*—is experienced.

TRANSLATION

Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.

TEXT 12

यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते ॥१२॥

yatra hi mahāhi-pravara-śiro-maṇayaḥ sarvaṁ tamaḥ prabādhante.

yatra—where; *hi*—indeed; *mahā-ahi*—of great serpents; *pravara*—of the best; *śiraḥ-maṇayaḥ*—the gems on the hoods; *sarvam*—all; *tamaḥ*—darkness; *prabādhante*—drive away.

TRANSLATION

Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.

TEXT 13

न वा एतेषु वसतां दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च भवन्ति ॥१३॥

na vā eteṣu vasatāṁ divyauṣadhi-rasa-rasāyanānna-pāna-snānādibhir ādhayo vyādhayo valī-palita-jarādayaś ca deha-vaivarṇya-daurgandhya-sveda-klama-glānir iti vayo 'vasthāś ca bhavanti.

na—not; *vā*—either; *eteṣu*—in these planets; *vasatām*—of those residing; *divya*—wonderful; *auṣadhi*—of herbs; *rasa*—the juices; *rasāyana*—and elixirs; *anna*—by eating; *pāna*—drinking; *snāna-ādibhiḥ*—by bathing in and so on; *ādhayaḥ*—mental troubles; *vyādhayaḥ*—diseases; *valī*—wrinkles; *palita*—grey hair; *jarā*—old age; *ādayaḥ*—and so on; *ca*—and; *deha-vaivarṇya*—the fading of bodily luster; *daurgandhya*—bad odor; *sveda*—perspiration; *klama*—

fatigue; *glāniḥ*—lack of energy; *iti*—thus; *vayaḥ avasthāḥ*—miserable conditions due to increasing age; *ca*—and; *bhavanti*—are.

TRANSLATION

Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.

TEXT 14

न हि तेषां कल्याणानां प्रभवति कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रापदेशात् ॥१४॥

na hi teṣāṁ kalyāṇānāṁ prabhavati kutaścana mṛtyur vinā bhagavat-tejasaś cakrāpadeśāt.

na hi—not; *teṣām*—of them; *kalyāṇānām*—who are by nature auspicious; *prabhavati*—able to influence; *kutaścana*—from anywhere; *mṛtyuḥ*—death; *vinā*—except; *bhagavat-tejasaḥ*—of the energy of the Supreme Personality of Godhead; *cakra-apadeśāt*—from that weapon named the Sudarśana *cakra.*

TRANSLATION

They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana cakra of the Supreme Personality of Godhead.

PURPORT

This is the defect of material existence. Everything in the subterranean heavens is very nicely arranged. There are well situated residential quarters, there is a pleasing atmosphere, and there are no bodily inconveniences or mental anxieties, but nevertheless those who live there have to take another birth according to *karma.* Persons whose minds are dull

cannot understand this defect of a materialistic civilization aiming at material comforts. One may make his living conditions very pleasing for the senses, but despite all favorable conditions, one must in due course of time meet death. The members of a demoniac civilization endeavor to make their living conditions very comfortable, but they cannot check death. The influence of the Sudarśana *cakra* will not allow their so-called material happiness to endure.

TEXT 15

यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव स्रवन्ति पतन्ति च ॥१५॥

yasmin praviṣṭe 'sura-vadhūnāṁ prāyaḥ puṁsavanāni bhayād eva sravanti patanti ca.

yasmin—where; *praviṣṭe*—when entered; *asura-vadhūnām*—of the wives of those demons; *prāyaḥ*—almost always; *puṁsavanāni*—fetuses; *bhayāt*—because of fear; *eva*—certainly; *sravanti*—slip out; *patanti*—fall down; *ca*—and.

TRANSLATION

When the Sudarśana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.

TEXT 16

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः षण्णवतिर्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भमाणस्य मुखतस्त्रयः स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति या वै बिलायनं प्रविष्टं पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासावलोकनानुरागस्मितसंलापोपगूहनादिभिः स्वैरं किल रमयन्ति यस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धोऽहमित्ययुतमहागजबलमात्मानमभिमन्यमानः कत्थते मदान्ध इव ॥१६॥

athātale maya-putro 'suro balo nivasati yena ha vā iha sṛṣṭāḥ ṣaṇ-ṇavatir māyāḥ kāścanādyāpi māyāvino dhārayanti yasya ca jṛmbhamāṇasya mukhatas trayaḥ strī-gaṇā udapadyanta svairiṇyaḥ kāminyaḥ puṁścalya iti yā vai bilāyanaṁ praviṣṭaṁ puruṣaṁ rasena hāṭakākhyena sādhayitvā sva-vilāsāvalokanānurāga-smita-saṁlāpopagūhanādibhiḥ svairaṁ kila ramayanti yasminn upayukte puruṣa īśvaro 'ham siddho 'ham ity ayuta-mahā-gaja-balam ātmānam abhimanyamānaḥ katthate madāndha iva.

atha—now; *atale*—on the planet named Atala; *maya-putraḥ asuraḥ*—the demon son of Maya; *balaḥ*—Bala; *nivasati*—resides; *yena*—by whom; *ha vā*—indeed; *iha*—in this; *sṛṣṭāḥ*—propagated; *ṣaṭ-ṇavatiḥ*—ninety-six; *māyāḥ*—varieties of illusion; *kāścana*—some; *adya api*—even today; *māyā-vinaḥ*—those who know the art of magical feats (like manufacturing gold); *dhārayanti*—utilize; *yasya*—of whom; *ca*—also; *jṛmbhamāṇasya*—while yawning; *mukhataḥ*—from the mouth; *trayaḥ*—three; *strī-gaṇāḥ*—varieties of women; *udapadyanta*—were generated; *svairiṇyaḥ*—*svairiṇī* (one who only marries in her same class); *kāminyaḥ*—*kāmiṇī* (one who, being lusty, marries men from any group); *puṁścalyaḥ*—*puṁścalī* (one who wants to go from one husband to another); *iti*—thus; *yāḥ*—who; *vai*—certainly; *bilaayanam*—the subterranean planets; *praviṣṭam*—entering; *puruṣam*—a male; *rasena*—by a juice; *hāṭaka-ākhyena*—made from an intoxicating herb known as *hāṭaka;* *sādhayitvā*—making sexually fit; *sva-vilāsa*—for their personal sense gratification; *avalokana*—by glances; *anurāga*—lustful; *smita*—by smiling; *saṁlāpa*—by talking; *upagūhana-ādibhiḥ*—and by embracing; *svairam*—according to their own desire; *kila*—indeed; *ramayanti*—enjoy sex pleasure; *yasmin*—which; *upayukte*—when used; *puruṣaḥ*—a man; *īśvaraḥ aham*—I am the most powerful person; *siddhaḥ aham*—I am the greatest and most elevated person; *iti*—thus; *ayuta*—ten thousand; *mahā-gaja*—of big elephants; *balam*—the strength; *ātmānam*—himself; *abhimanyamānaḥ*—being full of pride; *katthate*—they say; *madaandhaḥ*—blinded by false prestige; *iva*—like.

TRANSLATION

My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a

demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some so-called yogīs and svāmīs take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairiṇī, kāmiṇī and puṁścalī. The svairiṇīs like to marry men from their own group, the kāmiṇīs marry men from any group, and the puṁścalīs change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hāṭaka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.

TEXT 17

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्षदभूतगणावृतः प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र चित्रभानुर्मातरिश्वना समिध्यमान ओजसा पिबति तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति ॥ १७ ॥

tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārṣada-bhūta-gaṇāvṛtaḥ prajāpati-sargopabṛṁhaṇāya bhavo bhavānyā saha mithunī-bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyaṁ suvarṇaṁ bhūṣaṇenāsurendrāvarodheṣu puruṣāḥ saha puruṣībhir dhārayanti.

tataḥ—the planet Atala; *adhastāt*—beneath; *vitale*—on the planet; *haraḥ*—Lord Śiva; *bhagavān*—the most powerful personality; *hāṭa-*

keśvaraḥ—the master of gold; *sva-pārṣada*—by his own associates; *bhūta-gaṇa*—who are ghostly living beings; *āvṛtaḥ*—surrounded; *prajāpati-sarga*—of the creation of Lord Brahmā; *upabṛṁhaṇāya*—to increase the population; *bhavaḥ*—Lord Śiva; *bhavānyā saha*—with his wife, Bhavānī; *mithunī-bhūtaḥ*—being united in sex; *āste*—remains; *yataḥ*—from that planet (Vitala); *pravṛttā*—being emanated; *sarit-pravarā*—the great river; *hāṭakī*—Hāṭakī; *nāma*—named; *bhavayoḥ vīryeṇa*—due to the semina and ovum of Lord Śiva and Bhavānī; *yatra*—where; *citra-bhānuḥ*—the fire-god; *mātariśvanā*—by the wind; *samidhyamānaḥ*—being brightly inflamed; *ojasā*—with great strength; *pibati*—drinks; *tat*—that; *niṣṭhyūtam*—spit out with a hissing sound; *hāṭaka-ākhyam*—named Hāṭaka; *suvarṇam*—gold; *bhūṣaṇena*—by different types of ornaments; *asura-indra*—of the great *asuras*; *avarodheṣu*—in the homes; *puruṣāḥ*—the males; *saha*—with; *puruṣībhiḥ*—their wives and women; *dhārayanti*—wear.

TRANSLATION

The next planet below Atala is Vitala, wherein Lord Śiva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Śiva, as the progenitor, engages in sex with Bhavānī, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭakī is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hāṭaka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.

PURPORT

It appears that when Bhava and Bhavānī, Lord Śiva and his wife, unite sexually, the emulsification of their secretions creates a chemical which when heated by fire can produce gold. It is said that the alchemists of the medieval age tried to prepare gold from base metal, and Śrīla Sanātana Gosvāmī also states that when bell metal is treated with mercury, it can produce gold. Śrīla Sanātana Gosvāmī mentions this in regard to the

initiation of low-class men to turn them into *brāhmaṇas*. Sanātana Gosvāmī said:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

"As one can transform *kaṁsa*, or bell metal, into gold by treating it with mercury, one can also turn a lowborn man into a *brāhmaṇa* by initiating him properly into Vaiṣṇava activities." The International Society for Krishna Consciousness is trying to turn *mlecchas* and *yavanas* into real *brāhmaṇas* by properly initiating them and stopping them from engaging in meat-eating, intoxication, illicit sex and gambling. One who stops these four principles of sinful activity and chants the Hare Kṛṣṇa *mahā-mantra* can certainly become a pure *brāhmaṇa* through the process of bona fide initiation, as suggested by Śrīla Sanātana Gosvāmī.

Apart from this, if one takes a hint from this verse and learns how to mix mercury with bell metal by properly heating and melting them, one can get gold very cheaply. The alchemists of the medieval age tried to manufacture gold, but they were unsuccessful, perhaps because they did not follow the right instructions.

TEXT 18

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि ॥१८॥

tato 'dhastāt sutale udāra-śravāḥ puṇya-śloko virocanātmajo balir bhagavatā mahendrasya priyaṁ cikīrṣamāṇenāditer labdha-kāyo bhūtvā vaṭu-vāmana-rūpeṇa parākṣipta-loka-trayo bhagavad-anukampayaiva punaḥ praveśita indrādiṣv avidyamānayā

susamṛddhayā śriyābhijuṣṭaḥ sva-dharmeṇārādhayaṁs tam eva bhagavantam ārādhanīyam apagata-sādhvasa āste 'dhunāpi.

tataḥ adhastāt—beneath the planet known as Vitala; *sutale*—on the planet known as Sutala; *udāra-śravāḥ*—very greatly celebrated; *puṇya-ślokaḥ*—very pious and advanced in spiritual consciousness; *virocana-ātmajaḥ*—the son of Virocana; *baliḥ*—Bali Mahārāja; *bhagavatā*—by the Supreme Personality of Godhead; *mahā-indrasya*—of the King of heaven, Indra; *priyam*—the welfare; *cikīrṣamāṇena*—desiring to perform; *āditeḥ*—from Āditi; *labdha-kāyaḥ*—having obtained His body; *bhūtvā*—appearing; *vaṭu—brahmacārī; vāmana-rūpeṇa*—in the form of a dwarf; *parākṣipta*—wrested away; *loka-trayaḥ*—the three worlds; *bhagavat-anukampayā*—by the causeless mercy of the Supreme Personality of Godhead; *eva*—certainly; *punaḥ*—again; *praveśitaḥ*—caused to enter; *indra-ādiṣu*—even among the demigods like the King of heaven; *avidyamānayā*—not existing; *susamṛddhayā*—much enriched by such exalted opulence; *śriyā*—by good fortune; *abhijuṣṭaḥ*—being blessed; *sva-dharmeṇa*—by discharging devotional service; *ārādhayan*—worshiping; *tam*—Him; *eva*—certainly; *bhagavantam*—the Supreme Personality of Godhead; *ārādhanīyam*—who is most worshipable; *apagata-sādhvasaḥ*—without fear; *āste*—remains; *adhunā api*—even today.

TRANSLATION

Below the planet Vitala is another planet, known as Sutala, where the great son of Mahārāja Virocana, Bali Mahārāja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Viṣṇu appeared in the form of a dwarf brahmacārī as the son of Āditi and tricked Bali Mahārāja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Mahārāja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Mahārāja engages in devotional service by worshiping the Supreme Personality of Godhead in the planet of Sutala.

PURPORT

The Supreme Personality of Godhead is described as Uttamaśloka, "He who is worshiped by the best of selected Sanskrit verses," and His devotees such as Bali Mahārāja are also worshiped by *puṇya-śloka*, verses that increase one's piety. Bali Mahārāja offered everything to the Lord—his wealth, his kingdom and even his own body (*sarvātma-nivedane baliḥ*). The Lord appeared before Bali Mahārāja as a *brāhmaṇa* beggar, and Bali Mahārāja gave Him everything he had. However, Bali Mahārāja did not become poor; by donating all his possessions to the Supreme Personality of Godhead, he became a successful devotee and got everything back again with the blessings of the Lord. Similarly, those who give contributions to expand the activities of the Kṛṣṇa consciousness movement and to accomplish its objectives will never be losers; they will get their wealth back with the blessings of Lord Kṛṣṇa. On the other side, those who collect contributions on behalf of the International Society for Krishna Consciousness should be very careful not to use even a farthing of the collection for any purpose other than the transcendental loving service of the Lord.

TEXT 19

नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्यशेषजीवनिकायानां जीव-भूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य यद्बिलनिलयैश्वर्यम् ॥१९॥

no evaitat sākṣātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jīva-nikāyānāṁ jīva-bhūtātma-bhūte paramātmani vāsudeve tīrthatame pātra upapanne parayā śraddhayā paramādara-samāhita-manasā sampratipāditasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.

no—not; *eva*—indeed; *etat*—this; *sākṣātkāraḥ*—the direct result; *bhūmi-dānasya*—of contribution of land; *yat*—which; *tat*—that; *bhagavati*—unto the Supreme Personality of Godhead; *aśeṣa-jīva-nikāyānām*—of unlimited numbers of living entities; *jīva-bhūta-ātma-*

bhūte—who is the life and the Supersoul; *parama-ātmani*—the supreme regulator; *vāsudeve*—Lord Vāsudeva (Kṛṣṇa); *tīrtha-tame*—who is the best of all places of pilgrimage; *pātre*—the most worthy recipient; *upapanne*—having approached; *parayā*—by the topmost; *śraddhayā*—faith; *parama-ādara*—with great respect; *samāhita-manasā*—with an attentive mind; *sampratipāditasya*—which was given; *sākṣāt*—directly; *apavarga-dvārasya*—the gate of liberation; *yat*—which; *bila-nilaya*—of *bila-svarga*, the imitation heavenly planets; *aiśvaryam*—the opulence.

TRANSLATION

My dear King, Bali Mahārāja donated all his possessions to the Supreme Personality of Godhead, Vāmanadeva, but one should certainly not conclude that he achieved his great worldly opulence in bila-svarga as a result of his charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Mahārāja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Mahārāja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.

TEXT 20

यस्य ह वाव क्षुतपतनप्रस्खलनादिषु विवशः सकृन्नामाभिगृणन् पुरुषः कर्मबन्धनमञ्जसा विधुनोति यस्य हैव प्रतिबाधनं मुमुक्षवोऽन्यथैवोपलभन्ते ॥२०॥

yasya ha vāva kṣuta-patana-praskhalanādiṣu vivaśaḥ sakṛn nāmābhigṛṇan puruṣaḥ karma-bandhanam añjasā vidhunoti yasya haiva pratibādhanaṁ mumukṣavo 'nyathaivopalabhante.

yasya—of whom; *ha vāva*—indeed; *kṣuta*—when in hunger; *patana*—falling down; *praskhalana-ādiṣu*—stumbling and so on; *vivaśaḥ*—being helpless; *sakṛt*—once; *nāma abhigṛṇan*—chanting the holy name of the Lord; *puruṣaḥ*—a person; *karma-bandhanam*—the bondage of fruitive activity; *añjasā*—completely; *vidhunoti*—washes away; *yasya*—of which; *ha*—certainly; *eva*—in this way; *pratibādhanam*—the repulsion; *mumukṣavaḥ*—persons desiring liberation; *anyathā*—otherwise; *eva*—certainly; *upalabhante*—are trying to realize.

TRANSLATION

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

PURPORT

It is not a fact that one has to offer his material possessions to the Supreme Personality of Godhead and be liberated before he can engage in devotional service. A devotee automatically attains liberation without separate endeavors. Bali Mahārāja did not get back all his material possessions merely because of his charity to the Lord. One who becomes a devotee, free from material desires and motives, regards all opportunities, both material and spiritual, as benedictions from the Lord, and in this way his service to the Lord is never hampered. *Bhukti*, material enjoyment, and *mukti*, liberation, are only by-products of devotional service. A devotee need not work separately to attain *mukti*. Śrīla Bilvamaṅgala Ṭhākura said, *muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān:* a pure devotee of the Lord does not have to endeavor separately for *mukti*, because *mukti* is always ready to serve him.

In this regard, *Caitanya-caritāmṛta* (*Antya* 3.177-188) describes Haridāsa Ṭhākura's confirmation of the effect of chanting the holy name of the Lord.

keha bale — 'nāma haite haya pāpa-kṣaya'
keha bale — 'nāma haite jīvera mokṣa haya'

Some say that by chanting the holy name of the Lord one is freed from all the reactions of sinful life, and others say that by chanting the holy name of the Lord one attains liberation from material bondage.

haridāsa kahena, — "nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya

Haridāsa Ṭhākura, however, said that the desired result of chanting the holy name of the Lord is not that one is liberated from material bondage or freed from the reactions of sinful life. The actual result of chanting the holy name of the Lord is that one awakens his dormant Kṛṣṇa consciousness, his loving service to the Lord.

ānuṣaṅgika phala nāmera — 'mukti', 'pāpa-nāśa'
tāhāra dṛṣṭānta yaiche sūryera prakāśa

Haridāsa Ṭhākura said that liberation and freedom from the reactions of sinful activities are only by-products of chanting the holy name of the Lord. If one chants the holy name of the Lord purely, he attains the platform of loving service to the Supreme Personality of Godhead. In this regard Haridāsa Ṭhākura gave an example comparing the power of the holy name to sunshine.

ei ślokera artha kara paṇḍitera gaṇa"
sabe kahe, — 'tumi kaha artha-vivaraṇa'

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

haridāsa kahena, — "yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

Haridāsa Ṭhākura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

Before the sunrise even takes place, the light of dawn destroys the fear of the dangers of the night, such as disturbances by thieves, ghosts and Rākṣasas, and when the sunshine actually appears, one engages in his duties.

aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

Similarly, even before one's chanting of the holy name is pure, one is freed from all sinful reactions, and when he chants purely he becomes a lover of Kṛṣṇa.

'mukti' tuccha-phala haya nāmābhāsa haite
ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

A devotee never accepts *mukti*, even if Kṛṣṇa offers it. *Mukti*, freedom from all sinful reactions, is obtained even by *nāmābhāsa*, or a glimpse of the light of the holy name before its full light is perfectly visible.

The *nāmābhāsa* stage is between that of *nāma-aparādha*, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, *nāmābhāsa*, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kṛṣṇa *mantra* without offenses, his dormant love for Kṛṣṇa immediately awakens. This is the perfection.

TEXT 21

तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव ॥२१॥

tad bhaktānām ātmavatāṁ sarveṣām ātmany ātmada ātmatayaiva.

tat—that; *bhaktānām*—of great devotees; *ātma-vatām*—of self-realized persons like Sanaka and Sanātana; *sarveṣām*—of all; *ātmani*—to the Supreme Personality of Godhead, who is the soul; *ātma-de*—who gives Himself without hesitation; *ātmatayā*—who is the Supreme Soul, Paramātmā; *eva*—indeed.

TRANSLATION

The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Nārada Muni. In other words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogīs such as the four Kumāras also derive great transcendental bliss from realizing the Supersoul within themselves.

PURPORT

The Lord became Bali Mahārāja's doorkeeper not because of his giving everything to the Lord, but because of his exalted position as a lover of the Lord.

TEXT 22

न वै भगवान्नूनममुष्यानुजग्राह यदुत पुनरात्मानुस्मृतिमोषणं मायामय-भोगैश्वर्यमेवातनुतेति ॥२२॥

na vai bhagavān nūnam amuṣyānujagrāha yad uta punar ātmānusmṛti-moṣaṇaṁ māyāmaya-bhogaiśvaryam evātanuteti.

na—not; *vai*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nūnam*—certainly; *amuṣya*—unto Bali Mahārāja; *anujagrāha*—showed His favor; *yat*—because; *uta*—certainly; *punaḥ*—again; *ātma-anusmṛti*—of remembrance of the Supreme Personality of Godhead; *moṣaṇam*—which robs one; *māyā-maya*—an attribute of Māyā; *bhoga-aiśvaryam*—the material opulence; *eva*—certainly; *ātanuta*—extended; *iti*—thus.

TRANSLATION

The Supreme Personality of Godhead did not award His mercy to Bali Mahārāja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.

PURPORT

There are two kinds of opulence. One, which results from one's *karma*, is material, whereas the other is spiritual. A surrendered soul who fully depends upon the Supreme Personality of Godhead does not want material opulence for sense gratification. Therefore when a pure devotee is seen to possess exalted material opulence, it is not due to his *karma*. Rather, it is due to his *bhakti*. In other words, he is in that position because the Supreme Lord wants him to execute service to Him very easily and opulently. The special mercy of the Lord for the neophyte devotee is that he becomes materially poor. This is the Lord's mercy because if a neophyte devotee becomes materially opulent, he forgets the service of the Lord. However, if an advanced devotee is favored by the Lord with opulence, it is not material opulence but a spiritual opportunity. Material opulence offered to the demigods causes forgetfulness of the Lord, but opulence was given to Bali Mahārāja for continuing service to the Lord, which was free from any touch of *māyā*.

TEXT 23

यत्तद्भगवतानधिगतान्योपायेन याच्ञाच्छलेनापहृतस्वशरीरावशेषितलोकत्रयो वरुणपाशैश्च सम्प्रतिमुक्तो गिरिदर्यां चापविद्ध इति होवाच ॥ २३ ॥

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ cāpaviddha iti hovāca.

yat—which; *tat*—that; *bhagavatā*—by the Supreme Personality of Godhead; *anadhigata-anya-upāyena*—who is not perceived by other means; *yācñā-chalena*—by a trick of begging; *apahṛta*—taken away;

sva-śarīra-avaśeṣita—with only his own body remaining; *loka-trayaḥ*—the three worlds; *varuṇa-pāśaiḥ*—by the ropes of Varuṇa; *ca*—and; *sampratimuktaḥ*—completely bound; *giri-daryām*—in a cave in a mountain; *ca*—and; *apaviddhaḥ*—being detained; *iti*—thus; *ha*—indeed; *uvāca*—said.

TRANSLATION

When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.

TEXT 24

नूनं बतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस्तमतिहाय स्वयमुपेन्द्रेणात्मानमयाचतात्मनश्चाशिषो नो एव तद्दास्यमतिगम्भीरवयसः कालस्य मन्वन्तरपरिवृत्तं कियल्लोकत्रयमिदम् ॥२४॥

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati-gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam idam.

nūnam—certainly; *bata*—alas; *ayam*—this; *bhagavān*—very learned; *artheṣu*—in self-interest; *na*—not; *niṣṇātaḥ*—very experienced; *yaḥ*—who; *asau*—the King of heaven; *indraḥ*—Indra; *yasya*—of whom; *sacivaḥ*—the prime minister; *mantrāya*—for giving instructions; *vṛtaḥ*—chosen; *ekāntataḥ*—alone; *bṛhaspatiḥ*—named Bṛhaspati; *tam*—him; *atihāya*—ignoring; *svayam*—personally;

upendreṇa—by means of Upendra (Lord Vāmanadeva); *ātmānam*—myself; *ayācata*—requested; *ātmanaḥ*—for himself; *ca*—and; *āśiṣaḥ*—blessings (the three worlds); *no*—not; *eva*—certainly; *tat-dāsyam*—the loving service of the Lord; *ati*—very; *gambhīra-vayasaḥ*—having an insurmountable duration; *kālasya*—of time; *manvantara-parivṛttam*—changed by the end of a life of a Manu; *kiyat*—what is the value of; *loka-trayam*—three worlds; *idam*—these.

TRANSLATION

Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Bṛhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Bṛhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

PURPORT

Bali Mahārāja was so powerful that he fought with Indra and took possession of the three worlds. Indra was certainly very advanced in knowledge, but instead of asking Vāmanadeva for engagement in His service, he used the Lord to beg for material possessions that would be finished at the end of one age of Manu. An age of Manu, which is the duration of Manu's life, is calculated to last seventy-two *yugas*. One *yuga* consists of 4,300,000 years, and therefore the duration of Manu's life is 309,600,000 years. The demigods possess their material opulence only until the end of the life of Manu. Time is insurmountable. The time one is allotted, even if it be millions of years, is quickly gone. The demigods own their material possessions only within the limits of time. Therefore Bali Mahārāja lamented that although Indra was very learned, he did not know how to use his intelligence properly, for instead of asking

Vāmanadeva to allow him to engage in His service, Indra used Him to beg Bali Mahārāja for material wealth. Although Indra was learned and his prime minister, Bṛhaspati, was also learned, neither of them begged to be able to render loving service to Lord Vāmanadeva. Therefore Bali Mahārāja lamented for Indra.

TEXT 25

यस्यानुदास्यमेवास्मत्पितामहः किल वव्रे न तु स्वपित्र्यं यदुताकुतोभयं पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि ॥ २५ ॥

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti bhagavatoparate khalu sva-pitari.

yasya—of whom (the Supreme Personality of Godhead); *anudāsyam*—the service; *eva*—certainly; *asmat*—our; *pitā-mahaḥ*—grandfather; *kila*—indeed; *vavre*—accepted; *na*—not; *tu*—but; *sva*—own; *pitryam*—paternal property; *yat*—which; *uta*—certainly; *akutaḥ-bhayam*—fearlessness; *padam*—position; *dīyamānam*—being offered; *bhagavataḥ*—than the Supreme Personality of Godhead; *param*—other; *iti*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *uparate*—when killed; *khalu*—indeed; *sva-pitari*—his own father.

TRANSLATION

Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understood his own self-interest. Upon the death of Prahlāda's father, Hiraṇyakaśipu, Lord Nṛsiṁhadeva wanted to offer Prahlāda his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlāda accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts from the Supreme Personality of Godhead are not His actual mercy. Consequently, instead of accepting the results of karma and jñāna, Prahlāda Mahārāja simply begged the Lord for engagement in the service of His servant.

PURPORT

Śrī Caitanya Mahāprabhu has instructed that an unalloyed devotee should consider himself a servant of the servant of the servant of the

Supreme Lord (*gopī-bhartuḥ pāda-kamalayor dāsa-dāsānudāsaḥ*). In Vaiṣṇava philosophy, one should not even become a direct servant. Prahlāda Mahārāja was offered all the blessings of an opulent position in the material world and even the liberation of merging into Brahman, but he refused all this. He simply wanted to engage in the service of the servant of the servant of the Lord. Therefore Bali Mahārāja said that because his grandfather Prahlāda Mahārāja had rejected the blessings of the Supreme Personality of Godhead in terms of material opulence and liberation from material bondage, he truly understood his self-interest.

TEXT 26

तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह उपजिगमिषतीति ॥ २६ ॥

tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti.

tasya—of Prahlāda Mahārāja; *mahā-anubhāvasya*—who was an exalted devotee; *anupatham*—the path; *amṛjita-kaṣāyaḥ*—a person who is materially contaminated; *kaḥ*—what; *vā*—or; *asmat-vidhaḥ*—like us; *parihīṇa-bhagavat-anugrahaḥ*—being without the favor of the Supreme Personality of Godhead; *upajigamiṣati*—desires to follow; *iti*—thus.

TRANSLATION

Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord.

PURPORT

It is said that for spiritual realization one must follow great personalities like Lord Brahmā, Devarṣi Nārada, Lord Śiva and Prahlāda Mahārāja. The path of *bhakti* is not at all difficult if we follow in the footsteps of previous *ācāryas* and authorities, but those who are too materially contaminated by the modes of material nature cannot follow them. Although Bali Mahārāja was actually following the path of his

grandfather, because of his great humility he thought that he was not. It is characteristic of advanced Vaiṣṇavas following the principles of *bhakti* that they think themselves ordinary human beings. This is not an artificial exhibition of humility; a Vaiṣṇava sincerely thinks this way and therefore never admits his exalted position.

TEXT 27

तस्यानुचरितमुपरिष्टाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगद्गुरुर्नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो योजनायुतायुतं दिग्विजय उच्चाटितः ॥ २७ ॥

tasyānucaritam upariṣṭād vistariṣyate yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ.

tasya—of Bali Mahārāja; *anucaritam*—the narration; *upariṣṭāt*—later (in the Eighth Canto); *vistariṣyate*—will be explained; *yasya*—of whom; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *akhila-jagat-guruḥ*—the master of all the three worlds; *nārāyaṇaḥ*—the Supreme Lord, Nārāyaṇa Himself; *dvāri*—at the gate; *gadā-pāṇiḥ*—bearing the club in His hand; *avatiṣṭhate*—stands; *nija-jana-anukampita-hṛdayaḥ*—whose heart is always filled with mercy for His devotees; *yena*—by whom; *aṅguṣṭhena*—by the big toe; *padā*—of His foot; *daśa-kandharaḥ*—Rāvaṇa, who had ten heads; *yojana-ayuta-ayutam*—a distance of eighty thousand miles; *dik-vijaye*—for the purpose of gaining victory over Bali Mahārāja; *uccāṭitaḥ*—driven away.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, how shall I glorify the character of Bali Mahārāja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Mahārāja's door. When Rāvaṇa, the powerful demon, came to gain victory over Bali Mahārāja, Vāmanadeva kicked him a distance of

eighty thousand miles with His big toe. I shall explain the character and activities of Bali Mahārāja later [in the Eighth Canto of Śrīmad-Bhāgavatam].

TEXT 28

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता पुरारिणा त्रिलोकीशं चिकीर्षुणा निर्दग्धस्वपुरत्रयस्तत्प्रसादाल्लब्धपदो मायाविनामाचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते ॥ २८ ॥

tato 'dhastāt talātale mayo nāma dānavendras tri-purādhipatir bhagavatā purāriṇā tri-lokī-śaṁ cikīrṣuṇā nirdagdha-sva-pura-trayas tat-prasādāl labdha-pado māyāvinām ācāryo mahādevena parirakṣito vigata-sudarśana-bhayo mahīyate.

tataḥ—the planet known as Sutala; *adhastāt*—below; *talātale*—in the planet known as Talātala; *mayaḥ*—Maya; *nāma*—named; *dānava-indraḥ*—the king of the Dānava demons; *tri-pura-adhipatiḥ*—the Lord of the three cities; *bhagavatā*—by the most powerful; *purāriṇā*—Lord Śiva, who is known as Tripurāri; *tri-lokī*—of the three worlds; *śam*—the good fortune; *cikīrṣuṇā*—who was desiring; *nirdagdha*—burned; *sva-pura-trayaḥ*—whose three cities; *tat-prasādāt*—by Lord Śiva's mercy; *labdha*—obtained; *padaḥ*—a kingdom; *māyā-vinām ācāryaḥ*—who is the *ācārya*, or master, of all the conjurers; *mahā-devena*—by Lord Śiva; *parirakṣitaḥ*—protected; *vigata-sudarśana-bhayaḥ*—who is not afraid of the Supreme Personality of Godhead and His Sudarśana *cakra*; *mahīyate*—is worshiped.

TRANSLATION

Beneath the planet known as Sutala is another planet, called Talātala, which is ruled by the Dānava demon named Maya. Maya is known as the ācārya [master] of all the māyāvīs, who can invoke the powers of sorcery. For the benefit of the three worlds, Lord Śiva, who is known as Tripurāri, once set fire to the three kingdoms of Maya, but later, being pleased with him, he returned his kingdom. Since that time, Maya Dānava has been protected by

Lord Śiva, and therefore he falsely thinks that he need not fear the Sudarśana cakra of the Supreme Personality of Godhead.

TEXT 29

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्त्रिराजाधिपतेः पुरुषवाहादनवरतमुद्विजमानाः स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता विहरन्ति ॥ २९ ॥

tato 'dhastān mahātale kādraveyāṇāṁ sarpāṇāṁ naika-śirasāṁ krodhavaśo nāma gaṇaḥ kuhaka-takṣaka-kāliya-suṣeṇādi-pradhānā mahā-bhogavantaḥ patattri-rājādhipateḥ puruṣa-vāhād anavaratam udvijamānāḥ sva-kalatrāpatya-suhṛt-kuṭumba-saṅgena kvacit pramattā viharanti.

tataḥ—the planet Talātala; *adhastāt*—beneath; *mahātale*—in the planet known as Mahātala; *kādraveyāṇām*—of the descendants of Kadrū; *sarpāṇām*—who are big snakes; *na eka-śirasām*—who have many hoods; *krodha-vaśaḥ*—always subject to anger; *nāma*—named; *gaṇaḥ*—the group; *kuhaka*—Kuhaka; *takṣaka*—Takṣaka; *kāliya*—Kāliya; *suṣeṇa*—Suṣeṇa; *ādi*—and so on; *pradhānāḥ*—who are the prominent ones; *mahā-bhogavantaḥ*—addicted to all kinds of material enjoyment; *patattri-rāja-adhipateḥ*—from the king of all birds, Garuḍa; *puruṣa-vāhāt*—who carries the Supreme Personality of Godhead; *anavaratam*—constantly; *udvijamānāḥ*—afraid; *sva*—of their own; *kalatra-apatya*—wives and children; *suhṛt*—friends; *kuṭumba*—relatives; *saṅgena*—in the association; *kvacit*—sometimes; *pramattāḥ*—infuriated; *viharanti*—they sport.

TRANSLATION

The planetary system below Talātala is known as Mahātala. It is the abode of many-hooded snakes, descendants of Kadrū, who are always very angry. The great snakes who are prominent are Kuhaka, Takṣaka, Kāliya and Suṣeṇa. The snakes in Mahātala are always disturbed by fear of Garuḍa, the carrier of Lord Viṣṇu, but

although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

PURPORT

It is stated here that the snakes who live in the planetary system known as Mahātala are very powerful and have many hoods. They live with their wives and children and consider themselves very happy, although they are always full of anxiety because of Garuḍa, who comes there to destroy them. This is the way of material life. Even if one lives in the most abominable condition, he still thinks himself happy with his wife, children, friends and relatives.

TEXT 30

ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्त्या महौजसो महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा प्रतिहतबलावलेपा बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भिर्मन्त्रवर्णाभिरिन्द्राद्बिभ्यति ॥ ३० ॥

tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ kāleyā hiraṇya-puravāsina iti vibudha-pratyanīkā utpattyā mahaujaso mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā pratihata-balāvalepā bileśayā iva vasanti ye vai saramayendra-dūtyā vāgbhir mantra-varṇābhir indrād bibhyati.

tataḥ adhastāt—below the planetary system Mahātala; *rasātale*—on the planet called Rasātala; *daiteyāḥ*—the sons of Diti; *dānavāḥ*—the sons of Danu; *paṇayaḥ nāma*—named Paṇis; *nivāta-kavacāḥ*—Nivāta-kavacas; *kāleyāḥ*—Kāleyas; *hiraṇya-puravāsinaḥ*—Hiraṇya-puravāsīs; *iti*—thus; *vibudha-pratyanīkāḥ*—enemies of the demigods; *utpattyāḥ*—from birth; *mahā-ojasaḥ*—very powerful; *mahā-sāhasinaḥ*—very cruel; *bhagavataḥ*—of the Personality of Godhead; *sakala-loka-anubhāvasya*—who is auspicious for all planetary systems; *hareḥ*—of the Supreme Personality of Godhead; *eva*—certainly; *tejasā*—by the

Sudarśana *cakra; pratihata*—defeated; *bala*—strength; *avalepāḥ*—and pride (because of bodily strength); *bila-īśayāḥ*—the snakes; *iva*—like; *vasanti*—they live; *ye*—who; *vai*—indeed; *saramayā*—by Saramā; *indra-dūtyā*—the messenger of Indra; *vāgbhiḥ*—by the words; *mantra-varṇābhiḥ*—in the form of a *mantra; indrāt*—from King Indra; *bibhyati*—are afraid.

TRANSLATION

Beneath Mahātala is the planetary system known as Rasātala, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hiraṇya-puravāsīs [those living in Hiraṇya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarśana cakra of the Supreme Personality of Godhead, who rules all the planetary systems. When a female messenger from Indra named Saramā chants a particular curse, the serpentine demons of Mahātala become very afraid of Indra.

PURPORT

It is said that there was a great fight between these serpentine demons and Indra, the King of heaven. When the defeated demons met the female messenger Saramā, who was chanting a *mantra*, they became afraid, and therefore they are living in the planet called Rasātala.

TEXT 31

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्ख-श्वेतधनञ्जयधृतराष्ट्रशङ्खचूडकम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति येषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां फणासु विरचिता महामणयो रोचिष्णवः पातालविवरतिमिरनिकरं स्वरोचिषा विधमन्ति ॥ ३१ ॥

tato 'dhastāt pātāle nāga-loka-patayo vāsuki-pramukhāḥ śaṅkha-kulika-mahāśaṅkha-śveta-dhanañjaya-dhṛtarāṣṭra-śaṅkhacūḍa-kambalāśvatara-devadattādayo mahā-bhogino mahāmarṣā nivasanti

yeṣām u ha vai pañca-sapta-daśa-śata-sahasra-śīrṣāṇāṁ phaṇāsu viracitā mahā-maṇayo rociṣṇavaḥ pātāla-vivara-timira-nikaraṁ sva-rociṣā vidhamanti.

tataḥ adhastāt—beneath that planet Rasātala; *pātāle*—on the planet known as Pātāla; *nāga-loka-patayaḥ*—the masters of the Nāgalokas; *vāsuki*—by Vāsuki; *pramukhāḥ*—headed; *śaṅkha*—Śaṅkha; *kulika*—Kulika; *mahā-śaṅkha*—Mahāśaṅkha; *śveta*—Śveta; *dhanañjaya*—Dhanañjaya; *dhṛtarāṣṭra*—Dhṛtarāṣṭra; *śaṅkha-cūḍa*—Śaṅkhacūḍa; *kambala*—Kambala; *aśvatara*—Aśvatara; *deva-datta*—Devadatta; *ādayaḥ*—and so on; *mahā-bhoginaḥ*—very addicted to material happiness; *mahā-amarṣāḥ*—greatly envious by nature; *nivasanti*—live; *yeṣām*—of all of them; *u ha*—certainly; *vai*—indeed; *pañca*—five; *sapta*—seven; *daśa*—ten; *śata*—one hundred; *sahasra*—one thousand; *śīrṣāṇām*—of those possessing hoods; *phaṇāsu*—on those hoods; *viracitāḥ*—fixed; *mahā-maṇayaḥ*—very valuable gems; *rociṣṇavaḥ*—full of effulgence; *pātāla-vivara*—the caves of the Pātāla planetary system; *timira-nikaram*—the mass of darkness; *sva-rociṣā*—by the effulgence of their hoods; *vidhamanti*—disperse.

TRANSLATION

Beneath Rasātala is another planetary system, known as Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods—some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fourth Chapter of Śrīmad-Bhāgavatam, *entitled "The Subterranean Heavenly Planets."*

CHAPTER TWENTY-FIVE

The Glories of Lord Ananta

In this chapter, Śukadeva Gosvāmī describes Ananta, the source of Lord Śiva. Lord Ananta, whose body is completely spiritual, resides at the root of the planet Pātāla. He always lives in the core of Lord Śiva's heart, and He helps him destroy the universe. Ananta instructs Lord Śiva how to destroy the cosmos, and thus He is sometimes called *tāmasī*, or "one who is in the mode of darkness." He is the original Deity of material consciousness, and because He attracts all living entities, He is sometimes known as Saṅkarṣaṇa. The entire material world is situated on the hoods of Lord Saṅkarṣaṇa. From His forehead He transmits to Lord Śiva the power to destroy this material world. Because Lord Saṅkarṣaṇa is an expansion of the Supreme Personality of Godhead, many devotees offer Him prayers, and in the planetary system of Pātāla, all the *suras*, *asuras*, Gandharvas, Vidyādharas and learned sages offer Him their respectful obeisances. The Lord talks with them in a sweet voice. His bodily construction is completely spiritual and very, very beautiful. Anyone who hears about Him from a proper spiritual master becomes free from all material conceptions of life. The entire material energy is working according to the plans of Anantadeva. Therefore we should regard Him as the root cause of the material creation. There is no end to His strength, and no one can fully describe Him, even with countless mouths. Therefore He is called Ananta (unlimited). Being very merciful toward all living entities, He has exhibited His spiritual body. Śukadeva Gosvāmī describes the glories of Anantadeva to Mahārāja Parīkṣit in this way.

TEXT 1

श्रीशुक उवाच

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते ॥ १ ॥

śrī-śuka uvāca

tasya mūla-deśe triṁśad-yojana-sahasrāntara āste yā vai kalā bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇaṁ yaṁ saṅkarṣaṇam ity ācakṣate.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of the planet Pātāla; *mūla-deśe*—in the region beneath the base; *triṁśat*—thirty; *yojana*—eight-mile units of measurement; *sahasra-antare*—at an interval of one thousand; *āste*—remains; *yā*—which; *vai*—indeed; *kalā*—an expansion of an expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *tāmasī*—related to darkness; *samākhyātā*—called; *anantaḥ*—Ananta; *iti*—thus; *sātvatīyāḥ*—the devotees; *draṣṭṛ-dṛśyayoḥ*—of matter and spirit; *saṅkarṣaṇam*—the drawing together; *aham*—I; *iti*—thus; *abhimāna*—by self-conception; *lakṣaṇam*—symptomized; *yam*—whom; *saṅkarṣaṇam*—Saṅkarṣaṇa; *iti*—thus; *ācakṣate*—learned scholars describe.

TRANSLATION

Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.

PURPORT

There is a class of men akin to Māyāvādī philosophers who misinterpret the *ahaṁ brahmāsmi* and *so 'ham* Vedic *mantras* to mean, "I am the Supreme Brahman" and "I am identical with the Lord." This kind of

false conception, in which one thinks himself the supreme enjoyer, is a kind of illusion. It is described elsewhere in *Śrīmad-Bhāgavatam* (5.5.8): *janasya moho 'yam ahaṁ mameti.* As explained in the above verse, Lord Saṅkarṣaṇa is the predominating Deity of this false conception. Kṛṣṇa confirms this in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord is situated in everyone's heart as Saṅkarṣaṇa, and when a demon thinks himself one with the Supreme Lord, the Lord keeps him in that darkness. Although such a demoniac living entity is only an insignificant part of the Supreme Lord, he forgets his true position and thinks he is the Supreme Lord. Because this forgetfulness is created by Saṅkarṣaṇa, He is sometimes called *tāmasī.* The name *tāmasī* does not indicate that He has a material body. He is always transcendental, but because He is the Supersoul of Lord Śiva, who must perform tamasic activities, Saṅkarṣaṇa is sometimes called *tāmasī.*

TEXT 2

यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्धार्थ इव लक्ष्यते ॥ २ ॥

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa
ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

yasya—of whom; *idam*—this; *kṣiti-maṇḍalam*—universe; *bhagavataḥ*—of the Supreme Personality of Godhead; *ananta-mūrteḥ*—in the form of Anantadeva; *sahasra-śirasaḥ*—who has thousands of hoods; *ekasmin*—on one; *eva*—only; *śīrṣaṇi*—hood; *dhriyamāṇam*—is being sustained; *siddhārthaḥ iva*—and like a white mustard seed; *lakṣyate*—is seen.

TRANSLATION

Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a

white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

TEXT 3

यस्य ह वा इदं कालेनोपसञ्जिहीर्षतोऽमर्षविरचितरुचिर-भ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्त्र्यक्षस्त्रिशिखं शूलमुत्तम्भयन्नुदतिष्ठत् ॥ ३ ॥

yasya ha vā idaṁ kālenopasañjihīrṣato 'marṣa-viracita-rucira-bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas try-akṣas tri-śikhaṁ śūlam uttambhayann udatiṣṭhat.

yasya—of whom; *ha vā*—indeed; *idam*—this (material world); *kālena*—in due course of time; *upasañjihīrṣataḥ*—desiring to destroy; *amarṣa*—by anger; *viracita*—formed; *rucira*—very beautiful; *bhramat*—moving; *bhruvoḥ*—the two eyebrows; *antareṇa*—from between; *sāṅkarṣaṇaḥ nāma*—named Sāṅkarṣaṇa; *rudraḥ*—an incarnation of Lord Śiva; *ekādaśa-vyūhaḥ*—who has eleven expansions; *tri-akṣaḥ*—three eyes; *tri-śikham*—having three points; *śūlam*—a trident; *uttambhayan*—raising; *udatiṣṭhat*—arose.

TRANSLATION

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Sāṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.

PURPORT

In each creation, the living entities are given a chance to close their business as conditioned souls. When they misuse this opportunity and do not go back home, back to Godhead, Lord Saṅkarṣaṇa becomes angry. The eleven Rudras, expansions of Lord Śiva, come out of Lord Saṅkarṣaṇa's eyebrows due to His angry mood, and all of them together devastate the entire creation.

TEXT 4

यस्याङ्घ्रिकमलयुगलारुणविशदनखमणिषण्डमण्डलेष्वहिपतयः सह सात्वतर्षभैरेकान्तभक्तियोगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभामण्डितगण्डस्थलान्यतिमनोहराणि प्रमुदितमनसः खलु विलोकयन्ति ॥४॥

yasyāṅghri-kamala-yugalāruṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣv ahi-patayaḥ saha sātvatarṣabhair ekānta-bhakti-yogenāvanamantaḥ sva-vadanāni parisphurat-kuṇḍala-prabhā-maṇḍita-gaṇḍa-sthalāny ati-manoharāṇi pramudita-manasaḥ khalu vilokayanti.

yasya—of whom; *aṅghri-kamala*—of lotus feet; *yugala*—of the pair; *aruṇa-viśada*—brilliant pink; *nakha*—of the nails; *maṇi-ṣaṇḍa*—like gems; *maṇḍaleṣu*—on the round surfaces; *ahi-patayaḥ*—the leaders of the snakes; *saha*—with; *sātvata-ṛṣabhaiḥ*—the best devotees; *ekānta-bhakti-yogena*—with unalloyed devotional service; *avanamantaḥ*—offering obeisances; *sva-vadanāni*—their own faces; *parisphurat*—glittering; *kuṇḍala*—of the earrings; *prabhā*—by the effulgence; *maṇḍita*—decorated; *gaṇḍa-sthalāni*—whose cheeks; *ati-manoharāṇi*—very beautiful; *pramudita-manasaḥ*—their minds refreshed; *khalu*—indeed; *vilokayanti*—they see.

TRANSLATION

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa with great devotion, they become very joyful upon seeing their own beautiful faces reflected in His toenails. Their cheeks are decorated with glittering earrings, and the beauty of their faces is extremely pleasing to see.

TEXT 5

यस्यैव हि नागराजकुमार्य आशिष आशासानाश्चार्वङ्गवलयविलसितविशद विपुलधवलसुभगरुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कुमपङ्कानुलेपेनावलिम्पमानास्तदभिमर्शनोन्मथितहृदयमकरध्वजावेशरुचिरललितस्मितास्तद -

नुरागमदमुदितमद विघूर्णितारुणकरुणावलोकनयनवदनारविन्दं सव्रीडं किल विलोकयन्ति ॥ ५ ॥

yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānāś cārv-aṅga-valaya-vilasita-viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣv aguru-candana-kuṅkuma-paṅkānulepenāvalimpamānās tad-abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās tad-anurāgamada-mudita-mada-vighūrṇitāruṇa-karuṇāvaloka-nayana-vadanāravindaṁ savrīḍaṁ kila vilokayanti.

yasya—of whom; *eva*—certainly; *hi*—indeed; *nāga-rāja-kumāryaḥ*—the unmarried princesses of the serpent kings; *āśiṣaḥ*—blessings; *āśāsānāḥ*—hoping for; *cāru*—beautiful; *aṅga-valaya*—on the sphere of His body; *vilasita*—gleaming; *viśada*—spotless; *vipula*—long; *dhavala*—white; *subhaga*—indicating good fortune; *rucira*—beautiful; *bhuja*—on His arms; *rajata-stambheṣu*—like columns of silver; *aguru*—of aloe; *candana*—of sandalwood; *kuṅkuma*—of saffron; *paṅka*—from the pulp; *anulepena*—with an ointment; *avalimpamānāḥ*—smearing; *tat-abhimarśana*—by contact with His limbs; *unmathita*—agitated; *hṛdaya*—in their hearts; *makara-dhvaja*—of Cupid; *āveśa*—due to the entrance; *rucira*—very beautiful; *lalita*—delicate; *smitāḥ*—whose smiling; *tat*—of Him; *anurāga*—of attachment; *mada*—by the intoxication; *mudita*—delighted; *mada*—due to intoxication with kindness; *vighūrṇita*—rolling; *aruṇa*—pink; *karuṇa-avaloka*—glancing with kindness; *nayana*—eyes; *vadana*—and face; *aravindam*—like lotus flowers; *sa-vrīḍam*—with bashfulness; *kila*—indeed; *vilokayanti*—they see.

TRANSLATION

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kuṅkuma, the touch of His limbs awakens lusty desires within them. Understanding their minds, the Lord looks at the princesses with a merciful

smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

PURPORT

When males and females touch each other's bodies, their lusty desires naturally awaken. It appears from this verse that there are similar sensations in spiritual bodies. Both Lord Ananta and the women giving Him pleasure had spiritual bodies. Thus all sensations originally exist in the spiritual body. This is confirmed in the *Vedānta-sūtra: janmādy asya yataḥ.* Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the word *ādi* means *ādi-rasa*, the original lusty feeling, which is born from the Supreme. However, spiritual lust and material lust are as completely different as gold and iron. Only one who is very highly elevated in spiritual realization can understand the lusty feelings exchanged between Rādhā and Kṛṣṇa, or between Kṛṣṇa and the damsels of Vraja. Therefore, unless one is very experienced and advanced in spiritual realization, he is forbidden to discuss the lusty feelings of Kṛṣṇa and the *gopīs.* However, if one is a sincere and pure devotee, the material lust in his heart is completely vanquished as he discusses the lusty feelings between the *gopīs* and Kṛṣṇa, and he makes quick progress in spiritual life.

TEXT 6

स एव भगवाननन्तो ऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते ॥ ६ ॥

sa eva bhagavān ananto 'nanta-guṇārṇava ādi-deva upasaṁhṛtāmarṣa-roṣa-vego lokānāṁ svastaya āste.

saḥ—that; *eva*—certainly; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—Anantadeva; *ananta-guṇa-arṇavaḥ*—the reservoir of unlimited transcendental qualities; *ādi-devaḥ*—the original Lord, or nondifferent from the original Supreme Personality of Godhead;

upasaṁhṛta—who has restrained; *amarṣa*—of His intolerance; *roṣa*—and wrath; *vegaḥ*—the force; *lokānām*—of all people on all planets; *svastaye*—for the welfare; *āste*—remains.

TRANSLATION

Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

PURPORT

Anantadeva's main mission is to dissolve this material creation, but He checks His anger and intolerance. This material world is created to give the conditioned souls another chance to go back home, back to Godhead, but most of them do not take advantage of this facility. After the creation, they again exercise their old propensity for lording it over the material world. These activities of the conditioned souls anger Anantadeva, and He desires to destroy the entire material world. Yet, because He is the Supreme Personality of Godhead, He is kind toward us and checks His anger and intolerance. Only at certain times does He express His anger and destroy the material world.

TEXT 7

ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमदमुदितविकृतविह्वललोचनः सुललितमुखरिकामृतेनाप्यायमानः स्वपार्षदविबुधयूथपतीनपरिम्लानरागनवतुलसिकामोदमध्वासवेन माद्यन्मधुकरव्रातमधुरगीतश्रियं वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि कृतसुभगसुन्दरभुजो भगवान्माहेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो बिभर्ति ॥७॥

dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-

mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-vrāta-madhura-gīta-śriyaṁ vaijayantīṁ svāṁ vanamālāṁ nīla-vāsā eka-kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro vāraṇendra iva kāñcanīṁ kakṣām udāra-līlo bibharti.

dhyāyamānaḥ—being meditated upon; *sura*—of demigods; *asura*—demons; *uraga*—snakes; *siddha*—inhabitants of Siddhaloka; *gandharva*—inhabitants of Gandharvaloka; *vidyādhara*—Vidyādharas; *muni*—and of great sages; *gaṇaiḥ*—by groups; *anavarata*—constantly; *mada-mudita*—delighted by intoxication; *vikṛta*—moving to and fro; *vihvala*—rolling; *locanaḥ*—whose eyes; *su-lalita*—excellently composed; *mukharika*—of speech; *amṛtena*—by the nectar; *āpyāyamānaḥ*—pleasing; *sva-pārṣada*—His own associates; *vibudha-yūtha-patīn*—the heads of the different groups of demigods; *aparimlāna*—never faded; *rāga*—whose luster; *nava*—ever fresh; *tulasikā*—of the *tulasī* blossoms; *āmoda*—by the fragrance; *madhu-āsavena*—and the honey; *mādyan*—being intoxicated; *madhukara-vrāta*—of the bees; *madhura-gīta*—by the sweet singing; *śrīyam*—which is made more beautiful; *vaijayantīm*—the garland named *vaijayantī*; *svām*—His own; *vanamālām*—garland; *nīla-vāsāḥ*—covered with blue garments; *eka-kuṇḍalaḥ*—wearing only one earring; *hala-kakudi*—on the handle of a plow; *kṛta*—placed; *subhaga*—auspicious; *sundara*—beautiful; *bhujaḥ*—hands; *bhagavān*—the Supreme Personality of Godhead; *mahā-indraḥ*—the King of heaven; *vāraṇa-indraḥ*—the elephant; *iva*—like; *kāñcanīm*—golden; *kakṣām*—belt; *udāra-līlaḥ*—engaged in transcendental pastimes; *bibharti*—wears.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the heads of

the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vaijayantī garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

TEXT 8

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाग्रथितम विद्यामयं हृदयग्रन्थि सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिनत्ति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां-ब्रह्मणः संश्लोकयामास ॥ ८ ॥

ya eṣa evam anuśruto dhyāyamāno mumukṣūṇām anādi-kāla-karma-vāsanā-grathitam avidyāmayaṁ hṛdaya-granthiṁ sattva-rajas-tamomayam antar-hṛdayaṁ gata āśu nirbhinatti tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha tumburuṇā sabhāyāṁ brahmaṇaḥ saṁślokayām āsa.

yaḥ—who; *eṣaḥ*—this one; *evam*—thus; *anuśrutaḥ*—being heard from a bona fide spiritual master; *dhyāyamānaḥ*—being meditated upon; *mumukṣūṇām*—of persons desiring liberation from conditioned life; *anādi*—from immemorial; *kāla*—time; *karma-vāsanā*—by the desire for fruitive activities; *grathitam*—tied tightly; *avidyā-mayam*—consisting of the illusory energy; *hṛdaya-granthim*—the knot within the heart; *sattva-rajaḥ-tamaḥ-mayam*—made of the three modes of material nature; *antaḥ-hṛdayam*—in the core of the heart; *gataḥ*—situated; *āśu*—very soon; *nirbhinatti*—cuts; *tasya*—of Saṅkarṣaṇa; *anubhāvān*—the glories; *bhagavān*—the greatly powerful; *svāyambhuvaḥ*—the son of Lord Brahmā; *nāradaḥ*—the sage Nārada; *saha*—along with; *tumburuṇā*—the stringed instrument called a Tum-

buru; *sabhāyām*—in the assembly; *brahmaṇaḥ*—of Lord Brahmā; *saṁślokayām āsa*—described in verses.

TRANSLATION

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

PURPORT

None of these descriptions of Lord Anantadeva are imaginary. They are all transcendentally blissful and full of actual knowledge. However, unless one hears them directly from a bona fide spiritual master in the line of disciplic succession, one cannot understand them. This knowledge is delivered to Nārada by Lord Brahmā, and the great saint Nārada, along with his companion, Tumburu, distributes it all over the universe. Sometimes the Supreme Personality of Godhead is described as Uttamaśloka, one who is praised by beautiful poetry. Nārada composes various poems to glorify Lord Ananta, and therefore the word *saṁślokayām āsa* (praised by selected poetry) is used in this verse.

The Vaiṣṇavas in the Gauḍīya-sampradāya belong to the disciplic succession stemming from Lord Brahmā. Lord Brahmā is the spiritual master of Nārada, Nārada is the spiritual master of Vyāsadeva, and Vyāsadeva wrote the *Śrīmad-Bhāgavatam* as a commentary on the *Vedānta-sūtra*. Therefore all devotees in the Gauḍīya-sampradāya accept the activities of Lord Ananta related in the *Śrīmad-Bhāgavatam* as authentic, and they are thus benefited by going back home, back to

Godhead. The contamination in the heart of a conditioned soul is like a huge accumulation of garbage created by the three modes of material nature, especially the modes of *rajas* (passion) and *tamas* (ignorance). This contamination becomes manifest in the form of lusty desires and greed for material possessions. As confirmed herein, unless one receives transcendental knowledge in disciplic succession, there is no question of his becoming purified of this contamination.

TEXT 9

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।
यद्रूपं ध्रुवमकृतं यदेकमात्मन्
नानाधात्कथमु ह वेद तस्य वर्त्म ॥ ९ ॥

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

utpatti—of creation; *sthiti*—maintenance; *laya*—and dissolution; *hetavaḥ*—the original causes; *asya*—of this material world; *kalpāḥ*—capable of acting; *sattva-ādyāḥ*—headed by the *sattva-guṇa; prakṛti-guṇāḥ*—the modes of material nature; *yat*—of whom; *īkṣayā*—by the glance; *āsan*—became; *yat-rūpam*—the form of whom; *dhruvam*—unlimited; *akṛtam*—uncreated; *yat*—who; *ekam*—one; *ātman*—in Himself; *nānā*—variously; *adhāt*—has manifested; *katham*—how; *u ha*—certainly; *veda*—can understand; *tasya*—His; *vartma*—path.

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

PURPORT

From Vedic literature we learn that when the Supreme Lord glances (*sa aikṣata*) over the material energy, the three modes of material nature become manifest and create material variety. Before He glances over the material energy, there is no possibility of the creation, maintenance and annihilation of the material world. The Lord existed before the creation, and consequently He is eternal and unchanging. Therefore how can any human being, however great a scientist or philosopher he may be, understand the ways of the Supreme Personality of Godhead?

The following quotations from *Caitanya-bhāgavata* (*Ādi-khaṇḍa*, 1.48-52 and 1.58-69) tell of the glories of Lord Ananta:

ki brahmā, ki śiva, ki sanakādi 'kumāra'
vyāsa, śuka, nāradādi, 'bhakta' nāma yāṅra

"Lord Brahmā, Lord Śiva, the four Kumāras [Sanaka, Sanātana, Sanandana and Sanāt-kumāra], Vyāsadeva, Śukadeva Gosvāmī and Nārada are all pure devotees, eternal servants of the Lord.

sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu——bhakti-rasamaya

"Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

ādideva, mahā-yogī, 'īśvara', 'vaiṣṇava'
mahimāra anta iṅhā nā jānaye saba

"Lord Ananta is the original person and the great mystic controller. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.

sevana śunilā, ebe śuna ṭhākurāla
ātma-tantre yena-mate vaisena pātāla

"I have already spoken to you of His service to the Lord. Now hear how the self-sufficient Anantadeva exists in the lower planetary system of Pātāla.

śrī-nārada-gosāñi 'tumburu' kari' saṅge
se yaśa gāyena brahmā-sthāne śloka-vandhe

"Bearing his stringed instrument, the *tumburu*, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta. Nārada Muni has composed many transcendental verses in praise of the Lord."

sṛṣṭi, sthiti, pralaya, sattvādi yata guṇa
yāṅra dṛṣṭi-pāte haya, yāya punaḥ punaḥ

"Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again.

advitīya-rūpa, satya anādi mahattva
tathāpi 'ananta' haya, ke bujhe se tattva?

"The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand Him?

śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa sulīlāya

"His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted only in His form.

yāṅhāra taraṅga śikhi' siṁha mahāvalī
nija-jana-mano rañje hañā kutūhalī

"He is very powerful and always prepared to please His personal associates and devotees.

ye ananta-nāmera śravana-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane

aśeṣa-janmera bandha chiṇḍe sei-kṣaṇe
ataeva vaiṣṇava nā chāḍe kabhu tāne

"If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never loses an opportunity to glorify Anantadeva.

'śeṣa' ba-i saṁsārera gati nāhi āra
anantera nāme sarva-jīvera uddhāra

"Lord Anantadeva is known as Śeṣa [the unlimited end] because He ends our passage through this material world. Simply by chanting His glories, everyone can be liberated.

ananta pṛthivī-giri samudra-sahite
ye-prabhu dharena gire pālana karite

"On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

sahasra phaṇāra eka-phaṇe 'bindu' yena
ananta vikrama, nā jānena, 'āche' hena

"He is so large and powerful that this universe rests on one of His hoods just like a drop of water. He does not know where it is.

sahasra-vadane kṛṣṇa-yaśa nirantara
gāite āchena ādi-deva mahī-dhara

"While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

gāyena ananta, śrī-yaśera nāhi anta
jaya-bhaṅga nāhi kāru, doṅhe——balavanta

"Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has still not come to their end.

adyāpiha 'śeṣa'-deva sahasra-śrī-mukhe
gāyena caitanya-yaśa anta nāhi dekhe

"To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them."

TEXT 10

मूर्तिं नः पुरुकृपया बभार सत्त्वं
संशुद्धं सदसदिदं विभाति यत्र ।
यल्लीलां मृगपतिराददेऽनवद्या-
मादातुं स्वजनमनांस्युदारवीर्यः ॥१०॥

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādade 'navadyām
ādātuṁ svajana-manāṁsy udāra-vīryaḥ

mūrtim—different forms of the Supreme Personality of Godhead; *naḥ*—unto us; *puru-kṛpayā*—because of great mercy; *babhāra*—exhibited; *sattvam*—existence; *saṁśuddham*—completely transcendental; *sat-asat idam*—this material manifestation of cause and effect; *vibhāti*—shines; *tatra*—in whom; *yat-līlām*—the pastimes of whom; *mṛga-patiḥ*—the master of all living beings, who is exactly like a lion (the master of all other animals); *ādade*—taught; *anavadyām*—without material contamination; *ādātum*—to conquer; *sva-jana-manāṁsi*—the minds of His devotees; *udāra-vīryaḥ*—who is most liberal and powerful.

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

PURPORT

Śrīla Jīva Gosvāmī has translated this verse as follows. "The Supreme Personality of Godhead is the cause of all causes. It is by His will that

gross and subtle ingredients interact. He appears in various incarnations just to please the hearts of His pure devotees." For example, the Supreme Lord appeared in the transcendental incarnation of Lord Varāha (the boar) just to please His devotees by lifting the planet earth from the Garbhodaka Ocean.

TEXT 11

यन्नाम श्रुतमनुकीर्तयेदकस्मा-
दार्तो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंहः सपदि नृणामशेषमन्यं
कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥११॥

yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

yat—of whom; *nāma*—the holy name; *śrutam*—heard; *anukīrtayet*—may chant or repeat; *akasmāt*—by accident; *ārtaḥ*—a distressed person; *vā*—or; *yadi*—if; *patitaḥ*—a fallen person; *pralambhanāt*—out of joking; *vā*—or; *hanti*—destroys; *aṁhaḥ*—sinful; *sapadi*—that instant; *nṛṇām*—of human society; *aśeṣam*—unlimited; *anyam*—of other; *kam*—what; *śeṣāt*—than Lord Śeṣa; *bhagavataḥ*—the Supreme Personality of Godhead; *āśrayet*—should take shelter of; *mumukṣuḥ*—anyone desiring liberation.

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

TEXT 12

मूर्धन्यर्पितमणुवत्सहस्रमूर्ध्नो
भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।
आनन्त्यादनिमितविक्रमस्य भूम्नः
को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥१२॥

mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ

mūrdhani—on a hood or head; *arpitam*—fixed; *aṇu-vat*—just like an atom; *sahasra-mūrdhnaḥ*—of Ananta, who has thousands of hoods; *bhū-golam*—this universe; *sa-giri-sarit-samudra-sattvam*—with many mountains, trees, oceans and living entities; *ānantyāt*—due to being unlimited; *animita-vikramasya*—whose power is immeasurable; *bhūmnaḥ*—the Supreme Lord; *kaḥ*—who; *vīryāṇi*—potencies; *adhi*—indeed; *gaṇayet*—can count; *sahasra-jihvaḥ*—although having thousands of tongues.

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

TEXT 13

एवम्प्रभावो भगवाननन्तो
दुरन्तवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतन्त्रो
यो लीलया क्ष्मां स्थितये बिभर्ति ॥१३॥

evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ

mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṁ sthitaye bibharti

evam-prabhāvaḥ—who is so powerful; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—Ananta; *duranta-vīrya*—insurmountable prowess; *uru*—great; *guṇa-anubhāvaḥ*—possessing transcendental qualities and glories; *mūle*—at the base; *rasāyāḥ*—of the lower planetary systems; *sthitaḥ*—existing; *ātma-tantraḥ*—completely self-sufficient; *yaḥ*—who; *līlayā*—easily; *kṣmām*—the universe; *sthitaye*—for its maintenance; *bibharti*—sustains.

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

TEXT 14

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिता यथोपदेशमनुवर्णिताः कामान् कामयमानैः ॥१४॥

etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā
yathopadeśam anuvarṇitāḥ kāmān kāmayamānaiḥ.

etāḥ—all these; *hi*—indeed; *eva*—certainly; *iha*—in this universe; *nṛbhiḥ*—by all living entities; *upagantavyāḥ*—achievable; *gatayaḥ*—destinations; *yathā-karma*—according to one's past activities; *vinirmitāḥ*—created; *yathā-upadeśam*—as instructed; *anuvarṇitāḥ*—described accordingly; *kāmān*—material enjoyment; *kāmayamānaiḥ*—by those who are desiring.

TRANSLATION

My dear King, as I heard of it from my spiritual master, I have fully described to you the creation of this material world according to the fruitive activities and desires of the conditioned souls.

Those conditioned souls, who are full of material desires, achieve various situations in different planetary systems, and in this way they live within this material creation.

PURPORT

In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

anādi karama-phale,
paḍi' bhavārṇava-jale, taribāre nā dekhi upāya

"My Lord, I do not know when I commenced my material life, but I can certainly experience that I have fallen in the deep ocean of nescience. Now I can also see that there is no other way to get out of it than to take shelter of Your lotus feet." Similarly, Śrī Caitanya Mahāprabhu offers the following prayer:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"My dear Lord, son of Nanda Mahārāja, I am Your eternal servant. Somehow or other, I have fallen into this ocean of nescience. Kindly, therefore, save me from this horrible condition of materialistic life."

TEXT 15

एतावतीर्हि राजन् पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति ॥ १५ ॥

etāvatīr hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-gataya uccāvacā visadṛśā yathā-praśnaṁ vyācakhye kim anyat kathayāma iti.

etāvatīḥ—of such a kind; *hi*—certainly; *rājan*—O King; *puṁsaḥ*—of the human being; *pravṛtti-lakṣaṇasya*—symptomized by inclinations; *dharmasya*—of the execution of duties; *vipāka-gatayaḥ*—the resultant

destinations; *ucca-avacāḥ*—high and low; *visadṛśāḥ*—different; *yathā-praśnam*—as you inquired; *vyācakhye*—I have described; *kim anyat*—what else; *kathayāma*—shall I speak; *iti*—thus.

TRANSLATION

My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now?

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fifth Chapter of the Śrīmad-Bhāgavatam, *entitled "The Glories of Lord Ananta."*

CHAPTER TWENTY-SIX

A Description of the Hellish Planets

The Twenty-sixth Chapter describes how a sinful man goes to different hells, where he is punished in various ways by the assistants of Yamarāja. As stated in the *Bhagavad-gītā* (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." The foolish person thinks he is independent of any law. He thinks there is no God or regulative principle and that he can do whatever he likes. Thus he engages in different sinful activities, and as a result, he is put into different hellish conditions life after life, to be punished by the laws of nature. The basic principle of his suffering is that he foolishly thinks himself independent, although he is strictly under the control of the laws of material nature. These laws act due to the influence of the three modes of nature, and therefore each human being also works under three different types of influence. According to how he acts, he suffers different reactions in his next life or in this life. Religious persons act differently from atheists, and therefore they suffer different reactions.

Śukadeva Gosvāmī describes the following twenty-eight hells: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭanirodhana, Paryāvartana and Sūcīmukha.

A person who steals another's money, wife or possessions is put into the hell known as Tāmisra. A man who tricks someone and enjoys his wife is put into the extremely hellish condition known as Andhatāmisra. A foolish person absorbed in the bodily concept of life, who on the basis of this principle maintains himself or his wife and children by committing violence against other living entities, is put into the hell known as Raurava. There the animals he killed take birth as creatures called *rurus* and cause great suffering for him. Those who kill different animals and birds and then cook them are put by the agents of Yamarāja into the hell known as Kumbhīpāka, where they are boiled in oil. A person who kills a *brāhmaṇa* is put into the hell known as Kālasūtra, where the land, perfectly level and made of copper, is as hot as an oven. The killer of a *brāhmaṇa* burns in that land for many years. One who does not follow scriptural injunctions but who does everything whimsically or follows some rascal is put into the hell known as Asi-patravana. A government official who poorly administers justice, or who punishes an innocent man, is taken by the assistants of Yamarāja to the hell known as Sūkaramukha, where he is mercilessly beaten.

God has given advanced consciousness to the human being. Therefore he can feel the suffering and happiness of other living beings. The human being bereft of his conscience, however, is prone to cause suffering for other living beings. The assistants of Yamarāja put such a person into the hell known as Andhakūpa, where he receives proper punishment from his victims. Any person who does not receive or feed a guest properly but who personally enjoys eating is put into the hell known as Kṛmibhojana. There an unlimited number of worms and insects continuously bite him.

A thief is put into the hell known as Sandaṁśa. A person who has sexual relations with a woman who is not to be enjoyed is put into the hell known as Taptasūrmi. A person who enjoys sexual relations with animals is put into the hell known as Vajrakaṇṭaka-śālamalī. A person born into an aristocratic or highly placed family but who does not act accordingly is put into the hellish trench of blood, pus and urine called the Vaitaraṇī River. One who lives like an animal is put into the hell called Pūyoda. A person who mercilessly kills animals in the forest without sanction is put into the hell called Prāṇarodha. A person who kills

animals in the name of religious sacrifice is put into the hell named Viśasana. A man who forces his wife to drink his semen is put into the hell called Lālābhakṣa. One who sets a fire or administers poison to kill someone is put into the hell known as Sārameyādana. A man who earns his livelihood by bearing false witness is put into the hell known as Avīci.

A person addicted to drinking wine is put into the hell named Ayaḥpāna. One who violates etiquette by not showing proper respect to superiors is put into the hell known as Kṣārakardama. A person who sacrifices human beings to Bhairava is put into the hell called Rakṣogaṇa-bhojana. A person who kills pet animals is put into the hell called Śūlaprota. A person who gives trouble to others is put into the hell known as Dandaśūka. One who imprisons a living entity within a cave is put into the hell known as Avaṭa-nirodhana. A person who shows unwarranted wrath toward a guest in his house is put into the hell called Paryāvartana. A person maddened by possessing riches and thus deeply absorbed in thinking of how to collect money is put into the hell known as Sūcīmukha.

After describing the hellish planets, Śukadeva Gosvāmī describes how pious persons are elevated to the highest planetary system, where the demigods live, and how they then come back again to this earth when the results of their pious activities are finished. Finally he describes the universal form of the Lord and glorifies the Lord's activities.

TEXT 1

राजोवाच
महर्ष एतद्वैचित्र्यं लोकस्य कथमिति ॥ १ ॥

rājovāca
maharṣa etad vaicitryaṁ lokasya katham iti.

rājā uvāca—the King said; *maharṣe*—O great saint (Śukadeva Gosvāmī); *etat*—this; *vaicitryam*—variegatedness; *lokasya*—of the living entities; *katham*—how; *iti*—thus.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the different hellish planets within this universe are held slightly above the Garbhodaka Ocean and remain situated there. This chapter describes how all sinful persons go to these hellish planets and how they are punished there by the assistants of Yamarāja. Different individuals with different bodily features enjoy or suffer various reactions according to their past deeds.

TEXT 2

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति ॥ २ ॥

ṛṣir uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayaḥ pṛthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

ṛṣiḥ uvāca—the great saint (Śukadeva Gosvāmī) said; *tri-guṇatvāt*—because of the three modes of material nature; *kartuḥ*—of the worker; *śraddhayā*—because of the attitudes; *karma-gatayaḥ*—destinations resulting from activity; *pṛthak*—different; *vidhāḥ*—varieties; *sarvāḥ*—all; *eva*—thus; *sarvasya*—of all of them; *tāratamyena*—in different degrees; *bhavanti*—become possible.

TRANSLATION

The great sage Śukadeva Gosvāmī said: My dear King, in this material world there are three kinds of activities—those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of

material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.

TEXT 3

अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धाया वैसादृश्यात्कर्मफलं विसदृशं भवति या ह्यनाद्यविद्यया कृतकामानां तत्परिणामलक्षणाः सृतयः सहस्रशः प्रवृत्तास्तासां प्राचुर्येणानुवर्णयिष्यामः॥३॥

athedānīṁ pratiṣiddha-lakṣaṇasyādharmasya tathaiva kartuḥ śraddhāyā vaisādṛśyāt karma-phalaṁ visadṛśaṁ bhavati yā hy anādy-avidyayā kṛta-kāmānāṁ tat-pariṇāma-lakṣaṇāḥ sṛtayaḥ sahasraśaḥ pravṛttās tāsāṁ prācuryeṇānuvarṇayiṣyāmaḥ.

atha—thus; *idānīm*—now; *pratiṣiddha*—by what is forbidden; *lakṣaṇasya*—symptomized; *adharmasya*—of impious activities; *tathā*—so also; *eva*—certainly; *kartuḥ*—of the performer; *śraddhāyāḥ*—of faith; *vaisādṛśyāt*—by the difference; *karma-phalam*—the reaction of fruitive activities; *visadṛśam*—different; *bhavati*—is; *yā*—which; *hi*—indeed; *anādi*—from time immemorial; *avidyayā*—by ignorance; *kṛta*—performed; *kāmānām*—of persons possessing many lusty desires; *tat-pariṇāma-lakṣaṇāḥ*—the symptoms of the results of such impious desires; *sṛtayaḥ*—hellish conditions of life; *sahasraśaḥ*—by thousands upon thousands; *pravṛttāḥ*—resulted; *tāsām*—them; *prācuryeṇa*—very widely; *anuvarṇayiṣyāmaḥ*—I shall explain.

TRANSLATION

Just as by executing various pious activities one achieves different positions in heavenly life, by acting impiously one

achieves different positions in hellish life. Those who are activated by the material mode of ignorance engage in impious activities, and according to the extent of their ignorance, they are placed in different grades of hellish life. If one acts in the mode of ignorance because of madness, his resulting misery is the least severe. One who acts impiously but knows the distinction between pious and impious activities is placed in a hell of intermediate severity. And for one who acts impiously and ignorantly because of atheism, the resultant hellish life is the worst. Because of ignorance, every living entity has been carried by various desires into thousands of different hellish planets since time immemorial. I shall try to describe them as far as possible.

TEXT 4

राजोवाच

नरका नाम भगवन् किं देशविशेषा अथवा बहिस्त्रिलोक्या आहोस्विदन्तराल इति ॥ ४ ॥

rājovāca

narakā nāma bhagavan kiṁ deśa-viśeṣā athavā bahis tri-lokyā
āhosvid antarāla iti.

rājā uvāca—the King said; *narakāḥ*—the hellish regions; *nāma*—named; *bhagavan*—O my Lord; *kim*—whether; *deśa-viśeṣāḥ*—a particular country; *athavā*—or; *bahiḥ*—outside; *tri-lokyāḥ*—the three worlds (the universe); *āhosvit*—or; *antarāle*—in the intermediate spaces within the universe; *iti*—thus.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?

TEXT 5

ऋषिरुवाच

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्यामधस्ताद्भूमेरुपरिष्टाच्च जलाद्यस्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासाना निवसन्ति ॥ ५ ॥

ṛṣir uvāca
antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer upariṣṭāc ca jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānāṁ gotrāṇāṁ parameṇa samādhinā satyā evāśiṣa āśāsānā nivasanti.

ṛṣiḥ uvāca—the great sage replied; *antarāle*—in the intermediate space; *eva*—certainly; *tri-jagatyāḥ*—of the three worlds; *tu*—but; *diśi*—in the direction; *dakṣiṇasyām*—southern; *adhastāt*—beneath; *bhūmeḥ*—on the earth; *upariṣṭāt*—a little above; *ca*—and; *jalāt*—the Garbhodaka Ocean; *yasyām*—in which; *agniṣvāttā-ādayaḥ*—headed by Agniṣvāttā; *pitṛ-gaṇāḥ*—the persons known as *pitās; diśi*—direction; *svānām*—their own; *gotrāṇām*—of the families; *parameṇa*—with great; *samādhinā*—absorption in thoughts of the Lord; *satyāḥ*—in truth; *eva*—certainly; *āśiṣaḥ*—blessings; *āśāsānāḥ*—desiring; *nivasanti*—they live.

TRANSLATION

The great sage Śukadeva Gosvāmī answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhū-maṇḍala, and slightly above the water of the Garbhodaka Ocean. Pitṛloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitṛloka, headed by Agniṣvāttā, meditate in great samādhi on the Supreme Personality of Godhead and always wish their families well.

PURPORT

As previously explained, below our planetary system are seven lower planetary systems, the lowest of which is called Pātālaloka. Beneath

Pātālaloka are other planets, known as Narakaloka, or the hellish planets. At the bottom of the universe lies the Garbhodaka Ocean. Therefore the hellish planets lie between Pātālaloka and the Garbhodaka Ocean.

TEXT 6

यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो दमं धारयति ॥ ६ ॥

yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ prāpiteṣu sva-puruṣair jantuṣu sampareteṣu yathā-karmāvadyaṁ doṣam evānullaṅghita-bhagavac-chāsanaḥ sagaṇo damaṁ dhārayati.

yatra—where; *ha vāva*—indeed; *bhagavān*—the most powerful; *pitṛ-rājaḥ*—Yamarāja, the king of the *pitās; vaivasvataḥ*—the son of the sun-god; *sva-viṣayam*—his own kingdom; *prāpiteṣu*—when caused to reach; *sva-puruṣaiḥ*—by his own messengers; *jantuṣu*—the human beings; *sampareteṣu*—dead; *yathā-karma-avadyam*—according to how much they have violated the rules and regulations of conditional life; *doṣam*—the fault; *eva*—certainly; *anullaṅghita-bhagavat-śāsanaḥ*—who never oversteps the Supreme Personality of Godhead's order; *sa-gaṇaḥ*—along with his followers; *damam*—punishment; *dhārayati*—executes.

TRANSLATION

The King of the pitās is Yamarāja, the very powerful son of the sun-god. He resides in Pitṛloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadūtas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.

PURPORT

Yamarāja is not a fictitious or mythological character; he has his own abode, Pitṛloka, of which he is king. Agnostics may not believe in hell, but Śukadeva Gosvāmī affirms the existence of the Naraka planets, which lie between the Garbhodaka Ocean and Pātālaloka. Yamarāja is appointed by the Supreme Personality of Godhead to see that the human beings do not violate His rules and regulations. As confirmed in *Bhagavad-gītā* (4.17):

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." One should understand the nature of *karma*, *vikarma* and *akarma*, and one must act accordingly. This is the law of the Supreme Personality of Godhead. The conditioned souls, who have come to this material world for sense gratification, are allowed to enjoy their senses under certain regulative principles. If they violate these regulations, they are judged and punished by Yamarāja. He brings them to the hellish planets and properly chastises them to bring them back to Kṛṣṇa consciousness. By the influence of *māyā*, however, the conditioned souls remain infatuated with the mode of ignorance. Thus in spite of repeated punishment by Yamarāja, they do not come to their senses, but continue to live within the material condition, committing sinful activities again and again.

TEXT 7

तत्र हैके नरकानेकविंशतिं गणयन्ति अथ तांस्ते राजन्नामरूपलक्षणतो-
ऽनुक्रमिष्यामस्तामिस्रोऽन्धतामिस्रो रौरवो महारौरवः कुम्भीपाकः कालसूत्रमसि-
पत्रवनं सूकरमुखमन्धकूपः कृमिभोजनः सन्दंशस्तप्तसूर्मिर्वज्रकण्टकशाल्मली

वैतरणी पूयोदः प्राणरोधो विशसनं लालाभक्षः सारमेयादनमवीचिरयःपानमिति । किञ्च क्षारकर्दमो रक्षोगणभोजनः शूलप्रोतो दन्दशूकोऽवटनिरोधनः पर्यावर्तनः सूचीमुखमित्यष्टाविंशतिर्नरका विविधयातनाभूमयः॥७॥

tatra haike narakān eka-viṁśatiṁ gaṇayanti atha tāṁs te rājan nāma-rūpa-lakṣaṇato 'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram asipatravanaṁ sūkaramukham andhakūpaḥ kṛmibhojanaḥ sandaṁśas taptasūrmir vajrakaṇṭaka-śālmalī vaitaraṇī pūyodaḥ prāṇarodho viśasanaṁ lālābhakṣaḥ sārameyādanam avīcir ayaḥpānam iti. kiñca kṣārakardamo rakṣogaṇa-bhojanaḥ śūlaproto dandaśūko 'vaṭa-nirodhanaḥ paryāvartanaḥ sūcīmukham ity aṣṭā-viṁśatir narakā vividha-yātanā-bhūmayaḥ.

tatra—there; *ha*—certainly; *eke*—some; *narakān*—the hellish planets; *eka-viṁśatim*—twenty-one; *gaṇayanti*—count; *atha*—therefore; *tān*—them; *te*—unto you; *rājan*—O King; *nāma-rūpa-lakṣaṇataḥ*—according to their names, forms and symptoms; *anukramiṣyāmaḥ*—we shall outline one after another; *tāmisraḥ*—Tāmisra; *andha-tāmisraḥ*—Andhatāmisra; *rauravaḥ*—Raurava; *mahā-rauravaḥ*—Mahāraurava; *kumbhī-pākaḥ*—Kumbhīpāka; *kāla-sūtram*—Kālasūtra; *asi-patravanam*—Asi-patravana; *sūkara-mukham*—Sūkaramukha; *andha-kūpaḥ*—Andhakūpa; *kṛmi-bhojanaḥ*—Kṛmibhojana; *sandaṁśaḥ*—Sandaṁśa; *tapta-sūrmiḥ*—Taptasūrmi; *vajra-kaṇṭaka-śālmalī*—Vajrakaṇṭaka-śālmalī; *vaitaraṇī*—Vaitaraṇī; *pūyodaḥ*—Pūyoda; *prāṇa-rodhaḥ*—Prāṇarodha; *viśasanam*—Viśasana; *lālā-bhakṣaḥ*—Lālābhakṣa; *sārameyādanam*—Sārameyādana; *avīciḥ*—Avīci; *ayaḥ-pānam*—Ayaḥpāna; *iti*—thus; *kiñca*—some more; *kṣāra-kardamaḥ*—Kṣārakardama; *rakṣaḥ-gaṇa-bhojanaḥ*—Rakṣogaṇa-bhojana; *śūla-protaḥ*—Śūlaprota; *danda-śūkaḥ*—Dandaśūka; *avaṭa-nirodhanaḥ*—Avaṭa-nirodhana; *paryāvartanaḥ*—Paryāvartana; *sūcī-mukham*—Sūcīmukha; *iti*—in this way; *aṣṭā-viṁśatiḥ*—twenty-eight; *narakāḥ*—hellish planets; *vividha*—various; *yātanā-bhūmayaḥ*—lands of suffering in hellish conditions.

TRANSLATION

Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭanirodhana, Paryāvartana and Sūcīmukha. All these planets are meant for punishing the living entities.

TEXT 8

तत्र यस्तु परवित्तापत्यकलत्राण्यपहरति स हि कालपाशबद्धो यमपुरुषैरतिभयानकैस्तामिस्रे नरके बलान्निपात्यते अनशनानुदपानदण्डताडनसंतर्जनादिभिर्यातनाभिर्यात्यमानो जन्तुर्यत्र कश्मलमासादित एकदैव मूर्च्छामुपयाति तामिस्रप्राये ॥८॥

tatra yas tu para-vittāpatya-kalatrāṇy apaharati sa hi kāla-pāśa-baddho yama-puruṣair ati-bhayānakais tāmisre narake balān nipātyate anaśanānudapāna-daṇḍa-tāḍana-santarjanādibhir yātanābhir yātyamāno jantur yatra kaśmalam āsādita ekadaiva mūrcchām upayāti tāmisra-prāye.

tatra—in those hellish planets; *yaḥ*—a person who; *tu*—but; *para-vitta-apatya-kalatrāṇi*—the money, wife and children of another; *apaharati*—takes away; *saḥ*—that person; *hi*—certainly; *kāla-pāśa-baddhaḥ*—being bound by the ropes of time or Yamarāja; *yama-puruṣaiḥ*—by the assistants of Yamarāja; *ati-bhayānakaiḥ*—who are very fearful; *tāmisre narake*—into the hell known as Tāmisra; *balāt*—by force; *nipātyate*—is thrown; *anaśana*—starvation; *anudapāna*—without water; *daṇḍa-tāḍana*—beaten with rods; *santarjana-ādibhiḥ*—by scolding and so on; *yātanābhiḥ*—by severe punishments;

yātyamānaḥ—being punished; *jantuḥ*—the living entity; *yatra*—where; *kaśmalam*—misery; *āsāditaḥ*—obtained; *ekadā*—sometimes; *eva*—certainly; *mūrcchām*—fainting; *upayāti*—obtains; *tāmisra-prāye*—in that condition, which is almost entirely dark.

TRANSLATION

My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadūtas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tāmisra. On this very dark planet, the sinful man is chastised by the Yamadūtas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamarāja cause him severe suffering, and sometimes he faints from their chastisement.

TEXT 9

एवमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति यथा वनस्पतिर्वृश्च्यमानमूलस्तस्मादन्धतामिस्रं तमुपदिशन्ति ॥९॥

evam evāndhatāmisre yas tu vañcayitvā puruṣaṁ dārādīn upayuṅkte yatra śarīrī nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-dṛṣṭiś ca bhavati yathā vanaspatir vṛścyamāna-mūlas tasmād andhatāmisraṁ tam upadiśanti.

evam—in this way; *eva*—certainly; *andhatāmisre*—in the hellish planet known as Andhatāmisra; *yaḥ*—the person who; *tu*—but; *vañcayitvā*—cheating; *puruṣam*—another person; *dāra-ādīn*—the wife and children; *upayuṅkte*—enjoys; *yatra*—where; *śarīrī*—the embodied person; *nipātyamānaḥ*—being forcibly thrown; *yātanā-sthaḥ*—always situated in extremely miserable conditions; *vedanayā*—by such suffering; *naṣṭa*—lost; *matiḥ*—whose consciousness; *naṣṭa*—lost; *dṛṣṭiḥ*—whose sight; *ca*—also; *bhavati*—becomes; *yathā*—as much as; *vanaspatiḥ*—the trees; *vṛścyamāna*—being cut; *mūlaḥ*—whose root;

tasmāt—because of this; *andhatāmisram*—Andhatāmisra; *tam*—that; *upadiśanti*—they call.

TRANSLATION

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatāmisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatāmisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatāmisra.

TEXT 10

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स तदिह विहाय स्वयमेव तदशुभेन रौरवे निपतति ॥ १० ॥

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalaṁ sva-kuṭumbam evānudinaṁ prapuṣṇāti sa tad iha vihāya svayam eva tad-aśubhena raurave nipatati.

yaḥ—one who; *tu*—but; *iha*—in this life; *vā*—or; *etat*—this body; *aham*—I; *iti*—thus; *mama*—mine; *idam*—this; *iti*—thus; *bhūta-droheṇa*—by envy of other living entities; *kevalam*—alone; *sva-kuṭum-bam*—his family members; *eva*—only; *anudinam*—day to day; *pra-puṣṇāti*—supports; *saḥ*—such a person; *tat*—that; *iha*—here; *vihāya*—giving up; *svayam*—personally; *eva*—certainly; *tat*—of that; *aśubhena*—by the sin; *raurave*—in Raurava; *nipatati*—he falls down.

TRANSLATION

A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of

his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.

PURPORT

In *Śrīmad-Bhāgavatam* it is said:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"One who accepts this bodily bag of three elements [bile, mucus and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge—he is no better than an ass or a cow." (*Bhāg.* 10.84.13) There are two classes of men absorbed in the material concept of life. Out of ignorance, a man in the first class thinks his body to be his self, and therefore he is certainly like an animal (*sa eva go-kharaḥ*). The person in the second class, however, not only thinks his material body to be his self, but also commits all kinds of sinful activities to maintain his body. He cheats everyone to acquire money for his family and his self, and he becomes envious of others without reason. Such a person is thrown into the hell known as Raurava. If one simply considers his body to be his self, as do the animals, he is not very sinful. However, if one needlessly commits sins to maintain his body, he is put into the hell known as Raurava. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura. Although animals are certainly in the bodily concept of life, they do not commit any sins to maintain their bodies, mates or offspring. Therefore animals do not go to hell. However, when a human being acts enviously and cheats others to maintain his body, he is put into a hellish condition.

TEXT 11

ये त्विह यथैवामुना विहिंसिता जन्तवः परत्र यमयातनामुपगतं त एव रुरवो भूत्वा तथा तमेव विहिंसन्ति तस्माद्रौरवमित्याहू रुरुरिति सर्पादतिक्रूरसत्त्वस्यापदेशः ॥११॥

ye tv iha yathaivāmunā vihiṁsitā jantavaḥ paratra yama-yātanām upagataṁ ta eva ruravo bhūtvā tathā tam eva vihiṁsanti tasmād rauravam ity āhū rurur iti sarpād ati-krūra-sattvasyāpadeśaḥ.

ye—those who; *tu*—but; *iha*—in this life; *yathā*—as much as; *eva*—certainly; *amunā*—by him; *vihiṁsitāḥ*—who were hurt; *jantavaḥ*—the living entities; *paratra*—in the next life; *yama-yātanām upagatam*—being subjected to miserable conditions by Yamarāja; *te*—those living entities; *eva*—indeed; *ruravaḥ*—*rurus* (a kind of envious animal); *bhūtvā*—becoming; *tathā*—that much; *tam*—him; *eva*—certainly; *vihiṁsanti*—they hurt; *tasmāt*—because of this; *rauravam*—Raurava; *iti*—thus; *āhuḥ*—learned scholars say; *ruruḥ*—the animal known as *ruru; iti*—thus; *sarpāt*—than the snake; *ati-krūra*—much more cruel and envious; *sattvasya*—of the entity; *apadeśaḥ*—the name.

TRANSLATION

In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamarāja, those living entities who were hurt by him appear as animals called rurus to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the ruru is more envious than a snake.

PURPORT

According to Śrīdhara Svāmī, the *ruru* is also known as the *bhāra-śṛṅga* (*ati-krūrasya bhāra-śṛṅgākhya-sattvasya apadeśaḥ saṁjñā*). Śrīla Jīva Gosvāmī confirms this in his *Sandarbha: ruru-śabdasya svayaṁ muninaiva ṭīkā-vidhānāl lokeṣv aprasiddha evāyaṁ jantu-viśeṣaḥ.* Thus although *rurus* are not seen in this world, their existence is confirmed in the *śāstras.*

TEXT 12

एवमेव महारौरवो यत्र निपतितं पुरुषं क्रव्यादा नाम रुरवस्तं क्रव्येण घातयन्ति यः केवलं देहम्भरः ॥१२॥

evam eva mahārauravo yatra nipatitaṁ puruṣaṁ kravyādā nāma ruravas taṁ kravyeṇa ghātayanti yaḥ kevalaṁ dehambharaḥ.

evam—thus; *eva*—certainly; *mahā-rauravah*—the hell known as Mahāraurava; *yatra*—where; *nipatitam*—being thrown; *puruṣam*—a person; *kravyādāḥ nāma*—named *kravyāda; ruravaḥ*—the *ruru* animals; *tam*—him (the condemned person); *kravyeṇa*—for eating his flesh; *ghātayanti*—kill; *yaḥ*—who; *kevalam*—only; *dehambharaḥ*—intent upon maintaining his own body.

TRANSLATION

Punishment in the hell called Mahāraurava is compulsory for a person who maintains his own body by hurting others. In this hell, ruru animals known as kravyāda torment him and eat his flesh.

PURPORT

The animalistic person who lives simply in the bodily concept of life is not excused. He is put into the hell known as Mahāraurava and attacked by *ruru* animals known as *kravyādas.*

TEXT 13

यस्त्विह वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति तमपकरुणं पुरुषादैरपि विगर्हितममुत्र यमानुचराः कुम्भीपाके तप्ततैले उपरन्धयन्ति ॥ १३ ॥

yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati tam apakaruṇaṁ puruṣādair api vigarhitam amutra yamānucarāḥ kumbhīpāke tapta-taile uparandhayanti.

yaḥ—a person who; *tu*—but; *iha*—in this life; *vā*—or; *ugraḥ*—very cruel; *paśūn*—animals; *pakṣiṇaḥ*—birds; *vā*—or; *prāṇataḥ*—in a live condition; *uparandhayati*—cooks; *tam*—him; *apakaruṇam*—very cruel-hearted; *puruṣa-ādaiḥ*—by those who eat human flesh; *api*—even; *vigarhitam*—condemned; *amutra*—in the next life; *yama-anucarāḥ*—the servants of Yamarāja; *kumbhīpāke*—in the hell known as Kumbhīpāka; *tapta-taile*—in boiling oil; *uparandhayanti*—cook.

TRANSLATION

For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.

TEXT 14

यस्त्विह ब्रह्मध्रुक् स कालसूत्रसंज्ञके नरके अयुतयोजनपरिमण्डले ताम्रमये तप्तखले उपर्यधस्तादग्न्यर्काभ्यामतितप्यमानेऽभिनिवेशितः क्षुत्पिपासाभ्यां च दह्यमानान्तर्बहिःशरीर आस्ते शेते चेष्टतेऽवतिष्ठति परिधावति च यावन्ति पशुरोमाणि तावद्वर्षसहस्राणि ॥ १४ ॥

yas tv iha brahma-dhruk sa kālasūtra-saṁjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām ati-tapyamāne 'bhiniveśitaḥ kṣut-pipāsābhyāṁ ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate 'vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

yaḥ—anyone who; *tu*—but; *iha*—in this life; *brahma-dhruk*—the killer of a *brāhmaṇa*; *saḥ*—such a person; *kālasūtra-saṁjñake*—named Kālasūtra; *narake*—in the hell; *ayuta-yojana-parimaṇḍale*—having a circumference of eighty thousand miles; *tāmra-maye*—made of copper; *tapta*—heated; *khale*—in a level place; *upari-adhastāt*—above and beneath; *agni*—by fire; *arkābhyām*—and by the sun; *ati-tapyamāne*—which is being heated; *abhiniveśitaḥ*—being made to enter; *kṣut-*

pipāsābhyām—by hunger and thirst; *ca*—and; *dahyamāna*—being burned; *antaḥ*—internally; *bahiḥ*—externally; *śarīraḥ*—whose body; *āste*—remains; *śete*—sometimes lies; *ceṣṭate*—sometimes moves his limbs; *avatiṣṭhati*—sometimes stands; *paridhāvati*—sometimes runs here and there; *ca*—also; *yāvanti*—as many; *paśu-romāṇi*—hairs on the body of an animal; *tāvat*—that long; *varṣa-sahasrāṇi*—thousands of years.

TRANSLATION

The killer of a brāhmaṇa is put into the hell known as Kālasūtra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brāhmaṇa suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

TEXT 15

यस्त्विह वै निजवेदपथादनापद्यपगतः पाखण्डं चोपगतस्तमसिपत्रवनं प्रवेश्य कशया प्रहरन्ति तत्र हासावितस्ततो धावमान उभयतोधारैस्तालवनासिपत्रैश्छिद्यमानसर्वाङ्गो हा हतोऽस्मीति परमया वेदनया मूर्च्छितः पदे पदे निपतति स्वधर्महा पाखण्डानुगतं फलं भुङ्क्ते॥१५॥

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍaṁ copagatas tam asi-patravanaṁ praveśya kaśayā praharanti tatra hāsāv itas tato dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-sarvāṅgo hā hato 'smīti paramayā vedanayā mūrcchitaḥ pade pade nipatati sva-dharmahā pākhaṇḍānugataṁ phalaṁ bhuṅkte.

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *nija-veda-pathāt*—from his own path, recommended by the *Vedas*; *anāpadi*—even without an emergency; *apagataḥ*—deviated; *pākhaṇḍam*—a concocted, atheistic system; *ca*—and; *upagataḥ*—gone to; *tam*—him; *asi-patravanam*—the hell known as Asi-patravana; *praveśya*—making enter; *kaśayā*—with a whip; *praharanti*—they beat; *tatra*—there; *ha*—certainly; *asau*—that; *itaḥ tataḥ*—here and there; *dhāvamānaḥ*—running; *ubhayataḥ*—on both sides; *dhāraiḥ*—by the edges; *tāla-vana-asi-patraiḥ*—by the swordlike leaves of palm trees; *chidyamāna*—being cut; *sarva-aṅgaḥ*—whose entire body; *hā*—alas; *hataḥ*—killed; *asmi*—I am; *iti*—thus; *paramayā*—with severe; *vedanayā*—pain; *mūrcchitaḥ*—fainted; *pade pade*—at every step; *nipatati*—falls down; *sva-dharma-hā*—the killer of his own principles of religion; *pākhaṇḍa-anugatam phalam*—the result of accepting an atheistic path; *bhuṅkte*—he suffers.

TRANSLATION

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.

PURPORT

There is actually only one religious principle: *dharmaṁ tu sākṣād bhagavat-praṇītam.* The only religious principle is to follow the orders of the Supreme Personality of Godhead. Unfortunately, especially in this age of Kali, everyone is an atheist. People do not even believe in God, what to speak of following His words. The words *nija-veda-patha* can also mean "one's own set of religious principles." Formerly there was only one *veda-patha*, or set of religious principles. Now there are many. It doesn't matter which set of religious principles one follows: the only injunction is that he must follow them strictly. An atheist, or *nāstika*, is

one who does not believe in the *Vedas*. However, even if one takes up a different system of religion, according to this verse he must follow the religious principles he has accepted. Whether one is a Hindu, or a Mohammedan or a Christian, he should follow his own religious principles. However, if one concocts his own religious path within his mind, or if one follows no religious principles at all, he is punished in the hell known as Asi-patravana. In other words, a human being must follow some religious principles. If he does not follow any religious principles, he is no better than an animal. As Kali-yuga advances, people are becoming godless and taking up so-called secularism. They do not know the punishment awaiting them in Asi-patravana, as described in this verse.

TEXT 16

यस्त्विह वै राजा राजपुरुषो वा अदण्ड्ये दण्डं प्रणयति ब्राह्मणे वा शरीरदण्डं स पापीयान्नरकेऽमुत्र सूकरमुखे निपतति तत्रातिबलैर्विनिष्पिष्यमाणावयवो यथैवेहेक्षुखण्ड आर्तस्वरेण स्वनयन् क्वचिन्मूर्च्छितः कश्मलमुपगतो यथैवेहादृष्टदोषा उपरुद्धाः ॥१६॥

yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍaṁ praṇayati brāhmaṇe vā śarīra-daṇḍaṁ sa pāpīyān naraka 'mutra sūkaramukhe nipatati tatrātibalair viniṣpiṣyamāṇāvayavo yathaivehekṣukhaṇḍa ārta-svareṇa svanayan kvacin mūrcchitaḥ kaśmalam upagato yathaivehā-dṛṣṭa-doṣā uparuddhāḥ.

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *rājā*—a king; *rāja-puruṣaḥ*—a king's man; *vā*—or; *adaṇḍye*—unto one not punishable; *daṇḍam*—punishment; *praṇayati*—inflicts; *brāhmaṇe*—unto a *brāhmaṇa;* *vā*—or; *śarīra-daṇḍam*—corporal punishment; *saḥ*—that person, king or government officer; *pāpīyān*—the most sinful; *naraka*—in the hell; *amutra*—in the next life; *sūkaramukhe*—named Sūkharamukha; *nipatati*—falls down; *tatra*—there; *ati-balaiḥ*—by very strong assistants of Yamarāja; *viniṣpiṣyamāṇa*—being crushed; *avayavaḥ*—the different parts of whose body; *yathā*—like; *eva*—certainly; *iha*—here; *ikṣu-khaṇḍaḥ*—sugarcane; *ārta-svareṇa*—with a pitiable sound; *svanayan*—crying; *kvacit*—sometimes; *mūrcchitaḥ*—

fainted; *kaśmalam upagataḥ*—becoming illusioned; *yathā*—just like; *eva*—indeed; *iha*—here; *adṛṣta-doṣāḥ*—who is not at fault; *uparuddhāḥ*—arrested for punishment.

TRANSLATION

In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a brāhmaṇa, is taken by the Yamadūtas to the hell named Sūkharamukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out the juice. The sinful living entity cries very pitiably and faints, just like an innocent man undergoing punishments. This is the result of punishing a faultless person.

TEXT 17

यस्त्विह वै भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां स्वयं पुरुषोपकल्पितवृत्तिर्विविक्तपरव्यथो व्यथामाचरति स परत्रान्धकूपे तदभिद्रोहेण निपतति तत्र हासौ तैर्जन्तुभिः पशुमृगपक्षिसरीसृपैर्मशकयूकामत्कुणमक्षिकादिभिर्ये के चाभिद्रुग्धास्तैः सर्वतोऽभिद्रुह्यमाणस्तमसि विहतनिद्रानिर्वृतिरलब्धावस्थानः परिक्रामति यथा कुशरीरे जीवः ॥ १७ ॥

yas tv iha vai bhūtānām īśvaropakalpita-vṛttīnām avivikta-para-vyathānāṁ svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām ācarati sa paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair jantubhiḥ paśu-mṛga-pakṣi-sarīsṛpair maśaka-yūkā-matkuṇa-makṣikādibhir ye ke cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas tamasi vihata-nidrā-nirvṛtir alabdhāvasthānaḥ parikrāmati yathā kuśarīre jīvaḥ.

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtānām*—to some living entities; *īśvara*—by the supreme controller; *upakalpita*—designed; *vṛttīnām*—whose means of livelihood; *avivikta*—not understanding; *para-vyathānām*—the pain of others; *svayam*—himself; *puruṣa-upakalpita*—designed by the Supreme Personality of

Godhead; *vṛttiḥ*—whose livelihood; *vivikta*—understanding; *para-vyathaḥ*—the painful conditions of others; *vyathām ācarati*—but still causes pain; *saḥ*—such a person; *paratra*—in his next life; *andhakūpe*—to the hell named Andhakūpa; *tat*—to them; *abhidroheṇa*—by the sin of malice; *nipatati*—falls down; *tatra*—there; *ha*—indeed; *asau*—that person; *taiḥ jantubhiḥ*—by those respective living entities; *paśu*—animals; *mṛga*—wild beasts; *pakṣi*—birds; *sarīsṛpaiḥ*—snakes; *maśaka*—mosquitoes; *yūkā*—lice; *matkuṇa*—worms; *makṣika-ādibhiḥ*—flies and so on; *ye ke*—whoever else; *ca*—and; *abhidrugdhāḥ*—persecuted; *taiḥ*—by them; *sarvataḥ*—everywhere; *abhidruhyamāṇaḥ*—being injured; *tamasi*—in the darkness; *vihata*—disturbed; *nidrā-nirvṛtiḥ*—whose resting place; *alabdha*—not being able to obtain; *avasthānaḥ*—a resting place; *parikrāmati*—wanders; *yathā*—just as; *ku-śarīre*—in a low-grade body; *jīvaḥ*—a living entity.

TRANSLATION

By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings—brāhmaṇas, kṣatriyas and vaiśyas—are developed in consciousness, and therefore they know how painful it is to be killed. A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitoes, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his suffering is just like that of a creature in the lower species.

PURPORT

From this very instructive verse we learn that lower animals, created by the laws of nature to disturb the human being, are not subjected to

punishment. Because the human being has developed consciousness, however, he cannot do anything against the principles of *varṇāśrama-dharma* without being condemned. Kṛṣṇa states in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Thus all men should be divided into four classes—*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—and they should act according to their ordained regulations. They cannot deviate from their prescribed rules and regulations. One of these states that they should never trouble any animal, even those that disturb human beings. Although a tiger is not sinful if he attacks another animal and eats its flesh, if a man with developed consciousness does so, he must be punished. In other words, a human being who does not use his developed consciousness but instead acts like an animal surely undergoes punishment in many different hells.

TEXT 18

यस्त्विह वा असंविभज्याश्नाति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो वायससंस्तुतः स परत्र कृमिभोजने नरकाधमे निपतति तत्र शतसहस्रयोजने कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरेव भक्ष्यमाणः कृमिभोजनो यावत्तदप्रत्ताप्रहुतादोऽनिर्वेशमात्मानं यातयते॥१८॥

yas tv iha vā asaṁvibhajyāśnāti yat kiñcanopanatam anirmita-pañca-yajño vāyasa-saṁstutaḥ sa paratra kṛmibhojane narakādhame nipatati tatra śata-sahasra-yojane kṛmi-kuṇḍe kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣyamāṇaḥ kṛmi-bhojano yāvat tad aprattāprahūtādo 'nirveśam ātmānaṁ yātayate.

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *asaṁ-vibhajya*—without dividing; *aśnāti*—eats; *yat kiñcana*—whatever; *upanatam*—obtained by Kṛṣṇa's grace; *anirmita*—not performing; *pañca-yajñaḥ*—the five kinds of sacrifice; *vāyasa*—with the crows; *saṁstutaḥ*—who is described as equal; *saḥ*—such a person; *paratra*—in the next life; *kṛmibhojane*—named Kṛmibhojana; *naraka-adhame*—into the most abominable of all hells; *nipatati*—falls down; *tatra*—

there; *śata-sahasra-yojane*—measuring 100,000 *yojanas* (800,000 miles); *kṛmi-kuṇḍe*—in a lake of worms; *kṛmi-bhūtaḥ*—becoming one of the worms; *svayam*—he himself; *kṛmibhiḥ*—by the other worms; *eva*—certainly; *bhakṣyamāṇaḥ*—being eaten; *kṛmi-bhojanaḥ*—eating worms; *yāvat*—as long as; *tat*—that lake is wide; *apratta-aprahūta*—unshared and unoffered food; *adaḥ*—one who eats; *anirveśam*—who has not performed atonement; *ātmānam*—to himself; *yātayate*—gives pain.

TRANSLATION

A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Kṛmibhojana. In that hell is a lake 100,000 yojanas [800,000 miles] wide and filled with worms. He becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful man remains in the hellish lake of Kṛmibhojana for as many years as there are yojanas in the width of the lake.

PURPORT

As stated in *Bhagavad-gītā* (3.13):

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ya pacanty ātma-kāraṇāt

"The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin." All food is given to us by the Supreme Personality of Godhead. *Eko bahūnāṁ yo vidadhāti kāmān:* the Lord supplies everyone with the necessities of life. Therefore we should acknowledge His mercy by performing *yajña* (sacrifice). This is the duty of everyone. Indeed, the sole purpose of life is to perform *yajña.* According to Kṛṣṇa (Bg. 3.9):

yajñārthāt karmaṇo 'nyatra
loko 'yam karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." If we do not perform *yajña* and distribute *prasāda* to others, our lives are condemned. Only after performing *yajña* and distributing the *prasāda* to all dependents—children, *brāhmaṇas* and old men—should one eat. However, one who cooks only for himself or his family is condemned, along with everyone he feeds. After death he is put into the hell known as Kṛmibhojana.

TEXT 19

यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य वापहरत्यन्यस्य वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अयस्मयैरग्निपिण्डैः सन्दंशैस्त्वचि निष्कुषन्ति ॥ १९ ॥

yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-puruṣā ayasmayair agni-piṇḍaiḥ sandaṁśais tvaci niṣkuṣanti.

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *steyena*—by thievery; *balāt*—by force; *vā*—or; *hiraṇya*—gold; *ratna*—gems; *ādīni*—and so on; *brāhmaṇasya*—of a *brāhmaṇa;* *vā*—or; *apaharati*—steals; *anyasya*—of others; *vā*—or; *anāpadi*—not in a calamity; *puruṣaḥ*—a person; *tam*—him; *amutra*—in the next life; *rājan*—O King; *yama-puruṣāḥ*—the agents of Yamarāja; *ayaḥ-mayaiḥ*—made of iron; *agni-piṇḍaiḥ*—balls heated in fire; *sandaṁśaiḥ*—with tongs; *tvaci*—on the skin; *niṣkuṣanti*—tear to pieces.

TRANSLATION

My dear King, a person who in the absence of an emergency robs a brāhmaṇa—or, indeed, anyone else—of his gems and gold is put

into a hell known as Sandaṁśa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

TEXT 20

यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या ॥ २० ॥

yas tv iha vā agamyāṁ striyam agamyaṁ vā puruṣaṁ yoṣid
abhigacchati tāv amutra kaśayā tāḍayantas tigmayā sūrmyā lohamayyā
puruṣam āliṅgayanti striyaṁ ca puruṣa-rūpayā sūrmyā.

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *agamyām*—unsuitable; *striyam*—a woman; *agamyam*—unsuitable; *vā*—or; *puruṣam*—a man; *yoṣit*—a woman; *abhigacchati*—approaches for sexual intercourse; *tau*—both of them; *amutra*—in the next life; *kaśayā*—by whips; *tāḍayantaḥ*—beating; *tigmayā*—very hot; *sūrmyā*—by an image; *loha-mayyā*—made of iron; *puruṣam*—the man; *āliṅgayanti*—they embrace; *striyam*—the woman; *ca*—also; *puruṣa-rūpayā*—in the form of a man; *sūrmyā*—by an image.

TRANSLATION

A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

PURPORT

Generally a man should not have sexual relations with any woman other than his wife. According to Vedic principles, the wife of another man is considered one's mother, and sexual relations are strictly forbid-

den with one's mother, sister and daughter. If one indulges in illicit sexual relations with another man's wife, that activity is considered identical with having sex with one's mother. This act is most sinful. The same principle holds for a woman also; if she enjoys sex with a man other than her husband, the act is tantamount to having sexual relations with her father or son. Illicit sex life is always forbidden, and any man or woman who indulges in it is punished in the manner described in this verse.

TEXT 21

यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य निष्कर्षन्ति ॥ २१ ॥

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *sarva-abhigamaḥ*—indulges in sex life indiscriminately, with both men and animals; *tam*—him; *amutra*—in the next life; *niraye*—in the hell; *vartamānam*—existing; *vajrakaṇṭaka-śālmalīm*—a silk-cotton tree with thorns like thunderbolts; *āropya*—mounting him on; *niṣkarṣanti*—they pull him out.

TRANSLATION

A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakaṇṭaka-śālmalī. In this hell there is a silk-cotton tree full of thorns as strong as thunderbolts. The agents of Yamarāja hang the sinful man on that tree and pull him down forcibly so that the thorns very severely tear his body.

PURPORT

The sexual urge is so strong that sometimes a man indulges in sexual relations with a cow, or a woman indulges in sexual relations with a dog. Such men and women are put into the hell known as Vajrakaṇṭaka-

śālmalī. The Kṛṣṇa consciousness movement forbids illicit sex. From the description of these verses, we can understand what an extremely sinful act illicit sex is. Sometimes people disbelieve these descriptions of hell, but whether one believes or not, everything must be carried out by the laws of nature, which no one can avoid.

TEXT 22

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते सम्परेत्य वैतरण्यां निपतन्ति भिन्नमर्यादास्तस्यां निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न वियुज्यमानाश्चासुभिरुह्यमानाः स्वाघेन कर्मपाकमनुस्मरन्तो विण्मूत्रपूयशोणितकेशनखास्थिमेदोमांसवसावाहिन्यामुपतप्यन्ते ॥ २२ ॥

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te samparetya vaitaraṇyāṁ nipatanti bhinna-maryādās tasyāṁ niraya-parikhā-bhūtāyāṁ nadyāṁ yādo-gaṇair itas tato bhakṣyamāṇā ātmanā na viyujyamānāś cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto viṇ-mūtra-pūya-śoṇita-keśa-nakhāsthi-medo-māṁsa-vasā-vāhinyām upatapyante.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *rājanyāḥ*—members of the royal family, or *kṣatriyas*; *rāja-puruṣāḥ*—government servants; *vā*—or; *apākhaṇḍāḥ*—although born in responsible families; *dharma-setūn*—the bounds of prescribed religious principles; *bhindanti*—transgress; *te*—they; *samparetya*—after dying; *vaitaraṇyām*—named Vaitaraṇī; *nipatanti*—fall down; *bhinna-maryādāḥ*—who have broken the regulative principles; *tasyām*—in that; *niraya-parikhā-bhūtāyām*—the moat surrounding hell; *nadyām*—in the river; *yādaḥ-gaṇaiḥ*—by ferocious aquatic animals; *itaḥ tataḥ*—here and there; *bhakṣyamāṇāḥ*—being eaten; *ātmanā*—with the body; *na*—not; *viyujyamānāḥ*—being separated; *ca*—and; *asubhiḥ*—the life airs; *uhyamānāḥ*—being carried; *sva-aghena*—by his own sinful activities; *karma-pākam*—the result of his impious activities; *anusmarantaḥ*—remembering; *viṭ*—of stool; *mūtra*—urine;

pūya—pus; *śoṇita*—blood; *keśa*—hair; *nakha*—nails; *asthi*—bones; *medaḥ*—marrow; *māṁsa*—flesh; *vasā*—fat; *vāhinyām*—in the river; *upatapyante*—are afflicted with pain.

TRANSLATION

A person who is born into a responsible family—such as a kṣatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitaraṇī, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

TEXT 23

ये त्विह वै वृषलीपतयो नष्टशौचाचारनियमास्त्यक्तलज्जाः पशुचर्यां चरन्ति ते चापि प्रेत्य पूयविण्मूत्रश्लेष्ममलापूर्णार्णवे निपतन्ति तदेवातिबीभत्सितमश्नन्ति ॥ २३ ॥

ye tv iha vai vṛṣalī-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ paśu-caryāṁ caranti te cāpi pretya pūya-viṇ-mūtra-śleṣma-malā-pūrṇārṇave nipatanti tad evātibībhatsitam aśnanti.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *vṛṣalī-patayaḥ*—the husbands of the *śūdras*; *naṣṭa*—lost; *śauca-ācāra-niyamāḥ*—whose cleanliness, good behavior and regulated life; *tyakta-lajjāḥ*—without shame; *paśu-caryām*—the behavior of animals; *caranti*—they execute; *te*—they; *ca*—also; *api*—indeed; *pretya*—dying; *pūya*—of pus; *viṭ*—stool; *mūtra*—urine; *śleṣma*—mucus; *malā*—saliva; *pūrṇa*—full; *arṇave*—in an ocean; *nipatanti*—fall; *tat*—

that; *eva*—only; *atibībhatsitam*—extremely disgusting; *aśnanti*—they eat.

TRANSLATION

The shameless husbands of lowborn śūdra women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Pūyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. Śūdras who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung,

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adaḥ-pate yāya

He says that persons following the paths of *karma-kāṇḍa* and *jñāna-kāṇḍa* (fruitive activities and speculative thinking) are missing the opportunities for human birth and gliding down into the cycle of birth and death. Thus there is always the chance that he may be put into the Pūyoda Naraka, the hell named Pūyoda, where one is forced to eat stool, urine, pus, mucus, saliva and other abominable things. It is significant that this verse is spoken especially about *śūdras*. If one is born a *śūdra*, he must continually return to the ocean of Pūyoda to eat horrible things. Thus even a born *śūdra* is expected to become a *brāhmaṇa;* that is the meaning of human life. Everyone should improve himself. Kṛṣṇa says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, four divisions of human society were created by Me." Even if one is by qualification a *śūdra*, he must try to improve his position and become a *brāhmaṇa*. No one should try to check a person, no matter what his present position is, from coming to the platform of a

brāhmaṇa or a Vaiṣṇava. Actually, one must come to the platform of a Vaiṣṇava. Then he automatically becomes a *brāhmaṇa*. This can be done only if the Kṛṣṇa consciousness movement is spread, for we are trying to elevate everyone to the platform of Vaiṣṇava. As Kṛṣṇa says in *Bhagavad-gītā* (18.66), *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all other duties and simply surrender unto Me." One must give up the occupational duties of a *śūdra*, *kṣatriya* or *vaiśya* and adopt the occupational duties of a Vaiṣṇava, which include the activities of a *brāhmaṇa*. Kṛṣṇa explains this in *Bhagavad-gītā* (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." Human life is specifically meant for going back home, back to Godhead. That facility should be given to everyone, whether one be a *śūdra*, a *vaiśya*, a woman or a *kṣatriya*. This is the purpose of the Kṛṣṇa consciousness movement. However, if one is satisfied to remain a *śūdra*, he must suffer as described in this verse: *tad evātibībhatsitam aśnanti.*

TEXT 24

ये त्विह वै श्वगर्दभपतयो ब्राह्मणादयो मृगयाविहारा अतीर्थे च मृगान्निघ्नन्ति तानपि सम्परेताँल्लक्ष्यभूतान् यमपुरुषा इषुभिर्विध्यन्ति॥२४॥

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā atīrthe ca mṛgān nighnanti tān api samparetāl̐ lakṣya-bhūtān yama-puruṣā iṣubhir vidhyanti.

ye—those who; *tu*—but; *iha*—in this life; *vai*—or; *śva*—of dogs; *gardabha*—and asses; *patayaḥ*—maintainers; *brāhmaṇa-ādayaḥ*—*brāhmaṇas*, *kṣatriyas* and *vaiśyas*; *mṛgayā vihārāḥ*—taking pleasure in

hunting animals in the forest; *atīrthe*—other than prescribed; *ca*—also; *mṛgān*—animals; *nighnanti*—kill; *tān*—them; *api*—indeed; *samparetān*—having died; *lakṣya-bhūtān*—becoming the targets; *yama-puruṣāḥ*—the assistants of Yamarāja; *iṣubhiḥ*—by arrows; *vidhyanti*—pierce.

TRANSLATION

If in this life a man of the higher classes [brāhmaṇa, kṣatriya and vaiśya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

PURPORT

In the Western countries especially, aristocrats keep dogs and horses to hunt animals in the forest. Whether in the West or the East, aristocratic men in the Kali-yuga adopt the fashion of going to the forest and unnecessarily killing animals. Men of the higher classes (the *brāhmaṇas, kṣatriyas* and *vaiśyas*) should cultivate knowledge of Brahman, and they should also give the *śūdras* a chance to come to that platform. If instead they indulge in hunting, they are punished as described in this verse. Not only are they pierced with arrows by the agents of Yamarāja, but they are also put into the ocean of pus, urine and stool described in the previous verse.

TEXT 25

ये त्विह वै दाम्भिका दम्भयज्ञेषु पशून् विशसन्ति तानमुष्मिँल्लोके वैशसे नरके पतितान्निरयपतयो यातयित्वा विशसन्ति ॥ २५ ॥

ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān amuṣmiḿ loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dāmbhikāḥ*—very proud of wealth and a prestigious position; *dambha-yajñeṣu*—in a sacrifice performed to increase prestige; *paśūn*—animals; *viśasanti*—kill; *tān*—them; *amuṣmin loke*—in the next world; *vaiśase*—Vaiśasa or Viśasana; *narake*—into the hell; *patitān*—fallen;

niraya-patayaḥ—assistants of Yamarāja; *yātayitvā*—causing sufficient pain; *viśasanti*—kill.

TRANSLATION

A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him unlimited pain.

PURPORT

In *Bhagavad-gītā* (6.41) Kṛṣṇa says, *śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate:* "Because of his previous connection with *bhakti-yoga*, a man is born into a prestigious family of *brāhmaṇas* or aristocrats." Having taken such a birth, one should utilize it to perfect *bhakti-yoga*. However, due to bad association one often forgets that his prestigious position has been given to him by the Supreme Personality of Godhead, and he misuses it by performing various kinds of so-called *yajñas* like *kālī-pūjā* or *durgā-pūjā*, in which poor animals are sacrificed. How such a person is punished is described herein. The word *dambha-yajñeṣu* in this verse is significant. If one violates the Vedic instructions while performing *yajña* and simply makes a show of sacrifice for the purpose of killing animals, he is punishable after death. In Calcutta there are many slaughterhouses where animal flesh is sold that has supposedly been offered in sacrifice before the goddess Kālī. The *śāstras* enjoin that one can sacrifice a small goat before the goddess Kālī once a month. Nowhere is it said that one can maintain a slaughterhouse in the name of temple worship and daily kill animals unnecessarily. Those who do so receive the punishments described herein.

TEXT 26

यस्त्विह वै सवर्णां भार्यां द्विजो रेतः पाययति काममोहितस्तं पापकृतममुत्र रेतःकुल्यायां पातयित्वा रेतः सम्पाययन्ति ॥ २६ ॥

yas tv iha vai savarṇāṁ bhāryāṁ dvijo retaḥ pāyayati kāma-mohitas
taṁ pāpa-kṛtam amutra retaḥ-kulyāyāṁ pātayitvā retaḥ sampāyayanti.

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *sa-varṇām*—of the same caste; *bhāryām*—his wife; *dvijaḥ*—a person of a higher caste (such as a *brāhmaṇa, kṣatriya* or *vaiśya*); *retaḥ*—the semen; *pāyayati*—causes to drink; *kāma-mohitaḥ*—being deluded by lusty desires; *tam*—him; *pāpa-kṛtam*—performing sin; *amutra*—in the next life; *retaḥ-kulyāyām*—in a river of semen; *pātayitvā*—throwing; *retaḥ*—semen; *sampāyayanti*—force to drink.

TRANSLATION

If a foolish member of the twice-born classes [brāhmaṇa, kṣatriya and vaiśya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lālābhakṣa. There he is thrown into a flowing river of semen, which he is forced to drink.

PURPORT

The practice of forcing one's wife to drink one's own semen is a black art practiced by extremely lusty persons. Those who practice this very abominable activity say that if a wife is forced to drink her husband's semen, she remains very faithful to him. Generally only low-class men engage in this black art, but if a man born in a higher class does so, after death he is put into the hell known as Lālābhakṣa. There he is immersed in the river known as Śukra-nadī and forced to drink semen.

TEXT 27

ये त्विह वै दस्यवोऽग्निदा गरदा ग्रामान् सार्थान् वा विलुम्पन्ति राजानो राजभटा वा तांश्चापि हि परेत्य यमदूता वज्रदंष्ट्राः श्वानः सप्तशतानि विंशतिश्च सरभसं खादन्ति ॥ २७ ॥

ye tv iha vai dasyavo 'gnidā garadā grāmān sārthān vā vilumpanti rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā vajra-daṁṣṭrāḥ śvānaḥ sapta-śatāni viṁśatiś ca sarabhasaṁ khādanti.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dasyavaḥ*—thieves and plunderers; *agni-dāḥ*—who set fire; *gara-*

dāḥ—who administer poison; *grāmān*—villages; *sārthān*—the mercantile class of men; *vā*—or; *vilumpanti*—plunder; *rājānaḥ*—kings; *rāja-bhaṭāḥ*—government officials; *vā*—or; *tān*—them; *ca*—also; *api*—indeed; *hi*—certainly; *paretya*—having died; *yamadūtāḥ*—the assistants of Yamarāja; *vajra-daṁṣṭrāḥ*—having mighty teeth; *śvānaḥ*—dogs; *sapta-śatāni*—seven hundred; *viṁśatiḥ*—twenty; *ca*—and; *sara-bhasam*—voraciously; *khādanti*—devour.

TRANSLATION

In this world, some persons are professional plunderers who set fire to others' houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sārameyādana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamarāja, these dogs voraciously devour such sinful people.

PURPORT

In the Twelfth Canto of *Śrīmad-Bhāgavatam*, it is said that in this age of Kali everyone will be extremely disturbed by three kinds of tribulations: scarcity of rain, famine, and heavy taxation by the government. Because human beings are becoming more and more sinful, there will be a scarcity of rain, and naturally no food grains will be produced. On the plea of relieving the suffering caused by the ensuing famine, the government will impose heavy taxes, especially on the wealthy mercantile community. In this verse, the members of such a government are described as *dasyu*, thieves. Their main activity will be to plunder the wealth of the people. Whether a highway robber or a government thief, such a man will be punished in his next life by being thrown into the hell known as Sārameyādana, where he will suffer greatly from the bites of ferocious dogs.

TEXT 28

यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथञ्चित्स वै प्रेत्य नरके ऽवीचिमत्यधःशिरा निरवकाशे योजनशतोच्छ्रायाद् गिरिमूर्ध्नः

सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तदवीचिमत्तिलशो विशीर्यमाणशरीरो न म्रियमाणः पुनरारोपितो निपतति ॥ २८ ॥

yas tv iha vā anṛtaṁ vadati sākṣye dravya-vinimaye dāne vā kathañcit sa vai pretya narake 'vīcimaty adhaḥ-śirā niravakāśe yojana-śatocchrāyād giri-mūrdhnaḥ sampātyate yatra jalam iva sthalam aśma-pṛṣṭham avabhāsate tad avīcimat tilaśo viśīryamāṇa-śarīro na mriyamāṇaḥ punar āropito nipatati.

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *anṛtam*—a lie; *vadati*—speaks; *sākṣye*—giving witness; *dravya-vinimaye*—in exchange for goods; *dāne*—in giving charity; *vā*—or; *kathañcit*—somehow; *saḥ*—that person; *vai*—indeed; *pretya*—after dying; *narake*—in the hell; *avīcimati*—named Avīcimat (having no water); *adhaḥ-śirāḥ*—with his head downward; *niravakāśe*—without support; *yojana-śata*—of eight hundred miles; *ucchrāyāt*—having a height; *giri*—of a mountain; *mūrdhnaḥ*—from the top; *sampātyate*—is thrown; *yatra*—where; *jalam iva*—like water; *sthalam*—land; *aśma-pṛṣṭham*—having a surface of stone; *avabhāsate*—appears; *tat*—that; *avīcimat*—having no water or waves; *tilaśaḥ*—in pieces as small as seeds; *viśīryamāṇa*—being broken; *śarīraḥ*—the body; *na mriyamāṇaḥ*—not dying; *punaḥ*—again; *āropitaḥ*—raised to the top; *nipatati*—falls down.

TRANSLATION

A person who in this life bears false witness or lies while transacting business or giving charity is severely punished after death by the agents of Yamarāja. Such a sinful man is taken to the top of a mountain eight hundred miles high and thrown headfirst into the hell known as Avīcimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīcimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

TEXT 29

यस्त्विह वै विप्रो राजन्यो वैश्यो वा सोमपीथस्तत्कलत्रं वा सुरां व्रतस्थोऽपि वा पिबति प्रमादतस्तेषां निरयं नीतानामुरसि पदाऽऽक्रम्यास्ये वह्निना द्रवमाणं कार्ष्णायसं निषिञ्चन्ति ॥ २९ ॥

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatraṁ vā surāṁ vrata-stho 'pi vā pibati pramādatas teṣāṁ nirayaṁ nītānām urasi padākramyāsye vahninā dravamāṇaṁ kārṣṇāyasaṁ niṣiñcanti.

yaḥ—anyone who; *tu*—but; *iha*—in this lfe; *vai*—indeed; *vipraḥ*—a learned *brāhmaṇa; rājanyaḥ*—a *kṣatriya; vaiśyaḥ*—a *vaiśya; vā*—or; *soma-pīthaḥ*—drink *soma-rasa; tat*—his; *kalatram*—wife; *vā*—or; *surām*—liquor; *vrata-sthaḥ*—being situated in a vow; *api*—certainly; *vā*—or; *pibati*—drinks; *pramādataḥ*—out of illusion; *teṣām*—of all of them; *nirayam*—to hell; *nītānām*—being brought; *urasi*—on the chest; *padā*—with the foot; *ākramya*—stepping; *asye*—in the mouth; *vahninā*—by fire; *dravamāṇam*—melted; *kārṣṇāyasam*—iron; *niṣiñcanti*—they pour into.

TRANSLATION

Any brāhmaṇa or brāhmaṇa's wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. This hell also awaits any kṣatriya, vaiśya, or person under a vow who in illusion drinks soma-rasa. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

PURPORT

One should not be a *brāhmaṇa* in name only and engage in all kinds of sinful activities, especially drinking liquor. *Brāhmaṇas, kṣatriyas* and *vaiśyas* must behave according to the principles of their order. If they fall down to the level of *śūdras*, who are accustomed to drink liquor, they will be punished as described herein.

TEXT 30

अथ च यस्त्विह वा आत्मसम्भावनेन स्वयमधमो जन्मतपोविद्याचार-वर्णाश्रमवतो वरीयसो न बहु मन्येत स मृतक एव मृत्वा क्षारकर्दमे निरयेऽवाक्शिरा निपातितो दुरन्ता यातना ह्यश्नुते ॥३०॥

atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo janma-tapo-vidyācāra-varṇāśramavato varīyaso na bahu manyeta sa mṛtaka eva mṛtvā kṣārakardame niraye 'vāk-śirā nipātito durantā yātanā hy aśnute.

atha—furthermore; *ca*—also; *yaḥ*—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *ātma-sambhāvanena*—by false prestige; *svayam*—himself; *adhamaḥ*—very degraded; *janma*—good birth; *tapaḥ*—austerities; *vidyā*—knowledge; *ācāra*—good behavior; *varṇa-āśrama-vataḥ*—in terms of strictly following the principles of *varṇāśrama*; *varīyasaḥ*—of one who is more honorable; *na*—not; *bahu*—much; *manyeta*—respects; *saḥ*—he; *mṛtakaḥ*—a dead body; *eva*—only; *mṛtvā*—after dying; *kṣārakardame*—named Kṣārakardama; *niraye*—in the hell; *avāk-śirā*—with his head downward; *nipātitaḥ*—thrown; *durantāḥ yātanāḥ*—severe painful conditions; *hi*—indeed; *aśnute*—suffers.

TRANSLATION

A lowborn and abominable person who in this life becomes falsely proud, thinking "I am great," and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣārakardama. There he must great suffer great tribulation at the hands of the agents of Yamarāja.

PURPORT

One should not become falsely proud. One must be respectful toward a person more elevated than he by birth, education, behavior, caste or spiritual order. If one does not show respect to such highly elevated

persons but indulges in false pride, he receives punishment in Kṣārakardama.

TEXT 31

ये त्विह वै पुरुषाः पुरुषमेधेन यजन्ते याश्च स्त्रियो नृपशून् खादन्ति तांश्च ते पशव इव निहता यमसदने यातयन्तो रक्षोगणाः सौनिका इव स्वधितिनावदायासृक् पिबन्ति नृत्यन्ति च गायन्ति च हृष्यमाणा यथेह पुरुषादाः ॥ ३१ ॥

ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-paśūn khādanti tāṁś ca te paśava iva nihatā yama-sadane yātayanto rakṣo-gaṇāḥ saunikā iva svadhitināvadāyāsṛk pibanti nṛtyanti ca gāyanti ca hṛṣyamāṇā yatheha puruṣādāḥ.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *puruṣāḥ*—men; *puruṣa-medhena*—by sacrifice of a man; *yajante*—worship (the goddess Kālī or Bhadra Kālī); *yāḥ*—those who; *ca*—and; *striyaḥ*—women; *nṛ-paśūn*—the men used as sacrifice; *khādanti*—eat; *tān*—them; *ca*—and; *te*—they; *paśavaḥ iva*—like the animals; *nihatāḥ*—being slain; *yama-sadane*—in the abode of Yamarāja; *yātayantaḥ*—punishing; *rakṣaḥ-gaṇāḥ*—being Rākṣasas; *saunikāḥ*—the killers; *iva*—like; *svadhitinā*—by a sword; *avadāya*—cutting to pieces; *asṛk*—the blood; *pibanti*—drink; *nṛtyanti*—dance; *ca*—and; *gāyanti*—sing; *ca*—also; *hṛṣyamāṇāḥ*—being delighted; *yathā*—just like; *iha*—in this world; *puruṣa-adāḥ*—the man-eaters.

TRANSLATION

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kālī and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamarāja, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and

singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

TEXT 32

ये त्विह वा अनागसोऽरण्ये ग्रामे वा वैश्रम्भकैरुपसृतानुपविश्रम्भय्य जिजीविषून् शूलसूत्रादिषूपप्रोतान् क्रीडनकतया यातयन्ति तेऽपि च प्रेत्य यमयातनासु शूलादिषु प्रोतात्मानः क्षुत्तृड्भ्यां चाभिहताः कङ्क-वटादिभिश्चेतस्ततस्तिग्मतुण्डैराहन्यमाना आत्मशमलं स्मरन्ति ॥ ३२ ॥

ye tv iha vā anāgaso 'raṇye grāme vā vaiśrambhakair upasṛtān upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotān krīḍanakatayā yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu protātmānaḥ kṣut-tṛḍbhyāṁ cābhihatāḥ kaṅka-vaṭādibhiś cetas tatas tigma-tuṇḍair āhanyamānā ātma-śamalaṁ smaranti.

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *anāgasaḥ*—who are faultless; *araṇye*—in the forest; *grāme*—in the village; *vā*—or; *vaiśrambhakaiḥ*—by means of good faith; *upasṛtān*—brought near; *upaviśrambhayya*—inspiring with confidence; *jijīviṣūn*—who want to be protected; *śūla-sūtra-ādiṣu*—on a lance, thread, and so on; *upaprotān*—fixed; *krīḍanakatayā*—like a plaything; *yātayanti*—cause pain; *te*—those persons; *api*—certainly; *ca*—and; *pretya*—after dying; *yama-yātanāsu*—the persecutions of Yamarāja; *śūla-ādiṣu*—on lances and so on; *prota-ātmānaḥ*—whose bodies are fixed; *kṣut-tṛḍbhyām*—by hunger and thirst; *ca*—also; *abhihatāḥ*—overwhelmed; *kaṅka-vaṭa-ādibhiḥ*—by birds such as herons and vultures; *ca*—and; *itaḥ tataḥ*—here and there; *tigma-tuṇḍaiḥ*—having pointed beaks; *āhanyamānāḥ*—being tortured; *ātma-śamalam*—own sinful activities; *smaranti*—they remember.

TRANSLATION

In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving

them great pain. After death such people are brought by the assistants of Yamarāja to the hell known as Śūlaprota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

TEXT 33

ये त्विह वै भूतान्युद्वेजयन्ति नरा उल्बणस्वभावा यथा दन्दशूकास्तेऽपि प्रेत्य नरके दन्दशूकाख्ये निपतन्ति यत्र नृप दन्दशूकाः पञ्चमुखाः सप्तमुखा उपसृत्य ग्रसन्ति यथा बिलेशयान् ॥ ३३ ॥

ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nṛpa dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya grasanti yathā bileśayān.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtāni*—to living entities; *udvejayanti*—cause unnecessary pain; *narāḥ*—men; *ulbaṇa-svabhāvāḥ*—angry by nature; *yathā*—just like; *dandaśūkāḥ*—snakes; *te*—they; *api*—also; *pretya*—after dying; *narake*—in the hell; *dandaśūka-ākhye*—named Dandaśūka; *nipatanti*—fall down; *yatra*—where; *nṛpa*—O King; *dandaśūkāḥ*—serpents; *pañca-mukhāḥ*—having five hoods; *sapta-mukhāḥ*—having seven hoods; *upasṛtya*—reaching up; *grasanti*—eat; *yathā*—just like; *bileśayān*—mice.

TRANSLATION

Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandaśūka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

TEXT 34

ये त्विह वा अन्धावटकुसूलगुहादिषु भूतानि निरुन्धन्ति तथामुत्र तेष्वेवोपवेश्य सगरेण वह्निना धूमेन निरुन्धन्ति ॥ ३४ ॥

ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti tathāmutra teṣv evopaveśya sagareṇa vahninā dhūmena nirundhanti.

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *andha-avaṭa*—a blind well; *kusūla*—granaries; *guha-ādiṣu*—and in caves; *bhūtāni*—the living entities; *nirundhanti*—confine; *tathā*—similarly; *amutra*—in the next life; *teṣu*—in those same places; *eva*—certainly; *upaveśya*—causing to enter; *sagareṇa*—with poisonous fumes; *vahninā*—with fire; *dhūmena*—with smoke; *nirundhanti*—confine.

TRANSLATION

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

TEXT 35

यस्त्विह वा अतिथीनभ्यागतान् वा गृहपतिरसकृदुपगतमन्युर्दिधक्षुरिव पापेन चक्षुषा निरीक्षते तस्य चापि निरये पापदृष्टेरक्षिणी वज्रतुण्डा गृध्राः कङ्ककाकवटादयः प्रसह्योरुबलादुत्पाटयन्ति ॥ ३५ ॥

yas tv iha vā atithīn abhyāgatān vā gṛha-patir asakṛd upagata-manyur didhakṣur iva pāpena cakṣuṣā nirīkṣate tasya cāpi niraye pāpa-dṛṣṭer akṣiṇī vajra-tuṇḍā gṛdhrāḥ kaṅka-kāka-vaṭādayaḥ prasahyoru-balād utpāṭayanti.

yaḥ—a person who; *tu*—but; *iha*—in this life; *vā*—or; *atithīn*—guests; *abhyāgatān*—visitors; *vā*—or; *gṛha-patiḥ*—a householder; *asakṛt*—many times; *upagata*—obtaining; *manyuḥ*—anger; *didhakṣuḥ*—one desiring to burn; *iva*—like; *pāpena*—sinful; *cakṣuṣā*—with

eyes; *nirīkṣate*—looks at; *tasya*—of him; *ca*—and; *api*—certainly; *niraye*—in hell; *pāpa-dṛṣṭeḥ*—of he whose vision has become sinful; *akṣiṇī*—the eyes; *vajra-tuṇḍāḥ*—those who have powerful beaks; *gṛdhrāḥ*—vultures; *kaṅka*—herons; *kāka*—crows; *vaṭa-ādayaḥ*—and other birds; *prasahya*—violently; *uru-balāt*—with great force; *ut-pāṭayanti*—pluck out.

TRANSLATION

A householder who receives guests or visitors with cruel glances, as if to burn them to ashes, is put into the hell called Paryāvartana, where he is gazed at by hard-eyed vultures, herons, crows and similar birds, which suddenly swoop down and pluck out his eyes with great force.

PURPORT

According to the Vedic etiquette, even an enemy who comes to a householder's home should be received in such a gentle way that he forgets that he has come to the home of an enemy. A guest who comes to one's home should be received very politely. If he is unwanted, the householder should not stare at him with blinking eyes, for one who does so will be put into the hell known as Paryāvartana after death, and there many ferocious birds like vultures, crows, and coknis will suddenly come upon him and pluck out his eyes.

TEXT 36

यस्त्विह वा आढ्याभिमतिरहङ्कृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स चापि प्रेत्य तदुत्पादनोत्कर्षणसंरक्षणशमलग्रहः सूचीमुखे नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति ॥ ३६ ॥

yas tv iha vā āḍhyābhimatir ahaṅkṛtis tiryak-prekṣaṇaḥ sarvato 'bhiviśaṅkī artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano nirvṛtim anavagato graha ivārtham abhirakṣati sa cāpi pretya tad-utpādanotkarṣaṇa-saṁrakṣaṇa-śamala-grahaḥ sūcīmukhe narake

nipatati yatra ha vitta-grahaṁ pāpa-puruṣaṁ dharmarāja-puruṣā
vāyakā iva sarvato 'ṅgeṣu sūtraiḥ parivayanti.

yaḥ—any person who; *tu*—but; *iha*—in this world; *vā*—or; *āḍhya-abhimatiḥ*—proud because of wealth; *ahaṅkṛtiḥ*—egotistic; *tiryak-prekṣaṇaḥ*—whose vision is crooked; *sarvataḥ abhiviśaṅkī*—always fearful of being cheated by others, even by superiors; *artha-vyaya-nāśa-cintayā*—by the thought of expenditure and loss; *pariśuṣyamāṇa*—dried up; *hṛdaya-vadanaḥ*—his heart and face; *nirvṛtim*—happiness; *anavagataḥ*—not obtaining; *grahaḥ*—a ghost; *iva*—like; *artham*—wealth; *abhirakṣati*—protects; *saḥ*—he; *ca*—also; *api*—indeed; *pretya*—after dying; *tat*—of those riches; *utpādana*—of the earning; *utkarṣaṇa*—increasing; *saṁrakṣaṇa*—protecting; *śamala-grahaḥ*—accepting the sinful activities; *sūcīmukhe*—named Sūcīmukha; *narake*—in the hell; *nipatati*—falls down; *yatra*—where; *ha*—indeed; *vitta-graham*—as a money-grabbing ghost; *pāpa-puruṣam*—very sinful man; *dharmarāja-puruṣāḥ*—the commanding men of Yamarāja; *vāyakāḥ iva*—like expert weavers; *sarvataḥ*—all over; *aṅgeṣu*—on the limbs of the body; *sūtraiḥ*—by threads; *parivayanti*—stitch.

TRANSLATION

One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sūcīmukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

PURPORT

When one possesses more wealth than necessary, he certainly becomes very proud. This is the situation of men in modern civilization. Accord-

ing to the Vedic culture, *brāhmaṇas* do not possess anything, whereas *kṣatriyas* possess riches, but only for performing sacrifices and other noble activities as prescribed in the Vedic injunctions. A *vaiśya* also earns money honestly through agriculture, cow protection and some trade. If a *śūdra* gets money, however, he will spend it lavishly, without discrimination, or simply accumulate it for no purpose. Because in this age there are no qualified *brāhmaṇas*, *kṣatriyas* or *vaiśyas*, almost everyone is a *śūdra* (*kalau śūdra-sambhavaḥ*). Therefore the *śūdra* mentality is causing great harm to modern civilization. A *śūdra* does not know how to use money to render transcendental loving service to the Lord. Money is also called *lakṣmī*, and Lakṣmī is always engaged in the service of Nārāyaṇa. Wherever there is money, it must be engaged in the service of Lord Nārāyaṇa. Everyone should use his money to spread the great transcendental movement of Kṛṣṇa consciousness. If one does not spend money for this purpose but accumulates more than necessary, he will certainly become proud of the money he illegally possesses. The money actually belongs to Kṛṣṇa, who says in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* "I am the true enjoyer of sacrifices and penances, and I am the owner of all the planets." Therefore nothing belongs to anyone but Kṛṣṇa. One who possesses more money than he needs should spend it for Kṛṣṇa. Unless one does so, he will become puffed up because of his false possessions, and therefore he will be punished in the next life, as described herein.

TEXT 37

एवंविधा नरका यमालये सन्ति शतशः सहस्रशस्तेषु सर्वेषु च सर्व एवाधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति ॥ ३७ ॥

evaṁ-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu sarveṣu ca sarva evādharma-vartino ye kecid ihoditā anuditāś cāvani-pate paryāyeṇa viśanti tathaiva dharmānuvartina itaratra iha tu punar-bhave ta ubhaya-śeṣābhyāṁ niviśanti.

evam-vidhāḥ—of this sort; *narakāḥ*—the many hells; *yama-ālaye*—in the province of Yamarāja; *santi*—are; *śataśaḥ*—hundreds; *sahasraśaḥ*—thousands; *teṣu*—in those hellish planets; *sarveṣu*—all; *ca*—also; *sarve*—all; *eva*—indeed; *adharma-vartinaḥ*—persons not following the Vedic principles or regulative principles; *ye kecit*—whosoever; *iha*—here; *uditāḥ*—mentioned; *anuditāḥ*—not mentioned; *ca*—and; *avani-pate*—O King; *paryāyeṇa*—according to the degree of different kinds of sinful activity; *viśanti*—they enter; *tathā eva*—similarly; *dharma-anuvartinaḥ*—those who are pious and act according to the regulative principles or Vedic injunctions; *itaratra*—elsewhere; *iha*—on this planet; *tu*—but; *punaḥ-bhave*—into another birth; *te*—all of them; *ubhaya-śeṣābhyām*—by the remainder of the results of piety or vice; *niviśanti*—they enter.

TRANSLATION

My dear King Parīkṣit, in the province of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their impiety. Those who are pious, however, enter other planetary systems, namely the planets of the demigods. Nevertheless, both the pious and impious are again brought to earth after the results of their pious or impious acts are exhausted.

PURPORT

This corresponds to the beginning of Lord Kṛṣṇa's instructions in *Bhagavad-gītā. Tathā dehāntara-prāptiḥ:* within this material world, one is simply meant to change from one body to another in different planetary systems. *Ūrdhvaṁ gacchanti satva-sthā:* those in the mode of goodness are elevated to the heavenly planets. *Adho gacchanti tāmasāḥ:* similarly, those too engrossed in ignorance enter the hellish planetary systems. Both of them, however, are subjected to the repetition of birth and death. In *Bhagavad-gītā* it is stated that even one who is very pious returns to earth after his enjoyment in the higher planetary systems is over (*kṣīṇe puṇye martya-lokaṁ viśanti*). Therefore, going from one planet to another does not solve the problems of life. The problems of life

will only be solved when we no longer have to accept a material body. This can be possible if one simply becomes Kṛṣṇa conscious. As Kṛṣṇa says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the perfection of life and the real solution to life's problems. We should not be eager to go to the higher, heavenly planetary systems, nor should we act in such a way that we have to go to the hellish planets. The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme Personality of Godhead. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru.* One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should become Kṛṣṇa's devotee, worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

TEXT 38

निवृत्तिलक्षणमार्ग आदावेव व्याख्यातः ॥ एतावानेवाण्डकोशो यश्चतुर्दशधा पुराणेषु विकल्पित उपगीयते यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृतः पठति शृणोति श्रावयति स उपगेयं भगवतः परमात्मनोऽग्राह्यमपि श्रद्धाभक्तिविशुद्धबुद्धिर्वेद ॥ ३८ ॥

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ. etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyaṁ bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

nivṛtti-lakṣaṇa-mārgaḥ—the path symptomized by renunciation, or the path of liberation; *ādau*—in the beginning (the Second and Third Cantos); *eva*—indeed; *vyākhyātaḥ*—described; *etāvān*—this much; *eva*—certainly; *aṇḍa-kośaḥ*—the universe, which resembles a big egg; *yaḥ*—which; *caturdaśa-dhā*—in fourteen parts; *purāṇeṣu*—in the *Purāṇas*; *vikalpitaḥ*—divided; *upagīyate*—is described; *yat*—which; *tat*—that; *bhagavataḥ*—of the Supreme Personality of Godhead; *nārāyaṇasya*—of Lord Nārāyaṇa; *sākṣāt*—directly; *mahā-puruṣasya*—of the Supreme Person; *sthaviṣṭham*—the gross; *rūpam*—form; *ātma-māyā*—of His own energy; *guṇa*—of the qualities; *mayam*—consisting; *anuvarṇitam*—described; *ādṛtaḥ*—venerating; *paṭhati*—one reads; *śṛṇoti*—or hears; *śrāvayati*—or explains; *saḥ*—that person; *upageyam*—song; *bhagavataḥ*—of the Supreme Personality of Godhead; *paramātmanaḥ*—of the Supersoul; *agrāhyam*—difficult to understand; *api*—although; *śraddhā*—by faith; *bhakti*—and devotion; *viśuddha*—purified; *buddhiḥ*—whose intelligence; *veda*—understands.

TRANSLATION

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described how one can progress on the path of liberation. In the Purāṇas the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the virāṭa-rūpa. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others to propagate bhāgavata-dharma, or Kṛṣṇa consciousness, his faith and devotion in spiritual consciousness, Kṛṣṇa consciousness, will gradually increase. Although developing this consciousness is very

difficult, by this process one can purify himself and gradually come to an awareness of the Supreme Absolute Truth.

PURPORT

The Kṛṣṇa consciousness movement is pushing forward the publication of *Śrīmad-Bhāgavatam*, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness. Without this consciousness, one melts into complete darkness. Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time. Therefore one should hear of the universal position of the *virāṭa* form of the Lord as described in *Śrīmad-Bhāgavatam*. That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

TEXT 39

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः ।
स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति।३९।

śrutvā sthūlaṁ tathā sūkṣmaṁ
rūpaṁ bhagavato yatiḥ
sthūle nirjitam ātmānaṁ
śanaiḥ sūkṣmaṁ dhiyā nayed iti

śrutvā—after hearing of (from the disciplic succession); *sthūlam*—gross; *tathā*—as well as; *sūkṣmam*—subtle; *rūpam*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *yatiḥ*—a *sannyāsī* or devotee; *sthūle*—the gross form; *nirjitam*—conquered; *ātmānam*—the mind; *śanaiḥ*—gradually; *sūkṣmam*—the subtle, spiritual form of the Lord; *dhiyā*—by intelligence; *nayet*—one should lead it to; *iti*—thus.

TRANSLATION

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is

called yati, or a devotee. Such a person should first control his mind by thinking of the virāṭa-rūpa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Kṛṣṇa [sac-cid-ānanda-vigraha] after hearing of both forms. Thus one's mind is fixed in samādhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

PURPORT

It is said, *mahat-sevāṁ dvāram āhur vimukteḥ:* if one wants to progress on the path of liberation, he should associate with *mahātmās*, or liberated devotees, because in such association there is a full chance for hearing, describing and chanting about the name, form, qualities and paraphernalia of the Supreme Personality of Godhead, all of which are described in *Śrīmad-Bhāgavatam.* On the path of bondage, one eternally undergoes the repetition of birth and death. One who desires liberation from such bondage should join the International Society for Krishna Consciousness and thus take advantage of the opportunity to hear *Śrīmad-Bhāgavatam* from devotees and also explain it to propagate Kṛṣṇa consciousness.

TEXT 40

भूद्वीपवर्षसरिदद्रिनभःसमुद्र-
पातालदिङ्नरकभागणलोकसंस्था ।
गीता मया तव नृपाद्भुतमीश्वरस्य
स्थूलं वपुः सकलजीवनिकायधाम ॥४०॥

bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-
pātāla-diṅ-naraka-bhāgaṇa-loka-saṁsthā
gītā mayā tava nṛpādbhutam īśvarasya
sthūlaṁ vapuḥ sakala-jīva-nikāya-dhāma

bhū—of this planet earth; *dvīpa*—and other different planetary systems; *varṣa*—of tracts of land; *sarit*—rivers; *adri*—mountains; *nabhaḥ*—the sky; *samudra*—oceans; *pātāla*—lower planets; *dik*—

directions; *naraka*—the hellish planets; *bhāgaṇa-loka*—the luminaries and higher planets; *saṁsthā*—the situation; *gītā*—described; *mayā*—by me; *tava*—for you; *nṛpa*—O King; *adbhutam*—wonderful; *īśvarasya*—of the Supreme Personality of Godhead; *sthūlam*—gross; *vapuḥ*—body; *sakala-jīva-nikāya*—of all the masses of living entities; *dhāma*—which is the place of repose.

TRANSLATION

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varṣas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virāṭa-rūpa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-sixth Chapter, of Śrīmad-Bhāgavatam, *entitled "A Description of the Hellish Planets."*

—Completed in the Honolulu temple of the Pañca-tattva, June 5, 1975

There is a supplementary note written by His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda in his *Gaudīya-bhāṣya*. Its translation is as follows. Learned scholars who have full knowledge of all the Vedic scriptures agree that the incarnations of the Supreme Personality of Godhead are innumerable. These incarnations are classified into two divisions, called *prābhava* and *vaibhava*. According to the scriptures, *prābhava* incarnations are also classified in two divisions—those which are called eternal and those which are not vividly described. In this Fifth Canto of *Śrīmad-Bhāgavatam*, in Chapters Three through Six, there is a description of Ṛṣabhadeva, but there is not an expanded description of His spiritual activities. Therefore He is considered to belong to the second group of *prābhava* incarnations. In *Śrīmad-Bhāgavatam*, First Canto, Chapter Three, verse 13, it is said:

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam

"Lord Viṣṇu appeared in the eighth incarnation as the son of Mahārāja Nābhi [the son of Āgnīdhra] and his wife Merudevī. He showed the path of perfection, the *paramahaṁsa* stage of life, which is worshiped by all the followers of *varṇāśrama-dharma.*" Ṛṣabhadeva is the Supreme Personality of Godhead, and His body is spiritual (*sac-cid-ānanda-vigraha*). Therefore one might ask how it might be possible that he passed stool and urine. The Gauḍīya *vedānta ācārya* Baladeva Vidyābhūṣaṇa has replied to this question in his book known as *Siddhānta-ratna* (First Portion, texts 65-68). Imperfect men call attention to Ṛṣabhadeva's passing stool and urine as a subject matter for the study of nondevotees, who do not understand the spiritual position of a transcendental body. In this Fifth Canto of *Śrīmad-Bhāgavatam* (5.6.11) the illusioned and bewildered state of the materialists of this age is fully described. Elsewhere in Fifth Canto (5.5.19) Ṛṣabhadeva stated, *idaṁ śarīram mama durvibhāvyam:* "This body of Mine is inconceivable for materialists." This is also confirmed by Lord Kṛṣṇa in *Bhagavad-gītā* (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." The human form of the Supreme Personality of Godhead is extremely difficult to understand, and, in fact, for a common man it is inconceivable. Therefore Ṛṣabhadeva has directly explained that His own body belongs to the spiritual platform. This being so, Ṛṣabhadeva did not actually pass stool and urine. Even though He superficially seemed to pass stool and urine, that was also transcendental and cannot be imitated by

any common man. It is also stated in *Śrīmad-Bhāgavatam* that the stool and urine of Ṛṣabhadeva were full of transcendental fragrance. One may imitate Ṛṣabhadeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Ṛṣabhadeva, therefore, do not support the claims of a certain class of men known as *arhat*, who sometimes advertise that they are followers of Ṛṣabhadeva. How can they be followers of Ṛṣabhadeva while they act against the Vedic principles? Śukadeva Gosvāmī has related that after hearing about the characteristics of Lord Ṛṣabhadeva, the King of Koṅka, Veṅka and Kuṭaka initiated a system of religious principles known as *arhat*. These principles were not in accord with Vedic principles, and therefore they are called *pāṣaṇḍa-dharma*. The members of the *arhat* community considered Ṛṣabhadeva's activities material. However, Ṛṣabhadeva is an incarnation of the Supreme Personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Ṛṣabhadeva personally exhibited the activities of the Supreme Personality of Godhead. As stated in *Śrīmad-Bhāgavatam* (5.6.8), *dāvānalas tad vanam ālelihānaḥ saha tena dadāha:* at the conclusion of Ṛṣabhadeva's pastimes, an entire forest and the Lord's body were burned to ashes in a great forest fire. In the same way, Ṛṣabhadeva burned people's ignorance to ashes. He exhibited the characteristics of a *paramahaṁsa* in His instructions to His sons. The principles of the *arhat* community, however, do not correspond to the teachings of Ṛṣabhadeva.

Śrīla Baladeva Vidyābhūṣaṇa remarks that in the Eighth Canto of *Śrīmad-Bhāgavatam* there is another description of Ṛṣabhadeva, but that Ṛṣabhadeva is different from the one described in this canto.

END OF THE FIFTH CANTO

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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The statements of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed.

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Glossary

A

Ācārya—a bona fide spiritual master who teaches by his personal example.
Acintya-śakti—the inconceivable energy of the Supreme Lord.
Adhibhautika—miseries inflicted by other living entities.
Adhidaivika—miseries caused by natural disturbances such as floods and excessive heat or cold.
Adhyātmika—miseries arising from own's own body and mind.
Ādi-puruṣa—Kṛṣṇa, the original person.
Ahaṅkāra—the principle of ego.
Akāma-bhakta—one who serves the Lord without any motives.
Akarma—Kṛṣṇa conscious activity for which one suffers no reaction.
Akiñcana-gocara—Kṛṣṇa, who is easily approached by those who are materially exhausted.
Aṁśa—*See: Viṣṇu-tattva.*
Aṇimā—the mystic perfection of becoming so small that one can enter into a stone.
Antarikṣa—outer space.
Arcana—the devotional process of worshiping the Lord in the temple.
Arcā-vigraha—the Deity form of the Lord.
Asuras—demons.
Ātma-nivedana—the devotional process of surrendering everything to the Lord.

B

Bhāgavata-dharma—the science of devotional service to the Lord.
Bhaktas—devotees.
Bhukti—material enjoyment.
Bila-svarga—the subterranean heavens.
Brahma-bhūta—the joyful state of being freed from material contamination.
Brahmajyoti—the personal effulgence emanating from the body of Kṛṣṇa.
Brāhmaṇas—the intelligent class of men.
Brahmāṇḍa bhramaṇa—wandering up and down throughout the universe.
Brahma-saukhya—spiritual happiness which is unobstructed and eternal.

C

Channāvatāra—a concealed incarnation.

D

Daihika—the bodily necessities of life.
Daivī māyā—the external or illusory energy of the Lord who governs the material world.
Dāsya—the devotional process of rendering service to the Lord.
Dhīra—one who remains unagitated even when there is cause for agitation.

G

Grāmya-karma—mundane activities.
Gṛhastha-āśrama—the householder stage of spiritual life.
Guru—a bona fide spiritual master.

H

Hari—Kṛṣṇa, who removes all inauspicious things from the heart.
Hari-cakra—Kṛṣṇa's Sudarśana weapon, the wheel of time.
Hṛta-jñāna—bereft of intelligence.

J

Jagad-īśa—the Supreme Lord who is the proprietor of all the universes.
Jīvātmā—the spirit soul.
Jñāna—knowledge.

K

Kaivalya—the illusion of becoming one with the Supreme.
Karma—fruitive activities and their subsequent reactions.
Karma-kāṇḍa—the division of the *Vedas* which deals with fruitive activities.
Karmīs—fruitive workers.

Koṭi—ten million.
Kṛpaṇa—a miserly man who wastes his life by not striving for spiritual realization.
Kṛṣṇa-prasāda—*See: Prasāda.*
Kṣatriya—the class of administrators and fighters.

L

Laghimā—the mystic perfection of entering into the sun planet by using the rays of the sunshine.
Līlāvatāra—an incarnation to display pastimes.

M

Mahā-bhāgavatas—the topmost devotees of the Lord.
Mahātmā—a great soul, or devotee of Kṛṣṇa.
Māyā—the energy of Kṛṣṇa which deludes the living entity who desires to forget the Lord.
Māyā-sukha—illusory happiness.
Moha—illusion.
Mūḍha—*See: Vimūḍhas.*
Muhūrta—a period of forty-eight minutes.
Mukta-puruṣas—liberated persons.
Mukti—liberation from material bondage.

N

Nakṣatras—the stars.
Nāma-aparādha—offenses in the chanting of the holy name.
Nara-deva—the king, who is an earthly god.
Narādhama—the lowest of mankind.
Naṣṭa-buddhi—bereft of all good sense.
Nirviśeṣa-vādīs—impersonalists who accept an Absolute, but deny that He has any qualities of His own.
Niṣkāma—free from material desires.

P

Pañcarātrika-vidhi—the authorized process of Deity worship.
Paramahaṁsa—a first-class devotee of the Lord.
Paramparā—the disciplic succession through which spiritual knowledge is received.
Parā prakṛti—the superior energy of the Lord.
Pāṣaṇḍīs—atheists; those who think God and the demigods to be on the same level.
Prakṛti—female, to be enjoyed by the *puruṣa*.
Pramadā—the beauty of the opposite sex.
Prasāda—sanctified remnants of food offered to the Lord.
Praśānta—undisturbed by the modes of nature.
Priyatama—dearmost.
Puṇya-śloka—verses that increase one's piety; one who is glorifed by such verses.
Puruṣa—male, the enjoyer.

R

Rajo-guṇa—the material mode of passion.
Rākṣasas—man-eating demons.

S

Sac-cid-ānanda-vigraha—the eternal form of the Supreme Lord which is full of bliss and knowledge.
Ṣaḍ-bhūja-mūrti—the six-armed form of Lord Caitanya.
Sādhu—a holy man.
Sakāma-bhakta—a devotee with material desires.
Sakhya—the devotional process of making friends with the Lord.
Samādhi—trance, absorption in God consciousness.
Sannyāsa—the renounced order of life.
Śāstras—revealed scriptures.
Sattva-guṇa—the material mode of goodness.
Smaraṇa—the devotional process of remembering the Lord.
Smṛti—scriptures compiled by living entities under trancendental direction.

Soma-rasa—an intoxicant taken on the heavenly planets.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—hearing and chanting about Viṣṇu.
Śuddha-sattva—the platform of pure goodness.
Śūdra—the laborer class of men who serve the three higher classes.
Suras—demigods, devotees.
Svāṁśa—*See: Viṣṇu-tattva.*
Svarga-loka—the heavenly planetary system.

T

Tamo-guṇa—the material mode of ignorance.
Tattva-darśī—one who has seen the truth.
Trivikrama—Lord Vāmana, the incarnation who performed three heroic deeds.

U

Udāra—magnanimous.
Upāsya—worshipable.
Uttamaśloka—Kṛṣṇa, who is worshiped by select poetry.

V

Vaikuṇṭha—the spiritual sky, where there is no anxiety.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life in which one travels to holy places in preparation for the renounced order of life.
Vandana—the devotional process of offering prayers to the Lord.
Vaṇik—the mercantile community.
Varṇāśrama-dharma—the scientific system of four social and four spiritual orders in human society.
Vikarma—sinful work performed against the injunctions of revealed scriptures.
Vimūḍhas—foolish rascals.
Viraha—transcendental bliss in separation from the Lord.
Virāṭa-rūpa—the universal form of the Lord.
Vīra-vrata—fully determined.

Viṣṇu-tattva—the plenary expansions of Kṛṣṇa, each of whom is also God.
Vivāha-yajña—the sacrifice of marriage.

Y

Yajña—sacrifice.
Yamadūtas—messengers of Yamarāja, the lord of death.
Yoga—linking the consciousness of the living entity with the Supreme Lord.
Yogamāyā—the internal potency of the Lord.
Yojana—eight miles.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ = ' *(avagraha)* - the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *ā* in f*a*r but held twice as long as *a*.
i – like the *i* in p*i*n.
ī – like the *ī* in p*i*que but held twice as long as *i*.
u – like the *u* in p*u*sh.
ū – like the *ū* in r*u*le but held twice as long as *u*.

ṛ – like the *ri* in *Ri*ta (but more like French *ru*).
ṝ – same as *ṛi* but held twice as long.
ḷ – like *lree (lruu).*
e – like the *e* in *th*ey.
ai – like the *ai* in *ai*sle.
o – like the *o* in *go.*
au – like the *ow* in *how.*
ṁ *(anusvāra)* – a resonant nasal like the *n* in the French word *bon.*
ḥ *(visarga)* – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi.*

The consonants are pronounced as follows:

k – as in *k*ite
g – as in *g*ive
ṅ – as in si*ng*
ch – as in staun*ch-h*eart
jh – as in he*dgeh*og
ṭ – as in *t*ub
ṇ – as r*n*a (prepare to say the *r* and say *na*).
kh – as in Ec*kh*art
gh – as in di*g-h*ard
c – as in *ch*air
j – as in *j*oy
ñ – as in ca*n*yon
ṭh – as in ligh*t-h*eart
ḍha- as in re*d-h*ot
ḍ – as in *d*ove

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but tongue against teeth.
d – as in *d*ove but tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue in between teeth.
p – as in *p*ine
b – as in *b*ird
m – as in *m*other
r – as in *r*un
v – as in *v*ine.
ph – as in u*p-h*ill (not *f*)
bh – as in ru*b-h*ard
y – as in *y*es
l – as in *l*ight
s – as in *s*un
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

तस्मात् सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् ।
महतामपि कौरव्य विद्ध्यैकान्तिकनिष्कृतम् ॥३१॥

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam (p.182)

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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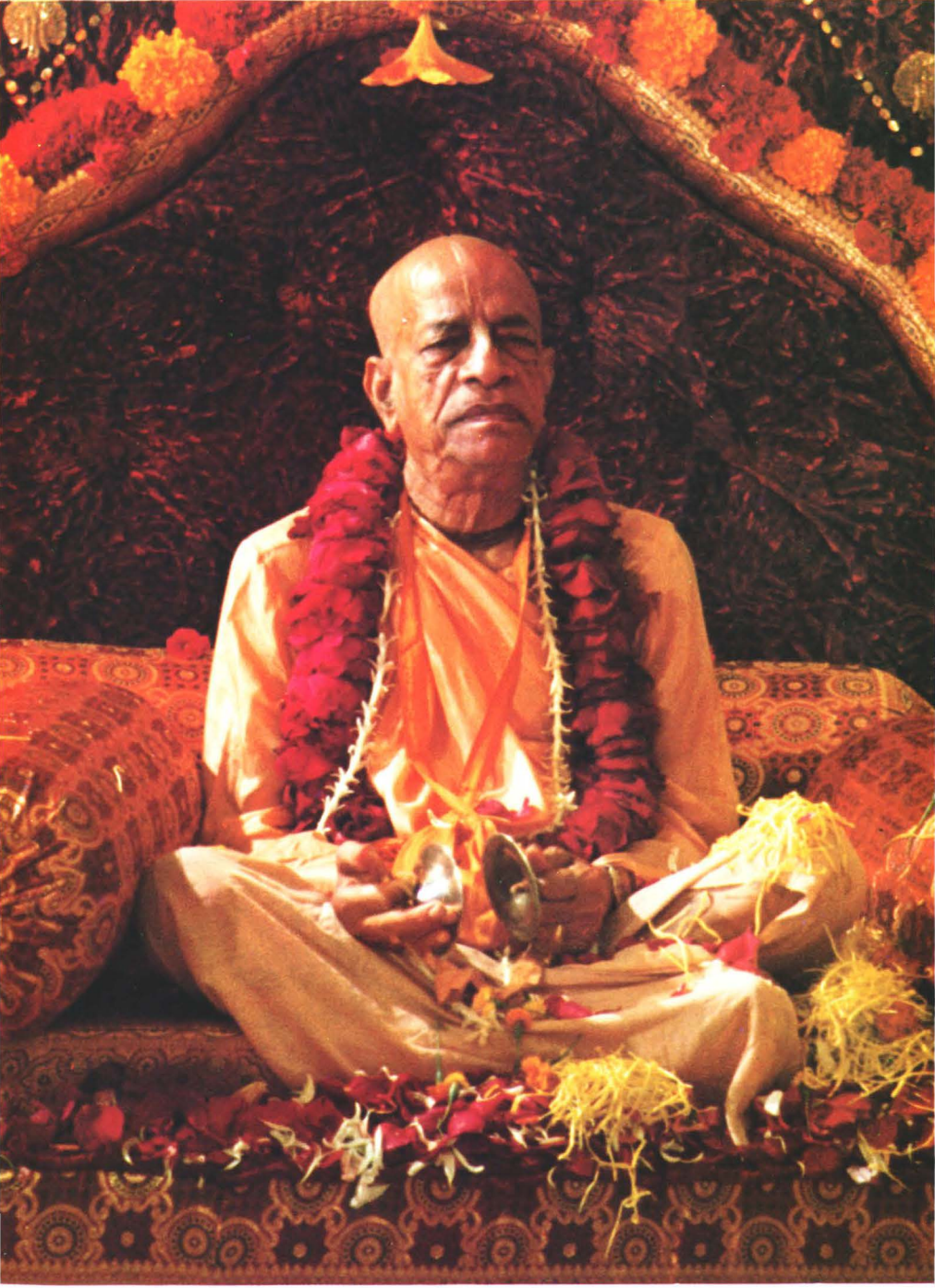

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

"At the time of his death the sinful Ajāmila saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, Nārāyaṇa, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa. The order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila. The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so." *(pp.42–46)*

PLATE TWO

"After regretting his past sinful activities, Ajāmila freed himself from all material attraction and took shelter at a Viṣṇu temple in Hardwar, where he executed the process of *bhakti-yoga*. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord. When his intelligence and mind were fixed upon the form of the Lord, the *brāhmaṇa* Ajāmila once again saw before him four celestial persons. Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord. Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune." *(pp.128–133)*

PLATE THREE

When the Yamadūtas were baffled and defeated by the order carriers of Viṣṇu, they approached their master, Yamarāja, the supreme judge of all sinful persons, to tell him of this incident. Almost in anger, they questioned whether there were many authorities other than him. Yamarāja then explained the position of the supreme controller of the entire world, Lord Śrī Kṛṣṇa, the Personality of Godhead, and the glories of chanting the holy name of the Lord. *(p.144)*

PLATE FOUR

"When the ten sons of Prācīnabarhi (known as the Pracetās) emerged from the waters where they were performing austerities, they saw that the entire surface of the world was covered by trees. Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths. When Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the maintainer of all herbs and trees. He appeared before the Pracetās to appease their anger." *(pp.193–196)*

PLATE FIVE

"The Supreme Personality of Godhead is beyond the creation of this material world, for He is the source of the material qualities and creation." *(p.221)* In the beginning of the creation, the Lord expands Himself in the form of the *puruṣa* incarnation, Mahā-Viṣṇu. Lying in the Causal Ocean, the Supreme Personality of Godhead glances over His unmanifest material energy (shown here as Durgā, the personification of material nature). At that time the living entities, who are His parts and parcels, are impregnated into material nature.

PLATE SIX

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes. The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes." *(p.232)*

PLATE SEVEN

"When Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he went to a holy place named Aghamarṣaṇa, and there he executed very difficult austerities and worshiped the Lord with prayers. The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy place. The Lord's lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club—in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His feet. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously." *(pp.208–241)*

CHAPTER ONE

The History of the Life of Ajāmila

Throughout *Śrīmad-Bhāgavatam* there are descriptions of ten subject matters, including creation, subsequent creation and the planetary systems. Śukadeva Gosvāmī, the speaker of *Śrīmad-Bhāgavatam*, has already described creation, subsequent creation and the planetary systems in the Third, Fourth and Fifth Cantos. Now, in this Sixth Canto, which consists of nineteen chapters, he will describe *poṣaṇa*, or protection by the Lord.

The first chapter relates the history of Ajāmila, who was considered a greatly sinful man, but was liberated when four order carriers of Viṣṇu came to rescue him from the hands of the order carriers of Yamarāja. A full description of how he was liberated, having been relieved of the reactions of his sinful life, is given in this chapter. Sinful activities are painful both in this life and in the next. We should know for certain that the cause of all painful life is sinful action. On the path of fruitive work one certainly commits sinful activities, and therefore according to the considerations of *karma-kāṇḍa*, different types of atonement are recommended. Such methods of atonement, however, do not free one from ignorance, which is the root of sinful life. Consequently one is prone to commit sinful activities even after atonement, which is therefore very inadequate for purification. On the path of speculative knowledge one becomes free from sinful life by understanding things as they are. Therefore the acquirement of speculative knowledge is also considered a method of atonement. While performing fruitive activities one can become free from the actions of sinful life through austerity, penance, celibacy, control of the mind and senses, truthfulness and the practice of mystic *yoga*. By awakening knowledge one may also neutralize sinful reactions. Neither of these methods, however, can free one from the tendency to commit sinful activities.

By *bhakti-yoga* one can completely avoid the tendency for sinful life; other methods are not very feasible. Therefore the Vedic literature concludes that devotional service is more important than the methods of

karma-kāṇḍa and *jñāna-kāṇḍa*. Only the path of devotional service is auspicious for everyone. Fruitive activities and speculative knowledge cannot independently liberate anyone, but devotional service, independent of *karma* and *jñāna*, is so potent that one who has fixed his mind at the lotus feet of Kṛṣṇa is guaranteed not to meet the Yamadūtas, the order carriers of Yamarāja, even in dreams.

To prove the strength of devotional service, Śukadeva Gosvāmī described the history of Ajāmila. Ajāmila was a resident of Kānyakubja (the modern Kanauj). He was trained by his parents to become a perfect *brāhmaṇa* by studying the *Vedas* and following the regulative principles, but because of his past, this youthful *brāhmaṇa* was somehow attracted by a prostitute, and because of her association he became most fallen and abandoned all regulative principles. Ajāmila begot in the womb of the prostitute ten sons, the last of whom was called Nārāyaṇa. At the time of Ajāmila's death, when the order carriers of Yamarāja came to take him, he loudly called the name Nārāyaṇa in fear because he was attached to his youngest son. Thus he remembered the original Nārāyaṇa, Lord Viṣṇu. Although he did not chant the holy name of Nārāyaṇa completely offenselessly, it acted nevertheless. As soon as he chanted the holy name of Nārāyaṇa, the order carriers of Lord Viṣṇu immediately appeared on the scene. A discussion ensued between the order carriers of Lord Viṣṇu and those of Yamarāja, and by hearing that discussion Ajāmila was liberated. He could then understand the bad effect of fruitive activities and could also understand how exalted is the process of devotional service.

TEXT 1

श्रीपरीक्षिदुवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा ।
क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः ॥ १ ॥

śrī-parīkṣid uvāca
nivṛtti-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopalabdhena
brahmaṇā yad asaṁsṛtiḥ

śrī-parīkṣit uvāca—Mahārāja Parīkṣit said; *nivṛtti-mārgaḥ*—the path of liberation; *kathitaḥ*—described; *ādau*—in the beginning; *bhagavatā*—by Your Holiness; *yathā*—duly; *krama*—gradually; *yoga-upalabdhena*—obtained by the *yoga* process; *brahmaṇā*—along with Lord Brahmā (after reaching Brahmaloka); *yat*—by which way; *asaṁsṛtiḥ*—cessation of the repetition of birth and death.

TRANSLATION

Mahārāja Parīkṣit said: O my lord, O Śukadeva Gosvāmī, you have already described [in the Second Canto] the path of liberation [nivṛtti-mārga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmaloka, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one's repetition of birth and death in the material world ceases.

PURPORT

Since Mahārāja Parīkṣit was a Vaiṣṇava, when he heard the description, at the end of the Fifth Canto, of the different hellish conditions of life, he was very much concerned with how to liberate the conditioned souls from the clutches of *māyā* and take them back home, back to Godhead. Therefore he reminded his spiritual master, Śukadeva Gosvāmī, about the *nivṛtti-mārga*, or path of liberation, which he had described in the Second Canto. Mahārāja Parīkṣit, who at the time of death was fortunate to have met Śukadeva Gosvāmī, inquired from Śukadeva Gosvāmī about the path of liberation at that crucial time. Śukadeva Gosvāmī very much appreciated his question and congratulated him by saying:

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

"My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists." (*Bhāg.* 2.1.1)

Parīkṣit Mahārāja was astonished that the living entities in the conditional stage do not accept the path of liberation, devotional service, instead of suffering in so many hellish conditions. This is the symptom of a Vaiṣṇava. *Vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca:* a Vaiṣṇava is an ocean of mercy. *Para-duḥkha-duḥkhī:* he is unhappy because of the unhappiness of others. Therefore Parīkṣit Mahārāja, being compassionate toward the conditioned souls suffering in hellish life, suggested that Śukadeva Gosvāmī continue describing the path of liberation, which he had explained in the beginning of *Śrīmad-Bhāgavatam.* The word *asaṁsṛti* is very important in this connection. *Saṁsṛti* refers to continuing on the path of birth and death. *Asaṁsṛti,* on the contrary, refers to *nivṛtti-mārga,* or the path of liberation, by which one's birth and death cease and one gradually progresses to Brahmaloka, unless one is a pure devotee who does not care about going to the higher planetary systems, in which case one immediately returns home, back to Godhead, by executing devotional service (*tyaktvā dehaṁ punar janma naiti*). Parīkṣit Mahārāja, therefore, was very eager to hear from Śukadeva Gosvāmī about the path of liberation for the conditioned soul.

According to the opinion of the *ācāryas,* the word *krama-yogopalabdhena* indicates that by first performing *karma-yoga* and then *jñāna-yoga* and finally coming to the platform of *bhakti-yoga,* one can be liberated. *Bhakti-yoga,* however, is so powerful that it does not depend on *karma-yoga* or *jñāna-yoga. Bhakti-yoga* itself is so powerful that even an impious man with no assets in *karma-yoga* or an illiterate with no assets in *jñāna-yoga* can undoubtedly be elevated to the spiritual world if he simply adheres to *bhakti-yoga. Mām evaiṣyasy asaṁśayaḥ.* Kṛṣṇa says in *Bhagavad-gītā* (8.7) that by the process of *bhakti-yoga* one undoubtedly goes back to Godhead, back home to the spiritual world. *Yogīs,* however, instead of going directly to the spiritual world, sometimes want to see other planetary systems, and therefore they ascend to the planetary system where Lord Brahmā lives, as indicated here by the word *brahmaṇā.* At the time of dissolution, Lord Brahmā, along with all the inhabitants of Brahmaloka, goes directly to the spiritual world. This is confirmed in the *Vedas* as follows:

brahmaṇā saha te sarve
samprāpte pratisañcare

parasyānte kṛtātmānaḥ
praviśanti paraṁ padam

"Because of their exalted position, those who are on Brahmaloka at the time of dissolution go directly back home, back to Godhead, along with Lord Brahmā."

TEXT 2

प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने ।
योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥ २ ॥

pravṛtti-lakṣaṇaś caiva
traiguṇya-viṣayo mune
yo 'sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ

pravṛtti—by inclination; *lakṣaṇaḥ*—symptomized; *ca*—also; *eva*—indeed; *trai-guṇya*—the three modes of nature; *viṣayaḥ*—possessing as objectives; *mune*—O great sage; *yaḥ*—which; *asau*—that; *alīna-prakṛteḥ*—of one who is not freed from the clutches of *māyā; guṇa-sargaḥ*—in which there is a creation of material bodies; *punaḥ punaḥ*—again and again.

TRANSLATION

O great sage Śukadeva Gosvāmī, unless the living entity is freed from the infection of the material modes of nature, he receives different types of bodies in which to enjoy or suffer, and according to the body, he is understood to have various inclinations. By following these inclinations he traverses the path called pravṛtti-mārga, by which one may be elevated to the heavenly planets, as you have already described [in the Third Canto].

PURPORT

As Lord Kṛṣṇa explains in *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Because of the influence of the various modes of nature, the living entities have various tendencies or propensities, and therefore they are qualified to achieve various destinations. As long as one is materially attached, he wants to be elevated to the heavenly planets because of his attraction to the material world. The Supreme Personality of Godhead declares, however, "Those who worship Me come to Me." If one has no information about the Supreme Lord and His abode, one tries to be elevated only to a higher material position, but when one concludes that in this material world there is nothing but repeated birth and death, he tries to return home, back to Godhead. If one attains that destination, he need never return to this material world (*yad gatvā na nivartante tad dhāma paramaṁ mama*). As Śrī Caitanya Mahāprabhu says in *Caitanya-caritāmṛta* (*Madhya* 19.151):

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." All living entities are rotating throughout the universe, going sometimes up to the higher planetary systems and sometimes down to the lower planets. This is the material disease, which is known as *pravṛtti-mārga*. When one becomes intelligent he takes to *nivṛtti-mārga*, the path of liberation, and thus instead of rotating within this material world, he returns home, back to Godhead. This is necessary.

TEXT 3

अधर्मलक्षणा नाना नरकाश्चानुवर्णिताः ।
मन्वन्तरश्च व्याख्यात आद्यः स्वायम्भुवो यतः॥ ३ ॥

adharma-lakṣaṇā nānā
narakāś cānuvarṇitāḥ
manvantaraś ca vyākhyāta
ādyaḥ svāyambhuvo yataḥ

adharma-lakṣaṇāḥ—symptomized by impious activities; *nānā*—various; *narakāḥ*—hells; *ca*—also; *anuvarṇitāḥ*—have been described; *manu-antaraḥ*—the change of Manus [in one day of Brahmā there are fourteen Manus]; *ca*—also; *vyākhyātaḥ*—has been described; *ādyaḥ*—the original; *svāyambhuvaḥ*—directly the son of Lord Brahmā; *yataḥ*—wherein.

TRANSLATION

You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svāyambhuva Manu, the son of Lord Brahmā.

TEXTS 4-5

प्रियव्रतोत्तानपदोर्वंशस्तच्चरितानि च ।
द्वीपवर्षसमुद्राद्रिनद्युद्यानवनस्पतीन् ॥ ४ ॥

धरामण्डलसंस्थानं भागलक्षणमानतः ।
ज्योतिषां विवराणां च यथेदमसृजद्विभुः ॥ ५ ॥

priyavratottānapador
vaṁśas tac-caritāni ca
dvīpa-varṣa-samudrādri-
nady-udyāna-vanaspatīn

dharā-maṇḍala-saṁsthānaṁ
bhāga-lakṣaṇa-mānataḥ
jyotiṣāṁ vivarāṇāṁ ca
yathedam asṛjad vibhuḥ

priyavrata—of Priyavrata; *uttānapadoḥ*—and of Uttānapāda; *vaṁśaḥ*—the dynasty; *tat-caritāni*—their characteristics; *ca*—also; *dvīpa*—different planets; *varṣa*—lands; *samudra*—oceans and seas; *adri*—mountains; *nadī*—rivers; *udyāna*—gardens; *vanaspatīn*—and trees; *dharā-maṇḍala*—of the planet earth; *saṁsthānam*—situation; *bhāga*—according to divisions; *lakṣaṇa*—different symptoms; *mānataḥ*—and measurements; *jyotiṣām*—of the sun and other luminaries; *vivarāṇām*—of the lower planetary systems; *ca*—and; *yathā*—as; *idam*—this; *asṛjat*—created; *vibhuḥ*—the Supreme Personality of Godhead.

TRANSLATION

My dear lord, you have described the dynasties and characteristics of King Priyavrata and King Uttānapāda. The Supreme Personality of Godhead created this material world with various universes, planetary systems, planets and stars, with varied lands, seas, oceans, mountains, rivers, gardens and trees, all with different characteristics. These are divided among this planet earth, the luminaries in the sky and the lower planetary systems. You have very clearly described these planets and the living entities who live on them.

PURPORT

Here the words *yathedam asṛjad vibhuḥ* clearly indicate that the Supreme, the great, almighty Personality of Godhead, created this entire material world with its different varieties of planets, stars and so forth. Atheists try to conceal the hand of God, which is present in every creation, but they cannot explain how all these creations could come into existence without a competent intelligence and almighty power behind them. Simply to imagine or speculate is a waste of time. In *Bhagavad-gītā* (10.8), the Lord says, *ahaṁ sarvasya prabhavo:* "I am the origin of

everything." *Mattaḥ sarvaṁ pravartate:* "Whatever exists in the creation emanates from Me." *Iti matvā bhajante māṁ budhā bhāva-samanvitāḥ:* "When one fully understands that I create everything by My omnipotence, one becomes firmly situated in devotional service and fully surrenders at My lotus feet." Unfortunately, the unintelligent cannot immediately understand Kṛṣṇa's supremacy. Nonetheless, if they associate with devotees and read authorized books, they may gradually come to the proper understanding, although this may take many, many births. As Kṛṣṇa says in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Vāsudeva, Kṛṣṇa, is the creator of everything, and His energy is displayed in various ways. As explained in *Bhagavad-gītā* (7.4-5), a combination of the material energy (*bhūmir āpo 'nalo vāyuḥ*) and the spiritual energy, the living entity, exists in every creation. Therefore the same principle, the combination of the supreme spirit and the material elements, is the cause of the cosmic manifestation.

TEXT 6

अधुनेह महाभाग यथैव नरकान्नरः ।
नानोग्रयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥ ६ ॥

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

adhunā—right now; *iha*—in this material world; *mahā-bhāga*—O greatly opulent and fortunate Śukadeva Gosvāmī; *yathā*—so that; *eva*—

indeed; *narakān*—all the hellish conditions into which the impious are put; *naraḥ*—human beings; *nānā*—varieties of; *ugra*—terrible; *yātanān*—conditions of suffering; *na īyāt*—may not undergo; *tat*—that; *me*—to me; *vyākhyātum arhasi*—please describe.

TRANSLATION

O greatly fortunate and opulent Śukadeva Gosvāmī, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.

PURPORT

In the Twenty-sixth Chapter of the Fifth Canto, Śukadeva Gosvāmī has explained that people who commit sinful acts are forced to enter hellish planets and suffer. Now Mahārāja Parīkṣit, being a devotee, is concerned with how this can be stopped. A Vaiṣṇava is *para-duḥkha-duḥkhī;* in other words, he has no personal troubles, but he is very unhappy to see others in trouble. Prahlāda Mahārāja said, "My Lord, I have no personal problems, for I have learned how to glorify Your transcendental qualities and thus enter a trance of ecstasy. I do have a problem, however, for I am simply thinking of these rascals and fools who are busy with *māyā-sukha*, temporary happiness, without knowledge of devotional service unto You." This is the problem faced by a Vaiṣṇava. Because a Vaiṣṇava fully takes shelter of the Supreme Personality of Godhead, he personally has no problems, but because he is compassionate toward the fallen, conditioned souls, he is always thinking of plans to save them from their hellish life in this body and the next. Parīkṣit Mahārāja, therefore, anxiously wanted to know from Śukadeva Gosvāmī how humanity can be saved from gliding down to hell. Śukadeva Gosvāmī had already explained how people enter hellish life, and he could also explain how they could be saved from it. Intelligent men must take advantage of these instructions. Unfortunately, however, the entire world is lacking Kṛṣṇa consciousness, and therefore people are suffering from the grossest ignorance and do not even believe in a life after this one. To convince them of their next life is very difficult because they have become almost mad in their pursuit of material enjoyment. Nevertheless, our duty, the duty of all sane men, is to save them. Mahārāja Parīkṣit is the representative of one who can save them.

TEXT 7

श्रीशुक उवाच

न चेदिहैवापचितिं यथांहसः
कृतस्य कुर्यान्मनउक्तपाणिभिः ।
ध्रुवं स वै प्रेत्य नरकानुपैति
ये कीर्तिता मे भवतस्तिग्मयातनाः ॥ ७ ॥

śrī-śuka uvāca
na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

śrī-śukaḥ uvāca—Śrīla Śukadeva Gosvāmī said; *na*—not; *cet*—if; *iha*—within this life; *eva*—certainly; *apacitim*—counteraction, atonement; *yathā*—duly; *aṁhasaḥ kṛtasya*—when one has performed sinful activities; *kuryāt*—performs; *manaḥ*—with the mind; *ukta*—words; *pāṇibhiḥ*—and with the senses; *dhruvam*—undoubtedly; *saḥ*—that person; *vai*—indeed; *pretya*—after death; *narakān*—different varieties of hellish conditions; *upaiti*—attains; *ye*—which; *kīrtitāḥ*—were already described; *me*—by me; *bhavataḥ*—unto you; *tigma-yātanāḥ*—in which there is very terrible suffering.

TRANSLATION

Śukadeva Gosvāmī replied: My dear King, if before one's next death whatever impious acts one has performed in this life with his mind, words and body are not counteracted through proper atonement according to the description of the Manu-saṁhitā and other dharma-śāstras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura mentions that although Mahārāja Parīkṣit was a pure devotee, Śukadeva Gosvāmī did not

immediately speak to him about the strength of devotional service. As stated in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

Devotional service is so strong that if one fully surrenders to Kṛṣṇa and takes fully to His devotional service, the reactions of his sinful life immediately stop.

Elsewhere in the *Gītā* (18.66), Lord Kṛṣṇa urges that one give up all other duties and surrender to Him, and He promises, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi:* "I shall free you from all sinful reactions and give you liberation." Therefore in response to the inquiries of Parīkṣit Mahārāja, Śukadeva Gosvāmī, his *guru*, could have immediately explained the principle of *bhakti*, but to test Parīkṣit Mahārāja's intelligence, he first prescribed atonement according to *karma-kāṇḍa*, the path of fruitive activities. For *karma-kāṇḍa* there are eighty authorized scriptures, such as *Manu-saṁhitā*, which are known as *dharma-śāstras*. In these scriptures one is advised to counteract his sinful acts by performing other types of fruitive action. This was the path first recommended by Śukadeva Gosvāmī to Mahārāja Parīkṣit, and actually it is a fact that one who does not take to devotional service must follow the decision of these scriptures by performing pious acts to counteract his impious acts. This is known as atonement.

TEXT 8

तस्मात्पुरैवाश्विह पापनिष्कृतौ
यतेत मृत्योरविपद्यतात्मना ।
दोषस्य दृष्ट्वा गुरुलाघवं यथा
भिषक् चिकित्सेत रुजां निदानवित् ॥ ८ ॥

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā

doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit

tasmāt—therefore; *purā*—before; *eva*—indeed; *āśu*—very quickly; *iha*—in this life; *pāpa-niṣkṛtau*—to become free from the reaction of sinful activities; *yateta*—one should endeavor; *mṛtyoḥ*—death; *avipadyata*—not troubled by disease and old age; *ātmanā*—with a body; *doṣasya*—of the sinful activities; *dṛṣṭvā*—estimating; *guru-lāghavam*—the heaviness or lightness; *yathā*—just like; *bhiṣak*—a physician; *cikitseta*—would treat; *rujām*—of disease; *nidāna-vit*—one who is expert in diagnosis.

TRANSLATION

Therefore, before one's next death comes, as long as one's body is strong enough, one should quickly adopt the process of atonement according to śāstra; otherwise one's time will be lost, and the reactions of his sins will increase. As as expert physician diagnoses and treats a disease according to its gravity, one should undergo atonement according to the severity of one's sins.

PURPORT

The *dharma-śāstras* like the *Manu-saṁhitā* prescribe that a man who has committed murder should be hanged and his own life sacrificed in atonement. Previously this system was followed all over the world, but since people are becoming atheists, they are stopping capital punishment. This is not wise. Herein it is said that a physician who knows how to diagnose a disease prescribes medicine accordingly. If the disease is very serious, the medicine must be strong. The weight of a murderer's sin is very great, and therefore according to *Manu-saṁhitā* a murderer must be killed. By killing a murderer the government shows mercy to him because if a murderer is not killed in this life, he will be killed and forced to suffer many times in future lives. Since people do not know about the next life and the intricate workings of nature, they manufacture their own laws, but they should properly consult the established injunctions of the *śāstras* and act accordingly. In India even today the Hindu community often takes advice from expert scholars regarding how to

counteract sinful activities. In Christianity also there is a process of confession and atonement. Therefore atonement is required, and atonement must be undergone according to the gravity of one's sinful acts.

TEXT 9

श्री राजोवाच

दृष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् ।
करोति भूयो विवशः प्रायश्चित्तमथो कथम् ॥ ९ ॥

śrī-rājovāca
dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

śrī-rājā uvāca—Parīkṣit Mahārāja replied; *dṛṣṭa*—by seeing; *śrutābhyām*—also by hearing (from the scriptures or lawbooks); *yat*—since; *pāpam*—sinful, criminal action; *jānan*—knowing; *api*—although; *ātmanaḥ*—of his self; *ahitam*—injurious; *karoti*—he acts; *bhūyaḥ*—again and again; *vivaśaḥ*—unable to control himself; *prāyaścittam*—atonement; *atho*—therefore; *katham*—what is the value of.

TRANSLATION

Mahārāja Parīkṣit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?

PURPORT

In some religious sects a sinful man goes to a priest to confess his sinful acts and pay a fine, but then he again commits the same sins and

returns to confess them again. This is the practice of a professional sinner. Parīkṣit Mahārāja's observations indicate that even five thousand years ago it was the practice of criminals to atone for their crimes but then commit the same crimes again, as if forced to do so. Therefore, owing to his practical experience, Parīkṣit Mahārāja saw that the process of repeatedly sinning and atoning is pointless. Regardless of how many times he is punished, one who is attached to sense enjoyment will commit sinful acts again and again until he is trained to refrain from enjoying his senses. The word *vivaśa* is used herein, indicating that even one who does not want to commit sinful acts will be forced to do so by habit. Parīkṣit Mahārāja therefore considered the process of atonement to have little value for saving one from sinful acts. In the following verse he further explains his rejection of this process.

TEXT 10

क्वचिन्निवर्ततेऽभद्रात्क्वचिच्चरति तत्पुनः ।
प्रायश्चित्तमथोऽपार्थं मन्ये कुञ्जरशौचवत् ॥१०॥

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

kvacit—sometimes; *nivartate*—ceases; *abhadrāt*—from sinful activity; *kvacit*—sometimes; *carati*—commits; *tat*—that (sinful activity); *punaḥ*—again; *prāyaścittam*—the process of atonement; *atho*—therefore; *apārtham*—useless; *manye*—I consider; *kuñjara-śaucavat*—exactly like the bathing of an elephant.

TRANSLATION

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.

PURPORT

When Parīkṣit Mahārāja inquired how a human being could free himself from sinful activities so as not to be forced to go to hellish planetary systems after death, Śukadeva Gosvāmī answered that the process of counteracting sinful life is atonement. In this way Śukadeva Gosvāmī tested the intelligence of Mahārāja Parīkṣit, who passed the examination by refusing to accept this process as genuine. Now Parīkṣit Mahārāja is expecting another answer from his spiritual master, Śukadeva Gosvāmī.

TEXT 11

श्रीबादरायणिरुवाच

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते ।
अविद्वदधिकारित्वात्प्रायश्चित्तं विमर्शनम् ॥११॥

śrī-bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

śrī-bādarāyaṇiḥ uvāca—Śukadeva Gosvāmī, the son of Vyāsadeva, replied; *karmaṇā*—by fruitive activities; *karma-nirhāraḥ*—counteraction of fruitive activities; *na*—not; *hi*—indeed; *ātyantikaḥ*—final; *iṣyate*—becomes possible; *avidvat-adhikāritvāt*—from being without knowledge; *prāyaścittam*—real atonement; *vimarśanam*—full knowledge of Vedānta.

TRANSLATION

Śukadeva Gosvāmī, the son of Vedavyāsa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though

one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedānta, by which one understands the Supreme Absolute Truth.

PURPORT

The *guru*, Śukadeva Gosvāmī, has examined Parīkṣit Mahārāja, and it appears that the King has passed one phase of the examination by rejecting the process of atonement because it involves fruitive activities. Now Śukadeva Gosvāmī is suggesting the platform of speculative knowledge. Progressing from *karma-kāṇḍa* to *jñāna-kāṇḍa*, he is proposing, *prāyaścittaṁ vimarśanam:* "Real atonement is full knowledge." *Vimarśana* refers to the cultivation of speculative knowledge. In *Bhagavad-gītā*, *karmīs*, who are lacking in knowledge, are compared to asses. Kṛṣṇa says in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Thus *karmīs* who engage in sinful acts and who do not know the true objective of life are called *mūḍhas*, asses. *Vimarśana*, however, is also explained in *Bhagavad-gītā* (15.15), where Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyaḥ:* the purpose of Vedic study is to understand the Supreme Personality of Godhead. If one studies Vedānta but merely advances somewhat in speculative knowledge and does not understand the Supreme Lord, one remains the same *mūḍha*. As stated in *Bhagavad-gītā* (7.19), one attains real knowledge when he understands Kṛṣṇa and surrenders unto Him (*bahūnāṁ janmanām ante jñānavān māṁ prapadyate*). To become learned and free from material contamination, therefore, one should try to understand Kṛṣṇa, for thus one is immediately liberated from all pious and impious activities and their reactions.

TEXT 12

नाश्नतः पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि।
एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते ॥१२॥

nāśnataḥ pathyam evānnaṁ
vyādhayo 'bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate

na—not; *aśnataḥ*—those who eat; *pathyam*—suitable; *eva*—indeed; *annam*—food; *vyādhayaḥ*—different types of disease; *abhibhavanti*—overcome; *hi*—indeed; *evam*—similarly; *niyama-kṛt*—one following regulative principles; *rājan*—O King; *śanaiḥ*—gradually; *kṣemāya*—for well-being; *kalpate*—becomes fit.

TRANSLATION

My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination.

PURPORT

One is gradually purified if one cultivates knowledge, even through mental speculation, and strictly follows the regulative principles enjoined in the *śāstras* and explained in the next verse. Therefore the platform of *jñāna*, speculative knowledge, is better than the platform of *karma*, fruitive action. There is every chance of falling from the platform of *karma* to hellish conditions, but on the platform of *jñāna* one is saved from hellish life, although one is still not completely free from infection. The difficulty is that on the platform of *jñāna* one thinks that he has been liberated and has become Nārāyaṇa, or Bhagavān. This is another phase of ignorance.

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(*Bhāg.* 10.2.32)

Because of ignorance, one speculatively thinks himself liberated from material contamination although actually he is not. Therefore even if one rises to *brahma-jñāna*, understanding of Brahman, one nevertheless falls down because of not taking shelter of the lotus feet of Kṛṣṇa. Nonetheless, *jñānīs* at least know what is sinful and what is pious, and they very cautiously act according to the injunctions of the *śāstras*.

TEXTS 13-14

तपसा ब्रह्मचर्येण शमेन च दमेन च ।
त्यागेन सत्यशौचाभ्यां यमेन नियमेन वा ॥१३॥
देहवाग्बुद्धिजं धीरा धर्मज्ञाः श्रद्धयान्विताः ।
क्षिपन्त्यघं महदपि वेणुगुल्ममिवानलः ॥१४॥

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā

deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ

tapasā—by austerity or voluntary rejection of material enjoyment; *brahmacaryeṇa*—by celibacy (the first austerity); *śamena*—by controlling the mind; *ca*—and; *damena*—by fully controlling the senses; *ca*—also; *tyāgena*—by voluntarily giving charity to good causes; *satya*—by truthfulness; *śaucābhyām*—and by following regulative principles to keep oneself internally and externally clean; *yamena*—by avoiding cursing and violence; *niyamena*—by regularly chanting the holy name of the Lord; *vā*—and; *deha-vāk-buddhi-jam*—performed by the body,

words and intelligence; *dhīrāḥ*—those who are sober; *dharma-jñāḥ*—fully imbued with knowledge of religious principles; *śraddhayā anvitāḥ*—endowed with faith; *kṣipanti*—destroy; *agham*—all kinds of sinful activities; *mahat api*—although very great and abominable; *veṇu-gulmam*—the dried creepers beneath a bamboo tree; *iva*—like; *analaḥ*—fire.

TRANSLATION

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principles is temporarily purified of all sins performed with his body, words and mind. These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity.

PURPORT

Tapaḥ is explained in the *smṛti-śāstra* as follows: *manasaś cendriyāṇāṁ ca aikāgryaṁ paramaṁ tapaḥ.* "Complete control of the mind and senses and their complete concentration on one kind of activity is called *tapaḥ.*" Our Kṛṣṇa consciousness movement is teaching people how to concentrate the mind on devotional service. This is first-class *tapaḥ. Brahmacarya,* the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them, to say nothing of talking with them. This is called first-class *brahmacarya.* If a *brahmacārī* or *sannyāsī* talks with a woman in a secluded place, naturally there will be a possibility of sex life without anyone's knowledge. Therefore a complete *brahmacārī* practices just the opposite. If one is a perfect *brahmacārī,* he can very easily control the mind and senses, give charity, speak truthfully and so forth. To begin, however, one must control the tongue and the process of eating.

In the *bhakti-mārga*, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue (*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*). The tongue (*jihvā*) can be controlled if one chants the Hare Kṛṣṇa *mahā-mantra*, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, *brahmacarya* and other purifying processes will automatically follow. It will be explained in the next verse that the path of devotional service is completely perfect and is therefore superior to the path of fruitive activities and the path of knowledge. Quoting from the *Vedas*, Śrīla Vīrarāghava Ācārya explains that austerity involves observing fasts as fully as possible (*tapasānāśakena*). Śrīla Rūpa Gosvāmī has also advised that *atyāhāra*, too much eating, is an impediment to advancement in spiritual life. Also, in *Bhagavad-gītā* (6.17) Kṛṣṇa says:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system."

In text 14 the word *dhīrāḥ*, meaning "those who are undisturbed under all circumstances," is very significant. Kṛṣṇa tells Arjuna in *Bhagavad-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In material life there are many disturbances (*adhyātmika*, *adhidaivika* and *adhibhautika*). One who has learned to tolerate these disturbances under all circumstances is called *dhīra*.

TEXT 15

केचित्केवलया भक्त्या वासुदेवपरायणाः ।
अघं धुन्वन्ति कार्त्स्न्येन नीहारमिव भास्करः॥१५॥

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
agham dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

kecit—some people; *kevalayā bhaktyā*—by executing unalloyed devotional service; *vāsudeva*—to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead; *parāyaṇāḥ*—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); *agham*—all kinds of sinful reactions; *dhunvanti*—destroy; *kārtsnyena*—completely (with no possibility that sinful desires will revive); *nīhāram*—fog; *iva*—like; *bhāskaraḥ*—the sun.

TRANSLATION

Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

PURPORT

In the previous verse Śukadeva Gosvāmī gave the example that the dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground. Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear. As stated in *Śrīmad-Bhāgavatam* (10.14.4):

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye

Speculators who undergo great labor to gain a meticulous understanding of the material world by distinguishing between sinful and pious activities, but who are not situated in devotional service are prone to material activities. They may fall down and become implicated in fruitive activities. If one becomes attached to devotional service, however, his desires for material enjoyment are automatically vanquished without separate endeavor. *Bhaktiḥ pareśānubhavo viraktir anyatra ca:* if one is advanced in Kṛṣṇa consciousness, material activities, both sinful and pious, automatically become distasteful to him. That is the test of Kṛṣṇa consciousness. Both pious and impious activities are actually due to ignorance because a living entity, as an eternal servant of Kṛṣṇa, has no need to act for his personal sense gratification. Therefore as soon as one is reclaimed to the platform of devotional service, he relinquishes his attachment for pious and impious activities and is interested only in what will satisfy Kṛṣṇa. This process of *bhakti*, devotional service to Kṛṣṇa (*vāsudeva-parāyaṇa*), relieves one from the reactions of all activities.

Since Mahārāja Parīkṣit was a great devotee, the answers of his *guru*, Śukadeva Gosvāmī, concerning *karma-kāṇḍa* and *jñāna-kāṇḍa* could not satisfy him. Therefore Śukadeva Gosvāmī, knowing very well the heart of his disciple, explained the transcendental bliss of devotional service. The word *kecit*, which is used in this verse, means, "a few people but not all." Not everyone can become Kṛṣṇa conscious. As Kṛṣṇa explains in *Bhagavad-gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Practically no one understands Kṛṣṇa as He is, for Kṛṣṇa cannot be understood through pious activities or attainment of the most elevated speculative knowledge. Actually the highest knowledge consists of understanding Kṛṣṇa. Unintelligent men who do not understand Kṛṣṇa are grossly puffed up, thinking that they are liberated or have themselves become Kṛṣṇa or Nārāyaṇa. This is ignorance.

To indicate the purity of *bhakti*, devotional service, Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Śrīla Rūpa Gosvāmī further explains that *bhakti* is *kleśa-ghnī śubhadā*, which means if one takes to devotional service, all kinds of unnecessary labor and material distress cease entirely and one achieves all good fortune. *Bhakti* is so powerful that it is also said to be *mokṣa-laghutākṛt;* in other words, it minimizes the importance of liberation.

Nondevotees must undergo material hardships because they are prone to commit sinful fruitive activities. The desire to commit sinful actions continues in their hearts due to ignorance. These sinful actions are divided into three categories—*pātaka*, *mahā-pātaka* and *atipātaka*—and also into two divisions: *prārabdha* and *aprārabdha*. *Prārabdha* refers to sinful reactions from which one is suffering at the present, and *aprārabdha* refers to sources of potential suffering. When the seeds (*bīja*) of sinful reactions have not yet fructified, the reactions are called *aprārabdha*. These seeds of sinful action are unseen, but they are unlimited, and no one can trace when they were first planted. Because of *prārabdha*, sinful reactions that have already fructified, one is seen to have taken birth in a low family or to be suffering from other miseries.

When one takes to devotional service, however, all phases of sinful life, including *prārabdha*, *aprārabdha* and *bīja*, are vanquished. In *Śrīmad-Bhāgavatam* (11.14.19) Lord Kṛṣṇa tells Uddhava:

yathāgniḥ susamṛddhārciḥ
karoty edhāṁsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināṁsi kṛtsnaśaḥ

"My dear Uddhava, devotional service in relationship with Me is like a blazing fire that can burn to ashes all the fuel of sinful activities supplied to it." How devotional service vanquishes the reactions of sinful life is explained in *Śrīmad-Bhāgavatam* (3.33.6) in a verse spoken during Lord Kapiladeva's instructions to His mother, Devahūti. Devahūti said:

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

"My dear Lord, if even a person born in a family of dog-eaters hears and repeats the chanting of Your glories, offers respects to You and remembers You, he is immediately greater than a *brāhmaṇa* and is therefore eligible to perform sacrifices. Therefore, what is to be said of one who has seen You directly?"

In the *Padma Purāṇa* there is a statement that persons whose hearts are always attached to the devotional service of Lord Viṣṇu are immediately released from all the reactions of sinful life. These reactions generally exist in four phases. Some of them are ready to produce results immediately, some are in the form of seeds, some are unmanifested, and some are current. All such reactions are immediately nullified by devotional service. When devotional service is present in one's heart, desires to perform sinful activities have no place there. Sinful life is due to ignorance, which means forgetfulness of one's constitutional position as an eternal servant of God, but when one is fully Kṛṣṇa conscious he realizes that he is God's eternal servant.

In this regard, Śrīla Jīva Gosvāmī comments that *bhakti* may be divided into two divisions: (1) *santatā*, devotional service that continues incessantly with faith and love, and (2) *kādācitkī*, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (*santatā*) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (*kādācitkī*) may be divided into three categories: (1) *rāgābhāsamayī*, devotional service in which one is almost attached, (2) *rāgābhāsa-śūnya-svarūpa-bhūtā*, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and

(3) *ābhāsa-rūpā*, a slight glimpse of devotional service. As for atonement, if one has caught even a slight glimpse of devotional service, all needs to undergo *prāyaścitta*, atonement, are superseded. Therefore atonement is certainly unnecessary when one has achieved spontaneous love and, above that, attachment with love, which are signs of increasing advancement in *kādācitkī*. Even in the stage of *ābhāsa-rūpā bhakti*, all the reactions of sinful life are uprooted and vanquished. Śrīla Jīva Gosvāmī expresses the opinion that the word *kārtsnyena* means that even if one has a desire to commit sinful actions, the roots of that desire are vanquished merely by *ābhāsa-rūpā bhakti*. The example of *bhāskara*, the sun, is most appropriate. The *ābhāsa* feature of *bhakti* is compared to twilight, and the accumulation of one's sinful activities is compared to fog. Since fog does not spread throughout the sky, the sun need do no more than merely manifest its first rays, and the fog immediately disappears. Similarly, if one has even a slight relationship with devotional service, all the fog of his sinful life is immediately vanquished.

TEXT 16

न तथा ह्यघवान् राजन् पूयेत तपआदिभिः ।
यथा कृष्णार्पितप्राणस्तत्पुरुषनिषेवया ॥१६॥

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā

na—not; *tathā*—so much; *hi*—certainly; *agha-vān*—a man full of sinful activities; *rājan*—O King; *pūyeta*—can become purified; *tapaḥ-ādibhiḥ*—by executing the principles of austerity, penance, *brahmacarya* and other purifying processes; *yathā*—as much as; *kṛṣṇa-arpita-prāṇaḥ*—the devotee whose life is fully Kṛṣṇa conscious; *tat-puruṣa-niṣevayā*—by engaging his life in the service of Kṛṣṇa's representative.

TRANSLATION

My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life

unto the lotus feet of Kṛṣṇa, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and the other methods of atonement I have previously described.

PURPORT

Tat-puruṣa refers to a preacher of Kṛṣṇa consciousness, such as the spiritual master. Śrīla Narottama dāsa Ṭhākura has said, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Without serving a bona fide spiritual master, an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?" This idea is also expressed in many other places. *Śrīmad-Bhāgavatam* (5.5.2) says, *mahat-sevāṁ dvāram āhur vimukteḥ:* if one desires liberation from the clutches of *māyā*, one must associate with a pure devotee *mahātmā*. A *mahātmā* is one who engages twenty-four hours daily in the loving service of the Lord. As Kṛṣṇa says in *Bhagavad-gītā* (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Thus the symptom of a *mahātmā* is that he has no engagement other than service to Kṛṣṇa. One must render service to a Vaiṣṇava in order to get freed from sinful reactions, revive one's original Kṛṣṇa consciousness and be trained in how to love Kṛṣṇa. This is the result of *mahātmā-sevā*. Of course, if one engages in the service of a pure devotee, the reactions of one's sinful life are vanquished automatically. Devotional service is necessary not to drive away an insignificant stock of sins, but to awaken our dormant love for Kṛṣṇa. As fog is vanquished at the first glimpse of sunlight, one's sinful reactions are automatically vanquished as soon as one begins serving a pure devotee; no separate endeavor is required.

The word *kṛṣṇārpita-prāṇaḥ* refers to a devotee who dedicates his life to serving Kṛṣṇa, not to being saved from the path to hellish life. A devotee is *nārāyaṇa-parāyaṇa*, or *vāsudeva-parāyaṇa*, which means that the path of Vāsudeva, or the devotional path, is his life and soul. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* (*Bhāg.* 6.17.28): such a devotee is not afraid of going anywhere. There is a path toward liberation in the higher planetary systems and a path toward the hellish planets, but a *nārāyaṇa-para* devotee is unafraid wherever he is sent; he simply wants to remember Kṛṣṇa, wherever he may be. Such a devotee is unconcerned with hell and heaven; he is simply attached to rendering service to Kṛṣṇa. When a devotee is put into hellish conditions, he accepts them as Kṛṣṇa's mercy: *tat te 'nukampāṁ susamīkṣamāṇaḥ* (*Bhāg.* 10.14.8). He does not protest, "Oh, I am such a great devotee of Kṛṣṇa. Why have I been put into this misery?" Instead he thinks, "This is Kṛṣṇa's mercy." Such an attitude is possible for a devotee who engages in the service of Kṛṣṇa's representative. This is the secret of success.

TEXT 17

सध्रीचीनो ह्ययं लोके पन्थाः क्षेमोऽकुतोभयः ।
सुशीलाः साधवो यत्र नारायणपरायणाः ॥१७॥

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ

sadhrīcīnaḥ—just appropriate; *hi*—certainly; *ayam*—this; *loke*—in the world; *panthāḥ*—path; *kṣemaḥ*—auspicious; *akutaḥ-bhayaḥ*—without fear; *su-śīlāḥ*—well-behaved; *sādhavaḥ*—saintly persons; *yatra*—wherein; *nārāyaṇa-parāyaṇāḥ*—those who have taken the path of Nārāyaṇa, devotional service, as their life and soul.

TRANSLATION

The path followed by pure devotees, who are well-behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the śāstras.

PURPORT

One should not think that the person who takes to *bhakti* is one who cannot perform the ritualistic ceremonies recommended in the *karma-kāṇḍa* section of the *Vedas* or is not sufficiently educated to speculate on spiritual subjects. Māyāvādīs generally allege that the *bhakti* path is for women and illiterates. This is a groundless accusation. The *bhakti* path is followed by the most learned scholars, such as the Gosvāmīs, Lord Caitanya Mahāprabhu and Rāmānujācārya. These are the actual followers of the *bhakti* path. Regardless of whether or not one is educated or aristocratic, one must follow in their footsteps. *Mahājano yena gataḥ sa panthāḥ:* one must follow the path of the *mahājanas.* The *mahājanas* are those who have taken to the path of devotional service (*suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ*), for these great personalities are the perfect persons. As stated in *Śrīmad-Bhāgavatam* (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

"One who has unflinching devotion to the Personality of Godhead has all the good qualities of the demigods." The less intelligent, however, misunderstand the *bhakti* path and therefore allege that it is for one who cannot execute ritualistic ceremonies or speculate. As confirmed here by the word *sadhrīcīnaḥ, bhakti* is the path that is appropriate, not the paths of *karma-kāṇḍa* and *jñāna-kāṇḍa.* Māyāvādīs may be *suśīlāḥ sādhavaḥ* (well-behaved saintly persons), but there is nevertheless some doubt about whether they are actually making progress, for they have not accepted the path of *bhakti.* On the other hand, those who follow the path of the *ācāryas* are *suśīlāḥ* and *sādhavaḥ,* but furthermore their path is *akuto-bhaya,* which means free from fear. One should fearlessly follow the twelve *mahājanas* and their line of disciplic succession and thus be liberated from the clutches of *māyā.*

TEXT 18

प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।
न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः ॥१८॥

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ

prāyaścittāni—processes of atonement; *cīrṇāni*—very nicely performed; *nārāyaṇa-parāṅmukham*—a nondevotee; *na niṣpunanti*—cannot purify; *rājendra*—O King; *surā-kumbham*—a pot containing liquor; *iva*—like; *āpa-gāḥ*—the waters of the rivers.

TRANSLATION

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

PURPORT

To take advantage of the methods of atonement, one must be at least somewhat devoted; otherwise there is no chance of one's being purified. It is clear from this verse that even those who take advantage of *karma-kāṇḍa* and *jñāna-kāṇḍa*, but are not at least slightly devoted cannot be purified simply by following these other paths. The word *prāyaścittāni* is plural in number to indicate both *karma-kāṇḍa* and *jñāna-kāṇḍa*. Narottama dāsa Ṭhākura therefore says, *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*. Thus Narottama dāsa Ṭhākura compares the paths of *karma-kāṇḍa* and *jñāna-kāṇḍa* to pots of poison. Liquor and poison are in the same category. According to this verse from *Śrīmad-Bhāgavatam*, a person who has heard a good deal about the path of devotional service, but who is not attached to it, who is not Kṛṣṇa conscious, is like a pot of liquor. Such a person cannot be purified without at least a slight touch of devotional service.

TEXT 19

सकृन्मनः कृष्णपदारविन्दयो-
र्निवेशितं तद्गुणरागि यैरिह ।

न ते यमं पाशभृतश्च तद्भटान्
स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः॥१९॥

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

sakṛt—once only; *manaḥ*—the mind; *kṛṣṇa-pada-aravindayoḥ*—unto the two lotus feet of Lord Kṛṣṇa; *niveśitam*—completely surrendered; *tat*—of Kṛṣṇa; *guṇa-rāgi*—which is somewhat attached to the qualities, name, fame and paraphernalia; *yaiḥ*—by whom; *iha*—in this world; *na*—not; *te*—such persons; *yamam*—Yamarāja, the superintendent of death; *pāśa-bhṛtaḥ*—those who carry ropes (to catch sinful persons); *ca*—and; *tat*—his; *bhaṭān*—order carriers; *svapne api*—even in dreams; *paśyanti*—see; *hi*—indeed; *cīrṇa-niṣkṛtāḥ*—who have performed the right type of atonement.

TRANSLATION

Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This same principle is described here (*sakṛn manaḥ kṛṣṇa-padāravindayoḥ*). If by studying *Bhagavad-gītā* one decides to surrender to Kṛṣṇa, he is immediately freed from all sinful reactions. It is also significant that Śukadeva Gosvāmī, having several times repeated the words *vāsudeva-parāyaṇa* and *nārāyaṇa-parāyaṇa*, finally says *kṛṣṇa-padāravindayoḥ*. Thus he indicates that Kṛṣṇa is the origin of both Nārāyaṇa and Vāsudeva. Even though Nārāyaṇa and Vāsudeva are not different from Kṛṣṇa, simply by surrendering to Kṛṣṇa one fully surrenders to all His expansions, such as Nārāyaṇa, Vāsudeva and Govinda. As Kṛṣṇa says in *Bhagavad-gītā* (7.7), *mattaḥ parataraṁ nānyat:* "There is no truth superior to Me." There are many names and forms of the Supreme Personality of Godhead, but Kṛṣṇa is the supreme form (*kṛṣṇas tu bhagavān svayam*). Therefore Kṛṣṇa recommends to neophyte devotees that one should surrender unto Him only (*mām ekam*). Because neophyte devotees cannot understand what the forms of Nārāyaṇa, Vāsudeva and Govinda are, Kṛṣṇa directly says, *mām ekam*. Herein, this is also supported by the word *kṛṣṇa-padāravindayoḥ*. Nārāyaṇa does not speak personally, but Kṛṣṇa or Vāsudeva does, as in *Bhagavad-gītā* for example. Therefore, to follow the direction of *Bhagavad-gītā* means to surrender unto Kṛṣṇa, and to surrender in this way is the highest perfection of *bhakti-yoga*.

Parīkṣit Mahārāja had inquired from Śukadeva Gosvāmī how one can be saved from falling into the various conditions of hellish life. In this verse Śukadeva Gosvāmī answers that a soul who has surrendered to Kṛṣṇa certainly cannot go to *naraka*, hellish existence. To say nothing of going there, even in his dreams he does not see Yamarāja or his order carriers, who are able to take one there. In other words, if one wants to save himself from falling into *naraka*, hellish life, he should fully surrender to Kṛṣṇa. The word *sakṛt* is significant because it indicates that if one sincerely surrenders to Kṛṣṇa once, he is saved even if by chance he falls down by committing sinful activities. Therefore Kṛṣṇa says in *Bhagavad-gītā* (9.30):

api cet sudurācāro
bhajate mām ananya-bhāk

sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." If one never for a moment forgets Kṛṣṇa, he is safe even if by chance he falls down by committing sinful acts.

In the Second Chapter of *Bhagavad-gītā* (2.40) the Lord also says:

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Elsewhere in the *Gītā* (6.40) the Lord says, *na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati:* "One who performs auspicious activity is never overcome by evil." The highest *kalyāṇa* (auspicious) activity is to surrender to Kṛṣṇa. That is the only path by which to save oneself from falling down into hellish life. Śrīla Prabodhānanda Sarasvatī has confirmed this as follows:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

The sinful actions of one who has surrendered unto Kṛṣṇa are compared to a snake with its poison fangs removed (*protkhāta-daṁṣṭrāyate*). Such a snake is no longer to be feared. Of course, one should not commit sinful activities on the strength of having surrendered to Kṛṣṇa. However, even if one who has surrendered to Kṛṣṇa happens to do something sinful because of his former habits, such sinful actions no longer have a destructive effect. Therefore one should adhere to the lotus feet of Kṛṣṇa very

tightly and serve Him under the direction of the spiritual master. Thus in all conditions one will be *akuto-bhaya*, free from fear.

TEXT 20

अत्र चोदाहरन्तीममितिहासं पुरातनम् ।
दूतानां विष्णुयमयोः संवादस्तं निबोध मे ॥२०॥

atra codāharantīmam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me

atra—in this connection; *ca*—also; *udāharanti*—they give as an example; *imam*—this; *itihāsam*—the history (of Ajāmila); *purātanam*—which is very old; *dūtānām*—of the order carriers; *viṣṇu*—of Lord Viṣṇu; *yamayoḥ*—and of Yamarāja; *saṁvādaḥ*—the discussion; *tam*—that; *nibodha*—try to understand; *me*—from me.

TRANSLATION

In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Viṣṇu and those of Yamarāja. Please hear of this from me.

PURPORT

The *Purāṇas*, or old histories, are sometimes neglected by unintelligent men who consider their descriptions mythological. Actually, the descriptions of the *Purāṇas*, or the old histories of the universe, are factual, although not chronological. The *Purāṇas* record the chief incidents that have occurred over many millions of years, not only on this planet but also on other planets within the universe. Therefore all learned and realized Vedic scholars speak with references to the incidents in the *Purāṇas*. Śrīla Rūpa Gosvāmī accepts the *Purāṇas* to be as important as the *Vedas* themselves. Therefore in *Bhakti-rasāmṛta-sindhu* he quotes the following verse from the *Brahma-yāmala:*

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society." A devotee of Kṛṣṇa must refer not only to the *Vedas*, but also to the *Purāṇas*. One should not foolishly consider the *Purāṇas* mythological. If they were mythological, Śukadeva Gosvāmī would not have taken the trouble to recite the old historical incidents concerning the life of Ajāmila. Now the history begins as follows.

TEXT 21

कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः ।
नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥२१॥

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ

kānya-kubje—in the city of Kānyakubja (Kanauj, a town near Kanpur); *dvijaḥ*—*brāhmaṇa*; *kaścit*—some; *dāsī-patiḥ*—the husband of a low-class woman or prostitute; *ajāmilaḥ*—Ajāmila; *nāmnā*—by name; *naṣṭa-sat-ācāraḥ*—who lost all brahminical qualities; *dāsyāḥ*—of the prostitute or maidservant; *saṁsarga-dūṣitaḥ*—contaminated by the association.

TRANSLATION

In the city known as Kānyakubja there was a brāhmaṇa named Ajāmila who married a prostitute maidservant and lost all his brahminical qualities because of the association of that low-class woman.

PURPORT

The fault of illicit connection with women is that it makes one lose all brahminical qualities. In India there is still a class of servants, called *śūdras*, whose maidservant wives are called *śūdrāṇīs*. Sometimes people who are very lusty establish relationships with such maidservants and sweeping women, since in the higher statuses of society they cannot indulge in the habit of woman hunting, which is strictly prohibited by social convention. Ajāmila, a qualified *brāhmaṇa* youth, lost all his brahminical qualities because of his association with a prostitute, but he was ultimately saved because he had begun the process of *bhakti-yoga*. Therefore in the previous verse, Śukadeva Gosvāmī spoke of the person who has only once surrendered himself at the lotus feet of the Lord (*manaḥ kṛṣṇa-padāravindayoḥ*) or has just begun the *bhakti-yoga* process. *Bhakti-yoga* begins with *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, hearing and chanting of Lord Viṣṇu's names, as in the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chanting is the beginning of *bhakti-yoga*. Therefore Śrī Caitanya Mahāprabhu declares:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The process of chanting the holy name of the Lord is always superbly effective, but it is especially effective in this age of Kali. Its practical effectiveness will now be explained by Śukadeva Gosvāmī through the history of Ajāmila, who was freed from the hands of the Yamadūtas simply because of chanting the holy name of Nārāyaṇa. Parīkṣit Mahārāja's original question was how to be freed from falling down into hell or into the hands of the Yamadūtas. In reply, Śukadeva Gosvāmī is citing this old historical example to convince Parīkṣit Mahārāja of the potency of *bhakti-yoga*, which begins simply

with the chanting of the Lord's name. All the great authorities of *bhakti-yoga* recommend the devotional process beginning with the chanting of the holy name of Kṛṣṇa (*tan-nāma-grahaṇādibhiḥ*).

TEXT 22

बन्ध्यक्षैः कैतवैश्चौर्यैर्गर्हितां वृत्तिमास्थितः ।
बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः ॥२२॥

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ

bandī-akṣaiḥ—by unnecessarily arresting someone; *kaitavaiḥ*—by cheating in gambling or throwing dice; *cauryaiḥ*—by committing theft; *garhitām*—condemned; *vṛttim*—professions; *āsthitaḥ*—who has undertaken (because of association with a prostitute); *bibhrat*—maintaining; *kuṭumbam*—his dependent wife and children; *aśuciḥ*—being most sinful; *yātayām āsa*—he gave trouble; *dehinaḥ*—to other living entities.

TRANSLATION

This fallen brāhmaṇa, Ajāmila, gave trouble to others by arresting them, by cheating them in gambling, or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children.

PURPORT

This verse indicates how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with a chaste or aristocratic woman, but only with unchaste *śūdras*. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards and gamblers. Therefore we first advise all the disciples in our Kṛṣṇa consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling and intoxication, one after another. Of course,

restraint is very difficult, but it is quite possible if one fully surrenders to Kṛṣṇa, since all these abominable habits gradually become distasteful for a Kṛṣṇa conscious person. If illicit sex is allowed to increase in a society, however, the entire society will be condemned, for it will be full of rogues, thieves, cheaters and so forth.

TEXT 23

एवं निवसतस्तस्य लालयानस्य तत्सुतान् ।
कालोऽत्यगान्महान् राजन्नष्टाशीत्यायुषः समाः॥ २३॥

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo 'tyagān mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ

evam—in this way; *nivasataḥ*—living; *tasya*—of him (Ajāmila); *lālayānasya*—maintaining; *tat*—of her (the *śūdrāṇī*); *sutān*—sons; *kālaḥ*—time; *atyagāt*—passed away; *mahān*—a great amount; *rājan*—O King; *aṣṭāśītyā*—eighty-eight; *āyuṣaḥ*—of the duration of life; *samāḥ*—years.

TRANSLATION

My dear King, while he thus spent his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed by.

TEXT 24

तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः ।
बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम्॥२४॥

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo 'vamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam

tasya—of him (Ajāmila); *pravayasaḥ*—who was very old; *putrāḥ*—sons; *daśa*—ten; *teṣām*—of all of them; *tu*—but; *yaḥ*—the one who; *avamaḥ*—the youngest; *bālaḥ*—child; *nārāyaṇaḥ*—Nārāyaṇa; *nāmnā*—by name; *pitroḥ*—of the father and mother; *ca*—and; *dayitaḥ*—dear; *bhṛśam*—very.

TRANSLATION

That old man Ajāmila had ten sons, of whom the youngest was a baby named Nārāyaṇa. Since Nārāyaṇa was the youngest of all the sons, he was naturally very dear to both his father and his mother.

PURPORT

The word *pravayasaḥ* indicates Ajāmila's sinfulness because although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex life is allowed for twenty-five years, between the ages of twenty-five and forty-five or, at the most, fifty. After that one should give up the habit of sex life and leave home as a *vānaprastha* and then properly take *sannyāsa*. Ajāmila, however, because of his association with a prostitute, lost all brahminical culture and became most sinful, even in his so-called household life.

TEXT 25

स बद्धहृदयस्तस्मिन्नर्भके कलभाषिणि ।
निरीक्षमाणस्तल्लीलां मुमुदे जरठो भृशम् ॥२५॥

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlāṁ
mumude jaraṭho bhṛśam

saḥ—he; *baddha-hṛdayaḥ*—being very attached; *tasmin*—to that; *arbhake*—small child; *kala-bhāṣiṇi*—who could not talk clearly but talked in broken language; *nirīkṣamāṇaḥ*—seeing; *tat*—his; *līlām*—

pastimes (such as walking and talking to his father); *mumude*—enjoyed; *jaraṭhaḥ*—the old man; *bhṛśam*—very much.

TRANSLATION

Because of the child's broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed the child's activities.

PURPORT

Here it is clearly mentioned that the child Nārāyaṇa was so young that he could not even speak or walk properly. Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Nārāyaṇa, the old man always chanted the holy name of Nārāyaṇa. Although he was referring to the small child and not to the original Nārāyaṇa, the name of Nārāyaṇa is so powerful that even by chanting his son's name he was becoming purified (*harer nāma harer nāma harer nāmaiva kevalam*). Śrīla Rūpa Gosvāmī has therefore declared that if one's mind is somehow or other attracted by the holy name of Kṛṣṇa (*tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet*), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Kṛṣṇadāsa, Govinda dāsa, Nārāyaṇa dāsa and Vṛndāvana dāsa. Thus they chant the names Kṛṣṇa, Govinda, Nārāyaṇa and Vṛndāvana and get the chance to be purified.

TEXT 26

भुञ्जानः प्रपिबन् खादन् बालकंस्नेहयन्त्रितः।
भोजयन् पाययन्मूढो न वेदागतमन्तकम् ॥२६॥

bhuñjānaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam

bhuñjānaḥ—while eating; *prapiban*—while drinking; *khādan*—while chewing; *bālakam*—unto the child; *sneha-yantritaḥ*—being attached by affection; *bhojayan*—feeding; *pāyayan*—giving something to

drink; *mūḍhaḥ*—the foolish man; *na*—not; *veda*—understood; *āgatam*—had arrived; *antakam*—death.

TRANSLATION

When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him.

PURPORT

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Nārāyaṇa, he was calling his child, saying, "Nārāyaṇa, please come eat this food. Nārāyaṇa, please come drink this milk." Somehow or other, therefore, he was attached to the name Nārāyaṇa. This is called *ajñāta-sukṛti.* Although calling for his son, he was unknowingly chanting the name of Nārāyaṇa, and the holy name of the Supreme Personality of Godhead is so transcendentally powerful that his chanting was being counted and recorded.

TEXT 27

स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते ।
मतिं चकार तनये बाले नारायणाह्वये ॥२७॥

sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matiṁ cakāra tanaye
bāle nārāyaṇāhvaye

saḥ—that Ajāmila; *evam*—thus; *vartamānaḥ*—living; *ajñaḥ*—foolish; *mṛtyu-kāle*—when the time of death; *upasthite*—arrived; *matim cakāra*—concentrated his mind; *tanaye*—on his son; *bāle*—the child; *nārāyaṇa-āhvaye*—whose name was Nārāyaṇa.

TRANSLATION

When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa.

PURPORT

In the Second Canto of the *Śrīmad-Bhāgavatam* (2.1.6) Śukadeva Gosvāmī says:

etāvān sāṅkhya-yogābhyāṁ
svadharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by acquirement of mystic powers, or by perfect discharge of one's occupational duty, is to remember the Personality of Godhead at the end of life." Somehow or other, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death (*ante nārāyaṇa-smṛtiḥ*), and therefore he became all-perfect simply by concentrating his mind on the name of Nārāyaṇa.

It may also be concluded that Ajāmila, who was the son of a *brāhmaṇa*, was accustomed to worshiping Nārāyaṇa in his youth because in every *brāhmaṇa's* house there is worship of the *nārāyaṇa-śilā*. This system is still present in India; in a rigid *brāhmaṇa's* house, there is *nārāyaṇa-sevā*, worship of Nārāyaṇa. Therefore, although the contaminated Ajāmila was calling for his son, by concentrating his mind on the holy name of Nārāyaṇa he remembered the Nārāyaṇa he had very faithfully worshiped in his youth.

In this regard Śrīla Śrīdhara Svāmī expressed his verdict as follows: *etac ca tad-upalālanādi-śrī-nārāyaṇa-namoccāraṇa-māhātmyena tad-bhaktir evābhūd iti siddhāntopayogitvenāpi draṣṭavyam.* "According to the *bhakti-siddhānta*, it is to be analyzed that because Ajāmila constantly chanted his son's name, Nārāyaṇa, he was elevated to the platform of *bhakti*, although he did not know it." Similarly, Śrīla Vīrarāghava Ācārya gives this opinion: *evaṁ vartamānaḥ sa dvijaḥ mṛtyu-kāle upasthite satyajño nārāyaṇākhye putra eva matiṁ cakāra matim āsak-*

tām akarod ity arthaḥ. "Although at the time of death he was chanting the name of his son, he nevertheless concentrated his mind upon the holy name of Nārāyaṇa." Śrīla Vijayadhvaja Tīrtha gives a similar opinion:

mṛtyu-kāle deha-viyoga-lakṣaṇa-kāle mṛtyoḥ sarva-doṣa-pāpa-harasya harer anugrahāt kāle datta-jñāna-lakṣaṇe upasthite hṛdi prakāśite tanaye pūrṇa-jñāne bāle pañca-varṣa-kalpe prādeśa-mātre nārāyaṇāhvaye mūrti-viśeṣe matiṁ smaraṇa-samarthaṁ cittaṁ cakāra bhaktyāsmarad ity arthaḥ.

Directly or indirectly, Ajāmila factually remembered Nārāyaṇa at the time of death (*ante nārāyaṇa-smṛtiḥ*).

TEXTS 28-29

स पाशहस्तांस्त्रीन्दृष्ट्वा पुरुषानतिदारुणान् ।
वक्रतुण्डानूर्ध्वरोम्ण आत्मानं नेतुमागतान् ॥२८॥
दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् ।
प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥२९॥

sa pāśa-hastāṁs trīn dṛṣṭvā
puruṣān ati-dāruṇān
vakra-tuṇḍān ūrdhva-romṇa
ātmānaṁ netum āgatān

dūre krīḍanakāsaktaṁ
putraṁ nārāyaṇāhvayam
plāvitena svareṇoccair
ājuhāvākulendriyaḥ

saḥ—that person (Ajāmila); *pāśa-hastān*—having ropes in their hands; *trīn*—three; *dṛṣṭvā*—seeing; *puruṣān*—persons; *ati-dāruṇān*—very fearful in their features; *vakra-tuṇḍān*—with twisted faces; *ūrdhva-romṇaḥ*—with hair standing on the body; *ātmānam*—the self; *netum*—to take away; *āgatān*—arrived; *dūre*—a short distance away;

krīḍanaka-āsaktam—engaged in his play; *putram*—his child; *nārāyaṇa-āhvayam*—named Nārāyaṇa; *plāvitena*—with tearful eyes; *svareṇa*—with his voice; *uccaiḥ*—very loudly; *ājuhāva*—called; *ākula-indriyaḥ*—being full of anxiety.

TRANSLATION

Ajāmila then saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa.

PURPORT

A person who performs sinful activities performs them with his body, mind and words. Therefore three order carriers from Yamarāja came to take Ajāmila to Yamarāja's abode. Fortunately, even though he was referring to his son, Ajāmila chanted the four syllables of the *hari-nāma* Nārāyaṇa, and therefore the order carriers of Nārāyaṇa, the Viṣṇudūtas, also immediately arrived there. Because Ajāmila was extremely afraid of the ropes of Yamarāja, he chanted the Lord's name with tearful eyes. Actually, however, he never meant to chant the holy name of Nārāyaṇa; he meant to call his son.

TEXT 30

निशम्य म्रियमाणस्य मुखतो हरिकीर्तनम् ।
भर्तुर्नाम महाराज पार्षदाः सहसापतन् ॥३०॥

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan

niśamya—hearing; *mriyamāṇasya*—of the dying man; *mukhataḥ*—from the mouth; *hari-kīrtanam*—chanting of the holy name of the

Supreme Personality of Godhead; *bhartuḥ nāma*—the holy name of their master; *mahā-rāja*—O King; *pārṣadāḥ*—the order carriers of Viṣṇu; *sahasā*—immediately; *āpatan*—arrived.

TRANSLATION

My dear King, the order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks, *hari-kīrtanaṁ niśamyāpatan, katham-bhūtasya bhartur nāma bruvataḥ:* the order carriers of Lord Viṣṇu came because Ajāmila had chanted the holy name of Nārāyaṇa. They did not consider why he was chanting. While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chanting the Lord's name, the order carriers of Lord Viṣṇu, the Viṣṇudūtas, immediately came for Ajāmila's protection. *Hari-kīrtana* is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajāmila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Viṣṇudūtas heard their master's name being chanted, they immediately came. In this regard Śrīla Vijayadhvaja Tīrtha remarks: *anena putra-sneham antareṇa prācīnādṛṣṭa-balād udbhūtayā bhaktyā bhagavan-nāma-saṅkīrtanaṁ kṛtam iti jñāyate.* "Ajāmila chanted the name of Nārāyaṇa because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Nārāyaṇa, he apparently chanted the holy name in full devotional service and without offenses."

TEXT 31

विकर्षतोऽन्तर्हृदयाद्दासीपतिमजामिलम् ।
यमप्रेष्यान् विष्णुदूता वारयामासुरोजसा ॥३१॥

vikarṣato 'ntar hṛdayād
dāsī-patim ajāmilam

yama-preṣyān viṣṇudūtā
vārayām āsur ojasā

vikarṣataḥ—snatching; *antaḥ hṛdayāt*—from within the heart; *dāsī-patim*—the husband of the prostitute; *ajāmilam*—Ajāmila; *yama-preṣyān*—the messengers of Yamarāja; *viṣṇu-dūtāḥ*—the order carriers of Lord Viṣṇu; *vārayām āsuḥ*—forbade; *ojasā*—with resounding voices.

TRANSLATION

The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so.

PURPORT

A Vaiṣṇava, one who has surrendered to the lotus feet of Lord Viṣṇu, is always protected by Lord Viṣṇu's order carriers. Because Ajāmila had chanted the holy name of Nārāyaṇa, the Viṣṇudūtas not only immediately arrived on the spot but also at once ordered the Yamadūtas not to touch him. By speaking with resounding voices, the Viṣṇudūtas threatened to punish the Yamadūtas if they continued trying to snatch Ajāmila's soul from his heart. The order carriers of Yamarāja have jurisdiction over all sinful living entities, but the messengers of Lord Viṣṇu, the Viṣṇudūtas, are capable of punishing anyone, including Yamarāja, if he wrongs a Vaiṣṇava.

Materialistic scientists do not know where to find the soul within the body with their material instruments, but this verse clearly explains that the soul is within the core of the heart (*hṛdaya*); it is from the heart that the Yamadūtas were extracting the soul of Ajāmila. Similarly, we learn that the Supersoul, Lord Viṣṇu, is also situated within the heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). In the *Upaniṣads* it is said that the Supersoul and the individual soul are living in the same tree of the body as two friendly birds. The Supersoul is said to be friendly because the Supreme Personality of Godhead is so kind to the original soul that when the original soul transmigrates from one body to another, the Lord goes with him. Furthermore, according to the desire and *karma* of the in-

dividual soul, the Lord, through the agency of *māyā*, creates another body for him.

The heart of the body is a mechanical arrangement. As the Lord says in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." *Yantra* means a machine, such as an automobile. The driver of the machine of the body is the individual soul, who is also its director or proprietor, but the supreme proprietor is the Supreme Personality of Godhead. One's body is created through the agency of *māyā* (*karmaṇā daiva-netreṇa*), and according to one's activities in this life, another vehicle is created, again under the supervision of *daivī māyā* (*daivī hy eṣā guṇamayī mama māyā duratyayā*). At the appropriate time, one's next body is immediately chosen, and both the individual soul and the Supersoul transfer to that particular bodily machine. This is the process of transmigration. During transmigration from one body to the next, the soul is taken away by the order carriers of Yamarāja and put into a particular type of hellish life (*naraka*) in order to become accustomed to the condition in which he will live in his next body.

TEXT 32

ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरःसराः ।
के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् ॥३२॥

ūcur niṣedhitās tāṁs te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam

ūcuḥ—replied; *niṣedhitāḥ*—being forbidden; *tān*—to the order carriers of Lord Viṣṇu; *te*—they; *vaivasvata*—of Yamarāja; *puraḥ-sarāḥ*—the assistants or messengers; *ke*—who; *yūyam*—all of you; *pratiṣeddhāraḥ*—who are opposing; *dharma-rājasya*—of the king of religious principles, Yamarāja; *śāsanam*—the ruling jurisdiction.

TRANSLATION

When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja?

PURPORT

According to the sinful activities of Ajāmila, he was within the jurisdiction of Yamarāja, the supreme judge appointed to consider the sins of the living entities. When forbidden to touch Ajāmila, the order carriers of Yamarāja were surprised because they had never been hindered in the execution of their duty by anyone within the three worlds.

TEXT 33

कस्य वा कुत आयाताः कस्मादस्य निषेधथ ।
किं देवा उपदेवा या यूयं किं सिद्धसत्तमाः ॥३३॥

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ

kasya—whose servants; *vā*—or; *kutaḥ*—from where; *āyātāḥ*—have you come; *kasmāt*—what is the reason; *asya*—(the taking away) of this Ajāmila; *niṣedhatha*—are you forbidding; *kim*—whether; *devāḥ*—demigods; *upadevāḥ*—sub-demigods; *yāḥ*—who; *yūyam*—all of you; *kim*—whether; *siddha-sat-tamāḥ*—the best of the perfect beings, the pure devotees.

TRANSLATION

Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are

you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees?

PURPORT

The most significant word used in this verse is *siddha-sattamāḥ*, which means "the best of the perfect." In *Bhagavad-gītā* (7.3) it is said, *manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye:* out of millions of persons, one may try to become *siddha*, perfect—or, in other words, self-realized. A self-realized person knows that he is not the body but a spiritual soul (*ahaṁ brahmāsmi*). At the present moment practically everyone is unaware of this fact, but one who understands this has attained perfection and is therefore called *siddha*. When one understands that the soul is part and parcel of the supreme soul and one thus engages in the devotional service of the supreme soul, one becomes *siddha-sattama*. One is then eligible to live in the Vaikuṇṭha planets or Kṛṣṇaloka. The word *siddha-sattama*, therefore, refers to a liberated, pure devotee.

Since the Yamadūtas are servants of Yamarāja, who is also one of the *siddha-sattamas*, they knew that a *siddha-sattama* is above the demigods and sub-demigods and, indeed, above all the living entities within this material world. The Yamadūtas therefore inquired why the Viṣṇudūtas were present where a sinful man was going to die.

It should also be noted that Ajāmila was not yet dead, for the Yamadūtas were trying to snatch the soul from his heart. They could not take the soul, however, and therefore Ajāmila was not yet dead. This will be revealed in later verses. Ajāmila was simply in an unconscious state when the argument was in progress between the Yamadūtas and the Viṣṇudūtas. The conclusion of the argument was to be a decision regarding who would claim the soul of Ajāmila.

TEXTS 34-36

सर्वे पद्मपलाशाक्षाः पीतकौशेयवाससः ।
किरीटिनः कुण्डलिनो लसत्पुष्करमालिनः ॥३४॥
सर्वे च नूत्नवयसः सर्वे चारुचतुर्भुजाः ।
चतुर्निधिप्रासिगदाशङ्खचक्राम्बुजश्रियः ॥३५॥

दिशो वितिमिरालोकाः कुर्वन्तः स्वेन तेजसा ।
किमर्थं धर्मपालस्य किङ्करान्नो निषेधथ ॥३६॥

sarve padma-palāśākṣāḥ
pīta-kauśeya-vāsasaḥ
kirīṭinaḥ kuṇḍalino
lasat-puṣkara-mālinaḥ

sarve ca nūtna-vayasaḥ
sarve cāru-caturbhujāḥ
dhanur-niṣaṅgāsi-gadā-
śaṅkha-cakrāmbuja-śriyaḥ

diśo vitimirālokāḥ
kurvantaḥ svena tejasā
kim artham dharma-pālasya
kiṅkarān no niṣedhatha

sarve—all of you; *padma-palāśa-akṣāḥ*—with eyes like the petals of a lotus flower; *pīta*—yellow; *kauśeya*—silk; *vāsasaḥ*—wearing garments; *kirīṭinaḥ*—with helmets; *kuṇḍalinaḥ*—with earrings; *lasat*—glittering; *puṣkara-mālinaḥ*—with a garland of lotus flowers; *sarve*—all of you; *ca*—also; *nūtna-vayasaḥ*—very youthful; *sarve*—all of you; *cāru*—very beautiful; *catuḥ-bhujāḥ*—with four arms; *dhanuḥ*—bow; *niṣaṅga*—quiver of arrows; *asi*—sword; *gadā*—club; *śaṅkha*—conch-shell; *cakra*—disc; *ambuja*—lotus flower; *śriyaḥ*—decorated with; *diśaḥ*—all directions; *vitimira*—without darkness; *ālokāḥ*—extraordinary illumination; *kurvantaḥ*—exhibiting; *svena*—by your own; *tejasā*—effulgence; *kim artham*—what is the purpose; *dharma-pālasya*—of Yamarāja, the maintainer of religious principles; *kiṅkarān*—servants; *naḥ*—us; *niṣedhatha*—you are forbidding.

TRANSLATION

The order carriers of Yamarāja said: Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, deco-

rated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness of this place with extraordinary illumination. Now, sirs, why are you obstructing us?

PURPORT

Before even being introduced to a foreigner, one becomes acquainted with him through his dress, bodily features and behavior and can thus understand his position. Therefore when the Yamadūtas saw the Viṣṇudūtas for the first time, they were surprised. They said, "By your bodily features you appear to be very exalted gentlemen, and you have such celestial power that you have dissipated the darkness of this material world with your own effulgences. Why then should you endeavor to stop us from executing our duty?" It will be explained that the Yamadūtas, the order carriers of Yamarāja, mistakenly considered Ajāmila sinful. They did not know that although he was sinful throughout his entire life, he was purified by constantly chanting the holy name of Nārāyaṇa. In other words, unless one is a Vaiṣṇava, one cannot understand the activities of a Vaiṣṇava.

The dress and bodily features of the residents of Vaikuṇṭhaloka are properly described in these verses. The residents of Vaikuṇṭha, who are decorated with garlands and yellow silken garments, have four arms holding various weapons. Thus they conspicuously resemble Lord Viṣṇu. They have the same bodily features as Nārāyaṇa because they have attained the liberation of *sārūpya*, but they nevertheless act as servants. All the residents of Vaikuṇṭhaloka know perfectly well that their master is Nārāyaṇa, or Kṛṣṇa, and that they are all His servants. They are all self-realized souls who are *nitya-mukta*, everlastingly liberated. Although they could conceivably declare themselves Nārāyaṇa or Viṣṇu, they never do so; they always remain Kṛṣṇa conscious and serve the Lord faithfully. Such is the atmosphere of Vaikuṇṭhaloka. Similarly, one who learns the faithful service of Lord Kṛṣṇa through the Kṛṣṇa consciousness movement will always remain in Vaikuṇṭhaloka and have nothing to do with the material world.

TEXT 37

श्रीशुक उवाच

इत्युक्ते यमदूतैस्तेवासुदेवोक्तकारिणः ।
तान् प्रत्यूचुः प्रहस्येदं मेघनिर्ह्रादया गिरा ॥३७॥

śrī-śuka uvāca
ity ukte yamadūtais te
vāsudevokta-kāriṇaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhrādayā girā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ukte*—being addressed; *yamadūtaiḥ*—by the messengers of Yamarāja; *te*—they; *vāsudeva-ukta-kāriṇaḥ*—who are always ready to execute the orders of Lord Vāsudeva (being personal associates of Lord Viṣṇu who have obtained the liberation of *sālokya*); *tān*—unto them; *pratyūcuḥ*—replied; *prahasya*—smiling; *idam*—this; *megha-nirhrādayā*—resounding like a rumbling cloud; *girā*—with voices.

TRANSLATION

Śukadeva Gosvāmī continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds.

PURPORT

The Yamadūtas were surprised to see that the Viṣṇudūtas, although polite, were hindering the rule of Yamarāja. Similarly, the Viṣṇudūtas were also surprised that the Yamadūtas, although claiming to be servants of Yamarāja, the supreme judge of religious principles, were unaware of the principles of religious action. Thus the Viṣṇudūtas smiled, thinking, "What is this nonsense they are speaking? If they are actually servants of Yamarāja they should know that Ajāmila is not a suitable candidate for them to carry off."

TEXT 38

श्रीविष्णुदूता ऊचुः

यूयं वै धर्मराजस्य यदि निर्देशकारिणः ।
ब्रूत धर्मस्य नस्तत्त्वं यच्चाधर्मस्य लक्षणम् ॥३८॥

śrī-viṣṇudūtā ūcuḥ
yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac cādharmasya lakṣaṇam

śrī-viṣṇudūtāḥ ūcuḥ—the blessed messengers of Lord Viṣṇu spoke; *yūyam*—all of you; *vai*—indeed; *dharma-rājasya*—of King Yamarāja, who knows the religious principles; *yadi*—if; *nirdeśa-kāriṇaḥ*—order carriers; *brūta*—just speak; *dharmasya*—of religious principles; *naḥ*—unto us; *tattvam*—the truth; *yat*—that which; *ca*—also; *adharmasya*—of impious activities; *lakṣaṇam*—symptoms.

TRANSLATION

The blessed messengers of Lord Viṣṇu, the Viṣṇudūtas, said: If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion.

PURPORT

This inquiry by the Viṣṇudūtas to the Yamadūtas is most important. A servant must know the instructions of his master. The servants of Yamarāja claimed to be carrying out his orders, and therefore the Viṣṇudūtas very intelligently asked them to explain the symptoms of religious and irreligious principles. A Vaiṣṇava knows these principles perfectly well because he is well acquainted with the instructions of the Supreme Personality of Godhead. The Supreme Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other varieties of religion and just surrender unto Me." Therefore surrender unto the Supreme Personality of Godhead is the actual principle of religion. Those who have surrendered to the principles of material nature instead of to

Kṛṣṇa are all impious, regardless of their material position. Unaware of the principles of religion, they do not surrender to Kṛṣṇa, and therefore they are considered sinful rascals, the lowest of men, and fools bereft of all knowledge. As Kṛṣṇa says in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." One who has not surrendered to Kṛṣṇa does not know the true principle of religion; otherwise he would have surrendered.

The question posed by the Viṣṇudūtas was very suitable. One who represents someone else must fully know that person's mission. The devotees in the Kṛṣṇa consciousness movement must therefore be fully aware of the mission of Kṛṣṇa and Lord Caitanya; otherwise they will be considered foolish. All devotees, especially preachers, must know the philosophy of Kṛṣṇa consciousness so as not to be embarrassed and insulted when they preach.

TEXT 39

कथंस्विद् ध्रियते दण्डः किं वास्य स्थानमीप्सितम् ।
दण्ड्याः किं कारिणः सर्वे आहोस्वित्कतिचिन्नृणाम् ३९

kathaṁsvid dhriyate daṇḍaḥ
kiṁ vāsya sthānam īpsitam
daṇḍyāḥ kiṁ kāriṇaḥ sarve
āhosvit katicin nṛṇām

kathaṁsvit—by which means; *dhriyate*—is imposed; *daṇḍaḥ*—punishment; *kim*—what; *vā*—or; *asya*—of this; *sthānam*—the place; *īpsitam*—desirable; *daṇḍyāḥ*—punishable; *kim*—whether; *kāriṇaḥ*—fruitive actors; *sarve*—all; *āhosvit*—or whether; *katicit*—some; *nṛṇām*—of the human beings.

TRANSLATION

What is the process of punishing others? Who are the actual candidates for punishment? Are all karmīs engaged in fruitive activities punishable, or only some of them?

PURPORT

One who has the power to punish others should not punish everyone. There are innumerable living entities, the majority of whom are in the spiritual world and are *nitya-mukta*, everlastingly liberated. There is no question of judging these liberated living beings. Only a small fraction of the living entities, perhaps one fourth, are in the material world. And the major portion of the living entities in the material world—8,000,000 of the 8,400,000 forms of life—are lower than human beings. They are not punishable, for under the laws of material nature they are automatically evolving. Human beings, who are advanced in consciousness, are responsible, but not all of them are punishable. Those engaged in advanced pious activities are beyond punishment. Only those who engage in sinful activities are punishable. Therefore the Viṣṇudūtas particularly inquired about who is punishable and why Yamarāja has been designated to discriminate between who is punishable and who is not. How is one to be judged? What is the basic principle of authority? These are the questions raised by the Viṣṇudūtas.

TEXT 40

यमदूता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।
वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ॥४०॥

yamadūtā ūcuḥ
veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma

yamadūtāḥ ūcuḥ—the order carriers of Yamarāja said; *veda*—by the four *Vedas* (*Sāma*, *Yajur*, *Ṛg* and *Atharva*); *praṇihitaḥ*—prescribed;

dharmaḥ—religious principles; *hi*—indeed; *adharmaḥ*—irreligious principles; *tat-viparyayaḥ*—the opposite of that (that which is not supported by Vedic injunctions); *vedaḥ*—the *Vedas*, books of knowledge; *nārāyaṇaḥ sākṣāt*—directly the Supreme Personality of Godhead (being the words of Nārāyaṇa); *svayam-bhūḥ*—self-born, self-sufficient (appearing only from the breath of Nārāyaṇa and not being learned from anyone else); *iti*—thus; *śuśruma*—we have heard.

TRANSLATION

The Yamadūtas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.

PURPORT

The servants of Yamarāja replied quite properly. They did not manufacture principles of religion or irreligion. Instead, they explained what they had heard from the authority Yamarāja. *Mahājano yena gataḥ sa panthāḥ:* one should follow the *mahājana*, the authorized person. Yamarāja is one of twelve authorities. Therefore the servants of Yamarāja, the Yamadūtas, replied with perfect clarity when they said *śuśruma* ("we have heard"). The members of modern civilization manufacture defective religious principles through speculative concoction. This is not *dharma*. They do not know what is *dharma* and what is *adharma*. Therefore, as stated in the beginning of *Śrīmad-Bhāgavatam*, *dharmaḥ projjhita-kaitavo 'tra: dharma* not supported by the *Vedas* is rejected from *śrīmad-bhāgavata-dharma*. *Bhāgavata-dharma* comprises only that which is given by the Supreme Personality of Godhead. *Bhāgavata-dharma* is *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* one must accept the authority of the Supreme Personality of Godhead and surrender to Him and whatever He says. That is *dharma*. Arjuna, for example, thinking that violence was *adharma*, was declining to fight, but Kṛṣṇa urged him to fight. Arjuna abided by the orders of Kṛṣṇa, and therefore he is actually a *dharmī* because the order of Kṛṣṇa is *dharma*. Kṛṣṇa says in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* "The real purpose of *veda*, knowledge, is to know

Me." One who knows Kṛṣṇa perfectly is liberated. As Kṛṣṇa says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One who understands Kṛṣṇa and abides by His order is a candidate for returning home, back to Godhead. It may be concluded that *dharma*, religion, refers to that which is ordered in the *Vedas*, and *adharma*, irreligion, refers to that which is not supported in the *Vedas*.

Dharma is not actually manufactured by Nārāyaṇa. As stated in the *Vedas*, *asya mahato bhūtasya niśvasitam etad yad ṛg-vedaḥ iti:* the injunctions of *dharma* emanate from the breathing of Nārāyaṇa, the supreme living entity. Nārāyaṇa exists eternally and breathes eternally, and therefore *dharma*, the injunctions of Nārāyaṇa, also exist eternally. Śrīla Madhvācārya, the original *ācārya* for those who belong to the Mādhva-Gauḍīya-sampradāya, says:

vedānāṁ prathamo vaktā
harir eva yato vibhuḥ
ato viṣṇv-ātmakā vedā
ity āhur veda-vādinaḥ

The transcendental words of the *Vedas* emanated from the mouth of the Supreme Personality of Godhead. Therefore the Vedic principles should be understood to be Vaiṣṇava principles because Viṣṇu is the origin of the *Vedas*. The *Vedas* contain nothing besides the instructions of Viṣṇu, and one who follows the Vedic principles is a Vaiṣṇava. The Vaiṣṇava is not a member of a manufactured community of this material world. A Vaiṣṇava is a real knower of the *Vedas*, as confirmed in *Bhagavad-gītā* (*vedaiś ca sarvair aham eva vedyaḥ*).

TEXT 41

येन स्वधाम्न्यमी भावा रजःसत्त्वतमोमयाः ।
गुणनामक्रियारूपैर्विभाव्यन्ते यथातथम् ॥४१॥

yena svadhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham

yena—by whom (Nārāyaṇa); *sva-dhāmni*—although in His own place, the spiritual world; *amī*—all these; *bhāvāḥ*—manifestations; *rajaḥ-sattva-tamaḥ-mayāḥ*—created by the three modes of material nature (passion, goodness and ignorance); *guṇa*—qualities; *nāma*—names; *kriyā*—activities; *rūpaiḥ*—and with forms; *vibhāvyante*—are variously manifested; *yathā-tatham*—exactly to the right point.

TRANSLATION

The supreme cause of all causes, Nārāyaṇa, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. In this way all living entities are awarded different qualities, different names [such as brāhmaṇa, kṣatriya and vaiśya], different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation.

PURPORT

The *Vedas* inform us:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(*Śvetāśvatara Upaniṣad* 6.8)

Nārāyaṇa, the Supreme Personality of Godhead, is almighty, omnipotent. He has multifarious energies, and therefore He is able to remain in His

own abode and without endeavor supervise and manipulate the entire cosmic manifestation through the interaction of the three modes of material nature—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. These interactions create different forms, bodies, activities and changes, which all occur perfectly. Because the Lord is perfect, everything works as if He were directly supervising and taking part in it. Atheistic men, however, being covered by the three modes of material nature, cannot see Nārāyaṇa to be the supreme cause behind all activities. As Kṛṣṇa says in *Bhagavad-gītā* (7.13):

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
māṁ ebhyaḥ param avyayam

"Deluded by the three modes, the whole world does not know Me, who am above the modes and inexhaustible." Because unintelligent agnostics are *mohita*, illusioned by the three modes of material nature, they cannot understand that Nārāyaṇa, Kṛṣṇa, is the supreme cause of all activities. As stated in *Brahma-saṁhitā* (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

TEXT 42

सूर्योऽग्निः खं मरुद्देवः सोमः सन्ध्याहनी दिशः ।
कं कुः स्वयं धर्म इति ह्येते दैह्यस्य साक्षिणः ॥४२॥

sūryo 'gniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ

kaṁ kuḥ svayaṁ dharma iti
hy ete daihyasya sākṣiṇaḥ

sūryaḥ—the sun-god; *agniḥ*—the fire; *kham*—the sky; *marut*—the air; *devaḥ*—the demigods; *somaḥ*—the moon; *sandhyā*—evening; *ahanī*—the day and night; *diśaḥ*—the directions; *kam*—the water; *kuḥ*—the land; *svayam*—personally; *dharmaḥ*—Yamarāja or the Supersoul; *iti*—thus; *hi*—indeed; *ete*—all of these; *daihyasya*—of a living entity embodied in the material elements; *sākṣiṇaḥ*—witnesses.

TRANSLATION

The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land and Supersoul Himself all witness the activities of the living entity.

PURPORT

The members of some religious sects, especially Christians, do not believe in the reactions of *karma.* We once had a discussion with a learned Christian professor who argued that although people are generally punished after the witnesses of their misdeeds are examined, where are the witnesses responsible for one's suffering the reactions of past *karma?* To such a person the answer by the Yamadūtas is given here. A conditioned soul thinks that he is working stealthily and that no one can see his sinful activities, but we can understand from the *śāstras* that there are many witnesses, including the sun, fire, sky, air, moon, demigods, evening, day, night, directions, water, land and the Supersoul Himself, who sits with the individual soul within his heart. Where is the dearth of witnesses? The witnesses and the Supreme Lord both exist, and therefore so many living entities are elevated to higher planetary systems or degraded to lower planetary systems, including the hellish planets. There are no discrepancies, for everything is arranged perfectly by the management of the Supreme God (*svābhāvikī jñāna-bala-kriyā ca*). The witnesses mentioned in this verse are also mentioned in other Vedic literatures:

āditya-candrāv anilo 'nalaś ca
dyaur bhūmir āpo hṛdayaṁ yamaś ca

ahaś ca rātriś ca ubhe ca sandhye
dharmo 'pi jānāti narasya vṛttam

TEXT 43

एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते ।
सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥४३॥

etair adharmo vijñātaḥ
sthānaṁ daṇḍasya yujyate
sarve karmānurodhena
daṇḍam arhanti kāriṇaḥ

etaiḥ—by all these (witnesses, beginning from the sun-god); *adharmaḥ*—deviation from the regulative principles; *vijñātaḥ*—is known; *sthānam*—the proper place; *daṇḍasya*—of punishment; *yujyate*—is accepted as; *sarve*—all; *karma-anurodhena*—with consideration of the activities performed; *daṇḍam*—punishment; *arhanti*—deserve; *kāriṇaḥ*—the performers of sinful activities.

TRANSLATION

The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.

TEXT 44

सम्भवन्ति हि भद्राणि विपरीतानि चानघाः ।
कारिणां गुणसङ्गोऽस्ति देहवान् न ह्यकर्मकृत् ॥४४॥

sambhavanti hi bhadrāṇi
viparītāni cānaghāḥ
kāriṇāṁ guṇa-saṅgo 'sti
dehavān na hy akarmakṛt

sambhavanti—there are; *hi*—indeed; *bhadrāṇi*—auspicious, pious activities; *viparītāni*—just the opposite (inauspicious, sinful activities);

ca—also; *anaghāḥ*—O sinless inhabitants of Vaikuṇṭha; *kāriṇām*—of the fruitive workers; *guṇa-saṅgaḥ*—contamination of the three modes of nature; *asti*—there is; *deha-vān*—anyone who has accepted this material body; *na*—not; *hi*—indeed; *akarma-kṛt*—without performing action.

TRANSLATION

O inhabitants of Vaikuṇṭha, you are sinless, but those within this material world are all karmīs, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

PURPORT

The difference between human beings and non-human beings is that a human is supposed to act according to the direction of the *Vedas*. Unfortunately, men manufacture their own ways of acting, without reference to the *Vedas*. Therefore all of them commit sinful actions and are punishable.

TEXT 45

येन यावान् यथाधर्मो धर्मो वेह समीहितः ।
स एव तत्फलं भुङ्क्ते तथा तावदमुत्र वै ॥४५॥

yena yāvān yathādharmo
dharmo veha samīhitaḥ
sa eva tat-phalaṁ bhuṅkte
tathā tāvad amutra vai

yena—by which person; *yāvān*—to which extent; *yathā*—in which manner; *adharmaḥ*—irreligious activities; *dharmaḥ*—religious activities; *vā*—or; *iha*—in this life; *samīhitaḥ*—performed; *saḥ*—that person; *eva*—indeed; *tat-phalam*—the particular result of that;

bhuṅkte—enjoys or suffers; *tathā*—in that way; *tāvat*—to that extent; *amutra*—in the next life; *vai*—indeed.

TRANSLATION

In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.

PURPORT

As stated in *Bhagavad-gītā* (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

Those who act in the mode of goodness are promoted to higher planetary systems to become demigods, those who act in an ordinary way and do not commit excessively sinful acts remain within this middle planetary system, and those who perform abominable sinful actions must go down to hellish life.

TEXT 46

यथेह देवप्रवरास्त्रैविध्यमुपलभ्यते ।
भूतेषु गुणवैचित्र्यात्तथान्यत्रानुमीयते ॥४६॥

yatheha deva-pravarās
trai-vidhyam upalabhyate
bhūteṣu guṇa-vaicitryāt
tathānyatrānumīyate

yathā—just as; *iha*—in this life; *deva-pravarāḥ*—O best of the demigods; *trai-vidhyam*—three kinds of attributes; *upalabhyate*—are achieved; *bhūteṣu*—among all living entities; *guṇa-vaicitryāt*—because of the diversity of the contamination by the three modes of nature; *tathā*—similarly; *anyatra*—in other places; *anumīyate*—it is inferred.

TRANSLATION

O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act.

PURPORT

The actions and reactions of the three modes of material nature are visible in this life. For example, some people are very happy, some are very distressed, and some are in mixed happiness and distress. This is the result of past association with the modes of material nature—goodness, passion and ignorance. Since these varieties are visible in this life, we may assume that the living entities, according to their association with the different modes of material nature, will be happy, distressed or between the two in their next lives also. Therefore the best policy is to disassociate oneself from the three modes of material nature and be always transcendental to their contamination. This is possible only when one fully engages in the devotional service of the Lord. As Kṛṣṇa confirms in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." Unless one is fully absorbed in the service of the Lord, one is subject to the contamination of the three modes of material nature and must therefore suffer from distress or mixed happiness and distress.

TEXT 47

वर्तमानोऽन्ययोः कालो गुणाभिज्ञापको यथा।
एवं जन्मान्ययोरेतद्धर्माधर्मनिदर्शनम् ॥४७॥

vartamāno 'nyayoḥ kālo
guṇābhijñāpako yathā
evaṁ janmānyayor etad
dharmādharma-nidarśanam

vartamānaḥ—the present; *anyayoḥ*—of the past and future; *kālaḥ*—time; *guṇa-abhijñāpakaḥ*—making known the qualities; *yathā*—just as; *evam*—thus; *janma*—birth; *anyayoḥ*—of the past and future births; *etat*—this; *dharma*—religious principles; *adharma*—irreligious principles; *nidarśanam*—indicating.

TRANSLATION

Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives.

PURPORT

Our past and future are not very difficult to understand, for time is under the contamination of the three modes of material nature. As soon as spring arrives, the usual exhibition of various types of fruits and flowers automatically becomes manifest, and therefore we may conclude that spring in the past was adorned with similar fruits and flowers and will be so adorned in the future also. Our repetition of birth and death is taking place within time, and according to the influence of the modes of nature, we are receiving various types of bodies and being subjected to various conditions.

TEXT 48

मनसैव पुरे देवः पूर्वरूपं विपश्यति ।
अनुमीमांसतेऽपूर्वं मनसा भगवानजः ॥४८॥

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate 'pūrvaṁ
manasā bhagavān ajaḥ

manasā—by the mind; *eva*—indeed; *pure*—in his abode, or within everyone's heart like the Supersoul; *devaḥ*—the demigod Yamarāja (*dīvyatīti devaḥ*, one who is always brilliant and illuminated is called *deva*); *pūrva-rūpam*—the past religious or irreligious condition; *vipaśyati*—completely observes; *anumīmāṁsate*—he considers; *apūrvam*—the future condition; *manasā*—with his mind; *bhagavān*—who is omnipotent; *ajaḥ*—as good as Lord Brahmā.

TRANSLATION

The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode or in everyone's heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

PURPORT

One should not consider Yamarāja an ordinary living being. He is as good as Lord Brahmā. He has the complete cooperation of the Supreme Lord, who is situated in everyone's heart, and therefore, by the grace of the Supersoul, he can see the past, present and future of a living being from within. The word *anumīmāṁsate* means that he can decide in consultation with the Supersoul. *Anu* means "following." The actual decisions concerning the next lives of the living entities are made by the Supersoul, and they are carried out by Yamarāja.

TEXT 49

यथाज्ञस्तमसा युक्त उपास्ते व्यक्तमेव हि ।
न वेद पूर्वमपरं नष्टजन्मस्मृतिस्तथा ॥४९॥

yathājñas tamasā yukta
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā

yathā—just as; *ajñaḥ*—an ignorant living being; *tamasā*—in sleep; *yuktaḥ*—engaged; *upāste*—acts according to; *vyaktam*—a body

manifested in a dream; *eva*—certainly; *hi*—indeed; *na veda*—does not know; *pūrvam*—the past body; *aparam*—the next body; *naṣṭa*—lost; *janma-smṛtiḥ*—the remembrance of birth; *tathā*—similarly.

TRANSLATION

As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

PURPORT

A man engages in sinful activities because he does not know what he did in his past life to get his present materially conditioned body, which is subjected to the threefold miseries. As stated by Ṛṣabhadeva in *Śrīmad-Bhāgavatam* (5.5.4), *nūnaṁ pramattaḥ kurute vikarma:* a human being who is mad after sense gratification does not hesitate to act sinfully. *Yad indriya-prītaya āpṛṇoti:* he performs sinful actions simply for sense gratification. *Na sādhu manye:* this is not good. *Yata ātmano 'yam asann api kleśada āsa dehaḥ:* because of such sinful actions, one receives another body in which to suffer as he is suffering in his present body because of his past sinful activities.

It should be understood that a person who does not have Vedic knowledge always acts in ignorance of what he has done in the past, what he is doing at the present and how he will suffer in the future. He is completely in darkness. Therefore the Vedic injunction is, *tamasi mā:* "Don't remain in darkness." *Jyotir gama:* "Try to go to the light." The light or illumination is Vedic knowledge, which one can understand when he is elevated to the mode of goodness or when he transcends the mode of goodness by engaging in devotional service to the spiritual master and the Supreme Lord. This is described in the *Śvetāśvatara Upaniṣad* (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." The *Vedas* enjoin, *tad-vijñānārtham sa gurum evābhigacchet:* one must approach a spiritual master who has full knowledge of the *Vedas* and be faithfully directed by him in order to become a devotee of the Lord. Then the knowledge of the *Vedas* will be revealed. When the Vedic knowledge is revealed, one need no longer remain in the darkness of material nature.

According to his association with the material modes of nature—goodness, passion and ignorance—a living entity gets a particular type of body. The example of one who associates with the mode of goodness is a qualified *brāhmaṇa.* Such a *brāhmaṇa* knows past, present and future because he consults the Vedic literature and sees through the eyes of *śāstra* (*śāstra-cakṣuḥ*). He can understand what his past life was, why he is in the present body, and how he can obtain liberation from the clutches of *māyā* and not accept another material body. This is all possible when one is situated in the mode of goodness. Generally, however, the living entities are engrossed in the modes of passion and ignorance.

In any case, one receives an inferior or superior body at the discretion of the Supreme Personality of Godhead, Paramātmā. As stated in the previous verse:

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate 'pūrvaṁ
manasā bhagavān ajaḥ

Everything depends on *bhagavān,* or *ajaḥ,* the unborn. Why doesn't one please Bhagavān to receive a better body? The answer is *ajñas tamasā:* because of gross ignorance. One who is in complete darkness cannot know what his past life was or what his next life will be; he is simply interested in his present body. Even though he has a human body, a person in the mode of ignorance and interested only in his present body is like an animal, for an animal, being covered by ignorance, thinks that the ultimate goal of life and happiness is to eat as much as possible. A human being must be educated to understand his past life and how he can endeavor for a better life in the future. There is even a book, called *Bhṛgu-*

saṁhitā, which reveals information about one's past, present and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark. Indeed, the future is always dark for one who is grossly covered by ignorance. Especially in this age, human society is covered by the mode of ignorance, and therefore everyone thinks his present body to be everything, without consideration of the past or future.

TEXT 50

पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाथ पञ्चभिः ।
एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्नुते ॥५०॥

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo 'śnute

pañcabhiḥ—with the five working senses (voice, arms, legs, anus and genitals); *kurute*—performs; *sva-arthān*—his desired interests; *pañca*—the five objects of the senses (sound, form, touch, aroma and taste); *veda*—knows; *atha*—thus; *pañcabhiḥ*—by the five senses of perception (hearing, seeing, smelling, tasting and feeling); *ekaḥ*—the one; *tu*—but; *ṣoḍaśena*—by these fifteen items and the mind; *trīn*—the three categories of experience (happiness, distress and a mixture of both); *svayam*—he, the living entity himself; *saptadaśaḥ*—the seventeenth item; *aśnute*—enjoys.

TRANSLATION

Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situations, namely happy, distressful and mixed.

PURPORT

Everyone engages in work with his hands, legs and other senses just to achieve a certain goal according to his concocted ideas. One tries to enjoy the five sense objects, namely form, sound, taste, aroma and touch, not knowing the actual goal of life, which is to satisfy the Supreme Lord. Because of disobeying the Supreme Lord, one is put into material conditions, and he then tries to improve his situation in a concocted way, not desiring to follow the instructions of the Supreme Personality of Godhead. Nevertheless, the Supreme Lord is so kind that He comes Himself to instruct the bewildered living entity how to act obediently and then gradually return home, back to Godhead, where he can attain an eternal, peaceful life of bliss and knowledge. The living entity has a body, which is a very complicated combination of the material elements, and with this body he struggles alone, as indicated in this verse by the words *ekas tu*. For example, if one is struggling in the ocean, he must swim through it alone. Although many other men and aquatics are swimming in the ocean, he must take care of himself because no one else will help him. Therefore this verse indicates that the seventeenth item, the soul, must work alone. Although he tries to create society, friendship and love, no one will be able to help him but Kṛṣṇa, the Supreme Lord. Therefore his only concern should be how to satisfy Kṛṣṇa. That is also what Kṛṣṇa wants (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). People bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one's only hope, as Kṛṣṇa advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Śrī Caitanya Mahāprabhu therefore prayed:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O Kṛṣṇa, beloved son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If

You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me."

In a similar way, Bhaktivinoda Ṭhākura sang:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya

"My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself." We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Kṛṣṇa, he is then delivered from the ocean of nescience.

TEXT 51

तदेतत् षोडशकलं लिङ्गं शक्तित्रयं महत् ।
धत्तेऽनुसंसृतिं पुंसि हर्षशोकभयार्तिदाम् ॥५१॥

tad etat ṣoḍaśa-kalaṁ
liṅgaṁ śakti-trayaṁ mahat
dhatte 'nusaṁsṛtiṁ puṁsi
harṣa-śoka-bhayārtidām

tat—therefore; *etat*—this; *ṣoḍaśa-kalam*—made of sixteen parts (namely the ten senses, the mind and the five sense objects); *liṅgam*—the subtle body; *śakti-trayam*—the effect of the three modes of material nature; *mahat*—insurmountable; *dhatte*—gives; *anusaṁsṛtim*—almost perpetual rotation and transmigration in different types of bodies; *puṁsi*—unto the living entity; *harṣa*—jubilation; *śoka*—lamentation; *bhaya*—fear; *ārti*—misery; *dām*—which gives.

TRANSLATION

The subtle body is endowed with sixteen parts—the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity

to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called saṁsṛti, or transmigration in material life.

PURPORT

The sum and substance of material conditional life is explained in this verse. The living entity, the seventeenth element, is struggling alone, life after life. This struggle is called *saṁsṛti*, or material conditional life. In *Bhagavad-gītā* it is said that the force of material nature is insurmountably strong (*daivī hy eṣā guṇamayī mama māyā duratyayā*). Material nature harasses the living entity in different bodies, but if the living entity surrenders to the Supreme Personality of Godhead, he becomes free from this entanglement, as confirmed in *Bhagavad-gītā* (*mām eva ye prapadyante māyām etāṁ taranti te*). Thus his life becomes successful.

TEXT 52

देह्यज्ञोऽजितषड्वर्गो नेच्छन् कर्माणि कार्यते ।
कोशकार इवात्मानं कर्मणाच्छाद्य मुह्यति ॥५२॥

dehy ajño 'jita-ṣaḍ-vargo
necchan karmāṇi kāryate
kośakāra ivātmānaṁ
karmaṇācchādya muhyati

dehī—the embodied soul; *ajñaḥ*—without perfect knowledge; *ajita-ṣaṭ-vargaḥ*—who has not controlled the senses of perception and the mind; *na icchan*—without desiring; *karmāṇi*—activities for material benefit; *kāryate*—is caused to perform; *kośakāraḥ*—the silkworm; *iva*—like; *ātmānam*—himself; *karmaṇā*—by fruitive activities; *ācchādya*—covering; *muhyati*—becomes bewildered.

TRANSLATION

The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

PURPORT

As already explained, the influence of the modes of nature is very strong. The living entity entangled in different types of fruitive activity is like a silkworm trapped in a cocoon. Getting free is very difficult unless he is helped by the Supreme Personality of Godhead.

TEXT 53

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् ॥५३॥

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma
guṇaiḥ svābhāvikair balāt

na—not; *hi*—indeed; *kaścit*—anyone; *kṣaṇam api*—even for a moment; *jātu*—at any time; *tiṣṭhati*—remains; *akarma-kṛt*—without doing anything; *kāryate*—he is caused to perform; *hi*—indeed; *avaśaḥ*—automatically; *karma*—fruitive activities; *guṇaiḥ*—by the three modes of nature; *svābhāvikaiḥ*—which are produced by his own tendencies in previous lives; *balāt*—by force.

TRANSLATION

Not a single living entity can remain unengaged even for a moment. One must act by his natural tendency according to the

three modes of material nature because this natural tendency forcibly makes him work in a particular way.

PURPORT

The *svābhāvika*, or one's natural tendency, is the most important factor in action. One's natural tendency is to serve because a living entity is an eternal servant of God. The living entity wants to serve, but because of his forgetfulness of his relationship with the Supreme Lord, he serves under the modes of material nature and manufactures various modes of service, such as socialism, humanitarianism and altruism. However, one should be enlightened in the tenets of *Bhagavad-gītā* and accept the instruction of the Supreme Personality of Godhead that one give up all natural tendencies for material service under different names and take to the service of the Lord. One's original natural tendency is to act in Kṛṣṇa consciousness because one's real nature is spiritual. The duty of a human being is to understand that since he is essentially spirit, he must abide by the spiritual tendency and not be carried away by material tendencies. Śrīla Bhaktivinoda Ṭhākura has therefore sung:

(miche) māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi

"My dear brothers, you are being carried away by the waves of material energy and are suffering in many miserable conditions. Sometimes you are drowning in the waves of material nature, and sometimes you are tossed like a swimmer struggling in the ocean." As confirmed by Bhaktivinoda Ṭhākura, this tendency to be battered by the waves of *māyā* can be changed to one's original, natural tendency, which is spiritual, when the living entity comes to understand that he is eternally *kṛṣṇa-dāsa*, a servant of God, Kṛṣṇa.

(jīva) kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi

If instead of serving *māyā* under different names, one turns his service attitude toward the Supreme Lord, he is then safe, and there is no more difficulty. If one returns to his original, natural tendency in the human

form of life by understanding the perfect knowledge given by Kṛṣṇa Himself in the Vedic literature, one's life is successful.

TEXT 54

लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत।
यथायोनि यथाबीजं स्वभावेन बलीयसा ॥५४॥

labdhvā nimittam avyaktaṁ
vyaktāvyaktaṁ bhavaty uta
yathā-yoni yathā-bījaṁ
svabhāvena balīyasā

labdhvā—having gotten; *nimittam*—the cause; *avyaktam*—unseen or unknown to the person; *vyakta-avyaktam*—manifested and unmanifested, or the gross body and the subtle body; *bhavati*—come into being; *uta*—certainly; *yathā-yoni*—exactly like the mother; *yathā-bījam*—exactly like the father; *sva-bhāvena*—by the natural tendency; *balīyasā*—which is very powerful.

TRANSLATION

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

PURPORT

The gross body is a product of the subtle body. As stated in *Bhagavad-gītā* (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." The atmosphere of the subtle body at the time of death is created by the activities of the gross body. Thus the gross body acts during one's lifetime, and the subtle body acts at the time of death. The subtle body, which is called *liṅga*, the body of desire, is the background for the development of a particular type of gross body, which is either like that of one's mother or like that of one's father. According to the *Ṛg Veda*, if at the time of sex the secretions of the mother are more profuse than those of the father, the child will receive a female body, and if the secretions of the father are more profuse than those of the mother, the child will receive a male body. These are the subtle laws of nature, which act according to the desire of the living entity. If a human being is taught to change his subtle body by developing a consciousness of Kṛṣṇa, at the time of death the subtle body will create a gross body in which he will be a devotee of Kṛṣṇa, or if he is still more perfect, he will not take another material body but will immediately get a spiritual body and thus return home, back to Godhead. This is the process of the transmigration of the soul. Therefore instead of trying to unite human society through pacts for sense gratification that can never be achieved, it is clearly desirable to teach people how to become Kṛṣṇa conscious and return home, back to Godhead. This is true now and, indeed, at any time.

TEXT 55

एष प्रकृतिसङ्गेन पुरुषस्य विपर्ययः ।
आसीत् स एव नचिरादीशसङ्गाद्विलीयते ॥५५॥

eṣa prakṛti-saṅgena
puruṣasya viparyayaḥ
āsīt sa eva na cirād
īśa-saṅgād vilīyate

eṣaḥ—this; *prakṛti-saṅgena*—because of association with the material nature; *puruṣasya*—of the living entity; *viparyayaḥ*—a situation of forgetfulness or an awkward position; *āsīt*—came to be; *saḥ*—that position; *eva*—indeed; *na*—not; *cirāt*—taking a long time; *īśa-saṅgāt*—from the association of the Supreme Lord; *vilīyate*—is vanquished.

TRANSLATION

Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.

PURPORT

The word *prakṛti* means material nature, and *puruṣa* may also refer to the Supreme Personality of Godhead. If one wants to continue his association with *prakṛti*, the female energy of Kṛṣṇa, and be separated from Kṛṣṇa by the illusion that he is able to enjoy *prakṛti*, he must continue in his conditional life. If he changes his consciousness, however, and associates with the supreme, original person (*puruṣaṁ śāśvatam*), or with His associates, he can get out of the entanglement of material nature. As confirmed in *Bhagavad-gītā* (4.9), *janma karma ca me divyam evaṁ yo vetti tattvataḥ:* one must simply understand the Supreme Person, Kṛṣṇa, in terms of His form, name, activities and pastimes. This will keep one always in the association of Kṛṣṇa. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna:* thus after giving up his gross material body, one accepts not another gross body but a spiritual body in which to return home, back to Godhead. Thus one ends the tribulation caused by his association with the material energy. In summary, the living entity is an eternal servant of God, but he comes to the material world and is bound by material conditions because of his desire to lord it over matter. Liberation means giving up this false consciousness and reviving one's original service to the Lord. This return to one's original life is called *mukti*, as confirmed in *Śrīmad-Bhāgavatam* (*muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*).

TEXTS 56-57

अयं हि श्रुतसम्पन्नः शीलवृत्तगुणाकरः ।
धृतव्रतो मृदुर्दान्तः सत्यवाङ्मन्त्रविच्छुचिः ॥५६॥
गुर्वग्न्यतिथिवृद्धानां शुश्रूषुरनहङ्कृतः ।
सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥५७॥

ayaṁ hi śruta-sampannaḥ
śīla-vṛtta-guṇālayaḥ
dhṛta-vrato mṛdur dāntaḥ
satya-vāṅ mantravic chuciḥ

gurv-agny-atithi-vṛddhānāṁ
śuśrūṣur anahaṅkṛtaḥ
sarva-bhūta-suhṛt sādhur
mita-vāg anasūyakaḥ

ayam—this person (known as Ajāmila); *hi*—indeed; *śruta-sampannaḥ*—well educated in Vedic knowledge; *śīla*—of good character; *vṛtta*—good conduct; *guṇa*—and good qualities; *ālayaḥ*—the reservoir; *dhṛta-vrataḥ*—fixed in the execution of the Vedic injunctions; *mṛduḥ*—very mild; *dāntaḥ*—completely controlling the mind and senses; *satya-vāk*—always truthful; *mantra-vit*—knowing how to chant the Vedic hymns; *śuciḥ*—always very neat and clean; *guru*—the spiritual master; *agni*—the fire-god; *atithi*—guests; *vṛddhānām*—and of the old household members; *śuśrūṣuḥ*—very respectfully engaged in the service; *anahaṅkṛtaḥ*—without pride or false prestige; *sarva-bhūta-suhṛt*—friendly to all living entities; *sādhuḥ*—well behaved (no one could find any fault in his character); *mita-vāk*—talking with great care not to speak nonsense; *anasūyakaḥ*—not envious.

TRANSLATION

In the beginning this brāhmaṇa named Ajāmila studied all the Vedic literatures. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajāmila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.

PURPORT

The order carriers of Yamarāja, the Yamadūtas, are explaining the factual position of piety and impiety and how a living entity is entangled in this material world. Describing the history of Ajāmila's life, the Yamadūtas relate that in the beginning he was a learned scholar of the Vedic literature. He was well behaved, neat and clean, and very kind to everyone. In fact, he had all good qualities. In other words, he was like a perfect *brāhmaṇa*. A *brāhmaṇa* is expected to be perfectly pious, to follow all the regulative principles and to have all good qualities. The symptoms of piety are explained in these verses. Śrīla Vīrarāghava Ācārya comments that *dhṛta-vrata* means *dhṛtaṁ vrataṁ strī-saṅga-rāhityātmaka-brahmacarya-rūpam*. In other words, Ajāmila followed the rules and regulations of celibacy as a perfect *brahmacārī* and was very softhearted, truthful, clean and pure. How he fell down in spite of all these qualities and thus came to be threatened with punishment by Yamarāja will be described in the following verses.

TEXTS 58-60

एकदासौ वनं यातः पितृसन्देशकृद् द्विजः ।
आदाय तत आवृत्तः फलपुष्पसमित्कुशान् ॥५८॥
ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया ।
पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया ॥५९॥
मत्तया विश्लथन्नीव्या व्यपेतं निरपत्रपम् ।
क्रीडन्तमनुगायन्तं हसन्तमनयान्तिके ॥६०॥

ekadāsau vanaṁ yātaḥ
pitṛ-sandeśakṛd dvijaḥ
ādāya tata āvṛttaḥ
phala-puṣpa-samit-kuśān

dadarśa kāminaṁ kañcic
chūdraṁ saha bhujiṣyayā

pītvā ca madhu maireyaṁ
madāghūrṇita-netrayā

mattayā viślathan-nīvyā
vyapetaṁ nirapatrapam
krīḍantam anugāyantaṁ
hasantam anayāntike

ekadā—once upon a time; *asau*—this Ajāmila; *vanam yātaḥ*—went to the forest; *pitṛ*—of his father; *sandeśa*—the order; *kṛt*—carrying out; *dvijaḥ*—the *brāhmaṇa;* *ādāya*—collecting; *tataḥ*—from the forest; *āvṛttaḥ*—returning; *phala-puṣpa*—fruits and flowers; *samit-kuśān*—two kinds of grass, known as *samit* and *kuśa;* *dadarśa*—saw; *kāminam*—very lusty; *kañcit*—someone; *śūdram*—a fourth-class man, a *śūdra;* *saha*—along with; *bhujiṣyayā*—an ordinary maidservant or prostitute; *pītvā*—after drinking; *ca*—also; *madhu*—nectar; *maireyam*—made of the *soma* flower; *mada*—by intoxication; *āghūrṇita*—moving; *netrayā*—her eyes; *mattayā*—intoxicated; *viślathat-nīvyā*—whose dress was slackened; *vyapetam*—fallen from proper behavior; *nirapatrapam*—without fear of public opinion; *krīḍantam*—engaged in enjoyment; *anugāyantam*—singing; *hasantam*—smiling; *anayā*—with her; *antike*—close by.

TRANSLATION

Once this brāhmaṇa Ajāmila, following the order of his father, went to the forest to collect fruit, flowers and two kinds of grass, called samit and kuśa. On the way home, he came upon a śūdra, a very lusty, fourth-class man, who was shamelessly embracing and kissing a prostitute. The śūdra was smiling, singing and enjoying as if this were proper behavior. Both the śūdra and the prostitute were drunk. The prostitute's eyes were rolling in intoxication, and her dress had become loose. Such was the condition in which Ajāmila saw them.

PURPORT

While traveling along the public way, Ajāmila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness

was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken *śūdra* and the prostitute, Ajāmila, who was a perfect *brahmacārī*, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a *brahmacārī* student who sees such behavior. For such a *brahmacārī* to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Kṛṣṇa consciousness very seriously, he can withstand the provocation created by sin. In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa *mantra*, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this Kali-yuga.

TEXT 61

दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम् ।
जगाम हृच्छयवशं सहसैव विमोहितः ॥६१॥

dṛṣṭvā tāṁ kāma-liptena
bāhunā parirambhitām
jagāma hṛc-chaya-vaśaṁ
sahasaiva vimohitaḥ

dṛṣṭvā—by seeing; *tām*—her (the prostitute); *kāma-liptena*—decorated with turmeric to incite lusty desires; *bāhunā*—with the arm; *parirambhitām*—embraced; *jagāma*—went; *hṛt-śaya*—of lusty desires within the heart; *vaśam*—under the control; *sahasā*—suddenly; *eva*—indeed; *vimohitaḥ*—being illusioned.

TRANSLATION

The śūdra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajāmila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control.

PURPORT

It is said that if one's body is smeared with turmeric, it attracts the lusty desires of the opposite sex. The word *kāma-liptena* indicates that the *śūdra* was decorated with turmeric smeared on his body.

TEXT 62

स्तम्भयन्नात्मनात्मानं यावत्सत्त्वं यथाश्रुतम् ।
न शशाक समाधातुं मनो मदनवेपितम् ॥६२॥

stambhayann ātmanātmānaṁ
yāvat sattvaṁ yathā-śrutam
na śaśāka samādhātuṁ
mano madana-vepitam

stambhayan—trying to control; *ātmanā*—by the intelligence; *ātmānam*—the mind; *yāvat sattvam*—as far as possible for him; *yathā-śrutam*—by remembering the instruction (of celibacy, *brahmacarya*, not even to see a woman); *na*—not; *śaśāka*—was able; *samādhātum*—to restrain; *manaḥ*—the mind; *madana-vepitam*—agitated by Cupid or lusty desire.

TRANSLATION

As far as possible he patiently tried to remember the instructions of the śāstras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

PURPORT

Unless one is very strong in knowledge, patience and proper bodily, mental and intellectual bahavior, controlling one's lusty desires is ex-

tremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex life, even a fully qualified *brāhmaṇa*, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.

TEXT 63

तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः ।
तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥६३॥

tan-nimitta-smara-vyāja-
graha-grasto vicetanaḥ
tām eva manasā dhyāyan
sva-dharmād virarāma ha

tat-nimitta—caused by the sight of her; *smara-vyāja*—taking advantage of his thinking of her always; *graha-grastaḥ*—being caught by an eclipse; *vicetanaḥ*—having completely forgotten his real position; *tām*—her; *eva*—certainly; *manasā*—by the mind; *dhyāyan*—meditating upon; *sva-dharmāt*—from the regulative principles executed by a *brāhmaṇa; virarāma ha*—he completely ceased.

TRANSLATION

In the same way that the sun and moon are eclipsed by a low planet, the brāhmaṇa lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brāhmaṇa.

PURPORT

By speaking this verse, Śukadeva Gosvāmī wants to impress upon the mind of the reader that Ajāmila's exalted position as a *brāhmaṇa* was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life,

by chanting the four syllables of the name Nārāyaṇa, he was saved from the gravest danger of falling down. *Svalpam apy asya dharmasya trāyate mahato bhayāt:* even a little devotional service can save one from the greatest danger. Devotional service, which begins with chanting of the holy name of the Lord, is so powerful that even if one falls down from the exalted position of a *brāhmaṇa* through sexual indulgence, he can be saved from all calamities if he somehow or other chants the the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in *Bhagavad-gītā* it is advised that one not forget the chanting of the holy name even for a moment (*satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ*). There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Kṛṣṇa *mahā-mantra*, he will be safe without a doubt.

TEXT 64

तामेव तोषयामास पित्र्येणार्थेन यावता ।
ग्राम्यैर्मनोरमैः कामैः प्रसीदेत यथा तथा ॥६४॥

tām eva toṣayām āsa
pitryeṇārthena yāvatā
grāmyair manoramaiḥ kāmaiḥ
prasīdeta yathā tathā

tām—her (the prostitute); *eva*—indeed; *toṣayām āsa*—he tried to please; *pitryeṇa*—he got from his father's hard labor; *arthena*—by the money; *yāvatā*—as long as possible; *grāmyaiḥ*—material; *manaḥramaiḥ*—pleasing to her mind; *kāmaiḥ*—by presentations for sense enjoyment; *prasīdeta*—she would be satisfied; *yathā*—so that; *tathā*—in that way.

TRANSLATION

Thus Ajāmila began spending whatever money he had inherited from his father to satisfy the prostitute with various material presentations so that she would remain pleased with him. He gave up all his brahminical activities to satisfy the prostitute.

PURPORT

There are many instances throughout the world in which even a purified person, being attracted by a prostitute, spends all the money he has inherited. Prostitute hunting is so abominable that the desire for sex with a prostitute can ruin one's character, destroy one's exalted position and plunder all one's money. Therefore illicit sex is strictly prohibited. One should be satisfied with his married wife, for even a slight deviation will create havoc. A Kṛṣṇa conscious *gṛhastha* should always remember this. He should always be satisfied with one wife and be peaceful simply by chanting the Hare Kṛṣṇa *mantra.* Otherwise at any moment he may fall down from his good position, as exemplified in the case of Ajāmila.

TEXT 65

विप्रां स्वभार्यामप्रौढां कुले महति लम्भिताम् ।
विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ॥६५॥

viprāṁ sva-bhāryām aprauḍhāṁ
kule mahati lambhitām
visasarjācirāt pāpaḥ
svairiṇyāpāṅga-viddha-dhīḥ

viprām—the daughter of a *brāhmaṇa; sva-bhāryām*—his wife; *aprauḍhām*—not very old (youthful); *kule*—from a family; *mahati*—very respectable; *lambhitām*—married; *visasarja*—he gave up; *acirāt*—very soon; *pāpaḥ*—being sinful; *svairiṇyā*—of the prostitute; *apāṅga-viddha-dhīḥ*—his intelligence pierced by the lustful glance.

TRANSLATION

Because his intelligence was pierced by the lustful glance of the prostitute, the victimized brāhmaṇa Ajāmila engaged in sinful acts in her association. He even gave up the company of his very beautiful young wife, who came from a very respectable brāhmaṇa family.

PURPORT

Customarily everyone is eligible to inherit his father's property, and Ajāmila also inherited the money of his father. But what did he do with

the money? Instead of engaging the money in the service of Kṛṣṇa, he engaged it in the service of a prostitute. Therefore he was condemned and was punishable by Yamarāja. How did this happen? He was victimized by the dangerous lustful glance of a prostitute.

TEXT 66

यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम् ।
बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ॥६६॥

yatas tataś copaninye
nyāyato 'nyāyato dhanam
babhārāsyāḥ kuṭumbinyāḥ
kuṭumbaṁ manda-dhīr ayam

yataḥ tataḥ—wherever possible, however possible; *ca*—and; *upaninye*—he got; *nyāyataḥ*—properly; *anyāyataḥ*—improperly; *dhanam*—money; *babhāra*—he maintained; *asyāḥ*—of her; *kuṭumbinyāḥ*—possessing many sons and daughters; *kuṭumbam*—the family; *manda-dhīḥ*—bereft of all intelligence; *ayam*—this person (Ajāmila).

TRANSLATION

Although born of a brāhmaṇa family, this rascal, bereft of intelligence because of the prostitute's association, earned money somehow or other, regardless of whether properly or improperly, and used it to maintain the prostitute's sons and daughters.

TEXT 67

यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यतिगर्हितः ।
अवर्तत चिरं कालमघायुरशुचिर्मलात् ॥६७॥

yad asau śāstram ullaṅghya
svaira-cāry ati-garhitaḥ
avartata ciraṁ kālam
aghāyur aśucir malāt

yat—because; *asau*—this *brāhmaṇa; śāstram ullaṅghya*—transgressing the laws of *śāstra; svaira-cārī*—acting irresponsibly; *ati-garhitaḥ*—very much condemned; *avartata*—passed; *ciram kālam*—a long time; *agha-āyuḥ*—whose life was full of sinful activities; *aśuciḥ*—unclean; *malāt*—because of impurity.

TRANSLATION

This brāhmaṇa irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.

PURPORT

Food prepared by an unclean, sinful man or woman, especially a prostitute, is extremely infectious. Ajāmila ate such food, and therefore he was subject to be punished by Yamarāja.

TEXT 68

तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् ।
नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥६८॥

tata enaṁ daṇḍa-pāṇeḥ
sakāśaṁ kṛta-kilbiṣam
neṣyāmo 'kṛta-nirveśaṁ
yatra daṇḍena śuddhyati

tataḥ—therefore; *enam*—him; *daṇḍa-pāṇeḥ*—of Yamarāja, who is authorized to punish; *sakāśam*—in the presence; *kṛta-kilbiṣam*—who has regularly committed all sinful activities; *neṣyāmaḥ*—we shall take; *akṛta-nirveśam*—who has not undergone atonement; *yatra*—where; *daṇḍena*—by punishment; *śuddhyati*—he will be purified.

TRANSLATION

This man Ajāmila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of

Yamarāja for punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.

PURPORT

The Viṣṇudūtas had forbidden the Yamadūtas to take Ajāmila to Yamarāja, and therefore the Yamadūtas explained that taking such a man to Yamarāja was appropriate. Since Ajāmila had not undergone atonement for his sinful acts, he was to be taken to Yamarāja to be purified. When a man commits murder he becomes sinful, and therefore he also must be killed; otherwise after death he must suffer many sinful reactions. Similarly, punishment by Yamarāja is a process of purification for the most abominable sinful persons. Therefore the Yamadūtas requested the Viṣṇudūtas not to obstruct their taking Ajāmila to Yamarāja.

Thus end the Bhaktivedanta purports of the Sixth Canto, First Chapter of the Śrīmad-Bhāgavatam, *entitled "The History of the Life of Ajāmila."*

CHAPTER TWO

Ajāmila Delivered by the Viṣṇudūtas

In this chapter the messengers from Vaikuṇṭha explain to the Yamadūtas the glories of chanting the holy name of the Lord. The Viṣṇudūtas said, "Now impious acts are being performed even in an assembly of devotees, for a person who is not punishable is going to be punished in the assembly of Yamarāja. The mass of people are helpless and must depend upon the government for their safety and security, but if the government takes advantage of this to harm the citizens, where will they go? We see perfectly that Ajāmila should not be punished, although you are attempting to take him to Yamarāja for punishment."

It was due to Ajāmila's glorifying the holy name of the Supreme Lord that he was not punishable. The Viṣṇudūtas explained this as follows: "Simply by once chanting the holy name of Nārāyaṇa, this *brāhmaṇa* has become free from the reactions of sinful life. Indeed, he has been freed not only from the sins of this life, but from the sins of many, many thousands of other lives. He has already undergone true atonement for all his sinful actions. If one atones according to the directions of the *śāstras*, one does not actually become free from sinful reactions, but if one chants the holy name of the Lord, even a glimpse of such chanting can immediately free one from all sins. Chanting the glories of the Lord's holy name awakens all good fortune. Therefore there is no doubt that Ajāmila, being completely free from all sinful reactions, should not be punished by Yamarāja."

As they were saying this, the Viṣṇudūtas released Ajāmila from the ropes of the Yamadūtas and left for their own abode. The *brāhmaṇa* Ajāmila, however, offered his respectful obeisances to the Viṣṇudūtas. He could understand how fortunate he was to have chanted the holy name of Nārāyaṇa at the end of his life. Indeed, he could realize the full significance of this good fortune. Having thoroughly understood the discussion between the Yamadūtas and the Viṣṇudūtas, he became a pure devotee of the Supreme Personality of Godhead. He lamented very much for how very sinful he had been, and he condemned himself again and again.

Finally, because of his association with the Viṣṇudūtas, Ajāmila, his original consciousness aroused, gave up everything and went to Hardwar, where he engaged in devotional service without deviation, always thinking of the Supreme Personality of Godhead. Thus the Viṣṇudūtas went there, seated him on a golden throne and took him away to Vaikuṇṭhaloka.

In summary, although the sinful Ajāmila meant to call his son, the holy name of Lord Nārāyaṇa, even though chanted in the preliminary stage, *nāmābhāsa*, was able to give him liberation. Therefore one who chants the holy name of the Lord with faith and devotion is certainly exalted. He is protected even in his material, conditional life.

TEXT 1

श्रीबादरायणिरुवाच

एवं ते भगवद्दूता यमदूताभिभाषितम् ।
उपधार्याथ तान् राजन् प्रत्याहुर्नयकोविदाः ॥ १ ॥

śrī-bādarāyaṇir uvāca
evaṁ te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ

śrī-bādarāyaṇiḥ uvāca—Śukadeva Gosvāmī, the son of Vyāsadeva, said; *evam*—thus; *te*—they; *bhagavat-dūtāḥ*—the servants of Lord Viṣṇu; *yamadūta*—by the servants of Yamarāja; *abhibhāṣitam*—what was spoken; *upadhārya*—hearing; *atha*—then; *tān*—unto them; *rājan*—O King; *pratyāhuḥ*—replied properly; *naya-kovidāḥ*—being conversant in good arguments or good logic.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, the servants of Lord Viṣṇu are always very expert in logic and arguments. After hearing the statements of the Yamadūtas, they replied as follows.

TEXT 2

श्रीविष्णुदूता ऊचुः

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम् ।
यत्रादण्ड्येष्वपापेषु दण्डो यैर्ध्रियते वृथा ॥ २ ॥

śrī-viṣṇudūtā ūcuḥ
aho kaṣṭaṁ dharma-dṛśām
adharmaḥ spṛśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā

śrī-viṣṇudūtāḥ ūcuḥ—the Viṣṇudūtas said; *aho*—alas; *kaṣṭam*—how painful it is; *dharma-dṛśām*—of persons interested in maintaining religion; *adharmaḥ*—irreligion; *spṛśate*—is affecting; *sabhām*—the assembly; *yatra*—wherein; *adaṇḍyeṣu*—upon persons not to be punished; *apāpeṣu*—who are sinless; *daṇḍaḥ*—punishment; *yaiḥ*—by whom; *dhriyate*—is being allotted; *vṛthā*—unnecessarily.

TRANSLATION

The Viṣṇudūtas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.

PURPORT

The Viṣṇudūtas accused the Yamadūtas of violating the religious principles by attempting to drag Ajāmila to Yamarāja for punishment. Yamarāja is the officer appointed by the Supreme Personality of Godhead to judge religious and irreligious principles and to punish people who are irreligious. However, if completely sinless people are punished, the entire assembly of Yamarāja is contaminated. This principle applies not only in the assembly of Yamarāja, but throughout human society also.

In human society, properly maintaining religious principles is the duty of the king's court or the government. Unfortunately, in this *yuga*, Kali-yuga, the religious principles are tampered with, and the government

cannot properly judge who is to be punished and who is not. It is said that in the Kali-yuga if one cannot spend money in court, one cannot get justice. Indeed, in courts of justice it is often found that magistrates are bribed for favorable judgments. Sometimes religious men who preach the Kṛṣṇa consciousness movement for the benefit of the entire populace are arrested and harassed by the police and courts. The Viṣṇudūtas, who are Vaiṣṇavas, lamented for these very regrettable facts. Because of their spiritual compassion for all the fallen souls, Vaiṣṇavas go out to preach according to the standard method of all religious principles, but unfortunately, because of the influence of Kali-yuga, Vaiṣṇavas who have dedicated their lives to preaching the glories of the Lord are sometimes harassed and punished by courts on false charges of disturbing the peace.

TEXT 3

प्रजानां पितरो ये च शास्तारः साधवः समाः ।
यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः ॥ ३ ॥

prajānāṁ pitaro ye ca
śāstāraḥ sādhavaḥ samāḥ
yadi syāt teṣu vaiṣamyaṁ
kaṁ yānti śaraṇaṁ prajāḥ

prajānām—of the citizens; *pitaraḥ*—protectors, guardians (kings or government servants); *ye*—they who; *ca*—and; *śāstāraḥ*—give instructions concerning law and order; *sādhavaḥ*—endowed with all good qualities; *samāḥ*—equal to everyone; *yadi*—if; *syāt*—there is; *teṣu*—among them; *vaiṣamyam*—partiality; *kam*—what; *yānti*—will go to; *śaraṇam*—shelter; *prajāḥ*—the citizens.

TRANSLATION

A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamarāja does this, for he is the supreme master of justice, and so do those who follow in his footsteps.

However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security?

PURPORT

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for realization of one's self and one's relationship with the Supreme Personality of Godhead because this cannot be realized in animal life. The duty of the government, therefore, is to take charge of training all the citizens in such a way that by a gradual process they will be elevated to the spiritual platform and will realize the self and his relationship with God. This principle was followed by kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit, Lord Rāmacandra, Mahārāja Ambarīṣa and Prahlāda Mahārāja. The leaders of the government must be very honest and religious because otherwise all the affairs of the state will suffer. Unfortunately, in the name of democracy, rogues and thieves are electing other rogues and thieves to the most important posts in the government. Recently this has been proven in America, where the president had to be condemned and dragged down from his post by the citizens. This is only one case, but there are many others. Because of the importance of the Kṛṣṇa consciousness movement, people should be Kṛṣṇa conscious and should not vote for anyone who is not Kṛṣṇa conscious. Then there will be actual peace and prosperity in the state. When a Vaiṣṇava sees mismanagement in the government, he feels great compassion in his heart and tries his best to purify the situation by spreading the Hare Kṛṣṇa movement.

TEXT 4

यद्यदाचरति श्रेयानितरस्तत्तदीहते ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ४ ॥

yad yad ācarati śreyān
itaras tat tad īhate
sa yat pramāṇaṁ kurute
lokas tad anuvartate

yat yat—whatever; *ācarati*—executes; *śreyān*—a first-class man with full knowledge of religious principles; *itaraḥ*—the subordinate man; *tat tat*—that; *īhate*—performs; *saḥ*—he (the great man); *yat*—whatever; *pramāṇam*—as evidence or as the right thing; *kurute*—accepts; *lokaḥ*—the general public; *tat*—that; *anuvartate*—follows.

TRANSLATION

The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts.

PURPORT

Although Ajāmila was not punishable, the Yamadūtas were insisting on taking him away to Yamarāja for punishment. This was *adharma*, contrary to religious principles. The Viṣṇudūtas feared that if such irreligious acts were allowed, the management of human society would be spoiled. In modern times, the Kṛṣṇa consciousness movement is trying to introduce the right principles of management for human society, but unfortunately the governments of Kali-yuga do not properly support the Hare Kṛṣṇa movement because they do not appreciate its valuable service. The Hare Kṛṣṇa movement is the right movement for ameliorating the fallen condition of human society, and therefore governments and public leaders in every part of the world should support this movement to completely rectify humanity's sinful condition.

TEXTS 5–6

यस्याङ्के शिर आधाय लोकः स्वपिति निर्वृतः ।
स्वयं धर्ममधर्मं वा न हि वेद यथा पशुः ॥ ५ ॥
स कथं न्यर्पितात्मानं कृतमैत्रमचेतनम् ।
विस्रम्भणीयो भूतानां सघृणो दोग्धुमर्हति ॥ ६ ॥

yasyāṅke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ

sa kathaṁ nyarpitātmānaṁ
kṛta-maitram acetanam
visrambhaṇīyo bhūtānāṁ
saghṛṇo dogdhum arhati

yasya—of whom; *aṅke*—on the lap; *śiraḥ*—the head; *ādhāya*—placing; *lokaḥ*—the general mass of people; *svapiti*—sleep; *nirvṛtaḥ*—in peace; *svayam*—personally; *dharmam*—religious principles or the goal of life; *adharmam*—irreligious principles; *vā*—or; *na*—not; *hi*—indeed; *veda*—know; *yathā*—exactly like; *paśuḥ*—an animal; *saḥ*—such a person; *katham*—how; *nyarpita-ātmānam*—unto the living entity who has fully surrendered; *kṛta-maitram*—endowed with good faith and friendship; *acetanam*—with undeveloped consciousness, foolish; *visrambhaṇīyaḥ*—deserving to be the object of faith; *bhūtānām*—of the living entities; *sa-ghṛṇaḥ*—who has a soft heart for the good of all people; *dogdhum*—to give pain; *arhati*—is able.

TRANSLATION

People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the master's protection. If a leader is actually kindhearted and deserves to be the object of a living entity's faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?

PURPORT

The Sanskrit word *viśvasta-ghāta* refers to one who breaks faith or causes a breach of trust. The mass of people should always feel security because of the government's protection. Therefore, how regrettable it is for the government itself to cause a breach of trust and put the citizens in difficulty for political reasons. We actually saw during the partition days in India that although Hindus and Muslims were living together peacefully, manipulation by politicians suddenly aroused feelings of hatred between them, and thus the Hindus and Muslims killed one another over politics. This is a sign of Kali-yuga. In this age, animals are

kept nicely sheltered, completely confident that their masters will protect them, but unfortunately as soon as the animals are fat, they are immediately sent for slaughter. Such cruelty is condemned by Vaiṣṇavas like the Viṣṇudūtas. Indeed, the hellish conditions already described await the sinful men responsible for such suffering. One who betrays the confidence of a living entity who takes shelter of him in good faith, whether that living entity be a human being or an animal, is extremely sinful. Because such betrayals now go unpunished by the government, all of human society is terribly contaminated. The people of this age are therefore described as *mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ*. As a consequence of such sinfulness, men are condemned (*mandāḥ*), their intelligence is unclear (*sumanda-matayaḥ*), they are unfortunate (*manda-bhāgyāḥ*), and therefore they are always disturbed by many problems (*upadrutāḥ*). This is their situation in this life, and after death they are punished in hellish conditions.

TEXT 7

अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि ।
यद् व्याजहार विवशो नाम स्वस्त्ययनं हरेः ॥ ७ ॥

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhasām api
yad vyājahāra vivaśo
nāma svasty-ayanaṁ hareḥ

ayam—this person (Ajāmila); *hi*—indeed; *kṛta-nirveśaḥ*—has undergone all kinds of atonement; *janma*—of births; *koṭi*—of millions; *aṁhasām*—for the sinful activities; *api*—even; *yat*—because; *vyājahāra*—he has chanted; *vivaśaḥ*—in a helpless condition; *nāma*—the holy name; *svasti-ayanam*—the means of liberation; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he

chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

PURPORT

The Yamadūtas had considered only the external situation of Ajāmila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamarāja and did not know that he had become free from the reactions of all his sins. The Viṣṇudūtas therefore instructed that because he had chanted the four syllables of the name Nārāyaṇa at the time of his death, he was freed from all sinful reactions. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the *smṛti-śāstra:*

nāmno hi yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." (*Bṛhad-viṣṇu Purāṇa*)

avaśenāpi yan-nāmni
kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear." (*Garuḍa Purāṇa*)

sakṛd uccāritaṁ yena
harir ity akṣara-dvayam
baddha-parikaras tena
mokṣāya gamanaṁ prati

"By once chanting the holy name of the Lord, which consists of the two syllables *ha-ri*, one guarantees his path to liberation." (*Skanda Purāṇa*)

These are some of the reasons why the Viṣṇudūtas objected to the Yamadūtas' taking Ajāmila to the court of Yamarāja.

TEXT 8

एतेनैव ह्यघोनोऽस्य कृतं स्यादघनिष्कृतम् ।
यदा नारायणायेति जगाद चतुरक्षरम् ॥ ८ ॥

etenaiva hy aghono 'sya
kṛtaṁ syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram

etena—by this (chanting); *eva*—indeed; *hi*—certainly; *aghonaḥ*—who possesses sinful reactions; *asya*—of this (Ajāmila); *kṛtam*—performed; *syāt*—is; *agha*—of sins; *niṣkṛtam*—complete atonement; *yadā*—when; *nārāyaṇa*—O Nārāyaṇa (the name of his son); *āya*—please come; *iti*—thus; *jagāda*—he chanted; *catuḥ-akṣaram*—the four syllables (*nā-rā-ya-ṇa*).

TRANSLATION

The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, "My dear Nārāyaṇa, please come here." Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

PURPORT

Previously, when engaged in sinful activities to maintain his family, Ajāmila chanted the name of Nārāyaṇa without offenses. To chant the holy name of the Lord just to counteract one's sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (*nāmno balād yasya hi pāpa-buddhiḥ*). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa

to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because of chanting the holy name of Nārāyaṇa in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Nārāyaṇa to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

TEXTS 9–10

स्तेनः सुरापो मित्रध्रुग् ब्रह्महा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥ ९ ॥
सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।
नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥१०॥

stenaḥ surā-po mitra-dhrug
brahma-hā guru-talpa-gaḥ
strī-rāja-pitṛ-go-hantā
ye ca pātakino 'pare

sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇaṁ viṣṇor
yatas tad-viṣayā matiḥ

stenaḥ—one who steals; *surā-paḥ*—a drunkard; *mitra-dhruk*—one who turns against a friend or relative; *brahma-hā*—one who kills a *brāhmaṇa; guru-talpa-gaḥ*—one who indulges in sex with the wife of his teacher or *guru; strī*—women; *rāja*—king; *pitṛ*—father; *go*—of cows; *hantā*—the killer; *ye*—those who; *ca*—also; *pātakinaḥ*—committed sinful activities; *apare*—many others; *sarveṣām*—of all of them; *api*—although; *agha-vatām*—persons who have committed many sins; *idam*—this; *eva*—certainly; *su-niṣkṛtam*—perfect atonement; *nāma-*

vyāharaṇam—chanting of the holy name; *viṣṇoḥ*—of Lord Viṣṇu; *yataḥ*—because of which; *tat-viṣayā*—on the person who chants the holy name; *matiḥ*—His attention.

TRANSLATION

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

TEXT 11

न निष्कृतैरुदितैर्ब्रह्मवादिभि-
स्तथा विशुद्ध्यत्यघवान् व्रतादिभिः ।
यथा हरेर्नामपदैरुदाहृतै-
स्तदुत्तमश्लोकगुणोपलम्भकम् ॥११॥

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

na—not; *niṣkṛtaiḥ*—by the processes of atonement; *uditaiḥ*—prescribed; *brahma-vādibhiḥ*—by learned scholars such as Manu; *tathā*—to that extent; *viśuddhyati*—becomes purified; *agha-vān*—a sinful man; *vrata-ādibhiḥ*—by observing the vows and regulative principles; *yathā*—as; *hareḥ*—of Lord Hari; *nāma-padaiḥ*—by the syllables of the holy name; *udāhṛtaiḥ*—chanted; *tat*—that; *uttamaśloka*—of the

Supreme Personality of Godhead; *guṇa*—of the transcendental qualities; *upalambhakam*—reminding one.

TRANSLATION

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called *dharma-śāstras*, beginning with the *Manu-saṁhitā* and *Parāśara-saṁhitā*, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as *uttamaśloka* because He is famous for His glorious activities. Thus one serves the Lord by remembering His form, His attributes and pastimes. Śrīla Viśvanātha Cakravartī Ṭhākura explains that this is all possible simply by chanting the Lord's holy name because of the Lord's omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord's holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Śrī Caitanya Mahāprabhu declares, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* "All glories to Śrī Kṛṣṇa *saṅkīrtana!*" The *saṅkīrtana* movement we have started offers the best

process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life.

TEXT 12

नैकान्तिकं तद्धि कृतेऽपि निष्कृते
मनः पुनर्धावति चेदसत्पथे ।
तत्कर्मनिर्हारमभीप्सतां हरे-
र्गुणानुवादः खलु सत्त्वभावनः ॥१२॥

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte
manaḥ punar dhāvati ced asat-pathe
tat karma-nirhāram abhīpsatāṁ harer
guṇānuvādaḥ khalu sattva-bhāvanaḥ

na—not; *aikāntikam*—absolutely cleansed; *tat*—the heart; *hi*—because; *kṛte*—very nicely performed; *api*—although; *niṣkṛte*—atonement; *manaḥ*—the mind; *punaḥ*—again; *dhāvati*—runs; *cet*—if; *asat-pathe*—on the path of material activities; *tat*—therefore; *karma-nirhāram*—cessation of the fruitive reactions of material activities; *abhīpsatām*—for those who seriously want; *hareḥ*—of the Supreme Personality of Godhead; *guṇa-anuvādaḥ*—constant chanting of the glories; *khalu*—indeed; *sattva-bhāvanaḥ*—actually purifying one's existence.

TRANSLATION

The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

PURPORT

The statements in this verse have been confirmed previously in *Śrīmad-Bhāgavatam* (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted." It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (*puṇya-śravaṇa-kīrtana*). *Puṇya-śravaṇa-kīrtana* refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called *sattva-bhāvana.*

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore *Śrīmad-Bhāgavatam* (5.5.1) says, *tapo divyaṁ putrakā yena sattvaṁ śuddhyet:* one must perform *tapasya,* austerity, to purify his existence in order to come to the spiritual platform. The *tapasya* of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as *karma, jñāna* and *yoga,* cannot cleanse the heart absolutely.

TEXT 13

अथैनं मापनयत कृताशेषाघनिष्कृतम् ।
यदसौ भगवन्नाम म्रियमाणः समग्रहीत् ॥१३॥

athainaṁ māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt

atha—therefore; *enam*—him (Ajāmila); *mā*—do not; *apanayata*—try to take; *kṛta*—already done; *aśeṣa*—unlimited; *agha-niṣkṛtam*—atonement for his sinful actions; *yat*—because; *asau*—he; *bhagavat-nāma*—the holy name of the Supreme Personality of Godhead; *mriyamāṇaḥ*—while dying; *samagrahīt*—perfectly chanted.

TRANSLATION

At the time of death, this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.

PURPORT

The Viṣṇudūtas, who are superior authorities, gave orders to the Yamadūtas, who did not know that Ajāmila was no longer subject to tribulation in hellish life for his past sins. Although he had chanted the holy name Nārāyaṇa to indicate his son, the holy name is so transcendentally powerful that he was automatically freed because he had chanted the holy name while dying (*ante nārāyaṇa-smṛtiḥ*). As Kṛṣṇa confirms in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." Unless one is freed from all sinful reactions, one cannot be promoted to the platform of devotional service. Elsewhere in *Bhagavad-gītā* (8.5) it is stated:

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.

TEXT 14

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥१४॥

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

sāṅketyam—as an assignation; *pārihāsyam*—jokingly; *vā*—or; *stobham*—as musical entertainment; *helanam*—neglectfully; *eva*—certainly; *vā*—or; *vaikuṇṭha*—of the Lord; *nāma-grahaṇam*—chanting the holy name; *aśeṣa*—unlimited; *agha-haram*—neutralizing the effect of sinful life; *viduḥ*—advanced transcendentalists know.

TRANSLATION

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

TEXT 15

पतितः स्खलितो भग्नः सन्दष्टस्तप्त आहतः ।
हरिरित्यवशेनाह पुमान्नार्हति यातनाः ॥१५॥

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ

harir ity avaśenāha
pumān nārhati yātanāḥ

patitaḥ—fallen down; *skhalitaḥ*—slipped; *bhagnaḥ*—having broken his bones; *sandaṣṭaḥ*—bitten; *taptaḥ*—severely attacked by fever or similar painful conditions; *āhataḥ*—injured; *hariḥ*—Lord Kṛṣṇa; *iti*—thus; *avaśena*—accidently; *āha*—chants; *pumān*—a person; *na*—not; *arhati*—deserves; *yātanāḥ*—hellish conditions.

TRANSLATION

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

PURPORT

As stated in *Bhagavad-gītā* (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." If one practices chanting the Hare Kṛṣṇa *mantra*, he is naturally expected to chant Hare Kṛṣṇa when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Kṛṣṇa) when he meets with an accident and dies, he will be saved from hellish life after death.

TEXT 16

गुरूणां च लघूनां च गुरूणि च लघूनि च ।
प्रायश्चित्तानि पापानां ज्ञात्वोक्तानि महर्षिभिः॥१६॥

gurūṇāṁ ca laghūnāṁ ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānāṁ
jñātvoktāni maharṣibhiḥ

gurūṇām—heavy; *ca*—and; *laghūnām*—light; *ca*—also; *gurūṇi*—heavy; *ca*—and; *laghūni*—light; *ca*—also; *prāyaścittāni*—the processes of atonement; *pāpānām*—of sinful activities; *jñātvā*—knowing perfectly well; *uktāni*—have been prescribed; *mahā-ṛṣibhiḥ*—by great sages.

TRANSLATION

Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Kṛṣṇa mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

PURPORT

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes an incident that took place when Sāmba was rescued from the punishment of the Kauravas. Sāmba fell in love with the daughter of Duryodhana, and since according to *kṣatriya* custom one is not offered a *kṣatriya's* daughter unless he displays his chivalrous valor, Sāmba abducted her. Consequently Sāmba was arrested by the Kauravas. Later, when Lord Balarāma came to rescue him, there was an argument about Sāmba's release. Since the argument was not settled, Balarāma showed His power in such a way that all of Hastināpura trembled and would have been vanquished as if by a great earthquake. Then the matter was settled, and Sāmba married Duryodhana's daughter. The purport is that one should take shelter of Kṛṣṇa-Balarāma, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Kṛṣṇa, Balarāma or Nārāyaṇa.

TEXT 17

तैस्तान्यघानि पूयन्ते तपोदानव्रतादिभिः ।
नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया ॥१७॥

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajaṁ tad-dhṛdayaṁ
tad apīśāṅghri-sevayā

taiḥ—by those; *tāni*—all those; *aghāni*—sinful activities and their results; *pūyante*—become vanquished; *tapaḥ*—austerity; *dāna*—charity; *vrata-ādibhiḥ*—by vows and other such activities; *na*—not; *adharma-jam*—produced from irreligious actions; *tat*—of that; *hṛdayam*—the heart; *tat*—that; *api*—also; *īśa-aṅghri*—of the lotus feet of the Lord; *sevayā*—by service.

TRANSLATION

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (11.2.42), *bhaktiḥ pareśānubhavo viraktir anyatra ca:* devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires. All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. Pure *bhakti,* however, is *anyābhilāṣitā-śūnya;* in other words, it is free from material desires, which result from *karma* and *jñāna.* One who is situated in devotional service no longer has material desires, and therefore he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one's austerities, penances and charity may free one from sin for the time being, one's desires will reappear because his heart is impure. Thus he will act sinfully and suffer.

TEXT 18

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ॥१८॥

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam agham puṁso
dahed edho yathānalaḥ

ajñānāt—out of ignorance; *athavā*—or; *jñānāt*—with knowledge; *uttamaśloka*—of the Supreme Personality of Godhead; *nāma*—the holy name; *yat*—that which; *saṅkīrtitam*—chanted; *agham*—sin; *puṁsaḥ*—of a person; *dahet*—burns to ashes; *edhaḥ*—dry grass; *yathā*—just as; *analaḥ*—fire.

TRANSLATION

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

PURPORT

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa *mantra*, but if one chants the holy name he will become free from all sinful reactions.

TEXT 19

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।
अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥१९॥

yathāgadaṁ vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma-guṇaṁ
kuryān mantro 'py udāhṛtaḥ

yathā—just like; *agadam*—medicine; *vīrya-tamam*—very powerful; *upayuktam*—properly taken; *yadṛcchayā*—somehow or other; *ajānataḥ*—by a person without knowledge; *api*—even; *ātma-guṇam*—its own potency; *kuryāt*—manifests; *mantraḥ*—the Hare Kṛṣṇa *mantra;* *api*—also; *udāhṛtaḥ*—chanted.

TRANSLATION

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

PURPORT

In the Western countries, where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years ago, such hippies did not know the Hare Kṛṣṇa *mantra,* but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa movement, which is supported in this verse. One may or may not know the value of chanting the Hare Kṛṣṇa *mantra,* but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

TEXT 20

श्रीशुक उवाच

त एवं सुविनिर्णीय धर्मं भागवतं नृप ।
तं याम्यपाशान्निर्मुच्य विप्रं मृत्योरमूमुचन् ॥२०॥

śrī-śuka uvāca
ta evaṁ suvinirṇīya
dharmaṁ bhāgavataṁ nṛpa
taṁ yāmya-pāśān nirmucya
vipraṁ mṛtyor amūmucan

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *te*—they (the order carriers of Lord Viṣṇu); *evam*—thus; *su-vinirṇīya*—perfectly ascertaining; *dharmam*—real religion; *bhāgavatam*—in terms of devotional service; *nṛpa*—O King; *tam*—him (Ajāmila); *yāmya-pāśāt*—from the bondage of the order carriers of Yamarāja; *nirmucya*—releasing; *vipram*—the *brāhmaṇa*; *mṛtyoḥ*—from death; *amūmucan*—rescued.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Viṣṇu released the brāhmaṇa Ajāmila from the bondage of the Yamadūtas and saved him from imminent death.

TEXT 21

इति प्रत्युदिता याम्या दूता यात्वा यमान्तिकम् ।
यमराज्ञे यथा सर्वमाचचक्षुररिन्दम ॥२१॥

iti pratyuditā yāmyā
dūtā yātvā yamāntikam
yama-rājñe yathā sarvam
ācacakṣur arindama

iti—thus; *pratyuditāḥ*—having been replied to (by the order carriers of Viṣṇu); *yāmyāḥ*—the servants of Yamarāja; *dūtāḥ*—the messengers; *yātvā*—going; *yama-antikam*—to the abode of Lord Yamarāja; *yama-rājñe*—unto King Yamarāja; *yathā*—duly; *sarvam*—everything; *ācacakṣuḥ*—informed in full detail; *arindama*—O subduer of the enemies.

TRANSLATION

My dear Mahārāja Parīkṣit, O subduer of all enemies, after the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu, they went to Yamarāja and explained to him everything that had happened.

PURPORT

In this verse the word *pratyuditāḥ* is very significant. The servants of Yamarāja are so powerful that they can never be hindered anywhere, but this time they were baffled and disappointed in their attempt to take away a man they considered sinful. Therefore they immediately returned to Yamarāja and described to him everything that had happened.

TEXT 22

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः ।
ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः ॥२२॥

dvijaḥ pāśād vinirmukto
gata-bhīḥ prakṛtiṁ gataḥ
vavande śirasā viṣṇoḥ
kiṅkarān darśanotsavaḥ

dvijaḥ—the *brāhmaṇa* (Ajāmila); *pāśāt*—from the noose; *vinirmuktaḥ*—being released; *gata-bhīḥ*—freed from fear; *prakṛtim gataḥ*—came to his senses; *vavande*—offered his respectful obeisances; *śirasā*—by bowing his head; *viṣṇoḥ*—of Lord Viṣṇu; *kiṅkarān*—unto the servants; *darśana-utsavaḥ*—very pleased by seeing them.

TRANSLATION

Having been released from the nooses of Yamarāja's servants, the brāhmaṇa Ajāmila, now free from fear, came to his senses and immediately offered obeisances to the Viṣṇudūtas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamarāja.

PURPORT

Vaiṣṇavas are also Viṣṇudūtas because they carry out the orders of Kṛṣṇa. Lord Kṛṣṇa is very eager for all the conditioned souls rotting in this material world to surrender to Him and be saved from material pangs in this life and punishment in hellish conditions after death. A Vaiṣṇava therefore tries to bring conditioned souls to their senses. Those who are fortunate like Ajāmila are saved by the Viṣṇudūtas, or Vaiṣṇavas, and thus they return back home, back to Godhead.

TEXT 23

तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः ।
सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ ॥२३॥

taṁ vivakṣum abhipretya
mahāpuruṣa-kiṅkarāḥ
sahasā paśyatas tasya
tatrāntardadhire 'nagha

tam—him (Ajāmila); *vivakṣum*—desiring to speak; *abhipretya*—understanding; *mahāpuruṣa-kiṅkarāḥ*—the order carriers of Lord Viṣṇu; *sahasā*—suddenly; *paśyataḥ tasya*—while he looked on; *tatra*—there; *antardadhire*—disappeared; *anagha*—O sinless Mahārāja Parīkṣit.

TRANSLATION

O sinless Mahārāja Parīkṣit, the order carriers of the Supreme Personality of Godhead, the Viṣṇudūtas, saw that Ajāmila was attempting to say something, and thus they suddenly disappeared from his presence.

PURPORT

The *śāstras* say:

pāpiṣṭhā ye durācārā
deva-brāhmaṇa-nindakāḥ
apathya-bhojanās teṣām
akāle maraṇaṁ dhruvam

"For persons who are *pāpiṣṭha*, very sinful, and *durācāra*, misbehaved or very unclean in their habits, who are against the existence of God, who disrespect Vaiṣṇavas and *brāhmaṇas*, and who eat anything and everything, untimely death is sure." It is said that in Kali-yuga one has a maximum lifetime of one hundred years, but as people become degraded, the duration of their lives decreases (*prāyeṇālpāyuṣaḥ*). Because Ajāmila was now free from all sinful reactions, his lifetime was extended, even though he was to have died immediately. When the Viṣṇudūtas saw Ajāmila trying to say something to them, they disappeared to give him a chance to glorify the Supreme Lord. Since all his sinful reactions had been vanquished, he was now prepared to glorify the Lord. Indeed, one cannot glorify the Lord unless one is completely free from all sinful activities. This is confirmed by Kṛṣṇa Himself in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The Viṣṇudūtas made Ajāmila aware of devotional service so that He might immediately become fit to return home, back to Godhead. To increase his eagerness to glorify the Lord, they disappeared so that he would feel separation in their absence. In the mode of separation, glorification of the Lord is very intense.

TEXTS 24–25

अजामिलोऽप्यथाकर्ण्य दूतानां यमकृष्णयोः ।
धर्मं भागवतं शुद्धं त्रैवेद्यं च गुणाश्रयम् ॥२४॥
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः ।
अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥२५॥

ajāmilo 'py athākarṇya
dūtānāṁ yama-kṛṣṇayoḥ
dharmaṁ bhāgavataṁ śuddhaṁ
trai-vedyaṁ ca guṇāśrayam

bhaktimān bhagavaty āśu
māhātmya-śravaṇād dhareḥ
anutāpo mahān āsīt
smarato 'śubham ātmanaḥ

ajāmilaḥ—Ajāmila; *api*—also; *atha*—thereafter; *ākarṇya*—hearing; *dūtānām*—of the order carriers; *yama-kṛṣṇayoḥ*—of Yamarāja and Lord Kṛṣṇa; *dharmam*—actual religious principles; *bhāgavatam*—as described in *Śrīmad-Bhāgavatam*, or concerning the relationship between the living being and the Supreme Personality of Godhead; *śuddham*—pure; *trai-vedyam*—mentioned in three *Vedas*; *ca*—also; *guṇa-āśrayam*—material religion, under the modes of material nature; *bhakti-mān*—a pure devotee (cleansed of the modes of material nature); *bhagavati*—unto the Supreme Personality of Godhead; *āśu*—immediately; *māhātmya*—glorification of the name, fame, etc.; *śravaṇāt*—because of hearing; *hareḥ*—of Lord Hari; *anutāpaḥ*—regret; *mahān*—very great; *āsīt*—there was; *smarataḥ*—remembering; *aśubham*—all the inglorious activities; *ātmanaḥ*—done by himself.

TRANSLATION

After hearing the discourses between the Yamadūtas and the Viṣṇudūtas, Ajāmila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmila heard glorification of the name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.

PURPORT

In *Bhagavad-gītā* (2.45) Lord Kṛṣṇa told Arjuna:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." The Vedic principles certainly prescribe a gradual process for rising to the spiritual platform, but if one remains attached to the Vedic principles, there is no chance of his being elevated to spiritual life. Kṛṣṇa therefore advised Arjuna to perform devotional service, which is the process of transcendental religion. The transcendental position of devotional service is also confirmed in *Śrīmad-Bhāgavatam* (1.2.6). *Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Bhakti*, devotional service, is *paro dharmaḥ*, transcendental *dharma;* it is not material *dharma.* People generally think that religion should be pursued for material profit. This may be suitable for persons interested in material life, but one who is interested in spiritual life should be attached to *paro dharmaḥ*, the religious principles by which one becomes a devotee of the Supreme Lord (*yato bhaktir adhokṣaje*). The *bhāgavata* religion teaches that the Lord and the living entity are eternally related and that the duty of the living entity is to surrender to the Lord. When one is situated on the platform of devotional service, one is freed from impediments and completely satisfied (*ahaituky apratihatā yayātmā suprasīdati*). Having been elevated to that platform, Ajāmila began to lament for his past materialistic activities and glorify the name, fame, form and pastimes of the Supreme Personality of Godhead.

TEXT 26

अहो मे परमं कष्टमभूदविजितात्मनः ।
येन विप्लावितं ब्रह्म वृषल्यां जायतात्मना ॥२६॥

aho me paramaṁ kaṣṭam
abhūd avijitātmanaḥ
yena viplāvitaṁ brahma
vṛṣalyāṁ jāyatātmanā

aho—alas; *me*—my; *paramam*—extreme; *kaṣṭam*—miserable condition; *abhūt*—became; *avijita-ātmanaḥ*—because my senses were uncontrolled; *yena*—by which; *viplāvitam*—destroyed; *brahma*—all my brahminical qualifications; *vṛṣalyām*—through a *śudrāṇī*, a maidservant; *jāyatā*—being born; *ātmanā*—by me.

TRANSLATION

Ajāmila said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brāhmaṇa and begot children in the womb of a prostitute.

PURPORT

The men of the higher classes—the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*—do not beget children in the wombs of lower-class women. Therefore the custom in Vedic society is to examine the horoscopes of a girl and boy being considered for marriage to see whether their combination is suitable. Vedic astrology reveals whether one has been born in the *vipra-varṇa*, *kṣatriya-varṇa*, *vaiśya-varṇa* or *śūdra-varṇa*, according to the three qualities of material nature. This must be examined because a marriage between a boy of the *vipra-varṇa* and a girl of the *śūdra-varṇa* is incompatible; married life would be miserable for both husband and wife. Consequently a boy should marry a girl of the same category. Of course, this is *trai-guṇya*, a material calculation according to the *Vedas*, but if the boy and girl are devotees there need be no such considerations. A devotee is transcendental, and therefore in a marriage between devotees, the boy and girl form a very happy combination.

TEXT 27

धिङ्मां विगर्हितं सद्भिर्दुष्कृतं कुलकज्जलम् ।
हित्वा बालां सतीं योऽहं सुरापीमसतीमगाम् ॥२७॥

dhiṅ māṁ vigarhitaṁ sadbhir
duṣkṛtaṁ kula-kajjalam
hitvā bālāṁ satīṁ yo 'haṁ
surā-pīm asatīm agām

dhik mām—all condemnation upon me; *vigarhitam*—condemned; *sadbhiḥ*—by honest men; *duṣkṛtam*—who has committed sinful acts; *kula-kajjalam*—who has defamed the family tradition; *hitvā*—giving up; *bālām*—a young wife; *satīm*—chaste; *yaḥ*—who; *aham*—I; *surā-pīm*—with a woman accustomed to drinking wine; *asatīm*—unchaste; *agām*—I had sexual intercourse.

TRANSLATION

Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me!

PURPORT

This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. This helps one advance in spiritual life. The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating and gambling. Not only should one give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.

TEXT 28

वृद्धावनाथौ पितरौ नान्यबन्धू तपस्विनौ ।
अहो मयाधुना त्यक्तावकृतज्ञेन नीचवत् ॥२८॥

vṛddhāv anāthau pitarau
nānya-bandhū tapasvinau
aho mayādhunā tyaktāv
akṛtajñena nīcavat

vṛddhau—old; *anāthau*—who had no other person to look after their comforts; *pitarau*—my father and mother; *na anya-bandhū*—who had no other friend; *tapasvinau*—who underwent great difficulties; *aho*—alas; *mayā*—by me; *adhunā*—at that moment; *tyaktau*—were given up; *akṛta-jñena*—ungrateful; *nīca-vat*—like the most abominable low-class person.

TRANSLATION

My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.

PURPORT

According to Vedic civilization, everyone has the responsibility for taking care of *brāhmaṇas*, old men, women, children and cows. This is the duty of everyone, especially an upper-class person. Because of his association with a prostitute, Ajāmila abandoned all his duties. Regretting this, Ajāmila now considered himself quite fallen.

TEXT 29

सोऽहं व्यक्तं पतिष्यामि नरके भृशदारुणे ।
धर्मघ्नाः कामिनो यत्र विन्दन्ति यमयातनाः ॥२९॥

so 'haṁ vyaktaṁ patiṣyāmi
narake bhṛśa-dāruṇe
dharma-ghnāḥ kāmino yatra
vindanti yama-yātanāḥ

saḥ—such a person; *aham*—I; *vyaktam*—it is now clear; *patiṣyāmi*—will fall down; *narake*—in hell; *bhṛśa-dāruṇe*—most miserable; *dharma-ghnāḥ*—they who break the principles of religion; *kāminaḥ*—who are too lusty; *yatra*—where; *vindanti*—undergo; *yama-yātanāḥ*—the miserable conditions imposed by Yamarāja.

TRANSLATION

It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.

TEXT 30

किमिदं स्वप्न आहोस्वित् साक्षाद् दृष्टमिहाद्भुतम् ।
क्व याता अद्य ते ये मां व्यकर्षन् पाशपाणयः ॥३०॥

kim idaṁ svapna āhosvit
sākṣād dṛṣṭam ihādbhutam
kva yātā adya te ye māṁ
vyakarṣan pāśa-pāṇayaḥ

kim—whether; *idam*—this; *svapne*—in a dream; *āhosvit*—or; *sākṣāt*—directly; *dṛṣṭam*—seen; *iha*—here; *adbhutam*—wonderful; *kva*—where; *yātāḥ*—have gone; *adya*—now; *te*—all of them; *ye*—who; *mām*—me; *vyakarṣan*—were dragging; *pāśa-pāṇayaḥ*—with ropes in their hands.

TRANSLATION

Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone?

TEXT 31

अथ ते क्व गताः सिद्धाश्चत्वारश्चारुदर्शनाः ।
व्यामोचयन्नीयमानं बद्ध्वा पाशैरधो भुवः ॥३१॥

atha te kva gatāḥ siddhāś
catvāraś cāru-darśanāḥ
vyāmocayan nīyamānaṁ
baddhvā pāśair adho bhuvaḥ

atha—thereafter; *te*—those persons; *kva*—where; *gatāḥ*—went; *siddhāḥ*—liberated; *catvāraḥ*—four personalities; *cāru-darśanāḥ*—extremely beautiful to see; *vyāmocayan*—they released; *nīyamānam*—me, who was being carried away; *baddhvā*—being arrested; *pāśaiḥ*—by ropes; *adhaḥ bhuvaḥ*—downward to the hellish region.

TRANSLATION

And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?

PURPORT

As we have learned from the descriptions in the Fifth Canto, the hellish planets are situated in the lower portions of this universe. Therefore they are called *adho bhuvaḥ*. Ajāmila could understand that the Yamadūtas had come from that region.

TEXT 32

अथापि मे दुर्भगस्य विबुधोत्तमदर्शने ।
भवितव्यं मङ्गलेन येनात्मा मे प्रसीदति ॥३२॥

athāpi me durbhagasya
vibudhottama-darśane
bhavitavyaṁ maṅgalena
yenātmā me prasīdati

atha—therefore; *api*—although; *me*—of me; *durbhagasya*—so unfortunate; *vibudha-uttama*—exalted devotees; *darśane*—because of seeing; *bhavitavyam*—there must be; *maṅgalena*—auspicious activities; *yena*—by which; *ātmā*—self; *me*—my; *prasīdati*—actually becomes happy.

TRANSLATION

I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my

previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

PURPORT

As stated in *Caitanya-caritāmṛta* (*Madhya* 22.54):

'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

"Association with devotees is recommended by all the *śāstras* because by even a moment of such association one can receive the seed for all perfection." In the beginning of his life Ajāmila was certainly very pure, and he associated with devotees and *brāhmaṇas;* because of that pious activity, even though he was fallen, he was inspired to name his son Nārāyaṇa. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord, who is situated in everyone's heart, is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajāmila the opportunity to name his youngest son Nārāyaṇa so that in affection he would constantly call "Nārāyaṇa! Nārāyaṇa!" and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Kṛṣṇa. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* by the mercy of the *guru* and Kṛṣṇa, one receives the seed of *bhakti.* This association saves a devotee from the greatest fear. In our Kṛṣṇa consciousness movement we therefore change a devotee's name to a form that reminds him of Viṣṇu. If at the time of death the devotee can remember his own name, such as Kṛṣṇadāsa or Govinda dāsa, he can be saved from the greatest danger. Therefore the change of names at the time of initiation is essential. The Kṛṣṇa consciousness movement is so meticulous that it gives one a good opportunity to remember Kṛṣṇa somehow or other.

TEXT 33

अन्यथा म्रियमाणस्य नाशुचेर्वृषलीपतेः ।
वैकुण्ठनामग्रहणं जिह्वा वक्तुमिहार्हति ॥३३॥

anyathā mriyamāṇasya
nāśucer vṛṣalī-pateḥ
vaikuṇṭha-nāma-grahaṇaṁ
jihvā vaktum ihārhati

anyathā—otherwise; *mriyamāṇasya*—of a person who is just ready for death; *na*—not; *aśuceḥ*—most unclean; *vṛṣalī-pateḥ*—the keeper of a prostitute; *vaikuṇṭha*—of the Lord of Vaikuṇṭha; *nāma-grahaṇam*—the chanting of the holy name; *jihvā*—the tongue; *vaktum*—to speak; *iha*—in this situation; *arhati*—is able.

TRANSLATION

Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikuṇṭhapati when I was just ready to die? Certainly it could not have been possible.

PURPORT

The name Vaikuṇṭhapati, which means "the master of the spiritual world," is not different from the name Vaikuṇṭha. Ajāmila, who was now a realized soul, could understand that because of his past spiritual activities in devotional service, he had gotten this opportunity to chant the holy name of Vaikuṇṭhapati in his horrible condition at the time of death.

TEXT 34

क्व चाहं कितवः पापो ब्रह्मघ्नो निरपत्रपः ।
क्व च नारायणेत्येतद्भगवन्नाम मङ्गलम् ॥३४॥

kva cāhaṁ kitavaḥ pāpo
brahma-ghno nirapatrapaḥ

kva ca nārāyaṇety etad
bhagavan-nāma maṅgalam

kva—where; *ca*—also; *aham*—I; *kitavaḥ*—a cheater; *pāpaḥ*—all sins personified; *brahma-ghnaḥ*—the killer of my brahminical culture; *nirapatrapaḥ*—shameless; *kva*—where; *ca*—also; *nārāyaṇa*—Nārāyaṇa; *iti*—thus; *etat*—this; *bhagavat-nāma*—the holy name of the Supreme Personality of Godhead; *maṅgalam*—all-auspicious.

TRANSLATION

Ajāmila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa?

PURPORT

Those engaged in broadcasting the holy name of Nārāyaṇa, Kṛṣṇa, through the Kṛṣṇa consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Kṛṣṇa *mantra.* Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life.

TEXT 35

सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः ।
यथा न भूय आत्मानमन्धे तमसि मज्जये ॥३५॥

so 'haṁ tathā yatiṣyāmi
yata-cittendriyānilaḥ
yathā na bhūya ātmānam
andhe tamasi majjaye

saḥ—such a person; *aham*—I; *tathā*—in that way; *yatiṣyāmi*—I shall endeavor; *yata-citta-indriya*—controlling the mind and senses; *anilaḥ*—and the internal airs; *yathā*—so that; *na*—not; *bhūyaḥ*—again; *ātmānam*—my soul; *andhe*—in darkness; *tamasi*—in ignorance; *majjaye*—I drown.

TRANSLATION

I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

PURPORT

Everyone one of us should have this determination. We have been elevated to an exalted position by the mercy of Kṛṣṇa and the spiritual master, and if we remember that this is a great opportunity and pray to Kṛṣṇa that we will not fall again, our lives will be successful.

TEXT 36–37

विमुच्य तमिमं बन्धमविद्याकामकर्मजम् ।
सर्वभूतसुहृच्छान्तो मैत्रः करुण आत्मवान् ॥३६॥
मोचये ग्रस्तमात्मानं योषिन्मय्यात्ममायया ।
विक्रीडितो ययैवाहं क्रीडामृग इवाधमः ॥३७॥

vimucya tam imaṁ bandham
avidyā-kāma-karmajam
sarva-bhūta-suhṛc chānto
maitraḥ karuṇa ātmavān

mocaye grastam ātmānaṁ
yoṣin-mayyātma-māyayā
vikrīḍito yayaivāhaṁ
krīḍā-mṛga ivādhamaḥ

vimucya—having become free from; *tam*—that; *imam*—this; *bandham*—bondage; *avidyā*—due to ignorance; *kāma*—due to lusty desire; *karma-jam*—caused by activities; *sarva-bhūta*—of all living entities; *suhṛt*—friend; *śāntaḥ*—very peaceful; *maitraḥ*—friendly; *karuṇaḥ*—merciful; *ātma-vān*—self-realized; *mocaye*—I shall disentangle; *grastam*—encaged; *ātmānam*—my soul; *yoṣit-mayyā*—in the form of woman; *ātma-māyayā*—by the illusory energy of the Lord; *vikrīḍitaḥ*—played with; *yayā*—by which; *eva*—certainly; *aham*—I; *krīḍā-mṛgaḥ*—a controlled animal; *iva*—like; *adhamaḥ*—so fallen.

TRANSLATION

Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness.

PURPORT

This should be the standard of determination for all Kṛṣṇa conscious persons. A Kṛṣṇa conscious person should free himself from the clutches of *māyā*, and he should also be compassionate to all others suffering in those clutches. The activities of the Kṛṣṇa consciousness movement are meant not only for oneself but for others also. This is the perfection of Kṛṣṇa consciousness. One who is interested in his own salvation is not as advanced in Kṛṣṇa consciousness as one who feels compassion for others and who therefore propagates the Kṛṣṇa consciousness movement. Such an advanced devotee will never fall down, for Kṛṣṇa will give him special protection. That is the sum and substance of the Kṛṣṇa consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Kṛṣṇa consciousness to release oneself and also to release others.

TEXT 38

ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम् ।
धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ॥३८॥

mamāham iti dehādau
hitvāmithyārtha-dhīr matim
dhāsye mano bhagavati
śuddhaṁ tat-kīrtanādibhiḥ

mama—my; *aham*—I; *iti*—thus; *deha-ādau*—in the body and things related to the body; *hitvā*—giving up; *amithyā*—not false; *artha*—on values; *dhīḥ*—with my consciousness; *matim*—the attitude; *dhāsye*—I shall engage; *manaḥ*—my mind; *bhagavati*—on the Supreme Personality of Godhead; *śuddham*—pure; *tat*—His name; *kīrtana-ādibhiḥ*—by chanting, hearing and so on.

TRANSLATION

Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa.

PURPORT

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body as one's self. Therefore *Bhagavad-gītā* begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling. With

determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The first necessity is to become freed from the bodily concept of life.

TEXT 39

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु ।
गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ॥३९॥

iti jāta-sunirvedaḥ
kṣaṇa-saṅgena sādhuṣu
gaṅgā-dvāram upeyāya
mukta-sarvānubandhanaḥ

iti—thus; *jāta-sunirvedaḥ*—(Ajāmila) who had become detached from the material conception of life; *kṣaṇa-saṅgena*—by a moment's association; *sādhuṣu*—with devotees; *gaṅgā-dvāram*—to Hardwar (*hari-dvāra*), the doorway to Hari (because the Ganges begins there, Hardwar is also called *gaṅgā-dvāra*); *upeyāya*—went; *mukta*—being freed from; *sarva-anubandhanaḥ*—all kinds of material bondage.

TRANSLATION

Because of a moment's association with devotees [the Viṣṇudūtas], Ajāmila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.

PURPORT

The word *mukta-sarvānubandhanaḥ* indicates that after this incident, Ajāmila, not caring for his wife and children, went straight to Hardwar for further advancement in his spiritual life. Our Kṛṣṇa consciousness movement now has centers in Vṛndāvana and Navadvīpa so that those who want to live a retired life, whether they be devotees or not, can go there and with determination give up the bodily concept of life. One is welcome to live in those holy places for the rest of his life in order to

achieve the highest success by the very simple method of chanting the holy name of the Lord and taking *prasāda.* Thus one may return home, back to Godhead. We do not have a center in Hardwar, but Vṛndāvana and Śrīdhāma Māyāpur are better for devotees than any other places. The Caitanya Candrodaya temple offers one a good opportunity to associate with devotees. Let us all take advantage of this opportunity.

TEXT 40

स तस्मिन् देवसदन आसीनो योगमास्थितः ।
प्रत्याहृतेन्द्रियग्रामो युयोज मन आत्मनि ॥४०॥

sa tasmin deva-sadana
āsīno yogam āsthitaḥ
pratyāhṛtendriya-grāmo
yuyoja mana ātmani

saḥ—he (Ajāmila); *tasmin*—at that place (Hardwar); *deva-sadane*—in one Viṣṇu temple; *āsīnaḥ*—being situated; *yogam āsthitaḥ*—performed *bhakti-yoga; pratyāhṛta*—withdrawn from all activities of sense gratification; *indriya-grāmaḥ*—his senses; *yuyoja*—he fixed; *manaḥ*—the mind; *ātmani*—on the self or the Supersoul, the Supreme Personality of Godhead.

TRANSLATION

In Hardwar, Ajāmila took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.

PURPORT

The devotees who have joined the Kṛṣṇa consciousness movement may live comfortably in our many temples and engage in the devotional service of the Lord. Thus they can control the mind and senses and achieve the highest success in life. This is the process descending from time immemorial. Learning from the life of Ajāmila, we should vow with determination to do what is necessary to follow this path.

TEXT 41

ततो गुणेभ्य आत्मानं वियुज्यात्मसमाधिना ।
युयुजे भगवद्धाम्नि ब्रह्मण्यनुभवात्मनि ॥४१॥

tato guṇebhya ātmānaṁ
viyujyātma-samādhinā
yuyuje bhagavad-dhāmni
brahmaṇy anubhavātmani

tataḥ—thereafter; *guṇebhyaḥ*—from the modes of material nature; *ātmānam*—the mind; *viyujya*—detaching; *ātma-samādhinā*—by being fully engaged in devotional service; *yuyuje*—engaged; *bhagavat-dhāmni*—in the form of the lord; *brahmaṇi*—which is Parabrahman (not idol worship); *anubhava-ātmani*—which is always thought of (beginning from the lotus feet and gradually progressing upward).

TRANSLATION

Ajāmila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

PURPORT

If one worships the Deity in the temple, one's mind will naturally be absorbed in thought of the Lord and His form. There is no distinction between the form of the Lord and the Lord Himself. Therefore *bhakti-yoga* is the most easy system of *yoga*. *Yogīs* try to concentrate their minds upon the form of the Supersoul, Viṣṇu, within the heart, but this same objective is easily achieved when one's mind is absorbed in the Deity worshiped in the temple. In every temple there is a transcendental form of the Lord, and one may easily think of this form. By seeing the Lord during *ārati*, by offering *bhoga* and by constantly thinking of the form of the Deity, one becomes a first-class *yogī*. This is the best process of *yoga*, as confirmed by the Supreme Personality of Godhead in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The first-class *yogī* is he who controls his senses and detaches himself from material activities by always thinking of the form of the Lord.

TEXT 42

यर्ह्युपारतधीस्तस्मिन्नद्राक्षीत्पुरुषान् पुरः ।
उपलभ्योपलब्धान् प्राग् ववन्दे शिरसा द्विजः ॥४२॥

yarhy upārata-dhīs tasminn
adrākṣīt puruṣān puraḥ
upalabhyopalabdhān prāg
vavande śirasā dvijaḥ

yarhi—when; *upārata-dhīḥ*—his mind and intelligence were fixed; *tasmin*—at that time; *adrākṣīt*—had seen; *puruṣān*—the persons (the order carriers of Lord Viṣṇu); *puraḥ*—before him; *upalabhya*—getting; *upalabdhān*—who were gotten; *prāk*—previously; *vavande*—offered obeisances; *śirasā*—by the head; *dvijaḥ*—the *brāhmaṇa.*

TRANSLATION

When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

PURPORT

The Viṣṇudūtas who had rescued Ajāmila came before him again when his mind was firmly fixed upon the form of the Lord. The

Viṣṇudūtas had gone away for some time to give Ajāmila a chance to become firmly fixed in meditation upon the Lord. Now that his devotion had matured, they returned to take him. Understanding that the same Viṣṇudūtas had returned, Ajāmila offered them his obeisances by bowing down before them.

TEXT 43

हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु ।
सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ॥४३॥

hitvā kalevaraṁ tīrthe
gaṅgāyāṁ darśanād anu
sadyaḥ svarūpaṁ jagṛhe
bhagavat-pārśva-vartināṁ

hitvā—giving up; *kalevaram*—the material body; *tīrthe*—in the holy place; *gaṅgāyām*—on the bank of the Ganges; *darśanāt anu*—after seeing; *sadyaḥ*—immediately; *sva-rūpam*—his original spiritual form; *jagṛhe*—he assumed; *bhagavat-pārśva-vartināṁ*—which is fit for an associate of the Lord.

TRANSLATION

Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.

PURPORT

The Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti māṁ eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The result of perfection in Kṛṣṇa consciousness is that after giving up one's material body, one is immediately transferred to the spiritual world in one's original spiritual body to become an associate of the Supreme Personality of Godhead. Some devotees go to Vaikuṇṭhaloka, and others go to Goloka Vṛndāvana to become associates of Kṛṣṇa.

TEXT 44

साकं विहायसा विप्रो महापुरुषकिङ्करैः ।
हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः ॥४४॥

sākaṁ vihāyasā vipro
mahāpuruṣa-kiṅkaraiḥ
haimaṁ vimānam āruhya
yayau yatra śriyaḥ patiḥ

sākam—along; *vihāyasā*—by the path in the sky, or the airways; *vipraḥ*—the *brāhmaṇa* (Ajāmila); *mahāpuruṣa-kiṅkaraiḥ*—with the order carriers of Lord Viṣṇu; *haimam*—made of gold; *vimānam*—an airplane; *āruhya*—boarding; *yayau*—went; *yatra*—where; *śriyaḥ patiḥ*—Lord Viṣṇu, the husband of the goddess of fortune.

TRANSLATION

Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.

PURPORT

For many years, material scientists have tried to go to the moon, but they are still unable to go there. However, the spiritual airplanes from the spiritual planets can take one back home, back to Godhead, in a second. The speed of such a spiritual plane can only be imagined. Spirit is finer than the mind, and everyone has experience of how swiftly the mind travels from one place to another. Therefore one can imagine the swiftness of the spiritual form by comparing it to the speed of the mind.

In less than even a moment, a perfect devotee can return home, back to Godhead, immediately after giving up his material body.

TEXT 45

एवं स विप्लावितसर्वधर्मा
दास्याः पतिः पतितो गर्ह्यकर्मणा।
निपात्यमानो निरये हतव्रतः
सद्यो विमुक्तो भगवन्नाम गृह्णन् ॥४५॥

evaṁ sa viplāvita-sarva-dharmā
dāsyāḥ patiḥ patito garhya-karmaṇā
nipātyamāno niraye hata-vrataḥ
sadyo vimukto bhagavan-nāma gṛhṇan

evam—in this way; *saḥ*—he (Ajāmila); *viplāvita-sarva-dharmāḥ*—who gave up all religious principles; *dāsyāḥ patiḥ*—the husband of a prostitute; *patitaḥ*—fallen; *garhya-karmaṇā*—by being engaged in abominable activities; *nipātyamānaḥ*—falling; *niraye*—in hellish life; *hata-vrataḥ*—who broke all his vows; *sadyaḥ*—immediately; *vimuktaḥ*—liberated; *bhagavat-nāma*—the holy name of the Lord; *gṛhṇan*—chanting.

TRANSLATION

Ajāmila was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.

TEXT 46

नातः परं कर्मनिबन्धकृन्तनं
मुमुक्षतां तीर्थपदानुकीर्तनात्।

न यत्पुनः कर्मसु सज्जते मनो
रजस्तमोभ्यां कलिलं ततोऽन्यथा ॥४६॥

nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumukṣatāṁ tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyāṁ kalilaṁ tato 'nyathā

na—not; *ataḥ*—therefore; *param*—better means; *karma-nibandha*—the obligation to suffer or undergo tribulations as a result of fruitive activities; *kṛntanam*—that which can completely cut off; *mumukṣatām*—of persons desiring to get out of the clutches of material bondage; *tīrtha-pada*—about the Supreme Personality of Godhead, at whose feet all the holy places stand; *anukīrtanāt*—than constantly chanting under the direction of the bona fide spiritual master; *na*—not; *yat*—because; *punaḥ*—again; *karmasu*—in fruitive activities; *sajjate*—becomes attached; *manaḥ*—the mind; *rajaḥ-tamobhyām*—by the modes of passion and ignorance; *kalilam*—contaminated; *tataḥ*—thereafter; *anyathā*—by any other means.

TRANSLATION

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

PURPORT

It has actually been seen that even after achieving so-called perfection, many *karmīs*, *jñānīs* and *yogīs* become attached to material activities again. Many so-called *svāmīs* and *yogīs* give up material activities as false (*jagan mithyā*), but after some time they nevertheless resume material

activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves *sannyāsīs*, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with *śravaṇaṁ kīrtanaṁ viṣṇoḥ;* chanting and hearing the glories of the Lord. The Kṛṣṇa consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement. In other words, this process is the perfect method of atonement for actions performed in *rajaḥ* and *tamaḥ* (passion and ignorance). As stated in *Śrīmad-Bhāgavatam* (1.2.19):

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

As a result of *rajaḥ* and *tamaḥ*, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ*). Thus the knot of his desire for fruitive activities is cut to pieces.

TEXT 47–48

य एतं परमं गुह्यमितिहासमघापहम् ।
शृणुयाच्छ्रद्धया युक्तो यश्च भक्त्यानुकीर्तयेत् ॥४७॥
न वै स नरकं याति नेक्षितो यमकिङ्करैः ।
यद्यप्यमङ्गलो मर्त्यो विष्णुलोके महीयते ॥४८॥

ya etaṁ paramaṁ guhyam
itihāsam aghāpaham

śṛṇuyāc chraddhayā yukto
yaś ca bhaktyānukīrtayet

na vai sa narakaṁ yāti
nekṣito yama-kiṅkaraiḥ
yadyapy amaṅgalo martyo
viṣṇu-loke mahīyate

yaḥ—anyone who; *etam*—this; *paramam*—very; *guhyam*—confidential; *itihāsam*—historical narration; *agha-apaham*—which frees one from all reactions to sins; *śṛṇuyāt*—hears; *śraddhayā*—with faith; *yuktaḥ*—endowed; *yaḥ*—one who; *ca*—also; *bhaktyā*—with great devotion; *anukīrtayet*—repeats; *na*—not; *vai*—indeed; *saḥ*—such a person; *narakam*—to hell; *yāti*—goes; *na*—not; *īkṣitaḥ*—is observed; *yama-kiṅkaraiḥ*—by the order carriers of Yamarāja; *yadyapi*—although; *amaṅgalaḥ*—inauspicious; *martyaḥ*—a living entity with a material body; *viṣṇu-loke*—in the spiritual world; *mahīyate*—is welcomed and respectfully received.

TRANSLATION

Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadūtas, who carry out the orders of Yamarāja, do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.

TEXT 49

म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् ।
अजामिलोऽप्यगाद्धाम किमुत श्रद्धया गृणन्॥४९॥

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

mriyamāṇaḥ—at the time of death; *hareḥ nāma*—the holy name of Hari; *gṛṇan*—chanting; *putra-upacāritam*—indicating his son; *ajāmilaḥ*—Ajāmila; *api*—even; *agāt*—went; *dhāma*—to the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and love; *gṛṇan*—chanting.

TRANSLATION

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

PURPORT

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa *mantra* very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Supplementary note to this chapter.

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord.

Someone may say, "It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if one commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is

it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?"

Śrīla Viśvanātha Cakravartī Ṭhākura replies by quoting verses nine and ten of this chapter: "The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a *brāhmaṇa*, or for one who indulges in sex with the wife of his *guru* or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.' "

One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, although this is not called atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the chanting of the holy name of the Lord. In the *śāstras* it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Śrīdhara Svāmī. Thus when Ajāmila was in great danger of being carried off by the order carriers of Yamarāja, the Lord immediately sent His personal order carriers to protect him, and because Ajāmila was freed from all sinful reactions, the Viṣṇudūtas spoke on his behalf.

Ajāmila had named his son Nārāyaṇa, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Nārāyaṇa is not different from the Supreme Lord Nārāyaṇa. When Ajāmila named his son Nārāyaṇa, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Nārāyaṇa thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

One may argue, "Since he was constantly chanting the name of Nārāyaṇa, how was it possible for him to be associating with a prostitute and thinking of wine? By his sinful actions he was bringing suffering

upon himself again and again, and therefore one may say that his ultimate chanting of Nārāyaṇa was the cause of his being freed. However, his chanting would then have been a *nāma-aparādha. Nāmno balād yasya hi pāpa-buddhiḥ:* one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a *nāma-aparādhī*, an offender to the holy name. In response it may be said that Ajāmila's chanting was inoffensive because he did not chant the name of Nārāyaṇa with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Nārāyaṇa was neutralizing them. Thus he did not commit a *nāma-aparādha*, and his repeated chanting of the holy name of Nārāyaṇa while calling his son may be called pure chanting. Because of this pure chanting, Ajāmila unconsciously accumulated the results of *bhakti.* Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajāmila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the *śāstras* it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

Thus end the Bhaktivedanta purports of the Sixth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Ajāmila Delivered by the Viṣṇudūtas."*

CHAPTER THREE

Yamarāja Instructs His Messengers

As related in this chapter, the Yamadūtas approached Yamarāja, who very exhaustively explained *bhāgavata-dharma*, the religious principle of devotional service. Yamarāja thus satisfied the Yamadūtas, who had been very disappointed. Yamarāja said, "Although Ajāmila was calling for his son, he chanted the holy name of the Lord, Nārāyaṇa, and simply by a glimpse of the chanting of the holy name, he immediately achieved the association of Lord Viṣṇu's order carriers, who saved him from your attempt to arrest him. This is quite all right. It is a fact that even a chronically sinful person who chants the holy name of the Lord, although not completely without offenses, does not take another material birth."

By chanting the holy name of the Lord, Ajāmila had met four order carriers of Lord Viṣṇu. They were very beautiful and had quickly come to rescue him. Yamarāja now described them. "The Viṣṇudūtas are all pure devotees of the Lord, the Supreme Person in regard to the creation, maintenance and annihilation of this cosmic manifestation. Neither King Indra, Varuṇa, Śiva, Brahmā, the seven *ṛṣis* nor I myself can understand the transcendental activities of the Supreme Lord, who is self-sufficient and beyond the reach of the material senses. With material senses, no one can attain enlightenment about Him. The Lord, the master of the illusory energy, possesses transcendental qualities for the good fortune of everyone, and His devotees are also qualified in that way. The devotees, concerned only with rescuing the fallen souls from this material world, apparently take birth in different places in the material world just to save the conditioned souls. If one is somewhat interested in spiritual life, the devotees of the Lord protect him in many ways."

Yamarāja continued, "The essence of *sanātana-dharma*, or eternal religion, is extremely confidential. No one but the Lord Himself can deliver that confidential religious system to human society. It is by the mercy of the Lord that the transcendental system of religion can be understood by His pure devotees, and specifically by the twelve *mahājanas*—Lord Brahmā, Nārada Muni, Lord Śiva, the Kumāras, Kapila,

Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva Gosvāmī and me. Other learned scholars, headed by Jaimini, are almost always covered by the illusory energy, and therefore they are more or less attracted by the flowery language of the three *Vedas*, namely *Ṛg*, *Yajur* and *Sāma*, which are called *trayī*. Instead of becoming pure devotees, people captivated by the flowery words of these three *Vedas* are interested in the Vedic ritualistic ceremonies. They cannot understand the glories of chanting the holy name of the Lord. Intelligent persons, however, take to the devotional service of the Lord. When they chant the holy name of the Lord without offenses, they are no longer subject to my rulings. If by chance they commit some sinful act, they are protected by the holy name of the Lord because that is where their interest lies. The four weapons of the Lord, especially the club and the Sudarśana *cakra*, always protect the devotees. One who chants, hears or remembers the holy name of the Lord without duplicity, or who prays or offers obeisances to the Lord, becomes perfect, whereas even a learned person may be called to hell if he is bereft of devotional service."

After Yamarāja thus described the glories of the Lord and His devotees, Śukadeva Gosvāmī further explained the potency of chanting the holy name and the futility of performing Vedic ritualistic ceremonies and pious activities for atonement.

TEXT 1

श्रीराजोवाच

निशम्य देवः स्वभटोपवर्णितं
प्रत्याह किं तानपि धर्मराजः ।
एवं हताज्ञो विहतान्मुरारे-
र्नैदेशिकैर्यस्य वशे जनोऽयम् ॥ १ ॥

śrī-rājovāca
niśamya devaḥ sva-bhaṭopavarṇitaṁ
pratyāha kiṁ tān api dharmarājaḥ
evaṁ hatājño vihatān murārer
naideśikair yasya vaśe jano 'yam

śrī-rājā uvāca—the King said; *niśamya*—after hearing; *devaḥ*—Lord Yamarāja; *sva-bhaṭa*—of his own servants; *upavarṇitam*—the statements; *pratyāha*—replied; *kim*—what; *tān*—unto them; *api*—also; *dharma-rājaḥ*—Yamarāja, the superintendent of death and the judge of religious and irreligious activities; *evam*—thus; *hata-ājñaḥ*—whose order was foiled; *vihatān*—who were defeated; *murāreḥ naideśikaiḥ*—by the order carriers of Murāri, Kṛṣṇa; *yasya*—of whom; *vaśe*—under the subjugation; *janaḥ ayam*—all the people of the world.

TRANSLATION

King Parīkṣit said: O my lord, O Śukadeva Gosvāmī, Yamarāja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadūtas, informed him of their defeat by the Viṣṇudūtas, who had stopped them from arresting Ajāmila, what did he reply?

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that although the statements of the Yamadūtas were fully upheld by Vedic principles, the statements of the Viṣṇudūtas were triumphant. This was confirmed by Yamarāja himself.

TEXT 2

यमस्य देवस्य न दण्डभङ्गः
कुतश्चनर्षे श्रुतपूर्व आसीत् ।
एतन्मुने वृश्चति लोकसंशयं
न हि त्वदन्य इति मे विनिश्चितम् ॥ २ ॥

yamasya devasya na daṇḍa-bhaṅgaḥ
kutaścanarṣe śruta-pūrva āsīt
etan mune vṛścati loka-saṁśayaṁ
na hi tvad-anya iti me viniścitam

yamasya—of Yamarāja; *devasya*—the demigod in charge of judgment; *na*—not; *daṇḍa-bhaṅgaḥ*—the breaking of the order;

kutaścana—from anywhere; *ṛṣe*—O great sage; *śruta-pūrvaḥ*—heard before; *āsīt*—was; *etat*—this; *mune*—O great sage; *vṛścati*—can eradicate; *loka-saṁśayam*—the doubt of people; *na*—not; *hi*—indeed; *tvat-anyaḥ*—anyone other than you; *iti*—thus; *me*—by me; *viniścitam*—concluded.

TRANSLATION

O great sage, never before has it been heard anywhere that an order from Yamarāja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.

TEXT 3

श्रीशुक उवाच

भगवत्पुरुषै राजन् याम्याः प्रतिहतोद्यमाः ।
पतिं विज्ञापयामासुर्यमं संयमनीपतिम् ॥ ३ ॥

śrī-śuka uvāca
bhagavat-puruṣai rājan
yāmyāḥ pratihatodyamāḥ
patiṁ vijñāpayām āsur
yamaṁ saṁyamanī-patim

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *bhagavat-puruṣaiḥ*—by the order carriers of the Lord, the Viṣṇudūtas; *rājan*—O King; *yāmyāḥ*—the order carriers of Yamarāja; *pratihata-udyamāḥ*—whose efforts were defeated; *patim*—their master; *vijñāpayām āsuḥ*—informed; *yamam*—Yamarāja; *saṁyamanī-patim*—the master of the city Saṁyamanī.

TRANSLATION

Śrī Śukadeva Gosvāmī replied: My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of Saṁyamanī-purī and master of sinful persons, to tell him of this incident.

TEXT 4

यमदूता ऊचुः
कति सन्तीह शास्तारो जीवलोकस्य वै प्रभो ।
त्रैविध्यं कुर्वतः कर्म फलाभिव्यक्तिहेतवः ॥ ४ ॥

yamadūtā ūcuḥ
kati santīha śāstāro
jīva-lokasya vai prabho
trai-vidhyaṁ kurvataḥ karma
phalābhivyakti-hetavaḥ

yamadūtāḥ ūcuḥ—the order carriers of Yamarāja said; *kati*—how many; *santi*—are there; *iha*—in this world; *śāstāraḥ*—controllers or rulers; *jīva-lokasya*—of this material world; *vai*—indeed; *prabho*—O master; *trai-vidhyam*—under the three modes of material nature; *kurvataḥ*—performing; *karma*—activity; *phala*—of the results; *abhivyakti*—of the manifestation; *hetavaḥ*—causes.

TRANSLATION

The Yamadūtas said: Our dear lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]?

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that the Yamadūtas, the order carriers of Yamarāja, were so disappointed that they asked their master, almost in great anger, whether there were many masters other than him. Furthermore, because the Yamadūtas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If a servant cannot carry out the orders of his master without being defeated, what is the use of serving such a powerless master?

TEXT 5

यदि स्युर्बहवो लोके शास्तारो दण्डधारिणः ।
कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा ॥ ५ ॥

yadi syur bahavo loke
śāstāro daṇḍa-dhāriṇaḥ
kasya syātāṁ na vā kasya
mṛtyuś cāmṛtam eva vā

yadi—if; *syuḥ*—there are; *bahavaḥ*—many; *loke*—in this world; *śāstāraḥ*—rulers or controllers; *daṇḍa-dhāriṇaḥ*—who punish the sinful men; *kasya*—of whom; *syātām*—there may be; *na*—not; *vā*—or; *kasya*—of whom; *mṛtyuḥ*—distress or unhappiness; *ca*—and; *amṛtam*—happiness; *eva*—certainly; *vā*—or.

TRANSLATION

If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.

PURPORT

Because the Yamadūtas had been unsuccessful in carrying out the order of Yamarāja, they doubted whether Yamarāja actually had the power to punish the sinful. Although they had gone to arrest Ajāmila, following Yamarāja's order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly punished or wrongly rewarded, or he might be neither punished nor rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme

Personality of Godhead there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions. Actually the position of Yamarāja was very awkward in the case of Ajāmila because the Yamadūtas were right in attempting to arrest Ajāmila, but the Viṣṇudūtas had baffled them. Although Yamarāja, under these circumstances, was accused by both the Viṣṇudūtas and the Yamadūtas, he is perfect in administering justice because he is empowered by the Supreme Personality of Godhead. Therefore he will explain what his real position is and how everyone is controlled by the supreme controller, the Personality of Godhead.

TEXT 6

किन्तु शास्तृबहुत्वे स्याद्बहूनामिह कर्मिणाम् ।
शास्तृत्वमुपचारो हि यथा मण्डलवर्तिनाम् ॥ ६ ॥

kintu śāstṛ-bahutve syād
bahūnām iha karmiṇām
śāstṛtvam upacāro hi
yathā maṇḍala-vartinām

kintu—but; *śāstṛ*—of governors or judges; *bahutve*—in the plurality; *syāt*—there may be; *bahūnām*—of many; *iha*—in this world; *karmiṇām*—persons performing actions; *śāstṛtvam*—departmental management; *upacāraḥ*—administration; *hi*—indeed; *yathā*—just like; *maṇḍala-vartinām*—of the departmental heads.

TRANSLATION

The Yamadūtas continued: Since there are many different karmīs, or workers, there may be different judges or rulers to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.

PURPORT

In governmental management there may be departmental officials to give justice to different persons, but the law must be one, and that

central law must control everyone. The Yamadūtas could not imagine that two judges would give two different verdicts in the same case, and therefore they wanted to know who the central judge is. The Yamadūtas were certain that Ajāmila was a most sinful man, but although Yamarāja wanted to punish him, the Viṣṇudūtas excused him. This was a puzzling situation that the Yamadūtas wanted Yamarāja to clarify.

TEXT 7

अतस्त्वमेको भूतानां सेश्वराणामधीश्वरः ।
शास्ता दण्डधरो नॄणां शुभाशुभविवेचनः ॥ ७ ॥

atas tvam eko bhūtānāṁ
seśvarāṇām adhīśvaraḥ
śāstā daṇḍa-dharo nṝṇāṁ
śubhāśubha-vivecanaḥ

ataḥ—as such; *tvam*—you; *ekaḥ*—one; *bhūtānām*—of all living beings; *sa-īśvarāṇām*—including all the demigods; *adhīśvaraḥ*—the supreme master; *śāstā*—the supreme ruler; *daṇḍa-dharaḥ*—the supreme administrator of punishment; *nṝṇām*—of human society; *śubha-aśubha-vivecanaḥ*—who discriminates between what is auspicious and inauspicious.

TRANSLATION

The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.

TEXT 8

तस्य ते विहितो दण्डो न लोके वर्ततेऽधुना ।
चतुर्भिरद्भुतैः सिद्धैराज्ञा ते विप्रलम्भिता ॥ ८ ॥

tasya te vihito daṇḍo
na loke vartate 'dhunā
caturbhir adbhutaiḥ siddhair
ājñā te vipralambhitā

tasya—of the influence; *te*—of you; *vihitaḥ*—ordained; *daṇḍaḥ*—punishment; *na*—not; *loke*—within this world; *vartate*—exists; *adhunā*—now; *caturbhiḥ*—by four; *adbhutaiḥ*—very wonderful; *siddhaiḥ*—perfected persons; *ājñā*—the order; *te*—your; *vipralambhitā*—surpassed.

TRANSLATION

But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons.

PURPORT

The Yamadūtas had been under the impression that Yamarāja was the only person in charge of administering justice. They were fully confident that no one could counteract his judgments, but now, to their surprise, his order had been violated by the four wonderful persons from Siddhaloka.

TEXT 9

नीयमानं तवादेशादस्माभिर्यातनागृहान् ।
व्यामोचयन् पातकिनं छित्त्वा पाशान् प्रसह्य ते ॥ ९ ॥

nīyamānaṁ tavādeśād
asmābhir yātanā-gṛhān
vyāmocayan pātakinaṁ
chittvā pāśān prasahya te

nīyamānam—being brought; *tava ādeśāt*—by your order; *asmābhiḥ*—by us; *yātanā-gṛhān*—to the torture chambers, the hellish planets; *vyāmocayan*—released; *pātakinam*—the sinful Ajāmila; *chittvā*—cutting; *pāśān*—the ropes; *prasahya*—by force; *te*—they.

TRANSLATION

We were bringing the most sinful Ajāmila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the Yamadūtas wanted to bring the Viṣṇudūtas before Yamarāja. If Yamarāja could then have punished the Viṣṇudūtas, the Yamadūtas would have been satisfied.

TEXT 10

तांस्ते वेदितुमिच्छामो यदि नो मन्यसे क्षमम् ।
नारायणेत्यभिहिते मा भैरित्याययुर्द्रुतम् ॥१०॥

tāṁs te veditum icchāmo
yadi no manyase kṣamam
nārāyaṇety abhihite
mā bhair ity āyayur drutam

tān—about them; *te*—from you; *veditum*—to know; *icchāmaḥ*—we wish; *yadi*—if; *naḥ*—for us; *manyase*—you think; *kṣamam*—suitable; *nārāyaṇa*—Nārāyaṇa; *iti*—thus; *abhihite*—being uttered; *mā*—do not; *bhaiḥ*—fear; *iti*—thus; *āyayuḥ*—they arrived; *drutam*—very soon.

TRANSLATION

As soon as the sinful Ajāmila uttered the name Nārāyaṇa, these four beautiful men immediately arrived and reassured him, saying, "Do not fear. Do not fear." We wish to know about them from Your Lordship. If you think we are able to understand them, kindly describe who they are.

PURPORT

The order carriers of Yamarāja, being very much aggrieved because of their defeat by the four Viṣṇudūtas, wanted to bring them before

Yamarāja and, if possible, punish them. Otherwise they desired to commit suicide. Before pursuing either course, however, they wanted to know about the Viṣṇudūtas from Yamarāja, who is also omniscient.

TEXT 11

श्रीबादरायणिरुवाच
इति देवः स आपृष्टः प्रजासंयमनो यमः ।
प्रीतः स्वदूतान् प्रत्याह स्मरन् पादाम्बुजं हरेः ॥११॥

śrī-bādarāyaṇir uvāca
iti devaḥ sa āpṛṣṭaḥ
prajā-saṁyamano yamaḥ
prītaḥ sva-dūtān pratyāha
smaran pādāmbujaṁ hareḥ

śrī-bādarāyaṇiḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *devaḥ*—the demigod; *saḥ*—he; *āpṛṣṭaḥ*—being questioned; *prajā-saṁyamanaḥ yamaḥ*—Lord Yamarāja, who controls the living entities; *prītaḥ*—being pleased; *sva-dūtān*—to his own servants; *pratyāha*—replied; *smaran*—remembering; *pāda-ambujam*—the lotus feet; *hareḥ*—of Hari, the Personality of Godhead.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Thus having been questioned, Lord Yamarāja, the supreme controller of the living entities, was very pleased with his order carriers because of hearing from them the holy name of Nārāyaṇa. He remembered the lotus feet of the Lord and began to reply.

PURPORT

Śrīla Yamarāja, the supreme controller of the living entities in terms of their pious and impious activities, was very pleased with his servants because they had chanted the holy name of Nārāyaṇa in his dominion. Yamarāja has to deal with men who are all sinful and who can hardly understand Nārāyaṇa. Consequently when his order carriers uttered the name of Nārāyaṇa, he was extremely pleased, for he also is a Vaiṣṇava.

TEXT 12

यम उवाच

परो मदन्यो जगतस्तस्थुषश्च
ओतं प्रोतं पटवद्यत्र विश्वम् ।
यदंशतोऽस्य स्थितिजन्मनाशा
नस्योतवद् यस्य वशे च लोकः ॥१२॥

yama uvāca
paro mad-anyo jagatas tasthuṣaś ca
otaṁ protaṁ paṭavad yatra viśvam
yad-aṁśato 'sya sthiti-janma-nāśā
nasy otavad yasya vaśe ca lokaḥ

yamaḥ uvāca—Yamarāja replied; *paraḥ*—superior; *mat*—than me; *anyaḥ*—another; *jagataḥ*—of all moving things; *tasthuṣaḥ*—of non-moving things; *ca*—and; *otam*—crosswise; *protam*—lengthwise; *paṭa-vat*—like a woven cloth; *yatra*—in whom; *viśvam*—the cosmic manifestation; *yat*—of whom; *aṁśataḥ*—from the partial expansions; *asya*—of this universe; *sthiti*—the maintenance; *janma*—the creation; *nāśāḥ*—the annihilation; *nasi*—in the nose; *ota-vat*—like the rope; *yasya*—of whom; *vaśe*—under the control; *ca*—and; *lokaḥ*—the whole creation.

TRANSLATION

Yamarāja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu and Śiva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

PURPORT

The order carriers of Yamarāja suspected that there was a ruler even above Yamarāja. To eradicate their doubts, Yamarāja immediately

replied, "Yes, there is one supreme controller above everything." Yamarāja is in charge of some of the moving living entities, namely the human beings, but the animals, who also move, are not under his control. Only human beings have consciousness of right and wrong, and among them only those who perform sinful activities come under the control of Yamarāja. Therefore although Yamarāja is a controller, he is only a departmental controller of a few living entities. There are other demigods who control many other departments, but above them all is one supreme controller, Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* the supreme controller is Kṛṣṇa. Others, who control their own departments in the affairs of the universe, are insignificant in comparison to Kṛṣṇa, the supreme controller. Kṛṣṇa says in *Bhagavad-gītā* (7.7), *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "My dear Dhanañjaya [Arjuna], no one is superior to Me." Therefore Yamarāja immediately cleared away the doubts of his assistants, the Yamadūtas, by confirming that there is a supreme controller above all others.

Śrīla Madhvācārya explains that the words *otaṁ protam* refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the *Skanda Purāṇa:*

yathā kanthā-paṭāḥ sūtra
otāḥ protāś ca sa sthitāḥ
evaṁ viṣṇāv idaṁ viśvam
otaṁ protaṁ ca saṁsthitam

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Viṣṇu is situated as the vertical and horizontal cause of the cosmic manifestation.

TEXT 13

यो नाममिर्वाचि जनं निजायां
बध्नाति तन्त्र्यामिव दाममिर्गाः ।
यस्मै बलिं त इमे नामकर्म-
निबन्धबद्धाश्चकिता वहन्ति ॥१३॥

yo nāmabhir vāci janaṁ nijāyāṁ
badhnāti tantryām iva dāmabhir gāḥ
yasmai baliṁ ta ime nāma-karma-
nibandha-baddhāś cakitā vahanti

yaḥ—He who; *nāmabhiḥ*—by different names; *vāci*—to the Vedic language; *janam*—all people; *nijāyām*—which has emanated from Himself; *badhnāti*—binds; *tantryām*—to a rope; *iva*—like; *dāmabhiḥ*—by cords; *gāḥ*—bulls; *yasmai*—unto whom; *balim*—a small presentation of taxes; *te*—all of them; *ime*—these; *nāma-karma*—of names and different activities; *nibandha*—by the obligations; *baddhāḥ*—bound; *cakitāḥ*—being fearful; *vahanti*—carry.

TRANSLATION

Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brāhmaṇa, kṣatriya, vaiśya and śūdra]. In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.

PURPORT

In this material world, everyone is conditioned, regardless of who he is. One may be a human being, a demigod or an animal, tree or plant, but everything is controlled by the laws of nature, and behind this natural control is the Supreme Personality of Godhead. This is confirmed by *Bhagavad-gītā* (9.10), wherein Kṛṣṇa says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* "The material nature is working under My direction and producing all moving and nonmoving beings." Thus Kṛṣṇa is behind the natural machine, which works under His control.

Apart from other living entities, the living being in the human form of body is systematically controlled by the Vedic injunctions in terms of the divisions of *varṇa* and *āśrama.* A human being is expected to follow the rules and regulations of *varṇa* and *āśrama;* otherwise he cannot

escape punishment by Yamarāja. The point is that every human being is expected to elevate himself to the position of a *brāhmaṇa*, the most intelligent man, and then one must transcend that position to become a Vaiṣṇava. This is the perfection of life. The *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* can elevate themselves by worshiping the Lord according to their activities (*sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ*). The divisions of *varṇa* and *āśrama* are necessary to insure the proper execution of duties and peaceful existence for everyone, but everyone is directed to worship the Supreme Lord, who is all-pervading (*yena sarvam idaṁ tatam*). The Supreme Lord exists vertically and horizontally (*otaṁ protam*), and therefore if one follows the Vedic injunctions by worshiping the Supreme Lord according to one's ability, his life will be perfect. As stated in *Śrīmad-Bhāgavatam* (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and orders of life, is to please the Lord Hari." The *varṇāśrama* institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every *varṇa* and *āśrama* is to please the Supreme Lord. One can please the Lord under the direction of a bona fide spiritual master, and if one does so his life is perfect. The Supreme Lord is worshipable, and everyone worships Him directly or indirectly. Those who worship Him directly get the results of liberation quickly, whereas the liberation of those who serve Him indirectly is delayed.

The words *nāmabhir vāci* are very important. In the *varṇāśrama* institution, there are different names—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsī*. The *vāk*, or Vedic injunctions, give directions for all these divisions. Everyone is expected to offer obeisances to the Supreme Lord and perform duties as indicated in the *Vedas*.

TEXTS 14–15

अहं महेन्द्रो निर्ऋतिः प्रचेताः
सोमोऽग्निरीशः पवनो विरिञ्चिः ।
आदित्यविश्वे वसवोऽथ साध्या
मरुद्गणा रुद्रगणाः ससिद्धाः ॥१४॥
अन्ये च ये विश्वसृजोऽमरेशा
भृग्वादयोऽस्पृष्टरजस्तमस्काः ।
यस्येहितं न विदुः स्पृष्टमायाः
सत्त्वप्रधाना अपि किं ततोऽन्ये ॥१५॥

ahaṁ mahendro nirṛtiḥ pracetāḥ
somo 'gnir īśaḥ pavano viriñciḥ
āditya-viśve vasavo 'tha sādhyā
marud-gaṇā rudra-gaṇāḥ sasiddhāḥ

anye ca ye viśva-sṛjo 'mareśā
bhṛgv-ādayo 'spṛṣṭa-rajas-tamaskāḥ
yasyehitaṁ na viduḥ spṛṣṭa-māyāḥ
sattva-pradhānā api kiṁ tato 'nye

aham—I, Yamarāja; *mahendraḥ*—Indra, the King of heaven; *nirṛtiḥ*—Nirṛti; *pracetāḥ*—Varuṇa, the controller of water; *somaḥ*—the moon; *agniḥ*—fire; *īśaḥ*—Lord Śiva; *pavanaḥ*—the demigod of the air; *viriñciḥ*—Lord Brahmā; *āditya*—the sun; *viśve*—Viśvāsu; *vasavaḥ*—the eight Vasus; *atha*—also; *sādhyāḥ*—the demigods; *marut-gaṇāḥ*—masters of the wind; *rudra-gaṇāḥ*—the expansions of Lord Śiva; *sa-siddhāḥ*—with the inhabitants of Siddhaloka; *anye*—others; *ca*—and; *ye*—who; *viśva-sṛjaḥ*—Marīci and the other creators of the universal affairs; *amara-īśāḥ*—the demigods like Bṛhaspati; *bhṛgu-ādayaḥ*—the great sages headed by Bhṛgu; *aspṛṣṭa*—who have not been contaminated; *rajaḥ-tamaskāḥ*—by the lower modes of material nature (*rajo-guṇa* and *tamo-guṇa*); *yasya*—of whom; *īhitam*—the activity; *na viduḥ*—do not know; *spṛṣṭa-māyāḥ*—who are illusioned by the illusory energy; *sattva-*

pradhānāḥ—chiefly in the mode of goodness; *api*—although; *kim*—what to speak of; *tataḥ*—than them; *anye*—others.

TRANSLATION

I, Yamarāja; Indra, the King of heaven; Nirṛti; Varuṇa; Candra, the moon-god; Agni; Lord Śiva; Pavana; Lord Brahmā; Sūrya, the sun-god; Viśvāsu; the eight Vasus; the Sādhyas; the Maruts; the Rudras; the Siddhas; and Marīci and the other great ṛṣis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Bṛhaspati, and the great sages headed by Bhṛgu are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who, under illusion, merely speculate to know God?

PURPORT

The men and other living entities within this cosmic manifestation are controlled by the three modes of nature. For the living entities controlled by the base qualities of nature, passion and ignorance, there is no possibility of understanding God. Even those in the mode of goodness, like the many demigods and great *ṛṣis* described in these verses, cannot understand the activities of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*, one who is situated in the devotional service of the Lord is transcendental to all the material qualities. Therefore the Lord personally says that no one can understand Him but the *bhaktas*, who are transcendental to all material qualities (*bhaktyā mām abhijānāti*). As stated by Bhīṣmadeva to Mahārāja Yudhiṣṭhira in *Śrīmad-Bhāgavatam* (1.9.16):

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

"O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered." No one,

therefore, can understand God by speculative knowledge. Indeed, by speculation one will be bewildered (*muhyanti*). This is also confirmed by the Lord Himself in *Bhagavad-gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

Among many thousands of men, one may endeavor for perfection, and even among the *siddhas*, those who have already become perfect, only one who adopts the process of *bhakti*, devotional service, can understand Kṛṣṇa.

TEXT 16

यं वै न गोभिर्मनसासुभिर्वा
हृदा गिरा वासुभृतो विचक्षते ।
आत्मानमन्तर्हृदि सन्तमात्मनां
चक्षुर्यथैवाकृतयस्ततः परम् ॥१६॥

yaṁ vai na gobhir manasāsubhir vā
hṛdā girā vāsu-bhṛto vicakṣate
ātmānam antar-hṛdi santam ātmanāṁ
cakṣur yathaivākṛtayas tataḥ param

yam—whom; *vai*—indeed; *na*—not; *gobhiḥ*—by the senses; *manasā*—by the mind; *asubhiḥ*—by the life breath; *vā*—or; *hṛdā*—by thoughts; *girā*—by words; *vā*—or; *asu-bhṛtaḥ*—the living entities; *vicakṣate*—see or know; *ātmānam*—the Supersoul; *antaḥ-hṛdi*—within the core of the heart; *santam*—existing; *ātmanām*—of the living entities; *cakṣuḥ*—the eyes; *yathā*—just like; *eva*—indeed; *ākṛtayaḥ*—the different parts or limbs of the body; *tataḥ*—than them; *param*—higher.

TRANSLATION

As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Super-

soul in everyone's heart. Not by the senses, by the mind, by the life air, by thoughts within the heart, or by the vibration of words can the living entities ascertain the real situation of the Supreme Lord.

PURPORT

Although the different parts of the body do not have the power to see the eyes, the eyes direct the movements of the body's different parts. The legs move forward because the eyes see what is in front of them, and the hand touches because the eyes see touchable entities. Similarly, every living being acts according to the direction of the Supersoul, who is situated within the heart. As the Lord Himself confirms in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am sitting in everyone's heart and giving directions for remembrance, knowledge and forgetfulness." Elsewhere in *Bhagavad-gītā* it is stated, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* "The Supreme Lord, as the Supersoul, is situated within the heart." The living entity cannot do anything without the sanction of the Supersoul. The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. The example of the eyes and the bodily limbs is very appropriate. If the limbs could see, they could walk forward without the help of the eyes, but that is impossible. Although one cannot see the Supersoul in one's heart through sensual activities, His direction is necessary.

TEXT 17

तस्यात्मतन्त्रस्य हरेरधीशितुः
परस्य मायाधिपतेर्महात्मनः ।
प्रायेण दूता इह वै मनोहरा-
श्चरन्ति तद्रूपगुणस्वभावाः ॥१७॥

tasyātma-tantrasya harer adhīśituḥ
parasya māyādhipater mahātmanaḥ
prāyeṇa dūtā iha vai manoharāś
caranti tad-rūpa-guṇa-svabhāvāḥ

tasya—of Him; *ātma-tantrasya*—being self-sufficient, not dependent on any other person; *hareḥ*—the Supreme Personality of Godhead; *adhīśituḥ*—who is the master of everything; *parasya*—the Transcendence; *māyā-adhipateḥ*—the master of the illusory energy; *mahā-ātmanaḥ*—of the Supreme Soul; *prāyeṇa*—almost; *dūtāḥ*—the order carriers; *iha*—in this world; *vai*—indeed; *manoharāḥ*—pleasing in their dealings and bodily features; *caranti*—they move; *tat*—of Him; *rūpa*—possessing the bodily features; *guṇa*—the transcendental qualities; *svabhāvāḥ*—and nature.

TRANSLATION

The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.

PURPORT

Yamarāja was describing the Supreme Personality of Godhead, the supreme controller, but the order carriers of Yamarāja were very eager to know about the Viṣṇudūtas, who had defeated them in their encounter with Ajāmila. Yamarāja therefore stated that the Viṣṇudūtas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities and nature. In other words, the Viṣṇudūtas, or Vaiṣṇavas, are almost as qualified as the Supreme Lord. Yamarāja informed the Yamadūtas that the Viṣṇudūtas are no less powerful than Lord Viṣṇu. Since Viṣṇu is above Yamarāja, the Viṣṇudūtas are above the Yamadūtas. Persons protected by the Viṣṇudūtas, therefore, cannot be touched by the Yamadūtas.

TEXT 18

भूतानि विष्णोः सुरपूजितानि
दुर्दर्शलिङ्गानि महाद्भुतानि ।

रक्षन्ति तद्भक्तिमतः परेभ्यो
मत्तश्च मर्त्यानथ सर्वतश्च ॥१८॥

bhūtāni viṣṇoḥ sura-pūjitāni
durdarśa-liṅgāni mahādbhutāni
rakṣanti tad-bhaktimataḥ parebhyo
mattaś ca martyān atha sarvataś ca

bhūtāni—living entities or servants; *viṣṇoḥ*—of Lord Viṣṇu; *sura-pūjitāni*—who are worshiped by the demigods; *durdarśa-liṅgāni*—possessing forms not easily seen; *mahā-adbhutāni*—greatly wonderful; *rakṣanti*—they protect; *tat-bhakti-mataḥ*—the devotees of the Lord; *parebhyaḥ*—from others who are inimical; *mattaḥ*—from me (Yamarāja) and my order carriers; *ca*—and; *martyān*—the human beings; *atha*—thus; *sarvataḥ*—from everything; *ca*—and.

TRANSLATION

The order carriers of Lord Viṣṇu, who are worshiped even by the demigods, possess wonderful bodily features exactly like those of Viṣṇu and are very rarely seen. The Viṣṇudūtas protect the devotees of the Lord from the hands of enemies, from envious persons and even from my jurisdiction, as well as from natural disturbances.

PURPORT

Yamarāja has specifically described the qualities of the Viṣṇudūtas to convince his own servants not to be envious of them. Yamarāja warned the Yamadūtas that the Viṣṇudūtas are worshiped with respectful obeisances by the demigods and are always very alert to protect the devotees of the Lord from the hands of enemies, from natural disturbances and from all dangerous conditions in this material world. Sometimes the members of the Kṛṣṇa Consciousness Society are afraid of the impending danger of world war and ask what would happen to them if a war should occur. In all kinds of danger, they should be confident of their protection by the Viṣṇudūtas or the Supreme Personality of Godhead, as confirmed

in *Bhagavad-gītā* (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). Material danger is not meant for devotees. This is also confirmed in *Śrīmad-Bhāgavatam. Padaṁ padaṁ yad vipadāṁ na teṣām:* in this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord. The pure devotees of Lord Viṣṇu may rest assured of the Lord's protection, and as long as they are in this material world they should fully engage in devotional service by preaching the cult of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa, namely the Hare Kṛṣṇa movement of Kṛṣṇa consciousness.

TEXT 19

धर्मं तु साक्षाद्भगवत्प्रणीतं
न वै विदुर्ऋषयो नापि देवाः ।
न सिद्धमुख्या असुरा मनुष्याः
कुतो नु विद्याधरचारणादयः ॥१९॥

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ

dharmam—real religious principles, or bona fide laws of religion; *tu*—but; *sākṣāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted; *na*—not; *vai*—indeed; *viduḥ*—they know; *ṛṣayaḥ*—the great *ṛṣis* such as Bhṛgu; *na*—not; *api*—also; *devāḥ*—the demigods; *na*—nor; *siddha-mukhyāḥ*—the chief leaders of Siddhaloka; *asurāḥ*—the demons; *manuṣyāḥ*—the inhabitants of Bhūrloka, the human beings; *kutaḥ*—where; *nu*—indeed; *vidyādhara*—the lesser demigods known as Vidyādharas; *cāraṇa*-the residents of the planets where people are by nature great musicians and singers; *ādayaḥ*—and so on.

TRANSLATION

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness,

even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas.

PURPORT

When challenged by the Viṣṇudūtas to describe the principles of religion, the Yamadūtas said, *veda-praṇihito dharmaḥ:* the religious principles are the principles enacted in the Vedic literature. They did not know, however, that the Vedic literature contains ritualistic ceremonies that are not transcendental, but are meant to keep peace and order among materialistic persons in the material world. Real religious principles are *nistraiguṇya,* above the three modes of material nature, or transcendental. The Yamadūtas did not know these transcendental religious principles, and therefore when prevented from arresting Ajāmila they were surprised. Materialistic persons who attach all their faith to the Vedic rituals are described in *Bhagavad-gītā* (2.42), wherein Kṛṣṇa says, *veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ:* the supposed followers of the *Vedas* say that there is nothing beyond the Vedic ceremonies. Indeed, there is a group of men in India who are very fond of the Vedic rituals, not understanding the meaning of these rituals, which are intended to elevate one gradually to the transcendental platform of knowing Kṛṣṇa (*vedaiś ca sarvair aham eva vedyaḥ*). Those who do not know this principle but who simply attach their faith to the Vedic rituals are called *veda-vāda-ratāḥ.*

Herein it is stated that the real religious principle is that which is given by the Supreme Personality of Godhead. That principle is stated in *Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* one should give up all other duties and surrender unto the lotus feet of Kṛṣṇa. That is the real religious principle everyone should follow. Even though one follows Vedic scriptures, one may not know this transcendental principle, for it is not known to everyone. To say nothing of human beings, even the demigods in the upper planetary systems are unaware of it. This transcendental religious principle must be understood from the Supreme Personality of Godhead directly or from His special representative, as stated in the next verses.

TEXTS 20-21

स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः ।
प्रह्लादो जनको भीष्मो बलिर्वैयासकिर्वयम् ॥२०॥
द्वादशैते विजानीमो धर्मं भागवतं भटाः ।
गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ॥२१॥

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

svayambhūḥ—Lord Brahmā; *nāradaḥ*—the great saint Nārada; *śambhuḥ*—Lord Śiva; *kumāraḥ*—the four Kumāras; *kapilaḥ*—Lord Kapila; *manuḥ*—Svāyambhuva Manu; *prahlādaḥ*—Prahlāda Mahārāja; *janakaḥ*—Janaka Mahārāja; *bhīṣmaḥ*—Grandfather Bhīṣma; *baliḥ*—Bali Mahārāja; *vaiyāsakiḥ*—Śukadeva, the son of Vyāsadeva; *vayam*—we; *dvādaśa*—twelve; *ete*—these; *vijānīmaḥ*—know; *dharmam*—real religious principles; *bhāgavatam*—which teach a person how to love the Supreme Personality of Godhead; *bhaṭāḥ*—O my dear servants; *guhyam*—very confidential; *viśuddham*—transcendental, not contaminated by the material modes of nature; *durbodham*—not easily understood; *yam*—which; *jñātvā*—understanding; *amṛtam*—eternal life; *aśnute*—he enjoys.

TRANSLATION

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord

and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.

PURPORT

In *Bhagavad-gītā* Lord Kṛṣṇa refers to *bhāgavata-dharma* as the most confidential religious principle (*sarva-guhyatamam, guhyād guhyataram*). Kṛṣṇa says to Arjuna, "Because you are My very dear friend, I am explaining to you the most confidential religion." *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and surrender unto Me." One may ask, "If this principle is very rarely understood, what is the use of it?" In answer, Yamarāja states herein that this religious principle is understandable if one follows the *paramparā* system of Lord Brahmā, Lord Śiva, the four Kumāras and the other standard authorities. There are four lines of disciplic succession: one from Lord Brahmā, one from Lord Śiva, one from Lakṣmī, the goddess of fortune, and one from the Kumāras. The disciplic succession from Lord Brahmā is called the Brahma-sampradāya, the succession from Lord Śiva (Śambhu) is called the Rudra-sampradāya, the one from the goddess of fortune, Lakṣmījī, is called the Śrī-sampradāya, and the one from the Kumāras is called the Kumāra-sampradāya. One must take shelter of one of these four *sampradāyas* in order to understand the most confidential religious system. In the *Padma Purāṇa* it is said, *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ:* If one does not follow the four recognized disciplic successions, his *mantra* or initiation is useless. In the present day there are many *apasampradāyas*, or *sampradāyas* which are not bona fide, which have no link to authorities like Lord Brahmā, Lord Śiva, the Kumāras or Lakṣmī. People are misguided by such *sampradāyas*. The *śāstras* say that being initiated in such a *sampradāya* is a useless waste of time, for it will never enable one to understand the real religious principles.

TEXT 22

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥२२॥

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

etāvān—this much; *eva*—indeed; *loke asmin*—in this material world; *puṁsām*—of the living entities; *dharmaḥ*—the religious principles; *paraḥ*—transcendental; *smṛtaḥ*—recognized; *bhakti-yogaḥ*—*bhakti-yoga*, or devotional service; *bhagavati*—to the Supreme Personality of Godhead (not to the demigods); *tat*—His; *nāma*—of the holy name; *grahaṇa-ādibhiḥ*—beginning with chanting.

TRANSLATION

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

PURPORT

As stated in the previous verse, *dharmaṁ bhāgavatam*, real religious principles, are *bhāgavata-dharma*, the principles described in *Śrīmad-Bhāgavatam* itself or in *Bhagavad-gītā*, the preliminary study of the *Bhāgavatam*. What are these principles? The *Bhāgavatam* says, *dharmaḥ projjhita-kaitavo 'tra:* in *Śrīmad-Bhāgavatam* there are no cheating religious systems. Everything in the *Bhāgavatam* is directly connected with the Supreme Personality of Godhead. The *Bhāgavatam* further says, *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje:* the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with *tan-nāma-grahaṇa*, chanting of the holy name of the Lord (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead. One can come to this understanding of the Lord, how He descends into the material world, how He takes His births and what activities He performs, but one can know this only by executing devotional service. As stated in *Bhagavad-*

gītā, bhaktyā mām abhijānāti: simply by devotional service one can understand everything about the Supreme Lord. If one fortunately understands the Supreme Lord in this way, the result is *tyaktvā deham punar janma naiti:* after giving up his material body, he no longer has to take birth in this material world. Instead, he returns home, back to Godhead. That is the ultimate perfection. Therefore Kṛṣṇa says in *Bhagavad-gītā* (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

TEXT 23

नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।
अजामिलोऽपि येनैव मृत्युपाशादमुच्यत ॥२३॥

nāmoccāraṇa-māhātmyaṁ
hareḥ paśyata putrakāḥ
ajāmilo 'pi yenaiva
mṛtyu-pāśād amucyata

nāma—of the holy name; *uccāraṇa*—of the pronouncing; *māhātmyam*—the exalted position; *hareḥ*—of the Supreme Lord; *paśyata*—just see; *putrakāḥ*—O my dear servants, who are like my sons; *ajāmilaḥ api*—even Ajāmila (who was considered greatly sinful); *yena*—by the chanting of which; *eva*—certainly; *mṛtyu-pāśāt*—from the ropes of death; *amucyata*—was delivered.

TRANSLATION

My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly

sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord's holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death.

PURPORT

There is no need to conduct research into the significance of the chanting of the Hare Kṛṣṇa *mantra*. The history of Ajāmila is sufficient proof of the power of the Lord's holy name and the exalted position of a person who chants the holy name incessantly. Therefore Śrī Caitanya Mahāprabhu advised:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

In this age of Kali, no one can perform all the ritualistic ceremonies for becoming liberated; that is extremely difficult. Therefore all the *śāstras* and all the *ācāryas* have recommended that in this age one chant the holy name.

TEXT 24

एतावतालमघनिर्हरणाय पुंसां
सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान् यदजामिलोऽपि
नारायणेति म्रियमाण इयाय मुक्तिम् ॥२४॥

etāvatālam agha-nirharaṇāya puṁsāṁ
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyamāṇa iyāya muktim

etāvatā—with this much; *alam*—sufficient; *agha-nirharaṇāya*—for taking away the reactions of sinful activities; *puṁsām*—of human beings; *saṅkīrtanam*—the congregational chanting; *bhagavataḥ*—of the

Supreme Personality of Godhead; *guṇa*—of the transcendental qualities; *karma-nāmnām*—and of His names according to His activities and pastimes; *vikruśya*—crying to without offense; *putram*—his son; *aghavān*—the sinful; *yat*—since; *ajāmilaḥ api*—even Ajāmila; *nārāyaṇa*—the Lord's name, Nārāyaṇa; *iti*—thus; *mriyamāṇaḥ*—dying; *iyāya*—achieved; *muktim*—liberation.

TRANSLATION

Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

PURPORT

In the assembly of Raghunātha dāsa Gosvāmī's father, Haridāsa Ṭhākura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. *Smārta-brāhmaṇas* and Māyāvādīs do not believe that one can achieve liberation in this way, but the truth of Haridāsa Ṭhākura's statement is supported by many quotations from *Śrīmad-Bhāgavatam.*

In his commentary on this verse, for example, Śrīdhara Svāmī gives the following quotation:

sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

"If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries." Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (*anudinam idam ādareṇa śṛṇvan*). Another quotation says:

śravaṇaṁ kīrtanaṁ dhyānaṁ
harer adbhuta-karmaṇaḥ
janma-karma-guṇānāṁ ca
tad-arthe 'khila-ceṣṭitam

"One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord." (*Bhāg.* 11.3.27)

Śrīdhara Svāmī also quotes from the *Purāṇas*, *pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam:* "One can become free from all sinful reactions simply by remembering the lotus feet of the Lord day and night [*ahar-niśam*]." Furthermore, he quotes from *Bhāgavatam* (6.3.31):

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, *etāvatālam agha-nirharaṇāya puṁsām:* simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word *alam*, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the *Amara-kośa*, the most authorized dictionary in the Sanskrit language, *alaṁ bhūṣaṇa-paryāpti-śakti-vāraṇa-vācakam:* the word *alam* is used to mean "ornament," "sufficiency," "power" and "restraint." Here the word *alam* is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajāmila. When Ajāmila chanted the holy name of Nārāyaṇa, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajāmila certainly was not very clean; indeed,

he was famous as a great sinner. Furthermore, one's physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajāmila to have chanted clearly. Nevertheless, Ajāmila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful as Ajāmila? It is to be concluded that with a strong vow one should chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—for thus one will certainly be delivered from the clutches of *māyā* by the grace of Kṛṣṇa.

The chanting of the Hare Kṛṣṇa *mantra* is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Kṛṣṇa *mantra* without offenses, one increases his love for Kṛṣṇa. As stated by Śrī Caitanya Mahāprabhu, *premā pum-artho mahān:* one's main concern should be to increase one's attachment to the Supreme Personality of Godhead and to increase one's love for Him.

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from *Śrīmad-Bhāgavatam* (11.19.24):

evaṁ dharmair manuṣyāṇām
uddhavātmani vedinām
mayi sañjāyate bhaktiḥ
ko 'nyo 'rtho 'syāvaśiṣyate

"My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me." Commenting on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura describes the word *bhakti* by saying *premaivoktaḥ. Ko anyaḥ arthaḥ asya:* in the presence of *bhakti,* what is the necessity of liberation?

Śrīla Viśvanātha Cakravartī Ṭhākura also quotes this verse from the *Padma Purāṇa:*

nāmāparādha-yuktānāṁ
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

Even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one will become free from such offenses by chanting again and again. *Pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam:* one becomes free from all sinful reactions if one chants day and night, following the recommendation of Śrī Caitanya Mahāprabhu. It was Śrī Caitanya Mahāprabhu who quoted the following verse:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." If the members of the Kṛṣṇa consciousness movement strictly follow this recommendation of Śrī Caitanya Mahāprabhu, their position will always be secure.

TEXT 25

प्रायेण वेद तदिदं न महाजनोऽयं
देव्या विमोहितमतिर्बत माययालम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां
वैतानिके महति कर्मणि युज्यमानः ॥२५॥

prāyeṇa veda tad idaṁ na mahājano 'yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ

prāyeṇa—almost always; *veda*—know; *tat*—that; *idam*—this; *na*—not; *mahājanaḥ*—great personalities besides Svayambhū, Śambhu and the other ten; *ayam*—this; *devyā*—by the energy of the Supreme Personality of Godhead; *vimohita-matiḥ*—whose intelligence is bewildered; *bata*—indeed; *māyayā*—by the illusory energy; *alam*—greatly; *trayyām*—in the three *Vedas; jaḍī-kṛta-matiḥ*—whose intelligence has

been dulled; *madhu-puṣpitāyām*—in the flowery Vedic language describing the results of ritualistic performances; *vaitānike*—in the performances mentioned in the *Vedas*; *mahati*—very great; *karmaṇi*—fruitive activities; *yujyamānaḥ*—being engaged.

TRANSLATION

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya, Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sāma Veda and Ṛg Veda—their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.

PURPORT

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* the real purpose of studying the *Vedas* is to approach the lotus feet of Lord Kṛṣṇa. Unfortunately, unintelligent people bewildered by the grandeur of Vedic *yajñas* want to see gorgeous sacrifices performed. They want Vedic *mantras* chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Kṛṣṇa-Balarāma temple in Vṛndāvana, we were obliged to have Vedic ceremonies enacted by *brāhmaṇas* because the inhabitants of Vṛndāvana, especially the *smārta-brāhmaṇas*, would not accept Europeans and Americans as bona fide *brāhmaṇas*. Thus we had to engage *brāhmaṇas* to perform costly *yajñas*.

In spite of these *yajñas*, the members of our Society performed *saṅkīrtana* loudly with *mṛdaṅgas*, and I considered the *saṅkīrtana* more important than the Vedic ritualistic ceremonies. Both the ceremonies and the *saṅkīrtana* were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (*jaḍī-kṛta-matir madhu-puṣpitāyām*), whereas the *saṅkīrtana* was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed *saṅkīrtana*, but then the inhabitants of Vṛndāvana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the *Vedas*, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, *saṅkīrtana* alone is sufficient. If the members of our temples in the different parts of the world simply continue *saṅkīrtana* before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although *saṅkīrtana* is sufficient for the perfection of life, the *arcanā*, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and *saṅkīrtana* along parallel lines. This we should continue.

TEXT 26

एवं विमृश्य सुधियो भगवत्यनन्ते
सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दण्डमर्हन्त्यथ यद्यमीषां
स्यात् पातकं तदपि हन्त्युरुगायवादः ॥२६॥

evaṁ vimṛśya sudhiyo bhagavaty anante
sarvātmanā vidadhate khalu bhāva-yogam

te me na daṇḍam arhanty atha yady amīṣāṁ
syāt pātakaṁ tad api hanty urugāya-vādaḥ

evam—thus; *vimṛśya*—considering; *su-dhiyaḥ*—those whose intelligence is sharp; *bhagavati*—unto the Supreme Personality of Godhead; *anante*—the unlimited; *sarva-ātmanā*—with all their heart and soul; *vidadhate*—take to; *khalu*—indeed; *bhāva-yogam*—the process of devotional service; *te*—such persons; *me*—my; *na*—not; *daṇḍam*—punishment; *arhanti*—deserve; *atha*—therefore; *yadi*—if; *amīṣām*—of them; *syāt*—there is; *pātakam*—some sinful activity; *tat*—that; *api*—also; *hanti*—destroys; *urugāya-vādaḥ*—the chanting of the holy name of the Supreme Lord.

TRANSLATION

Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

PURPORT

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from the prayers of Lord Brahmā (*Bhāg.* 10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

The purport is that even though one is a very learned scholar of the Vedic *śāstras*, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities and so

forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service. Therefore this verse spoken by Yamarāja says, *evaṁ vimṛśya sudhiyo bhagavati:* those who engage in the loving service of the Lord become *sudhiyaḥ*, intelligent, but this is not so of a Vedic scholar who does not understand Kṛṣṇa's name, fame and qualities. A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord—not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the *saṅkīrtana* movement.

TEXT 27

ते देवसिद्धपरिगीतपवित्रगाथा
ये साधवः समदृशो भगवत्प्रपन्नाः ।
तान् नोपसीदत हरेर्गदयाभिगुप्तान्
नैषां वयं न च वयः प्रभवाम दण्डे ॥२७॥

te deva-siddha-parigīta-pavitra-gāthā
ye sādhavaḥ samadṛśo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe

te—they; *deva*—by the demigods; *siddha*—and the inhabitants of Siddhaloka; *parigīta*—sung; *pavitra-gāthāḥ*—whose pure narrations; *ye*—who; *sādhavaḥ*—devotees; *samadṛśaḥ*—who see everyone equally; *bhagavat-prapannāḥ*—being surrendered to the Supreme Personality of Godhead; *tān*—them; *na*—not; *upasīdata*—should go near; *hareḥ*—of the Supreme Personality of Godhead; *gadayā*—by the club; *abhiguptān*—being fully protected; *na*—not; *eṣām*—of these; *vayam*—we; *na*

ca—and also not; *vayaḥ*—unlimited time; *prabhavāma*—are competent; *daṇḍe*—in punishing.

TRANSLATION

My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahmā and I and even the time factor are not competent to chastise them.

PURPORT

In effect, Yamarāja warned his servants, "My dear servants, despite what you may have done previously to disturb the devotees, henceforward you should stop. The actions of devotees who have surrendered unto the lotus feet of the Lord and who constantly chant the holy name of the Lord are praised by the demigods and the residents of Siddhaloka. Those devotees are so respectable and exalted that Lord Viṣṇu personally protects them with the club in His hand. Therefore, regardless of what you have done this time, henceforward you should not approach such devotees; otherwise you will be killed by the club of Lord Viṣṇu. This is my warning. Lord Viṣṇu has a club and *cakra* to punish nondevotees. Do not risk punishment by attempting to disturb the devotees. Not to speak of you, if even Lord Brahmā or I were to punish them, Lord Viṣṇu would punish us. Therefore do not disturb the devotees any further."

TEXT 28

तानानयध्वमसतो विमुखान् मुकुन्द-
पादारविन्दमकरन्दरसादजस्रम् ।
निष्किञ्चनैः परमहंसकुलैरसङ्गै-
र्जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान्॥२८॥

tān ānayadhvam asato vimukhān mukunda-
pādāravinda-makaranda-rasād ajasram
niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair
juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān

tān—them; *ānayadhvam*—bring before me; *asataḥ*—nondevotees (those who have not taken to Kṛṣṇa consciousness); *vimukhān*—who have turned against; *mukunda*—of Mukunda, the Supreme Personality of Godhead; *pāda-aravinda*—of the lotus feet; *makaranda*—of the honey; *rasāt*—the taste; *ajasram*—continuously; *niṣkiñcanaiḥ*—by persons completely free from material attachment; *paramahaṁsa-kulaiḥ*—by the *paramahaṁsas*, the most exalted personalities; *asaṅgaiḥ*—who have no material attachment; *juṣṭāt*—which is enjoyed; *gṛhe*—to household life; *niraya-vartmani*—the path leading to hell; *baddha-tṛṣṇān*—whose desires are bound.

TRANSLATION

Paramahaṁsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahaṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.

PURPORT

After warning the Yamadūtas not to approach the devotees, Yamarāja now indicates who is to be brought before him. He specifically advises the Yamadūtas to bring him the materialistic persons who are attached to household life merely for sex. As stated in *Śrīmad-Bhāgavatam*, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham:* people are attached to household life for sex only. They are always harassed in many ways by their material engagements, and their only happiness is that after working very hard all day, at night they sleep and indulge in sex. *Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ:* at night, materialistic householders sleep or indulge in sex life. *Divā cārthehayā rājan kuṭumba-bharaṇena vā:* during the day they are busy trying to find out where

money is, and if they get money they spend it to maintain their families. Yamarāja specifically advises his servants to bring these persons to him for punishment and not to bring the devotees, who always lick the honey at the lotus feet of the Lord, who are equal to everyone, and who try to preach Kṛṣṇa consciousness because of sympathy for all living entities. Devotees are not liable to punishment by Yamarāja, but persons who have no information of Kṛṣṇa consciousness cannot be protected by their material life of so-called family enjoyment. *Śrīmad-Bhāgavatam* says (2.1.4):

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day.

TEXT 29

जिह्वा न वक्ति भगवद्गुणनामधेयं
चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि
तानानयध्वमसतोऽकृतविष्णुकृत्यान्॥२९॥

jihvā na vakti bhagavad-guṇa-nāmadheyaṁ
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

jihvā—the tongue; *na*—not; *vakti*—chants; *bhagavat*—of the Supreme Personality of Godhead; *guṇa*—transcendental qualities; *nāma*—and the holy name; *dheyam*—imparting; *cetaḥ*—the heart; *ca*—also; *na*—not; *smarati*—remembers; *tat*—His; *caraṇa-aravin-*

dam—lotus feet; *kṛṣṇāya*—unto Lord Kṛṣṇa through His Deity in the temple; *no*—not; *namati*—bows; *yat*—whose; *śiraḥ*—head; *ekadā api*—even once; *tān*—them; *ānayadhvam*—bring before me; *asataḥ*—the nondevotees; *akṛta*—not performing; *viṣṇu-kṛtyān*—duties toward Lord Viṣṇu.

TRANSLATION

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.

PURPORT

The word *viṣṇu-kṛtyān* is very important in this verse because the purpose of human life is to please Lord Viṣṇu. *Varṇāśrama-dharma* is also meant for that purpose. As stated in the *Viṣṇu Purāṇa* (3.8.9):

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

Human society is meant to follow strictly the *varṇāśrama-dharma*, which divides society into four social divisions (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and four spiritual divisions (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). *Varṇāśrama-dharma* easily brings one nearer to Lord Viṣṇu, who is the only true objective in human society. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* unfortunately, however, people do not know that their self-interest is to return home, back to Godhead, or to approach Lord Viṣṇu. *Durāśayā ye bahir-artha-māninaḥ:* instead, they are simply bewildered. Every human being is expected to perform duties meant for approaching Lord Viṣṇu. Therefore Yamarāja advises the Yamadūtas to bring him those persons who have forgotten their

duties toward Viṣṇu (*akṛta-viṣṇu-kṛtyān*). One who does not chant the holy name of Viṣṇu (Kṛṣṇa), who does not bow down to the Deity of Viṣṇu, and who does not remember the lotus feet of Viṣṇu is punishable by Yamarāja. In summary, all *avaiṣṇavas*, persons unconcerned with Lord Viṣṇu, are punishable by Yamarāja.

TEXT 30

तत् क्षम्यतां स भगवान् पुरुषः पुराणो
नारायणः स्वपुरुषैर्यदसत्कृतं नः ।
स्वानामहो न विदुषां रचिताञ्जलीनां
क्षान्तिर्गरीयसि नमः पुरुषाय भूम्ने ॥३०॥

tat kṣamyatāṁ sa bhagavān puruṣaḥ purāṇo
nārāyaṇaḥ sva-puruṣair yad asat kṛtaṁ naḥ
svānām aho na viduṣāṁ racitāñjalīnāṁ
kṣāntir garīyasi namaḥ puruṣāya bhūmne

tat—that; *kṣamyatām*—let it be excused; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—the oldest; *nārāyaṇaḥ*—Lord Nārāyaṇa; *sva-puruṣaiḥ*—by my own servants; *yat*—which; *asat*—impudence; *kṛtam*—performed; *naḥ*—of us; *svānām*—of my own men; *aho*—alas; *na viduṣām*—not knowing; *racita-añjalīnām*—folding our hands together to beg Your pardon; *kṣāntiḥ*—forgiveness; *garīyasi*—in the glorious; *namaḥ*—respectful obeisances; *puruṣāya*—unto the person; *bhūmne*—supreme and all-pervading.

TRANSLATION

[Then Yamarāja, considering himself and his servants to be offenders, spoke as follows, begging pardon from the Lord.] O my Lord, my servants have surely committed a great offense by arresting a Vaiṣṇava such as Ajāmila. O Nārāyaṇa, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajāmila as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands

we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You.

PURPORT

Lord Yamarāja took upon himself the responsibility for the offense committed by his servants. If the servant of an establishment makes a mistake, the establishment takes responsibility for it. Although Yamarāja is above offenses, his servants, practically with his permission, went to arrest Ajāmila, which was a great offense. The *nyāya-śāstra* confirms, *bhṛtyāparādhe svāmino daṇḍaḥ:* if a servant makes a mistake, the master is punishable because he is responsible for the offense. Taking this seriously, Yamarāja, along with his servants, prayed with folded hands to be excused by the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 31

तस्मात् सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् ।
महतामपि कौरव्य विद्ध्यैकान्तिकनिष्कृतम् ॥३१॥

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

tasmāt—therefore; *saṅkīrtanam*—the congregational chanting of the holy name; *viṣṇoḥ*—of Lord Viṣṇu; *jagat-maṅgalam*—the most auspicious performance within this material world; *aṁhasām*—for sinful activities; *mahatām api*—even though very great; *kauravya*—O descendant of the Kuru family; *viddhi*—understand; *aikāntika*—the ultimate; *niṣkṛtam*—atonement.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement

is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

PURPORT

We should note that although Ajāmila chanted the name of Nārāyaṇa imperfectly, he was delivered from all sinful reactions. The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa *mantra*, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

TEXT 32

श्रृण्वतां गृणतां वीर्याण्युद्दामानि हरेर्मुहुः ।
यथा सुजातया भक्त्या शुद्ध्येन्नात्मा व्रतादिभिः ॥३२॥

śṛṇvatāṁ gṛṇatāṁ vīryāṇy
uddāmāni harer muhuḥ
yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ

śṛṇvatām—of those hearing; *gṛṇatām*—and chanting; *vīryāṇi*—the wonderful activities; *uddāmāni*—able to counteract sin; *hareḥ*—of the Supreme Personality of Godhead; *muhuḥ*—always; *yathā*—as; *su-jātayā*—easily brought forth; *bhaktyā*—by devotional service; *śuddhyet*—may be purified; *na*—not; *ātmā*—the heart and soul; *vratādibhiḥ*—by performing ritualistic ceremonies.

TRANSLATION

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt

from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

PURPORT

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life. *Padma Purāṇa* states:

nāmāparādha-yuktānāṁ
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

Even if one chants the Hare Kṛṣṇa *mahā-mantra* offensively, one can avoid offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouchable by sinful reactions. Śukadeva Gosvāmī especially requested King Parīkṣit to note this fact very carefully. There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in *Bhagavad-gītā* (9.21), *kṣīṇe puṇye martya-lokaṁ viśanti:* when the period of one's enjoyment in the heavenly planets is terminated because of the limited extent of the results of one's pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life.

TEXT 33

कृष्णाङ्घ्रिपद्ममधुलिण् न पुनर्विसृष्ट-
मायागुणेषु रमते वृजिनावहेषु ।
अन्यस्तु कामहत आत्मरजः प्रमार्ष्टु-
मीहेत कर्म यत एव रजः पुनः स्यात्॥३३॥

kṛṣṇāṅghri-padma-madhu-liṇ na punar visṛṣṭa-
māyā-guṇeṣu ramate vṛjināvaheṣu

anyas tu kāma-hata ātma-rajaḥ pramārṣṭum
īheta karma yata eva rajaḥ punaḥ syāt

kṛṣṇa-aṅghri-padma—of the lotus feet of Lord Kṛṣṇa; *madhu*—the honey; *liṭ*—one who licks; *na*—not; *punaḥ*—again; *visṛṣṭa*—already renounced; *māyā-guṇeṣu*—in the material modes of nature; *ramate*—desires to enjoy; *vṛjina-avaheṣu*—which brings distress; *anyaḥ*—another; *tu*—however; *kāma-hataḥ*—being enchanted by lust; *ātma-rajaḥ*—the sinful infection of the heart; *pramārṣṭum*—to cleanse; *īheta*—may perform; *karma*—activities; *yataḥ*—after which; *eva*—indeed; *rajaḥ*—the sinful activity; *punaḥ*—again; *syāt*—appears.

TRANSLATION

Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

PURPORT

A devotee's duty is to chant the Hare Kṛṣṇa *mantra.* One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Mahārāja Parīkṣit has compared their activities to *kuñjara-śauca,* the bathing of an elephant.

TEXT 34

इत्थं स्वभर्तृगदितं भगवन्महित्वं
संस्मृत्य विस्मितधियो यमकिङ्करास्ते।
नैवाच्युताश्रयजनं प्रतिशङ्कमाना
द्रष्टुं च बिभ्यति ततः प्रभृति स्म राजन् ॥३४॥

itthaṁ svabhartṛ-gaditaṁ bhagavan-mahitvaṁ
saṁsmṛtya vismita-dhiyo yama-kiṅkarās te
naivācyutāśraya-janaṁ pratiśaṅkamānā
draṣṭuṁ ca bibhyati tataḥ prabhṛti sma rājan

ittham—of such power; *sva-bhartṛ-gaditam*—explained by their master (Yamarāja); *bhagavat-mahitvam*—the extraordinary glory of the Supreme Personality of Godhead and His name, fame, form and attributes; *saṁsmṛtya*—remembering; *vismita-dhiyaḥ*—whose minds were struck with wonder; *yama-kiṅkarāḥ*—all the servants of Yamarāja; *te*—they; *na*—not; *eva*—indeed; *acyuta-āśraya-janam*—a person sheltered by the lotus feet of Acyuta, Lord Kṛṣṇa; *pratiśaṅkamānāḥ*—always fearing; *draṣṭum*—to see; *ca*—and; *bibhyati*—they are afraid; *tataḥ prabhṛti*—beginning from then; *sma*—indeed; *rājan*—O King.

TRANSLATION

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame and attributes, the Yamadūtas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

PURPORT

Since this incident, the Yamadūtas have given up the dangerous behavior of approaching devotees. For the Yamadūtas, a devotee is dangerous.

TEXT 35

इतिहासमिमं गुह्यं भगवान् कुम्भसम्भवः।
कथयामास मलय आसीनो हरिमर्चयन् ॥३५॥

itihāsam imaṁ guhyaṁ
bhagavān kumbha-sambhavaḥ
kathayām āsa malaya
āsīno harim arcayan

itihāsam—history; *imam*—this; *guhyam*—very confidential; *bhagavān*—the most powerful; *kumbha-sambhavaḥ*—Agastya Muni, the son of Kumbha; *kathayām āsa*—explained; *malaye*—in the Malaya Hills; *āsīnaḥ*—residing; *harim arcayan*—worshiping the Supreme Personality of Godhead.

TRANSLATION

When the great sage Agastya, the son of Kumbha, was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history.

Thus end the Bhaktivedanta purports of the Sixth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Yamarāja Instructs His Messengers."*

CHAPTER FOUR

The Haṁsa-guhya Prayers Offered to the Lord by Prajāpati Dakṣa

After Mahārāja Parīkṣit appealed to Śukadeva Gosvāmī to describe in further detail the creation of the living entities within this universe, Śukadeva Gosvāmī informed him that when the Pracetās, the ten sons of Prācīnabarhi, entered the sea to execute austerities, the planet earth was neglected because of the absence of a king. Naturally many weeds and unnecessary trees grew, and no food grains were produced. Indeed, all the land became like a forest. When the ten Pracetās came out of the sea and saw the entire world full of trees, they were very angry with the trees and decided to destroy them all to rectify the situation. Thus the Pracetās created wind and fire to burn the trees to ashes. Soma, however, the king of the moon and the king of all vegetation, forbade the Pracetās to destroy the trees, since the trees are the source of fruit and flowers for all living beings. Just to satisfy the Pracetās, Soma gave them a beautiful girl born of Pramlocā Apsarā. By the semina of all the Pracetās, Dakṣa was born of that girl.

In the beginning, Dakṣa created all the demigods, demons and human beings, but when he found the population not increasing properly, he took *sannyāsa* and went to Vindhya Mountain, where he underwent severe austerities and offered Lord Viṣṇu a particular prayer known as *Haṁsa-guhya*, by which Lord Viṣṇu became very pleased with him. The contents of the prayer were as follows.

"The Supreme Personality of Godhead, the Supersoul, Lord Hari, is the controller of both the living entities and the material nature. He is self-sufficient and self-effulgent. As the subject matter of perception is not the cause of our perceiving senses, so the living entity, although within his body, does not cause his eternal friend the Supersoul, who is the cause of creation of all the senses. Because of the living entity's ignorance, his senses are engaged with material objects. Since the living entity is alive, he can understand the creation of this material world to

some extent, but he cannot understand the Supreme Personality of Godhead, who is beyond the conception of the body, mind and intelligence. Nevertheless, great sages who are always in meditation can see the personal form of the Lord within their hearts.

"Since an ordinary living being is materially contaminated, his words and intelligence are also material. Therefore he cannot ascertain the Supreme Personality of Godhead by manipulating his material senses. The conception of God derived through the material senses is inaccurate because the Supreme Lord is beyond the material senses, but when one engages his senses in devotional service, the eternal Supreme Personality of Godhead is revealed on the platform of the soul. When that Supreme Godhead becomes the aim of one's life, one is said to have attained spiritual knowledge.

"The Supreme Brahman is the cause of all causes because He originally existed before the creation. He is the original cause of everything, both material and spiritual, and His existence is independent. However, the Lord has a potency called *avidyā*, the illusory energy, which induces the false arguer to think himself perfect and which induces the illusory energy to bewilder the conditioned soul. That Supreme Brahman, the Supersoul, is very affectionate to His devotees. To bestow mercy upon them, He discloses His form, name, attributes and qualities to be worshiped within this material world.

"Unfortunately, however, those who are materially absorbed worship various demigods. As the air passes over a lotus flower and carries the scent of the flower with it, or as the air sometimes carries dust and therefore assumes colors, the Supreme Personality of Godhead appears as the various demigods according to the desires of His various foolish worshipers, but actually He is the supreme truth, Lord Viṣṇu. To fulfill the desires of His devotees, He appears in various incarnations, and therefore there is no need to worship the demigods."

Being very satisfied by the prayers of Dakṣa, Lord Viṣṇu appeared before Dakṣa with eight arms. The Lord was dressed in yellow garments and had a blackish complexion. Understanding that Dakṣa was very eager to follow the path of enjoyment, the Lord awarded him the potency to enjoy the illusory energy. The Lord offered him the daughter of Pañcajana named Asiknī, who was suitable for Mahārāja Dakṣa to enjoy in sex. Indeed, Dakṣa received his name because he was very expert in sex life. After awarding this benediction, Lord Viṣṇu disappeared.

TEXTS 1–2

श्रीराजोवाच

देवासुरनृणां सर्गो नागानां मृगपक्षिणाम् ।
सामासिकस्त्वया प्रोक्तो यस्तु स्वायम्भुवेऽन्तरे॥ १ ॥
तस्यैव व्यासमिच्छामि ज्ञातुं ते भगवन् यथा ।
अनुसर्गं यया शक्त्या ससर्ज भगवान् परः ॥ २ ॥

śrī-rājovāca
devāsura-nṛṇāṁ sargo
nāgānāṁ mṛga-pakṣiṇām
sāmāsikas tvayā prokto
yas tu svāyambhuve 'ntare

tasyaiva vyāsam icchāmi
jñātuṁ te bhagavan yathā
anusargaṁ yayā śaktyā
sasarja bhagavān paraḥ

śrī-rājā uvāca—the King said; *deva-asura-nṛṇām*—of the demigods, the demons and the human beings; *sargaḥ*—the creation; *nāgānām*—of the Nāgas (serpentine living entities); *mṛga-pakṣiṇām*—of the beasts and birds; *sāmāsikaḥ*—briefly; *tvayā*—by you; *proktaḥ*—described; *yaḥ*—which; *tu*—however; *svāyambhuve*—of Svāyambhuva Manu; *antare*—within the period; *tasya*—of this; *eva*—indeed; *vyāsam*—the detailed account; *icchāmi*—I wish; *jñātum*—to know; *te*—from you; *bhagavan*—O my lord; *yathā*—as well as; *anusargam*—the subsequent creation; *yayā*—by which; *śaktyā*—potency; *sasarja*—created; *bhagavān*—the Supreme Personality of Godhead; *paraḥ*—transcendental.

TRANSLATION

The blessed King said to Śukadeva Gosvāmī: My dear lord, the demigods, demons, human beings, Nāgas, beasts and birds were created during the reign of Svāyambhuva Manu. You have spoken about this creation briefly [in the Third Canto]. Now I wish to know about it elaborately. I also wish to know about the potency of

the Supreme Personality of Godhead by which He brought about the secondary creation.

TEXT 3

श्रीसूत उवाच

इति सम्प्रश्नमाकर्ण्य राजर्षेर्बादरायणिः ।
प्रतिनन्द्य महायोगी जगाद मुनिसत्तमाः ॥ ३ ॥

śrī-sūta uvāca
iti sampraśnam ākarṇya
rājarṣer bādarāyaṇiḥ
pratinandya mahā-yogī
jagāda muni-sattamāḥ

śrī-sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—thus; *sampraśnam*—the inquiry; *ākarṇya*—hearing; *rājarṣeḥ*—of King Parīkṣit; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *pratinandya*—praising; *mahā-yogī*—the great *yogī*; *jagāda*—replied; *muni-sattamāḥ*—O best of the sages.

TRANSLATION

Sūta Gosvāmī said: O great sages [assembled at Naimiṣāraṇya], after the great yogī Śukadeva Gosvāmī heard King Parīkṣit's inquiry, he praised it and thus replied.

TEXT 4

श्रीशुक उवाच

यदा प्रचेतसः पुत्रा दश प्राचीनबर्हिषः ।
अन्तःसमुद्रादुन्मग्ना ददृशुर्गां द्रुमैर्वृताम् ॥ ४ ॥

śrī-śuka uvāca
yadā pracetasaḥ putrā
daśa prācīnabarhiṣaḥ
antaḥ-samudrād unmagnā
dadṛśur gāṁ drumair vṛtām

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *yadā*—when; *pracetasaḥ*—the Pracetās; *putrāḥ*—the sons; *daśa*—ten; *prācīnabarhiṣaḥ*—of King Prācīnabarhi; *antaḥ-samudrāt*—from within the ocean; *unmagnāḥ*—emerged; *dadṛśuḥ*—they saw; *gām*—the entire planet; *drumaiḥ vṛtām*—covered with trees.

TRANSLATION

Śukadeva Gosvāmī said: When the ten sons of Prācīnabarhi emerged from the waters, in which they were performing austerities, they saw that the entire surface of the world was covered by trees.

PURPORT

When King Prācīnabarhi was performing Vedic rituals in which the killing of animals was recommended, Nārada Muni, out of compassion, advised him to stop. Prācīnabarhi understood Nārada properly and then left the kingdom to perform austerities in the forest. His ten sons, however, were performing austerities within the water, and therefore there was no king to see to the management of the world. When the ten sons, the Pracetās, came out of the water, they saw that the earth was overrun with trees.

When the government neglects agriculture, which is necessary for the production of food, the land becomes covered with unnecessary trees. Of course, many trees are useful because they produce fruits and flowers, but many other trees are unnecessary. They could be used as fuel and the land cleared and used for agriculture. When the government is negligent, less grain is produced. As stated in *Bhagavad-gītā* (18.44), *kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam:* the proper engagements for *vaiśyas*, according to their nature, are to farm and to protect cows. The duty of the government and the *kṣatriyas* is to see that the members of the third class, the *vaiśyas*, who are neither *brāhmaṇas* nor *kṣatriyas*, are thus properly engaged. *Kṣatriyas* are meant to protect human beings, whereas *vaiśyas* are meant to protect useful animals, especially cows.

TEXT 5

द्रुमेभ्यः क्रुध्यमानास्ते तपोदीपितमन्यवः ।
मुखतो वायुमग्निं च ससृजुस्तद्दिधक्षया ॥ ५ ॥

drumebhyaḥ krudhyamānās te
tapo-dīpita-manyavaḥ
mukhato vāyum agniṁ ca
sasṛjus tad-didhakṣayā

drumebhyaḥ—unto the trees; *krudhyamānāḥ*—being very angry; *te*—they (the ten sons of Prācīnabarhi); *tapaḥ-dīpita-manyavaḥ*—whose anger was inflamed because of long austerities; *mukhataḥ*—from the mouth; *vāyum*—wind; *agnim*—fire; *ca*—and; *sasṛjuḥ*—they created; *tat*—those forests; *didhakṣayā*—with the desire to burn.

TRANSLATION

Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

PURPORT

Here the word *tapo-dīpita-manyavaḥ* indicates that persons who have undergone severe austerity (*tapasya*) are endowed with great mystic power, as evinced by the Pracetās, who created fire and wind from their mouths. Although devotees undergo severe *tapasya*, however, they are *vimanyavaḥ, sādhavaḥ*, which means that they are never angry. They are always decorated with good qualities. *Bhāgavatam* (3.25.21) states:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

A *sādhu*, a devotee, is never angry. Actually the real feature of devotees who undergo *tapasya*, austerity, is forgiveness. Although a Vaiṣṇava has sufficient power in *tapasya*, he does not become angry when put into difficulty. If one undergoes *tapasya* but does not become a Vaiṣṇava, however, one does not develop good qualities. For example,

Hiraṇyakaśipu and Rāvaṇa also performed great austerities, but they did so to demonstrate their demoniac tendencies. Vaiṣṇavas must meet many opponents while preaching the glories of the Lord, but Śrī Caitanya Mahāprabhu recommends that they not become angry while preaching. Lord Caitanya Mahāprabhu has given this formula: *tṛṇād api sunīcena taror api sahiṣṇunā/ amāninā mānadena kīrtanīyaḥ sadā hariḥ.* "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Those engaged in preaching the glories of the Lord should be humbler than grass and more tolerant than a tree; then they can preach the glories of the Lord without difficulty.

TEXT 6

ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरूद्वह ।
राजोवाच महान् सोमो मन्युं प्रशमयन्निव ॥ ६ ॥

tābhyāṁ nirdahyamānāṁs tān
upalabhya kurūdvaha
rājovāca mahān somo
manyuṁ praśamayann iva

tābhyām—by the wind and fire; *nirdahyamānān*—being burned; *tān*—them (the trees); *upalabhya*—seeing; *kurūdvaha*—O Mahārāja Parīkṣit; *rājā*—the king of the forest; *uvāca*—said; *mahān*—the great; *somaḥ*—predominating deity of the moon, Somadeva; *manyum*—the anger; *praśamayan*—pacifying; *iva*—like.

TRANSLATION

My dear King Parīkṣit, when Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the

maintainer of all herbs and trees. To appease the anger of the Pracetās, Soma spoke as follows.

PURPORT

It is understood from this verse that the predominating deity of the moon is the maintainer of all the trees and plants throughout the universe. It is due to the moonshine that trees and plants grow very luxuriantly. Therefore how can we accept the so-called scientists whose moon expeditions have informed us that there are no trees or vegetation on the moon? Śrīla Viśvanātha Cakravartī Ṭhākura says, *somo vṛkṣādhiṣṭhātā sa eva vṛkṣāṇāṁ rājā:* Soma, the predominating deity of the moon, is the king of all vegetation. How can we believe that the maintainer of vegetation has no vegetation on his own planet?

TEXT 7

न द्रुमेभ्यो महाभागा दीनेभ्यो द्रोग्धुमर्हथ ।
विवर्धयिषवो यूयं प्रजानां पतयः स्मृताः ॥ ७ ॥

na drumebhyo mahā-bhāgā
dīnebhyo drogdhum arhatha
vivardhayiṣavo yūyaṁ
prajānāṁ patayaḥ smṛtāḥ

na—not; *drumebhyaḥ*—the trees; *mahā-bhāgāḥ*—O greatly fortunate ones; *dīnebhyaḥ*—who are very poor; *drogdhum*—to burn to ashes; *arhatha*—you deserve; *vivardhayiṣavaḥ*—desiring to bring about an increase; *yūyam*—you; *prajānām*—of all living entities who have taken shelter of you; *patayaḥ*—the masters or protectors; *smṛtāḥ*—known as.

TRANSLATION

O greatly fortunate ones, you should not kill these poor trees by burning them to ashes. Your duty is to wish the citizens [prajās] all prosperity and to act as their protectors.

PURPORT

It is indicated herein that the government or king has the duty of protecting not only the human beings, but all other living entities, including animals, trees and plants. No living entity should be killed unnecessarily.

TEXT 8

अहो प्रजापतिपतिर्भगवान् हरिरव्ययः ।
वनस्पतीनोषधीश्च ससर्जोर्जमिषं विभुः ॥ ८ ॥

aho prajāpati-patir
bhagavān harir avyayaḥ
vanaspatīn oṣadhīś ca
sasarjorjam iṣaṁ vibhuḥ

aho—alas; *prajāpati-patiḥ*—the Lord of all the lords of created beings; *bhagavān hariḥ*—the Supreme Personality of Godhead, Hari; *avyayaḥ*—indestructible; *vanaspatīn*—the trees and plants; *oṣadhīḥ*—the herbs; *ca*—and; *sasarja*—created; *ūrjam*—invigorating; *iṣam*—food; *vibhuḥ*—the Supreme Being.

TRANSLATION

The Supreme Personality of Godhead, Śrī Hari, is the master of all living entities, including all the prajāpatis, such as Lord Brahmā. Because He is the all-pervading and indestructible master, He has created all these trees and vegetables as eatables for other living entities.

PURPORT

Soma, the predominating deity of the moon, reminded the Pracetās that this vegetation had been created by the Lord of lords to provide food for everyone. If the Pracetās tried to kill them off, their own subjects would also suffer, for trees are also required for food.

TEXT 9

अन्नं चराणामचरा ह्यपदः पादचारिणाम् ।
अहस्ता हस्तयुक्तानां द्विपदां च चतुष्पदः ॥ ९ ॥

annaṁ carāṇām acarā
hy apadaḥ pāda-cāriṇām
ahastā hasta-yuktānāṁ
dvi-padāṁ ca catuṣ-padaḥ

annam—food; *carāṇām*—of those that move on wings; *acarāḥ*—the nonmoving (fruits and flowers); *hi*—indeed; *apadaḥ*—the living entities without legs, like the grass; *pāda-cāriṇām*—of the animals who move on legs, like the cows and buffalo; *ahastāḥ*—animals without hands; *hasta-yuktānām*—of the animals with hands, like the tigers; *dvi-padām*—of human beings, who have two legs; *ca*—and; *catuḥ-padaḥ*—the four-legged animals like the deer.

TRANSLATION

By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.

PURPORT

By nature's law, or the arrangement of the Supreme Personality of Godhead, one kind of living entity is eatable by other living entities. As mentioned herein, *dvi-padāṁ ca catuṣ-padaḥ:* the four-legged animals (*catuṣ-padaḥ*), as well as food grains, are eatables for human beings (*dvi-padām*). These four-legged animals are those such as deer and goats, not cows, which are meant to be protected. Generally the men of the higher classes of society—the *brāhmaṇas, kṣatriyas* and *vaiśyas*—do not eat meat. Sometimes *kṣatriyas* go to the forest to kill animals like deer because they have to learn the art of killing, and sometimes they eat

the animals also. *Śūdras*, too, eat animals such as goats. Cows, however, are never meant to be killed or eaten by human beings. In every *śāstra*, cow killing is vehemently condemned. Indeed, one who kills a cow must suffer for as many years as there are hairs on the body of a cow. *Manu-saṁhitā* says, *pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā:* we have many tendencies in this material world, but in human life one is meant to learn how to curb those tendencies. Those who desire to eat meat may satisfy the demands of their tongues by eating lower animals, but they should never kill cows, who are actually accepted as the mothers of human society because they supply milk. The *śāstra* especially recommends, *kṛṣi-gorakṣya:* the *vaiśya* section of humanity should arrange for the food of the entire society through agricultural activities and should give full protection to the cows, which are the most useful animals because they supply milk to human society.

TEXT 10

यूयं च पित्रान्वादिष्टा देवदेवेन चानघाः ।
प्रजासर्गाय हि कथं वृक्षान् निर्दग्धुमर्हथ ॥१०॥

yūyaṁ ca pitrānvādiṣṭā
deva-devena cānaghāḥ
prajā-sargāya hi kathaṁ
vṛkṣān nirdagdhum arhatha

yūyam—you; *ca*—also; *pitrā*—by your father; *anvādiṣṭāḥ*—ordered; *deva-devena*—by the Personality of Godhead, the master of the masters; *ca*—also; *anaghāḥ*—O sinless ones; *prajā-sargāya*—for generating the population; *hi*—indeed; *katham*—how; *vṛkṣān*—the trees; *nir-dagdhum*—to burn to ashes; *arhatha*—are able.

TRANSLATION

O pure-hearted ones, your father, Prācīnabarhi, and the Supreme Personality of Godhead have ordered you to generate population. Therefore how can you burn to ashes these trees and herbs, which are needed for the maintenance of your subjects and descendants?

TEXT 11

आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् ।
पित्रा पितामहेनापि जुष्टं वः प्रपितामहैः ॥११॥

ātiṣṭhata satāṁ mārgaṁ
kopaṁ yacchata dīpitam
pitrā pitāmahenāpi
juṣṭaṁ vaḥ prapitāmahaiḥ

ātiṣṭhata—just follow; *satām mārgam*—the path of the great saintly personalities; *kopam*—the anger; *yacchata*—subdue; *dīpitam*—which is now awakened; *pitrā*—by the father; *pitāmahena api*—and by the grandfather; *juṣṭam*—executed; *vaḥ*—your; *prapitāmahaiḥ*—by the great-grandfathers.

TRANSLATION

The path of goodness traversed by your father, grandfather and great-grandfathers is that of maintaining the subjects [prajās], including the men, animals and trees. That is the path you should follow. Unnecessary anger is contrary to your duty. Therefore I request you to control your anger.

PURPORT

Here the words *pitrā pitāmahenāpi juṣṭaṁ vaḥ prapitāmahaiḥ* depict an honest royal family, consisting of the kings, their father, their grandfather and their great-grandfathers. Such a royal family has a prestigious position because it maintains the citizens, or *prajās*. The word *prajā* refers to one who has taken birth within the jurisdiction of the government. The exalted royal families were conscious that all living beings, whether human, animal or lower than animal, should be given protection. The modern democratic system cannot be exalted in this way because the leaders elected strive only for power and have no sense of responsibility. In a monarchy, a king with a prestigious position follows the great deeds of his forefathers. Thus Soma, the king of the moon, here reminds the Pracetās about the glories of their father, grandfather and great-grandfathers.

TEXT 12

तोकानां पितरौ बन्धू दृशः पक्ष्म स्त्रियाः पतिः।
पतिः प्रजानां भिक्षूणां गृह्यज्ञानां बुधः सुहृत् ॥१२॥

tokānāṁ pitarau bandhū
dṛśaḥ pakṣma striyāḥ patiḥ
patiḥ prajānāṁ bhikṣūṇāṁ
gṛhy ajñānāṁ budhaḥ suhṛt

tokānām—of children; *pitarau*—the two parents; *bandhū*—the friends; *dṛśaḥ*—of the eye; *pakṣma*—the eyelid; *striyāḥ*—of the woman; *patiḥ*—the husband; *patiḥ*—the protector; *prajānām*—of the subjects; *bhikṣūṇām*—of the beggars; *gṛhī*—the householder; *ajñānām*—of the ignorant; *budhaḥ*—the learned; *su-hṛt*—the friend.

TRANSLATION

As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of the ignorant, so the king is the protector and giver of life to all his subjects. The trees are also subjects of the king. Therefore they should be given protection.

PURPORT

By the supreme will of the Personality of Godhead, there are various protectors and maintainers for helpless living entities. The trees are also considered *prajās*, subjects of the king, and therefore the duty of the monarch is to protect even the trees, not to speak of others. The king is duty-bound to protect the living entities in his kingdom. Thus although the parents are directly responsible for the protection and maintenance of their children, the duty of the king is to see that all parents do their duty properly. Similarly, the king is also responsible for overseeing the other protectors mentioned in this verse. It may also be noted that the beggars who should be maintained by the householders are not

professional beggars, but *sannyāsīs* and *brāhmaṇas*, to whom the householders should supply food and clothing.

TEXT 13

अन्तर्देहेषु भूतानामात्मास्ते हरिरीश्वरः ।
सर्वं तद्धिष्ण्यमीक्षध्वमेवं वस्तोषितो ह्यसौ ॥१३॥

antar deheṣu bhūtānām
ātmāste harir īśvaraḥ
sarvaṁ tad-dhiṣṇyam īkṣadhvam
evaṁ vas toṣito hy asau

antaḥ deheṣu—within the bodies (in the cores of the hearts); *bhūtānām*—of all living entities; *ātmā*—the Supersoul; *āste*—resides; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the Lord or director; *sarvam*—all; *tat-dhiṣṇyam*—His place of residence; *īkṣadhvam*—try to see; *evam*—in this way; *vaḥ*—with you; *toṣitaḥ*—satisfied; *hi*—indeed; *asau*—that Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities, whether moving or nonmoving, including men, birds, animals, trees and, indeed, all living entities. Therefore you should consider every body a residence or temple of the Lord. By such vision you will satisfy the Lord. You should not angrily kill these living entities in the forms of trees.

PURPORT

As stated in *Bhagavad-gītā* and confirmed by all the Vedic scriptures, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Supersoul is situated within everyone's heart. Therefore, since everyone's body is the residence of the Supreme Lord, one should not destroy the body because of unnecessary envy. That will dissatisfy the Supersoul. Soma told the Pracetās that because they had tried to satisfy the Supersoul, now they should not displease Him.

TEXT 14

यः समुत्पतितं देह आकाशान्मन्युमुल्बणम् ।
आत्मजिज्ञासया यच्छेत् स गुणानतिवर्तते ॥१४॥

yaḥ samutpatitaṁ deha
ākāśān manyum ulbaṇam
ātma-jijñāsayā yacchet
sa guṇān ativartate

yaḥ—anyone who; *samutpatitam*—suddenly awakened; *dehe*—in the body; *ākāśāt*—from the sky; *manyum*—anger; *ulbaṇam*—powerful; *ātma-jijñāsayā*—by inquiry into spiritual realization or self-realization; *yacchet*—subdues; *saḥ*—that person; *guṇān*—the modes of material nature; *ativartate*—transcends.

TRANSLATION

One who inquires into self-realization and thus subdues his powerful anger—which awakens suddenly in the body as if falling from the sky—transcends the influence of the modes of material nature.

PURPORT

When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendentally situated, untouched by the modes of material nature. This is only possible when one fully engages in the service of the Lord. As the Lord says in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." By engaging one in devotional service, the Kṛṣṇa consciousness movement keeps one always transcendental to anger, greed, lust, envy and so forth. One must perform devotional service because otherwise one will become victimized by the modes of material nature.

TEXT 15

अलं दग्धैर्द्रुमैर्दीनैः खिलानां शिवमस्तु वः ।
वार्क्षी ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् ॥१५॥

alaṁ dagdhair drumair dīnaiḥ
khilānāṁ śivam astu vaḥ
vārkṣī hy eṣā varā kanyā
patnītve pratigṛhyatām

alam—enough; *dagdhaiḥ*—with burning; *drumaiḥ*—the trees; *dīnaiḥ*—poor; *khilānām*—of the remainder of the trees; *śivam*—all good fortune; *astu*—let there be; *vaḥ*—of you; *vārkṣī*—raised by the trees; *hi*—indeed; *eṣā*—this; *varā*—choice; *kanyā*—daughter; *patnītve*—into wifehood; *pratigṛhyatām*—let her be accepted.

TRANSLATION

There is no need to burn these poor trees any longer. Let whatever trees still remain be happy. Indeed, you should also be happy. Now, here is a beautiful, well-qualified girl named Māriṣā, who was raised by the trees as their daughter. You may accept this beautiful girl as your wife.

TEXT 16

इत्यामन्त्र्य वरारोहां कन्यामाप्सरसीं नृप ।
सोमो राजा ययौ दत्त्वा ते धर्मेणोपयेमिरे ॥१६॥

ity āmantrya varārohāṁ
kanyām āpsarasīṁ nṛpa

somo rājā yayau dattvā
te dharmeṇopayemire

iti—thus; *āmantrya*—addressing; *vara-ārohām*—possessing high, beautiful hips; *kanyām*—the girl; *āpsarasīm*—born of an Apsarā; *nṛpa*—O King; *somaḥ*—Soma, the predominating deity of the moon; *rājā*—the king; *yayau*—returned; *dattvā*—delivering; *te*—they; *dharmeṇa*—according to religious principles; *upayemire*—married.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, after thus pacifying the Pracetās, Soma, the king of the moon, gave them the beautiful girl born of Pramlocā Apsarā. The Pracetās all received Pramlocā's daughter, who had high, very beautiful hips, and married her according to the religious system.

TEXT 17

तेभ्यस्तस्यां समभवद् दक्षः प्राचेतसः किल ।
यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः ॥१७॥

tebhyas tasyāṁ samabhavad
dakṣaḥ prācetasaḥ kila
yasya prajā-visargeṇa
lokā āpūritās trayaḥ

tebhyaḥ—from all the Pracetās; *tasyām*—in her; *samabhavat*—was generated; *dakṣaḥ*—Dakṣa, the expert in begetting children; *prācetasaḥ*—the son of the Pracetās; *kila*—indeed; *yasya*—of whom; *prajā-visargeṇa*—by the generation of living entities; *lokāḥ*—the worlds; *āpūritāḥ*—filled; *trayaḥ*—three.

TRANSLATION

In the womb of that girl the Pracetās all begot a son named Dakṣa, who filled the three worlds with living entities.

PURPORT

Dakṣa was first born during the reign of Svāyambhuva Manu, but because of offending Lord Śiva he was punished by having the head of a goat substituted for his own head. Thus insulted, he had to give up that body, and in the sixth *manvantara*, called the Cākṣuṣa *manvantara*, he was born of the womb of Māriṣā as Dakṣa. In this connection Śrīla Viśvanātha Cakravartī Ṭhākura quotes this verse:

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

"His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa *manvantara*." (*Bhāg.* 4.30.49) Thus Dakṣa regained his previous opulence and again begot thousands and millions of children to fill the three worlds.

TEXT 18

यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः ।
रेतसा मनसा चैव तन्ममावहितः शृणु ॥१८॥

yathā sasarja bhūtāni
dakṣo duhitṛ-vatsalaḥ
retasā manasā caiva
tan mamāvahitaḥ śṛṇu

yathā—as; *sasarja*—created; *bhūtāni*—the living entities; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—who is very affectionate to his daughters; *retasā*—by semina; *manasā*—by the mind; *ca*—also; *eva*—indeed; *tat*—that; *mama*—from me; *avahitaḥ*—being attentive; *śṛṇu*—please hear.

TRANSLATION

Śukadeva Gosvāmī continued: Please hear from me with great attention how Prajāpati Dakṣa, who was very affectionate to his

daughters, created different types of living entities through his semina and through his mind.

PURPORT

The word *duhitṛ-vatsalaḥ* indicates that all the *prajās* were born from Dakṣa's daughters. Śrīla Viśvanātha Cakravartī Ṭhākura says that apparently Dakṣa had no son.

TEXT 19

मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः ।
देवासुरमनुष्यादीन्नभःस्थलजलौकसः ॥१९॥

manasaivāsṛjat pūrvaṁ
prajāpatir imāḥ prajāḥ
devāsura-manuṣyādīn
nabhaḥ-sthala-jalaukasaḥ

manasā—by the mind; *eva*—indeed; *asṛjat*—created; *pūrvam*—in the beginning; *prajāpatiḥ*—the *prajāpati* (Dakṣa); *imāḥ*—these; *prajāḥ*—living entities; *deva*—the demigods; *asura*—the demons; *manuṣya-ādīn*—and other living entities, headed by the human beings; *nabhaḥ*—in the skies; *sthala*—on the land; *jala*—or within the water; *okasaḥ*—who have their abodes.

TRANSLATION

With his mind, Prajāpati Dakṣa first created all kinds of demigods, demons, human beings, birds, beasts, aquatics and so on.

TEXT 20

तमबृंहितमालोक्य प्रजासर्गं प्रजापतिः ।
विन्ध्यपादानुपव्रज्य सोऽचरद् दुष्करं तपः ॥२०॥

tam abṛṁhitam ālokya
prajā-sargaṁ prajāpatiḥ

vindhya-pādān upavrajya
so 'carad duṣkaraṁ tapaḥ

tam—that; *abṛṁhitam*—not increasing; *ālokya*—seeing; *prajā-sargam*—the creation of the living entities; *prajāpatiḥ*—Dakṣa, the generator of living entities; *vindhya-pādān*—the mountains near the Vindhya mountain range; *upavrajya*—going to; *saḥ*—he; *acarat*—executed; *duṣkaram*—very difficult; *tapaḥ*—austerities.

TRANSLATION

But when Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities.

TEXT 21

तत्राघमर्षणं नाम तीर्थं पापहरं परम् ।
उपस्पृश्यानुसवनं तपसातोषयद्धरिम् ॥२१॥

tatrāghamarṣaṇaṁ nāma
tīrthaṁ pāpa-haraṁ param
upaspṛśyānusavanaṁ
tapasātoṣayad dharim

tatra—there; *aghamarṣaṇam*—Aghamarṣaṇa; *nāma*—named; *tīrtham*—the holy place; *pāpa-haram*—suitable for destroying all sinful reactions; *param*—best; *upaspṛśya*—performing *ācamana* and bathing; *anusavanam*—regularly; *tapasā*—by austerity; *atoṣayat*—caused pleasure; *harim*—to the Supreme Personality of Godhead.

TRANSLATION

Near that mountain was a very holy place named Aghamarṣaṇa. There Prajāpati Dakṣa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him.

TEXT 22

अस्तौषीद्धंसगुह्येन भगवन्तमधोक्षजम् ।
तुभ्यं तदभिधास्यामि कस्यातुष्यद् यथा हरिः॥२२॥

astauṣīd dhaṁsa-guhyena
bhagavantam adhokṣajam
tubhyaṁ tad abhidhāsyāmi
kasyātuṣyad yathā hariḥ

astauṣīt—satisfied; *haṁsa-guhyena*—by the celebrated prayers known as *Haṁsa-guhya; bhagavantam*—the Supreme Personality of Godhead; *adhokṣajam*—who is beyond the reach of the senses; *tubhyam*—unto you; *tat*—that; *abhidhāsyāmi*—I shall explain; *kasya*—with Dakṣa, the *prajāpati; atuṣyat*—was satisfied; *yathā*—how; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

My dear King, I shall fully explain to you the Haṁsa-guhya prayers, which were offered to the Supreme Personality of Godhead by Dakṣa, and I shall explain how the Lord was pleased with him for those prayers.

PURPORT

It is to be understood that the *Haṁsa-guhya* prayers were not composed by Dakṣa, but were existing in the Vedic literature.

TEXT 23

श्रीप्रजापतिरुवाच

नमः परायावितथानुभूतये
गुणत्रयाभासनिमित्तबन्धवे।
अदृष्टधाम्ने गुणतत्त्वबुद्धिभि-
र्निवृत्तमानाय दधे स्वयम्भुवे ॥२३॥

śrī-prajāpatir uvāca
namaḥ parāyāvitathānubhūtaye
guṇa-trayābhāsa-nimitta-bandhave
adṛṣṭa-dhāmne guṇa-tattva-buddhibhir
nivṛtta-mānāya dadhe svayambhuve

śrī-prajāpatiḥ uvāca—the *prajāpati* Dakṣa said; *namaḥ*—all respectful obeisances; *parāya*—unto the Transcendence; *avitatha*—correct; *anubhūtaye*—unto Him whose spiritual potency brings about realization of Him; *guṇa-traya*—of the three material modes of nature; *ābhāsa*—of the living entities who have the appearance; *nimitta*—and of the material energy; *bandhave*—unto the controller; *adṛṣṭa-dhāmne*—who is not perceived in His abode; *guṇa-tattva-buddhibhiḥ*—by the conditioned souls whose poor intelligence dictates that real truth is found in the manifestations of the three modes of material nature; *nivṛtta-mānāya*—who has surpassed all material measurements and calculations; *dadhe*—I offer; *svayambhuve*—unto the Supreme Lord, who is manifest with no cause.

TRANSLATION

Prajāpati Dakṣa said: The Supreme Personality of Godhead is transcendental to the illusory energy and the physical categories it produces. He possesses the potency for unfailing knowledge and supreme will power, and He is the controller of the living entities and the illusory energy. The conditioned souls who have accepted this material manifestation as everything cannot see Him, for He is above the evidence of experimental knowledge. Self-evident and self-sufficient, He is not caused by any superior cause. Let me offer my respectful obeisances unto Him.

PURPORT

The transcendental position of the Supreme Personality of Godhead is explained herewith. He is not perceivable by the conditioned souls, who are accustomed to material vision and cannot understand that the Supreme Personality of Godhead exists in His abode, which is beyond that vision. Even if a materialistic person could count all the atoms in the

universe, he would still be unable to understand the Supreme Personality of Godhead. As confirmed in *Brahma-saṁhitā* (5.34):

panthās tu koṭi-śata-vatsara-saṁpragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The conditioned souls may try to understand the Supreme Personality of Godhead for many billions of years through their mental speculative processes, traveling at the speed of the mind or the wind, but still the Absolute Truth will remain inconceivable to them because a materialistic person cannot measure the length and breadth of the Supreme Personality of Godhead's unlimited existence. If the Absolute Truth is beyond measurement, one may ask, how can one realize Him? The answer is given here by the word *svayambhuve:* one may understand Him or not, but nevertheless He is existing in His own spiritual potency.

TEXT 24

न यस्य सख्यं पुरुषोऽवैति सख्युः
सखा वसन् संवसतः पुरेऽस्मिन् ।
गुणो यथा गुणिनो व्यक्तदृष्टे-
स्तस्मै महेशाय नमस्करोमि ॥२४॥

na yasya sakhyaṁ puruṣo 'vaiti sakhyuḥ
sakhā vasan saṁvasataḥ pure 'smin
guṇo yathā guṇino vyakta-dṛṣṭes
tasmai maheśāya namaskaromi

na—not; *yasya*—whose; *sakhyam*—fraternity; *puruṣaḥ*—the living entity; *avaiti*—knows; *sakhyuḥ*—of the supreme friend; *sakhā*—the friend; *vasan*—living; *saṁvasataḥ*—of the one living with; *pure*—in the body; *asmin*—this; *guṇaḥ*—the object of sense perception; *yathā*—just like; *guṇinaḥ*—of its respective sense organ; *vyakta-dṛṣṭeḥ*—who

oversees the material manifestation; *tasmai*—unto Him; *mahā-īśāya*—unto the supreme controller; *namaskaromi*—I offer my obeisances.

TRANSLATION

As the sense objects [form, taste, touch, smell and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.

PURPORT

The individual soul and the Supreme Soul live together within the body. This is confirmed in the *Upaniṣads* by the analogy that two friendly birds live in one tree—one bird eating the fruit of the tree and the other simply witnessing and directing. Although the individual living being, who is compared to the bird that is eating, is sitting with his friend the Supreme Soul, the individual living being cannot see Him. Actually the Supersoul is directing the workings of his senses in the enjoyment of sense objects, but as these sense objects cannot see the senses, the conditioned soul cannot see the directing soul. The conditioned soul has desires, and the Supreme Soul fulfills them, but the conditioned soul is unable to see the Supreme Soul. Thus Prajāpati Dakṣa offers his obeisances to the Supreme Soul, the Supersoul, even though unable to see Him. Another example given is that although ordinary citizens work under the direction of the government, they cannot understand how they are being governed or what the government is. In this regard, Madhvācārya quotes the following verse from the *Skanda Purāṇa:*

yathā rājñaḥ priyatvaṁ tu
bhṛtyā vedena cātmanaḥ
tathā jīvo na yat-sakhyaṁ
vetti tasmai namo 'stu te

"As the various servants in the different departments of big establishments cannot see the supreme managing director under whom they are

working, the conditioned souls cannot see the supreme friend sitting within their bodies. Let us therefore offer our respectful obeisances unto the Supreme, who is invisible to our material eyes."

TEXT 25

देहोऽसवोऽक्षा मनवो भूतमात्रा-
मात्मानमन्यं च विदुः परं यत् ।
सर्वं पुमान् वेद गुणांश्च तज्ज्ञो
न वेद सर्वज्ञमनन्तमीडे ॥२५॥

deho 'savo 'kṣā manavo bhūta-mātrām
ātmānam anyaṁ ca viduḥ paraṁ yat
sarvaṁ pumān veda guṇāṁś ca taj-jño
na veda sarva-jñam anantam īḍe

dehaḥ—this body; *asavaḥ*—the life airs; *akṣāḥ*—the different senses; *manavaḥ*—the mind, understanding, intellect and ego; *bhūta-mātrām*—the five gross material elements and the sense objects (form, taste, sound and so on); *ātmānam*—themselves; *anyam*—any other; *ca*—and; *viduḥ*—know; *param*—beyond; *yat*—that which; *sarvam*—everything; *pumān*—the living being; *veda*—knows; *guṇān*—the qualities of the material nature; *ca*—and; *tat-jñaḥ*—knowing those things; *na*—not; *veda*—knows; *sarva-jñam*—unto the omniscient; *anantam*—the unlimited; *īḍe*—I offer my respectful obeisances.

TRANSLATION

Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is

omniscient and unlimited. I therefore offer my respectful obeisances unto Him.

PURPORT

Material scientists can make an analytical study of the physical elements, the body, the senses, the sense objects and even the air that controls the vital force, but still they cannot understand that above all these is the real spirit soul. In other words, the living entity, because of his being a spirit soul, can understand all the material objects, or, when self-realized, he can understand the Paramātmā, upon whom *yogīs* meditate. Nevertheless, the living being, even if advanced, cannot understand the Supreme Being, the Personality of Godhead, for He is *ananta*, unlimited, in all six opulences.

TEXT 26

यदोपरामो मनसो नामरूप-
रूपस्य दृष्टस्मृतिसम्प्रमोषात् ।
य ईयते केवलया स्वसंस्थया
हंसाय तस्मै शुचिसद्मने नमः ॥२६॥

yadoparāmo manaso nāma-rūpa-
rūpasya dṛṣṭa-smṛti-sampramoṣāt
ya īyate kevalayā sva-saṁsthayā
haṁsāya tasmai śuci-sadmane namaḥ

yadā—when in trance; *uparāmaḥ*—complete cessation; *manasaḥ*—of the mind; *nāma-rūpa*—material names and forms; *rūpasya*—of that by which they appear; *dṛṣṭa*—of material vision; *smṛti*—and of remembrance; *sampramoṣāt*—due to the destruction; *yaḥ*—who (the Supreme Personality of Godhead); *īyate*—is perceived; *kevalayā*—with spiritual; *sva-saṁsthayā*—His own original form; *haṁsāya*—unto the supreme pure; *tasmai*—unto Him; *śuci-sadmane*—who is realized only in the pure state of spiritual existence; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

When one's consciousness is completely purified of the contamination of material existence, gross and subtle, without being

agitated as in the working and dreaming states, and when the mind is not dissolved as in suṣupti, deep sleep, one comes to the platform of trance. Then one's material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.

PURPORT

There are two stages of God realization. One is called *sujñeyam*, or very easily understood (generally by mental speculation), and the other is called *durjñeyam*, understood only with difficulty. Paramātmā realization and Brahman realization are considered *sujñeyam*, but realization of the Supreme Personality of Godhead is *durjñeyam*. As described here, one attains the ultimate realization of the Personality of Godhead when one gives up the activities of the mind—thinking, feeling and willing—or, in other words, when mental speculation stops. This transcendental realization is above *suṣupti*, deep sleep. In our gross conditional stage we perceive things through material experience and remembrance, and in the subtle stage we perceive the world in dreams. The process of vision also involves remembrance and also exists in a subtle form. Above gross experience and dreams is *suṣupti*, deep sleep, and when one comes to the completely spiritual platform, transcending deep sleep, he attains trance, *viśuddha-sattva*, or *vasudeva-sattva*, in which the Personality of Godhead is revealed.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: as long as one is situated in duality, on the sensual platform, gross or subtle, realization of the original Personality of Godhead is impossible. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* but when one engages his senses in the service of the Lord—specifically, when one engages the tongue in chanting the Hare Kṛṣṇa *mantra* and tasting only Kṛṣṇa *prasāda* with a spirit of service—the Supreme Personality of Godhead is revealed. This is indicated in this verse by the word *śuci-sadmane*. *Śuci* means purified. By the spirit of rendering service with one's senses, one's entire existence becomes *śuci-sadma*, the platform of uncontaminated purity. Dakṣa therefore offers his respectful obeisances unto the Supreme Personality of Godhead, who is revealed on the platform of *śuci-sadma*. In

this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following prayer by Lord Brahmā from the *Śrīmad-Bhāgavatam* (10.14.6): *tathāpi bhūman mahimāguṇasya te viboddhum arhaty amalāntar-ātmabhiḥ.* "One whose heart has become completely purified, my Lord, can understand the transcendental qualities of Your Lordship and can understand the greatness of Your activities."

TEXTS 27–28

मनीषिणोऽन्तर्हृदि संनिवेशितं
स्वशक्तिभिर्नवभिश्च त्रिवृद्भिः।
वह्निं यथा दारुणि पाञ्चदश्यं
मनीषया निष्कर्षन्ति गूढम् ॥२७॥

स वै ममाशेषविशेषमाया-
निषेधनिर्वाणसुखानुभूतिः ।
स सर्वनामा स च विश्वरूपः
प्रसीदतामनिरुक्तात्मशक्तिः ॥२८॥

manīṣiṇo 'ntar-hṛdi sanniveśitaṁ
sva-śaktibhir navabhiś ca trivṛdbhiḥ
vahniṁ yathā dāruṇi pāñcadaśyaṁ
manīṣayā niṣkarṣanti gūḍham

sa vai mamāśeṣa-viśeṣa-māyā-
niṣedha-nirvāṇa-sukhānubhūtiḥ
sa sarva-nāmā sa ca viśva-rūpaḥ
prasīdatām aniruktātma-śaktiḥ

manīṣiṇaḥ—great learned *brāhmaṇas* performing ritualistic ceremonies and sacrifices; *antaḥ-hṛdi*—within the core of the heart; *sanniveśitam*—being situated; *sva-śaktibhiḥ*—with His own spiritual potencies; *navabhiḥ*—also with the nine different material potencies (the material nature, the total material energy, the ego, the mind and the five objects of the senses); *ca*—and (the five gross material elements and

the ten acting and knowledge-gathering senses); *trivṛdbhiḥ*—by the three material modes of nature; *vahnim*—fire; *yathā*—just like; *dāruṇi*—within wood; *pāñcadaśyam*—produced by chanting the fifteen hymns known as Sāmidhenī *mantras;* *manīṣayā*—by purified intelligence; *niṣkarṣanti*—extract; *gūḍham*—although not manifesting; *saḥ*—that Supreme Personality of Godhead; *vai*—indeed; *mama*—toward me; *aśeṣa*—all; *viśeṣa*—varieties; *māyā*—of the illusory energy; *niṣedha*—by the process of negation; *nirvāṇa*—of liberation; *sukha-anubhūtiḥ*—who is realized by transcendental bliss; *saḥ*—that Supreme Personality of Godhead; *sarva-nāmā*—who is the source of all names; *saḥ*—that Supreme Personality of Godhead; *ca*—also; *viśva-rūpaḥ*—the gigantic form of the universe; *prasīdatām*—may He be merciful; *anirukta*—inconceivable; *ātma-śaktiḥ*—the reservoir of all spiritual potencies.

TRANSLATION

Just as great learned brāhmaṇas who are expert in performing ritualistic ceremonies and sacrifices can extract the fire dormant within wooden fuel by chanting the fifteen Sāmidhenī mantras, thus proving the efficacy of the Vedic mantras, so those who are actually advanced in consciousness—in other words, those who are Kṛṣṇa conscious—can find the Supersoul, who by His own spiritual potency is situated within the heart. The heart is covered by the three modes of material nature and the nine material elements [material nature, the total material energy, the ego, the mind and the five objects of sense gratification], and also by the five material elements and the ten senses. These twenty-seven elements constitute the external energy of the Lord. Great yogīs meditate upon the Lord, who is situated as the Supersoul, Paramātmā, within the core of the heart. May that Supersoul be pleased with me. The Supersoul is realized when one is eager for liberation from the unlimited varieties of material life. One actually attains such liberation when he engages in the transcendental loving service of the Lord and realizes the Lord because of his attitude of service. The Lord may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?

PURPORT

In his commentary to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura uses the word *durvijñeyam*, which means very difficult to realize. The pure stage of existence is described in *Bhagavad-gītā* (7.28), wherein Kṛṣṇa says:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Elsewhere in *Bhagavad-gītā* (9.14) the Lord says:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

One can understand the Supreme Personality of Godhead after transcending all material impediments. Therefore Lord Kṛṣṇa also says in the *Gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

To understand Kṛṣṇa, the Supreme Personality of Godhead, one must undergo severe penances and austerities, but since the path of devotional service is perfect, by following this process one can very easily come to the spiritual platform and understand the Lord. This, too, is confirmed in *Bhagavad-gītā* (18.55), wherein Kṛṣṇa says:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Thus although the subject matter is *durvijñeyam*, extremely difficult to understand, it becomes easy if one follows the prescribed method. Coming in touch with the Supreme Personality of Godhead is possible through pure devotional service, which begins with *śravaṇaṁ kīrtanaṁ viṣṇoḥ*. In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura quotes a verse from *Śrīmad-Bhāgavatam* (2.8.5): *praviṣṭaḥ karṇa-randhreṇa svānāṁ bhāva-saroruham*. The process of hearing and chanting enters the core of the heart, and in this way one becomes a pure devotee. By continuing this process, one comes to the stage of transcendental love, and then he appreciates the transcendental name, form, qualities and pastimes of the Supreme Personality of Godhead. In other words, a pure devotee, by devotional service, is able to see the Supreme Personality of Godhead despite many material impediments, which are all various energies of the Supreme Personality of Godhead. Easily making his way through these impediments, a devotee comes directly in contact with the Supreme Personality of Godhead. After all, the material impediments described in these verses are but various energies of the Lord. When a devotee is eager to see the Supreme Personality of Godhead, he prays to the Lord:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet." Being pleased with the devotee, the Lord turns all his material impediments into spiritual service. In this connection Śrīla Viśvanātha Cakravartī Ṭhākura quotes a verse from the *Viṣṇu Purāṇa:*

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

In the material world, the spiritual energy of the Supreme Personality of Godhead is manifested as *tāpa-karī,* which means "causing miseries." Everyone hankers for happiness, but although happiness originally comes from the pleasure potency of the Supreme Personality of Godhead, in the material world, because of material activities, the pleasure potency of the Lord becomes a source of miseries (*hlāda-tāpa-karī*). False happiness in the material world is the source of distress, but when one's endeavors for happiness are redirected toward the satisfaction of the Supreme Personality of Godhead, this *tāpa-karī* element of misery is vanquished. An example given in this connection is that extracting fire from wood is certainly difficult, but when the fire comes out it burns the wood to ashes. In other words, experiencing the Supreme Personality of Godhead is extremely difficult for those devoid of devotional service, but everything becomes easier for a devotee, and thus he can very easily meet the Supreme Lord.

Here the prayers say that the form of the Lord is beyond the jurisdiction of material form and is therefore inconceivable. A devotee prays, however, "My dear Lord, be pleased with me so that I may very easily see Your transcendental form and potency." Nondevotees try to understand the Supreme Brahman by discussions of *neti neti. Niṣedha-nirvāṇa-sukhānubhūtiḥ:* a devotee, however, simply by chanting the holy name of the Lord, avoids such laborious speculations and realizes the existence of the Lord very easily.

TEXT 29

यद्यन्निरुक्तं वचसा निरूपितं
धियाक्षभिर्वा मनसोत यस्य ।
मा भूत् स्वरूपं गुणरूपं हि तत्तत्
स वै गुणापायविसर्गलक्षणः ॥२९॥

yad yan niruktaṁ vacasā nirūpitaṁ
dhiyākṣabhir vā manasota yasya
mā bhūt svarūpaṁ guṇa-rūpaṁ hi tat tat
sa vai guṇāpāya-visarga-lakṣaṇaḥ

yat yat—whatever; *niruktam*—expressed; *vacasā*—by words; *nirūpitam*—ascertained; *dhiyā*—by so-called meditation or intelligence; *akṣabhiḥ*—by the senses; *vā*—or; *manasā*—by the mind; *uta*—certainly; *yasya*—of whom; *mā bhūt*—may not be; *sva-rūpam*—the actual form of the Lord; *guṇa-rūpam*—consisting of the three qualities; *hi*—indeed; *tat tat*—that; *saḥ*—that Supreme Personality of Godhead; *vai*—indeed; *guṇa-apāya*—the cause of the annihilation of everything made of the material modes of nature; *visarga*—and the creation; *lakṣaṇaḥ*—appearing as.

TRANSLATION

Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of material nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation and after the creation. I wish to offer my respectful obeisances unto Him.

PURPORT

One who manufactures names, forms, qualities or paraphernalia pertaining to the Supreme Personality of Godhead cannot understand Him,

since He is beyond creation. The Supreme Lord is the creator of everything, and this means that He existed when there was no creation. In other words, His name, form and qualities are not materially created entities; they are transcendental always. Therefore by our material concoctions, vibrations and thoughts we cannot ascertain the Supreme Lord. This is explained in the verse *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ.*

Prācetasa, Dakṣa, herein offers prayers unto the Transcendence, not to anyone within the material creation. Only fools and rascals think God a material creation. This is confirmed by the Lord Himself in *Bhagavad-gītā* (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." Therefore, one must receive knowledge from a person to whom the Lord has revealed Himself; there is no value in creating an imaginary name or form for the Lord. Śrīpāda Śaṅkarācārya was an impersonalist, but nevertheless he said, *nārāyaṇaḥ paro 'vyaktāt:* Nārāyaṇa, the Supreme Personality of Godhead, is not a person of the material world. We cannot assign Nārāyaṇa a material designation, as the foolish attempt to do when they speak of *daridra-nārāyaṇa* (poor Nārāyaṇa). Nārāyaṇa is always transcendental, beyond this material creation. How can He become *daridra-nārāyaṇa?* Poverty is found within this material world, but in the spiritual world, there is no such thing as poverty. Therefore the idea of *daridra-nārāyaṇa* is merely a concoction.

Dakṣa very carefully points out that material designations cannot be names of the worshipable Lord: *yad yan niruktaṁ vacasā nirūpitam. Nirukta* refers to the Vedic dictionary. One cannot properly understand the Supreme Personality of Godhead merely by picking up expressions from a dictionary. In praying to the Lord, Dakṣa does not wish material names and forms to be the objects of his worship; rather, he wants to worship the Lord, who existed before the creation of material diction-

aries and names. As confirmed in the *Vedas*, *yato vāco nivartante/ aprāpya manasā saha:* the name, form, attributes and paraphernalia of the Lord cannot be ascertained through a material dictionary. However, if one reaches the transcendental platform of understanding the Supreme Personality of Godhead, he becomes well acquainted with everything, material and spiritual. This is confirmed in another Vedic *mantra: tam eva viditvātimṛtyum eti.* If one can somehow or other, by the grace of the Lord, understand the transcendental position of the Lord, one becomes eternal. This is further confirmed by the Lord Himself in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Simply by understanding the Supreme Lord, one goes beyond birth, death, old age and disease. Śrīla Śukadeva Gosvāmī therefore advised Mahārāja Parīkṣit in *Śrīmad-Bhāgavatam* (2.1.5):

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries."

TEXT 30

यस्मिन् यतो येन च यस्य यस्मै
यद् यो यथा कुरुते कार्यते च ।

परावरेषां परमं प्राक् प्रसिद्धं
तद् ब्रह्म तद्धेतुरनन्यदेकम् ॥३०॥

yasmin yato yena ca yasya yasmai
yad yo yathā kurute kāryate ca
parāvareṣāṁ paramaṁ prāk prasiddhaṁ
tad brahma tad-dhetur ananyad ekam

yasmin—in whom (the Supreme Personality of Godhead or the supreme place of repose); *yataḥ*—from whom (everything emanates); *yena*—by whom (everything is enacted); *ca*—also; *yasya*—to whom everything belongs; *yasmai*—to whom (everything is offered); *yat*—which; *yaḥ*—who; *yathā*—as; *kurute*—executes; *kāryate*—is performed; *ca*—also; *para-avareṣām*—of both, in the material and spiritual existence; *paramam*—the supreme; *prāk*—the origin; *prasiddham*—well known to everyone; *tat*—that; *brahma*—the Supreme Brahman; *tat-hetuḥ*—the cause of all causes; *ananyat*—having no other cause; *ekam*—one without a second.

TRANSLATION

The Supreme Brahman, Kṛṣṇa, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is the original cause, as confirmed in *Bhagavad-gītā* (*ahaṁ sarvasya prabhavaḥ*). Even this material world, which is conducted under the modes of material nature, is caused by the Supreme Personality of Godhead, who therefore also has an intimate relationship with the material world. If the material world

were not a part of His body, the Supreme Lord, the supreme cause, would be incomplete. Therefore we hear, *vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ:* if one knows that Vāsudeva is the original cause of all causes, he becomes a perfect *mahātmā.*

The *Brahma-saṁhitā* (5.1) declares:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." The Supreme Brahman (*tad brahma*) is the cause of all causes, but He has no cause. *Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam:* Govinda, Kṛṣṇa, is the original cause of all causes, but He has no cause for His appearance as Govinda. Govinda expands in multifarious forms, but nevertheless they are one. As confirmed by Madhvācārya, *ananyaḥ sadṛśābhāvād eko rūpādy-abhedataḥ:* Kṛṣṇa has no cause nor any equal, and He is one because His various forms, as *svāṁśa* and *vibhinnāṁśa,* are nondifferent from Himself.

TEXT 31

यच्छक्तयो वदतां वादिनां वै
विवादसंवादभुवो भवन्ति ।
कुर्वन्ति चैषां मुहुरात्ममोहं
तस्मै नमोऽनन्तगुणाय भूम्ने ॥३१॥

yac-chaktayo vadatāṁ vādināṁ vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣāṁ muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne

yat-śaktayaḥ—whose multifarious potencies; *vadatām*—speaking different philosophies; *vādinām*—of the speakers; *vai*—indeed;

vivāda—of argument; *saṁvāda*—and agreement; *bhuvaḥ*—the causes; *bhavanti*—are; *kurvanti*—create; *ca*—and; *eṣām*—of them (the theorists); *muhuḥ*—continuously; *ātma-moham*—bewilderment regarding the existence of the soul; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *ananta*—unlimited; *guṇāya*—possessing transcendental attributes; *bhūmne*—the all-pervading Godhead.

TRANSLATION

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

PURPORT

Since time immemorial or since the creation of the cosmic manifestation, the conditioned souls have formed various parties of philosophical speculation, but this is not true of the devotees. Nondevotees have different ideas of creation, maintenance and annihilation, and therefore they are called *vādīs* and *prativādīs*—proponents and counterproponents. It is understood from the statement of *Mahābhārata* that there are many *munis*, or speculators:

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam

All speculators must disagree with other speculators; otherwise, why should there be so many opposing parties concerned with ascertaining the supreme cause?

Philosophy means finding the ultimate cause. As *Vedānta-sūtra* very reasonably says, *athāto brahma-jijñāsā:* human life is meant for understanding the ultimate cause. Devotees accept that the ultimate cause is Kṛṣṇa because this conclusion is supported by all Vedic literature and

also by Kṛṣṇa Himself, who says, *ahaṁ sarvasya prabhavaḥ:* "I am the source of everything." Devotees have no problem understanding the ultimate cause of everything, but nondevotees must face many opposing elements because everyone who wants to be a prominent philosopher invents his own way. In India there are many parties of philosophers, such as the *dvaita-vādīs*, *advaita-vādīs*, *vaiśeṣikas*, *mīmāṁsakas*, Māyāvādīs and *svabhāva-vādīs*, and each of them opposes the others. Similarly, in the Western countries there are also many philosophers with different views of creation, life, maintenance and annihilation. Thus it is undoubtedly a fact that there are countless philosophers throughout the world, each of them contradicting the others.

Now, one might ask why there are so many philosophers if the ultimate goal of philosophy is one. Undoubtedly the ultimate cause is one—the Supreme Brahman. As Arjuna told Kṛṣṇa in *Bhagavad-gītā* (10.12):

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty." Nondevotee speculators, however, do not accept an ultimate cause (*sarva-kāraṇa-kāraṇam*). Because they are ignorant and bewildered concerning the soul and its activities, even though some of them have a vague idea of the soul, many controversies arise, and the philosophical speculators can never reach a conclusion. All of these speculators are envious of the Supreme Personality of Godhead, and as Kṛṣṇa says in *Bhagavad-gītā* (16.19–20):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." Because of their envy of the Supreme Personality of Godhead, nondevotees are born in demoniac families life after life. They are great offenders, and because of their offenses the Supreme Lord keeps them always bewildered. *Kurvanti caiṣāṁ muhur ātma-moham:* the Lord, the Supreme Personality of Godhead, purposely keeps them in darkness (*ātma-moham*).

The great authority Parāśara, the father of Vyāsadeva, explains the Supreme Personality of Godhead thus:

jñāna-śakti-balaiśvarya-
vīrya-tejāṁsy aśeṣataḥ
bhagavac-chabda-vācyāni
vinā heyair guṇādibhiḥ

The demoniac speculators cannot understand the transcendental qualities, form, pastimes, strength, knowledge and opulence of the Supreme Personality of Godhead, which are all free from material contamination (*vinā heyair guṇādibhiḥ*). These speculators are envious of the existence of the Lord. *Jagad āhur anīśvaram:* their conclusion is that the entire cosmic manifestation has no controller, but is just working naturally. Thus they are kept in constant darkness, birth after birth, and cannot understand the real cause of all causes. This is the reason why there are so many schools of philosophical speculation.

TEXT 32

अस्तीति नास्तीति च वस्तुनिष्ठयो-
रेकस्ययोर्भिन्नविरुद्धधर्मणोः ।

अवेक्षितं किञ्चन योगसांख्ययोः
समं परं ह्यनुकूलं बृहत्तत् ॥३२॥

astīti nāstīti ca vastu-niṣṭhayor
eka-sthayor bhinna-viruddha-dharmaṇoḥ
avekṣitaṁ kiñcana yoga-sāṅkhyayoḥ
samaṁ paraṁ hy anukūlaṁ bṛhat tat

asti—there is; *iti*—thus; *na*—not; *asti*—there is; *iti*—thus; *ca*—and; *vastu-niṣṭhayoḥ*—professing knowledge of the ultimate cause; *eka-sthayoḥ*—with one and the same subject matter, establishing Brahman; *bhinna*—demonstrating different; *viruddha-dharmaṇoḥ*—and opposing characteristics; *avekṣitam*—perceived; *kiñcana*—that something which; *yoga-sāṅkhyayoḥ*—of mystic *yoga* and the Sāṅkhya philosophy (analysis of the ways of nature); *samam*—the same; *param*—transcendental; *hi*—indeed; *anukūlam*—dwelling place; *bṛhat tat*—that ultimate cause.

TRANSLATION

There are two parties—namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sāṅkhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause—whether Bhagavān, Paramātmā or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

PURPORT

Actually there are two sides to this argument. Some say that the Absolute has no form (*nirākāra*), and others say that the Absolute has a form (*sākāra*). Therefore the word "form" is the common factor, although some accept it (*asti* or *astika*) whereas others try to negate it

(*nāsti* or *nāstika*). Since the devotee considers the word "form" (*ākāra*) the common factor for both, he offers his respectful obeisances to the form, although others may go on arguing about whether the Absolute has a form or not.

In this verse the word *yoga-sāṅkhyayoḥ* is very important. *Yoga* means *bhakti-yoga* because *yogīs* also accept the existence of the all-pervading Supreme Soul and try to see that Supreme Soul within their hearts. As stated in *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ.* The devotee tries to come directly in touch with the Supreme Personality of Godhead, whereas the *yogī* tries to find the Supersoul within the heart by meditation. Thus, both directly and indirectly, *yoga* means *bhakti-yoga.* Sāṅkhya, however, means physical study of the cosmic situation through speculative knowledge. This is generally known as *jñāna-śāstra.* The Sāṅkhyites are attached to the impersonal Brahman, but the Absolute Truth is known in three ways. *Brahmeti paramātmeti bhagavān iti śabdyate:* the Absolute Truth is one, but some accept Him as impersonal Brahman, some as the Supersoul existing everywhere, and some as Bhagavān, the Supreme Personality of Godhead. The central point is the Absolute Truth.

Although the impersonalists and personalists fight with one another, they focus upon the same Parabrahman, the same Absolute Truth. In the *yoga-śāstras*, Kṛṣṇa is described as follows: *kṛṣṇaṁ piśaṅgāmbaram ambujekṣaṇaṁ catur-bhujaṁ śaṅkha-gadādy-udāyudham.* Thus the pleasing appearance of the Supreme Personality of Godhead's bodily features, His limbs and His dress are described. The *sāṅkhya-śāstra*, however, denies the existence of the Lord's transcendental form. The *sāṅkhya-śāstra* says that the Supreme Absolute Truth has no hands, no legs and no name: *hy anāma-rūpa-guṇa-pāṇi-pādam acakṣur aśrotram ekam advitīyam api nāma-rūpādikaṁ nāsti.* The Vedic *mantras* say, *apāṇi-pādo javano grahītā:* the Supreme Lord has no legs and hands, but He can accept whatever is offered to Him. Actually such statements accept that the Supreme has hands and legs, but deny that He has material hands and legs. This is why the Absolute is called *aprākṛta.* Kṛṣṇa, the Supreme Personality of Godhead, has a *sac-cid-ānanda-vigraha*, a form of eternity, knowledge and bliss, not a material form. The Sāṅkhyites, or *jñānīs*, deny the material form, and the devotees also know very well that the Absolute Truth, Bhagavān, has no material form.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." The conception of the Absolute without hands and legs and the conception of the Absolute with hands and legs are apparently contradictory, but they both coincide with the same truth about the Supreme Absolute Person. Therefore the word *vastu-niṣṭhayoḥ*, which is used herein, indicates that both the *yogīs* and Sāṅkhyites have faith in the reality, but are arguing about it from the different viewpoints of material and spiritual identities. Parabrahman, or *bṛhat*, is the common point. The Sāṅkhyites and *yogīs* are both situated in that same Brahman, but they differ because of different angles of vision.

The directions given by the *bhakti-śāstra* point one in the perfect direction because the Supreme Personality of Godhead says in *Bhagavad-gītā*, *bhaktyā mām abhijānāti:* "Only by devotional service am I to be known." The *bhaktas* know that the Supreme Person has no material form, whereas the *jñānīs* simply deny the material form. One should therefore take shelter of the *bhakti-mārga*, the path of devotion; then everything will be clear. *Jñānīs* concentrate on the *virāṭa-rūpa*, the gigantic universal form of the Lord. This is a good system in the beginning for those who are extremely materialistic, but there is no need to think continuously of the *virāṭa-rūpa*. When Arjuna was shown the *virāṭa-rūpa* of Kṛṣṇa, he saw it, but he did not want to see it perpetually. He therefore requested the Lord to return to His original form as two-armed Kṛṣṇa. In conclusion, learned scholars find no contradictions in the devotees' concentration upon the spiritual form of the Lord (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*). In this regard, Śrīla Madhvācārya says that less intelligent nondevotees think that their conclusion is the ultimate, but because devotees are completely learned, they can understand that the Supreme Personality of Godhead is the ultimate goal.

TEXT 33

योऽनुग्रहार्थं भजतां पादमूल-
मनामरूपो भगवाननन्तः ।
नामानि रूपाणि च जन्मकर्मभि-
र्भेजे स मह्यं परमः प्रसीदतु ॥३३॥

yo 'nugrahārtham bhajatām pāda-mūlam
anāma-rūpo bhagavān anantaḥ
nāmāni rūpāṇi ca janma-karmabhir
bheje sa mahyam paramaḥ prasīdatu

yaḥ—who (the Supreme Personality of Godhead); *anugraha-artham*—to show His causeless mercy; *bhajatām*—to the devotees who always render devotional service; *pāda-mūlam*—to His transcendental lotus feet; *anāma*—with no material name; *rūpaḥ*—or material form; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—unlimited, all-pervading and eternally existing; *nāmāni*—transcendental holy names; *rūpāṇi*—His transcendental forms; *ca*—also; *janma-karmabhiḥ*—with His transcendental birth and activities; *bheje*—manifests; *saḥ*—He; *mahyam*—unto me; *paramaḥ*—the Supreme; *prasīdatu*—may He be merciful.

TRANSLATION

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

PURPORT

In regard to the significant word *anāma-rūpaḥ*, Śrī Śrīdhara Svāmī says, *prākṛta-nāma-rūpa-rahito 'pi*. The word *anāma*, which means "having no name," indicates that the Supreme Personality of Godhead

has no material name. Simply by chanting the name of Nārāyaṇa to call his son, Ajāmila attained salvation. This means that Nārāyaṇa is not an ordinary mundane name; it is nonmaterial. The word *anāma*, therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa *mahā-mantra* is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental. Unintelligent men who cannot understand this think that these names, forms and pastimes are material, and therefore they deny that He has a name or a form.

Considered with scrutiny, the conclusion of nondevotees, who say that God has no name, and that of devotees, who know that His name is not material, are practically the same. The Supreme Personality of Godhead has no material name, form, birth, appearance or disappearance, but nevertheless, He takes His birth (*janma*). As stated in *Bhagavad-gītā* (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

Although the Lord is unborn (*aja*) and His body never undergoes material changes, He nevertheless appears as an incarnation, maintaining Himself always in the transcendental stage (*śuddha-sattva*). Thus He exhibits His transcendental forms, names and activities. That is His special mercy toward His devotees. Others may continue merely arguing about whether the Absolute Truth has form or not, but when a devotee, by the grace of the Lord, sees the Lord personally, he becomes spiritually ecstatic.

Unintelligent persons say that the Lord does nothing. Actually He has nothing to do, but nevertheless He has to do everything, because without His sanction no one can do anything. The unintelligent, however, cannot see how He is working and how the entire material nature is working under His direction. His different potencies work perfectly.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

(*Śvetāśvatara Upaniṣad* 6.8)

He has nothing to do personally, for since His potencies are perfect, everything is immediately done by His will. Persons to whom the Supreme Personality of Godhead is not revealed cannot see how He is working, and therefore they think that even if there is God, He has nothing to do or has no particular name.

Actually the Lord's name already exists because of His transcendental activities. The Lord is sometimes called *guṇa-karma-nāma* because He is named according to His transcendental activities. For example, Kṛṣṇa means "all-attractive." This is the Lord's name because His transcendental qualities make Him very attractive. As a small boy He lifted Govardhana Hill and in His childhood He killed many demons. Such activities are very attractive, and therefore He is sometimes called Giridhārī, Madhusūdana, Agha-niṣūdana and so on. Because He acted as the son of Nanda Mahārāja, He is called Nanda-tanuja. These names already exist, but since nondevotees cannot understand the names of the Lord, He is sometimes called *anāma*, or nameless. This means that he has no material names. All His activities are spiritual, and therefore He has spiritual names.

Generally, less intelligent men are under the impression that the Lord has no form. Therefore He appears in His original form as Kṛṣṇa, *sac-cid-ānanda-vigraha*, to carry out His mission of participating in the Battle of Kurukṣetra and pastimes to protect the devotees and vanquish the demons (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). This is His mercy. For those who think that He has no form and no work to do, Kṛṣṇa comes to show that indeed He works. He works so gloriously that no one else can perform such uncommon acts. Although He appeared as a human being, He married 16,108 wives, which is impossible for a human being to do. The Lord performs such activities to show people how great He is, how affectionate He is and how merciful He is. Although His original name is Kṛṣṇa (*kṛṣṇas tu bhagavān svayam*), He acts in unlimited ways, and therefore according to His work He has many, many thousands of names.

TEXT 34

यः प्राकृतैर्ज्ञानपथैर्जनानां
यथाशयं देहगतो विभाति ।
यथानिलः पार्थिवमाश्रितो गुणं
स ईश्वरो मे कुरुतां मनोरथम् ॥३४॥

yaḥ prākṛtair jñāna-pathair janānāṁ
yathāśayaṁ deha-gato vibhāti
yathānilaḥ pārthivam āśrito guṇaṁ
sa īśvaro me kurutāṁ manoratham

yaḥ—who; *prākṛtaiḥ*—lower grade; *jñāna-pathaiḥ*—by the paths of worship; *janānām*—of all living entities; *yathā-āśayam*—according to the desire; *deha-gataḥ*—situated within the core of the heart; *vibhāti*—manifests; *yathā*—just as; *anilaḥ*—the air; *pārthivam*—earthly; *āśritaḥ*—receiving; *guṇam*—the quality (like flavor and color); *saḥ*—He; *īśvaraḥ*—the Supreme Personality of Godhead; *me*—my; *kurutām*—may He fulfill; *manoratham*—desire (for devotional service).

TRANSLATION

As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one's desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.

PURPORT

The impersonalists imagine the various demigods to be forms of the Lord. For example, the Māyāvādīs worship five demigods (*pañcopāsanā*). They do not actually believe in the form of the Lord, but for the sake of worship they imagine some form to be God. Generally they imagine a form of Viṣṇu, a form of Śiva, and forms of Gaṇeśa, the

sun-god and Durgā. This is called *pañcopāsanā.* Dakṣa, however, wanted to worship not an imaginary form, but the supreme form of Lord Kṛṣṇa.

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes the difference between the Supreme Personality of Godhead and an ordinary living being. As pointed out in a previous verse, *sarvaṁ pumān veda guṇāṁś ca taj-jño na veda sarva-jñam anantam īḍe:* the omnipotent Supreme Lord knows everything, but the living being does not actually know the Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā,* "I know everything, but no one knows Me." This is the difference between the Supreme Lord and an ordinary living being. In a prayer in *Śrīmad-Bhāgavatam,* Queen Kuntī says, "My dear Lord, You exist inside and outside, yet no one can see You."

The conditioned soul cannot understand the Supreme Personality of Godhead by speculative knowledge or by imagination. One must therefore know the Supreme Personality of Godhead by the grace of the Supreme Personality of Godhead. He reveals Himself, but He cannot be understood by speculation. As stated in *Śrīmad-Bhāgavatam* (10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years."

This is the verdict of the *śāstra.* An ordinary man may be a great philosopher and may speculate upon what the Absolute Truth is, what His form is and where He is existing, but he cannot understand these truths. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* one can understand the Supreme Personality of Godhead only through devotional service. This is also explained by the Supreme Personality of Godhead Himself in *Bhagavad-gītā* (18.55). *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* "One can understand the Supreme Personality of Godhead as He is only by devotional service." Unintelligent persons want to

imagine or concoct a form of the Supreme Personality of Godhead, but devotees want to worship the actual Personality of Godhead. Therefore Dakṣa prays, "One may think of You as personal, impersonal or imaginary, but I wish to pray to Your Lordship that You fulfill my desires to see You as You actually are."

Śrīla Viśvanātha Cakravartī Ṭhākura comments that this verse is especially meant for the impersonalist, who thinks that he himself is the Supreme because there is no difference between the living being and God. The Māyāvādī philosopher thinks that there is only one Supreme Truth and that he is also that Supreme Truth. Actually this is not knowledge but foolishness, and this verse is especially meant for such fools, whose knowledge has been stolen by illusion (*māyayāpahṛta-jñānāḥ*). Viśvanātha Cakravartī Ṭhākura says that such persons, *jñāni-māninaḥ*, think themselves very advanced, but actually they are unintelligent.

In regard to this verse, Śrīla Madhvācārya says:

svadeha-sthaṁ hariṁ prāhur
adhamā jīvam eva tu
madhyamāś cāpy anirṇītaṁ
jīvād bhinnaṁ janārdanam

There are three classes of men—the lowest (*adhama*), those in the middle (*madhyama*), and the best (*uttama*). The lowest (*adhama*) think that there is no difference between God and the living entity except that the living entity is under designations whereas the Absolute Truth has no designations. In their opinion, as soon as the designations of the material body are dissolved, the *jīva*, the living entity, will mix with the Supreme. They give the argument of *ghaṭākāśa-paṭākāśa*, in which the body is compared to a pot with the sky within and the sky without. When the pot breaks, the sky inside becomes one with the sky outside, and so the impersonalists say that the living being becomes one with the Supreme. This is their argument, but Śrīla Madhvācārya says that such an argument is put forward by the lowest class of men. Another class of men cannot ascertain what the actual form of the Supreme is, but they agree that there is a Supreme who controls the activities of the ordinary living being. Such philosophers are accepted as mediocre. The best, however, are those who understand the Supreme Lord (*sac-cid-ānanda-vigraha*).

Pūrṇānandādi-guṇakaṁ sarva-jīva-vilakṣaṇam: His form is completely spiritual, full of bliss, and completely distinct from that of the conditioned soul or any other living entity. *Uttamās tu hariṁ prāhus tāratamyena teṣu ca:* such philosophers are the best because they know that the Supreme Personality of Godhead reveals Himself differently to worshipers in various modes of material nature. They know that there are thirty-three million demigods just to convince the conditioned soul that there is a supreme power and to induce him to agree to worship one of these demigods so that by the association of devotees he may be able to understand that Kṛṣṇa is the Supreme Personality of Godhead. As Lord Kṛṣṇa says in *Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "There is no truth superior to Me." *Aham ādir hi devānām:* "I am the origin of all the demigods." *Ahaṁ sarvasya prabhavaḥ:* "I am superior to everyone, even Lord Brahmā, Lord Śiva and the other demigods." These are the conclusions of the *śāstra*, and one who accepts these conclusions should be considered a first-class philosopher. Such a philosopher knows that the Supreme Personality of Godhead is the Lord of the demigods (*deva-deveśvaraṁ sūtram ānandaṁ prāṇa-vedinaḥ*).

TEXTS 35–39

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्नघमर्षणे ।
प्रादुरासीत् कुरुश्रेष्ठ भगवान् भक्तवत्सलः ॥३५॥
कृतपादः सुपर्णांसे प्रलम्बाष्टमहाभुजः ।
चक्रशङ्खासिचर्मेषुधनुःपाशगदाधरः ॥३६॥
पीतवासा घनश्यामः प्रसन्नवदनेक्षणः ।
वनमालानिवीताङ्गो लसच्छ्रीवत्सकौस्तुभः ॥३७॥
महाकिरीटकटकः स्फुरन्मकरकुण्डलः ।
काञ्च्यङ्गुलीयवलयनूपुराङ्गदभूषितः ॥३८॥
त्रैलोक्यमोहनं रूपं बिभ्रत् त्रिभुवनेश्वरः ।
वृतो नारदनन्दाद्यैः पार्षदैः सुरयूथपैः ।
स्तूयमानोऽनुगायद्भिः सिद्धगन्धर्वचारणैः ॥३९॥

śrī-śuka uvāca
iti stutaḥ saṁstuvataḥ
sa tasminn aghamarṣaṇe
prādurāsīt kuru-śreṣṭha
bhagavān bhakta-vatsalaḥ

kṛta-pādaḥ suparṇāṁse
pralambāṣṭa-mahābhujaḥ
cakra-śaṅkhāsi-carmeṣu-
dhanuḥ-pāśa-gadā-dharaḥ

pīta-vāsā ghana-śyāmaḥ
prasanna-vadanekṣaṇaḥ
vana-mālā-nivītāṅgo
lasac-chrīvatsa-kaustubhaḥ

mahā-kirīṭa-kaṭakaḥ
sphuran-makara-kuṇḍalaḥ
kāñcy-aṅgulīya-valaya-
nūpurāṅgada-bhūṣitaḥ

trailokya-mohanaṁ rūpaṁ
bibhrat tribhuvaneśvaraḥ
vṛto nārada-nandādyaiḥ
pārṣadaiḥ sura-yūthapaiḥ
stūyamāno 'nugāyadbhiḥ
siddha-gandharva-cāraṇaiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *stutaḥ*—being praised; *saṁstuvataḥ*—of Dakṣa, who was offering prayers; *saḥ*—that Supreme Personality of Godhead; *tasmin*—in that; *aghamarṣaṇe*—holy place celebrated as Aghamarṣaṇa; *prādurāsīt*—appeared; *kuru-śreṣṭha*—O best of the Kuru dynasty; *bhagavān*—the Supreme Personality of Godhead; *bhakta-vatsalaḥ*—who is very kind to His devotees; *kṛta-pādaḥ*—whose lotus feet were placed; *suparṇa-aṁse*—on the shoulders of His carrier, Garuḍa; *pralamba*—very long; *aṣṭa-mahā-bhujaḥ*—possessing eight mighty arms; *cakra*—disc; *śaṅkha*—

conchshell; *asi*—sword; *carma*—shield; *iṣu*—arrow; *dhanuḥ*—bow; *pāśa*—rope; *gadā*—club; *dharaḥ*—holding; *pīta-vāsāḥ*—with yellow garments; *ghana-śyāmaḥ*—whose bodily hue was intense blue-black; *prasanna*—very cheerful; *vadana*—whose face; *īkṣaṇaḥ*—and glance; *vana-mālā*—by a garland of forest flowers; *nivīta-aṅgaḥ*—whose body was adorned from the neck down to the feet; *lasat*—shining; *śrīvatsa-kaustubhaḥ*—the jewel known as Kaustubha and the mark of Śrīvatsa; *mahā-kirīṭa*—of a very large and gorgeous helmet; *kaṭakaḥ*—a circle; *sphurat*—glittering; *makara-kuṇḍalaḥ*—earrings resembling sharks; *kāñcī*—with a belt; *aṅgulīya*—finger rings; *valaya*—bracelets; *nūpura*—ankle bells; *aṅgada*—upper-arm bracelets; *bhūṣitaḥ*—decorated; *trai-lokya-mohanam*—captivating the three worlds; *rūpam*—His bodily features; *bibhrat*—shining; *tri-bhuvana*—of the three worlds; *īśvaraḥ*—the Supreme Lord; *vṛtaḥ*—surrounded; *nārada*—by exalted devotees, headed by Nārada; *nanda-ādyaiḥ*—and others, like Nanda; *pārṣadaiḥ*—who are all eternal associates; *sura-yūthapaiḥ*—as well as by the heads of the demigods; *stūyamānaḥ*—being glorified; *anugāyadbhiḥ*—singing after Him; *siddha-gandharva-cāraṇaiḥ*—by the Siddhas, Gandharvas and Cāraṇas.

TRANSLATION

Śrī Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy place known as Aghamarṣaṇa. O Mahārāja Parīkṣit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club—in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His

feet. Thus decorated by various ornaments, Lord Hari, who is attractive to all the living entities of the three worlds, is known as Puruṣottama, the best personality. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems such as Siddhaloka, Gandharvaloka and Cāraṇaloka. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.

TEXT 40

रूपं तन्महदाश्चर्यं विचक्ष्यागतसाध्वसः ।
ननाम दण्डवद् भूमौ प्रहृष्टात्मा प्रजापतिः ॥४०॥

rūpaṁ tan mahad-āścaryaṁ
vicakṣyāgata-sādhvasaḥ
nanāma daṇḍavad bhūmau
prahṛṣṭātmā prajāpatiḥ

rūpam—transcendental form; *tat*—that; *mahat-āścaryam*—greatly wonderful; *vicakṣya*—seeing; *āgata-sādhvasaḥ*—in the beginning becoming afraid; *nanāma*—offered obeisances; *daṇḍa-vat*—like a stick; *bhūmau*—on the ground; *prahṛṣṭa-ātmā*—being pleased in his body, mind and soul; *prajāpatiḥ*—the *prajāpati* known as Dakṣa.

TRANSLATION

Seeing that wonderful and effulgent form of the Supreme Personality of Godhead, Prajāpati Dakṣa was first somewhat afraid, but then he was very pleased to see the Lord, and he fell to the ground like a stick [daṇḍavat] to offer his respects to the Lord.

TEXT 41

न किञ्चनोदीरयितुमशकत् तीव्रया मुदा ।
आपूरितमनोद्वारैर्ह्रदिन्य इव निर्झरैः ॥४१॥

na kiñcanodīrayitum
aśakat tīvrayā mudā

āpūrita-manodvārair
hradinya iva nirjharaiḥ

na—not; *kiñcana*—anything; *udīrayitum*—to speak; *aśakat*—he was able; *tīvrayā*—by very great; *mudā*—happiness; *āpūrita*—filled; *manaḥ-dvāraiḥ*—by the senses; *hradinyaḥ*—the rivers; *iva*—like; *nirjharaiḥ*—by torrents from the mountain.

TRANSLATION

As rivers are filled by water flowing from a mountain, all of Dakṣa's senses were filled with pleasure. Because of his highly elevated happiness, Dakṣa could not say anything, but simply remained flat on the ground.

PURPORT

When one actually realizes or sees the Supreme Personality of Godhead, he is filled with complete happiness. For example, when Dhruva Mahārāja saw the Lord in his presence, he said, *svāmin kṛtārtho 'smi varaṁ na yāce:* "My dear Lord, I have nothing to ask from You. Now I am completely satisfied." Similarly, when Prajāpati Dakṣa saw the Supreme Lord in his presence, he simply fell flat, unable to speak or ask Him for anything.

TEXT 42

तं तथावनतं भक्तं प्रजाकामं प्रजापतिम् ।
चित्तज्ञः सर्वभूतानामिदमाह जनार्दनः ॥४२॥

taṁ tathāvanataṁ bhaktaṁ
prajā-kāmaṁ prajāpatim
citta-jñaḥ sarva-bhūtānām
idam āha janārdanaḥ

tam—him (Prajāpati Dakṣa); *tathā*—in that way; *avanatam*—prostrated before Him; *bhaktam*—a great devotee; *prajā-kāmam*—desiring to increase the population; *prajāpatim*—unto the *prajāpati* (Dakṣa);

citta-jñaḥ—who can understand the hearts; *sarva-bhūtānām*—of all living entities; *idam*—this; *āha*—said; *janārdanaḥ*—the Supreme Personality of Godhead, who can appease everyone's desires.

TRANSLATION

Although Prajāpati Dakṣa could not say anything, when the Lord, who knows everyone's heart, saw His devotee prostrate in that manner and desiring to increase the population, He addressed him as follows.

TEXT 43

श्रीभगवानुवाच

प्राचेतस महाभाग संसिद्धस्तपसा भवान् ।
यच्छ्रद्धया मत्परया मयि भावं परं गतः ॥४३॥

śrī-bhagavān uvāca
prācetasa mahā-bhāga
saṁsiddhas tapasā bhavān
yac chraddhayā mat-parayā
mayi bhāvaṁ paraṁ gataḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *prācetasa*—O My dear Prācetasa; *mahā-bhāga*—O you who are so fortunate; *saṁsiddhaḥ*—perfected; *tapasā*—by your austerities; *bhavān*—your good self; *yat*—because; *śraddhayā*—by great faith, *mat-parayā*—whose object is Me; *mayi*—in Me; *bhāvam*—ecstasy; *param*—supreme; *gataḥ*—attained.

TRANSLATION

The Supreme Personality of Godhead said: O most fortunate Prācetasa, because of your great faith in Me, you have attained the supreme devotional ecstasy. Indeed, because of your austerities, combined with exalted devotion, your life is now successful. You have achieved complete perfection.

PURPORT

As the Lord Himself confirms in *Bhagavad-gītā* (8.15), one reaches the highest perfection when he attains the fortune of realizing the Supreme Personality of Godhead:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." Therefore the Kṛṣṇa consciousness movement teaches one to follow the path toward the topmost perfection simply by performing devotional service.

TEXT 44

प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्बृंहणं तपः ।
ममैष कामो भूतानां यद् भूयासुर्विभूतयः ॥४४॥

prīto 'haṁ te prajā-nātha
yat te 'syodbṛṁhaṇaṁ tapaḥ
mamaiṣa kāmo bhūtānāṁ
yad bhūyāsur vibhūtayaḥ

prītaḥ—very much pleased; *aham*—I; *te*—with you; *prajā-nātha*—O King of population; *yat*—because; *te*—your; *asya*—of this material world; *udbṛṁhaṇam*—causing increase; *tapaḥ*—austerity; *mama*—My; *eṣaḥ*—this; *kāmaḥ*—desire; *bhūtānām*—of the living entities; *yat*—which; *bhūyāsuḥ*—may there be; *vibhūtayaḥ*—advancement in all respects.

TRANSLATION

My dear Prajāpati Dakṣa, you have performed extreme austerities for the welfare and growth of the world. My desire also is that everyone within this world be happy. I am therefore very

pleased with you because you are endeavoring to fulfill My desire for the welfare of the entire world.

PURPORT

After every dissolution of the material cosmos, all the living entities take shelter in the body of Kāraṇodakaśāyī Viṣṇu, and when creation takes place again, they come forth from His body in their various species to resume their activities. Why does the creation take place in such a way that the living entities are put into conditioned life to suffer the threefold miseries imposed upon them by the material nature? Here the Lord says to Dakṣa, "You desire to benefit all living entities, and that is also My desire." The living entities who come in contact with the material world are meant to be corrected. All the living entities within this material world have revolted against the service of the Lord, and therefore they remain within this material world as ever-conditioned, *nitya-baddha*, taking birth again and again. There is a chance, of course, of their being liberated, but nevertheless the conditioned souls, not taking advantage of this opportunity, continue in a life of sense enjoyment, and thus they are punished by birth and death again and again. This is the law of nature. As the Lord says in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." Elsewhere in *Bhagavad-gītā* (15.7) the Lord says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six

senses, which include the mind." The living entity's struggle for existence within the material world is due to his rebellious nature. Unless a living entity surrenders to Kṛṣṇa, he must continue this life of struggle.

The Kṛṣṇa consciousness movement is not a fad. It is a bona fide movement intended to promote the welfare of all conditioned souls by trying to elevate everyone to the platform of Kṛṣṇa consciousness. If one does not come to this platform, he must continue in material existence perpetually, sometimes in the upper planets and sometimes in the lower planets. As confirmed in *Caitanya-caritāmṛta* (*Madhya* 20.118), *kabhu svarge uṭhāya, kabhu narake ḍubāya:* the conditioned soul sometimes descends into nescience and sometimes gets some relief by being relatively freed from it. This is the life of the conditioned soul.

Prajāpati Dakṣa is trying to benefit the conditioned souls by begetting them to give them a life with a chance for liberation. Liberation means surrender to Kṛṣṇa. If one begets children with the purpose of training them to surrender to Kṛṣṇa, fatherhood is very good. Similarly, when the spiritual master trains the conditioned souls to become Kṛṣṇa conscious, his position is successful. If one gives the conditioned souls a chance to become Kṛṣṇa conscious, all his activities are approved by the Supreme Personality of Godhead, who is extremely pleased, as stated here (*prīto 'ham*). Following the examples of the previous *ācāryas*, all the members of the Kṛṣṇa consciousness movement should try to benefit the conditioned souls by inducing them to become Kṛṣṇa conscious and giving them all facilities to do so. Such activities constitute real welfare work. By such activities, a preacher or anyone who endeavors to spread Kṛṣṇa consciousness is recognized by the Supreme Personality of Godhead. As the Lord Himself confirms in *Bhagavad-gītā* (18.68–69):

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

TEXT 45

ब्रह्मा भवो भवन्तश्च मनवो विबुधेश्वराः ।
विभूतयो मम ह्येता भूतानां भूतिहेतवः ॥४५॥

brahmā bhavo bhavantaś ca
manavo vibudheśvarāḥ
vibhūtayo mama hy etā
bhūtānāṁ bhūti-hetavaḥ

brahmā—Lord Brahmā; *bhavaḥ*—Lord Śiva; *bhavantaḥ*—all of you *prajāpatis; ca*—and; *manavaḥ*—the Manus; *vibudha-īśvarāḥ*—all the different demigods (such as the sun, the moon, Venus, Mars and Jupiter, who are all in charge of various activities for the welfare of the world); *vibhūtayaḥ*—expansions of energy; *mama*—My; *hi*—indeed; *etāḥ*—all these; *bhūtānām*—of all the living entities; *bhūti*—of welfare; *hetavaḥ*—causes.

TRANSLATION

Lord Brahmā, Lord Śiva, the Manus, all the other demigods in the higher planetary systems, and you prajāpatis, who are increasing the population, are working for the benefit of all living entities. Thus you expansions of My marginal energy are incarnations of My various qualities.

PURPORT

There are various types of incarnations or expansions of the Supreme Personality of Godhead. The expansions of His personal self, or *viṣṇu-tattva*, are called *svāṁśa* expansions, whereas the living entities, who are not *viṣṇu-tattva* but *jīva-tattva*, are called *vibhinnāṁśa*, separated expansions. Although Prajāpati Dakṣa is not on the same level as Lord Brahmā and Lord Śiva, he is compared to them because he engages in the

service of the Lord. In the service of the Personality of Godhead, it is not that Lord Brahmā is considered very great while an ordinary human being trying to preach the glories of the Lord is considered very low. There are no such distinctions. Regardless of whether materially high or materially low, anyone engaged in the service of the Lord is spiritually very dear to Him. In this regard, Śrīla Madhvācārya gives this quotation from the *Tantra-nirṇaya:*

viśeṣa-vyakti-pātratvād
brahmādyās tu vibhūtayaḥ
tad-antaryāmiṇaś caiva
matsyādyā vibhavāḥ smṛtāḥ

From Lord Brahmā down, all the living entities engaged in the service of the Lord are extraordinary and are called *vibhūti.* As the Lord says in *Bhagavad-gītā* (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." A living entity especially empowered to act on behalf of the Lord is called *vibhūti,* whereas the *viṣṇu-tattva* incarnations of the Lord, such as the Matsya *avatāra* (*keśava dhṛta-mīna-śarīra jaya jagad-īśa hare*), are called *vibhava.*

TEXT 46

तपो मे हृदयं ब्रह्मंस्तनुर्विद्या क्रियाकृतिः ।
अङ्गानि क्रतवो जाता धर्म आत्मासवः सुराः ॥४६॥

tapo me hṛdayaṁ brahmaṁs
tanur vidyā kriyākṛtiḥ
aṅgāni kratavo jātā
dharma ātmāsavaḥ surāḥ

tapaḥ—austerities like mental control, mystic *yoga* and meditation; *me*—My; *hṛdayam*—heart; *brahman*—O *brāhmaṇa; tanuḥ*—the body; *vidyā*—the knowledge derived from Vedic scripture; *kriyā*—spiritual activities; *ākṛtiḥ*—form; *aṅgāni*—the limbs of the body; *kratavaḥ*—the ritualistic ceremonies and sacrifices mentioned in the Vedic literature; *jātāḥ*—completed; *dharmaḥ*—the religious principles for executing the ritualistic ceremonies; *ātmā*—My soul; *asavaḥ*—life airs; *surāḥ*—the demigods who execute My orders in different departments of the material world.

TRANSLATION

My dear brāhmaṇa, austerity in the form of meditation is My heart, Vedic knowledge in the form of hymns and mantras constitute My body, and spiritual activities and ecstatic emotions are My actual form. The ritualistic ceremonies and sacrifices, when properly conducted, are the various limbs of My body, the unseen good fortune proceeding from pious or spiritual activities constitutes My mind, and the demigods who execute My orders in various departments are My life and soul.

PURPORT

Sometimes atheists argue that since God is invisible to their eyes, they do not believe in God. For them the Supreme Lord is describing a method by which one can see God in His impersonal form. Intelligent persons can see God in His personal form, as stated in the *śāstras*, but if one is very eager to see the Supreme Personality of Godhead immediately, face to face, he can see the Supreme Lord through this description, which portrays the various internal and external parts of His body.

To engage in *tapasya*, or denial of material activities, is the first principle of spiritual life. Then there are spiritual activities, such as the performance of Vedic ritualistic sacrifices, study of the Vedic knowledge, meditation upon the Supreme Personality of Godhead, and chanting of the Hare Kṛṣṇa *mahā-mantra*. One should also respect the demigods and understand how they are situated, how they act and how they manage the activities of the various departments of this material world. In this way one can see how God is existing and how everything is managed perfectly

because of the presence of the Supreme Lord. As the Lord says in *Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." If one is unable to see the Supreme Lord although He is present as Kṛṣṇa in His various incarnations, one may see the Supreme Lord's impersonal feature, according to the direction of the *Vedas*, by seeing the activities of material nature.

Anything done under the direction of the Vedic injunctions is called *dharma*, as described by the order carriers of Yamarāja (*Bhāg.* 6.1.40):

veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma

"That which is prescribed in the *Vedas* constitutes *dharma*, the religious principles, and the opposite of that is irreligion. The *Vedas* are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja."

In this connection, Śrīla Madhvācārya comments:

tapo 'bhimānī rudras tu
viṣṇor hṛdayām āśritaḥ
vidyā rūpā tathaivomā
viṣṇos tanum upāśritā

śṛṅgārādy-ākṛti-gataḥ
kriyātmā pāka-śāsanaḥ

aṅgeṣu kratavaḥ sarve
madhya-dehe ca dharma-rāṭ
prāṇo vāyuś citta-gato
brahmādyāḥ sveṣu devatāḥ

The various demigods are all acting under the protection of the Supreme Personality of Godhead, and according to their various actions the demigods are differently named.

TEXT 47

अहमेवासमेवाग्रे नान्यत् किञ्चान्तरं बहिः ।
संज्ञानमात्रमव्यक्तं प्रसुप्तमिव विश्वतः ॥४७॥

aham evāsam evāgre
nānyat kiñcāntaraṁ bahiḥ
saṁjñāna-mātram avyaktaṁ
prasuptam iva viśvataḥ

aham—I, the Supreme Personality of Godhead; *eva*—only; *āsam*—was; *eva*—certainly; *agre*—in the beginning, before the creation; *na*—not; *anyat*—other; *kiñca*—anything; *antaram*—besides Me; *bahiḥ*—external (since the cosmic manifestation is external to the spiritual world, the spiritual world existed when there was no material world); *saṁjñāna-mātram*—only the consciousness of the living entities; *avyaktam*—unmanifested; *prasuptam*—sleeping; *iva*—like; *viśvataḥ*—all over.

TRANSLATION

Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies. Consciousness was then unmanifested, just as one's consciousness is unmanifested during the time of sleep.

PURPORT

The word *aham* indicates a person. As explained in the *Vedas, nityo nityānāṁ cetanaś cetanānām:* the Lord is the supreme eternal among

innumerable eternals and the supreme living being among the innumerable living beings. The Lord is a person who also has impersonal features. As stated in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." Consideration of the Paramātmā and impersonal Brahman arose after the creation; before the creation, only the Supreme Personality of Godhead existed. As firmly declared in *Bhagavad-gītā* (18.55), the Lord can be understood only by *bhakti-yoga*. The ultimate cause, the supreme cause of creation, is the Supreme Personality of Godhead, who can be understood only by *bhakti-yoga*. He cannot be understood by speculative philosophical research or by meditation, since all such processes came into existence after the material creation. The impersonal and localized conceptions of the Supreme Lord are more or less materially contaminated. The real spiritual process, therefore, is *bhakti-yoga*. As the Lord says, *bhaktyā mām abhijānāti:* "Only by devotional service can I be understood." Before the creation, the Lord existed as a person, as indicated here by the word *aham*. When Prajāpati Dakṣa saw Him as a person, who was beautifully dressed and ornamented, he actually experienced the meaning of this word *aham* through devotional service.

Each person is eternal. Because the Lord says that He existed as a person before the creation (*agre*) and will also exist after the annihilation, the Lord is a person eternally. Śrīla Viśvanātha Cakravartī Ṭhākura therefore quotes these verses from *Śrīmad-Bhāgavatam* (10.9.13–14):

na cāntar na bahir yasya
na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

The Personality of Godhead appeared in Vṛndāvana as the son of mother Yaśodā, who bound the Lord with rope just as an ordinary mother binds a material child. There are actually no divisions of external and internal for the form of the Supreme Personality of Godhead (*sac-cid-ānanda-vigraha*), but when He appears in His own form the unintelligent think Him an ordinary person. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* although He comes in His own body, which never changes, *mūḍhas*, the unintelligent, think that the impersonal Brahman has assumed a material body to come in the form of a person. Ordinary living beings assume material bodies, but the Supreme Personality of Godhead does not. Since the Supreme Personality of Godhead is the supreme consciousness, it is stated herein that *saṁjñāna-mātram*, the original consciousness, Kṛṣṇa consciousness, was unmanifested before the creation, although the consciousness of the Supreme Personality of Godhead is the origin of everything. The Lord says in *Bhagavad-gītā* (2.12), "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Thus the Lord's person is the Absolute Truth in the past, present and future.

In this regard, Madhvācārya quotes two verses from the *Matsya Purāṇa:*

nānā-varṇo haris tv eko
bahu-śīrṣa-bhujo rūpāt
āsīl laye tad-anyat tu
sūkṣma-rūpaṁ śriyaṁ vinā

asuptaḥ supta iva ca
mīlitākṣo 'bhavad dhariḥ
anyatrānādarād viṣṇau
śrīś ca līneva kathyate

sūkṣmatvena harau sthānāl
līnam anyad apīṣyate

After the annihilation of everything, the Supreme Lord, because of His *sac-cid-ānanda-vigraha*, remains in His original form, but since the other living entities have material bodies, the matter merges into matter, and the subtle form of the spirit soul remains within the body of the Lord. The Lord does not sleep, but the ordinary living entities remain asleep until the next creation. An unintelligent person thinks that the opulence of the Supreme Lord is nonexistent after the annihilation, but that is not a fact. The opulence of the Supreme Personality of Godhead remains as it is in the spiritual world; only in the material world is everything dissolved. *Brahma-līna*, merging into the Supreme Brahman, is not actual *līna*, or annihilation, for the subtle form remaining in the Brahman effulgence will return to the material world after the material creation and again assume a material form. This is described as *bhūtvā bhūtvā pralīyate*. When the material body is annihilated, the spirit soul remains in a subtle form, which later assumes another material body. This is true for the conditioned souls, but the Supreme Personality of Godhead remains eternally in His original consciousness and spiritual body.

TEXT 48

मय्यनन्तगुणेऽनन्ते गुणतो गुणविग्रहः ।
यदासीत् तत एवाद्यः स्वयम्भूः समभूदजः॥४८॥

mayy ananta-guṇe 'nante
guṇato guṇa-vigrahaḥ
yadāsīt tata evādyaḥ
svayambhūḥ samabhūd ajaḥ

mayi—in Me; *ananta-guṇe*—possessing unlimited potency; *anante*—unlimited; *guṇataḥ*—from My potency known as *māyā; guṇa-vigrahaḥ*—the universe, which is a result of the modes of nature; *yadā*—when; *āsīt*—it came into existence; *tataḥ*—therein; *eva*—indeed; *ādyaḥ*—the first living being; *svayambhūḥ*—Lord Brahmā; *samabhūt*—was born; *ajaḥ*—although not from a material mother.

TRANSLATION

I am the reservoir of unlimited potency, and therefore I am known as unlimited or all-pervading. From My material energy the cosmic manifestation appeared within Me, and in this universal manifestation appeared the chief being, Lord Brahmā, who is your source and is not born of a material mother.

PURPORT

This is a description of the history of the universal creation. The first cause is the Lord Himself, the Supreme Person. From Him, Brahmā is created, and Brahmā takes charge of the affairs of the universe. The universal affairs of the material creation depend upon the material energy of the Supreme Personality of Godhead, who is therefore the cause of the material creation. The entire cosmic manifestation is described herein as *guṇa-vigrahaḥ*, the form of the Lord's qualities. From the cosmic universal form, the first creation is Lord Brahmā, who is the cause of all living entities. In this regard, Śrīla Madhvācārya describes the unlimited attributes of the Lord:

praty-ekaśo guṇānāṁ tu
niḥsīmatvam udīryate
tadānantyaṁ tu guṇatas
te cānantā hi saṅkhyayā
ato 'nanta-guṇo viṣṇur
guṇato 'nanta eva ca

Parāsya śaktir vividhaiva śrūyate: the Lord has innumerable potencies, all of which are unlimited. Therefore the Lord Himself and all His qualities, forms, pastimes and paraphernalia are also unlimited. Because Lord Viṣṇu has unlimited attributes, He is known as Ananta.

TEXTS 49–50

स वै यदा महादेवो मम वीर्योपबृंहितः ।
मेने खिलमिवात्मानमुद्यतः स्वर्गकर्मणि ॥४९॥

अथ मेऽभिहितो देवस्तपोऽतप्यत दारुणम् ।
नव विश्वसृजो युष्मान् येनादावसृजद् विभुः ॥५०॥

sa vai yadā mahādevo
mama vīryopabṛṁhitaḥ
mene khilam ivātmānam
udyataḥ svarga-karmaṇi

atha me 'bhihito devas
tapo 'tapyata dāruṇam
nava viśva-sṛjo yuṣmān
yenādāv asṛjad vibhuḥ

saḥ—that Lord Brahmā; *vai*—indeed; *yadā*—when; *mahā-devaḥ*—the chief of all the demigods; *mama*—My; *vīrya-upabṛṁhitaḥ*—being increased by the potency; *mene*—thought; *khilam*—incapable; *iva*—as if; *ātmānam*—himself; *udyataḥ*—attempting; *svarga-karmaṇi*—in the creation of the universal affairs; *atha*—at that time; *me*—by Me; *abhihitaḥ*—advised; *devaḥ*—that Lord Brahmā; *tapaḥ*—austerity; *atapyata*—performed; *dāruṇam*—extremely difficult; *nava*—nine; *viśva-sṛjaḥ*—important personalities to create the universe; *yuṣmān*—all of you; *yena*—by whom; *ādau*—in the beginning; *asṛjat*—created; *vibhuḥ*—the great.

TRANSLATION

When the chief lord of the universe, Lord Brahmā [Svayambhū], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with my instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahmā was able to create nine personalities, including you, to help him in the functions of creation.

PURPORT

Nothing is possible without *tapasya*. Lord Brahmā, however, was empowered to create this entire universe because of his austerities. The

more we engage in austerities, the more we become powerful by the grace of the Lord. Therefore Ṛṣabhadeva advised His sons, *tapo divyaṁ putrakā yena sattvaṁ śuddhyed:* "One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified." (*Bhāg.* 5.5.1) In our material existence we are impure, and therefore we cannot do anything wonderful, but if we purify our existence by *tapasya*, we can do wonderful things by the grace of the Lord. Therefore *tapasya* is very important, as stressed in this verse.

TEXT 51

एषा पञ्चजनस्याङ्ग दुहिता वै प्रजापतेः ।
असिक्नी नाम पत्नीत्वे प्रजेश प्रतिगृह्यताम् ॥५१॥

eṣā pañcajanasyāṅga
duhitā vai prajāpateḥ
asiknī nāma patnītve
prajeśa pratigṛhyatām

eṣā—this; *pañcajanasya*—of Pañcajana; *aṅga*—O My dear son; *duhitā*—the daughter; *vai*—indeed; *prajāpateḥ*—another *prajāpati*; *asiknī nāma*—of the name Asiknī; *patnītve*—as your wife; *prajeśa*—O *prajāpati*; *pratigṛhyatām*—let her be accepted.

TRANSLATION

O My dear son Dakṣa, Prajāpati Pañcajana has a daughter named Asiknī, whom I offer to you so that you may accept her as your wife.

TEXT 52

मिथुनव्यवायधर्मस्त्वं प्रजासर्गमिमं पुनः ।
मिथुनव्यवायधर्मिण्यां भूरिशो भावयिष्यसि ॥५२॥

mithuna-vyavāya-dharmas tvaṁ
prajā-sargam imaṁ punaḥ
mithuna-vyavāya-dharmiṇyāṁ
bhūriśo bhāvayiṣyasi

mithuna—of man and woman; *vyavāya*—sexual activities; *dharmaḥ*—who accepts by religious performance; *tvam*—you; *prajā-sargam*—creation of living entities; *imam*—this; *punaḥ*—again; *mithuna*—of man and woman united; *vyavāya-dharmiṇyām*—in her according to the religious performance of sexual intercourse; *bhūriśaḥ*—manifold; *bhāvayiṣyasi*—you will cause to be.

TRANSLATION

Now unite in sexual life as man and woman, and in this way, by sexual intercourse, you will be able to beget hundreds of children in the womb of this girl to increase the population.

PURPORT

The Lord says in *Bhagavad-gītā* (7.11), *dharmāviruddho bhūteṣu kāmo 'smi:* "I am sex that is not contrary to religious principles." Sexual intercourse ordained by the Supreme Personality of Godhead is *dharma*, a religious principle, but it is not intended for sense enjoyment. Indulgence in sense enjoyment through sexual intercourse is not allowed by the Vedic principles. One may follow the natural tendency for sex life only to beget children. Therefore the Lord told Dakṣa in this verse, "This girl is offered to you only for sex life to beget children, not for any other purpose. She is very fertile, and therefore you will be able to have as many children as you can beget."

Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that Dakṣa was given the facility for unlimited sexual intercourse. In Dakṣa's previous life he was also known as Dakṣa, but in the course of performing sacrifices he offended Lord Śiva, and thus his head was replaced with that of a goat. Then Dakṣa gave up his life because of his degraded condition, but because he maintained the same unlimited sexual desires, he underwent austerities by which he satisfied the Supreme Lord, who then gave him unlimited potency for sexual intercourse.

It should be noted that although such a facility for sexual intercourse is achieved by the grace of the Supreme Personality of Godhead, this facility is not offered to advanced devotees, who are free from material desires (*anyābhilāṣitā-śūnyam*). In this connection it may be noted that

if the American boys and girls engaged in the Kṛṣṇa consciousness movement want to advance in Kṛṣṇa consciousness to achieve the supreme benefit of loving service to the Lord, they should refrain from indulging in this facility for sex life. Therefore we advise that one should at least refrain from illicit sex. Even if there are opportunities for sex life, one should voluntarily accept the limitation of having sex only for progeny, not for any other purpose. Kardama Muni was also given the facility for sex life, but he had only a slight desire for it. Therefore after begetting children in the womb of Devahūti, Kardama Muni became completely renounced. The purport is that if one wants to return home, back to Godhead, one should voluntarily refrain from sex life. Sex should be accepted only as much as needed, not unlimitedly.

One should not think that Dakṣa received the favor of the Lord by receiving the facilities for unlimited sex. Later verses will reveal that Dakṣa again committed an offense, this time at the lotus feet of Nārada. Therefore although sex life is the topmost enjoyment in the material world and although one may have an opportunity for sexual enjoyment by the grace of God, this entails a risk of committing offenses. Dakṣa was open to such offenses, and therefore, strictly speaking, he was not actually favored by the Supreme Lord. One should not seek the favor of the Lord for unlimited potency in sex life.

TEXT 53

त्वत्तोऽधस्तात् प्रजाः सर्वा मिथुनीभूय मायया।
मदीयया भविष्यन्ति हरिष्यन्ति च मे बलिम् ॥५३॥

tvatto 'dhastāt prajāḥ sarvā
mithunī-bhūya māyayā
madīyayā bhaviṣyanti
hariṣyanti ca me balim

tvattaḥ—you; *adhastāt*—after; *prajāḥ*—the living entities; *sarvāḥ*—all; *mithunī-bhūya*—having sex life; *māyayā*—because of the influence or facilities given by the illusory energy; *madīyayā*—My; *bhaviṣyanti*—they will become; *hariṣyanti*—they will offer; *ca*—also; *me*—unto Me; *balim*—presentations.

TRANSLATION

After you give birth to many hundreds and thousands of children, they will also be captivated by My illusory energy and will engage, like You, in sexual intercourse. But because of My mercy to you and them, they will also be able to give Me presentations in devotion.

TEXT 54

श्रीशुक उवाच

इत्युक्त्वा मिषतस्तस्य भगवान् विश्वभावनः ।
स्वप्नोपलब्धार्थ इव तत्रैवान्तर्दधे हरिः ॥५४॥

śrī-śuka uvāca
ity uktvā miṣatas tasya
bhagavān viśva-bhāvanaḥ
svapnopalabdhārtha iva
tatraivāntardadhe hariḥ

śrī-śukaḥ uvāca—Śukadeva Gosvāmī continued to speak; *iti*—thus; *uktvā*—saying; *miṣataḥ tasya*—while he (Dakṣa) was personally looking on; *bhagavān*—the Supreme Personality of Godhead; *viśva-bhāvanaḥ*—who creates the universal affairs; *svapna-upalabdha-arthaḥ*—an object obtained in dreaming; *iva*—like; *tatra*—there; *eva*—certainly; *antar-dadhe*—disappeared; *hariḥ*—the Lord, the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: After the creator of the entire universe, the Supreme Personality of Godhead, Hari, had spoken in this way in the presence of Prajāpati Dakṣa, He immediately disappeared as if He were an object experienced in a dream.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourth Chapter of Śrīmad-Bhāgavatam, *entitled "The* Haṁsa-guhya *Prayers Offered to the Lord by Prajāpati Dakṣa."*

CHAPTER FIVE

Nārada Muni Cursed by Prajāpati Dakṣa

This chapter relates how all the sons of Dakṣa were delivered from the clutches of the material energy by following the advice of Nārada, who was therefore cursed by Dakṣa.

Influenced by the external energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of his wife, Pāñcajanī. These sons, who were all of the same character and mentality, were known as the Haryaśvas. Ordered by their father to create more and more population, the Haryaśvas went west to the place where the River Sindhu (now the Indus) meets the Arabian Sea. In those days this was the site of a holy lake named Nārāyaṇa-saras, where there were many saintly persons. The Haryaśvas began practicing austerities, penances and meditation, which are the engagements of the highly exalted renounced order of life. However, when Śrīla Nārada Muni saw these boys engaged in such commendable austerities simply for material creation, he thought it better to release them from this tendency. Nārada Muni described to the boys their ultimate goal of life and advised them not to become ordinary *karmīs* to beget children. Thus all the sons of Dakṣa became enlightened and left, never to return.

Prajāpati Dakṣa, who was very sad at the loss of his sons, begot one thousand more sons in the womb of his wife, Pāñcajanī, and ordered them to increase progeny. These sons, who were named the Savalāśvas, also engaged in worshiping Lord Viṣṇu to beget children, but Nārada Muni convinced them to become mendicants and not beget children. Foiled twice in his attempts to increase population, Prajāpati Dakṣa became most angry at Nārada Muni and cursed him, saying that in the future he would not be able to stay anywhere. Since Nārada Muni, being fully qualified, was fixed in tolerance, he accepted Dakṣa's curse.

TEXT 1

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपबृंहितः ।
हर्यश्वसंज्ञानयुतं पुत्रानजनयद् विभुः ॥ १ ॥

śrī-śuka uvāca
tasyāṁ sa pāñcajanyāṁ vai
viṣṇu-māyopabṛṁhitaḥ
haryaśva-saṁjñān ayutaṁ
putrān ajanayad vibhuḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasyām*—in her; *saḥ*—Prajāpati Dakṣa; *pāñcajanyām*—his wife named Pāñcajanī; *vai*—indeed; *viṣṇu-māyā-upabṛṁhitaḥ*—being made capable by the illusory energy of Lord Viṣṇu; *haryaśva-saṁjñān*—named the Haryaśvas; *ayutam*—ten thousand; *putrān*—sons; *ajanayat*—begot; *vibhuḥ*—being powerful.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Impelled by the illusory energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of Pāñcajanī [Asiknī]. My dear King, these sons were called the Haryaśvas.

TEXT 2

अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप ।
पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् ॥ २ ॥

apṛthag-dharma-śīlās te
sarve dākṣāyaṇā nṛpa
pitrā proktāḥ prajā-sarge
pratīcīṁ prayayur diśam

apṛthak—alike in; *dharma-śīlāḥ*—good character and behavior; *te*—they; *sarve*—all; *dākṣāyaṇāḥ*—the sons of Dakṣa; *nṛpa*—O King;

pitrā—by their father; *proktāḥ*—ordered; *prajā-sarge*—to increase the population; *pratīcīm*—western; *prayayuḥ*—they went to; *diśam*—the direction.

TRANSLATION

My dear King, all the sons of Prajāpati Dakṣa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction.

TEXT 3

तत्र नारायणसरस्तीर्थं सिन्धुसमुद्रयोः ।
सङ्गमो यत्र सुमहन्मुनिसिद्धनिषेवितम् ॥ ३ ॥

tatra nārāyaṇa-saras
tīrtham sindhu-samudrayoḥ
saṅgamo yatra sumahan
muni-siddha-niṣevitam

tatra—in that direction; *nārāyaṇa-saraḥ*—the lake named Nārāyaṇa-saras; *tīrtham*—very holy place; *sindhu-samudrayoḥ*—of the River Sindhu and the sea; *saṅgamaḥ*—confluence; *yatra*—where; *su-mahat*—very great; *muni*—by sages; *siddha*—and perfected human beings; *niṣevitam*—frequented.

TRANSLATION

In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Nārāyaṇa-saras. Many sages and others advanced in spiritual consciousness live there.

TEXTS 4–5

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।
धर्मे पारमहंस्ये च प्रोत्पन्नमतयोऽप्युत ॥ ४ ॥
तेपिरे तप एवोग्रं पित्रादेशेन यन्त्रिताः ।
प्रजाविवृद्धये यत्तान् देवर्षिस्तान् ददर्श ह ॥ ५ ॥

tad-upasparśanād eva
vinirdhūta-malāśayāḥ
dharme pāramahaṁsye ca
protpanna-matayo 'py uta

tepire tapa evograṁ
pitrādeśena yantritāḥ
prajā-vivṛddhaye yattān
devarṣis tān dadarśa ha

tat—of that holy place; *upasparśanāt*—from bathing in that water or touching it; *eva*—only; *vinirdhūta*—completely washed away; *mala-āśayāḥ*—whose impure desires; *dharme*—to the practices; *pāramahaṁsye*—executed by the topmost class of *sannyāsīs*; *ca*—also; *protpanna*—highly inclined; *matayaḥ*—whose minds; *api uta*—although; *tepire*—they executed; *tapaḥ*—penances; *eva*—certainly; *ugram*—severe; *pitṛ-ādeśena*—by the order of their father; *yantritāḥ*—engaged; *prajā-vivṛddhaye*—for the purpose of increasing the population; *yattān*—ready; *devarṣiḥ*—the great sage Nārada; *tān*—them; *dadarśa*—visited; *ha*—indeed.

TRANSLATION

In that holy place, the Haryaśvas began regularly touching the lake's waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahaṁsas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Nārada saw those boys performing such fine austerities to increase the population, Nārada approached them.

TEXTS 6–8

उवाच चाथ हर्यश्वाः कथं स्रक्ष्यथ वै प्रजाः ।
अदृष्ट्वान्तं भुवो यूयं बालिशा बत पालकाः ॥ ६ ॥

तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् ।
बहुरूपां स्त्रियं चापि पुमांसं पुंश्चलीपतिम् ॥ ७ ॥
नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् ।
क्वचिद्धंसं चित्रकथं क्षौरपव्यं स्वयं भ्रमि ॥ ८ ॥

uvāca cātha haryaśvāḥ
kathaṁ srakṣyatha vai prajāḥ
adṛṣṭvāntaṁ bhuvo yūyaṁ
bāliśā bata pālakāḥ

tathaika-puruṣaṁ rāṣṭraṁ
bilaṁ cādṛṣṭa-nirgamam
bahu-rūpāṁ striyaṁ cāpi
pumāṁsaṁ puṁścalī-patim

nadīm ubhayato vāhāṁ
pañca-pañcādbhutaṁ gṛham
kvacid haṁsaṁ citra-kathaṁ
kṣaura-pavyaṁ svayaṁ bhrami

uvāca—he said; *ca*—also; *atha*—thus; *haryaśvāḥ*—O Haryaśvas, sons of Prajāpati Dakṣa; *katham*—why; *srakṣyatha*—you will beget; *vai*—indeed; *prajāḥ*—progeny; *adṛṣṭvā*—having not seen; *antam*—the end; *bhuvaḥ*—of this earth; *yūyam*—all of you; *bāliśāḥ*—inexperienced; *bata*—alas; *pālakāḥ*—although ruling princes; *tathā*—so also; *eka*—one; *puruṣam*—man; *rāṣṭram*—kingdom; *bilam*—the hole; *ca*—also; *adṛṣṭa-nirgamam*—from which there is no coming out; *bahu-rūpām*—taking many forms; *striyam*—the woman; *ca*—and; *api*—even; *pumāṁsam*—the man; *puṁścalī-patim*—the husband of a prostitute; *nadīm*—a river; *ubhayataḥ*—in both ways; *vāhām*—which flows; *pañca-pañca*—of five multiplied by five (twenty-five); *adbhutam*—a wonder; *gṛham*—the house; *kvacit*—somewhere; *haṁsam*—a swan; *citra-katham*—whose story is wonderful; *kṣaura-pavyam*—made of sharp razors and thunderbolts; *svayam*—itself; *bhrami*—revolving.

TRANSLATION

The great sage Nārada said: My dear Haryaśvas, you have not seen the extremities of the earth. There is a kingdom where only one man lives and where there is a hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive dresses, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts. You have not seen all this, and therefore you are inexperienced boys without advanced knowledge. How, then, will you create progeny?

PURPORT

Nārada Muni saw that the boys known as the Haryaśvas were already purified because of living in that holy place and were practically ready for liberation. Why then should they be encouraged to become entangled in family life, which is so dark that once having entered it one cannot leave it? Through this analogy, Nārada Muni asked them to consider why they should follow their father's order to be entangled in family life. Indirectly, he asked them to find within the cores of their hearts the situation of the Supersoul, Lord Viṣṇu, for then they would truly be experienced. In other words, one who is too involved in his material environment and does not look within the core of his heart is increasingly entangled in the illusory energy. Nārada Muni's purpose was to get the sons of Prajāpati Dakṣa to divert their attention toward spiritual realization instead of involving themselves in the ordinary but complicated affairs of propagation. The same advice was given by Prahlāda Mahārāja to his father (*Bhāg.* 7.5.5):

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

In the dark well of family life, one is always full of anxiety because of having accepted a temporary body. If one wants to free himself from this

anxiety, one should immediately leave family life and take shelter of the Supreme Personality of Godhead in Vṛndāvana. Nārada Muni advised the Haryaśvas not to enter household life. Since they were already advanced in spiritual knowledge, why should they be entangled in that way?

TEXT 9

कथं स्वपितुरादेशमविद्वांसो विपश्चितः ।
अनुरूपमविज्ञाय अहो सर्गं करिष्यथ ॥ ९ ॥

kathaṁ sva-pitur ādeśam
avidvāṁso vipaścitaḥ
anurūpam avijñāya
aho sargaṁ kariṣyatha

katham—how; *sva-pituḥ*—of your own father; *ādeśam*—the order; *avidvāṁsaḥ*—ignorant; *vipaścitaḥ*—who knows everything; *anurūpam*—suitable for you; *avijñāya*—without knowing; *aho*—alas; *sargam*—the creation; *kariṣyatha*—you will perform.

TRANSLATION

Alas, your father is omniscient, but you do not know his actual order. Without knowing the actual purpose of your father, how will you create progeny?

TEXT 10

श्रीशुक उवाच

तन्निशम्याथ हर्यश्वा औत्पत्तिकमनीषया ।
वाचःकूटं तु देवर्षेः स्वयं विममृशुर्धिया ॥१०॥

śrī-śuka uvāca
tan niśamyātha haryaśvā
autpattika-manīṣayā
vācaḥ kūṭaṁ tu devarṣeḥ
svayaṁ vimamṛśur dhiyā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tat*—that; *niśamya*—hearing; *atha*—thereafter; *haryaśvāḥ*—all the sons of Prajāpati Dakṣa; *autpattika*—naturally awakened; *manīṣayā*—by possessing the power to consider; *vācaḥ*—of the speech; *kūṭam*—the enigma; *tu*—but; *devarṣeḥ*—of Nārada Muni; *svayam*—themselves; *vimamṛśuḥ*—reflected upon; *dhiyā*—with full intelligence.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni, the Haryaśvas considered them with their natural intelligence, without help from others.

TEXT 11

भूः क्षेत्रं जीवसंज्ञं यदनादि निजबन्धनम् ।
अदृष्ट्वा तस्य निर्वाणं किमसत्कर्मभिर्भवेत् ॥११॥

bhūḥ kṣetraṁ jīva-saṁjñaṁ yad
anādi nija-bandhanam
adṛṣṭvā tasya nirvāṇaṁ
kim asat-karmabhir bhavet

bhūḥ—the earth; *kṣetram*—the field of activities; *jīva-saṁjñam*—the designation of the spiritual living being who is bound by different results of activity; *yat*—which; *anādi*—existing since time immemorial; *nija-bandhanam*—causing his own bondage; *adṛṣṭvā*—without seeing; *tasya*—of this; *nirvāṇam*—the cessation; *kim*—what benefit; *asat-karmabhiḥ*—with temporary fruitive activities; *bhavet*—there can be.

TRANSLATION

[The Haryaśvas understood the meaning of Nārada's words as follows.] The word "bhūḥ" ["the earth"] refers to the field of activities. The material body, which is a result of the living being's actions, is his field of activities, and it gives him false designations. Since time immemorial, he has received various types of material bodies, which are the roots of bondage to the material world. If

one foolishly engages in temporary fruitive activities and does not look toward the cessation of this bondage, what will be the benefit of his actions?

PURPORT

Nārada Muni spoke to the Haryaśvas, the sons of Prajāpati Dakṣa, about ten allegorical subjects—the king, the kingdom, the river, the house, the physical elements and so forth. After considering these by themselves, the Haryaśvas could understand that the living entity encaged in his body seeks happiness, but takes no interest in how to become free from his encagement. This is a very important verse, since all the living entities in the material world are very active, having obtained their particular types of bodies. A man works all day and night for sense gratification, and animals like hogs and dogs also work for sense gratification all day and night. Birds, beasts and all other conditioned living entities engage in various activities without knowledge of the soul encaged within the body. Especially in the human form of body, one's duty is to act in such a way that he can release himself from his encagement, but without the instructions of Nārada or his representative in the disciplic succession, people blindly engage in bodily activities to enjoy *māyā-sukha*—flickering, temporary happiness. They do not know how to become free from their material encagement. Ṛṣabhadeva therefore said that such activity is not at all good, since it encages the soul again and again in a body subjected to the threefold miseries of the material condition.

The Haryaśvas, the sons of Prajāpati Dakṣa, could immediately understand the purport of Nārada's instructions. Our Kṛṣṇa consciousness movement is especially meant for such enlightenment. We are trying to enlighten humanity so that people may come to the understanding that they should work hard in *tapasya* for self-realization and freedom from the continuous bondage of birth, death, old age and disease in one body after another. *Māyā*, however, is very strong; she is expert in putting impediments in the way of this understanding. Therefore sometimes one comes to the Kṛṣṇa consciousness movement but again falls into the clutches of *māyā*, not understanding the importance of this movement.

TEXT 12

एक एवेश्वरस्तुर्यो भगवान् स्वाश्रयः परः ।
तमदृष्ट्वाभवं पुंसः किमसत्कर्मभिर्भवेत् ॥१२॥

eka eveśvaras turyo
bhagavān svāśrayaḥ paraḥ
tam adṛṣṭvābhavaṁ puṁsaḥ
kim asat-karmabhir bhavet

ekaḥ—one; *eva*—indeed; *īśvaraḥ*—supreme controller; *turyaḥ*—the fourth transcendental category; *bhagavān*—the Supreme Personality of Godhead; *sva-āśrayaḥ*—independent, being His own shelter; *paraḥ*—beyond this material creation; *tam*—Him; *adṛṣṭvā*—not seeing; *abhavam*—who is not born or created; *puṁsaḥ*—of a man; *kim*—what benefit; *asat-karmabhiḥ*—with temporary fruitive activities; *bhavet*—there can be.

TRANSLATION

[Nārada Muni had said that there is a kingdom where there is only one male. The Haryaśvas realized the purport of this statement.] The only enjoyer is the Supreme Personality of Godhead, who observes everything, everywhere. He is full of six opulences and fully independent of everyone else. He is never subject to the three modes of material nature, for He is always transcendental to this material creation. If the members of human society do not understand Him, the Supreme, through their advancement in knowledge and activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be the benefit of their activities?

PURPORT

Nārada Muni had mentioned a kingdom where there is only one king with no competitor. The complete spiritual world, and specifically the cosmic manifestation, has only one proprietor or enjoyer—the Supreme Personality of Godhead, who is beyond this material manifestation. The Lord has therefore been described as *turya*, existing on the fourth

platform. He has also been described as *abhava*. The word *bhava*, which means "takes birth," comes from the word *bhū*, "to be." As stated in *Bhagavad-gītā* (8.19), *bhūtvā bhūtvā pralīyate:* the living entities in the material world must be repeatedly born and destroyed. The Supreme Personality of Godhead, however, is neither *bhūtvā* nor *pralīyate;* He is eternal. In other words, He is not obliged to take birth like human beings or animals, which repeatedly take birth and die because of ignorance of the soul. The Supreme Personality of Godhead, Kṛṣṇa, is not subjected to such changes of body, and one who thinks otherwise is considered a fool (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). Nārada Muni advises that human beings not waste their time simply jumping like cats and monkeys, without real benefit. The duty of the human being is to understand the Supreme Personality of Godhead.

TEXT 13

पुमान् नैवैति यद् गत्वा बिलस्वर्गं गतो यथा।
प्रत्यग्धामाविद इह किमसत्कर्मभिर्भवेत् ॥१३॥

pumān naivaiti yad gatvā
bila-svargaṁ gato yathā
pratyag-dhāmāvida iha
kim asat-karmabhir bhavet

pumān—a human being; *na*—not; *eva*—indeed; *eti*—comes back; *yat*—to which; *gatvā*—having gone; *bila-svargam*—to the region of the lower planetary system known as Pātāla; *gataḥ*—gone; *yathā*—like; *pratyak-dhāma*—the effulgent spiritual world; *avidaḥ*—of the unintelligent man; *iha*—in this material world; *kim*—what benefit; *asat-karmabhiḥ*—with temporary fruitive activities; *bhavet*—there can be.

TRANSLATION

[Nārada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryaśvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Pātāla

been seen to return. Similarly, if one enters the Vaikuṇṭha-dhāma [pratyag-dhāma], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?

PURPORT

As stated in *Bhagavad-gītā* (15.6), *yad gatvā na nivartante tad dhāma paramaṁ mama:* there is a region from which, having gone, one does not return to the material world. This region has been repeatedly described. Elsewhere in *Bhagavad-gītā* (4.9), Kṛṣṇa says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

If one can properly understand Kṛṣṇa, who has already been described as the Supreme King, he does not return here after giving up his material body. This fact has been described in this verse of *Śrīmad-Bhāgavatam. Pumān naivaiti yad gatvā:* he does not return to this material world, but returns home, back to Godhead, to live an eternally blissful life of knowledge. Why do people not care about this? What will be the benefit of taking birth again in this material world, sometimes as a human being, sometimes a demigod, and sometimes a cat or dog? What is the benefit of wasting time in this way? Kṛṣṇa has very definitely asserted in *Bhagavad-gītā* (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." One's real concern should be to free himself from the repetition of birth and death and attain the topmost perfection of life by living with the Supreme King in the spiritual world. In these verses the sons of Dakṣa repeatedly say, *kim asat-karmabhir bhavet:* "What is the use of impermanent fruitive activities?"

TEXT 14

नानारूपात्मनो बुद्धिः स्वैरिणीव गुणान्विता।
तन्निष्ठामगतस्येह किमसत्कर्मभिर्भवेत् ॥१४॥

nānā-rūpātmano buddhiḥ
svairiṇīva guṇānvitā
tan-niṣṭhām agatasyeha
kim asat-karmabhir bhavet

nānā—various; *rūpā*—who has forms or dresses; *ātmanaḥ*—of the living entity; *buddhiḥ*—the intelligence; *svairiṇī*—a prostitute who freely decorates herself with different types of cloths and ornaments; *iva*—like; *guṇa-anvitā*—endowed with the mode of passion, and so on; *tat-niṣṭhām*—the cessation of that; *agatasya*—of one who has not obtained; *iha*—in this material world; *kim asat-karmabhiḥ bhavet*—what is the use of performing temporary fruitive activities.

TRANSLATION

[Nārada Muni had described a woman who is a professional prostitute. The Haryaśvas understood the identity of this woman.] Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who changes dresses just to attract one's attention. If one fully engages in temporary fruitive activities, not understanding how this is taking place, what does he actually gain?

PURPORT

A woman who has no husband declares herself independent, which means that she becomes a prostitute. A prostitute generally dresses herself in various fashions intended to attract a man's attention to the lower part of her body. Today it has become a much advertised fashion for a woman to go almost naked, covering the lower part of her body only slightly, in order to draw the attention of a man to her private parts for sexual enjoyment. The intelligence engaged to attract a man to the lower part of the body is the intelligence of a professional prostitute. Similarly, the intelligence of a living entity who does not turn his attention toward Kṛṣṇa or the Kṛṣṇa consciousness movement simply changes dresses like a prostitute. What is the benefit of such foolish intelligence? One should be intelligently conscious in such a way that he need no longer change from one body to another.

Karmīs change their professions at any moment, but a Kṛṣṇa conscious person does not change his profession, for his only profession is to attract the attention of Kṛṣṇa by chanting the Hare Kṛṣṇa *mantra* and living a very simple life, without following daily changes of fashion. In our Kṛṣṇa consciousness movement, fashionable persons are taught to adopt one fashion—the dress of a Vaiṣṇava with a shaved head and *tilaka.* They are taught to be always clean in mind, dress and eating in order to be fixed in Kṛṣṇa consciousness. What is the use of changing one's dress, sometimes wearing long hair and a long beard and sometimes dressing otherwise? This is not good. One should not waste his time in such frivolous activities. One should always be fixed in Kṛṣṇa consciousness and take the cure of devotional service with firm determination.

TEXT 15

तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत् ।
तद्गतीरबुधस्येह किमसत्कर्मभिर्भवेत् ॥१५॥

tat-saṅga-bhraṁśitaiśvaryaṁ
saṁsarantaṁ kubhāryavat
tad-gatīr abudhasyeha
kim asat-karmabhir bhavet

tat-saṅga—by association with the prostitute of intelligence; *bhraṁśita*—taken away; *aiśvaryam*—the opulence of independence; *saṁsarantam*—undergoing the material way of life; *ku-bhārya-vat*—exactly like a person who has a polluted wife; *tat-gatīḥ*—the movements of the polluted intelligence; *abudhasya*—of one who does not know; *iha*—in this world; *kim asat-karmabhiḥ bhavet*—what can be the benefit of performing temporary fruitive activities.

TRANSLATION

[Nārada Muni had also spoken of a man who is the husband of the prostitute. The Haryaśvas understood this as follows.] If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?

PURPORT

Polluted intelligence has been compared to a prostitute. One who has not purified his intelligence is said to be controlled by that prostitute. As stated in *Bhagavad-gītā* (2.41), *vyavasāyātmikā buddhir ekeha kuru-nandana:* those who are actually serious are conducted by one kind of intelligence, namely, intelligence in Kṛṣṇa consciousness. *Bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām:* one who is not fixed in proper intelligence discovers many modes of life. Thus involved in material activities, he is exposed to the different modes of material nature and subjected to varieties of so-called happiness and distress. If a man becomes the husband of a prostitute, he cannot be happy, and similarly one who follows the dictations of material intelligence and material consciousness will never be happy.

One must judiciously understand the activities of material nature. As stated in *Bhagavad-gītā* (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ

ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." Although one follows the dictations of material nature, he happily thinks himself the master or husband of material nature. Scientists, for example, try to be the masters of material nature, life after life, not caring to understand the Supreme Person, under whose direction everything within this material world is moving. Trying to be the masters of material nature, they are imitation gods who declare to the public that scientific advancement will one day be able to avoid the so-called control of God. In fact, however, the living being, unable to control the rulings of God, is forced to associate with the prostitute of polluted intelligence and accept various material bodies. As stated in *Bhagavad-gītā* (13.22):

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." If one fully engages in temporary fruitive activities and does not solve this real problem, what profit will he gain?

TEXT 16

सृष्ट्यप्ययकरीं मायां वेलाकूलान्तवेगिताम् ।
मत्तस्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ॥१६॥

sṛṣṭy-apyaya-karīṁ māyāṁ
velā-kūlānta-vegitām
mattasya tām avijñasya
kim asat-karmabhir bhavet

sṛṣṭi—creation; *apyaya*—dissolution; *karīm*—one who causes; *māyām*—the illusory energy; *velā-kūla-anta*—near the banks; *vegitām*—being very rapid; *mattasya*—of one who is mad; *tām*—that material nature; *avijñasya*—who does not know; *kim asat-karmabhiḥ bhavet*—what benefit can there be by performing temporary fruitive activities.

TRANSLATION

[Nārada Muni had said that there is a river flowing in both directions. The Haryaśvas understood the purport of this statement.] Material nature functions in two ways—by creation and dissolution. Thus the river of material nature flows both ways. A living entity who unknowingly falls in this river is submerged in its waves, and since the current is swifter near the banks of the river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of māyā?

PURPORT

One may be submerged in the waves of the river of *māyā*, but one may also get free from the waves by coming to the banks of knowledge and austerity. Near these banks, however, the waves are very strong. If one does not understand how he is being tossed by the waves, but simply engages in temporary fruitive activities, what benefit will he derive?

In the *Brahma-saṁhitā* (5.44) there is this statement:

sṛṣṭi-sthiti-pralaya-sādhana-saktir ekā
chāyeva yasya bhuvanāni vibharti durgā

The *māyā-śakti*, Durgā, is in charge of *sṛṣṭi-sthiti-pralaya*, creation and dissolution, and she acts under the direction of the Supreme Lord (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). When one falls in the river of nescience, he is always tossed here and there by the waves, but the same *māyā* can also save him when he surrenders to Kṛṣṇa, or becomes Kṛṣṇa conscious. Kṛṣṇa consciousness is knowledge and austerity. A Kṛṣṇa conscious person takes knowledge from the Vedic literature, and at the same time he must practice austerities.

To attain freedom from material life, one must take to Kṛṣṇa consciousness. Otherwise, if one very busily engages in the so-called advancement of science, what benefit will he derive? If one is carried away by the waves of nature, what is the meaning of being a great scientist or philosopher? Mundane science and philosophy are also material creations. One must understand how *māyā* works and how one can be released from the tossing waves of the river of nescience. That is one's first duty.

TEXT 17

पञ्चविंशतितत्त्वानां पुरुषोऽद्भुतदर्पणः ।
अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ॥१७॥

pañca-viṁśati-tattvānāṁ
puruṣo 'dbhuta-darpaṇaḥ
adhyātmam abudhasyeha
kim asat-karmabhir bhavet

pañca-viṁśati—twenty-five; *tattvānām*—of the elements; *puruṣaḥ*—the Supreme Personality of Godhead; *adbhuta-darpaṇaḥ*—the wonderful manifester; *adhyātmam*—the overseer of all causes and effects; *abudhasya*—of one who does not know; *iha*—in this world; *kim asat-karmabhiḥ bhavet*—what can be the benefit of engaging in temporary fruitive activities.

TRANSLATION

[Nārada Muni had said that there is a house made of twenty-five elements. The Haryaśvas understood this analogy.] The Supreme Lord is the reservoir of the twenty-five elements, and as the Supreme Being, the conductor of cause and effect, He causes their manifestation. If one engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?

PURPORT

Philosophers and scientists conduct scholarly research to find the original cause, but they should do so scientifically, not whimsically or

through fantastic theories. The science of the original cause is explained in various Vedic literatures. *Athāto brahma-jijñāsā / janmādy asya yataḥ.* The *Vedānta-sūtra* explains that one should inquire about the Supreme Soul. Such inquiry about the Supreme is called *brahma-jijñāsā.* The Absolute Truth, *tattva,* is explained in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth appears to neophytes as impersonal Brahman and to advanced mystic *yogīs* as Paramātmā, the Supersoul, but devotees, who are further advanced, understand the Absolute Truth as the Supreme Lord, Viṣṇu.

This material cosmic manifestation is an expansion of the energy of Lord Kṛṣṇa, or Lord Viṣṇu.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Whatever we see in this world is but an expansion of various energies of the Supreme Personality of Godhead, who is like a fire that spreads illumination for a long distance although it is situated in one place." (*Viṣṇu Purāṇa*) The entire cosmic manifestation is an expansion of the Supreme Lord. Therefore if one does not conduct research to find the supreme cause, but instead falsely engages in frivolous, temporary activities, what is the use of demanding recognition as an important scientist or philosopher? If one does not know the ultimate cause, what is the use of his scientific and philosophical research?

The *puruṣa,* the original person—Bhagavān, Viṣṇu—can be understood only by devotional service. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* only by devotional service can one understand the

Supreme Person, who is behind everything. One must try to understand that the material elements are the separated, inferior energy of the Lord and that the living entity is the Lord's spiritual energy. Whatever we experience, including matter and the spirit soul, the living force, is but a combination of two energies of Lord Viṣṇu—the inferior energy and the superior energy. One should seriously study the facts concerning creation, maintenance and devastation, as well as the permanent place from which one never need return (*yad gatvā na nivartante*). Human society should study this, but instead of culturing such knowledge, people are attracted to temporary happiness and sense gratification, culminating in bottomless, topless passion. There is no profit in such activities; one must engage himself in the Kṛṣṇa consciousness movement.

TEXT 18

ऐश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् ।
विविक्तपदमज्ञाय किमसत्कर्मभिर्भवेत् ॥१८॥

aiśvaraṁ śāstram utsṛjya
bandha-mokṣānudarśanam
vivikta-padam ajñāya
kim asat-karmabhir bhavet

aiśvaram—bringing understanding of God, or Kṛṣṇa consciousness; *śāstram*—the Vedic literature; *utsṛjya*—giving up; *bandha*—of bondage; *mokṣa*—and of liberation; *anudarśanam*—informing about the ways; *vivikta-padam*—distinguishing spirit from matter; *ajñāya*—not knowing; *kim asat-karmabhiḥ bhavet*—what can be the use of temporary fruitive activities.

TRANSLATION

[Nārada Muni had spoken of a swan. That swan is explained in this verse.] The Vedic literatures [śāstras] vividly describe how to understand the Supreme Lord, the source of all material and spiritual energy. Indeed, they elaborately explain these two energies. The swan [haṁsa] is one who discriminates between matter and spirit, who accepts the essence of everything, and who

explains the means of bondage and the means of liberation. The words of scriptures consist of variegated vibrations. If a foolish rascal leaves aside the study of these śāstras to engage in temporary activities, what will be the result?

PURPORT

The Kṛṣṇa consciousness movement is very eager to present Vedic literature in modern languages, especially Western languages such as English, French and German. The leaders of the Western world, the Americans and Europeans, have become the idols of modern civilization because the Western people are very sophisticated in temporary activities for the advancement of material civilization. A sane man, however, can see that all such grand activities, although perhaps very important for temporary life, have nothing to do with eternal life. The entire world is imitating the materialistic civilization of the West, and therefore the Kṛṣṇa consciousness movement is very much interested in giving the Western people knowledge by translating the original Sanskrit Vedic literatures into Western languages.

The word *vivikta-padam* refers to the path of logical discourses concerning the aim of life. If one does not discuss that which is important in life, one is put into darkness and must struggle for existence. What, then, is the benefit of his advancement in knowledge? The people of the West are seeing their students becoming hippies, despite gorgeous arrangements for university education. The Kṛṣṇa consciousness movement, however, is trying to convert misguided, drug-addicted students to the service of Kṛṣṇa and engage them in the best welfare activities for human society.

TEXT 19

कालचक्रं भ्रमि तीक्ष्णं सर्वं निष्कर्षयज्जगत् ।
स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ॥१९॥

kāla-cakraṁ bhrami tīkṣṇaṁ
sarvaṁ niṣkarṣayaj jagat
svatantram abudhasyeha
kim asat-karmabhir bhavet

kāla-cakram—the wheel of eternal time; *bhrami*—revolving automatically; *tīkṣṇam*—very sharp; *sarvam*—all; *niṣkarṣayat*—driving; *jagat*—the world; *sva-tantram*—independent, not caring for the so-called scientists and philosophers; *abudhasya*—of one who does not know (this principle of time); *iha*—in this material world; *kim asat-karmabhiḥ bhavet*—what is the use of engaging in temporary fruitive activities.

TRANSLATION

[Nārada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryaśvas understood this allegory as follows.] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?

PURPORT

This verse explains the words *kṣaura-pavyaṁ svayaṁ bhrami*, which especially refer to the orbit of eternal time. It is said that time and tide wait for no man. According to the moral instructions of the great politician Cāṇakya Paṇḍita:

āyuṣaḥ kṣaṇa eko 'pi
na labhya svarṇa-koṭibhiḥ
na cen nirarthakaṁ nītiḥ
kā ca hānis tato 'dhikā

Even a moment of one's lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing. Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is

meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness.

TEXT 20

शास्त्रस्य पितुरादेशं यो न वेद निवर्तकम् ।
कथं तदनुरूपाय गुणविस्रम्भ्युपक्रमेत् ॥२०॥

śāstrasya pitur ādeśaṁ
yo na veda nivartakam
kathaṁ tad-anurūpāya
guṇa-visrambhy upakramet

śāstrasya—of the scriptures; *pituḥ*—of the father; *ādeśam*—the instruction; *yaḥ*—one who; *na*—not; *veda*—understands; *nivartakam*—which brings about the cessation of the material way of life; *katham*—how; *tat-anurūpāya*—to follow the instruction of the *śāstras; guṇa-visrambhī*—a person entangled in the three modes of material nature; *upakramet*—can engage in the creation of progeny.

TRANSLATION

[Nārada Muni had asked how one could ignorantly defy one's own father. The Haryaśvas understood the meaning of this question.] One must accept the original instructions of the śāstra. According to Vedic civilization, one is offered a sacred thread as a sign of second birth. One takes his second birth by dint of having received instructions in the śāstra from a bona fide spiritual master. Therefore, śāstra, scripture, is the real father. All the śāstras instruct that one should end his material way of life. If one does not know the purpose of the father's orders, the śāstras, he is ignorant. The words of a material father who endeavors to engage his son in material activities are not the real instructions of the father.

PURPORT

Bhagavad-gītā (16.7) says, *pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ:* demons, who are less than human beings but are not called animals, do not know the meaning of *pravṛtti* and *nivṛtti*, work to be done and work not to be done. In the material world, every living entity has a desire to lord it over the material world as much as possible. This is called *pravṛtti-mārga*. All the *śāstras*, however, advise *nivṛtti-mārga*, or release from the materialistic way of life. Apart from the *śāstras* of the Vedic civilization, which is the oldest of the world, other *śāstras* agree on this point. For example, in the Buddhist *śāstras* Lord Buddha advises that one achieve *nirvāṇa* by giving up the materialistic way of life. In the Bible, which is also *śāstra*, one will find the same advice: one should cease materialistic life and return to the kingdom of God. In any *śāstra* one may examine, especially the Vedic *śāstra*, the same advice is given: one should give up his materialistic life and return to his original, spiritual life. Śaṅkarācārya also propounds the same conclusion. *Brahma satyaṁ jagan mithyā:* this material world or materialistic life is simply illusion, and therefore one should stop his illusory activities and come to the platform of Brahman.

The word *śāstra* refers to the scriptures, particularly the Vedic books of knowledge. The *Vedas*—*Sāma*, *Yajur*, *Ṛg* and *Atharva*—and any other books deriving knowledge from these *Vedas* are considered Vedic literatures. *Bhagavad-gītā* is the essence of all Vedic knowledge, and therefore it is the scripture whose instructions should be especially accepted. In this essence of all *śāstras*, Kṛṣṇa personally advises that one give up all other duties and surrender unto Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*).

One should be initiated into following the principles of *śāstra*. In offering initiation, our Kṛṣṇa consciousness movement asks one to come to the conclusion of *śāstra* by taking the advice of the supreme speaker of the *śāstra*, Kṛṣṇa, forgetting the principles of the materialistic way of life. Therefore the principles we advise are no illicit sex, no intoxication, no gambling and no meat-eating. These four types of engagement will enable an intelligent person to get free from the materialistic life and return home, back to Godhead.

In regard to the instructions of the father and mother, it may be said that every living entity, including even the insignificant cats, dogs and

serpents, takes birth of a father and mother. Therefore, getting a material father and mother is not a problem. In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions and does not make further progress by accepting a spiritual master and being educated in the *śāstras*, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Ṛṣabhadeva (*Bhāg.* 5.5.18): *pitā na sa syāj jananī na sā syāt/ na mocayed yaḥ samupeta-mṛtyum.* One should not strive to become a mother or father if one cannot save one's dependent son from the impending danger of death. A parent who does not know how to save his son has no value because such fathers and mothers may be had in any form of life, even among the cats, dogs and so on. Only a father and mother who can elevate their son to the spiritual platform are bona fide parents. Therefore according to the Vedic system it is said, *janmanā jāyate śūdraḥ:* one is born of a material father and mother as a *śūdra.* The purpose of life, however, is to become a *brāhmaṇa*, a first-class man.

A first-class intelligent man is called a *brāhmaṇa* because he knows the Supreme Brahman, the Absolute Truth. According to the Vedic instructions, *tad-vijñānārthaṁ sa gurum evābhigacchet:* to know this science, one must approach a bona fide *guru*, a spiritual master who will initiate the disciple with the sacred thread so that he may understand the Vedic knowledge. *Janmanā jāyate śūdraḥ saṁskārād dhi bhaved dvijaḥ.* Becoming a *brāhmaṇa* through the endeavor of a bona fide spiritual master is called *saṁskāra.* After initiation, one is engaged in study of the *śāstra*, which teaches the student how to gain release from materialistic life and return home, back to Godhead.

The Kṛṣṇa consciousness movement is teaching this higher knowledge of retiring from materialistic life to return to Godhead, but unfortunately many parents are not very satisfied with this movement. Aside from the parents of our students, many businessmen are also dissatisfied because we teach our students to abandon intoxication, meat-eating, illicit sex and gambling. If the Kṛṣṇa consciousness movement spreads, the so-called businessmen will have to close their slaughterhouses, breweries and cigarette factories. Therefore they are

also very much afraid. However, we have no alternative than to teach our disciples to free themselves from materialistic life. We must instruct them in the opposite of material life to save them from the repetition of birth and death.

Nārada Muni, therefore, advised the Haryaśvas, the sons of Prajāpati Dakṣa, that instead of begetting progeny, it would be better to leave and achieve the perfection of spiritual understanding according to the instructions of the *śāstras*. The importance of the *śāstras* is mentioned in *Bhagavad-gītā* (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"One who disregards the injunctions of the *śāstras* and acts whimsically, as he likes, never achieves the perfection of life, not to speak of happiness. Nor does he return home to the spiritual world."

TEXT 21

इति व्यवसिता राजन् हर्यश्वा एकचेतसः ।
प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ॥२१॥

iti vyavasitā rājan
haryaśvā eka-cetasaḥ
prayayus taṁ parikramya
panthānam anivartanam

iti—thus; *vyavasitāḥ*—being fully convinced by the instructions of Nārada Muni; *rājan*—O King; *haryaśvāḥ*—the sons of Prajāpati Dakṣa; *eka-cetasaḥ*—all being of the same opinion; *prayayuḥ*—left; *tam*—Nārada Muni; *parikramya*—circumambulating; *panthānam*—on the path; *anivartanam*—which does not bring one back again to this material world.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, after hearing the instructions of Nārada, the Haryaśvas, the sons of Prajāpati Dakṣa, were firmly convinced. They all believed in his instructions and reached the same conclusion. Having accepted him as their spiritual master, they circumambulated that great sage and followed the path by which one never returns to this world.

PURPORT

From this verse we can understand the meaning of initiation and the duties of a disciple and spiritual master. The spiritual master never instructs his disciple, "Take a *mantra* from me, pay me some money, and by practicing this *yoga* system you will become very expert in materialistic life." This is not the duty of a spiritual master. Rather, the spiritual master teaches the disciple how to give up materialistic life, and the disciple's duty is to assimilate his instructions and ultimately follow the path back home, back to Godhead, from whence no one returns to this material world.

After hearing the instructions of Nārada Muni, the Haryaśvas, the sons of Prajāpati Dakṣa, decided not to be entangled in materialistic life by begetting hundreds of children and having to take care of them. This would have been unnecessarily entangling. The Haryaśvas did not consider pious and impious activities. Their materialistic father had instructed them to increase the population, but because of the words of Nārada Muni, they could not heed that instruction. Nārada Muni, as their spiritual master, gave them the śāstric instructions that they should give up this material world, and as bona fide disciples they followed his instructions. One should not endeavor to wander to different planetary systems within this universe, for even if one goes to the topmost planetary system, Brahmaloka, one must return again (*kṣīṇe puṇye martya-lokaṁ viśanti*). The endeavors of *karmīs* are a useless waste of time. One should endeavor to return home, back to Godhead. This is the perfection of life. As the Lord says in *Bhagavad-gītā* (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna

mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."

TEXT 22

स्वरब्रह्मणि निर्भातहृषीकेशपदाम्बुजे ।
अखण्डं चित्तमावेश्य लोकाननुचरन्मुनिः ॥२२॥

svara-brahmaṇi nirbhāta-
hṛṣīkeśa-padāmbuje
akhaṇḍaṁ cittam āveśya
lokān anucaran muniḥ

svara-brahmaṇi—in spiritual sound; *nirbhāta*—placing clearly before the mind; *hṛṣīkeśa*—of the Supreme Personality of Godhead, Kṛṣṇa, the master of the senses; *padāmbuje*—the lotus feet; *akhaṇḍam*—unbroken; *cittam*—consciousness; *āveśya*—engaging; *lokān*—all the planetary systems; *anucarat*—traveled around; *muniḥ*—the great sage Nārada Muni.

TRANSLATION

The seven musical notes—ṣa, ṛ, gā, ma, pa, dha and ni—are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣīkeśa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

PURPORT

The goodness of the great sage Nārada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung:

nārada-muni, bājāya vīṇā,
'rādhikā-ramaṇa'-nāme
nāma amani, udita haya,
bhakata-gīta-sāme

amiya-dhārā, variṣe ghana,
śravaṇa-yugale giyā
bhakata-jana, saghane nāce,
bhariyā āpana hiyā

mādhurī-pūra, āsaba paśi',
mātāya jagata-jane
keha vā kāṅde, keha vā nāce,
keha māte mane mane

pañca-vadana, nārade dhari',
premera saghana rola
kamalāsana, nāciyā bale,
'bola bola hari bola'

sahasrānana, parama-sukhe,
'hari hari' bali' gāya
nāma-prabhāve, mātila viśva,
nāma-rasa sabe pāya

śrī-kṛṣṇa-nāma, rasane sphuri',
purā'la āmāra āśa
śrī-rūpa-pade, yācaye ihā,
bhakativinoda dāsa

The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a *vīṇā*, vibrating the sound *rādhikā-ramaṇa*,

which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called *mādhurī-pūra*. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nāradạ, Lord Brahmā also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!' " The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Ṭhākura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of *harer nāma* may go on nicely like this."

Lord Brahmā is the *guru* of Nārada Muni, who is the *guru* of Vyāsadeva, and Vyāsadeva is the *guru* of Madhvācārya. Thus the Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada Muni. The members of this disciplic succession—in other words, the members of the Kṛṣṇa consciousness movement—should follow in the footsteps of Nārada Muni by chanting the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Kṛṣṇa *mantra*, and the instructions of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Nārada Muni. If one pleases Nārada Muni, then the Supreme Personality of Godhead, Hṛṣīkeśa, is also pleased (*yasya prasādād bhagavat-prasādaḥ*). The immediate spiritual master is the representative of Nārada Muni; there is no difference between the instructions of Nārada Muni and those of the present spiritual master. Both Nārada Muni and the present spiritual master speak the same teachings of Kṛṣṇa, who says in *Bhagavad-gītā* (18.65–66):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

TEXT 23

नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम्।
अन्वतप्यत कः शोचन् सुप्रजस्त्वं शुचां पदम्॥२३॥

nāśaṁ niśamya putrāṇāṁ
nāradāc chīla-śālinām
anvatapyata kaḥ śocan
suprajastvaṁ śucāṁ padam

nāśam—the loss; *niśamya*—hearing of; *putrāṇām*—of his sons; *nāradāt*—from Nārada; *śīla-śālinām*—who were the best of well-behaved persons; *anvatapyata*—suffered; *kaḥ*—Prajāpati Dakṣa; *śocan*—lamenting; *su-prajastvam*—having ten thousand well-behaved sons; *śucām*—of lamentation; *padam*—position.

TRANSLATION

The Haryaśvas, the sons of Prajāpati Dakṣa, were very well-behaved, cultured sons, but unfortunately, because of the instructions of Nārada Muni, they deviated from the order of their

father. When Dakṣa heard this news, which was brought to him by Nārada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.

PURPORT

The Haryaśvas, the sons of Prajāpati Dakṣa, were certainly well-behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. But Nārada Muni took advantage of their good behavior and culture to properly direct them not to be involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryaśvas abided by the order of Nārada Muni, but when news of this was brought to Prajāpati Dakṣa, the *prajāpati*, instead of being happy with the actions of Nārada Muni, was extremely sorrowful. Similarly, we are trying to bring as many young men as possible to the Kṛṣṇa consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, being very sorry, are lamenting and making counterpropaganda. Of course, Prajāpati Dakṣa did not make propaganda against Nārada Muni, but later, as we shall see, Dakṣa cursed Nārada Muni for his benevolent activities. This is the way of materialistic life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions, and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Kṛṣṇa consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Kṛṣṇa consciousness movement has existed since time immemorial. Even Nārada Muni was condemned, not to speak of others. Nevertheless, Nārada Muni never gives up his mission. To deliver as many fallen souls as possible, he continues playing his musical instrument and vibrating the transcendental sound Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 24

स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः ।
पुत्रानजनयद् दक्षः सवलाश्वान् सहस्रिणः ॥२४॥

sa bhūyaḥ pāñcajanyāyām
ajena parisāntvitaḥ
putrān ajanayad dakṣaḥ
savalāśvān sahasriṇaḥ

saḥ—Prajāpati Dakṣa; *bhūyaḥ*—again; *pāñcajanyāyām*—in the womb of his wife Asiknī, or Pāñcajanī; *ajena*—by Lord Brahmā; *parisāntvitaḥ*—being pacified; *putrān*—sons; *ajanayat*—begot; *dakṣaḥ*—Prajāpati Dakṣa; *savalāśvān*—named the Savalāśvas; *sahasriṇaḥ*—numbering one thousand.

TRANSLATION

When Prajāpati Dakṣa was lamenting for his lost children, Lord Brahmā pacified him with instructions, and thereafter Dakṣa begot one thousand more children in the womb of his wife, Pāñcajanī. This time his sons were known as the Savalāśvas.

PURPORT

Prajāpati Dakṣa was so named because he was very expert in begetting children. (The word *dakṣa* means "expert.") First he begot ten thousand children in the womb of his wife, and when the children were lost—when they returned home, back to Godhead—he begot another set of children, known as the Savalāśvas. Prajāpati Dakṣa is very expert in begetting children, and Nārada Muni is very expert in delivering all the conditioned souls back home, back to Godhead. Therefore the materialistic experts do not agree with the spiritual expert Nārada Muni, but this does not mean that Nārada Muni will give up his engagement of chanting the Hare Kṛṣṇa *mantra*.

TEXT 25

ते च पित्रा समादिष्टाः प्रजासर्गे धृतव्रताः ।
नारायणसरो जग्मुर्यत्र सिद्धाः स्वपूर्वजाः ॥२५॥

te ca pitrā samādiṣṭāḥ
prajā-sarge dhṛta-vratāḥ

nārāyaṇa-saro jagmur
yatra siddhāḥ sva-pūrvajāḥ

te—these sons (the Savalāśvas); *ca*—and; *pitrā*—by their father; *samādiṣṭāḥ*—being ordered; *prajā-sarge*—in increasing progeny or population; *dhṛta-vratāḥ*—accepted vows; *nārāyaṇa-saraḥ*—the holy lake named Nārāyaṇa-saras; *jagmuḥ*—went to; *yatra*—where; *siddhāḥ*—perfected; *sva-pūrva-jāḥ*—their older brothers, who had previously gone there.

TRANSLATION

In accordance with their father's order to beget children, the second group of sons also went to Nārāyaṇa-saras, the same place where their brothers had previously attained perfection by following the instructions of Nārada. Undertaking great vows of austerity, the Savalāśvas remained at that holy place.

PURPORT

Prajāpati Dakṣa sent his second group of sons to the same place where his previous sons had attained perfection. He did not hesitate to send his second group of sons to the same place, although they too might become victims of Nārada's instructions. According to the Vedic culture, one should be trained in spiritual understanding as a *brahmacārī* before entering household life to beget children. This is the Vedic system. Thus Prajāpati Dakṣa sent his second group of sons for cultural improvement, despite the risk that because of the instructions of Nārada they might become as intelligent as their older brothers. As a dutiful father, he did not hesitate to allow his sons to receive cultural instructions concerning the perfection of life; he depended upon them to choose whether to return home, back to Godhead, or to rot in this material world in various species of life. In all circumstances, the duty of the father is to give cultural education to his sons, who must later decide which way to go. Responsible fathers should not hinder their sons who are making cultural advancement in association with the Kṛṣṇa consciousness movement. This is not a father's duty. The duty of a father is to give his son complete freedom to make his choice after becoming spiritually advanced by following the instructions of the spiritual master.

TEXT 26

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।
जपन्तो ब्रह्म परमं तेपुस्तत्र महत् तपः ॥२६॥

tad-upasparśanād eva
vinirdhūta-malāśayāḥ
japanto brahma paramaṁ
tepus tatra mahat tapaḥ

tat—of that holy place; *upasparśanāt*—by bathing regularly in the water; *eva*—indeed; *vinirdhūta*—completely purified; *mala-āśayāḥ*—of all the dirt within the heart; *japantaḥ*—chanting or murmuring; *brahma—mantras* beginning with *oṁ* (such as *oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*); *paramam*—the ultimate goal; *tepuḥ*—performed; *tatra*—there; *mahat*—great; *tapaḥ*—penances.

TRANSLATION

At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with oṁkāra and underwent a severe course of austerities.

PURPORT

Every Vedic *mantra* is called *brahma* because each *mantra* is preceded by the *brahmākṣara, aum* or *oṁkāra.* For example, *oṁ namo bhagavate vāsudevāya.* Lord Kṛṣṇa says in *Bhagavad-gītā* (7.8), *praṇavaḥ sarva-vedeṣu:* "In all the Vedic *mantras,* I am represented by *praṇava,* or *oṁkāra.*" Thus chanting of the Vedic *mantras* beginning with *oṁkāra* is directly chanting of Kṛṣṇa's name. There is no difference. Whether one chants *oṁkāra* or addresses the Lord as Kṛṣṇa, the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa *mantra* (*harer nāma eva kevalam*). Although there is no difference between Hare Kṛṣṇa and the Vedic *mantras* beginning with *oṁkāra,* Śrī Caitanya Mahāprabhu, the leader of the

spiritual movement for this age, has recommended that one chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXTS 27–28

अब्भक्षाः कतिचिन्मासान् कतिचिद् वायुभोजनाः ।
आराधयन् मन्त्रमिममभ्यस्यन्त इडस्पतिम् ॥२७॥
ॐ नमो नारायणाय पुरुषाय महात्मने ।
विशुद्धसत्त्वधिष्ण्याय महाहंसाय धीमहि ॥२८॥

ab-bhakṣāḥ katicin māsān
katicid vāyu-bhojanāḥ
ārādhayan mantram imam
abhyasyanta iḍaspatim

oṁ namo nārāyaṇāya
puruṣāya mahātmane
viśuddha-sattva-dhiṣṇyāya
mahā-haṁsāya dhīmahi

ap-bhakṣāḥ—drinking only water; *katicit māsān*—for some months; *katicit*—for some; *vāyu-bhojanāḥ*—merely breathing, or eating air; *ārādhayan*—worshiped; *mantram imam*—this *mantra*, which is nondifferent from Nārāyaṇa; *abhyasyantaḥ*—practicing; *iḍaḥ-patim*—the master of all *mantras*, Lord Viṣṇu; *oṁ*—O Lord; *namaḥ*—respectful obeisances; *nārāyaṇāya*—unto Lord Nārāyaṇa; *puruṣāya*—the Supreme Person; *mahā-ātmane*—the exalted Supersoul; *viśuddha-sattva-dhiṣṇyāya*—who is always situated in the transcendental abode; *mahā-haṁsāya*—the great swanlike Personality of Godhead; *dhīmahi*—we always offer.

TRANSLATION

For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto

Nārāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahaṁsa], let us offer our respectful obeisances unto Him."

PURPORT

From these verses it is apparent that the chanting of the *mahā-mantra* or the Vedic *mantras* must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein—drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this *tapasya*, and then the chanting of the Hare Kṛṣṇa *mantra* will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamunā, or in the absence of the Ganges and Yamunā one may bathe in the water of the sea. This is an item of austerity. Our Kṛṣṇa consciousness movement has therefore established two very large centers, one in Vṛndāvana and another in Māyāpur, Navadvīpa. There one may bathe in the Ganges or Yamunā, chant the Hare Kṛṣṇa *mantra* and thus become perfect and return home, back to Godhead.

TEXT 29

इति तानपि राजेन्द्र प्रजासर्गधियो मुनिः ।
उपेत्य नारदः प्राह वाचःकूटानि पूर्ववत् ॥२९॥

iti tān api rājendra
prajā-sarga-dhiyo muniḥ
upetya nāradaḥ prāha
vācaḥ kūṭāni pūrvavat

iti—thus; *tān*—them (the sons of Prajāpati Dakṣa known as the Savalāśvas); *api*—also; *rājendra*—O King Parīkṣit; *prajā-sarga-dhiyaḥ*—who were under the impression that begetting children was the most important duty; *muniḥ*—the great sage; *upetya*—approaching;

nāradaḥ—Nārada; *prāha*—said; *vācaḥ*—words; *kūṭāni*—enigmatic; *pūrva-vat*—as he had done previously.

TRANSLATION

O King Parīkṣit, Nārada Muni approached these sons of Prajāpati Dakṣa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

TEXT 30

दाक्षायणाः संशृणुत गदतो निगमं मम ।
अन्विच्छतानुपदवीं भ्रातॄणां भ्रातृवत्सलाः ॥३०॥

dākṣāyaṇāḥ saṁśṛṇuta
gadato nigamaṁ mama
anvicchatānupadavīṁ
bhrātṛṇāṁ bhrātṛ-vatsalāḥ

dākṣāyaṇāḥ—O sons of Prajāpati Dakṣa; *saṁśṛṇuta*—please hear with attention; *gadataḥ*—who am speaking; *nigamam*—instruction; *mama*—my; *anvicchata*—follow; *anupadavīm*—the path; *bhrātṛṇām*—of your brothers; *bhrātṛ-vatsalāḥ*—O you who are very much affectionate to your brothers.

TRANSLATION

O sons of Dakṣa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryaśvas. Therefore you should follow their path.

PURPORT

Nārada Muni encouraged Prajāpati Dakṣa's second group of sons by awakening their natural affinity for their brothers. He urged them to follow their older brothers if they were at all affectionate toward them. Family affection is very strong, and therefore Nārada Muni followed this tactic of reminding them of their family relationship with the Haryaśvas.

Generally the word *nigama* refers to the *Vedas*, but here *nigama* refers to the instructions contained in the *Vedas*. *Śrīmad-Bhāgavatam* says, *nigama-kalpa-taror galitaṁ phalam:* the Vedic instructions are like a tree, of which *Śrīmad-Bhāgavatam* is the ripened fruit. Nārada Muni is engaged in distributing this fruit, and therefore he instructed Vyāsadeva to write this *Mahā-purāṇa*, *Śrīmad-Bhāgavatam*, for the benefit of ignorant human society.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (*Bhāg.* 1.7.6) People are suffering because of ignorance and are following a wrong path for happiness. This is called *anartha*. These material activities will never make them happy, and therefore Nārada instructed Vyāsadeva to record the instructions of *Śrīmad-Bhāgavatam*. Vyāsadeva actually followed Nārada and did this. *Śrīmad-Bhāgavatam* is the supreme instruction of the *Vedas*. *Galitaṁ phalam:* the ripened fruit of the *Vedas* is *Śrīmad-Bhāgavatam*.

TEXT 31

भ्रातॄणां प्रायणं भ्राता योऽनुतिष्ठति धर्मवित् ।
स पुण्यबन्धुः पुरुषो मरुद्भिः सह मोदते ॥३१॥

bhrātṝṇāṁ prāyaṇaṁ bhrātā
yo 'nutiṣṭhati dharmavit
sa puṇya-bandhuḥ puruṣo
marudbhiḥ saha modate

bhrātṝṇām—of elder brothers; *prāyaṇam*—the path; *bhrātā*—a faithful brother; *yaḥ*—one who; *anutiṣṭhati*—follows; *dharma-vit*—

knowing the religious principles; *saḥ*—that; *puṇya-bandhuḥ*—highly pious; *puruṣaḥ*—person; *marudbhiḥ*—the demigods of the winds; *saha*—with; *modate*—enjoys life.

TRANSLATION

A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.

PURPORT

According to their belief in various material relationships, people are promoted to various planets. Here it is said that one who is very faithful to his brothers should follow a path similar to theirs and get the opportunity for promotion to Marudloka. Nārada Muni advised Prajāpati Dakṣa's second group of sons to follow their elder brothers and be promoted to the spiritual world.

TEXT 32

एतावदुक्त्वा प्रययौ नारदोऽमोघदर्शनः ।
तेऽपि चान्वगमन् मार्गं भ्रातॄणामेव मारिष ॥३२॥

etāvad uktvā prayayau
nārado 'mogha-darśanaḥ
te 'pi cānvagaman mārgaṁ
bhrātṛṇām eva māriṣa

etāvat—this much; *uktvā*—speaking; *prayayau*—departed from that place; *nāradaḥ*—the great sage Nārada; *amogha-darśanaḥ*—whose glance is all-auspicious; *te*—they; *api*—also; *ca*—and; *anvagaman*—followed; *mārgam*—the path; *bhrātṛṇām*—of their previous brothers; *eva*—indeed; *māriṣa*—O great Āryan king.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the advanced Āryans, after saying this much to the sons of Prajāpati Dakṣa, Nārada

Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Dakṣa followed their elder brothers. Not attempting to produce children, they engaged themselves in Kṛṣṇa consciousness.

TEXT 33

सध्रीचीनं प्रतीचीनं परस्यानुपथं गताः ।
नाद्यापि ते निवर्तन्ते पश्चिमा यामिनीरिव ॥३३॥

sadhrīcīnaṁ pratīcīnaṁ
parasyānupathaṁ gatāḥ
nādyāpi te nivartante
paścimā yāminīr iva

sadhrīcīnam—completely correct; *pratīcīnam*—obtainable by adopting a mode of life aimed at the highest goal, devotional service; *parasya*—of the Supreme Lord; *anupatham*—the pathway; *gatāḥ*—taking to; *na*—not; *adya api*—even until today; *te*—they (the sons of Prajāpati Dakṣa); *nivartante*—have come back; *paścimāḥ*—western (those that have past); *yāminīḥ*—nights; *iva*—like.

TRANSLATION

The Savalāśvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.

TEXT 34

एतस्मिन् काल उत्पातान् बहून् पश्यन् प्रजापतिः ।
पूर्ववन्नारदकृतं पुत्रनाशमुपाशृणोत् ॥३४॥

etasmin kāla utpātān
bahūn paśyan prajāpatiḥ
pūrvavan nārada-kṛtaṁ
putra-nāśam upāśṛṇot

etasmin—at this; *kāle*—time; *utpātān*—disturbances; *bahūn*—many; *paśyan*—seeing; *prajāpatiḥ*—Prajāpati Dakṣa; *pūrva-vat*—like before; *nārada*—by the great sage Nārada Muni; *kṛtam*—done; *putra-nāśam*—the loss of his children; *upāśṛṇot*—he heard of.

TRANSLATION

At this time, Prajāpati Dakṣa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalāśvas, had followed the path of their elder brothers in accordance with the instructions of Nārada.

TEXT 35

चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः ।
देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः ॥३५॥

cukrodha nāradāyāsau
putra-śoka-vimūrcchitaḥ
devarṣim upalabhyāha
roṣād visphuritādharaḥ

cukrodha—became very angry; *nāradāya*—at the great sage Nārada Muni; *asau*—that one (Dakṣa); *putra-śoka*—due to lamentation for the loss of his children; *vimūrcchitaḥ*—almost fainting; *devarṣim*—the great sage Devarṣi Nārada; *upalabhya*—seeing; *āha*—he said; *roṣāt*—out of great anger; *visphurita*—trembling; *adharaḥ*—whose lips.

TRANSLATION

When he heard that the Savalāśvas had also left this world to engage in devotional service, Dakṣa was angry at Nārada, and he almost fainted due to lamentation. When Dakṣa met Nārada, Dakṣa's lips began trembling in anger, and he spoke as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that Nārada Muni had delivered the entire family of Svāyambhuva Manu, beginning with

Priyavrata and Uttānapāda. He had delivered Uttānapāda's son Dhruva and had even delivered Prācīnabarhi, who was engaged in fruitive activities. Nevertheless, he could not deliver Prajāpati Dakṣa. Prajāpati Dakṣa saw Nārada before him because Nārada had personally come to deliver him. Nārada Muni took the opportunity to approach Prajāpati Dakṣa in his bereavement because the time of bereavement is a suitable time for appreciating *bhakti-yoga*. As stated in *Bhagavad-gītā* (7.16), four kinds of men—*ārta* (one who is distressed), *arthārthī* (one in need of money), *jijñāsu* (one who is inquisitive) and *jñānī* (a person in knowledge)—try to understand devotional service. Prajāpati Dakṣa was in great distress because of the loss of his sons, and therefore Nārada took the opportunity to instruct him regarding liberation from material bondage.

TEXT 36

श्रीदक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया ।
असाध्वकार्यर्भकाणां भिक्षोर्मार्गः प्रदर्शितः ॥३६॥

śrī-dakṣa uvāca
aho asādho sādhūnāṁ
sādhu-liṅgena nas tvayā
asādhv akāry arbhakāṇāṁ
bhikṣor mārgaḥ pradarśitaḥ

śrī-dakṣaḥ uvāca—Prajāpati Dakṣa said; *aho asādho*—O greatly dishonest nondevotee; *sādhūnām*—of the society of devotees and great sages; *sādhu-liṅgena*—wearing the dress of a saintly person; *naḥ*—unto us; *tvayā*—by you; *asādhu*—a dishonesty; *akāri*—has been done; *arbhakāṇām*—of poor boys who were very inexperienced; *bhikṣoḥ mārgaḥ*—the path of a beggar or mendicant *sannyāsī*; *pradarśitaḥ*—shown.

TRANSLATION

Prajāpati Dakṣa said: Alas, Nārada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I

am now in gṛhastha life, I am a saintly person. By showing my sons the path of renunciation, you have done me an abominable injustice.

PURPORT

Śrī Caitanya Mahāprabhu said, *sannyāsīra alpa chidra sarva-loke gāya* (Cc. *Madhya* 12.51). In society one will find many *sannyāsīs*, *vānaprasthas*, *gṛhasthas* and *brahmacārīs*, but if all of them properly live in accordance with their duties, they are understood to be *sādhus*. Prajāpati Dakṣa was certainly a *sādhu* because he had executed such great austerities that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared before him. Nevertheless, he had a fault-finding mentality. He improperly thought Nārada Muni to be *asādhu*, or nonsaintly, because Nārada had foiled his intentions. Desiring to train his sons to become *gṛhasthas* fully equipped with knowledge, Dakṣa had sent them to execute austerities by Nārāyaṇa-saras. Nārada Muni, however, taking advantage of their highly elevated position in austerity, instructed them to become Vaiṣṇavas in the renounced order. This is the duty of Nārada Muni and his followers. They must show everyone the path of renouncing this material world and returning home, back to Godhead. Prajāpati Dakṣa, however, could not see the exaltedness of the duties Nārada Muni performed in relation to his sons. Unable to appreciate Nārada Muni's behavior, Dakṣa accused Nārada of being *asādhu*.

The words *bhikṣor mārga*, "the path of the renounced order," are very significant in this regard. A *sannyāsī* is called *tridaṇḍi-bhikṣu* because his duty is to beg alms from the homes of *gṛhasthas* and to give the *gṛhasthas* spiritual instructions. A *sannyāsī* is allowed to beg from door to door, but a *gṛhastha* cannot do so. *Gṛhasthas* may earn their living according to the four divisions of spiritual life. A *brāhmaṇa gṛhastha* may earn his livelihood by becoming a learned scholar and teaching people in general how to worship the Supreme Personality of Godhead. He may also assume the duty of worship himself. Therefore it is said that only *brāhmaṇas* may engage in Deity worship, and they may accept as *prasāda* whatever people offer the Deity. Although a *brāhmaṇa* may sometimes accept charity, it is not for his personal maintenance but for the worship of the Deity. Thus a *brāhmaṇa* does not stock anything

for his future use. Similarly, *kṣatriyas* may collect taxes from the citizens, and they must also protect the citizens, enforce rules and regulations, and maintain law and order. *Vaiśyas* should earn their livelihood through agriculture and cow protection, and *śūdras* should maintain their livelihood by serving the three higher classes. Unless one becomes a *brāhmaṇa*, one cannot take *sannyāsa*. *Sannyāsīs* and *brahmacārīs* may beg alms door to door, but a *gṛhastha* cannot.

Prajāpati Dakṣa condemned Nārada Muni because Nārada, a *brahmacārī* who could beg from door to door, had made *sannyāsīs* of Dakṣa's sons, who were being trained to be *gṛhasthas*. Dakṣa was extremely angry at Nārada because he thought that Nārada had done him a great injustice. According to Dakṣa's opinion, Nārada Muni had misled Dakṣa's inexperienced sons (*asādhv akāry arbhakāṇām*). Dakṣa regarded his sons as innocent boys who had been misled when Nārada showed them the renounced order of life. Because of all these considerations, Prajāpati Dakṣa charged that Nārada Muni was *asādhu* and should not have adopted the dress of a *sādhu*.

Sometimes a saintly person is misunderstood by *gṛhasthas*, especially when he instructs their young sons to accept Kṛṣṇa consciousness. Generally a *gṛhastha* thinks that unless one enters *gṛhastha* life he cannot properly enter the renounced order. If a young man immediately adopts the path of the renounced order in accordance with the instructions of Nārada or a member of his disciplic succession, his parents become very angry. This same phenomenon is occurring in our Kṛṣṇa consciousness movement because we are instructing all the young boys in the Western countries to follow the path of renunciation. We allow *gṛhastha* life, but a *gṛhastha* also follows the path of renunciation. Even a *gṛhastha* has to give up so many bad habits that his parents think his life has been practically destroyed. We allow no meat-eating, no illicit sex, no gambling and no intoxication, and consequently the parents wonder how, if there are so many no's, one's life can be positive. In the Western countries especially, these four prohibited activities practically constitute the life and soul of the modern population. Therefore parents sometimes dislike our movement, just as Prajāpati Dakṣa disliked the activities of Nārada and accused Nārada of dishonesty. Nevertheless, although parents may be angry at us, we must perform our duty without

hesitation because we are in the disciplic succession from Nārada Muni.

People addicted to householder life wonder how one can give up the enjoyment of *gṛhastha* life, which is a concession for sex enjoyment, simply to become a mendicant in Kṛṣṇa consciousness. They do not know that the householder's concession for sex life cannot be regulated unless one accepts the life of a mendicant. The Vedic civilization therefore enjoins that at the end of one's fiftieth year one must give up household life. This is compulsory. However, because modern civilization is misled, householders want to remain in family life until death, and therefore they are suffering. In such cases, the disciples of Nārada Muni advise all the members of the younger generation to join the Kṛṣṇa consciousness movement immediately. There is nothing wrong in this.

TEXT 37

ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् ।
विघातः श्रेयसः पाप लोकयोरुभयोः कृतः ॥३७॥

ṛṇais tribhir amuktānām
amīmāṁsita-karmaṇām
vighātaḥ śreyasaḥ pāpa
lokayor ubhayoḥ kṛtaḥ

ṛṇaiḥ—from the debts; *tribhiḥ*—three; *amuktānām*—of persons not freed; *amīmāṁsita*—not considering; *karmaṇām*—the path of duty; *vighātaḥ*—ruin; *śreyasaḥ*—of the path of good fortune; *pāpa*—O most sinful (Nārada Muni); *lokayoḥ*—of the worlds; *ubhayoḥ*—both; *kṛtaḥ*—done.

TRANSLATION

Prajāpati Dakṣa said: My sons were not at all freed from their three debts. Indeed, they did not properly consider their obligations. O Nārada Muni, O personality of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still indebted to the saintly persons, the demigods and their father.

PURPORT

As soon as a *brāhmaṇa* takes birth, he assumes three kinds of debts—debts to great saints, debts to the demigods and debts to his father. The son of a *brāhmaṇa* must undergo celibacy (*brahmacarya*) to clear his debts to the saintly persons, he must perform ritualistic ceremonies to clear his debts to the demigods, and he must beget children to become free from his debts to his father. Prajāpati Dakṣa argued that although the renounced order is recommended for liberation, one cannot attain liberation unless one fulfills his obligations to the demigods, the saints and his father. Since Dakṣa's sons had not liberated themselves from these three debts, how could Nārada Muni have led them to the renounced order of life? Apparently, Prajāpati Dakṣa did not know the final decision of the *śāstras*. As stated in *Śrīmad-Bhāgavatam* (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

Everyone is indebted to the demigods, to living entities in general, to his family, to the *pitās* and so on, but if one fully surrenders to Kṛṣṇa, Mukunda, who can give one liberation, even if one performs no *yajñas*, one is freed from all debts. Even if one does not repay his debts, he is freed from all debts if he renounces the material world for the sake of the Supreme Personality of Godhead, whose lotus feet are the shelter of everyone. This is the verdict of the *śāstra*. Therefore Nārada Muni was completely right in instructing the sons of Prajāpati Dakṣa to renounce this material world immediately and take shelter of the Supreme Personality of Godhead. Unfortunately, Prajāpati Dakṣa, the father of the Haryaśvas and Savalāśvas, did not understand the great service rendered by Nārada Muni. Dakṣa therefore addressed him as *pāpa* (the personality of sinful activities) and *asādhu* (a nonsaintly person). Since Nārada Muni was a great saint and Vaiṣṇava, he tolerated all such accusations from Prajāpati Dakṣa. He merely performed his duty as a Vaiṣṇava by delivering all the sons of Prajāpati Dakṣa, enabling them to return home, back to Godhead.

TEXT 38

एवं त्वं निरनुक्रोशो बालानां मतिभिद्धरेः ।
पार्षदमध्ये चरसि यशोहा निरपत्रपः ॥३८॥

evaṁ tvaṁ niranukrośo
bālānāṁ mati-bhid dhareḥ
pārṣada-madhye carasi
yaśo-hā nirapatrapaḥ

evam—thus; *tvam*—you (Nārada); *niranukrośaḥ*—without compassion; *bālānām*—of innocent, inexperienced boys; *mati-bhit*—contaminating the consciousness; *hareḥ*—of the Supreme Personality of Godhead; *pārṣada-madhye*—among the personal associates; *carasi*—travel; *yaśaḥ-hā*—defaming the Supreme Personality of Godhead; *nirapatrapaḥ*—(although you do not know what you are doing, you are executing sinful activities) without shame.

TRANSLATION

Prajāpati Dakṣa continued: Thus committing violence against other living entities and yet claiming to be an associate of Lord Viṣṇu, you are defaming the Supreme Personality of Godhead. You needlessly created a mentality of renunciation in innocent boys, and therefore you are shameless and devoid of compassion. How could you travel with the personal associates of the Supreme Lord?

PURPORT

This mentality of Prajāpati Dakṣa still continues even today. When young boys join the Kṛṣṇa consciousness movement, their fathers and so-called guardians are very angry at the propounder of the Kṛṣṇa consciousness movement because they think that their sons have been unnecessarily induced to deprive themselves of the material enjoyments of eating, drinking and merrymaking. *Karmīs*, fruitive workers, think that one should fully enjoy his present life in this material world and also perform some pious activities to be promoted to higher planetary systems for further enjoyment in the next life. A *yogī*, however, especially a *bhakti-yogī*, is callous to the opinions of this material world. He is not

interested in traveling to the higher planetary systems of the demigods to enjoy a long life in an advanced materialistic civilization. As stated by Prabodhānanda Sarasvatī, *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate:* for a devotee, merging into the Brahman existence is hellish, and life in the higher planetary systems of the demigods is a will-o'-the-wisp, a phantasmagoria with no real existence at all. A pure devotee is not interested in yogic perfection, travel to higher planetary systems, or oneness with Brahman. He is interested only in rendering service to the Personality of Godhead. Since Prajāpati Dakṣa was a *karmī*, he could not appreciate the great service Nārada Muni had rendered his eleven thousand sons. Instead, he accused Nārada Muni of being sinful and charged that because Nārada Muni was associated with the Supreme Personality of Godhead, the Lord would also be defamed. Thus Dakṣa criticized that Nārada Muni was an offender to the Lord although he was known as an associate of the Lord.

TEXT 39

ननु भागवता नित्यं भूतानुग्रहकातराः ।
ऋते त्वां सौहृदघ्नं वै वैरङ्करमवैरिणाम् ॥३९॥

nanu bhāgavatā nityaṁ
bhūtānugraha-kātarāḥ
ṛte tvāṁ sauhṛda-ghnaṁ vai
vairaṅkaram avairiṇām

nanu—now; *bhāgavatāḥ*—devotees of the Supreme Personality of Godhead; *nityam*—eternally; *bhūta-anugraha-kātarāḥ*—very much anxious to bestow benedictions upon the fallen conditioned souls; *ṛte*—except; *tvām*—yourself; *sauhṛda-ghnam*—a breaker of friendship (therefore not countable among the *bhāgavatas*, or devotees of the Lord); *vai*—indeed; *vairam-karam*—you create enmity; *avairiṇām*—toward persons who are not enemies.

TRANSLATION

All the devotees of the Lord but you are very kind to the conditioned souls and are eager to benefit others. Although you

wear the dress of a devotee, you create enmity with people who are not your enemies, or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

PURPORT

Such are the criticisms that must be borne by the servants of Nārada Muni in the disciplic succession. Through the Kṛṣṇa consciousness movement, we are trying to train young people to become devotees and return home, back to Godhead, by following rigid regulative principles, but our service is appreciated neither in India nor abroad in the Western countries where we are endeavoring to spread this Kṛṣṇa consciousness movement. In India the caste *brāhmaṇas* have become enemies of the Kṛṣṇa consciousness movement because we elevate foreigners, who are supposed to be *mlecchas* and *yavanas*, to the position of *brāhmaṇas*. We train them in austerities and penances and recognize them as *brāhmaṇas* by awarding them sacred threads. Thus the caste *brāhmaṇas* of India are very displeased by our activities in the Western world. In the West also, the parents of the young people who join this movement have also become enemies. We have no business creating enemies, but the process is such that nondevotees will always be inimical toward us. Nevertheless, as stated in the *śāstras*, a devotee should be both tolerant and merciful. Devotees engaged in preaching should be prepared to be accused by ignorant persons, and yet they must be very merciful to the fallen conditioned souls. If one can execute his duty in the disciplic succession of Nārada Muni, his service will surely be recognized. As the Lord says in *Bhagavad-gītā* (18.68–69):

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear." Let us continue preaching the message of Lord Kṛṣṇa and not be afraid of enemies. Our only duty is to satisfy the Lord by this preaching, which will be accepted as service by Lord Caitanya and Lord Kṛṣṇa. We must sincerely serve the Lord and not be deterred by so-called enemies.

In this verse the word *sauhṛda-ghnam* ("a breaker of friendship") is used. Because Nārada Muni and the members of his disciplic succession disrupt friendships and family life, they are sometimes accused of being *sauhṛda-ghnam*, creators of enmity between relatives. Actually such devotees are friends of every living entity (*suhṛdaṁ sarva-bhūtānām*), but they are misunderstood to be enemies. Preaching can be a difficult, thankless task, but a preacher must follow the orders of the Supreme Lord and be unafraid of materialistic persons.

TEXT 40

नेत्थं पुंसां विरागः स्यात् त्वया केवलिना मृषा ।
मन्यसे यद्युपशमं स्नेहपाशनिकृन्तनम् ॥४०॥

netthaṁ puṁsāṁ virāgaḥ syāt
tvayā kevalinā mṛṣā
manyase yady upaśamaṁ
sneha-pāśa-nikṛntanam

na—not; *ittham*—in this way; *puṁsām*—of persons; *virāgaḥ*—renunciation; *syāt*—is possible; *tvayā*—by you; *kevalinā mṛṣā*—possessing knowledge falsely; *manyase*—you think; *yadi*—if; *upaśamam*—renunciation of material enjoyment; *sneha-pāśa*—the bonds of affection; *nikṛntanam*—cutting.

TRANSLATION

Prajāpati Dakṣa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply

changing dresses as you have done cannot possibly bring detachment.

PURPORT

Prajāpati Dakṣa was correct in stating that changing one's dress cannot detach one from this material world. The *sannyāsīs* of Kali-yuga who change their robes from white to saffron and then think they can do whatever they like are more abominable than materialistic *gṛhasthas*. This is not recommended anywhere. Prajāpati Dakṣa was right in pointing out this defect, but he did not know that Nārada Muni had aroused the spirit of renunciation in the Haryaśvas and Savalāśvas through full knowledge. Such enlightened renunciation is desirable. One should enter the renounced order with full knowledge (*jñāna-vairāgya*), for the perfection of life is possible for one who renounces this material world in that way. This elevated stage can be reached very easily, as supported by the statements of *Śrīmad-Bhāgavatam* (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." If one seriously engages in devotional service to Lord Vāsudeva, *jñāna* and *vairāgya* are automatically manifest in one's person. There is no doubt of this. Prajāpati Dakṣa's accusation that Nārada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajāpati Dakṣa had first been raised to the platform of *jñāna* and had then automatically renounced this world. In summary, unless one's knowledge is awakened, renunciation cannot take place, for without elevated knowledge one cannot give up attachment for material enjoyment.

TEXT 41

नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् ।
निर्विद्यते स्वयं तस्मान्न तथा भिन्नधीः परैः ॥४१॥

nānubhūya na jānāti
pumān viṣaya-tīkṣṇatām
nirvidyate svayaṁ tasmān
na tathā bhinna-dhīḥ paraiḥ

na—not; *anubhūya*—experiencing; *na*—not; *jānāti*—knows; *pumān*—a person; *viṣaya-tīkṣṇatām*—the sharpness of material enjoyment; *nirvidyate*—becomes aloof; *svayam*—himself; *tasmāt*—from that; *na tathā*—not like that; *bhinna-dhīḥ*—whose intelligence is changed; *paraiḥ*—by others.

TRANSLATION

Material enjoyment is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while simultaneously advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestful. Those whose minds are changed by others do not become as renounced as those who have personal experience.

PURPORT

It is said that unless a woman becomes pregnant, she cannot understand the trouble of giving birth to a child. *Bandhyā ki bujhibe prasava-vedanā.* The word *bandhyā* means a sterile woman. Such a woman cannot give birth to a child. How, then, can she perceive the pain of delivery? According to the philosophy of Prajāpati Dakṣa, a woman should first become pregnant and then experience the pain of childbirth. Then, if she is intelligent, she will not want to be pregnant again. Actually, however, this is not a fact. Sex enjoyment is so strong that a woman becomes pregnant and suffers at the time of childbirth, but she becomes pregnant again, despite her experience. According to Dakṣa's philosophy, one should become implicated in material enjoyment so that after experiencing the distress of such enjoyment, one will automatically renounce. Material nature, however, is so strong that although a man suffers at every step, he will not cease his attempts to enjoy (*tṛpyanti*

neha kṛpaṇā bahu-duḥkha-bhājaḥ). Under the circumstances, unless one gets the association of a devotee like Nārada Muni or his servant in the disciplic succession, one's dormant spirit of renunciation cannot be awakened. It is not a fact that because material enjoyment involves so many painful conditions one will automatically become detached. One needs the blessings of a devotee like Nārada Muni. Then one can renounce his attachment for the material world. The young boys and girls of the Kṛṣṇa consciousness movement have given up the spirit of material enjoyment not because of practice but by the mercy of Lord Śrī Caitanya Mahāprabhu and His servants.

TEXT 42

यन्नस्त्वं कर्मसन्धानां साधूनां गृहमेधिनाम् ।
कृतवानसि दुर्मर्षं विप्रियं तव मर्षितम् ॥४२॥

yan nas tvaṁ karma-sandhānāṁ
sādhūnāṁ gṛhamedhinām
kṛtavān asi durmarṣaṁ
vipriyaṁ tava marṣitam

yat—which; *naḥ*—unto us; *tvam*—you; *karma-sandhānām*—who strictly follow the fruitive ritualistic ceremonies according to Vedic injunctions; *sādhūnām*—who are honest (because we honestly seek elevated social standards and bodily comfort); *gṛha-medhinām*—although situated with a wife and children; *kṛtavān asi*—have created; *durmarṣam*—unbearable; *vipriyam*—wrong; *tava*—your; *marṣitam*—forgiven.

TRANSLATION

Although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities to enjoy life without sinful reactions. I have performed all kinds of yajñas, including the deva-yajña, ṛṣi-yajña, pitṛ-yajña and nṛ-yajña. Because these yajñas are called vratas [vows], I am

known as a gṛhavrata. Unfortunately, you have given me great displeasure by misguiding my sons, for no reason, to the path of renunciation. This can be tolerated once.

PURPORT

Prajāpati Dakṣa wanted to prove that he had been most tolerant in not having said anything when Nārada Muni, for no reason, induced his ten thousand innocent sons to adopt the path of renunciation. Sometimes householders are accused of being *gṛhamedhīs*, for *gṛhamedhīs* are satisfied with family life without spiritual advancement. *Gṛhasthas*, however, are different because although *gṛhasthas* live in householder life with their wives and children, they are eager for spiritual advancement. Wanting to prove that he had been magnanimous to Nārada Muni, Prajāpati Dakṣa stressed that when Nārada had misled his first sons, Dakṣa had taken no action; he had been kind and tolerant. He was aggrieved, however, because Nārada Muni had misled his sons for a second time. Therefore he wanted to prove that Nārada Muni, although dressed like a *sādhu*, was not actually a *sādhu;* he himself, although a householder, was a greater *sādhu* than Nārada Muni.

TEXT 43

तन्तुकृन्तन यन्नस्त्वमभद्रमचरः पुनः ।
तस्माल्लोकेषु ते मूढ न भवेद्भ्रमतः पदम् ॥४३॥

tantu-kṛntana yan nas tvam
abhadram acaraḥ punaḥ
tasmāl lokeṣu te mūḍha
na bhaved bhramataḥ padam

tantu-kṛntana—O mischief-monger who has mercilessly separated my sons from me; *yat*—which; *naḥ*—unto us; *tvam*—you; *abhadram*—an inauspicious thing; *acaraḥ*—have done; *punaḥ*—again; *tasmāt*—therefore; *lokeṣu*—in all the planetary systems within the universe; *te*—of you; *mūḍha*—O rascal not knowing how to act; *na*—not; *bhavet*—there may be; *bhramataḥ*—who are wandering; *padam*—an abode.

TRANSLATION

You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

PURPORT

Because Prajāpati Dakṣa was a *gṛhamedhī* who wanted to remain in household life, he thought that if Nārada Muni could not remain in one place, but had to travel all over the world, that would be a great punishment for him. Actually, however, such a punishment is a boon for a preacher. A preacher is known as *parivrājakācārya*—an *ācārya*, or teacher, who always travels for the benefit of human society. Prajāpati Dakṣa cursed Nārada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the *paramparā* system from Nārada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Kṛṣṇa consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task—this translation of *Śrīmad-Bhāgavatam*. If my young disciples, especially those who have taken *sannyāsa*, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

TEXT 44

श्रीशुक उवाच

प्रतिजग्राह तद् बाढं नारदः साधुसम्मतः ।
एतावान् साधुवादो हि तितिक्षेतेश्वरः स्वयम् ॥४४॥

śrī-śuka uvāca
pratijagrāha tad bāḍhaṁ
nāradaḥ sādhu-sammataḥ
etāvān sādhu-vādo hi
titikṣeteśvaraḥ svayam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pratijagrāha*—accepted; *tat*—that; *bāḍham*—so be it; *nāradaḥ*—Nārada Muni; *sādhu-sammataḥ*—who is an approved *sādhu; etāvān*—this much; *sādhu-vādaḥ*—appropriate for a saintly person; *hi*—indeed; *titikṣeta*—he may tolerate; *īśvaraḥ*—although able to curse Prajāpati Dakṣa; *svayam*—himself.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: My dear King, since Nārada Muni is an approved saintly person, when cursed by Prajāpati Dakṣa he replied, tad bāḍham: "Yes, what you have said is good. I accept this curse." He could have cursed Prajāpati Dakṣa in return, but because he is a tolerant and merciful sādhu, he took no action.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (3.25.21):

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

"The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." Because Nārada Muni is the most elevated of *sādhus*, devotees, to deliver Prajāpati Dakṣa he silently tolerated the curse. Śrī Caitanya Mahāprabhu has taught this principle to all His devotees:

tṛṇād api sunīcena
taror api sahiṣṇunā

amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." Following the orders of Śrī Caitanya Mahāprabhu, one who preaches the glories of the Lord all over the world or all over the universe should be humbler than grass and more tolerant than a tree because a preacher cannot live an easygoing life. Indeed, a preacher must face many impediments. Not only is he sometimes cursed, but sometimes he must also suffer personal injury. For example, when Nityānanda Prabhu went to preach Kṛṣṇa consciousness to the two roguish brothers Jagāi and Mādhāi, they injured Him and made His head bleed, but nevertheless, He tolerantly delivered the two rogues, who became perfect Vaiṣṇavas. This is the duty of a preacher. Lord Jesus Christ even tolerated crucifixion. Therefore the curse against Nārada was not very astonishing, and he tolerated it.

Now, it may be asked why Nārada Muni stayed in the presence of Prajāpati Dakṣa and tolerated all his accusations and curses. Was that for Dakṣa's deliverance? The answer is yes. Śrīla Viśvanātha Cakravartī Ṭhākura says that after being insulted by Prajāpati Dakṣa, Nārada Muni should have left immediately, but he purposely stayed to hear all Dakṣa's strong words so that Dakṣa might be relieved of his anger. Prajāpati Dakṣa was not an ordinary man; he had accumulated the results of many pious activities. Therefore Nārada Muni expected that after delivering his curse, Dakṣa, satisfied and freed from anger, would repent his misbehavior and thus get a chance to become a Vaiṣṇava and be delivered. When Jagāi and Mādhāi offended Lord Nityānanda, Lord Nityānanda stood tolerantly, and therefore both brothers fell at His lotus feet and repented. Consequently they later became perfect Vaiṣṇavas.

Thus ends the Bhaktivedanta purports of the Sixth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam *entitled "Nārada Muni Cursed by Prajāpati Dakṣa."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Adharma—irreligion.
Adhibhautika—material suffering caused by other living entities.
Adhidaivika—material suffering caused by natural occurrences.
Adhyātmika—material suffering caused by one's own body and mind.
Advaita-vādīs—atheistic philosophers who say that any distinction must be material.
Ajñāta-sukṛti—pious deeds performed accidentally, without knowledge of their effect.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of regulated Deity worship.
Āśrama—an order of spiritual life.

B

Balarāma, Lord—Kṛṣṇa's first expansion and elder brother.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhāgavata-dharma—the eternal religion or occupational duty of service to the Supreme Personality of Godhead.
Bhakta—a devotee.
Bhakti-yoga—devotional service.
Bhoga—sense gratification; food not offered to the Lord.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahmaloka—the abode of Lord Brahmā; the highest planetary system.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

C

Caitanya-caritāmṛta—Śrīla Kṛṣṇadāsa Kavirāja's authorized biography of

Lord Caitanya Mahāprabhu, presenting the Lord's pastimes and teachings.

Cakra—the Lord's personal disc weapon.

D

Daivī māyā—the Lord's divine deluding potency, the material energy.

Daridra-nārāyaṇa—(lit., poor Nārāyaṇa), the false conception that the Supreme Lord can fall to the status of an ordinary conditioned soul.

Dharma—one's innate eternal activity.

Dharma-śāstras—religious scriptures that prescribe regulations of social organization and religion.

Dharmī—one who abides by Vedic law.

Dhīra—one who is undisturbed in all circumstances.

G

Gauḍīya-Mādhva-sampradāya—the authorized disciplic succession from Madhvācārya through Śrī Caitanya Mahāprabhu.

Goloka Vṛndāvana—the highest spiritual planet, the personal abode of Lord Kṛṣṇa.

Gṛhamedhī—a person who is envious because of too much attachment to family life.

Gṛhastha—one who follows regulated householder life according to Vedic principles.

Guru—a spiritual master.

H

Hari—the Supreme Lord, Viṣṇu.

J

Jīva-tattva—the living entities, who are small parts of the Lord.

Jñāna—speculative knowledge.

Jñāna-yoga—the process of approaching the Supreme by the cultivation of knowledge.

K

Kali-yuga—the present age of quarrel, which began 5,000 years ago.
Karma—fruitive work, for which there is always reaction, good or bad.
Karma-kāṇḍa—the parts of the *Vedas* that describe fruitive activities for improving one's material standard of life.
Karma-yoga—the process of linking with the Supreme by offering all the fruits of one's work.
Karmī—one who is satisfied with working hard for material results.
Kṛṣṇaloka—*See:* Goloka Vṛndāvana.
Kṣatriya—a warrior or administrator; the second Vedic social order.

L

Liṅga—the subtle body: mind, intelligence and false ego.

M

Mahājanas—great souls who have established the science of devotional service.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great liberated personality.
Mantra—a sound vibration for liberating the mind.
Manu-saṁhitā—the original lawbook written by Svāyambhuva Manu for humanity.
Manvantara—the duration of the life of each Manu (progenitor of mankind); standard unit of measurement for universal time.
Marudloka—the planet of the Maruts, associates of King Indra.
Māyā—the external, illusory energy of the Lord, comprising this material world.
Māyā-sukha—illusory, temporary happiness.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mīmāṁsakas—atheistic philosophers who say that even if God exists, He is obliged to reward us the fruits of our work.
Mlecchas—meat-eaters, who are outside Vedic society.
Mṛdaṅga—a clay drum used for congregational chanting.
Mukti—liberation.

N

Nāma-aparādha—offense against the holy name of the Lord.
Nārāyaṇa—the Supreme Lord in His majestic four-armed form, an expansion of Kṛṣṇa.
Nitya-muktas—eternally liberated souls.
Nivṛtti-mārga—the path of liberation.
Nyāya-śāstras—Vedic textbooks of logic.

O

Oṁkāra—the sound incarnation of Kṛṣṇa.

P

Pañcopāsanā—worship by impersonalists of five deities (Viṣṇu, Durgā, Brahmā, Gaṇeśa and Vivasvān) that is motivated by the desire to ultimately abandon all conceptions of a personal Absolute.
Parabrahman—Kṛṣṇa, who is the Supreme Absolute Truth.
Paramātmā—the Supersoul, Lord Viṣṇu, in the heart of all living entities.
Paramparā—the chain of spiritual masters in disciplic succession.
Prajāpatis—the progenitors of the universal population.
Prajās—citizens (including all species of life).
Prakṛti—nature, the Lord's energy.
Prasāda—food spiritualized by being offered to the Lord.
Pravṛtti-mārga—the path of material enjoyment.
Prāyaścitta—atonement to counteract sinful acts.
Purāṇas—Vedic histories of the universe.
Puruṣa—the supreme enjoyer; the Lord of the universe.

R

Rajo-guṇa—the material mode of passion.
Ṛṣis—great sages.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Sādhu—a saintly person.
Sampradāya—a disciplic succession.
Saṁsṛti—the cycle of repeated birth and death.
Sanātana-dharma—eternal religion.
Sāṅkhya—analytical study of the material world.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—the renounced order of spiritual life.
Śāstra—revealed scripture.
Sattva-guṇa—the material mode of goodness.
Siddha—a perfected living being.
Siddhaloka—the heavenly planet whose inhabitants possess all mystic powers.
Smārta-brāhmaṇas—nondevotees who strictly follow the *Vedas* for material benefit.
Smṛti-śāstra—Vedic scriptures other than the original *Vedas*, *Upaniṣads* and *Vedānta-sūtra*.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—hearing and chanting about Lord Viṣṇu.
Śuddha-sattva—*See: Viśuddha-sattva.*
Śūdra—a laborer; the fourth of the Vedic social orders.
Suṣupti—deep sleep, one of the levels of material consciousness.
Svāṁśa—Godhead in one of His personal expansions.
Svargaloka—the heavenly planets of the material world.

T

Tamo-guṇa—the material mode of ignorance.
Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.
Trayī—one who follows the three *Vedas* (*Ṛg*, *Sāma* and *Yajur*), which explain fruitive activities for material benefits.

U

Upaniṣads—the most significant philosophical sections of the *Vedas*.

V

Vaikuṇṭha—the planets of the spiritual sky, where there is no anxiety.
Vairāgya—renunciation of material pleasure.
Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vāsudeva-parāyaṇa—one whose desire is fixed on the Supreme Lord.
Vedānta—the philosophy that describes the end of all knowledge, pure devotional service to the Supreme Lord, Śrī Kṛṣṇa.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vibhinnāṁśa—the separated expansions of the Lord, the minute living entities.
Vibhūti—the Lord's glory and opulence.
Vipra—*See: Brāhmaṇa.*
Virāṭa-rūpa—Lord Viṣṇu's universal form.
Viṣṇudūtas—the order carriers of Lord Viṣṇu.
Viśuddha-sattva—the spiritual platform of pure goodness.

Y

Yajña—sacrifice; work done for the satisfaction of Viṣṇu.
Yamadūtas—the messengers of Yamarāja, the lord of death.
Yavanas—those outside the Vedic social system.
Yogī—a transcendentalist who is striving to reestablish his link with the Supreme.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskirt poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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द्विजा इव शिचा बद्धाः स काल इह कारणम् ॥ ८ ॥

lokāḥ sapālā yasyeme
śvasanti vivaśā vaśe
dvijā iva śicā baddhāḥ
sa kāla iha kāraṇam (p. 223)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

"After King Indra insulted his spiritual master Bṛhaspati, the demons equipped themselves with weapons and declared war against the demigods. As a result of their misbehavior toward Bṛhaspati, the demigods' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The demigods, headed by Indra, saw no other course than to immediately approach Lord Brahmā, the first living being in charge of material creation, with bowed heads for shelter and proper instruction. When the most powerful Lord Brahmā saw the demigods coming toward him, their bodies gravely injured by the arrows of the demons, he pacified and instructed them by his great causeless mercy." *(pp. 41–43)*

PLATE TWO

Viśvarūpa, who was engaged by the demigods as their priest, instructed King Indra about the Nārāyaṇa armor, which enabled him to conquer the leaders of the demons. After chanting various *mantras*, Viśvarūpa began to chant the following protective prayer to Lord Nārāyaṇa. "The Supreme Lord, who sits on the back of the bird Garuḍa, touching him with His lotus feet, holds eight weapons—the conchshell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because he fully possesses the eight mystic powers." Next he offered prayers to the Lord's personal expansions, to the Supreme Lord Kṛṣṇa, and to the weapons of Lord Nārāyaṇa. He thus taught King Indra how to take shelter of the mystic armor. *(pp. 65–92)*

PLATE THREE

"After Viśvarūpa was killed by King Indra, Viśvarūpa's father, Tvaṣṭā, performed ritualistic ceremonies to kill Indra by offering oblations in the sacrificial fire. Thereafter, from the southern side of the sacrificial fire came a fearful personality who looked like the destroyer of the entire creation at the end of the millennium. Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and mustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the point of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions." *(pp. 108–110)*

PLATE FOUR

"The shower of various weapons and arrows released by the demons to kill the soldiers of the demigods did not reach them because the demigods, acting quickly, cut the weapons into thousands of pieces in the sky. As their weapons and *mantras* decreased, the demons began showering mountain peaks, trees and stones upon the demigod soldiers, but the demigods were so powerful and expert that they nullified all these weapons by breaking them to pieces in the sky as before. When the soldiers of the demons, commanded by Vṛtrāsura, saw that the soldiers of King Indra were quite well, having not been injured at all by their volleys of weapons, not even by the trees, stones and mountain peaks, the demons were very much afraid. Leaving aside their leader even in the very beginning of the fight, they decided to flee because all their prowess had been taken away by the enemy." *(pp. 180–183)*

PLATE FIVE

"When all the demigods heard Vṛtrāsura's tumultuous roar, which resembled that of a lion, they fainted and fell to the ground as if struck by thunderbolts. As the demigods closed their eyes in fear, Vṛtrāsura, taking up his trident and making the earth tremble with his great strength, trampled the demigods beneath his feet on the battlefield the way a mad elephant tramples hollow bamboo in the forest. Seeing Vṛtrāsura's disposition, Indra, the King of heaven, became intolerant and threw at him one of his great clubs, which are extremely difficult to counteract. However, as the club flew toward him, Vṛtrāsura easily caught it with his left hand. The powerful Vṛtrāsura angrily struck the head of Indra's elephant with that club, making a tumultuous sound on the battlefield. Struck with the club by Vṛtrāsura like a mountain struck by a thunderbolt, the elephant Airāvata, feeling great pain and spitting blood from its broken mouth, was pushed back fourteen yards. In great distress, the elephant fell, with Indra on its back." *(pp. 192–195)*

CARUHASA

PLATE SIX

"After Indra cut off his two arms, Vṛtrāsura, bleeding profusely, assumed a gigantic body which shook even the mountains and began crushing the surface of the earth with his legs. He came before Indra and swallowed him and Airāvata, his carrier, just as a big python might swallow an elephant. The Nārāyaṇa armor protected King Indra, and with his thunderbolt he pierced through Vṛtrāsura's abdomen and came out. Indra, the killer of the demon Bala, then cut off Vṛtrāsura's head, which was as high as the peak of a mountain. At that time, the living spark came forth from Vṛtrāsura's body and returned home, back to Godhead. While all the demigods looked on, he entered the transcendental world to become an associate of Lord Saṅkarṣaṇa." *(pp. 240–246)*

PLATE SEVEN

"After killing the *brāhmaṇa* Vṛtrāsura, King Indra suffered because of this sinful killing. Indra saw personified sinful reaction chasing him, appearing like a *caṇḍāla* woman, a woman of the lowest class. She seemed very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the entire street, she called to Indra, 'Wait! Wait!' Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Mānasa-sarovara Lake." *(pp. 258–260)*

CHAPTER SIX

The Progeny of the Daughters of Dakṣa

As described in this chapter, Prajāpati Dakṣa begot sixty daughters in the womb of his wife Asiknī. These daughters were given in charity to various persons to increase the population. Since these offspring of Dakṣa were women, Nārada Muni did not try to lead them toward the renounced order of life. Thus the daughters were saved from Nārada Muni. Ten of the daughters were given in marriage to Dharmarāja, thirteen to Kaśyapa Muni, and twenty-seven to the moon-god, Candra. In this way fifty daughters were distributed, and of the other ten daughters, four were given to Kaśyapa and two each to Bhūta, Aṅgirā and Kṛśāśva. One should know that it is because of the union of these sixty daughters with various exalted personalities that the entire universe was filled with various kinds of living entities, such as human beings, demigods, demons, beasts, birds and serpents.

TEXT 1

श्रीशुक उवाच

ततः प्राचेतसोऽसिक्न्यामनुनीतः स्वयम्भुवा ।
षष्टिं सञ्जनयामास दुहितॄः पितृवत्सलाः ॥ १ ॥

śrī-śuka uvāca
tataḥ prācetaso 'siknyām
anunītaḥ svayambhuvā
ṣaṣṭiṁ sañjanayām āsa
duhitṝḥ pitṛ-vatsalāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tataḥ*—after that incident; *prācetasaḥ*—Dakṣa; *asiknyām*—in his wife named Asiknī; *anunītaḥ*—pacified; *svayambhuvā*—by Lord Brahmā; *ṣaṣṭim*—sixty;

sañjanayām āsa—begot; *duhitṛḥ*—daughters; *pitṛ-vatsalāḥ*—all very affectionate to their father.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, thereafter, at the request of Lord Brahmā, Prajāpati Dakṣa, who is known as Prācetasa, begot sixty daughters in the womb of his wife Asiknī. All the daughters were very affectionate toward their father.

PURPORT

After the incidents concerning the loss of his many sons, Dakṣa repented his misunderstanding with Nārada Muni. Lord Brahmā then saw Dakṣa and instructed him to beget children again. This time Dakṣa was very cautious to beget female children instead of male children so that Nārada Muni would not disturb them by urging them to accept the renounced order. Females are not meant for the renounced order of life; they should be faithful to their good husbands, for if a husband is competent for liberation, his wife will also achieve liberation with him. As stated in the *śāstra*, the results of a husband's pious activities are shared by his wife. Therefore a woman's duty is to be very chaste and faithful to her husband. Then without separate endeavor she will share in all the profit the husband earns.

TEXT 2

दश धर्माय कायादाद्द्विषट् त्रिणव चेन्दवे ।
भूताङ्गिरःकृशाश्वेभ्यो द्वे द्वे तार्क्ष्याय चापराः ॥ २ ॥

daśa dharmāya kāyādād
dvi-ṣaṭ tri-ṇava cendave
bhūtāṅgiraḥ-kṛśāśvebhyo
dve dve tārkṣyāya cāparāḥ

daśa—ten; *dharmāya*—unto King Dharma, Yamarāja; *kāya*—unto Kaśyapa; *adāt*—gave; *dvi-ṣaṭ*—twice six and one (thirteen); *tri-nava*—thrice nine (twenty-seven); *ca*—also; *indave*—unto the moon-god; *bhūta-aṅgiraḥ-kṛśāśvebhyaḥ*—unto Bhūta, Aṅgirā and Kṛśāśva; *dve*

dve—two each; *tārkṣyāya*—again unto Kaśyapa; *ca*—and; *aparāḥ*—the balance.

TRANSLATION

He gave ten daughters in charity to Dharmarāja [Yamarāja], thirteen to Kaśyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Aṅgirā, Kṛśāśva and Bhūta. The other four daughters were given to Kaśyapa. [Thus Kaśyapa received seventeen daughters in all.]

TEXT 3

नामधेयान्यमूषां त्वं सापत्यानां च मे शृणु ।
यासां प्रसूतिप्रसवैर्लोका आपूरितास्त्रयः ॥ ३ ॥

nāmadheyāny amūṣāṁ tvaṁ
sāpatyānāṁ ca me śṛṇu
yāsāṁ prasūti-prasavair
lokā āpūritās trayaḥ

nāmadheyāni—the different names; *amūṣām*—of them; *tvam*—you; *sa-apatyānām*—with their offspring; *ca*—and; *me*—from me; *śṛṇu*—please hear; *yāsām*—of all of whom; *prasūti-prasavaiḥ*—by so many children and descendants; *lokāḥ*—the worlds; *āpūritāḥ*—populated; *trayaḥ*—three (the upper, middle and lower worlds).

TRANSLATION

Now please hear from me the names of all these daughters and their descendants, who filled all the three worlds.

TEXT 4

भानुर्लम्बा ककुद्यामिर्विश्वा साध्या मरुत्वती ।
वसुर्मुहूर्ता सङ्कल्पा धर्मपत्न्यः सुतान् शृणु ॥ ४ ॥

bhānur lambā kakud yāmir
viśvā sādhyā marutvatī

vasur muhūrtā saṅkalpā
dharma-patnyaḥ sutāñ śṛṇu

bhānuḥ—Bhānu; *lambā*—Lambā; *kakut*—Kakud; *yāmiḥ*—Yāmi; *viśvā*—Viśvā; *sādhyā*—Sādhyā; *marutvatī*—Marutvatī; *vasuḥ*—Vasu; *muhūrtā*—Muhūrtā; *saṅkalpā*—Saṅkalpā; *dharma-patnyaḥ*—the wives of Yamarāja; *sutān*—their sons; *śṛṇu*—now hear of.

TRANSLATION

The ten daughters given to Yamarāja were named Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā. Now hear the names of their sons.

TEXT 5

भानोस्तु देवऋषभ इन्द्रसेनस्ततो नृप ।
विद्योत आसील्लम्बायास्ततश्च स्तनयित्नवः ॥ ५ ॥

bhānos tu deva-ṛṣabha
indrasenas tato nṛpa
vidyota āsīl lambāyās
tataś ca stanayitnavaḥ

bhānoḥ—from the womb of Bhānu; *tu*—of course; *deva-ṛṣabhaḥ*—Deva-ṛṣabha; *indrasenaḥ*—Indrasena; *tataḥ*—from him (Deva-ṛṣabha); *nṛpa*—O King; *vidyotaḥ*—Vidyota; *āsīt*—appeared; *lambāyāḥ*—from the womb of Lambā; *tataḥ*—from him; *ca*—and; *stanayitnavaḥ*—all the clouds.

TRANSLATION

O King, a son named Deva-ṛṣabha was born from the womb of Bhānu, and from him came a son named Indrasena. From the womb of Lambā came a son named Vidyota, who generated all the clouds.

TEXT 6

ककुदः सङ्कटस्तस्य कीकटस्तनयो यतः ।
भुवो दुर्गाणि यामेयः स्वर्गो नन्दिस्ततोऽभवत् ॥ ६ ॥

kakudaḥ saṅkaṭas tasya
kīkaṭas tanayo yataḥ
bhuvo durgāṇi yāmeyaḥ
svargo nandis tato 'bhavat

kakudaḥ—from the womb of Kakud; *saṅkaṭaḥ*—Saṅkaṭa; *tasya*—from him; *kīkaṭaḥ*—Kīkaṭa; *tanayaḥ*—son; *yataḥ*—from whom; *bhuvaḥ*—of the earth; *durgāṇi*—many demigods, protectors of this universe (which is called Durgā); *yāmeyaḥ*—of Yāmi; *svargaḥ*—Svarga; *nandiḥ*—Nandi; *tataḥ*—from him (Svarga); *abhavat*—was born.

TRANSLATION

From the womb of Kakud came the son named Saṅkaṭa, whose son was named Kīkaṭa. From Kīkaṭa came the demigods named Durga. From Yāmi came the son named Svarga, whose son was named Nandi.

TEXT 7

विश्वेदेवास्तु विश्वाया अप्रजांस्तान् प्रचक्षते ।
साध्योगणश्च साध्याया अर्थसिद्धिस्तु तत्सुतः॥ ७॥

viśve-devās tu viśvāyā
aprajāṁs tān pracakṣate
sādhyo-gaṇaś ca sādhyāyā
arthasiddhis tu tat-sutaḥ

viśve-devāḥ—the demigods named the Viśvadevas; *tu*—but; *viśvāyāḥ*—from Viśvā; *aprajān*—without sons; *tān*—them; *pracakṣate*—it is said; *sādhyaḥ-gaṇaḥ*—the demigods named the Sādhyas; *ca*—and; *sādhyāyāḥ*—from the womb of Sādhyā; *arthasiddhiḥ*—Arthasiddhi; *tu*—but; *tat-sutaḥ*—the son of the Sādhyas.

TRANSLATION

The sons of Viśvā were the Viśvadevas, who had no progeny. From the womb of Sādhyā came the Sādhyas, who had a son named Arthasiddhi.

TEXT 8

मरुत्वांश्च जयन्तश्च मरुत्वत्या बभूवतुः ।
जयन्तो वासुदेवांश उपेन्द्र इति यं विदुः ॥ ८ ॥

marutvāṁś ca jayantaś ca
marutvatyā babhūvatuḥ
jayanto vāsudevāṁśa
upendra iti yaṁ viduḥ

marutvān—Marutvān; *ca*—also; *jayantaḥ*—Jayanta; *ca*—and; *marutvatyāḥ*—from Marutvatī; *babhūvatuḥ*—took birth; *jayantaḥ*—Jayanta; *vāsudeva-aṁśaḥ*—an expansion of Vāsudeva; *upendraḥ*—Upendra; *iti*—thus; *yam*—whom; *viduḥ*—they know.

TRANSLATION

The two sons who took birth from the womb of Marutvatī were Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra.

TEXT 9

मौहूर्तिका देवगणा मुहूर्तायाश्च जज्ञिरे ।
ये वै फलं प्रयच्छन्ति भूतानां स्वस्वकालजम् ॥ ९ ॥

mauhūrtikā deva-gaṇā
muhūrtāyāś ca jajñire
ye vai phalaṁ prayacchanti
bhūtānāṁ sva-sva-kālajam

mauhūrtikāḥ—Mauhūrtikas; *deva-gaṇāḥ*—the demigods; *muhūrtāyāḥ*—from the womb of Muhūrtā; *ca*—and; *jajñire*—took birth; *ye*—all of whom; *vai*—indeed; *phalam*—result; *prayacchanti*—deliver; *bhūtānām*—of the living entities; *sva-sva*—their own; *kāla-jam*—born of time.

TRANSLATION

The demigods named the Mauhūrtikas took birth from the womb of Muhūrtā. These demigods deliver the results of actions to the living entities of their respective times.

TEXTS 10–11

सङ्कल्पायास्तु सङ्कल्पः कामः सङ्कल्पजः स्मृतः।
वसवोऽष्टौ वसोः पुत्रास्तेषां नामानि मे शृणु ॥१०॥
द्रोणः प्राणो ध्रुवोऽर्कोऽग्निर्दोषो वास्तुर्विभावसुः।
द्रोणस्याभिमतेः पत्न्या हर्षशोकभयादयः ॥११॥

saṅkalpāyās tu saṅkalpaḥ
kāmaḥ saṅkalpajaḥ smṛtaḥ
vasavo 'ṣṭau vasoḥ putrās
teṣāṁ nāmāni me śṛṇu

droṇaḥ prāṇo dhruvo 'rko 'gnir
doṣo vāstur vibhāvasuḥ
droṇasyābhimateḥ patnyā
harṣa-śoka-bhayādayaḥ

saṅkalpāyāḥ—from the womb of Saṅkalpā; *tu*—but; *saṅkalpaḥ*—Saṅkalpa; *kāmaḥ*—Kāma; *saṅkalpa-jaḥ*—the son of Saṅkalpa; *smṛtaḥ*—known; *vasavaḥ aṣṭau*—the eight Vasus; *vasoḥ*—of Vasu; *putrāḥ*—the sons; *teṣām*—of them; *nāmāni*—the names; *me*—from me; *śṛṇu*—just hear; *droṇaḥ*—Droṇa; *prāṇaḥ*—Prāṇa; *dhruvaḥ*—Dhruva; *arkaḥ*—Arka; *agniḥ*—Agni; *doṣaḥ*—Doṣa; *vāstuḥ*—Vāstu; *vibhāvasuḥ*—Vibhāvasu; *droṇasya*—of Droṇa; *abhimateḥ*—from Abhimati; *patnyāḥ*—the wife; *harṣa-śoka-bhaya-ādayaḥ*—the sons named Harṣa, Śoka, Bhaya and so on.

TRANSLATION

The son of Saṅkalpā was known as Saṅkalpa, and from him lust was born. The sons of Vasu were known as the eight Vasus. Just

hear their names from me: Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu. From Abhimati, the wife of the Vasu named Droṇa, were generated the sons named Harṣa, Śoka, Bhaya and so on.

TEXT 12

प्राणस्योर्जस्वती भार्या सह आयुः पुरोजवः ।
ध्रुवस्य भार्या धरणिरसूत विविधाः पुरः ॥१२॥

prāṇasyorjasvatī bhāryā
saha āyuḥ purojavaḥ
dhruvasya bhāryā dharaṇir
asūta vividhāḥ puraḥ

prāṇasya—of Prāṇa; *ūrjasvatī*—Ūrjasvatī; *bhāryā*—the wife; *sahaḥ*—Saha; *āyuḥ*—Āyus; *purojavaḥ*—Purojava; *dhruvasya*—of Dhruva; *bhāryā*—the wife; *dharaṇiḥ*—Dharaṇi; *asūta*—gave birth to; *vividhāḥ*—the various; *puraḥ*—cities and towns.

TRANSLATION

Ūrjasvatī, the wife of Prāṇa, gave birth to three sons, named Saha, Āyus and Purojava. The wife of Dhruva was known as Dharaṇi, and from her womb various cities took birth.

TEXT 13

अर्कस्य वासना भार्या पुत्रास्तर्षादयः स्मृताः ।
अग्नेर्भार्या वसोर्धारा पुत्रा द्रविणकादयः ॥१३॥

arkasya vāsanā bhāryā
putrās tarṣādayaḥ smṛtāḥ
agner bhāryā vasor dhārā
putrā draviṇakādayaḥ

arkasya—of Arka; *vāsanā*—Vāsanā; *bhāryā*—the wife; *putrāḥ*—the sons; *tarṣa-ādayaḥ*—named Tarṣa and so on; *smṛtāḥ*—celebrated;

agneḥ—of Agni; *bhāryā*—wife; *vasoḥ*—the Vasu; *dhārā*—Dhārā; *putrāḥ*—the sons; *draviṇaka-ādayaḥ*—known as Draviṇaka and so on.

TRANSLATION

From the womb of Vāsanā, the wife of Arka, came many sons, headed by Tarṣa. Dhārā, the wife of the Vasu named Agni, gave birth to many sons, headed by Draviṇaka.

TEXT 14

स्कन्दश्च कृत्तिकापुत्रो ये विशाखादयस्ततः ।
दोषस्य शर्वरीपुत्रः शिशुमारो हरेः कला ॥१४॥

skandaś ca kṛttikā-putro
ye viśākhādayas tataḥ
doṣasya śarvarī-putraḥ
śiśumāro hareḥ kalā

skandaḥ—Skanda; *ca*—also; *kṛttikā-putraḥ*—the son of Kṛttikā; *ye*—all of whom; *viśākha-ādayaḥ*—headed by Viśākha; *tataḥ*—from him (Skanda); *doṣasya*—of Doṣa; *śarvarī-putraḥ*—the son of his wife Śarvarī; *śiśumāraḥ*—Śiśumāra; *hareḥ kalā*—an expansion of the Supreme Personality of Godhead.

TRANSLATION

From Kṛttikā, another wife of Agni, came the son named Skanda, Kārttikeya, whose sons were headed by Viśākha. From the womb of Śarvarī, the wife of the Vasu named Doṣa, came the son named Śiśumāra, who was an expansion of the Supreme Personality of Godhead.

TEXT 15

वास्तोराङ्गिरसीपुत्रो विश्वकर्माकृतीपतिः ।
ततो मनुश्चाक्षुषोऽभूद् विश्वे साध्या मनोः सुताः॥१५॥

vāstor āṅgirasī-putro
viśvakarmākṛtī-patiḥ

tato manuś cākṣuṣo 'bhūd
viśve sādhyā manoḥ sutāḥ

vāstoḥ—of Vāstu; *āṅgirasī*—of his wife named Āṅgirasī; *putraḥ*—the son; *viśvakarmā*—Viśvakarmā; *ākṛtī-patiḥ*—the husband of Ākṛtī; *tataḥ*—from them; *manuḥ cākṣuṣaḥ*—the Manu named Cākṣuṣa; *abhūt*—was born; *viśve*—the Viśvadevas; *sādhyāḥ*—the Sādhyas; *manoḥ*—of Manu; *sutāḥ*—the sons.

TRANSLATION

From Āṅgirasī, the wife of the Vasu named Vāstu, was born the great architect Viśvakarmā. Viśvakarmā became the husband of Ākṛtī, from whom the Manu named Cākṣuṣa was born. The sons of Manu were known as the Viśvadevas and Sādhyas.

TEXT 16

विभावसोरसूतोषा व्युष्टं रोचिषमातपम् ।
पञ्चयामोऽथ भूतानि येन जाग्रति कर्मसु ॥१६॥

vibhāvasor asūtoṣā
vyuṣṭaṁ rociṣam ātapam
pañcayāmo 'tha bhūtāni
yena jāgrati karmasu

vibhāvasoḥ—of Vibhāvasu; *asūta*—gave birth to; *ūṣā*—named Ūṣā; *vyuṣṭam*—Vyuṣṭa; *rociṣam*—Rociṣa; *ātapam*—Ātapa; *pañcayāmaḥ*—Pañcayāma; *atha*—thereafter; *bhūtāni*—the living entities; *yena*—by whom; *jāgrati*—are awakened; *karmasu*—in material activities.

TRANSLATION

Ūṣā, the wife of Vibhāvasu, gave birth to three sons—Vyuṣṭa, Rociṣa and Ātapa. From Ātapa came Pañcayāma, the span of day, who awakens all living entities to material activities.

TEXTS 17–18

सरूपासूत भूतस्य भार्या रुद्रांश्च कोटिशः ।
रैवतोऽजो भवो भीमो वाम उग्रो वृषाकपिः ॥१७॥
अजैकपादहिर्ब्रध्नो बहुरूपो महानिति ।
रुद्रस्य पार्षदाश्चान्ये घोराः प्रेतविनायकाः ॥१८॥

sarūpāsūta bhūtasya
bhāryā rudrāṁś ca koṭiśaḥ
raivato 'jo bhavo bhīmo
vāma ugro vṛṣākapiḥ

ajaikapād ahirbradhno
bahurūpo mahān iti
rudrasya pārṣadāś cānye
ghorāḥ preta-vināyakāḥ

sarūpā—Sarūpā; *asūta*—gave birth; *bhūtasya*—of Bhūta; *bhāryā*—the wife; *rudrān*—Rudras; *ca*—and; *koṭiśaḥ*—ten million; *raivataḥ*—Raivata; *ajaḥ*—Aja; *bhavaḥ*—Bhava; *bhīmaḥ*—Bhīma; *vāmaḥ*—Vāma; *ugraḥ*—Ugra; *vṛṣākapiḥ*—Vṛṣākapi; *ajaikapāt*—Ajaikapāt; *ahirbradhnaḥ*—Ahirbradhna; *bahurūpaḥ*—Bahurūpa; *mahān*—Mahān; *iti*—thus; *rudrasya*—of these Rudras; *pārṣadāḥ*—their associates; *ca*—and; *anye*—other; *ghorāḥ*—very fearful; *preta*—ghosts; *vināyakāḥ*—and hobgoblins.

TRANSLATION

Sarūpā, the wife of Bhūta, gave birth to the ten million Rudras, of whom the eleven principal Rudras were Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān. Their associates, the ghosts and goblins, who are very fearful, were born of the other wife of Bhūta.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that Bhūta had two wives. One of them, Sarūpā, gave birth to the eleven Rudras, and the

other wife gave birth to the associates of the Rudras known as the ghosts and hobgoblins.

TEXT 19

प्रजापतेरङ्गिरसः स्वधा पत्नी पितॄनथ ।
अथर्वाङ्गिरसं वेदं पुत्रत्वे चाकरोत् सती ॥१९॥

prajāpater aṅgirasaḥ
svadhā patnī pitṛn atha
atharvāṅgirasaṁ vedaṁ
putratve cākarot satī

prajāpateḥ aṅgirasaḥ—of another *prajāpati,* known as Aṅgirā; *svadhā*—Svadhā; *patnī*—his wife; *pitṛn*—the Pitās; *atha*—thereafter; *atharva-āṅgirasam*—Atharvāṅgirasa; *vedam*—the personified *Veda;* *putratve*—as the son; *ca*—and; *akarot*—accepted; *satī*—Satī.

TRANSLATION

The prajāpati Aṅgirā had two wives, named Svadhā and Satī. The wife named Svadhā accepted all the Pitās as her sons, and Satī accepted the Atharvāṅgirasa Veda as her son.

TEXT 20

कृशाश्वोऽर्चिषि भार्यायां धूमकेतुमजीजनत् ।
धिषणायां वेदशिरो देवलं वयुनं मनुम् ॥२०॥

kṛśāśvo 'rciṣi bhāryāyāṁ
dhūmaketum ajījanat
dhiṣaṇāyāṁ vedaśiro
devalaṁ vayunaṁ manum

kṛśāśvaḥ—Kṛśāśva; *arciṣi*—Arcis; *bhāryāyām*—in his wife; *dhūmaketum*—to Dhūmaketu; *ajījanat*—gave birth; *dhiṣaṇāyām*—in the wife known as Dhiṣaṇā; *vedaśiraḥ*—Vedaśirā; *devalam*—Devala; *vayunam*—Vayuna; *manum*—Manu.

TRANSLATION

Kṛśāśva had two wives, named Arcis and Dhiṣaṇā. In the wife named Arcis he begot Dhūmaketu and in Dhiṣaṇā he begot four sons, named Vedaśirā, Devala, Vayuna and Manu.

TEXTS 21–22

तार्क्ष्यस्य विनता कद्रूः पतङ्गी यामिनीति च ।
पतङ्ग्यसूत पतगान् यामिनी शलभानथ ॥२१॥
सुपर्णासूत गरुडं साक्षाद् यज्ञेशवाहनम् ।
सूर्यसूतमनूरुं च कद्रूर्नागाननेकशः ॥२२॥

tārkṣyasya vinatā kadrūḥ
pataṅgī yāminīti ca
pataṅgy asūta patagān
yāminī śalabhān atha

suparṇāsūta garuḍaṁ
sākṣād yajñeśa-vāhanam
sūrya-sūtam anūruṁ ca
kadrūr nāgān anekaśaḥ

tārkṣyasya—of Kaśyapa, whose other name is Tārkṣya; *vinatā*—Vinatā; *kadrūḥ*—Kadrū; *pataṅgī*—Pataṅgī; *yāminī*—Yāminī; *iti*—thus; *ca*—and; *pataṅgī*—Pataṅgī; *asūta*—gave birth; *patagān*—to birds of different varieties; *yāminī*—Yāminī; *śalabhān*—(gave birth to) locusts; *atha*—thereafter; *suparṇā*—the wife named Vinatā; *asūta*—gave birth; *garuḍam*—to the celebrated bird known as Garuḍa; *sākṣāt*—directly; *yajñeśa-vāhanam*—the carrier of the Supreme Personality of Godhead, Viṣṇu; *sūrya-sūtam*—the chariot driver of the sun-god; *anūrum*—Anūru; *ca*—and; *kadrūḥ*—Kadrū; *nāgān*—serpents; *anekaśaḥ*—in varieties.

TRANSLATION

Kaśyapa, who is also named Tārkṣya, had four wives—Vinatā [Suparṇā], Kadrū, Pataṅgī and Yāminī. Pataṅgī gave birth to many

kinds of birds, and Yāminī gave birth to locusts. Vinatā [Suparṇā] gave birth to Garuḍa, the carrier of Lord Viṣṇu, and to Anūru, or Aruṇa, the chariot driver of the sun-god. Kadrū gave birth to different varieties of serpents.

TEXT 23

कृत्तिकादीनि नक्षत्राणीन्दोः पत्न्यस्तु भारत ।
दक्षशापात् सोऽनपत्यस्तासु यक्ष्मग्रहार्दितः ॥२३॥

kṛttikādīni nakṣatrāṇ-
īndoḥ patnyas tu bhārata
dakṣa-śāpāt so 'napatyas
tāsu yakṣma-grahārditaḥ

kṛttikā-ādīni—headed by Kṛttikā; *nakṣatrāṇi*—the constellations; *indoḥ*—of the moon-god; *patnyaḥ*—the wives; *tu*—but; *bhārata*—O Mahārāja Parīkṣit, descendant of the dynasty of Bharata; *dakṣa-śāpāt*—because of being cursed by Dakṣa; *saḥ*—the moon-god; *anapatyaḥ*—without children; *tāsu*—in so many wives; *yakṣma-graha-arditaḥ*—being oppressed by a disease that brings about gradual destruction.

TRANSLATION

O Mahārāja Parīkṣit, best of the Bhāratas, the constellations named Kṛttikā were all wives of the moon-god. However, because Prajāpati Dakṣa had cursed him to suffer from a disease causing gradual destruction, the moon-god could not beget children in any of his wives.

PURPORT

Because the moon-god was very much attached to Rohiṇī, he neglected all his other wives. Therefore, seeing the bereavement of these daughters, Prajāpati Dakṣa became angry and cursed him.

TEXTS 24–26

पुनः प्रसाद्य तं सोमः कला लेभे क्षये दिताः ।
शृणु नामानि लोकानां मातॄणां शङ्कराणि च ॥२४॥

अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत् ।
अदितिर्दितिर्दनुः काष्ठा अरिष्टा सुरसा इला ॥२५॥
मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः ।
तिमेर्यादोगणा आसन् श्वापदाः सरमासुताः ॥२६॥

punaḥ prasādya taṁ somaḥ
kalā lebhe kṣaye ditāḥ
śṛṇu nāmāni lokānāṁ
mātṛṇāṁ śaṅkarāṇi ca

atha kaśyapa-patnīnāṁ
yat-prasūtam idaṁ jagat
aditir ditir danuḥ kāṣṭhā
ariṣṭā surasā ilā

muniḥ krodhavaśā tāmrā
surabhiḥ saramā timiḥ
timer yādo-gaṇā āsan
śvāpadāḥ saramā-sutāḥ

punaḥ—again; *prasādya*—pacifying; *tam*—him (Prajāpati Dakṣa); *somaḥ*—the moon-god; *kalāḥ*—portions of light; *lebhe*—achieved; *kṣaye*—in gradual destruction (the dark fortnight); *ditāḥ*—removed; *śṛṇu*—please hear; *nāmāni*—all the names; *lokānām*—of the planets; *mātṛṇām*—of the mothers; *śaṅkarāṇi*—pleasing; *ca*—also; *atha*—now; *kaśyapa-patnīnām*—of the wives of Kaśyapa; *yat-prasūtam*—from whom was born; *idam*—this; *jagat*—whole universe; *aditiḥ*—Aditi; *ditiḥ*—Diti; *danuḥ*—Danu; *kāṣṭhā*—Kāṣṭhā; *ariṣṭā*—Ariṣṭā; *surasā*—Surasā; *ilā*—Ilā; *muniḥ*—Muni; *krodhavaśā*—Krodhavaśā; *tāmrā*—Tāmrā; *surabhiḥ*—Surabhi; *saramā*—Saramā; *timiḥ*—Timi; *timeḥ*—from Timi; *yādaḥ-gaṇāḥ*—the aquatics; *āsan*—appeared; *śvāpadāḥ*—the ferocious animals like the lions and tigers; *saramā-sutāḥ*—the children of Saramā.

TRANSLATION

Thereafter the King of the moon pacified Prajāpati Dakṣa with courteous words and thus regained the portions of light he had

lost during his disease. Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again. O King Parīkṣit, now please hear from me the names of Kaśyapa's wives, from whose wombs the population of the entire universe has come. They are the mothers of almost all the population of the entire universe, and their names are very auspicious to hear. They are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. From the womb of Timi all the aquatics took birth, and from the womb of Saramā the ferocious animals like the tigers and lions took birth.

TEXT 27

सुरभेर्महिषागावो ये चान्ये द्विशफा नृप ।
ताम्रायाः श्येनगृध्राद्या मुनेरप्सरसां गणाः ॥२७॥

surabher mahiṣā gāvo
ye cānye dviśaphā nṛpa
tāmrāyāḥ śyena-gṛdhrādyā
muner apsarasāṁ gaṇāḥ

surabheḥ—from the womb of Surabhi; *mahiṣāḥ*—buffalo; *gāvaḥ*—cows; *ye*—who; *ca*—also; *anye*—others; *dvi-śaphāḥ*—having cloven hooves; *nṛpa*—O King; *tāmrāyāḥ*—from Tāmrā; *śyena*—eagles; *gṛdhra-ādyāḥ*—vultures and so on; *muneḥ*—from Muni; *apsarasām*—of angels; *gaṇāḥ*—the groups.

TRANSLATION

My dear King Parīkṣit, from the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth, from the womb of Tāmrā the eagles, vultures and other large birds of prey took birth, and from the womb of Muni the angels took birth.

TEXT 28

दन्दशूकादयः सर्पा राजन् क्रोधवशात्मजाः ।
इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः ॥२८॥

dandaśūkādayaḥ sarpā
rājan krodhavaśātmajāḥ
ilāyā bhūruhāḥ sarve
yātudhānāś ca saurasāḥ

dandaśūka-ādayaḥ—headed by the *dandaśūka* snakes; *sarpāḥ*—reptiles; *rājan*—O King; *krodhavaśā-ātma-jāḥ*—born from Krodhavaśā; *ilāyāḥ*—from the womb of Ilā; *bhūruhāḥ*—the creepers and trees; *sarve*—all; *yātudhānāḥ*—the cannibals (Rākṣasas); *ca*—also; *saurasāḥ*—from the womb of Surasā.

TRANSLATION

The sons born of Krodhavaśā were the serpents known as dandaśūka, as well as other serpents and the mosquitoes. All the various creepers and trees were born from the womb of Ilā. The Rākṣasas, bad spirits, were born from the womb of Surasā.

TEXTS 29–31

अरिष्टायास्तु गन्धर्वाः काष्ठाया द्विशफेतराः ।
सुता दनोरेकषष्टिस्तेषां प्राधानिकाञ् शृणु ॥२९॥
द्विमूर्धा शम्बरोऽरिष्टो हयग्रीवो विभावसुः ।
अयोमुखः शङ्कुशिराः स्वर्भानुः कपिलोऽरुणः ॥३०॥
पुलोमा वृषपर्वा च एकचक्रोऽनुतापनः ।
धूम्रकेशो विरूपाक्षो विप्रचित्तिश्च दुर्जयः ॥३१॥

ariṣṭāyās tu gandharvāḥ
kāṣṭhāyā dviśaphetarāḥ
sutā danor eka-ṣaṣṭis
teṣāṁ prādhānikāñ śṛṇu

dvimūrdhā śambaro 'riṣṭo
hayagrīvo vibhāvasuḥ
ayomukhaḥ śaṅkuśirāḥ
svarbhānuḥ kapilo 'ruṇaḥ

pulomā vṛṣaparvā ca
ekacakro 'nutāpanaḥ
dhūmrakeśo virūpākṣo
vipracittiś ca durjayaḥ

ariṣṭāyāḥ—from the womb of Ariṣṭā; *tu*—but; *gandharvāḥ*—the Gandharvas; *kāṣṭhāyāḥ*—from the womb of Kāṣṭhā; *dvi-śapha-itarāḥ*—animals such as horses, which do not have cloven hooves; *sutāḥ*—sons; *danoḥ*—from the womb of Danu; *eka-ṣaṣṭiḥ*—sixty-one; *teṣām*—of them; *prādhānikān*—the important ones; *śṛṇu*—hear; *dvimūrdhā*—Dvimūrdhā; *śambaraḥ*—Śambara; *ariṣṭaḥ*—Ariṣṭa; *hayagrīvaḥ*—Hayagrīva; *vibhāvasuḥ*—Vibhāvasu; *ayomukhaḥ*—Ayomukha; *śaṅkuśirāḥ*—Śaṅkuśirā; *svarbhānuḥ*—Svarbhānu; *kapilaḥ*—Kapila; *aruṇaḥ*—Aruṇa; *pulomā*—Pulomā; *vṛṣaparvā*—Vṛṣaparvā; *ca*—also; *ekacakraḥ*—Ekacakra; *anutāpanaḥ*—Anutāpana; *dhūmrakeśaḥ*—Dhūmrakeśa; *virūpākṣaḥ*—Virūpākṣa; *vipracittiḥ*—Vipracitti; *ca*—and; *durjayaḥ*—Durjaya.

TRANSLATION

The Gandharvas were born from the womb of Ariṣṭā, and animals whose hooves are not split, such as the horse, were born from the womb of Kāṣṭhā. O King, from the womb of Danu came sixty-one sons, of whom these eighteen were very important: Dvimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kapila, Aruṇa, Pulomā, Vṛṣaparvā, Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya.

TEXT 32

स्वर्भानोः सुप्रभां कन्यामुवाह नमुचिः किल ।
वृषपर्वणस्तु शर्मिष्ठां ययातिर्नाहुषो बली ॥३२॥

svarbhānoḥ suprabhāṁ kanyām
uvāha namuciḥ kila
vṛṣaparvaṇas tu śarmiṣṭhāṁ
yayātir nāhuṣo balī

svarbhānoḥ—of Svarbhānu; *suprabhām*—Suprabhā; *kanyām*—the daughter; *uvāha*—married; *namuciḥ*—Namuci; *kila*—indeed; *vṛṣaparvaṇaḥ*—of Vṛṣaparvā; *tu*—but; *śarmiṣṭhām*—Śarmiṣṭhā; *yayātiḥ*—King Yayāti; *nāhuṣaḥ*—the son of Nahuṣa; *balī*—very powerful.

TRANSLATION

The daughter of Svarbhānu named Suprabhā was married by Namuci. The daughter of Vṛṣaparvā named Śarmiṣṭhā was given to the powerful King Yayāti, the son of Nahuṣa.

TEXTS 33–36

वैश्वानरसुता याश्च चतस्रश्चारुदर्शनाः ।
उपदानवी हयशिरा पुलोमा कालका तथा ॥३३॥
उपदानवीं हिरण्याक्षः क्रतुर्हयशिरां नृप ।
पुलोमां कालकां च द्वे वैश्वानरसुते तु कः ॥३४॥
उपयेमेऽथ भगवान् कश्यपो ब्रह्मचोदितः ।
पौलोमाः कालकेयाश्च दानवा युद्धशालिनः ॥३५॥
तयोः षष्टिसहस्राणि यज्ञघ्नांस्ते पितुः पिता ।
जघान स्वर्गतो राजन्नेक इन्द्रप्रियङ्करः ॥३६॥

vaiśvānara-sutā yāś ca
catasraś cāru-darśanāḥ
upadānavī hayaśirā
pulomā kālakā tathā

upadānavīṁ hiraṇyākṣaḥ
kratur hayaśirāṁ nṛpa
pulomāṁ kālakāṁ ca dve
vaiśvānara-sute tu kaḥ

upayeme 'tha bhagavān
kaśyapo brahma-coditaḥ
paulomāḥ kālakeyāś ca
dānavā yuddha-śālinaḥ

tayoḥ ṣaṣṭi-sahasrāṇi
yajña-ghnāṁs te pituḥ pitā
jaghāna svar-gato rājann
eka indra-priyaṅkaraḥ

vaiśvānara-sutāḥ—the daughters of Vaiśvānara; *yāḥ*—who; *ca*—and; *catasraḥ*—four; *cāru-darśanāḥ*—very, very beautiful; *upadānavī*—Upadānavī; *hayaśirā*—Hayaśirā; *pulomā*—Pulomā; *kālakā*—Kālakā; *tathā*—as well; *upadānavīm*—Upadānavī; *hiraṇyākṣaḥ*—the demon Hiraṇyākṣa; *kratuḥ*—Kratu; *hayaśirām*—Hayaśirā; *nṛpa*—O King; *pulomām kālakām ca*—Pulomā and Kālakā; *dve*—the two; *vaiśvānara-sute*—daughters of Vaiśvānara; *tu*—but; *kaḥ*—the *prajāpati;* *upayeme*—married; *atha*—then; *bhagavān*—the most powerful; *kaśyapaḥ*—Kaśyapa Muni; *brahma-coditaḥ*—requested by Lord Brahmā; *paulomāḥ kālakeyāḥ ca*—the Paulomas and Kālakeyas; *dānavāḥ*—demons; *yuddha-śālinaḥ*—very fond of fighting; *tayoḥ*—of them; *ṣaṣṭi-sahasrāṇi*—sixty thousand; *yajña-ghnān*—who were disturbing sacrifices; *te*—your; *pituḥ*—of the father; *pitā*—the father; *jaghāna*—killed; *svaḥ-gataḥ*—in the heavenly planets; *rājan*—O King; *ekaḥ*—alone; *indra-priyam-karaḥ*—to please King Indra.

TRANSLATION

Vaiśvānara, the son of Danu, had four beautiful daughters, named Upadānavī, Hayaśirā, Pulomā and Kālakā. Hiraṇyākṣa married Upadānavī, and Kratu married Hayaśirā. Thereafter, at the request of Lord Brahmā, Prajāpati Kaśyapa married Pulomā and Kālakā, the other two daughters of Vaiśvānara. From the wombs of these two wives of Kaśyapa came sixty thousand sons, headed by Nivātakavaca, who are known as the Paulomas and the Kālakeyas. They were physically very strong and expert in fighting, and their aim was to disturb the sacrifices performed by the great sages. My dear King, when your grandfather Arjuna went to the heavenly planets, he alone killed all these demons, and thus King Indra became extremely affectionate toward him.

TEXT 37

विप्रचित्तिः सिंहिकायां शतं चैकमजीजनत् ।
राहुज्येष्ठं केतुशतं ग्रहत्वं य उपागताः ॥३७॥

vipracittiḥ siṁhikāyāṁ
śataṁ caikam ajījanat
rāhu-jyeṣṭhaṁ ketu-śataṁ
grahatvaṁ ya upāgatāḥ

vipracittiḥ—Vipracitti; *siṁhikāyām*—in the womb of his wife Siṁhikā; *śatam*—to one hundred; *ca*—and; *ekam*—one; *ajījanat*—gave birth; *rāhu-jyeṣṭham*—among whom Rāhu is the oldest; *ketu-śatam*—one hundred Ketus; *grahatvam*—planethood; *ye*—all of whom; *upāgatāḥ*—obtained.

TRANSLATION

In his wife Siṁhikā, Vipracitti begot one hundred and one sons, of whom the eldest is Rāhu and the others are the one hundred Ketus. All of them attained positions in the influential planets.

TEXTS 38–39

अथातः श्रूयतां वंशो योऽदितेरनुपूर्वशः ।
यत्र नारायणो देवः स्वांशेनावातरद्विभुः ॥३८॥
विवस्वानर्यमा पूषा त्वष्टाथ सविता भगः ।
धाता विधाता वरुणो मित्रः शत्रु उरुक्रमः ॥३९॥

athātaḥ śrūyatāṁ vaṁśo
yo 'diter anupūrvaśaḥ
yatra nārāyaṇo devaḥ
svāṁśenāvātarad vibhuḥ

vivasvān aryamā pūṣā
tvaṣṭātha savitā bhagaḥ

dhātā vidhātā varuṇo
mitraḥ śatru urukramaḥ

atha—thereafter; *ataḥ*—now; *śrūyatām*—let it be heard; *vaṁśaḥ*—the dynasty; *yaḥ*—which; *aditeḥ*—from Aditi; *anupūrvaśaḥ*—in chronological order; *yatra*—wherein; *nārāyaṇaḥ*—the Supreme Personality of Godhead; *devaḥ*—the Lord; *sva-aṁśena*—by His own plenary expansion; *avātarat*—descended; *vibhuḥ*—the Supreme; *vivasvān*—Vivasvān; *aryamā*—Aryamā; *pūṣā*—Pūṣā; *tvaṣṭā*—Tvaṣṭā; *atha*—thereafter; *savitā*—Savitā; *bhagaḥ*—Bhaga; *dhātā*—Dhātā; *vidhātā*—Vidhātā; *varuṇaḥ*—Varuṇa; *mitraḥ*—Mitra; *śatruḥ*—Śatru; *urukramaḥ*—Urukrama.

TRANSLATION

Now please hear me as I describe the descendants of Aditi in chronological order. In this dynasty the Supreme Personality of Godhead Nārāyaṇa descended by His plenary expansion. The names of the sons of Aditi are as follows: Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama.

TEXT 40

विवस्वतः श्राद्धदेवं संज्ञासूयत वै मनुम् ।
मिथुनं च महाभागा यमं देवं यमीं तथा ।
सैव भूत्वाथ वडवा नासत्यौ सुषुवे भुवि ॥४०॥

vivasvataḥ śrāddhadevaṁ
saṁjñāsūyata vai manum
mithunaṁ ca mahā-bhāgā
yamaṁ devaṁ yamīṁ tathā
saiva bhūtvātha vaḍavā
nāsatyau suṣuve bhuvi

vivasvataḥ—of the sun-god; *śrāddhadevam*—named Śrāddhadeva; *saṁjñā*—Saṁjñā; *asūyata*—gave birth; *vai*—indeed; *manum*—to Manu; *mithunam*—twins; *ca*—and; *mahā-bhāgā*—the fortunate

Saṁjñā; *yamam*—to Yamarāja; *devam*—the demigod; *yamīm*—to his sister named Yamī; *tathā*—as well as; *sā*—she; *eva*—also; *bhūtvā*—becoming; *atha*—then; *vaḍavā*—a mare; *nāsatyau*—to the Aśvinī-kumāras; *suṣuve*—gave birth; *bhuvi*—on this earth.

TRANSLATION

Saṁjñā, the wife of Vivasvān, the sun-god, gave birth to the Manu named Śrāddhadeva, and the same fortunate wife also gave birth to the twins Yamarāja and the River Yamunā. Then Yamī, while wandering on the earth in the form of a mare, gave birth to the Aśvinī-kumāras.

TEXT 41

छाया शनैश्चरं लेभे सावर्णिं च मनुं ततः ।
कन्यां च तपतीं या वै वव्रे संवरणं पतिम् ॥४१॥

chāyā śanaiścaraṁ lebhe
sāvarṇiṁ ca manuṁ tataḥ
kanyāṁ ca tapatīṁ yā vai
vavre saṁvaraṇaṁ patim

chāyā—Chāyā, another wife of the sun-god; *śanaiścaram*—Saturn; *lebhe*—begot; *sāvarṇim*—Sāvarṇi; *ca*—and; *manum*—the Manu; *tataḥ*—from him (Vivasvān); *kanyām*—one daughter; *ca*—as well as; *tapatīm*—named Tapatī; *yā*—who; *vai*—indeed; *vavre*—married; *saṁvaraṇam*—Saṁvaraṇa; *patim*—husband.

TRANSLATION

Chāyā, another wife of the sun-god, begot two sons named Śanaiścara and Sāvarṇi Manu, and one daughter, Tapatī, who married Saṁvaraṇa.

TEXT 42

अर्यम्णो मातृका पत्नी तयोश्चर्षणयः सुताः ।
यत्र वै मानुषी जातिर्ब्रह्मणा चोपकल्पिता ॥४२॥

aryamṇo mātṛkā patnī
tayoś carṣaṇayaḥ sutāḥ
yatra vai mānuṣī jātir
brahmaṇā copakalpitā

aryamṇaḥ—of Aryamā; *mātṛkā*—Mātṛkā; *patnī*—the wife; *tayoḥ*—by their union; *carṣaṇayaḥ sutāḥ*—many sons who were learned scholars; *yatra*—wherein; *vai*—indeed; *mānuṣī*—human; *jātiḥ*—species; *brahmaṇā*—by Lord Brahmā; *ca*—and; *upakalpitā*—was created.

TRANSLATION

From the womb of Mātṛkā, the wife of Aryamā, were born many learned scholars. Among them Lord Brahmā created the human species, which are endowed with an aptitude for self-examination.

TEXT 43

पूषानपत्यः पिष्टादो भग्नदन्तोऽभवत् पुरा ।
योऽसौ दक्षाय कुपितं जहास विवृतद्विजः ॥४३॥

pūṣānapatyaḥ piṣṭādo
bhagna-danto 'bhavat purā
yo 'sau dakṣāya kupitaṁ
jahāsa vivṛta-dvijaḥ

pūṣā—Pūṣā; *anapatyaḥ*—without children; *piṣṭa-adaḥ*—who lives by eating flour; *bhagna-dantaḥ*—with broken teeth; *abhavat*—became; *purā*—formerly; *yaḥ*—who; *asau*—that; *dakṣāya*—at Dakṣa; *kupitam*—very angry; *jahāsa*—laughed; *vivṛta-dvijaḥ*—uncovering his teeth.

TRANSLATION

Pūṣā had no sons. When Lord Śiva was angry at Dakṣa, Pūṣā had laughed at Lord Śiva and shown his teeth. Therefore he lost his teeth and had to live by eating only ground flour.

TEXT 44

त्वष्टुर्दैत्यात्मजा भार्या रचना नाम कन्यका ।
संनिवेशस्तयोर्जज्ञे विश्वरूपश्च वीर्यवान् ॥४४॥

tvaṣṭur daityātmajā bhāryā
racanā nāma kanyakā
sanniveśas tayor jajñe
viśvarūpaś ca vīryavān

tvaṣṭuḥ—of Tvaṣṭā; *daitya-ātma-jā*—the daughter of a demon; *bhāryā*—wife; *racanā*—Racanā; *nāma*—named; *kanyakā*—a maiden; *sanniveśaḥ*—Sanniveśa; *tayoḥ*—of those two; *jajñe*—was born; *viśvarūpaḥ*—Viśvarūpa; *ca*—and; *vīryavān*—very powerful in bodily strength.

TRANSLATION

Racanā, the daughter of the Daityas, became the wife of Prajāpati Tvaṣṭā. By his semina he begot in her womb two very powerful sons named Sanniveśa and Viśvarūpa.

TEXT 45

तं वव्रिरे सुरगणा स्वस्रीयं द्विषतामपि ।
विमतेन परित्यक्ता गुरुणाङ्गिरसेन यत् ॥४५॥

taṁ vavrire sura-gaṇā
svasrīyaṁ dviṣatām api
vimatena parityaktā
guruṇāṅgirasena yat

tam—him (Viśvarūpa); *vavrire*—accepted as a priest; *sura-gaṇāḥ*—the demigods; *svasrīyam*—the son of a daughter; *dviṣatām*—of the inimical demons: *api*—although; *vimatena*—being disrespected; *parityaktāḥ*—who were given up; *guruṇā*—by their spiritual master: *āṅgirasena*—Bṛhaspati; *yat*—since.

TRANSLATION

Although Viśvarūpa was the son of the daughter of their eternal enemies the demons, the demigods accepted him as their priest in accordance with the order of Brahmā when they were abandoned by their spiritual master, Bṛhaspati, whom they had disrespected.

Thus end the Bhaktivedanta purports to the Sixth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Progeny of the Daughters of Dakṣa."*

CHAPTER SEVEN

Indra Offends His Spiritual Master, Bṛhaspati

As related in this chapter, Indra, the King of heaven, committed an offense at the feet of his spiritual master, Bṛhaspati. Bṛhaspati therefore left the demigods, who then had no priest. However, at the request of the demigods, Viśvarūpa, the son of the *brāhmaṇa* Tvaṣṭā, became their priest.

Once upon a time, Indra, the King of the demigods, was sitting with his wife Śacīdevī and being praised by various demigods like the Siddhas, Cāraṇas and Gandharvas when Bṛhaspati, the spiritual master of the demigods, entered the assembly. Indra, being too absorbed in material opulence, forgot himself and did not respect Bṛhaspati, who thus became aware of Indra's pride in his material opulence and immediately disappeared from the assembly to teach him a lesson. Indra became most repentant, understanding that because of his opulence he had forgotten to respect his spiritual master. He left the palace to beg pardon from his spiritual master, but could not find Bṛhaspati anywhere.

Because of his disrespectful behavior toward his spiritual master, Indra lost all his opulence and was conquered by the demons, who defeated the demigods in a great fight and occupied Indra's throne. King Indra, along with the other demigods, later took shelter of Lord Brahmā. Understanding the situation, Lord Brahmā chastised the demigods for their offense to their spiritual master. Following Lord Brahmā's orders, the demigods accepted Viśvarūpa, who was a *brāhmaṇa* and the son of Tvaṣṭā, as their priest. Then they performed *yajñas* under the priesthood of Viśvarūpa and were able to conquer the demons.

TEXT 1

श्रीराजोवाच

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः।
एतदाचक्ष्व भगवञ्छिष्याणामैकमं गुरौ ॥ १ ॥

śrī-rājovāca
kasya hetoḥ parityaktā
ācāryeṇātmanaḥ surāḥ
etad ācakṣva bhagavañ
chiṣyāṇām akramaṁ gurau

śrī-rājā uvāca—the King inquired; *kasya hetoḥ*—for what reason; *parityaktāḥ*—rejected; *ācāryeṇa*—by the spiritual master, Bṛhaspati; *ātmanaḥ*—of himself; *surāḥ*—all the demigods; *etat*—this; *ācakṣva*—kindly describe; *bhagavan*—O great sage (Śukadeva Gosvāmī); *śiṣyāṇām*—of the disciples; *akramam*—the offense; *gurau*—unto the spiritual master.

TRANSLATION

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did the spiritual master of the demigods, Bṛhaspati, reject the demigods, who were his own disciples? What offense did the demigods commit against their spiritual master? Please describe to me this incident.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments:

saptame guruṇā tyaktair
devair daitya-parājitaiḥ
viśvarūpo gurutvena
vṛto brahmopadeśataḥ

"This Seventh Chapter describes how Bṛhaspati was offended by the demigods, how he left them and the demigods were defeated, and how the demigods, following the instructions of Lord Brahmā, accepted Viśvarūpa as the priest to perform their sacrifice."

TEXTS 2–8

श्रीबादरायणिरुवाच
इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः ।
मरुद्भिर्वसुभी रुद्रैरादित्यैर्ऋभुभिर्नृप ॥ २ ॥

विश्वेदेवैश्च साध्यैश्च नासत्याभ्यां परिश्रितः ।
सिद्धचारणगन्धर्वैर्मुनिभिर्ब्रह्मवादिभिः ॥ ३ ॥
विद्याधराप्सरोभिश्च किन्नरैः पतगोरगैः ।
निषेव्यमाणो मघवान् स्तूयमानश्च भारत ॥ ४ ॥
उपगीयमानो ललितमास्थानाध्यासनाश्रितः ।
पाण्डुरेणातपत्रेण चन्द्रमण्डलचारुणा ॥ ५ ॥
युक्तश्चान्यैः पारमेष्ठ्यैश्चामरव्यजनादिभिः ।
विराजमानः पौलम्या सहार्धासनया भृशम् ॥ ६ ॥
स यदा परमाचार्यं देवानामात्मनश्च ह ।
नाभ्यनन्दत संप्राप्तं प्रत्युत्थानासनादिभिः ॥ ७ ॥
वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् ।
नोच्चचालासनादिन्द्रः पश्यन्नपि समागतम् ॥ ८ ॥

śrī-bādarāyaṇir uvāca
indras tribhuvanaiśvarya-
madollaṅghita-satpathaḥ
marudbhir vasubhī rudrair
ādityair ṛbhubhir nṛpa

viśvedevaiś ca sādhyaiś ca
nāsatyābhyāṁ pariśritaḥ
siddha-cāraṇa-gandharvair
munibhir brahmavādibhiḥ

vidyādharāpsarobhiś ca
kinnaraiḥ patagoragaiḥ
niṣevyamāṇo maghavān
stūyamānaś ca bhārata

upagīyamāno lalitam
āsthānādhyāsanāśritaḥ
pāṇḍureṇātapatreṇa
candra-maṇḍala-cāruṇā

yuktaś cānyaiḥ pārameṣṭhyaiś
cāmara-vyajanādibhiḥ
virājamānaḥ paulamyā
sahārdhāsanayā bhṛśam

sa yadā paramācāryaṁ
devānām ātmanaś ca ha
nābhyanandata samprāptaṁ
pratyutthānāsanādibhiḥ

vācaspatiṁ muni-varaṁ
surāsura-namaskṛtam
noccacālāsanād indraḥ
paśyann api sabhāgatam

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī replied; *indraḥ*—King Indra; *tri-bhuvana-aiśvarya*—because of possessing all the material opulences of the three worlds; *mada*—due to pride; *ullaṅghita*—who has transgressed; *sat-pathaḥ*—the path of Vedic civilization; *marudbhiḥ*—by the wind demigods, known as the Maruts; *vasubhiḥ*—by the eight Vasus; *rudraiḥ*—by the eleven Rudras; *ādityaiḥ*—by the Ādityas; *ṛbhubhiḥ*—by the Ṛbhus; *nṛpa*—O King; *viśvedevaiḥ ca*—and by the Viśvadevas; *sādhyaiḥ*—by the Sādhyas; *ca*—also; *nāsatyābhyām*—by the two Aśvinī-kumāras; *pariśritaḥ*—surrounded; *siddha*—by the inhabitants of Siddhaloka; *cāraṇa*—the Cāraṇas; *gandharvaiḥ*—and the Gandharvas; *munibhiḥ*—by the great sages; *brahmavādibhiḥ*—by greatly learned impersonalist scholars; *vidyādhara-apsarobhiḥ ca*—and by the Vidyādharas and Apsarās; *kinnaraiḥ*—by the Kinnaras; *pataga-uragaiḥ*—by the Patagas (birds) and Uragas (snakes); *niṣevyamāṇaḥ*—being served; *maghavān*—King Indra; *stūyamānaḥ ca*—and being offered prayers; *bhārata*—O Mahārāja Parīkṣit; *upagīyamānaḥ*—being sung before; *lalitam*—very sweetly; *āsthāna*—in his assembly; *adhyāsana-āśritaḥ*—situated on the throne; *pāṇḍureṇa*—white; *ātapatreṇa*—with an umbrella over the head; *candramaṇḍala-cāruṇā*—as beautiful as the circle of the moon; *yuktaḥ*—endowed; *ca anyaiḥ*—and by other; *pārameṣṭhyaiḥ*—symptoms of an exalted king; *cāmara*—by yak-tail; *vyajana-ādibhiḥ*—fans and other

paraphernalia; *virājamānaḥ*—shining; *paulamyā*—his wife, Śacī; *saha*—with; *ardha-āsanayā*—who occupied half the throne; *bhṛśam*—greatly; *saḥ*—he (Indra); *yadā*—when; *parama-ācāryam*—the most exalted *ācārya*, spiritual master; *devānām*—of all the demigods; *ātmanaḥ*—of himself; *ca*—and; *ha*—indeed; *na*—not; *abhyanandata*—welcomed; *samprāptam*—having appeared in the assembly; *pratyutthāna*—by getting up from the throne; *āsana-ādibhiḥ*—and by a seat and other greetings; *vācaspatim*—the priest of the demigods, Bṛhaspati; *muni-varam*—the best of all the sages; *sura-asura-namaskṛtam*—who is respected by both the demigods and the *asuras*; *na*—not; *uccacāla*—did get up; *āsanāt*—from the throne; *indraḥ*—Indra; *paśyan api*—although seeing; *sabhā-āgatam*—entering the assembly.

TRANSLATION

Śukadeva Gosvāmī said: O King, once upon a time, the King of heaven, Indra, being extremely proud because of his great opulence of the three worlds, transgressed the law of Vedic etiquette. Seated on his throne, he was surrounded by the Maruts, Vasus, Rudras, Ādityas, Ṛbhus, Viśvadevas, Sādhyas, Aśvinī-kumāras, Siddhas, Cāraṇas and Gandharvas and by great saintly persons. Also surrounding him were the Vidyādharas, Apsarās, Kinnaras, Patagas [birds] and Uragas [snakes]. All of them were offering Indra their respects and services, and the Apsarās and Gandharvas were dancing and singing with very sweet musical instruments. Over Indra's head was a white umbrella as effulgent as the full moon. Fanned by yak-tail whisks and served with all the paraphernalia of a great king, Indra was sitting with his wife, Śacīdevī, who occupied half the throne, when the great sage Bṛhaspati appeared in that assembly. Bṛhaspati, the best of the sages, was the spiritual master of Indra and the demigods and was respected by the demigods and demons alike. Nevertheless, although Indra saw his spiritual master before him, he did not rise from his own seat or offer a seat to his spiritual master, nor did Indra offer him a respectful welcome. Indra did nothing to show him respect.

TEXT 9

ततो निर्गत्य सहसा कविराङ्गिरसः प्रभुः ।
आययौ स्वगृहं तूष्णीं विद्वान् श्रीमदविक्रियाम् ॥ ९ ॥

tato nirgatya sahasā
kavir āṅgirasaḥ prabhuḥ
āyayau sva-gṛhaṁ tūṣṇīṁ
vidvān śrī-mada-vikriyām

tataḥ—thereafter; *nirgatya*—going out; *sahasā*—suddenly; *kaviḥ*—the great learned sage; *āṅgirasaḥ*—Bṛhaspati; *prabhuḥ*—the master of the demigods; *āyayau*—returned; *sva-gṛham*—to his home; *tūṣṇīm*—being silent; *vidvān*—having known; *śrī-mada-vikriyām*—deterioration because of madness due to opulence.

TRANSLATION

Bṛhaspati knew everything that would happen in the future. Seeing Indra's transgression of etiquette, he completely understood that Indra was puffed up by his material opulence. Although able to curse Indra, he did not do so. Instead, he left the assembly and in silence returned to his home.

TEXT 10

तर्ह्येव प्रतिबुध्येन्द्रो गुरुहेलनमात्मनः ।
गर्हयामास सदसि स्वयमात्मानमात्मना ॥ १० ॥

tarhy eva pratibudhyendro
guru-helanam ātmanaḥ
garhayām āsa sadasi
svayam ātmānam ātmanā

tarhi—then, immediately; *eva*—indeed; *pratibudhya*—realizing; *indraḥ*—King Indra; *guru-helanam*—disrespect to the spiritual master; *ātmanaḥ*—his own; *garhayām āsa*—reproached; *sadasi*—in that assembly; *svayam*—personally; *ātmānam*—himself; *ātmanā*—by himself.

TRANSLATION

Indra, the King of heaven, could immediately understand his mistake. Realizing he had disrespected his spiritual master, he condemned himself in the presence of all the members of the assembly.

TEXT 11

अहो बत मयासाधु कृतं वै दभ्रबुद्धिना ।
यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ॥११॥

aho bata mayāsādhu
kṛtaṁ vai dabhra-buddhinā
yan mayaiśvarya-mattena
guruḥ sadasi kātkṛtaḥ

aho—alas; *bata*—indeed; *mayā*—by me; *asādhu*—disrespectful; *kṛtam*—the action done; *vai*—certainly; *dabhra-buddhinā*—being of less intelligence; *yat*—because; *mayā*—by me; *aiśvarya-mattena*—being very proud of material opulence; *guruḥ*—the spiritual master; *sadasi*—in this assembly; *kāt-kṛtaḥ*—mistreated.

TRANSLATION

Alas, what a regrettable deed I have committed because of my lack of intelligence and my pride in my material opulences. I failed to show respect to my spiritual master when he entered this assembly, and thus I have insulted him.

TEXT 12

को गृध्येत् पण्डितो लक्ष्मीं त्रिपिष्टपपतेरपि ।
ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः ॥१२॥

ko gṛdhyet paṇḍito lakṣmīṁ
tripiṣṭapa-pater api
yayāham āsuraṁ bhāvaṁ
nīto 'dya vibudheśvaraḥ

kaḥ—who; *gṛdhyet*—would accept; *paṇḍitaḥ*—a learned man; *lakṣmīm*—opulences; *tri-piṣṭa-pa-pateḥ api*—although I am the King of the demigods; *yayā*—by which; *aham*—I; *āsuram*—demoniac; *bhāvam*—mentality; *nītaḥ*—carried to; *adya*—now; *vibudha*—of the demigods, who are in the mode of goodness; *īśvaraḥ*—the King.

TRANSLATION

Although I am King of the demigods, who are situated in the mode of goodness, I was proud of a little opulence and polluted by false ego. Under the circumstances, who in this world would accept such riches at the risk of falling down? Alas! I condemn my wealth and opulence.

PURPORT

Śrī Caitanya Mahāprabhu prayed to the Supreme Personality of Godhead, *na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye:* "O my Lord, I do not aspire for material opulence or wealth, nor do I want a great number of followers to accept me as their leader, nor do I want a very beautiful wife to please me." *Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi:* "I do not even want liberation. All I want, life after life, is to be a faithful servant of Your Lordship." According to the laws of nature, when one is extremely opulent one becomes degraded, and this is true both individually and collectively. The demigods are situated in the mode of goodness, but sometimes even one who is situated in such an exalted position as King Indra, the king of all the demigods, falls down because of material opulence. We are now actually seeing this in America. The entire American nation has tried to advance in material opulence without striving to produce ideal human beings. The result is that Americans are now regretting the wholesale criminality of American society and are wondering how America has become so lawless and unmanageable. As stated in *Śrīmad-Bhāgavatam* (7.5.31), *na te viduḥ svārtha-gatiṁ hi viṣṇum:* persons who are unenlightened do not know the aim of life, which is to return home, back to Godhead. Therefore, both individually and collectively, they try to enjoy so-called material comforts, and they become addicted to wine and women. The men produced in such a society are less than fourth class.

They are the unwanted population known as *varṇa-saṅkara*, and as stated in *Bhagavad-gītā*, an increase of *varṇa-saṅkara* population creates a hellish society. This is the society in which Americans now find themselves.

Fortunately, however, the Hare Kṛṣṇa movement has come to America, and many fortunate young men are giving serious attention to this movement, which is creating ideal men of first-class character, men who completely refrain from meat-eating, illicit sex, intoxication and gambling. If the American people are serious about curbing the degraded criminal life of their nation, they must take to the Kṛṣṇa consciousness movement and try to create the kind of human society advised in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). They must divide their society into first-class men, second-class men, third-class men and fourth-class men. Since they are now creating only men who are less than fourth class, how can they avoid the dangers of a criminal society? Long, long ago, Lord Indra regretted his disrespect to his spiritual master, Bṛhaspati. Similarly, it is advised that the American people regret their mistaken advancement in civilization. They should take advice from the spiritual master, the representative of Kṛṣṇa. If they do so, they will be happy, and theirs will be an ideal nation to lead the entire world.

TEXT 13

यः पारमेष्ठ्यं धिषणमधितिष्ठन् न कञ्चन ।
प्रत्युतिष्ठेदिति ब्रूयुर्धर्मं ते न परं विदुः ॥१३॥

yaḥ pārameṣṭhyaṁ dhiṣaṇam
adhitiṣṭhan na kañcana
pratyuttiṣṭhed iti brūyur
dharmaṁ te na paraṁ viduḥ

yaḥ—anyone who; *pārameṣṭhyam*—royal; *dhiṣaṇam*—throne; *adhitiṣṭhan*—sitting on; *na*—not; *kañcana*—anyone; *pratyuttiṣṭhet*—should rise before; *iti*—thus; *brūyuḥ*—those who say; *dharmam*—the codes of religion; *te*—they; *na*—not; *param*—higher; *viduḥ*—know.

TRANSLATION

If a person says, "One who is situated on the exalted throne of a king should not stand up to show respect to another king or a brāhmaṇa," it is to be understood that he does not know the superior religious principles.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says in this regard that when a president or king is sitting on his throne, he does not need to show respect to everyone who comes within his assembly, but he must show respect to superiors like his spiritual master, *brāhmaṇas* and Vaiṣṇavas. There are many examples of how he should act. When Lord Kṛṣṇa was sitting on His throne and Nārada fortunately entered His assembly, even Lord Kṛṣṇa immediately stood up with His officers and ministers to offer respectful obeisances to Nārada. Nārada knew that Kṛṣṇa is the Supreme Personality of Godhead, and Kṛṣṇa knew that Nārada was His devotee, but although Kṛṣṇa is the Supreme Lord and Nārada is the Lord's devotee, the Lord observed the religious etiquette. Since Nārada was a *brahmacārī*, a *brāhmaṇa* and an exalted devotee, even Kṛṣṇa, while acting as a king, offered His respectful obeisances unto Nārada. Such is the conduct visible in the Vedic civilization. A civilization in which the people do not know how the representative of Nārada and Kṛṣṇa should be respected, how society should be formed and how one should advance in Kṛṣṇa consciousness—a society concerned only with manufacturing new cars and new skyscrapers every year and then breaking them to pieces and making new ones—may be technologically advanced, but it is not a human civilization. A human civilization is advanced when its people follow the *cātur-varṇya* system, the system of four orders of life. There must be ideal, first-class men to act as advisors, second-class men to act as administrators, third-class men to produce food and protect cows, and fourth-class men who obey the three higher classes of society. One who does not follow the standard system of society should be considered a fifth-class man. A society without Vedic laws and regulations will not be very helpful to humanity. As stated in this verse, *dharmaṁ te na paraṁ viduḥ:* such a society does not know the aim of life and the highest principle of religion.

TEXT 14

तेषां कुपथदेष्टॄणां पततां तमसि ह्यधः ।
ये श्रद्दध्युर्वचस्ते वै मज्जन्त्यश्मप्लवा इव ॥१४॥

teṣāṁ kupatha-deṣṭṛṇāṁ
patatāṁ tamasi hy adhaḥ
ye śraddadhyur vacas te vai
majjanty aśma-plavā iva

teṣām—of them (the misleaders); *ku-patha-deṣṭṛṇām*—who show the path of danger; *patatām*—themselves falling; *tamasi*—in darkness; *hi*—indeed; *adhaḥ*—down; *ye*—anyone who; *śraddadhyuḥ*—place faith in; *vacaḥ*—the words; *te*—they; *vai*—indeed; *majjanti*—sink; *aśma-plavāḥ*—boats made of stone; *iva*—like.

TRANSLATION

Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as described in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.

PURPORT

As stated in the Vedic literature (*Bhāg.* 11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇa-dhāram

We, the conditioned souls, have fallen in the ocean of nescience, but the human body fortunately provides us a good opportunity to cross the ocean because the human body is like a very good boat. When directed by a spiritual master acting as the captain, the boat can very easily cross the ocean. Furthermore, the boat is helped across by favorable winds, which are the instructions of Vedic knowledge. If one does not take advantage

of all these facilities to cross the ocean of nescience, he is certainly committing suicide.

One who boards a boat made of stone is doomed. To be elevated to the stage of perfection, humanity must first give up false leaders who present boats of stone. All of human society is in such a dangerous position that to be rescued it must abide by the standard instructions of the *Vedas*. The cream of these instructions appears in the form of *Bhagavad-gītā*. One should not take shelter of any other instructions, for *Bhagavad-gītā* gives direct instructions on how to fulfill the aim of human life. Lord Śrī Kṛṣṇa therefore says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other processes of religion and simply surrender to Me." Even if one does not accept Lord Kṛṣṇa as the Supreme Personality of Godhead, His instructions are so exalted and beneficial for humanity that if one follows His instructions one will be saved. Otherwise one will be cheated by unauthorized meditation and gymnastic methods of *yoga*. Thus one will board a boat of stone, which will sink and drown all its passengers. Unfortunately, although the American people are extremely eager to get out of materialistic chaos, they are sometimes found to patronize the makers of stone boats. That will not help them. They must take the proper boat offered by Kṛṣṇa in the form of the Kṛṣṇa consciousness movement. Then they will be easily saved. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura comments: *aśmamayaḥ plavo yeṣāṁ te yathā majjantaṁ plavam anumajjanti tatheti rāja-nīty-upadeṣṭṛṣu sva-sabhyeṣu kopo vyañjitaḥ*. If society is guided by political diplomacy, with one nation maneuvering against another, it will certainly sink like a stone boat. Political maneuvering and diplomacy will not save human society. People must take to Kṛṣṇa consciousness to understand the aim of life, to understand God, and to fulfill the human mission.

TEXT 15

अथाहममराचार्यमगाधधिषणं द्विजम् ।
प्रसादयिष्ये निशठः शीर्ष्णा तच्चरणं स्पृशन् ॥१५॥

athāham amarācāryam
agādha-dhiṣaṇaṁ dvijam

prasādayiṣye niśaṭhaḥ
śīrṣṇā tac-caraṇaṁ spṛśan

atha—therefore; *aham*—I; *amara-ācāryam*—the spiritual master of the demigods; *agādha-dhiṣaṇam*—whose spiritual knowledge is deep; *dvijam*—the perfect *brāhmaṇa;* *prasādayiṣye*—I shall please; *niśaṭhaḥ*—without duplicity; *śīrṣṇā*—with my head; *tat-caraṇam*—his lotus feet; *spṛśan*—touching.

TRANSLATION

King Indra said: Therefore with great frankness and without duplicity I shall now bow my head at the lotus feet of Bṛhaspati, the spiritual master of the demigods. Because he is in the mode of goodness, he is fully aware of all knowledge and is the best of the brāhmaṇas. Now I shall touch his lotus feet and offer my obeisances unto him to try to satisfy him.

PURPORT

Coming to his senses, King Indra realized that he was not a very sincere disciple of his spiritual master, Bṛhaspati. Therefore he decided that henceforward he would be *niśaṭha,* nonduplicitous. *Niśaṭhaḥ śīrṣṇā tac-caraṇaṁ spṛśan:* he decided to touch his head to the feet of his spiritual master. From this example, we should learn this principle enunciated by Viśvanātha Cakravartī Ṭhākura:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

"By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement." A disciple should never be a hypocrite or be unfaithful to his spiritual master. In *Śrīmad-Bhāgavatam* (11.17.27), the spiritual master is also called *ācārya. Ācāryaṁ māṁ vijānīyān:* the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. *Nāvamanyeta karhicit:* one should not disrespect the *ācārya* at any time. *Na martya-buddhyāsūyeta:* one

should never think the *ācārya* an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the *ācārya*. *Agādha-dhiṣaṇaṁ dvijam:* the *ācārya* is a perfect *brāhmaṇa* and has unlimited intelligence in guiding the activities of his disciple. Therefore Kṛṣṇa advises in *Bhagavad-gītā* (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." One should fully surrender unto the spiritual master, and with service (*sevayā*) one should approach him for further spiritual enlightenment.

TEXT 16

एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् ।
बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥१६॥

evaṁ cintayatas tasya
maghono bhagavān gṛhāt
bṛhaspatir gato 'dṛṣṭāṁ
gatim adhyātma-māyayā

evam—thus; *cintayataḥ*—while thinking very seriously; *tasya*—he; *maghonaḥ*—Indra; *bhagavān*—the most powerful; *gṛhāt*—from his home; *bṛhaspatiḥ*—Bṛhaspati; *gataḥ*—went; *adṛṣṭām*—invisible; *gatim*—to a state; *adhyātma*—due to being highly elevated in spiritual consciousness; *māyayā*—by his potency.

TRANSLATION

While Indra, the King of the demigods, thought in this way and repented in his own assembly, Bṛhaspati, the most powerful

spiritual master, understood his mind. Thus he became invisible to Indra and left home, for Bṛhaspati was spiritually more powerful than King Indra.

TEXT 17

गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराट् ।
ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः ॥१७॥

guror nādhigataḥ saṁjñāṁ
parīkṣan bhagavān svarāṭ
dhyāyan dhiyā surair yuktaḥ
śarma nālabhatātmanaḥ

guroḥ—of his spiritual master; *na*—not; *adhigataḥ*—finding; *saṁjñām*—trace; *parīkṣan*—searching vigorously all around; *bhagavān*—the most powerful Indra; *svarāṭ*—independent; *dhyāyan*—meditating; *dhiyā*—by wisdom; *suraiḥ*—by the demigods; *yuktaḥ*—surrounded; *śarma*—peace; *na*—not; *alabhata*—obtained; *ātmanaḥ*—of the mind.

TRANSLATION

Although Indra searched vigorously with the assistance of the other demigods, he could not find Bṛhaspati. Then Indra thought, "Alas, my spiritual master has become dissatisfied with me, and now I have no means of achieving good fortune." Although Indra was surrounded by demigods, he could not find peace of mind.

TEXT 18

तच्छ्रुत्वैवासुराः सर्व आश्रित्यौशनसं मतम् ।
देवान् प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥१८॥

tac chrutvaivāsurāḥ sarva
āśrityauśanasaṁ matam
devān pratyudyamaṁ cakrur
durmadā ātatāyinaḥ

tat śrutvā—hearing that news; *eva*—indeed; *asurāḥ*—the demons; *sarve*—all; *āśritya*—taking shelter of; *auśanasam*—of Śukrācārya; *matam*—the instruction; *devān*—the demigods; *pratyudyamam*—action against; *cakruḥ*—performed; *durmadāḥ*—not very intelligent; *ātatāyinaḥ*—equipped with arms for fighting.

TRANSLATION

Hearing of the pitiable condition of King Indra, the demons, following the instructions of their guru, Śukrācārya, equipped themselves with weapons and declared war against the demigods.

TEXT 19

तैर्विसृष्टेषुभिस्तीक्ष्णैर्निर्भिन्नाङ्गोरुबाहवः ।
ब्रह्माणं शरणं जग्मुः सहेन्द्रा नतकन्धराः ॥१९॥

tair visṛṣṭeṣubhis tīkṣṇair
nirbhinnāṅgoru-bāhavaḥ
brahmāṇaṁ śaraṇaṁ jagmuḥ
sahendrā nata-kandharāḥ

taiḥ—by them (the demons); *visṛṣṭa*—thrown; *iṣubhiḥ*—by the arrows; *tīkṣṇaiḥ*—very sharp; *nirbhinna*—pierced all over; *aṅga*—bodies; *uru*—thighs; *bāhavaḥ*—and arms; *brahmāṇam*—of Lord Brahmā; *śaraṇam*—the shelter; *jagmuḥ*—approached; *saha-indrāḥ*—with King Indra; *nata-kandharāḥ*—their heads bent downward.

TRANSLATION

The demigods' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The demigods, headed by Indra, saw no other course than to immediately approach Lord Brahmā with bowed heads for shelter and proper instruction.

TEXT 20

तांस्तथाभ्यर्दितान् वीक्ष्य भगवानात्मभूरजः ।
कृपया परया देव उवाच परिसान्त्वयन् ॥२०॥

tāṁs tathābhyarditān vīkṣya
bhagavān ātmabhūr ajaḥ
kṛpayā parayā deva
uvāca parisāntvayan

tān—them (the demigods); *tathā*—in that way; *abhyarditān*—afflicted by the weapons of the demons; *vīkṣya*—seeing; *bhagavān*—the most powerful; *ātma-bhūḥ*—Lord Brahmā; *ajaḥ*—who was not born like an ordinary human being; *kṛpayā*—out of causeless mercy; *parayā*—great; *devaḥ*—Lord Brahmā; *uvāca*—said; *parisāntvayan*—pacifying them.

TRANSLATION

When the most powerful Lord Brahmā saw the demigods coming toward him, their bodies gravely injured by the arrows of the demons, he pacified them by his great causeless mercy and spoke as follows.

TEXT 21

श्रीब्रह्मोवाच
अहो बत सुरश्रेष्ठा ह्यभद्रं वः कृतं महत् ।
ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥२१॥

śrī-brahmovāca
aho bata sura-śreṣṭhā
hy abhadraṁ vaḥ kṛtaṁ mahat
brahmiṣṭhaṁ brāhmaṇaṁ dāntam
aiśvaryān nābhyanandata

śrī-brahmā uvāca—Lord Brahmā said; *aho*—alas; *bata*—it is very astonishing; *sura-śreṣṭhāḥ*—O best of the demigods; *hi*—indeed; *abhadram*—injustice; *vaḥ*—by you; *kṛtam*—done; *mahat*—great; *brahmiṣṭham*—a person fully obedient to the Supreme Brahman; *brāhmaṇam*—a *brāhmaṇa*; *dāntam*—who has fully controlled the mind and senses; *aiśvaryāt*—because of your material opulence; *na*—not; *abhyanandata*—welcomed properly.

TRANSLATION

Lord Brahmā said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Bṛhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brāhmaṇas. Therefore it is very astonishing that you have acted impudently toward him.

PURPORT

Lord Brahmā recognized the brahminical qualifications of Bṛhaspati, who was the spiritual master of the demigods because of his awareness of the Supreme Brahman. Bṛhaspati was very much in control of his senses and mind, and therefore he was a most qualified *brāhmaṇa.* Lord Brahmā chastised the demigods for not properly respecting this *brāhmaṇa,* who was their *guru.* Lord Brahmā wanted to impress upon the demigods that one's *guru* should not be disrespected under any circumstances. When Bṛhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought, they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased, Bṛhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Bṛhaspati, and Lord Brahmā, being aware of this, condemned their neglect. In a song we sing every day, Narottama dāsa Ṭhākura says, *cakṣu-dāna dila yei, janme janme prabhu sei:* the *guru* gives spiritual insight to the disciple, and therefore the *guru* should be considered his master, life after life. Under no circumstances should the *guru* be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their *guru.* Therefore *Śrīmad-Bhāgavatam* (11.17.27) advises, *ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit/ na martya-buddhyāsūyeta:* the *ācārya* should always be offered respectful obeisances; one should never envy the *ācārya,* considering him an ordinary human being.

TEXT 22

तस्यायमनयस्यासीत् परेभ्यो वः परामवः ।
प्रक्षीणेभ्यः स्ववैरिभ्यः समृद्धानां च यत् सुराः॥२२॥

tasyāyam anayasyāsīt
parebhyo vaḥ parābhavaḥ
prakṣīṇebhyaḥ sva-vairibhyaḥ
samṛddhānāṁ ca yat surāḥ

tasya—that; *ayam*—this; *anayasya*—of your ungrateful activity; *āsīt*—was; *parebhyaḥ*—by others; *vaḥ*—of all of you; *parābhavaḥ*—the defeat; *prakṣīṇebhyaḥ*—although they were weak; *sva-vairibhyaḥ*—by your own enemies, who were previously defeated by you; *samṛddhānām*—being yourselves very opulent; *ca*—and; *yat*—which; *surāḥ*—O demigods.

TRANSLATION

Because of your misbehavior toward Bṛhaspati, you have been defeated by the demons. My dear demigods, since the demons were weak, having been defeated by you several times, how else could you, who were so advanced in opulence, be defeated by them?

PURPORT

The *devas* are celebrated for fighting with the *asuras* perpetually. In such fights the *asuras* were always defeated, but this time the demigods were defeated. Why? The reason, as stated here, was that they had offended their spiritual master. Their impudent disrespect of their spiritual master was the cause of their defeat by the demons. As stated in the *śāstras*, when one disrespects a respectable superior, one loses his longevity and the results of his pious activities, and in this way one is degraded.

TEXT 23

मघवन् द्विषतः पश्य प्रक्षीणान् गुर्वतिक्रमात् ।
सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।
आददीरन् निलयनं ममापि भृगुदेवताः ॥२३॥

maghavan dviṣataḥ paśya
prakṣīṇān gurv-atikramāt
sampraty upacitān bhūyaḥ

kāvyam ārādhya bhaktitaḥ
ādadīran nilayanaṁ
mamāpi bhṛgu-devatāḥ

maghavan—O Indra; *dviṣataḥ*—your enemies; *paśya*—just see; *prakṣīṇān*—being very weak (formerly); *guru-atikramāt*—because of disrespecting their *guru*, Śukrācārya; *samprati*—at the present moment; *upacitān*—powerful; *bhūyaḥ*—again; *kāvyam*—their spiritual master, Śukrācārya; *ārādhya*—worshiping; *bhaktitaḥ*—with great devotion; *ādadīran*—may take away; *nilayanam*—the abode, Satyaloka; *mama*—my; *api*—even; *bhṛgu-devatāḥ*—who are now strong devotees of Śukrācārya, the disciple of Bhṛgu.

TRANSLATION

O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Śukrācārya, but since they have now worshiped Śukrācārya with great devotion, they have again become powerful. By their devotion to Śukrācārya, they have increased their strength so much that now they are even able to easily seize my abode from me.

PURPORT

Lord Brahmā wanted to point out to the demigods that by the strength of the *guru* one can become most powerful within this world, and by the displeasure of the *guru* one can lose everything. This is confirmed by the song of Viśvanātha Cakravartī Ṭhākura:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

"By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement." Although the demons are insignificant in comparison to Lord Brahmā, because of the strength of their *guru* they were so powerful that they could even seize Brahmaloka from Lord Brahmā. We therefore pray to the spiritual master:

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam

By the mercy of the *guru*, even a dumb man can become the greatest orator, and even a lame man can cross mountains. As advised by Lord Brahmā, one should remember this śāstric injunction if one desires success in his life.

TEXT 24

त्रिपिष्टपं किं गणयन्त्यभेद्य-
मन्त्रा भृगूणामनुशिक्षितार्थाः ।
न विप्रगोविन्दगवीश्वराणां
भवन्त्यमद्राणि नरेश्वराणाम् ॥२४॥

tripiṣṭapaṁ kiṁ gaṇayanty abhedya-
mantrā bhṛgūṇām anuśikṣitārthāḥ
na vipra-govinda-gav-īśvarāṇāṁ
bhavanty abhadrāṇi nareśvarāṇām

tri-piṣṭa-pam—all the demigods, including Lord Brahmā; *kim*—what; *gaṇayanti*—they care for; *abhedya-mantrāḥ*—whose determination to carry out the orders of the spiritual master is unbreakable; *bhṛgūṇām*—of the disciples of Bhṛgu Muni like Śukrācārya; *anuśikṣita-arthāḥ*—deciding to follow the instructions; *na*—not; *vipra*—the *brāhmaṇas*; *govinda*—the Supreme Personality of Godhead, Kṛṣṇa; *go*—the cows; *īśvarāṇām*—of persons favoring or considering worshipable; *bhavanti*—are; *abhadrāṇi*—any misfortunes; *nara-īśvarāṇām*—or of kings who follow this principle.

TRANSLATION

Because of their firm determination to follow the instructions of Śukrācārya, his disciples, the demons, are now unconcerned about the demigods. In fact, kings or others who have determined faith

in the mercy of brāhmaṇas, cows and the Supreme Personality of Godhead, Kṛṣṇa, and who always worship these three are always strong in their position.

PURPORT

From the instructions of Lord Brahmā it is understood that everyone should very faithfully worship the *brāhmaṇas*, the Supreme Personality of Godhead and the cows. The Supreme Personality of Godhead is *go-brāhmaṇa-hitāya ca:* He is always very kind to cows and *brāhmaṇas.* Therefore one who worships Govinda must satisfy Him by worshiping the *brāhmaṇas* and cows. If a government worships the *brāhmaṇas*, the cows and Kṛṣṇa, Govinda, it is never defeated anywhere; otherwise it must always be defeated and condemned everywhere. At the present moment, all over the world, governments have no respect for *brāhmaṇas*, cows and Govinda, and consequently there are chaotic conditions all over the world. In summary, although the demigods were very powerful in material opulence, the demons defeated them in battle because the demigods had behaved disrespectfully toward a *brāhmaṇa*, Bṛhaspati, who was their spiritual master.

TEXT 25

तद् विश्वरूपं भजताशु विप्रं
तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।
सभाजितोऽर्थान् स विधास्यते वो
यदि क्षमिष्यध्वमुतास्य कर्म ॥२५॥

tad viśvarūpaṁ bhajatāśu vipraṁ
tapasvinaṁ tvāṣṭram athātmavantam
sabhājito 'rthān sa vidhāsyate vo
yadi kṣamiṣyadhvam utāsya karma

tat—therefore; *viśvarūpam*—Viśvarūpa; *bhajata*—just worship as *guru; āśu*—immediately; *vipram*—who is a perfect *brāhmaṇa; tapasvinam*—undergoing great austerities and penances; *tvāṣṭram*—the son of Tvaṣṭā; *atha*—as well as; *ātma-vantam*—very independent; *sabhājitaḥ*—being worshiped; *arthān*—the interests; *saḥ*—he; *vidhāsyate*—

will execute; *vaḥ*—of all of you; *yadi*—if; *kṣamiṣyadhvam*—you tolerate; *uta*—indeed; *asya*—his; *karma*—activities (to support the Daityas).

TRANSLATION

O demigods, I instruct you to approach Viśvarūpa, the son of Tvaṣṭā, and accept him as your guru. He is a pure and very powerful brāhmaṇa undergoing austerity and penances. Pleased by your worship, he will fulfill your desires, provided that you tolerate his being inclined to side with the demons.

PURPORT

Lord Brahmā advised the demigods to accept the son of Tvaṣṭā as their spiritual master although he was always inclined toward the benefit of the *asuras*.

TEXT 26

श्रीशुक उवाच

त एवमुदिता राजन् ब्रह्मणा विगतज्वराः ।
ऋषिं त्वाष्ट्रमुपव्रज्य परिष्वज्येदमब्रुवन् ॥२६॥

śrī-śuka uvāca
ta evam uditā rājan
brahmaṇā vigata-jvarāḥ
ṛṣiṁ tvāṣṭram upavrajya
pariṣvajyedam abruvan

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *te*—all the demigods; *evam*—thus; *uditāḥ*—being advised; *rājan*—O King Parīkṣit; *brahmaṇā*—by Lord Brahmā; *vigata-jvarāḥ*—being relieved from the aggrievement caused by the demons; *ṛṣim*—the great sage; *tvāṣṭram*—to the son of Tvaṣṭā; *upavrajya*—going; *pariṣvajya*—embracing; *idam*—this; *abruvan*—spoke.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Thus advised by Lord Brahmā and relieved of their anxiety, all the demigods went to the

sage Viśvarūpa, the son of Tvaṣṭā. My dear King, they embraced him and spoke as follows.

TEXT 27

श्रीदेवा ऊचुः

वयं तेऽतिथयः प्राप्ता आश्रमं भद्रमस्तु ते ।
कामः सम्पाद्यतां तात पितॄणां समयोचितः ॥२७॥

śrī-devā ūcuḥ
vayaṁ te 'tithayaḥ prāptā
āśramaṁ bhadram astu te
kāmaḥ sampādyatāṁ tāta
pitṛṇāṁ samayocitaḥ

śrī-devāḥ ūcuḥ—the demigods said; *vayam*—we; *te*—your; *atithayaḥ*—guests; *prāptāḥ*—arrived at; *āśramam*—your abode; *bhadram*—good fortune; *astu*—let there be; *te*—unto you; *kāmaḥ*—the desire; *sampādyatām*—let it be executed; *tāta*—O darling; *pitṛṇām*—of us, who are just like your fathers; *samayocitaḥ*—suitable to the present time.

TRANSLATION

The demigods said: Beloved Viśvarūpa, may there be all good fortune for you. We, the demigods, have come to your āśrama as your guests. Please try to fulfill our desires according to the time, since we are on the level of your parents.

TEXT 28

पुत्राणां हि परो धर्मः पितृशुश्रूषणं सताम् ।
अपि पुत्रवतां ब्रह्मन् किमुत ब्रह्मचारिणाम् ॥२८॥

putrāṇāṁ hi paro dharmaḥ
pitṛ-śuśrūṣaṇaṁ satām
api putravatāṁ brahman
kim uta brahmacāriṇām

putrāṇām—of sons; *hi*—indeed; *paraḥ*—superior; *dharmaḥ*—religious principle; *pitṛ-śuśrūṣaṇam*—the service of the parents; *satām*—good; *api*—even; *putra-vatām*—of those who have sons; *brahman*—O dear *brāhmaṇa; kim uta*—what to speak; *brahmacāriṇām*—of *brahmacārīs.*

TRANSLATION

O brāhmaṇa, the highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a brahmacārī?

TEXTS 29–30

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात् क्षितेस्तनुः ॥२९॥
दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम् ।
अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥३०॥

ācāryo brahmaṇo mūrtiḥ
pitā mūrtiḥ prajāpateḥ
bhrātā marutpater mūrtir
mātā sākṣāt kṣites tanuḥ

dayāyā bhaginī mūrtir
dharmasyātmātithiḥ svayam
agner abhyāgato mūrtiḥ
sarva-bhūtāni cātmanaḥ

ācāryaḥ—the teacher or spiritual master who instructs Vedic knowledge by his personal behavior; *brahmaṇaḥ*—of all the *Vedas; mūrtiḥ*—the personification; *pitā*—the father; *mūrtiḥ*—the personification; *prajāpateḥ*—of Lord Brahmā; *bhrātā*—the brother; *marut-pateḥ mūrtiḥ*—the personification of Indra; *mātā*—the mother; *sākṣāt*—directly; *kṣiteḥ*—of the earth; *tanuḥ*—the body; *dayāyāḥ*—of mercy; *bhaginī*—the sister; *mūrtiḥ*—the personification; *dharmasya*—of religious principles; *ātma*—the self; *atithiḥ*—the guest; *svayam*—personally:

agneḥ—of the fire-god; *abhyāgataḥ*—the invited guest; *mūrtiḥ*—the personification; *sarva-bhūtāni*—all living entities; *ca*—and; *ātmanaḥ*—of the Supreme Lord Viṣṇu.

TRANSLATION

The ācārya, the spiritual master who teaches all the Vedic knowledge and gives initiation by offering the sacred thread, is the personification of all the Vedas. Similarly, a father personifies Lord Brahmā; a brother, King Indra; a mother, the planet earth; and a sister, mercy. A guest personifies religious principles, an invited guest personifies the demigod Agni, and all living entities personify Lord Viṣṇu, the Supreme Personality of Godhead.

PURPORT

According to the moral instructions of Cāṇakya Paṇḍita, *ātmavat sarva-bhūteṣu:* one should observe all living entities to be on the same level as oneself. This means that no one should be neglected as inferior; because Paramātmā is seated in everyone's body, everyone should be respected as a temple of the Supreme Personality of Godhead. This verse describes the different ways in which one should respect a *guru*, a father, a brother, a sister, a guest and so on.

TEXT 31

तस्मात् पितॄणामार्तानामार्तिं परपराभवम् ।
तपसापनयंस्तात सन्देशं कर्तुमर्हसि ॥३१॥

tasmāt pitṛṇām ārtānām
ārtiṁ para-parābhavam
tapasāpanayaṁs tāta
sandeśaṁ kartum arhasi

tasmāt—therefore; *pitṛṇām*—of the parents; *ārtānām*—who are in distress; *ārtim*—the grief; *para-parābhavam*—being defeated by the enemies; *tapasā*—by the strength of your austerities; *apanayan*—taking away; *tāta*—O dear son; *sandeśam*—our desire; *kartum arhasi*—you deserve to execute.

TRANSLATION

Dear son, we have been defeated by our enemies, and therefore we are very much aggrieved. Please mercifully fulfill our desires by relieving our distress through the strength of your austerities. Please fulfill our prayers.

TEXT 32

वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् ।
यथाञ्जसा विजेष्यामः सपत्नांस्तव तेजसा ॥३२॥

vṛṇīmahe tvopādhyāyaṁ
brahmiṣṭhaṁ brāhmaṇaṁ gurum
yathāñjasā vijeṣyāmaḥ
sapatnāṁs tava tejasā

vṛṇīmahe—we choose; *tvā*—you; *upādhyāyam*—as teacher and spiritual master; *brahmiṣṭham*—being perfectly aware of the Supreme Brahman; *brāhmaṇam*—a qualified *brāhmaṇa; gurum*—the perfect spiritual master; *yathā*—so that; *añjasā*—very easily; *vijeṣyāmaḥ*—we shall defeat; *sapatnān*—our rivals; *tava*—your; *tejasā*—by the power of austerity.

TRANSLATION

Since you are completely aware of the Supreme Brahman, you are a perfect brāhmaṇa, and therefore you are the spiritual master of all orders of life. We accept you as our spiritual master and director so that by the power of your austerity we may easily defeat the enemies who have conquered us.

PURPORT

One must approach a particular type of *guru* to execute a particular type of duty. Therefore although Viśvarūpa was inferior to the demigods, the demigods accepted him as their *guru* to conquer the demons.

TEXT 33

न गर्हयन्ति ह्यर्थेषु यविष्ठाङ्घ्र्यभिवादनम् ।
छन्दोभ्योऽन्यत्र न ब्रह्मन् वयो ज्यैष्ठ्यस्य कारणम् ॥ ३३॥

na garhayanti hy artheṣu
yaviṣṭhāṅghry-abhivādanam
chandobhyo 'nyatra na brahman
vayo jyaiṣṭhyasya kāraṇam

na—not; *garhayanti*—forbid; *hi*—indeed; *artheṣu*—in acquiring interests; *yaviṣṭha-aṅghri*—at the lotus feet of a junior; *abhivādanam*—offering obeisances; *chandobhyaḥ*—the Vedic *mantras; anyatra*—apart from; *na*—not; *brahman*—O *brāhmaṇa; vayaḥ*—age; *jyaiṣṭhyasya*—of seniority; *kāraṇam*—the cause.

TRANSLATION

The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. Except in relationship to Vedic mantras, seniority is determined by age, but one may offer respectful obeisances even to a younger person who is advanced in chanting Vedic mantras. Therefore although you are junior in relationship to us, you may become our priest without hesitation.

PURPORT

It is said, *vṛddhatvaṁ vayasā vinā:* one may be senior without being advanced in age. Even if one is not old, one gains seniority if he is senior in knowledge. Viśvarūpa was junior in relationship to the demigods because he was their nephew, but the demigods wanted to accept him as their priest, and therefore he would have to accept obeisances from them. The demigods explained that this should not be a cause for hesitation; he could become their priest because he was advanced in Vedic knowledge. Similarly, Cāṇakya Paṇḍita advises, *nīcād apy uttamaṁ jñānam:* one may accept education from a member of a lower social order. The *brāhmaṇas*, the members of the most elevated *varṇa*, are teachers, but a person in a lower family, such as a family of *kṣatriyas*, *vaiśyas* or even *śūdras*, may be accepted as a teacher if he has knowledge. Śrī Caitanya Mahāprabhu approved of this when He expressed this opinion before Rāmānanda Rāya (Cc. *Madhya* 8.128):

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

It does not matter whether one is a *brāhmaṇa*, *śūdra*, *gṛhastha* or *sannyāsī*. These are all material designations. A spiritually advanced person has nothing to do with such designations. Therefore, if one is advanced in the science of Kṛṣṇa consciousness, regardless of his position in human society, he may become a spiritual master.

TEXT 34

श्रीऋषिरुवाच

अभ्यर्थितः सुरगणैः पौरहित्ये महातपाः ।
स विश्वरूपस्तानाह प्रसन्नः श्लक्ष्णया गिरा ॥३४॥

śrī-ṛṣir uvāca
abhyarthitaḥ sura-gaṇaiḥ
paurahitye mahā-tapāḥ
sa viśvarūpas tān āha
prasannaḥ ślakṣṇayā girā

śrī-ṛṣiḥ uvāca—Śukadeva Gosvāmī continued to speak; *abhyarthitaḥ*—being requested; *sura-gaṇaiḥ*—by the demigods; *paurahitye*—in accepting the priesthood; *mahā-tapāḥ*—highly advanced in austerity and penances; *saḥ*—he; *viśvarūpaḥ*—Viśvarūpa; *tān*—to the demigods; *āha*—spoke; *prasannaḥ*—being satisfied; *ślakṣṇayā*—sweet; *girā*—with words.

TRANSLATION

Śukadeva Gosvāmī continued: When all the demigods requested the great Viśvarūpa to be their priest, Viśvarūpa, who was advanced in austerities, was very pleased. He replied to them as follows.

TEXT 35

श्रीविश्वरूप उवाच

विगर्हितं धर्मशीलैर्भवद्भिरुपव्ययम् ।
कथं नु मद्विधो नाथा लोकेशैरभियाचितम् ।
प्रत्याख्यास्यति तच्छिष्यः स एव स्वार्थ उच्यते ॥३५॥

śrī-viśvarūpa uvāca
vigarhitaṁ dharma-śīlair
brahmavarca-upavyayam
kathaṁ nu mad-vidho nāthā
lokeśair abhiyācitam
pratyākhyāsyati tac-chiṣyaḥ
sa eva svārtha ucyate

śrī-viśvarūpaḥ uvāca—Śrī Viśvarūpa said; *vigarhitam*—condemned; *dharma-śīlaiḥ*—by persons respectful to the religious principles; *brahma-varcaḥ*—of brahminical strength or power; *upavyayam*—causes loss; *katham*—how; *nu*—indeed; *mat-vidhaḥ*—a person like me; *nāthāḥ*—O lords; *loka-īśaiḥ*—by the ruling powers of different planets; *abhiyācitam*—request; *pratyākhyāsyati*—will refuse; *tat-śiṣyaḥ*—who is on the level of their disciple; *saḥ*—that; *eva*—indeed; *sva-arthaḥ*—real interest; *ucyate*—is described as.

TRANSLATION

Śrī Viśvarūpa said: O demigods, although the acceptance of priesthood is decried as causing the loss of previously acquired brahminical power, how can someone like me refuse to accept your personal request? You are all exalted commanders of the entire universe. I am your disciple and must take many lessons from you. Therefore I cannot refuse you. I must agree for my own benefit.

PURPORT

The professions of a qualified *brāhmaṇa* are *paṭhana*, *pāṭhana*, *yajana*, *yājana*, *dāna* and *pratigraha*. The words *yajana* and *yājana* mean that a *brāhmaṇa* becomes the priest of the populace for the sake of their elevation. One who accepts the post of spiritual master neutralizes the sinful reactions of the *yajamāna*, the one on whose behalf he performs *yajña*. Thus the results of the pious acts previously performed by the priest or spiritual master are diminished. Therefore priesthood is not accepted by learned *brāhmaṇas*. Nevertheless, the greatly learned *brāhmaṇa* Viśvarūpa became the priest of the demigods because of his profound respect for them.

TEXT 36

अकिञ्चनानां हि धनं शिलोञ्छनं
तेनेह निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्ह्यं नु करोम्यधीश्वराः
पौरोधसं हृष्यति येन दुर्मतिः ॥३६॥

akiñcanānāṁ hi dhanaṁ śiloñchanaṁ
teneha nirvartita-sādhu-satkriyaḥ
kathaṁ vigarhyaṁ nu karomy adhīśvarāḥ
paurodhasaṁ hṛṣyati yena durmatiḥ

akiñcanānām—of persons who have taken to austerities and penances to become detached from worldly possessions; *hi*—certainly; *dhanam*—the wealth; *śila*—the collecting of grains left in the field; *uñchanam*—and the collecting of grains left in the wholesale marketplace; *tena*—by that means; *iha*—here; *nirvartita*—accomplishing; *sādhu*—of the exalted devotees; *sat-kriyaḥ*—all the pious activities; *katham*—how; *vigarhyam*—reproachable; *nu*—indeed; *karomi*—I shall execute; *adhīśvarāḥ*—O great governors of the planetary systems; *paurodhasam*—the duty of priesthood; *hṛṣyati*—is pleased; *yena*—by which; *durmatiḥ*—one who is less intelligent.

TRANSLATION

O exalted governors of various planets, the true brāhmaṇa, who has no material possessions, maintains himself by the profession of accepting śiloñchana. In other words, he picks up grains left in the field and on the ground in the wholesale marketplace. By this means, householder brāhmaṇas who actually abide by the principles of austerity and penance maintain themselves and their families and perform all necessary pious activities. A brāhmaṇa who desires to achieve happiness by gaining wealth through professional priesthood must certainly have a very low mind. How shall I accept such priesthood?

PURPORT

A first-class *brāhmaṇa* does not accept any rewards from his disciples or *yajamānas*. Practicing austerities and penances, he instead goes to the agricultural field and collects food grains left by the agriculturalists to be collected by *brāhmaṇas*. Similarly, such *brāhmaṇas* go to marketplaces where grains are purchased and sold wholesale, and there they collect grains left by the merchants. In this way, such exalted *brāhmaṇas* maintain their bodies and families. Such priests never demand anything from their disciples to live in opulence, imitating *kṣatriyas* or *vaiśyas*. In other words, a pure *brāhmaṇa* voluntarily accepts a life of poverty and lives in complete dependence on the mercy of the Lord. Not very many years ago, a *brāhmaṇa* in Kṛṣṇanagara, near Navadvīpa, was offered some help from the local Zamindar, Vraja Kṛṣṇacandra. The *brāhmaṇa* refused to accept the help. He said that since he was very happy in his householder life, taking rice given by his disciples and cooking vegetables of tamarind leaves, there was no question of taking help from the Zamindar. The conclusion is that although a *brāhmaṇa* may receive much opulence from his disciples, he should not utilize the rewards of his priesthood for his personal benefit; he must use them for the service of the Supreme Personality of Godhead.

TEXT 37

तथापि न प्रतिब्रूयां गुरुभिः प्रार्थितं कियत् ।
भवतां प्रार्थितं सर्वं प्राणैरर्थैश्च साधये ॥३७॥

tathāpi na pratibrūyāṁ
gurubhiḥ prārthitaṁ kiyat
bhavatāṁ prārthitaṁ sarvaṁ
prāṇair arthaiś ca sādhaye

tathā api—still; *na*—not; *pratibrūyām*—I may refuse; *gurubhiḥ*—by persons on the level of my spiritual master; *prārthitam*—request; *kiyat*—of small value; *bhavatām*—of all of you; *prārthitam*—the desire; *sarvam*—whole; *prāṇaiḥ*—by my life; *arthaiḥ*—by my possessions; *ca*—also; *sādhaye*—I shall execute.

TRANSLATION

All of you are my superiors. Therefore although accepting priesthood is sometimes reproachable, I cannot refuse even a small request from you. I agree to be your priest. I shall fulfill your request by dedicating my life and possessions.

TEXT 38

श्रीबादरायणिरुवाच
तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः ।
पौरहित्यं वृतश्चक्रे परमेण समाधिना ॥३८॥

śrī-bādarāyaṇir uvāca
tebhya evaṁ pratiśrutya
viśvarūpo mahā-tapāḥ
paurahityaṁ vṛtaś cakre
parameṇa samādhinā

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *tebhyaḥ*—unto them (the demigods); *evam*—thus; *pratiśrutya*—promising; *viśvarūpaḥ*—Viśvarūpa; *mahā-tapāḥ*—the most exalted personality; *paurahityam*—the priesthood; *vṛtaḥ*—surrounded by them; *cakre*—executed; *parameṇa*—supreme; *samādhinā*—with attention.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: O King, after making this promise to the demigods, the exalted Viśvarūpa, surrounded by the demigods, performed the necessary priestly activities with great enthusiasm and attention.

PURPORT

The word *samādhinā* is very important. *Samādhi* means complete absorption with an undiverted mind. Viśvarūpa, who was a most learned *brāhmaṇa*, not only accepted the request of the demigods, but took their request seriously and performed the activities of priesthood with an undiverted mind. In other words, he accepted the priesthood not for ma-

terial gain, but to profit the demigods. Such is the duty of a priest. The word *puraḥ* means "family," and *hita* means "benefit." Thus the word *purohita* indicates that the priest is the well-wisher of the family. Another meaning of the word *puraḥ* is "first." A priest's first duty is to see that his disciples benefit spiritually and materially by all means. Then he is satisfied. A priest should never be interested in performing Vedic rituals for his personal benefit.

TEXT 39

सुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया ।
आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः ॥३९॥

sura-dviṣāṁ śriyaṁ guptām
auśanasyāpi vidyayā
ācchidyādān mahendrāya
vaiṣṇavyā vidyayā vibhuḥ

sura-dviṣām—of the enemies of the demigods; *śriyam*—the opulence; *guptām*—protected; *auśanasya*—of Śukrācārya; *api*—although; *vidyayā*—by the talents; *ācchidya*—collecting; *adāt*—delivered; *mahā-indrāya*—unto King Indra; *vaiṣṇavyā*—of Lord Viṣṇu; *vidyayā*—by a prayer; *vibhuḥ*—the most powerful Viśvarūpa.

TRANSLATION

The opulence of the demons, who are generally known as the enemies of the demigods, was protected by the talents and tactics of Śukrācārya, but Viśvarūpa, who was most powerful, composed a protective prayer known as the Nārāyaṇa-kavaca. By this intelligent mantra, he took away the opulence of the demons and gave it to Mahendra, the King of heaven.

PURPORT

The distinction between the demigods (*devas*) and demons (*asuras*) is that the demigods are all devotees of Lord Viṣṇu whereas the demons are devotees of demigods like Lord Śiva, Goddess Kālī and Goddess Durgā. Sometimes the demons are also devotees of Lord Brahmā. For example, Hiraṇyakaśipu was a devotee of Lord Brahmā, Rāvaṇa was a devotee of

Lord Śiva, and Mahiṣāsura was a devotee of Goddess Durgā. The demigods are devotees of Lord Viṣṇu (*viṣṇu-bhaktaḥ smṛto daiva*), whereas the demons (*āsuras tad-viparyayaḥ*) are always against the *viṣṇu-bhaktas*, or Vaiṣṇavas. To oppose the Vaiṣṇavas, the demons become devotees of Lord Śiva, Lord Brahmā, Kālī, Durgā, and so on. In the days of yore, many long years ago, there was animosity between the *devas* and the *asuras*, and the same spirit still continues, for the devotees of Lord Śiva and Goddess Durgā are always envious of Vaiṣṇavas, who are devotees of Lord Viṣṇu. This strain between the devotees of Lord Śiva and Lord Viṣṇu has always existed. In the higher planetary systems, fights between the demons and the demigods continue for a long, long time.

Herein we see that Viśvarūpa made for the demigods a protective covering, saturated with a Viṣṇu *mantra*. Sometimes the Viṣṇu *mantra* is called Viṣṇu-jvara, and the Śiva *mantra* is called Śiva-jvara. We find in the *śāstras* that sometimes the Śiva-jvara and Viṣṇu-jvara are employed in the fights between the demons and the demigods.

The word *sura-dviṣām*, which in this verse means "of the enemies of the demigods," also refers to the atheists. *Śrīmad-Bhāgavatam* elsewhere says that Lord Buddha appeared for the purpose of bewildering the demons or atheists. The Supreme Personality of Godhead always awards His benediction to devotees. The Lord Himself confirms this in *Bhagavad-gītā* (9.31):

kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"O son of Kuntī, declare it boldly that My devotee never perishes."

TEXT 40

यया गुप्तः सहस्राक्षो जिग्येऽसुरचमूर्विभुः ।
तां प्राह स महेन्द्राय विश्वरूप उदारधीः ॥४०॥

yayā guptaḥ sahasrākṣo
jigye 'sura-camūr vibhuḥ
tāṁ prāha sa mahendrāya
viśvarūpa udāra-dhīḥ

yayā—by which; *guptaḥ*—protected; *sahasra-akṣaḥ*—the thousand-eyed demigod, Indra; *jigye*—conquered; *asura*—of the demons; *camūḥ*—military power; *vibhuḥ*—becoming very powerful; *tām*—that; *prāha*—spoke; *saḥ*—he; *mahendrāya*—unto the King of heaven, Mahendra; *viśvarūpaḥ*—Viśvarūpa; *udāra-dhīḥ*—very broad-minded.

TRANSLATION

Viśvarūpa, who was most liberal, spoke to King Indra [Sahasrākṣa] the secret hymn that protected Indra and conquered the military power of the demons.

Thus end the Bhaktivedanta purports to the Sixth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Indra Offends His Spiritual Master, Bṛhaspati."*

CHAPTER EIGHT

The Nārāyaṇa-kavaca Shield

This chapter describes how Indra, the King of heaven, was victorious over the soldiers of the demons, and it also describes the shield of the Viṣṇu *mantra.*

To take protection from this shield, one must first touch *kuśa* grass and wash one's mouth with *ācamana-mantras.* One should observe silence and then place the eight-syllable Viṣṇu *mantra* on the parts of his body and place the twelve-syllable *mantra* on his hands. The eight-syllable *mantra* is *oṁ namo nārāyaṇāya.* This *mantra* should be distributed all over the front and back of the body. The twelve-syllable *mantra,* which begins with the *praṇava, oṁkāra,* is *oṁ namo bhagavate vāsudevāya.* One syllable should be placed on each of the fingers and should be preceded by the *praṇava, oṁkāra.* Thereafter, one must chant *oṁ viṣṇave namaḥ,* which is a six-syllable *mantra.* One must progressively place the syllables of the *mantra* on the heart, the head, between the two eyebrows, on the *śikhā* and between the eyes, and then one should chant *maḥ astrāya phaṭ* and with this *mantra* protect himself from all directions. *Nādevo devam arcayet:* one who has not risen to the level of a *deva* cannot chant this *mantra.* According to this direction of the *śāstra,* one must think himself qualitatively nondifferent from the Supreme.

After finishing this dedication, one must offer a prayer to the eight-armed Lord Viṣṇu, who sits on the shoulders of Garuḍadeva. One also has to think of the fish incarnation, Vāmana, Kūrma, Nṛsiṁha, Varāha, Paraśurāma, Rāmacandra (the elder brother of Lakṣmaṇa), Nara-Nārāyaṇa, Dattātreya (an empowered incarnation), Kapila, Sanat-kumāra, Hayagrīva, Nāradadeva (the incarnation of a devotee), Dhanvantari, Ṛṣabhadeva, Yajña, Balarāma, Vyāsadeva, Buddhadeva and Keśava. One should also think of Govinda, the master of Vṛndāvana, and one should think of Nārāyaṇa, the master of the spiritual sky. One should think of Madhusūdana, Tridhāmā, Mādhava, Hṛṣīkeśa, Padmanābha, Janārdana, Dāmodara and Viśveśvara, as well as the Supreme

Personality of Godhead Kṛṣṇa Himself. After offering prayers to the Lord's personal expansions known as the *svāṁśa* and *śaktyāveśa-avatāras*, one should pray to the weapons of Lord Nārāyaṇa, such as the Sudarśana, *gadā*, *śaṅkha*, *khaḍga* and bow.

After explaining this process, Śukadeva Gosvāmī told Mahārāja Parīkṣit how Viśvarūpa, the brother of Vṛtrāsura, described the glories of the Nārāyaṇa-kavaca to Indra.

TEXTS 1–2

श्रीराजोवाच

यया गुप्तः सहस्राक्षः सवाहान् रिपुसैनिकान् ।
क्रीडन्निव विनिर्जित्य त्रिलोक्या बुभुजे श्रियम् ॥१॥
भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम् ।
यथाततायिनः शत्रून् येन गुप्तोऽजयन्मृधे ॥ २ ॥

śrī-rājovāca
yayā guptaḥ sahasrākṣaḥ
savāhān ripu-sainikān
krīḍann iva vinirjitya
tri-lokyā bubhuje śriyam

bhagavaṁs tan mamākhyāhi
varma nārāyaṇātmakam
yathātatāyinaḥ śatrūn
yena gupto 'jayan mṛdhe

śrī-rājā uvāca—King Parīkṣit said; *yayā*—by which (the spiritual armor); *guptaḥ*—protected; *sahasra-akṣaḥ*—the thousand-eyed King Indra; *sa-vāhān*—with their carriers; *ripu-sainikān*—the soldiers and commanders of the enemies; *krīḍan iva*—just like playing; *vinirjitya*—conquering; *tri-lokyāḥ*—of the three worlds (the higher, middle and lower planetary systems); *bubhuje*—enjoyed; *śriyam*—the opulence; *bhagavan*—O great sage; *tat*—that; *mama*—unto me; *ākhyāhi*—please explain; *varma*—defensive armor made of a *mantra; nārāyaṇa-āt-*

makam—consisting of the mercy of Nārāyaṇa; *yathā*—in which way; *ātatāyinaḥ*—who were endeavoring to kill him; *śatrūn*—enemies; *yena*—by which; *guptaḥ*—being protected; *ajayat*—conquered; *mṛdhe*—in the fight.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My lord, kindly explain the Viṣṇu mantra armor that protected King Indra and enabled him to conquer his enemies, along with their carriers, and enjoy the opulence of the three worlds. Please explain to me that Nārāyaṇa armor, by which King Indra achieved success in battle, conquering the enemies who were endeavoring to kill him.

TEXT 3

श्रीबादरायणिरुवाच

वृतः पुरोहितस्त्वाष्ट्रो महेन्द्रायानुपृच्छते ।
नारायणाख्यं वर्माह तदिहैकमनाः शृणु ॥ ३ ॥

śrī-bādarāyaṇir uvāca
vṛtaḥ purohitas tvāṣṭro
mahendrāyānupṛcchate
nārāyaṇākhyaṁ varmāha
tad ihaika-manāḥ śṛṇu

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *vṛtaḥ*—the chosen; *purohitaḥ*—priest; *tvāṣṭraḥ*—the son of Tvaṣṭā; *mahendrāya*—unto King Indra; *anupṛcchate*—after he (Indra) inquired; *nārāyaṇa-ākhyam*—named Nārāyaṇa-kavaca; *varma*—defensive armor made of a *mantra; āha*—he said; *tat*—that; *iha*—this; *eka-manāḥ*—with great attention; *śṛṇu*—hear from me.

TRANSLATION

Śrī Śukadeva Gosvāmī said: King Indra, the leader of the demigods, inquired about the armor known as Nārāyaṇa-kavaca from Viśvarūpa, who was engaged by the demigods as their priest. Please hear Viśvarūpa's reply with great attention.

TEXTS 4–6

श्रीविश्वरूप उवाच

धौताङ्घ्रिपाणिराचम्य सपवित्र उदङ्मुखः ।
कृतस्वाङ्गकरन्यासो मन्त्राभ्यां वाग्यतः शुचिः॥ ४ ॥
नारायणपरं वर्म सन्नह्येद् भय आगते ।
पादयोर्जानुनोरूर्वोरुदरे हृद्यथोरसि ॥ ५ ॥
मुखे शिरस्यानुपूर्व्यादोङ्कारादीनि विन्यसेत् ।
ॐ नमो नारायणायेति विपर्ययमथापि वा ॥ ६ ॥

śrī-viśvarūpa uvāca
dhautāṅghri-pāṇir ācamya
sapavitra udaṅ-mukhaḥ
kṛta-svāṅga-kara-nyāso
mantrābhyāṁ vāg-yataḥ śuciḥ

nārāyaṇa-paraṁ varma
sannahyed bhaya āgate
pādayor jānunor ūrvor
udare hṛdy athorasi

mukhe śirasy ānupūrvyād
oṁkārādīni vinyaset
oṁ namo nārāyaṇāyeti
viparyayam athāpi vā

śrī-viśvarūpaḥ uvāca—Śrī Viśvarūpa said; *dhauta*—having completely washed; *aṅghri*—feet; *pāṇiḥ*—hands; *ācamya*—performing *ācamana* (sipping a little water three times after chanting the prescribed *mantra*); *sa-pavitraḥ*—wearing rings made of *kuśa* grass (on the ring finger of each hand); *udak-mukhaḥ*—sitting facing the north; *kṛta*—making; *sva-aṅga-kara-nyāsaḥ*—mental assignment of the eight parts of the body and twelve parts of the hands; *mantrābhyām*—with the two *mantras* (*oṁ namo bhagavate vāsudevāya* and *oṁ namo nārāyaṇāya*); *vāk-yataḥ*—keeping oneself silent; *śuciḥ*—being purified; *nārāyaṇa-param*—fully intent on Lord Nārāyaṇa; *varma*—armor; *sannahyet*—

put on oneself; *bhaye*—when fear; *āgate*—has come; *pādayoḥ*—on the two legs; *jānunoḥ*—on the two knees; *ūrvoḥ*—on the two thighs; *udare*—on the abdomen; *hṛdi*—on the heart; *atha*—thus; *urasi*—on the chest; *mukhe*—on the mouth; *śirasi*—on the head; *ānupūrvyāt*—one after another; *oṁkāra-ādīni*—beginning with *oṁkāra; vinyaset*—one should place; *oṁ*—the *praṇava; namaḥ*—obeisances; *nārāyaṇāya*—unto Nārāyaṇa, the Supreme Personality of Godhead; *iti*—thus; *viparyayam*—the reverse; *atha api*—moreover; *vā*—or.

TRANSLATION

Viśvarūpa said: If some form of fear arrives, one should first wash his hands and legs clean and then perform ācamana by chanting this mantra: oṁ apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā/ yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantaraḥ śuciḥ/ śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu. Then one should touch kuśa grass and sit gravely and silently, facing north. When completely purified, one should touch the mantra composed of eight syllables to the eight parts of his body and touch the mantra composed of twelve syllables to his hands. Thus, in the following manner, he should bind himself with the Nārāyaṇa coat of armor. First, while chanting the mantra composed of eight syllables [oṁ namo nārāyaṇāya], beginning with the praṇava, the syllable oṁ, one should touch his hands to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one should chant the mantra in reverse, beginning from the last syllable [ya], while touching the parts of his body in the reverse order. These two processes are known as utpatti-nyāsa and saṁhāra-nyāsa respectively.

TEXT 7

करन्यासं ततः कुर्याद् द्वादशाक्षरविद्यया ।
प्रणवादियकारान्तमङ्गुल्यङ्गुष्ठपर्वसु ॥ ७ ॥

kara-nyāsaṁ tataḥ kuryād
dvādaśākṣara-vidyayā
praṇavādi-ya-kārāntam
aṅguly-aṅguṣṭha-parvasu

kara-nyāsam—the ritual known as *kara-nyāsa*, which assigns the syllables of the *mantra* to the fingers; *tataḥ*—thereafter; *kuryāt*—should execute; *dvādaśa-akṣara*—composed of twelve syllables; *vidyayā*—with the *mantra; praṇava-ādi*—beginning with the *oṁkāra; ya-kāra-antam*—ending with the syllable *ya; aṅguli*—on the fingers, beginning with the index finger; *aṅguṣṭha-parvasu*—to the joints of the thumbs.

TRANSLATION

Then one should chant the mantra composed of twelve syllables [oṁ namo bhagavate vāsudevāya]. Preceding each syllable by the oṁkāra, one should place the syllables of the mantra on the tips of his fingers, beginning with the index finger of the right hand and concluding with the index finger of the left. The four remaining syllables should be placed on the joints of the thumbs.

TEXTS 8–10

न्यसेद्धृदय ओङ्कारं विकारमनु मूर्धनि ।
षकारं तु भ्रुवोर्मध्ये णकारं शिखया न्यसेत् ॥ ८ ॥
वेकारं नेत्रयोर्युञ्ज्यान्नकारं सर्वसन्धिषु ।
मकारमस्त्रमुद्दिश्य मन्त्रमूर्तिर्भवेद् बुधः ॥ ९ ॥
सविसर्गं फडन्तं तत् सर्वदिक्षु विनिर्दिशेत् ।
ॐ विष्णवे नम इति ॥ १० ॥

nyased dhṛdaya oṁkāraṁ
vi-kāram anu mūrdhani
ṣa-kāraṁ tu bhruvor madhye
ṇa-kāraṁ śikhayā nyaset

ve-kāraṁ netrayor yuñjyān
na-kāraṁ sarva-sandhiṣu
ma-kāram astram uddiśya
mantra-mūrtir bhaved budhaḥ

savisargaṁ phaḍ-antaṁ tat
sarva-dikṣu vinirdiśet
oṁ viṣṇave nama iti

nyaset—should place; *hṛdaye*—on the heart; *oṁkāram*—the *praṇava, oṁkāra; vi-kāram*—the syllable *vi* of *viṣṇave; anu*—thereafter; *mūrdhani*—on the top of the head; *ṣa-kāram*—the syllable *ṣa; tu*—and; *bhruvoḥ madhye*—between the two eyebrows; *ṇa-kāram*—the syllable *ṇa; śikhayā*—on the *śikhā* on the head; *nyaset*—should place; *ve-kāram*—the syllable *ve; netrayoḥ*—between the two eyes; *yuñjyāt*—should be placed; *na-kāram*—the syllable *na* of the word *namaḥ; sarva-sandhiṣu*—on all the joints; *ma-kāram*—the syllable *ma* of the word *namaḥ; astram*—a weapon; *uddiśya*—thinking; *mantra-mūrtiḥ*—the form of the *mantra; bhavet*—should become; *budhaḥ*—an intelligent person; *sa-visargam*—with the *visarga* (*ḥ*); *phaṭ-antam*—ending with the sound *phaṭ; tat*—that; *sarva-dikṣu*—in all directions; *vinirdiśet*—should fix; *oṁ*—*praṇava; viṣṇave*—unto Lord Viṣṇu; *namaḥ*—obeisances; *iti*—thus.

TRANSLATION

One must then chant the mantra of six syllables [oṁ viṣṇave namaḥ]. One should place the syllable "oṁ" on his heart, the syllable "vi" on the top of his head, the syllable "ṣa" between his eyebrows, the syllable "ṇa" on his tuft of hair [śikhā], and the syllable "ve" between his eyes. The chanter of the mantra should then place the syllable "na" on all the joints of his body and meditate on the syllable "ma" as being a weapon. He should thus become the perfect personification of the mantra. Thereafter, adding visarga to the final syllable "ma," he should chant the mantra "maḥ astrāya phaṭ" in all directions, beginning from the east. In this way, all directions will be bound by the protective armor of the mantra.

TEXT 11

आत्मानं परमं ध्यायेद् ध्येयं षट्शक्तिभिर्युतम् ।
विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत् ॥११॥

ātmānaṁ paramaṁ dhyāyed
dhyeyaṁ ṣaṭ-śaktibhir yutam
vidyā-tejas-tapo-mūrtim
imaṁ mantram udāharet

ātmānam—the self; *paramam*—the supreme; *dhyāyet*—one should meditate on; *dhyeyam*—worthy to be meditated on; *ṣaṭ-śaktibhiḥ*—the six opulences; *yutam*—possessed of; *vidyā*—learning; *tejaḥ*—influence; *tapaḥ*—austerity; *mūrtim*—personified; *imam*—this; *mantram*—*mantra*; *udāharet*—should chant.

TRANSLATION

After finishing this chanting, one should think himself qualitatively one with the Supreme Personality of Godhead, who is full in six opulences and is worthy to be meditated upon. Then one should chant the following protective prayer to Lord Nārāyaṇa, the Nārāyaṇa-kavaca.

TEXT 12

ॐ हरिर्विदध्यान्मम सर्वरक्षां
न्यस्ताङ्घ्रिपद्मः पतगेन्द्रपृष्ठे ।
दरारिचर्मासिगदेषुचाप-
पाशान् दधानोऽष्टगुणोऽष्टबाहुः ॥१२॥

oṁ harir vidadhyān mama sarva-rakṣāṁ
nyastāṅghri-padmaḥ patagendra-pṛṣṭhe
darāri-carmāsi-gadeṣu-cāpa-
pāśān dadhāno 'ṣṭa-guṇo 'ṣṭa-bāhuḥ

oṁ—O Lord; *hariḥ*—the Supreme Personality of Godhead; *vidadhyāt*—may He bestow; *mama*—my; *sarva-rakṣām*—protection from all sides; *nyasta*—placed; *aṅghri-padmaḥ*—whose lotus feet; *patagendra-pṛṣṭhe*—on the back of Garuḍa, the king of all birds; *dara*—conchshell; *ari*—disc; *carma*—shield; *asi*—sword; *gadā*—club; *iṣu*—arrows; *cāpa*—bow; *pāśān*—ropes; *dadhānaḥ*—holding; *aṣṭa*—possessing eight; *guṇaḥ*—perfections; *aṣṭa*—eight; *bāhuḥ*—arms.

TRANSLATION

The Supreme Lord, who sits on the back of the bird Garuḍa, touching him with His lotus feet, holds eight weapons—the conch-

shell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because He fully possesses the eight mystic powers [aṇimā, laghimā, etc.].

PURPORT

Thinking oneself one with the Supreme is called *ahaṅgrahopāsanā*. Through *ahaṅgrahopāsanā* one does not become God, but he thinks of himself as qualitatively one with the Supreme. Understanding that as a spirit soul he is equal in quality to the supreme soul the way the water of a river is of the same nature as the water of the sea, one should meditate upon the Supreme Lord, as described in this verse, and seek His protection. The living entities are always subordinate to the Supreme. Consequently their duty is to always seek the mercy of the Lord in order to be protected by Him in all circumstances.

TEXT 13

जलेषु मां रक्षतु मत्स्यमूर्ति-
र्यादोगणेभ्यो वरुणस्य पाशात् ।
स्थलेषु मायावटुवामनोऽव्यात्
त्रिविक्रमः खेऽवतु विश्वरूपः ॥१३॥

jaleṣu māṁ rakṣatu matsya-mūrtir
yādo-gaṇebhyo varuṇasya pāśāt
sthaleṣu māyāvaṭu-vāmano 'vyāt
trivikramaḥ khe 'vatu viśvarūpaḥ

jaleṣu—in the water; *mām*—me; *rakṣatu*—protect; *matsya-mūrtiḥ*—the Supreme Lord in the form of a great fish; *yādaḥ-gaṇebhyaḥ*—from fierce aquatic animals; *varuṇasya*—of the demigod known as Varuṇa; *pāśāt*—from the arresting rope; *sthaleṣu*—on the land; *māyā-vaṭu*—the merciful form of the Lord as a dwarf; *vāmanaḥ*—named Vāmanadeva; *avyāt*—may He protect; *trivikramaḥ*—Trivikrama, whose three gigantic steps took the three worlds from Bali; *khe*—in the sky; *avatu*—may the Lord protect; *viśvarūpaḥ*—the gigantic universal form.

TRANSLATION

May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod Varuṇa. By expanding His illusory energy, the Lord assumed the form of the dwarf Vāmana. May Vāmana protect me on the land. Since the gigantic form of the Lord, Viśvarūpa, conquers the three worlds, may He protect me in the sky.

PURPORT

This *mantra* seeks the protection of the Supreme Personality of Godhead in the water, land and sky in His incarnations as the fish, Vāmanadeva and the Viśvarūpa.

TEXT 14

दुर्गेष्वटव्याजिमुखादिषु प्रभुः
पायान्नृसिंहोऽसुरयूथपारिः ।
विमुञ्चतो यस्य महाट्टहासं
दिशो विनेदुर्न्यपतंश्च गर्भाः ॥१४॥

durgeṣv aṭavy-āji-mukhādiṣu prabhuḥ
pāyān nṛsiṁho 'sura-yūthapāriḥ
vimuñcato yasya mahāṭṭa-hāsaṁ
diśo vinedur nyapataṁś ca garbhāḥ

durgeṣu—in places where travel is very difficult; *aṭavi*—in the dense forest; *āji-mukha-ādiṣu*—on the war front and so on; *prabhuḥ*—the Supreme Lord; *pāyāt*—may He protect; *nṛsiṁhaḥ*—Lord Nṛsiṁhadeva; *asura-yūthapa*—of Hiraṇyakaśipu, the leader of the demons; *ariḥ*—the enemy; *vimuñcataḥ*—releasing; *yasya*—of whom; *mahā-aṭṭa-hāsam*—great and fearful laughing; *diśaḥ*—all the directions; *vineduḥ*—resounded through; *nyapatan*—fell down; *ca*—and; *garbhāḥ*—the embryos of the wives of the demons.

TRANSLATION

May Lord Nṛsiṁhadeva, who appeared as the enemy of Hiraṇyakaśipu, protect me in all directions. His loud laughing

vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefront.

TEXT 15

रक्षत्वसौ माध्वनि यज्ञकल्पः
स्वदंष्ट्रयोन्नीतधरो वराहः ।
रामोऽद्रिकूटेष्वथ विप्रवासे
सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान्॥१५॥

rakṣatv asau mādhvani yajña-kalpaḥ
sva-daṁṣṭrayonnīta-dharo varāhaḥ
rāmo 'dri-kūṭeṣv atha vipravāse
salakṣmaṇo 'vyād bharatāgrajo 'smān

rakṣatu—may the Lord protect; *asau*—that; *mā*—me; *adhvani*—on the street; *yajña-kalpaḥ*—who is ascertained by performance of ritualistic ceremonies; *sva-daṁṣṭrayā*—by His own tusk; *unnīta*—raising; *dharaḥ*—the planet earth; *varāhaḥ*—Lord Boar; *rāmaḥ*—Lord Rāma; *adri-kūṭeṣu*—on the summits of the mountains; *atha*—then; *vipravāse*—in foreign countries; *sa-lakṣmaṇaḥ*—with His brother Lakṣmaṇa; *avyāt*—may He protect; *bharata-agrajaḥ*—the elder brother of Mahārāja Bharata; *asmān*—us.

TRANSLATION

The Supreme indestructible Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yajñeśvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May Paraśurāma protect me on the tops of mountains, and may the elder brother of Bharata, Lord Rāmacandra, along with His brother Lakṣmaṇa, protect me in foreign countries.

PURPORT

There are three Rāmas. One Rāma is Paraśurāma (Jāmadāgnya), another Rāma is Lord Rāmacandra, and a third Rāma is Lord Balarāma.

In this verse the words *rāmo 'dri-kūṭeṣv atha* indicate Lord Paraśurāma. The brother of Bharata Mahārāja and Lakṣmaṇa is Lord Rāmacandra.

TEXT 16

मामुग्रधर्मादखिलात् प्रमादा-
न्नारायणः पातु नरश्च हासात् ।
दत्तस्त्वयोगादथ योगनाथः
पायाद् गुणेशः कपिलः कर्मबन्धात् ॥१६॥

mām ugra-dharmād akhilāt pramādān
nārāyaṇaḥ pātu naraś ca hāsāt
dattas tv ayogād atha yoga-nāthaḥ
pāyād guṇeśaḥ kapilaḥ karma-bandhāt

mām—me; *ugra-dharmāt*—from unnecessary religious principles; *akhilāt*—from all kinds of activities; *pramādāt*—which are enacted in madness; *nārāyaṇaḥ*—Lord Nārāyaṇa; *pātu*—may He protect; *naraḥ ca*—and Nara; *hāsāt*—from unnecessary pride; *dattaḥ*—Dattātreya; *tu*—of course; *ayogāt*—from the path of false *yoga; atha*—indeed; *yoga-nāthaḥ*—the master of all mystic powers; *pāyāt*—may He protect; *guṇa-īśaḥ*—the master of all spiritual qualities; *kapilaḥ*—Lord Kapila; *karma-bandhāt*—from the bondage of fruitive activities.

TRANSLATION

May Lord Nārāyaṇa protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord Dattātreya, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.

TEXT 17

सनत्कुमारोऽवतु कामदेवा-
द्धयशीर्षा मां पथि देवहेलनात् ।

देवर्षिवर्यः पुरुषार्चनान्तरात्
कूर्मो हरिर्मां निरयादशेषात् ॥१७॥

sanat-kumāro 'vatu kāmadevād
dhayaśīrṣā māṁ pathi deva-helanāt
devarṣi-varyaḥ puruṣārcanāntarāt
kūrmo harir māṁ nirayād aśeṣāt

sanat-kumāraḥ—the great *brahmacārī* named Sanat-kumāra; *avatu*—may he protect; *kāma-devāt*—from the hands of Cupid or lusty desire; *haya-śīrṣā*—Lord Hayagrīva, the incarnation of the Lord whose head is like that of a horse; *mām*—me; *pathi*—on the path; *deva-helanāt*—from neglecting to offer respectful obeisances to *brāhmaṇas*, Vaiṣṇavas and the Supreme Lord; *devarṣi-varyaḥ*—the best of the saintly sages, Nārada; *puruṣa-arcana-antarāt*—from the offenses in worshiping the Deity; *kūrmaḥ*—Lord Kūrma, the tortoise; *hariḥ*—the Supreme Personality of Godhead; *mām*—me; *nirayāt*—from hell; *aśeṣāt*—unlimited.

TRANSLATION

May Sanat-kumāra protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagrīva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarṣi Nārada protect me from committing offenses in worshiping the Deity, and may Lord Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.

PURPORT

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumāra, the great *brahmacārī* devotee. Nārada Muni, who is the guide for *arcana*, is the author of the *Nārada-pañcarātra*, which prescribes the regulative principles for worshiping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarṣi Nārada in order to avoid the thirty-two offenses while worshiping the Deity. These offenses in Deity worship are mentioned in *The Nectar of Devotion*.

TEXT 18

धन्वन्तरिर्भगवान् पात्वपथ्याद्
द्वन्द्वाद् भयादृषभो निर्जितात्मा ।
यज्ञश्च लोकादवताज्जनान्ताद्
बलो गणात् क्रोधवशादहीन्द्रः ॥१८॥

dhanvantarir bhagavān pātv apathyād
dvandvād bhayād ṛṣabho nirjitātmā
yajñaś ca lokād avatāj janāntād
balo gaṇāt krodha-vaśād ahīndraḥ

dhanvantariḥ—the incarnation Dhanvantari, the physician; *bhagavān*—the Supreme Personality of Godhead; *pātu*—may He protect me; *apathyāt*—from things injurious to the health, such as meat and intoxicants; *dvandvāt*—from duality; *bhayāt*—from fear; *ṛṣabhaḥ*—Lord Ṛṣabhadeva; *nirjita-ātmā*—who fully controlled his mind and self; *yajñaḥ*—Yajña; *ca*—and; *lokāt*—from the defamation of the populace; *avatāt*—may He protect; *jana-antāt*—from dangerous positions created by other people; *balaḥ*—Lord Balarāma; *gaṇāt*—from the hordes of; *krodha-vaśāt*—the angry serpents; *ahīndraḥ*—Lord Balarāma in the form of the serpent Śeṣa Nāga.

TRANSLATION

May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Ṛṣabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yajña protect me from defamation and harm from the populace, and may Lord Balarāma as Śeṣa protect me from envious serpents.

PURPORT

To live within this material world, one must face many dangers, as described herein. For example, undesirable food poses a danger to health, and therefore one must give up such food. The Dhanvantari incarnation

can protect us in this regard. Since Lord Viṣṇu is the Supersoul of all living entities, if He likes He can save us from *adhibhautika* disturbances, disturbances from other living entities. Lord Balarāma is the Śeṣa incarnation, and therefore He can save us from angry serpents or envious persons, who are always ready to attack.

TEXT 19

द्वैपायनो भगवानप्रबोधाद्
बुद्धस्तु पाषण्डगणप्रमादात् ।
कल्किः कलेः कालमलात् प्रपातु
धर्मावनायोरुकृतावतारः ॥१९॥

dvaipāyano bhagavān aprabodhād
buddhas tu pāṣaṇḍa-gaṇa-pramādāt
kalkiḥ kaleḥ kāla-malāt prapātu
dharmāvanāyoru-kṛtāvatāraḥ

dvaipāyanaḥ—Śrīla Vyāsadeva, the giver of all Vedic knowledge; *bhagavān*—the most powerful incarnation of the Supreme Personality of Godhead; *aprabodhāt*—from ignorance of the *śāstra; buddhaḥ tu*—also Lord Buddha; *pāṣaṇḍa-gaṇa*—of atheists creating disillusionment for innocent persons; *pramādāt*—from the madness; *kalkiḥ*—Lord Kalki, the incarnation of Keśava; *kaleḥ*—of this Kali-yuga; *kāla-malāt*—from the darkness of the age; *prapātu*—may He protect; *dharma-avanāya*—for the protection of religious principles; *uru*—very great; *kṛta-avatāraḥ*—who took an incarnation.

TRANSLATION

May the Personality of Godhead in His incarnation as Vyāsadeva protect me from all kinds of ignorance resulting from the absence of Vedic knowledge. May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action. May Kalkideva, the Supreme Personality of Godhead, who appeared as an incarnation to protect religious principles, protect me from the dirt of the age of Kali.

PURPORT

This verse mentions various incarnations of the Supreme Personality of Godhead who appear for various purposes. Śrīla Vyāsadeva, Mahāmuni, compiled the Vedic literature for the benefit of all human society. If one wants to be protected from the reactions of ignorance even in this age of Kali, one may consult the books left by Śrīla Vyāsadeva, namely the four *Vedas* (*Sāma*, *Yajur*, *Ṛg* and *Atharva*), the 108 *Upaniṣads*, *Vedānta-sūtra* (*Brahma-sūtra*), *Mahābhārata*, *Śrīmad-Bhāgavatam Mahā-purāṇa* (Vyāsadeva's commentary on the *Brahma-sūtra*) and the other seventeen *Purāṇas*. Only by the mercy of Śrīla Vyāsadeva do we have so many volumes of transcendental knowledge to save us from the clutches of ignorance.

As described by Śrīla Jayadeva Gosvāmī in his *Daśāvatāra-stotra*, Lord Buddha apparently decried the Vedic knowledge:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya-darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagad-īśa hare

The mission of Lord Buddha was to save people from the abominable activity of animal killing and to save the poor animals from being unnecessarily killed. When *pāṣaṇḍīs* were cheating by killing animals on the plea of sacrificing them in Vedic *yajñas*, the Lord said, "If the Vedic injunctions allow animal killing, I do not accept the Vedic principles." Thus he actually saved people who acted according to Vedic principles. One should therefore surrender to Lord Buddha so that he can help one avoid misusing the injunctions of the *Vedas*.

The Kalki *avatāra* is the fierce incarnation who vanquishes the class of the atheists born in this age of Kali. Now, in the beginning of Kali-yuga, many irreligious principles are in effect, and as Kali-yuga advances, many pseudo religious principles will certainly be introduced, and people will forget the real religious principles enunciated by Lord Kṛṣṇa before the beginning of Kali-yuga, namely principles of surrender unto the lotus feet of the Lord. Unfortunately, because of Kali-yuga, foolish people do not surrender to the lotus feet of Kṛṣṇa. Even most people who claim to belong to the Vedic system of religion are actually opposed to the Vedic principles. Every day they manufacture a new type of *dharma* on

the plea that whatever one manufactures is also a path of liberation. Atheistic men generally say, *yata mata tata patha.* According to this view, there are hundreds and thousands of different opinions in human society, and each opinion is a valid religious principle. This philosophy of rascals has killed the religious principles mentioned in the *Vedas*, and such philosophies will become increasingly influential as Kali-yuga progresses. In the last stage of Kali-yuga, Kalkideva, the fierce incarnation of Keśava, will descend to kill all the atheists and will save only the devotees of the Lord.

TEXT 20

मां केशवो गदया प्रातरव्याद्
गोविन्द आसङ्गवमात्तवेणुः ।
नारायणः प्राह्ण उदात्तशक्ति-
र्मध्यन्दिने विष्णुररीन्द्रपाणिः ॥२०॥

māṁ keśavo gadayā prātar avyād
govinda āsaṅgavam ātta-veṇuḥ
nārāyaṇaḥ prāhṇa udātta-śaktir
madhyan-dine viṣṇur arīndra-pāṇiḥ

mām—me; *keśavaḥ*—Lord Keśava; *gadayā*—by His club; *prātaḥ*—in the morning hours; *avyāt*—may He protect; *govindaḥ*—Lord Govinda; *āsaṅgavam*—during the second part of the day; *ātta-veṇuḥ*—holding His flute; *nārāyaṇaḥ*—Lord Nārāyaṇa with four hands; *prāhṇaḥ*—during the third part of the day; *udātta-śaktiḥ*—controlling different types of potencies; *madhyam-dine*—during the fourth part of the day; *viṣṇuḥ*—Lord Viṣṇu; *arīndra-pāṇiḥ*—bearing the disc in His hand to kill the enemies.

TRANSLATION

May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day. May Lord Nārāyaṇa, who is equipped with all potencies, protect me in the third part of the day, and may Lord Viṣṇu, who carries a disc to kill His enemies, protect me in the fourth part of the day.

PURPORT

According to Vedic astronomical calculations, day and night are each divided into thirty *ghaṭikās* (twenty-four minutes), instead of twelve hours. Generally, each day and each night is divided into six parts consisting of five *ghaṭikās*. In each of these six portions of the day and night, the Lord may be addressed for protection according to different names. Lord Keśava, the proprietor of the holy place of Mathurā, is the Lord of the first portion of the day, and Govinda, the Lord of Vṛndāvana, is the master of the second portion.

TEXT 21

देवोऽपराह्णे मधुहोग्रधन्वा
सायं त्रिधामावतु माधवो माम् ।
दोषे हृषीकेश उतार्धरात्रे
निशीथ एकोऽवतु पद्मनाभः ॥२१॥

devo 'parāhṇe madhu-hogradhanvā
sāyaṁ tri-dhāmāvatu mādhavo mām
doṣe hṛṣīkeśa utārdha-rātre
niśītha eko 'vatu padmanābhaḥ

devaḥ—the Lord; *aparāhṇe*—in the fifth part of the day; *madhu-hā*—named Madhusūdana; *ugra-dhanvā*—bearing the very fearful bow known as Śārṅga; *sāyam*—the sixth part of the day; *tri-dhāmā*—manifesting as the three deities Brahmā, Viṣṇu and Maheśvara; *avatu*—may He protect; *mādhavaḥ*—named Mādhava; *mām*—me; *doṣe*—during the first portion of the night; *hṛṣīkeśaḥ*—Lord Hṛṣīkeśa; *uta*—also; *ardha-rātre*—during the second part of the night; *niśīthe*—during the third part of the night; *ekaḥ*—alone; *avatu*—may He protect; *padmanābhaḥ*—Lord Padmanābha.

TRANSLATION

May Lord Madhusūdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the eve-

ning, may Lord Mādhava, appearing as Brahmā, Viṣṇu and Maheśvara, protect me, and in the beginning of night may Lord Hṛṣīkeśa protect me. At the dead of night [in the second and third parts of night] may Lord Padmanābha alone protect me.

TEXT 22

श्रीवत्सधामापररात्र ईशः
प्रत्यूष ईशोऽसिधरो जनार्दनः ।
दामोदरोऽव्याद्नुसन्ध्यं प्रभाते
विश्वेश्वरो भगवान् कालमूर्तिः ॥२२॥

śrīvatsa-dhāmāpara-rātra īśaḥ
pratyūṣa īśo 'si-dharo janārdanaḥ
dāmodaro 'vyād anusandhyaṁ prabhāte
viśveśvaro bhagavān kāla-mūrtiḥ

śrīvatsa-dhāmā—the Lord, on whose chest the mark of Śrīvatsa is resting; *apara-rātre*—in the fourth part of the night; *īśaḥ*—the Supreme Lord; *pratyūṣe*—in the end of the night; *īśaḥ*—the Supreme Lord; *asi-dharaḥ*—carrying a sword in the hand; *janārdanaḥ*—Lord Janārdana; *dāmodaraḥ*—Lord Dāmodara; *avyāt*—may He protect; *anusandhyam*—during each junction or twilight; *prabhāte*—in the early morning (the sixth part of the night); *viśva-īśvaraḥ*—the Lord of the whole universe; *bhagavān*—the Supreme Personality of Godhead; *kāla-mūrtiḥ*—the personification of time.

TRANSLATION

May the Supreme Personality of Godhead, who bears the Śrīvatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord Janārdana, who carries a sword in His hand, protect me at the end of night [during the last four ghaṭikās of night]. May Lord Dāmodara protect me in the early morning, and may Lord Viśveśvara protect me during the junctions of day and night.

TEXT 23

चक्रं युगान्तानलतिग्मनेमि
भ्रमत् समन्ताद् भगवत्प्रयुक्तम् ।
दन्दग्धि दन्दग्ध्यरिसैन्यमाशु
कक्षं यथा वातसखो हुताशः ॥२३॥

cakraṁ yugāntānala-tigma-nemi
bhramat samantād bhagavat-prayuktam
dandagdhi dandagdhy ari-sainyam āśu
kakṣaṁ yathā vāta-sakho hutāśaḥ

cakram—the disc of the Lord; *yuga-anta*—at the end of the millennium; *anala*—like the fire of devastation; *tigma-nemi*—with a sharp rim; *bhramat*—wandering; *samantāt*—on all sides; *bhagavat-prayuktam*—being engaged by the Lord; *dandagdhi dandagdhi*—please burn completely, please burn completely; *ari-sainyam*—the army of our enemies; *āśu*—immediately; *kakṣam*—dry grass; *yathā*—like; *vāta-sakhaḥ*—the friend of the wind; *hutāśaḥ*—blazing fire.

TRANSLATION

Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarśana cakra burn our enemies to ashes.

TEXT 24

गदेऽशनिस्पर्शनविस्फुलिङ्गे
निष्पिण्ढि निष्पिण्ढ्यजितप्रियासि ।
कुष्माण्डवैनायकयक्षरक्षो-
भूतग्रहांश्चूर्णय चूर्णयारीन् ॥२४॥

gade 'śani-sparśana-visphuliṅge
niṣpiṇḍhi niṣpiṇḍhy ajita-priyāsi
kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo-
bhūta-grahāṁś cūrṇaya cūrṇayārīn

gade—O club in the hands of the Supreme Personality of Godhead; *aśani*—like thunderbolts; *sparśana*—whose touch; *visphuliṅge*—giving off sparks of fire; *niṣpiṇḍhi niṣpiṇḍhi*—pound to pieces, pound to pieces; *ajita-priyā*—very dear to the Supreme Personality of Godhead; *asi*—you are; *kuṣmāṇḍa*—imps named Kuṣmāṇḍas; *vaināyaka*—ghosts named Vaināyakas; *yakṣa*—ghosts named Yakṣas; *rakṣaḥ*—ghosts named Rākṣasas; *bhūta*—ghosts named Bhūtas; *grahān*—and evil demons named Grahas; *cūrṇaya*—pulverize; *cūrṇaya*—pulverize; *arīn*—my enemies.

TRANSLATION

O club in the hand of the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, Bhūtas and Grahas. Please pulverize them.

TEXT 25

त्वं यातुधानप्रमथप्रेतमातृ-
पिशाचविप्रग्रहघोरदृष्टीन् ।
दरेन्द्र विद्रावय कृष्णपूरितो
भीमस्वनोऽरेर्हृदयानि कम्पयन् ॥२५॥

tvaṁ yātudhāna-pramatha-preta-mātṛ-
piśāca-vipragraha-ghora-dṛṣṭīn
darendra vidrāvaya kṛṣṇa-pūrito
bhīma-svano 'rer hṛdayāni kampayan

tvam—you; *yātudhāna*—Rākṣasas; *pramatha*—Pramathas; *preta*—Pretas; *mātṛ*—Mātās; *piśāca*—Piśācas; *vipra-graha*—*brāhmaṇa* ghosts;

ghora-dṛṣṭīn—who have very fearful eyes; *darendra*—O Pāñcajanya, the conchshell in the hands of the Lord; *vidrāvaya*—drive away; *kṛṣṇa-pūritaḥ*—being filled with air from the mouth of Kṛṣṇa; *bhīma-svanaḥ*—sounding extremely fearful; *areḥ*—of the enemy; *hṛdayāni*—the cores of the hearts; *kampayan*—causing to tremble.

TRANSLATION

O best of conchshells, O Pāñcajanya in the hands of the Lord, you are always filled with the breath of Lord Kṛṣṇa. Therefore you create a fearful sound vibration that causes trembling in the hearts of enemies like the Rākṣasas, Pramatha ghosts, Pretas, Mātās, Piśācas and brāhmaṇa ghosts with fearful eyes.

TEXT 26

त्वं तिग्मधारासिवरारिसैन्य-
मीशप्रयुक्तो मम छिन्धि छिन्धि ।
चक्षूंषि चर्मञ्छतचन्द्र छादय
द्विषामघोनां हर पापचक्षुषाम् ॥२६॥

tvaṁ tigma-dhārāsi-varāri-sainyam
īśa-prayukto mama chindhi chindhi
cakṣūṁṣi carmañ chata-candra chādaya
dviṣām aghonāṁ hara pāpa-cakṣuṣām

tvam—you; *tigma-dhāra-asi-vara*—O best of swords possessing very sharp blades; *ari-sainyam*—the soldiers of the enemy; *īśa-prayuktaḥ*—being engaged by the Supreme Personality of Godhead; *mama*—my; *chindhi chindhi*—chop to pieces, chop to pieces; *cakṣūṁṣi*—the eyes; *carman*—O shield; *śata-candra*—possessing brilliant circles like a hundred moons; *chādaya*—please cover; *dviṣām*—of those who are envious of me; *aghonām*—who are completely sinful; *hara*—please take away; *pāpa-cakṣuṣām*—of those whose eyes are very sinful.

TRANSLATION

O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to

pieces. Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes.

TEXTS 27–28

यन्नो भयं ग्रहेभ्योऽभूत् केतुभ्यो नृभ्य एव च ।
सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योंऽहोभ्य एव च ॥२७॥
सर्वाण्येतानि भगवन्नामरूपानुकीर्तनात् ।
प्रयान्तु संक्षयं सद्यो ये नः श्रेयःप्रतीपकाः ॥२८॥

yan no bhayaṁ grahebhyo 'bhūt
ketubhyo nṛbhya eva ca
sarīsṛpebhyo daṁṣṭribhyo
bhūtebhyo 'ṁhobhya eva ca

sarvāṇy etāni bhagavan-
nāma-rūpānukīrtanāt
prayāntu saṅkṣayaṁ sadyo
ye naḥ śreyaḥ-pratīpakāḥ

yat—which; *naḥ*—our; *bhayam*—fear; *grahebhyaḥ*—from the Graha demons; *abhūt*—was; *ketubhyaḥ*—from meteors, or falling stars; *nṛbhyaḥ*—from envious human beings; *eva ca*—also; *sarīsṛpebhyaḥ*—from snakes or scorpions; *daṁṣṭribhyaḥ*—from animals with fierce teeth like tigers, wolves and boars; *bhūtebhyaḥ*—from ghosts or the material elements (earth, water, fire, etc.); *aṁhobhyaḥ*—from sinful activities; *eva ca*—as well as; *sarvāṇi etāni*—all these; *bhagavat-nāma-rūpa-anukīrtanāt*—by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; *prayāntu*—let them go; *saṅkṣayam*—to complete destruction; *sadyaḥ*—immediately; *ye*—which; *naḥ*—our; *śreyaḥ-pratīpakāḥ*—hindrances to well-being.

TRANSLATION

May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect

us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 29

गरुडो भगवान् स्तोत्रस्तोभश्छन्दोमयः प्रभुः ।
रक्षत्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः ॥२९॥

garuḍo bhagavān stotra-
stobhaś chandomayaḥ prabhuḥ
rakṣatv aśeṣa-kṛcchrebhyo
viṣvaksenaḥ sva-nāmabhiḥ

garuḍaḥ—His Holiness Garuḍa, the carrier of Lord Viṣṇu; *bhagavān*—as powerful as the Supreme Personality of Godhead; *stotra-stobhaḥ*—who is glorified by selected verses and songs; *chandaḥ-mayaḥ*—the personified *Vedas; prabhuḥ*—the lord; *rakṣatu*—may He protect; *aśeṣa-kṛcchrebhyaḥ*—from unlimited miseries; *viṣvaksenaḥ*—Lord Viṣvaksena; *sva-nāmabhiḥ*—by His holy names.

TRANSLATION

Lord Garuḍa, the carrier of Lord Viṣṇu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord Viṣvaksena, the Personality of Godhead, also protect us from all dangers by His holy names.

TEXT 30

सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः ।
बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदभूषणाः ॥३०॥

sarvāpadbhyo harer nāma-
rūpa-yānāyudhāni naḥ
buddhīndriya-manaḥ-prāṇān
pāntu pārṣada-bhūṣaṇāḥ

sarva-āpadbhyaḥ—from all kinds of danger; *hareḥ*—of the Supreme Personality of Godhead; *nāma*—the holy name; *rūpa*—the transcendental form; *yāna*—the carriers; *āyudhāni*—and all the weapons; *naḥ*—our; *buddhi*—intelligence; *indriya*—senses; *manaḥ*—mind; *prāṇān*—life air; *pāntu*—may they protect and maintain; *pārṣada-bhūṣaṇāḥ*—the decorations who are personal associates.

TRANSLATION

May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.

PURPORT

There are various associates of the transcendental Personality of Godhead, and His weapons and carrier are among them. In the spiritual world, nothing is material. The sword, bow, club, disc and everything decorating the personal body of the Lord are spiritual living force. Therefore the Lord is called *advaya-jñāna*, indicating that there is no difference between Him and His names, forms, qualities, weapons and so on. Anything pertaining to Him is in the same category of spiritual existence. They are all engaged in the service of the Lord in varieties of spiritual forms.

TEXT 31

यथा हि भगवानेव वस्तुतः सदसच्च यत् ।
सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ॥३१॥

yathā hi bhagavān eva
vastutaḥ sad asac ca yat
satyenānena naḥ sarve
yāntu nāśam upadravāḥ

yathā—just as; *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *eva*—undoubtedly; *vastutaḥ*—at the ultimate issue; *sat*—manifested; *asat*—unmanifested; *ca*—and; *yat*—whatever; *satyena*—by the truth; *anena*—this; *naḥ*—our; *sarve*—all; *yāntu*—let them go; *nāśam*—to annihilation; *upadravāḥ*—disturbances.

TRANSLATION

The subtle and gross cosmic manifestation is material, but nevertheless it is nondifferent from the Supreme Personality of Godhead because He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect. Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.

TEXTS 32–33

यथैकात्म्यानुभावानां विकल्परहितः स्वयम् ।
भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ॥३२॥
तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः ।
पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ॥३३॥

yathaikātmyānubhāvānāṁ
vikalpa-rahitaḥ svayam
bhūṣaṇāyudha-liṅgākhyā
dhatte śaktīḥ sva-māyayā

tenaiva satya-mānena
sarva-jño bhagavān hariḥ
pātu sarvaiḥ svarūpair naḥ
sadā sarvatra sarva-gaḥ

yathā—just as; *aikātmya*—in terms of oneness manifested in varieties; *anubhāvānām*—of those thinking; *vikalpa-rahitaḥ*—the absence of difference; *svayam*—Himself; *bhūṣaṇa*—decorations; *āyudha*—weapons; *liṅga-ākhyāḥ*—characteristics and different names; *dhatte*—possesses; *śaktīḥ*—potencies like wealth, influence, power,

knowledge, beauty and renunciation; *sva-māyayā*—by expanding His spiritual energy; *tena eva*—by that; *satya-mānena*—true understanding; *sarva-jñaḥ*—omniscient; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—who can take away all the illusion of the living entities; *pātu*—may He protect; *sarvaiḥ*—with all; *sva-rūpaiḥ*—His forms; *naḥ*—us; *sadā*—always; *sarvatra*—everywhere; *sarva-gaḥ*—who is all-pervasive.

TRANSLATION

The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

PURPORT

A person highly elevated in spiritual knowledge knows that nothing exists but the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (9.4) where Lord Kṛṣṇa says, *mayā tatam idaṁ sarvam*, indicating that everything we see is an expansion of His energy. This is confirmed in the *Viṣṇu Purāṇa* (1.22.52):

ekadeśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

As a fire, although existing in one place, can expand its light and heat everywhere, so the omnipotent Lord, the Supreme Personality of Godhead, although situated in His spiritual abode, expands Himself everywhere, in both the material and spiritual worlds, by His various energies.

Since both cause and effect are the Supreme Lord, there is no difference between cause and effect. Consequently the ornaments and weapons of the Lord, being expansions of His spiritual energy, are not different from Him. There is no difference between the Lord and His variously presented energies. This is also confirmed in the *Padma Purāṇa:*

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

The holy name of the Lord is fully identical with the Lord, not partially. The word *pūrṇa* means "complete." The Lord is omnipotent and omniscient, and similarly, His name, form, qualities, paraphernalia and everything pertaining to Him are complete, pure, eternal and free from material contamination. The prayer to the ornaments and carriers of the Lord is not false, for they are as good as the Lord. Since the Lord is all-pervasive, He exists in everything, and everything exists in Him. Therefore even worship of the Lord's weapons or ornaments has the same potency as worship of the Lord. Māyāvādīs refuse to accept the form of the Lord, or they say that the form of the Lord is *māyā*, or false, but one should note very carefully that this is not acceptable. Although the Lord's original form and His impersonal expansion are one, the Lord maintains His form, qualities and abode eternally. Therefore this prayer says, *pātu sarvaiḥ svarūpair naḥ sadā sarvatra sarva-gaḥ:* "May the Lord, who is all-pervasive in His various forms, protect us everywhere." The Lord is always present everywhere by His name, form, qualities, attributes and paraphernalia, and they all have equal power to protect the devotees. Śrīla Madhvācārya explains this as follows:

eka eva paro viṣṇur
bhūṣāheti dhvajeṣv ajaḥ
tat-tac-chakti-pradatvena
svayam eva vyavasthitaḥ
satyenānena māṁ devaḥ
pātu sarveśvaro hariḥ

TEXT 34

विदिक्षु दिक्षूर्ध्वमधः समन्ता-
दन्तर्बहिर्भगवान् नारसिंहः ।
प्रहापयँल्लोकभयं स्वनेन
स्वतेजसा ग्रस्तसमस्ततेजाः ॥३४॥

vidikṣu dikṣūrdhvam adhaḥ samantād
antar bahir bhagavān nārasiṁhaḥ
prahāpayaṁ loka-bhayaṁ svanena
sva-tejasā grasta-samasta-tejāḥ

vidikṣu—in all corners; *dikṣu*—in all directions (east, west, north and south); *ūrdhvam*—above; *adhaḥ*—below; *samantāt*—on all sides; *antaḥ*—internally; *bahiḥ*—externally; *bhagavān*—the Supreme Personality of Godhead; *nārasiṁhaḥ*—in the form of Nṛsiṁhadeva (half-lion and half-man); *prahāpayan*—completely destroying; *loka-bhayam*—fear created by animals, poison, weapons, water, air, fire and so on; *svanena*—by His roar or the vibration of His name by His devotee Prahlāda Mahārāja; *sva-tejasā*—by His personal effulgence; *grasta*—covered; *samasta*—all other; *tejāḥ*—influences.

TRANSLATION

Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsiṁhadeva. May Lord Nṛsiṁhadeva, roaring for His devotee Prahlāda Mahārāja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May Nṛsiṁhadeva protect us in all directions and in all corners, above, below, within and without.

TEXT 35

मघवन्निदमाख्यातं वर्म नारायणात्मकम् ।
विजेष्यसेऽञ्जसा येन दंशितोऽसुरयूथपान् ॥३५॥

maghavann idam ākhyātaṁ
varma nārāyaṇātmakam
vijeṣyase 'ñjasā yena
daṁśito 'sura-yūthapān

maghavan—O King Indra; *idam*—this; *ākhyātam*—described; *varma*—mystic armor; *nārāyaṇa-ātmakam*—related to Nārāyaṇa; *vijeṣyase*—you will conquer; *añjasā*—very easily; *yena*—by which; *daṁśitaḥ*—being protected; *asura-yūthapān*—the chief leaders of the demons.

TRANSLATION

Viśvarūpa continued: O Indra, this mystic armor related to Lord Nārāyaṇa has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

TEXT 36

एतद् धारयमाणस्तु यं यं पश्यति चक्षुषा ।
पदा वा संस्पृशेत् सद्यः साध्वसात् स विमुच्यते॥३६॥

etad dhārayamāṇas tu
yaṁ yaṁ paśyati cakṣuṣā
padā vā saṁspṛśet sadyaḥ
sādhvasāt sa vimucyate

etat—this; *dhārayamāṇaḥ*—a person employing; *tu*—but; *yam yam*—whomever; *paśyati*—he sees; *cakṣuṣā*—by his eyes; *padā*—by his feet; *vā*—or; *saṁspṛśet*—may touch; *sadyaḥ*—immediately; *sādhvasāt*—from all fear; *saḥ*—he; *vimucyate*—is freed.

TRANSLATION

If one employs this armor, whomever he sees with his eyes or touches with his feet is immediately freed from all the above-mentioned dangers.

TEXT 37

न कुतश्चिद् भयं तस्य विद्यां धारयतो भवेत् ।
राजदस्युग्रहादिभ्यो व्याध्यादिभ्यश्च कर्हिचित् ॥३७॥

na kutaścid bhayaṁ tasya
vidyāṁ dhārayato bhavet
rāja-dasyu-grahādibhyo
vyādhy-ādibhyaś ca karhicit

na—not; *kutaścit*—from anywhere; *bhayam*—fear; *tasya*—of him; *vidyām*—this mystical prayer; *dhārayataḥ*—employing; *bhavet*—may appear; *rāja*—from the government; *dasyu*—from rogues and thieves; *graha-ādibhyaḥ*—from demons and so on; *vyādhi-ādibhyaḥ*—from diseases and so on; *ca*—also; *karhicit*—at any time.

TRANSLATION

This prayer, Nārāyaṇa-kavaca, constitutes subtle knowledge transcendentally connected with Nārāyaṇa. One who employs this prayer is never disturbed or put in danger by the government, by plunderers, by evil demons or by any type of disease.

TEXT 38

इमां विद्यां पुरा कश्चित् कौशिको धारयन् द्विजः ।
योगधारणया स्वाङ्गं जहौ स मरुधन्वनि ॥३८॥

imāṁ vidyāṁ purā kaścit
kauśiko dhārayan dvijaḥ
yoga-dhāraṇayā svāṅgaṁ
jahau sa maru-dhanvani

imām—this; *vidyām*—prayer; *purā*—formerly; *kaścit*—someone; *kauśikaḥ*—Kauśika; *dhārayan*—using; *dvijaḥ*—a *brāhmaṇa*; *yoga-dhāraṇayā*—by mystic power; *sva-aṅgam*—his own body; *jahau*—gave up; *saḥ*—he; *maru-dhanvani*—in the desert.

TRANSLATION

O King of heaven, a brāhmaṇa named Kauśika formerly used this armor when he purposely gave up his body in the desert by mystic power.

TEXT 39

तस्योपरि विमानेन गन्धर्वपतिरेकदा ।
ययौ चित्ररथः स्त्रीभिर्वृतो यत्र द्विजक्षयः ॥३९॥

tasyopari vimānena
gandharva-patir ekadā
yayau citrarathaḥ strībhir
vṛto yatra dvija-kṣayaḥ

tasya—his dead body; *upari*—above; *vimānena*—by airplane; *gandharva-patiḥ*—the King of Gandharvaloka, Citraratha; *ekadā*—once upon a time; *yayau*—went; *citrarathaḥ*—Citraratha; *strībhiḥ*—by many beautiful women; *vṛtaḥ*—surrounded; *yatra*—where; *dvija-kṣayaḥ*—the *brāhmaṇa* Kauśika had died.

TRANSLATION

Surrounded by many beautiful women, Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brāhmaṇa's body at the spot where the brāhmaṇa had died.

TEXT 40

गगनान्न्यपतत् सद्यः सविमानो ह्यवाक्शिराः ।
स वालिखिल्यवचनादस्थीन्यादाय विस्मितः ।
प्रास्य प्राचीसरस्वत्यां स्नात्वा धाम स्वमन्वगात् ॥४०॥

gaganān nyapatat sadyaḥ
savimāno hy avāk-śirāḥ
sa vālikhilya-vacanād
asthīny ādāya vismitaḥ
prāsya prācī-sarasvatyāṁ
snātvā dhāma svam anvagāt

gaganāt—from the sky; *nyapatat*—fell; *sadyaḥ*—suddenly; *sa-vimānaḥ*—with his airplane; *hi*—certainly; *avāk-śirāḥ*—with his head downward; *saḥ*—he; *vālikhilya*—of the great sages named the Vālikhilyas; *vacanāt*—by the instructions; *asthīni*—all the bones; *ādāya*—taking; *vismitaḥ*—struck with wonder; *prāsya*—throwing; *prācī-sarasvatyām*—in the River Sarasvatī, which flows to the east; *snātvā*—bathing in that river; *dhāma*—to the abode; *svam*—his own; *anvagāt*—returned.

TRANSLATION

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named the Vālikhilyas to throw the brāhmaṇa's bones in the nearby River Sarasvatī. He had to do this and bathe in the river before returning to his own abode.

TEXT 41

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चादृतः ।
तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥४१॥

śrī-śuka uvāca
ya idaṁ śṛṇuyāt kāle
yo dhārayati cādṛtaḥ
taṁ namasyanti bhūtāni
mucyate sarvato bhayāt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—anyone who; *idam*—this; *śṛṇuyāt*—may hear; *kāle*—at a time of fear; *yaḥ*—anyone who; *dhārayati*—employs this prayer; *ca*—also; *ādṛtaḥ*—with faith and adoration; *tam*—unto him; *namasyanti*—offer respectful obeisances; *bhūtāni*—all living beings; *mucyate*—is released; *sarvataḥ*—from all; *bhayāt*—fearful conditions.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, one who employs this armor or hears about it with faith and veneration

when afraid because of any conditions in the material world is immediately freed from all dangers and is worshiped by all living entities.

TEXT 42

एतां विद्यामधिगतो विश्वरूपाच्छतक्रतुः ।
त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥४२॥

etāṁ vidyām adhigato
viśvarūpāc chatakratuḥ
trailokya-lakṣmīṁ bubhuje
vinirjitya mṛdhe 'surān

etām—this; *vidyām*—prayer; *adhigataḥ*—received; *viśvarūpāt*—from the *brāhmaṇa* Viśvarūpa; *śata-kratuḥ*—Indra, the King of heaven; *trailokya-lakṣmīm*—all the opulence of the three worlds; *bubhuje*—enjoyed; *vinirjitya*—conquering; *mṛdhe*—in battle; *asurān*—all the demons.

TRANSLATION

King Indra, who performed one hundred sacrifices, received this prayer of protection from Viśvarūpa. After conquering the demons, he enjoyed all the opulences of the three worlds.

PURPORT

This mystical mantric armor given by Viśvarūpa to Indra, the King of heaven, acted powerfully, with the effect that Indra was able to conquer the *asuras* and enjoy the opulence of the three worlds without impediments. In this regard, Madhvācārya points out:

vidyāḥ karmāṇi ca sadā
guroḥ prāptāḥ phala-pradāḥ
anyathā naiva phaladāḥ
prasannoktāḥ phala-pradāḥ

One must receive all kinds of *mantras* from a bona fide spiritual master; otherwise the *mantras* will not be fruitful. This is also indicated in *Bhagavad-gītā* (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." All *mantras* should be received through the authorized *guru*, and the disciple must satisfy the *guru* in all respects, after surrendering at his lotus feet. In the *Padma Purāṇa* it is also said, *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ*. There are four *sampradāyas*, or disciplic successions, namely the Brahma-sampradāya, the Rudra-sampradāya, the Śrī-sampradāya and the Kumāra-sampradāya. If one wants to advance in spiritual power, one must receive his *mantras* from one of these bona fide *sampradāyas;* otherwise he will never successfully advance in spiritual life.

Thus end the Bhaktivedanta purports of the Sixth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Nārāyaṇa-kavaca Shield."*

CHAPTER NINE

Appearance of the Demon Vṛtrāsura

As described in this chapter, Indra, the King of heaven, killed Viśvarūpa, and therefore Viśvarūpa's father performed a *yajña* to kill Indra. When Vṛtrāsura appeared from that *yajña*, the demigods, in fear, sought shelter of the Supreme Personality of Godhead and glorified Him.

Because of affection for the demons, Viśvarūpa secretly supplied them the remnants of *yajña*. When Indra learned about this, he beheaded Viśvarūpa, but he later regretted killing Viśvarūpa because Viśvarūpa was a *brāhmaṇa*. Although competent to neutralize the sinful reactions for killing a *brāhmaṇa*, Indra did not do so. Instead he accepted the reactions. Later, he distributed these reactions among the land, water, trees and women in general. Since the land accepted one fourth of the sinful reactions, a portion of the land turned into desert. The trees were also given one fourth of the sinful reactions, and therefore they drip sap, which is prohibited for drinking. Because women accepted one fourth of the sinful reactions, they are untouchable during their menstrual period. Since water was also infested with sinful reactions, when bubbles appear in water it cannot be used for any purpose.

After Viśvarūpa was killed, his father, Tvaṣṭā, performed a sacrifice to kill King Indra. Unfortunately, if *mantras* are chanted irregularly, they yield an opposite result. This happened when Tvaṣṭā performed this *yajña*. While performing the sacrifice to kill Indra, Tvaṣṭā chanted a *mantra* to increase Indra's enemies, but because he chanted the *mantra* wrong, the sacrifice produced an *asura* named Vṛtrāsura, of whom Indra was the enemy. When Vṛtrāsura was generated from the sacrifice, his fierce features made the whole world afraid, and his personal effulgence diminished even the power of the demigods. Finding no other means of protection, the demigods began to worship the Supreme Personality of Godhead, the enjoyer of all the results of sacrifice, who is supreme throughout the entire universe. The demigods all worshiped Him because ultimately no one but Him can protect a living entity from fear and danger. Seeking shelter of a demigod instead of worshiping the Supreme

Personality of Godhead is compared to trying to cross the ocean by grasping the tail of a dog. A dog can swim, but that does not mean that one can cross the ocean by grasping a dog's tail.

Being pleased with the demigods, the Supreme Personality of Godhead advised them to approach Dadhīci to beg him for the bones of his own body. Dadhīci would comply with the request of the demigods, and with the help of his bones Vṛtrāsura could be killed.

TEXT 1

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत ।
सोमपीथं सुरापीथमन्नादमिति शुश्रुम ॥ १ ॥

śrī-śuka uvāca
tasyāsan viśvarūpasya
śirāṁsi trīṇi bhārata
soma-pīthaṁ surā-pītham
annādam iti śuśruma

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of him; *āsan*—there were; *viśvarūpasya*—of Viśvarūpa, the priest of the demigods; *śirāṁsi*—heads; *trīṇi*—three; *bhārata*—O Mahārāja Parīkṣit; *soma-pītham*—used for drinking the beverage *soma*; *surā-pītham*—used for drinking wine; *anna-adam*—used for eating; *iti*—thus; *śuśruma*—I have heard by the *paramparā* system.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Viśvarūpa, who was engaged as the priest of the demigods, had three heads. He used one to drink the beverage soma-rasa, another to drink wine and the third to eat food. O King Parīkṣit, thus I have heard from authorities.

PURPORT

One cannot directly perceive the kingdom of heaven, its king and other inhabitants, or how they perform their various engagements, for no one can go to the heavenly planets. Although modern scientists have

invented many powerful space vehicles, they cannot even go to the moon, not to speak of other planets. By direct experience one cannot learn anything beyond the range of human perception. One must hear from authorities. Therefore Śukadeva Gosvāmī, a great personality, says, "What I am describing to you, O King, is what I have heard from authoritative sources." This is the Vedic system. The Vedic knowledge is called *śruti* because it must be received by being heard from authorities. It is beyond the realm of our false experimental knowledge.

TEXT 2

स वै बर्हिषि देवेभ्यो भागं प्रत्यक्षमुच्चकैः ।
अददद् यस्य पितरो देवाः सप्रश्रयं नृप ॥ २ ॥

sa vai barhiṣi devebhyo
bhāgaṁ pratyakṣam uccakaiḥ
adadad yasya pitaro
devāḥ sapraśrayaṁ nṛpa

saḥ—he (Viśvarūpa); *vai*—indeed; *barhiṣi*—in the sacrificial fire; *devebhyaḥ*—unto the particular demigods; *bhāgam*—the proper share; *pratyakṣam*—visibly; *uccakaiḥ*—by loud chanting of the *mantras*; *adadat*—offered; *yasya*—of whom; *pitaraḥ*—the fathers; *devāḥ*—demigods; *sa-praśrayam*—very humbly in a gentle voice; *nṛpa*—O King Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, the demigods were related to Viśvarūpa from his father's side, and therefore he visibly offered clarified butter in the fire while chanting mantras such as "indrāya idaṁ svāhā" ["this is meant for King Indra"] and "idam agnaye" ["this is for the demigod of fire"]. He loudly chanted these mantras and offered each of the demigods his proper share.

TEXT 3

स एव हि ददौ भागं परोक्षमसुरान् प्रति ।
यजमानोऽवहद् भागं मातृस्नेहवशानुगः ॥ ३ ॥

sa eva hi dadau bhāgaṁ
parokṣam asurān prati
yajamāno 'vahad bhāgaṁ
mātṛ-sneha-vaśānugaḥ

saḥ—he (Viśvarūpa); *eva*—indeed; *hi*—certainly; *dadau*—offered; *bhāgam*—share; *parokṣam*—without the knowledge of the demigods; *asurān*—the demons; *prati*—unto; *yajamānaḥ*—performing sacrifice; *avahat*—offered; *bhāgam*—share; *mātṛ-sneha*—by affection for his mother; *vaśa-anugaḥ*—being compelled.

TRANSLATION

Although offering clarified butter in the sacrificial fire in the name of the demigods, without the knowledge of the demigods he also offered oblations to the demons because they were his relatives through his mother.

PURPORT

Because of Viśvarūpa's affection for the families of both the demigods and the demons, he appeased the Supreme Lord on behalf of both dynasties. When he offered oblations in the fire on behalf of the *asuras*, he did so secretly, without the knowledge of the demigods.

TEXT 4

तद् देवहेलनं तस्य धर्मालीकं सुरेश्वरः ।
आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद् रुषा ॥४॥

tad deva-helanaṁ tasya
dharmālīkaṁ sureśvaraḥ
ālakṣya tarasā bhītas
tac-chīrṣāṇy acchinad ruṣā

tat—that; *deva-helanam*—offense to the demigods; *tasya*—of him (Viśvarūpa); *dharma-alīkam*—cheating in religious principles (pretending to be the priest of the demigods, but secretly acting as the priest of

the demons also); *sura-īśvaraḥ*—the king of the demigods; *ālakṣya*—observing; *tarasā*—quickly; *bhītaḥ*—being afraid (that the demons would gain strength by being blessed by Viśvarūpa); *tat*—his (Viśvarūpa's); *śīrṣāṇi*—heads; *acchinat*—cut off; *ruṣā*—with great anger.

TRANSLATION

Once upon a time, however, the King of heaven, Indra, understood that Viśvarūpa was secretly cheating the demigods by offering oblations on behalf of the demons. He became extremely afraid of being defeated by the demons, and in great anger at Viśvarūpa he cut Viśvarūpa's three heads from his shoulders.

TEXT 5

सोमपीथं तु यत् तस्य शिर आसीत् कपिञ्जलः ।
कलविङ्कः सुरापीथमन्नादं यत् स तित्तिरिः ॥ ५ ॥

soma-pīthaṁ tu yat tasya
śira āsīt kapiñjalaḥ
kalaviṅkaḥ surā-pītham
annādaṁ yat sa tittiriḥ

soma-pītham—used for drinking *soma-rasa*; *tu*—however; *yat*—which; *tasya*—of him (Viśvarūpa); *śiraḥ*—the head; *āsīt*—became; *kapiñjalaḥ*—a francolin partridge; *kalaviṅkaḥ*—a sparrow; *surā-pītham*—meant for drinking wine; *anna-adam*—used for eating food; *yat*—which; *saḥ*—that; *tittiriḥ*—a common partridge.

TRANSLATION

Thereafter, the head meant for drinking soma-rasa was transformed into a kapiñjala [francolin partridge]. Similarly, the head meant for drinking wine was transformed into a kalaviṅka [sparrow], and the head meant for eating food became a tittiri [common partridge].

TEXT 6

ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः ।
संवत्सरान्ते तदघं भूतानां स विशुद्धये ।
भूम्यम्बुद्रुमयोषिद्भ्यश्चतुर्धा व्यभजद्धरिः ॥ ६ ॥

brahma-hatyām añjalinā
jagrāha yad apīśvaraḥ
saṁvatsarānte tad aghaṁ
bhūtānāṁ sa viśuddhaye
bhūmy-ambu-druma-yoṣidbhyaś
caturdhā vyabhajad dhariḥ

brahma-hatyām—the sinful reaction for killing a *brāhmaṇa*; *añjalinā*—with folded hands; *jagrāha*—assumed the responsibility for; *yat api*—although; *īśvaraḥ*—very powerful; *saṁvatsara-ante*—after one year; *tat agham*—that sinful reaction; *bhūtānām*—of the material elements; *saḥ*—he; *viśuddhaye*—for purification; *bhūmi*—unto the earth; *ambu*—water; *druma*—trees; *yoṣidbhyaḥ*—and unto women; *caturdhā*—in four divisions; *vyabhajat*—divided; *hariḥ*—King Indra.

TRANSLATION

Although Indra was so powerful that he could neutralize the sinful reactions for killing a brāhmaṇa, he repentantly accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify himself he distributed the reactions for this sinful killing among the earth, water, trees and women.

TEXT 7

भूमिस्तुरीयं जग्राह खातपूरवरेण वै ।
ईरिणं ब्रह्महत्याया रूपं भूमौ प्रदृश्यते ॥ ७ ॥

bhūmis turīyaṁ jagrāha
khāta-pūra-vareṇa vai
īriṇaṁ brahma-hatyāyā
rūpaṁ bhūmau pradṛśyate

bhūmiḥ—the earth; *turīyam*—one fourth; *jagrāha*—accepted; *khāta-pūra*—of the filling of holes; *vareṇa*—because of the benediction; *vai*—indeed; *īriṇam*—the deserts; *brahma-hatyāyāḥ*—of the reaction for killing a *brāhmaṇa;* *rūpam*—form; *bhūmau*—on the earth; *pradṛśyate*—is visible.

TRANSLATION

In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one fourth of the sinful reactions for killing a brāhmaṇa. Because of those sinful reactions, we find many deserts on the surface of the earth.

PURPORT

Because deserts are manifestations of the earth's diseased condition, no auspicious ritualistic ceremony can be performed in a desert. Persons destined to live in deserts are understood to be sharing the reactions for the sin of *brahma-hatyā*, the killing of a *brāhmaṇa.*

TEXT 8

तुर्यं छेदविरोहेण वरेण जगृहुर्द्रुमाः ।
तेषां निर्यासरूपेण ब्रह्महत्या प्रदृश्यते ॥ ८ ॥

turyaṁ cheda-viroheṇa
vareṇa jagṛhur drumāḥ
teṣāṁ niryāsa-rūpeṇa
brahma-hatyā pradṛśyate

turyam—one fourth; *cheda*—although being cut; *viroheṇa*—of growing again; *vareṇa*—because of the benediction; *jagṛhuḥ*—accepted; *drumāḥ*—the trees; *teṣām*—of them; *niryāsa-rūpeṇa*—by the liquid oozing from the trees; *brahma-hatyā*—the reaction for killing a *brāhmaṇa;* *pradṛśyate*—is visible.

TRANSLATION

In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted one fourth of

the reactions for killing a brāhmaṇa. These reactions are visible in the flowing of sap from trees. [Therefore one is forbidden to drink this sap.]

TEXT 9

शश्वत्कामवरेणांहस्तुरीयं जगृहुः स्त्रियः ।
रजोरूपेण तास्वंहो मासि मासि प्रदृश्यते ॥ ९ ॥

śaśvat-kāma-vareṇāṁhas
turīyaṁ jagṛhuḥ striyaḥ
rajo-rūpeṇa tāsv aṁho
māsi māsi pradṛśyate

śaśvat—perpetual; *kāma*—of sexual desire; *vareṇa*—because of the benediction; *aṁhaḥ*—the sinful reaction for killing a *brāhmaṇa;* *turīyam*—one fourth; *jagṛhuḥ*—accepted; *striyaḥ*—women; *rajaḥ-rūpeṇa*—in the form of the menstrual period; *tāsu*—in them; *aṁhaḥ*—the sinful reaction; *māsi māsi*—every month; *pradṛśyate*—is visible.

TRANSLATION

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously, even during pregnancy for as long as sex is not injurious to the embryo, women accepted one fourth of the sinful reactions. As a result of those reactions, women manifest the signs of menstruation every month.

PURPORT

Women as a class are very lusty, and apparently their continuous lusty desires are never satisfied. In return for Lord Indra's benediction that there would be no cessation to their lusty desires, women accepted one fourth of the sinful reactions for killing a *brāhmaṇa.*

TEXT 10

द्रव्यमृथोवरेणापस्तुरीयं जगृहुर्मलम् ।
तासु बुद्बुदफेनाभ्यां दृष्टं तद्धरति क्षिपन् ॥१०॥

dravya-bhūyo-vareṇāpas
turīyaṁ jagṛhur malam
tāsu budbuda-phenābhyāṁ
dṛṣṭaṁ tad dharati kṣipan

dravya—other things; *bhūyaḥ*—of increasing; *vareṇa*—by the benediction; *āpaḥ*—water; *turīyam*—one fourth; *jagṛhuḥ*—accepted; *malam*—the sinful reaction; *tāsu*—in the water; *budbuda-phenābhyām*—by bubbles and foam; *dṛṣṭam*—visible; *tat*—that; *harati*—one collects; *kṣipan*—throwing away.

TRANSLATION

And in return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted one fourth of the sinful reactions. Therefore there are bubbles and foam in water. When one collects water, these should be avoided.

PURPORT

If water is mixed with milk, fruit juice or other similar substances, it increases their volume, and no one can understand which has increased. In return for this benediction, water accepted one fourth of Indra's sinful reactions. These sinful reactions are visible in foam and bubbles. Therefore one should avoid foam and bubbles while collecting drinking water.

TEXT 11

हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे ।
इन्द्रशत्रो विवर्धस्व माचिरं जहि विद्विषम् ॥११॥

hata-putras tatas tvaṣṭā
juhāvendrāya śatrave
indra-śatro vivardhasva
mā ciraṁ jahi vidviṣam

hata-putraḥ—who lost his son; *tataḥ*—thereafter; *tvaṣṭā*—Tvaṣṭā; *juhāva*—performed a sacrifice; *indrāya*—of Indra; *śatrave*—for creating an enemy; *indra-śatro*—O enemy of Indra; *vivardhasva*—increase; *mā*—not; *ciram*—after a long time; *jahi*—kill; *vidviṣam*—your enemy.

TRANSLATION

After Viśvarūpa was killed, his father, Tvaṣṭā, performed ritualistic ceremonies to kill Indra. He offered oblations in the sacrificial fire, saying, "O enemy of Indra, flourish to kill your enemy without delay."

PURPORT

There was some defect in Tvaṣṭā's chanting of the *mantra* because he chanted it long instead of short, and therefore the meaning changed. Tvaṣṭā intended to chant the word *indra-śatro*, meaning, "O enemy of Indra." In this *mantra*, the word *indra* is in the possessive case (*ṣaṣṭhī*), and the word *indra-śatro* is called a *tat-puruṣa* compound (*tatpuruṣa-samāsa*). Unfortunately, instead of chanting the *mantra* short, Tvaṣṭā chanted it long, and its meaning changed from "the enemy of Indra" to "Indra, who is an enemy." Consequently instead of an enemy of Indra's, there emerged the body of Vṛtrāsura, of whom Indra was the enemy.

TEXT 12

अथान्वाहार्यपचनादुत्थितो घोरदर्शनः ।
कृतान्त इव लोकानां युगान्तसमये यथा ॥१२॥

athānvāhārya-pacanād
utthito ghora-darśanaḥ
kṛtānta iva lokānāṁ
yugānta-samaye yathā

atha—thereafter; *anvāhārya-pacanāt*—from the fire known as Anvāhārya; *utthitaḥ*—arisen; *ghora-darśanaḥ*—appearing very fearful; *kṛtāntaḥ*—personified annihilation; *iva*—like; *lokānām*—of all the planets; *yuga-anta*—of the end of the millennium; *samaye*—at the time; *yathā*—just as.

TRANSLATION

Thereafter, from the southern side of the sacrificial fire known as Anvāhārya came a fearful personality who looked like the destroyer of the entire creation at the end of the millennium.

TEXTS 13–17

विष्वग्विवर्धमानं तमिषुमात्रं दिने दिने ।
दग्धशैलप्रतीकाशं सन्ध्याभ्रानीकवर्चसम् ॥१३॥
तप्तताम्रशिखाश्मश्रुं मध्याह्नार्काग्रलोचनम् ॥१४॥
देदीप्यमाने त्रिशिखे शूल आरोप्य रोदसी ।
नृत्यन्तमुन्नदन्तं च चालयन्तं पदा महीम् ॥१५॥
दरीगम्भीरवक्त्रेण पिबता च नभस्तलम् ।
लिहता जिह्वयर्क्षाणि ग्रसता भुवनत्रयम् ॥१६॥
महता रौद्रदंष्ट्रेण जृम्भमाणं मुहुर्मुहुः ।
वित्रस्ता दुद्रुवुर्लोका वीक्ष्य सर्वे दिशो दश ॥१७॥

viṣvag vivardhamānaṁ tam
iṣu-mātraṁ dine dine
dagdha-śaila-pratīkāśaṁ
sandhyābhrānīka-varcasam

tapta-tāmra-śikhā-śmaśruṁ
madhyāhnārkogra-locanam

dedīpyamāne tri-śikhe
śūla āropya rodasī
nṛtyantam unnadantaṁ ca
cālayantaṁ padā mahīm

darī-gambhīra-vaktreṇa
pibatā ca nabhastalam
lihatā jihvayarkṣāṇi
grasatā bhuvana-trayam

mahatā raudra-daṁṣṭreṇa
jṛmbhamāṇaṁ muhur muhuḥ
vitrastā dudruvur lokā
vīkṣya sarve diśo daśa

viṣvak—all around; *vivardhamānam*—increasing; *tam*—him; *iṣu-mātram*—an arrow's flight; *dine dine*—day after day; *dagdha*—burnt; *śaila*—mountain; *pratīkāśam*—resembling; *sandhyā*—in the evening; *abhra-anīka*—like an array of clouds; *varcasam*—having an effulgence; *tapta*—melted; *tāmra*—like copper; *śikhā*—hair; *śmaśrum*—moustache and beard; *madhyāhna*—at midday; *arka*—like the sun; *ugra-locanam*—having powerful eyes; *dedīpyamāne*—blazing; *tri-śikhe*—three-pointed; *śūle*—on his spear; *āropya*—keeping; *rodasī*—heaven and earth; *nṛtyantam*—dancing; *unnadantam*—shouting loudly; *ca*—and; *cālayantam*—moving; *padā*—by his foot; *mahīm*—the earth; *darī-gambhīra*—as deep as a cave; *vaktreṇa*—by the mouth; *pibatā*—drinking; *ca*—also; *nabhastalam*—the sky; *lihatā*—licking up; *jihvayā*—by the tongue; *ṛkṣāṇi*—the stars; *grasatā*—swallowing; *bhuvana-trayam*—the three worlds; *mahatā*—very great; *raudra-daṁṣṭreṇa*—with fearful teeth; *jṛmbhamāṇam*—yawning; *muhuḥ muhuḥ*—again and again; *vitrastāḥ*—fearful; *dudruvuḥ*—ran; *lokāḥ*—people; *vīkṣya*—seeing; *sarve*—all; *diśaḥ daśa*—ten directions.

TRANSLATION

Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions.

TEXT 18

येनावृता इमे लोकास्तपसा त्वाष्ट्रमूर्तिना ।
स वै वृत्र इति प्रोक्तः पापः परमदारुणः ॥१८॥

yenāvṛtā ime lokās
tapasā tvāṣṭra-mūrtinā
sa vai vṛtra iti proktaḥ
pāpaḥ parama-dāruṇaḥ

yena—by whom; *āvṛtāḥ*—covered; *ime*—all these; *lokāḥ*—planets; *tapasā*—by the austerity; *tvāṣṭra-mūrtinā*—in the form of the son of Tvaṣṭā; *saḥ*—he; *vai*—indeed; *vṛtraḥ*—Vṛtra; *iti*—thus; *proktaḥ*—called; *pāpaḥ*—personified sin; *parama-dāruṇaḥ*—very fearful.

TRANSLATION

That very fearful demon, who was actually the son of Tvaṣṭā, covered all the planetary systems by dint of austerity. Therefore he was named Vṛtra, or one who covers everything.

PURPORT

In the *Vedas* it is said, *sa imāl̐ lokān āvṛṇot tad vṛtrasya vṛtratvam:* because the demon covered all the planetary systems, his name was Vṛtrāsura.

TEXT 19

तं निजघ्नुरभिद्रुत्य सगणा विबुधर्षभाः ।
स्वैः स्वैर्दिव्यास्त्रशस्त्रौघैः सोऽग्रसत् तानि कृत्स्नशः ॥१९॥

tam nijaghnur abhidrutya
sagaṇā vibudharṣabhāḥ
svaiḥ svair divyāstra-śastraughaiḥ
so 'grasat tāni kṛtsnaśaḥ

tam—him; *nijaghnuḥ*—struck; *abhidrutya*—running to; *sa-gaṇāḥ*—with soldiers; *vibudha-ṛṣabhāḥ*—all the great demigods; *svaiḥ svaiḥ*—with their own respective; *divya*—transcendental; *astra*—bows and arrows; *śastra-oghaiḥ*—different weapons; *saḥ*—he (Vṛtra); *agrasat*—swallowed; *tāni*—them (the weapons); *kṛtsnaśaḥ*—all together.

TRANSLATION

The demigods, headed by Indra, charged the demon with their soldiers, striking him with their own transcendental bows and

arrows and other weapons, but Vṛtrāsura swallowed all their weapons.

TEXT 20

ततस्ते विस्मिताः सर्वे विषण्णा ग्रस्ततेजसः ।
प्रत्यञ्चमादिपुरुषमुपतस्थुः समाहिताः ॥२०॥

tatas te vismitāḥ sarve
viṣaṇṇā grasta-tejasaḥ
pratyañcam ādi-puruṣam
upatasthuḥ samāhitāḥ

tataḥ—thereafter; *te*—they (the demigods); *vismitāḥ*—being struck with wonder; *sarve*—all; *viṣaṇṇāḥ*—being very morose; *grasta-tejasaḥ*—having lost all their personal strength; *pratyañcam*—to the Supersoul; *ādi-puruṣam*—the original person; *upatasthuḥ*—prayed; *samāhitāḥ*—all gathered together.

TRANSLATION

Struck with wonder and disappointment upon seeing the strength of the demon, the demigods lost their own strength. Therefore they all met together to try to please the Supersoul, the Supreme Personality of Godhead, Nārāyaṇa, by worshiping Him.

TEXT 21

श्रीदेवा ऊचुः

वाय्वम्बराग्न्यप्क्षितयस्त्रिलोका
ब्रह्मादयो ये वयमुद्विजन्तः ।
हराम यस्मै बलिमन्तकोऽसौ
बिभेति यस्मादरणं ततो नः ॥२१॥

śrī-devā ūcuḥ
vāyv-ambarāgny-ap-kṣitayas tri-lokā
brahmādayo ye vayam udvijantaḥ
harāma yasmai balim antako 'sau
bibheti yasmād araṇaṁ tato naḥ

śrī-devāḥ ūcuḥ—the demigods said; *vāyu*—composed of air; *ambara*—sky; *agni*—fire; *ap*—water; *kṣitayaḥ*—and land; *tri-lokāḥ*—the three worlds; *brahma-ādayaḥ*—beginning from Lord Brahmā; *ye*—who; *vayam*—we; *udvijantaḥ*—being very much afraid; *harāma*—offer; *yasmai*—unto whom; *balim*—presentation; *antakaḥ*—the destroyer, death; *asau*—that; *bibheti*—fears; *yasmāt*—from whom; *araṇam*—shelter; *tataḥ*—therefore; *naḥ*—our.

TRANSLATION

The demigods said: The three worlds are created by the five elements—namely ether, air, fire, water and earth—which are controlled by various demigods, beginning from Lord Brahmā. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

PURPORT

When one is afraid of being killed, one must take shelter of the Supreme Personality of Godhead. He is worshiped by all the demigods, beginning from Brahmā, although they are in charge of the various elements of this material world. The words *bibheti yasmāt* indicate that all the demons, regardless of how great and powerful, fear the Supreme Personality of Godhead. The demigods, being afraid of death, took shelter of the Lord and offered Him these prayers. Although the time factor is fearful to everyone, fear personified is afraid of the Supreme Lord, who is therefore known as *abhaya*, fearless. Taking shelter of the Supreme Lord brings actual fearlessness, and therefore the demigods decided to take shelter of the Lord.

TEXT 22

अविस्मितं तं परिपूर्णकामं
स्वेनैव लाभेन समं प्रशान्तम् ।

विनोपसर्पत्यपरं हि बालिशः
श्वलाङ्गुलेनातितितर्ति सिन्धुम् ॥२२॥

avismitaṁ taṁ paripūrṇa-kāmaṁ
svenaiva lābhena samaṁ praśāntam
vinopasarpaty aparaṁ hi bāliśaḥ
śva-lāṅgulenātititarti sindhum

avismitam—who is never struck with wonder; *tam*—Him; *paripūrṇa-kāmam*—who is fully satisfied; *svena*—by His own; *eva*—indeed; *lābhena*—achievements; *samam*—equipoised; *praśāntam*—very steady; *vinā*—without; *upasarpati*—approaches; *aparam*—another; *hi*—indeed; *bāliśaḥ*—a fool; *śva*—of a dog; *lāṅgulena*—by the tail; *atititarti*—wants to cross; *sindhum*—the sea.

TRANSLATION

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

PURPORT

A dog can swim in the water, but if a dog dives in the ocean and someone wants to cross the ocean by holding the dog's tail, he is certainly fool number one. A dog cannot cross the ocean, nor can a person cross the ocean by catching a dog's tail. Similarly, one who desires to cross the ocean of nescience should not seek the shelter of any demigod or anyone else but the fearless shelter of the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam* (10.14.58) therefore says:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

The Lord's lotus feet are an indestructible boat, and if one takes shelter of that boat he can easily cross the ocean of nescience. Consequently there are no dangers for a devotee although he lives within this material world, which is full of dangers at every step. One should seek the shelter of the all-powerful instead of trying to be protected by one's own concocted ideas.

TEXT 23

यस्योरुशृङ्गे जगतीं स्वनावं
मनुर्यथाबध्य ततार दुर्गम् ।
स एव नस्त्वाष्ट्रभयाद् दुरन्तात्
त्राताश्रितान् वारिचरोऽपि नूनम् ॥२३॥

yasyoru-śṛṅge jagatīṁ sva-nāvaṁ
manur yathābadhya tatāra durgam
sa eva nas tvāṣṭra-bhayād durantāt
trātāśritān vāricaro 'pi nūnam

yasya—of whom; *uru*—very strong and high; *śṛṅge*—on the horn; *jagatīm*—in the form of the world; *sva-nāvam*—his own boat; *manuḥ*—Manu, King Satyavrata; *yathā*—just as; *ābadhya*—binding; *tatāra*—crossed; *durgam*—the very difficult to cross (inundation); *saḥ*—He (the Supreme Personality of Godhead); *eva*—certainly; *naḥ*—us; *tvāṣṭra-bhayāt*—from fear of the son of Tvaṣṭā; *durantāt*—endless; *trātā*—deliverer; *āśritān*—dependents (like us); *vāri-caraḥ api*—although taking the form of a fish; *nūnam*—indeed.

TRANSLATION

The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya avatāra, the fish incarnation. By the grace of the Matsya avatāra,

Manu saved himself from the great danger of the flood. May that same fish incarnation save us from the great and fearful danger caused by the son of Tvaṣṭā.

TEXT 24

पुरा स्वयम्भूरपि संयमाम्भ-
स्युदीर्णवातोर्मिरवैः कराले ।
एकोऽरविन्दात् पतितस्ततार
तस्माद् भयाद् येन स नोऽस्तु पारः॥२४॥

purā svayambhūr api saṁyamāmbhasy
udīrṇa-vātormi-ravaiḥ karāle
eko 'ravindāt patitas tatāra
tasmād bhayād yena sa no 'stu pāraḥ

purā—formerly (during the time of creation); *svayambhūḥ*—Lord Brahmā; *api*—also; *saṁyama-ambhasi*—in the water of inundation; *udīrṇa*—very high; *vāta*—of wind; *ūrmi*—and of waves; *ravaiḥ*—by the sounds; *karāle*—very fearful; *ekaḥ*—alone; *aravindāt*—from the lotus seat; *patitaḥ*—almost fallen; *tatāra*—escaped; *tasmāt*—from that; *bhayāt*—fearful situation; *yena*—by whom (the Lord); *saḥ*—He; *naḥ*—of us; *astu*—let there be; *pāraḥ*—deliverance.

TRANSLATION

In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahmā almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also expect the Lord to protect us from this dangerous condition.

TEXT 25

य एक ईशो निजमायया नः
ससर्ज येनानुसृजाम विश्वम् ।

वयं न यस्यापि पुरः समीहतः
पश्याम लिङ्गं पृथगीशमानिनः ॥२५॥

ya eka īśo nija-māyayā naḥ
sasarja yenānusṛjāma viśvam
vayaṁ na yasyāpi puraḥ samīhataḥ
paśyāma liṅgaṁ pṛthag īśa-māninaḥ

yaḥ—He who; *ekaḥ*—one; *īśaḥ*—controller; *nija-māyayā*—by His transcendental potency; *naḥ*—us; *sasarja*—created; *yena*—by whom (through whose mercy); *anusṛjāma*—we also create; *viśvam*—the universe; *vayam*—we; *na*—not; *yasya*—of whom; *api*—although; *puraḥ*—in front of us; *samīhataḥ*—of Him who is acting; *paśyāma*—see; *liṅgam*—the form; *pṛthak*—separate; *īśa*—as controllers; *māninaḥ*—thinking of ourselves.

TRANSLATION

The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.

PURPORT

Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face. Even though the Lord appears before us as Lord Kṛṣṇa or Lord Rāmacandra and lives in human society as a leader or king, the conditioned soul cannot understand Him. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* rascals (*mūḍhas*) deride the Supreme Personality of Godhead, thinking Him an ordinary human being. However insignificant we are, we think that we are also God, that we can create a universe or that we can create another God. This is why we cannot see or understand the Supreme Personality of Godhead. In this regard, Śrīla Madhvācārya says:

liṅgam eva paśyāmaḥ
kadācid abhimānas tu

devānām api sann iva
prāyaḥ kāleṣu nāsty eva
tāratamyena so 'pi tu

We are all conditioned to various degrees, but we think that we are God. This is why we cannot understand who God is or see Him face to face.

TEXTS 26-27

यो नः सपत्नैर्भृशमर्द्यमानान्
देवर्षितिर्यङ्नृषु नित्य एव ।
कृतावतारस्तनुभिः स्वमायया
कृत्वात्मसात् पाति युगे युगे च ॥२६॥
तमेव देवं वयमात्मदैवतं
परं प्रधानं पुरुषं विश्वमन्यम् ।
व्रजाम सर्वे शरणं शरण्यं
स्वानां स नो धास्यति शं महात्मा॥२७॥

yo naḥ sapatnair bhṛśam ardyamānān
devarṣi-tiryaṅ-nṛṣu nitya eva
kṛtāvatāras tanubhiḥ sva-māyayā
kṛtvātmasāt pāti yuge yuge ca

tam eva devaṁ vayam ātma-daivataṁ
paraṁ pradhānaṁ puruṣaṁ viśvam anyam
vrajāma sarve śaraṇaṁ śaraṇyaṁ
svānāṁ sa no dhāsyati śaṁ mahātmā

yaḥ—He who; *naḥ*—us; *sapatnaiḥ*—by our enemies, the demons; *bhṛśam*—almost always; *ardyamānān*—being persecuted; *deva*—among the demigods; *ṛṣi*—the saintly persons; *tiryak*—the animals; *nṛṣu*—and men; *nityaḥ*—always; *eva*—certainly; *kṛta-avatāraḥ*—appearing as an incarnation; *tanubhiḥ*—with different forms; *sva-māyayā*—by His internal potency; *kṛtvā ātmasāt*—considering very near and dear to Him; *pāti*—protects; *yuge yuge*—in every millennium;

ca—and; *tam*—Him; *eva*—indeed; *devam*—the Supreme Lord; *vayam*—all of us; *ātma-daivatam*—the Lord of all living entities; *param*—transcendental; *pradhānam*—the original cause of the total material energy; *puruṣam*—the supreme enjoyer; *viśvam*—whose energy constitutes this universe; *anyam*—separately situated; *vrajāma*—we approach; *sarve*—all; *śaraṇam*—shelter; *śaraṇyam*—suitable as shelter; *svānām*—unto His own devotees; *saḥ*—He; *naḥ*—unto us; *dhāsyati*—shall give; *śam*—good fortune; *mahātmā*—the Supersoul.

TRANSLATION

By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vāmanadeva, the incarnation of strength among the demigods; Paraśurāma, the incarnation among saints; Nṛsiṁhadeva and Varāha, incarnations among animals; and Matsya and Kūrma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Kṛṣṇa and Lord Rāma. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāṭa-rūpa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

PURPORT

In this verse, the Supreme Personality of Godhead, Viṣṇu, is ascertained to be the original cause of creation. Śrīdhara Svāmī, in his commentary *Bhāvārtha-dīpikā*, replies to the idea that *prakṛti* and *puruṣa* are the causes of the cosmic manifestation. As stated herein, *paraṁ pradhānaṁ puruṣaṁ viśvam anyam:* "He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [*virāṭa-rūpa*]." The word *prakṛti*, which is used to indicate the source of generation, refers to the material energy of the Supreme Lord, and the word *puruṣa* refers to the

living entities, who are the superior energy of the Lord. Both the *prakṛti* and *puruṣa* ultimately enter the Supreme Lord, as stated in *Bhagavad-gītā* (*prakṛtiṁ yānti māmikām*).

Although *prakṛti* and *puruṣa* superficially appear to be the causes of the material manifestation, both are emanations of different energies of the Supreme Lord. Therefore the Supreme Lord is the cause of *prakṛti* and *puruṣa*. He is the original cause (*sarva-kāraṇa-kāraṇam*). The *Nāradīya Purāṇa* says:

avikāro 'pi paramaḥ
prakṛtis tu vikāriṇī
anupraviśya govindaḥ
prakṛtiś cābhidhīyate

Both the *prakṛti* and *puruṣa*, which are inferior and superior energies, are emanations from the Supreme Personality of Godhead. As explained in *Bhagavad-gītā* (*gām āviśya*), the Lord enters the *prakṛti*, and then the *prakṛti* creates different manifestations. The *prakṛti* is not independent or beyond His energies. Vāsudeva, Lord Śrī Kṛṣṇa, is the original cause of everything. Therefore the Lord says in *Bhagavad-gītā* (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." In *Śrīmad-Bhāgavatam* (2.9.33) the Lord also says, *aham evāsam evāgre:* "Only I existed before the creation." This is confirmed in the *Brahmāṇḍa Purāṇa* as follows:

smṛtir avyavadhānena
prakṛtitvam iti sthitiḥ
ubhayātmaka-sūtitvād
vāsudevaḥ paraḥ pumān
prakṛtiḥ puruṣaś ceti
śabdair eko 'bhidhīyate

To generate the universe, the Lord acts indirectly as the *puruṣa* and directly as the *prakṛti*. Because both energies emanate from Lord Vāsudeva, the all-pervasive Supreme Personality of Godhead, He is known as both *prakṛti* and *puruṣa*. Therefore Vāsudeva is the cause of everything (*sarva-kāraṇa-kāraṇam*).

TEXT 28

श्रीशुक उवाच

इति तेषां महाराज सुराणामुपतिष्ठताम् ।
प्रतीच्यां दिश्यभूदाविः शङ्खचक्रगदाधरः ॥२८॥

śrī-śuka uvāca
iti teṣāṁ mahārāja
surāṇām upatiṣṭhatām
pratīcyāṁ diśy abhūd āviḥ
śaṅkha-cakra-gadā-dharaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *teṣām*—of them; *mahārāja*—O King; *surāṇām*—of the demigods; *upatiṣṭhatām*—praying; *pratīcyām*—inside; *diśi*—in the direction; *abhūt*—became; *āviḥ*—visible; *śaṅkha-cakra-gadā-dharaḥ*—bearing the transcendental weapons: the conchshell, disc and club.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, when all the demigods offered Him their prayers, the Supreme Personality of Godhead, Lord Hari, carrying His weapons, the conchshell, disc and club, appeared first within their hearts and then before them.

TEXTS 29–30

आत्मतुल्यैः षोडशभिर्विना श्रीवत्सकौस्तुभौ ।
पर्युपासितमुन्निद्रशरदम्बुरुहेक्षणम् ॥२९॥
दृष्ट्वा तमवनौ सर्व ईक्षणाह्लादविक्लवाः ।
दण्डवत् पतिता राजञ्छनैरुत्थाय तुष्टुवुः ॥३०॥

ātma-tulyaiḥ ṣoḍaśabhir
vinā śrīvatsa-kaustubhau
paryupāsitam unnidra-
śarad-amburuhekṣaṇam

dṛṣṭvā tam avanau sarva
īkṣaṇāhlāda-viklavāḥ
daṇḍavat patitā rājañ
chanair utthāya tuṣṭuvuḥ

ātma-tulyaiḥ—almost equal to Himself; *ṣoḍaśabhiḥ*—by sixteen (servants); *vinā*—without; *śrīvatsa-kaustubhau*—the Śrīvatsa mark and Kaustubha jewel; *paryupāsitam*—being attended on all sides; *unnidra*—blooming; *śarat*—of the autumn; *amburuha*—like lotus flowers; *īkṣaṇam*—having eyes; *dṛṣṭvā*—seeing; *tam*—Him (the Supreme Personality of Godhead, Nārāyaṇa); *avanau*—on the ground; *sarve*—all of them; *īkṣaṇa*—from directly seeing; *āhlāda*—with happiness; *viklavāḥ*—being overwhelmed; *daṇḍa-vat*—like a stick; *patitāḥ*—fell; *rājan*—O King; *śanaiḥ*—slowly; *utthāya*—standing up; *tuṣṭuvuḥ*—offered prayers.

TRANSLATION

Surrounding and serving the Supreme Personality of Godhead, Nārāyaṇa, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Śrīvatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering daṇḍavats. Then they slowly rose and pleased the Lord by offering Him prayers.

PURPORT

In Vaikuṇṭhaloka the Supreme Personality of Godhead has four hands and decorations like the Śrīvatsa mark on His chest and the gem known as Kaustubha. These are special indications of the Supreme Personality

of Godhead. The Lord's personal attendants and other devotees in Vaikuṇṭha have the same features, except for the Śrīvatsa mark and the Kaustubha gem.

TEXT 31

श्रीदेवा ऊचुः

नमस्ते यज्ञवीर्याय वयसे उत ते नमः ।
नमस्ते ह्यस्तचक्राय नमः सुपुरुहूतये ॥३१॥

śrī-devā ūcuḥ
namas te yajña-vīryāya
vayase uta te namaḥ
namas te hy asta-cakrāya
namaḥ supuru-hūtaye

śrī-devāḥ ūcuḥ—the demigods said; *namaḥ*—obeisances; *te*—unto You; *yajña-vīryāya*—unto the Supreme Personality of Godhead, who is able to give the results of sacrifice; *vayase*—who is the time factor, which ends the results of *yajña; uta*—although; *te*—unto You; *namaḥ*—obeisances; *namaḥ*—obeisances; *te*—unto You; *hi*—indeed; *asta-cakrāya*—who throws the disc; *namaḥ*—respectful obeisances; *su-puru-hūtaye*—having varieties of transcendental names.

TRANSLATION

The demigods said: O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the cakra to kill the demons. O Lord, who possesses many varieties of names, we offer our respectful obeisances unto You.

TEXT 32

यत् ते गतीनां तिसृणामीशितुः परमं पदम् ।
नार्वाचीनो विसर्गस्य धातर्वेदितुमर्हति ॥३२॥

yat te gatīnāṁ tisṛṇām
īśituḥ paramaṁ padam
nārvācīno visargasya
dhātar veditum arhati

yat—which; *te*—of You; *gatīnām tisṛṇām*—of the three destinations (the heavenly planets, the earthly planets and hell); *īśituḥ*—who are the controller; *paramam padam*—the supreme abode, Vaikuṇṭhaloka; *na*—not; *arvācīnaḥ*—a person appearing after; *visargasya*—the creation; *dhātaḥ*—O supreme controller; *veditum*—to understand; *arhati*—is able.

TRANSLATION

O supreme controller, You control the three destinations [promotion to the heavenly planets, birth as a human being, and condemnation in hell], yet Your supreme abode is Vaikuṇṭha-dhāma. Since we appeared after You created this cosmic manifestation, Your activities are impossible for us to understand. We therefore have nothing to offer You but our humble obeisances.

PURPORT

An inexperienced man generally does not know what to beg from the Supreme Personality of Godhead. Everyone is under the jurisdiction of the created material world, and no one knows what benediction to ask when praying to the Supreme Lord. People generally pray to be promoted to the heavenly planets because they have no information of Vaikuṇṭhaloka. Śrīla Madhvācārya quotes the following verse:

deva-lokāt pitṛ-lokāt
nirayāc cāpi yat param
tisṛbhyaḥ paramaṁ sthānaṁ
vaiṣṇavaṁ viduṣāṁ gatiḥ

There are different planetary systems, known as Devaloka (the planets of the demigods), Pitṛloka (the planet of the Pitās) and Niraya (the hellish planets). When one transcends these various planetary systems and enters Vaikuṇṭhaloka, he achieves the ultimate resort of the Vaiṣṇavas. Vaiṣṇavas have nothing to do with the other planetary systems.

TEXT 33

ॐ नमस्तेऽस्तु भगवन् नारायण वासुदेवादिपुरुष महापुरुष महानुभाव परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ सर्वेश्वर लक्ष्मीनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभावितपरिस्फुटपारमहंस्यधर्मेणोद्घाटिततमःकपाटद्वारे चित्तेऽपावृत आत्मलोके स्वयमुपलब्धनिजसुखानुभवो भवान् ॥ ३३ ॥

oṁ namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa mahā-puruṣa mahānubhāva parama-maṅgala parama-kalyāṇa parama-kāruṇika kevala jagad-ādhāra lokaika-nātha sarveśvara lakṣmī-nātha paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṁsya-dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte 'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān.

oṁ—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *astu*—let there be; *bhagavan*—O Supreme Personality of Godhead; *nārāyaṇa*—the resort of all living entities, Nārāyaṇa; *vāsudeva*—Lord Vāsudeva, Śrī Kṛṣṇa; *ādi-puruṣa*—the original person; *mahā-puruṣa*—the most exalted personality; *mahā-anubhāva*—the supremely opulent; *parama-maṅgala*—the most auspicious; *parama-kalyāṇa*—the supreme benediction; *parama-kāruṇika*—the supremely merciful; *kevala*—changeless; *jagat-ādhāra*—the support of the cosmic manifestation; *loka-eka-nātha*—the only proprietor of all the planetary systems; *sarva-īśvara*—the supreme controller; *lakṣmī-nātha*—the husband of the goddess of fortune; *paramahaṁsa-parivrājakaiḥ*—by the topmost *sannyāsīs* wandering all over the world; *parameṇa*—by supreme; *ātma-yoga-samādhinā*—absorption in *bhakti-yoga*; *paribhāvita*—fully purified; *parisphuṭa*—and fully manifested; *pāramahaṁsya-dharmeṇa*—by executing the transcendental process of devotional service; *udghāṭita*—pushed open; *tamaḥ*—of illusory existence; *kapāṭa*—in which the door; *dvāre*—existing as the entrance; *citte*—in the mind; *apāvṛte*—without contamination; *ātma-loke*—in the spiritual world; *svayam*—personally; *upalabdha*—experiencing; *nija*—personal; *sukha-anubhavaḥ*—perception of happiness; *bhavān*—Your Lordship.

TRANSLATION

O Supreme Personality of Godhead, O Nārāyaṇa, O Vāsudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost sannyāsīs, who wander about the world to preach Kṛṣṇa consciousness, fully absorbed in samādhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead has numerous transcendental names pertaining to different grades of revelation to various grades of devotees and transcendentalists. When He is realized in His impersonal form He is called the Supreme Brahman, when realized as the Paramātmā He is called *antaryāmī*, and when He expands Himself in different forms for material creation He is called Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu. When He is realized as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha—the Caturvyūha, who are beyond the three forms of Viṣṇu—He is the Vaikuṇṭha Nārāyaṇa. Above realization of Nārāyaṇa is realization of Baladeva, and above that is realization of Kṛṣṇa. All these realizations are possible when one engages fully in devotional service. The covered core of one's heart is then completely open to receiving an understanding of the Supreme Personality of Godhead in His various forms.

TEXT 34

दुरवबोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षितास्मत्समवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि ॥ ३४ ॥

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

duravabodhaḥ—difficult to understand; *iva*—quite; *tava*—Your; *ayam*—this; *vihāra-yogaḥ*—engagement in the pastimes of material creation, maintenance and annihilation; *yat*—which; *aśaraṇaḥ*—not dependent on any other support; *aśarīraḥ*—without having a material body; *idam*—this; *anavekṣita*—without waiting for; *asmat*—of us: *samavāyaḥ*—the cooperation; *ātmanā*—by Your own self; *eva*—indeed: *avikriyamāṇena*—without being transformed; *sa-guṇam*—the material modes of nature; *aguṇaḥ*—although transcendental to such material qualities; *sṛjasi*—You create; *pāsi*—maintain; *harasi*—annihilate.

TRANSLATION

O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.

PURPORT

The *Brahma-saṁhitā* (5.37) says, *goloka eva nivasaty akhilātma-bhūtaḥ:* the Supreme Personality of Godhead, Kṛṣṇa, is always situated in Goloka Vṛndāvana. It is also said, *vṛndāvanaṁ parityajya padam ekaṁ na gacchati:* Kṛṣṇa never goes even a step from Vṛndāvana. Nevertheless, although Kṛṣṇa is situated in His own abode, Goloka Vṛndāvana, He is simultaneously all-pervading and is therefore present everywhere. This is very difficult for a conditioned soul to understand, but devotees can understand how Kṛṣṇa, without undergoing any changes, can simultaneously be in His abode and be all-pervasive. The demigods are understood to be various limbs of the Supreme Lord's body, although the Supreme Lord has no material body and does not need

anyone's help. He is spread everywhere (*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*). Nevertheless, He is not present everywhere in His spiritual form. According to the Māyāvāda philosophy, the Supreme Truth, being all-pervasive, does not need a transcendental form. The Māyāvādīs suppose that since His form is distributed everywhere, He has no form. This is untrue. The Lord keeps His transcendental form, and at the same time He extends everywhere, in every nook and corner of the material creation.

TEXT 35

अथ तत्र भवान् किं देवदत्तवदिह गुणविसर्गपतितः पारतन्त्र्येण स्वकृतकुशलाकुशलं फलमुपाददात्याहोस्विदात्माराम उपशमशीलः समञ्जसदर्शन उदास्त इति ह वाव न विदामः ॥ ३५ ॥

atha tatra bhavān kiṁ devadattavad iha guṇa-visarga-patitaḥ pāratantryeṇa sva-kṛta-kuśalākuśalaṁ phalam upādadāty āhosvid ātmārāma upaśama-śīlaḥ samañjasa-darśana udāsta iti ha vāva na vidāmaḥ.

atha—therefore; *tatra*—in that; *bhavān*—Your Lordship; *kim*—whether; *deva-datta-vat*—like an ordinary human being, forced by the fruits of his activities; *iha*—in this material world; *guṇa-visarga-patitaḥ*—fallen in a material body impelled by the modes of material nature; *pāratantryeṇa*—by dependence on the conditions of time, space, activity and nature; *sva-kṛta*—executed by oneself; *kuśala*—auspicious; *akuśalam*—inauspicious; *phalam*—results of action; *upādadāti*—accepts; *āhosvit*—or; *ātmārāmaḥ*—completely self-satisfied; *upaśama-śīlaḥ*—self-controlled in nature; *samañjasa-darśanaḥ*—not deprived of full spiritual potencies; *udāste*—remains neutral as the witness; *iti*—thus; *ha vāva*—certainly; *na vidāmaḥ*—we do not understand.

TRANSLATION

These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist

within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.

PURPORT

In *Bhagavad-gītā* Kṛṣṇa says that He descends to this material world for two purposes, namely *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—to relieve the devotees and kill demons or nondevotees. These two kinds of action are the same for the Absolute Truth. When the Lord comes to punish the demons, He bestows His favor upon them, and similarly when He delivers His devotees and gives them relief, He also bestows His favor. Thus the Lord bestows His favor equally upon the conditioned souls. When a conditioned soul gives relief to others he acts piously, and when he gives trouble to others he acts impiously, but the Lord is neither pious nor impious; He is always full in His spiritual potency, by which He shows equal mercy to the punishable and the protectable. The Lord is *apāpa-viddham;* He is never contaminated by the reactions of so-called sinful activities. When Kṛṣṇa was present on this earth, He killed many inimical nondevotees, but they all received *sārūpya;* in other words, they returned to their original spiritual bodies. One who does not know the Lord's position says that God is unkind to him but merciful to others. Actually the Lord says in *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ:* "I am equal to everyone. No one is My enemy, and no one is My friend." But He also says, *ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham:* "If one becomes My devotee and fully surrenders unto Me, I give him special attention."

TEXT 36

न हि विरोध उभयं भगवत्यपरिमितगुणगण ईश्वरेऽवगाह्यमाहात्म्येऽर्वाची-
नविकल्पवितर्कविचारप्रमाणाभासकुतर्कशास्त्रकलिलान्तःकरणाश्रयदुरवग्रहवादि-

नां विवादानवसर उपरतसमस्तमायामये केवल एवात्ममायामन्तर्धाय को न्वर्थो दुर्घट इव भवति स्वरूपद्वयाभावात् ॥ ३६ ॥

na hi virodha ubhayaṁ bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-kalilāntaḥkaraṇāśraya-duravagraha-vādināṁ vivādānavasara uparata-samasta-māyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

na—not; *hi*—certainly; *virodhaḥ*—contradiction; *ubhayam*—both; *bhagavati*—in the Supreme Personality of Godhead; *aparimita*—unlimited; *guṇa-gaṇe*—whose transcendental attributes; *īśvare*—in the supreme controller; *anavagāhya*—possessing; *māhātmye*—unfathomable ability and glories; *arvācīna*—recent; *vikalpa*—full of equivocal calculations; *vitarka*—opposing arguments; *vicāra*—judgments; *pramāṇa-ābhāsa*—imperfect evidence; *kutarka*—useless arguments; *śāstra*—by unauthorized scriptures; *kalila*—agitated; *antaḥkaraṇa*—minds; *āśraya*—whose shelter; *duravagraha*—with wicked obstinacies; *vādinām*—of theorists; *vivāda*—of the controversies; *anavasare*—not within the range; *uparata*—withdrawn; *samasta*—from whom all; *māyā-maye*—illusory energy; *kevale*—without a second; *eva*—indeed; *ātma-māyām*—the illusory energy, which can do and undo the inconceivable; *antardhāya*—placing between; *kaḥ*—what; *nu*—indeed; *arthaḥ*—meaning; *durghaṭaḥ*—impossible; *iva*—as it were; *bhavati*—is; *sva-rūpa*—natures; *dvaya*—of two; *abhāvāt*—due to the absence.

TRANSLATION

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they

are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

PURPORT

The Supreme Personality of Godhead, being self-sufficient, is full of transcendental bliss (*ātmārāma*). He enjoys bliss in two ways—when He appears happy and when He appears distressed. Distinctions and contradictions are impossible in Him because only from Him have they emanated. The Supreme Personality of Godhead is the reservoir of all knowledge, all potency, all strength, opulence and influence. There is no limit to His powers. Since He is full in all transcendental attributes, nothing abominable from the material world can exist in Him. He is transcendental and spiritual, and therefore conceptions of material happiness and distress do not apply to Him.

We should not be astonished to find contradictions in the Supreme Personality of Godhead. Actually there are no contradictions. That is the meaning of His being supreme. Because He is all-powerful, He is not subject to the conditioned soul's arguments regarding His existence or nonexistence. He is pleased to protect His devotees by killing their enemies. He enjoys both the killing and the protecting.

Such freedom from duality applies not only to the Lord but also to His devotees. In Vṛndāvana, the damsels of Vrajabhūmi enjoy transcendental bliss in the company of the Supreme Personality of Godhead, Kṛṣṇa, and they feel the same transcendental bliss in separation when Kṛṣṇa and Balarāma leave Vṛndāvana for Mathurā. There is no question of material pains or pleasures for either the Supreme Personality of Godhead or His pure devotees, although they are sometimes superficially said to be distressed or happy. One who is *ātmārāma* is blissful in both ways.

Nondevotees cannot understand the contradictions present in the Supreme Lord or His devotees. Therefore in *Bhagavad-gītā* the Lord says, *bhaktyā mām abhijānāti:* the transcendental pastimes can be understood through devotional service; to nondevotees they are inconceivable. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet:* the Supreme Lord and His form, name, pastimes and paraphernalia are inconceivable to nondevotees, and one should not try to understand such realities simply by logical arguments. They will not bring one to the right conclusion about the Absolute Truth.

TEXT 37

समविषममतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥ ३७॥

sama-viṣama-matīnāṁ matam anusarasi yathā rajju-khaṇḍaḥ sarpādi-dhiyām.

sama—equal or proper; *viṣama*—and unequal or mistaken; *matīnām*—of those having intelligence; *matam*—conclusion; *anusarasi*—You follow; *yathā*—just as; *rajju-khaṇḍaḥ*—a piece of rope; *sarpa-ādi*—a snake, etc.; *dhiyām*—of those who perceive.

TRANSLATION

A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality.

PURPORT

In *Bhagavad-gītā* (4.11) the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "As one surrenders unto Me, I reward him accordingly." The Supreme Personality of Godhead is the reservoir of everything, including all knowledge, all truth and all contradictions. The example cited herein is very appropriate. A rope is one truth, but some mistake it for a snake, whereas others know it to be a rope. Similarly, devotees who know the Supreme Personality of Godhead do

not see contradictions in Him, but nondevotees regard Him as the snakelike source of all fear. For example, when Nṛsiṁhadeva appeared, Prahlāda Mahārāja saw the Lord as the supreme solace, whereas his father, a demon, saw Him as the ultimate death. As stated in *Śrīmad-Bhāgavatam* (11.2.37), *bhayaṁ dvitīyābhiniveśataḥ syāt:* fear results from being absorbed in duality. When one is in knowledge of duality, one knows both fear and bliss. The same Supreme Lord is a source of bliss to devotees and fear to nondevotees who have a poor fund of knowledge. God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions in Him, but sober devotees find no contradictions.

TEXT 38

स एव हि पुनः सर्ववस्तुनि वस्तुस्वरूपः सर्वेश्वरः सकलजगत्कारणकारणभूतः सर्वप्रत्यगात्मत्वात् सर्वगुणाभासोपलक्षित एक एव पर्यवशेषितः ॥ ३८ ॥

sa eva hi punaḥ sarva-vastuni vastu-svarūpaḥ sarveśvaraḥ sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ sarva-pratyag-ātmatvāt sarva-guṇābhāsopalakṣita eka eva paryavaśeṣitaḥ.

saḥ—He (the Supreme Personality of Godhead); *eva*—indeed; *hi*—certainly; *punaḥ*—again; *sarva-vastuni*—in everything, material and spiritual; *vastu-svarūpaḥ*—the substance; *sarva-īśvaraḥ*—the controller of everything; *sakala-jagat*—of the whole universe; *kāraṇa*—of the causes; *kāraṇa-bhūtaḥ*—existing as the cause; *sarva-pratyak-ātmatvāt*—because of being the Supersoul of every living being, or being present in everything, even the atom; *sarva-guṇa*—of all the effects of the material modes of nature (such as intelligence and the senses); *ābhāsa*—by the manifestations; *upalakṣitaḥ*—perceived; *ekaḥ*—alone; *eva*—indeed; *paryavaśeṣitaḥ*—left remaining.

TRANSLATION

With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him.

Therefore He is the cause of all causes, the manifester of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.

PURPORT

The words *sarva-vastuni vastu-svarūpaḥ* indicate that the Supreme Lord is the active principle of everything. As described in the *Brahma-saṁhitā* (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." By His one plenary portion as Paramātmā, *antaryāmī*, the Lord is all-pervading throughout the unlimited universes. He is the *pratyak*, or *antaryāmī*, of all living entities. The Lord says in *Bhagavad-gītā* (13.3), *kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* "O scion of Bharata, you should understand that I am also the knower in all bodies." Because the Lord is the Supersoul, He is the active principle of every living entity and even the atom (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). He is the actual reality. According to various stages of intelligence, one realizes the presence of the Supreme in everything through the manifestations of His energy. The entire world is permeated by the three *guṇas*, and one can understand His presence according to one's modes of material nature.

TEXT 39

अथ ह वाव तव महिमामृतरससमुद्रविप्रुषा सकृदवलीढया स्वमनसि निष्यन्द-मानानवरतसुखेन विस्मारितदृष्टश्रुतविषयसुखलेशाभासाः परमभागवता एकान्तिनो भगवति सर्वभूतप्रियसुहृदि सर्वात्मनि नितरां निरन्तरं निर्वृत-

मनसः कथमु ह वा एते मधुमथन पुनः स्वार्थकुशला ह्यात्मप्रियसुहृदः साधव-स्त्वच्चरणाम्बुजानुसेवां विसृजन्ति न यत्र पुनरयं संसारपर्यावर्तः ॥ ३९ ॥

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā sva-manasi niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac-caraṇāmbujānusevāṁ visṛjanti na yatra punar ayaṁ saṁsāra-paryāvartaḥ.

atha ha—therefore; *vāva*—indeed; *tava*—Your; *mahima*—of glories; *amṛta*—of the nectar; *rasa*—of the mellow; *samudra*—of the ocean; *vipruṣā*—by a drop; *sakṛt*—only once; *avalīḍhayā*—tasted; *sva-manasi*—in his mind; *niṣyandamāna*—flowing; *anavarata*—continuously; *sukhena*—by the transcendental bliss; *vismārita*—forgotten; *dṛṣṭa*—from material sight; *śruta*—and sound; *viṣaya-sukha*—of the material happiness; *leśa-ābhāsāḥ*—the dim reflection of a tiny portion; *parama-bhāgavatāḥ*—great, exalted devotees; *ekāntinaḥ*—who have faith only in the Supreme Lord and nothing else; *bhagavati*—in the Supreme Personality of Godhead; *sarva-bhūta*—to all living entities; *priya*—who is dearmost; *suhṛdi*—the friend; *sarva-ātmani*—the Supersoul of all; *nitarām*—completely; *nirantaram*—continuously; *nirvṛta*—with happiness; *manasaḥ*—those whose minds; *katham*—how; *u ha*—then; *vā*—or; *ete*—these; *madhu-mathana*—O killer of the Madhu demon; *punaḥ*—again; *sva-artha-kuśalāḥ*—who are expert in the interest of life; *hi*—indeed; *ātma-priya-suhṛdaḥ*—who have accepted You as the Supersoul, dearmost lover and friend; *sādhavaḥ*—the devotees; *tvat-caraṇa-ambuja-anusevām*—service to the lotus feet of Your Lordship; *visṛjanti*—can give up; *na*—not; *yatra*—wherein; *punaḥ*—again; *ayam*—this; *saṁsāra-paryāvartaḥ*—repetition of birth and death within the material world.

TRANSLATION

Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted

but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?

PURPORT

Although nondevotees, because of their meager knowledge and speculative habits, cannot understand the real nature of the Lord, a devotee who has once tasted the nectar from the Lord's lotus feet can realize what transcendental pleasure there is in the Lord's devotional service. A devotee knows that simply by rendering service to the Lord, he serves everyone. Therefore devotees are real friends to all living entities. Only a pure devotee can preach the glories of the Lord for the benefit of all conditioned souls.

TEXT 40

त्रिभुवनात्मभवन त्रिविक्रम त्रिनयन त्रिलोकमनोहरानुभाव तवैव विभूतयो दितिजदनुजादयश्चापि तेषामुपक्रमसमयोऽयमिति स्वात्ममायया सुरनरमृगमिश्रितजलचराकृतिभिर्यथापराधं दण्डं दण्डधर दधर्थ एवमेनमपि भगवञ्जहि त्वाष्ट्रमुत यदि मन्यसे ॥४०॥

tri-bhuvanātma-bhavana trivikrama tri-nayana tri-loka-manoharānubhāva tavaiva vibhūtayo ditija-danujādayaś cāpi teṣām upakrama-samayo 'yam iti svātma-māyayā sura-nara-mṛga-miśrita-jalacarākṛtibhir yathāparādhaṁ daṇḍaṁ daṇḍa-dhara dadhartha evam enam api bhagavañ jahi tvāṣṭram uta yadi manyase.

tri-bhuvana-ātma-bhavana—O Lord, You are the shelter of the three worlds because You are the Supersoul of the three worlds; *tri-vikrama*—O Lord, who assumes the form of Vāmana, Your power and opulence are

distributed throughout the three worlds; *tri-nayana*—O maintainer and seer of the three worlds; *tri-loka-manohara-anubhāva*—O You who are perceived as the most beautiful within the three worlds; *tava*—of You; *eva*—certainly; *vibhūtayaḥ*—the expansions of energy; *diti-ja-danu-ja-ādayaḥ*—the demoniac sons of Diti, and the Dānavas, another type of demon; *ca*—and; *api*—also (the human beings); *teṣām*—of all of them; *upakrama-samayaḥ*—the time of enterprise; *ayam*—this; *iti*—thus; *sva-ātma-māyayā*—by Your own energy; *sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ*—with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord Rāmacandra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsiṁha, Matsya and Kūrma); *yathā-aparādham*—according to their offenses; *daṇḍam*—punishment; *daṇḍa-dhara*—O supreme chastiser; *dadhartha*—You awarded; *evam*—thus; *enam*—this one (Vṛtrāsura); *api*—also; *bhagavan*—O Supreme Personality of Godhead; *jahi*—kill; *tvāṣṭram*—the son of Tvaṣṭā; *uta*—indeed; *yadi manyase*—if You think it proper.

TRANSLATION

O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Vāmana incarnation! O three-eyed form of Nṛsiṁhadeva! O most beautiful person within the three worlds! Everything and everyone, including human beings and even the Daitya demons and the Dānavas, is but an expansion of Your energy. O supremely powerful one, You have always appeared in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vāmanadeva, Lord Rāma and Lord Kṛṣṇa. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Nṛsiṁhadeva and Lord Hayagrīva, and sometimes an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and Dānavas. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vṛtrāsura.

PURPORT

There are two kinds of devotees, known as *sakāma* and *akāma*. Pure devotees are *akāma*, whereas devotees in the upper planetary systems,

such as the demigods, are called *sakāma* because they still want to enjoy material opulence. Because of their pious activities, the *sakāma* devotees are promoted to the higher planetary systems, but at heart they still desire to lord it over the material resources. The *sakāma* devotees are sometimes disturbed by the demons and Rākṣasas, but the Lord is so kind that He always saves them by appearing as an incarnation. The Lord's incarnations are so powerful that Lord Vāmanadeva covered the entire universe with two steps and therefore had no place for His third step. The Lord is called Trivikrama because He showed His strength by delivering the entire universe with merely three steps.

The difference between *sakāma* and *akāma* devotees is that when *sakāma* devotees, like the demigods, fall into difficulty, they approach the Supreme Personality of Godhead for relief, whereas *akāma* devotees, even in the greatest danger, never disturb the Lord for material benefits. Even if an *akāma* devotee is suffering, he thinks this is due to his past impious activities and agrees to suffer the consequences. He never disturbs the Lord. *Sakāma* devotees immediately pray to the Lord as soon as they are in difficulty, but they are regarded as pious because they consider themselves fully dependent on the mercy of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

Even while suffering in the midst of difficulties, devotees simply offer their prayers and service more enthusiastically. In this way they become firmly fixed in devotional service and eligible to return home, back to Godhead, without a doubt. *Sakāma* devotees, of course, achieve from the Lord the results they desire from their prayers, but they do not immediately become fit to return to Godhead. It is to be noted herein that Lord Viṣṇu, in His various incarnations, is always the protector of His devotees. Śrīla Madhvācārya says: *vividhaṁ bhāva-pātratvāt sarve viṣṇor vibhūtayaḥ.* Kṛṣṇa is the original Personality of Godhead (*kṛṣṇas tu bhagavān svayam*). All the other incarnations proceed from Lord Viṣṇu.

TEXT 41

अस्माकं तावकानां तततत नतानां हरे तव चरणनलिनयुगलध्यानानुबद्धहृदयनिगडानां स्वलिङ्गविवरणेनात्मसात्कृतानामनुकम्पानुरञ्जितविशदरुचिरशिशिरस्मितावलोकेन विगलितमधुरमुखरसामृतकलया चान्तस्तापमनघार्हसि शमयितुम् ॥४१॥

asmākaṁ tāvakānāṁ tatatata natānāṁ hare tava caraṇa-nalina-yugala-dhyānānubaddha-hṛdaya-nigaḍānāṁ sva-liṅga-vivaraṇenātmasāt-kṛtānām anukampānurañjita-viśada-rucira-śiśira-smitāvalokena vigalita-madhura-mukha-rasāmṛta-kalayā cāntas tāpam anaghārhasi śamayitum.

asmākam—of us; *tāvakānām*—who are wholly and solely dependent upon You; *tata-tata*—O grandfather, father of the father; *natānām*—who are fully surrendered unto You; *hare*—O Lord Hari; *tava*—Your; *caraṇa*—on the feet; *nalina-yugala*—like two blue lotus flowers; *dhyāna*—by meditation; *anubaddha*—bound; *hṛdaya*—in the heart; *nigaḍānām*—whose chains; *sva-liṅga-vivaraṇena*—by manifesting Your own form; *ātmasāt-kṛtānām*—of those You have accepted as Your own; *anukampā*—by compassion; *anurañjita*—being colored; *viśada*—bright; *rucira*—very pleasing; *śiśira*—cool; *smita*—with a smile; *avalokena*—by Your glance; *vigalita*—melted with compassion; *madhura-mukha-rasa*—of the very sweet words from Your mouth; *amṛta-kalayā*—by the drops of nectar; *ca*—and; *antaḥ*—within the cores of our hearts; *tāpam*—the great pain; *anagha*—O supreme pure; *arhasi*—You deserve; *śamayitum*—to curb.

TRANSLATION

O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Now please manifest Your incarnation. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing

smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vṛtrāsura, who always pains the cores of our hearts.

PURPORT

Lord Brahmā is considered the father of the demigods, but Kṛṣṇa, or Lord Viṣṇu, is the father of Brahmā because Brahmā took birth from the lotus flower growing from the Lord's abdomen.

TEXT 42

अथ भगवंस्तवास्माभिरखिलजगदुत्पत्तिस्थितिलयनिमित्तायमानदिव्यमाया-विनोदस्यसकलजीवनिकायानामन्तर्हृदयेषु बहिरपि च ब्रह्मप्रत्यगात्मस्वरूपेण प्रधानरूपेण च यथादेशकालदेहावस्थानविशेषं तदुपादानोपलम्भकतयानुभवतः सर्वप्रत्ययसाक्षिण आकाशशरीरस्य साक्षात्परब्रह्मणः परमात्मनः कियानिह वार्थविशेषो विज्ञापनीयः स्याद् विस्फुलिङ्गादिभिरिव हिरण्यरेतसः ॥ ४२ ॥

atha bhagavaṁs tavāsmābhir akhila-jagad-utpatti-sthiti-laya-nimittāyamāna-divya-māyā-vinodasya sakala-jīva-nikāyānām antar-hṛdayeṣu bahir api ca brahma-pratyag-ātma-svarūpeṇa pradhāna-rūpeṇa ca yathā-deśa-kāla-dehāvasthāna-viśeṣaṁ tad-upādānopalambhakatayānubhavataḥ sarva-pratyaya-sākṣiṇa ākāśa-śarīrasya sākṣāt para-brahmaṇaḥ paramātmanaḥ kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād visphuliṅgādibhir iva hiraṇya-retasaḥ.

atha—therefore; *bhagavan*—O Lord; *tava*—of You; *asmābhiḥ*—by us; *akhila*—all; *jagat*—of the material world; *utpatti*—of the creation; *sthiti*—maintenance; *laya*—and annihilation; *nimittāyamāna*—being the cause; *divya-māyā*—with the spiritual energy; *vinodasya*—of You, who amuse Yourself; *sakala*—all; *jīva-nikāyānām*—of the hordes of living entities; *antaḥ-hṛdayeṣu*—in the cores of the hearts; *bahiḥ api*—externally also; *ca*—and; *brahma*—of impersonal Brahman, or the Absolute Truth; *pratyak-ātma*—of the Supersoul; *sva-rūpeṇa*—by Your forms; *pradhāna-rūpeṇa*—by Your form as the external ingredients; *ca*—also; *yathā*—according to; *deśa-kāla-deha-avasthāna*—of country, time, body and position; *viśeṣam*—the particulars; *tat*—of them;

upādāna—of the material causes; *upalambhakatayā*—by being the exhibitor; *anubhavataḥ*—witnessing; *sarva-pratyaya-sākṣiṇaḥ*—the witness of all different activities; *ākāśa-śarīrasya*—the Supersoul of the whole universe; *sākṣāt*—directly; *para-brahmaṇaḥ*—the Supreme Absolute Truth; *paramātmanaḥ*—the Supersoul; *kiyān*—of what extent; *iha*—herein; *vā*—or; *artha-viśeṣaḥ*—special necessity; *vijñāpanīyaḥ*—to be informed; *syāt*—may be; *visphuliṅga-ādibhiḥ*—by the sparks of the fire; *iva*—like; *hiraṇya-retasaḥ*—to the original fire.

TRANSLATION

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramātmā. O Supreme Personality of Godhead, nothing is unknown to You.

PURPORT

The Absolute Truth exists in three phases of spiritual understanding—Brahman, Paramātmā and Bhagavān (*brahmeti paramātmeti bhagavān iti śabdyate*). Bhagavān, the Supreme Personality of Godhead, is the cause of Brahman and Paramātmā. Brahman, the impersonal Absolute Truth, is all-pervading, and Paramātmā is locally situated in everyone's heart, but Bhagavān, who is worshipable by the devotees, is

the original cause of all causes. A pure devotee is aware that since nothing is unknown to the Supreme Personality of Godhead, He need not be informed of a devotee's conveniences and inconveniences. A pure devotee knows that there is no need to ask the Absolute Truth for any material necessities. Therefore, while informing the Supreme Lord about their distress in being attacked by Vṛtrāsura, the demigods apologized for offering prayers for their safety. A neophyte devotee, of course, approaches the Supreme Lord for relief from distress or poverty, or for speculative knowledge of the Lord. *Bhagavad-gītā* (7.16) mentions four kinds of pious men who begin devotional service to the Lord—one who is distressed (*ārta*), one in need of money (*arthārthī*), one who is inquisitive (*jijñāsu*) and one who is searching for the Absolute Truth (*jñānī*). A pure devotee, however, knows that since the Lord is omnipresent and omniscient, there is no need to offer prayers or worship Him for one's personal benefit. A pure devotee always engages in the service of the Lord without demanding anything. The Lord is present everywhere and knows the necessities of His devotees; consequently there is no need to disturb Him by asking Him for material benefits.

TEXT 43

अत एव स्वयं तदुपकल्पयास्माकं भगवतः परमगुरोस्तव चरणशतपलाशच्छायां विविधवृजिनसंसारपरिश्रमोपशमनीमुपसृतानां वयं यत्कामेनोपसादिताः ॥४३॥

ata eva svayaṁ tad upakalpayāsmākaṁ bhagavataḥ parama-guros tava caraṇa-śata-palāśac-chāyāṁ vividha-vṛjina-saṁsāra-pariśramopaśamanīm upasṛtānāṁ vayaṁ yat-kāmenopasāditāḥ.

ata eva—therefore; *svayam*—Yourself; *tat*—that; *upakalpaya*—please arrange; *asmākam*—of us; *bhagavataḥ*—of the Supreme Personality of Godhead; *parama-guroḥ*—the supreme spiritual master; *tava*—of You; *caraṇa*—of the feet; *śata-palāśat*—like lotus flowers with hundreds of petals; *chāyām*—the shade; *vividha*—various; *vṛjina*—with dangerous positions; *saṁsāra*—of this conditioned life; *pariśrama*—the pain; *upaśamanīm*—relieving; *upasṛtānām*—the devotees who have taken shelter at Your lotus feet; *vayam*—we; *yat*—for

which; *kāmena*—by the desires; *upasāditāḥ*—caused to come near (the shelter of Your lotus feet).

TRANSLATION

Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world.

PURPORT

One need only seek shelter of the shade of the Lord's lotus feet. Then all the material tribulations that disturb him will be subdued, just as when one comes under the shadow of a big tree, the disturbances caused by the heat of the scorching sun are immediately mitigated, without one's asking for relief. Therefore the whole concern of the conditioned soul should be the lotus feet of the Lord. The conditioned soul suffering from various tribulations because of existing in this material world can be relieved only when he seeks shelter at the Lord's lotus feet.

TEXT 44

अथो ईश जहि त्वाष्ट्रं ग्रसन्तं भुवनत्रयम् ।
ग्रस्तानि येन नः कृष्ण तेजांस्यस्त्रायुधानि च ॥४४॥

atho īśa jahi tvāṣṭraṁ
grasantaṁ bhuvana-trayam
grastāni yena naḥ kṛṣṇa
tejāṁsy astrāyudhāni ca

atho—therefore; *īśa*—O supreme controller; *jahi*—kill; *tvāṣṭram*—the demon Vṛtrāsura, son of Tvaṣṭā; *grasantam*—who is devouring; *bhuvana-trayam*—the three worlds; *grastāni*—devoured; *yena*—by whom; *naḥ*—our; *kṛṣṇa*—O Lord Kṛṣṇa; *tejāṁsi*—all strength and prowess; *astra*—arrows; *āyudhāni*—and other weapons; *ca*—also.

TRANSLATION

Therefore, O Lord, O supreme controller, O Lord Kṛṣṇa, please annihilate this dangerous demon Vṛtrāsura, Tvaṣṭā's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence.

PURPORT

The Lord says in *Bhagavad-gītā* (7.15–16):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me. O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

The four classes of neophyte devotees who approach the Supreme Personality of Godhead to offer devotional service because of material motives are not pure devotees, but the advantage for such materialistic devotees is that they sometimes give up their material desires and become pure. When the demigods are utterly helpless, they approach the Supreme Personality of Godhead in grief and with tears in their eyes, praying to the Lord, and thus they become almost pure devotees, free from material desires. Admitting that they have forgotten pure devotional service because of extensive material opportunities, they fully surrender to the Lord, leaving to His consideration whether to maintain them or annihilate them. Such surrender is necessary. Bhaktivinoda

Ṭhākura sings, *mārabi rākhabi—yo icchā tohārā:* "O Lord, I fully surrender unto Your lotus feet. Now, as You desire, You may protect me or annihilate me. You have the full right to do either."

TEXT 45

हंसाय दहनिलयाय निरीक्षकाय
कृष्णाय मृष्टयशसे निरुपक्रमाय ।
सत्संग्रहाय भवपान्थनिजाश्रमाप्ता-
वन्ते परीष्टगतये हरये नमस्ते ॥४५॥

haṁsāya dahra-nilayāya nirīkṣakāya
kṛṣṇāya mṛṣṭa-yaśase nirupakramāya
sat-saṁgrahāya bhava-pāntha-nijāśramāptāv
ante parīṣṭa-gataye haraye namas te

haṁsāya—unto the most exalted and pure (*pavitraṁ paramam*, the supreme pure); *dahra*—in the core of the heart; *nilayāya*—whose abode; *nirīkṣakāya*—supervising the activities of the individual soul; *kṛṣṇāya*—unto the Supersoul, who is a partial manifestation of Kṛṣṇa; *mṛṣṭa-yaśase*—whose reputation is very bright; *nirupakramāya*—who has no beginning; *sat-saṁgrahāya*—understood only by pure devotees; *bhava-pāntha-nija-āśrama-āptau*—being obtainment of the shelter of Kṛṣṇa for persons within this material world; *ante*—at the ultimate end; *parīṣṭa-gataye*—unto Him who is the ultimate goal, the highest success of life; *haraye*—unto the Supreme Personality of Godhead; *namaḥ*—respectful obeisances; *te*—unto You.

TRANSLATION

O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Kṛṣṇa, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and

truthful. When the conditioned souls are liberated and sheltered at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisances at Your lotus feet.

PURPORT

The demigods certainly wanted Lord Viṣṇu to relieve their anxiety, but now they directly approach Lord Kṛṣṇa, for although there is no difference between Lord Kṛṣṇa and Lord Viṣṇu, Kṛṣṇa descends to this planet in His Vāsudeva feature for the purpose of *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—protecting His devotees and annihilating the miscreants. Demons, or atheists, always disturb the demigods, or devotees, and therefore Kṛṣṇa descends to punish the atheists and demons and fulfill the desire of His devotees. Kṛṣṇa, being the original cause of everything, is the Supreme Person, above even Viṣṇu and Nārāyaṇa, although there is no difference between these different forms of the Lord. As explained in *Brahma-saṁhitā* (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Kṛṣṇa expands Himself as Viṣṇu the way a bright candle kindles another. Although there is no difference between the power of one candle and another, Kṛṣṇa is compared to the original candle.

The word *mṛṣṭa-yaśase* is significant herein because Kṛṣṇa is always famous for relieving His devotee from danger. A devotee who has sacrificed everything for the service of Kṛṣṇa and whose only source of relief is the Lord is known as *akiñcana*.

As expressed in the prayers offered by Queen Kuntī, the Lord is *akiñcana-vitta*, the property of such a devotee. Those who are liberated from the bondage of conditioned life are elevated to the spiritual world, where they achieve five kinds of liberation—*sāyujya*, *sālokya*, *sārūpya*, *sārṣṭi* and *sāmīpya*. They personally associate with the Lord in five

mellows—*śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. These *rasas* are all emanations from Kṛṣṇa. As described by Viśvanātha Cakravartī Ṭhākura, the original mellow, *ādi-rasa*, is conjugal love. Kṛṣṇa is the origin of pure and spiritual conjugal love.

TEXT 46

श्रीशुक उवाच

अथैवमीडितो राजन् सादरं त्रिदशैर्हरिः ।
स्वमुपस्थानमाकर्ण्य प्राह तानभिनन्दितः ॥४६॥

śrī-śuka uvāca
athaivam īḍito rājan
sādaraṁ tri-daśair hariḥ
svam upasthānam ākarṇya
prāha tān abhinanditaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—thereafter; *evam*—in this way; *īḍitaḥ*—being worshiped and offered obeisances; *rājan*—O King; *sa-ādaram*—with proper respect; *tri-daśaiḥ*—by all the demigods from the higher planetary systems; *hariḥ*—the Supreme Personality of Godhead; *svam upasthānam*—their prayer glorifying Him; *ākarṇya*—hearing; *prāha*—replied; *tān*—unto them (the demigods); *abhinanditaḥ*—being pleased.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, when the demigods offered the Lord their sincere prayers in this way, the Lord listened by His causeless mercy. Being pleased, He then replied to the demigods.

TEXT 47

श्रीभगवानुवाच

प्रीतोऽहं वः सुरश्रेष्ठा मदुपस्थानविद्यया ।
आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ॥४७॥

śrī-bhagavān uvāca
prīto 'haṁ vaḥ sura-śreṣṭhā
mad-upasthāna-vidyayā
ātmaiśvarya-smṛtiḥ puṁsāṁ
bhaktiś caiva yayā mayi

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *prītaḥ*—pleased; *aham*—I; *vaḥ*—of you; *sura-śreṣṭhāḥ*—O best of the demigods; *mat-upasthāna-vidyayā*—by the highly advanced knowledge and prayers offered unto Me; *ātma-aiśvarya-smṛtiḥ*—remembrance of the exalted transcendental position of Me, the Supreme Personality of Godhead; *puṁsām*—of men; *bhaktiḥ*—devotional service; *ca*—and; *eva*—certainly; *yayā*—by which; *mayi*—unto Me.

TRANSLATION

The Supreme Personality of Godhead said: O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you. A person is liberated by such knowledge, and thus he remembers My exalted position, which is above the conditions of material life. Such a devotee is fully purified by offering prayers in full knowledge. This is the source of devotional service to Me.

PURPORT

Another name of the Supreme Personality of Godhead is Uttamaśloka, which means that He is offered prayers with selected verses. *Bhakti* means *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, chanting and hearing about Lord Viṣṇu. Impersonalists cannot be purified, for they do not offer personal prayers to the Supreme Personality of Godhead. Even though they sometimes offer prayers, the prayers are not directed toward the Supreme Person. Impersonalists sometimes show their incomplete knowledge by addressing the Lord as being nameless. They always offer prayers indirectly, saying, "You are this, You are that," but they do not know to whom they are praying. A devotee, however, always offers personal prayers. A devotee says, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi:* "I offer my respectful obeisances unto Govinda, unto Kṛṣṇa." That is the

way to offer prayers. If one continues to offer such personal prayers to the Supreme Personality of Godhead, he is eligible to become a pure devotee and return home, back to Godhead.

TEXT 48

किं दुरापं मयि प्रीते तथापि विबुधर्षभाः ।
मय्येकान्तमतिर्नान्यन्मत्तो वाञ्छति तत्त्ववित्॥४८॥

kiṁ durāpaṁ mayi prīte
tathāpi vibudharṣabhāḥ
mayy ekānta-matir nānyan
matto vāñchati tattva-vit

kim—what; *durāpam*—difficult to obtain; *mayi*—when I; *prīte*—satisfied; *tathāpi*—still; *vibudha-ṛṣabhāḥ*—O best of the intelligent demigods; *mayi*—in Me; *ekānta*—exclusively fixed; *matiḥ*—whose attention; *na anyat*—not anything other; *mattaḥ*—than Me; *vāñchati*—desires; *tattva-vit*—one who knows the truth.

TRANSLATION

O best of the intelligent demigods, although it is true that nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon Me, does not ask Me for anything but the opportunity to engage in devotional service.

PURPORT

When the demigods finished offering their prayers, they anxiously waited for their enemy Vṛtrāsura to be killed. This means that the demigods are not pure devotees. Although without difficulty one can get anything he desires if the Lord is pleased, the demigods aspire for material profit by pleasing the Lord. The Lord wanted the demigods to pray for unalloyed devotional service, but instead they prayed for an opportunity to kill their enemy. This is the difference between a pure devotee and a devotee on the material platform. Indirectly, the Lord regretted that the demigods did not ask for pure devotional service.

TEXT 49

न वेद कृपणः श्रेय आत्मनो गुणवस्तुदृक् ।
तस्य तानिच्छतो यच्छेद् यदि सोऽपि तथाविधः॥४९॥

na veda kṛpaṇaḥ śreya
ātmano guṇa-vastu-dṛk
tasya tān icchato yacched
yadi so 'pi tathā-vidhaḥ

na—not; *veda*—knows; *kṛpaṇaḥ*—a miserly living entity; *śreyaḥ*—the ultimate necessity; *ātmanaḥ*—of the soul; *guṇa-vastu-dṛk*—who is attracted by the creation of the modes of material nature; *tasya*—of him; *tān*—things created by the material energy; *icchataḥ*—desiring; *yacchet*—one bestows; *yadi*—if; *saḥ api*—he also; *tathā-vidhaḥ*—of the kind (a foolish *kṛpaṇa* who does not know his real self-interest).

TRANSLATION

Those who think material assets to be everything or to be the ultimate goal of life are called misers [kṛpaṇas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

PURPORT

There are two classes of men—namely the *kṛpaṇa* and the *brāhmaṇa*. A *brāhmaṇa* is one who knows Brahman, the Absolute Truth, and who thus knows his real interest. A *kṛpaṇa*, however, is one who has a material, bodily concept of life. Not knowing how to utilize his human or demigod life, a *kṛpaṇa* is attracted by things created by the material modes of nature. The *kṛpaṇas*, who always desire material benefits, are foolish, whereas *brāhmaṇas*, who always desire spiritual benefits, are intelligent. If a *kṛpaṇa*, not knowing his self-interest, foolishly asks for something material, one who awards it to him is also foolish. Kṛṣṇa, however, is not a foolish person; He is supremely intelligent. If someone comes to Kṛṣṇa asking for material benefits, Kṛṣṇa does not award him the material things he desires. Instead, the Lord gives him intelligence so that he will forget his material desires and become attached to the Lord's

lotus feet. In such cases, although the *kṛpaṇa* offers prayers to Lord Kṛṣṇa for material things, the Lord takes away whatever material possessions the *kṛpaṇa* has and gives him the sense to become a devotee. As stated by the Lord in the *Caitanya-caritāmṛta* (*Madhya* 22.39):

āmi—vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

"Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment." If one sincerely prays to God for material possessions in exchange for devotional service, the Lord, who is not foolish like such an unintelligent devotee, shows him special favor by taking away whatever material possessions he has and gradually giving him the intelligence to be satisfied only by rendering service to His lotus feet. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this regard that if a foolish child requests his mother to give him poison, the mother, being intelligent, will certainly not give him poison, even though he requests it. A materialist does not know that to accept material possessions means to accept poison, or the repetition of birth and death. An intelligent person, a *brāhmaṇa*, aspires for liberation from material bondage. That is the real self-interest of a human being.

TEXT 50

स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म हि ।
न राति रोगिणोऽपथ्यं वाञ्छतोऽपि भिषक्तमः ॥५०॥

svayaṁ niḥśreyasaṁ vidvān
na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ
vāñchato 'pi bhiṣaktamaḥ

svayam—personally; *niḥśreyasam*—the supreme goal of life, namely the means of obtaining ecstatic love for the Supreme Personality of Godhead; *vit-vān*—one who is accomplished in devotional service; *na*—not;

vakti—teaches; *ajñāya*—unto a foolish person not conversant with the ultimate goal of life; *karma*—fruitive activities; *hi*—indeed; *na*—not; *rāti*—administers; *rogiṇaḥ*—unto the patient; *apathyam*—something unconsumable; *vāñchataḥ*—desiring; *api*—although; *bhiṣak-tamaḥ*—an experienced physician.

TRANSLATION

A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it.

PURPORT

Here is the difference between the benedictions awarded by the demigods and those awarded by the Supreme Personality of Godhead, Viṣṇu. Devotees of the demigods ask for benedictions simply for sense gratification, and therefore they have been described in *Bhagavad-gītā* (7.20) as bereft of intelligence.

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Conditioned souls are generally bereft of intelligence because of profound desires for sense gratification. They do not know what benedictions to ask. Therefore nondevotees are advised in the *śāstras* to worship various demigods to achieve material benefits. For example, if one wants a beautiful wife, he is advised to worship Umā, or goddess Durgā. If one wants to be cured of a disease, he is advised to worship the sun-god. All requests for benedictions from the demigods, however, are due to ma-

terial lust. The benedictions will be finished at the end of the cosmic manifestation, along with those who bestow them. If one approaches Lord Viṣṇu for benedictions, the Lord will give him a benediction that will help him return home, back to Godhead. This is also confirmed by the Lord Himself in *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Lord Viṣṇu, or Lord Kṛṣṇa, instructs a devotee who constantly engages in His service how to approach Him at the end of his material body. The Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the benediction of Lord Viṣṇu, Kṛṣṇa. After giving up his body, a devotee returns home, back to Godhead.

A devotee may foolishly ask for material benedictions, but Lord Kṛṣṇa does not give him such benedictions, despite the devotee's prayers. Therefore people who are very attached to material life do not generally become devotees of Kṛṣṇa or Viṣṇu. Instead they become devotees of the demigods (*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*). The benedictions of the demigods, however, are condemned in *Bhagavad-gītā. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* "Men of small intelligence worship the demigods, and their fruits are limited and temporary." A non-Vaiṣṇava, one who is not engaged in the service of the Supreme Personality of Godhead, is considered a fool with a small quantity of brain substance.

TEXT 51

मघवन् यात भद्रं वो दध्यञ्चमृषिसत्तमम् ।
विद्याव्रततपःसारं गात्रं याचत मा चिरम् ॥५१॥

maghavan yāta bhadraṁ vo
dadhyañcam ṛṣi-sattamam
vidyā-vrata-tapaḥ-sāraṁ
gātraṁ yācata mā ciram

maghavan—O Indra; *yāta*—go; *bhadram*—good fortune; *vaḥ*—to all of you; *dadhyañcam*—to Dadhyañca; *ṛṣi-sat-tamam*—the most exalted saintly person; *vidyā*—of education; *vrata*—vow; *tapaḥ*—and austerities; *sāram*—the essence; *gātram*—his body; *yācata*—ask for; *mā ciram*—without delay.

TRANSLATION

O Maghavan [Indra], all good fortune unto you. I advise you to approach the exalted saint Dadhyañca [Dadhīci]. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go ask him for his body without delay.

PURPORT

Everyone in this material world, from Lord Brahmā down to the ant, is eager to keep his body comfortable. A pure devotee may also be comfortable, but he is not eager for such a benediction. Since Maghavan, the King of heaven, still aspired for a comfortable bodily situation, Lord Viṣṇu advised him to ask Dadhyañca for his body, which was very strong due to his knowledge, vows and austerity.

TEXT 52

स वा अधिगतो दध्यङ्ङश्विभ्यां ब्रह्म निष्कलम् ।
यद् वा अश्वशिरो नाम तयोरमरतां व्यधात् ॥५२॥

sa vā adhigato dadhyaṅṅ
aśvibhyāṁ brahma niṣkalam

yad vā aśvaśiro nāma
tayor amaratāṁ vyadhāt

saḥ—he; *vā*—certainly; *adhigataḥ*—having obtained; *dadhyaṅ*—Dadhyañca; *aśvibhyām*—to the two Aśvinī-kumāras; *brahma*—spiritual knowledge; *niṣkalam*—pure; *yat vā*—by which; *aśvaśiraḥ*—Aśvaśira; *nāma*—named; *tayoḥ*—of the two; *amaratām*—liberation in one's life; *vyadhāt*—awarded.

TRANSLATION

That saintly Dadhyañca, who is also known as Dadhīci, personally assimilated the spiritual science and then delivered it to the Aśvinī-kumāras. It is said that Dadhyañca gave them mantras through the head of a horse. Therefore the mantras are called Aśvaśira. After obtaining the mantras of spiritual science from Dadhīci, the Aśvinī-kumāras became jīvan-mukta, liberated even in this life.

PURPORT

The following story is narrated by many *ācāryas* in their commentaries:

niśamyātharvaṇaṁ dakṣaṁ pravargya-brahmavidyayoḥ. dadhyañcaṁ samupāgamya tam ūcatur athāśvinau. bhagavan dehi nau vidyām iti śrutvā sa cābravīt. karmaṇy avasthito 'dyāhaṁ paścād vakṣyāmi gacchatam. tayor nirgatayor eva śakra āgatya taṁ munim. uvāca bhiṣajor vidyāṁ mā vādīr aśvinor mune. yadi mad-vākyam ullaṅghya bravīṣi sahasaiva te. śiraś-chindyāṁ na sandeha ity uktvā sa yayau hariḥ. indre gate tathābhyetya nāsatyāv ūcatur dvijam. tan-mukhād indra-gaditaṁ śrutvā tāv ūcatuḥ punaḥ. āvāṁ tava śiraś chittvā pūrvam aśvasya mastakam. sandhāsyāvas tato brūhi tena vidyāṁ ca nau dvija. tasminn indreṇa sañchinne punaḥ sandhāya mastakam. nijaṁ te dakṣiṇāṁ dattvā gamiṣyāvo yathāgatam. etac chrutvā tadovāca dadhyaṅṅ ātharvaṇas tayoḥ pravargyaṁ brahma-vidyāṁ ca sat-kṛto 'satya-śaṅkitaḥ.

The great saint Dadhīci had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the Aśvinī-kumāras once approached him and begged him to instruct them in spiritual science (*brahma-vidyā*). Dadhīci Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the Aśvinī-kumāras left, Indra, the

King of heaven, approached Dadhīci and said, "My dear Muni, the Aśvinī-kumāras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head." After warning Dadhīci in this way, Indra returned to heaven. The Aśvinī-kumāras, who understood Indra's desires, returned and begged Dadhīci for *brahma-vidyā*. When the great saint Dadhīci informed them of Indra's threat, the Aśvinī-kumāras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct *brahma-vidyā* through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head." Since Dadhīci had promised to impart *brahma-vidyā* to the Aśvinī-kumāras, he agreed to their proposal. Therefore, because Dadhīci imparted *brahma-vidyā* through the mouth of a horse, this *brahma-vidyā* is also known as Aśvaśira.

TEXT 53

दध्यङ्ङाथर्वणस्त्वष्ट्रे वर्माभेद्यं मदात्मकम् ।
विश्वरूपाय यत् प्रादात् त्वष्टा यत् त्वमधास्ततः ॥५३॥

dadhyaṅṅ ātharvaṇas tvaṣṭre
varmābhedyaṁ mad-ātmakam
viśvarūpāya yat prādāt
tvaṣṭā yat tvam adhās tataḥ

dadhyaṅ—Dadhyañca; *ātharvaṇaḥ*—the son of Atharvā; *tvaṣṭre*—unto Tvaṣṭā; *varma*—the protective covering known as Nārāyaṇa-kavaca; *abhedyam*—invincible; *mat-ātmakam*—consisting of Myself: *viśvarūpāya*—unto Viśvarūpa; *yat*—which; *prādāt*—delivered: *tvaṣṭā*—Tvaṣṭā; *yat*—which; *tvam*—you; *adhāḥ*—received; *tataḥ*—from him.

TRANSLATION

Dadhyañca's invincible protective covering known as the Nārāyaṇa-kavaca was given to Tvaṣṭā, who delivered it to his son Viśvarūpa, from whom you have received it. Because of this Nārāyaṇa-kavaca, Dadhīci's body is now very strong. You should therefore beg him for his body.

TEXT 54

युष्मभ्यं याचितोऽश्विभ्यां धर्मज्ञोऽङ्गानि दास्यति ।
ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।
येन वृत्रशिरो हर्ता मत्तेजउपबृंहितः ॥५४॥

yuṣmabhyaṁ yācito 'śvibhyāṁ
dharma-jño 'ṅgāni dāsyati
tatas tair āyudha-śreṣṭho
viśvakarma-vinirmitaḥ
yena vṛtra-śiro hartā
mat-teja-upabṛṁhitaḥ

yuṣmabhyam—for all of you; *yācitaḥ*—being asked; *aśvibhyām*—by the Aśvinī-kumāras; *dharma-jñaḥ*—Dadhīci, who knows the principles of religion; *aṅgāni*—his limbs; *dāsyati*—will give; *tataḥ*—after that; *taiḥ*—by those bones; *āyudha*—of weapons; *śreṣṭhaḥ*—the most powerful (the thunderbolt); *viśvakarma-vinirmitaḥ*—manufactured by Viśvakarmā; *yena*—by which; *vṛtra-śiraḥ*—the head of Vṛtrāsura; *hartā*—will be taken away; *mat-tejaḥ*—by My strength; *upabṛṁhitaḥ*—increased.

TRANSLATION

When the Aśvinī-kumāras beg for Dadhyañca's body on your behalf, he will surely give it because of affection. Do not doubt this, for Dadhyañca is very experienced in religious understanding. When Dadhyañca awards you his body, Viśvakarmā will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vṛtrāsura because it will be invested with My power.

TEXT 55

तस्मिन् विनिहते यूयं तेजोऽस्त्रायुधसम्पदः ।
भूयः प्राप्स्यथ भद्रं वो न हिंसन्ति च मत्परान् ॥५५॥

tasmin vinihate yūyaṁ
tejo-'strāyudha-sampadaḥ

bhūyaḥ prāpsyatha bhadraṁ vo
na hiṁsanti ca mat-parān

tasmin—when he (Vṛtrāsura); *vinihate*—is killed; *yūyam*—all of you; *tejaḥ*—power; *astra*—arrows; *āyudha*—other weapons; *sampadaḥ*—and opulence; *bhūyaḥ*—again; *prāpsyatha*—will obtain; *bhadram*—all good fortune; *vaḥ*—unto you; *na*—not; *hiṁsanti*—hurt; *ca*—also; *mat-parān*—My devotees.

TRANSLATION

When Vṛtrāsura is killed because of My spiritual strength, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. Although Vṛtrāsura can destroy all the three worlds, do not fear that he will harm you. He is also a devotee and will never be envious of you.

PURPORT

A devotee of the Lord is never envious of anyone, what to speak of other devotees. As revealed later, Vṛtrāsura was also a devotee. Therefore he was not expected to be envious of the demigods. Indeed, of his own accord, he would try to benefit the demigods. A devotee does not hesitate to give up his own body for a better cause. Cāṇakya Paṇḍita said, *san-nimitte varaṁ tyāgo vināśe niyate sati.* After all, all one's material possessions, including his body, will be destroyed in due course of time. Therefore if the body and other possessions can be utilized for a better cause, a devotee never hesitates to give up even his own body. Because Lord Viṣṇu wanted to save the demigods, Vṛtrāsura, even though able to swallow the three worlds, would agree to be killed by the demigods. For a devotee there is no difference between living and dying because in this life a devotee engages in devotional service, and after giving up his body, he engages in the same service in the spiritual world. His devotional service is never hindered.

Thus end the Bhaktivedanta purports to the Ninth Chapter, Sixth Canto, of the Śrīmad-Bhāgavatam, *entitled "Appearance of the Demon Vṛtrāsura."*

CHAPTER TEN

The Battle Between the Demigods and Vṛtrāsura

As described in this chapter, after Indra obtained the body of Dadhīci, a thunderbolt was prepared from Dadhīci's bones, and a fight took place between Vṛtrāsura and the demigods.

Following the order of the Supreme Personality of Godhead, the demigods approached Dadhīci Muni and begged for his body. Dadhīci Muni, just to hear from the demigods about the principles of religion, jokingly refused to relinquish his body, but for higher purposes he thereafter agreed to give it up, for after death the body is usually eaten by low animals like dogs and jackals. Dadhīci Muni first merged his gross body made of five elements into the original stock of five elements and then engaged his soul at the lotus feet of the Supreme Personality of Godhead. Thus he gave up his gross body. With the help of Viśvakarmā, the demigods then prepared a thunderbolt from Dadhīci's bones. Armed with the thunderbolt weapon, they prepared themselves to fight and got up on the backs of elephants.

At the end of Satya-yuga and the beginning of Tretā-yuga, a great fight took place between the demigods and the *asuras*. Unable to tolerate the effulgence of the demigods, the *asuras* fled the battle, leaving Vṛtrāsura, their commander in chief, to fight for himself. Vṛtrāsura, however, seeing the demons fleeing, instructed them in the importance of fighting and dying in the battlefield. One who is victorious in battle gains material possessions, and one who dies in the battlefield attains a residence at once in the celestial heavens. In either way, the fighter benefits.

TEXT 1

श्रीबादरायणिरुवाच

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः ।
पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः ॥ १ ॥

śrī-bādarāyaṇir uvāca
indram evaṁ samādiśya
bhagavān viśva-bhāvanaḥ
paśyatām animeṣāṇāṁ
tatraivāntardadhe hariḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *indram*—Indra, the heavenly King; *evam*—thus; *samādiśya*—after instructing; *bhagavān*—the Supreme Personality of Godhead; *viśva-bhāvanaḥ*—the original cause of all cosmic manifestations; *paśyatām animeṣāṇām*—while the demigods were looking on; *tatra*—then and there; *eva*—indeed; *antardadhe*—disappeared; *hariḥ*—the Lord.

TRANSLATION

Śrī Śukadeva Gosvāmī said: After instructing Indra in this way, the Supreme Personality of Godhead, Hari, the cause of the cosmic manifestation, then and there disappeared from the presence of the onlooking demigods.

TEXT 2

तथाभियाचितो देवैर्ऋषिराथर्वणो महान् ।
मोदमान उवाचेदं प्रहसन्निव भारत ॥ २ ॥

tathābhiyācito devair
ṛṣir ātharvaṇo mahān
modamāna uvācedaṁ
prahasann iva bhārata

tathā—in that manner; *abhiyācitaḥ*—being begged; *devaiḥ*—by the demigods; *ṛṣiḥ*—the great saintly person; *ātharvaṇaḥ*—Dadhīci, the son of Atharvā; *mahān*—the great personality; *modamānaḥ*—being merry; *uvāca*—said; *idam*—this; *prahasan*—smiling; *iva*—somewhat; *bhārata*—O Mahārāja Parīkṣit.

TRANSLATION

O King Parīkṣit, following the Lord's instructions, the demigods approached Dadhīci, the son of Atharvā. He was very

liberal, and when they begged him to give them his body, he at once partially agreed. However, just to hear religious instructions from them, he smiled and jokingly spoke as follows.

TEXT 3

अपि वृन्दारका यूयं न जानीथ शरीरिणाम् ।
संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः ॥ ३ ॥

api vṛndārakā yūyaṁ
na jānītha śarīriṇām
saṁsthāyāṁ yas tv abhidroho
duḥsahaś cetanāpahaḥ

api—although; *vṛndārakāḥ*—O demigods; *yūyam*—all of you; *na jānītha*—do not know; *śarīriṇām*—of those who have material bodies; *saṁsthāyām*—at the time of death, or while quitting this body; *yaḥ*—which; *tu*—then; *abhidrohaḥ*—severe pain; *duḥsahaḥ*—unbearable; *cetana*—the consciousness; *apahaḥ*—which takes away.

TRANSLATION

O elevated demigods, at the time of death, severe, unbearable pain takes away the consciousness of all living entities who have accepted material bodies. Don't you know about this pain?

TEXT 4

जिजीविषूणां जीवानामात्मा प्रेष्ठ इहेप्सितः ।
क उत्सहेत तं दातुं भिक्षमाणाय विष्णवे ॥ ४ ॥

jijīviṣūṇāṁ jīvānām
ātmā preṣṭha ihepsitaḥ
ka utsaheta taṁ dātuṁ
bhikṣamāṇāya viṣṇave

jijīviṣūṇām—aspiring to remain alive; *jīvānām*—of all living entities; *ātmā*—the body; *preṣṭhaḥ*—very dear; *iha*—here; *īpsitaḥ*—desired;

kaḥ—who; *utsaheta*—can bear; *tam*—that body; *dātum*—to deliver; *bhikṣamāṇāya*—begging; *viṣṇave*—even to Lord Viṣṇu.

TRANSLATION

In this material world, every living entity is very much addicted to his material body. Struggling to keep his body forever, everyone tries to protect it by all means, even at the sacrifice of all his possessions. Therefore, who would be prepared to deliver his body to anyone, even if it were demanded by Lord Viṣṇu?

PURPORT

It is said, *ātmānaṁ sarvato rakṣet tato dharmaṁ tato dhanam:* one must protect his body by all means; then he may protect his religious principles and thereafter his possessions. This is the natural desire of all living entities. No one wants to give up his body unless it is forcibly given away. Even though the demigods said that they were demanding Dadhīci's body for their benefit in accordance with the order of Lord Viṣṇu, Dadhīci superficially refused to give them his body.

TEXT 5

श्रीदेवा ऊचुः

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिनाम् ।
भवद्विधानां महतां पुण्यश्लोकेड्यकर्मणाम् ॥ ५ ॥

śrī-devā ūcuḥ
kiṁ nu tad dustyajaṁ brahman
puṁsāṁ bhūtānukampināṁ
bhavad-vidhānāṁ mahatāṁ
puṇya-ślokeḍya-karmaṇāṁ

śrī-devāḥ ūcuḥ—the demigods said; *kim*—what; *nu*—indeed; *tat*—that; *dustyajam*—difficult to give up; *brahman*—O exalted *brāhmaṇa;* *puṁsām*—of persons; *bhūta-anukampināṁ*—who are very sympathetic toward the suffering living entities; *bhavat-vidhānām*—like Your Lordship; *mahatām*—who are very great; *puṇya-śloka-īḍya-karmaṇām*—whose pious activities are praised by all great souls.

TRANSLATION

The demigods replied: O exalted brāhmaṇa, pious persons like you, whose activities are praiseworthy, are very kind and affectionate to people in general. What can't such pious souls give for the benefit of others? They can give everything, including their bodies.

TEXT 6

नूनं स्वार्थपरो लोको न वेद परसंकटम् ।
यदि वेद न याचेत नेति नाह यदीश्वरः ॥ ६ ॥

nūnaṁ svārtha-paro loko
na veda para-saṅkaṭam
yadi veda na yāceta
neti nāha yad īśvaraḥ

nūnam—certainly; *sva-artha-paraḥ*—interested only in sense gratification in this life or the next; *lokaḥ*—materialistic people in general; *na*—not; *veda*—know; *para-saṅkaṭam*—the pain of others; *yadi*—if; *veda*—know; *na*—not; *yāceta*—would ask; *na*—no; *iti*—thus; *na āha*—does not say; *yat*—since; *īśvaraḥ*—able to give charity.

TRANSLATION

Those who are too self-interested beg something from others, not knowing of others' pain. But if the beggar knew the difficulty of the giver, he would not ask for anything. Similarly, he who is able to give charity does not know the beggar's difficulty, for otherwise he would not refuse to give the beggar anything he might want as charity.

PURPORT

This verse describes two people—one who gives charity and one who begs for it. A beggar should not ask charity from a person who is in difficulty. Similarly, one who is able to give charity should not deny a beggar. These are the moral instructions of the *śāstra*. Cāṇakya Paṇḍita says, *san-nimitte varaṁ tyāgo vināśe niyate sati:* everything within this material world will be destroyed, and therefore one should use everything

for good purposes. If one is advanced in knowledge, he must always be prepared to sacrifice anything for a better cause. At the present moment the entire world is in a dangerous position under the spell of a godless civilization. The Kṛṣṇa consciousness movement needs many exalted, learned persons who will sacrifice their lives to revive God consciousness throughout the world. We therefore invite all men and women advanced in knowledge to join the Kṛṣṇa consciousness movement and sacrifice their lives for the great cause of reviving the God consciousness of human society.

TEXT 7

श्रीऋषिरुवाच

धर्मं वः श्रोतुकामेन यूयं मे प्रत्युदाहृताः ।
एष वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम् ॥ ७ ॥

śrī-ṛṣir uvāca
dharmaṁ vaḥ śrotu-kāmena
yūyaṁ me pratyudāhṛtāḥ
eṣa vaḥ priyam ātmānaṁ
tyajantaṁ santyajāmy aham

śrī-ṛṣiḥ uvāca—the great saint Dadhīci said; *dharmam*—the principles of religion; *vaḥ*—from you; *śrotu-kāmena*—by the desire to hear; *yūyam*—you; *me*—by me; *pratyudāhṛtāḥ*—replied to the contrary; *eṣaḥ*—this; *vaḥ*—for you; *priyam*—dear; *ātmānam*—body; *tyajantam*—leaving me anyway, today or tomorrow; *santyajāmi*—give up; *aham*—I.

TRANSLATION

The great sage Dadhīci said: Just to hear from you about religious principles, I refused to offer my body at your request. Now, although my body is extremely dear to me, I must give it up for your better purposes since I know that it will leave me today or tomorrow.

TEXT 8

योऽध्रुवेणात्मना नाया न धर्मं न यशः पुमान् ।
ईहेत भूतदयया स शोच्यः स्यात्तरैरपि ॥ ८ ॥

yo 'dhruveṇātmanā nāthā
na dharmaṁ na yaśaḥ pumān
īheta bhūta-dayayā
sa śocyaḥ sthāvarair api

yaḥ—anyone who; *adhruveṇa*—impermanent; *ātmanā*—by the body; *nāthāḥ*—O lords; *na*—not; *dharmam*—religious principles; *na*—not; *yaśaḥ*—fame; *pumān*—a person; *īheta*—endeavors for; *bhūta-dayayā*—by mercy for the living beings; *saḥ*—that person; *śocyaḥ*—pitiable; *sthāvaraiḥ*—by the immobile creatures; *api*—even.

TRANSLATION

O demigods, one who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.

PURPORT

In this regard, a very exalted example was set by Lord Śrī Caitanya Mahāprabhu and the six Gosvāmīs of Vṛndāvana. Concerning Śrī Caitanya Mahāprabhu it is said in *Śrīmad-Bhāgavatam* (11.5.34):

tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." To accept *sannyāsa* means to commit civil suicide, but *sannyāsa* is compulsory, at least for every *brāhmaṇa*, every first-class human being. Śrī Caitanya Mahāprabhu had a very young and beautiful wife and a very affectionate mother. Indeed, the affectionate dealings of His family members were so pleasing that even the demigods could not expect such happiness at home. Nevertheless, for the

deliverance of all the fallen souls of the world, Śrī Caitanya Mahāprabhu took *sannyāsa* and left home when He was only twenty-four years old. He lived a very strict life as a *sannyāsī*, refusing all bodily comforts. Similarly, His disciples the six Gosvāmīs were ministers who held exalted positions in society, but they also left everything to join the movement of Śrī Caitanya Mahāprabhu. Śrīnivāsa Ācārya says:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

These Gosvāmīs left their very comfortable lives as ministers, Zamindars and learned scholars and joined Śrī Caitanya Mahāprabhu's movement, just to show mercy to the fallen souls of the world (*dīna-gaṇeśakau karuṇayā*). Accepting very humble lives as mendicants, wearing no more than loincloths and torn quilts (*kaupīna-kantha*), they lived in Vṛndāvana and followed Śrī Caitanya Mahāprabhu's order to excavate Vṛndāvana's lost glories.

Similarly, everyone else with a materially comfortable condition in this world should join the Kṛṣṇa consciousness movement to elevate the fallen souls. The words *bhūta-dayayā*, *māyā-mṛgaṁ dayitayepsitam* and *dīna-gaṇeśakau karuṇayā* all convey the same sense. These are very significant words for those interested in elevating human society to a proper understanding of life. One should join the Kṛṣṇa consciousness movement, following the examples of such great personalities as Śrī Caitanya Mahāprabhu, the six Gosvāmīs and, before them, the great sage Dadhīci. Instead of wasting one's life for temporary bodily comforts, one should always be prepared to give up one's life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the glory of distributing religious principles throughout the world.

TEXT 9

एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।
यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥ ९ ॥

etāvān avyayo dharmaḥ
puṇya-ślokair upāsitaḥ

yo bhūta-śoka-harṣābhyām
ātmā śocati hṛṣyati

etāvān—this much; *avyayaḥ*—imperishable; *dharmaḥ*—religious principle; *puṇya-ślokaiḥ*—by famous persons who are celebrated as pious; *upāsitaḥ*—recognized; *yaḥ*—which; *bhūta*—of the living beings; *śoka*—by the distress; *harṣābhyām*—and by the happiness; *ātmā*—the mind; *śocati*—laments; *hṛṣyati*—feels happiness.

TRANSLATION

If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.

PURPORT

One generally follows different types of religious principles or performs various occupational duties according to the body given to him by the modes of material nature. In this verse, however, real religious principles are explained. Everyone should be unhappy to see others in distress and happy to see others happy. *Ātmavat sarva-bhūteṣu:* one should feel the happiness and distress of others as his own. It is on this basis that the Buddhist religious principle of nonviolence—*ahiṁsaḥ paramadharmaḥ*—is established. We feel pain when someone disturbs us, and therefore we should not inflict pain upon other living beings. Lord Buddha's mission was to stop unnecessary animal killing, and therefore he preached that the greatest religious principle is nonviolence.

One cannot continue killing animals and at the same time be a religious man. That is the greatest hypocrisy. Jesus Christ said, "Do not kill," but hypocrites nevertheless maintain thousands of slaughterhouses while posing as Christians. Such hypocrisy is condemned in this verse. One should be happy to see others happy, and one should be unhappy to see others unhappy. This is the principle to be followed. Unfortunately, at the present moment so-called philanthropists and humanitarians advocate the happiness of humanity at the cost of the lives of poor animals. That is not recommended herein. This verse clearly says that one should be compassionate to all living entities. Regardless of whether human,

animal, tree or plant, all living entities are sons of the Supreme Personality of Godhead. Lord Kṛṣṇa says in *Bhagavad-gītā* (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." The different forms of these living entities are only their external dresses. Every living being is actually a spirit soul, a part and parcel of God. Therefore one should not favor only one kind of living being. A Vaiṣṇava sees all living entities as part and parcel of God. As the Lord says in *Bhagavad-gītā* (5.18 and 18.54):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]."

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." A Vaiṣṇava, therefore, is truly a perfect person because he laments to see others unhappy and feels joy at seeing others happy. A Vaiṣṇava is *para-duḥkha-duḥkhī;* he is always unhappy to see the conditioned souls in an unhappy state of materialism.

Therefore a Vaiṣṇava is always busy preaching Kṛṣṇa consciousness throughout the world.

TEXT 10

अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।
यन्नोपकुर्यादस्वार्थैर्मर्त्यः स्वज्ञातिविग्रहैः ॥१०॥

aho dainyam aho kaṣṭaṁ
pārakyaiḥ kṣaṇa-bhaṅguraiḥ
yan nopakuryād asvārthair
martyaḥ sva-jñāti-vigrahaiḥ

aho—alas; *dainyam*—a miserable condition; *aho*—alas; *kaṣṭam*—simply tribulation; *pārakyaiḥ*—which after death are eatable by dogs and jackals; *kṣaṇa-bhaṅguraiḥ*—perishable at any moment; *yat*—because; *na*—not; *upakuryāt*—would help; *a-sva-arthaiḥ*—not meant for self-interest; *martyaḥ*—a living entity destined to die; *sva*—with his wealth: *jñāti*—relatives and friends; *vigrahaiḥ*—and his body.

TRANSLATION

This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.

PURPORT

Similar advice is also given in *Śrīmad-Bhāgavatam* (10.22.35):

etāvaj janma-sāphalyaṁ
dehināṁ iha dehiṣu
prāṇair arthair dhiyā vācā
śreya ācaraṇaṁ sadā

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words." This is

the mission of life. One's own body and the bodies of his friends and relatives, as well as one's own riches and everything else one has, should be engaged for the benefit of others. This is the mission of Śrī Caitanya Mahāprabhu. As stated in *Caitanya-caritāmṛta* (*Ādi* 9.41):

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

The word *upakuryāt* means *para-upakāra*, helping others. Of course, in human society there are many institutions to help others, but because philanthropists do not know how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (*śreya ācaraṇam*), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life—to please the Supreme Personality of Godhead—they would all be perfect. Humanitarian work without Kṛṣṇa is nothing. Kṛṣṇa must be brought to the center of all our activities; otherwise no activity will have value.

TEXT 11

श्रीबादरायणिरुवाच
एवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम् ।
परे भगवति ब्रह्मण्यात्मानं सन्नयञ्जहौ ॥११॥

śrī-bādarāyaṇir uvāca
evaṁ kṛta-vyavasito
dadhyaṅṅ ātharvaṇas tanum
pare bhagavati brahmaṇy
ātmānaṁ sannayañ jahau

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *kṛta-vyavasitaḥ*—making certain of what to do (in giving his body to the demigods); *dadhyaṅ*—Dadhīci Muni; *ātharvaṇaḥ*—the son of Atharvā;

tanum—his body; *pare*—to the Supreme; *bhagavati*—Personality of Godhead; *brahmaṇi*—the Supreme Brahman; *ātmānam*—himself, the spirit soul; *sannayan*—offering; *jahau*—gave up.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Dadhīci Muni, the son of Atharvā, thus resolved to give his body to the service of the demigods. He placed himself, the spirit soul, at the lotus feet of the Supreme Personality of Godhead and in this way gave up his gross material body made of five elements.

PURPORT

As indicated by the words *pare bhagavati brahmaṇy ātmānaṁ sannayan*, Dadhīci placed himself, as spirit soul, at the lotus feet of the Supreme Personality of Godhead. In this regard, one may refer to the incident of Dhṛtarāṣṭra's leaving his body, as described in the First Canto of *Śrīmad-Bhāgavatam* (1.13.55). Dhṛtarāṣṭra analytically divided his gross material body into the five different elements of which it was made—earth, water, fire, air and ether—and distributed them to the different reservoirs of these elements; in other words, he merged these five elements into the original *mahat-tattva*. By identifying his material conception of life, he gradually separated his spirit soul from material connections and placed himself at the lotus feet of the Supreme Personality of Godhead. The example given in this connection is that when an earthen pot is broken, the small portion of the sky within the pot is united with the large sky outside the pot. Māyāvādī philosophers misunderstand this description of *Śrīmad-Bhāgavatam*. Therefore Śrī Rāmānuja Svāmī, in his book *Vedānta-tattva-sāra*, has described that this merging of the soul means that after separating himself from the material body made of eight elements—earth, water, fire, air, ether, false ego, mind and intelligence—the individual soul engages himself in devotional service to the Supreme Personality of Godhead in His eternal form (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*). The material cause of the material elements absorbs the material body, and the spiritual soul assumes its original position. As described by Śrī Caitanya Mahāprabhu, *jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa'*: the constitutional position of

the living entity is that he is the eternal servant of Kṛṣṇa. When one overcomes the material body through cultivation of spiritual knowledge and devotional service, one can revive his own position and thus engage in the service of the Lord.

TEXT 12

यताक्षासुमनोबुद्धिस्तत्त्वदृग् ध्वस्तबन्धनः ।
आस्थितः परमं योगं न देहं बुबुधे गतम् ॥१२॥

yatākṣāsu-mano-buddhis
tattva-dṛg dhvasta-bandhanaḥ
āsthitaḥ paramaṁ yogaṁ
na dehaṁ bubudhe gatam

yata—controlled; *akṣa*—senses; *asu*—the life air; *manaḥ*—the mind; *buddhiḥ*—intelligence; *tattva-dṛk*—one who knows the *tattvas*, the material and spiritual energies; *dhvasta-bandhanaḥ*—liberated from bondage; *āsthitaḥ*—being situated in; *paramam*—the supreme; *yogam*—absorption, trance; *na*—not; *deham*—the material body; *bubudhe*—perceived; *gatam*—left.

TRANSLATION

Dadhīci Muni controlled his senses, life force, mind and intelligence and became absorbed in trance. Thus he cut all his material bonds. He could not perceive how his material body became separated from his self.

PURPORT

The Lord says in *Bhagavad-gītā* (8.5):

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

"Whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt." Of course, one must

practice before one is overcome by death, but the perfect *yogī*, namely the devotee, dies in trance, thinking of Kṛṣṇa. He does not feel his material body being separated from his soul; the soul is immediately transferred to the spiritual world. *Tyaktvā deham punar janma naiti mām eti:* the soul does not enter the womb of a material mother again, but is transferred back home, back to Godhead. This *yoga, bhakti-yoga,* is the highest *yoga* system, as explained by the Lord Himself in *Bhagavad-gītā* (6.47):

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The *bhakti-yogī* always thinks of Kṛṣṇa, and therefore at the time of death he can very easily transfer himself to Kṛṣṇaloka, without even perceiving the pains of death.

TEXTS 13–14

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा ।
मुनेः शक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः ॥१३॥
वृतो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत ।
स्तूयमानो मुनिगणैस्त्रैलोक्यं हर्षयन्निव ॥१४॥

athendro vajram udyamya
nirmitaṁ viśvakarmaṇā
muneḥ śaktibhir utsikto
bhagavat-tejasānvitaḥ

vṛto deva-gaṇaiḥ sarvair
gajendropary aśobhata
stūyamāno muni-gaṇais
trailokyaṁ harṣayann iva

atha—thereafter; *indraḥ*—the King of heaven; *vajram*—the thunderbolt; *udyamya*—firmly taking up; *nirmitam*—manufactured; *viśvakarmaṇā*—by Viśvakarmā; *muneḥ*—of the great sage, Dadhīci; *śaktibhiḥ*—by the power; *utsiktaḥ*—saturated; *bhagavat*—of the Supreme Personality of Godhead; *tejasā*—with spiritual power; *anvitaḥ*—endowed; *vṛtaḥ*—encircled; *deva-gaṇaiḥ*—by the other demigods; *sarvaiḥ*—all; *gajendra*—of his elephant carrier; *upari*—upon the back; *aśobhata*—shone; *stūyamānaḥ*—being offered prayers; *muni-gaṇaiḥ*—by the saintly persons; *trai-lokyam*—to the three worlds; *harṣayan*—causing pleasure; *iva*—as it were.

TRANSLATION

Thereafter, King Indra very firmly took up the thunderbolt manufactured by Viśvakarmā from the bones of Dadhīci. Charged with the exalted power of Dadhīci Muni and enlightened by the power of the Supreme Personality of Godhead, Indra rode on the back of his carrier, Airāvata, surrounded by all the demigods, while all the great sages offered him praise. Thus he shone very beautifully, pleasing the three worlds as he rode off to kill Vṛtrāsura.

TEXT 15

वृत्रमभ्यद्रवच्छत्रुमसुरानीकयूथपैः ।
पर्यस्तमोजसा राजन् क्रुद्धो रुद्र इवान्तकम् ॥१५॥

vṛtram abhyadravac chatrum
asurānīka-yūthapaiḥ
paryastam ojasā rājan
kruddho rudra ivāntakam

vṛtram—Vṛtrāsura; *abhyadravat*—attacked; *śatrum*—the enemy; *asura-anīka-yūthapaiḥ*—by the commanders or captains of the soldiers of the *asuras*; *paryastam*—surrounded; *ojasā*—with great force; *rājan*—O King; *kruddhaḥ*—being angry; *rudraḥ*—an incarnation of Lord Śiva; *iva*—like; *antakam*—Antaka, or Yamarāja.

TRANSLATION

My dear King Parīkṣit, as Rudra, being very angry at Antaka [Yamarāja] had formerly run toward Antaka to kill him, Indra angrily and with great force attacked Vṛtrāsura, who was surrounded by the leaders of the demoniac armies.

TEXT 16

ततः सुराणामसुरै रणः परमदारुणः ।
त्रेतामुखे नर्मदायामभवत् प्रथमे युगे ॥१६॥

tataḥ surāṇām asurai
raṇaḥ parama-dāruṇaḥ
tretā-mukhe narmadāyām
abhavat prathame yuge

tataḥ—thereafter; *surāṇām*—of the demigods; *asuraiḥ*—with the demons; *raṇaḥ*—a great battle; *parama-dāruṇaḥ*—very fearful; *tretā-mukhe*—in the beginning of Tretā-yuga; *narmadāyām*—on the bank of the River Narmadā; *abhavat*—took place; *prathame*—in the first; *yuge*—millennium.

TRANSLATION

Thereafter, at the end of Satya-yuga and the beginning of Tretā-yuga, a fierce battle took place between the demigods and the demons on the bank of the Narmadā.

PURPORT

Herein the Narmadā does not mean the Narmadā River in India. The five sacred rivers in India—Gaṅgā, Yamunā, Narmadā, Kāverī and Kṛṣṇā—are all celestial. Like the Ganges River, the Narmadā River also flows in the higher planetary systems. The battle between the demigods and the demons took place in the higher planets.

The words *prathame yuge* mean "in the beginning of the first millennium," that is to say, in the beginning of the Vaivasvata *manvantara*. In

one day of Brahmā there are fourteen Manus, who each live for seventy-one millenniums. The four *yugas*—Satya, Tretā, Dvāpara and Kali—constitute one millennium. We are presently in the *manvantara* of Vaivasvata Manu, who is mentioned in *Bhagavad-gītā* (*imaṁ vivasvate yogaṁ proktavān aham avyayam/ vivasvān manave prāha*). We are now in the twenty-eighth millennium of Vaivasvata Manu, but this fight took place in the beginning of Vaivasvata Manu's first millennium. One can historically calculate how long ago the battle took place. Since each millennium consists of 4,300,000 years and we are now in the twenty-eighth millennium, some 120,400,000 years have passed since the battle took place on the bank of the River Narmadā.

TEXTS 17–18

रुद्रैर्वसुभिरादित्यैरश्विभ्यां पितृवह्निभिः ।
मरुद्भिर्ऋभुभिः साध्यैर्विश्वेदेवैर्मरुत्पतिम् ॥१७॥
दृष्ट्वा वज्रधरं शक्रं रोचमानं स्वया श्रिया ।
नामृष्यन्नसुरा राजन् मृधे वृत्रपुरःसराः ॥१८॥

rudrair vasubhir ādityair
aśvibhyāṁ pitṛ-vahnibhiḥ
marudbhir ṛbhubhiḥ sādhyair
viśvedevair marut-patim

dṛṣṭvā vajra-dharaṁ śakraṁ
rocamānaṁ svayā śriyā
nāmṛṣyann asurā rājan
mṛdhe vṛtra-puraḥsarāḥ

rudraiḥ—by the Rudras; *vasubhiḥ*—by the Vasus; *ādityaiḥ*—by the Ādityas; *aśvibhyām*—by the Aśvinī-kumāras; *pitṛ*—by the Pitās; *vahnibhiḥ*—and the Vahnis; *marudbhiḥ*—by the Maruts; *ṛbhubhiḥ*—by the Ṛbhus; *sādhyaiḥ*—by the Sādhyas; *viśve-devaiḥ*—by the Viśvadevas; *marut-patim*—Indra, the heavenly King; *dṛṣṭvā*—seeing; *vajra-dharam*—bearing the thunderbolt; *śakram*—another name of Indra; *rocamānam*—shining; *svayā*—by his own; *śriyā*—opulence; *na*—

not; *amṛṣyan*—tolerated; *asurāḥ*—all the demons; *rājan*—O King; *mṛdhe*—in the fight; *vṛtra-puraḥsarāḥ*—headed by Vṛtrāsura.

TRANSLATION

O King, when all the asuras came onto the battlefield, headed by Vṛtrāsura, they saw King Indra carrying the thunderbolt and surrounded by the Rudras, Vasus, Ādityas, Aśvinī-kumāras, Pitās, Vahnis, Maruts, Ṛbhus, Sādhyas and Viśvadevas. Surrounded by his company, Indra shone so brightly that his effulgence was intolerable to the demons.

TEXTS 19–22

नमुचिः शम्बरोऽनर्वा द्विमूर्धा ऋषभोऽसुरः ।
हयग्रीवः शङ्कुशिरा विप्रचित्तिरयोमुखः ॥१९॥
पुलोमा वृषपर्वा च प्रहेतिर्हेतिरुत्कलः ।
दैतेया दानवा यक्षा रक्षांसि च सहस्रशः ॥२०॥
सुमालिमालिप्रमुखाः कार्तस्वरपरिच्छदाः ।
प्रतिषिध्येन्द्रसेनाग्रं मृत्योरपि दुरासदम् ॥२१॥
अभ्यर्दयन्नसंभ्रान्ताः सिंहनादेन दुर्मदाः ।
गदाभिः परिघैर्बाणैः प्रासमुद्गरतोमरैः ॥२२॥

namuciḥ śambaro 'narvā
dvimūrdhā ṛṣabho 'suraḥ
hayagrīvaḥ śaṅkuśirā
vipracittir ayomukhaḥ

pulomā vṛṣaparvā ca
prahetir hetir utkalaḥ
daiteyā dānavā yakṣā
rakṣāṁsi ca sahasraśaḥ

sumāli-māli-pramukhāḥ
kārtasvara-paricchadāḥ

pratiṣidhyendra-senāgraṁ
mṛtyor api durāsadam

abhyardayann asambhrāntāḥ
siṁha-nādena durmadāḥ
gadābhiḥ parighair bāṇaiḥ
prāsa-mudgara-tomaraiḥ

namuciḥ—Namuci; *śambaraḥ*—Śambara; *anarvā*—Anarvā; *dvimūrdhā*—Dvimūrdhā; *ṛṣabhaḥ*—Ṛṣabha; *asuraḥ*—Asura; *hayagrīvaḥ*—Hayagrīva; *śaṅkuśirāḥ*—Śaṅkuśirā; *vipracittiḥ*—Vipracitti; *ayomukhaḥ*—Ayomukha; *pulomā*—Pulomā; *vṛṣaparvā*—Vṛṣaparvā; *ca*—also; *prahetiḥ*—Praheti; *hetiḥ*—Heti; *utkalaḥ*—Utkala; *daiteyāḥ*—the Daityas; *dānavāḥ*—the Dānavas; *yakṣāḥ*—the Yakṣas; *rakṣāṁsi*—the Rākṣasas; *ca*—and; *sahasraśaḥ*—by the thousands; *sumāli-māli-pramukhāḥ*—others, headed by Sumāli and Māli; *kārtasvara*—of gold; *paricchadāḥ*—dressed in ornaments; *pratiṣidhya*—keeping back; *indra-senā-agram*—the front of Indra's army; *mṛtyoḥ*—for death; *api*—even; *durāsadam*—difficult to approach; *abhyardayan*—harassed; *asambhrāntāḥ*—without fear; *siṁha-nādena*—with a sound like a lion; *durmadāḥ*—furious; *gadābhiḥ*—with clubs; *parighaiḥ*—with iron-studded bludgeons; *bāṇaiḥ*—with arrows; *prāsa-mudgara-tomaraiḥ*—with barbed missiles, mallets and lances.

TRANSLATION

Many hundreds and thousands of demons, demi-demons, Yakṣas, Rākṣasas [man-eaters] and others, headed by Sumāli and Māli, resisted the armies of King Indra, which even death personified cannot easily overcome. Among the demons were Namuci, Śambara, Anarvā, Dvimūrdhā, Ṛṣabha, Asura, Hayagrīva, Śaṅkuśirā, Vipracitti, Ayomukha, Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala. Roaring tumultuously and fearlessly like lions, these invincible demons, all dressed in golden ornaments, gave pain to the demigods with weapons like clubs, bludgeons, arrows, barbed darts, mallets and lances.

TEXT 23

शूलैः परश्वधैः खड्गैः शतघ्नीभिर्भुशुण्डिभिः ।
सर्वतोऽवाकिरन् शस्त्रैरस्त्रैश्च विबुधर्षभान् ॥२३॥

śūlaiḥ paraśvadhaiḥ khaḍgaiḥ
śataghnībhir bhuśuṇḍibhiḥ
sarvato 'vākiran śastrair
astraiś ca vibudharṣabhān

śūlaiḥ—by spears; *paraśvadhaiḥ*—by axes; *khaḍgaiḥ*—by swords; *śataghnībhiḥ*—by *śataghnīs*; *bhuśuṇḍibhiḥ*—by *bhuśuṇḍis*; *sarvataḥ*—all around; *avākiran*—scattered; *śastraiḥ*—with weapons; *astraiḥ*—with arrows; *ca*—and; *vibudha-ṛṣabhān*—the chiefs of the demigods.

TRANSLATION

Armed with lances, tridents, axes, swords and other weapons like śataghnīs and bhuśuṇḍis, the demons attacked from different directions and scattered all the chiefs of the demigod armies.

TEXT 24

न तेऽदृश्यन्त संछन्नाः शरजालैः समन्ततः ।
पुङ्खानुपुङ्खपतितैर्ज्योतींषीव नभोघनैः ॥२४॥

na te 'dṛśyanta sañchannāḥ
śara-jālaiḥ samantataḥ
puṅkhānupuṅkha-patitair
jyotīṁṣīva nabho-ghanaiḥ

na—not; *te*—they (the demigods); *adṛśyanta*—were seen; *sañchannāḥ*—being completely covered; *śara-jālaiḥ*—by networks of arrows; *samantataḥ*—all around; *puṅkha-anupuṅkha*—one arrow after another; *patitaiḥ*—falling; *jyotīṁṣi iva*—like the stars in the sky; *nabhaḥ-ghanaiḥ*—by the dense clouds.

TRANSLATION

As the stars in the sky cannot be seen when covered by dense clouds, the demigods, being completely covered by networks of arrows falling upon them one after another, could not be seen.

TEXT 25

न ते शस्त्रास्त्रवर्षौघा ह्यासेदुः सुरसैनिकान् ।
छिन्नाः सिद्धपथे देवैर्लघुहस्तैः सहस्रधा ॥२५॥

na te śastrāstra-varṣaughā
hy āseduḥ sura-sainikān
chinnāḥ siddha-pathe devair
laghu-hastaiḥ sahasradhā

na—not; *te*—those; *śastra-astra-varṣa-oghāḥ*—showers of arrows and other weapons; *hi*—indeed; *āseduḥ*—reached; *sura-sainikān*—the armies of the demigods; *chinnāḥ*—cut; *siddha-pathe*—in the sky; *devaiḥ*—by the demigods; *laghu-hastaiḥ*—quick-handed; *sahasra-dhā*—into thousands of pieces.

TRANSLATION

The showers of various weapons and arrows released to kill the soldiers of the demigods did not reach them because the demigods, acting quickly, cut the weapons into thousands of pieces in the sky.

TEXT 26

अथ क्षीणास्त्रशस्त्रौघा गिरिशृङ्गद्रुमोपलैः ।
अभ्यवर्षन् सुरबलं चिच्छिदुस्तांश्च पूर्ववत् ॥२६॥

atha kṣīṇāstra-śastraughā
giri-śṛṅga-drumopalaiḥ
abhyavarṣan sura-balaṁ
cicchidus tāṁś ca pūrvavat

atha—thereupon; *kṣīṇa*—being reduced; *astra*—of the arrows released by *mantras*; *śastra*—and weapons; *oghāḥ*—the multitudes;

giri—of mountains; *śṛṅga*—with the peaks; *druma*—with trees; *upalaiḥ*—and with stones; *abhyavarṣan*—showered; *sura-balam*—the soldiers of the demigods; *cicchiduḥ*—broke to pieces; *tān*—them; *ca*—and; *pūrva-vat*—as before.

TRANSLATION

As their weapons and mantras decreased, the demons began showering mountain peaks, trees and stones upon the demigod soldiers, but the demigods were so powerful and expert that they nullified all these weapons by breaking them to pieces in the sky as before.

TEXT 27

तानक्षतान् स्वस्तिमतो निशाम्य
शस्त्रास्त्रपूगैरथ वृत्रनाथाः ।
द्रुमैर्दृषद्भिर्विविधाद्रिशृङ्गै-
रविक्षतांस्तत्रसुरिन्द्रसैनिकान् ॥२७॥

tān akṣatān svastimato niśāmya
śastrāstra-pūgair atha vṛtra-nāthāḥ
drumair dṛṣadbhir vividhādri-śṛṅgair
avikṣatāṁs tatrasur indra-sainikān

tān—them (the soldiers of the demigods); *akṣatān*—not injured; *svasti-mataḥ*—being very healthy; *niśāmya*—seeing; *śastra-astra-pūgaiḥ*—by the bunches of weapons and *mantras; atha*—thereupon; *vṛtra-nāthāḥ*—the soldiers led by Vṛtrāsura; *drumaiḥ*—by the trees; *dṛṣadbhiḥ*—by the stones; *vividha*—various; *adri*—of mountains; *śṛṅgaiḥ*—by the peaks; *avikṣatān*—not injured; *tatrasuḥ*—became afraid; *indra-sainikān*—the soldiers of King Indra.

TRANSLATION

When the soldiers of the demons, commanded by Vṛtrāsura, saw that the soldiers of King Indra were quite well, having not been injured at all by their volleys of weapons, not even by the trees, stones and mountain peaks, the demons were very much afraid.

TEXT 28

सर्वे प्रयासा अभवन् विमोघाः
कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु
क्षुद्रैः प्रयुक्ता ऊषती रूक्षवाचः ॥२८॥

sarve prayāsā abhavan vimoghāḥ
kṛtāḥ kṛtā deva-gaṇeṣu daityaiḥ
kṛṣṇānukūleṣu yathā mahatsu
kṣudraiḥ prayuktā ūṣatī rūkṣa-vācaḥ

sarve—all; *prayāsāḥ*—endeavors; *abhavan*—were; *vimoghāḥ*—futile; *kṛtāḥ*—performed; *kṛtāḥ*—again performed; *deva-gaṇeṣu*—unto the demigods; *daityaiḥ*—by the demons; *kṛṣṇa-anukūleṣu*—who were always protected by Kṛṣṇa; *yathā*—just as; *mahatsu*—unto the Vaiṣṇavas; *kṣudraiḥ*—by insignificant persons; *prayuktāḥ*—used; *ūṣatīḥ*—unfavorable; *rūkṣa*—rough; *vācaḥ*—words.

TRANSLATION

When insignificant persons use rough words to cast false, angry accusations against saintly persons, their fruitless words do not disturb the great personalities. Similarly, all the efforts of the demons against the demigods, who were favorably situated under the protection of Kṛṣṇa, were futile.

PURPORT

There is a Bengali saying that if a vulture curses a cow to die, the curse will not be effective. Similarly, accusations made by demoniac persons against devotees of Kṛṣṇa cannot have any effect. The demigods are devotees of Lord Kṛṣṇa, and therefore the curses of the demons were futile.

TEXT 29

ते स्वप्रयासं वितथं निरीक्ष्य
हरावभक्ता हतयुद्धदर्पाः ।

पलायनायाजिमुखे विसृज्य
पतिं मनस्ते दधुरात्तसाराः ॥२९॥

te sva-prayāsaṁ vitathaṁ nirīkṣya
harāv abhaktā hata-yuddha-darpāḥ
palāyanāyāji-mukhe visṛjya
patiṁ manas te dadhur ātta-sārāḥ

te—they (the demons); *sva-prayāsam*—their own endeavors; *vitatham*—fruitless; *nirīkṣya*—seeing; *harau abhaktāḥ*—the *asuras*, those who are not devotees of the Supreme Personality of Godhead; *hata*—defeated; *yuddha-darpāḥ*—their pride in fighting; *palāyanāya*—for leaving the battlefield; *āji-mukhe*—in the very beginning of the battle; *visṛjya*—leaving aside; *patim*—their commander, Vṛtrāsura; *manaḥ*—their minds; *te*—all of them; *dadhuḥ*—gave; *ātta-sārāḥ*—whose prowess was taken away.

TRANSLATION

The asuras, who are never devotees of Lord Kṛṣṇa, the Supreme Personality of Godhead, lost their pride in fighting when they found all their endeavors futile. Leaving aside their leader even in the very beginning of the fight, they decided to flee because all their prowess had been taken away by the enemy.

TEXT 30

वृत्रोऽसुरांस्ताननुगान् मनस्वी
प्रधावतः प्रेक्ष्य बभाष एतत् ।
पलायितं प्रेक्ष्य बलं च भग्नं
भयेन तीव्रेण विहस्य वीरः ॥३०॥

vṛtro 'surāṁs tān anugān manasvī
pradhāvataḥ prekṣya babhāṣa etat
palāyitaṁ prekṣya balaṁ ca bhagnaṁ
bhayena tīvreṇa vihasya vīraḥ

vṛtraḥ—Vṛtrāsura, the commander of the demons; *asurān*—all the demons; *tān*—them; *anugān*—his followers; *manasvī*—the great-

minded; *pradhāvataḥ*—fleeing; *prekṣya*—observing; *babhāṣa*—spoke; *etat*—this; *palāyitam*—fleeing; *prekṣya*—seeing; *balam*—army; *ca*—and; *bhagnam*—broken; *bhayena*—out of fear; *tīvreṇa*—intense; *vihasya*—smiling; *vīraḥ*—the great hero.

TRANSLATION

Seeing his army broken and all the asuras, even those known as great heroes, fleeing the battlefield out of intense fear, Vṛtrāsura, who was truly a great-minded hero, smiled and spoke the following words.

TEXT 31

कालोपपन्नां रुचिरां मनस्विनां
जगाद वाचं पुरुषप्रवीरः ।
हे विप्रचित्ते नमुचे पुलोमन्
मयानर्वञ्छम्बर मे शृणुध्वम् ॥३१॥

kālopapannāṁ rucirāṁ manasvināṁ
jagāda vācaṁ puruṣa-pravīraḥ
he vipracitte namuce puloman
mayānarvañ chambara me śṛṇudhvam

kāla-upapannām—suitable to the time and circumstances; *rucirām*—very beautiful; *manasvinām*—to the great, deep-minded personalities; *jagāda*—spoke; *vācam*—words; *puruṣa-pravīraḥ*—the hero among heroes, Vṛtrāsura; *he*—O; *vipracitte*—Vipracitti; *namuce*—O Namuci; *puloman*—O Pulomā; *maya*—O Maya; *anarvan*—O Anarvā; *śambara*—O Śambara; *me*—from me; *śṛṇudhvam*—please hear.

TRANSLATION

According to his position and the time and circumstances, Vṛtrāsura, the hero among heroes, spoke words that were much to be appreciated by thoughtful men. He called to the heroes of the demons, "O Vipracitti! O Namuci! O Pulomā! O Maya, Anarvā and Śambara! Please hear me and do not flee."

TEXT 32

जातस्य मृत्युर्ध्रुव एव सर्वतः
प्रतिक्रिया यस्य न चेह क्लृप्ता ।
लोको यशश्चाथ ततो यदि ह्यमुं
को नाम मृत्युं न वृणीत युक्तम् ॥३२॥

jātasya mṛtyur dhruva eva sarvataḥ
pratikriyā yasya na ceha kḷptā
loko yaśaś cātha tato yadi hy amuṁ
ko nāma mṛtyuṁ na vṛṇīta yuktam

jātasya—of one who has taken birth (all living beings); *mṛtyuḥ*—death; *dhruvaḥ*—inevitable; *eva*—indeed; *sarvataḥ*—everywhere in the universe; *pratikriyā*—counteraction; *yasya*—of which; *na*—not; *ca*—also; *iha*—in this material world; *kḷptā*—devised; *lokaḥ*—promotion to higher planets; *yaśaḥ*—reputation and glory; *ca*—and; *atha*—then; *tataḥ*—from that; *yadi*—if; *hi*—indeed; *amum*—that; *kaḥ*—who; *nāma*—indeed; *mṛtyum*—death; *na*—not; *vṛṇīta*—would accept; *yuktam*—suitable.

TRANSLATION

Vṛtrāsura said: All living entities who have taken birth in this material world must die. Surely, no one in this world has found any means to be saved from death. Even providence has not provided a means to escape it. Under the circumstances, death being inevitable, if one can gain promotion to the higher planetary systems and be always celebrated here by dying a suitable death, what man will not accept such a glorious death?

PURPORT

If by dying one can be elevated to the higher planetary systems and be ever-famous after his death, who is so foolish that he will refuse such a glorious death? Similar advice was also given by Kṛṣṇa to Arjuna. "My dear Arjuna," the Lord said, "do not desist from fighting. If you gain victory in the fight, you will enjoy a kingdom, and even if you die you

will be elevated to the heavenly planets." Everyone should be ready to die while performing glorious deeds. A glorious person is not meant to meet death like cats and dogs.

TEXT 33

द्वौ संमताविह मृत्यू दुरापौ
यद् ब्रह्मसंधारणया जितासुः ।
कलेवरं योगरतो विजह्याद्
यदग्रणीर्वीरशयेऽनिवृत्तः ॥३३॥

dvau sammatāv iha mṛtyū durāpau
yad brahma-sandhāraṇayā jitāsuḥ
kalevaraṁ yoga-rato vijahyād
yad agraṇīr vīra-śaye 'nivṛttaḥ

dvau—two; *sammatau*—approved (by *śāstra* and great personalities); *iha*—in this world; *mṛtyū*—deaths; *durāpau*—extremely rare; *yat*—which; *brahma-sandhāraṇayā*—with concentration on Brahman, Paramātmā or Parabrahma, Kṛṣṇa; *jita-asuḥ*—controlling the mind and senses; *kalevaram*—the body; *yoga-rataḥ*—being engaged in the performance of *yoga; vijahyāt*—one may leave; *yat*—which; *agraṇīḥ*—taking the lead; *vīra-śaye*—on the battlefield; *anivṛttaḥ*—not turning back.

TRANSLATION

There are two ways to meet a glorious death, and both are very rare. One is to die after performing mystic yoga, especially bhakti-yoga, by which one can control the mind and living force and die absorbed in thought of the Supreme Personality of Godhead. The second is to die on the battlefield, leading the army and never showing one's back. These two kinds of death are recommended in the śāstra as glorious.

Thus end the Bhaktivedanta purports of the Sixth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Battle Between the Demigods and Vṛtrāsura."*

CHAPTER ELEVEN

The Transcendental Qualities of Vṛtrāsura

This chapter describes Vṛtrāsura's great qualities. When the prominent commanders of the demons fled, not hearing Vṛtrāsura's advice, Vṛtrāsura condemned them all as cowards. Speaking very bravely, he stood alone to face the demigods. When the demigods saw Vṛtrāsura's attitude, they were so afraid that they practically fainted, and Vṛtrāsura began trampling them down. Unable to tolerate this, Indra, the King of the demigods, threw his club at Vṛtrāsura, but Vṛtrāsura was such a great hero that he easily caught the club with his left hand and used it to beat Indra's elephant. Struck by the blow of Vṛtrāsura, the elephant was pushed back fourteen yards and fell, with Indra on its back.

King Indra had first accepted Viśvarūpa as his priest and thereafter killed him. Reminding Indra of his heinous activities, Vṛtrāsura said, "If one is a devotee of the Supreme Personality of Godhead, Lord Viṣṇu, and depends on Lord Viṣṇu in every respect, then victory, opulence and peace of mind are all inevitably available. Such a person has nothing for which to aspire in the three worlds. The Supreme Lord is so kind that He especially favors such a devotee by not giving him opulence that will hamper his devotional service. Therefore I wish to give up everything for the service of the Lord. I wish always to chant the glories of the Lord and engage in His service. Let me become unattached to my worldly family and make friendships with the devotees of the Lord. I do not desire to be promoted to the higher planetary systems, even to Dhruvaloka or Brahmaloka, nor do I desire an unconquerable position within this material world. I have no need for such things."

TEXT 1

श्रीशुक उवाच

त एवं शंसतो धर्मं वचः पत्युरचेतसः ।
नैवागृह्णन्त सम्भ्रान्ताः पलायनपरा नृप ॥ १ ॥

śrī-śuka uvāca
ta evaṁ śaṁsato dharmaṁ
vacaḥ patyur acetasaḥ
naivāgṛhṇanta sambhrāntāḥ
palāyana-parā nṛpa

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *te*—they; *evam*—thus; *śaṁsataḥ*—praising; *dharmam*—the principles of religion; *vacaḥ*—the words; *patyuḥ*—of their master; *acetasaḥ*—their minds being very disturbed; *na*—not; *eva*—indeed; *agṛhṇanta*—accepted; *sambhrāntāḥ*—fearful; *palāyana-parāḥ*—intent upon fleeing; *nṛpa*—O King.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, Vṛtrāsura, the commander in chief of the demons, advised his lieutenants in the principles of religion, but the cowardly demoniac commanders, intent upon fleeing the battlefield, were so disturbed by fear that they could not accept his words.

TEXTS 2–3

विशीर्यमाणां पृतनामासुरीमसुरर्षभः ।
कालानुकूलैस्त्रिदशैः काल्यमानामनाथवत् ॥ २ ॥
दृष्ट्वातप्यत संक्रुद्ध इन्द्रशत्रुरमर्षितः ।
तान् निवार्यौजसा राजन् निर्भर्त्स्येदमुवाच ह ॥ ३ ॥

viśīryamāṇāṁ pṛtanām
āsurīm asurarṣabhaḥ
kālānukūlais tridaśaiḥ
kālyamānām anāthavat

dṛṣṭvātapyata saṅkruddha
indra-śatrur amarṣitaḥ
tān nivāryaujasā rājan
nirbhartsyedam uvāca ha

viśīryamāṇām—being shattered; *pṛtanām*—the army; *āsurīm*—of the demons; *asura-ṛṣabhaḥ*—the best of the *asuras*, Vṛtrāsura; *kāla-anukūlaiḥ*—following the circumstances presented by time; *tri-daśaiḥ*—by the demigods; *kālyamānām*—being chased; *anātha-vat*—as if no one were there to protect them; *dṛṣṭvā*—seeing; *atapyata*—felt pain; *saṅkruddhaḥ*—being very angry; *indra-śatruḥ*—Vṛtrāsura, the enemy of Indra; *amarṣitaḥ*—unable to tolerate; *tān*—them (the demigods); *nivārya*—blocking; *ojasā*—with great force; *rājan*—O King Parīkṣit; *nirbhartsya*—rebuking; *idam*—this; *uvāca*—said; *ha*—indeed.

TRANSLATION

O King Parīkṣit, the demigods, taking advantage of a favorable opportunity presented by time, attacked the army of the demons from the rear and began driving away the demoniac soldiers, scattering them here and there as if their army had no leader. Seeing the pitiable condition of his soldiers, Vṛtrāsura, the best of the asuras, who was called Indraśatru, the enemy of Indra, was very much aggrieved. Unable to tolerate such reverses, he stopped and forcefully rebuked the demigods, speaking the following words in an angry mood.

TEXT 4

किं व उच्चरितैर्मातुर्धावद्भिः पृष्ठतो हतैः ।
न हि भीतवधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् ॥४॥

kiṁ va uccaritair mātur
dhāvadbhiḥ pṛṣṭhato hataiḥ
na hi bhīta-vadhaḥ ślāghyo
na svargyaḥ śūra-māninām

kim—what is the benefit; *vaḥ*—for you; *uccaritaiḥ*—with those like the stool; *mātuḥ*—of the mother; *dhāvadbhiḥ*—running away; *pṛṣṭhataḥ*—from the back; *hataiḥ*—killed; *na*—not; *hi*—certainly; *bhīta-vadhaḥ*—the killing of a person who is afraid; *ślāghyaḥ*—

glorious; *na*—nor; *svargyaḥ*—leading to the heavenly planets; *śūramāninām*—of persons who consider themselves heroes.

TRANSLATION

O demigods, these demoniac soldiers have taken birth uselessly. Indeed, they have come from the bodies of their mothers exactly like stool. What is the benefit of killing such enemies from behind while they are running in fear? One who considers himself a hero should not kill an enemy who is afraid of losing his life. Such killing is never glorious, nor can it promote one to the heavenly planets.

PURPORT

Vṛtrāsura rebuked both the demigods and the demoniac soldiers because the demons were running in fear of their lives and the demigods were killing them from behind. The actions of both were abominable. When a fight takes place, the opposing parties must be prepared to fight like heroes. A hero never runs from the field of battle. He always fights face to face, determined to gain victory or lay down his life in the fight. That is heroic. Killing an enemy from behind is also inglorious. When an enemy turns his back and runs in fear of his life, he should not be killed. This is the etiquette of military science.

Vṛtrāsura insulted the demoniac soldiers by comparing them to the stool of their mothers. Both stool and a cowardly son come from the abdomen of the mother, and Vṛtrāsura said that there is no difference between them. A similar comparison was given by Tulasī dāsa, who commented that a son and urine both come from the same channel. In other words, semen and urine both come from the genitals, but semen produces a child whereas urine produces nothing. Therefore if a child is neither a hero nor a devotee, he is not a son but urine. Similarly, Cāṇakya Paṇḍita also says:

ko 'rthaḥ putreṇa jātena
yo na vidvān na dhārmikaḥ
kāṇena cakṣuṣā kiṁ vā
cakṣuḥ pīḍaiva kevalam

"What is the use of a son who is neither glorious nor devoted to the Lord? Such a son is like a blind eye, which simply gives pain but cannot help one see."

TEXT 5

यदि वः प्रधने श्रद्धा सारं वा क्षुल्लका हृदि ।
अग्रे तिष्ठत मात्रं मे न चेद् ग्राम्यसुखे स्पृहा ॥ ५ ॥

yadi vaḥ pradhane śraddhā
sāraṁ vā kṣullakā hṛdi
agre tiṣṭhata mātraṁ me
na ced grāmya-sukhe spṛhā

yadi—if; *vaḥ*—of you; *pradhane*—in battle; *śraddhā*—faith; *sāram*—patience; *vā*—or; *kṣullakāḥ*—O insignificant ones; *hṛdi*—in the core of the heart; *agre*—in front; *tiṣṭhata*—just stand; *mātram*—for a moment; *me*—of me; *na*—not; *cet*—if; *grāmya-sukhe*—in sense gratification; *spṛhā*—desire.

TRANSLATION

O insignificant demigods, if you truly have faith in your heroism, if you have patience in the cores of your hearts and if you are not ambitious for sense gratification, please stand before me for a moment.

PURPORT

Rebuking the demigods, Vṛtrāsura challenged, "O demigods, if you are actually heroes, stand before me now and try to show your prowess. If you do not wish to fight, if you are afraid of losing your lives, I shall not kill you, for unlike you, I am not so evil minded as to kill persons who are neither heroic nor willing to fight. If you have faith in your heroism, please stand before me."

TEXT 6

एवं सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून् ।
व्यनदत् सुमहाप्राणो येन लोका विचेतसः ॥ ६ ॥

evaṁ sura-gaṇān kruddho
bhīṣayan vapuṣā ripūn
vyanadat sumahā-prāṇo
yena lokā vicetasaḥ

evam—thus; *sura-gaṇān*—the demigods; *kruddhaḥ*—being very angry; *bhīṣayan*—terrifying; *vapuṣā*—by his body; *ripūn*—his enemies; *vyanadat*—roared; *su-mahā-prāṇaḥ*—the most powerful Vṛtrāsura; *yena*—by which; *lokāḥ*—all people; *vicetasaḥ*—unconscious.

TRANSLATION

Śukadeva Gosvāmī said: Vṛtrāsura, the angry and most powerful hero, terrified the demigods with his stout and strongly built body. When he roared with a resounding voice, nearly all living entities fainted.

TEXT 7

तेन देवगणाः सर्वे वृत्रविस्फोटनेन वै ।
निपेतुर्मूर्च्छिता भूमौ यथैवाशनिना हताः ॥ ७ ॥

tena deva-gaṇāḥ sarve
vṛtra-visphoṭanena vai
nipetur mūrcchitā bhūmau
yathaivāśaninā hatāḥ

tena—by that; *deva-gaṇāḥ*—the demigods; *sarve*—all; *vṛtra-visphoṭanena*—the tumultuous sound of Vṛtrāsura; *vai*—indeed; *nipetuḥ*—fell; *mūrcchitāḥ*—fainted; *bhūmau*—on the ground; *yathā*—just as if; *eva*—indeed; *aśaninā*—by a thunderbolt; *hatāḥ*—struck.

TRANSLATION

When all the demigods heard Vṛtrāsura's tumultuous roar, which resembled that of a lion, they fainted and fell to the ground as if struck by thunderbolts.

TEXT 8

ममर्द पद्भ्यां सुरसैन्यमातुरं
निमीलिताक्षं रणरङ्गदुर्मदः ।
गां कम्पयन्नुद्यतशूल ओजसा
नालं वनं यूथपतिर्यथोन्मदः ॥ ८ ॥

mamarda padbhyāṁ sura-sainyam āturaṁ
nimīlitākṣaṁ raṇa-raṅga-durmadaḥ
gāṁ kampayann udyata-śūla ojasā
nālaṁ vanaṁ yūtha-patir yathonmadaḥ

mamarda—trampled; *padbhyām*—by his feet; *sura-sainyam*—the army of the demigods; *āturam*—who were very afraid; *nimīlita-akṣam*—closing their eyes; *raṇa-raṅga-durmadaḥ*—arrogant on the battlefield; *gām*—the surface of the globe; *kampayan*—causing to tremble; *udyata-śūlaḥ*—taking up his trident; *ojasā*—with his strength; *nālam*—of hollow bamboo sticks; *vanam*—a forest; *yūtha-patiḥ*—an elephant; *yathā*—just as; *unmadaḥ*—maddened.

TRANSLATION

As the demigods closed their eyes in fear, Vṛtrāsura, taking up his trident and making the earth tremble with his great strength, trampled the demigods beneath his feet on the battlefield the way a mad elephant tramples hollow bamboos in the forest.

TEXT 9

विलोक्य तं वज्रधरोऽत्यमर्षितः
स्वशत्रवेऽभिद्रवते महागदाम् ।
चिक्षेप तामापततीं सुदुःसहां
जग्राह वामेन करेण लीलया ॥ ९ ॥

vilokya taṁ vajra-dharo 'tyamarṣitaḥ
sva-śatrave 'bhidravate mahā-gadām

cikṣepa tām āpatatīṁ suduḥsahāṁ
jagrāha vāmena kareṇa līlayā

vilokya—seeing; *tam*—him (Vṛtrāsura); *vajra-dharaḥ*—the carrier of the thunderbolt (King Indra); *ati*—very much; *amarṣitaḥ*—intolerant; *sva*—his own; *śatrave*—toward the enemy; *abhidravate*—running; *mahā-gadām*—a very powerful club; *cikṣepa*—threw; *tām*—that (club); *āpatatīm*—flying toward him; *su-duḥsahām*—very difficult to counteract; *jagrāha*—caught; *vāmena*—with his left; *kareṇa*—hand; *līlayā*—very easily.

TRANSLATION

Seeing Vṛtrāsura's disposition, Indra, the King of heaven, became intolerant and threw at him one of his great clubs, which are extremely difficult to counteract. However, as the club flew toward him, Vṛtrāsura easily caught it with his left hand.

TEXT 10

स इन्द्रशत्रुः कुपितो भृशं तया
महेन्द्रवाहं गदयोरुविक्रमः ।
जघान कुम्भस्थल उन्नदन् मृधे
तत्कर्म सर्वे समपूजयन्नृप ॥१०॥

sa indra-śatruḥ kupito bhṛśaṁ tayā
mahendra-vāhaṁ gadayoru-vikramaḥ
jaghāna kumbha-sthala unnadan mṛdhe
tat karma sarve samapūjayan nṛpa

saḥ—that; *indra-śatruḥ*—Vṛtrāsura; *kupitaḥ*—being angry; *bhṛśam*—very much; *tayā*—with that; *mahendra-vāham*—the elephant who is the carrier of Indra; *gadayā*—by the club; *uru-vikramaḥ*—who is famous for his great strength; *jaghāna*—struck; *kumbha-sthale*—on the head; *unnadan*—roaring loudly; *mṛdhe*—in that fight; *tat karma*—that action (striking the head of Indra's elephant with the club in his left hand); *sarve*—all the soldiers (on both sides); *samapūjayan*—glorified; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, the powerful Vṛtrāsura, the enemy of King Indra, angrily struck the head of Indra's elephant with that club, making a tumultuous sound on the battlefield. For this heroic deed, the soldiers on both sides glorified him.

TEXT 11

ऐरावतो वृत्रगदाभिमृष्टो
विघूर्णितोऽद्रिः कुलिशाहतो यथा।
अपासरद् भिन्नमुखः सहेन्द्रो
मुञ्चन्नसृक् सप्तधनुर्भृशार्तः ॥११॥

airāvato vṛtra-gadābhimṛṣṭo
vighūrṇito 'driḥ kuliśāhato yathā
apāsarad bhinna-mukhaḥ sahendro
muñcann asṛk sapta-dhanur bhṛśārtaḥ

airāvataḥ—Airāvata, the elephant of King Indra; *vṛtra-gadā-abhimṛṣṭaḥ*—struck by the club in Vṛtrāsura's hand; *vighūrṇitaḥ*—shaken; *adriḥ*—a mountain; *kuliśa*—by a thunderbolt; *āhataḥ*—struck; *yathā*—just like; *apāsarat*—was pushed back; *bhinna-mukhaḥ*—having a broken mouth; *saha-indraḥ*—with King Indra; *muñcan*—spitting; *asṛk*—blood; *sapta-dhanuḥ*—a distance measured by seven bows (approximately fourteen yards); *bhṛśa*—very severely; *ārtaḥ*—aggrieved.

TRANSLATION

Struck with the club by Vṛtrāsura like a mountain struck by a thunderbolt, the elephant Airāvata, feeling great pain and spitting blood from its broken mouth, was pushed back fourteen yards. In great distress, the elephant fell, with Indra on its back.

TEXT 12

न सन्नवाहाय विषण्णचेतसे
प्रायुङ्क भूयः स गदां महात्मा।

इन्द्रोऽमृतस्यन्दिकराभिमर्श-
वीतव्यथक्षतवाहोऽवतस्थे ॥१२॥

na sanna-vāhāya viṣaṇṇa-cetase
prāyuṅkta bhūyaḥ sa gadāṁ mahātmā
indro 'mṛta-syandi-karābhimarśa-
vīta-vyatha-kṣata-vāho 'vatasthe

na—not; *sanna*—fatigued; *vāhāya*—upon him whose carrier; *viṣaṇṇa-cetase*—morose in the core of his heart; *prāyuṅkta*—used; *bhūyaḥ*—again; *saḥ*—he (Vṛtrāsura); *gadām*—the club; *mahā-ātmā*—the great soul (who refrained from striking Indra with the club when he saw Indra morose and aggrieved); *indraḥ*—Indra; *amṛta-syandi-kara*—of his hand, which produces nectar; *abhimarśa*—by the touch; *vīta*—was relieved; *vyatha*—from pains; *kṣata*—and cuts; *vāhaḥ*—whose carrier elephant; *avatasthe*—stood there.

TRANSLATION

When he saw Indra's carrier elephant thus fatigued and injured and when he saw Indra morose because his carrier had been harmed in that way, the great soul Vṛtrāsura, following religious principles, refrained from again striking Indra with the club. Taking this opportunity, Indra touched the elephant with his nectar-producing hand, thus relieving the animal's pain and curing its injuries. Then the elephant and Indra both stood silently.

TEXT 13

स तं नृपेन्द्राहवकाम्यया रिपुं
वज्रायुधं भ्रातृहणं विलोक्य ।
स्मरंश्च तत्कर्म नृशंसमंहः
शोकेन मोहेन हसञ्जगाद ॥१३॥

sa taṁ nṛpendrāhava-kāmyayā ripuṁ
vajrāyudhaṁ bhrātṛ-haṇaṁ vilokya
smaraṁś ca tat-karma nṛ-śaṁsam aṁhaḥ
śokena mohena hasañ jagāda

saḥ—he (Vṛtrāsura); *tam*—him (the King of heaven, Indra); *nṛpa-indra*—O King Parīkṣit; *āhava-kāmyayā*—with a desire to fight; *ripum*—his enemy; *vajra-āyudham*—whose weapon was the thunderbolt (made from the bones of Dadhīci); *bhrātṛ-haṇam*—who was the killer of his brother; *vilokya*—seeing; *smaran*—remembering; *ca*—and; *tat-karma*—his activities; *nṛ-śaṁsam*—cruel; *aṁhaḥ*—a great sin; *śokena*—with lamentation; *mohena*—by bewilderment; *hasan*—laughing; *jagāda*—said.

TRANSLATION

O King, when the great hero Vṛtrāsura saw Indra, his enemy, the killer of his brother, standing before him with a thunderbolt in his hand, desiring to fight, Vṛtrāsura remembered how Indra had cruelly killed his brother. Thinking of Indra's sinful activities, he became mad with lamentation and forgetfulness. Laughing sarcastically, he spoke as follows.

TEXT 14

श्रीवृत्र उवाच

दिष्ट्या भवान् मे समवस्थितो रिपु-
र्यो ब्रह्महा गुरुहा भ्रातृहा च ।
दिष्ट्यानृणोऽद्याहमसत्तम त्वया
मच्छूलनिर्भिन्नदृषद्धृदाचिरात्॥१४॥

śrī-vṛtra uvāca
diṣṭyā bhavān me samavasthito ripur
yo brahma-hā guru-hā bhrātṛ-hā ca
diṣṭyānṛṇo 'dyāham asattama tvayā
mac-chūla-nirbhinna-dṛṣad-dhṛdācirāt

śrī-vṛtraḥ uvāca—the great hero Vṛtrāsura said; *diṣṭyā*—by good fortune; *bhavān*—Your Lordship; *me*—of me; *samavasthitaḥ*—situated (in front); *ripuḥ*—my enemy; *yaḥ*—who; *brahma-hā*—the killer of a *brāhmaṇa*; *guru-hā*—the killer of your *guru*; *bhrātṛ-hā*—the killer of my brother; *ca*—also; *diṣṭyā*—by good fortune; *anṛṇaḥ*—free from

debt (to my brother); *adya*—today; *aham*—I; *asat-tama*—O most abominable one; *tvayā*—through you; *mat-śūla*—by my trident; *nirbhinna*—being pierced; *dṛṣat*—like stone; *hṛdā*—whose heart; *acirāt*—very soon.

TRANSLATION

Śrī Vṛtrāsura said: He who has killed a brāhmaṇa, he who has killed his spiritual master—indeed, he who has killed my brother—is now, by good fortune, standing before me face to face as my enemy. O most abominable one, when I pierce your stonelike heart with my trident, I shall be freed from my debt to my brother.

TEXT 15

यो नोऽग्रजस्यात्मविदो द्विजाते-
र्गुरोरपापस्य च दीक्षितस्य ।
विश्रभ्य खड्गेन शिरांस्यवृश्चत्
पशोरिवाकरुणः स्वर्गकामः ॥१५॥

yo no 'grajasyātma-vido dvijāter
guror apāpasya ca dīkṣitasya
viśrabhya khaḍgena śirāṁsy avṛścat
paśor ivākaruṇaḥ svarga-kāmaḥ

yaḥ—he who; *naḥ*—our; *agra-jasya*—of the elder brother; *ātma-vidaḥ*—who was fully self-realized; *dvi-jāteḥ*—a qualified *brāhmaṇa*; *guroḥ*—your spiritual master; *apāpasya*—free from all sinful activities; *ca*—also; *dīkṣitasya*—appointed as the initiator of your *yajña*; *viśrabhya*—trustfully; *khaḍgena*—by your sword; *śirāṁsi*—the heads; *avṛścat*—cut off; *paśoḥ*—of an animal; *iva*—like; *akaruṇaḥ*—merciless; *svarga-kāmaḥ*—desiring the heavenly planets.

TRANSLATION

Only for the sake of living in the heavenly planets, you killed my elder brother—a self-realized, sinless, qualified brāhmaṇa who

had been appointed your chief priest. He was your spiritual master, but although you entrusted him with the performance of your sacrifice, you later mercilessly severed his heads from his body the way one butchers an animal.

TEXT 16

श्रीह्रीदयाकीर्तिभिरुज्झितं त्वां
स्वकर्मणा पुरुषादैश्च गर्ह्यम् ।
कृच्छ्रेण मच्छूलविभिन्नदेह-
मस्पृष्टवह्निं समदन्ति गृध्राः ॥१६॥

śrī-hrī-dayā-kīrtibhir ujjhitaṁ tvāṁ
sva-karmaṇā puruṣādaiś ca garhyam
kṛcchreṇa mac-chūla-vibhinna-deham
aspṛṣṭa-vahniṁ samadanti gṛdhrāḥ

śrī—opulence or beauty; *hrī*—shame; *dayā*—mercy; *kīrtibhiḥ*—and glory; *ujjhitam*—bereft of; *tvām*—you; *sva-karmaṇā*—by your own activities; *puruṣa-adaiḥ*—by the Rākṣasas (man-eaters); *ca*—and; *garhyam*—condemnable; *kṛcchreṇa*—with great difficulty; *mat-śūla*—by my trident; *vibhinna*—pierced; *deham*—your body; *aspṛṣṭa-vahnim*—not even touched by fire; *samadanti*—will eat; *gṛdhrāḥ*—the vultures.

TRANSLATION

Indra, you are bereft of all shame, mercy, glory and good fortune. Deprived of these good qualities by the reactions of your fruitive activities, you are to be condemned even by the man-eaters [Rākṣasas]. Now I shall pierce your body with my trident, and after you die with great pain, even fire will not touch you; only the vultures will eat your body.

TEXT 17

अन्येऽनु ये त्वेह नृशंसमज्ञा
यदुद्यतास्त्वाः प्रहरन्ति मह्यम् ।

तैर्भूतनाथान् सगणान् निशात-
त्रिशूलनिर्भिन्नगलैर्यजामि ॥१७॥

anye 'nu ye tveha nṛ-śaṁsam ajñā
yad udyatāstrāḥ praharanti mahyam
tair bhūta-nāthān saganān niśāta-
triśūla-nirbhinna-galair yajāmi

anye—others; *anu*—follow; *ye*—who; *tvā*—you; *iha*—in this connection; *nṛ-śaṁsam*—very cruel; *ajñāḥ*—persons unaware of my prowess; *yat*—if; *udyata-astrāḥ*—with their swords raised; *praharanti*—attack; *mahyam*—me; *taiḥ*—with those; *bhūta-nāthān*—to such leaders of the ghosts as Bhairava; *sa-gaṇān*—with their hordes; *niśāta*—sharpened; *tri-śūla*—by the trident; *nirbhinna*—separated or pierced; *galaiḥ*—having their necks; *yajāmi*—I shall offer sacrifices.

TRANSLATION

You are naturally cruel. If the other demigods, unaware of my prowess, follow you by attacking me with raised weapons, I shall sever their heads with this sharp trident. With those heads I shall perform a sacrifice to Bhairava and the other leaders of the ghosts, along with their hordes.

TEXT 18

अथो हरे मे कुलिशेन वीर
हर्ता प्रमथ्यैव शिरो यदीह ।
तत्रानृणो भूतबलिं विधाय
मनस्विनां पादरजः प्रपत्स्ये ॥१८॥

atho hare me kuliśena vīra
hartā pramathyaiva śiro yadīha
tatrānṛṇo bhūta-baliṁ vidhāya
manasvināṁ pāda-rajaḥ prapatsye

atho—otherwise; *hare*—O King Indra; *me*—of me; *kuliśena*—by your thunderbolt; *vīra*—O great hero; *hartā*—you cut off; *pramathya*—

destroying my army; *eva*—certainly; *śiraḥ*—head; *yadi*—if; *iha*—in this battle; *tatra*—in that case; *anṛṇaḥ*—relieved of all debts in this material world; *bhūta-balim*—a presentation for all living entities; *vidhāya*—arranging; *manasvinām*—of great sages like Nārada Muni; *pāda-rajaḥ*—the dust of the lotus feet; *prapatsye*—I shall achieve.

TRANSLATION

But if in this battle you cut off my head with your thunderbolt and kill my soldiers, O Indra, O great hero, I shall take great pleasure in offering my body to other living entities [such as jackals and vultures]. I shall thus be relieved of my obligations to the reactions of my karma, and my fortune will be to receive the dust from the lotus feet of great devotees like Nārada Muni.

PURPORT

Śrī Narottama dāsa Ṭhākura sings:

ei chaya gosāñi yāra, mui tāra dāsa
tāṅ' sabāra pada-reṇu mora pañca-grāsa

"I am the servant of the six Gosvāmīs, and the dust of their lotus feet provides my five kinds of food." A Vaiṣṇava always desires the dust of the lotus feet of previous *ācāryas* and Vaiṣṇavas. Vṛtrāsura was certain that he would be killed in the battle with Indra, because this was the desire of Lord Viṣṇu. He was prepared for death because he knew that after his death he was destined to return home, back to Godhead. This is a great destination, and it is achieved by the grace of a Vaiṣṇava. *Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* no one has ever gone back to Godhead without being favored by a Vaiṣṇava. In this verse, therefore, we find the words *manasvināṁ pāda-rajaḥ prapatsye:* "I shall receive the dust of the lotus feet of great devotees." The word *manasvinām* refers to great devotees who always think of Kṛṣṇa. They are always peaceful, thinking of Kṛṣṇa, and therefore they are called *dhīra.* The best example of such a devotee is Nārada Muni. If one receives the dust of the lotus feet of a *manasvī*, a great devotee, he certainly returns home, back to Godhead.

TEXT 19

सुरेश कस्मान्न हिनोषि वज्रं
पुरः स्थिते वैरिणि मय्यमोघम् ।
मा संशयिष्ठा न गदेव वज्रः
स्यान्निष्फलः कृपणार्थेव याच्ञा ॥१९॥

sureśa kasmān na hinoṣi vajraṁ
puraḥ sthite vairiṇi mayy amogham
mā saṁśayiṣṭhā na gadeva vajraḥ
syān niṣphalaḥ kṛpaṇārtheva yācñā

sura-īśa—O King of the demigods; *kasmāt*—why; *na*—not; *hinoṣi*—you hurl; *vajram*—the thunderbolt; *puraḥ sthite*—standing in front; *vairiṇi*—your enemy; *mayi*—at me; *amogham*—which is infallible (your thunderbolt); *mā*—do not; *saṁśayiṣṭhāḥ*—doubt; *na*—not; *gadā iva*—like the club; *vajraḥ*—the thunderbolt; *syāt*—may be; *niṣphalaḥ*—with no result; *kṛpaṇa*—from a miserly person; *arthā*—for money; *iva*—like; *yācñā*—a request.

TRANSLATION

O King of the demigods, since I, your enemy, am standing before you, why don't you hurl your thunderbolt at me? Although your attack upon me with your club was certainly useless, like a request of money from a miser, the thunderbolt you carry will not be useless. You need have no doubts about this.

PURPORT

When King Indra threw his club at Vṛtrāsura, Vṛtrāsura caught it in his left hand and retaliated by using it to strike the head of Indra's elephant. Thus Indra's attack was a disastrous failure. Indeed, Indra's elephant was injured and thrown back fourteen yards. Therefore even though Indra stood with the thunderbolt to hurl against Vṛtrāsura, he was doubtful, thinking that the thunderbolt might also fail. Vṛtrāsura, however, being a Vaiṣṇava, assured Indra that the thunderbolt would not fail, for Vṛtrāsura knew that it had been prepared in accordance with the

instructions of Lord Viṣṇu. Although Indra had doubts because he could not understand that Lord Viṣṇu's order never fails, Vṛtrāsura understood Lord Viṣṇu's purpose. Vṛtrāsura was eager to be killed by the thunderbolt manufactured according to Lord Viṣṇu's instructions because he was sure that he would thus return home, back to Godhead. He was simply waiting for the opportunity of the thunderbolt's being released. In effect, therefore, Vṛtrāsura told Indra, "If you want to kill me, since I am your enemy, take this opportunity. Kill me. You will gain victory, and I shall go back to Godhead. Your deed will be equally beneficial for both of us. Do it immediately."

TEXT 20

नन्वेष वज्रस्तव शक्र तेजसा
हरेर्दधीचेस्तपसा च तेजितः ।
तेनैव शत्रुं जहि विष्णुयन्त्रितो
यतो हरिर्विजयः श्रीर्गुणास्ततः ॥२०॥

nanv eṣa vajras tava śakra tejasā
harer dadhīces tapasā ca tejitaḥ
tenaiva śatruṁ jahi viṣṇu-yantrito
yato harir vijayaḥ śrīr guṇās tataḥ

nanu—certainly; *eṣaḥ*—this; *vajraḥ*—thunderbolt; *tava*—of yours; *śakra*—O Indra; *tejasā*—by the prowess; *hareḥ*—of Lord Viṣṇu, the Supreme Personality of Godhead; *dadhīceḥ*—of Dadhīci; *tapasā*—by the austerities; *ca*—as well as; *tejitaḥ*—empowered; *tena*—with that; *eva*—certainly; *śatrum*—your enemy; *jahi*—kill; *viṣṇu-yantritaḥ*—ordered by Lord Viṣṇu; *yataḥ*—wherever; *hariḥ*—Lord Viṣṇu; *vijayaḥ*—victory; *śrīḥ*—opulences; *guṇāḥ*—and other good qualities; *tataḥ*—there.

TRANSLATION

O Indra, King of heaven, the thunderbolt you carry to kill me has been empowered by the prowess of Lord Viṣṇu and the strength of Dadhīci's austerities. Since you have come here to kill

me in accordance with Lord Viṣṇu's order, there is no doubt that I shall be killed by the release of your thunderbolt. Lord Viṣṇu has sided with you. Therefore your victory, opulence and all good qualities are assured.

PURPORT

Vṛtrāsura not only assured King Indra that the thunderbolt was invincible, but also encouraged Indra to use it against him as soon as possible. Vṛtrāsura was eager to die with the stroke of the thunderbolt sent by Lord Viṣṇu so that he could immediately return home, back to Godhead. By hurling the thunderbolt, Indra would gain victory and enjoy the heavenly planets, remaining in the material world for repeated birth and death. Indra wanted to gain victory over Vṛtrāsura and thereby become happy, but that would not at all be happiness. The heavenly planets are just below Brahmaloka, but as stated by the Supreme Lord, Kṛṣṇa, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* even if one achieves Brahmaloka, he must still fall to the lower planetary systems again and again. However, if one goes back to Godhead, he never returns to this material world. By killing Vṛtrāsura, Indra would not actually gain; he would remain in the material world. Vṛtrāsura, however, would go to the spiritual world. Therefore victory was destined for Vṛtrāsura, not for Indra.

TEXT 21

अहं समाधाय मनो यथाह नः
सङ्कर्षणस्तच्चरणारविन्दे ।
त्वद्वज्ररंहोलुलितग्राम्यपाशो
गतिं मुनेर्याम्यपविद्धलोकः ॥२१॥

ahaṁ samādhāya mano yathāha naḥ
saṅkarṣaṇas tac-caraṇāravinde
tvad-vajra-raṁho-lulita-grāmya-pāśo
gatiṁ muner yāmy apaviddha-lokaḥ

aham—I; *samādhāya*—fixing firmly; *manaḥ*—the mind; *yathā*—just as; *āha*—said; *naḥ*—our; *saṅkarṣaṇaḥ*—Lord Saṅkarṣaṇa; *tat-*

caraṇa-aravinde—at His lotus feet; *tvat-vajra*—of your thunderbolt; *raṁhaḥ*—by the force; *lulita*—torn; *grāmya*—of material attachment; *pāśaḥ*—the rope; *gatim*—the destination; *muneḥ*—of Nārada Muni and other devotees; *yāmi*—I shall achieve; *apaviddha*—giving up; *lokaḥ*—this material world (where one desires all kinds of impermanent things).

TRANSLATION

By the force of your thunderbolt, I shall be freed of material bondage and shall give up this body and this world of material desires. Fixing my mind upon the lotus feet of Lord Saṅkarṣaṇa, I shall attain the destination of such great sages as Nārada Muni, just as Lord Saṅkarṣaṇa has said.

PURPORT

The words *ahaṁ samādhāya manaḥ* indicate that the most important duty at the time of death is to concentrate one's mind. If one can fix his mind on the lotus feet of Kṛṣṇa, Viṣṇu, Saṅkarṣaṇa or any Viṣṇu *mūrti*, his life will be successful. To be killed while fixing his mind at the lotus feet of Saṅkarṣaṇa, Vṛtrāsura asked Indra to release his *vajra*, or thunderbolt. He was destined to be killed by the thunderbolt given by Lord Viṣṇu; there was no question of its being baffled. Therefore Vṛtrāsura requested Indra to release the thunderbolt immediately, and he prepared himself by fixing his mind at the lotus feet of Kṛṣṇa. A devotee is always ready to give up his material body, which is described herein as *grāmya-pāśa*, the rope of material attachment. The body is not at all good; it is simply a cause of bondage to the material world. Unfortunately, even though the body is destined for destruction, fools and rascals invest all their faith in the body and are never eager to return home, back to Godhead.

TEXT 22

पुंसां किलैकान्तधियां स्वकानां
याः सम्पदो दिवि भूमौ रसायाम् ।
न राति यद् द्वेष उद्वेग आधि-
र्मदः कलिर्व्यसनं संप्रयासः ॥२२॥

puṁsāṁ kilaikānta-dhiyāṁ svakānāṁ
yāḥ sampado divi bhūmau rasāyām
na rāti yad dveṣa udvega ādhir
madaḥ kalir vyasanaṁ samprayāsaḥ

puṁsām—unto persons; *kila*—certainly; *ekānta-dhiyām*—who are advanced in spiritual consciousness; *svakānām*—who are recognized by the Supreme Personality of Godhead as His own; *yāḥ*—which; *sampadaḥ*—opulences; *divi*—in the upper planetary systems; *bhūmau*—in the middle planetary systems; *rasāyām*—and in the lower planetary systems; *na*—not; *rāti*—bestows; *yat*—from which; *dveṣaḥ*—envy; *udvegaḥ*—anxiety; *ādhiḥ*—mental agitation; *madaḥ*—pride; *kaliḥ*—quarrel; *vyasanam*—distress due to loss; *samprayāsaḥ*—great endeavor.

TRANSLATION

Persons who fully surrender at the lotus feet of the Supreme Personality of Godhead and always think of His lotus feet are accepted and recognized by the Lord as His own personal assistants or servants. The Lord never bestows upon such servants the brilliant opulences of the upper, lower and middle planetary systems of this material world. When one possesses material opulence in any of these three divisions of the universe, his possessions naturally increase his enmity, anxiety, mental agitation, pride and belligerence. Thus one goes through much endeavor to increase and maintain his possessions, and he suffers great unhappiness when he loses them.

PURPORT

In *Bhagavad-gītā* (4.11) the Lord says:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." Both Indra and

Vṛtrāsura were certainly devotees of the Lord, although Indra took instructions from Viṣṇu to kill Vṛtrāsura. The Lord was actually more favorable to Vṛtrāsura because after being killed by Indra's thunderbolt, Vṛtrāsura would go back to Godhead, whereas the victorious Indra would rot in this material world. Because both of them were devotees, the Lord awarded them the respective benedictions they wanted. Vṛtrāsura never wanted material possessions, for he knew very well the nature of such possessions. To accumulate material possessions, one must labor very hard, and when he gets them he creates many enemies because this material world is always full of rivalry. If one becomes rich, his friends or relatives are envious. For *ekānta-bhaktas*, unalloyed devotees, Kṛṣṇa therefore never provides material possessions. A devotee sometimes needs some material possessions for preaching, but the possessions of a preacher are not like those of a *karmī*. A *karmī's* possessions are achieved as a result of *karma*, but those of a devotee are arranged by the Supreme Personality of Godhead just to facilitate his devotional activities. Because a devotee never uses material possessions for any purpose other than the service of the Lord, the possessions of a devotee are not to be compared to those of a *karmī*.

TEXT 23

त्रैवर्गिकायासविघातमस्मत्-
पतिर्विधत्ते पुरुषस्य शक्र ।
ततोऽनुमेयो भगवत्प्रसादो
यो दुर्लभोऽकिञ्चनगोचरोऽन्यैः ॥२३॥

trai-vargikāyāsa-vighātam asmat-
patir vidhatte puruṣasya śakra
tato 'numeyo bhagavat-prasādo
yo durlabho 'kiñcana-gocaro 'nyaiḥ

trai-vargika—for the three objectives, namely religiosity, economic development, and satisfaction of the senses; *āyāsa*—of endeavor; *vighātam*—the ruin; *asmat*—our; *patiḥ*—Lord; *vidhatte*—performs; *puruṣasya*—of a devotee; *śakra*—O Indra; *tataḥ*—whereby; *anumeyaḥ*—to be inferred; *bhagavat-prasādaḥ*—the special mercy of

the Supreme Personality of Godhead; *yaḥ*—which; *durlabhaḥ*—very difficult to obtain; *akiñcana-gocaraḥ*—within the reach of the unalloyed devotees; *anyaiḥ*—by others, who aspire for material happiness.

TRANSLATION

Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gains.

PURPORT

There are four objectives in human life—namely, religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*), and liberation (*mokṣa*) from the bondage of material existence. People generally aspire for religiosity, economic development and sense gratification, but a devotee has no other desire than to serve the Supreme Personality of Godhead both in this life and in the next. The special mercy for the unalloyed devotee is that the Lord saves him from hard labor to achieve the results of religion, economic development and sense gratification. Of course, if one wants such benefits, the Lord certainly awards them. Indra, for example, although a devotee, was not much interested in release from material bondage; instead, he desired sense gratification and a high standard of material happiness in the heavenly planets. Vṛtrāsura, however, being an unalloyed devotee, aspired only to serve the Supreme Personality of Godhead. Therefore the Lord arranged for him to go back to Godhead after his bodily bondage was destroyed by Indra. Vṛtrāsura requested Indra to release his thunderbolt against him as soon as possible so that both he and Indra would benefit according to their proportionate advancement in devotional service.

TEXT 24

अहं हरे तव पादैकमूल-
दासानुदासो भवितास्मि भूयः ।

मनः स्मरेतासुपतेर्गुणांस्ते
गृणीत वाक् कर्म करोतु कायः ॥२४॥

ahaṁ hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāṁs te
gṛṇīta vāk karma karotu kāyaḥ

aham—I; *hare*—O my Lord; *tava*—of Your Lordship; *pāda-eka-mūla*—whose only shelter is the lotus feet; *dāsa-anudāsaḥ*—the servant of Your servant; *bhavitāsmi*—shall I become; *bhūyaḥ*—again; *manaḥ*—my mind; *smareta*—may remember; *asu-pateḥ*—of the Lord of my life; *guṇān*—the attributes; *te*—of Your Lordship; *gṛṇīta*—may chant; *vāk*—my words; *karma*—activities of service to You; *karotu*—may perform; *kāyaḥ*—my body.

TRANSLATION

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

PURPORT

This verse gives the sum and substance of devotional life. One must first become a servant of the servant of the servant of the Lord (*dāsānudāsa*). Śrī Caitanya Mahāprabhu advised, and He also showed by His own example, that a living entity should always desire to be a servant of the servant of the servant of Kṛṣṇa, the maintainer of the *gopīs* (*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*). This means that one must accept a spiritual master who comes in the disciplic succession and is a servant of the servant of the Lord. Under his direction, one must then engage one's three properties, namely his body, mind and words. The body should be engaged in physical activity under the order of the

master, the mind should think of Kṛṣṇa incessantly, and one's words should be engaged in preaching the glories of the Lord. If one is thus engaged in the loving service of the Lord, one's life is successful.

TEXT 25

न नाकपृष्ठं न च पारमेष्ठ्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
समञ्जस त्वा विरहय्य काङ्क्षे ॥२५॥

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe

na—not; *nāka-pṛṣṭham*—the heavenly planets or Dhruvaloka; *na*—nor; *ca*—also; *pārameṣṭhyam*—the planet on which Lord Brahmā resides; *na*—nor; *sārva-bhaumam*—sovereignty of the whole earthly planetary system; *na*—nor; *rasā-ādhipatyam*—sovereignty of the lower planetary systems; *na*—nor; *yoga-siddhīḥ*—eight kinds of mystic yogic power (*aṇimā*, *laghimā*, *mahimā*, etc.); *apunaḥ-bhavam*—liberation from rebirth in a material body; *vā*—or; *samañjasa*—O source of all opportunities; *tvā*—You; *virahayya*—being separated from; *kāṅkṣe*—I desire.

TRANSLATION

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

PURPORT

A pure devotee never desires to gain material opportunities by rendering transcendental loving service to the Lord. A pure devotee desires

only to engage in loving service to the Lord in the constant association of the Lord and His eternal associates, as stated in the previous verse (*dāsānudāso bhavitāsmi*). As confirmed by Narottama dāsa Ṭhākura:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

To serve the Lord and the servants of His servants, in the association of devotees, is the only objective of a pure, unalloyed devotee.

TEXT 26

अजातपक्षा इव मातरं खगाः
स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा
मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥२६॥

ajāta-pakṣā iva mātaraṁ khagāḥ
stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām

ajāta-pakṣāḥ—who have not yet grown wings; *iva*—like; *mātaram*—the mother; *khagāḥ*—small birds; *stanyam*—the milk from the udder; *yathā*—just as; *vatsatarāḥ*—the young calves; *kṣudh-ārtāḥ*—distressed by hunger; *priyam*—the beloved or husband; *priyā*—the wife or lover; *iva*—like; *vyuṣitam*—who is away from home; *viṣaṇṇā*—morose; *manaḥ*—my mind; *aravinda-akṣa*—O lotus-eyed one; *didṛkṣate*—wants to see; *tvām*—You.

TRANSLATION

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for

him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

PURPORT

A pure devotee always yearns to associate personally with the Lord and render service unto Him. The examples given in this regard are most appropriate. A small baby bird is practically never satisfied except when the mother bird comes to feed it, a small calf is not satisfied unless allowed to suck the milk from the mother's udder, and a chaste, devoted wife whose husband is away from home is never satisfied until she has the association of her beloved husband.

TEXT 27

ममोत्तमश्लोकजनेषु सख्यं
संसारचक्रे भ्रमतः स्वकर्मभिः ।
त्वन्मायया त्मात्मजदारगेहे-
ष्वासक्तचित्तस्य न नाथ भूयात् ॥२७॥

mamottamaśloka-janeṣu sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

mama—my; *uttama-śloka-janeṣu*—among devotees who are simply attached to the Supreme Personality of Godhead; *sakhyam*—friendship; *saṁsāra-cakre*—in the cycle of birth and death; *bhramataḥ*—who am wandering; *sva-karmabhiḥ*—by the results of my own fruitive activities; *tvat-māyayā*—by Your external energy; *ātma*—to the body; *ātma-ja*—children; *dāra*—wife; *geheṣu*—and home; *āsakta*—attached; *cittasya*—whose mind; *na*—not; *nātha*—O my Lord; *bhūyāt*—may there be.

TRANSLATION

O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek

friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Transcendental Qualities of Vṛtrāsura."*

CHAPTER TWELVE

Vṛtrāsura's Glorious Death

This chapter describes how Indra, the King of heaven, killed Vṛtrāsura despite great reluctance.

After Vṛtrāsura finished speaking, he released his trident against King Indra with great anger, but Indra, using his thunderbolt, which was many times more powerful than the trident, broke the trident to pieces and cut off one of Vṛtrāsura's arms. Nevertheless, Vṛtrāsura used his remaining arm to strike Indra with an iron mace, making the thunderbolt fall from Indra's hand. Indra, being very ashamed of this, did not pick up the thunderbolt from the ground, but Vṛtrāsura encouraged King Indra to pick it up and fight. Vṛtrāsura then spoke to King Indra as follows, instructing him very well.

"The Supreme Personality of Godhead," he said, "is the cause of victory and defeat. Not knowing that the Supreme Lord is the cause of all causes, fools and rascals try to take credit for victory or defeat themselves, but everything is actually under the control of the Lord. No one but Him has any independence. The *puruṣa* (the enjoyer) and *prakṛti* (the enjoyed) are under the control of the Lord, for it is by His supervision that everything works systematically. Not seeing the hand of the Supreme in every action, a fool considers himself the ruler and controller of everything. When one understands, however, that the real controller is the Supreme Personality of Godhead, he is freed from the relativities of the world, such as distress, happiness, fear and impurity." Thus Indra and Vṛtrāsura not only fought, but also engaged in philosophical discourses. Then they began to fight again.

This time Indra was more powerful, and he severed Vṛtrāsura's remaining arm. Vṛtrāsura then assumed a gigantic form and swallowed King Indra, but Indra, being protected by the talisman known as Nārāyaṇa-kavaca, was able to protect himself even within Vṛtrāsura's body. Thus he emerged from Vṛtrāsura's abdomen and severed the demon's head from his body with his powerful thunderbolt. Severing the demon's head took one complete year to accomplish.

TEXT 1

श्रीऋषिरुवाच

एवं जिहासुर्नृप देहमाजौ
मृत्युं वरं विजयान्मन्यमानः ।
शूलं प्रगृह्याभ्यपतत् सुरेन्द्रं
यथा महापुरुषं कैटभोऽप्सु ॥ १ ॥

śrī-ṛṣir uvāca
evaṁ jihāsur nṛpa deham ājau
mṛtyuṁ varaṁ vijayān manyamānaḥ
śūlaṁ pragṛhyābhyapatat surendraṁ
yathā mahā-puruṣaṁ kaiṭabho 'psu

śrī-ṛṣiḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *jihāsuḥ*—very eager to give up; *nṛpa*—O King Parīkṣit; *deham*—the body; *ājau*—in battle; *mṛtyum*—death; *varam*—better; *vijayāt*—than victory; *manyamānaḥ*—thinking; *śūlam*—trident; *pragṛhya*—taking up; *abhyapatat*—attacked; *sura-indram*—the King of heaven, Indra; *yathā*—just as; *mahā-puruṣam*—the Supreme Personality of Godhead; *kaiṭabhaḥ*—the demon Kaiṭabha; *apsu*—when the whole universe was inundated.

TRANSLATION

Śukadeva Gosvāmī said: Desiring to give up his body, Vṛtrāsura considered death in the battle preferable to victory. O King Parīkṣit, he vigorously took up his trident and with great force attacked Lord Indra, the King of heaven, just as Kaiṭabha had forcefully attacked the Supreme Personality of Godhead when the universe was inundated.

PURPORT

Although Vṛtrāsura repeatedly encouraged Indra to kill him with the thunderbolt, King Indra was morose at having to kill such a great devotee and was hesitant to throw it. Vṛtrāsura, disappointed that King Indra

was reluctant despite his encouragement, took the initiative very forcefully by throwing his trident at Indra. Vṛtrāsura was not at all interested in victory; he was interested in being killed so that he could immediately return home, back to Godhead. As confirmed in *Bhagavad-gītā* (4.9), *tyaktvā deham punar janma naiti:* after giving up his body, a devotee immediately returns to Lord Kṛṣṇa and never returns to accept another body. This was Vṛtrāsura's interest.

TEXT 2

ततो युगान्ताग्निकठोरजिह्व-
माविध्य शूलं तरसासुरेन्द्रः ।
क्षिप्त्वा महेन्द्राय विनद्य वीरो
हतोऽसि पापेति रुषा जगाद ॥ २ ॥

tato yugāntāgni-kaṭhora-jihvam
āvidhya śūlaṁ tarasāsurendraḥ
kṣiptvā mahendrāya vinadya vīro
hato 'si pāpeti ruṣā jagāda

tataḥ—thereafter; *yuga-anta-agni*—like the fire at the end of every millennium; *kaṭhora*—sharp; *jihvam*—possessing points; *āvidhya*—twirling; *śūlam*—the trident; *tarasā*—with great force; *asura-indraḥ*—the great hero of the demons, Vṛtrāsura; *kṣiptvā*—throwing; *mahā-indrāya*—unto King Indra; *vinadya*—roaring; *vīraḥ*—the great hero (Vṛtrāsura); *hataḥ*—killed; *asi*—you are; *pāpa*—O sinful one; *iti*—thus; *ruṣā*—with great anger; *jagāda*—he cried out.

TRANSLATION

Then Vṛtrāsura, the great hero of the demons, whirled his trident, which had points like the flames of the blazing fire at the end of the millennium. With great force and anger he threw it at Indra, roaring and exclaiming loudly, "O sinful one, thus shall I kill you!"

TEXT 3

ख आपतत् तद् विचलद् ग्रहोल्कव-
न्निरीक्ष्य दुष्प्रेक्ष्यमजातविक्लवः ।
वज्रेण वज्री शतपर्वणाच्छिनद्
भुजं च तस्योरगराजभोगम् ॥ ३ ॥

kha āpatat tad vicalad graholkavan
nirīkṣya duṣprekṣyam ajāta-viklavaḥ
vajreṇa vajrī śata-parvaṇācchinad
bhujaṁ ca tasyoraga-rāja-bhogam

khe—in the sky; *āpatat*—flying toward him; *tat*—that trident; *vicalat*—rotating; *graha-ulka-vat*—like a falling star; *nirīkṣya*—observing; *duṣprekṣyam*—unbearable to see; *ajāta-viklavaḥ*—not afraid; *vajreṇa*—with the thunderbolt; *vajrī*—Indra, the holder of the thunderbolt; *śata-parvaṇā*—possessing one hundred joints; *ācchinat*—cut; *bhujam*—the arm; *ca*—and; *tasya*—of him (Vṛtrāsura); *uraga-rāja*—of the great serpent Vāsuki; *bhogam*—like the body.

TRANSLATION

Flying in the sky, Vṛtrāsura's trident resembled a brilliant meteor. Although the blazing weapon was difficult to look upon, King Indra, unafraid, cut it to pieces with his thunderbolt. Simultaneously, he cut off one of Vṛtrāsura's arms, which was as thick as the body of Vāsuki, the King of the serpents.

TEXT 4

छिन्नैकबाहुः परिघेण वृत्रः
संरब्ध आसाद्य गृहीतवज्रम् ।
हनौ ततोडेन्द्रमथामरेभं
वज्रं च हस्तान्न्यपतन्मघोनः ॥ ४ ॥

chinnaika-bāhuḥ parigheṇa vṛtraḥ
saṁrabdha āsādya gṛhīta-vajram

hanau tatāḍendram athāmarebhaṁ
vajraṁ ca hastān nyapatan maghonaḥ

chinna—cut off; *eka*—one; *bāhuḥ*—whose arm; *parigheṇa*—with a mace of iron; *vṛtraḥ*—Vṛtrāsura; *saṁrabdhaḥ*—being very angry; *āsādya*—reaching; *gṛhīta*—taking up; *vajram*—the thunderbolt; *hanau*—on the jaw; *tatāḍa*—struck; *indram*—Lord Indra; *atha*—also; *amara-ibham*—his elephant; *vajram*—the thunderbolt; *ca*—and; *hastāt*—from the hand; *nyapatat*—fell; *maghonaḥ*—of King Indra.

TRANSLATION

Although one of his arms was severed from his body, Vṛtrāsura angrily approached King Indra and struck him on the jaw with an iron mace. He also struck the elephant that carried Indra. Thus Indra dropped the thunderbolt from his hand.

TEXT 5

वृत्रस्य कर्मातिमहाद्भुतं तत्
सुरासुराश्चारणसिद्धसङ्घाः ।
अपूजयंस्तत् पुरुहूतसंकटं
निरीक्ष्य हा हेति विचुक्रुशुर्भृशम् ॥ ५ ॥

vṛtrasya karmāti-mahādbhutaṁ tat
surāsurāś cāraṇa-siddha-saṅghāḥ
apūjayaṁs tat puruhūta-saṅkaṭaṁ
nirīkṣya hā heti vicukruśur bhṛśam

vṛtrasya—of Vṛtrāsura; *karma*—the accomplishment; *ati*—very; *mahā*—greatly; *adbhutam*—wonderful; *tat*—that; *sura*—the demigods; *asurāḥ*—and the demons; *cāraṇa*—the Cāraṇas; *siddha-saṅghāḥ*—and the society of Siddhas; *apūjayan*—glorified; *tat*—that; *puruhūta-saṅkaṭam*—the dangerous position of Indra; *nirīkṣya*—seeing; *hā hā*—alas, alas; *iti*—thus; *vicukruśuḥ*—lamented; *bhṛśam*—very much.

TRANSLATION

The denizens of various planets, like the demigods, demons, Cāraṇas and Siddhas, praised Vṛtrāsura's deed, but when they observed that Indra was in great danger, they lamented, "Alas! Alas!"

TEXT 6

इन्द्रो न वज्रं जगृहे विलज्जित-
च्युतं स्वहस्तादरिसन्निधौ पुनः ।
तमाह वृत्रो हर आत्तवज्रो
जहि स्वशत्रुं न विषादकालः ॥ ६ ॥

indro na vajraṁ jagṛhe vilajjitaś
cyutaṁ sva-hastād ari-sannidhau punaḥ
tam āha vṛtro hara ātta-vajro
jahi sva-śatruṁ na viṣāda-kālaḥ

indraḥ—King Indra; *na*—not; *vajram*—the thunderbolt; *jagṛhe*—took up; *vilajjitaḥ*—being ashamed; *cyutam*—fallen; *sva-hastāt*—from his own hand; *ari-sannidhau*—in front of his enemy; *punaḥ*—again; *tam*—unto him; *āha*—said; *vṛtraḥ*—Vṛtrāsura; *hare*—O Indra; *ātta-vajraḥ*—taking up your thunderbolt; *jahi*—kill; *sva-śatrum*—your enemy; *na*—not; *viṣāda-kālaḥ*—the time for lamentation.

TRANSLATION

Having dropped the thunderbolt from his hand in the presence of his enemy, Indra was practically defeated and was very much ashamed. He dared not pick up his weapon again. Vṛtrāsura, however, encouraged him, saying, "Take up your thunderbolt and kill your enemy. This is not the time to lament your fate."

TEXT 7

युयुत्सतां कुत्रचिदाततायिनां
जयः सदैकत्र न वै परात्मनाम् ।

विनैकमुत्पत्तिलयस्थितीश्वरं
सर्वज्ञमाद्यं पुरुषं सनातनम् ॥ ७ ॥

yuyutsatāṁ kutracid ātatāyināṁ
jayaḥ sadaikatra na vai parātmanām
vinaikam utpatti-laya-sthitīśvaraṁ
sarvajñam ādyaṁ puruṣaṁ sanātanam

yuyutsatām—of those who are belligerent; *kutracit*—sometimes; *ātatāyinām*—armed with weapons; *jayaḥ*—victory; *sadā*—always; *ekatra*—in one place; *na*—not; *vai*—indeed; *para-ātmanām*—of the subordinate living entities, who work only under the direction of the Supersoul; *vinā*—except; *ekam*—one; *utpatti*—of the creation; *laya*—annihilation; *sthiti*—and maintenance; *īśvaram*—the controller; *sarvajñam*—who knows everything (past, present and future); *ādyam*—the original; *puruṣam*—enjoyer; *sanātanam*—eternal.

TRANSLATION

Vṛtrāsura continued: O Indra, no one is guaranteed of being always victorious but the original enjoyer, the Supreme Personality of Godhead, Bhagavān. He is the cause of creation, maintenance and annihilation, and He knows everything. Being dependent and being obliged to accept material bodies, belligerent subordinates are sometimes victorious and sometimes defeated.

PURPORT

The Lord says in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." When two parties fight, the fighting actually goes on under the direction of the Supreme Personality of Godhead, who is Paramātmā, the Supersoul. Elsewhere in the *Gītā* (3.27) the Lord says:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." The living entities work only under the direction of the Supreme Lord. The Lord gives orders to material nature, and she arranges facilities for the living entities. The living entities are not independent, although they foolishly think themselves the doers (*kartā*).

Victory is always with the Supreme Personality of Godhead. As for the subordinate living entities, they fight under the arrangement of the Supreme Personality of Godhead. Victory or defeat is not actually theirs; it is an arrangement by the Lord through the agency of material nature. Pride in victory, or moroseness in defeat, is useless. One should fully depend on the Supreme Personality of Godhead, who is responsible for the victory and defeat of all living entities. The Lord advises, *niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ:* "Perform your prescribed duty, for action is better than inaction." The living entity is ordered to act according to his position. Victory or defeat depends on the Supreme Lord. *Karmaṇy evādhikāras te mā phaleṣu kadācana:* "You have a right to perform your prescribed duty, but you are not entitled to the fruits of actions." One must act sincerely, according to his position. Victory or defeat depends on the Lord.

Vṛtrāsura encouraged Indra, saying, "Don't be morose because of my victory. There is no need to stop fighting. Instead, you should go on with your duty. When Kṛṣṇa desires, you will certainly be victorious." This verse is very instructive for sincere workers in the Kṛṣṇa consciousness movement. We should not be jubilant in victory or morose in defeat. We should make a sincere effort to implement the will of Kṛṣṇa, or Śrī Caitanya Mahāprabhu, and we should not be concerned with victory and defeat. Our only duty is to work sincerely, so that our activities may be recognized by Kṛṣṇa.

TEXT 8

लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे ।
द्विजा इव शिचा बद्धाः स काल इह कारणम् ॥ ८ ॥

lokāḥ sapālā yasyeme
śvasanti vivaśā vaśe
dvijā iva śicā baddhāḥ
sa kāla iha kāraṇam

lokāḥ—the worlds; *sa-pālāḥ*—with their chief deities or controllers; *yasya*—of whom; *ime*—all these; *śvasanti*—live; *vivaśāḥ*—fully dependent; *vaśe*—under the control; *dvijāḥ*—birds; *iva*—like; *śicā*—by a net; *baddhāḥ*—bound; *saḥ*—that; *kālaḥ*—time factor; *iha*—in this; *kāraṇam*—the cause.

TRANSLATION

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently.

PURPORT

The difference between the *suras* and the *asuras* is that the *suras* know that nothing can happen without the desire of the Supreme Personality of Godhead, whereas the *asuras* cannot understand the supreme will of the Lord. In this fight, Vṛtrāsura is actually the *sura*, whereas Indra is the *asura*. No one can act independently; rather, everyone acts under the direction of the Supreme Personality of Godhead. Therefore victory and defeat come according to the results of one's *karma*, and the judgment is given by the Supreme Lord (*karmaṇā daiva-netreṇa*). Since we act under the control of the Supreme according to our *karma*, no one is independent, from Brahmā down to the insignificant ant. Whether we are defeated or victorious, the Supreme Lord is always victorious because everyone acts under His directions.

TEXT 9

ओजः सहो बलं प्राणममृतं मृत्युमेव च ।
तमज्ञाय जनो हेतुमात्मानं मन्यते जडम् ॥ ९ ॥

ojaḥ saho balaṁ prāṇam
amṛtaṁ mṛtyum eva ca
tam ajñāya jano hetum
ātmānaṁ manyate jaḍam

ojaḥ—the strength of the senses; *sahaḥ*—the strength of the mind; *balam*—the strength of the body; *prāṇam*—the living condition; *amṛtam*—immortality; *mṛtyum*—death; *eva*—indeed; *ca*—also; *tam*—Him (the Supreme Lord); *ajñāya*—without knowing; *janaḥ*—a foolish person; *hetum*—the cause; *ātmānam*—the body; *manyate*—considers; *jaḍam*—although as good as stone.

TRANSLATION

Our sensory prowess, mental power, bodily strength, living force, immortality and mortality are all subject to the superintendence of the Supreme Personality of Godhead. Not knowing this, foolish people think the dull material body to be the cause of their activities.

TEXT 10

यथा दारुमयी नारी यथा पत्रमयो मृगः ।
एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः ॥१०॥

yathā dārumayī nārī
yathā patramayo mṛgaḥ
evaṁ bhūtāni maghavann
īśa-tantrāṇi viddhi bhoḥ

yathā—just as; *dāru-mayī*—made of wood; *nārī*—a woman; *yathā*—just as; *patra-mayaḥ*—made of leaves; *mṛgaḥ*—an animal; *evam*—thus; *bhūtāni*—all things; *maghavan*—O King Indra; *īśa*—the Supreme Personality of Godhead; *tantrāṇi*—depending upon; *viddhi*—please know; *bhoḥ*—O sir.

TRANSLATION

O King Indra, as a wooden doll that looks like a woman or as an animal made of grass and leaves cannot move or dance independently, but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent.

PURPORT

This is confirmed in *Caitanya-caritāmṛta* (*Ādi* 5.142):

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

"Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so." We are all servants of Kṛṣṇa; we have no independence. We are dancing according to the desire of the Supreme Personality of Godhead, but out of ignorance and illusion we think we are independent of the supreme will. Therefore it is said:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (*Brahma-saṁhitā* 5.1)

TEXT 11

पुरुषः प्रकृतिर्व्यक्तमात्मा भूतेन्द्रियाशयाः ।
शक्नुवन्त्यस्य सर्गादौ न विना यदनुग्रहात् ॥११॥

puruṣaḥ prakṛtir vyaktam
ātmā bhūtendriyāśayāḥ
śaknuvanty asya sargādau
na vinā yad-anugrahāt

puruṣaḥ—the generator of the total material energy; *prakṛtiḥ*—the material energy or material nature; *vyaktam*—the principles of manifestation (*mahat-tattva*); *ātmā*—the false ego; *bhūta*—the five material elements; *indriya*—the ten senses; *āśayāḥ*—the mind, intelligence and consciousness; *śaknuvanti*—are able; *asya*—of this universe; *sarga-*

ādau—in the creation, etc.; *na*—not; *vinā*—without; *yat*—of whom; *anugrahāt*—the mercy.

TRANSLATION

The three puruṣas—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—the material nature, the total material energy, the false ego, the five material elements, the material senses, the mind, the intelligence and consciousness cannot create the material manifestation without the direction of the Supreme Personality of Godhead.

PURPORT

As confirmed in the *Viṣṇu Purāṇa*, *parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat:* whatever manifestations we experience are nothing but various energies of the Supreme Personality of Godhead. These energies cannot create anything independently. This is also confirmed by the Lord Himself in *Bhagavad-gītā* (9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram.* "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving living beings." Only under the direction of the Lord, the Supreme Person, can *prakṛti*, which is manifested in twenty-four elements, create different situations for the living entity. In the *Vedas* the Lord says:

madīyaṁ mahimānaṁ ca
parabrahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

"Since everything is a manifestation of My energy, I am known as Parabrahman. Therefore everyone should hear from Me about My glorious activities." The Lord also says in *Bhagavad-gītā* (10.2), *aham ādir hi devānām:* "I am the origin of all the demigods." Therefore the Supreme Personality of Godhead is the origin of everything, and no one is independent of Him. Śrīla Madhvācārya also says, *anīśa-jīva-rūpeṇa:* the living entity is *anīśa*, never the controller, but is always controlled. Therefore when a living entity becomes proud of being an independent

īśvara, or god, that is his foolishness. Such foolishness is described in the following verse.

TEXT 12

अविद्वानेवमात्मानं मन्यतेऽनीशमीश्वरम् ।
भूतैः सृजति भूतानि ग्रसते तानि तैः स्वयम् ॥१२॥

avidvān evam ātmānaṁ
manyate 'nīśam īśvaram
bhūtaiḥ sṛjati bhūtāni
grasate tāni taiḥ svayam

avidvān—one who is foolish, without knowledge; *evam*—thus; *ātmānam*—himself; *manyate*—considers; *anīśam*—although totally dependent on others; *īśvaram*—as the supreme controller, independent; *bhūtaiḥ*—by the living entities; *sṛjati*—He (the Lord) creates; *bhūtāni*—other living entities; *grasate*—He devours; *tāni*—them; *taiḥ*—by other living beings; *svayam*—Himself.

TRANSLATION

A foolish, senseless person cannot understand the Supreme Personality of Godhead. Although always dependent, he falsely thinks himself the Supreme. If one thinks, "According to one's previous fruitive actions, one's material body is created by the father and mother, and the same body is annihilated by another agent, as another animal is devoured by a tiger," this is not proper understanding. The Supreme Personality of Godhead Himself creates and devours the living beings through other living beings.

PURPORT

According to the conclusion of the philosophy known as *karma-mīmāṁsā*, one's *karma*, or previous fruitive activity, is the cause of everything, and therefore there is no need to work. Those who arrive at this conclusion are foolish. When a father creates a child, he does not do so independently; he is induced to do so by the Supreme Lord. As the

Lord Himself says in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Unless one receives dictation from the Supreme Personality of Godhead, who sits within everyone's heart, one cannot be induced to create anything. Therefore the father and mother are not the creators of the living entity. According to the living entity's *karma*, fruitive activities, he is put into the semen of the father, who injects the living entity into the womb of the mother. Then according to the body of the mother and father (*yathā-yoni yathā-bījam*), the living entity accepts a body and takes birth to suffer or enjoy. Therefore the Supreme Lord is the original cause of one's birth. Similarly, the Supreme Lord is the cause of one's being killed. No one is independent; everyone is dependent. The true conclusion is that the only independent person is the Supreme Personality of Godhead.

TEXT 13

आयुः श्रीः कीर्तिरैश्वर्यमाशिषः पुरुषस्य याः ।
भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः ॥१३॥

āyuḥ śrīḥ kīrtir aiśvaryam
āśiṣaḥ puruṣasya yāḥ
bhavanty eva hi tat-kāle
yathānicchor viparyayāḥ

āyuḥ—longevity; *śrīḥ*—opulence; *kīrtiḥ*—fame; *aiśvaryam*—power; *āśiṣaḥ*—benedictions; *puruṣasya*—of the living entity; *yāḥ*—which; *bhavanti*—arise; *eva*—indeed; *hi*—certainly; *tat-kāle*—at that proper time; *yathā*—just as; *anicchoḥ*—of one not desiring; *viparyayāḥ*—reverse conditions.

TRANSLATION

Just as a person not inclined to die must nonetheless give up his longevity, opulence, fame and everything else at the time of death, so, at the appointed time of victory, one can gain all these when the Supreme Lord awards them by His mercy.

PURPORT

It is not good to be falsely puffed up, saying that by one's own effort one has become opulent, learned, beautiful and so on. All such good fortune is achieved through the mercy of the Lord. From another point of view, no one wants to die, and no one wants to be poor or ugly. Therefore, why does the living entity, against his will, receive such unwanted troubles? It is due to the mercy or chastisement of the Supreme Personality of Godhead that one gains or loses everything material. No one is independent; everyone is dependent on the mercy or chastisement of the Supreme Lord. There is a common saying in Bengal that the Lord has ten hands. This means that He has control everywhere—in the eight directions and up and down. If He wants to take everything away from us with His ten hands, we cannot protect anything with our two hands. Similarly, if He wants to bestow benedictions upon us with His ten hands, we cannot factually receive them all with our two hands; in other words, the benedictions exceed our ambitions. The conclusion is that even though we do not wish to be separated from our possessions, sometimes the Lord forcibly takes them from us; and sometimes He showers such benedictions upon us that we are unable to receive them all. Therefore either in opulence or in distress we are not independent; everything is dependent on the sweet will of the Supreme Personality of Godhead.

TEXT 14

तस्माद्‌कीर्तियशसोर्जयापजययोरपि ।
समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥१४॥

tasmād akīrti-yaśasor
jayāpajayayor api
samaḥ syāt sukha-duḥkhābhyāṁ
mṛtyu-jīvitayos tathā

tasmāt—therefore (because of being fully dependent on the pleasure of the Supreme Personality of Godhead); *akīrti*—of defamation; *yaśasoḥ*—and fame; *jaya*—of victory; *apajayayoḥ*—and defeat; *api*—even; *samaḥ*—equal; *syāt*—one should be; *sukha-duḥkhābhyām*—with

the distress and happiness; *mṛtyu*—of death; *jīvitayoḥ*—or of living; *tathā*—as well as.

TRANSLATION

Since everything is dependent on the supreme will of the Personality of Godhead, one should be equipoised in fame and defamation, victory and defeat, life and death. In their effects, represented as happiness and distress, one should maintain oneself in equilibrium, without anxiety.

TEXT 15

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः ।
तत्र साक्षिणमात्मानं यो वेद स न बध्यते ॥१५॥

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
tatra sākṣiṇam ātmānaṁ
yo veda sa na badhyate

sattvam—the mode of goodness; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *iti*—thus; *prakṛteḥ*—of the material nature; *na*—not; *ātmanaḥ*—of the spirit soul; *guṇāḥ*—the qualities; *tatra*—in such a position; *sākṣiṇam*—an observer; *ātmānam*—the self; *yaḥ*—anyone who; *veda*—knows; *saḥ*—he; *na*—not; *badhyate*—is bound.

TRANSLATION

One who knows that the three qualities—goodness, passion and ignorance—are not qualities of the soul but qualities of material nature, and who knows that the pure soul is simply an observer of the actions and reactions of these qualities, should be understood to be a liberated person. He is not bound by these qualities.

PURPORT

As the Lord explains in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." When one attains self-realization, the *brahma-bhūta* stage, one knows that whatever happens during his life is due to the contamination of the modes of material nature. The living being, the pure soul, has nothing to do with these modes. In the midst of the hurricane of the material world, everything changes very quickly, but if one remains silent and simply observes the actions and reactions of the hurricane, he is understood to be liberated. The real qualification of the liberated soul is that he remains Kṛṣṇa conscious, undisturbed by the actions and reactions of the material energy. Such a liberated person is always jubilant. He never laments or aspires for anything. Since everything is supplied by the Supreme Lord, the living entity, being fully dependent on Him, should not protest or accept anything in terms of his personal sense gratification; rather, he should receive everything as the mercy of the Lord and remain steady in all circumstances.

TEXT 16

पश्य मां निर्जितं शत्रु वृक्णायुधभुजं मृधे ।
घटमानं यथाशक्ति तव प्राणजिहीर्षया ॥१६॥

paśya māṁ nirjitaṁ śatru
vṛkṇāyudha-bhujaṁ mṛdhe
ghaṭamānaṁ yathā-śakti
tava prāṇa-jihīrṣayā

paśya—look; *mām*—at me; *nirjitam*—already defeated; *śatru*—O enemy; *vṛkṇa*—cut off; *āyudha*—my weapon; *bhujam*—and my arm;

mṛdhe—in this fight; *ghaṭamānam*—still trying; *yathā-śakti*—according to my ability; *tava*—of you; *prāṇa*—the life; *jihīrṣayā*—with the desire to take away.

TRANSLATION

O my enemy, just look at me. I have already been defeated, for my weapon and arm have been cut to pieces. You have already overwhelmed me, but nonetheless, with a desire to kill you, I am trying my best to fight. I am not at all morose, even under such adverse conditions. Therefore you should give up your moroseness and continue fighting.

PURPORT

Vṛtrāsura was so great and powerful that in effect he was acting as the spiritual master of Indra. Although Vṛtrāsura was on the verge of defeat, he was not at all affected. He knew that he was going to be defeated by Indra, and he voluntarily accepted that, but since he was supposed to be Indra's enemy, he tried his best to kill Indra. Thus he performed his duty. One should perform his duty under all circumstances, even though one may know what the result will be.

TEXT 17

प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः ।
अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः ॥१७॥

prāṇa-glaho 'yaṁ samara
iṣv-akṣo vāhanāsanaḥ
atra na jñāyate 'muṣya
jayo 'muṣya parājayaḥ

prāṇa-glahaḥ—life is the stake; *ayam*—this; *samaraḥ*—battle; *iṣu-akṣaḥ*—the arrows are the dice; *vāhana-āsanaḥ*—the carriers such as the horses and elephants are the game board; *atra*—here (in this gambling match); *na*—not; *jñāyate*—is known; *amuṣya*—of that one; *jayaḥ*—victory; *amuṣya*—of that one; *parājayaḥ*—defeat.

TRANSLATION

O my enemy, consider this battle a gambling match in which our lives are the stakes, the arrows are the dice, and the animals acting as carriers are the game board. No one can understand who will be defeated and who will be victorious. It all depends on providence.

TEXT 18

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् ।
गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ॥१८॥

śrī-śuka uvāca
indro vṛtra-vacaḥ śrutvā
gatālīkam apūjayat
gṛhīta-vajraḥ prahasaṁs
tam āha gata-vismayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *indraḥ*—King Indra; *vṛtra-vacaḥ*—the words of Vṛtrāsura; *śrutvā*—hearing; *gata-alīkam*—without duplicity; *apūjayat*—worshiped; *gṛhīta-vajraḥ*—taking up the thunderbolt; *prahasan*—smiling; *tam*—unto Vṛtrāsura; *āha*—said; *gata-vismayaḥ*—giving up his wonder.

TRANSLATION

Śukadeva Gosvāmī said: Hearing the straightforward, instructive words of Vṛtrāsura, King Indra praised him and again took the thunderbolt in his hand. Without bewilderment or duplicity, he then smiled and spoke to Vṛtrāsura as follows.

PURPORT

King Indra, the greatest of the demigods, was astonished to hear the instructions of Vṛtrāsura, who was supposed to be a demon. He was struck with wonder that a demon could speak so intelligently. Then he remembered great devotees like Prahlāda Mahārāja and Bali Mahārāja, who had been born in the families of demons, and thus he came to his

senses. Even so-called demons sometimes have exalted devotion for the Supreme Personality of Godhead. Therefore Indra smiled reassuringly at Vṛtrāsura.

TEXT 19

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी ।
भक्तः सर्वात्मनात्मानं सुहृदं जगदीश्वरम् ॥१९॥

indra uvāca
aho dānava siddho 'si
yasya te matir īdṛśī
bhaktaḥ sarvātmanātmānaṁ
suhṛdaṁ jagad-īśvaram

indraḥ uvāca—Indra said; *aho*—hello; *dānava*—O demon; *siddhaḥ asi*—you are now perfect; *yasya*—whose; *te*—your; *matiḥ*—consciousness; *īdṛśī*—such as this; *bhaktaḥ*—a great devotee; *sarva-ātmanā*—without diversion; *ātmānam*—to the Supersoul; *suhṛdam*—the greatest friend; *jagat-īśvaram*—to the Supreme Personality of Godhead.

TRANSLATION

Indra said: O great demon, I see by your discrimination and endurance in devotional service, despite your dangerous position, that you are a perfect devotee of the Supreme Personality of Godhead, the Supersoul and friend of everyone.

PURPORT

As stated in *Bhagavad-gītā* (6.22):

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate

"Established in Kṛṣṇa consciousness, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated

in such a position, one is never shaken, even in the midst of the greatest difficulty." An unalloyed devotee is never disturbed by any kind of trying circumstance. Indra was surprised to see that Vṛtrāsura, undisturbed, was fixed in devotional service to the Lord, for such a mentality is impossible for a demon. However, by the grace of the Supreme Personality of Godhead, anyone can become an exalted devotee (*striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim*). An unalloyed devotee is sure to return home, back to Godhead.

TEXT 20

भवानतार्षीन्मायां वै वैष्णवीं जनमोहिनीम् ।
यद् विहायासुरं भावं महापुरुषतां गतः ॥२०॥

bhavān atārṣīn māyāṁ vai
vaiṣṇavīṁ jana-mohinīm
yad vihāyāsuraṁ bhāvaṁ
mahā-puruṣatāṁ gataḥ

bhavān—your good self; *atārṣīt*—has surmounted; *māyām*—the illusory energy; *vai*—indeed; *vaiṣṇavīm*—of Lord Viṣṇu; *jana-mohinīm*—which deludes the mass of people; *yat*—since; *vihāya*—giving up; *āsuram*—of the demons; *bhāvam*—the mentality; *mahā-puruṣatām*—the position of an exalted devotee; *gataḥ*—obtained.

TRANSLATION

You have surmounted the illusory energy of Lord Viṣṇu, and because of this liberation, you have given up the demoniac mentality and have attained the position of an exalted devotee.

PURPORT

Lord Viṣṇu is the *mahā-puruṣa*. Therefore one who becomes a Vaiṣṇava attains the position of a *mahā-pauruṣya*. This position was attained by Mahārāja Parīkṣit. It is said in the *Padma Purāṇa* that the distinction between a demigod and a demon is that a demigod is a devotee of Lord Viṣṇu whereas a demon is just the opposite: *viṣṇu-bhaktaḥ smṛto*

daiva āsuras tad-viparyayaḥ. Vṛtrāsura was considered a demon, but actually he was more than qualified as a devotee, or *mahā-pauruṣya.* If one somehow becomes a devotee of the Supreme Lord, whatever his position, he can be brought to the position of a perfect person. This is possible if an unalloyed devotee tries to serve the Lord by delivering him in this way. Therefore Śukadeva Gosvāmī says in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Anyone can be purified if he takes shelter of a pure devotee and molds his character according to the pure devotee's direction. Then, even if one is a Kirāta, Āndhra, Pulinda or whatever, he can be purified and elevated to the position of a *mahā-pauruṣya.*

TEXT 21

खल्विदं महदाश्चर्यं यद् रजःप्रकृतेस्तव ।
वासुदेवे भगवति सत्त्वात्मनि दृढा मतिः ॥२१॥

khalv idaṁ mahad āścaryaṁ
yad rajaḥ-prakṛtes tava
vāsudeve bhagavati
sattvātmani dṛḍhā matiḥ

khalu—indeed; *idam*—this; *mahat āścaryam*—great wonder; *yat*—which; *rajaḥ*—influenced by the mode of passion; *prakṛteḥ*—whose nature; *tava*—of you; *vāsudeve*—in Lord Kṛṣṇa; *bhagavati*—the Supreme Personality of Godhead; *sattva-ātmani*—who is situated in pure goodness; *dṛḍhā*—firm; *matiḥ*—consciousness.

TRANSLATION

O Vṛtrāsura, demons are generally conducted by the mode of passion. Therefore, what a great wonder it is that although you are a demon, you have adopted the mentality of a devotee and have fixed your mind on the Supreme Personality of Godhead, Vāsudeva, who is always situated in pure goodness.

PURPORT

King Indra wondered how Vṛtrāsura could have been elevated to the position of an exalted devotee. As for Prahlāda Mahārāja, he was initiated by Nārada Muni, and therefore it was possible for him to become a great devotee, although he was born in a family of demons. For Vṛtrāsura, however, Indra could not detect such causes. Therefore he was struck with wonder that Vṛtrāsura was such an exalted devotee that he could fix his mind without deviation upon the lotus feet of Lord Kṛṣṇa, Vāsudeva.

TEXT 22

यस्य भक्तिर्भगवति हरौ निःश्रेयसेश्वरे ।
विक्रीडतोऽमृताम्भोधौ किं क्षुद्रैः खातकोदकैः ॥२२॥

yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīḍato 'mṛtāmbhodhau
kiṁ kṣudraiḥ khātakodakaiḥ

yasya—of whom; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *harau*—Lord Hari; *niḥśreyasa-īśvare*—the controller of the supreme perfection of life, or supreme liberation; *vikrīḍataḥ*—swimming or playing; *amṛta-ambhodhau*—in the ocean of nectar; *kim*—what is the use; *kṣudraiḥ*—with small; *khātaka-udakaiḥ*—ditches of water.

TRANSLATION

A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what is the use of the water in small ditches?

PURPORT

Vṛtrāsura has formerly prayed (*Bhāg.* 6.11.25), *na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ na sārva-bhaumaṁ na rasādhipatyam.* "I do not want the facilities for happiness on Brahmaloka, Svargaloka or even Dhruvaloka, not to speak of this earth or the lower planets. I simply want to return home, back to Godhead." This is the determination of a pure devotee. A pure devotee is never attracted to any exalted position within this material world. He simply wants to associate with the Supreme Personality of Godhead like the inhabitants of Vṛndāvana—Śrīmatī Rādhārāṇī, the *gopīs*, Kṛṣṇa's father and mother (Nanda Mahārāja and Yaśodā), Kṛṣṇa's friends and Kṛṣṇa's servants. He wants to associate with Kṛṣṇa's atmosphere of Vṛndāvana's beauty. These are the highest ambitions of a devotee of Kṛṣṇa. Devotees of Lord Viṣṇu may aspire for a position in Vaikuṇṭhaloka, but a devotee of Kṛṣṇa never aspires even for the facilities of Vaikuṇṭha; he wants to return to Goloka Vṛndāvana and associate with Lord Kṛṣṇa in His eternal pastimes. Any material happiness is like water in a ditch, whereas the spiritual happiness eternally enjoyed in the spiritual world is like an ocean of nectar in which a devotee wants to swim.

TEXT 23

श्रीशुक उवाच

इति ब्रुवाणावन्योन्यं धर्मजिज्ञासया नृप ।
युयुधाते महावीर्यावेन्द्रवृत्रौ युधाम्पती ॥२३॥

śrī-śuka uvāca
iti bruvāṇāv anyonyaṁ
dharma-jijñāsayā nṛpa
yuyudhāte mahā-vīryāv
indra-vṛtrau yudhām patī

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *bruvāṇau*—speaking; *anyonyam*—to one another; *dharma-jijñāsayā*—with a desire to know the supreme, ultimate religious principle (devotional service); *nṛpa*—O King; *yuyudhāte*—fought; *mahā-vīryau*—both very powerful; *indra*—King Indra; *vṛtrau*—and Vṛtrāsura; *yudhām patī*—both great military commanders.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Vṛtrāsura and King Indra spoke about devotional service even on the battlefield, and then as a matter of duty they again began fighting. My dear King, both of them were great fighters and were equally powerful.

TEXT 24

आविध्य परिघं वृत्रः कार्ष्णायसमरिन्दमः ।
इन्द्राय प्राहिणोद् घोरं वामहस्तेन मारिष ॥२४॥

āvidhya parigham vṛtraḥ
kārṣṇāyasam arindamaḥ
indrāya prāhiṇod ghoram
vāma-hastena māriṣa

āvidhya—whirling; *parigham*—the club; *vṛtraḥ*—Vṛtrāsura; *kārṣṇa-ayasam*—made of iron; *arim-damaḥ*—who was competent to subdue his enemy; *indrāya*—at Indra; *prāhiṇot*—threw; *ghoram*—very fearful; *vāma-hastena*—with his left hand; *māriṣa*—O best of kings, Mahārāja Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, Vṛtrāsura, who was completely able to subdue his enemy, took his iron club, whirled it around, aimed it at Indra and then threw it at him with his left hand.

TEXT 25

स तु वृत्रस्य परिघं करं च करभोपमम् ।
चिच्छेद युगपद् देवो वज्रेण शतपर्वणा ॥२५॥

sa tu vṛtrasya parigham
karam ca karabhopamam
ciccheda yugapad devo
vajreṇa śata-parvaṇā

saḥ—he (King Indra); *tu*—however; *vṛtrasya*—of Vṛtrāsura; *parigham*—the iron club; *karam*—his hand; *ca*—and; *karabha-upamam*—as strong as the trunk of an elephant; *ciccheda*—cut to pieces; *yugapat*—simultaneously; *devaḥ*—Lord Indra; *vajreṇa*—with the thunderbolt; *śata-parvaṇā*—having one hundred joints.

TRANSLATION

With his thunderbolt named Śataparvan, Indra simultaneously cut to pieces Vṛtrāsura's club and his remaining hand.

TEXT 26

दोर्भ्यामुत्कृत्तमूलाभ्यां बभौ रक्तस्रवोऽसुरः ।
छिन्नपक्षो यथा गोत्रः खाद् भ्रष्टो वज्रिणा हतः ॥२६॥

dorbhyām utkṛtta-mūlābhyāṁ
babhau rakta-sravo 'suraḥ
chinna-pakṣo yathā gotraḥ
khād bhraṣṭo vajriṇā hataḥ

dorbhyām—from the two arms; *utkṛtta-mūlābhyām*—cut from the very root; *babhau*—was; *rakta-sravaḥ*—profusely discharging blood; *asuraḥ*—Vṛtrāsura; *chinna-pakṣaḥ*—whose wings are cut; *yathā*—just as; *gotraḥ*—a mountain; *khāt*—from the sky; *bhraṣṭaḥ*—falling; *vajriṇā*—by Indra, the carrier of the thunderbolt; *hataḥ*—struck.

TRANSLATION

Vṛtrāsura, bleeding profusely, his two arms cut off at their roots, looked very beautiful, like a flying mountain whose wings have been cut to pieces by Indra.

PURPORT

It appears from the statement of this verse that sometimes there are flying mountains and that their wings are cut by the thunderbolt of Indra. Vṛtrāsura's huge body resembled such a mountain.

TEXTS 27–29

महाप्राणो महावीर्यो महासर्प इव द्विपम् ।
कृत्वाधरां हनुं भूमौ दैत्यो दिव्युत्तरां हनुम् ।
नभोगम्भीरवक्त्रेण लेलिहोल्बणजिह्वया ॥२७॥
दंष्ट्राभिः कालकल्पाभिर्ग्रसन्निव जगत्त्रयम् ।
अतिमात्रमहाकाय आक्षिपंस्तरसा गिरीन् ॥२८॥
गिरिराट् पादचारीव पद्भ्यां निर्जरयन् महीम् ।
जग्रास स समासाद्य वज्रिणं सहवाहनम् ॥२९॥

mahā-prāṇo mahā-vīryo
mahā-sarpa iva dvipam
kṛtvādharāṁ hanuṁ bhūmau
daityo divy uttarāṁ hanum
nabho-gambhīra-vaktreṇa
leliholbaṇa-jihvayā

daṁṣṭrābhiḥ kāla-kalpābhir
grasann iva jagat-trayam
atimātra-mahā-kāya
ākṣipaṁs tarasā girīn

giri-rāṭ pāda-cārīva
padbhyāṁ nirjarayan mahīm
jagrāsa sa samāsādya
vajriṇaṁ saha-vāhanam

mahā-prāṇaḥ—very great in bodily strength; *mahā-vīryaḥ*—showing uncommon prowess; *mahā-sarpaḥ*—the biggest snake; *iva*—like; *dvipam*—an elephant; *kṛtvā*—placing; *adharām*—the lower; *hanum*—jaw; *bhūmau*—on the ground; *daityaḥ*—the demon; *divi*—in the sky; *uttarām hanum*—the upper jaw; *nabhaḥ*—like the sky; *gambhīra*—deep; *vaktreṇa*—with his mouth; *leliha*—like a snake; *ulbaṇa*—fearful; *jihvayā*—with a tongue; *daṁṣṭrābhiḥ*—with teeth; *kāla-kalpābhiḥ*—exactly like the time factor, or death; *grasan*—devouring;

iva—as if; *jagat-trayam*—the three worlds; *ati-mātra*—very high; *mahā-kāyaḥ*—whose great body; *ākṣipan*—shaking; *tarasā*—with great force; *girīn*—the mountains; *giri-rāṭ*—the Himalaya Mountains; *pāda-cārī*—moving on foot; *iva*—as if; *padbhyām*—by his feet; *nirjarayan*—crushing; *mahīm*—the surface of the world; *jagrāsa*—swallowed; *saḥ*—he; *samāsādya*—reaching; *vajriṇam*—Indra, who carries the thunderbolt; *saha-vāhanam*—with his carrier, the elephant.

TRANSLATION

Vṛtrāsura was very powerful in physical strength and influence. He placed his lower jaw on the ground and his upper jaw in the sky. His mouth became very deep, like the sky itself, and his tongue resembled a large serpent. With his fearful, deathlike teeth, he seemed to be trying to devour the entire universe. Thus assuming a gigantic body, the great demon Vṛtrāsura shook even the mountains and began crushing the surface of the earth with his legs, as if he were the Himalayas walking about. He came before Indra and swallowed him and Airāvata, his carrier, just as a big python might swallow an elephant.

TEXT 30

वृत्रग्रस्तं तमालोक्य सप्रजापतयः सुराः ।
हा कष्टमिति निर्विण्णाश्चुक्रुशुः समहर्षयः ॥३०॥

vṛtra-grastaṁ tam ālokya
saprajāpatayaḥ surāḥ
hā kaṣṭam iti nirviṇṇāś
cukruśuḥ samaharṣayaḥ

vṛtra-grastam—swallowed by Vṛtrāsura; *tam*—him (Indra); *ālokya*—seeing; *sa-prajāpatayaḥ*—with Lord Brahmā and other *prajāpatis*; *surāḥ*—all the demigods; *hā*—alas; *kaṣṭam*—what a tribulation; *iti*—thus; *nirviṇṇāḥ*—being very morose; *cukruśuḥ*—lamented; *samahā-ṛṣayaḥ*—with the great sages.

TRANSLATION

When the demigods, along with Brahmā, other prajāpatis and other great saintly persons, saw that Indra had been swallowed by the demon, they became very morose. "Alas," they lamented. "What a calamity! What a calamity!"

TEXT 31

निगीर्णोऽप्यसुरेन्द्रेण न ममारोदरं गतः ।
महापुरुषसन्नद्धो योगमायाबलेन च ॥३१॥

nigīrṇo 'py asurendreṇa
na mamārodaraṁ gataḥ
mahāpuruṣa-sannaddho
yogamāyā-balena ca

nigīrṇaḥ—swallowed; *api*—although; *asura-indreṇa*—by the best of the demons, Vṛtrāsura; *na*—not; *mamāra*—died; *udaram*—the abdomen; *gataḥ*—reaching; *mahā-puruṣa*—by the armor of the Supreme Lord, Nārāyaṇa; *sannaddhaḥ*—being protected; *yoga-māyā-balena*—by the mystic power that Indra himself possessed; *ca*—also.

TRANSLATION

The protective armor of Nārāyaṇa, which Indra possessed, was identical with Nārāyaṇa Himself, the Supreme Personality of Godhead. Protected by that armor and by his own mystic power, King Indra, although swallowed by Vṛtrāsura, did not die within the demon's belly.

TEXT 32

भित्त्वा वज्रेण तत्कुक्षिं निष्क्रम्य बलभिद् विभुः ।
उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा ॥३२॥

bhittvā vajreṇa tat-kukṣiṁ
niṣkramya bala-bhid vibhuḥ

uccakarta śiraḥ śatror
giri-śṛṅgam ivaujasā

bhittvā—piercing; *vajreṇa*—by the thunderbolt; *tat-kukṣim*—the abdomen of Vṛtrāsura; *niṣkramya*—getting out; *bala-bhit*—the slayer of the demon Bala; *vibhuḥ*—the powerful Lord Indra; *uccakarta*—cut off; *śiraḥ*—the head; *śatroḥ*—of the enemy; *giri-śṛṅgam*—the peak of a mountain; *iva*—like; *ojasā*—with great force.

TRANSLATION

With his thunderbolt, King Indra, who was also extremely powerful, pierced through Vṛtrāsura's abdomen and came out. Indra, the killer of the demon Bala, then immediately cut off Vṛtrāsura's head, which was as high as the peak of a mountain.

TEXT 33

वज्रस्तु तत्कन्धरमाशुवेगः
कृन्तन् समन्तात् परिवर्तमानः ।
न्यपातयत् तावदहर्गणेन
यो ज्योतिषामयने वार्त्रहत्ये ॥३३॥

vajras tu tat-kandharam āśu-vegaḥ
kṛntan samantāt parivartamānaḥ
nyapātayat tāvad ahar-gaṇena
yo jyotiṣām ayane vārtra-hatye

vajraḥ—the thunderbolt; *tu*—but; *tat-kandharam*—his neck; *āśu-vegaḥ*—although very fast; *kṛntan*—cutting; *samantāt*—all around; *parivartamānaḥ*—revolving; *nyapātayat*—caused to fall; *tāvat*—so many; *ahaḥ-gaṇena*—by days; *yaḥ*—which; *jyotiṣām*—of the luminaries like the sun and moon; *ayane*—in moving to both sides of the equator; *vārtra-hatye*—at the time suitable for killing Vṛtrāsura.

TRANSLATION

Although the thunderbolt revolved around Vṛtrāsura's neck with great speed, separating his head from his body took one com-

plete year—360 days, the time in which the sun, moon and other luminaries complete a northern and southern journey. Then, at the suitable time for Vṛtrāsura to be killed, his head fell to the ground.

TEXT 34

तदा च खे दुन्दुभयो विनेदु-
र्गन्धर्वसिद्धाः समहर्षिसङ्घाः ।
वार्त्रघ्नलिङ्गैस्तमभिष्टुवाना
मन्त्रैर्मुदा कुसुमैरभ्यवर्षन् ॥३४॥

tadā ca khe dundubhayo vinedur
gandharva-siddhāḥ samaharṣi-saṅghāḥ
vārtra-ghna-liṅgais tam abhiṣṭuvānā
mantrair mudā kusumair abhyavarṣan

tadā—at that time; *ca*—also; *khe*—in the higher planetary systems in the sky; *dundubhayaḥ*—the kettledrums; *vineduḥ*—sounded; *gandharva*—the Gandharvas; *siddhāḥ*—and the Siddhas; *sa-maharṣi-saṅghāḥ*—with the assembly of saintly persons; *vārtra-ghna-liṅgaiḥ*—celebrating the prowess of the killer of Vṛtrāsura; *tam*—him (Indra); *abhiṣṭuvānāḥ*—praising; *mantraiḥ*—by various *mantras;* *mudā*—with great pleasure; *kusumaiḥ*—with flowers; *abhyavarṣan*—showered.

TRANSLATION

When Vṛtrāsura was killed, the Gandharvas and Siddhas in the heavenly planets beat kettledrums in jubilation. With Vedic hymns they celebrated the prowess of Indra, the killer of Vṛtrāsura, praising Indra and showering flowers upon him with great pleasure.

TEXT 35

वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिररिन्दम ।
पश्यतां सर्वदेवानामलोकं समपद्यत ॥३५॥

vṛtrasya dehān niṣkrāntam
ātma-jyotir arindama

paśyatāṁ sarva-devānām
alokaṁ samapadyata

vṛtrasya—of Vṛtrāsura; *dehāt*—from the body; *niṣkrāntam*—coming out; *ātma-jyotiḥ*—the spirit soul, which was as brilliant as the effulgence of Brahman; *arim-dama*—O King Parīkṣit, subduer of enemies; *paśyatām*—were watching; *sarva-devānām*—while all the demigods; *alokam*—the supreme abode, filled with the Brahman effulgence; *samapadyata*—achieved.

TRANSLATION

O King Parīkṣit, subduer of enemies, the living spark then came forth from Vṛtrāsura's body and returned home, back to Godhead. While all the demigods looked on, he entered the transcendental world to become an associate of Lord Saṅkarṣaṇa.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that Indra, not Vṛtrāsura, was actually killed. He says that when Vṛtrāsura swallowed King Indra and his carrier, the elephant, he thought, "Now I have killed Indra, and therefore there is no more need of fighting. Now let me return home, back to Godhead." Thus he stopped all his bodily activities and became situated in trance. Taking advantage of the silence of Vṛtrāsura's body, Indra pierced the demon's abdomen, and because of Vṛtrāsura's trance, Indra was able to come out. Now, Vṛtrāsura was in *yoga-samādhi*, and therefore although King Indra wanted to cut his throat, the demon's neck was so stiff that Indra's thunderbolt took 360 days to cut it to pieces. Actually it was the body left by Vṛtrāsura that was cut to pieces by Indra; Vṛtrāsura himself was not killed. In his original consciousness, Vṛtrāsura returned home, back to Godhead, to become an associate of Lord Saṅkarṣaṇa. Here the word *alokam* means the transcendental world, Vaikuṇṭhaloka, where Saṅkarṣaṇa eternally resides.

Thus end the Bhaktivedanta purports of the Sixth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Vṛtrāsura's Glorious Death."*

CHAPTER THIRTEEN

King Indra Afflicted by Sinful Reaction

This chapter describes Indra's fear at having killed a *brāhmaṇa* (Vṛtrāsura), and it also describes how he fled and was saved by the grace of Lord Viṣṇu.

When all the demigods requested Indra to kill Vṛtrāsura, he refused because Vṛtrāsura was a *brāhmaṇa*. The demigods, however, encouraged Indra not to fear killing him because Indra was protected by the Nārāyaṇa-kavaca, or the Supreme Personality of Godhead Himself, Lord Nārāyaṇa. Even by a glimpse of the chanting of Nārāyaṇa's name, one becomes free from all the sinful reactions of killing a woman, a cow or a *brāhmaṇa*. The demigods advised Indra to perform an *aśvamedha* sacrifice, by which Nārāyaṇa would be pleased, for the performer of such a sacrifice is not implicated in sinful reactions even if he kills the entire universe.

Following this instruction from the demigods, King Indra fought Vṛtrāsura, but when Vṛtrāsura was killed, everyone was satisfied but King Indra, who knew Vṛtrāsura's position. This is the nature of a great personality. Even if a great personality acquires some opulence, he is always ashamed and regretful if he acquires it illegally. Indra could understand that he was certainly entangled by sinful reactions for killing a *brāhmaṇa*. Indeed, he could see sinful reaction personified following him, and thus he fled here and there in fear, thinking of how to rid himself of his sins. He went to Mānasa-sarovara, and there, under the protection of the goddess of fortune, he meditated for one thousand years. During this time, Nahuṣa reigned over the heavenly planets as the representative of Indra. Unfortunately, however, he was attracted by the beauty of Indra's wife, Śacīdevī, and because of his sinful desire he had to accept the body of a serpent in his next life. Indra later performed a great sacrifice with the help of exalted *brāhmaṇas* and saints. In this way he was released from the reactions of his sinful killing of a *brāhmaṇa*.

TEXT 1

श्रीशुक उवाच

वृत्रे हते त्रयो लोका विना शक्रेण भूरिद ।
सपाला ह्यभवन् सद्यो विज्वरा निर्वृतेन्द्रियाः ॥ १ ॥

śrī-śuka uvāca
vṛtre hate trayo lokā
vinā śakreṇa bhūrida
sapālā hy abhavan sadyo
vijvarā nirvṛtendriyāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vṛtre hate*—when Vṛtrāsura was killed; *trayaḥ lokāḥ*—the three planetary systems (upper, middle and lower); *vinā*—except; *śakreṇa*—Indra, who is also called Śakra; *bhūri-da*—O Mahārāja Parīkṣit, giver of great charity; *sa-pālāḥ*—with the rulers of the various planets; *hi*—indeed; *abhavan*—became; *sadyaḥ*—immediately; *vijvarāḥ*—without fear of death; *nirvṛta*—very much pleased; *indriyāḥ*—whose senses.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, who are so charitably disposed, when Vṛtrāsura was killed, all the presiding deities and everyone else in the three planetary systems was immediately pleased and free from trouble—everyone, that is, except Indra.

TEXT 2

देवर्षिपितृभूतानि दैत्या देवानुगाः स्वयम् ।
प्रतिजग्मुः स्वधिष्ण्यानि ब्रह्मेशेन्द्रादयस्ततः ॥ २ ॥

devarṣi-pitṛ-bhūtāni
daityā devānugāḥ svayam
pratijagmuḥ sva-dhiṣṇyāni
brahmeśendrādayas tataḥ

deva—demigods; *ṛṣi*—great saintly persons; *pitṛ*—the inhabitants of Pitṛloka; *bhūtāni*—and the other living entities; *daityāḥ*—demons;

deva-anugāḥ—the inhabitants of other planets following the principles of the demigods; *svayam*—independently (without asking permission from Indra); *pratijagmuḥ*—returned; *sva-dhiṣṇyāni*—to their respective planets and homes; *brahma*—Lord Brahmā; *īśa*—Lord Śiva; *indra-ādayaḥ*—and the demigods headed by Indra; *tataḥ*—thereafter.

TRANSLATION

Thereafter, the demigods, the great saintly persons, the inhabitants of Pitṛloka and Bhūtaloka, the demons, the followers of the demigods, and also Lord Brahmā, Lord Śiva and the demigods subordinate to Indra all returned to their respective homes. While departing, however, no one spoke to Indra.

PURPORT

In this connection Śrīla Viśvanātha Cakravartī Ṭhākura comments:

brahmeśendrādaya iti. indrasya sva-dhiṣṇya-gamanaṁ nopapadyate vṛtra-vadha-kṣaṇa eva brahma-hatyopadrava-prāpteḥ. tasmāt tata ity anena mānasa-sarovarād āgatya pravartitād aśvamedhāt parata iti vyākhyeyam.

Lord Brahmā, Lord Śiva and the other demigods returned to their respective abodes, but Indra did not, for he was disturbed at having killed Vṛtrāsura, who was actually a *brāhmaṇa*. After killing Vṛtrāsura, Indra went to the Mānasa-sarovara Lake to become free from sinful reactions. When he left the lake, he performed an *aśvamedha-yajña* and then returned to his own abode.

TEXT 3

श्रीराजोवाच

इन्द्रस्यानिर्वृतेर्हेतुं श्रोतुमिच्छामि भो मुने ।
येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् ॥ ३ ॥

śrī-rājovāca
indrasyānirvṛter hetuṁ
śrotum icchāmi bho mune
yenāsan sukhino devā
harer duḥkhaṁ kuto 'bhavat

śrī-rājā uvāca—King Parīkṣit inquired; *indrasya*—of King Indra; *anirvṛteḥ*—of the moroseness; *hetum*—the reason; *śrotum*—to hear; *icchāmi*—I wish; *bhoḥ*—O my lord; *mune*—O great sage, Śukadeva Gosvāmī; *yena*—by which; *āsan*—were; *sukhinaḥ*—very happy; *devāḥ*—all the demigods; *hareḥ*—of Indra; *duḥkham*—moroseness; *kutaḥ*—from where; *abhavat*—was.

TRANSLATION

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, what was the reason for Indra's unhappiness? I wish to hear about this. When he killed Vṛtrāsura, all the demigods were extremely happy. Why, then, was Indra himself unhappy?

PURPORT

This, of course, is a very intelligent question. When a demon is killed, certainly all the demigods are happy. In this case, however, when all the demigods were happy because of Vṛtrāsura's having been killed, Indra was unhappy. Why? It may be suggested that Indra was unhappy because he knew that he had killed a great devotee and *brāhmaṇa*. Vṛtrāsura outwardly appeared to be a demon, but inwardly he was a great devotee and therefore a great *brāhmaṇa*.

Herein it is clearly indicated that a person who is not at all demoniac, such as Prahlāda Mahārāja and Bali Mahārāja, may outwardly be a demon or be born in a family of demons. Therefore in terms of real culture one should not be considered a demigod or demon simply according to birth. In his dealings while fighting with Indra, Vṛtrāsura proved himself a great devotee of the Supreme Personality of Godhead. Furthermore, as soon as he finished fighting with Indra and was apparently killed, Vṛtrāsura was transferred to Vaikuṇṭhaloka to become an associate of Saṅkarṣaṇa. Indra knew this, and therefore he was morose at having killed such a demon, who was actually a Vaiṣṇava or *brāhmaṇa*.

A Vaiṣṇava is already a *brāhmaṇa*, although a *brāhmaṇa* may not be a Vaiṣṇava. The *Padma Purāṇa* says:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ

avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

One may be a *brāhmaṇa* in terms of his culture and family and may be expert in Vedic knowledge (*mantra-tantra-viśāradaḥ*), but if he is not a Vaiṣṇava, he cannot be a *guru*. This means that an expert *brāhmaṇa* may not be a Vaiṣṇava, but a Vaiṣṇava is already a *brāhmaṇa*. A millionaire may very easily possess hundreds and thousands of dollars, but a person with hundreds and thousands of dollars is not necessarily a millionaire. Vṛtrāsura was a perfect Vaiṣṇava, and therefore he was also a *brāhmaṇa*.

TEXT 4

श्रीशुक उवाच

वृत्रविक्रमसंविग्नाः सर्वे देवाः सहर्षिभिः ।
तद्वधायार्थयन्निन्द्रं नैच्छद् भीतो बृहद्वधात् ॥ ४ ॥

śrī-śuka uvāca
vṛtra-vikrama-saṁvignāḥ
sarve devāḥ saharṣibhiḥ
tad-vadhāyārthayann indraṁ
naicchad bhīto bṛhad-vadhāt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vṛtra*—of Vṛtrāsura; *vikrama*—by the powerful activities; *saṁvignāḥ*—being full of anxieties; *sarve*—all; *devāḥ*—the demigods; *saha ṛṣibhiḥ*—with the great sages; *tat-vadhāya*—for the killing of him; *ārthayan*—requested; *indram*—Indra; *na aicchat*—declined; *bhītaḥ*—being afraid; *bṛhat-vadhāt*—due to killing a *brāhmaṇa*.

TRANSLATION

Śrī Śukadeva Gosvāmī answered: When all the great sages and demigods were disturbed by the extraordinary power of Vṛtrāsura, they had assembled to ask Indra to kill him. Indra, however, being afraid of killing a brāhmaṇa, declined their request.

TEXT 5

इन्द्र उवाच

स्त्रीभूद्रुमजलैरेनो विश्वरूपवधोद्भवम् ।
विभक्तमनुगृह्णद्भिर्वृत्रहत्यां क्व मार्ज्म्यहम् ॥ ५ ॥

indra uvāca
strī-bhū-druma-jalair eno
viśvarūpa-vadhodbhavam
vibhaktam anugṛhṇadbhir
vṛtra-hatyāṁ kva mārjmy aham

indraḥ uvāca—King Indra replied; *strī*—by women; *bhū*—the earth; *druma*—the trees; *jalaiḥ*—and water; *enaḥ*—this (sin); *viśvarūpa*—of Viśvarūpa; *vadha*—from the killing; *udbhavam*—produced; *vibhaktam*—divided; *anugṛhṇadbhiḥ*—showing their favor (to me); *vṛtra-hatyām*—the killing of Vṛtra; *kva*—how; *mārjmi*—shall become free from; *aham*—I.

TRANSLATION

King Indra replied: When I killed Viśvarūpa, I received extensive sinful reactions, but I was favored by the women, land, trees and water, and therefore I was able to divide the sin among them. But now if I kill Vṛtrāsura, another brāhmaṇa, how shall I free myself from the sinful reactions?

TEXT 6

श्रीशुक उवाच

ऋषयस्तदुपाकर्ण्य महेन्द्रमिदमब्रुवन् ।
याजयिष्याम भद्रं ते हयमेधेन मा स्म भैः ॥ ६ ॥

śrī-śuka uvāca
ṛṣayas tad upākarṇya
mahendram idam abruvan
yājayiṣyāma bhadraṁ te
hayamedhena mā sma bhaiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ṛṣayaḥ*—the great sages; *tat*—that; *upākarṇya*—hearing; *mahā-indram*—unto King Indra; *idam*—this; *abruvan*—spoke; *yājayiṣyāmaḥ*—we shall perform a great sacrifice; *bhadram*—good fortune; *te*—unto you; *hayamedhena*—by the horse sacrifice; *mā sma bhaiḥ*—do not be afraid.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Hearing this, the great sages replied to King Indra, "O King of heaven, all good fortune unto you. Do not fear. We shall perform an aśvamedha sacrifice to release you from any sin you may accrue by killing the brāhmaṇa."

TEXT 7

हयमेधेन पुरुषं परमात्मानमीश्वरम् ।
इष्ट्वा नारायणं देवं मोक्ष्यसेऽपि जगद्वधात् ॥ ७ ॥

hayamedhena puruṣaṁ
paramātmānam īśvaram
iṣṭvā nārāyaṇaṁ devaṁ
mokṣyase 'pi jagad-vadhāt

hayamedhena—by the sacrifice known as *aśvamedha; puruṣam*—the Supreme Person; *paramātmānam*—the Supersoul; *īśvaram*—the supreme controller; *iṣṭvā*—worshiping; *nārāyaṇam*—Lord Nārāyaṇa; *devam*—the Supreme Lord; *mokṣyase*—you will be liberated; *api*—even; *jagat-vadhāt*—from the sin for killing the whole world.

TRANSLATION

The ṛṣis continued: O King Indra, by performing an aśvamedha sacrifice and thereby pleasing the Supreme Personality of Godhead, who is the Supersoul, Lord Nārāyaṇa, the supreme controller, one can be relieved even of the sinful reactions for killing the entire world, not to speak of killing a demon like Vṛtrāsura.

TEXTS 8-9

ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाघवान् ।
श्वादः पुल्कसको वापि शुद्ध्येरन् यस्य कीर्तनात् ॥८॥
तमश्वमेधेन महामखेन
श्रद्धान्वितोऽस्माभिरनुष्ठितेन ।
हत्वापि सब्रह्मचराचरं त्वं
न लिप्यसे किं खलनिग्रहेण ॥ ९ ॥

brahma-hā pitṛ-hā go-ghno
mātṛ-hācārya-hāghavān
śvādaḥ pulkasako vāpi
śuddhyeran yasya kīrtanāt

tam aśvamedhena mahā-makhena
śraddhānvito 'smābhir anuṣṭhitena
hatvāpi sabrahma-carācaraṁ tvaṁ
na lipyase kiṁ khala-nigraheṇa

brahma-hā—a person who has killed a *brāhmaṇa; pitṛ-hā*—a person who has killed his father; *go-ghnaḥ*—a person who has killed a cow; *mātṛ-hā*—a person who has killed his mother; *ācārya-hā*—a person who has killed his spiritual master; *agha-vān*—such a sinful person; *śva-adaḥ*—a dog-eater; *pulkasakaḥ*—a *caṇḍāla,* one who is less than a *śūdra; vā*—or; *api*—even; *śuddhyeran*—may be purified; *yasya*—of whom (Lord Nārāyaṇa); *kīrtanāt*—from chanting the holy name; *tam*—Him; *aśvamedhena*—by the *aśvamedha* sacrifice; *mahā-makhena*—the topmost of all sacrifices; *śraddhā-anvitaḥ*—endowed with faith; *asmābhiḥ*—by us; *anuṣṭhitena*—conducted or managed; *hatvā*—killing; *api*—even; *sa-brahma-cara-acaram*—all the living entities, including the *brāhmaṇas; tvam*—you; *na*—not; *lipyase*—are contaminated; *kim*—what then; *khala-nigraheṇa*—by killing one disturbing demon.

TRANSLATION

One who has killed a brāhmaṇa, one who has killed a cow or one who has killed his father, mother or spiritual master can be im-

mediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. Other sinful persons, such as dog-eaters and caṇḍālas, who are less than śūdras, can also be freed in this way. But you are a devotee, and we shall help you by performing the great horse sacrifice. If you please Lord Nārāyaṇa in that way, why should you be afraid? You will be freed even if you kill the entire universe, including the brāhmaṇas, not to speak of killing a disturbing demon like Vṛtrāsura.

PURPORT

It is said in the *Bṛhad-viṣṇu Purāṇa:*

nāmno hi yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

Also, in the *Prema-vivarta* by Jagadānanda Paṇḍita it is said:

eka kṛṣṇa-nāme pāpīra yata pāpa-kṣaya
bahu janme sei pāpī karite nāraya

This means that by once chanting the holy name of the Lord, one can be freed from the reactions of more sins that he can even imagine performing. The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured. This does not mean, however, that one should intentionally commit sinful acts and think himself free from the reactions because he is chanting the holy name. Such a mentality is a most abominable offense at the lotus feet of the holy name. *Nāmno balād yasya hi pāpa-buddhiḥ:* the Lord's holy name certainly has the potency to neutralize all sinful activities, but if one repeatedly and intentionally commits sins while chanting the holy name, he is most condemned.

These verses name the performers of various sinful deeds. In the *Manu-saṁhitā* the following names are given. A son begotten by a

brāhmaṇa and born from the womb of a *śūdra* mother is called a *pāraśava* or *niṣāda*, a hunter accustomed to stealing. A son begotten by a *niṣāda* in the womb of a *śūdra* woman is called a *pukkasa*. A child begotten by a *kṣatriya* in the womb of the daughter of a *śūdra* is called an *ugra*. A child begotten by a *śūdra* in the womb of the daughter of a *kṣatriya* is called a *kṣattā*. A child begotten by a *kṣatriya* in the womb of a lower-class woman is called a *śvāda*, or dog-eater. All such offspring are considered extremely sinful, but the holy name of the Supreme Personality of Godhead is so strong that all of them can be purified simply by chanting the Hare Kṛṣṇa *mantra*.

The Hare Kṛṣṇa movement offers everyone a chance to be purified, regardless of birth or family. As confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Even such sinful persons can certainly all be purified if they chant the holy name of the Lord under the direction of a pure devotee.

Herein the sages encourage King Indra to kill Vṛtrāsura even at the risk of *brahma-hatyā*, the killing of a *brāhmaṇa*, and they guarantee to release him from sinful reactions by performing an *aśvamedha-yajña*. Such purposefully devised atonement, however, cannot relieve the performer of sinful acts. This will be seen from the following verse.

TEXT 10

श्रीशुक उवाच

एवं सञ्चोदितो विप्रैर्मरुत्वानहनद्रिपुम् ।
ब्रह्महत्या हते तस्मिन्नाससाद वृषाकपिम् ॥१०॥

śrī-śuka uvāca
evaṁ sañcodito viprair
marutvān ahanad ripum
brahma-hatyā hate tasminn
āsasāda vṛṣākapim

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *sañcoditaḥ*—being encouraged; *vipraiḥ*—by the *brāhmaṇas; marutvān*—Indra; *ahanat*—killed; *ripum*—his enemy, Vṛtrāsura; *brahma-hatyā*—the sinful reaction for killing a *brāhmaṇa; hate*—was killed; *tasmin*—when he (Vṛtrāsura); *āsasāda*—approached; *vṛṣākapim*—Indra, who is also named Vṛṣākapi.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Encouraged by the words of the sages, Indra killed Vṛtrāsura, and when he was killed the sinful reaction for killing a brāhmaṇa [brahma-hatyā] certainly took shelter of Indra.

PURPORT

After killing Vṛtrāsura, Indra could not surpass the *brahma-hatyā*, the sinful reactions for killing a *brāhmaṇa*. Formerly he had killed one *brāhmaṇa*, Viśvarūpa, out of circumstantial anger, but this time, following the advice of the sages, he killed another *brāhmaṇa* purposely. Therefore the sinful reaction was greater than before. Indra could not be relieved from the reaction simply by performing sacrifices for atonement. He had to undergo a severe series of sinful reactions, and when he was freed by such suffering, the *brāhmaṇas* allowed him to perform the horse sacrifice. The planned execution of sinful deeds on the strength of chanting the holy name of the Lord or undergoing *prāyaścitta*, atonement, cannot give relief to anyone, even to Indra or Nahuṣa. Nahuṣa was officiating for Indra while Indra, absent from heaven, was going here and there to gain release from his sinful reactions.

TEXT 11

तयेन्द्रः सासहत् तापं निर्वृतिर्नाप्नुमाविशत् ।
ह्रीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः ॥११॥

tayendraḥ smāsahat tāpaṁ
nirvṛtir nāmum āviśat
hrīmantaṁ vācyatāṁ prāptaṁ
sukhayanty api no guṇāḥ

tayā—by that action; *indraḥ*—King Indra; *sma*—indeed; *asahat*—suffered; *tāpam*—misery; *nirvṛtiḥ*—happiness; *na*—not; *amum*—him; *āviśat*—entered; *hrīmantam*—one who is shameful; *vācyatām*—ill fame; *prāptam*—obtaining; *sukhayanti*—give pleasure; *api*—although; *no*—not; *guṇāḥ*—good qualifications like possessing opulence.

TRANSLATION

Following the advice of the demigods, Indra killed Vṛtrāsura, and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vṛtrāsura. Indra's other good qualities, such as tolerance and opulence, could not help him in his grief.

PURPORT

One cannot be happy by committing sinful acts, even if one is endowed with material opulence. Indra found this to be true. People began to blaspheme him, saying, "This person has killed a *brāhmaṇa* for the sake of enjoying heavenly material happiness." Therefore in spite of being King of heaven and enjoying material opulence, Indra was always unhappy because of the accusations of the populace.

TEXTS 12–13

तां ददर्शानुधावन्तीं चाण्डालीमिव रूपिणीम्।
जरया वेपमानाङ्गीं यक्ष्मग्रस्तामसृक्पटाम् ॥१२॥
विकीर्य पलितान् केशांस्तिष्ठ तिष्ठेति भाषिणीम्।
मीनगन्ध्यसुगन्धेन कुर्वतीं मार्गदूषणम् ॥१३॥

tāṁ dadarśānudhāvantīṁ
cāṇḍālīm iva rūpiṇīm

jarayā vepamānāṅgīṁ
yakṣma-grastām asṛk-paṭām

vikīrya palitān keśāṁs
tiṣṭha tiṣṭheti bhāṣiṇīm
mīna-gandhy-asu-gandhena
kurvatīṁ mārga-dūṣaṇam

tām—the sinful reaction; *dadarśa*—he saw; *anudhāvantīm*—chasing; *cāṇḍālīm*—a woman of the lowest class; *iva*—like; *rūpiṇīm*—taking a form; *jarayā*—because of old age; *vepamāna-aṅgīm*—whose bodily limbs were trembling; *yakṣma-grastām*—infected with tuberculosis; *asṛk-paṭām*—whose clothes were covered with blood; *vikīrya*—scattering; *palitān*—grayed; *keśān*—hair; *tiṣṭha tiṣṭha*—wait, wait; *iti*—thus; *bhāṣiṇīm*—calling; *mīna-gandhi*—the smell of fish; *asu*—whose breath; *gandhena*—by the odor; *kurvatīm*—bringing about; *mārga-dūṣaṇam*—the pollution of the whole street.

TRANSLATION

Indra saw personified sinful reaction chasing him, appearing like a caṇḍāla woman, a woman of the lowest class. She seemed very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the entire street, she called to Indra, "Wait! Wait!"

PURPORT

When a person is afflicted with tuberculosis, he often vomits blood, which makes his garments bloody.

TEXT 14

नभो गतो दिशः सर्वाः सहस्राक्षो विशाम्पते ।
प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् ॥१४॥

nabho gato diśaḥ sarvāḥ
sahasrākṣo viśāmpate

prāg-udīcīṁ diśaṁ tūrṇaṁ
praviṣṭo nṛpa mānasam

nabhaḥ—to the sky; *gataḥ*—going; *diśaḥ*—to the directions; *sarvāḥ*—all; *sahasra-akṣaḥ*—Indra, who is endowed with one thousand eyes; *viśāmpate*—O King; *prāk-udīcīm*—to the northeast; *diśam*—direction; *tūrṇam*—very speedily; *praviṣṭaḥ*—entered; *nṛpa*—O King; *mānasam*—the lake known as Mānasa-sarovara.

TRANSLATION

O King, Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Mānasa-sarovara Lake.

TEXT 15

स आवसत्पुष्करनालतन्तू-
नलब्धभोगो यदिहाग्निदूतः ।
वर्षाणि साहस्रमलक्षितोऽन्तः
सञ्चिन्तयन् ब्रह्मवधाद् विमोक्षम् ॥१५॥

sa āvasat puṣkara-nāla-tantūn
alabdha-bhogo yad ihāgni-dūtaḥ
varṣāṇi sāhasram alakṣito 'ntaḥ
sañcintayan brahma-vadhād vimokṣam

saḥ—he (Indra); *āvasat*—lived; *puṣkara-nāla-tantūn*—in the network of the fibers of a lotus stem; *alabdha-bhogaḥ*—not getting any material comfort (practically starving for all material needs); *yat*—which; *iha*—here; *agni-dūtaḥ*—the fire-god messenger; *varṣāṇi*—celestial years; *sāhasram*—one thousand; *alakṣitaḥ*—invisible; *antaḥ*—within his heart; *sañcintayan*—always thinking of; *brahma-vadhāt*—from the killing of a *brāhmaṇa*; *vimokṣam*—liberation.

TRANSLATION

Always thinking of how he could be relieved from the sinful reaction for killing a brāhmaṇa, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all yajñas, but because the fire-god was afraid to enter the water, Indra was practically starving.

TEXT 16

तावत्त्रिणाकं नहुषः शशास
विद्यातपोयोगबलानुभावः ।
स सम्पदैश्वर्यमदान्धबुद्धि-
र्नीतस्तिरश्चां गतिमिन्द्रपत्न्या ॥१६॥

tāvat triṇākaṁ nahuṣaḥ śaśāsa
vidyā-tapo-yoga-balānubhāvaḥ
sa sampad-aiśvarya-madāndha-buddhir
nītas tiraścāṁ gatim indra-patnyā

tāvat—for so long; *triṇākam*—the heavenly planet; *nahuṣaḥ*—Nahuṣa; *śaśāsa*—ruled; *vidyā*—by education; *tapaḥ*—austerities; *yoga*—mystic power; *bala*—and strength; *anubhāvaḥ*—being equipped; *saḥ*—he (Nahuṣa); *sampat*—of so much wealth; *aiśvarya*—and opulence; *mada*—by the madness; *andha*—blinded; *buddhiḥ*—his intelligence; *nītaḥ*—was brought; *tiraścām*—of a snake; *gatim*—to the destination; *indra-patnyā*—by Indra's wife Śacīdevī.

TRANSLATION

As long as King Indra lived in the water, wrapped in the stem of the lotus, Nahuṣa was equipped with the ability to rule the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahuṣa, however, blinded and maddened by power and opulence, made undesirable proposals to Indra's wife with a desire to enjoy her. Thus Nahuṣa was cursed by a brāhmaṇa and later became a snake.

TEXT 17

ततो गतो ब्रह्मगिरोपहूत
ऋतम्भरध्याननिवारिताघः ।
पापस्तु दिग्देवतया हतौजा-
स्तं नाभ्यभूदवितं विष्णुपत्न्या ॥१७॥

tato gato brahma-giropahūta
ṛtambhara-dhyāna-nivāritāghaḥ
pāpas tu digdevatayā hataujās
taṁ nābhyabhūd avitaṁ viṣṇu-patnyā

tataḥ—thereafter; *gataḥ*—gone; *brahma*—of the *brāhmaṇas; girā*—by the words; *upahūtaḥ*—being invited; *ṛtambhara*—on the Supreme Lord, who maintains truth; *dhyāna*—by meditation; *nivārita*—impeded; *aghaḥ*—whose sin; *pāpaḥ*—the sinful activity; *tu*—then; *dik-devatayā*—by the demigod Rudra; *hata-ojāḥ*—with all prowess diminished; *tam*—him (Indra); *na abhyabhūt*—could not overcome; *avitam*—being protected; *viṣṇu-patnyā*—by Lord Viṣṇu's wife, the goddess of fortune.

TRANSLATION

Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Viṣṇu's wife, who resides in the lotus clusters of Mānasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshiping Lord Viṣṇu. Then he was called back to the heavenly planets by the brāhmaṇas and reinstated in his position.

TEXT 18

तं च ब्रह्मर्षयोऽभ्येत्य हयमेधेन भारत ।
यथावद्दीक्षयाञ्चक्रुः पुरुषाराधनेन ह ॥१८॥

taṁ ca brahmarṣayo 'bhyetya
hayamedhena bhārata

yathāvad dīkṣayāñ cakruḥ
puruṣārādhanena ha

tam—him (Lord Indra); *ca*—and; *brahma-ṛṣayaḥ*—the great saints and *brāhmaṇas; abhyetya*—approaching; *hayamedhena*—with an *aśvamedha* sacrifice; *bhārata*—O King Parīkṣit; *yathāvat*—according to the rules and regulations; *dīkṣayām cakruḥ*—initiated; *puruṣa-ārādhanena*—which consists of worship of the Supreme Person, Hari; *ha*—indeed.

TRANSLATION

O King, when Lord Indra reached the heavenly planets, the saintly brāhmaṇas approached him and properly initiated him into a horse sacrifice [aśvamedha-yajña] meant to please the Supreme Lord.

TEXTS 19–20

अथेज्यमाने पुरुषे सर्वदेवमयात्मनि ।
अश्वमेधे महेन्द्रेण वितते ब्रह्मवादिभिः ॥१९॥
स वै त्वाष्ट्रवधो भूयानपि पापचयो नृप ।
नीतस्तेनैव शून्याय नीहार इव भानुना ॥२०॥

athejyamāne puruṣe
sarva-devamayātmani
aśvamedhe mahendreṇa
vitate brahma-vādibhiḥ

sa vai tvāṣṭra-vadho bhūyān
api pāpa-cayo nṛpa
nītas tenaiva śūnyāya
nīhāra iva bhānunā

atha—therefore; *ijyamāne*—when worshiped; *puruṣe*—the Supreme Personality of Godhead; *sarva*—all; *deva-maya-ātmani*—the Supersoul and maintainer of the demigods; *aśvamedhe*—through the *aśvamedha-*

yajña; mahā-indreṇa—by King Indra; *vitate*—being administered; *brahma-vādibhiḥ*—by the saints and *brāhmaṇas* expert in Vedic knowledge; *saḥ*—that; *vai*—indeed; *tvāṣṭra-vadhaḥ*—the killing of Vṛtrāsura, the son of Tvaṣṭā; *bhūyāt*—may be; *api*—although; *pāpa-cayaḥ*—mass of sin; *nṛpa*—O King; *nītaḥ*—was brought; *tena*—by that (the horse sacrifice); *eva*—certainly; *śūnyāya*—to nothing; *nīhāraḥ*—fog; *iva*—like; *bhānunā*—by the brilliant sun.

TRANSLATION

The horse sacrifice performed by the saintly brāhmaṇas relieved Indra of the reactions to all his sins because he worshiped the Supreme Personality of Godhead in that sacrifice. O King, although he had committed a gravely sinful act, it was nullified at once by that sacrifice, just as fog is vanquished by the brilliant sunrise.

TEXT 21

स वाजिमेधेन यथोदितेन
वितायमानेन मरीचिमिश्रैः ।
इष्ट्वाधियज्ञं पुरुषं पुराण-
मिन्द्रो महानास विधूतपापः ॥२१॥

sa vājimedhena yathoditena
vitāyamānena marīci-miśraiḥ
iṣṭvādhiyajñaṁ puruṣaṁ purāṇam
indro mahān āsa vidhūta-pāpaḥ

saḥ—he (Indra); *vājimedhena*—by the *aśvamedha* sacrifice; *yathā*—just as; *uditena*—described; *vitāyamānena*—being performed; *marīci-miśraiḥ*—by the priests, headed by Marīci; *iṣṭvā*—worshiping; *adhiyajñam*—the Supreme Supersoul; *puruṣam purāṇam*—the original Personality of Godhead; *indraḥ*—King Indra; *mahān*—worshipable; *āsa*—became; *vidhūta-pāpaḥ*—being cleansed of all sinful reactions.

TRANSLATION

King Indra was favored by Marīci and the other great sages. They performed the sacrifice just according to the rules and regulations, worshiping the Supreme Personality of Godhead, the Supersoul, the original person. Thus Indra regained his exalted position and was again honored by everyone.

TEXTS 22–23

इदं महाख्यानमशेषपाप्मनां
प्रक्षालनं तीर्थपदानुकीर्तनम् ।
भक्त्युच्छ्रयं भक्तजनानुवर्णनं
महेन्द्रमोक्षं विजयं मरुत्वतः ॥२२॥

पठेयुराख्यानमिदं सदा बुधाः
शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।
धन्यं यशस्यं निखिलाघमोचनं
रिपुञ्जयं स्वस्त्ययनं तथायुषम् ॥२३॥

idaṁ mahākhyānam aśeṣa-pāpmanāṁ
prakṣālanaṁ tīrthapadānukīrtanam
bhakty-ucchrayaṁ bhakta-janānuvarṇanaṁ
mahendra-mokṣaṁ vijayaṁ marutvataḥ

paṭheyur ākhyānam idaṁ sadā budhāḥ
śṛṇvanty atho parvaṇi parvaṇīndriyam
dhanyaṁ yaśasyaṁ nikhilāgha-mocanaṁ
ripuñjayaṁ svasty-ayanaṁ tathāyuṣam

idam—this; *mahā-ākhyānam*—great historical incident; *aśeṣa-pāpmanām*—of unlimited numbers of sinful acts; *prakṣālanam*—cleansing; *tīrthapada-anukīrtanam*—glorifying the Supreme Personality of Godhead, who is known as Tīrthapada; *bhakti*—of devotional service; *ucchrayam*—in which there is an increase; *bhakta-jana*—the devotees;

anuvarṇanam—describing; *mahā-indra-mokṣam*—the liberation of the King of heaven; *vijayam*—the victory; *marutvataḥ*—of King Indra; *paṭheyuḥ*—should read; *ākhyānam*—narration; *idam*—this; *sadā*—always; *budhāḥ*—learned scholars; *śṛṇvanti*—continue to hear; *atho*—as well; *parvaṇi parvaṇi*—on the occasion of great festivals; *indriyam*—which makes the senses sharp; *dhanyam*—brings wealth; *yaśasyam*—brings fame; *nikhila*—all; *agha-mocanam*—releasing from sins; *ripum-jayam*—makes one victorious over his enemies; *svasti-ayanam*—brings good fortune for all; *tathā*—so also; *āyuṣam*—longevity.

TRANSLATION

In this very great narrative there is glorification of the Supreme Personality of Godhead, Nārāyaṇa, there are statements about the exaltedness of devotional service, there are descriptions of devotees like Indra and Vṛtrāsura, and there are statements about King Indra's release from sinful life and about his victory in fighting the demons. By understanding this incident, one is relieved of all sinful reactions. Therefore the learned are always advised to read this narration. If one does so, one will become expert in the activities of the senses, his opulence will increase, and his reputation will become widespread. One will also be relieved of all sinful reactions, he will conquer all his enemies, and the duration of his life will increase. Because this narration is auspicious in all respects, learned scholars regularly hear and repeat it on every festival day.

Thus ends the Bhaktivedanta purports of the Sixth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Indra Afflicted by Sinful Reaction."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

References

The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume on the pages listed.

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Daśāvatāra-stotra. See: Gīta-govinda

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Viṣṇu Purāṇa, 89, 226

Glossary

A

Ācamana—purification performed by sipping water and chanting names of Viṣṇu before engaging in sacrifices.
Ācārya—a spiritual master who teaches by example.
Ādityas—the demigods who are descendants of Kaśyapa Muni's wife, Aditi.
Aṇimā—the mystic power of becoming the smallest.
Apsarās—heavenly society girls.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional practice of Deity worship.
Āśrama—a spiritual order of life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Balarāma, Lord—Kṛṣṇa's first expansion and elder brother in Vṛndāvana.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord in ecstatic devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.
Buddha, Lord—Kṛṣṇa's incarnation in Kali-yuga for bewildering the atheists who were misusing the *Vedas*.

D

Dāna—charity, one of the six duties of a *brāhmaṇa*.
Dānavas—a race of demons.
Daṇḍavats—respectful obeisances, falling flat like a rod.
Dāsya-rasa—affection of servitude toward the Supreme Lord.

Dhanvantari—Kṛṣṇa's incarnation as the father of the science of medicine.
Dharma—eternal occupational duty; religious principles.
Dhīra—one who is undisturbed in all circumstances.
Dhruvaloka—the polestar, which is a spiritual planet within the material universe, presided over by Dhruva Mahārāja.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Gandharvas—the singers among the demigods.
Garbhodakaśāyī Viṣṇu—the second Viṣṇu expansion, who enters each universe and, by His glance, creates the diverse material manifestations.
Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.
Gopīs—Kṛṣṇa's cowherd girl friends who are His most confidential servitors.
Govinda—Kṛṣṇa, who gives pleasure to the land, the cows and the senses.
Gṛhastha—regulated householder life; the second order of Vedic spiritual life.
Guṇas—the three modes of material nature: goodness, passion and ignorance.
Guru—a spiritual master or superior person.

H

Hayagrīva, Lord—Kṛṣṇa's horse-headed incarnation, who returned the stolen *Vedas* to Brahmā.

J

Jīva-tattva—the living entities, who are small parts of the Lord.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four and began five thousand years ago.

Kalki, Lord—Lord Kṛṣṇa's incarnation, at the end of the last of the four ages, who annihilates all the remaining atheists.
Kapila, Lord—Lord Kṛṣṇa's incarnation to teach Sāṅkhya philosophy, a combination of devotional service and mystic realization.
Kāraṇodakaśāyī Viṣṇu—*See:* Mahā-Viṣṇu.
Karatālas—hand cymbals used in *kīrtana.*
Karma—fruitive action, for which there is always reaction, good or bad.
Karmī—a person who is satisfied with working hard for flickering sense gratification.
Kīrtana—chanting the glories of the Supreme Lord.
Kṛṣṇaloka—*See:* Goloka.
Kṣatriyas—a warrior or administrator; the second Vedic social order.
Kṣīrodakaśāyī Viṣṇu—the third Viṣṇu incarnation, who is the Supersoul living in the heart of each living entity.
Kuśa grass—a sacred grass used in Vedic sacrifices.
Kūrma, Lord—Kṛṣṇa's tortoise incarnation.

L

Laghimā—the mystic power of becoming the lightest.

M

Mādhurya-rasa—conjugal affection for the Supreme Lord.
Mahābhārata—the history of greater India compiled by Śrīla Vyāsadeva, which includes *Bhagavad-gītā.*
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-puruṣa—the Supreme Lord, who is the supreme enjoyer.
Mahat-tattva—the total material energy before the manifestation of diverse elements.
Mahā-Viṣṇu (Kāraṇodakaśāyī Viṣṇu)—the first Viṣṇu incarnation, who lies down in the Causal Ocean and dreams the innumerable material universes.
Mantra—a sound vibration that can deliver the mind from illusion.
Maruts—the associates of King Indra.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(*mā*—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mṛdaṅga—a clay drum used for congregational chanting.

N

Nārada Muni—Lord Brahmā's son and disciple, who travels freely all over the cosmic manifestation preaching Kṛṣṇa consciousness.
Nārāyaṇa, Lord—Kṛṣṇa's four-armed expansion who displays His full opulence as the Supreme Lord of the spiritual kingdom.
Nṛsiṁhadeva, Lord—Kṛṣṇa's half-man, half-lion incarnation.

P

Parabrahman—the Supreme Absolute Truth, Kṛṣṇa.
Paramātmā—the Supreme Lord as the Supersoul in the heart of each embodied living entity.
Paramparā—the chain of spiritual masters in disciplic succession.
Paraśurāma, Lord—Kṛṣṇa's incarnation who destroyed twenty-one consecutive generations of unlawful members of the ruling class.
Pāṣaṇḍīs—atheists.
Paṭhana—studying the scriptures, one of the six duties of a *brāhmaṇa*.
Pāṭhana—teaching, one of the six duties of a *brāhmaṇa*.
Prasāda—food spiritualized by being offered to the Lord.
Pratigraha—accepting charity, one of the six duties of a *brāhmaṇa*.
Purāṇas—Vedic supplements in the form of histories of the universe.
Puruṣa-avatāras—the three Viṣṇu incarnations, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu.

R

Rākṣasas—man-eating demons.
Rasa—the loving mood or mellow relished in the exchange of love with the Supreme Lord.
Ṛṣabhadeva, Lord—Kṛṣṇa's incarnation to teach religious principles as the ideal monarch.

Rudras—the expansions of Lord Śiva who rule over the material mode of ignorance.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Sakhya-rasa—fraternal affection for the Supreme Lord.

Sālokya—the liberation of gaining entrance into the Lord's own abode.

Samādhi—perfect trance in *yoga*.

Sāmīpya—the liberation of eternal association with the Lord.

Sanātana-dharma—eternal religion.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śānta—neutral affection for the Supreme Lord.

Sārṣṭi—the liberation of achieving equal opulence with the Lord.

Sārūpya—the liberation of obtaining bodily features like the Lord's.

Śāstras—revealed scriptures.

Sāyujya—the impersonal liberation, rejected by devotees, of merging into the rays of the Lord's bodily effulgence.

Śeṣa—the expansion of Saṅkarṣaṇa who, in the form of a couch of snakes, personally serves the Supreme Personality of Godhead and holds up all the worlds on his numberless hoods.

Siddhas—a race of demigods who possess all mystic *yoga* powers.

Soma-rasa—the heavenly beverage taken by demigods for increased span of life.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śrīvatsa—the mark of the resting place of the goddess of fortune on the chest of Lord Nārāyaṇa.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upaniṣads—the most significant philosophical sections of the *Vedas*.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vāmana, Lord—Kṛṣṇa's incarnation as a dwarf *brāhmaṇa*.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇa—a social class whose members are distinguished by their quality of work and situation in the modes of nature.
Varṇāsrama—the Vedic social system of four social and four spiritual orders.
Varuṇa—the demigod who is the presiding deity of the oceans.
Vātsalya-rasa—paternal affection for the Supreme Lord.
Vedānta-sūtra—Śrīla Vyāsadeva's philosophical exposition of the Absolute Truth, written in brief codes.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajamānas—those for whom a priest executes sacrifices.
Yajñas—sacrifice, work done for the satisfaction of Lord Viṣṇu.
Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Yugas—ages in the life of a universe, occuring in a repeated cycle of four.

Z

Zamindar—in Bengal, a wealthy landowner.

GENEALOGICAL TABLE–CHART ONE

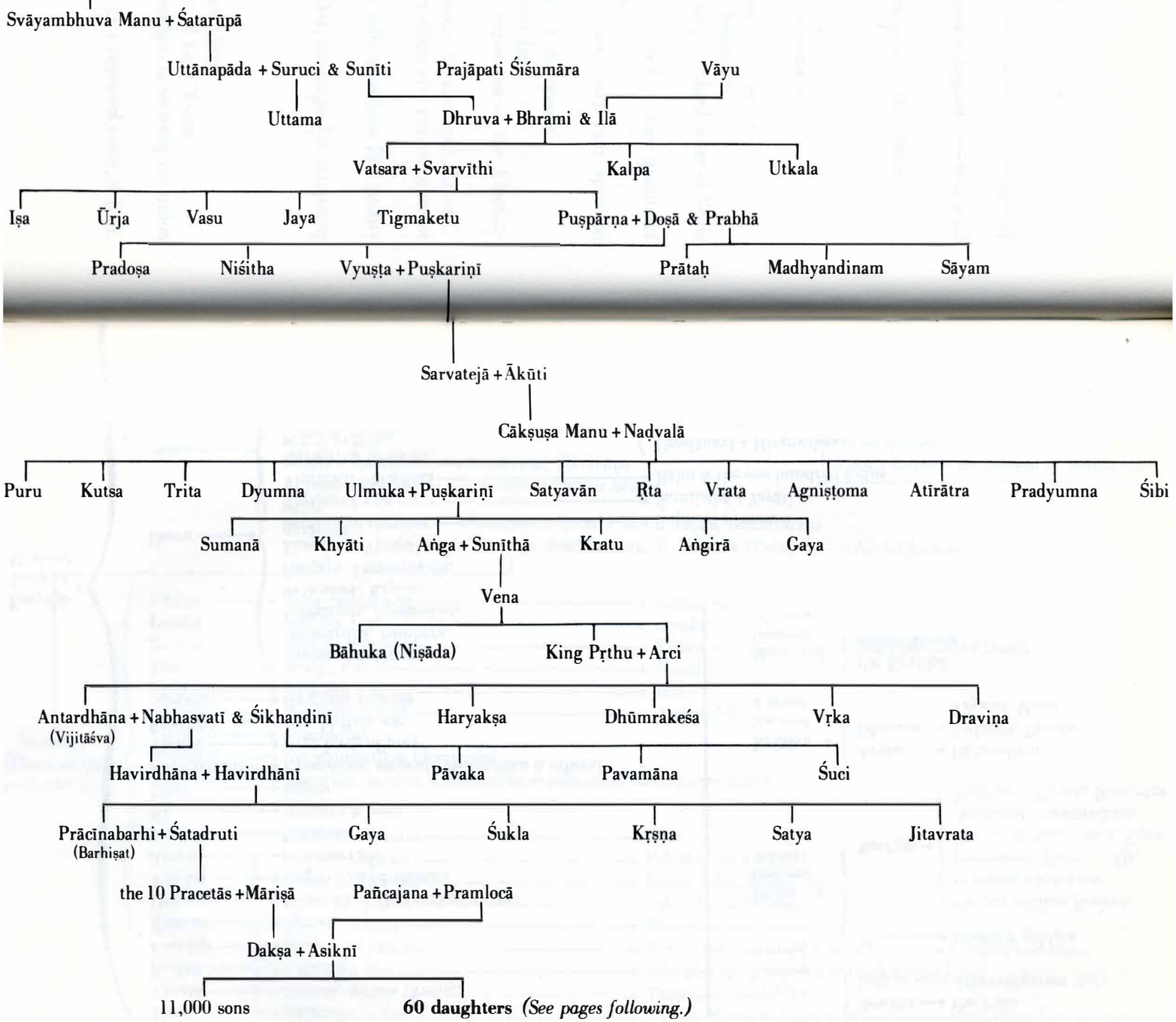
The Plenary Expansions of Godhead and Descendants of Brahmā up to the Sons and Daughters of Dakṣa

Kṛṣṇa is the source of all forms of Godhead as well as all living entities. His first expansion is Balarāma. The first part of this simplified chart portrays the different expansions of Lord Kṛṣṇa through the Puruṣa *avatāras*, or expansions for material creation, such as Mahā-Viṣṇu. From the second Puruṣa *avatāra*, Garbhodakaśāyī Viṣṇu, is born Lord Brahmā, the first created personality within the material world. Brahmā is the empowered creator of the manifested universe and everything within it. The second part of this chart depicts Brahmā's descendants as far as the sons and daughters of Dakṣa.

The daughters of Dakṣa and their descendants are shown in the second chart (pp. 282–283 following). As described in this volume, Prajāpati Dakṣa begot sixty daughters in the womb of his wife Asiknī. One should know that it is because of the union of these sixty daughters with various exalted personalities that the entire universe was filled with various kinds of living entities, such as human beings, demigods, demons, beasts, birds and serpents.

Lord Brahmā and subsequent personalities in these charts are *jīvas*, or ordinary living entities, except as noted. All expansions from Kṛṣṇa to Garbhodakaśāyī Viṣṇu are infinite forms of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

References. *See also* index to this volume
From Kṛṣṇa to Garbhodakaśāyī Viṣṇu: *Śrī Caitanya-caritāmṛta, Ādi-līlā*
From Brahmā to Dakṣa and Asiknī: *Śrīmad-Bhāgavatam*, Canto Four



+ indicates marriage ties.

GENEALOGICAL TABLE–CHART TWO

The Progeny of the Daughters of Dakṣa

- **Kaśyapa** (received 17 wives) +
  - **Timi** → aquatics
  - **Vinatā** → Garuḍa, Anūru (Aruṇa)
  - **Kadrū** → serpents
  - **Pataṅgī** → birds
  - **Yāminī** → locusts
  - **Diti** → Hiraṇyākṣa, Hiraṇyakaśipu, *etc.*
  - **Kāṣṭhā** → single-hooved animals
  - **Ariṣṭā** → Gandharvas
  - **Surasā** → Rākṣasas
  - **Ilā** → creepers & trees
  - **Muni** → angels
  - **Krodhavaśā** → mosquitoes, serpents (dandaśūka & others)
  - **Tāmrā** → large birds of prey
  - **Surabhi** → cow, buffalo, *etc.*
  - **Saramā** → ferocious animals
  - **Danu** →
    - Aruṇa, Anutāpana, Dvimūrdhā, Śambara, Vibhāvasu, Ayomukha, Śaṅkuśirā, Kapila, Durjaya, Dhūmrakeśa, Ekacakra, Virūpākṣa,
    - Svarbhānu + NS → Suprabā + Namuci
    - Vṛṣaparvā + NS → Śarmiṣṭhā + Yayāti
    - Vipracitti + Siṁhikā → Rāhu & the one hundred Ketus
    - Hayagrīva (demon), Pulomā, Ariṣṭa, Vaiśvānara + NS →
      - Upadānavī + Hiraṇyākṣa
      - Hayaśirā + Kratu
      - Pulomā, Kālakā + Kaśyapa →
        - the Paulomas & the Kālakeyas, *headed by* Nivātakavaca
  - **Aditi** →
    - Bhaga, Savitā, Vidhātā, Pūṣā, Varuṇa, Urukrama, Mitra, Dhātā,
    - Tvaṣṭā + Racanā → Sanniveśa, Viśvarūpa
    - Aryamā + Mātṛkā → scholars & human beings
    - Śatru, Vivasvān +
      - Chāyā → Śanaiścara, Sāvarṇi Muni, Tapatī + Saṁvaraṇa
      - Saṁjñā → Yamarāja, Śrāddhadeva, R. Yamuna (Yamī) → Aśvinī-kumāras
- Aṅgirā (received 2 wives) +
  - **Svadhā** → the Pitās
  - **Satī** → Atharvāṅgirasa Veda
- Bhūta (received 2 wives) +
  - NS → ghosts & goblins
  - **Sarūpā** →
    - the ten million Rudras, *of whom eleven are prominent:* Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Ajaikapāt, Ahirbradhna, Vṛṣākapi, Mahān, Bahurūpa
- Kṛśāśva (received 2 wives) +
  - **Arcis** → Dhūmaketu
  - **Dhiṣaṇā** → Vedaśirā, Devala, Vayuna, Manu
- Moon-god (received 27 wives) +
  - the **Kṛttikā** constellations

- Yamarāja (Dharmarāja) + (received 10 wives)
  - **Bhānu** → Deva-ṛṣabha + NS → Indrasena
  - **Lambā** → Vidyota + NS → clouds
  - **Kakud** → Saṅkaṭa + NS → Kīkaṭa + NS → demigods named Durga
  - **Yāmi** → Svarga + NS → Nandi
  - **Saṅkalpā** → Saṅkalpa + NS → lust
  - **Sādhyā** → the Sādhyas + NS → Arthasiddhi
  - **Viśvā** → Viśvadevas
  - **Muhūrtā** → the Mauhūrtikas (demigods)
  - **Marutvatī** → Marutvān, Jayanta (Upendra, an expansion of the Supreme Lord)
  - **Vasu** →
    - Dhruva + Dharaṇi → cities
    - Vāstu + Āṅgirasī → Viśvakarmā + Akṛtī
    - Droṇa + Abhimati → Harṣa, Śoka, Bhaya, *etc.*
    - Prāṇa + Ūrjasvatī → Saha, Āyus, Purojava
    - Agni +
      - Dhārā → Draviṇaka *and others*
      - Kṛttikā → Kārttikeya (Skanda)* + NS → Viśākha *and others*
    - Doṣa + Śarvarī → Śiśumāra (an expansion of the Supreme Lord)
    - Arka + Vāsanā → Tarṣa *and others*
    - Vibhāvasu + Ūṣā → Vyuṣṭa, Rociṣa & Ātapa + NS → Pañcayāma (span of day)

* Foster son. Actual father is Śiva.
\+ indicates marriage ties.
→ indicates offspring.
NS not specified.
Dakṣa's daughters are indicated by boldface type.

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

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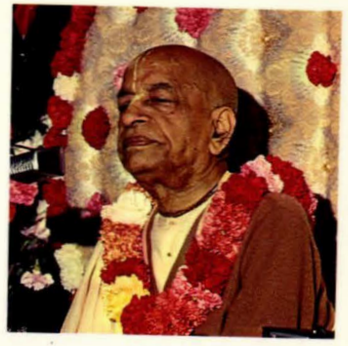

ŚRĪMAD
BHĀGAVATAM

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सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥ ५ ॥

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune (p. 5)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam,* but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

In the province of Śūrasena there was a King named Citraketu, who ruled the entire earth. Although he had millions of wives, by chance he did not receive a child from any of them. One queen, however, having received a benediction from the great sage Aṅgirā, bore the King a son and thus became his most favored wife. This caused her co-wives to become extremely unhappy. These queens, burning with envy and unable to tolerate the King's neglect, poisoned the son. When the King heard of his son's death, he became almost blind and fell at his son's feet. Accompanied by his wife, who was lamenting for her dead child, King Citraketu began crying loudly in grief. While the King lay like a dead body beside his dead son, the two great sages Nārada and Aṅgirā appeared and enlightened him with instructions about spiritual consciousness. Then, by mystic power, the great sage Nārada brought the dead son back into the vision of all the lamenting relatives. The son then spoke to further enlighten the King. *(pp. 12–80)*

PLATE TWO

After receiving instructions from his spiritual master, Nārada Muni, regarding the falsity of the material world and material possessions, King Citraketu became greatly renounced. Fasting and drinking only water, for one week continuously he chanted with great care and attention the *mantra* given by Nārada Muni. Within a very few days, by the influence of the *mantra*, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva, Lord Śeṣa, the Supreme Personality of Godhead. Citraketu saw that the Lord was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanatkumāra. As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead. *(pp. 98–114)*

PLATE THREE

"O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees."

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Kṛṣṇa and the *gopīs*. Whenever Kṛṣṇa played His flute, He conquered the minds of the *gopīs*, and without seeing the *gopīs*, Kṛṣṇa could not be happy. *(pp. 117–118)*

PLATE FOUR

The cosmic manifestation and its creation, maintenance and annihilation reflect the opulences of the Supreme Personality of Godhead, Kṛṣṇa, the absolute, infallible, beginningless person who is expanded into unlimited forms. He is the original person, the oldest, yet He always appears as a fresh youth. For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇu forms. The origin of the material creation is Mahā-Viṣṇu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales and annihilated when He inhales. The second expansion, Garbhodakaśāyī Viṣṇu, enters all the universes to create diversities in each of them. From the navel of Garbhodakaśāyī Viṣṇu has sprung the stem of a lotus flower, the birthplace of Brahmā, who is the father of all living beings and master of all the demigod engineers. Within the stem of the lotus are fourteen divisions of planetary systems, the earthly planets being situated in the middle. The third expansion of the Lord, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā. He is present within the hearts of all living entities and even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglements. *(pp. 120–125)*

PLATE FIVE

Once while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva sitting in an assembly of great saintly persons and embracing Pārvatī on his lap. Citraketu laughed loudly to see Lord Śiva in that situation, and, within the hearing of Pārvatī, he spoke expressing his wonder. Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything. Citraketu's statements were not at all pleasing, however, and therefore the goddess Pārvatī, being very angry, cursed Citraketu, who had thought himself better than Lord Śiva in controlling the senses. *(pp. 169–180)*

PLATE SIX

Diti, the mother of Hiraṇyākṣa and Hiraṇyakaśipu, was overwhelmed with lamentation and anger because her sons were killed by Lord Viṣṇu for the benefit of King Indra. Desiring to have a son who would kill Indra, she began constantly acting to satisfy her husband, Kaśyapa, by her pleasing behavior. Desiring to purify his wife, Kaśyapa instructed her to accept a vow of devotional service. He assured her that if she adhered to the vow with faith for at least one year, she would give birth to a son destined to kill Indra, but if there were any discrepancy in the discharge of the vow, the son would be a friend to Indra. Indra could understand the purpose of Diti's vow, and so he outwardly became very friendly and served Diti in a faithful way in order to cheat her as soon as he could find some fault in her observances. Once Diti neglected to purify herself after eating and, having grown weak, went to sleep at an improper time. Finding this fault, Indra, who has all mystic powers, entered Diti's womb while she was unconscious, being fast asleep. With the help of his thunderbolt, he cut her embryo into seven pieces. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again. Being very much aggrieved, they pleaded to Indra with folded hands, saying, "Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?" *(pp. 225–257)*

PLATE SEVEN

"My dear Lord Viṣṇu and mother Lakṣmī, goddess of fortune, You are the proprietors of the entire creation. Indeed, You are the cause of the creation. Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of Her power is difficult to overcome. Mother Lakṣmī is represented in the material world as the external energy, but actually she is always the internal energy of the Lord. My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [*yajña*] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices. Mother Lakṣmī is the reservoir of all spiritual qualities, whereas You are the support of all such names and forms and the cause for their manifestation. You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, *uttama-śloka*, may my ambitions be fulfilled by Your grace." *(pp. 279–283)*

CHAPTER FOURTEEN

King Citraketu's Lamentation

In this Fourteenth Chapter, Parīkṣit Mahārāja asks his spiritual master, Śukadeva Gosvāmī, how such a demon as Vṛtrāsura could become an exalted devotee. In this connection the previous life of Vṛtrāsura is discussed. This involves the story of Citraketu and how he was victimized by lamentation because of the death of his son.

Among many millions of living entities, the number of human beings is extremely small, and among human beings who are actually religious, only some are eager to be liberated from material existence. Among many thousands of people who desire relief from material existence, one is freed from the association of unwanted persons or is relieved of material contamination. And among many millions of such liberated persons, one may become a devotee of Lord Nārāyaṇa. Therefore such devotees are extremely rare. Since *bhakti*, devotional service, is not ordinary, Parīkṣit Mahārāja was astonished that an *asura* could rise to the exalted position of a devotee. Being doubtful, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, who then described Vṛtrāsura with reference to his previous birth as Citraketu, the King of Śūrasena.

Citraketu, who had no sons, got an opportunity to meet the great sage Aṅgirā. When Aṅgirā inquired from the King about his welfare, the King expressed his moroseness, and therefore by the grace of the great sage, the King's first wife, Kṛtadyuti, gave birth to a son, who was the cause of both happiness and lamentation. Upon the birth of this son, the King and all the residents of the palace were very happy. The co-wives of Kṛtadyuti, however, were envious, and later they administered poison to the child. Citraketu was overwhelmed by shock at his son's death. Then Nārada Muni and Aṅgirā went to see him.

TEXT 1

श्रीपरीक्षिदुवाच

रजस्तमःस्वभावस्य ब्रह्मन् वृत्रस्य पाप्मनः ।
नारायणे भगवति कथमासीद् दृढा मतिः ॥ १ ॥

śrī-parīkṣid uvāca
rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanaḥ
nārāyaṇe bhagavati
katham āsīd dṛḍhā matiḥ

śrī-parīkṣit uvāca—King Parīkṣit inquired; *rajaḥ*—of the mode of passion; *tamaḥ*—and of the mode of ignorance; *sva-bhāvasya*—having a nature; *brahman*—O learned *brāhmaṇa;* *vṛtrasya*—of Vṛtrāsura; *pāpmanaḥ*—who was supposedly sinful; *nārāyaṇe*—in Lord Nārāyaṇa; *bhagavati*—the Supreme Personality of Godhead; *katham*—how; *āsīt*—was there; *dṛḍhā*—very strong; *matiḥ*—consciousness.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vṛtrāsura have attained such exalted love for the Supreme Personality of Godhead, Nārāyaṇa?

PURPORT

In this material world, everyone is obsessed with the modes of passion and ignorance. However, unless one conquers these modes and comes to the platform of goodness, there is no chance of one's becoming a pure devotee. This is confirmed by Lord Kṛṣṇa Himself in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." Since Vṛtrāsura was among the demons, Mahārāja Parīkṣit won-

dered how it was possible for him to have become such an exalted devotee.

TEXT 2

देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् ।
भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते ॥ २ ॥

devānāṁ śuddha-sattvānām
ṛṣīṇāṁ cāmalātmanām
bhaktir mukunda-caraṇe
na prāyeṇopajāyate

devānām—of the demigods; *śuddha-sattvānām*—whose minds are purified; *ṛṣīṇām*—of great saintly persons; *ca*—and; *amala-ātmanām*—who have purified their existence; *bhaktiḥ*—devotional service; *mukunda-caraṇe*—to the lotus feet of Mukunda, the Lord, who can give liberation; *na*—not; *prāyeṇa*—almost always; *upajāyate*—develops.

TRANSLATION

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vṛtrāsura have become such a great devotee?]

TEXT 3

रजोभिः समसंख्याताः पार्थिवैरिह जन्तवः ।
तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः ॥ ३ ॥

rajobhiḥ sama-saṅkhyātāḥ
pārthivair iha jantavaḥ
teṣāṁ ye kecanehante
śreyo vai manujādayaḥ

rajobhiḥ—with the atoms; *sama-saṅkhyātāḥ*—having the same numerical strength; *pārthivaiḥ*—of the earth; *iha*—in this world; *jantavaḥ*—the living entities; *teṣām*—of them; *ye*—those who; *kecana*—

some; *īhante*—act; *śreyaḥ*—for religious principles; *vai*—indeed; *manuja-ādayaḥ*—the human beings and so on.

TRANSLATION

In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them, few are interested in following religious principles.

TEXT 4

प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम ।
मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिध्यति ॥ ४ ॥

prāyo mumukṣavas teṣāṁ
kecanaiva dvijottama
mumukṣūṇāṁ sahasreṣu
kaścin mucyeta sidhyati

prāyaḥ—almost always; *mumukṣavaḥ*—persons interested in liberation; *teṣām*—of them; *kecana*—some; *eva*—indeed; *dvija-uttama*—O best of the *brāhmaṇas*; *mumukṣūṇām*—of those who desire to be liberated; *sahasreṣu*—in many thousands; *kaścit*—someone; *mucyeta*—may be actually liberated; *sidhyati*—someone is perfect.

TRANSLATION

O best of the brāhmaṇas, Śukadeva Gosvāmī, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

PURPORT

There are four classes of men, namely *karmīs*, *jñānīs*, *yogīs* and *bhaktas*. This statement pertains especially to *karmīs* and *jñānīs*. A *karmī* tries to be happy within this material world by changing from one body to

another. His objective is bodily comfort, either in this planet or in another. When such a person becomes a *jñānī*, however, he aspires for liberation from material bondage. Among many such persons who aspire for liberation, one may actually be liberated during his life. Such a person gives up his attachment for society, friendship, love, country, family, wife and children. Among many such persons, who are in the *vānaprastha* stage, one may understand the value of becoming a *sannyāsī*, completely accepting the renounced order of life.

TEXT 5

मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥ ५ ॥

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

muktānām—of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); *api*—even; *siddhānām*—who are perfect (because they understand the insignificance of bodily comforts); *nārāyaṇa-parāyaṇaḥ*—a person who has concluded that Nārāyaṇa is the Supreme; *su-durlabhaḥ*—very rarely found; *praśānta*—fully pacified; *ātmā*—whose mind; *koṭiṣu*—out of millions and trillions;* *api*—even; *mahā-mune*—O great sage.

TRANSLATION

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following purport to this verse. Simply desiring *mukti*, or liberation, is insufficient; one must

*The word *koṭi* means ten million. Its plural means millions and trillions.

become factually liberated. When one understands the futility of the materialistic way of life, one becomes advanced in knowledge, and therefore he situates himself in the *vānaprastha* order, unattached to family, wife and children. One should then further progress to the platform of *sannyāsa*, the actual renounced order, never to fall again and be afflicted by materialistic life. Even though one desires to be liberated, this does not mean he is liberated. Only rarely is someone liberated. Indeed, although many men take *sannyāsa* to become liberated, because of their imperfections they again become attached to women, material activities, social welfare work and so on.

Jñānīs, *yogīs* and *karmīs* devoid of devotional service are called offenders. Śrī Caitanya Mahāprabhu says, *māyāvādī kṛṣṇe aparādhī:* one who thinks that everything is *māyā* instead of thinking that everything is Kṛṣṇa is called an *aparādhī*, or offender. Although the Māyāvādīs, impersonalists, are offenders at the lotus feet of Kṛṣṇa, they may nonetheless be counted among the *siddhas*, those who have realized the self. They may be considered nearer to spiritual perfection because at least they have realized what spiritual life is. If such a person becomes *nārāyaṇa-parāyaṇa*, a devotee of Lord Nārāyaṇa, he is better than a *jīvan-mukta*, one who is liberated or perfect. This requires higher intelligence.

There are two kinds of *jñānīs*. One is inclined to devotional service and the other to impersonal realization. Impersonalists generally undergo great endeavor for no tangible benefit, and therefore it is said that they are husking paddy that has no grain (*sthūla-tuṣāvaghātinaḥ*). The other class of *jñānīs*, whose *jñāna* is mixed with *bhakti*, are also of two kinds—those who are devoted to the so-called false form of the Supreme Personality of Godhead and those who understand the Supreme Personality of Godhead as *sac-cid-ānanda-vigraha*, the actual spiritual form. The Māyāvādī devotees worship Nārāyaṇa or Viṣṇu with the idea that Viṣṇu has accepted a form of *māyā* and that the ultimate truth is actually impersonal. The pure devotee, however, never thinks that Viṣṇu has accepted a body of *māyā;* instead, he knows perfectly well that the original Absolute Truth is the Supreme Person. Such a devotee is actually situated in knowledge. He never merges in the Brahman effulgence. As stated in *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." Evidence of this same point is also given in *Bhagavad-gītā* (9.11), wherein the Lord says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." When rascals (*mūḍhas*) see that Kṛṣṇa acts exactly like a human being, they deride the transcendental form of the Lord because they do not know the *paraṁ bhāvam*, His transcendental form and activities. Such persons are further described in *Bhagavad-gītā* (9.12) as follows:

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

"Those who are thus bewildered are attracted by demoniac and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities and their culture of knowledge are all defeated." Such persons do not know that Kṛṣṇa's body is not material. There is no distinction between Kṛṣṇa's body and His soul, but because less intelligent men see Kṛṣṇa as a human being, they deride Him. They cannot imagine how a person like Kṛṣṇa could be the origin of everything (*govindam ādi-*

puruṣaṁ tam ahaṁ bhajāmi). Such persons are described as *moghāśāḥ*, baffled in their hopes. Whatever they desire for the future will be baffled. Even if they apparently engage in devotional service, they are described as *moghāśāḥ* because they ultimately desire to merge into the Brahman effulgence.

Those who aspire to be elevated to the heavenly planets by devotional service will also be frustrated, because this is not the result of devotional service. However, they are also given a chance to engage in devotional service and be purified. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

Unless the dirt within the core of one's heart is cleansed away, one cannot become a pure devotee. Therefore the word *sudurlabhaḥ* ("very rarely found") is used in this verse. Not only among hundreds and thousands, but among millions of perfectly liberated souls, a pure devotee is hardly ever found. Therefore the words *koṭiṣv api* are used herein. Śrīla Madhvācārya gives the following quotations from the *Tantra Bhāgavata:*

nava-koṭyas tu devānām
ṛṣayaḥ sapta-koṭayaḥ
nārāyaṇāyanāḥ sarve
ye kecit tat-parāyaṇāḥ

"There are ninety million demigods and seventy million sages, who are all called *nārāyaṇāyana*, devotees of Lord Nārāyaṇa. Among them, only a few are called *nārāyaṇa-parāyaṇa*."

nārāyaṇāyanā devā
ṛṣy-ādyās tat-parāyaṇāḥ
brahmādyāḥ kecanaiva syuḥ
siddho yogya-sukhaṁ labhan

The difference between the *siddhas* and *nārāyaṇa-parāyaṇas* is that direct devotees are called *nārāyaṇa-parāyaṇas* whereas those who perform various types of mystic *yoga* are called *siddhas*.

TEXT 6

वृत्रस्तु स कथं पापः सर्वलोकोपतापनः ।
इत्थं दृढमतिः कृष्ण आसीत् संग्राम उल्बणे ॥ ६ ॥

vṛtras tu sa kathaṁ pāpaḥ
sarva-lokopatāpanaḥ
itthaṁ dṛḍha-matiḥ kṛṣṇa
āsīt saṅgrāma ulbaṇe

vṛtraḥ—Vṛtrāsura; *tu*—but; *saḥ*—he; *katham*—how; *pāpaḥ*—although sinful (getting the body of a demon); *sarva-loka*—of all the three worlds; *upatāpanaḥ*—the cause of suffering; *ittham*—such; *dṛḍha-matiḥ*—firmly fixed intelligence; *kṛṣṇe*—in Kṛṣṇa; *āsīt*—there was; *saṅgrāme ulbaṇe*—in the great blazing fire of battle.

TRANSLATION

Vṛtrāsura was situated in the blazing fire of battle and was an infamous, sinful demon, always engaged in giving troubles and anxieties to others. How could such a demon become so greatly Kṛṣṇa conscious?

PURPORT

It has been described that a *nārāyaṇa-parāyaṇa*, a pure devotee, is rarely found even among millions and millions of persons. Therefore Parīkṣit Mahārāja was surprised that Vṛtrāsura, whose purpose was to give trouble and anxiety to others, was one of these devotees, even on a battlefield. What was the reason for Vṛtrāsura's advancement?

TEXT 7

अत्र नः संशयो भूयाञ्छ्रोतुं कौतूहलं प्रभो ।
यः पौरुषेण समरे सहस्राक्षमतोषयत् ॥ ७ ॥

atra naḥ saṁśayo bhūyāñ
chrotuṁ kautūhalaṁ prabho
yaḥ pauruṣeṇa samare
sahasrākṣam atoṣayat

atra—in this connection; *naḥ*—our; *saṁśayaḥ*—doubt; *bhūyān*—great; *śrotum*—to hear; *kautūhalam*—eagerness; *prabho*—O my lord; *yaḥ*—he who; *pauruṣeṇa*—by bravery and strength; *samare*—in battle; *sahasra-akṣam*—Lord Indra, who has one thousand eyes; *atoṣayat*—pleased.

TRANSLATION

My dear lord, Śukadeva Gosvāmī, although Vṛtrāsura was a sinful demon, he showed the prowess of a most exalted kṣatriya and satisfied Lord Indra in battle. How could such a demon be a great devotee of Lord Kṛṣṇa? These contradictions have caused me great doubt, and they have made me eager to hear of this from you.

TEXT 8

श्रीसूत उवाच

परीक्षितोऽथ संप्रश्नं भगवान् बादरायणिः ।
निशम्य श्रद्दधानस्य प्रतिनन्द्य वचोऽब्रवीत् ॥ ८ ॥

śrī-sūta uvāca
parīkṣito 'tha sampraśnaṁ
bhagavān bādarāyaṇiḥ
niśamya śraddadhānasya
pratinandya vaco 'bravīt

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *parīkṣitaḥ*—of Mahārāja Parīkṣit; *atha*—thus; *sampraśnam*—the perfect question; *bhagavān*—

the most powerful; *bādarāyaṇiḥ*—Śukadeva Gosvāmī, the son of Vyāsadeva; *niśamya*—hearing; *śraddadhānasya*—of his disciple, who was so faithful in understanding the truth; *pratinandya*—congratulating; *vacaḥ*—words; *abravīt*—spoke.

TRANSLATION

Śrī Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question, Śukadeva Gosvāmī, the most powerful sage, began answering his disciple with great affection.

TEXT 9

श्रीशुक उवाच

शृणुष्वावहितो राजन्नितिहासमिमं यथा ।
श्रुतं द्वैपायनमुखान्नारदाद्देवलादपि ॥ ९ ॥

śrī-śuka uvāca
śṛṇuṣvāvahito rājann
itihāsam imaṁ yathā
śrutaṁ dvaipāyana-mukhān
nāradād devalād api

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śṛṇuṣva*—please hear; *avahitaḥ*—with great attention; *rājan*—O King; *itihāsam*—history; *imam*—this; *yathā*—just as; *śrutam*—heard; *dvaipāyana*—of Vyāsadeva; *mukhāt*—from the mouth; *nāradāt*—from Nārada; *devalāt*—from Devala Ṛṣi; *api*—also.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, I shall speak to you the same history I have heard from the mouths of Vyāsadeva, Nārada and Devala. Please listen with attention.

TEXT 10

आसीद्राजा सार्वभौमः शूरसेनेषु वै नृप ।
चित्रकेतुरिति ख्यातो यस्यासीत् कामधुङ्मही ॥१०॥

āsīd rājā sārvabhaumaḥ
śūraseneṣu vai nṛpa
citraketur iti khyāto
yasyāsīt kāmadhuṅ mahī

āsīt—there was; *rājā*—one king; *sārva-bhaumaḥ*—an emperor of the entire surface of the globe; *śūraseneṣu*—in the country known as Śūrasena; *vai*—indeed; *nṛpa*—O King; *citraketuḥ*—Citraketu; *iti*—thus; *khyātaḥ*—celebrated; *yasya*—of whom; *āsīt*—was; *kāma-dhuk*—supplying all the necessities; *mahī*—the earth.

TRANSLATION

O King Parīkṣit, in the province of Śūrasena there was a king named Citraketu, who ruled the entire earth. During his reign, the earth produced all the necessities for life.

PURPORT

Here the most significant statement is that the earth completely produced all the necessities of life during the time of King Citraketu. As stated in the *Īśopaniṣad* (Mantra 1):

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." Kṛṣṇa, the supreme controller, has created the material world, which is completely perfect and free from scarcity. The Lord supplies the necessities of all living entities. These necessities come from the earth, and thus the earth is the source of supply. When there is a good ruler, that source produces the necessities of life abundantly. However, when there is not such a good ruler, there will be scarcity. This is the significance of the word *kāmadhuk*. Elsewhere in *Śrīmad-Bhāgavatam*

(1.10.4) it is said, *kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dughā mahī:* "During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of men in profusion." We have experience that in some seasons the rains produce abundance and in other seasons there is scarcity. We have no control over the earth's productiveness, for it is naturally under the full control of the Supreme Personality of Godhead. By His order, the Lord can make the earth produce sufficiently or insufficiently. If a pious king rules the earth according to the śāstric injunctions, there will naturally be regular rainfall and sufficient produce to provide for all men. There will be no question of exploitation, for everyone will have enough. Black-marketeering and other corrupt dealings will then automatically stop. Simply ruling the land cannot solve man's problems unless the leader has spiritual capabilities. He must be like Mahārāja Yudhiṣṭhira, Parīkṣit Mahārāja or Rāmacandra. Then all the inhabitants of the land will be extremely happy.

TEXT 11

तस्य भार्यासहस्राणां सहस्राणि दशाभवन् ।
सान्तानिकश्चापि नृपो न लेभे तासु सन्ततिम्॥११॥

tasya bhāryā-sahasrāṇāṁ
sahasrāṇi daśābhavan
sāntānikaś cāpi nṛpo
na lebhe tāsu santatim

tasya—of him (King Citraketu); *bhāryā*—of wives; *sahasrāṇām*—of thousands; *sahasrāṇi*—thousands; *daśa*—ten; *abhavan*—there were; *sāntānikaḥ*—quite capable of begetting sons; *ca*—and; *api*—although; *nṛpaḥ*—the King; *na*—not; *lebhe*—obtained; *tāsu*—in them; *santatim*—a son.

TRANSLATION

This Citraketu had ten million wives, but although he was capable of producing children, he did not receive a child from any of them. By chance, all the wives were barren.

TEXT 12

रूपौदार्यवयोजन्मविद्यैश्वर्यश्रियादिभिः ।
सम्पन्नस्य गुणैः सर्वैश्चिन्ता वन्ध्यापतेरभूत् ॥१२॥

rūpaudārya-vayo-janma-
vidyaiśvarya-śriyādibhiḥ
sampannasya guṇaiḥ sarvaiś
cintā bandhyā-pater abhūt

rūpa—with beauty; *audārya*—magnanimity; *vayaḥ*—youth; *janma*—aristocratic birth; *vidyā*—education; *aiśvarya*—opulence; *śriyādibhiḥ*—wealth and so on; *sampannasya*—endowed; *guṇaiḥ*—with good qualities; *sarvaiḥ*—all; *cintā*—anxiety; *bandhyā-pateḥ*—of Citraketu, the husband of so many sterile wives; *abhūt*—there was.

TRANSLATION

Citraketu, the husband of these millions of wives, was endowed with a beautiful form, magnanimity and youth. He was born in a high family, he had a complete education, and he was wealthy and opulent. Nevertheless, in spite of being endowed with all these assets, he was full of anxiety because he did not have a son.

PURPORT

It appears that the King first married one wife, but she could not bear a child. Then he married a second, a third, a fourth and so on, but none of the wives could bear children. In spite of the material assets of *janmaiśvarya-śruta-śrī*—birth in an aristocratic family with full opulence, wealth, education and beauty—he was very much aggrieved because in spite of having so many wives, he had no son. Certainly his grief was natural. *Gṛhastha* life does not mean having a wife and no children. Cāṇakya Paṇḍita says, *putra-hīnaṁ gṛhaṁ śūnyam:* if a family man has no son, his home is no better than a desert. The King was certainly most unhappy that he could not get a son, and this is why he had married so many times. *Kṣatriyas* especially are allowed to marry more than one wife, and this King did so. Nonetheless, he had no issue.

TEXT 13

न तस्य संपदः सर्वा महिष्यो वामलोचनाः ।
सार्वभौमस्य भूश्चेयमभवन् प्रीतिहेतवः ॥१३॥

na tasya sampadaḥ sarvā
mahiṣyo vāma-locanāḥ
sārvabhaumasya bhūś ceyam
abhavan prīti-hetavaḥ

na—not; *tasya*—of him (Citraketu); *sampadaḥ*—the great opulences; *sarvāḥ*—all; *mahiṣyaḥ*—the queens; *vāma-locanāḥ*—having very attractive eyes; *sārva-bhaumasya*—of the emperor; *bhūḥ*—land; *ca*—also; *iyam*—this; *abhavan*—were; *prīti-hetavaḥ*—sources of pleasure.

TRANSLATION

His queens all had beautiful faces and attractive eyes, yet neither his opulences, his hundreds and thousands of queens, nor the lands of which he was the supreme proprietor were sources of happiness for him.

TEXT 14

तस्यैकदा तु भवनमङ्गिरा भगवानृषिः ।
लोकाननुचरन्नेतानुपागच्छद्यदृच्छया ॥१४॥

tasyaikadā tu bhavanam
aṅgirā bhagavān ṛṣiḥ
lokān anucarann etān
upāgacchad yadṛcchayā

tasya—of him; *ekadā*—once upon a time; *tu*—but; *bhavanam*—to the palace; *aṅgirāḥ*—Aṅgirā; *bhagavān*—very powerful; *ṛṣiḥ*—sage; *lokān*—planets; *anucaran*—traveling around; *etān*—these; *upāgacchat*—came; *yadṛcchayā*—suddenly.

TRANSLATION

Once upon a time, when the powerful sage named Aṅgirā was traveling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu.

TEXT 15

तं पूजयित्वा विधिवत्प्रत्युत्थानार्हणादिभिः ।
कृतातिथ्यमुपासीदत्सुखासीनं समाहितः ॥१५॥

tam pūjayitvā vidhivat
pratyutthānārhaṇādibhiḥ
kṛtātithyam upāsīdat
sukhāsīnaṁ samāhitaḥ

tam—him; *pūjayitvā*—after worshiping; *vidhi-vat*—according to the rules and regulations for receiving exalted guests; *pratyutthāna*—by standing from the throne; *arhaṇa-ādibhiḥ*—offering worship and so on; *kṛta-atithyam*—who was given hospitality; *upāsīdat*—sat down near; *sukha-āsīnam*—who was seated very comfortably; *samāhitaḥ*—controlling his mind and senses.

TRANSLATION

Citraketu immediately stood up from his throne and offered him worship. He offered drinking water and eatables and in this way performed his duty as a host to a great guest. When the ṛṣi was seated very comfortably, the King, restraining his mind and senses, sat on the ground at the side of the ṛṣi's feet.

TEXT 16

महर्षिस्तमुपासीनं प्रश्रयावनतं क्षितौ ।
प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ॥१६॥

maharṣis tam upāsīnaṁ
praśrayāvanataṁ kṣitau

pratipūjya mahārāja
samābhāṣyedam abravīt

mahā-ṛṣiḥ—the great sage; *tam*—unto him (the King); *upāsīnam*—sitting near; *praśraya-avanatam*—bowing in humility; *kṣitau*—on the ground; *pratipūjya*—congratulating; *mahārāja*—O King Parīkṣit; *samābhāṣya*—addressing; *idam*—this; *abravīt*—said.

TRANSLATION

O King Parīkṣit, when Citraketu, bent low in humility, was seated at the lotus feet of the great sage, the sage congratulated him for his humility and hospitality. The sage addressed him in the following words.

TEXT 17

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथात्मनः ।
यथा प्रकृतिभिर्गुप्तः पुमान् राजा च सप्तभिः ॥१७॥

aṅgirā uvāca
api te 'nāmayaṁ svasti
prakṛtīnāṁ tathātmanaḥ
yathā prakṛtibhir guptaḥ
pumān rājā ca saptabhiḥ

aṅgirāḥ uvāca—the great sage Aṅgirā said; *api*—whether; *te*—of you; *anāmayam*—health; *svasti*—auspiciousness; *prakṛtīnām*—of your royal elements (associates and paraphernalia); *tathā*—as well as; *ātmanaḥ*—of your own body, mind and soul; *yathā*—like; *prakṛtibhiḥ*—by the elements of material nature; *guptaḥ*—protected; *pumān*—the living being; *rājā*—the king; *ca*—also; *saptabhiḥ*—by seven.

TRANSLATION

The great sage Aṅgirā said: My dear King, I hope that your body and mind and your royal associates and paraphernalia are well.

When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, a king is always protected by seven elements—his instructor (svāmī or guru), his ministers, his kingdom, his fort, his treasury, his royal order and his friends.

PURPORT

As it is quoted by Śrīdhara Svāmī in his *Bhāgavatam* commentary:

svāmy-amātyau janapadā
durga-draviṇa-sañcayāḥ
daṇḍo mitraṁ ca tasyaitāḥ
sapta-prakṛtayo matāḥ

A king is not alone. He first has his spiritual master, the supreme guide. Then come his ministers, his kingdom, his fortifications, his treasury, his system of law and order, and his friends or allies. If these seven are properly maintained, the king is happy. Similarly, as explained in *Bhagavad-gītā* (*dehino 'smin yathā dehe*), the living entity, the soul, is within the material covering of the *mahat-tattva*, ego and *pañca-tan-mātrā*, the five objects of sense gratification. When these seven are in proper order, the living entity is in a mood of pleasure. Generally when the associates of the king are quiet and obedient, the king can be happy. Therefore the great sage Aṅgirā Ṛṣi inquired about the King's personal health and the good fortune of his seven associates. When we inquire from a friend whether everything is well, we are concerned not only with his personal self but also with his family, his source of income, and his assistants or servants. All of them must be well, and then a person can be happy.

TEXT 18

आत्मानं प्रकृतिष्वद्धा निधाय श्रेय आप्नुयात्।
राज्ञा तथा प्रकृतयो नरदेवाहिताधयः ॥१८॥

ātmānaṁ prakṛtiṣv addhā
nidhāya śreya āpnuyāt
rājñā tathā prakṛtayo
naradevāhitādhayaḥ

ātmānam—himself; *prakṛtiṣu*—under these seven royal elements; *addhā*—directly; *nidhāya*—placing; *śreyaḥ*—ultimate happiness; *āpnuyāt*—may obtain; *rājñā*—by the king; *tathā*—so also; *prakṛtayaḥ*—the dependent royal elements; *nara-deva*—O King; *āhita-adhayaḥ*—offering wealth and other items.

TRANSLATION

O King, O lord of humanity, when a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

PURPORT

The actual happiness of a king and his dependents is described in this verse. A king should not simply give orders to his dependents because he is supreme; sometimes he must follow their instructions. Similarly, the dependents should depend on the king. This mutual dependence will make everyone happy.

TEXT 19

अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथ मन्त्रिणः ।
पौरा जानपदा भूपा आत्मजा वशवर्तिनः ॥१९॥

api dārāḥ prajāmātyā
bhṛtyāḥ śreṇyo 'tha mantriṇaḥ
paurā jānapadā bhūpā
ātmajā vaśa-vartinaḥ

api—whether; *dārāḥ*—wives; *prajā*—citizens; *amātyāḥ*—and secretaries; *bhṛtyāḥ*—servants; *śreṇyaḥ*—merchants; *atha*—as well as;

mantriṇaḥ—ministers; *paurāḥ*—inmates of the palace; *jānapadāḥ*—the provincial governors; *bhūpāḥ*—landholders; *ātma-jāḥ*—sons; *vaśa-vartinaḥ*—under your full control.

TRANSLATION

O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?

PURPORT

The master or king and his subordinates should be interdependent. Through cooperation, both of them can be happy.

TEXT 20

यस्यात्मानुवशश्चेत्स्यात्सर्वे तद्वशगा इमे ।
लोकाः सपाला यच्छन्ति सर्वे बलिमतन्द्रिताः ॥२०॥

yasyātmānuvaśaś cet syāt
sarve tad-vaśagā ime
lokāḥ sapālā yacchanti
sarve balim atandritāḥ

yasya—of whom; *ātmā*—mind; *anuvaśaḥ*—under control; *cet*—if; *syāt*—may be; *sarve*—all; *tat-vaśa-gāḥ*—under the control of him; *ime*—these; *lokāḥ*—the worlds; *sa-pālāḥ*—with their governors; *yacchanti*—offer; *sarve*—all; *balim*—contribution; *atandritāḥ*—becoming free from laziness.

TRANSLATION

If the king's mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?

PURPORT

Aṅgirā Ṛṣi asked the King whether his mind was also under control. This is most essential for happiness.

TEXT 21

आत्मनः प्रीयते नात्मा परतः स्वत एव वा ।
लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ॥२१॥

ātmanaḥ prīyate nātmā
parataḥ svata eva vā
lakṣaye 'labdha-kāmaṁ tvāṁ
cintayā śabalaṁ mukham

ātmanaḥ—of you; *prīyate*—is pleased; *na*—not; *ātmā*—the mind; *parataḥ*—due to other causes; *svataḥ*—due to yourself; *eva*—indeed; *vā*—or; *lakṣaye*—I can see; *alabdha-kāmam*—not achieving your desired goals; *tvām*—you; *cintayā*—by anxiety; *śabalam*—pale; *mukham*—face.

TRANSLATION

O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.

TEXT 22

एवं विकल्पितो राजन् विदुषा मुनिनापि सः ।
प्रश्रयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् ॥२२॥

evaṁ vikalpito rājan
viduṣā munināpi saḥ
praśrayāvanato 'bhyāha
prajā-kāmas tato munim

evam—thus; *vikalpitaḥ*—questioned; *rājan*—O King Parīkṣit; *viduṣā*—greatly learned; *muninā*—by the philosopher; *api*—although; *saḥ*—he (King Citraketu); *praśraya-avanataḥ*—being bent low due to humility; *abhyāha*—replied; *prajā-kāmaḥ*—desiring offspring; *tataḥ*—thereafter; *munim*—to the great sage.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, although the great sage Aṅgirā knew everything, he inquired from the King in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

PURPORT

Since the face is the index to the mind, a saintly person can study the condition of one's mind by seeing his face. When Aṅgirā Ṛṣi remarked about the King's discolored face, King Citraketu explained the cause of his anxiety as follows.

TEXT 23

चित्रकेतुरुवाच

भगवन् किं न विदितं तपोज्ञानसमाधिभिः ।
योगिनां ध्वस्तपापानां बहिरन्तः शरीरिषु ॥२३॥

citraketur uvāca
bhagavan kiṁ na viditaṁ
tapo-jñāna-samādhibhiḥ
yogināṁ dhvasta-pāpānāṁ
bahir antaḥ śarīriṣu

citraketuḥ uvāca—King Citraketu replied; *bhagavan*—O most powerful sage; *kim*—what; *na*—not; *viditam*—is understood; *tapaḥ*—by austerity; *jñāna*—knowledge; *samādhibhiḥ*—and by *samādhi* (trance, transcendental meditation); *yogināṁ*—by the great *yogīs* or devotees; *dhvasta-pāpānām*—who are fully freed from all sinful reactions; *bahiḥ*—externally; *antaḥ*—internally; *śarīriṣu*—in conditioned souls, who have material bodies.

TRANSLATION

King Citraketu said: O great lord Aṅgirā, because of austerity, knowledge and transcendental samādhi, you are freed from all the reactions of sinful life. Therefore, as a perfect yogī, you can understand everything external and internal regarding embodied, conditioned souls like us.

TEXT 24

तथापि पृच्छतो ब्रूयां ब्रह्मन्नात्मनि चिन्तितम्।
भवतो विदुषश्चापि चोदितस्त्वदनुज्ञया ॥२४॥

tathāpi pṛcchato brūyāṁ
brahmann ātmani cintitam
bhavato viduṣaś cāpi
coditas tvad-anujñayā

tathāpi—still; *pṛcchataḥ*—asking; *brūyām*—let me speak; *brahman*—O great *brāhmaṇa;* *ātmani*—in the mind; *cintitam*—anxiety; *bhavataḥ*—to you; *viduṣaḥ*—who know everything; *ca*—and; *api*—although; *coditaḥ*—being inspired; *tvat*—your; *anujñayā*—by the order.

TRANSLATION

O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause.

TEXT 25

लोकपालैरपि प्रार्थ्याः साम्राज्यैश्वर्यसम्पदः।
न नन्दयन्त्यप्रजं मां क्षुत्तृट्काममिवापरे ॥२५॥

loka-pālair api prārthyāḥ
sāmrājyaiśvarya-sampadaḥ
na nandayanty aprajaṁ māṁ
kṣut-tṛṭ-kāmam ivāpare

loka-pālaiḥ—by great demigods; *api*—even; *prārthyāḥ*—desirable; *sāmrājya*—a great empire; *aiśvarya*—material opulence; *sampadaḥ*—possessions; *na nandayanti*—do not give pleasure; *aprajam*—because of having no son; *mām*—unto me; *kṣut*—hunger; *tṛṭ*—thirst; *kāmam*—desiring to satisfy; *iva*—like; *apare*—other enjoyable sense objects.

TRANSLATION

As a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.

TEXT 26

ततः पाहि महाभाग पूर्वैः सह गतं तमः ।
यथा तरेम दुष्पारं प्रजया तद् विधेहि नः ॥२६॥

tataḥ pāhi mahā-bhāga
pūrvaiḥ saha gataṁ tamaḥ
yathā tarema duṣpāraṁ
prajayā tad vidhehi naḥ

tataḥ—therefore, because of this; *pāhi*—kindly save; *mahā-bhāga*—O great sage; *pūrvaiḥ saha*—along with my forefathers; *gatam*—gone; *tamaḥ*—to darkness; *yathā*—so that; *tarema*—we can cross; *duṣpāram*—very difficult to cross; *prajayā*—by getting a son; *tat*—that; *vidhehi*—kindly do; *naḥ*—for us.

TRANSLATION

Therefore, O great sage, please save me and my forefathers, who are descending to the darkness of hell because I have no progeny. Kindly do something so that I may have a son to deliver us from hellish conditions.

PURPORT

According to Vedic civilization, one gets married simply to have a son, who is needed to offer oblations to his forefathers. King Citraketu re-

sponsibly desired to beget a child so that he and his forefathers might be delivered from the darkest regions. He was concerned with how to get *piṇḍa*, oblations, in the next life, not only for himself but also for his forefathers. Therefore he requested Aṅgirā Ṛṣi to favor him by doing something that could help him get a son.

TEXT 27

श्रीशुक उवाच

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः ।
श्रपयित्वा चरुं त्वाष्ट्रं त्वष्टारमयजद् विभुः ॥२७॥

śrī-śuka uvāca
ity arthitaḥ sa bhagavān
kṛpālur brahmaṇaḥ sutaḥ
śrapayitvā caruṁ tvāṣṭraṁ
tvaṣṭāram ayajad vibhuḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *arthitaḥ*—being requested; *saḥ*—he (Aṅgirā Ṛṣi); *bhagavān*—the most powerful; *kṛpāluḥ*—being very merciful; *brahmaṇaḥ*—of Lord Brahmā; *sutaḥ*—a son (born of Lord Brahmā's mind); *śrapayitvā*—after causing to cook; *carum*—a specific oblation of sweetrice; *tvāṣṭram*—meant for the demigod known as Tvaṣṭā; *tvaṣṭāram*—Tvaṣṭā; *ayajat*—he worshiped; *vibhuḥ*—the great sage.

TRANSLATION

In response to the request of Mahārāja Citraketu, Aṅgirā Ṛṣi, who was born of Lord Brahmā's mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvaṣṭā.

TEXT 28

ज्येष्ठा श्रेष्ठा च या राज्ञो महिषीणां च भारत ।
नाम्ना कृतद्युतिस्तस्यै यज्ञोच्छिष्टमदाद् द्विजः ॥२८॥

jyeṣṭhā śreṣṭhā ca yā rājño
mahiṣīṇāṁ ca bhārata
nāmnā kṛtadyutis tasyai
yajñocchiṣṭam adād dvijaḥ

jyeṣṭhā—the senior; *śreṣṭhā*—the most perfect; *ca*—and; *yā*—she who; *rājñaḥ*—of the King; *mahiṣīṇām*—among all the queens; *ca*—also; *bhārata*—O Mahārāja Parīkṣit, the best of the Bhāratas; *nāmnā*—by name; *kṛtadyutiḥ*—Kṛtadyuti; *tasyai*—unto her; *yajña*—of the sacrifice; *ucchiṣṭam*—the remnants of food; *adāt*—delivered; *dvijaḥ*—the great sage (Aṅgirā).

TRANSLATION

O Parīkṣit Mahārāja, best of the Bhāratas, the remnants of the food offered in the yajña were given by the great sage Aṅgirā to the first and most perfect among Citraketu's millions of queens, whose name was Kṛtadyuti.

TEXT 29

अथाह नृपतिं राजन् भवितैकस्तवात्मजः ।
हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ ॥२९॥

athāha nṛpatiṁ rājan
bhavitaikas tavātmajaḥ
harṣa-śoka-pradas tubhyam
iti brahma-suto yayau

atha—thereafter; *āha*—said; *nṛpatim*—unto the King; *rājan*—O King Citraketu; *bhavitā*—there will be; *ekaḥ*—one; *tava*—your; *ātmajaḥ*—son; *harṣa-śoka*—jubilation and lamentation; *pradaḥ*—who will give; *tubhyam*—unto you; *iti*—thus; *brahma-sutaḥ*—Aṅgirā Ṛṣi, the son of Lord Brahmā; *yayau*—left.

TRANSLATION

Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and

lamentation." The sage then left, without waiting for Citraketu's response.

PURPORT

The word *harṣa* means "jubilation," and *śoka* means "lamentation." The King was overwhelmed with joy when he understood that he would have a son. Because of his great jubilation, he could not actually understand the statement of the sage Aṅgirā. He accepted it to mean that there would certainly be jubilation because of the birth of his future son, but that he would be the King's only son and, being very proud of his great wealth and empire, would not be very obedient to his father. Thus the King was satisfied, thinking, "Let there be a son. It does not matter if he is not very obedient." In Bengal there is a proverb that instead of having no maternal uncle, it is better to have a maternal uncle who is blind. The King accepted this philosophy, thinking that a disobedient son would be better than no son at all. The great sage Cāṇakya Paṇḍita says:

ko 'rthaḥ putreṇa jātena
yo na vidvān na dhārmikaḥ
kāṇena cakṣuṣā kiṁ vā
cakṣuḥ pīḍaiva kevalam

"What is the use of a son who is neither a learned scholar nor a devotee? Such a son is like a blind, diseased eye, which always causes suffering." Nevertheless, the material world is so polluted that one wants to have a son even though he is useless. This attitude was represented in the history of King Citraketu.

TEXT 30

सापि तत्प्राशनादेव चित्रकेतोरधारयत् ।
गर्भं कृतद्युतिर्देवी कृत्तिकाग्नेरिवात्मजम् ॥३०॥

sāpi tat-prāśanād eva
citraketor adhārayat
garbhaṁ kṛtadyutir devī
kṛttikāgner ivātmajam

sā—she; *api*—even; *tat-prāśanāt*—by eating the remnants of food from the great sacrifice; *eva*—indeed; *citraketoḥ*—from King Citraketu; *adhārayat*—bore; *garbham*—pregnancy; *kṛtadyutiḥ*—Queen Kṛtadyuti; *devī*—the goddess; *kṛttikā*—Kṛttikā; *agneḥ*—from Agni; *iva*—as; *ātma-jam*—a son.

TRANSLATION

As Kṛttikādevī, after receiving the semen of Lord Śiva from Agni, conceived a child named Skanda [Kārttikeya], Kṛtadyuti, having received semen from Citraketu, became pregnant after eating remnants of food from the yajña performed by Aṅgirā.

TEXT 31

तस्या अनुदिनं गर्भः शुक्लपक्ष इवोडुपः ।
ववृधे शूरसेनेशतेजसा शनकैर्नृप ॥३१॥

tasyā anudinaṁ garbhaḥ
śukla-pakṣa ivoḍupaḥ
vavṛdhe śūraseneśa-
tejasā śanakaiṙ nṛpa

tasyāḥ—her; *anudinam*—day after day; *garbhaḥ*—embryo; *śukla-pakṣe*—during the fortnight of the waxing moon; *iva*—like; *uḍupaḥ*—the moon; *vavṛdhe*—gradually developed; *śūrasena-īśa*—of the King of Śūrasena; *tejasā*—by the semen; *śanakaiḥ*—little by little; *nṛpa*—O King Parīkṣit.

TRANSLATION

After receiving semen from Mahārāja Citraketu, the King of Śūrasena, Queen Kṛtadyuti gradually developed in her pregnancy, O King Parīkṣit, just as the moon develops during the bright fortnight.

TEXT 32

अथ काल उपावृत्ते कुमारः समजायत ।
जनयन् शूरसेनानां शृण्वतां परमां मुदम् ॥३२॥

atha kāla upāvṛtte
kumāraḥ samajāyata
janayan śūrasenānāṁ
śṛṇvatāṁ paramāṁ mudam

atha—thereafter; *kāle upāvṛtte*—in due course of time; *kumāraḥ*—the son; *samajāyata*—took birth; *janayan*—creating; *śūrasenānām*—of the inhabitants of Śūrasena; *śṛṇvatām*—hearing; *paramām*—the highest; *mudam*—delight.

TRANSLATION

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.

TEXT 33

हृष्टो राजा कुमारस्य स्नातः शुचिरलंकृतः ।
वाचयित्वाशिषो विप्रैः कारयामास जातकम् ॥३३॥

hṛṣṭo rājā kumārasya
snātaḥ śucir alaṅkṛtaḥ
vācayitvāśiṣo vipraiḥ
kārayām āsa jātakam

hṛṣṭaḥ—very happy; *rājā*—the King; *kumārasya*—of his newly born son; *snātaḥ*—having bathed; *śuciḥ*—being purified; *alaṅkṛtaḥ*—being decorated with ornaments; *vācayitvā*—having caused to be spoken; *āśiṣaḥ*—words of benediction; *vipraiḥ*—by learned *brāhmaṇas*; *kārayām āsa*—caused to be performed; *jātakam*—the birth ceremony.

TRANSLATION

King Citraketu was especially pleased. After purifying himself by bathing and by decorating himself with ornaments, he engaged learned brāhmaṇas in offering benedictions to the child and performing the birth ceremony.

TEXT 34

तेभ्यो हिरण्यं रजतं वासांस्याभरणानि च ।
ग्रामान् हयान् गजान् प्रादाद् धेनूनामर्बुदानि षट् ॥३४॥

tebhyo hiraṇyaṁ rajataṁ
vāsāṁsy ābharaṇāni ca
grāmān hayān gajān prādād
dhenūnām arbudāni ṣaṭ

tebhyaḥ—unto them (the learned *brāhmaṇas*); *hiraṇyam*—gold; *rajatam*—silver; *vāsāṁsi*—garments; *ābharaṇāni*—ornaments; *ca*—also; *grāmān*—villages; *hayān*—horses; *gajān*—elephants; *prādāt*—gave in charity; *dhenūnām*—of cows; *arbudāni*—groups of one hundred million; *ṣaṭ*—six.

TRANSLATION

Unto the brāhmaṇas who took part in the ritualistic ceremony the King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as sixty crores of cows [six hundred million cows].

TEXT 35

ववर्ष कामानन्येषां पर्जन्य इव देहिनाम् ।
धन्यं यशस्यमायुष्यं कुमारस्य महामनाः ॥३५॥

vavarṣa kāmān anyeṣāṁ
parjanya iva dehinām
dhanyaṁ yaśasyam āyuṣyaṁ
kumārasya mahā-manāḥ

vavarṣa—showered, gave in charity; *kāmān*—all desirable things; *anyeṣām*—of others; *parjanyaḥ*—a cloud; *iva*—like; *dehinām*—of all living entities; *dhanyam*—with the desire for an increase of opulence; *yaśasyam*—an increase of reputation; *āyuṣyam*—and an increase of the duration of life; *kumārasya*—of the newly born child; *mahā-manāḥ*—the beneficent King Citraketu.

TRANSLATION

As a cloud indiscriminately pours water on the earth, the beneficent King Citraketu, to increase the reputation, opulence and longevity of his son, distributed like rainfall all desirable things to everyone.

TEXT 36

कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदिनं पितुः ।
यथा निःस्वस्य कृच्छ्राप्ते धने स्नेहो ऽन्ववर्धत ॥३६॥

kṛcchra-labdhe 'tha rājarṣes
tanaye 'nudinaṁ pituḥ
yathā niḥsvasya kṛcchrāpte
dhane sneho 'nvavardhata

kṛcchra—with great difficulty; *labdhe*—gained; *atha*—thereafter; *rāja-ṛṣeḥ*—of the pious King Citraketu; *tanaye*—for the son; *anudinam*—day after day; *pituḥ*—of the father; *yathā*—exactly as; *niḥsvasya*—of a poor man; *kṛcchra-āpte*—gained after great difficulty; *dhane*—for riches; *snehaḥ*—affection; *anvavardhata*—increased.

TRANSLATION

When a poor man gets some money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.

TEXT 37

मातुस्त्वतितरां पुत्रे स्नेहो मोहसमुद्भवः ।
कृतद्युतेः सपत्नीनां प्रजाकामज्वरोऽभवत् ॥३७॥

mātus tv atitarāṁ putre
sneho moha-samudbhavaḥ
kṛtadyuteḥ sapatnīnāṁ
prajā-kāma-jvaro 'bhavat

mātuḥ—of the mother; *tu*—also; *atitarām*—excessively; *putre*—for the son; *snehaḥ*—affection; *moha*—out of ignorance; *samudbhavaḥ*—produced; *kṛtadyuteḥ*—of Kṛtadyuti; *sapatnīnām*—of the co-wives; *prajā-kāma*—of a desire to have sons; *jvaraḥ*—a fever; *abhavat*—there was.

TRANSLATION

The mother's attraction and attention to the son, like that of the child's father, excessively increased. The other wives, seeing Kṛtadyuti's son, were very much agitated, as if by high fevers, with a desire to have sons.

TEXT 38

चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति ।
न तथान्येषु सञ्जज्ञे बालं लालयतोऽन्वहम् ॥३८॥

citraketor atiprītir
yathā dāre prajāvati
na tathānyeṣu sañjajñe
bālaṁ lālayato 'nvaham

citraketoḥ—of King Citraketu; *atiprītiḥ*—excessive attraction; *yathā*—just as; *dāre*—unto the wife; *prajā-vati*—who begot a son; *na*—not; *tathā*—like that; *anyeṣu*—unto the others; *sañjajñe*—arose; *bālam*—the son; *lālayataḥ*—taking care of; *anvaham*—constantly.

TRANSLATION

As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti increased, but gradually he lost affection for the other wives, who had no sons.

TEXT 39

ताः पर्यतप्यन्नात्मानं गर्हयन्त्योऽभ्यसूयया ।
आनपत्येन दुःखेन राज्ञश्चानादरेण च ॥३९॥

tāḥ paryatapyann ātmānaṁ
garhayantyo 'bhyasūyayā
ānapatyena duḥkhena
rājñaś cānādareṇa ca

tāḥ—they (the queens who did not have sons); *paryatapyan*—lamented; *ātmānam*—themselves; *garhayantyaḥ*—condemning; *abhyasūyayā*—out of envy; *ānapatyena*—due to being without sons; *duḥkhena*—by unhappiness; *rājñaḥ*—of the King; *ca*—also; *anādareṇa*—due to negligence; *ca*—also.

TRANSLATION

The other queens were extremely unhappy due to their being sonless. Because of the King's negligence toward them, they condemned themselves in envy and lamented.

TEXT 40

धिगप्रजां स्त्रियं पापां पत्युश्चागृहसम्मताम् ।
सुप्रजाभिः सपत्नीभिर्दासीमिव तिरस्कृताम् ॥४०॥

dhig aprajāṁ striyaṁ pāpāṁ
patyuś cāgṛha-sammatām
suprajābhiḥ sapatnībhir
dāsīm iva tiraskṛtām

dhik—all condemnation; *aprajām*—without a son; *striyam*—upon a woman; *pāpām*—full of sinful activities; *patyuḥ*—by the husband; *ca*—also; *a-gṛha-sammatām*—who is not honored at home; *su-prajābhiḥ*—who have sons; *sapatnībhiḥ*—by co-wives; *dāsīm*—a maidservant; *iva*—exactly like; *tiraskṛtām*—dishonored.

TRANSLATION

A wife who has no sons is neglected at home by her husband and dishonored by her co-wives exactly like a maidservant. Certainly such a woman is condemned in every respect because of her sinful life.

PURPORT

As stated by Cāṇakya Paṇḍita:

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

"A person who has no mother at home and whose wife does not speak sweetly should go to the forest. For such a person, living at home and living in the forest are equal." Similarly, for a woman who has no son, who is not cared for by her husband and whose co-wives neglect her, treating her like a maidservant, to go to the forest is better than to remain at home.

TEXT 41

दासीनां को नु सन्तापः स्वामिनः परिचर्यया ।
अभीक्ष्णं लब्धमानानां दास्या दासीव दुर्भगाः ॥४१॥

dāsīnāṁ ko nu santāpaḥ
svāminaḥ paricaryayā
abhīkṣṇaṁ labdha-mānānāṁ
dāsyā dāsīva durbhagāḥ

dāsīnām—of the maidservants; *kaḥ*—what; *nu*—indeed; *santāpaḥ*—lamentation; *svāminaḥ*—unto the husband; *paricaryayā*—by rendering service; *abhīkṣṇam*—constantly; *labdha-mānānām*—honored; *dāsyāḥ*—of the maidservant; *dāsī iva*—like a maidservant; *durbhagāḥ*—most unfortunate.

TRANSLATION

Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband, and thus they have nothing for which to lament. Our position, however, is that

we are maidservants of the maidservant. Therefore we are most unfortunate.

TEXT 42

एवं सन्दह्यमानानां सपत्न्याः पुत्रसम्पदा ।
राज्ञोऽसम्मतवृत्तीनां विद्वेषो बलवानभूत् ॥४२॥

evaṁ sandahyamānānāṁ
sapatnyāḥ putra-sampadā
rājño 'sammata-vṛttīnāṁ
vidveṣo balavān abhūt

evam—thus; *sandahyamānānām*—of the queens, who were constantly burning in lamentation; *sapatnyāḥ*—of the co-wife Kṛtadyuti; *putra-sampadā*—due to the opulence of a son; *rājñaḥ*—by the King; *asammata-vṛttīnām*—not being very much favored; *vidveṣaḥ*—envy; *balavān*—very strong; *abhūt*—became.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Being neglected by their husband and seeing Kṛtadyuti's opulence in possessing a son, Kṛtadyuti's co-wives always burned in envy, which became extremely strong.

TEXT 43

विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः ।
गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति ॥४३॥

vidveṣa-naṣṭa-matayaḥ
striyo dāruṇa-cetasaḥ
garaṁ daduḥ kumārāya
durmarṣā nṛpatiṁ prati

vidveṣa-naṣṭa-matayaḥ—whose intelligence was lost in envy; *striyaḥ*—the women; *dāruṇa-cetasaḥ*—being very hardhearted;

garam—poison; *daduḥ*—administered; *kumārāya*—unto the boy; *durmarṣāḥ*—being intolerant; *nṛpatim*—the King; *prati*—upon.

TRANSLATION

As their envy increased, they lost their intelligence. Being extremely hardhearted and unable to tolerate the King's neglect, they finally administered poison to the son.

TEXT 44

कृतद्युतिरजानन्ती सपत्नीनामघं महत् ।
सुप्त एवेति सञ्चिन्त्य निरीक्ष्य व्यचरद् गृहे ॥४४॥

kṛtadyutir ajānantī
sapatnīnām agham mahat
supta eveti sañcintya
nirīkṣya vyacarad gṛhe

kṛtadyutiḥ—Queen Kṛtadyuti; *ajānantī*—being unaware of; *sapatnīnām*—of her co-wives; *agham*—sinful act; *mahat*—very great; *suptaḥ*—sleeping; *eva*—indeed; *iti*—thus; *sañcintya*—thinking; *nirīkṣya*—looking at; *vyacarat*—was walking; *gṛhe*—at home.

TRANSLATION

Unaware of the poison administered by her co-wives, Queen Kṛtadyuti walked within the house, thinking that her son was sleeping deeply. She did not understand that he was dead.

TEXT 45

शयानं सुचिरं बालमुपधार्य मनीषिणी ।
पुत्रमानय मे भद्रे इति धात्रीमचोदयत् ॥४५॥

śayānam suciram bālam
upadhārya manīṣiṇī
putram ānaya me bhadre
iti dhātrīm acodayat

śayānam—lying down; *su-ciram*—for a long time; *bālam*—the son; *upadhārya*—thinking; *manīṣiṇī*—very intelligent; *putram*—the son; *ānaya*—bring; *me*—unto me; *bhadre*—O gentle friend; *iti*—thus; *dhātrīm*—unto the nurse; *acodayat*—gave the order.

TRANSLATION

Thinking that her child had been sleeping for a long time, Queen Kṛtadyuti, who was certainly very intelligent, ordered the nurse, "My dear friend, please bring my son here."

TEXT 46

सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम् ।
प्राणेन्द्रियात्मभिस्त्यक्तं हतास्मीत्यपतद्भुवि ॥४६॥

sā śayānam upavrajya
dṛṣṭvā cottāra-locanam
prāṇendriyātmabhis tyaktaṁ
hatāsmīty apatad bhuvi

sā—she (the maidservant); *śayānam*—lying down; *upavrajya*—going to; *dṛṣṭvā*—seeing; *ca*—also; *uttāra-locanam*—his eyes turned upward (as are those of a dead body); *prāṇa-indriya-ātmabhiḥ*—by the life force, senses and mind; *tyaktam*—abandoned; *hatā asmi*—now I am doomed; *iti*—thus; *apatat*—fell down; *bhuvi*—on the ground.

TRANSLATION

When the maidservant approached the child, who was lying down, she saw that his eyes were turned upward. There were no signs of life, all his senses having stopped, and she could understand that the child was dead. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

TEXT 47

तस्यास्तदाकर्ण्य भृशातुरं स्वरं
घ्नन्त्याः कराभ्यामुर उच्चकैरपि ।

प्रविश्य राज्ञी त्वरयात्मजान्तिकं
ददर्श बालं सहसा मृतं सुतम् ॥४७॥

tasyās tadākarṇya bhṛśāturaṁ svaraṁ
ghnantyāḥ karābhyām ura uccakair api
praviśya rājñī tvarayātmajāntikaṁ
dadarśa bālaṁ sahasā mṛtaṁ sutam

tasyāḥ—of her (the maidservant); *tadā*—at that time; *ākarṇya*—hearing; *bhṛśa-āturam*—highly regretful and agitated; *svaram*—voice; *ghnantyāḥ*—striking; *karābhyām*—with the hands; *uraḥ*—the chest; *uccakaiḥ*—loudly; *api*—also; *praviśya*—entering; *rājñī*—the Queen; *tvarayā*—hastily; *ātmaja-antikam*—near her son; *dadarśa*—she saw; *bālam*—the child; *sahasā*—suddenly; *mṛtam*—dead; *sutam*—son.

TRANSLATION

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

TEXT 48

पपात भूमौ परिवृद्धया शुचा
मुमोह विभ्रष्टशिरोरुहाम्बरा ॥४८॥

papāta bhūmau parivṛddhayā śucā
mumoha vibhraṣṭa-śiroruhāmbarā

papāta—fell down; *bhūmau*—on the ground; *parivṛddhayā*—highly increased; *śucā*—out of lamentation; *mumoha*—she became unconscious; *vibhraṣṭa*—scattered; *śiroruha*—hair; *ambarā*—and dress.

TRANSLATION

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

TEXT 49

ततो नृपान्तःपुरवर्तिनो जना
नराश्च नार्यश्च निशम्य रोदनम् ।
आगत्य तुल्यव्यसनाः सुदुःखिता-
स्ताश्च व्यलीकं रुरुदुः कृतागसः ॥४९॥

tato nṛpāntaḥpura-vartino janā
narāś ca nāryaś ca niśamya rodanam
āgatya tulya-vyasanāḥ suduḥkhitās
tāś ca vyalīkaṁ ruruduḥ kṛtāgasaḥ

tataḥ—thereafter; *nṛpa*—O King; *antaḥpura-vartinaḥ*—the inhabitants of the palace; *janāḥ*—all the people; *narāḥ*—the men; *ca*—and; *nāryaḥ*—the women; *ca*—also; *niśamya*—hearing; *rodanam*—loud crying; *āgatya*—coming; *tulya-vyasanāḥ*—being equally aggrieved; *suduḥkhitāḥ*—very greatly lamenting; *tāḥ*—they; *ca*—and; *vyalīkam*—pretentiously; *ruruduḥ*—cried; *kṛta-āgasaḥ*—who had committed the offense (by giving the poison).

TRANSLATION

O King Parīkṣit, hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, knowing full well their offense.

TEXTS 50–51

श्रुत्वा मृतं पुत्रमलक्षितान्तकं
विनष्टदृष्टिः प्रपतन् स्खलन् पथि ।
स्नेहानुबन्धैथितया शुचा भृशं
विमूर्च्छितोऽनुप्रकृतिर्द्विजैर्वृतः ॥५०॥
पपात बालस्य स पादमूले
मृतस्य विस्रस्तशिरोरुहाम्बरः ।

दीर्घं श्वसन् बाष्पकलोपरोधतो
निरुद्धकण्ठो न शशाक भाषितुम् ॥५१॥

śrutvā mṛtaṁ putram alakṣitāntakaṁ
vinaṣṭa-dṛṣṭiḥ prapatan skhalan pathi
snehānubandhaidhitayā śucā bhṛśaṁ
vimūrcchito 'nuprakṛtir dvijair vṛtaḥ

papāta bālasya sa pāda-mūle
mṛtasya visrasta-śiroruhāmbaraḥ
dīrghaṁ śvasan bāṣpa-kaloparodhato
niruddha-kaṇṭho na śaśāka bhāṣitum

śrutvā—hearing; *mṛtam*—dead; *putram*—the son; *alakṣita-antakam*—the cause of death being unknown; *vinaṣṭa-dṛṣṭiḥ*—unable to see properly; *prapatan*—constantly falling down; *skhalan*—slipping; *pathi*—on the road; *sneha-anubandha*—because of affection; *edhitayā*—increasing; *śucā*—by lamentation; *bhṛśam*—greatly; *vimūrcchitaḥ*—becoming unconscious; *anuprakṛtiḥ*—followed by ministers and other officers; *dvijaiḥ*—by learned *brāhmaṇas;* *vṛtaḥ*—surrounded; *papāta*—fell down; *bālasya*—of the boy; *saḥ*—he (the King); *pāda-mūle*—at the feet; *mṛtasya*—of the dead body; *visrasta*—scattered; *śiroruha*—hair; *ambaraḥ*—and dress; *dīrgham*—long; *śvasan*—breathing; *bāṣpa-kalā-uparodhataḥ*—due to crying with tearful eyes; *niruddha-kaṇṭhaḥ*—having a choked voice; *na*—not; *śaśāka*—was able; *bhāṣitum*—to speak.

TRANSLATION

When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers and the learned brāhmaṇas present, the King approached and fell unconscious at the child's feet, his hair and dress scattered. When the King, breathing heavily, regained consciousness, his eyes were tearful, and he could not speak.

TEXT 52

पतिं निरीक्ष्योरुशुचार्पितं तदा
मृतं च बालं सुतमेकसन्ततिम् ।
जनस्य राज्ञी प्रकृतेश्च हृद्रुजं
सती दधाना विललाप चित्रधा ॥५२॥

patiṁ nirīkṣyoru-śucārpitaṁ tadā
mṛtaṁ ca bālaṁ sutam eka-santatim
janasya rājñī prakṛteś ca hṛd-rujaṁ
satī dadhānā vilalāpa citradhā

patim—the husband; *nirīkṣya*—by seeing; *uru*—greatly; *śuca*—with lamentation; *arpitam*—pained; *tadā*—at that time; *mṛtam*—dead; *ca*—and; *bālam*—the child; *sutam*—the son; *eka-santatim*—the only son in the family; *janasya*—of all the other people gathered there; *rājñī*—the Queen; *prakṛteḥ ca*—as well as of the officers and ministers; *hṛt-rujam*—the pains within the core of the heart; *satī dadhānā*—increasing; *vilalāpa*—lamented; *citradhā*—in varieties of ways.

TRANSLATION

When the Queen saw her husband, King Citraketu, merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brāhmaṇas.

TEXT 53

स्तनद्वयं कुङ्कुमपङ्कमण्डितं
निषिञ्चती साञ्जनबाष्पबिन्दुभिः ।
विकीर्य केशान् विगलत्स्रजः सुतं
शुशोच चित्रं कुररीव सुस्वरम् ॥५३॥

stana-dvayaṁ kuṅkuma-paṅka-maṇḍitaṁ
niṣiñcatī sāñjana-bāṣpa-bindubhiḥ

vikīrya keśān vigalat-srajaḥ sutaṁ
śuśoca citraṁ kurarīva susvaram

stana-dvayam—her two breasts; *kuṅkuma*—with *kuṅkuma* powder (which is generally sprayed on the breasts of women); *paṅka*—ointment; *maṇḍitam*—decorated; *niṣiñcatī*—moistening; *sa-añjana*—mixed with the eye ointment; *bāṣpa*—of tears; *bindubhiḥ*—by drops; *vikīrya*—scattering; *keśān*—hair; *vigalat*—was falling down; *srajaḥ*—on which the flower garland; *sutam*—for her son; *śuśoca*—lamented; *citram*—variegated; *kurarī iva*—like a *kurarī* bird; *su-svaram*—in a very sweet voice.

TRANSLATION

The garland of flowers decorating the Queen's head fell, and her hair scattered. Falling tears melted the collyrium on her eyes and moistened her breasts, which were covered with kuṅkuma powder. As she lamented the loss of her son, her loud crying resembled the sweet sound of a kurarī bird.

TEXT 54

अहो विधातस्त्वमतीव बालिशो
यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।
परे नु जीवत्यपरस्य या मृति-
र्विपर्ययश्चेत्त्वमसि ध्रुवः परः ॥५४॥

aho vidhātas tvam atīva bāliśo
yas tv ātma-sṛṣṭy-apratirūpam īhase
pare nu jīvaty aparasya yā mṛtir
viparyayaś cet tvam asi dhruvaḥ paraḥ

aho—alas (in great lamentation); *vidhātaḥ*—O Providence; *tvam*—You; *atīva*—very much; *bāliśaḥ*—inexperienced; *yaḥ*—who; *tu*—indeed; *ātma-sṛṣṭi*—of Your own creation; *apratirūpam*—just the opposite; *īhase*—You are performing and desiring; *pare*—while the father or the elder; *nu*—indeed; *jīvati*—is living; *aparasya*—of one who was

born later; *yā*—which; *mṛtiḥ*—death; *viparyayaḥ*—contradictory; *cet*—if; *tvam*—You; *asi*—are; *dhruvaḥ*—indeed; *paraḥ*—an enemy.

TRANSLATION

Alas, O Providence, O Creator, You are certainly inexperienced in creation, for during the lifetime of a father You have caused the death of his son, thus acting in opposition to Your creative laws. If You are determined to contradict these laws, You are certainly the enemy of living entities and are never merciful.

PURPORT

This is the way a conditioned soul condemns the supreme creator when he meets reverses. Sometimes he accuses the Supreme Personality of Godhead of being crooked because some people are happy and some are not. Here the Queen blames supreme providence for her son's death. Following the creative laws, a father should die first and then his son. If the creative laws are changed according to the whims of providence, then providence certainly should not be considered merciful, but must be considered inimical to the created being. Actually it is not the creator, but the conditioned soul who is inexperienced. He does not know how the subtle laws of fruitive activity work, and without knowledge of these laws of nature, he ignorantly criticizes the Supreme Personality of Godhead.

TEXT 55

न हि क्रमश्चेदिह मृत्युजन्मनोः
शरीरिणामस्तु तदात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये
स्वयं कृतस्ते तमिमं विवृश्चसि ॥५५॥

na hi kramaś ced iha mṛtyu-janmanoḥ
śarīriṇām astu tad ātma-karmabhiḥ
yaḥ sneha-pāśo nija-sarga-vṛddhaye
svayaṁ kṛtas te tam imaṁ vivṛścasi

na—not; *hi*—indeed; *kramaḥ*—chronological order; *cet*—if; *iha*—in this material world; *mṛtyu*—of death; *janmanoḥ*—and of birth; *śarīriṇām*—of the conditioned souls, who have accepted material bodies; *astu*—let it be; *tat*—that; *ātma-karmabhiḥ*—by the results of one's *karma* (fruitive activities); *yaḥ*—that which; *sneha-pāśaḥ*—bondage of affection; *nija-sarga*—Your own creation; *vṛddhaye*—to increase; *svayam*—personally; *kṛtaḥ*—made; *te*—by You; *tam*—that; *imam*—this; *vivṛścasi*—you are cutting.

TRANSLATION

My Lord, You may say that there is no law that a father must die in the lifetime of his son and that a son must be born in the lifetime of his father, since everyone lives and dies according to his own fruitive activity. However, if fruitive activity is so strong that birth and death depend upon it, there is no need of a controller, or God. Again, if You say that a controller is needed because the material energy does not have the power to act, one may answer that if the bonds of affection You have created are disturbed by fruitive action, no one will raise children with affection; instead, everyone will cruelly neglect his children. Since You have cut the bonds of affection that compel a parent to raise his child, You appear inexperienced and unintelligent.

PURPORT

As stated in the *Brahma-saṁhitā, karmāṇi nirdahati kintu ca bhakti-bhājām:* one who has taken to Kṛṣṇa consciousness, devotional service, is not affected by the results of *karma.* In this verse, *karma* has been stressed on the basis of *karma-mīmāṁsā* philosophy, which says that one must act according to his *karma* and that a supreme controller must give the results of *karma.* The subtle laws of *karma,* which are controlled by the Supreme, cannot be understood by ordinary conditioned souls. Therefore Kṛṣṇa says that one who can understand Him and how He is acting, controlling everything by subtle laws, immediately becomes freed by His grace. That is the statement of *Brahma-saṁhitā* (*karmāṇi nirdahati kintu ca bhakti-bhājām*). One should take to devotional service without reservations and surrender everything to the supreme will of the Lord. That will make one happy in this life and the next.

TEXT 56

त्वं तात नार्हसि च मां कृपणामनाथां
त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।
अञ्जस्तरेम भवताप्रजदुस्तरं यद्
ध्वान्तं न याह्यकरुणेन यमेन दूरम् ॥५६॥

tvaṁ tāta nārhasi ca māṁ kṛpaṇām anāthāṁ
tyaktuṁ vicakṣva pitaraṁ tava śoka-taptam
añjas tarema bhavatāpraja-dustaraṁ yad
dhvāntaṁ na yāhy akaruṇena yamena dūram

tvam—you; *tāta*—my dear son; *na*—not; *arhasi*—ought; *ca*—and; *mām*—me; *kṛpaṇām*—very poor; *anāthām*—without a protector; *tyaktum*—to give up; *vicakṣva*—look; *pitaram*—at the father; *tava*—your; *śoka-taptam*—affected by so much lamentation; *ajñaḥ*—easily; *tarema*—we can cross; *bhavatā*—by you; *apraja-dustaram*—very difficult to cross for one without a son; *yat*—which; *dhvāntam*—the kingdom of darkness; *na yāhi*—do not go away; *akaruṇena*—merciless; *yamena*—with Yamarāja; *dūram*—any further.

TRANSLATION

My dear son, I am helpless and very much aggrieved. You should not give up my company. Just look at your lamenting father. We are helpless because without a son we shall have to suffer the distress of going to the darkest hellish regions. You are the only hope by which we can get out of these dark regions. Therefore I request you not to go any further with the merciless Yama.

PURPORT

According to the Vedic injunctions, one must accept a wife just to beget a son who can deliver one from the clutches of Yamarāja. Unless one has a son to offer oblations to the *pitās*, or forefathers, one must suffer in Yamarāja's kingdom. King Citraketu was very much aggrieved, thinking that because his son was going away with Yamarāja, he himself

would again suffer. The subtle laws exist for the *karmīs;* if one becomes a devotee, he has no more obligations to the laws of *karma.*

TEXT 57

उत्तिष्ठ तात त इमे शिशवो वयस्या-
स्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।
सुप्तश्चिरं ह्यशनया च भवान् परीतो
भुङ्क्ष्व स्तनं पिब शुचो हर नः स्वकानाम् ॥५७॥

uttiṣṭha tāta ta ime śiśavo vayasyās
tvām āhvayanti nṛpa-nandana saṁvihartum
suptaś ciraṁ hy aśanayā ca bhavān parīto
bhuṅkṣva stanaṁ piba śuco hara naḥ svakānām

uttiṣṭha—kindly get up; *tāta*—my dear son; *te*—they; *ime*—all these; *śiśavaḥ*—children; *vayasyāḥ*—playmates; *tvām*—you; *āhvayanti*—are calling; *nṛpa-nandana*—O son of the King; *saṁvihartum*—to play with; *suptaḥ*—you have slept; *ciram*—for a long time; *hi*—indeed; *aśanayā*—by hunger; *ca*—also; *bhavān*—you; *parītaḥ*—overcome; *bhuṅkṣva*—please eat; *stanam*—at the breast (of your mother); *piba*—drink; *śucaḥ*—lamentation; *hara*—just dissipate; *naḥ*—of us; *svakānām*—your relatives.

TRANSLATION

My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

TEXT 58

नाहं तनूज ददृशे हतमङ्गला ते
मुग्धस्मितं मुदितवीक्षणमाननाब्जम् ।
किं वा गतोऽस्यपुनरन्वयमन्यलोकं
नीतोऽघृणेन न शृणोमि कला गिरस्ते ॥५८॥

nāhaṁ tanūja dadṛśe hata-maṅgalā te
mugdha-smitaṁ mudita-vīkṣaṇam ānanābjam
kiṁ vā gato 'sy apunar-anvayam anya-lokaṁ
nīto 'ghṛṇena na śṛṇomi kalā giras te

na—not; *aham*—I; *tanū-ja*—my dear son (born of my body); *dadṛśe*—saw; *hata-maṅgalā*—because of my being the most unfortunate; *te*—your; *mugdha-smitam*—with charming smiling; *mudita-vīkṣaṇam*—with closed eyes; *ānana-abjam*—lotus face; *kiṁ vā*—whether; *gataḥ*—gone away; *asi*—you are; *a-punaḥ-anvayam*—from which one does not return; *anya-lokam*—to another planet, or the planet of Yamarāja; *nītaḥ*—having been taken away; *aghṛṇena*—by the cruel Yamarāja; *na*—not; *śṛṇomi*—I can hear; *kalāḥ*—very pleasing; *giraḥ*—utterances; *te*—your.

TRANSLATION

My dear son, I am certainly most unfortunate, for I can no longer see your mild smiling. You have closed your eyes forever. I therefore conclude that you have been taken from this planet to another, from which you will not return. My dear son, I can no longer hear your pleasing voice.

TEXT 59

श्रीशुक उवाच

विलपन्त्या मृतं पुत्रमिति चित्रविलापनैः ।
चित्रकेतुर्भृशं तप्तो मुक्तकण्ठो रुरोद ह ॥५९॥

śrī-śuka uvāca
vilapantyā mṛtaṁ putram
iti citra-vilāpanaiḥ
citraketur bhṛśaṁ tapto
mukta-kaṇṭho ruroda ha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vilapantyā*—with the woman who was lamenting; *mṛtam*—dead; *putram*—for the son; *iti*—thus; *citra-vilāpanaiḥ*—with various lamentations; *citraketuḥ*—King

Citraketu; *bhṛśam*—very much; *taptaḥ*—aggrieved; *mukta-kaṇṭhaḥ*—loudly; *ruroda*—cried; *ha*—indeed.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

TEXT 60

तयोर्विलपतोः सर्वे दम्पत्योस्तदनुव्रताः ।
रुरुदुः स्म नरा नार्यः सर्वमासीदचेतनम् ॥६०॥

tayor vilapatoḥ sarve
dampatyos tad-anuvratāḥ
ruruduḥ sma narā nāryaḥ
sarvam āsīd acetanam

tayoḥ—while the two of them; *vilapatoḥ*—were lamenting; *sarve*—all; *dam-patyoḥ*—the King, along with his wife; *tat-anuvratāḥ*—their followers; *ruruduḥ*—cried loudly; *sma*—indeed; *narāḥ*—the male members; *nāryaḥ*—the female members; *sarvam*—the whole kingdom; *āsīt*—became; *acetanam*—almost unconscious.

TRANSLATION

As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

TEXT 61

एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् ।
ज्ञात्वाङ्गिरा नाम ऋषिराजगाम सनारदः ॥६१॥

evaṁ kaśmalam āpannaṁ
naṣṭa-saṁjñam anāyakam

jñātvāṅgirā nāma ṛṣir
ājagāma sanāradaḥ

evam—thus; *kaśmalam*—misery; *āpannam*—having gotten; *naṣṭa*—lost; *saṁjñam*—consciousness; *anāyakam*—without help; *jñātvā*—knowing; *aṅgirāḥ*—Aṅgirā; *nāma*—named; *ṛṣiḥ*—the saintly person; *ājagāma*—came; *sa-nāradaḥ*—with Nārada Muni.

TRANSLATION

When the great sage Aṅgirā understood that the King was almost dead in an ocean of lamentation, he went there with Nārada Ṛṣi.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Citraketu's Lamentation."*

CHAPTER FIFTEEN

The Saints Nārada and Aṅgirā Instruct King Citraketu

In this chapter, Aṅgirā Ṛṣi, along with Nārada, consoles Citraketu as far as possible. Aṅgirā and Nārada Ṛṣi came to relieve the King from excessive lamentation by instructing him about the spiritual significance of life.

The great saints Aṅgirā and Nārada explained that the relationship between father and son is not factual; it is simply a representation of the illusory energy. The relationship did not exist before, nor will it stay in the future. By the arrangement of time, the relationship exists only in the present. One should not lament for temporary relationships. The entire cosmic manifestation is temporary; although not unreal, it is not factual. By the direction of the Supreme Personality of Godhead, everything created in the material world is transient. By a temporary arrangement, a father begets a child, or a living entity becomes the child of a so-called father. This temporary arrangement is made by the Supreme Lord. Neither the father nor the son exists independently.

As the King listened to the great sages, he was relieved from his false lamentation, and then he inquired about their identity. The great sages presented who they were and instructed that all sufferings are due to the bodily conception of life. When one understands his spiritual identity and surrenders to the Supreme Personality of Godhead, the supreme spiritual person, one becomes actually happy. When one searches for happiness in matter, one must certainly lament for bodily relationships. Self-realization means spiritual realization of one's relationship with Kṛṣṇa. Such realization ends one's miserable material life.

TEXT 1

श्रीशुक उवाच

ऊचतुर्मृतकोपान्ते पतितं मृतकोपमम् ।
शोकाभिभूतं राजानं बोधयन्तौ सदुक्तिभिः ॥ १ ॥

śrī-śuka uvāca
ūcatur mṛtakopānte
patitaṁ mṛtakopamam
śokābhibhūtaṁ rājānaṁ
bodhayantau sad-uktibhiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ūcatuḥ*—they spoke; *mṛtaka*—the dead body; *upānte*—near; *patitam*—fallen; *mṛtaka-upamam*—exactly like another dead body; *śoka-abhibhūtam*—very much aggrieved by lamentation; *rājānam*—to the King; *bodhayantau*—giving instruction; *sat-uktibhiḥ*—by instructions that are factual, not temporary.

TRANSLATION

Śrī Śukadeva Gosvāmī said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Nārada and Aṅgirā instructed him about spiritual consciousness as follows.

TEXT 2

कोऽयं स्यात् तव राजेन्द्र भवान् यमनुशोचति ।
त्वं चास्य कतमः सृष्टौ पुरेदानीमतः परम् ॥ २ ॥

ko 'yaṁ syāt tava rājendra
bhavān yam anuśocati
tvaṁ cāsya katamaḥ sṛṣṭau
puredānīm ataḥ param

kaḥ—who; *ayam*—this; *syāt*—is; *tava*—to you; *rāja-indra*—O best of kings; *bhavān*—Your Lordship; *yam*—whom; *anuśocati*—laments over; *tvam*—you; *ca*—and; *asya*—to him (the dead boy); *katamaḥ*—who; *sṛṣṭau*—in the birth; *purā*—previously; *idānīm*—at this time, at the present; *ataḥ param*—and hereafter, in the future.

TRANSLATION

O King, what relationship does the dead body for which you lament have with you, and what relationship do you have with

him? You may say that you are now related as father and son, but do you think this relationship existed before? Does it truly exist now? Will it continue in the future?

PURPORT

The instructions given by Nārada and Aṅgirā Muni are the true spiritual instructions for the illusioned conditioned soul. This world is temporary, but because of our previous *karma* we come here and accept bodies, creating temporary relationships in terms of society, friendship, love, nationality and community, which are all finished at death. These temporary relationships did not exist in the past, nor will they exist in the future. Therefore at the present moment the so-called relationships are illusions.

TEXT 3

यथा प्रयान्ति संयान्ति स्रोतोवेगेन बालुकाः ।
संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः ॥ ३ ॥

yathā prayānti saṁyānti
sroto-vegena bālukāḥ
saṁyujyante viyujyante
tathā kālena dehinaḥ

yathā—just as; *prayānti*—move apart; *saṁyānti*—come together: *srotaḥ-vegena*—by the force of waves; *bālukāḥ*—the small particles of sand; *saṁyujyante*—they are united; *viyujyante*—they are separated: *tathā*—similarly; *kālena*—by time; *dehinaḥ*—the living entities who have accepted material bodies.

TRANSLATION

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

PURPORT

The misunderstanding of the conditioned soul is the bodily conception of life. The body is material, but within the body is the soul. This is spiritual understanding. Unfortunately, one who is in ignorance, under the spell of material illusion, accepts the body to be the self. He cannot understand that the body is matter. Like small particles of sand, bodies come together and are separated by the force of time, and people falsely lament for unification and separation. Unless one knows this, there is no question of happiness. Therefore in *Bhagavad-gītā* (2.13) this is the first instruction given by the Lord:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." We are not the body; we are spiritual beings trapped in the body. Our real interest lies in understanding this simple fact. Then we can make further spiritual progress. Otherwise, if we remain in the bodily conception of life, our miserable material existence will continue forever. Political adjustments, social welfare work, medical assistance and the other programs we have manufactured for peace and happiness will never endure. We shall have to undergo the sufferings of material life one after another. Therefore material life is said to be *duḥkhālayam aśāśvatam;* it is a reservoir of miserable conditions.

TEXT 4

यथा धानासु वै धाना भवन्ति न भवन्ति च ।
एवं भूतानि भूतेषु चोदितानीशमायया ॥ ४ ॥

yathā dhānāsu vai dhānā
bhavanti na bhavanti ca
evaṁ bhūtāni bhūteṣu
coditānīśa-māyayā

yathā—just as; *dhānāsu*—through seeds of paddy; *vai*—indeed; *dhānāḥ*—grains; *bhavanti*—are generated; *na*—not; *bhavanti*—are generated; *ca*—also; *evam*—in this way; *bhūtāni*—the living entities; *bhūteṣu*—in other living entities; *coditāni*—impelled; *īśa-māyayā*—by the potency or power of the Supreme Personality of Godhead.

TRANSLATION

When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.

PURPORT

Mahārāja Citraketu was actually not destined to get a son. Therefore although he married hundreds and thousands of wives, all of them proved barren, and he could not beget even one child. When Aṅgirā Ṛṣi came to see the King, the King requested the great sage to enable him to have at least one son. Because of the blessing of Aṅgirā Ṛṣi, a child was sent by the grace of *māyā*, but the child was not to live for long. Therefore in the beginning Aṅgirā Ṛṣi told the King that he would beget a child who would cause jubilation and lamentation.

King Citraketu was not destined to get a child by providence, or the will of the Supreme. Just as sterile grain cannot produce more grain, a sterile person, by the will of the Supreme Lord, cannot beget a child. Sometimes a child is born even to an impotent father and sterile mother, and sometimes a potent father and fertile mother are childless. Indeed, sometimes a child is born despite contraceptive methods, and therefore the parents kill the child in the womb. In the present age, killing children in the womb has become a common practice. Why? When contraceptive methods are taken, why don't they act? Why is a child sometimes produced so that the father and mother have to kill it in the womb? We must conclude that our arrangement of so-called scientific knowledge cannot determine what will take place; what is enacted actually depends

on the supreme will. It is by the supreme will that we are situated in certain conditions in terms of family, community and personality. These are all arrangements of the Supreme Lord according to our desires under the spell of *māyā*, illusion. In devotional life, therefore, one should not desire anything, since everything depends on the Supreme Personality of Godhead. As stated in *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should act only to develop Kṛṣṇa consciousness. For everything else, one should fully depend upon the Supreme Person. We should not create plans that will ultimately make us frustrated.

TEXT 5

वयं च त्वं च ये चेमे तुल्यकालाश्चराचराः ।
जन्ममृत्योर्यथा पश्चात् प्राङ्नैवमधुनापि भोः ॥ ५ ॥

vayaṁ ca tvaṁ ca ye ceme
tulya-kālāś carācarāḥ
janma-mṛtyor yathā paścāt
prāṅ naivam adhunāpi bhoḥ

vayam—we (the great sages and the ministers and adherents of the King); *ca*—and; *tvam*—you; *ca*—also; *ye*—who; *ca*—also; *ime*—these; *tulya-kālāḥ*—assembled at the same time; *cara-acarāḥ*—moving and not moving; *janma*—birth; *mṛtyoḥ*—and death; *yathā*—just as; *paścāt*—after; *prāk*—before; *na*—not; *evam*—thus; *adhunā*—at present; *api*—although; *bhoḥ*—O King.

TRANSLATION

O King, both you and us—your advisers, wives and ministers—as well as everything moving and not moving throughout the entire cosmos at this time, are in a temporary situation. Before our birth this situation did not exist, and after our death it will exist no longer. Therefore our situation now is temporary, although it is not false.

PURPORT

The Māyāvādī philosophers say, *brahma satyaṁ jagan mithyā:* Brahman, the living being, is factual, but his present bodily situation is false. According to the Vaiṣṇava philosophy, however, the present situation is not false but temporary. It is like a dream. A dream does not exist before one falls asleep, nor does it continue after one awakens. The period for dreaming exists only between these two, and therefore it is false in the sense that it is impermanent. Similarly, the entire material creation, including our own creation and those of others, is impermanent. We do not lament for the situation in a dream before the dream takes place or after it is over, and so during the dream, or during a dreamlike situation, one should not accept it as factual and lament about it. This is real knowledge.

TEXT 6

भूतैर्भूतानि भूतेशः सृजत्यवति हन्ति च ।
आत्मसृष्टैरस्वतन्त्रैरनपेक्षोऽपि बालवत् ॥ ६ ॥

bhūtair bhūtāni bhūteśaḥ
sṛjaty avati hanti ca
ātma-sṛṣṭair asvatantrair
anapekṣo 'pi bālavat

bhūtaiḥ—by some living beings; *bhūtāni*—other living entities; *bhūta-īśaḥ*—the Supreme Personality of Godhead, the master of everything; *sṛjati*—creates; *avati*—maintains; *hanti*—kills; *ca*—also; *ātma-sṛṣṭaiḥ*—who are created by Him; *asvatantraiḥ*—not independent;

anapekṣaḥ—not interested (in creation); *api*—although; *bāla-vat*—like a boy.

TRANSLATION

The Supreme Personality of Godhead, the master and proprietor of everything, is certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something in which he is not interested, the Lord, keeping everything under His control, causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public's welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer and annihilator.

PURPORT

No one can independently create, maintain or annihilate. *Bhagavad-gītā* (3.27) therefore says:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." *Prakṛti*, material nature, as directed by the Supreme Personality of Godhead, induces all living entities to create, maintain or annihilate according to the modes of nature. But the living entity, without knowledge of the Supreme Person and His agent the material energy, thinks that he is the doer. In fact, he is not at all the doer. As an agent of the supreme doer, the Supreme Lord, one should abide by the Lord's orders. The present chaotic conditions of the world are due to the ignorance of leaders who forget that they have been appointed to act by the Supreme Personality of Godhead. Because they have been appointed by the Lord, their duty is to consult the Lord and act accordingly.

The book for consultation is *Bhagavad-gītā*, in which the Supreme Lord gives directions. Therefore those who are engaged in creation, maintenance and annihilation should consult the Supreme Person, who has appointed them, and should act accordingly. Then everyone will be satisfied, and there will be no disturbances.

TEXT 7

देहेन देहिनो राजन् देहाद्देहोऽभिजायते ।
बीजादेव यथा बीजं देह्यर्थ इव शाश्वतः ॥ ७ ॥

dehena dehino rājan
dehād deho 'bhijāyate
bījād eva yathā bījaṁ
dehy artha iva śāśvataḥ

dehena—by the body; *dehinaḥ*—of the father possessing a material body; *rājan*—O King; *dehāt*—from the body (of the mother); *dehaḥ*—another body; *abhijāyate*—takes birth; *bījāt*—from one seed; *eva*—indeed; *yathā*—just as; *bījam*—another seed; *dehī*—a person who has accepted a material body; *arthaḥ*—the material elements; *iva*—like; *śāśvataḥ*—eternal.

TRANSLATION

As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal.

PURPORT

From *Bhagavad-gītā* we understand that there are two energies, namely the superior energy and inferior energy. Inferior energy consists of the five gross and three subtle material elements. The living entity, who represents the superior energy, appears in different types of bodies through these elements by the manipulation or supervision of the material energy. Actually both the material and spiritual energies—matter

and spirit—exist eternally as potencies of the Supreme Personality of Godhead. The potent entity is the Supreme Person. Since the spiritual energy, the living being, who is part and parcel of the Supreme Lord, desires to enjoy this material world, the Lord gives him a chance to accept different types of material bodies and enjoy or suffer in different material conditions. Factually, the spiritual energy, the living entity who desires to enjoy material things, is manipulated by the Supreme Lord. The so-called father and mother have nothing to do with the living entity. As a result of his own choice and *karma*, the living being takes different bodies through the agency of so-called fathers and mothers.

TEXT 8

देहदेहिविभागोऽयमविवेककृतः पुरा ।
जातिव्यक्तिविभागोऽयं यथा वस्तुनि कल्पितः ॥८॥

deha-dehi-vibhāgo 'yam
aviveka-kṛtaḥ purā
jāti-vyakti-vibhāgo 'yaṁ
yathā vastuni kalpitaḥ

deha—of this body; *dehi*—and the proprietor of the body; *vibhāgaḥ*—the division; *ayam*—this; *aviveka*—from ignorance; *kṛtaḥ*—made; *purā*—from time immemorial; *jāti*—of the class or caste; *vyakti*—and the individual; *vibhāgaḥ*—division; *ayam*—this; *yathā*—just as; *vastuni*—in the original object; *kalpitaḥ*—imagined.

TRANSLATION

Divisions of generalization and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.

PURPORT

Actually there are two energies—material and spiritual. Both of them are ever-existing because they are emanations from the eternal truth, the Supreme Lord. Because the individual soul, the individual living entity, has desired to act in forgetfulness of his original identity since time im-

memorial, he is accepting different positions in material bodies and being designated according to many divisions of nationality, community, society, species and so on.

TEXT 9

श्रीशुक उवाच

एवमाश्वासितो राजा चित्रकेतुर्द्विजोक्तिभिः ।
विमृज्य पाणिना वक्त्रमाधिम्लानमभाषत ॥ ९ ॥

śrī-śuka uvāca
evam āśvāsito rājā
citraketur dvijoktibhiḥ
vimṛjya pāṇinā vaktram
ādhi-mlānam abhāṣata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *āśvāsitaḥ*—being enlightened or given hope; *rājā*—the King; *citraketuḥ*—Citraketu; *dvija-uktibhiḥ*—by the instructions of the great *brāhmaṇas* (Nārada and Aṅgirā Ṛṣi); *vimṛjya*—wiping off; *pāṇinā*—by the hand; *vaktram*—his face; *ādhi-mlānam*—shriveled due to lamentation; *abhāṣata*—spoke intelligently.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thus enlightened by the instructions of Nārada and Aṅgirā, King Citraketu became hopeful with knowledge. Wiping his shriveled face with his hand, the King began to speak.

TEXT 10

श्रीराजोवाच

कौ युवां ज्ञानसम्पन्नौ महिष्ठौ च महीयसाम् ।
अवधूतेन वेषेण गूढाविह समागतौ ॥१०॥

śrī-rājovāca
kau yuvāṁ jñāna-sampannau
mahiṣṭhau ca mahīyasām

avadhūtena veṣeṇa
gūḍhāv iha samāgatau

śrī-rājā uvāca—King Citraketu said; *kau*—who; *yuvām*—you two; *jñāna-sampannau*—fully developed in knowledge; *mahiṣṭhau*—the greatest; *ca*—also; *mahīyasām*—among other great personalities; *avadhūtena*—of the liberated wandering mendicants; *veṣeṇa*—by the dress; *gūḍhau*—disguised; *iha*—in this place; *samāgatau*—arrived.

TRANSLATION

King Citraketu said: You have both come here dressed like avadhūtas, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.

TEXT 11

चरन्ति ह्यवनौ कामं ब्राह्मणा भगवत्प्रियाः ।
मादृशां ग्राम्यबुद्धीनां बोधायोन्मत्तलिङ्गिनः ॥११॥

caranti hy avanau kāmaṁ
brāhmaṇā bhagavat-priyāḥ
mādṛśāṁ grāmya-buddhīnāṁ
bodhāyonmatta-liṅginaḥ

caranti—wander; *hi*—indeed; *avanau*—on the surface of the world; *kāmam*—according to desire; *brāhmaṇāḥ*—the *brāhmaṇas; bhagavat-priyāḥ*—who are also Vaiṣṇavas, very dear to the Personality of Godhead; *mā-dṛśām*—of those like me; *grāmya-buddhīnām*—who are obsessed with temporary material consciousness; *bodhāya*—for the awakening; *unmatta-liṅginaḥ*—who dress as if madmen.

TRANSLATION

Brāhmaṇas who are exalted to the position of Vaiṣṇavas, the most dear servants of Kṛṣṇa, sometimes dress like madmen. Just to

benefit materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaiṣṇavas wander on the surface of the globe according to their desire.

TEXTS 12–15

कुमारो नारद ऋभुरङ्गिरा देवलोऽसितः ।
अपान्तरतमा व्यासो मार्कण्डेयोऽथ गौतमः ॥१२॥
वसिष्ठो भगवान् रामः कपिलो बादरायणिः ।
दुर्वासा याज्ञवल्क्यश्च जातुकर्णस्तथारुणिः ॥१३॥
रोमशश्च्यवनो दत्त आसुरिः सपतञ्जलिः ।
ऋषिर्वेदशिरा धौम्यो मुनिः पञ्चशिखस्तथा ॥१४॥
हिरण्यनाभः कौशल्यः श्रुतदेव ऋतध्वजः ।
एते परे च सिद्धेशाश्चरन्ति ज्ञानहेतवः ॥१५॥

kumāro nārada ṛbhur
aṅgirā devalo 'sitaḥ
apāntaratamā vyāso
mārkaṇḍeyo 'tha gautamaḥ

vasiṣṭho bhagavān rāmaḥ
kapilo bādarāyaṇiḥ
durvāsā yājñavalkyaś ca
jātukarṇas tathāruṇiḥ

romaśaś cyavano datta
āsuriḥ sapatañjaliḥ
ṛṣir veda-śirā dhaumyo
muniḥ pañcaśikhas tathā

hiraṇyanābhaḥ kauśalyaḥ
śrutadeva ṛtadhvajaḥ
ete pare ca siddheśāś
caranti jñāna-hetavaḥ

kumāraḥ—Sanat-kumāra; *nāradaḥ*—Nārada Muni; *ṛbhuḥ*—Ṛbhu; *aṅgirāḥ*—Aṅgirā; *devalaḥ*—Devala; *asitaḥ*—Asita; *apāntaratamāḥ*—Vyāsa's previous name, Apāntaratamā; *vyāsaḥ*—Vyāsa; *mārkaṇḍeyaḥ*—Mārkaṇḍeya; *atha*—and; *gautamaḥ*—Gautama; *vasiṣṭhaḥ*—Vasiṣṭha; *bhagavān rāmaḥ*—Lord Paraśurāma; *kapilaḥ*—Kapila; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *durvāsāḥ*—Durvāsā; *yājñavalkyaḥ*—Yājñavalkya; *ca*—also; *jātukarṇaḥ*—Jātukarṇa; *tathā*—as well as; *aruṇiḥ*—Aruṇi; *romaśaḥ*—Romaśa; *cyavanaḥ*—Cyavana; *dattaḥ*—Dattātreya; *āsuriḥ*—Āsuri; *sa-patañjaliḥ*—with Patañjali Ṛṣi; *ṛṣiḥ*—the sage; *veda-śirāḥ*—the head of the *Vedas;* *dhaumyaḥ*—Dhaumya; *muniḥ*—the sage; *pañcaśikhaḥ*—Pañcaśikha; *tathā*—so also; *hiraṇyanābhaḥ*—Hiraṇyanābha; *kauśalyaḥ*—Kauśalya; *śrutadevaḥ*—Śrutadeva; *ṛtadhvajaḥ*—Ṛtadhvaja; *ete*—all of these; *pare*—others; *ca*—and; *siddha-īśāḥ*—the masters of mystic power; *caranti*—wander; *jñāna-hetavaḥ*—very learned persons who preach all over the world.

TRANSLATION

O great souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumāra, Nārada, Ṛbhu, Aṅgirā, Devala, Asita, Apāntaratamā [Vyāsadeva], Mārkaṇḍeya, Gautama, Vasiṣṭha, Bhagavān Paraśurāma, Kapila, Śukadeva, Durvāsā, Yājñavalkya, Jātukarṇa and Aruṇi. Others are Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pañcaśikha, Hiraṇyanābha, Kauśalya, Śrutadeva and Ṛtadhvaja. You must certainly be among them.

PURPORT

The word *jñāna-hetavaḥ* is very significant because great personalities like those listed in these verses wander on the surface of the globe not to mislead the populace, but to distribute real knowledge. Without this knowledge, human life is wasted. The human form of life is meant for realization of one's relationship with Kṛṣṇa, or God. One who lacks this knowledge is categorized among the animals. The Lord Himself says in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me."

Ignorance is the bodily conception of life (*yasyātma-buddhiḥ kuṇape tri-dhātuke. . . sa eva go-kharaḥ*). Practically everyone throughout the universe, especially on this planet, Bhūrloka, thinks that there is no separate existence of the body and soul and therefore no need of self-realization. But that is not a fact. Therefore all the *brāhmaṇas* listed here, being devotees, travel all over the world to awaken Kṛṣṇa consciousness in the hearts of such foolish materialists.

The *ācāryas* mentioned in these verses are described in the *Mahābhārata*. The word *pañcaśikha* is also important. One who is liberated from the conceptions of *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya* and who is perfectly aware of the subtle coverings of the soul is called *pañcaśikha*. According to the statements of the *Mahābhārata* (*Śānti-parva*, Chapters 218–219), an *ācārya* named Pañcaśikha took birth in the family of Mahārāja Janaka, the ruler of Mithila. The Sāṅkhya philosophers accept Pañcaśikhācārya as one of them. Real knowledge pertains to the living entity dwelling within the body. Unfortunately, because of ignorance, the living entity identifies himself with the body and therefore feels pleasure and pain.

TEXT 16

तस्माद्युवां ग्राम्यपशोर्मम मूढधियः प्रभू ।
अन्धे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ॥१६॥

tasmād yuvāṁ grāmya-paśor
mama mūḍha-dhiyaḥ prabhū
andhe tamasi magnasya
jñāna-dīpa udīryatām

tasmāt—therefore; *yuvām*—both of you; *grāmya-paśoḥ*—of an animal like a hog, pig or dog; *mama*—me; *mūḍha-dhiyaḥ*—who am very foolish (due to having no spiritual knowledge); *prabhū*—O my two lords; *andhe*—in blind; *tamasi*—darkness; *magnasya*—of one who is absorbed; *jñāna-dīpaḥ*—the torchlight of knowledge; *udīryatām*—let it be ignited.

TRANSLATION

Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.

PURPORT

This is the way to receive knowledge. One must submit oneself at the lotus feet of great personalities who can actually deliver transcendental knowledge. It is therefore said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam:* "One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." Only one who is actually eager to receive knowledge to eradicate the darkness of ignorance is eligible to approach a *guru*, or spiritual master. The *guru* should not be approached for material benefits. One should not approach a *guru* just to cure some disease or receive some miraculous benefit. This is not the way to approach the *guru. Tad-vijñānārtham:* one should approach the *guru* to understand the transcendental science of spiritual life. Unfortunately, in this age of Kali there are many bogus *gurus* who display magic to their disciples, and many foolish disciples want to see such magic for material benefits. These disciples are not interested in pursuing spiritual life to save themselves from the darkness of ignorance. It is said:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him." This gives the definition of the *guru*. Everyone is in the darkness of ignorance. Therefore everyone needs to be enlightened with transcendental knowledge. One who enlightens his disciple and saves him from rotting in the darkness of ignorance in this material world is a true *guru*.

TEXT 17

श्रीअङ्गिरा उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्म्यङ्गिरा नृप ।
एष ब्रह्मसुतः साक्षान्नारदो भगवानृषिः ॥१७॥

śrī-aṅgirā uvāca
ahaṁ te putra-kāmasya
putrado 'smy aṅgirā nṛpa
eṣa brahma-sutaḥ sākṣān
nārado bhagavān ṛṣiḥ

śrī-aṅgirāḥ uvāca—the great sage Aṅgirā said; *aham*—I; *te*—of you; *putra-kāmasya*—desiring to have a son; *putra-daḥ*—the giver of the son; *asmi*—am; *aṅgirāḥ*—Aṅgirā Ṛṣi; *nṛpa*—O King; *eṣaḥ*—this; *brahma-sutaḥ*—the son of Lord Brahmā; *sākṣāt*—directly; *nāradaḥ*—Nārada Muni; *bhagavān*—the most powerful; *ṛṣiḥ*—sage.

TRANSLATION

Aṅgirā said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Aṅgirā Ṛṣi who gave you this son. As for this ṛṣi, he is the great sage Nārada, the direct son of Lord Brahmā.

TEXTS 18–19

इत्थं त्वां पुत्रशोकेन मग्नं तमसि दुस्तरे ।
अतदर्हमनुस्मृत्य महापुरुषगोचरम् ॥१८॥
अनुग्रहाय भवतः प्राप्तावावामिह प्रभो ।
ब्रह्मण्यो भगवद्भक्तो नावासादितुमर्हसि ॥१९॥

itthaṁ tvāṁ putra-śokena
magnaṁ tamasi dustare
atad-arham anusmṛtya
mahāpuruṣa-gocaram

anugrahāya bhavataḥ
prāptāv āvām iha prabho
brahmaṇyo bhagavad-bhakto
nāvāsāditum arhasi

ittham—in this way; *tvām*—you; *putra-śokena*—because of grief at the death of your son; *magnam*—merged; *tamasi*—in darkness; *dustare*—insurmountable; *a-tat-arham*—unsuitable for a person like you; *anusmṛtya*—remembering; *mahā-puruṣa*—the Supreme Personality of Godhead; *gocaram*—who are advanced in understanding; *anugrahāya*—just to show favor; *bhavataḥ*—toward you; *prāptau*—arrived; *āvām*—we two; *iha*—in this place; *prabho*—O King; *brahmaṇyaḥ*—one who is situated in the Supreme Absolute Truth; *bhagavat-bhaktaḥ*—an advanced devotee of the Supreme Personality of Godhead; *na*—not; *avāsāditum*—to lament; *arhasi*—you deserve.

TRANSLATION

My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.

PURPORT

Several words in this verse are very important. The word *mahā-puruṣa* refers to advanced devotees and also to the Supreme Personality of Godhead. *Mahā* means "the supreme," and *puruṣa* means "person." One who always engages in the service of the Supreme Lord is called *mahā-pauruṣika.* Śukadeva Gosvāmī and Mahārāja Parīkṣit are some-

times addressed as *mahā-pauruṣika*. A devotee should always aspire to engage in the service of advanced devotees. As Śrīla Narottama dāsa Ṭhākura has sung:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

A devotee should always aspire to live in the association of advanced devotees and engage in the service of the Lord through the *paramparā* system. One should serve the mission of Śrī Caitanya Mahāprabhu through the instructions of the great Gosvāmīs of Vṛndāvana. This is called *tāṅdera caraṇa sevi*. While serving the lotus feet of the Gosvāmīs, one should live in the association of devotees (*bhakta-sane vāsa*). This is the business of a devotee. A devotee should not aspire for material profit or lament for material loss. When Aṅgirā Ṛṣi and Nārada saw that Mahārāja Citraketu, an advanced devotee, had fallen in the darkness of ignorance and was lamenting for the material body of his son, by their causeless mercy they came to advise him so that he could be saved from this ignorance.

Another significant word is *brahmaṇya*. The Supreme Personality of Godhead is sometimes addressed by the prayer *namo brahmaṇya-devāya*, which offers obeisances unto the Lord because He is served by the devotees. Therefore this verse states, *brahmaṇyo bhagavad-bhakto nāvāsāditum arhasi*. This is the symptom of an advanced devotee. *Brahma-bhūtaḥ prasannātmā*. For a devotee—an advanced, self-realized soul—there is no cause for material jubilation or lamentation. He is always transcendental to conditional life.

TEXT 20

तदैव ते परं ज्ञानं ददामि गृहमागतः ।
ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददाम्यहम् ॥२०॥

tadaiva te paraṁ jñānaṁ
dadāmi gṛham āgataḥ
jñātvānyābhiniveśaṁ te
putram eva dadāmy aham

tadā—then; *eva*—indeed; *te*—unto you; *param*—transcendental; *jñānam*—knowledge; *dadāmi*—I would have delivered; *gṛham*—to your home; *āgataḥ*—came; *jñātvā*—knowing; *anya-abhiniveśam*—absorption in something else (in material things); *te*—your; *putram*—a son; *eva*—only; *dadāmi*—gave; *aham*—I.

TRANSLATION

When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation.

TEXTS 21-23

अधुना पुत्रिणां तापो भवतैवानुभूयते ।
एवं दारा गृहा रायो विविधैश्वर्यसम्पदः ॥२१॥
शब्दादयश्च विषयाश्चला राज्यविभूतयः ।
मही राज्यं बलं कोषो भृत्यामात्यसुहृज्जनाः ॥२२॥
सर्वेऽपि शूरसेनेमे शोकमोहभयार्तिदाः ।
गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः ॥२३॥

adhunā putriṇāṁ tāpo
bhavataivānubhūyate
evaṁ dārā gṛhā rāyo
vividhaiśvarya-sampadaḥ

śabdādayaś ca viṣayāś
calā rājya-vibhūtayaḥ
mahī rājyaṁ balaṁ koṣo
bhṛtyāmātya-suhṛj-janāḥ

sarve 'pi śūraseneme
śoka-moha-bhayārtidāḥ
gandharva-nagara-prakhyāḥ
svapna-māyā-manorathāḥ

adhunā—at the present moment; *putriṇām*—of persons who have children; *tāpaḥ*—the tribulation; *bhavatā*—by you; *eva*—indeed; *anubhūyate*—is experienced; *evam*—in this way; *dārāḥ*—good wife; *gṛhāḥ*—residence; *rāyaḥ*—riches; *vividha*—various; *aiśvarya*—opulences; *sampadaḥ*—prosperities; *śabda-ādayaḥ*—sound and so on; *ca*—and; *viṣayāḥ*—the objects of sense gratification; *calāḥ*—temporary; *rājya*—of the kingdom; *vibhūtayaḥ*—opulences; *mahī*—land; *rājyam*—kingdom; *balam*—strength; *koṣaḥ*—treasury; *bhṛtya*—servants; *amātya*—ministers; *suhṛt-janāḥ*—allies; *sarve*—all; *api*—indeed; *śūrasena*—O King of Śūrasena; *ime*—these; *śoka*—of lamentation; *moha*—of illusion; *bhaya*—of fear; *arti*—and distress; *dāḥ*—givers; *gandharva-nagara-prakhyāḥ*—headed by the illusory sight of a *gandharva-nagara*, a big palace within the forest; *svapna*—dreams; *māyā*—illusions; *manorathāḥ*—and concoctions of the mind.

TRANSLATION

My dear King, now you are actually experiencing the misery of a person who has sons and daughters. O King, owner of the state of Śūrasena, one's wife, his house, the opulence of his kingdom, and his various other opulences and objects of sense perception are all the same in that they are temporary. One's kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a gandharva-nagara, a nonexistent palace that one imagines to exist in the forest. Because they are impermanent, they are no better than illusions, dreams and mental concoctions.

PURPORT

This verse describes the entanglement of material existence. In material existence, the living entity possesses many things—the material body, children, wife and so on (*dehāpatya-kalatrādiṣu*). One may think that these will give him protection, but that is impossible. In spite of all these possessions, the spirit soul has to give up his present situation and accept another. The next situation may be unfavorable, but even if it is favorable, one must give it up and again accept another body. In this way, one's tribulation in material existence continues. A sane man

should be perfectly aware that these things will never be able to give him happiness. One must be situated in his spiritual identity and eternally serve the Supreme Personality of Godhead as a devotee. Aṅgirā Ṛṣi and Nārada Muni gave this instruction to Mahārāja Citraketu.

TEXT 24

दृश्यमाना विनार्थेन न दृश्यन्ते मनोभवाः ।
कर्मभिर्ध्यायतो नानाकर्माणि मनसोऽभवन् ॥२४॥

dṛśyamānā vinārthena
na dṛśyante manobhavāḥ
karmabhir dhyāyato nānā-
karmāṇi manaso 'bhavan

dṛśyamānāḥ—being perceived; *vinā*—without; *arthena*—substance or reality; *na*—not; *dṛśyante*—are seen; *manobhavāḥ*—creations of mental concoction; *karmabhiḥ*—by fruitive activities; *dhyāyataḥ*—meditating upon; *nānā*—various; *karmāṇi*—fruitive activities; *manasaḥ*—from the mind; *abhavan*—appear.

TRANSLATION

These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities.

PURPORT

Everything material is a mental concoction because it is sometimes visible and sometimes not. At night when we dream of tigers and snakes, they are not actually present, but we are afraid because we are affected by what we envision in our dreams. Everything material is like a dream because it actually has no permanent existence.

Śrīla Viśvanātha Cakravartī Ṭhākura writes as follows in his commentary: *arthena vyāghra-sarpādinā vinaiva dṛśyamānāḥ svapnādi-bhaṅge sati na dṛśyante tad evaṁ dārādayo 'vāstava-vastu-bhūtāḥ svapnādayo*

'vastu-bhūtāś ca sarve manobhavāḥ mano-vāsanā janyatvān manobhavāḥ. At night one dreams of tigers and snakes, and while dreaming he actually sees them, but as soon as the dream is broken they no longer exist. Similarly, the material world is a creation of our mental concoctions. We have come to this material world to enjoy material resources, and by mental concoction we discover many, many objects of enjoyment because our minds are absorbed in material things. This is why we receive various bodies. According to our mental concoctions we work in various ways, desiring various achievements, and by nature and the order of the Supreme Personality of Godhead (*karmaṇā daiva-netreṇa*) we get the advantages we desire. Thus we become more and more involved with material concoctions. This is the reason for our suffering in the material world. By one kind of activity we create another, and they are all products of our mental concoctions.

TEXT 25

अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः ।
देहिनो विविधक्लेशसन्तापकृदुदाहृतः ॥२५॥

ayaṁ hi dehino deho
dravya-jñāna-kriyātmakaḥ
dehino vividha-kleśa-
santāpa-kṛd udāhṛtaḥ

ayam—this; *hi*—certainly; *dehinaḥ*—of the living entity; *dehaḥ*—body; *dravya-jñāna-kriyā-ātmakaḥ*—consisting of the material elements, the senses for acquiring knowledge, and the acting senses; *dehinaḥ*—of the living entity; *vividha*—various; *kleśa*—sufferings; *santāpa*—and of pains; *kṛt*—the cause; *udāhṛtaḥ*—is declared.

TRANSLATION

The living entity in the bodily conception of life is absorbed in the body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, along with the mind. Through the mind the living entity suffers

three kinds of tribulations—adhibhautika, adhidaivika and adhyātmika. Therefore this body is a source of all miseries.

PURPORT

In the Fifth Canto (5.5.4), while instructing his sons, Ṛṣabhadeva said, *asann api kleśada āsa dehaḥ:* the body, although temporary, is the cause of all the miseries of material existence. As already discussed in the previous verse, the entire material creation is based on mental concoction. The mind sometimes induces us to think that if we purchase an automobile we can enjoy the physical elements, such as earth, water, air and fire, combined in forms of iron, plastic, petrol and so on. Working with the five material elements (*pañca-bhūtas*), as well as with our five knowledge-gathering senses like the eyes, ears and tongue and our five active senses like the hands and legs, we become involved in the material condition. Thus we are subjected to the tribulations known as *adhyātmika*, *adhidaivika* and *adhibhautika*. The mind is the center because the mind creates all these things. As soon as the material object is struck, however, the mind is affected, and we suffer. For example, with the material elements, the working senses and the knowledge-gathering senses we create a very nice car, and when the car is accidentally smashed in a collision, the mind suffers, and through the mind the living entity suffers.

The fact is that the living entity, while concocting with the mind, creates the material condition. Because matter is destructible, through the material condition the living entity suffers. Otherwise, the living entity is detached from all material conditions. When one comes to the Brahman platform, the platform of spiritual life, fully understanding that he is a spiritual soul (*ahaṁ brahmāsmi*), he is no longer affected by lamentation or hankering. As the Lord says in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything." Elsewhere in *Bhagavad-gītā* (15.7) the Lord says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entity is actually part and parcel of the Supreme Personality of Godhead and is unaffected by material conditions, but because the mind (*manaḥ*) is affected, the senses are affected, and the living entity struggles for existence within this material world.

TEXT 26

तस्मात् स्वस्थेन मनसा विमृश्य गतिमात्मनः ।
द्वैते ध्रुवार्थविश्रम्भं त्यजोपशममाविश ॥२६॥

tasmāt svasthena manasā
vimṛśya gatim ātmanaḥ
dvaite dhruvārtha-viśrambhaṁ
tyajopaśamam āviśa

tasmāt—therefore; *svasthena*—with a careful; *manasā*—mind; *vimṛśya*—considering; *gatim*—real position; *ātmanaḥ*—of yourself; *dvaite*—in the duality; *dhruva*—as permanent; *artha*—object; *viśrambham*—belief; *tyaja*—give up; *upaśamam*—a peaceful condition; *āviśa*—take to.

TRANSLATION

Therefore, O King Citraketu, carefully consider the position of the ātmā. In other words, try to understand who you are—whether body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief

that this material world, or anything not directly in touch with service to Kṛṣṇa, is eternal. Thus you will obtain peace.

PURPORT

The Kṛṣṇa consciousness movement is factually endeavoring to bring human society to a sober condition. Because of a misdirected civilization, people are jumping in materialistic life like cats and dogs, performing all sorts of abominable, sinful actions and becoming increasingly entangled. The Kṛṣṇa consciousness movement includes self-realization because one is first directed by Lord Kṛṣṇa to understand that one is not the body but the owner of the body. When one understands this simple fact, he can direct himself toward the goal of life. Because people are not educated in terms of the goal of life, they are working like madmen and becoming more and more attached to the material atmosphere. The misguided man accepts the material condition as everlasting. One must give up his faith in material things and give up attachment for them. Then one will be sober and peaceful.

TEXT 27

श्रीनारद उवाच

एतां मन्त्रोपनिषदं प्रतीच्छ प्रयतो मम ।
यां धारयन् सप्तरात्राद् द्रष्टा सङ्कर्षणं विभुम् ॥२७॥

śrī-nārada uvāca
etāṁ mantropaniṣadaṁ
pratīccha prayato mama
yāṁ dhārayan sapta-rātrād
draṣṭā saṅkarṣaṇaṁ vibhum

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *etām*—this; *mantra-upaniṣadam*—*Upaniṣad* in the form of a *mantra* by which one can achieve the highest goal of life; *pratīccha*—accept; *prayataḥ*—with great attention (after finishing the funeral ceremony of your dead son); *mama*—from me; *yām*—which; *dhārayan*—accepting; *sapta-rātrāt*—after seven nights; *draṣṭā*—you will see; *saṅkarṣaṇam*—the Supreme Personality of Godhead, Saṅkarṣaṇa; *vibhum*—the Lord.

TRANSLATION

The great sage Nārada continued: My dear King, attentively receive from me a mantra, which is most auspicious. After accepting it from me, in seven nights you will be able to see the Lord face to face.

TEXT 28

यत्पादमूलमुपसृत्य नरेन्द्र पूर्वे
शर्वादयो भ्रममिमं द्वितयं विसृज्य ।
सद्यस्तदीयमतुलानधिकं महित्वं
प्रापुर्भवानपि परं नचिरादुपैति ॥२८॥

yat-pāda-mūlam upasṛtya narendra pūrve
śarvādayo bhramam imaṁ dvitayaṁ visṛjya
sadyas tadīyam atulānadhikaṁ mahitvaṁ
prāpur bhavān api paraṁ na cirād upaiti

yat-pāda-mūlam—the lotus feet of whom (Lord Saṅkarṣaṇa); *upasṛtya*—obtaining shelter at; *nara-indra*—O King; *pūrve*—formerly; *śarva-ādayaḥ*—great demigods like Lord Mahādeva; *bhramam*—illusion; *imam*—this; *dvitayam*—consisting of duality; *visṛjya*—giving up; *sadyaḥ*—immediately; *tadīyam*—His; *atula*—unequaled; *anadhikam*—unsurpassed; *mahitvam*—glories; *prāpuḥ*—achieved; *bhavān*—yourself; *api*—also; *param*—the supreme abode; *na*—not; *cirāt*—after a long time; *upaiti*—will obtain.

TRANSLATION

My dear King, in former days Lord Śiva and other demigods took shelter of the lotus feet of Saṅkarṣaṇa. Thus they immediately got free from the illusion of duality and achieved unequaled and unsurpassed glories in spiritual life. You will very soon attain that very same position.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Saints Nārada and Aṅgirā Instruct King Citraketu."*

CHAPTER SIXTEEN

King Citraketu Meets the Supreme Lord

As related in this chapter, Citraketu was able to talk with his dead son and hear from him the truth of life. When Citraketu was appeased, the great sage Nārada gave him a *mantra*, and by chanting this *mantra* Citraketu found shelter at the lotus feet of Saṅkarṣaṇa.

The living entity is eternal. Thus he has neither birth nor death (*na hanyate hanyamāne śarīre*). According to the reactions of one's fruitive activities, one takes birth in various species of life among the birds, beasts, trees, human beings, demigods and so on, thus rotating through various bodies. For a certain period of time, one receives a particular type of body as a son or father in a false relationship. All our relationships in this material world with friends, relatives or enemies consist of duality, in which one feels happy and distressed on the basis of illusion. The living entity is actually a spiritual soul who is part and parcel of God and has nothing to do with relationships in the world of duality. Therefore Nārada Muni advised Citraketu not to lament for his so-called dead son.

After hearing instructions from their dead child, Citraketu and his wife could understand that all relationships in this material world are causes of misery. The queens who had administered poison to the son of Kṛtadyuti were very much ashamed. They atoned for the sinful act of killing a child and gave up their aspiration to have sons. Thereafter, Nārada Muni chanted prayers to Nārāyaṇa, who exists as *catur-vyūha*, and instructed Citraketu about the Supreme Lord, who creates, maintains and annihilates everything and who is the master of the material nature. After instructing King Citraketu in this way, he returned to Brahmaloka. These instructions about the Absolute Truth are called the *mahā-vidyā*. After being initiated by Nārada Muni, King Citraketu chanted the *mahā-vidyā*, and after one week he attained the presence of Lord Saṅkarṣaṇa, who was surrounded by the four Kumāras. The Lord

was nicely dressed in bluish garments, with a helmet and ornaments of gold. His face appeared very happy. In the presence of Lord Saṅkarṣaṇa, Citraketu offered his obeisances and began to offer prayers.

In his prayers, Citraketu said that millions of universes rest in the pores of Saṅkarṣaṇa, who is limitless, having no beginning and end. The Lord is well known to the devotees for His eternity. The difference between worshiping the Lord and worshiping the demigods is that the worshiper of the Lord also becomes eternal, whereas whatever benedictions one can get from the demigods are impermanent. Unless one becomes a devotee, one cannot understand the Supreme Personality of Godhead.

After Citraketu finished his prayers, the unlimited Supreme Lord explained knowledge of Himself to Citraketu.

TEXT 1

श्रीबादरायणिरुवाच

अथ देवऋषी राजन् सम्परेतं नृपात्मजम् ।
दर्शयित्वेति होवाच ज्ञातीनामनुशोचताम् ॥ १ ॥

śrī-bādarāyaṇir uvāca
atha deva-ṛṣī rājan
samparetaṁ nṛpātmajam
darśayitveti hovāca
jñātīnām anuśocatām

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—thus; *deva-ṛṣiḥ*—the great sage Nārada; *rājan*—O King; *samparetam*—dead; *nṛpa-ātmajam*—the son of the King; *darśayitvā*—making visible; *iti*—thus; *ha*—indeed; *uvāca*—explained; *jñātīnām*—to all the relatives; *anuśocatām*—who were lamenting.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King Parīkṣit, by his mystic power the great sage Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.

TEXT 2

श्रीनारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते ।
सुहृदो बान्धवास्तप्ताः शुचा त्वत्कृतया भृशम् ॥ २ ॥

śrī-nārada uvāca
jīvātman paśya bhadraṁ te
mātaraṁ pitaraṁ ca te
suhṛdo bāndhavās taptāḥ
śucā tvat-kṛtayā bhṛśam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *jīva-ātman*—O living entity; *paśya*—just see; *bhadram*—good fortune; *te*—unto you; *mātaram*—the mother; *pitaram*—the father; *ca*—and; *te*—of you; *suhṛdaḥ*—friends; *bāndhavāḥ*—relatives; *taptāḥ*—aggrieved; *śucā*—by lamentation; *tvat-kṛtayā*—because of you; *bhṛśam*—very greatly.

TRANSLATION

Śrī Nārada Muni said: O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.

TEXT 3

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः ।
भुङ्क्ष्व भोगान् पितृप्रत्तानधितिष्ठ नृपासनम् ॥ ३ ॥

kalevaraṁ svam āviśya
śeṣam āyuḥ suhṛd-vṛtaḥ
bhuṅkṣva bhogān pitṛ-prattān
adhitiṣṭha nṛpāsanam

kalevaram—body; *svam*—your own; *āviśya*—entering; *śeṣam*—the balance; *āyuḥ*—duration of life; *suhṛt-vṛtaḥ*—surrounded by your friends and relatives; *bhuṅkṣva*—just enjoy; *bhogān*—all enjoyable opulences; *pitṛ*—by your father; *prattān*—awarded; *adhitiṣṭha*—accept; *nṛpa-āsanam*—the throne of the king.

TRANSLATION

Because you died untimely, the balance of your lifetime still remains. Therefore you may reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father.

TEXT 4

जीव उवाच

कस्मिञ्जन्मन्यमी मह्यं पितरो मातरोऽभवन् ।
कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु ॥ ४ ॥

jīva uvāca
kasmiñ janmany amī mahyaṁ
pitaro mātaro 'bhavan
karmabhir bhrāmyamāṇasya
deva-tiryaṅ-nṛ-yoniṣu

jīvaḥ uvāca—the living entity said; *kasmin*—in which; *janmani*—birth; *amī*—all those; *mahyam*—to me; *pitaraḥ*—fathers; *mātaraḥ*—mothers; *abhavan*—were; *karmabhiḥ*—by the results of fruitive action; *bhrāmyamāṇasya*—who am wandering; *deva-tiryak*—of the demigods and the lower animals; *nṛ*—and of the human species; *yoniṣu*—in the wombs.

TRANSLATION

By the mystic power of Nārada Muni, the living entity reentered his dead body for a short time and spoke in reply to Nārada Muni's request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?

PURPORT

Here it is made clear that the living being enters a material body that is like a machine created by the five gross elements of material nature (earth, water, fire, air and sky) and the three subtle elements (mind, intelligence and ego). As confirmed in *Bhagavad-gītā*, there are two separate identities, called the inferior and superior natures, which both belong to the Supreme Personality of Godhead. According to the results of a living entity's fruitive actions, he is forced to enter the material elements in different types of bodies.

This time the living entity was supposed to have been the son of Mahārāja Citraketu and Queen Kṛtadyuti because according to the laws of nature he had entered a body made by the King and Queen. Actually, however, he was not their son. The living entity is the son of the Supreme Personality of Godhead, and because he wants to enjoy this material world, the Supreme Lord gives him a chance to enter various bodies. The living entity has no true relationship with the material body he gets from his material father and mother. He is part and parcel of the Supreme Lord, but he is allowed to go through different bodies. The body created by the so-called father and mother actually has nothing to do with its so-called creators. Therefore the living entity flatly denied that Mahārāja Citraketu and his wife were his father and mother.

TEXT 5

बन्धुज्ञात्यरिमध्यस्थमित्रोदासीनविद्विषः ।
सर्व एव हि सर्वेषां भवन्ति क्रमशो मिथः ॥ ५ ॥

bandhu-jñāty-ari-madhyastha-
mitrodāsīna-vidviṣaḥ
sarva eva hi sarveṣāṁ
bhavanti kramaśo mithaḥ

bandhu—friends; *jñāti*—family members; *ari*—enemies; *madhyastha*—neutrals; *mitra*—well-wishers; *udāsīna*—indifferent; *vidviṣaḥ*—or envious persons; *sarve*—all; *eva*—indeed; *hi*—certainly; *sarveṣām*—of all; *bhavanti*—become; *kramaśaḥ*—gradually; *mithaḥ*—of one another.

TRANSLATION

In this material world, which advances like a river that carries away the living entity, all people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is permanently related.

PURPORT

It is our practical experience in this material world that the same person who is one's friend today becomes one's enemy tomorrow. Our relationships as friends or enemies, family men or outsiders, are actually the results of our different dealings. Citraketu Mahārāja was lamenting for his son, who was now dead, but he could have considered the situation otherwise. "This living entity," he could have thought, "was my enemy in my last life, and now, having appeared as my son, he is prematurely leaving just to give me pain and agony." Why should he not consider his dead son his former enemy and instead of lamenting be jubilant because of an enemy's death? As stated in *Bhagavad-gītā* (3.27), *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ:* factually everything is happening because of our association with the modes of material nature. Therefore one who is my friend today in association with the mode of goodness may be my enemy tomorrow in association with the modes of passion and ignorance. As the modes of material nature work, in illusion we accept others as friends, enemies, sons or fathers in terms of the reactions of different dealings under different conditions.

TEXT 6

यथा वस्तूनि पण्यानि हेमादीनि ततस्ततः ।
पर्यटन्ति नरेष्वेवं जीवो योनिषु कर्तृषु ॥ ६ ॥

yathā vastūni paṇyāni
hemādīni tatas tataḥ
paryaṭanti nareṣv evaṁ
jīvo yoniṣu kartṛṣu

yathā—just as; *vastūni*—commodities; *paṇyāni*—meant for trading; *hema-ādīni*—such as gold; *tataḥ tataḥ*—from here to there; *paryaṭanti*—move about; *nareṣu*—among men; *evam*—in this way; *jīvaḥ*—the living entity; *yoniṣu*—in different species of life; *kartṛṣu*—in different material fathers.

TRANSLATION

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

PURPORT

It has already been explained that Citraketu's son was his enemy in a past life and had now appeared as his son just to give him more severe pain. Indeed, the untimely death of the son caused severe lamentation for the father. One may put forward the argument, "If the King's son was his enemy, how could the King have so much affection for him?" In answer, the example is given that when someone's wealth falls into the hands of his enemy, the money becomes the enemy's friend. Then the enemy can use it for his own purposes. Indeed, he can even use it to harm its previous owner. Therefore the money belongs neither to the one party nor to the other. The money is always money, but in different situations it can be used as an enemy or a friend.

As explained in *Bhagavad-gītā*, it is not by any father or mother that the living entity is given his birth. The living entity is a completely separate identity from the so-called father and mother. By the laws of nature, the living entity is forced to enter the semen of a father and be injected into the womb of the mother. He is not in control of selecting what kind of father he will accept. *Prakṛteḥ kriyamāṇāni:* the laws of nature force him to go to different fathers and mothers, just like a consumer commodity that is purchased and sold. Therefore the so-called relationship of father and son is an arrangement of *prakṛti*, or nature. It has no meaning, and therefore it is called illusion.

The same living entity sometimes takes shelter of an animal father and mother and sometimes a human father and mother. Sometimes he accepts a father and mother among the birds, and sometimes he accepts a demigod father and mother. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Harassed life after life by the laws of nature, the living entity wanders throughout the entire universe in different planets and different species of life. Somehow or other, if he is fortunate enough, he comes in touch with a devotee who reforms his entire life. Then the living entity goes back home, back to Godhead. Therefore it is said:

janame janame sabe pitā mātā pāya
kṛṣṇa guru nahi mile baja hari ei

In the transmigration of the soul through different bodies, everyone, in every form of life—be it human, animal, tree or demigod—gets a father and mother. This is not very difficult. The difficulty is to obtain a bona fide spiritual master and Kṛṣṇa. Therefore the duty of a human being is to capture the opportunity to come in touch with Kṛṣṇa's representative, the bona fide spiritual master. Under the guidance of the spiritual master, the spiritual father, one can return home, back to Godhead.

TEXT 7

नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु ।
यावद्यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥ ७ ॥

nityasyārthasya sambandho
hy anityo dṛśyate nṛṣu
yāvad yasya hi sambandho
mamatvaṁ tāvad eva hi

nityasya—of the eternal; *arthasya*—thing; *sambandhaḥ*—relationship; *hi*—indeed; *anityaḥ*—temporary; *dṛśyate*—is seen; *nṛṣu*—in

human society; *yāvat*—as long as; *yasya*—of whom; *hi*—indeed; *sambandhaḥ*—relationship; *mamatvam*—ownership; *tāvat*—that long; *eva*—indeed; *hi*—certainly.

TRANSLATION

A few living entities are born in the human species, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.

PURPORT

Aside from the fact that the soul transmigrates from one body to another, even in this life the relationships between living entities are impermanent, as exemplified in this verse. The son of Citraketu was named Harṣaśoka, or "jubilation and lamentation." The living entity is certainly eternal, but because he is covered by a temporary dress, the body, his eternity is not observed. *Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā:* "The embodied soul continually passes, in this body, from boyhood to youth to old age." Thus the bodily dress is impermanent. The living entity, however, is permanent. As an animal is transferred from one owner to another, the living entity who was the son of Citraketu lived as his son for some time, but as soon as he was transferred to another body, the affectionate relationship was broken. As stated in the example given in the previous verse, when one has a commodity in his hands he considers it his, but as soon as it is transferred it becomes someone else's commodity. Then one no longer has a relationship with it; he has no affection for it, nor does he lament for it.

TEXT 8

एवं योनिगतो जीवः स नित्यो निरहङ्कृतः ।
यावद्यत्रोपलभ्येत तावत्स्वत्वं हि तस्य तत् ॥ ८ ॥

evaṁ yoni-gato jīvaḥ
sa nityo nirahaṅkṛtaḥ
yāvad yatropalabhyeta
tāvat svatvaṁ hi tasya tat

evam—thus; *yoni-gataḥ*—being within a specific species of life; *jīvaḥ*—the living entity; *saḥ*—he; *nityaḥ*—eternal; *nirahaṅkṛtaḥ*—without identification with the body; *yāvat*—as long as; *yatra*—where; *upalabhyeta*—he may be found; *tāvat*—that long; *svatvam*—the concept of self; *hi*—indeed; *tasya*—of him; *tat*—that.

TRANSLATION

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

PURPORT

When the living entity lives within the material body, he falsely thinks that he is the body, although actually he is not. His relationship with his body and his so-called father and mother are false, illusory conceptions. These illusions continue as long as one is not enlightened about the situation of the living entity.

TEXT 9

एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक्।
आत्ममायागुणैर्विश्वमात्मानं सृजते प्रभुः ॥ ९ ॥

eṣa nityo 'vyayaḥ sūkṣma
eṣa sarvāśrayaḥ svadṛk
ātmamāyā-guṇair viśvam
ātmānaṁ sṛjate prabhuḥ

eṣaḥ—this living entity; *nityaḥ*—eternal; *avyayaḥ*—imperishable; *sūkṣmaḥ*—very, very fine (not seen by the material eyes); *eṣaḥ*—this living entity; *sarva-āśrayaḥ*—the cause of different types of bodies; *sva-dṛk*—self-effulgent; *ātma-māyā-guṇaiḥ*—by the Supreme Personality of Godhead's modes of material nature; *viśvam*—this material world; *ātmānam*—himself; *sṛjate*—appears; *prabhuḥ*—the master.

TRANSLATION

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

PURPORT

In this verse the philosophy of *acintya-bhedābheda*—simultaneous oneness and difference—is described. The living entity is eternal (*nitya*) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is *sūkṣma*, or extremely small. The *śāstra* describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). Relatively, if the living entity is accepted as the smallest, there should naturally be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity.

Another peculiar characteristic of the *jīva* is that he becomes covered by *māyā*. *Ātmamāyā-guṇaiḥ:* he is prone to being covered by the Supreme Lord's illusory energy. The living entity is responsible for his

conditional life in the material world, and therefore he is described as *prabhu* ("the master"). If he likes he can come to this material world, and if he likes he can return home, back to Godhead. Because he wanted to enjoy this material world, the Supreme Personality of Godhead gave him a material body through the agency of the material energy. As the Lord Himself says in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Supreme Lord gives the living entity a chance to enjoy in this material world as he desires, but He openly expresses His own desire that the living entity give up all material aspirations, fully surrender unto Him and return home, back to Godhead.

The living entity is the smallest (*sūkṣma*). Jīva Gosvāmī says in this connection that the living entity within the body is extremely difficult for materialistic scientists to find, although we understand from authorities that the living entity is within the body. The body is different from the living entity.

TEXT 10

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा।
एकः सर्वधियां द्रष्टा कर्तॄणां गुणदोषयोः ॥१०॥

na hy asyāsti priyaḥ kaścin
nāpriyaḥ svaḥ paro 'pi vā
ekaḥ sarva-dhiyāṁ draṣṭā
kartṛṇāṁ guṇa-doṣayoḥ

na—not; *hi*—indeed; *asya*—to the living entity; *asti*—there is; *priyaḥ*—dear; *kaścit*—someone; *na*—not; *apriyaḥ*—not dear; *svaḥ*—own; *paraḥ*—other; *api*—also; *vā*—or; *ekaḥ*—the one; *sarva-*

dhiyām—of the varieties of intelligence; *draṣṭā*—the seer; *kartṛṇām*—of the performers; *guṇa-doṣayoḥ*—of right and wrong activities.

TRANSLATION

For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

PURPORT

As explained in the previous verse, the living entity has the same qualities as the Supreme Personality of Godhead, but he has them in minute quantities because he is a small particle (*sūkṣma*) whereas the Supreme Lord is all-pervading and great. For the Supreme Lord there are no friends, enemies or relatives, for He is completely free from all the disqualifications of ignorance that characterize the conditioned souls. On the other hand, He is extremely kind and favorable to His devotees, and He is not at all satisfied with persons who are envious of His devotees. As the Lord Himself confirms in *Bhagavad-gītā* (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Lord has no enemy or friend, but He is inclined toward a devotee who always engages in His devotional service. Similarly, elsewhere in the *Gītā* (16.19) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." The Lord is extremely antagonistic toward those who are envious of His devotees. To protect His devotees, the Lord sometimes has to kill their enemies. For example, to protect Prahlāda Mahārāja, the Lord had to kill his enemy Hiraṇyakaśipu, although Hiraṇyakaśipu attained salvation because of being killed by the Lord. Since the Lord is the witness of everyone's activities, He witnesses the actions of the enemies of His devotees, and He is inclined to punish them. In other cases, however, He simply witnesses what the living entities do and gives the results of one's sinful or pious actions.

TEXT 11

नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम् ।
उदासीनवदासीनः परावरदृगीश्वरः ॥११॥

nādatta ātmā hi guṇaṁ
na doṣaṁ na kriyā-phalam
udāsīnavad āsīnaḥ
parāvara-dṛg īśvaraḥ

na—not; *ādatte*—accepts; *ātmā*—the Supreme Lord; *hi*—indeed; *guṇam*—happiness; *na*—not; *doṣam*—unhappiness; *na*—nor; *kriyā-phalam*—the result of any fruitive activity; *udāsīna-vat*—exactly like a neutral man; *āsīnaḥ*—sitting (in the core of the heart); *para-avara-dṛk*—seeing the cause and effect; *īśvaraḥ*—the Supreme Lord.

TRANSLATION

The Supreme Lord [ātmā], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.

PURPORT

The conditioned soul has friends and enemies. He is affected by the good qualities and the faults of his position. The Supreme Lord, however, is always transcendental. Because He is the *īśvara*, the supreme controller, He is not affected by duality. It may therefore be said that He sits in the core of everyone's heart as the neutral witness of the causes and effects of one's activities, good and bad. We should also understand that *udāsīna*, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two opposing parties appear before him, but he still takes action as the case warrants. To become completely neutral, indifferent, to material activities, we should simply seek shelter at the lotus feet of the supreme neutral person.

Mahārāja Citraketu was advised that remaining neutral in such trying circumstances as the death of one's son is impossible. Nevertheless, since the Lord knows how to adjust everything, the best course is to depend upon Him and do one's duty in devotional service to the Lord. In all circumstances, one should be undisturbed by duality. As stated in *Bhagavad-gītā* (2.47):

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty." One should execute one's devotional duty, and for the results of one's actions one should depend upon the Supreme Personality of Godhead.

TEXT 12

श्रीबादरायणिरुवाच

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा ।
विस्मिता मुमुचुः शोकं छित्त्वात्मस्नेहमृङ्खलाम् ॥१२॥

śrī-bādarāyaṇir uvāca
ity udīrya gato jīvo
jñātayas tasya te tadā
vismitā mumucuḥ śokaṁ
chittvātma-sneha-śṛṅkhalām

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—in this way; *udīrya*—speaking; *gataḥ*—went; *jīvaḥ*—the living entity (who had appeared as the son of Mahārāja Citraketu); *jñātayaḥ*—the relatives and family members; *tasya*—of him; *te*—they; *tadā*—at that time; *vismitāḥ*—being astonished; *mumucuḥ*—gave up; *śokam*—lamentation; *chittvā*—cutting off; *ātma-sneha*—of affection due to a relationship; *śṛṅkhalām*—the iron shackles.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: When the conditioned soul [jīva] in the form of Mahārāja Citraketu's son had spoken in this way and then left, Citraketu and the other relatives of the dead son were all astonished. Thus they cut off the shackles of their affection, which was due to their relationship with him, and gave up their lamentation.

TEXT 13

निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः ।
तत्यजुर्दुस्त्यजं स्नेहं शोकमोहभयार्तिदम् ॥१३॥

nirhṛtya jñātayo jñāter
deham kṛtvocitāḥ kriyāḥ
tatyajur dustyajaṁ snehaṁ
śoka-moha-bhayārtidam

nirhṛtya—removing; *jñātayaḥ*—King Citraketu and all the other relatives; *jñāteḥ*—of the son; *deham*—the body; *kṛtvā*—performing; *ucitāḥ*—suitable; *kriyāḥ*—activities; *tatyajuḥ*—gave up; *dustyajam*—very difficult to give up; *sneham*—affection; *śoka*—lamentation; *moha*—illusion; *bhaya*—fear; *arti*—and distress; *dam*—giving.

TRANSLATION

After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child's body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.

TEXT 14

बालघ्न्यो व्रीडितास्तत्र बालहत्याहतप्रभाः ।
बालहत्याव्रतं चेरुर्ब्राह्मणैर्यन्निरूपितम् ।
यमुनायां महाराज स्मरन्त्यो द्विजभाषितम् ॥१४॥

bāla-ghnyo vrīḍitās tatra
bāla-hatyā-hata-prabhāḥ
bāla-hatyā-vrataṁ cerur
brāhmaṇair yan nirūpitam
yamunāyāṁ mahārāja
smarantyo dvija-bhāṣitam

bāla-ghnyaḥ—the killers of the child; *vrīḍitāḥ*—being very much ashamed; *tatra*—there; *bāla-hatyā*—because of killing the child; *hata*—having lost; *prabhāḥ*—all bodily luster; *bāla-hatyā-vratam*—the atonement for killing the child; *ceruḥ*—executed; *brāhmaṇaiḥ*—by the priests; *yat*—which; *nirūpitam*—described; *yamunāyām*—at the River Yamunā; *mahā-rāja*—O King Parīkṣit; *smarantyaḥ*—remembering; *dvija-bhāṣitam*—the statement given by the *brāhmaṇa*.

TRANSLATION

Queen Kṛtyadyuti's co-wives, who had poisoned the child, were very much ashamed, and they lost all their bodily luster. While lamenting, O King, they remembered the instructions of Aṅgirā and gave up their ambition to bear children. Following the directions of the brāhmaṇas, they went to the bank of the Yamunā, where they bathed and atoned for their sinful activities.

PURPORT

In this verse the word *bāla-hatyā-hata-prabhāḥ* is to be particularly noted. The practice of killing children has existed in human society for a long time—since time immemorial—but in the days of yore it was very rarely performed. At the present moment, however, in this age of Kali, abortion—killing of the child within the womb—has become very common, and sometimes a child is even killed after birth. If a woman performs such an abominable act, she gradually loses all her bodily luster (*bāla-hatyā-hata-prabhāḥ*). It is also to be noted that the ladies who had committed the sinful act of administering poison to the child were very much ashamed, and according to the directions of the *brāhmaṇas*, they had to undergo atonement for killing the child. Any woman who has ever performed such an infamously sinful act must atone for it, but no one now is doing that. Under the circumstances, the women responsible must suffer in this life and the next. Those who are sincere souls, after hearing this incident, should refrain from such child-killing and should atone for their sinful activities by taking to Kṛṣṇa consciousness very seriously. If one chants the Hare Kṛṣṇa *mahā-mantra* without offenses, all of one's sinful actions are surely atoned for immediately, but one should not commit such deeds again, for that is an offense.

TEXT 15

स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्द्विजोक्तिभिः ।
गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विपः ॥१५॥

sa ittham pratibuddhātmā
citraketur dvijoktibhiḥ
gṛhāndha-kūpān niṣkrāntaḥ
saraḥ-paṅkād iva dvipaḥ

saḥ—he; *ittham*—in this way; *pratibuddha-ātmā*—being fully aware of spiritual knowledge; *citraketuḥ*—King Citraketu; *dvija-uktibhiḥ*—by the instructions of the perfect *brāhmaṇas* (Aṅgirā and Nārada Muni); *gṛha-andha-kūpāt*—from the dark well of family life; *niṣkrāntaḥ*—came out; *saraḥ*—of a lake or reservoir of water; *paṅkāt*—from the mud; *iva*—like; *dvipaḥ*—an elephant.

TRANSLATION

Thus enlightened by the instructions of the brāhmaṇas Aṅgirā and Nārada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of family life.

TEXT 16

कालिन्द्यां विधिवत् स्नात्वा कृतपुण्यजलक्रियः।
मौनेन संयतप्राणो ब्रह्मपुत्रावन्दत ॥१६॥

kālindyāṁ vidhivat snātvā
kṛta-puṇya-jala-kriyaḥ
maunena saṁyata-prāṇo
brahma-putrāv avandata

kālindyām—in the River Yamunā; *vidhi-vat*—according to prescribed regulations; *snātvā*—bathing; *kṛta*—performing; *puṇya*—pious; *jala-kriyaḥ*—oblations by offering water; *maunena*—with gravity; *saṁyata-prāṇaḥ*—controlling the mind and senses; *brahma-putrau*—unto the two sons of Lord Brahmā (Aṅgirā and Nārada); *avandata*—offered his prayers and obeisances.

TRANSLATION

The King bathed in the water of the Yamunā, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisances to the sons of Lord Brahmā [Aṅgirā and Nārada].

TEXT 17

अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने।
भगवान्नारदः प्रीतो विद्यामेतामुवाच ह ॥१७॥

atha tasmai prapannāya
bhaktāya prayatātmane

bhagavān nāradaḥ prīto
vidyām etām uvāca ha

atha—thereafter; *tasmai*—unto him; *prapannāya*—who was surrendered; *bhaktāya*—being a devotee; *prayata-ātmane*—who was self-controlled; *bhagavān*—the most powerful; *nāradaḥ*—Nārada; *prītaḥ*—being very pleased; *vidyām*—transcendental knowledge; *etām*—this; *uvāca*—spoke; *ha*—indeed.

TRANSLATION

Thereafter, being very much pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Nārada, the most powerful sage, spoke to him the following transcendental instructions.

TEXTS 18–19

ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥१८॥
नमो विज्ञानमात्राय परमानन्दमूर्तये ।
आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ॥१९॥

oṁ namas tubhyaṁ bhagavate
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

namo vijñāna-mātrāya
paramānanda-mūrtaye
ātmārāmāya śāntāya
nivṛtta-dvaita-dṛṣṭaye

oṁ—O my Lord; *namaḥ*—obeisances; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *vāsudevāya*—Kṛṣṇa, the son of Vasudeva; *dhīmahi*—let me meditate upon; *pradyumnāya*—unto Pradyumna; *aniruddhāya*—unto Aniruddha; *namaḥ*—respectful obei-

sances; *saṅkarṣaṇāya*—unto Lord Saṅkarṣaṇa; *ca*—also; *namaḥ*—all obeisances; *vijñāna-mātrāya*—unto the form full of knowledge; *parama-ānanda-mūrtaye*—full of transcendental bliss; *ātma-ārāmāya*—unto the Lord, who is self-sufficient; *śāntāya*—and free from disturbances; *nivṛtta-dvaita-dṛṣṭaye*—whose vision turns away from duality, or who is one without a second.

TRANSLATION

[Nārada gave Citraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the oṁkāra [praṇava], I offer my respectful obeisances unto You. O Lord Vāsudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Saṅkarṣaṇa, I offer You my respectful obeisances. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahman, Paramātmā and Bhagavān and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.

PURPORT

In *Bhagavad-gītā* Kṛṣṇa says that He is *praṇavaḥ sarva-vedeṣu*, the syllable *oṁ* in the Vedic *mantras*. In transcendental knowledge, the Lord is addressed as *praṇava*, *oṁkāra*, which is a symbolic representation of the Lord in sound. *Oṁ namo bhagavate vāsudevāya*. Vāsudeva, who is an expansion of Nārāyaṇa, expands Himself as Pradyumna, Aniruddha and Saṅkarṣaṇa. From Saṅkarṣaṇa comes a second Nārāyaṇa expansion, and from this Nārāyaṇa come further expansions of Vāsudeva, Pradyumna, Saṅkarṣaṇa and Aniruddha. The Saṅkarṣaṇa in this group is the original cause of the three *puruṣas*, namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Kṣīrodakaśāyī Viṣṇu is situated in every universe in a special planet called Śvetadvīpa. This is confirmed in the *Brahma-saṁhitā: aṇḍāntara-stha*. The word *aṇḍa* means this universe. Within this universe is a planet called Śvetadvīpa, where Kṣīrodakaśāyī Viṣṇu is situated. From Him come all the incarnations within this universe.

As confirmed in the *Brahma-saṁhitā*, all these forms of the Supreme Personality of Godhead are *advaita*, nondifferent, and they are also *acyuta*, infallible; they do not fall down like the conditioned souls. The ordinary living entity is prone to falling into the clutches of *māyā*, but the Supreme Lord in His different incarnations and forms is *acyuta*, infallible. Therefore His body is different from the material body possessed by the conditioned soul.

The word *mātrā* is explained in the Medinī dictionary as follows: *mātrā karṇa-vibhūṣāyāṁ vitte māne paricchade*. The word *mātrā*, in its different imports, is used to indicate the decoration of the ear, possession, respect, and the possession of a covering. As stated in *Bhagavad-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In the conditioned state of life, the body is used as our dress, and as one needs different dresses during the summer and winter, we conditioned souls are changing bodies according to our desires. However, because the body of the Supreme Lord is full of knowledge, it needs no covering. The idea that Kṛṣṇa's body is like ours—in other words, that His body and soul are different—is a misunderstanding. There are no such differences for Kṛṣṇa, because His body is full of knowledge. Here we receive material bodies because of a lack of knowledge, but because Kṛṣṇa, Vāsudeva, is full of knowledge, there is no difference between His body and His soul. Kṛṣṇa remembers what He said forty million years ago to the sun-god, but an ordinary being cannot remember what he said the day before yesterday. This is the difference between Kṛṣṇa's body and our body. Therefore the Lord is addressed as *vijñāna-mātrāya paramānanda-mūrtaye*.

Because the Lord's body is full of knowledge, He always enjoys transcendental bliss. Indeed, His very form is *paramānanda*. This is confirmed in the *Vedānta-sūtra: ānandamayo 'bhyāsāt*. By nature the Lord is *ānandamaya*. Whenever we see Kṛṣṇa, He is always full of *ānanda* in all circumstances. No one can make Him morose. *Ātmārāmāya:* He does not need to search for external enjoyment, because He is self-sufficient. *Śāntāya:* He has no anxiety. One who has to seek pleasure from other sources is always full of anxiety. *Karmīs*, *jñānīs* and *yogīs* are full of anxiety because they want something, but a devotee does not want anything; he is simply satisfied in the service of the Lord, who is fully blissful.

Nivṛtta-dvaita-dṛṣṭaye: in our conditioned life our bodies have different parts, but although Kṛṣṇa apparently has different bodily parts, no part of His body is different from any other part. Kṛṣṇa can see with His eyes, and Kṛṣṇa can see without His eyes. Therefore in the *Śvetāśvatara Upaniṣad* it is said, *paśyaty acakṣuḥ*. He can see with His hands and legs. He does not need a particular bodily part to perform a particular action. *Aṅgāni yasya sakalendriya-vṛttimanti:* He can do anything He desires with any part of His body, and therefore He is called almighty.

TEXT 20

आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः ।
हृषीकेशाय महते नमस्तेऽनन्तमूर्तये ॥२०॥

ātmānandānubhūtyaiva
nyasta-śakty-ūrmaye namaḥ
hṛṣīkeśāya mahate
namas te 'nanta-mūrtaye

ātma-ānanda—of Your personal bliss; *anubhūtyā*—by perception; *eva*—certainly; *nyasta*—given up; *śakti-ūrmaye*—the waves of material nature; *namaḥ*—respectful obeisances; *hṛṣīkeśāya*—unto the supreme controller of the senses; *mahate*—unto the Supreme; *namaḥ*—respectful obeisances; *te*—unto You; *ananta*—unlimited; *mūrtaye*—whose expansions.

TRANSLATION

Perceiving Your personal bliss, You are always transcendental to the waves of material nature. Therefore, my Lord, I offer my respectful obeisances unto You. You are the supreme controller of the senses, and Your expansions of form are unlimited. You are the greatest, and therefore I offer my respectful obeisances unto You.

PURPORT

This verse analytically differentiates the living entity from the Supreme Lord. The form of the Lord and the form of the conditioned soul are different because the Lord is always blissful whereas the conditioned soul is always under the threefold miseries of the material world. The Supreme Lord is *sac-cid-ānanda-vigraha.* He derives *ānanda*, bliss, from His own self. The Lord's body is transcendental, spiritual, but because the conditioned soul has a material body, he has many bodily and mental troubles. The conditioned soul is always perturbed by attachment and detachment, whereas the Supreme Lord is always free from such dualities. The Lord is the supreme master of all the senses, whereas the conditioned soul is controlled by the senses. The Lord is the greatest, whereas the living entity is the smallest. The living entity is conditioned by the waves of material nature, but the Supreme Lord is transcendental to all actions and reactions. The expansions of the Supreme Lord's body are innumerable (*advaitam acyutam anādim ananta-rūpam*), but the conditioned soul is limited to only one form. From history we learn that a conditioned soul, by mystic power, can sometimes expand into eight forms, but the Lord's bodily expansions are unlimited. This means that the bodies of the Supreme Personality of Godhead have no beginning and no end, unlike the bodies of the living entities.

TEXT 21

वचस्युपरतेऽप्राप्य य एको मनसा सह ।
अनामरूपश्चिन्मात्रः सोऽव्यान्नः सदसत्परः ॥२१॥

vacasy uparate 'prāpya
ya eko manasā saha

anāma-rūpaś cin-mātraḥ
so 'vyān naḥ sad-asat-paraḥ

vacasi—when the words; *uparate*—cease; *aprāpya*—not achieving the goal; *yaḥ*—He who; *ekaḥ*—one without a second; *manasā*—the mind; *saha*—with; *anāma*—with no material name; *rūpaḥ*—or material form; *cit-mātraḥ*—totally spiritual; *saḥ*—He; *avyāt*—may kindly protect; *naḥ*—us; *sat-asat-paraḥ*—who is the cause of all causes (the supreme cause).

TRANSLATION

The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect us.

PURPORT

The impersonal Brahman, which is the effulgence of the Lord, is described in this verse.

TEXT 22

यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते ।
मृण्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः ॥२२॥

yasminn idaṁ yataś cedaṁ
tiṣṭhaty apyeti jāyate
mṛṇmayeṣv iva mṛj-jātis
tasmai te brahmaṇe namaḥ

yasmin—in whom; *idam*—this (cosmic manifestation); *yataḥ*—from whom; *ca*—also; *idam*—this (cosmic manifestation); *tiṣṭhati*—stands; *apyeti*—dissolves; *jāyate*—is born; *mṛt-mayeṣu*—in things made of earth; *iva*—like; *mṛt-jātiḥ*—birth from earth; *tasmai*—unto Him; *te*—You; *brahmaṇe*—the supreme cause; *namaḥ*—respectful obeisances.

TRANSLATION

As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and annihilated in the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisances.

PURPORT

The Supreme Lord is the cause of the cosmic manifestation, He maintains it after creation, and after annihilation the Lord is the reservoir of everything.

TEXT 23

यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः ।
अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्म्यहम् ॥२३॥

yan na spṛśanti na vidur
mano-buddhīndriyāsavaḥ
antar bahiś ca vitataṁ
vyomavat tan nato 'smy aham

yat—whom; *na*—not; *spṛśanti*—can touch; *na*—nor; *viduḥ*—can know; *manaḥ*—the mind; *buddhi*—the intelligence; *indriya*—the senses; *asavaḥ*—the life airs; *antaḥ*—within; *bahiḥ*—outside; *ca*—also; *vitatam*—expanded; *vyoma-vat*—like the sky; *tat*—unto Him; *nataḥ*—bowed; *asmi*—am; *aham*—I.

TRANSLATION

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.

TEXT 24

देहेन्द्रियप्राणमनोधियोऽमी
यदंशविद्धाः प्रचरन्ति कर्मसु ।
नैवान्यदा लौहमिवाप्रतप्तं
स्थानेषु तद् द्रष्टृपदेशमेति ॥२४॥

dehendriya-prāṇa-mano-dhiyo 'mī
yad-aṁśa-viddhāḥ pracaranti karmasu
naivānyadā lauham ivāprataptaṁ
sthāneṣu tad draṣṭrapadeśam eti

deha—the body; *indriya*—senses; *prāṇa*—life airs; *manaḥ*—mind; *dhiyaḥ*—and intelligence; *amī*—all those; *yat-aṁśa-viddhāḥ*—being influenced by rays of Brahman, or the Supreme Lord; *pracaranti*—they move; *karmasu*—in various activities; *na*—not; *eva*—indeed; *anyadā*—at other times; *lauham*—iron; *iva*—like; *aprataptam*—not heated (by fire); *sthāneṣu*—in those circumstances; *tat*—that; *draṣṭṛapadeśam*—the name of a subject matter; *eti*—achieves.

TRANSLATION

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

PURPORT

Red-hot iron can burn, but it cannot burn the original fire. Therefore the consciousness of the small particle of Brahman is fully dependent on the power of the Supreme Brahman. In *Bhagavad-gītā* the Lord says, *mattaḥ smṛtir jñānam apohanaṁ ca:* "From Me the conditioned soul receives memory, knowledge and forgetfulness." The power for ac-

tivities comes from the Supreme Lord, and when the Lord withdraws this power, the conditioned soul no longer has energy with which to act through his various senses. The body includes five knowledge-acquiring senses, five active senses and the mind, but actually these are merely lumps of matter. For example, the brain is nothing but matter, but when electrified by the energy of the Supreme Personality of Godhead, the brain can act, just as iron can burn when made red-hot by the influence of fire. The brain can act while we are awake or even while we are dreaming, but when we are fast asleep or unconscious the brain is inactive. Since the brain is a lump of matter, it does not have independent power with which to act. It can act only when favored by the influence of the Supreme Personality of Godhead, who is Brahman or Parabrahman. This is the way to understand how the Supreme Brahman, Kṛṣṇa, is present everywhere, just as the sunshine is present because of the sun-god in the sun globe. The Supreme Lord is called Hṛṣīkeśa; He is the only conductor of the senses. Unless empowered by His energy, our senses cannot act. In other words, He is the only seer, the only worker, the only listener, and the only active principle or supreme controller.

TEXT 25

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सकल-सात्वतपरिबृढनिकरकरकमलकुड्मलोपलालितचरणारविन्दयुगल परमपरमेष्ठि न्नमस्ते ॥ २५ ॥

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahā-vibhūti-pataye sakala-sātvata-parivṛḍha-nikara-kara-kamala-kuḍmalopalālita-caraṇāravinda-yugala parama-parameṣṭhin namas te.

oṁ—O Supreme Personality of Godhead; *namaḥ*—respectful obeisances; *bhagavate*—unto You, the Lord, who are full in six opulences; *mahā-puruṣāya*—the supreme enjoyer; *mahā-anubhāvāya*—the most perfect realized soul, or the Supersoul; *mahā-vibhūti-pataye*—the master of all mystic power; *sakala-sātvata-parivṛḍha*—of all the best devotees; *nikara*—of the multitude; *kara-kamala*—of the lotus hands; *kuḍmala*—by the buds; *upalālita*—served; *caraṇa-aravinda-yugala*—

whose two lotus feet; *parama*—topmost; *parame-ṣṭhin*—who are situated in the spiritual planet; *namaḥ te*—respectful obeisances unto You.

TRANSLATION

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Puruṣa-sūkta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

PURPORT

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramātmā and Bhagavān. The previous verses described the Brahman and Paramātmā features of the Absolute Truth. Now this prayer is offered in *bhakti-yoga* to the Absolute Supreme Person. The words used in this regard are *sakala-sātvata-parivṛḍha*. The word *sātvata* means "devotees," and *sakala* means "all together." The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands. The devotees may sometimes not be competent to serve the lotus feet of the Lord, and therefore the Lord is addressed as *parama-parameṣṭhin*. He is the Supreme Person, yet He is very kind to the devotees. No one is competent to serve the Lord, but even if a devotee is not competent, the merciful Lord accepts the humble attempt of the devotee.

TEXT 26

श्रीशुक उवाच

भक्तायैतां प्रपन्नाय विद्यामादिश्य नारदः ।
ययावङ्गिरसा साकं धाम स्वायम्भुवं प्रभो ॥२६॥

śrī-śuka uvāca
bhaktāyaitāṁ prapannāya
vidyām ādiśya nāradaḥ

yayāv aṅgirasā sākaṁ
dhāma svāyambhuvaṁ prabho

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bhaktāya*—unto the devotee; *etām*—this; *prapannāya*—unto one who fully surrendered; *vidyām*—transcendental knowledge; *ādiśya*—instructing; *nāradaḥ*—the great sage Nārada; *yayau*—left; *aṅgirasā*—the great saint Aṅgirā; *sākam*—with; *dhāma*—for the topmost planet; *svāyambhuvam*—belonging to Lord Brahmā; *prabho*—O King.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Nārada, having become the spiritual master of Citraketu, instructed him fully in this prayer because Citraketu was fully surrendered. O King Parīkṣit, Nārada then left with the great sage Aṅgirā for the topmost planet, known as Brahmaloka.

PURPORT

When Aṅgirā had first come to visit King Citraketu, he did not bring Nārada with him. However, after the death of Citraketu's son, Aṅgirā brought Nārada to instruct King Citraketu about *bhakti-yoga*. The difference was that in the beginning Citraketu was not in a temperament of renunciation, but after the death of his son, when he was overwhelmed by his great plight, he was awakened to the platform of renunciation by instructions regarding the falsity of this material world and material possessions. It is only at this stage that *bhakti-yoga* can be instructed. As long as one is attached to material enjoyment, *bhakti-yoga* cannot be understood. This is confirmed in *Bhagavad-gītā* (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take

place." As long as one is very much attached to material enjoyment, one cannot concentrate his mind on the subject matter of devotional service.

The Kṛṣṇa consciousness movement is progressing successfully in the Western countries at the present moment because the youth in the West have reached the stage of *vairāgya*, or renunciation. They are practically disgusted with material pleasure from material sources, and this has resulted in a population of hippies throughout the Western countries. Now if these young people are instructed about *bhakti-yoga*, Kṛṣṇa consciousness, the instructions will certainly be effective.

As soon as Citraketu understood the philosophy of *vairāgya-vidyā*, the knowledge of renunciation, he could understand the process of *bhakti-yoga*. In this regard Śrīla Sārvabhauma Bhaṭṭācārya has said, *vairāgya-vidyā-nija-bhakti-yoga*. *Vairāgya-vidyā* and *bhakti-yoga* are parallel lines. One is essential for understanding the other. It is also said, *bhaktiḥ pareśānubhavo viraktir anyatra ca* (*Bhāg.* 11.2.42). Advancement in devotional service, or Kṛṣṇa consciousness, is characterized by increasing renunciation of material enjoyment. Nārada Muni is the father of devotional service, and therefore, just to bestow causeless mercy upon King Citraketu, Aṅgirā brought Nārada Muni to instruct the King. These instructions were extremely effective. Anyone who follows in the footsteps of Nārada Muni is certainly a pure devotee.

TEXT 27

चित्रकेतुस्तु तां विद्यां यथा नारदभाषिताम् ।
धारयामास सप्ताहमब्भक्षः सुसमाहितः ॥२७॥

citraketus tu tāṁ vidyāṁ
yathā nārada-bhāṣitām
dhārayām āsa saptāham
ab-bhakṣaḥ susamāhitaḥ

citraketuḥ—King Citraketu; *tu*—indeed; *tām*—that; *vidyām*—transcendental knowledge; *yathā*—just as; *nārada-bhāṣitām*—instructed by the great sage Nārada; *dhārayām āsa*—chanted; *sapta-aham*—continuously for one week; *ap-bhakṣaḥ*—only drinking water; *su-samāhitaḥ*—with great attention and care.

TRANSLATION

Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the mantra given by Nārada Muni.

TEXT 28

ततः स सप्तरात्रान्ते विद्यया धार्यमाणया ।
विद्याधराधिपत्यं च लेभेऽप्रतिहतं नृप ॥२८॥

tataḥ sa sapta-rātrānte
vidyayā dhāryamāṇayā
vidyādharādhipatyaṁ ca
lebhe 'pratihataṁ nṛpa

tataḥ—from this; *saḥ*—he; *sapta-rātra-ante*—at the end of seven nights; *vidyayā*—by the prayers; *dhāryamāṇayā*—being carefully practiced; *vidyādhara-adhipatyam*—mastership of the Vidyādharas (as an intermediate result); *ca*—also; *lebhe*—achieved; *apratihatam*—undeviated from the instructions of the spiritual master; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, after only one week of repeatedly practicing the mantra received from the spiritual master, Citraketu achieved the rule of the planet of the Vidyādharas as an intermediate product of his spiritual advancement in knowledge.

PURPORT

If a devotee, after being initiated, adheres rigidly to the instructions of the spiritual master, he is naturally endowed with the material opulences of *vidyādhara-adhipatyam* and similar posts as by-products. A devotee need not practice *yoga*, *karma* or *jñāna* to achieve a successful result. Devotional service alone is competent to award a devotee all material power. A pure devotee, however, is never attached to material power, although he gets it very easily without personal endeavor. Citraketu

received this side benefit of his devotional service, which he rigidly performed in accordance with the instructions of Nārada.

TEXT 29

ततः कतिपयाहोभिर्विद्ययेद्धमनोगतिः ।
जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥२९॥

tataḥ katipayāhobhir
vidyayeddha-mano-gatiḥ
jagāma deva-devasya
śeṣasya caraṇāntikam

tataḥ—thereafter; *katipaya-ahobhiḥ*—within a few days; *vidyayā*—by the spiritual *mantra; iddha-manaḥ-gatiḥ*—the course of his mind being enlightened; *jagāma*—went; *deva-devasya*—of the master of all other lords or demigods; *śeṣasya*—Lord Śeṣa; *caraṇa-antikam*—to the shelter of the lotus feet.

TRANSLATION

Thereafter, within a very few days, by the influence of the mantra that Citraketu had practiced, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva.

PURPORT

A devotee's ultimate achievement is to take shelter of the lotus feet of the Lord in any one of the planets in the spiritual sky. As a result of rigid execution of devotional service, a devotee receives all material opulences if these are required; otherwise, the devotee is not interested in material opulences, nor does the Supreme Lord award them. When a devotee is actually engaged in the devotional service of the Lord, his apparently material opulences are not material; they are all spiritual. For example, if a devotee spends money to construct a beautiful and costly temple, the construction is not material but spiritual (*nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*). A devotee's mind is never diverted to the

material side of the temple. The bricks, stone and wood used in the construction of the temple are spiritual, just as the Deity, although made of stone, is not stone but the Supreme Personality of Godhead Himself. The more one advances in spiritual consciousness, the more he can understand the elements of devotional service. Nothing in devotional service is material; everything is spiritual. Consequently a devotee is awarded so-called material opulence for spiritual advancement. This opulence is an aid to help the devotee advance toward the spiritual kingdom. Thus Mahārāja Citraketu remained in material opulence as a *vidyādhara-pati*, master of the Vidyādharas, and by executing devotional service he became perfect within a very few days and returned home, back to Godhead, taking shelter of the lotus feet of Lord Śeṣa, Ananta.

A *karmī's* material opulence and a devotee's material opulence are not on the same level. Śrīla Madhvācārya comments in this way:

anyāntaryāmiṇaṁ viṣṇum
upāsyānya-samīpagaḥ
bhaved yogyatayā tasya
padaṁ vā prāpnuyān naraḥ

By worshiping Lord Viṣṇu one can get whatever he desires, but a pure devotee never asks Lord Viṣṇu for any material profit. Instead he serves Lord Viṣṇu without material desires and is therefore ultimately transferred to the spiritual kingdom. In this regard, Śrīla Vīrarāghava Ācārya comments, *yatheṣṭa-gatir ity arthaḥ:* by worshiping Viṣṇu, a devotee can get whatever he likes. Mahārāja Citraketu wanted only to return home, back to Godhead, and therefore he achieved success in that way.

TEXT 30

मृणालगौरं शितिवाससं स्फुरत्-
किरीटकेयूरकटित्रकङ्कणम् ।
प्रसन्नवक्त्रारुणलोचनं वृतं
ददर्श सिद्धेश्वरमण्डलैः प्रभुम् ॥३०॥

mṛṇāla-gauraṁ śiti-vāsasaṁ sphurat-
kirīṭa-keyūra-kaṭitra-kaṅkaṇam

prasanna-vaktrāruṇa-locanaṁ vṛtaṁ
dadarśa siddheśvara-maṇḍalaiḥ prabhum

mṛṇāla-gauram—white like the fibers of a lotus; *śiti-vāsasam*—wearing garments of blue silk; *sphurat*—glittering; *kirīṭa*—helmet; *keyūra*—armlets; *kaṭitra*—belt; *kaṅkaṇam*—whose bangles; *prasanna-vaktra*—smiling face; *aruṇa-locanam*—having reddish eyes; *vṛtam*—surrounded; *dadarśa*—he saw; *siddha-īśvara-maṇḍalaiḥ*—by the most perfect devotees; *prabhum*—the Supreme Personality of Godhead.

TRANSLATION

Upon reaching the shelter of Lord Śeṣa, the Supreme Personality of Godhead, Citraketu saw that He was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumāra.

TEXT 31

तद्दर्शनध्वस्तसमस्तकिल्बिषः
स्वस्थामलान्तःकरणोऽभ्ययान्मुनिः ।
प्रवृद्धभक्त्या प्रणयाश्रुलोचनः
प्रहृष्टरोमानमदादिपुरुषम् ॥३१॥

tad-darśana-dhvasta-samasta-kilbiṣaḥ
svasthāmalāntaḥkaraṇo 'bhyayān muniḥ
pravṛddha-bhaktyā praṇayāśru-locanaḥ
prahṛṣṭa-romānamad ādi-puruṣam

tat-darśana—by the sight of the Supreme Personality of Godhead; *dhvasta*—destroyed; *samasta-kilbiṣaḥ*—having all sins; *svastha*—healthy; *amala*—and pure; *antaḥkaraṇaḥ*—the core of whose heart; *abhyayāt*—approached face to face; *muniḥ*—the King, who was silent due to full mental satisfaction; *pravṛddha-bhaktyā*—with an attitude of increased devotional service; *praṇaya-aśru-locanaḥ*—with tears in his eyes because of love; *prahṛṣṭa-roma*—his hairs standing on end due to

jubilation; *anamat*—offered respectful obeisances; *ādi-puruṣam*—unto the expansion of the original personality.

TRANSLATION

As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead.

PURPORT

The word *tad-darśana-dhvasta-samasta-kilbiṣaḥ* is very important in this verse. If one regularly sees the Supreme Personality of Godhead in the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Kṛṣṇa consciousness.

TEXT 32

स उत्तमश्लोकपदाब्जविष्टरं
प्रेमाश्रुलेशैरुपमेहयन्मुहुः ।
प्रेमोपरुद्धाखिलवर्णनिर्गमो
नैवाशकत्तं प्रसमीडितुं चिरम् ॥३२॥

sa uttamaśloka-padābja-viṣṭaraṁ
premāśru-leśair upamehayan muhuḥ
premoparuddhākhila-varṇa-nirgamo
naivāśakat taṁ prasamīḍituṁ ciram

saḥ—he; *uttamaśloka*— of the Supreme Personality of Godhead; *pada-abja*—of the lotus feet; *viṣṭaram*—the resting place; *prema-aśru*—of tears of pure love; *leśaiḥ*—by drops; *upamehayan*—moisten-

ing; *muhuḥ*—again and again; *prema-uparuddha*—choked with love; *akhila*—all; *varṇa*—of the letters; *nirgamaḥ*—the coming out; *na*—not; *eva*—indeed; *aśakat*—was able; *tam*—unto Him; *prasamīḍitum*—to offer prayers; *ciram*—for a long time.

TRANSLATION

With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

PURPORT

All the letters of the alphabet and the words constructed by those letters are meant for offering prayers to the Supreme Personality of Godhead. Mahārāja Citraketu had the opportunity to offer prayers to the Lord by composing nice verses from the letters of the alphabet, but because of his ecstasy, for a considerable time he could not join those letters to offer prayers to the Lord. As stated in *Śrīmad-Bhāgavatam* (1.5.22):

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

If one has scientific, philosophical, political, economic or any other abilities and wants perfection in his knowledge, he should offer prayers to the Supreme Personality of Godhead by composing first-class poetry or engaging his talents in the service of the Lord. Citraketu wanted to do this, but he was unable because of loving ecstasy. Therefore he had to wait for a considerable time before he could offer prayers.

TEXT 33

ततः समाधाय मनो मनीषया
बभाष एतत्प्रतिलब्धवागसौ ।

नियम्य सर्वेन्द्रियबाह्यवर्तनं
जगद्गुरुं सात्वतशास्त्रविग्रहम् ॥३३॥

tataḥ samādhāya mano manīṣayā
babhāṣa etat pratilabdha-vāg asau
niyamya sarvendriya-bāhya-vartanaṁ
jagad-guruṁ sātvata-śāstra-vigraham

tataḥ—thereafter; *samādhāya*—controlling; *manaḥ*—the mind; *manīṣayā*—by his intelligence; *babhāṣa*—spoke; *etat*—this; *pratilabdha*—recovering; *vāk*—speech; *asau*—that one (King Citraketu); *niyamya*—controlling; *sarva-indriya*—of all the senses; *bāhya*—external; *vartanam*—the wandering; *jagat-gurum*—who is the spiritual master of everyone; *sātvata*—of devotional service; *śāstra*—of the holy scriptures; *vigraham*—the personified form.

TRANSLATION

Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered suitable words with which to express his feelings. Thus he began offering prayers to the Lord, who is the personification of the holy scriptures [the sātvata-saṁhitās like the Brahma-saṁhitā and the Nārada-pañcarātra] and who is the spiritual master of all. He offered his prayers as follows.

PURPORT

One cannot offer prayers to the Lord with mundane words. One must become spiritually advanced by controlling the mind and senses. Then he can find suitable words to offer in prayers to the Lord. Quoting the following verse from the *Padma Purāṇa*, Śrīla Sanātana Gosvāmī forbids us to sing any song not sung by authorized devotees.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

The words or songs of a person not fixed in Vaiṣṇava behavior, not strictly following the rules and regulations and chanting the Hare Kṛṣṇa *mantra* should not be accepted by pure devotees. The words *sātvata-śāstra-vigraham* indicate that the *sac-cid-ānanda* body of the Lord can never be accepted to be made of *māyā*. Devotees do not offer prayers to the Lord in an imaginary form. The existence of the Lord's form is supported by all Vedic literature.

TEXT 34

चित्रकेतुरुवाच

अजित जितः सममतिभिः
साधुभिर्भवान् जितात्मभिर्भवता ।
विजितास्तेऽपि च भजता-
मकामात्मनां य आत्मदोऽतिकरुणः ॥३४॥

citraketur uvāca
ajita jitaḥ sama-matibhiḥ
sādhubhir bhavān jitātmabhir bhavatā
vijitās te 'pi ca bhajatām
akāmātmanāṁ ya ātmado 'ti-karuṇaḥ

citraketuḥ uvāca—King Citraketu said; *ajita*—O my unconquerable Lord; *jitaḥ*—conquered; *sama-matibhiḥ*—by persons who have conquered the mind; *sādhubhiḥ*—the devotees; *bhavān*—Your Lordship; *jita-ātmabhiḥ*—who have completely controlled the senses; *bhavatā*—by You; *vijitāḥ*—conquered; *te*—they; *api*—also; *ca*—and; *bhajatām*—to those who always engage in Your service; *akāma-ātmanām*—with no motives for material profit; *yaḥ*—who; *ātma-daḥ*—giving Yourself; *ati-karuṇaḥ*—extremely merciful.

TRANSLATION

Citraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You

under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.

PURPORT

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Kṛṣṇa and the *gopīs*. The *gopīs* conquered Kṛṣṇa, and Kṛṣṇa conquered the *gopīs*. Thus whenever Kṛṣṇa played His flute, He conquered the minds of the *gopīs*, and without seeing the *gopīs* Kṛṣṇa could not be happy. Other transcendentalists, such as *jñānīs* and *yogīs*, cannot conquer the Supreme Personality of Godhead; only pure devotees can conquer Him.

Pure devotees are described as *sama-mati*, which means that they never deviate from devotional service under any circumstances. It is not that devotees worship the Supreme Lord only when happy; they worship Him even when in distress. Happiness and distress do not hamper the process of devotional service. Therefore *Śrīmad-Bhāgavatam* says that devotional service is *ahaituky apratihatā*, unmotivated and uninterrupted. When a devotee offers devotional service to the Lord without any motive (*anyābhilāṣitā-śūnyam*), his service cannot be hampered by any material condition (*apratihatā*). Thus a devotee who offers service in all conditions of life can conquer the Supreme Personality of Godhead.

A special distinction between devotees and the other transcendentalists, namely the *jñānīs* and *yogīs*, is that *jñānīs* and *yogīs* artificially try to become one with the Supreme, whereas devotees never aspire for such an impossible accomplishment. Devotees know that their position is to be eternally servants of the Supreme Lord and never to be one with Him. Therefore they are called *sama-mati* or *jitātmā*. They detest oneness with the Supreme. They have no lusty desires for oneness; instead, their desire is to be freed from all material hankering. Therefore they are called *niṣkāma*, desireless. A living entity cannot exist without desires, but desires that can never be fulfilled are called *kāma*, lusty desires.

Kāmais tais tair hṛta-jñānāḥ: because of lusty desires, nondevotees are deprived of their intelligence. Thus they are unable to conquer the Supreme Lord, whereas devotees, being freed from such unreasonable desires, can conquer the Lord. Such devotees are also conquered by the Supreme Personality of Godhead. Because they are pure, being free from all material desires, they fully surrender to the Supreme Lord, and therefore the Lord conquers them. Such devotees never aspire for liberation. They simply desire to serve the lotus feet of the Lord. Because they serve the Lord without desires for remuneration, they can conquer the mercy of the Lord. The Lord is by nature very merciful, and when He sees that His servant is working without desires for material profit, naturally He is conquered.

Devotees are always engaged in service.

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane

All the activities of their senses are engaged in the service of the Lord. Because of such devotion, the Lord gives Himself to His devotees as if they could use Him for any purpose they might desire. Of course, devotees have no purpose other than to serve. When a devotee fully surrenders and has no aspiration for material profit, the Lord certainly gives him all opportunities for service. This is the position of the Lord when conquered by His devotees.

TEXT 35

तव विभवः खलु भगवन्
जगदुदयस्थितिलयादीनि ।
विश्वसृजस्तेंऽशांशा-
स्तत्र मृषा स्पर्धन्ति पृथगभिमत्या ॥३५॥

tava vibhavaḥ khalu bhagavan
jagad-udaya-sthiti-layādīni
viśva-sṛjas te 'ṁśāṁśās
tatra mṛṣā spardhanti pṛthag abhimatyā

tava—Your; *vibhavaḥ*—opulences; *khalu*—indeed; *bhagavan*—O Supreme Personality of Godhead; *jagat*—of the cosmic manifestation; *udaya*—the creation; *sthiti*—maintenance; *laya-ādīni*—dissolution and so on; *viśva-sṛjaḥ*—the creators of the manifested world; *te*—they; *aṁśa-aṁśāḥ*—parts of Your plenary portion; *tatra*—in that; *mṛṣā*—in vain; *spardhanti*—rival one another; *pṛthak*—of separateness; *abhimatyā*—by a false conception.

TRANSLATION

My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but Your opulences. Since Lord Brahmā and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God [īśvara]. Their consciousness of themselves as separate Lords is therefore merely false prestige. It is not valid.

PURPORT

A devotee who has fully surrendered to the lotus feet of the Lord knows very well that the creative energy of the living entities, from Lord Brahmā down to the small ant, exists because the living entities are part and parcel of the Lord. In *Bhagavad-gītā* (15.7) the Lord says, *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ:* "The living entities in this conditioned world are My eternal, fragmental parts." The living entities are nothing but very small portions of the supreme spirit, like sparks of a fire. Because they are part of the Supreme, they have a creative quality in a very minute quantity.

The so-called scientists of the modern materialistic world are proud because they have created modern facilities like great airplanes, but the credit for creating the airplanes should go to the Supreme Personality of Godhead, not to the scientists who have invented or created the so-called wonderful products. The first consideration is the intelligence of the scientist; one must be elevated by the dictation of the Supreme Lord, who says in *Bhagavad-gītā* (15.15), *mattaḥ smṛtir jñānam apohanaṁ ca:* "From Me come remembrance, knowledge and forgetfulness." Because the Supreme Lord, as Supersoul, sits within the core of every living entity's heart, the dictation by which one advances in scientific knowl-

edge or creative faculties comes from Him. Furthermore, the ingredients to manufacture wonderful machines like airplanes are also supplied by the Lord, not by the scientists. Before the airplane was created, its ingredients already existed, having been caused by the Supreme Personality of Godhead, but when the manifested creation of the airplane is ruined, the remaining debris is a problem for the so-called creators. Another example is that the West is creating many automobiles. The ingredients for these cars are supplied, of course, by the Supreme Lord, and the intelligence for the so-called creation is also supplied by the Lord. Ultimately, when the cars are demolished, the so-called creators are faced with the problem of what to do with their ingredients. The actual creator, the original creator, is the Personality of Godhead. Only in the interim does someone create something with intelligence supplied by the Lord, and later the creation again becomes a problem. Therefore the so-called creator is not to be credited with the act of creation; the only credit goes to the Supreme Personality of Godhead. It is rightly stated herein that the credit for all the opulences of creation, maintenance and annihilation belongs to the Supreme Lord, not to the living entities.

TEXT 36

परमाणुपरममहतो-
स्त्वमाद्यन्तान्तरवर्ती त्रयविधुरः ।
आदावन्तेऽपि च सत्त्वानां
यद् ध्रुवं तदेवान्तरालेऽपि ॥३६॥

paramāṇu-parama-mahatos
tvam ādy-antāntara-vartī traya-vidhuraḥ
ādāv ante 'pi ca sattvānāṁ
yad dhruvaṁ tad evāntarāle 'pi

parama-aṇu—of the atomic particle; *parama-mahatoḥ*—and of the biggest (the result of the combination of atoms); *tvam*—You; *ādi-anta*—in both the beginning and the end; *antara*—and in the middle; *vartī*—existing; *traya-vidhuraḥ*—although without beginning, end or middle; *ādau*—in the beginning; *ante*—at the end; *api*—also; *ca*—and; *sat-*

tvānām—of all existences; *yat*—which; *dhruvam*—permanent; *tat*—that; *eva*—certainly; *antarāle*—in the middle; *api*—also.

TRANSLATION

You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation—the atom—to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.

PURPORT

The *Brahma-saṁhitā* (5.33) says:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person—absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." The Supreme Personality of Godhead has no cause, for He is the cause of everything. The Lord is beyond the workings of cause and effect. He is eternally existing. In another verse the *Brahma-saṁhitā* says, *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* the Lord exists within the gigantic universe and within the atom. The descent of the Lord into the atom and the universe indicates that without His presence, nothing could factually exist. Scientists say that water is a combination of hydrogen and oxygen, but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemicals, but where did the chemicals come from? That they do not know. Since the Supreme Personality

of Godhead is the cause of all causes, He can produce immense quantities of chemicals to create a situation for chemical evolution. We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid (*bijaṁ māṁ sarva-bhūtānām*). Devotees can see that the original potencies causing the cosmic manifestation are not in chemicals but in the Supreme Personality of Godhead, for He is the cause of the chemicals.

Everything is caused or manifested by the energy of the Supreme Lord, and when everything is annihilated or dissolved, the original potency enters the body of the Supreme Lord. Therefore this verse says, *ādāv ante 'pi ca sattvānāṁ yad dhruvaṁ tad evāntarāle 'pi.* The word *dhruvam* means "permanent." The permanent reality is Kṛṣṇa, not this cosmic manifestation. As stated in *Bhagavad-gītā, aham ādir hi devānām* and *mattaḥ sarvaṁ pravartate:* Kṛṣṇa is the original cause of everything. Arjuna recognized Lord Śrī Kṛṣṇa as the original person (*puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum*), and the *Brahma-saṁhitā* describes Him as the original person (*govindam ādi-puruṣam*). He is the cause of all causes, whether at the beginning, at the end or in the middle.

TEXT 37

क्षित्यादिभिरेष किलावृतः
सप्तभिर्दशगुणोत्तरैरण्डकोशः ।
यत्र पतत्यणुकल्पः
सहाण्डकोटिकोटिभिस्तदनन्तः ॥३७॥

kṣity-ādibhir eṣa kilāvṛtaḥ
saptabhir daśa-guṇottarair aṇḍa-kośaḥ
yatra pataty aṇu-kalpaḥ
sahāṇḍa-koṭi-koṭibhis tad anantaḥ

kṣiti-ādibhiḥ—by the ingredients of the material world, headed by earth; *eṣaḥ*—this; *kila*—indeed; *āvṛtaḥ*—covered; *saptabhiḥ*—seven;

daśa-guṇa-uttaraiḥ—each ten times more than the previous one; *aṇḍa-kośaḥ*—egg-shaped universe; *yatra*—in whom; *patati*—falls; *aṇu-kalpaḥ*—like a minute atom; *saha*—with; *aṇḍa-koṭi-koṭibhiḥ*—millions of such universes; *tat*—therefore; *anantaḥ*—(You are called) unlimited.

TRANSLATION

Every universe is covered by seven layers—earth, water, fire, air, sky, the total energy and false ego—each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].

PURPORT

The *Brahma-saṁhitā* (5.48) says:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The origin of the material creation is Mahā-Viṣṇu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales, and they are all annihilated when He inhales. This Mahā-Viṣṇu is a plenary portion of a portion of Viṣṇu, Govinda (*yasya kalā-viśeṣaḥ*). The word *kalā* refers to a plenary portion of a plenary portion. From Kṛṣṇa, or Govinda, comes Balarāma; from Balarāma comes Saṅkarṣaṇa; from Saṅkarṣaṇa, Nārāyaṇa; from Nārāyaṇa, the second Saṅkarṣaṇa; from the second Saṅkarṣaṇa, Mahā-Viṣṇu; from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu; and from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu. Kṣīrodakaśāyī Viṣṇu controls every universe. This gives an idea of the meaning of *ananta*, unlimited. What is to be said of the unlimited potency and existence of the Lord? This verse describes the coverings of the universe (*saptabhir daśa-guṇottarair aṇḍa-kośaḥ*). The first covering is earth, the second is water, the third is fire, the fourth is air, the fifth is sky, the sixth is the total material energy, and the seventh is the false ego. Beginning with the covering of earth, each covering is ten times greater than the previous one. Thus we can only

imagine how great each universe is, and there are many millions of universes. As confirmed by the Lord Himself in *Bhagavad-gītā* (10.42):

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." The entire material world manifests only one fourth of the Supreme Lord's energy. Therefore He is called *ananta*.

TEXT 38

विषयतृषो नरपशवो
य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश
तदनु विनश्यन्ति यथा राजकुलम् ॥३८॥

viṣaya-tṛṣo nara-paśavo
ya upāsate vibhūtīr na paraṁ tvām
teṣām āśiṣa īśa
tad anu vinaśyanti yathā rāja-kulam

viṣaya-tṛṣaḥ—eager to enjoy sense gratification; *nara-paśavaḥ*—manlike animals; *ye*—who; *upāsate*—worship very gorgeously; *vibhūtīḥ*—small particles of the Supreme Lord (the demigods); *na*—not; *param*—the Supreme; *tvām*—You; *teṣām*—of them; *āśiṣaḥ*—the benedictions; *īśa*—O supreme controller; *tat*—them (the demigods); *anu*—after; *vinaśyanti*—will be vanquished; *yathā*—just as; *rāja-kulam*—those who are supported by the government (when the government is finished).

TRANSLATION

O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than

animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.

PURPORT

Bhagavad-gītā (7.20) says, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* "Those whose minds are distorted by material desires surrender unto the demigods." Similarly, this verse condemns worship of the demigods. We may show our respect to the demigods, but the demigods are not worshipable. The intelligence of those who worship the demigods is lost (*hṛta-jñānāḥ*) because these worshipers do not know that when the entire material cosmic manifestation is annihilated, the demigods, who are the departmental heads of that manifestation, will be vanquished. When the demigods are vanquished, the benedictions given by the demigods to unintelligent men will also be vanquished. Therefore a devotee should not hanker to obtain material opulence by worshiping the demigods, but should engage in the service of the Lord, who will satisfy all his desires.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether full of all material desires, free from material desires or desiring liberation, a person who has broader intelligence must by all means worship the supreme whole, the Personality of Godhead." (*Bhāg.* 2.3.10) This is the duty of a perfect human being. One who has the shape of a human being but whose actions are nothing but those of an animal is called *nara-paśu* or *dvipada-paśu*, a two-legged animal. A human being who is not interested in Kṛṣṇa consciousness is condemned herewith as a *nara-paśu*.

TEXT 39

कामधियस्त्वयि रचिता
न परम रोहन्ति यथा करम्भबीजानि।
ज्ञानात्मन्यगुणमये
गुणगणतोऽस्य द्वन्द्वजालानि ॥३९॥

kāma-dhiyas tvayi racitā
na parama rohanti yathā karambha-bījāni
jñānātmany aguṇamaye
guṇa-gaṇato 'sya dvandva-jālāni

kāma-dhiyaḥ—desires for sense gratification; *tvayi*—in You; *racitāḥ*—performed; *na*—not; *parama*—O Supreme Personality of Godhead; *rohanti*—do grow (produce other bodies); *yathā*—just as; *karambha-bījāni*—sterilized or fried seeds; *jñāna-ātmani*—in You, whose existence is in full knowledge; *aguṇa-maye*—who is not affected by the material qualities; *guṇa-gaṇataḥ*—from the material qualities; *asya*—of a person; *dvandva-jālāni*—the networks of duality.

TRANSLATION

O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

PURPORT

This is confirmed in *Bhagavad-gītā* (4.9), wherein the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ

tyaktvā deham punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." If one simply engages in Kṛṣṇa consciousness to understand Kṛṣṇa, he surely becomes immune to the process of repeated birth and death. As clearly stated in *Bhagavad-gītā, tyaktvā deham punar janma naiti:* such a person, simply by engaging in Kṛṣṇa consciousness or understanding the Supreme Personality of Godhead, Kṛṣṇa, becomes quite fit to return home, back to Godhead. Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Kṛṣṇa consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Kṛṣṇa through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment. The perfection of life is to be uninterested in material enjoyment and interested in Kṛṣṇa. If one comes to Kṛṣṇa consciousness somehow or other, even for material gain, the result is that he will be liberated. *Kāmād dveṣād bhayāt snehāt.* Whether for the satisfaction of material desires, because of the influence of envy, because of fear, because of affection or because of any other reason, if one comes to Kṛṣṇa, his life is successful.

TEXT 40

जितमजित तदा भवता
यदाह भागवतं धर्ममनवद्यम् ।
निष्किञ्चना ये मुनय
आत्मारामा यमुपासतेऽपवर्गाय ॥४०॥

jitam ajita tadā bhavatā
yadāha bhāgavataṁ dharmam anavadyam
niṣkiñcanā ye munaya
ātmārāmā yam upāsate 'pavargāya

jitam—conquered; *ajita*—O unconquerable one; *tadā*—then; *bhavatā*—by Your Lordship; *yadā*—when; *āha*—spoke; *bhāgavatam*—which helps the devotee approach the Supreme Personality of Godhead; *dharmam*—the religious process; *anavadyam*—faultless (free from contamination); *niṣkiñcanāḥ*—who have no desire to be happy with material opulences; *ye*—those who; *munayaḥ*—great philosophers and exalted sages; *ātma-ārāmāḥ*—who are self-satisfied (being completely aware of their constitutional position as eternal servants of the Lord); *yam*—whom; *upāsate*—worship; *apavargāya*—for achieving liberation from material bondage.

TRANSLATION

O unconquerable one, when You spoke about bhāgavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhāgavata-dharma to achieve shelter at Your lotus feet.

PURPORT

As stated by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu:*

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desires for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

The *Nārada-pañcarātra* also says:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

"One should be free from all material designations and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service." This is also called *bhāgavata-dharma.* Without material aspirations, one should simply serve Kṛṣṇa, as advised in *Bhagavad-gītā, Nārada-pañcarātra* and *Śrīmad-Bhāgavatam. Bhāgavata-dharma* is the process of religion enunciated by pure devotees, direct representatives of the Supreme Personality of Godhead like Nārada, Śukadeva Gosvāmī and their humble servants in the disciplic succession. By understanding *bhāgavata-dharma*, one immediately becomes free from material contamination. Living entities, who are part and parcel of the Supreme Personality of Godhead, are loitering in this material world suffering. When they are instructed by the Lord Himself about *bhāgavata-dharma* and they adopt it, that is victory for the Lord, for He then reclaims these fallen souls. A devotee following the principles of *bhāgavata-dharma* feels very much obligated to the Supreme Personality of Godhead. He can understand the difference between life without *bhāgavata-dharma* and life with *bhāgavata-dharma* and thus he ever remains obliged to the Lord. Taking to Kṛṣṇa consciousness and bringing fallen souls to Kṛṣṇa consciousness is victory for Lord Kṛṣṇa.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." (*Bhāg.* 1.2.6) Therefore *Śrīmad-Bhāgavatam* is the pure transcendental process of religion.

TEXT 41

विषममतिर्न यत्र नृणां
त्वमहमिति मम तवेति च यदन्यत्र ।
विषमधिया रचितो यः
स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ॥४१॥

viṣama-matir na yatra nṛṇāṁ
tvam aham iti mama taveti ca yad anyatra
viṣama-dhiyā racito yaḥ
sa hy aviśuddhaḥ kṣayiṣṇur adharma-bahulaḥ

viṣama—unequal (your religion, my religion; your belief, my belief); *matiḥ*—consciousness; *na*—not; *yatra*—in which; *nṛṇām*—of human society; *tvam*—you; *aham*—I; *iti*—thus; *mama*—my; *tava*—your; *iti*—thus; *ca*—also; *yat*—which; *anyatra*—elsewhere (in religious systems other than *bhāgavata-dharma*); *viṣama-dhiyā*—by this unequal intelligence; *racitaḥ*—made; *yaḥ*—that which; *saḥ*—that system of religion; *hi*—indeed; *aviśuddhaḥ*—not pure; *kṣayiṣṇuḥ*—temporary; *adharma-bahulaḥ*—full of irreligion.

TRANSLATION

Being full of contradictions, all forms of religion but bhāgavata-dharma work under conceptions of fruitive results and distinctions of "you and I" and "yours and mine." The followers of Śrīmad-Bhāgavatam have no such consciousness. They are all Kṛṣṇa conscious, thinking that they are Kṛṣṇa's and Kṛṣṇa is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.

PURPORT

Bhāgavata-dharma has no contradictions. Conceptions of "your religion" and "my religion" are completely absent from *bhāgavata-*

dharma. Bhāgavata-dharma means following the orders given by the Supreme Lord, Bhagavān, as stated in *Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* God is one, and God is for everyone. Therefore everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (*dharmaṁ tu sākṣād bhagavat-praṇītam*). In *bhāgavata-dharma* there is no question of "what you believe" and "what I believe." Everyone must believe in the Supreme Lord and carry out His orders. *Ānukūlyena kṛṣṇānuśīlanam:* whatever Kṛṣṇa says—whatever God says—should be directly carried out. That is *dharma*, religion.

If one is actually Kṛṣṇa conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Kṛṣṇa, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion, this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the Supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "my belief" and "your belief." Everyone should believe in God and surrender unto Him. That is *bhāgavata-dharma.*

Bhāgavata-dharma is not a concocted sectarian belief, for it entails research to find how everything is connected with Kṛṣṇa (*īśāvāsyam idaṁ sarvam*). According to the Vedic injunctions, *sarvaṁ khalv idaṁ brahma:* Brahman, the Supreme, is present in everything. *Bhāgavata-dharma* captures this presence of the Supreme. *Bhāgavata-dharma* does not consider everything in the world to be false. Because everything emanates from the Supreme, nothing can be false; everything has some use in the service of the Supreme. For example, we are now dictating into a microphone and recording on a dictating machine, and thus we are finding how the machine can be connected to the Supreme Brahman. Since we are using this machine in the service of the Lord, it is Brahman. This is the meaning of *sarvaṁ khalv idaṁ brahma.* Everything is Brahman because everything can be used for the service of the Supreme Lord. Nothing is *mithyā*, false; everything is factual.

Bhāgavata-dharma is called *sarvotkṛṣṭa*, the best of all religious systems, because those who follow *bhāgavata-dharma* are not envious of anyone. Pure *bhāgavatas*, pure devotees, invite everyone, without envy, to join the Kṛṣṇa consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. *Suhṛdaṁ sarva-bhūtānām:* he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Kṛṣṇa consciousness, or *bhāgavata-dharma*. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure.

TEXT 42

कः क्षेमो निजपरयोः
कियान् वार्थः स्वपरद्रुहा धर्मेण ।
स्वद्रोहात्तव कोपः
परसम्पीडया च तथाधर्मः ॥४२॥

kaḥ kṣemo nija-parayoḥ
kiyān vārthaḥ sva-para-druhā dharmeṇa
sva-drohāt tava kopaḥ
para-sampīḍayā ca tathādharmaḥ

kaḥ—what; *kṣemaḥ*—benefit; *nija*—to oneself; *parayoḥ*—and to others; *kiyān*—how much; *vā*—or; *arthaḥ*—purpose; *sva-para-druhā*—which is envious of the performer and of others; *dharmeṇa*—with the religious system; *sva-drohāt*—from being envious of one's own self; *tava*—of You; *kopaḥ*—anger; *para-sampīḍayā*—by giving pain to others; *ca*—also; *tathā*—as well as; *adharmaḥ*—irreligion.

TRANSLATION

How can a religious system that produces envy of one's self and of others be beneficial for oneself and for them? What is auspicious about following such a system? What is actually to be

gained? By causing pain to one's own self due to self-envy and by causing pain to others, one arouses Your anger and practices irreligion.

PURPORT

Any religious system but the process of *bhāgavata-dharma*—service as an eternal servant of the Supreme Personality of Godhead—is a system of envy of one's own self and of others. For example, there are many systems of religion in which animal sacrifices are recommended. Such animal sacrifices are inauspicious both for the performer and for the animal. Although one is sometimes permitted to sacrifice an animal before the goddess Kālī and eat it instead of purchasing meat from a slaughterhouse, permission to eat meat after a sacrifice in the presence of the goddess Kālī is not the order of the Supreme Personality of Godhead. It is simply a concession for the miserable person who will not give up eating meat. It is meant to restrict his desire for unrestricted meat-eating. Such a religious system is condemned. Therefore Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and surrender unto Me." That is the last word in religion.

One may argue that the sacrifice of animals is recommended in the *Vedas.* This recommendation, however, is a restriction. Without Vedic restrictions on the purchase of meat, people will purchase meat from the market, which will be overflooded with meat shops, and slaughterhouses will increase. To restrict this, sometimes the *Vedas* say that one may eat meat after sacrificing an insignificant animal like a goat before the goddess Kālī. In any case, a system of religion in which animal sacrifices are recommended is inauspicious for those who perform the sacrifices and for the animals. Envious persons who perform ostentatious animal sacrifices are condemned in *Bhagavad-gītā* (16.17) as follows:

ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam

"Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without follow-

ing any rules or regulations." Sometimes animal sacrifices are performed very gorgeously with grand arrangements for worshiping the goddess Kālī, but such festivals, although performed in the name of *yajña*, are not actually *yajña*, for *yajña* means to satisfy the Supreme Personality of Godhead. Therefore it is recommended that in this age specifically, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those who have good intelligence satisfy the *yajña-puruṣa*, Viṣṇu, by chanting the Hare Kṛṣṇa *mantra*. Envious persons, however, are condemned by the Supreme Personality of Godhead as follows:

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
māṁ ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion. Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.18–19) These persons are condemned by the Supreme Personality of Godhead, as indicated by the words *tava kopaḥ*. A person who commits murder is envious of himself and also the person he has killed, for the result of committing murder is that he will be arrested and hanged. If one transgresses the laws of a man-made government, he may escape being killed by the state, but one cannot escape the laws of God. A killer of any animal must be killed in his next life by the same animal. This is the law of nature. One must follow the instructions of the Supreme Lord: *sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja*. If one follows any other system of religion, he is subject to punishment by the Supreme Personality of Godhead in many different ways. Therefore if one follows a concocted system of religion,

he is envious not only of others but also of himself. Consequently his system of religion is useless.

Śrīmad-Bhāgavatam (1.2.8) says:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [*dharma*] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." Following a system of religion that does not awaken one's Kṛṣṇa consciousness, or God consciousness, is merely a waste of time and labor.

TEXT 43

न व्यभिचरति तवेक्षा
यया ह्यभिहितो भागवतो धर्मः ।
स्थिरचरसत्त्वकदम्बे-
ष्वपृथग्धियो यमुपासते त्वार्याः ॥४३॥

na vyabhicarati tavekṣā
yayā hy abhihito bhāgavato dharmaḥ
sthira-cara-sattva-kadambeṣv
apṛthag-dhiyo yam upāsate tv āryāḥ

na—not; *vyabhicarati*—fails; *tava*—Your; *īkṣā*—outlook; *yayā*—by which; *hi*—indeed; *abhihitaḥ*—declared; *bhāgavataḥ*—in relationship with Your instructions and activities; *dharmaḥ*—religious principle; *sthira*—nonmoving; *cara*—moving; *sattva-kadambeṣu*—among the living entities; *apṛthak-dhiyaḥ*—who do not consider distinctions; *yam*—which; *upāsate*—follow; *tu*—certainly; *āryāḥ*—those who are advanced in civilization.

TRANSLATION

My dear Lord, one's occupational duty is instructed in Śrīmad-Bhāgavatam and Bhagavad-gītā according to Your point of view,

which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.

PURPORT

Bhāgavata-dharma and *kṛṣṇa-kathā* are identical. Śrī Caitanya Mahāprabhu wanted everyone to become a *guru* and preach the instructions of Kṛṣṇa everywhere from *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, the *Purāṇas*, *Vedānta-sūtra* and similar Vedic literatures. Āryans, who are advanced in civilization, follow *bhāgavata-dharma*. Prahlāda Mahārāja, although merely a child of five years, recommended:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Prahlāda Mahārāja preached *bhāgavata-dharma* among his classmates as soon as an opportunity was afforded by the absence of his teachers from the classroom. He said that from the very beginning of life, from the age of five, children should be instructed about *bhāgavata-dharma* because the human form of life, which is very rarely obtained, is meant for understanding this subject.

Bhāgavata-dharma means living according to the instructions of the Supreme Personality of Godhead. In *Bhagavad-gītā* we find that the Supreme Lord has arranged human society in four social divisions, namely *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. Again, the *Purāṇas* and other Vedic literatures set forth four *āśramas*, which are the divisions of spiritual life. Therefore *bhāgavata-dharma* means the *varṇāśrama-dharma* of the four social and four spiritual divisions.

The members of human society who strictly follow the principles of *bhāgavata-dharma* and live according to the instructions of the Supreme Personality of Godhead are called Āryans or *ārya*. A civilization of Āryans who strictly follow the instructions of the Lord and never deviate from those instructions is perfect. Such civilized men do not discriminate

between trees, animals, human beings and other living entities. *Paṇḍitāḥ sama-darśinaḥ:* because they are completely educated in Kṛṣṇa consciousness, they see all living beings equally. Āryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Āryan civilization. As stated here, *sthira-cara-sattva-kadambeṣv apṛthag-dhiyaḥ.* The word *apṛthag-dhiyaḥ* indicates that Āryans do not distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Āryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras.* The *brāhmaṇas* should follow the instructions of the Supreme Personality of Godhead as stated in *Bhagavad-gītā* and other Vedic literatures. The criterion must be *guṇa* and *karma.* In other words, one should acquire the qualities of a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* and act accordingly. This is the civilization accepted by the Āryans. Why do they accept it? They accept it because they are very much eager to satisfy Kṛṣṇa. This is perfect civilization.

Āryans do not deviate from the instructions of Kṛṣṇa, nor do they have doubts about Kṛṣṇa, but non-Āryans and other demoniac people fail to follow the instructions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* This is because they have been trained in sense gratification at the cost of all other living entities. *Nūnaṁ pramattaḥ kurute vikarma:* their only business is to indulge in all kinds of forbidden activities for sense gratification. *Yad indriya-prītaya āpṛṇoti:* they deviate in this way because they want to gratify their senses. They have no other occupation or ambition. Their method of civilization is condemned in the previous verse. *Kaḥ kṣemo nija-parayoḥ kiyān vārthaḥ sva-para-druhā dharmeṇa:* "What is the meaning of a civilization that kills oneself and others?"

This verse, therefore, advises that everyone become a member of the Āryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Kṛṣṇa consciousness movement to try to establish a society the way that Kṛṣṇa wants it. This is

the meaning of Kṛṣṇa consciousness. We are therefore presenting *Bhagavad-gītā* as it is and kicking out all kinds of mental concoction. Fools and rascals interpret *Bhagavad-gītā* in their own way. When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*—"Always think of Me, become My devotee, worship Me and offer your homage unto Me"—they comment that it is not Kṛṣṇa to whom we must surrender. Thus they derive imaginary meanings from *Bhagavad-gītā*. The Kṛṣṇa consciousness movement, however, strictly follows *bhāgavata-dharma*, the instructions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* for the complete welfare of human society. One who misinterprets *Bhagavad-gītā*, twisting out some meaning for his sense gratification, is a non-Āryan. Therefore commentaries on *Bhagavad-gītā* by such persons should be immediately rejected. One should try to follow *Bhagavad-gītā* as it is. In *Bhagavad-gītā* (12.6–7) Lord Śrī Kṛṣṇa says:

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
māṁ dhyāyanta upāsate

teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death."

TEXT 44

न हि भगवन्नघटितमिदं
त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नामसकृच्छ्रवणात्
पुक्कशोऽपि विमुच्यते संसारात् ॥४४॥

between trees, animals, human beings and other living entities. *Paṇḍitāḥ sama-darśinaḥ:* because they are completely educated in Kṛṣṇa consciousness, they see all living beings equally. Āryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Āryan civilization. As stated here, *sthira-cara-sattva-kadambeṣv apṛthag-dhiyaḥ.* The word *apṛthag-dhiyaḥ* indicates that Āryans do not distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Āryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras.* The *brāhmaṇas* should follow the instructions of the Supreme Personality of Godhead as stated in *Bhagavad-gītā* and other Vedic literatures. The criterion must be *guṇa* and *karma.* In other words, one should acquire the qualities of a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* and act accordingly. This is the civilization accepted by the Āryans. Why do they accept it? They accept it because they are very much eager to satisfy Kṛṣṇa. This is perfect civilization.

Āryans do not deviate from the instructions of Kṛṣṇa, nor do they have doubts about Kṛṣṇa, but non-Āryans and other demoniac people fail to follow the instructions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* This is because they have been trained in sense gratification at the cost of all other living entities. *Nūnaṁ pramattaḥ kurute vikarma:* their only business is to indulge in all kinds of forbidden activities for sense gratification. *Yad indriya-prītaya āpṛṇoti:* they deviate in this way because they want to gratify their senses. They have no other occupation or ambition. Their method of civilization is condemned in the previous verse. *Kaḥ kṣemo nija-parayoḥ kiyān vārthaḥ sva-para-druhā dharmeṇa:* "What is the meaning of a civilization that kills oneself and others?"

This verse, therefore, advises that everyone become a member of the Āryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Kṛṣṇa consciousness movement to try to establish a society the way that Kṛṣṇa wants it. This is

the meaning of Kṛṣṇa consciousness. We are therefore presenting *Bhagavad-gītā* as it is and kicking out all kinds of mental concoction. Fools and rascals interpret *Bhagavad-gītā* in their own way. When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*—"Always think of Me, become My devotee, worship Me and offer your homage unto Me"—they comment that it is not Kṛṣṇa to whom we must surrender. Thus they derive imaginary meanings from *Bhagavad-gītā*. The Kṛṣṇa consciousness movement, however, strictly follows *bhāgavata-dharma*, the instructions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* for the complete welfare of human society. One who misinterprets *Bhagavad-gītā*, twisting out some meaning for his sense gratification, is a non-Āryan. Therefore commentaries on *Bhagavad-gītā* by such persons should be immediately rejected. One should try to follow *Bhagavad-gītā* as it is. In *Bhagavad-gītā* (12.6–7) Lord Śrī Kṛṣṇa says:

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
māṁ dhyāyanta upāsate

teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death."

TEXT 44

न हि भगवन्नघटितमिदं
त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नामसकृच्छ्रवणात्
पुक्कशोऽपि विमुच्यते संसारात् ॥४४॥

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt

na—not; *hi*—indeed; *bhagavan*—O my Lord; *aghaṭitam*—not occurred; *idam*—this; *tvat*—of You; *darśanāt*—by seeing; *nṛṇām*—of all human beings; *akhila*—all; *pāpa*—of sins; *kṣayaḥ*—annihilation; *yat-nāma*—whose name; *sakṛt*—only once; *śravaṇāt*—by hearing; *pukkaśaḥ*—the lowest class, the *caṇḍāla;* *api*—also; *vimucyate*—is delivered; *saṁsārāt*—from the entanglement of material existence.

TRANSLATION

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

PURPORT

As stated in the *Śrīmad-Bhāgavatam* (9.5.16), *yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ:* simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (*Bṛhan-nāradīya Purāṇa*) Śrī

Caitanya Mahāprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. *Saṁsāra*, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of *saṅkīrtana* or Kṛṣṇa conscious life.

Herein it is said, *yan-nāma sakṛc chravaṇāt:* the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (*kirāta-hūṇāndhra-pulinda-pulkaśāḥ*). Such men, who are called *caṇḍālas*, are less than *śūdras*, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord. From our present position, the Supreme Personality of Godhead can be personally seen as the Deity in the temple. The Deity of the Lord is not different from the Supreme Lord. Because we cannot see the Supreme Lord with our present blunt eyes, the Lord has kindly consented to come before us in a form we can see. Therefore the Deity in the temple should not be considered material. By offering food to the Deity and by decorating and serving the Deity, one gets the same result that one derives from serving the Lord personally in Vaikuṇṭha.

TEXT 45

अथ भगवन् वयमधुना
त्वदवलोकपरिमृष्टाशयमलाः ।
सुरऋषिणा यत् कथितं
तावकेन कथमन्यथा भवति ॥४५॥

atha bhagavan vayam adhunā
tvad-avaloka-parimṛṣṭāśaya-malāḥ
sura-ṛṣiṇā yat kathitaṁ
tāvakena katham anyathā bhavati

atha—therefore; *bhagavan*—O Supreme Personality of Godhead; *vayam*—we; *adhunā*—at the present moment; *tvat-avaloka*—by seeing You; *parimṛṣṭa*—wiped away; *āśaya-malāḥ*—contaminated desires in the heart; *sura-ṛṣiṇā*—by the great sage of the demigods (Nārada); *yat*—which; *kathitam*—spoken; *tāvakena*—who is Your devotee; *katham*—how; *anyathā*—otherwise; *bhavati*—can it be.

TRANSLATION

Therefore, my dear Lord, simply seeing You has now wiped away all the contamination of sinful activities and their results of material attachment and lusty desires, which always filled my mind and the core of my heart. Whatever is predicted by the great sage Nārada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained by Nārada Muni.

PURPORT

This is the process of the perfect way. One must take lessons from authorities like Nārada, Vyāsa and Asita, and follow their principles. Then one will be able to see the Supreme Personality of Godhead even with one's own eyes. One only needs training. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ.* With our blunt eyes and other senses we cannot perceive the Supreme Personality of Godhead, but if we engage our senses in the service of the Lord according to the instructions of the authorities, it will be possible to see Him. As soon as one sees the Supreme Personality of Godhead, all the sinful reactions in the core of one's heart are certainly vanquished.

TEXT 46

विदितमनन्त समस्तं
तव जगदात्मनो जनैरिहाचरितम् ।
विज्ञाप्यं परमगुरोः
कियदिव सवितुरिव खद्योतैः ॥४६॥

viditam ananta samastaṁ
tava jagad-ātmano janair ihācaritam

vijñāpyaṁ parama-guroḥ
kiyad iva savitur iva khadyotaiḥ

viditam—well known; *ananta*—O unlimited; *samastam*—everything; *tava*—to You; *jagat-ātmanaḥ*—who are the Supersoul of all living entities; *janaiḥ*—by the mass of people, or all living entities; *iha*—within this material world; *ācaritam*—performed; *vijñāpyam*—to be informed; *parama-guroḥ*—to the Supreme Personality of Godhead, the supreme master; *kiyat*—how much; *iva*—certainly; *savituḥ*—to the sun; *iva*—like; *khadyotaiḥ*—by the fireflies.

TRANSLATION

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

TEXT 47

नमस्तुभ्यं भगवते
सकलजगत्स्थितिलयोदयेशाय ।
दुरवसितात्मगतये
कुयोगिनां भिदा परमहंसाय ॥४७॥

namas tubhyaṁ bhagavate
sakala-jagat-sthiti-layodayeśāya
duravasitātma-gataye
kuyogināṁ bhidā paramahaṁsāya

namaḥ—all obeisances; *tubhyam*—unto You; *bhagavate*—Your Lordship; *sakala*—all; *jagat*—of the cosmic manifestation; *sthiti*—of the maintenance; *laya*—dissolution; *udaya*—and creation; *īśāya*—unto the Supreme Lord; *duravasita*—impossible to understand; *ātma-gataye*—whose own position; *ku-yoginām*—of those who are attached to the objects of the senses; *bhidā*—by the false understanding of separateness; *parama-haṁsāya*—unto the supreme pure.

TRANSLATION

My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.

PURPORT

Atheistic men think that the cosmic manifestation has come about by chance, by a combination of matter, without reference to God. Materialistic so-called chemists and atheistic philosophers always try to avoid even the name of God in relation to the cosmic manifestation. For them God's creation is impossible to understand because they are too materialistic. The Supreme Personality of Godhead is *paramahaṁsa*, or the supreme pure, whereas those who are sinful, being very much attached to material sense enjoyment and therefore engaging in material activities like asses, are the lowest of men. All their so-called scientific knowledge is null and void because of their atheistic temperament. Thus they cannot understand the Supreme Personality of Godhead.

TEXT 48

यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति
यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्षपायति यस्य मूर्ध्नि
तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥४८॥

yaṁ vai śvasantam anu viśva-sṛjaḥ śvasanti
yaṁ cekitānam anu cittaya uccakanti
bhū-maṇḍalaṁ sarṣapāyati yasya mūrdhni
tasmai namo bhagavate 'stu sahasra-mūrdhne

yam—whom; *vai*—indeed; *śvasantam*—endeavoring; *anu*—after; *viśva-sṛjaḥ*—the directors of the cosmic creation; *śvasanti*—also endeavor; *yam*—whom; *cekitānam*—perceiving; *anu*—after; *cittayaḥ*—all the knowledge-gathering senses; *uccakanti*—perceive; *bhū-maṇḍalam*—the huge universe; *sarṣapāyati*—become like seeds of mustard; *yasya*—of whom; *mūrdhni*—on the head; *tasmai*—unto Him; *namaḥ*—obeisances; *bhagavate*—the Supreme Personality of Godhead, full with six opulences; *astu*—may there be; *sahasra-mūrdhne*—who has thousands of hoods.

TRANSLATION

My dear Lord, it is after You endeavor that Lord Brahmā, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.

TEXT 49

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत ।
विद्याधरपतिं प्रीतश्चित्रकेतुं कुरूद्वह ॥४९॥

śrī-śuka uvāca
saṁstuto bhagavān evam
anantas tam abhāṣata
vidyādhara-patiṁ prītaś
citraketuṁ kurūdvaha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saṁstutaḥ*—being worshiped; *bhagavān*—the Supreme Personality of Godhead; *evam*—in this way; *anantaḥ*—Lord Ananta; *tam*—unto him; *abhāṣata*—replied; *vidyādhara-patim*—the King of the Vidyādharas; *prītaḥ*—being very pleased; *citraketum*—King Citraketu; *kuru-udvaha*—O best of the Kuru dynasty, Mahārāja Parīkṣit.

TRANSLATION

Śukadeva Gosvāmī continued: The Lord, the Supreme Personality of Godhead, Anantadeva, being very much pleased with the prayers offered by Citraketu, the King of the Vidyādharas, replied to him as follows, O best of the Kuru dynasty, Mahārāja Parīkṣit.

TEXT 50

श्रीभगवानुवाच

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् ।
संसिद्धोऽसि तया राजन् विद्यया दर्शनाच्च मे ॥५०॥

śrī-bhagavān uvāca
yan nāradāṅgirobhyāṁ te
vyāhṛtaṁ me 'nuśāsanam
saṁsiddho 'si tayā rājan
vidyayā darśanāc ca me

śrī-bhagavān uvāca—the Supreme Personality of Godhead, Saṅkarṣaṇa, replied; *yat*—which; *nārada-aṅgirobhyām*—by the great sages Nārada and Aṅgirā; *te*—unto you; *vyāhṛtam*—spoken; *me*—of Me; *anuśāsanam*—the worship; *saṁsiddhaḥ*—completely perfected; *asi*—you are; *tayā*—by that; *rājan*—O King; *vidyayā*—*mantra; darśanāt*—from the direct sight; *ca*—as well as; *me*—of Me.

TRANSLATION

The Supreme Personality of Godhead, Anantadeva, replied as follows: O King, as a result of your having accepted the instructions spoken about Me by the great sages Nārada and Aṅgirā, you have become completely aware of transcendental knowledge. Because you are now educated in the spiritual science, you have seen Me face to face. Therefore you are now completely perfect.

PURPORT

The perfection of life is to be spiritually educated and to understand the existence of the Lord and how He creates, maintains and annihilates

the cosmic manifestation. When one is perfect in knowledge, he can develop his love of Godhead through the association of such perfect persons as Nārada and Aṅgirā and the members of their disciplic succession. Then one is able to see the unlimited Supreme Personality of Godhead face to face. Although the Lord is unlimited, by His causeless mercy He becomes visible to the devotee, who is then able to see Him. In our present position of conditioned life we cannot see or understand the Supreme Personality of Godhead.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (*Bhakti-rasāmṛta-sindhu* 1.2.234) If one takes to spiritual life under the direction of Nārada Muni or his representative and thus engages himself in the service of the Lord, he qualifies himself to see the Lord face to face. The *Brahma-saṁhitā* (5.38) states:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee." One must follow the instructions of the spiritual master. Thus one becomes qualified and later sees the Supreme Personality of Godhead, as evinced by Mahārāja Citraketu.

TEXT 51

अहं वै सर्वभूतानि भूतात्मा भूतभावनः ।
शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥५१॥

ahaṁ vai sarva-bhūtāni
bhūtātmā bhūta-bhāvanaḥ
śabda-brahma paraṁ brahma
mamobhe śāśvatī tanū

aham—I; *vai*—indeed; *sarva-bhūtāni*—expanded in different forms of living entities; *bhūta-ātmā*—the Supersoul of all living entities (the supreme director and enjoyer of them); *bhūta-bhāvanaḥ*—the cause for the manifestation of all living entities; *śabda-brahma*—the transcendental sound vibration (the Hare Kṛṣṇa *mantra*); *param brahma*—the Supreme Absolute Truth; *mama*—My; *ubhe*—both (namely, the form of sound and the form of spiritual identity); *śāśvatī*—eternal; *tanū*—two bodies.

TRANSLATION

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like oṁkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

PURPORT

The science of devotional service has been instructed by Nārada and Aṅgirā to Citraketu. Now, because of Citraketu's devotional service, he has seen the Supreme Personality of Godhead. By performing devotional service, one advances step by step, and when one is on the platform of love of Godhead (*premā pumartho mahān*) he sees the Supreme Lord at every moment. As stated in *Bhagavad-gītā*, when one engages in devotional service twenty-four hours a day (*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam*) in accordance with the instructions of the spiritual

master, his devotional service becomes more and more pleasing. Then the Supreme Personality of Godhead, who is within the core of everyone's heart, speaks to the devotee (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*). Citraketu Mahārāja was first instructed by his *gurus*, Aṅgirā and Nārada, and now, having followed their instructions, he has come to the stage of seeing the Supreme Lord face to face. Therefore the Lord is now instructing him in the essence of knowledge.

The essence of knowledge is that there are two kinds of *vastu*, or substances, One is real, and the other, being illusory or temporary, is sometimes called nonfactual. One must consider these two kinds of existence. The real *tattva*, or truth, consists of Brahman, Paramātmā, and Bhagavān. As stated in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth exists eternally in three features. Therefore, Brahman, Paramātmā and Bhagavān combined are the substance.

The categories of emanations from the nonsubstance are two—activities and forbidden activities (*karma* and *vikarma*). *Karma* refers to the pious life or material activities performed during the day and the mental activities of dreams at night. These are more or less desired activities. *Vikarma*, however, refers to illusory activities, which are something like the will-o'-the-wisp. These are activities that have no meaning. For example, modern scientists imagine that life can be produced from chemical combinations, and they are very busy trying to prove this in laboratories throughout the world, although no one in history has been able to produce the substance of life from material combinations. Such activities are called *vikarma*.

All material activities are actually illusory, and progress in illusion is simply a waste of time. These illusory activities are called *akārya*, and one must learn of them from the instructions of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā* (4.17):

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." One must learn of these directly from the Supreme Personality of Godhead, who, as Anantadeva, is instructing King Citraketu because of the advanced stage of devotional service he achieved by following the instructions of Nārada and Aṅgirā.

Herein it is said, *ahaṁ vai sarva-bhūtāni:* the Lord is everything (*sarva-bhūtāni*), including the living entities and the material or physical elements. As the Lord says in *Bhagavad-gītā* (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities, who are struggling with material nature and are sustaining the universe." The living entity tries to lord it over the material or physical elements, but both the physical elements and the spiritual spark are energies emanating from the Supreme Personality of Godhead. Therefore the Lord says, *ahaṁ vai sarva-bhūtāni:* "I am everything." Just as heat and light emanate from fire, these two energies—the physical elements and the living entities—

emanate from the Supreme Lord. Therefore the Lord says, *ahaṁ vai sarva-bhūtāni:* "I expand the physical and spiritual categories."

Again, the Lord, as the Supersoul, guides the living entities who are conditioned by the physical atmosphere. Therefore he is called *bhūtātmā bhūta-bhāvanaḥ.* He gives the living entity the intelligence with which to improve his position so that he may return home, back to Godhead, or if he does not want to go back to Godhead, the Lord gives him the intelligence with which to improve his material position. This is confirmed by the Lord Himself in *Bhagavad-gītā* (15.15). *Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." From within, the Lord gives the living being the intelligence with which to work. Therefore the previous verse said that after the Supreme Personality of Godhead endeavors, our endeavors begin. We cannot independently endeavor or act upon anything. Therefore the Lord is *bhūta-bhāvanaḥ.*

Another specific feature of the knowledge given in this verse is that *śabda-brahma* is also a form of the Supreme Lord. In His eternal, blissful form, Lord Kṛṣṇa is accepted by Arjuna as *paraṁ brahma.* A living entity in the conditioned stage accepts something illusory as substantial. This is called *māyā* or *avidyā*—ignorance. Therefore according to the Vedic knowledge, one must become a devotee, and one must then distinguish between *avidyā* and *vidyā,* which are elaborately explained in the *Īśopaniṣad.* When one is actually on the platform of *vidyā,* he can personally understand the Personality of Godhead in His forms like those of Lord Rāma, Lord Kṛṣṇa and Saṅkarṣaṇa. The Vedic knowledge is described as the breathing of the Supreme Lord, and activities begin on the basis of Vedic knowledge. Therefore the Lord says that when He endeavors or breathes, the material universes come into existence, and various activities gradually develop. The Lord says in *Bhagavad-gītā, praṇavaḥ sarva-vedeṣu:* "I am the syllable *oṁ* in all the Vedic *mantras.*" Vedic knowledge begins with the vibration of the transcendental sound *praṇava, oṁkāra.* The same transcendental sound is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. *Abhinnatvān nāma-nāminoḥ:* there is no difference between the holy name of the Lord and the Lord Himself.

TEXT 52

लोके विततमात्मानं लोकं चात्मनि सन्ततम् ।
उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ॥५२॥

loke vitatam ātmānaṁ
lokaṁ cātmani santatam
ubhayaṁ ca mayā vyāptaṁ
mayi caivobhayaṁ kṛtam

loke—in this material world; *vitatam*—expanded (in the spirit of material enjoyment); *ātmānam*—the living entity; *lokam*—the material world; *ca*—also; *ātmani*—in the living entity; *santatam*—spread; *ubhayam*—both (the material world of material elements and the living entity); *ca*—and; *mayā*—by Me; *vyāptam*—pervaded; *mayi*—in Me; *ca*—also; *eva*—indeed; *ubhayam*—both of them; *kṛtam*—created.

TRANSLATION

In this world of matter, which the conditioned soul accepts as consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

PURPORT

The Māyāvāda philosophy sees everything as being equal in quality with the Supreme Personality of Godhead, or the Supreme Brahman, and therefore sees everything as worshipable. This dangerous theory of the Māyāvāda school has turned people in general toward atheism. On the strength of this theory, one thinks that he is God, but this is not a fact. As stated in *Bhagavad-gītā* (*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*), the fact is that the entire cosmic manifestation is an expansion of the Supreme Lord's energies, which are manifested in the physical elements and the living entities. The living entities wrongly consider the

physical elements to be resources meant for their enjoyment, and they think themselves to be the enjoyers. However, neither of them is independent; they are both energies of the Lord. The original cause for the material energy and spiritual energy is the Supreme Personality of Godhead. However, although the expansion of the Lord's energies is the original cause, one should not think that the Lord Himself has expanded in different ways. To condemn the theories of the Māyāvādīs, the Lord clearly says in *Bhagavad-gītā, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* "All beings are in Me, but I am not in them." Everything rests upon Him, and everything is but an expansion of His energies, but this does not mean that everything is as worshipable as the Lord Himself. The material expansion is temporary, but the Lord is not temporary. The living entities are parts of the Lord, but they are not the Lord Himself. The living entities in this material world are not inconceivable, but the Lord is. The theory that the Lord's energies, being expansions of the Lord, are as good as the Lord is mistaken.

TEXTS 53–54

यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि ।
आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥५३॥
एवं जागरणादीनि जीवस्थानानि चात्मनः ।
मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥५४॥

yathā suṣuptaḥ puruṣo
viśvaṁ paśyati cātmani
ātmānam eka-deśa-sthaṁ
manyate svapna utthitaḥ

evaṁ jāgaraṇādīni
jīva-sthānāni cātmanaḥ
māyā-mātrāṇi vijñāya
tad-draṣṭāraṁ paraṁ smaret

yathā—just as; *suṣuptaḥ*—sleeping; *puruṣaḥ*—a person; *viśvam*—the whole universe; *paśyati*—perceives; *ca*—also; *ātmani*—in himself;

ātmānam—himself; *eka-deśa-stham*—lying down in one place; *manyate*—he considers; *svapne*—in the dreaming condition; *utthitaḥ*—waking up; *evam*—in this way; *jāgaraṇa-ādīni*—the states of wakefulness and so on; *jīva-sthānāni*—the living entity's different conditions of existence; *ca*—also; *ātmanaḥ*—of the Supreme Personality of Godhead; *māyā-mātrāṇi*—the exhibitions of the illusory potency; *vijñāya*—knowing; *tat*—of them; *draṣṭāram*—the creator or seer of all such conditions; *param*—the Supreme; *smaret*—one should always remember.

TRANSLATION

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

PURPORT

None of these conditions of the living entities—namely, deep sleep, dreaming and wakefulness—is substantial. They are simply displays of various phases of conditional life. There may be many mountains, rivers, trees, bees, tigers and snakes that are situated far away, but in a dream one may imagine them to be nearby. Similarly, as one has subtle dreams at night, when the living entity is awake he lives in gross dreams of nation, community, society, possessions, skyscrapers, bank balance, position and honor. Under the circumstances, one should know that his position is due to his contact with the material world. One is situated in different positions in various forms of life that are all but creations of the illusory energy, which works under the direction of the Supreme Personality of Godhead. Therefore the Supreme Lord is the ultimate actor, and the conditioned living entity should simply remember this original actor, Śrī Kṛṣṇa. As living entities, we are being carried away by the waves of *prakṛti*, or nature, which works under the Lord's direction

(*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). Bhaktivinoda Ṭhākura sings, (*miche*) *māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi:* "Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of *māyā*." Our only duty is to remember the supreme director of this illusory energy—Kṛṣṇa. For us to do this, the *śāstra* advises us, *harer nāma harer nāma harer nāmaiva kevalam:* one should constantly chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Supreme Lord is realized in three different phases, as Brahman, Paramātmā and Bhagavān, but Bhagavān is the ultimate realization. One who realizes Bhagavān—the Supreme Personality of Godhead, Kṛṣṇa—is the most perfect *mahātmā* (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). In the human form of life, one should understand the Supreme Personality of Godhead, for then one will understand everything else. *Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati.* According to this Vedic injunction, simply by understanding Kṛṣṇa one understands Brahman, Paramātmā, *prakṛti*, the illusory energy, the spiritual energy and everything else. Everything will be revealed. *Prakṛti*, the material nature, is working under the direction of the Supreme Lord, and we living entities are being carried away by various phases of *prakṛti*. For self-realization, one should always remember Kṛṣṇa. As stated in *Padma Purāṇa, smartavyaḥ satataṁ viṣṇuḥ:* we should always remember Lord Viṣṇu. *Vismartavyo na jātucit:* we should never forget the Lord. This is the perfection of life.

TEXT 55

येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा ।
सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥५५॥

yena prasuptaḥ puruṣaḥ
svāpaṁ vedātmanas tadā
sukhaṁ ca nirguṇaṁ brahma
tam ātmānam avehi mām

yena—by whom (the Supreme Brahman); *prasuptaḥ*—sleeping; *puruṣaḥ*—a man; *svāpam*—the subject of a dream; *veda*—knows; *āt-*

manaḥ—of himself; *tadā*—at that time; *sukham*—happiness; *ca*—also; *nirguṇam*—without contact with the material environment; *brahma*—the supreme spirit; *tam*—Him; *ātmānam*—the pervader; *avehi*—just know; *mām*—Me.

TRANSLATION

Know Me to be the Supreme Brahman, the all-pervading Supersoul through whom the sleeping living entity can understand his dreaming condition and his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being.

PURPORT

When the living entity becomes free from false ego, he understands his superior position as a spirit soul, part and parcel of the pleasure potency of the Lord. Thus, due to Brahman, even while sleeping the living entity can enjoy. The Lord says, "That Brahman, that Paramātmā and that Bhagavān are I Myself." This is noted by Śrīla Jīva Gosvāmī in his *Krama-sandarbha.*

TEXT 56

उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः ।
अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ॥५६॥

ubhayaṁ smarataḥ puṁsaḥ
prasvāpa-pratibodhayoḥ
anveti vyatiricyeta
taj jñānaṁ brahma tat param

ubhayam—both types of consciousness (sleep and wakefulness); *smarataḥ*—remembering; *puṁsaḥ*—of the person; *prasvāpa*—of consciousness during sleep; *pratibodhayoḥ*—and of consciousness while awake; *anveti*—extends through; *vyatiricyeta*—may reach beyond; *tat*—that; *jñānam*—knowledge; *brahma*—the Supreme Brahman; *tat*—that; *param*—transcendental.

TRANSLATION

If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

PURPORT

In knowledge the living entity is qualitatively one with the Supreme Brahman, but the quantity of the Supreme Brahman is not the same as that of the living entity, who is part of Brahman. Because the living entity is Brahman in quality, he can remember the past activities of dreams and also know the present activities of wakefulness.

TEXT 57

यदेतद्विस्मृतं पुंसो मद्भावं भिन्नमात्मनः ।
ततः संसार एतस्य देहाद्देहो मृतेर्मृतिः ॥५७॥

yad etad vismṛtaṁ puṁso
mad-bhāvaṁ bhinnam ātmanaḥ
tataḥ saṁsāra etasya
dehād deho mṛter mṛtiḥ

yat—which; *etat*—this; *vismṛtam*—forgotten; *puṁsaḥ*—of the living entity; *mat-bhāvam*—My spiritual position; *bhinnam*—separation; *ātmanaḥ*—from the Supreme Soul; *tataḥ*—from that; *saṁsāraḥ*—material, conditional life; *etasya*—of the living entity; *dehāt*—from one body; *dehaḥ*—another body; *mṛteḥ*—from one death; *mṛtiḥ*—another death.

TRANSLATION

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

PURPORT

Generally the Māyāvādī philosophers or persons influenced by Māyāvādī philosophers think themselves as good as the Supreme Personality of Godhead. This is the cause of their conditional life. As stated by the Vaiṣṇava poet Jagadānanda Paṇḍita in his *Prema-vivarta:*

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

As soon as a living entity forgets his constitutional position and endeavors to become one with the Supreme, his conditional life begins. The conception that the Supreme Brahman and the living entity are equal not only in quality but also in quantity is the cause of conditional life. If one forgets the difference between the Supreme Lord and the living entity, his conditional life begins. Conditional life means giving up one body to accept another and undergoing death to accept death again. The Māyāvādī philosopher teaches the philosophy of *tat tvam asi*, saying, "You are the same as God." He forgets that *tat tvam asi* applies in terms of the marginal position of the living entity, who is like sunshine. There is heat and light in the sun, and there is heat and light in the sunshine, and thus they are qualitatively one. But one should not forget that the sunshine rests on the sun. As the Lord says in *Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham:* "I am the original source of Brahman." The sunshine is important because of the presence of the sun globe. It is not that the sun globe is important because of the all-pervasiveness of the sunshine. Forgetfulness and misunderstanding of this fact is called *māyā*. Because

of forgetfulness of one's constitutional position and that of the Supreme Lord, one comes into *māyā*, or *saṁsāra*—conditional life. In this regard, Madhvācārya says:

sarva-bhinnaṁ parātmānaṁ
vismaran saṁsared iha
abhinnaṁ saṁsmaran yāti
tamo nāsty atra saṁśayaḥ

When one thinks that the living entity is nondifferent in all respects from the Supreme Lord, there is no doubt that he is in ignorance (*tamaḥ*).

TEXT 58

लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् ।
आत्मानं यो न बुद्ध्येत न क्वचित् क्षेममाप्नुयात् ॥५८॥

labdhveha mānuṣīṁ yoniṁ
jñāna-vijñāna-sambhavām
ātmānaṁ yo na buddhyeta
na kvacit kṣemam āpnuyāt

labdhvā—achieving; *iha*—in this material world (especially in this pious land of Bhārata-varṣa, India); *mānuṣīm*—the human; *yonim*—species; *jñāna*—of knowledge through Vedic scriptures; *vijñāna*—and practical application of that knowledge in life; *sambhavām*—wherein there is a possibility; *ātmānam*—one's real identity; *yaḥ*—anyone who; *na*—not; *buddhyeta*—understands; *na*—never; *kvacit*—at any time; *kṣemam*—success in life; *āpnuyāt*—can obtain.

TRANSLATION

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

PURPORT

This statement is confirmed in *Caitanya-caritāmṛta* (*Ādi* 9.41). Lord Caitanya said:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

Everyone born in India, especially as a human being, can achieve the supreme success through the Vedic literature and its practical application in life. When one is perfect, he can render a service for the self-realization of the entire human society. This is the best way to perform humanitarian work.

TEXT 59

स्मृत्वेहायां परिक्लेशं ततः फलविपर्ययम् ।
अभयं चाप्यनीहायां सङ्कल्पाद्विरमेत्कविः ॥५९॥

smṛtvehāyāṁ parikleśaṁ
tataḥ phala-viparyayam
abhayaṁ cāpy anīhāyāṁ
saṅkalpād viramet kaviḥ

smṛtvā—remembering; *īhāyām*—in the field of activities with fruitive results; *parikleśam*—the waste of energy and the miserable conditions; *tataḥ*—from that; *phala-viparyayam*—the opposite of the desired result; *abhayam*—fearlessness; *ca*—also; *api*—indeed; *anīhāyām*—when there is no desire for fruitive results; *saṅkalpāt*—from material desire; *viramet*—should cease; *kaviḥ*—one who is advanced in knowledge.

TRANSLATION

Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires—whether from material actions or from the fruitive activities recommended in the Vedic literatures—an intelligent man should cease from the desire for

fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results—in other words, if one engages in devotional activities—he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from material desires.

TEXT 60

सुखाय दुःखमोक्षाय कुर्वाते दम्पती क्रियाः ।
ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥६०॥

sukhāya duḥkha-mokṣāya
kurvāte dampatī kriyāḥ
tato 'nivṛttir aprāptir
duḥkhasya ca sukhasya ca

sukhāya—for happiness; *duḥkha-mokṣāya*—for release from the unhappy state; *kurvāte*—perform; *dam-patī*—the wife and husband; *kriyāḥ*—activities; *tataḥ*—from that; *anivṛttiḥ*—no cessation; *aprāptiḥ*—no achievement; *duḥkhasya*—of distress; *ca*—also; *sukhasya*—of happiness; *ca*—also.

TRANSLATION

As husband and wife, a man and woman plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, these activities are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

TEXTS 61–62

एवं विपर्ययं बुद्ध्वा नृणां विज्ञाभिमानिनाम् ।
आत्मनश्च गतिं सूक्ष्मां स्थानत्रयविलक्षणाम् ॥६१॥
दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा ।
ज्ञानविज्ञानसन्तृप्तो मद्भक्तः पुरुषो भवेत् ॥६२॥

evaṁ viparyayaṁ buddhvā
nṛṇāṁ vijñābhimāninām
ātmanaś ca gatiṁ sūkṣmāṁ
sthāna-traya-vilakṣaṇām

dṛṣṭa-śrutābhir mātrābhir
nirmuktaḥ svena tejasā
jñāna-vijñāna-santṛpto
mad-bhaktaḥ puruṣo bhavet

evam—in this way; *viparyayam*—reversal; *buddhvā*—realizing; *nṛṇām*—of men; *vijña-abhimāninām*—who think of themselves as full of scientific knowledge; *ātmanaḥ*—of the self; *ca*—also; *gatim*—the progress; *sūkṣmām*—extremely difficult to understand; *sthāna-traya*—the three conditions of life (deep sleep, dreaming and wakefulness); *vilakṣaṇām*—apart from; *dṛṣṭa*—directly perceived; *śrutābhiḥ*—or understood by information from authorities; *mātrābhiḥ*—from objects; *nirmuktaḥ*—being freed; *svena*—by one's own; *tejasā*—strength of consideration; *jñāna-vijñāna*—with knowledge and practical application of the knowledge; *santṛptaḥ*—being fully satisfied; *mat-bhaktaḥ*—My devotee; *puruṣaḥ*—a person; *bhavet*—should become.

TRANSLATION

One should understand that the activities of persons who are proud of their material experience bring only results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.

TEXT 63

एतावानेव मनुजैर्योगनैपुण्यबुद्धिभिः ।
स्वार्थः सर्वात्मना ज्ञेयो यत्परात्मैकदर्शनम् ॥६३॥

etāvān eva manujair
yoga-naipuṇya-buddhibhiḥ
svārthaḥ sarvātmanā jñeyo
yat parātmaika-darśanam

etāvān—this much; *eva*—indeed; *manujaiḥ*—by human beings; *yoga*—by the process of linking with the Supreme by *bhakti-yoga;* *naipuṇya*—endowed with expertise; *buddhibhiḥ*—who have intelligence; *sva-arthaḥ*—the ultimate goal of life; *sarva-ātmanā*—by all means; *jñeyaḥ*—to be known; *yat*—which; *para*—of the transcendental Lord; *ātma*—and of the soul; *eka*—of the oneness; *darśanam*—understanding.

TRANSLATION

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

TEXT 64

त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम ।
ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि ॥६४॥

tvam etac chraddhayā rājann
apramatto vaco mama
jñāna-vijñāna-sampanno
dhārayann āśu sidhyasi

tvam—you; *etat*—this; *śraddhayā*—with great faith and allegiance; *rājan*—O King; *apramattaḥ*—without being mad or deviated to any other conclusion; *vacaḥ*—instruction; *mama*—of Me; *jñāna-vijñāna-sampannaḥ*—being fully aware of knowledge and its practical application in life; *dhārayan*—accepting; *āśu*—very soon; *sidhyasi*—you will become the most perfect.

TRANSLATION

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith and thus

becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

TEXT 65

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः ।
पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः ॥६५॥

śrī-śuka uvāca
āśvāsya bhagavān itthaṁ
citraketuṁ jagad-guruḥ
paśyatas tasya viśvātmā
tataś cāntardadhe hariḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *āśvāsya*—assuring; *bhagavān*—the Supreme Personality of Godhead; *ittham*—thus; *citraketum*—King Citraketu; *jagat-guruḥ*—the supreme spiritual master; *paśyataḥ*—while looking on; *tasya*—he; *viśva-ātmā*—the Supersoul of the whole universe; *tataḥ*—from there; *ca*—also; *antar-dadhe*—disappeared; *hariḥ*—Lord Hari.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Saṅkarṣaṇa, disappeared from that place as Citraketu looked on.

Thus end the Bhaktivedanta purports of the Sixth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Citraketu Meets the Supreme Lord."*

CHAPTER SEVENTEEN

Mother Pārvatī Curses Citraketu

The Seventeenth Chapter is summarized as follows. This chapter describes Citraketu's receiving the body of an *asura*, or demon, because of joking with Lord Śiva.

After personally talking with the Supreme Personality of Godhead, King Citraketu enjoyed life in his airplane with the women of the Vidyādhara planet. Engaging in the congregational chanting of the glories of the Lord, he began flying his plane and traveling in outer space. One day while traveling like this, he wandered into the bowers of Sumeru Mountain, where he came upon Lord Śiva embracing Pārvatī, surrounded by an assembly of Siddhas, Cāraṇas and great sages. Seeing Lord Śiva in that situation, Citraketu laughed very loudly, but Pārvatī became very angry at him and cursed him. Because of this curse, Citraketu later appeared as the demon Vṛtrāsura.

Citraketu, however, was not at all afraid of Pārvatī's curse, and thus he spoke as follows: "Everyone in human society enjoys happiness and distress according to his past deeds and in this way travels in the material world. Therefore no one is responsible for his happiness and distress. One is controlled by the influence of material nature in the material world, yet one thinks himself the doer of everything. In this material world, which is made of the external energy of the Supreme Lord, one is sometimes cursed and sometimes favored, and thus he sometimes enjoys in the upper planetary systems and sometimes suffers in the lower planets, but all these situations are the same because they are within this material world. None of these positions has any factual existence, for all of them are temporary. The Supreme Personality of Godhead is the ultimate controller because the material world is created, maintained and annihilated under His control while He nonetheless remains neutral to these different transformations of the material world in time and space. The material, external energy of the Supreme Personality of Godhead is in charge of this material world. The Lord helps the world by creating situations for the living entities within it."

When Citraketu spoke in this way, all the members in the great assembly in which Lord Śiva and Pārvatī were present were astonished. Then Lord Śiva began speaking about the devotees of the Lord. A devotee is neutral in all conditions of life, whether in the heavenly planets or hellish planets, whether liberated from the material world or conditioned by it, and whether blessed with happiness or subjected to distress. These are all merely dualities created by the external energy. Being influenced by the external energy, the living entity accepts a gross and subtle material body, and in this illusory position he apparently suffers miseries, although everyone is part and parcel of the Supreme Lord. The so-called demigods consider themselves independent lords, and in this way they are misled from understanding that all living entities are part of the Supreme. This chapter concludes by glorifying the devotee and the Supreme Personality of Godhead.

TEXT 1

श्रीशुक उवाच

यतश्चान्तर्हितोऽनन्तस्तस्यै कृत्वा दिशे नमः।
विद्याधरश्चित्रकेतुश्चचार गगनेचरः ॥ १ ॥

śrī-śuka uvāca
yataś cāntarhito 'nantas
tasyai kṛtvā diśe namaḥ
vidyādharaś citraketuś
cacāra gagane caraḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yataḥ*—in which (direction); *ca*—and; *antarhitaḥ*—disappeared; *anantaḥ*—the unlimited Supreme Personality of Godhead; *tasyai*—unto that; *kṛtvā*—after offering; *diśe*—direction; *namaḥ*—obeisances; *vidyādharaḥ*—the King of the Vidyādhara planet; *citraketuḥ*—Citraketu; *cacāra*—traveled; *gagane*—in outer space; *caraḥ*—moving.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: After offering obeisances to the direction from which Ananta, the Supreme Personality of God-

head, had disappeared, Citraketu began traveling in outer space as the head of the Vidyādharas.

TEXTS 2–3

स लक्षं वर्षलक्षाणामव्याहतबलेन्द्रियः ।
स्तूयमानो महायोगी मुनिभिः सिद्धचारणैः ॥ २ ॥
कुलाचलेन्द्रद्रोणीषु नानासङ्कल्पसिद्धिषु ।
रेमे विद्याधरस्त्रीभिर्गापयन् हरिमीश्वरम् ॥ ३ ॥

sa lakṣaṁ varṣa-lakṣāṇām
avyāhata-balendriyaḥ
stūyamāno mahā-yogī
munibhiḥ siddha-cāraṇaiḥ

kulācalendra-droṇīṣu
nānā-saṅkalpa-siddhiṣu
reme vidyādhara-strībhir
gāpayan harim īśvaram

saḥ—he (Citraketu); *lakṣam*—one hundred thousand; *varṣa*—of years; *lakṣāṇām*—one hundred thousand; *avyāhata*—without hindrance; *bala-indriyaḥ*—whose strength and power of the senses; *stūyamānaḥ*—being praised; *mahā-yogī*—the great mystic *yogī*; *munibhiḥ*—by saintly persons; *siddha-cāraṇaiḥ*—by the Siddhas and Cāraṇas; *kulācalendra-droṇīṣu*—within the valleys of the great mountain known as Kulācalendra, or Sumeru; *nānā-saṅkalpa-siddhiṣu*—where one becomes perfect in all kinds of mystic power; *reme*—enjoyed; *vidyādhara-strībhiḥ*—with the women of the Vidyādhara planet; *gāpayan*—causing to praise; *harim*—the Supreme Personality of Godhead, Hari; *īśvaram*—the controller.

TRANSLATION

Being praised by great sages and saints and by the inhabitants of Siddhaloka and Cāraṇaloka, Citraketu, the most powerful mystic yogī, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he traveled

within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari.

PURPORT

It is to be understood that Mahārāja Citraketu, although surrounded by beautiful women from Vidyādhara-loka, did not forget to glorify the Lord by chanting the holy name of the Lord. It has been proved in many places that one who is not contaminated by any material condition, who is a pure devotee engaged in chanting the glories of the Lord, should be understood to be perfect.

TEXTS 4–5

एकदा स विमानेन विष्णुदत्तेन भास्वता ।
गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः ॥ ४ ॥
आलिङ्ग्याङ्कीकृतां देवीं बाहुना मुनिसंसदि ।
उवाच देव्याः शृण्वन्त्या जहासोच्चैस्तदन्तिके ॥ ५ ॥

ekadā sa vimānena
viṣṇu-dattena bhāsvatā
giriśaṁ dadṛśe gacchan
parītaṁ siddha-cāraṇaiḥ

āliṅgyāṅkīkṛtāṁ devīṁ
bāhunā muni-saṁsadi
uvāca devyāḥ śṛṇvantyā
jahāsoccais tad-antike

ekadā—one time; *saḥ*—he (King Citraketu); *vimānena*—with his airplane; *viṣṇu-dattena*—given to him by Lord Viṣṇu; *bhāsvatā*—shining brilliantly; *giriśam*—Lord Śiva; *dadṛśe*—he saw; *gacchan*—going; *parītam*—surrounded; *siddha*—by the inhabitants of Siddhaloka; *cāraṇaiḥ*—and the inhabitants of Cāraṇaloka; *āliṅgya*—embracing; *aṅkīkṛtām*—sitting on his lap; *devīm*—his wife, Pārvatī; *bāhunā*—with his arm; *muni-saṁsadi*—in the presence of great saintly persons;

uvāca—he said; *devyāḥ*—while the goddess Pārvatī; *śṛṇvantyāḥ*—was hearing; *jahāsa*—he laughed; *uccaiḥ*—very loudly; *tad-antike*—in the vicinity.

TRANSLATION

One time while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva, surrounded by Siddhas and Cāraṇas. Lord Śiva was sitting in an assembly of great saintly persons and embracing Pārvatī on his lap with his arm. Citraketu laughed loudly and spoke, within the hearing of Pārvatī.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection,

bhaktiṁ bhūtiṁ harir dattvā
sva-vicchedānubhūtaye
devyāḥ śāpena vṛtratvaṁ
nītvā taṁ svāntike 'nayat

The purport is that the Supreme Personality of Godhead wanted to bring Citraketu to Vaikuṇṭhaloka as soon as possible. The Lord's plan was that Citraketu be cursed by Pārvatī to become Vṛtrāsura so that in his next life he could quickly return home, back to Godhead. There have been many instances in which a devotee acting as a demon has been brought to the kingdom of God by the mercy of the Lord. For Pārvatī to be embraced by Lord Śiva was natural in a relationship between husband and wife; this was nothing extraordinary for Citraketu to see. Nonetheless, Citraketu laughed loudly to see Lord Śiva in that situation, even though he should not have done so. Thus he was eventually cursed, and this curse was the cause of his returning home, back to Godhead.

TEXT 6

चित्रकेतुरुवाच

एष लोकगुरुः साक्षाद्धर्मं वक्ता शरीरिणाम् ।
आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया ॥ ६ ॥

citraketur uvāca
eṣa loka-guruḥ sākṣād
dharmaṁ vaktā śarīriṇām
āste mukhyaḥ sabhāyāṁ vai
mithunī-bhūya bhāryayā

citraketuḥ uvāca—King Citraketu said; *eṣaḥ*—this; *loka-guruḥ*—the spiritual master of the people who follow Vedic instructions; *sākṣāt*—directly; *dharmam*—of religion; *vaktā*—the speaker; *śarīriṇām*—for all living entities who have accepted material bodies; *āste*—sits; *mukhyaḥ*—the chief; *sabhāyām*—in an assembly; *vai*—indeed; *mithunī-bhūya*—embracing; *bhāryayā*—with his wife.

TRANSLATION

Citraketu said: Lord Śiva, the spiritual master of the general populace, is the best of all living entities who have accepted material bodies. He enunciates the system of religion. Yet how wonderful it is that he is embracing his wife, Pārvatī, in the midst of an assembly of great saintly persons.

TEXT 7

जटाधरस्तीव्रतपा ब्रह्मवादिसभापतिः ।
अङ्कीकृत्य स्त्रियं चास्ते गतह्रीः प्राकृतो यथा ॥ ७ ॥

jaṭā-dharas tīvra-tapā
brahmavādi-sabhā-patiḥ
aṅkīkṛtya striyaṁ cāste
gata-hrīḥ prākṛto yathā

jaṭā-dharaḥ—keeping matted locks of hair; *tīvra-tapāḥ*—highly elevated due to undergoing fierce austerities and penances; *brahma-vādi*—of strict followers of the Vedic principles; *sabhā-patiḥ*—the president of an assembly; *aṅkīkṛtya*—embracing; *striyam*—a woman; *ca*—and; *āste*—sits; *gata-hrīḥ*—without shame; *prākṛtaḥ*—a person conditioned by material nature; *yathā*—just as.

TRANSLATION

Lord Śiva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being.

PURPORT

Citraketu appreciated the exalted position of Lord Śiva, and therefore he remarked at how wonderful it was that Lord Śiva was acting like an ordinary human being. He appreciated Lord Śiva's position, but when he saw Lord Śiva sitting in the midst of saintly persons and acting like a shameless, ordinary man, he was astonished. Śrīla Viśvanātha Cakravartī Ṭhākura remarks that although Citraketu criticized Lord Śiva, he did not offend Lord Śiva like Dakṣa. Dakṣa considered Lord Śiva insignificant, but Citraketu expressed his wonder at Lord Śiva's being situated in that way.

TEXT 8

प्रायशः प्राकृताश्चापि स्त्रियं रहसि बिभ्रति ।
अयं महाव्रतधरो बिभर्ति सदसि स्त्रियम् ॥ ८ ॥

prāyaśaḥ prākṛtāś cāpi
striyaṁ rahasi bibhrati
ayaṁ mahā-vrata-dharo
bibharti sadasi striyam

prāyaśaḥ—generally; *prākṛtāḥ*—conditioned souls; *ca*—also; *api*—although; *striyam*—a woman; *rahasi*—in a solitary place; *bibhrati*—embrace; *ayam*—this (Lord Śiva); *mahā-vrata-dharaḥ*—the master of great vows and austerities; *bibharti*—enjoys; *sadasi*—in an assembly of great saintly persons; *striyam*—his wife.

TRANSLATION

Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places. How wonderful it is

that Lord Mahādeva, although a great master of austerity, is embracing his wife openly in the midst of an assembly of great saints.

PURPORT

The word *mahā-vrata-dharaḥ* indicates a *brahmacārī* who has never fallen down. Lord Śiva is counted among the best of *yogīs*, yet he embraced his wife in the midst of great saintly persons. Citraketu appreciated how great Lord Śiva was to be unaffected even in that situation. Therefore Citraketu was not an offender; he merely expressed his wonder.

TEXT 9

श्रीशुक उवाच

भगवानपि तच्छ्रुत्वा प्रहस्यागाधधीर्नृप ।
तूष्णीं बभूव सदसि सभ्याश्च तदनुव्रताः ॥ ९ ॥

śrī-śuka uvāca
bhagavān api tac chrutvā
prahasyāgādha-dhīr nṛpa
tūṣṇīm babhūva sadasi
sabhyāś ca tad-anuvratāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bhagavān*—Lord Śiva; *api*—also; *tat*—that; *śrutvā*—hearing; *prahasya*—smiling; *agādha-dhīḥ*—whose intelligence is unfathomed; *nṛpa*—O King; *tūṣṇīm*—silent; *babhūva*—remained; *sadasi*—in the assembly; *sabhyāḥ*—everyone assembled there; *ca*—and; *tat-anuvratāḥ*—followed Lord Śiva (remained silent).

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: My dear King, after hearing Citraketu's statement, Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything.

PURPORT

Citraketu's purpose in criticizing Lord Śiva is somewhat mysterious and cannot be understood by a common man. Śrīla Viśvanātha

Cakravartī Ṭhākura, however, has made the following observations. Lord Śiva, being the most exalted Vaiṣṇava and one of the most powerful demigods, is able to do anything he desires. Although he was externally exhibiting the behavior of a common man and not following etiquette, such actions cannot diminish his exalted position. The difficulty is that a common man, seeing Lord Śiva's behavior, might follow his example. As stated in *Bhagavad-gītā* (3.21):

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." A common man might also criticize Lord Śiva, like Dakṣa, who suffered the consequences for his criticism. King Citraketu desired that Lord Śiva cease this external behavior so that others might be saved from criticizing him and thus becoming offenders. If one thinks that Viṣṇu, the Supreme Personality of Godhead, is the only perfect personality whereas the demigods, even such demigods as Lord Śiva, are inclined to improper social affairs, he is an offender. Considering all this, King Citraketu was somewhat harsh in his behavior with Lord Śiva.

Lord Śiva, who is always deep in knowledge, could understand Citraketu's purpose, and therefore he was not at all angry; rather, he simply smiled and remained silent. The members of the assembly surrounding Lord Śiva could also understand Citraketu's purpose. Consequently, following the behavior of Lord Śiva, they did not protest; instead, following their master, they remained silent. If the members of the assembly thought that Citraketu had blasphemed Lord Śiva, they would certainly have left at once, blocking their ears with their hands.

TEXT 10

इत्यतद्वीर्यविदुषि ब्रुवाणे बह्वशोभनम् ।
रुषाह देवी धृष्टाय निर्जितात्माभिमानिने ॥१०॥

ity atad-vīrya-viduṣi
bruvāṇe bahv-aśobhanam
ruṣāha devī dhṛṣṭāya
nirjitātmābhimānine

iti—thus; *a-tat-vīrya-viduṣi*—when Citraketu, who did not know the prowess of Lord Śiva; *bruvāṇe*—spoke; *bahu-aśobhanam*—that which is not up to the standard of etiquette (the criticism of the exalted Lord Śiva); *ruṣā*—with anger; *āha*—said; *devī*—the goddess Pārvatī; *dhṛṣṭāya*—unto Citraketu, who was quite shameless; *nirjita-ātma*—as one who has controlled his senses; *abhimānine*—thinking of himself.

TRANSLATION

Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. His statements were not at all pleasing, and therefore the goddess Pārvatī, being very angry, spoke as follows to Citraketu, who thought himself better than Lord Śiva in controlling the senses.

PURPORT

Although Citraketu never meant to insult Lord Śiva, he should not have criticized the lord, even though the lord was transgressing social customs. It is said, *tejīyasāṁ na doṣāya:* one who is very powerful should be understood to be faultless. For example, one should not find faults with the sun, although it evaporates urine from the street. The most powerful cannot be criticized by an ordinary man, or even by a great personality. Citraketu should have known that Lord Śiva, although sitting in that way, was not to be criticized. The difficulty was that Citraketu, having become a great devotee of Lord Viṣṇu, Saṅkarṣaṇa, was somewhat proud at having achieved Lord Saṅkarṣaṇa's favor and therefore thought that he could now criticize anyone, even Lord Śiva. This kind of pride in a devotee is never tolerated. A Vaiṣṇava should always remain very humble and meek and offer respect to others.

tṛṇād api sunīcena
taror api sahiṣṇunā

amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava should not try to minimize anyone else's position. It is better to remain humble and meek and chant the Hare Kṛṣṇa *mantra*. The word *nirjitātmābhimānine* indicates that Citraketu thought himself a better controller of the senses than Lord Śiva, although actually he was not. Because of all these considerations, mother Pārvatī was somewhat angry at Citraketu.

TEXT 11

श्रीपार्वत्युवाच

अयं किमधुना लोके शास्ता दण्डधरः प्रभुः ।
अस्मद्विधानां दुष्टानां निर्लज्जानां च विप्रकृत् ॥११॥

śrī-pārvaty uvāca
ayaṁ kim adhunā loke
śāstā daṇḍa-dharaḥ prabhuḥ
asmad-vidhānāṁ duṣṭānāṁ
nirlajjānāṁ ca viprakṛt

śrī-pārvatī uvāca—the goddess Pārvatī said; *ayam*—this; *kim*—whether; *adhunā*—now; *loke*—in the world; *śāstā*—the supreme controller; *daṇḍa-dharaḥ*—the carrier of the rod of punishment; *prabhuḥ*—the master; *asmat-vidhānām*—of persons like us; *duṣṭānām*—criminals; *nirlajjānām*—who have no shame; *ca*—and; *viprakṛt*—the restrainer.

TRANSLATION

The goddess Pārvatī said: Alas, has this upstart now received a post from which to punish shameless persons like us? Has he been

appointed ruler, carrier of the rod of punishment? Is he now the only master of everything?

TEXT 12

न वेद धर्मं किल पद्मयोनि-
र्न ब्रह्मपुत्रा भृगुनारदाद्याः ।
न वै कुमारः कपिलो मनुश्च
ये नो निषेधन्त्यतिवर्तिनं हरम् ॥१२॥

na veda dharmaṁ kila padmayonir
na brahma-putrā bhṛgu-nāradādyāḥ
na vai kumāraḥ kapilo manuś ca
ye no niṣedhanty ati-vartinaṁ haram

na—not; *veda*—knows; *dharmam*—the religious principles; *kila*—indeed; *padma-yoniḥ*—Lord Brahmā; *na*—nor; *brahma-putrāḥ*—the sons of Lord Brahmā; *bhṛgu*—Bhṛgu; *nārada*—Nārada; *ādyāḥ*—and so on; *na*—nor; *vai*—indeed; *kumāraḥ*—the four Kumāras (Sanaka, Sanat-kumāra, Sananda and Sanātana); *kapilaḥ*—Lord Kapila; *manuḥ*—Manu himself; *ca*—and; *ye*—who; *no*—not; *niṣedhanti*—order to stop; *ati-vartinam*—who is beyond laws and orders; *haram*—Lord Śiva.

TRANSLATION

Alas, Lord Brahmā, who has taken his birth from the lotus flower, does not know the principles of religion, nor do the great saints like Bhṛgu and Nārada, nor the four Kumāras, headed by Sanat-kumāra. Manu and Kapila have also forgotten the religious principles. I suppose it to be because of this that they have not tried to stop Lord Śiva from behaving improperly.

TEXT 13

एषामनुध्येयपदाब्जयुग्मं
जगद्गुरुं मङ्गलमङ्गलं स्वयम् ।

यः क्षत्रबन्धुः परिभूय सूरीन्
प्रशास्ति धृष्टस्तदयं हि दण्ड्यः ॥१३॥

eṣām anudhyeya-padābja-yugmaṁ
jagad-guruṁ maṅgala-maṅgalaṁ svayam
yaḥ kṣatra-bandhuḥ paribhūya sūrīn
praśāsti dhṛṣṭas tad ayaṁ hi daṇḍyaḥ

eṣām—of all these (exalted personalities); *anudhyeya*—to be constantly meditated upon; *pada-abja-yugmam*—whose two lotus feet; *jagat-gurum*—the spiritual master of the whole world; *maṅgala-maṅgalam*—personification of the topmost religious principle; *svayam*—himself; *yaḥ*—he who; *kṣatra-bandhuḥ*—the lowest of the *kṣatriyas*; *paribhūya*—overriding; *sūrīn*—the demigods (like Brahmā and the others); *praśāsti*—chastises; *dhṛṣṭaḥ*—impudent; *tat*—therefore; *ayam*—this person; *hi*—indeed; *daṇḍyaḥ*—to be punished.

TRANSLATION

This Citraketu is the lowest of kṣatriyas, for he has impudently overridden Brahmā and the other demigods by insulting Lord Śiva, upon whose lotus feet they always meditate. Lord Śiva is personified religion and the spiritual master of the entire world, and therefore Citraketu must be punished.

PURPORT

All the members of the assembly were exalted *brāhmaṇas* and self-realized souls, but they did not say anything about the conduct of Lord Śiva, who was embracing the goddess Pārvatī on his lap. Citraketu nonetheless criticized Lord Śiva, and therefore the opinion of Pārvatī was that he should be punished.

TEXT 14

नायमर्हति वैकुण्ठपादमूलोपसर्पणम् ।
सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् ॥१४॥

nāyam arhati vaikuṇṭha-
pāda-mūlopasarpaṇam
sambhāvita-matiḥ stabdhaḥ
sādhubhiḥ paryupāsitam

na—not; *ayam*—this person; *arhati*—deserves; *vaikuṇṭha-pāda-mūla-upasarpaṇam*—the approaching of the shelter of Lord Viṣṇu's lotus feet; *sambhāvita-matiḥ*—considering himself highly esteemed; *stabdhaḥ*—impudent; *sādhubhiḥ*—by great saintly persons; *paryupāsitam*—worshiped.

TRANSLATION

This person is puffed up because of his achievements, thinking, "I am the best." He does not deserve to approach the shelter of Lord Viṣṇu's lotus feet, which are worshiped by all saintly persons, for he is impudent, thinking himself greatly important.

PURPORT

If a devotee thinks that he is very much advanced in devotional service, he is considered puffed up and unfit to sit beneath the shelter of the Lord's lotus feet. Again, this instruction by Lord Caitanya is applicable:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is humble and meek, one cannot qualify to sit at the lotus feet of the Lord.

TEXT 15

अतः पापीयसीं योनिमासुरीं याहि दुर्मते ।
यथेह भूयो महतां न कर्ता पुत्र किल्बिषम् ॥१५॥

ataḥ pāpīyasīṁ yonim
āsurīṁ yāhi durmate
yatheha bhūyo mahatāṁ
na kartā putra kilbiṣam

ataḥ—therefore; *pāpīyasīm*—most sinful; *yonim*—to the species of life; *āsurīm*—demoniac; *yāhi*—go; *durmate*—O impudent one; *yathā*—so that; *iha*—in this world; *bhūyaḥ*—again; *mahatām*—to great personalities; *na*—not; *kartā*—will commit; *putra*—my dear son; *kilbiṣam*—any offense.

TRANSLATION

O impudent one, my dear son, now take birth in a low, sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

PURPORT

One should be very careful not to commit offenses at the lotus feet of Vaiṣṇavas, of whom Lord Śiva is the best. While instructing Śrīla Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described an offense at the lotus feet of a Vaiṣṇava as *hātī mātā*, a mad elephant. When a mad elephant enters a nice garden, it spoils the entire garden. Similarly, if one becomes like a mad elephant and commits offenses at the lotus feet of a Vaiṣṇava, his entire spiritual career is halted. One should therefore be very careful not to commit offenses at the lotus feet of a Vaiṣṇava.

Mother Pārvatī was justified in punishing Citraketu, for Citraketu impudently criticized the supreme father, Mahādeva, who is the father of the living entities conditioned within this material world. The goddess Durgā is called mother, and Lord Śiva is called father. A pure Vaiṣṇava should be very careful to engage in his specific duty without criticizing others. This is the safest position. Otherwise, if one tends to criticize others, he may commit the great offense of criticizing a Vaiṣṇava.

Because Citraketu was undoubtedly a Vaiṣṇava, he might have been surprised that Pārvatī had cursed him. Therefore the goddess Pārvatī addressed him as *putra*, or son. Everyone is the son of mother Durgā, but she is not an ordinary mother. As soon as there is a small discrepancy in a demon's behavior, mother Durgā immediately punishes the demon so

that he may come to his senses. This is explained by Lord Kṛṣṇa in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surrender to Kṛṣṇa means to surrender to His devotees also, for no one can be a proper servant of Kṛṣṇa unless he is a proper servant of a devotee. *Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* without serving a servant of Kṛṣṇa, one cannot be elevated to being a servant of Kṛṣṇa Himself. Therefore mother Pārvatī spoke to Citraketu exactly like a mother who says to her naughty child, "My dear child, I am punishing you so that you won't do anything like this again." This tendency of a mother to punish her child is found even in mother Yaśodā, who became the mother of the Supreme Personality of Godhead. Mother Yaśodā punished Kṛṣṇa by binding Him and showing Him a stick. Thus it is the duty of a mother to chastise her beloved son, even in the case of the Supreme Lord. It is to be understood that mother Durgā was justified in punishing Citraketu. This punishment was a boon to Citraketu because after taking birth as the demon Vṛtrāsura, he was promoted directly to Vaikuṇṭha.

TEXT 16

श्रीशुक उवाच

एवं शप्तश्चित्रकेतुर्विमानादवरुह्य सः ।
प्रसादयामास सतीं मूर्ध्ना नम्रेण भारत ॥१६॥

śrī-śuka uvāca
evaṁ śaptaś citraketur
vimānād avaruhya saḥ
prasādayām āsa satīṁ
mūrdhnā namreṇa bhārata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *śaptaḥ*—cursed; *citraketuḥ*—King Citraketu; *vimānāt*—from his airplane; *avaruhya*—coming down; *saḥ*—he; *prasādayām āsa*—completely pleased; *satīm*—Pārvatī; *mūrdhnā*—by his head; *namreṇa*—bent low; *bhārata*—O King Parīkṣit.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: My dear King Parīkṣit, when Citraketu was cursed by Pārvatī, he descended from his airplane, bowed before her with great humility and pleased her completely.

TEXT 17

चित्रकेतुरुवाच

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्बिके ।
देवैर्मर्त्याय यत्प्रोक्तं पूर्वदिष्टं हि तस्य तत् ॥१७॥

citraketur uvāca
pratigṛhṇāmi te śāpam
ātmano 'ñjalināmbike
devair martyāya yat proktaṁ
pūrva-diṣṭaṁ hi tasya tat

citraketuḥ uvāca—King Citraketu said; *pratigṛhṇāmi*—I accept; *te*—your; *śāpam*—curse; *ātmanaḥ*—my own; *añjalinā*—with folded hands; *ambike*—O mother; *devaiḥ*—by the demigods; *martyāya*—unto a mortal; *yat*—which; *proktam*—prescribed; *pūrva-diṣṭam*—fixed previously according to one's past deeds; *hi*—indeed; *tasya*—of him; *tat*—that.

TRANSLATION

Citraketu said: My dear mother, with my own hands folded together I accept the curse upon me. I do not mind the curse, for happiness and distress are given by the demigods as a result of one's past deeds.

PURPORT

Since Citraketu was a devotee of the Lord, he was not at all disturbed by the curse of mother Pārvatī. He knew very well that one suffers or enjoys the results of one's past deeds as ordained by *daiva-netra*—superior authority, or the agents of the Supreme Personality of Godhead. He knew that he had not committed any offense at the lotus feet of Lord Śiva or the goddess Pārvatī, yet he had been punished, and this means that the punishment had been ordained. Thus the King did not mind it. A devotee is naturally so humble and meek that he accepts any condition of life as a blessing from the Lord. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (*Bhāg.* 10.14.8). A devotee always accepts punishment from anyone as the mercy of the Lord. If one lives in this conception of life, he sees whatever reverses occur to be due to his past misdeeds, and therefore he never accuses anyone. On the contrary, he becomes increasingly attached to the Supreme Personality of Godhead because of his being purified by his suffering. Suffering, therefore, is also a process of purification.

Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection that one who has developed Kṛṣṇa consciousness and who exists in love with Kṛṣṇa is no longer subject to suffering and happiness under the laws of *karma*. Indeed, he is beyond *karma*. The *Brahma-saṁhitā* says, *karmāṇi nirdahati kintu ca bhakti-bhājām:* a devotee is free from the reactions of his *karma* because he has taken to devotional service. This same principle is confirmed in *Bhagavad-gītā* (14.26). *Sa guṇān samatītyaitān brahma-bhūyāya kalpate:* one who is engaged in devotional service has already been freed from the reactions of his material *karma*, and thus he immediately becomes *brahma-bhūta*, or transcendental. This is also expressed in *Śrīmad-Bhāgavatam* (1.2.21). *Kṣīyante cāsya karmāṇi:* before attaining the stage of love, one becomes free from all the results of *karma*.

The Lord is very kind and affectionate toward His devotees, and therefore a devotee, in any condition, is not subjected to the results of *karma*. A devotee never aspires for the heavenly planets. The heavenly planets, liberation and hell are nondifferent for a devotee, for he does not discriminate between different positions in the material world. A devotee is always eager to return home, back to Godhead, and remain there as the Lord's associate. This ambition becomes increasingly fervent in his heart, and therefore he does not care about material changes in his

life. Śrīla Viśvanātha Cakravartī Ṭhākura comments that Mahārāja Citraketu's being cursed by Pārvatī should be considered the mercy of the Lord. The Lord wanted Citraketu to return to Godhead as soon as possible, and therefore he terminated all the reactions of his past deeds. Acting through the heart of Pārvatī, the Lord, who is situated in everyone's heart, cursed Citraketu in order to end all his material reactions. Thus Citraketu became Vṛtrāsura in his next life and returned home, back to Godhead.

TEXT 18

संसारचक्र एतस्मिञ्जन्तुरज्ञानमोहितः ।
भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा ॥१८॥

saṁsāra-cakra etasmiñ
jantur ajñāna-mohitaḥ
bhrāmyan sukhaṁ ca duḥkhaṁ ca
bhuṅkte sarvatra sarvadā

saṁsāra-cakre—in the wheel of material existence; *etasmin*—this; *jantuḥ*—the living entity; *ajñāna-mohitaḥ*—being bewildered by ignorance; *bhrāmyan*—wandering; *sukham*—happiness; *ca*—and; *duḥkham*—distress; *ca*—also; *bhuṅkte*—he undergoes; *sarvatra*—everywhere; *sarvadā*—always.

TRANSLATION

Deluded by ignorance, the living entity wanders in the forest of this material world, enjoying the happiness and distress resulting from his past deeds, everywhere and at all times. [Therefore, my dear mother, neither you nor I am to be blamed for this incident.]

PURPORT

As confirmed in *Bhagavad-gītā* (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Actually a conditioned soul is completely under the control of material nature. Wandering here and there—always and everywhere—he is subjected to the results of his past deeds. This is carried out by the laws of nature, but one foolishly thinks himself the doer, which in fact he is not. To get free from the *karma-cakra*, the wheel of the results of one's *karma*, one should take to *bhakti-mārga*—devotional service, or Kṛṣṇa consciousness. That is the only remedy. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.*

TEXT 19

नैवात्मा न परश्चापि कर्ता स्यात् सुखदुःखयोः।
कर्तारं मन्यतेऽत्राज्ञ आत्मानं परमेव च ॥१९॥

naivātmā na paraś cāpi
kartā syāt sukha-duḥkhayoḥ
kartāraṁ manyate 'trājña
ātmānaṁ param eva ca

na—not; *eva*—indeed; *ātmā*—the spirit soul; *na*—nor; *paraḥ*—another (friend or enemy); *ca*—also; *api*—indeed; *kartā*—the doer; *syāt*—can be; *sukha-duḥkhayoḥ*—of happiness and distress; *kartāram*—the doer; *manyate*—considers; *atra*—in this connection; *ajñaḥ*—a person not aware of the real fact; *ātmānam*—himself; *param*—another; *eva*—indeed; *ca*—also.

TRANSLATION

In this material world, neither the living entity himself nor others [friends and enemies] are the cause of material happiness and distress. But because of gross ignorance, the living entity thinks that he and others are the cause.

PURPORT

In this verse the word *ajña* is very significant. In the material world, all living entities are *ajña*, ignorant, in different degrees. This ignorance

continues very strongly in the mode of ignorance presented by material nature. One must therefore promote himself to the stage of goodness through his character and behavior and then gradually come to the transcendental platform, or *adhokṣaja* platform, in which he realizes both his position and the position of others. Everything is done under the superintendence of the Supreme Personality of Godhead. The process by which the results of action are ordained is called *niyatam*, always working.

TEXT 20

गुणप्रवाह एतस्मिन् कः शापः को न्वनुग्रहः ।
कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा ॥२०॥

guṇa-pravāha etasmin
kaḥ śāpaḥ ko nv anugrahaḥ
kaḥ svargo narakaḥ ko vā
kiṁ sukhaṁ duḥkham eva vā

guṇa-pravāhe—in the current of the modes of material nature; *etasmin*—this; *kaḥ*—what; *śāpaḥ*—a curse; *kaḥ*—what; *nu*—indeed; *anugrahaḥ*—a favor; *kaḥ*—what; *svargaḥ*—elevation to heavenly planets; *narakaḥ*—hell; *kaḥ*—what; *vā*—or; *kim*—what; *sukham*—happiness; *duḥkham*—distress; *eva*—indeed; *vā*—or.

TRANSLATION

This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.

PURPORT

Śrīla Bhaktivinoda Ṭhākura sings, (*miche*) *māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi:* "My dear living entities within this material world, why are you being carried away by the waves of the modes of material nature?" (*Jīva*) *kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra*

duḥkha nāi: "If the living entity tries to understand that he is an eternal servant of Kṛṣṇa, there will no longer be misery for him." Kṛṣṇa wants us to give up all other engagements and surrender unto Him. If we do so, where will the cause and effect of this material world be? There is nothing like cause and effect for the surrendered soul. Śrīla Viśvanātha Cakravartī Ṭhākura says in this regard that being put into this material world is like being thrown into a mine of salt. If one falls into a mine of salt, he tastes only salt wherever he goes. Similarly, this material world is full of miseries. The so-called temporary happiness of the world is also misery, but in ignorance we cannot understand this. That is the actual position. When one comes to his senses—when he becomes Kṛṣṇa conscious—he is no longer concerned with the various conditions of this material world. He is not concerned with happiness or distress, curses or favors, or heavenly or hellish planets. He sees no distinction between them.

TEXT 21

एकः सृजति भूतानि भगवानात्ममायया ।
एषां बन्धं च मोक्षं च सुखं दुःखं च निष्कलः ॥२१॥

ekaḥ sṛjati bhūtāni
bhagavān ātma-māyayā
eṣāṁ bandhaṁ ca mokṣaṁ ca
sukhaṁ duḥkhaṁ ca niṣkalaḥ

ekaḥ—one; *sṛjati*—creates; *bhūtāni*—different varieties of living entities; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His personal potencies; *eṣām*—of all the conditioned souls; *bandham*—the conditional life; *ca*—and; *mokṣam*—the liberated life; *ca*—also; *sukham*—happiness; *duḥkham*—distresses; *ca*—and; *niṣkalaḥ*—not affected by the material qualities.

TRANSLATION

The Supreme Personality of Godhead is one. Unaffected by the conditions of the material world, He creates all the conditioned souls by His own personal potency. Because of being contaminated by the material energy, the living entity is put into ignorance and

thus into different conditions of bondage. Sometimes, by knowledge, the living entity is given liberation. In sattva-guṇa and rajo-guṇa, he is subjected to happiness and distress.

PURPORT

The question may be raised why the living entities are situated in different conditions and who has arranged this. The answer is that it has been done by the Supreme Personality of Godhead, without anyone's help. The Lord has His own energies (*parāsya śaktir vividhaiva śrūyate*), and one of them, namely the external energy, creates the material world and the varieties of happiness and distress for the conditioned souls under the supervision of the Lord. The material world consists of three modes of material nature—*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*. By *sattva-guṇa* the Lord maintains the material world, by *rajo-guṇa* He creates it, and by *tamo-guṇa* He annihilates it. After the varieties of living entities are created, they are subject to happiness and distress according to their association. When they are in *sattva-guṇa*, the mode of goodness, they feel happiness, when in *rajo-guṇa* they are distressed, and when in *tamo-guṇa* they have no sense of what to do or what is right and wrong.

TEXT 22

न तस्य कश्चिद्दयितः प्रतीपो
न ज्ञातिबन्धुर्न परो न च स्वः।
समस्य सर्वत्र निरञ्जनस्य
सुखे न रागः कुत एव रोषः ॥२२॥

na tasya kaścid dayitaḥ pratīpo
na jñāti-bandhur na paro na ca svaḥ
samasya sarvatra nirañjanasya
sukhe na rāgaḥ kuta eva roṣaḥ

na—not; *tasya*—of Him (the Supreme Lord); *kaścit*—anyone; *dayitaḥ*—dear; *pratīpaḥ*—not dear; *na*—nor; *jñāti*—kinsman; *bandhuḥ*—friend; *na*—nor; *paraḥ*—other; *na*—nor; *ca*—also; *svaḥ*—own; *samasya*—who is equal; *sarvatra*—everywhere; *nirañjanasya*—

without being affected by material nature; *sukhe*—in happiness; *na*—not; *rāgaḥ*—attachment; *kutaḥ*—from where; *eva*—indeed; *roṣaḥ*—anger.

TRANSLATION

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.

TEXT 23

तथापि तच्छक्तिविसर्ग एषां
सुखाय दुःखाय हिताहिताय ।
बन्धाय मोक्षाय च मृत्युजन्मनोः
शरीरिणां संसृतयेऽवकल्पते ॥२३॥

tathāpi tac-chakti-visarga eṣāṁ
sukhāya duḥkhāya hitāhitāya
bandhāya mokṣāya ca mṛtyu-janmanoḥ
śarīriṇāṁ saṁsṛtaye 'vakalpate

tathāpi—still; *tat-śakti*—of the Lord's energy; *visargaḥ*—the creation; *eṣām*—of these (conditioned souls); *sukhāya*—for the happiness; *duḥkhāya*—for the distress; *hita-ahitāya*—for the profit and loss; *bandhāya*—for the bondage; *mokṣāya*—for the liberation; *ca*—also; *mṛtyu*—of death; *janmanoḥ*—and birth; *śarīriṇām*—of all those who accept material bodies; *saṁsṛtaye*—for the repetition; *avakalpate*—acts.

TRANSLATION

Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the

agency of His material potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.

PURPORT

Although the Supreme Personality of Godhead is the ultimate doer of everything, in His original transcendental existence He is not responsible for the happiness and distress, or bondage and liberation, of the conditioned souls. These are due to the results of the fruitive activities of the living entities within this material world. By the order of a judge, one person is released from jail, and another is imprisoned, but the judge is not responsible, for the distress and happiness of these different people is due to their own activities. Although the government is ultimately the supreme authority, the justice is administered by the departments of the government, and the government is not responsible for the individual judgments. Therefore the government is equal to all the citizens. Similarly, the Supreme Lord is neutral to everyone, but for the maintenance of law and order His supreme government has various departments, which control the activities of the living entities. Another example given in this regard is that lilies open or close because of the sunshine, and thus the bumblebees enjoy or suffer, but the sunshine and the sun globe are not responsible for the happiness and distress of the bumblebees.

TEXT 24

अथ प्रसादये न त्वां शापमोक्षाय भामिनि ।
यन्मन्यसे ह्यसाधूक्तं मम तत्क्षम्यतां सति ॥२४॥

atha prasādaye na tvāṁ
śāpa-mokṣāya bhāmini
yan manyase hy asādhūktaṁ
mama tat kṣamyatāṁ sati

atha—therefore; *prasādaye*—I am trying to please; *na*—not; *tvām*—you; *śāpa-mokṣāya*—for being released from your curse; *bhāmini*—O most angry one; *yat*—which; *manyase*—you consider; *hi*—indeed;

asādhu-uktam—improper speech; *mama*—my; *tat*—that; *kṣamyatām*—let it be excused; *sati*—O most chaste one.

TRANSLATION

O mother, you are now unnecessarily angry, but since all my happiness and distress are destined by my past activities, I do not plead to be excused or relieved from your curse. Although what I have said is not wrong, please let whatever you think is wrong be pardoned.

PURPORT

Being fully aware of how the results of one's *karma* accrue by the laws of nature, Citraketu did not want to be released from Pārvatī's curse. Nonetheless, he wanted to satisfy her because although his verdict was natural, she was displeased with him. As a matter of course, Mahārāja Citraketu begged pardon from Pārvatī.

TEXT 25

श्रीशुक उवाच

इति प्रसाद्य गिरिशौ चित्रकेतुररिन्दम ।
जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः ॥२५॥

śrī-śuka uvāca
iti prasādya giriśau
citraketur arindama
jagāma sva-vimānena
paśyatoḥ smayatos tayoḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *prasādya*—after satisfying; *giriśau*—Lord Śiva and his wife, Pārvatī; *citraketuḥ*—King Citraketu; *arim-dama*—O King Parīkṣit, who are always able to subdue the enemy; *jagāma*—went away; *sva-vimānena*—by his own airplane; *paśyatoḥ*—were watching; *smayatoḥ*—were smiling; *tayoḥ*—while Lord Śiva and Pārvatī.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, subduer of the enemy, after Citraketu satisfied Lord Śiva and his wife, Pārvatī, he boarded his airplane and left as they looked on. When Lord Śiva and Pārvatī saw that Citraketu, although informed of the curse, was unafraid, they smiled, being fully astonished by his behavior.

TEXT 26

ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् ।
देवर्षिदैत्यसिद्धानां पार्षदानां च शृण्वताम् ॥२६॥

tatas tu bhagavān rudro
rudrāṇīm idam abravīt
devarṣi-daitya-siddhānāṁ
pārṣadānāṁ ca śṛṇvatām

tataḥ—thereafter; *tu*—then; *bhagavān*—the most powerful; *rudraḥ*—Lord Śiva; *rudrāṇīm*—unto his wife, Pārvatī; *idam*—this; *abravīt*—said; *devarṣi*—while the great sage Nārada; *daitya*—the demons; *siddhānām*—and the inhabitants of Siddhaloka, who are expert in yogic power; *pārṣadānām*—his personal associates; *ca*—also; *śṛṇvatām*—were listening.

TRANSLATION

Thereafter, in the presence of the great sage Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Śiva, who is most powerful, spoke to his wife, Pārvatī, while they all listened.

TEXT 27

श्रीरुद्र उवाच

दृष्टवत्यसि सुश्रोणि हरेरद्भुतकर्मणः ।
माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम् ॥२७॥

śrī-rudra uvāca
dṛṣṭavaty asi suśroṇi
harer adbhuta-karmaṇaḥ
māhātmyaṁ bhṛtya-bhṛtyānāṁ
niḥspṛhāṇāṁ mahātmanām

śrī-rudraḥ uvāca—Lord Śiva said; *dṛṣṭavatī asi*—have you seen; *suśroṇi*—O beautiful Pārvatī; *hareḥ*—of the Supreme Personality of Godhead; *adbhuta-karmaṇaḥ*—whose acts are wonderful; *māhātmyam*—the greatness; *bhṛtya-bhṛtyānām*—of the servants of the servants; *niḥspṛhāṇām*—who are without ambitions for sense gratification; *mahātmanām*—great souls.

TRANSLATION

Lord Śiva said: My dear beautiful Pārvatī, have you seen the greatness of the Vaiṣṇavas? Being servants of the servants of the Supreme Personality of Godhead, Hari, they are great souls and are not interested in any kind of material happiness.

PURPORT

Lord Śiva, the husband of Pārvatī, told his wife, "My dear Pārvatī, you are very beautiful in your bodily features. Certainly you are glorious. But I do not think that you can compete with the beauty and glory of devotees who have become servants of the servants of the Supreme Personality of Godhead." Of course, Lord Śiva smiled when he joked with his wife in that way, for others cannot speak like that. "The Supreme Lord," Śiva continued, "is always exalted in His activities, and here is another example of His wonderful influence upon King Citraketu, His devotee. Just see, although you cursed the King, he was not at all afraid or sorry. Rather, he offered respect to you, called you mother and accepted your curse, thinking himself faulty. He did not say anything in retaliation. This is the excellence of a devotee. By mildly tolerating your curse, he has certainly excelled the glory of your beauty and your power to curse him. I can impartially judge that this devotee, Citraketu, has defeated you and your excellence simply by becoming a pure devotee of the Lord." As stated by Śrī Caitanya Mahāprabhu, *taror*

api sahiṣṇunā. Just like a tree, a devotee can tolerate all kinds of curses and reversals in life. This is the excellence of a devotee. Indirectly, Lord Śiva forbade Pārvatī to commit the mistake of cursing a devotee like Citraketu. He indicated that although she was powerful, the King, without showing any power, had excelled her power by his tolerance.

TEXT 28

नारायणपराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥२८॥

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

nārāyaṇa-parāḥ—pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the higher planetary systems; *apavarga*—in liberation; *narakeṣu*—and in hell; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—who see.

TRANSLATION

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

PURPORT

Pārvatī might naturally have inquired how devotees become so exalted. Therefore this verse explains that they are *nārāyaṇa-para,* simply dependent on Nārāyaṇa. They do not mind reverses in life because in the service of Nārāyaṇa they have learned to tolerate whatever hardships there may be. They do not care whether they are in heaven or in hell: they simply engage in the service of the Lord. This is their excellence. *Ānukūlyena kṛṣṇānuśīlanam:* they are liberally engaged in the service of

the Lord, and therefore they are excellent. By using the word *bhṛtya-bhṛtyānām,* Lord Śiva pointed out that although Citraketu provided one example of tolerance and excellence, all the devotees who have taken shelter of the Lord as eternal servants are glorious. They have no eagerness to be happy by being placed in the heavenly planets, becoming liberated or becoming one with Brahman, the supreme effulgence. These benefits do not appeal to their minds. They are simply interested in giving direct service to the Lord.

TEXT 29

देहिनां देहसंयोगाद् द्वन्द्वानीश्वरलीलया ।
सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥२९॥

dehināṁ deha-saṁyogād
dvandvānīśvara-līlayā
sukhaṁ duḥkhaṁ mṛtir janma
śāpo 'nugraha eva ca

dehinām—of all those who have accepted material bodies; *deha-saṁyogāt*—because of contact with the material body; *dvandvāni*—dualities; *īśvara-līlayā*—by the supreme will of the Lord; *sukham*—happiness; *duḥkham*—distress; *mṛtiḥ*—death; *janma*—birth; *śāpaḥ*—curse; *anugrahaḥ*—favor; *eva*—certainly; *ca*—and.

TRANSLATION

Because of the actions of the Supreme Lord's external energy, the living entities are conditioned in contact with material bodies. The dualities of happiness and distress, birth and death, curses and favors, are natural by-products of this contact in the material world.

PURPORT

In *Bhagavad-gītā* we find, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* the material world works under the direction of the goddess Durgā, the material energy of the Lord, but she acts under the direction of the Supreme Personality of Godhead. This is also confirmed in the *Brahma-saṁhitā* (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā

Durgā—the goddess Pārvatī, the wife of Lord Śiva—is extremely powerful. She can create, maintain and annihilate any number of universes by her sweet will, but she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, not independently. Kṛṣṇa is impartial, but because this is the material world of duality, such relative terms as happiness and distress, curses and favors, are created by the will of the Supreme. Those who are not *nārāyaṇa-para*, pure devotees, must be disturbed by this duality of the material world, whereas devotees who are simply attached to the service of the Lord are not at all disturbed by it. For example, Haridāsa Ṭhākura was beaten with cane in twenty-two bazaars, but he was never disturbed; instead, he smilingly tolerated the beating. Despite the disturbing dualities of the material world, devotees are not disturbed at all. Because they fix their minds on the lotus feet of the Lord and concentrate on the holy name of the Lord, they do not feel the so-called pains and pleasures caused by the dualities of this material world.

TEXT 30

अविवेककृतः पुंसो ह्यर्थभेद इवात्मनि ।
गुणदोषविकल्पश्च भिदेव स्रजिवत्कृतः ॥३०॥

aviveka-kṛtaḥ puṁso
hy artha-bheda ivātmani
guṇa-doṣa-vikalpaś ca
bhid eva srajivat kṛtaḥ

aviveka-kṛtaḥ—done in ignorance, without mature consideration; *puṁsaḥ*—of the living entity; *hi*—indeed; *artha-bhedaḥ*—differentiation of value; *iva*—like; *ātmani*—in himself; *guṇa-doṣa*—of quality and fault; *vikalpaḥ*—imagination; *ca*—and; *bhit*—difference; *eva*—certainly; *sraji*—in a garland; *vat*—like; *kṛtaḥ*—made.

TRANSLATION

As one mistakenly considers a flower garland to be a snake or experiences happiness and distress in a dream, so, in the material

world, by a lack of careful consideration, we differentiate between happiness and distress, considering one good and the other bad.

PURPORT

The happiness and distress of the material world of duality are both mistaken ideas. In the *Caitanya-caritāmṛta* (*Antya* 4.176) it is said:

"dvaite" bhadrābhadra-jñāna, saba—"manodharma"
"ei bhāla, ei manda",—ei saba "bhrama"

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence.

The other example given in this verse is that a flower garland is originally very nice, but by mistake, for want of mature knowledge, one may consider it a snake. In this connection there is a statement by Prabodhānanda Sarasvatī: *viśvaṁ pūrṇa-sukhāyate.* Everyone in this material world is distressed by miserable conditions, but Śrīla Prabodhānanda Sarasvatī says that this world is full of happiness. How is this possible? He answers, *yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ.* A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Śrī Caitanya Mahāprabhu. By His personal behavior, Śrī Caitanya Mahāprabhu showed that He was never distressed but always happy in chanting the Hare Kṛṣṇa *mahā-mantra.* One should follow in the footsteps of Śrī Caitanya Mahāprabhu and engage constantly in chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

In dreams we sometimes enjoy eating sweet rice and sometimes suffer as if one of our beloved family members had died. Because the same mind and body exist in the same material world of duality when we are awake, the so-called happiness and distress of this world are no better than the false, superficial happiness of dreams. The mind is the via

medium in both dreams and wakefulness, and everything created by the mind in terms of *saṅkalpa* and *vikalpa*, acceptance and rejection, is called *manodharma*, or mental concoction.

TEXT 31

वासुदेवे भगवति भक्तिमुद्वहतां नृणाम् ।
ज्ञानवैराग्यवीर्याणां न हि कश्चिद् व्यपाश्रयः ॥३१॥

vāsudeve bhagavati
bhaktim udvahatāṁ nṛṇām
jñāna-vairāgya-vīryāṇāṁ
na hi kaścid vyapāśrayaḥ

vāsudeve—to Lord Vāsudeva, Kṛṣṇa; *bhagavati*—the Supreme Personality of Godhead; *bhaktim*—love and faith in devotional service; *udvahatām*—for those who are carrying; *nṛṇām*—men; *jñāna-vairāgya*—of real knowledge and detachment; *vīryāṇām*—possessing the powerful strength; *na*—not; *hi*—indeed; *kaścit*—anything; *vyapāśrayaḥ*—as interest or shelter.

TRANSLATION

Persons engaged in devotional service to Lord Vāsudeva, Kṛṣṇa, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.

PURPORT

Here is the distinction between a devotee and a philosopher who speculates on the subject matter of transcendence. A devotee does not need to cultivate knowledge to understand the falsity or temporary existence of this material world. Because of his unalloyed devotion to Vāsudeva, this knowledge and detachment are automatically manifested in his person. As confirmed elsewhere in *Śrīmad-Bhāgavatam* (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ

janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

One who engages in unalloyed devotional service to Vāsudeva, Kṛṣṇa, automatically becomes aware of this material world, and therefore he is naturally detached. This detachment is possible because of his high standard of knowledge. The speculative philosopher tries to understand that this material world is false by cultivating knowledge, but this understanding is automatically manifested in the person of a devotee, without separate endeavor. The Māyāvādī philosophers may be very proud of their so-called knowledge, but because they do not understand Vāsudeva (*vāsudevaḥ sarvam iti*), they do not understand the world of duality, which is a manifestation of Vāsudeva's external energy. Therefore, unless the so-called *jñānīs* take shelter of Vāsudeva, their speculative knowledge is imperfect. *Ye 'nye 'ravindākṣa vimukta-māninaḥ.* They simply think of becoming free from the contamination of the material world, but because they do not take shelter at the lotus feet of Vāsudeva, their knowledge is impure. When they actually become pure, they surrender to the lotus feet of Vāsudeva. Therefore, the Absolute Truth is easier to understand for a devotee than for *jñānīs* who simply speculate to understand Vāsudeva. Lord Śiva confirms this statement in the following verse.

TEXT 32

नाहं विरिञ्चो न कुमारनारदौ
न ब्रह्मपुत्रा मुनयः सुरेशाः ।
विदाम यस्येहितमंशकांशका
न तत्स्वरूपं पृथगीशमानिनः ॥३२॥

nāhaṁ viriñco na kumāra-nāradau
na brahma-putrā munayaḥ sureśāḥ
vidāma yasyehitam aṁśakāṁśakā
na tat-svarūpaṁ pṛthag-īśa-māninaḥ

na—not; *aham*—I (Lord Śiva); *viriñcaḥ*—Lord Brahmā; *na*—nor; *kumāra*—the Aśvinī-kumāras; *nāradau*—the great saint Nārada; *na*—

nor; *brahma-putrāḥ*—the sons of Lord Brahmā; *munayaḥ*—great saintly persons; *sura-īśāḥ*—all the great demigods; *vidāma*—know; *yasya*—of whom; *īhitam*—activity; *aṁśaka-aṁśakāḥ*—those who are parts of the parts; *na*—not; *tat*—His; *sva-rūpam*—real personality; *pṛthak*—separate; *īśa*—rulers; *māninaḥ*—who consider ourselves to be.

TRANSLATION

Neither I [Lord Śiva], nor Brahmā, nor the Aśvinī-kumāras, nor Nārada or the other great sages who are Brahmā's sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.

PURPORT

Brahma-saṁhitā (5.33) states:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person. He is absolute, infallible and beginningless, and although expanded into unlimited forms, He is still the same original person, the oldest person, who always appears as a fresh youth. The eternal, blissful, all-knowing forms of the Lord can not be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." Lord Śiva places himself as one of the nondevotees, who cannot understand the identity of the Supreme Lord. The Lord, being *ananta*, has an unlimited number of forms. Therefore, how is it possible for an ordinary, common man to understand Him? Lord Śiva, of course, is above the ordinary human beings, yet he is unable to understand the Supreme Personality of Godhead. Lord Śiva is not among the ordinary living entities, nor is he in the category of Lord Viṣṇu. He is between Lord Viṣṇu and the common living entity.

TEXT 33

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा ।
आत्मत्वात्सर्वभूतानां सर्वभूतप्रियो हरिः ॥३३॥

na hy asyāsti priyaḥ kaścin
nāpriyaḥ svaḥ paro 'pi vā
ātmatvāt sarva-bhūtānāṁ
sarva-bhūta-priyo hariḥ

na—not; *hi*—indeed; *asya*—of the Lord; *asti*—there is; *priyaḥ*—very dear; *kaścit*—anyone; *na*—nor; *apriyaḥ*—not dear; *svaḥ*—own; *paraḥ*—other; *api*—even; *vā*—or; *ātmatvāt*—due to being the soul of the soul; *sarva-bhūtānām*—of all living entities; *sarva-bhūta*—to all living entities; *priyaḥ*—very, very dear; *hariḥ*—Lord Hari.

TRANSLATION

He holds no one as very dear and no one as inimical. He has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.

PURPORT

The Supreme Personality of Godhead, in His second feature, is the Supersoul of all living entities. As one's self is extremely dear, the Superself of the self is still more dear. No one can be the enemy of the friendly Superself, who is equal to everyone. Relationships of dearness or enmity between the Supreme Lord and the living beings are due to the intervention of the illusory energy. Because the three modes of material nature intervene between the Lord and the living beings, these different relationships appear. Actually, the living entity in his pure condition is always very near and dear to the Lord, and the Lord is dear to him. There is no question of partiality or enmity.

TEXTS 34–35

तस्य चायं महाभागश्चित्रकेतुः प्रियोऽनुगः ।
सर्वत्र समदृक् शान्तो ह्यहं चैवाच्युतप्रियः ॥३४॥

तस्मान्न विस्मयः कार्यः पुरुषेषु महात्मसु ।
महापुरुषभक्तेषु शान्तेषु समदर्शिषु ॥३५॥

tasya cāyaṁ mahā-bhāgaś
citraketuḥ priyo 'nugaḥ
sarvatra sama-dṛk śānto
hy ahaṁ caivācyuta-priyaḥ

tasmān na vismayaḥ kāryaḥ
puruṣeṣu mahātmasu
mahāpuruṣa-bhakteṣu
śānteṣu sama-darśiṣu

tasya—of Him (the Lord); *ca*—and; *ayam*—this; *mahā-bhāgaḥ*—the most fortunate; *citraketuḥ*—King Citraketu; *priyaḥ*—beloved; *anugaḥ*—most obedient servant; *sarvatra*—everywhere; *sama-dṛk*—sees equally; *śāntaḥ*—very peaceful; *hi*—indeed; *aham*—I; *ca*—also; *eva*—certainly; *acyuta-priyaḥ*—very dear to Lord Kṛṣṇa, who never fails; *tasmāt*—therefore; *na*—no; *vismayaḥ*—wonder; *kāryaḥ*—to be done; *puruṣeṣu*—among persons; *mahā-ātmasu*—who are exalted souls; *mahā-puruṣa-bhakteṣu*—devotees of Lord Viṣṇu; *śānteṣu*—peaceful; *sama-darśiṣu*—equal to everyone.

TRANSLATION

This magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Nārāyaṇa. Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.

PURPORT

It is said, *vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya:* one should not be astonished to see the activities of exalted, liberated Vaiṣṇavas. As one should not be misled by the activities of the Supreme Personality of Godhead, one should also not be misled by the activities of His devotees. Both

the Lord and His devotees are liberated. They are on the same platform, the only difference being that the Lord is the master and the devotees are servants. Qualitatively, they are one and the same. In *Bhagavad-gītā* (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." From this statement by the Supreme Personality of Godhead, it is clear that the devotees of the Lord are always extremely dear to Him. In effect, Lord Śiva told Pārvatī, "Both Citraketu and I are always very dear to the Supreme Lord. In other words, both he and I are on the same level as servants of the Lord. We are always friends, and sometimes we enjoy joking words between us. When Citraketu loudly laughed at my behavior, he did so on friendly terms, and therefore there was no reason to curse him." Thus Lord Śiva tried to convince his wife, Pārvatī, that her cursing of Citraketu was not very sensible.

Here is a difference between male and female that exists even in the higher statuses of life—in fact, even between Lord Śiva and his wife. Lord Śiva could understand Citraketu very nicely, but Pārvatī could not. Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this verse it appears that woman is always less intelligent than man.

It is clear that Citraketu wanted to criticize the behavior of his friend Lord Śiva because Lord Śiva was sitting with his wife on his lap. Then, too, Lord Śiva wanted to criticize Citraketu for externally posing as a great devotee but being interested in enjoying with the Vidyādharī women. These were all friendly jokes; there was nothing serious for which Citraketu should have been cursed by Pārvatī. Upon hearing the

instructions of Lord Śiva, Pārvatī must have been very much ashamed for cursing Citraketu to become a demon. Mother Pārvatī could not appreciate Citraketu's position, and therefore she cursed him, but when she understood the instructions of Lord Śiva she was ashamed.

TEXT 36

श्रीशुक उवाच

इति श्रुत्वा भगवतः शिवस्योमाभिभाषितम् ।
बभूव शान्तधी राजन् देवी विगतविस्मया ॥३६॥

śrī-śuka uvāca
iti śrutvā bhagavataḥ
śivasyomābhibhāṣitam
babhūva śānta-dhī rājan
devī vigata-vismayā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *śrutvā*—hearing; *bhagavataḥ*—of the most powerful demigod; *śivasya*—of Lord Śiva; *umā*—Pārvatī; *abhibhāṣitam*—instruction; *babhūva*—became; *śānta-dhīḥ*—very peaceful; *rājan*—O King Parīkṣit; *devī*—the goddess; *vigata-vismayā*—released from astonishment.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, after hearing this speech by her husband, the demigoddess [Umā, the wife of Lord Śiva] gave up her astonishment at the behavior of King Citraketu and became steady in intelligence.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the word *śānta-dhīḥ* means *svīya-pūrva-svabhāva-smṛtyā*. When Pārvatī remembered her former behavior in cursing Citraketu, she became very much ashamed and covered her face with the skirt of her sari, admitting that she was wrong in cursing Citraketu.

TEXT 37

इति भागवतो देव्याः प्रतिशप्तुमलन्तमः ।
मूर्ध्ना स जगृहे शापमेतावत्साधुलक्षणम् ॥३७॥

iti bhāgavato devyāḥ
pratiśaptum alantamaḥ
mūrdhnā sa jagṛhe śāpam
etāvat sādhu-lakṣaṇam

iti—thus; *bhāgavataḥ*—the most exalted devotee; *devyāḥ*—of Pārvatī; *pratiśaptum*—to make a counter-curse; *alantamaḥ*—able in all respects; *mūrdhnā*—with his head; *saḥ*—he (Citraketu); *jagṛhe*—accepted; *śāpam*—the curse; *etāvat*—this much; *sādhu-lakṣaṇam*—the symptom of a devotee.

TRANSLATION

The great devotee Citraketu was so powerful that he was quite competent to curse mother Pārvatī in retaliation, but instead of doing so he very humbly accepted the curse and bowed his head before Lord Śiva and his wife. This is very much to be appreciated as the standard behavior of a Vaiṣṇava.

PURPORT

Upon being informed by Lord Śiva, mother Pārvatī could understand that she was wrong in cursing Citraketu. King Citraketu was so exalted in his character that in spite of being wrongly cursed by Pārvatī, he immediately descended from his airplane and bowed his head before the mother, accepting her curse. This has already been explained: *nārāyaṇa-parāḥ sarve na kutaścana bibhyati.* Citraketu very sportingly felt that since the mother wanted to curse him, he could accept this curse just to please her. This is called *sādhu-lakṣaṇam,* the characteristic of a *sādhu,* or a devotee. As explained by Śrī Caitanya Mahāprabhu, *tṛṇād api sunīcena taror api sahiṣṇunā.* A devotee should always be very humble and meek and should offer all respect to others, especially to superiors. Being protected by the Supreme Personality of Godhead, a devotee is al-

ways powerful, but a devotee does not wish to show his power unnecessarily. However, when a less intelligent person has some power, he wants to use it for sense gratification. This is not the behavior of a devotee.

TEXT 38

जज्ञे त्वष्टुर्दक्षिणाग्नौ दानवीं योनिमाश्रितः ।
वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ॥३८॥

jajñe tvaṣṭur dakṣiṇāgnau
dānavīṁ yonim āśritaḥ
vṛtra ity abhivikhyāto
jñāna-vijñāna-saṁyutaḥ

jajñe—was born; *tvaṣṭuḥ*—of the *brāhmaṇa* known as Tvaṣṭā; *dakṣiṇa-agnau*—in the fire sacrifice known as *dakṣiṇāgni; dānavīm*—demoniac; *yonim*—species of life; *āśritaḥ*—taking shelter of; *vṛtraḥ*—Vṛtra; *iti*—thus; *abhivikhyātaḥ*—celebrated; *jñāna-vijñāna-saṁyutaḥ*—fully equipped with transcendental knowledge and practical application of that knowledge in life.

TRANSLATION

Being cursed by mother Durgā [Bhavānī, the wife of Lord Śiva], that same Citraketu accepted birth in a demoniac species of life. Although still fully equipped with transcendental knowledge and practical application of that knowledge in life, he appeared as a demon at the fire sacrifice performed by Tvaṣṭā, and thus he became famous as Vṛtrāsura.

PURPORT

The word *yoni* is generally understood to mean *jāti*—family, group or species. Although Vṛtrāsura appeared in a family of demons, it is clearly said that his knowledge of spiritual life still existed. *Jñāna-vijñāna-saṁyutaḥ:* his spiritual knowledge and the practical application of that knowledge in life were not lost. Therefore it is said that even if a devotee falls down for some reason, he is still not lost.

yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
(*Bhāg.* 1.5.17)

Once one is advanced in devotional service, his spiritual assets are never lost under any circumstances. Whatever spiritual advancement he has achieved continues. This is confirmed in *Bhagavad-gītā*. Even if a *bhakti-yogī* falls, he takes birth in a rich family or family of *brāhmaṇas*, in which he again starts devotional activities from the point where he left off. Although Vṛtrāsura was known as an *asura*, or demon, he did not lose his consciousness of Kṛṣṇa or devotional service.

TEXT 39

एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।
वृत्रस्यासुरजातेश्च कारणं भगवन्मतेः ॥३९॥

etat te sarvam ākhyātaṁ
yan māṁ tvaṁ paripṛcchasi
vṛtrasyāsura-jāteś ca
kāraṇaṁ bhagavan-mateḥ

etat—this; *te*—unto you; *sarvam*—all; *ākhyātam*—explained; *yat*—which; *mām*—me; *tvam*—you; *paripṛcchasi*—asked; *vṛtrasya*—of Vṛtrāsura; *asura-jāteḥ*—whose birth was in a species of *asuras; ca*—and; *kāraṇam*—the cause; *bhagavat-mateḥ*—of exalted intelligence in Kṛṣṇa consciousness.

TRANSLATION

My dear King Parīkṣit, you inquired from me how Vṛtrāsura, a great devotee, took birth in a demoniac family. Thus I have tried to explain to you everything about this.

TEXT 40

इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः ।
माहात्म्यं विष्णुभक्तानां श्रुत्वा बन्धाद्विमुच्यते॥४०॥

itihāsam imaṁ puṇyaṁ
citraketor mahātmanaḥ
māhātmyaṁ viṣṇu-bhaktānāṁ
śrutvā bandhād vimucyate

itihāsam—history; *imam*—this; *puṇyam*—very pious; *citraketoḥ*—of Citraketu; *mahā-ātmanaḥ*—the exalted devotee; *māhātmyam*—containing glory; *viṣṇu-bhaktānām*—from the devotees of Viṣṇu; *śrutvā*—hearing; *bandhāt*—from bondage or conditional, material life; *vimucyate*—is freed.

TRANSLATION

Citraketu was a great devotee [mahātmā]. If one hears this history of Citraketu from a pure devotee, the listener also is freed from the conditional life of material existence.

PURPORT

The historical incidents in the *Purāṇas*, such as the history of Citraketu explained in the *Bhāgavata Purāṇa*, are sometimes misunderstood by outsiders, or nondevotees. Therefore Śukadeva Gosvāmī advised that the history of Citraketu be heard from a devotee. Anything about devotional service or the characteristics of the Lord and His devotees must be heard from a devotee, not from a professional reciter. This is advised herein. Śrī Caitanya Mahāprabhu's secretary also advised that one learn the history of *Śrīmad-Bhāgavatam* from a devotee: *yāha, bhāgavata paḍa vaiṣṇavera sthāne.* One should not hear the statements of *Śrīmad-Bhāgavatam* from professional reciters, or else they will not be effective. Quoting from *Padma Purāṇa*, Śrī Sanātana Gosvāmī has strictly forbidden us to hear about the activities of the Lord and His devotees from the mouths of nondevotees:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

"One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks

about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous." One must be a bona fide devotee, and then he can preach and impress devotional service upon his listeners.

TEXT 41

य एतत्प्रातरुत्थाय श्रद्धया वाग्यतः पठेत् ।
इतिहासं हरिं स्मृत्वा स याति परमां गतिम् ॥४१॥

ya etat prātar utthāya
śraddhayā vāg-yataḥ paṭhet
itihāsaṁ hariṁ smṛtvā
sa yāti paramāṁ gatim

yaḥ—any person who; *etat*—this; *prātaḥ*—early in the morning; *utthāya*—rising; *śraddhayā*—with faith; *vāk-yataḥ*—controlling the mind and words; *paṭhet*—may read; *itihāsam*—history; *hariṁ*—the Supreme Lord; *smṛtvā*—remembering; *saḥ*—that person; *yāti*—goes; *paramām gatim*—back home, back to Godhead.

TRANSLATION

One who rises from bed early in the morning and recites this history of Citraketu, controlling his words and mind and remembering the Supreme Personality of Godhead, will return home, back to Godhead, without difficulty.

Thus end the Bhaktivedanta purports of the Sixth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam *entitled, "Mother Pārvatī Curses Citraketu."*

CHAPTER EIGHTEEN

Diti Vows to Kill King Indra

This chapter gives the history of Diti, the wife of Kaśyapa, and how she followed a vow to have a son who would kill Indra. It also describes how Indra attempted to foil her plan by cutting to pieces the son within her womb.

In relation to Tvaṣṭā and his descendants, there is a description of the dynasty of the Ādityas (sons of Aditi) and other demigods. Pṛśni, the wife of Aditi's fifth son named Savitā, had three daughters—Sāvitrī, Vyāhṛti and Trayī—and very exalted sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas. Siddhi, the wife of Bhaga, had three sons, named Mahimā, Vibhu and Prabhu, and she also had one daughter, whose name was Āśī. Dhātā had four wives—Kuhū, Sinīvālī, Rākā and Anumati—who had four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. Kriyā, the wife of Vidhātā, gave birth to the five Purīṣyas, who are representatives of five kinds of fire-gods. Bhṛgu, the mind-born son of Brahmā, took his birth again from Carṣaṇī, the wife of Varuṇa, and the great sage Vālmīki appeared from Varuṇa's semen. Agastya and Vasiṣṭha were two sons of Varuṇa and Mitra. Upon seeing the beauty of Urvaśī, Mitra and Varuṇa discharged semen, which they kept in an earthen pot. From that pot, Agastya and Vasiṣṭha appeared. Mitra had a wife named Revatī, who gave birth to three sons—Utsarga, Ariṣṭa and Pippala. Aditi had twelve sons, of whom Indra was the eleventh. Indra's wife was named Paulomī (Śacīdevī). She gave birth to three sons—Jayanta, Ṛṣabha and Mīḍhuṣa. By His own powers, the Supreme Personality of Godhead appeared as Vāmanadeva. From His wife, whose name was Kīrti, appeared a son named Bṛhatśloka. Bṛhatśloka's first son was known as Saubhaga. This is a description of the sons of Aditi. A description of Āditya Urukrama, who is an incarnation of the Supreme Personality of Godhead, will be offered in the Eighth Canto.

The demons born of Diti are also described in this chapter. In the dynasty of Diti appeared the great saintly devotee Prahlāda and also Bali,

Prahlāda's grandson. Hiraṇyakaśipu and Hiraṇyākṣa were the first sons of Diti. Hiraṇyakaśipu and his wife, whose name was Kayādhu, had four sons—Saṁhlāda, Anuhlāda, Hlāda and Prahlāda. They also had one daughter, whose name was Siṁhikā. In association with the demon Vipracit, Siṁhikā bore a son named Rāhu, whose head was severed by the Supreme Personality of Godhead. Kṛti, the wife of Saṁhlāda, bore a son named Pañcajana. Hlāda's wife, whose name was Dhamani, gave birth to two sons—Vātāpi and Ilvala. Ilvala put Vātāpi into the form of a ram and gave him to Agastya to eat. Anuhlāda, in the womb of his wife, Sūryā, begot two sons, named Bāṣkala and Mahiṣa. Prahlāda's son was known as Virocana, and his grandson was known as Bali Mahārāja. Bali Mahārāja had one hundred sons, of whom Bāṇa was the eldest.

After describing the dynasty of the Ādityas and the other demigods, Śukadeva Gosvāmī describes Diti's sons known as the Maruts and how they were elevated to the position of demigods. Just to help Indra, Lord Viṣṇu had killed Hiraṇyākṣa and Hiraṇyakaśipu. Because of this, Diti was very envious, and she was eager to have a son who could kill Indra. By her service, she enchanted Kaśyapa Muni in order to beg from him a greater son to do this. In corroboration of the Vedic injunction *vidvāṁsam api karṣati*, Kaśyapa Muni was attracted to his beautiful wife and promised to grant her any request. When, however, she requested a son who would kill Indra, he condemned himself, and he advised his wife Diti to follow the Vaiṣṇava ritualistic ceremonies to purify herself. When Diti, following the instructions of Kaśyapa, engaged in devotional service, Indra could understand her purpose, and he began observing all her activities. One day, Indra had the opportunity to see her deviating from devotional service. Thus he entered her womb and cut her son into forty-nine parts. In this way the forty-nine kinds of air known as the Maruts appeared, but because Diti had performed the Vaiṣṇava ritualistic ceremonies, all the sons became Vaiṣṇavas.

TEXT 1

श्रीशुक उवाच

पृश्निस्तु पत्नी सवितुः सावित्रीं व्याहृतिं त्रयीम् ।
अग्निहोत्रं पशुं सोमं चातुर्मास्यं महामखान् ॥ १ ॥

śrī-śuka uvāca
pṛśnis tu patnī savituḥ
sāvitrīṁ vyāhṛtiṁ trayīm
agnihotraṁ paśuṁ somaṁ
cāturmāsyaṁ mahā-makhān

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pṛśniḥ*—Pṛśni; *tu*—then; *patnī*—wife; *savituḥ*—of Savitā; *sāvitrīm*—Sāvitrī; *vyāhṛtim*—Vyāhṛti; *trayīm*—Trayī; *agnihotram*—Agnihotra; *paśum*—Paśu; *somam*—Soma; *cāturmāsyam*—Cāturmāsya; *mahā-makhān*—the five Mahāyajñas.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Pṛśni, who was the wife of Savitā, the fifth of the twelve sons of Aditi, gave birth to three daughters—Sāvitrī, Vyāhṛti and Trayī—and the sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas.

TEXT 2

सिद्धिर्भगस्य भार्याङ्ग महिमानं विभुं प्रभुम् ।
आशिषं च वरारोहां कन्यां प्रासूत सुव्रताम् ॥ २ ॥

siddhir bhagasya bhāryāṅga
mahimānaṁ vibhuṁ prabhum
āśiṣaṁ ca varārohāṁ
kanyāṁ prāsūta suvratām

siddhiḥ—Siddhi; *bhagasya*—of Bhaga; *bhāryā*—the wife; *aṅga*—my dear King; *mahimānam*—Mahimā; *vibhum*—Vibhu; *prabhum*—Prabhu; *āśiṣam*—Āśī; *ca*—and; *varārohām*—very beautiful; *kanyām*—daughter; *prāsūta*—bore; *su-vratām*—virtuous.

TRANSLATION

O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahimā, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Āśī.

TEXTS 3–4

धातुः कुहूः सिनीवाली राका चानुमतिस्तथा ।
सायं दर्शमथ प्रातः पूर्णमासमनुक्रमात् ॥ ३ ॥
अग्नीन् पुरीष्यानाधत्त क्रियायां समनन्तरः ।
चर्षणी वरुणस्यासीद्यस्यां जातो भृगुः पुनः ॥ ४ ॥

dhātuḥ kuhūḥ sinīvālī
rākā cānumatis tathā
sāyaṁ darśam atha prātaḥ
pūrṇamāsam anukramāt

agnīn purīṣyān ādhatta
kriyāyāṁ samanantaraḥ
carṣaṇī varuṇasyāsīd
yasyāṁ jāto bhṛguḥ punaḥ

dhātuḥ—of Dhātā; *kuhūḥ*—Kuhū; *sinīvālī*—Sinīvālī; *rākā*—Rākā; *ca*—and; *anumatiḥ*—Anumati; *tathā*—also; *sāyam*—Sāyam; *darśam*—Darśa; *atha*—also; *prātaḥ*—Prātaḥ; *pūrṇamāsam*—Pūrṇamāsa; *anukramāt*—respectively; *agnīn*—fire-gods; *purīṣyān*—called the Purīṣyas; *ādhatta*—begot; *kriyāyām*—in Kriyā; *samanantaraḥ*—the next son, Vidhātā; *carṣaṇī*—Carṣaṇī; *varuṇasya*—of Varuṇa; *āsīt*—was; *yasyām*—in whom; *jātaḥ*—took birth; *bhṛguḥ*—Bhṛgu; *punaḥ*—again.

TRANSLATION

Dhātā, the seventh son of Aditi, had four wives, named Kuhū, Sinīvālī, Rākā and Anumati. These wives begot four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. The wife of Vidhātā, the eighth son of Aditi, was named Kriyā. In her Vidhātā begot the five fire-gods named the Purīṣyas. The wife of Varuṇa, the ninth son of Aditi, was named Carṣaṇī. Bhṛgu, the son of Brahmā, took birth again in her womb.

TEXT 5

वाल्मीकिश्च महायोगी वल्मीकादभवत्किल ।
अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी ॥ ५ ॥

vālmīkiś ca mahā-yogī
valmīkād abhavat kila
agastyaś ca vasiṣṭhaś ca
mitrā-varuṇayor ṛṣī

vālmīkiḥ—Vālmīki; *ca*—and; *mahā-yogī*—the great mystic; *valmīkāt*—from an anthill; *abhavat*—took birth; *kila*—indeed; *agastyaḥ*—Agastya; *ca*—and; *vasiṣṭhaḥ*—Vasiṣṭha; *ca*—also; *mitrā-varuṇayoḥ*—of Mitra and Varuṇa; *ṛṣī*—the two sages.

TRANSLATION

By the semen of Varuṇa, the great mystic Vālmīki took birth from an anthill. Bhṛgu and Vālmīki were specific sons of Varuṇa, whereas Agastya and Vasiṣṭha Ṛṣis were the common sons of Varuṇa and Mitra, the tenth son of Aditi.

TEXT 6

रेतः सिषिचतुः कुम्भे उर्वश्याः सन्निधौ द्रुतम् ।
रेवत्यां मित्र उत्सर्गमरिष्टं पिप्पलं व्यधात् ॥ ६ ॥

retaḥ siṣicatuḥ kumbhe
urvaśyāḥ sannidhau drutam
revatyāṁ mitra utsargam
ariṣṭaṁ pippalaṁ vyadhāt

retaḥ—semen; *siṣicatuḥ*—discharged; *kumbhe*—in an earthen pot; *urvaśyāḥ*—of Urvaśī; *sannidhau*—in the presence; *drutam*—flown; *revatyām*—in Revatī; *mitraḥ*—Mitra; *utsargam*—Utsarga; *ariṣṭam*—Ariṣṭa; *pippalam*—Pippala; *vyadhāt*—begot.

TRANSLATION

Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.

PURPORT

Modern science is trying to generate living entities in test tubes by processing semen, but even long, long ago it was possible for semen kept in a pot to develop into a child.

TEXT 7

पौलोम्यामिन्द्र आधत्त त्रीन् पुत्रानिति नः श्रुतम् ।
जयन्तमृषभं तात तृतीयं मीढुषं प्रभुः ॥ ७ ॥

paulomyām indra ādhatta
trīn putrān iti naḥ śrutam
jayantam ṛṣabhaṁ tāta
tṛtīyaṁ mīḍhuṣaṁ prabhuḥ

paulomyām—in Paulomī (Śacīdevī); *indraḥ*—Indra; *ādhatta*—begot; *trīn*—three; *putrān*—sons; *iti*—thus; *naḥ*—by us; *śrutam*—heard; *jayantam*—Jayanta; *ṛṣabham*—Ṛṣabha; *tāta*—my dear King; *tṛtīyam*—third; *mīḍhuṣam*—Mīḍhuṣa; *prabhuḥ*—the lord.

TRANSLATION

O King Parīkṣit, Indra, the King of the heavenly planets and eleventh son of Aditi, begot three sons, named Jayanta, Ṛṣabha and Mīḍhuṣa, in the womb of his wife, Paulomī. Thus we have heard.

TEXT 8

उरुक्रमस्य देवस्य मायावामनरूपिणः ।
कीर्तौ पत्न्यां बृहच्छ्लोकस्तस्यासन् सौभगादयः ॥८॥

urukramasya devasya
māyā-vāmana-rūpiṇaḥ
kīrtau patnyāṁ bṛhacchlokas
tasyāsan saubhagādayaḥ

urukramasya—of Urukrama; *devasya*—the Lord; *māyā*—by His internal potency; *vāmana-rūpiṇaḥ*—having the form of a dwarf; *kīrtau*—in Kīrti; *patnyām*—His wife; *bṛhacchlokaḥ*—Bṛhatśloka; *tasya*—of him; *āsan*—were; *saubhaga-ādayaḥ*—sons beginning with Saubhaga.

TRANSLATION

By His own potency, the Supreme Personality of Godhead, who has multifarious potencies, appeared in the form of a dwarf as Urukrama, the twelfth son of Aditi. In the womb of His wife, whose name was Kīrti, He begot one son, named Bṛhatśloka, who had many sons, headed by Saubhaga.

PURPORT

As the Lord says in *Bhagavad-gītā* (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." When the Supreme Personality of Godhead incarnates, He does not need any help from the external energy, for He appears as He is by His own potency. The spiritual potency is also called *māyā*. It is said, *ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ:* the body accepted by the Supreme Personality of Godhead is called *māyāmaya*. This does not mean that He is formed of the external energy; this *māyā* refers to His internal potency.

TEXT 9

तत्कर्मगुणवीर्याणि काश्यपस्य महात्मनः ।
पश्चाद्वक्ष्यामहेऽदित्यां यथैवावततार ह ॥ ९ ॥

tat-karma-guṇa-vīryāṇi
kāśyapasya mahātmanaḥ
paścād vakṣyāmahe 'dityām
yathaivāvatatāra ha

tat—His; *karma*—activities; *guṇa*—qualities; *vīryāṇi*—and power; *kāśyapasya*—of the son of Kaśyapa; *mahā-ātmanaḥ*—the great soul; *paścāt*—later; *vakṣyāmahe*—I shall describe; *adityām*—in Aditi; *yathā*—how; *eva*—certainly; *avatatāra*—descended; *ha*—indeed.

TRANSLATION

Later [in the Eighth Canto of Śrīmad-Bhāgavatam] I shall describe how Urukrama, Lord Vāmanadeva, appeared as the son of the great sage Kaśyapa and how He covered the three worlds with three steps. I shall describe the uncommon activities He performed, His qualities, His power and how He took birth from the womb of Aditi.

TEXT 10

अथ कश्यपदायादान् दैतेयान् कीर्तयामि ते ।
यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ॥१०॥

atha kaśyapa-dāyādān
daiteyān kīrtayāmi te
yatra bhāgavataḥ śrīmān
prahrādo balir eva ca

atha—now; *kaśyapa-dāyādān*—the sons of Kaśyapa; *daiteyān*—born of Diti; *kīrtayāmi*—I shall describe; *te*—to you; *yatra*—where; *bhāgavataḥ*—the great devotee; *śrī-mān*—glorious; *prahrādaḥ*—Prahlāda; *baliḥ*—Bali; *eva*—certainly; *ca*—also.

TRANSLATION

Now let me describe the sons of Diti, who were begotten by Kaśyapa but who became demons. In this demoniac family the great devotee Prahlāda Mahārāja appeared, and Bali Mahārāja also appeared in that family. The demons are technically known as Daityas because they proceeded from the womb of Diti.

TEXT 11

दितेर्द्वावेव दायादौ दैत्यदानववन्दितौ ।
हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ ॥११॥

diter dvāv eva dāyādau
daitya-dānava-vanditau
hiraṇyakaśipur nāma
hiraṇyākṣaś ca kīrtitau

diteḥ—of Diti; *dvau*—two; *eva*—certainly; *dāyādau*—sons; *daitya-dānava*—by the Daityas and Dānavas; *vanditau*—worshiped; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *nāma*—named; *hiraṇyākṣaḥ*—Hiraṇyākṣa; *ca*—also; *kīrtitau*—known.

TRANSLATION

First the two sons named Hiraṇyakaśipu and Hiraṇyākṣa took birth from Diti's womb. Both of them were very powerful and were worshiped by the Daityas and Dānavas.

TEXTS 12–13

हिरण्यकशिपोर्भार्या कयाधुर्नाम दानवी ।
जम्भस्य तनया सा तु सुषुवे चतुरः सुतान् ॥१२॥
संह्रादं प्रागनुह्रादं ह्रादं प्रह्रादमेव च ।
तत्स्वसा सिंहिका नाम राहुं विप्रचितोऽग्रहीत् ॥१३॥

hiraṇyakaśipor bhāryā
kayādhur nāma dānavī

jambhasya tanayā sā tu
suṣuve caturaḥ sutān

saṁhrādaṁ prāg anuhrādaṁ
hrādaṁ prahrādam eva ca
tat-svasā siṁhikā nāma
rāhuṁ vipracito 'grahīt

hiraṇyakaśipoḥ—of Hiraṇyakaśipu; *bhāryā*—the wife; *kayādhuḥ*—Kayādhu; *nāma*—named; *dānavī*—descendant of Danu; *jambhasya*—of Jambha; *tanayā*—daughter; *sā*—she; *tu*—indeed; *suṣuve*—gave birth to; *caturaḥ*—four; *sutān*—sons; *saṁhrādam*—Saṁhlāda; *prāk*—first; *anuhrādam*—Anuhlāda; *hrādam*—Hlāda; *prahrādam*—Prahlāda; *eva*—also; *ca*—and; *tat-svasā*—his sister; *siṁhikā*—Siṁhikā; *nāma*—named; *rāhum*—Rāhu; *vipracitaḥ*—from Vipracit; *agrahīt*—received.

TRANSLATION

The wife of Hiraṇyakaśipu was known as Kayādhu. She was the daughter of Jambha and a descendant of Danu. She gave birth to four consecutive sons, known as Saṁhlāda, Anuhlāda, Hlāda and Prahlāda. The sister of these four sons was known as Siṁhikā. She married the demon named Vipracit and gave birth to another demon, named Rāhu.

TEXT 14

शिरोऽहरद्यस्य हरिश्चक्रेण पिबतोऽमृतम् ।
संह्रादस्य कृतिर्भार्यासूत पञ्चजनं ततः ॥१४॥

śiro 'harad yasya hariś
cakreṇa pibato 'mṛtam
saṁhrādasya kṛtir bhāryā-
sūta pañcajanaṁ tataḥ

śiraḥ—the head; *aharat*—cut off; *yasya*—of whom; *hariḥ*—Hari; *cakreṇa*—with the disc; *pibataḥ*—drinking; *amṛtam*—nectar;

saṁhrādasya—of Saṁhlāda; *kṛtiḥ*—Kṛti; *bhāryā*—the wife; *asūta*—gave birth to; *pañcajanam*—Pañcajana; *tataḥ*—from him.

TRANSLATION

While Rāhu, in disguise, was drinking nectar among the demigods, the Supreme Personality of Godhead severed his head. The wife of Saṁhlāda was named Kṛti. By union with Saṁhlāda, Kṛti gave birth to a son named Pañcajana.

TEXT 15

ह्रादस्य धमनिर्भार्यासूत वातापिमिल्वलम् ।
योऽगस्त्याय त्वतिथये पेचे वातापिमिल्वलः ॥१५॥

hrādasya dhamanir bhāryā-
sūta vātāpim ilvalam
yo 'gastyāya tv atithaye
pece vātāpim ilvalaḥ

hrādasya—of Hlāda; *dhamaniḥ*—Dhamani; *bhāryā*—the wife; *asūta*—gave birth to; *vātāpim*—Vātāpi; *ilvalam*—Ilvala; *yaḥ*—he who; *agastyāya*—to Agastya; *tu*—but; *atithaye*—his guest; *pece*—cooked; *vātāpim*—Vātāpi; *ilvalaḥ*—Ilvala.

TRANSLATION

The wife of Hlāda was named Dhamani. She gave birth to two sons, named Vātāpi and Ilvala. When Agastya Muni became Ilvala's guest, Ilvala served him a feast by cooking Vātāpi, who was in the shape of a ram.

TEXT 16

अनुह्रादस्य सूर्यायां बाष्कलो महिषस्तथा ।
विरोचनस्तु प्राह्रादिर्देव्यां तस्याभवद्बलिः ॥१६॥

anuhrādasya sūryāyāṁ
bāṣkalo mahiṣas tathā

virocanas tu prāhrādir
devyāṁ tasyābhavad baliḥ

anuhrādasya—of Anuhlāda; *sūryāyām*—through Sūryā; *bāṣkalaḥ*—Bāṣkala; *mahiṣaḥ*—Mahiṣa; *tathā*—also; *virocanaḥ*—Virocana; *tu*—indeed; *prāhrādiḥ*—the son of Prahlāda; *devyām*—through his wife; *tasya*—of him; *abhavat*—was; *baliḥ*—Bali.

TRANSLATION

The wife of Anuhlāda was named Sūryā. She gave birth to two sons, named Bāṣkala and Mahiṣa. Prahlāda had one son, Virocana, whose wife gave birth to Bali Mahārāja.

TEXT 17

बाणज्येष्ठं पुत्रशतमशनायां ततोऽभवत् ।
तस्यानुभावं सुश्लोक्यं पश्चादेवाभिधास्यते ॥१७॥

bāṇa-jyeṣṭhaṁ putra-śatam
aśanāyāṁ tato 'bhavat
tasyānubhāvaṁ suślokyaṁ
paścād evābhidhāsyate

bāṇa-jyeṣṭham—having Bāṇa as the eldest; *putra-śatam*—one hundred sons; *aśanāyām*—through Aśanā; *tataḥ*—from him; *abhavat*—there were; *tasya*—his; *anubhāvam*—character; *suślokyam*—laudable; *paścāt*—later; *eva*—certainly; *abhidhāsyate*—will be described.

TRANSLATION

Thereafter, Bali Mahārāja begot one hundred sons in the womb of Aśanā. Of these one hundred sons, King Bāṇa was the eldest. The activities of Bali Mahārāja, which are very laudable, will be described later [in the Eighth Canto].

TEXT 18

बाण आराध्य गिरिशं लेभे तद्गणमुख्यताम् ।
यत्पार्श्वे भगवानास्ते ह्यद्यापि पुरपालकः ॥१८॥

bāṇa ārādhya giriśaṁ
lebhe tad-gaṇa-mukhyatām
yat-pārśve bhagavān āste
hy adyāpi pura-pālakaḥ

bāṇaḥ—Bāṇa; *ārādhya*—having worshiped; *giriśam*—Lord Śiva; *lebhe*—obtained; *tat*—of him (Lord Śiva); *gaṇa-mukhyatām*—the platform of being one of the chief associates; *yat-pārśve*—beside whom; *bhagavān*—Lord Śiva; *āste*—remains; *hi*—because of which; *adya*—now; *api*—even; *pura-pālakaḥ*—the protector of the capital.

TRANSLATION

Since King Bāṇa was a great worshiper of Lord Śiva, he became one of Lord Śiva's most celebrated associates. Even now, Lord Śiva protects King Bāṇa's capital and always stands beside him.

TEXT 19

मरुतश्च दितेः पुत्राश्चत्वारिंशन्नवाधिकाः ।
त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् ॥१९॥

marutaś ca diteḥ putrāś
catvāriṁśan navādhikāḥ
ta āsann aprajāḥ sarve
nītā indreṇa sātmatām

marutaḥ—the Maruts; *ca*—and; *diteḥ*—of Diti; *putrāḥ*—sons; *catvāriṁśat*—forty; *nava-adhikāḥ*—plus nine; *te*—they; *āsan*—were; *aprajāḥ*—without sons; *sarve*—all; *nītāḥ*—were brought; *indreṇa*—by Indra; *sa-ātmatām*—to the position of demigods.

TRANSLATION

The forty-nine Marut demigods were also born from the womb of Diti. None of them had sons. Although they were born of Diti, King Indra gave them a position as demigods.

PURPORT

Apparently even demons can be elevated to positions as demigods when their atheistic character is reformed. There are two kinds of men throughout the universe. Those who are devotees of Lord Viṣṇu are called demigods, and those who are just the opposite are called demons. Even the demons can be transformed into demigods, as the statement of this verse proves.

TEXT 20

श्रीराजोवाच

कथं त आसुरं भावमपोह्यौत्पत्तिकं गुरो ।
इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ॥२०॥

śrī-rājovāca
kathaṁ ta āsuraṁ bhāvam
apohyautpattikaṁ guro
indreṇa prāpitāḥ sātmyaṁ
kiṁ tat sādhu kṛtaṁ hi taiḥ

śrī-rājā uvāca—King Parīkṣit said; *katham*—why; *te*—they; *āsuram*—demoniac; *bhāvam*—mentality; *apohya*—giving up; *autpattikam*—due to birth; *guro*—my dear lord; *indreṇa*—by Indra; *prāpitāḥ*—were converted; *sa-ātmyam*—to demigods; *kim*—whether; *tat*—therefore; *sādhu*—pious activities; *kṛtam*—performed; *hi*—indeed; *taiḥ*—by them.

TRANSLATION

King Parīkṣit inquired: My dear lord, due to their birth, the forty-nine Maruts must have been obsessed with a demoniac mentality. Why did Indra, the King of heaven, convert them into demigods? Did they perform any rituals or pious activities?

TEXT 21

इमे श्रद्दधते ब्रह्मन्नृषयो हि मया सह ।
परिज्ञानाय भगवंस्तन्नो व्याख्यातुमर्हसि ॥२१॥

ime śraddadhate brahmann
ṛṣayo hi mayā saha
parijñānāya bhagavaṁs
tan no vyākhyātum arhasi

ime—these; *śraddadhate*—are eager; *brahman*—O *brāhmaṇa;* *ṛṣayaḥ*—sages; *hi*—indeed; *mayā saha*—with me; *parijñānāya*—to know; *bhagavan*—O great soul; *tat*—therefore; *naḥ*—to us; *vyākhyātum arhasi*—please explain.

TRANSLATION

My dear brāhmaṇa, I and all the sages present with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.

TEXT 22

श्रीसूत उवाच

तद्विष्णुरातस्य स बादरायणि-
र्वचो निशम्यादृतमल्पमर्थवत् ।
सभाजयन् संनिभृतेन चेतसा
जगाद सत्रायण सर्वदर्शनः ॥२२॥

śrī-sūta uvāca
tad viṣṇurātasya sa bādarāyaṇir
vaco niśamyādṛtam alpam arthavat
sabhājayan san nibhṛtena cetasā
jagāda satrāyaṇa sarva-darśanaḥ

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *tat*—those; *viṣṇurātasya*—of Mahārāja Parīkṣit; *saḥ*—he; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *vacaḥ*—words; *niśamya*—hearing; *ādṛtam*—respectful; *alpam*—brief;

artha-vat—meaningful; *sabhājayan san*—praising; *nibhṛtena cetasā*—with great pleasure; *jagāda*—replied; *satrāyaṇa*—O Śaunaka; *sarva-darśanaḥ*—who is aware of everything.

TRANSLATION

Śrī Sūta Gosvāmī said: O great sage Śaunaka, after hearing Mahārāja Parīkṣit speak respectfully and briefly on topics essential to hear, Śukadeva Gosvāmī, who was well aware of everything, praised his endeavor with great pleasure and replied.

PURPORT

Mahārāja Parīkṣit's question was very much appreciated by Śukadeva Gosvāmī because although it was composed of a small number of words, it contained meaningful inquiries about how the sons of Diti, although born as demons, became demigods. Śrīla Viśvanātha Cakravartī Ṭhākura stresses that even though Diti was very envious, her heart was purified because of a devotional attitude. Another significant topic is that although Kaśyapa Muni was a learned scholar and was advanced in spiritual consciousness, he nonetheless fell a victim to the inducement of his beautiful wife. All these questions were posed in a small number of words, and therefore Śukadeva Gosvāmī very much appreciated Mahārāja Parīkṣit's inquiry.

TEXT 23

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना ।
मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ॥२३॥

śrī-śuka uvāca
hata-putrā ditiḥ śakra-
pārṣṇi-grāheṇa viṣṇunā
manyunā śoka-dīptena
jvalantī paryacintayat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *hata-putrā*—whose sons were killed; *ditiḥ*—Diti; *śakra-pārṣṇi-grāheṇa*—who was helping

Lord Indra; *viṣṇunā*—by Lord Viṣṇu; *manyunā*—with anger; *śoka-dīptena*—kindled by lamentation; *jvalantī*—burning; *paryacintayat*—thought.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Just to help Indra, Lord Viṣṇu killed the two brothers Hiraṇyākṣa and Hiraṇyakaśipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.

TEXT 24

कदा नु भ्रातृहन्तारमिन्द्रियारामम्मुल्बणम् ।
अक्लिन्नहृदयं पापं घातयित्वा शये सुखम् ॥२४॥

kadā nu bhrātṛ-hantāram
indriyārāmam ulbaṇam
aklinna-hṛdayaṁ pāpaṁ
ghātayitvā śaye sukham

kadā—when; *nu*—indeed; *bhrātṛ-hantāram*—the killer of the brothers; *indriya-ārāmam*—very fond of sense gratification; *ulbaṇam*—cruel; *aklinna-hṛdayam*—hardhearted; *pāpam*—sinful; *ghātayitvā*—having caused to be killed; *śaye*—shall I rest; *sukham*—happily.

TRANSLATION

Lord Indra, who is very much fond of sense gratification, has killed the two brothers Hiraṇyākṣa and Hiraṇyakaśipu by means of Lord Viṣṇu. Therefore Indra is cruel, hardhearted and sinful. When will I, having killed him, rest with a pacified mind?

TEXT 25

कृमिविड्भस्मसंज्ञासीद्यस्येशाभिहितस्य च ।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥२५॥

kṛmi-viḍ-bhasma-saṁjñāsīd
yasyeśābhihitasya ca

bhūta-dhruk tat-kṛte svārthaṁ
kiṁ veda nirayo yataḥ

kṛmi—worms; *viṭ*—stool; *bhasma*—ashes; *saṁjñā*—name; *āsīt*—becomes; *yasya*—of which (body); *īśa-abhihitasya*—although designated as king; *ca*—also; *bhūta-dhruk*—he who harms others; *tat-kṛte*—for the sake of that; *sva-artham*—his self-interest; *kim veda*—does he know; *nirayaḥ*—punishment in hell; *yataḥ*—from which.

TRANSLATION

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

PURPORT

The material body, even if possessed by a great king, is ultimately transformed into stool, worms or ashes. When one is too attached to the bodily conception of life, he is certainly not very intelligent.

TEXT 26

आशासानस्य तस्येदं ध्रुवमुन्नद्धचेतसः ।
मदशोषक इन्द्रस्य भूयाद्येन सुतो हि मे ॥२६॥

āśāsānasya tasyedaṁ
dhruvam unnaddha-cetasaḥ
mada-śoṣaka indrasya
bhūyād yena suto hi me

āśāsānasya—thinking; *tasya*—of him; *idam*—this (body); *dhruvam*—eternal; *unnaddha-cetasaḥ*—whose mind is unrestrained; *mada-śoṣakaḥ*—who can remove the madness; *indrasya*—of Indra; *bhūyāt*—may there be; *yena*—by which; *sutaḥ*—a son; *hi*—certainly; *me*—of me.

TRANSLATION

Diti thought: Indra considers his body eternal, and thus he has become unrestrained. I therefore wish to have a son who can remove Indra's madness. Let me adopt some means to help me in this.

PURPORT

One who is in the bodily conception of life is compared in the *śāstras* to animals like cows and asses. Diti wanted to punish Indra, who had become like a lower animal.

TEXTS 27–28

इति भावेन सा भर्तुराचचारासकृत्प्रियम् ।
शुश्रूषयानुरागेण प्रश्रयेण दमेन च ॥२७॥
भक्त्या परमया राजन् मनोज्ञैर्वल्गुभाषितैः ।
मनो जग्राह भावज्ञा सस्मितापाङ्गवीक्षणैः ॥२८॥

iti bhāvena sā bhartur
ācacārāsakṛt priyam
śuśrūṣayānurāgeṇa
praśrayeṇa damena ca

bhaktyā paramayā rājan
manojñair valgu-bhāṣitaiḥ
mano jagrāha bhāva-jñā
sasmitāpāṅga-vīkṣaṇaiḥ

iti—thus; *bhāvena*—with the intention; *sā*—she; *bhartuḥ*—of the husband; *ācacāra*—performed; *asakṛt*—constantly; *priyam*—pleasing activities; *śuśrūṣayā*—with service; *anurāgeṇa*—with love; *praśrayeṇa*—with humility; *damena*—with self-control; *ca*—also; *bhaktyā*—with devotion; *paramayā*—great; *rājan*—O King; *manojñaiḥ*—charming; *valgu-bhāṣitaiḥ*—with sweet words; *manaḥ*—his mind; *jagrāha*—brought under her control; *bhāva-jñā*—knowing his nature; *sa-smita*—with smiling; *apāṅga-vīkṣaṇaiḥ*—by glancing.

TRANSLATION

Thinking in this way [with a desire for a son to kill Indra], Diti began constantly acting to satisfy Kaśyapa by her pleasing behavior. O King, Diti always carried out Kaśyapa's orders very faithfully, as he desired. With service, love, humility and control, with words spoken very sweetly to satisfy her husband, and with smiles and glances at him, Diti attracted his mind and brought it under her control.

PURPORT

When a woman wants to endear herself to her husband and make him very faithful, she must try to please him in all respects. When the husband is pleased with his wife, the wife can receive all necessities, ornaments and full satisfaction for her senses. Herein this is indicated by the behavior of Diti.

TEXT 29

एवं स्त्रिया जडीभूतो विद्वानपि मनोज्ञया ।
बाढमित्याह विवशो न तच्चित्रं हि योषिति ॥२९॥

evaṁ striyā jaḍībhūto
vidvān api manojñayā
bāḍham ity āha vivaśo
na tac citraṁ hi yoṣiti

evam—thus; *striyā*—by the woman; *jaḍībhūtaḥ*—enchanted; *vidvān*—very learned; *api*—although; *manojñayā*—very expert; *bāḍham*—yes; *iti*—thus; *āha*—said; *vivaśaḥ*—under her control; *na*—not; *tat*—that; *citram*—astonishing; *hi*—indeed; *yoṣiti*—in the matter of women.

TRANSLATION

Although Kaśyapa Muni was a learned scholar, he was captivated by Diti's artificial behavior, which brought him under her control. Therefore he assured his wife that he would fulfill her desires. Such a promise by a husband is not at all astonishing.

TEXT 30

विलोक्यैकान्तभूतानि भूतान्यादौ प्रजापतिः ।
स्त्रियं चक्रे स्वदेहार्धं यया पुंसां मतिर्हृता ॥३०॥

vilokyaikānta-bhūtāni
bhūtāny ādau prajāpatiḥ
striyaṁ cakre sva-dehārdhaṁ
yayā puṁsāṁ matir hṛtā

vilokya—seeing; *ekānta-bhūtāni*—detached; *bhūtāni*—the living entities; *ādau*—in the beginning; *prajāpatiḥ*—Lord Brahmā; *striyam*—the woman; *cakre*—created; *sva-deha*—of his body; *ardham*—half; *yayā*—by whom; *puṁsām*—of men; *matiḥ*—the mind; *hṛtā*—carried away.

TRANSLATION

In the beginning of creation, Lord Brahmā, the father of the living entities of the universe, saw that all the living entities were unattached. To increase population, he then created woman from the better half of man's body, for woman's behavior carries away a man's mind.

PURPORT

This entire universe is going on under the spell of sexual attachment, which was created by Lord Brahmā to increase the population of the entire universe, not only in human society but also in other species. As stated by Ṛṣabhadeva in the Fifth Canto, *puṁsaḥ striyā mithunī-bhāvam etam:* the entire world is going on under the spell of sexual attraction and desire between man and woman. When man and woman unite, the hard knot of this attraction becomes increasingly tight, and thus a man is implicated in the materialistic way of life. This is the illusion of the material world. This illusion acted upon Kaśyapa Muni, although he was very learned and advanced in spiritual knowledge. As stated in the *Manu-saṁhitā* (2.215) and *Śrīmad-Bhāgavatam* (9.19.17):

mātrā svasrā duhitrā vā
nāviviktāsano bhavet

balavān indriya-grāmo
vidvāṁsam api karṣati

"A man should not associate with a woman in a solitary place, not even with his mother, sister or daughter, for the senses are so strong that they lead astray even a person advanced in knowledge." When a man remains in a solitary place with a woman, his sexual desires undoubtedly increase. Therefore the words *ekānta-bhūtāni*, which are used here, indicate that to avoid sexual desires one should avoid the company of women as far as possible. Sexual desire is so powerful that one is saturated with it if he stays in a solitary place with any woman, even his mother, sister or daughter.

TEXT 31

एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया ।
प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च ॥३१॥

evaṁ śuśrūṣitas tāta
bhagavān kaśyapaḥ striyā
prahasya parama-prīto
ditim āhābhinandya ca

evam—thus; *śuśrūṣitaḥ*—being served; *tāta*—O dear one; *bhagavān*—the powerful; *kaśyapaḥ*—Kaśyapa; *striyā*—by the woman; *prahasya*—smiling; *parama-prītaḥ*—being very pleased; *ditim*—to Diti; *āha*—said; *abhinandya*—approving; *ca*—also.

TRANSLATION

O my dear one, the most powerful sage Kaśyapa, being extremely pleased by the mild behavior of his wife Diti, smiled and spoke to her as follows.

TEXT 32

श्रीकश्यप उवाच

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते ।
स्त्रिया भर्तरि सुप्रीते कः काम इह चागमः ॥३२॥

śrī-kaśyapa uvāca
varaṁ varaya vāmoru
prītas te 'ham anindite
striyā bhartari suprīte
kaḥ kāma iha cāgamaḥ

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; *varam*—benediction; *varaya*—ask; *vāmoru*—O beautiful woman; *prītaḥ*—pleased; *te*—with you; *aham*—I; *anindite*—O irreproachable lady; *striyāḥ*—for the woman; *bhartari*—when the husband; *su-prīte*—pleased; *kaḥ*—what; *kāmaḥ*—desire; *iha*—here; *ca*—and; *agamaḥ*—difficult to obtain.

TRANSLATION

Kaśyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?

TEXTS 33–34

पतिरेव हि नारीणां दैवतं परमं स्मृतम् ।
मानसः सर्वभूतानां वासुदेवः श्रियः पतिः ॥३३॥
स एव देवतालिङ्गैर्नामरूपविकल्पितैः ।
इज्यते भगवान् पुम्भिः स्त्रीभिश्च पतिरूपधृक् ॥३४॥

patir eva hi nārīṇāṁ
daivataṁ paramaṁ smṛtam
mānasaḥ sarva-bhūtānāṁ
vāsudevaḥ śriyaḥ patiḥ

sa eva devatā-liṅgair
nāma-rūpa-vikalpitaiḥ
ijyate bhagavān pumbhiḥ
strībhiś ca pati-rūpa-dhṛk

patiḥ—the husband; *eva*—indeed; *hi*—certainly; *nārīṇām*—of women; *daivatam*—demigod; *paramam*—supreme; *smṛtam*—is

considered; *mānasaḥ*—situated in the heart; *sarva-bhūtānām*—of all living entities; *vāsudevaḥ*—Vāsudeva; *śriyaḥ*—of the goddess of fortune; *patiḥ*—the husband; *saḥ*—He; *eva*—certainly; *devatā-liṅgaiḥ*—by the forms of the demigods; *nāma*—names; *rūpa*—forms; *vikalpitaiḥ*—conceived; *ijyate*—is worshiped; *bhagavān*—the Supreme Personality of Godhead; *pumbhiḥ*—by men; *strībhiḥ*—by women; *ca*—also; *pati-rūpa-dhṛk*—in the form of the husband.

TRANSLATION

A husband is the supreme demigod for a woman. The Supreme Personality of Godhead, Lord Vāsudeva, the husband of the goddess of fortune, is situated in everyone's heart and is worshiped through the various names and forms of the demigods by fruitive workers. Similarly, a husband represents the Lord as the object of worship for a woman.

PURPORT

The Lord says in *Bhagavad-gītā* (9.23):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." The demigods are various assistants who act like the hands and legs of the Supreme Personality of Godhead. One who is not in direct touch with the Supreme Lord and cannot conceive of the exalted position of the Lord is sometimes advised to worship the demigods as various parts of the Lord. If women, who are usually very much attached to their husbands, worship their husbands as representatives of Vāsudeva, the women benefit, just as Ajāmila benefited by calling for Nārāyaṇa, his son. Ajāmila was concerned with his son, but because of his attachment to the name of Nārāyaṇa, he attained salvation simply by chanting that name. In India a husband is still called *pati-guru*, the husband spiritual master. If hus-

band and wife are attached to one another for advancement in Kṛṣṇa consciousness, their relationship of cooperation is very effective for such advancement. Although the names of Indra and Agni are sometimes uttered in the Vedic *mantras* (*indrāya svāhā*, *agnaye svāhā*), the Vedic sacrifices are actually performed for the satisfaction of Lord Viṣṇu. As long as one is very much attached to material sense gratification, the worship of the demigods or the worship of one's husband is recommended.

TEXT 35

तस्मात्पतिव्रता नार्यः श्रेयस्कामाः सुमध्यमे ।
यजन्तेऽनन्यभावेन पतिमात्मानमीश्वरम् ॥३५॥

tasmāt pati-vratā nāryaḥ
śreyas-kāmāḥ sumadhyame
yajante 'nanya-bhāvena
patim ātmānam īśvaram

tasmāt—therefore; *pati-vratāḥ*—devoted to the husband; *nāryaḥ*—women; *śreyaḥ-kāmāḥ*—conscientious; *su-madhyame*—O thin-waisted woman; *yajante*—worship; *ananya-bhāvena*—with devotion; *patim*—the husband; *ātmānam*—the Supersoul; *īśvaram*—representative of the Supreme Personality of Godhead.

TRANSLATION

My dear wife, whose body is so beautiful, your waist being thin, a conscientious wife should be chaste and should abide by the orders of her husband. She should very devoutly worship her husband as a representative of Vāsudeva.

TEXT 36

सोऽहं त्वयार्चितो भद्रे ईदृग्भावेन भक्तितः ।
तं ते सम्पादये काममसतीनां सुदुर्लभम् ॥३६॥

so 'haṁ tvayārcito bhadre
īdṛg-bhāvena bhaktitaḥ

taṁ te sampādaye kāmam
asatīnāṁ sudurlabham

saḥ—such a person; *aham*—I; *tvayā*—by you; *arcitaḥ*—worshiped; *bhadre*—O gentle woman; *īdṛk-bhāvena*—in such a way; *bhaktitaḥ*—with devotion; *tam*—that; *te*—your; *sampādaye*—shall fulfill; *kāmam*—desire; *asatīnām*—for unchaste women; *su-durlabham*—not obtainable.

TRANSLATION

My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

TEXT 37

दितिरुवाच

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे ।
अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ ॥३७॥

ditir uvāca
varado yadi me brahman
putram indra-haṇaṁ vṛṇe
amṛtyuṁ mṛta-putrāhaṁ
yena me ghātitau sutau

ditiḥ uvāca—Diti said; *vara-daḥ*—the giver of benedictions; *yadi*—if; *me*—to me; *brahman*—O great soul; *putram*—a son; *indra-haṇam*—who can kill Indra; *vṛṇe*—I am asking for; *amṛtyum*—immortal; *mṛta-putrā*—whose sons are dead; *aham*—I; *yena*—by whom; *me*—my; *ghātitau*—were caused to be killed; *sutau*—two sons.

TRANSLATION

Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immor-

tal son who can kill Indra. I pray for this because Indra, with the help of Viṣṇu, has killed my two sons Hiraṇyākṣa and Hiraṇyakaśipu.

PURPORT

The word *indra-haṇam* means "one who can kill Indra," but it also means "one who follows Indra." The word *amṛtyum* refers to the demigods, who do not die like ordinary human beings because they have extremely long durations of life. For example, the duration of Lord Brahmā's life is stated in *Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ.* Even the duration of one day, or twelve hours, of Brahmā is 4,300,000 years multiplied by one thousand. Thus the duration of his life is inconceivable for an ordinary human being. The demigods are therefore sometimes called *amara*, which means "one who has no death." In this material world, however, everyone has to die. Therefore the word *amṛtyum* indicates that Diti wanted a son who would be equal in status to the demigods.

TEXT 38

निशम्य तद्वचो विप्रो विमनाः पर्यतप्यत ।
अहो अधर्मः सुमहानद्य मे समुपस्थितः ॥३८॥

niśamya tad-vaco vipro
vimanāḥ paryatapyata
aho adharmaḥ sumahān
adya me samupasthitaḥ

niśamya—hearing; *tat-vacaḥ*—her words; *vipraḥ*—the *brāhmaṇa;* *vimanāḥ*—aggrieved; *paryatapyata*—lamented; *aho*—alas; *adharmaḥ*—impiety; *su-mahān*—very great; *adya*—today; *me*—upon me; *samupasthitaḥ*—has come.

TRANSLATION

Upon hearing Diti's request, Kaśyapa Muni was very much aggrieved. "Alas," he lamented, "now I face the danger of the impious act of killing Indra."

taṁ te sampādaye kāmam
asatīnāṁ sudurlabham

saḥ—such a person; *aham*—I; *tvayā*—by you; *arcitaḥ*—worshiped; *bhadre*—O gentle woman; *īdṛk-bhāvena*—in such a way; *bhaktitaḥ*—with devotion; *tam*—that; *te*—your; *sampādaye*—shall fulfill; *kāmam*—desire; *asatīnām*—for unchaste women; *su-durlabham*—not obtainable.

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TRANSLATION

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PURPORT

Although Kaśyapa Muni was eager to fulfill the desire of his wife Diti, when he heard that she wanted a son to kill Indra his jubilation was immediately reduced to nothing because he was averse to the idea.

TEXT 39

अहो अर्थेन्द्रियारामो योषिन्मय्येह मायया ।
गृहीतचेताः कृपणः पतिष्ये नरके ध्रुवम् ॥३९॥

aho arthendriyārāmo
yoṣin-mayyeha māyayā
gṛhīta-cetāḥ kṛpaṇaḥ
patiṣye narake dhruvam

aho—alas; *artha-indriya-ārāmaḥ*—too attached to material enjoyment; *yoṣit-mayyā*—in the form of a woman; *iha*—here; *māyayā*—by the illusory energy; *gṛhīta-cetāḥ*—my mind being captivated; *kṛpaṇaḥ*—wretched; *patiṣye*—I shall fall; *narake*—to hell; *dhruvam*—surely.

TRANSLATION

Kaśyapa Muni thought: Alas, I have now become too attached to material enjoyment. Taking advantage of this, my mind has been attracted by the illusory energy of the Supreme Personality of Godhead in the form of a woman [my wife]. Therefore I am surely a wretched person who will glide down toward hell.

TEXT 40

कोऽतिक्रमोऽनुवर्तन्त्याः स्वभावमिह योषितः ।
धिङ् मां बताबुधं स्वार्थे यदहं त्वजितेन्द्रियः ॥४०॥

ko 'tikramo 'nuvartantyāḥ
svabhāvam iha yoṣitaḥ
dhiṅ māṁ batābudhaṁ svārthe
yad ahaṁ tv ajitendriyaḥ

kaḥ—what; *atikramaḥ*—offense; *anuvartantyāḥ*—following; *sva-bhāvam*—her nature; *iha*—here; *yoṣitaḥ*—of the woman; *dhik*—condemnation; *mām*—unto me; *bata*—alas; *abudham*—not conversant; *sva-arthe*—in what is good for me; *yat*—because; *aham*—I; *tu*—indeed; *ajita-indriyaḥ*—unable to control my senses.

TRANSLATION

This woman, my wife, has adopted a means that follows her nature, and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.

PURPORT

The natural instinct of a woman is to enjoy the material world. She induces her husband to enjoy this world by satisfying his tongue, belly and genitals, which are called *jihvā*, *udara* and *upastha*. A woman is expert in cooking palatable dishes so that she can easily satisfy her husband in eating. When one eats nicely, his belly is satisfied, and as soon as the belly is satisfied the genitals become strong. Especially when a man is accustomed to eating meat and drinking wine and similar passionate things, he certainly becomes sexually inclined. It should be understood that sexual inclinations are meant not for spiritual progress but for gliding down to hell. Thus Kaśyapa Muni considered his situation and lamented. In other words, to be a householder is very risky unless one is trained and the wife is a follower of her husband. A husband should be trained at the very beginning of his life. *Kaumāra ācaret prājño dharmān bhāgavatān iha* (*Bhāg.* 7.6.1). During the time of *brahmacarya*, or student life, a *brahmacārī* should be taught to be expert in *bhāgavata-dharma*, devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in *Śrīmad-Bhāgavatam* (12.2.3) that especially in this age, Kali-yuga, *dām-patye 'bhirucir hetuḥ:* the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is

extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

TEXT 41

शरत्पद्मोत्सवं वक्त्रं वचश्च श्रवणामृतम् ।
हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ॥४१॥

śarat-padmotsavaṁ vaktraṁ
vacaś ca śravaṇāmṛtam
hṛdayaṁ kṣura-dhārābhaṁ
strīṇāṁ ko veda ceṣṭitam

śarat—in the autumn; *padma*—a lotus flower; *utsavam*—blossoming; *vaktram*—face; *vacaḥ*—words; *ca*—and; *śravaṇa*—to the ear; *amṛtam*—giving pleasure; *hṛdayam*—heart; *kṣura-dhārā*—the blade of a razor; *ābham*—like; *strīṇām*—of women; *kaḥ*—who; *veda*—knows; *ceṣṭitam*—the dealings.

TRANSLATION

A woman's face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

PURPORT

Woman is now depicted very well from the materialistic point of view by Kaśyapa Muni. Women are generally known as the fair sex, and especially in youth, at the age of sixteen or seventeen, women are very attractive to men. Therefore a woman's face is compared to a blooming lotus flower in autumn. Just as a lotus is extremely beautiful in autumn, a woman at the threshold of youthful beauty is extremely attractive. In Sanskrit a woman's voice is called *nārī-svara* because women generally sing and their singing is very attractive. At the present moment, cinema

artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by Śrī Caitanya Mahāprabhu, a woman's singing is dangerous because it can make a *sannyāsī* fall a victim to the woman. *Sannyāsa* means giving up the company of women, but if a *sannyāsī* hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Viśvāmitra fell a victim to Menakā. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman's face or hear a woman's voice. To see a woman's face and appreciate its beauty or to hear a woman's voice and appreciate her singing as very nice is a subtle falldown for a *brahmacārī* or *sannyāsī*. Thus the description of a woman's features by Kaśyapa Muni is very instructive.

When a woman's bodily features are attractive, when her face is beautiful and when her voice is sweet, she is naturally a trap for a man. The *śāstras* advise that when such a woman comes to serve a man, she should be considered to be like a dark well covered by grass. In the fields there are many such wells, and a man who does not know about them drops through the grass and falls down. Thus there are many such instructions. Since the attraction of the material world is based on attraction for women, Kaśyapa Muni thought, "Under the circumstances, who can understand the heart of a woman?" Cāṇakya Paṇḍita has also advised, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca:* "There are two persons one should not trust—a politician and a woman." These, of course, are authoritative śāstric injunctions, and we should therefore be very careful in our dealings with women.

Sometimes our Kṛṣṇa consciousness movement is criticized for mingling men and women, but Kṛṣṇa consciousness is meant for anyone. Whether one is a man or woman does not matter. Lord Kṛṣṇa personally says, *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim:* whether one is a woman, *śūdra* or *vaiśya*, not to speak of being a *brāhmaṇa* or *kṣatriya*, everyone is fit to return home, back to Godhead, if he strictly follows the instructions of the spiritual master and *śāstra*. We therefore request all the members of the Kṛṣṇa consciousness movement—both men and women—not to be attracted by bodily features but only to be attracted by Kṛṣṇa. Then everything will be all right. Otherwise there will be danger.

TEXT 42

न हि कश्चित्प्रियः स्त्रीणामञ्जसा स्वाशिषात्मनाम् ।
पतिं पुत्रं भ्रातरं वा घ्नन्त्यर्थे घातयन्ति च ॥४२॥

na hi kaścit priyaḥ strīṇām
añjasā svāśiṣātmanām
patiṁ putraṁ bhrātaraṁ vā
ghnanty arthe ghātayanti ca

na—not; *hi*—certainly; *kaścit*—anyone; *priyaḥ*—dear; *strīṇām*—to women; *añjasā*—actually; *sva-āśiṣā*—for their own interests; *ātmanām*—most dear; *patim*—husband; *putram*—son; *bhrātaram*—brother; *vā*—or; *ghnanti*—they kill; *arthe*—for their own interests; *ghātayanti*—cause to be killed; *ca*—also.

TRANSLATION

To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill even their husbands, sons or brothers, or cause them to be killed by others.

PURPORT

A woman's nature has been particularly well studied by Kaśyapa Muni. Women are self-interested by nature, and therefore they should be protected by all means so that their natural inclination to be too self-interested will not be manifested. Women need to be protected by men. A woman should be cared for by her father in her childhood, by her husband in her youth and by her grown sons in her old age. This is the injunction of Manu, who says that a woman should not be given independence at any stage. Women must be cared for so that they will not be free to manifest their natural tendency for gross selfishness. There have been many cases, even in the present day, in which women have killed their husbands to take advantage of their insurance policies. This is not a criticism of women but a practical study of their nature. Such natural instincts of a woman or a man are manifested only in the bodily conception

of life. When either a man or a woman is advanced in spiritual consciousness, the bodily conception of life practically vanishes. We should see all women as spiritual units (*ahaṁ brahmāsmi*), whose only duty is to satisfy Kṛṣṇa. Then the influences of the different modes of material nature, which result from one's possessing a material body, will not act.

The Kṛṣṇa consciousness movement is so beneficial that it can very easily counteract the contamination of material nature, which results from one's possessing a material body. *Bhagavad-gītā* therefore teaches, in the very beginning, that whether one is a man or a woman, one must know that he or she is not the body but a spiritual soul. Everyone should be interested in the activities of the spirit soul, not the body. As long as one is activated by the bodily conception of life, there is always the danger of being misled, whether one is a man or a woman. The soul is sometimes described as *puruṣa* because whether one is dressed as a man or a woman, one is inclined to enjoy this material world. One who has this spirit of enjoyment is described as *puruṣa*. Whether one is a man or a woman, he is not interested in serving others; everyone is interested in satisfying his or her own senses. Kṛṣṇa consciousness, however, provides first-class training for a man or a woman. A man should be trained to be a first-class devotee of Lord Kṛṣṇa, and a woman should be trained to be a very chaste follower of her husband. That will make the lives of both of them happy.

TEXT 43

प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत् ।
वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते ॥४३॥

pratiśrutaṁ dadāmīti
vacas tan na mṛṣā bhavet
vadhaṁ nārhati cendro 'pi
tatredam upakalpate

pratiśrutam—promised; *dadāmi*—I shall give; *iti*—thus; *vacaḥ*—statement; *tat*—that; *na*—not; *mṛṣā*—false; *bhavet*—can be; *vadham*—killing; *na*—not; *arhati*—is suitable; *ca*—and; *indraḥ*—Indra; *api*—also; *tatra*—in that connection; *idam*—this; *upakalpate*—is suitable.

TRANSLATION

I promised to give her a benediction, and this promise cannot be violated, but Indra does not deserve to be killed. In these circumstances, the solution I have is quite suitable.

PURPORT

Kaśyapa Muni concluded, "Diti is eager to have a son who can kill Indra, since she is a woman, after all, and is not very intelligent. I shall train her in such a way that instead of always thinking of how to kill Indra, she will become a Vaiṣṇava, a devotee of Kṛṣṇa. If she agrees to follow the rules and regulations of the Vaiṣṇava principles, the unclean core of her heart will certainly be cleansed." *Ceto-darpaṇa-mārjanam.* This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Kṛṣṇa consciousness, for Kṛṣṇa consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaiṣṇavas. Śrī Caitanya Mahāprabhu's movement aims at this purpose. Narottama dāsa Ṭhākura says:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi
dīna-hīna yata chila, hari-nāme uddhārila,
ta'ra sākṣī jagāi-mādhāi

The appearance of Śrī Caitanya Mahāprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Kṛṣṇa *mantra* and thus become fully pure, free from all material contamination. Once one becomes a pure Vaiṣṇava, he transcends all material conceptions of life. Thus Kaśyapa Muni tried to transform his wife into a Vaiṣṇavī so that she might give up the idea of killing Indra. He wanted both her and her sons to be purified so that they would be fit to become pure Vaiṣṇavas. Of course, sometimes a practitioner deviates from the Vaiṣṇava principles, and there is a chance that he may fall down, but Kaśyapa Muni thought that even if one falls while practicing the Vaiṣṇava principles, he is still not a loser. Even a fallen Vaiṣṇava is eligible for better results, as con-

firmed in *Bhagavad-gītā. Svalpam apy asya dharmasya trāyate mahato bhayāt:* even practicing the Vaiṣṇava principles to a small extent can save one from the greatest danger of material existence. Thus Kaśyapa Muni planned to instruct his wife Diti to become a Vaiṣṇava because he wanted to save the life of Indra.

TEXT 44

इति संचिन्त्य भगवान्मारीचः कुरुनन्दन ।
उवाच किञ्चित् कुपित आत्मानं च विगर्हयन् ॥४४॥

iti sañcintya bhagavān
mārīcaḥ kurunandana
uvāca kiñcit kupita
ātmānaṁ ca vigarhayan

iti—thus; *sañcintya*—thinking; *bhagavān*—the powerful; *mārīcaḥ*—Kaśyapa Muni; *kuru-nandana*—O descendant of Kuru; *uvāca*—spoke; *kiñcit*—somewhat; *kupitaḥ*—angry; *ātmānam*—himself; *ca*—and; *vigarhayan*—condemning.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Kaśyapa Muni, thinking in this way, became somewhat angry. Condemning himself, O Mahārāja Parīkṣit, descendant of Kuru, he spoke to Diti as follows.

TEXT 45

श्रीकश्यप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहादेवबान्धवः ।
संवत्सरं व्रतमिदं यद्यञ्जो धारयिष्यसि ॥४५॥

śrī-kaśyapa uvāca
putras te bhavitā bhadre
indra-hādeva-bāndhavaḥ
saṁvatsaraṁ vratam idaṁ
yady añjo dhārayiṣyasi

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; *putraḥ*—son; *te*—your; *bhavitā*—will be; *bhadre*—O gentle woman; *indra-hā*—killer of Indra, or follower of Indra; *adeva-bāndhavaḥ*—friend of the demons (or *deva-bāndhavaḥ*—friend of the demigods); *saṁvatsaram*—for a year; *vratam*—vow; *idam*—this; *yadi*—if; *añjaḥ*—properly; *dhārayiṣyasi*—you will execute.

TRANSLATION

Kaśyapa Muni said: My dear gentle wife, if you follow my instructions regarding this vow for at least one year, you will surely get a son who will be able to kill Indra. However, if you deviate from this vow of following the Vaiṣṇava principles, you will get a son who will be favorable to Indra.

PURPORT

The word *indra-hā* refers to an *asura* who is always eager to kill Indra. An enemy of Indra is naturally a friend to the *asuras*, but the word *indra-hā* also refers to one who follows Indra or who is obedient to him. When one becomes a devotee of Indra, he is certainly a friend to the demigods. Thus the words *indra-hādeva-bāndhavaḥ* are equivocal, for they say, "Your son will kill Indra, but he will be very friendly to the demigods." If a person actually became a friend of the demigods, he certainly would not be able to kill Indra.

TEXT 46

दितिरुवाच

धारयिष्ये व्रतं ब्रह्मन्ब्रूहि कार्याणि यानि मे ।
यानि चेह निषिद्धानि न व्रतं घ्नन्ति यान्युत ॥४६॥

ditir uvāca
dhārayiṣye vrataṁ brahman
brūhi kāryāṇi yāni me
yāni ceha niṣiddhāni
na vrataṁ ghnanti yāny uta

ditiḥ uvāca—Diti said; *dhārayiṣye*—I shall accept; *vratam*—vow; *brahman*—my dear *brāhmaṇa; brūhi*—please state; *kāryāṇi*—must be done; *yāni*—what; *me*—to me; *yāni*—what; *ca*—and; *iha*—here; *niṣiddhāni*—is forbidden; *na*—not; *vratam*—the vow; *ghnanti*—break; *yāni*—what; *uta*—also.

TRANSLATION

Diti replied: My dear brāhmaṇa, I must accept your advice and follow the vow. Now let me understand what I have to do, what is forbidden and what will not break the vow. Please clearly state all this to me.

PURPORT

As stated above, a woman is generally inclined to serve her own purposes. Kaśyapa Muni proposed to train Diti to fulfill her desires within one year, and since she was eager to kill Indra, she immediately agreed, saying, "Please let me know what the vow is and how I have to follow it. I promise that I shall do the needful and not break the vow." This is another side of a woman's psychology. Even though a woman is very fond of fulfilling her own plans, when someone instructs her, especially her husband, she innocently follows, and thus she can be trained for better purposes. By nature a woman wants to be a follower of a man; therefore if the man is good the woman can be trained for a good purpose.

TEXT 47

श्रीकश्यप उवाच

न हिंस्याद्भूतजातानि न शपेन्नानृतं वदेत् ।
नच्छिन्द्यान्नखरोमाणि न स्पृशेद्यदमङ्गलम् ॥४७॥

śrī-kaśyapa uvāca
na hiṁsyād bhūta-jātāni
na śapen nānṛtaṁ vadet
na chindyān nakha-romāṇi
na spṛśed yad amaṅgalam

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; *na hiṁsyāt*—must not harm; *bhūta-jātāni*—the living entities; *na śapet*—must not curse; *na*—not; *anṛtam*—a lie; *vadet*—must speak; *na chindyāt*—must not cut; *nakha-romāṇi*—the nails and hair; *na spṛśet*—must not touch; *yat*—that which; *amaṅgalam*—impure.

TRANSLATION

Kaśyapa Muni said: My dear wife, to follow this vow, do not be violent or cause harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things like skulls and bones.

PURPORT

Kaśyapa Muni's first instruction to his wife was not to be envious. The general tendency of anyone within this material world is to be envious, and therefore, to become a Kṛṣṇa conscious person, one must curb this tendency, as stated in *Śrīmad-Bhāgavatam* (*paramo nirmatsarāṇām*). A Kṛṣṇa conscious person is always nonenvious, whereas others are always envious. Thus Kaśyapa Muni's instruction that his wife not be envious indicates that this is the first stage of advancement in Kṛṣṇa consciousness. Kaśyapa Muni desired to train his wife to be a Kṛṣṇa conscious person, for this would suffice to protect both her and Indra.

TEXT 48

नाप्सु स्नायान्न कुप्येत न सम्भाषेत दुर्जनैः ।
न वसीताधौतवासः स्रजं च विधृतां क्वचित् ॥४८॥

nāpsu snāyān na kupyeta
na sambhāṣeta durjanaiḥ
na vasītādhauta-vāsaḥ
srajaṁ ca vidhṛtāṁ kvacit

na—not; *apsu*—in water; *snāyāt*—must bathe; *na kupyeta*—must not become angry; *na sambhāṣeta*—must not speak; *durjanaiḥ*—with wicked persons; *na vasīta*—must not wear; *adhauta-vāsaḥ*—unwashed clothes; *srajam*—flower garland; *ca*—and; *vidhṛtām*—which was already worn; *kvacit*—ever.

TRANSLATION

Kaśyapa Muni continued: My dear gentle wife, never enter the water while bathing, never be angry, and do not even speak or associate with wicked people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.

TEXT 49

नोच्छिष्टं चण्डिकान्नं च सामिषं वृषलाहृतम् ।
भुञ्जीतोदक्यया दृष्टं पिबेन्नाञ्जलिना त्वपः ॥४९॥

nocchiṣṭaṁ caṇḍikānnaṁ ca
sāmiṣaṁ vṛṣalāhṛtam
bhuñjītodakyayā dṛṣṭaṁ
piben nāñjalinā tv apaḥ

na—not; *ucchiṣṭam*—leftover food; *caṇḍikā-annam*—food offered to the goddess Kālī; *ca*—and; *sa-āmiṣam*—mixed with flesh; *vṛṣala-āhṛtam*—brought by a *śūdra;* *bhuñjīta*—must eat; *udakyayā*—by a woman in her menstrual period; *dṛṣṭam*—seen; *pibet na*—must not drink; *añjalinā*—by joining and cupping the two palms; *tu*—also; *apaḥ*—water.

TRANSLATION

Never eat leftover food, never eat prasāda offered to the goddess Kālī [Durgā], and do not eat anything contaminated by flesh or fish. Do not eat anything brought or touched by a śūdra nor anything seen by a woman in her menstrual period. Do not drink water by joining your palms.

PURPORT

Generally the goddess Kālī is offered food containing meat and fish, and therefore Kaśyapa Muni strictly forbade his wife to take the remnants of such food. Actually a Vaiṣṇava is not allowed to take any food offered to the demigods. A Vaiṣṇava is always fixed in accepting *prasāda* offered to Lord Viṣṇu. Through all these instructions, Kaśyapa Muni, in a negative way, instructed his wife Diti how to become a Vaiṣṇavī.

TEXT 50

नोच्छिष्टास्पृष्टसलिला सन्ध्यायां मुक्तमूर्धजा ।
अनर्चितासंयतवाक् नासंवीता बहिश्चरेत् ॥५०॥

nocchiṣṭāspṛṣṭa-salilā
sandhyāyāṁ mukta-mūrdhajā
anarcitāsaṁyata-vāk
nāsaṁvītā bahiś caret

na—not; *ucchiṣṭā*—after eating; *aspṛṣṭa-salilā*—without washing; *sandhyāyām*—in the evening; *mukta-mūrdhajā*—with the hair loose; *anarcitā*—without ornaments; *asaṁyata-vāk*—without being grave; *na*—not; *asaṁvītā*—without being covered; *bahiḥ*—outside; *caret*—should go.

TRANSLATION

After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.

PURPORT

Kaśyapa Muni advised his wife not to go out onto the street unless she was well decorated and well dressed. He did not encourage the mini-skirts that have now become fashionable. In Oriental civilization, when a woman goes out onto the street, she must be fully covered so that no man will recognize who she is. All these methods are to be accepted for purification. If one takes to Kṛṣṇa consciousness, one is fully purified, and thus one remains always transcendental to the contamination of the material world.

TEXT 51

नाधौतपादाप्रयता नार्द्रपादा उदक्शिराः ।
शयीत नापराङ्नान्यैर्न नग्ना न च सन्ध्ययोः ॥५१॥

nādhauta-pādāprayatā
nārdra-pādā udak-śirāḥ
śayīta nāparāṅ nānyair
na nagnā na ca sandhyayoḥ

na—not; *adhauta-pādā*—without washing the feet; *aprayatā*—without being purified; *na*—not; *ardra-pādā*—with wet feet; *udak-śirāḥ*—with the head toward the north; *śayīta*—should lie down; *na*—not; *aparāk*—with the head pointed west; *na*—not; *anyaiḥ*—with other women; *na*—not; *nagnā*—naked; *na*—not; *ca*—and; *sandhyayoḥ*—at sunrise and sunset.

TRANSLATION

You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.

TEXT 52

धौतवासा शुचिर्नित्यं सर्वमङ्गलसंयुता ।
पूजयेत्प्रातराशात्प्राग्गोविप्राञ् श्रियमच्युतम् ॥५२॥

dhauta-vāsā śucir nityaṁ
sarva-maṅgala-saṁyutā
pūjayet prātarāśāt prāg
go-viprāñ śriyam acyutam

dhauta-vāsā—wearing washed cloth; *śuciḥ*—being purified; *nityam*—always; *sarva-maṅgala*—with all auspicious items; *saṁyutā*—adorned; *pūjayet*—one should worship; *prātaḥ-āśāt prāk*—before breakfast; *go-viprān*—the cows and *brāhmaṇas*; *śriyam*—the goddess of fortune; *acyutam*—the Supreme Personality of Godhead.

TRANSLATION

Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious

items, before breakfast one should worship the cows, the brāhmaṇas, the goddess of fortune and the Supreme Personality of Godhead.

PURPORT

If one is trained to honor and worship the cows and *brāhmaṇas*, he is actually civilized. The worship of the Supreme Lord is recommended, and the Lord is very fond of the cows and *brāhmaṇas* (*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*). In other words, a civilization in which there is no respect for the cows and *brāhmaṇas* is condemned. One cannot become spiritually advanced without acquiring the brahminical qualifications and giving protection to cows. Cow protection insures sufficient food prepared with milk, which is needed for an advanced civilization. One should not pollute civilization by eating the flesh of cows. A civilization must do something progressive, and then it is an Āryan civilization. Instead of killing the cow to eat flesh, civilized men must prepare various milk products that will enhance the condition of society. If one follows the brahminical culture, he will become competent in Kṛṣṇa consciousness.

TEXT 53

स्त्रियो वीरवतीश्चार्चेत्स्रग्गन्धबलिमण्डनैः ।
पतिं चार्च्योपतिष्ठेत ध्यायेत्कोष्ठगतं च तम् ॥५३॥

striyo vīravatīś cārcet
srag-gandha-bali-maṇḍanaiḥ
patiṁ cārcyopatiṣṭheta
dhyāyet koṣṭha-gataṁ ca tam

striyaḥ—women; *vīra-vatīḥ*—possessing husbands and sons; *ca*—and; *arcet*—she should worship; *srak*—with garlands; *gandha*—sandalwood; *bali*—presentations; *maṇḍanaiḥ*—and with ornaments; *patim*—the husband; *ca*—and; *ārcya*—worshiping; *upatiṣṭheta*—should offer prayers; *dhyāyet*—should meditate; *koṣṭha-gatam*—situated in the womb; *ca*—also; *tam*—upon him.

TRANSLATION

With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women who have sons and whose husbands are living. The pregnant wife should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.

PURPORT

The child in the womb is a part of the husband's body. Therefore the husband, through his representative, indirectly remains within the womb of his pregnant wife.

TEXT 54

सांवत्सरं पुंसवनं व्रतमेतदविप्लुतम् ।
धारयिष्यसि चेत्तुभ्यं शक्रहा भविता सुतः ॥५४॥

sāṁvatsaraṁ puṁsavanaṁ
vratam etad aviplutam
dhārayiṣyasi cet tubhyaṁ
śakra-hā bhavitā sutaḥ

sāṁvatsaram—for one year; *puṁsavanam*—called *puṁsavana*; *vratam*—vow; *etat*—this; *aviplutam*—without violation; *dhārayiṣyasi*—you will perform; *cet*—if; *tubhyam*—for you; *śakra-hā*—the killer of Indra; *bhavitā*—will be; *sutaḥ*—a son.

TRANSLATION

Kaśyapa Muni continued: If you perform this ceremony called puṁsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.

TEXT 55

बाढमित्यभ्युपेत्याथ दिती राजन् महामनाः ।
काश्यपाद् गर्भमाधत्त व्रतं चाञ्जो दधार सा ॥५५॥

bāḍham ity abhyupetyātha
ditī rājan mahā-manāḥ
kaśyapād garbham ādhatta
vrataṁ cāñjo dadhāra sā

bāḍham—yes; *iti*—thus; *abhyupetya*—accepting; *atha*—then; *ditiḥ*—Diti; *rājan*—O King; *mahā-manāḥ*—jubilant; *kaśyapāt*—from Kaśyapa; *garbham*—semen; *ādhatta*—obtained; *vratam*—the vow; *ca*—and; *añjaḥ*—properly; *dadhāra*—discharged; *sā*—she.

TRANSLATION

O King Parīkṣit, Diti, the wife of Kaśyapa, agreed to undergo the purificatory process known as puṁsavana. "Yes," she said, "I shall do everything according to your instructions." With great jubilation she became pregnant, having taken semen from Kaśyapa, and faithfully began discharging the vow.

TEXT 56

मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद ।
शुश्रूषणेनाश्रमस्थां दितिं पर्यचरत्कविः ॥५६॥

mātṛ-ṣvasur abhiprāyam
indra ājñāya mānada
śuśrūṣaṇenāśrama-sthāṁ
ditiṁ paryacarat kaviḥ

mātṛ-svasuḥ—of his mother's sister; *abhiprāyam*—the intention; *indraḥ*—Indra; *ājñāya*—understanding; *māna-da*—O King Parīkṣit, who give respect to everyone; *śuśrūṣaṇena*—with service; *āśrama-sthām*—residing in an *āśrama;* *ditim*—Diti; *paryacarat*—attended upon; *kaviḥ*—seeing his own interest.

TRANSLATION

O King, who are respectful to everyone, Indra understood Diti's purpose, and thus he contrived to fulfill his own interests. Following the logic that self-preservation is the first law of nature, he

wanted to break Diti's promise. Thus he engaged himself in the service of Diti, his aunt, who was residing in an āśrama.

TEXT 57

नित्यं वनात्सुमनसः फलमूलसमित्कुशान् ।
पत्राङ्कुरमृदोऽपश्च काले काल उपाहरत् ॥५७॥

nityaṁ vanāt sumanasaḥ
phala-mūla-samit-kuśān
patrāṅkura-mṛdo 'paś ca
kāle kāla upāharat

nityam—daily; *vanāt*—from the forest; *sumanasaḥ*—flowers; *phala*—fruits; *mūla*—roots; *samit*—wood for the sacrificial fire; *kuśān*—and *kuśa* grass; *patra*—leaves; *aṅkura*—sprouts; *mṛdaḥ*—and earth; *apaḥ*—water; *ca*—also; *kāle kāle*—at the proper time; *upāharat*—brought.

TRANSLATION

Indra served his aunt daily by bringing flowers, fruits, roots and wood for yajñas from the forest. He also brought kuśa grass, leaves, sprouts, earth and water exactly at the proper time.

TEXT 58

एवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप ।
प्रेप्सुः पर्यचरज्जिह्मो मृगहेव मृगाकृतिः ॥५८॥

evaṁ tasyā vrata-sthāyā
vrata-cchidraṁ harir nṛpa
prepsuḥ paryacaraj jihmo
mṛga-heva mṛgākṛtiḥ

evam—thus; *tasyāḥ*—of her; *vrata-sthāyāḥ*—who was faithfully discharging her vow; *vrata-chidram*—a fault in the execution of the vow; *hariḥ*—Indra; *nṛpa*—O King; *prepsuḥ*—desiring to find; *paryacarat*—

served; *jihmaḥ*—deceitful; *mṛga-hā*—a hunter; *iva*—like; *mṛga-ākṛtiḥ*—in the form of a deer.

TRANSLATION

O King Parīkṣit, as the hunter of a deer becomes like a deer by covering his body with deerskin and serving the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly friendly and served Diti in a faithful way. Indra's purpose was to cheat Diti as soon as he could find some fault in the way she discharged the vows of the ritualistic ceremony. However, he wanted to be undetected, and therefore he served her very carefully.

TEXT 59

नाध्यगच्छद्व्रतच्छिद्रं तत्परोऽथ महीपते ।
चिन्तां तीव्रां गतः शक्रः केन मे स्याच्छिवं त्विह ॥५९॥

nādhyagacchad vrata-cchidraṁ
tat-paro 'tha mahī-pate
cintāṁ tīvrāṁ gataḥ śakraḥ
kena me syāc chivaṁ tv iha

na—not; *adhyagacchat*—could find; *vrata-chidram*—a fault in the execution of the vow; *tat-paraḥ*—intent upon that; *atha*—thereupon; *mahī-pate*—O master of the world; *cintām*—anxiety; *tīvrām*—intense; *gataḥ*—obtained; *śakraḥ*—Indra; *kena*—how; *me*—my; *syāt*—can there be; *śivam*—well-being; *tu*—then; *iha*—here.

TRANSLATION

O master of the entire world, when Indra could find no faults, he thought, "How will there be good fortune for me?" Thus he was full of deep anxiety.

TEXT 60

एकदा सा तु सन्ध्यायामुच्छिष्टा व्रतकर्शिता ।
अस्पृष्टवार्यधौताङ्घ्रिः सुष्वाप विधिमोहिता ॥६०॥

ekadā sā tu sandhyāyām
ucchiṣṭā vrata-karśitā
aspṛṣṭa-vāry-adhautāṅghriḥ
suṣvāpa vidhi-mohitā

ekadā—once; *sā*—she; *tu*—but; *sandhyāyām*—during the evening twilight; *ucchiṣṭā*—just after eating; *vrata*—from the vow; *karśitā*—weak and thin; *aspṛṣṭa*—not touched; *vāri*—water; *adhauta*—not washed; *aṅghriḥ*—her feet; *suṣvāpa*—went to sleep; *vidhi*—by fate; *mohitā*—bewildered.

TRANSLATION

Having grown weak and thin because of strictly following the principles of the vow, Diti once unfortunately neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight.

TEXT 61

लब्ध्वा तदन्तरं शक्रो निद्रापहृतचेतसः ।
दितेः प्रविष्ट उदरं योगेशो योगमायया ॥६१॥

labdhvā tad-antaraṁ śakro
nidrāpahṛta-cetasaḥ
diteḥ praviṣṭa udaraṁ
yogeśo yoga-māyayā

labdhvā—finding; *tat-antaram*—after that; *śakraḥ*—Indra; *nidrā*—by sleep; *apahṛta-cetasaḥ*—unconscious; *diteḥ*—of Diti; *praviṣṭaḥ*—entered; *udaram*—the womb; *yoga-īśaḥ*—the master of *yoga*; *yoga*—of yogic perfections; *māyayā*—by the power.

TRANSLATION

Finding this fault, Indra, who has all the mystic powers [the yoga-siddhis such as aṇimā and laghimā], entered Diti's womb while she was unconscious, being fast asleep.

PURPORT

A perfectly successful *yogī* is expert in eight kinds of perfection. By one of them, called *aṇimā-siddhi*, he can become smaller than an atom, and in that state he can enter anywhere. With this yogic power, Indra entered the womb of Diti while she was pregnant.

TEXT 62

चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम् ।
रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ॥६२॥

cakarta saptadhā garbhaṁ
vajreṇa kanaka-prabham
rudantaṁ saptadhaikaikaṁ
mā rodīr iti tān punaḥ

cakarta—he cut; *sapta-dhā*—into seven pieces; *garbham*—the embryo; *vajreṇa*—by his thunderbolt; *kanaka*—of gold; *prabham*—which had the appearance; *rudantam*—crying; *sapta-dhā*—into seven pieces; *eka-ekam*—each one; *mā rodīḥ*—do not cry; *iti*—thus; *tān*—them; *punaḥ*—again.

TRANSLATION

After entering Diti's womb, Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which appeared like glowing gold. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Indra, by his yogic power, first expanded the body of the one Marut into seven, and then when he cut each of the seven parts of the original body into pieces, there were forty-nine. When each body was cut into seven, other living entities entered the new bodies, and thus they were like plants, which become separate entities when cut into various parts and planted on a hill. The

first body was one, and when it was cut into many pieces, many other living entities entered the new bodies.

TEXT 63

तमूचुः पाट्यमानास्ते सर्वे प्राञ्जलयो नृप ।
किं न इन्द्र जिघांससि भ्रातरो मरुतस्तव ॥६३॥

tam ūcuḥ pāṭyamānās te
sarve prāñjalayo nṛpa
kiṁ na indra jighāṁsasi
bhrātaro marutas tava

tam—to him; *ūcuḥ*—said; *pāṭyamānāḥ*—being aggrieved; *te*—they; *sarve*—all; *prāñjalayaḥ*—with folded hands; *nṛpa*—O King; *kim*—why; *naḥ*—us; *indra*—O Indra; *jighāṁsasi*—do you want to kill; *bhrātaraḥ*—brothers; *marutaḥ*—Maruts; *tava*—your.

TRANSLATION

O King, being very much aggrieved, they pleaded to Indra with folded hands, saying, "Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?"

TEXT 64

मा भैष्ट भ्रातरो मह्यं यूयमित्याह कौशिकः ।
अनन्यभावान् पार्षदानात्मनो मरुतां गणान् ॥६४॥

mā bhaiṣṭa bhrātaro mahyaṁ
yūyam ity āha kauśikaḥ
ananya-bhāvān pārṣadān
ātmano marutāṁ gaṇān

mā bhaiṣṭa—do not fear; *bhrātaraḥ*—brothers; *mahyam*—my; *yūyam*—you; *iti*—thus; *āha*—said; *kauśikaḥ*—Indra; *ananya-bhāvān*—devoted; *pārṣadān*—followers; *ātmanaḥ*—his; *marutām gaṇān*—the Maruts.

TRANSLATION

When Indra saw that actually they were his devoted followers, he said to them: If you are all my brothers, you have nothing more to fear from me.

TEXT 65

न ममार दितेर्गर्भः श्रीनिवासानुकम्पया ।
बहुधा कुलिशक्षुण्णो द्रौण्यस्त्रेण यथा भवान् ॥६५॥

na mamāra diter garbhaḥ
śrīnivāsānukampayā
bahudhā kuliśa-kṣuṇṇo
drauṇy-astreṇa yathā bhavān

na—not; *mamāra*—died; *diteḥ*—of Diti; *garbhaḥ*—the embryo; *śrī-nivāsa*—of Lord Viṣṇu, the resting place of the goddess of fortune; *anukampayā*—by the mercy; *bahu-dhā*—into many pieces; *kuliśa*—by the thunderbolt; *kṣuṇṇaḥ*—cut; *drauṇi*—of Aśvatthāmā; *astreṇa*—by the weapon; *yathā*—just as; *bhavān*—you.

TRANSLATION

Śukadeva Gosvāmī said: My dear King Parīkṣit, you were burned by the brahmāstra of Aśvatthāmā, but when Lord Kṛṣṇa entered the womb of your mother, you were saved. Similarly, although the one embryo was cut into forty-nine pieces by the thunderbolt of Indra, they were all saved by the mercy of the Supreme Personality of Godhead.

TEXTS 66–67

सकृदिष्ट्वादिपुरुषं पुरुषो याति साम्यताम् ।
संवत्सरं किञ्चिदूनं दित्या यद्धरिरर्चितः ॥६६॥
सजूरिन्द्रेण पञ्चाशद्देवास्ते मरुतोऽभवन् ।
व्यपोह्य मातृदोषं ते हरिणा सोमपाः कृताः ॥६७॥

sakṛd iṣṭvādi-puruṣaṁ
puruṣo yāti sāmyatām
saṁvatsaraṁ kiñcid ūnaṁ
dityā yad dharir arcitaḥ

sajūr indreṇa pañcāśad
devās te maruto 'bhavan
vyapohya mātṛ-doṣaṁ te
hariṇā soma-pāḥ kṛtāḥ

sakṛt—once; *iṣṭvā*—worshiping; *ādi-puruṣam*—the original person; *puruṣaḥ*—a person; *yāti*—goes to; *sāmyatām*—possessing the same bodily feature as the Lord; *saṁvatsaram*—a year; *kiñcit ūnam*—a little less than; *dityā*—by Diti; *yat*—because; *hariḥ*—Lord Hari; *arcitaḥ*—was worshiped; *sajūḥ*—with; *indreṇa*—Indra; *pañcāśat*—fifty; *devāḥ*—demigods; *te*—they; *marutaḥ*—the Maruts; *abhavan*—became; *vyapohya*—removing; *mātṛ-doṣam*—the fault of their mother; *te*—they; *hariṇā*—by Lord Hari; *soma-pāḥ*—drinkers of *soma-rasa;* *kṛtāḥ*—were made.

TRANSLATION

If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Viṣṇu. Diti worshiped Lord Viṣṇu for almost one year, adhering to a great vow. Because of such strength in spiritual life, the forty-nine Maruts were born. How, then, is it wonderful that the Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord?

TEXT 68

दितिरुत्थाय ददृशे कुमाराननलप्रभान् ।
इन्द्रेण सहितान् देवी पर्यतुष्यदनिन्दिता ॥६८॥

ditir utthāya dadṛśe
kumārān anala-prabhān

indreṇa sahitān devī
paryatuṣyad aninditā

ditiḥ—Diti; *utthāya*—getting up; *dadṛśe*—saw; *kumārān*—children; *anala-prabhān*—as brilliant as fire; *indreṇa sahitān*—with Indra; *devī*—the goddess; *paryatuṣyat*—was pleased; *aninditā*—being purified.

TRANSLATION

Because of worshiping the Supreme Personality of Godhead, Diti was completely purified. When she got up from bed, she saw her forty-nine sons along with Indra. These forty-nine sons were all as brilliant as fire and were in friendship with Indra, and therefore she was very pleased.

TEXT 69

अथेन्द्रमाह ताताहमादित्यानां भयावहम् ।
अपत्यमिच्छन्त्यचरं व्रतमेतत्सुदुष्करम् ॥६९॥

athendram āha tātāham
ādityānāṁ bhayāvaham
apatyam icchanty acaraṁ
vratam etat suduṣkaram

atha—thereafter; *indram*—to Indra; *āha*—spoke; *tāta*—dear one; *aham*—I; *ādityānām*—to the Ādityas; *bhaya-āvaham*—fearful; *apatyam*—a son; *icchantī*—desiring; *acaram*—executed; *vratam*—vow; *etat*—this; *su-duṣkaram*—very difficult to perform.

TRANSLATION

Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Ādityas.

TEXT 70

एकः सङ्कल्पितः पुत्रः सप्त सप्ताभवन् कथम् ।
यदि ते विदितं पुत्र सत्यं कथय मा मृषा ॥७०॥

ekaḥ saṅkalpitaḥ putraḥ
sapta saptābhavan katham
yadi te viditaṁ putra
satyaṁ kathaya mā mṛṣā

ekaḥ—one; *saṅkalpitaḥ*—was prayed for; *putraḥ*—son; *sapta sapta*—forty-nine; *abhavan*—came to be; *katham*—how; *yadi*—if; *te*—by you; *viditam*—known; *putra*—my dear son; *satyam*—the truth; *kathaya*—speak; *mā*—do not (speak); *mṛṣā*—lies.

TRANSLATION

I prayed for only one son, but now I see that there are forty-nine. How has this happened? My dear son Indra, if you know, please tell me the truth. Do not try to speak lies.

TEXT 71

इन्द्र उवाच

अम्ब तेऽहं व्यवसितमुपधार्यागतोऽन्तिकम् ।
लब्धान्तरोऽच्छिदं गर्भमर्थबुद्धिर्न धर्मदृक् ॥७१॥

indra uvāca
amba te 'haṁ vyavasitam
upadhāryāgato 'ntikam
labdhāntaro 'cchidaṁ garbham
artha-buddhir na dharma-dṛk

indraḥ uvāca—Indra said; *amba*—O mother; *te*—your; *aham*—I; *vyavasitam*—vow; *upadhārya*—understanding; *āgataḥ*—came; *antikam*—nearby; *labdha*—having found; *antaraḥ*—a fault; *ac-chidam*—I cut; *garbham*—the embryo; *artha-buddhiḥ*—being self-interested; *na*—not; *dharma-dṛk*—possessing vision of religion.

TRANSLATION

Indra replied: My dear mother, because I was grossly blinded by selfish interests, I lost sight of religion. When I understood that you were observing a great vow in spiritual life, I wanted to find

some fault in you. When I found such a fault, I entered your womb and cut the embryo to pieces.

PURPORT

When Diti, Indra's aunt, explained to Indra without reservations what she had wanted to do, Indra explained his intentions to her. Thus both of them, instead of being enemies, freely spoke the truth. This is the qualification that results from contact with Viṣṇu. As stated in *Śrīmad-Bhāgavatam* (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

If one develops a devotional attitude and becomes purified by worshiping the Supreme Lord, all the good qualities are certainly manifested in his body. Because of being touched by worship of Viṣṇu, both Diti and Indra were purified.

TEXT 72

कृत्तो मे सप्तधा गर्भ आसन् सप्त कुमारकाः ।
तेऽपि चैकैकशो वृक्णाः सप्तधा नापि मम्रिरे ॥७२॥

kṛtto me saptadhā garbha
āsan sapta kumārakāḥ
te 'pi caikaikaśo vṛkṇāḥ
saptadhā nāpi mamrire

kṛttaḥ—cut; *me*—by me; *sapta-dhā*—into seven; *garbhaḥ*—the embryo; *āsan*—there came to be; *sapta*—seven; *kumārakāḥ*—babies; *te*—they; *api*—although; *ca*—also; *eka-ekaśaḥ*—each one; *vṛkṇāḥ*—cut; *sapta-dhā*—into seven; *na*—not; *api*—still; *mamrire*—died.

TRANSLATION

First I cut the child in the womb into seven pieces, which became seven children. Then I cut each of the children into seven

pieces again. By the grace of the Supreme Lord, however, none of them died.

TEXT 73

ततस्तत्परमाश्चर्यं वीक्ष्य व्यवसितं मया ।
महापुरुषपूजायाः सिद्धिः काप्यानुषङ्गिणी ॥७३॥

tatas tat paramāścaryaṁ
vīkṣya vyavasitaṁ mayā
mahāpuruṣa-pūjāyāḥ
siddhiḥ kāpy ānuṣaṅgiṇī

tataḥ—then; *tat*—that; *parama-āścaryam*—great wonder; *vīkṣya*—seeing; *vyavasitam*—it was decided; *mayā*—by me; *mahā-puruṣa*—of Lord Viṣṇu; *pūjāyāḥ*—of worship; *siddhiḥ*—result; *kāpi*—some; *ānuṣaṅgiṇī*—secondary.

TRANSLATION

My dear mother, when I saw that all forty-nine sons were alive, I was certainly struck with wonder. I decided that this was a secondary result of your having regularly executed devotional service in worship of Lord Viṣṇu.

PURPORT

For one who engages in worshiping Lord Viṣṇu, nothing is very wonderful. This is a fact. In *Bhagavad-gītā* (18.78) it is said:

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion." Yogeśvara is the Supreme Personality of Godhead, the master of all mystic *yoga*,

who can do anything and everything He likes. This is the omnipotence of the Supreme Lord. For one who pleases the Supreme Lord, no achievement is wonderful. Everything is possible for him.

TEXT 74

आराधनं भगवत ईहमाना निराशिषः ।
ये तु नेच्छन्त्यपि परं ते स्वार्थकुशलाः स्मृताः ॥७४॥

ārādhanaṁ bhagavata
īhamānā nirāśiṣaḥ
ye tu necchanty api paraṁ
te svārtha-kuśalāḥ smṛtāḥ

ārādhanam—the worship; *bhagavataḥ*—of the Supreme Personality of Godhead; *īhamānāḥ*—being interested in; *nirāśiṣaḥ*—without material desires; *ye*—those who; *tu*—indeed; *na icchanti*—do not desire; *api*—even; *param*—liberation; *te*—they; *sva-artha*—in their own interest; *kuśalāḥ*—expert; *smṛtāḥ*—are considered.

TRANSLATION

Although those who are interested only in worshiping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.

PURPORT

When Dhruva Mahārāja saw Lord Viṣṇu, he declined to take any benedictions from Him, for he was fully satisfied by seeing the Lord. Nonetheless, the Lord is so kind that because Dhruva Mahārāja, in the beginning, had desired a kingdom greater than his father's, he was promoted to Dhruvaloka, the best planet in the universe. Therefore in the *śāstra* it is said:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he is full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (*Bhāg.* 2.3.10) One should engage in full devotional service. Then, even though he has no desires, whatever desires he previously had can all be fulfilled simply by his worship of the Lord. The actual devotee does not desire even liberation (*anyābhilāṣitā-śūnyam*). The Lord, however, fulfills the desire of the devotee by awarding him opulence that will never be destroyed. A *karmī's* opulence is destroyed, but the opulence of a devotee is never destroyed. A devotee becomes more and more opulent as he increases his devotional service to the Lord.

TEXT 75

आराध्यात्मप्रदं देवं स्वात्मानं जगदीश्वरम् ।
को वृणीत गुणस्पर्शं बुधः स्यान्नरकेऽपि यत् ॥७५॥

ārādhyātma-pradaṁ devaṁ
svātmānaṁ jagad-īśvaram
ko vṛṇīta guṇa-sparśaṁ
budhaḥ syān narake 'pi yat

ārādhya—after worshiping; *ātma-pradam*—who gives Himself; *devam*—the Lord; *sva-ātmānam*—the most dear; *jagat-īśvaram*—the Lord of the universe; *kaḥ*—what; *vṛṇīta*—would choose; *guṇa-sparśam*—material happiness; *budhaḥ*—intelligent person; *syāt*—is; *narake*—in hell; *api*—even; *yat*—which.

TRANSLATION

The ultimate goal of all ambitions is to become a servant of the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell?

PURPORT

An intelligent man will never aspire to become a devotee to achieve material happiness. That is the test of a devotee. As Śrī Caitanya Mahāprabhu teaches:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." A pure devotee never begs the Lord for material happiness in the shape of riches, followers, a good wife or even *mukti.* The Lord promises, however, *yoga-kṣemaṁ vahāmy aham:* "I voluntarily bring everything necessary for My service."

TEXT 76

तदिदं मम दौर्जन्यं बालिशस्य महीयसि ।
क्षन्तुमर्हसि मातस्त्वं दिष्ट्या गर्भो मृतोत्थितः॥७६॥

tad idaṁ mama daurjanyaṁ
bāliśasya mahīyasi
kṣantum arhasi mātas tvaṁ
diṣṭyā garbho mṛtotthitaḥ

tat—that; *idam*—this; *mama*—of me; *daurjanyam*—evil deed; *bāliśasya*—a fool; *mahīyasi*—O best of women; *kṣantum arhasi*—please excuse; *mātaḥ*—O mother; *tvam*—you; *diṣṭyā*—by fortune; *garbhaḥ*—the child within the womb; *mṛta*—killed; *utthitaḥ*—became alive.

TRANSLATION

O my mother, O best of all women, I am a fool. Kindly excuse me for whatever offenses I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an

enemy, I cut them to pieces, but because of your great devotional service they did not die.

TEXT 77

श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया ।
मरुद्भिः सह तां नत्वा जगाम त्रिदिवं प्रभुः ॥७७॥

śrī-śuka uvāca
indras tayābhyanujñātaḥ
śuddha-bhāvena tuṣṭayā
marudbhiḥ saha tāṁ natvā
jagāma tri-divaṁ prabhuḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *indraḥ*—Indra; *tayā*—by her; *abhyanujñātaḥ*—being permitted; *śuddha-bhāvena*—by the good behavior; *tuṣṭayā*—satisfied; *marudbhiḥ saha*—with the Maruts; *tām*—to her; *natvā*—having offered obeisances; *jagāma*—he went; *tri-divam*—to the heavenly planets; *prabhuḥ*—the Lord.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Diti was extremely satisfied by Indra's good behavior. Then Indra offered his respects to his aunt with profuse obeisances, and with her permission he went away to the heavenly planets with his brothers the Maruts.

TEXT 78

एवं ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।
मङ्गलं मरुतां जन्म किं भूयः कथयामि ते ॥७८॥

evaṁ te sarvam ākhyātaṁ
yan māṁ tvaṁ paripṛcchasi
maṅgalaṁ marutāṁ janma
kiṁ bhūyaḥ kathayāmi te

evam—thus; *te*—to you; *sarvam*—all; *ākhyātam*—narrated; *yat*—which; *mām*—me; *tvam*—you; *paripṛcchasi*—asked; *maṅgalam*—auspicious; *marutām*—of the Maruts; *janma*—the birth; *kim*—what; *bhūyaḥ*—further; *kathayāmi*—shall I speak; *te*—to you.

TRANSLATION

My dear King Parīkṣit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Diti Vows to Kill King Indra."*

CHAPTER NINETEEN

Performing the Puṁsavana Ritualistic Ceremony

This chapter explains how Diti, Kaśyapa Muni's wife, executed Kaśyapa Muni's instructions on devotional service. During the first day of the bright fortnight of the moon in the month of Agrahāyaṇa (November–December), every woman, following in the footsteps of Diti and following the instructions of her own husband, should begin this *puṁsavana-vrata*. In the morning, after washing her teeth, bathing and thus becoming purified, she should hear about the birth mystery of the Maruts. Then, covering her body with a white dress and being properly ornamented, before breakfast she should worship Lord Viṣṇu and mother Lakṣmī, the goddess of fortune, Lord Viṣṇu's wife, by glorifying Lord Viṣṇu for His mercy, patience, prowess, ability, greatness and other glories and for how He can bestow all mystic benedictions. While offering the Lord all paraphernalia for worship, such as ornaments, a sacred thread, scents, nice flowers, incense and water for bathing and washing His feet, hands and mouth, one should invite the Lord with this *mantra: oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye saha mahā-vibhūtibhir balim upaharāmi.* Then one should offer twelve oblations in the fire while chanting this *mantra: oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.* One should offer obeisances while chanting this *mantra* ten times. Then one should chant the Lakṣmī-Nārāyaṇa *mantra.*

If either a pregnant woman or her husband regularly discharges this devotional service, both of them will receive the result. After continuing this process for one full year, the chaste wife should fast on the *pūrṇimā*, the full-moon day, of Kārttika. On the following day, the husband should worship the Lord as before and then observe a festival by cooking nice food and distributing *prasāda* to the *brāhmaṇas.* Then, with the permission of the *brāhmaṇas*, the husband and wife should take *prasāda.* This chapter ends by glorifying the results of the *puṁsavana* function.

TEXT 1

श्रीराजोवाच

व्रतं पुंसवनं ब्रह्मन् भवता यदुदीरितम् ।
तस्य वेदितुमिच्छामि येन विष्णुः प्रसीदति ॥ १ ॥

śrī-rājovāca
vrataṁ puṁsavanaṁ brahman
bhavatā yad udīritam
tasya veditum icchāmi
yena viṣṇuḥ prasīdati

śrī-rājā uvāca—Mahārāja Parīkṣit said; *vratam*—the vow; *puṁsavanam*—called *puṁsavana; brahman*—O *brāhmaṇa; bhavatā*—by you; *yat*—which; *udīritam*—was spoken of; *tasya*—of that; *veditum*—to know; *icchāmi*—I want; *yena*—by which; *viṣṇuḥ*—Lord Viṣṇu; *prasīdati*—is pleased.

TRANSLATION

Mahārāja Parīkṣit said: My dear lord, you have already spoken about the puṁsavana vow. Now I want to hear about it in detail, for I understand that by observing this vow one can please the Supreme Lord, Viṣṇu.

TEXTS 2–3

श्रीशुक उवाच

शुक्ले मार्गशिरे पक्षे योषिद्भर्तुरनुज्ञया ।
आरभेत व्रतमिदं सार्वकामिकमादितः ॥ २ ॥
निशम्य मरुतां जन्म ब्राह्मणाननुमन्त्र्य च ।
स्नात्वा शुक्लदती शुक्ले वसीतालङ्कृताम्बरे ।
पूजयेत्प्रातराशात्प्राग्भगवन्तं श्रिया सह ॥ ३ ॥

śrī-śuka uvāca
śukle mārgaśire pakṣe
yoṣid bhartur anujñayā
ārabheta vratam idaṁ
sārva-kāmikam āditaḥ

niśamya marutāṁ janma
brāhmaṇān anumantrya ca
snātvā śukla-datī śukle
vasītālaṅkṛtāmbare
pūjayet prātarāśāt prāg
bhagavantaṁ śriyā saha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śukle*—bright; *mārgaśire*—during the month of November–December; *pakṣe*—during the fortnight; *yoṣit*—a woman; *bhartuḥ*—of the husband; *anujñayā*—with the permission; *ārabheta*—should begin; *vratam*—vow; *idam*—this; *sārva-kāmikam*—which fulfills all desires; *āditaḥ*—from the first day; *niśamya*—hearing; *marutām*—of the Maruts; *janma*—the birth; *brāhmaṇān*—the *brāhmaṇas; anumantrya*—taking instruction from; *ca*—and; *snātvā*—bathing; *śukla-datī*—having cleaned the teeth; *śukle*—white; *vasīta*—should put on; *alaṅkṛtā*—wearing ornaments; *ambare*—garments; *pūjayet*—should worship; *prātaḥ-āśāt prāk*—before breakfast; *bhagavantam*—the Supreme Personality of Godhead; *śriyā saha*—with the goddess of fortune.

TRANSLATION

Śukadeva Gosvāmī said: On the first day of the bright fortnight of the month of Agrahāyaṇa [November–December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one's desires. Before beginning the worship of Lord Viṣṇu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brāhmaṇas, in the morning she should wash her teeth, bathe, and dress herself with white

cloth and ornaments, and before taking breakfast she should worship Lord Viṣṇu and Lakṣmī.

TEXT 4

अलं ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते ।
महाविभूतिपतये नमः सकलसिद्धये ॥ ४ ॥

alaṁ te nirapekṣāya
pūrṇa-kāma namo 'stu te
mahāvibhūti-pataye
namaḥ sakala-siddhaye

alam—enough; *te*—to You; *nirapekṣāya*—indifferent; *pūrṇa-kāma*—O Lord, whose desire is always fulfilled; *namaḥ*—obeisances; *astu*—may there be; *te*—unto You; *mahā-vibhūti*—of Lakṣmī; *pataye*—unto the husband; *namaḥ*—obeisances; *sakala-siddhaye*—unto the master of all mystic perfections.

TRANSLATION

[She should then pray to the Lord as follows] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Lakṣmīdevī, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

PURPORT

A devotee knows how to appreciate the Supreme Personality of Godhead.

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal

world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Therefore, to take shelter of the Supreme Lord is required. Whatever a devotee needs will be supplied by the complete Supreme Personality of Godhead (*teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham*). Therefore a pure devotee will not ask anything from the Lord. He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even *patraṁ puṣpaṁ phalaṁ toyam*—a leaf, flower, fruit or water. There is no need to artificially exert oneself. It is better to be plain and simple and with respectful obeisances offer to the Lord whatever one can secure. The Lord is completely able to bless the devotee with all opulences.

TEXT 5

यथा त्वं कृपया भूत्या तेजसा महिमौजसा ।
जुष्ट ईश गुणैः सर्वैस्ततोऽसि भगवान् प्रभुः ॥ ५ ॥

yathā tvaṁ kṛpayā bhūtyā
tejasā mahimaujasā
juṣṭa īśa guṇaiḥ sarvais
tato 'si bhagavān prabhuḥ

yathā—as; *tvam*—You; *kṛpayā*—with mercy; *bhūtyā*—with opulences; *tejasā*—with prowess; *mahima-ojasā*—with glory and strength; *juṣṭaḥ*—endowed; *īśa*—O my Lord; *guṇaiḥ*—with transcendental qualities; *sarvaiḥ*—all; *tataḥ*—therefore; *asi*—You are; *bhagavān*—the Supreme Personality of Godhead; *prabhuḥ*—the master.

TRANSLATION

O my Lord, because You are endowed with causeless mercy, all opulences, all prowess and all glories, strength and transcendental qualities, You are the Supreme Personality of Godhead, the master of everyone.

PURPORT

In this verse the words *tato 'si bhagavān prabhuḥ* mean "Therefore You are the Supreme Personality of Godhead, the master of everyone." The Supreme Personality of Godhead is endowed with all six opulences in full, and moreover He is extremely kind to His devotee. Although He is full in Himself, He nonetheless wants all the living entities to surrender unto Him so that they may engage in His service. Thus He becomes satisfied. Although He is full in Himself, He nonetheless becomes pleased when His devotee offers Him *patraṁ puṣpaṁ phalaṁ toyam*—a leaf, flower, fruit or water—in devotion. Sometimes the Lord, as the child of mother Yaśodā, requests His devotee for some food, as if He were very hungry. Sometimes He tells His devotee in a dream that His temple and His garden are now very old and that He cannot enjoy them very nicely. Thus He requests the devotee to repair them. Sometimes He is buried in the earth, and as if unable to come out Himself, He requests His devotee to rescue Him. Sometimes He requests His devotee to preach His glories all over the world, although He alone is quite competent to perform this task. Even though the Supreme Personality of Godhead is endowed with all possessions and is self-sufficient, He depends on His devotees. Therefore the relationship of the Lord with His devotees is extremely confidential. Only the devotee can perceive how the Lord, although full in Himself, depends on His devotee for some particular work. This is explained in *Bhagavad-gītā* (11.33), where the Lord tells Arjuna, *nimitta-mātraṁ bhava savyasācin:* "O Arjuna, merely be an instrument in the fight." Lord Kṛṣṇa had the competence to win the Battle of Kurukṣetra, but nonetheless He induced His devotee Arjuna to fight and become the cause of victory. Śrī Caitanya Mahāprabhu was quite competent enough to spread His name and mission all over the world, but still He depended upon His devotee to do this work. Considering all these points, the most important aspect of the Supreme Lord's self-sufficiency is that He depends on His devotees. This is called His causeless mercy. The devotee who has perceived this causeless mercy of the Supreme Personality of Godhead by realization can understand the master and the servant.

TEXT 6

विष्णुपत्नि महामाये महापुरुषलक्षणे ।
प्रीयेथा मे महाभागे लोकमातर्नमोऽस्तु ते ॥ ६ ॥

viṣṇu-patni mahā-māye
mahāpuruṣa-lakṣaṇe
prīyethā me mahā-bhāge
loka-mātar namo 'stu te

viṣṇu-patni—O wife of Lord Viṣṇu; *mahā-māye*—O energy of Lord Viṣṇu; *mahā-puruṣa-lakṣaṇe*—possessing the qualities and opulences of Lord Viṣṇu; *prīyethāḥ*—kindly be pleased; *me*—upon me; *mahā-bhāge*—O goddess of fortune; *loka-mātaḥ*—O mother of the world; *namaḥ*—obeisances; *astu*—may there be; *te*—unto you.

TRANSLATION

[After profusely offering obeisances unto Lord Viṣṇu, the devotee should offer respectful obeisances unto mother Lakṣmī, the goddess of fortune, and pray as follows.] O wife of Lord Viṣṇu, O internal energy of Lord Viṣṇu, you are as good as Lord Viṣṇu Himself, for you have all of His qualities and opulences. O goddess of fortune, please be kind to me. O mother of the entire world, I offer my respectful obeisances unto you.

PURPORT

The Lord has multifarious potencies (*parāsya śaktir vividhaiva śrūyate*). Since mother Lakṣmī, the goddess of fortune, is the Lord's very precious potency, she is addressed here as *mahā-māye*. The word *māyā* means *śakti*. Lord Viṣṇu, the Supreme, cannot exhibit His power everywhere without His principal energy. It is said, *śakti śaktimān abheda:* the power and the powerful are identical. Therefore mother Lakṣmī, the goddess of fortune, is the constant companion of Lord Viṣṇu; they remain together constantly. One cannot keep Lakṣmī in one's home without Lord Viṣṇu. To think that one can do so is very dangerous. To keep Lakṣmī, or the riches of the Lord, without the service of the Lord is always dangerous, for then Lakṣmī becomes the illusory energy. With Lord Viṣṇu, however, Lakṣmī is the spiritual energy.

TEXT 7

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूतिभिर्बलिमुपहरामीति । अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्घ्य-

पाद्योपस्पर्शनस्नानवासउपवीतविभूषणगन्धपुष्पधूपदीपोपहाराद्युपचारान्
सुसमाहितोपाहरेत् ॥ ७ ॥

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye saha mahā-vibhūtibhir balim upaharāmīti. anenāhar-ahar mantreṇa viṣṇor āvāhanārghya-pādyopasparśana-snāna-vāsa-upavīta-vibhūṣaṇa-gandha-puṣpa-dhūpa-dīpopahārādy-upacārān susamāhitopāharet.

oṁ—O my Lord; *namaḥ*—obeisances; *bhagavate*—unto the Supreme Personality of Godhead, full with six opulences; *mahā-puruṣāya*—the best of enjoyers; *mahā-anubhāvāya*—the most powerful; *mahā-vibhūti*—of the goddess of fortune; *pataye*—the husband; *saha*—with; *mahā-vibhūtibhiḥ*—associates; *balim*—presentations; *upaharāmi*—I am offering; *iti*—thus; *anena*—by this; *ahaḥ-ahaḥ*—every day; *mantreṇa*—*mantra;* *viṣṇoḥ*—of Lord Viṣṇu; *āvāhana*—invocations; *arghya-pādya-upasparśana*—water for washing the hands, feet and mouth; *snāna*—water for bathing; *vāsa*—garments; *upavīta*—a sacred thread; *vibhūṣaṇa*—ornaments; *gandha*—scents; *puṣpa*—flowers; *dhūpa*—incense; *dīpa*—lamps; *upahāra*—gifts; *ādi*—and so on; *upacārān*—presentations; *su-samāhitā*—with great attention; *upāharet*—she must offer.

TRANSLATION

"My Lord Viṣṇu, full in six opulences, You are the best of all enjoyers and the most powerful. O husband of mother Lakṣmī, I offer my respectful obeisances unto You, who are accompanied by many associates, such as Viśvaksena. I offer all the paraphernalia for worshiping You." One should chant this mantra every day with great attention while worshiping Lord Viṣṇu with all paraphernalia, such as water for washing His feet, hands and mouth and water for His bath. One must offer Him various presentations for His worship, such as garments, a sacred thread, ornaments, scents, flowers, incense and lamps.

PURPORT

This *mantra* is very important. Anyone engaged in Deity worship should chant this *mantra*, as quoted above, beginning with *oṁ namo bhagavate mahā-puruṣāya.*

TEXT 8

हविःशेषं च जुहुयादनले द्वादशाहुतीः ।
ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति ॥ ८ ॥

haviḥ-śeṣaṁ ca juhuyād
anale dvādaśāhutīḥ
oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāheti

haviḥ-śeṣam—remnants of the offering; *ca*—and; *juhuyāt*—one should offer; *anale*—in the fire; *dvādaśa*—twelve; *āhutīḥ*—oblations; *oṁ*—O my Lord; *namaḥ*—obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mahā-puruṣāya*—the supreme enjoyer; *mahā-vibhūti*—of the goddess of fortune; *pataye*—the husband; *svāhā*—hail; *iti*—thus.

TRANSLATION

Śukadeva Gosvāmī continued: After worshiping the Lord with all the paraphernalia mentioned above, one should chant the following mantra while offering twelve oblations of ghee on the sacred fire: oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.

TEXT 9

श्रियं विष्णुं च वरदावाशिषां प्रभवावुभौ ।
भक्त्या सम्पूजयेन्नित्यं यदीच्छेत्सर्वसम्पदः ॥ ९ ॥

śriyaṁ viṣṇuṁ ca varadāv
āśiṣāṁ prabhavāv ubhau
bhaktyā sampūjayen nityaṁ
yadīcchet sarva-sampadaḥ

śriyam—the goddess of fortune; *viṣṇum*—Lord Viṣṇu; *ca*—and; *vara-dau*—the bestowers of benedictions; *āśiṣām*—of blessings; *prabhavau*—the sources; *ubhau*—both; *bhaktyā*—with devotion; *sampūjayet*—should worship; *nityam*—daily; *yadi*—if; *icchet*—desires; *sarva*—all; *sampadaḥ*—opulences.

TRANSLATION

If one desires all opulences, his duty is to daily worship Lord Viṣṇu with His wife, Lakṣmī. With great devotion one should worship Him according to the above-mentioned process. Lord Viṣṇu and the goddess of fortune are an immensely powerful combination. They are the bestowers of all benedictions and the sources of all good fortune. Therefore the duty of everyone is to worship Lakṣmī-Nārāyaṇa.

PURPORT

Lakṣmī-Nārāyaṇa—Lord Viṣṇu and mother Lakṣmī—are always situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). However, because nondevotees do not realize that Lord Viṣṇu stays with His eternal consort, Lakṣmī, within the hearts of all living entities, they are not endowed with the opulence of Lord Viṣṇu. Unscrupulous men sometimes address a poor man as *daridra-nārāyaṇa*, or "poor Nārāyaṇa." This is most unscientific. Lord Viṣṇu and Lakṣmī are always situated in everyone's heart, but this does not mean that everyone is Nārāyaṇa, especially not those in poverty. This is a most abominable term to use in connection with Nārāyaṇa. Nārāyaṇa never becomes poor, and therefore He can never be called *daridra-nārāyaṇa*. Nārāyaṇa is certainly situated in everyone's heart, but He is neither poor nor rich. Only unscrupulous persons who do not know the opulence of Nārāyaṇa try to afflict Him with poverty.

TEXT 10

प्रणमेद्दण्डवद्भूमौ भक्तिप्रह्वेण चेतसा ।
दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत् ॥१०॥

praṇamed daṇḍavad bhūmau
bhakti-prahveṇa cetasā
daśa-vāraṁ japen mantraṁ
tataḥ stotram udīrayet

praṇamet—should offer obeisances; *daṇḍa-vat*—like a stick; *bhūmau*—on the ground; *bhakti*—through devotion; *prahveṇa*—humble; *cetasā*—with a mind; *daśa-vāram*—ten times; *japet*—should utter; *mantram*—the *mantra; tataḥ*—then; *stotram*—prayer; *udīrayet*—should chant.

TRANSLATION

One should offer obeisances unto the Lord with a mind humbled through devotion. While offering daṇḍavats by falling on the ground like a rod, one should chant the above mantra ten times. Then one should chant the following prayer.

TEXT 11

युवां तु विश्वस्य विभू जगतः कारणं परम् ।
इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ॥११॥

yuvāṁ tu viśvasya vibhū
jagataḥ kāraṇaṁ param
iyaṁ hi prakṛtiḥ sūkṣmā
māyā-śaktir duratyayā

yuvām—both of you; *tu*—indeed; *viśvasya*—of the universe; *vibhū*—the proprietors; *jagataḥ*—of the universe; *kāraṇam*—the cause; *param*—supreme; *iyam*—this; *hi*—certainly; *prakṛtiḥ*—energy; *sūkṣmā*—difficult to understand; *māyā-śaktiḥ*—the internal energy; *duratyayā*—difficult to overcome.

TRANSLATION

My Lord Viṣṇu and mother Lakṣmī, goddess of fortune, you are the proprietors of the entire creation. Indeed, you are the cause of

the creation. Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Lakṣmī is represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

TEXT 12

तस्या अधीश्वरः साक्षात्त्वमेव पुरुषः परः ।
त्वं सर्वयज्ञ इज्येयं क्रियेयं फलभुग्भवान् ॥१२॥

tasyā adhīśvaraḥ sākṣāt
tvam eva puruṣaḥ paraḥ
tvaṁ sarva-yajña ijyeyaṁ
kriyeyaṁ phala-bhug bhavān

tasyāḥ—of her; *adhīśvaraḥ*—the master; *sākṣāt*—directly; *tvam*—You; *eva*—certainly; *puruṣaḥ*—the person; *paraḥ*—supreme; *tvam*—You; *sarva-yajñaḥ*—personified sacrifice; *ijyā*—worship; *iyam*—this (Lakṣmī); *kriyā*—activities; *iyam*—this; *phala-bhuk*—the enjoyer of the fruits; *bhavān*—You.

TRANSLATION

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

TEXT 13

गुणव्यक्तिरियं देवी व्यञ्जको गुणभुग्भवान् ।
त्वं हि सर्वशरीरात्मा श्रीः शरीरेन्द्रियाशयाः।
नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः ॥१३॥

guṇa-vyaktir iyaṁ devī
vyañjako guṇa-bhug bhavān
tvaṁ hi sarva-śarīry ātmā
śrīḥ śarīrendriyāśayāḥ

nāma-rūpe bhagavatī
pratyayas tvam apāśrayaḥ

guṇa-vyaktiḥ—the reservoir of qualities; *iyam*—this; *devī*—goddess; *vyañjakaḥ*—manifester; *guṇa-bhuk*—the enjoyer of the qualities; *bhavān*—You; *tvam*—You; *hi*—indeed; *sarva-śarīrī ātmā*—the Supersoul of all living entities; *śrīḥ*—the goddess of fortune; *śarīra*—the body; *indriya*—senses; *āśayāḥ*—and the mind; *nāma*—name; *rūpe*—and form; *bhagavatī*—Lakṣmī; *pratyayaḥ*—the cause of manifestation; *tvam*—You; *apāśrayaḥ*—the support.

TRANSLATION

Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

PURPORT

Madhvācārya, the *ācārya* of the Tattvavādīs, has described this verse in the following way: "Viṣṇu is described as *yajña* personified, and mother Lakṣmī is described as spiritual activities and the original form of worship. In fact, they represent spiritual activities and the Supersoul of all *yajña*. Lord Viṣṇu is the Supersoul even of Lakṣmīdevī, but no one can be the Supersoul of Lord Viṣṇu, for Lord Viṣṇu Himself is the spiritual Supersoul of everyone."

According to Madhvācārya, there are two *tattvas*, or factors. One is independent, and the other is dependent. The first *tattva* is the Supreme Lord, Viṣṇu, and the second is the *jīva-tattva*. Lakṣmīdevī, being dependent on Lord Viṣṇu, is sometimes counted among the *jīvas*. The Gauḍīya Vaiṣṇavas, however, describe Lakṣmīdevī in accordance with the following two verses from the *Prameya-ratnāvalī* of Baladeva Vidyābhūṣaṇa. The first verse is a quotation from the *Viṣṇu Purāṇa*.

nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyinī

yathā sarva-gato viṣṇus
tathaiveyaṁ dvijottama

viṣṇoḥ syuḥ śaktayas tisras
tāsu yā kīrtitā parā
saiva śrīs tad-abhinneti
prāha śiṣyān prabhur mahān

" 'O best of the *brāhmaṇas*, Lakṣmījī is the constant companion of the Supreme Personality of Godhead, Viṣṇu, and therefore she is called *anapāyinī*. She is the mother of all creation. As Lord Viṣṇu is all-pervading, His spiritual potency, mother Lakṣmī, is also all-pervading.' Lord Viṣṇu has three principal potencies—internal, external and marginal. Śrī Caitanya Mahāprabhu has accepted *parā-śakti*, the spiritual energy of the Lord, as being identical with the Lord. Thus she is also included in the independent *viṣṇu-tattva*."

In the *Kānti-mālā* commentary on the *Prameya-ratnāvalī* there is this statement: *nanu kvacit nitya-mukta-jīvatvaṁ lakṣmyāḥ svīkṛtaṁ, tatrāha,—prāheti. nityaiveti padye sarva-vyāpti-kathanena kalā-kāṣṭhety ādi-padya-dvaye, śuddho 'pīty uktā ca mahāprabhunā sva-śiṣyān prati lakṣmyā bhagavad-advaitam upadiṣṭam. kvacid yat tasyās tu dvaitam uktaṁ, tat tu tad-āviṣṭa-nitya-mukta-jīvam ādāya saṅgatamas tu.* "Although some authoritative Vaiṣṇava disciplic successions count the goddess of fortune among the ever-liberated living entities (*jīvas*) in Vaikuṇṭha, Śrī Caitanya Mahāprabhu, in accordance with the statement in the *Viṣṇu Purāṇa*, has described Lakṣmī as being identical with the *viṣṇu-tattva*. The correct conclusion is that the descriptions of Lakṣmī as being different from Viṣṇu are stated when an eternally liberated living entity is imbued with the quality of Lakṣmī; they do not pertain to mother Lakṣmī, the eternal consort of Lord Viṣṇu."

TEXT 14

यथा युवां त्रिलोकस्य वरदौ परमेष्ठिनौ ।
तथा म उत्तमश्लोक सन्तु सत्या महाशिषः ॥१४॥

yathā yuvāṁ tri-lokasya
varadau parameṣṭhinau

tathā ma uttamaśloka
santu satyā mahāśiṣaḥ

yathā—since; *yuvām*—both of you; *tri-lokasya*—of the three worlds; *vara-dau*—givers of benedictions; *parame-ṣṭhinau*—the supreme rulers; *tathā*—therefore; *me*—my; *uttama-śloka*—O Lord, who are praised with excellent verses; *santu*—may become; *satyāḥ*—fulfilled; *mahā-āśiṣaḥ*—great ambitions.

TRANSLATION

You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, Uttamaśloka, may my ambitions be fulfilled by Your grace.

TEXT 15

इत्यभिष्टूय वरदं श्रीनिवासं श्रिया सह ।
तन्निःसार्योपहरणं दत्त्वाचमनमर्चयेत् ॥१५॥

ity abhiṣṭūya varadaṁ
śrīnivāsaṁ śriyā saha
tan niḥsāryopaharaṇaṁ
dattvācamanam arcayet

iti—thus; *abhiṣṭūya*—offering prayers; *vara-dam*—who bestows benedictions; *śrī-nivāsam*—unto Lord Viṣṇu, the abode of the goddess of fortune; *śriyā saha*—with Lakṣmī; *tat*—then; *niḥsārya*—removing; *upaharaṇam*—the paraphernalia for worship; *dattvā*—after offering; *ācamanam*—water for washing the hands and mouth; *arcayet*—one should worship.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thus one should worship Lord Viṣṇu, who is known as Śrīnivāsa, along with mother Lakṣmī, the goddess of fortune, by offering prayers according to the process mentioned above. After removing all the paraphernalia of worship, one should offer them water to wash their hands and mouths, and then one should worship them again.

TEXT 16

ततः स्तुवीत स्तोत्रेण भक्तिप्रह्वेण चेतसा ।
यज्ञोच्छिष्टमवघ्राय पुनरभ्यर्चयेद्धरिम् ॥१६॥

tataḥ stuvīta stotreṇa
bhakti-prahveṇa cetasā
yajñocchiṣṭam avaghrāya
punar abhyarcayed dharim

tataḥ—then; *stuvīta*—one should praise; *stotreṇa*—with prayers; *bhakti*—with devotion; *prahveṇa*—humble; *cetasā*—with a mind; *yajña-ucchiṣṭam*—the remnants of sacrifice; *avaghrāya*—smelling; *punaḥ*—again; *abhyarcayet*—one should worship; *harim*—Lord Viṣṇu.

TRANSLATION

Thereafter, with devotion and humility, one should offer prayers to the Lord and mother Lakṣmī. Then one should smell the remnants of the food offered and then again worship the Lord and Lakṣmijī.

TEXT 17

पतिं च परया भक्त्या महापुरुषचेतसा ।
प्रियैस्तैस्तैरुपनमेत् प्रेमशीलः स्वयं पतिः ।
बिभृयात् सर्वकर्माणि पत्न्या उच्चावचानि च ॥१७॥

patiṁ ca parayā bhaktyā
mahāpuruṣa-cetasā
priyais tais tair upanamet
prema-śīlaḥ svayaṁ patiḥ
bibhṛyāt sarva-karmāṇi
patnyā uccāvacāni ca

patim—the husband; *ca*—and; *parayā*—supreme; *bhaktyā*—with devotion; *mahā-puruṣa-cetasā*—accepting as the Supreme Person; *priyaiḥ*—dear; *taiḥ taiḥ*—by those (offerings); *upanamet*—should wor-

ship; *prema-śīlaḥ*—being affectionate; *svayam*—himself; *patiḥ*—the husband; *bibhṛyāt*—should execute; *sarva-karmāṇi*—all activities; *patnyāḥ*—of the wife; *ucca-avacāni*—high and low; *ca*—also.

TRANSLATION

Accepting her husband as the representative of the Supreme Person, a wife should worship him with unalloyed devotion by offering him prasāda. The husband, being very pleased with his wife, should engage himself in the affairs of his family.

PURPORT

The family relationship of husband and wife should be established spiritually according to the process mentioned above.

TEXT 18

कृतमेकतरेणापि दम्पत्योरुभयोरपि ।
पत्न्यां कुर्यादनर्हायां पतिरेतत् समाहितः ॥१८॥

kṛtam ekatareṇāpi
dam-patyor ubhayor api
patnyāṁ kuryād anarhāyāṁ
patir etat samāhitaḥ

kṛtam—executed; *ekatareṇa*—by one; *api*—even; *dam-patyoḥ*—of the wife and husband; *ubhayoḥ*—of both; *api*—still; *patnyām*—when the wife; *kuryāt*—he should execute; *anarhāyām*—is unable; *patiḥ*—the husband; *etat*—this; *samāhitaḥ*—with attention.

TRANSLATION

Between the husband and wife, one person is sufficient to execute this devotional service. Because of their good relationship, both of them will enjoy the result. Therefore if the wife is unable to execute this process, the husband should carefully do so, and the faithful wife will share the result.

PURPORT

The relationship between husband and wife is firmly established when the wife is faithful and the husband sincere. Then even if the wife, being weaker, is unable to execute devotional service with her husband, if she is chaste and sincere she shares half of her husband's activities.

TEXTS 19–20

विष्णोर्व्रतमिदं बिभ्रन्न विहन्यात् कथञ्चन ।
विप्रान् स्त्रियो वीरवतीः स्रग्गन्धबलिमण्डनैः ।
अर्चेदहरहर्भक्त्या देवं नियममास्थिता ॥१९॥
उद्वास्य देवं स्वे धाम्नि तन्निवेदितमग्रतः ।
अद्यादात्मविशुद्ध्यर्थं सर्वकामसमृद्धये ॥२०॥

viṣṇor vratam idaṁ bibhran
na vihanyāt kathañcana
viprān striyo vīravatīḥ
srag-gandha-bali-maṇḍanaiḥ
arced ahar-ahar bhaktyā
devaṁ niyamam āsthitā

udvāsya devaṁ sve dhāmni
tan-niveditam agrataḥ
adyād ātma-viśuddhy-arthaṁ
sarva-kāma-samṛddhaye

viṣṇoḥ—of Lord Viṣṇu; *vratam*—vow; *idam*—this; *bibhrat*—executing; *na*—not; *vihanyāt*—should break; *kathañcana*—for any reason; *viprān*—the *brāhmaṇas; striyaḥ*—women; *vīra-vatīḥ*—who have their husband and sons; *srak*—with garlands; *gandha*—sandalwood; *bali*—offerings of food; *maṇḍanaiḥ*—and with ornaments; *arcet*—one should worship; *ahaḥ-ahaḥ*—daily; *bhaktyā*—with devotion; *devam*—Lord Viṣṇu; *niyamam*—the regulative principles; *āsthitā*—following; *udvāsya*—placing; *devam*—the Lord; *sve*—in His own; *dhāmni*—resting place; *tat*—to Him; *niveditam*—what was offered; *agrataḥ*—after

dividing first among the others; *adyāt*—one should eat; *ātma-viśuddhi-artham*—for self-purification; *sarva-kāma*—all desires; *samṛddhaye*—for fulfilling.

TRANSLATION

One should accept this viṣṇu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of prasāda, flower garlands, sandalwood pulp and ornaments, one should daily worship the brāhmaṇas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Viṣṇu with great devotion. Thereafter, Lord Viṣṇu should be laid in His bed, and then one should take prasāda. In this way, husband and wife will be purified and will have all their desires fulfilled.

TEXT 21

एतेन पूजाविधिना मासान् द्वादश हायनम् ।
नीत्वाथोपरमेत्साध्वी कार्तिके चरमेऽहनि ॥२१॥

etena pūjā-vidhinā
māsān dvādaśa hāyanam
nītvāthoparamet sādhvī
kārtike carame 'hani

etena—with this; *pūjā-vidhinā*—regulated worship; *māsān dvādaśa*—twelve months; *hāyanam*—a year; *nītvā*—after passing; *atha*—then; *uparamet*—should fast; *sādhvī*—the chaste wife; *kārtike*—in Kārttika; *carame ahani*—on the final day.

TRANSLATION

The chaste wife must perform such devotional service continuously for one year. After one year passes, she should fast on the full-moon day in the month of Kārttika [October-November].

TEXT 22

श्वोभूतेऽप उपस्पृश्य कृष्णमभ्यर्च्य पूर्ववत् ।
पयःश्रृतेन जुहुयाच्चरुणा सह सर्पिषा ।
पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः ॥२२॥

śvo-bhūte 'pa upaspṛśya
kṛṣṇam abhyarcya pūrvavat
payaḥ-śṛtena juhuyāc
caruṇā saha sarpiṣā
pāka-yajña-vidhānena
dvādaśaivāhutīḥ patiḥ

śvaḥ-bhūte—on the following morning; *apaḥ*—water; *upaspṛśya*—contacting; *kṛṣṇam*—Lord Kṛṣṇa; *abhyarcya*—worshiping; *pūrva-vat*—as previously; *payaḥ-śṛtena*—with boiled milk; *juhuyāt*—one should offer; *caruṇā*—with an offering of sweet rice; *saha*—with; *sarpiṣā*—ghee; *pāka-yajña-vidhānena*—according to the injunctions of the *Gṛhya-sūtras;* *dvādaśa*—twelve; *eva*—indeed; *āhutīḥ*—oblations; *patiḥ*—the husband.

TRANSLATION

On the morning of the next day, one should wash oneself, and after worshiping Lord Kṛṣṇa as before, one should cook as one cooks for festivals as stated in the Gṛhya-sūtras. Sweet rice should be cooked with ghee, and with this preparation the husband should offer oblations to the fire twelve times.

TEXT 23

आशिषः शिरसादाय द्विजैः प्रीतैः समीरिताः ।
प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुज्ञया ॥२३॥

āśiṣaḥ śirasādāya
dvijaiḥ prītaiḥ samīritāḥ
praṇamya śirasā bhaktyā
bhuñjīta tad-anujñayā

āśiṣaḥ—blessings; *śirasā*—with the head; *ādāya*—accepting; *dvijaiḥ*—by the *brāhmaṇas; prītaiḥ*—who are pleased; *samīritāḥ*—spoken; *praṇamya*—after offering obeisances; *śirasā*—with the head; *bhaktyā*—with devotion; *bhuñjīta*—he should eat; *tat-anujñayā*—with their permission.

TRANSLATION

Thereafter, he should satisfy the brāhmaṇas. When the satisfied brāhmaṇas bestow their blessings, he should devotedly offer them respectful obeisances with his head, and with their permission he should take prasāda.

TEXT 24

आचार्यमग्रतः कृत्वा वाग्यतः सह बन्धुभिः ।
दद्यात्पत्न्यै चरोः शेषं सुप्रजास्त्वं सुसौभगम् ॥२४॥

ācāryam agrataḥ kṛtvā
vāg-yataḥ saha bandhubhiḥ
dadyāt patnyai caroḥ śeṣaṁ
suprajāstvaṁ susaubhagam

ācāryam—the *ācārya; agrataḥ*—first of all; *kṛtvā*—receiving properly; *vāk-yataḥ*—controlling speech; *saha*—with; *bandhubhiḥ*—friends and relatives; *dadyāt*—he should give; *patnyai*—to the wife; *caroḥ*—of the oblation of sweet rice; *śeṣam*—the remnant; *suprajāstvam*—which insures good progeny; *su-saubhagam*—which insures good fortune.

TRANSLATION

Before taking his meal, the husband must first seat the ācārya comfortably, and, along with his relatives and friends, should control his speech and offer prasāda to the guru. Then the wife should eat the remnants of the oblation of sweet rice cooked with ghee. Eating the remnants insures a learned, devoted son and all good fortune.

TEXT 25

एतच्चरित्वा विधिवद्व्रतं विभो
रभीप्सितार्थं लभते पुमानिह ।
स्त्री चैतदास्थाय लभेत सौभगं
श्रियं प्रजां जीवपतिं यशो गृहम् ॥२५॥

etac caritvā vidhivad vratam vibhor
abhīpsitārtham labhate pumān iha
strī caitad āsthāya labheta saubhagam
śriyam prajām jīva-patim yaśo gṛham

etat—this; *caritvā*—performing; *vidhi-vat*—according to the injunctions of *śāstra; vratam*—vow; *vibhoḥ*—from the Lord; *abhīpsita*—desired; *artham*—object; *labhate*—gets; *pumān*—a man; *iha*—in this life; *strī*—a woman; *ca*—and; *etat*—this; *āsthāya*—performing; *labheta*—can get; *saubhagam*—good fortune; *śriyam*—opulence; *prajām*—progeny; *jīva-patim*—a husband with a long duration of life; *yaśaḥ*—good reputation; *gṛham*—home.

TRANSLATION

If this vow or ritualistic ceremony is observed according to the description of śāstra, even in this life a man will be able to achieve all the benedictions he desires from the Lord. A wife who performs this ritualistic ceremony will surely receive good fortune, opulence, sons, a long-living husband, a good reputation and a good home.

PURPORT

In Bengal even today if a woman lives for a long time with her husband, she is considered very fortunate. A woman generally desires a good husband, good children, a good home, prosperity, opulence and so on. As recommended in this verse, a woman will receive all these desirable benedictions, and a man will also be able to receive all benedictions, from the Supreme Personality of Godhead. Thus by performing this particular type of *vrata*, a man and a woman in Kṛṣṇa consciousness will be happy

in this material world, and because of being Kṛṣṇa conscious they will be promoted to the spiritual world.

TEXTS 26–28

कन्या च विन्देत समग्रलक्षणं
पतिं त्ववीरा हतकिल्बिषां गतिम् ।
मृतप्रजा जीवसुता धनेश्वरी
सुदुर्भगा सुभगा रूपमग्र्यम् ॥२६॥
विन्देद् विरूपा विरुजा विमुच्यते
य आमयावीन्द्रियकल्पदेहम् ।
एतत्पठन्नभ्युदये च कर्म
ण्यनन्ततृप्तिः पितृदेवतानाम् ॥२७॥
तुष्टाः प्रयच्छन्ति समस्तकामान्
होमावसाने हुतभुक् श्रीहरिश्च ।
राजन् महन्मरुतां जन्म पुण्यं
दितेर्व्रतं चाभिहितं महत्ते ॥२८॥

kanyā ca vindeta samagra-lakṣaṇaṁ
patiṁ tv avīrā hata-kilbiṣāṁ gatim
mṛta-prajā jīva-sutā dhaneśvarī
sudurbhagā subhagā rūpam agryam

vinded virūpā virujā vimucyate
ya āmayāvīndriya-kalya-deham
etat paṭhann abhyudaye ca karmaṇy
ananta-tṛptiḥ pitṛ-devatānām

tuṣṭāḥ prayacchanti samasta-kāmān
homāvasāne huta-bhuk śrī-hariś ca
rājan mahan marutāṁ janma puṇyaṁ
diter vrataṁ cābhihitaṁ mahat te

kanyā—an unmarried girl; *ca*—and; *vindeta*—can get; *samagra-lakṣaṇam*—possessing all good qualities; *patim*—a husband; *tu*—and; *avīrā*—a woman without a husband or son; *hata-kilbiṣām*—free from fault; *gatim*—the destination; *mṛta-prajā*—a woman whose children are dead; *jīva-sutā*—a woman whose child has a long duration of life; *dhana-īśvarī*—possessing wealth; *su-durbhagā*—unfortunate; *su-bhagā*—fortunate; *rūpam*—beauty; *agryam*—excellent; *vindet*—can get; *virūpā*—an ugly woman; *virujā*—from the disease; *vimucyate*—is freed; *yaḥ*—he who; *āmayā-vī*—a diseased man; *indriya-kalya-deham*—an able body; *etat*—this; *paṭhan*—reciting; *abhyudaye ca karmaṇi*—and in a sacrificial ceremony in which oblations are offered to the forefathers and demigods; *ananta*—unlimited; *tṛptiḥ*—satisfaction; *pitṛ-devatānām*—of the forefathers and demigods; *tuṣṭāḥ*—being pleased; *prayacchanti*—they bestow; *samasta*—all; *kāmān*—desires; *homa-avasāne*—on the completion of the ceremony; *huta-bhuk*—the enjoyer of the sacrifice; *śrī-hariḥ*—Lord Viṣṇu; *ca*—also; *rājan*—O King; *mahat*—great; *marutām*—of the Maruts; *janma*—birth; *puṇyam*—pious; *diteḥ*—of Diti; *vratam*—the vow; *ca*—also; *abhihitam*—explained; *mahat*—great; *te*—to you.

TRANSLATION

If an unmarried girl observes this vrata, she will be able to get a very good husband. If a woman who is avīrā—who has no husband or son—executes this ritualistic ceremony, she can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long duration of life and also become very fortunate in possessing wealth. If a woman is unfortunate she will become fortunate, and if ugly she will become beautiful. By observing this vrata, a diseased man can gain relief from his disease and have an able body with which to work. If one recites this narration while offering oblations to the pitās and demigods, especially during the śrāddha ceremony, the demigods and inhabitants of Pitṛloka will be extremely pleased with him and bestow upon him the fulfillment of all desires. After one performs this ritualistic ceremony, Lord Viṣṇu and His wife, mother Lakṣmī, the goddess of fortune, are very pleased with him. O King Parīkṣit,

now I have completely described how Diti performed this ceremony and had good children—the Maruts—and a happy life. I have tried to explain this to you as elaborately as possible.

Thus end the Bhaktivedanta purports of the Sixth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Performing the Puṁsavana Ritualistic Ceremony."*

END OF THE SIXTH CANTO

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Adhibhautika—misery inflicted by other living beings.
Adhidaivika—miseries of nature inflicted by demigods.
Adhyātmika—misery caused by the body or mind.
Ānandamaya—(lit., full of bliss), spiritual realization; Kṛṣṇa consciousness.
Aṇimā—the mystic power to become as small as an atom.
Annamaya—(lit., consisting of food), consciousness absorbed only in eating.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional practice of Deity worship.
Āśrama—a spiritual order of life.
Asura—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhagavān—the Supreme Lord, who possesses six opulences: wealth, strength, fame, beauty, knowledge and renunciation.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord in ecstatic devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

C

Cāraṇaloka—the heavenly planet of the Cāraṇa demigods.

D

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends who are His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master or superior person.

H

Hare Kṛṣṇa *mantra*—*See: Mahā-mantra*

J

Jīva-tattva—the living entities, who are small parts of the Lord.

Jñānī—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Karatālas—hand cymbals used in *kīrtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—one who is satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Laghimā—the mystic power to become as light as a feather.

M

Mahābhārata—the history of greater India compiled by Śrīla Vyāsadeva. It includes *Bhagavad-gītā*.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahat-tattva—the total material energy before the manifestation of diverse elements.

Manomaya—(lit., consisting of mind), consciousness absorbed in mental activity.

Mantra—a sound vibration that can deliver the mind from illusion.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonalist philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramātmā—Lord Viṣṇu expanded into everyone's heart.

Paramparā—the chain of spiritual masters in disciplic succession.

Prāṇamaya—(lit., consisting of life), consciousness absorbed in maintaining one's bodily existence.

Prasāda—food spiritualized by being offered to the Lord.

Purāṇas—Vedic supplements in the form of histories.

R

Ṛṣi—sage or mystic.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Samādhi—fixed mind for understanding the self; trance; absorption in the Supreme.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śāstras—revealed scriptures.
Siddhaloka—heavenly planet where residents have all eight mystic powers.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vidyādharas—a race of celestial beings.
Vijñānamaya—(lit., full of knowledge), consciousness of the self as different from matter.
Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice, work done for the satisfaction of Lord Viṣṇu.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

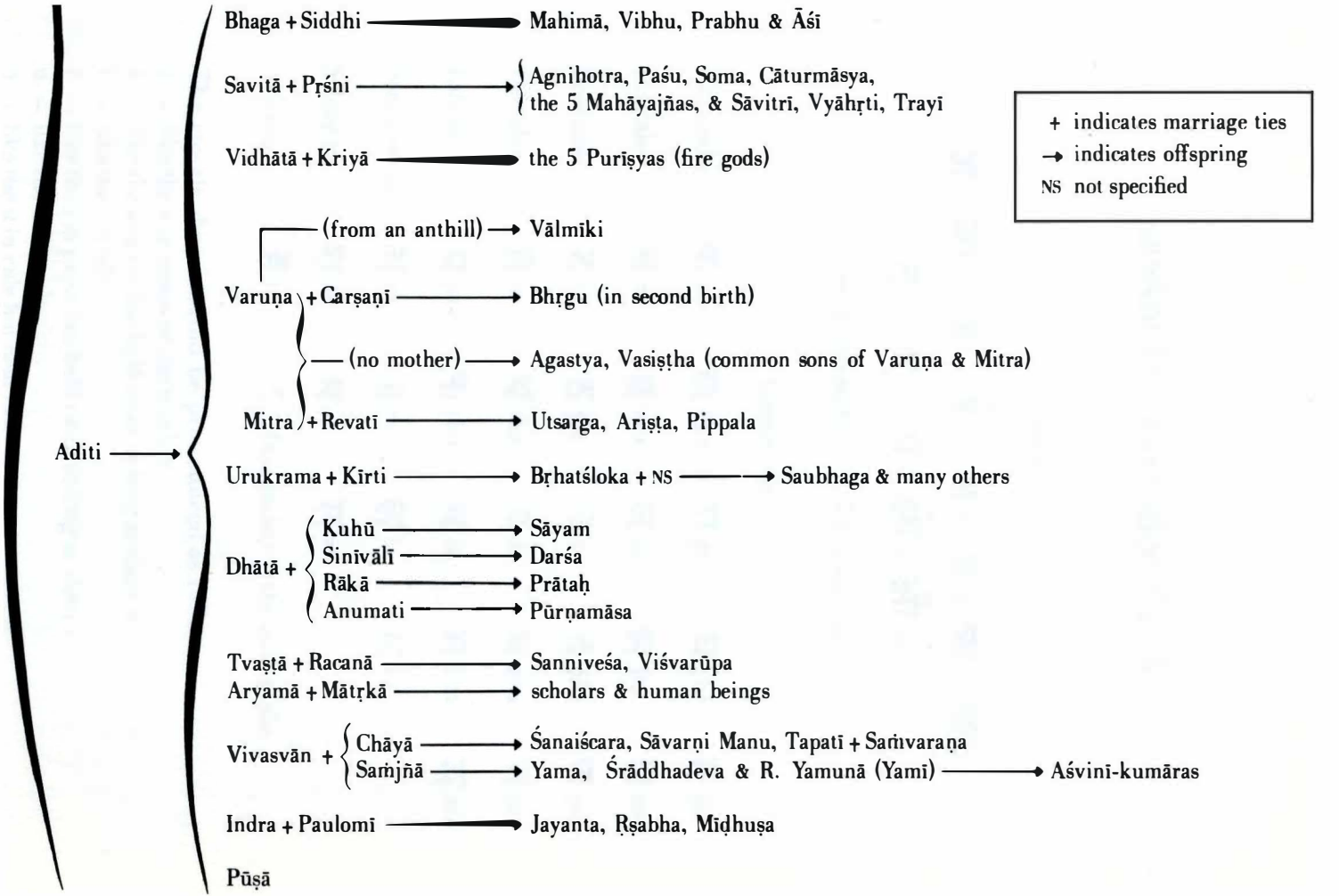
Yugas—ages in the life of a universe, occuring in a repeated cycle of four.

GENEALOGICAL TABLE

The Descendants of Kaśyapa Muni

This chart shows the descendants of Kaśyapa Muni, whose father, Marīci, was born from the mind of Lord Brahmā, the first created being in the universe. Kaśyapa's wives helped to populate the universe with different species of life. Two of his wives, Diti and Aditi, are especially important: Diti was the mother of many great demons, and Aditi, many great demigods. An incarnation of the Supreme Personality of Godhead, Urukrama, also appeared from Aditi's womb.

- Kaśyapa + Timi → aquatics
- Kaśyapa + Vinatā → Garuḍa, Anūru (Aruṇa)
- Kaśyapa + Kadrū → serpents
- Kaśyapa + Patańgī → birds
- Kaśyapa + Yāminī → locusts
- Kaśyapa + Kāṣṭhā → single-hooved animals
- Kaśyapa + Ariṣṭā → Gandharvas
- Kaśyapa + Surasā → Rākṣasas
- Kaśyapa + Ilā → creepers & trees
- Kaśyapa + Muni → angels
- Kaśyapa + Surabhi → cow, buffalo, *etc.*
- Kaśyapa + Tāmrā → large birds of prey
- Kaśyapa + Krodhavaśā → mosquitoes, serpents (dandaśūka & others)
- Kaśyapa + Saramā → ferocious animals
- Kaśyapa + Diti →
  - Hiraṇyākṣa + Upadānavī
  - Hiraṇyakaśipu + Kayādhu →
    - Saṁhlāda + Kṛti → Pañcajana
    - Anuhlāda + Sūryā → Bāṣkala, Mahiṣa
    - Hlāda + Dhamani → Vātāpi, Ilvala
    - Prahlāda + NS → Virocana + NS → Bali + Aśanā → Bāṇa & 99 others
    - Siṁhikā
  - Maruts
- Kaśyapa + Danu →
  - Ariṣṭa, Anutāpana, Dvimūrdhā, Śambara, Vipracitti + Siṁhikā → Rāhu & the one hundred Ketus
  - Dhūmrakeśa, Aruṇa, Vibhāvasu, Ayomukha, Svarbhānu + NS → Suprabā + Namuci
  - Vṛṣaparvā + NS → Śarmiṣṭhā + Yayāti
  - Śaṅkuśirā, Kapila, Durjaya, Pulomā, Vaiśvānara + NS →
    - Upadānavī
    - Hayaśirā + Kratu
    - Pulomā, Kālakā } Kaśyapa → the Paulomas & the Kālakeyas, *headed by* Nivātakavaca
  - Hayagrīva (demon), Ekacakra, Virūpākṣa


Aditi
Bhaga + Siddhi
Mahimā, Vibhu, Prabhu & Āśī
Savitā + Pṛśni
Agnihotra, Paśu, Soma, Cāturmāsya,
the 5 Mahāyajñas, & Sāvitrī, Vyāhṛti, Trayī
Vidhātā + Kriyā
the 5 Purīṣyas (fire gods)
(from an anthill)
Vālmīki
Varuṇa + Carṣaṇī
Bhṛgu (in second birth)
(no mother)
Agastya, Vasiṣṭha (common sons of Varuṇa & Mitra)
Mitra + Revatī
Utsarga, Ariṣṭa, Pippala
Urukrama + Kīrti
Bṛhatśloka + NS
Saubhaga & many others
Dhātā +
Kuhū
Sāyam
Sinīvālī
Darśa
Rākā
Prātaḥ
Anumati
Pūrṇamāsa
Tvaṣṭā + Racanā
Sanniveśa, Viśvarūpa
Aryamā + Mātṛkā
scholars & human beings
Vivasvān +
Chāyā
Śanaiścara, Sāvarṇi Manu, Tapatī + Saṁvaraṇa
Saṁjñā
Yama, Śrāddhadeva & R. Yamunā (Yamī)
Aśvinī-kumāras
Indra + Paulomī
Jayanta, Ṛṣabha, Mīḍhuṣa
Pūṣā
+ indicates marriage ties
→ indicates offspring
NS not specified

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

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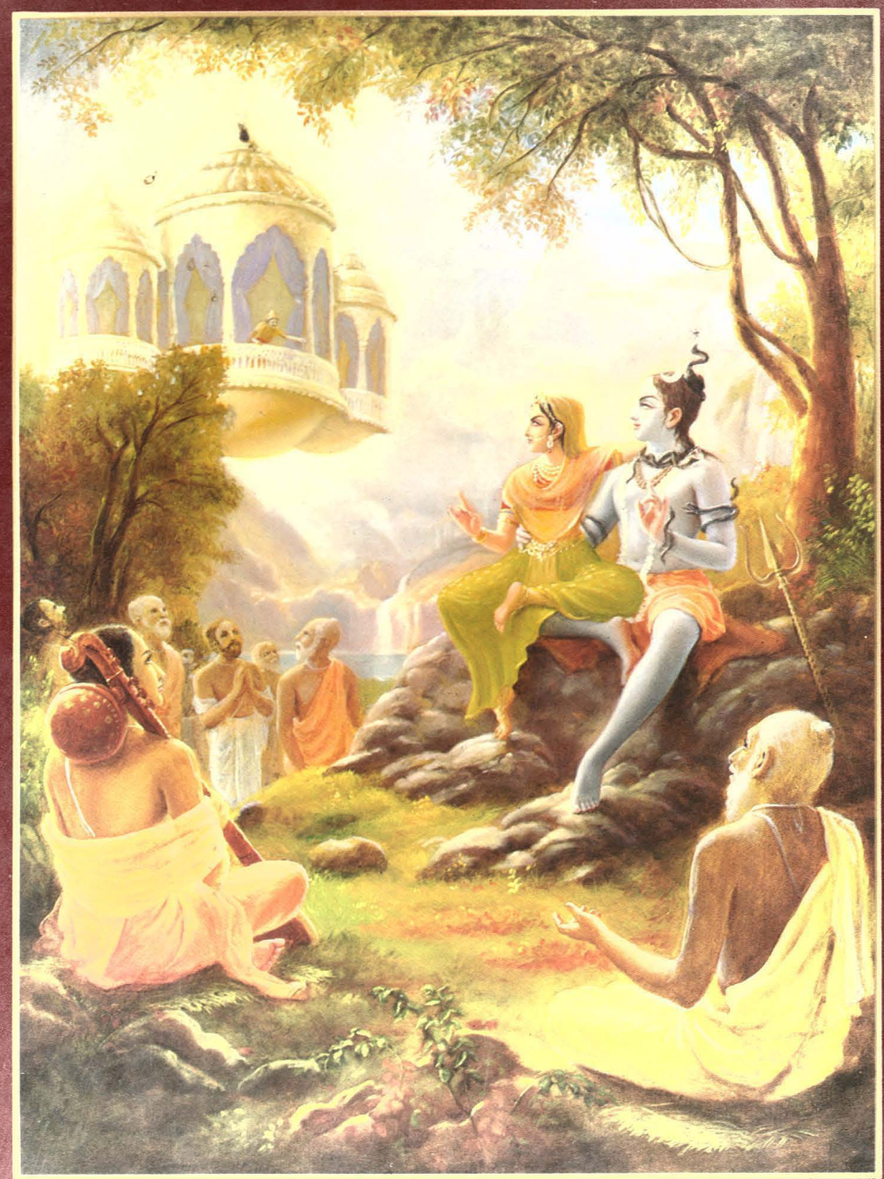

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His
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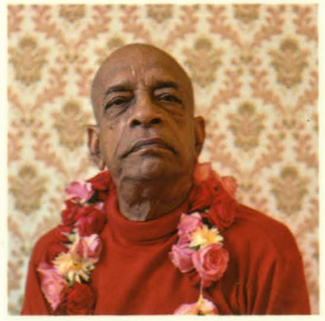

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श्रीप्रह्राद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियेत भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥

śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam (p. 246)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

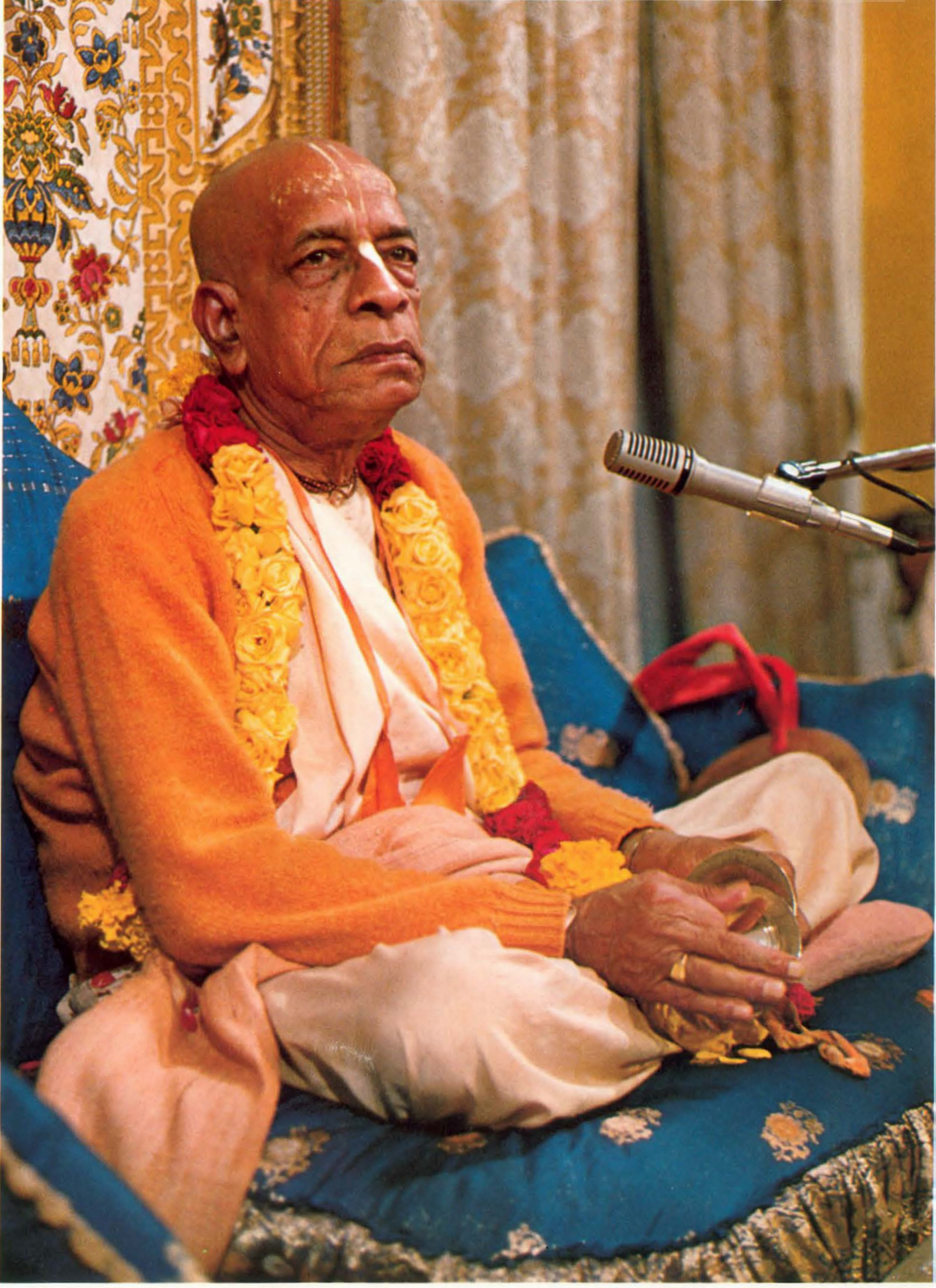
It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

The great Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira was attended by all the exalted demigods, the most expert *brāhmaṇas* and sages, and kings from different parts of the world. When all the respectable members of that assembly began worshiping Lord Kṛṣṇa as the most exalted personality, King Śiśupāla became very angry. From the very beginning of his childhood, when he could not even speak properly, Śiśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord. Thus, not being able to tolerate such honor to Kṛṣṇa and glorification of His qualities, he stood up suddenly and began speaking very strongly against Lord Kṛṣṇa. All the kings present in the assembly became very angry and immediately took up their swords and shields to kill Śiśupāla, but when Lord Kṛṣṇa saw that they were going to fight in the arena of the auspicious Rājasūya sacrifice, He personally pacified all of them. Out of His causeless mercy, He Himself decided to kill Śiśupāla. While Śiśupāla abused the kings who were about to attack him, Lord Kṛṣṇa took up His disc, which was as sharp as the blade of a razor, and immediately separated Śiśupāla's head from his body. In the presence of all the exalted persons in the assembly, Śiśupāla's spirit soul merged into the transcendental body of the Supreme Lord, Kṛṣṇa. *(pp. 21–26)*

PLATE TWO

Once, when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, by dint of mystic *yoga* they came to Viṣṇuloka. Although these four great sages were older than Brahmā's other sons, they appeared like small naked children only five or six years old. After passing through the six entrances of Vaikuṇṭha Purī, the Lord's residence, they saw at the seventh gate two shining beings, armed with maces and adorned with most valuable jewelry, earrings and diamonds. The two gatekeepers were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. When the gatekeepers, Jaya and Vijaya, saw the sages trying to enter Vaikuṇṭhaloka, they thought them ordinary children and forbade them to enter. Thus Sanandana and the other great sages, who were by far the fittest persons, having realized the truth of the self, very angrily cursed Jaya and Vijaya. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of the Lord's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take birth in a family of most sinful *asuras*." *(pp. 45–52)*

PLATE THREE

The demoniac King Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections, to be deathless, and to be the only king of the entire universe, including Brahmaloka. In the valley of Mandara Hill, Hiraṇyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection. From the hair on Hiraṇyakaśipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Because of Hiraṇyakaśipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot. Because of the power of his severe austerities, all the rivers and oceans were agitated, the surfaces of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze. *(pp.130–133)*

PLATE FOUR

Lord Brahmā, who is carried by a swan airplane, at first could not see where Hiraṇyakaśipu was, for Hiraṇyakaśipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiraṇyakaśipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahmā spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahmā smiled and then addressed him as follows: "O son of Kaśyapa Muni, please get up! I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful. Who within these three worlds can sustain his life for one hundred celestial years without even drinking water? O best of the demons, I am now prepared to give you all benedictions, according to your desire." Lord Brahmā, the original being of this universe, who is extremely powerful, then sprinkled transcendental, infallible, spiritual water from his waterpot upon Hiraṇyakaśipu's body, which had been eaten away by ants and moths. Hiraṇyakaśipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man. *(pp. 142–150)*

PLATE FIVE

After receiving benedictions from Lord Brahmā, Hiraṇyakaśipu conquered the rulers of all the planets in the three worlds, seizing their power and influence. He thus began residing in heaven in the most opulent palace of Indra, the celestial King. The palace was as beautifully made as if the goddess of fortune of the entire universe resided there. Being situated on Indra's throne, Hiraṇyakaśipu severely controlled the inhabitants of all the other planets.

Once Hiraṇyakaśipu affectionately seated his young son Prahlāda Mahārāja on his lap and inquired what he had learned from his teachers. Prahlāda replied with exalted Vaiṣṇava philosophy describing how one achieves the perfection of life by dedicating everything to the service of the Supreme Lord, Kṛṣṇa. After Prahlāda Mahārāja had spoken in this way, Hiraṇyakaśipu, blinded by anger and hatred for the Supreme Lord, threw the boy off his lap and onto the ground. Indignant and angry, his reddish eyes like molten copper, Hiraṇyakaśipu said to his servants, "O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!" *(pp.174–178, 245–274)*

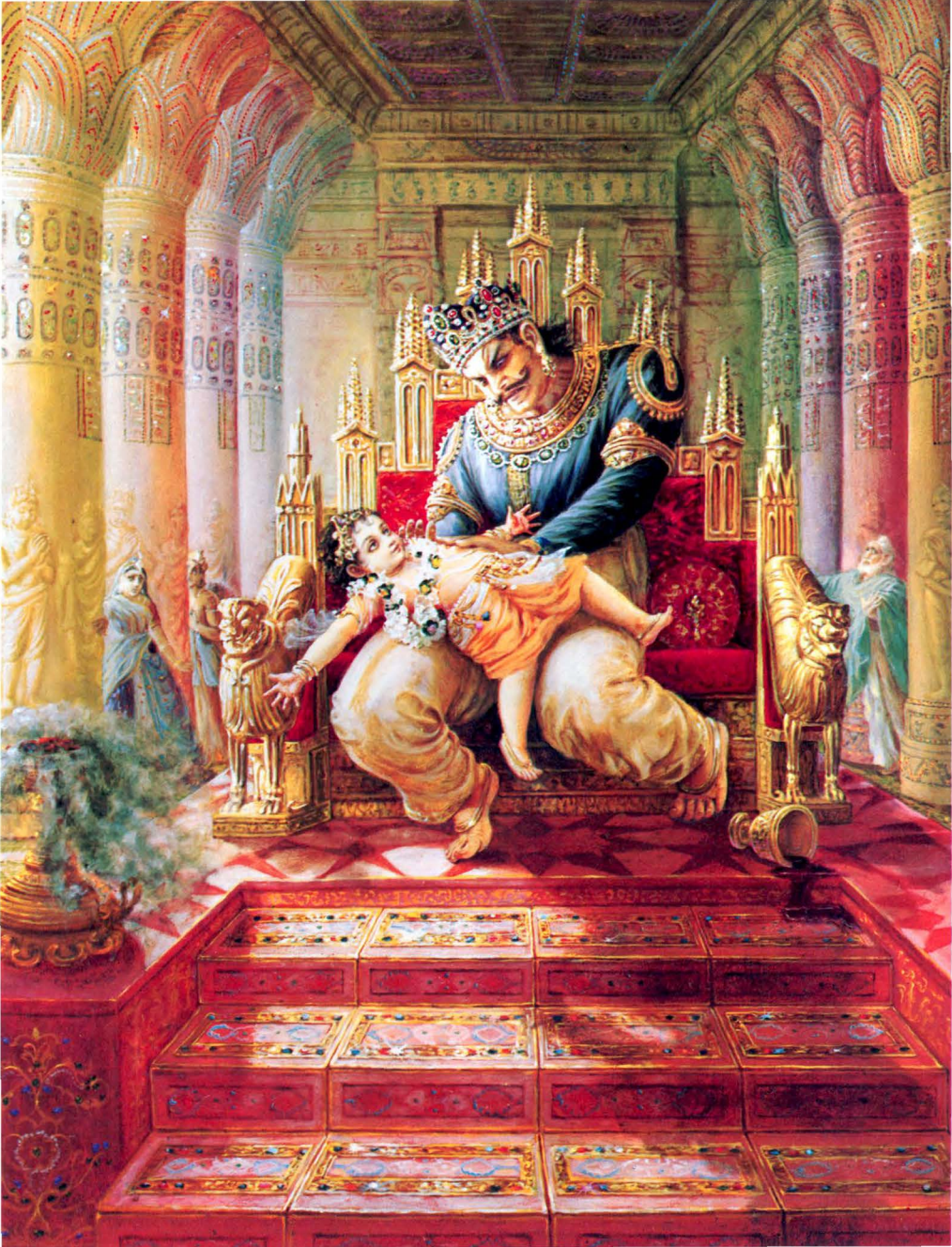


PLATE SIX

After being ordered by Hiraṇyakaśipu to kill Prahlāda Mahārāja, his servants, the demon Rākṣasas, began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead. Prahlāda Mahārāja was a great devotee, undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead. Thus the weapons of the demons had no tangible effects upon him. *(pp. 279–280)*

PLATE SEVEN

When the attempts of the demon Rākṣasas to kill Prahlāda Mahārāja were futile, the King of the demons, Hiraṇyakaśipu, being most fearful, began contriving other means to kill him. Hiraṇyakaśipu thought, "Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Prahlāda is so treacherous that he has become a devotee of Viṣṇu, who killed his uncle Hiraṇyākṣa. If a limb of one's body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body." Thus Hiraṇyakaśipu planned a campaign to kill Prahlāda Mahārāja. He thought he would kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, throwing heavy stones to crush him, or hurling him from the top of a mountain. But Prahlāda Mahārāja, who was completely sinless, could not be harmed in any way. *(pp. 276–278, 282)*

CHAPTER ONE

The Supreme Lord Is Equal to Everyone

In this chapter, in response to a question by Mahārāja Parīkṣit, Śukadeva Gosvāmī gives his conclusions concerning how the Supreme Personality of Godhead, although the Supersoul, friend and protector of everyone, killed the Daityas, the demons, for the sake of Indra, the King of heaven. In his statements, he totally refutes the arguments of people in general who accuse the Supreme Lord of partiality. Śukadeva Gosvāmī proves that because the body of the conditioned soul is infected by the three qualities of nature, dualities arise such as enmity and friendship, attachment and detachment. For the Supreme Personality of Godhead, however, there are no such dualities. Even eternal time cannot control the activities of the Lord. Eternal time is created by the Lord, and it acts under His control. The Supreme Personality of Godhead, therefore, is always transcendental to the influence of the modes of nature, *māyā*, the Lord's external energy, which acts in creation and annihilation. Thus all the demons killed by the Supreme Lord attain salvation immediately.

The second question raised by Parīkṣit Mahārāja concerns how Śiśupāla, although inimical toward Kṛṣṇa from his very childhood and always blaspheming Kṛṣṇa, attained salvation in oneness when Kṛṣṇa killed him. Śukadeva Gosvāmī explains that because of their offenses at the feet of devotees, two attendants of the Lord in Vaikuṇṭha named Jaya and Vijaya became Hiraṇyakaśipu and Hiraṇyākṣa in Satya-yuga, Rāvaṇa and Kumbhakarṇa in the next *yuga*, Tretā-yuga, and Śiśupāla and Dantavakra at the end of Dvāpara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become the Lord's enemies, and when killed in that mentality, they attained salvation in oneness. Thus even if one thinks of the Supreme Personality of Godhead in envy, he attains salvation. What then is to be said of devotees who always engage in the Lord's service with love and faith?

TEXT 1

श्रीराजोवाच

समः प्रियः सुहृद्ब्रह्मन् भूतानां भगवान् स्वयम् ।
इन्द्रस्यार्थे कथं दैत्यानवधीद्विषमो यथा ॥ १ ॥

śrī-rājovāca
samaḥ priyaḥ suhṛd brahman
bhūtānāṁ bhagavān svayam
indrasyārthe kathaṁ daityān
avadhīd viṣamo yathā

śrī-rājā uvāca—Mahārāja Parīkṣit said; *samaḥ*—equal; *priyaḥ*—beloved; *suhṛt*—friend; *brahman*—O *brāhmaṇa* (Śukadeva); *bhūtānām*—toward all living entities; *bhagavān*—the Supreme Lord, Viṣṇu; *svayam*—Himself; *indrasya*—of Indra; *arthe*—for the benefit; *katham*—how; *daityān*—the demons; *avadhīt*—killed; *viṣamaḥ*—partial; *yathā*—as if.

TRANSLATION

King Parīkṣit inquired: My dear brāhmaṇa, the Supreme Personality of Godhead, Viṣṇu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?

PURPORT

In *Bhagavad-gītā* (9.29) the Lord says, *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ:* "I am equal to everyone. No one is dear to Me, nor is anyone My enemy." In the previous canto, however, it has been observed that the Lord sided with Indra by killing the demons on his account (*hata-putrā ditiḥ śakra-pārṣṇi-grāheṇa viṣṇunā*). Therefore, the Lord was clearly partial to Indra, although He is the Supersoul in everyone's heart. The soul is extremely dear to everyone, and similarly the

Supersoul is also dear to everyone. Thus there cannot be any faulty action on the part of the Supersoul. The Lord is always kind to all living entities, irrespective of form and situation, yet He took the side of Indra just like an ordinary friend. This was the subject of Parīkṣit Mahārāja's inquiry. As a devotee of Lord Kṛṣṇa, he knew very well that Kṛṣṇa cannot be partial to anyone, but when he saw that Kṛṣṇa acted as the enemy of the demons, he was somewhat doubtful. Therefore he posed this question to Śukadeva Gosvāmī for a clear answer.

A devotee cannot accept that Lord Viṣṇu has material qualifications. Mahārāja Parīkṣit knew perfectly well that Lord Viṣṇu, being transcendental, has nothing to do with material qualities, but to confirm his conviction he wanted to hear from the authority Śukadeva Gosvāmī. Śrīla Viśvanātha Cakravartī Ṭhākura says, *samasya kathaṁ vaiṣamyam:* since the Lord is equally disposed toward everyone, how can He be partial? *Priyasya katham asureṣu prīty-abhāvaḥ.* The Lord, being the Supersoul, is extremely dear to everyone. Why, then, should the Lord display unsympathetic behavior toward the *asuras?* How is this impartial? *Suhṛdaś ca kathaṁ teṣv asauhārdam.* Since the Lord says that He is *suhṛdaṁ sarva-bhūtānām,* the well-wisher of all living entities, how could He act with partiality by killing demons? These questions arose in the heart of Parīkṣit Mahārāja, and therefore he inquired from Śukadeva Gosvāmī.

TEXT 2

न ह्यस्यार्थः सुरगणैः साक्षान्निःश्रेयसात्मनः ।
नैवासुरेभ्यो विद्वेषो नोद्वेगश्चागुणस्य हि ॥ २ ॥

na hy asyārthaḥ sura-gaṇaiḥ
sākṣān niḥśreyasātmanaḥ
naivāsurebhyo vidveṣo
nodvegaś cāguṇasya hi

na—not; *hi*—certainly; *asya*—His; *arthaḥ*—benefit, interest; *sura-gaṇaiḥ*—with the demigods; *sākṣāt*—personally; *niḥśreyasa*—of the highest bliss; *ātmanaḥ*—whose nature; *na*—not; *eva*—certainly; *asurebhyaḥ*—for the demons; *vidveṣaḥ*—envy; *na*—not; *udvegaḥ*—

fear; *ca*—and; *aguṇasya*—who possesses no material qualities; *hi*—certainly.

TRANSLATION

Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?

PURPORT

We should always remember the distinction between spiritual and material. That which is material is infected by material qualities, but these qualities cannot touch that which is spiritual, or transcendental. Kṛṣṇa is absolute, whether He is in the material world or spiritual world. When we see partiality in Kṛṣṇa, this vision is due to His external energy. Otherwise how could His enemies attain salvation after being killed by Him? Everyone who deals with the Supreme Personality of Godhead gradually acquires the qualities of the Lord. The more one advances in spiritual consciousness, the less he is affected by the duality of material qualities. The Supreme Lord, therefore, must certainly be freed from these qualities. His enmity and friendship are external features presented by the material energy. He is always transcendental. He is absolute, whether He kills or bestows His favor.

Envy and friendship arise in one who is imperfect. We fear our enemies because in the material world we are always in need of help. The Lord, however, does not need anyone's help, for He is *ātmārāma*. The Lord says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If a devotee offers Me with devotion a little leaf, a flower, fruit or water, I shall accept it." Why does the Lord say this? Is He dependent on

the offering of the devotee? He is not actually dependent, but He likes to be dependent upon His devotee. This is His mercy. Similarly, He does not fear the *asuras*. Thus there is no question of partiality in the Supreme Personality of Godhead.

TEXT 3

इति नः सुमहाभाग नारायणगुणान् प्रति ।
संशयः सुमहाञ्जातस्तद्भवांश्छेत्तुमर्हति ॥ ३ ॥

iti naḥ sumahā-bhāga
nārāyaṇa-guṇān prati
saṁśayaḥ sumahāñ jātas
tad bhavāṁś chettum arhati

iti—thus; *naḥ*—our; *su-mahā-bhāga*—O glorious one; *nārāyaṇa-guṇān*—the qualities of Nārāyaṇa; *prati*—toward; *saṁśayaḥ*—doubt; *su-mahān*—very great; *jātaḥ*—born; *tat*—that; *bhavān*—Your Lordship; *chettum arhati*—please dispel.

TRANSLATION

O greatly fortunate and learned brāhmaṇa, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone.

PURPORT

Since Lord Nārāyaṇa is absolute, His transcendental qualities are described as one. Thus His punishments and His offerings of favor are both of the same value. Essentially, His inimical actions are not displays of enmity toward His so-called enemies, but in the material field one thinks that Kṛṣṇa is favorable to devotees and unfavorable to nondevotees. When Kṛṣṇa finally instructs in *Bhagavad-gītā*, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*, this is meant not only for Arjuna but for every living entity within this universe.

TEXTS 4–5

श्रीऋषिरुवाच

साधु पृष्टं महाराज हरेश्चरितमद्भुतम् ।
यद् भागवतमाहात्म्यं भगवद्भक्तिवर्धनम् ॥ ४ ॥
गीयते परमं पुण्यमृषिभिर्नारदादिभिः ।
नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् ॥ ५ ॥

śrī-ṛṣir uvāca
sādhu pṛṣṭaṁ mahārāja
hareś caritam adbhutam
yad bhāgavata-māhātmyaṁ
bhagavad-bhakti-vardhanam

gīyate paramaṁ puṇyam
ṛṣibhir nāradādibhiḥ
natvā kṛṣṇāya munaye
kathayiṣye hareḥ kathām

śrī-ṛṣiḥ uvāca—the sage Śrī Śukadeva Gosvāmī said; *sādhu*—excellent; *pṛṣṭam*—inquiry; *mahā-rāja*—O great King; *hareḥ*—of the Supreme Lord, Hari; *caritam*—activities; *adbhutam*—wonderful; *yat*—from which; *bhāgavata*—of the Lord's devotee (Prahlāda); *māhātmyam*—the glories; *bhagavat-bhakti*—devotion to the Lord; *vardhanam*—increasing; *gīyate*—is sung; *paramam*—foremost; *puṇyam*—pious; *ṛṣibhiḥ*—by the sages; *nārada-ādibhiḥ*—headed by Śrī Nārada Muni; *natvā*—after offering obeisances; *kṛṣṇāya*—to Kṛṣṇa Dvaipāyana Vyāsa; *munaye*—the great sage; *kathayiṣye*—I shall narrate; *hareḥ*—of Hari; *kathām*—the topics.

TRANSLATION

The great sage Śukadeva Gosvāmī said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics

always counteract the miseries of the materialistic way of life. Therefore great sages like Nārada always speak upon Śrīmad-Bhāgavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Śrīla Vyāsadeva and then begin describing topics concerning the activities of Lord Hari.

PURPORT

In this verse Śukadeva Gosvāmī offers his respectful obeisances *kṛṣṇāya munaye*, which means to Kṛṣṇa Dvaipāyana Vyāsa. One must first offer one's respectful obeisances to one's spiritual master. Śukadeva Gosvāmī's spiritual master is his father, Vyāsadeva, and therefore he first offers his respectful obeisances to Kṛṣṇa Dvaipāyana Vyāsa and then begins describing topics of Lord Hari.

Whenever there is an opportunity to hear about the transcendental activities of the Lord, we must take it. Śrī Caitanya Mahāprabhu recommends, *kīrtanīyaḥ sadā hariḥ:* one should always engage in *kṛṣṇa-kathā* by chanting and talking about Kṛṣṇa and hearing about Him. That is the only occupation of a Kṛṣṇa conscious person.

TEXT 6

निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः ।
स्वमायागुणमाविश्य बाध्यबाधकतां गतः ॥ ६ ॥

nirguṇo 'pi hy ajo 'vyakto
bhagavān prakṛteḥ paraḥ
sva-māyā-guṇam āviśya
bādhya-bādhakatāṁ gataḥ

nirguṇaḥ—without material qualities; *api*—although; *hi*—certainly; *ajaḥ*—unborn; *avyaktaḥ*—unmanifest; *bhagavān*—the Supreme Lord; *prakṛteḥ*—to material nature; *paraḥ*—transcendental; *sva-māyā*—of His own energy; *guṇam*—material qualities; *āviśya*—entering; *bādhya*—obligation; *bādhakatām*—the condition of being obliged; *gataḥ*—accepts.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, is always transcendental to material qualities, and therefore He is called nirguṇa, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

PURPORT

So-called attachment, detachment and obligations pertain to the material nature, which is an emanation from the Supreme Personality of Godhead, but whenever the Lord descends and acts in this material world, He does so in His spiritual position. Although His activities materially appear different, spiritually they are absolute and nondifferent. Thus it is an imposition upon the Supreme Lord to say that He is envious of anyone or friendly to anyone.

In *Bhagavad-gītā* (9.11) the Lord clearly says, *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* "Fools deride Me when I descend in a human form." Kṛṣṇa appears on this earth or within this universe without any change in His spiritual body or spiritual qualities. Indeed, He is never influenced by the material qualities. He is always free from such qualities, but He appears to act under material influence. This understanding is *āropita*, or an imposition. Therefore Kṛṣṇa says, *janma karma ca me divyam:* whatever He does, being always transcendental, has nothing to do with material qualities. *Evaṁ yo vetti tattvataḥ:* only devotees can understand the truth of how He acts. The fact is that Kṛṣṇa is never partial to anyone. He is always equal to everyone, but because of imperfect vision, influenced by material qualities, one imposes material qualities upon Kṛṣṇa, and when one does so he becomes a *mūḍha*, a fool. When one can properly understand the truth, one becomes devoted and *nirguṇa*, free from material qualities. Simply by understanding the activities of Kṛṣṇa one can become transcendental, and as soon as one is transcendental he is fit to be transferred to the transcendental world. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna:* one who under-

stands the activities of the Lord in truth is transferred to the spiritual world after he gives up his material body.

TEXT 7

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः ।
न तेषां युगपद्राजन् ह्रास उल्लास एव वा ॥ ७ ॥

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
na teṣāṁ yugapad rājan
hrāsa ullāsa eva vā

sattvam—the mode of goodness; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *iti*—thus; *prakṛteḥ*—of material nature; *na*—not; *ātmanaḥ*—of the spirit soul; *guṇāḥ*—qualities; *na*—not; *teṣām*—of them; *yugapat*—simultaneously; *rājan*—O King; *hrāsaḥ*—diminution; *ullāsaḥ*—prominence; *eva*—certainly; *vā*—or.

TRANSLATION

My dear King Parīkṣit, the material qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa—all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously.

PURPORT

The original position of the Supreme Personality of Godhead is one of equality. There is no question of His being influenced by *sattva-guṇa, rajo-guṇa* or *tamo-guṇa,* for these material qualities cannot touch the Supreme Lord. The Lord is therefore called the supreme *īśvara. Īśvaraḥ paramaḥ kṛṣṇaḥ:* He is the supreme controller. He controls the material qualities (*daivī hy eṣā guṇamayī mama māyā*). *Mayādhyakṣeṇa prakṛtiḥ sūyate:* material nature (*prakṛti*) works under His order. How, then, can He be under the qualities of *prakṛti*? Kṛṣṇa is never influenced by the material qualities. Therefore there is no question of partiality in the Supreme Personality of Godhead.

TEXT 8

जयकाले तु सत्त्वस्य देवर्षीन् रजसोऽसुरान् ।
तमसो यक्षरक्षांसि तत्कालानुगुणोऽभजत् ॥ ८ ॥

jaya-kāle tu sattvasya
devarṣīn rajaso 'surān
tamaso yakṣa-rakṣāṁsi
tat-kālānuguṇo 'bhajat

jaya-kāle—in the time of prominence; *tu*—indeed; *sattvasya*—of goodness; *deva*—the demigods; *ṛṣīn*—and the sages; *rajasaḥ*—of passion; *asurān*—the demons; *tamasaḥ*—of ignorance; *yakṣa-rakṣāṁsi*—the Yakṣas and Rākṣasas; *tat-kāla-anuguṇaḥ*—according to the particular time; *abhajat*—fostered.

TRANSLATION

When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakṣas and Rākṣasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guṇa, rajo-guṇa and tamo-guṇa.

PURPORT

The Supreme Personality of Godhead is not partial to anyone. The conditioned soul is under the influence of the various modes of material nature, and behind material nature is the Supreme Personality of Godhead; but one's victory and loss under the influence of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* are reactions of these modes, not of the Supreme Lord's partiality. Śrīla Jīva Gosvāmī, in the *Bhāgavata-sandarbha*, has clearly said:

sattvādayo na santīśe
yatra ca prākṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

According to this statement of the *Bhāgavata-sandarbha*, the Supreme Lord, being always transcendental to the material qualities, is never affected by the influence of these qualities. This same characteristic is also present in the living being, but because he is conditioned by material nature, even the pleasure potency of the Lord is manifested in the conditioned soul as troublesome. In the material world the pleasure enjoyed by the conditioned soul is followed by many painful conditions. For instance, we have seen that in the two great wars, which were conducted by the *rajo-guṇa* and *tamo-guṇa*, both parties were actually ruined. The German people declared war against the English to ruin them, but the result was that both parties were ruined. Although the Allies were apparently victorious, at least on paper, actually neither of them were victorious. Therefore it should be concluded that the Supreme Personality of Godhead is not partial to anyone. Everyone works under the influence of various modes of material nature, and when the various modes are prominent, the demigods or demons appear victorious under the influence of these modes.

Everyone enjoys the fruits of his qualitative activities. This is also confirmed in *Bhagavad-gītā* (14.11–13):

sarva-dvāreṣu dehe 'smin
prakāśa upajāyate
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ity uta

lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ spṛhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha

aprakāśo 'pravṛttiś ca
pramādo moha eva ca

tamasy etāni jāyante
vivṛddhe kuru-nandana

"The manifestations of the modes of goodness can be experienced when all the gates of the body are illumined by knowledge.

"O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

"O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested."

The Supreme Personality of Godhead, who is present in everyone's heart, simply gives the results of the increase in the various qualities, but He is impartial. He supervises victory and loss, but He does not take part in them.

The various modes of material nature do not work all at once. The interactions of these modes are exactly like seasonal changes. Sometimes there is an increment of *rajo-guṇa*, sometimes of *tamo-guṇa* and sometimes *sattva-guṇa*. Generally the demigods are surcharged with *sattva-guṇa*, and therefore when the demons and the demigods fight, the demigods are victorious because of the prominence of their *sattva-guṇa* qualities. However, this is not the partiality of the Supreme Lord.

TEXT 9

ज्योतिरादिरिवाभाति सङ्घातान्न विविच्यते ।
विदन्त्यात्मानमात्मस्थं मथित्वा कवयोऽन्ततः॥९॥

jyotir-ādir ivābhāti
saṅghātān na vivicyate
vidanty ātmānam ātma-stham
mathitvā kavayo 'ntataḥ

jyotiḥ—fire; *ādiḥ*—and other elements; *iva*—just as; *ābhāti*—appear; *saṅghātāt*—from the bodies of demigods and others; *na*—not; *vivicyate*—are distinguished; *vidanti*—perceive; *ātmānam*—the Supersoul; *ātma-stham*—situated in the heart; *mathitvā*—by discerning; *kavayaḥ*—expert thinkers; *antataḥ*—within.

TRANSLATION

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.

PURPORT

In *Bhagavad-gītā* (10.41) the Lord says:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." We have the practical experience of seeing that one person is able to do very wonderful things whereas another cannot do those same things and cannot even do things that require only a little common sense. Therefore, how much a devotee has been favored by the Supreme Personality of Godhead can be tested by the activities the devotee has performed. In *Bhagavad-gītā* (10.10) the Lord also says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." This is very practical. A teacher instructs the student if the student is capable of taking more and more instructions. Otherwise, in spite of being instructed by the teacher, the student cannot make strides in his understanding.

This has nothing to do with partiality. When Kṛṣṇa says *teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam/ dadāmi buddhi-yogaṁ tam*, this indicates that Kṛṣṇa is prepared to give *bhakti-yoga* to everyone, but one must be capable of receiving it. That is the secret. Thus when a person exhibits wonderful devotional activities, a thoughtful man understands that Kṛṣṇa has been more favorable to this devotee.

This is not difficult to understand, but envious persons do not accept that Kṛṣṇa has bestowed His favor upon a particular devotee in accordance with his advanced position. Such foolish persons become envious and try to minimize an advanced devotee's activities. That is not Vaiṣṇavism. A Vaiṣṇava should appreciate the service rendered to the Lord by other Vaiṣṇavas. Therefore a Vaiṣṇava is described in *Śrīmad-Bhāgavatam* as *nirmatsara*. Vaiṣṇavas are never envious of other Vaiṣṇavas or of anyone else, and therefore they are called *nirmatsarāṇāṁ satām*.

As *Bhagavad-gītā* informs us, one can understand how one is saturated with *sattva-guṇa*, *rajo-guṇa* or *tamo-guṇa*. In the examples given herewith, fire represents the mode of goodness. One can understand the constitution of a container for wood, petrol or other inflammable substances by the quantity of the fire. Similarly, water represents *rajo-guṇa*, the mode of passion. A small skin and the vast Atlantic Ocean both contain water, and by seeing the quantity of water in a container one can understand the size of the container. The sky represents the mode of ignorance. The sky is present in a small earthen pot and also in outer space. Thus by proper judgment one can see who is a *devatā*, or demigod, and who is an *asura*, Yakṣa or Rākṣasa according to the quantities of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. One cannot judge whether a person is a *devatā*, an *asura* or a Rākṣasa by seeing him, but a sane man can understand this by the activities such a person performs. A general description is given in the *Padma Purāṇa: viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ*. A devotee of Lord Viṣṇu is a demigod, whereas an *asura* or Yakṣa is just the opposite. An *asura* is not a devotee of Lord Viṣṇu; instead, for his sense gratification he is a devotee of the demigods, *bhūtas*, *pretas* and so on. Thus one can judge who is a *devatā*, who is a Rākṣasa and who is an *asura* by how they conduct their activities.

The word *ātmānam* in this verse means *paramātmānam*. The

Paramātmā, or Supersoul, is situated in the core of everyone's heart (*antataḥ*). This is confirmed in *Bhagavad-gītā* (18.61). *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* The *īśvara*, the Supreme Personality of Godhead, being situated in everyone's heart, gives directions to everyone in terms of one's capabilities in taking the instructions. The instructions of *Bhagavad-gītā* are open to everyone, but some people understand them properly, whereas others understand them so improperly that they cannot even believe in the existence of Kṛṣṇa, although reading Kṛṣṇa's book. Although the *Gītā* says *śrī-bhagavān uvāca*, indicating that Kṛṣṇa spoke, they cannot understand Kṛṣṇa. This is due to their misfortune or incapability, which is caused by *rajo-guṇa* and *tamo-guṇa*, the modes of passion and ignorance. It is because of these modes that they cannot even understand Kṛṣṇa, whereas an advanced devotee like Arjuna understands Him and glorifies Him, saying, *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān:* "You are the Supreme Brahman, the supreme abode and purifier." Kṛṣṇa is open to everyone, but one needs the capability to understand Him.

By external features one cannot understand who is favored by Kṛṣṇa and who is not. According to one's attitude, Kṛṣṇa becomes one's direct adviser, or Kṛṣṇa becomes unknown. This is not Kṛṣṇa's partiality; it is His response to one's ability to understand Him. According to one's receptiveness—whether one be a *devatā*, *asura*, Yakṣa or Rākṣasa—Kṛṣṇa's quality is proportionately exhibited. This proportionate exhibition of Kṛṣṇa's power is misunderstood by less intelligent men to be Kṛṣṇa's partiality, but actually it is no such thing. Kṛṣṇa is equal to everyone, and according to one's ability to receive the favor of Kṛṣṇa, one advances in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura gives a practical example in this connection. In the sky there are many luminaries. At night, even in darkness, the moon is extremely brilliant and can be directly perceived. The sun is also extremely brilliant. When covered by clouds, however, these luminaries are not distinctly visible. Similarly, the more one advances in *sattva-guṇa*, the more his brilliance is exhibited by devotional service, but the more one is covered by *rajo-guṇa* and *tamo-guṇa*, the less visible his brilliance, for he is covered by these qualities. The visibility of one's qualities does not depend on the partiality of the Supreme Personality of Godhead; it is due

to various coverings in different proportions. Thus one can understand how far he has advanced in terms of *sattva-guṇa* and how much he is covered by *rajo-guṇa* and *tamo-guṇa*.

TEXT 10

यदा सिसृक्षुः पुर आत्मनः परो
रजः सृजत्येष पृथक् स्वमायया ।
सत्त्वं विचित्रासु रिरंसुरीश्वरः
शयिष्यमाणस्तम ईरयत्यसौ ॥१०॥

yadā sisṛkṣuḥ pura ātmanaḥ paro
rajaḥ sṛjaty eṣa pṛthak sva-māyayā
sattvaṁ vicitrāsu riraṁsur īśvaraḥ
śayiṣyamāṇas tama īrayaty asau

yadā—when; *sisṛkṣuḥ*—desiring to create; *puraḥ*—material bodies; *ātmanaḥ*—for the living entities; *paraḥ*—the Supreme Personality of Godhead; *rajaḥ*—the mode of passion; *sṛjati*—manifests; *eṣaḥ*—He; *pṛthak*—separately, predominantly; *sva-māyayā*—by His own creative energy; *sattvam*—the mode of goodness; *vicitrāsu*—in various types of bodies; *riraṁsuḥ*—desiring to act; *īśvaraḥ*—the Personality of Godhead; *śayiṣyamāṇaḥ*—being about to conclude; *tamaḥ*—the mode of ignorance; *īrayati*—causes to rise; *asau*—that Supreme.

TRANSLATION

When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sattva-guṇa for maintenance, rajo-guṇa for creation and tamo-guṇa for annihilation.

PURPORT

Although material nature is conducted by the three qualities—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*—nature is not independent. As the Lord says in *Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The different changes in the material world take place as actions and reactions of the three *guṇas*, but above the three *guṇas* is their director, the Supreme Personality of Godhead. In the various types of bodies given to the living entities by material nature (*yantrārūḍhāni māyayā*), either *sattva-guṇa*, *rajo-guṇa* or *tamo-guṇa* is prominent. The body is produced by material nature according to the direction of the Supreme Personality of Godhead. Therefore it is said here, *yadā sisṛkṣuḥ pura ātmanaḥ paraḥ*, indicating that the body is certainly created by the Lord. *Karmaṇā daiva-netreṇa:* according to the *karma* of the living entity, a body is prepared under the Supreme Lord's supervision. Whether the body is of *sattva-guṇa*, *rajo-guṇa* or *tamo-guṇa*, everything is done by the direction of the Supreme Lord through the agency of the external energy (*pṛthak sva-māyayā*). In this way, in different types of bodies, the Lord (*īśvara*) gives directions as Paramātmā, and again, to destroy the body, He employs the *tamo-guṇa*. This is the way the living entities receive different types of bodies.

TEXT 11

कालं चरन्तं सृजतीश आश्रयं ।
प्रधानपुम्भ्यां नरदेव सत्यकृत् ॥११॥

kālaṁ carantaṁ sṛjatīśa āśrayaṁ
pradhāna-pumbhyāṁ nara-deva satya-kṛt

kālam—time; *carantam*—moving; *sṛjati*—creates; *īśaḥ*—the Supreme Personality of Godhead; *āśrayam*—shelter; *pradhāna*—for the material energy; *pumbhyām*—and the living entity; *nara-deva*—O ruler of men; *satya*—true; *kṛt*—creator.

TRANSLATION

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

PURPORT

One should not think that the Lord is dependent on the time factor. He actually creates the situation by which material nature acts and by which the conditioned soul is placed under material nature. Both the conditioned soul and the material nature act within the time factor, but the Lord is not subject to the actions and reactions of time, for time has been created by Him. To be more clear, Śrīla Viśvanātha Cakravartī Ṭhākura says that creation, maintenance and annihilation are all under the supreme will of the Lord.

In *Bhagavad-gītā* (4.7) the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Since Kṛṣṇa, the Supreme Personality of Godhead, is the controller of everything, when He appears He is not within the limitations of material time (*janma karma ca me divyam*). In this verse the words *kālaṁ carantaṁ sṛjatīśa āśrayam* indicate that although the Lord acts within time, whether *sattva-guṇa*, *rajo-guṇa* or *tamo-guṇa* is prominent, one should not think that the Lord is under time's control.

Time is within His control, for He creates time to act in a certain way; He is not working under the control of time. The creation of the material world is one of the Lord's pastimes. Everything is fully under His control. Since creation takes place when *rajo-guṇa* is prominent, the Lord creates the necessary time to give facilities for *rajo-guṇa*. Similarly, He also creates the necessary times for maintenance and annihilation. Thus this verse establishes that the Lord is not under the limitations of time.

As stated in the *Brahma-saṁhitā*, *īśvaraḥ paramaḥ kṛṣṇaḥ:* Kṛṣṇa is the supreme controller. *Sac-cid-ānanda-vigrahaḥ:* He possesses a blissful, spiritual body. *Anādiḥ:* He is not subordinate to anything. As the Lord confirms in *Bhagavad-gītā* (7.7), *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conqueror of wealth [Arjuna], there is no truth superior to Me." Nothing can be above Kṛṣṇa, for He is the controller and creator of everything.

The Māyāvādī philosophers say that this material world is *mithyā*, false, and that one should therefore not bother about this *mithyā* creation (*brahma satyaṁ jagan mithyā*). But this is not correct. Here it is said, *satya-kṛt:* whatever is created by the Supreme Personality of Godhead, *satyaṁ param*, cannot be called *mithyā*. The cause of the creation is *satya*, true, so how can the effect of the cause be *mithyā?* The very word *satya-kṛt* is used to establish that everything created by the Lord is factual, never false. The creation may be temporary, but it is not false.

TEXT 12

य एष राजन्नपि काल ईशिता
सत्त्वं सुरानीकमिवैधयत्यतः ।
तत्प्रत्यनीकानसुरान् सुरप्रियो
रजस्तमस्कान् प्रमिणोत्युरुश्रवाः ॥१२॥

ya eṣa rājann api kāla īśitā
sattvaṁ surānīkam ivaidhayaty ataḥ
tat-pratyanīkān asurān sura-priyo
rajas-tamaskān pramiṇoty uruśravāḥ

yaḥ—which; *eṣaḥ*—this; *rājan*—O King; *api*—even; *kālaḥ*—time; *īśitā*—the Supreme Lord; *sattvam*—the mode of goodness; *sura-*

anīkam—numbers of demigods; *iva*—certainly; *edhayati*—causes to increase; *ataḥ*—hence; *tat-pratyanīkān*—inimical to them; *asurān*—the demons; *sura-priyaḥ*—being the friend of the demigods; *rajaḥ-tamaskān*—covered by passion and ignorance; *pramiṇoti*—destoys; *uru-śravāḥ*—whose glories are widespread.

TRANSLATION

O King, this time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, He favors the demigods, who are mostly situated in sattva-guṇa. Then the demons, who are influenced by tamo-guṇa, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious, therefore He is called Uruśravā.

PURPORT

The Lord says in *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ:* "I envy no one, nor am I partial to anyone. I am equal to all." The Supreme Personality of Godhead cannot be partial; He is always equal to everyone. Therefore when the demigods are favored and the demons killed, this is not His partiality but the influence of the time factor. A good example in this regard is that an electrician connects both a heater and a cooler to the same electrical energy. The cause of the heating and cooling is the electrician's manipulation of the electrical energy according to his desire, but factually the electrician has nothing to do with causing heat or cold, nor with the enjoyment or suffering that results.

There have been many historical incidents in which the Lord killed a demon, but the demon attained a higher position by the mercy of the Lord. Pūtanā is an example. Pūtanā's purpose was to kill Kṛṣṇa. *Aho bakī yaṁ stana-kāla-kūṭam.* She approached the house of Nanda Mahārāja with the purpose of killing Kṛṣṇa by smearing poison on her breast, yet when she was killed she attained the highest position, achieving the status of Kṛṣṇa's mother. Kṛṣṇa is so kind and impartial that because he sucked Pūtanā's breast, He immediately accepted her as His mother. This superfluous activity of killing Pūtanā did not diminish the

Lord's impartiality. He is *suhṛdaṁ sarva-bhūtānām*, the friend of everyone. Therefore partiality cannot apply to the character of the Supreme Personality of Godhead, who always maintains His position as the supreme controller. The Lord killed Pūtanā as an enemy, but because of His being the supreme controller, she attained an exalted position as His mother. Śrīla Madhva Muni therefore remarks, *kāle kāla-viṣaye 'piśitā. dehādi-kāraṇatvāt surānīkam iva sthitaṁ sattvam.* Ordinarily a murderer is hanged, and in the *Manu-saṁhitā* it is said that a king bestows mercy upon a murderer by killing him, thus saving him from various kinds of suffering. Because of his sinful activities, such a murderer is killed by the mercy of the king. Kṛṣṇa, the supreme judge, deals with matters in a similar way because He is the supreme controller. The conclusion, therefore, is that the Lord is always impartial and always very kind to all living entities.

TEXT 13

अत्रैवोदाहृतः पूर्वमितिहासः सुरर्षिणा ।
प्रीत्या महाक्रतौ राजन् पृच्छतेऽजातशत्रवे ॥१३॥

atraivodāhṛtaḥ pūrvam
itihāsaḥ surarṣiṇā
prītyā mahā-kratau rājan
pṛcchate 'jāta-śatrave

atra—in this connection; *eva*—certainly; *udāhṛtaḥ*—was recited; *pūrvam*—previously; *itihāsaḥ*—an old story; *sura-ṛṣiṇā*—by the great sage Nārada; *prītyā*—with joy; *mahā-kratau*—at the great Rājasūya sacrifice; *rājan*—O King; *pṛcchate*—to the inquiring; *ajāta-śatrave*—Mahārāja Yudhiṣṭhira, who had no enemy.

TRANSLATION

Formerly, O King, when Mahārāja Yudhiṣṭhira was performing the Rājasūya sacrifice, the great sage Nārada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.

PURPORT

This relates to how the Lord exhibited His impartiality even when killing Śiśupāla in the arena of the Rājasūya *yajña* performed by Mahārāja Yudhiṣṭhira.

TEXTS 14–15

दृष्ट्वा महाद्भुतं राजा राजसूये महाक्रतौ ।
वासुदेवे भगवति सायुज्यं चेदिभूभुजः ॥१४॥
तत्रासीनं सुरऋषिं राजा पाण्डुसुतः क्रतौ ।
पप्रच्छ विस्मितमना मुनीनां शृण्वतामिदम् ॥१५॥

dṛṣṭvā mahādbhutaṁ rājā
rājasūye mahā-kratau
vāsudeve bhagavati
sāyujyaṁ cedibhū-bhujaḥ

tatrāsīnaṁ sura-ṛṣiṁ
rājā pāṇḍu-sutaḥ kratau
papraccha vismita-manā
munīnāṁ śṛṇvatām idam

dṛṣṭvā—after seeing; *mahā-adbhutam*—greatly wonderful; *rājā*—the King; *rājasūye*—called Rājasūya; *mahā-kratau*—at the great sacrifice; *vāsudeve*—into Vāsudeva; *bhagavati*—the Personality of Godhead; *sāyujyam*—merging; *cedibhū-bhujaḥ*—of Śiśupāla, the King of Cedi; *tatra*—there; *āsīnam*—seated; *sura-ṛṣim*—Nārada Muni; *rājā*—the King; *pāṇḍu-sutaḥ*—Yudhiṣṭhira, the son of Pāṇḍu; *kratau*—at the sacrifice; *papraccha*—asked; *vismita-manāḥ*—being struck with wonder; *munīnām*—in the presence of the sages; *śṛṇvatām*—listening; *idam*—this.

TRANSLATION

O King, at the Rājasūya sacrifice, Mahārāja Yudhiṣṭhira, the son of Mahārāja Pāṇḍu, personally saw Śiśupāla merge into the body of the Supreme Lord, Kṛṣṇa. Therefore, struck with wonder, he inquired about the reason for this from the great sage Nārada, who

was seated there. While he inquired, all the sages present also heard him ask his question.

TEXT 16

श्रीयुधिष्ठिर उवाच

अहो अत्यद्भुतं ह्येतद्दुर्लभैकान्तिनामपि ।
वासुदेवे परे तत्त्वे प्राप्तिश्चैद्यस्य विद्विषः ॥१६॥

śrī-yudhiṣṭhira uvāca
aho aty-adbhutaṁ hy etad
durlabhaikāntināṁ api
vāsudeve pare tattve
prāptiś caidyasya vidviṣaḥ

śrī-yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *aho*—oh; *ati-adbhutam*—very wonderful; *hi*—certainly; *etat*—this; *durlabha*—difficult to attain; *ekāntināṁ*—for the transcendentalists; *api*—even; *vāsudeve*—in Vāsudeva; *pare*—the supreme; *tattve*—Absolute Truth; *prāptiḥ*—the attainment; *caidyasya*—of Śiśupāla; *vidviṣaḥ*—envious.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired: It is very wonderful that the demon Śiśupāla merged into the body of the Supreme Personality of Godhead even though extremely envious. This sāyujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?

PURPORT

There are two classes of transcendentalists—the *jñānīs* and the *bhaktas*. The *bhaktas* do not aspire to merge into the existence of the Lord, but the *jñānīs* do. Śiśupāla, however, was neither a *jñānī* nor a *bhakta*, yet simply by envy of the Lord he attained an exalted position by merging into the Lord's body. Certainly this was astonishing, and therefore Mahārāja Yudhiṣṭhira inquired about the cause for the Lord's mysterious mercy to Śiśupāla.

TEXT 17

एतद्वेदितुमिच्छामः सर्व एव वयं मुने ।
भगवन्निन्दया वेनो द्विजैस्तमसि पातितः ॥१७॥

etad veditum icchāmaḥ
sarva eva vayaṁ mune
bhagavan-nindayā veno
dvijais tamasi pātitaḥ

etat—this; *veditum*—to know; *icchāmaḥ*—desire; *sarve*—all; *eva*—certainly; *vayam*—we; *mune*—O great sage; *bhagavat-nindayā*—because of blaspheming the Lord; *venaḥ*—Vena, the father of Pṛthu Mahārāja; *dvijaiḥ*—by the *brāhmaṇas; tamasi*—into hell; *pātitaḥ*—was thrown.

TRANSLATION

O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brāhmaṇas consequently obliged him to go to hell. Śiśupāla should also have been sent to hell. How then did he merge into the Lord's existence?

TEXT 18

दमघोषसुतः पाप आरभ्य कलभाषणात् ।
सम्प्रत्यमर्षी गोविन्दे दन्तवक्रश्च दुर्मतिः ॥१८॥

damaghoṣa-sutaḥ pāpa
ārabhya kala-bhāṣaṇāt
sampraty amarṣī govinde
dantavakraś ca durmatiḥ

damaghoṣa-sutaḥ—Śiśupāla, the son of Damaghoṣa; *pāpaḥ*—sinful; *ārabhya*—beginning; *kala-bhāṣaṇāt*—from the unclear speech of a child; *samprati*—even until now; *amarṣī*—envious; *govinde*—toward

Śrī Kṛṣṇa; *dantavakraḥ*—Dantavakra; *ca*—also; *durmatiḥ*—evil-minded.

TRANSLATION

From the very beginning of his childhood, when he could not even speak properly, Śiśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord, and he continued to be envious of Śrī Kṛṣṇa until death. Similarly, his brother Dantavakra continued the same habits.

TEXT 19

शपतोरसकृद्विष्णुं यद्ब्रह्म परमव्ययम् ।
श्वित्रो न जातो जिह्वायां नान्धं विविशतुस्तमः ॥१९॥

śapator asakṛd viṣṇuṁ
yad brahma param avyayam
śvitro na jāto jihvāyāṁ
nāndhaṁ viviśatus tamaḥ

śapatoḥ—of both Śiśupāla and Dantavakra, who were blaspheming; *asakṛt*—repeatedly; *viṣṇum*—Lord Kṛṣṇa; *yat*—which; *brahma param*—the Supreme Brahman; *avyayam*—without diminution; *śvitraḥ*—white leprosy; *na*—not; *jātaḥ*—appeared; *jihvāyām*—on the tongue; *na*—not; *andham*—dark; *viviśatuḥ*—they did enter; *tamaḥ*—hell.

TRANSLATION

Although these two men—Śiśupāla and Dantavakra—repeatedly blasphemed the Supreme Personality of Godhead, Lord Viṣṇu [Kṛṣṇa], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.

PURPORT

Kṛṣṇa is described by Arjuna in *Bhagavad-gītā* (10.12) as follows: *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān.* "You are the

Supreme Brahman, the supreme abode and purifier." Herein this is confirmed. *Viṣṇuṁ yad brahma param avyayam.* The Supreme Viṣṇu is Kṛṣṇa. Kṛṣṇa is the cause of Viṣṇu, not vice versa. Similarly, Brahman is not the cause of Kṛṣṇa; Kṛṣṇa is the cause of Brahman. Therefore Kṛṣṇa is the Parabrahman (*yad brahma param avyayam*).

TEXT 20

कथं तस्मिन् भगवति दुरवग्राह्यधामनि ।
पश्यतां सर्वलोकानां लयमीयतुरञ्जसा ॥२०॥

kathaṁ tasmin bhagavati
duravagrāhya-dhāmani
paśyatāṁ sarva-lokānāṁ
layam īyatur añjasā

katham—how; *tasmin*—that; *bhagavati*—in the Supreme Personality of Godhead; *duravagrāhya*—difficult to attain; *dhāmani*—whose nature; *paśyatām*—looked on; *sarva-lokānām*—while all the people; *layam īyatuḥ*—became absorbed; *añjasā*—easily.

TRANSLATION

How was it possible for Śiśupāla and Dantavakra, in the presence of many exalted persons, to enter very easily into the body of Kṛṣṇa, whose nature is difficult to attain?

PURPORT

Śiśupāla and Dantavakra were formerly Jaya and Vijaya, the doorkeepers of Vaikuṇṭha. Merging into the body of Kṛṣṇa was not their final destination. For some time they remained merged, and later they received the liberations of *sārūpya* and *sālokya*, living on the same planet as the Lord in the same bodily form. The *śāstras* give evidence that if one blasphemes the Supreme Lord, his punishment is to remain in hellish life for many millions of years more than one suffers by killing many *brāhmaṇas*. Śiśupāla, however, instead of entering hellish life, immediately and very easily received *sāyujya-mukti*. That such a privilege had been offered to Śiśupāla was not merely a story. Everyone saw it hap-

pen; there was no scarcity of evidence. How did it happen? Mahārāja Yudhiṣṭhira was very much surprised.

TEXT 21

एतद् भ्राम्यति मे बुद्धिर्दीपार्चिरिव वायुना ।
ब्रूह्येतदद्भुततमं भगवान्ह्यत्र कारणम् ॥२१॥

etad bhrāmyati me buddhir
dīpārcir iva vāyunā
brūhy etad adbhutatamaṁ
bhagavān hy atra kāraṇam

etat—concerning this; *bhrāmyati*—is flickering; *me*—my; *buddhiḥ*—intelligence; *dīpa-arciḥ*—the flame of a candle; *iva*—like; *vāyunā*—by the wind; *brūhi*—please tell; *etat*—this; *adbhutatamam*—most wonderful; *bhagavān*—possessing all knowledge; *hi*—indeed; *atra*—here; *kāraṇam*—the cause.

TRANSLATION

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.

PURPORT

The *śāstras* enjoin, *tad-vijñānārthaṁ sa gurum evābhigacchet:* when one is perplexed by the difficult problems of life, to solve them one must approach a *guru* like Nārada or his representative in the disciplic succession. Mahārāja Yudhiṣṭhira therefore requested Nārada to explain the cause for such a wonderful event.

TEXT 22

श्रीबादरायणिरुवाच

राज्ञस्तद्वच आकर्ण्य नारदो भगवानृषिः ।
तुष्टः प्राह तमाभाष्य शृण्वत्यास्तत्सदः कथाः ॥२२॥

śrī-bādarāyaṇir uvāca
rājñas tad vaca ākarṇya
nārado bhagavān ṛṣiḥ
tuṣṭaḥ prāha tam ābhāṣya
śṛṇvatyās tat-sadaḥ kathāḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *rājñaḥ*—of the King (Yudhiṣṭhira); *tat*—those; *vacaḥ*—words; *ākarṇya*—after hearing; *nāradaḥ*—Nārada Muni; *bhagavān*—powerful; *ṛṣiḥ*—sage; *tuṣṭaḥ*—being satisfied; *prāha*—spoke; *tam*—him; *ābhāṣya*—after addressing; *śṛṇvatyāḥ tat-sadaḥ*—in the presence of the assembly members; *kathāḥ*—the topics.

TRANSLATION

Śrī Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira, Nārada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña.

TEXT 23

श्रीनारद उवाच
निन्दनस्तवसत्कारन्यक्कारार्थं कलेवरम् ।
प्रधानपरयो राजन्नविवेकेन कल्पितम् ॥२३॥

śrī-nārada uvāca
nindana-stava-satkāra-
nyakkārārtham kalevaram
pradhāna-parayo rājann
avivekena kalpitam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *nindana*—blasphemy; *stava*—praise; *satkāra*—honor; *nyakkāra*—dishonor; *artham*—for the purpose of; *kalevaram*—body; *pradhāna-parayoḥ*—of nature and the Supreme Personality of Godhead; *rājan*—O King; *avivekena*—without discrimination; *kalpitam*—created.

TRANSLATION

The great sage Śrī Nāradajī said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

PURPORT

In *Bhagavad-gītā* (18.61) it is said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy." A material body is manufactured by the external energy according to the direction of the Supreme Personality of Godhead. The conditioned soul, being seated on this machine, wanders throughout the universe, and because of his bodily conception of life he only suffers. Actually the suffering of being blasphemed and the enjoyment of being praised, the acceptance of a good welcome or of chastisement by harsh words, are felt in the material conception of life; but since the body of the Supreme Personality of Godhead is not material but *sac-cid-ānanda-vigraha*, He is unaffected by insults or greetings, blasphemy or prayers. Being always unaffected and complete, He does not feel extra pleasure when offered nice prayers by the devotee, although the devotee benefits by offering prayers to the Lord. Indeed, the Lord is very kind to His so-called enemy because one who always thinks of the Personality of Godhead as an enemy also benefits, although he thinks of the Lord adversely. If a conditioned soul, thinking of the Lord as an enemy or a friend, somehow or other becomes attached to the Lord, he receives great benefit.

TEXT 24

हिंसा तदभिमानेन दण्डपारुष्ययोर्यथा ।
वैषम्यमिह भूतानां ममाहमिति पार्थिव ॥२४॥

hiṁsā tad-abhimānena
daṇḍa-pāruṣyayor yathā
vaiṣamyam iha bhūtānāṁ
mamāham iti pārthiva

hiṁsā—suffering; *tat*—of this; *abhimānena*—by the false conception; *daṇḍa-pāruṣyayoḥ*—when there is punishment and chastisement; *yathā*—just as; *vaiṣamyam*—misconception; *iha*—here (in this body); *bhūtānām*—of the living entities; *mama-aham*—mine and I; *iti*—thus; *pārthiva*—O lord of the earth.

TRANSLATION

My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.

PURPORT

Only when a conditioned soul accepts the body as himself does he feel the effects of chastisement or praise. Then he determines one person to be his enemy and another his friend and wants to chastise the enemy and welcome the friend. This creation of friends and enemies is a result of one's bodily conception of life.

TEXT 25

यन्निबद्धोऽभिमानोऽयं तद्वधात्प्राणिनां वधः ।
तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः ।
परस्य दमकर्तुर्हि हिंसा केनास्य कल्प्यते ॥२५॥

yan-nibaddho 'bhimāno 'yaṁ
tad-vadhāt prāṇināṁ vadhaḥ
tathā na yasya kaivalyād
abhimāno 'khilātmanaḥ
parasya dama-kartur hi
hiṁsā kenāsya kalpyate

yat—in which; *nibaddhaḥ*—bound; *abhimānaḥ*—false conception; *ayam*—this; *tat*—of that (body); *vadhāt*—from the annihilation; *prāṇinām*—of the living beings; *vadhaḥ*—annihilation; *tathā*—similarly; *na*—not; *yasya*—of whom; *kaivalyāt*—because of being absolute, one without a second; *abhimānaḥ*—false conception; *akhila-ātmanaḥ*—of the Supersoul of all living entities; *parasya*—the Supreme Personality of Godhead; *dama-kartuḥ*—the supreme controller; *hi*—certainly; *hiṁsā*—harm; *kena*—how; *asya*—His; *kalpyate*—is performed.

TRANSLATION

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Viṣṇu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.

PURPORT

Because of being covered by material bodies, the conditioned souls, including even greatly learned scholars and falsely educated professors, all think that as soon as the body is finished, everything is finished. This is due to their bodily conception of life. Kṛṣṇa has no such bodily conception, nor is His body different from His self. Therefore, since Kṛṣṇa has no material conception of life, how can He be affected by material prayers and accusations? Kṛṣṇa's body is described herewith as *kaivalya*, nondifferent from Himself. Since everyone has a material bodily conception of life, if Kṛṣṇa had such a conception what would be the difference between Kṛṣṇa and the conditioned soul? Kṛṣṇa's instructions in *Bhagavad-gītā* are accepted as final because He does not possess a material body. As soon as one has a material body he has four deficiencies, but since Kṛṣṇa does not possess a material body, He has no deficiencies. He is always spiritually conscious and blissful. *Īśvaraḥ paramaḥ kṛṣṇaḥ*

sac-cid-ānanda-vigrahaḥ: His form is eternal, blissful knowledge. *Sac-cid-ānanda-vigrahaḥ, ānanda-cinmaya-rasa* and *kaivalya* are the same.

Kṛṣṇa can expand Himself as Paramātmā in the core of everyone's heart. In *Bhagavad-gītā* (13.3) this is confirmed. *Kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* the Lord is the Paramātmā—the *ātmā* or Superself of all individual souls. Therefore it must naturally be concluded that He has no defective bodily conceptions. Although situated in everyone's body, He has no bodily conception of life. He is always free from such conceptions, and thus He cannot be affected by anything in relation to the material body of the *jīva.*

Kṛṣṇa says in *Bhagavad-gītā* (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Whenever the Lord punishes persons like demons, however, such punishment is meant for the good of the conditioned soul. The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, "Kṛṣṇa is bad, Kṛṣṇa is a thief" and so on, but Kṛṣṇa, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul's chanting of "Kṛṣṇa, Kṛṣṇa" so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Kṛṣṇa's name constantly. Blaspheming the Supreme Lord or His devotee is not at all good for the conditioned soul, but Kṛṣṇa, being very kind, punishes the conditioned soul in one life for such sinful activities and then takes him back home, back to Godhead. The vivid example for this is Vṛtrāsura, who was formerly Citraketu Mahārāja, a great devotee. Because he derided Lord Śiva, the foremost of all devotees, he had to accept the body of a demon called Vṛtra, but then he was taken back to Godhead. Thus when Kṛṣṇa punishes a demon or conditioned soul, He stops that soul's habit of blaspheming Him, and

when the soul becomes completely pure, the Lord takes him back to Godhead.

TEXT 26

तस्माद्वैरानुबन्धेन निर्वैरेण भयेन वा ।
स्नेहात्कामेन वा युञ्ज्यात् कथञ्चिन्नेक्षते पृथक् ॥२६॥

tasmād vairānubandhena
nirvaireṇa bhayena vā
snehāt kāmena vā yuñjyāt
kathañcin nekṣate pṛthak

tasmāt—therefore; *vaira-anubandhena*—by constant enmity; *nirvaireṇa*—by devotion; *bhayena*—by fear; *vā*—or; *snehāt*—from affection; *kāmena*—by lusty desires; *vā*—or; *yuñjyāt*—one should concentrate; *kathañcit*—somehow or other; *na*—not; *īkṣate*—sees; *pṛthak*—something else.

TRANSLATION

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire—by all of these or any one of them—if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

PURPORT

From this verse one should not conclude that because Kṛṣṇa is unaffected by favorable prayers or unfavorable blasphemy one should therefore blaspheme the Supreme Lord. This is not the regulative principle. *Bhakti-yoga* means *ānukūlyena kṛṣṇānuśīlanam:* one should serve Kṛṣṇa very favorably. This is the real injunction. Here it is said that although an enemy thinks of Kṛṣṇa unfavorably, the Lord is unaffected by such antidevotional service. Thus He offers His benedictions even to Śiśupāla and similarly inimical conditioned souls. This does not mean, however, that one should be inimical toward the Lord. The stress is given to the favorable execution of devotional service, not purposeful blasphemy of the Lord. It is said:

nindāṁ bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ

One who hears blasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him.

Śiśupāla's achievement of oneness with the Supreme Lord was different because Jaya and Vijaya, from the very beginning of their material existence, were ordained to treat the Supreme Lord as an enemy for three lives and then return home, back to Godhead. Jaya and Vijaya inwardly knew that Kṛṣṇa is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Kṛṣṇa as an enemy, and even though blaspheming Lord Kṛṣṇa, they chanted the holy name of Kṛṣṇa constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Kṛṣṇa. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord. Certainly, therefore, freedom is assured for a devotee who is always favorable to the service of the Lord. This will be clear from the following verse. By rapt attention fixed upon Kṛṣṇa, one is purified, and thus one is delivered from material life.

Śrīla Viśvanātha Cakravartī Ṭhākura has very nicely explained the word *bhayena*, which means "by fear." When the *gopīs* went to Kṛṣṇa in the dead of night, they certainly feared chastisement by their relatives—their husbands, brothers and fathers—but nonetheless, not caring for their relatives, they went to Kṛṣṇa. There was certainly fear, but this fear could not check their devotional service to Kṛṣṇa.

One should not mistakenly think that Lord Kṛṣṇa must be worshiped by an inimical attitude like that of Śiśupāla. The injunction is *ānukūlyasya grahaṇaṁ prātikūlyasya varjanam:* one should give up unfavorable activities and accept only favorable conditions in devotional service. Generally, if one blasphemes the Supreme Personality of Godhead he is punished. As the Lord says in *Bhagavad-gītā* (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

There are many such injunctions. One should not try to worship Kṛṣṇa unfavorably; otherwise he must be punished, at least for one life, to be purified. As one should not try to be killed by embracing an enemy, a tiger or a snake, one should not blaspheme the Supreme Personality of Godhead and become His enemy in order to be put into hellish life.

The purpose of this verse is to emphasize that even the enemy of the Lord can be delivered, not to speak of His friend. Śrīla Madhvācārya also says in many ways that one should not blaspheme Lord Viṣṇu through one's mind, words or actions, for a blasphemer will go to hellish life along with his forefathers.

karmaṇā manasā vācā
yo dviṣyād viṣṇum avyayam
majjanti pitaras tasya
narake śāśvatīḥ samāḥ

In *Bhagavad-gītā* (16.19–20) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink

down to the most abominable type of existence." One who blasphemes the Lord is put into a family of *asuras*, in which there is every chance of forgetting the service of the Lord. Lord Kṛṣṇa further states in *Bhagavad-gītā* (9.11–12):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

Mūḍhas, rascals, blaspheme the Supreme Lord because He appears exactly like a human being. They do not know the unlimited opulence of the Supreme Personality of Godhead.

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

Anything done by those who have taken the attitude of enemies will be baffled (*moghāśāḥ*). If these enemies try to be liberated or to merge into the existence of Brahman, if they desire to be elevated to the higher planetary systems as *karmīs*, or even if they desire to return home, back to Godhead, they will certainly be baffled.

As for Hiraṇyakaśipu, although he was extremely inimical toward the Supreme Personality of Godhead, he always thought of his son, who was a great devotee. Therefore by the grace of his son, Prahlāda Mahārāja, Hiraṇyakaśipu was also delivered by the Supreme Personality of Godhead.

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivakṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

The conclusion is that one should not give up pure devotional service. For one's own benefit, one should not imitate Hiraṇyakaśipu or Śiśupāla. This is not the way to achieve success.

TEXT 27

यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् ।
न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥२७॥

yathā vairānubandhena
martyas tan-mayatām iyāt
na tathā bhakti-yogena
iti me niścitā matiḥ

yathā—as; *vaira-anubandhena*—by constant enmity; *martyaḥ*—a person; *tat-mayatām*—absorption in Him; *iyāt*—may attain; *na*—not; *tathā*—in a like manner; *bhakti-yogena*—by devotional service; *iti*—thus; *me*—my; *niścitā*—definite; *matiḥ*—opinion.

TRANSLATION

Nārada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion.

PURPORT

Śrīmān Nārada Muni, the topmost pure devotee, praises Kṛṣṇa's enemies like Śiśupāla because their minds are always completely absorbed in Kṛṣṇa. Indeed, he thinks himself deficient in the inspiration of being feelingly absorbed in Kṛṣṇa consciousness. This does not mean, however, that the enemies of Kṛṣṇa are more elevated than Kṛṣṇa's pure devotees. In the *Caitanya-caritāmṛta* (*Ādi* 5.205) Kṛṣṇadāsa Kavirāja Gosvāmī also thinks of himself in such a humble way:

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha

"I am a worse sinner than Jagāi and Mādhāi and am even lower than the worms in the stool." A pure devotee always thinks himself more deficient than everyone else. If a devotee approaches Śrīmatī Rādhārāṇī to offer some service to Kṛṣṇa, even Śrīmatī Rādhārāṇī thinks that the devotee is greater than She. Thus Nārada Muni says that according to his

opinion the enemies of Kṛṣṇa are better situated because they are fully absorbed in thoughts of Kṛṣṇa in terms of killing Him, just as a very lusty man always thinks of women and their association.

The essential point in this connection is that one should be fully absorbed in thoughts of Kṛṣṇa, twenty-four hours a day. There are many devotees in *rāga-mārga*, which is exhibited in Vṛndāvana. Whether in *dāsya-rasa*, *sakhya-rasa*, *vātsalya-rasa* or *mādhurya-rasa*, all the devotees of Kṛṣṇa are always overwhelmed by thoughts of Kṛṣṇa. When Kṛṣṇa is away from Vṛndāvana tending the cows in the forest, the *gopīs*, in the *mādhurya-rasa*, are always absorbed in thoughts of how Kṛṣṇa walks in the forest. The soles of His feet are so soft that the *gopīs* would not dare keep His lotus feet on their soft breasts. Indeed, they consider their breasts a very hard place for the lotus feet of Kṛṣṇa, yet those lotus feet wander in the forest, which is full of thorny plants. The *gopīs* are absorbed in such thoughts at home, although Kṛṣṇa is away from them. Similarly, when Kṛṣṇa plays with His young friends, mother Yaśodā is very much disturbed by thoughts that Kṛṣṇa, because of always playing and not taking His food properly, must be getting weak. These are examples of the exalted ecstasy felt in Kṛṣṇa's service as manifested in Vṛndāvana. This service is indirectly praised by Nārada Muni in this verse. Especially for the conditioned soul, Nārada Muni recommends that one somehow or other be absorbed in thoughts of Kṛṣṇa, for that will save one from all the dangers of material existence. Full absorption in thought of Kṛṣṇa is the highest platform of *bhakti-yoga*.

TEXTS 28–29

कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन् ।
संरम्भमययोगेन विन्दते तत्स्वरूपताम् ॥२८॥
एवं कृष्णे भगवति मायामनुज ईश्वरे ।
वैरेण पूतपाप्मानस्तमापुरनुचिन्तया ॥२९॥

kīṭaḥ peśaskṛtā ruddhaḥ
kuḍyāyāṁ tam anusmaran
saṁrambha-bhaya-yogena
vindate tat-svarūpatām

evaṁ kṛṣṇe bhagavati
māyā-manuja īśvare
vaireṇa pūta-pāpmānas
tam āpur anucintayā

kīṭaḥ—the grassworm; *peśaskṛtā*—by a bee; *ruddhaḥ*—confined; *kuḍyāyām*—in a hole in a wall; *tam*—that (bee); *anusmaran*—thinking of; *saṁrambha-bhaya-yogena*—through intense fear and enmity; *vindate*—attains; *tat*—of that bee; *sva-rūpatām*—the same form; *evam*—thus; *kṛṣṇe*—in Kṛṣṇa; *bhagavati*—the Personality of Godhead; *māyā-manuje*—who appeared by His own energy in His eternal humanlike form; *īśvare*—the Supreme; *vaireṇa*—by enmity; *pūta-pāpmānaḥ*—those purified of sins; *tam*—Him; *āpuḥ*—attained; *anucintayā*—by thinking of.

TRANSLATION

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

PURPORT

In *Bhagavad-gītā* (4.10) the Lord says:

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me." There are two ways of constantly thinking of Kṛṣṇa—as a

devotee and as an enemy. A devotee, of course, by his knowledge and *tapasya*, becomes free from fear and anger and becomes a pure devotee. Similarly, an enemy, although thinking of Kṛṣṇa inimically, thinks of Him constantly and also becomes purified. This is confirmed elsewhere in *Bhagavad-gītā* (9.30), where the Lord says:

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated." A devotee undoubtedly worships the Lord with rapt attention. Similarly, if an enemy (*sudurācāraḥ*) always thinks of Kṛṣṇa, he also becomes a purified devotee. The example given here concerns the grassworm that becomes beelike because of constantly thinking of the bee that forces it to enter a hole. By always thinking of the bee in fear, the grassworm starts to become a bee. This is a practical example. Lord Kṛṣṇa appears within this material world for two purposes—*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* to protect the devotees and annihilate the demons. The *sādhus* and devotees certainly think of the Lord always, but *duṣkṛtīs*, the demons like Kaṁsa and Śiśupāla, also think of Kṛṣṇa in terms of killing Him. By thinking of Kṛṣṇa, both the demons and devotees attain liberation from the clutches of material *māyā*.

This verse uses the word *māyā-manuje*. When Kṛṣṇa, the Supreme Personality of Godhead, appears in His original spiritual potency (*sambhavāmy ātma-māyayā*), He is not forced to accept a form made by material nature. Therefore the Lord is addressed as *īśvara*, the controller of *māyā*. He is not controlled by *māyā*. When a demon continuously thinks of Kṛṣṇa because of enmity toward Him, he is certainly freed from the sinful reactions of his life. To think of Kṛṣṇa in any way, in terms of His name, form, qualities, paraphernalia or anything pertaining to Him, is beneficial for everyone. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*. Thinking of Kṛṣṇa, hearing the holy name of Kṛṣṇa or hearing the pastimes of Kṛṣṇa will make one pure, and then he will become a devotee. Our Kṛṣṇa consciousness movement is therefore trying

to introduce the system of somehow or other letting everyone hear the holy name of Kṛṣṇa and take Kṛṣṇa's *prasāda*. Thus one will gradually become a devotee, and his life will be successful.

TEXT 30

कामाद् द्वेषाद्भयात्स्नेहाद्यथा भक्त्येश्वरे मनः ।
आवेश्य तदघं हित्वा बहवस्तद्गतिं गताः ॥३०॥

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-agham hitvā
bahavas tad-gatim gatāḥ

kāmāt—from lust; *dveṣāt*—from hatred; *bhayāt*—from fear; *snehāt*—from affection; *yathā*—as well as; *bhaktyā*—by devotion; *īśvare*—in the Supreme; *manaḥ*—the mind; *āveśya*—absorbing; *tat*—of that; *agham*—sin; *hitvā*—giving up; *bahavaḥ*—many; *tat*—of that; *gatim*—path of liberation; *gatāḥ*—attained.

TRANSLATION

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.33.39):

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

If a bona fide listener hears of Kṛṣṇa's pastimes with the *gopīs*, which seem to be lusty affairs, the lusty desires in his heart, which constitute

the heart disease of the conditioned soul, will be vanquished, and he will become a most exalted devotee of the Lord. If one who hears of the *gopīs'* lusty behavior with Kṛṣṇa becomes free from lusty desires, certainly the *gopīs* who approached Kṛṣṇa became free from all such desires. Similarly, Śiśupāla and others who were very much envious of Kṛṣṇa and who constantly thought of Kṛṣṇa became free from envy. Nanda Mahārāja and mother Yaśodā were fully absorbed in Kṛṣṇa consciousness because of affection. When the mind is somehow or other fully absorbed in Kṛṣṇa, the material part is very soon vanquished, and the spiritual part—attraction to Kṛṣṇa—becomes manifest. This indirectly confirms that if one thinks of Kṛṣṇa enviously, simply because of thinking of Kṛṣṇa he becomes free from all sinful reactions and thus becomes a pure devotee. Examples of this are given in the following verse.

TEXT 31

गोप्यः कामाद्भयात्कंसो द्वेषाच्चैद्यादयो नृपाः ।
सम्बन्धाद् वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो ॥३१॥

gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho

gopyaḥ—the *gopīs; kāmāt*—out of lusty desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kaṁsa; *dveṣāt*—out of envy; *caidya-ādayaḥ*—Śiśupāla and others; *nṛpāḥ*—kings; *sambandhāt*—out of kinship; *vṛṣṇayaḥ*—the Vṛṣṇis or the Yādavas; *snehāt*—out of affection; *yūyam*—you (the Pāṇḍavas); *bhaktyā*—by devotional service; *vayam*—we; *vibho*—O great King.

TRANSLATION

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kaṁsa by his fear, Śiśupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

PURPORT

Different persons achieve different types of *mukti*—*sāyujya*, *sālokya*, *sārūpya*, *sāmīpya* and *sārṣṭi*—according to their own intense desire, which is called *bhāva*. Thus it is described here that the *gopīs*, by their lusty desires, which were based upon their intense love for Kṛṣṇa, became the most beloved devotees of the Lord. Although the *gopīs* at Vṛndāvana expressed their lusty desires in relationship with a paramour (*parakīya-rasa*), they actually had no lusty desires. This is significant of spiritual advancement. Their desires appeared lusty, but actually they were not the lusty desires of the material world. *Caitanya-caritāmṛta* compares the desires of the spiritual and material world to gold and iron. Both gold and iron are metal, but there is a vast difference in their value. The lusty desires of the *gopīs* for Kṛṣṇa are compared to gold, and material lusty desires are compared to iron.

Kaṁsa and other enemies of Kṛṣṇa merged into the existence of Brahman, but why should Kṛṣṇa's friends and devotees have the same position? Kṛṣṇa's devotees attain the association of the Lord as His constant companions, either in Vṛndāvana or in the Vaikuṇṭha planets. Similarly, although Nārada Muni wanders in the three worlds, he has exalted devotion for Nārāyaṇa (*aiśvaryamān*). The Vṛṣṇis and Yadus and the father and mother of Kṛṣṇa in Vṛndāvana all have familial relationships with Kṛṣṇa; Kṛṣṇa's foster father and mother in Vṛndāvana, however, are more exalted than Vasudeva and Devakī.

TEXT 32

कतमोऽपि न वेनः स्यात्पञ्चानां पुरुषं प्रति ।
तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ॥३२॥

katamo 'pi na venaḥ syāt
pañcānāṁ puruṣaṁ prati
tasmāt kenāpy upāyena
manaḥ kṛṣṇe niveśayet

katamaḥ api—anyone; *na*—not; *venaḥ*—the atheistic King Vena; *syāt*—would adopt; *pañcānām*—of the five (previously mentioned); *puruṣam*—the Supreme Personality of Godhead; *prati*—in regard to;

tasmāt—therefore; *kenāpi*—by any; *upāyena*—means; *manaḥ*—the mind; *kṛṣṇe*—in Kṛṣṇa; *niveśayet*—one should fix.

TRANSLATION

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

PURPORT

Impersonalists and atheists always try to circumvent the form of Kṛṣṇa. Great politicians and philosophers of the modern age even try to banish Kṛṣṇa from *Bhagavad-gītā*. Consequently, for them there is no salvation. But Kṛṣṇa's enemies think, "Here is Kṛṣṇa, my enemy. I have to kill Him." They think of Kṛṣṇa in His actual form, and thus they attain salvation. Devotees, therefore, who constantly think of Kṛṣṇa's form, are certainly liberated. The only business of the Māyāvādī atheists is to make Kṛṣṇa formless, and consequently, because of this severe offense at the lotus feet of Kṛṣṇa, they cannot expect salvation. Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection: *tena śiśupālādi-bhinnaḥ pratikūla-bhāvaṁ didhīṣur yena iva narakaṁ yātīti bhāvaḥ.* Except for Śiśupāla, those who go against the regulative principles cannot attain salvation and are surely destined for hellish life. The regulative principle is that one must always think of Kṛṣṇa, whether as a friend or enemy.

TEXT 33

मातृष्वस्रेयो वश्चैद्यो दन्तवक्रश्च पाण्डव ।
पार्षदप्रवरौ विष्णोर्विप्रशापात्पदच्युतौ ॥३३॥

mātṛ-ṣvasreyo vaś caidyo
dantavakraś ca pāṇḍava
pārṣada-pravarau viṣṇor
vipra-śāpāt pada-cyutau

mātṛ-svasreyaḥ—the son of the mother's sister (Śiśupāla); *vaḥ*—your; *caidyaḥ*—King Śiśupāla; *dantavakraḥ*—Dantavakra; *ca*—and; *pāṇḍava*—O Pāṇḍava; *parṣada-pravarau*—two exalted attendants; *viṣṇoḥ*—of Viṣṇu; *vipra*—by *brāhmaṇas;* *śāpāt*—because of a curse; *pada*—from their position in Vaikuṇṭha; *cyutau*—fallen.

TRANSLATION

Nārada Muni continued: O best of the Pāṇḍavas, your two cousins Śiśupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by brāhmaṇas, they fell from Vaikuṇṭha to this material world.

PURPORT

Śiśupāla and Dantavakra were not ordinary demons, but were formerly personal associates of Lord Viṣṇu. They apparently fell to this material world, but actually they came to assist the Supreme Personality of Godhead by nourishing His pastimes within this world.

TEXT 34

श्रीयुधिष्ठिर उवाच

कीदृशः कस्य वा शापो हरिदासाभिमर्शनः ।
अश्रद्धेय इवाभाति हरेरेकान्तिनां भवः ॥३४॥

śrī-yudhiṣṭhira uvāca
kīdṛśaḥ kasya vā śāpo
hari-dāsābhimarśanaḥ
aśraddheya ivābhāti
harer ekāntināṁ bhavaḥ

śrī-yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *kīdṛśaḥ*—what kind of; *kasya*—whose; *vā*—or; *śāpaḥ*—curse; *hari-dāsa*—the servant of Hari; *abhimarśanaḥ*—overcoming; *aśraddheyaḥ*—incredible; *iva*—as if; *ābhāti*—appears; *hareḥ*—of Hari; *ekāntināṁ*—of those exclusively devoted as exalted attendants; *bhavaḥ*—birth.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired: What kind of great curse could affect even liberated viṣṇu-bhaktas, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

PURPORT

In *Bhagavad-gītā* (8.16) the Lord clearly states, *mām upetya tu kaunteya punar janma na vidyate:* one who is purified of material contamination and returns home, back to Godhead, does not return to this material world. Elsewhere in *Bhagavad-gītā* (4.9) Kṛṣṇa says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Mahārāja Yudhiṣṭhira, therefore, was surprised that a pure devotee could return to this material world. This is certainly a very important question.

TEXT 35

देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम् ।
देहसम्बन्धसम्बद्धमेतदाख्यातुमर्हसि ॥३५॥

dehendriyāsu-hīnānāṁ
vaikuṇṭha-pura-vāsināṁ
deha-sambandha-sambaddham
etad ākhyātum arhasi

deha—of a material body; *indriya*—material senses; *asu*—life breath; *hīnānām*—of those devoid; *vaikuṇṭha-pura*—of Vaikuṇṭha; *vāsinām*—of the residents; *deha-sambandha*—in a material body; *sambaddham*—bondage; *etat*—this; *ākhyātum arhasi*—please describe.

TRANSLATION

The bodies of the inhabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

PURPORT

This very significant question would be difficult for an ordinary person to answer, but Nārada Muni, being an authority, could answer it. Therefore Mahārāja Yudhiṣṭhira inquired from him, saying, *etad ākhyātum arhasi:* "only you can explain the reason." From authoritative sources it can be discerned that associates of Lord Viṣṇu who descend from Vaikuṇṭha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by *yogamāyā*, not *mahāmāyā*. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that no one falls from Vaikuṇṭha.

Of course, a living entity who desires *sāyujya-mukti* remains in Kṛṣṇa's Brahman effulgence, which is dependent on Kṛṣṇa's body (*brahmaṇo hi pratiṣṭhāham*). Such an impersonalist who takes shelter of the Brahman effulgence must surely fall down. This is stated in the *śāstra* (*Bhāg.* 10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest

point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." The impersonalists cannot reach the Vaikuṇṭha planets to become associates of the Lord, and therefore, according to their desires, Kṛṣṇa gives them *sāyujya-mukti.* However, since *sāyujya-mukti* is partial *mukti,* they must fall again to this material world. When it is said that the individual soul falls from Brahmaloka, this applies to the impersonalist.

From authoritative sources it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord's desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord's desire. Therefore in each of their three births—first as Hiraṇyākṣa and Hiraṇyakaśipu, second as Rāvaṇa and Kumbhakarṇa, and third as Śiśupāla and Dantavakra—the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight. Otherwise, as Mahārāja Yudhiṣṭhira says, *aśraddheya ivābhāti:* the statement that a servant of the Lord could fall from Vaikuṇṭha seems unbelievable. How Jaya and Vijaya came to this material world is explained by Nārada Muni as follows.

TEXT 36

श्रीनारद उवाच

एकदा ब्रह्मणः पुत्रा विष्णुलोकं यदृच्छया ।
सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ॥३६॥

śrī-nārada uvāca
ekadā brahmaṇaḥ putrā
viṣṇu-lokaṁ yadṛcchayā
sanandanādayo jagmuś
caranto bhuvana-trayam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *ekadā*—once upon a time; *brahmaṇaḥ*—of Lord Brahmā; *putrāḥ*—the sons; *viṣṇu*—of Lord Viṣṇu; *lokam*—the planet; *yadṛcchayā*—by chance; *sanandana-*

ādayaḥ—Sanandana and the others; *jagmuḥ*—went; *carantaḥ*—traveling about; *bhuvana-trayam*—the three worlds.

TRANSLATION

The great saint Nārada said: Once upon a time when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka.

TEXT 37

पञ्चषड्ढायनार्भाभाः पूर्वेषामपि पूर्वजाः ।
दिग्वाससःशिशून् मत्वा द्वाःस्थौ तान् प्रत्यषेधताम् ॥ ३७॥

pañca-ṣaḍḍhāyanārbhābhāḥ
pūrveṣām api pūrvajāḥ
dig-vāsasaḥ śiśūn matvā
dvāḥ-sthau tān pratyaṣedhatām

pañca-ṣaṭ-dhā—five or six years; *āyana*—approaching; *arbha-ābhāḥ*—like boys; *pūrveṣām*—the ancients of the universe (Marīci and the rest); *api*—even though; *pūrva-jāḥ*—born before; *dik-vāsasaḥ*—being naked; *śiśūn*—children; *matvā*—thinking; *dvāḥ-sthau*—the two gate guards, Jaya and Vijaya; *tān*—them; *pratyaṣedhatām*—forbade.

TRANSLATION

Although these four great sages were older than Brahmā's other sons like Marīci, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikuṇṭhaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

PURPORT

In this regard, Śrīla Madhvācārya says in his *Tantra-sāra:*

dvāḥ-sthāv ity anenādhikāra-sthatvam uktam

adhikāra-sthitāś caiva
vimuktāś ca dvidhā janāḥ
viṣṇu-loka-sthitās teṣāṁ
vara-śāpādi-yoginaḥ

adhikāra-sthitāṁ muktiṁ
niyataṁ prāpnuvanti ca
vimukty-anantaraṁ teṣāṁ
vara-śāpādayo nanu

dehendriyāsu-yuktaś ca
pūrvaṁ paścān na tair yutāḥ
apy abhimānibhis teṣāṁ
devaiḥ svātmottamair yutāḥ

The purport is that the personal associates of Lord Viṣṇu in Vaikuṇṭhaloka are always liberated souls. Even if sometimes cursed or blessed, they are always liberated and never contaminated by the material modes of nature. Before their liberation to Vaikuṇṭhaloka they possessed material bodies, but once they come to Vaikuṇṭha they no longer have them. Therefore even if the associates of Lord Viṣṇu sometimes descend as if cursed, they are always liberated.

TEXT 38

अशपन् कुपिता एवं युवां वासं न चार्हथः ।
रजस्तमोभ्यां रहिते पादमूले मधुद्विषः ।
पापिष्ठामासुरीं योनिं बालिशौ यातमाश्वतः ॥३८॥

aśapan kupitā evaṁ
yuvāṁ vāsaṁ na cārhathaḥ
rajas-tamobhyāṁ rahite
pāda-mūle madhudviṣaḥ
pāpiṣṭhām āsurīṁ yoniṁ
bāliśau yātam āśv ataḥ

aśapan—cursed; *kupitāḥ*—being full of anger; *evam*—thus; *yuvām*—you two; *vāsam*—residence; *na*—not; *ca*—and; *arhathaḥ*—deserve; *rajaḥ-tamobhyām*—from passion and ignorance; *rahite*—free; *pāda-mūle*—at the lotus feet; *madhu-dviṣaḥ*—of Viṣṇu, the slayer of the Madhu demon; *pāpiṣṭhām*—most sinful; *āsurīm*—demoniac; *yonim*—to a womb; *bāliśau*—O you two fools; *yātam*—go; *āśu*—quickly hereafter; *ataḥ*—therefore.

TRANSLATION

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudviṣa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras."

TEXT 39

एवं शप्तौ स्वभवनात् पतन्तौ तौ कृपालुभिः ।
प्रोक्तौ पुनर्जन्मभिर्वां त्रिभिर्लोकाय कल्पताम् ॥३९॥

evaṁ śaptau sva-bhavanāt
patantau tau kṛpālubhiḥ
proktau punar janmabhir vāṁ
tribhir lokāya kalpatām

evam—thus; *śaptau*—being cursed; *sva-bhavanāt*—from their abode, Vaikuṇṭha; *patantau*—falling down; *tau*—those two (Jaya and Vijaya); *kṛpālubhiḥ*—by the merciful sages (Sanandana, etc.); *proktau*—addressed; *punaḥ*—again; *janmabhiḥ*—with births; *vām*—your; *tribhiḥ*—three; *lokāya*—for the position; *kalpatām*—let it be possible.

TRANSLATION

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same

sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikuṇṭha, for then the duration of the curse will have ended."

TEXT 40

जज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ ।
हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ॥४०॥

jajñāte tau diteḥ putrau
daitya-dānava-vanditau
hiraṇyakaśipur jyeṣṭho
hiraṇyākṣo 'nujas tataḥ

jajñāte—were born; *tau*—the two; *diteḥ*—of Diti; *putrau*—the sons; *daitya-dānava*—by all the demons; *vanditau*—being worshiped; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *jyeṣṭhaḥ*—the elder; *hiraṇyākṣaḥ*—Hiraṇyākṣa; *anujaḥ*—the younger; *tataḥ*—thereafter.

TRANSLATION

These two associates of the Lord—Jaya and Vijaya—later descended to the material world, taking birth as the two sons of Diti, Hiraṇyakaśipu being the elder and Hiraṇyākṣa the younger. They were very much respected by the Daityas and Dānavas [demoniac species].

TEXT 41

हतो हिरण्यकशिपुर्हरिणा सिंहरूपिणा ।
हिरण्याक्षो धरोद्धारे बिभ्रता शौकरं वपुः ॥४१॥

hato hiraṇyakaśipur
hariṇā siṁha-rūpiṇā
hiraṇyākṣo dharoddhāre
bibhratā śaukaraṁ vapuḥ

hataḥ—killed; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *hariṇā*—by Hari, Viṣṇu; *siṁha-rūpiṇā*—in the form of a lion (Lord Narasiṁha);

hiraṇyākṣaḥ—Hiraṇyākṣa; *dharā-uddhāre*—to lift the earth; *bibhratā*—assuming; *śaukaram*—the boarlike; *vapuḥ*—form.

TRANSLATION

Appearing as Nṛsiṁhadeva, the Supreme Personality of Godhead, Śrī Hari, killed Hiraṇyakaśipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiraṇyākṣa tried to hinder Him, and then the Lord, as Varāha, killed Hiraṇyākṣa.

TEXT 42

हिरण्यकशिपुः पुत्रं प्रह्लादं केशवप्रियम् ।
जिघांसुरकरोन्नाना यातना मृत्युहेतवे ॥४२॥

hiraṇyakaśipuḥ putraṁ
prahlādaṁ keśava-priyam
jighāṁsur akaron nānā
yātanā mṛtyu-hetave

hiraṇyakaśipuḥ—Hiraṇyakaśipu; *putram*—son; *prahlādam*—Prahlāda Mahārāja; *keśava-priyam*—the beloved devotee of Keśava; *jighāṁsuḥ*—desirous of killing; *akarot*—enacted; *nānā*—various; *yātanāḥ*—tortures; *mṛtyu*—death; *hetave*—to cause.

TRANSLATION

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiraṇyakaśipu tortured him in many ways.

TEXT 43

तं सर्वभूतात्मभूतं प्रशान्तं समदर्शनम् ।
भगवत्तेजसा स्पृष्टं नाशक्नोद्धन्तुमुद्यमैः ॥४३॥

taṁ sarva-bhūtātma-bhūtaṁ
praśāntaṁ sama-darśanam

bhagavat-tejasā spṛṣṭaṁ
nāśaknod dhantum udyamaiḥ

tam—Him; *sarva-bhūta-ātma-bhūtam*—the soul in all entities; *praśāntam*—peaceful and without hatred, etc.; *sama-darśanam*—equal to everyone; *bhagavat-tejasā*—with the power of the Supreme Personality of Godhead; *spṛṣṭam*—protected; *na*—not; *aśaknot*—was able; *hantum*—to kill; *udyamaiḥ*—by great attempts and various weapons.

TRANSLATION

The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiraṇyakaśipu was unable to kill him, in spite of endeavoring to do so in various ways.

PURPORT

In this verse the word *sarva-bhūtātma-bhūtam* is very significant. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Lord is equally situated in the core of everyone's heart. Thus He cannot be envious of anyone or friendly to anyone; for Him everyone is the same. Although He is sometimes seen to punish someone, this is exactly like a father's punishing his child for the child's welfare. The Supreme Lord's punishment is also a manifestation of the Lord's equality. Therefore the Lord is described as *praśāntaṁ sama-darśanam.* Although the Lord has to execute His will properly, He is equipoised in all circumstances. He is equally disposed toward everyone.

TEXT 44

ततस्तौ राक्षसौ जातौ केशिन्यां विश्रवःसुतौ ।
रावणः कुम्भकर्णश्च सर्वलोकोपतापनौ ॥४४॥

tatas tau rākṣasau jātau
keśinyāṁ viśravaḥ-sutau
rāvaṇaḥ kumbhakarṇaś ca
sarva-lokopatāpanau

tataḥ—thereafter; *tau*—the two doorkeepers (Jaya and Vijaya); *rākṣasau*—demons; *jātau*—born; *keśinyām*—in the womb of Keśinī; *viśravaḥ-sutau*—the sons of Viśravā; *rāvaṇaḥ*—Rāvaṇa; *kumbhakarṇaḥ*—Kumbhakarṇa; *ca*—and; *sarva-loka*—to all people; *upatāpanau*—giving misery.

TRANSLATION

Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord Viṣṇu, took birth as Rāvaṇa and Kumbhakarṇa, begotten by Viśravā in the womb of Keśinī. They were extremely troublesome to all the people of the universe.

TEXT 45

तत्रापि राघवो भूत्वा न्यहनच्छापमुक्तये ।
रामवीर्यं श्रोष्यसि त्वं मार्कण्डेयमुखात् प्रभो ॥४५॥

tatrāpi rāghavo bhūtvā
nyahanac chāpa-muktaye
rāma-vīryaṁ śroṣyasi tvaṁ
mārkaṇḍeya-mukhāt prabho

tatra api—thereupon; *rāghavaḥ*—as Lord Rāmacandra; *bhūtvā*—manifesting; *nyahanat*—killed; *śāpa-muktaye*—for freedom from the curse; *rāma-vīryam*—the prowess of Lord Rāma; *śroṣyasi*—will hear; *tvam*—you; *mārkaṇḍeya-mukhāt*—from the lips of the sage Mārkaṇḍeya; *prabho*—O lord.

TRANSLATION

Nārada Muni continued: My dear King, just to relieve Jaya and Vijaya of the brāhmaṇas' curse, Lord Rāmacandra appeared in order to kill Rāvaṇa and Kumbhakarṇa. It will be better for you to hear narrations about Lord Rāmacandra's activities from Mārkaṇḍeya.

TEXT 46

तावत्र क्षत्रियौ जातौ मातृष्वस्रात्मजौ तव ।
अधुना शापनिर्मुक्तौ कृष्णचक्रहतांहसौ ॥४६॥

tāv atra kṣatriyau jātau
mātṛ-ṣvasrātmajau tava
adhunā śāpa-nirmuktau
kṛṣṇa-cakra-hatāṁhasau

tau—the two; *atra*—here, in the third birth; *kṣatriyau*—*kṣatriyas* or kings; *jātau*—born; *mātṛ-svasṛ-ātma-jau*—the sons of the mother's sister; *tava*—your; *adhunā*—now; *śāpa-nirmuktau*—freed from the curse; *kṛṣṇa-cakra*—by the disc weapon of Kṛṣṇa; *hata*—destroyed; *aṁhasau*—whose sins.

TRANSLATION

In their third birth, the same Jaya and Vijaya appeared in a family of kṣatriyas as your cousins, the sons of your aunt. Because Lord Kṛṣṇa has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

PURPORT

In their last birth, Jaya and Vijaya did not become demons or Rākṣasas. Instead they took birth in a very exalted *kṣatriya* family related to Kṛṣṇa's family. They became first cousins of Lord Kṛṣṇa and were practically on an equal footing with Him. By personally killing them with His own disc, Lord Kṛṣṇa destroyed whatever sinful reactions were left in them because of the curse of the *brāhmaṇas*. Nārada Muni explained to Mahārāja Yudhiṣṭhira that by entering Kṛṣṇa's body, Śiśupāla reentered Vaikuṇṭhaloka as the Lord's associate. Everyone had seen this incident.

TEXT 47

वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् ।
नीतौ पुनर्हरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ॥४७॥

vairānubandha-tīvreṇa
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ
jagmatur viṣṇu-pārṣadau

vaira-anubandha—bond of hatred; *tīvreṇa*—consisting of acute; *dhyānena*—by meditation; *acyuta-sātmatām*—to the effulgence of the infallible Lord; *nītau*—attained; *punaḥ*—again; *hareḥ*—of Hari; *pārśvam*—the proximity; *jagmatuḥ*—they reached; *viṣṇu-pārṣadau*—the gatekeeper associates of Viṣṇu.

TRANSLATION

These two associates of Lord Viṣṇu—Jaya and Vijaya—maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

PURPORT

Whatever their position, certainly Jaya and Vijaya always thought of Kṛṣṇa. Therefore at the end of the *mauṣala-līlā*, these two associates of the Lord returned to Kṛṣṇa. There is no difference between Kṛṣṇa's body and Nārāyaṇa's body. Therefore although they visibly entered the body of Kṛṣṇa, they actually reentered Vaikuṇṭhaloka as the doorkeepers of Lord Viṣṇu. Through Lord Kṛṣṇa's body, they returned to Vaikuṇṭha, although they seemed to have attained *sāyujya-mukti* in Kṛṣṇa's body.

TEXT 48

श्रीयुधिष्ठिर उवाच

विद्वेषो दयिते पुत्रे कथमासीन्महात्मनि ।
ब्रूहि मे भगवन्येन प्रह्लादस्याच्युतात्मता ॥४८॥

śrī-yudhiṣṭhira uvāca
vidveṣo dayite putre
katham āsīn mahātmani
brūhi me bhagavan yena
prahlādasyācyutātmatā

śrī-yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *vidveṣaḥ*—hatred; *dayite*—for his own beloved; *putre*—son; *katham*—how; *āsīt*—there was; *mahā-ātmani*—the great soul, Prahlāda; *brūhi*—please tell; *me*—unto me; *bhagavan*—O exalted sage; *yena*—by which; *prahlādasya*—of Prahlāda Mahārāja; *acyuta*—to Acyuta; *ātmatā*—great attachment.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired: O my lord, Nārada Muni, why was there such enmity between Hiraṇyakaśipu and his beloved son Prahlāda Mahārāja? How did Prahlāda Mahārāja become such a great devotee of Lord Kṛṣṇa? Kindly explain this to me.

PURPORT

All the devotees of Lord Kṛṣṇa are called *acyutātmā* because they follow in the footsteps of Prahlāda Mahārāja. Acyuta refers to the infallible Lord Viṣṇu, whose heart is always infallible. Because the devotees are attached to the Infallible, they are called *acyutātmā*.

Thus end the Bhaktivedanta purports of the Seventh Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Supreme Lord Is Equal to Everyone."*

CHAPTER TWO

Hiraṇyakaśipu, King of the Demons

As described in this chapter, after the annihilation of Hiraṇyākṣa, Hiraṇyākṣa's sons and his brother Hiraṇyakaśipu were very much aggrieved. Hiraṇyakaśipu reacted very sinfully by trying to diminish the religious activities of people in general. However, he instructed his nephews about a history just to diminish their aggrievement.

When the Supreme Personality of Godhead appeared as the boar and killed Hiraṇyakaśipu's brother Hiraṇyākṣa, Hiraṇyakaśipu was very much aggrieved. In anger, he accused the Supreme Personality of Godhead of being partial to His devotees and derided the Lord's appearance as Varāha to kill his brother. He began to agitate all the demons and Rākṣasas and disturb the ritualistic ceremonies of the peaceful sages and other inhabitants of earth. For want of the performance of *yajña*, sacrifice, the demigods began wandering unseen on earth.

After finishing the ritualistic funeral ceremonies of his brother, Hiraṇyakaśipu began speaking to his nephews, quoting from the *śāstras* about the truth of life. To pacify them, he spoke as follows: "My dear nephews, for heroes to die before the enemy is glorious. According to their different fruitive activities, living entities come together within this material world and are again separated by the laws of nature. We should always know, however, that the spirit soul, which is different from the body, is eternal, inadjustable, pure, all-pervading and aware of everything. When bound by the material energy, the soul takes birth in higher or lower species of life according to varying association and in this way receives various types of bodies in which to suffer or enjoy. One's affliction by the conditions of material existence is the cause of happiness and distress; there are no other causes, and one should not be aggrieved upon seeing the superficial actions of *karma*."

Hiraṇyakaśipu then related a historical incident concerning a King Suyajña who resided in the country named Uśīnara. When the King was killed, his queens, overwhelmed with grief, received instructions, which

Hiraṇyakaśipu quoted to his nephews. Hiraṇyakaśipu related an account of a *kuliṅga* bird pierced by the arrow of a hunter while lamenting for his wife, who had also been shot by the same hunter. By narrating these stories, Hiraṇyakaśipu pacified his nephews and other relatives and relieved them of lamentation. Thus having been pacified, Diti and Ruṣābhānu, Hiraṇyakaśipu's mother and sister-in-law, engaged their minds in spiritual understanding.

TEXT 1

श्रीनारद उवाच

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना ।
हिरण्यकशिपू राजन् पर्यतप्यद्रुषा शुचा ॥ १ ॥

śrī-nārada uvāca
bhrātary evaṁ vinihate
hariṇā kroḍa-mūrtinā
hiraṇyakaśipū rājan
paryatapyad ruṣā śucā

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *bhrātari*—when the brother (Hiraṇyākṣa); *evam*—thus; *vinihate*—was killed; *hariṇā*—by Hari; *kroḍa-mūrtinā*—in the form of the boar, Varāha; *hiraṇya-kaśipuḥ*—Hiraṇyakaśipu; *rājan*—O King; *paryatapyat*—was afflicted; *ruṣā*—by anger; *śucā*—by grief.

TRANSLATION

Śrī Nārada Muni said: My dear King Yudhiṣṭhira, when Lord Viṣṇu, in the form of Varāha, the boar, killed Hiraṇyākṣa, Hiraṇyākṣa's brother Hiraṇyakaśipu was extremely angry and began to lament.

PURPORT

Yudhiṣṭhira had inquired from Nārada Muni why Hiraṇyakaśipu was so envious of his own son Prahlāda. Nārada Muni began narrating the

story by explaining how Hiraṇyakaśipu had become a staunch enemy of Lord Viṣṇu.

TEXT 2

आह चेदं रुषा पूर्णः सन्दष्टदशनच्छदः ।
कोपोज्ज्वलद्भ्यां चक्षुर्भ्यां निरीक्षन् धूम्रमम्बरम् ॥२॥

āha cedaṁ ruṣā pūrṇaḥ
sandaṣṭa-daśana-cchadaḥ
kopojjvaladbhyāṁ cakṣurbhyāṁ
nirīkṣan dhūmram ambaram

āha—said; *ca*—and; *idam*—this; *ruṣā*—with anger; *pūrṇaḥ*—full; *sandaṣṭa*—bitten; *daśana-chadaḥ*—whose lips; *kopa-ujjvaladbhyām*—blazing with anger; *cakṣurbhyām*—with eyes; *nirīkṣan*—looking over; *dhūmram*—smoky; *ambaram*—the sky.

TRANSLATION

Filled with rage and biting his lips, Hiraṇyakaśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

PURPORT

As usual, the demon is envious of the Supreme Personality of Godhead and inimical toward Him. These were Hiraṇyakaśipu's external bodily features as he considered how to kill Lord Viṣṇu and devastate His kingdom, Vaikuṇṭhaloka.

TEXT 3

करालदंष्ट्रोग्रदृष्ट्या दुष्प्रेक्ष्यभ्रुकुटीमुखः ।
शूलमुद्यम्य सदसि दानवानिदमब्रवीत् ॥ ३ ॥

karāla-daṁṣṭrogra-dṛṣṭyā
duṣprekṣya-bhrukuṭī-mukhaḥ
śūlam udyamya sadasi
dānavān idam abravīt

karāla-daṁṣṭra—with terrible teeth; *ugra-dṛṣṭyā*—and fierce glance; *duṣprekṣya*—horrible to see; *bhru-kuṭī*—with frowning eyebrows; *mukhaḥ*—whose face; *śūlam*—trident; *udyamya*—raising; *sadasi*—in the assembly; *dānavān*—to the demons; *idam*—this; *abravīt*—spoke.

TRANSLATION

Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

TEXT 4–5

भो भो दानवदैतेया द्विमूर्धंस्त्र्यक्ष शम्बर ।
शतबाहो हयग्रीव नमुचे पाक इल्वल ॥ ४ ॥
विप्रचित्ते मम वचः पुलोमन् शकुनादयः ।
शृणुतानन्तरं सर्वे क्रियतामाशु मा चिरम् ॥ ५ ॥

bho bho dānava-daiteyā
dvimūrdhaṁs tryakṣa śambara
śatabāho hayagrīva
namuce pāka ilvala

vipracitte mama vacaḥ
puloman śakunādayaḥ
śṛṇutānantaraṁ sarve
kriyatām āśu mā ciram

bhoḥ—O; *bhoḥ*—O; *dānava-daiteyāḥ*—Dānavas and Daityas; *dvimūrdhan*—Dvimūrdha (two-headed); *tri-akṣa*—Tryakṣa (three-eyed); *śambara*—Śambara; *śata-bāho*—Śatabāhu (hundred-armed); *hayagrīva*—Hayagrīva (horse-headed); *namuce*—Namuci; *pāka*—Pāka; *ilvala*—Ilvala; *vipracitte*—Vipracitti; *mama*—my; *vacaḥ*—words; *puloman*—Puloma; *śakuna*—Śakuna; *ādayaḥ*—and others; *śṛṇuta*—just hear; *anantaram*—after that; *sarve*—all; *kriyatām*—let it be done; *āśu*—quickly; *mā*—do not; *ciram*—delay.

TRANSLATION

O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

TEXT 6

सपत्नैर्घातितः क्षुद्रैर्भ्राता मे दयितः सुहृत् ।
पार्ष्णिग्राहेण हरिणा समेनाप्युपधावनैः ॥ ६ ॥

sapatnair ghātitaḥ kṣudrair
bhrātā me dayitaḥ suhṛt
pārṣṇi-grāheṇa hariṇā
samenāpy upadhāvanaiḥ

sapatnaiḥ—by the enemies*; *ghātitaḥ*—killed; *kṣudraiḥ*—insignificant in power; *bhrātā*—brother; *me*—my; *dayitaḥ*—very dear; *suhṛt*—well-wisher; *pārṣṇi-grāheṇa*—attacking from the rear; *hariṇā*—by the Supreme Personality of Godhead; *samena*—equal to everyone (both the demigods and demons); *api*—although; *upadhāvanaiḥ*—by the worshipers, the demigods.

TRANSLATION

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiraṇyākṣa. Although the Supreme Lord, Viṣṇu, is always equal to both of us—namely, the demigods and the demons—this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiraṇyākṣa.

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*Both the demons and demigods understand the Supreme Personality of Godhead to be the supreme master, but the demigods follow the master whereas the demons defy Him. Thus the demigods and demons are compared to the two co-wives of one husband. Each wife is the *sapatnī* (co-wife) of the other, and therefore the word *sapatnaiḥ* is used here.

PURPORT

As stated in *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu:* the Lord is equal to all living entities. Since the demigods and demons are both living entities, how is it possible that the Lord was partial to one class of living beings and opposed to another? Actually it is not possible for the Lord to be partial. Nonetheless, since the demigods, the devotees, always strictly follow the Supreme Lord's orders, because of sincerity they are victorious over the demons, who know that the Supreme Lord is Viṣṇu but do not follow His instructions. Because of constantly remembering the Supreme Personality of Godhead, Viṣṇu, the demons generally attain *sāyujya-mukti* after death. The demon Hiraṇyakaśipu accused the Lord of being partial because the demigods worshiped Him, but in fact the Lord, like the government, is not partial at all. The government is not partial to any citizen, but if a citizen is law-abiding he receives abundant opportunities from the state laws to live peacefully and fulfill his real interests.

TEXTS 7–8

तस्य त्यक्तस्वभावस्य घृणेर्मायावनौकसः ।
भजन्तं भजमानस्य बालस्येवास्थिरात्मनः ॥ ७ ॥
मच्छूलभिन्नग्रीवस्य भूरिणा रुधिरेण वै ।
असृक्प्रियं तर्पयिष्ये भ्रातरं मे गतव्यथः ॥ ८ ॥

tasya tyakta-svabhāvasya
ghṛner māyā-vanaukasaḥ
bhajantaṁ bhajamānasya
bālasyevāsthirātmanaḥ

mac-chūla-bhinna-grīvasya
bhūriṇā rudhireṇa vai
asṛk-priyaṁ tarpayiṣye
bhrātaraṁ me gata-vyathaḥ

tasya—of Him (the Supreme Personality of Godhead); *tyakta-svabhāvasya*—who has given up His natural position (of being equal to

everyone); *ghṛṇeḥ*—most abominable; *māyā*—under the influence of the illusory energy; *vana-okasaḥ*—behaving exactly like an animal in the jungle; *bhajantam*—unto the devotee engaged in devotional service; *bhajamānasya*—being worshiped; *bālasya*—a child; *iva*—like; *asthira-ātmanaḥ*—who is always restless and changing; *mat*—my; *śūla*—by the trident; *bhinna*—separated; *grīvasya*—whose neck; *bhūriṇā*—profuse; *rudhireṇa*—by blood; *vai*—indeed; *asṛk-priyam*—who was fond of blood; *tarpayiṣye*—I shall please; *bhrātaram*—brother; *me*—my; *gata-vyathaḥ*—becoming peaceful myself.

TRANSLATION

The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by māyā, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiraṇyākṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

PURPORT

The defect of the demoniac mentality is expressed in this verse very clearly. Hiraṇyakaśipu thought that Viṣṇu also becomes partial, like a child whose mind is not steady or resolute. The Lord can change His mind at any time, Hiraṇyakaśipu thought, and therefore His words and activities are like those of children. Actually, because the demons are ordinary human beings, their minds change, and being materially conditioned, they think that the Supreme Personality of Godhead is conditioned also. As the Lord says in *Bhagavad-gītā* (9.11), *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* "Fools deride Me when I descend in a human form."

Demons always think that Viṣṇu can be killed. Therefore, being absorbed in thoughts of Viṣṇu's form to kill Him, at least they have the opportunity to think of Viṣṇu unfavorably. Although they are not devotees, their thinking of Viṣṇu is effective, and thus they generally attain *sāyujya-mukti.* Because the demons consider the Supreme Lord an ordinary

living being, they think that they can kill Lord Viṣṇu as one might kill an ordinary person. Another fact disclosed herein is that demons are very much fond of sucking blood. Indeed, all of them are meat-eaters and bloodsuckers.

Hiraṇyakaśipu accused the Supreme Lord of having a restless mind like that of a small child who can be induced to do anything if simply offered some cakes and *lāḍḍus*. Indirectly, this indicates the true position of the Supreme Personality of Godhead, who says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The Lord accepts the offerings of devotees because of their transcendental love. Because they are in love with the Supreme Lord, they do not eat anything without offering it first to the Lord. The Lord does not hanker for a small leaf or flower; He has enough to eat. Indeed, He is feeding all living entities. Nonetheless, because He is very merciful and is *bhakta-vatsala*, very favorable to the devotees, He certainly eats whatever they offer Him with love and devotion. This quality should not be misjudged to be childish. The highest quality of the Supreme Lord is that He is *bhakta-vatsala;* in other words, He is always extremely pleased with His devotees. As for the word *māyā*, when used in reference to the dealings of the Supreme Personality of Godhead and His devotees, this word means "affection." The actions of the Lord to favor His devotees are not disqualifications but signs of His natural affection.

As for *rudhira*, or the blood of Lord Viṣṇu, since there is no possibility of severing Lord Viṣṇu's head from His body, there is no question of blood. But the garland that decorates Viṣṇu's body is as red as blood. When the demons achieve *sāyujya-mukti* and leave behind their sinful activities, they are blessed by Viṣṇu's garland, which is red like blood. After attaining *sāyujya-mukti*, the demons are sometimes promoted to the Vaikuṇṭha world, where they receive the reward of the Lord's garland *prasāda*.

TEXT 9

तस्मिन् कूटेऽहिते नष्टे कृत्तमूले वनस्पतौ ।
विटपा इव शुष्यन्ति विष्णुप्राणा दिवौकसः ॥ ९ ॥

tasmin kūṭe 'hite naṣṭe
kṛtta-mūle vanas-patau
viṭapā iva śuṣyanti
viṣṇu-prāṇā divaukasaḥ

tasmin—when He; *kūṭe*—the most deceitful; *ahite*—enemy; *naṣṭe*—is finished; *kṛtta-mūle*—having its roots cut off; *vanas-patau*—a tree; *viṭapāḥ*—the branches and leaves; *iva*—like; *śuṣyanti*—dry up; *viṣṇu-prāṇāḥ*—whose life is Lord Viṣṇu; *diva-okasaḥ*—the demigods.

TRANSLATION

When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Viṣṇu, the demigods, for whom Lord Viṣṇu is the life and soul, will lose the source of their life and wither away.

PURPORT

The difference between the demigods and the demons is here explained. The demigods always follow the instructions of the Supreme Personality of Godhead, whereas the demons simply plan to disturb or kill Him. Nevertheless, sometimes the demons very much appreciate the full dependence of the demigods upon the mercy of the Lord. This is indirect glorification of the demigods by the demons.

TEXT 10

तावद्यात भुवं यूयं ब्रह्मक्षत्रसमेधिताम् ।
सूदयध्वं तपोयज्ञस्वाध्यायव्रतदानिनः ॥१०॥

tāvad yāta bhuvaṁ yūyaṁ
brahma-kṣatra-samedhitām

sūdayadhvaṁ tapo-yajña-
svādhyāya-vrata-dāninaḥ

tāvat—as long as (I am engaged in the matter of killing Viṣṇu); *yāta*—go; *bhuvam*—to the planet earth; *yūyam*—all of you; *brahma-kṣatra*—of the *brāhmaṇas* and *kṣatriyas*; *samedhitām*—made prosperous by the activities (brahminical culture and Vedic government); *sūdayadhvam*—just destroy; *tapaḥ*—the performers of austerities; *yajña*—sacrifices; *svādhyāya*—study of Vedic knowledge; *vrata*—the regulative vows; *dāninaḥ*—and those giving charity.

TRANSLATION

While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

PURPORT

Hiraṇyakaśipu's main purpose was to disturb the demigods. He planned first to kill Lord Viṣṇu so that with Lord Viṣṇu's death the demigods would automatically weaken and die. Another of his plans was to disturb the residents of the planet earth. The peace and prosperity of the residents of earth, and all the other planets, were maintained by the *brāhmaṇas* and *kṣatriyas*. The Lord says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." On all the planets there are different types of residents, but the Lord recommends, referring especially to the planet earth, which is inhabited by human beings, that society be divided into four *varṇas*—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. Before the advent of Lord Kṛṣṇa on this earth, it is understood that the earth was managed by the *brāhmaṇas* and *kṣatriyas*. The duty of the *brāhmaṇas* is to cultivate *śamaḥ* (peacefulness), *damaḥ* (self-control), *titikṣā* (tolerance), *satyam* (truthfulness), *śaucam* (cleanliness) and *ārjavam* (simplicity), and then to advise the *kṣatriya* kings how to

rule the country or planet. Following the instructions of the *brāhmaṇas*, the *kṣatriyas* should engage the populace in austerity, sacrifices, Vedic study and adherence to the rules and regulations established by Vedic principles. They should also arrange for charity to be given to the *brāhmaṇas*, *sannyāsīs* and temples. This is the godly arrangement of brahminical culture.

People are inclined to offer *yajña* because unless sacrifices are offered there will be insufficient rain (*yajñād bhavati parjanyaḥ*), which will hamper agricultural activities (*parjanyād anna-sambhavaḥ*). By introducing brahminical culture, therefore, a *kṣatriya* government should engage people in performing *yajña*, studying the *Vedas* and giving charity. Thus the people will receive their necessities for life very easily, and there will be no disturbances in society. In this regard, Lord Kṛṣṇa says in *Bhagavad-gītā* (3.12):

iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ

"In charge of the various necessities of life, the demigods, being satisfied by the performance of *yajña* [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief."

The demigods are authorized supplying agents who act on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed *yajñas*. In the *Vedas*, there are different kinds of *yajñas* prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of *yajñas* are recommended in the *Vedas*. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kālī, the ghastly form of material nature, and before the goddess the sacrifice of animals is

recommended. But for those in the mode of goodness, the transcendental worship of Viṣṇu is recommended. Ultimately, all *yajñas* are meant for gradual promotion to the transcendental position. For ordinary men, at least five *yajñas*, known as *pañca-mahāyajña*, are necessary.

One should know, however, that all the necessities of life that human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Consider, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk and sugar for persons in the mode of goodness, and also eatables for the nonvegetarians, such as meats, none of which can be manufactured by men. Then again, take for example, heat, light, water and air, which are also necessities of life—none of them can be manufactured by human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall or breeze, without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essentials—all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of *yajñas*. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy, for they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform *yajñas*. Lord Caitanya, however, inaugurated the easiest performance of *yajña*, namely the *saṅkīrtana-yajña*, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

Hiraṇyakaśipu planned to kill the inhabitants of earth so that *yajña* would stop and the demigods, being disturbed, would die automatically when Lord Viṣṇu, the *yajñeśvara*, was killed. These were the demoniac plans of Hiraṇyakaśipu, who was expert in such activities.

TEXT 11

विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान् ।
देवर्षिपितृभूतानां धर्मस्य च परायणम् ॥११॥

viṣṇur dvija-kriyā-mūlo
yajño dharmamayaḥ pumān
devarṣi-pitṛ-bhūtānāṁ
dharmasya ca parāyaṇam

viṣṇuḥ—Lord Viṣṇu, the Supreme Personality of Godhead; *dvija*—of the *brāhmaṇas* and *kṣatriyas; kriyā-mūlaḥ*—whose root is the performance of *yajña* and the ritualistic ceremonies mentioned in the *Vedas; yajñaḥ*—personified *yajña* (Lord Viṣṇu, who is known as the *yajña-puruṣa*); *dharma-mayaḥ*—full of religious principles; *pumān*—the Supreme Person; *deva-ṛṣi*—of the demigods and great *ṛṣis* like Vyāsadeva and Nārada; *pitṛ*—of the forefathers; *bhūtānām*—and of all other living entities; *dharmasya*—of the religious principles; *ca*—also; *parāyaṇam*—the shelter.

TRANSLATION

The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general. When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die.

PURPORT

Since Viṣṇu is the central point of brahminical culture, Hiraṇyakaśipu's plan was to kill Viṣṇu, for if Viṣṇu were killed, naturally the brahminical culture would also be lost. With brahminical culture lost, *yajña* would no longer be performed, and for want of *yajña* the regular distribution of rainfall would cease (*yajñād bhavati parjanyaḥ*). Thus there would be disturbances all over the world, and

naturally the demigods would be defeated. From this verse we get a clear indication of how human society is disturbed when the Vedic Āryan civilization is killed and the Vedic ritualistic ceremonies performed by the *brāhmaṇas* are stopped. *Kalau śūdra-sambhavaḥ:* because the population of the modern world consists mostly of *śūdras*, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a *kṣatriya* government. Instead, the government is a democracy in which any *śūdra* can be voted into taking up the governmental reigns and capture the power to rule. Because of the poisonous effects of Kali-yuga, the *śāstra* (*Bhāg.* 12.2.13) says, *dasyu-prāyeṣu rājasu:* the government will adopt the policies of *dasyus*, or plunderers. Thus there will be no instructions from the *brāhmaṇas*, and even if there are brahminical instructions, there will be no *kṣatriya* rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiraṇyakaśipu planned to destroy the brahminical culture and the *kṣatriya* government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of *śūdras* and demons, the brahminical culture is lost and can be revived only by the chanting of the *mahā-mantra*. Therefore the Kṛṣṇa consciousness movement, or the Hare Kṛṣṇa movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next. In this regard, Śrīla Madhvācārya quotes this verse from the *Brahmāṇḍa Purāṇa:*

vipra-yajñādi-mūlaṁ tu
harir ity āsuraṁ matam
harir eva hi sarvasya
mūlaṁ samyaṅ mato nṛpa

"O King, the demons think that Hari, Lord Viṣṇu, exists because of the *brāhmaṇas* and *yajña*, but factually Hari is the cause of everything including the *brāhmaṇas* and *yajña*." Therefore, through the popularizing of *hari-kīrtana*, or the *saṅkīrtana* movement, the brahminical culture and *kṣatriya* government will automatically come back, and people will be extremely happy.

TEXT 12

यत्र यत्र द्विजा गावो वेदा वर्णाश्रमक्रियाः ।
तं तं जनपदं यात सन्दीपयत वृश्चत ॥१२॥

yatra yatra dvijā gāvo
vedā varṇāśrama-kriyāḥ
taṁ taṁ janapadaṁ yāta
sandīpayata vṛścata

yatra yatra—wherever; *dvijāḥ*—the *brāhmaṇas*; *gāvaḥ*—the protected cows; *vedāḥ*—the Vedic culture; *varṇa-āśrama*—of the Āryan civilization of four *varṇas* and four *āśramas*; *kriyāḥ*—the activities; *tam tam*—that; *jana-padam*—to the city or town; *yāta*—go; *sandīpayata*—set fire; *vṛścata*—cut down (all the trees).

TRANSLATION

Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

PURPORT

The picture of a proper human civilization is indirectly described here. In a perfect human civilization there must be a class of men fully trained as perfect *brāhmaṇas*. Similarly, there must be *kṣatriyas* to rule the country very nicely according to the injunctions of the *śāstras*, and there must be *vaiśyas* who can protect the cows. The word *gāvaḥ* indicates that cows should be given protection. Because the Vedic civilization is lost, cows are not protected, but instead indiscriminately killed in slaughterhouses. Such are the acts of demons. Therefore this is a

demoniac civilization. The *varṇāśrama-dharma* mentioned here is essential for human civilization. Unless there is a *brāhmaṇa* to guide, a *kṣatriya* to rule perfectly, and a perfect *vaiśya* to produce food and protect the cows, how will people live peacefully? It is impossible.

Another point is that trees also should be given protection. During its lifetime, a tree should not be cut for industrial enterprises. In Kali-yuga, trees are indiscriminately and unnecessarily cut for industry, in particular for paper mills that manufacture a profuse quantity of paper for the publication of demoniac propaganda, nonsensical literature, huge quantities of newspapers and many other paper products. This is a sign of a demoniac civilization. The cutting of trees is prohibited unless necessary for the service of Lord Viṣṇu. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Lord Viṣṇu must be performed, otherwise work binds one to this material world." But if the paper mills stop producing paper, one may argue, how can our ISKCON literature be published? The answer is that the paper mills should manufacture paper only for the publication of ISKCON literature because ISKCON literature is published for the service of Lord Viṣṇu. This literature clarifies our relationship with Lord Viṣṇu, and therefore the publication of ISKCON literature is the performance of *yajña. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. Yajña* must be performed, as indicated by the superior authorities. The cutting of trees simply to manufacture paper for the publication of unwanted literature is the greatest sinful act.

TEXT 13

इति ते भर्तृनिर्देशमादाय शिरसादृताः ।
तथा प्रजानां कदनं विदधुः कदनप्रियाः ॥१३॥

iti te bhartṛ-nirdeśam
ādāya śirasādṛtāḥ
tathā prajānāṁ kadanaṁ
vidadhuḥ kadana-priyāḥ

iti—thus; *te*—they; *bhartṛ*—of the master; *nirdeśam*—the direction; *ādāya*—receiving; *śirasā*—with their heads; *ādṛtāḥ*—respecting;

tathā—so also; *prajānām*—of all the citizens; *kadanam*—persecution; *vidadhuḥ*—executed; *kadana-priyāḥ*—who are expert in persecuting others.

TRANSLATION

Thus the demons, being fond of disastrous activities, took Hiraṇyakaśipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

PURPORT

The followers of demoniac principles, as described here, are thoroughly envious of the general populace. In the present day, scientific advancement exemplifies such envy. The discovery of nuclear energy has been disastrous to people in general because demons all over the world are manufacturing nuclear weapons. The word *kadana-priyāḥ* is very significant in this regard. The demoniac persons who want to kill the Vedic culture are extremely envious of the feeble citizens, and they act in such a way that ultimately their discoveries will be inauspicious for everyone (*jagato 'hitāḥ*). The Sixteenth Chapter of *Bhagavad-gītā* fully explains how the demons engage in sinful activities for the destruction of the populace.

TEXT 14

पुरग्रामव्रजोद्यानक्षेत्रारामाश्रमाकरान् ।
खेटखर्वटघोषांश्च ददहुः पत्तनानि च ॥१४॥

pura-grāma-vrajodyāna-
kṣetrārāmāśramākarān
kheṭa-kharvaṭa-ghoṣāṁś ca
dadahuḥ pattanāni ca

pura—cities and towns; *grāma*—villages; *vraja*—pasturing grounds; *udyāna*—gardens; *kṣetra*—agricultural fields; *ārāma*—natural forests; *āśrama*—hermitages of saintly persons; *ākarān*—and mines (that produce valuable metals to maintain brahminical culture); *kheṭa*—farm

villages; *kharvaṭa*—mountain villages; *ghoṣān*—the little villages of cowherds; *ca*—and; *dadahuḥ*—they burned; *pattanāni*—the capitals; *ca*—also.

TRANSLATION

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

PURPORT

The word *udyāna* refers to places where trees are especially grown to produce fruits and flowers, which are most important for human civilization. Kṛṣṇa says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Fruits and flowers are very much pleasing to the Lord. If one wants to please the Supreme Personality of Godhead, he can simply offer fruits and flowers, and the Lord will be pleased to accept them. Our only duty is to please the Supreme Godhead (*saṁsiddhir hari-toṣaṇam*). Whatever we do and whatever our occupation, our main purpose should be to please the Supreme Lord. All the paraphernalia mentioned in this verse is especially meant for the satisfaction of the Lord, not the satisfaction of one's senses. The government—indeed, the entire society—should be structured in such a way that everyone can be trained to satisfy the Supreme Personality of Godhead. But unfortunately, especially in this age, *na te viduḥ svārtha-gatiṁ hi viṣṇum:* people do not know that the highest goal of human life is to please Lord Viṣṇu. On the contrary, like demons, they simply plan to kill Viṣṇu and be happy by sense gratification.

TEXT 15

केचित्खनित्रैर्बिभिदुः सेतुप्राकारगोपुरान् ।
आजीव्यांश्चिच्छिदुर्वृक्षान् केचित्परशुपाणयः ।
प्रादहञ् शरणान्येके प्रजानां ज्वलितोल्मुकैः ॥१५॥

kecit khanitrair bibhiduḥ
setu-prākāra-gopurān
ājīvyāṁś cicchidur vṛkṣān
kecit paraśu-pāṇayaḥ
prādahañ śaraṇāny eke
prajānāṁ jvalitolmukaiḥ

kecit—some of the demons; *khanitraiḥ*—with digging instruments; *bibhiduḥ*—broke to pieces; *setu*—bridges; *prākāra*—protective walls; *gopurān*—city gates; *ājīvyān*—the source of livelihood; *cicchiduḥ*—cut down; *vṛkṣān*—trees; *kecit*—some; *paraśu-pāṇayaḥ*—taking axes in hand; *prādahan*—burned down; *śaraṇāni*—the dwellings; *eke*—other demons; *prajānām*—of the citizens; *jvalita*—blazing; *ulmukaiḥ*—with firebrands.

TRANSLATION

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

PURPORT

The cutting of trees is generally prohibited. In particular, trees that produce nice fruit for the maintenance of human society should not be cut. In different countries there are different types of fruit trees. In India the mango and jackfruit trees are prominent, and in other places there are mango trees, jackfruit trees, coconut trees and berry trees. Any tree that produces nice fruit for the maintenance of the people should not be cut at all. This is a śāstric injunction.

TEXT 16

एवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः ।
दिवं देवाः परित्यज्य भुवि चेरुरलक्षिताः ॥१६॥

evaṁ viprakṛte loke
daityendrānucarair muhuḥ
divaṁ devāḥ parityajya
bhuvi cerur alakṣitāḥ

evam—thus; *viprakṛte*—being disturbed; *loke*—when all the people; *daitya-indra-anucaraiḥ*—by the followers of Hiraṇyakaśipu, the King of the Daityas; *muhuḥ*—again and again; *divam*—the heavenly planets; *devāḥ*—the demigods; *parityajya*—giving up; *bhuvi*—on the planet earth; *ceruḥ*—wandered (to see the extent of the disturbances); *alakṣitāḥ*—unseen by the demons.

TRANSLATION

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiraṇyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

PURPORT

As stated in *Bhagavad-gītā*, the performance of *yajña* brings reciprocal good fortune for both the human beings and the demigods. When the performances of *yajña* were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of *yajña* and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.

TEXT 17

हिरण्यकशिपुर्भ्रातुः सम्परेतस्य दुःखितः ।
कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्त्वयत् ॥१७॥

hiraṇyakaśipur bhrātuḥ
samparetasya duḥkhitaḥ
kṛtvā kaṭodakādīni
bhrātṛ-putrān asāntvayat

hiraṇyakaśipuḥ—Hiraṇyakaśipu; *bhrātuḥ*—of the brother; *samparetasya*—deceased; *duḥkhitaḥ*—being very much distressed; *kṛtvā*—performing; *kaṭodaka-ādīni*—ceremonies observed after a death; *bhrātṛ-putrān*—the sons of his brother; *asāntvayat*—pacified.

TRANSLATION

After performing the ritualistic observances for the death of his brother, Hiraṇyakaśipu, being extremely unhappy, tried to pacify his nephews.

TEXTS 18–19

शकुनिं शम्बरं धृष्टिं भूतसन्तापनं वृकम् ।
कालनाभं महानाभं हरिश्मश्रुमथोत्कचम् ॥१८॥
तन्मातरं रुषाभानुं दितिं च जननीं गिरा ।
श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ॥१९॥

śakuniṁ śambaraṁ dhṛṣṭiṁ
bhūtasantāpanaṁ vṛkam
kālanābhaṁ mahānābhaṁ
hariśmaśrum athotkacam

tan-mātaraṁ ruṣābhānuṁ
ditiṁ ca jananīṁ girā
ślakṣṇayā deśa-kāla-jña
idam āha janeśvara

śakunim—Śakuni; *śambaram*—Śambara; *dhṛṣṭim*—Dhṛṣṭi; *bhūtasantāpanam*—Bhūtasantāpana; *vṛkam*—Vṛka; *kālanābham*—Kālanābha; *mahānābham*—Mahānābha; *hariśmaśrum*—Hariśmaśru; *atha*—as well as; *utkacam*—Utkaca; *tat-mātaram*—their mother; *ruṣābhānum*—Ruṣābhānu; *ditim*—Diti; *ca*—and; *jananīm*—his own

mother; *girā*—by words; *ślakṣṇayā*—very sweet; *deśa-kāla-jñaḥ*—who was expert in understanding the time and situation; *idam*—this; *āha*—said; *jana-īśvara*—O King.

TRANSLATION

O King, Hiraṇyakaśipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca. He also consoled their mother, his sister-in-law, Ruṣābhānu, as well as his own mother, Diti. He spoke to them all as follows.

TEXT 20

श्रीहिरण्यकशिपुरुवाच

अम्बाम्ब हे वधूः पुत्रा वीरं मार्हथ शोचितुम् ।
रिपोरभिमुखे श्लाघ्यः शूराणां वध ईप्सितः ॥२०॥

śrī-hiraṇyakaśipur uvāca
ambāmba he vadhūḥ putrā
vīraṁ mārhatha śocitum
ripor abhimukhe ślāghyaḥ
śūrāṇāṁ vadha īpsitaḥ

śrī-hiraṇyakaśipuḥ uvāca—Hiraṇyakaśipu said; *amba amba*—my mother, my mother; *he*—O; *vadhūḥ*—my sister-in-law; *putrāḥ*—O sons of my brother; *vīram*—the hero; *mā*—not; *arhatha*—you deserve; *śocitum*—to lament about; *ripoḥ*—of the enemy; *abhimukhe*—in front; *ślāghyaḥ*—glorious; *śūrāṇām*—of those who are actually great; *vadhaḥ*—killing; *īpsitaḥ*—desired.

TRANSLATION

Hiraṇyakaśipu said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

TEXT 21

भूतानामिह संवासः प्रपायामिव सुव्रते ।
दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ॥२१॥

bhūtānām iha saṁvāsaḥ
prapāyām iva suvrate
daivenaikatra nītānām
unnītānāṁ sva-karmabhiḥ

bhūtānām—of all living entities; *iha*—in this material world; *saṁvāsaḥ*—the living together; *prapāyām*—in a place for drinking cold water; *iva*—like; *su-vrate*—O my gentle mother; *daivena*—by the superior arrangement; *ekatra*—in one place; *nītānām*—of those brought; *unnītānām*—of those led apart; *sva-karmabhiḥ*—by their own reactions.

TRANSLATION

My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.

PURPORT

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) All living entities act exactly according to the directions of *prakṛti*, material nature, because in the material world we are fully under a higher control. All the living entities in this material world have come here only because they wanted to be equal to

Kṛṣṇa in enjoyment and have thus been sent here to be conditioned by material nature in different degrees. In the material world a so-called family is a combination of several persons in one home to fulfill the terms of their imprisonment. As criminal prisoners scatter as soon as their terms are over and they are released, all of us who have temporarily assembled as family members will continue to our respective destinations. Another example given is that family members are like straws carried together by the waves of a river. Sometimes such straws mix together in whirlpools, and later, dispersed again by the same waves, they float alone in the water.

Although Hiraṇyakaśipu was a demon, he had Vedic knowledge and understanding. Thus the advice given to his family members—his sister-in-law, mother and nephews—was quite sound. The demons are considered highly elevated in knowledge, but because they do not use their good intelligence for the service of the Lord, they are called demons. The demigods, however, act very intelligently to satisfy the Supreme Personality of Godhead. This is confirmed in *Śrīmad-Bhāgavatam* (1.2.13) as follows:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and orders of life, is to please the Lord Hari." To become a demigod or to become godly, whatever one's occupation, one must satisfy the Supreme Personality of Godhead.

TEXT 22

नित्य आत्माव्ययः शुद्धः सर्वगः सर्ववित्परः ।
धत्तेऽसावात्मनो लिङ्गं मायया विसृजन्गुणान् ॥२२॥

nitya ātmāvyayaḥ śuddhaḥ
sarvagaḥ sarva-vit paraḥ

dhatte 'sāv ātmano liṅgaṁ
māyayā visṛjan guṇān

nityaḥ—eternal; *ātmā*—spirit soul; *avyayaḥ*—inexhaustible; *śuddhaḥ*—with no material tinge; *sarva-gaḥ*—qualified to go anywhere in the material or spiritual worlds; *sarva-vit*—full of knowledge; *paraḥ*—transcendental to material conditions; *dhatte*—accepts; *asau*—that *ātmā*, or living being; *ātmanaḥ*—of the self; *liṅgam*—a body; *māyayā*—by the material energy; *visṛjan*—creating; *guṇān*—various material qualities.

TRANSLATION

The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

PURPORT

Hiraṇyakaśipu very intelligently described the position of the soul. The soul is never the body, but is always completely different from the body. Being eternal and inexhaustible, the soul has no death, but when the same pure soul desires to enjoy the material world independently, he is placed under the conditions of material nature and must therefore accept a certain type of body and suffer the pains and pleasures thereof. This is also described by Kṛṣṇa in *Bhagavad-gītā* (13.22). *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* the living entity is born in different families or species of life because of being infected by the modes of material nature. When conditioned by material nature, the living entity must accept a certain type of body, which is offered by nature under the direction of the Supreme Lord.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The body is just like a machine, and according to the living entity's *karma*, he is offered a particular type of machine to move here and there under the control of material nature. This continues until he surrenders to the Supreme Personality of Godhead (*mām eva ye prapadyante māyām etāṁ taranti te*). Until he surrenders, the conditioned soul is carried from life to life by the arrangement of material nature.

TEXT 23

यथाम्भसा प्रचलता तरवोऽपि चला इव ।
चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः ॥२३॥

yathāmbhasā pracalatā
taravo 'pi calā iva
cakṣuṣā bhrāmyamāṇena
dṛśyate calatīva bhūḥ

yathā—just as; *ambhasā*—by water; *pracalatā*—moving; *taravaḥ*—the trees (on the bank of the river); *api*—also; *calāḥ*—moving; *iva*—as if; *cakṣuṣā*—by the eye; *bhrāmyamāṇena*—moving; *dṛśyate*—is seen; *calatī*—moving; *iva*—as if; *bhūḥ*—the ground.

TRANSLATION

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

PURPORT

Sometimes, because of mental derangement, the land appears to be moving. A drunkard, for example, or a person with heart disease, some-

times feels that the land is moving. Similarly, the reflections of trees in a flowing river also appear to move. These are the actions of *māyā*. Actually the living entity does not move (*sthāṇur acalo 'yam*). The living entity does not take birth or accept death, but because of the transient subtle and gross bodies, the living entity appears to move from one place to another or be dead and gone forever. As the great Bengali Vaiṣṇava poet, Jagadānanda Paṇḍita, has said:

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

According to this statement from the *Prema-vivarta*, when a living entity is conditioned by material nature, he is exactly like a person haunted by a ghost. One should therefore understand the fixed position of the spirit soul and how he is carried away by the waves of material nature to different bodies and different situations under lamentation and hankering. One achieves the success of life when he understands the constitutional position of his self and is undisturbed by the conditions created by material nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*).

TEXT 24

एवं गुणैर्भ्राम्यमाणे मनस्यविकलः पुमान् ।
याति तत्साम्यतां भद्रे ह्यलिङ्गो लिङ्गवानिव ॥२४॥

evaṁ guṇair bhrāmyamāṇe
manasy avikalaḥ pumān
yāti tat-sāmyatāṁ bhadre
hy aliṅgo liṅgavān iva

evam—in this way; *guṇaiḥ*—by the modes of material nature; *bhrāmyamāṇe*—when shaken; *manasi*—the mind; *avikalaḥ*—changeless; *pumān*—the living entity; *yāti*—approaches; *tat-sāmyatām*—the same condition of agitation as the mind; *bhadre*—O my gentle mother; *hi*—indeed; *aliṅgaḥ*—without a subtle or gross body; *liṅga-vān*—possessing a material body; *iva*—as if.

TRANSLATION

In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.84.13):

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass." Although Hiraṇyakaśipu was a great demon, he was not as foolish as the population of the modern world. Hiraṇyakaśipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the *śāstras. Sa eva go-kharaḥ:* such persons are nothing but cows and asses.

Hiraṇyakaśipu advised his family members that although the gross body of his brother Hiraṇyākṣa was dead and they were aggrieved because of this, they should not lament for the great soul of Hiraṇyākṣa, who had already attained his next destination. *Ātmā,* the spirit soul, is always unchanged (*avikalaḥ pumān*). We are spirit souls, but when carried away by mental activities (*manodharma*), we suffer from so-called material conditions of life. This generally happens to nondevotees. *Harāv abhaktasya kuto mahad-guṇāḥ:* nondevotees may possess exalted material qualities, but because they are foolish they have no good qualifications. The designations of the conditioned soul in the material world are

decorations of the dead body. The conditioned soul has no information of the spirit and its exalted existence beyond the effects of the material condition.

TEXTS 25–26

एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना ।
एष प्रियाप्रियैर्योगो वियोगः कर्मसंसृतिः ॥२५॥
सम्भवश्च विनाशश्च शोकश्च विविधः स्मृतः ।
अविवेकश्च चिन्ता च विवेकास्मृतिरेव च ॥२६॥

eṣa ātma-viparyāso
hy aliṅge liṅga-bhāvanā
eṣa priyāpriyair yogo
viyogaḥ karma-saṁsṛtiḥ

sambhavaś ca vināśaś ca
śokaś ca vividhaḥ smṛtaḥ
avivekaś ca cintā ca
vivekāsmṛtir eva ca

esaḥ—this; *ātma-viparyāsaḥ*—bewilderment of the living being; *hi*—indeed; *aliṅge*—in that which does not possess a material body; *liṅga-bhāvanā*—accepting the material body to be the self; *eṣaḥ*—this; *priya*—with those who are very dear; *apriyaiḥ*—and with those who are not dear (enemies, those not in the family, etc.); *yogaḥ*—connection; *viyogaḥ*—separation; *karma*—the fruits of action; *saṁsṛtiḥ*—the material condition of life; *sambhavaḥ*—accepting birth; *ca*—and; *vināśaḥ*—accepting death; *ca*—and; *śokaḥ*—lamentation; *ca*—and; *vividhaḥ*—varieties; *smṛtaḥ*—mentioned in scripture; *avivekaḥ*—lack of discrimination; *ca*—and; *cintā*—anxiety; *ca*—also; *viveka*—of proper discrimination; *asmṛtiḥ*—forgetfulness; *eva*—indeed; *ca*—also.

TRANSLATION

In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and

others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called saṁsāra. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

TEXT 27

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
यमस्य प्रेतबन्धूनां संवादं तं निबोधत ॥२७॥

atrāpy udāharantīmam
itihāsaṁ purātanam
yamasya preta-bandhūnāṁ
saṁvādaṁ taṁ nibodhata

atra—in this connection; *api*—indeed; *udāharanti*—they cite; *imam*—this; *itihāsam*—history; *purātanam*—very old; *yamasya*—of Yamarāja, the superintendent of death, who gives judgment after death; *preta-bandhūnām*—of the friends of a dead man; *saṁvādam*—discussion; *tam*—that; *nibodhata*—try to understand.

TRANSLATION

In this regard, an example is given from an old history. This involves a discourse between Yamarāja and the friends of a dead person. Please hear it attentively.

PURPORT

The words *itihāsaṁ purātanam* mean "an old history." The *Purāṇas* are not chronologically recorded, but the incidents mentioned in the *Purāṇas* are actual histories of bygone ages. *Śrīmad-Bhāgavatam* is the *Mahā-purāṇa*, the essence of all the *Purāṇas*. The Māyāvādī scholars do

not accept the *Purāṇas*, but Śrīla Madhvācārya and all other authorities accept them as the authoritative histories of the world.

TEXT 28

उशीनरेष्वभूद्राजा सुयज्ञ इति विश्रुतः ।
सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत ॥२८॥

uśīnareṣv abhūd rājā
suyajña iti viśrutaḥ
sapatnair nihato yuddhe
jñātayas tam upāsata

uśīnareṣu—in the state known as Uśīnara; *abhūt*—there was; *rājā*—a king; *suyajñaḥ*—Suyajña; *iti*—thus; *viśrutaḥ*—celebrated; *sapatnaiḥ*—by enemies; *nihataḥ*—killed; *yuddhe*—in war; *jñātayaḥ*—the kinsmen; *tam*—him; *upāsata*—sat around.

TRANSLATION

In the state known as Uśīnara there was a celebrated king named Suyajña. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.

TEXTS 29–31

विशीर्णरत्नकवचं विभ्रष्टाभरणस्रजम् ।
शरनिर्भिन्नहृदयं शयानमसृगाविलम् ॥२९॥
प्रकीर्णकेशं ध्वस्ताक्षं रभसा दष्टदच्छदम् ।
रजःकुण्ठमुखाम्भोजं छिन्नायुधभुजं मृधे ॥३०॥
उशीनरेन्द्रं विधिना तथा कृतं
पतिं महिष्यः प्रसमीक्ष्य दुःखिताः ।
हताः स्म नाथेति करैरुरो भृशं
घ्नन्त्यो मुहुस्तत्पदयोरुपापतन् ॥३१॥

viśīrṇa-ratna-kavacaṁ
vibhraṣṭābharaṇa-srajam
śara-nirbhinna-hṛdayaṁ
śayānam asṛg-āvilam

prakīrṇa-keśaṁ dhvastākṣaṁ
rabhasā daṣṭa-dacchadam
rajaḥ-kuṇṭha-mukhāmbhojaṁ
chinnāyudha-bhujaṁ mṛdhe

uśīnarendraṁ vidhinā tathā kṛtaṁ
patiṁ mahiṣyaḥ prasamīkṣya duḥkhitāḥ
hatāḥ sma nātheti karair uro bhṛśaṁ
ghnantyo muhus tat-padayor upāpatan

viśīrṇa—scattered here and there; *ratna*—made of jewels; *kavacam*—protective armor; *vibhraṣṭa*—fallen off; *ābharaṇa*—ornaments; *srajam*—garlands; *śara-nirbhinna*—pierced by arrows; *hṛdayam*—the heart; *śayānam*—lying down; *asṛk-āvilam*—smeared with blood; *prakīrṇa-keśam*—his hair loosened and scattered; *dhvasta-akṣam*—his eyes obscured; *rabhasā*—with anger; *daṣṭa*—bitten; *dacchadam*—his lips; *rajaḥ-kuṇṭha*—covered with dust; *mukha-ambhojam*—his face, which had formerly resembled a lotus flower; *chinna*—cut off; *āyudha-bhujam*—his arms and weapons; *mṛdhe*—on the battlefield; *uśīnara-indram*—the master of the state of Uśīnara; *vidhinā*—by providence; *tathā*—thus; *kṛtam*—forced into this position; *patim*—the husband; *mahiṣyaḥ*—the queens; *prasamīkṣya*—seeing; *duḥkhitāḥ*—very much aggrieved; *hatāḥ*—killed; *sma*—certainly; *nātha*—O husband; *iti*—thus; *karaiḥ*—with the hands; *uraḥ*—the breast; *bhṛśam*—constantly; *ghnantyaḥ*—pounding; *muhuḥ*—again and again; *tat-padayoḥ*—at the feet of the King; *upāpatan*—fell down.

TRANSLATION

His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body

smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Uśīnara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

PURPORT

As stated here, *rabhasā daṣṭa-dacchadam:* the dead King, while fighting in anger, bit his lips to show his prowess, but nonetheless he was killed by providence (*vidhinā*). This proves that we are controlled by higher authorities; our personal power or endeavor is not always supreme. We must therefore accept the position offered to us by the order of the Supreme.

TEXT 32

रुदत्य उच्चैर्दयिताङ्घ्रिपङ्कजं
सिञ्चन्त्य अस्रैः कुचकुङ्कुमारुणैः ।
विस्रस्तकेशाभरणाः शुचं नृणां
सृजन्त्य आक्रन्दनया विलेपिरे ॥३२॥

rudatya uccair dayitāṅghri-paṅkajaṁ
siñcantya asraiḥ kuca-kuṅkumāruṇaiḥ
visrasta-keśābharaṇāḥ śucaṁ nṛṇāṁ
sṛjantya ākrandanayā vilepire

rudatyaḥ—crying; *uccaiḥ*—very loudly; *dayita*—of their beloved husband; *aṅghri-paṅkajam*—the lotus feet; *siñcantyaḥ*—moistening; *asraiḥ*—with tears; *kuca-kuṅkuma-aruṇaiḥ*—which were red from the *kuṅkuma* covering their breasts; *visrasta*—scattered; *keśa*—hair; *ābharaṇāḥ*—and ornaments; *śucam*—grief; *nṛṇām*—of the people in

general; *sṛjantyaḥ*—creating; *ākrandanayā*—by crying very pitiably; *vilepire*—began to lament.

TRANSLATION

As the queens loudly cried, their tears glided down their breasts, becoming reddened by kuṅkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.

TEXT 33

अहो विधात्राकरुणेन नः प्रभो
भवान् प्रणीतो दृगगोचरां दशाम् ।
उशीनराणामसि वृत्तिदः पुरा
कृतोऽधुना येन शुचां विवर्धनः ॥३३॥

aho vidhātrākaruṇena naḥ prabho
bhavān praṇīto dṛg-agocarāṁ daśām
uśīnarāṇām asi vṛttidaḥ purā
kṛto 'dhunā yena śucāṁ vivardhanaḥ

aho—alas; *vidhātrā*—by providence; *akaruṇena*—who is merciless; *naḥ*—our; *prabho*—O lord; *bhavān*—Your Lordship; *praṇītaḥ*—taken away; *dṛk*—of sight; *agocarām*—beyond the range; *daśām*—to a state; *uśīnarāṇām*—to the inhabitants of the state of Uśīnara; *asi*—you were; *vṛtti-daḥ*—giving livelihood; *purā*—formerly; *kṛtaḥ*—finished; *adhunā*—now; *yena*—by whom; *śucām*—of lamentation; *vivardhanaḥ*—increasing.

TRANSLATION

O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Uśīnara, and thus they were happy, but your condition now is the cause of their unhappiness.

TEXT 34

त्वया कृतज्ञेन वयं महीपते
कथं विना स्याम सुहृत्तमेन ते ।
तत्रानुयानं तव वीर पादयोः
शुश्रूषतीनां दिश यत्र यास्यसि ॥३४॥

tvayā kṛtajñena vayaṁ mahī-pate
kathaṁ vinā syāma suhṛttamena te
tatrānuyānaṁ tava vīra pādayoḥ
śuśrūṣatīnāṁ diśa yatra yāsyasi

tvayā—you; *kṛtajñena*—a most grateful personality; *vayam*—we; *mahī-pate*—O King; *katham*—how; *vinā*—without; *syāma*—shall exist; *suhṛt-tamena*—the best of our friends; *te*—of you; *tatra*—there; *anuyānam*—the following; *tava*—of you; *vīra*—O hero; *pādayoḥ*—of the lotus feet; *śuśrūṣatīnām*—of those engaging in the service; *diśa*—please order; *yatra*—where; *yāsyasi*—you will go.

TRANSLATION

O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

PURPORT

Formerly, a *kṣatriya* king was generally the husband of many wives, and after the death of the king, especially in the battlefield, all the queens would agree to accept *saha-māraṇa*, dying with the husband who was their life. When Pāṇḍu Mahārāja, the father of the Pāṇḍavas, died, his two wives—namely, the mother of Yudhiṣṭhira, Bhīma and Arjuna and the mother of Nakula and Sahadeva—were both ready to die in the fire with their husband. Later, after a compromise was arranged, Kuntī stayed alive to care for the little children, and the other wife, Mādrī, was

allowed to die with her husband. This system of *saha-māraṇa* continued in India even until the time of British rule, but later it was discouraged, since the attitude of wives gradually changed with the advancement of Kali-yuga. Thus the system of *saha-māraṇa* has practically been abolished. Nevertheless, within the past fifty years I have seen the wife of a medical practitioner voluntarily accept death immediately when her husband died. Both the husband and wife were taken in procession in the mourning cart. Such intense love of a chaste wife for her husband is a special case.

TEXT 35

एवं विलपतीनां वै परिगृह्य मृतं पतिम् ।
अनिच्छतीनां निर्हारमर्कोऽस्तं संन्यवर्तत ॥३५॥

evaṁ vilapatīnāṁ vai
parigṛhya mṛtaṁ patim
anicchatīnāṁ nirhāram
arko 'staṁ sannyavartata

evam—thus; *vilapatīnām*—of the lamenting queens; *vai*—indeed; *parigṛhya*—taking on their laps; *mṛtam*—the dead; *patim*—husband; *anicchatīnām*—not desiring; *nirhāram*—the carrying out of the body for the funeral ceremony; *arkaḥ*—the sun; *astam*—the setting position; *sannyavartata*—passed away.

TRANSLATION

The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.

PURPORT

According to the Vedic system, if a person dies during the daytime it is customary for his funeral ceremony to be performed before the sun sets, regardless of whether he is burned or buried, and if he dies at night the funeral must be completed before the next sunrise. Apparently the

queens continued lamenting for the dead body, the lump of matter, and would not allow it to be taken away for burning. This illustrates the strong grip of illusion among foolish persons who consider the body the self. Women are generally considered less intelligent. Because of ignorance only, the queens thought of the dead body as their husband and somehow or other thought that if the body were kept their husband would remain with them. Such a conception of the self is certainly for *go-khara*—cows and asses. We have actually seen that sometimes when a cow's calf has died the milkman cheats the cow by presenting before her the dead body of her calf. Thus the cow, who would not otherwise allow milking, licks the dead body of the calf and allows herself to be milked. This substantiates the description of the *śāstra* that a foolish man in the bodily concept of life is like a cow. Not only do foolish men and women consider the body the self, but we have even seen that the dead body of a so-called *yogī* was kept for days by his disciples, who thought that their *guru* was in *samādhi*. When decomposition began and a bad smell unfortunately began to overwhelm the yogic power, the disciples allowed the dead body of the so-called *yogī* to be burned. Thus the bodily concept of life is extremely strong among foolish persons, who are compared to cows and asses. Nowadays, great scientists are trying to freeze dead bodies so that in the future these frozen bodies may again be brought to life. The incident narrated by Hiraṇyakaśipu from history must have taken place millions of years ago because Hiraṇyakaśipu lived millions of years ago and was even then quoting from history. Thus the incident occurred before Hiraṇyakaśipu's lifetime, but the same ignorance in the bodily concept of life is still prevalent, not only among laymen but even among scientists who think they will be able to revive frozen corpses.

Apparently the queens did not want to deliver the dead body for burning because they were afraid of dying with the dead body of their husband.

TEXT 36

तत्र ह प्रेतबन्धूनामाश्रुत्य परिदेवितम् ।
आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥३६॥

tatra ha preta-bandhūnām
āśrutya paridevitam

āha tān bālako bhūtvā
yamaḥ svayam upāgataḥ

tatra—there; *ha*—certainly; *preta-bandhūnām*—of the friends and relatives of the dead King; *āśrutya*—hearing; *paridevitam*—the loud lamentation (so loud that it could be heard from the planet of Yamarāja); *āha*—said; *tān*—unto them (the lamenting queens); *bālakaḥ*—a boy; *bhūtvā*—becoming; *yamaḥ*—Yamarāja, the superintendent of death; *svayam*—personally; *upāgataḥ*—after coming.

TRANSLATION

While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamarāja. Assuming the body of a boy, Yamarāja personally approached the relatives of the dead body and advised them as follows.

PURPORT

Sometimes the living entity is forced to give up his body and enter another one according to the judgment of Yamarāja. It is difficult, however, for the conditioned soul to enter another body unless the present dead body is annihilated through cremation or some other means. The living being has attachment for the present body and does not want to enter another, and thus in the interim he remains a ghost. If a living being who has already left his body has been pious, Yamarāja, just to give him relief, will give him another body. Since the living being in the body of the King had some attachment to his body, he was hovering as a ghost, and therefore Yamarāja, as a special consideration, approached the lamenting relatives to instruct them personally. Yamarāja approached them as a child because a child is not restricted but is granted admittance anywhere, even to the palace of a king. Besides this, the child was speaking philosophy. People are very much interested in hearing philosophy when it is spoken by a child.

TEXT 37

श्रीयम उवाच

अहो अमीषां वयसाधिकानां
विपश्यतां लोकविधिं विमोहः ।

यत्रागतस्तत्र गतं मनुष्यं
स्वयं सधर्मा अपि शोचन्त्यपार्थम् ॥३७॥

śrī-yama uvāca
aho amīṣāṁ vayasādhikānāṁ
vipaśyatāṁ loka-vidhiṁ vimohaḥ
yatrāgatas tatra gataṁ manuṣyaṁ
svayaṁ sadharmā api śocanty apārtham

śrī-yamaḥ uvāca—Śrī Yamarāja said; *aho*—alas; *amīṣām*—of these; *vayasā*—by age; *adhikānām*—of those advanced; *vipaśyatām*—seeing every day; *loka-vidhim*—the law of nature (that everyone dies); *vimohaḥ*—the bewilderment; *yatra*—from where; *āgataḥ*—came; *tatra*—there; *gatam*—returned; *manuṣyam*—the man; *svayam*—themselves; *sa-dharmāḥ*—similar in nature (prone to die); *api*—although; *śocanti*—they lament; *apārtham*—uselessly.

TRANSLATION

Śrī Yamarāja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

PURPORT

The Lord says in *Bhagavad-gītā* (2.28):

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

"All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?"

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in its existence, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if for argument's sake we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. For example, a big skyscraper is manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in the course of time things are manifested and unmanifested—that is the difference. Then what cause is there for lamentation, in either manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and this does not make any real material difference.

If we accept the Vedic conclusion as stated in the *Bhagavad-gītā* (*antavanta ime dehāḥ*) that these material bodies are perishable in due course of time (*nityasyoktāḥ śarīriṇaḥ*) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

In the *Mahābhārata* it is said, *adarśanād ihāyātaḥ punaś cādarśanaṁ gataḥ*. This statement could support the theory of the atheistic scientist that the child in the womb of the mother has no life but is simply a lump

of matter. To follow this theory, if the lump of matter is aborted by a surgical operation, no life is killed; the body of a child is like a tumor, and if a tumor is operated upon and thrown away, no sin is involved. The same argument could be put forward in regard to the King and his queens. The body of the King was manifested from an unmanifested source, and again it became unmanifested from manifestation. Since the manifestation exists only in the middle—between the two points of unmanifestation—why should one cry for the body manifested in the interim?

TEXT 38

अहो वयं धन्यतमा यदत्र
त्यक्ताः पितृभ्यां न विचिन्तयामः ।
अभक्ष्यमाणा अबला वृकादिभिः
स रक्षिता रक्षति यो हि गर्भे ॥३८॥

aho vayaṁ dhanyatamā yad atra
tyaktāḥ pitṛbhyāṁ na vicintayāmaḥ
abhakṣyamāṇā abalā vṛkādibhiḥ
sa rakṣitā rakṣati yo hi garbhe

aho—alas; *vayam*—we; *dhanya-tamāḥ*—most fortunate; *yat*—because; *atra*—at the present moment; *tyaktāḥ*—left alone, without protection; *pitṛbhyām*—by both father and mother; *na*—not; *vicintayāmaḥ*—worry; *abhakṣyamāṇāḥ*—not being eaten; *abalāḥ*—very weak; *vṛka-ādibhiḥ*—by tigers and other ferocious animals; *saḥ*—He (the Supreme Personality of Godhead); *rakṣitā*—will protect; *rakṣati*—has protected; *yaḥ*—who; *hi*—indeed; *garbhe*—within the womb.

TRANSLATION

It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very

weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

PURPORT

As stated in *Bhagavad-gītā* (18.61), *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Lord is present in the core of everyone's heart. Thus the Lord gives protection to everyone and gives the different types of bodies the living entity wants to enjoy. Everything is done by the order of the Supreme Personality of Godhead. Therefore one should not lament the birth and death of a living being, which have been arranged by the Supreme Lord. Lord Kṛṣṇa says in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." One must act according to the direction of the Lord within the heart, but because the conditioned soul wants to act independently, the Lord gives him the facility to act and experience the reactions. The Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and simply surrender unto Me." One who does not abide by the orders of the Supreme Personality of Godhead is given the facility to enjoy this material world. Instead of restricting him, the Lord gives the conditioned soul the opportunity to enjoy so that by mature experience, after many, many births (*bahūnāṁ janmanām ante*), he will understand that surrender to the lotus feet of Vāsudeva is the only duty of all living beings.

TEXT 39

य इच्छयेशः सृजतीदमव्ययो
य एव रक्षत्यवलुम्पते च यः ।
तस्यावलाः क्रीडनमाहुरीशितु-
श्चराचरं निग्रहसङ्ग्रहे प्रभुः ॥३९॥

ya icchayeśaḥ sṛjatīdam avyayo
ya eva rakṣaty avalumpate ca yaḥ

tasyābalāḥ krīḍanam āhur īśituś
carācaraṁ nigraha-saṅgrahe prabhuḥ

yaḥ—who; *icchayā*—by His will (without being forced by anyone); *īśaḥ*—the supreme controller; *sṛjati*—creates; *idam*—this (material world); *avyayaḥ*—remaining as He is (not having lost His own existence because of having created so many material manifestations); *yaḥ*—who; *eva*—indeed; *rakṣati*—maintains; *avalumpate*—annihilates; *ca*—also; *yaḥ*—who; *tasya*—of Him; *abalāḥ*—O poor women; *krīḍanam*—the playing; *āhuḥ*—they say; *īśituḥ*—of the Supreme Personality of Godhead; *cara-acaram*—moving and not moving; *nigraha*—in destruction; *saṅgrahe*—or in protection; *prabhuḥ*—fully able.

TRANSLATION

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

PURPORT

In this regard the queens might argue, "If our husband was protected by the Supreme Personality of Godhead when in the womb, why has he not been given protection now?" To this question the answer is, *ya icchayeśaḥ sṛjatīdam avyayo ya eva rakṣaty avalumpate ca yaḥ*. One cannot argue with the activities of the Supreme Personality of Godhead. The Lord is always free, and therefore He can protect and can also annihilate. He is not our order carrier; whatever He likes He will do. Therefore He is the Supreme Lord. The Lord does not create this material world at anyone's request, and therefore He can annihilate everything merely by His will. That is His supremacy. If one argues, "Why does He act in this way?" the answer is that He can do so because He is supreme. No one can question His activities. If one argues, "What is the purpose of this sinful creation and annihilation?" the answer is that to prove His omnipotence He can do anything, and no one can question Him. If He were answerable

to us concerning why He does something and why He does not, His supremacy would be curtailed.

TEXT 40

पथि च्युतं तिष्ठति दिष्टरक्षितं
गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने
गृहेऽभिगुप्तोऽस्य हतो न जीवति ॥४०॥

pathi cyutaṁ tiṣṭhati diṣṭa-rakṣitaṁ
gṛhe sthitaṁ tad-vihataṁ vinaśyati
jīvaty anātho 'pi tad-īkṣito vane
gṛhe 'bhigupto 'sya hato na jīvati

pathi—on the public road; *cyutam*—some possession dropped; *tiṣṭhati*—it remains; *diṣṭa-rakṣitam*—protected by destiny; *gṛhe*—at home; *sthitam*—although situated; *tat-vihatam*—struck by the will of the Supreme; *vinaśyati*—it is lost; *jīvati*—remains alive; *anāthaḥ api*—although without a protector; *tat-īkṣitaḥ*—being protected by the Lord; *vane*—in the forest; *gṛhe*—at home; *abhiguptaḥ*—well hidden and protected; *asya*—of this one; *hataḥ*—struck; *na*—not; *jīvati*—lives.

TRANSLATION

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

PURPORT

These are examples of the supremacy of the Lord. Our plans to protect or annihilate do not act, but whatever He thinks of doing actually hap-

pens. The examples given in this regard are practical. Everyone has had such practical experiences, and there are also many other clear examples. For instance, Prahlāda Mahārāja said that a child is certainly dependent on his father and mother, but in spite of their presence, the child is harassed in many ways. Sometimes, in spite of a supply of good medicine and an experienced physician, a patient does not survive. Therefore, since everything is dependent on the free will of the Supreme Personality of Godhead, our only duty is to surrender unto Him and seek His protection.

TEXT 41

भूतानि तैस्तैर्निजयोनिकर्मभि-
र्भवन्ति काले न भवन्ति सर्वशः ।
न तत्र हात्मा प्रकृतावपि स्थित-
स्तस्या गुणैरन्यतमो हि बध्यते ॥४१॥

bhūtāni tais tair nija-yoni-karmabhir
bhavanti kāle na bhavanti sarvaśaḥ
na tatra hātmā prakṛtāv api sthitas
tasyā guṇair anyatamo hi badhyate

bhūtāni—all the bodies of the living entities; *taiḥ taiḥ*—their own respective; *nija-yoni*—causing their own bodies; *karmabhiḥ*—by past activities; *bhavanti*—appear; *kāle*—in due course of time; *na bhavanti*—disappear; *sarvaśaḥ*—in all respects; *na*—not; *tatra*—there; *ha*—indeed; *ātmā*—the soul; *prakṛtau*—within this material world; *api*—although; *sthitaḥ*—situated; *tasyāḥ*—of her (the material energy); *guṇaiḥ*—by different modes; *anya-tamaḥ*—most different; *hi*—indeed; *badhyate*—is bound.

TRANSLATION

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them,

for he is always understood to be completely different from the manifested body.

PURPORT

Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own *karma*. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (*sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ*). The Lord is always ready to give directions. Indeed, His directions are elaborately given in *Bhagavad-gītā*. If we take advantage of these directions, then in spite of our being conditioned by the laws of material nature, we shall become free to attain our original constitution (*mām eva ye prapadyante māyām etāṁ taranti te*). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his *karma*, sometimes as an animal, sometimes a demigod and so on. Although the body is obtained and lost in due course of time, the spirit soul does not actually mix with the body, but is subjugated by the particular modes of nature with which he is sinfully associated. Spiritual education changes one's consciousness so that one simply carries out the orders of the Supreme Lord and becomes free from the influence of the modes of material nature.

TEXT 42

इदं शरीरं पुरुषस्य मोहजं
यथा पृथग्भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः
कालेन जातो विकृतो विनश्यति ॥४२॥

idaṁ śarīraṁ puruṣasya mohajaṁ
yathā pṛthag bhautikam īyate gṛham

yathaudakaiḥ pārthiva-taijasair janaḥ
kālena jāto vikṛto vinaśyati

idam—this; *śarīram*—body; *puruṣasya*—of the conditioned soul; *moha-jam*—born of ignorance; *yathā*—just as; *pṛthak*—separate; *bhautikam*—material; *īyate*—is seen; *gṛham*—a house; *yathā*—just as; *udakaiḥ*—with water; *pārthiva*—with earth; *taijasaiḥ*—and with fire; *janaḥ*—the conditioned soul; *kālena*—in due course of time; *jātaḥ*—born; *vikṛtaḥ*—transformed; *vinaśyati*—is vanquished.

TRANSLATION

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

PURPORT

We transmigrate from one body to another in bodies that are products of our illusion, but as spirit souls we always exist separately from material, conditional life. The example given here is that a house or car is always different from its owner, but because of attachment the conditioned soul thinks it to be identical with him. A car or house is actually made of material elements; as long as the material elements combine together properly, the car or house exists, and when they are disassembled the house or the car is disassembled. The spirit soul, however, always remains as he is.

TEXT 43

यथानलो दारुषु भिन्न ईयते
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा पुमान् सर्वगुणाश्रयः परः ॥४३॥

yathānalo dāruṣu bhinna īyate
yathānilo deha-gataḥ pṛthak sthitaḥ
yathā nabhaḥ sarva-gatam na sajjate
tathā pumān sarva-guṇāśrayaḥ paraḥ

yathā—just as; *analaḥ*—the fire; *dāruṣu*—in wood; *bhinnaḥ*—separate; *īyate*—is perceived; *yathā*—just as; *anilaḥ*—the air; *deha-gataḥ*—within the body; *pṛthak*—separate; *sthitaḥ*—situated; *yathā*—just as; *nabhaḥ*—the sky; *sarva-gatam*—all-pervading; *na*—not; *sajjate*—mix; *tathā*—similarly; *pumān*—the living entity; *sarva-guṇa-āśrayaḥ*—although now the shelter of the modes of material nature; *paraḥ*—transcendental to material contamination.

TRANSLATION

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

PURPORT

In *Bhagavad-gītā* the Supreme Personality of Godhead has explained that the material energy and spiritual energy both emanate from Him. The material energy is described as *me bhinnā prakṛtir aṣṭadhā*, the eight separated energies of the Lord. But although the eight gross and subtle material energies—namely, earth, water, fire, air, ether, mind, intelligence and false ego—are stated to be *bhinnā*, separate from the Lord, actually they are not. As fire appears separate from wood and as the air flowing through the nostrils and mouth of the body appear separate from the body, so the Paramātmā, the Supreme Personality of Godhead, appears separate from the living being but is actually separate and not separate simultaneously. This is the philosophy of *acintya-bhedābheda-tattva* propounded by Śrī Caitanya Mahāprabhu. According to the reactions of *karma*, the living being appears separate from the Supreme Personality of Godhead, but actually he is very intimately related with the

Lord. Consequently, even though we now seem neglected by the Lord, He is actually always alert to our activities. Under all circumstances, therefore, we should simply depend on the supremacy of the Supreme Personality of Godhead and thus revive our intimate relationship with Him. We must depend upon the authority and control of the Supreme Personality of Godhead.

TEXT 44

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ ।
यः श्रोता योऽनुवक्तेह स न दृश्येत कर्हिचित् ॥४४॥

suyajño nanv ayaṁ śete
mūḍhā yam anuśocatha
yaḥ śrotā yo 'nuvakteha
sa na dṛśyeta karhicit

suyajñaḥ—the king named Suyajña; *nanu*—indeed; *ayam*—this; *śete*—lies; *mūḍhāḥ*—O foolish people; *yam*—whom; *anuśocatha*—you cry for; *yaḥ*—he who; *śrotā*—the hearer; *yaḥ*—he who; *anuvaktā*—the speaker; *iha*—in this world; *saḥ*—he; *na*—not; *dṛśyeta*—is visible; *karhicit*—at any time.

TRANSLATION

Yamarāja continued: O lamenters, you are all fools! The person named Suyajña, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

PURPORT

This instruction by Yamarāja in the form of a boy is understandable even for a common man. A common man who considers the body the self

is certainly comparable to an animal (*yasyātma-buddhiḥ kuṇape tri-dhātuke . . . sa eva go-kharaḥ*). But even a common man can understand that after death a person is gone. Although the body is still there, a dead man's relatives lament that the person has gone away, for a common man sees the body but cannot see the soul. As described in *Bhagavad-gītā*, *dehino 'smin yathā dehe:* the soul, the proprietor of the body, is within. After death, when the breath within the nostrils has stopped, one can understand that the person within the body, who was hearing and replying, has now gone. Therefore, in effect, the common man concludes that actually the spirit soul was different from the body and has now gone away. Thus even a common man, coming to his senses, can know that the real person who was within the body and was hearing and replying was never seen. For that which was never seen, what is the need of lamentation?

TEXT 45

न श्रोता नानुवक्तायं मुख्योऽप्यत्र महानसुः ।
यस्त्विहेन्द्रियवानात्मा स चान्यः प्राणदेहयोः॥४५॥

na śrotā nānuvaktāyaṁ
mukhyo 'py atra mahān asuḥ
yas tv ihendriyavān ātmā
sa cānyaḥ prāṇa-dehayoḥ

na—not; *śrotā*—the listener; *na*—not; *anuvaktā*—the speaker; *ayam*—this; *mukhyaḥ*—chief; *api*—although; *atra*—in this body; *mahān*—the great; *asuḥ*—life air; *yaḥ*—he who; *tu*—but; *iha*—in this body; *indriya-vān*—possessing all the sense organs; *ātmā*—the soul; *saḥ*—he; *ca*—and; *anyaḥ*—different; *prāṇa-dehayoḥ*—from the life air and the material body.

TRANSLATION

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul

conducting the activities of the body is different from the body and living force.

PURPORT

The Supreme Personality of Godhead distinctly says in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Although the *ātmā*, or soul, is present in every material body (*dehino 'smin yathā dehe*), he is not actually the chief person acting through the senses, mind and so on. The soul can merely act in cooperation with the Supersoul because it is the Supersoul who gives him directions to act or not to act (*mattaḥ smṛtir jñānam apohanaṁ ca*). One cannot act without His sanction, for the Supersoul is *upadraṣṭā* and *anumantā*, the witness and sanctioner. One who studies carefully, under the direction of a bona fide spiritual master, can understand the real knowledge that the Supreme Personality of Godhead is actually the conductor of all the activities of the individual soul, and the controller of their results as well. Although the individual soul possesses the *indriyas*, or senses, he is not actually the proprietor, for the proprietor is the Supersoul. Consequently the Supersoul is called Hṛṣīkeśa, and the individual soul is advised by the direction of the Supersoul to surrender to Him and thus be happy (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). Thus he can become immortal and be transferred to the spiritual kingdom, where he will achieve the highest success of an eternal, blissful life of knowledge. In conclusion, the individual soul is different from the body, senses, living force and the airs within the body, and above him is the Supersoul, who gives the individual soul all facilities. The individual soul who renders everything to the Supersoul lives very happily within the body.

TEXT 46

भूतेन्द्रियमनोलिङ्गान् देहानुच्चावचान् विभुः।
भजत्युत्सृजति ह्यन्यस्तच्चापि स्वेन तेजसा ॥४६॥

bhūtendriya-mano-liṅgān
dehān uccāvacān vibhuḥ

bhajaty utsṛjati hy anyas
tac cāpi svena tejasā

bhūta—by the five material elements; *indriya*—the ten senses; *manaḥ*—and the mind; *liṅgān*—characterized; *dehān*—gross material bodies; *ucca-avacān*—high class and low class; *vibhuḥ*—the individual soul, which is the lord of the body and senses; *bhajati*—achieves; *utsṛjati*—gives up; *hi*—indeed; *anyaḥ*—being different; *tat*—that; *ca*—also; *api*—indeed; *svena*—by his own; *tejasā*—power of advanced knowledge.

TRANSLATION

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

PURPORT

The conditioned soul has knowledge, and if he wants to fully utilize the gross and subtle bodies for his real advancement in life, he can do so. It is therefore said here that by his high intelligence (*svena tejasā*), by the superior power of superior knowledge achieved from the right source—the spiritual master, or *ācārya*—he can give up his conditional life in a material body and return home, back to Godhead. However, if he wants to keep himself in the darkness of this material world, he can do so. The Lord confirms this as follows in *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings;

those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The human form of body is valuable. One can use this body to go to the higher planetary systems, to Pitṛloka, or he can remain in this lower planetary system, but if one tries he can also return home, back to Godhead. This prowess is given by the Supreme Personality of Godhead as the Supersoul. Therefore the Lord says, *mattaḥ smṛtir jñānam apohanaṁ ca:* "From Me come remembrance, knowledge and forgetfulness." If one wants to receive real knowledge from the Supreme Personality of Godhead, one can become free from bondage to repeated acceptance of material bodies. If one takes to the devotional service of the Lord and surrenders unto Him, the Lord is prepared to give one directions by which to return home, back to Godhead, but if one foolishly wants to keep himself in darkness, he can continue in a life of material existence.

TEXT 47

यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्म निबन्धनम् ।
ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥४७॥

yāval liṅgānvito hy ātmā
tāvat karma-nibandhanam
tato viparyayaḥ kleśo
māyā-yogo 'nuvartate

yāvat—as long as; *liṅga-anvitaḥ*—covered by the subtle body; *hi*—indeed; *ātmā*—the soul; *tāvat*—that long; *karma*—of fruitive activities; *nibandhanam*—bondage; *tataḥ*—from that; *viparyayaḥ*—reversal (wrongly thinking the body to be the self); *kleśaḥ*—misery; *māyā-yogaḥ*—a strong relationship with the external, illusory energy; *anuvartate*—follows.

TRANSLATION

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit

soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

PURPORT

The living entity is bound by the subtle body, consisting of the mind, intelligence and false ego. At the time of death, therefore, the position of the mind becomes the cause for the next body. As confirmed in *Bhagavad-gītā* (8.6), *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram:* at the time of death the mind sets the criteria for the spirit soul's being carried to another type of body. If a living being resists the dictation of the mind and engages the mind in the loving service of the Lord, the mind cannot degrade him. The duty of all human beings, therefore, is to keep the mind always engaged at the lotus feet of the Lord (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). When the mind is engaged at the lotus feet of Kṛṣṇa, the intelligence is purified, and then the intelligence gets inspiration from the Supersoul (*dadāmi buddhi-yogaṁ tam*). Thus the living entity makes progress toward liberation from material bondage. The individual living soul is subject to the laws of fruitive activity, but the Supersoul, Paramātmā, is not affected by the fruitive activities of the individual soul. As confirmed in the Vedic *Upaniṣad*, the Paramātmā and the *jīvātmā*, who are likened to two birds, are sitting in the body. The *jīvātmā* is enjoying or suffering by eating the fruits of the bodily activities, but the Paramātmā, who is free from such bondage, witnesses and sanctions the activities of the individual soul as the individual soul desires.

TEXT 48

वितथाभिनिवेशोऽयं यद् गुणेष्वर्थदृग्वचः ।
यथा मनोरथः स्वप्नः सर्वमैन्द्रियकं मृषा ॥४८॥

vitathābhiniveśo 'yaṁ
yad guṇeṣv artha-dṛg-vacaḥ
yathā manorathaḥ svapnaḥ
sarvam aindriyakaṁ mṛṣā

vitatha—fruitless; *abhiniveśaḥ*—the conception; *ayam*—this; *yat*—which; *guṇeṣu*—in the modes of material nature; *artha*—as a fact; *dṛk-*

vacaḥ—the seeing and talking of; *yathā*—just as; *manorathaḥ*—a mental concoction (daydream); *svapnaḥ*—a dream; *sarvam*—everything; *aindriyakam*—produced by the senses; *mṛṣā*—false.

TRANSLATION

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

PURPORT

The happiness and distress derived from the activities of the material senses are not actual happiness and distress. Therefore *Bhagavad-gītā* speaks of happiness that is transcendental to the material conception of life (*sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam*). When our senses are purified of material contamination, they become *atīndriya*, transcendental senses, and when the transcendental senses are engaged in the service of the master of the senses, Hṛṣīkeśa, one can derive real transcendental pleasure. Whatever distress or happiness we manufacture by mental concoction through the subtle mind has no reality, but is simply a mental concoction. One should therefore not imagine so-called happiness through mental concoction. Rather, the best course is to engage the mind in the service of the Lord, Hṛṣīkeśa, and thus feel real blissful life.

There is a Vedic statement *apāma-somam amṛtā abhūma apsarobhir viharāma*. With reference to such a conception, one wants to go to the heavenly planets to enjoy with the young girls there and drink *soma-rasa*. Such imaginary pleasure, however, has no value. As confirmed in *Bhagavad-gītā* (7.23), *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Even if by fruitive activity or worship of the demigods one is elevated to the higher planetary systems for sense enjoyment, his situation is condemned in *Bhagavad-gītā* as *antavat*, perishable. The happiness one enjoys in this way is like the pleasure of

embracing a young woman in a dream; for some time it may be pleasing, but actually the basic principle is false. The mental concoctions of happiness and distress in this material world are compared to dreams because of their falseness. All thoughts of obtaining happiness by using the material senses have a false background and therefore have no meaning.

TEXT 49

अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः ।
नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ॥४९॥

atha nityam anityaṁ vā
neha śocanti tad-vidaḥ
nānyathā śakyate kartuṁ
sva-bhāvaḥ śocatām iti

atha—therefore; *nityam*—the eternal spirit soul; *anityam*—the temporary material body; *vā*—or; *na*—not; *iha*—in this world; *śocanti*—they lament for; *tat-vidaḥ*—those who are advanced in knowledge of the body and soul; *na*—not; *anyathā*—otherwise; *śakyate*—is able; *kartum*—to do; *sva-bhāvaḥ*—the nature; *śocatām*—of those prone to lamentation; *iti*—thus.

TRANSLATION

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

PURPORT

According to the *mīmāṁsā* philosophers, everything is eternal, *nitya*, and according to the Sāṅkhya philosophers everything is *mithyā*, or *anitya*—impermanent. Nonetheless, without real knowledge of *ātmā*, the soul, such philosophers must be bewildered and must continue to lament as *śūdras*. Śrīla Śukadeva Gosvāmī therefore said to Parīkṣit Mahārāja:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām

"Those who are materially engrossed, being blind to knowledge of the ultimate truth, have many subjects for hearing in human society, O Emperor." (*Bhāg.* 2.1.2) For ordinary persons engaged in material activities there are many, many subject matters to understand because such persons do not understand self-realization. One must therefore be educated in self-realization so that under any circumstances in life he will remain steady in his vows.

TEXT 50

लुब्धको विपिने कश्चित्पक्षिणां निर्मितोऽन्तकः।
वितत्य जालं विदधे तत्र तत्र प्रलोभयन् ॥५०॥

lubdhako vipine kaścit
pakṣiṇāṁ nirmito 'ntakaḥ
vitatya jālaṁ vidadhe
tatra tatra pralobhayan

lubdhakaḥ—hunter; *vipine*—in the forest; *kaścit*—some; *pakṣiṇām*—of birds; *nirmitaḥ*—appointed; *antakaḥ*—killer; *vitatya*—spreading; *jālam*—a net; *vidadhe*—captured; *tatra tatra*—here and there; *pralobhayan*—luring with food.

TRANSLATION

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

PURPORT

This is another incident from the histories.

TEXT 51

कुलिङ्गमिथुनं तत्र विचरत्समदृश्यत ।
तयोः कुलिङ्गी सहसा लुब्धकेन प्रलोभिता ॥५१॥

kuliṅga-mithunaṁ tatra
vicarat samadṛśyata
tayoḥ kuliṅgī sahasā
lubdhakena pralobhitā

kuliṅga-mithunam—a pair of (male and female) birds known as *kuliṅga; tatra*—there (where the hunter was hunting); *vicarat*—wandering; *samadṛśyata*—he saw; *tayoḥ*—of the pair; *kuliṅgī*—the female bird; *sahasā*—suddenly; *lubdhakena*—by the hunter; *pralobhitā*—allured.

TRANSLATION

While wandering in the forest, the hunter saw a pair of kuliṅga birds. Of the two, the female was captivated by the hunter's lure.

TEXT 52

सासज्जत सिचस्तन्त्र्यां महिष्यः कालयन्त्रिता ।
कुलिङ्गस्तां तथापन्नां निरीक्ष्य भृशदुःखितः ।
स्नेहादकल्पः कृपणः कृपणां पर्यदेवयत् ॥५२॥

sāsajjata sicas tantryāṁ
mahiṣyaḥ kāla-yantritā
kuliṅgas tāṁ tathāpannāṁ
nirīkṣya bhṛśa-duḥkhitaḥ
snehād akalpaḥ kṛpaṇaḥ
kṛpaṇāṁ paryadevayat

sā—the female bird; *asajjata*—trapped; *sicaḥ*—of the net; *tantryām*—in the rope; *mahiṣyaḥ*—O queens; *kāla-yantritā*—being forced by time; *kuliṅgaḥ*—the male *kuliṅga* bird; *tām*—her; *tathā*—in that condition; *āpannām*—captured; *nirīkṣya*—seeing; *bhṛśa-*

duḥkhitaḥ—very unhappy; *snehāt*—out of affection; *akalpaḥ*—unable to do anything; *kṛpaṇaḥ*—the poor bird; *kṛpaṇām*—the poor wife; *paryadevayat*—began to lament for.

TRANSLATION

O queens of Suyajña, the male kuliṅga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

TEXT 53

अहो अकरुणो देवः स्त्रियाकरुणया विभुः ।
कृपणं मामनुशोचन्त्या दीनया किं करिष्यति ॥५३॥

aho akaruṇo devaḥ
striyākaruṇayā vibhuḥ
kṛpaṇaṁ mām anuśocantyā
dīnayā kiṁ kariṣyati

aho—alas; *akaruṇaḥ*—most unkind; *devaḥ*—providence; *striyā*—with my wife; *ākaruṇayā*—who is fully compassionate; *vibhuḥ*—the Supreme Lord; *kṛpaṇam*—poor; *mām*—me; *anuśocantyā*—lamenting for; *dīnayā*—poor; *kim*—what; *kariṣyati*—shall do.

TRANSLATION

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

TEXT 54

कामं नयतु मां देवः किमर्धेनात्मनो हि मे ।
दीनेन जीवता दुःखमनेन विधुरायुषा ॥५४॥

kāmaṁ nayatu māṁ devaḥ
kim ardhenātmano hi me

dīnena jīvatā duḥkham
anena vidhurāyuṣā

kāmam—as He likes; *nayatu*—let Him take away; *mām*—me; *devaḥ*—the Supreme Lord; *kim*—what use; *ardhena*—with half; *ātmanaḥ*—of the body; *hi*—indeed; *me*—my; *dīnena*—poor; *jīvatā*—living; *duḥkham*—in suffering; *anena*—this; *vidhura-āyuṣā*—having a lifetime full of affliction.

TRANSLATION

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

TEXT 55

कथं त्वजातपक्षांस्तान् मातृहीनान् बिभर्म्यहम्।
मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः ॥५५॥

kathaṁ tv ajāta-pakṣāṁs tān
mātṛ-hīnān bibharmy aham
manda-bhāgyāḥ pratīkṣante
nīḍe me mātaraṁ prajāḥ

katham—how; *tu*—but; *ajāta-pakṣān*—who have not grown wings to fly; *tān*—them; *mātṛ-hīnān*—bereft of their mother; *bibharmi*—shall maintain; *aham*—I; *manda-bhāgyāḥ*—very unfortunate; *pratīkṣante*—they await; *nīḍe*—in the nest; *me*—my; *mātaram*—their mother; *prajāḥ*—baby birds.

TRANSLATION

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

PURPORT

The bird is lamenting for the mother of his children because the mother naturally maintains and cares for the children. Yamarāja,

however, in the guise of a small boy, has already explained that although his mother left him uncared for and wandering in the forest, the tigers and other ferocious animals had not eaten him. The real fact is that if the Supreme Personality of Godhead protects one, even though one be motherless and fatherless, one can be maintained by the good will of the Lord. Otherwise, if the Supreme Lord does not give one protection, one must suffer in spite of the presence of his father and mother. Another example is that sometimes a patient dies in spite of a good physician and good medicine. Thus without the protection of the Lord one cannot live, with or without parents.

Another point in this verse is that fathers and mothers have protective feelings for their children even in bird and beast society, not to speak of human society. Kali-yuga, however, is so degraded that a father and mother even kill their children in the womb on the plea of their scientific knowledge that within the womb the child has no life. Prestigious medical practitioners give this opinion, and therefore the father and mother of this day kill their children within the womb. How degraded human society has become! Their scientific knowledge is so advanced that they think that within the egg and the embryo there is no life. Now these so-called scientists are receiving Nobel Prizes for advancing the theory of chemical evolution. But if chemical combinations are the source of life, why don't the scientists manufacture something like an egg through chemistry and put it in an incubator so that a chicken will come out? What is their answer? With their scientific knowledge they are unable to create even an egg. Such scientists are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ*, fools whose real knowledge has been taken away. They are not men of knowledge, but they pose as scientists and philosophers, although their so-called theoretical knowledge cannot produce practical results.

TEXT 56

एवं कुलिङ्गं विलपन्तमारात्
प्रियावियोगातुरमश्रुकण्ठम् ।
स एव तं शाकुनिकः शरेण
विव्याध कालप्रहितो विलीनः ॥५६॥

evaṁ kuliṅgaṁ vilapantam ārāt
priyā-viyogāturam aśru-kaṇṭham
sa eva taṁ śākunikaḥ śareṇa
vivyādha kāla-prahito vilīnaḥ

evam—thus; *kuliṅgam*—the bird; *vilapantam*—while lamenting; *ārāt*—from a distance; *priyā-viyoga*—because of the loss of his wife; *āturam*—very aggrieved; *aśru-kaṇṭham*—with tears in the eyes; *saḥ*—he (that hunter); *eva*—indeed; *tam*—him (the male bird); *śākunikaḥ*—who could kill even a vulture; *śareṇa*—by an arrow; *vivyādha*—pierced; *kāla-prahitaḥ*—being moved by time; *vilīnaḥ*—hidden.

TRANSLATION

Because of the loss of his wife, the kuliṅga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kuliṅga bird and killed him.

TEXT 57

एवं यूयमपश्यन्त्य आत्मापायमबुद्धयः ।
नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ॥५७॥

evaṁ yūyam apaśyantya
ātmāpāyam abuddhayaḥ
nainaṁ prāpsyatha śocantyaḥ
patiṁ varṣa-śatair api

evam—thus; *yūyam*—you; *apaśyantyaḥ*—not seeing; *ātma-apāyam*—own death; *abuddhayaḥ*—O ignorant ones; *na*—not; *enam*—him; *prāpsyatha*—you will obtain; *śocantyaḥ*—lamenting for; *patim*—your husband; *varṣa-śataiḥ*—for a hundred years; *api*—even.

TRANSLATION

Thus Yamarāja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own

death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.

PURPORT

Yamarāja once asked Mahārāja Yudhiṣṭhira, "What is the most wonderful thing within this world?" Mahārāja Yudhiṣṭhira replied (*Mahābhārata, Vana-parva* 313.116):

ahany ahani bhūtāni
gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti
kim āścaryam ataḥ paraṁ

Hundreds and thousands of living entities meet death at every moment, but a foolish living being nonetheless thinks himself deathless and does not prepare for death. This is the most wonderful thing in this world. Everyone has to die because everyone is fully under the control of material nature, yet everyone thinks that he is independent, that whatever he likes he can do, that he will never meet death but live forever, and so on. So-called scientists are making various plans by which living entities in the future can live forever, but while they are thus pursuing such scientific knowledge, Yamarāja, in due course of time, will take them away from their business of so-called research.

TEXT 58

श्रीहिरण्यकशिपुरुवाच

बाल एवं प्रवदति सर्वे विस्मितचेतसः ।
ज्ञातयो मेनिरे सर्वमनित्यमयथोत्थितम् ॥५८॥

śrī-hiraṇyakaśipur uvāca
bāla evaṁ pravadati
sarve vismita-cetasaḥ
jñātayo menire sarvam
anityam ayathotthitam

śrī-hiraṇyakaśipuḥ uvāca—Śrī Hiraṇyakaśipu said; *bāle*—while Yamarāja in the form of a boy; *evam*—thus; *pravadati*—was speaking very philosophically; *sarve*—all; *vismita*—struck with wonder; *cetasaḥ*—their hearts; *jñātayaḥ*—the relatives; *menire*—they thought; *sarvam*—everything material; *anityam*—temporary; *ayathā-utthitam*—arisen from temporary phenomena.

TRANSLATION

Hiraṇyakaśipu said: While Yamarāja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajña, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

PURPORT

This is confirmed in *Bhagavad-gītā* (2.18). *Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ:* the body is perishable, but the soul within the body is imperishable. Therefore the duty of those advanced in knowledge in human society is to study the constitutional position of the imperishable soul and not waste the valuable time of human life in merely maintaining the body and not considering life's real responsibility. Every human being should try to understand how the spirit soul can be happy and where he can attain an eternal, blissful life of knowledge. Human beings are meant to study these subject matters, not to be absorbed in caring for the temporary body, which is sure to change. No one knows whether he will receive a human body again; there is no guarantee, for according to one's work one may get any body, from that of a demigod to that of a dog. In this regard, Śrīla Madhvācārya comments:

ahaṁ mamābhimānādi-
tva-yathottham anityakam
mahadādi yathotthaṁ ca
nityā cāpi yathotthitā

asvatantraiva prakṛtiḥ
sva-tantro nitya eva ca

yathārtha-bhūtaś ca para
eka eva janārdanaḥ

Only Janārdana, the Supreme Personality of Godhead is ever existing, but His creation, the material world, is temporary. Therefore everyone who is captivated by the material energy and absorbed in thinking "I am this body, and everything belonging to this body is mine" is in illusion. One should think only of being eternally a part of Janārdana, and one's endeavor in this material world, especially in this human form of life, should be to attain the association of Janārdana by going back home, back to Godhead.

TEXT 59

यम एतदुपाख्याय तत्रैवान्तरधीयत ।
ज्ञातयोऽहि सुयज्ञस्य चक्रुर्यत्साम्परायिकम् ॥५९॥

yama etad upākhyāya
tatraivāntaradhīyata
jñātayo hi suyajñasya
cakrur yat sāmparāyikam

yamaḥ—Yamarāja in the form of a boy; *etat*—this; *upākhyāya*—instructing; *tatra*—there; *eva*—indeed; *antaradhīyata*—disappeared; *jñātayaḥ*—the relatives; *hi*—indeed; *suyajñasya*—of King Suyajña; *cakruḥ*—performed; *yat*—which is; *sāmparāyikam*—the funeral ceremony.

TRANSLATION

After instructing all the foolish relatives of Suyajña, Yamarāja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajña performed the ritualistic funeral ceremonies.

TEXT 60

अतः शोचत मा यूयं परं चात्मानमेव वा ।
क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।
स्वपराभिनिवेशेन विनाज्ञानेन देहिनाम् ॥६०॥

ataḥ śocata mā yūyaṁ
paraṁ cātmānam eva vā
ka ātmā kaḥ paro vātra
svīyaḥ pārakya eva vā
sva-parābhiniveśena
vinājñānena dehinām

ataḥ—therefore; *śocata*—lament for; *mā*—do not; *yūyam*—all of you; *param*—another; *ca*—and; *ātmānam*—yourself; *eva*—certainly; *vā*—or; *kaḥ*—who; *ātmā*—self; *kaḥ*—who; *paraḥ*—other; *vā*—or; *atra*—in this material world; *svīyaḥ*—one's own; *pārakyaḥ*—for others; *eva*—indeed; *vā*—or; *sva-para-abhiniveśena*—consisting of absorption in the bodily concept of oneself and others; *vinā*—besides; *ajñānena*—the lack of knowledge; *dehinām*—of all the embodied living entities.

TRANSLATION

Therefore none of you should be aggrieved for the loss of the body—whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking "Who am I? Who are the others? What is mine? What is for others?"

PURPORT

In this material world, the conception of self-preservation is the first law of nature. According to this conception, one should be interested in his personal safety and should then consider society, friendship, love, nationality, community and so on, which have all developed because of the bodily conception of life and a lack of knowledge of the spirit soul. This is called *ajñāna*. As long as human society is in darkness and ignorance, men will continue to make huge arrangements in the bodily conception of life. This is described by Prahlāda Mahārāja as *bharam*. In the materialistic conception, modern civilization makes enormous arrangements for huge roads, houses, mills and factories, and this is man's conception of the advancement of civilization. People do not know, however, that at any time they themselves may be kicked out of the scene and forced to accept bodies that have nothing to do with these enormous houses, palaces, roads and automobiles. Therefore when Arjuna was

thinking in terms of his bodily relationships with his kinsmen, Kṛṣṇa immediately chastised him, saying, *kutas tvā kaśmalam idaṁ viṣame samupasthitam anārya-juṣṭam:* "This bodily conception of life is befitting the *anāryas*, the non-Āryans, who are not advanced in knowledge." An Āryan civilization is a civilization advanced in spiritual knowledge. Not merely by stamping oneself an Āryan does one become an Āryan. To keep oneself in the deepest darkness concerning spiritual knowledge and at the same time claim to be an Āryan is a non-Āryan position. In this connection, Śrīla Madhvācārya quotes as follows from the *Brahma-vaivarta Purāṇa:*

ka ātmā kaḥ para iti dehādy-apekṣayā

na hi dehādir ātmā syān
na ca śatrur udīritaḥ
ato daihika-vṛddhau vā
kṣaye vā kiṁ prayojanam

yas tu deha-gato jīvaḥ
sa hi nāśaṁ na gacchati
tataḥ śatru-vivṛddhau ca
sva-nāśe śocanaṁ kutaḥ

dehādi-vyatiriktau tu
jīveśau pratijānatā
ata ātma-vivṛddhis tu
vāsudeve ratiḥ sthirā
śatru-nāśas tathājñāna-
nāśo nānyaḥ kathañcana

The purport is that as long as we are in this human form of body, our duty is to understand the soul within the body. The body is not the self; we are different from the body, and therefore there is no question of friends, enemies or responsibilities in terms of the bodily conception of life. One should not be very anxious about the body's changing from childhood to boyhood, from boyhood to old age and then to apparent

annihilation. Rather, one should be very seriously concerned about the soul within the body and how to release the soul from the material clutches. The living entity within the body is never annihilated; therefore one should surely know that whether one has many friends or many enemies, his friends cannot help him, and his enemies cannot do him any harm. One should know that he is a spirit soul (*aham brahmāsmi*) and that the constitutional position of the soul is unaffected by the changes of the body. In all circumstances, everyone, as a spirit soul, must be a devotee of Lord Viṣṇu and should not be concerned with bodily relationships, whether with friends or with enemies. One should know that neither we ourselves nor our enemies in the bodily conception of life are ever killed.

TEXT 61

श्रीनारद उवाच

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सस्नुषा ।
पुत्रशोकं क्षणात्त्यक्त्वा तत्त्वे चित्तमधारयत् ॥६१॥

śrī-nārada uvāca
iti daitya-pater vākyaṁ
ditir ākarṇya sasnuṣā
putra-śokaṁ kṣaṇāt tyaktvā
tattve cittam adhārayat

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *iti*—thus; *daitya-pateḥ*—of the King of the demons; *vākyam*—the speech; *ditiḥ*—Diti, the mother of Hiraṇyakaśipu and Hiraṇyākṣa; *ākarṇya*—hearing; *sa-snuṣā*—with the wife of Hiraṇyākṣa; *putra-śokam*—the great bereavement for her son, Hiraṇyākṣa; *kṣaṇāt*—immediately; *tyaktvā*—giving up; *tattve*—in the real philosophy of life; *cittam*—heart; *adhārayat*—engaged.

TRANSLATION

Śrī Nārada Muni continued: Diti, the mother of Hiraṇyakaśipu and Hiraṇyākṣa, heard the instructions of Hiraṇyakaśipu along with her daughter-in-law, Ruṣābhānu, Hiraṇyākṣa's wife. She then forgot her grief over her son's death and thus engaged her mind and attention in understanding the real philosophy of life.

PURPORT

When a relative dies one certainly becomes very much interested in philosophy, but when the funeral ceremony is over one again becomes attentive to materialism. Even Daityas, who are materialistic persons, sometimes think of philosophy when some relative meets death. The technical term for this attitude of the materialistic person is *śmaśāna-vairāgya*, or detachment in a cemetery or place of cremation. As confirmed in *Bhagavad-gītā*, four classes of men receive an understanding of spiritual life and God—*ārta* (the distressed), *jijñāsu* (the inquisitive), *arthārthī* (one who desires material gains) and *jñānī* (one who is searching for knowledge). Especially when one is very much distressed by material conditions, one becomes interested in God. Therefore Kuntīdevī said in her prayers to Kṛṣṇa that she preferred distress to a happy mood of life. In the material world, one who is happy forgets Kṛṣṇa, or God, but sometimes, if one is actually pious but in distress, he remembers Kṛṣṇa. Queen Kuntīdevī therefore preferred distress because it is an opportunity for remembering Kṛṣṇa. When Kṛṣṇa was leaving Kuntīdevī for His own country, Kuntīdevī regretfully said that she was better off in distress because Kṛṣṇa was always present, whereas now that the Pāṇḍavas were situated in their kingdom, Kṛṣṇa was going away. For a devotee, distress is an opportunity to remember the Supreme Personality of Godhead constantly.

Thus end the Bhaktivedanta purports of the Seventh Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Hiraṇyakaśipu, King of the Demons."*

CHAPTER THREE

Hiraṇyakaśipu's Plan to Become Immortal

This chapter describes how Hiraṇyakaśipu performed a severe type of austerity for material benefit, thus causing great distress throughout the universe. Even Lord Brahmā, the chief personality within this universe, became somewhat disturbed and personally went to see why Hiraṇyakaśipu was engaged in such a severe austerity.

Hiraṇyakaśipu wanted to become immortal. He wanted not to be conquered by anyone, not to be attacked by old age and disease, and not to be harassed by any opponent. Thus he wanted to become the absolute ruler of the entire universe. With this desire, he entered the valley of Mandara Mountain and began practicing a severe type of austerity and meditation. Seeing Hiraṇyakaśipu engaged in this austerity, the demigods returned to their respective homes, but while Hiraṇyakaśipu was thus engaged, a kind of fire began blazing from his head, disturbing the entire universe and its inhabitants, including the birds, beasts and demigods. When all the higher and lower planets became too hot to live on, the demigods, being disturbed, left their abodes in the higher planets and went to see Lord Brahmā, praying to him that he curtail this unnecessary heat. The demigods disclosed to Lord Brahmā Hiraṇyakaśipu's ambition to become immortal, overcoming his short duration of life, and to be the master of all the planetary systems, even Dhruvaloka.

Upon hearing about the purpose of Hiraṇyakaśipu's austere meditation, Lord Brahmā, accompanied by the great sage Bhṛgu and great personalities like Dakṣa, went to see Hiraṇyakaśipu. He then sprinkled water from his *kamaṇḍalu*, a type of waterpot, upon Hiraṇyakaśipu's head.

Hiraṇyakaśipu, the King of the Daityas, bowed down before Lord Brahmā, the creator of this universe, offering respectful obeisances again and again and offering prayers. When Lord Brahmā agreed to give him benedictions, he prayed not be killed by any living entity, not to be killed in any place, covered or uncovered, not to die in the daytime or at night,

not to be killed by any weapon, on land or in the air, and not to be killed by any human being, animal, demigod or any other entity, living or non-living. He further prayed for supremacy over the entire universe and requested the eight yogic perfections, such as *aṇimā* and *laghimā*.

TEXT 1

श्रीनारद उवाच

हिरण्यकशिपू राजन्नजेयमजरामरम् ।
आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ॥ १ ॥

śrī-nārada uvāca
hiraṇyakaśipū rājann
ajeyam ajarāmaram
ātmānam apratidvandvam
eka-rājaṁ vyadhitsata

śrī-nāradaḥ uvāca—Nārada Muni said; *hiraṇyakaśipuḥ*—the demoniac king Hiraṇyakaśipu; *rājan*—O King Yudhiṣṭhira; *ajeyam*—unconquerable by any enemy; *ajara*—without old age or disease; *amaram*—immortal; *ātmānam*—himself; *apratidvandvam*—without any rival or opponent; *eka-rājam*—the one king of the universe; *vyadhitsata*—desired to become.

TRANSLATION

Nārada Muni said to Mahārāja Yudhiṣṭhira: The demoniac king Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like aṇimā and laghimā, to be deathless, and to be the only king of the entire universe, including Brahmaloka.

PURPORT

Such are the goals of the austerities performed by demons. Hiraṇyakaśipu wanted to receive a benediction from Lord Brahmā so that

in the future he would be able to conquer Lord Brahmā's abode. Similarly, another demon received a benediction from Lord Śiva but later wanted to kill Lord Śiva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors, whereas the Vaiṣṇava wants to remain an ever-existing servant of the Lord and never to occupy the post of the Lord. Through *sāyujya-mukti*, which is generally demanded by *asuras*, one merges into the existence of the Lord, but although one sometimes thus achieves the goal of the theory of monism, one falls down again to struggle in material existence.

TEXT 2

स तेपे मन्दरद्रोण्यां तपः परमदारुणम् ।
ऊर्ध्वबाहुर्नभोदृष्टिः पादाङ्गुष्ठाश्रितावनिः ॥ २ ॥

sa tepe mandara-droṇyāṁ
tapaḥ parama-dāruṇam
ūrdhva-bāhur nabho-dṛṣṭiḥ
pādāṅguṣṭhāśritāvaniḥ

saḥ—he (Hiraṇyakaśipu); *tepe*—performed; *mandara-droṇyām*—in a valley of Mandara Hill; *tapaḥ*—austerity; *parama*—most; *dāruṇam*—difficult; *ūrdhva*—raising; *bāhuḥ*—arms; *nabhaḥ*—toward the sky; *dṛṣṭiḥ*—his vision; *pāda-aṅguṣṭha*—with the big toes of his feet; *āśrita*—resting on; *avaniḥ*—the ground.

TRANSLATION

In the valley of Mandara Hill, Hiraṇyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.

TEXT 3

जटादीधितिभी रेजे संवर्तार्क इवांशुभिः ।
तस्मिंस्तपस्तप्यमाने देवाः स्थानानि भेजिरे ॥ ३ ॥

jaṭā-dīdhitibhī reje
saṁvartārka ivāṁśubhiḥ
tasmiṁs tapas tapyamāne
devāḥ sthānāni bhejire

jaṭā-dīdhitibhiḥ—by the effulgence of the hair on his head; *reje*—was shining; *saṁvarta-arkaḥ*—the sun at the time of destruction; *iva*—like; *aṁśubhiḥ*—by the beams; *tasmin*—when he (Hiraṇyakaśipu); *tapaḥ*—austerities; *tapyamāne*—was engaged in; *devāḥ*—all the demigods who were wandering throughout the universe to see Hiraṇyakaśipu's demoniac activities; *sthānāni*—to their own places; *bhejire*—returned.

TRANSLATION

From the hair on Hiraṇyakaśipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

TEXT 4

तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः ।
तीर्यगूर्ध्वमधोलोकान् प्रातपद्विष्वगीरितः ॥ ४ ॥

tasya mūrdhnaḥ samudbhūtaḥ
sadhūmo 'gnis tapomayaḥ
tīryag ūrdhvam adho lokān
prātapad viṣvag īritaḥ

tasya—his; *mūrdhnaḥ*—from the head; *samudbhūtaḥ*—generated; *sa-dhūmaḥ*—with smoke; *agniḥ*—fire; *tapaḥ-mayaḥ*—because of severe austerities; *tīryak*—sideways; *ūrdhvam*—upward; *adhaḥ*—downward; *lokān*—all the planets; *prātapat*—heated; *viṣvak*—all around; *īritaḥ*—spreading.

TRANSLATION

Because of Hiraṇyakaśipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky,

encompassing the upper and lower planets, which all became extremely hot.

TEXT 5

चुक्षुभुर्नद्युदन्वन्तः सद्वीपाद्रिश्चचाल भूः ।
निपेतुः सग्रहास्तारा जज्वलुश्च दिशो दश ॥ ५ ॥

cukṣubhur nady-udanvantaḥ
sadvīpādriś cacāla bhūḥ
nipetuḥ sagrahās tārā
jajvaluś ca diśo daśa

cukṣubhuḥ—became agitated; *nadī-udanvantaḥ*—the rivers and oceans; *sa-dvīpa*—with the islands; *adriḥ*—and mountains; *cacāla*—trembled; *bhūḥ*—the surface of the globe; *nipetuḥ*—fell; *sa-grahāḥ*—with the planets; *tārāḥ*—the stars; *jajvaluḥ*—blazed; *ca*—also; *diśaḥ daśa*—the ten directions.

TRANSLATION

Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

TEXT 6

तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः ।
धात्रे विज्ञापयामासुर्देवदेव जगत्पते ।
दैत्येन्द्रतपसा तप्ता दिवि स्थातुं न शक्नुमः ॥ ६ ॥

tena taptā divaṁ tyaktvā
brahmalokaṁ yayuḥ surāḥ
dhātre vijñāpayām āsur
deva-deva jagat-pate
daityendra-tapasā taptā
divi sthātuṁ na śaknumaḥ

tena—by that (fire of austerity); *taptāḥ*—burned; *divam*—their residential quarters in the upper planets; *tyaktvā*—giving up; *brahma-lokam*—to the planet where Lord Brahmā lives; *yayuḥ*—went; *surāḥ*—the demigods; *dhātre*—unto the chief of this universe, Lord Brahmā; *vijñāpayām āsuḥ*—submitted; *deva-deva*—O chief of the demigods; *jagat-pate*—O master of the universe; *daitya-indra-tapasā*—by the severe austerity performed by the King of the Daityas, Hiraṇyakaśipu; *taptāḥ*—roasted; *divi*—on the heavenly planets; *sthātum*—to stay; *na*—not; *śaknumaḥ*—we are able.

TRANSLATION

Scorched and extremely disturbed because of Hiraṇyakaśipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahmā, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiraṇyakaśipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.

TEXT 7

तस्य चोपशमं भूमन् विधेहि यदि मन्यसे ।
लोका न यावन्नङ्क्ष्यन्ति बलिहारास्तवाभिभूः ॥ ७ ॥

tasya copaśamaṁ bhūman
vidhehi yadi manyase
lokā na yāvan naṅkṣyanti
bali-hārās tavābhibhūḥ

tasya—of this; *ca*—indeed; *upaśamam*—the cessation; *bhūman*—O great personality; *vidhehi*—please execute; *yadi*—if; *manyase*—you think it right; *lokāḥ*—all the inhabitants of the various planets; *na*—not; *yāvat*—as long as; *naṅkṣyanti*—will be lost; *bali-hārāḥ*—who are obedient to the worship; *tava*—of you; *abhibhūḥ*—O chief of all the universe.

TRANSLATION

O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.

TEXT 8

तस्यायं किल सङ्कल्पश्चरतो दुश्चरं तपः ।
श्रूयतां किं न विदितस्तवाथापि निवेदितम् ॥ ८ ॥

tasyāyaṁ kila saṅkalpaś
carato duścaraṁ tapaḥ
śrūyatāṁ kiṁ na viditas
tavāthāpi niveditam

tasya—his; *ayam*—this; *kila*—indeed; *saṅkalpaḥ*—determination; *carataḥ*—who is executing; *duścaram*—very difficult; *tapaḥ*—austerity; *śrūyatām*—let it be heard; *kim*—what; *na*—not; *viditaḥ*—known; *tava*—of you; *athāpi*—still; *niveditam*—submitted.

TRANSLATION

Hiraṇyakaśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

TEXTS 9–10

सृष्ट्वा चराचरमिदं तपोयोगसमाधिना ।
अध्यास्ते सर्वधिष्ण्येभ्यः परमेष्ठी निजासनम् ॥ ९ ॥
तदहं वर्धमानेन तपोयोगसमाधिना ।
कालात्मनोश्च नित्यत्वात्साधयिष्ये तथात्मनः ॥ १० ॥

sṛṣṭvā carācaram idaṁ
tapo-yoga-samādhinā
adhyāste sarva-dhiṣṇyebhyaḥ
parameṣṭhī nijāsanam

tad ahaṁ vardhamānena
tapo-yoga-samādhinā
kālātmanoś ca nityatvāt
sādhayiṣye tathātmanaḥ

sṛṣṭvā—creating; *cara*—moving; *acaram*—and not moving; *idam*—this; *tapaḥ*—of austerity; *yoga*—and mystic power; *samādhinā*—by practicing the trance; *adhyāste*—is situated in; *sarva-dhiṣṇyebhyaḥ*—than all the planets, including the heavenly planets; *parameṣṭhī*—Lord Brahmā; *nija-āsanam*—his own throne; *tat*—therefore; *aham*—I; *vardhamānena*—by dint of increasing; *tapaḥ*—austerity; *yoga*—mystic powers; *samādhinā*—and trance; *kāla*—of time; *ātmanoḥ*—and of the soul; *ca*—and; *nityatvāt*—from the eternality; *sādhayiṣye*—shall achieve; *tathā*—so much; *ātmanaḥ*—for my personal self.

TRANSLATION

"The supreme person within this universe, Lord Brahmā, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahmā.

PURPORT

Hiraṇyakaśipu's determination was to occupy the post of Lord Brahmā, but this was impossible because Brahmā has a long duration of life. As confirmed in *Bhagavad-gītā* (8.17), *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ:* one thousand *yugas* equals one day of Brahmā. The duration of Brahmā's life is extremely great, and consequently it was impossible for Hiraṇyakaśipu to occupy that post. Nonetheless, his decision was that since the self (*ātmā*) and time are both eternal, if he could not occupy that post in one lifetime he would continue to execute austerities life after life so that sometime he would be able to do so.

TEXT 11

अन्यथेदं विधास्येऽहमयथापूर्वमोजसा ।
किमन्यैः कालनिर्धूतैः कल्पान्ते वैष्णवादिभिः॥११॥

anyathedaṁ vidhāsye 'ham
ayathā pūrvam ojasā
kim anyaiḥ kāla-nirdhūtaiḥ
kalpānte vaiṣṇavādibhiḥ

anyathā—just the opposite; *idam*—this universe; *vidhāsye*—shall make; *aham*—I; *ayathā*—inappropriate; *pūrvam*—as it was before; *ojasā*—by dint of the power of my austerity; *kim*—what use; *anyaiḥ*—with other; *kāla-nirdhūtaiḥ*—vanquished in due course of time; *kalpa-ante*—at the end of the millennium; *vaiṣṇava-ādibhiḥ*—with planets like Dhruvaloka or Vaikuṇṭhaloka.

TRANSLATION

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahmā."

PURPORT

Hiraṇyakaśipu's demoniac determination was explained to Lord Brahmā by the demigods, who informed him that Hiraṇyakaśipu wanted to overturn all the established principles. After executing severe austerities, people within this material world are promoted to the heavenly planets, but Hiraṇyakaśipu wanted them to be unhappy, suffering because of the diplomatic feelings of the demigods, even in the heavenly planets. He wanted those who were harassed in this world by material transactions to be unhappy for the same reason, even in the heavenly planets. Indeed, he wanted to introduce such harassment everywhere. One might ask how this would be possible, since the universal order has been established since time immemorial, but Hiraṇyakaśipu

was proud to declare that he would be able to do everything by the power of his *tapasya*. He even wanted to make the Vaiṣṇavas' position insecure. These are some of the symptoms of asuric determination.

TEXT 12

इति शुश्रुम निर्बन्धं तपः परममास्थितः ।
विधत्स्वानन्तरं युक्तं स्वयं त्रिभुवनेश्वर ॥१२॥

iti śuśruma nirbandhaṁ
tapaḥ paramam āsthitaḥ
vidhatsvānantaraṁ yuktaṁ
svayaṁ tri-bhuvaneśvara

iti—in this way; *śuśruma*—we have heard; *nirbandham*—strong determination; *tapaḥ*—austerity; *paramam*—very severe; *āsthitaḥ*—is situated in; *vidhatsva*—please take steps; *anantaram*—as soon as possible; *yuktam*—befitting; *svayam*—yourself; *tri-bhuvana-īśvara*—O master of the three worlds.

TRANSLATION

O lord, we have heard from reliable sources that in order to obtain your post, Hiraṇyakaśipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.

PURPORT

In the material world, a servant is provided for by the master but is always planning how to capture the master's post. There have been many instances of this in history. Especially in India during the Mohammedan rule, many servants, by plans and devices, took over the posts of their masters. It is learned from Caitanya literature that one big Zamindar, Subuddhi Rāya, kept a Mohammedan boy as a servant. Of course, he treated the boy as his own child, and sometimes, when the boy would steal something, the master would chastise him by striking him with a cane. There was a mark on the boy's back from this chastisement. Later,

after that boy had by crooked means become Hussain Shah, Nawab of Bengal, one day his wife saw the mark on his back and inquired about it. The Nawab replied that in his childhood he had been a servant of Subuddhi Rāya, who had punished him because of some mischievous activities. Upon hearing this, the Nawab's wife immediately became agitated and requested her husband to kill Subuddhi Rāya. Nawab Hussain Shah, of course, was very grateful to Subuddhi Rāya and therefore refused to kill him, but when his wife requested him to turn Subuddhi Rāya into a Mohammedan, the Nawab agreed. Taking some water from his waterpot, he sprinkled it upon Subuddhi Rāya and declared that Subuddhi Rāya had now become a Mohammedan. The point is that this Nawab had been an ordinary menial servant of Subuddhi Rāya but was somehow or other able to occupy the supreme post of Nawab of Bengal. This is the material world. Everyone is trying to become master through various devices, although everyone is servant of his senses. Following this system, a living entity, although servant of his senses, tries to become master of the whole universe. Hiraṇyakaśipu was a typical example of this, and Brahmā was informed by the demigods of his intentions.

TEXT 13

तवासनं द्विजगवां पारमेष्ठ्यं जगत्पते ।
भवाय श्रेयसे भूत्यै क्षेमाय विजयाय च ॥१३॥

tavāsanaṁ dvija-gavāṁ
pārameṣṭhyaṁ jagat-pate
bhavāya śreyase bhūtyai
kṣemāya vijayāya ca

tava—your; *āsanam*—position on the throne; *dvija*—of the brahminical culture or the *brāhmaṇas*; *gavām*—of the cows; *pārameṣṭhyam*—supreme; *jagat-pate*—O master of the whole universe; *bhavāya*—for improvement; *śreyase*—for the ultimate happiness; *bhūtyai*—for increasing the opulence; *kṣemāya*—for the maintenance and good fortune; *vijayāya*—for the victory and increasing prestige; *ca*—and.

TRANSLATION

O Lord Brahmā, your position within this universe is certainly most auspicious for everyone, especially the cows and brāhmaṇas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiraṇyakaśipu occupies your seat, everything will be lost.

PURPORT

In this verse the words *dvija-gavāṁ pārameṣṭhyam* indicate the most exalted position of the *brāhmaṇas*, brahminical culture and the cows. In Vedic culture, the welfare of the cows and the welfare of the *brāhmaṇas* are essential. Without a proper arrangement for developing brahminical culture and protecting cows, all the affairs of administration will go to hell. Being afraid that Hiraṇyakaśipu would occupy the post of Brahmā, all the demigods were extremely disturbed. Hiraṇyakaśipu was a well-known demon, and the demigods knew that if demons and Rākṣasas were to occupy the supreme post, brahminical culture and protection of cows would come to an end. As stated in *Bhagavad-gītā* (5.29), the original proprietor of everything is Lord Kṛṣṇa (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*). The Lord, therefore, knows particularly well how to develop the material condition of the living entities within this material world. In every universe there is one Brahmā engaged on behalf of Lord Kṛṣṇa, as confirmed in *Śrīmad-Bhāgavatam* (*tene brahma hṛdā ya ādi-kavaye*). The principal creator in each *brahmāṇḍa* is Lord Brahmā, who imparts Vedic knowledge to his disciples and sons. On every planet, the king or supreme controller must be a representative of Brahmā. Therefore, if a Rākṣasa, or demon, were situated in Brahmā's post, then the entire arrangement of the universe, especially the protection of the brahminical culture and cows, would be ruined. All the demigods anticipated this danger, and therefore they went to request Lord Brahmā to take immediate steps to thwart Hiraṇyakaśipu's plan.

In the beginning of creation, Lord Brahmā was attacked by two demons—Madhu and Kaiṭabha—but Kṛṣṇa saved him. Therefore Kṛṣṇa is addressed as *madhu-kaiṭabha-hantṛ*. Now again, Hiraṇyakaśipu was trying to replace Brahmā. The material world is so situated that even the

position of Lord Brahmā, not to speak of ordinary living entities, is sometimes in danger. Nonetheless, until the time of Hiraṇyakaśipu, no one had tried to replace Lord Brahmā. Hiraṇyakaśipu, however, was such a great demon that he maintained this ambition.

The word *bhūtyai* means "for increasing opulence," and the word *śreyase* refers to ultimately returning home, back to Godhead. In spiritual advancement, one's material position improves at the same time that the path of liberation becomes clear and one is freed from material bondage. If one is situated in an opulent position in spiritual advancement, his opulence never decreases. Therefore such a spiritual benediction is called *bhūti* or *vibhūti*. Kṛṣṇa confirms this in *Bhagavad-gītā* (10.41). *Yad yad vibhūtimat sattvaṁ . . . mama tejo-'ṁśa-sambhavam:* if a devotee advances in spiritual consciousness and thus becomes materially opulent also, his position is a special gift from the Lord. Such opulence is never to be considered material. At the present, especially on this planet earth, the influence of Lord Brahmā has decreased considerably, and the representatives of Hiraṇyakaśipu—the Rākṣasas and demons—have taken charge. Therefore there is no protection of brahminical culture and cows, which are the basic prerequisites for all kinds of good fortune. This age is very dangerous because society is being managed by demons and Rākṣasas.

TEXT 14

इति विज्ञापितो देवैर्भगवानात्मभूर्नृप ।
परितो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥१४॥

iti vijñāpito devair
bhagavān ātmabhūr nṛpa
parito bhṛgu-dakṣādyair
yayau daityeśvarāśramam

iti—thus; *vijñāpitaḥ*—informed; *devaiḥ*—by all the demigods; *bhagavān*—the most powerful; *ātma-bhūḥ*—Lord Brahmā, who was born from the lotus flower; *nṛpa*—O King; *paritaḥ*—being surrounded; *bhṛgu*—by Bhṛgu; *dakṣa*—Dakṣa; *ādyaiḥ*—and others; *yayau*—went;

daitya-īśvara—of Hiraṇyakaśipu, the King of the Daityas; *āśramam*—to the place of austerity.

TRANSLATION

O King, being thus informed by the demigods, the most powerful Lord Brahmā, accompanied by Bhṛgu, Dakṣa and other great sages, immediately started for the place where Hiraṇyakaśipu was performing his penances and austerities.

PURPORT

Lord Brahmā was waiting for the austerities performed by Hiraṇyakaśipu to mature so that he could go there and offer benedictions according to Hiraṇyakaśipu's desire. Now, taking the opportunity of being accompanied by all the demigods and great saintly persons, Brahmā went there to award him the benediction he desired.

TEXTS 15–16

न ददर्श प्रतिच्छन्नं वल्मीकतृणकीचकैः ।
पिपीलिकाभिराचीर्णं मेदस्त्वङ्मांसशोणितम् ॥१५॥
तपन्तं तपसा लोकान् यथाभ्रापिहितं रविम् ।
विलक्ष्य विस्मितः प्राह हसंस्तं हंसवाहनः ॥१६॥

na dadarśa praticchannaṁ
valmīka-tṛṇa-kīcakaiḥ
pipīlikābhir ācīrṇaṁ
medas-tvaṅ-māṁsa-śoṇitam

tapantaṁ tapasā lokān
yathābhrāpihitaṁ ravim
vilakṣya vismitaḥ prāha
hasaṁs taṁ haṁsa-vāhanaḥ

na—not; *dadarśa*—saw; *praticchannam*—covered; *valmīka*—by an anthill; *tṛṇa*—grass; *kīcakaiḥ*—and bamboo sticks; *pipīlikābhiḥ*—by the ants; *ācīrṇam*—eaten all around; *medaḥ*—whose fat; *tvak*—skin;

māṁsa—the flesh; *śoṇitam*—and blood; *tapantam*—heating; *tapasā*—by a severe type of penance; *lokān*—all the three worlds; *yathā*—just as; *abhra*—by clouds; *apihitam*—covered; *ravim*—the sun; *vilakṣya*—seeing; *vismitaḥ*—struck with wonder; *prāha*—said; *hasan*—smiling; *tam*—to him; *haṁsa-vāhanaḥ*—Lord Brahmā, who rides a swan airplane.

TRANSLATION

Lord Brahmā, who is carried by a swan airplane, at first could not see where Hiraṇyakaśipu was, for Hiraṇyakaśipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiraṇyakaśipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahmā and the demigods spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahmā began to smile and then addressed him as follows.

PURPORT

The living entity can live merely by his own power, without the help of skin, marrow, bone, blood and so on, because it is said, *asaṅgo 'yaṁ puruṣaḥ*—the living entity has nothing to do with the material covering. Hiraṇyakaśipu performed a severe type of *tapasya*, austerity, for many long years. Indeed, it is said that he performed the *tapasya* for one hundred heavenly years. Since one day of the demigods equals six of our months, certainly this was a very long time. By nature's own way, his body had been almost consumed by earthworms, ants and other parasites, and therefore even Brahmā was at first unable to see him. Later, however, Brahmā could ascertain where Hiraṇyakaśipu was, and Brahmā was struck with wonder to see Hiraṇyakaśipu's extraordinary power to execute *tapasya*. Anyone would conclude that Hiraṇyakaśipu was dead because his body was covered in so many ways, but Lord Brahmā, the supreme living being in this universe, could understand that Hiraṇyakaśipu was alive but covered by material elements.

It is also to be noted that although Hiraṇyakaśipu performed this austerity for a long, long time, he was nonetheless known as a Daitya and Rākṣasa. It will be seen from verses to follow that even great saintly persons could not perform such a severe type of austerity. Why then was he

called a Rākṣasa and Daitya? It is because whatever he did was for his own sense gratification. His son Prahlāda Mahārāja was only five years old, and so what could Prahlāda do? Yet simply by performing a little devotional service according to the instructions of Nārada Muni, Prahlāda became so dear to the Lord that the Lord came to save him, whereas Hiraṇyakaśipu, in spite of all his austerities, was killed. This is the difference between devotional service and all other methods of perfection. One who performs severe austerities for sense gratification is fearful to the entire world, whereas a devotee who performs even a slight amount of devotional service is a friend to everyone (*suhṛdaṁ sarvabhūtānām*). Since the Lord is the well-wisher of every living entity and since a devotee assumes the qualities of the Lord, a devotee also acts for everyone's good fortune by performing devotional service. Thus although Hiraṇyakaśipu performed such a severe austerity, he remained a Daitya and a Rākṣasa, whereas Prahlāda Mahārāja, although born of the same Daitya father, became the most exalted devotee and was personally protected by the Supreme Lord. *Bhakti* is therefore called *sarvopādhivinirmuktam*, indicating that a devotee is freed from all material designations, and *anyābhilāṣitā-śūnyam*, situated in a transcendental position, free from all material desires.

TEXT 17

श्रीब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप ।
वरदोऽहमनुप्राप्तो व्रियतामीप्सितो वरः ॥१७॥

śrī-brahmovāca
uttiṣṭhottiṣṭha bhadraṁ te
tapaḥ-siddho 'si kāśyapa
varado 'ham anuprāpto
vriyatām īpsito varaḥ

śrī-brahmā uvāca—Lord Brahmā said; *uttiṣṭha*—please get up; *uttiṣṭha*—get up; *bhadram*—good fortune; *te*—unto you; *tapaḥ-siddhaḥ*—perfect in executing austerities; *asi*—you are; *kāśyapa*—O

son of Kaśyapa; *vara-daḥ*—the giver of benediction; *aham*—I; *anuprāptaḥ*—arrived; *vriyatām*—let it be submitted; *īpsitaḥ*—desired; *varaḥ*—benediction.

TRANSLATION

Lord Brahmā said: O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

PURPORT

Śrīla Madhvācārya quotes from the *Skanda Purāṇa*, which says that Hiraṇyakaśipu, having become a devotee of Lord Brahmā, who is known as Hiraṇyagarbha, and having undergone a severe austerity to please him, is also known as Hiraṇyaka. Rākṣasas and demons worship various demigods, such as Lord Brahmā and Lord Śiva, just to take the post of these demigods. This we have already explained in previous verses.

TEXT 18

अद्राक्षमहमेतं ते हृत्सारं महदद्भुतम् ।
दंशभक्षितदेहस्य प्राणा ह्यस्थिषु शेरते ॥१८॥

adrākṣam aham etaṁ te
hṛt-sāraṁ mahad-adbhutam
daṁśa-bhakṣita-dehasya
prāṇā hy asthiṣu śerate

adrākṣam—have personally seen; *aham*—I; *etam*—this; *te*—your; *hṛt-sāram*—power of endurance; *mahat*—very great; *adbhutam*—wonderful; *daṁśa-bhakṣita*—eaten by worms and ants; *dehasya*—whose body; *prāṇāḥ*—the life air; *hi*—indeed; *asthiṣu*—in the bones; *śerate*—is taking shelter.

TRANSLATION

I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you

are keeping your life air circulating within your bones. Certainly this is wonderful.

PURPORT

It appears that the soul can exist even through the bones, as shown by the personal example of Hiraṇyakaśipu. When great *yogīs* are in *samādhi*, even when their bodies are buried and their skin, marrow, blood and so on have all been eaten, if only their bones remain they can exist in a transcendental position. Very recently an archaeologist published findings indicating that Lord Christ, after being buried, was exhumed and that he then went to Kashmir. There have been many actual examples of *yogīs'* being buried in trance and exhumed alive and in good condition several hours later. A *yogī* can keep himself alive in a transcendental state even if buried not only for many days but for many years.

TEXT 19

नैतत्पूर्वर्षयश्चक्रुर्न करिष्यन्ति चापरे ।
निरम्बुर्धारयेत्प्राणान् को वै दिव्यसमाः शतम् ॥१९॥

naitat pūrvarṣayaś cakrur
na kariṣyanti cāpare
nirambur dhārayet prāṇān
ko vai divya-samāḥ śatam

na—not; *etat*—this; *pūrva-ṛṣayaḥ*—the sages before you, such as Bhṛgu; *cakruḥ*—executed; *na*—nor; *kariṣyanti*—will execute; *ca*—also; *apare*—others; *nirambuḥ*—without drinking water; *dhārayet*—can sustain; *prāṇān*—the life air; *kaḥ*—who; *vai*—indeed; *divya-samāḥ*—celestial years; *śatam*—one hundred.

TRANSLATION

Even saintly persons like Bhṛgu, born previously, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?

PURPORT

It appears that even if a *yogī* does not drink a drop of water, he can live for many, many years by the yogic process, though his outer body be eaten by ants and moths.

TEXT 20

व्यवसायेन तेऽनेन दुष्करेण मनस्विनाम् ।
तपोनिष्ठेन भवता जितोऽहं दितिनन्दन ॥२०॥

vyavasāyena te 'nena
duṣkareṇa manasvinām
tapo-niṣṭhena bhavatā
jito 'haṁ diti-nandana

vyavasāyena—by determination; *te*—your; *anena*—this; *duṣkareṇa*—difficult to perform; *manasvinām*—even for great sages and saintly persons; *tapaḥ-niṣṭhena*—aimed at executing austerity; *bhavatā*—by you; *jitaḥ*—conquered; *aham*—I; *diti-nandana*—O son of Diti.

TRANSLATION

My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I have certainly been conquered by you.

PURPORT

In regard to the word *jitaḥ*, Śrīla Madhva Muni gives the following quotation from the *Śabda-nirṇaya: parābhūtaṁ vaśa-sthaṁ ca jitabhid ucyate budhaiḥ*. "If one comes under someone else's control or is defeated by another, he is called *jitaḥ*." Hiraṇyakaśipu's austerity was so great and wonderful that even Lord Brahmā agreed to be conquered by him.

TEXT 21

ततस्त आशिषः सर्वा ददाम्यसुरपुङ्गव ।
मर्तस्य ते ह्यमर्तस्य दर्शनं नाफलं मम ॥२१॥

tatas ta āśiṣaḥ sarvā
dadāmy asura-puṅgava
martasya te hy amartasya
darśanaṁ nāphalaṁ mama

tataḥ—because of this; *te*—unto you; *āśiṣaḥ*—benedictions; *sarvāḥ*—all; *dadāmi*—I shall give; *asura-puṅgava*—O best of the *asuras; martasya*—of one who is destined to die; *te*—such as you; *hi*—indeed; *amartasya*—of one who does not die; *darśanam*—the audience; *na*—not; *aphalam*—without results; *mama*—my.

TRANSLATION

O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

PURPORT

It appears that human beings and *asuras* are subject to death, whereas demigods are not. The demigods who reside with Lord Brahmā in Satyaloka go to Vaikuṇṭhaloka in their present bodily constructions at the time of the dissolution. Therefore although Hiraṇyakaśipu had undergone severe austerities, Lord Brahmā predicted that he had to die; he could not become immortal or even gain equal status with the demigods. The great austerities and penances he had performed for so many years could not give him protection from death. This was foretold by Lord Brahmā.

TEXT 22

श्रीनारद उवाच

इत्युक्त्वादिभवो देवो भक्षिताङ्गं पिपीलिकैः ।
कमण्डलुजलेनौक्षद्दिव्येनामोघराधसा ॥२२॥

śrī-nārada uvāca
ity uktvādi-bhavo devo
bhakṣitāṅgaṁ pipīlikaiḥ

kamaṇḍalu-jalenaukṣad
divyenāmogha-rādhasā

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *iti*—thus; *uktvā*—saying; *ādi-bhavaḥ*—Lord Brahmā, the original living creature within this universe; *devaḥ*—the principal demigod; *bhakṣita-aṅgam*—Hiraṇyakaśipu's body, which had been almost completely eaten; *pipīlikaiḥ*—by the ants; *kamaṇḍalu*—from the special waterpot in the hands of Lord Brahmā; *jalena*—by water; *aukṣat*—sprinkled; *divyena*—which was spiritual, not ordinary; *amogha*—without fail; *rādhasā*—whose power.

TRANSLATION

Śrī Nārada Muni continued: After speaking these words to Hiraṇyakaśipu, Lord Brahmā, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamaṇḍalu upon Hiraṇyakaśipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiraṇyakaśipu.

PURPORT

Lord Brahmā is the first created being within this universe and is empowered by the Supreme Lord to create. *Tene brahma hṛdā ya ādi-kavaye:* the *ādi-deva*, or *ādi-kavi*—the first living creature—was personally taught by the Supreme Personality of Godhead through the heart. There was no one to teach him, but since the Lord is situated within Brahmā's heart, Brahmā was educated by the Lord Himself. Lord Brahmā, being especially empowered, is infallible in doing whatever he wants. This is the meaning of the word *amogha-rādhasā*. He desired to restore Hiraṇyakaśipu's original body, and therefore, by sprinkling transcendental water from his waterpot, he immediately did so.

TEXT 23

स तत्कीचकवल्मीकात् सहओजोबलान्वितः।
सर्वावयवसम्पन्नो वज्रसंहननो युवा।
उत्थितस्तप्तहेमाभो विभावसुरिवैधसः ॥२३॥

sa tat kīcaka-valmīkāt
saha-ojo-balānvitaḥ
sarvāvayava-sampanno
vajra-saṁhanano yuvā
utthitas tapta-hemābho
vibhāvasur ivaidhasaḥ

saḥ—Hiraṇyakaśipu; *tat*—that; *kīcaka-valmīkāt*—from the anthill and bamboo grove; *sahaḥ*—mental strength; *ojaḥ*—strength of the senses; *bala*—and sufficient bodily strength; *anvitaḥ*—endowed with; *sarva*—all; *avayava*—the limbs of the body; *sampannaḥ*—fully restored; *vajra-saṁhananaḥ*—having a body as strong as a thunderbolt; *yuvā*—young; *utthitaḥ*—arisen; *tapta-hema-ābhaḥ*—whose bodily luster became like molten gold; *vibhāvasuḥ*—fire; *iva*—like; *edhasaḥ*—from fuel wood.

TRANSLATION

As soon as he was sprinkled with the water from Lord Brahmā's waterpot, Hiraṇyakaśipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

PURPORT

Hiraṇyakaśipu was revitalized, so much so that his body was quite competent to tolerate the striking of thunderbolts. He was now a young man with a strong body and a very beautiful bodily luster resembling molten gold. This is the rejuvenation that took place because of his severe austerity and penance.

TEXT 24

स निरीक्ष्याम्बरे देवं हंसवाहमुपस्थितम् ।
ननाम शिरसा भूमौ तद्दर्शनमहोत्सवः ॥२४॥

sa nirīkṣyāmbare devaṁ
haṁsa-vāham upasthitam
nanāma śirasā bhūmau
tad-darśana-mahotsavaḥ

saḥ—he (Hiraṇyakaśipu); *nirīkṣya*—seeing; *ambare*—in the sky; *devam*—the supreme demigod; *haṁsa-vāham*—who rides a swan airplane; *upasthitam*—situated before him; *nanāma*—offered obeisances; *śirasā*—with his head; *bhūmau*—on the ground; *tat-darśana*—by seeing Lord Brahmā; *mahā-utsavaḥ*—very much pleased.

TRANSLATION

Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiraṇyakaśipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord.

PURPORT

Lord Kṛṣṇa says in *Bhagavad-gītā* (9.23–24):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

ahaṁ hi sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding. I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down."

In effect, Kṛṣṇa says, "Persons engaged in the worship of demigods are not very intelligent, although such worship is indirectly offered to

Me." For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. The process of watering a tree is to pour water on the root. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated in *Bhagavad-gītā* as *avidhi-pūrvakam.* In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

In *Bhagavad-gītā* it is clearly stated that there are many types of *yajña* performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. *Yajña* means Viṣṇu. In the Third Chapter of *Bhagavad-gītā* it is clearly stated that one should work only for satisfying Yajña, or Viṣṇu. The perfectional form of human civilization, known as *varṇāśrama-dharma,* is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Although Hiraṇyakaśipu offered his obeisances unto Lord Brahmā, he was strongly inimical toward Lord Viṣṇu. This is the symptom of an *asura. Asuras* worship the demigods as being separate from the Lord, not knowing that all the demigods are powerful because of being servants of the Lord. If the Supreme Lord were to withdraw the powers of the demigods, the demigods would no longer be able to offer benedictions to their worshipers. The difference between a devotee and a nondevotee, or *asura,* is that a devotee knows that Lord Viṣṇu is the Supreme Personality of Godhead and that everyone derives power from Him. Without

worshiping the demigods for particular powers, a devotee worships Lord Viṣṇu, knowing that if he desires a particular power he can get that power while acting as Lord Viṣṇu's devotee. Therefore in the *śāstra* (*Bhāg.* 2.3.10) it is recommended:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he be full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." Even if a person has material desires, instead of worshiping the demigods he should pray to the Supreme Lord so that his connection with the Supreme Lord will be established and he will be saved from becoming a demon or a nondevotee. In this regard, Śrīla Madhvācārya gives the following quotation from the *Brahma-tarka:*

eka-sthānaika-kāryatvād
viṣṇoḥ prādhānyatas tathā
jīvasya tad-adhīnatvān
na bhinnādhikṛtaṁ vacaḥ

Since Viṣṇu is the Supreme, by worshiping Viṣṇu one can fulfill all one's desires. There is no need to divert one's attention to any demigod.

TEXT 25

उत्थाय प्राञ्जलिः प्रह्व ईक्षमाणो दृशा विभुम् ।
हर्षाश्रुपुलकोद्भेदो गिरा गद्गदयागृणात् ॥२५॥

utthāya prāñjaliḥ prahva
īkṣamāṇo dṛśā vibhum
harṣāśru-pulakodbhedo
girā gadgadayāgṛṇāt

utthāya—getting up; *prāñjaliḥ*—with folded hands; *prahvaḥ*—in a humble manner; *īkṣamāṇaḥ*—seeing; *dṛśā*—with his eyes; *vibhum*—the supreme person within this universe; *harṣa*—of jubilation; *aśru*—with tears; *pulaka*—with hairs standing on the body; *udbhedaḥ*—enlivened; *girā*—by words; *gadgadayā*—faltering; *agṛṇāt*—prayed.

TRANSLATION

Then, getting up from the ground and seeing Lord Brahmā before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahmā.

TEXTS 26–27

श्रीहिरण्यकशिपुरुवाच

कल्पान्ते कालसृष्टेन योऽन्धेन तमसावृतम् ।
अभिव्यनग् जगदिदं स्वयञ्ज्योतिः स्वरोचिषा॥२६॥
आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति ।
रजःसत्त्वतमोधाम्ने पराय महते नमः ॥२७॥

śrī-hiraṇyakaśipur uvāca
kalpānte kāla-sṛṣṭena
yo 'ndhena tamasāvṛtam
abhivyanag jagad idaṁ
svayañjyotiḥ sva-rociṣā

ātmanā tri-vṛtā cedaṁ
sṛjaty avati lumpati
rajaḥ-sattva-tamo-dhāmne
parāya mahate namaḥ

śrī-hiraṇyakaśipuḥ uvāca—Hiraṇyakaśipu said; *kalpa-ante*—at the end of every day of Lord Brahmā; *kāla-sṛṣṭena*—created by the time factor; *yaḥ*—he who; *andhena*—by dense darkness; *tamasā*—by ig-

norance; *āvṛtam*—covered; *abhivyanak*—manifested; *jagat*—cosmic manifestation; *idam*—this; *svayam-jyotiḥ*—self-effulgent; *sva-rociṣā*—by his bodily rays; *ātmanā*—by himself; *tri-vṛtā*—conducted by the three modes of material nature; *ca*—also; *idam*—this material world; *sṛjati*—creates; *avati*—maintains; *lumpati*—annihilates; *rajaḥ*—of the mode of passion; *sattva*—the mode of goodness; *tamaḥ*—and the mode of ignorance; *dhāmne*—unto the supreme lord; *parāya*—unto the supreme; *mahate*—unto the great; *namaḥ*—my respectful obeisances.

TRANSLATION

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahmā, is the shelter of those modes of nature—sattva-guṇa, rajo-guṇa and tamo-guṇa.

PURPORT

The words *abhivyanag jagad idam* refer to he who creates this cosmic manifestation. The original creator is the Supreme Personality of Godhead, Kṛṣṇa (*janmādy asya yataḥ*); Lord Brahmā is the secondary creator. When Lord Brahmā is empowered by Lord Kṛṣṇa as the engineer to create the phenomenal world, he becomes the supremely powerful feature within this universe. The total material energy is created by Kṛṣṇa, and later, taking advantage of all that has necessarily been created, Lord Brahmā engineers the entire phenomenal universe. At the end of Lord Brahmā's day, everything up to Svargaloka is inundated with water, and the next morning, when there is darkness in the universe, Brahmā again brings the phenomenal manifestation into existence. Therefore he is described here as he who manifests this universe.

Trīn guṇān vṛṇoti: Lord Brahmā takes advantage of the three modes of material nature. *Prakṛti*, material nature, is described here as *tri-vṛtā*, the source of the three material modes. Śrīla Madhvācārya comments in

this connection that *tri-vṛtā* means *prakṛtyā*. Thus Lord Kṛṣṇa is the original creator, and Lord Brahmā is the original engineer.

TEXT 28

नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये ।
प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ॥२८॥

nama ādyāya bījāya
jñāna-vijñāna-mūrtaye
prāṇendriya-mano-buddhi-
vikārair vyaktim īyuṣe

namaḥ—I offer my respectful obeisances; *ādyāya*—unto the original living creature; *bījāya*—the seed of the cosmic manifestation; *jñāna*—of knowledge; *vijñāna*—and of practical application; *mūrtaye*—unto the deity or form; *prāṇa*—of the life air; *indriya*—of the senses; *manaḥ*—of the mind; *buddhi*—of the intelligence; *vikāraiḥ*—by transformations; *vyaktim*—manifestation; *īyuṣe*—who has obtained.

TRANSLATION

I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

PURPORT

The *Vedānta-sūtra* begins by declaring that the Absolute Person is the original source of all creation (*janmādy asya yataḥ*). One may ask whether Lord Brahmā is the Supreme Absolute Person. No, the Supreme Absolute Person is Kṛṣṇa. Brahmā receives his mind, intelligence, materials and everything else from Kṛṣṇa, and then he becomes the secondary creator, the engineer of this universe. In this regard we may note that the creation does not take place accidentally, because of the explosion of a chunk. Such nonsensical theories are not accepted by Vedic students. The first created living being is Brahmā, who is endowed with

perfect knowledge and intelligence by the Lord. As stated in *Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye:* although Brahmā is the first created being, he is not independent, for he receives help from the Supreme Personality of Godhead through his heart. There is no one but Brahmā at the time of creation, and therefore he receives his intelligence directly from the Lord through the heart. This has been discussed in the beginning of *Śrīmad-Bhāgavatam.*

Lord Brahmā is described in this verse as the original cause of the cosmic manifestation, and this applies to his position in the material world. There are many, many such controllers, all of whom are created by the Supreme Lord, Viṣṇu. This is illustrated by an incident described in *Caitanya-caritāmṛta.* When the Brahmā of this particular universe was invited by Kṛṣṇa to Dvārakā, he thought that he was the only Brahmā. Therefore when Kṛṣṇa inquired from His servant which Brahmā was at the door to visit, Lord Brahmā was surprised. He replied that of course Lord Brahmā, the father of the four Kumāras, was waiting at the door. Later, Lord Brahmā asked Kṛṣṇa why He had inquired which Brahmā had come. He was then informed that there are millions of other Brahmās because there are millions of universes. Kṛṣṇa then called all the Brahmās, who immediately came to visit Him. The *catur-mukha* Brahmā, the four-headed Brahmā of this universe, thought himself a very insignificant creature in the presence of so many Brahmās with so many heads. Thus although there is a Brahmā who is the engineer of each universe, Kṛṣṇa is the original source of all of them.

TEXT 29

त्वमीशिषे जगतस्तस्थुषश्च
प्राणेन मुख्येन पतिः प्रजानाम् ।
चित्तस्य चित्तैर्मनइन्द्रियाणां
पतिर्महान् भूतगुणाशयेशः ॥२९॥

tvam īśiṣe jagatas tasthuṣaś ca
prāṇena mukhyena patiḥ prajānām
cittasya cittair mana-indriyāṇāṁ
patir mahān bhūta-guṇāśayeśaḥ

tvam—you; *īśiṣe*—actually control; *jagataḥ*—of the moving being; *tasthuṣaḥ*—of the being that is dull or stationed in one place; *ca*—and; *prāṇena*—by the living force; *mukhyena*—the origin of all activities; *patiḥ*—master; *prajānām*—of all living entities; *cittasya*—of the mind; *cittaiḥ*—by the consciousness; *manaḥ*—of the mind; *indriyāṇām*—and of the two kinds of senses (acting and knowledge-gathering); *patiḥ*—the master; *mahān*—great; *bhūta*—of the material elements; *guṇa*—and the qualities of the material elements; *āśaya*—of desires; *īśaḥ*—the supreme master.

TRANSLATION

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

PURPORT

In this verse it is clearly indicated that the original source of everything is life. Brahmā was instructed by the supreme life, Kṛṣṇa. Kṛṣṇa is the supreme living entity (*nityo nityānāṁ cetanaś cetanānām*), and Brahmā is also a living entity, but the original source of Brahmā is Kṛṣṇa. Therefore Kṛṣṇa says in *Bhagavad-gītā* (7.7), *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O Arjuna, there is no truth superior to Me." Kṛṣṇa is the original source of Brahmā, who is the original source of this universe. Brahmā is a representative of Kṛṣṇa, and therefore all the qualities and activities of Kṛṣṇa are also present in Lord Brahmā.

TEXT 30

त्वं सप्ततन्तून् वितनोषि तन्वा
त्रय्या चतुर्होत्रकविद्यया च ।
त्वमेक आत्मात्मवतामनादि-
रनन्तपारः कविरन्तरात्मा ॥३०॥

tvaṁ sapta-tantūn vitanoṣi tanvā
trayyā catur-hotraka-vidyayā ca
tvam eka ātmātmavatām anādir
ananta-pāraḥ kavir antarātmā

tvam—you; *sapta-tantūn*—the seven kinds of Vedic ritualistic ceremonies, beginning from the *agniṣṭoma-yajña; vitanoṣi*—spread; *tanvā*—by your body; *trayyā*—the three *Vedas; catuḥ-hotraka*—of the four kinds of Vedic priests, known as *hotā, adhvaryu, brahma* and *udgātā; vidyayā*—by the necessary knowledge; *ca*—also; *tvam*—you; *ekaḥ*—one; *ātmā*—the Supersoul; *ātma-vatām*—of all living entities; *anādiḥ*—without beginning; *ananta-pāraḥ*—without end; *kaviḥ*—the supreme inspirer; *antaḥ-ātmā*—the Supersoul within the core of the heart.

TRANSLATION

My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajñic brāhmaṇas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agniṣṭoma. Indeed, you inspire the yajñic brāhmaṇas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

PURPORT

The Vedic ritualistic ceremonies, the knowledge thereof, and the person who agrees to perform them are inspired by the Supreme Soul. As confirmed in *Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca:* from the Lord come remembrance, knowledge and forgetfulness. The Supersoul is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭaḥ, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*), and when one is advanced in Vedic knowledge, the Supersoul gives him directions. Acting as Supersoul, the Lord gives inspiration to a suitable person to perform the Vedic ritualistic ceremonies. In this connection, four classes of priests, known as *ṛtvik*, are required. They are mentioned as *hotā, adhvaryu, brahma* and *udgātā.*

TEXT 31

त्वमेव कालोऽनिमिषो जनाना-
मायुर्लवाद्यवयवैः क्षिणोषि ।
कूटस्थ आत्मा परमेष्ठ्यजो महां-
स्त्वं जीवलोकस्य च जीव आत्मा ॥३१॥

tvam eva kālo 'nimiṣo janānām
āyur lavādy-avayavaiḥ kṣiṇoṣi
kūṭa-stha ātmā parameṣṭhy ajo mahāṁs
tvaṁ jīva-lokasya ca jīva ātmā

tvam—you; *eva*—indeed; *kālaḥ*—unlimited time; *animiṣaḥ*—unblinking; *janānām*—of all living entities; *āyuḥ*—the duration of life; *lava-ādi*—consisting of seconds, moments, minutes and hours; *avayavaiḥ*—by different parts; *kṣiṇoṣi*—reduce; *kūṭa-sthaḥ*—without being affected by anything; *ātmā*—the Supersoul; *parameṣṭhī*—the Supreme Lord; *ajaḥ*—the unborn; *mahān*—the great; *tvam*—you; *jīva-lokasya*—of this material world; *ca*—also; *jīvaḥ*—the cause of life; *ātmā*—the Supersoul.

TRANSLATION

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

PURPORT

In this verse the word *kūṭa-stha* is very important. Although the Supreme Personality of Godhead is situated everywhere, He is the central unchanging point. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Lord is situated in full in the core of everyone's heart. As indicated in the *Upaniṣads* by the word *ekatvam*, although there are

millions and millions of living entities, the Lord is situated as the Supersoul in every one of them. Nonetheless, He is one in many. As stated in the *Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam:* He has many forms, yet they are *advaita*—one and unchanging. Since the Lord is all-pervading, He is also situated in eternal time. The living entities are described as parts and parcels of the Lord because He is the life and soul of all living entities, being situated within their hearts as the *antaryāmī*, as enunciated by the philosophy of inconceivable oneness and difference (*acintya-bhedābheda*). Since the living entities are part of God, they are one in quality with the Lord, yet they are different from Him. The Supersoul, who inspires all living entities to act, is one and changeless. There are varieties of subjects, objects and activities, yet the Lord is one.

TEXT 32

त्वत्तः परं नापरमप्यनेज-
देजच्च किञ्चिद् व्यतिरिक्तमस्ति ।
विद्याः कलास्ते तनवश्च सर्वा
हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः ॥३२॥

tvattaḥ paraṁ nāparam apy anejad
ejac ca kiñcid vyatiriktam asti
vidyāḥ kalās te tanavaś ca sarvā
hiraṇyagarbho 'si bṛhat tri-pṛṣṭhaḥ

tvattaḥ—from you; *param*—higher; *na*—not; *aparam*—lower; *api*—even; *anejat*—not moving; *ejat*—moving; *ca*—and; *kiñcit*—anything; *vyatiriktam*—separate; *asti*—there is; *vidyāḥ*—knowledge; *kalāḥ*—its parts; *te*—of you; *tanavaḥ*—features of the body; *ca*—and; *sarvāḥ*—all; *hiraṇya-garbhaḥ*—the one who keeps the universe within his abdomen; *asi*—you are; *bṛhat*—greater than the greatest; *tri-pṛṣṭhaḥ*—transcendental to the three modes of material nature.

TRANSLATION

There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the

Vedic literatures like the Upaniṣads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiraṇyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

PURPORT

The word *param* means "the supreme cause," and *aparam* means "the effect." The supreme cause is the Supreme Personality of Godhead, and the effect is material nature. The living entities, both moving and nonmoving, are controlled by the Vedic instructions in art and science, and therefore they are all expansions of the external energy of the Supreme Personality of Godhead, who is the center as the Supersoul. The *brahmāṇḍas*, the universes, exist during the duration of a breath of the Supreme Lord (*yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*). Thus they are also within the womb of the Supreme Personality of Godhead, Mahā-Viṣṇu. Nothing, therefore, is separate from the Supreme Lord. This is the philosophy of *acintya-bhedābheda-tattva.*

TEXT 33

व्यक्तं विभो स्थूलमिदं शरीरं
येनेन्द्रियप्राणमनोगुणांस्त्वम् ।
भुङ्क्षे स्थितो धामनि पारमेष्ठ्ये
अव्यक्त आत्मा पुरुषः पुराणः ॥३३॥

vyaktaṁ vibho sthūlam idaṁ śarīraṁ
yenendriya-prāṇa-mano-guṇāṁs tvam
bhuṅkṣe sthito dhāmani pārameṣṭhye
avyakta ātmā puruṣaḥ purāṇaḥ

vyaktam—manifested; *vibho*—O my lord; *sthūlam*—cosmic manifestation; *idam*—this; *śarīram*—external body; *yena*—by which; *indriya*—the senses; *prāṇa*—the life air; *manaḥ*—the mind; *guṇān*—

transcendental qualities; *tvam*—you; *bhuṅkṣe*—enjoy; *sthitaḥ*—situated; *dhāmani*—in your own abode; *pārameṣṭhye*—the supreme; *avyaktaḥ*—not manifested through ordinary knowledge; *ātmā*—the soul; *puruṣaḥ*—the supreme person; *purāṇaḥ*—the oldest.

TRANSLATION

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

PURPORT

It is said that the Absolute Truth appears in three features—namely, impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead, Kṛṣṇa. The cosmic manifestation is the gross material body of the Supreme Personality of Godhead, who enjoys the taste of the material mellows by expanding His parts and parcels, the living entities, who are qualitatively one with Him. The Supreme Personality of Godhead, however, is situated in the Vaikuṇṭha planets, where He enjoys the spiritual mellows. Therefore the one Absolute Truth, Bhagavān, pervades all by His material cosmic manifestation, the spiritual Brahman effulgence, and His personal existence as the Supreme Lord.

TEXT 34

अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् ।
चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥३४॥

anantāvyakta-rūpeṇa
yenedam akhilaṁ tatam
cid-acic-chakti-yuktāya
tasmai bhagavate namaḥ

ananta-avyakta-rūpeṇa—by the unlimited, unmanifested form; *yena*—by which; *idam*—this; *akhilam*—total aggregate; *tatam*—expanded; *cit*—with spiritual; *acit*—and material; *śakti*—potency; *yuk-*

tāya—unto he who is endowed; *tasmai*—unto him; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

PURPORT

The Lord is endowed with unlimited potencies (*parāsya śaktir vividhaiva śrūyate*), which are summarized as three, namely external, internal and marginal. The external potency manifests this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

TEXT 35

यदि दास्यस्यभिमतान् वरान्मे वरदोत्तम ।
भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ॥३५॥

yadi dāsyasy abhimatān
varān me varadottama
bhūtebhyas tvad-visṛṣṭebhyo
mṛtyur mā bhūn mama prabho

yadi—if; *dāsyasi*—you will give; *abhimatān*—the desired; *varān*—benedictions; *me*—unto me; *varada-uttama*—O best of all benedictors; *bhūtebhyaḥ*—from living entities; *tvat*—by you; *visṛṣṭebhyaḥ*—who are

created; *mṛtyuḥ*—death; *mā*—not; *bhūt*—let there be; *mama*—my; *prabho*—O my lord.

TRANSLATION

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

PURPORT

After being created from the navel of Garbhodakaśāyī Viṣṇu, Lord Brahmā, the original created living being within the universe, created many other different types of living entities to reside in this universe. Therefore, from the beginning of creation, the living entities were born of a superior living entity. Ultimately, Kṛṣṇa is the supreme living being, the father of all others. *Ahaṁ bīja-pradaḥ pitā:* He is the seed-giving father of all living entities.

Thus far, Hiraṇyakaśipu has adored Lord Brahmā as the Supreme Personality of Godhead and has expected to become immortal by the benediction of Lord Brahmā. Now, however, having come to understand that even Lord Brahmā is not immortal because at the end of the millennium Lord Brahmā will also die, Hiraṇyakaśipu is very carefully asking him for benedictions that will be almost as good as immortality. His first proposal is that he not be killed by any of the different forms of living entities created by Lord Brahmā within this material world.

TEXT 36

नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः ।
न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ॥३६॥

nāntar bahir divā naktam
anyasmād api cāyudhaiḥ
na bhūmau nāmbare mṛtyur
na narair na mṛgair api

na—not; *antaḥ*—inside (the palace or home); *bahiḥ*—outside the home; *divā*—during the daytime; *naktam*—during the night; *anyasmāt*—from any others beyond Lord Brahmā; *api*—even; *ca*—also;

ayudhaiḥ—by any weapons used within this material world; *na*—nor; *bhūmau*—on the ground; *na*—not; *ambare*—in the sky; *mṛtyuḥ*—death; *na*—not; *naraiḥ*—by any men; *na*—nor; *mṛgaiḥ*—by any animal; *api*—also.

TRANSLATION

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

PURPORT

Hiraṇyakaśipu was very much afraid of Viṣṇu's becoming an animal to kill him because his brother had been killed by Viṣṇu when the Lord took the shape of a boar. He was therefore very careful to guard against all kinds of animals. But even without taking the shape of an animal, Viṣṇu could kill him by hurling His Sudarśana *cakra*, which can go anywhere without the Lord's physical presence. Therefore Hiraṇyakaśipu was careful to guard against all kinds of weapons. He guarded against all kinds of time, space and countries because he was afraid of being killed by someone else in another land. There are many other planets, higher and lower, and therefore he prayed for the benediction of not being killed by any resident of any of these planets. There are three original deities—Brahmā, Viṣṇu and Maheśvara. Hiraṇyakaśipu knew that Brahmā would not kill him, but he also wanted not to be killed by Lord Viṣṇu or Lord Śiva. Consequently, he prayed for such a benediction. Thus Hiraṇyakaśipu thought himself securely protected from any kind of death caused by any living entity within this universe. He also carefully guarded against natural death, which might take place within his house or outside of the house.

TEXTS 37-38

व्यसुभिर्वासुमद्भिर्वा सुरासुरमहोरगैः ।
अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् ॥३७॥
सर्वेषां लोकपालानां महिमानं यथात्मनः ।
तपोयोगप्रभावाणां यन्न रिष्यति कर्हिचित् ॥३८॥

vyasubhir vāsumadbhir vā
surāsura-mahoragaiḥ
apratidvandvatāṁ yuddhe
aika-patyaṁ ca dehinām

sarveṣāṁ loka-pālānāṁ
mahimānaṁ yathātmanaḥ
tapo-yoga-prabhāvāṇāṁ
yan na riṣyati karhicit

vyasubhiḥ—by things that have no life; *vā*—or; *asumadbhiḥ*—by entities that have life; *vā*—or; *sura*—by the demigods; *asura*—the demons; *mahā-uragaiḥ*—by the great serpents who live on the lower planets; *apratidvandvatām*—without a rival; *yuddhe*—in battle; *aika-patyam*—supremacy; *ca*—and; *dehinām*—over those who have material bodies; *sarveṣām*—of all; *loka-pālānām*—the predominating deities of all planets; *mahimānam*—the glory; *yathā*—just as; *ātmanaḥ*—of yourself; *tapaḥ-yoga-prabhāvāṇām*—of those whose power is obtained by austerities and the practice of mystic *yoga; yat*—which; *na*—never; *riṣyati*—is destroyed; *karhicit*—at any time.

TRANSLATION

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

PURPORT

Lord Brahmā obtained his supreme position due to long austerities and penances, mystic *yoga*, meditation and so on. Hiraṇyakaśipu wanted a similar position. The ordinary powers achieved by mystic *yoga*,

austerities and other processes are sometimes vanquished, but the powers obtained by the mercy of the Lord are never vanquished. Hiraṇyakaśipu, therefore, wanted a benediction that would never be vanquished.

Thus end the Bhaktivedanta purports of the Seventh Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Hiraṇyakaśipu's Plan to Become Immortal."*

CHAPTER FOUR

Hiraṇyakaśipu Terrorizes the Universe

This chapter fully describes how Hiraṇyakaśipu obtained power from Lord Brahmā and misused it by harassing all the living entities within this universe.

By severe austerities, Hiraṇyakaśipu satisfied Lord Brahmā and obtained the benedictions he desired. After he received these benedictions, his body, which had been almost entirely consumed, was revived with full beauty and a luster like gold. Nonetheless, he continued to be envious of Lord Viṣṇu, unable to forget Lord Viṣṇu's having killed his brother. Hiraṇyakaśipu conquered everyone in the ten directions and the three worlds and brought all living entities, both demigods and *asuras*, under his control. Becoming the master of all places, including the residence of Indra, whom he had driven out, he began enjoying life in great luxury and thus became mad. All the demigods but Lord Viṣṇu, Lord Brahmā and Lord Śiva came under his control and began serving him, but despite all his material power he was dissatisfied because he was always puffed up, proud of transgressing the Vedic regulations. All the *brāhmaṇas* were dissatisfied with him, and they cursed him with determination. Eventually, all the living entities within the universe, represented by the demigods and sages, prayed to the Supreme Lord for relief from Hiraṇyakaśipu's rule.

Lord Viṣṇu informed the demigods that they and the other living entities would be saved from the fearful conditions created by Hiraṇyakaśipu. Since Hiraṇyakaśipu was the oppressor of all the demigods, the followers of the *Vedas*, the cows, the *brāhmaṇas* and the religious, saintly persons, and since he was envious of the Supreme Lord, he would naturally be killed very soon. Hiraṇyakaśipu's last exploit would be to torment his own son Prahlāda, who was a *mahā-bhāgavata*, an exalted Vaiṣṇava. Then his life would end. When the demigods were thus reassured by the Supreme Personality of Godhead, everyone was satisfied, knowing that the miseries inflicted upon them by Hiraṇyakaśipu would come to an end.

Finally, Nārada Muni describes the characteristics of Prahlāda Mahārāja, the son of Hiraṇyakaśipu, and describes how his father envied his own qualified son. In this way the chapter ends.

TEXT 1

श्रीनारद उवाच

एवं वृतः शतधृतिर्हिरण्यकशिपोरथ ।
प्रादात्तत्तपसा प्रीतो वरांस्तस्य सुदुर्लभान् ॥ १ ॥

śrī-nārada uvāca
evaṁ vṛtaḥ śata-dhṛtir
hiraṇyakaśipor atha
prādāt tat-tapasā prīto
varāṁs tasya sudurlabhān

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *evam*—thus; *vṛtaḥ*—solicited; *śata-dhṛtiḥ*—Lord Brahmā; *hiraṇyakaśipoḥ*—of Hiraṇyakaśipu; *atha*—then; *prādāt*—delivered; *tat*—his; *tapasā*—by the difficult austerities; *prītaḥ*—being pleased; *varān*—benedictions; *tasya*—unto Hiraṇyakaśipu; *su-durlabhān*—very rarely obtained.

TRANSLATION

Nārada Muni continued: Lord Brahmā was very much satisfied by Hiraṇyakaśipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

TEXT 2

श्रीब्रह्मोवाच

तातेमे दुर्लभाः पुंसां यान् वृणीषे वरान् मम ।
तथापि वितराम्यङ्ग वरान् यद्यपि दुर्लभान् ॥ २ ॥

śrī-brahmovāca
tāteme durlabhāḥ puṁsāṁ
yān vṛṇīṣe varān mama
tathāpi vitarāmy aṅga
varān yadyapi durlabhān

śrī-brahmā uvāca—Lord Brahmā said; *tāta*—O dear son; *ime*—all these; *durlabhāḥ*—very rarely obtained; *puṁsām*—by men; *yān*—those which; *vṛṇīṣe*—you ask; *varān*—benedictions; *mama*—from me; *tathāpi*—still; *vitarāmi*—I shall deliver; *aṅga*—O Hiraṇyakaśipu; *varān*—the benedictions; *yadyapi*—although; *durlabhān*—not generally available.

TRANSLATION

Lord Brahmā said: O Hiraṇyakaśipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.

PURPORT

Material benedictions are not always exactly worthy of being called benedictions. If one possesses more and more, a benediction itself may become a curse, for just as achieving material opulence in this material world requires great strength and endeavor, maintaining it also requires great endeavor. Lord Brahmā informed Hiraṇyakaśipu that although he was ready to offer him whatever he had asked, the result of the benedictions would be very difficult for Hiraṇyakaśipu to maintain. Nonetheless, since Brahmā had promised, he wanted to grant all the benedictions asked. The word *durlabhān* indicates that one should not take benedictions one cannot enjoy peacefully.

TEXT 3

ततो जगाम भगवानमोघानुग्रहो विभुः ।
पूजितोऽसुरवर्येण स्तूयमानः प्रजेश्वरैः ॥ ३ ॥

tato jagāma bhagavān
amoghānugraho vibhuḥ
pūjito 'sura-varyeṇa
stūyamānaḥ prajeśvaraiḥ

tataḥ—thereafter; *jagāma*—departed; *bhagavān*—the most powerful, Lord Brahmā; *amogha*—without failure; *anugrahaḥ*—whose benediction; *vibhuḥ*—the Supreme within this universe; *pūjitaḥ*—being worshiped; *asura-varyeṇa*—by the most exalted demon (Hiraṇyakaśipu); *stūyamānaḥ*—being praised; *prajā-īśvaraiḥ*—by many demigods, the masters of different regions.

TRANSLATION

Then Lord Brahmā, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hiraṇyakaśipu, and being praised by great sages and saintly persons.

TEXT 4

एवं लब्धवरो दैत्यो बिभ्रद्धेममयं वपुः ।
भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुस्मरन् ॥ ४ ॥

evaṁ labdha-varo daityo
bibhrad dhemamayaṁ vapuḥ
bhagavaty akarod dveṣaṁ
bhrātur vadham anusmaran

evam—thus; *labdha-varaḥ*—having obtained his desired boon; *daityaḥ*—Hiraṇyakaśipu; *bibhrat*—acquiring; *hema-mayam*—possessing the luster of gold; *vapuḥ*—a body; *bhagavati*—unto Lord Viṣṇu, the Supreme Personality of Godhead; *akarot*—maintained; *dveṣam*—envy; *bhrātuḥ vadham*—the killing of his brother; *anusmaran*—always thinking of.

TRANSLATION

The demon Hiraṇyakaśipu, having thus been blessed by Lord Brahmā and having acquired a lustrous golden body, continued to

remember the death of his brother and therefore be envious of Lord Viṣṇu.

PURPORT

A demoniac person, in spite of acquiring all the opulences possible to obtain in this universe, continues to be envious of the Supreme Personality of Godhead.

TEXTS 5–7

स विजित्य दिशः सर्वा लोकांश्च त्रीन् महासुरः।
देवासुरमनुष्येन्द्रगन्धर्वगरुडोरगान् ॥ ५ ॥
सिद्धचारणविद्याधानृषीन् पितृपतीन् मनून् ।
यक्षरक्षःपिशाचेशान् प्रेतभूतपतीनपि ॥ ६ ॥
सर्वसत्त्वपतीञ्जित्वा वशमानीय विश्वजित् ।
जहार लोकपालानां स्थानानि सह तेजसा ॥ ७ ॥

sa vijitya diśaḥ sarvā
lokāṁś ca trīn mahāsuraḥ
devāsura-manuṣyendra-
gandharva-garuḍoragān

siddha-cāraṇa-vidyādhrān
ṛṣīn pitṛ-patīn manūn
yakṣa-rakṣaḥ-piśāceśān
preta-bhūta-patīn api

sarva-sattva-patīñ jitvā
vaśam ānīya viśva-jit
jahāra loka-pālānāṁ
sthānāni saha tejasā

saḥ—he (Hiraṇyakaśipu); *vijitya*—conquering; *diśaḥ*—the directions; *sarvāḥ*—all; *lokān*—planetary systems; *ca*—and; *trīn*—three (upper, lower and middle); *mahā-asuraḥ*—the great demon; *deva*—the demigods; *asura*—the demons; *manuṣya*—of the human beings;

indra—the kings; *gandharva*—the Gandharvas; *garuḍa*—the Garuḍas; *uragān*—the great serpents; *siddha*—the Siddhas; *cāraṇa*—the Cāraṇas; *vidyādhrān*—the Vidyādharas; *ṛṣīn*—the great sages and saintly persons; *pitṛ-patīn*—Yamarāja and the other leaders of the Pitās; *manūn*—all the different Manus; *yakṣa*—the Yakṣas; *rakṣaḥ*—the Rākṣasas; *piśāca-īśān*—the leaders of Piśācaloka; *preta*—of the Pretas; *bhūta*—and of the Bhūtas; *patīn*—the masters; *api*—also; *sarva-sattva-patīn*—the masters of all the different planets; *jitvā*—conquering; *vaśam ānīya*—bringing under control; *viśva-jit*—the conqueror of the whole universe; *jahāra*—usurped; *loka-pālānām*—of the demigods who manage the universal affairs; *sthānāni*—the places; *saha*—with; *tejasā*—all their power.

TRANSLATION

Hiraṇyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds—upper, middle and lower—including the planets of the human beings, the Gandharvas, the Garuḍas, the great serpents, the Siddhas, Cāraṇas and Vidyādharas, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

PURPORT

The word *garuḍa* in this verse indicates that there are planets of great birds like Garuḍa. Similarly, the word *uraga* indicates that there are planets of enormous serpents. Such a description of the various planets of the universe may challenge modern scientists who think that all planets but this earth are vacant. These scientists claim to have launched excursions to the moon, where they have found no living entities but only big craters full of dust and stone, although in fact the moon is so brilliant that it acts like the sun in illuminating the entire universe. Of course, it is not possible to convince modern scientists of the Vedic information about the universe. Nonetheless, we are not very much impressed

by the words of scientists who say that all other planets are vacant and that only the earth is full of living entities.

TEXT 8

देवोद्यानश्रिया जुष्टमध्यास्ते स्म त्रिपिष्टपम् ।
महेन्द्रभवनं साक्षान्निर्मितं विश्वकर्मणा ।
त्रैलोक्यलक्ष्म्यायतनमध्युवासाखिलर्द्धिमत् ॥८॥

devodyāna-śriyā juṣṭam
adhyāste sma tri-piṣṭapam
mahendra-bhavanaṁ sākṣān
nirmitaṁ viśvakarmaṇā
trailokya-lakṣmy-āyatanam
adhyuvāsākhilarddhimat

deva-udyāna—of the famous garden of the demigods; *śriyā*—by the opulences; *juṣṭam*—enriched; *adhyāste sma*—remained in; *tri-piṣṭapam*—the higher planetary system, where various demigods live; *mahendra-bhavanam*—the palace of Indra, the King of heaven; *sākṣāt*—directly; *nirmitam*—constructed; *viśvakarmaṇā*—by the famous architect of the demigods, Viśvakarmā; *trailokya*—of all the three worlds; *lakṣmī-āyatanam*—the residence of the goddess of fortune; *adhyuvāsa*—lived in; *akhila-ṛddhi-mat*—possessing the opulence of the entire universe.

TRANSLATION

Hiraṇyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Viśvakarmā and was as beautifully made as if the goddess of fortune of the entire universe resided there.

PURPORT

From this description it appears that all the heavenly planets of the upper planetary system are thousands upon thousands of times more

opulent than the lower planetary system in which we live. Viśvakarmā, the famous heavenly architect, is known as the constructor of many wonderful buildings in the upper planets, where there are not only beautiful buildings, but also many opulent gardens and parks, which are described as *nandana-devodyāna*, gardens quite fit to be enjoyed by the demigods. This description of the upper planetary system and its opulences is to be understood from authoritative scriptures like the Vedic literatures. Telescopes and the other imperfect instruments of scientists are inadequate for evaluating the upper planetary system. Although such instruments are needed because the vision of the so-called scientists is imperfect, the instruments themselves are also imperfect. Therefore the upper planets cannot be appraised by imperfect men using imperfect man-made instruments. Direct information received from the Vedic literature, however, is perfect, We therefore cannot accept the statement that there are no opulent residences on planets other than this earth.

TEXTS 9–12

यत्र विद्रुमसोपाना महामारकता भुवः ।
यत्र स्फाटिककुड्यानि वैदूर्यस्तम्भपङ्क्तयः ॥ ९ ॥
यत्र चित्रवितानानि पद्मरागासनानि च ।
पयःफेननिभाः शय्या मुक्तादामपरिच्छदाः ॥१०॥
कूजद्भिर्नूपुरैर्देव्यः शब्दयन्त्य इतस्ततः ।
रत्नस्थलीषु पश्यन्ति सुदतीः सुन्दरं मुखम् ॥११॥
तस्मिन्महेन्द्रभवने महाबलो
महामना निर्जितलोक एकराट् ।
रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः
प्रणामितैर्हृजितचण्डशासनः ॥१२॥

yatra vidruma-sopānā
mahā-mārakatā bhuvaḥ
yatra sphāṭika-kuḍyāni
vaidūrya-stambha-paṅktayaḥ

yatra citra-vitānāni
padmarāgāsanāni ca
payaḥ-phena-nibhāḥ śayyā
muktādāma-paricchadāḥ

kūjadbhir nūpurair devyaḥ
śabda-yantya itas tataḥ
ratna-sthalīṣu paśyanti
sudatīḥ sundaraṁ mukham

tasmin mahendra-bhavane mahā-balo
mahā-manā nirjita-loka eka-rāṭ
reme 'bhivandyāṅghri-yugaḥ surādibhiḥ
pratāpitair ūrjita-caṇḍa-śāsanaḥ

yatra—where (the residential quarters of King Indra); *vidruma-sopānāḥ*—steps made of coral; *mahā-mārakatāḥ*—emerald; *bhuvaḥ*—floors; *yatra*—where; *sphāṭika*—crystal; *kuḍyāni*—walls; *vaidūrya*—of *vaidūrya* stone; *stambha*—of pillars; *paṅktayaḥ*—lines; *yatra*—where; *citra*—wonderful; *vitānāni*—canopies; *padmarāga*—bedecked with rubies; *āsanāni*—seats; *ca*—also; *payaḥ*—of milk; *phena*—the foam; *nibhāḥ*—just like; *śayyāḥ*—beds; *muktādāma*—of pearls; *paricchadāḥ*—having borders; *kūjadbhiḥ*—jingling; *nūpuraiḥ*—with ankle bells; *devyaḥ*—celestial ladies; *śabda-yantyaḥ*—making sweet vibrations; *itaḥ tataḥ*—here and there; *ratna-sthalīṣu*—in places bedecked with jewels and gems; *paśyanti*—see; *su-datīḥ*—having nice teeth; *sundaram*—very beautiful; *mukham*—faces; *tasmin*—in that; *mahendra-bhavane*—the residential quarters of the heavenly King; *mahā-balaḥ*—the most powerful; *mahā-manāḥ*—highly thoughtful; *nirjita-lokaḥ*—having everyone under his control; *eka-rāṭ*—the powerful dictator; *reme*—enjoyed; *abhivandya*—worshiped; *aṅghri-yugaḥ*—whose two feet; *sura-ādibhiḥ*—by the demigods; *pratāpitaiḥ*—being disturbed; *ūrjita*—more than expected; *caṇḍa*—severe; *śāsanaḥ*—whose ruling.

TRANSLATION

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of

crystal, and the columns of vaidūrya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiraṇyakaśipu, who chastised the demigods very severely and for no reason. Thus Hiraṇyakaśipu lived in the palace and severely ruled everyone.

PURPORT

Hiraṇyakaśipu was so powerful in the heavenly planets that all the demigods except Lord Brahmā, Lord Śiva and Lord Viṣṇu were forced to engage in his service. Indeed, they were afraid of being severely punished if they disobeyed him. Śrīla Viśvanātha Cakravartī has compared Hiraṇyakaśipu to Mahārāja Vena, who was also atheistic and scornful of the ritualistic ceremonies mentioned in the *Vedas*. Yet Mahārāja Vena was afraid of some of the great sages such as Bhṛgu, whereas Hiraṇyakaśipu ruled in such a way that everyone feared him but Lord Viṣṇu, Lord Brahmā and Lord Śiva. Hiraṇyakaśipu was so alert against being burnt to ashes by the anger of great sages like Bhṛgu that by dint of austerity he surpassed their power and placed even them under his subordination. It appears that even in the higher planetary systems, to which people are promoted by pious activities, disturbances are created by *asuras* like Hiraṇyakaśipu. No one in the three worlds can live in peace and prosperity without disturbance.

TEXT 13

तमङ्ग मत्तं मधुनोरुगन्धिना
विवृत्तताम्राक्षमशेषधिष्ण्यपाः ।
उपासतोपायनपाणिभिर्विना
त्रिभिस्तपोयोगबलौजसां पदम् ॥१३॥

tam aṅga mattaṁ madhunoru-gandhinā
vivṛtta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ
upāsatopāyana-pāṇibhir vinā
tribhis tapo-yoga-balaujasāṁ padam

tam—him (Hiraṇyakaśipu); *aṅga*—O dear King; *mattam*—intoxicated; *madhunā*—by wine; *uru-gandhinā*—strong-smelling; *vivṛtta*—rolling; *tāmra-akṣam*—having eyes like copper; *aśeṣa-dhiṣṇya-pāḥ*—the principal men of all the planets; *upāsata*—worshiped; *upāyana*—full with paraphernalia; *pāṇibhiḥ*—by their own hands; *vinā*—without; *tribhiḥ*—the three principal deities (Lord Viṣṇu, Lord Brahmā and Lord Śiva); *tapaḥ*—of austerity; *yoga*—mystic power; *bala*—bodily strength; *ojasām*—and power of the senses; *padam*—the abode.

TRANSLATION

O my dear King, Hiraṇyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

PURPORT

In the *Skanda Purāṇa* there is this description: *upāyanaṁ daduḥ sarve vinā devān hiraṇyakaḥ.* Hiraṇyakaśipu was so powerful that everyone but the three principal demigods—namely Lord Brahmā, Lord Śiva and Lord Viṣṇu—engaged in his service. Madhvācārya says, *ādityā vasavo rudrās tri-vidhā hi surā yataḥ.* There are three kinds of demigods—the Ādityas, the Vasus and the Rudras—beneath whom are the other demigods, like the Maruts and Sādhyas (*marutaś caiva viśve ca sādhyāś caiva ca tad-gatāḥ*). Therefore all the demigods are called *tri-piṣṭapa*, and the same word *tri* applies to Lord Brahmā, Lord Śiva and Lord Viṣṇu.

TEXT 14

जगुर्महेन्द्रासनमोजसा स्थितं
विश्वावसुस्तुम्बुरुरस्मदादयः ।
गन्धर्वसिद्धा ऋषयोऽस्तुवन्मुहु-
र्विद्याधराश्चाप्सरसश्च पाण्डव ॥१४॥

jagur mahendrāsanam ojasā sthitaṁ
viśvāvasus tumburur asmad-ādayaḥ
gandharva-siddhā ṛṣayo 'stuvan muhur
vidyādharāś cāpsarasaś ca pāṇḍava

jaguḥ—sung of the glories; *mahendra-āsanam*—the throne of King Indra; *ojasā*—by personal power; *sthitam*—situated on; *viśvāvasuḥ*—the chief singer of the Gandharvas; *tumburuḥ*—another Gandharva singer; *asmat-ādayaḥ*—including ourselves (Nārada and others also glorified Hiraṇyakaśipu); *gandharva*—the inhabitants of Gandharva-loka; *siddhāḥ*—the inhabitants of Siddhaloka; *ṛṣayaḥ*—the great sages and saintly persons; *astuvan*—offered prayers; *muhuḥ*—again and again; *vidyādharāḥ*—the inhabitants of Vidyādhara-loka; *ca*—and; *apsarasaḥ*—the inhabitants of Apsaroloka; *ca*—and; *pāṇḍava*—O descendant of Pāṇḍu.

TRANSLATION

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hiraṇyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself and the Vidyādharas, Apsarās and sages all offered prayers to him again and again just to glorify him.

PURPORT

The *asuras* sometimes become so powerful that they can engage even Nārada Muni and similar devotees in their service. This does not mean that Nārada was subordinate to Hiraṇyakaśipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the *asuras*.

TEXT 15

स एव वर्णाश्रमिभिः क्रतुभिर्भूरिदक्षिणैः ।
इज्यमानो हविर्भागानग्रहीत् स्वेन तेजसा ॥१५॥

sa eva varṇāśramibhiḥ
kratubhir bhūri-dakṣiṇaiḥ
ijyamāno havir-bhāgān
agrahīt svena tejasā

saḥ—he (Hiraṇyakaśipu); *eva*—indeed; *varṇa-āśramibhiḥ*—by persons who strictly followed the regulative principles of the four *varṇas* and four *āśramas; kratubhiḥ*—by ritualistic ceremonies; *bhūri*—abundant; *dakṣiṇaiḥ*—offered with gifts; *ijyamānaḥ*—being worshiped; *haviḥ-bhāgān*—the portions of the oblations; *agrahīt*—usurped; *svena*—by his own; *tejasā*—prowess.

TRANSLATION

Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varṇa and āśrama, Hiraṇyakaśipu, instead of offering shares of the oblations to the demigods, accepted them himself.

TEXT 16

अकृष्टपच्या तस्यासीत् सप्तद्वीपवती मही ।
तथा कामदुघा गावो नानाश्चर्यपदं नभः ॥१६॥

akṛṣṭa-pacyā tasyāsīt
sapta-dvīpavatī mahī
tathā kāma-dughā gāvo
nānāścarya-padaṁ nabhaḥ

akṛṣṭa-pacyā—bearing grains without being cultivated or plowed: *tasya*—of Hiraṇyakaśipu; *āsīt*—was; *sapta-dvīpa-vatī*—consisting of seven islands; *mahī*—the earth; *tathā*—so much so: *kāma-dughāḥ*—

which can deliver as much milk as one desires; *gāvaḥ*—cows; *nānā*—various; *āścarya-padam*—wonderful things; *nabhaḥ*—the sky.

TRANSLATION

As if in fear of Hiraṇyakaśipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāma-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

TEXT 17

रत्नाकराश्च रत्नौघांस्तत्पत्न्यश्चोहुरूर्मिभिः ।
क्षारसीधुघृतक्षौद्रदधिक्षीरामृतोदकाः ॥१७॥

ratnākarāś ca ratnaughāṁs
tat-patnyaś cohur ūrmibhiḥ
kṣāra-sīdhu-ghṛta-kṣaudra-
dadhi-kṣīrāmṛtodakāḥ

ratnākarāḥ—the seas and oceans; *ca*—and; *ratna-oghān*—various kinds of gems and valuable stones; *tat-patnyaḥ*—the wives of the oceans and seas, namely the rivers; *ca*—also; *ūhuḥ*—carried; *ūrmibhiḥ*—by their waves; *kṣāra*—the salt ocean; *sīdhu*—the ocean of wine; *ghṛta*—the ocean of clarified butter; *kṣaudra*—the ocean of sugarcane juice; *dadhi*—the ocean of yogurt; *kṣīra*—the ocean of milk; *amṛta*—and the very sweet ocean; *udakāḥ*—water.

TRANSLATION

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiraṇyakaśipu's use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

PURPORT

The water of the seas and oceans of this planet, of which we have experience, are salty, but other planets within the universe contain oceans of sugarcane juice, liquor, ghee, milk and sweet water. The rivers are figuratively described as wives of the oceans and seas because they glide down to the oceans and seas as tributaries, like the wives attached to their husbands. Modern scientists attempt excursions to other planets, but they have no information of how many different types of oceans and seas there are within the universe. According to their experience, the moon is full of dust, but this does not explain how it gives us soothing rays from a distance of millions of miles. As far as we are concerned, we follow the authority of Vyāsadeva and Śukadeva Gosvāmī, who have described the universal situation according to the Vedic literature. These authorities differ from modern scientists who conclude from their imperfect sensual experience that only this planet is inhabited by living beings whereas the other planets are all vacant or full of dust.

TEXT 18

शैला द्रोणीभिराक्रीडं सर्वर्तुषु गुणान् द्रुमाः ।
दधार लोकपालानामेक एव पृथग्गुणान् ॥१८॥

śailā droṇībhir ākrīḍaṁ
sarvartuṣu guṇān drumāḥ
dadhāra loka-pālānām
eka eva pṛthag guṇān

śailāḥ—the hills and mountains; *droṇībhiḥ*—with the valleys between them; *ākrīḍam*—pleasure grounds for Hiraṇyakaśipu; *sarva*—all; *ṛtuṣu*—in the seasons of the year; *guṇān*—different qualities (fruits and flowers); *drumāḥ*—the plants and trees; *dadhāra*—executed; *loka-pālānām*—of the other demigods in charge of different departments of natural activity; *ekaḥ*—alone; *eva*—indeed; *pṛthak*—different; *guṇān*—qualities.

TRANSLATION

The valleys between the mountains became fields of pleasure for Hiraṇyakaśipu, by whose influence all the trees and plants

produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe—namely Indra, Vāyu and Agni—were all directed by Hiraṇyakaśipu alone, without assistance from the demigods.

PURPORT

It is said in the beginning of *Śrīmad-Bhāgavatam*, *tejo-vāri-mṛdāṁ yathā vinimayaḥ:* this material world is conducted by fire, water and earth, which combine and take shape. Here it is mentioned that the three modes of nature (*pṛthag guṇān*) act under the direction of different demigods. For example, King Indra is in charge of pouring water, the demigod Vāyu controls the air and dries up the water, whereas the demigod controlling fire burns everything. Hiraṇyakaśipu, however, by dint of his austere performance of mystic *yoga*, became so powerful that he alone took charge of everything, without assistance from the demigods.

TEXT 19

स इत्थं निर्जितककुबेकराड् विषयान् प्रियान् ।
यथोपजोषं भुञ्जानो नातृप्यदजितेन्द्रियः ॥१९॥

sa itthaṁ nirjita-kakub
eka-rāḍ viṣayān priyān
yathopajoṣaṁ bhuñjāno
nātṛpyad ajitendriyaḥ

saḥ—he (Hiraṇyakaśipu); *ittham*—thus; *nirjita*—conquered; *kakub*—all directions within the universe; *eka-rāṭ*—the one emperor of the whole universe; *viṣayān*—material sense objects; *priyān*—very pleasing; *yathā-upajoṣam*—as much as possible; *bhuñjānaḥ*—enjoying; *na*—did not; *atṛpyat*—was satisfied; *ajita-indriyaḥ*—being unable to control the senses.

TRANSLATION

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as

possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

PURPORT

This is an example of asuric life. Atheists can advance materially and create an extremely comfortable situation for the senses, but because they are controlled by the senses, they cannot be satisfied. This is the effect of modern civilization. Materialists are very much advanced in enjoying money and women, yet dissatisfaction prevails within human society because human society cannot be happy and peaceful without Kṛṣṇa consciousness. As far as material sense gratification is concerned, materialists may go on increasing their enjoyment as far as they can imagine, but because people in such a material condition are servants of their senses, they cannot be satisfied. Hiraṇyakaśipu was a vivid example of this dissatisfied state of humanity.

TEXT 20

एवमैश्वर्यमत्तस्य दृप्तस्योच्छास्त्रवर्तिनः ।
कालो महान् व्यतीयाय ब्रह्मशापमुपेयुषः ॥२०॥

evam aiśvarya-mattasya
dṛptasyocchāstra-vartinaḥ
kālo mahān vyatīyāya
brahma-śāpam upeyuṣaḥ

evam—thus; *aiśvarya-mattasya*—of one who was intoxicated by opulences; *dṛptasya*—greatly proud; *ut-śāstra-vartinaḥ*—transgressing the regulative principles mentioned in the *śāstras; kālaḥ*—duration of time; *mahān*—a great; *vyatīyāya*—passed; *brahma-śāpam*—a curse by exalted *brāhmaṇas; upeyuṣaḥ*—having obtained.

TRANSLATION

Hiraṇyakaśipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative śāstras. He was therefore subjected to a curse by the four Kumāras, who were great brāhmaṇas.

PURPORT

There have been many instances in which demons, after achieving material opulences, have become extremely proud, so much so that they have transgressed the laws and regulations given in the authoritative *śāstras*. Hiraṇyakaśipu acted in this way. As stated in *Bhagavad-gītā* (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." The word *śāstra* refers to that which controls our activities. We cannot violate or transgress the laws and regulative principles mentioned in the *śāstras*. *Bhagavad-gītā* repeatedly confirms this.

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated." (Bg. 16.24) One should act according to the direction of the *śāstra*, but the material energy is so powerful that as soon as one becomes materially opulent, he begins to transgress the śāstric laws. As soon as one transgresses the laws of *śāstra*, he immediately enters upon the path of destruction.

TEXT 21

तस्योग्रदण्डसंविग्नाः सर्वे लोकाः सपालकाः ।
अन्यत्रालब्धशरणाः शरणं ययुरच्युतम् ॥२१॥

tasyogra-daṇḍa-saṁvignāḥ
sarve lokāḥ sapālakāḥ
anyatrālabdha-śaraṇāḥ
śaraṇaṁ yayur acyutam

tasya—of him (Hiraṇyakaśipu); *ugra-daṇḍa*—by the very fearful chastisement; *saṁvignāḥ*—disturbed; *sarve*—all; *lokāḥ*—the planets; *sa-pālakāḥ*—with their principal rulers; *anyatra*—anywhere else; *alabdha*—not obtaining; *śaraṇāḥ*—shelter; *śaraṇam*—for shelter; *yayuḥ*—approached; *acyutam*—the Supreme Personality of Godhead.

TRANSLATION

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiraṇyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

PURPORT

Lord Kṛṣṇa says in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." The Supreme Personality of Godhead, Kṛṣṇa, is actually the best friend of everyone. In a condition of distress or misery, one wants to seek shelter of a well-wishing friend. The well-wishing friend of the perfect order is Lord Śrī Kṛṣṇa. Therefore all the inhabitants of the various planets, being unable to find any other shelter, were obliged to seek shelter at the lotus feet of the supreme friend. If from the very beginning we seek shelter of the supreme friend, there

will be no cause of danger. It is said that if a dog is swimming in the water and one wants to cross the ocean by catching hold of the dog's tail, certainly he is foolish. Similarly, if in distress one seeks shelter of a demigod, he is foolish, for his efforts will be fruitless. In all circumstances, one should seek shelter of the Supreme Personality of Godhead. Then there will be no danger under any circumstances.

TEXTS 22–23

तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः ।
यद्गत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः ॥२२॥
इति ते संयतात्मानः समाहितधियोऽमलाः ।
उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः ॥२३॥

tasyai namo 'stu kāṣṭhāyai
yatrātmā harir īśvaraḥ
yad gatvā na nivartante
śāntāḥ sannyāsino 'malāḥ

iti te saṁyatātmānaḥ
samāhita-dhiyo 'malāḥ
upatasthur hṛṣīkeśaṁ
vinidrā vāyu-bhojanāḥ

tasyai—unto that; *namaḥ*—our respectful obeisances; *astu*—let there be; *kāṣṭhāyai*—direction; *yatra*—wherein; *ātmā*—the Supersoul; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller; *yat*—which; *gatvā*—approaching; *na*—never; *nivartante*—return; *śāntāḥ*—peaceful; *sannyāsinaḥ*—saintly persons in the renounced order of life; *amalāḥ*—pure; *iti*—thus; *te*—they; *saṁyata-ātmānaḥ*—having controlled minds; *samāhita*—steadied; *dhiyaḥ*—intelligences; *amalāḥ*—purified; *upatasthuḥ*—worshiped; *hṛṣīkeśam*—the master of the senses; *vinidrāḥ*—without sleeping; *vāyu-bhojanāḥ*—eating only air.

TRANSLATION

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣīkeśa with this meditation.

PURPORT

The two words *tasyai kāṣṭhāyai* are very significant. Everywhere, in every direction, in every heart and in every atom, the Supreme Personality of Godhead is situated in His features as Brahman and Paramātmā. Then what is the purpose of saying *tasyai kāṣṭhāyai*—"in that direction where Hari is situated"? During Hiraṇyakaśipu's time, his influence was everywhere, but he could not force his influence into the places where the Supreme Personality of Godhead had His pastimes. For example, on this earth there are such places as Vṛndāvana and Ayodhyā, which are called *dhāmas*. In the *dhāma*, there is no influence from Kali-yuga or any demon. If one takes shelter of such a *dhāma*, worship of the Lord becomes very easy, and resultant spiritual advancement quickly takes place. In fact, in India one may still go to Vṛndāvana and similar places to achieve the results of spiritual activities quickly.

TEXT 24

तेषामाविरभूद्वाणी अरूपा मेघनिःस्वना ।
सन्नादयन्ती ककुभः साधूनामभयङ्करी ॥२४॥

teṣām āvirabhūd vāṇī
arūpā megha-niḥsvanā
sannādayantī kakubhaḥ
sādhūnām abhayaṅkarī

teṣām—in front of all of them; *āvirabhūt*—appeared; *vāṇī*—a voice; *arūpā*—without a form; *megha-niḥsvanā*—resounding like the sound of

a cloud; *sannādayantī*—causing to vibrate; *kakubhaḥ*—all directions; *sādhūnām*—of the saintly persons; *abhayaṅkarī*—driving away the fearful situation.

TRANSLATION

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

TEXTS 25–26

मा भैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः ।
मद्दर्शनं हि भूतानां सर्वश्रेयोपपत्तये ॥२५॥
ज्ञातमेतस्य दौरात्म्यं दैतेयापसदस्य यत् ।
तस्य शान्तिं करिष्यामि कालं तावत्प्रतीक्षत ॥२६॥

mā bhaiṣṭa vibudha-śreṣṭhāḥ
sarveṣāṁ bhadram astu vaḥ
mad-darśanaṁ hi bhūtānāṁ
sarva-śreyopapattaye

jñātam etasya daurātmyaṁ
daiteyāpasadasya yat
tasya śāntiṁ kariṣyāmi
kālaṁ tāvat pratīkṣata

mā—do not; *bhaiṣṭa*—fear; *vibudha-śreṣṭhāḥ*—O best of learned persons; *sarveṣām*—of all; *bhadram*—the good fortune; *astu*—let there be; *vaḥ*—unto you; *mat-darśanam*—the seeing of Me (or offering of prayers to Me or hearing about Me, all of which are absolute); *hi*—indeed; *bhūtānām*—of all living entities; *sarva-śreya*—of all good fortune; *upapattaye*—for the attainment; *jñātam*—known; *etasya*—of this; *daurātmyam*—the nefarious activities; *daiteya-apasadasya*—of the great demon, Hiraṇyakaśipu; *yat*—which; *tasya*—of this; *śāntim*—cessation; *kariṣyāmi*—I shall make; *kālam*—time; *tāvat*—until that; *pratīkṣata*—just wait.

TRANSLATION

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiraṇyakaśipu and shall surely stop them very soon. Please wait patiently until that time.

PURPORT

Sometimes people are very much eager to see God. In considering the word *mad-darśanam*, "seeing Me," which is mentioned in this verse, one should note that in *Bhagavad-gītā* the Lord says, *bhaktyā mām abhijānāti.* In other words, the ability to understand the Supreme Personality of Godhead or to see Him or talk with Him depends on one's advancement in devotional service, which is called *bhakti.* In *bhakti* there are nine different activities: *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* Because all these devotional activities are absolute, there is no fundamental difference between worshiping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord. The vibration of the Lord's voice appeared in the presence of all the devotees, and although the person vibrating the sound was unseen to them, they were meeting or seeing the Lord because they were offering prayers and because the vibration of the Lord was present. Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called *kīrtana.* Performing *kīrtana* and hearing the vibration of the sound Hare Kṛṣṇa is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord's activities.

TEXT 27

यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।
धर्मेमयि च विद्वेषः स वा आशु विनश्यति ॥२७॥

yadā deveṣu vedeṣu
goṣu vipreṣu sādhuṣu
dharme mayi ca vidveṣaḥ
sa vā āśu vinaśyati

yadā—when; *deveṣu*—unto the demigods; *vedeṣu*—unto the Vedic scriptures; *goṣu*—unto the cows; *vipreṣu*—unto the *brāhmaṇas;* *sādhuṣu*—unto the saintly persons; *dharme*—unto religious principles; *mayi*—unto Me, the Supreme Personality of Godhead; *ca*—and; *vidveṣaḥ*—envious; *saḥ*—such a person; *vai*—indeed; *āśu*—very soon; *vinaśyati*—is vanquished.

TRANSLATION

When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

TEXT 28

निर्वैराय प्रशान्ताय स्वसुताय महात्मने ।
प्रह्लादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम् ॥२८॥

nirvairāya praśāntāya
sva-sutāya mahātmane
prahrādāya yadā druhyed
dhaniṣye 'pi varorjitam

nirvairāya—who is without enemies; *praśāntāya*—very sober and peaceful; *sva-sutāya*—unto his own son; *mahā-ātmane*—who is a great devotee; *prahrādāya*—Prahlāda Mahārāja; *yadā*—when; *druhyet*—will commit violence; *haniṣye*—I shall kill; *api*—although; *vara-ūrjitam*—blessed by the boons of Lord Brahmā.

TRANSLATION

When Hiraṇyakaśipu teases the great devotee Prahlāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiraṇyakaśipu immediately, despite the benedictions of Brahmā.

PURPORT

Of all sinful activities, an offense to a pure devotee, or Vaiṣṇava, is the most severe. An offense at the lotus feet of a Vaiṣṇava is so disastrous that Śrī Caitanya Mahāprabhu has compared it to a mad elephant that enters a garden and causes great havoc by uprooting many plants and trees. If one is an offender at the lotus feet of a *brāhmaṇa* or Vaiṣṇava, his offenses uproot all his auspicious activities. One should therefore very carefully guard against committing *vaiṣṇava-aparādha*, or offenses at the lotus feet of a Vaiṣṇava. Here the Lord clearly says that although Hiraṇyakaśipu had received benedictions from Lord Brahmā, these benedictions would be null and void as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja, his own son. A Vaiṣṇava like Prahlāda Mahārāja is described herein as *nirvaira*, having no enemies. Elsewhere in *Śrīmad-Bhāgavatam* (3.25.21) it is said, *ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ:* a devotee has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. A devotee does not create enmity with anyone, but if someone becomes his enemy, that person will be vanquished by the Supreme Personality of Godhead, despite whatever benedictions he may have received from other sources. Hiraṇyakaśipu was certainly enjoying the fruitful results of his austerities, but here the Lord says that as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja he would be ruined. One's longevity, opulence, beauty, education and whatever else one may possess as a result of pious activities cannot protect one if one commits an offense at the lotus feet of a Vaiṣṇava. Despite whatever one possesses, if one offends the lotus feet of a Vaiṣṇava he will be vanquished.

TEXT 29

श्रीनारद उवाच

इत्युक्ता लोकगुरुणा तं प्रणम्य दिवौकसः ।
न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ॥२९॥

śrī-nārada uvāca
ity uktā loka-guruṇā
taṁ praṇamya divaukasaḥ
nyavartanta gatodvegā
menire cāsuraṁ hatam

śrī-nāradaḥ uvāca—the great saint Nārada Muni said; *iti*—thus; *uktāḥ*—addressed; *loka-guruṇā*—by the supreme spiritual master of everyone; *tam*—unto Him; *praṇamya*—offering obeisances; *divaukasaḥ*—all the demigods; *nyavartanta*—returned; *gata-udvegāḥ*—relieved of all anxieties; *menire*—they considered; *ca*—also; *asuram*—the demon (Hiraṇyakaśipu); *hatam*—killed.

TRANSLATION

The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiraṇyakaśipu was now practically dead.

PURPORT

The less intelligent men who are always busy worshiping the demigods should note that when the demigods are harassed by the demons, they approach the Supreme Personality of Godhead for relief. Since the demigods resort to the Supreme Personality of Godhead, why should the worshipers of the demigods not approach the Supreme Lord for whatever benefits they desire? *Śrīmad-Bhāgavatam* (2.3.10) says:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering tran-

scendental loving service." Whether one is a *karmī*, *jñānī* or *yogī*, if one wants a particular benediction fulfilled, even if it be material, one should approach the Supreme Lord and pray to Him, for then it will be fulfilled. There is no need to approach any demigod separately for the fulfillment of any desire.

TEXT 30

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः ।
प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥३०॥

tasya daitya-pateḥ putrāś
catvāraḥ paramādbhutāḥ
prahrādo 'bhūn mahāṁs teṣāṁ
guṇair mahad-upāsakaḥ

tasya—of him (Hiraṇyakaśipu); *daitya-pateḥ*—the King of the Daityas; *putrāḥ*—sons; *catvāraḥ*—four; *parama-adbhutāḥ*—very qualified and wonderful; *prahrādaḥ*—the one named Prahlāda; *abhūt*—was; *mahān*—the greatest; *teṣām*—of all of them; *guṇaiḥ*—with transcendental qualities; *mahat-upāsakaḥ*—being an unalloyed devotee of the Supreme Personality of Godhead.

TRANSLATION

Hiraṇyakaśipu had four wonderful, well-qualified sons, of whom the one named Prahlāda was the best. Indeed, Prahlāda was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

PURPORT

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest."

(*Bhāg.* 5.18.12) Prahlāda Mahārāja is praised herein for having all good qualities because of worshiping the Supreme Personality of Godhead. Therefore, a pure devotee, who has no motives, has all good qualities, material and spiritual. If one is spiritually advanced, being a staunch, liberal devotee of the Lord, all good qualities are manifest in his body. On the other hand, *harāv abhaktasya kuto mahad-guṇāḥ:* if one is not a devotee, even if he has some materially good qualities, they have no value. That is the verdict of the *Vedas.*

TEXTS 31–32

ब्रह्मण्यः शीलसम्पन्नः सत्यसन्धो जितेन्द्रियः ।
आत्मवत्सर्वभूतानामेकप्रियसुहृत्तमः ॥३१॥
दासवत्संनतार्याङ्घ्रिः पितृवद्दीनवत्सलः ।
भ्रातृवत्सदृशे स्निग्धो गुरुष्वीश्वरभावनः ।
विद्यार्थरूपजन्माढ्यो मानस्तम्भविवर्जितः ॥३२॥

brahmaṇyaḥ śīla-sampannaḥ
satya-sandho jitendriyaḥ
ātmavat sarva-bhūtānām
eka-priya-suhṛttamaḥ

dāsavat sannatāryāṅghriḥ
pitṛvad dīna-vatsalaḥ
bhrātṛvat sadṛśe snigdho
guruṣv īśvara-bhāvanaḥ
vidyārtha-rūpa-janmāḍhyo
māna-stambha-vivarjitaḥ

brahmaṇyaḥ—cultured as a good *brāhmaṇa; śīla-sampannaḥ*—possessing all good qualities; *satya-sandhaḥ*—determined to understand the Absolute Truth; *jita-indriyaḥ*—fully controlling the senses and mind; *ātma-vat*—like the Supersoul; *sarva-bhūtānām*—of all living entities; *eka-priya*—the one beloved; *suhṛt-tamaḥ*—the best friend; *dāsa-vat*—like a menial servant; *sannata*—always obedient; *ārya-aṅghriḥ*—at the lotus feet of great persons; *pitṛ-vat*—exactly like a father; *dīna-*

vatsalaḥ—kind to the poor; *bhrātṛ-vat*—exactly like a brother; *sadṛśe*—to his equals; *snigdhaḥ*—very affectionate; *guruṣu*—unto the spiritual masters; *īśvara-bhāvanaḥ*—who considered exactly like the Supreme Personality of Godhead; *vidyā*—education; *artha*—riches; *rūpa*—beauty; *janma*—aristocracy or nobility; *āḍhyaḥ*—endowed with; *māna*—pride; *stambha*—impudence; *vivarjitaḥ*—completely free from.

TRANSLATION

[The qualities of Mahārāja Prahlāda, the son of Hiraṇyakaśipu, are described herewith.] He was completely cultured as a qualified brāhmaṇa, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

PURPORT

These are some of the qualifications of a Vaiṣṇava. A Vaiṣṇava is automatically a *brāhmaṇa* because a Vaiṣṇava has all the good qualities of a *brāhmaṇa*.

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42) These qualities are manifest in the body of a Vaiṣṇava. Therefore a perfect Vaiṣṇava is also a perfect *brāhmaṇa*, as indicated here by the words *brahmaṇyaḥ śīla-sampannaḥ*. A Vaiṣṇava is always determined to understand the Absolute Truth, and

to understand the Absolute Truth one needs to have full control over his senses and mind. Prahlāda Mahārāja possessed all these qualities. A Vaiṣṇava is always a well-wisher to everyone. The six Gosvāmīs, for example, are described in this way: *dhīrādhīra-jana-priyau.* They were popular with both the gentle and the ruffians. A Vaiṣṇava must be equal to everyone, regardless of one's position. *Ātmavat:* a Vaiṣṇava should be like Paramātmā. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* Paramātmā does not hate anyone; indeed, He is in the heart of a *brāhmaṇa,* but he is also even in the heart of a pig. As the moon never refuses to distribute its pleasing rays even to the home of a *caṇḍāla,* a Vaiṣṇava never refuses to act for everyone's welfare. Therefore a Vaiṣṇava is always obedient to the spiritual master (*ārya*). The word *ārya* refers to one who is advanced in knowledge. One who is deficient in knowledge cannot be called *ārya.* At the present, however, the word *ārya* is used to refer to those who are godless. This is the unfortunate situation of Kali-yuga.

The word *guru* refers to the spiritual master who initiates his disciple into advancement in the science of Kṛṣṇa, or Kṛṣṇa consciousness, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura (*śrī-bhagavan-mantropadeśake gurāv ity arthaḥ*).

TEXT 33

नोद्विग्नचित्तो व्यसनेषु निःस्पृहः
श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।
दान्तेन्द्रियप्राणशरीरधीः सदा
प्रशान्तकामो रहितासुरोऽसुरः ॥३३॥

nodvigna-citto vyasaneṣu niḥspṛhaḥ
śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk
dāntendriya-prāṇa-śarīra-dhīḥ sadā
praśānta-kāmo rahitāsuro 'suraḥ

na—not; *udvigna*—agitated; *cittaḥ*—whose consciousness; *vyasaneṣu*—in dangerous conditions; *niḥspṛhaḥ*—without desire; *śruteṣu*—in things heard of (especially elevation to heavenly planets be-

cause of pious activities); *dṛṣṭeṣu*—as well as in temporal things seen; *guṇeṣu*—the objects of sense gratification under the modes of material nature; *avastu-dṛk*—seeing as if insubstantial; *dānta*—controlling; *indriya*—the senses; *prāṇa*—the living force; *śarīra*—the body; *dhīḥ*—and intelligence; *sadā*—always; *praśānta*—quieted; *kāmaḥ*—whose material desires; *rahita*—completely devoid of; *asuraḥ*—demoniac nature; *asuraḥ*—although born in a demoniac family.

TRANSLATION

Although Prahlāda Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

PURPORT

From this verse we discover that a man is not qualified or disqualified simply by birth. Prahlāda Mahārāja was an *asura* by birth, yet he possessed all the qualities of a perfect *brāhmaṇa* (*brahmaṇyaḥ śīla-sampannaḥ*). Anyone can become a fully qualified *brāhmaṇa* under the direction of a spiritual master. Prahlāda Mahārāja provided a vivid example of how to think of the spiritual master and accept his directions calmly.

TEXT 34

यस्मिन्महद्गुणा राजन् गृह्यन्ते कविभिर्मुहुः ।
न तेऽधुनापिधीयन्ते यथा भगवतीश्वरे ॥३४॥

yasmin mahad-guṇā rājan
gṛhyante kavibhir muhuḥ
na te 'dhunā pidhīyante
yathā bhagavatīśvare

yasmin—in whom; *mahat-guṇāḥ*—exalted transcendental qualities; *rājan*—O King; *gṛhyante*—are glorified; *kavibhiḥ*—by persons who are thoughtful and advanced in knowledge; *muhuḥ*—always; *na*—not; *te*—these; *adhunā*—today; *pidhīyante*—are obscured; *yathā*—just as; *bhagavati*—in the Supreme Personality of Godhead; *īśvare*—the supreme controller.

TRANSLATION

O King, Prahlāda Mahārāja's good qualities are still glorified by learned saints and Vaiṣṇavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlāda Mahārāja.

PURPORT

From authoritative scripture it is learned that Prahlāda Mahārāja still lives in Vaikuṇṭhaloka as well as within this material world on the planet Sutala. This transcendental quality of existing simultaneously in different places is another qualification of the Supreme Personality of Godhead. *Goloka eva nivasaty akhilātma-bhūtaḥ:* the Lord appears in the core of everyone's heart, yet He exists on His own planet, Goloka Vṛndāvana. A devotee acquires qualities almost the same as those of the Lord because of unalloyed devotional service. Ordinary living beings cannot be so qualified, but a devotee can be qualified like the Supreme Personality of Godhead, not in full but partially.

TEXT 35

यं साधुगाथासदसि रिपवोऽपि सुरा नृप ।
प्रतिमानं प्रकुर्वन्ति किमुतान्ये भवादृशाः ॥३५॥

yaṁ sādhu-gāthā-sadasi
ripavo 'pi surā nṛpa
pratimānaṁ prakurvanti
kim utānye bhavādṛśāḥ

yam—whom; *sādhu-gāthā-sadasi*—in an assembly where saintly persons gather or exalted characteristics are discussed; *ripavaḥ*—persons

who were supposed to have been Prahlāda Mahārāja's enemies (even such a devotee as Prahlāda Mahārāja had enemies, including even his own father); *api*—even; *surāḥ*—the demigods (the demigods are enemies of the demons, and since Prahlāda Mahārāja was born in a family of demons, the demigods should have been his enemies); *nṛpa*—O King Yudhiṣṭhira; *pratimānam*—a substantial example of the best among the devotees; *prakurvanti*—they make; *kim uta*—what to speak of; *anye*—others; *bhavādṛśāḥ*—exalted personalities such as yourself.

TRANSLATION

In any assembly where there are discourses about saints and devotees, O King Yudhiṣṭhira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahlāda Mahārāja as an example of a great devotee.

TEXT 36

गुणैरलमसंख्येयैर्माहात्म्यं तस्य सूच्यते ।
वासुदेवे भगवति यस्य नैसर्गिकी रतिः ॥३६॥

guṇair alam asaṅkhyeyair
māhātmyaṁ tasya sūcyate
vāsudeve bhagavati
yasya naisargikī ratiḥ

guṇaiḥ—with spiritual qualities; *alam*—what need; *asaṅkhyeyaiḥ*—which are innumerable; *māhātmyam*—the greatness; *tasya*—of him (Prahlāda Mahārāja); *sūcyate*—is indicated; *vāsudeve*—to Lord Kṛṣṇa, the son of Vasudeva; *bhagavati*—the Supreme Personality of Godhead; *yasya*—of whom; *naisargikī*—natural; *ratiḥ*—attachment.

TRANSLATION

Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous

devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātmā].

PURPORT

In his prayers to the ten incarnations, Jayadeva Gosvāmī says, *keśava dhṛta-narahari-rūpa jaya jagad-īśa hare.* Prahlāda Mahārāja was a devotee of Lord Nṛsiṁha, who is Keśava, Kṛṣṇa Himself. Therefore when this verse says *vāsudeve bhagavati,* one should understand that Prahlāda Mahārāja's attachment for Nṛsiṁhadeva was attachment for Kṛṣṇa, Vāsudeva, the son of Vasudeva. Prahlāda Mahārāja, therefore, is described as a great *mahātmā.* As the Lord Himself confirms in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." A great devotee of Kṛṣṇa, the son of Vasudeva, is a great soul very rarely to be found. Prahlāda Mahārāja's attachment for Kṛṣṇa will be explained in the next verse. *Kṛṣṇa-graha-gṛhītātmā.* Prahlāda Mahārāja's heart was always filled with thoughts of Kṛṣṇa. Therefore Prahlāda Mahārāja is the ideal devotee in Kṛṣṇa consciousness.

TEXT 37

न्यस्तक्रीडनको बालो जडवत्तन्मनस्तया ।
कृष्णग्रहगृहीतात्मा न वेद जगदीदृशम् ॥३७॥

nyasta-krīḍanako bālo
jaḍavat tan-manastayā
kṛṣṇa-graha-gṛhītātmā
na veda jagad īdṛśam

nyasta—having given up; *krīḍanakaḥ*—all sportive activities or tendencies for childhood play; *bālaḥ*—a boy; *jaḍa-vat*—as if dull, without

activities; *tat-manastayā*—by being fully absorbed in Kṛṣṇa; *kṛṣṇa-graha*—by Kṛṣṇa, who is like a strong influence (like a *graha*, or planetary influence); *gṛhīta-ātmā*—whose mind was fully attracted; *na*—not; *veda*—understood; *jagat*—the entire material world; *īdṛśam*—like this.

TRANSLATION

From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

PURPORT

Prahlāda Mahārāja is the vivid example of a great person fully absorbed in Kṛṣṇa consciousness. In *Caitanya-caritāmṛta* (*Madhya* 8.274) it is said:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

A fully Kṛṣṇa conscious person, although situated in this material world, does not see anything but Kṛṣṇa, anywhere and everywhere. This is the sign of a *mahā-bhāgavata*. The *mahā-bhāgavata* sees Kṛṣṇa everywhere because of his attitude of pure love for Kṛṣṇa. As confirmed in the *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." An exalted devotee, or *mahātmā*, who is rarely to be seen, remains fully conscious of Kṛṣṇa and constantly sees the Lord within the core of his

heart. It is sometimes said that when one is influenced by evil stars like Saturn, Rāhu or Ketu, he cannot make advancement in any prospective activity. In just the opposite way, Prahlāda Mahārāja was influenced by Kṛṣṇa, the supreme planet, and thus he could not think of the material world and live without Kṛṣṇa consciousness. That is the sign of a *mahā-bhāgavata*. Even if one is an enemy of Kṛṣṇa, a *mahā-bhāgavata* sees him to be also engaged in Kṛṣṇa's service. Another crude example is that everything appears yellow to the jaundiced eye. Similarly, to a *mahā-bhāgavata*, everyone but himself appears to be engaged in Kṛṣṇa's service.

Prahlāda Mahārāja is the approved *mahā-bhāgavata*, the supreme devotee. In the previous verse it was stated that he had natural attachment (*naisargikī ratiḥ*). The symptoms of such natural attachment for Kṛṣṇa are described in this verse. Although Prahlāda Mahārāja was only a boy, he had no interest in playing. As stated in *Śrīmad-Bhāgavatam* (11.2.42), *viraktir anyatra ca:* the symptom of perfect Kṛṣṇa consciousness is that one loses interest in all material activities. For a small boy to give up playing is impossible, but Prahlāda Mahārāja, being situated in first-class devotional service, was always absorbed in a trance of Kṛṣṇa consciousness. Just as a materialistic person is always absorbed in thoughts of material gain, a *mahā-bhāgavata* like Prahlāda Mahārāja is always absorbed in thoughts of Kṛṣṇa.

TEXT 38

आसीनः पर्यटन्नश्नन् शयानः प्रपिबन् ब्रुवन् ।
नानुसन्धत्त एतानि गोविन्दपरिरम्भितः ॥३८॥

āsīnaḥ paryaṭann aśnan
śayānaḥ prapiban bruvan
nānusandhatta etāni
govinda-parirambhitaḥ

āsīnaḥ—while sitting; *paryaṭan*—while walking; *aśnan*—while eating; *śayānaḥ*—while lying down; *prapiban*—while drinking; *bruvan*—while talking; *na*—not; *anusandhatte*—knew; *etāni*—all these ac-

tivities; *govinda*—by the Supreme Personality of Godhead, who enlivens the senses; *parirambhitaḥ*—being embraced.

TRANSLATION

Prahlāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

PURPORT

A small child, while being cared for by his mother, does not know how the needs of the body for eating, sleeping, lying down, passing water and evacuating are being fulfilled. He is simply satisfied to be on the lap of his mother. Similarly, Prahlāda Mahārāja was exactly like a small child, being cared for by Govinda. The necessary activities of his body were performed without his knowledge. As a father and mother care for their child, Govinda cared for Prahlāda Mahārāja, who remained always absorbed in thoughts of Govinda. This is Kṛṣṇa consciousness. Prahlāda Mahārāja is the vivid example of perfection in Kṛṣṇa consciousness.

TEXT 39

क्वचिद्रुदति वैकुण्ठचिन्ताशबलचेतनः ।
क्वचिद्धसति तच्चिन्ताह्लाद उद्गायति क्वचित् ॥३९॥

kvacid rudati vaikuṇṭha-
cintā-śabala-cetanaḥ
kvacid dhasati tac-cintā-
hlāda udgāyati kvacit

kvacit—sometimes; *rudati*—cries; *vaikuṇṭha-cintā*—by thoughts of Kṛṣṇa; *śabala-cetanaḥ*—whose mind was bewildered; *kvacit*—sometimes; *hasati*—laughs; *tat-cintā*—by thoughts of Him; *āhlādaḥ*—being jubilant; *udgāyati*—chants very loudly; *kvacit*—sometimes.

TRANSLATION

Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly.

PURPORT

This verse further clarifies the comparison of a devotee to a child. If a mother leaves her small child in his bed or cradle and goes away to attend to some family duties, the child immediately understands that his mother has gone away, and therefore he cries. But as soon as the mother returns and cares for the child, the child laughs and becomes jubilant. Similarly, Prahlāda Mahārāja, being always absorbed in thoughts of Kṛṣṇa, sometimes felt separation, thinking, "Where is Kṛṣṇa?" This is explained by Śrī Caitanya Mahāprabhu. *Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me.* When an exalted devotee feels that Kṛṣṇa is invisible, having gone away, he cries in separation, and sometimes, when he sees that Kṛṣṇa has returned to care for him, he laughs, just as a child sometimes laughs upon understanding that his mother is taking care of him. These symptoms are called *bhāva.* In *The Nectar of Devotion,* various *bhāvas,* ecstatic conditions of a devotee, are fully described. These *bhāvas* are visible in the activities of a perfect devotee.

TEXT 40

नदति क्वचिदुत्कण्ठो विलज्जो नृत्यति क्वचित् ।
क्वचित्तद्भावनायुक्तस्तन्मयोऽनुचकार ह ॥४०॥

nadati kvacid utkaṇṭho
vilajjo nṛtyati kvacit
kvacit tad-bhāvanā-yuktas
tanmayo 'nucakāra ha

nadati—exclaims loudly (addressing the Lord, "O Kṛṣṇa"); *kvacit*—sometimes; *utkaṇṭhaḥ*—being anxious; *vilajjaḥ*—without shame; *nṛtyati*—he dances; *kvacit*—sometimes; *kvacit*—sometimes; *tat-bhāvanā*—with thoughts of Kṛṣṇa; *yuktaḥ*—being absorbed; *tat-mayaḥ*—thinking as if he had become Kṛṣṇa; *anucakāra*—imitated; *ha*—indeed.

TRANSLATION

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.

PURPORT

Prahlāda Mahārāja sometimes felt that the Lord was far away from him and therefore called Him loudly. When he saw that the Lord was before him, he was fully jubilant. Sometimes, thinking himself one with the Supreme, he imitated the Lord's pastimes, and in separation from the Lord he would sometimes show symptoms of madness. These feelings of a devotee would not be appreciated by impersonalists. One must go further and further into spiritual understanding. The first realization is impersonal Brahman, but one must go still further to realize Paramātmā and eventually the Supreme Personality of Godhead, who is worshiped by the transcendental feelings of a devotee in a relationship of *śānta, dāsya, sakhya, vātsalya* or *mādhurya*. Here the feelings of Prahlāda Mahārāja were in the mellow of *vātsalya*, filial love and affection. As a child cries when left by his mother, when Prahlāda Mahārāja felt that the Lord was away from him he began to cry (*nadati*). Again, a devotee like Prahlāda sometimes sees that the Lord is coming from a long distance to pacify him, like a mother responding to a child, saying, "My dear child, do not cry. I am coming." Then the devotee, without being ashamed due to his surroundings and circumstances, begins to dance, thinking, "Here is my Lord! My Lord is coming!" Thus the devotee, in full ecstasy, sometimes imitates the pastimes of the Lord, just as the cowherd boys used to imitate the behavior of the jungle animals. However, he does not actually become the Lord. Prahlāda Mahārāja achieved the spiritual ecstasies described herein by his advancement in spiritual understanding.

TEXT 41

क्वचिदुत्पुलकस्तूष्णीमास्ते संस्पर्शनिर्वृतः ।
अस्पन्दप्रणयानन्दसलिलामीलितेक्षणः ॥४१॥

kvacid utpulakas tūṣṇīm
āste saṁsparśa-nirvṛtaḥ
aspanda-praṇayānanda-
salilāmīlitekṣaṇaḥ

kvacit—sometimes; *utpulakaḥ*—with the hairs of his body standing on end; *tūṣṇīm*—completely silent; *āste*—remains; *saṁsparśa-nirvṛtaḥ*—feeling great joy by contact with the Lord; *aspanda*—steady; *praṇaya-ānanda*—due to transcendental bliss from a relationship of love; *salila*—filled with tears; *āmīlita*—half-closed; *īkṣaṇaḥ*—whose eyes.

TRANSLATION

Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.

PURPORT

When a devotee feels separation from the Lord, he becomes eager to see where the Lord is, and sometimes when he feels pangs of separation, tears flow incessantly from his half-closed eyes. As stated by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka, yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam.* The words *cakṣuṣā prāvṛṣāyitam* refer to tears falling incessantly from the devotee's eyes. These symptoms, which appear in pure devotional ecstasy, were visible in the body of Prahlāda Mahārāja.

TEXT 42

स उत्तमश्लोकपदारविन्दयो-
र्निषेवयाकिञ्चनसङ्गलब्धया ।
तन्वन् परां निर्वृतिमात्मनो मुहु-
र्दुःसङ्गदीनस्य मनःशमं व्यधात् ॥४२॥

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā
tanvan parāṁ nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt

saḥ—he (Prahlāda Mahārāja); *uttama-śloka-pada-aravindayoḥ*—to the lotus feet of the Supreme Personality of Godhead, who is worshiped by transcendental prayers; *niṣevayā*—by constant service; *akiñcana*—of devotees who have nothing to do with the material world; *saṅga*—in the association; *labdhayā*—obtained; *tanvan*—expanding; *parām*—highest; *nirvṛtim*—bliss; *ātmanaḥ*—of the spirit soul; *muhuḥ*—constantly; *duḥsaṅga-dīnasya*—of a person poor in spiritual understanding due to bad association; *manaḥ*—the mind; *śamam*—peaceful; *vyadhāt*—made.

TRANSLATION

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlāda Mahārāja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlāda Mahārāja bestowed upon them transcendental bliss.

PURPORT

Apparently Prahlāda Mahārāja was placed in circumstances in which he was always tortured by his father. In such material conditions, one cannot have an undisturbed mind, but since *bhakti* is unconditional (*ahaituky apratihatā*), Prahlāda Mahārāja was never disturbed by the chastisements of Hiraṇyakaśipu. On the contrary, the bodily symptoms of his ecstatic love for the Supreme Personality of Godhead turned the minds of his friends, who had also been born in atheistic families. Instead of being disturbed by the torments of his father, Prahlāda influenced these friends and cleansed their minds. A devotee is never contaminated by material conditions, but persons subjected to material conditions can become spiritually advanced and blissful upon seeing the behavior of a pure devotee.

TEXT 43

तस्मिन्महाभागवते महाभागे महात्मनि ।
हिरण्यकशिपू राजन्नकरोदघमात्मजे ॥४३॥

tasmin mahā-bhāgavate
mahā-bhāge mahātmani
hiraṇyakaśipū rājann
akarod agham ātmaje

tasmin—unto him; *mahā-bhāgavate*—an exalted devotee of the Lord; *mahā-bhāge*—most fortunate; *mahā-ātmani*—whose mind was very broad; *hiraṇyakaśipuḥ*—the demon Hiraṇyakaśipu; *rājan*—O King; *akarot*—performed; *agham*—very great sin; *ātma-je*—to his own son.

TRANSLATION

My dear King Yudhiṣṭhira, the demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

PURPORT

When a demon like Hiraṇyakaśipu, despite his elevated position due to severe austerities, begins to tease a devotee, he begins falling down, and the results of his austerities dwindle. One who oppresses a pure devotee loses all the results of his austerities, penances and pious activities. Since Hiraṇyakaśipu was now inclined to chastise his most exalted devotee son, Prahlāda Mahārāja, his opulences began dwindling.

TEXT 44

श्रीयुधिष्ठिर उवाच

देवर्ष एतदिच्छामो वेदितुं तव सुव्रत ।
यदात्मजाय शुद्धाय पितादात् साधवे ह्यघम् ॥४४॥

śrī-yudhiṣṭhira uvāca
devarṣa etad icchāmo
veditum tava suvrata
yad ātmajāya śuddhāya
pitādāt sādhave hy agham

śrī-yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira inquired; *deva-ṛṣe*—O best saintly person among the demigods; *etat*—this; *icchāmaḥ*—we

wish; *veditum*—to know; *tava*—from you; *su-vrata*—having the determination for spiritual advancement; *yat*—because; *ātma-jāya*—unto his own son; *śuddhāya*—who was pure and exalted; *pitā*—the father, Hiraṇyakaśipu; *adāt*—gave; *sādhave*—a great saint; *hi*—indeed; *agham*—trouble.

TRANSLATION

Mahārāja Yudhiṣṭhira said: O best of the saints among the demigods, O best of spiritual leaders, how did Hiraṇyakaśipu give so much trouble to Prahlāda Mahārāja, the pure and exalted saint, although Prahlāda was his own son? I wish to know about this subject from you.

PURPORT

To know about the Supreme Personality of Godhead and the characteristics of His pure devotee, one must inquire from authorities like Devarṣi Nārada. One cannot inquire about transcendental subject matters from a layman. As stated in *Śrīmad-Bhāgavatam* (3.25.25), *satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ:* only by association with devotees can one authoritatively understand the position of the Lord and His devotees. A devotee like Nārada Muni is addressed as *suvrata. Su* means "good," and *vrata* means "vow." Thus the word *suvrata* refers to a person who has nothing to do with the material world, which is always bad. One cannot understand anything spiritual from a materialistic scholar puffed up with academic knowledge. As stated in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti:* one must try to understand Kṛṣṇa by devotional service and from a devotee. Therefore Yudhiṣṭhira Mahārāja was quite right in wanting to learn further about Prahlāda Mahārāja from Śrī Nārada Muni.

TEXT 45

पुत्रान् विप्रतिकूलान् स्वान् पितरः पुत्रवत्सलाः।
उपालभन्ते शिक्षार्थं नैवाघमपरो यथा ॥४५॥

putrān vipratikūlān svān
pitaraḥ putra-vatsalāḥ

upālabhante śikṣārtham
naivāgham aparo yathā

putrān—sons; *vipratikūlān*—who act against the will of the father; *svān*—their own; *pitaraḥ*—fathers; *putra-vatsalāḥ*—being very affectionate to the children; *upālabhante*—chastise; *śikṣa-artham*—to teach them lessons; *na*—not; *eva*—indeed; *agham*—punishment; *aparaḥ*—an enemy; *yathā*—like.

TRANSLATION

A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiraṇyakaśipu, the father of Prahlāda Mahārāja, chastise such a noble son? This is what I am eager to know.

TEXT 46

किमुतानुवशान् साधूंस्तादृशान् गुरुदेवतान् ।
एतत् कौतूहलं ब्रह्मन्नस्माकं विधम प्रभो ।
पितुः पुत्राय यद् द्वेषो मरणाय प्रयोजितः ॥४६॥

kim utānuvaśān sādhūṁs
tādṛśān guru-devatān
etat kautūhalaṁ brahmann
asmākaṁ vidhama prabho
pituḥ putrāya yad dveṣo
maraṇāya prayojitaḥ

kim uta—much less; *anuvaśān*—to obedient and perfect sons; *sādhūn*—great devotees; *tādṛśān*—of that sort; *guru-devatān*—honoring the father as the Supreme Personality of Godhead; *etat*—this; *kautūhalam*—doubt; *brahman*—O *brāhmaṇa;* *asmākam*—of us; *vidhama*—dissipate; *prabho*—O my lord; *pituḥ*—of the father; *putrāya*—unto the son; *yat*—which; *dveṣaḥ*—envy; *maraṇāya*—for killing; *prayojitaḥ*—applied.

TRANSLATION

Mahārāja Yudhiṣṭhira further inquired: How was it possible for a father to be so violent toward an exalted son who was obedient, well-behaved and respectful to his father? O brāhmaṇa, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.

PURPORT

In the history of human society, an affectionate father is rarely found to chastise a noble and devoted son. Therefore Mahārāja Yudhiṣṭhira wanted Nārada Muni to dissipate his doubt.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Hiraṇyakaśipu Terrorizes the Universe."*

CHAPTER FIVE

Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu

Prahlāda Mahārāja did not carry out the orders of his teachers, for he was always engaged in worshiping Lord Viṣṇu. As described in this chapter, Hiraṇyakaśipu tried to kill Prahlāda Mahārāja, even by having a snake bite him and by putting him under the feet of elephants, yet he was unsuccessful.

Hiraṇyakaśipu's spiritual master, Śukrācārya, had two sons named Ṣaṇḍa and Amarka, to whom Prahlāda Mahārāja was entrusted for education. Although the teachers tried to educate the boy Prahlāda in politics, economics and other material activities, he did not care for their instructions. Instead, he continued to be a pure devotee. Prahlāda Mahārāja never liked the idea of discriminating between one's friends and enemies. Because he was spiritually inclined, he was equal toward everyone.

Once upon a time, Hiraṇyakaśipu inquired from his son what the best thing was that he had learned from his teachers. Prahlāda Mahārāja replied that a man engrossed in the material consciousness of duality, thinking, "This is mine, and that belongs to my enemy," should give up his householder life and go to the forest to worship the Supreme Lord.

When Hiraṇyakaśipu heard from his son about devotional service, he decided that this small boy had been polluted by some friend in school. Thus he advised the teachers to take care of the boy so that he would not become a Kṛṣṇa conscious devotee. However, when the teachers inquired from Prahlāda Mahārāja why he was going against their teachings, Prahlāda Mahārāja taught the teachers that the mentality of ownership is false and that he was therefore trying to become an unalloyed devotee of Lord Viṣṇu. The teachers, being very angry at this answer, chastised and threatened the boy with many fearful conditions. They taught him to the best of their ability and then brought him before his father.

Hiraṇyakaśipu affectionately took his son Prahlāda on his lap and then inquired from him what the best thing was that he had learned from his

teachers. As usual, Prahlāda Mahārāja began praising the nine processes of devotional service, such as *śravaṇam* and *kīrtanam*. Thus the King of the demons, Hiraṇyakaśipu, being extremely angry, chastised the teachers, Ṣaṇḍa and Amarka, for having wrongly trained Prahlāda Mahārāja. The so-called teachers informed the King that Prahlāda Mahārāja was automatically a devotee and did not listen to their instructions. When they proved themselves innocent, Hiraṇyakaśipu inquired from Prahlāda where he had learned *viṣṇu-bhakti*. Prahlāda Mahārāja replied that those who are attached to family life do not develop Kṛṣṇa consciousness, either personally or collectively. Instead, they suffer repeated birth and death in this material world and continue simply chewing the chewed. Prahlāda explained that the duty of every man is to take shelter of a pure devotee and thus become eligible to understand Kṛṣṇa consciousness.

Enraged at this answer, Hiraṇyakaśipu threw Prahlāda Mahārāja from his lap. Since Prahlāda was so treacherous that he had become a devotee of Viṣṇu, who had killed his uncle Hiraṇyākṣa, Hiraṇyakaśipu asked his assistants to kill him. The assistants of Hiraṇyakaśipu struck Prahlāda with sharp weapons, threw him under the feet of elephants, subjected him to hellish conditions, threw him from the peak of a mountain and tried to kill him in thousands of other ways, but they were unsuccessful. Hiraṇyakaśipu therefore became increasingly afraid of his son Prahlāda Mahārāja and arrested him. The sons of Hiraṇyakaśipu's spiritual master, Śukrācārya, began teaching Prahlāda in their own way, but Prahlāda Mahārāja did not accept their instructions. While the teachers were absent from the classroom, Prahlāda Mahārāja began to preach Kṛṣṇa consciousness in the school, and by his instructions all his class friends, the sons of the demons, became devotees like him.

TEXT 1

श्रीनारद उवाच

पौरोहित्याय भगवान् वृतः काव्यः किलासुरैः ।
षण्डामर्कौ सुतौ तस्य दैत्यराजगृहान्तिके ॥ १ ॥

śrī-nārada uvāca
paurohityāya bhagavān
vṛtaḥ kāvyaḥ kilāsuraiḥ
ṣaṇḍāmarkau sutau tasya
daitya-rāja-gṛhāntike

śrī-nāradaḥ uvāca—the great saint Nārada said; *paurohityāya*—to work as priest; *bhagavān*—the most powerful; *vṛtaḥ*—chosen; *kāvyaḥ*—Śukrācārya; *kila*—indeed; *asuraiḥ*—by the demons; *ṣaṇḍa-amarkau*—Ṣaṇḍa and Amarka; *sutau*—sons; *tasya*—of him; *daitya-rāja*—of the King of the demons, Hiraṇyakaśipu; *gṛha-antike*—near the residence.

TRANSLATION

The great saint Nārada Muni said: The demons, headed by Hiraṇyakaśipu, accepted Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived near Hiraṇyakaśipu's palace.

PURPORT

The beginning of the life story of Prahlāda is recounted as follows. Śukrācārya became the priest of the atheists, especially Hiraṇyakaśipu, and thus his two sons, Ṣaṇḍa and Amarka, resided near Hiraṇyakaśipu's residence. Śukrācārya should not have become the priest of Hiraṇyakaśipu because Hiraṇyakaśipu and his followers were all atheists. A *brāhmaṇa* should become the priest of a person interested in the advancement of spiritual culture. The very name Śukrācārya, however, indicates a person interested in obtaining benefits for his sons and descendants, regardless of how the money comes. A real *brāhmaṇa* would not become a priest for atheistic men.

TEXT 2

तौ राज्ञा प्रापितं बालं प्रह्लादं नयकोविदम् ।
पाठयामासतुः पाठ्यानन्यांश्चासुरबालकान् ॥ २ ॥

tau rājñā prāpitaṁ bālaṁ
prahlādaṁ naya-kovidam
pāṭhayām āsatuḥ pāṭhyān
anyāṁś cāsura-bālakān

tau—those two (Ṣaṇḍa and Amarka); *rājñā*—by the King; *prāpitam*—sent; *bālam*—the boy; *prahlādam*—named Prahlāda; *naya-kovidam*—who was aware of moral principles; *pāṭhayām āsatuḥ*—instructed; *pāṭhyān*—books of material knowledge; *anyān*—other; *ca*—also; *asura-bālakān*—sons of the *asuras*.

TRANSLATION

Prahlāda Mahārāja was already educated in devotional life, but when his father sent him to those two sons of Śukrācārya to be educated, they accepted him at their school along with the other sons of the asuras.

TEXT 3

यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनुपपाठ च ।
न साधु मनसा मेने स्वपरासद्ग्रहाश्रयम् ॥ ३ ॥

yat tatra guruṇā proktaṁ
śuśruve 'nupapāṭha ca
na sādhu manasā mene
sva-parāsad-grahāśrayam

yat—which; *tatra*—there (in the school); *guruṇā*—by the teachers; *proktam*—instructed; *śuśruve*—heard; *anupapāṭha*—recited; *ca*—and; *na*—not; *sādhu*—good; *manasā*—by the mind; *mene*—considered; *sva*—of one's own; *para*—and of others; *asat-graha*—by the bad philosophy; *āśrayam*—which was supported.

TRANSLATION

Prahlāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

PURPORT

Politics involves accepting one group of men as enemies and another group as friends. Everything in politics is based on this philosophy, and the entire world, especially at the present, is engrossed in it. The public is concerned with friendly countries and friendly groups or enemy countries and enemy groups, but as stated in *Bhagavad-gītā*, a learned person does not make distinctions between enemies and friends. Devotees, especially, do not create friends and enemies. A devotee sees that every living being is part and parcel of Kṛṣṇa (*mamaivāṁśo jīva-bhūtaḥ*). Therefore a devotee treats friends and enemies equally by trying to educate them both in Kṛṣṇa consciousness. Of course, atheistic men do not follow the instructions of pure devotees, but instead consider a devotee their enemy. A devotee, however, never creates a situation of friendship and enmity. Although Prahlāda Mahārāja was obliged to hear the instructions of Ṣaṇḍa and Amarka, he did not like the philosophy of friends and enemies, which forms the basis of politics. He was not interested in this philosophy.

TEXT 4

एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव ।
पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान् ॥ ४ ॥

ekadāsura-rāṭ putram
aṅkam āropya pāṇḍava
papraccha kathyatāṁ vatsa
manyate sādhu yad bhavān

ekadā—once upon a time; *asura-rāṭ*—the Emperor of the *asuras;* *putram*—his son; *aṅkam*—on the lap; *āropya*—placing; *pāṇḍava*—O Mahārāja Yudhiṣṭhira; *papraccha*—inquired; *kathyatām*—let it be told; *vatsa*—my dear son; *manyate*—considers; *sādhu*—the best; *yat*—that which; *bhavān*—your good self.

TRANSLATION

My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiraṇyakaśipu, took his son Prahlāda on his lap and very

affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

PURPORT

Hiraṇyakaśipu did not ask his young son anything that would be very difficult for him to answer; instead, he gave the boy a chance to speak plainly about whatever he thought might be best. Prahlāda Mahārāja, of course, being a perfect devotee, knew everything and could say what the best part of life is. In the *Vedas* it is said, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati:* if one properly understands God, he can understand any subject matter very nicely. Sometimes we have to challenge big scientists and philosophers, but by the grace of Kṛṣṇa we emerge successful. It is impossible, practically speaking, for ordinary men to challenge scientists or philosophers concerning genuine knowledge, but a devotee can challenge them because the best of everything is known to a devotee by the grace of Kṛṣṇa. As confirmed in *Bhagavad-gītā* (10.11):

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

Kṛṣṇa, who is situated in the core of everyone's heart as the Supersoul, dissipates all the ignorance from the heart of a devotee. As a special favor, He enlightens the devotee with all knowledge by putting before him the torch of light. Prahlāda Mahārāja, therefore, knew the best of knowledge, and when his father inquired from him, Prahlāda gave him that knowledge. Prahlāda Mahārāja was able to solve the most difficult parts of problems because of his advanced Kṛṣṇa consciousness. Therefore he replied as follows.

TEXT 5

श्रीप्रह्लाद उवाच

तत्साधु मन्येऽसुरवर्य देहिनां
सदा समुद्विग्नधियामसद्ग्रहात् ।

हित्वात्मपातं गृहमन्धकूपं
वनं गतो यद्धरिमाश्रयेत ॥ ५ ॥

śrī-prahlāda uvāca
tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

śrī-prahlādaḥ uvāca—Prahlāda Mahārāja replied; *tat*—that; *sādhu*—very good, or the best part of life; *manye*—I think; *asura-varya*—O King of the *asuras; dehinām*—of persons who have accepted the material body; *sadā*—always; *samudvigna*—full of anxieties; *dhiyām*—whose intelligence; *asat-grahāt*—because of accepting the temporary body or bodily relations as real (thinking "I am this body, and everything belonging to this body is mine"); *hitvā*—giving up; *ātma-pātam*—the place where spiritual culture or self-realization is stopped; *gṛham*—the bodily concept of life, or household life; *andha-kūpam*—which is nothing but a blind well (where there is no water but one nonetheless searches for water); *vanam*—to the forest; *gataḥ*—going; *yat*—which; *harim*—the Supreme Personality of Godhead; *āśrayeta*—may take shelter of.

TRANSLATION

Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

PURPORT

Hiraṇyakaśipu thought that Prahlāda, being nothing but a small boy with no actual experience, might reply with something pleasing but

nothing practical. Prahlāda Mahārāja, however, being an exalted devotee, had acquired all the qualities of education.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

"One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." (*Bhāg.* 5.18.12) So-called educated philosophers and scientists who are simply on the mental platform cannot distinguish between what is actually *sat*, eternal, and what is *asat*, temporary. The Vedic injunction is *asato mā jyotir gama:* everyone should give up the platform of temporary existence and approach the eternal platform. The soul is eternal, and topics concerning the eternal soul are actually knowledge. Elsewhere it is said, *apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām:* those who are attached to the bodily conception of life and who thus stick to life as a *gṛhastha*, or householder, on the platform of material sense enjoyment, cannot see the welfare of the eternal soul. Prahlāda Mahārāja confirmed this by saying that if one wants success in life, he should immediately understand from the right sources what his self-interest is and how he should mold his life in spiritual consciousness. One should understand himself to be part and parcel of Kṛṣṇa and thus completely take shelter of His lotus feet for guaranteed spiritual success. Everyone in the material world is in the bodily conception, struggling hard for existence, life after life. Prahlāda Mahārāja therefore recommended that to stop this material condition of repeated birth and death, one should go to the forest (*vana*).

In the *varṇāśrama* system, one first becomes a *brahmacārī*, then a *gṛhastha*, a *vānaprastha* and finally a *sannyāsī*. Going to the forest means accepting *vānaprastha* life, which is between *gṛhastha* life and *sannyāsa*. As confirmed in the *Viṣṇu Purāṇa* (3.8.9), *varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate:* by accepting the institution of *varṇa* and *āśrama*, one can very easily elevate himself to

the platform of worshiping Viṣṇu, the Supreme Personality of Godhead. Otherwise, if one remains in the bodily conception, one must rot within this material world, and his life will be a failure. Society must have divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*, and for spiritual advancement one must gradually develop as a *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsī*. Prahlāda Mahārāja recommended that his father accept *vānaprastha* life because as a *gṛhastha* he was becoming increasingly demoniac due to bodily attachment. Prahlāda recommended to his father that accepting *vānaprastha* life would be better than going deeper and deeper into *gṛham andha-kūpam*, the blind well of life as a *gṛhastha*. In our Kṛṣṇa consciousness movement we therefore invite all the elderly persons of the world to come to Vṛndāvana and stay there in retired life, making advancement in spiritual consciousness, Kṛṣṇa consciousness.

TEXT 6

श्रीनारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः ।
जहास बुद्धिर्बालानां भिद्यते परबुद्धिभिः ॥ ६ ॥

śrī-nārada uvāca
śrutvā putra-giro daityaḥ
para-pakṣa-samāhitāḥ
jahāsa buddhir bālānāṁ
bhidyate para-buddhibhiḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *śrutvā*—hearing; *putra-giraḥ*—the instructive words of his son; *daityaḥ*—Hiraṇyakaśipu; *para-pakṣa*—on the side of the enemy; *samāhitāḥ*—full of faith; *jahāsa*—laughed; *buddhiḥ*—the intelligence; *bālānām*—of small boys; *bhidyate*—is polluted; *para-buddhibhiḥ*—by instructions from the enemy's camp.

TRANSLATION

Nārada Muni continued: When Prahlāda Mahārāja spoke about the path of self-realization in devotional service, thus being

faithful to the camp of his father's enemies, Hiraṇyakaśipu, the King of the demons, heard Prahlāda's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."

PURPORT

Hiraṇyakaśipu, being a demon, would always consider Lord Viṣṇu and His devotees to be his enemies. Therefore the word *para-pakṣa* ("on the side of the enemy") is used here. Hiraṇyakaśipu never agreed with the words of Viṣṇu, or Kṛṣṇa. Rather, he was angered by the intelligence of a Vaiṣṇava. Lord Viṣṇu, Lord Kṛṣṇa, says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*—"Give up all other duties and surrender unto Me"—but demons like Hiraṇyakaśipu never agree to do this. Therefore Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The *asura-bhāva*, the atheistic nature, is directly represented by Hiraṇyakaśipu. Such persons, being *mūḍha* and *narādhama*—fools and rascals, the lowest of men—would never accept Viṣṇu as the Supreme and surrender to Him. Hiraṇyakaśipu naturally became increasingly angry that his son Prahlāda was being influenced by the camp of the enemies. He therefore asked that saintly persons like Nārada not be allowed within the residential quarters of his son, for otherwise Prahlāda would be further spoiled by Vaiṣṇava instructions.

TEXT 7

सम्यग्विधार्यतां बालो गुरुगेहे द्विजातिभिः ।
विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा ॥ ७ ॥

samyag vidhāryatāṁ bālo
guru-gehe dvi-jātibhiḥ
viṣṇu-pakṣaiḥ praticchannair
na bhidyetāsya dhīr yathā

samyak—completely; *vidhāryatām*—let him be protected; *bālaḥ*—this boy of tender age; *guru-gehe*—in the *guru-kula*, the place where children are sent to be instructed by the *guru; dvi-jātibhiḥ*—by *brāhmaṇas; viṣṇu-pakṣaiḥ*—who are on the side of Viṣṇu; *praticchannaiḥ*—disguised in different dresses; *na bhidyeta*—may not be influenced; *asya*—of him; *dhīḥ*—the intelligence; *yathā*—so that.

TRANSLATION

Hiraṇyakaśipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise.

PURPORT

In our Kṛṣṇa consciousness movement, the tactic of dressing oneself like an ordinary *karmī* is necessary because everyone in the demoniac kingdom is against the Vaiṣṇava teachings. Kṛṣṇa consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaiṣṇava dressed in saffron garments with beads on his neck and *tilaka* on his forehead, they are immediately irritated. They criticize the Vaiṣṇavas by sarcastically saying Hare Kṛṣṇa, and some people also chant Hare Kṛṣṇa sincerely. In either case, since Hare Kṛṣṇa is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaiṣṇavas are pleased when the demons chant Hare Kṛṣṇa because this shows that the Hare Kṛṣṇa movement is taking ground. The greater demons, like Hiraṇyakaśipu, are always prepared to chastise the Vaiṣṇavas, and they try to make arrangements so that Vaiṣṇavas will not come to sell their books and preach Kṛṣṇa consciousness. Thus what was done by Hiraṇyakaśipu long, long ago is still being done. That is the way of materialistic life. Demons or materialists do not at all like the advancement of Kṛṣṇa consciousness, and they try to hinder it in many ways. Yet

the preachers of Kṛṣṇa consciousness must go forward—in their Vaiṣṇava dress or any other dress—for the purpose of preaching. Cāṇakya Paṇḍita says that if an honest person deals with a great cheater, it is necessary for him to become a cheater also, not for the purpose of cheating but to make his preaching successful.

TEXT 8

गृहमानीतमाहूय प्रह्लादं दैत्ययाजकाः ।
प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः॥ ८ ॥

gṛham ānītam āhūya
prahrādaṁ daitya-yājakāḥ
praśasya ślakṣṇayā vācā
samapṛcchanta sāmabhiḥ

gṛham—to the place of the teachers (Ṣaṇḍa and Amarka); *ānītam*—brought; *āhūya*—calling; *prahrādam*—Prahlāda; *daitya-yājakāḥ*—the priests of the demon Hiraṇyakaśipu; *praśasya*—by pacifying; *ślakṣṇayā*—with a very mild; *vācā*—voice; *samapṛcchanta*—they questioned; *sāmabhiḥ*—by very agreeable words.

TRANSLATION

When Hiraṇyakaśipu's servants brought the boy Prahlāda back to the guru-kula [the place where the brāhmaṇas taught the boys], the priests of the demons, Ṣaṇḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

PURPORT

Ṣaṇḍa and Amarka, the priests of the demons, were eager to know from Prahlāda Mahārāja who the Vaiṣṇavas were that came to instruct him in Kṛṣṇa consciousness. Their purpose was to discover the names of these Vaiṣṇavas. In the beginning they did not threaten the boy because when threatened he might not identify the real culprits. Therefore they very mildly and peacefully inquired as follows.

TEXT 9

वत्स प्रह्राद भद्रं ते सत्यं कथय मा मृषा ।
बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः ॥ ९ ॥

vatsa prahrāda bhadraṁ te
satyaṁ kathaya mā mṛṣā
bālān ati kutas tubhyam
eṣa buddhi-viparyayaḥ

vatsa—O dear son; *prahrāda*—Prahlāda; *bhadram te*—all blessings and good fortune unto you; *satyam*—the truth; *kathaya*—speak; *mā*—do not; *mṛṣā*—a lie; *bālān ati*—passing over the other demon boys; *kutaḥ*—from where; *tubhyam*—unto you; *eṣaḥ*—this; *buddhi*—of the intelligence; *viparyayaḥ*—pollution.

TRANSLATION

Dear son Prahlāda, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way?

PURPORT

Prahlāda Mahārāja was still a boy, and therefore his teachers thought that if they pacified the little boy he would immediately speak the truth, revealing the secret of how the Vaiṣṇavas came there to teach him lessons in devotional service. It was surprising, of course, that in the same school the other boys of the Daityas were not polluted; only Prahlāda Mahārāja was supposedly polluted by the instructions of the Vaiṣṇavas. The main duty of the teachers was to inquire who those Vaiṣṇavas were that came to teach Prahlāda and spoil his intelligence.

TEXT 10

बुद्धिभेदः परकृत उताहो ते स्वतोऽभवत् ।
भण्यतां श्रोतुकामानां गुरूणां कुलनन्दन ॥१०॥

buddhi-bhedaḥ para-kṛta
utāho te svato 'bhavat
bhaṇyatāṁ śrotu-kāmānāṁ
gurūṇāṁ kula-nandana

buddhi-bhedaḥ—pollution of the intelligence; *para-kṛtaḥ*—done by the enemies; *utāho*—or; *te*—of you; *svataḥ*—by yourself; *abhavat*—was; *bhaṇyatām*—let it be told; *śrotu-kāmānām*—to us, who are very eager to hear about it; *gurūṇām*—all your teachers; *kula-nandana*—O best of your family.

TRANSLATION

O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

PURPORT

Prahlāda Mahārāja's teachers were astonished that a small boy could speak such exalted Vaiṣṇava philosophy. Therefore they inquired about the Vaiṣṇavas who stealthily taught it to him, in order that these Vaiṣṇavas might be arrested and killed in the presence of Prahlāda's father, Hiraṇyakaśipu.

TEXT 11

श्रीप्रह्राद उवाच

परः स्वश्चेत्यसद्ग्राहः पुंसां यन्मायया कृतः ।
विमोहितधियां दृष्टस्तस्मै भगवते नमः ॥११॥

śrī-prahrāda uvāca
paraḥ svaś cety asad-grāhaḥ
puṁsāṁ yan-māyayā kṛtaḥ
vimohita-dhiyāṁ dṛṣṭas
tasmai bhagavate namaḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja replied; *paraḥ*—an enemy; *svaḥ*—a kinsman or friend; *ca*—also; *iti*—thus; *asat-grāhaḥ*—material conception of life; *puṁsām*—of persons; *yat*—of whom; *māyayā*—by

the external energy; *kṛtaḥ*—created; *vimohita*—bewildered; *dhiyām*—of those whose intelligence; *dṛṣṭaḥ*—practically experienced; *tasmai*—unto Him; *bhagavate*—the Supreme Personality of Godhead; *namaḥ*—my respectful obeisances.

TRANSLATION

Prahlāda Mahārāja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

PURPORT

As stated in *Bhagavad-gītā* (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]." *Paṇḍitāḥ*, those who are actually learned—the equipoised, advanced devotees who have full knowledge of everything—do not see any living entity as an enemy or friend. Instead, with broader vision, they see that everyone is part of Kṛṣṇa, as confirmed by Śrī Caitanya Mahāprabhu (*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*). Every living entity, being part of the Supreme Lord, is meant to serve the Lord, just as every part of the body is meant to serve the whole body.

As servants of the Supreme Lord, all living entities are one, but a Vaiṣṇava, because of his natural humility, addresses every other living entity as *prabhu*. A Vaiṣṇava sees other servants to be so advanced that he has much to learn from them. Thus he accepts all other devotees of the Lord as *prabhus*, masters. Although everyone is a servant of the Lord, one Vaiṣṇava servant, because of humility, sees another servant as

his master. Understanding of the master begins from understanding of the spiritual master.

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

"By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement."

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa]." The spiritual master, the servant of God, is engaged in the most confidential service of the Lord, namely delivering all the conditioned souls from the clutches of *māyā*, in which one thinks, "This person is my enemy, and that one is my friend." Actually the Supreme Personality of Godhead is the friend of all living entities, and all living entities are eternal servants of the Supreme Lord. Oneness is possible through this understanding, not through artificially thinking that every one of us is God or equal to God. The true understanding is that God is the supreme master and that all of us are servants of the Supreme Lord and are therefore on the same platform. This had already been taught to Prahlāda Mahārāja by his spiritual master, Nārada, but Prahlāda was nonetheless surprised by how a bewildered soul thinks one person his enemy and another his friend.

As long as one adheres to the philosophy of duality, thinking one person a friend and another an enemy, he should be understood to be in the clutches of *māyā*. The Māyāvādī philosopher who thinks that all living entities are God and are therefore one is also mistaken. No one is equal to

God. The servant cannot be equal to the master. According to the Vaiṣṇava philosophy, the master is one, and the servants are also one, but the distinction between the master and servant must continue even in the liberated stage. In the conditioned stage we think that some living beings are our friends whereas others are enemies, and thus we are in duality. In the liberated stage, however, the conception is that God is the master and that all living entities, being servants of God, are one.

TEXT 12

स यदानुव्रतः पुंसां पशुबुद्धिर्विभिद्यते ।
अन्य एष तथान्योऽहमिति भेदगतासती ॥१२॥

sa yadānuvrataḥ puṁsāṁ
paśu-buddhir vibhidyate
anya eṣa tathānyo 'ham
iti bheda-gatāsatī

saḥ—that Supreme Personality of Godhead; *yadā*—when; *anuvrataḥ*—favorable or pleased; *puṁsām*—of the conditioned souls; *paśu-buddhiḥ*—the animalistic conception of life ("I am the Supreme, and everyone is God"); *vibhidyate*—is destroyed; *anyaḥ*—another; *eṣaḥ*—this; *tathā*—as well as; *anyaḥ*—another; *aham*—I; *iti*—thus; *bheda*—distinction; *gata*—having; *asatī*—which is disastrous.

TRANSLATION

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a paṇḍita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

PURPORT

When Prahlāda Mahārāja's teachers and demoniac father asked him how his intelligence had been polluted, Prahlāda Mahārāja said, "As far as I am concerned, my intelligence has not been polluted. Rather, by the

grace of my spiritual master and by the grace of my Lord, Kṛṣṇa, I have now learned that no one is my enemy and no one is my friend. We are all actually eternal servants of Kṛṣṇa, but under the influence of the external energy we think that we are separately situated from the Supreme Personality of Godhead as friends and enemies of one another. This mistaken idea has now been corrected, and therefore, unlike ordinary human beings, I no longer think that I am God and that others are my friends and enemies. Now I am rightly thinking that everyone is an eternal servant of God and that our duty is to serve the supreme master, for then we shall stand on the platform of oneness as servants."

Demons think of everyone as a friend or enemy, but Vaiṣṇavas say that since everyone is a servant of the Lord, everyone is on the same platform. Therefore a Vaiṣṇava treats other living entities neither as friends nor as enemies, but instead tries to spread Kṛṣṇa consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. Everyone should come to the platform of Kṛṣṇa consciousness and thus feel oneness as a servant of the Lord. Although there are 8,400,000 species of life, a Vaiṣṇava feels this oneness. The *Īśopaniṣad* advises, *ekatvam anupaśyataḥ*. A devotee should see the Supreme Personality of Godhead to be situated in everyone's heart and should also see every living entity as an eternal servant of the Lord. This vision is called *ekatvam*, oneness. Although there is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also *ekatvam*. Thus the conception of *ekatvam* for the Vaiṣṇava is different from that of the Māyāvādī.

Hiraṇyakaśipu asked Prahlāda Mahārāja how he had become antagonistic to his family. When a family member is killed by an enemy, all the members of the family would naturally be inimical to the murderer, but Hiraṇyakaśipu saw that Prahlāda had become friendly with the murderer. Therefore he asked, "Who has created this kind of intelligence in you? Have you developed this consciousness by yourself? Since you are a small boy, someone must have induced you to think this way." Prahlāda Mahārāja wanted to reply that an attitude favorable toward Viṣṇu can develop only when the Lord is favorable (*sa yadānuvrataḥ*). As stated in *Bhagavad-gītā*, Kṛṣṇa is the friend of everyone (*suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntim ṛcchati*). The Lord is never an enemy to

any of the millions of living entities, but is always a friend to everyone. This is true understanding. If one thinks that the Lord is an enemy, his intelligence is *paśu-buddhi*, the intelligence of an animal. He falsely thinks, "I am different from my enemy, and my enemy is different from me. The enemy has done this, and therefore my duty is to kill him." This misconception is described in this verse as *bheda-gatāsatī*. The actual fact is that everyone is a servant of the Lord, as confirmed in *Caitanya-caritāmṛta* by Śrī Caitanya Mahāprabhu (*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*). As servants of the Lord, we are one, and there can be no questions of enmity or friendship. If one actually understands that every one of us is a servant of the Lord, where is the question of enemy or friend?

Everyone should be friendly for the service of the Lord. Everyone should praise another's service to the Lord and not be proud of his own service. This is the way of Vaiṣṇava thinking, Vaikuṇṭha thinking. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuṇṭha planets the service of another servant is appreciated, not condemned. This is Vaikuṇṭha competition. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others. Such are the activities of Vaikuṇṭha. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability. As confirmed in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* the Lord is situated in everyone's heart, giving dictation according to the attitude of the servant. However, the Lord gives different dictation to the nondevotees and devotees. The nondevotees challenge the authority of the Supreme Lord, and therefore the Lord dictates in such a way that the nondevotees forget the Lord's service, life after life, and are punished by the laws of nature. But when a devotee very sincerely wants to render service to the Lord, the Lord dictates in a different way. As the Lord says in *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

TEXT 13

स एष आत्मा स्वपरेत्यबुद्धिभि-
र्दुरत्ययानुक्रमणो निरूप्यते ।
मुह्यन्ति यद्वर्त्मनि वेदवादिनो
ब्रह्मादयो ह्येष भिनत्ति मे मतिम्॥१३॥

sa eṣa ātmā sva-parety abuddhibhir
duratyayānukramaṇo nirūpyate
muhyanti yad-vartmani veda-vādino
brahmādayo hy eṣa bhinatti me matim

saḥ—He; *eṣaḥ*—this; *ātmā*—Supersoul situated in everyone's heart; *sva-para*—this is my own business, and that is someone else's; *iti*—thus; *abuddhibhiḥ*—by those who have such bad intelligence; *duratyaya*—very difficult to follow; *anukramaṇaḥ*—whose devotional service; *nirūpyate*—is ascertained (by scriptures or the instructions of the spiritual master); *muhyanti*—are bewildered; *yat*—of whom; *vartmani*—on the path; *veda-vādinaḥ*—the followers of Vedic instructions; *brahma-ādayaḥ*—the demigods, beginning from Lord Brahmā; *hi*—indeed; *eṣaḥ*—this one; *bhinatti*—changes; *me*—my; *matim*—intelligence.

TRANSLATION

Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

PURPORT

Prahlāda Mahārāja admitted frankly, "My dear teachers, you wrongly think that Lord Viṣṇu is your enemy, but because He is favorable toward me, I understand that He is the friend of everyone. You may think that I have taken the side of your enemy, but factually He has bestowed a great favor upon me."

TEXT 14

यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ ।
तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥१४॥

yathā bhrāmyaty ayo brahman
svayam ākarṣa-sannidhau
tathā me bhidyate cetaś
cakra-pāṇer yadṛcchayā

yathā—just as; *bhrāmyati*—moves; *ayaḥ*—iron; *brahman*—O *brāhmaṇas; svayam*—itself; *ākarṣa*—of a magnet; *sannidhau*—in the proximity; *tathā*—similarly; *me*—my; *bhidyate*—is changed; *cetaḥ*—consciousness; *cakra-pāṇeḥ*—of Lord Viṣṇu, who has a disc in His hand; *yadṛcchayā*—simply by the will.

TRANSLATION

O brāhmaṇas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.

PURPORT

For iron to be attracted by a magnet is natural. Similarly, for all living entities to be attracted toward Kṛṣṇa is natural, and therefore the Lord's real name is Kṛṣṇa, meaning He who attracts everyone and everything. The typical examples of such attraction are found in Vṛndāvana, where everything and everyone is attracted by Kṛṣṇa. The elderly persons like Nanda Mahārāja and Yaśodādevī, the friends like Śrīdāmā, Sudāmā and

the other cowherd boys, the *gopīs* like Śrīmatī Rādhārāṇī and Her associates, and even the birds, beasts, cows and calves are attracted. The flowers and fruits in the gardens are attracted, the waves of the Yamunā are attracted, and the land, sky, trees, plants, animals and all other living beings are attracted by Kṛṣṇa. This is the natural situation of everything in Vṛndāvana.

Just contrary to the affairs of Vṛndāvana is the material world, where no one is attracted by Kṛṣṇa and everyone is attracted by *māyā*. This is the difference between the spiritual and material worlds. Hiraṇyakaśipu, who was in the material world, was attracted by women and money, whereas Prahlāda Mahārāja, being in his natural position, was attracted by Kṛṣṇa. In replying to Hiraṇyakaśipu's question about why Prahlāda Mahārāja had a deviant view, Prahlāda said that his view was not deviant, for the natural position of everyone is to be attracted by Kṛṣṇa. Hiraṇyakaśipu found this view deviant, Prahlāda said, because of being unnaturally unattracted by Kṛṣṇa. Hiraṇyakaśipu therefore needed purification.

As soon as one is purified of material contamination, he is again attracted by Kṛṣṇa (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*). In the material world, everyone is contaminated by the dirt of sense gratification and is acting according to different designations, sometimes as a human being, sometimes a beast, sometimes a demigod or tree, and so on. One must be cleansed of all these designations. Then one will be naturally attracted to Kṛṣṇa. The *bhakti* process purifies the living entity of all unnatural attractions. When one is purified he is attracted by Kṛṣṇa and begins to serve Kṛṣṇa instead of serving *māyā*. This is his natural position. A devotee is attracted by Kṛṣṇa, whereas a nondevotee, being contaminated by the dirt of material enjoyment, is not. This is confirmed by the Lord in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the

duality of delusion, engage themselves in My service with determination." One must be freed from all the sinful dirt of material existence. Everyone in this material world is contaminated by material desire. Unless one is free from all material desire (*anyābhilāṣitā-śūnyam*), one cannot be attracted by Kṛṣṇa.

TEXT 15

श्रीनारद उवाच

एतावद्ब्राह्मणायोक्त्वा विरराम महामतिः ।
तं सन्निभर्त्स्य कुपितः सुदीनो राजसेवकः ॥१५॥

śrī-nārada uvāca
etāvad brāhmaṇāyoktvā
virarāma mahā-matiḥ
taṁ sannibhartsya kupitaḥ
sudīno rāja-sevakaḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *etāvat*—this much; *brāhmaṇāya*—unto the *brāhmaṇas*, the sons of Śukrācārya; *uktvā*—speaking; *virarāma*—became silent; *mahā-matiḥ*—Prahlāda Mahārāja, who possessed great intelligence; *tam*—him (Prahlāda Mahārāja); *sannibhartsya*—chastising very harshly; *kupitaḥ*—being angry; *sudīnaḥ*—poor in thought, or very much aggrieved; *rāja-sevakaḥ*—the servants of King Hiraṇyakaśipu.

TRANSLATION

The great saint Nārada Muni continued: The great soul Prahlāda Mahārāja became silent after saying this to his teachers, Ṣaṇḍa and Amarka, the seminal sons of Śukrācārya. These so-called brāhmaṇas then became angry at him. Because they were servants of Hiraṇyakaśipu, they were very sorry, and to chastise Prahlāda Mahārāja they spoke as follows.

PURPORT

The word *śukra* means "semen." The sons of Śukrācārya were *brāhmaṇas* by birthright, but an actual *brāhmaṇa* is one who possesses

the brahminical qualities. The *brāhmaṇas* Ṣaṇḍa and Amarka, being seminal sons of Śukrācārya, did not actually possess real brahminical qualifications, for they engaged as servants of Hiraṇyakaśipu. An actual *brāhmaṇa* is very much satisfied to see anyone, not to speak of his disciple, become a devotee of Lord Kṛṣṇa. Such *brāhmaṇas* are meant to satisfy the supreme master. A *brāhmaṇa* is strictly prohibited from becoming a servant of anyone else, for that is the business of dogs and *śūdras*. A dog must satisfy his master, but a *brāhmaṇa* does not have to satisfy anyone; he is simply meant to satisfy Kṛṣṇa (*ānukūlyena kṛṣṇānuśīlanam*). That is the real qualification of a *brāhmaṇa*. Because Ṣaṇḍa and Amarka were seminal *brāhmaṇas* and had become servants of such a master as Hiraṇyakaśipu, they unnecessarily wanted to chastise Prahlāda Mahārāja.

TEXT 16

आनीयतामरे वेत्रमस्माकमयशस्करः ।
कुलाङ्गारस्य दुर्बुद्धेश्चतुर्थोऽस्योदितो दमः ॥१६॥

ānīyatām are vetram
asmākam ayaśaskaraḥ
kulāṅgārasya durbuddheś
caturtho 'syodito damaḥ

ānīyatām—let it be brought; *are*—oh; *vetram*—the stick; *asmākam*—of us; *ayaśaskaraḥ*—who is bringing defamation; *kulaaṅgārasya*—of he who is like a cinder in the dynasty; *durbuddheḥ*—having bad intelligence; *caturthaḥ*—the fourth; *asya*—for him; *uditaḥ*—declared; *damaḥ*—punishment (the stick, *argumentum ad baculum*).

TRANSLATION

Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

PURPORT

In political affairs, when a person disobediently agitates against the government, four principles are used to suppress him—legal orders,

pacification, the offer of a post, or, finally, weapons. When there are no other arguments, he is punished. In logic, this is called *argumentum ad baculum.* When the two seminal *brāhmaṇas* Ṣaṇḍa and Amarka failed to extract from Prahlāda Mahārāja the cause for his having opinions different from those of his father, they called for a stick with which to chastise him to satisfy their master, Hiraṇyakaśipu. Because Prahlāda had become a devotee, they considered him to be contaminated by bad intelligence and to be the worst descendant in the family of demons. As it is said, where ignorance is bliss, it is folly to be wise. In a society or family in which everyone is a demon, for someone to become a Vaiṣṇava is certainly folly. Thus Prahlāda Mahārāja was charged with bad intelligence because he was among demons, including his teachers, who were supposedly *brāhmaṇas.*

The members of our Kṛṣṇa consciousness movement are in a position similar to that of Prahlāda Mahārāja. All over the world, ninety-nine percent of the people are godless demons, and therefore our preaching of Kṛṣṇa consciousness, following in the footsteps of Prahlāda Mahārāja, is always hampered by many impediments. Because of their fault of being devotees, the American boys who have sacrificed everything for preaching Kṛṣṇa consciousness are charged with being members of the CIA. Moreover, the seminal *brāhmaṇas* in India, who say that one can become a *brāhmaṇa* only if born in a *brāhmaṇa* family, charge us with ruining the Hindu system of religion. Of course, the fact is that one becomes a *brāhmaṇa* by qualification. Because we are training Europeans and Americans to become qualified and are awarding them brahminical status, we are being charged with destroying the Hindu religion. Nonetheless, confronting all kinds of difficulties, we must spread the Kṛṣṇa consciousness movement with great determination, like that of Prahlāda Mahārāja. In spite of being the son of the demon Hiraṇyakaśipu, Prahlāda never feared the chastisements of the seminal *brāhmaṇa* sons of a demoniac father.

TEXT 17

दैतेयचन्दनवने जातोऽयं कण्टकद्रुमः ।
यन्मूलोन्मूलपरशोर्विष्णोर्नालायितोऽर्भकः ॥१७॥

daiteya-candana-vane
jāto 'yaṁ kaṇṭaka-drumaḥ

yan-mūlonmūla-paraśor
viṣṇor nālāyito 'rbhakaḥ

daiteya—of the demoniac family; *candana-vane*—in the sandalwood forest; *jātaḥ*—born; *ayam*—this; *kaṇṭaka-drumaḥ*—thorn tree; *yat*—of which; *mūla*—of the roots; *unmūla*—in the cutting; *paraśoḥ*—who is like an axe; *viṣṇoḥ*—of Lord Viṣṇu; *nālāyitaḥ*—the handle; *arbhakaḥ*—boy.

TRANSLATION

This rascal Prahlāda has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Viṣṇu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlāda is the handle for that axe.

PURPORT

Thorn trees generally grow in deserted places, not in sandalwood forests, but the seminal *brāhmaṇas* Ṣaṇḍa and Amarka compared the dynasty of the Daitya Hiraṇyakaśipu to a sandalwood forest and compared Prahlāda Mahārāja to a hard, strong thorn tree that could provide the handle of an axe. They compared Lord Viṣṇu to the axe itself. An axe alone cannot cut a thorn tree; it needs a handle, which may be made of the wood of a thorn tree. Thus the thorn tree of demoniac civilization can be cut to pieces by the axe of *viṣṇu-bhakti*, devotional service to Lord Kṛṣṇa. Some of the members of the demoniac civilization, like Prahlāda Mahārāja, may become the handle for the axe, to assist Lord Viṣṇu, and thus the entire forest of demoniac civilization can be cut to pieces.

TEXT 18

इति तं विविधोपायैर्भीषयंस्तर्जनादिभिः ।
प्रह्लादं ग्राहयामास त्रिवर्गस्योपपादनम् ॥१८॥

iti taṁ vividhopāyair
bhīṣayaṁs tarjanādibhiḥ

prahrādaṁ grāhayām āsa
tri-vargasyopapādanam

iti—in this way; *tam*—him (Prahlāda Mahārāja); *vividha-upāyaiḥ*—by various means; *bhīṣayan*—threatening; *tarjana-ādibhiḥ*—by chastisement, threats, etc.; *prahrādam*—unto Prahlāda Mahārāja; *grāhayām āsa*—taught; *tri-vargasya*—the three goals of life (the paths of religion, economic development and sense gratification); *upapādanam*—scripture that presents.

TRANSLATION

Ṣaṇḍa and Amarka, the teachers of Prahlāda Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

PURPORT

In this verse the words *prahrādaṁ grāhayām āsa* are important. The words *grāhayām āsa* literally mean that they tried to induce Prahlāda Mahārāja to accept the paths of *dharma, artha* and *kāma* (religion, economic development and sense gratification). People are generally preoccupied with these three concerns, without interest in the path of liberation. Hiraṇyakaśipu, the father of Prahlāda Mahārāja, was simply interested in gold and sense enjoyment. The word *hiraṇya* means "gold," and *kaśipu* refers to soft cushions and bedding on which people enjoy sense gratification. The word *prahlāda*, however, refers to one who is always joyful in understanding Brahman (*brahma-bhūtaḥ prasannātmā*). *Prahlāda* means *prasannātmā*, always joyful. Prahlāda was always joyful in worshiping the Lord, but in accordance with the instructions of Hiraṇyakaśipu, the teachers were interested in teaching him about material things. Materialistic persons think that the path of religion is meant for improving their material conditions. The materialist goes to a temple to worship many varieties of demigods just to receive some benediction to improve his material life. He goes to a *sādhu* or so-called *svāmī* to take advantage of an easy method for achieving material opulence. In the name of religion, the so-called *sādhus* try to satisfy the

senses of the materialists by showing them shortcuts to material opulence. Sometimes they give some talisman or blessing. Sometimes they attract materialistic persons by producing gold. Then they declare themselves God, and foolish materialists are attracted to them for economic development. As a result of this process of cheating, others are reluctant to accept a religious process, and instead they advise people in general to work for material advancement. This is going on all over the world. Not only now but since time immemorial, no one is interested in *mokṣa*, liberation. There are four principles—*dharma* (religion), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation). People accept religion to become materially opulent. And why should one be materially opulent? For sense gratification. Thus people prefer these three *mārgas*, the three paths of materialistic life. No one is interested in liberation, and *bhagavad-bhakti*, devotional service to the Lord, is above even liberation. Therefore the process of devotional service, Kṛṣṇa consciousness, is extremely difficult to understand. This will be explained later by Prahlāda Mahārāja. The teachers Ṣaṇḍa and Amarka tried to induce Prahlāda Mahārāja to accept the materialistic way of life, but actually their attempt was a failure.

TEXT 19

तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयचतुष्टयम् ।
दैत्येन्द्रं दर्शयामास मातृमृष्टमलङ्कृतम् ॥१९॥

tata enaṁ gurur jñātvā
jñāta-jñeya-catuṣṭayam
daityendraṁ darśayām āsa
mātṛ-mṛṣṭam alaṅkṛtam

tataḥ—thereafter; *enam*—him (Prahlāda Mahārāja); *guruḥ*—his teachers; *jñātvā*—knowing; *jñāta*—known; *jñeya*—which are to be known; *catuṣṭayam*—the four diplomatic principles (*sāma*, the process of pacifying; *dāna*, the process of giving money in charity; *bheda*, the principle of dividing; and *daṇḍa*, the principle of punishment); *daitya-indram*—unto Hiraṇyakaśipu, the King of the Daityas; *darśayām āsa*—

presented; *mātṛ-mṛṣṭam*—being bathed by his mother; *alaṅkṛtam*—decorated with ornaments.

TRANSLATION

After some time, the teachers Ṣaṇḍa and Amarka thought that Prahlāda Mahārāja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahlāda's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

PURPORT

It is essential for a student who is going to be a ruler or king to learn the four diplomatic principles. There is always rivalry between a king and his citizens. Therefore, when a citizen agitates the public against the king, the duty of the king is to call him and try to pacify him with sweet words, saying, "You are very important in the state. Why should you disturb the public with some new cause for agitation?" If the citizen is not pacified, the king should then offer him some lucrative post as a governor or minister—any post that draws a high salary—so that he may be agreeable. If the enemy still goes on agitating the public, the king should try to create dissension in the enemy's camp, but if he still continues, the king should employ *argumentum ad baculum*—severe punishment—by putting him in jail or placing him before a firing squad. The teachers appointed by Hiraṇyakaśipu taught Prahlāda Mahārāja how to be a diplomat so that he could rule over the citizens very nicely.

TEXT 20

पादयोः पतितं बालं प्रतिनन्द्याशिषासुरः ।
परिष्वज्य चिरं दोर्भ्यां परमामाप निर्वृतिम् ॥२०॥

pādayoḥ patitaṁ bālaṁ
pratinandyāśiṣāsuraḥ

pariṣvajya ciraṁ dorbhyāṁ
paramām āpa nirvṛtim

pādayoḥ—at the feet; *patitam*—fallen; *bālam*—the boy (Prahlāda Mahārāja); *pratinandya*—encouraging; *āśiṣā*—with blessings ("My dear child, may you live long and be happy" and so on); *asuraḥ*—the demon Hiraṇyakaśipu; *pariṣvajya*—embracing; *ciram*—for a long time due to affection; *dorbhyām*—with his two arms; *paramām*—great; *āpa*—obtained; *nirvṛtim*—jubilation.

TRANSLATION

When Hiraṇyakaśipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiraṇyakaśipu became very happy in this way.

TEXT 21

आरोप्याङ्कमवघ्राय मूर्ध्न्यश्रुकलाम्बुभिः ।
आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर ॥२१॥

āropyāṅkam avaghrāya
mūrdhany aśru-kalāmbubhiḥ
āsiñcan vikasad-vaktram
idam āha yudhiṣṭhira

āropya—placing; *aṅkam*—on the lap; *avaghrāya mūrdhani*—smelling his head; *aśru*—of tears; *kalā-ambubhiḥ*—with water from drops; *āsiñcan*—moistening; *vikasat-vaktram*—his smiling face; *idam*—this; *āha*—said; *yudhiṣṭhira*—O Mahārāja Yudhiṣṭhira.

TRANSLATION

Nārada Muni continued: My dear King Yudhiṣṭhira, Hiraṇyakaśipu seated Prahlāda Mahārāja on his lap and began smelling his head. With affectionate tears gliding down from his

eyes and moistening the child's smiling face, he spoke to his son as follows.

PURPORT

If a child or disciple falls at the feet of the father or spiritual master, the superior responds by smelling the head of the subordinate.

TEXT 22

हिरण्यकशिपुरुवाच

प्रह्लादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम् ।
कालेनैतावतायुष्मन् यदशिक्षद् गुरोर्भवान् ॥२२॥

hiraṇyakaśipur uvāca
prahrādānūcyatāṁ tāta
svadhītaṁ kiñcid uttamam
kālenaitāvatāyuṣman
yad aśikṣad guror bhavān

hiraṇyakaśipuḥ uvāca—King Hiraṇyakaśipu said; *prahrāda*—my dear Prahlāda; *anūcyatām*—let it be told; *tāta*—my dear son; *svadhītam*—well learned; *kiñcit*—something; *uttamam*—very nice; *kālena etāvatā*—for so much time; *āyuṣman*—O long-lived one; *yat*—which; *aśikṣat*—has learned; *guroḥ*—from your teachers; *bhavān*—yourself.

TRANSLATION

Hiraṇyakaśipu said: My dear Prahlāda, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

PURPORT

In this verse, Hiraṇyakaśipu inquires from his son what he has learned from his *guru*. Prahlāda Mahārāja's *gurus* were of two kinds—

Ṣaṇḍa and Amarka, the sons of Śukrācārya in the seminal disciplic succession, were the *gurus* appointed by his father, but his other *guru* was the exalted Nārada Muni, who had instructed Prahlāda when Prahlāda was within the womb of his mother. Prahlāda Mahārāja responded to the inquiry of his father with the instructions he had received from his spiritual master, Nārada. Thus there was again a difference of opinion because Prahlāda Mahārāja wanted to relate the best thing he had learned from his spiritual master, whereas Hiraṇyakaśipu expected to hear about the politics and diplomacy Prahlāda had learned from Ṣaṇḍa and Amarka. Now the dissension between the father and son became increasingly intense as Prahlāda Mahārāja began to say what he had learned from his *guru* Nārada Muni.

TEXTS 23–24

श्रीप्रह्लाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥२३॥
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियेत भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥२४॥

śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—of Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanam*—offering worship (with *ṣoḍaśopacāra*, the sixteen kinds of

paraphernalia); *vandanam*—offering prayers; *dāsyam*—becoming the servant; *sakhyam*—becoming the best friend; *ātma-nivedanam*—surrendering everything, whatever one has; *iti*—thus; *puṁsā arpitā*—offered by the devotee; *viṣṇau*—unto Lord Viṣṇu (not to anyone else); *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different processes; *kriyeta*—one should perform; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly or completely; *tat*—that; *manye*—I consider; *adhītam*—learning; *uttamam*—topmost.

TRANSLATION

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

PURPORT

When Prahlāda Mahārāja was asked by his father to say something from whatever he had learned, he considered that what he had learned from his spiritual master was the best of all teachings whereas what he had learned about diplomacy from his material teachers, Ṣaṇḍa and Amarka, was useless. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* (*Bhāg.* 11.2.42). This is the symptom of pure devotional service. A pure devotee is interested only in devotional service, not in material affairs. To execute devotional service, one should always engage in hearing and chanting about Kṛṣṇa, or Lord Viṣṇu. The process of temple worship is called *arcana*. How to perform *arcana* will be explained herein. One should have complete faith in the words of Kṛṣṇa, who says that He is the great well-wishing friend of everyone (*suhṛdaṁ sarva-bhūtānām*). A devotee considers Kṛṣṇa the only friend. This is called *sakhyam*.

Puṁsārpitā viṣṇau. The word *puṁsā* means "by all living entities." There are no distinctions permitting only a man or only a *brāhmaṇa* to offer devotional service to the Lord. Everyone can do so. As confirmed in *Bhagavad-gītā* (9.32), *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim:* although women, *vaiśyas* and *śūdras* are considered less intelligent, they also can become devotees and return home, back to Godhead.

After performing sacrifices, sometimes a person engaged in fruitive activity customarily offers the results to Viṣṇu. But here it is said, *bhagavaty addhā:* one must directly offer everything to Viṣṇu. This is called *sannyāsa* (not merely *nyāsa*). A *tridaṇḍi-sannyāsī* carries three *daṇḍas*, signifying *kaya-mano-vākya*—body, mind and words. All of these should be offered to Viṣṇu, and then one can begin devotional service. Fruitive workers first perform some pious activities and then formally or officially offer the results to Viṣṇu. The real devotee, however, first offers his surrender to Kṛṣṇa with his body, mind and words and then uses his body, mind and words for the service of Kṛṣṇa as Kṛṣṇa desires.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following explanation in his *Tathya.* The word *śravaṇa* refers to giving aural reception to the holy name and descriptions of the Lord's form, qualities, entourage and pastimes as explained in *Śrīmad-Bhāgavatam, Bhagavad-gītā* and similar authorized scriptures. After aurally receiving such messages, one should memorize these vibrations and repeat them (*kīrtanam*). *Smaraṇam* means trying to understand more and more about the Supreme Lord, and *pāda-sevanam* means engaging oneself in serving the lotus feet of the Lord according to the time and circumstances. *Arcanam* means worshiping Lord Viṣṇu as one does in the temple, and *vandanam* means offering respectful obeisances. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. Vandanam* means *namaskuru*—offering obeisances or offering prayers. Thinking oneself to be *nitya-kṛṣṇa-dāsa,* everlastingly a servant of Kṛṣṇa, is called *dāsyam,* and *sakhyam* means being a well-wisher of Kṛṣṇa. Kṛṣṇa wants everyone to surrender unto Him because everyone is constitutionally His servant. Therefore, as a sincere friend of Kṛṣṇa, one should preach this philosophy, requesting everyone to surrender unto Kṛṣṇa. *Ātma-nivedanam* means offering Kṛṣṇa everything, including one's body, mind, intelligence and whatever one may possess.

One's sincere endeavor to perform these nine processes of devotional service is technically called *bhakti*. The word *addhā* means "directly." One should not be like the *karmīs*, who perform pious activities and then formally offer the results to Kṛṣṇa. That is *karma-kāṇḍa*. One should not aspire for the results of his pious activities, but should dedicate oneself fully and then act piously. In other words, one should act for the satisfaction of Lord Viṣṇu, not for the satisfaction of his own senses. That is the meaning of the word *addhā*, "directly."

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should simply satisfy Kṛṣṇa, without being influenced by fruitive knowledge or fruitive activity.

The *Gopāla-tāpanī Upaniṣad* says that the word *bhakti* means engagement in the devotional service of the Supreme Personality of Godhead, not of anyone else. This *Upaniṣad* describes that *bhakti* is the offering of devotional service unto the Supreme Personality of Godhead. To perform devotional service, one should be relieved of the bodily conception of life and aspirations to be happy through elevation to the higher planetary systems. In other words, work performed simply for the satisfaction of the Supreme Lord, without any desire for material benefits, is called *bhakti*. *Bhakti* is also called *niṣkarma*, or freedom from the results of fruitive activity. *Bhakti* and *niṣkarma* are on the same platform, although devotional service and fruitive activity appear almost the same.

The nine different processes enunciated by Prahlāda Mahārāja, who learned them from Nārada Muni, may not all be required for the execution of devotional service; if a devotee performs only one of these nine without deviation, he can attain the mercy of the Supreme Personality of Godhead. Sometimes it is found that when one performs one of the processes, other processes are mixed with it. That is not improper for a devotee. When a devotee executes any one of the nine processes (*nava-*

lakṣaṇā), this is sufficient; the other eight processes are included. Now let us discuss these nine different processes.

(1) *Śravaṇam.* Hearing of the holy name of the Lord (*śravaṇam*) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential. As enunciated by Lord Śrī Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanam:* by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead—*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him. Therefore the chronological process is *śravaṇaṁ kīrtanaṁ viṣṇoḥ.* This same process of chronological understanding holds true in chanting and remembering. When the chanting of the holy name, form, qualities and paraphernalia is heard from the mouth of a pure devotee, his hearing and chanting are very pleasing. Śrīla Sanātana Gosvāmī has forbidden us to hear the chanting of an artificial devotee or nondevotee.

Hearing from the text of *Śrīmad-Bhāgavatam* is considered the most important process of hearing. *Śrīmad-Bhāgavatam* is full of transcendental chanting of the holy name, and therefore the chanting and hearing of *Śrīmad-Bhāgavatam* are transcendentally full of mellows. The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Kṛṣṇa, or one may chant the holy name of Lord Rāma or Nṛsiṁhadeva (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached

to Kṛṣṇa should chant and hear from other pure devotees who are also attached to Lord Kṛṣṇa. The same principle applies for devotees attracted by Lord Rāma, Lord Nṛsiṁha and other forms of the Lord. Because Kṛṣṇa is the ultimate form of the Lord (*kṛṣṇas tu bhagavān svayam*), it is best to hear about Lord Kṛṣṇa's name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Kṛṣṇa. In *Śrīmad-Bhāgavatam*, great devotees like Śukadeva Gosvāmī have specifically described Lord Kṛṣṇa's holy name, form and qualities. Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Śrī Caitanya Mahāprabhu recommends that one chant the holy name of Kṛṣṇa. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.* If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

In *Śrīmad-Bhāgavatam* (1.5.11) there is this verse:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo-'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"Verses describing the name, form and qualities of Anantadeva, the unlimited Supreme Lord, are able to vanquish all the sinful reactions of the entire world. Therefore even if such verses are improperly composed, devotees hear them, describe them and accept them as bona fide and authorized." In this connection, Śrīdhara Svāmī has remarked that a pure devotee takes advantage of another pure devotee by trying to hear from him about the holy name, form and qualities of the Lord. If there is no such opportunity, he alone chants and hears the Lord's holy name.

(2) *Kīrtanam.* The hearing of the holy name has been described above. Now let us try to understand the chanting of the holy name, which is the second item in the consecutive order. It is recommended that such chanting be performed very loudly. In *Śrīmad-Bhāgavatam*, Nārada Muni says that without shame he began traveling all over the world, chanting the holy name of the Lord. Similarly, Śrī Caitanya Mahāprabhu has advised:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

A devotee can very peacefully chant the holy name of the Lord by behaving more humbly than the grass, being tolerant like a tree and offering respects to everyone, without expecting honor from anyone else. Such qualifications make it easier to chant the holy name of the Lord. The process of transcendental chanting can be easily performed by anyone. Even if one is physically unfit, classified lower than others, devoid of material qualifications or not at all elevated in terms of pious activities, the chanting of the holy name is beneficial. An aristocratic birth, an advanced education, beautiful bodily features, wealth and similar results of pious activities are all unnecessary for advancement in spiritual life, for one can very easily advance simply by chanting the holy name. It is understood from the authoritative source of Vedic literature that especially in this age, Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as *yajña, dāna, tapaḥ* and *kriyā*—sacrifices, charity and so on—are not at all possible. Therefore it is recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* simply by chanting

the holy name of Kṛṣṇa, one is liberated and returns home, back to Godhead. Therefore, even if one is able to perform other processes of devotional service, one must adopt the chanting of the holy name as the principal method of advancing in spiritual life. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those who are very sharp in their intelligence should adopt this process of chanting the holy names of the Lord. One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

While chanting the holy name of the Lord, one should be careful to avoid ten offenses. From Sanat-kumāra it is understood that even if a person is a severe offender in many ways, he is freed from offensive life if he takes shelter of the Lord's holy name. Indeed, even if a human being is no better than a two-legged animal, he will be liberated if he takes shelter of the holy name of the Lord. One should therefore be very careful not to commit offenses at the lotus feet of the Lord's holy name. The offenses are described as follows: (*a*) to blaspheme a devotee, especially a devotee engaged in broadcasting the glories of the holy name, (*b*) to consider the name of Lord Śiva or any other demigod to be equally as powerful as the holy name of the Supreme Personality of Godhead (no one is equal to the Supreme Personality of Godhead, nor is anyone superior to Him), (*c*) to disobey the instructions of the spiritual master, (*d*) to blaspheme the Vedic literatures and literatures compiled in pursuance of the Vedic literatures, (*e*) to comment that the glories of the holy name of the Lord are exaggerated, (*f*) to interpret the holy name in a deviant way, (*g*) to commit sinful activities on the strength of chanting the holy name, (*h*) to compare the chanting of the holy name to pious activities, (*i*) to instruct the glories of the holy name to a person who has no understanding of the chanting of the holy name, (*j*) not to awaken in transcendental attachment for the chanting of the holy name, even after hearing all these scriptural injunctions.

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure

holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book *Nāma-kaumudī* it is recommended that if one is an offender at the lotus feet of a Vaiṣṇava, he should submit to that Vaiṣṇava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses. In this connection there is the following statement, spoken by Dakṣa to Lord Śiva: "I did not know the glories of your personality, and therefore I committed an offense at your lotus feet in the open assembly. You are so kind, however, that you did not accept my offense. Instead, when I was falling down because of accusing you, you saved me by your merciful glance. You are most great. Kindly excuse me and be satisfied with your own exalted qualities."

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as *ayi mukta-kulair upāsya mānam* and *nivṛtta-tarṣair upagīyamānād.* One should chant such prayers to become free from offenses at the lotus feet of the holy name.

(3) *Smaraṇam.* After one regularly performs the processes of hearing and chanting and after the core of one's heart is cleansed, *smaraṇam,* remembering, is recommended. In *Śrīmad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī tells King Parīkṣit:

etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, for great *yogīs* who have completely renounced all material connections, for those who desire all material enjoyment and for those who are self-satisfied by dint of transcendental knowledge, constant chanting of the holy name of the Lord is recommended." According to different relationships with the Supreme Personality of Godhead, there are varieties of *nāmānukīrtanam,* chanting of the holy name, and thus according to different relationships and mellows there are five kinds of

remembering. These are as follows: (*a*) conducting research into the worship of a particular form of the Lord, (*b*) concentrating the mind on one subject and withdrawing the mind's activities of thinking, feeling and willing from all other subjects, (*c*) concentrating upon a particular form of the Lord (this is called meditation), (*d*) concentrating one's mind continuously on the form of the Lord (this is called *dhruvānusmṛti*, or perfect meditation), and (*e*) awakening a likening for concentration upon a particular form (this is called *samādhi*, or trance). Mental concentration upon particular pastimes of the Lord in particular circumstances is also called remembrance. Therefore *samādhi*, trance, can be possible in five different ways in terms of one's relationship. Specifically, the trance of devotees on the stage of neutrality is called mental concentration.

(4) *Pāda-sevanam.* According to one's taste and strength, hearing, chanting and remembrance may be followed by *pāda-sevanam.* One obtains the perfection of remembering when one constantly thinks of the lotus feet of the Lord. Being intensely attached to thinking of the Lord's lotus feet is called *pāda-sevanam.* When one is particularly adherent to the process of *pāda-sevanam*, this process gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the form or temple of the Lord, visiting such places as Jagannātha Purī, Dvārakā and Mathurā to see the Lord's form, and bathing in the Ganges or Yamunā. Bathing in the Ganges and serving a pure Vaiṣṇava are also known as *tadīya-upāsanam.* This is also *pāda-sevanam.* The word *tadīya* means "in relationship with the Lord." Service to the Vaiṣṇava, Tulasī, Ganges and Yamunā are included in *pāda-sevanam.* All these processes of *pāda-sevanam* help one advance in spiritual life very quickly.

(5) *Arcanam.* After *pāda-sevanam* comes the process of *arcanam*, worship of the Deity. If one is interested in the process of *arcanam*, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for *arcana*, especially *Nārada-pañcarātra.* In this age, the *Pañcarātra* system is particularly recommended for *arcana*, Deity worship. There are two systems of *arcana*—the *bhāgavata* system and *pāñcarātrikī* system. In the *Śrīmad-Bhāgavatam* there is no recommendation of *pāñcarātrikī* worship because in this Kali-yuga, even without Deity worship, everything can be

perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord. Rūpa Gosvāmī states:

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ param

"Parīkṣit Mahārāja attained salvation simply by hearing, and Śukadeva Gosvāmī attained salvation simply by chanting. Prahlāda Mahārāja attained salvation by remembering the Lord. The goddess of fortune, Lakṣmīdevī, attained perfection by worshiping the Lord's lotus feet. Pṛthu Mahārāja attained salvation by worshiping the Deity of the Lord. Akrūra attained salvation by offering prayers, Hanumān by rendering service, Arjuna by establishing friendship with the Lord, and Bali Mahārāja by offering everything to the service of the Lord." All these great devotees served the Lord according to a particular process, but every one of them attained salvation and became eligible to return home, back to Godhead. This is explained in *Śrīmad-Bhāgavatam.*

It is therefore recommended that initiated devotees follow the principles of *Nārada-pañcarātra* by worshiping the Deity in the temple. Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid *brāhmaṇas* to worship the Deity. If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. In our Kṛṣṇa consciousness movement there are *brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs,* but the Deity worship in the temple should be performed especially by the householders. The *brahmacārīs* can go with the *sannyāsīs* to preach, and the *vānaprasthas* should prepare themselves for the next status of renounced life, *sannyāsa. Gṛhastha* devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is

positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. Generally householders have children, and then the wives of the householders should be engaged in caring for the children, just as women acting as teachers care for the children in a nursery school.

Gṛhastha devotees must adopt the *arcana-vidhi*, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Regarding those unable to take to the Deity worship in the temple, there is the following statement in the *Agni Purāṇa*. Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. *Gṛhastha* devotees should be actual examples of cleanliness.

Deity worship should be continued along with hearing and chanting. Therefore every *mantra* is preceded by the word *namaḥ*. In all the *mantras* there are specific potencies, of which the *gṛhastha* devotees must take advantage. There are many *mantras* preceded by the word *namaḥ*, but if one chants the holy name of the Lord, he receives the result of chanting *namaḥ* many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the *arcana-vidhi*. One should therefore regularly take advantage of both the *bhāgavata* process and *pāñcarātrikī* process.

Deity worship has two divisions, namely pure and mixed with fruitive activities. For one who is steady, Deity worship is compulsory. Observing the various types of festivals, such as *Śrī Janmāṣṭamī*, *Rāma-navamī* and *Nṛsiṁha-caturdaśī*, is also included in the process of Deity worship. In other words, it is compulsory for householder devotees to observe these festivals.

Now let us discuss the offenses in Deity worship. The following are offenses: (*a*) to enter the temple with shoes or being carried on a palanquin, (*b*) not to observe the prescribed festivals, (*c*) to avoid offering obeisances in front of the Deity, (*d*) to offer prayers in an unclean state,

not having washed one's hands after eating, (*e*) to offer obeisances with one hand, (*f*) to circumambulate directly in front of the Deity, (*g*) to spread one's legs before the Deity, (*h*) to sit before the Deity while holding one's ankles with one's hands, (*i*) to lie down before the Deity, (*j*) to eat before the Deity, (*k*) to speak lies before the Deity, (*l*) to address someone loudly before the Deity, (*m*) to talk nonsense before the Deity, (*n*) to cry before the Deity, (*o*) to argue before the Deity, (*p*) to chastise someone before the Deity, (*q*) to show someone favor before the Deity, (*r*) to use harsh words before the Deity, (*s*) to wear a woolen blanket before the Deity, (*t*) to blaspheme someone before the Deity, (*u*) to worship someone else before the Deity, (*v*) to use vulgar language before the Deity, (*w*) to pass air before the Deity, (*x*) to avoid very opulent worship of the Deity, even though one is able to perform it, (*y*) to eat something not offered to the Deity, (*z*) to avoid offering fresh fruits to the Deity according to the season, (*aa*) to offer food to the Deity which has already been used or from which has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity), (*bb*) to sit with one's back toward the Deity, (*cc*) to offer obeisances to someone else in front of the Deity, (*dd*) not to chant proper prayers when offering obeisances to the spiritual master, (*ee*) to praise oneself before the Deity, and (*ff*) to blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the *Varāha Purāṇa* the following offenses are mentioned: (*a*) to eat in the house of a rich man, (*b*) to enter the Deity's room in the dark, (*c*) to worship the Deity without following the regulative principles, (*d*) to enter the temple without vibrating any sound, (*e*) to collect food that has been seen by a dog, (*f*) to break silence while offering worship to the Deity, (*g*) to go to the toilet during the time of worshiping the Deity, (*h*) to offer incense without offering flowers, (*i*) to worship the Deity with forbidden flowers, (*j*) to begin worship without having washed one's teeth, (*k*) to begin worship after sex, (*l*) to touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating,

one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: (*a*) to be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the *Śrīmad-Bhāgavatam* while externally falsely accepting its principles, (*b*) to introduce differing *śāstras*, (*c*) to chew pan and betel before the Deity, (*d*) to keep flowers for worship on the leaf of a castor oil plant, (*e*) to worship the Deity in the afternoon, (*f*) to sit on the altar or to sit on the floor to worship the Deity (without a seat), (*g*) to touch the Deity with the left hand while bathing the Deity, (*h*) to worship the Deity with a stale or used flower, (*i*) to spit while worshiping the Deity, (*j*) to advertise one's glory while worshiping the Deity, (*k*) to apply *tilaka* to one's forehead in a curved way, (*l*) to enter the temple without having washed one's feet, (*m*) to offer the Deity food cooked by an uninitiated person, (*n*) to worship the Deity and offer *bhoga* to the Deity within the vision of an uninitiated person or non-Vaiṣṇava, (*o*) to offer worship to the Deity without worshiping Vaikuṇṭha deities like Gaṇeśa, (*p*) to worship the Deity while perspiring, (*q*) to refuse flowers offered to the Deity, (*r*) to take a vow or oath in the holy name of the Lord.

If one commits any of the above offenses, one must read at least one chapter of *Bhagavad-gītā*. This is confirmed in the *Skanda-Purāṇa, Avantī-khaṇḍa*. Similarly, there is another injunction, stating that one who reads the thousand names of Viṣṇu can be released from all offenses. In the same *Skanda-Purāṇa, Revā-khaṇḍa*, it is said that one who recites prayers to *tulasī* or sows a *tulasī* seed is also freed from all offenses. Similarly, one who worships the *śālagrāma-śilā* can also be relieved of offenses. In the *Brahmāṇḍa Purāṇa* it is said that one who worships Lord Viṣṇu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the *Ādi-varāha Purāṇa* it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Śaukarava and then bathe in the Ganges.

In the process of worshiping the Deity it is sometimes enjoined that one worship the Deity within the mind. In the *Padma Purāṇa, Uttara-khaṇḍa*, it is said, "All persons can generally worship within the mind." The *Gautamīya Tantra* states, "For a *sannyāsī* who has no home,

worship of the Deity within the mind is recommended." In the *Nārada-pañcarātra* it is stated by Lord Nārāyaṇa that worship of the Deity within the mind is called *mānasa-pūjā*. One can become free from the four miseries by this method. Sometimes worship from the mind can be independently executed. According to the instruction of Āvirhotra Muni, one of the *nava-yogendras*, as mentioned in *Śrīmad-Bhāgavatam*, one may worship the Deity by chanting all the *mantras*. Eight kinds of Deities are mentioned in the *śāstra*, and the mental Deity is one of them. In this regard, the following description is given in the *Brahma-vaivarta Purāṇa*.

In the city of Pratiṣṭhāna-pura, long ago, there resided a *brāhmaṇa* who was poverty-stricken but innocent and not dissatisfied. One day he heard a discourse in an assembly of *brāhmaṇas* concerning how to worship the Deity in the temple. In that meeting, he also heard that the Deity may be worshiped within the mind. After this incident, the *brāhmaṇa*, having bathed in the Godāvarī River, began mentally worshiping the Deity. He would wash the temple within his mind, and then in his imagination he would bring water from all the sacred rivers in golden and silver waterpots. He collected all kinds of valuable paraphernalia for worship, and he worshiped the Deity very gorgeously, beginning from bathing the Deity and ending with offering *ārati*. Thus he felt great happiness. After many years had passed in this way, one day within his mind he cooked nice sweet rice with ghee to worship the Deity. He placed the sweet rice on a golden dish and offered it to Lord Kṛṣṇa, but he felt that the sweet rice was very hot, and therefore he touched it with his finger. He immediately felt that his finger had been burned by the hot sweet rice, and thus he began to lament. While the *brāhmaṇa* was in pain, Lord Viṣṇu in Vaikuṇṭha began smiling, and the goddess of fortune inquired from the Lord why He was smiling. Lord Viṣṇu then ordered His associates to bring the *brāhmaṇa* to Vaikuṇṭha. Thus the *brāhmaṇa* attained the liberation of *sāmīpya*, the facility of living near the Supreme Personality of Godhead.

(6) *Vandanam*. Although prayers are a part of Deity worship, they may be considered separately like the other items, such as hearing and chanting, and therefore separate statements are given herewith. The Lord has unlimited transcendental qualities and opulences, and one who feels influenced by the Lord's qualities in various activities offers

prayers to the Lord. In this way he becomes successful. In this connection, the following are some of the offenses to be avoided: (*a*) to offer obeisances on one hand, (*b*) to offer obeisances with one's body covered, (*c*) to show one's back to the Deity, (*d*) to offer obeisances on the left side of the Deity, (*e*) to offer obeisances very near the Deity.

(7) *Dāsyam.* There is the following statement in regard to assisting the Lord as a servant. After many, many thousands of births, when one comes to understand that he is an eternal servant of Kṛṣṇa, one can deliver others from this universe. If one simply continues to think that he is an eternal servant of Kṛṣṇa, even without performing any other process of devotional service, he can attain full success, for simply by this feeling one can perform all nine processes of devotional service.

(8) *Sakhyam.* In regard to worshiping the Lord as a friend, the *Agastya-saṁhitā* states that a devotee engaged in performing devotional service by *śravaṇam* and *kīrtanam* sometimes wants to see the Lord personally, and for this purpose he resides in the temple. Elsewhere there is this statement: "O my Lord, Supreme Personality and eternal friend, although You are full of bliss and knowledge, You have become the friend of the residents of Vṛndāvana. How fortunate are these devotees!" In this statement the word "friend" is specifically used to indicate intense love. Friendship, therefore, is better than servitude. In the stage above *dāsya-rasa*, the devotee accepts the Supreme Personality of Godhead as a friend. This is not at all astonishing, for when a devotee is pure in heart the opulence of his worship of the Deity diminishes as spontaneous love for the Personality of Godhead is manifested. In this regard, Śrīdhara Svāmī mentions Śrīdāma Vipra, who expressed to himself his feelings of obligation, thinking, "Life after life, may I be connected with Kṛṣṇa in this friendly attitude."

(9) *Ātma-nivedanam.* The word *ātma-nivedanam* refers to the stage at which one who has no motive other than to serve the Lord surrenders everything to the Lord and performs his activities only to please the Supreme Personality of Godhead. Such a devotee is like a cow that is cared for by its master. When cared for by its master, a cow is not in anxiety over its maintenance. Such a cow is always devoted to its master, and it never acts independently, but only for the master's benefit. Some devotees, therefore, consider dedication of the body to the Lord to be *ātma-nivedanam*, and as stated in the book known as *Bhakti-viveka*,

sometimes dedication of the soul to the Lord is called *ātma-nivedanam*. The best examples of *ātma-nivedanam* are found in Bali Mahārāja and Ambarīṣa Mahārāja. *Ātma-nivedanam* is also sometimes found in the behavior of Rukmiṇīdevī at Dvārakā.

TEXT 25

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा ।
गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः ॥२५॥

niśamyaitat suta-vaco
hiraṇyakaśipus tadā
guru-putram uvācedaṁ
ruṣā prasphuritādharaḥ

niśamya—hearing; *etat*—this; *suta-vacaḥ*—speech from his son; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *tadā*—at that time; *guru-putram*—unto the son of Śukrācārya, his spiritual master; *uvāca*—spoke; *idam*—this; *ruṣā*—with anger; *prasphurita*—trembling; *adharaḥ*—whose lips.

TRANSLATION

After hearing these words of devotional service from the mouth of his son Prahlāda, Hiraṇyakaśipu was extremely angry. His lips trembling, he spoke as follows to Ṣaṇḍa, the son of his guru, Śukrācārya.

TEXT 26

ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयतासता ।
असारं ग्राहितो बालो मामनादृत्य दुर्मते ॥२६॥

brahma-bandho kim etat te
vipakṣaṁ śrayatāsatā
asāraṁ grāhito bālo
mām anādṛtya durmate

brahma-bandho—O unqualified son of a *brāhmaṇa; kim etat*—what is this; *te*—by you; *vipakṣam*—the party of my enemies; *śrayatā*—tak-

ing shelter of; *asatā*—most mischievous; *asāram*—nonsense; *grāhitaḥ*—taught; *bālaḥ*—the boy; *mām*—me; *anādṛtya*—not caring for; *durmate*—O foolish teacher.

TRANSLATION

O unqualified, most heinous son of a brāhmaṇa, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense?

PURPORT

In this verse the word *asāram*, meaning, "having no substance," is significant. For a demon there is no substance in the process of devotional service, but to a devotee devotional service is the only essential factor in life. Since Hiraṇyakaśipu did not like devotional service, the essence of life, he chastised Prahlāda Mahārāja's teachers with harsh words.

TEXT 27

सन्ति ह्यसाधवो लोके दुर्मैत्राश्छद्मवेषिणः ।
तेषामुदेत्यघं काले रोगः पातकिनामिव ॥२७॥

santi hy asādhavo loke
durmaitrāś chadma-veśiṇaḥ
teṣām udety agham kāle
rogaḥ pātakinām iva

santi—are; *hi*—indeed; *asādhavaḥ*—dishonest persons; *loke*—within this world; *durmaitrāḥ*—cheating friends; *chadma-veśiṇaḥ*—wearing false garbs; *teṣām*—of all of them; *udeti*—arises; *agham*—the reaction of sinful life; *kāle*—in due course of time; *rogaḥ*—disease; *pātakinām*—of sinful men; *iva*—like.

TRANSLATION

In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many

deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

PURPORT

Being anxious about the education of his boy Prahlāda, Hiraṇyakaśipu was very much dissatisfied. When Prahlāda began teaching about devotional service, Hiraṇyakaśipu immediately regarded the teachers as his enemies in the garb of friends. In this verse the words *rogaḥ pātakinām iva* refer to disease, which is the most sinful and miserable of the conditions of material life (*janma-mṛtyu-jarā-vyādhi*). Disease is the symptom of the body of a sinful person. The *smṛti-śāstras* say,

brahma-hā kṣaya-rogī syāt
surāpaḥ śyāvadantakaḥ
svarṇa-hārī tu kunakhī
duścarmā guru-talpagaḥ

Murderers of *brāhmaṇas* are later afflicted by tuberculosis, drunkards become toothless, those who have stolen gold are afflicted by diseased nails, and sinful men who have sexual connections with the wife of a superior are afflicted by leprosy and similar skin diseases.

TEXT 28

श्रीगुरुपुत्र उवाच

न मत्प्रणीतं न परप्रणीतं
सुतो वदत्येष तवेन्द्रशत्रो ।
नैसर्गिकीयं मतिरस्य राजन्
नियच्छ मन्युं कददाः स्म मा नः ॥२८॥

śrī-guru-putra uvāca
na mat-praṇītaṁ na para-praṇītaṁ
suto vadaty eṣa tavendra-śatro
naisargikīyaṁ matir asya rājan
niyaccha manyuṁ kad adāḥ sma mā naḥ

śrī-guru-putraḥ uvāca—the son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said; *na*—not; *mat-praṇītam*—educated by me; *na*—nor; *para-praṇītam*—educated by anyone else; *sutaḥ*—the son (Prahlāda); *vadati*—says; *eṣaḥ*—this; *tava*—your; *indra-śatro*—O enemy of King Indra; *naisargikī*—natural; *iyam*—this; *matiḥ*—inclination; *asya*—of him; *rājan*—O King; *niyaccha*—give up; *manyum*—your anger; *kad*—fault; *adāḥ*—attribute; *sma*—indeed; *mā*—do not; *naḥ*—unto us.

TRANSLATION

The son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlāda has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brāhmaṇa in this way.

TEXT 29

श्रीनारद उवाच

गुरुणैवं प्रतिप्रोक्तो भूय आहासुरः सुतम् ।
न चेद्गुरुमुखीयं ते कुतोऽभद्रासती मतिः ॥२९॥

śrī-nārada uvāca
guruṇaivaṁ pratiprokto
bhūya āhāsuraḥ sutam
na ced guru-mukhīyaṁ te
kuto 'bhadrāsatī matiḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *guruṇā*—by the teacher; *evam*—thus; *pratiproktaḥ*—being answered; *bhūyaḥ*—again; *āha*—said; *asuraḥ*—the great demon, Hiraṇyakaśipu; *sutam*—unto his son; *na*—not; *cet*—if; *guru-mukhī*—issued from the mouth of your teacher; *iyam*—this; *te*—your; *kutaḥ*—from where; *abhadra*—O inauspicious one; *asatī*—very bad; *matiḥ*—inclination.

TRANSLATION

Śrī Nārada Muni continued: When Hiraṇyakaśipu received this reply from the teacher, he again addressed his son Prahlāda. Hiraṇyakaśipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that devotional service is actually *bhadrā satī*, not *abhadra asatī*. In other words, knowledge of devotional service can be neither inauspicious nor contrary to etiquette. To learn devotional service is the duty of everyone. Therefore the spontaneous education of Prahlāda Mahārāja is supported as auspicious and perfect.

TEXT 30

श्रीप्रह्राद उवाच

मतिर्न कृष्णे परतः स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं
पुनः पुनश्चर्वितचर्वणानाम् ॥३०॥

śrī-prahrāda uvāca
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *matiḥ*—inclination; *na*—never; *kṛṣṇe*—unto Lord Kṛṣṇa; *parataḥ*—from the instructions of others; *svataḥ*—from their own understanding; *vā*—either; *mithaḥ*—from combined effort; *abhipadyeta*—is developed; *gṛha-vratānām*—of persons too addicted to the materialistic, bodily conception of life; *adānta*—uncontrolled; *gobhiḥ*—by the senses; *viśatām*—entering; *tamisram*—hellish life; *punaḥ*—again; *punaḥ*—again; *carvita*—things already chewed; *carvaṇānām*—who are chewing.

TRANSLATION

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

PURPORT

In this verse the words *matir na kṛṣṇe* refer to devotional service rendered to Kṛṣṇa. So-called politicians, erudite scholars and philosophers who read *Bhagavad-gītā* try to twist some meaning from it to suit their material purposes, but their misunderstandings of Kṛṣṇa will not yield them any profit. Because such politicians, philosophers and scholars are interested in using *Bhagavad-gītā* as a vehicle for adjusting things materially, for them constant thought of Kṛṣṇa, or Kṛṣṇa consciousness, is impossible (*matir na kṛṣṇe*). As stated in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti:* only through devotional service can one understand Kṛṣṇa as He is. The so-called politicians and scholars think of Kṛṣṇa as fictitious. The politician says that his Kṛṣṇa is different from the Kṛṣṇa depicted in *Bhagavad-gītā*. Even though he accepts Kṛṣṇa and Rāma as the Supreme he thinks of Rāma and Kṛṣṇa as impersonal because he has no idea of service to Kṛṣṇa. Thus his only business is *punaḥ punaś carvita-carvaṇānām*—chewing the chewed again and again. The aim of such politicians and academic scholars is to enjoy this material world with their bodily senses. Therefore it is clearly stated here that those who are *gṛha-vrata*, whose only aim is to live comfortably with the body in the material world, cannot understand Kṛṣṇa. The two expressions *gṛha-vrata* and *carvita-carvaṇānām* indicate that a materialistic person tries to enjoy sense gratification in different bodily forms, life after life, but is still unsatisfied. In the name of personalism, this ism or that ism, such persons always remain attached to the materialistic way of life. As stated in *Bhagavad-gītā* (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām

vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place." Those who are attached to material enjoyment cannot be fixed in devotional service to the Lord. They cannot understand Bhagavān, Kṛṣṇa, or His instruction, *Bhagavad-gītā. Adānta-gobhir viśatāṁ tamisram:* their path actually leads toward hellish life.

As confirmed by Ṛṣabhadeva, *mahat-sevāṁ dvāram āhur vimukteḥ:* one must try to understand Kṛṣṇa by serving a devotee. The word *mahat* refers to a devotee.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13) A *mahātmā* is one who is constantly engaged in devotional service, twenty-four hours a day. As explained in the following verses, unless one adheres to such a great personality, one cannot understand Kṛṣṇa. Hiraṇyakaśipu wanted to know where Prahlāda had gotten this Kṛṣṇa consciousness. Who had taught him? Prahlāda sarcastically replied, "My dear father, persons like you never understand Kṛṣṇa. One can understand Kṛṣṇa only by serving a *mahat,* a great soul. Those who try to adjust material conditions are said to be chewing the chewed. No one has been able to adjust material conditions, but life after life, generation after generation, people try and repeatedly fail. Unless one is properly trained by a *mahat*—a *mahātmā,* or unalloyed devotee of the Lord—there is no possibility of one's understanding Kṛṣṇa and His devotional service."

TEXT 31

न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये बहिरर्थमानिनः ।
अन्धा यथान्धैरुपनीयमाना-
स्तेऽपीशतन्त्र्यामुरुदाम्नि बद्धाः ॥३१॥

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ

na—not; *te*—they; *viduḥ*—know; *sva-artha-gatim*—the ultimate goal of life, or their own real interest; *hi*—indeed; *viṣṇum*—Lord Viṣṇu and His abode; *durāśayāḥ*—being ambitious to enjoy this material world; *ye*—who; *bahiḥ*—external sense objects; *artha-māninaḥ*—considering as valuable; *andhāḥ*—persons who are blind; *yathā*—just as; *andhaiḥ*—by other blind men; *upanīyamānāḥ*—being led; *te*—they; *api*—although; *īśa-tantryām*—to the ropes (laws) of material nature; *uru*—having very strong; *dāmni*—cords; *baddhāḥ*—bound.

TRANSLATION

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

PURPORT

Since there must always be a difference of opinion between demons and devotees, Hiraṇyakaśipu, when criticized by his son Prahlāda

Mahārāja, should not have been surprised that Prahlāda Mahārāja differed from his way of life. Nonetheless, Hiraṇyakaśipu was extremely angry and wanted to rebuke his son for deriding his teacher or spiritual master, who had been born in the *brāhmaṇa* family of the great *ācārya* Śukrācārya. The word *śukra* means "semen," and *ācārya* refers to a teacher or *guru*. Hereditary *gurus*, or spiritual masters, have been accepted everywhere since time immemorial, but Prahlāda Mahārāja declined to accept such a seminal *guru* or take instruction from him. An actual *guru* is *śrotriya*, one who has heard or received perfect knowledge through *paramparā*, the disciplic succession. Therefore Prahlāda Mahārāja did not recognize a seminal spiritual master. Such spiritual masters are not at all interested in Viṣṇu. Indeed, they are hopeful of material success (*bahir-artha-māninaḥ*). The word *bahiḥ* means "external," *artha* means "interest," and *mānina* means "taking very seriously." Generally speaking, practically everyone is unaware of the spiritual world. The knowledge of the materialists is restricted within the four-billion-mile limit of this material world, which is in the dark portion of the creation; they do not know that beyond the material world is the spiritual world. Unless one is a devotee of the Lord, one cannot understand the existence of the spiritual world. *Gurus*, teachers, who are simply interested in this material world are described in this verse as *andha*, blind. Such blind men may lead many other blind followers without true knowledge of material conditions, but they are not accepted by devotees like Prahlāda Mahārāja. Such blind teachers, being interested in the external, material world, are always bound by the strong ropes of material nature.

TEXT 32

नैषां मतिस्तावदुरुक्रमाङ्घ्रिं
स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोऽभिषेकं
निष्किञ्चनानां न वृणीत यावत्॥३२॥

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

na—not; *eṣām*—of these; *matiḥ*—the consciousness; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; *spṛśati*—does touch; *anartha*—of unwanted things; *apagamaḥ*—the disappearance; *yat*—of which; *arthaḥ*—the purpose; *mahīyasām*—of the great souls (the *mahātmās*, or devotees); *pāda-rajaḥ*—by the dust of the lotus feet; *abhiṣekam*—consecration; *niṣkiñcanānām*—of devotees who have nothing to do with this material world; *na*—not; *vṛṇīta*—may accept; *yāvat*—as long as.

TRANSLATION

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

PURPORT

Becoming Kṛṣṇa conscious brings about *anartha-apagamaḥ*, the disappearance of all *anarthas*, the miserable conditions we have unnecessarily accepted. The material body is the basic principle of these unwanted miserable conditions. The entire Vedic civilization is meant to relieve one from these unwanted miseries, but persons bound by the laws of nature do not know the destination of life. As described in the previous verse, *īśa-tantryām uru-dāmni baddhāḥ:* they are conditioned by the three strong modes of material nature. The education that keeps the conditioned soul bound life after life is called materialistic education. Śrīla Bhaktivinoda Ṭhākura has explained that materialistic education expands the influence of *māyā*. Such an education induces the conditioned soul to be increasingly attracted to materialistic life and to stray further and further away from liberation from unwanted miseries.

One may ask why highly educated persons do not take to Kṛṣṇa consciousness. The reason is explained in this verse. Unless one takes shelter of a bona fide, fully Kṛṣṇa conscious spiritual master, there is no chance of understanding Kṛṣṇa. The educators, scholars and big political leaders worshiped by millions of people cannot understand the goal of life and take to Kṛṣṇa consciousness, for they have not accepted a bona fide spiritual master and the *Vedas*. Therefore in the *Muṇḍaka Upaniṣad* (3.2.3) it is said, *nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena:* one cannot become self-realized simply by having an academic education, by presenting lectures in an erudite way (*pravacanena labhyaḥ*), or by being an intelligent scientist who discovers many wonderful things. One cannot understand Kṛṣṇa unless one is graced by the Supreme Personality of Godhead. Only one who has surrendered to a pure devotee of Kṛṣṇa and taken the dust of his lotus feet can understand Kṛṣṇa. First one must understand how to get out of the clutches of *māyā*. The only means is to become Kṛṣṇa conscious. And to become Kṛṣṇa conscious very easily, one must take shelter of a realized soul—a *mahat*, or *mahātmā*—whose only interest is to engage in the service of the Supreme Lord. As the Lord says in *Bhagavad-gītā* (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtiṁ āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Therefore, to end the unwanted miseries of life, one must become a devotee.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

"One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods." (*Bhāg.* 5.18.12)

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form." (*Muṇḍaka Upaniṣad* 3.2.3)

These are Vedic injunctions. One must take shelter of a self-realized spiritual master, not a materially educated scholar or politician. One must take shelter of a *niṣkiñcana*, a person engaged in devotional service and free from material contamination. That is the way to return home, back to Godhead.

TEXT 33

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा ।
अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥३३॥

ity uktvoparataṁ putraṁ
hiraṇyakaśipū ruṣā
andhīkṛtātmā svotsaṅgān
nirasyata mahī-tale

iti—thus; *uktvā*—speaking; *uparatam*—stopped; *putram*—the son; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *ruṣā*—with great anger; *andhīkṛta-ātmā*—made blind to self-realization; *sva-utsaṅgāt*—from his lap; *nirasyata*—threw; *mahī-tale*—upon the ground.

TRANSLATION

After Prahlāda Mahārāja had spoken in this way and become silent, Hiraṇyakaśipu, blinded by anger, threw him off his lap and onto the ground.

TEXT 34

आहामर्षरुषाविष्टः कषायीभूतलोचनः ।
वध्यतामाश्वयं वध्यो निःसारयत नैर्ऋताः ॥३४॥

āhāmarṣa-ruṣāviṣṭaḥ
kaṣāyī-bhūta-locanaḥ
vadhyatām āśv ayaṁ vadhyo
niḥsārayata nairṛtāḥ

āha—he said; *amarṣa*—indignation; *ruṣā*—and by severe anger; *āviṣṭaḥ*—overpowered; *kaṣāyī-bhūta*—becoming exactly like red-hot copper; *locanaḥ*—whose eyes; *vadhyatām*—let him be killed; *āśu*—immediately; *ayam*—this; *vadhyaḥ*—who is to be killed; *niḥsārayata*—take away; *nairṛtāḥ*—O demons.

TRANSLATION

Indignant and angry, his reddish eyes like molten copper, Hiraṇyakaśipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!

TEXT 35

अयं मे भ्रातृहा सोऽयं हित्वा स्वान् सुहृदोऽधमः।
पितृव्यहन्तुः पादौ यो विष्णोर्दासवदर्चति ॥३५॥

ayaṁ me bhrātṛ-hā so 'yaṁ
hitvā svān suhṛdo 'dhamaḥ
pitṛvya-hantuḥ pādau yo
viṣṇor dāsavad arcati

ayam—this; *me*—my; *bhrātṛ-hā*—killer of the brother; *saḥ*—he; *ayam*—this; *hitvā*—giving up; *svān*—own; *suhṛdaḥ*—well-wishers; *adhamaḥ*—very low; *pitṛvya-hantuḥ*—of He who killed his uncle

Hiraṇyākṣa; *pādau*—at the two feet; *yaḥ*—he who; *viṣṇoḥ*—of Lord Viṣṇu; *dāsa-vat*—like a servant; *arcati*—serves.

TRANSLATION

This boy Prahlāda is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Viṣṇu, like a menial servant.

PURPORT

Hiraṇyakaśipu considered his son Prahlāda Mahārāja to be the killer of his brother because Prahlāda Mahārāja was engaged in the devotional service of Lord Viṣṇu. In other words, Prahlāda Mahārāja would be elevated to *sārūpya* liberation, and in that sense he resembled Lord Viṣṇu. Therefore Prahlāda was to be killed by Hiraṇyakaśipu. Devotees, Vaiṣṇavas, attain the liberations of *sārūpya*, *sālokya*, *sārṣṭi* and *sāmīpya*, whereas the Māyāvādīs are supposed to attain the liberation known as *sāyujya*. *Sāyujya-mukti*, however, is not very secure, whereas *sārūpya-mukti*, *sālokya-mukti*, *sārṣṭi-mukti* and *sāmīpya-mukti* are most certain. Although the servants of Lord Viṣṇu, Nārāyaṇa, in the Vaikuṇṭha planets are equally situated with the Lord, the devotees there know very well that the Lord is the master whereas they are servants.

TEXT 36

विष्णोर्वा साध्वसौ किं नु करिष्यत्यसमञ्जसः।
सौहृदं दुस्त्यजं पित्रोरहाद्यः पञ्चहायनः ॥३६॥

viṣṇor vā sādhv asau kiṁ nu
kariṣyaty asamañjasaḥ
sauhṛdaṁ dustyajaṁ pitror
ahād yaḥ pañca-hāyanaḥ

viṣṇoḥ—unto Viṣṇu; *vā*—either; *sādhu*—good; *asau*—this; *kim*—whether; *nu*—indeed; *kariṣyati*—will do; *asamañjasaḥ*—not trustworthy; *sauhṛdam*—affectionate relationship; *dustyajam*—difficult to

relinquish; *pitroḥ*—of his father and mother; *ahāt*—gave up; *yaḥ*—he who; *pañca-hāyanaḥ*—only five years old.

TRANSLATION

Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Viṣṇu.

TEXT 37

परोऽप्यपत्यं हितकृद्यथौषधं
स्वदेहजोऽप्यामयवत्सुतोऽहितः।
छिन्द्यात्तदङ्गं यदुतात्मनोऽहितं
शेषं सुखं जीवति यद्विवर्जनात् ॥३७॥

paro 'py apatyaṁ hita-kṛd yathauṣadhaṁ
sva-dehajo 'py āmayavat suto 'hitaḥ
chindyāt tad aṅgaṁ yad utātmano 'hitaṁ
śeṣaṁ sukhaṁ jīvati yad-vivarjanāt

paraḥ—not belonging to the same group or family; *api*—although; *apatyam*—a child; *hita-kṛt*—who is beneficial; *yathā*—just as; *auṣadham*—remedial herb; *sva-deha-jaḥ*—born of one's own body; *api*—although; *āmaya-vat*—like a disease; *sutaḥ*—a son; *ahitaḥ*—who is not a well-wisher; *chindyāt*—one should cut off; *tat*—that; *aṅgam*—part of the body; *yat*—which; *uta*—indeed; *ātmanaḥ*—for the body; *ahitam*—not beneficial; *śeṣam*—the balance; *sukham*—happily; *jīvati*—lives; *yat*—of which; *vivarjanāt*—by cutting off.

TRANSLATION

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. On the other hand, if a limb of one's body is poisoned by disease, it must be amputated so

that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body.

PURPORT

Śrī Caitanya Mahāprabhu has instructed all devotees of the Lord to be humbler than the grass and more tolerant than trees; otherwise there will always be disturbances to their execution of devotional service. Here is a vivid example of how a devotee is disturbed by a nondevotee, even though the nondevotee is an affectionate father. The material world is such that a nondevotee father becomes an enemy of a devotee son. Having determined to kill even his son, Hiraṇyakaśipu gave the example of amputating a part of one's body that has become septic and therefore injurious to the rest of the body. The same example, of course, may also be applied to nondevotees. Cāṇakya Paṇḍita advises, *tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam.* Devotees actually serious about advancing in spiritual life should give up the company of nondevotees and always keep company with devotees. To be too attached to material existence is ignorance because material existence is temporary and miserable. Therefore devotees who are determined to perform *tapasya* (penances and austerities) to realize the self, and who are determined to become advanced in spiritual consciousness, must give up the company of atheistic nondevotees. Prahlāda Mahārāja maintained an attitude of noncooperation with the philosophy of his father, Hiraṇyakaśipu, yet he was tolerant and humble. Hiraṇyakaśipu, however, being a nondevotee, was so polluted that he was even prepared to kill his own son. He justified this by putting forward the logic of amputation.

TEXT 38

सर्वैरुपायैर्हन्तव्यः सम्भोजशयनासनैः ।
सुहृल्लिङ्गधरः शत्रुर्मुनेर्दुष्टमिवेन्द्रियम् ॥३८॥

sarvair upāyair hantavyaḥ
sambhoja-śayanāsanaiḥ
suhṛl-liṅga-dharaḥ śatrur
muner duṣṭam ivendriyam

sarvaiḥ—by all; *upāyaiḥ*—means; *hantavyaḥ*—must be killed; *sambhoja*—by eating; *śayana*—lying down; *āsanaiḥ*—by sitting; *suhṛt-liṅga-dharaḥ*—who has assumed the role of a friend; *śatruḥ*—an enemy; *muneḥ*—of a great sage; *duṣṭam*—uncontrollable; *iva*—like; *indriyam*—the senses.

TRANSLATION

Just as uncontrolled senses are the enemies of all yogīs engaged in advancing in spiritual life, this Prahlāda, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.

PURPORT

Hiraṇyakaśipu planned a campaign to kill Prahlāda Mahārāja. He would kill his son by administering poison to him while he was eating, by making him sit in boiling oil, or by throwing him under the feet of an elephant while he was lying down. Thus Hiraṇyakaśipu decided to kill his innocent child, who was only five years old, simply because the boy had become a devotee of the Lord. This is the attitude of nondevotees toward devotees.

TEXTS 39–40

नैर्ऋतास्ते समादिष्टा भर्त्रा वै शूलपाणयः ।
तिग्मदंष्ट्रकरालास्यास्ताम्रश्मश्रुशिरोरुहाः ॥३९॥
नदन्तो भैरवं नादं छिन्धि भिन्धीति वादिनः।
आसीनं चाहनञ् शूलैः प्रहादं सर्वमर्मसु ॥४०॥

nairṛtās te samādiṣṭā
bhartrā vai śūla-pāṇayaḥ
tigma-daṁṣṭra-karālāsyās
tāmra-śmaśru-śiroruhāḥ

nadanto bhairavaṁ nādaṁ
chindhi bhindhīti vādinaḥ
āsīnaṁ cāhanañ śūlaiḥ
prahrādaṁ sarva-marmasu

nairṛtāḥ—the demons; *te*—they; *samādiṣṭāḥ*—being fully advised; *bhartrā*—by their master; *vai*—indeed; *śūla-pāṇayaḥ*—having tridents in their hands; *tigma*—very sharp; *daṁṣṭra*—teeth; *karāla*—and fearful; *āsyāḥ*—faces; *tāmra-śmaśru*—coppery mustaches; *śiroruhāḥ*—and hair on the head; *nadantaḥ*—vibrating; *bhairavam*—fearful; *nādam*—sound; *chindhi*—chop; *bhindhi*—divide into small parts; *iti*—thus; *vādinaḥ*—speaking; *āsīnam*—who was sitting silently; *ca*—and; *ahanan*—attacked; *śūlaiḥ*—with their tridents; *prahrādam*—Prahlāda Mahārāja; *sarva-marmasu*—on the tender parts of the body.

TRANSLATION

The demons [Rākṣasas], the servants of Hiraṇyakaśipu, thus began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.

TEXT 41

परे ब्रह्मण्यनिर्देश्ये भगवत्यखिलात्मनि ।
युक्तात्मन्यफला आसन्नपुण्यस्येव सत्क्रियाः ॥४१॥

pare brahmaṇy anirdeśye
bhagavaty akhilātmani
yuktātmany aphalā āsann
apuṇyasyeva sat-kriyāḥ

pare—in the supreme; *brahmaṇi*—absolute; *anirdeśye*—who is not perceivable by the senses; *bhagavati*—the Supreme Personality of Godhead; *akhila-ātmani*—the Supersoul of everyone; *yukta-ātmani*—on he whose mind was engaged (Prahlāda); *aphalāḥ*—without effect; *āsan*—were; *apuṇyasya*—of a person who has no assets in pious activities; *iva*—like; *sat-kriyāḥ*—good activities (like the performance of sacrifices or austerities).

TRANSLATION

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlāda Mahārāja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

PURPORT

Prahlāda Mahārāja was constantly and fully engaged in thought of the Supreme Personality of Godhead. As it is said, *govinda-parirambhitaḥ.* Prahlāda Mahārāja engaged himself always in meditation, and thus he was protected by Govinda. Just as a small child on the lap of his father or mother is fully protected, a devotee, in all conditions, is protected by the Supreme Lord. Does this mean that when Prahlāda Mahārāja was attacked by the demons, the Rākṣasas, Govinda was also attacked by the demons? This is not possible. There have been many attempts by the demons to hurt or kill the Supreme Personality of Godhead, but He cannot be injured by any material means because He is always in transcendence. Therefore the words *pare brahmaṇi* are used here. The demons, the Rākṣasas, can neither see nor touch the Supreme Lord, although they may superficially think that they are striking the Lord's transcendental body with their material weapons. The Supreme Personality of Godhead is described in this verse as *anirdeśye.* We cannot understand Him to be in a particular place, for He is all-pervasive. Moreover, He is *akhilātmā,* the active principle of everything, even material weapons. Those who cannot understand the position of the Lord are unfortunate. They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them.

TEXT 42

प्रयासेऽपहते तस्मिन् दैत्येन्द्रः परिशङ्कितः ।
चकार तद्वधोपायान्निर्बन्धेन युधिष्ठिर ॥४२॥

prayāse 'pahate tasmin
daityendraḥ pariśaṅkitaḥ
cakāra tad-vadhopāyān
nirbandhena yudhiṣṭhira

prayāse—when the endeavor; *apahate*—futile; *tasmin*—that; *daitya-indraḥ*—the King of the demons, Hiraṇyakaśipu; *pariśaṅkitaḥ*—very much afraid (considering how the boy was protected); *cakāra*—executed; *tat-vadha-upāyān*—various means for killing him; *nirbandhena*—with determination; *yudhiṣṭhira*—O King Yudhiṣṭhira.

TRANSLATION

My dear King Yudhiṣṭhira, when all the attempts of the demons to kill Prahlāda Mahārāja were futile, the King of the demons, Hiraṇyakaśipu, being most fearful, began contriving other means to kill him.

TEXTS 43–44

दिग्गजैर्दन्दशूकेन्द्रैरभिचारावपातनैः ।
मायाभिः संनिरोधैश्च गरदानैरभोजनैः ॥४३॥
हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि ।
न शशाक यदा हन्तुमपापमसुरः सुतम् ।
चिन्तां दीर्घतमां प्राप्तस्तत्कर्तुं नाभ्यपद्यत ॥४४॥

dig-gajair dandaśūkendrair
abhicārāvapātanaiḥ
māyābhiḥ sannirodhaiś ca
gara-dānair abhojanaiḥ

hima-vāyv-agni-salilaiḥ
parvatākramaṇair api
na śaśāka yadā hantum
apāpam asuraḥ sutam
cintāṁ dīrghatamāṁ prāptas
tat-kartuṁ nābhyapadyata

dik-gajaiḥ—by big elephants trained to smash anything under their feet; *danda-śūka-indraiḥ*—by the biting of the King's poisonous snakes; *abhicāra*—by destructive spells; *avapātanaiḥ*—by causing to fall from the top of a mountain; *māyābhiḥ*—by conjuring tricks; *sannirodhaiḥ*—by imprisonment; *ca*—as well as; *gara-dānaiḥ*—by administering poison; *abhojanaiḥ*—by starving; *hima*—by cold; *vāyu*—wind; *agni*—fire; *salilaiḥ*—and water; *parvata-ākramaṇaiḥ*—by crushing with big stones and hills; *api*—and also; *na śaśāka*—was not able; *yadā*—when; *hantum*—to kill; *apāpam*—who was not at all sinful; *asuraḥ*—the demon (Hiraṇyakaśipu); *sutam*—his son; *cintām*—anxiety; *dīrgha-tamām*—long-standing; *prāptaḥ*—obtained; *tat-kartum*—to do that; *na*—not; *abhyapadyata*—achieved.

TRANSLATION

Hiraṇyakaśipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiraṇyakaśipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.

TEXT 45

एष मे बह्वसाधूक्तो वधोपायाश्च निर्मिताः ।
तैस्तैर्द्रोहैरसद्धर्मैर्मुक्तः स्वेनैव तेजसा ॥४५॥

eṣa me bahv-asādhūkto
vadhopāyāś ca nirmitāḥ
tais tair drohair asad-dharmair
muktaḥ svenaiva tejasā

eṣaḥ—this; *me*—of me; *bahu*—many; *asādhu-uktaḥ*—ill names; *vadha-upāyāḥ*—many varieties of means to kill him; *ca*—and; *nirmitāḥ*—devised; *taiḥ*—by those; *taiḥ*—by those; *drohaiḥ*—treach-

eries; *asat-dharmaiḥ*—abominable actions; *muktaḥ*—released; *svena*—his own; *eva*—indeed; *tejasā*—by prowess.

TRANSLATION

Hiraṇyakaśipu thought: I have used many ill names in chastising this boy Prahlāda and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacheries and abominable actions.

TEXT 46

वर्तमानोऽविदूरे वै बालोऽप्यजडधीरयम् ।
न विस्मरति मेऽनार्यं शुनःशेप इव प्रभुः ॥४६॥

vartamāno 'vidūre vai
bālo 'py ajaḍa-dhīr ayam
na vismarati me 'nāryaṁ
śunaḥ śepa iva prabhuḥ

vartamānaḥ—being situated; *avidūre*—not very far away; *vai*—indeed; *bālaḥ*—a mere child; *api*—although; *ajaḍa-dhīḥ*—complete fearlessness; *ayam*—this; *na*—not; *vismarati*—forgets; *me*—my; *anāryam*—misbehavior; *śunaḥ śepaḥ*—the curved tail of a dog; *iva*—exactly like; *prabhuḥ*—being able or potent.

TRANSLATION

Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Viṣṇu.

PURPORT

The word *śunaḥ* means "of a dog," and *śepa* means "tail." The example is ordinary. However one may try to straighten a dog's tail, it is never

straight but always curved. *Śunaḥ śepa* is also the name of the second son of Ajīgarta. He was sold to Hariścandra, but he later took shelter of Viśvāmitra, Hariścandra's enemy, and never left his side.

TEXT 47

अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः ।
नूनमेतद्विरोधेन मृत्युर्मे भविता न वा ॥४७॥

aprameyānubhāvo 'yam
akutaścid-bhayo 'maraḥ
nūnam etad-virodhena
mṛtyur me bhavitā na vā

aprameya—unlimited; *anubhāvaḥ*—glory; *ayam*—this; *akutaścit-bhayaḥ*—having no fear from any quarter; *amaraḥ*—immortal; *nūnam*—definitely; *etat-virodhena*—because of going against him; *mṛtyuḥ*—death; *me*—my; *bhavitā*—may be; *na*—not; *vā*—or.

TRANSLATION

I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.

TEXT 48

इति तच्चिन्तया किञ्चिन्म्लानश्रियमधोमुखम् ।
शण्डामर्कावौशनसौ विविक्त इति होचतुः ॥४८॥

iti tac-cintayā kiñcin
mlāna-śriyam adho-mukham
śaṇḍāmarkāv auśanasau
vivikta iti hocatuḥ

iti—thus; *tat-cintayā*—with full anxiety because of Prahlāda Mahārāja's position; *kiñcit*—somewhat; *mlāna*—lost; *śriyam*—bodily luster; *adhaḥ-mukham*—his face downward; *śaṇḍa-amarkau*—Ṣaṇḍa

and Amarka; *auśanasau*—sons of Śukrācārya; *vivikte*—in a secret place; *iti*—thus; *ha*—indeed; *ūcatuḥ*—spoke.

TRANSLATION

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Ṣaṇḍa and Amarka, the two sons of Śukrācārya, spoke to him in secret.

TEXT 49

जितं त्वयैकेन जगत्त्रयं भ्रुवो-
र्विजृम्भणत्रस्तसमस्तधिष्ण्यपम् ।
न तस्य चिन्त्यं तव नाथ चक्ष्वहे
न वै शिशूनां गुणदोषयोः पदम् ॥४९॥

jitaṁ tvayaikena jagat-trayaṁ bhruvor
vijṛmbhaṇa-trasta-samasta-dhiṣṇyapam
na tasya cintyaṁ tava nātha cakṣvahe
na vai śiśūnāṁ guṇa-doṣayoḥ padam

jitam—conquered; *tvayā*—by you; *ekena*—alone; *jagat-trayam*—the three worlds; *bhruvoḥ*—of the eyebrows; *vijṛmbhaṇa*—by the expanding; *trasta*—become afraid; *samasta*—all; *dhiṣṇyapam*—the chief persons in every planet; *na*—not; *tasya*—from him; *cintyam*—to be anxious; *tava*—of you; *nātha*—O master; *cakṣvahe*—we find; *na*—nor; *vai*—indeed; *śiśūnām*—of children; *guṇa-doṣayoḥ*—of a good quality or fault; *padam*—the subject matter.

TRANSLATION

O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlāda, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.

TEXT 50

इमं तु पाशैर्वरुणस्य बद्ध्वा
निधेहि भीतो न पलायते यथा ।
बुद्धिश्च पुंसो वयसार्यसेवया
यावद् गुरुर्भार्गव आगमिष्यति ॥५०॥

imaṁ tu pāśair varuṇasya baddhvā
nidhehi bhīto na palāyate yathā
buddhiś ca puṁso vayasārya-sevayā
yāvad gurur bhārgava āgamiṣyati

imam—this; *tu*—but; *pāśaiḥ*—by the ropes; *varuṇasya*—of the demigod known as Varuṇa; *baddhvā*—binding; *nidhehi*—keep (him); *bhītaḥ*—being afraid; *na*—not; *palāyate*—runs away; *yathā*—so that; *buddhiḥ*—the intelligence; *ca*—also; *puṁsaḥ*—of a man; *vayasā*—by increase of age; *ārya*—of experienced, advanced persons; *sevayā*—by the service; *yāvat*—until; *guruḥ*—our spiritual master; *bhārgavaḥ*—Śukrācārya; *āgamiṣyati*—will come.

TRANSLATION

Until the return of our spiritual master, Śukrācārya, arrest this child with the ropes of Varuṇa so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.

TEXT 51

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् ।
धर्मो ह्यस्योपदेष्टव्यो राज्ञां यो गृहमेधिनाम् ॥५१॥

tatheti guru-putroktam
anujñāyedam abravīt
dharmo hy asyopadeṣṭavyo
rājñāṁ yo gṛha-medhinām

tathā—in this way; *iti*—thus; *guru-putra-uktam*—advised by Ṣaṇḍa and Amarka, the sons of Śukrācārya; *anujñāya*—accepting; *idam*—this; *abravīt*—said; *dharmaḥ*—the duty; *hi*—indeed; *asya*—unto Prahlāda; *upadeṣṭavyaḥ*—to be instructed; *rājñām*—of the kings; *yaḥ*—which; *gṛha-medhinām*—who are interested in householder life.

TRANSLATION

After hearing these instructions of Ṣaṇḍa and Amarka, the sons of his spiritual master, Hiraṇyakaśipu agreed and requested them to instruct Prahlāda in that system of occupational duty which is followed by royal householder families.

PURPORT

Hiraṇyakaśipu wanted Prahlāda Mahārāja to be trained as a diplomatic king in ruling the kingdom, the country or the world, but not to be advised about renunciation or the renounced order of life. The word *dharma* here does not refer to some religious faith. As clearly stated, *dharmo hy asyopadeṣṭavyo rājñāṁ yo gṛha-medhinām.* There are two kinds of royal families—one whose members are simply attached to household life and the other consisting of *rājarṣis*, kings who govern with ruling power but are as good as great saints. Prahlāda Mahārāja wanted to become a *rājarṣi*, whereas Hiraṇyakśipu wanted him to become a king attached to sense enjoyment (*gṛha-medhinām*). Therefore in the Āryan system there is *varṇāśrama-dharma*, by which everyone should be educated according to his position in society's division of *varṇa* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and *āśrama* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*).

A devotee purified by devotional service is always in the transcendental position above the mundane qualities. Thus the difference between Prahlāda Mahārāja and Hiraṇyakaśipu was that Hiraṇyakaśipu wanted to keep Prahlāda in mundane attachment whereas Prahlāda was above the modes of material nature. As long as one is under the control of material nature, his occupational duty is different from that of a person not under such control. One's real *dharma*, or occupational duty, is described in *Śrīmad-Bhāgavatam* (*dharmaṁ tu sākṣād bhagavat-praṇītam*). As described to his order carriers by Dharmarāja, or Yamarāja, a living being

is a spiritual identity, and therefore his occupational duty is also spiritual. The real *dharma* is that which is advised in *Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* One must give up one's material occupational duties, just as one must give up his material body. Whatever one's occupational duty, even according to the *varṇāśrama* system, one must give it up and engage in one's spiritual function. One's real *dharma*, or occupational duty, is explained by Śrī Caitanya Mahāprabhu. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* every living being is an eternal servant of Kṛṣṇa. That is one's real occupational duty.

TEXT 52

धर्ममर्थं च कामं च नितरां चानुपूर्वशः।
प्रह्लादायोचतू राजन् प्रश्रितावनताय च ॥५२॥

dharmam arthaṁ ca kāmaṁ ca
nitarāṁ cānupūrvaśaḥ
prahrādāyocatū rājan
praśritāvanatāya ca

dharmam—mundane occupational duty; *artham*—economic development; *ca*—and; *kāmam*—sense gratification; *ca*—and; *nitarām*—always; *ca*—and; *anupūrvaśaḥ*—according to order, or from the beginning to the end; *prahrādāya*—unto Prahlāda Mahārāja; *ūcatuḥ*—they spoke; *rājan*—O King; *praśrita*—who was humble; *avanatāya*—and submissive; *ca*—also.

TRANSLATION

Thereafter, Ṣaṇḍa and Amarka systematically and unceasingly taught Prahlāda Mahārāja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

PURPORT

There are four processes for human society—*dharma, artha, kāma* and *mokṣa*—and they culminate in liberation. Human society must

follow a process of religion to advance, and on the basis of religion one should try to develop his economic condition so that he can fulfill his needs for sense gratification according to the religious rules and regulations. Then liberation from material bondage will be easier to attain. That is the Vedic process. When one is above the stages of *dharma*, *artha*, *kāma* and *mokṣa*, one becomes a devotee. He is then on the platform from which he is guaranteed not to fall again to material existence (*yad gatvā na nivartante*). As advised in *Bhagavad-gītā* if one transcends these four processes and is actually liberated, one engages in devotional service. Then he is guaranteed not to fall to material existence again.

TEXT 53

यथा त्रिवर्गं गुरुभिरात्मने उपशिक्षितम् ।
न साधु मेने तच्छिक्षां द्वन्द्वारामोपवर्णिताम् ॥५३॥

yathā tri-vargaṁ gurubhir
ātmane upaśikṣitam
na sādhu mene tac-chikṣāṁ
dvandvārāmopavarṇitām

yathā—as; *tri-vargam*—the three processes (religion, economic development and sense gratification); *gurubhiḥ*—by the teachers; *ātmane*—unto himself (Prahlāda Mahārāja); *upaśikṣitam*—instructed; *na*—not; *sādhu*—really good; *mene*—he considered; *tat-śikṣām*—the education in that; *dvandva-ārāma*—by persons taking pleasure in duality (in material enmity and friendship); *upavarṇitām*—which is prescribed.

TRANSLATION

The teachers Ṣaṇḍa and Amarka instructed Prahlāda Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlāda, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.

PURPORT

The entire world is interested in the materialistic way of life. Indeed, practically 99.9 percent of the people in the three worlds are uninterested in liberation or spiritual education. Only the devotees of the Lord, headed by such great personalities as Prahlāda Mahārāja and Nārada Muni, are interested in the real education of spiritual life. One cannot understand the principles of religion while staying on the material platform. Therefore one must follow these great personalities. As stated in *Śrīmad-Bhāgavatam* (6.3.20):

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

One must follow in the footsteps of such great personalities as Lord Brahmā, Nārada, Lord Śiva, Kapila, Manu, the Kumāras, Prahlāda Mahārāja, Bhīṣma, Janaka, Bali Mahārāja, Śukadeva Gosvāmī and Yamarāja. Those interested in spiritual life should follow Prahlāda Mahārāja in rejecting the education of religion, economic development and sense gratification. One should be interested in spiritual education. Therefore the Kṛṣṇa consciousness movement is spreading all over the world, following in the footsteps of Prahlāda Mahārāja, who did not like any of the materialistic education he received from his teachers.

TEXT 54

यदाचार्यः परावृत्तो गृहमेधीयकर्मसु ।
वयस्यैर्बालकैस्तत्र सोपहूतः कृतक्षणैः ॥५४॥

yadācāryaḥ parāvṛtto
gṛhamedhīya-karmasu
vayasyair bālakais tatra
sopahūtaḥ kṛta-kṣaṇaiḥ

yadā—when; *ācāryaḥ*—the teachers; *parāvṛttaḥ*—became engaged; *gṛha-medhīya*—of household life; *karmasu*—in duties; *vayasyaiḥ*—by

his friends of the same age; *bālakaiḥ*—boys; *tatra*—there; *saḥ*—he (Prahlāda Mahārāja); *apahūtaḥ*—called; *kṛta-kṣaṇaiḥ*—obtaining an opportune moment.

TRANSLATION

When the teachers went home to attend to their household affairs, the students of the same age as Prahlāda Mahārāja would call him to take the opportunity of leisure hours for play.

PURPORT

In tiffin hours, the hours when the teachers were absent from the classroom, the students called Prahlāda Mahārāja, wanting to play with him. As will be seen from the following verses, however, Prahlāda Mahārāja was not very much interested in playing. Instead, he wanted to utilize every moment for advancing in Kṛṣṇa consciousness. Therefore, as indicated in this verse by the word *kṛta-kṣaṇaiḥ*, at the opportune moment when it was possible to preach about Kṛṣṇa consciousness, Prahlāda Mahārāja used the time as follows.

TEXT 55

अथ तान् श्लक्ष्णया वाचा प्रत्याहूय महाबुधः ।
उवाच विद्वांस्तन्निष्ठां कृपया प्रहसन्निव ॥५५॥

atha tāñ ślakṣṇayā vācā
pratyāhūya mahā-budhaḥ
uvāca vidvāṁs tan-niṣṭhāṁ
kṛpayā prahasann iva

atha—then; *tān*—the class friends; *ślakṣṇayā*—with very pleasing; *vācā*—speech; *pratyāhūya*—addressing; *mahā-budhaḥ*—Prahlāda Mahārāja, who was highly learned and advanced in spiritual consciousness (*mahā* means "great," and *budha* means "learned"); *uvāca*—said; *vidvān*—very learned; *tat-niṣṭhām*—the path of God realization; *kṛpayā*—being merciful; *prahasan*—smiling; *iva*—like.

TRANSLATION

Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling,

he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.

PURPORT

Prahlāda Mahārāja's smiling is very significant. The other students were very much advanced in enjoying materialistic life through religion, economic development and sense gratification, but Prahlāda Mahārāja laughed at them, knowing that this was not actual happiness, for real happiness is advancement in Kṛṣṇa consciousness. The duty of those who follow in the footsteps of Prahlāda Mahārāja is to teach the entire world how to be Kṛṣṇa conscious and thus be really happy. Materialistic persons take to so-called religion to get some blessings so that they can improve their economic position and enjoy the material world through sense gratification. But devotees like Prahlāda Mahārāja laugh at how foolish they are to be busy in a temporary life without knowledge of the soul's transmigration from one body to another. Materialistic persons are engaged in striving for temporary benefits, whereas persons advanced in spiritual knowledge, such as Prahlāda Mahārāja, are not interested in the materialistic way of life. Instead, they want to be elevated to an eternal life of knowlege and bliss. Therefore, as Kṛṣṇa is always compassionate to the fallen souls, His servants, the devotees of Lord Kṛṣṇa, are also interested in educating the entire populace in Kṛṣṇa consciousness. The mistake of materialistic life is understood by devotees, and therefore they smile upon it, considering it insignificant. Out of compassion, however, such devotees preach the gospel of *Bhagavad-gītā* all over the world.

TEXTS 56–57

ते तु तद्गौरवात्सर्वे त्यक्तक्रीडापरिच्छदाः ।
बाला अदूषितधियो द्वन्द्वारामेरितेहितैः ॥५६॥
पर्युपासत राजेन्द्र तन्न्यस्तहृदयेक्षणाः ।
तानाह करुणो मैत्रो महाभागवतोऽसुरः ॥५७॥

te tu tad-gauravāt sarve
tyakta-krīḍā-paricchadāḥ

bālā adūṣita-dhiyo
dvandvārāmeritehitaiḥ

paryupāsata rājendra
tan-nyasta-hṛdayekṣaṇāḥ
tān āha karuṇo maitro
mahā-bhāgavato 'suraḥ

te—they; *tu*—indeed; *tat-gauravāt*—from great respect for the words of Prahlāda Mahārāja (due to his being a devotee); *sarve*—all of them; *tyakta*—having given up; *krīḍā-paricchadāḥ*—toys for playing; *bālāḥ*—the boys; *adūṣita-dhiyaḥ*—whose intelligence was not as polluted (as that of their fathers); *dvandva*—in duality; *ārāma*—of those taking pleasure (the instructors, namely Ṣaṇḍa and Amarka); *īrita*—by the instructions; *īhitaiḥ*—and actions; *paryupāsata*—sat down around; *rāja-indra*—O King Yudhiṣṭhira; *tat*—unto him; *nyasta*—having given up; *hṛdaya-īkṣaṇāḥ*—their hearts and eyes; *tān*—unto them; *āha*—spoke; *karuṇaḥ*—very merciful; *maitraḥ*—a real friend; *mahā-bhāgavataḥ*—a most exalted devotee; *asuraḥ*—Prahlāda Mahārāja, although born of an *asura* father.

TRANSLATION

My dear King Yudhiṣṭhira, all the children were very much affectionate and respectful to Prahlāda Mahārāja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlāda Mahārāja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlāda Mahārāja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

PURPORT

The words *bālā adūṣita-dhiyaḥ* indicate that the children, being of a tender age, were not as polluted by materialistic life as their fathers.

Prahlāda Mahārāja, therefore, taking advantage of the innocence of his class friends, began teaching them about the importance of spiritual life and the insignificance of materialistic life. Although the teachers Ṣaṇḍa and Amarka were instructing all the boys in the materialistic life of religion, economic development and sense gratification, the boys were not much polluted. Therefore, with great attention they wanted to hear from Prahlāda Mahārāja about Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, the *guru-kula* plays an extremely important part in our activities because right from childhood the boys at the *guru-kula* are instructed about Kṛṣṇa consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will be conquered by the modes of material nature when they are older.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Acintya-bhedābheda-tattva—the Supreme Lord is inconceivably, simultaneously one with His material and spiritual energies and different from them.
Aṇimā—yogic power to become as small as an atom.
Antaryāmī—the expansion of the Supreme Lord situated in everyone's heart (Supersoul).
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional practice of Deity worship.
Āśrama—a spiritual order of life.
Asuras—atheistic demons.
Ātmārāma—one who is self-satisfied, free from external material desires.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord in ecstatic devotional service.
Bhāva—the preliminary stage of ecstatic love of God.
Bhūti—opulence.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

D

Dāsya-rasa—the servitor relationship with the Lord.
Dhāma—abode, place of residence; usually referring to the Lord's abodes.
Dharma—eternal occupational duty; religious principles.
Duṣkṛtīs—miscreants.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master or superior person.

Guru-kula—school of Vedic learning; boys begin at the age of five and live as celibate students, guided by a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jīvātmā—the minute living entity, part and parcel of the Supreme Lord.

Jīva-tattva—the living entities, who are small parts of the Lord.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Karatālas—hand cymbals used in *kīrtana.*

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—the section of the *Vedas* describing fruitive activities for elevation to a higher material position.

Karmī—one who is satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Laghimā—the yogic power to become as light as a feather.

M

Mādhurya-rasa—conjugal love relationship with the Lord.
Mahā-bhāgavata—a pure devotee of the Lord.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahāmāyā—the illusory material energy of the Lord.
Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Mauṣala-līlā—pastime of the Yadu dynasty's departure from the earth.
Māyā—(mā—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mṛdaṅga—a clay drum used for congregational chanting.

P

Pañca-mahāyajña—the five daily sacrifices performed by householders to become free from unintentionally committed sins.
Parakīya-rasa—the relationship between a married woman and her paramour, particularly the relationship between Kṛṣṇa and the damsels of Vṛndāvana.
Paramparā—the chain of spiritual masters in disciplic succession.
Prakṛti—the energy of the Supreme Lord.
Prasāda—food spiritualized by being offered to the Lord.
Purāṇas—Vedic histories of the universe in relation to the Supreme Lord and His devotees.

R

Rāga-mārga—the path of spontaneous love of Godhead.
Rākṣasas—man-eating demons.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Sādhu—a saintly man.
Sakhya-rasa—friend relationship with the Lord.
Sālokya-mukti—the liberation of residing on the same planet as the Lord.
Samādhi—trance; mind fixed on the Supreme.
Sāmīpya-mukti—the liberation of becoming a personal associate of the Lord.
Saṁsāra—the cycle of repeated birth and death.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Sārṣṭi-mukti—the liberation of having the same opulences as the Lord.
Sārūpya-mukti—the liberation of getting a form similar to the Lord's.
Śāstras—revealed scriptures.
Sāyujya-mukti—the liberation of merging into the existence of the Lord.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vātsalya-rasa—parental relationship with the Lord.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Vibhūti—the opulence and power of the Supreme Lord.

Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

Viṣṇuloka—the abode of Lord Viṣṇu, the Supreme Personality of Godhead.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice, work done for the satisfaction of Lord Viṣṇu.

Yogamāyā—the internal spiritual energy of the Lord.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *rim*.
ṝ – like *ree* in *reed*.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in *they*.
ai – like the *ai* in *aisle*.
o – like the *o* in *go*.
au – like the *ow* in *how*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse reference and page number for each verse are to be found.

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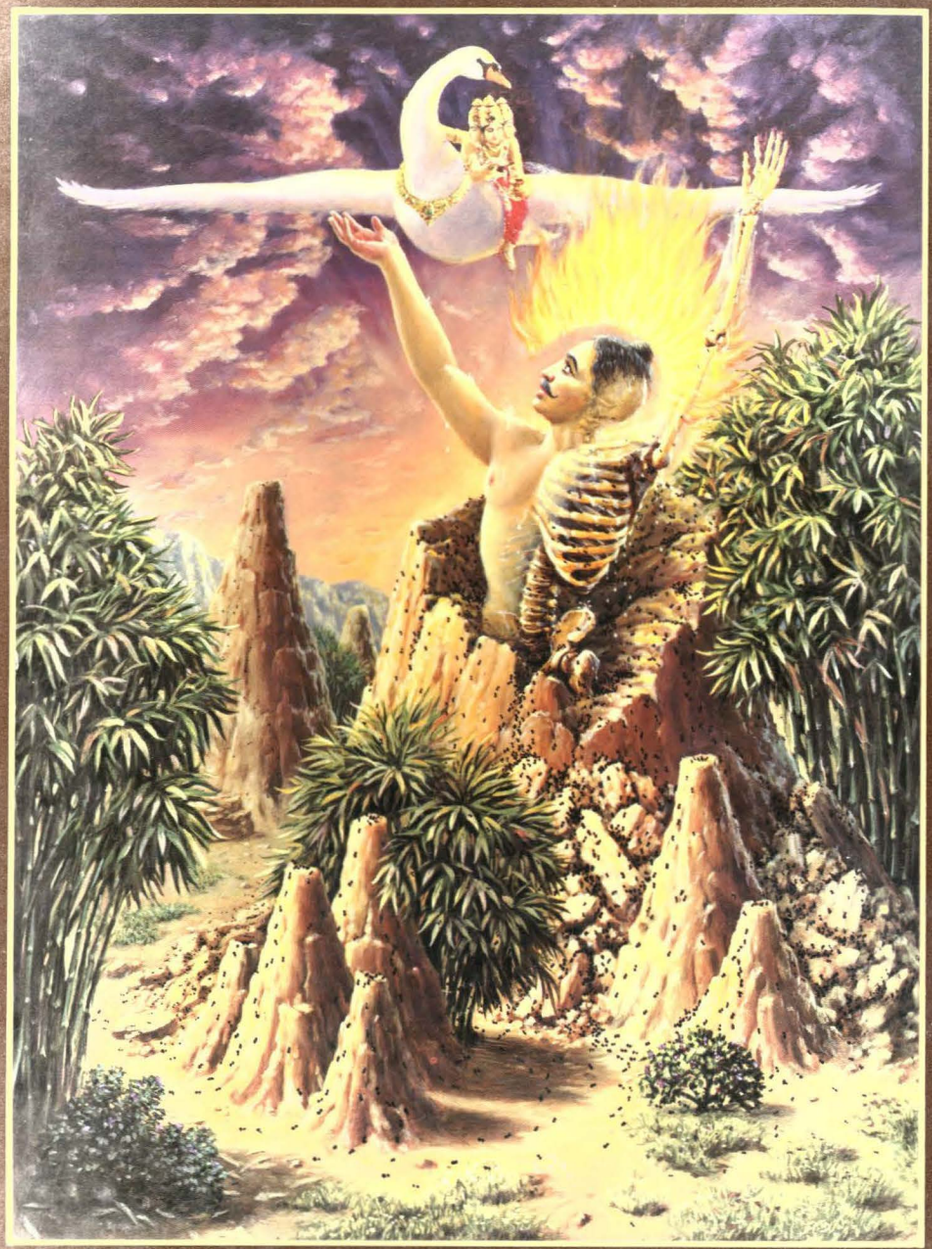

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Seventh Canto
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A.C.
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Founder-*Ācārya* of the International Society for Krishna Consciousness

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

This edition of *Bhāgavatam* is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

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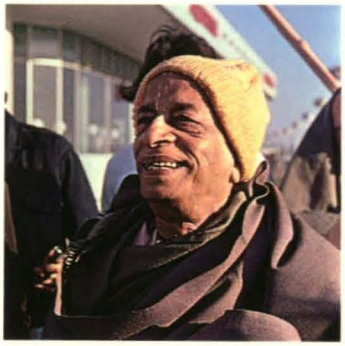

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ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

नैवोद्विजे पर दुरत्ययवैतरण्या-
स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थ-
मायासुखाय भरमुद्वहतो विमूढान् ॥

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

(p. 257)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam,* but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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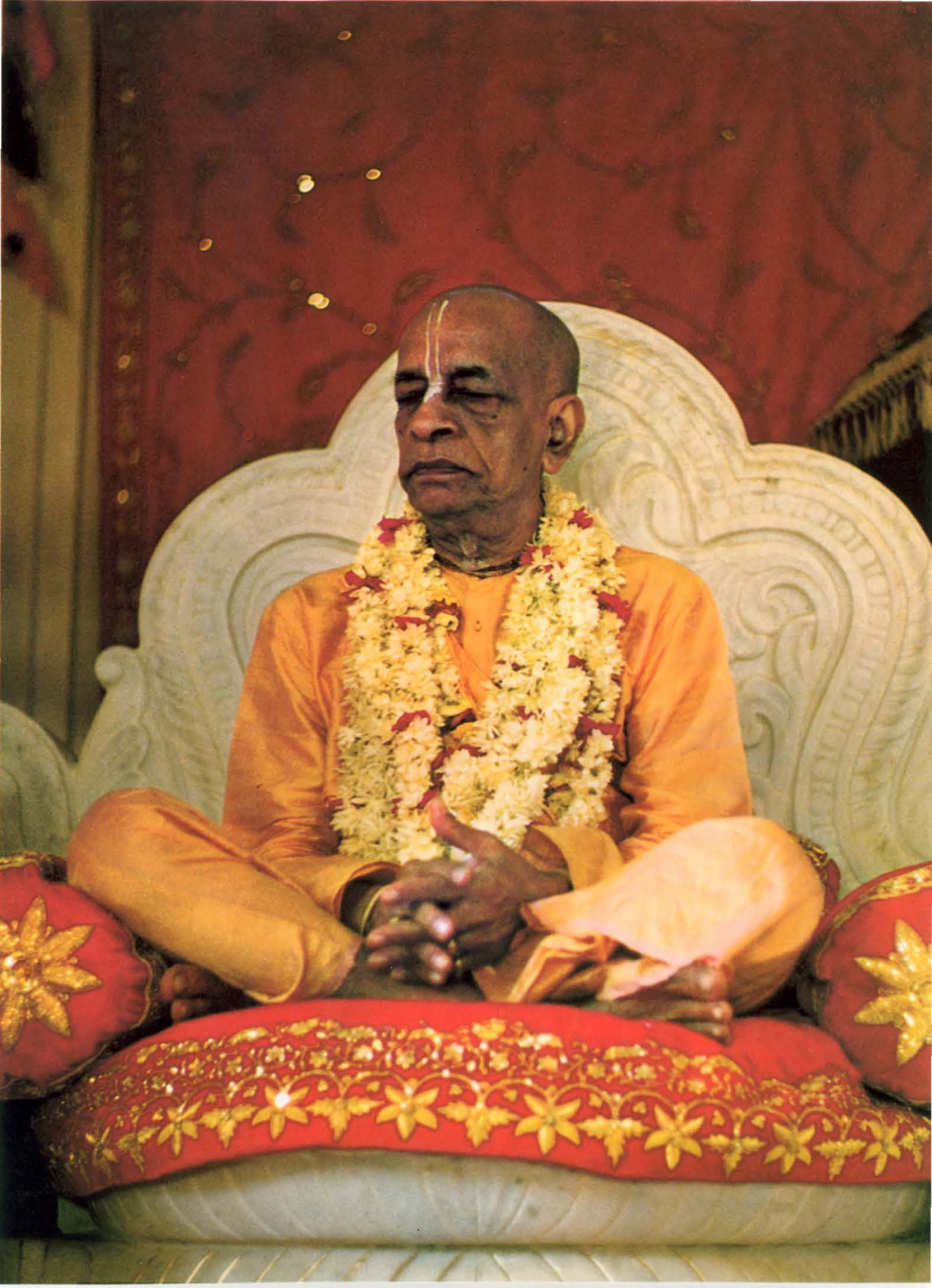

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

When Hiraṇyakaśipu, the King of the demons, went to Mandarācala mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a great attempt to subdue all the demons in warfare. When the leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. The victorious demigods plundered the palace of Hiraṇyakaśipu and destroyed everything within it. Then Indra, King of heaven, arrested Prahlāda's mother. As she was being led away, crying in fear like a small bird captured by a vulture, the great sage Nārada appeared on the scene and saw her in that condition. Nārada Muni said, "O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. You must immediately release her." King Indra said, "In the womb of this woman, the wife of the demon Hiraṇyakaśipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her." Nārada Muni replied, "The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him." *(pp. 43–48)*

PLATE TWO

Lord Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes. In this material world, to render service to the lotus feet of Govinda, and to see Him everywhere, is the only goal of life. *(pp. 114–115)*

PLATE THREE

Wanting his son Prahlāda to be trained as a ruthless diplomatic ruler, King Hiraṇyakaśipu sent him to school along with the sons of other demons. Prahlāda's teachers tried systematically and unceasingly to teach him about politics, economic development, sense gratification and other mundane topics, but the great devotee Prahlāda did not like such instructions, for they were based on the duality of worldly affairs. Whenever the teachers went home to attend to their household affairs, Prahlāda Mahārāja, who was the supremely learned person, would very kindly teach his class friends about the uselessness of the materialistic way of life. He explained the transcendental science of knowing the Supreme Personality of Godhead, Kṛṣṇa, and requested his friends to engage in the Lord's devotional service, especially by chanting His holy names. All the sons of the demons appreciated Prahlāda's transcendental instructions and took them very seriously. They rejected the materialistic instructions given by their teachers. *(pp. 1–119)*

PLATE FOUR

When Prahlāda's teachers observed that all the students were becoming advanced in Kṛṣṇa consciousness, they approached King Hiraṇyakaśipu and described the situation. The King became extremely angry and decided to kill his son Prahlāda. Cursing him again and again, Hiraṇyakaśipu took up his sword and with great anger struct his fist against a nearby column. Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. At that time the Supreme Personality of Godhead, exhibiting the wonderful, fearsome form of Lord Nṛsiṁhadeva, emerged from the pillar. Lord Nṛsiṁhadeva was half man and half lion. His angry eyes resembled molten gold, His teeth were deadly, His nostrils and gaping mouth appeared like caves of a mountain, His jaws parted fearfully and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, spread in all directions, carried His conchshell, disc, club, lotus and other weapons. The demon Hiraṇyakaśipu attacked Nṛsiṁhadeva with great force, but the Lord captured him and placed him on His lap, supporting him with His thighs. Then, in the doorway of the assembly hall, the Lord very easily tore the demon to pieces with the nails of His hand. Lord Nṛsiṁhadeva's mouth and mane were sprinkled with drops of blood, and his fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsiṁhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant. *(pp. 120–150)*

PLATE FIVE

After He had killed the great demon Hiraṇyakaśipu, the Supreme Personality of Godhead Lord Nṛsiṁhadeva, who had many, many arms, threw the demon's body aside and turned toward his soldiers. These soldiers had come in thousands to battle Lord Nṛsiṁhadeva with raised weapons and were very faithful followers of Hiraṇyakaśipu, but the Lord killed all of them merely with the ends of His nails. The hair on Nṛsiṁhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries of the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear. Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsiṁhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up because of His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination. Manifesting a full effulgence and a fearsome countenance, Lord Nṛsiṁhadeva exhibited His great anger, power and opulence. *(pp. 151–154)*

PLATE SIX

After killing the soldiers of the demon Hiraṇyakaśipu, the Supreme Lord Nṛsiṁhadeva sat down in the assembly hall on the excellent throne of the King. Lord Nṛsiṁhadeva appeared in such a fearsome form, however, that none of the demigods could directly approach Him. Lord Brahmā then requested Prahlāda Mahārāja, who was standing very near him: "My dear son, Lord Nṛsiṁhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord." Although the exalted devotee Prahlāda was only a little boy, he accepted Lord Brahmā's words. He gradually proceeded toward Lord Nṛsiṁhadeva and fell down to offer his respectful obeisances with folded hands. When Lord Nṛsiṁhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head. By the touch of Lord Nṛsiṁhadeva's hand on his head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at one became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart. Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers. *(pp. 154–191)*

PLATE SEVEN

Lord Nṛsiṁhadeva, the Supreme Personality of Godhead, was greatly pleased by the pure devotion of Prahlāda Mahārāja, and ordered him to take charge of his father's kingdom. Thereafter, the inauguration of Prahlāda Mahārāja was performed by Lord Brahmā in the presence of other saintly persons and demigods. Thus, as ordered by the Supreme Personality of Godhead, Prahlāda Mahārāja was made the King of all the demons and giants in the universe. Prahlāda Mahārāja was the most exalted devotee of the Lord, and never desired any kind of material opulence. Nonetheless, the Supreme Lord allowed him to enjoy the kingdom created by his father. Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified. Those who follow Prahlāda's example will naturally become pure devotees of the Lord. He is the best example of a devotee, and others should follow in his footsteps. *(pp. 295–316)*

CHAPTER SIX

Prahlāda Instructs His Demoniac Schoolmates

This chapter describes Prahlāda Mahārāja's instructions to his class friends. In speaking to his friends, who were all sons of demons, Prahlāda Mahārāja stressed that every living entity, especially in human society, must be interested in spiritual realization from the very beginning of life. When human beings are children, they should be taught that the Supreme Personality of Godhead is the worshipable Deity for everyone. One should not be very much interested in material enjoyment; instead, one should be satisfied with whatever material profits are easily obtainable, and because the duration of one's life is very short, one should utilize every moment for spiritual advancement. One may wrongly think, "In the beginning of our lives let us enjoy material facilities, and in old age we may become Kṛṣṇa conscious." Such materialistic thoughts are always useless because in old age one cannot be trained in the spiritual way of life. Therefore, from the very beginning of life, one should engage in devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*). This is the duty of all living entities. Material education is infected by the three modes of nature, but spiritual education, for which there is a great need in human society, is transcendental. Prahlāda Mahārāja disclosed the secret of how he had received instructions from Nārada Muni. By accepting the lotus feet of Prahlāda Mahārāja, who is in the *paramparā* succession, one will be able to understand the mode of spiritual life. In accepting this mode of activity, there is no need for material qualifications.

After Prahlāda Mahārāja's class friends had listened to Prahlāda Mahārāja, they inquired how he had become so learned and advanced. In this way the chapter ends.

TEXT 1

श्रीप्रह्ाद उवाच

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह ।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ १ ॥

śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *kaumāraḥ*—in the tender age of childhood; *ācaret*—should practice; *prājñaḥ*—one who is intelligent; *dharmān*—occupational duties; *bhāgavatān*—which are devotional service to the Supreme Personality of Godhead; *iha*—in this life; *durlabham*—very rarely obtained; *mānuṣam*—human; *janma*—birth; *tat*—that; *api*—even; *adhruvam*—impermanent, temporary; *artha-dam*—full of meaning.

TRANSLATION

Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

PURPORT

The whole purpose of Vedic civilization and of reading the *Vedas* is to attain the perfect stage of devotional service in the human form of life. According to the Vedic system, therefore, from the very beginning of life the *brahmacarya* system is introduced so that from one's very childhood—from the age of five years—one can practice modifying one's human activities so as to engage perfectly in devotional service. As confirmed in *Bhagavad-gītā* (2.40), *svalpam apy asya dharmasya trāyate mahato bhayāt:* "Even a little advancement on this path can protect one from the most dangerous type of fear." Modern civilization, not referring to the verdicts of Vedic literature, is so cruel to the members of human society that instead of teaching children to become *brahmacārīs*,

it teaches mothers to kill their children even in the womb, on the plea of curbing the increase of population. And if by chance a child is saved, he is educated only for sense gratification. Gradually, throughout the entire world, human society is losing interest in the perfection of life. Indeed, men are living like cats and dogs, spoiling the duration of their human lives by actually preparing to transmigrate again to the degraded species among the 8,400,000 forms of life. The Kṛṣṇa consciousness movement is anxious to serve human society by teaching people to perform devotional service, which can save a human being from being degraded again to animal life. As already stated by Prahlāda Mahārāja, *bhāgavata-dharma* consists of *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* In all the schools, colleges and universities, and at home, all children and youths should be taught to hear about the Supreme Personality of Godhead. In other words, they should be taught to hear the instructions of *Bhagavad-gītā*, to put them into practice in their lives, and thus to become strong in devotional service, free from fear of being degraded to animal life. Following *bhāgavata-dharma* has been made extremely easy in this age of Kali. The *śāstra* says:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

One need only chant the Hare Kṛṣṇa *mahā-mantra.* Everyone engaged in the practice of chanting the Hare Kṛṣṇa *mahā-mantra* will be completely cleansed, from the core of his heart, and be saved from the cycle of birth and death.

TEXT 2

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥ २ ॥

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam

yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt

yathā—in order that; *hi*—indeed; *puruṣasya*—of a living entity; *iha*—here; *viṣṇoḥ*—of Lord Viṣṇu, the Supreme Personality of Godhead; *pāda-upasarpaṇam*—approaching the lotus feet; *yat*—because; *eṣaḥ*—this; *sarva-bhūtānām*—of all living entities; *priyaḥ*—the dear one; *ātma-īśvaraḥ*—the master of the soul, the Supersoul; *suhṛt*—the best well-wisher and friend.

TRANSLATION

The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.

PURPORT

The Lord says in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." Simply by understanding these three facts—that the Supreme Lord, Viṣṇu, is the proprietor of the entire creation, that He is the best well-wishing friend of all living entities, and that He is the supreme enjoyer of everything—one becomes peaceful and happy. For this transcendental happiness, the living entity has wandered throughout the universe in different forms of life and different planetary systems, but because he has forgotten his intimate relationship

with Viṣṇu, he has merely suffered, life after life. Therefore, the educational system in the human form of life should be so perfect that one will understand his intimate relationship with God, or Viṣṇu. Every living entity has an intimate relationship with God. One should therefore glorify the Lord in the adoration of *śānta-rasa* or revive his eternal relationship with Viṣṇu as a servant in *dāsya-rasa*, a friend in *sakhya-rasa*, a parent in *vātsalya-rasa* or a conjugal lover in *mādhurya-rasa*. All these relationships are on the platform of love. Viṣṇu is the center of love for everyone, and therefore the duty of everyone is to engage in the loving service of the Lord. As stated by the Supreme Personality of Godhead (*Bhāg.* 3.25.38), *yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam*. In any form of life, we are related with Viṣṇu, who is the most beloved, the Supersoul, son, friend and *guru*. Our eternal relationship with God can be revived in the human form of life, and that should be the goal of education. Indeed, that is the perfection of life and the perfection of education.

TEXT 3

सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् ।
सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः ॥ ३ ॥

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

sukham—happiness; *aindriyakam*—with reference to the material senses; *daityāḥ*—O my dear friends born in demoniac families; *deha-yogena*—because of possessing a particular type of material body; *dehinām*—of all embodied living entities; *sarvatra*—everywhere (in any form of life); *labhyate*—is obtainable; *daivāt*—by a superior arrangement; *yathā*—just as; *duḥkham*—unhappiness; *ayatnataḥ*—without endeavor.

TRANSLATION

Prahlāda Mahārāja continued: My dear friends born of demoniac families, the happiness perceived with reference to the

sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

PURPORT

In the material world, in any form of life, there is some so-called happiness and so-called distress. No one invites distress in order to suffer, but still it comes. Similarly, even if we do not endeavor to obtain the advantages of material happiness, we shall obtain them automatically. This happiness and distress are obtainable in any form of life, without endeavor. Thus there is no need to waste time and energy fighting against distress or working very hard for happiness. Our only business in the human form of life should be to revive our relationship with the Supreme Personality of Godhead and thus become qualified to return home, back to Godhead. Material happiness and distress come as soon as we accept a material body, regardless of what form. We cannot avoid such happiness and distress under any circumstances. The best use of human life, therefore, lies in reviving our relationship with the Supreme Lord, Viṣṇu.

TEXT 4

तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ।
न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम् ॥ ४ ॥

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

tat—for that (sense gratification and economic development); *prayāsaḥ*—endeavor; *na*—not; *kartavyaḥ*—to be done; *yataḥ*—from which; *āyuḥ-vyayaḥ*—waste of the duration of life; *param*—only or ultimately; *na*—nor; *tathā*—in that way; *vindate*—enjoys; *kṣemam*—the ultimate goal of life; *mukunda*—of the Supreme Personality of God-

head, who can deliver one from the material clutches; *caraṇa-ambujam*—the lotus feet.

TRANSLATION

Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

PURPORT

We see materialistic persons busily engaged in economic development all day and all night, trying to increase their material opulence, but even if we suppose that they get some benefit from such endeavors, that does not solve the real problem of their lives. Nor do they know what the real problem of life is. This is due to a lack of spiritual education. Especially in the present age, every man is in darkness, in the bodily conception of life, not knowing anything of the spirit soul and its needs. Misguided by the blind leaders of society, people consider the body to be everything, and they are engaged in trying to keep the body materially comfortable. Such a civilization is condemned because it does not lead humanity toward knowing the real goal of life. People are simply wasting time and the valuable gift of the human form because a human being who does not cultivate spiritual life but dies like the cats and dogs is degraded in his next life. From human life, such a person is put into the cycle of continuous birth and death. Thus one loses the true benefit of human life, which is to become Kṛṣṇa conscious and solve life's problems.

TEXT 5

ततो यतेत कुशलः क्षेमाय भवमाश्रितः ।
शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् ॥ ५ ॥

tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ

śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam

tataḥ—therefore; *yateta*—should endeavor; *kuśalaḥ*—an intelligent man interested in the ultimate goal of life; *kṣemāya*—for the real benefit of life, or for liberation from material bondage; *bhavam āśritaḥ*—who is in material existence; *śarīram*—the body; *pauruṣam*—human; *yāvat*—as long as; *na*—not; *vipadyeta*—fails; *puṣkalam*—stout and strong.

TRANSLATION

Therefore, while in material existence [bhavam āśritaḥ], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.

PURPORT

As stated by Prahlāda Mahārāja at the beginning of this chapter, *kaumāra ācaret prājñaḥ*. The word *prājña* refers to one who is experienced and who can distinguish right from wrong. Such a person should not waste his energy and valuable human lifetime simply working like a cat or dog to develop his economic condition.

For one word in this verse there are two readings—*bhavam āśritaḥ* and *bhayam āśritaḥ*—but accepting the meaning of either of them will bring one to the same conclusion. *Bhayam āśritaḥ* indicates that the materialistic way of life is always fearful because at every step there is danger. Materialistic life is full of anxieties and fear (*bhayam*). Similarly, accepting the reading *bhavam āśritaḥ*, the word *bhavam* refers to unnecessary trouble and problems. For want of Kṛṣṇa consciousness, one is put into *bhavam*, being perpetually embarrassed by birth, death, old age and disease. Thus one is surely full of anxieties.

Human society should be divided into a social system of *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, but everyone can engage in devotional service. If one wants to live without devotional service, his status as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* certainly has no meaning. It is said, *sthānād bhraṣṭāḥ patanty adhaḥ:* whether one is in a higher or lower division, one certainly falls down for want of Kṛṣṇa consciousness. A

sane man, therefore, is always fearful of falling from his position. This is a regulative principle. One should not fall from his exalted position. The highest goal of life can be achieved as long as one's body is stout and strong. We should therefore live in such a way that we keep ourselves always healthy and strong in mind and intelligence so that we can distinguish the goal of life from a life full of problems. A thoughtful man must act in this way, learning to distinguish right from wrong, and thus attain the goal of life.

TEXT 6

पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः ।
निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः ॥ ६ ॥

puṁso varṣa-śataṁ hy āyus
tad-ardhaṁ cājitātmanaḥ
niṣphalaṁ yad asau rātryāṁ
śete 'ndhaṁ prāpitas tamaḥ

puṁsaḥ—of every human being; *varṣa-śatam*—one hundred years; *hi*—indeed; *āyuḥ*—duration of life; *tat*—of that; *ardham*—half; *ca*—and; *ajita-ātmanaḥ*—of a person who is a servant of his senses; *niṣphalam*—without profit, without meaning; *yat*—because; *asau*—that person; *rātryām*—at night; *śete*—sleeps; *andham*—ignorance (forgetting his body and soul); *prāpitaḥ*—being completely possessed of; *tamaḥ*—darkness.

TRANSLATION

Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

PURPORT

Lord Brahmā, a human being and an ant all live for one hundred years, but their lifetimes of one hundred years are different from one

another. This world is a relative world, and its relative moments of time are different. Thus the one hundred years of Brahmā are not the same as the one hundred years of a human being. From *Bhagavad-gītā* we understand that Brahmā's daytime of twelve hours equals 4,300,000 times 1,000 years (*sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*). Thus the *varṣa-śatam*, or one hundred years, are relatively different according to time, person and circumstances. As far as human beings are concerned, the calculation given here is right for the general public. Although one has a maximum of one hundred years of life, by sleeping one loses fifty years. Eating, sleeping, sex life and fear are the four bodily necessities, but to utilize the full duration of life a person desiring to advance in spiritual consciousness must reduce these activities. That will give him an opportunity to fully use his lifetime.

TEXT 7

मुग्धस्य बाल्ये कैशोरे क्रीडतो याति विंशतिः ।
जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशतिः ॥ ७ ॥

mugdhasya bālye kaiśore
krīḍato yāti viṁśatiḥ
jarayā grasta-dehasya
yāty akalpasya viṁśatiḥ

mugdhasya—of a person bewildered or not in perfect knowledge; *bālye*—in childhood; *kaiśore*—in boyhood; *krīḍataḥ*—playing; *yāti*—passes; *viṁśatiḥ*—twenty years; *jarayā*—by invalidity; *grasta-dehasya*—of a person overcome; *yāti*—passes; *akalpasya*—without determination, being unable to execute even material activities; *viṁśatiḥ*—another twenty years.

TRANSLATION

In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to

perform even material activities, one passes another twenty years wastefully.

PURPORT

Without Kṛṣṇa consciousness, one wastes twenty years in childhood and boyhood and another twenty years in old age, when one cannot perform any material activities and is full of anxiety about what is to be done by his sons and grandsons and how one's estate should be protected. Half of these years are spent in sleep. Furthermore, one wastes another thirty years sleeping at night during the rest of his life. Thus seventy out of one hundred years are wasted by a person who does not know the aim of life and how to utilize this human form.

TEXT 8

दुरापूरेण कामेन मोहेन च बलीयसा ।
शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥ ८ ॥

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi

durāpūreṇa—which is never fulfilled; *kāmena*—by a strong aspiration to enjoy the material world; *mohena*—by bewilderment; *ca*—also; *balīyasā*—which is strong and formidable; *śeṣam*—the remaining years of life; *gṛheṣu*—to family life; *saktasya*—of one who is too attached; *pramattasya*—mad; *apayāti*—wastefully pass; *hi*—indeed.

TRANSLATION

One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

PURPORT

This is the account of one hundred years of life. Although in this age a lifetime of one hundred years is generally not possible, even if one has one hundred years, the calculation is that fifty years are wasted in sleeping, twenty years in childhood and boyhood, and twenty years in invalidity (*jarā-vyādhi*). This leaves only a few more years, but because of too much attachment to household life, those years are also spent with no purpose, without God consciousness. Therefore, one should be trained to be a perfect *brahmacārī* in the beginning of life and then to be perfect in sense control, following the regulative principles, if one becomes a householder. From household life one is ordered to accept *vānaprastha* life and go to the forest and then accept *sannyāsa*. That is the perfection of life. From the very beginning of life, those who are *ajitendriya*, who cannot control their senses, are educated only for sense gratification, as we have seen in the Western countries. Thus the entire duration of a life of even one hundred years is wasted and misused, and at the time of death one transmigrates to another body, which may not be human. At the end of one hundred years, one who has not acted as a human being in a life of *tapasya* (austerity and penance) must certainly be embodied again in a body like those of cats, dogs and hogs. Therefore this life of lusty desires and sense gratification is extremely risky.

TEXT 9

को गृहेषु पुमान्सक्तमात्मानमजितेन्द्रियः ।
स्नेहपाशैर्दृढैर्बद्धमुत्सहेत विमोचितुम् ॥ ९ ॥

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

kaḥ—what; *gṛheṣu*—to household life; *pumān*—man; *saktam*—very much attached; *ātmānam*—his own self, the soul; *ajita-indriyaḥ*—who has not conquered the senses; *sneha-pāśaiḥ*—by the ropes of affection; *dṛḍhaiḥ*—very strong; *baddham*—bound hand and foot; *utsaheta*—is able; *vimocitum*—to liberate from material bondage.

TRANSLATION

What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives].

PURPORT

Prahlāda Mahārāja's first proposal was *kaumāra ācaret prājño dharmān bhāgavatān iha:* "One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements." *Dharmān bhāgavatān* means the religious principle of reviving our relationship with the Supreme Personality of Godhead. For this purpose Kṛṣṇa personally advises, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and surrender unto Me." While in the material world we manufacture so many duties in the name of so many isms, but our actual duty is to free ourselves from the cycle of birth, death, old age and disease. For this purpose, one must first be liberated from material bondage, and especially from household life. Household life is actually a kind of license for a materially attached person by which to enjoy sense gratification under regulative principles. Otherwise there is no need of entering household life.

Before entering household life, one should be trained as a *brahmacārī*, living under the care of the *guru*, whose place is known as the *guru-kula*. *Brahmacārī guru-kule vasan dānto guror hitam* (*Bhāg.* 7.12.1). From the very beginning, a *brahmacārī* is trained to sacrifice everything for the benefit of the *guru*. A *brahmacārī* is advised to go begging alms door to door, addressing all women as mother, and whatever he collects goes to the benefit of the *guru*. In this way he learns how to control his senses and sacrifice everything for the *guru*. When he is fully trained, if he likes he is allowed to marry. Thus he is not an ordinary *gṛhastha* who has learned only how to satisfy his senses. A trained *gṛhastha* can gradually give up household life and go to the forest to become increasingly enlightened in spiritual life and at last take *sannyāsa*. Prahlāda Mahārāja explained to his father that to be freed from all material anxieties one

should go to the forest. *Hitvātma-pātaṁ gṛham andha-kūpam.* One should give up his household, which is a place for going further and further down into the darkest regions of material existence. The first advice, therefore, is that one must give up household life (*gṛham andha-kūpam*). However, if one prefers to remain in the dark well of household life because of uncontrolled senses, he becomes increasingly entangled by ropes of affection for his wife, children, servants, house, money and so on. Such a person cannot attain liberation from material bondage. Therefore children should be taught from the very beginning of life to be first-class *brahmacārīs.* Then it will be possible for them to give up household life in the future.

To return home, back to Godhead, one must be completely free from material attachment. Therefore, *bhakti-yoga* means *vairāgya-vidyā*, the art that can help one develop a distaste for material enjoyment.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (*Bhāg.* 1.2.7) If one engages in devotional service from the beginning of life, he easily attains *vairāgya-vidyā*, or *asakti*, detachment, and becomes *jitendriya*, the controller of his senses. One who perfectly engages in devotional service is therefore called *gosvāmī* or *svāmī*, master of the senses. Unless one is master of the senses, he should not accept the renounced order of life, *sannyāsa.* A strong inclination for sense enjoyment is the cause of the material body. Without full knowledge one cannot be unattached to material enjoyment, but as long as one is not in that position one is not fit to return home, back to Godhead.

TEXT 10

को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस्तस्करः सेवको वणिक् ॥१०॥

ko nv artha-tṛṣṇāṁ visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yaṁ krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik

kaḥ—who; *nu*—indeed; *artha-tṛṣṇām*—a strong desire to acquire money; *visṛjet*—can give up; *prāṇebhyaḥ*—than life; *api*—indeed; *yaḥ*—which; *īpsitaḥ*—more desired; *yam*—which; *krīṇāti*—tries to acquire; *asubhiḥ*—with his own life; *preṣṭhaiḥ*—very dear; *taskaraḥ*—a thief; *sevakaḥ*—a professional servant; *vaṇik*—a merchant.

TRANSLATION

Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to acquire money even by risking their very dear lives.

PURPORT

How money can be dearer than life is indicated in this verse. Thieves may enter the house of a rich man to steal money at the risk of their lives. Because of trespassing, they may be killed by guns or attacked by watchdogs, but still they try to commit burglary. Why do they risk their lives? Only to get some money. Similarly, a professional soldier is recruited into the army, and he accepts such service, with the risk of dying on the battlefield, only for the sake of money. In the same way, merchants go from one country to another on boats at the risk of their lives, or they dive into the water of the sea to collect pearls and valuable gems. Thus it is practically proved—and everyone will admit—that money is sweeter than honey. One may risk everything to acquire money, and this is especially true of rich men who are too attached to household life. Formerly, of course, the members of the higher castes—the *brāhmaṇas*, *kṣatriyas* and *vaiśyas* (everyone but the *śūdras*)—were trained in the *guru-kula* to adhere to a life of renunciation and sense control by practicing *brahmacarya* and mystic *yoga*. Then they were allowed to enter household life. There have consequently been many

instances in which great kings and emperors have given up household life. Although they were extremely opulent and were the masters of kingdoms, they could give up all their possessions because they were trained early as *brahmacārīs*. Prahlāda Mahārāja's advice is therefore very appropriate:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

"One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection." Human society should take advantage of this instruction.

TEXTS 11–13

कथं प्रियाया अनुकम्पितायाः
सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु तत्स्नेहसितः शिशूनां
कलाक्षराणामनुरक्तचित्तः ॥११॥

पुत्रान्स्मरंस्ता दुहितॄर्हृदय्या
भ्रातॄन् स्वसॄर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च
वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥१२॥

त्यजेत कोशस्कृदिवेहमानः
कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्वं बहुमन्यमानः
कथं विरज्येत दुरन्तमोहः ॥१३॥

kathaṁ priyāyā anukampitāyāḥ
saṅgaṁ rahasyaṁ rucirāṁś ca mantrān
suhṛtsu tat-sneha-sitaḥ śiśūnāṁ
kalākṣarāṇām anurakta-cittaḥ

putrān smaraṁs tā duhitṛr hṛdayyā
bhrātṛn svasṛr vā pitarau ca dīnau
gṛhān manojñoru-paricchadāṁś ca
vṛttīś ca kulyāḥ paśu-bhṛtya-vargān

tyajeta kośas-kṛd ivehamānaḥ
karmāṇi lobhād avitṛpta-kāmaḥ
aupasthya-jaihvaṁ bahu-manyamānaḥ
kathaṁ virajyeta duranta-mohaḥ

katham—how; *priyāyāḥ*—of the dearmost wife; *anukampitāyāḥ*—always affectionate and compassionate; *saṅgam*—the association; *rahasyam*—solitary; *rucirān*—very pleasing and acceptable; *ca*—and; *mantrān*—instructions; *suhṛtsu*—to the wife and children; *tat-sneha-sitaḥ*—being bound by their affection; *śiśūnām*—to the small children; *kala-akṣarāṇām*—speaking in broken language; *anurakta-cittaḥ*—a person whose mind is attracted; *putrān*—the sons; *smaran*—thinking of; *tāḥ*—them; *duhitṛḥ*—the daughters (married and staying at the homes of their husbands); *hṛdayyāḥ*—always situated in the core of the heart; *bhrātṛn*—the brothers; *svasṛḥ vā*—or the sisters; *pitarau*—father and mother; *ca*—and; *dīnau*—who in old age are mostly invalids; *gṛhān*—household affairs; *manojña*—very attractive; *uru*—much; *paricchadān*—furniture; *ca*—and; *vṛttīḥ*—big sources of income (industry, business); *ca*—and; *kulyāḥ*—connected with the family; *paśu*—of animals (cows, elephants and other household animals); *bhṛtya*—servants and maidservants; *vargān*—groups; *tyajeta*—can give up; *kośaḥ-kṛt*—the silkworm; *iva*—like; *īhamānaḥ*—performing; *karmāṇi*—different activities; *lobhāt*—because of insatiable desires; *avitṛpta-kāmaḥ*—whose increasing desires are not satisfied; *aupasthya*—pleasure from the genitals; *jaihvam*—and the tongue; *bahu-manyamānaḥ*—considering as very important; *katham*—how; *virajyeta*—is able to give up; *duranta-mohaḥ*—being in great illusion.

TRANSLATION

How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?

PURPORT

In household affairs the first attraction is the beautiful and pleasing wife, who increases household attraction more and more. One enjoys his wife with two prominent sense organs, namely the tongue and the genitals. The wife speaks very sweetly. This is certainly an attraction. Then she prepares very palatable foods to satisfy the tongue, and when the tongue is satisfied one gains strength in the other sense organs, especially the genitals. Thus the wife gives pleasure in sexual intercourse. Household life means sex life (*yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*). This is encouraged by the tongue. Then there are children. A baby gives pleasure by speaking sweet words in broken language, and when the sons and daughters are grown up one becomes involved in their education and marriage. Then there are one's own father and mother to be taken care of, and one also becomes concerned with the social atmosphere and with pleasing his brothers and sisters. A man becomes increasingly entangled in household affairs, so much so that leaving them

becomes almost impossible. Thus the household becomes *gṛham andha-kūpam*, a dark well into which the man has fallen. For such a man to get out is extremely difficult unless he is helped by a strong person, the spiritual master, who helps the fallen person with the strong rope of spiritual instructions. A fallen person should take advantage of this rope, and then the spiritual master, or the Supreme Personality of Godhead, Kṛṣṇa, will take him out of the dark well.

TEXT 14

कुटुम्बपोषाय वियन् निजायु-
र्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा
निर्विद्यते न स्वकुटुम्बरामः ॥१४॥

kuṭumba-poṣāya viyan nijāyur
na budhyate 'rtham vihatam pramattaḥ
sarvatra tāpa-traya-duḥkhitātmā
nirvidyate na sva-kuṭumba-rāmaḥ

kuṭumba—of family members; *poṣāya*—for the maintenance; *viyat*—declining; *nija-āyuḥ*—his lifetime; *na*—not; *budhyate*—understands; *artham*—the interest or purpose of life; *vihatam*—spoiled; *pramattaḥ*—being mad in material conditions; *sarvatra*—everywhere; *tāpa-traya*—by the threefold miserable conditions (*adhyātmika, adhidaivika* and *adhibautika*); *duḥkhita*—being distressed; *ātmā*—himself; *nirvidyate*—becomes remorseful; *na*—not; *sva-kuṭumba-rāmaḥ*—enjoying simply by maintaining the members of the family.

TRANSLATION

One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single

farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

PURPORT

A foolish man does not understand the values of human life, nor does he understand how he is wasting his valuable life simply for the maintenance of his family members. He is expert in calculating the loss of pounds, shillings and pence, but he is so foolish that he does not know how much money he is losing, even according to material considerations. Cāṇakya Paṇḍita gives the example that a moment of life cannot be purchased in exchange for millions of dollars. A foolish person, however, wastes such a valuable life without knowing how much he is losing, even according to monetary calculations. Although a materialistic person is expert in calculating costs and doing business, he does not realize that he is misusing his costly life for want of knowledge. Even though such a materialistic person is always suffering threefold miseries, he is not intelligent enough to cease his materialistic way of life.

TEXT 15

वित्तेषु नित्याभिनिविष्टचेता
विद्वांश्च दोषं परवित्तहर्तुः ।
प्रेत्येह वाथाप्यजितेन्द्रियस्त-
दशान्तकामो हरते कुटुम्बी ॥१५॥

vitteṣu nityābhiniviṣṭa-cetā
vidvāṁś ca doṣaṁ para-vitta-hartuḥ
pretyeha vāthāpy ajitendriyas tad
aśānta-kāmo harate kuṭumbī

vitteṣu—in material wealth; *nitya-abhiniviṣṭa-cetāḥ*—whose mind is always absorbed; *vidvān*—having learned; *ca*—also; *doṣam*—the fault; *para-vitta-hartuḥ*—of one who steals the money of others by cheating or by transactions on the black market; *pretya*—after dying; *iha*—in this

material world; *vā*—or; *athāpi*—still; *ajita-indriyaḥ*—because of being unable to control the senses; *tat*—that; *aśānta-kāmaḥ*—whose desires are unsatiated; *harate*—steals; *kuṭumbī*—too fond of his family.

TRANSLATION

If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money.

PURPORT

Especially in these days, people do not believe in a next life or in the court of Yamarāja and the various punishments of the sinful. But at least one should know that one who cheats others to acquire money will be punished by the laws of the government. Nonetheless, people do not care about the laws of this life or those governing the next. Despite whatever knowledge one has, one cannot stop his sinful activities if he is unable to control his senses.

TEXT 16

विद्वानपीत्थं दनुजाः कुटुम्बं
पुष्णन्स्वलोकाय न कल्पते वै ।
यः स्वीयपारक्यविभिन्नभाव-
स्तमः प्रपद्येत यथा विमूढः ॥१६॥

vidvān apītthaṁ danujāḥ kuṭumbaṁ
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-pārakya-vibhinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ

vidvān—knowing (the inconvenience of material existence, especially in household life); *api*—although; *ittham*—thus; *danu-jāḥ*—O sons of demons; *kuṭumbam*—the family members or extended family members

(like one's community, society, nation or union of nations); *puṣṇan*—providing with all the necessities of life; *sva-lokāya*—in understanding himself; *na*—not; *kalpate*—capable; *vai*—indeed; *yaḥ*—he who; *svīya*—my own; *pārakya*—belonging to others; *vibhinna*—separate; *bhāvaḥ*—having a conception of life; *tamaḥ*—nothing but darkness; *prapadyeta*—enters; *yathā*—just as; *vimūḍhaḥ*—a person without education, or one who is like an animal.

TRANSLATION

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

PURPORT

In human society there are attempts to educate the human being, but for animal society there is no such system, nor are animals able to be educated. Therefore animals and unintelligent men are called *vimūḍha*, or ignorant, bewildered, whereas an educated person is called *vidvān*. The real *vidvān* is one who tries to understand his own position within this material world. For example, when Sanātana Gosvāmī submitted to the lotus feet of Śrī Caitanya Mahāprabhu, his first question was *'ke āmi'*, *'kene āmāya jāre tāpa-traya'*. In other words, he wanted to know his constitutional position and why he was suffering from the threefold miseries of material existence. This is the process of education. If one does not ask, "Who am I? What is the goal of my life?" but instead follows the same animal propensities as cats and dogs, what is the use of his education? As discussed in the previous verse, a living being is entrapped by his fruitive activities, exactly like a silkworm trapped in its own cocoon. Foolish persons are generally encaged by their fruitive actions (*karma*) because of a strong desire to enjoy this material world. Such attracted persons become involved in society, community and nation and waste their time, not having profited from having obtained human forms. Especially in this age, Kali-yuga, great leaders, politicians,

philosophers and scientists are all engaged in foolish activities, thinking, "This is mine, and this is yours." The scientists invent nuclear weapons and collaborate with the big leaders to protect the interests of their own nation or society. In this verse, however, it is clearly stated that despite their so-called advanced knowledge, they actually have the same mentality as cats and dogs. As cats, dogs and other animals, not knowing their true interest in life, become increasingly involved in ignorance, the so-called educated person who does not know his own self-interest or the true goal of life becomes increasingly involved in materialism. Therefore Prahlāda Mahārāja advises everyone to follow the principles of *varṇāśrama-dharma*. Specifically, at a certain point one must give up family life and take to the renounced order of life to cultivate spiritual knowledge and thus become liberated. This is further discussed in the following verses.

TEXTS 17–18

यतो न कश्चित् क्व च कुत्रचिद् वा
दीनः स्वमात्मानमलं समर्थः ।
विमोचितुं कामदृशां विहार-
क्रीडामृगो यन्निगडो विसर्गः ॥१७॥

ततो विदूरात् परिहृत्य दैत्या
दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं
स मुक्तसङ्गैरिषितोऽपवर्गः ॥१८॥

yato na kaścit kva ca kutracid vā
dīnaḥ svam ātmānam alaṁ samarthaḥ
vimocituṁ kāma-dṛśāṁ vihāra-
krīḍā-mṛgo yan-nigaḍo visargaḥ

tato vidūrāt parihṛtya daityā
daityeṣu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito 'pavargaḥ

yataḥ—because; *na*—never; *kaścit*—anyone; *kva*—in any place; *ca*—also; *kutracit*—at any time; *vā*—or; *dīnaḥ*—having a poor fund of knowledge; *svam*—own; *ātmānam*—self; *alam*—exceedingly; *samarthaḥ*—able; *vimocitum*—to liberate; *kāma-dṛśām*—of lusty women; *vihāra*—in the sexual enjoyment; *krīḍā-mṛgaḥ*—a playboy; *yat*—in whom; *nigaḍaḥ*—which is the shackle of material bondage; *visargaḥ*—the expansions of family relationships; *tataḥ*—in such circumstances; *vidūrāt*—from far away; *parihṛtya*—giving up; *daityāḥ*—O my friends, sons of the demons; *daityeṣu*—among the demons; *saṅgam*—association; *viṣaya-ātma-keṣu*—who are too addicted to sense enjoyment; *upeta*—one should approach; *nārāyaṇam*—Lord Nārāyaṇa, the Supreme Personality of Godhead; *ādi-devam*—the origin of all the demigods; *saḥ*—He; *mukta-saṅgaiḥ*—by the association of liberated persons; *iṣitaḥ*—desired; *apavargaḥ*—the path of liberation.

TRANSLATION

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all the demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence.

PURPORT

Prahlāda Mahārāja has maintained the philosophical point of view that one should give up the dark well of family life and go to the forest to take shelter of the lotus feet of the Supreme Personality of Godhead (*hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim*

āśrayeta). In this verse also, he stresses the same point. In the history of human society, no one, at any time or any place, has been liberated because of too much affection and attachment for his family. Even in those who are apparently very educated, the same family attachment is there. They cannot give up the association of their families, even in old age or invalidity, for they are attached to sense enjoyment. As we have several times discussed, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham:* so-called householders are simply attracted by sexual enjoyment. Thus they keep themselves shackled in family life, and furthermore they want their children to be shackled in the same way. Playing the parts of playboys in the hands of women, they glide down to the darkest regions of material existence. *Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām.* Because they are unable to control their senses, they continue a life of chewing the chewed and therefore descend to the darkest material regions. One should give up the association of such demons and adhere to the association of devotees. Thus one will be able to be liberated from material bondage.

TEXT 19

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।
आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥१९॥

na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmatvāt sarva-bhūtānāṁ
siddhatvād iha sarvataḥ

na—not; *hi*—indeed; *acyutam*—the infallible Supreme Personality of Godhead; *prīṇayataḥ*—satisfying; *bahu*—much; *āyāsaḥ*—endeavor; *asura-ātma-jāḥ*—O sons of demons; *ātmatvāt*—because of being intimately related as the Supersoul; *sarva-bhūtānām*—of all living entities; *siddhatvāt*—because of being established; *iha*—in this world; *sarvataḥ*—in all directions, in all times and from all angles of vision.

TRANSLATION

My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities.

Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

PURPORT

One may ask, "One is certainly very attached to family life, but if one gives up family life to be attached to the service of the Lord, one must undergo the same endeavor and trouble. Therefore, what is the benefit of taking the trouble to engage in the service of the Lord?" This is not a valid objection. The Lord asserts in *Bhagavad-gītā* (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Nārāyaṇa, is the seed-giving father of all living entities because the living entities are parts and parcels of the Supreme Lord (*mamaivāṁśo . . . jīva-bhūtaḥ*). As there is no difficulty in establishing the intimate relationship between a father and son, there is no difficulty in reestablishing the natural, intimate relationship between Nārāyaṇa and the living entities. *Svalpam apy asya dharmasya trāyate mahato bhayāt:* if one performs even very slight devotional service, Nārāyaṇa is always ready to save one from the greatest danger. The definite example is Ajāmila. Ajāmila separated himself from the Supreme Personality of Godhead by performing many sinful activities and was condemned by Yamarāja to be very severely punished, but because at the time of death he chanted the name of Nārāyaṇa, although he was calling not for the Supreme Lord Nārāyaṇa but for his son named Nārāyaṇa, he was saved from the hands of Yamarāja. Therefore, pleasing Nārāyaṇa does not require as much endeavor as pleasing one's family, community and nation. We have seen important political leaders killed for a slight discrepancy in their behavior. Therefore pleasing one's

society, family, community and nation is extremely difficult. Pleasing Nārāyaṇa, however, is not at all difficult; it is very easy.

One's duty is to revive one's relationship with Nārāyaṇa. A slight endeavor in this direction will make the attempt successful, whereas one will never be successful in pleasing his so-called family, society and nation, even if one endeavors to sacrifice his life. The simple endeavor involved in the devotional service of *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, hearing and chanting the holy name of the Lord, can make one successful in pleasing the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has therefore bestowed His blessings by saying, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* "All glories to Śrī Kṛṣṇa *saṅkīrtana!*" If one wants to derive the actual benefit from this human form, he must take to the chanting of the holy name of the Lord.

TEXTS 20–23

परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु ।
भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ॥२०॥

गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा ।
एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥२१॥

प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् ।
व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः ॥२२॥

केवलानुभवानन्दस्वरूपः परमेश्वरः ।
माययान्तर्हितैश्वर्य ईयते गुणसर्गया ॥२३॥

parāvareṣu bhūteṣu
brahmānta-sthāvarādiṣu
bhautikeṣu vikāreṣu
bhūteṣv atha mahatsu ca

guṇeṣu guṇa-sāmye ca
guṇa-vyatikare tathā

eka eva paro hy ātmā
bhagavān īśvaro 'vyayaḥ

pratyag-ātma-svarūpeṇa
dṛśya-rūpeṇa ca svayam
vyāpya-vyāpaka-nirdeśyo
hy anirdeśyo 'vikalpitaḥ

kevalānubhavānanda-
svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya
īyate guṇa-sargayā

para-avareṣu—in exalted or hellish conditions of life; *bhūteṣu*—in the living beings; *brahma-anta*—ending with Lord Brahmā; *sthāvara-ādiṣu*—beginning with the nonmoving forms of life, the trees and plants; *bhautikeṣu*—of the material elements; *vikāreṣu*—in the transformations; *bhūteṣu*—in the five gross elements of material nature; *atha*—moreover; *mahatsu*—in the *mahat-tattva*, the total material energy; *ca*—also; *guṇeṣu*—in the modes of material nature; *guṇa-sāmye*—in an equilibrium of material qualities; *ca*—and; *guṇa-vyatikare*—in the uneven manifestation of the modes of material nature; *tathā*—as well; *ekaḥ*—one; *eva*—only; *paraḥ*—transcendental; *hi*—indeed; *ātmā*—the original source; *bhagavān*—the Supreme Personality of Godhead; *īśvaraḥ*—the controller; *avyayaḥ*—without deteriorating; *pratyak*—inner; *ātma-svarūpeṇa*—by His original constitutional position as the Supersoul; *dṛśya-rūpeṇa*—by His visible forms; *ca*—also; *svayam*—personally; *vyāpya*—pervaded; *vyāpaka*—all-pervading; *nirdeśyaḥ*—to be described; *hi*—certainly; *anirdeśyaḥ*—not to be described (because of fine, subtle existence); *avikalpitaḥ*—without differentiation; *kevala*—only; *anubhava-ānanda-svarūpaḥ*—whose form is blissful and full of knowledge; *parama-īśvaraḥ*—the Supreme Personality of Godhead, the supreme ruler; *māyayā*—by *māyā*, the illusory energy; *antarhita*—covered; *aiśvaryaḥ*—whose unlimited opulence; *īyate*—is mistaken as; *guṇa-sargayā*—the interaction of the material modes of nature.

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

PURPORT

Not only is the Supreme Personality of Godhead present as the Supersoul of all living entities; at the same time, He pervades everything in the entire creation. He exists in all circumstances and at all times. He exists in the heart of Lord Brahmā and also in the cores of the hearts of the hogs, dogs, trees, plants and so on. He is present everywhere. He is present not only in the heart of the living entity, but also in material things, even in the atoms, protons and electrons being explored by material scientists.

The Lord is present in three features—as Brahman, Paramātmā and Bhagavān. Because He is present everywhere, He is described as *sarvaṁ khalv idaṁ brahma*. Viṣṇu exists beyond Brahman. *Bhagavad-gītā* confirms that Kṛṣṇa, by His Brahman feature, is all-pervading (*mayā tatam idaṁ sarvam*), but Brahman depends upon Kṛṣṇa (*brahmaṇo hi pratiṣṭhāham*). Without Kṛṣṇa, there could be no existence of Brahman or Paramātmā. Therefore, Bhagavān, the Supreme Personality of Godhead, is the ultimate realization of the Absolute Truth. Although He is

present as the Paramātmā in the core of everyone's heart, He is nonetheless one, either as an individual or as the all-pervading Brahman.

The supreme cause is Kṛṣṇa, and devotees who have surrendered to the Supreme Personality of Godhead can realize Him and His presence within the universe and within the atom (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). This realization is possible only for devotees who have fully surrendered unto the lotus feet of the Lord; for others it is not possible. This is confirmed by the Lord Himself in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

The process of surrender in a devotional attitude is accepted by a fortunate living being. After wandering through many varieties of life on many planetary systems, when one comes to the real understanding of the Absolute Truth by the grace of a devotee, one surrenders to the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*bahūnāṁ janmanām ante jñānavān māṁ prapadyate*).

Prahlāda Mahārāja's class friends, who were born of Daitya families, thought that realizing the Absolute was extremely difficult. Indeed, we have experience that many, many people say this very thing. Actually, however, this is not so. The Absolute, the Supreme Personality of Godhead, is most intimately related to all living entities. Therefore if one understands the Vaiṣṇava philosophy, which explains how He is present everywhere and how He acts everywhere, to worship the Supreme Lord or to realize Him is not at all difficult. Realization of the Lord, however, is possible only in the association of devotees. Therefore Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī said (Cc. *Madhya* 19.151):

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The living entity in the material condition wanders through many varieties of life and many varieties of circumstances, but if he comes in

contact with a pure devotee and is intelligent enough to take instructions from the pure devotee regarding the process of devotional service, he can understand the Supreme Personality of Godhead, the origin of Brahman and Paramātmā, without difficulty. In this regard, Śrīla Madhvācārya says:

antaryāmī pratyag-ātmā
vyāptaḥ kālo hariḥ smṛtaḥ
prakṛtyā tamasāvṛtatvāt
harer aiśvaryaṁ na jñāyate

The Lord is present as *antaryāmī* in everyone's heart and is visible in the individual soul covered by a body. Indeed, He is everywhere at every time and every condition, but because He is covered by the curtain of material energy, to an ordinary person there appears to be no God.

TEXT 24

तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।
भावमासुरमुन्मुच्य यया तुष्यत्यधोक्षजः ॥२४॥

tasmāt sarveṣu bhūteṣu
dayāṁ kuruta sauhṛdam
bhāvam āsuram unmucya
yayā tuṣyaty adhokṣajaḥ

tasmāt—therefore; *sarveṣu*—to all; *bhūteṣu*—living entities; *dayām*—mercy; *kuruta*—show; *sauhṛdam*—friendliness; *bhāvam*—the attitude; *āsuram*—of the demons (who separate friends and enemies); *unmucya*—giving up; *yayā*—by which; *tuṣyati*—is satisfied; *adhokṣajaḥ*—the Supreme Lord, who is beyond the perception of the senses.

TRANSLATION

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac

nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

PURPORT

The Lord says in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* "One can understand the Supreme Personality as He is only by devotional service." Prahlāda Mahārāja ultimately instructed his class friends, the sons of the demons, to accept the process of devotional service by preaching the science of Kṛṣṇa consciousness to everyone. Preaching is the best service to the Lord. The Lord will immediately be extremely satisfied with one who engages in this service of preaching Kṛṣṇa consciousness. This is confirmed by the Lord Himself in *Bhagavad-gītā* (18.69). *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ:* "There is no servant in this world more dear to Me than he, nor will there ever be one more dear." If one sincerely tries his best to spread Kṛṣṇa consciousness by preaching the glories of the Lord and His supremacy, even if he is imperfectly educated, he becomes the dearmost servant of the Supreme Personality of Godhead. This is *bhakti.* As one performs this service for humanity, without discrimination between friends and enemies, the Lord becomes satisfied, and the mission of one's life is fulfilled. Śrī Caitanya Mahāprabhu therefore advised everyone to become a *guru*-devotee and preach Kṛṣṇa consciousness (*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*). That is the easiest way to realize the Supreme Personality of Godhead. By such preaching, the preacher becomes satisfied, and those to whom he preaches are also satisfied. This is the process of bringing peace and tranquility to the entire world.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

One is expected to understand these three formulas of knowledge concerning the Supreme Lord—that He is the supreme enjoyer, that He is the proprietor of everything, and that He is the best well-wisher and

friend of everyone. A preacher should personally understand these truths and preach them to everyone. Then there will be peace and tranquility all over the world.

The word *sauhṛdam* ("friendliness") is very significant in this verse. People are generally ignorant of Kṛṣṇa consciousness, and therefore to become their best well-wisher one should teach them about Kṛṣṇa consciousness without discrimination. Since the Supreme Lord, Viṣṇu, is situated in the core of everyone's heart, every body is a temple of Viṣṇu. One should not misuse this understanding as an excuse for such words as *daridra-nārāyaṇa*. If Nārāyaṇa lives in the house of a *daridra*, a poor man, this does not mean that Nārāyaṇa becomes poor. He lives everywhere—in the houses of the poor and those of the rich—but in all circumstances He remains Nārāyaṇa; to think that He becomes either poor or rich is a material calculation. He is always *ṣaḍ-aiśvarya-pūrṇa*, full in six opulences, in all circumstances.

TEXT 25

तुष्टे च तत्र किमलभ्यमनन्त आद्ये
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः।
धर्मादयः किमगुणेन च काङ्क्षितेन
सारंजुषां चरणयोरुपगायतां नः ॥२५॥

tuṣṭe ca tatra kim alabhyam ananta ādye
kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ

tuṣṭe—when satisfied; *ca*—also; *tatra*—that; *kim*—what; *alabhyam*—unobtainable; *anante*—the Supreme Personality of Godhead; *ādye*—the original source of everything, the cause of all causes; *kim*—what need; *taiḥ*—with them; *guṇa-vyatikarāt*—due to the actions of the modes of material nature; *iha*—in this world; *ye*—which; *sva-siddhāḥ*—automatically achieved; *dharma-ādayaḥ*—the three principles of material advancement, namely religion, economic development and sense gratification; *kim*—what need; *aguṇena*—with liberation into the Supreme; *ca*—and; *kāṅkṣitena*—desired; *sāram*—essence; *juṣām*—

relishing; *caraṇayoḥ*—of the two lotus feet of the Lord; *upagāyatām*—who glorify the qualities of the Lord; *naḥ*—of us.

TRANSLATION

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

PURPORT

In an advanced civilization, people are eager to be religious, to be economically well situated, to satisfy their senses to the fullest extent, and at last to attain liberation. However, these are not to be magnified as desirable. Indeed, for a devotee these are all very easily available. Bilvamaṅgala Ṭhākura said, *muktiḥ svayaṁ mukulitāñjali sevate 'smān dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ.* Liberation always stands at the door of a devotee, ready to carry out his orders. Material advancement in religion, economic development, sense gratification and liberation simply wait to serve a devotee at the first opportunity. A devotee is already in a transcendental position; he does not need further qualifications to be liberated. As confirmed in *Bhagavad-gītā* (14.26), *sa guṇān samatītyaitān brahma-bhūyāya kalpate:* a devotee is transcendental to the actions and reactions of the three modes of material nature because he is situated on the Brahman platform.

Prahlāda Mahārāja said, *aguṇena ca kāṅkṣitena:* if one is engaged in the transcendental loving service of the lotus feet of the Lord, he does not need anything in terms of *dharma, artha, kāma* or *mokṣa.* In *Śrīmad-Bhāgavatam,* therefore, in the beginning of the transcendental literature, it is said, *dharmaḥ projjhita-kaitavo 'tra. Dharma, artha, kāma* and *mokṣa* are *kaitava*—false and unnecessary. *Nirmatsarāṇām,*

persons who are completely transcendental to the material activities of separateness, who make no distinction between "mine" and "yours," but who simply engage in the devotional service of the Lord, are actually fit to accept *bhāgavata-dharma* (*dharmān bhagavatān iha*). Because they are *nirmatsara*, not jealous of anyone, they want to make others devotees, even their enemies. In this regard, Śrīla Madhvācārya remarks, *kāṅkṣate mokṣa-gam api sukhaṁ nākāṅkṣato yathā*. Devotees are not desirous of any material happiness, including the happiness derived from liberation. This is called *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*. *Karmīs* desire material happiness, and *jñānīs* desire liberation, but a devotee does not desire anything; he is simply satisfied by rendering transcendental loving service at the lotus feet of the Lord and glorifying Him everywhere by preaching, which is his life and soul.

TEXT 26

धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग
ईक्षा त्रयी नयदमौ विविधा च वार्ता।
मन्ये तदेतदखिलं निगमस्य सत्यं
स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥२६॥

dharmārtha-kāma iti yo 'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

dharma—religion; *artha*—economic development; *kāmaḥ*—regulated sense gratification; *iti*—thus; *yaḥ*—which; *abhihitaḥ*—prescribed; *tri-vargaḥ*—the group of three; *īkṣā*—self-realization; *trayī*—the Vedic ritualistic ceremonies; *naya*—logic; *damau*—and the science of law and order; *vividhā*—varieties of; *ca*—also; *vārtā*—occupational duties, or one's livelihood; *manye*—I consider; *tat*—them; *etat*—these; *akhilam*—all; *nigamasya*—of the *Vedas*; *satyam*—truth; *sva-ātma-arpaṇam*—the full surrendering of one's self; *sva-suhṛdaḥ*—unto the supreme friend; *paramasya*—the ultimate; *puṁsaḥ*—personality.

TRANSLATION

Religion, economic development and sense gratification—these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

PURPORT

These instructions of Prahlāda Mahārāja stress the transcendental position of devotional service. As confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One who fully engages in the devotional service of the Lord is immediately raised to the transcendental position, which is the *brahma-bhūta* stage. Any education or activity not on the *brahma-bhūta* platform, the platform of self-realization, is considered to be material, and Prahlāda Mahārāja says that anything material cannot be the Absolute Truth, for the Absolute Truth is on the spiritual platform. This is also confirmed by Lord Kṛṣṇa in *Bhagavad-gītā* (2.45), where He says, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna:* "The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them." To act on the material platform, even if one's activities are sanctioned by the *Vedas*, is not the ultimate goal of life. The ultimate goal of life is to stay on the spiritual platform, fully surrendered to the *parama-puruṣa*, the supreme person. This is the object of the human mission. In summary, the Vedic ritualistic ceremonies and injunctions

are not to be discounted; they are means of being promoted to the spiritual platform. But if one does not come to the spiritual platform, the Vedic ceremonies are simply a waste of time. This is confirmed in *Śrīmad-Bhāgavatam* (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [*dharma*] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." If one very strictly performs the various duties of religion but does not ultimately come to the platform of surrendering to the Supreme Lord, his methods of attaining salvation or elevation are simply a waste of time and energy.

TEXT 27

ज्ञानं तदेतदमलं दुरवापमाह
नारायणो नरसखः किल नारदाय ।
एकान्तिनां भगवतस्तदकिञ्चनानां
पादारविन्दरजसाप्लुतदेहिनां स्यात् ॥२७॥

jñānaṁ tad etad amalaṁ duravāpam āha
nārāyaṇo nara-sakhaḥ kila nāradāya
ekāntināṁ bhagavatas tad akiñcanānāṁ
pādāravinda-rajasāpluta-dehināṁ syāt

jñānam—knowledge; *tat*—that; *etat*—this; *amalam*—without material contamination; *duravāpam*—very difficult to understand (without the mercy of a devotee); *āha*—explained; *nārāyaṇaḥ*—Lord Nārāyaṇa, the Supreme Personality of Godhead; *nara-sakhaḥ*—the friend of all living entities (especially human beings); *kila*—certainly; *nāradāya*—unto the great sage Nārada; *ekāntinām*—of those who have surrendered exclusively to the Supreme Personality of Godhead; *bhagavataḥ*—of the Supreme Personality of Godhead; *tat*—that (knowledge);

akiñcanānām—who do not claim any material possessions; *pāda-aravinda*—of the lotus feet of the Lord; *rajasā*—by the dust; *āpluta*—bathed; *dehinām*—whose bodies; *syāt*—is possible.

TRANSLATION

Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's disciplic succession can understand this confidential knowledge.

PURPORT

It is stated here that this confidential knowledge is extremely difficult to understand, yet it is very easy to understand if one takes shelter of a pure devotee. This confidential knowledge is also mentioned at the end of *Bhagavad-gītā*, where the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." This knowledge is an extremely confidential secret, but it can be understood if one approaches the Supreme Personality of Godhead through the bona fide agent, the spiritual master in the disciplic succession from Nārada. Prahlāda Mahārāja wanted to impress upon the sons of the demons that although such knowledge can be understood only by a saintly person like Nārada, they should not be disappointed, for if one takes shelter of Nārada instead of material teachers, this knowledge is possible to understand. Understanding does not depend upon high parentage. The living entity is certainly pure on the spiritual platform, and therefore anyone who attains the spiritual platform by the grace of the spiritual master can also understand this confidential knowledge.

TEXT 28

श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् ।
धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् ॥२८॥

śrutam etan mayā pūrvaṁ
jñānaṁ vijñāna-saṁyutam

dharmaṁ bhāgavataṁ śuddhaṁ
nāradād deva-darśanāt

śrutam—heard; *etat*—this; *mayā*—by me; *pūrvam*—formerly; *jñānam*—confidential knowledge; *vijñāna-saṁyutam*—combined with its practical application; *dharmam*—transcendental religion; *bhāgavatam*—in relationship with the Supreme Personality of Godhead; *śuddham*—having nothing to do with material activities; *nāradāt*—from the great saint Nārada; *deva*—the Supreme Lord; *darśanāt*—who always sees.

TRANSLATION

Prahlāda Mahārāja continued: I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called bhāgavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination.

TEXTS 29–30

श्रीदैत्यपुत्रा ऊचुः

प्रह्राद त्वं वयं चापि नर्तेऽन्यं विद्महे गुरुम् ।
एताभ्यां गुरुपुत्राभ्यां बालानामपि हीश्वरौ ॥२९॥

बालस्यान्तःपुरस्थस्य महत्सङ्गो दुरन्वयः ।
छिन्धि नः संशयं सौम्य स्याच्चेद्विस्रम्भकारणम्॥३०॥

śrī-daitya-putrā ūcuḥ
prahrāda tvaṁ vayaṁ cāpi
narte 'nyaṁ vidmahe gurum
etābhyāṁ guru-putrābhyāṁ
bālānām api hīśvarau

bālasyāntaḥpura-sthasya
mahat-saṅgo duranvayaḥ
chindhi naḥ saṁśayaṁ saumya
syāc ced visrambha-kāraṇam

śrī-daitya-putrāḥ ūcuḥ—the sons of the demons said; *prahrāda*—O dear friend Prahlāda; *tvam*—you; *vayam*—we; *ca*—and; *api*—also; *na*—not; *ṛte*—except; *anyam*—any other; *vidmahe*—know; *gurum*—spiritual master; *etābhyām*—these two; *guru-putrābhyām*—the sons of Śukrācārya; *bālānām*—of little children; *api*—although; *hi*—indeed; *īśvarau*—the two controllers; *bālasya*—of a child; *antaḥpura-sthasya*—remaining inside the house or palace; *mahat-saṅgaḥ*—the association of a great person like Nārada; *duranvayaḥ*—very difficult; *chindhi*—please dispel; *naḥ*—our; *saṁśayam*—doubt; *saumya*—O gentle one; *syāt*—there may be; *cet*—if; *visrambha-kāraṇam*—cause of faith (in your words).

TRANSLATION

The sons of the demons replied: Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Ṣaṇḍa and Amarka, the sons of Śukrācārya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Nārada? Kindly dispel our doubts in this regard.

Thus end the Bhaktivedanta purports of the Seventh Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Prahlāda Instructs His Demoniac Schoolmates."*

CHAPTER SEVEN

What Prahlāda Learned in the Womb

In this chapter, to dissipate the doubts of his class friends, the sons of the demons, Prahlāda Mahārāja states how, within the womb of his mother, he had heard from the mouth of Nārada Muni, who had instructed him in *bhāgavata-dharma.*

When Hiraṇyakaśipu left his kingdom and went to the mountain known as Mandarācala to execute severe austerities, all the demons scattered. Hiraṇyakaśipu's wife, Kayādhu, was pregnant at that time, and the demigods, mistakenly thinking that she carried another demon in her womb, arrested her. Their plan was that as soon as the child took birth they would kill him. While they were taking Kayādhu to the heavenly planets, they met Nārada Muni, who stopped them from taking her away and took her to his *āśrama* until Hiraṇyakaśipu's return. In Nārada Muni's *āśrama*, Kayādhu prayed for the protection of the baby in her womb, and Nārada Muni reassured her and gave her instructions on spiritual knowledge. Taking advantage of those instructions, Prahlāda Mahārāja, although a small baby within the womb, listened very carefully. The spirit soul is always apart from the material body. There is no change in the spiritual form of the living entity. Any person above the bodily conception of life is pure and can receive transcendental knowledge. This transcendental knowledge is devotional service, and Prahlāda Mahārāja, while living in the womb of his mother, received instructions in devotional service from Nārada Muni. Any person engaged in the service of the Lord through the instructions of a bona fide spiritual master is immediately liberated, and being free from the clutches of *māyā*, he is relieved of all ignorance and material desires. The duty of everyone is to take shelter of the Supreme Lord and thus become free from all material desires. Regardless of the material condition in which one is situated, one can achieve this perfection. Devotional service is not dependent on the material activities of austerity, penance, mystic *yoga* or piety. Even without such assets, one can achieve devotional service through the mercy of a pure devotee.

TEXT 1

श्रीनारद उवाच

एवं दैत्यसुतैः पृष्टो महाभागवतोऽसुरः ।
उवाच तान्स्मयमानः स्मरन् मदनुभाषितम् ॥ १ ॥

śrī-nārada uvāca
evaṁ daitya-sutaiḥ pṛṣṭo
mahā-bhāgavato 'suraḥ
uvāca tān smayamānaḥ
smaran mad-anubhāṣitam

śrī-nāradaḥ uvāca—the great saint Nārada Muni said; *evam*—thus; *daitya-sutaiḥ*—by the sons of the demons; *pṛṣṭaḥ*—being questioned; *mahā-bhāgavataḥ*—the exalted devotee of the Lord; *asuraḥ*—born in a family of demons; *uvāca*—spoke; *tān*—unto them (the sons of the demons); *smayamānaḥ*—smiling; *smaran*—remembering; *mat-anubhāṣitam*—what was spoken by me.

TRANSLATION

Nārada Muni said: Although Prahlāda Mahārāja was born in a family of asuras, he was the greatest of all devotees. Having thus been questioned by his class friends, the sons of the asuras, he remembered the words spoken to him by me and replied to his friends as follows.

PURPORT

When he was in the womb of his mother, Prahlāda Mahārāja listened to the words of Nārada Muni. One cannot imagine how the baby in embryo could hear Nārada, but this is spiritual life; progress in spiritual life cannot be obstructed by any material condition. This is called *ahaituky apratihatā*. Reception of spiritual knowledge is never checked by any material condition. Thus Prahlāda Mahārāja, from his very childhood, spoke spiritual knowledge to his class friends, and certainly it was effective, although all of them were children.

TEXT 2

श्रीप्रह्लाद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम् ।
युद्धोद्यमं परं चक्रुर्विबुधा दानवान्प्रति ॥ २ ॥

śrī-prahrāda uvāca
pitari prasthite 'smākaṁ
tapase mandarācalam
yuddhodyamaṁ paraṁ cakrur
vibudhā dānavān prati

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *pitari*—when the demon father, Hiraṇyakaśipu; *prasthite*—left for; *asmākam*—our; *tapase*—to execute austerities; *mandara-acalam*—the hill known as Mandarācala; *yuddha-udyamam*—exertion of warfare; *param*—very great; *cakruḥ*—executed; *vibudhāḥ*—the demigods, headed by King Indra; *dānavān*—the demons; *prati*—toward.

TRANSLATION

Prahlāda Mahārāja said: When our father, Hiraṇyakaśipu, went to Mandarācala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.

TEXT 3

पिपीलिकैरहिरिव दिष्ट्या लोकोपतापनः ।
पापेन पापोऽभक्षीति वदन्तो वासवादयः ॥ ३ ॥

pipīlikair ahir iva
diṣṭyā lokopatāpanaḥ
pāpena pāpo 'bhakṣīti
vadanto vāsavādayaḥ

pipīlikaiḥ—by small ants; *ahiḥ*—a serpent; *iva*—like; *diṣṭyā*—thank heaven; *loka-upatāpanaḥ*—always oppressing everyone; *pāpena*—by his own sinful activities; *pāpaḥ*—the sinful Hiraṇyakaśipu; *abhakṣi*—has now been eaten; *iti*—thus; *vadantaḥ*—saying; *vāsava-ādayaḥ*—the demigods, headed by King Indra.

TRANSLATION

"Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities." Saying this, the demigods, headed by King Indra, arranged to fight the demons.

TEXTS 4–5

तेषामतिबलोद्योगं निशम्यासुरयूथपाः ।
वध्यमानाः सुरैर्भीता दुद्रुवुः सर्वतोदिशम् ॥ ४ ॥
कलत्रपुत्रवित्ताप्तान्गृहान्पशुपरिच्छदान् ।
नावेक्ष्यमाणास्त्वरिताः सर्वे प्राणपरीप्सवः ॥ ५ ॥

teṣām atibalodyogaṁ
niśamyāsura-yūthapāḥ
vadhyamānāḥ surair bhītā
dudruvuḥ sarvato diśam

kalatra-putra-vittāptān
gṛhān paśu-paricchadān
nāvekṣyamāṇās tvaritāḥ
sarve prāṇa-parīpsavaḥ

teṣām—of the demigods, headed by King Indra; *atibala-udyogam*—the great exertion and strength; *niśamya*—hearing of; *asura-yūthapāḥ*—the great leaders of the demons; *vadhyamānāḥ*—being

killed one after another; *suraiḥ*—by the demigods; *bhītāḥ*—afraid; *dudruvuḥ*—ran away; *sarvataḥ*—in all; *diśam*—directions; *kalatra*—wives; *putra-vitta*—children and wealth; *āptān*—relatives; *gṛhān*—homes; *paśu-paricchadān*—animals and paraphernalia of household life; *na*—not; *avekṣyamāṇāḥ*—seeing to; *tvaritāḥ*—very hasty; *sarve*—all of them; *prāṇa-parīpsavaḥ*—very much desiring to live.

TRANSLATION

When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled.

TEXT 6

व्यलुम्पन् राजशिबिरममरा जयकाङ्क्षिणः ।
इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत् ॥ ६ ॥

vyalumpan rāja-śibiram
amarā jaya-kāṅkṣiṇaḥ
indras tu rāja-mahiṣīṁ
mātaraṁ mama cāgrahīt

vyalumpan—plundered; *rāja-śibiram*—the palace of my father, Hiraṇyakaśipu; *amarāḥ*—the demigods; *jaya-kāṅkṣiṇaḥ*—eager to be victorious; *indraḥ*—the head of the demigods, King Indra; *tu*—but; *rāja-mahiṣīm*—the Queen; *mātaram*—mother; *mama*—my; *ca*—also; *agrahīt*—captured.

TRANSLATION

The victorious demigods plundered the palace of Hiraṇyakaśipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.

TEXT 7

नीयमानां भयोद्विग्नां रुदतीं कुररीमिव ।
यदृच्छयागतस्तत्र देवर्षिर्ददृशे पथि ॥ ७ ॥

nīyamānāṁ bhayodvignāṁ
rudatīṁ kurarīm iva
yadṛcchayāgatas tatra
devarṣir dadṛśe pathi

nīyamānām—being taken away; *bhaya-udvignām*—disturbed and full of fear; *rudatīm*—crying; *kurarīm iva*—like a *kurarī* (osprey); *yadṛcchayā*—by chance; *āgataḥ*—arrived; *tatra*—on the spot; *devarṣiḥ*—the great saint Nārada; *dadṛśe*—he saw; *pathi*—on the road.

TRANSLATION

As she was being led away, crying in fear like a kurarī captured by a vulture, the great sage Nārada, who at that time had no engagement, appeared on the scene and saw her in that condition.

TEXT 8

प्राह नैनां सुरपते नेतुमर्हस्यनागसम् ।
मुञ्च मुञ्च महाभाग सतीं परपरिग्रहम् ॥ ८ ॥

prāha naināṁ sura-pate
netum arhasy anāgasam
muñca muñca mahā-bhāga
satīṁ para-parigraham

prāha—he said; *na*—not; *enām*—this; *sura-pate*—O King of the demigods; *netum*—to drag away; *arhasi*—you deserve; *anāgasam*—not at all sinful; *muñca muñca*—release, release; *mahā-bhāga*—O greatly fortunate one; *satīm*—chaste; *para-parigraham*—the wife of another person.

TRANSLATION

Nārada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her.

TEXT 9

श्रीइन्द्र उवाच

आस्तेऽस्या जठरे वीर्यमविषह्यं सुरद्विषः ।
आस्यतां यावत्प्रसवं मोक्ष्येऽर्थपदवीं गतः ॥ ९ ॥

śrī-indra uvāca
āste 'syā jaṭhare vīryam
aviṣahyaṁ sura-dviṣaḥ
āsyatāṁ yāvat prasavaṁ
mokṣye 'rtha-padavīṁ gataḥ

śrī-indraḥ uvāca—King Indra said; *āste*—there is; *asyāḥ*—of her; *jaṭhare*—within the abdomen; *vīryam*—the seed; *aviṣahyam*—intolerable; *sura-dviṣaḥ*—of the enemy of the demigods; *āsyatām*—let her remain (in our prison); *yāvat*—until; *prasavam*—the delivery of the child; *mokṣye*—I shall release; *artha-padavīm*—the path of my object; *gataḥ*—obtained.

TRANSLATION

King Indra said: In the womb of this woman, the wife of the demon Hiraṇyakaśipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her.

PURPORT

Indra, the King of heaven, decided to arrest Prahlāda Mahārāja's mother because he thought that another demon, another Hiraṇyakaśipu, was within her womb. The best course, he thought, was to kill the child when the child was born, and then the woman could be released.

TEXT 10

श्रीनारद उवाच

अयं निष्किल्बिषः साक्षान्महाभागवतो महान् ।
त्वया न प्राप्स्यते संस्थामनन्तानुचरो बली ॥१०॥

śrī-nārada uvāca
ayaṁ niṣkilbiṣaḥ sākṣān
mahā-bhāgavato mahān
tvayā na prāpsyate saṁsthām
anantānucaro balī

śrī-nāradaḥ uvāca—the great saint Nārada Muni said; *ayam*—this (child within the womb); *niṣkilbiṣaḥ*—completely sinless; *sākṣāt*—directly; *mahā-bhāgavataḥ*—a saintly devotee; *mahān*—very great; *tvayā*—by you; *na*—not; *prāpsyate*—will obtain; *saṁsthām*—his death; *ananta*—of the Supreme Personality of Godhead; *anucaraḥ*—a servant; *balī*—extremely powerful.

TRANSLATION

Nārada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him.

PURPORT

There have been many instances in which demons or nondevotees have attempted to kill a devotee, but they have never been able to destroy a great devotee of the Supreme Personality of Godhead. The Lord promises in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati.* This is a declaration by the Supreme Personality of Godhead that His devotee cannot be killed by demons. Prahlāda Mahārāja is the vivid example of the truth of this promise. Nārada Muni told the King of heaven, "It would be impossible for you to kill the child, even though you are demigods, and certainly it would be impossible for others."

TEXT 11

इत्युक्तस्तां विहायेन्द्रो देवर्षेर्मानयन्वचः ।
अनन्तप्रियभक्त्यैनां परिक्रम्य दिवं ययौ ॥११॥

ity uktas tāṁ vihāyendro
devarṣer mānayan vacaḥ
ananta-priya-bhaktyainām
parikramya divaṁ yayau

iti—thus; *uktaḥ*—addressed; *tām*—her; *vihāya*—releasing; *indraḥ*—the King of heaven; *deva-ṛṣeḥ*—of the saint Nārada Muni; *mānayan*—honoring; *vacaḥ*—the words; *ananta-priya*—for one who is very dear to the Supreme Personality of Godhead; *bhaktyā*—by devotion; *enām*—this (woman); *parikramya*—circumambulating; *divam*—to the heavenly planets; *yayau*—returned.

TRANSLATION

When the great saint Nārada Muni had thus spoken, King Indra, being respectful to Nārada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.

PURPORT

Although King Indra and the other demigods are exalted personalities, they were so obedient to Nārada Muni that King Indra immediately accepted Nārada Muni's words concerning Prahlāda Mahārāja. This is called understanding by the *paramparā* system. Indra and the demigods did not know that a great devotee was in the womb of Kayādhu, the wife of Hiraṇyakaśipu, but they accepted the authoritative statements of Nārada Muni and immediately offered their respects to the devotee by circumambulating the woman in whose womb he was living. To understand God and the devotee by the *paramparā* system is the process of knowledge. There is no need to speculate about God and His devotee. One should accept the statements of a bona fide devotee and thus try to understand.

TEXT 12

ततो मे मातरमृषिः समानीय निजाश्रमे ।
आश्वास्येहोष्यतां वत्से यावत् ते भर्तुरागमः ॥१२॥

tato me mātaram ṛṣiḥ
samānīya nijāśrame
āśvāsyehoṣyatāṁ vatse
yāvat te bhartur āgamaḥ

tataḥ—thereafter; *me*—my; *mātaram*—mother; *ṛṣiḥ*—the great saint Nārada Ṛṣi; *samānīya*—bringing; *nija-āśrame*—to his own *āśrama;* *āśvāsya*—giving her assurance; *iha*—here; *uṣyatām*—stay; *vatse*—my dear child; *yāvat*—until; *te*—your; *bhartuḥ*—of the husband; *āgamaḥ*—the coming.

TRANSLATION

Prahlāda Mahārāja continued: The great saint Nārada Muni brought my mother to his āśrama and assured her of all protection, saying, "My dear child, please remain at my āśrama until the arrival of your husband."

TEXT 13

तथेत्यवात्सीद् देवर्षेरन्तिके साकुतोभया ।
यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत ॥१३॥

tathety avātsīd devarṣer
antike sākuto-bhayā
yāvad daitya-patir ghorāt
tapaso na nyavartata

tathā—so be it; *iti*—thus; *avātsīt*—lived; *deva-ṛṣeḥ*—Devarṣi Nārada; *antike*—near; *sā*—she (my mother); *akuto-bhayā*—without fear from any direction; *yāvat*—as long as; *daitya-patiḥ*—my father, Hiraṇyakaśipu, the lord of the demons; *ghorāt*—from very severe; *tapasaḥ*—austerities; *na*—not; *nyavartata*—ceased.

TRANSLATION

After accepting the instructions of Devarṣi Nārada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities.

TEXT 14

ऋषिं पर्यचरत् तत्र भक्त्या परमया सती ।
अन्तर्वत्नी स्वगर्भस्य क्षेमायेच्छाप्रसूतये ॥१४॥

ṛṣiṁ paryacarat tatra
bhaktyā paramayā satī
antarvatnī sva-garbhasya
kṣemāyecchā-prasūtaye

ṛṣim—unto Nārada Muni; *paryacarat*—rendered service; *tatra*—there (in the *āśrama* of Nārada Muni); *bhaktyā*—with devotion and faith; *paramayā*—great; *satī*—the faithful woman; *antarvatnī*—pregnant; *sva-garbhasya*—of her embryo; *kṣemāya*—for the welfare; *icchā*—according to desire; *prasūtaye*—for deliverance of the child.

TRANSLATION

My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.

PURPORT

It is stated in *Śrīmad-Bhāgavatam* (9.19.17)

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

One should not remain in a secluded place with a woman, even one's mother, sister, or daughter. Nonetheless, although one is strictly prohibited from staying with a woman in a secluded place, Nārada Muni gave shelter to Prahlāda Mahārāja's young mother, who rendered service to him with great devotion and faith. Does this mean that Nārada Muni transgressed the Vedic injunctions? Certainly he did not. Such injunctions are intended for mundane creatures, but Nārada Muni is transcendental to mundane categories. Nārada Muni is a great saint and is transcendentally situated. Therefore, although he was a young man, he could give shelter to a young woman and accept her service. Haridāsa Ṭhākura also spoke with a young woman, a prostitute, in the dead of night, but the woman could not deviate his mind. Instead, she became a Vaiṣṇavī, a pure devotee, by the benediction of Haridāsa Ṭhākura. Ordinary persons, however, should not imitate such highly elevated devotees. Ordinary persons must strictly observe the rules and regulations by staying aloof from the association of women. No one should imitate Nārada Muni or Haridāsa Ṭhākura. It is said, *vaiṣṇavera kriyā-mudrā vijñe nā bujhaya.* Even if a man is very advanced in learning, he cannot understand the behavior of a Vaiṣṇava. Anyone can take shelter of a pure Vaiṣṇava, without fear. Therefore in the previous verse it has been distinctly said, *devarṣer antike sākuto-bhayā:* Kayādhu, the mother of Prahlāda Mahārāja, stayed under the protection of Nārada Muni without fear from any direction. Similarly, Nārada Muni, in his transcendental position, stayed with the young woman without fear of deviation. Nārada Muni, Haridāsa Ṭhākura and similar *ācāryas* especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the *ācārya* is an ordinary human being (*guruṣu nara-matiḥ*).

TEXT 15

ऋषिः कारुणिकस्तस्याः प्रादादुभयमीश्वरः।
धर्मस्य तत्त्वं ज्ञानं च मामप्युद्दिश्य निर्मलम् ॥१५॥

ṛṣiḥ kāruṇikas tasyāḥ
prādād ubhayam īśvaraḥ

dharmasya tattvaṁ jñānaṁ ca
māṁ apy uddiśya nirmalam

ṛṣiḥ—the great sage Nārada Muni; *kāruṇikaḥ*—naturally very affectionate or merciful to the fallen souls; *tasyāḥ*—to her; *prādāt*—gave instructions; *ubhayam*—both; *īśvaraḥ*—a powerful controller who can do whatever he likes (Nārada Muni); *dharmasya*—of religion; *tattvam*—the truth; *jñānam*—knowledge; *ca*—and; *māṁ*—me; *api*—especially; *uddiśya*—indicating; *nirmalam*—without material contamination.

TRANSLATION

Nārada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.

PURPORT

Here it is said, *dharmasya tattvaṁ jñānaṁ ca . . . nirmalam.* The word *nirmalam* refers to spotless *dharma*, spotless religion—or, in other words, *bhāgavata-dharma.* Ordinary ritualistic activities constitute contaminated religion, by which one benefits by developing material wealth and prosperity, but uncontaminated, pure religion consists of understanding one's relationship with God and acting accordingly, thus fulfilling the highest mission of life and returning home, back to Godhead. Prahlāda Mahārāja advised that one elevate oneself to the standard of *bhāgavata-dharma* from the very beginning of life (*kaumāra ācaret prājño dharmān bhāgavatān iha*). The Lord Himself also speaks of pure, uncontaminated religion when He says, *sarva-darmān parityajya māṁ ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) One must understand one's relationship with God and then act accordingly. This is *bhāgavata-dharma. Bhāgavata-dharma* means *bhakti-yoga.*

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (*Bhāg.* 1.2.7) To be situated on the platform of pure religion, one should perform *bhakti-yoga* in relationship with Kṛṣṇa, Vāsudeva.

TEXT 16

तत्तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोदधे ।
ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः ॥१६॥

tat tu kālasya dīrghatvāt
strītvān mātus tirodadhe
ṛṣiṇānugṛhītaṁ māṁ
nādhunāpy ajahāt smṛtiḥ

tat—that (instruction on religion and knowledge); *tu*—indeed; *kālasya*—of time; *dīrghatvāt*—because of the longness; *strītvāt*—because of being a woman; *mātuḥ*—of my mother; *tirodadhe*—disappeared; *ṛṣiṇā*—by the sage; *anugṛhītam*—being blessed; *mām*—me; *na*—not; *adhunā*—today; *api*—even; *ajahāt*—left; *smṛtiḥ*—the memory (of Nārada Muni's instructions).

TRANSLATION

Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.

PURPORT

In *Bhagavad-gītā* (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me—though they be lowborn, women, *vaiśyas* [merchants] or *śūdras* [workers]—can approach the supreme destination." The word *pāpa-yoni* refers to those who are less than *śūdras*, but even though a woman may not be *pāpa-yoni*, because of being less intelligent she sometimes forgets devotional instructions. For those who are strong enough, however, there is no question of forgetting. Women are generally attached to material enjoyment, and because of this tendency they sometimes forget devotional instructions. But if even a woman practices devotional service strictly, according to the rules and regulations, the statement by the Lord Himself that she can return to Godhead (*te 'pi yānti parāṁ gatim*) is not at all astonishing. One must take shelter of the Lord and rigidly follow the rules and regulations. Then, regardless of what one is, one will return home, back to Godhead. Prahlāda Mahārāja's mother was more concerned with protecting the child in the womb and was very anxious to see her husband return. Therefore she could not consider very seriously the sublime instructions of Nārada Muni.

TEXT 17

भवतामपि भूयान्मे यदि श्रद्दधते वचः ।
वैशारदी धीः श्रद्धातः स्त्रीबालानां च मे यथा ॥१७॥

bhavatām api bhūyān me
yadi śraddadhate vacaḥ
vaiśāradī dhīḥ śraddhātaḥ
strī-bālānāṁ ca me yathā

bhavatām—of yourselves; *api*—also; *bhūyāt*—it may be; *me*—of me; *yadi*—if; *śraddadhate*—you believe in; *vacaḥ*—the words; *vaiśāradī*—of the most expert, or in relation with the Supreme Lord;

dhīḥ—intelligence; *śraddhātaḥ*—because of firm faith; *strī*—of women; *bālānām*—of small boys; *ca*—also; *me*—of me; *yathā*—just as.

TRANSLATION

Prahlāda Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.

PURPORT

These words of Prahlāda Mahārāja are very important in regard to knowledge descending by the disciplic succession. Even when Prahlāda Mahārāja was a baby within the womb of his mother, he became fully convinced of the existence of the supreme power because of hearing the powerful instructions of Nārada and understood how to attain perfection in life by *bhakti-yoga*. These are the most important understandings in spiritual knowledge.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Bhakti-rasāmṛta-sindhu* 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of *ātmā* and Paramātmā and the distinction between matter and spirit will be automatically revealed. This *ātma-tattva*, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a *mahājana* such as Prahlāda Mahārāja.

In this verse the word *bhūyāt* may be understood to mean "let there be." Prahlāda Mahārāja offers his blessings to his class friends, saying, "Also become faithful like me. Become bona fide Vaiṣṇavas." A devotee of the Lord desires for everyone to take to Kṛṣṇa consciousness. Unfortunately, however, people sometimes do not have staunch faith in the words of the spiritual master who comes by the disciplic succession, and therefore they are unable to understand transcendental knowledge. The spiritual master must be in the line of authorized disciplic succession, like Prahlāda Mahārāja, who received the knowledge from Nārada. If the class friends of Prahlāda Mahārāja, the sons of demons, were to accept the truth through Prahlāda, they would certainly also become fully aware of transcendental knowledge.

The words *vaiśāradī dhīḥ* refer to intelligence concerning the Supreme Personality of Godhead, who is extremely expert. The Lord has created wonderful universes by His expert knowledge. Unless one is extremely expert, he cannot understand the expert management of the supreme expert. One can understand, however, if one is fortunate enough to meet a bona fide spiritual master coming in the disciplic succession from Lord Brahmā, Lord Śiva, Mother Lakṣmī or the Kumāras. These four *sampradāyas*, or disciplic successions of knowledge and transcendence, are called the Brahma-sampradāya, Rudra-sampradāya,

Śrī-sampradāya, and Kumāra-sampradāya. *Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.* The knowledge of the Supreme received from such a *sampradāya*, or disciplic succession, can give one enlightenment. If one does not take to the path of disciplic succession, it is not possible for one to understand the Supreme Personality of Godhead. If one understands the Supreme Lord through devotional service with faith in the disciplic succession and then advances further, he awakens his natural love for God, and then his success in life is assured.

TEXT 18

जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः ।
फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥१८॥

janmādyāḥ ṣaḍ ime bhāvā
dṛṣṭā dehasya nātmanaḥ
phalānām iva vṛkṣasya
kāleneśvara-mūrtinā

janma-ādyāḥ—beginning with birth; *ṣaṭ*—the six (birth, existence, growth, transformation, dwindling and at last death); *ime*—all these; *bhāvāḥ*—different conditions of the body; *dṛṣṭāḥ*—seen; *dehasya*—of the body; *na*—not; *ātmanaḥ*—of the soul; *phalānām*—of the fruits; *iva*—like; *vṛkṣasya*—of a tree; *kālena*—in due course of time; *īśvara-mūrtinā*—whose form is the ability to transform or control the bodily activities.

TRANSLATION

Just as the fruits and flowers of a tree in due course of time undergo six changes—birth, existence, growth, transformation, dwindling and then death—the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.

PURPORT

This is a very important verse in understanding the difference between the spiritual soul and the material body. The soul is eternal, as stated in *Bhagavad-gītā* (2.20):

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." The spirit soul is eternal, being freed from waste and change, which take place because of the material body. The example of a tree and its fruits and flowers is very simple and clear. A tree stands for many, many years, but with the seasonal changes its fruits and flowers undergo six transformations. The foolish theory of modern chemists that life can be produced by chemical interactions cannot be accepted as truth. The birth of a human being's material body takes place due to a mixture of the ovum and semen, but the history of birth is that although the ovum and semen mix together after sex, there is not always pregnancy. Unless the soul enters the mixture, there is no possibility of pregnancy, but when the soul takes shelter of the mixture the body takes birth, exists, grows, transforms and dwindles, and ultimately it is vanquished. The fruits and flowers of a tree seasonally come and go, but the tree continues to stand. Similarly, the transmigrating soul accepts various bodies, which undergo six transformations, but the soul remains permanently the same (*ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre*). The soul is eternal and ever existing, but the bodies accepted by the soul are changing.

There are two kinds of soul—the Supreme Soul (the Personality of Godhead) and the individual soul (the living entity). As various bodily changes take place in the individual soul, different millenniums of creation take place in the Supreme Soul. In this regard, Madhvācārya says:

ṣaḍ vikārāḥ śarīrasya
na viṣṇos tad-gatasya ca
tad-adhīnaṁ śarīraṁ ca
jñātvā tan mamatāṁ tyajet

Since the body is the external feature of the soul, the soul is not dependent on the body; rather, the body is dependent on the soul. One who

understands this truth should not be very much anxious about the maintenance of his body. There is no possibility of maintaining the body permanently or eternally. *Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ.* This is the statement of *Bhagavad-gītā* (2.18). The material body is *antavat* (perishable), but the soul within the body is eternal (*nityasyoktāḥ śarīriṇaḥ*). Lord Viṣṇu and the individual souls, who are part and parcel of Him, are both eternal. *Nityo nityānāṁ cetanaś cetanānām.* Lord Viṣṇu is the chief living being, whereas the individual living entities are parts of Lord Viṣṇu. All the various grades of bodies—from the gigantic universal body to the small body of an ant—are perishable, but the Supersoul and the soul, being equal in quality, both exist eternally. This is further explained in the next verses.

TEXTS 19–20

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।
अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृतः ॥१९॥
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः ।
अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ॥२०॥

ātmā nityo 'vyayaḥ śuddha
ekaḥ kṣetra-jña āśrayaḥ
avikriyaḥ sva-dṛg hetur
vyāpako 'saṅgy anāvṛtaḥ

etair dvādaśabhir vidvān
ātmano lakṣaṇaiḥ paraiḥ
ahaṁ mamety asad-bhāvaṁ
dehādau mohajaṁ tyajet

ātmā—the spirit soul, the part of the Supreme Personality of Godhead; *nityaḥ*—without birth or death; *avyayaḥ*—with no possibility of dwindling; *śuddhaḥ*—without the material contamination of attachment and detachment; *ekaḥ*—individual; *kṣetra-jñaḥ*—who knows and is

therefore different from the material body; *āśrayaḥ*—the original foundation;[1] *avikriyaḥ*—not undergoing changes like the body;[2] *sva-dṛk*—self-illuminated;[3] *hetuḥ*—the cause of all causes; *vyāpakaḥ*—spreading throughout the body in the form of consciousness; *asaṅgī*—not depending on the body (free to transmigrate from one body to another); *anāvṛtaḥ*—not covered by material contamination; *etaiḥ*—by all these; *dvādaśabhiḥ*—twelve; *vidvān*—a person who is not foolish but fully aware of things as they are; *ātmanaḥ*—of the spirit soul; *lakṣaṇaiḥ*—symptoms; *paraiḥ*—transcendental; *aham*—I ("I am this body"); *mama*—mine ("everything in relationship with this body is mine"); *iti*—thus; *asat-bhāvam*—a false conception of life; *deha-ādau*—identifying oneself with the material body and then with one's wife, children, family, community, nation and so on; *moha-jam*—produced from illusory knowledge; *tyajet*—must give up.

TRANSLATION

"Ātmā" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."

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[1] Without the shelter of the spirit soul, the material body cannot exist.

[2] As already explained, the fruits and flowers of a tree take birth, exist, grow, transform, dwindle and die according to seasonal changes, but the tree, through all these changes, remains the same. Similarly, the *ātmā* is free from all changes.

[3] One does not need to make the soul prominent; it is automatically prominent. One can very easily understand that in the living body there is a spiritual soul.

PURPORT

In *Bhagavad-gītā* (15.7) Lord Kṛṣṇa clearly says, *mamaivāṁśo jīva-loke jīva-bhūtaḥ:* "All the living entities are part of Me." Therefore the living entities are qualitatively the same as the Supreme Personality of Godhead, who is the leader, the Supreme among all the living entities. In the *Vedas* it is said, *nityo nityānāṁ cetanaś cetanānām:* the Lord is the chief individual living entity, the leader of the subordinate living entities. Because the living entities are parts or samples of God, their qualities are not different from those of the Supreme Lord. The living entities have the same qualities as the Lord, just as a drop of sea water is composed of the same chemicals as the great sea itself. Thus there is oneness in quality but a difference in quantity. One can understand the Supreme Personality of Godhead by understanding the sample, the living entity, because all the qualities of God exist in a minute quantity in the living entities. There is oneness, but God is great whereas the living entities are extremely small. *Aṇor aṇīyān mahato mahīyān* (*Kaṭha Upaniṣad* 1.2.20). The living entities are smaller than the atom, but God is greater than the greatest. Our conception of greatness may be represented by the sky because we think of the sky as being unlimitedly big, but God is bigger than the sky. Similarly, we have knowledge that the living entities are smaller than atoms, being one ten-thousandth the size of the tip of a hair, yet the quality of being the supreme cause of all causes exists in the living entity as well as in the Supreme Personality of Godhead. Indeed, it is due to the presence of the living entity that the body exists and bodily changes take place. Similarly, it is because the Supreme Lord is within this universe that the changes dictated by the material laws occur.

The word *ekaḥ*, meaning "individual," is significant. As explained in *Bhagavad-gītā* (9.4), *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ.* Everything, material and spiritual, including earth, water, air, fire, sky and the living entities, exists on the platform of spirit soul. Although everything is an emanation from the Supreme Personality of Godhead, one should not think that the Supreme Lord is dependent upon anything else.

Both God and the living entity are fully conscious. As living entities, we are conscious of our bodily existence. Similarly, the Lord is conscious

of the gigantic cosmic manifestation. This is confirmed in the *Vedas. Yasmin dyauḥ pṛthivī cāntarīkṣam. Vijñātāram adhikena vijānīyāt. Ekam evādvitīyam. Ātma-jyotiḥ samrāḍ ihovāca. Sa imān lokān asṛjata. Satyaṁ jñānam anantam. Asaṅgo hy ayaṁ puruṣaḥ. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.* All these Vedic injunctions prove that both the Supreme Personality of Godhead and the minute soul are individual. One is great, and the other is small, but both of them are the cause of all causes—the corporally limited and the universally unlimited.

We should always remember that although we are equal to the Supreme Personality of Godhead in quality, we are never equal to Him in quantity. Persons with a small fund of intelligence, finding themselves equal in quality with God, foolishly think that they are equal in quantity also. Their intelligence is called *aviśuddha-buddhayaḥ*—unpolished or contaminated intelligence. When such persons, after endeavoring hard for many, many lives to understand the supreme cause, are finally in actual knowledge of Kṛṣṇa, Vāsudeva, they surrender unto Him (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). Thus they become great *mahātmās*, perfect souls. If one is fortunate enough to understand his relationship with God, knowing that God is great (*vibhu*) whereas the living entity is small (*aṇu*), he is perfect in knowledge. The individual exists in darkness when he thinks that he is the material body and that everything in relationship with the material body belongs to him. This is called *ahaṁ mama* (*janasya moho 'yam ahaṁ mameti*). This is illusion. One must give up his illusory conception and thus become fully aware of everything.

TEXT 21

स्वर्णं यथा ग्रावसु हेमकारः
क्षेत्रेषु योगैस्तदभिज्ञ आप्नुयात् ।
क्षेत्रेषु देहेषु तथात्मयोगै-
रध्यात्मविद् ब्रह्मगतिं लभेत ॥२१॥

svarṇaṁ yathā grāvasu hema-kāraḥ
kṣetreṣu yogais tad-abhijña āpnuyāt
kṣetreṣu deheṣu tathātma-yogair
adhyātma-vid brahma-gatiṁ labheta

svarṇam—gold; *yathā*—just as; *grāvasu*—in the stones of gold ore; *hema-kāraḥ*—the expert who knows about gold; *kṣetreṣu*—in the gold mines; *yogaiḥ*—by various processes; *tat-abhijñaḥ*—an expert who can understand where gold is; *āpnuyāt*—very easily obtains; *kṣetreṣu*—within the material fields; *deheṣu*—the human bodies and all the rest of the 8,400,000 different bodily forms; *tathā*—similarly; *ātma-yogaiḥ*—by spiritual processes; *adhyātma-vit*—one who is expert in understanding the distinction between spirit and matter; *brahma-gatim*—perfection in spiritual life; *labheta*—may obtain.

TRANSLATION

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

PURPORT

Here is a very good example concerning spiritual understanding. Foolish rascals, including so-called *jñānīs*, philosophers and scientists, cannot understand the existence of the soul within the body because they are lacking in spiritual knowledge. The *Vedas* enjoin, *tad-vijñānārthaṁ sa gurum evābhigacchet:* to understand spiritual knowledge, one must approach a bona fide spiritual master. Unless one has been trained in geology, one cannot detect gold in stone. Similarly, unless one has been trained by a spiritual master, he cannot understand what is spirit and what is matter. Here it is said, *yogais tad-abhijñaḥ.* This indicates that one who has connected himself with spiritual knowledge can understand that there is a spiritual soul within the body. However, one who is in an animalistic conception of life and has no spiritual culture cannot understand. As an expert minerologist or geologist can understand where there is gold and can then invest his money to dig there and chemically separate the gold from the ore, an expert spiritualist can understand where

the soul is within matter. One who has not been trained cannot distinguish between gold and stone. Similarly, fools and rascals who have not learned from an expert spiritual master what is soul and what is matter cannot understand the existence of the soul within the body. To understand such knowledge, one must be trained in the mystic *yoga* system, or, finally, in the *bhakti-yoga* system. As stated in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti.* Unless one takes shelter of the *bhakti-yoga* process, one cannot understand the existence of the soul within the body. Therefore *Bhagavad-gītā* begins by teaching:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Thus the first instruction is that one should understand that the soul is within the body and is transmigrating from one body to another. This is the beginning of spiritual knowledge. Any person who is not expert in understanding this science or is unwilling to understand it remains in the bodily conception of life, or the animalistic conception of life, as confirmed in *Śrīmad-Bhāgavatam* (*yasyātma-buddhiḥ kuṇape tri-dhātuke . . . sa eva go-kharaḥ*). Every member of human society should clearly understand the instructions of *Bhagavad-gītā*, for only in this way can one be spiritually elevated and automatically give up the false, illusory knowledge by which one thinks, "I am this body, and everything belonging to this body is mine [*ahaṁ mameti*]." This doggish conception should be rejected immediately. One should be prepared to understand the spirit soul and the supreme spirit, God, who are eternally related. Thus one may return home, back to Godhead, having solved all the problems of life.

TEXT 22

अष्टौ प्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः ।
विकाराः षोडशाचार्यैः पुमानेकः समन्वयात् ॥२२॥

aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt

aṣṭau—eight; *prakṛtayaḥ*—material energies; *proktāḥ*—it is said; *trayaḥ*—three; *eva*—certainly; *hi*—indeed; *tat-guṇāḥ*—the modes of material energy; *vikārāḥ*—transformations; *ṣoḍaśa*—sixteen; *ācāryaiḥ*—by the authorities; *pumān*—the living entity; *ekaḥ*—one; *samanvayāt*—from conjunction.

TRANSLATION

The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]—within all these, the one spiritual soul exists as the observer. Therefore all the great ācāryas have concluded that the individual soul is conditioned by these material elements.

PURPORT

As explained in the previous verse, *kṣetreṣu deheṣu tathātma-yogair adhyātma-vid brahma-gatiṁ labheta:* "A spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life." The intelligent person who is expert in finding the self within the body must understand the eight external energies, which are listed in *Bhagavad-gītā* (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." *Bhūmi*, earth, includes all the objects of sense perception—*rūpa* (form), *rasa*

(taste), *gandha* (smell), *śabda* (sound) and *sparśa* (touch). Within the earth are the fragrance of roses, the taste of sweet fruit, and whatever else we want. As stated in *Śrīmad-Bhāgavatam* (1.10.4), *sarva-kāma-dughā mahī:* the earth (*mahī*) contains all our requirements. Thus the objects of sense perception are all present in *bhūmi*, or the earth. The gross material elements and subtle material elements (mind, intelligence and *ahaṅkāra*, false ego) constitute the total material energy.

Within the total material energy are the three material modes or qualities. These qualities—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*—belong not to the soul but to the material energy. It is because of the interaction of these three material modes of nature that the five knowledge-gathering senses, the five working senses and their controller, the mind, are manifested. Then, according to these modes, the living entity gets the opportunity to perform different types of *karma* with different types of knowledge, thinking, feeling and willing. Thus the bodily machine begins to work.

This has all been properly analyzed in *sāṅkhya-yoga* by the great *ācāryas*, especially by the Supreme Personality of Godhead, Kṛṣṇa, in His incarnation as Devahūti-putra Kapila. This is indicated here by the word *ācāryaiḥ*. We need not follow anyone who is not an authorized *ācārya*. *Ācāryavān puruṣo veda:* one can understand the truth fully when he has taken shelter of an expert *ācārya*.

The living entity is individual, but the body is a composition of many material elements. This is proved by the fact that as soon as the living entity quits this combination of material elements, it becomes a mere conglomeration of matter. The matter is qualitatively one, and the spiritual soul is qualitatively one with the Supreme. The Supreme is one, and the individual soul is one, but the individual soul is understood to be the master of the individual combination of material energy, whereas the Supreme Lord is the controller of the total material energy. The living entity is the master of his particular body, and according to his activities he is subjected to different types of pains and pleasures. However, although the Supreme Person, the Paramātmā, is also one, He is present as an individual in all the different bodies.

The material energy is in fact divided into twenty-four elements. The individual soul, the owner of the individual body, is a twenty-fifth subject, and above everything is Lord Viṣṇu as Paramātmā, the supreme

controller, who is the twenty-sixth subject. When one understands all of these twenty-six subjects, he becomes *adhyātma-vit*, an expert in understanding the distinction between matter and spirit. As stated in *Bhagavad-gītā* (13.3), *kṣetra-kṣetrajñayor jñānam:* understanding of the *kṣetra* (the constitution of the body) and of the individual soul and the Supersoul constitutes real *jñāna*, or knowledge. Unless one ultimately understands that the Supreme Lord is eternally related with the individual soul, one's knowledge is imperfect. This is confirmed in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Everything, material and spiritual, consists of various energies of Vāsudeva, to whom the individual soul, the spiritual part of the Supreme Lord, is subordinate. Upon understanding this perfect knowledge, one surrenders to the Supreme Personality of Godhead (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*).

TEXT 23

देहस्तु सर्वसंघातो जगत् तस्थुरिति द्विधा ।
अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत् त्यजन् ॥२३॥

dehas tu sarva-saṅghāto
jagat tasthur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan

dehaḥ—the body; *tu*—but; *sarva-saṅghātaḥ*—the combination of all the twenty-four elements; *jagat*—seen to be moving; *tasthuḥ*—and standing in one place; *iti*—thus; *dvidhā*—two kinds; *atra eva*—in this matter; *mṛgyaḥ*—to be searched for; *puruṣaḥ*—the living entity, the

soul; *na*—not; *iti*—thus; *na*—not; *iti*—thus; *iti*—in this way; *atat*—what is not spirit; *tyajan*—giving up.

TRANSLATION

There are two kinds of bodies for every individual soul—a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.

PURPORT

As previously stated, *svarṇaṁ yathā grāvasu hema-kāraḥ kṣetreṣu yogais tad-abhijña āpnuyāt.* An expert in the study of soil can find out where gold is and then dig there. He can then analyze the stone and test the gold with nitric acid. Similarly, one must analyze the whole body to find within the body the spirit soul. In studying one's own body, one must ask himself whether his head is his soul, his fingers are his soul, his hand is his soul, and so on. In this way, one must gradually reject all the material elements and the combinations of material elements in the body. Then, if one is expert and follows the *ācārya*, he can understand that he is the spiritual soul living within the body. The greatest *ācārya*, Kṛṣṇa, begins His teachings in *Bhagavad-gītā* by saying:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The spirit soul possesses the body and is within the body. This is the real analysis. The soul never mixes with the bodily elements. Although the soul is within the body, it is separate and always pure. One must analyze and understand his self. This is self-realization. *Neti neti* is the analytical process of rejecting matter. By expertly conducting such an analysis, one

can understand where the soul is. One who is not expert, however, cannot distinguish gold from earth, nor the soul from the body.

TEXT 24

अन्वयव्यतिरेकेण विवेकेनोशतात्मना ।
स्वर्गस्थानसमाम्नायैर्विमृशद्भिरसत्वरैः ॥२४॥

anvaya-vyatirekeṇa
vivekenośatātmanā
svarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ

anvaya—directly; *vyatirekeṇa*—and indirectly; *vivekena*—by mature discrimination; *uśatā*—purified; *ātmanā*—with the mind; *svarga*—creation; *sthāna*—maintenance; *samāmnāyaiḥ*—and with destruction; *vimṛśadbhiḥ*—by those making a serious analysis; *asatvaraiḥ*—very sober.

TRANSLATION

Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.

PURPORT

A sober person can study himself and distinguish the soul from the body by analytical study. For example, when one considers his body—his head, his hands and so on—one can certainly understand the difference between the spirit soul and the body. No one says, "I head." Everyone says, "My head." Thus there are two entities—the head and "I." They are not identical, although they appear to be one conglomeration.

One may argue, "When we analyze the body we find a head, hands, legs, a belly, blood, bones, urine, stool and so on, but after everything is considered, where is the existence of the soul?" A sober man, however, avails himself of this Vedic instruction:

yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanty abhisaṁviśanti. tad vijijñāsasva. tad brahmeti. (*Taittirīya Upaniṣad* 3.1.1)

Thus he can understand that the head, hands, legs and indeed the entire body have grown on the basis of the soul. If the soul is within, the body, head, hands and legs grow, but otherwise they do not. A dead child does not grow up, for the soul is not present. If by a careful analysis of the body one still cannot find the existence of the soul, this is due to his ignorance. How can a gross man fully engaged in materialistic activities understand the soul, which is a small particle of spirit one ten-thousandth the size of the tip of a hair? Such a person foolishly thinks that the material body has grown from a combination of chemicals, although he cannot find them. The *Vedas* inform us, however, that chemical combinations do not constitute the living force; the living force is the *ātmā* and Paramātmā, and the body grows on the basis of that living force. The fruit of a tree grows and undergoes six kinds of change because of the presence of the tree. If there were no tree, there could be no question of the growth and maturity of fruit. Therefore, beyond the existence of the body are the Paramātmā and *ātmā* within the body. This is the first understanding of spiritual knowledge explained in *Bhagavad-gītā. Dehino 'smin yathā dehe.* The body exists because of the presence of the Supreme Lord and the *jīva*, which is part of the Lord. This is further explained by the Lord Himself in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The Supreme Soul exists everywhere. The *Vedas* enjoin, *sarvaṁ khalv idaṁ brahma:* everything is Brahman or an expansion of Brahman's energies. *Sūtre maṇi-gaṇā iva:* everything rests on the Lord, just like pearls strung together on a thread. The thread is the principal Brahman. He is the supreme cause, the

Supreme Lord upon whom everything rests (*mattaḥ parataraṁ nānyat*). Thus we must study the *ātmā* and Paramātmā—the individual soul and the Supersoul—upon whom the entire material cosmic manifestation rests. This is explained by the Vedic statement *yato vā imāni bhūtāni jāyante. yena jātāni jīvanti.*

TEXT 25

बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति वृत्तयः ।
ता येनैवानुभूयन्ते सोऽध्यक्षः पुरुषः परः ॥२५॥

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ

buddheḥ—of the intelligence; *jāgaraṇam*—the waking or active state of the gross senses; *svapnaḥ*—dreaming (the activity of the senses without the gross body); *suṣuptiḥ*—deep sleep or cessation of all activities (although the living entity is the seer); *iti*—thus; *vṛttayaḥ*—the various transactions; *tāḥ*—they; *yena*—by whom; *eva*—indeed; *anubhūyante*—are perceived; *saḥ*—that; *adhyakṣaḥ*—overseer (who is different from the activities); *puruṣaḥ*—the enjoyer; *paraḥ*—transcendental.

TRANSLATION

Intelligence can be perceived in three states of activity—wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

PURPORT

Without intelligence one cannot understand the direct activities of the senses, nor can he understand dreaming or the cessation of all gross and subtle activities. The seer and controller is the Supreme Personality of Godhead, the Supreme Soul, by whose direction the individual soul can understand when he is awake, when he is sleeping, and when he is com-

pletely in trance. In *Bhagavad-gītā* (15.15) the Lord says, *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The living entities are completely absorbed in the three states of wakefulness, dreaming and deep sleep through their intelligence. This intelligence is supplied by the Supreme Personality of Godhead, who accompanies the individual soul as a friend. Śrīla Madhvācārya says that the living entity is sometimes described as *sattva-buddhi* when his intelligence acts directly to perceive pains and pleasures above activities. There is a dreaming state in which understanding comes from the Supreme Personality of Godhead (*mattaḥ smṛtir jñānam apohanaṁ ca*). The Supreme Personality of Godhead, the Supersoul, is the supreme controller, and under His direction the living entities are subcontrollers. One must understand the Supreme Personality of Godhead with one's intelligence.

TEXT 26

एभिस्त्रिवर्णैः पर्यस्तैर्बुद्धिभेदैः क्रियोद्भवैः ।
स्वरूपमात्मनो बुध्येद् गन्धैर्वायुमिवान्वयात् ॥२६॥

ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt

ebhiḥ—by these; *tri-varṇaiḥ*—composed of the three modes of nature; *paryastaiḥ*—completely rejected (due to not touching the living force); *buddhi*—of intelligence; *bhedaiḥ*—the differentiations; *kriyā-udbhavaiḥ*—produced from different activities; *svarūpam*—the constitutional position; *ātmanaḥ*—of the self; *budhyet*—one should understand; *gandhaiḥ*—by the aromas; *vāyum*—the air; *iva*—exactly like; *anvayāt*—from close connection.

TRANSLATION

As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of

Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.

PURPORT

As already explained, there are three states to our existence, namely wakefulness, dreaming and deep sleep. In all three states, we have different experiences. Thus the soul is the observer of these three states. Actually, the activities of the body are not the activities of the soul. The soul is different from the body. Just as aromas are distinct from the material vehicle in which they are carried, the soul is unattached to material activities. This analysis can be considered by a person who is fully under the shelter of the lotus feet of the Supreme Lord. This is confirmed by the Vedic injunction *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati.* If one can understand the Supreme Personality of Godhead, one can automatically understand everything else. Because of not taking shelter of the Lord's lotus feet, even great scholars, scientists, philosophers and religionists are always bewildered. This is confirmed in *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ

Even though one may artificially think himself liberated from material contamination, if he has not taken shelter of the Lord's lotus feet his intelligence is polluted. As stated in *Bhagavad-gītā* (3.42):

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

Above the senses is the mind, above the mind is the intelligence, and above the intelligence is the soul. Ultimately, when one's intelligence becomes clear through devotional service, one is situated in *buddhi-yoga.* This also is explained in *Bhagavad-gītā* (*dadāmi buddhi-yogaṁ taṁ*

yena mām upayānti te). When devotional service develops and one's intelligence becomes clear, one can use his intelligence to return home, back to Godhead.

TEXT 27

एतद्द्वारो हि संसारो गुणकर्मनिबन्धनः ।
अज्ञानमूलोऽपार्थोऽपि पुंसः स्वप्न इवार्प्यते ॥२७॥

etad dvāro hi saṁsāro
guṇa-karma-nibandhanaḥ
ajñāna-mūlo 'pārtho 'pi
puṁsaḥ svapna ivārpyate

etat—this; *dvāraḥ*—whose door; *hi*—indeed; *saṁsāraḥ*—material existence, in which one suffers threefold miseries; *guṇa-karma-nibandhanaḥ*—captivation by the three modes of material nature; *ajñāna-mūlaḥ*—whose root is ignorance; *apārthaḥ*—without factual meaning; *api*—even; *puṁsaḥ*—of the living entity; *svapnaḥ*—a dream; *iva*—like; *arpyate*—is placed.

TRANSLATION

Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.

PURPORT

The unwanted condition of temporary life is called ignorance. One can very easily understand that the material body is temporary, for it is generated at a certain date and ends at a certain date, after undergoing the six kinds of change, namely birth, death, growth, maintenance, transformation and dwindling. This condition of the eternal soul is due to his ignorance, and although it is temporary, it is unwanted. Because of ignorance one is put into temporary bodies one after another. The spirit soul, however, does not need to enter such temporary bodies. He does so

only due to his ignorance or his forgetfulness of Kṛṣṇa. Therefore in the human form of life, when one's intelligence is developed, one should change his consciousness by trying to understand Kṛṣṇa. Then one can be liberated. This is confirmed in *Bhagavad-gītā* (4.9), where the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Unless one understands Kṛṣṇa and comes to Kṛṣṇa consciousness, one must continue in material bondage. To end this conditional life, one must surrender to the Supreme Personality of Godhead. Indeed, that is demanded by the Supreme Lord. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.*

As advised by Mahārāja Ṛṣabhadeva, *na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ.* One must be intelligent enough to understand that although one's body is temporary and will not endure for long, as long as one has a body he must undergo the pangs of material existence. Therefore, if by good association, by the instructions of a bona fide spiritual master, one takes to Kṛṣṇa consciousness, his conditional life of material existence is vanquished, and his original consciousness, known as Kṛṣṇa consciousness, is revived. When one is Kṛṣṇa conscious, he can realize that material existence, whether one is awake or dreaming, is nothing but a dream and has no factual value. This realization is possible by the grace of the Supreme Lord. This grace is also present in the form of the instructions of *Bhagavad-gītā.* Therefore Śrī Caitanya Mahāprabhu's mission is for everyone to engage in welfare activities to awaken the foolish living entity, especially in human society, so that he may come to the platform of Kṛṣṇa consciousness and benefit by liberation from conditional life.

In this connection, Śrīla Madhvācārya cites the following verses:

duḥkha-rūpo 'pi saṁsāro
buddhi-pūrvam avāpyate

yathā svapne śiraś chedaṁ
svayaṁ kṛtvātmano vaśaḥ

tato duḥkham avāpyeta
tathā jāgarito 'pi tu
jānann apy ātmano duḥkham
avaśas tu pravartate

One must realize that the material condition of life is full of distresses. One can realize this with purified intelligence. When one's intelligence is purified, he can understand that unwanted, temporary, material life is just like a dream. Just as one suffers pain when his head is cut off in a dream, in ignorance one suffers not only while dreaming but also while awake. Without the mercy of the Supreme Personality of Godhead, one continues in ignorance and is thus subjected to material distresses in various ways.

TEXT 28

तस्माद्भवद्भिः कर्तव्यं कर्मणां त्रिगुणात्मनाम् ।
बीजनिर्हरणं योगः प्रवाहोपरमो धियः ॥२८॥

tasmād bhavadbhiḥ kartavyaṁ
karmaṇāṁ tri-guṇātmanām
bīja-nirharaṇaṁ yogaḥ
pravāhoparamo dhiyaḥ

tasmāt—therefore; *bhavadbhiḥ*—by your good selves; *kartavyam*—to be done; *karmaṇām*—of all material activities; *tri-guṇa-ātmanām*—conditioned by the three modes of material nature; *bīja-nirharaṇam*—burning of the seed; *yogaḥ*—the process by which one can be linked with the Supreme; *pravāha*—of the continuous current in the form of wakefulness, dreaming and deep sleep; *uparamaḥ*—the cessation; *dhiyaḥ*—of the intelligence.

TRANSLATION

Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive

activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.

PURPORT

This is confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." By the practice of *bhakti-yoga*, one immediately comes to the spiritual platform, transcendental to the actions and reactions of the three modes of material nature. The root of ignorance is material consciousness, which must be killed by spiritual consciousness, or Kṛṣṇa consciousness. The word *bīja-nirharaṇam* refers to burning the root cause of material life to ashes. In the Medinī dictionary, *yoga* is explained by its result: *yoge 'pūrvārtha-samprāptau saṅgati-dhyāna-yuktiṣu.* When one is put into an awkward position because of ignorance, the process by which one can be freed from this entanglement is called *yoga.* This is also called liberation. *Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ. Mukti* means giving up one's position in ignorance or illusion, by which one thinks in a way contrary to his constitutional position. Returning to one's constitutional position is called *mukti*, and the process by which one does this is called *yoga.* Thus *yoga* is above *karma, jñāna* and *sāṅkhya.* Indeed, *yoga* is the ultimate goal of life. Kṛṣṇa therefore advised Arjuna to become a *yogī* (*tasmād yogī bhavārjuna*). Lord Kṛṣṇa further advised in *Bhagavad-gītā* that the first-class *yogī* is he who has come to the platform of devotional service.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47) Thus one who always thinks of Kṛṣṇa within the core of his heart is the best *yogī*. By practicing this best of all *yoga* systems, one is liberated from the material condition.

TEXT 29

तत्रोपायसहस्राणामयं भगवतोदितः ।
यदीश्वरे भगवति यथा यैरञ्जसा रतिः ॥२९॥

tatropāya-sahasrāṇām
ayaṁ bhagavatoditaḥ
yad īśvare bhagavati
yathā yair añjasā ratiḥ

tatra—in that connection (getting out of the entanglement of material conditioning); *upāya*—of processes; *sahasrāṇām*—of many thousands; *ayam*—this; *bhagavatā uditaḥ*—given by the Supreme Personality of Godhead; *yat*—which; *īśvare*—to the Lord; *bhagavati*—the Supreme Personality of Godhead; *yathā*—as much as; *yaiḥ*—by which; *añjasā*—quickly; *ratiḥ*—attachment with love and affection.

TRANSLATION

Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.

PURPORT

Among the linking processes that elevate one from bondage to material contamination, the one recommended by the Supreme Personality

of Godhead should be accepted as the best. That process is clearly explained in *Bhagavad-gītā*, where the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." This process is the best because the Lord assures, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I shall deliver you from all sinful reaction. Do not fear." There is no need to be worried, for the Lord Himself assures that He will care for His devotee and save him from the reactions of sinful activities. Material bondage is a result of sinful activity. Therefore, since the Lord assures that He will dissipate the results of fruitive material activities, there is no need to be worried. This process of understanding one's position as a spirit soul and then engaging oneself in devotional service is therefore the best. The entire Vedic program is based on this principle, and one can understand it as recommended in the *Vedas:*

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23) One must accept the pure devotee, the representative of God, as one's *guru* and then offer him all the respects one would offer the Supreme Personality of Godhead. This is the secret of success. For one who adopts this method, the perfect process is revealed. In this verse, the words *yair añjasā ratiḥ* indicate that by offering service and surrendering to the spiritual master, one is elevated to devotional service, and by performing devotional service one gradually becomes attached to the Supreme Personality of Godhead. Because of this attachment to the Lord, one can understand the Lord. In other words, one can understand what the Lord's position is, what our position is and what our relationship is. All this can be understood very easily by the simple method of *bhakti-yoga.* As soon as one is situated on the platform of *bhakti-yoga*, the root cause of one's suffering and material bondage is destroyed. This is clearly explained in the next verse, which gives the secret of success.

TEXTS 30–31

गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च ।
सङ्गेन साधुभक्तानामीश्वराराधनेन च ॥३०॥
श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् ।
तत्पादाम्बुरुहध्यानात् तल्लिङ्गेक्षार्हणादिभिः ॥३१॥

guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām
īśvarārādhanena ca

śraddhayā tat-kathāyāṁ ca
kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt
tal-liṅgekṣārhaṇādibhiḥ

guru-śuśrūṣayā—by rendering service to the bona fide spiritual master; *bhaktyā*—with faith and devotion; *sarva*—all; *labdha*—of material gains; *arpaṇena*—by offering (to the *guru*, or to Kṛṣṇa through the spiritual master); *ca*—and; *saṅgena*—by the association; *sādhu-bhaktānām*—of devotees and saintly persons; *īśvara*—of the Supreme Personality of Godhead; *ārādhanena*—by the worship; *ca*—and; *śraddhayā*—with great faith; *tat-kathāyām*—in discourses about the Lord; *ca*—and; *kīrtanaiḥ*—by glorifications; *guṇa-karmaṇām*—of the transcendental qualities and activities of the Lord; *tat*—His; *pāda-amburuha*—on the lotus feet; *dhyānāt*—by meditation; *tat*—His; *liṅga*—forms (Deities); *īkṣa*—observing; *arhaṇa-ādibhiḥ*—and by worshiping.

TRANSLATION

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the

transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.

PURPORT

In the previous verse it has been said that the process which immediately increases one's love and affection for the Supreme Personality of Godhead is the best of the many thousands of ways to become free from the entanglement of material existence. It is also said, *dharmasya tattvaṁ nihitaṁ guhāyām:* actually the truth of religious principles is extremely confidential. Nonetheless, it can be understood very easily if one actually adopts the principles of religion. As it is said, *dharmaṁ tu sākṣād bhagavat-praṇītam:* the process of religion is enunciated by the Supreme Lord because He is the supreme authority. This is also indicated in the previous verse by the word *bhagavatoditaḥ.* The injunctions or directions of the Lord are infallible, and their benefits are fully assured. According to His directions, which are explained in this verse, the perfect form of religion is *bhakti-yoga.*

To practice *bhakti-yoga,* one must first accept a bona fide spiritual master. Śrīla Rūpa Gosvāmī, in his *Bhakti-rasāmṛta-sindhu* (1.2.74–75), advises:

guru-pādāśrayas tasmāt
kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambheṇa guroḥ sevā
sādhu-vartmānuvartanam

sad-dharma-pṛcchā bhogādi-
tyāgaḥ kṛṣṇasya hetave

One's first duty is to accept a bona fide spiritual master. The student or disciple should be very inquisitive; he should be eager to know the complete truth about eternal religion (*sanātana-dharma*). The words *guru-śuśrūṣayā* mean that one should personally serve the spiritual master by giving him bodily comforts, helping him in bathing, dressing, sleeping, eating and so on. This is called *guru-śuśrūṣaṇam.* A disciple should serve the spiritual master as a menial servant, and whatever he has in his

possession should be dedicated to the spiritual master. *Prāṇair arthair dhiyā vācā.* Everyone has his life, his wealth, his intelligence and his words, and all of them should be offered to the Supreme Personality of Godhead through the via medium of the spiritual master. Everything should be offered to the spiritual master as a matter of duty, but the offering should be made to the spiritual master with heart and soul, not artificially to gain material prestige. This offering is called *arpaṇa.* Moreover, one should live among devotees, saintly persons, to learn the etiquette and proper behavior of devotional service. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that whatever is offered to the spiritual master should be offered with love and affection, not for material adoration. Similarly, it is recommended that one associate with devotees, but there must be some discrimination. Actually, a *sādhu*, a saintly person, must be saintly in his behavior (*sādhavaḥ sad-ācārāḥ*). Unless one adheres to the standard behavior, one's position as a *sādhu*, a saintly person, is not complete. Therefore a Vaiṣṇava, a *sādhu*, must completely adhere to the standard of behavior. Śrīla Viśvanātha Cakravartī Ṭhākura says that a Vaiṣṇava, a person initiated into the Vaiṣṇava cult, should be offered the respect befitting a Vaiṣṇava, which means that he should be offered service and prayers. However, one should not associate with him if he is not a fit person with whom to associate.

TEXT 32

हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः ।
इति भूतानि मनसा कामैस्तैः साधु मानयेत् ॥३२॥

hariḥ sarveṣu bhūteṣu
bhagavān āsta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet

hariḥ—the Supreme Personality of Godhead; *sarveṣu*—in all; *bhūteṣu*—living entities; *bhagavān*—the supreme personality; *āste*—is situated; *īśvaraḥ*—the supreme controller; *iti*—thus; *bhūtāni*—all living entities; *manasā*—by such understanding; *kāmaiḥ*—by desires; *taiḥ*—those; *sādhu mānayet*—one should highly esteem.

TRANSLATION

One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

PURPORT

Hariḥ sarveṣu bhūteṣu. This statement is sometimes misunderstood by unscrupulous persons who wrongly conclude that because Hari, the Supreme Personality of Godhead, is situated in every living entity, every living entity is therefore Hari. Such foolish persons do not distinguish between the *ātmā* and the Paramātmā, who are situated in every body. The *ātmā* is the living entity, and the Paramātmā is the Supreme Personality of Godhead. The individual living entity, however, is different from the Paramātmā, the Supreme Lord. Therefore *hariḥ sarveṣu bhūteṣu* means that Hari is situated as Paramātmā, not as *ātmā*, although *ātmā* is a part of Paramātmā. Offering respect to every living entity means offering respect to the Paramātmā situated in every living entity. One should not misunderstand every living entity to be the Paramātmā. Sometimes unscrupulous persons designate a living entity as *daridra-nārāyaṇa, svāmī-nārāyaṇa,* this Nārāyaṇa or that Nārāyaṇa. One should clearly understand that although Nārāyaṇa is situated in the core of the heart of every living entity, the living entity never becomes Nārāyaṇa.

TEXT 33

एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे ।
वासुदेवे भगवति यया संलभ्यते रतिः ॥३३॥

evaṁ nirjita-ṣaḍ-vargaiḥ
kriyate bhaktir īśvare
vāsudeve bhagavati
yayā saṁlabhyate ratiḥ

evam—thus; *nirjita*—subdued; *ṣaṭ-vargaiḥ*—by the six symptoms of the senses (lusty desires, anger, greed, illusion, madness and jealousy);

kriyate—is rendered; *bhaktiḥ*—devotional service; *īśvare*—unto the supreme controller; *vāsudeve*—to Lord Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *yayā*—by which; *saṁlabhyate*—is obtained; *ratiḥ*—attachment.

TRANSLATION

By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

PURPORT

As mentioned in verses thirty and thirty-one, one's first duty is to approach the spiritual master, the representative of the Supreme Personality of Godhead, to begin rendering service to him. Prahlāda Mahārāja proposed that from the very beginning of life (*kaumāra ācaret prājñaḥ*) a small child should be trained to serve the spiritual master while living at the *guru-kula. Brahmacārī guru-kule vasan dānto guror hitam* (*Bhāg.* 7.12.1). This is the beginning of spiritual life. *Guru-pādāśrayaḥ, sādhu-vartmānuvartanam, sad-dharma-pṛcchā.* By following the instructions of the *guru* and the *śāstras*, the disciple attains the stage of devotional service and becomes unattached to possessions. Whatever he possesses he offers to the spiritual master, the *guru*, who engages him in *śravaṇaṁ kīrtanaṁ viṣṇoḥ.* The disciple follows strictly and in this way learns how to control his senses. Then, by using his pure intelligence, he gradually becomes a lover of the Supreme Personality of Godhead, as confirmed by Śrīla Rūpa Gosvāmī (*ādau śraddhā tataḥ sādhu-saṅgaḥ*). In this way one's life becomes perfect, and his attachment for Kṛṣṇa becomes positively manifested. In that stage, he is situated in ecstasy, experiencing *bhāva* and *anubhāva*, as explained in the following verse.

TEXT 34

निशम्य कर्माणि गुणानतुल्यान्
वीर्याणि लीलातनुभिः कृतानि ।

यदातिहर्षोत्पुलकाश्रुगद्गदं
प्रोत्कण्ठ उद्गायति रौति नृत्यति ॥३४॥

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati

niśamya—hearing; *karmāṇi*—transcendental activities; *guṇān*—spiritual qualities; *atulyān*—uncommon (not generally visible in an ordinary person); *vīryāṇi*—very powerful; *līlā-tanubhiḥ*—by different pastime forms; *kṛtāni*—performed; *yadā*—when; *atiharṣa*—because of great jubilation; *utpulaka*—horripilation; *aśru*—tears in the eyes; *gadgadam*—faltering voice; *protkaṇṭhaḥ*—with an open voice; *udgāyati*—chants very loudly; *rauti*—cries; *nṛtyati*—dances.

TRANSLATION

One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

PURPORT

The Lord's activities are uncommon. For example, when He appeared as Lord Rāmacandra, He performed uncommon activities like bridging the ocean. Similarly, when Lord Kṛṣṇa appeared He raised the Govardhana Hill when He was only seven years of age. These are uncommon activities. Fools and rascals, who are not in the transcendental position, consider these uncommon activities of the Lord to be mythological, but when the pure devotee, the liberated person, hears about these uncommon activities of the Lord, he immediately becomes ecstatic and exhibits the symptoms of chanting, dancing, and crying very loudly and jubilantly. This is the difference between a devotee and a nondevotee.

TEXT 35

यदा ग्रहग्रस्त इव क्वचिद्धस-
त्याक्रन्दते ध्यायति वन्दते जनम् ।
मुहुः श्वसन्वक्ति हरे जगत्पते
नारायणेत्यात्ममतिर्गतत्रपः ॥३५॥

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ

yadā—when; *graha-grastaḥ*—haunted by a ghost; *iva*—like; *kvacit*—sometimes; *hasati*—laughs; *ākrandate*—cries loudly (remembering the transcendental qualities of the Lord); *dhyāyati*—meditates; *vandate*—offers respects; *janam*—to all living entities (thinking all of them to be engaged in the service of the Lord); *muhuḥ*—constantly; *śvasan*—breathing heavily; *vakti*—he speaks; *hare*—O my Lord; *jagat-pate*—O master of the whole world; *nārāyaṇa*—O Lord Nārāyaṇa; *iti*—thus; *ātma-matiḥ*—fully absorbed in thoughts of the Supreme Lord; *gata-trapaḥ*—without shame.

TRANSLATION

When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Kṛṣṇa, Hare Kṛṣṇa! O my Lord, O master of the universe!"

PURPORT

When one chants the holy name of the Lord in ecstasy, not caring for outward social conventions, it is to be understood that he is *ātma-mati.* In other words, his consciousness is turned toward the Supreme Personality of Godhead.

TEXT 36

तदा पुमान्मुक्तसमस्तबन्धन-
स्तद्भावभावानुकृताशयाकृतिः ।
निर्दग्धबीजानुशयो महीयसा
भक्तिप्रयोगेण समेत्यधोक्षजम् ॥३६॥

tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam

tadā—at that time; *pumān*—the living entity; *mukta*—liberated; *samasta-bandhanaḥ*—from all material obstacles on the path of devotional service; *tat-bhāva*—of the situation of the Supreme Lord's activities; *bhāva*—by thinking; *anukṛta*—made similar; *āśaya-ākṛtiḥ*—whose mind and body; *nirdagdha*—completely burned up; *bīja*—the seed or original cause of material existence; *anuśayaḥ*—desire; *mahīyasā*—very powerful; *bhakti*—of devotional service; *prayogeṇa*—by the application; *sameti*—achieves; *adhokṣajam*—the Supreme Personality of Godhead, who is beyond the reach of the material mind and knowledge.

TRANSLATION

The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

PURPORT

When a devotee is completely purified, he becomes *anyābhilāṣitā-śūnya*. In other words, all of his material desires become zero, being burnt to ashes, and he exists either as the Lord's servant, friend, father,

mother or conjugal lover. Because one thinks constantly in this way, one's present material body and mind are fully spiritualized, and the needs of one's material body completely vanish from one's existence. An iron rod put into a fire becomes warmer and warmer, and when it is red hot it is no longer an iron rod but fire. Similarly, when a devotee constantly engages in devotional service and thinks of the Lord in his original Kṛṣṇa consciousness, he no longer has any material activities, for his body is spiritualized. Advancement in Kṛṣṇa consciousness is very powerful, and therefore even during this life such a devotee has achieved the shelter of the lotus feet of the Lord. This transcendental ecstatic existence of a devotee was completely exhibited by Śrī Caitanya Mahāprabhu. In this regard, Śrīla Madhvācārya writes as follows:

tad-bhāva-bhāvaḥ tad yathā svarūpaṁ bhaktiḥ
kecid bhaktā vinṛtyanti gāyanti ca yathepsitam
kecit tuṣṇīṁ japanty eva kecit śobhaya-kāriṇaḥ

The ecstatic condition of devotional service was completely exhibited by Śrī Caitanya Mahāprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.

TEXT 37

अधोक्षजालम्भमिहाशुभात्मनः
शरीरिणः संसृतिचक्रशातनम् ।
तद् ब्रह्मनिर्वाणसुखं विदुर्बुधा-
स्ततो भजध्वं हृदये हृदीश्वरम् ॥३७॥

adhokṣajālambham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram

adhokṣaja—with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge;

ālambham—being constantly in contact; *iha*—in this material world; *aśubha-ātmanaḥ*—whose mind is materially contaminated; *śarīriṇaḥ*—of a living entity who has accepted a material body; *saṁsṛti*—of material existence; *cakra*—the cycle; *śātanam*—completely stopping; *tat*—that; *brahma-nirvāṇa*—connected with the Supreme Brahman, the Absolute Truth; *sukham*—transcendental happiness; *viduḥ*—understand; *budhāḥ*—those who are spiritually advanced; *tataḥ*—therefore; *bhajadhvam*—engage in devotional service; *hṛdaye*—within the core of the heart; *hṛt-īśvaram*—to the Supreme Personality of Godhead, the Supersoul within the heart.

TRANSLATION

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

PURPORT

Generally it is understood that by merging into the existence of Brahman, the impersonal feature of the Absolute Truth, one becomes completely happy. The words *brahma-nirvāṇa* refer to connecting with the Absolute Truth, who is realized in three features: *brahmeti paramātmeti bhagavān iti śabdyate.* One feels *brahma-sukha*, spiritual happiness, by merging into the impersonal Brahman because the *brahmajyoti* is the effulgence of the Supreme Personality of Godhead. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi. Yasya prabhā*, the impersonal Brahman, consists of the rays of Kṛṣṇa's transcendental body. Therefore whatever transcendental bliss one feels from merging in Brahman is due to contact with Kṛṣṇa. Contact with Kṛṣṇa is perfect *brahma-sukha.* When the mind is in touch with the impersonal Brahman one becomes satisfied, but one must advance further to render service to the Supreme Personality

of Godhead, for one's remaining merged in the Brahman effulgence is not always assured. As it is said, *āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ:* one may merge in the Brahman feature of the Absolute Truth, but there is a chance that one may fall because of not being acquainted with Adhokṣaja, or Vāsudeva. Of course, such *brahma-sukha* undoubtedly eliminates material happiness, but when one advances through impersonal Brahman and localized Paramātmā to approach the Supreme Personality of Godhead in relationship with Him as a servant, friend, parent or conjugal lover, one's happiness becomes all-pervading. Then one automatically feels transcendental bliss, just as one becomes happy seeing the shining of the moon. One acquires natural happiness upon seeing the moon, but when one can see the Supreme Personality of Godhead, one's transcendental happiness increases hundreds and thousands of times. As soon as one is very intimately connected with the Supreme Personality of Godhead, one surely becomes free from all material contamination. *Yā nirvṛtis tanu-bhṛtām.* This cessation of all material happiness is called *nirvṛti* or *nirvāṇa.* Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* (1.1.38):

brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

"If *brahmānanda,* the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service."

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have

anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto the Lord." (Bg. 18.54) If one advances further from the *brahma-nirvāṇa* platform, one enters the stage of devotional service (*mad-bhaktiṁ labhate parām*). The word *adhokṣajālambham* refers to keeping the mind always engaged in the Absolute Truth, who is beyond the mind and material speculation. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ.* This is the result of Deity worship. By constantly engaging in the service of the Lord and thinking of His lotus feet, one is automatically freed from all material contamination. Thus the word *brahma-nirvāṇa-sukham* indicates that when one is in touch with the Absolute Truth, material sense gratification is completely nullified.

TEXT 38

कोऽतिप्रयासोऽसुरबालका हरे-
रुपासने स्वे हृदि छिद्रवत् सतः ।
स्वस्यात्मनः सख्युरशेषदेहिनां
सामान्यतः किं विषयोपपादनैः ॥३८॥

ko 'ti-prayāso 'sura-bālakā harer
upāsane sve hṛdi chidravat sataḥ
svasyātmanaḥ sakhyur aśeṣa-dehināṁ
sāmānyataḥ kiṁ viṣayopapādanaiḥ

kaḥ—what; *ati-prayāsaḥ*—difficult endeavor; *asura-bālakāḥ*—O sons of demons; *hareḥ*—of the Supreme Personality of Godhead; *upāsane*—in discharging the devotional service; *sve*—in one's own; *hṛdi*—core of the heart; *chidra-vat*—just like the space; *sataḥ*—who always exists; *svasya*—of one's self or of the living entity; *ātmanaḥ*—of the Supersoul; *sakhyuḥ*—of the well-wishing friend; *aśeṣa*—unlimited; *dehinām*—of the embodied souls; *sāmānyataḥ*—generally; *kim*—what is the need; *viṣaya-upapādanaiḥ*—with activities delivering the objects of the senses for sense enjoyment.

TRANSLATION

O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of

the hearts of all living entities. Indeed, He is the well-wisher and friend of all living entities, and there is no difficulty in worshiping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

PURPORT

Because the Personality of Godhead is supreme, no one is equal to Him, and no one is greater than Him. Nonetheless, if one is a devotee of the Supreme Personality of Godhead, the Lord is easily obtainable. The Lord is compared to the sky because the sky is vast yet within the reach of all, not only of human beings but even of the animals. The Supreme Lord, in His Paramātmā feature, exists as the best well-wisher and friend. As confirmed in the *Vedas*, *sayujau sakhāyau*. The Lord, in His Supersoul feature, always stays in the heart along with the living entity. The Lord is so friendly to the living entity that He remains within the heart so that one can always contact Him without difficulty. One can do this simply by devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*). As soon as one hears of the Supreme Personality of Godhead (*kṛṣṇa-kīrtana*), one immediately comes in touch with the Lord. A devotee immediately comes in touch with the Lord by any or all of the items of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

Therefore there is no difficulty in coming in contact with the Supreme Lord (*ko 'ti-prayāsaḥ*). On the other hand, going to hell requires great endeavor. If one wants to go to hell by illicit sex, meat-eating, gambling and intoxication, he must acquire so many things. For illicit sex he must arrange for money for brothels, for meat-eating he must arrange for many slaughterhouses, for gambling he must arrange for casinos and hotels, and for intoxication he must open many breweries. Clearly, therefore, if one wants to go to hell he must endeavor very much, but if he wants to return home, back to Godhead, there is no difficult endeavor.

To go back to Godhead, one may live alone anywhere, in any condition, and simply sit down, meditate upon the Supersoul and chant and hear about the Lord. Thus there is no difficulty in approaching the Lord. *Adānta-gobhir viśatāṁ tamisram.* Because of inability to control the senses, one must go through great endeavor to go to hell, but if one is sensible he can very easily obtain the favor of the Supreme Personality of Godhead because the Lord is always with him. By the simple method of *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, the Lord is satisfied. Indeed, the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) One can meditate upon the Lord anywhere and everywhere. Thus Prahlāda Mahārāja advised his friends, the sons of the demons, to take this path back home, back to Godhead, without difficulty.

TEXT 39

रायः कलत्रं पशवः सुतादयो
गृहा मही कुञ्जरकोशभूतयः ।
सर्वेऽर्थकामाः क्षणभङ्गुरायुषः
कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ॥३९॥

rāyaḥ kalatraṁ paśavaḥ sutādayo
gṛhā mahī kuñjara-kośa-bhūtayaḥ
sarve 'rtha-kāmāḥ kṣaṇa-bhaṅgurāyuṣaḥ
kurvanti martyasya kiyat priyaṁ calāḥ

rāyaḥ—wealth; *kalatram*—one's wife and feminine friends; *paśavaḥ*—domestic animals like cows, horses, asses, cats and dogs; *suta-ādayaḥ*—children and so on; *gṛhāḥ*—big buildings and residences; *mahī*—land; *kuñjara*—elephants; *kośa*—treasury house; *bhūtayaḥ*—and other luxuries for sense gratification and material enjoyment;

sarve—all; *artha*—economic development; *kāmāḥ*—and sense gratification; *kṣaṇa-bhaṅgura*—perishable in a moment; *āyuṣaḥ*—of one whose duration of life; *kurvanti*—effect or bring; *martyasya*—of one who is destined to die; *kiyat*—how much; *priyam*—pleasure; *calāḥ*—flickering and temporary.

TRANSLATION

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification—indeed, even the lifetime in which one can enjoy all these material opulences—are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

PURPORT

This verse describes how the advocates of economic development are frustrated by the laws of nature. As the previous verse asks, *kiṁ viṣayopapādanaiḥ:* what is the actual benefit of so-called economic development? The history of the world has factually proved that attempts to increase economic development for bodily comfort through the advancement of material civilization have done nothing to remedy the inevitability of birth, death, old age and disease. Everyone has knowledge of huge empires throughout the history of the world—the Roman Empire, the Moghul Empire, the British Empire and so on—but all the societies engaged in such economic development (*sarve 'rtha-kāmāḥ*) have been frustrated by the laws of nature through periodic wars, pestilence, famine and so on. Thus all their attempts have been flickering and temporary. In this verse, therefore, it is said, *kurvanti martyasya kiyat priyaṁ calāḥ:* one may be very proud of possessing a vast empire, but such empires are impermanent; after one hundred or two hundred years, everything is finished. All such positions of economic development, although created with great endeavor and hardship, are vanquished very soon. Therefore they have been described as *calāḥ*. An intelligent man should conclude that material economic development is not at all pleasing. The entire world is described in *Bhagavad-gītā* as

duḥkhālayam aśāśvatam—miserable and temporary. Economic development may be pleasing for some time, but it cannot endure. Thus many big businessmen are now very morose because they are being harassed by various plundering governments. In conclusion, why should one waste his time for so-called economic development, which is neither permanent nor pleasing to the soul?

On the other hand, our relationship with Kṛṣṇa, the Supreme Personality of Godhead, is eternal. *Nitya-siddha kṛṣṇa-prema.* The pure souls are eternally in love with Kṛṣṇa, and this permanent love, either as a servant, a friend, a parent or a conjugal lover, is not at all difficult to revive. Especially in this age, the concession is that simply by chanting the Hare Kṛṣṇa *mantra* (*harer nāma harer nāma harer nāmaiva kevalam*) one revives his original relationship with God and thus becomes so happy that he does not want anything material. As enunciated by Śrī Caitanya Mahāprabhu, *na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye.* A very advanced devotee in Kṛṣṇa consciousness does not want riches, followers or possessions. *Rāyaḥ kalatraṁ paśavaḥ sutādayo gṛhā mahī kuñjara-kośa-bhūtayaḥ.* The satisfaction of possessing material opulences, although perhaps of a different standard, is available even in the lives of dogs and hogs, who cannot revive their eternal relationship with Kṛṣṇa. In human life, however, our eternal, dormant relationship with Kṛṣṇa is possible to revive. Therefore Prahlāda Mahārāja has described this life as *arthadam.* Consequently, instead of wasting our time for economic development, which cannot give us any happiness, if we simply try to revive our eternal relationship with Kṛṣṇa, we will properly utilize our lives.

TEXT 40

एवं हि लोकाः क्रतुभिः कृता अमी
क्षयिष्णवः सातिशया न निर्मलाः ।
तस्माददृष्टश्रुतदूषणं परं
भक्त्योक्तयेशं भजतात्मलब्धये ॥४०॥

evaṁ hi lokāḥ kratubhiḥ kṛtā amī
kṣayiṣṇavaḥ sātiśayā na nirmalāḥ

tasmād adṛṣṭa-śruta-dūṣaṇaṁ paraṁ
bhaktyoktayeśaṁ bhajatātma-labdhaye

evam—similarly (as earthly wealth and possessions are impermanent); *hi*—indeed; *lokāḥ*—higher planetary systems like heaven, the moon, the sun and Brahmaloka; *kratubhiḥ*—by performing great sacrifices; *kṛtāḥ*—achieved; *amī*—all those; *kṣayiṣṇavaḥ*—perishable, impermanent; *sātiśayāḥ*—although more comfortable and pleasing; *na*—not; *nirmalāḥ*—pure (free from disturbances); *tasmāt*—therefore; *adṛṣṭa-śruta*—never seen or heard; *dūṣaṇam*—whose fault; *param*—the Supreme; *bhaktyā*—with great devotional love; *uktayā*—as described in the Vedic literature (not mixed with *jñāna* or *karma*); *īśam*—the Supreme Lord; *bhajata*—worship; *ātma-labdhaye*—for self-realization.

TRANSLATION

It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never been seen or heard to possess inebriety. Consequently, for your own benefit and self-realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā*, *kṣīṇe puṇye martya-lokaṁ viśanti*. Even if one is promoted to the higher planetary systems by performing great sacrifices, which are accompanied by the sinful act of sacrificing animals, the standard of happiness in Svargaloka is also not free of disturbances. There is a similar struggle for existence even for the King of heaven, Indra. Thus there is no practical benefit in promoting oneself to the heavenly planets. Indeed, from the heavenly planets one must return to this earth after one has exhausted the results of his pious activities. In the *Vedas* it is said, *tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra*

puṇya-jito lokaḥ kṣīyata. As the material positions we acquire here by hard work are vanquished in due course of time, one's residence in the heavenly planets is also eventually vanquished. According to one's activities of piety in different degrees, one obtains different standards of life, but none of them are permanent, and therefore they are all impure. Consequently, one should not endeavor to be promoted to the higher planetary systems, only to return to this earth or descend still lower to the hellish planets. To stop this cycle of going up and coming down, one must take to Kṛṣṇa consciousness. Śrī Caitanya Mahāprabhu therefore said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

The living entity is rotating in the cycle of birth and death, going sometimes to the higher planets and sometimes to the lower planets, but that is not the solution to the problems of life. But if by the grace of Kṛṣṇa one is fortunate enough to meet a *guru*, a representative of Kṛṣṇa, one gets the clue to returning home, back to Godhead, having achieved self-realization. This is what is actually desirable. *Bhajatātma-labdhaye:* one must take to Kṛṣṇa consciousness for self-realization.

TEXT 41

यदर्थ इह कर्माणि विद्वन्मान्यसकृन्नरः ।
करोत्यतो विपर्यासममोघं विन्दते फलम् ॥४१॥

yad-artha iha karmāṇi
vidvan-māny asakṛn naraḥ
karoty ato viparyāsam
amogham vindate phalam

yat—of which; *arthe*—for the purpose; *iha*—in this material world; *karmāṇi*—many activities (in factories, industries, speculation and so on); *vidvat*—advanced in knowledge; *mānī*—thinking himself to be; *asakṛt*—again and again; *naraḥ*—a person; *karoti*—performs; *ataḥ*—

from this; *viparyāsam*—the opposite; *amogham*—unfailingly; *vindate*—achieves; *phalam*—result.

TRANSLATION

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

PURPORT

No one has ever achieved the results he desired from material activities. On the contrary, everyone has been frustrated again and again. Therefore one must not waste his time in such material activities for sensual pleasure, either in this life or in the next. So many nationalists, economists and other ambitious persons have tried for happiness, individually or collectively, but history proves that they have all been frustrated. In recent history we have seen many political leaders work hard for individual and collective economic development, but they have all failed. This is the law of nature, as clearly explained in the next verse.

TEXT 42

सुखाय दुःखमोक्षाय सङ्कल्प इह कर्मिणः ।
सदाप्नोतीहया दुःखमनीहायाः सुखावृतः ॥४२॥

sukhāya duḥkha-mokṣāya
saṅkalpa iha karmiṇaḥ
sadāpnotīhayā duḥkham
anīhāyāḥ sukhāvṛtaḥ

sukhāya—for achieving happiness by a so-called higher standard of life; *duḥkha-mokṣāya*—for becoming free from misery; *saṅkalpaḥ*—the determination; *iha*—in this world; *karmiṇaḥ*—of the living entity trying for economic development; *sadā*—always; *āpnoti*—achieves; *īhayā*—by activity or ambition; *duḥkham*—only unhappiness;

anīhāyāḥ—and from not desiring economic development; *sukha*—by happiness; *āvṛtaḥ*—covered.

TRANSLATION

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

PURPORT

Every conditioned soul is bound by the laws of material nature, as described in *Bhagavad-gītā* (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*). Everyone has achieved a certain type of body given by material nature according to the instructions of the Supreme Personality of Godhead.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The Supreme Personality of Godhead, the Supersoul, is present in everyone's heart, and as the living entity desires, the Lord gives him facilities with which to work according to his ambitions in different grades of bodies. The body is just like an instrument by which the living entity moves according to false desires for happiness and thus suffers the pangs of birth, death, old age and disease in different standards of life. Everyone begins his activities with some plan and ambition, but actually, from the beginning of one's plan to the end, one does not derive any happiness. On the contrary, as soon as one begins acting according to his plan, his life of distress immediately begins. Therefore, one should not be ambitious to dissipate the unhappy conditions of life, for one cannot do anything about them. *Ahaṅkāra-vimūḍhātmā kartāham iti manyate.* Although one is acting

according to false ambitions, he thinks he can improve his material conditions by his activities. The *Vedas* enjoin that one should not try to increase happiness or decrease distress, for this is futile. *Tasyaiva hetoḥ prayateta kovidaḥ.* One should work for self-realization, not for economic development, which is impossible to improve. Without endeavor, one can get the amount of happiness and distress for which he is destined, and one cannot change this. Therefore, it is better to use one's time for advancement in the spiritual life of Kṛṣṇa consciousness. One should not waste his valuable life as a human being. It is better to utilize this life for developing Kṛṣṇa consciousness, without ambitions for so-called happiness.

TEXT 43

कामान्कामयते काम्यैर्यदर्थमिह पूरुषः ।
स वै देहस्तु पारक्यो भङ्गुरो यात्युपैति च ॥४३॥

kāmān kāmayate kāmyair
yad-artham iha pūruṣaḥ
sa vai dehas tu pārakyo
bhaṅguro yāty upaiti ca

kāmān—things for sense gratification; *kāmayate*—one desires; *kāmyaiḥ*—by different desirable actions; *yat*—of which; *artham*—for the purpose; *iha*—in this material world; *pūruṣaḥ*—the living entity; *saḥ*—that; *vai*—indeed; *dehaḥ*—body; *tu*—but; *pārakyaḥ*—belongs to others (the dogs, vultures, etc.); *bhaṅguraḥ*—perishable; *yāti*—goes away; *upaiti*—embraces the spirit soul; *ca*—and.

TRANSLATION

A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside.

PURPORT

Everyone desires comfort for his body and tries to make a suitable situation for this purpose, forgetting that the body is meant to be eaten

by dogs, jackals or moths and thus turned into useless stool, ashes or earth. The living entity wastes his time in a futile attempt to gain material possessions for the comfort of one body after another.

TEXT 44

किमु व्यवहितापत्यदारागारधनादयः ।
राज्यकोशगजामात्यभृत्याप्ता ममतास्पदाः ॥४४॥

kim u vyavahitāpatya-
dārāgāra-dhanādayaḥ
rājya-kośa-gajāmātya-
bhṛtyāptā mamatāspadāḥ

kim u—what to speak of; *vyavahita*—separated; *apatya*—children; *dāra*—wives; *agāra*—residences; *dhana*—wealth; *ādayaḥ*—and so on; *rājya*—kingdoms; *kośa*—treasuries; *gaja*—big elephants and horses; *amātya*—ministers; *bhṛtya*—servants; *āptāḥ*—relatives; *mamatā-āspadāḥ*—false seats or abodes of intimate relationship ("mineness").

TRANSLATION

Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

TEXT 45

किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः ।
अनर्थैरर्थसंकाशैर्नित्यानन्दरसोदधेः ॥४५॥

kim etair ātmanas tucchaiḥ
saha dehena naśvaraiḥ
anarthair artha-saṅkāśair
nityānanda-rasodadheḥ

kim—what is the use; *etaiḥ*—with all these; *ātmanaḥ*—for the real self; *tucchaiḥ*—which are most insignificant; *saha*—with; *dehena*—the body; *naśvaraiḥ*—perishable; *anarthaiḥ*—unwanted; *artha-saṅkāśaiḥ*—appearing as if needed; *nitya-ānanda*—of eternal happiness; *rasa*—of the nectar; *udadheḥ*—for the ocean.

TRANSLATION

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being?

PURPORT

Kṛṣṇa consciousness, devotional service to Kṛṣṇa, is the ocean of eternal bliss. In comparison to this eternal bliss, the so-called happiness of society, friendship and love is simply useless and insignificant. One should therefore not be attached to temporary things. One should take to Kṛṣṇa consciousness and become eternally happy.

TEXT 46

निरूप्यतामिह स्वार्थः कियान्देहभृतोऽसुराः ।
निषेकादिष्ववस्थासु क्लिश्यमानस्य कर्मभिः ॥४६॥

nirūpyatām iha svārthaḥ
kiyān deha-bhṛto 'surāḥ
niṣekādiṣv avasthāsu
kliśyamānasya karmabhiḥ

nirūpyatām—let it be ascertained; *iha*—in this world; *sva-arthaḥ*—personal benefit; *kiyān*—how much; *deha-bhṛtaḥ*—of a living entity who has a material body; *asurāḥ*—O sons of demons; *niṣeka-ādiṣu*—beginning from the happiness derived from sex life; *avasthāsu*—in

temporary conditions; *kliśyamānasya*—of one who is suffering in severe hardships; *karmabhiḥ*—by his previous material activities.

TRANSLATION

My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

PURPORT

Karmaṇā daiva-netreṇa jantur dehopapattaye. The living entity receives a particular type of body according to his *karma*, or fruitive activities. The material pleasure derived in the material world from one's particular body is based on sexual pleasure: *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* The entire world is working so hard only for sexual pleasure. To enjoy sexual pleasure and maintain the status quo of material life, one must work very hard, and because of such activities, one prepares himself another material body. Prahlāda Mahārāja places this matter to his friends, the *asuras*, for their consideration. *Asuras* generally cannot understand that the objects of sexual pleasure, the so-called pleasure of materialistic life, depend on extremely hard labor.

TEXT 47

कर्माण्यारभते देही देहेनात्मानुवर्तिना ।
कर्मभिस्तनुते देहमुभयं त्वविवेकतः ॥४७॥

karmāṇy ārabhate dehī
dehenātmānuvartinā
karmabhis tanute deham
ubhayaṁ tv avivekataḥ

karmāṇi—material fruitive activities; *ārabhate*—begins; *dehī*—a living entity who has accepted a particular type of body; *dehena*—with that

body; *ātma-anuvartinā*—which is received according to his desire and past activities; *karmabhiḥ*—by such material activities; *tanute*—he expands; *deham*—another body; *ubhayam*—both of them; *tu*—indeed; *avivekataḥ*—due to ignorance.

TRANSLATION

The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

PURPORT

The living entity's evolution through different types of bodies is conducted automatically by the laws of nature in bodies other than those of human beings. In other words, by the laws of nature (*prakṛteḥ kriyamāṇāni*) the living entity evolves from lower grades of life to the human form. Because of his developed consciousness, however, the human being must understand the constitutional position of the living entity and understand why he must accept a material body. This chance is given to him by nature, but if he nonetheless acts like an animal, what is the benefit of his human life? In this life one must select the goal of life and act accordingly. Having received instructions from the spiritual master and the *śāstra*, one must be sufficiently intelligent. In the human form of life, one should not remain foolish and ignorant, but must inquire about his constitutional position. This is called *athāto brahma-jijñāsā*. The human psychology gives rise to many questions, which various philosophers have considered and answered with various types of philosophy based upon mental concoction. This is not the way of liberation. The Vedic instructions say, *tad-vijñānārtham sa gurum evābhigacchet:* to solve the problems of life, one must accept a spiritual master. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam:* if one is actually serious in inquiring about the solution to material existence, one must approach a bona fide *guru*.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34) One must approach a bona fide spiritual master by surrendering himself (*praṇipātena*) and rendering service. An intelligent person must inquire from the spiritual master about the goal of life. A bona fide spiritual master can answer all such questions because he has seen the real truth. Even in ordinary activities, we first consider gain and loss, and then we act. Similarly, an intelligent person must consider the entire process of material existence and then act intelligently, following the directions of the bona fide spiritual master.

TEXT 48

तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः ।
भजतानीहयात्मानमनीहं हरिमीश्वरम् ॥४८॥

tasmād arthāś ca kāmāś ca
dharmāś ca yad-apāśrayāḥ
bhajatānīhayātmānam
anīhaṁ harim īśvaram

tasmāt—therefore; *arthāḥ*—ambitions for economic development; *ca*—and; *kāmāḥ*—ambitions for satisfaction of the senses; *ca*—also; *dharmāḥ*—duties of religion; *ca*—and; *yat*—upon whom; *apāśrayāḥ*—dependent; *bhajata*—worship; *anīhayā*—without desire for them; *ātmānam*—the Supersoul; *anīham*—indifferent; *harim*—the Supreme Personality of Godhead; *īśvaram*—the Lord.

TRANSLATION

The four principles of advancement in spiritual life—dharma, artha, kāma and mokṣa—all depend on the disposition of the

Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service.

PURPORT

These are words of intelligence. Everyone should know that in every stage of life we are dependent upon the Supreme Personality of Godhead. Therefore the *dharma*, religion, which we accept should be that which is recommended by Prahlāda Mahārāja—*bhāgavata-dharma.* This is the instruction of Kṛṣṇa: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* To take shelter of the lotus feet of Kṛṣṇa means to act according to the rules and regulations of *bhāgavata-dharma*, devotional service. As far as economic development is concerned, we should discharge our occupational duties but fully depend on the lotus feet of the Lord for the results. *Karmaṇy evādhikāras te mā phaleṣu kadācana:* "You have a right to perform your prescribed duty, but you are not entitled to the fruits of action." According to one's position, one should perform his duties, but for the results one should fully depend upon Kṛṣṇa. Narottama dāsa Ṭhākura sings that our only desire should be to perform the duties of Kṛṣṇa consciousness. We should not be misled by the *karma-mīmāṁsā* philosophy, which concludes that if we work seriously the results will come automatically. This is not a fact. The ultimate result depends upon the will of the Supreme Personality of Godhead. In devotional service, therefore, the devotee completely depends upon the Lord and honestly performs his occupational duties. Therefore Prahlāda Mahārāja advised his friends to depend completely on Kṛṣṇa and worship Him in devotional service.

TEXT 49

सर्वेषामपि भूतानां हरिरात्मेश्वरः प्रियः ।
भूतैर्महद्भिः स्वकृतैः कृतानां जीवसंज्ञितः ॥४९॥

sarveṣām api bhūtānāṁ
harir ātmeśvaraḥ priyaḥ
bhūtair mahadbhiḥ sva-kṛtaiḥ
kṛtānāṁ jīva-saṁjñitaḥ

sarveṣām—of all; *api*—certainly; *bhūtānām*—living entities; *hariḥ*—the Lord, who mitigates all the miseries of the living entity; *ātmā*—the original source of life; *īśvaraḥ*—the complete controller; *priyaḥ*—the dear; *bhūtaiḥ*—by the separated energies, the five material elements; *mahadbhiḥ*—emanating from the total material energy, the *mahat-tattva*; *sva-kṛtaiḥ*—which are manifested by Himself; *kṛtānām*—created; *jīva-saṁjñitaḥ*—who is also known as the living entity, since the living entities are expansions of His marginal energy.

TRANSLATION

The Supreme Personality of Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body. Therefore the Lord is the most dear, and He is the supreme controller.

PURPORT

The Supreme Personality of Godhead is manifested by His different energies—the material energy, the spiritual energy and the marginal energy. He is the original source of all living entities in the material world, and He is situated in everyone's heart as the Supersoul. Although the living entity is the cause of his various types of bodies, the body is given by material nature according to the order of the Lord.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The body is just like a machine, a car, in which the living entity is given a chance to sit and move according to his desire. The Lord is the original cause of the material body and the soul, which is expanded by His marginal energy. The Supreme Lord is the dearmost object of all living entities. Prahlāda Mahārāja therefore advised his class friends, the sons of the demons, to take shelter of the Supreme Personality of Godhead again.

TEXT 50

देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव वा ।
भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ॥५०॥

devo 'suro manuṣyo vā
yakṣo gandharva eva vā
bhajan mukunda-caraṇaṁ
svastimān syād yathā vayam

devaḥ—a demigod; *asuraḥ*—a demon; *manuṣyaḥ*—a human being; *vā*—or; *yakṣaḥ*—a Yakṣa (a member of a demoniac species); *gandharvaḥ*—a Gandharva; *eva*—indeed; *vā*—or; *bhajan*—rendering service; *mukunda-caraṇam*—to the lotus feet of Mukunda, Lord Kṛṣṇa, who can give liberation; *svasti-mān*—full of all auspiciousness; *syāt*—becomes; *yathā*—just as; *vayam*—we (Prahlāda Mahārāja).

TRANSLATION

If a demigod, demon, human being, Yakṣa, Gandharva or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahājanas, headed by Prahlāda Mahārāja].

PURPORT

Prahlāda Mahārāja, by his living example, requested his friends to engage in devotional service. Whether in demigod society, *asura* society, human society or Gandharva society, every living entity should take shelter of the lotus feet of Mukunda and thus become perfect in good fortune.

TEXTS 51–52

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः ।
प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥५१॥
न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥५२॥

nālaṁ dvijatvaṁ devatvam
ṛṣitvaṁ vāsurātmajāḥ
prīṇanāya mukundasya
na vṛttaṁ na bahu-jñatā

na dānaṁ na tapo nejyā
na śaucaṁ na vratāni ca
prīyate 'malayā bhaktyā
harir anyad viḍambanam

na—not; *alam*—sufficient; *dvijatvam*—being a perfect, highly qualified *brāhmaṇa*; *devatvam*—being a demigod; *ṛṣitvam*—being a saintly person; *vā*—or; *asura-ātma-jāḥ*—O descendants of *asuras*; *prīṇanāya*—for pleasing; *mukundasya*—of Mukunda, the Supreme Personality of Godhead; *na vṛttam*—not good conduct; *na*—not; *bahu-jñatā*—vast learning; *na*—neither; *dānam*—charity; *na tapaḥ*—no austerity; *na*—nor; *ijyā*—worship; *na*—nor; *śaucam*—cleanliness; *na vratāni*—nor execution of great vows; *ca*—also; *prīyate*—is satisfied; *amalayā*—by spotless; *bhaktyā*—devotional service; *hariḥ*—the Supreme Lord; *anyat*—other things; *viḍambanam*—only show.

TRANSLATION

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

PURPORT

Prahlāda Mahārāja concludes that one can become perfect by serving the Supreme Lord sincerely by all means. Material elevation to life as a *brāhmaṇa*, demigod, *ṛṣi* and so on are not causes for developing love of Godhead, but if one sincerely engages in the service of the Lord, his

Kṛṣṇa consciousness is complete. This is confirmed in *Bhagavad-gītā* (9.30):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." To develop unalloyed love for Kṛṣṇa is the perfection of life. Other processes may be helpful, but if one does not develop his love for Kṛṣṇa, these other processes are simply a waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [*dharma*] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (*Bhāg.* 1.2.8) The test of perfection is one's unalloyed devotion to the Lord.

TEXT 53

ततो हरौ भगवति भक्तिं कुरुत दानवाः ।
आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥५३॥

tato harau bhagavati
bhaktiṁ kuruta dānavāḥ
ātmaupamyena sarvatra
sarva-bhūtātmanīśvare

tataḥ—therefore; *harau*—unto Lord Hari; *bhagavati*—the Supreme Personality of Godhead; *bhaktim*—devotional service; *kuruta*—execute; *dānavāḥ*—O my dear friends, O sons of demons; *ātma-aupamyena*—just as one's own self; *sarvatra*—everywhere; *sarva-bhūta-ātmani*—who is situated as the soul and Supersoul of all living entities; *īśvare*—unto the Supreme Lord, the controller.

TRANSLATION

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.

PURPORT

The word *ātmaupamyena* refers to thinking others to be like oneself. One can very intelligently conclude that without devotional service, without becoming Kṛṣṇa conscious, one cannot be happy. Therefore the duty of all devotees is to preach Kṛṣṇa consciousness everywhere all over the world, because all living entities without Kṛṣṇa consciousness are suffering the pangs of material existence. To preach Kṛṣṇa consciousness is the best welfare activity. Indeed, it is described by Śri Caitanya Mahāprabhu as *para-upakāra*, work for the true benefit of others. The activities of *para-upakāra* have been especially entrusted to those who have taken birth in India as human beings.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Cc. *Ādi* 9.41)

The entire world is suffering for want of Kṛṣṇa consciousness. Therefore Śri Caitanya Mahāprabhu advised all human beings born in India to make their lives perfect by Kṛṣṇa consciousness and then preach the gospel of Kṛṣṇa consciousness all over the world so that others may become happy by executing the principles of Kṛṣṇa consciousness.

TEXT 54

दैतेया यक्षरक्षांसि स्त्रियः शूद्रा व्रजौकसः ।
खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः॥५४॥

daiteyā yakṣa-rakṣāṁsi
striyaḥ śūdrā vrajaukasaḥ
khagā mṛgāḥ pāpa-jīvāḥ
santi hy acyutatāṁ gatāḥ

daiteyāḥ—O demons; *yakṣa-rakṣāṁsi*—the living entities known as the Yakṣas and Rākṣasas; *striyaḥ*—women; *śūdrāḥ*—the laborer class; *vraja-okasaḥ*—village cowherd men; *khagāḥ*—birds; *mṛgāḥ*—animals; *pāpa-jīvāḥ*—sinful living entities; *santi*—can become; *hi*—certainly; *acyutatām*—the qualities of Acyuta, the Supreme Lord; *gatāḥ*—obtained.

TRANSLATION

O my friends, O sons of demons, everyone, including you (the Yakṣas and Rākṣasas), the unintelligent women, śūdras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.

PURPORT

The devotees are referred to as *acyuta-gotra*, or the dynasty of the Supreme Personality of Godhead. The Lord is called Acyuta, as indicated in *Bhagavad-gītā* (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*). The Lord is infallible in the material world because He is the supreme spiritual person. Similarly, the *jīvas*, who are part and parcel of the Lord, can also become infallible. Although Prahlāda's mother was in the conditional state and was the wife of a demon, even Yakṣas, Rākṣasas, women, *śūdras* and even birds and other lower living entities can be elevated to the *acyuta-gotra*, the family of the Supreme Personality of Godhead. That is the highest perfection. As Kṛṣṇa never falls, when we revive our spiritual consciousness, Kṛṣṇa consciousness, we never fall again to material existence. One should understand the position of the supreme Acyuta, Kṛṣṇa, who says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should understand Acyuta, the supreme infallible, and how we are related with Him,

and one should take to the service of the Lord. This is the perfection of life. Śrīla Madhvācārya says, *acyutatāṁ cyuti-varjanam.* The word *acyutatām* refers to one who never falls to this material world but always remains in the Vaikuṇṭha world, fully engaged in the service of the Lord.

TEXT 55

एतावानेव लोकेऽस्मिन्पुंसः स्वार्थः परः स्मृतः।
एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥५५॥

etāvān eva loke 'smin
puṁsaḥ svārthaḥ paraḥ smṛtaḥ
ekānta-bhaktir govinde
yat sarvatra tad-īkṣaṇam

etāvān—this much; *eva*—certainly; *loke asmin*—in this material world; *puṁsaḥ*—of the living entity; *sva-arthaḥ*—the real self-interest; *paraḥ*—transcendental; *smṛtaḥ*—regarded; *ekānta-bhaktiḥ*—unalloyed devotional service; *govinde*—to Govinda; *yat*—which; *sarvatra*—everywhere; *tat-īkṣaṇam*—seeing the relationship with Govinda, Kṛṣṇa.

TRANSLATION

In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.

PURPORT

In this verse the words *sarvatra tad-īkṣaṇam* describe the highest perfection of devotional service, in which one sees everything with reference to Govinda's activities. The highly elevated devotee never sees anything unrelated to Govinda.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

"The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." (Cc. *Madhya* 8.274) Even in this material world, a devotee does not see materially manifested things; instead he sees Govinda in everything. When he sees a tree or a human being, a devotee sees them in relation to Govinda. *Govindam ādi-puruṣam:* Govinda is the original source of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (*Brahma-saṁhitā* 5.1) The test of a perfect devotee is that he sees Govinda everywhere in this universe, even in every atomic particle (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). This is the perfect vision of a devotee. It is therefore said:

nārāyaṇam ayaṁ dhīrāḥ
paśyanti paramārthinaḥ
jagad dhanamayaṁ lubdhāḥ
kāmukāḥ kāminīmayam

A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayam*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column. This does not mean, however, that we must accept the words *daridra-nārāyaṇa*, which have been manufactured by some unscrupulous person. One who actually envisions Nārāyaṇa everywhere makes no distinction between the poor and the rich. To single out the *daridra-nārāyaṇas*, or poor Nārāyaṇa, and reject the *dhani-nārāyaṇa*,

or rich Nārāyaṇa, is not the vision of a devotee. Rather, that is the imperfect vision of materialistic persons.

Thus end the Bhaktivedanta purports of the Seventh Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "What Prahlāda Learned in the Womb."*

CHAPTER EIGHT

Lord Nṛsiṁhadeva Slays the King of the Demons

As described in this chapter, Hiraṇyakaśipu was ready to kill his own son Prahlāda Mahārāja, but the Supreme Personality of Godhead appeared in front of the demon as Śrī Nṛkeśarī, half lion and half man, and killed him.

Following the instructions of Prahlāda Mahārāja, all the sons of the demons became attached to Lord Viṣṇu, the Supreme Personality of Godhead. When this attachment became pronounced, their teachers, Ṣaṇḍa and Amarka, were very much afraid that the boys would become more and more devoted to the Lord. In a helpless condition, they approached Hiraṇyakaśipu and described in detail the effect of Prahlāda's preaching. After hearing of this, Hiraṇyakaśipu decided to kill his son Prahlāda. Hiraṇyakaśipu was so angry that Prahlāda Mahārāja fell down at his feet and said many things just to pacify him, but he was unsuccessful in satisfying his demoniac father. Hiraṇyakaśipu, as a typical demon, began to advertise himself as being greater than the Supreme Personality of Godhead, but Prahlāda Mahārāja challenged him, saying that Hiraṇyakaśipu was not God, and began to glorify the Supreme Personality of Godhead, declaring that the Lord is all-pervading, that everything is under Him, and that no one is equal to or greater than Him. Thus he requested his father to be submissive to the omnipotent Supreme Lord.

The more Prahlāda Mahārāja glorified the Supreme Personality of Godhead, the more angry and agitated the demon became. Hiraṇyakaśipu asked his Vaiṣṇava son whether his God existed within the columns of the palace, and Prahlāda Mahārāja immediately accepted that since the Lord is present everywhere, He was also present within the columns. When Hiraṇyakaśipu heard this philosophy from his young son, he derided the boy's statement as just the talk of a child and forcefully struck the pillar with his fist.

As soon as Hiraṇyakaśipu struck the column, there issued forth a tumultuous sound. At first Hiraṇyakaśipu, the King of the demons, could not see anything but the pillar, but to substantiate Prahlāda's statements, the Lord came out of the pillar in His wonderful incarnation as Narasiṁha, half lion and half man. Hiraṇyakaśipu could immediately understand that the extraordinarily wonderful form of the Lord was surely meant for his death, and thus he prepared to fight with the form of half lion and half man. The Lord performed His pastimes by fighting with the demon for some time, and in the evening, on the border between day and night, the Lord captured the demon, threw him on His lap, and killed him by piercing his abdomen with His nails. The Lord not only killed Hiraṇyakaśipu, the King of the demons, but also killed many of his followers. When there was no one else to fight, the Lord, roaring with anger, sat down on Hiraṇyakaśipu's throne.

The entire universe was thus relieved of the rule of Hiraṇyakaśipu, and everyone was jubilant in transcendental bliss. Then all the demigods, headed by Lord Brahmā, approached the Lord. These included the great saintly persons, the Pitās, the Siddhas, the Vidyādharas, the Nāgas, the Manus, the *prajāpatis*, the Gandharvas, the Cāraṇas, the Yakṣas, the Kimpuruṣas, the Vaitālikas, the Kinnaras and also many other varieties of beings in human form. All of them stood not far from the Supreme Personality of Godhead and began offering their prayers unto the Lord, whose spiritual effulgence was brilliant as He sat on the throne.

TEXT 1

श्रीनारद उवाच

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम् ।
जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम् ॥ १ ॥

śrī-nārada uvāca
atha daitya-sutāḥ sarve
śrutvā tad-anuvarṇitam
jagṛhur niravadyatvān
naiva gurv-anuśikṣitam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *atha*—thereupon; *daitya-sutāḥ*—the sons of the demons (the class friends of Prahlāda Mahārāja);

sarve—all; *śrutvā*—hearing; *tat*—by him (Prahlāda); *anuvarṇitam*—the statements about devotional life; *jagṛhuḥ*—accepted; *niravadyatvāt*—due to the supreme utility of that instruction; *na*—not; *eva*—indeed; *guru-anuśikṣitam*—that which was taught by their teachers.

TRANSLATION

Nārada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahlāda Mahārāja and took them very seriously. They rejected the materialistic instructions given by their teachers, Ṣaṇḍa and Amarka.

PURPORT

This is the effect of the preaching of a pure devotee like Prahlāda Mahārāja. If a devotee is qualified, sincere and serious about Kṛṣṇa consciousness and if he follows the instructions of a bona fide spiritual master, as Prahlāda Mahārāja did when preaching the instructions he had received from Nārada Muni, his preaching is effective. As it is said in the *Śrīmad-Bhāgavatam* (3.25.25):

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

If one tries to understand the discourses given by the *sat*, or pure devotees, those instructions will be very pleasing to the ear and appealing to the heart. Thus if one is inspired to take to Kṛṣṇa consciousness and if one practices the process in his life, he is surely successful in returning home, back to Godhead. By the grace of Prahlāda Mahārāja, all his class friends, the sons of the demons, became Vaiṣṇavas. They did not like hearing from their so-called teachers Ṣaṇḍa and Amarka, who were interested only in teaching them about diplomacy, politics, economic development and similar topics meant exclusively for sense gratification.

TEXT 2

अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम् ।
आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद् यथा ॥ २ ॥

athācārya-sutas teṣāṁ
buddhim ekānta-saṁsthitām
ālakṣya bhītas tvarito
rājña āvedayad yathā

atha—thereupon; *ācārya-sutaḥ*—the son of Śukrācārya; *teṣām*—of them (the sons of the demons); *buddhim*—the intelligence; *ekānta-saṁsthitām*—fixed in one subject matter, devotional service; *ālakṣya*—realizing or seeing practically; *bhītaḥ*—being afraid; *tvaritaḥ*—as soon as possible; *rājñe*—unto the King (Hiraṇyakaśipu); *āvedayat*—submitted; *yathā*—fittingly.

TRANSLATION

When Ṣaṇḍa and Amarka, the sons of Śukrācārya, observed that all the students, the sons of the demons, were becoming advanced in Kṛṣṇa consciousness because of the association of Prahlāda Mahārāja, they were afraid. They approached the King of the demons and described the situation as it was.

PURPORT

The words *buddhim ekānta-saṁsthitām* indicate that as an effect of Prahlāda Mahārāja's preaching, the students who listened to him became fixed in the conclusion that Kṛṣṇa consciousness is the only object of human life. The fact is that anyone who associates with a pure devotee and follows his instructions becomes fixed in Kṛṣṇa consciousness and is not disturbed by materialistic consciousness. The teachers particularly observed this in their students, and therefore they were afraid because the whole community of students was gradually becoming Kṛṣṇa conscious.

TEXTS 3–4

कोपावेशचलद्गात्रः पुत्रं हन्तुं मनो दधे ।
क्षिप्त्वा परुषया वाचा प्रह्लादमतदर्हणम् ॥ ३ ॥
आहेक्षमाणः पापेन तिरश्चीनेन चक्षुषा ।
प्रश्रयावनतं दान्तं बद्धाञ्जलिमवस्थितम् ।
सर्पः पदाहत इव श्वसन्प्रकृतिदारुणः ॥ ४ ॥

kopāveśa-calad-gātraḥ
putraṁ hantuṁ mano dadhe
kṣiptvā paruṣayā vācā
prahrādam atad-arhaṇam

āhekṣamāṇaḥ pāpena
tiraścīnena cakṣuṣā
praśrayāvanataṁ dāntaṁ
baddhāñjalim avasthitam
sarpaḥ padāhata iva
śvasan prakṛti-dāruṇaḥ

kopa-āveśa—by a very angry mood; *calat*—trembling; *gātraḥ*—the whole body; *putram*—his son; *hantum*—to kill; *manaḥ*—mind; *dadhe*—fixed; *kṣiptvā*—rebuking; *paruṣayā*—with very harsh; *vācā*—words; *prahrādam*—Prahlāda Mahārāja; *a-tat-arhaṇam*—not fit to be chastised (due to his noble character and tender age); *āha*—said; *īkṣamāṇaḥ*—looking at him in anger; *pāpena*—because of his sinful activities; *tiraścīnena*—crooked; *cakṣuṣā*—with eyes; *praśraya-avanatam*—very gentle and mild; *dāntam*—very restrained; *baddha-añjalim*—having folded hands; *avasthitam*—situated; *sarpaḥ*—a snake; *pada-āhataḥ*—being trampled by the foot; *iva*—like; *śvasan*—hissing; *prakṛti*—by nature; *dāruṇaḥ*—very evil.

TRANSLATION

When Hiraṇyakaśipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahlāda. Hiraṇyakaśipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlāda was peaceful, mild and gentle, his senses were under control, and he stood before Hiraṇyakaśipu with folded hands. According to Prahlāda's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiraṇyakaśipu rebuked him with the following harsh words.

PURPORT

When one is impudent toward a highly authorized devotee, one is punished by the laws of nature. The duration of his life is diminished,

and he loses the blessings of superior persons and the results of pious activities. Hiraṇyakaśipu, for example, had achieved such great power in the material world that he could subdue practically all the planetary systems in the universe, including the heavenly planets (Svargaloka). Yet now, because of his mistreatment of such a Vaiṣṇava as Prahlāda Mahārāja, all the results of his *tapasya* diminished. As stated in *Śrīmad-Bhāgavatam* (10.4.46):

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

"When one mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed."

TEXT 5

श्रीहिरण्यकशिपुरुवाच

हे दुर्विनीत मन्दात्मन्कुलभेदकराधम ।
स्तब्धं मच्छासनोद्वृत्तं नेष्ये त्वाद्य यमक्षयम् ॥ ५ ॥

śrī-hiraṇyakaśipur uvāca
he durvinīta mandātman
kula-bheda-karādhama
stabdhaṁ mac-chāsanodvṛttaṁ
neṣye tvādya yama-kṣayam

śrī-hiraṇyakaśipuḥ uvāca—the blessed Hiraṇyakaśipu said; *he*—O; *durvinīta*—most impudent; *manda-ātman*—O stupid fool; *kula-bheda-kara*—who are bringing about a disruption in the family; *adhama*—O lowest of mankind; *stabdham*—most obstinate; *mat-śāsana*—from my ruling; *udvṛttam*—going astray; *neṣye*—I shall bring; *tvā*—you; *adya*—today; *yama-kṣayam*—to the place of Yamarāja, the superintendent of death.

TRANSLATION

Hiraṇyakaśipu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my

power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamarāja.

PURPORT

Hiraṇyakaśipu condemned his Vaiṣṇava son Prahlāda for being *durvinīta*—ungentle, uncivilized, or impudent. Śrīla Viśvanātha Cakravartī Ṭhākura, however, has derived a meaning from this word *durvinīta* by the mercy of the goddess of learning, Sarasvatī. He says that *duḥ* refers to this material world. This is confirmed by Lord Kṛṣṇa in His instruction in *Bhagavad-gītā* that this material world is *duḥkhālayam*, full of material conditions. *Vi* means *viśeṣa*, "specifically," and *nīta* means "brought in." By the mercy of the Supreme Lord, Prahlāda Mahārāja was especially brought to this material world to teach people how to get out of the material condition. Lord Kṛṣṇa says, *yadā yadā hi dharmasya glānir bhavati bhārata.* When the entire population, or part of it, becomes forgetful of its own duty, Kṛṣṇa comes. When Kṛṣṇa is not present the devotee is present, but the mission is the same: to free the poor conditioned souls from the clutches of the *māyā* that chastises them.

Śrīla Viśvanātha Cakravartī Ṭhākura further explains that the word *mandātman* means *manda*—very bad or very slow in spiritual realization. As stated in *Śrīmad-Bhāgavatam* (1.1.10), *mandāḥ sumanda-matayo manda-bhāgyā.* Prahlāda Mahārāja is the guide of all the *mandas*, or bad living entities who are under the influence of *māyā.* He is the benefactor even of the slow and bad living entities in this material world. *Kula-bheda-karādhama:* by his actions, Prahlāda Mahārāja made great personalities who established big, big families seem insignificant. Everyone is interested in his own family and in making his dynasty famous, but Prahlāda Mahārāja was so liberal that he made no distinction between one living entity and another. Therefore he was greater than the great *prajāpatis* who established their dynasties. The word *stabdham* means obstinate. A devotee does not care for the instructions of the *asuras.* When they give instructions, he remains silent. A devotee cares about the instructions of Kṛṣṇa, not those of demons or nondevotees. He does not give any respect to a demon, even though the demon be his father. *Mac-chāsanodvṛttam:* Prahlāda Mahārāja was disobedient to the orders of his demoniac father. *Yama-kṣayam:* every conditioned soul is under the control of Yamarāja, but Hiraṇyakaśipu said that he considered

Prahlāda Mahārāja his deliverer, for Prahlāda would stop Hiraṇyakaśipu's repetition of birth and death. Because Prahlāda Mahārāja, being a great devotee, was better than any *yogī*, Hiraṇyakaśipu was to be brought among the society of *bhakti-yogīs*. Thus Śrīla Viśvanātha Cakravartī Ṭhākura has explained these words in a very interesting way as they can be interpreted from the side of Sarasvatī, the mother of learning.

TEXT 6

क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः ।
तस्य मेऽभीतवन्मूढ शासनं किं बलोऽत्यगाः ॥ ६ ॥

kruddhasya yasya kampante
trayo lokāḥ saheśvarāḥ
tasya me 'bhītavan mūḍha
śāsanaṁ kiṁ balo 'tyagāḥ

kruddhasya—when angered; *yasya*—he who; *kampante*—tremble; *trayaḥ lokāḥ*—the three worlds; *saha-īśvarāḥ*—with their leaders; *tasya*—of that; *me*—of me (Hiraṇyakaśipu); *abhīta-vat*—without fear; *mūḍha*—rascal; *śāsanam*—ruling order; *kim*—what; *balaḥ*—strength; *atyagāḥ*—have overstepped.

TRANSLATION

My son Prahlāda, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?

PURPORT

The relationship between a pure devotee and the Supreme Personality of Godhead is extremely relishable. A devotee never claims to be very powerful himself; instead, he fully surrenders to the lotus feet of Kṛṣṇa, being confident that in all dangerous conditions Kṛṣṇa will protect His devotee. Kṛṣṇa Himself says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare boldly that

My devotee never perishes." The Lord requested Arjuna to declare this instead of declaring it Himself because sometimes Kṛṣṇa changes His view and therefore people might not believe Him. Thus Kṛṣṇa asked Arjuna to declare that a devotee of the Lord is never vanquished.

Hiraṇyakaśipu was perplexed about how his five-year-old boy could be so fearless that he did not care for the order of his very great and powerful father. A devotee cannot execute the order of anyone except the Supreme Personality of Godhead. This is the position of a devotee. Hiraṇyakaśipu could understand that this boy must have been very powerful, since the boy did not heed his orders. Hiraṇyakaśipu asked his son, *kiṁ balaḥ:* "How have you overcome my order? By whose strength have you done this?"

TEXT 7

श्रीप्रह्राद उवाच

न केवलं मे भवतश्च राजन्
स वै बलं बलिनां चापरेषाम् ।
परेऽवरेऽमी स्थिरजङ्गमा ये
ब्रह्मादयो येन वशं प्रणीताः ॥ ७ ॥

śrī-prahrāda uvāca
na kevalaṁ me bhavataś ca rājan
sa vai balaṁ balināṁ cāpareṣām
pare 'vare 'mī sthira-jaṅgamā ye
brahmādayo yena vaśaṁ praṇītāḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja replied; *na*—not; *kevalam*—only; *me*—of me; *bhavataḥ*—of yourself; *ca*—and; *rājan*—O great King; *saḥ*—he; *vai*—indeed; *balam*—strength; *balināṁ*—of the strong; *ca*—and; *apareṣām*—of others; *pare*—exalted; *avare*—subordinate; *amī*—those; *sthira-jaṅgamāḥ*—moving or nonmoving living entities; *ye*—who; *brahma-ādayaḥ*—beginning from Lord Brahmā; *yena*—by whom; *vaśam*—under control; *praṇītāḥ*—brought.

TRANSLATION

Prahlāda Mahārāja said: My dear King, the source of my strength, of which you are asking, is also the source of yours.

Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahmā, is controlled by the strength of the Supreme Personality of Godhead.

PURPORT

Lord Kṛṣṇa says in *Bhagavad-gītā* (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." This is confirmed by Prahlāda Mahārāja. If one sees extraordinary strength or power anywhere, it is derived from the Supreme Personality of Godhead. To give an example, there are different grades of fire, but all of them derive heat and light from the sun. Similarly, all living entities, big or small, are dependent on the mercy of the Supreme Personality of Godhead. One's only duty is to surrender, for one is a servant and cannot independently attain the position of master. One can attain the position of master only by the mercy of the master, not independently. Unless one understands this philosophy, he is still a *mūḍha;* in other words, he is not very intelligent. The *mūḍhas*, the asses who do not have this intelligence, cannot surrender unto the Supreme Personality of Godhead.

Understanding the subordinate position of the living entity takes millions of births, but when one is actually wise he surrenders unto the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Prahlāda Mahārāja was a great soul, a *mahātmā*, and therefore he completely surrendered unto the lotus feet of the Lord. He was confident that Kṛṣṇa would give him protection under all circumstances.

TEXT 8

स ईश्वरः काल उरुक्रमोऽसा-
वोजःसहःसत्त्वबलेन्द्रियात्मा ।
स एव विश्वं परमः स्वशक्तिभिः
सृजत्यवत्यत्ति गुणत्रयेशः ॥ ८ ॥

sa īśvaraḥ kāla urukramo 'sāv
ojaḥ sahaḥ sattva-balendriyātmā
sa eva viśvaṁ paramaḥ sva-śaktibhiḥ
sṛjaty avaty atti guṇa-trayeśaḥ

saḥ—He (the Supreme Personality of Godhead); *īśvaraḥ*—the supreme controller; *kālaḥ*—the time factor; *urukramaḥ*—the Lord, whose every action is uncommon; *asau*—that one; *ojaḥ*—the strength of the senses; *sahaḥ*—the strength of the mind; *sattva*—steadiness; *bala*—bodily strength; *indriya*—and of the senses themselves; *ātmā*—the very self; *saḥ*—He; *eva*—indeed; *viśvam*—the whole universe; *paramaḥ*—the supreme; *sva-śaktibhiḥ*—by His multifarious transcendental potencies; *sṛjati*—creates; *avati*—maintains; *atti*—winds up; *guṇa-traya-īśaḥ*—the master of the material modes.

TRANSLATION

The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.

PURPORT

Since the material world is being moved by the three material modes and since the Lord is their master, the Lord can create, maintain and destroy the material world.

TEXT 9

जह्यासुरं भावमिमं त्वमात्मनः
समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथे स्थितात्
तद्धि ह्यनन्तस्य महत् समर्हणम् ॥ ९ ॥

jahy āsuraṁ bhāvam imaṁ tvam ātmanaḥ
samaṁ mano dhatsva na santi vidviṣaḥ
ṛte 'jitād ātmana utpathe sthitāt
tad dhi hy anantasya mahat samarhaṇam

jahi—just give up; *āsuram*—demoniac; *bhāvam*—tendency; *imam*—this; *tvam*—you (my dear father); *ātmanaḥ*—of yourself; *samam*—equal; *manaḥ*—the mind; *dhatsva*—make; *na*—not; *santi*—are; *vidviṣaḥ*—enemies; *ṛte*—except; *ajitāt*—uncontrolled; *ātmanaḥ*—the mind; *utpathe*—on the mistaken path of undesirable tendencies; *sthitāt*—being situated; *tat hi*—that (mentality); *hi*—indeed; *anantasya*—of the unlimited Lord; *mahat*—the best; *samarhaṇam*—method of worship.

TRANSLATION

Prahlāda Mahārāja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

PURPORT

Unless one is able to fix the mind at the lotus feet of the Lord, the mind is impossible to control. As Arjuna says in *Bhagavad-gītā* (6.34):

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

"For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, it seems to me, is more difficult than controlling the wind." The only bona fide process for controlling the mind is to fix the mind by service to the Lord. We create enemies and friends according to the dictation of the mind, but actually there are no enemies and friends. *Paṇḍitāḥ sama-darśinaḥ. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām.* To understand this is the preliminary condition for entering into the kingdom of devotional service.

TEXT 10

दस्यून्पुरा षण् न विजित्य लुम्पतो
मन्यन्त एके स्वजिता दिशो दश ।
जितात्मनो ज्ञस्य समस्य देहिनां
साधोः स्वमोहप्रभवाः कुतः परे ॥१०॥

dasyūn purā ṣaṇ na vijitya lumpato
manyanta eke sva-jitā diśo daśa
jitātmano jñasya samasya dehināṁ
sādhoḥ sva-moha-prabhavāḥ kutaḥ pare

dasyūn—plunderers; *purā*—in the beginning; *ṣaṭ*—six; *na*—not; *vijitya*—conquering; *lumpataḥ*—stealing all one's possessions; *manyante*—consider; *eke*—some; *sva-jitāḥ*—conquered; *diśaḥ daśa*—the ten directions; *jita-ātmanaḥ*—one who has conquered the senses; *jñasya*—learned; *samasya*—equipoised; *dehinām*—to all living entities; *sādhoḥ*—of such a saintly person; *sva-moha-prabhavāḥ*—created by one's own illusion; *kutaḥ*—where; *pare*—enemies or opposing elements.

TRANSLATION

In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body.

These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

PURPORT

In this material world, everyone thinks that he has conquered his enemies, not understanding that his enemies are his uncontrolled mind and five senses (*manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*). In this material world, everyone has become a servant of the senses. Originally everyone is a servant of Kṛṣṇa, but in ignorance one forgets this, and thus one is engaged in the service of *māyā* through lusty desires, anger, greed, illusion, madness and jealousy. Everyone is actually dependent on the reactions of material laws, but still one thinks himself independent and thinks that he has conquered all directions. In conclusion, one who thinks that he has many enemies is an ignorant man, whereas one who is in Kṛṣṇa consciousness knows that there are no enemies but those within oneself—the uncontrolled mind and senses.

TEXT 11

श्रीहिरण्यकशिपुरुवाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकत्थसे।
मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विक्लवा गिरः ॥११॥

śrī-hiraṇyakaśipur uvāca
vyaktaṁ tvaṁ martu-kāmo 'si
yo 'timātraṁ vikatthase
mumūrṣūṇāṁ hi mandātman
nanu syur viklavā giraḥ

śrī-hiraṇyakaśipuḥ uvāca—the blessed Hiraṇyakaśipu said; *vyaktam*—evidently; *tvam*—you; *martu-kāmaḥ*—desirous of death; *asi*—are; *yaḥ*—one who; *atimātram*—without limit; *vikatthase*—are boasting (as if you had conquered your senses whereas your father could not do so); *mumūrṣūṇām*—of persons who are about to meet immediate

death; *hi*—indeed; *manda-ātman*—O unintelligent rascal; *nanu*—certainly; *syuḥ*—become; *viklavāḥ*—confused; *giraḥ*—the words.

TRANSLATION

Hiraṇyakaśipu replied: You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.

PURPORT

It is said in *Hitopadeśa*, *upadeśo hi mūrkhāṇāṁ prokopāya na śāntaye*. If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry. Prahlāda Mahārāja's authorized instructions to his father were not accepted by Hiraṇyakaśipu as truth; instead Hiraṇyakaśipu became increasingly angry at his great son, who was a pure devotee. This kind of difficulty always exists when a devotee preaches Kṛṣṇa consciousness to persons like Hiraṇyakaśipu, who are interested in money and women. (The word *hiraṇya* means "gold," and *kaśipu* refers to cushions or good bedding.) Moreover, a father does not like to be instructed by his son, especially if the father is a demon. Prahlāda Mahārāja's Vaiṣṇava preaching to his demoniac father was indirectly effective, for because of Hiraṇyakaśipu's excessive jealousy of Kṛṣṇa and His devotee, he was inviting Nṛsiṁhadeva to kill him very quickly. Thus he was expediting his being killed by the Lord Himself. Although Hiraṇyakaśipu was a demon, he is described here by the added word *śrī*. Why? The answer is that fortunately he had such a great devotee son as Prahlāda Mahārāja. Thus although he was a demon, he would attain salvation and return home, back to Godhead.

TEXT 12

यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः ।
क्वासौ यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ॥१२॥

yas tvayā manda-bhāgyokto
mad-anyo jagad-īśvaraḥ

kvāsau yadi sa sarvatra
kasmāt stambhe na dṛśyate

yaḥ—the one who; *tvayā*—by you; *manda-bhāgya*—O unfortunate one; *uktaḥ*—described; *mat-anyaḥ*—besides me; *jagat-īśvaraḥ*—the supreme controller of the universe; *kva*—where; *asau*—that one; *yadi*—if; *saḥ*—He; *sarvatra*—everywhere (all-pervading); *kasmāt*—why; *stambhe*—in the pillar before me; *na dṛśyate*—not seen.

TRANSLATION

O most unfortunate Prahlāda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

PURPORT

Demons sometimes declare to a devotee that they cannot accept the existence of God because they cannot see Him. But what the demon does not know is stated by the Lord Himself in *Bhagavad-gītā* (7.25): *nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ.* "I am never manifest to the foolish and unintelligent. For them I am covered by *yogamāyā.*" The Lord is open to being seen by devotees, but nondevotees cannot see Him. The qualification for seeing God is stated in *Brahma-saṁhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.* A devotee who has developed a genuine love for Kṛṣṇa can always see Him everywhere, whereas a demon, not having a clear understanding of the Supreme Lord, cannot see Him. When Hiraṇyakaśipu was threatening to kill Prahlāda Mahārāja, Prahlāda certainly saw the column standing before him and his father, and he saw that the Lord was present in the pillar to encourage him not to fear his demoniac father's words. The Lord was present to protect him. Hiraṇyakaśipu marked Prahlāda's observation and asked him, "Where is your God?" Prahlāda Mahārāja replied, "He is everywhere." Then Hiraṇyakaśipu asked, "Why is He not in this pillar before me?" Thus in all circumstances the devotee can always see the Supreme Lord, whereas the nondevotee cannot.

Prahlāda Mahārāja has here been addressed by his father as "the most unfortunate." Hiraṇyakaśipu thought himself extremely fortunate because he possessed the property of the universe. Prahlāda Mahārāja, his legitimate son, was to have inherited this vast property, but because of his impudence, he was going to die at his father's hands. Therefore the demoniac father considered Prahlāda the most unfortunate because Prahlāda would not be able to inherit his property. Hiraṇyakaśipu did not know that Prahlāda Mahārāja was the most fortunate person within the three worlds because Prahlāda was protected by the Supreme Personality of Godhead. Such are the misunderstandings of demons. They do not know that a devotee is protected by the Lord in all circumstances (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*).

TEXT 13

सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते ।
गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥१३॥

so 'haṁ vikatthamānasya
śiraḥ kāyād dharāmi te
gopāyeta haris tvādya
yas te śaraṇam īpsitam

saḥ—he; *aham*—I; *vikatthamānasya*—who are speaking such nonsense; *śiraḥ*—the head; *kāyāt*—from the body; *harāmi*—I shall take away; *te*—of you; *gopāyeta*—let Him protect; *hariḥ*—the Supreme Personality of Godhead; *tvā*—you; *adya*—now; *yaḥ*—He who; *te*—your; *śaraṇam*—protector; *īpsitam*—desired.

TRANSLATION

Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.

PURPORT

Demons always think that the God of the devotees is fictitious. They think that there is no God and that the so-called religious feeling of

devotion to God is but an opiate, a kind of illusion, like the illusions derived from LSD and opium. Hiraṇyakaśipu did not believe Prahlāda Mahārāja when Prahlāda asserted that his Lord is present everywhere. Because Hiraṇyakaśipu, as a typical demon, was convinced that there is no God and that no one could protect Prahlāda, he felt encouraged to kill his son. He challenged the idea that the devotee is always protected by the Supreme Lord.

TEXT 14

एवं दुरुक्तैर्मुहुरर्दयन्रुषा
सुतं महाभागवतं महासुरः ।
खड्गं प्रगृह्योत्पतितो वरासनात्
स्तम्भं तताडातिबलः स्वमुष्टिना ॥१४॥

evaṁ duruktair muhur ardayan ruṣā
sutaṁ mahā-bhāgavataṁ mahāsuraḥ
khaḍgaṁ pragṛhyotpatito varāsanāt
stambhaṁ tatāḍātibalaḥ sva-muṣṭinā

evam—thus; *duruktaiḥ*—by harsh words; *muhuḥ*—constantly; *ardayan*—chastising; *ruṣā*—with unnecessary anger; *sutam*—his son; *mahā-bhāgavatam*—who was a most exalted devotee; *mahā-asuraḥ*—Hiraṇyakaśipu, the great demon; *khaḍgam*—sword; *pragṛhya*—taking up; *utpatitaḥ*—having gotten up; *vara-āsanāt*—from his exalted throne; *stambham*—the column; *tatāḍa*—struck; *ati-balaḥ*—very strong; *sva-muṣṭinā*—by his fist.

TRANSLATION

Being obsessed with anger, Hiraṇyakaśipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlāda with harsh words. Cursing him again and again, Hiraṇyakaśipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

TEXT 15

तदैव तस्मिन् निनदोऽतिभीषणो
बभूव येनाण्डकटाहमस्फुटत् ।

यं वै स्वधिष्ण्योपगतं त्वजादयः
श्रुत्वा स्वधामात्ययमङ्ग मेनिरे ॥१५॥

tadaiva tasmin ninado 'tibhīṣaṇo
babhūva yenāṇḍa-kaṭāham asphuṭat
yaṁ vai sva-dhiṣṇyopagataṁ tv ajādayaḥ
śrutvā sva-dhāmātyayam aṅga menire

tadā—at that time; *eva*—just; *tasmin*—within (the pillar); *ninadaḥ*—a sound; *ati-bhīṣaṇaḥ*—very fearful; *babhūva*—there was; *yena*—by which; *aṇḍa-kaṭāham*—the covering of the universe; *asphuṭat*—appeared to crack; *yam*—which; *vai*—indeed; *sva-dhiṣṇya-upagatam*—reaching their respective abodes; *tu*—but; *aja-ādayaḥ*—the demigods, headed by Lord Brahmā; *śrutvā*—hearing; *sva-dhāma-atyayam*—the destruction of their abodes; *aṅga*—my dear Yudhiṣṭhira; *menire*—thought.

TRANSLATION

Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhiṣṭhira, this sound reached even the abodes of the demigods like Lord Brahmā, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!"

PURPORT

As we sometimes become very much afraid at the sound of a thunderbolt, perhaps thinking that our houses will be destroyed, the great demigods like Lord Brahmā feared the thundering sound that came from the pillar in front of Hiraṇyakaśipu.

TEXT 16

स विक्रमन् पुत्रवधेप्सुरोजसा
निशम्य निर्ह्रादमपूर्वमद्भुतम् ।
अन्तःसभायां न ददर्श तत्पदं
वितत्रसुर्येन सुरारियूथपाः ॥१६॥

sa vikraman putra-vadhepsur ojasā
niśamya nirhrādam apūrvam adbhutam
antaḥ-sabhāyāṁ na dadarśa tat-padaṁ
vitatrasur yena surāri-yūtha-pāḥ

saḥ—he (Hiraṇyakaśipu); *vikraman*—exhibiting his prowess; *putra-vadha-īpsuḥ*—desirous of killing his own son; *ojasā*—with great strength; *niśamya*—hearing; *nirhrādam*—the fierce sound; *apūrvam*—never heard before; *adbhutam*—very wonderful; *antaḥ-sabhāyām*—within the jurisdiction of the great assembly; *na*—not; *dadarśa*—saw; *tat-padam*—the source of that tumultuous sound; *vitatrasuḥ*—became afraid; *yena*—by which sound; *sura-ari-yūtha-pāḥ*—the other leaders of the demons (not only Hiraṇyakaśipu).

TRANSLATION

While showing his extraordinary prowess, Hiraṇyakaśipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

PURPORT

In *Bhagavad-gītā* (7.8), Kṛṣṇa explains Himself by saying:

raso 'ham apsu kaunteya
prabhāsmi śaśi sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic *mantras;* I am the sound in ether and ability in man." Here the Lord exhibited His presence everywhere by the tumultuous sound in the sky (*śabdaḥ khe*). The tumultuous thundering sound was proof of the Lord's presence. The demons like Hiraṇyakaśipu could now realize the supreme ruling power of the Lord, and thus Hiraṇyakaśipu became afraid. However powerful a man may be, he always fears the sound of a thunderbolt. Similarly, Hiraṇyakaśipu

and all the demons who were his associates were extremely afraid because of the presence of the Supreme Lord in the form of sound, although they could not trace out the source of the sound.

TEXT 17

सत्यं विधातुं निजभृत्यभाषितं
व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन्
स्तम्भे सभायां न मृगं न मानुषम् ॥१७॥

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpam udvahan
stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

satyam—true; *vidhātum*—to prove; *nija-bhṛtya-bhāṣitam*—the words of His own servant (Prahlāda Mahārāja, who had said that his Lord is present everywhere); *vyāptim*—the pervasion; *ca*—and; *bhūteṣu*—among the living entities and elements; *akhileṣu*—all; *ca*—also; *ātmanaḥ*—of Himself; *adṛśyata*—was seen; *ati*—very; *adbhuta*—wonderful; *rūpam*—form; *udvahan*—taking; *stambhe*—in the pillar; *sabhāyām*—within the assembly; *na*—not; *mṛgam*—an animal; *na*—nor; *mānuṣam*—a human being.

TRANSLATION

To prove that the statement of His servant Prahlāda Mahārāja was substantial—in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall—the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

PURPORT

When Hiraṇyakaśipu asked Prahlāda Mahārāja, "Where is your Lord? Is He present in this pillar?" Prahlāda Mahārāja fearlessly replied, "Yes,

my Lord is present everywhere." Therefore, to convince Hiraṇyakaśipu that the statement of Prahlāda Mahārāja was unmistakably true, the Lord appeared from the pillar. The Lord appeared as half lion and half man so that Hiraṇyakaśipu could not understand whether the great giant was a lion or a human being. To substantiate Prahlāda's statement, the Lord proved that His devotee, as declared in *Bhagavad-gītā*, is never vanquished (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). Prahlāda Mahārāja's demoniac father had repeatedly threatened to kill Prahlāda, but Prahlāda was confident that he could not be killed, since he was protected by the Supreme Lord. By appearing from the pillar, the Lord encouraged His devotee, saying in effect, "Don't worry. I am present here." By manifesting His form as Nṛsiṁhadeva, the Lord also preserved the truth of Lord Brahmā's promise that Hiraṇyakaśipu was not to be killed by any animal or any man. The Lord appeared in a form that could not be said to be fully a man or a lion.

TEXT 18

स सत्त्वमेनं परितो विपश्यन्
स्तम्भस्य मध्यादनुनिर्जिहानम् ।
नायं मृगो नापि नरो विचित्र-
महो किमेतन्नृमृगेन्द्ररूपम् ॥१८॥

sa sattvam enaṁ parito vipaśyan
stambhasya madhyād anunirjihānam
nāyaṁ mṛgo nāpi naro vicitram
aho kim etan nṛ-mṛgendra-rūpam

saḥ—he (Hiraṇyakaśipu, the King of the Daityas); *sattvam*—living being; *enam*—that; *paritaḥ*—all around; *vipaśyan*—looking; *stambhasya*—of the pillar; *madhyāt*—from the midst; *anunirjihānam*—having come out; *na*—not; *ayam*—this; *mṛgaḥ*—animal; *na*—not; *api*—indeed; *naraḥ*—human being; *vicitram*—very wonderful; *aho*—alas; *kim*—what; *etat*—this; *nṛ-mṛga-indra-rūpam*—the form of both a man and the king of the beasts, the lion.

TRANSLATION

While Hiraṇyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiraṇyakaśipu wondered, "What is this creature that is half man and half lion?"

PURPORT

A demon cannot calculate the unlimited potency of the Supreme Lord. As stated in the *Vedas*, *parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca:* the different potencies of the Lord are always working as an automatic exhibition of His knowledge. For a demon it is certainly wonderful that the form of a lion and the form of a man can be united, since a demon has no experience of the inconceivable power for which the Supreme Lord is called "all-powerful." Demons cannot understand the omnipotence of the Lord. They simply compare the Lord to one of them (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). *Mūḍhas*, rascals, think that Kṛṣṇa is an ordinary human being who appears for the benefit of other human beings. *Paraṁ bhāvam ajānantaḥ:* fools, rascals and demons cannot realize the supreme potency of the Lord, but He can do anything and everything; indeed, He can do whatever He likes. When Hiraṇyakaśipu received benedictions from Lord Brahmā, he thought that he was safe, since he received the benediction that he would not be killed either by an animal or by a human being. He never thought that an animal and human being would be combined so that demons like him would be puzzled by such a form. This is the meaning of the Supreme Personality of Godhead's omnipotence.

TEXTS 19–22

मीमांसमानस्य समुत्थितोऽग्रतो ।
नृसिंहरूपस्तदलं भयानकम् ॥१९॥
प्रतप्तचामीकरचण्डलोचनं
स्फुरत्सटाकेशरजृम्भिताननम् ।

करालदंष्ट्रं करवालचञ्चल-
क्षुरान्तजिह्वं भ्रुकुटीमुखोल्बणम् ॥२०॥
स्तब्धोर्ध्वकर्णं गिरिकन्दराद्भुत-
व्यात्तास्यनासं हनुभेदभीषणम् ।
दिविस्पृशत्कायमदीर्घपीवर-
ग्रीवोरुवक्षःस्थलमल्पमध्यमम् ॥२१॥
चन्द्रांशुगौरैश्छुरितं तनूरुहै-
र्विष्वग्भुजानीकशतं नखायुधम् ।
दुरासदं सर्वनिजेतरायुध-
प्रवेकविद्रावितदैत्यदानवम् ॥२२॥

mīmāṁsamānasya samutthito 'grato
nṛsiṁha-rūpas tad alaṁ bhayānakam

pratapta-cāmīkara-caṇḍa-locanaṁ
sphurat saṭā-keśara-jṛmbhitānanam
karāla-daṁṣṭraṁ karavāla-cañcala-
kṣurānta-jihvaṁ bhrukuṭī-mukholbaṇam

stabdhordhva-karṇaṁ giri-kandarādbhuta-
vyāttāsya-nāsaṁ hanu-bheda-bhīṣaṇam
divi-spṛśat kāyam adīrgha-pīvara-
grīvoru-vakṣaḥ-sthalam alpa-madhyamam

candrāṁśu-gauraiś churitaṁ tanūruhair
viṣvag bhujānīka-śataṁ nakhāyudham
durāsadaṁ sarva-nijetarāyudha-
praveka-vidrāvita-daitya-dānavam

mīmāṁsamānasya—of Hiraṇyakaśipu, who was contemplating the wonderful form of the Lord; *samutthitaḥ*—appeared; *agrataḥ*—in front; *nṛsiṁha-rūpaḥ*—the form of Nṛsiṁhadeva (half lion and half man); *tat*—that; *alam*—extraordinarily; *bhayānakam*—very fearful;

pratapta—like molten; *cāmīkara*—gold; *caṇḍa-locanam*—having fierce eyes; *sphurat*—flashing; *saṭā-keśara*—by His mane; *jṛmbhita-ānanam*—whose face was expanded; *karāla*—deadly; *daṁṣṭram*—with a set of teeth; *karavāla-cañcala*—waving like a sharp sword; *kṣura-anta*—and as sharp as a razor; *jihvam*—whose tongue; *bhrukuṭī-mukha*—due to His frowning face; *ulbaṇam*—dreadful; *stabdha*—motionless; *ūrdhva*—extending upward; *karṇam*—whose ears; *giri-kandara*—like the caves of a mountain; *adbhuta*—very wonderful; *vyāttāsya*—with a widely opened mouth; *nāsam*—and nostrils; *hanu-bheda-bhīṣaṇam*—causing fear due to the separation of the jaws; *divi-spṛśat*—touching the sky; *kāyam*—whose body; *adīrgha*—short; *pīvara*—fat; *grīva*—neck; *uru*—broad; *vakṣaḥ-sthalam*—chest; *alpa*—small; *madhyamam*—middle portion of the body; *candra-aṁśu*—like the rays of the moon; *gauraiḥ*—whitish; *churitam*—covered; *tanūruhaiḥ*—with hairs; *viṣvak*—in all directions; *bhuja*—of arms; *anīka-śatam*—with a hundred rows; *nakha*—having nails; *āyudham*—as fatal weapons; *durāsadam*—very difficult to conquer; *sarva*—all; *nija*—personal; *itara*—and other; *āyudha*—of weapons; *praveka*—by use of the best; *vidrāvita*—caused to run; *daitya*—by whom the demons; *dānavam*—and the rogues (atheists).

TRANSLATION

Hiraṇyakaśipu studied the form of the Lord, trying to decide who the form of Nṛsiṁhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

TEXT 23

प्रायेण मेऽयं हरिणोरुमायिना
वधः स्मृतोऽनेन समुद्यतेन किम् ।
एवं ब्रुवंस्त्वभ्यपतद् गदायुधो
नदन् नृसिंहं प्रति दैत्यकुञ्जरः ॥२३॥

prāyeṇa me 'yaṁ hariṇorumāyinā
vadhaḥ smṛto 'nena samudyatena kim
evaṁ bruvaṁs tv abhyapatad gadāyudho
nadan nṛsiṁhaṁ prati daitya-kuñjaraḥ

prāyeṇa—probably; *me*—of me; *ayam*—this; *hariṇā*—by the Supreme Lord; *uru-māyinā*—who possesses the great mystic power; *vadhaḥ*—the death; *smṛtaḥ*—planned; *anena*—with this; *samudyatena*—endeavor; *kim*—what use; *evam*—in this way; *bruvan*—murmuring; *tu*—indeed; *abhyapatat*—attacked; *gadā-āyudhaḥ*—armed with his weapon, the club; *nadan*—loudly roaring; *nṛ-siṁham*—the Lord, appearing in the form of half lion and half man; *prati*—toward; *daitya-kuñjaraḥ*—Hiraṇyakaśipu, who was like an elephant.

TRANSLATION

Hiraṇyakaśipu murmured to himself, "Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiraṇyakaśipu attacked the Lord like an elephant.

PURPORT

In the jungle there are sometimes fights between lions and elephants. Here the Lord appeared like a lion, and Hiraṇyakaśipu, unafraid of the Lord, attacked Him like an elephant. Generally the elephant is defeated by the lion, and therefore the comparison in this verse is appropriate.

TEXT 24

अलक्षितोऽग्नौ पतितः पतङ्गमो
यथा नृसिंहौजसि सोऽसुरस्तदा ।

न तद् विचित्रं खलु सत्त्वधामनि
स्वतेजसा यो नु पुरापिबत् तमः ॥२४॥

alakṣito 'gnau patitaḥ pataṅgamo
yathā nṛsiṁhaujasi so 'suras tadā
na tad vicitraṁ khalu sattva-dhāmani
sva-tejasā yo nu purāpibat tamaḥ

alakṣitaḥ—invisible; *agnau*—in the fire; *patitaḥ*—fallen; *pataṅgamaḥ*—an insect; *yathā*—just as; *nṛsiṁha*—of Lord Nṛsiṁhadeva; *ojasi*—in the effulgence; *saḥ*—he; *asuraḥ*—Hiraṇyakaśipu; *tadā*—at that time; *na*—not; *tat*—that; *vicitram*—wonderful; *khalu*—indeed; *sattva-dhāmani*—in the Supreme Personality of Godhead, who is situated in pure goodness; *sva-tejasā*—by His own effulgence; *yaḥ*—He who (the Lord); *nu*—indeed; *purā*—formerly; *apibat*—swallowed up; *tamaḥ*—the darkness within the material creation.

TRANSLATION

Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiraṇyakaśipu attacked the Lord, who was full of effulgence, Hiraṇyakaśipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.

PURPORT

The Lord is situated transcendentally, in pure goodness. The material world is generally controlled by *tamo-guṇa*, the quality of ignorance, but the spiritual world, because of the presence of the Lord and His effulgence, is free from all contamination by darkness, passion or contaminated goodness. Although there is a tinge of goodness in this material world in terms of the brahminical qualifications, such qualifications sometimes become invisible because of the strong prevalence of the modes of passion and ignorance. But because the Lord is always transcendentally situated, the material modes of passion and ignorance cannot

touch Him. Whenever the Lord is present, there cannot be any darkness from the mode of ignorance. It is stated in *Caitanya-caritāmṛta* (*Madhya* 22.31):

kṛṣṇa——sūrya-sama, māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

"Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience." This material world is full of darkness and ignorance of spiritual life, but by *bhakti-yoga* this ignorance is dissipated. The Lord appeared because of the *bhakti-yoga* exhibited by Prahlāda Mahārāja, and as soon as the Lord appeared, the influence of Hiraṇyakaśipu's passion and ignorance was vanquished as the Lord's quality of pure goodness, or the Brahman effulgence, became prominent. In that prominent effulgence, Hiraṇyakaśipu became invisible, or his influence became insignificant. An example illustrating how the darkness of the material world is vanquished is given in the *śāstra*. When Brahmā was created from the lotus stem growing from the abdomen of Garbhodakaśāyī Viṣṇu, Lord Brahmā saw everything to be dark, but when he received knowledge from the Supreme Personality of Godhead, everything became clear, as everything becomes clear when one comes from night to sunshine. The important point is that as long as we are in the material modes of nature, we are always in darkness. This darkness cannot be dissipated without the presence of the Supreme Personality of Godhead, which is invoked by the practice of *bhakti-yoga*. *Bhakti-yoga* creates a transcendental situation with no tinges of material contamination.

TEXT 25

ततोऽभिपद्याभ्यहनन्महासुरो
रुषा नृसिंहं गदयोरुवेगया ।
तं विक्रमन्तं सगदं गदाधरो
महोरगं तार्क्ष्यसुतो यथाग्रहीत् ॥२५॥

tato 'bhipadyābhyahanan mahāsuro
ruṣā nṛsiṁhaṁ gadayoruvegayā

taṁ vikramantaṁ sagadaṁ gadādharo
mahoragaṁ tārkṣya-suto yathāgrahīt

tataḥ—thereafter; *abhipadya*—attacking; *abhyahanat*—struck; *mahā-asuraḥ*—the great demon (Hiraṇyakaśipu); *ruṣā*—with anger; *nṛsiṁham*—Lord Nṛsiṁhadeva; *gadayā*—by his club; *uru-vegayā*—moving with great force; *tam*—him (Hiraṇyakaśipu); *vikramantam*—showing his prowess; *sa-gadam*—with his club; *gadā-dharaḥ*—Lord Nṛsiṁhadeva, who also holds a club in His hand; *mahā-uragam*—a great snake; *tārkṣya-sutaḥ*—Garuḍa, the son of Tārkṣya; *yathā*—just as; *agrahīt*—captured.

TRANSLATION

Thereafter, the great demon Hiraṇyakaśipu, who was extremely angry, swiftly attacked Nṛsiṁhadeva with his club and began to beat Him. Lord Nṛsiṁhadeva, however, captured the great demon, along with his club, just as Garuḍa might capture a great snake.

TEXT 26

स तस्य हस्तोत्कलितस्तदासुरो
विक्रीडतो यद्वदहिर्गरुत्मतः ।
असाध्वमन्यन्त हृतौकसोऽमरा
घनच्छदा भारत सर्वधिष्ण्यपाः ॥२६॥

sa tasya hastotkalitas tadāsuro
vikrīḍato yadvad ahir garutmataḥ
asādhv amanyanta hṛtaukaso 'marā
ghana-cchadā bhārata sarva-dhiṣṇya-pāḥ

saḥ—he (Hiraṇyakaśipu); *tasya*—of Him (Lord Nṛsiṁhadeva); *hasta*—from the hands; *utkalitaḥ*—slipped; *tadā*—at that time; *asuraḥ*—the King of the demons, Hiraṇyakaśipu; *vikrīḍataḥ*—playing; *yadvat*—exactly like; *ahiḥ*—a snake; *garutmataḥ*—of Garuḍa; *asādhu*—not very good; *amanyanta*—considered; *hṛta-okasaḥ*—whose abodes were taken by Hiraṇyakaśipu; *amarāḥ*—the demigods;

ghana-cchadāḥ—situated behind a cover of clouds; *bhārata*—O great son of Bharata; *sarva-dhiṣṇya-pāḥ*—the rulers of the heavenly planets.

TRANSLATION

O Yudhiṣṭhira, O great son of Bharata, when Lord Nṛsiṁhadeva gave Hiraṇyakaśipu a chance to slip from His hand, just as Garuḍa sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

PURPORT

When Hiraṇyakaśipu was in the process of being killed by Lord Nṛsiṁhadeva, the Lord gave the demon a chance to slip from His clutches. This incident was not very much appreciated by the demigods, for they were greatly afraid of Hiraṇyakaśipu. They knew that if somehow or other Hiraṇyakaśipu escaped from Nṛsiṁhadeva's hands and saw that the demigods were looking forward to his death with great pleasure, he would take great revenge upon them. Therefore they were very much afraid.

TEXT 27

तं मन्यमानो निजवीर्यशङ्कितं
यद्धस्तमुक्तो नृहरिं महासुरः ।
पुनस्तमासज्जत खड्गचर्मणी
प्रगृह्य वेगेन गतश्रमो मृधे ॥२७॥

taṁ manyamāno nija-vīrya-śaṅkitaṁ
yad dhasta-mukto nṛharim̐ mahāsuraḥ
punas tam āsajjata khaḍga-carmaṇī
pragṛhya vegena gata-śramo mṛdhe

tam—Him (Lord Nṛsiṁhadeva); *manyamānaḥ*—thinking; *nija-vīrya-śaṅkitam*—afraid of his prowess; *yat*—because; *hasta-muktaḥ*—freed from the clutches of the Lord; *nṛ-harim*—Lord Nṛsiṁhadeva;

mahā-asuraḥ—the great demon; *punaḥ*—again; *tam*—Him; *āsajjata*—attacked; *khaḍga-carmaṇī*—his sword and shield; *pragṛhya*—taking up; *vegena*—with great force; *gata-śramaḥ*—his fatigue having gone; *mṛdhe*—in the battle.

TRANSLATION

When Hiraṇyakaśipu was freed from the hands of Nṛsiṁhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

PURPORT

When a sinful man enjoys material facilities, foolish people sometimes think, "How is it that this sinful man is enjoying whereas a pious man is suffering?" By the will of the Supreme, a sinful man is sometimes given the chance to enjoy the material world as if he were not under the clutches of material nature, just so that he may be fooled. A sinful man who acts against the laws of nature must be punished, but sometimes he is given a chance to play, exactly like Hiraṇyakaśipu when he was released from the hands of Nṛsiṁhadeva. Hiraṇyakaśipu was destined to be ultimately killed by Nṛsiṁhadeva, but just to see the fun, the Lord gave him a chance to slip from His hands.

TEXT 28

तं श्येनवेगं शतचन्द्रवर्त्मभि-
श्चरन्तमच्छिद्रमुपर्यधो हरिः ।
कृत्वाट्टहासं खरमुत्स्वनोल्बणं
निमीलिताक्षं जगृहे महाजवः ॥२८॥

taṁ śyena-vegaṁ śata-candra-vartmabhiś
carantam acchidram upary-adho hariḥ
kṛtvāṭṭa-hāsaṁ kharam utsvanolbaṇaṁ
nimīlitākṣaṁ jagṛhe mahā-javaḥ

tam—him (Hiraṇyakaśipu); *śyena-vegam*—possessing the speed of a hawk; *śata-candra-vartmabhiḥ*—by the maneuvers of his sword and his

shield, which was marked with a hundred moonlike spots; *carantam*—moving; *acchidram*—without any weak spot; *upari-adhaḥ*—up and down; *hariḥ*—the Supreme Personality of Godhead; *kṛtvā*—making; *aṭṭa-hāsam*—loud laughter; *kharam*—extremely shrill; *utsvana-ulbaṇam*—very fearful due to its great sound; *nimīlita*—closed; *akṣam*—eyes; *jagṛhe*—captured; *mahā-javaḥ*—the greatly powerful Lord.

TRANSLATION

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsiṁhadeva's laughter.

TEXT 29

विष्वक् स्फुरन्तं ग्रहणातुरं हरि-
र्व्यालो यथाखुं कुलिशाक्षतत्वचम् ।
द्वार्यूरुमापत्य ददार लीलया
नखैर्यथाहिं गरुडो महाविषम् ॥२९॥

viṣvak sphurantaṁ grahaṇāturaṁ harir
vyālo yathākhuṁ kuliśākṣata-tvacam
dvāry ūrum āpatya dadāra līlayā
nakhair yathāhiṁ garuḍo mahā-viṣam

viṣvak—all around; *sphurantam*—moving his limbs; *grahaṇa-āturam*—afflicted because of being captured; *hariḥ*—the Supreme Personality of Godhead, Nṛsiṁhadeva; *vyālaḥ*—a snake; *yathā*—just as; *ākhum*—a mouse; *kuliśa-akṣata*—not cut even by the thunderbolt thrown by Indra; *tvacam*—whose skin; *dvāri*—on the threshold of the door; *ūrum*—on His thigh; *āpatya*—placing; *dadāra*—pierced; *līlayā*—very easily; *nakhaiḥ*—with the nails; *yathā*—just as; *ahim*—a snake; *garuḍaḥ*—Garuḍa, the carrier of Lord Viṣṇu; *mahā-viṣam*—very venomous.

TRANSLATION

As a snake captures a mouse or Garuḍa captures a very venomous snake, Lord Nṛsiṁhadeva captured Hiraṇyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsiṁhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

PURPORT

Hiraṇyakaśipu had received from Lord Brahmā the benediction that he would not die on the land or in the sky. Therefore, to keep the promise of Lord Brahmā intact, Nṛsiṁhadeva placed Hiraṇyakaśipu's body on His lap, which was neither land nor sky. Hiraṇyakaśipu had received the benediction that he would not die either during the day or at night. Therefore, to keep this promise of Brahmā, the Lord killed Hiraṇyakaśipu in the evening, which is the end of day and the beginning of night but is neither day nor night. Hiraṇyakaśipu had taken a benediction from Lord Brahmā that he would not die from any weapon or be killed by any person, dead or alive. Therefore, just to keep the word of Lord Brahmā, Lord Nṛsiṁhadeva pierced Hiraṇyakaśipu's body with His nails, which were not weapons and were neither living nor dead. Indeed, the nails can be called dead, but at the same time they can be said to be alive. To keep intact all of Lord Brahmā's benedictions, Lord Nṛsiṁhadeva paradoxically but very easily killed the great demon Hiraṇyakaśipu.

TEXT 30

संरम्भदुष्प्रेक्ष्यकराललोचनो
व्यात्ताननान्तं विलिहन्स्वजिह्वया ।
असृग्लवाक्तारुणकेशराननो
यथान्त्रमाली द्विपहत्यया हरिः ॥३०॥

saṁrambha-duṣprekṣya-karāla-locano
vyāttānanāntaṁ vilihan sva-jihvayā

asṛg-lavāktāruṇa-keśarānano
yathāntra-mālī dvipa-hatyayā hariḥ

saṁrambha—because of great anger; *duṣprekṣya*—very difficult to look at; *karāla*—very fearful; *locanaḥ*—eyes; *vyātta*—expanded; *ānana-antam*—the edge of the mouth; *vilihan*—licking; *sva-jihvayā*—with His tongue; *asṛk-lava*—with spots of blood; *ākta*—smeared; *aruṇa*—reddish; *keśara*—mane; *ānanaḥ*—and face; *yathā*—just as; *antra-mālī*—decorated with a garland of intestines; *dvipa-hatyayā*—by the killing of an elephant; *hariḥ*—the lion.

TRANSLATION

Lord Nṛsiṁhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsiṁhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant.

PURPORT

The hair on Lord Nṛsiṁhadeva's face, being sprinkled with drops of blood, was reddish and looked very beautiful. Lord Nṛsiṁhadeva pierced Hiraṇyakaśipu's abdomen with His nails, pulled out the demon's intestines and wore them as a garland, which enhanced His beauty. Thus the Lord became very fearsome, like a lion engaged in fighting an elephant.

TEXT 31

नखाङ्कुरोत्पाटितहृत्सरोरुहं
विसृज्य तस्यानुचरानुदायुधान् ।
अहन् समस्तान्नखशस्त्रपाणिभि-
र्दोर्दण्डयूथोऽनुपथान् सहस्रशः ॥३१॥

nakhāṅkurotpāṭita-hṛt-saroruhaṁ
visṛjya tasyānucarān udāyudhān
ahan samastān nakha-śastra-pāṇibhir
dordaṇḍa-yūtho 'nupathān sahasraśaḥ

nakha-aṅkura—by the pointed nails; *utpāṭita*—torn out; *hṛt-saroruham*—whose heart, which was like a lotus flower; *visṛjya*—leaving aside; *tasya*—of him; *anucarān*—the followers (soldiers and bodyguards); *udāyudhān*—having raised weapons; *ahan*—He killed; *samastān*—all; *nakha-śastra-pāṇibhiḥ*—with His nails and other weapons in His hands; *dordaṇḍa-yūthaḥ*—having unlimited arms; *anupathān*—the attendants of Hiraṇyakaśipu; *sahasraśaḥ*—by thousands.

TRANSLATION

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsiṁhadeva killed all of them merely with the ends of His nails.

PURPORT

Since the creation of the material world, there have been two kinds of men—the *devas* and the *asuras*. The *devas* are always faithful to the Supreme Personality of Godhead, whereas the *asuras* are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to combinations and permutations of material elements. Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme Personality of Godhead will certainly take action, as He did in the case of Hiraṇyakaśipu. Within a second, Hiraṇyakaśipu and his followers were destroyed, and similarly if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead. The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Kṛṣṇa consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiraṇyakaśipu was killed in a second, the godless civilization can be destroyed at any moment.

TEXT 32

सटावधूता जलदाः परापतन्
ग्रहाश्च तद्दृष्टिविमुष्टरोचिषः ।
अम्भोधयः श्वासहता विचुक्षुभु-
र्निर्ह्रादभीता दिगिभा विचुक्रुशुः ॥३२॥

saṭāvadhūtā jaladāḥ parāpatan
grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ
ambhodhayaḥ śvāsa-hatā vicukṣubhur
nirhrāda-bhītā digibhā vicukruśuḥ

saṭā—by the hair on Lord Nṛsiṁhadeva's head; *avadhūtāḥ*—shaken; *jaladāḥ*—the clouds; *parāpatan*—scattered; *grahāḥ*—the luminous planets; *ca*—and; *tat-dṛṣṭi*—by His glaring glance; *vimuṣṭa*—taken away; *rociṣaḥ*—whose effulgence; *ambhodhayaḥ*—the water of the oceans and seas; *śvāsa-hatāḥ*—being struck by Lord Nṛsiṁhadeva's breathing; *vicukṣubhuḥ*—became turbulent; *nirhrāda-bhītāḥ*—frightened by Nṛsiṁhadeva's roaring; *digibhāḥ*—all the elephants guarding the quarters; *vicukruśuḥ*—cried out.

TRANSLATION

The hair on Nṛsiṁhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

PURPORT

As the Lord says in *Bhagavad-gītā* (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." The illumination of the planets and stars in the

sky is but a partial manifestation of the Lord's effulgence. There are many wonderful qualities of different living entities, but whatever extraordinary things exist are but part of the Lord's *tejas*, His illumination or brilliance. The deep waves of the seas and oceans and the many other wonders within the creation of the Supreme Personality of Godhead all become insignificant when the Lord, in His special feature, incarnates within this material world. Everything is insignificant in comparison to His personal, all-defeating transcendental qualities.

TEXT 33

द्यौस्तत्सटोत्क्षिप्तविमानसङ्कुला
प्रोत्सर्पत क्ष्मा च पदाभिपीडिता ।
शैलाः समुत्पेतुरमुष्य रंहसा
तत्तेजसा खं ककुभो न रेजिरे ॥३३॥

dyaus tat-saṭotkṣipta-vimāna-saṅkulā
protsarpata kṣmā ca padābhipīḍitā
śailāḥ samutpetur amuṣya raṁhasā
tat-tejasā khaṁ kakubho na rejire

dyauḥ—outer space; *tat-saṭā*—by His hair; *'utkṣipta*—thrown up; *vimāna-saṅkulā*—filled with airplanes; *protsarpata*—slipped out of place; *kṣmā*—the planet earth; *ca*—also; *pada-abhipīḍitā*—distressed due to the heavy weight of the lotus feet of the Lord; *śailāḥ*—the hills and mountains; *samutpetuḥ*—sprang up; *amuṣya*—of that one (the Lord); *raṁhasā*—due to the intolerable force; *tat-tejasā*—by His effulgence; *kham*—the sky; *kakubhaḥ*—the ten directions; *na rejire*—did not shine.

TRANSLATION

Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsiṁhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

PURPORT

That there were airplanes flying in the sky long, long ago can be understood from this verse. *Śrīmad-Bhāgavatam* was spoken five thousand years ago, and the statements of this verse prove that the symptoms of a very advanced civilization then existed, even in the upper planetary systems, as well as in the lower planetary systems. Modern scientists and philosophers foolishly explain that there was no civilization prior to three thousand years ago, but the statement of this verse nullifies such whimsical judgments. The Vedic civilization existed millions and millions of years ago. It existed since the creation of this universe, and it included arrangements all over the universe with all the modern amenities and even more.

TEXT 34

ततः सभायामुपविष्टमुत्तमे
नृपासने संभृततेजसं विभुम् ।
अलक्षितद्वैरथमत्यमर्षणं
प्रचण्डवक्त्रं न बभाज कश्चन ॥३४॥

tataḥ sabhāyām upaviṣṭam uttame
nṛpāsane saṁbhṛta-tejasaṁ vibhum
alakṣita-dvairatham atyamarṣaṇaṁ
pracaṇḍa-vaktraṁ na babhāja kaścana

tataḥ—thereafter; *sabhāyām*—in the assembly house; *upaviṣṭam*—seated; *uttame*—on the best; *nṛpa-āsane*—throne (upon which King Hiraṇyakaśipu used to sit); *saṁbhṛta-tejasam*—in full effulgence; *vibhum*—the Supreme Lord; *alakṣita-dvairatham*—whose challenger or enemy was not seen; *ati*—very much; *amarṣaṇam*—fearsome (due to His anger); *pracaṇḍa*—terrible; *vaktram*—face; *na*—not; *babhāja*—worshiped; *kaścana*—anyone.

TRANSLATION

Manifesting a full effulgence and a fearsome countenance, Lord Nṛsiṁha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the ex-

cellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

PURPORT

When the Lord sat on the throne of Hiraṇyakaśipu, there was no one to protest; no enemy came forward on behalf of Hiraṇyakaśipu to fight with the Lord. This means that His supremacy was immediately accepted by the demons. Another point is that although Hiraṇyakaśipu treated the Lord as his bitterest enemy, he was the Lord's faithful servant in Vaikuṇṭha, and therefore the Lord had no hesitation in sitting on the throne that Hiraṇyakaśipu had so laboriously created. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that sometimes, with great care and attention, great saintly persons and *ṛṣis* offer the Lord valuable seats dedicated with Vedic *mantras* and *tantras*, but still the Lord does not sit upon those thrones. Hiraṇyakaśipu, however, had formerly been Jaya, the doorkeeper at the Vaikuṇṭha gate, and although he had fallen because of the curse of the *brāhmaṇas* and had gotten the nature of a demon, and although he had never offered anything to the Lord as Hiraṇyakaśipu, the Lord is so affectionate to His devotee and servant that He nonetheless took pleasure in sitting on the throne that Hiraṇyakaśipu had created. In this regard it is to be understood that a devotee is fortunate in any condition of his life.

TEXT 35

निशाम्य लोकत्रयमस्तकज्वरं
तमादिदैत्यं हरिणा हतं मृधे ।
प्रहर्षवेगोत्कलिताननाः मुहुः
प्रसूनवर्षैर्ववृषुः सुरस्त्रियः ॥३५॥

niśāmya loka-traya-mastaka-jvaraṁ
tam ādi-daityaṁ hariṇā hataṁ mṛdhe
praharṣa-vegotkalitānanā muhuḥ
prasūna-varṣair vavṛṣuḥ sura-striyaḥ

niśāmya—hearing; *loka-traya*—of the three worlds; *mastaka-jvaram*—the headache; *tam*—him; *ādi*—the original; *daityam*—

demon; *hariṇā*—by the Supreme Personality of Godhead; *hatam*—killed; *mṛdhe*—in battle; *praharṣa-vega*—by an outburst of ecstasy; *utkalita-ānanāḥ*—whose faces blossomed; *muhuḥ*—again and again; *prasūna-varṣaiḥ*—with showers of flowers; *vavṛṣuḥ*—rained; *sura-striyaḥ*—the wives of the demigods.

TRANSLATION

Hiraṇyakaśipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nṛsiṁhadeva like rain.

TEXT 36

तदा विमानावलिभिर्नभस्तलं
दिदृक्षतां सङ्कुलमास नाकिनाम् ।
सुरानका दुन्दुभयोऽथ जघ्निरे
गन्धर्वमुख्या ननृतुर्जगुः स्त्रियः ॥३६॥

tadā vimānāvalibhir nabhastalaṁ
didṛkṣatāṁ saṅkulam āsa nākinām
surānakā dundubhayo 'tha jaghnire
gandharva-mukhyā nanṛtur jaguḥ striyaḥ

tadā—at that time; *vimāna-āvalibhiḥ*—with different types of airplanes; *nabhastalam*—the sky; *didṛkṣatām*—desirous of seeing; *saṅkulam*—crowded; *āsa*—became; *nākinām*—of the demigods; *sura-ānakāḥ*—the drums of the demigods; *dundubhayaḥ*—the kettledrums; *atha*—as well; *jaghnire*—were sounded; *gandharva-mukhyāḥ*—the chiefs of Gandharvaloka; *nanṛtuḥ*—began to dance; *jaguḥ*—sang; *striyaḥ*—heavenly society women.

TRANSLATION

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Nārāyaṇa, crowded the sky.

The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

TEXTS 37–39

तत्रोपव्रज्य विबुधा ब्रह्मेन्द्रगिरिशादयः ।
ऋषयः पितरः सिद्धा विद्याधरमहोरगाः ॥३७॥
मनवः प्रजानां पतयो गन्धर्वाप्सरचारणाः ।
यक्षाः किम्पुरुषास्तात वेतालाः सहकिन्नराः॥३८॥
ते विष्णुपार्षदाः सर्वे सुनन्दकुमुदादयः ।
मूर्ध्नि बद्धाञ्जलिपुटा आसीनं तीव्रतेजसम् ।
ईडिरे नरशार्दुलं नातिदूरचराः पृथक् ॥३९॥

tatropavrajya vibudhā
brahmendra-giriśādayaḥ
ṛṣayaḥ pitaraḥ siddhā
vidyādhara-mahoragāḥ

manavaḥ prajānāṁ patayo
gandharvāpsara-cāraṇāḥ
yakṣāḥ kimpuruṣās tāta
vetālāḥ saha-kinnarāḥ

te viṣṇu-pārṣadāḥ sarve
sunanda-kumudādayaḥ
mūrdhni baddhāñjali-puṭā
āsīnaṁ tīvra-tejasam
īḍire nara-śārdulaṁ
nātidūracarāḥ pṛthak

tatra—there (in the sky); *upavrajya*—coming (in their respective airplanes); *vibudhāḥ*—all the different demigods; *brahma-indra-giriśa-ādayaḥ*—headed by Lord Brahmā, King Indra and Lord Śiva; *ṛṣayaḥ*—the great saintly sages; *pitaraḥ*—the inhabitants of Pitṛloka; *siddhāḥ*—

the residents of Siddhaloka; *vidyādhara*—the residents of Vidyādhara-loka; *mahā-uragāḥ*—the residents of the planets where great serpents reside; *manavaḥ*—the Manus; *prajānām*—of the living entities (on different planets); *patayaḥ*—the chiefs; *gandharva*—the residents of Gandharvaloka; *apsara*—the residents of the angelic planet; *cāraṇāḥ*—the residents of Cāraṇaloka; *yakṣāḥ*—the Yakṣas; *kimpuruṣāḥ*—the Kimpuruṣas; *tāta*—O dear one; *vetālāḥ*—the Vetālas; *saha-kinnarāḥ*—along with the Kinnaras; *te*—they; *viṣṇu-pārṣadāḥ*—the personal associates of Lord Viṣṇu (in the Vaikuṇṭhalokas); *sarve*—all; *sunanda-kumuda-ādayaḥ*—headed by Sunanda and Kumuda; *mūrdhni*—on their heads; *baddha-añjali-puṭāḥ*—with folded hands; *āsīnam*—who was sitting on the throne; *tīvra-tejasam*—exposing His great spiritual effulgence; *īḍire*—offered respectful worship; *nara-śārdulam*—unto the Lord, who had appeared as half man and half lion; *na ati-dūracarāḥ*—coming near; *pṛthak*—individually.

TRANSLATION

My dear King Yudhiṣṭhira, the demigods then approached the Lord. They were headed by Lord Brahmā, King Indra and Lord Śiva and included great saintly persons and the residents of Pitṛloka, Siddhaloka, Vidyādhara-loka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Cāraṇas, the Yakṣas, the inhabitants of Kinnaraloka, the Vetālas, the inhabitants of Kimpuruṣa-loka, and the personal servants of Viṣṇu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

TEXT 40

श्रीब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये
विचित्रवीर्याय पवित्रकर्मणे ।
विश्वस्य सर्गस्थितिसंयमान् गुणैः
स्वलीलया सन्दधतेऽव्ययात्मने ॥४०॥

śrī-brahmovāca
nato 'smy anantāya duranta-śaktaye
vicitra-vīryāya pavitra-karmaṇe
viśvasya sarga-sthiti-saṁyamān guṇaiḥ
sva-līlayā sandadhate 'vyayātmane

śrī-brahmā uvāca—Lord Brahmā said; *nataḥ*—bowed down; *asmi*—I am; *anantāya*—unto the unlimited Lord; *duranta*—very difficult to find an end to; *śaktaye*—who possesses different potencies; *vicitra-vīryāya*—having varieties of prowess; *pavitra-karmaṇe*—whose actions have no reaction (even though doing contrary things, He remains without contamination by the material modes); *viśvasya*—of the universe; *sarga*—creation; *sthiti*—maintenance; *saṁyamān*—and annihilation; *guṇaiḥ*—by the material qualities; *sva-līlayā*—very easily; *sandadhate*—performs; *avyaya-ātmane*—whose personality never deteriorates.

TRANSLATION

Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

PURPORT

The activities of the Lord are always wonderful. His personal servants Jaya and Vijaya were confidential friends, yet they were cursed, and they accepted bodies of demons. Again, in the family of one such demon, Prahlāda Mahārāja was caused to take birth to exhibit the behavior of an exalted devotee, and then the Lord accepted the body of Nṛsiṁhadeva to kill that same demon, who by the Lord's own will had taken birth in a demoniac family. Therefore, who can understand the Lord's transcendental activities? Not to speak of understanding the transcendental activities of the Lord, no one can understand even the activities of His servants. In *Caitanya-caritāmṛta* (*Madhya* 23.39) it is said, *tāṅra vākya, kriyā, mudrā vijñeha nā bhujhaya:* no one can understand the

activities of the Lord's servants. Therefore, what to speak of the activities of the Lord? Who can understand how Kṛṣṇa is benefiting the entire world? The Lord is addressed as *duranta-śakti* because no one can understand His potencies and how He acts.

TEXT 41

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽल्पकः ।
तत्सुतं पाह्युपसृतं भक्तं ते भक्तवत्सल ॥४१॥

śrī-rudra uvāca
kopa-kālo yugāntas te
hato 'yam asuro 'lpakaḥ
tat-sutaṁ pāhy upasṛtaṁ
bhaktaṁ te bhakta-vatsala

śrī-rudraḥ uvāca—Lord Śiva offered his prayer; *kopa-kālaḥ*—the right time for Your anger (for the purpose of annihilating the universe); *yuga-antaḥ*—the end of the millennium; *te*—by You; *hataḥ*—killed; *ayam*—this; *asuraḥ*—great demon; *alpakaḥ*—very insignificant; *tat-sutam*—his son (Prahlāda Mahārāja); *pāhi*—just protect; *upasṛtam*—who is surrendered and standing nearby; *bhaktam*—devotee; *te*—of Your Lordship; *bhakta-vatsala*—O my Lord, who are so affectionate to Your devotee.

TRANSLATION

Lord Śiva said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahlāda Mahārāja, who is standing nearby as Your fully surrendered devotee.

PURPORT

The Supreme Personality of Godhead is the creator of the material world. There are three processes in creation—namely creation, maintenance and finally annihilation. During the period of annihilation, at the

end of each millennium, the Lord becomes angry, and the part of anger is played by Lord Śiva, who is therefore called Rudra. When the Lord appeared in great anger to kill Hiraṇyakaśipu, everyone was extremely afraid of the Lord's attitude, but Lord Śiva, knowing very well that the Lord's anger is also His *līlā*, was not afraid. Lord Śiva knew that he would have to play the part of anger for the Lord. *Kāla* means Lord Śiva (Bhairava), and *kopa* refers to the Lord's anger. These words, combined together as *kopa-kāla*, refer to the end of each millennium. Actually the Lord is always affectionate toward His devotees, even though He may appear very angry. Because He is *avyayātmā*—because He never falls down—even when angry the Lord is affectionate toward His devotees. Therefore Lord Śiva reminded the Lord to act like an affectionate father toward Prahlāda Mahārāja, who was standing by the Lord's side as an exalted, fully surrendered devotee.

TEXT 42

श्रीइन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा
दैत्याक्रान्तं हृदयकमलं तद्गृहं प्रत्यबोधि ।
कालग्रस्तं कियदिदमहो नाथ शुश्रूषतां ते
मुक्तिस्तेषां न हि बहुमता नारसिंहापरैः किम् ॥४२॥

śrī-indra uvāca
pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te
muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim

śrī-indraḥ uvāca—Indra, the King of heaven, said; *pratyānītāḥ*—recovered; *parama*—O Supreme; *bhavatā*—by Your Lordship; *trāyatā*—who are protecting; *naḥ*—us; *sva-bhāgāḥ*—shares in the sacrifices; *daitya-ākrāntam*—afflicted by the demon; *hṛdaya-kamalam*—the lotuslike cores of our hearts; *tat-gṛham*—which is actually Your residence; *pratyabodhi*—it has been illuminated; *kāla-*

grastam—devoured by time; *kiyat*—insignificant; *idam*—this (world); *aho*—alas; *nātha*—O Lord; *śuśrūṣatām*—for those who are always engaged in the service; *te*—of You; *muktiḥ*—liberation from material bondage; *teṣām*—of them (the pure devotees); *na*—not; *hi*—indeed; *bahumatā*—thought very important; *nāra-siṁha*—O Lord Nṛsiṁhadeva, half lion and half human being; *aparaiḥ kim*—then what is the use of other possessions.

TRANSLATION

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma.

PURPORT

In this material world there are two kinds of people—the *devatās* (demigods) and the *asuras* (demons). Although the demigods are attached to material enjoyment, they are devotees of the Lord who act according to the rules and regulations of the Vedic injunctions. During the reign of Hiraṇyakaśipu, everyone was disturbed in the routine duties of Vedic civilization. When Hiraṇyakaśipu was killed, all the demigods, who had always been disturbed by Hiraṇyakaśipu, felt relief in their general way of life.

Because the government in Kali-yuga is full of demons, the living conditions of devotees are always disturbed. Devotees cannot perform *yajña*, and thus they cannot partake of the remnants of food offered in *yajña* for the worship of Lord Viṣṇu. The hearts of the demigods are always filled with fear of the demons, and therefore they cannot think of the Supreme Personality of Godhead. The engagement of the demigods is to think of the Lord always within the cores of their hearts. The Lord says in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"And of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The demigods fully absorb themselves in meditation upon the Supreme Personality of Godhead to become perfect *yogīs*, but because of the presence of demons, their hearts are filled with the activities of the demons. Thus their hearts, which are meant to be the abode of the Supreme Lord, are practically occupied by the demons. All the demigods felt relieved when Hiraṇyakaśipu was dead, for they could easily think of the Lord. They could then receive the results of sacrifices and become happy even though in the material world.

TEXT 43

श्रीऋषय ऊचुः

त्वं नस्तपः परममात्थ यदात्मतेजो
येनेदमादिपुरुषात्मगतं ससर्क्थ ।
तद् विप्रलुप्तममुनाद्य शरण्यपाल
रक्षागृहीतवपुषा पुनरन्वमंस्थाः ॥४३॥

śrī-ṛṣaya ūcuḥ
tvaṁ nas tapaḥ paramam āttha yad ātma-tejo
yenedam ādi-puruṣātma-gataṁ sasarktha
tad vipraluptam amunādya śaraṇya-pāla
rakṣā-gṛhīta-vapuṣā punar anvamaṁsthāḥ

śrī-ṛṣayaḥ ūcuḥ—the great sages said; *tvam*—You; *naḥ*—our; *tapaḥ*—austerity; *paramam*—topmost; *āttha*—instructed; *yat*—which; *ātma-tejaḥ*—Your spiritual power; *yena*—by which; *idam*—this (material world); *ādi-puruṣa*—O supreme original Personality of Godhead; *ātma-gatam*—merged within Yourself; *sasarktha*—(You) created; *tat*—that process of austerity and penance; *vipraluptam*—stolen; *amunā*—by that demon (Hiraṇyakaśipu); *adya*—now; *śaraṇya-pāla*—

O supreme maintainer of those who need to be sheltered; *rakṣā-gṛhīta-vapuṣā*—by Your body, which You accept to give protection; *punaḥ*—again; *anvamaṁsthāḥ*—You have approved.

TRANSLATION

All the saintly persons present offered their prayers in this way: O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsiṁhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.

PURPORT

The living entities wandering within the jurisdiction of the 8,400,000 species of life get the opportunity for self-realization in the human form and gradually in such other elevated forms as those of the demigods, Kinnaras and Cāraṇas, as will be described below. In the higher statuses of life, beginning from human life, the main duty is *tapasya*, or austerity. As Ṛṣabhadeva advised His sons, *tapo divyaṁ putrakā yena sattvaṁ śuddhyet.* To rectify our material existence, austerity (*tapasya*) is absolutely necessary. However, when people in general come under the control of a demon or a demoniac ruling power, they forget this process of *tapasya* and gradually also become demoniac. All the saintly persons, who were generally engaged in austerity, felt relieved when Hiraṇyakaśipu was killed by the Lord in the form of Nṛsiṁhadeva. They realized that the original instruction concerning human life—that it is meant for *tapasya* for self-realization—was reaffirmed by the Lord when He killed Hiraṇyakaśipu.

TEXT 44

श्रीपितर ऊचुः

श्राद्धानि नोऽधिबुभुजे प्रसभं तनूजै-
र्दत्तानि तीर्थसमयेऽप्यपिबत् तिलाम्बु ।

तस्योदरान्नखविदीर्णवपाद् य आर्च्छत्
तस्मै नमो नृहरयेऽखिलधर्मगोप्त्रे ॥४४॥

śrī-pitara ūcuḥ
śrāddhāni no 'dhibubhuje prasabhaṁ tanūjair
dattāni tīrtha-samaye 'py apibat tilāmbu
tasyodarān nakha-vidīrṇa-vapād ya ārcchat
tasmai namo nṛharaye 'khila-dharma-goptre

śrī-pitaraḥ ūcuḥ—the inhabitants of Pitṛloka said; *śrāddhāni*—the performances of the *śrāddha* ceremony (offering of food grains to dead forefathers by a particular process); *naḥ*—our; *adhibubhuje*—enjoyed; *prasabham*—by force; *tanūjaiḥ*—by our sons and grandsons; *dattāni*—offered; *tīrtha-samaye*—at the time of bathing in the holy places; *api*—even; *apibat*—drank; *tila-ambu*—offerings of water with sesame seeds; *tasya*—of the demon; *udarāt*—from the abdomen; *nakha-vidīrṇa*—pierced by the nails of the hand; *vapāt*—the skin of the intestines of which; *yaḥ*—He who (the Personality of Godhead); *ārcchat*—obtained; *tasmai*—unto Him (the Supreme Personality of Godhead); *namaḥ*—respectful obeisances; *nṛ-haraye*—who has appeared as half lion and half man (Nṛhari); *akhila*—universal; *dharma*—religious principles; *goptre*—who maintains.

TRANSLATION

The inhabitants of Pitṛloka prayed: Let us offer our respectful obeisances unto Lord Nṛsiṁhadeva, the maintainer of the religious principles of the universe. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the śrāddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.

PURPORT

It is the duty of all householders to offer food grains to all their departed forefathers, but during the time of Hiraṇyakaśipu this process

was stopped; no one would offer *śrāddha* oblations of food grains to the forefathers with great respect. Thus when there is a demoniac rule, everything concerning the Vedic principles is turned upside down, all the religious ceremonies of *yajña* are stopped, the resources meant to be spent for *yajña* are taken away by the demoniac government, everything becomes chaotic, and consequently the entire world becomes hell itself. When the demons are killed by the presence of Nṛsiṁhadeva, everyone feels comfortable, irrespective of the planet upon which he lives.

TEXT 45

श्रीसिद्धा ऊचुः

यो नो गतिं योगसिद्धामसाधु-
रहार्षीद् योगतपोबलेन ।
नानादर्पं तं नखैर्विददार
तस्मै तुभ्यं प्रणताः स्मो नृसिंह ॥४५॥

śrī-siddhā ūcuḥ
yo no gatiṁ yoga-siddhām asādhur
ahārṣīd yoga-tapo-balena
nānā darpaṁ taṁ nakhair vidadāra
tasmai tubhyaṁ praṇatāḥ smo nṛsiṁha

śrī-siddhāḥ ūcuḥ—the inhabitants of Siddhaloka said; *yaḥ*—the person who; *naḥ*—our; *gatim*—perfection; *yoga-siddhām*—achieved by mystic *yoga*; *asādhuḥ*—most uncivilized and dishonest; *ahārṣīt*—stole away; *yoga*—of mysticism; *tapaḥ*—and austerities; *balena*—by the power; *nānā darpam*—proud due to wealth, opulence and strength; *tam*—him; *nakhaiḥ*—by the nails; *vidadāra*—pierced; *tasmai*—unto him; *tubhyam*—unto You; *praṇatāḥ*—bowed down; *smaḥ*—we are; *nṛsiṁha*—O Lord Nṛsiṁhadeva.

TRANSLATION

The inhabitants of Siddhaloka prayed: O Lord Nṛsiṁhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so

dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.

PURPORT

On earth there are many *yogīs* who can exhibit some feeble mystic power by manufacturing pieces of gold like magic, but the inhabitants of the planet Siddhaloka are actually extremely powerful in mysticism. They can fly from one planet to another without airplanes. This is called *laghimā-siddhi.* They can actually become very light and fly in the sky. By a severe type of austerity, however, Hiraṇyakaśipu excelled all the inhabitants of Siddhaloka and created disturbances for them. The residents of Siddhaloka were also beaten by the powers of Hiraṇyakaśipu. Now that Hiraṇyakaśipu had been killed by the Lord, the inhabitants of Siddhaloka also felt relieved.

TEXT 46

श्रीविद्याधरा ऊचुः

विद्यां पृथग्धारणयानुराद्धां
न्यषेधदज्ञो बलवीर्यदृप्तः ।
स येन संख्ये पशुवद्धतस्तं
मायानृसिंहं प्रणताः स्म नित्यम् ॥४६॥

śrī-vidyādharā ūcuḥ
vidyāṁ pṛthag dhāraṇayānurāddhāṁ
nyaṣedhad ajño bala-vīrya-dṛptaḥ
sa yena saṅkhye paśuvad dhatas taṁ
māyā-nṛsiṁhaṁ praṇatāḥ sma nityam

śrī-vidyādharāḥ ūcuḥ—the inhabitants of Vidyādhara-loka prayed; *vidyām*—mystic formulas (by which one can appear and disappear); *pṛthak*—separately; *dhāraṇayā*—by various meditations within the mind; *anurāddhām*—attained; *nyaṣedhat*—stopped; *ajñaḥ*—this fool; *bala-vīrya-dṛptaḥ*—puffed up by bodily strength and his ability to

conquer anyone; *saḥ*—he (Hiraṇyakaśipu); *yena*—by whom; *saṅkhye*—in battle; *paśu-vat*—exactly like an animal; *hataḥ*—killed; *tam*—unto Him; *māyā-nṛsiṁham*—appearing as Lord Nṛsiṁhadeva by the influence of His own energy; *praṇatāḥ*—fallen; *sma*—certainly; *nityam*—eternally.

TRANSLATION

The inhabitants of Vidyādhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsiṁhadeva, we eternally offer our respectful obeisances.

TEXT 47

श्रीनागा ऊचुः

येन पापेन रत्नानि स्त्रीरत्नानि हृतानि नः ।
तद्वक्षःपाटनेनासां दत्तानन्द नमोऽस्तु ते ॥४७॥

śrī-nāgā ūcuḥ
yena pāpena ratnāni
strī-ratnāni hṛtāni naḥ
tad-vakṣaḥ-pāṭanenāsāṁ
dattānanda namo 'stu te

śrī-nāgāḥ ūcuḥ—the inhabitants of Nāgaloka, who look like serpents, said; *yena*—by which person; *pāpena*—the most sinful (Hiraṇyakaśipu); *ratnāni*—the jewels on our heads; *strī-ratnāni*—beautiful wives; *hṛtāni*—taken away; *naḥ*—our; *tat*—his; *vakṣaḥ-pāṭanena*—by the piercing of the chest; *āsām*—of all the women (who were kidnapped); *datta-ānanda*—O Lord, You are the source of the pleasure; *namaḥ*—our respectful obeisances; *astu*—let there be; *te*—unto You.

TRANSLATION

The inhabitants of Nāgaloka said: The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You.

PURPORT

No one is peaceful if his wealth and wife are forcibly taken away. All the inhabitants of Nāgaloka, which is situated below the earthly planetary system, were in great anxiety because their wealth had been stolen and their wives kidnapped by Hiraṇyakaśipu. Now, Hiraṇyakaśipu having been killed, their wealth and wives were returned, and their wives felt satisfied. The inhabitants of various *lokas*, or planets, offered their respectful obeisances unto the Lord because they were relieved by the death of Hiraṇyakaśipu. Disturbances similar to those created by Hiraṇyakaśipu are now taking place all over the world because of demoniac governments. As stated in the Twelfth Canto of *Śrīmad-Bhāgavatam*, the men of the governments of Kali-yuga will be no better than rogues and plunderers. Thus the populace will be harassed on one side by scarcity of food and on another by heavy taxation by the government. In other words, the people in most parts of the world in this age are harassed by the ruling principles of Hiraṇyakaśipu.

TEXT 48

श्रीमनव ऊचुः

मनवो वयं तव निदेशकारिणो
दितिजेन देव परिभूतसेतवः ।
भवता खलः स उपसंहृतः प्रभो
करवाम ते किमनुशाधि किङ्करान् ॥४८॥

śrī-manava ūcuḥ
manavo vayaṁ tava nideśa-kāriṇo
ditijena deva paribhūta-setavaḥ

bhavatā khalaḥ sa upasaṁhṛtaḥ prabho
karavāma te kim anuśādhi kiṅkarān

śrī-manavaḥ ūcuḥ—all the Manus offered their respectful obeisances by saying; *manavaḥ*—the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead); *vayam*—we; *tava*—of Your Lordship; *nideśa-kāriṇaḥ*—the carriers of the orders; *diti-jena*—by Hiraṇyakaśipu, the son of Diti; *deva*—O Lord; *paribhūta*—disregarded; *setavaḥ*—whose laws of morality concerning the *varṇāśrama* system in human society; *bhavatā*—by Your Lordship; *khalaḥ*—the most envious rascal; *saḥ*—he; *upasaṁhṛtaḥ*—killed; *prabho*—O Lord; *karavāma*—shall we do; *te*—Your; *kim*—what; *anuśādhi*—please direct; *kiṅkarān*—Your eternal servants.

TRANSLATION

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

PURPORT

In many places in *Bhagavad-gītā*, the Supreme Lord, Kṛṣṇa, refers to the *varṇāśrama-dharma* of four *varṇas* and four *āśramas*. He teaches people about this *varṇāśrama-dharma* so that all of human society can live peacefully by observing the principles for the four social divisions and four spiritual divisions (*varṇa* and *āśrama*) and thus make advancement in spiritual knowledge. The Manus compiled the *Manu-saṁhitā*. The word *saṁhitā* means Vedic knowledge, and *manu* indicates that this knowledge is given by Manu. The Manus are sometimes incarnations of the Supreme Lord and sometimes empowered living entities. Formerly, many long years ago, Lord Kṛṣṇa instructed the sun-god. The Manus are generally sons of the sun-god. Therefore, while speaking to Arjuna about the importance of *Bhagavad-gītā*, Kṛṣṇa said, *imaṁ vivas-*

vate yogaṁ proktavān aham avyayam vivasvān manave prāha: "This instruction was given to Vivasvān, the sun-god, who in turn instructed his son Manu." Manu gave the law known as *Manu-saṁhitā*, which is full of directions based on *varṇa* and *āśrama* concerning how to live as a human being. These are very scientific ways of life, but under the rule of demons like Hiraṇyakaśipu, human society breaks all these systems of law and order and gradually becomes lower and lower. Thus there is no peace in the world. The conclusion is that if we want real peace and order in the human society, we must follow the principles laid down by the *Manu-saṁhitā* and confirmed by the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 49

श्रीप्रजापतय ऊचुः

प्रजेशा वयं ते परेशाभिसृष्टा
न येन प्रजा वै सृजामो निषिद्धाः ।
स एष त्वया भिन्नवक्षा नु शेते
जगन्मङ्गलं सत्त्वमूर्तेऽवतारः ॥४९॥

śrī-prajāpataya ūcuḥ
prajeśā vayaṁ te pareśābhisṛṣṭā
na yena prajā vai sṛjāmo niṣiddhāḥ
sa eṣa tvayā bhinna-vakṣā nu śete
jagan-maṅgalaṁ sattva-mūrte 'vatāraḥ

śrī-prajāpatayaḥ ūcuḥ—the great personalities who created the various living beings offered their prayers by saying; *prajā-īśāḥ*—the *prajāpatis* created by Lord Brahmā, who have created generations of living entities; *vayam*—we; *te*—of You; *para-īśa*—O Supreme Lord; *abhisṛṣṭāḥ*—born; *na*—not; *yena*—by whom (Hiraṇyakaśipu); *prajāḥ*—living entities; *vai*—indeed; *sṛjāmaḥ*—we create; *niṣiddhāḥ*—being forbidden; *saḥ*—he (Hiraṇyakaśipu); *eṣaḥ*—this; *tvayā*—by You; *bhinna-vakṣāḥ*—whose chest has been split; *nu*—indeed; *śete*—lies down; *jagat-maṅgalam*—for the auspiciousness of the whole world; *sattva-mūrte*—in this transcendental form of pure goodness; *avatāraḥ*—this incarnation.

TRANSLATION

The prajāpatis offered their prayers as follows: O Supreme Lord, Lord of even Brahmā and Śiva, we, the prajāpatis, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.

TEXT 50

श्रीगन्धर्वा ऊचुः

वयं विभो ते नटनाट्यगायका
येनात्मसाद् वीर्यबलौजसा कृताः ।
स एष नीतो भवता दशामिमां
किमुत्पथस्थः कुशलाय कल्पते ॥५०॥

śrī-gandharvā ūcuḥ
vayaṁ vibho te naṭa-nāṭya-gāyakā
yenātmasād vīrya-balaujasā kṛtāḥ
sa eṣa nīto bhavatā daśām imāṁ
kim utpathasthaḥ kuśalāya kalpate

śrī-gandharvāḥ ūcuḥ—the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said; *vayam*—we; *vibho*—O Lord; *te*—Your; *naṭa-nāṭya-gāyakāḥ*—dancers and singers in dramatic performances; *yena*—by whom; *ātmasāt*—under subjection; *vīrya*—of his valor; *bala*—and bodily strength; *ojasā*—by the influence; *kṛtāḥ*—made (brought); *saḥ*—he (Hiraṇyakaśipu); *eṣaḥ*—this; *nītaḥ*—brought; *bhavatā*—by Your Lordship; *daśām imām*—to this condition; *kim*—whether; *utpathasthaḥ*—anyone who is an upstart; *kuśalāya*—for auspiciousness; *kalpate*—is capable.

TRANSLATION

The inhabitants of Gandharvaloka prayed: Your Lordship, we ever engage in Your service by dancing and singing in dramatic

performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?

PURPORT

By being a very obedient servant of the Supreme Lord, one becomes extremely powerful in bodily strength, influence and effulgence, whereas the fate of demoniac upstarts is ultimately to fall down like Hiraṇyakaśipu. Hiraṇyakaśipu and persons like him may be very powerful for some time, but the obedient servants of the Supreme Personality of Godhead like the demigods remain powerful always. They are victorious over the influence of Hiraṇyakaśipu by the grace of the Supreme Lord.

TEXT 51

श्रीचारणा ऊचुः

हरे तवाङ्घ्रिपङ्कजं भवापवर्गमाश्रिताः ।
यदेष साधुहृच्छयस्त्वयासुरः समापितः ॥५१॥

śrī-cāraṇā ūcuḥ
hare tavāṅghri-paṅkajaṁ
bhavāpavargam āśritāḥ
yad eṣa sādhu-hṛc-chayas
tvayāsuraḥ samāpitaḥ

śrī-cāraṇāḥ ūcuḥ—the inhabitants of the Cāraṇa planet said; *hare*—O Lord; *tava*—Your; *aṅghri-paṅkajam*—lotus feet; *bhava-apavargam*—the only shelter for becoming free from the contamination of material existence; *āśritāḥ*—sheltered at; *yat*—because; *eṣaḥ*—this; *sādhu-hṛt-śayaḥ*—stake in the hearts of all honest persons; *tvayā*—by Your Lordship; *asuraḥ*—the demon (Hiraṇyakaśipu); *samāpitaḥ*—finished.

TRANSLATION

The inhabitants of the Cāraṇa planet said: O Lord, because You have destroyed the demon Hiraṇyakaśipu, who was always a stake

in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.

PURPORT

The Supreme Personality of Godhead in His transcendental form of Narahari, Nṛsiṁhadeva, is always ready to kill the demons, who always create disturbances in the minds of honest devotees. To spread the Kṛṣṇa consciousness movement, devotees have to face many dangers and impediments all over the world, but a faithful servant who preaches with great devotion to the Lord must know that Lord Nṛsiṁhadeva is always his protector.

TEXT 52

श्रीयक्षा ऊचुः

वयमनुचरमुख्याः कर्मभिस्ते मनोज्ञै-
स्त इह दितिसुतेन प्रापिता वाहकत्वम् ।
स तु जनपरितापं तत्कृतं जानता ते
नरहर उपनीतः पञ्चतां पञ्चविंश ॥५२॥

śrī-yakṣā ūcuḥ
vayam anucara-mukhyāḥ karmabhis te mano-jñais
ta iha diti-sutena prāpitā vāhakatvam
sa tu jana-paritāpaṁ tat-kṛtaṁ jānatā te
narahara upanītaḥ pañcatāṁ pañca-viṁśa

śrī-yakṣāḥ ūcuḥ—the inhabitants of the Yakṣa planet prayed; *vayam*—we; *anucara-mukhyāḥ*—the chief among Your many servants; *karmabhiḥ*—by services; *te*—unto You; *mano-jñaiḥ*—very pleasing; *te*—they; *iha*—at the present moment; *diti-sutena*—by Hiraṇyakaśipu, the son of Diti; *prāpitāḥ*—forced to engage as; *vāhakatvam*—the palanquin carriers; *saḥ*—he; *tu*—but; *jana-paritāpam*—the miserable condition of everyone; *tat-kṛtam*—caused by him; *jānatā*—knowing; *te*—by You; *nara-hara*—O Lord in the form of Nṛsiṁha; *upanītaḥ*—is put to;

pañcatām—death; *pañca-viṁśa*—O twenty-fifth principle (the controller of the other twenty-four elements).

TRANSLATION

The inhabitants of Yakṣaloka prayed: O controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Lord in the form of Nṛsiṁhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.

PURPORT

The Supreme Lord is the controller of the ten senses, the five material elements, the five sense objects, the mind, the intelligence, the false ego and the soul. Therefore He is addressed as *pañca-viṁśa*, the twenty-fifth element. The inhabitants of the Yakṣa planet are supposed to be the best of all servants, but Hiraṇyakaśipu engaged them as palanquin carriers. The entire universe was in trouble because of Hiraṇyakaśipu, but now that Hiraṇyakaśipu's body was mixing with the five material elements—earth, water, fire, air and sky—everyone felt relief. Upon Hiraṇyakaśipu's death, the Yakṣas were reinstated in their original service to the Supreme Personality of Godhead. Thus they felt obliged to the Lord and offered their prayers.

TEXT 53

श्रीकिम्पुरुषा ऊचुः

वयं किम्पुरुषास्त्वं तु महापुरुष ईश्वरः ।
अयं कुपुरुषो नष्टो धिक्कृतः साधुभिर्यदा ॥५३॥

śrī-kimpuruṣā ūcuḥ
vayaṁ kimpuruṣās tvaṁ tu
mahā-puruṣa īśvaraḥ
ayaṁ kupuruṣo naṣṭo
dhik-kṛtaḥ sādhubhir yadā

śrī-kimpuruṣāḥ ūcuḥ—the inhabitants of Kimpuruṣa-loka said; *vayam*—we; *kimpuruṣāḥ*—the inhabitants of Kimpuruṣa-loka, or insignificant living entities; *tvam*—Your Lordship; *tu*—however; *mahā-puruṣaḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller; *ayam*—this; *ku-puruṣaḥ*—most sinful person, Hiraṇyakaśipu; *naṣṭaḥ*—slain; *dhik-kṛtaḥ*—being condemned; *sādhubhiḥ*—by the saintly persons; *yadā*—when.

TRANSLATION

The inhabitants of Kimpuruṣa-loka said: We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.

PURPORT

The cause of the Supreme Lord's appearance upon this earth is stated in *Bhagavad-gītā* (4.7–8) by the Lord Himself:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decrease in religious principles and a predominant rise in irreligion, at that time I descend Myself. To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after millennium." The Lord appears in order to execute two kinds of activities—to kill the demons and to protect the devotees. When the devotees are too disturbed by the demons, the Lord certainly appears in different incarnations to give the devotees protection. The devotees following in the footsteps of

Prahlāda Mahārāja should not be disturbed by the demoniac activities of the nondevotees. Rather, they should stick to their principles as sincere servants of the Lord and rest assured that the demoniac activities directed against them will not be able to stop their devotional service.

TEXT 54

श्रीवैतालिका ऊचुः

सभासु सत्रेषु तवामलं यशो
गीत्वा सपर्यां महतीं लभामहे ।
यस्तामनैषीद् वशमेष दुर्जनो
द्विष्ट्या हतस्ते भगवन्यथामयः ॥५४॥

śrī-vaitālikā ūcuḥ
sabhāsu satreṣu tavāmalaṁ yaśo
gītvā saparyāṁ mahatīṁ labhāmahe
yas tām anaiṣīd vaśam eṣa durjano
dviṣṭyā hatas te bhagavan yathāmayaḥ

śrī-vaitālikāḥ ūcuḥ—the inhabitants of Vaitālika-loka said; *sabhāsu*—in great assemblies; *satreṣu*—in the arenas of sacrifice; *tava*—Your; *amalam*—without any spot of material contamination; *yaśaḥ*—reputation; *gītvā*—singing; *saparyām*—respectful position; *mahatīm*—great; *labhāmahe*—we achieved; *yaḥ*—he who; *tām*—that (respectful position); *anaiṣīt*—brought under; *vaśam*—his control; *eṣaḥ*—this; *durjanaḥ*—crooked person; *dviṣṭyā*—by great fortune; *hataḥ*—killed; *te*—by You; *bhagavan*—O Lord; *yathā*—exactly like; *āmayaḥ*—a disease.

TRANSLATION

The inhabitants of Vaitālika-loka said: Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.

TEXT 55

श्रीकिन्नरा ऊचुः

वयमीश किन्नरगणास्तवानुगा
दितिजेन विष्टिममुनानुकारिताः ।
भवता हरे स वृजिनोऽवसादितो
नरसिंह नाथ विभवाय नो भव ॥५५॥

śrī-kinnarā ūcuḥ
vayam īśa kinnara-gaṇās tavānugā
ditijena viṣṭim amunānukāritāḥ
bhavatā hare sa vṛjino 'vasādito
narasiṁha nātha vibhavāya no bhava

śrī-kinnarāḥ ūcuḥ—the inhabitants of the Kinnara planet said; *vayam*—we; *īśa*—O Lord; *kinnara-gaṇāḥ*—the inhabitants of the Kinnara planet; *tava*—Your; *anugāḥ*—faithful servants; *diti-jena*—by the son of Diti; *viṣṭim*—service without remuneration; *amunā*—by that; *anukāritāḥ*—caused to perform; *bhavatā*—by You; *hare*—O Lord; *saḥ*—he; *vṛjinaḥ*—most sinful; *avasāditaḥ*—destroyed; *narasiṁha*—O Lord Nṛsiṁhadeva; *nātha*—O master; *vibhavāya*—for the happiness and opulence; *naḥ*—of us; *bhava*—You please be.

TRANSLATION

The Kinnaras said: O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nṛsiṁhadeva, our master, we offer our respectful obeisances unto You. Please continue to be our patron.

TEXT 56

श्रीविष्णुपार्षदा ऊचुः

अद्यैतद्धरिनररूपमद्भुतं ते
दृष्टं नः शरणद सर्वलोकशर्म ।

सोऽयं ते विधिकर ईश विप्रशप्त-
स्तस्येदं निधनमनुग्रहाय विद्मः ॥५६॥

śrī-viṣṇu-pārṣadā ūcuḥ
adyaitad dhari-nara-rūpam adbhutaṁ te
dṛṣṭaṁ naḥ śaraṇada sarva-loka-śarma
so 'yaṁ te vidhikara īśa vipra-śaptas
tasyedaṁ nidhanam anugrahāya vidmaḥ

śrī-viṣṇu-pārṣadāḥ ūcuḥ—the associates of Lord Viṣṇu in Vaikuṇṭhaloka said; *adya*—today; *etat*—this; *hari-nara*—of half lion and half human being; *rūpam*—form; *adbhutam*—very wonderful; *te*—Your; *dṛṣṭam*—seen; *naḥ*—of us; *śaraṇa-da*—the everlasting bestower of shelter; *sarva-loka-śarma*—which brings good fortune to all the various planets; *saḥ*—he; *ayam*—this; *te*—of Your Lordship; *vidhikaraḥ*—order carrier (servant); *īśa*—O Lord; *vipra-śaptaḥ*—being cursed by the *brāhmaṇas*; *tasya*—of him; *idam*—this; *nidhanam*—killing; *anugrahāya*—for the special favor; *vidmaḥ*—we understand.

TRANSLATION

The associates of Lord Viṣṇu in Vaikuṇṭha offered this prayer: O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsiṁhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiraṇyakaśipu was the same Jaya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.

PURPORT

Hiraṇyakaśipu's coming to this earth and acting as the Lord's enemy was prearranged. Jaya and Vijaya were cursed by the *brāhmaṇas* Sanaka, Sanat-kumāra, Sanandana and Sanātana because Jaya and Vijaya checked these four Kumāras. The Lord accepted this cursing of His servants and agreed that they would have to go to the material world and would then return to Vaikuṇṭha after serving the term of the curse. Jaya and Vijaya were very much perturbed, but the Lord advised them to act as enemies,

for then they would return after three births; otherwise, ordinarily, they would have to take seven births. With this authority, Jaya and Vijaya acted as the Lord's enemies, and now that these two were dead, all the Viṣṇudūtas understood that the Lord's killing of Hiraṇyakaśipu was special mercy bestowed upon them.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Nṛsiṁhadeva Slays the King of the Demons."*

CHAPTER NINE

Prahlāda Pacifies Lord Nṛsiṁhadeva with Prayers

As related in this chapter, Prahlāda Mahārāja, following the order of Lord Brahmā, pacified the Lord when the Lord was extremely angry after having killed Hiraṇyakaśipu.

After Hiraṇyakaśipu was killed, the Lord continued to be very angry, and the demigods, headed by Lord Brahmā, could not pacify Him. Even mother Lakṣmī, the goddess of fortune, the constant companion of Nārāyaṇa, could not dare come before Lord Nṛsiṁhadeva. Then Lord Brahmā asked Prahlāda Mahārāja to go forward and pacify the Lord's anger. Prahlāda Mahārāja, being confident of the affection of his master, Lord Nṛsiṁhadeva, was not afraid at all. He very gravely appeared before the Lord's lotus feet and offered Him respectful obeisances. Lord Nṛsiṁhadeva, being very much affectionate toward Prahlāda Mahārāja, put His hand on Prahlāda's head, and because of being personally touched by the Lord, Prahlāda Mahārāja immediately achieved *brahma-jñāna*, spiritual knowledge. Thus he offered his prayers to the Lord in full spiritual knowledge and full devotional ecstasy. The instructions given by Prahlāda Mahārāja in the form of his prayers are as follows.

Prahlāda said, "I am not proud of being able to offer prayers to the Supreme Personality of Godhead. I simply take shelter of the mercy of the Lord, for without devotion one cannot appease Him. One cannot please the Supreme Personality of Godhead simply by dint of high parentage or great opulence, learning, austerity, penance or mystic power. Indeed, these are never pleasing to the Supreme Lord, for nothing can please Him but pure devotional service. Even if a nondevotee is a *brāhmaṇa* qualified with the twelve brahminical symptoms, he cannot be very dear to the Lord, whereas if a person born in a family of dog-eaters is a devotee, the Lord can accept his prayers. The Lord does not need anyone's prayers, but if a devotee offers his prayers to the Lord, the devotee benefits greatly. Ignorant persons born in low families, therefore,

can sincerely offer heartfelt prayers to the Lord, and the Lord will accept them. As soon as one offers his prayers to the Lord, he is immediately situated on the Brahman platform.

Lord Nṛsiṁhadeva appeared for the benefit of all human society, not only for Prahlāda's personal benefit. The fierce form of Lord Nṛsiṁhadeva may appear most awful to a nondevotee, but to the devotee the Lord is always affectionate as He is in other forms. Conditioned life in the material world is actually extremely fearful; indeed, a devotee is not afraid of anything else. Fear of material existence is due to false ego. Therefore the ultimate goal of life for every living entity is to attain the position of being servant of the servant of the Lord. The miserable condition of the living entities in the material world can be remedied only by the mercy of the Lord. Although there are so-called material protectors like Lord Brahmā and the other demigods, or even one's own father, they are unable to do anything if one is neglected by the Supreme Personality of Godhead. However, one who has fully taken shelter of the Lord's lotus feet can be saved from the onslaught of material nature. Therefore every living entity should be unattracted by material so-called happiness and should take shelter of the Lord by all means. That is the mission of human life. To be attracted by sense gratification is simply foolish. Whether one is a devotee of the Lord or is a nondevotee does not depend upon one's birth in a high or low family. Even Lord Brahmā and the goddess of fortune cannot achieve the full favor of the Lord, whereas a devotee can very easily attain such devotional service. The Lord's mercy is bestowed equally upon everyone, regardless of whether one is high or low. Because Prahlāda Mahārāja was blessed by Nārada Muni, Prahlāda became a great devotee. The Lord always saves the devotee from impersonalists and voidists. The Lord is present in everyone's heart as the Supersoul to give the living being protection and all benefits. Thus the Lord acts sometimes as the killer and sometimes as the protector. One should not accuse the Lord for any discrepancies. It is His plan that we see varieties of life within this material world. All of them are ultimately His mercy.

Although the entire cosmic manifestation is nondifferent, the material world is nonetheless different from the spiritual world. Only by the mercy of the Supreme Lord can one understand how the wonderful material nature acts. For example, although Lord Brahmā appeared from

the lotus seat that had grown from the abdomen of Garbhodakaśāyī Viṣṇu, he could not understand what to do after his appearance. He was attacked by two demons, Madhu and Kaiṭabha, who took away Vedic knowledge, but the Lord killed them and entrusted to Lord Brahmā the Vedic knowledge. Thus the Lord appears in every millennium in the societies of demigods, human beings, animals, saints and aquatics. All such incarnations are meant to protect the devotees and kill the demons, but this killing and protecting does not reflect any sense of partiality on the part of the Supreme Lord. The conditioned soul is always attracted by the external energy. Therefore he is subjected to lust and greed, and he suffers under the conditions of material nature. The Lord's causeless mercy toward His devotee is the only means by which to get out of material existence. Anyone engaged in glorifying the Lord's activities is always unafraid of this material world, whereas one who cannot glorify the Lord in that way is subjected to all lamentation.

Those interested in silently worshiping the Lord in solitary places may be eligible for liberation themselves, but a pure devotee is always aggrieved to see others suffering. Therefore, not caring for his own liberation, he always engages in preaching by glorifying the Lord. Prahlāda Mahārāja, therefore, had tried to deliver his class friends by preaching and had never remained silent. Although being silent, observing austerities and penances, learning the Vedic literature, undergoing ritualistic ceremonies, living in a solitary place and performing *japa* and transcendental meditation are approved means of liberation, they are meant for nondevotees or for cheaters who want to live at the expense of others. A pure devotee, however, being freed from all such deceptive activities, is able to see the Lord face to face.

The atomic theory of the composition of the cosmic manifestation is not factual. The Lord is the cause of everything, and therefore He is the cause of this creation. One should therefore always engage in devotional service by offering respectful obeisances to the Lord, offering prayers, working for the Lord, worshiping the Lord in the temple, always remembering the Lord and always hearing about His transcendental activities. Without these six kinds of activity, one cannot attain to devotional service.

Prahlāda Mahārāja thus offered his prayers to the Supreme Lord, begging His mercy at every step. Lord Nṛsiṁhadeva was pacified by

Prahlāda Mahārāja's prayers and wanted to give him benedictions by which Prahlāda could procure all kinds of material facilities. Prahlāda Mahārāja, however, was not misled by material facilities. Rather, he wanted to remain always a servant of the servant of the Lord.

TEXT 1

श्रीनारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः ।
नोपैतुमशकन्मन्युसंरम्भं सुदुरासदम् ॥ १ ॥

śrī-nārada uvāca
evaṁ surādayaḥ sarve
brahma-rudra-puraḥ sarāḥ
nopaitum aśakan manyu-
saṁrambhaṁ sudurāsadam

śrī-nāradaḥ uvāca—the great saintly sage Nārada Muni said; *evam*—thus; *sura-ādayaḥ*—the groups of demigods; *sarve*—all; *brahma-rudra-puraḥ sarāḥ*—represented by Lord Brahmā and Lord Śiva; *na*—not; *upaitum*—to go before the Lord; *aśakan*—able; *manyu-saṁrambham*—in a completely angry mood; *su-durāsadam*—very difficult to approach (Lord Nṛsiṁhadeva).

TRANSLATION

The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung in his *Prema-bhakti-candrikā*, *'krodha' bhakta-dveṣi-jane:* anger should be used to punish a demon who is envious of devotees. *Kāma, krodha, lobha, moha, mada* and *mātsarya*—lust, anger, greed, illusion, pride and envy—all have their proper use for the Supreme Personality of Godhead and His devotee. A

devotee of the Lord cannot tolerate blasphemy of the Lord or His other devotees, and the Lord also cannot tolerate blasphemy of a devotee. Thus Lord Nṛsiṁhadeva was so very angry that the great demigods like Lord Brahmā and Lord Śiva and even the goddess of fortune, who is the Lord's constant companion, could not pacify Him, even after offering prayers of glorification and praise. No one was able to pacify the Lord in His anger, but because the Lord was willing to exhibit His affection for Prahlāda Mahārāja, all the demigods and the others present before the Lord pushed Prahlāda Mahārāja forward to pacify Him.

TEXT 2

साक्षात् श्रीः प्रेषिता देवैर्दृष्ट्वा तं महदद्भुतम् ।
अदृष्टाश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता ॥ २ ॥

sākṣāt śrīḥ preṣitā devair
dṛṣṭvā taṁ mahad adbhutam
adṛṣṭāśruta-pūrvatvāt
sā nopeyāya śaṅkitā

sākṣāt—directly; *śrīḥ*—the goddess of fortune; *preṣitā*—being requested to go forward before the Lord; *devaiḥ*—by all the demigods (headed by Lord Brahmā and Lord Śiva); *dṛṣṭvā*—after seeing; *tam*—Him (Lord Nṛsiṁhadeva); *mahat*—very big; *adbhutam*—wonderful; *adṛṣṭa*—never seen; *aśruta*—never heard of; *pūrvatvāt*—due to being previously; *sā*—the goddess of fortune, Lakṣmī; *na*—not; *upeyāya*—went before the Lord; *śaṅkitā*—being very much afraid.

TRANSLATION

The goddess of fortune, Lakṣmījī, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.

PURPORT

The Lord has unlimited forms and bodily features (*advaitam acyutam anādim ananta-rūpam*). These are all situated in Vaikuṇṭha, yet

Lakṣmīdevī, the goddess of fortune, being inspired by *līlā-śakti*, could not appreciate this unprecedented form of the Lord. In this regard, Śrīla Madhvācārya recites the following verses from the *Brahmāṇḍa Purāṇa:*

adṛṣṭāśruta-pūrvatvād
anyaiḥ sādhāraṇair janaiḥ
nṛsiṁhaṁ śaṅkiteva śrīr
loka-mohāyano yayau

prahrāde caiva vātsalya-
darśanāya harer api
jñātvā manas tathā brahmā
prahrādaṁ preṣayat tadā

ekatraikasya vātsalyaṁ
viśeṣād darśayed dhariḥ
avarasyāpi mohāya
krameṇaivāpi vatsalaḥ

In other words, for the common men the form of the Lord as Nṛsiṁhadeva is certainly unseen and wonderful, but for a devotee like Prahlāda Mahārāja such a fearsome form of the Lord is not at all extraordinary. By the grace of the Lord, a devotee can very easily understand how the Lord can appear in any form He likes. Therefore the devotee is never afraid of such a form. Because of special favor bestowed upon Prahlāda Mahārāja, he remained silent and unafraid, even though all the demigods, including even Lakṣmīdevī, were afraid of Lord Nṛsiṁhadeva. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* (*Bhāg.* 6.17.28). Not only is a pure devotee of Nārāyaṇa like Prahlāda Mahārāja unafraid of any dangerous condition of material life, but also if the Lord appears to mitigate the fear of a devotee, the devotee maintains his status of fearlessness in all circumstances.

TEXT 3

प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके ।
तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥ ३ ॥

prahrādaṁ preṣayām āsa
brahmāvasthitam antike
tāta praśamayopehi
sva-pitre kupitaṁ prabhum

prahrādam—Prahlāda Mahārāja; *preṣayām āsa*—requested; *brahmā*—Lord Brahmā; *avasthitam*—being situated; *antike*—very near; *tāta*—my dear son; *praśamaya*—just try to appease; *upehi*—go near; *sva-pitre*—because of your father's demoniac activities; *kupitam*—greatly angered; *prabhum*—the Lord.

TRANSLATION

Thereafter Lord Brahmā requested Prahlāda Mahārāja, who was standing very near him: My dear son, Lord Nṛsiṁhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.

TEXT 4

तथेति शनकै राजन्महाभागवतोऽर्भकः ।
उपेत्य भुवि कायेन ननाम विधृताञ्जलिः ॥ ४ ॥

tatheti śanakai rājan
mahā-bhāgavato 'rbhakaḥ
upetya bhuvi kāyena
nanāma vidhṛtāñjaliḥ

tathā—so be it; *iti*—thus accepting the words of Lord Brahmā; *śanakaiḥ*—very slowly; *rājan*—O King (Yudhiṣṭhira); *mahā-bhāgavataḥ*—the great, exalted devotee (Prahlāda Mahārāja); *arbhakaḥ*—although only a small boy; *upetya*—gradually going near; *bhuvi*—on the ground; *kāyena*—by his body; *nanāma*—offered respectful obeisances; *vidhṛta-añjaliḥ*—folding his hands.

TRANSLATION

Nārada Muni continued: O King, although the exalted devotee Prahlāda Mahārāja was only a little boy, he accepted Lord Brahmā's

words. He gradually proceeded toward Lord Nṛsiṁhadeva and fell down to offer his respectful obeisances with folded hands.

TEXT 5

स्वपादमूले पतितं तमर्भकं
विलोक्य देवः कृपया परिप्लुतः ।
उत्थाप्य तच्छीर्ष्ण्यदधात् कराम्बुजं
कालाहिवित्रस्तधियां कृताभयम् ॥ ५ ॥

sva-pāda-mūle patitaṁ tam arbhakaṁ
vilokya devaḥ kṛpayā pariplutaḥ
utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ
kālāhi-vitrasta-dhiyāṁ kṛtābhayam

sva-pāda-mūle—at His lotus feet; *patitam*—fallen; *tam*—him (Prahlāda Mahārāja); *arbhakam*—only a little boy; *vilokya*—seeing; *devaḥ*—Lord Nṛsiṁhadeva; *kṛpayā*—out of His causeless mercy; *pariplutaḥ*—very much afflicted (in ecstasy); *utthāpya*—raising; *tat-śīrṣṇi*—on his head; *adadhāt*—placed; *kara-ambujam*—His lotus hand; *kāla-ahi*—of the deadly snake of time, (which can cause immediate death); *vitrasta*—afraid; *dhiyām*—to all of those whose minds; *kṛta-abhayam*—which causes fearlessness.

TRANSLATION

When Lord Nṛsiṁhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.

PURPORT

The necessities of the material world are four—*āhāra, nidrā, bhaya* and *maithuna* (eating, sleeping, defending and mating). In this material world, everyone is in fearful consciousness (*sadā samudvigna-dhiyām*), and the only means to make everyone fearless is Kṛṣṇa consciousness.

When Lord Nṛsiṁhadeva appeared, all the devotees became fearless. The devotee's hope of becoming fearless is to chant the holy name of Lord Nṛsiṁhadeva. *Yato yato yāmi tato nṛsiṁhaḥ:* wherever we go, we must always think of Lord Nṛsiṁhadeva. Thus there will be no fear for the devotee of the Lord.

TEXT 6

स तत्करस्पर्शधुताखिलाशुभः
सपद्यभिव्यक्तपरात्मदर्शनः ।
तत्पादपद्मं हृदि निर्वृतो दधौ
हृष्यत्तनुः क्लिन्नहृदश्रुलोचनः ॥ ६ ॥

sa tat-kara-sparśa-dhutākhilāśubhaḥ
sapady abhivyakta-parātma-darśanaḥ
tat-pāda-padmaṁ hṛdi nirvṛto dadhau
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ

saḥ—he (Prahlāda Mahārāja); *tat-kara-sparśa*—because of being touched on the head by the lotus hand of Nṛsiṁhadeva; *dhuta*—being cleansed; *akhila*—all; *aśubhaḥ*—inauspiciousness or material desires; *sapadi*—immediately; *abhivyakta*—manifested; *para-ātma-darśanaḥ*—realization of the Supreme Soul (spiritual knowledge); *tat-pāda-padmam*—Lord Nṛsiṁhadeva's lotus feet; *hṛdi*—within the core of the heart; *nirvṛtaḥ*—full of transcendental bliss; *dadhau*—captured; *hṛṣyat-tanuḥ*—having transcendental ecstatic bliss manifested in the body; *klinna-hṛt*—whose heart was softened due to transcendental ecstasy; *aśru-locanaḥ*—with tears in his eyes.

TRANSLATION

By the touch of Lord Nṛsiṁhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to

completely capture the lotus feet of the Lord within the core of his heart.

PURPORT

As stated in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Elsewhere in *Bhagavad-gītā* (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

On the strength of these verses from *Bhagavad-gītā*, it is evident that although Prahlāda Mahārāja was born in a demoniac family and although virtually demoniac blood flowed within his body, he was cleansed of all material bodily contamination because of his exalted position as a devotee. In other words, such impediments on the spiritual path could not stop him from progressing, for he was directly in touch with the Supreme Personality of Godhead. Those who are physically and mentally contaminated by atheism cannot be situated on the transcendental platform, but as soon as one is freed from material contamination he is immediately fit to be situated in devotional service.

TEXT 7

अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः ।
प्रेमगद्गदया वाचा तन्न्यस्तहृदयेक्षणः ॥ ७ ॥

astauṣīd dharim ekāgra-
manasā susamāhitaḥ
prema-gadgadayā vācā
tan-nyasta-hṛdayekṣaṇaḥ

astauṣīt—he began to offer prayers; *harim*—unto the Supreme Personality of Godhead; *ekāgra-manasā*—the mind being completely fixed upon the lotus feet of the Lord; *su-samāhitaḥ*—very attentive (without diversion to any other subject); *prema-gadgadayā*—faltering because of feeling transcendental bliss; *vācā*—with a voice; *tat-nyasta*—being fully dedicated to Him (Lord Nṛsiṁhadeva); *hṛdaya-īkṣaṇaḥ*—with heart and sight.

TRANSLATION

Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

PURPORT

The word *susamāhitaḥ* means "very attentive" or "fully fixed." The ability to fix the mind in this way is a result of *yoga-siddhi*, mystic perfection. As it is stated in *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. One attains yogic perfection when he is freed from all material diversions and his mind is fixed upon the lotus feet of the Lord. This is called *samādhi* or trance. Prahlāda Mahārāja attained that stage beyond the senses. Because he was engaged in service, he felt transcendentally situated, and naturally his mind and attention became saturated in transcendence. In that condition, he began to offer his prayers as follows.

TEXT 8

श्रीप्रह्राद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः
सत्त्वैकतानगतयो वचसां प्रवाहैः ।
नाराधितुं पुरगुणैरधुनापि पिप्रुः
किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८ ॥

śrī-prahrāda uvāca
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja prayed; *brahma-ādayaḥ*—headed by Lord Brahmā; *sura-gaṇāḥ*—the inhabitants of the upper planetary systems; *munayaḥ*—the great saintly persons; *atha*—as well (like the four Kumāras and others); *siddhāḥ*—who have attained perfection or full knowledge; *sattva*—to spiritual existence; *ekatāna-gatayaḥ*—who have taken without diversion to any material activities; *vacasām*—of descriptions or words; *pravāhaiḥ*—by streams; *na*—not; *ārādhitum*—to satisfy; *puru-guṇaiḥ*—although fully qualified; *adhunā*—until now; *api*—even; *pipruḥ*—were able; *kim*—whether; *toṣṭum*—to become pleased; *arhati*—is able; *saḥ*—He (the Lord); *me*—my; *hariḥ*—the Supreme Personality of Godhead; *ugra-jāteḥ*—who am born in an asuric family.

TRANSLATION

Prahlāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons, could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.

PURPORT

A Vaiṣṇava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta*, says:

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha
(Cc. *Ādi* 5.205)

Thus he considers himself unqualified, lower than the worms in stool, and more sinful than Jagāi and Mādhāi. A pure Vaiṣṇava actually thinks of himself in this way. Similarly, although Prahlāda Mahārāja was a pure, exalted Vaiṣṇava, he thought himself most unqualified to offer prayers to the Supreme Lord. *Mahājano yena gataḥ sa panthāḥ.* Every pure Vaiṣṇava should think like this. One should not be falsely proud of his Vaiṣṇava qualifications. Śrī Caitanya Mahāprabhu has therefore instructed us:

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is meek and humble, to make progress in spiritual life is very difficult.

TEXT 9

मन्ये धनाभिजनरूपतपःश्रुतौज-
स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो
भक्त्या तुतोष भगवान्गजयूथपाय ॥ ९ ॥

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

manye—I consider; *dhana*—riches; *abhijana*—aristocratic family; *rūpa*—personal beauty; *tapaḥ*—austerity; *śruta*—knowledge from studying the *Vedas; ojaḥ*—sensory prowess; *tejaḥ*—bodily effulgence;

prabhāva—influence; *bala*—bodily strength; *pauruṣa*—diligence; *buddhi*—intelligence; *yogāḥ*—mystic power; *na*—not; *ārādhanāya*—for satisfying; *hi*—indeed; *bhavanti*—are; *parasya*—of the transcendent; *puṁsaḥ*—Supreme Personality of Godhead; *bhaktyā*—simply by devotional service; *tutoṣa*—was satisfied; *bhagavān*—the Supreme Personality of Godhead; *gaja-yūtha-pāya*—unto the King of elephants (Gajendra).

TRANSLATION

Prahlāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

PURPORT

No kind of material qualification is the means for satisfying the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*, only by devotional service can the Lord be known (*bhaktyā mām abhijānāti*). Unless the Lord is pleased by the service of a devotee, the Lord does not reveal Himself (*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*). This is the verdict of all *śāstras*. Neither by speculation nor by material qualifications can one understand or approach the Supreme Personality of Godhead.

TEXT 10

विप्राद् द्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखात् श्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥१०॥

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

viprāt—than a *brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt*—qualified with twelve brahminical qualities;* *aravinda-nābha*—Lord Viṣṇu, who has a lotus growing from His navel; *pāda-aravinda*—to the lotus feet of the Lord; *vimukhāt*—not interested in devotional service; *śva-pacam*—one born in a low family, or a dog-eater; *variṣṭham*—more glorious; *manye*—I consider; *tat-arpita*—surrendered unto the lotus feet of the Lord; *manaḥ*—his mind; *vacana*—words; *īhita*—every endeavor; *artha*—wealth; *prāṇam*—and life; *punāti*—purifies; *saḥ*—he (the devotee); *kulam*—his family; *na*—not; *tu*—but; *bhūrimānaḥ*—one who falsely thinks himself to be in a prestigious position.

TRANSLATION

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.

PURPORT

Here is a statement by Prahlāda Mahārāja, one of the twelve authorities, regarding the distinction between a devotee and a *brāhmaṇa* expert in *karma-kāṇḍa*, or Vedic ritualistic ceremonies. There are four *varṇas* and four *āśramas*, which divide human society, but the central principle is to become a first-class pure devotee. It is said in the *Hari-bhakti-sudhodaya:*

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ

---

*These are the twelve qualities of a perfect *brāhmaṇa:* following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing *yajña*, giving charity, being steady, being well versed in Vedic study, and observing vows.

aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

"If one is born in a high family like that of a *brāhmaṇa*, *kṣatriya* or *vaiśya* but is not a devotee of the Lord, all his good qualifications as a *brāhmaṇa*, *kṣatriya* or *vaiśya* are null and void. Indeed, they are considered decorations of a dead body."

In this verse Prahlāda Mahārāja speaks of the *vipras*, the learned *brāhmaṇas*. The learned *brāhmaṇa* is considered best among the divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*, but a devotee born in a low *caṇḍāla* family is better than such *brāhmaṇas*, not to speak of the *kṣatriyas*, *vaiśyas* and others. A devotee is better than anyone, for he is in the transcendental position on the Brahman platform.

māṁ ca yo vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) The twelve qualities of a first-class *brāhmaṇa*, as stated in the book called *Sanat-sujāta*, are as follows:

jñānaṁ ca satyaṁ ca damaḥ śrutaṁ ca
hy amātsaryaṁ hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śamaś ca
mahā-vratā dvādaśa brāhmaṇasya

The European and American devotees in the Kṛṣṇa consciousness movement are sometimes accepted as *brāhmaṇas*, but the so-called caste *brāhmaṇas* are very much envious of them. In answer to such envy, Prahlāda Mahārāja says that one who has been born in a *brāhmaṇa* family but is falsely proud of his prestigious position cannot even purify himself, not to speak of his family, whereas if a *caṇḍāla*, a lowborn person, is a devotee and has fully surrendered unto the lotus feet of the Lord, he can purify his entire family. We have had actual experience of

how Americans and Europeans, because of their full Kṛṣṇa consciousness, have purified their whole families, so much so that a mother of a devotee, at the time of her death, inquired about Kṛṣṇa with her last breath. Therefore it is theoretically true and has been practically proven that a devotee can give the best service to his family, his community, his society and his nation. The foolish accuse a devotee of following the principle of escapism, but actually the fact is that a devotee is the right person to elevate his family. A devotee engages everything in the service of the Lord, and therefore he is always exalted.

TEXT 11

नैवात्मनः प्रभुरयं निजलाभपूर्णो
मानं जनादविदुषः करुणो वृणीते ।
यद् यज्जनो भगवते विदधीत मानं
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥११॥

naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ

na—nor; *eva*—certainly; *ātmanaḥ*—for His personal benefit; *prabhuḥ*—Lord; *ayam*—this; *nija-lābha-pūrṇaḥ*—is always satisfied in Himself (He does not need to be satisfied by the service of others); *mānam*—respect; *janāt*—from a person; *aviduṣaḥ*—who does not know that the aim of life is to please the Supreme Lord; *karuṇaḥ*—(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; *vṛṇīte*—accepts; *yat yat*—whatever; *janaḥ*—a person; *bhagavate*—unto the Supreme Personality of Godhead; *vidadhīta*—may offer; *mānam*—worship; *tat*—that; *ca*—indeed; *ātmane*—for his own benefit; *prati-mukhasya*—of the reflection of the face in the mirror; *yathā*—just as; *mukha-śrīḥ*—the decoration of the face.

TRANSLATION

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is

offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

PURPORT

In *bhakti-yoga* it is recommended that a devotee follow nine principles: *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* This service of glorifying the Lord by hearing, chanting and so on is not, of course, meant for the benefit of the Lord; this devotional service is recommended for the benefit of the devotee. The Lord is always glorious, whether the devotee glorifies Him or not, but if the devotee engages in glorifying the Lord, the devotee himself automatically becomes glorious. *Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam.* By glorifying the Lord constantly, the living entity becomes purified in the core of his heart, and thus he can understand that he does not belong to the material world but is a spirit soul whose actual activity is to advance in Kṛṣṇa consciousness so that he may become free from the material clutches. Thus the blazing fire of material existence is immediately extinguished (*bhava-mahā-dāvāgni-nirvāpaṇam*). A foolish person is amazed that Kṛṣṇa orders, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religious activities and just surrender unto Me." Some foolish scholars even say that this is too much to demand. But this demand is not for the benefit of the Supreme Personality of Godhead; rather, it is for the benefit of human society. If human beings individually and collectively surrender everything to the Supreme Personality of Godhead in full Kṛṣṇa consciousness, all of human society will benefit. One who does not dedicate everything to the Supreme Lord is described in this verse as *aviduṣa*, a rascal. In *Bhagavad-gītā* (7.15), the Lord Himself speaks in the same way:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic

nature of demons, do not surrender unto Me." Because of ignorance and misfortune, the atheists and the *narādhamas*, the lowest of men, do not surrender unto the Supreme Personality of Godhead. Therefore although the Supreme Lord, Kṛṣṇa, is full in Himself, He appears in different *yugas* to demand the surrender of the conditioned souls so that they will benefit by becoming free from the material clutches. In conclusion, the more we engage in Kṛṣṇa consciousness and render service unto the Lord, the more we benefit. Kṛṣṇa does not need service from any of us.

TEXT 12

तस्मादहं विगतविक्लव ईश्वरस्य
सर्वात्मना महि गृणामि यथामनीषम्।
नीचोऽजया गुणविसर्गमनुप्रविष्टः
पूयेत येन हि पुमाननुवर्णितेन ॥१२॥

tasmād aham vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
nīco 'jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena

tasmāt—therefore; *aham*—I; *vigata-viklavaḥ*—having given up contemplation of being unfit; *īśvarasya*—of the Supreme Personality of Godhead; *sarva-ātmanā*—in full surrender; *mahi*—glory; *gṛṇāmi*—I shall chant or describe; *yathā manīṣam*—according to my intelligence; *nīcaḥ*—although lowborn (my father being a great demon, devoid of all good qualities); *ajayā*—because of ignorance; *guṇa-visargam*—the material world (wherein the living entity takes birth according to the contamination of the modes of nature); *anupraviṣṭaḥ*—entered into; *pūyeta*—may be purified; *yena*—by which (the glory of the Lord); *hi*—indeed; *pumān*—a person; *anuvarṇitena*—being chanted or recited.

TRANSLATION

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by

ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.

PURPORT

It is clearly understood that a devotee does not need to be born in a very high family, to be rich, to be aristocratic or to be very beautiful. None of these qualifications will engage one in devotional service. With devotion one should feel, "God is great, and I am very small. Therefore my duty is to offer my prayers to the Lord." Only on this basis can one understand and render service to the Lord. As the Lord says in *Bhagavad-gītā* (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." Thus Prahlāda Mahārāja decided to offer his best prayers to the Lord, without consideration of his material position.

TEXT 13

सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो
ब्रह्मादयो वयमिवेश न चोद्विजन्तः।
क्षेमाय भूतय उतात्मसुखाय चास्य
विक्रीडितं भगवतो रुचिरावतारैः॥१३॥

sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
kṣemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ

sarve—all; *hi*—certainly; *amī*—these; *vidhi-karāḥ*—executors of orders; *tava*—Your; *sattva-dhāmnaḥ*—being always situated in the tran-

scendental world; *brahma-ādayaḥ*—the demigods, headed by Lord Brahmā; *vayam*—we; *iva*—like; *īśa*—O my Lord; *na*—not; *ca*—and; *udvijantaḥ*—who are afraid (of Your fearful appearance); *kṣemāya*—for the protection; *bhūtaye*—for the increase; *uta*—it is said; *ātma-sukhāya*—for personal satisfaction by such pastimes; *ca*—also; *asya*—of this (material world); *vikrīḍitam*—manifested; *bhagavataḥ*—of Your Lordship; *rucira*—very pleasing; *avatāraiḥ*—by Your incarnations.

TRANSLATION

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahlāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

PURPORT

Prahlāda Mahārāja wanted to assert that his father and the other members of his family were all unfortunate because they were demoniac, whereas the devotees of the Lord are always fortunate because they are always ready to follow the orders of the Lord. When the Supreme Lord appears in this material world in His various incarnations, He performs two functions—saving the devotee and vanquishing the demon (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). Lord Nṛsiṁhadeva, for example, appeared for the protection of His devotee. Such pastimes as those of Nṛsiṁhadeva are certainly not meant to create a fearful situation for the devotees, but nonetheless the devotees, being very simple and faithful, were afraid of the fierce incarnation of the Lord. Therefore Prahlāda Mahārāja, in the following prayer, requests the Lord to give up His anger.

TEXT 14

तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य
मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे
रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥१४॥

tad yaccha manyum asuraś ca hatas tvayādya
modeta sādhur api vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyanti sarve
rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti

tat—therefore; *yaccha*—kindly give up; *manyum*—Your anger; *asuraḥ*—my father, Hiraṇyakaśipu, the great demon; *ca*—also; *hataḥ*—killed; *tvayā*—by You; *adya*—today; *modeta*—take pleasure; *sādhuḥ api*—even a saintly person; *vṛścika-sarpa-hatyā*—by killing a snake or a scorpion; *lokāḥ*—all the planets; *ca*—indeed; *nirvṛtim*—pleasure; *itāḥ*—have achieved; *pratiyanti*—are waiting (for pacification of Your anger); *sarve*—all of them; *rūpam*—this form; *nṛsiṁha*—O Lord Nṛsiṁhadeva; *vibhayāya*—for mitigating their fear; *janāḥ*—all the people of the universe; *smaranti*—will remember.

TRANSLATION

My Lord Nṛsiṁhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

PURPORT

The most important point in this verse is that although saintly persons never desire the killing of any living entity, they take pleasure in the killing of envious living entities like snakes and scorpions. Hiraṇyakaśipu was killed because he was worse than a snake or a scorpion, and therefore everyone was happy. Now there was no need for the Lord to be angry. The devotees can always remember the form of Nṛsiṁhadeva when they are in danger, and therefore the appearance of Nṛsiṁhadeva was not at all inauspicious. The Lord's appearance is always worshipable and auspicious for all sane persons and devotees.

TEXT 15

नाहं बिभेम्यजित तेऽतिभयानकास्य-
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेशरशङ्कुकर्णा-
न्निर्ह्रादभीतदिगिभादरिभिन्नखाग्रात् ॥१५॥

nāhaṁ bibhemy ajita te 'tibhayānakāsya-
jihvārka-netra-bhrukuṭī-rabhasogra-daṁṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt

na—not; *aham*—I; *bibhemi*—am afraid; *ajita*—O supreme victorious person, who are never conquered by anyone; *te*—Your; *ati*—very much; *bhayānaka*—fearful; *āsya*—mouth; *jihvā*—tongue; *arka-netra*—eyes shining like the sun; *bhrukuṭī*—frowning brows; *rabhasa*—strong; *ugra-daṁṣṭrāt*—ferocious teeth; *āntra-srajaḥ*—garlanded by intestines; *kṣataja*—bloody; *keśara*—manes; *śaṅku-karṇāt*—wedgelike ears; *nirhrāda*—by a roaring sound (caused by You); *bhīta*—frightened; *digibhāt*—from which even the great elephants; *ari-bhit*—piercing the enemy; *nakha-agrāt*—the tips of whose nails.

TRANSLATION

My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.

PURPORT

Lord Nṛsiṁhadeva's fierce appearance was certainly most dangerous for the nondevotees, but for Prahlāda Mahārāja such a fearful appearance was not at all disturbing. The lion is very fearsome for other

animals, but its cubs are not at all afraid of the lion. The water of the sea is certainly dreadful for all living entities on the land, but within the sea even the small fish is unafraid. Why? Because the small fish has taken shelter of the big ocean. It is said that although great elephants are taken away by the flooding waters of the river, the small fish swim opposite the current. Therefore although the Lord sometimes assumes a fierce appearance to kill the *duṣkṛtīs*, the devotees worship Him. *Keśava dhṛta-nara-hari-rūpa jaya jagadīśa hare.* The devotee always takes pleasure in worshiping the Lord and glorifying the Lord in any form, either pleasing or fierce.

TEXT 16

त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्र-
संसारचक्रकदनाद् ग्रसतां प्रणीतः।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं
प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ॥१६॥

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu

trastaḥ—frightened; *asmi*—am; *aham*—I; *kṛpaṇa-vatsala*—O my Lord, who are so kind to the fallen souls (who have no spiritual knowledge); *duḥsaha*—intolerable; *ugra*—ferocious; *saṁsāra-cakra*—of the cycle of birth and death; *kadanāt*—from such a miserable condition; *grasatām*—among other conditioned souls, who devour one another; *praṇītaḥ*—being thrown; *baddhaḥ*—bound; *sva-karmabhiḥ*—the course by the reactions of my own activities; *uśattama*—O great insurmountable; *te*—Your; *aṅghri-mūlam*—to the soles of the lotus feet; *prītaḥ*—being pleased (with me); *apavarga-śaraṇam*—which are the shelter meant for liberation from this horrible condition of material existence; *hvayase*—You will call (me); *kadā*—when; *nu*—indeed.

TRANSLATION

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a

result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

PURPORT

Being in the material world is certainly miserable, but certainly when one is put into the association of *asuras*, or atheistic men, it is intolerably so. One may ask why the living entity is put into the material world. Indeed, sometimes foolish people deride the Lord for having put them here. Actually, everyone is put into conditional life according to his *karma*. Therefore Prahlāda Mahārāja, representing all the other conditioned souls, admits that he was put into life among the *asuras* because of the results of his *karma*. The Lord is known as *kṛpaṇa-vatsala* because He is extremely kind to the conditioned souls. As stated in *Bhagavad-gītā*, therefore, the Lord appears whenever there are discrepancies in the execution of religious principles (*yadā yadā hi dharmasya glānir bhavati bhārata . . . tadātmānaṁ sṛjāmy aham*). The Lord is extremely anxious to deliver the conditioned souls, and therefore He instructs all of us to return home, back to Godhead (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). Thus Prahlāda Mahārāja expected that the Lord, by His kindness, would call him again to the shelter of His lotus feet. In other words, everyone should be eager to return home, back to Godhead, taking shelter of the lotus feet of the Lord and thus being fully trained in Kṛṣṇa consciousness.

TEXT 17

यस्मात् प्रियाप्रियवियोगसंयोगजन्म-
शोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं
भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥१७॥

yasmāt priyāpriya-viyoga-saṁyoga-janma-
śokāgninā sakala-yoniṣu dahyamānaḥ
duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ
bhūman bhramāmi vada me tava dāsya-yogam

yasmāt—because of which (because of existing in the material world); *priya*—pleasing; *apriya*—not pleasing; *viyoga*—by separation; *saṁyoga*—and combination; *janma*—whose birth; *śoka-agninā*—by the fire of lamentation; *sakala-yoniṣu*—in any type of body; *dahyamānaḥ*—being burned; *duḥkha-auṣadham*—remedial measures for miserable life; *tat*—that; *api*—also; *duḥkham*—suffering; *a-tat-dhiyā*—by accepting the body as the self; *aham*—I; *bhūman*—O great one; *bhramāmi*—am wandering (within the cycle of birth and death); *vada*—kindly instruct; *me*—unto me; *tava*—Your; *dāsya-yogam*—activities of service.

TRANSLATION

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

PURPORT

Prahlāda Mahārāja aspired to engage in the service of the lotus feet of the Lord. After the death of his father, who was materially very opulent, Prahlāda would have inherited his father's property, which extended throughout the world, but Prahlāda Mahārāja was not inclined to accept such material opulence, for whether one is in the heavenly or hellish planets or is a rich or a poor man's son, material conditions are everywhere. Therefore no condition of life is at all pleasing. If one wants the uncontaminated pleasure of blissful life, he must engage himself in the transcendental loving service of the Lord. Material opulence may be somewhat pleasing for the time being, but to come to that temporary pleasing condition one must work extremely hard. When a poor man is rich he may be better situated, but to come to that position he had to accept many miseries. The fact is that in material life, whether one is miserable or happy, both conditions are miserable. If one actually wants

happy, blissful life, one must become Kṛṣṇa conscious and constantly engage in the transcendental loving service of the Lord. That is the real remedy. The entire world is under the illusion that people will be happy by advancing in materialistic measures to counteract the miseries of conditional life, but this attempt will never be successful. Humanity must be trained to engage in the transcendental loving service of the Lord. That is the purpose of the Kṛṣṇa consciousness movement. There can be no happiness in changing one's material conditions, for everywhere there is trouble and misery.

TEXT 18

सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंससङ्गः ॥१८॥

so 'haṁ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsiṁha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

saḥ—that; *aham*—I (Prahlāda Mahārāja); *priyasya*—of the dearmost; *suhṛdaḥ*—well-wisher; *paradevatāyāḥ*—of the Supreme Personality of Godhead; *līlā-kathāḥ*—narrations of the pastimes; *tava*—Your; *nṛsiṁha*—O my Lord Nṛsiṁhadeva; *viriñca-gītāḥ*—given by Lord Brahmā by the disciplic succession; *añjaḥ*—easily; *titarmi*—I shall cross; *anugṛṇan*—constantly describing; *guṇa*—by the modes of material nature; *vipramuktaḥ*—specifically being uncontaminated; *durgāṇi*—all miserable conditions of life; *te*—of You; *pada-yugaālaya*—fully absorbed in meditation on the lotus feet; *haṁsa-saṅgaḥ*—having the association of the *haṁsas*, or liberated persons (who have no connection with material activities).

TRANSLATION

O my Lord Nṛsiṁhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated

souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

PURPORT

A devotee's life and duty are very well explained herein. As soon as a devotee can chant the holy name and glories of the Supreme Lord, he certainly comes to the liberated position. Attachment for glorifying the Lord by hearing and chanting the holy name and activities of the Lord (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*) certainly brings one to the position where material contamination is absent. One should chant the bona fide songs received from the disciplic succession. In *Bhagavad-gītā* it is said that the chanting is powerful when one follows the disciplic succession (*evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*). Manufacturing many ways of chanting will never be effective. However, chanting the song or the narration left by the previous *ācāryas* (*mahājano yena gataḥ sa panthāḥ*) is extremely effective, and this process is very easy. Therefore in this verse Prahlāda Mahārāja uses the word *añjaḥ* ("easily"). Accepting the thoughts of exalted authorities through disciplic succession is certainly much easier than the method of mental speculation, by which one tries to invent some means to understand the Absolute Truth. The best process is to accept the instructions of the previous *ācāryas* and follow them. Then God realization and self-realization become extremely easy. By following this easy method, one is liberated from the contamination of the material modes of nature, and thus one can certainly cross the ocean of nescience, in which there are many miserable conditions. By following in the footsteps of the great *ācāryas*, one associates with the *haṁsas* or *paramahaṁsas*, those who are completely freed from material contamination. Indeed, by following the instructions of the *ācāryas* one is always freed from all material contamination, and thus one's life becomes successful, for one reaches the goal of life. This material world is miserable, regardless of one's standard of life. Of this there is no doubt. Attempts to mitigate the miseries of material existence by material methods will never be successful. One must take to Kṛṣṇa consciousness to become

really happy; otherwise happiness is impossible. One might say that becoming advanced in spiritual life also involves *tapasya*, voluntary acceptance of some inconvenience. However, such inconvenience is not as dangerous as material attempts to mitigate all miseries.

TEXT 19

बालस्य नेह शरणं पितरौ नृसिंह
नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्ट-
स्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ॥१९॥

bālasya neha śaraṇaṁ pitarau nṛsiṁha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām

bālasya—of a little child; *na*—not; *iha*—in this world; *śaraṇam*—shelter (protection); *pitarau*—the father and mother; *nṛsiṁha*—O my Lord Nṛsiṁhadeva; *na*—neither; *ārtasya*—of a person suffering from some disease; *ca*—also; *agadam*—medicine; *udanvati*—in the water of the ocean; *majjataḥ*—of a person who is drowning; *nauḥ*—the boat; *taptasya*—of a person suffering from a condition of material misery; *tat-pratividhiḥ*—the counteraction (invented for stopping the suffering of material existence); *yaḥ*—that which; *iha*—in this material world; *añjasā*—very easily; *iṣṭaḥ*—accepted (as a remedy); *tāvat*—similarly; *vibho*—O my Lord, O Supreme; *tanu-bhṛtām*—of the living entities who have accepted material bodies; *tvat-upekṣitānām*—who are neglected by You and not accepted by You.

TRANSLATION

My Lord Nṛsiṁhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their

child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

PURPORT

Through parental care, through remedies for different kinds of disease, and through means of protection on the water, in the air and on land, there is always an endeavor for relief from various kinds of suffering in the material world, but none of them are guaranteed measures for protection. They may be beneficial temporarily, but they afford no permanent benefit. Despite the presence of a father and mother, a child cannot be protected from accidental death, disease and various other miseries. No one can help, including the parents. Ultimately the shelter is the Lord, and one who takes shelter of the Lord is protected. This is guaranteed. As the Lord says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." Therefore, unless one is protected by the mercy of the Lord, no remedial measure can act effectively. One should consequently depend fully on the causeless mercy of the Lord. Although as a matter of routine duty one must of course accept other remedial measures, no one can protect one who is neglected by the Supreme Personality of Godhead. In this material world, everyone is trying to counteract the onslaught of material nature, but everyone is ultimately fully controlled by material nature. Therefore even though so-called philosophers and scientists try to surmount the onslaught of material nature, they have not been able to do so. Kṛṣṇa says in *Bhagavad-gītā* (13.9) that the real sufferings of the material world are four—*janma-mṛtyu-jarā-vyādhi* (birth, death, old age and disease). In the history of the world, no one has been successful in conquering these miseries imposed by material nature. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ.* Nature (*prakṛti*) is so strong that no one can overcome her stringent laws. So-called scientists, philosophers, religionists and politicians should therefore conclude that they cannot offer facilities to the people in general. They should make vigorous propaganda to awaken the populace and raise them to the platform of Kṛṣṇa consciousness. Our humble attempt to propagate the Kṛṣṇa consciousness movement all over the world is the only remedy that can bring about a peaceful and happy life. We can never be happy without the mercy of the Supreme Lord

(*tvad-upekṣitānām*). If we keep displeasing our supreme father, we shall never be happy within this material world, in either the upper or lower planetary systems.

TEXT 20

यस्मिन्यतो यर्हि येन च यस्य यस्माद्
यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः
सञ्चोदितस्तदखिलं भवतः स्वरूपम् ॥२०॥

yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam

yasmin—in any condition of life; *yataḥ*—because of anything; *yarhi*—at any time (past, present or future); *yena*—by something; *ca*—also; *yasya*—in relationship with anyone; *yasmāt*—from any causal representative; *yasmai*—unto anyone (without discrimination in regard to place, person or time); *yathā*—in any manner; *yat*—whatever it may be; *uta*—certainly; *yaḥ*—anyone who; *tu*—but; *aparaḥ*—the other; *paraḥ*—the supreme; *vā*—or; *bhāvaḥ*—being; *karoti*—does; *vikaroti*—changes; *pṛthak*—separate; *svabhāvaḥ*—nature (under the influence of different modes of material nature); *sañcoditaḥ*—being influenced; *tat*—that; *akhilam*—all; *bhavataḥ*—of Your Lordship; *svarūpam*—emanated from Your different energies.

TRANSLATION

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone—from the greatest personality, Lord Brahmā, down to the small ant—works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and

the process for obtaining this goal—all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

PURPORT

Whether one thinks himself protected by his parents, by the government, by some place or by some other cause, everything is due to the various potencies of the Supreme Personality of Godhead. Everything that is done, whether in the higher, middle or lower planetary systems, is due to the supervision or control of the Supreme Lord. It is therefore said, *karmaṇā daiva-netreṇa jantur dehopapattaye.* The Supreme Personality of Godhead, the Supersoul within the core of everyone's heart, gives inspirations for action according to one's mentality. All of these mentalities are merely facilities given by Kṛṣṇa to the person acting. *Bhagavad-gītā* therefore says, *mattaḥ smṛtir jñānam apohanaṁ ca:* everyone works according to the inspiration given by the Supersoul. Because everyone has a different goal of life, everyone acts differently, as guided by the Supreme Personality of Godhead.

The words *yasmin yato yarhi yena ca yasya yasmāt* indicate that all activities, whatever they may be, are but different features of the Supreme Personality of Godhead. All of them are created by the living entity and fulfilled by the mercy of the Lord. Although all such activities are nondifferent from the Lord, the Lord nonetheless directs, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and surrender unto Me." When we accept this direction from the Lord, we can actually become happy. As long as we work according to our material senses we are in material life, but as soon as we act according to the real, transcendental direction of the Lord, our position is spiritual. The activities of *bhakti,* devotional service, are directly under the control of the Supreme Personality of Godhead. The *Nārada-pañcarātra* states:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

When one gives up materially designated positions and works directly under the Supreme Personality of Godhead, one's spiritual life is revived. This is described as *svarūpena avasthiti*, being situated in one's original constitutional position. This is the real description of *mukti*, or liberation from material bondage.

TEXT 21

माया मनः सृजति कर्ममयं बलीयः
कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं
संसारचक्रमज कोऽतितरेत् त्वदन्यः ॥२१॥

māyā manaḥ sṛjati karmamayaṁ balīyaḥ
kālena codita-guṇānumatena puṁsaḥ
chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

māyā—the external energy of the Supreme Personality of Godhead; *manaḥ*—the mind;* *sṛjati*—creates; *karma-mayam*—producing hundreds and thousands of desires and acting accordingly; *balīyaḥ*—extremely powerful, insurmountable; *kālena*—by time; *codita-guṇa*—whose three modes of material nature are agitated; *anumatena*—permitted by the mercy of the glance (time); *puṁsaḥ*—of the plenary portion, Lord Viṣṇu, the expansion of Lord Kṛṣṇa; *chandaḥ-mayam*—chiefly influenced by the directions in the *Vedas*; *yat*—which; *ajayā*—because of dark ignorance; *arpita*—offered; *ṣoḍaśa*—sixteen; *aram*—the spokes; *saṁsāra-cakram*—the wheel of repeated birth and death in different species of life; *aja*—O unborn Lord; *kaḥ*—who (is there); *atitaret*—able to get out; *tvat-anyaḥ*—without taking shelter at Your lotus feet.

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*The mind is always planning how to remain in the material world and struggle for existence. It is the chief part of the subtle body, which consists of the mind, intelligence and false ego.

TRANSLATION

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

PURPORT

If the hand of the Supreme Personality of Godhead is present in everything, where is the question of being liberated from material encagement to spiritual, blissful life? Indeed, it is a fact that Kṛṣṇa is the source of everything, as we understand from Kṛṣṇa Himself in *Bhagavad-gītā* (*ahaṁ sarvasya prabhavaḥ*). All the activities in both the spiritual and material world are certainly conducted by the orders of the Supreme Personality of Godhead through the agency of either the material or spiritual nature. As further confirmed in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* without the direction of the Supreme Lord, material nature cannot do anything; it cannot act independently. Therefore, in the beginning the living entity wanted to enjoy the material energy, and to give the living entity all facility, Kṛṣṇa, the Supreme Personality of Godhead, created this material world and gave the living entity the facility to concoct different ideas and plans through the mind. These facilities offered by the Lord to the living entity constitute the sixteen kinds of perverted support in terms of the knowledge-gathering senses, the working senses, the mind and the five material elements. The wheel of repeated birth and death is created by the Supreme Personality of Godhead, but to direct the bewildered living entity in progress toward liberation according to varied stages of advancement, different directions are given in the *Vedas* (*chandomayam*). If one wants to be elevated to the higher planetary systems, he may follow the Vedic directions. As the Lord states in *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." The real purpose of the *Vedas* is to direct one back home, back to Godhead, but the living entity, not knowing the real goal of his life, wants to go sometimes here and sometimes there and do sometimes this and sometimes that. In this way he wanders throughout the entire universe, imprisoned in various species and thus engaging in various activities for which he must suffer the reactions. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

The fallen, conditioned living entity, trapped by the external energy, loiters in the material world, but if by good fortune he meets a bona fide representative of the Lord who gives him the seed of devotional service, and if he takes advantage of such a *guru*, or representative of God, he receives the *bhakti-latā-bīja*, the seed of devotional service. If he properly cultivates Kṛṣṇa consciousness, he is then gradually elevated to the spiritual world. The ultimate conclusion is that one must surrender to the principles of *bhakti-yoga*, for then one will gradually attain liberation. No other method of liberation from the material struggle is at all possible.

TEXT 22

स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना
कालो वशीकृतविसृज्यविसर्गशक्तिः।
चक्रे विसृष्टमजयेश्वर षोडशारे
निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ॥२२॥

sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā
kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ

cakre visṛṣṭam ajayeśvara ṣoḍaśāre
niṣpīḍyamānam upakarṣa vibho prapannam

saḥ—that one (the supreme independent person who, through His external energy, has created the material mind, which is the cause of all suffering in this material world); *tvam*—You (are); *hi*—indeed; *nitya*—eternally; *vijita-ātma*—conquered; *guṇaḥ*—whose property of the intelligence; *sva-dhāmnā*—by Your personal spiritual energy; *kālaḥ*—the time element (which creates and annihilates); *vaśī-kṛta*—brought under Your control; *visṛjya*—by which all effects; *visarga*—and causes; *śaktiḥ*—the energy; *cakre*—in the wheel of time (the repetition of birth and death); *visṛṣṭam*—being thrown; *ajayā*—by Your external energy, the mode of ignorance; *īśvara*—O supreme controller; *ṣoḍaśa-are*—with sixteen spokes (the five material elements, the ten senses, and the leader of the senses, namely the mind); *niṣpīḍyamānam*—being crushed (under that wheel); *upakarṣa*—kindly take me (to the shelter of Your lotus feet); *vibho*—O supreme great; *prapannam*—who am fully surrendered unto You.

TRANSLATION

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

PURPORT

The wheel of material miseries is also a creation of the Supreme Personality of Godhead, but He is not under the control of the material energy. Rather, He is the controller of the material energy, whereas we, the living entities, are under its control. When we give up our constitutional position (*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*), the Supreme Personality of Godhead creates this material energy and her influence

over the conditioned soul. Therefore He is the Supreme, and only He can deliver the conditioned soul from the onslaught of material nature (*mām eva ye prapadyante māyām etāṁ taranti te*). *Māyā*, the external energy, continuously imposes upon the conditioned souls the suffering of the threefold miseries of this material world. Therefore, in the previous verse, Prahlāda Mahārāja prayed to the Lord, "But for Your Lordship, no one can save me." Prahlāda Mahārāja has also explained that a child's protectors, his parents, cannot save the child from the onslaught of birth and death, nor can medicine and a physician save one from death, nor can a boat or similar means of protection save a person drowning in the water, for everything is controlled by the Supreme Personality of Godhead. Therefore suffering humanity must surrender to Kṛṣṇa, as Kṛṣṇa Himself demands in the last instruction of *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." All of human society must take advantage of this offer and thus be saved by Kṛṣṇa from the danger of being crushed by the wheel of time, the wheel of past, present and future.

The word *niṣpīḍyamānam* ("being crushed") is very significant. Every living entity in the material condition is actually being crushed again and again, and to be saved from this position one must take shelter of the Supreme Personality of Godhead. Then one will be happy. The word *prapannam* is also very significant, for unless one fully surrenders to the Supreme Lord one cannot be saved from being crushed. A criminal is put in prison and punished by the government, but the same government, if it likes, can release the criminal from imprisoned life. Similarly, we must know conclusively that our material condition of suffering has been allotted to us by the Supreme Personality of Godhead, and if we want to be saved from this suffering, we must appeal to the same controller. Thus one can be saved from this material condition.

TEXT 23

दृष्टा मया दिवि विभोऽखिलधिष्ण्यपाना-
मायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रू-
विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥२३॥

dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuḥ śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitena lulitāḥ sa tu te nirastaḥ

dṛṣṭāḥ—have been seen practically; *mayā*—by me; *divi*—in the higher planetary systems; *vibho*—O my Lord; *akhila*—all; *dhiṣṇya-pānām*—of the chiefs of different states or planets; *āyuḥ*—the duration of life; *śriyaḥ*—the opulences; *vibhavaḥ*—glories, influence; *icchati*—desire; *yān*—all of which; *janaḥ ayam*—these people in general; *ye*—all of which (duration of life, opulence, etc.); *asmat pituḥ*—of our father, Hiraṇyakaśipu; *kupita-hāsa*—by his critical laughing when angry; *vijṛmbhita*—being expanded; *bhrū*—of the eyebrows; *visphūrjitena*—simply by the feature; *lulitāḥ*—pulled down or finished; *saḥ*—he (my father); *tu*—but; *te*—by You; *nirastaḥ*—completely vanquished.

TRANSLATION

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

PURPORT

Within this material world, one should understand by practical experience the value of material opulence, longevity and influence. We

have actual experience that even on this planet there have been many great politicians and military commanders like Napolean, Hitler, Shubhash Chandra Bose and Gandhi, but as soon as their lives were finished, their popularity, influence and everything else were finished also. Prahlāda Mahārāja formerly gathered the same experience by seeing the activities of Hiraṇyakaśipu, his great father. Therefore Prahlāda Mahārāja did not give any importance to anything in this material world. No one can maintain his body or material achievements forever. A Vaiṣṇava can understand that nothing within this material world, not even that which is powerful, opulent or influential, can endure. At any time such things may be vanquished. And who can vanquish them? The Supreme Personality of Godhead. Therefore one should conclusively understand that no one is greater than the Supreme Great. Since the Supreme Great demands, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja,* every intelligent man must agree to this proposal. One must surrender unto the Lord to be saved from the wheel of repeated birth, death, old age and disease.

TEXT 24

तस्मादमूस्तनुभृतामहमाशिषोऽज्ञ
आयुः श्रियं विभवमैन्द्रियमाविरिञ्चात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण
कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥२४॥

tasmād amūs tanu-bhṛtām aham āśiṣo 'jña
āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt
necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya māṁ nija-bhṛtya-pārśvam

tasmāt—therefore; *amūḥ*—all those (opulences); *tanu-bhṛtām*—with reference to living entities possessing material bodies; *aham*—I; *āśiṣaḥ ajñaḥ*—knowing well the results of such benedictions; *āyuḥ*—a long duration of life; *śriyam*—material opulences; *vibhavam*—influence and glories; *aindriyam*—all meant for sense gratification; *āviriñcyāt*—beginning from Lord Brahmā (down to the small ant); *na*—not;

icchāmi—I want; *te*—by You; *vilulitān*—subject to be finished; *uru-vikrameṇa*—who are extremely powerful; *kāla-ātmanā*—as the master of the time factor; *upanaya*—kindly take to; *mām*—me; *nija-bhṛtya-pārśvam*—the association of Your faithful servant, Your devotee.

TRANSLATION

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

PURPORT

By studying *Śrīmad-Bhāgavatam*, every intelligent man can get experience like that of Prahlāda Mahārāja through the historical incidents mentioned in this great literature of spiritual knowledge. By following in the footsteps of Prahlāda Mahārāja, one should gain thorough experience that all material opulence is perishable at every moment. Even this body, for which we try to acquire so many sensual pleasures, may perish at any time. The soul, however, is eternal. *Na hanyate hanyamāne śarīre:* the soul is never vanquished, even when the body is destroyed. An intelligent man, therefore, should care for the happiness of the spirit soul, not of the body. Even if one receives a body with a long duration of life, like those of Lord Brahmā and the other great demigods, it will also be destroyed, and therefore an intelligent man should be concerned with the imperishable spirit soul.

To save oneself, one must take shelter of a pure devotee. Narottama dāsa Ṭhākura therefore says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā.* If one wants to save himself from material nature's onslaughts, which arise because of the material body, one must become Kṛṣṇa conscious and try to fully understand Kṛṣṇa. As stated in *Bhagavad-gītā* (4.9), *janma karma ca me divyam evaṁ yo vetti tattvataḥ.* One should understand Kṛṣṇa in truth, and this one can do only by serving a pure devotee. Thus Prahlāda Mahārāja prays that Lord Nṛsiṁhadeva place

him in touch with a pure devotee and servant instead of awarding him material opulence. Every intelligent man within this material world must follow Prahlāda Mahārāja. *Mahājano yena gataḥ sa panthāḥ.* Prahlāda Mahārāja did not want to enjoy the estate left by his father; rather, he wanted to become a servant of the servant of the Lord. The illusory human civilization that perpetually endeavors for happiness through material advancement is rejected by Prahlāda Mahārāja and those who strictly follow in his footsteps.

There are different types of material opulence, known technically as *bhukti, mukti* and *siddhi. Bhukti* refers to being situated in a very good position, like a position with the demigods in the higher planetary systems, where one can enjoy material sense gratification to the greatest extent. *Mukti* refers to being disgusted with material advancement and thus desiring to become one with the Supreme. *Siddhi* refers to executing a severe type of meditation, like that of the *yogīs*, to attain eight kinds of perfection (*aṇimā, laghimā, mahimā*, etc.). All who desire some material advancement through *bhukti, mukti* or *siddhi* are punishable in due course of time, and they return to material activities. Prahlāda Mahārāja rejected them all; he simply wanted to engage as an apprentice under the guidance of a pure devotee.

TEXT 25

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः
क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान्
कामानलं मधुलवैः शमयन्दुरापैः ॥२५॥

kutrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ
kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ
nirvidyate na tu jano yad apīti vidvān
kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

kutra—where; *āśiṣaḥ*—benedictions; *śruti-sukhāḥ*—simply pleasing to hear of; *mṛgatṛṣṇi-rūpāḥ*—exactly like a mirage in the desert; *kva*—where; *idam*—this; *kalevaram*—body; *aśeṣa*—unlimited; *rujām*—of

diseases; *virohaḥ*—the place for generating; *nirvidyate*—become satiated; *na*—not; *tu*—but; *janaḥ*—people in general; *yat api*—although; *iti*—thus; *vidvān*—so-called learned philosophers, scientists and politicians; *kāma-analam*—the blazing fire of lusty desires; *madhu-lavaiḥ*—with drops of honey (happiness); *śamayan*—controlling; *durāpaiḥ*—very difficult to obtain.

TRANSLATION

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

PURPORT

There is a song in the Bengali language which states, "I constructed this home for happiness, but unfortunately there was a fire, and everything has now been burnt to ashes." This illustrates the nature of material happiness. Everyone knows it, but nonetheless one plans to hear or think something very pleasing. Unfortunately, all of one's plans are annihilated in due course of time. There were many politicians who planned empires, supremacy and control of the world, but in due time all their plans and empires—and even the politicians themselves—were vanquished. Everyone should take lessons from Prahlāda Mahārāja about how we are engaged in so-called temporary happiness through bodily exercises for sense enjoyment. All of us repeatedly make plans, which are all repeatedly frustrated. Therefore one should stop such planmaking.

As one cannot stop a blazing fire by constantly pouring ghee upon it, one cannot satisfy oneself by increasing plans for sense enjoyment. The blazing fire is *bhava-mahā-dāvāgni*, the forest fire of material existence. This forest fire occurs automatically, without endeavor. We want to be

happy in the material world, but this will never be possible; we shall simply increase the blazing fire of desires. Our desires cannot be satisfied by illusory thoughts and plans; rather, we have to follow the instructions of Lord Kṛṣṇa: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* Then we shall be happy. Otherwise, in the name of happiness, we shall continue to suffer miserable conditions.

TEXT 26

क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन्
जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया
यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः॥२६॥

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

kva—where; *aham*—I (am); *rajaḥ-prabhavaḥ*—being born in a body full of passion; *īśa*—O my Lord; *tamaḥ*—the mode of ignorance; *adhike*—surpassing in; *asmin*—in this; *jātaḥ*—born; *sura-itara-kule*—in a family of atheists or demons (who are subordinate to the devotees); *kva*—where; *tava*—Your; *anukampā*—causeless mercy; *na*—not; *brahmaṇaḥ*—of Lord Brahmā; *na*—not; *tu*—but; *bhavasya*—of Lord Śiva; *na*—nor; *vai*—even; *ramāyāḥ*—of the goddess of fortune; *yat*—which; *me*—of me; *arpitaḥ*—offered; *śirasi*—on the head; *padma-karaḥ*—lotus hand; *prasādaḥ*—the symbol of mercy.

TRANSLATION

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

PURPORT

Prahlāda Mahārāja was surprised at the causeless mercy of the Supreme Lord, the Personality of Godhead, for although Prahlāda was born in a demoniac family and although the Lord had never before placed His lotus hand on the head of Brahmā, Śiva or the goddess of fortune, His constant companion, Lord Nṛsiṁhadeva kindly placed His hand on the head of Prahlāda. This is the meaning of causeless mercy. The causeless mercy of the Supreme Personality of Godhead may be bestowed upon anyone, regardless of his position in this material world. Everyone is eligible to worship the Supreme Lord, irrespective of his material position. This is confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Anyone who engages in continuous devotional service to the Lord is situated in the spiritual world and has nothing to do with the material qualities (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*).

Because Prahlāda Mahārāja was situated on the spiritual platform, he had nothing to do with his body, which had been born of the modes of passion and ignorance. The symptoms of passion and ignorance are described in *Śrīmad-Bhāgavatam* (1.2.19) as lust and hankering (*tadā rajas tamo-bhāvāḥ kāma-lobhādayaś ca ye*). Prahlāda Mahārāja, being a great devotee, thought the body born of his father to be born of passion and ignorance, but because Prahlāda was fully engaged in the service of the Lord, his body did not belong to the material world. The pure Vaiṣṇava's body is spiritualized even in this life. For example, when iron is put into a fire it becomes red-hot and is no longer iron but fire. Similarly, the so-called material bodies of devotees who fully engage in the devotional service of the Lord, being constantly in the fire of spiritual life, have nothing to do with matter, but are spiritualized.

Śrīla Madhvācārya remarks that the goddess of fortune, the mother of the universe, could not get mercy similar to that which was offered to Prahlāda Mahārāja, for although the goddess of fortune is always a constant companion of the Supreme Lord, the Lord is more inclined to His devotees. In other words, devotional service is so great that when it is offered even by those born in low families, the Lord accepts it as being more valuable than the service offered by the goddess of fortune. Lord Brahmā, King Indra and the other demigods living in the upper planetary systems are situated in a different spirit of consciousness, and therefore they are sometimes troubled by demons, but a devotee, even if situated in the lower planets, enjoys life in Kṛṣṇa consciousness under any circumstances. *Parataḥ svataḥ karmataḥ:* as he acts himself, as he is instructed by others or as he performs his material activities, he enjoys life in every respect. In this regard, Madhvācārya quotes the following verses, which are mentioned in the *Brahma-tarka:*

śrī-brahma-brāhmīvīndrādi-
tri-katat strī-puru-ṣṭutāḥ
tad anye ca kramādeva
sadā muktau smṛtāv api

hari-bhaktau ca taj-jñāne
sukhe ca niyamena tu
parataḥ svataḥ karmato vā
na kathañcit tad anyathā

TEXT 27

नैषा परावरमतिर्भवतो ननु स्या-
ज्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न परावरत्वम् ॥२७॥

naiṣā parāvara-matir bhavato nanu syāj
jantor yathātma-suhṛdo jagatas tathāpi

saṁsevayā surataror iva te prasādaḥ
sevānurūpam udayo na parāvaratvam

na—not; *eṣā*—this; *para-avara*—of higher or lower; *matiḥ*—such discrimination; *bhavataḥ*—of Your Lordship; *nanu*—indeed; *syāt*—there can be; *jantoḥ*—of ordinary living entities; *yathā*—as; *ātma-suhṛdaḥ*—of one who is the friend; *jagataḥ*—of the whole material world; *tathāpi*—but still (there is such a demonstration of intimacy or difference); *saṁsevayā*—according to the degree of service rendered by the devotee; *surataroḥ iva*—like that of the desire tree in Vaikuṇṭhaloka (which offers fruits according to the desire of the devotee); *te*—Your; *prasādaḥ*—benediction or blessing; *sevā-anurūpam*—according to the category of service one renders to the Lord; *udayaḥ*—manifestation; *na*—not; *para-avaratvam*—discrimination due to higher or lower levels.

TRANSLATION

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher.

PURPORT

In *Bhagavad-gītā* (4.11) the Lord clearly says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "As one surrenders to Me, I reward him accordingly." As stated by Śrī Caitanya Mahāprabhu, *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* every living being is an eternal servant of Kṛṣṇa. According to the service the living entity renders, he automatically receives benedictions from Kṛṣṇa, who does not make distinctions, thinking, "Here is a person in an intimate relationship with Me, and here is a person I dislike." Kṛṣṇa advises everyone to surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). One's relationship with the Supreme Lord is in proportion to that surrender and the service one renders unto the Lord. Thus throughout the entire world the higher or lower positions of the living entities are selected by the living entities themselves. If one is inclined to dictate that the Lord

grant something, one receives benedictions according to his desires. If one wants to be elevated to the higher planetary systems, the heavenly planets, he can be promoted to the place he desires, and if one wants to remain a hog or a pig on earth, the Lord fulfills that desire also. Therefore, one's position is determined by one's desires; the Lord is not responsible for the higher or lower grades of our existence. This is further explained quite definitely in *Bhagavad-gītā* (9.25) by the Lord Himself:

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

Some people want to be promoted to the heavenly planets, some want to be promoted to Pitṛloka, and some want to remain on earth, but if one is interested in returning home, back to Godhead, he can be promoted there also. According to the demands of a particular devotee, he receives a result by the grace of the Lord. The Lord does not discriminate, thinking, "Here is a person favorable to Me, and here is a person who is not favorable." Rather, He fulfills the desires of everyone. Therefore the *śāstras* enjoin:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness." (*Bhāg.* 2.3.10) According to one's position, whether as a devotee, a *karmī* or a *jñānī*, whatever one wants one can get if one fully engages in the service of the Lord.

TEXT 28

एवं जनं निपतितं प्रभवाहिकूपे
कामाभिकाममनु यः प्रपतन्प्रसङ्गात्।

कृत्वात्मसात् सुरर्षिणा भगवन् गृहीतः
सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥ २८ ॥

evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām

evam—thus; *janam*—people in general; *nipatitam*—fallen; *prabhava*—of material existence; *ahi-kūpe*—in a blind well full of snakes; *kāma-abhikāmam*—desiring the sense objects; *anu*—following; *yaḥ*—the person who; *prapatan*—falling down (in this condition); *prasaṅgāt*—because of bad association or increased association with material desires; *kṛtvā ātmasāt*—causing me (to acquire spiritual qualities like himself, Śrī Nārada); *sura-ṛṣiṇā*—by the great saintly person (Nārada); *bhagavan*—O my Lord; *gṛhītaḥ*—accepted; *saḥ*—that person; *aham*—I; *katham*—how; *nu*—indeed; *visṛje*—can give up; *tava*—Your; *bhṛtya-sevām*—the service of Your pure devotee.

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

PURPORT

As will be seen in later verses, even though Prahlāda Mahārāja was directly offered all the benedictions he might have desired, he refused to accept such offerings from the Supreme Personality of Godhead. On the contrary, he asked the Lord to engage him in the service of His servant Nārada Muni. This is the symptom of a pure devotee. One should serve the spiritual master first. It is not that one should bypass the spiritual master and desire to serve the Supreme Lord. This is not the principle for a Vaiṣṇava. Narottama dāsa Ṭhākura says:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

One should not be anxious to offer direct service to the Lord. Śrī Caitanya Mahāprabhu advised that one become a servant of the servant of the servant of the Lord (*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*). This is the process for approaching the Supreme Lord. The first service should be rendered to the spiritual master so that by his mercy one can approach the Supreme Personality of Godhead to render service. While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu said, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* one can achieve the seed of devotional service by the mercy of the *guru*, the spiritual master, and then by the mercy of Kṛṣṇa. This is the secret of success. First one should try to please the spiritual master, and then one should attempt to please the Supreme Personality of Godhead. Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo.* One should not attempt to please the Supreme Personality of Godhead by concoction. One must first be prepared to serve the spiritual master, and when one is qualified he is automatically offered the platform of direct service to the Lord. Therefore Prahlāda Mahārāja proposed that he engage in the service of Nārada Muni. He never proposed that he engage directly in the service of the Lord. This is the right conclusion. Therefore he said, *so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām:* "How can I give up the service of my spiritual master, who has favored me in such a way that I am now able to see You face to face?" Prahlāda Mahārāja prayed to the Lord that he might continue to engage in the service of his spiritual master, Nārada Muni.

TEXT 29

मत्प्राणरक्षणमनन्त पितुर्वधश्च
मन्ये स्वभृत्यऋषिवाक्यमृतं विधातुम् ।
खड्गं प्रगृह्य यदवोचदसद्विधित्सु-
स्त्वामीश्वरो मदपरोऽवतु कं हरामि ॥२९॥

mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca
manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum

khaḍgaṁ pragṛhya yad avocad asad-vidhitsus
tvām īśvaro mad-aparo 'vatu kaṁ harāmi

mat-prāṇa-rakṣaṇam—saving my life; *ananta*—O unlimited one, reservoir of unlimited transcendental qualities; *pituḥ*—of my father; *vadhaḥ ca*—and killing; *manye*—I consider; *sva-bhṛtya*—of Your unalloyed servants; *ṛṣi-vākyam*—and the words of the great saint Nārada; *ṛtam*—true; *vidhātum*—to prove; *khaḍgam*—sword; *pragṛhya*—taking in hand; *yat*—since; *avocat*—my father said; *asat-vidhitsuḥ*—desiring to act very impiously; *tvām*—You; *īśvaraḥ*—any supreme controller; *mat-aparaḥ*—other than me; *avatu*—let him save; *kam*—your head; *harāmi*—I shall now separate.

TRANSLATION

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

PURPORT

In *Bhagavad-gītā* (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

The Supreme Personality of Godhead is undoubtedly equal to everyone. He has no friend and no enemy, but as one desires benefits from the Lord, the Lord is very pleased to award them. The lower and higher positions of different living entities are due to their desires, for the Lord, being equal to all, fulfills everyone's desires. The killing of Hiraṇyakaśipu and saving of Prahlāda Mahārāja also strictly followed this law of the supreme controller's activities. When Prahlāda's mother,

Hiraṇyakaśipu's wife, Kayādhu, was under the protection of Nārada, she prayed for the protection of her son from the enemy, and Nārada Muni gave assurance that Prahlāda Mahārāja would always be saved from the enemy's hands. Thus when Hiraṇyakaśipu was going to kill Prahlāda Mahārāja, the Lord saved Prahlāda to fulfill His promise in *Bhagavad-gītā* (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*) and to prove true the words of Nārada. The Lord can fulfill many purposes through one action. Thus the killing of Hiraṇyakaśipu and the saving of Prahlāda were enacted simultaneously to prove the truthfulness of the Lord's devotee and the fidelity of the Lord Himself to His own purpose. The Lord acts only to satisfy the desires of His devotees; otherwise He has nothing to do. As confirmed in the Vedic language, *na tasya kāryaṁ karaṇaṁ ca vidyate:* the Lord has nothing to do personally, for everything is done through His different potencies (*parāsya śaktir vividhaiva śrūyate*). The Lord has multifarious energies, through which everything is done. Thus when He personally does something, it is only to satisfy His devotee. The Lord is known as *bhakta-vatsala* because He very much favors His devoted servant.

TEXT 30

एकस्त्वमेव जगदेतममुष्य यत् त्व-
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं
नानेव तैरवसितस्तदनुप्रविष्टः ॥३०॥

ekas tvam eva jagad etam amuṣya yat tvam
ādy-antayoḥ pṛthag avasyasi madhyataś ca
sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedaṁ
nāneva tair avasitas tad anupraviṣṭaḥ

ekaḥ—one; *tvam*—You; *eva*—only; *jagat*—the cosmic manifestation; *etam*—this; *amuṣya*—of that (the whole universe); *yat*—since; *tvam*—You; *ādi*—in the beginning; *antayoḥ*—at the end; *pṛthak*—separately; *avasyasi*—exist (as the cause); *madhyataḥ ca*—also in the middle (the duration between the beginning and end); *sṛṣṭvā*—creating; *guṇa-vyatikaram*—the transformation of the three modes of material nature;

nija-māyayā—by Your own external energy; *idam*—this; *nānā iva*—like many varieties; *taiḥ*—by them (the modes); *avasitaḥ*—experienced; *tat*—that; *anupraviṣṭaḥ*—entering into.

TRANSLATION

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists—externally and internally—is You alone.

PURPORT

As stated in the *Brahma-saṁhitā* (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation." To create this cosmic manifestation, Govinda, the Supreme Personality of Godhead, expands His external energy and thus enters everything in the universe, including the atomic particles. In this way He exists in the entire cosmic manifestation. Therefore the activities of the Supreme Personality of Godhead in maintaining His devotees are transcendental, not material. He exists in everything as the cause and effect, yet He is separate, existing beyond this cosmic manifestation. This is also confirmed in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

The entire cosmic manifestation is but an expansion of the Lord's energy; everything rests in Him, yet He exists separately, beyond creation, maintenance and annihilation. The varieties of creation are performed by His external energy. Because the energy and energetic are one, everything is one (*sarvaṁ khalv idaṁ brahma*). Therefore without Kṛṣṇa, the Parabrahman, nothing can exist. The difference between the material and spiritual worlds is that His external energy is manifested in the material world whereas His spiritual energy exists in the spiritual world. Both energies, however, belong to the Supreme Lord, and therefore in a higher sense there is no exhibition of material energy because everything is spiritual energy. The energy in which the Lord's all-pervasiveness is not realized is called material. Otherwise, everything is spiritual. Therefore Prahlāda prays, *ekas tvam eva jagad etam:* "You are everything."

TEXT 31

त्वं वा इदं सदसदीश भवांस्ततोऽन्यो
माया यदात्मपरबुद्धिरियं ह्यपार्था ।
यद् यस्य जन्म निधनं स्थितिरीक्षणं च
तद् वैतदेव वसुकालवदष्टितर्वोः॥३१॥

tvaṁ vā idaṁ sadasad īśa bhavāṁs tato 'nyo
māyā yad ātma-para-buddhir iyaṁ hy apārthā
yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca
tad vaitad eva vasukālavad aṣṭi-tarvoḥ

tvam—You; *vā*—either; *idam*—the whole universe; *sat-asat*—consisting of cause and effect (You are the cause, and Your energy is the effect); *īśa*—O my Lord, the supreme controller; *bhavān*—Yourself; *tataḥ*—from the universe; *anyaḥ*—separately situated (the creation is made by the Lord, yet He remains separate from the creation); *māyā*—the energy that appears as a separate creation; *yat*—of which; *ātma-para-buddhiḥ*—the conception of one's own and another's; *iyam*—this; *hi*—indeed; *apārthā*—has no meaning (everything is Your Lordship, and therefore there is no hope for understanding "my" and "your"); *yat*—the substance from which; *yasya*—of which; *janma*—creation;

nidhanam—annihilation; *sthitiḥ*—maintenance; *īkṣaṇam*—manifestation; *ca*—and; *tat*—that; *vā*—or; *etat*—this; *eva*—certainly; *vasukālavat*—like the quality of being the earth and, beyond that, the subtle element of the earth (smell); *aṣṭi-tarvoḥ*—the seed (the cause) and the tree (the effect of the cause).

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of "mine and yours," is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

PURPORT

In *Bhagavad-gītā* (7.10) the Lord says:

bījaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam

"O son of Pṛthā, know that I am the original seed of all existences." In the Vedic literature it is said, *īśāvāsyam idaṁ sarvam, yato vā imāni bhūtāni jāyante* and *sarvaṁ khalv idaṁ brahma.* All this Vedic information indicates that there is only one God and that there is nothing else but Him. The Māyāvādī philosophers explain this in their own way, but the Supreme Personality of Godhead asserts the truth that He is everything and yet is separate from everything. This is the philosophy of Śrī Caitanya Mahāprabhu, which is called *acintya-bhedābheda-tattva.* Everything is one, the Supreme Lord, yet everything is separate from the Lord. This is the understanding of oneness and difference.

The example given in this regard—*vasukālavad aṣṭi-tarvoḥ*—is very easy to understand. Everything exists in time, yet there are different

phases of the time factor—present, past and future. Present, past and future are one. Every day we can experience the time factor as morning, noon and evening, and although morning is different from noon, which is different from evening, all of them taken together are one. The time factor is the energy of the Supreme Personality of Godhead, but the Lord is separate from the time factor. Everything is created, maintained and annihilated by time, but the Supreme Lord, the Personality of Godhead, has no beginning and no end. He is *nityaḥ śāśvataḥ*—eternal, permanent. Everything passes through time's phases of present, past and future, yet the Lord is always the same. Thus there is undoubtedly a difference between the Lord and the cosmic manifestation, but actually they are not different. Accepting them to be different is called *avidyā*, ignorance.

True oneness, however, is not equivalent to the conception of the Māyāvādīs. The true understanding is that the differences are manifested by the energy of the Supreme Personality of Godhead. The seed is manifested as a tree, which displays varieties in its trunk, branches, leaves, flowers and fruits. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *keśava tuyā jagata vicitra:* "My dear Lord, Your creation is full of varieties." The varieties are one and at the same time different. This is the philosophy of *acintya-bhedābheda-tattva.* The conclusion given in *Brahma-saṁhitā* is this:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." Because the Lord is the supreme cause, everything is one with Him, but when we consider varieties, we find that one thing is different from another.

We may conclude, therefore, that there is no difference between one thing and another, yet in varieties there are differences. In this regard, Madhvācārya gives an example concerning a tree and a tree in fire. Both trees are the same, but they look different because of the time factor. The

time factor is under the control of the Supreme Lord, and therefore the Supreme Lord is different from time. An advanced devotee consequently does not distinguish between happiness and distress. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam

When a devotee is in a condition of so-called distress, he considers it a gift or blessing from the Supreme Personality of Godhead. When a devotee is always thus situated in Kṛṣṇa consciousness in any condition of life, he is described as *mukti-pade sa dāya-bhāk*, a perfect candidate for returning home, back to Godhead. The word *dāya-bhāk* means "inheritance." A son inherits the property of his father. Similarly, when the devotee is fully Kṛṣṇa conscious, undisturbed by dualities, he is sure that he will return home, back to Godhead, just as one inherits his father's property.

TEXT 32

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये
शेषेत्मना निजसुखानुभवो निरीहः।
योगेन मीलितदृगात्मनिपीतनिद्र-
स्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे॥३२॥

nyasyedam ātmani jagad vilayāmbu-madhye
śeṣetmanā nija-sukhānubhavo nirīhaḥ
yogena mīlita-dṛg-ātma-nipīta-nidras
turye sthito na tu tamo na guṇāṁś ca yuṅkṣe

nyasya—throwing; *idam*—this; *ātmani*—in Your own self; *jagat*—cosmic manifestation created by You; *vilaya-ambu-madhye*—in the Causal Ocean, in which everything is preserved in a state of reserved energy; *śeṣe*—You act as if sleeping; *ātmanā*—by Yourself; *nija*—Your own personal; *sukha-anubhavaḥ*—experiencing the state of spiritual bliss; *nirīhaḥ*—appearing to be doing nothing; *yogena*—by the mystic

power; *mīlita-dṛk*—the eyes appearing closed; *ātma*—by a manifestation of Yourself; *nipīta*—prevented; *nidraḥ*—whose sleeping; *turye*—in the transcendental stage; *sthitaḥ*—keeping (Yourself); *na*—not; *tu*—but; *tamaḥ*—the material condition of sleeping; *na*—nor; *guṇān*—the material modes; *ca*—and; *yuṅkṣe*—do You engage Yourself in.

TRANSLATION

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

PURPORT

As explained very clearly in the *Brahma-saṁhitā* (5.47):

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-Viṣṇu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity." The *ādi-puruṣa*, the original Supreme Personality of Godhead—Kṛṣṇa, Govinda—expands Himself as Mahā-Viṣṇu. After the annihilation of this cosmic manifestation, He keeps Himself in transcendental bliss. The word *yoga-nidrām* is used in reference to the Supreme Personality of Godhead. One should understand that this *nidrā*, or sleep, is not like our *nidrā* in the mode of ignorance. The Lord is always situated in transcendence. He is *sac-cid-*

ānanda—eternally in bliss—and thus He is not disturbed by sleep like ordinary human beings. It should be understood that the Supreme Personality of Godhead is in transcendental bliss in all stages. Śrīla Madhvācārya concisely states that the Lord is *turya-sthitaḥ*, always situated in transcendence. In transcendence there is no such thing as *jāgaraṇa-nidrā-suṣupti*—wakefulness, sleep and deep sleep.

The practice of *yoga* is similar to the *yoga-nidrā* of Mahā-Viṣṇu. *Yogīs* are advised to keep their eyes half closed, but this state is not at all one of sleep, although imitation *yogīs*, especially in the modern age, manifest their so-called *yoga* by sleeping. In the *śāstra*, *yoga* is described as *dhyānāvasthita*, a state of full meditation, but this is meditation upon the Supreme Personality of Godhead. *Dhyānāvasthita-tad-gatena manasā:* the mind should always be situated at the lotus feet of the Lord. *Yoga* practice does not mean sleeping. The mind should always be actively fixed at the lotus feet of the Lord. Then one's practice of *yoga* will be successful.

TEXT 33

तस्यैव ते वपुरिदं निजकालशक्त्या
सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।
अम्भस्यनन्तशयनाद् विरमत्समाधे-
र्नाभेरभूत् स्वकणिकावटवन्महाब्जम्॥३३॥

tasyaiva te vapur idaṁ nija-kāla-śaktyā
sañcodita-prakṛti-dharmaṇa ātma-gūḍham
ambhasy ananta-śayanād viramat-samādher
nābher abhūt sva-kaṇikā-vaṭavan-mahābjam

tasya—of that Supreme Personality of Godhead; *eva*—certainly; *te*—of You; *vapuḥ*—the cosmic body; *idam*—this (universe); *nija-kāla-śaktyā*—by the potent time factor; *sañcodita*—agitated; *prakṛti-dharmaṇaḥ*—of Him, by whom the three *guṇas*, or qualities of material nature; *ātma-gūḍham*—dormant in Yourself; *ambhasi*—in the water known as the Causal Ocean; *ananta-śayanāt*—from the bed known as Ananta (another feature of Yourself); *viramat-samādheḥ*—having

awakened from the *samādhi* (yogic trance); *nābheḥ*—from the navel; *abhūt*—appeared; *sva-kaṇikā*—from the seed; *vaṭa-vat*—like the great banyan tree; *mahā-abjam*—the great lotus of the worlds (has similarly grown).

TRANSLATION

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of Śeṣa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

PURPORT

The three different forms of Mahā-Viṣṇu—namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, who are the origin of creation and maintenance—are gradually being described. From Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu is generated, and from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu gradually expands. Thus Mahā-Viṣṇu is the original cause of Garbhodakaśāyī Viṣṇu, and from Garbhodakaśāyī Viṣṇu comes the lotus flower from which Lord Brahmā is manifested. Thus the original cause of everything is Viṣṇu, and consequently the cosmic manifestation is not different from Viṣṇu. This is confirmed in *Bhagavad-gītā* (10.8), wherein Kṛṣṇa says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." Garbhodakaśāyī Viṣṇu is an expansion of Kāraṇodakaśāyī Viṣṇu, who is an expansion of Saṅkarṣaṇa. In this way, Kṛṣṇa is ultimately the cause of all causes (*sarva-kāraṇa-kāraṇam*). The conclusion is that both the material world and spiritual world are considered to be the body of the Supreme Lord. We can understand that the material body is caused by the spiritual body and is therefore an expansion of the spiritual body. Thus when one takes up spiritual activities, one's entire material body is spiritualized. Similarly, in this material world, when the Kṛṣṇa consciousness movement expands, the entire material world becomes spiritualized. As long

as we do not realize this, we live in the material world, but when we are fully Kṛṣṇa conscious we live not in the material world but in the spiritual world.

TEXT 34

तत्सम्भवः कविरतोऽन्यदपश्यमान-
स्त्वां बीजमात्मनि ततं स बहिर्विचिन्त्य ।
नाविन्ददब्दशतमप्सु निमज्जमानो
जातेऽङ्कुरे कथमुहोपलभेत बीजम् ॥३४॥

tat-sambhavaḥ kavir ato 'nyad apaśyamānas
tvāṁ bījam ātmani tataṁ sa bahir vicintya
nāvindad abda-śatam apsu nimajjamāno
jāte 'ṅkure katham uhopalabheta bījam

tat-sambhavaḥ—who was generated from that lotus flower; *kaviḥ*—he who can understand the subtle cause of creation (Lord Brahmā); *ataḥ*—from that (lotus); *anyat*—anything else; *apaśyamānaḥ*—not able to see; *tvām*—Your Lordship; *bījam*—the cause of the lotus; *ātmani*—in himself; *tatam*—expanded; *saḥ*—he (Lord Brahmā); *bahiḥ vicintya*—considering to be external; *na*—not; *avindat*—understood (You); *abda-śatam*—for a hundred years according to the demigods;* *apsu*—in the water; *nimajjamānaḥ*—diving; *jāte aṅkure*—when the seed fructifies and is manifested as a creeper; *katham*—how; *uha*—O my Lord; *upalabheta*—one can perceive; *bījam*—the seed that has already fructified.

TRANSLATION

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

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*One day for the demigods equals six of our months.

PURPORT

This is the description of the cosmic manifestation. The development of the cosmic manifestation is like the fructification of a seed. When cotton is transformed into thread, the cotton is no longer visible, and when the thread is woven into cloth, the thread is no longer visible. Similarly, it is perfectly correct that when the seed that had generated from the navel of Garbhodakaśāyī Viṣṇu became manifested as the cosmic creation, one could no longer understand where the cause of the cosmic manifestation is. Modern scientists have tried to explain the origin of creation by a chunk theory, but no one can explain how such a chunk might have burst. The Vedic literature, however, explains clearly that the total material energy was agitated by the three modes of material nature because of the glance of the Supreme Lord. In other words, in terms of the chunk theory, the bursting of the chunk was caused by the Supreme Personality of Godhead. Thus one must accept the supreme cause, Lord Viṣṇu, as the cause of all causes.

TEXT 35

स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं
कालेन तीव्रतपसा परिशुद्धभावः ।
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं
भूतेन्द्रियाशयमये वितततं ददर्श ॥३५॥

sa tv ātma-yonir ativismita āśrito 'bjaṁ
kālena tīvra-tapasā pariśuddha-bhāvaḥ
tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ
bhūtendriyāśayamaye vitataṁ dadarśa

saḥ—he (Lord Brahmā); *tu*—but; *ātma-yoniḥ*—who is born without a mother (directly begotten by the father, Lord Viṣṇu); *ati-vismitaḥ*—very much surprised (not finding the source of his birth); *āśritaḥ*—situated on; *abjam*—the lotus; *kālena*—in due course of time; *tīvra-tapasā*—by severe austerities; *pariśuddha-bhāvaḥ*—being completely purified; *tvām*—You; *ātmani*—in his body and existence; *īśa*—O my Lord; *bhuvi* —within the earth; *gandham*—aroma; *iva*—like; *ati-*

sūkṣmam—very subtle; *bhūta-indriya*—composed of elements and senses; *āśaya-maye*—and that filled with desires (the mind); *vitatam*—spread out; *dadarśa*—found.

TRANSLATION

Lord Brahmā, who is celebrated as ātma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

PURPORT

Here the statement of self-realization *ahaṁ brahmāsmi*, which is interpreted by the Māyāvāda philosophy to mean "I am the Supreme Lord," is explained. The Supreme Lord is the original seed of everything (*janmādy asya yataḥ. ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*). Thus the Supreme Lord extends everywhere, even throughout our bodies, because our bodies are made of material energy, which is the Lord's separated energy. One should realize that since the Supreme Lord spreads throughout one's body and since the individual soul is a part of the Supreme Lord, everything is Brahman (*sarvaṁ khalv idaṁ brahma*). This realization was achieved by Lord Brahmā after he was purified, and it is possible for everyone. When one is completely in knowledge of *ahaṁ brahmāsmi*, he thinks, "I am part of the Supreme Lord, my body is made of His material energy, and therefore I have no separate existence. Yet although the Supreme Lord is spread everywhere, He is different from me." This is the philosophy of *acintya-bhedābheda-tattva*. An example given in this regard is that of the aroma within the earth. In the earth there are aromas and colors, but one cannot see them. Actually we find that when flowers grow from the earth, they appear with different colors and aromas, which they have certainly gathered from the earth, although in the earth we cannot see them. Similarly, the Supreme Lord, by His different energies, spreads throughout one's body and soul, although we cannot see Him. An intelligent man, however, can see the Supreme Lord existing everywhere. *Aṇḍāntara-stha-paramāṇu-*

cayāntara-stham: the Lord is within the universe and within the atom by His different energies. This is the real vision of the Supreme Lord for the intelligent man. Brahmā, the first created being, became the most intelligent person by his *tapasya*, austerity, and thus he came to this realization. We must therefore take all knowledge from Brahmā, who became perfect by his *tapasya*.

TEXT 36

एवं सहस्रवदनाङ्घ्रिशिरःकरोरु-
नासाद्यकर्णनयनाभरणायुधाढ्यम् ।
मायामयं सदुपलक्षितसन्निवेशं
दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ॥३६॥

evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-
nāsādya-karṇa-nayanābharaṇāyudhāḍhyam
māyāmayaṁ sad-upalakṣita-sanniveśaṁ
dṛṣṭvā mahā-puruṣam āpa mudaṁ viriñcaḥ

evam—in this way; *sahasra*—thousands and thousands; *vadana*—faces; *aṅghri*—feet; *śiraḥ*—heads; *kara*—hands; *uru*—thighs; *nāsa-ādya*—noses, etc.; *karṇa*—ears; *nayana*—eyes; *ābharaṇa*—varieties of ornaments; *āyudha*—varieties of weapons; *āḍhyam*—endowed with; *māyā-mayam*—all demonstrated by unlimited potency; *sat-upalakṣita*—appearing in different symptoms; *sanniveśam*—combined together; *dṛṣṭvā*—seeing; *mahā-puruṣam*—the Supreme Personality of Godhead; *āpa*—achieved; *mudam*—transcendental bliss; *viriñcaḥ*—Lord Brahmā.

TRANSLATION

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.

PURPORT

Lord Brahmā, being completely pure, could see the original form of the Lord as Viṣṇu, having many thousands of faces and forms. This process is called self-realization. Genuine self-realization consists not of perceiving the impersonal effulgence of the Lord, but seeing face to face the transcendental form of the Lord. As distinctly mentioned here, Lord Brahmā saw the Supreme Lord as *mahā-puruṣa*, the Supreme Personality of Godhead. Arjuna also saw Kṛṣṇa in this same way. Therefore he told the Lord, *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvataṁ divyam:* "You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person." The Lord is *parama-puruṣa*, the supreme form. *Puruṣaṁ śāśvatam:* He is everlastingly the supreme enjoyer. It is not that the impersonal Brahman assumes a form; on the contrary, the impersonal Brahman effulgence is an emanation from the supreme form of the Lord. Upon being purified, Brahmā could see the supreme form of the Lord. The impersonal Brahman cannot have heads, noses, ears, hands and legs. This is not possible, for these are attributes of the Lord's form.

The word *māyāmayam* means "spiritual knowledge." This is explained by Madhvācārya. *Māyāmayaṁ jñāna-svarūpam.* The word *māyāmayam*, describing the Lord's form, should not be taken to mean illusion. Rather, the Lord's form is factual, and seeing this form is the result of perfect knowledge. This is confirmed in *Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* The word *jñānavān* refers to one who is perfectly in knowledge. Such a person can see the Personality of Godhead, and therefore he surrenders unto the Lord. The Lord's being symptomized by a face, nose, ears and so on is eternal. Without such a form, no one can be blissful. The Lord, however, is *sac-cid-ānanda-vigraha*, as stated in the *śāstra* (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*). When one is in perfect transcendental bliss, he can see the Lord's supreme form (*vigraha*). In this regard, Śrīla Madhvācārya says:

gandhākhyā devatā yadvat
pṛthivīṁ vyāpya tiṣṭhati
evaṁ vyāptaṁ jagad viṣṇuṁ
brahmātma-sthaṁ dadarśa ha

Lord Brahmā saw that as aromas and colors spread throughout the earth, the Supreme Personality of Godhead pervades the cosmic manifestation in a subtle form.

TEXT 37

तस्मै भवान्हयशिरस्तनुवं हि बिभ्रद्
वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वानयच्छ्रुतिगणांश्च रजस्तमश्च
सत्त्वं तव प्रियतमां तनुमामनन्ति ॥३७॥

tasmai bhavān haya-śiras tanuvaṁ hi bibhrad
veda-druhāv atibalau madhu-kaiṭabhākhyau
hatvānayac chruti-gaṇāṁś ca rajas tamaś ca
sattvaṁ tava priyatamāṁ tanum āmananti

tasmai—unto Lord Brahmā; *bhavān*—Your Lordship; *haya-śiraḥ*—having the head and neck of a horse; *tanuvam*—the incarnation; *hi*—indeed; *bibhrat*—accepting; *veda-druhau*—two demons who were against the Vedic principles; *ati-balau*—extremely powerful; *madhu-kaiṭabha-ākhyau*—known as Madhu and Kaiṭabha; *hatvā*—killing; *anayat*—delivered; *śruti-gaṇān*—all the different *Vedas* (*Sāma, Yajur, Ṛg* and *Atharva*); *ca*—and; *rajaḥ tamaḥ ca*—by representing the modes of passion and ignorance; *sattvam*—pure transcendental goodness; *tava*—Your; *priya-tamām*—most dear; *tanum*—form (as Hayagrīva); *āmananti*—they honor.

TRANSLATION

My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaiṭabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities.

PURPORT

The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the

Lord in the form of Hayagrīva killed two demons named Madhu and Kaiṭabha when they attacked Lord Brahmā. Modern demons think that there was no life in the beginning of creation, but from *Śrīmad-Bhāgavatam* we understand that the first living creature created by the Supreme Personality of Godhead was Lord Brahmā, who is full of Vedic understanding. Unfortunately, those entrusted with distributing Vedic knowledge, such as the devotees engaged in spreading Kṛṣṇa consciousness, may sometimes be attacked by demons, but they must rest assured that demoniac attacks will not be able to harm them, for the Lord is always prepared to give them protection. The *Vedas* provide the knowledge by which we can understand the Supreme Personality of Godhead (*vedaiś ca sarvair aham eva vedyaḥ*). The devotees of the Lord are always ready to spread knowledge by which one may understand the Lord through Kṛṣṇa consciousness, but the demons, being unable to understand the Supreme Lord, are full of ignorance and passion. Thus the Lord, whose form is transcendental, is always ready to kill the demons. By culturing the mode of goodness, one can understand the position of the transcendental Lord and how the Lord is always prepared to remove all obstacles on the path of understanding Him.

In summary, whenever the Lord incarnates, He appears in His original transcendental form. As the Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion—at that time I descend Myself." It is simply foolish to think of the Lord as being originally impersonal but accepting a material body when He appears as a personal incarnation. Whenever the Lord appears, He appears in His original transcendental form, which is spiritual and blissful. But unintelligent men, such as the Māyāvādīs, cannot understand the transcendental form of the Lord, and therefore the Lord chastises them by saying, *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* "Fools deride

Me when I descend in the human form." Whenever the Lord appears, whether as a fish, a tortoise, a hog or any other form, one should understand that He maintains His transcendental position and that His only business, as stated here, is *hatvā*—to kill the demons. The Lord appears in order to protect the devotees and kill the demons (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). Since the demons are always ready to oppose Vedic civilization, they are sure to be killed by the transcendental form of the Lord.

TEXT 38

इत्थं नृतिर्यगृषिदेवझषावतारै-
र्लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष पासि युगानुवृत्तं
छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥३८॥

ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

ittham—in this way; *nṛ*—like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); *tiryak*—like animals (such as the boar); *ṛṣi*—as a great saint (Paraśurāma); *deva*—as demigods; *jhaṣa*—as an aquatic (such as the fish and tortoise); *avatāraiḥ*—by such different incarnations; *lokān*—all the different planetary systems; *vibhāvayasi*—You protect; *haṁsi*—You (sometimes) kill; *jagat pratīpān*—persons who have simply created trouble in this world; *dharmam*—the principles of religion; *mahā-puruṣa*—O great personality; *pāsi*—You protect; *yuga-anuvṛttam*—according to the different millenniums; *channaḥ*—covered; *kalau*—in the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be in the future); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *saḥ*—the same personality; *tvam*—You.

TRANSLATION

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a

tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

PURPORT

As the Lord appeared just to maintain Lord Brahmā from the attack of Madhu and Kaiṭabha, He also appeared to protect the great devotee Prahlāda Mahārāja. Similarly, Lord Caitanya appeared in order to protect the fallen souls of Kali-yuga. There are four *yugas*, or millenniums—Satya, Tretā, Dvāpara and Kali. In all the *yugas* but Kali-yuga, the Lord appears in various incarnations and asserts Himself as the Supreme Personality of Godhead, but although Lord Śrī Caitanya Mahāprabhu, who appears in Kali-yuga, is the Supreme Personality of Godhead, He never asserted Himself as such. On the contrary, whenever Śrī Caitanya Mahāprabhu was addressed as being as good as Kṛṣṇa, He blocked His ears with His hands, denying His identity with Kṛṣṇa, because He was playing the part of a devotee. Lord Caitanya knew that in Kali-yuga there would be many bogus incarnations pretending to be God, and therefore He avoided asserting Himself as the Supreme Personality of Godhead. Lord Caitanya Mahāprabhu is accepted as the Supreme Personality of Godhead, however, in many Vedic literatures, especially in *Śrīmad-Bhāgavatam* (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

In Kali-yuga, intelligent men worship the Supreme Personality of Godhead in the form of Śrī Caitanya Mahāprabhu, who is always accompanied by His associates such as Nityānanda, Advaita, Gadādhara and Śrīvāsa. The entire Kṛṣṇa consciousness movement is based on the principles of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu. Therefore one who tries to understand the Supreme Per-

sonality of Godhead through the medium of the *saṅkīrtana* movement knows everything perfectly. He is *sumedhas*, a person with substantial intelligence.

TEXT 39

नैतन्मनस्तव कथासु विकुण्ठनाथ
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्त
तस्मिन्कथं तव गतिं विमृशामि दीनः॥३९॥

naitan manas tava kathāsu vikuṇṭha-nātha
samprīyate durita-duṣṭam asādhu tīvram
kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtaṁ
tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ

na—certainly not; *etat*—this; *manaḥ*—mind; *tava*—Your; *kathāsu*—in transcendental topics; *vikuṇṭha-nātha*—O Lord of Vaikuṇṭha, where there is no anxiety; *samprīyate*—is pacified or interested in; *durita*—by sinful activities; *duṣṭam*—polluted; *asādhu*—dishonest; *tīvram*—very difficult to control; *kāma-āturam*—always full of different desires and lusty propensities; *harṣa-śoka*—sometimes by jubilation and sometimes by distress; *bhaya*—and sometimes by fear; *eṣaṇā*—and by desiring; *ārtam*—distressed; *tasmin*—in that mental status; *katham*—how; *tava*—Your; *gatim*—transcendental activities; *vimṛśāmi*—I shall consider and try to understand; *dīnaḥ*—who am most fallen and poor.

TRANSLATION

My dear Lord of the Vaikuṇṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

PURPORT

Here Prahlāda Mahārāja represents himself as a common man, although he actually has nothing to do with this material world. Prahlāda is always situated in the Vaikuṇṭha planets of the spiritual world, but on behalf of the fallen souls he asks how, when his mind is always disturbed by material things, he can discuss the transcendental position of the Lord. The mind becomes sinful because we are always engaged in sinful activities. Anything not connected with Kṛṣṇa consciousness should be understood to be sinful. Indeed, Kṛṣṇa demands in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." As soon as one surrenders unto the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa immediately relieves one of the reactions of sinful activities. Therefore one who is not surrendered to the lotus feet of the Lord should be understood to be sinful, foolish, degraded among men and bereft of all real knowledge because of atheistic propensities. This is confirmed in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
pradyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Therefore, especially in this age of Kali, the mind must be cleansed, and this is possible only by the chanting of the Hare Kṛṣṇa *mahā-mantra. Ceto-darpaṇa-mārjanam.* In this age, the process of chanting the Hare Kṛṣṇa *mahā-mantra* is the only method by which to cleanse the sinful mind. When the mind is completely cleansed of all sinful reactions, one can then understand his duty in the human form of life. The Kṛṣṇa consciousness movement is meant to educate sinful men so that they may become pious simply by chanting the Hare Kṛṣṇa *mahā-mantra.*

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the Hare Kṛṣṇa *mahā-mantra*. Prahlāda Mahārāja has confirmed this process in previous verses. *Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*. Prahlāda further confirms that if one's mind is always absorbed in thought of Kṛṣṇa, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

TEXT 40

जिह्वैकतोऽच्युत विकर्षति मावितृप्ता
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥४०॥

jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geha-patiṁ lunanti

jihvā—the tongue; *ekataḥ*—to one side; *acyuta*—O my infallible Lord; *vikarṣati*—attracts; *mā*—me; *avitṛptā*—not being satisfied; *śiśnaḥ*—the genitals; *anyataḥ*—to another side; *tvak*—the skin (for touching a soft thing); *udaram*—the belly (for various types of food); *śravaṇam*—the ear (for hearing some sweet music); *kutaścit*—to some other side; *ghrāṇaḥ*—the nose (for smelling); *anyataḥ*—to still another side; *capala-dṛk*—the restless eyesight; *kva ca*—somewhere; *karma-śaktiḥ*—the active senses; *bahvyaḥ*—many; *sa-patnyaḥ*—co-wives; *iva*—like; *geha-patim*—a householder; *lunanti*—annihilate.

TRANSLATION

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

PURPORT

The human form of life is meant for God realization, but this process, which begins with *śravaṇaṁ kīrtanaṁ viṣṇoḥ*—hearing and chanting of the holy name of the Lord—is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee. In our Kṛṣṇa consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Śrīla Bhaktivinoda Ṭhākura as most greedy and unconquerable. To stop this attraction of the tongue, one is authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly, the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Kṛṣṇa consciousness. The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed, as a householder with more than one wife would be disturbed by them for sense gratification.

TEXT 41

एवं स्वकर्मपतितं भववैतरण्या-
मन्योन्यजन्ममरणाशनभीतभीतम् ।

पश्यञ्जनं स्वपरविग्रहवैरमैत्रं
हन्तेति पारचर पीपृहि मूढमद्य ॥४१॥

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyañ janaṁ sva-para-vigraha-vaira-maitraṁ
hanteti pāracara pīpṛhi mūḍham adya

evam—in this way; *sva-karma-patitam*—fallen because of the reactions of one's own material activities; *bhava*—compared to the world of nescience (birth, death, old age and disease); *vaitaraṇyām*—in the river known as Vaitaraṇī (which lies in front of the doorway of Yamarāja, the superintendant of death); *anyaḥ anya*—one after another; *janma*—birth; *maraṇa*—death; *āśana*—different types of eating; *bhīta-bhītam*—being exceedingly afraid; *paśyan*—seeing; *janam*—the living entity; *sva*—one's own; *para*—of others; *vigraha*—in the body; *vaira-maitram*—considering friendship and enmity; *hanta*—alas; *iti*—in this way; *pāracara*—O You, who are on the other side of the river of death; *pīpṛhi*—kindly save us all (from this dangerous condition); *mūḍham*—we are all foolish, bereft of spiritual knowledge; *adya*—today (because You are personally present here).

TRANSLATION

My dear Lord, You are always transcendentally situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us—not only upon me but also upon all others who are suffering—and by Your causeless mercy and compassion, deliver us and maintain us.

PURPORT

Prahlāda Mahārāja, a pure Vaiṣṇava, prays to the Lord not only for himself but for all other suffering living entities. There are two classes of Vaiṣṇavas—the *bhajanānandīs* and *goṣṭhy-ānandīs*. The *bhajanānandīs* worship the Lord only for their own personal benefit, but the

goṣṭhy-ānandīs try to elevate all others to Kṛṣṇa consciousness so that they may be saved. Fools who cannot perceive repeated birth and death and the other miseries of materialistic life cannot be sure of what will happen to them in their next birth. Indeed, these foolish, materially contaminated rascals have manufactured an irresponsible way of life that does not consider the next life. They do not know that according to one's own activities, one receives a body selected from 8,400,000 species. These rascals have been described in *Bhagavad-gītā* as *duṣkṛtino mūḍhāḥ*. Nondevotees, those who are not Kṛṣṇa conscious, must engage in sinful activities, and therefore they are *mūḍhas*—fools and rascals. They are such fools that they do not know what will happen to them in their next life. Although they see varieties of living creatures eating abominable things—pigs eating stool, crocodiles eating all kinds of flesh, and so on—they do not realize that they themselves, because of their practice of eating all kinds of nonsense in this life, will be destined to eat the most abominable things in their next life. A Vaiṣṇava is always afraid of such an abominable life, and to free himself from such horrible conditions, he engages himself in the devotional service of the Lord. The Lord is compassionate to them, and therefore He appears for their benefit.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7) The Lord is always ready to help the fallen souls, but because they are fools and rascals, they do not take to Kṛṣṇa consciousness and abide by the instructions of Kṛṣṇa. Therefore although Śrī Caitanya Mahāprabhu is personally the Supreme Lord, Kṛṣṇa, He comes as a devotee to preach the Kṛṣṇa consciousness movement. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* One must therefore become a sincere servant of Kṛṣṇa. *Āmāra ājñāya guru hañā tāra' ei deśa* (Cc. *Madhya* 7.128). One should become a *guru* and spread Kṛṣṇa consciousness all over the world, simply by preaching the teachings of *Bhagavad-gītā.*

TEXT 42

को न्वत्र तेऽखिलगुरो भगवन्प्रयास
उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रह आर्तबन्धो
किं तेन ते प्रियजनाननुसेवतां नः ॥४२॥

ko nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha ārta-bandho
kiṁ tena te priya-janān anusevatāṁ naḥ

kaḥ—what is that; *nu*—indeed; *atra*—in this matter; *te*—of Your Lordship; *akhila-guro*—O supreme spiritual master of the entire creation; *bhagavan*—O Supreme Lord, O Personality of Godhead; *prayāsaḥ*—endeavor; *uttāraṇe*—for the deliverance of these fallen souls; *asya*—of this; *bhava-sambhava*—of creation and maintenance; *lopa*—and of annihilation; *hetoḥ*—of the cause; *mūḍheṣu*—unto the foolish persons rotting in this material world; *vai*—indeed; *mahat-anugrahaḥ*—compassion by the Supreme; *ārta-bandho*—O friend of the suffering living entities; *kim*—what is the difficulty; *tena*—with that; *te*—of Your Lordship; *priya-janān*—the dear persons (devotees); *anusevatām*—of those always engaged in serving; *naḥ*—like us (who are so engaged).

TRANSLATION

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.

PURPORT

Here the words *priya-janān anusevatāṁ naḥ* indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to

devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord's servant. This is the direction of Śrī Caitanya Mahāprabhu, who shows us the way to become *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of *Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*. One can understand the science of the Supreme Personality of Godhead simply by the *paramparā* system. In this regard, Śrīla Narottama dāsa Ṭhākura says, *tāṅdera caraṇa sevi bhakta-sane vāsa:* "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." *Janame janame haya, ei abhilāṣa.* Following Narottama dāsa Ṭhākura, one should aspire to be a servant of the Lord's servant, life after life. Śrīla Bhaktivinoda Ṭhākura also sings, *tumi ta' ṭhākura, tomāra kukura, baliyā jānaha more:* "O my Lord, O Vaiṣṇava, please consider me your dog." One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. *Kṛṣṇa se tomāra, kṛṣṇa dite pāra.* Kṛṣṇa is the property of His pure devotee, and if we take shelter of a pure devotee, he can deliver Kṛṣṇa very easily. Prahlāda wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." *Mad-bhakta-pūjābhyadhikā* (*Bhāg.* 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service."

Another significant point in this verse is that by devotional service Prahlāda Mahārāja does not want to benefit alone. Rather, he prays to the Lord that all of us fallen souls in this material world may, by the grace of the Lord, engage in the service of His servant and thus be delivered. The grace of the Lord is not at all difficult for the Lord to bestow, and thus Prahlāda Mahārāja wants to save the whole world by spreading Kṛṣṇa consciousness.

TEXT 43

नैवोद्विजे पर दुरत्ययवैतरण्या-
स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थ-
मायासुखाय भरमुद्वहतो विमूढान् ॥४३॥

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

na—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable or very difficult to cross; *vaitaraṇyāḥ*—of the Vaitaraṇī, the river of the material world; *tvat-vīrya*—of Your Lordship's glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasaḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-artha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); *udvahataḥ*—who are lifting (by making grand plans for this arrangement); *vimūḍhān*—although all of them are nothing but fools and rascals (I am thinking of them also).

TRANSLATION

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

PURPORT

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as *vimūḍha*—fools. The material world has been described in *Bhagavad-gītā* as *duḥkhālayam aśāśvatam*—temporary and miserable—but these fools are trying to turn the material world into *sukhālayam*, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

There is a plan for material nature, personally known as Durgā, to punish the demons. Although the *asuras*, the godless demons, struggle for existence, they are directly attacked by the goddess Durgā, who is well equipped with ten hands with different types of weapons to punish them. She is carried by her lion carrier, or the modes of passion and ignorance. Everyone struggles very hard to fight through the modes of passion and ignorance and conquer material nature, but at the end everyone is vanquished by nature's laws.

There is a river known as Vaitaraṇī between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in *Bhagavad-gītā* (7.14), *daivī hy eṣā guṇamayī mama māyā duratyayā:* "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." The same word *duratyaya*, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord. Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have

been described as *vimūḍha*—first-class fools. As for Prahlāda Mahārāja, he was not at all unhappy, for although he was in the material world, he was full of Kṛṣṇa consciousness. Those who are Kṛṣṇa conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in Kṛṣṇa consciousness and is struggling for existence is not only foolish but extremely unhappy also. Prahlāda Mahārāja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Kṛṣṇa conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world.

TEXT 44

प्रायेण देव मुनयः स्वविमुक्तिकामा
मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्ष एको
नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥४४॥

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

prāyeṇa—generally, in almost all cases; *deva*—O my Lord; *munayaḥ*—the great saintly persons; *sva*—personal, own; *vimukti-kāmāḥ*—ambitious for liberation from this material world; *maunam*—silently; *caranti*—they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); *vijane*—in solitary places; *na*—not; *para-artha-niṣṭhāḥ*—interested in working for others by giving them the benefit of the Kṛṣṇa consciousness movement, by enlightening them with Kṛṣṇa consciousness; *na*—not; *etān*—these; *vihāya*—leaving aside; *kṛpaṇān*—fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); *vimumukṣe*—I desire to be liberated and to return home, back to Godhead; *ekaḥ*—alone; *na*—not; *anyam*—other; *tvat*—but for You; *asya*—of this; *śaraṇam*—shelter; *bhramataḥ*—of the living entity rotating and wandering throughout the material universes; *anupaśye*—do I see.

TRANSLATION

My dear Lord Nṛsiṁhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

PURPORT

This is the decision of the Vaiṣṇava, the pure devotee of the Lord. For himself he has no problems, even if he has to stay in this material world, because his only business is to remain in Kṛṣṇa consciousness. The Kṛṣṇa conscious person can go even to hell and still be happy. Therefore Prahlāda Mahārāja said, *naivodvije para duratyaya-vaitaraṇyāḥ:* "O best of the great personalities, I am not at all afraid of material existence." The pure devotee is never unhappy in any condition of life. This is confirmed in *Śrīmad-Bhāgavatam* (6.17.28):

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

For a devotee, being situated in the heavenly planets and being in the hellish planets are equal, for a devotee lives neither in heaven nor in hell but with Kṛṣṇa in the spiritual world. The secret of success for the devotee is not understood by the *karmīs* and *jñānīs. Karmīs* therefore try to be happy by material adjustment, and *jñānīs* want to be happy by becoming one with the Supreme. The devotee has no such interest. He is not interested in so-called meditation in the Himalayas or the forest. Rather,

his interest is in the busiest part of the world, where he teaches people Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement was started for this purpose. We do not teach one to meditate in a secluded place just so that one may show that he has become very much advanced and may be proud of his so-called transcendental meditation, although he engages in all sorts of foolish materialistic activity. A Vaiṣṇava like Prahlāda Mahārāja is not interested in such a bluff of spiritual advancement. Rather, he is interested in enlightening people in Kṛṣṇa consciousness because that is the only way for them to become happy. Prahlāda Mahārāja says clearly, *nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye:* "I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy." One wanders within the universe, life after life, but by the grace of a devotee, a servant of Śrī Caitanya Mahāprabhu, one can get the clue to Kṛṣṇa consciousness and then not only become happy in this world but also return home, back to Godhead. That is the real target in life. The members of the Kṛṣṇa consciousness movement are not at all interested in so-called meditation in the Himalayas or the forest, where one will only make a show of meditation, nor are they interested in opening many schools for *yoga* and meditation in the cities. Rather, every member of the Kṛṣṇa consciousness movement is interested in going door to door to try to convince people about the teachings of *Bhagavad-gītā As It Is*, the teachings of Lord Caitanya. That is the purpose of the Hare Kṛṣṇa movement. The members of the Kṛṣṇa consciousness movement must be fully convinced that without Kṛṣṇa one cannot be happy. Thus the Kṛṣṇa conscious person avoids all kinds of pseudo spiritualists, transcendentalists, meditators, monists, philosophers and philanthropists.

TEXT 45

यन्मैथुनादि गृहमेधिसुखं हि तुच्छं
कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति नेह कृपणा बहुदुःखभाजः
कण्डूतिवन्मनसिजं विषहेत धीरः ॥४५॥

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham

tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

yat—that which (is meant for material sense gratification); *maithuna-ādi*—represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); *gṛhamedhi-sukham*—all types of material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tuccham*—insignificant; *kaṇḍūyanena*—with the itching; *karayoḥ*—of the two hands (to relieve the itching); *iva*—like; *duḥkha-duḥkham*—different types of unhappiness (into which one is put after such itching sense gratification); *tṛpyanti*—become satisfied; *na*—never; *iha*—in material sense gratification; *kṛpaṇāḥ*—the foolish persons; *bahu-duḥkha-bhājaḥ*—subjected to various types of material unhappiness; *kaṇḍūti-vat*—if one can learn from such itching; *manasijam*—which is simply a mental concoction (actually there is no happiness); *viṣaheta*—and tolerates (such itching); *dhīraḥ*—(he can become) a most perfect, sober person.

TRANSLATION

Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhis, so-called gṛhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

PURPORT

Materialists think that sexual indulgence is the greatest happiness in this material world, and therefore they make elaborate plans to satisfy their senses, especially the genitals. This is generally found everywhere, and specifically found in the Western world, where there are regular arrangements to satisfy sex life in different ways. Actually, however, this has not made anyone happy. Even the hippies, who have given up all the materialistic comforts of their fathers and grandfathers, cannot give up the sensational happiness of sex life. Such persons are described here as

kṛpaṇas, misers. The human form of life is a great asset, for in this life one can fulfill the goal of existence. Unfortunately, however, because of a lack of education and culture, people are victimized by the false happiness of sex life. Prahlāda Mahārāja therefore advises one not to be misled by this civilization of sense gratification, and especially not by sex life. Rather, one should be sober, avoid sense gratification and be Kṛṣṇa conscious. The lusty person, who is compared to a foolish miser, never gets happiness by sense gratification. The influence of material nature is very difficult to surpass, but as stated by Kṛṣṇa in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante, māyām etāṁ taranti te:* if one voluntarily submits to the lotus feet of Kṛṣṇa, he can be saved very easily.

In reference to the low-grade happiness of sex life, Yāmunācārya says in this connection:

yadāvadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmanudyata rantum āsīt
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Yāmunācārya had formerly been a great king who enjoyed sexual happiness in various ways, but since he later engaged himself in the service of the Lord, he enjoyed spiritual bliss and hated to think of sex life. If sexual thoughts came to him, he would spit with disgust.

TEXT 46

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
व्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां
वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम्॥४६॥

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ
vārtā bhavanty uta na vātra tu dāmbhikānām

mauna—silence; *vrata*—vows; *śruta*—Vedic knowledge; *tapaḥ*—austerity; *adhyayana*—study of scripture; *sva-dharma*—executing *varṇāśrama-dharma; vyākhyā*—explaining the *śāstras; rahaḥ*—living in a solitary place; *japa*—chanting or reciting *mantras; samādhayaḥ*—remaining in trance; *āpavargyāḥ*—these are ten types of activities for advancing on the path of liberation; *prāyaḥ*—generally; *param*—the only means; *puruṣa*—O my Lord; *te*—all of them; *tu*—but; *ajita-indriyāṇām*—of persons who cannot control the senses; *vārtāḥ*—means of living; *bhavanti*—are; *uta*—so it is said; *na*—not; *vā*—or; *atra*—in this connection; *tu*—but; *dāmbhikānām*—of persons who are falsely proud.

TRANSLATION

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation—to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varṇāśrama-dharma, to explain the śāstras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (6.1.15):

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." The

real purpose of human life is to attain liberation from material entanglement. Such liberation may be achieved by many methods (*tapasā brahmacaryeṇa śamena ca damena ca*), but all of them more or less depend on *tapasya*, austerity, which begins with celibacy. Śukadeva Gosvāmī says that those who are *vāsudeva-parāyaṇa*, who have fully surrendered to the lotus feet of Lord Vāsudeva, Kṛṣṇa, automatically achieve the results of *mauna* (silence), *vrata* (vows) and other such methods simply by discharging devotional service. In other words, these methods are not so powerful. If one takes to devotional serivce, all of them are very easily performed.

Mauna, for example, does not mean that one should just stop speaking. The tongue is meant for speaking, although sometimes, to make a big show, a person remains silent. There are many who observe silence some day in a week. Vaiṣṇavas, however, do not observe such silence. Silence means not speaking foolishly. Speakers at assemblies, conferences and meetings generally speak foolishly like toads. This is described by Śrīla Rūpa Gosvāmī as *vāco vegam*. One who wants to say something can show himself to be a big orator, but rather than go on speaking nonsense, better to remain silent. This method of silence, therefore, is recommended for persons very attached to speaking nonsense. One who is not a devotee must speak nonsensically because he does not have the power to speak about the glories of Kṛṣṇa. Thus whatever he says is influenced by the illusory energy and is compared to the croaking of a frog. One who speaks about the glories of the Lord, however, has no need to be silent. Caitanya Mahāprabhu recommends, *kīrtanīyaḥ sadā hariḥ:* one should go on chanting the glories of the Lord twenty-four hours a day. There is no question of becoming *mauna*, or silent.

The ten processes for liberation or improvement on the path of liberation are not meant for the devotees. *Kevalayā bhaktyā:* if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed. Prahlāda Mahārāja's proposal is that such processes may be recommended for the *ajitendriya*, those who cannot conquer their senses. Devotees, however, have already conquered their senses. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* a devotee is already freed from material contamination. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore said:

duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare,
tava harināma kevala kaitava

There are many who like to chant the Hare Kṛṣṇa *mantra* in a silent, solitary place, but if one is not interested in preaching, talking constantly to the nondevotees, the influence of the modes of nature is very difficult to surpass. Therefore unless one is extremely advanced in Kṛṣṇa consciousness, one should not imitate Haridāsa Ṭhākura, who had no other business than chanting the holy name always, twenty-four hours a day. Prahlāda Mahārāja does not condemn such a process; he accepts it, but without active service to the Lord, simply by such methods one generally cannot attain liberation. One cannot attain liberation simply by false pride.

TEXT 47

रूपे इमे सदसती तव वेदसृष्टे
बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचक्षन्ते त्वां
योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥४७॥

rūpe ime sad-asatī tava veda-sṛṣṭe
bījāṅkurāv iva na cānyad arūpakasya
yuktāḥ samakṣam ubhayatra vicakṣante tvāṁ
yogena vahnim iva dāruṣu nānyataḥ syāt

rūpe—in the forms; *ime*—these two; *sat-asatī*—the cause and the effect; *tava*—Your; *veda-sṛṣṭe*—explained in the *Vedas; bīja-aṅkurau*—the seed and the sprout; *iva*—like; *na*—never; *ca*—also; *anyat*—any other; *arūpakasya*—of You, who possess no material form; *yuktāḥ*—those engaged in Your devotional service; *samakṣam*—before the very eyes; *ubhayatra*—in both ways (spiritually and materially); *vicakṣante*—can actually see; *tvām*—You; *yogena*—simply by the method of devotional service; *vahnim*—fire; *iva*—like; *dāruṣu*—in wood; *na*—not; *anyataḥ*—from any other means; *syāt*—it is possible.

TRANSLATION

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.

PURPORT

As described in previous verses, many so-called students of spiritual understanding follow the ten different methods known as *mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-vyākhyā-raho-japa-samādhayaḥ.* These may be very attractive, but by following such methods, one cannot actually understand the real cause and effect and the original cause of everything (*janmādy asya yataḥ*). The original source of everything is the Supreme Personality of Godhead Himself (*sarva-kāraṇa-kāraṇam*). This original source of everything is Kṛṣṇa, the supreme ruler. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* He has His eternal spiritual form. Indeed, He is the root of everything (*bījaṁ māṁ sarva-bhūtānām*). Whatever manifestations exist, their cause is the Supreme Personality of Godhead. This cannot be understood by so-called silence or by any other hodgepodge method. The supreme cause can be understood only by devotional service, as stated in *Bhagavad-gītā* (*bhaktyā mām abhijānāti*). Elsewhere in *Śrīmad-Bhāgavatam* (11.14.21), the Supreme Godhead personally says, *bhaktyāham ekayā grāhyaḥ:* one can understand the original cause of all causes, the Supreme Person, only by devotional service, not by show-bottle exhibitionism.

TEXT 48

त्वं वायुरग्निरवनिर्वियदम्बुमात्राः
प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
सर्वं त्वमेव सगुणो विगुणश्च भूमन्
नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ॥४८॥

tvaṁ vāyur agnir avanir viyad ambu mātrāḥ
prāṇendriyāṇi hṛdayaṁ cid anugrahaś ca
sarvaṁ tvam eva saguṇo viguṇaś ca bhūman
nānyat tvad asty api mano-vacasā niruktam

tvam—You (are); *vāyuḥ*—air; *agniḥ*—fire; *avaniḥ*—earth; *viyat*—sky; *ambu*—water; *mātrāḥ*—the sense objects; *prāṇa*—the life airs; *indriyāṇi*—the senses; *hṛdayam*—the mind; *cit*—consciousness; *anugrahaḥ ca*—and false ego or the demigods; *sarvam*—everything; *tvam*—You; *eva*—only; *sa-guṇaḥ*—material nature with its three modes; *viguṇaḥ*—the spiritual spark and Supersoul, which are beyond material nature; *ca*—and; *bhūman*—O my great Lord; *na*—not; *anyat*—other; *tvat*—than You; *asti*—is; *api*—although; *manaḥ-vacasā*—by mind and words; *niruktam*—everything manifested.

TRANSLATION

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.

PURPORT

This is the all-pervasive conception of the Supreme Personality of Godhead, which explains how He spreads everywhere and anywhere. *Sarvaṁ khalv idaṁ brahma:* everything is Brahman—the Supreme Brahman, Kṛṣṇa. Nothing exists without Him. As the Lord says in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"I exist everywhere, and everything exists in Me, yet I am not visible everywhere." The Lord can be visible only through devotional service.

Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ: the Supreme Lord stays only where His devotees chant His glories.

TEXT 49

नैते गुणा न गुणिनो महदादयो ये
सर्वे मनःप्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वा-
मेवं विमृश्य सुधियो विरमन्ति शब्दात्॥४९॥

naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ
ādy-antavanta urugāya vidanti hi tvām
evaṁ vimṛśya sudhiyo viramanti śabdāt

na—neither; *ete*—all these; *guṇāḥ*—three qualities of material nature; *na*—nor; *guṇinaḥ*—the predominating deities of the three modes of material nature (namely Lord Brahmā, the predominating deity of passion, and Lord Śiva, the predominating deity of ignorance); *mahat-ādayaḥ*—the five elements, the senses and the sense objects; *ye*—those which; *sarve*—all; *manaḥ*—the mind; *prabhṛtayaḥ*—and so on; *saha-deva-martyāḥ*—with the demigods and the mortal human beings; *ādi-anta-vantaḥ*—who all have a beginning and end; *urugāya*—O Supreme Lord, who are glorified by all saintly persons; *vidanti*—understand; *hi*—indeed; *tvām*—Your Lordship; *evam*—thus; *vimṛśya*—considering; *sudhiyaḥ*—all wise men; *viramanti*—cease; *śabdāt*—from studying or understanding the *Vedas.*

TRANSLATION

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.

PURPORT

As stated in several places, *bhaktyā mām abhijānāti:* only by devotional service can the Supreme Lord be understood. The intelligent person, the devotee, does not bother much about the practices mentioned in text 46 (*mauna-vrata-śruta-tapo-'dhyayana-sva-dharma*). After understanding the Supreme Lord through devotional service, such devotees are no longer interested in studies of the *Vedas.* Indeed, this is confirmed in the *Vedas* also. The *Vedas* say, *kim arthā vayam adhyeṣyāmahe kim arthā vayam vakṣyāmahe.* What is the use of studying so many Vedic literatures? What is the use of explaining them in different ways? *Vayam vakṣyāmahe.* No one needs to study any more Vedic literatures, nor does anyone need to describe them by philosophical speculation. *Bhagavad-gītā* (2.52) also says:

yadā te moha-kalilaṁ
buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca

When one understands the Supreme Personality of Godhead by executing devotional service, one ceases the practice of studying the Vedic literature. Elsewhere it is said, *ārādhito yadi haris tapasā tataḥ kim.* If one can understand the Supreme Personality of Godhead and engage in His service, there is no more need of severe austerities, penances and so on. However, if after performing severe austerities and penances one does not understand the Supreme Personality of Godhead, such practices are useless.

TEXT 50

तत् तेऽर्हत्तम नमःस्तुतिकर्मपूजाः
कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं
भक्तिं जनः परमहंसगतौ लभेत ॥५०॥

tat te 'rhattama namaḥ stuti-karma-pūjāḥ
karma smṛtiś caraṇayoḥ śravaṇaṁ kathāyām

saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ
bhaktiṁ janaḥ paramahaṁsa-gatau labheta

tat—therefore; *te*—unto You; *arhat-tama*—O supreme of all worshipable persons; *namaḥ*—respectful obeisances; *stuti-karma-pūjāḥ*—worshiping Your Lordship by offering prayers and other devotional activities; *karma*—activities being dedicated to You; *smṛtiḥ*—constant remembrance; *caraṇayoḥ*—of Your lotus feet; *śravaṇam*—always hearing; *kathāyām*—in topics (about You); *saṁsevayā*—such devotional service; *tvayi*—unto You; *vinā*—without; *iti*—thus; *ṣaṭ-aṅgayā*—having six different parts; *kim*—how; *bhaktim*—devotional service; *janaḥ*—a person; *paramahaṁsa-gatau*—obtainable by the *paramahaṁsa; labheta*—may attain.

TRANSLATION

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You—offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories—who can achieve that which is meant for the paramahaṁsas?

PURPORT

The *Vedas* enjoin: *nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena.* One cannot understand the Supreme Personality of Godhead simply by studying the *Vedas* and offering prayers. Only by the grace of the Supreme Lord can one understand Him. The process of understanding the Lord, therefore, is *bhakti.* Without *bhakti,* simply following the Vedic injunctions to understand the Absolute Truth will not be helpful at all. The process of *bhakti* is understood by the *paramahaṁsa,* one who has accepted the essence of everything. The results of *bhakti* are reserved for such a *paramahaṁsa,* and this stage cannot be obtained by any Vedic process other than devotional service. Other processes, such as *jñāna* and *yoga,* can be successful only when mixed with *bhakti.* When we speak of *jñāna-yoga, karma-yoga* and

dhyāna-yoga the word *yoga* indicates *bhakti. Bhakti-yoga,* or *buddhi-yoga,* executed with intelligence and full knowledge, is the only successful method for going back home, back to Godhead. If one wants to be liberated from the pangs of material existence, he should take to devotional service for quick attainment of this goal.

TEXT 51

श्रीनारद उवाच
एतावद्वर्णितगुणो भक्त्या भक्तेन निर्गुणः।
प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत ॥५१॥

śrī-nārada uvāca
etāvad varṇita-guṇo
bhaktyā bhaktena nirguṇaḥ
prahrādaṁ praṇataṁ prīto
yata-manyur abhāṣata

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *etāvat*—up to this; *varṇita*—described; *guṇaḥ*—transcendental qualities; *bhaktyā*—with devotion; *bhaktena*—by the devotee (Prahlāda Mahārāja); *nirguṇaḥ*—the transcendental Lord; *prahrādam*—unto Prahlāda Mahārāja; *praṇatam*—who was surrendered at the lotus feet of the Lord; *prītaḥ*—being pleased; *yata-manyuḥ*—controlling the anger; *abhāṣata*—began to speak (as follows).

TRANSLATION

The great saint Nārada said: Thus Lord Nṛsiṁhadeva was pacified by the devotee Prahlāda Mahārāja with prayers offered from the transcendental platform. The Lord gave up His anger, and being very kind to Prahlāda, who was offering prostrated obeisances, He spoke as follows.

PURPORT

The word *nirguṇa* is important. The Māyāvādī philosophers accept the Absolute Truth as *nirguṇa* or *nirākāra.* The word *nirguṇa* refers to one who possesses no material qualities. The Lord, being full of spiritual qualities, gave up all His anger and spoke to Prahlāda.

TEXT 52

श्रीभगवानुवाच

प्रह्राद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।
वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ॥५२॥

śrī-bhagavān uvāca
prahrāda bhadra bhadraṁ te
prīto 'haṁ te 'surottama
varaṁ vṛṇīṣvābhimataṁ
kāma-pūro 'smy ahaṁ nṛṇām

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *prahrāda*—O My dear Prahlāda; *bhadra*—you are so gentle; *bhadram*—all good fortune; *te*—unto you; *prītaḥ*—pleased; *aham*—I (am); *te*—unto You; *asura-uttama*—O best devotee in the family of *asuras* (atheists); *varam*—benediction; *vṛṇīṣva*—just ask (from Me); *abhimatam*—desired; *kāma-pūraḥ*—who fulfills everyone's desire; *asmi*—am; *aham*—I; *nṛṇām*—of all men.

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlāda, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.

PURPORT

The Supreme Personality of Godhead is known as *bhakta-vatsala*, the Supreme Personality who is very much affectionate to His devotees. It is not very extraordinary that the Lord offered His devotee all benedictions. The Supreme Personality of Godhead said in effect, "I fulfill the desires of everyone. Since you are My devotee, whatever you want for yourself will naturally be given, but if you pray for anyone else, that prayer also will be fulfilled." Thus if we approach the Supreme Lord or His devotee, or if we are blessed by a devotee, naturally we will automatically achieve the benedictions of the Supreme Lord. *Yasya prasādād bhagavat-*

prasādaḥ. Śrīla Viśvanātha Cakravartī Ṭhākura says that if one pleases the Vaiṣṇava spiritual master, all of one's desires will be fulfilled.

TEXT 53

मामप्रीणत आयुष्मन्दर्शनं दुर्लभं हि मे ।
दृष्ट्वा मां न पुनर्जन्तुरात्मानं तप्तुमर्हति ॥५३॥

mām aprīṇata āyuṣman
darśanaṁ durlabhaṁ hi me
dṛṣṭvā māṁ na punar jantur
ātmānaṁ taptum arhati

mām—Me; *aprīṇataḥ*—not pleasing; *āyuṣman*—O long-living Prahlāda; *darśanam*—seeing; *durlabham*—very rare; *hi*—indeed; *me*—of Me; *dṛṣṭvā*—after seeing; *mām*—Me; *na*—not; *punaḥ*—again; *jantuḥ*—the living entity; *ātmānam*—for himself; *taptum*—to lament; *arhati*—deserves.

TRANSLATION

My dear Prahlāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.

PURPORT

One cannot be happy under any circumstances unless one pleases the Supreme Personality of Godhead, but one who has learned how to please the Supreme Lord need no longer lament for his material condition.

TEXT 54

प्रीणन्ति ह्यथ मां धीराः सर्वभावेन साधवः ।
श्रेयस्कामा महाभाग सर्वासामाशिषां पतिम् ॥५४॥

prīṇanti hy atha māṁ dhīrāḥ
sarva-bhāvena sādhavaḥ

śreyas-kāmā mahā-bhāga
sarvāsām āśiṣāṁ patim

prīṇanti—try to please; *hi*—indeed; *atha*—because of this; *mām*—Me; *dhīrāḥ*—those who are sober and most intelligent; *sarva-bhāvena*—in all respects, in different modes of devotional service; *sādhavaḥ*—persons who are very well behaved (perfect in all respects); *śreyas-kāmāḥ*—desiring the best benefit in life; *mahā-bhāga*—O you who are so fortunate; *sarvāsām*—of all; *āśiṣām*—kinds of benedictions; *patim*—the master (Me).

TRANSLATION

My dear Prahlāda, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.

PURPORT

The words *dhīrāḥ sarva-bhāvena* do not mean "in whichever way you like." *Bhāva* is the preliminary condition of love of Godhead.

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ
(*Bhakti-rasāmṛta-sindhu* 1.4.16)

The *bhāva* stage is the final division before one reaches love of Godhead. The word *sarva-bhāva* means that one can love the Supreme Personality of Godhead in different transcendental modes of mellows, beginning with *dāsya, sakhya, vātsalya* and *mādhurya.* In the *śānta* stage, one is on the border of loving service to the Lord. Pure love of Godhead begins from *dāsya* and develops to *sakhya, vātsalya* and then *mādhurya.* Still, in any of these five mellows one can render loving service to the Supreme Lord. Since our main business is to love the Supreme Personality of Godhead, one can render service from any of the above-mentioned platforms of love.

TEXT 55

श्रीनारद उवाच

एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः ।
एकान्तित्वाद् भगवति नैच्छत् तानसुरोत्तमः ॥५५॥

śrī-nārada uvāca
evaṁ pralobhyamāno 'pi
varair loka-pralobhanaiḥ
ekāntitvād bhagavati
naicchat tān asurottamaḥ

śrī-nāradaḥ uvāca—the great saint Nārada said; *evam*—thus; *pralobhyamānaḥ*—being allured or induced; *api*—although; *varaiḥ*—by benedictions; *loka*—of the world; *pralobhanaiḥ*—by different kinds of allurements; *ekāntitvāt*—because of being solely surrendered; *bhagavati*—unto the Supreme Personality of Godhead; *na aicchat*—did not want; *tān*—those benedictions; *asura-uttamaḥ*—Prahlāda Mahārāja, the best of the family of *asuras.*

TRANSLATION

Nārada Muni said: Prahlāda Mahārāja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Kṛṣṇa consciousness he did not want to take any material benefit for sense gratification.

PURPORT

Pure devotees like Prahlāda Mahārāja and Dhruva Mahārāja do not aspire for any material benefit at any stage of devotional service. When the Lord was present before Dhruva Mahārāja, Dhruva did not want to take any material benefit from the Lord: *svāmin kṛtārtho 'smi varaṁ na yāce.* As a pure devotee, he could not ask the Lord for any material benefit. In this regard, Śrī Caitanya Mahāprabhu instructed us:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O my Lord, Jagadīśa, I do not pray for benedictions by which to achieve material wealth, popularity or beauty. My only desire is to serve You. Kindly engage me in the service of the servant of Your servant."

Thus end the Bhaktivedanta purports of the Seventh Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Prahlāda Pacifies Lord Nṛsiṁhadeva with Prayers."*

CHAPTER TEN

Prahlāda, the Best Among Exalted Devotees

This chapter describes how the Supreme Personality of Godhead Nṛsiṁhadeva disappeared, after pleasing Prahlāda Mahārāja. It also describes a benediction given by Lord Śiva.

Lord Nṛsiṁhadeva wanted to bestow benedictions upon Prahlāda Mahārāja, one after another, but Prahlāda Mahārāja, thinking them impediments on the path of spiritual progress, did not accept any of them. Instead, he fully surrendered at the Lord's lotus feet. He said: "If anyone engaged in the devotional service of the Lord prays for personal sense gratification, he cannot be called a pure devotee or even a devotee. He may be called only a merchant engaged in the business of give and take. Similarly, a master who wants to please his servant after taking service from him is also not a real master." Prahlāda Mahārāja, therefore, did not ask anything from the Supreme Personality of Godhead. Rather, he said that if the Lord wanted to give him a benediction, he wanted the Lord to assure him that he would never be induced to take any benedictions for the sake of material desires. Exchanges of devotional service for lusty desires are always very prominent. As soon as lusty desires awaken, one's senses, mind, life, soul, religious principles, patience, intelligence, shyness, beauty, strength, memory and truthfulness are all vanquished. One can render unalloyed devotional service only when there are no material desires in one's mind.

The Supreme Personality of Godhead was greatly pleased with Prahlāda Mahārāja for his unalloyed devotion, yet the Lord provided him one material benediction—that he would be perfectly happy in this world and live his next life in Vaikuṇṭha. The Lord gave him the benediction that he would be the king of this material world until the end of the *manvantara* millennium and that although in this material world, he would have the facility to hear the glories of the Lord and depend fully on the Lord, performing service to Him in uncontaminated *bhakti-yoga*.

The Lord advised Prahlāda to perform sacrifices through *bhakti-yoga*, for this is the duty of a king.

Prahlāda Mahārāja accepted whatever the Lord had offered him, and he prayed for the Lord to deliver his father. In response to this prayer, the Lord assured him that in the family of such a pure devotee as he, not only the devotee's father but his forefathers for twenty-one generations are liberated. The Lord also asked Prahlāda to perform the ritualistic ceremonies appropriate after his father's death.

Then Lord Brahmā, who was also present, offered many prayers to the Lord, expressing his obligation to the Lord for having offered benedictions to Prahlāda Mahārāja. The Lord advised Lord Brahmā not to offer benedictions to *asuras* as he had to Hiraṇyakaśipu, for such benedictions indulge them. Then Lord Nṛsiṁhadeva disappeared. On that day, Prahlāda Mahārāja was installed on the throne of the world by Lord Brahmā and Śukrācārya.

Thus Nārada Muni described the character of Prahlāda Mahārāja for Yudhiṣṭhira Mahārāja, and he further described the killing of Rāvaṇa by Lord Rāmacandra and the killing of Śiśupāla and Dantavakra in Dvāpara-yuga. Śiśupāla, of course, had merged into the existence of the Lord and thus achieved *sāyujya-mukti*. Nārada Muni praised Yudhiṣṭhira Mahārāja because the Supreme Lord, Kṛṣṇa, was the greatest well-wisher and friend of the Pāṇḍavas and almost always stayed in their house. Thus the fortune of the Pāṇḍavas was greater than that of Prahlāda Mahārāja.

Later, Nārada Muni described how the demon Maya Dānava constructed Tripura for the demons, who became very powerful and defeated the demigods. Because of this defeat, Lord Rudra, Śiva, dismantled Tripura; thus he became famous as Tripurāri. For this, Rudra is very much appreciated and worshiped by the demigods. This narration occurs at the end of the chapter.

TEXT 1

श्रीनारद उवाच

भक्तियोगस्य तत् सर्वमन्तरायतयार्भकः ।
मन्यमानो हृषीकेशं स्मयमान उवाच ह ॥ १ ॥

śrī-nārada uvāca
bhakti-yogasya tat sarvam
antarāyatayārbhakaḥ
manyamāno hṛṣīkeśaṁ
smayamāna uvāca ha

śrī-nāradaḥ uvāca—Nārada Muni said; *bhakti-yogasya*—of the principles of devotional service; *tat*—those (blessings or benedictions offered by Lord Nṛsiṁhadeva); *sarvam*—each and every one of them; *antarāyatayā*—because of being impediments (on the path of *bhakti-yoga*); *arbhakaḥ*—Prahlāda Mahārāja, although only a boy; *manyamānaḥ*—considering; *hṛṣīkeśam*—unto Lord Nṛsiṁhadeva; *smayamānaḥ*—smiling; *uvāca*—said; *ha*—in the past.

TRANSLATION

The saint Nārada Muni continued: Although Prahlāda Mahārāja was only a boy, when he heard the benedictions offered by Lord Nṛsiṁhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

PURPORT

Material achievements are not the ultimate goal of devotional service. The ultimate goal of devotional service is love of Godhead. Therefore although Prahlāda Mahārāja, Dhruva Mahārāja, Ambarīṣa Mahārāja, Yudhiṣṭhira Mahārāja and many devotee kings were materially very opulent, they accepted their material opulence in the service of the Lord, not for their personal sense gratification. Of course, possessing material opulence is always fearful because under the influence of material opulence one may be misdirected from devotional service. Nonetheless, a pure devotee (*anyābhilāṣitā-śūnyam*) is never misdirected by material opulence. On the contrary, whatever he possesses he engages one hundred percent in the service of the Lord. When one is allured by material possessions, they are considered to be given by *māyā*, but when one uses material possessions fully for service, they are considered God's gifts, or facilities offered by Kṛṣṇa for enhancing one's devotional service.

TEXT 2

श्रीप्रह्राद उवाच

मा मां प्रलोभयोत्पत्त्या सक्तं कामेषु तैर्वरैः।
तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ॥ २ ॥

śrī-prahrāda uvāca
mā māṁ pralobhayotpattyā
saktaṁ kāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṇṇo
mumukṣus tvām upāśritaḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said (to the Supreme Personality of Godhead); *mā*—please do not; *mām*—me; *pralobhaya*—allure; *utpattyā*—because of my birth (in a demoniac family); *saktam*—(I am already) attached; *kāmeṣu*—to material enjoyment; *taiḥ*—by all those; *varaiḥ*—benedictions of material possessions; *tat-saṅga-bhītaḥ*—being afraid of such material association; *nirviṇṇaḥ*—completely detached from material desires; *mumukṣuḥ*—desiring to be liberated from material conditions of life; *tvām*—unto Your lotus feet; *upāśritaḥ*—I have taken shelter.

TRANSLATION

Prahlāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

PURPORT

Materialistic life means attachment to the body and everything in relationship to the body. This attachment is based on lusty desires for sense gratification, specifically sexual enjoyment. *Kāmais tais tair hṛta-jñānāḥ:* when one is too attached to material enjoyment, he is bereft of all knowledge (*hṛta-jñānāḥ*). As stated in *Bhagavad-gītā*, those who are attached to material enjoyment are mostly inclined to worship the

demigods to procure various material opulences. They are especially attached to worship of the goddess Durgā and Lord Śiva because this transcendental couple can offer their devotees all material opulence. Prahlāda Mahārāja, however, was detached from all material enjoyment. He therefore took shelter of the lotus feet of Lord Nṛsiṁhadeva, and not the feet of any demigod. It is to be understood that if one really wants release from this material world, from the threefold miseries and from *janma-mṛtyu-jarā-vyādhi* (birth, death, old age and disease), one must take shelter of the Supreme Personality of Godhead, for without the Supreme Personality of Godhead one cannot get release from materialistic life. Atheistic men are very much attached to material enjoyment. Therefore if they get some opportunity to achieve more and more material enjoyment, they take it. Prahlāda Mahārāja, however, was very careful in this regard. Although born of a materialistic father, because he was a devotee he had no material desires (*anyābhilāṣitā-śūnyam*).

TEXT 3

भृत्यलक्षणजिज्ञासुर्भक्तं कामेष्वचोदयत् ।
भवान् संसारबीजेषु हृदयग्रन्थिषु प्रभो ॥ ३ ॥

bhṛtya-lakṣaṇa-jijñāsur
bhaktaṁ kāmeṣv acodayat
bhavān saṁsāra-bījeṣu
hṛdaya-granthiṣu prabho

bhṛtya-lakṣaṇa-jijñāsuḥ—desiring to exhibit the symptoms of a pure devotee; *bhaktam*—the devotee; *kāmeṣu*—in the material world, where lusty desires predominate; *acodayat*—has sent; *bhavān*—Your Lordship; *saṁsāra-bījeṣu*—the root cause of being present in this material world; *hṛdaya-granthiṣu*—which (desire for material enjoyment) is in the cores of the hearts of all conditioned souls; *prabho*—O my worshipable Lord.

TRANSLATION

O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of

everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.

PURPORT

Bhakti-rasāmṛta-sindhu has given considerable discussion about *nitya-siddha* and *sādhana-siddha* devotees. *Nitya-siddha* devotees come from Vaikuṇṭha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuṇṭha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyābhilāṣitā-śūnyam*). In spite of coming to this material world, the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlāda Mahārāja, who was a *nitya-siddha*, a *mahā-bhāgavata* devotee. Although Prahlāda was born in the family of Hiraṇyakaśipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlāda Mahārāja to take material benedictions, but Prahlāda Mahārāja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words, the Lord Himself has no desire to send His pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord Himself appears as an incarnation within this material world, He is not allured by the material atmosphere, and He has nothing to do with material activity, yet by His example He teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahmā.

TEXT 4

नान्यथा तेऽखिलगुरो घटेत करुणात्मनः ।
यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् ॥४॥

nānyathā te 'khila-guro
ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste
na sa bhṛtyaḥ sa vai vaṇik

na—not; *anyathā*—otherwise; *te*—of You; *akhila-guro*—O supreme instructor of the entire creation; *ghaṭeta*—such a thing can happen; *karuṇā-ātmanaḥ*—the Supreme Person, who is extremely kind to His devotees; *yaḥ*—any person who; *te*—from You; *āśiṣaḥ*—material benefits; *āśāste*—desires (in exchange for serving You); *na*—not; *saḥ*—such a person; *bhṛtyaḥ*—a servitor; *saḥ*—such a person; *vai*—indeed; *vaṇik*—a merchant (who wants to get material profit from his business).

TRANSLATION

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

PURPORT

It is sometimes found that one comes to a devotee or a temple of the Lord just to get some material benefit. Such a person is described here as a mercantile man. *Bhagavad-gītā* speaks of *ārto jijñāsur arthārthī.* The word *ārta* refers to one who is physically distressed, and *arthārthī* refers to one in need of money. Such persons are forced to approach the Supreme Personality of Godhead for mitigation of their distress or to get some money by the benediction of the Lord. They have been described as *sukṛtī*, pious, because in their distress or need for money they have approached the Supreme Lord. Unless one is pious, one cannot approach the Supreme Personality of Godhead. However, although a pious man may receive some material benefit, one who is concerned with material benefits cannot be a pure devotee. When a pure devotee receives material opulences, this is not because of his pious activity but for the service of the Lord. When one engages in devotional service, one is automatically

pious. Therefore, a pure devotee is *anyābhilāṣitā-śūnyam.* He has no desire for material profit, nor does the Lord induce him to try to profit materially. When a devotee needs something, the Supreme Personality of Godhead supplies it (*yoga-kṣemaṁ vahāmy aham*).

Sometimes materialists go to a temple to offer flowers and fruit to the Lord because they have learned from *Bhagavad-gītā* that if a devotee offers some flowers and fruits, the Lord accepts them. In *Bhagavad-gītā* (9.26) the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Thus a man with a mercantile mentality thinks that if he can get some material benefit, like a large amount of money, simply by offering a little fruit and flower, this is good business. Such persons are not accepted as pure devotees. Because their desires are not purified, they are still mercantile men, even though they go to temples to make a show of being devotees. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* only when one is fully freed from material desires can one be purified, and only in that purified state can one serve the Lord. *Hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate.* This is the pure devotional platform.

TEXT 5

आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः ।
न स्वामी भृत्यतः स्वाम्यमिच्छन् यो राति चाशिषः ॥ ५ ॥

āśāsāno na vai bhṛtyaḥ
svāminy āśiṣa ātmanaḥ
na svāmī bhṛtyataḥ svāmyam
icchan yo rāti cāśiṣaḥ

āśāsānaḥ—a person who desires (in exchange for service); *na*—not; *vai*—indeed; *bhṛtyaḥ*—a qualified servant or pure devotee of the Lord;

svāmini—from the master; *āśiṣaḥ*—material benefit; *ātmanaḥ*—for personal sense gratification; *na*—nor; *svāmī*—the master; *bhṛtyataḥ*—from the servant; *svāmyam*—the prestigious position of being the master; *icchan*—desiring; *yaḥ*—any such master who; *rāti*—bestows; *ca*—also; *āśiṣaḥ*—material profit.

TRANSLATION

A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.

PURPORT

As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ.* "Those whose minds are distorted by material desires surrender unto demigods." A demigod cannot become master, for the real master is the Supreme Personality of Godhead. The demigods, to keep their prestigious positions, bestow upon their worshipers whatever benedictions the worshipers want. For example, once it was found that an *asura* took a benediction from Lord Śiva by which the *asura* would be able to kill someone simply by placing his hands on that person's head. Such benedictions are possible to receive from the demigods. If one worships the Supreme Personality of Godhead, however, the Lord will never offer him such condemned benedictions. On the contrary, it is said in the *Śrīmad-Bhāgavatam* (10.88.8), *yasyāham anugṛhnāmi hariṣye tad-dhanaṁ śanaiḥ.* If one is too materialistic but at the same time wants to be a servant of the Supreme Lord, the Lord, because of His supreme compassion for the devotee, takes away all his material opulences and obliges him to be a pure devotee of the Lord. Prahlāda Mahārāja distinguishes between the pure devotee and the pure master. The Lord is the pure master, the supreme master, whereas an unalloyed devotee with no material motives is the pure servant. One who has materialistic motivations cannot become a servant, and one who unnecessarily bestows benedictions upon his servant to keep his own prestigious position is not a real master.

TEXT 6

अहं त्वकामस्त्वद्भक्तस्त्वं च स्वाम्यनपाश्रयः।
नान्यथेहावयोरर्थो राजसेवकयोरिव ॥ ६ ॥

ahaṁ tv akāmas tvad-bhaktas
tvaṁ ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva

aham—as far as I am concerned; *tu*—indeed; *akāmaḥ*—without material desire; *tvat-bhaktaḥ*—fully attached to You without motivation; *tvam ca*—Your Lordship also; *svāmī*—the real master; *anapāśrayaḥ*—without motivation (You do not become the master with motivation); *na*—not; *anyathā*—without being in such a relationship as master and servant; *iha*—here; *āvayoḥ*—our; *arthaḥ*—any motivation (the Lord is the pure master, and Prahlāda Mahārāja is the pure devotee with no materialistic motivation); *rāja*—of a king; *sevakayoḥ*—and the servitor; *iva*—like (just as a king exacts taxes for the benefit of the servant or the citizens pay taxes for the benefit of the king).

TRANSLATION

O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

PURPORT

Śrī Caitanya Mahāprabhu said, *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* every living being is eternally a servant of the Supreme Lord, Kṛṣṇa. Lord Kṛṣṇa says in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* "I am the proprietor of all planets, and I am the supreme enjoyer." This is the natural position of the Lord, and the natural position of the living being is to surrender unto Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). If this relationship continues, then real happiness exists eternally between the master and servant. Unfortunately, when this eternal relationship is disturbed,

the living entity wants to become separately happy and thinks that the master is his order supplier. In this way there cannot be happiness. Nor should the master cater to the desires of the servant. If he does, he is not the real master. The real master commands, "You must do this," and the real servant immediately obeys the order. Unless this relationship between the Supreme Lord and the subordinate living entity is established, there can be no real happiness. The living entity is *āśraya*, always subordinate, and the Supreme Personality of Godhead is *viṣaya*, the supreme objective, the goal of life. Unfortunate persons trapped in this material world do not know this. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* illusioned by the material energy, everyone in this material world is unaware that the only aim of life is to approach Lord Viṣṇu.

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

In the *Padma Purāṇa* Lord Śiva explains to his wife, Parvatī, the goddess Durgā, that the highest goal of life is to satisfy Lord Viṣṇu, who can be satisfied only when His servant is satisfied. Śrī Caitanya Mahāprabhu therefore teaches, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ.* One must become a servant of the servant. Prahlāda Mahārāja also prayed to Lord Nṛsiṁhadeva that he might be engaged as the servant of the Lord's servant. This is the prescribed method of devotional service. As soon as a devotee wants the Supreme Personality of Godhead to be his order supplier, the Lord immediately refuses to become the master of such a motivated devotee. In *Bhagavad-gītā* (4.11) the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* "As one surrenders unto Me, I reward him accordingly." Materialistic persons are generally inclined to material profits. As long as one continues in such an adulterated position, he does not receive the benefit of returning home, back to Godhead.

TEXT 7

यदि दास्यसि मे कामान् वरांस्त्वं वरदर्षभ ।
कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ॥ ७ ॥

yadi dāsyasi me kāmān
varāṁs tvaṁ varadarṣabha
kāmānāṁ hṛdy asaṁrohaṁ
bhavatas tu vṛṇe varam

yadi—if; *dāsyasi*—want to give; *me*—me; *kāmān*—anything desirable; *varān*—as Your benediction; *tvam*—You; *varada-ṛṣabha*—O Supreme Personality of Godhead, who can give any benediction; *kāmānām*—of all desires for material happiness; *hṛdi*—within the core of my heart; *asaṁroham*—no growth; *bhavataḥ*—from You; *tu*—then; *vṛṇe*—I pray for; *varam*—such a benediction.

TRANSLATION

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

PURPORT

Lord Śrī Caitanya Mahāprabhu taught us how to pray for benedictions from the Lord. He said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O my Lord, I do not want from You any amount of wealth, nor many followers, nor a beautiful wife, for these are all materialistic desires. But if I have to ask You for any benediction, I pray that in whatever forms of life I may take my birth, under any circumstances, I will not be bereft of Your transcendental devotional service." Devotees are always on the positive platform, in contrast to the Māyāvādīs, who want to make everything impersonal or void. One cannot remain void (*śūnyavādī*); rather, one must possess something. Therefore, the devotee, on the positive side, wants to possess something, and this possession is very nicely described by Prahlāda Mahārāja, who says, "If I must take some benediction from

You, I pray that within the core of my heart there may be no material desires." The desire to serve the Supreme Personality of Godhead is not at all material.

TEXT 8

इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्मतिः ।
ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना ॥ ८ ॥

indriyāṇi manaḥ prāṇa
ātmā dharmo dhṛtir matiḥ
hrīḥ śrīs tejaḥ smṛtiḥ satyaṁ
yasya naśyanti janmanā

indriyāṇi—the senses; *manaḥ*—the mind; *prāṇaḥ*—the life air; *ātmā*—the body; *dharmaḥ*—religion; *dhṛtiḥ*—patience; *matiḥ*—intelligence; *hrīḥ*—shyness; *śrīḥ*—opulence; *tejaḥ*—strength; *smṛtiḥ*—memory; *satyam*—truthfulness; *yasya*—of which lusty desires; *naśyanti*—are vanquished; *janmanā*—from the very beginning of birth.

TRANSLATION

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

PURPORT

As stated in *Śrīmad-Bhāgavatam, kāmaṁ hṛd-rogam.* Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them. Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. *Anyābhilāṣitā-śūnyam. Anya-abhilāṣitā* means "material

desire," and *śūnyam* means "free from." The spiritual soul has spiritual activities and spiritual desires, as described by Śrī Caitanya Mahāprabhu: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.* Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. Desirelessness means freedom from material desires. This is described by Śrīla Rūpa Gosvāmī as *anyābhilāṣitā-śūnyam.* As soon as one has material desires, one loses his spiritual identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience and intelligence, are deviated from one's original Kṛṣṇa consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. Māyāvādī philosophers want to become impersonal, senseless and mindless, but that is not possible. The living entity must be living, always existing with desires, ambitions and so on. These should be purified, however, so that one can desire spiritually and be spiritually ambitious, without material contamination. In every living entity these propensities exist because he is a living entity. When materially contaminated, however, one is put into the hands of material misery (*janma-mṛtyu-jarā-vyādhi*). If one wants to stop repeated birth and death, one must take to the devotional service of the Lord.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified."

TEXT 9

विमुञ्चति यदा कामान्मानवो मनसि स्थितान् ।
तर्ह्येव पुण्डरीकाक्ष भगवत्त्राय कल्पते ॥ ९ ॥

vimuñcati yadā kāmān
mānavo manasi sthitān
tarhy eva puṇḍarīkākṣa
bhagavattvāya kalpate

vimuñcati—gives up; *yadā*—whenever; *kāmān*—all material desires; *mānavaḥ*—human society; *manasi*—within the mind; *sthitān*—situated; *tarhi*—at that time only; *eva*—indeed; *puṇḍarīka-akṣa*—O lotus-eyed Lord; *bhagavattvāya*—to be equally as opulent as the Lord; *kalpate*—becomes eligible.

TRANSLATION

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.

PURPORT

Atheistic men sometimes criticize a devotee by saying, "If you do not want to take any benediction from the Lord and if the servant of the Lord is as opulent as the Lord Himself, why do you ask for the benediction of being engaged as the Lord's servant?" Śrīdhara Svāmī comments, *bhagavattvāya bhagavat-samān aiśvaryāya. Bhagavattva,* becoming as good as the Supreme Personality of Godhead, does not mean becoming one with Him or equal to Him, although in the spiritual world the servant is equally as opulent as the master. The servant of the Lord is engaged in the service of the Lord as a servant, friend, father, mother or conjugal lover, all of whom are equally as opulent as the Lord. This is *acintya-bhedābheda-tattva.* The master and servant are different yet equal in opulence. This is the meaning of simultaneous difference from the Supreme Lord and oneness with Him.

TEXT 10

ॐ नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥१०॥

oṁ namo bhagavate tubhyaṁ
puruṣāya mahātmane

haraye 'dbhuta-siṁhāya
brahmaṇe paramātmane

oṁ—O my Lord, O Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Person; *tubhyam*—unto You; *puruṣāya*—unto the Supreme Person; *mahā-ātmane*—unto the Supreme Soul, or the Supersoul; *haraye*—unto the Lord, who vanquishes all the miseries of devotees; *adbhuta-siṁhāya*—unto Your wonderful lionlike form as Nṛsiṁhadeva; *brahmaṇe*—unto the Supreme Brahman; *parama-ātmane*—unto the Supreme Soul.

TRANSLATION

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

PURPORT

In the previous verse Prahlāda Mahārāja has explained that a devotee can achieve the platform of *bhagavattva*, being as good as the Supreme Person, but this does not mean that the devotee loses his position as a servant. A pure servant of the Lord, although as opulent as the Lord, is still meant to offer respectful obeisances to the Lord in service. Prahlāda Mahārāja was engaged in pacifying the Lord, and therefore he did not consider himself equal to the Lord. He defined his position as a servant and offered respectful obeisances unto the Lord.

TEXT 11

श्रीभगवानुवाच

नैकान्तिनो मे मयि जात्विहाशिष
आशासतेऽमुत्र च ये भवद्विधाः ।
तथापि मन्वन्तरमेतदत्र
दैत्येश्वराणामनुभुङ्क्ष्व भोगान् ॥११॥

śrī-bhagavān uvāca
naikāntino me mayi jātv ihāśiṣa
āśāsate 'mutra ca ye bhavad-vidhāḥ
tathāpi manvantaram etad atra
daityeśvarāṇām anubhuṅkṣva bhogān

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *na*—not; *ekāntinaḥ*—unalloyed, without desires except for the one desire for devotional service; *me*—from Me; *mayi*—unto Me; *jātu*—any time; *iha*—within this material world; *āśiṣaḥ*—benedictions; *āśāsate*—intent desire; *amutra*—in the next life; *ca*—and; *ye*—all such devotees who; *bhavat-vidhāḥ*—like you; *tathāpi*—still; *manvantaram*—the duration of time until the end of the life of one Manu; *etat*—this; *atra*—within this material world; *daitya-īśvarāṇām*—of the opulences of materialistic persons; *anubhuṅkṣva*—you can enjoy; *bhogān*—all material opulences.

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlāda, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu.

PURPORT

One Manu lives for a duration of time calculated to be an aggregate of seventy-one *yuga* cycles, each of which equals 4,300,000 years. Although atheistic men like to enjoy material opulences and they endeavor with great energy to build big residences, roads, cities and factories, unfortunately they cannot live more than eighty, ninety or at the utmost one hundred years. Although the materialist exerts so much energy to create a kingdom of hallucinations, he is unable to enjoy it for more than a few years. However, because Prahlāda Mahārāja was a devotee, the Lord allowed him to enjoy material opulence as the king of the materialists. Prahlāda Mahārāja had taken birth in the family of Hiraṇyakaśipu, who was the topmost materialist, and since Prahlāda was the bona fide heir of his father, the Supreme Lord allowed him to enjoy

the kingdom created by his father for so many years that no materialist could calculate them. A devotee does not have to desire material opulence, but if he is a pure devotee, there is ample opportunity for him to enjoy material happiness also, without personal endeavor. Therefore, everyone is advised to take to devotional service under all circumstances. If one desires material opulence, he can also become a pure devotee, and his desires will be fulfilled. It is stated in *Śrīmad-Bhāgavatam* (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service."

TEXT 12

कथा मदीया जुषमाणः प्रियास्त्व-
मावेश्य मामात्मनि सन्तमेकम् ।
सर्वेषु भूतेष्वधियज्ञमीशं
यजस्व योगेन च कर्म हिन्वन् ॥१२॥

kathā madīyā juṣamāṇaḥ priyās tvam
āveśya mām ātmani santam ekam
sarveṣu bhūteṣv adhiyajñam īśaṁ
yajasva yogena ca karma hinvan

kathāḥ—messages or instructions; *madīyāḥ*—given by Me; *juṣamāṇaḥ*—always hearing or contemplating; *priyāḥ*—extremely pleasing; *tvam*—yourself; *āveśya*—being fully absorbed in; *mām*—Me; *ātmani*—within the core of your heart; *santam*—existing; *ekam*—one (the same Supreme Soul); *sarveṣu*—in all; *bhūteṣu*—living entities; *adhiyajñam*—the enjoyer of all ritualistic ceremonies; *īśam*—the

Supreme Lord; *yajasva*—worship; *yogena*—by *bhakti-yoga*, devotional service; *ca*—also; *karma*—fruitive activities; *hinvan*—giving up.

TRANSLATION

It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone's heart. Therefore, give up fruitive activities and worship Me.

PURPORT

When a devotee becomes materially very opulent, one should not think that he is enjoying the results of his fruitive activities. A devotee in this material world uses all material opulences for the service of the Lord because he is planning how to serve the Lord with these opulences, as advised by the Lord Himself. Whatever material opulence is within his possession he engages to expand the glories and service of the Lord. A devotee never performs any fruitive or ritualistic ceremony to enjoy the results of such *karma*. Rather, a devotee knows that *karma-kāṇḍa* is meant for the less intelligent man. Narottama dāsa Ṭhākura says in his *Prema-bhakti-candrikā*, *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa:* both *karma-kāṇḍa* and *jñāna-kāṇḍa*—fruitive activities and speculation about the Supreme Lord—are like pots of poison. One who is attracted to *karma-kāṇḍa* and *jñāna-kāṇḍa* spoils his existence as a human being. Therefore a devotee is never interested in *karma-kāṇḍa* or *jñāna-kāṇḍa*, but is simply interested in favorable service to the Lord (*ānukūlyena kṛṣṇānuśīlanam*), or cultivation of spiritual activities in devotional service.

TEXT 13

भोगेन पुण्यं कुशलेन पापं
कलेवरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीतां
वितायमामेष्यसि मुक्तबन्धः ॥१३॥

bhogena puṇyaṁ kuśalena pāpaṁ
kalevaraṁ kāla-javena hitvā
kīrtiṁ viśuddhāṁ sura-loka-gītāṁ
vitāya māṁ eṣyasi mukta-bandhaḥ

bhogena—by feelings of material happiness; *puṇyam*—pious activities or their results; *kuśalena*—by acting piously (devotional service is the best of all pious activities); *pāpam*—all kinds of reactions to impious activities; *kalevaram*—the material body; *kāla-javena*—by the most powerful time factor; *hitvā*—giving up; *kīrtim*—reputation; *viśuddhām*—transcendental or fully purified; *sura-loka-gītām*—praised even in the heavenly planets; *vitāya*—spreading all through the universe; *mām*—unto Me; *eṣyasi*—you will come back; *mukta-bandhaḥ*—being liberated from all bondage.

TRANSLATION

My dear Prahlāda, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says: *evaṁ prahlādasyāṁśena sādhana-siddhatvaṁ nitya-siddhatvaṁ ca nāradādivaj jñeyam.* There are two classes of devotees—the *sādhana-siddha* and the *nitya-siddha.* Prahlāda Mahārāja is a mixed *siddha;* that is, he is perfect partly because of executing devotional service and partly because of eternal perfection. Thus he is compared to such devotees as Nārada. Formerly, Nārada Muni was the son of a maidservant, and therefore in his next birth he attained perfection (*sādhana-siddhi*) because of having executed devotional service. Yet he is also a *nitya-siddha* because he never forgets the Supreme Personality of Godhead.

The word *kuśalena* is very important. One should live in the material world very expertly. The material world is known as the world of duality

because one sometimes has to act impiously and sometimes has to act piously. Although one does not want to act impiously, the world is so fashioned that there is always danger (*padaṁ padaṁ yad vipadām*). Thus even when performing devotional service a devotee has to create many enemies. Prahlāda Mahārāja himself had experience of this, for even his father became his enemy. A devotee should expertly manage to think always of the Supreme Lord so that the reactions of suffering cannot touch him. This is the expert management of *pāpa-puṇya*—pious and impious activities. An exalted devotee like Prahlāda Mahārāja is *jīvan-mukta;* he is liberated even in this very life in the material body.

TEXT 14

य एतत् कीर्तयेन्मह्यं त्वया गीतमिदं नरः ।
त्वां च मां च स्मरन्काले कर्मबन्धात् प्रमुच्यते॥१४॥

ya etat kīrtayen mahyaṁ
tvayā gītam idaṁ naraḥ
tvāṁ ca māṁ ca smaran kāle
karma-bandhāt pramucyate

yaḥ—anyone who; *etat*—this activity; *kīrtayet*—chants; *mahyam*—unto Me; *tvayā*—by you; *gītam*—prayers offered; *idam*—this; *naraḥ*—human being; *tvām*—you; *ca*—as well as; *mām ca*—Me also; *smaran*—remembering; *kāle*—in due course of time; *karma-bandhāt*—from the bondage of material activities; *pramucyate*—becomes free.

TRANSLATION

One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.

PURPORT

Here it is stated that anyone who chants and hears about the activities of Prahlāda Mahārāja and, in relationship with Prahlāda's activities, the activities of Nṛsiṁhadeva, gradually becomes free from all the bondage of fruitive activities. As stated in *Bhagavad-gītā* (2.15, 2.56):

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind." A devotee should not be aggrieved in an awkward position, nor should he feel extraordinarily happy in material opulence. This is the way of expert management of material life. Because a devotee knows how to manage expertly, he is called *jīvan-mukta.* As Rūpa Gosvāmī explains in *Bhakti-rasāmṛta-sindhu:*

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within this material world, although he may be engaged in many so-called material activities." Because of constantly engaging in devotional service, in any condition of life, a devotee is free from all material bondage.

bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

"Even one born in a family of meat-eaters is purified if he engages in devotional service." (*Bhāg.* 11.14.21) Śrīla Jīva Gosvāmī cites this verse

in logically supporting that anyone who chants about the pure life and activities of Prahlāda Mahārāja is freed from the reactions of material activities.

TEXTS 15–17

श्रीप्रह्लाद उवाच

वरं वरय एतत् ते वरदेशान्महेश्वर ।
यदनिन्दत् पिता मे त्वामविद्वांस्तेज ऐश्वरम् ॥१५॥
विद्वामर्षाशयः साक्षात् सर्वलोकगुरुं प्रभुम् ।
भ्रातृहेति मृषादृष्टिस्त्वद्भक्ते मयि चाघवान् ॥१६॥
तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् ।
पूतस्तेऽपाङ्गसंदृष्टस्तदा कृपणवत्सल ॥१७॥

śrī-prahrāda uvāca
varaṁ varaya etat te
varadeśān maheśvara
yad anindat pitā me
tvām avidvāṁs teja aiśvaram

viddhāmarṣāśayaḥ sākṣāt
sarva-loka-guruṁ prabhum
bhrātṛ-heti mṛṣā-dṛṣṭis
tvad-bhakte mayi cāghavān

tasmāt pitā me pūyeta
durantād dustarād aghāt
pūtas te 'pāṅga-saṁdṛṣṭas
tadā kṛpaṇa-vatsala

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *varam*—benediction; *varaye*—I pray; *etat*—this; *te*—from You; *varada-īśāt*—the Supreme Personality of Godhead, who offers benedictions even to such exalted demigods as Brahmā and Śiva; *mahā-īśvara*—O my Supreme Lord; *yat*—that; *anindat*—vilified; *pitā*—father; *me*—my; *tvām*—You; *avidvān*—without knowledge of; *tejaḥ*—strength; *aiśvaram*—supremacy;

viddha—being polluted; *amarṣa*—with anger; *āśayaḥ*—within the heart; *sākṣāt*—directly; *sarva-loka-gurum*—unto the supreme spiritual master of all living beings; *prabhum*—unto the supreme master; *bhrātṛ-hā*—the killer of his brother; *iti*—thus; *mṛṣā-dṛṣṭiḥ*—falsely envious because of a false conception; *tvat-bhakte*—unto Your devotee; *mayi*—unto me; *ca*—and; *agha-vān*—who committed heavily sinful activities; *tasmāt*—from that; *pitā*—father; *me*—my; *pūyeta*—may be purified; *durantāt*—very great; *dustarāt*—difficult to pass over; *aghāt*—from all sinful activities; *pūtaḥ*—(although he was) purified; *te*—of You; *apāṅga*—by the glance over him; *saṁdṛṣṭaḥ*—being looked at; *tadā*—at that time; *kṛpaṇa-vatsala*—O You who are merciful to the materialistic.

TRANSLATION

Prahlāda Mahārāja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

PURPORT

Although Hiraṇyakaśipu was purified as soon as he came in contact with the Lord's lap and the Lord saw him, Prahlāda Mahārāja still wanted to hear from the Lord's own mouth that his father had been purified by the Lord's causeless mercy. Prahlāda Mahārāja offered this prayer to the Lord for the sake of his father. As a Vaiṣṇava son, despite all the inconveniences imposed upon him by his father, he could not forget his father's affection.

TEXT 18

श्रीभगवानुवाच

त्रिःसप्तभिः पिता पूतः पितृभिः सह तेऽनघ ।
यत् साधोऽस्य कुले जातो भवान्वै कुलपावनः ॥१८॥

śrī-bhagavān uvāca
triḥ-saptabhiḥ pitā pūtaḥ
pitṛbhiḥ saha te 'nagha
yat sādho 'sya kule jāto
bhavān vai kula-pāvanaḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *triḥ-saptabhiḥ*—seven multiplied by three (that is to say, twenty-one); *pitā*—father; *pūtaḥ*—purified; *pitṛbhiḥ*—with your forefathers; *saha*—all together; *te*—your; *anagha*—O most sinless personality (Prahlāda Mahārāja); *yat*—because; *sādho*—O great saintly person; *asya*—of this person; *kule*—in the dynasty; *jātaḥ*—took birth; *bhavān*—you; *vai*—indeed; *kula-pāvanaḥ*—the purifier of the whole dynasty.

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.

PURPORT

The word *triḥ-saptabhiḥ* means seven multiplied by three. In one's family one can count back four or five generations—to one's great-grandfather or even one's great-grandfather's father—but since the Lord mentions twenty-one forefathers, this indicates that the benediction expands to other families also. Before the present family in which one has taken birth, one must have been born in other families. Thus when a Vaiṣṇava takes birth in a family, by the grace of the Lord he purifies not only that family but also the families of his previous births.

TEXT 19

यत्र यत्र च मद्भक्ताः प्रशान्ताः समदर्शिनः ।
साधवः समुदाचारास्ते पूयन्तेऽपि कीकटाः ॥१९॥

yatra yatra ca mad-bhaktāḥ
praśāntāḥ sama-darśinaḥ

sādhavaḥ samudācārās
te pūyante 'pi kīkaṭāḥ

yatra yatra—wherever and whenever; *ca*—also; *mat-bhaktāḥ*—My devotees; *praśāntāḥ*—extremely peaceful; *sama-darśinaḥ*—equipoised; *sādhavaḥ*—decorated with all good qualities; *samudācārāḥ*—equally magnanimous; *te*—all of them; *pūyante*—are purified; *api*—even; *kīkaṭāḥ*—a degraded country or the inhabitants of such a place.

TRANSLATION

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

PURPORT

Wherever exalted devotees stay, not only they and their dynasties but the entire country is purified.

TEXT 20

सर्वात्मना न हिंसन्ति भूतग्रामेषु किञ्चन ।
उच्चावचेषु दैत्येन्द्र मद्भावविगतस्पृहाः ॥२०॥

sarvātmanā na hiṁsanti
bhūta-grāmeṣu kiñcana
uccāvaceṣu daityendra
mad-bhāva-vigata-spṛhāḥ

sarva-ātmanā—in all respects, even in the modes of anger and jealousy; *na*—never; *hiṁsanti*—they are envious; *bhūta-grāmeṣu*—among all species of life; *kiñcana*—toward any one of them; *ucca-avaceṣu*—the lower and higher living entities; *daitya-indra*—O my dear Prahlāda, King of the Daityas; *mat-bhāva*—because of devotional service unto Me; *vigata*—given up; *spṛhāḥ*—all material modes of anger and greed.

TRANSLATION

My dear Prahlāda, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone.

TEXT 21

भवन्ति पुरुषा लोके मद्भक्तास्त्वामनुव्रताः ।
भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् ॥२१॥

bhavanti puruṣā loke
mad-bhaktās tvām anuvratāḥ
bhavān me khalu bhaktānāṁ
sarveṣāṁ pratirūpa-dhṛk

bhavanti—become; *puruṣāḥ*—persons; *loke*—in this world; *mat-bhaktāḥ*—My pure devotees; *tvām*—you; *anuvratāḥ*—following in your footsteps; *bhavān*—you; *me*—My; *khalu*—indeed; *bhaktānām*—of all devotees; *sarveṣām*—in different mellows; *pratirūpa-dhṛk*—tangible example.

TRANSLATION

Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

PURPORT

In this connection, Śrīla Madhvācārya quotes a verse from the *Skanda Purāṇa:*

ṛte tu tāttvikān devān
nāradādīṁs tathaiva ca
prahrādād uttamaḥ ko nu
viṣṇu-bhaktau jagat-traye

There are many, many devotees of the Supreme Personality of Godhead, and they have been enumerated in *Śrīmad-Bhāgavatam* (6.3.20) as follows:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

Of the twelve authorized devotees—Lord Brahmā, Nārada, Lord Śiva, Kapila, Manu and so on—Prahlāda Mahārāja is understood to be the best example.

TEXT 22

कुरु त्वं प्रेतकृत्यानि पितुः पूतस्य सर्वशः ।
मदङ्गस्पर्शनेनाङ्ग लोकान्यास्यति सुप्रजाः ॥२२॥

kuru tvaṁ preta-kṛtyāni
pituḥ pūtasya sarvaśaḥ
mad-aṅga-sparśanenāṅga
lokān yāsyati suprajāḥ

kuru—perform; *tvam*—you; *preta-kṛtyāni*—the ritualistic ceremony performed after death; *pituḥ*—of your father; *pūtasya*—already purified; *sarvaśaḥ*—in all respects; *mat-aṅga*—My body; *sparśanena*—by touching; *aṅga*—My dear child; *lokān*—to planets; *yāsyati*—he will be elevated; *su-prajāḥ*—to become a devotee-citizen.

TRANSLATION

My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the śrāddha ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee.

PURPORT

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura says that although Hiraṇyakaśipu was already purified, he had to take birth on a higher

planetary system to become a devotee again. Prahlāda Mahārāja was advised to perform the ritualistic ceremony as a matter of etiquette, for the Supreme Personality of Godhead under no circumstances wants to stop the regulative principles. Madhva Muni also instructs:

madhu-kaiṭabhau bhakty-abhāvā
dūrau bhagavato mṛtau
tama eva kramād āptau
bhaktyā ced yo hariṁ yayau

When the demons Madhu and Kaiṭabha were killed by the Supreme Personality of Godhead, their kinsmen also observed the ritualistic ceremonies so that these demons could return home, back to Godhead.

TEXT 23

पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः ।
मय्यावेश्य मनस्तात कुरु कर्माणि मत्परः ॥२३॥

pitryaṁ ca sthānam ātiṣṭha
yathoktaṁ brahmavādibhiḥ
mayy āveśya manas tāta
kuru karmāṇi mat-paraḥ

pitryam—paternal; *ca*—also; *sthānam*—place, throne; *ātiṣṭha*—sit upon; *yathā-uktam*—as described; *brahmavādibhiḥ*—by the followers of Vedic civilization; *mayi*—unto Me; *āveśya*—being fully absorbed; *manaḥ*—the mind; *tāta*—My dear boy; *kuru*—just execute; *karmāṇi*—the regulative duties; *mat-paraḥ*—just for the sake of My work.

TRANSLATION

After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.

PURPORT

When one becomes a devotee, he no longer has any duty to the Vedic regulative principles. One has many duties to perform, but if one becomes fully devoted to the Lord, he no longer has any such obligations. As stated in *Śrīmad-Bhāgavatam* (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

One who has fully surrendered to the lotus feet of the Lord is no longer a debtor to his forefathers, the great sages, human society, the common man or any living entity.

The Supreme Personality of Godhead nonetheless advised Prahlāda Mahārāja to follow the regulative principles, for since he was going to be the king, others would follow his example. Thus Lord Nṛsiṁhadeva advised Prahlāda Mahārāja to engage in his political duties so that people would become the Lord's devotees.

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21) One should not be attached to any materialistic activities, but a devotee may perform such activities as an example to show the common man that one should not deviate from the Vedic injunctions.

TEXT 24

श्रीनारद उवाच

प्रह्लादोऽपि तथा चक्रे पितुर्यत्साम्परायिकम् ।
यथाह भगवान् राजन्नभिषिक्तो द्विजातिभिः ॥२४॥

śrī-nārada uvāca
prahrādo 'pi tathā cakre
pitur yat sāmparāyikam
yathāha bhagavān rājann
abhiṣikto dvijātibhiḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *prahrādaḥ*—Prahlāda Mahārāja; *api*—also; *tathā*—in that way; *cakre*—executed; *pituḥ*—of his father; *yat*—whatever; *sāmparāyikam*—ritualistic ceremonies performed after death; *yathā*—even as; *āha*—order; *bhagavān*—the Supreme Personality of Godhead; *rājan*—O King Yudhiṣṭhira; *abhiṣiktaḥ*—he was enthroned in the kingdom; *dvi-jātibhiḥ*—by the *brāhmaṇas* present.

TRANSLATION

Śrī Nārada Muni continued: Thus, as the Supreme Personality of Godhead ordered, Prahlāda Mahārāja performed the ritualistic ceremonies for his father. O King Yudhiṣṭhira, he was then enthroned in the kingdom of Hiraṇyakaśipu, as directed by the brāhmaṇas.

PURPORT

It is essential that society be divided into four groups of men—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*. Here we see that although Prahlāda was perfect in every respect, he nonetheless followed the instructions of the *brāhmaṇas* who performed the Vedic rituals. Therefore in society there must be a very intelligent class of leaders who are well versed in the Vedic knowledge so that they can guide the entire populace to follow the Vedic principles and thus gradually become most perfect and eligible to return home, back to Godhead.

TEXT 25

प्रसादसुमुखं दृष्ट्वा ब्रह्मा नरहरिं हरिम् ।
स्तुत्वा वाग्भिः पवित्राभिः प्राह देवादिभिर्वृतः॥२५॥

prasāda-sumukhaṁ dṛṣṭvā
brahmā naraharim harim

stutvā vāgbhiḥ pavitrābhiḥ
prāha devādibhir vṛtaḥ

prasāda-sumukham—whose face was bright because the Supreme Lord was pleased; *dṛṣṭvā*—seeing this situation; *brahmā*—Lord Brahmā; *nara-harim*—unto Lord Nṛsiṁhadeva; *harim*—the Supreme Personality of Godhead; *stutvā*—offering prayers; *vāgbhiḥ*—by transcendental words; *pavitrābhiḥ*—without any material contamination; *prāha*—addressed (the Lord); *deva-ādibhiḥ*—by other demigods; *vṛtaḥ*—surrounded.

TRANSLATION

Lord Brahmā, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

TEXT 26

श्रीब्रह्मोवाच

देवदेवाखिलाध्यक्ष भूतभावन पूर्वज ।
दिष्ट्या ते निहतः पापो लोकसन्तापनोऽसुरः ॥२६॥

śrī-brahmovāca
deva-devākhilādhyakṣa
bhūta-bhāvana pūrvaja
diṣṭyā te nihataḥ pāpo
loka-santāpano 'suraḥ

śrī-brahmā uvāca—Lord Brahmā said; *deva-deva*—O my Lord, Lord of all the demigods; *akhila-adhyakṣa*—owner of the whole universe; *bhūta-bhāvana*—O cause of all living entities; *pūrva-ja*—O original Personality of Godhead; *diṣṭyā*—by Your example or because of our good fortune; *te*—by You; *nihataḥ*—killed; *pāpaḥ*—most sinful; *loka-santāpanaḥ*—giving trouble to the entire universe; *asuraḥ*—the demon Hiraṇyakaśipu.

TRANSLATION

Lord Brahmā said: O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original

person [ādi-puruṣa], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe.

PURPORT

The word *pūrvaja* is described in *Bhagavad-gītā* (10.8): *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.* All the demigods, including Lord Brahmā, are manifested from the Supreme Personality of Godhead. Therefore the original person, the cause of all causes, is Govinda, the *ādi-puruṣam.*

TEXT 27

योऽसौ लब्धवरो मत्तो न वध्यो मम सृष्टिभिः ।
तपोयोगबलोन्नद्धः समस्तनिगमानहन् ॥२७॥

yo 'sau labdha-varo matto
na vadhyo mama sṛṣṭibhiḥ
tapo-yoga-balonnaddhaḥ
samasta-nigamān ahan

yaḥ—the person who; *asau*—he (Hiraṇyakaśipu); *labdha-varaḥ*—being given the extraordinary benediction; *mattaḥ*—from me; *na vadhyaḥ*—not to be killed; *mama sṛṣṭibhiḥ*—by any living being created by me; *tapaḥ-yoga-bala*—by austerity, mystic power and strength; *unnaddhaḥ*—thus being very proud; *samasta*—all; *nigamān*—Vedic injunctions; *ahan*—disregarded, transgressed.

TRANSLATION

This demon, Hiraṇyakaśipu, received from me the benediction that he would not be killed by any living being within my creation. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

TEXT 28

दिष्ट्या तत्तनयः साधुर्महाभागवतोऽर्भकः ।
त्वया विमोचितो मृत्योर्दिष्ट्या त्वां समितोऽधुना ॥२८॥

diṣṭyā tat-tanayaḥ sādhur
mahā-bhāgavato 'rbhakaḥ
tvayā vimocito mṛtyor
diṣṭyā tvāṁ samito 'dhunā

diṣṭyā—by fortune; *tat-tanayaḥ*—his son; *sādhuḥ*—who is a great saintly person; *mahā-bhāgavataḥ*—a great and exalted devotee; *arbhakaḥ*—although a child; *tvayā*—by Your Lordship; *vimocitaḥ*—released; *mṛtyoḥ*—from the clutches of death; *diṣṭyā*—also by great fortune; *tvām samitaḥ*—perfectly under Your shelter; *adhunā*—now.

TRANSLATION

By great fortune, Hiraṇyakaśipu's son Prahlāda Mahārāja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet.

TEXT 29

एतद् वपुस्ते भगवन्ध्यायतः परमात्मनः ।
सर्वतो गोप्तृ संत्रासान्मृत्योरपि जिघांसतः ॥२९॥

etad vapus te bhagavan
dhyāyataḥ paramātmanaḥ
sarvato goptṛ santrāsān
mṛtyor api jighāṁsataḥ

etat—this; *vapuḥ*—body; *te*—Your; *bhagavan*—O Supreme Personality of Godhead; *dhyāyataḥ*—those who meditate upon; *paramaātmanaḥ*—of the Supreme Person; *sarvataḥ*—from everywhere; *goptṛ*—the protector; *santrāsāt*—from all kinds of fear; *mṛtyoḥ api*—even from fear of death; *jighāṁsataḥ*—if one is envied by an enemy.

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body,

You naturally protect him from all sources of fear, even the imminent danger of death.

PURPORT

Everyone is sure to die, for no one is excused from the hands of death, which is but a feature of the Supreme Personality of Godhead (*mṛtyuḥ sarva-haraś cāham*). When one becomes a devotee, however, he is not destined to die according to a limited duration of life. Everyone has a limited duration of life, but a devotee's lifetime can be extended by the mercy of the Supreme Lord, who is able to nullify the results of one's *karma. Karmāṇi nirdahati kintu ca bhakti-bhājāṁ.* This is the statement of *Brahma-saṁhitā* (5.54). A devotee is not under the laws of *karma.* Therefore even a devotee's scheduled death can be avoided by the causeless mercy of the Supreme Lord. God protects the devotee even from the extreme danger of death.

TEXT 30

श्रीभगवानुवाच

मैवं विभोऽसुराणां ते प्रदेयः पद्मसम्भव ।
वरः क्रूरनिसर्गाणामहीनाममृतं यथा ॥३०॥

śrī-bhagavān uvāca
maivaṁ vibho 'surāṇāṁ te
pradeyaḥ padma-sambhava
varaḥ krūra-nisargāṇām
ahīnām amṛtaṁ yathā

śrī-bhagavān uvāca—the Supreme Personality of Godhead replied (to Brahmā); *mā*—do not; *evam*—thus; *vibho*—O great person; *asurāṇām*—unto the demons; *te*—by you; *pradeyaḥ*—bestow benedictions; *padma-sambhava*—O Lord Brahmā, born from the lotus flower; *varaḥ*—benediction; *krūra-nisargāṇām*—persons who are by nature very cruel and jealous; *ahīnām*—to snakes; *amṛtam*—nectar or milk; *yathā*—just as.

TRANSLATION

The Personality of Godhead replied: My dear Lord Brahmā, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.

TEXT 31

श्रीनारद उवाच

इत्युक्त्वा भगवान्राजंस्ततश्चान्तर्दधे हरिः ।
अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ॥३१॥

śrī-nārada uvāca
ity uktvā bhagavān rājaṁs
tataś cāntardadhe hariḥ
adṛśyaḥ sarva-bhūtānāṁ
pūjitaḥ parameṣṭhinā

śrī-nāradaḥ uvāca—Nārada Muni said; *iti uktvā*—saying this; *bhagavān*—the Supreme Personality of Godhead; *rājan*—O King Yudhiṣṭhira; *tataḥ*—from that place; *ca*—also; *antardadhe*—disappeared; *hariḥ*—the Lord; *adṛśyaḥ*—without being visible; *sarva-bhūtānām*—by all kinds of living entities; *pūjitaḥ*—being worshiped; *parameṣṭhinā*—by Lord Brahmā.

TRANSLATION

Nārada Muni continued: O King Yudhiṣṭhira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahmā. Then, being worshiped by Brahmā, the Lord disappeared from that place.

TEXT 32

ततः सम्पूज्य शिरसा ववन्दे परमेष्ठिनम् ।
भवं प्रजापतीन्देवान्प्रह्लादो भगवत्कलाः ॥३२॥

tataḥ sampūjya śirasā
vavande parameṣṭhinam
bhavaṁ prajāpatīn devān
prahrādo bhagavat-kalāḥ

tataḥ—thereafter; *sampūjya*—worshiping; *śirasā*—by bowing the head; *vavande*—offered prayers; *parameṣṭhinam*—to Lord Brahmā; *bhavam*—to Lord Śiva; *prajāpatīn*—to the great demigods entrusted with increasing the population; *devān*—to all the great demigods; *prahrādaḥ*—Prahlāda Mahārāja; *bhagavat-kalāḥ*—influential parts of the Lord.

TRANSLATION

Prahlāda Mahārāja then worshiped and offered prayers to all the demigods, such as Brahmā, Śiva and the prajāpatis, who are all parts of the Lord.

TEXT 33

ततः काव्यादिभिः सार्धं मुनिभिः कमलासनः।
दैत्यानां दानवानां च प्रह्रादमकरोत् पतिम्॥३३॥

tataḥ kāvyādibhiḥ sārdhaṁ
munibhiḥ kamalāsanaḥ
daityānāṁ dānavānāṁ ca
prahrādam akarot patim

tataḥ—thereafter; *kāvya-ādibhiḥ*—with Śukrācārya and others; *sārdham*—and with; *munibhiḥ*—great saintly persons; *kamala-āsanaḥ*—Lord Brahmā; *daityānām*—of all the demons; *dānavānām*—of all the giants; *ca*—and; *prahrādam*—Prahlāda Mahārāja; *akarot*—created; *patim*—the master or king.

TRANSLATION

Thereafter, along with Śukrācārya and other great saints, Lord Brahmā, whose seat is on the lotus flower, made Prahlāda the king of all the demons and giants in the universe.

PURPORT

By the grace of Lord Nṛsiṁhadeva, Prahlāda Mahārāja became a greater king than his father, Hiraṇyakaśipu. Prahlāda's inauguration was performed by Lord Brahmā in the presence of other saintly persons and demigods.

TEXT 34

प्रतिनन्द्य ततो देवाः प्रयुज्य परमाशिषः ।
स्वधामानि ययू राजन्ब्रह्माद्याः प्रतिपूजिताः ॥३४॥

pratinandya tato devāḥ
prayujya paramāśiṣaḥ
sva-dhāmāni yayū rājan
brahmādyāḥ pratipūjitāḥ

pratinandya—congratulating; *tataḥ*—thereafter; *devāḥ*—all the demigods; *prayujya*—having offered; *parama-āśiṣaḥ*—exalted benedictions; *sva-dhāmāni*—to their respective abodes; *yayuḥ*—returned; *rājan*—O King Yudhiṣṭhira; *brahma-ādyāḥ*—all the demigods, headed by Lord Brahmā; *pratipūjitāḥ*—being thoroughly worshiped (by Prahlāda Mahārāja).

TRANSLATION

O King Yudhiṣṭhira, after all the demigods, headed by Lord Brahmā, were properly worshiped by Prahlāda Mahārāja, they offered Prahlāda their utmost benedictions and then returned to their respective abodes.

TEXT 35

एवं च पार्षदौ विष्णोः पुत्रत्वं प्रापितौ दितेः ।
हृदि स्थितेन हरिणा वैरभावेन तौ हतौ ॥३५॥

evaṁ ca pārṣadau viṣṇoḥ
putratvaṁ prāpitau diteḥ
hṛdi sthitena hariṇā
vaira-bhāvena tau hatau

evam—in this way; *ca*—also; *pārṣadau*—the two personal associates; *viṣṇoḥ*—of Lord Viṣṇu; *putratvam*—becoming the sons; *prāpitau*—having gotten; *diteḥ*—of Diti; *hṛdi*—within the core of the heart; *sthitena*—being situated; *hariṇā*—by the Supreme Lord; *vaira-bhāvena*—by conceiving as an enemy; *tau*—both of them; *hatau*—were killed.

TRANSLATION

Thus the two associates of Lord Viṣṇu who had become Hiraṇyākṣa and Hiraṇyakaśipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.

PURPORT

The discourse concerning Lord Nṛsiṁhadeva and Prahlāda Mahārāja began when Mahārāja Yudhiṣṭhira asked Nārada how Śiśupāla had merged into the body of Kṛṣṇa. Śiśupāla and Dantavakra were the same Hiraṇyākṣa and Hiraṇyakaśipu. Here Nārada Muni is relating how in three different births the associates of Lord Viṣṇu were killed by Lord Viṣṇu Himself. First they were the demons Hiraṇyākṣa and Hiraṇyakaśipu.

TEXT 36

पुनश्च विप्रशापेन राक्षसौ तौ बभूवतुः ।
कुम्भकर्णदशग्रीवौ हतौ तौ रामविक्रमैः ॥३६॥

punaś ca vipra-śāpena
rākṣasau tau babhūvatuḥ
kumbhakarṇa-daśa-grīvau
hatau tau rāma-vikramaiḥ

punaḥ—again; *ca*—also; *vipra-śāpena*—being cursed by the *brāhmaṇas*; *rākṣasau*—the two Rākṣasas; *tau*—both of them; *babhūvatuḥ*—incarnated as; *kumbhakarṇa-daśa-grīvau*—known as Kumbhakarṇa and the ten-headed Rāvaṇa (in their next birth); *hatau*—they also were killed; *tau*—both of them; *rāma-vikramaiḥ*—by the extraordinary strength of Lord Rāmacandra.

TRANSLATION

Being cursed by the brāhmaṇas, the same two associates took birth again as Kumbhakarṇa and the ten-headed Rāvaṇa. These two Rākṣasas were killed by Lord Rāmacandra's extraordinary power.

TEXT 37

शयानौ युधि निर्भिन्नहृदयौ रामशायकैः ।
तच्चित्तौ जहतुर्देहं यथा प्राक्तनजन्मनि ॥३७॥

śayānau yudhi nirbhinna-
hṛdayau rāma-śāyakaiḥ
tac-cittau jahatur deham
yathā prāktana-janmani

śayānau—being laid down; *yudhi*—on the battlefield; *nirbhinna*—being pierced; *hṛdayau*—in the core of the heart; *rāma-śāyakaiḥ*—by the arrows of Lord Rāmacandra; *tat-cittau*—thinking or being conscious of Lord Rāmacandra; *jahatuḥ*—gave up; *deham*—body; *yathā*—even as; *prāktana-janmani*—in their previous births.

TRANSLATION

Pierced by the arrows of Lord Rāmacandra, both Kumbhakarṇa and Rāvaṇa lay on the ground and left their bodies, fully absorbed in thought of the Lord, just as they had in their previous births as Hiraṇyākṣa and Hiraṇyakaśipu.

TEXT 38

ताविहाथ पुनर्जातौ शिशुपालकरूषजौ ।
हरौ वैरानुबन्धेन पश्यतस्ते समीयतुः ॥३८॥

tāv ihātha punar jātau
śiśupāla-karūṣa-jau
harau vairānubandhena
paśyatas te samīyatuḥ

tau—both of them; *iha*—in this human society; *atha*—in this way; *punaḥ*—again; *jātau*—took their births; *śiśupāla*—Śiśupāla; *karūṣa-jau*—Dantavakra; *harau*—unto the Supreme Personality of Godhead; *vaira-anubandhena*—by the bondage of considering the Lord an enemy; *paśyataḥ*—were looking on; *te*—while you; *samīyatuḥ*—merged or went into the lotus feet of the Lord.

TRANSLATION

They both took birth again in human society as Śiśupāla and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence.

PURPORT

Vairānubandhena. Acting like the Lord's enemy is also beneficial for the living entity. *Kāmād dveṣād bhayāt snehād.* Whether in lusty desire, anger, fear or envy of the Lord, somehow or other, as recommended by Śrīla Rūpa Gosvāmī (*tasmāt kenāpy upāyena*), one should become attached to the Supreme Personality of Godhead and ultimately achieve the goal of returning home, back to Godhead. What, then, is to be said of one who is related to the Supreme Personality of Godhead as a servant, friend, father, mother or conjugal lover?

TEXT 39

एनः पूर्वकृतं यत् तद् राजानः कृष्णवैरिणः ।
जहुस्तेऽन्ते तदात्मानः कीटः पेशस्कृतो यथा ॥३९॥

enaḥ pūrva-kṛtaṁ yat tad
rājānaḥ kṛṣṇa-vairiṇaḥ
jahus te 'nte tad-ātmānaḥ
kīṭaḥ peśaskṛto yathā

enaḥ—this sinful activity (of blaspheming the Supreme Lord); *pūrva-kṛtam*—executed in previous births; *yat*—which; *tat*—that; *rājānaḥ*—kings; *kṛṣṇa-vairiṇaḥ*—always acting as enemies of Kṛṣṇa; *jahuḥ*—gave up; *te*—all of them; *ante*—at the time of death; *tat-ātmānaḥ*—attaining

the same spiritual body and form; *kīṭaḥ*—a worm; *peśaskṛtaḥ*—(captured by) a black drone; *yathā*—just like.

TRANSLATION

Not only Śiśupāla and Dantavakra but also many, many other kings who acted as enemies of Kṛṣṇa attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.

PURPORT

The mystery of yogic meditation is explained here. Real *yogīs* always meditate on the form of Viṣṇu within their hearts. Consequently, at the time of death they give up their bodies while thinking of the form of Viṣṇu and thus attain Viṣṇuloka, Vaikuṇṭhaloka, where they receive bodily features the same as those of the Lord. From the Sixth Canto we have already learned that when the Viṣṇudūtas came from Vaikuṇṭha to deliver Ajāmila, they looked exactly like Viṣṇu, with four hands and the same features as Viṣṇu. Therefore, we may conclude that if one practices thinking of Viṣṇu and is fully absorbed in thinking of Him at the time of death, one returns home, back to Godhead. Even enemies of Kṛṣṇa who thought of Kṛṣṇa in fear (*bhaya*), such as King Kaṁsa, received bodies in a spiritual identity similar to that of the Lord.

TEXT 40

यथा यथा भगवतो भक्त्या परमयाभिदा ।
नृपाश्चैद्यादयः सात्म्यं हरेस्तच्चिन्तया ययुः ॥४०॥

yathā yathā bhagavato
bhaktyā paramayābhidā
nṛpāś caidyādayaḥ sātmyaṁ
hares tac-cintayā yayuḥ

yathā yathā—just as; *bhagavataḥ*—of the Supreme Personality of Godhead; *bhaktyā*—by devotional service; *paramayā*—supreme; *abhidā*—incessantly thinking of such activities; *nṛpāḥ*—kings; *caidya-*

ādayaḥ—Śiśupāla, Dantavakra and others; *sātmyam*—the same form; *hareḥ*—of the Supreme Personality of Godhead; *tat-cintayā*—by constantly thinking of Him; *yayuḥ*—returned home, back to Godhead.

TRANSLATION

By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sārūpya-mukti. Although Śiśupāla, Dantavakra and other kings thought of Kṛṣṇa as an enemy, they also achieved the same result.

PURPORT

In *Caitanya-caritāmṛta*, in connection with Lord Caitanya's instructions to Sanātana Gosvāmī, it is explained that a devotee should externally execute his routine devotional service in a regular way but should always inwardly think of the particular mellow in which he is attracted to the service of the Lord. This constant thought of the Lord makes the devotee eligible to return home, back to Godhead. As stated in *Bhagavad-gītā* (4.9), *tyaktvā deham punar janma naiti mām eti:* after giving up his body, a devotee does not again receive a material body, but goes back to Godhead and receives a spiritual body resembling those of the Lord's eternal associates whose activities he followed. However the devotee likes to serve the Lord, he may constantly think of the Lord's associates—the cowherd boys, the *gopīs*, the Lord's father and mother, His servants and the trees, land, animals, plants and water in the Lord's abode. Because of constantly thinking of these features, one acquires a transcendental position. Kings like Śiśupāla, Dantavakra, Kaṁsa, Pauṇḍraka, Narakāsura and Śālva were all similarly delivered. This is confirmed by Madhvācārya:

pauṇḍrake narake caiva
śālve kaṁse ca rukmiṇi
āviṣṭās tu harer bhaktās
tad-bhaktyā harim āpire

Pauṇḍraka, Narakāsura, Śālva and Kaṁsa were all inimical toward the Supreme Personality of Godhead, but because all these kings constantly thought of Him, they achieved the same liberation—*sārūpya-mukti.* The

jñāna-bhakta, the devotee who follows the path of *jñāna*, also attains the same destination. If even the enemies of the Lord achieve salvation by constantly thinking about the Lord, what is to be said of pure devotees who always engage in the Lord's service and who think of nothing but the Lord in every activity?

TEXT 41

आख्यातं सर्वमेतत् ते यन्मां त्वं परिपृष्टवान् ।
दमघोषसुतादीनां हरेः सात्म्यमपि द्विषाम् ॥४१॥

ākhyātaṁ sarvam etat te
yan māṁ tvaṁ paripṛṣṭavān
damaghoṣa-sutādīnāṁ
hareḥ sātmyam api dviṣām

ākhyātam—described; *sarvam*—everything; *etat*—this; *te*—unto you; *yat*—whatever; *mām*—unto me; *tvam*—you; *paripṛṣṭavān*—inquired; *damaghoṣa-suta-ādīnām*—of the son of Damaghoṣa (Śiśupāla) and others; *hareḥ*—of the Lord; *sātmyam*—equal bodily features; *api*—even; *dviṣām*—although they were inimical.

TRANSLATION

Everything you asked me about how Śiśupāla and others attained salvation although they were inimical has now been explained to you by me.

TEXT 42

एषा ब्रह्मण्यदेवस्य कृष्णस्य च महात्मनः ।
अवतारकथा पुण्या वधो यत्रादिदैत्ययोः ॥४२॥

eṣā brahmaṇya-devasya
kṛṣṇasya ca mahātmanaḥ
avatāra-kathā puṇyā
vadho yatrādi-daityayoḥ

eṣā—all this; *brahmaṇya-devasya*—of the Supreme Personality of Godhead, who is worshiped by all *brāhmaṇas*; *kṛṣṇasya*—of Kṛṣṇa, the

original Supreme Personality of Godhead; *ca*—also; *mahā-ātmanaḥ*—the Supersoul; *avatāra-kathā*—narrations about His incarnations; *puṇyā*—pious, purifying; *vadhaḥ*—killing; *yatra*—wherein; *ādi*—in the beginning of the millennium; *daityayoḥ*—of the demons (Hiraṇyākṣa and Hiraṇyakaśipu).

TRANSLATION

In this narration about Kṛṣṇa, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiraṇyākṣa and Hiraṇyakaśipu has also been described.

PURPORT

Avatāras, or incarnations, are expansions of the Supreme Personality of Godhead—Kṛṣṇa, Govinda.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person—nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the *Vedas*, but they are always manifest to pure, unalloyed devotees." (*Brahma-saṁhitā* 5.33) The *Brahma-saṁhitā* describes the *avatāras*. Indeed, all the *avatāras* are described in the authentic scriptures. No one can become an *avatāra*, or incarnation, although this has become fashionable in the age of Kali. The *avatāras* are described in the authentic scriptures (*śāstras*), and therefore before one risks accepting a pretender as an *avatāra*, one should refer to the *śāstras*. The *śāstras* say everywhere that Kṛṣṇa is the original Personality of Godhead and that He has innumerable *avatāras*, or incarnations. Elsewhere in the *Brahma-saṁhitā* it is said, *rāmādi-mūrtiṣu kalā-niyamena*

tiṣṭhan: Rāma, Nṛsiṁha, Varāha and many others are consecutive expansions of the Supreme Personality of Godhead. After Kṛṣṇa comes Balarāma, after Balarāma is Saṅkarṣaṇa, then Aniruddha, Pradyumna, Nārāyaṇa and then the *puruṣa-avatāras*—Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. All of them are *avatāras.*

One must hear about the *avatāras.* Narrations about such *avatāras* are called *avatāra-kathā,* the narrations of Kṛṣṇa's expansions. Hearing and chanting these narrations is completely pious. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ.* One who hears and chants can become *puṇya,* purified of material contamination.

Whenever there are references to the *avatāras,* religious principles are established, and demons who are against Kṛṣṇa are killed. The Kṛṣṇa consciousness movement is spreading all over the world with two aims—to establish Kṛṣṇa as the Supreme Personality of Godhead and to kill all the pretenders who falsely present themselves as *avatāras.* The preachers of the Kṛṣṇa consciousness movement must carry this conviction very carefully within their hearts and kill the demons who in many tactful ways vilify the Supreme Personality of Godhead, Kṛṣṇa. If we take shelter of Nṛsiṁhadeva and Prahlāda Mahārāja, it will be easier to kill the demons who are against Kṛṣṇa and to thus reestablish Kṛṣṇa's supremacy. *Kṛṣṇas tu bhagavān svayam:* Kṛṣṇa is the Supreme Lord, the original Lord. Prahlāda Mahārāja is our *guru,* and Kṛṣṇa is our worshipable God. As advised by Śrī Caitanya Mahāprabhu, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* If we can be successful in getting the mercy of Prahlāda Mahārāja and also that of Nṛsiṁhadeva, then our Kṛṣṇa consciousness movement will be extremely successful.

The demon Hiraṇyakaśipu had so many ways to try to become God himself, but although Prahlāda Mahārāja was chastised and threatened in many ways, he rigidly refused to accept his powerful demoniac father as God. Following in the footsteps of Prahlāda Mahārāja, we should reject all the rascals who pretend to be God. We must accept Kṛṣṇa and His incarnations, and no one else.

TEXTS 43–44

प्रह्लादस्यानुचरितं महाभागवतस्य च ।
भक्तिर्ज्ञानं विरक्तिश्च याथार्थ्यं चास्य वै हरेः ॥४३॥

सर्गस्थित्यप्ययेशस्य गुणकर्मानुवर्णनम् ।
परावरेषां स्थानानां कालेन व्यत्ययो महान् ॥४४॥

prahrādasyānucaritaṁ
mahā-bhāgavatasya ca
bhaktir jñānaṁ viraktiś ca
yāthārthyaṁ cāsya vai hareḥ

sarga-sthity-apyayeśasya
guṇa-karmānuvarṇanam
parāvareṣāṁ sthānānāṁ
kālena vyatyayo mahān

prahrādasya—of Prahlāda Mahārāja; *anucaritam*—characteristics (understood by reading or describing his activities); *mahā-bhāgavatasya*—of the great and exalted devotee; *ca*—also; *bhaktiḥ*—devotional service unto the Supreme Personality of Godhead; *jñānam*—complete knowledge of the Transcendence (Brahman, Paramātmā and Bhagavān); *viraktiḥ*—renunciation of material existence; *ca*—also; *yāthārthyam*—just to understand each of them perfectly; *ca*—and; *asya*—of this; *vai*—indeed; *hareḥ*—always in reference to the Supreme Personality of Godhead; *sarga*—of creation; *sthiti*—maintenance; *apyaya*—and annihilation; *īśasya*—of the master (the Supreme Personality of Godhead); *guṇa*—of the transcendental qualities and opulences; *karma*—and activities; *anuvarṇanam*—description within the disciplic succession;* *para-avareṣām*—of different types of living entities known as demigods and demons; *sthānānām*—of the various planets or places to live; *kālena*—in due course of time; *vyatyayaḥ*—the annihilation of everything; *mahān*—although very great.

TRANSLATION

This narration describes the characteristics of the great and exalted devotee Prahlāda Mahārāja, his staunch devotional service,

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*The word *anu* means "after." Authorized persons do not create anything; rather, they follow the previous *ācāryas*.

his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlāda Mahārāja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord.

PURPORT

Śrīmad-Bhāgavatam is filled with descriptions of the characteristics of various devotees, with reference to the service of the Lord. This Vedic literature is called *Bhāgavatam* because it deals with the Supreme Personality of Godhead and His devotee. By studying *Śrīmad-Bhāgavatam* under the direction of the bona fide spiritual master, one can perfectly understand the science of Kṛṣṇa, the nature of the material and spiritual worlds, and the aim of life. *Śrīmad-Bhāgavatam amalaṁ purāṇam. Śrīmad-Bhāgavatam* is the spotless Vedic literature, as we have discussed in the beginning of *Śrīmad-Bhāgavatam.* Therefore, simply by understanding *Śrīmad-Bhāgavatam*, one can understand the science of the activities of the devotees, the activities of the demons, the permanent abode and the temporary abode. Through *Śrīmad-Bhāgavatam*, everything is perfectly known.

TEXT 45

धर्मो भागवतानां च भगवान्येन गम्यते ।
आख्यानेऽस्मिन्समाम्नातमाध्यात्मिकमशेषतः॥४५॥

dharmo bhāgavatānāṁ ca
bhagavān yena gamyate
ākhyāne 'smin samāmnātam
ādhyātmikam aśeṣataḥ

dharmaḥ—religious principles; *bhāgavatānām*—of the devotees; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *yena*—by which; *gamyate*—one can understand; *ākhyāne*—in the narration;

asmin—this; *samāmnātam*—is perfectly described; *ādhyātmikam*—transcendence; *aśeṣataḥ*—without reservations.

TRANSLATION

The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhāgavata-dharma. In this narration, therefore, which deals with these principles, actual transcendence is properly described.

PURPORT

Through the principles of religion, one can understand the Supreme Personality of Godhead, Brahman (the impersonal feature of the Supreme Lord) and Paramātmā (the localized aspect of the Lord). When one is well conversant with all these principles, he becomes a devotee and performs *bhāgavata-dharma.* Prahlāda Mahārāja, the spiritual master in the line of disciplic succession, advised that this *bhāgavata-dharma* be instructed to students from the very beginning of their education (*kaumāra ācaret prājño dharmān bhāgavatān iha*). To understand the science of the Supreme Personality of Godhead is the real purpose of education. *Śravaṇaṁ kīrtanaṁ viṣṇoḥ.* One must simply hear about and describe Lord Viṣṇu and His various incarnations. This narration concerning Prahlāda Mahārāja and Lord Nṛsiṁhadeva, therefore, has properly described spiritual, transcendental subjects.

TEXT 46

य एतत् पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम् ।
कीर्तयेच्छ्रद्धया श्रुत्वा कर्मपाशैर्विमुच्यते ॥४६॥

ya etat puṇyam ākhyānaṁ
viṣṇor vīryopabṛṁhitam
kīrtayec chraddhayā śrutvā
karma-pāśair vimucyate

yaḥ—anyone who; *etat*—this; *puṇyam*—pious; *ākhyānam*—narration; *viṣṇoḥ*—of Lord Viṣṇu; *vīrya*—the supreme power;

upabṛṁhitam—in which is described; *kīrtayet*—chants or repeats; *śraddhayā*—with great faith; *śrutvā*—after properly hearing (from the right source); *karma-pāśaiḥ*—from the bondage of fruitive activities; *vimucyate*—becomes liberated.

TRANSLATION

One who hears and chants this narration about the omnipotence of the Supreme Personality of Godhead, Viṣṇu, is certainly liberated from material bondage without fail.

TEXT 47

एतद् य आदिपुरुषस्य मृगेन्द्रलीलां
दैत्येन्द्रयूथपवधं प्रयतः पठेत ।
दैत्यात्मजस्य च सतां प्रवरस्य पुण्यं
श्रुत्वानुभावमकुतोभयमेति लोकम् ॥४७॥

etad ya ādi-puruṣasya mṛgendra-līlāṁ
daityendra-yūtha-pa-vadhaṁ prayataḥ paṭheta
daityātmajasya ca satāṁ pravarasya puṇyaṁ
śrutvānubhāvam akuto-bhayam eti lokam

etat—this narration; *yaḥ*—anyone who; *ādi-puruṣasya*—of the original Personality of Godhead; *mṛga-indra-līlām*—pastimes as a lion and human being combined; *daitya-indra*—of the King of the demons; *yūtha-pa*—as strong as an elephant; *vadham*—the killing; *prayataḥ*—with great attention; *paṭheta*—reads; *daitya-ātma-jasya*—of Prahlāda Mahārāja, the son of the demon; *ca*—also; *satām*—among elevated devotees; *pravarasya*—the best; *puṇyam*—pious; *śrutvā*—hearing; *anubhāvam*—the activities; *akutaḥ-bhayam*—where there is no fear anywhere or at any time; *eti*—reaches; *lokam*—the spiritual world.

TRANSLATION

Prahlāda Mahārāja was the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlāda Mahārāja, the killing of Hiraṇyakaśipu, and the

activities of the Supreme Personality of Godhead, Nṛsiṁhadeva, surely reaches the spiritual world, where there is no anxiety.

Thus end the Bhaktivedanta purports of the Seventh Canto, Tenth Chapter, First Part, of the Śrīmad-Bhāgavatam, *entitled "Prahlāda, the Best Among Exalted Devotees."*

CONTINUED IN THE NEXT VOLUME

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Anubhāva—the bodily symptoms of ecstatic love for Kṛṣṇa.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional practice of Deity worship.
Artha—economic development.
Āśrama—a spiritual order of life.
Asuras—atheistic demons.
Ātmā—the self (the body, the mind, or the soul).
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhāgavata-dharma—religious principles enunciated by the Supreme Lord.
Bhakta—a devotee.
Bhakti—pure devotional service to Lord Kṛṣṇa.
Bhakti-yoga—linking with the Supreme Lord in ecstatic devotional service.
Bhāva—the preliminary stage of ecstatic love of God.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

D

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends who are His most confidential servitors.

Gṛhamedhis—materialistic householders.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master or superior person.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jīva-tattva—the living entities, who are small parts of the Lord.

Jñāna—theoretical knowledge.

Jñānī—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Kāma—lust.

Karatālas—hand cymbals used in *kīrtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—a section of the *Vedas* concerning elevation to the heavenly planets.

Karmī—one who is satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Līlā—pastimes.

Līla-śakti—the energy of Kṛṣṇa which helps to enact His pastimes.

M

Mahā-bhāgavata—a pure devotee of the Lord.

Mahājana—the Lord's authorized devotee who by his teachings and behavior establishes the true purpose of religious principles.

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra—a sound vibration that can deliver the mind from illusion.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramahaṁsa—the topmost class of devotees.

Paramātmā—the Supersoul, an expansion of the Supreme Lord situated in every living entity's heart and in every atom.

Paramparā—the chain of spiritual masters in disciplic succession.

Prasāda—food spiritualized by being offered to the Lord.

R

Rākṣasas—man-eating demons.

Ṛṣi—a great sage.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Sāṅkhya—the analytical study of matter and spirit.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Śrāddha—ritualistic ceremony of offering oblations to one's deceased ancestors to free them from possible hellish conditions in their next lives.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tantras—Vedic literatures consisting mostly of dialogues between Lord Śiva and Durgā.

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.

Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇas—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

Viṣṇudūtas—the messengers of Lord Viṣṇu who come to take perfected devotees back to the spiritual world at the time of death.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice, work done for the satisfaction of Lord Viṣṇu.

Yamarāja—the demigod in charge of punishing sinful human beings after death.

Yoga-nidrā—the mystic slumber of Lord Viṣṇu.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *rim*.
ṝ – like *ree* in *reed*.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in *they*.
ai – like the *ai* in *aisle*.
o – like the *o* in *go*.
au – like the *ow* in *how*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha*; *iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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His
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Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmi's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

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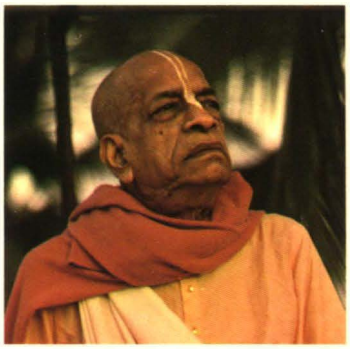

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of

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पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः ।
हरिरेवैक उर्वीश यन्मयं वै चराचरम् ॥

pātraṁ tv atra niruktaṁ vai
kavibhiḥ pātra-vittamaiḥ
harir evaika urvīśa
yan-mayaṁ vai carācaram (p. 181)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam,* but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

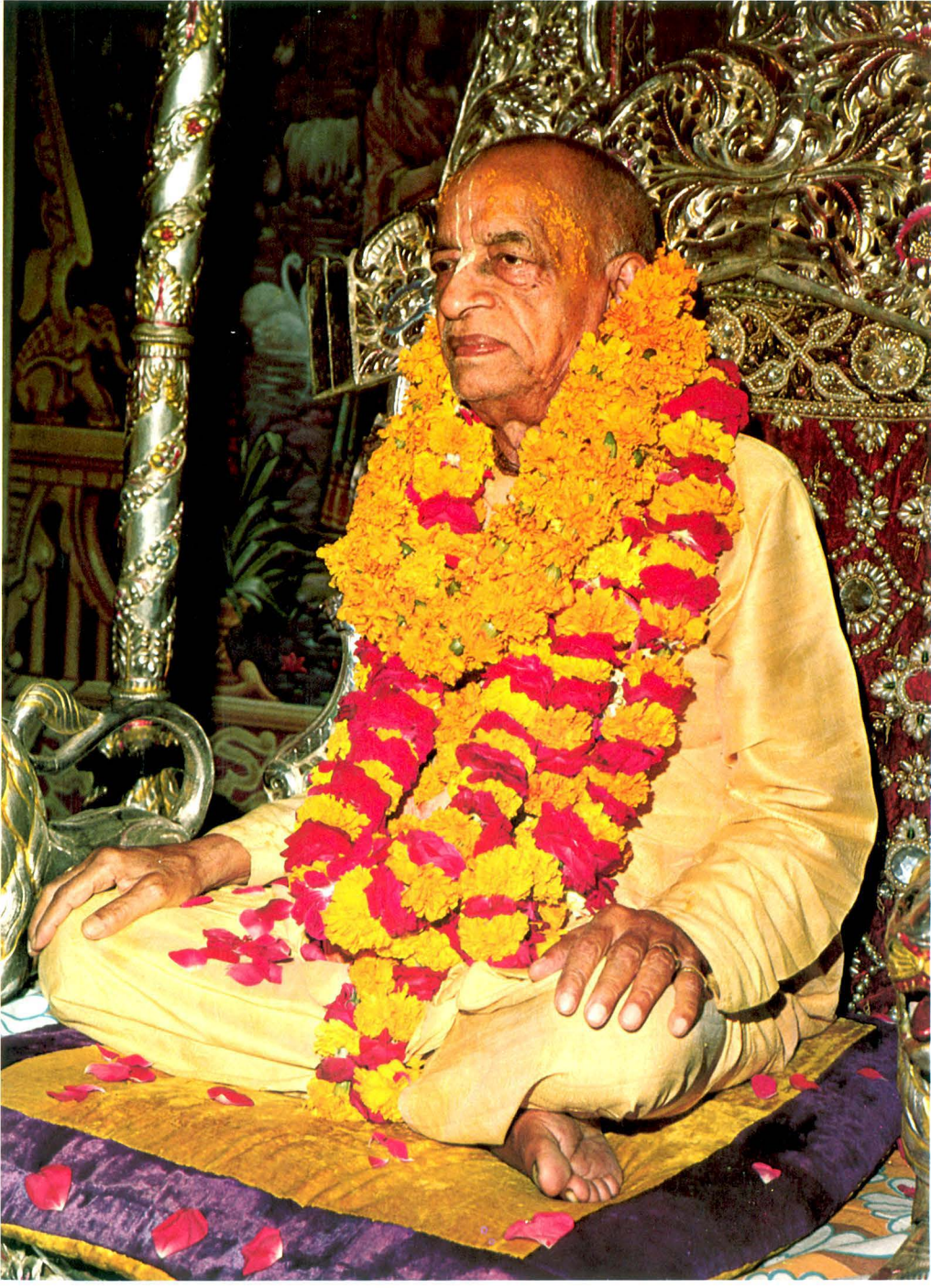
The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

Thousands of years ago, Yudhiṣṭhira Mahārāja was the most exalted and respected king of India. During a great gathering of sages, he took the opportunity to inquire from the exalted saint Nārada Muni about the principles of the eternal religious system, by which one can attain the ultimate goal of life. Nārada Muni, the supreme spiritual master of human society, instructed King Yudhiṣṭhira on the behavior of perfect persons, the organization of the perfect society, and ideal family life. He taught the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Mahārāja Yudhiṣṭhira thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa. *(pp. 23–292)*

PLATE TWO

When the planets of the demigods were attacked by the demoniac soldiers of Maya Dānava, the rulers of those planets appealed to Lord Śiva for protection. "Do not be afraid," Lord Śiva assured the demigods, and then he attacked and killed the demons with a barrage of fiery arrows. But Maya Dānava, who was extremely powerful by dint of his mystic *yoga* practice, brought the demons back to life by dropping them into a nectar-filled well he had created. When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds. *(pp. 9–12)*

PLATE THREE

Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia, which enabled the demons to remain invisible. Taking advantage of this opportunity, the demons began to attack the three planetary systems. Seeing this great disturbance, the Supreme Lord Kṛṣṇa, by His own personal potency (consisting of religion, knowledge, renunciation, opulence, austerity, education and activities) equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and an arrow. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons. The most powerful Lord Śiva then joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them. *(pp. 8–17)*

PLATE FOUR

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living beings as Paramātmā, the Supersoul. The Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore, the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development, knowledge, austerity, penance and so on. The Supreme Lord is situated in everyone's heart, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. One who sees the Supersoul, Lord Viṣṇu, accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees, and he therefore gradually advances toward spiritual perfection. *(pp. 185–188)*

PLATE FIVE

Prahlāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced. Neither by that saintly person's activities, by his bodily features, by his words, nor by the symptoms of his cultural status could people understand whether he was the same person they had known. The great devotee Prahlāda Mahārāja, in order to understand him, inquired why he had ceased taking part in all materialistic activities. The sage explained that material existence is illusory and that real happiness can be achieved by retiring from materialistic activities and absorbing oneself in self-realization. *(pp. 98–137)*

Puskinaidu

PLATE SIX

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, but He is the prime cause of all causes. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord Kṛṣṇa by such devotion, he can enter into the kingdom of God. (*p. 267*)

PLATE SEVEN

Long, long ago, Nārada Muni existed as the Gandharva known as Upabarhaṇa. With his beautiful face, pleasing, attractive bodily structure, and decorations of flower garlands and sandalwood pulp, he was most pleasing to the women in his city, and thus he was bewildered, always feeling lusty desires. Once there was a *saṅkīrtana* festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the *prajāpatis* to take part in it. At that festival, Upabarhaṇa, surrounded by lusty women, began singing ordinary songs. Because of this, the *prajāpatis*, the great demigods in charge of the affairs of the universe, forcefully cursed him with these words: "Because you have committed an offense, may you immediately become a *śūdra*, devoid of beauty." *(pp. 281–285)*

CHAPTER TEN

Prahlāda, the Best Among Exalted Devotees

(continued from the previous volume)

TEXT 48

यूयं नृलोके बत भूरिभागा
लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद्
गूढं परं ब्रह्म मनुष्यलिङ्गम् ॥४८॥

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

yūyam—all of you (the Pāṇḍavas); *nṛ-loke*—within this material world; *bata*—however; *bhūri-bhāgāḥ*—extremely fortunate; *lokam*—all the planets; *punānāḥ*—who can purify; *munayaḥ*—great saintly persons; *abhiyanti*—almost always come to visit; *yeṣām*—of whom; *gṛhān*—the house; *āvasati*—resides in; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param brahma*—the Supreme Personality of Godhead; *manuṣya-liṅgam*—appearing just like a human being.

TRANSLATION

Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.

PURPORT

After hearing about the activities of Prahlāda Mahārāja, a pure devotee should be very anxious to follow in his footsteps, but such a devotee might be disappointed, thinking that not every devotee can come to the standard of Prahlāda Mahārāja. This is the nature of a pure devotee; he always thinks himself to be the lowest, to be incompetent and unqualified. Thus after hearing the narration of Prahlāda Mahārāja's activities, Mahārāja Yudhiṣṭhira, who was on the same standard of devotional service as Prahlāda, might have been thinking of his own humble position. Nārada Muni, however, could understand Mahārāja Yudhiṣṭhira's mind, and therefore he immediately encouraged him by saying that the Pāṇḍavas were not less fortunate; they were as good as Prahlāda Mahārāja because although Lord Nṛsiṁhadeva appeared for Prahlāda, the Supreme Personality of Godhead in His original form as Kṛṣṇa was always living with the Pāṇḍavas. Although the Pāṇḍavas, because of the influence of Kṛṣṇa's *yogamāyā*, could not think of their fortunate position, every saintly person, including the great sage Nārada, could understand it, and therefore they constantly visited Mahārāja Yudhiṣṭhira.

Any pure devotee who is constantly conscious of Kṛṣṇa is naturally very fortunate. The word *nṛ-loke*, meaning "within the material world," indicates that before the Pāṇḍavas there had been many, many devotees, such as the descendants of the Yadu dynasty and Vasiṣṭha, Marīci, Kaśyapa, Lord Brahmā and Lord Śiva, who were all extremely fortunate. The Pāṇḍavas, however, were better than all of them because Kṛṣṇa Himself lived with them constantly. Nārada Muni therefore specifically mentioned that within this material world (*nṛ-loke*) the Pāṇḍavas were the most fortunate.

TEXT 49

स वा अयं ब्रह्म महद्विमृग्य-
कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद् वः खलु मातुलेय
आत्मार्हणीयो विधिकृद् गुरुश्च ॥४९॥

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhṛd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

saḥ—that (Supreme Personality of Godhead, Kṛṣṇa); *vā*—also; *ayam*—this; *brahma*—the impersonal Brahman (which is an emanation from Kṛṣṇa); *mahat*—by great personalities; *vimṛgya*—searched for; *kaivalya*—oneness; *nirvāṇa-sukha*—of transcendental happiness; *anubhūtiḥ*—the source of practical experience; *priyaḥ*—very, very dear; *suhṛt*—well-wisher; *vaḥ*—of you; *khalu*—indeed; *mātuleyaḥ*—the son of a maternal uncle; *ātmā*—exactly like body and soul together; *arhaṇīyaḥ*—worshipable (because He is the Supreme Personality of Godhead); *vidhi-kṛt*—(yet He serves you as) an order carrier; *guruḥ*—your supreme advisor; *ca*—as well.

TRANSLATION

The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

PURPORT

There is always a difference of opinion about the Absolute Truth. One class of transcendentalists concludes that the Absolute Truth is impersonal, and another class concludes that the Absolute Truth is a person. In *Bhagavad-gītā*, the Absolute Truth is accepted as the Supreme Person. Indeed, that Supreme Person Himself, Lord Kṛṣṇa, instructs in *Bhagavad-gītā*, *brahmaṇo hi pratiṣṭhāham, mattaḥ parataraṁ nānyat.* "The impersonal Brahman is My partial manifestation, and there is no truth superior to Me." That same Kṛṣṇa, the Supreme Personality of Godhead, acted as the supreme friend and relative of the Pāṇḍavas, and

sometimes He even acted as their servant by carrying a letter from the Pāṇḍavas to Dhṛtarāṣṭra and Duryodhana. Because Kṛṣṇa was the well-wisher of the Pāṇḍavas, He also acted as *guru* by becoming the spiritual master of Arjuna. Arjuna accepted Kṛṣṇa as his spiritual master (*śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam*), and Kṛṣṇa sometimes chastised him. For example, the Lord said, *aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase:* "While speaking learned words, you are mourning for what is not worthy of grief." The Lord also said, *kutas tvā kaśmalam idaṁ viṣame samupasthitam:* "My dear Arjuna, how have these impurities come upon you?" Such was the intimate relationship between the Pāṇḍavas and Kṛṣṇa. In the same way, a pure devotee of the Lord is always with Kṛṣṇa through thick and thin; his way of life is Kṛṣṇa. This is the statement of the authority Śrī Nārada Muni.

TEXT 50

न यस्य साक्षाद् भवपद्मजादिभी
रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः
प्रसीदतामेष स सात्वतां पतिः ॥५०॥

na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitaḥ
prasīdatām eṣa sa sātvatāṁ patiḥ

na—not; *yasya*—of whom; *sākṣāt*—directly; *bhava*—Lord Śiva; *padma-ja*—Lord Brahmā (born from the lotus); *ādibhiḥ*—by them and others also; *rūpam*—the form; *dhiyā*—even by meditation; *vastutayā*—fundamentally; *upavarṇitam*—described and perceived; *maunena*—by *samādhi*, deep meditation; *bhaktyā*—by devotional service; *upaśamena*—by renunciation; *pūjitaḥ*—worshiped; *prasīdatām*—may He be pleased; *eṣaḥ*—this; *saḥ*—He; *sātvatām*—of the great devotees; *patiḥ*—the master.

TRANSLATION

Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of God-

head, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

PURPORT

The Absolute Truth is sought by different persons in different ways, yet He remains inconceivable. Nonetheless, devotees like the Pāṇḍavas, the *gopīs*, the cowherd boys, Mother Yaśodā, Nanda Mahārāja and all the inhabitants of Vṛndāvana do not need to practice conventional processes of meditation to attain the Supreme Personality of Godhead, for He remains with them through thick and thin. Therefore a saint like Nārada, understanding the difference between transcendentalists and pure devotees, always prays that the Lord will be pleased with him.

TEXT 51

स एष भगवान्राजन्व्यतनोद् विहतं यशः ।
पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ॥५१॥

sa eṣa bhagavān rājan
vyatanod vihataṁ yaśaḥ
purā rudrasya devasya
mayenānanta-māyinā

saḥ eṣaḥ bhagavān—the same Personality of Godhead, Kṛṣṇa, who is Parabrahman; *rājan*—my dear King; *vyatanot*—expanded; *vihatam*—lost; *yaśaḥ*—reputation; *purā*—formerly in history; *rudrasya*—of Lord Śiva (the most powerful among the demigods); *devasya*—the demigod; *mayena*—by a demon named Maya; *ananta*—unlimited; *māyinā*—possessing technical knowledge.

TRANSLATION

My dear King Yudhiṣṭhira, long, long ago in history, a demon known as Maya Dānava, who was very expert in technical knowledge, reduced the reputation of Lord Śiva. In that situation, Kṛṣṇa, the Supreme Personality of Godhead, saved Lord Śiva.

PURPORT

Lord Śiva is known as Mahādeva, the most exalted demigod. Thus Viśvanātha Cakravartī Ṭhākura says that although Lord Brahmā did not know the glories of the Supreme Personality of Godhead, Lord Śiva could have known them. This historical incident proves that Lord Śiva derives power from Lord Kṛṣṇa, the Parabrahman.

TEXT 52

राजोवाच

कस्मिन् कर्मणि देवस्य मयोऽहञ्जगदीशितुः ।
यथा चोपचिता कीर्तिः कृष्णेनानेन कथ्यताम्॥५२॥

rājovāca
kasmin karmaṇi devasya
mayo 'hañ jagad-īśituḥ
yathā copacitā kīrtiḥ
kṛṣṇenānena kathyatām

rājā uvāca—King Yudhiṣṭhira inquired; *kasmin*—for what reason; *karmaṇi*—by which activities; *devasya*—of Lord Mahādeva (Śiva); *mayaḥ*—the great demon Maya Dānava; *ahan*—vanquished; *jagat-īśituḥ*—of Lord Śiva, who controls the power of the material energy and is the husband of Durgādevī; *yathā*—just as; *ca*—and; *upacitā*—again expanded; *kīrtiḥ*—reputation; *kṛṣṇena*—by Lord Kṛṣṇa; *anena*—this; *kathyatām*—please describe.

TRANSLATION

Mahārāja Yudhiṣṭhira said: For what reason did the demon Maya Dānava vanquish Lord Śiva's reputation? How did Lord Kṛṣṇa save Lord Śiva and expand his reputation again? Kindly describe these incidents.

TEXT 53

श्रीनारद उवाच

निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः ।
मायिनां परमाचार्यं मयं शरणमाययुः ॥५३॥

śrī-nārada uvāca
nirjitā asurā devair
yudhy anenopabṛṁhitaiḥ
māyināṁ paramācāryaṁ
mayaṁ śaraṇam āyayuḥ

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *nirjitāḥ*—being defeated; *asurāḥ*—all the demons; *devaiḥ*—by the demigods; *yudhi*—in battle; *anena*—by Lord Kṛṣṇa; *upabṛṁhitaiḥ*—increased in power; *māyinām*—of all the demons; *parama-ācāryam*—the best and largest; *mayam*—unto Maya Dānava; *śaraṇam*—shelter; *āyayuḥ*—took.

TRANSLATION

Nārada Muni said: When the demigods, who are always powerful by the mercy of Lord Kṛṣṇa, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Dānava, the greatest of the demons.

TEXTS 54–55

स निर्माय पुरस्तिस्रो हैमीरौप्यायसीर्विभुः ।
दुर्लक्ष्यापायसंयोगा दुर्वितर्क्यपरिच्छदाः ॥५४॥
ताभिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप ।
स्मरन्तो नाशयाञ्चक्रुः पूर्ववैरमलक्षिताः ॥५५॥

sa nirmāya puras tisro
haimī-raupyāyasīr vibhuḥ
durlakṣyāpāya-saṁyogā
durvitarkya-paricchadāḥ

tābhis te 'sura-senānyo
lokāṁs trīn seśvarān nṛpa
smaranto nāśayāṁ cakruḥ
pūrva-vairam alakṣitāḥ

saḥ—that (great demon Maya Dānava); *nirmāya*—constructing; *puraḥ*—big residences; *tisraḥ*—three; *haimī*—made of gold; *raupyā*—

made of silver; *āyasīḥ*—made of iron; *vibhuḥ*—very great, powerful; *durlakṣya*—immeasurable; *apāya-saṁyogāḥ*—whose movements in coming and going; *durvitarkya*—uncommon; *paricchadāḥ*—possessing paraphernalia; *tābhiḥ*—by all of them (the three residences, which resembled airplanes); *te*—they; *asura-senā-anyaḥ*—the commanders of the *asuras; lokān trīn*—the three worlds; *sa-īśvarān*—with their chief rulers; *nṛpa*—my dear King Yudhiṣṭhira; *smarantaḥ*—remembering; *nāśayām cakruḥ*—began to annihilate; *pūrva*—former; *vairam*—enmity; *alakṣitāḥ*—unseen by anyone else.

TRANSLATION

Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhiṣṭhira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds—the upper, middle and lower planetary systems.

TEXT 56

ततस्ते सेश्वरा लोका उपासाद्येश्वरं नताः।
त्राहि नस्तावकान्देव विनष्टांस्त्रिपुरालयैः ॥५६॥

tatas te seśvarā lokā
upāsādyeśvaraṁ natāḥ
trāhi nas tāvakān deva
vinaṣṭāṁs tripurālayaiḥ

tataḥ—thereafter; *te*—they (the demigods); *sa-īśvarāḥ*—with their rulers; *lokāḥ*—the planets; *upāsādya*—approaching; *īśvaram*—Lord Śiva; *natāḥ*—fell down in surrender; *trāhi*—please save; *naḥ*—us; *tāvakān*—near and dear to you and very frightened; *deva*—O Lord; *vinaṣṭān*—almost finished; *tripura-ālayaiḥ*—by the demons dwelling in those three planes.

TRANSLATION

Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.

TEXT 57

अथानुगृह्य भगवान्मा भैष्टेति सुरान्विभुः ।
शरं धनुषि सन्धाय पुरेष्वस्त्रं व्यमुञ्चत ॥५७॥

athānugṛhya bhagavān
mā bhaiṣṭeti surān vibhuḥ
śaraṁ dhanuṣi sandhāya
pureṣv astraṁ vyamuñcata

atha—thereafter; *anugṛhya*—just to show them favor; *bhagavān*—the most powerful; *mā*—do not; *bhaiṣṭa*—be afraid; *iti*—thus; *surān*—unto the demigods; *vibhuḥ*—Lord Śiva; *śaram*—arrows; *dhanuṣi*—on the bow; *sandhāya*—fixing; *pureṣu*—at those three residences occupied by the demons; *astram*—weapons; *vyamuñcata*—released.

TRANSLATION

The most powerful and able Lord Śiva reassured them and said, "Do not be afraid." He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.

TEXT 58

ततोऽग्निवर्णा इषव उत्पेतुः सूर्यमण्डलात् ।
यथा मयूखसंदोहा नादृश्यन्त पुरो यतः ॥५८॥

tato 'gni-varṇā iṣava
utpetuḥ sūrya-maṇḍalāt
yathā mayūkha-sandohā
nādṛśyanta puro yataḥ

tataḥ—thereafter; *agni-varṇāḥ*—as brilliant as fire; *iṣavaḥ*—arrows; *utpetuḥ*—released; *sūrya-maṇḍalāt*—from the sun globe; *yathā*—just as; *mayūkha-sandohāḥ*—beams of light; *na adṛśyanta*—could not be seen; *puraḥ*—the three residences; *yataḥ*—because of this (being covered by the arrows of Lord Śiva).

TRANSLATION

The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

TEXT 59

तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरौकसः ।
तानानीय महायोगी मयः कूपरसेऽक्षिपत् ॥५९॥

taiḥ spṛṣṭā vyasavaḥ sarve
nipetuḥ sma puraukasaḥ
tān ānīya mahā-yogī
mayaḥ kūpa-rase 'kṣipat

taiḥ—by those (fiery arrows); *spṛṣṭāḥ*—being attacked or being touched; *vyasavaḥ*—without life; *sarve*—all the demons; *nipetuḥ*—fell down; *sma*—formerly; *pura-okasaḥ*—being the inhabitants of the above-mentioned three residential airplanes; *tān*—all of them; *ānīya*—bringing; *mahā-yogī*—the great mystic; *mayaḥ*—Maya Dānava; *kūpa-rase*—in the well of nectar (created by the great mystic Maya); *akṣipat*—put.

TRANSLATION

Attacked by Lord Śiva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created.

PURPORT

The *asuras* are generally extremely powerful because of their mystic yogic power. However, as Lord Kṛṣṇa says in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The actual purpose of mystic *yoga* is to concentrate one's attention fully on the Personality of Godhead, Kṛṣṇa, and always think of Him (*mad-gatenāntarātmanā*). To attain such perfection, one must undergo a certain process—*haṭha-yoga*—and through this *yoga* system the practitioner achieves some uncommon mystic power. The *asuras*, however, instead of becoming devotees of Kṛṣṇa, utilize this mystic power for their personal sense gratification. Maya Dānava, for example, is mentioned here as *mahā-yogī*, a great mystic, but his business was to help the *asuras*. Nowadays we are actually seeing that there are some *yogīs* who cater to the senses of materialists, and there are imposters who advertise themselves as God. Maya Dānava was such a person, a god among the demons, and he could perform some wonderful feats, one of which is described here: he made a well filled with nectar and dipped the *asuras* into that nectarean well. This nectar was known as *mṛta-sanjīvayitari*, for it could bring a dead body to life. *Mṛta-sanjīvayitari* is also an Āyur-vedic preparation. It is a kind of liquor that invigorates even a person on the verge of death.

TEXT 60

सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः ।
उत्तस्थुर्मेघदलना वैद्युता इव वह्नयः ॥६०॥

siddhāmṛta-rasa-spṛṣṭā
vajra-sārā mahaujasaḥ
uttasthur megha-dalanā
vaidyutā iva vahnayaḥ

siddha-amṛta-rasa-spṛṣṭāḥ—the demons, thus being touched by the powerful mystic nectarean liquid; *vajra-sārāḥ*—their bodies becoming invincible to thunderbolts; *mahā-ojasaḥ*—being extremely strong;

uttasthuḥ—again got up; *megha-dalanāḥ*—that which goes through the clouds; *vaidyutāḥ*—lightning (which penetrates the clouds); *iva*—like; *vahnayaḥ*—fiery.

TRANSLATION

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.

TEXT 61

विलोक्य भग्नसङ्कल्पं विमनस्कं वृषध्वजम् ।
तदायं भगवान्विष्णुस्तत्रोपायमकल्पयत् ॥६१॥

vilokya bhagna-saṅkalpaṁ
vimanaskaṁ vṛṣa-dhvajam
tadāyaṁ bhagavān viṣṇus
tatropāyam akalpayat

vilokya—seeing; *bhagna-saṅkalpam*—disappointed; *vimanaskam*—extremely unhappy; *vṛṣa-dhvajam*—Lord Śiva; *tadā*—at that time; *ayam*—this; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *tatra*—about the well of nectar; *upāyam*—means (how to stop it); *akalpayat*—considered.

TRANSLATION

Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava.

TEXT 62

वत्सश्चासीत्तदा ब्रह्मा स्वयं विष्णुरयं हि गौः ।
प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ ॥६२॥

vatsaś cāsīt tadā brahmā
svayaṁ viṣṇur ayaṁ hi gauḥ

praviśya tripuraṁ kāle
rasa-kūpāmṛtaṁ papau

vatsaḥ—a calf; *ca*—also; *āsīt*—became; *tadā*—at that time; *brahmā*—Lord Brahmā; *svayam*—personally; *viṣṇuḥ*—Lord Viṣṇu, the Supreme Personality of Godhead; *ayam*—this; *hi*—indeed; *gauḥ*—a cow; *praviśya*—entering; *tri-puram*—the three residences; *kāle*—at noon; *rasa-kūpa-amṛtam*—the nectar contained in that well; *papau*—drank.

TRANSLATION

Then Lord Brahmā became a calf and Lord Viṣṇu a cow, and at noon they entered the residences and drank all the nectar in the well.

TEXT 63

तेऽसुरा ह्यपि पश्यन्तो न न्यषेधन्विमोहिताः ।
तद् विज्ञाय महायोगी रसपालानिदं जगौ ।
स्मयं विशोकः शोकार्तान्स्मरन्दैवगतिं च ताम् ॥६३॥

te 'surā hy api paśyanto
na nyaṣedhan vimohitāḥ
tad vijñāya mahā-yogī
rasa-pālān idaṁ jagau
smayan viśokaḥ śokārtān
smaran daiva-gatiṁ ca tām

te—those; *asurāḥ*—demons; *hi*—indeed; *api*—although; *paśyantaḥ*—seeing (the calf and cow drinking the nectar); *na*—not; *nyaṣedhan*—forbade them; *vimohitāḥ*—being bewildered by illusion; *tat vijñāya*—knowing this fully; *mahā-yogī*—the great mystic Maya Dānava; *rasa-pālān*—unto the demons who guarded the nectar; *idam*—this; *jagau*—said; *smayan*—being bewildered; *viśokaḥ*—not being very unhappy; *śoka-ārtān*—greatly lamenting; *smaran*—remembering; *daiva-gatim*—spiritual power; *ca*—also; *tām*—that.

TRANSLATION

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.

TEXT 64

देवोऽसुरो नरोऽन्यो वा नेश्वरोऽस्तीह कश्चन ।
आत्मनोऽन्यस्य वा दिष्टं दैवेनापोहितुं द्वयोः ॥६४॥

devo 'suro naro 'nyo vā
neśvaro 'stīha kaścana
ātmano 'nyasya vā diṣṭaṁ
daivenāpohituṁ dvayoḥ

devaḥ—the demigods; *asuraḥ*—the demons; *naraḥ*—humans; *anyaḥ*—or anyone else; *vā*—either; *na*—not; *īśvaraḥ*—the supreme controller; *asti*—is; *iha*—in this world; *kaścana*—anyone; *ātmanaḥ*—one's own; *anyasya*—another's; *vā*—either; *diṣṭam*—destiny; *daivena*—which is given by the Supreme Lord; *apohitum*—to undo; *dvayoḥ*—of both of them.

TRANSLATION

Maya Dānava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.

PURPORT

The Supreme Lord is one—Kṛṣṇa, the *viṣṇu-tattva.* Kṛṣṇa expands Himself into *viṣṇu-tattva* personal expansions (*svāṁśa*), who control everything. Maya Dānava said, "However I plan, you plan or both of us plan, the Lord has planned what is to happen. No one's plan will be suc-

cessful without His sanction." We may make our own various plans, but unless they are sanctioned by the Supreme Personality of Godhead, Viṣṇu, they will never be successful. Hundreds and millions of plans are made by all kinds of living entities, but without the sanction of the Supreme Lord they are futile.

TEXT 65-66

अथासौ शक्तिभिःस्वाभिः शम्भोः प्राधानिकं व्यधात् ।
धर्मज्ञानविरक्त्यृद्धितपोविद्याक्रियादिभिः ॥६५॥
रथं सूतं ध्वजं वाहान्धनुर्वर्म शरादि यत् ।
सन्नद्धो रथमास्थाय शरं धनुरुपाददे ॥६६॥

athāsau śaktibhiḥ svābhiḥ
śambhoḥ prādhānikaṁ vyadhāt
dharma-jñāna-virakty-ṛddhi-
tapo-vidyā-kriyādibhiḥ

rathaṁ sūtaṁ dhvajaṁ vāhān
dhanur varma-śarādi yat
sannaddho ratham āsthāya
śaraṁ dhanur upādade

atha—thereafter; *asau*—He (Lord Kṛṣṇa); *śaktibhiḥ*—by His potencies; *svābhiḥ*—personal; *śambhoḥ*—of Lord Śiva; *prādhānikam*—ingredients; *vyadhāt*—created; *dharma*—religion; *jñāna*—knowledge; *virakti*—renunciation; *ṛddhi*—opulence; *tapaḥ*—austerity; *vidyā*—education; *kriyā*—activities; *ādibhiḥ*—by all these and other transcendental opulences; *ratham*—chariot; *sūtam*—charioteer; *dhvajam*—flag; *vāhān*—horses and elephants; *dhanuḥ*—bow; *varma*—shield; *śara-ādi*—arrows and so on; *yat*—everything that was required; *sannaddhaḥ*—equipped; *ratham*—on the chariot; *āsthāya*—seated; *śaram*—arrow; *dhanuḥ*—unto the bow; *upādade*—joined.

TRANSLATION

Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation,

opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (12.13.16): *vaiṣṇavānāṁ yathā śambhuḥ:* Lord Śiva is the best of the Vaiṣṇavas, the devotees of Lord Kṛṣṇa. Indeed, he is one of the *mahājanas*, the twelve authorities on Vaiṣṇava philosophy (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ*, etc.). Lord Kṛṣṇa is always prepared to help all the *mahājanas* and devotees in every respect (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). Although Lord Śiva is very powerful, he lost a battle to the *asuras*, and therefore he was morose and disappointed. However, because he is one of the chief devotees of the Lord, the Lord personally equipped him with all the paraphernalia for war. The devotee, therefore, must serve the Lord sincerely, and Kṛṣṇa is always in the background to protect him and, if need be, to equip him fully to fight with his enemy. For devotees there is no scarcity of knowledge or material requisites for spreading the Kṛṣṇa consciousness movement.

TEXT 67

शरं धनुषि सन्धाय मुहूर्तेऽभिजितीश्वरः ।
ददाह तेन दुर्भेद्या हरोऽथ त्रिपुरो नृप ॥६७॥

śaraṁ dhanuṣi sandhāya
muhūrte 'bhijitīśvaraḥ
dadāha tena durbhedyā
haro 'tha tripuro nṛpa

śaram—the arrows; *dhanuṣi*—on the bow; *sandhāya*—joining together; *muhūrte abhijiti*—at noon; *īśvaraḥ*—Lord Śiva; *dadāha*—set afire; *tena*—by them (the arrows); *durbhedyāḥ*—very difficult to

pierce; *haraḥ*—Lord Śiva; *atha*—in this way; *tri-puraḥ*—the three residences of the demons; *nṛpa*—O King Yudhiṣṭhira.

TRANSLATION

My dear King Yudhiṣṭhira, the most powerful Lord Śiva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.

TEXT 68

दिवि दुन्दुभयो नेदुर्विमानशतसङ्कुलाः ।
देवर्षिपितृसिद्धेशा जयेति कुसुमोत्करैः ।
अवाकिरञ्जगुर्हृष्टा ननृतुश्चाप्सरोगणाः ॥६८॥

divi dundubhayo nedur
vimāna-śata-saṅkulāḥ
devarṣi-pitṛ-siddheśā
jayeti kusumotkaraiḥ
avākiraṅ jagur hṛṣṭā
nanṛtuś cāpsaro-gaṇāḥ

divi—in the sky; *dundubhayaḥ*—kettledrums; *neduḥ*—vibrated; *vimāna*—of airplanes; *śata*—hundreds and thousands; *saṅkulāḥ*—endowed; *deva-ṛṣi*—all the demigods and saints; *pitṛ*—the residents of Pitṛloka; *siddha*—the residents of Siddhaloka; *īśāḥ*—all the great personalities; *jaya iti*—vibrated the chant "let there be victory"; *kusuma-utkaraiḥ*—various kinds of flowers; *avākiran*—showered on the head of Lord Śiva; *jaguḥ*—chanted; *hṛṣṭāḥ*—in great pleasure; *nanṛtuḥ*—danced; *ca*—and; *apsaraḥ-gaṇāḥ*—the beautiful women of the heavenly planets.

TRANSLATION

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on

the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure.

TEXT 69

एवं दग्ध्वा पुरस्तिस्रो भगवान्पुरहा नृप ।
ब्रह्मादिभिः स्तूयमानः स्वंधाम प्रत्यपद्यत ॥६९॥

evaṁ dagdhvā puras tisro
bhagavān pura-hā nṛpa
brahmādibhiḥ stūyamānaḥ
svaṁ dhāma pratyapadyata

evam—thus; *dagdhvā*—burning to ashes; *puraḥ tisraḥ*—the three residences of the demons; *bhagavān*—the supreme powerful; *pura-hā*—who annihilated the residences of the *asuras; nṛpa*—O King Yudhiṣṭhira; *brahma-ādibhiḥ*—by Lord Brahmā and other demigods; *stūyamānaḥ*—being worshiped; *svam*—to his own; *dhāma*—abode; *pratyapadyata*—returned.

TRANSLATION

O King Yudhiṣṭhira, thus Lord Śiva is known as Tripurāri, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahmā, Lord Śiva returned to his own abode.

TEXT 70

एवंविधान्यस्य हरेः स्वमायया
विडम्बमानस्य नृलोकमात्मनः ।
वीर्याणि गीतान्यृषिभिर्जगद्गुरो-
र्लोकं पुनानान्यपरं वदामि किम् ॥७०॥

evaṁ vidhāny asya hareḥ sva-māyayā
viḍambamānasya nṛ-lokam ātmanaḥ
vīryāṇi gītāny ṛṣibhir jagad-guror
lokaṁ punānāny aparaṁ vadāmi kim

evam vidhāni—in this way; *asya*—of Kṛṣṇa; *hareḥ*—of the Supreme Personality of Godhead; *sva-māyayā*—by His transcendental potencies; *viḍambamānasya*—acting like an ordinary human being; *nṛ-lokam*—within human society; *ātmanaḥ*—of Him; *vīryāṇi*—transcendental activities; *gītāni*—narrations; *ṛṣibhiḥ*—by great saintly persons; *jagat-guroḥ*—of the supreme master; *lokam*—all the planetary systems; *punānāni*—purifying; *aparam*—what else; *vadāmi kim*—can I say.

TRANSLATION

The Lord, Śrī Kṛṣṇa, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.

PURPORT

Bhagavad-gītā and all the Vedic literatures fully explain that the Supreme Personality of Godhead, Kṛṣṇa, appears in human society as an ordinary human being but acts very uncommonly for the well-being of the entire world. One should not be influenced by the illusory energy and think Lord Kṛṣṇa to be an ordinary human being. Those who really seek the Absolute Truth come to the understanding that Kṛṣṇa is everything (*vāsudevaḥ sarvam iti*). Such great souls are very rare. Nonetheless, if one studies the entire *Bhagavad-gītā* as it is, Kṛṣṇa is very easy to understand. The Kṛṣṇa consciousness movement is just trying to make Kṛṣṇa known all over the world as the Supreme Personality of Godhead (*kṛṣṇas tu bhagavān svayam*). If people take this movement seriously, their lives as human beings will be successful.

Thus end the Bhaktivedanta purports of the Seventh Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Prahlāda, the Best Among Exalted Devotees."*

CHAPTER ELEVEN

The Perfect Society: Four Social Classes

This chapter describes the general principles by following which a human being, and specifically one who is interested in advancing in spiritual life, can become perfect.

By hearing about the characteristics of Prahlāda Mahārāja, Mahārāja Yudhiṣṭhira became extremely pleased. Now he inquired from Nārada Muni about the actual religion of a human being and about special characteristics of *varṇāśrama-dharma*, which marks the highest status of human civilization. When Mahārāja Yudhiṣṭhira asked Nārada Muni about these matters, Nārada Muni stopped giving his own statements and quoted statements by Lord Nārāyaṇa, for He is the supreme authority for giving religious codes (*dharmaṁ tu sākṣād bhagavat-praṇītam*). Every human being is expected to acquire thirty qualities, such as truthfulness, mercy and austerity. The process of following the principles of religion is known as *sanātana-dharma*, the eternal religious system.

The *varṇāśrama* system delineates the divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. It also sets forth the system of *saṁskāras*. The *garbhādhāna saṁskāra*, the ceremony for begetting a child, must be observed by the higher section of people, namely the *dvijas*. One who follows the *garbhādhāna saṁskāra* system is actually twiceborn, but those who do not, who deviate from the principles of *varṇāśrama-dharma*, are called *dvija-bandhus*. The principal occupations for a *brāhmaṇa* are worshiping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A *brāhmaṇa* should make his livelihood from these six occupational duties. The duty of a *kṣatriya* is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the *brāhmaṇas*. The members of the Kṛṣṇa consciousness movement should therefore be exempt from government taxation. *Kṣatriyas* may tax everyone but the *brāhmaṇas*. *Vaiśyas* should cultivate the land, produce food grains and protect the

cows, whereas the *śūdras*, who by quality never become *brāhmaṇas*, *kṣatriyas* or *vaiśyas*, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the *brāhmaṇas*, and these are four—*śālīna*, *yāyāvara*, *śila*, and *uñchana*. Each of these occupational duties is successively better.

One who is in a lower grade of social life cannot accept the profession of a higher class unless necessary. In times of emergency, all the classes but the *kṣatriyas* may accept professional duties of others. The means of livelihood known as *ṛta* (*śiloñchana*), *amṛta* (*ayācita*), *mṛta* (*yācñā*), *pramṛta* (*karṣaṇa*), and *satyānṛta* (*vāṇijya*) may be accepted by everyone but the *kṣatriyas*. For a *brāhmaṇa* or a *kṣatriya*, engaging in the service of the *vaiśyas* or *śūdras* is considered the profession of dogs.

Nārada Muni also described that the symptom of a *brāhmaṇa* is controlled senses, the symptoms of a *kṣatriya* are power and fame, the symptom of a *vaiśya* is service to the *brāhmaṇas* and *kṣatriyas*, and the symptom of a *śūdra* is service to the three higher classes. The qualification for a woman is to be a very faithful and chaste wife. In this way, Nārada Muni described the characteristics of higher and lower grades of people and recommended that one follow the principles of his caste or his hereditary occupation. One cannot suddenly give up a profession to which he is accustomed, and therefore it is recommended that one gradually be awakened. The symptoms of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* are very important, and therefore one should be designated only by these symptoms, and not by birth. Designation by birth is strictly forbidden by Nārada Muni and all great personalities.

TEXT 1

श्रीशुक उवाच

श्रुत्वेहितं साधुसभासभाजितं
महत्तमाग्र्यण्य उरुक्रमात्मनः ।
युधिष्ठिरो दैत्यपतेर्मुदान्वितः
पप्रच्छ भूयस्तनयं स्वयम्भुवः ॥ १ ॥

śrī-śuka uvāca
śrutvehitaṁ sādhu sabhā-sabhājitaṁ
mahattamāgraṇya urukramātmanaḥ

yudhiṣṭhiro daitya-pater mudānvitaḥ
papraccha bhūyas tanayaṁ svayambhuvaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śrutvā*—hearing; *īhitam*—the narration; *sādhu sabhā-sabhājitam*—which is discussed in assemblies of great devotees like Lord Brahmā and Lord Śiva; *mahattama-agraṇyaḥ*—the best of the saintly persons (Yudhiṣṭhira); *urukrama-ātmanaḥ*—of he (Prahlāda Mahārāja) whose mind is always engaged upon the Supreme Personality of Godhead, who always acts uncommonly; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *daitya-pateḥ*—of the master of the demons; *mudā-anvitaḥ*—in a pleasing mood; *papraccha*—inquired; *bhūyaḥ*—again; *tanayam*—unto the son; *svayambhuvaḥ*—of Lord Brahmā.

TRANSLATION

Śukadeva Gosvāmī continued: After hearing about the activities and character of Prahlāda Mahārāja, which are adored and discussed among great personalities like Lord Brahmā and Lord Śiva, Yudhiṣṭhira Mahārāja, the most respectful king among exalted personalities, again inquired from the great saint Nārada Muni in a mood of great pleasure.

TEXT 2

श्रीयुधिष्ठिर उवाच

भगवन् श्रोतुमिच्छामि नृणां धर्मं सनातनम् ।
वर्णाश्रमाचारयुतं यत् पुमान्विन्दते परम् ॥ २ ॥

śrī-yudhiṣṭhira uvāca
bhagavan śrotum icchāmi
nṛṇāṁ dharmaṁ sanātanam
varṇāśramācāra-yutaṁ
yat pumān vindate param

śrī-yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira inquired; *bhagavan*—O my lord; *śrotum*—to hear; *icchāmi*—I wish; *nṛṇām*—of human society; *dharmam*—the occupational duties; *sanātanam*—common and

eternal (for everyone); *varṇa-āśrama-ācāra-yutam*—based on the principles of the four divisions of society and the four divisions of spiritual advancement; *yat*—from which; *pumān*—the people in general; *vindate*—can enjoy very peacefully; *param*—the supreme knowledge (by which one can attain devotional service).

TRANSLATION

Mahārāja Yudhiṣṭhira said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life—devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as varṇāśrama-dharma.

PURPORT

Sanātana-dharma means devotional service. The word *sanātana* refers to that which is eternal, which does not change but continues in all circumstances. We have several times explained what the eternal occupational duty of the living being is. Indeed, it has been explained by Śrī Caitanya Mahāprabhu. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*: the real occupational duty of the living entity is to serve the Supreme Personality of Godhead. Even if one prefers to deviate from this principle he remains a servant because that is his eternal position; but one serves *māyā*, the illusory, material energy. The Kṛṣṇa consciousness movement, therefore, is an attempt to guide human society to serving the Personality of Godhead instead of serving the material world with no real profit. Our actual experience is that every man, animal, bird and beast—indeed, every living entity—is engaged in rendering service. Even though one's body or one's superficial religion may change, every living entity is always engaged in the service of someone. Therefore, the mentality of service is called the eternal occupational duty. This eternal occupational duty can be organized through the institution of *varṇāśrama*, in which there are four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and four *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). Thus, Yudhiṣṭhira Mahārāja inquired from Nārada Muni about the principles of *sanātana-dharma* for the benefit of human society.

TEXT 3

भवान्प्रजापतेः साक्षादात्मजः परमेष्ठिनः ।
सुतानां सम्मतो ब्रह्मंस्तपोयोगसमाधिभिः ॥ ३ ॥

bhavān prajāpateḥ sākṣād
ātmajaḥ parameṣṭhinaḥ
sutānāṁ sammato brahmaṁs
tapo-yoga-samādhibhiḥ

bhavān—Your Lordship; *prajāpateḥ*—of Prajāpati (Lord Brahmā); *sākṣāt*—directly; *ātma-jaḥ*—the son; *parameṣṭhinaḥ*—of the supreme person within this universe (Lord Brahmā); *sutānām*—of all the sons; *sammataḥ*—agreed upon as the best; *brahman*—O best of the *brāhmaṇas;* *tapaḥ*—by austerity; *yoga*—by mystic practice; *samādhibhiḥ*—and by trance or meditation (in all respects, you are the best).

TRANSLATION

O best of the brāhmaṇas, you are directly the son of Prajāpati [Lord Brahmā]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahmā's sons.

TEXT 4

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः ।
करुणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥ ४ ॥

nārāyaṇa-parā viprā
dharmaṁ guhyaṁ paraṁ viduḥ
karuṇāḥ sādhavaḥ śāntās
tvad-vidhā na tathāpare

nārāyaṇa-parāḥ—those who are always devoted to the Supreme Personality of Godhead, Nārāyaṇa; *viprāḥ*—the best of the *brāhmaṇas;* *dharmam*—religious principle; *guhyam*—the most confidential; *param*—supreme; *viduḥ*—know; *karuṇāḥ*—such persons are very

merciful (being devotees); *sādhavaḥ*—whose behavior is very exalted; *śāntāḥ*—peaceful; *tvat-vidhāḥ*—like Your Honor; *na*—not; *tathā*—so; *apare*—others (followers of methods other than devotional service).

TRANSLATION

No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brāhmaṇas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.

PURPORT

Yudhiṣṭhira Mahārāja knew that Nārada Muni is the supreme spiritual master of human society who can teach the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead. Actually, it is for this purpose that Nārada Muni compiled his *Bhakti-sūtra* and gave directions in the *Nārada-pañcarātra.* To learn about religious principles and the perfection of life, one must take instruction from the disciplic succession of Nārada Muni. Our Kṛṣṇa consciousness movement is directly in the line of the Brahma-sampradāya. Nārada Muni received instructions from Lord Brahmā and in turn transmitted the instructions to Vyāsadeva. Vyāsadeva instructed his son Śukadeva Gosvāmī, who spoke *Śrīmad-Bhāgavatam.* The Kṛṣṇa consciousness movement is based on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā.* Because *Śrīmad-Bhāgavatam* was spoken by Śukadeva Gosvāmī and *Bhagavad-gītā* was spoken by Kṛṣṇa, there is no difference between them. If we strictly follow the principle of disciplic succession, we are certainly on the right path of spiritual liberation, or eternal engagement in devotional service.

TEXT 5

श्रीनारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्मसेतवे ।
वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥ ५ ॥

śrī-nārada uvāca
natvā bhagavate 'jāya
lokānāṁ dharma-setave
vakṣye sanātanaṁ dharmaṁ
nārāyaṇa-mukhāc chrutam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *natvā*—offering my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *ajāya*—ever existing, never born; *lokānām*—throughout the entire universe; *dharma-setave*—who protects religious principles; *vakṣye*—I shall explain; *sanātanam*—eternal; *dharmam*—occupational duty; *nārāyaṇa-mukhāt*—from the mouth of Nārāyaṇa; *śrutam*—which I have heard.

TRANSLATION

Śrī Nārada Muni said: After first offering my obeisances unto Lord Kṛṣṇa, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Nārāyaṇa.

PURPORT

The word *aja* refers to Kṛṣṇa, who explains in *Bhagavad-gītā* (4.6), *ajo 'pi sann avyayātmā:* "I am ever existing, and thus I never take birth. There is no change in My existence."

TEXT 6

योऽवतीर्यात्मनोंऽशेन दाक्षायण्यां तु धर्मतः ।
लोकानां स्वस्तयेऽध्यास्ते तपो बदरिकाश्रमे ॥ ६ ॥

yo 'vatīryātmano 'ṁśena
dākṣāyaṇyāṁ tu dharmataḥ
lokānāṁ svastaye 'dhyāste
tapo badarikāśrame

yaḥ—He who (Lord Nārāyaṇa); *avatīrya*—adventing; *ātmanaḥ*—of Himself; *aṁśena*—with a part (Nara); *dākṣāyaṇyām*—in the womb of

Dākṣāyaṇī, the daughter of Mahārāja Dakṣa; *tu*—indeed; *dharmataḥ*—from Dharma Mahārāja; *lokānām*—of all people; *svastaye*—for the benefit of; *adhyāste*—executes; *tapaḥ*—austerity; *badarikāśrame*—in the place known as Badarikāśrama.

TRANSLATION

Lord Nārāyaṇa, along with His partial manifestation Nara, appeared in this world through the daughter of Dakṣa Mahārāja known as Mūrti. He was begotten by Dharma Mahārāja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikāśrama.

TEXT 7

धर्ममूलं हि भगवान्सर्ववेदमयो हरिः ।
स्मृतं च तद्विदां राजन्येन चात्मा प्रसीदति ॥ ७ ॥

dharma-mūlaṁ hi bhagavān
sarva-vedamayo hariḥ
smṛtaṁ ca tad-vidāṁ rājan
yena cātmā prasīdati

dharma-mūlam—the root of religious principles; *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *sarva-veda-mayaḥ*—the essence of all Vedic knowledge; *hariḥ*—the Supreme Being; *smṛtam ca*—and the scriptures; *tat-vidām*—of those who know the Supreme Lord; *rājan*—O King; *yena*—by which (religious principle); *ca*—also; *ātmā*—the soul, mind, body and everything; *prasīdati*—become fully satisfied.

TRANSLATION

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

PURPORT

As stated by Yamarāja, *dharmaṁ tu sākṣād bhagavat-praṇītam.* Yamarāja, the representative of the Lord who takes care of the living beings after their death, gives his verdict as to how and when the living being will change his body. He is the authority, and he says that the religious principles consist of the codes and laws given by God. No one can manufacture religion, and therefore manufactured religious systems are rejected by the followers of the Vedic principles. In *Bhagavad-gītā* (15.15) it is said, *vedaiś ca sarvair aham eva vedyaḥ:* Vedic knowledge means to understand the Supreme Personality of Godhead, Kṛṣṇa. Therefore, whether one speaks of the *Vedas*, scriptures, religion or the principles of everyone's occupational duty, all of them must aim at understanding Kṛṣṇa, the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam* (1.2.6) therefore concludes:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

In other words, religious principles aim at learning how to render transcendental loving service to the Lord. That service must be unmotivated and unchecked by material conditions. Then human society will be happy in all respects.

The *smṛti*, the scriptures following the principles of Vedic knowledge, are considered the evidence of Vedic principles. There are twenty different types of scripture for following religious principles, and among them the scriptures of Manu and Yājñavalkya are considered to be all-pervading authorities. In the *Yājñavalkya-smṛti* it is said:

śruti-smṛti-sadācāraḥ
svasya ca priyam ātmanaḥ
samyak saṅkalpajaḥ kāmo
dharma-mūlam idaṁ smṛtam

One should learn human behavior from *śruti*, the *Vedas*, and from *smṛti*, the scriptures following the Vedic principles. Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* says:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

The purport is that to become a devotee one must follow the principles laid down in *śruti* and *smṛti*. One must follow the codes of the *Purāṇas* and the *pāñcarātrikī-vidhi*. One cannot be a pure devotee without following the *śruti* and *smṛti*, and the *śruti* and *smṛti* without devotional service cannot lead one to the perfection of life.

Therefore, from all the evidence the conclusion is that without *bhakti*, devotional service, there is no question of religious principles. God is the central figure in the performance of religious principles. Almost everthing going on in this world as religion is devoid of any idea of devotional service and is therefore condemned by the verdict of *Śrīmad-Bhāgavatam*. Without devotional service, so-called religious principles are only cheating.

TEXTS 8–12

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।
अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ८ ॥
सन्तोषः समदृक् सेवा ग्राम्येहोपरमः शनैः ।
नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥ ९ ॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः ।
तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव ॥१०॥
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥११॥
नृणामयं परो धर्मः सर्वेषां समुदाहृतः ।
त्रिंशल्लक्षणवान्राजन्सर्वात्मा येन तुष्यति ॥१२॥

satyaṁ dayā tapaḥ śaucaṁ
titikṣekṣā śamo damaḥ
ahiṁsā brahmacaryaṁ ca
tyāgaḥ svādhyāya ārjavam

santoṣaḥ samadṛk-sevā
grāmyehoparamaḥ śanaiḥ
nṛṇāṁ viparyayehekṣā
maunam ātma-vimarśanam

annādyādeḥ saṁvibhāgo
bhūtebhyaś ca yathārhataḥ
teṣv ātma-devatā-buddhiḥ
sutarāṁ nṛṣu pāṇḍava

śravaṇaṁ kīrtanaṁ cāsya
smaraṇaṁ mahatāṁ gateḥ
sevejyāvanatir dāsyaṁ
sakhyam ātma-samarpaṇam

nṛṇām ayaṁ paro dharmaḥ
sarveṣāṁ samudāhṛtaḥ
triṁśal-lakṣaṇavān rājan
sarvātmā yena tuṣyati

satyam—speaking the truth without distortion or deviation; *dayā*—sympathy to everyone suffering; *tapaḥ*—austerities (such as observing fasts at least twice in a month on the day of Ekādaśī); *śaucam*—cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God); *titikṣā*—toleration (being unagitated by seasonal changes or inconvenient circumstances); *īkṣā*—distinguishing between good and bad; *śamaḥ*—control of the mind (not allowing the mind to act whimsically); *damaḥ*—control of the senses (not allowing the senses to act without control); *ahiṁsā*—nonviolence (not subjecting any living entity to the threefold miseries); *brahmacaryam*—continence or abstaining from misuse of one's semen (not indulging in sex with women other than one's own wife and not having sex with one's own wife when sex is forbidden, like during the period of menstruation); *ca*—and; *tyāgaḥ*—giving in charity at least fifty percent of one's income; *svādhyāyaḥ*—reading of transcendental literatures like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Rāmāyaṇa* and *Mahābhārata* (or, for those not in Vedic culture, reading of the Bible or

Koran); *ārjavam*—simplicity (freedom from mental duplicity); *santoṣaḥ*—being satisfied with that which is available without severe endeavor; *samadṛk-sevā*—rendering service to saintly persons who make no distinctions between one living being and another and who see every living being as a spirit soul (*paṇḍitāḥ sama-darśinaḥ*); *grāmya-īhā-uparamaḥ*—not taking part in so-called philanthropic activities; *śanaiḥ*—gradually; *nṛṇām*—in human society; *viparyaya-īhā*—the unnecessary activities; *īkṣā*—discussing; *maunam*—being grave and silent; *ātma*—into the self; *vimarśanam*—research (as to whether one is the body or the soul); *anna-ādya-ādeḥ*—of food and drink, etc.; *saṁvibhāgaḥ*—equal distribution; *bhūtebhyaḥ*—to different living entities; *ca*—also; *yathā-arhataḥ*—as befitting; *teṣu*—all living entities; *ātma-devatā-buddhiḥ*—accepting as the self or the demigods; *sutarām*—preliminarily; *nṛṣu*—among all human beings; *pāṇḍava*—O Mahārāja Yudhiṣṭhira; *śravaṇam*—hearing; *kīrtanam*—chanting; *ca*—also; *asya*—of Him (the Lord); *smaraṇam*—remembering (His words and activities); *mahatām*—of great saintly persons; *gatiḥ*—who is the shelter; *sevā*—service; *ijyā*—worship; *avanatiḥ*—offering obeisances; *dāsyam*—accepting the service; *sakhyam*—to consider as a friend; *ātma-samarpaṇam*—surrendering one's whole self; *nṛṇām*—of all human beings; *ayam*—this; *paraḥ*—the supermost; *dharmaḥ*—religious principle; *sarveṣām*—of all; *samudāhṛtaḥ*—described fully; *triṁśat-lakṣaṇa-vān*—possessing thirty characteristics; *rājan*—O King; *sarva-ātmā*—the Supreme Lord, the Supersoul of all; *yena*—by which; *tuṣyati*—is satisfied.

TRANSLATION

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul

(especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

PURPORT

In order that human beings be distinct from the animals, the great saint Nārada recommends that every human being be educated in terms of the above-mentioned thirty qualifications. Nowadays there is propaganda everywhere, all over the world, for a secular state, a state interested only in mundane activities. But if the citizens of the state are not educated in the above-mentioned good qualities, how can there be happiness? For example, if the total populace is untruthful, how can the state be happy? Therefore, without consideration of one's belonging to a sectarian religion, whether Hindu, Muslim, Christian, Buddhist or any other sect, everyone should be taught to become truthful. Similarly, everyone should be taught to be merciful, and everyone should observe fasting on certain days of the month. Everyone should bathe twice a day, cleanse his teeth and body externally, and cleanse his mind internally by remembering the holy name of the Lord. The Lord is one, whether one is Hindu, Muslim or Christian. Therefore, one should chant the holy name of the Lord, regardless of differences in linguistic pronunciation. Also, everyone should be taught to be very careful not to discharge semen unnecessarily. This is very important for all human beings. If semen is not discharged unnecessarily, one becomes extremely strong in memory, determination, activity and the vitality of one's bodily energy. Everyone should also be taught to be simple in thought and feeling and satisfied in body and mind. These are the general qualifications of a human being. There is no question of a secular state or an ecclesiastical state. Unless one is educated in the above-mentioned thirty qualities, there cannot be any peace. Ultimately it is recommended:

śravaṇaṁ kīrtanaṁ cāsya
smaraṇaṁ mahatāṁ gateḥ
sevejyāvanatir dāsyaṁ
sakhyam ātma-samarpaṇam

Everyone should become a devotee of the Lord, because by becoming a devotee of the Lord one automatically acquires the other qualities.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

"In one who has unflinching devotional service to Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." (*Bhāg.* 5.18.12) Our Kṛṣṇa consciousness movement, therefore, is all-embracing. Human civilization should take it very seriously and practice its principles for the peace of the world.

TEXT 13

संस्कारा यत्राविच्छिन्नाः स द्विजोऽजो जगाद यम् ।
इज्याध्ययनदानानि विहितानि द्विजन्मनाम् ।
जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः ॥१३॥

saṁskārā yatrāvicchinnāḥ
sa dvijo 'jo jagāda yam
ijyādhyayana-dānāni
vihitāni dvijanmanām
janma-karmāvadātānāṁ
kriyāś cāśrama-coditāḥ

saṁskārāḥ—reformatory processes; *yatra*—wherein; *avicchinnāḥ*—without interruption; *saḥ*—such a person; *dvi-jaḥ*—twiceborn; *ajaḥ*—

Lord Brahmā; *jagāda*—sanctioned; *yam*—who; *ijyā*—worshiping; *adhyayana*—studies of the *Vedas; dānāni*—and charity; *vihitāni*—prescribed; *dvi-janmanām*—of persons who are called twiceborn; *janma*—by birth; *karma*—and activities; *avadātānām*—who are purified; *kriyāḥ*—activities; *ca*—also; *āśrama-coditāḥ*—recommended for the four *āśramas.*

TRANSLATION

Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are dvijas, or twiceborn. Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four āśramas [brahmacarya, gṛhastha, vānaprastha and sannyāsa].

PURPORT

After giving a general list of thirty qualifications for one's behavior, Nārada Muni now describes the principles of the four *varṇas* and four *āśramas.* A human being must be trained in the above-mentioned thirty qualities; otherwise, he is not even a human being. Then, among such qualified persons, the *varṇāśrama* process should be introduced. In the *varṇāśrama* system, the first ceremony for purification is *garbhādhāna,* which is performed with *mantras* at the time of sex for propagating a good child. One who uses sex life not for sensual pleasures but only to beget children according to the reformatory method is also accepted as a *brahmacārī.* One should not waste semen on sensual pleasure, violating the principles of Vedic life. Restraint in sex is possible, however, only when the populace is trained in the above-mentioned thirty qualities; otherwise, it is not possible. Even if one is born in a family of *dvijas,* or twiceborn, if they have not followed the reformatory process he is called a *dvija-bandhu*—not one of the twiceborn, but a friend of the twiceborn. The whole purpose of this system is to create good population. As stated in *Bhagavad-gītā,* when women are polluted the populace is *varṇa-saṅkara,* and when the *varṇa-saṅkara* population increases, the situation of the entire world becomes hellish. Therefore, all the Vedic literatures

strongly warn against creating *varṇa-saṅkara* population. When there is *varṇa-saṅkara* population, the people cannot be properly controlled for peace and prosperity, regardless of great legislative assemblies, parliaments and similar bodies.

TEXT 14

विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः ।
राज्ञो वृत्तिः प्रजागोप्तुरविप्राद् वा करादिभिः ॥१४॥

viprasyādhyayanādīni
ṣaḍ-anyasyāpratigrahaḥ
rājño vṛttiḥ prajā-goptur
aviprād vā karādibhiḥ

viprasya—of the *brāhmaṇa; adhyayana-ādīni*—reading the *Vedas*, etc; *ṣaṭ*—six (to study the *Vedas*, to teach the *Vedas*, to worship the Deity, to teach others how to worship, to accept charity and to give charity); *anyasya*—of those other than the *brāhmaṇas* (the *kṣatriyas*); *apratigrahaḥ*—without accepting charity from others (the *kṣatriyas* may execute the five other occupational duties prescribed for the *brāhmaṇas*); *rājñaḥ*—of the *kṣatriya; vṛttiḥ*—the means of livelihood; *prajā-goptuḥ*—who maintain the subjects; *aviprāt*—from those who are not *brāhmaṇas; vā*—or; *kara-ādibhiḥ*—by levying revenue taxes, customs duties, fines for punishment, etc.

TRANSLATION

For a brāhmaṇa there are six occupational duties. A kṣatriya should not accept charity, but he may perform the other five of these duties. A king or kṣatriya is not allowed to levy taxes on brāhmaṇas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

PURPORT

Viśvanātha Cakravartī Ṭhākura explains the position of *brāhmaṇas* and *kṣatriyas* as follows. *Brāhmaṇas* have six occupational duties, of which three are compulsory—namely, studying the *Vedas*, worshiping

the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the *brāhmaṇas* receive the necessities of life. This is also confirmed in the *Manu-saṁhitā:*

ṣaṇṇāṁ tu karmaṇām asya
trīṇi karmāṇi jīvikā
yajanādhyāpane caiva
viśuddhāc ca pratigrahaḥ

Of the six occupational duties of the *brāhmaṇas*, three are compulsory—namely, worship of the Deity, study of the *Vedas* and the giving of charity. In exchange, a *brāhmaṇa* should receive charity, and this should be his means of livelihood. A *brāhmaṇa* cannot take up any professional occupational duty for his livelihood. The *śāstras* especially stress that if one claims to be a *brāhmaṇa*, he cannot engage in the service of anyone else; otherwise he at once falls from his position and becomes a *śūdra*. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī belonged to a very respectful family, but because they engaged in the service of Nawab Hussain Shah—not even as ordinary clerks, but as ministers—they were ostracized from brahminical society. Indeed, they became like Mohammedans and even changed their names. Unless a *brāhmaṇa* is very pure, he cannot accept charity from others. Charity should be given to those who are pure. Even if one is born in a family of *brāhmaṇas*, if one acts as a *śūdra* one cannot accept charity, for this is strictly prohibited. Although the *kṣatriyas* are almost as qualified as the *brāhmaṇas*, even they cannot accept charity. This is strictly prohibited in this verse by the word *apratigraha*. What to speak of the lower social orders, even the *kṣatriyas* must not accept charity. The king or government may levy taxes upon the citizens in various ways—by revenue duties, customs duties, realization of fines, and so on—provided the king is able to give full protection to his subjects to assure the security of their life and property. Unless he is able to give protection, he cannot levy taxes. However, a king must not levy any tax upon the *brāhmaṇas* and the Vaiṣṇavas fully engaged in Kṛṣṇa consciousness.

TEXT 15

वैश्यस्तु वार्तावृत्तिः स्यान् नित्यं ब्रह्मकुलानुगः ।
शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत् ॥१५॥

vaiśyas tu vārtā-vṛttiḥ syān
nityaṁ brahma-kulānugaḥ
śūdrasya dvija-śuśrūṣā
vṛttiś ca svāmino bhavet

vaiśyaḥ—the mercantile community; *tu*—indeed; *vārtā-vṛttiḥ*—engaged in agriculture, cow protection, and trade; *syāt*—must be; *nityam*—always; *brahma-kula-anugaḥ*—following the directions of the *brāhmaṇas*; *śūdrasya*—of the fourth-grade persons, the workers; *dvija-śuśrūṣā*—the service of the three higher sections (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*); *vṛttiḥ*—means of livelihood; *ca*—and; *svāminaḥ*—of the master; *bhavet*—he must be.

TRANSLATION

The mercantile community should always follow the directions of the brāhmaṇas and engage in such occupational duties as agriculture, trade, and protection of cows. For the śūdras the only duty is to accept a master from a higher social order and engage in his service.

TEXT 16

वार्ता विचित्रा शालीनयायावरशिलोञ्छनम् ।
विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ॥१६॥

vārtā vicitrā śālīna-
yāyāvara-śiloñchanam
vipra-vṛttiś caturdheyaṁ
śreyasī cottarottarā

vārtā—the occupational means of livelihood for the *vaiśya* (agriculture, cow protection, and trade); *vicitrā*—various types; *śālīna*—livelihood achieved without effort; *yāyāvara*—going to the field to beg for some paddy; *śila*—picking up the grains left in the field by the proprietor; *uñchanam*—picking up the grains that have fallen from bags in shops; *vipra-vṛttiḥ*—the means of livelihood for the *brāhmaṇas*; *caturdhā*—four different kinds; *iyam*—this; *śreyasī*—better; *ca*—also; *uttara-uttarā*—the latter compared to the former.

TRANSLATION

As an alternative, a brāhmaṇa may also take to the vaiśya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brāhmaṇas. Among these four, each of them in succession is better than the one preceding it.

PURPORT

A *brāhmaṇa* is sometimes offered land and cows in charity, and thus for his livelihood he may act in the same way as a *vaiśya*, by cultivating land, giving protection to cows and trading off his surpluses. A better process, however, is to pick up grains from a field or from a dealer's shop without begging.

TEXT 17

जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः ।
ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ॥१७॥

jaghanyo nottamāṁ vṛttim
anāpadi bhajen naraḥ
ṛte rājanyam āpatsu
sarveṣām api sarvaśaḥ

jaghanyaḥ—low (person); *na*—not; *uttamām*—high; *vṛttim*—means of livelihood; *anāpadi*—when there is no social upheaval; *bhajet*—may accept; *naraḥ*—a man; *ṛte*—except; *rājanyam*—the profession of the *kṣatriyas;* *āpatsu*—at times of emergency; *sarveṣām*—of everyone in every status of life; *api*—certainly; *sarvaśaḥ*—all professions or occupational duties.

TRANSLATION

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the kṣatriya may accept the means of livelihood of others.

PURPORT

The occupational duty of a *brāhmaṇa* should not be accepted by persons in lower social orders, especially *vaiśyas* and *śūdras*. For example, an occupational duty of the *brāhmaṇa* is to teach Vedic knowledge, but unless there is an emergency, this professional duty should not be accepted by the *kṣatriyas*, *vaiśyas* or *śūdras*. Even a *kṣatriya* cannot accept the duties of a *brāhmaṇa* unless there is an emergency, and then even if he does so he should not accept charity from anyone else. Sometimes *brāhmaṇas* protest against our Kṛṣṇa consciousness movement for creating *brāhmaṇas* from Europeans, or, in other words, from *mlecchas* and *yavanas*. This movement, however, is here supported in *Śrīmad-Bhāgavatam*. At the present moment, society is in a chaotic condition, and everyone has given up the cultivation of spiritual life, which is especially meant for the *brāhmaṇas*. Because spiritual culture has been stopped all over the world, there is now an emergency, and therefore it is now time to train those who are considered lower and condemned, so that they may become *brāhmaṇas* and take up the work of spiritual progress. The spiritual progress of human society has been stopped, and this should be considered an emergency. Here is solid support from Nārada Muni of the movement known as Kṛṣṇa consciousness.

TEXTS 18–20

ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा ।
सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥१८॥
ऋतमुञ्छशिलं प्रोक्तममृतं यदयाचितम् ।
मृतं तु नित्ययाञ्चा स्यात् प्रमृतं कर्षणं स्मृतम्॥१९॥
सत्यानृतं च वाणिज्यं श्ववृत्तिर्नीचसेवनम् ।
वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् ।
सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ॥२०॥

ṛtāmṛtābhyāṁ jīveta
mṛtena pramṛtena vā
satyānṛtābhyām api vā
na śva-vṛttyā kadācana

ṛtam uñchaśilaṁ proktam
amṛtaṁ yad ayācitam
mṛtaṁ tu nitya-yācñā syāt
pramṛtaṁ karṣaṇaṁ smṛtam

satyānṛtaṁ ca vāṇijyaṁ
śva-vṛttir nīca-sevanam
varjayet tāṁ sadā vipro
rājanyaś ca jugupsitām
sarva-vedamayo vipraḥ
sarva-devamayo nṛpaḥ

ṛta-amṛtābhyām—of the means of livelihood known as *ṛta* and *amṛta; jīveta*—one may live; *mṛtena*—by the profession of *mṛta; pramṛtena vā*—or by the profession of *pramṛta; satyānṛtābhyām api*—even by the profession of *satyānṛta; vā*—or; *na*—never; *śva-vṛttyā*—by the profession of the dogs; *kadācana*—at any time; *ṛtam*—*ṛta; uñchaśilam*—the livelihood of collecting grains left in the field or marketplace; *proktam*—it is said; *amṛtam*—the profession of *amṛta; yat*—which; *ayācitam*—obtained without begging from anyone else; *mṛtam*—the profession of *mṛta; tu*—but; *nitya-yācñā*—begging grains every day from the farmers; *syāt*—should be; *pramṛtam*—the *pramṛta* means of livelihood; *karṣaṇam*—tilling the field; *smṛtam*—it is so remembered; *satyānṛtam*—the occupation of *satyānṛta; ca*—and; *vāṇijyam*—trade; *śva-vṛttiḥ*—the occupation of the dogs; *nīca-sevanam*—the service of low persons (the *vaiśyas* and *śūdras*); *varjayet*—should give up; *tām*—that (the profession of the dogs);*sadā*—always; *vipraḥ*—the *brāhmaṇa; rājanyaḥ ca*—and the *kṣatriya; jugupsitām*—very abominable; *sarva-veda-mayaḥ*—learned in all the Vedic understandings; *vipraḥ*—the *brāhmaṇa; sarva-deva-mayaḥ*—the embodiment of all the demigods; *nṛpaḥ*—the *kṣatriya* or king.

TRANSLATION

In time of emergency, one may accept any of the various types of professions known as ṛta, amṛta, mṛta, pramṛta and satyānṛta, but one should not at any time accept the profession of a dog. The profession of uñchaśila, collecting grains from the field, is called

ṛta. Collecting without begging is called amṛta, begging grains is called mṛta, tilling the ground is called pramṛta, and trade is called satyānṛta. Engaging in the service of low-grade persons, however, is called śva-vṛtti, the profession of the dogs. Specifically, brāhmaṇas and kṣatriyas should not engage in the low and abominable service of śūdras. Brāhmaṇas should be well acquainted with all the Vedic knowledge, and kṣatriyas should be well acquainted with the worship of demigods.

PURPORT

As stated in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* the four divisions of human society were created by the Supreme Lord according to the three modes of material nature and the work ascribed to them. Formerly, the principle of dividing human society into four sections—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—was strictly followed, but because of gradual neglect of the *varṇāśrama* principles, *varṇa-saṅkara* population developed, and the entire institution has now been lost. In this age of Kali, practically everyone is a *śūdra* (*kalau śūdra-sambhavāḥ*), and finding anyone who is a *brāhmaṇa, kṣatriya* or *vaiśya* is very difficult. Although the Kṛṣṇa consciousness movement is a movement of *brāhmaṇas* and Vaiṣṇavas, it is trying to re-establish the divine *varṇāśrama* institution, for without this division of society there cannot be peace and prosperity anywhere.

TEXT 21

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् ।
ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥२१॥

śamo damas tapaḥ śaucaṁ
santoṣaḥ kṣāntir ārjavam
jñānaṁ dayācyutātmatvaṁ
satyaṁ ca brahma-lakṣaṇam

śamaḥ—control of the mind; *damaḥ*—control of the senses; *tapaḥ*—austerity and penance; *śaucam*—cleanliness; *santoṣaḥ*—satisfaction;

kṣāntiḥ—forgiveness (being unagitated by anger); *ārjavam*—simplicity; *jñānam*—knowledge; *dayā*—mercy; *acyuta-ātmatvam*—accepting oneself as an eternal servant of the Lord; *satyam*—truthfulness; *ca*—also; *brahma-lakṣaṇam*—the symptoms of a *brāhmaṇa*.

TRANSLATION

The symptoms of a brāhmaṇa are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

PURPORT

In the institution of *varṇāśrama-dharma*, the symptoms of a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsī* are all described. The ultimate aim is *acyutātmatvam*—to think always of the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. To make advancement in Kṛṣṇa consciousness, one has to become a *brāhmaṇa*, with the above-mentioned symptoms.

TEXT 22

शौर्यं वीर्यं धृतिस्तेजस्त्यागश्चात्मजयः क्षमा ।
ब्रह्मण्यता प्रसादश्च सत्यं च क्षत्रलक्षणम् ॥२२॥

śauryaṁ vīryaṁ dhṛtis tejas
tyāgaś cātmajayaḥ kṣamā
brahmaṇyatā prasādaś ca
satyaṁ ca kṣatra-lakṣaṇam

śauryam—power in battle; *vīryam*—being unconquerable; *dhṛtiḥ*—patience (even in reverses, a *kṣatriya* is very grave); *tejaḥ*—ability to defeat others; *tyāgaḥ*—giving charity; *ca*—and; *ātma-jayaḥ*—not being overwhelmed by bodily necessities; *kṣamā*—forgiveness; *brahmaṇyatā*—faithfulness to the brahminical principles; *prasādaḥ*—jolliness in any condition of life; *ca*—and; *satyam ca*—and truthfulness; *kṣatra-lakṣaṇam*—these are the symptoms of a *kṣatriya*.

TRANSLATION

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful—these are the symptoms of the kṣatriya.

TEXT 23

देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् ।
आस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्यलक्षणम् ॥२३॥

deva-gurv-acyute bhaktis
tri-varga-paripoṣaṇam
āstikyam udyamo nityaṁ
naipuṇyaṁ vaiśya-lakṣaṇam

deva-guru-acyute—unto the demigods, the spiritual master and Lord Viṣṇu; *bhaktiḥ*—engagement in devotional service; *tri-varga*—of the three principles of pious life (religion, economic development and sense gratification); *paripoṣaṇam*—execution; *āstikyam*—faith in the scriptures, the spiritual master and the Supreme Lord; *udyamaḥ*—active; *nityam*—without cessation, continuously; *naipuṇyam*—expertise; *vaiśya-lakṣaṇam*—the symptoms of a *vaiśya*.

TRANSLATION

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Viṣṇu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kāma]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money—these are the symptoms of the vaiśya.

TEXT 24

शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया ।
अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् ॥२४॥

śūdrasya sannatiḥ śaucaṁ
sevā svāminy amāyayā
amantra-yajño hy asteyaṁ
satyaṁ go-vipra-rakṣaṇam

śūdrasya—of the *śūdra* (the fourth grade of man in society, the worker); *sannatiḥ*—obedience to the higher classes (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*); *śaucam*—cleanliness; *sevā*—service; *svāmini*—to the master who maintains him; *amāyayā*—without duplicity; *amantra-yajñaḥ*—performance of sacrifices simply by offering obeisances (without *mantras*); *hi*—certainly; *asteyam*—practicing not to steal; *satyam*—truthfulness; *go*—cows; *vipra*—*brāhmaṇas; rakṣaṇam*—protecting.

TRANSLATION

Offering obeisances to the higher sections of society [the brāhmaṇas, kṣatriyas and vaiśyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brāhmaṇas—these are the symptoms of the śūdra.

PURPORT

It is everyone's experience that workers or servants are generally accustomed to stealing. A first-class servant is one who does not steal. Here it is recommended that a first-class *śūdra* must remain very clean, must not steal or speak lies, and must always render service to his master. A *śūdra* may attend sacrifices and Vedic ritualistic ceremonies along with his master, but he should not utter the *mantras*, for these may be uttered only by the members of the higher sections of society. Unless one is completely pure and has been raised to the standard of a *brāhmaṇa*, *kṣatriya* or *vaiśya*—in other words, unless one is *dvija*, twiceborn—the chanting of *mantras* will not be fruitful.

TEXT 25

स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता ।
तद्बन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम् ॥२५॥

strīṇāṁ ca pati-devānāṁ
tac-chuśrūṣānukūlatā
tad-bandhuṣv anuvṛttiś ca
nityaṁ tad-vrata-dhāraṇam

strīṇām—of women; *ca*—also; *pati-devānām*—who have accepted their husbands as worshipable; *tat-śuśrūṣā*—readiness to render service to her husband; *anukūlatā*—being favorably disposed towards her husband; *tat-bandhuṣu*—unto the friends and relatives of the husband; *anuvṛttiḥ*—being similarly disposed (to treat them well for the satisfaction of the husband); *ca*—and; *nityam*—regularly; *tat-vrata-dhāraṇam*—accepting the vows of the husband or acting exactly as the husband acts.

TRANSLATION

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women described as chaste.

PURPORT

It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband's vow will disrupt family life. In this regard, Cāṇakya Paṇḍita gives a very valuable instruction: *dampatyoḥ kalaho nāsti tatra śrīḥ svayam āgatāḥ.* When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In *Bhagavad-gītā* (1.40) it is said, *strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ:* if the women are polluted, there will be *varṇa-saṅkara* population. In modern terms, the *varṇa-saṅkara* are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is *varṇa-saṅkara,* no one can know who is on what platform. The *varṇāśrama* system scientifically divides society into four

varṇas and four *āśramas*, but in *varṇa-saṅkara* society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a *brāhmaṇa*, a *kṣatriya*, a *vaiśya* and a *śūdra*. For peace and happiness in the material world, the *varṇāśrama* institution must be introduced. The symptoms of one's activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible.

TEXTS 26–27

संमार्जनोपलेपाभ्यां गृहमण्डनवर्तनैः ।
स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥२६॥
कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च ।
वाक्यैःसत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम् ॥ २७॥

sammārjanopalepābhyāṁ
gṛha-maṇḍana-vartanaiḥ
svayaṁ ca maṇḍitā nityaṁ
parimṛṣṭa-paricchadā

kāmair uccāvacaiḥ sādhvī
praśrayeṇa damena ca
vākyaiḥ satyaiḥ priyaiḥ premṇā
kāle kāle bhajet patim

sammārjana—by cleaning; *upalepābhyām*—by smearing with water or other cleansing liquids; *gṛha*—the household; *maṇḍana*—decorating; *vartanaiḥ*—remaining at home and engaged in such duties; *svayam*—personally; *ca*—also; *maṇḍitā*—finely dressed; *nityam*—always; *parimṛṣṭa*—cleansed; *paricchadā*—garments and household utensils; *kāmaiḥ*—according to the desires of the husband; *ucca-avacaiḥ*—both great and small; *sādhvī*—a chaste woman; *praśrayeṇa*—with modesty; *damena*—by controlling the senses; *ca*—also; *vākyaiḥ*—by speech; *satyaiḥ*—truthful; *priyaiḥ*—very pleasing; *premṇā*—with love; *kāle kāle*—at appropriate times; *bhajet*—should worship; *patim*—her husband.

TRANSLATION

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.

TEXT 28

संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् ।
अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत् ॥२८॥

santuṣṭālolupā dakṣā
dharma-jñā priya-satya-vāk
apramattā śuciḥ snigdhā
patiṁ tv apatitaṁ bhajet

santuṣṭā—always satisfied; *alolupā*—without being greedy; *dakṣā*—very expert in serving; *dharma-jñā*—fully conversant with religious principles; *priya*—pleasing; *satya*—truthful; *vāk*—in speaking; *apramattā*—attentive in service to her husband; *śuciḥ*—always clean and pure; *snigdhā*—affectionate; *patim*—the husband; *tu*—but; *apatitam*—who is not fallen; *bhajet*—should worship.

TRANSLATION

A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.

PURPORT

According to the injunction of Yājñavalkya, an authority on religious principles, *āśuddheḥ sampratikṣyo hi mahāpātaka-dūṣitaḥ.* One is considered contaminated by the reactions of great sinful activities when one has not been purified according to the methods of the *daśa-vidhā-saṁskāra.* In *Bhagavad-gītā,* however, the Lord says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ:* "Those miscreants who do not surrender unto Me are the lowest of mankind." The word *narādhama* means "nondevotee." Śrī Caitanya Mahāprabhu also said, *yei bhaje sei baḍa, abhakta—hīna, chāra.* Anyone who is a devotee is sinless. One who is not a devotee, however, is the most fallen and condemned. It is recommended, therefore, that a chaste wife not associate with a fallen husband. A fallen husband is one who is addicted to the four principles of sinful activity—namely illicit sex, meat-eating, gambling and intoxication. Specifically, if one is not a soul surrendered to the Supreme Personality of Godhead, he is understood to be contaminated. Thus a chaste woman is advised not to agree to serve such a husband. It is not that a chaste woman should be like a slave while her husband is *narādhama,* the lowest of men. Although the duties of a woman are different from those of a man, a chaste woman is not meant to serve a fallen husband. If her husband is fallen, it is recommended that she give up his association. Giving up the association of her husband does not mean, however, that a woman should marry again and thus indulge in prostitution. If a chaste woman unfortunately marries a husband who is fallen, she should live separately from him. Similarly, a husband can separate himself from a woman who is not chaste according to the description of the *śāstra.* The conclusion is that a husband should be a pure Vaiṣṇava and that a woman should be a chaste wife with all the symptoms described in this regard. Then both of them will be happy and make spiritual progress in Kṛṣṇa consciousness.

TEXT 29

या पतिं हरिभावेन भजेत् श्रीरिव तत्परा ।
हर्यात्मना हरेर्लोके पत्या श्रीरिव मोदते ॥२९॥

yā patiṁ hari-bhāvena
bhajet śrīr iva tat-parā

hary-ātmanā harer loke
patyā śrīr iva modate

yā—any woman who; *patim*—her husband; *hari-bhāvena*—mentally accepting him as equal to Hari, the Supreme Personality of Godhead; *bhajet*—worships or renders service to; *śrīḥ iva*—exactly like the goddess of fortune; *tat-parā*—being devoted; *hari-ātmanā*—completely absorbed in thoughts of Hari; *hareḥ loke*—in the spiritual world, the Vaikuṇṭha planets; *patyā*—with her husband; *śrīḥ iva*—exactly like the goddess of fortune; *modate*—enjoys spiritual, eternal life.

TRANSLATION

The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home, back to Godhead, with her devotee husband, and lives very happily in the Vaikuṇṭha planets.

PURPORT

The faithfulness of the goddess of fortune is the ideal for a chaste woman. The *Brahma-saṁhitā* (5.29) says, *lakṣmī-sahasra-śata-sambhrama-sevyamānam.* In the Vaikuṇṭha planets, Lord Viṣṇu is worshiped by many, many thousands of goddesses of fortune, and in Goloka Vṛndāvana, Lord Kṛṣṇa is worshiped by many, many thousands of *gopīs*, all of whom are goddesses of fortune. A woman should serve her husband as faithfully as the goddess of fortune. A man should be an ideal servant of the Lord, and a woman should be an ideal wife like the goddess of fortune. Then both husband and wife will be so faithful and strong that by acting together they will return home, back to Godhead, without a doubt. In this regard, Śrīla Madhvācārya gives this opinion:

harir asmin sthita iti
strīṇāṁ bhartari bhāvanā
śiṣyāṇāṁ ca gurau nityaṁ
śūdrāṇāṁ brāhmaṇādiṣu
bhṛtyānāṁ svāmini tathā
hari-bhāva udīritaḥ

A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a *śūdra* should think of a *brāhmaṇa* as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead. In this way, all of them will automatically become devotees of the Lord. In other words, by thinking this way, all of them will become Kṛṣṇa conscious.

TEXT 30

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत् ।
अचौराणामपापानामन्त्यजान्तेवसायिनाम् ॥३०॥

vṛttiḥ saṅkara-jātīnāṁ
tat-tat-kula-kṛtā bhavet
acaurāṇām apāpānām
antyajāntevasāyinām

vṛttiḥ—occupational duty; *saṅkara-jātīnām*—of the mixed classes of men (those other than the four divisions); *tat-tat*—according to their respective; *kula-kṛtā*—family tradition; *bhavet*—should be; *acaurāṇām*—not thieves by profession; *apāpānām*—not sinful; *antyaja*—lower classes; *antevasāyinām*—known as *antevasāyī* or *caṇḍāla.*

TRANSLATION

Among the mixed classes known as saṅkara, those who are not thieves are known as antevasāyī or caṇḍālas [dog-eaters], and they also have their hereditary customs.

PURPORT

The four principal divisions of society—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—have been defined, and now there is a description of the *antyaja*, the mixed classes. Among the mixed classes, there are two divisions—*pratilomaja* and *anulomaja.* If a woman of a high caste marries a man of a lower caste, their union is called *pratilo.* If a woman of a low

caste, however, marries a man of a higher caste, their union is called *anulo*. The members of such dynasties have their traditional duties as barbers, washermen and so on. Among the *antyajas*, those who are still somewhat pure in that they do not steal and are not addicted to meat-eating, drinking, illicit sex and gambling are called *antevasāyī*. Among people of the lower classes, intermarriage and the drinking of wine are allowed, for these people do not recognize such conduct as sinful among themselves.

TEXT 31

प्रायः स्वभावविहितो नृणां धर्मो युगे युगे ।
वेददृग्भिः स्मृतो राजन्प्रेत्य चेह च शर्मकृत् ॥३१॥

prāyaḥ sva-bhāva-vihito
nṛṇāṁ dharmo yuge yuge
veda-dṛgbhiḥ smṛto rājan
pretya ceha ca śarma-kṛt

prāyaḥ—generally; *sva-bhāva-vihitaḥ*—prescribed, according to one's material modes of nature; *nṛṇām*—of human society; *dharmaḥ*—the occupational duty; *yuge yuge*—in every age; *veda-dṛgbhiḥ*—by *brāhmaṇas* well conversant in the Vedic knowledge; *smṛtaḥ*—recognized; *rājan*—O King; *pretya*—after death; *ca*—and; *iha*—here (in this body); *ca*—also; *śarma-kṛt*—auspicious.

TRANSLATION

My dear King, brāhmaṇas well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.

PURPORT

In *Bhagavad-gītā* (3.35) it is said, *śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt:* "It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties." The *antyajas*, the men of the lower classes, are accustomed to stealing, drinking and illicit sex, but that is not considered sinful. For example, if a

tiger kills a man, this is not sinful but if a man kills another man, this is considered sinful, and the killer is hanged. What is a daily affair among the animals is a sinful act in human society. Thus according to the symptoms of higher and lower sections of society, there are different varieties of occupational duties. According to the experts in Vedic knowledge, these duties are prescribed in terms of the age concerned.

TEXT 32

वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत् ।
हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् ॥३२॥

vṛttyā sva-bhāva-kṛtayā
vartamānaḥ sva-karma-kṛt
hitvā sva-bhāva-jaṁ karma
śanair nirguṇatām iyāt

vṛttyā—with the profession; *sva-bhāva-kṛtayā*—performed according to one's modes of material nature; *vartamānaḥ*—existing; *sva-karma-kṛt*—executing his own work; *hitvā*—giving up; *sva-bhāva-jam*—born from one's own modes of nature; *karma*—activities; *śanaiḥ*—gradually; *nirguṇatām*—transcendental position; *iyāt*—may attain.

TRANSLATION

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niṣkāma stage.

PURPORT

If one gradually gives up his hereditary customs and duties and tries to serve the Supreme Personality of Godhead in his natural position, he is gradually able to become free from these activities, and he attains the stage of *niṣkāma*, freedom from material desires.

TEXTS 33–34

उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात् ।
न कल्पते पुनः सूत्यै उप्तं बीजं च नश्यति ॥३३॥

एवं कामाशयं चित्तं कामानामतिसेवया ।
विरज्येत यथा राजन्नग्निवत् कामबिन्दुभिः ॥३४॥

upyamānaṁ muhuḥ kṣetraṁ
svayaṁ nirvīryatām iyāt
na kalpate punaḥ sūtyai
uptaṁ bījaṁ ca naśyati

evaṁ kāmāśayaṁ cittaṁ
kāmānām atisevayā
virajyeta yathā rājann
agnivat kāma-bindubhiḥ

upyamānam—being cultivated; *muhuḥ*—again and again; *kṣetram*—a field; *svayam*—itself; *nirvīryatām*—barrenness; *iyāt*—may obtain; *na kalpate*—is not suitable; *punaḥ*—again; *sūtyai*—for growing further harvests; *uptam*—sown; *bījam*—the seed; *ca*—and; *naśyati*—is spoiled; *evam*—in this way; *kāma-āśayam*—full of lusty desires; *cittam*—the core of the heart; *kāmānām*—of the desirable objects; *ati-sevayā*—by enjoyment over and over again; *virajyeta*—may become detached; *yathā*—just as; *rājan*—O King; *agni-vat*—a fire; *kāma-bindubhiḥ*—by small drops of clarified butter.

TRANSLATION

My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.

PURPORT

If one continuously sprinkles drops of ghee on a fire, the fire will not be extinguished, but if one suddenly puts a lump of ghee on a fire, the fire may possibly be extinguished entirely. Similarly, those who are too sinful and have thus been born in the lower classes are allowed to enjoy sinful activities fully, for thus there is a chance that these activities will become detestful to them, and they will get the opportunity to be purified.

TEXT 35

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥३५॥

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

yasya—of whom; *yat*—which; *lakṣaṇam*—symptom; *proktam*—described (above); *puṁsaḥ*—of a person; *varṇa-abhivyañjakam*—indicating the classification (*brāhmaṇa, kṣatriya, vaiśya, śūdra,* etc.); *yat*—if; *anyatra*—elsewhere; *api*—also; *dṛśyeta*—is seen; *tat*—that; *tena*—by that symptom; *eva*—certainly; *vinirdiśet*—one should designate.

TRANSLATION

If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

PURPORT

Herein it is clearly stated by Nārada Muni that one should not be accepted as a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* according to birth, for although this is going on now, it is not accepted by the *śāstras.* As stated in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ.* Thus the four divisions of society—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—are to be ascertained according to qualities and activities. If one was born in a *brāhmaṇa* family and has acquired the brahminical qualifications, he is to be accepted as a *brāhmaṇa;* otherwise, he should be considered a *brahma-bandhu.* Similarly, if a *śūdra* acquires the qualities of a *brāhmaṇa,* although he was born in a *śūdra* family, he is not a *śūdra;* because he has developed the qualities of a *brāhmaṇa,* he should be accepted as a *brāhmaṇa.* The Kṛṣṇa consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a *brāhmaṇa* he should be accepted as a *brāhmaṇa,* and he

then may be offered the order of *sannyāsa*. Unless one is qualified in terms of the brahminical symptoms, one cannot take *sannyāsa*. In designating a person a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, birth is not the essential symptom. This understanding is very important. Herein Nārada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a *brāhmaṇa*, regardless of where he was born, should be accepted as a *brāhmaṇa*. Similarly, if one has developed the qualities of a *śūdra* or a *caṇḍāla*, regardless of where he was born, he should be accepted in terms of those symptoms.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Perfect Society: Four Social Classes."*

CHAPTER TWELVE

The Perfect Society: Four Spiritual Classes

This chapter particularly describes the *brahmacārī* and the person in the *vānaprastha* stage, and it also gives a general description of the four *āśramas*—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. In the previous chapter, the great saint Nārada Muni has described the *varṇa* institution of society, and now, in this chapter, he will describe the stages of spiritual advancement in the four *āśramas*, which are known as *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*.

The *brahmacārī* should live under the care of the true spiritual master, giving him sincere respect and obeisances, acting as his menial servant, and always carrying out his order. The *brahmacārī* should engage himself in spiritual activities and study the Vedic literature under the direction of the spiritual master. According to the *brahmacarya* system, he should dress with a belt, deerskin, and matted hair and should bear a *daṇḍa*, waterpot and sacred thread. He should collect alms daily in the morning, and in the evening whatever alms he has collected he should offer to the spiritual master. A *brahmacārī* should accept *prasāda* upon the order of the spiritual master, and if the spiritual master sometimes forgets to order the disciple to eat, the disciple should not take *prasāda* on his own initiative; rather, he should fast. The *brahmacārī* should be trained to be satisfied with eating what is absolutely necessary, he should be very expert in executing responsibilities, he should be faithful, and he should control his senses and try to avoid the association of women as far as possible. A *brahmacārī* should very strictly abstain from living with women and should not meet with *gṛhasthas* and those too addicted to women. Nor should a *brahmacārī* speak in a lonely place with a woman.

After completing one's education as a *brahmacārī* in this way, one should give *dakṣiṇā*, an offering of gratitude, to one's *guru*, and then one may leave for home and accept the next *āśrama*—the *gṛhastha-āśrama*—or else one may continue in the *brahmacarya-āśrama* without adulteration. The duties for the *gṛhastha-āśrama* and *brahmacarya-*

āśrama, as well as the duties for *sannyāsīs*, are prescribed in the *śāstras*. A *gṛhastha* is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the *āśramas* are recognized for spiritual progress, and therefore although the *gṛhastha-āśrama* gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in *gṛhastha* life also, there is no illicit sex. A *gṛhastha* should not accept a woman for sexual enjoyment. Wasting semen is also illicit sex.

After the *gṛhastha-āśrama* is another *āśrama*, known as *vānaprastha*, which is midway between *gṛhastha* and *sannyāsa*. A person in the *vānaprastha* order is restricted in eating food grains and forbidden to eat fruits that have not ripened on the tree. Nor should he cook food with fire, although he is allowed to eat *caru*, grains that have been offered in a sacrificial fire. He may also eat fruits and grains that have grown naturally. Living in a thatched cottage, the *vānaprastha* should endure all kinds of heat and cold. He should not cut his nails or hair, and he should give up cleaning his body and teeth. He should wear tree bark, accept a *daṇḍa*, and practice life in the forest, taking a vow to live there for twelve years, eight years, four years, two years or at least one year. At last, when because of old age he can no longer perform the activities of a *vānaprastha*, he should gradually stop everything and in this way give up his body.

TEXT 1

श्रीनारद उवाच

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोर्हितम् ।
आचरन्दासवन्नीचो गुरौ सुदृढसौहृदः ॥ १ ॥

śrī-nārada uvāca
brahmacārī guru-kule
vasan dānto guror hitam
ācaran dāsavan nīco
gurau sudṛḍha-sauhṛdaḥ

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *brahmacārī*—a *brahmacārī*, a student living at the residence of the *guru*; *guru-kule*—at the residence of the *guru*; *vasan*—by living; *dāntaḥ*—continuously

practicing control of the senses; *guroḥ hitam*—only for the benefit of the *guru* (not for one's personal benefit); *ācaran*—practicing; *dāsa-vat*—very humbly, like a slave; *nīcaḥ*—submissive, obedient; *gurau*—unto the spiritual master; *su-dṛḍha*—firmly; *sauhṛdaḥ*—in friendship or good will.

TRANSLATION

Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacārī should live at the guru-kula, only for the benefit of the guru.

TEXT 2

सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ।
सन्ध्ये उभे च यतवाग् जपन्ब्रह्म समाहितः ॥ २ ॥

sāyaṁ prātar upāsīta
gurv-agny-arka-surottamān
sandhye ubhe ca yata-vāg
japan brahma samāhitaḥ

sāyam—in the evening; *prātaḥ*—in the morning; *upāsīta*—he should worship; *guru*—the spiritual master; *agni*—the fire (by a fire sacrifice); *arka*—the sun; *sura-uttamān*—and Lord Viṣṇu, Puruṣottama, the best of personalities; *sandhye*—morning and evening; *ubhe*—both; *ca*—also; *yata-vāk*—without talking, being silent; *japan*—murmuring; *brahma*—the Gāyatrī *mantra; samāhitaḥ*—being fully absorbed.

TRANSLATION

At both junctions of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Viṣṇu and by chanting the Gāyatrī mantra he should worship them.

TEXT 3

छन्दांस्यधीयीत गुरोराहूतश्चेत् सुयन्त्रितः ।
उपक्रमेऽवसाने च चरणौ शिरसा नमेत् ॥ ३ ॥

chandāṁsy adhīyīta guror
āhūtaś cet suyantritaḥ
upakrame 'vasāne ca
caraṇau śirasā namet

chandāṁsi—*mantras* in the *Vedas*, like the Hare Kṛṣṇa *mahā-mantra* and the Gāyatrī *mantra; adhīyīta*—one should chant or read regularly; *guroḥ*—from the spiritual master; *āhūtaḥ*—being addressed or called (by him); *cet*—if; *su-yantritaḥ*—faithful, well behaved; *upakrame*—in the beginning; *avasāne*—at the end (of reading Vedic *mantras*); *ca*—also; *caraṇau*—at the lotus feet; *śirasā*—by the head; *namet*—one should offer obeisances.

TRANSLATION

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.

TEXT 4

मेखलाजिनवासांसि जटादण्डकमण्डलून् ।
बिभृयादुपवीतं च दर्भपाणिर्यथोदितम् ॥ ४ ॥

mekhalājina-vāsāṁsi
jaṭā-daṇḍa-kamaṇḍalūn
bibhṛyād upavītaṁ ca
darbha-pāṇir yathoditam

mekhalā—a belt made of straw; *ajina-vāsāṁsi*—garments made of deerskin; *jaṭā*—matted hair; *daṇḍa*—a rod; *kamaṇḍalūn*—and a water-pot known as a *kamaṇḍalu; bibhṛyāt*—he (the *brahmacārī*) should regularly carry or wear; *upavītam ca*—and a sacred thread; *darbha-pāṇiḥ*—taking purified *kuśa* in his hand; *yathā uditam*—as recommended in the *śāstras*.

TRANSLATION

Carrying pure kuśa grass in his hand, the brahmacārī should dress regularly with a belt of straw and with deerskin garments. He

should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the śāstras.

TEXT 5

सायं प्रातश्चरेद्भैक्ष्यं गुरवे तन्निवेदयेत् ।
भुञ्जीत यद्यनुज्ञातो नो चेदुपवसेत् क्वचित् ॥ ५ ॥

sāyaṁ prātaś cared bhaikṣyaṁ
gurave tan nivedayet
bhuñjīta yady anujñāto
no ced upavaset kvacit

sāyam—in the evening; *prātaḥ*—in the morning; *caret*—should go out; *bhaikṣyam*—to collect alms; *gurave*—unto the spiritual master; *tat*—all that he collects; *nivedayet*—should offer; *bhuñjīta*—he should eat; *yadi*—if; *anujñātaḥ*—ordered (by the spiritual master); *no*—otherwise; *cet*—if; *upavaset*—should observe fasting; *kvacit*—sometimes.

TRANSLATION

The brahmacārī should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.

TEXT 6

सुशीलो मितभुग् दक्षः श्रद्दधानो जितेन्द्रियः ।
यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च ॥ ६ ॥

suśīlo mita-bhug dakṣaḥ
śraddadhāno jitendriyaḥ
yāvad-arthaṁ vyavaharet
strīṣu strī-nirjiteṣu ca

su-śīlaḥ—very polite and well behaved; *mita-bhuk*—eating only exactly what he needs, neither more nor less; *dakṣaḥ*—expert or without

laziness, always busy; *śraddadhānaḥ*—possessing full faith in the instructions of the *śāstra* and the spiritual master; *jita-indriyaḥ*—having full control over the senses; *yāvat-artham*—as much as necessary; *vyavaharet*—should behave externally; *strīṣu*—unto women; *strī-nirjiteṣu*—men who are henpecked, controlled by women; *ca*—also.

TRANSLATION

A brahmacārī should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the śāstra. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.

PURPORT

A *brahmacārī* should be very careful not to mix with women or with men addicted to women. Although when he goes out to beg alms it is necessary to talk with women and with men very much attached to women, this association should be very short, and he should talk with them only about begging alms, and not more. A *brahmacārī* should be very careful in associating with men who are attached to women.

TEXT 7

वर्जयेत् प्रमदागाथामगृहस्थो बृहद्व्रतः ।
इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥ ७ ॥

varjayet pramadā-gāthām
agṛhastho bṛhad-vrataḥ
indriyāṇi pramāthīni
haranty api yater manaḥ

varjayet—must give up; *pramadā-gāthām*—talking with women; *agṛhasthaḥ*—a person who has not accepted the *gṛhastha-āśrama* (a *brahmacārī* or *sannyāsī*); *bṛhat-vrataḥ*—invariably observing the vow of celibacy; *indriyāṇi*—the senses; *pramāthīni*—almost always unconquerable; *haranti*—take away; *api*—even; *yateḥ*—of the *sannyāsī*; *manaḥ*—the mind.

TRANSLATION

A brahmacārī, or one who has not accepted the gṛhastha-āśrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyāsī, a member of the renounced order of life.

PURPORT

Brahmacarya essentially means the vow not to marry but to observe strict celibacy (*bṛhad-vrata*). A *brahmacārī* or *sannyāsī* should avoid talking with women or reading literature concerning talks between man and woman. The injunction restricting association with women is the basic principle of spiritual life. Associating or talking with women is never advised in any of the Vedic literatures. The entire Vedic system teaches one to avoid sex life so that one may gradually progress from *brahmacarya* to *gṛhastha*, from *gṛhastha* to *vānaprastha*, and from *vānaprastha* to *sannyāsa* and thus give up material enjoyment, which is the original cause of bondage to this material world. The word *bṛhad-vrata* refers to one who has decided not to marry, or in other words, not to indulge in sex life throughout his entire life.

TEXT 8

केशप्रसाधनोन्मर्दस्नपनाभ्यञ्जनादिकम् ।
गुरुस्त्रीभिर्युवतिभिः कारयेन्नात्मनो युवा ॥ ८ ॥

keśa-prasādhanonmarda-
snapanābhyañjanādikam
guru-strībhir yuvatibhiḥ
kārayen nātmano yuvā

keśa-prasādhana—brushing the hair; *unmarda*—massaging the body; *snapana*—bathing; *abhyañjana-ādikam*—massaging the body with oil and so on; *guru-strībhiḥ*—by the wife of the spiritual master; *yuvatibhiḥ*—very young; *kārayet*—should allow to do; *na*—never; *ātmanaḥ*—for personal service; *yuvā*—if the student is a young man.

TRANSLATION

If the wife of the spiritual master is young, a young brahmacārī should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.

PURPORT

The relationship between the student or disciple and the wife of the spiritual master or teacher is like that between son and mother. A mother sometimes cares for her son by combing his hair, massaging his body with oil, or bathing him. Similarly, the wife of the teacher is also a mother (*guru-patnī*), and therefore she may also care for the disciple in a motherly way. If the wife of the teacher is a young woman, however, a young *brahmacārī* should not allow such a mother to touch him. This is strictly prohibited. There are seven kinds of mothers:

ātma-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ smṛtāḥ

These mothers are the original mother, the wife of the teacher or spiritual master, the wife of a *brāhmaṇa*, the king's wife, the cow, the nurse and the earth. Unnecessary association with women, even with one's mother, sister or daughter, is strictly prohibited. This is human civilization. A civilization that allows men to mix unrestrictedly with women is an animal civilization. In Kali-yuga, people are extremely liberal, but mixing with women and talking with them as equals actually constitutes an uncivilized way of life.

TEXT 9

नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान् ।
सुतामपि रहो जह्यादन्यदा यावदर्थकृत् ॥ ९ ॥

nanv agniḥ pramadā nāma
ghṛta-kumbha-samaḥ pumān
sutām api raho jahyād
anyadā yāvad-artha-kṛt

nanu—certainly; *agniḥ*—the fire; *pramadā*—the woman (one who bewilders the mind of man); *nāma*—the very name; *ghṛta-kumbha*—a pot of butter; *samaḥ*—like; *pumān*—a man; *sutām api*—even one's daughter; *rahaḥ*—in a secluded place; *jahyāt*—one must not associate with; *anyadā*—with other women also; *yāvat*—as much as; *artha-kṛt*—required.

TRANSLATION

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

PURPORT

If a butter pot and fire are kept together, the butter within the pot will certainly melt. Woman is compared to fire, and man is compared to a butter pot. However advanced one may be in restraining the senses, it is almost impossible for a man to keep himself controlled in the presence of a woman, even if she is his own daughter, mother or sister. Indeed, his mind is agitated even if one is in the renounced order of life. Therefore, Vedic civilization carefully restricts mingling between men and women. If one cannot understand the basic principle of restraining association between man and woman, he is to be considered an animal. That is the purport of this verse.

TEXT 10

कल्पयित्वात्मना यावदाभासमिदमीश्वरः ।
द्वैतं तावन्न विरमेत् ततो ह्यस्य विपर्ययः ॥१०॥

kalpayitvātmanā yāvad
ābhāsam idam īśvaraḥ
dvaitaṁ tāvan na viramet
tato hy asya viparyayaḥ

kalpayitvā—ascertaining positively; *ātmanā*—by self-realization; *yāvat*—as long as; *ābhāsam*—reflection (of the original body and

senses); *idam*—this (the body and senses); *īśvaraḥ*—completely independent of illusion; *dvaitam*—duality; *tāvat*—for that long; *na*—does not; *viramet*—see; *tataḥ*—by such duality; *hi*—indeed; *asya*—of the person; *viparyayaḥ*—counteraction.

TRANSLATION

As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

PURPORT

Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) On the spiritual platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a *paṇḍita*, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the śāstric instruction that one should be very careful

about associating even with his daughter, mother or sister, not to speak of other women. Śrīla Madhvācārya cites the following *ślokas* in this regard:

bahutvenaiva vastūnāṁ
yathārtha-jñānam ucyate
advaita-jñānam ity etad
dvaita-jñānaṁ tad-anyathā

yathā jñānaṁ tathā vastu
yathā vastus tathā matiḥ
naiva jñānārthayor bhedas
tata ekatva-vedanam

Unity in variety is real knowledge, and therefore giving up variety artificially does not reflect perfect knowledge of monism. According to the *acintya-bhedābheda* philosophy of Śrī Caitanya Mahāprabhu, there are varieties, but all of them constitute one unit. Such knowledge is knowledge of perfect oneness.

TEXT 11

एतत् सर्वं गृहस्थस्य समाम्नातं यतेरपि ।
गुरुवृत्तिर्विकल्पेन गृहस्थस्यर्तुगामिनः ॥११॥

etat sarvaṁ gṛhasthasya
samāmnātaṁ yater api
guru-vṛttir vikalpena
gṛhasthasyartu-gāminaḥ

etat—this; *sarvam*—all; *gṛhasthasya*—of a householder; *samāmnātam*—described; *yateḥ api*—even of the person in the renounced order; *guru-vṛttiḥ vikalpena*—to follow the orders of the spiritual master; *gṛhasthasya*—of the householder; *ṛtu-gāminaḥ*—accepting sex only during the period favorable for procreation.

TRANSLATION

All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The

gṛhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

PURPORT

It is sometimes misunderstood that a *gṛhastha*, a householder, is permitted to indulge in sex at any time. This is a wrong conception of *gṛhastha* life. In spiritual life, whether one is a *gṛhastha*, *vānaprastha*, *sannyāsī* or *brahmacārī*, everyone is under the control of the spiritual master. For *brahmacārīs* and *sannyāsīs* there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for *gṛhasthas*. *Gṛhasthas* should indulge in sex life only in accordance with the order of the *guru*. Therefore it is mentioned here that one must follow the orders of the spiritual master (*guru-vṛttir vikalpena*). When the spiritual master orders, the *gṛhastha* may accept sex life. This is confirmed in *Bhagavad-gītā* (7.11). *Dharmāviruddho bhūteṣu kāmo 'smi:* indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The *gṛhastha* is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a *gṛhastha* to engage in sex life at a particular time, then the *gṛhastha* may do so; otherwise, if the spiritual master orders against it, the *gṛhastha* should abstain. The *gṛhastha* must obtain permission from the spiritual master to observe the ritualistic ceremony of *garbhādhāna-saṁskāra*. Then he may approach his wife to beget children, otherwise not. A *brāhmaṇa* generally remains a *brahmacārī* throughout his entire life, but although some *brāhmaṇas* become *gṛhasthas* and indulge in sex life, they do so under the complete control of the spiritual master. The *kṣatriya* is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a *gṛhastha* he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the *guru*. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. *Yasya prasādād bhagavat-prasādaḥ*. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. *Yasyāprasādān na gatiḥ kuto 'pi.*

Without the spiritual master's order, even the *gṛhastha* should not indulge in sex life.

TEXT 12

अञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु ।
स्रग्गन्धलेपालंकारांस्त्यजेयुर्ये बृहद्व्रताः ॥१२॥

añjanābhyañjanonmarda-
stry-avalekhāmiṣaṁ madhu
srag-gandha-lepālankārāṁs
tyajeyur ye bṛhad-vratāḥ

añjana—ointment or powder for decorating the eyes; *abhyañjana*—massaging the head; *unmarda*—massaging the body; *strī-avalekha*—to glance over a woman or to paint a woman's picture; *āmiṣam*—meat-eating; *madhu*—drinking liquor or honey; *srak*—decorating the body with garlands of flowers; *gandha-lepa*—smearing the body with scented ointment; *alaṅkārān*—decorating the body with ornaments; *tyajeyuḥ*—must give up; *ye*—those who; *bṛhat-vratāḥ*—have taken the vow of celibacy.

TRANSLATION

Brahmacārīs or gṛhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.

TEXTS 13–14

उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च ।
त्रयीं साङ्गोपनिषदं यावदर्थं यथाबलम् ॥१३॥
दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः ।
गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् ॥१४॥

uṣitvaivaṁ guru-kule
dvijo 'dhītyāvabudhya ca
trayīṁ sāṅgopaniṣadaṁ
yāvad-arthaṁ yathā-balam

dattvā varam anujñāto
guroḥ kāmaṁ yadīśvaraḥ
gṛhaṁ vanaṁ vā praviśet
pravrajet tatra vā vaset

uṣitvā—residing; *evam*—in this way; *guru-kule*—under the care of the spiritual master; *dvi-jaḥ*—the twiceborn, namely the *brāhmaṇas, kṣatriyas* and *vaiśyas; adhītya*—studying Vedic literature; *avabudhya*—understanding it properly; *ca*—and; *trayīm*—the Vedic literatures; *sa-aṅga*—along with supplementary parts; *upaniṣadam*—as well as the *Upaniṣads; yāvat-artham*—as far as possible; *yathā-balam*—as far as one can, according to one's ability; *dattvā*—giving; *varam*—remuneration; *anujñātaḥ*—being asked; *guroḥ*—of the spiritual master; *kāmam*—desires; *yadi*—if; *īśvaraḥ*—capable; *gṛham*—household life; *vanam*—retired life; *vā*—either; *praviśet*—one should enter; *pravrajet*—or get out of; *tatra*—there; *vā*—either; *vaset*—should reside.

TRANSLATION

According to the rules and regulations mentioned above, one who is twiceborn, namely a brāhmaṇa, kṣatriya or vaiśya, should reside in the guru-kula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upaniṣads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other āśramas, namely the gṛhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, as he desires.

PURPORT

To study the *Vedas* and understand them, of course, requires some special intelligence, but the members of the three higher sections of

society—namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*—must learn the Vedic literatures according to their capability and power to understand. In other words, studying the Vedic literatures is compulsory for everyone but the *śūdras* and *antyajas*. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth—Brahman, Paramātmā or Bhagavān. *Guru-kula*, or the reformatory educational institution, should be used only to understand Vedic knowledge. At the present time there are many educational institutions for training and technology, but such knowledge has nothing to do with understanding of the Absolute Truth. Technology, therefore, is meant for the *śūdras*, whereas the *Vedas* are meant for the *dvijas*. Consequently this verse states, *dvijo 'dhītyāvabudhya ca trayīṁ sāṅgopaniṣadam*. At the present time, in the age of Kali, practically everyone is a *śūdra*, and no one is a *dvija*. Therefore the condition of society has very much deteriorated.

Another point to be observed from this verse is that from the *brahmacārī-āśrama* one may accept the *sannyāsa-āśrama*, *vānaprastha-āśrama* or *gṛhastha-āśrama*. It is not compulsory for a *brahmacārī* to become a *gṛhastha*. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different *āśramas*. Thus one may proceed to the *sannyāsa-āśrama* directly from the *brahmacārī-āśrama*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura accepted the *sannyāsa-āśrama* directly from the *brahmacārī-āśrama*. In other words, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura did not think it compulsory to accept the *gṛhastha-āśrama* or *vānaprastha-āśrama*.

TEXT 15

अग्नौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम् ।
भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत् ॥१५॥

agnau gurāv ātmani ca
sarva-bhūteṣv adhokṣajam
bhūtaiḥ sva-dhāmabhiḥ paśyed
apraviṣṭaṁ praviṣṭavat

agnau—in the fire; *gurau*—in the spiritual master; *ātmani*—in one's self; *ca*—also; *sarva-bhūteṣu*—in every living entity; *adhokṣajam*—the

Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses; *bhūtaiḥ*—with all living entities; *sva-dhāmabhiḥ*—along with His Lordship's paraphernalia; *paśyet*—one should see; *apraviṣṭam*—not entered; *praviṣṭa-vat*—also entered.

TRANSLATION

One should realize that in the fire, in the spiritual master, in one's self and in all living entities—in all circumstances and conditions—the Supreme Personality of Godhead, Viṣṇu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.

PURPORT

Realization of the Supreme Personality of Godhead's omnipresence is the perfect realization of the Absolute Truth to be attained through the study of the Vedic literatures. As stated in the *Brahma-saṁhitā* (5.35), *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* the Lord is situated within the universe, within the heart of every living entity and also within the atom. We should understand that whenever the Supreme Personality of Godhead is present, He is present with all His paraphernalia, including His name, form, associates and servants. The living entity is part and parcel of the Supreme Personality of Godhead, and thus one should understand that since the Supreme Lord has entered the atom, the living entities are also there. One must accept the inconceivable quality of the Supreme Personality of Godhead, for no one can understand from the material point of view how the Lord is all-pervasive and yet is situated in His own abode, Goloka Vṛndāvana. This realization is possible if one strictly follows the regulative principles of *āśrama* (*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*). Śrīla Madhvācārya says in this regard:

apraviṣṭaḥ sarva-gataḥ
praviṣṭas tv anurūpavān
evaṁ dvi-rūpo bhagavān
harir eko janārdanaḥ

The Supreme Personality of Godhead, in His original form, has not entered everything (*apraviṣṭaḥ*), but in His impersonal form He has entered (*praviṣṭaḥ*). Thus He has entered and not entered simultaneously. This is also explained in *Bhagavad-gītā* (9.4), wherein the Lord says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The Lord can defy Himself. Thus there is variety in unity (*ekatvaṁ bahutvam*).

TEXT 16

एवंविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही ।
चरन्विदितविज्ञानः परं ब्रह्माधिगच्छति ॥१६॥

evaṁ vidho brahmacārī
vānaprastho yatir gṛhī
caran vidita-vijñānaḥ
paraṁ brahmādhigacchati

evam vidhaḥ—in this way; *brahmacārī*—whether one is a *brahmacārī; vānaprasthaḥ*—or one is in the *vānaprastha-āśrama; yatiḥ*—or in the *sannyāsa-āśrama; gṛhī*—or in the *gṛhastha-āśrama; caran*—by practice of self-realization and understanding of the Absolute Truth; *vidita-vijñānaḥ*—fully conversant with the science of the Absolute Truth; *param*—the Supreme; *brahma*—the Absolute Truth; *adhigacchati*—one can understand.

TRANSLATION

By practicing in this way, whether one be in the brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, one must always realize the all-pervading presence of the Supreme

Lord, for in this way it is possible to understand the Absolute Truth.

PURPORT

This is the beginning of self-realization. One must first understand how Brahman is present everywhere and how He is acting. This education is called *brahma-jijñāsā* and is the real concern of human life. Without such knowledge, one cannot claim to be a human being; rather, he remains in the animal kingdom. As it is said, *sa eva go-kharaḥ:* without such knowledge, one is no better than a cow or an ass.

TEXT 17

वानप्रस्थस्य वक्ष्यामि नियमान्मुनिसम्मतान् ।
यानास्थाय मुनिर्गच्छेदृषिलोकमुहाञ्जसा ॥१७॥

vānaprasthasya vakṣyāmi
niyamān muni-sammatān
yān āsthāya munir gacched
ṛṣi-lokam uhāñjasā

vānaprasthasya—of a person in the *vānaprastha-āśrama* (retired life); *vakṣyāmi*—I shall now explain; *niyamān*—the rules and regulations; *muni-sammatān*—which are recognized by great *munis*, philosophers and saintly persons; *yān*—which; *āsthāya*—being situated in, or practicing; *muniḥ*—a saintly person; *gacchet*—is promoted; *ṛṣi-lokam*—to the planetary system where the seers and *munis* go (Maharloka); *uha*—O King; *añjasā*—without difficulty.

TRANSLATION

O King, I shall now describe the qualifications for a vānaprastha, one who has retired from family life. By rigidly following the rules and regulations for the vānaprastha, one can easily be elevated to the upper planetary system known as Maharloka.

TEXT 18

न कृष्टपच्यमश्नीयादकृष्टं चाप्यकालतः ।
अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ॥१८॥

na kṛṣṭa-pacyam aśnīyād
akṛṣṭaṁ cāpy akālataḥ
agni-pakvam athāmaṁ vā
arka-pakvam utāharet

na—not; *kṛṣṭa-pacyam*—grains grown by tilling of the field; *aśnīyāt*—one should eat; *akṛṣṭam*—grains that have grown without tilling of the field; *ca*—and; *api*—also; *akālataḥ*—ripened untimely; *agni-pakvam*—grains prepared by being cooked in fire; *atha*—as well as; *āmam*—mango; *vā*—either; *arka-pakvam*—food ripened naturally by the sunshine; *uta*—it is so enjoined; *āharet*—the *vānaprastha* should eat.

TRANSLATION

A person in vānaprastha life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should a vānaprastha eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.

TEXT 19

वन्यैश्चरुपुरोडाशान् निर्वपेत् कालचोदितान् ।
लब्धे नवे नवेऽन्नाद्ये पुराणं च परित्यजेत् ॥१९॥

vanyaiś caru-puroḍāśān
nirvapet kāla-coditān
labdhe nave nave 'nnādye
purāṇaṁ ca parityajet

vanyaiḥ—by fruits and grains produced in the forest without cultivation; *caru*—grains to be offered in a fire sacrifice; *puroḍāśān*—the cakes prepared from *caru*; *nirvapet*—one should execute; *kāla-coditān*—that which has grown naturally; *labdhe*—on obtaining; *nave*—new; *nave anna-ādye*—newly produced food grains; *purāṇam*—the stock of old grains; *ca*—and; *parityajet*—one should give up.

TRANSLATION

A vānaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.

TEXT 20

अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दरम् ।
श्रयेत हिमवाय्वग्निवर्षार्कातपषाट् स्वयम् ॥२०॥

agny-artham eva śaraṇam
uṭajaṁ vādri-kandaram
śrayeta hima-vāyv-agni-
varṣārkātapa-ṣāṭ svayam

agni—the fire; *artham*—to keep; *eva*—only; *śaraṇam*—a cottage; *uṭa-jam*—made of grass; *vā*—or; *adri-kandaram*—a cave in a mountain; *śrayeta*—the *vānaprastha* should take shelter of; *hima*—snow; *vāyu*—wind; *agni*—fire; *varṣa*—rain; *arka*—of the sun; *ātapa*—shining; *ṣāṭ*—enduring; *svayam*—personally.

TRANSLATION

A vānaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.

TEXT 21

केशरोमनखश्मश्रुमलानि जटिलो दधत् ।
कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् ॥२१॥

keśa-roma-nakha-śmaśru-
malāni jaṭilo dadhat
kamaṇḍalv-ajine daṇḍa-
valkalāgni-paricchadān

keśa—hair on the head; *roma*—hair on the body; *nakha*—nails; *śmaśru*—moustache; *malāni*—and dirt on the body; *jaṭilaḥ*—with mat-

ted locks of hair; *dadhat*—one should keep; *kamaṇḍalu*—a waterpot; *ajine*—and a deerskin; *daṇḍa*—rod; *valkala*—the bark of a tree; *agni*—fire; *paricchadān*—garments.

TRANSLATION

The vānaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.

TEXT 22

चरेद् वने द्वादशाब्दानष्टौ वा चतुरो मुनिः ।
द्वावेकं वा यथा बुद्धिर्न विपद्येत कृच्छ्रतः ॥२२॥

cared vane dvādaśābdān
aṣṭau vā caturo muniḥ
dvāv ekaṁ vā yathā buddhir
na vipadyeta kṛcchrataḥ

caret—should remain; *vane*—in the forest; *dvādaśa-abdān*—twelve years; *aṣṭau*—for eight years; *vā*—either; *caturaḥ*—four years; *muniḥ*—a saintly, thoughtful man; *dvau*—two; *ekam*—one; *vā*—either; *yathā*—as well as; *buddhiḥ*—intelligence; *na*—not; *vipadyeta*—bewildered; *kṛcchrataḥ*—because of hard austerities.

TRANSLATION

Being very thoughtful, a vānaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.

TEXT 23

यदाकल्पः स्वक्रियायां व्याधिमिर्जरयाथवा ।
आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ॥२३॥

yadākalpaḥ sva-kriyāyāṁ
vyādhibhir jarayāthavā
ānvīkṣikyāṁ vā vidyāyāṁ
kuryād anaśanādikam

yadā—when; *akalpaḥ*—unable to act; *sva-kriyāyām*—in one's own prescribed duties; *vyādhibhiḥ*—because of disease; *jarayā*—or because of old age; *athavā*—either; *ānvīkṣikyām*—in spiritual advancement; *vā*—or; *vidyāyām*—in the advancement of knowledge; *kuryāt*—one must do; *anaśana-ādikam*—not take sufficient food.

TRANSLATION

When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.

TEXT 24

आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम् ।
कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ॥२४॥

ātmany agnīn samāropya
sannyasyāhaṁ mamātmatām
kāraṇeṣu nyaset samyak
saṅghātaṁ tu yathārhataḥ

ātmani—in one's self; *agnīn*—the fire elements within the body; *samāropya*—properly placing; *sannyasya*—giving up; *aham*—false identity; *mama*—false conception; *ātmatām*—of the body's being one's self or one's own; *kāraṇeṣu*—in the five elements that cause the material body; *nyaset*—one should merge; *samyak*—completely; *saṅghātam*—combination; *tu*—but; *yathā-arhataḥ*—as it befits.

TRANSLATION

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be

one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

PURPORT

The body is an effect of a cause, namely the five material elements (earth, water, fire, air and sky). In other words, one should know perfectly well that the material body is nothing but a combination of the five elements. This knowledge constitutes merging of the material body and the five material elements. Merging into Brahman in perfect knowledge means understanding perfectly that one is not the body but a spiritual soul.

TEXT 25

खे खानि वायौ निश्वासांस्तेजःसूष्माणमात्मवान् ।
अप्स्वसृक्श्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् ॥२५॥

khe khāni vāyau niśvāsāṁs
tejaḥsūṣmāṇam ātmavān
apsv asṛk-śleṣma-pūyāni
kṣitau śeṣaṁ yathodbhavam

khe—in the sky; *khāni*—all the holes of the body; *vāyau*—in the air; *niśvāsān*—all the different airs moving within the body (*prāṇa*, *apāna*, etc.); *tejaḥsu*—in fire; *uṣmāṇam*—the heat of the body; *ātma-vān*—a person who knows the self; *apsu*—in water; *asṛk*—blood; *śleṣma*—mucus; *pūyāni*—and urine; *kṣitau*—in the earth; *śeṣam*—the remaining (namely skin, bones and the other hard things in the body); *yathā-udbhavam*—wherefrom all of them grew.

TRANSLATION

A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the

constituents of the body are caused by various elements, and they should be merged again into those elements.

PURPORT

To be self-realized, one must understand the original sources of the various elements of the body. The body is a combination of skin, bone, muscle, blood, semen, urine, stool, heat, breath and so on, which all come from earth, water, fire, air and sky. One must be well conversant with the sources of all the bodily constituents. Then one becomes a self-realized person, or *ātmavān*, one who knows the self.

TEXTS 26–28

वाचमग्नौ सवक्तव्यामिन्द्रे शिल्पं करावपि ।
पदानि गत्या वयसि रत्योपस्थं प्रजापतौ ॥२६॥
मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत् ।
दिक्षु श्रोत्रं सनादेन स्पर्शेनाध्यात्मनि त्वचम् ॥२७॥
रूपाणि चक्षुषा राजन् ज्योतिष्यभिनिवेशयेत् ।
अप्सु प्रचेतसा जिह्वां घ्रेयैर्घ्राणं क्षितौ न्यसेत् ॥२८॥

vācam agnau savaktavyām
indre śilpaṁ karāv api
padāni gatyā vayasi
ratyopasthaṁ prajāpatau

mṛtyau pāyuṁ visargaṁ ca
yathā-sthānaṁ vinirdiśet
dikṣu śrotraṁ sa-nādena
sparśenādhyātmani tvacam

rūpāṇi cakṣuṣā rājan
jyotiṣy abhiniveśayet
apsu pracetasā jihvāṁ
ghreyair ghrāṇaṁ kṣitau nyaset

vācam—speech; *agnau*—in the fire-god (the personified god controlling fire); *sa-vaktavyām*—with the subject matter of speaking; *indre*—

unto King Indra; *śilpam*—craftsmanship or the capacity to work with the hands; *karau*—as well as the hands; *api*—indeed; *padāni*—the legs; *gatyā*—with the power to move; *vayasi*—unto Lord Viṣṇu; *ratyā*—sexual desire; *upastham*—with the genitals; *prajāpatau*—unto Prajāpati; *mṛtyau*—unto the demigod known as Mṛtyu; *pāyum*—the rectum; *visargam*—with its activity, evacuation; *ca*—also; *yathā-sthānam*—in the proper place; *vinirdiśet*—one should indicate; *dikṣu*—unto different directions; *śrotram*—the aural sense; *sa-nādena*—with sound vibration; *sparśena*—with touch; *adhyātmani*—unto the wind-god; *tvacam*—the sense of touch; *rūpāṇi*—form; *cakṣuṣā*—with eyesight; *rājan*—O King; *jyotiṣi*—in the sun; *abhiniveśayet*—one should endow; *apsu*—unto water; *pracetasā*—with the demigod known as Varuṇa; *jihvām*—the tongue; *ghreyaiḥ*—with the object of smell; *ghrāṇam*—the power to smell; *kṣitau*—in the earth; *nyaset*—one should give.

TRANSLATION

Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Viṣṇu. Sensual pleasure, along with the genitals, should be bestowed upon Prajāpati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mṛtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vāyu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuṇa, should be bestowed upon water, and the power of smell, along with the two Aśvinī-kumāra demigods, should be bestowed upon the earth.

TEXTS 29–30

मनो मनोरथैश्चन्द्रे बुद्धिं बोध्यैः कवौ परे ।
कर्माण्यध्यात्मना रुद्रे यदहंममताक्रिया ।
सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे ॥२९॥

अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम्।
कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् ॥३०॥

mano manorathaiś candre
buddhiṁ bodhyaiḥ kavau pare
karmāṇy adhyātmanā rudre
yad-ahaṁ mamatā-kriyā
sattvena cittaṁ kṣetra-jñe
guṇair vaikārikaṁ pare

apsu kṣitim apo jyotiṣy
ado vāyau nabhasy amum
kūṭasthe tac ca mahati
tad avyakte 'kṣare ca tat

manaḥ—the mind; *manorathaiḥ*—along with material desires; *candre*—unto Candra, the mood demigod; *buddhim*—intelligence; *bodhyaiḥ*—with the subject matter of intelligence; *kavau pare*—unto the supreme learned person, Lord Brahmā; *karmāṇi*—material activities; *adhyātmanā*—with false ego; *rudre*—unto Lord Śiva (Rudra); *yat*—wherein; *aham*—I am the material body; *mamatā*—everything belonging to the material body is mine; *kriyā*—such activities; *sattvena*—along with the existential conception; *cittam*—consciousness; *kṣetra-jñe*—unto the individual soul; *guṇaiḥ*—along with the material activities conducted by the material qualities; *vaikārikam*—the living entities under the influence of the material modes; *pare*—in the Supreme Being; *apsu*—in the water; *kṣitim*—the earth; *apaḥ*—the water; *jyotiṣi*—in the luminaries, specifically in the sun; *adaḥ*—brightness; *vāyau*—in the air; *nabhasi*—in the sky; *amum*—that; *kūṭasthe*—in the materialistic conception of life; *tat*—that; *ca*—also; *mahati*—in the *mahat-tattva*, the total material energy; *tat*—that; *avyakte*—in the non-manifested; *akṣare*—in the Supersoul; *ca*—also; *tat*—that.

TRANSLATION

The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahmā. False

ego, which is under the influence of the material modes of nature and which induces one to think, "I am this body, and everything connected with this body is mine," should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhāna feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31

इत्यक्षरतयात्मानं चिन्मात्रमवशेषितम् ।
ज्ञात्वाद्वयोऽथ विरमेद् दग्धयोनिरिवानलः ॥३१॥

ity akṣaratayātmānaṁ
cin-mātram avaśeṣitam
jñātvādvayo 'tha viramed
dagdha-yonir ivānalaḥ

iti—thus; *akṣaratayā*—because of being spiritual; *ātmānam*—oneself (the individual soul); *cit-mātram*—completely spiritual; *avaśeṣitam*—the remaining balance (after the material elements are merged, one after another, into the original Supersoul); *jñātvā*—understanding; *advayaḥ*—without differentiation, or of the same quality as the Paramātmā; *atha*—thus; *viramet*—one should cease from material existence; *dagdha-yoniḥ*—whose source (the wood) has burnt up; *iva*—like; *analaḥ*—flames.

TRANSLATION

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the

Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

Thus end the Bhaktivedanta purports of the Seventh Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Perfect Society: Four Spiritual Classes."*

CHAPTER THIRTEEN

The Behavior of a Perfect Person

This Thirteenth Chapter describes the regulative principles for *sannyāsīs* and also describes the history of an *avadhūta*. It concludes with a description of perfection for the student in spiritual advancement.

Śrī Nārada Muni has been describing the symptoms of various *āśramas* and *varṇas*. Now, in this chapter, he specifically describes the regulative principles to be followed by *sannyāsīs*. After retiring from family life, one should accept the status of *vānaprastha*, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After *vānaprastha* life, having left home, one should travel to different places as a *sannyāsī*. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Kṛṣṇa consciousness. A *sannyāsī* should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and *maṭhas*, or monasteries. When a *sannyāsī* thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

In this regard, Nārada Muni described a meeting between Prahlāda and a saintly person who had adopted the mode of life of a python. In this

way he described the symptoms of a *paramahaṁsa*. A person who has attained the *paramahaṁsa* stage knows very well the distinction between matter and spirit. He is not at all interested in gratifying the material senses, for he is always deriving pleasure from devotional service to the Lord. He is not very anxious to protect his material body. Being satisfied with whatever he attains by the grace of the Lord, he is completely independent of material happiness and distress, and thus he is transcendental to all regulative principles. Sometimes he accepts severe austerities, and sometimes he accepts material opulence. His only concern is to satisfy Kṛṣṇa, and for that purpose he can do anything and everything, without reference to the regulative principles. He is never to be equated with materialistic men, nor is he subject to the judgments of such men.

TEXT 1

श्रीनारद उवाच

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः ।
ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम् ॥ १ ॥

śrī-nārada uvāca
kalpas tv evaṁ parivrajya
deha-mātrāvaśeṣitaḥ
grāmaika-rātra-vidhinā
nirapekṣaś caren mahīm

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *kalpaḥ*—a person who is competent to undergo the austerities of *sannyāsa*, the renounced order of life, or to prosecute studies in transcendental knowledge; *tu*—but; *evam*—in this way (as described previously); *parivrajya*—fully understanding his spiritual identity and thus traveling from one place to another; *deha-mātra*—keeping only the body; *avaśeṣitaḥ*—at last; *grāma*—in a village; *eka*—one only; *rātra*—of passing a night; *vidhinā*—in the process; *nirapekṣaḥ*—without dependence on any material thing; *caret*—should move from one place to another; *mahīm*—on the earth.

TRANSLATION

Śrī Nārada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyāsī should travel all over the world.

TEXT 2

बिभृयाद् यद्यसौ वासः कौपीनाच्छादनं परम् ।
त्यक्तं न लिङ्गाद् दण्डादेरन्यत् किञ्चिदनापदि ॥ २ ॥

bibhṛyād yady asau vāsaḥ
kaupīnācchādanaṁ param
tyaktaṁ na liṅgād daṇḍāder
anyat kiñcid anāpadi

bibhṛyāt—one should use; *yadi*—if; *asau*—a person in the renounced order; *vāsaḥ*—a garment or covering; *kaupīna*—a loincloth (just to cover the private parts); *ācchādanam*—for covering; *param*—that much only; *tyaktam*—given up; *na*—not; *liṅgāt*—than the distinguishing marks of a *sannyāsī*; *daṇḍa-ādeḥ*—like the rod (*tridaṇḍa*); *anyat*—other; *kiñcit*—anything; *anāpadi*—in ordinary undisturbed times.

TRANSLATION

A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a sannyāsī should not even accept a daṇḍa. A sannyāsī should avoid carrying anything but a daṇḍa and kamaṇḍalu.

TEXT 3

एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः ।
सर्वभूतसुहृच्छान्तो नारायणपरायणः ॥ ३ ॥

eka eva cared bhikṣur
ātmārāmo 'napāśrayaḥ
sarva-bhūta-suhṛc-chānto
nārāyaṇa-parāyaṇaḥ

ekaḥ—alone; *eva*—only; *caret*—can move; *bhikṣuḥ*—a *sannyāsī* taking alms; *ātma-ārāmaḥ*—fully satisfied in the self; *anapāśrayaḥ*—without depending on anything; *sarva-bhūta-suhṛt*—becoming a well-wisher of all living entities; *śāntaḥ*—completely peaceful; *nārāyaṇa-parāyaṇaḥ*—becoming absolutely dependent on Nārāyaṇa and becoming His devotee.

TRANSLATION

The sannyāsī, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Nārāyaṇa. In this way he should move from one place to another.

TEXT 4

पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये ।
आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये ॥ ४ ॥

paśyed ātmany ado viśvaṁ
pare sad-asato 'vyaye
ātmānaṁ ca paraṁ brahma
sarvatra sad-asan-maye

paśyet—one should see; *ātmani*—in the Supreme Soul; *adaḥ*—this; *viśvam*—universe; *pare*—beyond; *sat-asataḥ*—the creation or cause of creation; *avyaye*—in the Absolute, which is free from deterioration; *ātmānam*—himself; *ca*—also; *param*—the supreme; *brahma*—absolute; *sarvatra*—everywhere; *sat-asat*—in the cause and in the effect; *maye*—all-pervading.

TRANSLATION

The sannyāsī should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

TEXT 5

सुप्तिप्रबोधयोः सन्धावात्मनो गतिमात्मदृक् ।
पश्यन्बन्धं च मोक्षं च मायामात्रं न वस्तुतः ॥ ५ ॥

supti-prabodhayoḥ sandhāv
ātmano gatim ātma-dṛk
paśyan bandhaṁ ca mokṣaṁ ca
māyā-mātraṁ na vastutaḥ

supti—in the state of unconsciousness; *prabodhayoḥ*—and in the state of consciousness; *sandhau*—in the state of marginal existence; *ātmanaḥ*—of oneself; *gatim*—the movement; *ātma-dṛk*—one who can actually see the self; *paśyan*—always trying to see or understand; *bandham*—the conditional state of life; *ca*—and; *mokṣam*—the liberated state of life; *ca*—also; *māyā-mātram*—only illusion; *na*—not; *vastutaḥ*—in fact.

TRANSLATION

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

PURPORT

The unconscious state is nothing but ignorance, darkness or material existence, and in the conscious state one is awake. The marginal state, between consciousness and unconsciousness, has no permanent existence. Therefore one who is advanced in understanding the self should understand that unconsciousness and consciousness are but illusions, for they fundamentally do not exist. Only the Supreme Absolute Truth exists. As confirmed by the Lord in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Everything exists on the basis of Kṛṣṇa's impersonal feature; nothing can exist without Kṛṣṇa. Therefore the advanced devotee of Kṛṣṇa can see the Lord everywhere, without illusion.

TEXT 6

नाभिनन्देद् ध्रुवं मृत्युमध्रुवं वास्य जीवितम् ।
कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम् ॥ ६ ॥

nābhinanded dhruvaṁ mṛtyum
adhruvaṁ vāsya jīvitam
kālaṁ paraṁ pratīkṣeta
bhūtānāṁ prabhavāpyayam

na—not; *abhinandet*—one should praise; *dhruvam*—sure; *mṛtyum*—death; *adhruvam*—not sure; *vā*—either; *asya*—of this body; *jīvitam*—the duration of life; *kālam*—eternal time; *param*—supreme; *pratīkṣeta*—one must observe; *bhūtānām*—of the living entities; *prabhava*—manifestation; *apyayam*—disappearance.

TRANSLATION

Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

PURPORT

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it per-

petually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Śrīla Bhaktivinoda Ṭhākura therefore sings in his *Gītāvalī:*

anādi karama-phale, padi 'bhavārṇava-jale,
taribāre nā dekhi upāya

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. *Bhūtvā bhūtvā pralīyate.* Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him.

TEXT 7

नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम् ।
वादवादांस्त्यजेत् तर्कान्पक्षं कं च न संश्रयेत् ॥ ७ ॥

nāsac-chāstreṣu sajjeta
nopajīveta jīvikām
vāda-vādāṁs tyajet tarkān
pakṣaṁ kaṁca na saṁśrayet

na—not; *asat-śāstreṣu*—literature like newspapers, novels, dramas and fiction; *sajjeta*—one should be attached or should indulge in reading; *na*—nor; *upajīveta*—one should try to live; *jīvikām*—upon some professional literary career; *vāda-vādān*—unnecessary arguments on different aspects of philosophy; *tyajet*—one should give up; *tarkān*—arguments and counterarguments; *pakṣam*—faction; *kaṁca*—any; *na*—not; *saṁśrayet*—should take shelter of.

TRANSLATION

Literature that is a useless waste of time—in other words, literature without spiritual benefit—should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counterarguments. Nor should one take shelter of any cause or faction.

PURPORT

A person desiring to advance in spiritual understanding should be extremely careful to avoid reading ordinary literature. The world is full of ordinary literature that creates unnecessary agitation in the mind. Such literature, including newspapers, dramas, novels and magazines, is factually not meant for advancement in spiritual knowledge. Indeed, it has been described as a place of enjoyment for crows (*tad vāyasaṁ tīrtham*). Anyone advancing in spiritual knowledge must reject such literature. Furthermore, one should not concern oneself with the conclusions of various logicians or philosophers. Of course, those who preach sometimes need to argue with the contentions of opponents, but as much as possible one should avoid an argumentative attitude. In this connection, Śrīla Madhvācārya says:

aprayojana-pakṣaṁ na saṁśrayet
nāprayojana-pakṣī syān
na vṛthā śiṣya-bandha-kṛt
na codāsīnaḥ śāstrāṇi
na viruddhāni cābhyaset

na vyākhyayopajīveta
na niṣiddhān samācaret
evam-bhūto yatir yāti
tad-eka-śaraṇo harim

"There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called *śāstras*,

neither opposing nor favoring them, and one should not earn one's livelihood by taking money for explaining *śāstra*. A *sannyāsī* must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord."

TEXT 8

न शिष्याननुबध्नीत ग्रन्थान्नैवाभ्यसेद् बहून् ।
न व्याख्यामुपयुञ्जीत नारम्भानारभेत् क्वचित् ॥८॥

na śiṣyān anubadhnīta
granthān naivābhyased bahūn
na vyākhyām upayuñjīta
nārambhān ārabhet kvacit

na—not; *śiṣyān*—disciples; *anubadhnīta*—one should induce for material benefit; *granthān*—unnecessary literatures; *na*—not; *eva*—certainly; *abhyaset*—should try to understand or cultivate; *bahūn*—many; *na*—nor; *vyākhyām*—discourses; *upayuñjīta*—should make as a means of livelihood; *na*—nor; *ārambhān*—unnecessary opulences; *ārabhet*—should attempt to increase; *kvacit*—at any time.

TRANSLATION

A sannyāsī must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

PURPORT

So-called *svāmīs* and *yogīs* generally make disciples by alluring them with material benefits. There are many so-called *gurus* who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A *sannyāsī* is prohibited from making disciples through such material allurements. *Sannyāsīs* sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries

should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement's regulative principles—no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura explains the word *ārambhān* as meaning *maṭhādi-vyāpārān*, which means "attempts to construct temples and monasteries." The first business of the *sannyāsī* is to preach Kṛṣṇa consciousness, but if, by the grace of Kṛṣṇa, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Kṛṣṇa consciousness. Otherwise such temples and monasteries are not needed.

TEXT 9

न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः ।
शान्तस्य समचित्तस्य बिभृयादुत वा त्यजेत् ॥ ९ ॥

na yater āśramaḥ prāyo
dharma-hetur mahātmanaḥ
śāntasya sama-cittasya
bibhṛyād uta vā tyajet

na—not; *yateḥ*—of the *sannyāsī*; *āśramaḥ*—the symbolic dress (with *daṇḍa* and *kamaṇḍalu*); *prāyaḥ*—almost always; *dharma-hetuḥ*—the cause of advancement in spiritual life; *mahā-ātmanaḥ*—who is factually exalted and advanced; *śāntasya*—who is peaceful; *sama-cittasya*—who has attained the stage of being equipoised; *bibhṛyāt*—one may accept (such symbolic signs); *uta*—indeed; *vā*—or; *tyajet*—one may give up.

TRANSLATION

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a

sannyāsī, such as the tridaṇḍa and kamaṇḍalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

PURPORT

There are four stages of the renounced order of life—*kuṭīcaka, bahūdaka, parivrājakācārya* and *paramahaṁsa.* Herein, *Śrīmad-Bhāgavatam* considers the *paramahaṁsas* among the *sannyāsīs.* The Māyāvādī impersonalist *sannyāsīs* cannot attain the *paramahaṁsa* stage. This is because of their impersonal conception of the Absolute Truth. *Brahmeti paramātmeti bhagavān iti śabdyate.* The Absolute Truth is perceived in three stages, of which *bhagavān,* or realization of the Supreme Personality of Godhead, is meant for the *paramahaṁsas.* Indeed, *Śrīmad-Bhāgavatam* itself is meant for the *paramahaṁsas* (*paramo nirmatsarāṇāṁ satām*). Unless one is in the *paramahaṁsa* stage, he is not eligible to understand the *Śrīmad-Bhāgavatam.* For *paramahaṁsas,* or *sannyāsīs* in the Vaiṣṇava order, preaching is the first duty. To preach, such *sannyāsīs* may accept the symbols of *sannyāsa,* such as the *daṇḍa* and *kamaṇḍalu,* or sometimes they may not. Generally the Vaiṣṇava *sannyāsīs,* being *paramahaṁsas,* are automatically called *bābājīs,* and they do not carry a *kamaṇḍalu* or *daṇḍa.* Such a *sannyāsī* is free to accept or reject the marks of *sannyāsa.* His only thought is "Where is there an opportunity to spread Kṛṣṇa consciousness?" Sometimes the Kṛṣṇa consciousness movement sends its representative *sannyāsīs* to foreign countries where the *daṇḍa* and *kamaṇḍalu* are not very much appreciated. We send our preachers in ordinary dress to introduce our books and philosophy. Our only concern is to attract people to Kṛṣṇa consciousness. We may do this in the dress of *sannyāsīs* or in the regular dress of gentlemen. Our only concern is to spread interest in Kṛṣṇa consciousness.

TEXT 10

अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत्।
कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् ॥१०॥

avyakta-liṅgo vyaktārtho
manīṣy unmatta-bālavat

kavir mūkavad ātmānaṁ
sa dṛṣṭyā darśayen nṛṇām

avyakta-liṅgaḥ—whose symptoms of *sannyāsa* are unmanifested; *vyakta-arthaḥ*—whose purpose is manifested; *manīṣī*—such a great saintly person; *unmatta*—restless; *bāla-vat*—like a boy; *kaviḥ*—a great poet or orator; *mūka-vat*—like a dumb man; *ātmānam*—himself; *saḥ*—he; *dṛṣṭyā*—by example; *darśayet*—should present; *nṛṇām*—to human society.

TRANSLATION

Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

PURPORT

A great personality very much advanced in Kṛṣṇa consciousness may not expose himself by the signs of a *sannyāsī*. To cover himself, he may live like a restless child or a dumb person, although he is the greatest orator or poet.

TEXT 11

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
प्रह्रादस्य च संवादं मुनेराजगरस्य च ॥११॥

atrāpy udāharantīmam
itihāsaṁ purātanam
prahrādasya ca saṁvādaṁ
muner ājagarasya ca

atra—herein; *api*—although not exposed to common eyes; *udāharanti*—the learned sages recite as an example; *imam*—this; *itihāsam*—historical incident; *purātanam*—very, very old; *prahrādasya*—of Prahlāda Mahārāja; *ca*—also; *saṁvādam*—conversation; *muneḥ*—of the great saintly person; *ājagarasya*—who took the profession of a python; *ca*—also.

TRANSLATION

As a historical example of this, learned sages recite the story of an ancient discussion between Prahlāda Mahārāja and a great saintly person who was feeding himself like a python.

PURPORT

The saintly person met by Prahlāda Mahārāja was undergoing *ājagara-vṛtti*, the living conditions of a python, which does not go anywhere but sits in one place for years and eats whatever is automatically available. Prahlāda Mahārāja, along with his associates, met this great saint and spoke to him as follows.

TEXTS 12–13

तं शयानं धरोपस्थे कावेर्यां सह्यसानुनि ।
रजस्वलैस्तनूदेशैर्निगूढामलतेजसम् ॥१२॥
ददर्श लोकान्विचरन् लोकतत्त्वविवित्सया ।
वृतोऽमात्यैः कतिपयैः प्रह्रादो भगवत्प्रियः ॥१३॥

taṁ śayānaṁ dharopasthe
kāveryāṁ sahya-sānuni
rajas-valais tanū-deśair
nigūḍhāmala-tejasam

dadarśa lokān vicaran
loka-tattva-vivitsayā
vṛto 'mātyaiḥ katipayaiḥ
prahrādo bhagavat-priyaḥ

tam—that (saintly person); *śayānam*—lying down; *dharā-upasthe*—on the ground; *kāveryām*—on the bank of the River Kāverī; *sahya-sānuni*—on a ridge of the mountain known as Sahya; *rajaḥ-valaiḥ*—covered with dust and dirt; *tanū-deśaiḥ*—with all the parts of the body; *nigūḍha*—very grave and deep; *amala*—spotless; *tejasam*—whose

spiritual power; *dadarśa*—he saw; *lokān*—to all the different planets; *vicaran*—traveling; *loka-tattva*—the nature of the living beings (especially those who are trying to advance in Kṛṣṇa consciousness); *vivitsayā*—to try to understand; *vṛtaḥ*—surrounded; *amātyaiḥ*—by royal associates; *katipayaiḥ*—a few; *prahrādaḥ*—Mahārāja Prahlāda; *bhagavat-priyaḥ*—who is always very, very dear to the Supreme Personality of Godhead.

TRANSLATION

Prahlāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.

TEXT 14

कर्मणाकृतिभिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः।
न विदन्ति जना यं वै सोऽसाविति न वेति च॥१४॥

karmaṇākṛtibhir vācā
liṅgair varṇāśramādibhiḥ
na vidanti janā yaṁ vai
so 'sāv iti na veti ca

karmaṇā—by activities; *ākṛtibhiḥ*—by bodily features; *vācā*—by words; *liṅgaiḥ*—by symptoms; *varṇa-āśrama*—pertaining to the particular material and spiritual divisions of *varṇa* and *āśrama*; *ādibhiḥ*—and by other symptoms; *na vidanti*—could not understand; *janāḥ*—people in general; *yam*—whom; *vai*—indeed; *saḥ*—whether that person; *asau*—was the same person; *iti*—thus; *na*—not; *vā*—or; *iti*—thus; *ca*—also.

TRANSLATION

Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of his varṇāśrama status could

people understand whether he was the same person they had known.

PURPORT

The inhabitants of that particular place on the bank of the Kāverī in the valley of the mountain known as Sahya were unable to understand whether that saint was the same man they had known. It is therefore said, *vaiṣṇavera kriyā mudrā vijñe nā bhujhaya.* A highly advanced Vaiṣṇava lives in such a way that no one can understand what he is or what he was. Nor should attempts be made to understand the past of a Vaiṣṇava. Without asking the saintly person about his previous life, Prahlāda Mahārāja immediately offered him respectful obeisances.

TEXT 15

तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन् ।
विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ॥१५॥

taṁ natvābhyarcya vidhivat
pādayoḥ śirasā spṛśan
vivitsur idam aprākṣīn
mahā-bhāgavato 'suraḥ

tam—him (the saintly person); *natvā*—after offering obeisances unto; *abhyarcya*—and worshiping; *vidhi-vat*—in terms of the rules and regulations of etiquette; *pādayoḥ*—the lotus feet of the saintly person; *śirasā*—with the head; *spṛśan*—touching; *vivitsuḥ*—desiring to know about him (the saintly person); *idam*—the following words; *aprākṣīt*—inquired; *mahā-bhāgavataḥ*—the very advanced devotee of the Lord; *asuraḥ*—although born in an *asura* family.

TRANSLATION

The advanced devotee Prahlāda Mahārāja duly worshiped and offered obeisances to the saintly person who had adopted a python's means of livelihood. After thus worshiping the saintly person and touching his own head to the saint's lotus feet, Prahlāda Mahārāja, in order to understand him, inquired very submissively as follows.

TEXTS 16–17

बिभर्षि कायं पीवानं सोद्यमो भोगवान्यथा ॥१६॥
वित्तं चैवोद्यमवतां भोगो वित्तवतामिह ।
भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ॥१७॥

bibharṣi kāyaṁ pīvānaṁ
sodyamo bhogavān yathā

vittaṁ caivodyamavatāṁ
bhogo vittavatām iha
bhogināṁ khalu deho 'yaṁ
pīvā bhavati nānyathā

bibharṣi—you are maintaining; *kāyam*—a body; *pīvānam*—fat; *sa-udyamaḥ*—one who endeavors; *bhogavān*—one who enjoys; *yathā*—as; *vittam*—money; *ca*—also; *eva*—certainly; *udyama-vatām*—of persons always engaged in economic development; *bhogaḥ*—sense gratification; *vitta-vatām*—for persons who possess considerable wealth; *iha*—in this world; *bhoginām*—of the enjoyers, *karmīs; khalu*—indeed; *dehaḥ*—body; *ayam*—this; *pīvā*—very fat; *bhavati*—becomes; *na*—not; *anyathā*—otherwise.

TRANSLATION

Seeing the saintly person to be quite fat, Prahlāda Mahārāja said: My dear sir, you undergo no endeavor to earn your livelihood, but you have a stout body, exactly like that of a materialistic enjoyer. I know that if one is very rich and has nothing to do, he becomes extremely fat by eating and sleeping and performing no work.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not like his disciples to become very fat in the course of time. He would become very anxious upon seeing his fat disciples becoming *bhogīs*, or enjoyers of the senses. This attitude is herewith confirmed by Prahlāda Mahārāja, who was surprised to see a saintly person adopting *ājagara-vṛtti* and becoming very fat. In the material world also, we generally see that when a man

who is poor and skinny gradually endeavors to earn money through business or some other means and he then gets the money, he enjoys the senses to his satisfaction. By enjoying the senses one becomes fat. Therefore in spiritual advancement becoming fat is not at all satisfactory.

TEXT 18

न ते शयानस्य निरुद्यमस्य
ब्रह्मन् नु हार्थो यत एव भोगः ।
अभोगिनोऽयं तव विप्र देहः
पीवा यतस्तद्वद नः क्षमं चेत् ॥१८॥

na te śayānasya nirudyamasya
brahman nu hārtho yata eva bhogaḥ
abhogino 'yaṁ tava vipra dehaḥ
pīvā yatas tad vada naḥ kṣamaṁ cet

na—not; *te*—of you; *śayānasya*—lying down; *nirudyamasya*—without activities; *brahman*—O saintly person; *nu*—indeed; *ha*—it is evident; *arthaḥ*—money; *yataḥ*—from which; *eva*—indeed; *bhogaḥ*—sense enjoyment; *abhoginaḥ*—of one who is not engaged in sense enjoyment; *ayam*—this; *tava*—your; *vipra*—O learned *brāhmaṇa; dehaḥ*—body; *pīvā*—fat; *yataḥ*—how is it; *tat*—that fact; *vada*—kindly tell; *naḥ*—us; *kṣamam*—excuse; *cet*—if I have asked an impudent question.

TRANSLATION

O brāhmaṇa, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.

PURPORT

Generally those engaged in spiritual advancement take food only once, either in the afternoon or in the evening. If one takes food only once, naturally he does not become fat. The learned sage, however, was quite

fat, and therefore Prahlāda Mahārāja was very much surprised. Because of being experienced in self-realization, a transcendentalist certainly becomes bright-faced. And one who is advanced in self-realization must be considered to possess the body of a *brāhmaṇa*. Because the bright-faced saintly person was lying down and not working and yet was quite fat, Prahlāda Mahārāja was puzzled and wanted to question him about this.

TEXT 19

कविः कल्पो निपुणदृक् चित्रप्रियकथः समः ।
लोकस्य कुर्वतः कर्म शेषे तद्वीक्षितापि वा ॥१९॥

kaviḥ kalpo nipuṇa-dṛk
citra-priya-kathaḥ samaḥ
lokasya kurvataḥ karma
śeṣe tad-vīkṣitāpi vā

kaviḥ—very learned; *kalpaḥ*—expert; *nipuṇa-dṛk*—intelligent; *citra-priya-kathaḥ*—able to speak palatable words that are pleasing to the heart; *samaḥ*—equipoised; *lokasya*—of the people in general; *kurvataḥ*—engaged in; *karma*—fruitive work; *śeṣe*—you lie down; *tat-vīkṣitā*—seeing them all; *api*—although; *vā*—either.

TRANSLATION

Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.

PURPORT

Prahlāda Mahārāja studied the bodily features of the saintly person, and through the saint's physiognomy Prahlāda Mahārāja could understand that he was intelligent and expert, although he was lying down and not doing anything. Prahlāda was naturally inquisitive about why he was lying there inactive.

TEXT 20

श्रीनारद उवाच

स इत्थं दैत्यपतिना परिपृष्टो महामुनिः ।
स्मयमानस्तमभ्याह तद्वागमृतयन्त्रितः ॥२०॥

śrī-nārada uvāca
sa itthaṁ daitya-patinā
paripṛṣṭo mahā-muniḥ
smayamānas tam abhyāha
tad-vāg-amṛta-yantritaḥ

śrī-nāradaḥ uvāca—the great saint Nārada Muni said; *saḥ*—that saintly person (lying down); *ittham*—in this way; *daitya-patinā*—by the King of the Daityas (Prahlāda Mahārāja); *paripṛṣṭaḥ*—being sufficiently questioned; *mahā-muniḥ*—the great saintly person; *smayamānaḥ*—smiling; *tam*—unto him (Prahlāda Mahārāja); *abhyāha*—prepared to give answers; *tat-vāk*—of his words; *amṛta-yantritaḥ*—being captivated by the nectar.

TRANSLATION

Nārada Muni continued: When the saintly person was thus questioned by Prahlāda Mahārāja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahlāda Mahārāja with a smiling face.

TEXT 21

श्रीब्राह्मण उवाच

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः ।
ईहो परमयोर्नृणां पदान्यध्यात्मचक्षुषा ॥२१॥

śrī-brāhmaṇa uvāca
vededam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
īhoparamayor nṛṇāṁ
padāny adhyātma-cakṣuṣā

śrī-brāhmaṇaḥ uvāca—the *brāhmaṇa* replied; *veda*—know very well; *idam*—all these things; *asura-śreṣṭha*—O best of the *asuras; bhavān*—you; *nanu*—indeed; *ārya-sammataḥ*—whose activities are approved by civilized men; *īhā*—of inclination; *uparamayoḥ*—of decreasing; *nṛṇām*—of the people in general; *padāni*—different stages; *adhyātma-cakṣuṣā*—by transcendental eyes.

TRANSLATION

The saintly brāhmaṇa said: O best of the asuras, Prahlāda Mahārāja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.

PURPORT

A pure devotee like Prahlāda Mahārāja can understand the minds of others because of his pure vision in devotional service. A devotee like Prahlāda Mahārāja can study another man's character without difficulty.

TEXT 22

यस्य नारायणो देवो भगवान्हृद्गतः सदा ।
भक्त्या केवलयाज्ञानं धुनोति ध्वान्तमर्कवत् ॥२२॥

yasya nārāyaṇo devo
bhagavān hṛd-gataḥ sadā
bhaktyā kevalayājñānaṁ
dhunoti dhvāntam arkavat

yasya—of whom; *nārāyaṇaḥ devaḥ*—the Supreme Personality of Godhead, Nārāyaṇa; *bhagavān*—the Lord; *hṛt-gataḥ*—in the core of the heart; *sadā*—always; *bhaktyā*—by devotional service; *kevalayā*—alone; *ajñānam*—ignorance; *dhunoti*—cleans; *dhvāntam*—darkness; *arka-vat*—as the sun.

TRANSLATION

Nārāyaṇa, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart be-

cause of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

PURPORT

The words *bhaktyā kevalayā* indicate that simply by executing devotional service one can become full of all knowledge. Kṛṣṇa is the master of all knowledge (*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ*). The Lord is situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*), and when the Lord is pleased with a devotee, the Lord instructs him. Only to the devotees, however, does the Lord give instructions by which to advance further and further in devotional service. To others, the nondevotees, the Lord gives instructions according to the manner of their surrender. The pure devotee is described by the words *bhaktyā kevalayā*. Śrīla Viśvanātha Cakravartī Ṭhākura explains that *bhaktyā kevalayā* means *jñāna-karmādy-amiśrayā*, "unmixed with fruitive activities or speculative knowledge." Simply surrendering at the lotus feet is the cause of all a devotee's enlightenment and awareness.

TEXT 23

तथापि ब्रूमहे प्रश्नांस्तव राजन्यथाश्रुतम् ।
सम्भाषणीयो हि भवानात्मनः शुद्धिमिच्छता ॥२३॥

tathāpi brūmahe praśnāṁs
tava rājan yathā-śrutam
sambhāṣaṇīyo hi bhavān
ātmanaḥ śuddhim icchatā

tathāpi—still; *brūmahe*—I shall answer; *praśnān*—all the questions; *tava*—your; *rājan*—O King; *yathā-śrutam*—as I have learned by hearing from the authorities; *sambhāṣaṇīyaḥ*—fit for being addressed; *hi*—indeed; *bhavān*—you; *ātmanaḥ*—of the self; *śuddhim*—purification; *icchatā*—by one who desires.

TRANSLATION

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I

have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

PURPORT

A saintly person doesn't wish to speak to anyone and everyone, and he is therefore grave and silent. Generally a common man does not need to be advised. Unless one is prepared to take instructions, it is said that a saintly person should not address him, although sometimes, because of great kindness, a saintly person speaks to ordinary men. As for Prahlāda Mahārāja, however, since he was not a common, ordinary man, whatever questions he posed would have to be answered, even by a great and exalted personality. Therefore the saintly *brāhmaṇa* did not remain silent, but began to answer. These answers, however, were not concocted by him. This is indicated by the words *yathā-śrutam*, meaning "as I have heard from the authorities." In the *paramparā* system, when the questions are bona fide the answers are bona fide. No one should attempt to create or manufacture answers. One must refer to the *śāstras* and give answers according to Vedic understanding. The words *yathā-śrutam* refer to Vedic knowledge. The *Vedas* are known as *śruti* because this knowledge is received from authorities. The statements of the *Vedas* are known as *śruti-pramāṇa*. One should quote evidence from the *śruti*—the *Vedas* or Vedic literature—and then one's statements will be correct. Otherwise one's words will proceed from mental concoction.

TEXT 24

तृष्णया भववाहिन्या योग्यैः कामैरपूर्यया ।
कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥२४॥

tṛṣṇayā bhava-vāhinyā
yogyaiḥ kāmair apūryayā
karmāṇi kāryamāṇo 'haṁ
nānā-yoniṣu yojitaḥ

tṛṣṇayā—because of material desires; *bhava-vāhinyā*—under the sway of the material laws of nature; *yogyaiḥ*—as it is befitting;

kāmaiḥ—by material desires; *apūryayā*—without end, one after another; *karmāṇi*—activities; *kāryamāṇaḥ*—constantly being compelled to perform; *aham*—I; *nānā-yoniṣu*—in various forms of life; *yojitaḥ*—engaged in the struggle for existence.

TRANSLATION

Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

PURPORT

As long as a living entity wants to fulfill various types of material desire, he must continuously change from one body to accept another. Śrīla Viśvanātha Cakravartī Ṭhākura explains that as a small piece of grass falls in a river and is tossed about with different types of wood and tree branches, the living entity floats in the ocean of material existence and is dashed and tossed amidst material conditions. This is called the struggle for existence. One kind of fruitive activity causes the living being to take one form of body, and because of actions performed in that body, another body is created. One must therefore stop these material activities, and the chance to do so is given in the human form of life. Specifically, our energy to act should be engaged in the service of the Lord, for then materialistic activities will automatically stop. One must fulfill one's desires by surrendering unto the Supreme Lord, for He knows how to fulfill them. Even though one may have material desires, one should therefore engage in the devotional service of the Lord. That will purify one's struggle for existence.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (*Bhāg.* 2.3.10)

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (*Bhakti-rasāmṛta-sindhu* 1.1.11)

TEXT 25

यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन् ।
स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ॥२५॥

yadṛcchayā lokam imaṁ
prāpitaḥ karmabhir bhraman
svargāpavargayor dvāraṁ
tiraścāṁ punar asya ca

yadṛcchayā—carried by the waves of material nature; *lokam*—human form; *imam*—this; *prāpitaḥ*—achieved; *karmabhiḥ*—by the influence of different fruitive activities; *bhraman*—wandering from one form of life to another; *svarga*—to the heavenly planets; *apavargayoḥ*—to liberation; *dvāram*—the gate; *tiraścām*—lower species of life; *punaḥ*—again; *asya*—of the human beings; *ca*—and.

TRANSLATION

In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.

PURPORT

All living entities within this material world are undergoing the cycle of birth and death according to the laws of nature. This struggle of birth

and death in different species may be called the evolutionary process, but in the Western world it has been wrongly explained. Darwin's theory of evolution from animal to man is incomplete because the theory does not present the reverse condition, namely evolution from man to animal. In this verse, however, evolution has been very well explained on the strength of Vedic authority. Human life, which is obtained in the course of the evolutionary process, is a chance for elevation (*svargāpavarga*) or for degradation (*tiraścām punar asya ca*). If one uses this human form of life properly, he can elevate himself to the higher planetary systems, where material happiness is many thousands of times better than on this planet, or one may cultivate knowledge by which to become free from the evolutionary process and be reinstated in one's original spiritual life. This is called *apavarga*, or liberation.

Material life is called *pavarga* because here we are subject to five different states of suffering, represented by the letters *pa*, *pha*, *ba*, *bha* and *ma*. *Pa* means *pariśrama*, very hard labor. *Pha* means *phena*, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. *Ba* means *byarthatā*, disappointment. In spite of so much hard labor, at the end we find disappointment. *Bha* means *bhaya*, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, *ma* means *mṛtyu*, or death. When one attempts to nullify these five different statuses of life—*pa*, *pha*, *ba*, *bha* and *ma*—one achieves *apavarga*, or liberation from the punishment of material existence.

The word *tiraścām* refers to degraded life. Human life, of course, provides an opportunity for the best living conditions. As Western people think, from the monkeys come the human beings, who are more comfortably situated. However, if one does not utilize his human life for *svarga* or *apavarga*, he falls again to the degraded life of animals like dogs and hogs. Therefore a sane human being must consider whether he will elevate himself to the higher planets, prepare to free himself from the evolutionary process, or travel again through the evolutionary process in higher and lower grades of life. If one works piously one may be elevated to the higher planetary systems or achieve liberation and return home, back to Godhead, but otherwise one may be degraded to a life as a dog, a hog and so on. As explained in *Bhagavad-gītā* (9.25), *yānti deva-vratā devān*. Those interested in being elevated to the higher planetary

systems (Devaloka or Svargaloka) must prepare to do so. Similarly, if one wants liberation and wants to return home, back to Godhead, he should prepare himself for that purpose.

Our Kṛṣṇa consciousness movement is therefore the highest movement for the benediction of human society because this movement is teaching people how to go back home, back to Godhead. In *Bhagavad-gītā* (13.22) it is clearly stated that different forms of life are obtained by association with the three modes of material nature (*kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*). According to one's association with the material qualities of goodness, passion and ignorance in this life, in one's next life one receives an appropriate body. Modern civilization does not know that because of varied association in material nature, the living entity, although eternal, is placed in different diseased conditions known as the many species of life. Modern civilization is unaware of the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the performer of activities that are in actuality carried out by nature." (Bg. 3.27) Every living entity is under the full control of the stringent laws of material nature, but rascals think themselves independent. Actually, however, they cannot be independent. This is foolishness. A foolish civilization is extremely risky, and therefore the Kṛṣṇa consciousness movement is trying to make people aware of their fully dependent condition under the stringent laws of nature and is trying to save them from being victimized by strong *māyā*, which is Kṛṣṇa's external energy. Behind the material laws is the supreme controller, Kṛṣṇa (*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*). Therefore if one surrenders unto Kṛṣṇa (*mām eva ye prapadyante māyām etāṁ taranti te*), one may immediately be freed from the control of external nature (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). This should be the aim of life.

TEXT 26

तत्रापि दम्पतीनां च सुखायान्यापनुत्तये ।
कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ॥ २६ ॥

tatrāpi dam-patīnāṁ ca
sukhāyānyāpanuttaye
karmāṇi kurvatāṁ dṛṣṭvā
nivṛtto 'smi viparyayam

tatra—there; *api*—also; *dam-patīnām*—of men and women united by marriage; *ca*—and; *sukhāya*—for the sake of pleasure, specifically the pleasure of sex life; *anya-apanuttaye*—for avoiding misery; *karmāṇi*—fruitive activities; *kurvatām*—always engaged in; *dṛṣṭvā*—by observing; *nivṛttaḥ asmi*—I have now ceased (from such activities); *viparyayam*—the opposite.

TRANSLATION

In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

PURPORT

As stated by Prahlāda Mahārāja, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* Man and woman both seek sexual enjoyment, and when they are united by the ritualistic ceremony of marriage, they are happy for some time, but finally there is dissension, and thus there are so many cases of separation and divorce. Although every man and woman is actually eager to enjoy life through sexual unity, the result is disunity and distress. Marriage is recommended to give men and women a concession for restricted sex life, which is also recommended in *Bhagavad-gītā* by the Supreme Personality of Godhead. *Dharmāviruddho bhūteṣu kāmo 'smi:* sex life not against the principles of religion is Kṛṣṇa. Every living entity is always eager to enjoy sex life because materialistic life consists of eating, sleeping, sex and fear. In animal life, eating, sleeping, sexual

enjoyment and fear cannot be regulated, but for human society the plan is that although men, like animals, must be allowed to eat, sleep, enjoy sex and take protection from fear, they must be regulated. The Vedic plan for eating recommends that one take *yajña-śiṣṭa*, or *prasāda*, food offered to Kṛṣṇa. *Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ:* "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." (Bg. 3.13) In material life, one commits sinful activities, especially in eating, and because of sinful activities one is condemned by nature's laws to accept another body, which is imposed as punishment. Sex and eating are essential, and therefore they are offered to human society under Vedic restrictions so that according to the Vedic injunctions people may eat, sleep, enjoy sex, be protected from fearful life and gradually be elevated and liberated from the punishment of material existence. Thus the Vedic injunctions for marriage offer a concession to human society, the idea being that a man and woman united in a ritualistic marriage ceremony should help one another advance in spiritual life. Unfortunately, especially in this age, men and women unite for unrestricted sexual enjoyment. Thus they are victimized, being obliged to take rebirth in the forms of animals to fulfill their animalistic propensities. The Vedic injunctions therefore warn, *nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye.* One should not enjoy sex life like hogs, and eat everything, even to the limit of stool. A human being should eat *prasāda* offered to the Deity and should enjoy sex life according to the Vedic injunctions. He should engage himself in the business of Kṛṣṇa consciousness, he should save himself from the fearful condition of material existence, and he should sleep only to recover from fatigue due to working hard.

The learned *brāhmaṇa* said that since everything is misused by fruitive workers, he had retired from all fruitive activities.

TEXT 27

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः ।
मनःसंस्पर्शजान् दृष्ट्वा भोगान्स्वप्स्यामि संविशन् ॥२७॥

sukham asyātmano rūpaṁ
sarvehoparatis tanuḥ

manaḥ-saṁsparśajān dṛṣṭvā
bhogān svapsyāmi saṁviśan

sukham—happiness; *asya*—of him; *ātmanaḥ*—of the living entity; *rūpam*—the natural position; *sarva*—all; *īha*—material activities; *uparatiḥ*—completely stopping; *tanuḥ*—the medium of its manifestation; *manaḥ-saṁsparśa-jān*—produced from demands for sense gratification; *dṛṣṭvā*—after seeing; *bhogān*—sense enjoyment; *svapsyāmi*—I am sitting silently, thinking deeply about these material activities; *saṁviśan*—entering into such activities.

TRANSLATION

The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.

PURPORT

The difference between the philosophy of the Māyāvādīs and that of the Vaiṣṇavas is explained herein. Both the Māyāvādīs and Vaiṣṇavas know that in materialistic activities there is no happiness. The Māyāvādī philosophers, therefore, adhering to the slogan *brahma satyaṁ jagan mithyā*, want to refrain from false, materialistic activities. They want to stop all activities and merge in the Supreme Brahman. According to the Vaiṣṇava philosophy, however, if one simply ceases from materialistic activity one cannot remain inactive for very long, and therefore everyone should engage himself in spiritual activities, which will solve the problem of suffering in this material world. It is said, therefore, that although the Māyāvādī philosophers strive to refrain from materialistic activities and merge in Brahman, and although they may actually merge in the Brahman existence, for want of activity they fall down again into materialistic activity (*āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ*). Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals

and schools and so on. Therefore, simply cultivating knowledge that materialistic activities cannot give one happiness, and that one should consequently cease from such activities, is insufficient. One should cease from materialistic activities and take up spiritual activities. Then the solution to the problem will be achieved. Spiritual activities are activities performed according to the order of Kṛṣṇa (*ānukūlyena kṛṣṇānuśīlanam*). If one does whatever Kṛṣṇa says, his activities are not material. For example, when Arjuna fought in response to the order of Kṛṣṇa, his activities were not material. Fighting for sense gratification is a materialistic activity, but fighting by the order of Kṛṣṇa is spiritual. By spiritual activities one becomes eligible to go back home, back to Godhead, and then enjoy blissful life eternally. Here, in the material world, everything is but a mental concoction that will never give us real happiness. The practical solution, therefore, is to cease from materialistic activities and engage in spiritual activities. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ.* If one works for the sake of pleasing the Supreme Lord—Yajña, or Viṣṇu—one is in liberated life. If one fails to do so, however, he remains in a life of bondage.

TEXT 28

इत्येतदात्मनः स्वार्थं सन्तं विस्मृत्य वै पुमान् ।
विचित्रामसति द्वैते घोरामाप्नोति संसृतिम् ॥२८॥

ity etad ātmanaḥ svārthaṁ
santaṁ vismṛtya vai pumān
vicitrām asati dvaite
ghorām āpnoti saṁsṛtim

iti—in this way; *etat*—a person materially conditioned; *ātmanaḥ*—of his self; *sva-artham*—own interest; *santam*—existing within oneself; *vismṛtya*—forgetting; *vai*—indeed; *pumān*—the living entity; *vicitrām*—attractive false varieties; *asati*—in the material world; *dvaite*—other than the self; *ghorām*—very fearful (due to continuous acceptance of birth and death); *āpnoti*—one becomes entangled; *saṁsṛtim*—in material existence.

TRANSLATION

In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the varieties of the material world. Thus the living entity suffers the miseries of material existence.

PURPORT

Everyone is trying to be happy because, as explained in the previous verse, *sukham asyātmano rūpaṁ sarvehoparatis tanuḥ:* when the living entity is in his original spiritual form, he is happy by nature. There is no question of miseries for the spiritual being. As Kṛṣṇa is always happy, the living entities, who are His parts and parcels, are also happy by nature, but because of being put within this material world and forgetting their eternal relationship with Kṛṣṇa, they have forgotten their real nature. Because every one of us is a part of Kṛṣṇa, we have a very affectionate relationship with Him, but because we have forgotten our identities and are considering the body to be the self, we are afflicted by all the troubles of birth, death, old age and disease. This misconception in materialistic life continues unless and until one comes to understand his relationship with Kṛṣṇa. The happiness sought by the conditioned soul is certainly only illusion, as explained in the next verse.

TEXT 29

जलं तदुद्भवैश्छन्नं हित्वाज्ञो जलकाम्यया ।
मृगतृष्णामुपाधावेत् तथान्यत्रार्थदृक् स्वतः ॥ २९ ॥

jalaṁ tad-udbhavaiś channaṁ
hitvājño jala-kāmyayā
mṛgatṛṣṇām upādhāvet
tathānyatrārtha-dṛk svataḥ

jalam—water; *tat-udbhavaiḥ*—by grass grown from that water; *channam*—covered; *hitvā*—giving up; *ajñaḥ*—a foolish animal; *jala-kāmyayā*—desiring to drink water; *mṛgatṛṣṇām*—a mirage;

upādhāvet—runs after; *tathā*—similarly; *anyatra*—somewhere else; *artha-dṛk*—self-interested; *svataḥ*—in himself.

TRANSLATION

Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

PURPORT

This is an accurate example depicting how the living entity, because of lack of knowledge, runs after happiness outside his own self. When one understands his real identity as a spiritual being, he can understand the supreme spiritual being, Kṛṣṇa, and the real happiness exchanged between Kṛṣṇa and one's self. It is very interesting to note how this verse points to the body's growth from the spirit soul. The modern materialistic scientist thinks that life grows from matter, but actually the fact is that matter grows from life. The life, or the spiritual soul, is compared herein to water, from which clumps of matter grow in the form of grass. One who is ignorant of scientific knowledge of the spirit soul does not look inside the body to find happiness in the soul; instead, he goes outside to search for happiness, just as a deer without knowledge of the water beneath the grass goes out to the desert to find water. The Kṛṣṇa consciousness movement is trying to remove the ignorance of misled human beings who are trying to find water outside the jurisdiction of life. *Raso vai saḥ. Raso 'ham apsu kaunteya.* The taste of water is Kṛṣṇa. To quench one's thirst, one must taste water by association with Kṛṣṇa. This is the Vedic injunction.

TEXT 30

देहादिभिर्दैवतन्त्रैरात्मनः सुखमीहतः ।
दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ॥३०॥

dehādibhir daiva-tantrair
ātmanaḥ sukham īhataḥ

duḥkhātyayaṁ cānīśasya
kriyā moghāḥ kṛtāḥ kṛtāḥ

deha-ādibhiḥ—with the body, mind, ego and intelligence; *daiva-tantraiḥ*—under the control of superior power; *ātmanaḥ*—of the self; *sukham*—happiness; *īhataḥ*—searching after; *duḥkha-atyayam*—diminution of miserable conditions; *ca*—also; *anīśasya*—of the living entity fully under the control of material nature; *kriyāḥ*—plans and activities; *moghāḥ kṛtāḥ kṛtāḥ*—become baffled again and again.

TRANSLATION

The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.

PURPORT

Because the materialist is in gross ignorance of how the laws of material nature act upon him as a result of his fruitive activity, he mistakenly plans to enjoy bodily comfort in the human form of life through so-called economic development, through pious activities for elevation to the higher planetary systems, and in many other ways, but factually he becomes a victim of the reactions of his fruitive activities. The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities. As the Lord says in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The desires and activities of the living being are observed by the Supersoul, who is the *upadraṣṭā*, the overseer, and who orders material nature to fulfill the various desires of the living being. As clearly stated in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in everyone's heart, and as one desires, the Lord gives one various types of bodies, which are like machines. Riding on such a machine, the living entity wanders throughout the universe, under the control of material nature and its modes. Thus the living being is not at all free to act, but is fully under the control of material nature, which is fully under the control of the Supreme Personality of Godhead.

As soon as a living entity is victimized by material desires to lord it over material nature, he is subjected to the control of material nature, which is supervised by the Supreme Soul. The result is that one again and again makes plans and is baffled, but as foolish as he is he cannot see the cause of his bafflement. This cause is distinctly stated in *Bhagavad-gītā:* because one has not surrendered to the Supreme Personality of Godhead, he must work under the control of material nature and its stringent laws (*daivī hy eṣā guṇamayī mama māyā duratyayā*). The only means of becoming free from this entanglement is to surrender to the Supreme Lord. In the human form of life, the living entity must accept this instruction from the Supreme Person, Kṛṣṇa: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* "Do not plan to achieve happiness and drive away distress. You will never be successful. Simply surrender unto Me." Unfortunately, however, the living entity does not accept the Supreme Lord's clearly stated instructions from *Bhagavad-gītā*, and thus he becomes a perpetual captive of the laws of material nature.

Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: if one does not act for the satisfaction of Kṛṣṇa, who is known as Viṣṇu or Yajña, he must be entangled in the reactions of fruitive activities. These reactions are called *pāpa* and *puṇya*—sinful and pious. By pious activities one is elevated to the higher planetary systems, and by impious activities one is degraded to lower species of life, in which he is punished by the laws of nature. In the lower species of life there is an evolutionary process, and when the term of the living entity's imprisonment or punishment in the lower species is finished, he is again offered a human form and given a chance to decide for himself which way he should plan.

If he again misses the opportunity, he is again put into the cycle of birth and death, going sometimes higher and sometimes lower, turning on the *saṁsāra-cakra*, the wheel of material existence. As a wheel sometimes goes up and sometimes comes down, the stringent laws of material nature make the living entity in material existence sometimes happy and sometimes distressed. How he suffers in the cycle of happiness and distress is described in the next verse.

TEXT 31

आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित्।
मर्त्यस्य कृच्छ्रोपनतैरर्थैः कामैः क्रियेत किम् ॥३१॥

ādhyātmikādibhir duḥkhair
avimuktasya karhicit
martyasya kṛcchropanatair
arthaiḥ kāmaiḥ kriyeta kim

ādhyātmika-ādibhiḥ—*adhyātmika, adhidaivika* and *adhibhautika; duḥkhaiḥ*—by the threefold miseries of material life; *avimuktasya*—of one who is not freed from such miserable conditions (or one who is subjected to birth, death, old age and disease); *karhicit*—sometimes; *martyasya*—of the living entity subjected to death; *kṛcchra-upanataiḥ*—things obtained because of severe miseries; *arthaiḥ*—even if some benefit is derived; *kāmaiḥ*—which can fulfill one's material desires; *kriyeta*—what do they do; *kim*—and what is the value of such happiness.

TRANSLATION

Materialistic activities are always mixed with three kinds of miserable conditions—adhyātmika, adhidaivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.

PURPORT

According to the materialistic way of life, if a poor man, after laboring very, very hard, gets some material profit at the end of his life, he is

considered a success, even though he again dies while suffering the threefold miseries—*adhyātmika, adhidaivika* and *adhibhautika.* No one can escape the threefold miseries of materialistic life, namely miseries pertaining to the body and mind, miseries pertaining to the difficulties imposed by society, community, nation and other living entities, and miseries inflicted upon us by natural disturbances from earthquakes, famines, droughts, floods, epidemics, and so on. If one works very hard, suffering the threefold miseries, and then is successful in getting some small benefit, what is the value of this benefit? Besides that, even if a *karmī* is successful in accumulating some material wealth, he still cannot enjoy it, for he must die in bereavement. I have even seen a dying man begging a medical attendant to increase his life by four years so that he could complete his material plans. Of course, the medical man was unsuccessful in expanding the life of the man, who therefore died in great bereavement. Everyone must die in this way, and after one's mental condition is taken into account by the laws of material nature, he is given another chance to fulfill his desires in a different body. Material plans for material happiness have no value, but under the spell of the illusory energy we consider them extremely valuable. There were many politicians, social reformers and philosophers who died very miserably, without deriving any practical value from their material plans. Therefore, a sane and sensible man never desires to work hard under the conditions of threefold miseries, only to die in disappointment.

TEXT 32

पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम्।
भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥३२॥

paśyāmi dhaninām kleśaṁ
lubdhānām ajitātmanām
bhayād alabdha-nidrāṇāṁ
sarvato 'bhiviśaṅkinām

paśyāmi—I can practically see; *dhaninām*—of persons who are very rich; *kleśam*—the miseries; *lubdhānām*—who are extremely greedy; *ajita-ātmanām*—who are victims of their senses; *bhayāt*—because of

fear; *alabdha-nidrāṇām*—who are suffering from insomnia; *sarvataḥ*—from all sides; *abhiviśaṅkinām*—being particularly afraid.

TRANSLATION

The brāhmaṇa continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

PURPORT

Greedy capitalists accumulate wealth under so many miserable conditions, the result being that because they collect money by questionable means, their minds are always agitated. Thus they are unable to sleep at night, and they have to take pills for mental tranquility to invite sleep. And sometimes even the pills are a failure. Consequently the result of having accumulated money by so much labor is certainly not happiness, but only distress. What is the value of acquiring a comfortable position if one's mind is always disturbed? Narottama dāsa Ṭhākura has therefore sung:

saṁsāra-biṣānale, dibāniśi hiyā jvale,
juḍāite nā kainu upāya

"I am suffering from the poisonous effect of material enjoyment. Thus my heart is always burning and is almost on the verge of failure." The result of the greedy capitalist's unnecessary accumulation of wealth is that he must suffer from a blazing fire of anxiety and always be concerned with how to save his money and invest it properly to get more and more. Such a life is certainly not very happy, but because of the spell of the illusory energy, materialistic persons engage in such activities.

As far as our Kṛṣṇa consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Kṛṣṇa consciousness movement we need so many things, and Kṛṣṇa is therefore supplying us the requisite money to advance this mission. The mission of Kṛṣṇa is to spread Kṛṣṇa consciousness all over the world, and for this

purpose we naturally must have sufficient money. Therefore, according to the advice of Śrīla Rūpa Gosvāmī Prabhupāda, we should not give up attachment to money that can spread the Kṛṣṇa consciousness movement. Śrīla Rūpa Gosvāmī says in his *Bhakti-rasāmṛta-sindhu* (1.2.256):

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairagyaṁ phalgu kathyate

"When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation." Money that can help in spreading the Kṛṣṇa consciousness movement is not a part of the material world, and we should not give it up, thinking that it is material. Śrīla Rūpa Gosvāmī advises:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness." (*Bhakti-rasāmṛta-sindhu* 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Kṛṣṇa consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Kṛṣṇa consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Kṛṣṇa, and that will cause our eternal happiness. Money is Lakṣmī, or the goddess of fortune, the companion of Nārāyaṇa. Lakṣmījī must always remain with Nārāyaṇa, and then there need be no fear of degradation.

TEXT 33

राजतश्चौरतः शत्रोः स्वजनात्पशुपक्षितः ।
अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्भयम् ॥३३॥

rājataś cauratah śatroḥ
sva-janāt paśu-pakṣitaḥ
arthibhyaḥ kālataḥ svasmān
nityaṁ prāṇārthavad bhayam

rājataḥ—from the government; *cauratah*—from thieves and rogues; *śatroḥ*—from enemies; *sva-janāt*—from relatives; *paśu-pakṣitaḥ*—from animals and birds; *arthibhyaḥ*—from beggars and persons seeking charity; *kālataḥ*—from the time factor; *svasmāt*—as well as from one's self; *nityam*—always; *prāṇa-artha-vat*—for one who has life or money; *bhayam*—fear.

TRANSLATION

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

PURPORT

The word *svasmāt* means "from one's self." Because of attachment for money, the richest person is even afraid of himself. He fears that he may have locked his money in an unsafe manner or might have committed some mistake. Aside from the government and its income tax and aside from thieves, even a rich man's own relatives are always thinking of how to take advantage of him and take away his money. Sometimes these relatives are described as *sva-janaka-dasyu*, which means "rogues and thieves in the guise of relatives." Therefore, there is no need to accumulate wealth or unnecessarily endeavor for more and more money. The real business of life is to ask "Who am I?" and to understand one's self. One should understand the position of the living entity in this material world and understand how to return home, back to Godhead.

TEXT 34

शोकमोहभयक्रोधरागक्लैब्यश्रमादयः ।
यन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्राणार्थयोर्बुधः ॥३४॥

śoka-moha-bhaya-krodha-
rāga-klaibya-śramādayaḥ
yan-mūlāḥ syur nṛṇāṁ jahyāt
spṛhāṁ prāṇārthayor budhaḥ

śoka—lamentation; *moha*—illusion; *bhaya*—fear; *krodha*—anger; *rāga*—attachment; *klaibya*—poverty; *śrama*—unnecessary labor; *ādayaḥ*—and so on; *yat-mūlāḥ*—the original cause of all these; *syuḥ*—become; *nṛṇām*—of human beings; *jahyāt*—should give up; *spṛhām*—the desire; *prāṇa*—for bodily strength or prestige; *arthayoḥ*—and accumulating money; *budhaḥ*—an intelligent person.

TRANSLATION

Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.

PURPORT

Here is the difference between Vedic civilization and the modern demoniac civilization. Vedic civilization concerned itself with how to achieve self-realization, and for this purpose one was recommended to have a small income to maintain body and soul together. The society was divided into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, and the members of this society would limit their endeavors to meeting their minimum demands. The *brāhmaṇas*, in particular, would have no material desires. Because the *kṣatriyas* had to rule the people, it was necessary for them to have money and prestige. But the *vaiśyas* were satisfied with agricultural produce and milk from the cow, and if by chance there were excess, trade was allowed. The *śūdras* were also happy, for they would get food and shelter from the three higher classes. In the demoniac civilization of the present day, however, there is no question of *brāhmaṇas* or

kṣatriyas; there are only so-called workers and a flourishing mercantile class who have no goal in life.

According to Vedic civilization, the ultimate perfection of life is to take *sannyāsa*, but at the present moment people do not know why *sannyāsa* is accepted. Because of misunderstanding, they think that one accepts *sannyāsa* to escape social responsibilities. But one does not accept *sannyāsa* to escape from responsibility to society. Generally one accepts *sannyāsa* at the fourth stage of spiritual life. One begins as a *brahmacārī* then becomes a *gṛhastha*, a *vānaprastha* and finally a *sannyāsī* to take advantage of the duration of one's life by engaging oneself fully in self-realization. *Sannyāsa* does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature *sannyāsa* is not recommended. Śrīla Rūpa Gosvāmī writes in his *Nectar of Instruction* (2):

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements." A *sannyāsī* should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion,

fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vṛndāvana, I never attempted to construct *maṭhās* or temples; rather, I was fully satisfied with the small amount of money I could gather by selling *Back to Godhead*, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the *Bhāgavata* principle.

TEXT 35

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरूत्तमौ ।
वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥३५॥

madhukāra-mahā-sarpau
loke 'smin no gurūttamau
vairāgyaṁ paritoṣaṁ ca
prāptā yac-chikṣayā vayam

madhukāra—bees that go from flower to flower to collect honey; *mahā-sarpau*—the big snake (the python, which does not move from one place to another); *loke*—in the world; *asmin*—this; *naḥ*—our; *guru*—spiritual masters; *uttamau*—first-class; *vairāgyam*—renunciation; *paritoṣam ca*—and satisfaction; *prāptāḥ*—obtained; *yat-śikṣayā*—by whose instruction; *vayam*—we.

TRANSLATION

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

TEXT 36

विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् ।
कृच्छ्रात्तं मधुवद् वित्तं हत्वाप्यन्यो हरेत्पतिम् ॥३६॥

virāgaḥ sarva-kāmebhyaḥ
śikṣito me madhu-vratāt
kṛcchrāptaṁ madhuvad vittaṁ
hatvāpy anyo haret patim

virāgaḥ—detachment; *sarva-kāmebhyaḥ*—from all material desires; *śikṣitaḥ*—has been taught; *me*—unto me; *madhu-vratāt*—from the bumblebee; *kṛcchra*—with great difficulties; *āptam*—acquired; *madhu-vat*—as good as honey ("money is honey"); *vittam*—money; *hatvā*—killing; *api*—even; *anyaḥ*—another; *haret*—takes away; *patim*—the owner.

TRANSLATION

From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.

PURPORT

The honey gathered in the comb is taken away by force. Therefore one who accumulates money should realize that he may be harassed by the government or by thieves or even killed by enemies. Especially in this age of Kali-yuga, it is said that instead of protecting the money of the citizens, the government itself will take away the money with the force of law. The learned *brāhmaṇa* had therefore decided that he should not accumulate any money. One should own as much as he immediately needs. There is no need to keep a big balance at hand, along with the fear that it may be plundered by the government or by thieves.

TEXT 37

अनीहः परितुष्टात्मा यदृच्छोपनतादहम् ।
नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् ॥३७॥

anīhaḥ parituṣṭātmā
yadṛcchopanatād aham

no cec chaye bahv-ahāni
mahāhir iva sattvavān

anīhaḥ—with no desire to possess more; *parituṣṭa*—very satisfied; *ātmā*—self; *yadṛcchā*—in its own way, without endeavor; *upanatāt*—by things brought in by possession; *aham*—I; *no*—not; *cet*—if so; *śaye*—I lie down; *bahu*—many; *ahāni*—days; *mahā-ahiḥ*—a python; *iva*—like; *sattva-vān*—enduring.

TRANSLATION

I do not endeavor to get anything, but am satisfied with whatever is achieved in its own way. If I do not get anything, I am patient and unagitated like a python and lie down in this way for many days.

PURPORT

One should learn detachment from the bumblebees, for they collect drops of honey here and there and keep it in their honeycomb, but then someone comes and by force takes all the honey away, leaving the bumblebees with nothing. Therefore one should learn from the bumblebee not to keep more money than one needs. Similarly, one should learn from the python to stay in one place for many, many days without food and then eat only if something comes in its own way. Thus the learned *brāhmaṇa* gave instructions gained from two creatures, namely the bumblebee and the python.

TEXT 38

क्वचिदल्पं क्वचिद् भूरि भुञ्जेऽन्नं स्वाद्वस्वादु वा ।
क्वचिद् भूरिगुणोपेतं गुणहीनमुत क्वचित् ।
श्रद्धयोपहृतं क्वापि कदाचिन्मानवर्जितम् ।
भुञ्जे भुक्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया॥३८॥

kvacid alpaṁ kvacid bhūri
bhuñje 'nnaṁ svādv asvādu vā
kvacid bhūri guṇopetaṁ
guṇa-hīnam uta kvacit

śraddhayopahṛtaṁ kvāpi
kadācin māna-varjitam
bhuñje bhuktvātha kasmiṁś cid
divā naktaṁ yadṛcchayā

kvacit—sometimes; *alpam*—very little; *kvacit*—sometimes; *bhūri*—a great quantity; *bhuñje*—I eat; *annam*—food; *svādu*—palatable; *asvādu*—stale; *vā*—either; *kvacit*—sometimes; *bhūri*—great; *guṇa-upetam*—a nice flavor; *guṇa-hīnam*—without flavor; *uta*—whether; *kvacit*—sometimes; *śraddhayā*—respectfully; *upahṛtam*—brought by someone; *kvāpi*—sometimes; *kadācit*—sometimes; *māna-varjitam*—offered without respect; *bhuñje*—I eat; *bhuktvā*—after eating; *atha*—as such; *kasmin cit*—sometimes, in some place; *divā*—during the daytime; *naktam*—or at night; *yadṛcchayā*—as it is available.

TRANSLATION

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasāda is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.

TEXT 39

क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा ।
वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् ॥३९॥

kṣaumaṁ dukūlam ajinaṁ
cīraṁ valkalam eva vā
vase 'nyad api samprāptaṁ
diṣṭa-bhuk tuṣṭa-dhīr aham

kṣaumam—clothing made of linen; *dukūlam*—silk or cotton; *ajinam*—deerskin; *cīram*—loincloth; *valkalam*—bark; *eva*—as it is; *vā*—either; *vase*—I put on; *anyat*—something else; *api*—although;

samprāptam—as available; *diṣṭa-bhuk*—because of destiny; *tuṣṭa*—satisfied; *dhīḥ*—mind; *aham*—I am.

TRANSLATION

To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.

TEXT 40

क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु ।
क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया ॥४०॥

kvacic chaye dharopasthe
tṛṇa-parṇāśma-bhasmasu
kvacit prāsāda-paryaṅke
kaśipau vā parecchayā

kvacit—sometimes; *śaye*—I lie down; *dhara-upasthe*—on the surface of the earth; *tṛṇa*—on grass; *parṇa*—leaves; *aśma*—stone; *bhasmasu*—or a pile of ashes; *kvacit*—sometimes; *prāsāda*—in palaces; *paryaṅke*—on a first-class bedstead; *kaśipau*—on a pillow; *vā*—either; *para*—of another; *icchayā*—by the wish.

TRANSLATION

Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.

PURPORT

The learned *brāhmaṇa's* description indicates different types of births, for one lies down according to one's body. Sometimes one takes birth as an animal and sometimes as a king. When he takes birth as an animal he must lie down on the ground, and when he takes birth as a king or a very rich man he is allowed to lie in first-class rooms in huge palaces decorated with beds and other furniture. Such facilities are not available, however, at the sweet will of the living entity; rather, they are

available by the supreme will (*parecchayā*), or by the arrangement of *māyā*. As stated in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, according to his material desires, receives different types of bodies, which are nothing but machines offered by material nature according to the order of the Supreme Personality of Godhead. By the will of the Supreme, one must take different bodies with different means for lying down.

TEXT 41

क्वचित् स्नातोऽनुलिप्ताङ्गः सुवासाः स्रग्व्यलंकृतः ।
रथेभाश्वैश्चरे क्वापि दिग्वासा ग्रहवद् विभो ॥४१॥

kvacit snāto 'nuliptāṅgaḥ
suvāsāḥ sragvy alaṅkṛtaḥ
rathebhāśvaiś care kvāpi
dig-vāsā grahavad vibho

kvacit—sometimes; *snātaḥ*—bathing very nicely; *anulipta-aṅgaḥ*—with sandalwood pulp smeared all over the body; *su-vāsāḥ*—dressing with very nice garments; *sragvī*—decorated with garlands of flowers; *alaṅkṛtaḥ*—bedecked with various types of ornaments; *ratha*—on a chariot; *ibha*—on an elephant; *aśvaiḥ*—or on the back of a horse; *care*—I wander; *kvāpi*—sometimes; *dik-vāsāḥ*—completely naked; *graha-vat*—as if haunted by a ghost; *vibho*—O lord.

TRANSLATION

O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in

fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

TEXT 42

नाहं निन्दे न च स्तौमि स्वभावविषमं जनम् ।
एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ॥४२॥

nāhaṁ ninde na ca staumi
sva-bhāva-viṣamaṁ janam
eteṣāṁ śreya āśāse
utaikātmyaṁ mahātmani

na—not; *aham*—I; *ninde*—blaspheme; *na*—nor; *ca*—also; *staumi*—praise; *sva-bhāva*—whose nature; *viṣamam*—contradictory; *janam*—a living entity or human being; *eteṣām*—of all of them; *śreyaḥ*—the ultimate benefit; *āśāse*—I pray for; *uta*—indeed; *aikātmyam*—oneness; *mahā-ātmani*—in the Supersoul, the Parabrahman (Kṛṣṇa).

TRANSLATION

Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Kṛṣṇa.

PURPORT

As soon as one comes to the platform of *bhakti-yoga*, one understands fully the Supreme Personality of Godhead, Vāsudeva, is the goal of life (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). This is the instruction of all the Vedic literature (*vedaiś ca sarvair aham eva vedyaḥ, sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). There is no use in praising someone for material qualifications or blaspheming him for material disqualifications. In the material world, good and bad have no meaning because if one is good he may be elevated to a higher planetary system and if one is bad he may be degraded to the lower planetary systems. People of different mentalities are sometimes elevated and

sometimes degraded, but this is not the goal of life. Rather, the goal of life is to become free from elevation and degradation and take to Kṛṣṇa consciousness. Therefore a saintly person does not discriminate between that which is supposedly good and supposedly bad; rather, he desires for everyone to be happy in Kṛṣṇa consciousness, which is the ultimate goal of life.

TEXT 43

विकल्पं जुहुयाच्चित्तौ तां मनस्यर्थविभ्रमे ।
मनो वैकारिके हुत्वा तं मायायां जुहोत्यनु ॥४३॥

vikalpaṁ juhuyāc cittau
tāṁ manasy artha-vibhrame
mano vaikārike hutvā
taṁ māyāyāṁ juhoty anu

vikalpam—discrimination (between good and bad, one person and another, one nation and another, and all similar discrimination); *juhuyāt*—one should offer as oblations; *cittau*—in the fire of consciousness; *tām*—that consciousness; *manasi*—in the mind; *artha-vibhrame*—the root of all acceptance and rejection; *manaḥ*—that mind; *vaikārike*—in false ego, identification of oneself with matter; *hutvā*—offering as oblations; *tam*—this false ego; *māyāyām*—in the total material energy; *juhoti*—offers as oblations; *anu*—following this principle.

TRANSLATION

The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.

PURPORT

This verse describes how a *yogī* can become free from material affection. Because of material attraction, a *karmī* cannot see himself. *Jñānīs* can discriminate between matter and spirit, but the *yogīs*, the best of

whom are the *bhakti-yogīs*, want to return home, back to Godhead. The *karmīs* are completely in illusion, the *jñānīs* are neither in illusion nor in positive knowledge, but the *yogīs*, especially the *bhakti-yogīs*, are completely on the spiritual platform. As confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Thus a devotee's position is secure. A devotee is at once elevated to the spiritual platform. Others, such as *jñānīs* and *haṭha-yogīs*, can only gradually ascend to the spiritual platform by nullifying their material discrimination on the platform of psychology and nullifying the false ego, by which one thinks, "I am this body, a product of matter." One must merge the false ego into the total material energy and merge the total material energy into the supreme energetic. This is the process of becoming free from material attraction.

TEXT 44

आत्मानुभूतौ तां मायां जुहुयात् सत्यदृङ् मुनिः ।
ततो निरीहो विरमेत् स्वानुभूत्यात्मनि स्थितः ॥४४॥

ātmānubhūtau tāṁ māyāṁ
juhuyāt satya-dṛṅ muniḥ
tato nirīho viramet
svānubhūty-ātmani sthitaḥ

ātma-anubhūtau—unto self-realization; *tām*—that; *māyām*—the false ego of material existence; *juhuyāt*—should offer as an oblation; *satya-dṛk*—one who has actually realized the ultimate truth; *muniḥ*—such a thoughtful person; *tataḥ*—because of this self-realization; *nirīhaḥ*—without material desires; *viramet*—one must completely retire from material activities; *sva-anubhūti-ātmani*—in self-realization; *sthitaḥ*—thus being situated.

TRANSLATION

A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.

PURPORT

By an analytical study of the entire constitution of the body, one can surely come to the conclusion that the soul is different from all the body's material constituents, such as earth, water, fire and air. Thus the difference between the body and soul can be realized by a person who is thoughtful (*manīṣī* or *muni*), and after this realization of the individual spirit soul one can very easily understand the supreme spirit soul. If one thus realizes that the individual soul is subordinate to the supreme spirit soul, he achieves self-realization. As explained in the Thirteenth Chapter of *Bhagavad-gītā*, there are two souls within the body. The body is called *kṣetra*, and there are two *kṣetra-jñas*, or occupants of the body, namely the Supersoul (Paramātmā) and the individual soul. The Supersoul and the individual soul are like two birds sitting on the same tree (the material body). One bird, the individual, forgetful bird, is eating the fruit of the tree, not caring for the instructions of the other bird, which is only a witness to the activities of the first bird, who is his friend. When the forgetful bird comes to understand the supreme friend who is always with him and trying to give him guidance in different bodies, he takes shelter at the lotus feet of that supreme bird. As explained in the *yoga* process, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. When one actually becomes a perfect *yogī*, by meditation he can see the supreme friend and surrender unto Him. This is the beginning of *bhakti-yoga*, or actual life in Kṛṣṇa consciousness.

TEXT 45

स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम् ।
व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ॥४५॥

svātma-vṛttaṁ mayetthaṁ te
suguptam api varṇitam

vyapetaṁ loka-śāstrābhyāṁ
bhavān hi bhagavat-paraḥ

sva-ātma-vṛttam—the information of the history of self-realization; *mayā*—by me; *ittham*—in this way; *te*—unto you; *su-guptam*—extremely confidential; *api*—although; *varṇitam*—explained; *vyapetam*—without; *loka-śāstrābhyām*—the opinion of the common man or common literatures; *bhavān*—your good self; *hi*—indeed; *bhagavat-paraḥ*—having fully realized the Personality of Godhead.

TRANSLATION

Prahlāda Mahārāja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.

PURPORT

A person who is actually a devotee of Kṛṣṇa does not care about so-called public opinion and Vedic or philosophical literatures. Prahlāda Mahārāja, who is such a devotee, always defied the false instructions of his father and the so-called teachers who were appointed to teach him. Instead, he simply followed the instructions of Nārada Muni, his *guru*, and thus he always remained a stalwart devotee. This is the nature of an intelligent devotee. The *Śrīmad-Bhāgavatam* instructs, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. One who is actually very intelligent must join the Kṛṣṇa consciousness movement, realizing his own self as an eternal servant of Kṛṣṇa, and thus practice constant chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 46

श्रीनारद उवाच

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः ।
पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ॥४६॥

śrī-nārada uvāca
dharmaṁ pāramahaṁsyaṁ vai
muneḥ śrutvāsureśvaraḥ
pūjayitvā tataḥ prīta
āmantrya prayayau gṛham

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; *dharmam*—the occupational duty; *pāramahaṁsyam*—of the *paramahaṁsas*, the most perfect human beings; *vai*—indeed; *muneḥ*—from the saintly person; *śrutvā*—thus hearing; *asura-īśvaraḥ*—the King of the *asuras*, Prahlāda Mahārāja; *pūjayitvā*—by worshiping the saintly person; *tataḥ*—thereafter; *prītaḥ*—being very pleased; *āmantrya*—taking permission; *prayayau*—left that place; *gṛham*—for his home.

TRANSLATION

Nārada Muni continued: After Prahlāda Mahārāja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahaṁsa]. Thus he duly worshiped the saint, took his permission and then left for his own home.

PURPORT

As quoted in *Caitanya-caritāmṛta* (*Madhya* 8.128), Śrī Caitanya Mahāprabhu said:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya

A *guru*, or spiritual master, can be anyone who is well conversant with the science of Kṛṣṇa. Therefore although Prahlāda Mahārāja was a *gṛhastha* ruling over the demons, he was a *paramahaṁsa*, the best of human beings, and thus he is our *guru*. In the list of *gurus*, or authorities, Prahlāda Mahārāja's name is therefore mentioned:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(*Bhāg.* 6.3.20)

The conclusion is that a *paramahaṁsa* is an exalted devotee (*bhagavat-priya*). Such a *paramahaṁsa* may be in any stage of life—*brahmacārī*, *gṛhastha*, *vānaprastha* or *sannyāsa*—and be equally liberated and exalted.

Thus end the Bhaktivedanta purports of the Seventh Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Behavior of a Perfect Person."*

CHAPTER FOURTEEN

Ideal Family Life

This chapter describes the occupational duties of the householder according to the time, the country and the performer. When Yudhiṣṭhira Mahārāja became very much inquisitive about the occupational duties for the householder, Nārada Muni advised him that a *gṛhastha's* first duty is to be fully dependent on Vāsudeva, Kṛṣṇa, and to try to satisfy Him in all respects by executing one's prescribed devotional service. This devotional service will depend on the instructions of authorities and the association of devotees who are actually engaged in devotional service. The beginning of devotional service is *śravaṇam*, or hearing. One must hear from the mouths of realized souls. In this way the *gṛhastha's* attraction to his wife and children will gradually be reduced.

As for the maintenance of his family, a *gṛhastha*, while earning what he requires for his living, must be very conscientious and must not undergo extraordinary endeavor simply to accumulate money and unnecessarily increase in material comforts. Although a *gṛhastha* should externally be very active in earning his livelihood, he should internally be situated as a fully self-realized person, without attachment for material gains. His dealings with family members or friends should be performed simply to fulfill their purpose; one should not be extravagantly engaged in this way. Instructions from family members and society should be accepted superficially, but in essence the *gṛhastha* should be engaged in occupational duties advised by the spiritual master and *śāstra*. Specifically a *gṛhastha* should engage in agricultural activities to earn money. As stated in *Bhagavad-gītā* (18.44), *kṛṣi-go-rakṣya-vāṇijyam*—agriculture, cow protection and trade—are special duties of *gṛhasthas*. If by chance or by the grace of the Lord more money comes, it should be properly engaged for the Kṛṣṇa consciousness movement. One should not be eager to earn more money simply for sensual pleasure. A *gṛhastha* should always remember that one who is endeavoring to accumulate more money than necessary is to be considered a thief and is punishable by the laws of nature.

A *gṛhastha* should be very much affectionate toward lower animals, birds and bees, treating them exactly like his own children. A *gṛhastha* should not indulge in killing animals or birds for sense gratification. He should provide the necessities of life even to the dogs and the lowest creatures and should not exploit others for sense gratification. Factually, according to the instructions of *Śrīmad-Bhāgavatam*, every *gṛhastha* is a great communist who provides the means of living for everyone. Whatever a *gṛhastha* may possess he should equally distribute to all living entities, without discrimination. The best process is to distribute *prasāda*.

A *gṛhastha* should not be very much attached to his wife; he should engage even his own wife in serving a guest with all attention. Whatever money a *gṛhastha* accumulates by the grace of God he should spend in five activities, namely worshiping the Supreme Personality of Godhead, receiving Vaiṣṇavas and saintly persons, distributing *prasāda* to the general public and to all living entities, offering *prasāda* to his forefathers, and also offering *prasāda* to his own self. *Gṛhasthas* should always be ready to worship everyone as mentioned above. The *gṛhastha* should not eat anything not offered to the Supreme Personality of Godhead. As it is said in the *Bhagavad-gītā* (3.13), *yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ:* "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." The *gṛhastha* should also visit the holy places of pilgrimage mentioned in the *Purāṇas*. In this way he should fully engage in worshiping the Supreme Personality of Godhead for the benefit of his family, his society, his country, and humanity at large.

TEXT 1

श्रीयुधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाञ्जसा ।
यायाद्देवऋषे ब्रूहि मादृशो गृहमूढधीः ॥ १ ॥

śrī-yudhiṣṭhira uvāca
gṛhastha etāṁ padavīṁ
vidhinā yena cāñjasā
yāyād deva-ṛṣe brūhi
mādṛśo gṛha-mūḍha-dhīḥ

śrī-yudhiṣṭhiraḥ uvāca—Yudhiṣṭhira Mahārāja said; *gṛhasthaḥ*—a person living with his family; *etām*—this (the process mentioned in the previous chapter); *padavīm*—position of liberation; *vidhinā*—according to the instructions of Vedic scripture; *yena*—by which; *ca*—also; *añjasā*—easily; *yāyāt*—may get; *deva-ṛṣe*—O great sage among the demigods; *brūhi*—kindly explain; *mādṛśaḥ*—such as me; *gṛha-mūḍha-dhīḥ*—completely ignorant of the goal of life.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired from Nārada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

PURPORT

In the previous chapters the great sage Nārada has explained how a *brahmacārī*, a *vānaprastha* and a *sannyāsī* should act. He first explained the dealings of a *brahmacārī*, *vānaprastha* and *sannyāsī* because these three *āśramas*, or statuses of life, are extremely important for fulfillment of the goal of life. One should note that in the *brahmacārī-āśrama*, *vānaprastha-āśrama* and *sannyāsa-āśrama* there is no scope for sex life, whereas sex is allowed in *gṛhastha* life under regulations. Nārada Muni, therefore, first described *brahmacarya*, *vānaprastha* and *sannyāsa* because he wanted to stress that sex is not at all necessary, although one who absolutely requires it is allowed to enter *gṛhastha* life, or household life, which is also regulated by the *śāstras* and *guru*. Yudhiṣṭhira Mahārāja could understand all this. Therefore, as a *gṛhastha*, he presented himself as *gṛha-mūḍha-dhīḥ*, one who is completely ignorant of the goal of life. A person who remains a householder in family life is certainly ignorant of life's goal; he is not very much advanced in intelligence. As soon as possible, one should give up his so-called comfortable life at home and prepare to undergo austerity, or *tapasya*. *Tapo divyaṁ putrakā*. According to the instructions given by Ṛṣabhadeva to His sons, we should not create a so-called comfortable situation, but must prepare to undergo austerity. This is how a human being should actually live to fulfill life's ultimate goal.

TEXT 2

श्रीनारद उवाच

गृहेष्ववस्थितो राजन्क्रियाः कुर्वन्यथोचिताः ।
वासुदेवार्पणं साक्षादुपासीत महामुनीन् ॥ २ ॥

śrī-nārada uvāca
gṛheṣv avasthito rājan
kriyāḥ kurvan yathocitāḥ
vāsudevārpaṇaṁ sākṣād
upāsīta mahā-munīn

śrī-nāradaḥ uvāca—Śrī Nārada Muni replied; *gṛheṣu*—at home; *avasthitaḥ*—staying (a householder generally stays home with his wife and children); *rājan*—O King; *kriyāḥ*—activities; *kurvan*—performing; *yathocitāḥ*—suitable (as instructed by the *guru* and *śāstra*); *vāsudeva*—unto Lord Vāsudeva; *arpaṇam*—dedicating; *sākṣāt*—directly; *upāsīta*—should worship; *mahā-munīn*—the great devotees.

TRANSLATION

Nārada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Kṛṣṇa, Vāsudeva. How to satisfy Vāsudeva in this life can be perfectly understood through the association of great devotees of the Lord.

PURPORT

The format for *gṛhastha* life should be dedication to the Supreme Personality of Godhead. In *Bhagavad-gītā* (6.1) it is said:

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work." Whether one acts as a *brahmacārī, gṛhastha, vānaprastha* or *sannyāsī*, he must act only for the satisfaction of the Supreme Personality of Godhead, Vāsudeva—Kṛṣṇa, the son of Vasudeva. This should be the principle for everyone's life. Nārada Muni has already described the principles of life for a *brahmacārī, vānaprastha* and *sannyāsī*, and now he is describing how a *gṛhastha* should live. The basic principle is to satisfy the Supreme Personality of Godhead.

The science of satisfying the Supreme Lord can be learned as described here: *sākṣād upāsīta mahā-munīn*. The word *mahā-munīn* refers to great saintly persons or devotees. Saintly persons are generally known as *munis*, or thoughtful philosophers concerned with transcendental subject matters, and *mahā-munīn* refers to those who have not only thoroughly studied the goal of life but who are actually engaged in satisfying the Supreme Personality of Godhead, Vāsudeva. These persons are known as devotees. Unless one associates with devotees, one cannot learn the science of *vāsudevārpaṇa*, or dedicating one's life to Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead.

In India the principles of this science were followed strictly. Even fifty years ago, I saw that in the villages of Bengal and the suburbs of Calcutta, people engaged in hearing *Śrīmad-Bhāgavatam* daily when all their activities ended, or at least in the evening before going to bed. Everyone would hear the *Bhāgavatam*. *Bhāgavata* classes were held in every village, and thus people had the advantage of hearing *Śrīmad-Bhāgavatam*, which describes everything about the aim of life—liberation or salvation. This will be clearly explained in the next verses.

TEXTS 3–4

शृण्वन्भगवतोऽभीक्ष्णमवतारकथामृतम् ।
श्रद्दधानो यथाकालमुपशान्तजनावृतः ॥ ३ ॥
सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु ।
विमुञ्चेन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः ॥ ४ ॥

śṛṇvan bhagavato 'bhīkṣṇam
avatāra-kathāmṛtam
śraddadhāno yathā-kālam
upaśānta-janāvṛtaḥ

sat-saṅgāc chanakaiḥ saṅgam
ātma-jāyātmajādiṣu
vimuñcen mucyamāneṣu
svayaṁ svapnavad utthitaḥ

śṛṇvan—hearing; *bhagavataḥ*—of the Lord; *abhīkṣṇam*—always; *avatāra*—of the incarnations; *kathā*—narrations; *amṛtam*—the nectar; *śraddadhānaḥ*—being very faithful in hearing about the Supreme Personality of Godhead; *yathā-kālam*—according to time (generally a *gṛhastha* can find time in the evening or in the afternoon); *upaśānta*—completely relieved of material activities; *jana*—by persons; *āvṛtaḥ*—being surrounded; *sat-saṅgāt*—from such good association; *śanakaiḥ*—gradually; *saṅgam*—association; *ātma*—in the body; *jāyā*—wife; *ātma-ja-ādiṣu*—as well as in children; *vimuñcet*—one should get free from the attachment for such association; *mucyamāneṣu*—being severed (from him); *svayam*—personally; *svapna-vat*—like a dream; *utthitaḥ*—awakened.

TRANSLATION

A gṛhastha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Śrīmad-Bhāgavatam and other Purāṇas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

PURPORT

The Kṛṣṇa consciousness movement has been established to give *gṛhasthas* all over the world an opportunity to hear *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* specifically. The process, as described in many ways, is one of hearing and chanting (*śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*). Everyone, especially the *gṛhasthas*, who are *mūḍha-dhī*, ignorant about the goal of life, should be given opportunities to hear

about Kṛṣṇa. Simply by hearing, by attending lectures in the different centers of the Kṛṣṇa consciousness movement, where topics of Kṛṣṇa from *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. *Puṇya-śravaṇa-kīrtanaḥ.* Simply by joining the *kīrtana*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and by hearing about Kṛṣṇa from *Bhagavad-gītā*, one must be purified, especially if he also takes *prasāda.* This is all going on in the Kṛṣṇa consciousness movement.

Another specific description here is *śṛṇvan bhagavato 'bhīkṣṇam avatāra-kathāmṛtam.* It is not that because one has once finished *Bhagavad-gītā* he should not hear it again. The word *abhīkṣṇam* is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because *bhagavat-kathā*, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are *amṛtam*, nectar. The more one drinks this *amṛtam*, the more he advances in his eternal life.

The human form of life is meant for liberation, but unfortunately, due to the influence of Kali-yuga, every day the *gṛhasthas* are working hard like asses. Early in the morning they rise and travel even a hundred miles away to earn bread. Especially in the Western countries, I have seen that people awaken at five o'clock to go to offices and factories to earn their livelihood. People in Calcutta and Bombay also do this every day. They work very hard in the office or factory, and again they spend three or four hours in transportation returning home. Then they retire at ten o'clock and again rise early in the morning to go to their offices and factories. This kind of hard labor is described in the *śāstras* as the life of pigs and stool-eaters. *Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye:* "Of all living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool." (*Bhāg.* 5.5.1) One must find some time for hearing *Śrīmad-Bhāgavatam* and *Bhagavad-gītā.* This is Vedic culture. One should work eight hours at the most to earn his livelihood, and either in the afternoon or in the evening a householder should associate with devotees to hear about the incarnations of

Kṛṣṇa and His activities and thus be gradually liberated from the clutches of *māyā*. However, instead of finding time to hear about Kṛṣṇa, the householders, after working hard in offices and factories, find time to go to a restaurant or a club where instead of hearing about Kṛṣṇa and His activities they are very much pleased to hear about the political activities of demons and nondevotees and to enjoy sex, wine, women and meat and in this way waste their time. This is not *gṛhastha* life, but demoniac life. The Kṛṣṇa consciousness movement, however, with its centers all over the world, gives such fallen and condemned persons an opportunity to hear about Kṛṣṇa.

In a dream we form a society of friendship and love, and when we awaken we see that it has ceased to exist. Similarly, one's gross society, family and love are also a dream, and this dream will be over as soon as one dies. Therefore, whether one is dreaming in a subtle way or a gross way, these dreams are all false and temporary. One's real business is to understand that one is soul (*ahaṁ brahmāsmi*) and that his activities should therefore be different. Then one can be happy.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) One who is engaged in devotional service can very easily be liberated from the dream of materialistic life.

TEXT 5

यावदर्थमुपासीनो देहे गेहे च पण्डितः ।
विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत् ॥ ५ ॥

yāvad-artham upāsīno
dehe gehe ca paṇḍitaḥ

virakto raktavat tatra
nṛ-loke naratāṁ nyaset

yāvat-artham—as much endeavor for one's livelihood as necessary; *upāsīnaḥ*—earning; *dehe*—in the body; *gehe*—in family matters; *ca*—also; *paṇḍitaḥ*—one who is learned; *viraktaḥ*—not at all attached; *rakta-vat*—as if very much attached; *tatra*—in this; *nṛ-loke*—human society; *naratām*—the human form of life; *nyaset*—one should depict.

TRANSLATION

While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human society unattached to family affairs, although externally appearing very much attached.

PURPORT

This is the picture of ideal family life. When Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya about the goal of life, Rāmānanda Rāya described it in different ways, according to the recommendations of the revealed scriptures, and finally Śrī Rāmānanda Rāya explained that one may stay in his own position, whether as a *brāhmaṇa*, a *śūdra*, a *sannyāsī* or whatever, but one must try to inquire about life's goal (*athāto brahma-jijñāsā*). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of *māyā*, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ.* Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the *śāstras* and *guru* that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he

should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's *varṇa* and *āśrama* this means of livelihood is prescribed in the *śāstras*. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Kṛṣṇa helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.

TEXT 6

ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे ।
यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ॥ ६ ॥

jñātayaḥ pitarau putrā
bhrātaraḥ suhṛdo 'pare
yad vadanti yad icchanti
cānumodeta nirmamaḥ

jñātayaḥ—relatives, family members; *pitarau*—the father and mother; *putrāḥ*—children; *bhrātaraḥ*—brothers; *suhṛdaḥ*—friends; *apare*—and others; *yat*—whatever; *vadanti*—they suggest (in regard to one's means of livelihood); *yat*—whatever; *icchanti*—they wish; *ca*—and; *anumodeta*—he should agree; *nirmamaḥ*—but without taking them seriously.

TRANSLATION

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his

friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.

TEXT 7

दिव्यं भौमं चान्तरीक्षं वित्तमच्युतनिर्मितम् ।
तत् सर्वमुपयुञ्जान एतत् कुर्यात् स्वतो बुधः ॥ ७ ॥

divyaṁ bhaumaṁ cāntarīkṣaṁ
vittam acyuta-nirmitam
tat sarvam upayuñjāna
etat kuryāt svato budhaḥ

divyam—easily obtained because of rainfall from the sky; *bhaumam*—obtained from the mines and the sea; *ca*—and; *āntarīkṣam*—obtained by chance; *vittam*—all property; *acyuta-nirmitam*—created by the Supreme Personality of Godhead; *tat*—those things; *sarvam*—all; *upayuñjāna*—utilizing (for all human society or all living beings); *etat*—this (maintaining body and soul together); *kuryāt*—one must do; *svataḥ*—obtained of itself, without extra endeavor; *budhaḥ*—the intelligent person.

TRANSLATION

The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].

PURPORT

We living entities in different forms are all children of the Supreme Personality of Godhead, as confirmed by the Lord in *Bhagavad-gītā* (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Kṛṣṇa, is the father of all living entities in different species and forms. One who is intelligent can see that all living entities in the 8,400,000 bodily forms are part of the Supreme Personality of Godhead and are His sons. Everything within the material and spiritual worlds is the property of the Supreme Lord (*īśāvāsyam idaṁ sarvam*), and therefore everything has a relationship with Him. Śrīla Rūpa Gosvāmī says in this regard:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"One who rejects anything without knowledge of its relationship to Kṛṣṇa is incomplete in his renunciation." (*Bhakti-rasāmṛta-sindhu* 1.2.256) Although Māyāvādī philosophers say that the material creation is false, actually it is not false; it is factual, but the idea that everything belongs to human society is false. Everything belongs to the Supreme Personality of Godhead, for everything is created by Him. All living entities, being the Lord's sons, His eternal parts and parcels, have the right to use their father's property by nature's arrangement. As stated in the *Upaniṣads*, *tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam*. Everyone should be satisfied with the things allotted him by the Supreme Personality of Godhead; no one should encroach upon another's rights or property.

In *Bhagavad-gītā* it is said:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." (Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ.* Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in *Bhagavad-gītā, yajñād bhavati parjanyaḥ.* So that rainfall will be regulated, humanity should perform *yajñas*, sacrifices. *Yajñas* were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mantra*, as recommended in the *śāstras* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). If people throughout the world take to the Kṛṣṇa consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. *Gṛhasthas*, or householders, should take the responsibility for organizing such natural production. It is therefore said, *tasyaiva hetoḥ prayateta kovidaḥ.* An intelligent person should try to spread Kṛṣṇa consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

TEXT 8

यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ॥ ८ ॥

yāvad bhriyeta jaṭharaṁ
tāvat svatvaṁ hi dehināṁ

adhikaṁ yo 'bhimanyeta
sa steno daṇḍam arhati

yāvat—as much as; *bhriyeta*—may be filled; *jaṭharam*—the stomach; *tāvat*—that much; *svatvam*—proprietorship; *hi*—indeed; *dehinām*—of the living entities; *adhikam*—more than that; *yaḥ*—anyone who; *abhimanyeta*—may accept; *saḥ*—he; *stenaḥ*—a thief; *daṇḍam*—punishment; *arhati*—deserves.

TRANSLATION

One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature.

PURPORT

By God's favor we sometimes get large quantities of food grains or suddenly receive some contribution or unexpected profit in business. In this way we may get more money than needed. So, how should that be spent? There is no need to accumulate money in the bank merely to increase one's bank balance. Such a mentality is described in *Bhagavad-gītā* (16.13) as asuric, demoniac.

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam

"The demoniac person thinks, 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.' " The *asura* is concerned with how much wealth he has in the bank today and how it will increase tomorrow, but unrestricted accumulation of wealth is not permitted either by the *śāstra* or, in the modern age, by the government. Actually, if one has more than one requires for his necessities, the extra money should be spent for Kṛṣṇa. According to the Vedic civilization. it should

all be given to the Kṛṣṇa consciousness movement, as ordered by the Lord Himself in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." *Gṛhasthas* should spend extra money only for the Kṛṣṇa consciousness movement.

The *gṛhasthas* should give contributions for constructing temples of the Supreme Lord and for preaching of *Śrīmad Bhagavad-gītā*, or Kṛṣṇa consciousness, all over the world. *Śṛṇvan bhagavato 'bhīkṣṇam avatāra-kathāmṛtam.* In the *śāstras*—the *Purāṇas* and other Vedic literatures—there are so many narrations describing the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire *Bhagavad-gītā* every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature. The Kṛṣṇa consciousness movement therefore affords one an opportunity to spend his extra earnings for the benefit of all human society by expanding Kṛṣṇa consciousness. In India especially we see hundreds and thousands of temples that were constructed by the wealthy men of society who did not want to be called thieves and be punished.

This verse is very important. As stated here, one who accumulates more money than needed is a thief, and by the laws of nature he will be punished. One who acquires more money than necessary becomes desirous of enjoying material comforts more and more. Materialists are inventing so many artificial necessities, and those who have money, being allured by such artificial necessities, try to accumulate money to possess more and more. This is the idea of modern economic development. Everyone is engaged in earning money, and the money is kept in the bank, which then offers money to the public. In this cycle of activities, everyone is engaged in getting more and more money, and therefore the ideal goal of human life is being lost. Concisely, it may be

said that everyone is a thief and is liable to be punished. Punishment by the laws of nature takes place in the cycle of birth and death. No one dies fully satisfied by the fulfillment of material desires, for that is not possible. Therefore at the time of one's death one is very sorry, being unable to fulfill his desires. By the laws of nature one is then offered another body to fulfill his unsatisfied desires, and upon taking birth again, accepting another material body, one voluntarily accepts the threefold miseries of life.

TEXT 9

मृगोष्ट्रखरमर्काखुसरीसृप्खगमक्षिकाः ।
आत्मनः पुत्रवत् पश्येत्तैरेषामन्तरं कियत् ॥ ९ ॥

mṛgoṣṭra-khara-markākhu-
sarīsṛp khaga-makṣikāḥ
ātmanaḥ putravat paśyet
tair eṣām antaraṁ kiyat

mṛga—deer; *uṣṭra*—camels; *khara*—asses; *marka*—monkeys; *ākhu*—mice; *sarīsṛp*—snakes; *khaga*—birds; *makṣikāḥ*—flies; *ātmanaḥ*—of one's self; *putra-vat*—like the sons; *paśyet*—one should see; *taiḥ*—with those sons; *eṣām*—of these animals; *antaram*—difference; *kiyat*—how little.

TRANSLATION

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.

PURPORT

One who is in Kṛṣṇa consciousness understands that there is no difference between the animals and the innocent children in one's home. Even in ordinary life, it is our practical experience that a household dog or cat is regarded on the same level as one's children, without any envy. Like children, the unintelligent animals are also sons of the Supreme

Personality of Godhead, and therefore a Kṛṣṇa conscious person, even though a householder, should not discriminate between children and poor animals. Unfortunately, modern society has devised many means for killing animals in different forms of life. For example, in the agricultural fields there may be many mice, flies and other creatures that disturb production, and sometimes they are killed by pesticides. In this verse, however, such killing is forbidden. Every living entity should be nourished by the food given by the Supreme Personality of Godhead. Human society should not consider itself the only enjoyer of all the properties of God; rather, men should understand that all the other animals also have a claim to God's property. In this verse even the snake is mentioned, indicating that a householder should not be envious even of a snake. If everyone is fully satisfied by eating food that is a gift from the Lord, why should there be envy between one living being and another? In modern days people are very much inclined toward communistic ideas of society, but we do not think that there can be any better communistic idea than that which is explained in this verse of *Śrīmad-Bhāgavatam*. Even in the communistic countries the poor animals are killed without consideration, although they also should have the right to take their allotted food with which to live.

TEXT 10

त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि ।
यथादेशं यथाकालं यावद्दैवोपपादितम् ॥१०॥

tri-vargaṁ nātikṛcchreṇa
bhajeta gṛha-medhy api
yathā-deśaṁ yathā-kālaṁ
yāvad-daivopapāditam

tri-vargam—three principles, namely religiosity, economic development and sense gratification; *na*—not; *ati-kṛcchreṇa*—by very severe endeavor; *bhajeta*—should execute; *gṛha-medhī*—a person interested only in family life; *api*—although; *yathā-deśam*—according to the place; *yathā-kālam*—according to the time; *yāvat*—as much as; *daiva*—by the grace of the Lord; *upapāditam*—obtained.

TRANSLATION

Even if one is a householder rather than a brahmacārī, a sannyāsī or a vānaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

PURPORT

In human life there are four principles to be fulfilled—*dharma, artha, kāma* and *mokṣa* (religion, economic development, sense gratification, and liberation). First one should be religious, observing various rules and regulations, and then one must earn some money for maintenance of his family and the satisfaction of his senses. The most important ceremony for sense gratification is marriage because sexual intercourse is one of the principal necessities of the material body. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* Although sexual intercourse is not a very exalted requisite in life, both animals and men require some sense gratification because of material propensities. One should be satisfied with married life and not expend energy for extra sense gratification or sex life.

As for economic development, the responsibility for this should be entrusted mainly to the *vaiśyas* and *gṛhasthas.* Human society should be divided into *varṇas* and *āśramas*—*brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.* Economic development is necessary for *gṛhasthas. Brāhmaṇa gṛhasthas* should be satisfied with a life of *adhyayana, adhyāpana, yajana* and *yājana*—being learned scholars, teaching others to be scholars, learning how to worship the Supreme Personality of Godhead, Viṣṇu, and also teaching others how to worship Lord Viṣṇu, or even the demigods. A *brāhmaṇa* should do this without remuneration, but he is allowed to accept charity from a person whom he teaches how to be a human being. As for the *kṣatriyas,* they are supposed to be the kings of the land, and the land should be distributed to the *vaiśyas* for agricultural activities, cow protection and trade. *Śūdras* must work; sometimes they should engage in occupational

duties as cloth manufacturers, weavers, blacksmiths, goldsmiths, brass-smiths, and so on, or else they should engage in hard labor to produce food grains.

These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple. At the present moment, however, everyone is engaged in technological advancement, which is described in *Bhagavad-gītā* as *ugra-karma*—extremely severe endeavor. This *ugra-karma* is the cause of agitation within the human mind. Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense enjoyment. In this way they are spoiling their lives. In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word *api*, that even though one is a householder, one should not engage himself in severe hardships. One's means of livelihood should be extremely simple. As for those who are not *gṛhasthas*—the *brahmacārīs*, *vānaprasthas* and *sannyāsīs*—they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Kṛṣṇa consciousness. Only one fourth of the population should be *gṛhastha*, and that should be according to laws of restricted sense gratification. The *gṛhasthas*, *vānaprasthas*, *brahmacārīs* and *sannyāsīs* should endeavor together with their total energy to become Kṛṣṇa conscious. This type of civilization is called *daiva-varṇāśrama*. One of the objectives of the Kṛṣṇa consciousness movement is to establish this *daiva-varṇāśrama*, but not to encourage so-called *varṇāśrama* without scientifically organized endeavor by human society.

TEXT 11

आश्वाघान्तेऽवसायिभ्यः कामान्संविभजेद् यथा।
अप्येकामात्मनो दारां नृणां स्वत्वग्रहो यतः ॥११॥

āśvāghānte 'vasāyibhyaḥ
kāmān saṁvibhajed yathā
apy ekām ātmano dārāṁ
nṛṇāṁ svatva-graho yataḥ

ā—even up to; *śva*—the dog; *agha*—sinful animals or living entities; *ante avasāyibhyaḥ*—unto the *caṇḍālas*, the lowest of men (dog-eaters and hog-eaters); *kāmān*—the necessities of life; *saṁvibhajet*—should divide; *yathā*—as much as (deserved); *api*—even; *ekām*—one; *ātmanaḥ*—own; *dārām*—the wife; *nṛṇām*—of the people in general; *svatva-grahaḥ*—the wife is accepted as being identical with one's self; *yataḥ*—because of which.

TRANSLATION

Dogs, fallen persons and untouchables, including caṇḍālas [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.

PURPORT

Although in modern society the dog is accepted as part of one's household paraphernalia, in the Vedic system of household life the dog is untouchable; as mentioned here, a dog may be maintained with proper food, but it cannot be allowed to enter one's house, what to speak of the bedroom. Outcastes or untouchable *caṇḍālas* should also be provided with the necessities for life. The word used in this connection is *yathā*, which means "as much as deserved." The outcastes should not be given money with which to indulge in more than they need, for otherwise they will misuse it. At the present moment, for example, low-class men are generally paid quite amply, but instead of using their money to cultivate knowledge and advance in life, such low-class men use their extra money for wine-drinking and similar sinful activities. As mentioned in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* there must be four divisions of human society according to the work and qualities of men. Men with the lowest qualities cannot do any work that requires higher intelligence. However, although such a division of men must exist according to their quality and work, it is suggested herewith that everyone must have the necessities of life. The communists of the present day are in favor of supplying the necessities of life to everyone, but they consider only the human beings and not the lower animals. The *Bhāgavatam's* principles are so broad, however, that it

recommends that the necessities of life be supplied to everyone, man or animal, regardless of good or bad qualities.

The idea of giving even one's wife to the service of the public is that one's intimate relationship with his wife, or one's excessive attachment for his wife, by which one thinks his wife to be his better half or to be identical with himself, must gradually be given up. As formerly suggested, the idea of ownership, even of one's family, must be abandoned. The dream of material life is the cause of bondage in the cycle of birth and death, and therefore one should give up this dream. Consequently, in the human form of life one's attachment for his wife should be given up, as suggested herein.

TEXT 12

जह्याद् यदर्थे स्वान् प्राणान्हन्याद् वा पितरं गुरुम् ।
तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः ॥१२॥

jahyād yad-arthe svān prāṇān
hanyād vā pitaraṁ gurum
tasyāṁ svatvaṁ striyāṁ jahyād
yas tena hy ajito jitaḥ

jahyāt—one may give up; *yat-arthe*—for whom; *svān*—one's own; *prāṇān*—life; *hanyāt*—one may kill; *vā*—or; *pitaram*—the father; *gurum*—the teacher or spiritual master; *tasyām*—unto her; *svatvam*—ownership; *striyām*—unto the wife; *jahyāt*—one must give up; *yaḥ*—one who (the Supreme Personality of Godhead); *tena*—by him; *hi*—indeed; *ajitaḥ*—cannot be conquered; *jitaḥ*—conquered.

TRANSLATION

One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

PURPORT

Every husband is too much attached to his wife. Therefore, to give up one's connection with his wife is extremely difficult, but if one can

somehow or other give it up for the service of the Supreme Personality of Godhead, then the Lord Himself, although not able to be conquered by anyone, comes very much under the control of the devotee. And if the Lord is pleased with a devotee, what is there that is unobtainable? Why should one not give up his affection for his wife and children and take shelter of the Supreme Personality of Godhead? Where is the loss of anything material? Householder life means attachment for one's wife, whereas *sannyāsa* means detachment from one's wife and attachment to Kṛṣṇa.

TEXT 13

कृमिविड्भस्मनिष्ठान्तं क्वेदं तुच्छं कलेवरम् ।
क्व तदीयरतिर्भार्या क्वायमात्मा नभश्छदिः ॥१३॥

kṛmi-viḍ-bhasma-niṣṭhāntaṁ
kvedaṁ tucchaṁ kalevaram
kva tadīya-ratir bhāryā
kvāyam ātmā nabhaś-chadiḥ

kṛmi—insects, germs; *viṭ*—stool; *bhasma*—ashes; *niṣṭha*—attachment; *antam*—at the end; *kva*—what is; *idam*—this (body); *tuccham*—very insignificant; *kalevaram*—material tabernacle; *kva*—what is that; *tadīya-ratiḥ*—attraction for that body; *bhāryā*—wife; *kva ayam*—what is the value of this body; *ātmā*—the Supreme Soul; *nabhaḥ-chadiḥ*—all-pervading like the sky.

TRANSLATION

Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

PURPORT

Here also, the same point is stressed: one should give up attachment for his wife—or, in other words, for sex life. If one is intelligent, he can

think of his wife's body as nothing but a lump of matter that will ultimately be transformed into small insects, stool or ashes. In different societies there are different ways of dealing with the human body at the time of the funeral ceremony. In some societies the body is given to the vultures to be eaten, and therefore the body ultimately turns to vulture stool. Sometimes the body is merely abandoned, and in that case the body is consumed by small insects. In some societies the body is immediately burned after death, and thus it becomes ashes. In any case, if one intelligently considers the constitution of the body and the soul beyond it, what is the value of the body? *Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ:* the body may perish at any moment, but the soul is eternal. If one gives up attachment for the body and increases his attachment for the spirit soul, his life is successful. It is merely a matter of deliberation.

TEXT 14

सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः ।
शेषे स्वत्वं त्यजन्प्राज्ञः पदवीं महतामियात् ॥१४॥

siddhair yajñāvaśiṣṭārthaiḥ
kalpayed vṛttim ātmanaḥ
śeṣe svatvaṁ tyajan prājñaḥ
padavīṁ mahatām iyāt

siddhaiḥ—things obtained by the grace of the Lord; *yajñā-avaśiṣṭa-arthaiḥ*—things obtained after a sacrifice is offered to the Lord or after the recommended *pañca-sūnā yajña* is performed; *kalpayet*—one should consider; *vṛttim*—the means of livelihood; *ātmanaḥ*—for the self; *śeṣe*—at the end; *svatvam*—so-called proprietorship over one's wife, children, home, business and so on; *tyajan*—giving up; *prājñaḥ*—those who are wise; *padavīm*—the position; *mahatām*—of the great personalities who are fully satisfied in spiritual consciousness; *iyāt*—should achieve.

TRANSLATION

An intelligent person should be satisfied with eating prasāda [food offered to the Lord] or with performing the five different

kinds of yajña [pañca-sūnā]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahātmā.

PURPORT

Nature already has an arrangement to feed us. By the order of the Supreme Personality of Godhead, there is an arrangement for eatables for every living entity within the 8,400,000 forms of life. *Eko bahūnāṁ yo vidadhāti kāmān.* Every living entity has to eat something, and in fact the necessities for his life have already been provided by the Supreme Personality of Godhead. The Lord has provided food for both the elephant and the ant. All living beings are living at the cost of the Supreme Lord, and therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Kṛṣṇa consciousness. All created things in the sky, in the air, on land and in the sea belong to the Supreme Personality of Godhead, and every living being is provided with food. Therefore one should not be very much anxious about economic development and unnecessarily waste time and energy with the risk of falling down in the cycle of birth and death.

TEXT 15

देवानृषीन् नृभूतानि पितॄनात्मानमन्वहम् ।
स्ववृत्त्यागतवित्तेन यजेत पुरुषं पृथक् ॥१५॥

devān ṛṣīn nṛ-bhūtāni
pitṝn ātmānam anvaham
sva-vṛttyāgata-vittena
yajeta puruṣaṁ pṛthak

devān—unto the demigods; *ṛṣīn*—unto the great sages; *nṛ*—unto human society; *bhūtāni*—unto the living entities in general; *pitṝn*—unto the forefathers; *ātmānam*—one's self or the Supreme Self; *anvaham*—daily; *sva-vṛttyā*—by one's means of livelihood; *āgata-vittena*—money that automatically comes; *yajeta*—one should worship; *puruṣam*—the person situated in everyone's heart; *pṛthak*—separately.

TRANSLATION

Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.

TEXT 16

यर्ह्यात्मनोऽधिकाराद्याः सर्वाः स्युर्यज्ञसम्पदः ।
वैतानिकेन विधिना अग्निहोत्रादिना यजेत् ॥१६॥

yarhy ātmano 'dhikārādyāḥ
sarvāḥ syur yajña-sampadaḥ
vaitānikena vidhinā
agni-hotrādinā yajet

yarhi—when; *ātmanaḥ*—of one's self; *adhikāra-ādyāḥ*—things possessed by him under full control; *sarvāḥ*—everything; *syuḥ*—becomes; *yajña-sampadaḥ*—paraphernalia for performing *yajña*, or the means for pleasing the Supreme Personality of Godhead; *vaitānikena*—with authorized books that direct the performance of *yajña; vidhinā*—according to regulative principles; *agni-hotra-ādinā*—by offering sacrifices to the fire, etc.; *yajet*—one should worship the Supreme Personality of Godhead.

TRANSLATION

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajña or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the śāstras. In this way one should worship the Supreme Personality of Godhead.

PURPORT

If a *gṛhastha*, or householder, is sufficiently educated in Vedic knowledge and has become sufficiently rich to offer worship to please the Supreme Personality of Godhead, he must perform *yajñas* as directed by

the authorized scriptures. *Bhagavad-gītā* (3.9) clearly says, *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* everyone may be engaged in his occupational duties, but the result of these duties should be offered for sacrifice to satisfy the Supreme Lord. If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the *śāstras.* It is said in *Śrīmad-Bhāgavatam* (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one's heart and in Tretā-yuga by the performance of costly *yajñas.* The same goal could be achieved in Dvāpara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing *saṅkīrtana-yajña.* Therefore one who has education and wealth must use them to satisfy the Supreme Personality of Godhead by helping the *saṅkīrtana* movement that has already begun—the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement. All educated and wealthy persons must join this movement, since money and education are meant for service to the Supreme Personality of Godhead. If money and education are not engaged in the service of the Lord, these valuable assets must be engaged in the service of *māyā.* The education of so-called scientists, philosophers and poets is now engaged in the service of *māyā,* and the wealth of the rich is also engaged in *māyā's* service. The service of *māyā,* however, creates a chaotic condition in the world. Therefore the wealthy man and the educated man should sacrifice their knowledge and opulence by dedicating them for the satisfaction of the Supreme Lord and joining this *saṅkīrtana* movement (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*).

TEXT 17

न ह्यग्निमुखतोऽयं वै भगवान्सर्वयज्ञभुक् ।
इज्येत हविषा राजन्यथा विप्रमुखे हुतैः ॥१७॥

na hy agni-mukhato 'yaṁ vai
bhagavān sarva-yajña-bhuk
ijyeta haviṣā rājan
yathā vipra-mukhe hutaiḥ

na—not; *hi*—indeed; *agni*—fire; *mukhataḥ*—from the mouth or the flames; *ayam*—this; *vai*—certainly; *bhagavān*—Lord Śrī Kṛṣṇa; *sarva-yajña-bhuk*—the enjoyer of the results of all kinds of sacrifices; *ijyeta*—is worshiped; *haviṣā*—by offering of clarified butter; *rājan*—O King; *yathā*—as much as; *vipra-mukhe*—through the mouth of a *brāhmaṇa*; *hutaiḥ*—by offering him first-class food.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brāhmaṇas.

PURPORT

As stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* all fruitive activities should be performed for sacrifice, which should be directed toward pleasing Kṛṣṇa. As stated elsewhere in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* He is the Supreme Lord and enjoyer of everything. However, although sacrifice may be offered to please Kṛṣṇa, He is more pleased when grains and ghee, instead of being offered in the fire, are prepared as *prasāda* and distributed, first to the *brāhmaṇas* and then to others. This system pleases Kṛṣṇa more than anything else. Furthermore, at the present time there is very little chance to offer sacrifices by pouring oblations of food grains and ghee into the fire. Especially in India, there is practically no ghee; for everything that should be done with ghee, people use a certain type of oil preparation. Oil, however, is never recommended for offering in a sacrificial fire. In Kali-yuga, the available quantity of food grains and ghee is gradually diminishing, and people are embarrassed that they cannot produce sufficient ghee and food grains.

Under the circumstances, the *śāstras* enjoin, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* in this age, those who are intellectual offer *yajña*, or perform sacrifices, through the *saṅkīrtana* movement. Everyone should join the *saṅkīrtana* movement, offering to the fire of this movement the oblations of his knowledge and riches. In our *saṅkīrtana* movement, or Hare Kṛṣṇa movement, we offer sumptuous *prasāda* to the Deity and later distribute the same *prasāda* to the *brāhmaṇas*, the Vaiṣṇavas and then to the people in general. Kṛṣṇa's *prasāda* is offered to the *brāhmaṇas* and Vaiṣṇavas, and the *prasāda* of the *brāhmaṇas* and Vaiṣṇavas is offered to the general populace. This kind of sacrifice—chanting of the Hare Kṛṣṇa *mantra* and distribution of *prasāda*—is the most perfect and bona fide way of offering sacrifice for the pleasure of Yajña, or Viṣṇu.

TEXT 18

तस्माद् ब्राह्मणदेवेषु मर्त्यादिषु यथार्हतः ।
तैस्तैः कामैर्यजस्वैनं क्षेत्रज्ञं ब्राह्मणाननु ॥१८॥

tasmād brāhmaṇa-deveṣu
martyādiṣu yathārhataḥ
tais taiḥ kāmair yajasvainaṁ
kṣetra-jñaṁ brāhmaṇān anu

tasmāt—therefore; *brāhmaṇa-deveṣu*—through the *brāhmaṇas* and the demigods; *martya-ādiṣu*—through ordinary human beings and other living entities; *yathā-arhataḥ*—according to your ability; *taiḥ taiḥ*—with all those; *kāmaiḥ*—various objects of enjoyment such as sumptuous food, flower garlands, sandalwood paste, etc.; *yajasva*—you should worship; *enam*—this; *kṣetra-jñam*—Supreme Lord situated in the hearts of all beings; *brāhmaṇān*—the *brāhmaṇas; anu*—after.

TRANSLATION

Therefore, my dear King, first offer prasāda unto the brāhmaṇas and the demigods, and after sumptuously feeding them you may distribute prasāda to other living entities according to your ability.

In this way you will be able to worship all living entities—or, in other words, the supreme living entity within every living entity.

PURPORT

To distribute *prasāda* to all living entities, the process is that we must first offer *prasāda* to the *brāhmaṇas* and the Vaiṣṇavas, for the demigods are represented by the *brāhmaṇas*. In this way the Supreme Personality of Godhead, who is situated in everyone's heart, will be worshiped. This is the Vedic system of offering *prasāda*. Whenever there is a ceremony for distribution of *prasāda*, the *prasāda* is offered first to the *brāhmaṇas*, then to the children and old men, then to the women, and then to animals like dogs and other domestic animals. When it is said that Nārāyaṇa, the Supreme Being, is situated in everyone's heart, this does not mean that everyone has become Nārāyaṇa or that a particular poor man has become Nārāyaṇa. Such a conclusion is rejected herein.

TEXT 19

कुर्यादपरपक्षीयं मासि प्रौष्ठपदे द्विजः ।
श्राद्धं पित्रोर्यथावित्तं तद्बन्धूनां च वित्तवान् ॥१९॥

kuryād apara-pakṣīyaṁ
māsi prauṣṭha-pade dvijaḥ
śrāddhaṁ pitror yathā-vittaṁ
tad-bandhūnāṁ ca vittavān

kuryāt—one should perform; *apara-pakṣīyam*—during the fortnight of the dark moon; *māsi*—in the month of Āśvina (October–November); *prauṣṭha-pade*—in the month of Bhādra (August–September); *dvi-jaḥ*—twiceborn; *śrāddham*—oblations; *pitroḥ*—unto the forefathers; *yathā-vittam*—according to one's means of income; *tat-bandhūnām ca*—as well as relatives of forefathers; *vitta-vān*—one who is sufficiently rich.

TRANSLATION

A brāhmaṇa who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhādra. Similarly, he should offer oblations to the

relatives of the forefathers during the mahālayā ceremonies in the month of Āśvina.*

TEXTS 20–23

अयने विषुवे कुर्याद् व्यतीपाते दिनक्षये ।
चन्द्रादित्योपरागे च द्वादश्यां श्रवणेषु च ॥२०॥
तृतीयायां शुक्लपक्षे नवम्यामथ कार्तिके ।
चतसृष्वप्यष्टकासु हेमन्ते शिशिरे तथा ॥२१॥
माघे च सितसप्तम्यां मघाराकासमागमे ।
राकया चानुमत्या च मासर्क्षाणि युतान्यपि ॥२२॥
द्वादश्यामनुराधा स्याच्छ्रवणस्तिस्र उत्तराः ।
तिसृष्वेकादशी वासु जन्मर्क्षश्रोणयोगयुक् ॥२३॥

ayane viṣuve kuryād
vyatīpāte dina-kṣaye
candrādityoparāge ca
dvādaśyāṁ śravaṇeṣu ca

tṛtīyāyāṁ śukla-pakṣe
navamyām atha kārtike
catasṛṣv apy aṣṭakāsu
hemante śiśire tathā

māghe ca sita-saptamyāṁ
maghā-rākā-samāgame
rākayā cānumatyā ca
māsarkṣāṇi yutāny api

dvādaśyām anurādhā syāc
chravaṇas tisra uttarāḥ
tisṛṣv ekādaśī vāsu
janmarkṣa-śroṇa-yoga-yuk

---

*The mahālayā festivals are observed on the fifteenth day of the dark fortnight of the month of Āśvina and mark the last day of the Vedic lunar year.

ayane—on the day when the sun begins to move north, or Makara-saṅkrānti, and on the day when the sun begins to move south, or Karkaṭa-saṅkrānti; *viṣuve*—on the Meṣa-saṅkrānti and on the Tulā-saṅkrānti; *kuryāt*—one should perform; *vyatīpāte*—in the *yoga* named Vyatīpāta; *dina-kṣaye*—on that day in which three *tithis* are combined; *candra-āditya-uparāge*—at the time of the eclipse of either the moon or the sun; *ca*—and also; *dvādaśyām śravaṇeṣu*—on the twelfth lunar day and in the *nakṣatra* named Śravaṇa; *ca*—and; *tṛtīyāyām*—on the Akṣaya-tṛtīyā day; *śukla-pakṣe*—in the bright fortnight of the month; *navamyām*—on the ninth lunar day; *atha*—also; *kārtike*—in the month of Kārtika (October–November); *catasṛṣu*—on the four; *api*—also; *aṣṭakāsu*—on the Aṣṭakās; *hemante*—before the winter season; *śiśire*—in the winter season; *tathā*—and also; *māghe*—in the month of Māgha (January–February); *ca*—and; *sita-saptamyām*—on the seventh lunar day of the bright fortnight; *maghā-rākā-samāgame*—in the conjunction of Maghā-*nakṣatra* and the full-moon day; *rākayā*—with a day of the completely full moon; *ca*—and; *anumatyā*—with a full-moon day when the moon is slightly less than completely full; *ca*—and; *māsa-ṛkṣāṇi*—the *nakṣatras* that are the sources of the names of the various months; *yutāni*—are conjoined; *api*—also; *dvādaśyām*—on the twelfth lunar day; *anurādhā*—the *nakṣatra* named Anurādhā; *syāt*—may occur; *śravaṇaḥ*—the *nakṣatra* named Śravaṇa; *tisraḥ*—the three (*nakṣatras*); *uttarāḥ*—the *nakṣatras* named Uttarā (Uttara-phalgunī, Uttarāṣāḍhā and Uttara-bhādrapadā); *tisṛṣu*—on three; *ekādaśī*—the eleventh lunar day; *vā*—or; *āsu*—on these; *janma-ṛkṣa*—of one's own *janma-nakṣatra*, or birth star; *śroṇa*—of Śravaṇa-*nakṣatra; yoga*—by a conjunction; *yuk*—having.

TRANSLATION

One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the yoga named Vyatīpāta, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Akṣaya-tṛtīyā day, on the ninth lunar day of the bright fortnight of

the month of Kārtika, on the four aṣṭakās in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakṣatras from which the names of certain months are derived. One should also perform the śrāddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakṣatras named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-nakṣatra] or with Śravaṇa-nakṣatra.

PURPORT

The word *ayana* means "path" or "going." The six months when the sun moves toward the north are called *uttarāyaṇa*, or the northern path, and the six months when it moves south are called *dakṣiṇāyana*, or the southern path. These are mentioned in *Bhagavad-gītā* (8.24–25). The first day when the sun begins to move north and enter the zodiacal sign of Capricorn is called Makara-saṅkrānti, and the first day when the sun begins to move south and enter the sign of Cancer is called Karkaṭa-saṅkrānti. On these two days of the year, one should perform the *śrāddha* ceremony.

Viṣuva, or Viṣuva-saṅkrānti, means Meṣa-saṅkrānti, or the day on which the sun enters the sign Aries. Tulā-saṅkrānti is the day on which the sun enters the sign Libra. Both of these days occur only once within a year. The word *yoga* refers to a certain relationship between the sun and moon as they move in the sky. There are twenty-seven different degrees of *yoga*, of which the seventeenth is called Vyatīpāta. On the day when this occurs, one should perform the *śrāddha* ceremony. A *tithi*, or lunar day, consists of the distance between the longitude of the sun and that of the moon. Sometimes a *tithi* is less than twenty-four hours. When it starts after sunrise on a certain day and ends before the sunrise of the following day, the previous *tithi* and the following *tithi* both "touch" the

twenty-four-hour day between the sunrises. This is called *tryaha-sparśa*, or a day touched by some portion of three *tithis*.

Śrīla Jīva Gosvāmī has given quotations from many *śāstras* stating that the *śrāddha* ceremony of oblations to the forefathers should not be performed on Ekādaśī *tithi*. When the *tithi* of the death anniversary falls on the Ekādaśī day, the *śrāddha* ceremony should be held not on Ekādaśī but on the next day, or *dvādaśī*. In the *Brahma-vaivarta Purāṇa* it is said:

ye kurvanti mahīpāla
śrāddhaṁ caikādaśī-dine
trayas te narakaṁ yānti
dātā bhoktā ca prerakaḥ

If one performs the *śrāddha* ceremony of oblations to the forefathers on the Ekādaśī *tithi*, then the performer, the forefathers for whom the *śrāddha* is observed, and the *purohita*, or the family priest who encourages the ceremony, all go to hell.

TEXT 24

त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः ।
कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥२४॥

ta ete śreyasaḥ kālā
nṛṇāṁ śreyo-vivardhanāḥ
kuryāt sarvātmanaiteṣu
śreyo 'moghaṁ tad-āyuṣaḥ

te—therefore; *ete*—all these (descriptions of astronomical calculations); *śreyasaḥ*—of auspiciousness; *kālāḥ*—times; *nṛṇām*—for human beings; *śreyaḥ*—auspiciousness; *vivardhanāḥ*—increase; *kuryāt*—one should perform; *sarva-ātmanā*—by other activities (not only the *śrāddha* ceremony); *eteṣu*—in these (seasons); *śreyaḥ*—(causing) auspiciousness; *amogham*—and success; *tat*—of a human being; *āyuṣaḥ*—of the duration of life.

TRANSLATION

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

PURPORT

When one comes to the human form of life through natural evolution, one must then take the responsibility for further progress. As stated in *Bhagavad-gītā* (9.25), *yānti deva-vratā devān:* one who worships the demigods can be promoted to their planets. *Yānti mad-yājino 'pi mām:* and if one practices devotional service to the Lord, he goes back home, back to Godhead. In the human form of life, therefore, one is meant to act auspiciously in order to return home, back to Godhead. Devotional service, however, does not depend on material conditions. *Ahaituky apratihatā.* Of course, for those who are engaged in fruitive activities on the material platform, the times and seasons mentioned above are extremely congenial.

TEXT 25

एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् ।
पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्वरम् ॥२५॥

eṣu snānaṁ japo homo
vrataṁ deva-dvijārcanam
pitṛ-deva-nṛ-bhūtebhyo
yad dattaṁ tad dhy anaśvaram

eṣu—in all these (seasonal times); *snānam*—bathing in the Ganges, Yamunā or any other sacred places; *japaḥ*—chanting; *homaḥ*—performing fire sacrifices; *vratam*—executing vows; *deva*—the Supreme Lord; *dvija-arcanam*—worshiping the *brāhmaṇas* or Vaiṣṇavas; *pitṛ*—unto the forefathers; *deva*—demigods; *nṛ*—human beings in general; *bhūtebhyaḥ*—and all other living entities; *yat*—whatever; *dattam*—offered; *tat*—that; *hi*—indeed; *anaśvaram*—permanently beneficial.

TRANSLATION

During these periods of seasonal change, if one bathes in the Ganges, in the Yamunā or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brāhmaṇas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26

संस्कारकालो जायाया अपत्यस्यात्मनस्तथा ।
प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप ॥२६॥

saṁskāra-kālo jāyāyā
apatyasyātmanas tathā
preta-saṁsthā mṛtāhaś ca
karmaṇy abhyudaye nṛpa

saṁskāra-kālaḥ—at the proper time indicated for Vedic reformatory performances; *jāyāyāḥ*—for the wife; *apatyasya*—for the children; *ātmanaḥ*—and one's own self; *tathā*—as well as; *preta-saṁsthā*—funeral ceremonies; *mṛta-ahaḥ*—annual death ceremonies; *ca*—and; *karmaṇi*—of fruitive activity; *abhyudaye*—for furtherance; *nṛpa*—O King.

TRANSLATION

O King Yudhiṣṭhira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

PURPORT

The *Vedas* recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and

the directions of the *śāstra*. *Bhagavad-gītā* strongly recommends, *jñātvā śāstra-vidhānoktam:* everything must be performed as indicated in the *śāstras*. For Kali-yuga, the *śāstras* enjoin that *saṅkīrtana-yajña* be performed always: *kīrtanīyaḥ sadā hariḥ*. All the ritualistic ceremonies recommended in the *śāstras* must be preceded and followed by *saṅkīrtana*. This is the recommendation of Śrīla Jīva Gosvāmī.

TEXTS 27–28

अथ देशान्प्रवक्ष्यामि धर्मादिश्रेयआवहान् ।
स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥२७॥
बिम्बं भगवतो यत्र सर्वमेतच्चराचरम् ।
यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् ॥२८॥

atha deśān pravakṣyāmi
dharmādi-śreya-āvahān
sa vai puṇyatamo deśaḥ
sat-pātraṁ yatra labhyate

bimbaṁ bhagavato yatra
sarvam etac carācaram
yatra ha brāhmaṇa-kulaṁ
tapo-vidyā-dayānvitam

atha—thereafter; *deśān*—places; *pravakṣyāmi*—I shall describe; *dharma-ādi*—religious performances, etc.; *śreya*—auspiciousness; *āvahān*—which can bring; *saḥ*—that; *vai*—indeed; *puṇya-tamaḥ*—the most sacred; *deśaḥ*—place; *sat-pātram*—a Vaiṣṇava; *yatra*—wherein; *labhyate*—is available; *bimbam*—the Deity (in the temple); *bhagavataḥ*—of the Supreme Personality of Godhead (who is the support); *yatra*—where; *sarvam etat*—of this entire cosmic manifestation; *cara-acaram*—with all the moving and nonmoving living entities; *yatra*—wherein; *ha*—indeed; *brāhmaṇa-kulam*—association with *brāhmaṇas;* *tapaḥ*—austerities; *vidyā*—education; *dayā*—mercy; *anvitam*—endowed with.

TRANSLATION

Nārada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaiṣṇava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brāhmaṇas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

PURPORT

In this verse it is indicated that a Vaiṣṇava temple where the Supreme Personality of Godhead, Kṛṣṇa, is worshiped, and where Vaiṣṇavas are engaged in the service of the Lord, is the best sacred place for performing any religious ceremonies. At the present day, especially in big, big cities, people live in small apartments and are not able to establish a Deity or temple. Under the circumstances, therefore, the centers and temples being established by the expanding Kṛṣṇa consciousness movement are the best sacred places for performing religious ceremonies. Although people in general are no longer interested in religious ceremonies or Deity worship, the Kṛṣṇa consciousness movement gives everyone the chance to advance in spiritual life by becoming Kṛṣṇa conscious.

TEXT 29

यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम् ।
यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः ॥२९॥

yatra yatra harer arcā
sa deśaḥ śreyasāṁ padam
yatra gaṅgādayo nadyaḥ
purāṇeṣu ca viśrutāḥ

yatra yatra—wherever; *hareḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *arcā*—the Deity is worshiped; *saḥ*—that; *deśaḥ*—place,

country or neighborhood; *śreyasām*—of all auspiciousness; *padam*—the place; *yatra*—wherever; *gaṅgā-ādayaḥ*—like the Ganges, Yamunā, Narmadā and Kāverī; *nadyaḥ*—sacred rivers; *purāṇeṣu*—in the *Purāṇas* (supplementary Vedic literature); *ca*—also; *viśrutāḥ*—are celebrated.

TRANSLATION

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Purāṇas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

PURPORT

There are many atheists who oppose the worship of the Deity of the Supreme Personality of Godhead in the temple. In this verse, however, it is authoritatively stated that any place where the Deity is worshiped is transcendental; it does not belong to the material world. It is also said that the forest is in the mode of goodness, and therefore those who want to cultivate spiritual life are advised to go to the forest (*vanaṁ gato yad dharim āśrayeta*). But one should not go to the forest simply to live like a monkey. Monkeys and other ferocious animals also live in the forest, but a person who goes to the forest for spiritual culture must accept the lotus feet of the Supreme Personality of Godhead as shelter (*vanaṁ gato yad dharim āśrayeta*). One should not be satisfied simply to go to the forest; one must take shelter of the lotus feet of the Supreme Personality of Godhead. In this age, therefore, since it is impossible to go to the forest for spiritual culture, one is recommended to live in the temple community as a devotee, regularly worship the Deity, follow the regulative principles and thus make the place like Vaikuṇṭha. The forest may be in goodness, the cities and villages in passion, and the brothels, hotels and restaurants in ignorance, but when one lives in the temple community he lives in Vaikuṇṭha. Therefore it is said here, *śreyasāṁ padam:* it is the best, most auspicious place.

In many places throughout the world we are constructing communities to give shelter to devotees and worship the Deity in the temple. The Deity cannot be worshiped except by devotees. Temple worshipers who

fail to give importance to the devotees are third class. They are *kaniṣṭha-adhikārīs* in the lower stage of spiritual life. As it is said in *Śrīmad-Bhāgavatam* (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*." Therefore, in the temple there must be the Deity of the Lord, and the Lord should be worshiped by the devotees. This combination of the devotees and the Deity creates a first-class transcendental place.

Aside from this, if a *gṛhastha* devotee worships the *śālagrāma-śilā*, or the form of the Deity at home, his home also becomes a very great place. It was therefore customary for members of the three higher classes—namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*—to worship the *śālagrāma-śilā*, or a small Deity of Rādhā-Kṛṣṇa or Sītā-Rāma in each and every home. This made everything auspicious. But now they have given up the Deity worship. Men have become modernized and are consequently indulging in all sorts of sinful activities, and therefore they are extremely unhappy.

According to Vedic civilization, therefore, the holy places of pilgrimage are considered most sacred, and still there are hundreds and thousands of holy places like Jagannātha Purī, Vṛndāvana, Hardwar, Rāmeśvara, Prayāga and Mathurā. India is the place for worshiping or for cultivating spiritual life. The Kṛṣṇa consciousness movement invites everyone from all over the world, without discrimination as to caste or creed, to come to its centers and cultivate spiritual life perfectly.

TEXTS 30–33

सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत ।
कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः ॥३०॥

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली ।
वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा ॥३१॥
नारायणाश्रमो नन्दा सीतारामाश्रमादयः ।
सर्वे कुलाचला राजन्महेन्द्रमलयादयः ॥३२॥
एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये ।
एतान्देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः ।
धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः ॥३३॥

sarāṁsi puṣkarādīni
kṣetrāṇy arhāśritāny uta
kurukṣetraṁ gaya-śiraḥ
prayāgaḥ pulahāśramaḥ

naimiṣaṁ phālgunaṁ setuḥ
prabhāso 'tha kuśa-sthalī
vārāṇasī madhu-purī
pampā bindu-saras tathā

nārāyaṇāśramo nandā
sītā-rāmāśramādayaḥ
sarve kulācalā rājan
mahendra-malayādayaḥ

ete puṇyatamā deśā
harer arcāśritāś ca ye
etān deśān niṣeveta
śreyas-kāmo hy abhīkṣṇaśaḥ
dharmo hy atrehitaḥ puṁsāṁ
sahasrādhi-phalodayaḥ

sarāṁsi—lakes; *puṣkara-ādīni*—such as Puṣkara; *kṣetrāṇi*—sacred places (like Kurukṣetra, Gayākṣetra and Jagannātha Purī); *arha*—for worshipable, saintly persons; *āśritāni*—places of shelter; *uta*—celebrated; *kurukṣetram*—a particular sacred place (*dharma-kṣetra*); *gaya-śiraḥ*—the place known as Gayā, where Gayāsura took shelter of the

lotus feet of Lord Viṣṇu; *prayāgaḥ*—Allahabad, at the confluence of the two sacred rivers Ganges and Yamunā; *pulaha-āśramaḥ*—the residence of Pulaha Muni; *naimiṣam*—the place known as Naimiṣāraṇya (near Lucknow); *phālgunam*—the place where the Phālgu River flows; *setuḥ*—Setubandha, where Lord Rāmacandra constructed a bridge between India and Laṅkā; *prabhāsaḥ*—Prabhāsakṣetra; *atha*—as well as; *kuśa-sthalī*—Dvāravatī, or Dvārakā; *vārāṇasī*—Benares; *madhu-purī*—Mathurā; *pampā*—a place where there is a lake called Pampā; *bindu-saraḥ*—the place where Bindu-sarovara is situated; *tathā*—there; *nārāyaṇa-āśramaḥ*—known as Badarikāśrama; *nandā*—the place where the Nandā River flows; *sītā-rāma*—of Lord Rāmacandra and mother Sītā; *āśrama-ādayaḥ*—places of shelter like Citrakūṭa; *sarve*—all (such places); *kulācalāḥ*—hilly tracts of land; *rājan*—O King; *mahendra*—known as Mahendra; *malaya-ādayaḥ*—and others, like Malayācala; *ete*—all of them; *puṇya-tamāḥ*—extremely sacred; *deśāḥ*—places; *hareḥ*—of the Supreme Personality of Godhead; *arca-āśritāḥ*—places where the Deity of Rādhā-Kṛṣṇa is worshiped (such as big American cities like New York, Los Angeles and San Francisco, and European cities like London and Paris, or wherever there are centers of Kṛṣṇa consciousness); *ca*—as well as; *ye*—those which; *etān deśān*—all these countries; *niṣeveta*—should worship or visit; *śreyaḥ-kāmaḥ*—one who desires auspiciousness; *hi*—indeed; *abhīkṣṇaśaḥ*—again and again; *dharmaḥ*—religious activities; *hi*—from which; *atra*—in these places; *īhitaḥ*—performed; *puṁsām*—of the persons; *sahasra-adhi*—more than a thousand times; *phala-udayaḥ*—effective.

TRANSLATION

The sacred lakes like Puṣkara and places where saintly persons live, like Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāraṇya, the banks of the Phālgu River, Setubandha, Prabhāsa, Dvārakā, Vārāṇasī, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama [Nārāyaṇāśrama], the places where the Nandā River flows, the places where Lord Rāmacandra and mother Sītā took shelter, such as Citrakūṭa, and also the hilly tracts of land known as Mahendra and Malaya—all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Kṛṣṇa consciousness movement and where Rādhā-Kṛṣṇa

Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

PURPORT

In these verses and in verse twenty-nine, stress is given to one point: *harer arcāśritāś ca ye* or *harer arcā*. In other words, any place where the Deity of the Supreme Personality of Godhead is worshiped by devotees is most significant. The Kṛṣṇa consciousness movement is giving the population of the entire world a chance to take advantage of Kṛṣṇa consciousness through the ISKCON centers, where one may perform Deity worship and chant the Hare Kṛṣṇa *mahā-mantra* and in this way obtain results with effectiveness increased a thousand times. This constitutes the best welfare activity for human society. This was Śrī Caitanya Mahāprabhu's mission as it was predicted by Him in the *Caitanya-bhāgavata* (*Antya* 4.126):

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

Śrī Caitanya Mahāprabhu wanted the Hare Kṛṣṇa movement, with installed Deities, to spread to every village and town in the world, so that everyone in the world might take advantage of this movement and become all-auspicious in spiritual life. Without spiritual life, nothing is auspicious. *Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ* (Bg. 9.12). No one can become successful in fruitive activities or speculative knowledge without being Kṛṣṇa conscious. As recommended in the *śāstras*, everyone should be very eagerly interested in taking part in the Kṛṣṇa consciousness movement and understanding the value of spiritual life.

TEXT 34

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः ।
हरिरेवैक उर्वीश यन्मयं वै चराचरम् ॥३४॥

pātraṁ tv atra niruktaṁ vai
kavibhiḥ pātra-vittamaiḥ
harir evaika urvīśa
yan-mayaṁ vai carācaram

pātram—the true person to whom charity must be given; *tu*—but; *atra*—in the world; *niruktam*—decided; *vai*—indeed; *kavibhiḥ*—by learned scholars; *pātra-vittamaiḥ*—who are expert in finding the actual person to whom charity must be given; *hariḥ*—the Supreme Personality of Godhead; *eva*—indeed; *ekaḥ*—only one; *urvī-īśa*—O King of the earth; *yat-mayam*—in whom everything is resting; *vai*—from whom everything is coming; *cara-acaram*—all that is moving or nonmoving within this universe.

TRANSLATION

O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Kṛṣṇa, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.

PURPORT

Whenever we perform some religious act in terms of *dharma, artha, kāma* and *mokṣa*, we must perform it according to the time, place and person (*kāla, deśa, pātra*). Nārada Muni has already described the *deśa* (place) and *kāla* (time). The *kāla* has been described in verses twenty through twenty-four, beginning with the words *ayane viṣuve kuryād vyatīpāte dina-kṣaye.* And the places for giving charity or performing ritualistic ceremonies have been described in verses thirty through thirty-three, beginning with *sarāṁsi puṣkarādīni kṣetrāṇy arhāśritāny uta.* Now, to whom everything must be given is decided in this verse. *Harir evaika urvīśa yan-mayaṁ vai carācaram.* The Supreme Personality of Godhead, Kṛṣṇa, is the root of everything, and therefore He is the best *pātra*, or person, to whom everything must be given. In *Bhagavad-gītā* (5.29) it is said:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one wants to enjoy real peace and prosperity, he should give everything to Kṛṣṇa, who is the real enjoyer, real friend and real proprietor. It is therefore said:

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
(*Bhāg.* 4.31.14)

By worshiping or satisfying Acyuta, the Supreme Personality of Godhead, Kṛṣṇa, one can satisfy everyone, just as one can water the branches, leaves and flowers of a tree simply by watering its root or as one satisfies all the senses of the body by giving food to the stomach. Therefore, a devotee simply offers everything to the Supreme Personality of Godhead to receive the best results of charity, religious performances, sense gratification and even liberation (*dharma, artha, kāma, mokṣa*).

TEXT 35

देवर्ष्यर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु ।
राजन्यदग्रपूजायां मतः पात्रतयाच्युतः ॥३५॥

devarṣy-arhatsu vai satsu
tatra brahmātmajādiṣu
rājan yad agra-pūjāyāṁ
mataḥ pātratayācyutaḥ

deva-ṛṣi—among the demigods and great saintly persons, including Nārada Muni; *arhatsu*—the most venerable and worshipable personalities; *vai*—indeed; *satsu*—the great devotees; *tatra*—there (at the Rājasūya-yajña); *brahma-ātma-jādiṣu*—and the sons of Lord Brahmā (such as Sanaka, Sanandana, Sanat and Sanātana); *rājan*—O King; *yat*—

from whom; *agra-pūjāyām*—the first to be worshiped; *mataḥ*—decision; *pātratayā*—selected as the best person to preside over the Rājasūya-yajña; *acyutaḥ*—Kṛṣṇa.

TRANSLATION

O King Yudhiṣṭhira, the demigods, many great sages and saints including even the four sons of Lord Brahmā, and I myself were present at your Rājasūya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Kṛṣṇa, the Supreme Person.

PURPORT

This is a reference to the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. In that meeting there was a great turmoil over selecting the best person to be worshiped first. Everyone decided to worship Śrī Kṛṣṇa. The only protest came from Śiśupāla, and because of his vehement opposition he was killed by the Supreme Personality of Godhead.

TEXT 36

जीवराशिभिराकीर्ण अण्डकोशाङ्घ्रिपो महान् ।
तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम् ॥३६॥

jīva-rāśibhir ākīrṇa
aṇḍa-kośāṅghripo mahān
tan-mūlatvād acyutejyā
sarva-jīvātma-tarpaṇam

jīva-rāśibhiḥ—by millions and millions of living entities; *ākīrṇaḥ*—filled up or spread over; *aṇḍa-kośa*—the whole universe; *aṅghripaḥ*—like a tree; *mahān*—very, very great; *tat-mūlatvāt*—because of being the root of this tree; *acyuta-ijyā*—worship of the Supreme Personality of Godhead; *sarva*—of all; *jīva-ātma*—living entities; *tarpaṇam*—satisfaction.

TRANSLATION

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta

[Kṛṣṇa]. Therefore simply by worshiping Lord Kṛṣṇa one can worship all living entities.

PURPORT

In *Bhagavad-gītā* (10.8) the Lord says:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." People are very much anxious to give service to other living entities, especially to the poor, but although they have manufactured many ways to give such help, actually they are expert in killing the poor living entities. This sort of service or mercy is not recommended in the Vedic wisdom. As stated in a previous verse, it has been decided (*niruktam*) by expert saintly persons that Kṛṣṇa is the root of everything and that worshiping Kṛṣṇa is worshiping everyone, just as supplying water to the root of a tree means satisfying all of its branches and twigs.

Another point is that this universe is full of living entities from top to bottom, on every planet (*jīva-rāśibhir ākīrṇaḥ*). Modern scientists and so-called scholars think that there are no living entities on planets other than this one. Recently they have said that they have gone to the moon but did not find any living entities there. But *Śrīmad-Bhāgavatam* and the other Vedic literatures do not agree with this foolish conception. There are living entities everywhere, not only one or two but *jīva-rāśibhiḥ*—many millions of living entities. Even on the sun there are living entities, although it is a firey planet. The chief living entity on the sun is called Vivasvān (*imaṁ vivasvate yogaṁ proktavān aham avyayam*). All the different planets are filled with different types of living entities according to different living conditions. To suggest that only this planet is filled with living entities and that others are vacant is foolish. This betrays a lack of real knowledge.

TEXT 37

पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः ।
शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ॥३७॥

purāṇy anena sṛṣṭāni
nṛ-tiryag-ṛṣi-devatāḥ
śete jīvena rūpeṇa
pureṣu puruṣo hy asau

purāṇi—residential places or bodies; *anena*—by Him (the Supreme Personality of Godhead); *sṛṣṭāni*—among those creations; *nṛ*—man; *tiryak*—other than human beings (animals, birds, etc); *ṛṣi*—saintly persons; *devatāḥ*—and demigods; *śete*—lies down; *jīvena*—with the living entities; *rūpeṇa*—in the form of Paramātmā; *pureṣu*—within these residential places or bodies; *puruṣaḥ*—the Supreme Lord; *hi*—indeed; *asau*—He (the Personality of Godhead).

TRANSLATION

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramātmā. Thus He is known as the puruṣāvatāra.

PURPORT

In *Bhagavad-gītā* (18.61) it is said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, who is part and parcel of the Supreme Personality of Godhead, exists on the mercy of

the Lord, who is always with him in any form of body. The living entity desires a particular type of material enjoyment, and thus the Lord supplies him with a body, which is like a machine. Just to keep him alive in that body, the Lord remains with him as the *puruṣa* (Kṣīrodakaśāyī Viṣṇu). This is also confirmed in *Brahma-saṁhitā* (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." The living entity, being part and parcel of the Lord, is known as *jīva*. The Supreme Lord *puruṣa* remains with the *jīva* to enable him to enjoy material facilities.

TEXT 38

तेष्वेव भगवान्राजंस्तारतम्येन वर्तते ।
तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते ॥३८॥

teṣv eva bhagavān rājaṁs
tāratamyena vartate
tasmāt pātraṁ hi puruṣo
yāvān ātmā yatheyate

teṣu—among the different types of bodies (demigod, human, animal, bird, etc.); *eva*—indeed; *bhagavān*—the Supreme Personality of Godhead in His Paramātmā feature; *rājan*—O King; *tāratamyena*—comparatively, more or less; *vartate*—is situated; *tasmāt*—therefore; *pātram*—the Supreme Person; *hi*—indeed; *puruṣaḥ*—Paramātmā; *yāvān*—as far as; *ātmā*—the degree of understanding; *yathā*—development of austerity and penance; *īyate*—is manifest.

TRANSLATION

O King Yudhiṣṭhira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for under-

standing. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.

PURPORT

In *Bhagavad-gītā* (15.15) it is said, *mattaḥ smṛtir jñānam apohanaṁ ca:* the Supreme Personality of Godhead in His localized aspect gives intelligence to the individual soul as far as he is able to grasp it. Therefore we find the individual soul in different high and low positions. A living entity with the body of a bird or beast cannot take instructions from the Supreme Soul as adequately as an advanced human being. Thus there are gradations of bodily forms. In human society, the perfect *brāhmaṇa* is supposed to be the most advanced in spiritual consciousness, and further advanced than the *brāhmaṇa* is the Vaiṣṇava. Therefore the best persons are the Vaiṣṇavas and Viṣṇu. When charity is to be given, one should take instruction from *Bhagavad-gītā* (17.20):

dātavyam iti yad dānaṁ
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānaṁ sāttvikaṁ smṛtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness." One should give charity to the *brāhmaṇas* and Vaiṣṇavas, for thus the Supreme Personality of Godhead will be worshiped. In this connection, Śrīla Madhvācārya comments:

brahmādi-sthāvarānteṣu
na viśeṣo hareḥ kvacit
vyakti-mātra-viśeṣeṇa
tāratamyaṁ vadanti ca

Beginning from Brahmā down to the ant, everyone is conducted by the Supersoul (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). But because of a particular person's advancement in spiritual consciousness, he

is considered to be important. Therefore, the *brāhmaṇa* Vaiṣṇava is important, and, above all, the Supersoul, the Personality of Godhead, is the most important personality.

TEXT 39

दृष्ट्वा तेषां मिथो नृणामवज्ञानात्मतां नृप ।
त्रेतादिषु हरेरर्चा क्रियायै कविभिः कृता ॥३९॥

dṛṣṭvā teṣāṁ mitho nṛṇām
avajñānātmatāṁ nṛpa
tretādiṣu harer arcā
kriyāyai kavibhiḥ kṛtā

dṛṣṭvā—after practically seeing; *teṣām*—among the *brāhmaṇas* and Vaiṣṇavas; *mithaḥ*—mutually; *nṛṇām*—of human society; *avajñānaātmatām*—the mutually disrespectful behavior; *nṛpa*—O King; *tretāādiṣu*—beginning from Tretā-yuga; *hareḥ*—of the Supreme Personality of Godhead; *arcā*—the Deity worship (in the temple); *kriyāyai*—for the purpose of introducing the method of worship; *kavibhiḥ*—by learned persons; *kṛtā*—has been done.

TRANSLATION

My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Tretā-yuga, Deity worship in the temple was introduced with all paraphernalia.

PURPORT

As it is said in *Śrīmad-Bhāgavatam* (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

"Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the

Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra.*" In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among *brāhmaṇas* and Vaiṣṇavas. Actually, an advanced Vaiṣṇava is to be respected more than Viṣṇu. As stated in the *Padma Purāṇa, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param:* of all kinds of worship, worship of Lord Viṣṇu is the best. *Tasmāt parataraṁ devi tadīyānāṁ samarcanam:* and recommended more than worship of Viṣṇu is worship of the Vaiṣṇava.

Formerly, all activities were performed in connection with Viṣṇu, but after Satya-yuga there were symptoms of disrespectful dealings among Vaiṣṇavas. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is he who has helped others become Vaiṣṇavas. An example of one who has converted many others into Vaiṣṇavas is Nārada Muni. A powerful Vaiṣṇava who has converted others into Vaiṣṇavas is to be worshiped, but because of material contamination, sometimes such an exalted Vaiṣṇava is disrespected by other, minor Vaiṣṇavas. When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Tretā-yuga and was especially prominent in Dvāpara-yuga (*dvāpare paricaryāyāṁ*). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Kṛṣṇa *mantra* is more powerful than Deity worship. Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the *saṅkīrtana* movement. Therefore Kṛṣṇa consciousness preachers should give more stress to the *saṅkīrtana* movement, especially by distributing transcendental literature more and more. This helps the *saṅkīrtana* movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature, for this will be more effective in converting people to Kṛṣṇa consciousness.

It is said in *Śrīmad-Bhāgavatam* (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*." A *prākṛta* devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: *sarva-prāṇi-sammānanāsamarthānām avajñā spardhādimatāṁ tu bhagavat-pratimaiva pātram ity āha.* For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the *Caitanya-caritāmṛta* (*Antya* 7.11) it is clearly said, *kṛṣṇa-śakti vinā nahe tāra pravartana:* without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, *kaniṣṭha-adhikārīs* , who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

TEXT 40

ततोऽर्चायां हरिं केचित् संश्रद्धाय सपर्यया ।
उपासत उपास्तापि नार्थदा पुरुषद्विषाम् ॥४०॥

tato 'rcāyāṁ hariṁ kecit
saṁśraddhāya saparyayā
upāsata upāstāpi
nārthadā puruṣa-dviṣām

tataḥ—thereafter; *arcāyām*—the Deity; *harim*—who is the Supreme Personality of Godhead (the form of the Lord being identical with the Lord); *kecit*—someone; *saṁśraddhāya*—with great faith; *saparyayā*—and with the required paraphernalia; *upāsate*—worships; *upāstā api*—

although worshiping the Deity (with faith and regularity); *na*—not; *artha-dā*—beneficial; *puruṣa-dviṣām*—for those who are envious of Lord Viṣṇu and His devotees.

TRANSLATION

Sometimes a neophyte devotee offers all the paraphernalia for worshiping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.

PURPORT

Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In *Bhagavad-gītā* (18.69) it is said, *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ:* if one wants to be recognized by the Supreme Personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshiping the Deity will keep one in the lower stage of devotion.

TEXT 41

पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः ।
तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तनुम् ॥४१॥

puruṣeṣv api rājendra
supātraṁ brāhmaṇaṁ viduḥ
tapasā vidyayā tuṣṭyā
dhatte vedaṁ hares tanum

puruṣeṣu—among persons; *api*—indeed; *rāja-indra*—O best of kings; *su-pātram*—the best person; *brāhmaṇam*—the qualified *brāhmaṇa;* *viduḥ*—one should know; *tapasā*—due to austerity; *vidyayā*—education; *tuṣṭyā*—and satisfaction; *dhatte*—he assumes; *vedam*—the transcendental knowledge known as *Veda;* *hareḥ*—of the Supreme Personality of Godhead; *tanum*—body, or representation.

TRANSLATION

My dear King, of all persons a qualified brāhmaṇa must be accepted as the best within this material world because such a brāhmaṇa, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

PURPORT

From the *Vedas* we learn that the Personality of Godhead is the Supreme Person. Every living entity is an individual person, and the Supreme Personality of Godhead, Kṛṣṇa, is the Supreme Person. A *brāhmaṇa* who is well versed in Vedic knowledge and fully conversant with transcendental matters becomes a representative of the Supreme Personality of Godhead, and therefore one should worship such a *brāhmaṇa* or Vaiṣṇava. A Vaiṣṇava is superior to a *brāhmaṇa* because whereas a *brāhmaṇa* knows that he is Brahman, not matter, a Vaiṣṇava knows that he is not only Brahman but also an eternal servant of the Supreme Brahman. Therefore, worship of a Vaiṣṇava is superior to worship of the Deity in the temple. Viśvanātha Cakravartī Ṭhākura says, *sākṣād dharitvena samasta-śāstraiḥ:* in all the scriptures the spiritual master, who is the best of the *brāhmaṇas*, the best of the Vaiṣṇavas, is considered to be as good as the Supreme Personality of Godhead. This does not mean, however, that the Vaiṣṇava thinks himself God, for this is blasphemous. Although a *brāhmaṇa* or Vaiṣṇava is worshiped as being as good as the Supreme Personality of Godhead, such a devotee always remains a faithful servant of the Lord and never tries to enjoy the prestige that might accrue to him from being the Supreme Lord's representative.

TEXT 42

नन्वस्य ब्राह्मणा राजन्कृष्णस्य जगदात्मनः ।
पुनन्तः पादरजसा त्रिलोकीं दैवतं महत् ॥४२॥

nanv asya brāhmaṇā rājan
kṛṣṇasya jagad-ātmanaḥ
punantaḥ pāda-rajasā
tri-lokīṁ daivataṁ mahat

nanu—but; *asya*—by Him; *brāhmaṇāḥ*—the qualified *brāhmaṇas;* *rājan*—O King; *kṛṣṇasya*—by Lord Kṛṣṇa, the Supreme Personality of Godhead; *jagat-ātmanaḥ*—who is the life and soul of the whole creation; *punantaḥ*—sanctifying; *pāda-rajasā*—by the dust of their lotus feet; *tri-lokīm*—the three worlds; *daivatam*—worshipable; *mahat*—most exalted.

TRANSLATION

My dear King Yudhiṣṭhira, the brāhmaṇas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brāhmaṇas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Kṛṣṇa.

PURPORT

As admitted by Lord Kṛṣṇa in *Bhagavad-gītā* (18.69), *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ.* The *brāhmaṇas* preach the cult of Kṛṣṇa consciousness all around the world, and therefore, although they worship Kṛṣṇa, the Supreme Personality of Godhead, the Lord also recognizes them as worshipable. The relationship is reciprocal. The *brāhmaṇas* want to worship Kṛṣṇa, and similarly Kṛṣṇa wants to worship the *brāhmaṇas.* In conclusion, therefore, *brāhmaṇas* and Vaiṣṇavas who are engaged in preaching the glories of the Lord must be worshiped by religionists, philosophers and people in general. At the Rājasūya-yajña of Mahārāja Yudhiṣṭhira, many hundreds and thousands of *brāhmaṇas* were present, yet Kṛṣṇa was selected to be worshiped first. Therefore, Kṛṣṇa is always the Supreme Person, but by His causeless mercy He recognizes the *brāhmaṇas* as dearmost to Him.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Ideal Family Life."*

CHAPTER FIFTEEN

Instructions for Civilized Human Beings

The summary of the Fifteenth Chapter is as follows. In the previous chapter, Śrī Nārada Muni proved the importance of the *brāhmaṇa* in society. Now, in this chapter, he will show the differences between different grades of *brāhmaṇas*. Among the *brāhmaṇas*, some are householders and are mostly attached to fruitive activities or the betterment of social conditions. Above them, however, are *brāhmaṇas* who are very much attracted by austerities and penances and who retire from family life. They are known as *vānaprasthas*. Other *brāhmaṇas* are very much interested in studying the *Vedas* and explaining the purport of the *Vedas* to others. Such *brāhmaṇas* are called *brahmacārīs*. And still other *brāhmaṇas* are interested in different types of *yoga*, especially *bhakti-yoga* and *jñāna-yoga*. Such *brāhmaṇas* are mostly *sannyāsīs*, members of the renounced order of life.

As far as householders are concerned, they engage in different types of scriptural activities, especially in offering oblations to their forefathers and giving as charity to other *brāhmaṇas* the paraphernalia engaged in such sacrifices. Generally the charity is given to *sannyāsīs*, *brāhmaṇas* in the renounced order of life. If such a *sannyāsī* is not available, the charity is given to *brāhmaṇa* householders engaged in fruitive activities.

One should not make very elaborate arrangements to perform the *śrāddha* ceremony of offering oblations to one's forefathers. The best process for the *śrāddha* ceremony is to distribute *bhāgavata-prasāda* (remnants of food that has first been offered to Kṛṣṇa) to all of one's forefathers and relatives. This makes a first-class *śrāddha* ceremony. In the *śrāddha* ceremony there is no need to offer meat or eat meat. Unnecessary killing of animals must be avoided. Those who are in the lower grades of society prefer to perform sacrifices by killing animals, but one who is advanced in knowledge must avoid such unnecessary violence.

Brāhmaṇas should execute their regulative duties in worshiping Lord Viṣṇu. Those who are advanced in knowledge of religious principles

must avoid five kinds of irreligion, known as *vidharma*, *para-dharma*, *dharmābhāsa*, *upadharma* and *chala-dharma*. One must act according to the religious principles that suit his constitutional position; it is not that everyone must adhere to the same type of religion. A general principle is that a poor man should not unnecessarily endeavor for economic development. One who refrains from such endeavors but who engages in devotional service is most auspicious.

One who is not satisfied with the mind must fall to degradation. One must conquer lusty desires, anger, greed, fear, lamentation, illusion, fright, unnecessary talks on material subjects, violence, the four miseries of material existence, and the three material qualities. That is the objective of human life. One who has no faith in the spiritual master, who is identical with Śrī Kṛṣṇa, cannot get any benefit from reading *śāstra*. One should never consider the spiritual master an ordinary human being, even though the members of the spiritual master's family may think of him as such. Meditation and other processes of austerity are useful only if they help in advancement toward Kṛṣṇa consciousness; otherwise, they are simply a waste of time and labor. For those who are not devotees, such meditation and austerity cause falldown.

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a *gṛhastha* must become a *vānaprastha* or *sannyāsī*, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the *oṁkāra mantra* or Hare Kṛṣṇa *mantra*, and in this way he will perceive transcendental bliss within himself. After taking *sannyāsa*, however, if one returns to *gṛhastha* life, he is called a *vāntāśī*, which means "one who eats his own vomit." Such a person is shameless. A householder should not give up the ritualistic ceremonies, and a *sannyāsī* should not live in society. If a *sannyāsī* is agitated by the senses, he is a cheater influenced by the modes of passion and ignorance. When one assumes a role in goodness by starting philanthropic and altruistic activities, such activities become impediments on the path of devotional service.

The best process for advancing in devotional service is to abide by the orders of the spiritual master, for only by his direction can one conquer the senses. Unless one is completely Kṛṣṇa conscious, there is a chance of falling down. Of course, in performing ritualistic ceremonies and other fruitive activities there are also many dangers at every moment. Fruitive

activities have been divided into twelve portions. Because of performing fruitive activities, which are called the path of *dharma*, one has to accept the cycle of birth and death, but when one takes the path of *mokṣa*, or liberation, which is described in *Bhagavad-gītā* as *arcanā-mārga*, one can get relief from the cycle of birth and death. The *Vedas* describe these two paths as *pitṛ-yāna* and *deva-yāna*. Those who follow the paths of *pitṛ-yāna* and *deva-yāna* are never bewildered, even while in the material body. A monistic philosopher who gradually develops control of the senses understands that the objective of all the different *āśramas*, the statuses of life, is salvation. One must live and act according to *śāstras*.

If one who is performing the Vedic ritualistic ceremonies becomes a devotee, even if he is a *gṛhastha*, he can receive the causeless mercy of Kṛṣṇa. The objective of a devotee is to return home, back to Godhead. Such a devotee, even though not performing ritualistic ceremonies, advances in spiritual consciousness by the supreme will of the Personality of Godhead. One may actually become successful in spiritual consciousness by the mercy of devotees, or one may fall from spiritual consciousness by being disrespectful to devotees. In this regard, Nārada Muni narrated the history of how he had fallen from the Gandharva kingdom, how he was born in a *śūdra* family, and how by serving exalted *brāhmaṇas* he become the son of Lord Brahmā and was reinstated in his transcendental position. After narrating all these stories, Nārada Muni praised the mercy received from the Lord by the Pāṇḍavas. Mahārāja Yudhiṣṭhira, after hearing from Nārada, become ecstatic in love of Kṛṣṇa, and then Nārada Muni left that place and returned to his own place. Thus Śukadeva Gosvāmī, having described various descendants of the daughters of Dakṣa, ends the Seventh Canto of *Śrīmad-Bhāgavatam*.

TEXT 1

श्रीनारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे ।
स्वाध्यायेऽन्ये प्रवचने केचन ज्ञानयोगयोः ॥ १ ॥

śrī-nārada uvāca
karma-niṣṭhā dvijāḥ kecit
tapo-niṣṭhā nṛpāpare

svādhyāye 'nye pravacane
kecana jñāna-yogayoḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *karma-niṣṭhāḥ*—attached to ritualistic ceremonies (according to one's social status as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*); *dvi-jāḥ*—the twiceborn (especially the *brāhmaṇas*); *kecit*—some; *tapaḥ-niṣṭhāḥ*—very much attached to austerities and penances; *nṛpa*—O King; *apare*—others; *svādhyāye*—in studying Vedic literature; *anye*—others; *pravacane*—delivering speeches on Vedic literature; *kecana*—some; *jñāna-yogayoḥ*—in culturing knowledge and practicing *bhakti-yoga*.

TRANSLATION

Nārada Muni continued: My dear King, some brāhmaṇas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.

TEXT 2

ज्ञाननिष्ठाय देयानि कव्यान्यानन्त्यमिच्छता।
दैवे च तदभावे स्यादितरेभ्यो यथार्हतः ॥ २ ॥

jñāna-niṣṭhāya deyāni
kavyāny ānantyam icchatā
daive ca tad-abhāve syād
itarebhyo yathārhataḥ

jñāna-niṣṭhāya—to the impersonalist or the transcendentalist desiring to merge into the Supreme; *deyāni*—to be given in charity; *kavyāni*—ingredients offered to the forefathers as oblations; *ānantyam*—liberation from material bondage; *icchatā*—by a person desiring; *daive*—the ingredients to be offered to the demigods; *ca*—also; *tat-abhāve*—in the absence of such advanced transcendentalists; *syāt*—it should be done; *itarebhyaḥ*—to others (namely, those addicted to fruitive activities); *yathā-arhataḥ*—comparatively or with discrimination.

TRANSLATION

A person desiring liberation for his forefathers or himself should give charity to a brāhmaṇa who adheres to impersonal monism [jñāna-niṣṭhā]. In the absence of such an advanced brāhmaṇa, charity may be given to a brāhmaṇa addicted to fruitive activities [karma-kāṇḍa].

PURPORT

There are two processes by which to get free from material bondage. One involves *jñāna-kāṇḍa* and *karma-kāṇḍa*, and the other involves *upāsanā-kāṇḍa*. Vaiṣṇavas never want to merge into the existence of the Supreme; rather, they want to be everlastingly servants of the Lord to render loving service unto Him. In this verse the words *ānantyam icchatā* refer to persons who desire to achieve liberation from material bondage and merge into the existence of the Lord. Devotees, however, whose objective is to associate personally with the Lord, have no desire to accept the activities of *karma-kāṇḍa* or *jñāna-kāṇḍa*, for pure devotional service is above both *karma-kāṇḍa* and *jñāna-kāṇḍa*. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*. In pure devotional service there is not even a pinch of *jñāna* or *karma*. Consequently, when Vaiṣṇavas distribute charity, they do not need to find a *brāhmaṇa* performing the activities of *jñāna-kāṇḍa* or *karma-kāṇḍa*. The best example in this regard is provided by Advaita Gosvāmī, who, after performing the *śrāddha* ceremony for his father, offered charity to Haridāsa Ṭhākura, although it was known to everyone that Haridāsa Ṭhākura was born in a Mohammedan family, not a *brāhmaṇa* family, and was not interested in the activities of *jñāna-kāṇḍa* or *karma-kāṇḍa*.

Charity, therefore, should be given to the first-class transcendentalist, the devotee, because the *śāstras* recommend:

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or

Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare." (*Bhāg.* 6.14.5) A Vaiṣṇava is in a higher position than a *jñānī*, and therefore Advaita Ācārya selected Haridāsa Ṭhākura to be the person to accept His charity. The Supreme Lord also says:

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

"Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am." (*Hari-bhakti-vilāsa* 10.127) Therefore, even if not born in a *brāhmaṇa* family, a devotee, because of his devotion to the Lord, is above all kinds of *brāhmaṇas*, whether they be *karma-kāṇḍīs* or *jñāna-kāṇḍīs*.

In this regard, it may be mentioned that *brāhmaṇas* in Vṛndāvana who are *karma-kāṇḍīs* and *jñāna-kāṇḍīs* sometimes decline to accept invitations to our temple because our temple is known as the *aṅgarejī* temple, or "Anglican temple." But in accordance with the evidence given in the *śāstra* and the example set by Advaita Ācārya, we give *prasāda* to devotees regardless of whether they come from India, Europe or America. It is the conclusion of the *śāstra* that instead of feeding many *jñāna-kāṇḍī* or *karma-kāṇḍī brāhmaṇas*, it is better to feed a pure Vaiṣṇava, regardless of where he comes from. This is also confirmed in *Bhagavad-gītā* (9.30):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly

situated." Thus it doesn't matter whether a devotee comes from a *brāhmaṇa* family or non-*brāhmaṇa* family; if he is fully devoted to Kṛṣṇa, he is a *sādhu*.

TEXT 3

द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत् सुसमृद्धोऽपि श्राद्धे कुर्यान्न विस्तरम् ॥ ३ ॥

dvau daive pitṛ-kārye trīn
ekaikam ubhayatra vā
bhojayet susamṛddho 'pi
śrāddhe kuryān na vistaram

dvau—two; *daive*—during the period when oblations are offered to the demigods; *pitṛ-kārye*—in the *śrāddha* ceremony, in which oblations are offered to the forefathers; *trīn*—three; *eka*—one; *ekam*—one; *ubhayatra*—for both occasions; *vā*—either; *bhojayet*—one should feed; *su-samṛddhaḥ api*—even though one is very rich; *śrāddhe*—when offering oblations to the forefathers; *kuryāt*—one should do; *na*—not; *vistaram*—very expensive arrangements.

TRANSLATION

During the period for offering oblations to the demigods, one should invite only two brāhmaṇas, and while offering oblations to the forefathers, one may invite three brāhmaṇas. Or, in either case, only one brāhmaṇa will suffice. Even though one is very opulent, he should not endeavor to invite more brāhmaṇas or make various expensive arrangements on those occasions.

PURPORT

As we have already mentioned, Śrīla Advaita Ācārya, during the generally observed ceremony to offer oblations to the forefathers, invited only Haridāsa Ṭhākura. Thus He followed this principle: *na me 'bhaktaś catur-vedī mad-bhaktaḥ śva-pacaḥ priyaḥ*. The Lord says, "It is not necessary that one become very expert in Vedic knowledge before he can become My *bhakta*, or devotee. Even if one is born in a family of dog-eaters, he can become My devotee and be very dear to Me, in spite of

having taken birth in such a family. Therefore, offerings should be given to My devotee, and whatever My devotee has offered Me should be accepted." Following this principle, one should invite a first-class *brāhmaṇa* or Vaiṣṇava—a realized soul—and feed him while observing the *śrāddha* ceremony to offer oblations to one's forefathers.

TEXT 4

देशकालोचितश्रद्धाद्रव्यपात्रार्हणानि च ।
सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात् ॥४॥

deśa-kālocita-śraddhā-
dravya-pātrārhaṇāni ca
samyag bhavanti naitāni
vistarāt sva-janārpaṇāt

deśa—place; *kāla*—time; *ucita*—proper; *śraddhā*—respect; *dravya*—ingredients; *pātra*—a suitable person; *arhaṇāni*—paraphernalia for worship; *ca*—and; *samyak*—proper; *bhavanti*—are; *na*—not; *etāni*—all these; *vistarāt*—due to expansion; *sva-jana-arpaṇāt*—or due to inviting relatives.

TRANSLATION

If one arranges to feed many brāhmaṇas or relatives during the śrāddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

PURPORT

Nārada Muni has prohibited unnecessarily gorgeous arrangements to feed relatives or *brāhmaṇas* during the *śrāddha* ceremony. Those who are materially opulent spend lavishly during this ceremony. Indians spend especially lavishly on three occasions—at the birth of a child, at marriage and while observing the *śrāddha* ceremony—but the *śāstras* prohibit the excessive expenditures involved in inviting many *brāhmaṇas* and relatives, especially during the *śrāddha* ceremony.

TEXT 5

देशे काले च सम्प्राप्ते मुन्यन्नं हरिदैवतम् ।
श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् ॥ ५ ॥

deśe kāle ca samprāpte
muny-annaṁ hari-daivatam
śraddhayā vidhivat pātre
nyastaṁ kāmadhug akṣayam

deśe—in a proper place, namely a holy place of pilgrimage; *kāle*—at an auspicious time; *ca*—also; *samprāpte*—when available; *muni-annam*—foodstuffs prepared with ghee and suitable to be eaten by great saintly persons; *hari-daivatam*—unto the Supreme Personality of Godhead, Hari; *śraddhayā*—with love and affection; *vidhi-vat*—according to the directions of the spiritual master and the *śāstras*; *pātre*—unto the suitable person; *nyastam*—if it is so offered; *kāmadhuk*—becomes a source of prosperity; *akṣayam*—everlasting.

TRANSLATION

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasāda to a suitable person—a Vaiṣṇava or brāhmaṇa. This will be the cause of everlasting prosperity.

TEXT 6

देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च ।
अन्नं संविभजन्पश्येत् सर्वं तत् पुरुषात्मकम् ॥ ६ ॥

devarṣi-pitṛ-bhūtebhya
ātmane sva-janāya ca
annaṁ saṁvibhajan paśyet
sarvaṁ tat puruṣātmakam

deva—unto the demigods; *ṛṣi*—saintly persons; *pitṛ*—forefathers; *bhūtebhyaḥ*—the living entities in general; *ātmane*—relatives; *sva-*

janāya—family members and friends; *ca*—and; *annam*—foodstuff (*prasāda*); *saṁvibhajan*—offering; *paśyet*—one should see; *sarvam*—all; *tat*—them; *puruṣa-ātmakam*—related to the Supreme Personality of Godhead.

TRANSLATION

One should offer prasāda to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.

PURPORT

As mentioned above, it is recommended that everyone distribute *prasāda*, considering every living being a part and parcel of the Supreme Lord. Even in feeding the poor, one should distribute *prasāda*. In Kali-yuga there is a scarcity of food almost every year, and thus philanthropists spend lavishly to feed the poor. For this they invent the term *daridra-nārāyaṇa-sevā*. This is prohibited. One should distribute sumptuous *prasāda*, considering everyone a part of the Supreme Lord, but one should not juggle words to make a poor man Nārāyaṇa. Everyone is related to the Supreme Lord, but one should not mistakenly think that because one is related to the Supreme Personality of Godhead, he has become the Supreme Personality of Godhead, Nārāyaṇa. Such a Māyāvāda philosophy is extremely dangerous, especially for a devotee. Śrī Caitanya Mahāprabhu has therefore strictly forbidden us to associate with Māyāvādī philosophers. *Māyāvādi-bhāṣya śunile haya sarva-nāśa:* if one associates with the Māyāvāda philosophy, his devotional life is doomed.

TEXT 7

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित् ।
मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥ ७ ॥

na dadyād āmiṣaṁ śrāddhe
na cādyād dharma-tattvavit
muny-annaiḥ syāt parā prītir
yathā na paśu-hiṁsayā

na—never; *dadyāt*—should offer; *āmiṣam*—meat, fish, eggs and so on; *śrāddhe*—in the performance of the *śrāddha* ceremony; *na*—nor; *ca*—also; *adyāt*—one should eat personally; *dharma-tattva-vit*—one who is actually learned in regard to religious activities; *muni-annaiḥ*—by preparations made with ghee for saintly persons; *syāt*—should be; *parā*—first-class; *prītiḥ*—satisfaction; *yathā*—for the forefathers and the Supreme Personality of Godhead; *na*—not; *paśu-hiṁsayā*—by killing animals unnecessarily.

TRANSLATION

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the śrāddha ceremony, and even if one is a kṣatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8

नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् ।
न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः ॥ ८ ॥

naitādṛśaḥ paro dharmo
nṛṇāṁ sad-dharmam icchatām
nyāso daṇḍasya bhūteṣu
mano-vāk-kāyajasya yaḥ

na—never; *etādṛśaḥ*—like this; *paraḥ*—a supreme or superior; *dharmaḥ*—religion; *nṛṇām*—of persons; *sat-dharmam*—superior religion; *icchatām*—being desirous of; *nyāsaḥ*—giving up; *daṇḍasya*—causing trouble because of envy; *bhūteṣu*—unto the living entities; *manaḥ*—in terms of the mind; *vāk*—words; *kāya-jasya*—and body; *yaḥ*—which.

TRANSLATION

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.

TEXT 9

एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः।
आत्मसंयमनेऽनीहा जुह्वति ज्ञानदीपिते ॥ ९ ॥

eke karmamayān yajñān
jñānino yajña-vittamāḥ
ātma-saṁyamane 'nīhā
juhvati jñāna-dīpite

eke—some; *karma-mayān*—resulting in a reaction (such as the killing of animals); *yajñān*—sacrifices; *jñāninaḥ*—persons advanced in knowledge; *yajña-vit-tamāḥ*—who know perfectly well the purpose of sacrifice; *ātma-saṁyamane*—by self-control; *anīhāḥ*—who are without material desires; *juhvati*—execute sacrifice; *jñāna-dīpite*—enlightened in perfect knowledge.

TRANSLATION

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

PURPORT

People are generally very much interested in *karma-kāṇḍa* ritualistic ceremonies for elevation to the higher planetary systems, but when one awakens his spiritual knowledge, he becomes uninterested in such elevation and engages himself fully in *jñāna-yajña* to find the objective of life. The objective of life is to stop completely the miseries of birth and death and to return home, back to Godhead. When one cultivates knowledge for this purpose, he is considered to be on a higher platform than one who is engaged in *karma-yajña*, or fruitive activities.

TEXT 10

द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि बिभ्यति ।
एष माकरुणो हन्यादतज्ज्ञो ह्यसुतृप् ध्रुवम् ॥१०॥

dravya-yajñair yakṣyamāṇaṁ
dṛṣṭvā bhūtāni bibhyati
eṣa mākaruṇo hanyād
ataj-jño hy asu-tṛp dhruvam

dravya-yajñaiḥ—with animals and other eatable things; *yakṣyamāṇam*—the person engaged in such sacrifices; *dṛṣṭvā*—by seeing; *bhūtāni*—the living entities (animals); *bibhyati*—become afraid; *eṣaḥ*—this person (the performer of sacrifice); *mā*—us; *akaruṇaḥ*—who is inhumane and merciless; *hanyāt*—will kill; *a-tat-jñaḥ*—most ignorant; *hi*—indeed; *asu-tṛp*—who is most satisfied by killing others; *dhruvam*—certainly.

TRANSLATION

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, "This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us."

PURPORT

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment "Thou shalt not kill." At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned herein. Unless one is merciless, one cannot sacrifice animals, either in the name of religion or for food.

TEXT 11

तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित् ।
सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः॥११॥

tasmād daivopapannena
muny-annenāpi dharmavit
santuṣṭo 'har ahaḥ kuryān
nitya-naimittikīḥ kriyāḥ

tasmāt—therefore; *daiva-upapannena*—obtainable very easily by the grace of the Lord; *muni-annena*—with food (prepared in ghee and offered to the Supreme Lord); *api*—indeed; *dharma-vit*—one who is actually advanced in religious principles; *santuṣṭaḥ*—very happily; *ahaḥ ahaḥ*—day after day; *kuryāt*—one should perform; *nitya-naimittikīḥ*—regular and occasional; *kriyāḥ*—duties.

TRANSLATION

Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

PURPORT

The word *dharmavit*, meaning "one who knows the actual purpose of religion," is very significant. As explained in *Bhagavad-gītā* (18.66), *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* becoming Kṛṣṇa conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the *arcanā* process in devotional service. Anyone, whether a *gṛhastha* or a *sannyāsī*, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu by offering food prepared in ghee and then offering the sanctified *prasāda* to the forefathers, demigods and other living entities as a matter of routine daily work. All the centers of our Kṛṣṇa consciousness movement have Deity worship programs very nicely going on in which food is offered to the Deity and distributed to the first-class *brāhmaṇas* and Vaiṣṇavas and even to the people in general. This performance of sacrifice brings complete satisfaction. The members of the Kṛṣṇa consciousness movement engage daily in such transcendental activities. Thus in our Kṛṣṇa consciousness movement there is no question at all of killing animals.

TEXT 12

विधर्मः परधर्मश्च आभास उपमा छलः ।
अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत् ॥१२॥

vidharmaḥ para-dharmaś ca
ābhāsa upamā chalaḥ
adharma-śākhāḥ pañcemā
dharma-jño 'dharmavat tyajet

vidharmaḥ—irreligion; *para-dharmaḥ*—religious principles practiced by others; *ca*—and; *ābhāsaḥ*—pretentious religious principles; *upamā*—principles that appear religious but are not; *chalaḥ*—a cheating religion; *adharma-śākhāḥ*—which are different branches of irreligion; *pañca*—five; *imāḥ*—these; *dharma-jñaḥ*—one who is aware of religious principles; *adharma-vat*—accepting them as irreligious; *tyajet*—should give up.

TRANSLATION

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

PURPORT

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Kṛṣṇa and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Kṛṣṇa consciousness. Everything but the principle of religion recommended by Kṛṣṇa—*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*—should be given up as irreligion.

TEXT 13

धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः ।
उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः ॥१३॥

dharma-bādho vidharmaḥ syāt
para-dharmo 'nya-coditaḥ
upadharmas tu pākhaṇḍo
dambho vā śabda-bhic chalaḥ

dharma-bādhaḥ—obstructs the execution of one's own religious principles; *vidharmaḥ*—against the principles of religion; *syāt*—should be; *para-dharmaḥ*—imitating religious systems for which one is unfit; *anya-coditaḥ*—which is introduced by someone else; *upadharmaḥ*—concocted religious principles; *tu*—indeed; *pākhaṇḍaḥ*—by one who is against the principles of *Vedas*, standard scriptures; *dambhaḥ*—who is falsely proud; *vā*—or; *śabda-bhit*—by word jugglery; *chalaḥ*—a cheating religious system.

TRANSLATION

Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma.

PURPORT

To create a new type of *dharma* has become fashionable in this age. So-called *svāmīs* and *yogīs* support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same. In *Śrīmad-Bhāgavatam*, however, such fashionable ideas are called *vidharma* because they go against one's own religious system. The real religious system is described by the Supreme Personality of Godhead: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of *Śrīmad-Bhāgavatam*, in connection with

Ajāmila's deliverance, Yamarāja says, *dharmaṁ tu sākṣād bhagavat-praṇītam:* real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje:* the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Kṛṣṇa consciousness is called *vidharma, para-dharma, upadharma* or *chala-dharma.* Misinterpretation of *Bhagavad-gītā* is *chala-dharma.* When Kṛṣṇa directly says something and some rascal interprets it to mean something different, this is *chala-dharma*—a religious system of cheating—or *śabda-bhit,* a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.

TEXT 14

यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात् पृथक्।
स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये ॥१४॥

yas tv icchayā kṛtaḥ pumbhir
ābhāso hy āśramāt pṛthak
sva-bhāva-vihito dharmaḥ
kasya neṣṭaḥ praśāntaye

yaḥ—that which; *tu*—indeed; *icchayā*—whimsically; *kṛtaḥ*—conducted; *pumbhiḥ*—by persons; *ābhāsaḥ*—dim reflection; *hi*—indeed; *āśramāt*—from one's own order of life; *pṛthak*—different; *sva-bhāva*—according to one's own nature; *vihitaḥ*—regulated; *dharmaḥ*—religious principle; *kasya*—in what respect; *na*—not; *iṣṭaḥ*—capable; *praśāntaye*—for relieving all kinds of distress.

TRANSLATION

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called ābhāsa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular āśrama or varṇa, why are they not sufficient to mitigate all material distresses?

PURPORT

It is indicated here that everyone should strictly follow the principles of *varṇa* and *āśrama* as given in the *śāstra*. In the *Viṣṇu Purāṇa* (3.8.9) it is said:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

One should focus upon the destination for progress, which is to become Kṛṣṇa conscious. This is the aim and end of all *varṇas* and *āśramas*. However, if Viṣṇu is not worshiped, the followers of the *varṇāśrama* institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are many missionaries who have concocted their own gods, giving up their relationship with the real God. In *Bhagavad-gītā* it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he has a temple, it has meat-eating *sannyāsīs*, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a *brāhmaṇa* should actually become a *brāhmaṇa;* he should not only take birth in a *brāhmaṇa* family, but must also be qualified. Also, even if one is not born in a *brāhmaṇa* family but has brahminical qualifications, he must be considered a *brāhmaṇa*. By strictly following this system, one can be happy without extra endeavor. *Sva-bhāva-vihito dharmaḥ kasya neṣṭaḥ praśāntaye.* The real aim of life is to mitigate distress, and one can do this very easily by following the principles of *śāstra*.

TEXT 15

घर्मार्थमपि नेहेत यात्रार्थं वाधनो धनम् ।
अनीहानीहमानस्य महाहेरिव वृत्तिदा ॥१५॥

dharmārtham api neheta
yātrārtham vādhano dhanam
anīhānīhamānasya
mahāher iva vṛttidā

dharma-artham—in religion or economic development; *api*—indeed; *na*—not; *īheta*—should try to obtain; *yātrā-artham*—just to maintain the body and soul together; *vā*—either; *adhanaḥ*—one who has no wealth; *dhanam*—money; *anīhā*—the desirelessness; *anīhamānasya*—of a person who does not endeavor even to earn his livelihood; *mahā-aheḥ*—the great serpent known as the python; *iva*—like; *vṛtti-dā*—which obtains its livelihood without endeavor.

TRANSLATION

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

PURPORT

Human life is simply meant for developing Kṛṣṇa consciousness. One need not even try to earn a livelihood to maintain body and soul together. This is illustrated here by the example of the great python, which lies in one place, never going here and there to earn a livelihood to maintain itself, and yet is maintained by the grace of the Lord. As advised by Nārada Muni (*Bhāg.* 1.5.18), *tasyaiva hetoḥ prayateta kovidaḥ:* one should simply endeavor to increase his Kṛṣṇa consciousness. One should not desire to do anything else, even to earn his livelihood. There are many, many examples of this attitude. Mādhavendra Purī, for instance, would never go to anyone to ask for food. Śukadeva Gosvāmī has also said, *kasmād bhajanti kavayo dhana-durmadāndhān.* Why should one approach a person who is blind with wealth? Rather, one should depend on Kṛṣṇa, and He will give everything. All the members of our Kṛṣṇa consciousness movement, whether they be *gṛhasthas* or *sannyāsīs*,

should try to spread the Kṛṣṇa consciousness movement with determination, and Kṛṣṇa will supply all necessities. The process of *ājagara-vṛtti*, the means of livelihood of a python, is very much appreciated in this regard. Even though one may be very poor, he should simply try to advance in Kṛṣṇa consciousness and not endeavor to earn his livelihood.

TEXT 16

सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम् ।
कुतस्तत् कामलोभेन धावतोऽर्थेहया दिशः ॥१६॥

santuṣṭasya nirīhasya
svātmārāmasya yat sukham
kutas tat kāma-lobhena
dhāvato 'rthehayā diśaḥ

santuṣṭasya—of one who is fully satisfied in Kṛṣṇa consciousness; *nirīhasya*—who does not endeavor for his livelihood; *sva*—own; *ātma-ārāmasya*—who is self-satisfied; *yat*—that; *sukham*—happiness; *kutaḥ*—where; *tat*—such happiness; *kāma-lobhena*—impelled by lust and greed; *dhāvataḥ*—of one who is wandering here and there; *artha-īhayā*—with a desire for accumulating wealth; *diśaḥ*—in all directions.

TRANSLATION

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone's heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

TEXT 17

सदा सन्तुष्टमनसः सर्वाः शिवमया दिशः ।
शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ॥१७॥

sadā santuṣṭa-manasaḥ
sarvāḥ śivamayā diśaḥ
śarkarā-kaṇṭakādibhyo
yathopānat-padaḥ śivam

sadā—always; *santuṣṭa-manasaḥ*—for a person who is self-satisfied; *sarvāḥ*—everything; *śiva-mayāḥ*—auspicious; *diśaḥ*—in all directions; *śarkarā*—from pebbles; *kaṇṭaka-ādibhyaḥ*—and thorns, etc.; *yathā*—as; *upānat-padaḥ*—for a person who has suitable shoes; *śivam*—there is no danger (auspicious).

TRANSLATION

For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

TEXT 18

सन्तुष्टः केन वा राजन्न वर्तेतापि वारिणा ।
औपस्थ्यजैह्व्यकार्पण्याद् गृहपालायते जनः ॥१८॥

santuṣṭaḥ kena vā rājan
na vartetāpi vāriṇā
aupasthya-jaihvya-kārpaṇyād
gṛha-pālāyate janaḥ

santuṣṭaḥ—a person who is always self-satisfied; *kena*—why; *vā*—or; *rājan*—O King; *na*—not; *varteta*—should live (happily); *api*—even; *vāriṇā*—by drinking water; *aupasthya*—due to the genitals; *jaihvya*—and the tongue; *kārpaṇyāt*—because of a wretched or miserly condition; *gṛha-pālāyate*—he becomes exactly like a household dog; *janaḥ*—such a person.

TRANSLATION

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.

PURPORT

According to the *śāstras*, a *brāhmaṇa*, or a cultured person in Kṛṣṇa consciousness, will not enter anyone's service to maintain body and soul together, and especially not for satisfaction of the senses. A true *brāhmaṇa* is always satisfied. Even if he has nothing to eat, he can drink a little water and be satisfied. This is only a matter of practice. Unfortunately, however, no one is educated in how to be satisfied in self-realization. As explained above, a devotee is always satisfied because he feels the presence of the Supersoul within his heart and thinks of Him twenty-four hours a day. That is real satisfaction. A devotee is never driven by the dictations of the tongue and genitals, and thus he is never victimized by the laws of material nature.

TEXT 19

असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥१९॥

asantuṣṭasya viprasya
tejo vidyā tapo yaśaḥ
sravantīndriya-laulyena
jñānaṁ caivāvakīryate

asantuṣṭasya—of one who is not self-satisfied; *viprasya*—of such a *brāhmaṇa;* *tejaḥ*—strength; *vidyā*—education; *tapaḥ*—austerity; *yaśaḥ*—fame; *sravanti*—dwindle; *indriya*—of the senses; *laulyena*—because of greed; *jñānam*—knowledge; *ca*—and; *eva*—certainly; *avakīryate*—gradually vanishes.

TRANSLATION

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brāhmaṇa who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20

कामस्यान्तं हि क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात् ।
जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः ॥२०॥

kāmasyāntaṁ hi kṣut-tṛḍbhyāṁ
krodhasyaitat phalodayāt
jano yāti na lobhasya
jitvā bhuktvā diśo bhuvaḥ

kāmasya—of the desire for sense gratification or the urgent needs of the body; *antam*—end; *hi*—indeed; *kṣut-tṛḍbhyām*—by one who is very hungry or thirsty; *krodhasya*—of anger; *etat*—this; *phala-udayāt*—by venting chastisement and its reaction; *janaḥ*—a person; *yāti*—crosses over; *na*—not; *lobhasya*—greed; *jitvā*—conquering; *bhuktvā*—enjoying; *diśaḥ*—all directions; *bhuvaḥ*—of the globe.

TRANSLATION

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

PURPORT

In *Bhagavad-gītā* (3.37) it is stated that lust, anger and greed are the causes of the conditioned soul's bondage in this material world. *Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ.* When strong lusty desires for sense gratification are unfulfilled, one becomes angry. This anger can be satisfied when one chastises his enemy, but when there is an increase in *lobha*, or greed, which is the greatest enemy caused by *rajo-guṇa*, the mode of passion, how can one advance in Kṛṣṇa consciousness?

If one is very greedy to enhance his Kṛṣṇa consciousness, this is a great boon. *Tatra laulyam ekalaṁ mūlam.* This is the best path available.

TEXT 21

पण्डिता बहवो राजन्बहुज्ञाः संशयच्छिदः ।
सदसस्पतयोऽप्येके असन्तोषात् पतन्त्यधः ॥२१॥

paṇḍitā bahavo rājan
bahu-jñāḥ saṁśaya-cchidaḥ

sadasas patayo 'py eke
asantoṣāt patanty adhaḥ

paṇḍitāḥ—very learned scholars; *bahavaḥ*—many; *rājan*—O King (Yudhiṣṭhira); *bahu-jñāḥ*—persons with varied experience; *saṁśaya-cchidaḥ*—expert in legal advice; *sadasaḥ patayaḥ*—persons eligible to become presidents of learned assemblies; *api*—even; *eke*—by one disqualification; *asantoṣāt*—simply by dissatisfaction or greed; *patanti*—fall down; *adhaḥ*—into hellish conditions of life.

TRANSLATION

O King Yudhiṣṭhira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

PURPORT

For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. *Daridra-doṣo guṇa-rāśi-nāśī.* If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and *maṭhas.* Such activities can be undertaken only by devotees experienced in propagating the Kṛṣṇa consciousness movement. All the *ācāryas* in South India, especially Śrī Rāmānujācārya, constructed many big temples, and in North India all the Gosvāmīs of Vṛndāvana constructed large temples. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also constructed large centers, known as Gauḍīya Maṭhas. Therefore temple construction is not bad, provided proper care is taken for the propagation of Kṛṣṇa consciousness. Even if such endeavors are

considered greedy, the greed is to satisfy Kṛṣṇa, and therefore these are spiritual activities.

TEXT 22

असङ्कल्पाज्जयेत् कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥२२॥

asaṅkalpāj jayet kāmaṁ
krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ
bhayaṁ tattvāvamarśanāt

asaṅkalpāt—by determination; *jayet*—one should conquer; *kāmam*—lusty desire; *krodham*—anger; *kāma-vivarjanāt*—by giving up the objective of sense desire; *artha*—accumulation of wealth; *anartha*—a cause of trouble; *īkṣayā*—by considering; *lobham*—greed; *bhayam*—fear; *tattva*—the truth; *avamarśanāt*—by considering.

TRANSLATION

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not

to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

TEXT 23

आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया ।
योगान्तरायान् मौनेन हिंसां कामाद्यनीहया ॥२३॥

ānvīkṣikyā śoka-mohau
dambhaṁ mahad-upāsayā
yogāntarāyān maunena
hiṁsāṁ kāmādy-anīhayā

ānvīkṣikyā—by deliberation upon material and spiritual subject matters; *śoka*—lamentation; *mohau*—and illusion; *dambham*—false pride; *mahat*—a Vaiṣṇava; *upāsayā*—by serving; *yoga-antarāyān*—obstacles on the path of *yoga; maunena*—by silence; *hiṁsām*—envy; *kāma-ādi*—for sense gratification; *anīhayā*—without endeavor.

TRANSLATION

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

PURPORT

If one's son has died, one may certainly be affected by lamentation and illusion and cry for the dead son, but one may overcome lamentation and illusion by considering the verses of *Bhagavad-gītā.*

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca

As the soul transmigrates, one who has taken birth must give up the present body, and then he must certainly accept another body. This should be no cause for lamentation. Therefore Lord Kṛṣṇa says, *dhīras tatra na muhyati:* one who is *dhīra*, or sober, who is learned in philosophy and established in knowledge, cannot be unhappy over the transmigration of the soul.

TEXT 24

कृपया भूतजं दुःखं दैवं जह्यात् समाधिना ।
आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥२४॥

kṛpayā bhūtajaṁ duḥkhaṁ
daivaṁ jahyāt samādhinā
ātmajaṁ yoga-vīryeṇa
nidrāṁ sattva-niṣevayā

kṛpayā—by being merciful to all other living entities; *bhūta-jam*—because of other living entities; *duḥkham*—suffering; *daivam*—sufferings imposed by providence; *jahyāt*—one should give up; *samādhinā*—by trance or meditation; *ātma-jam*—sufferings due to the body and mind; *yoga-vīryeṇa*—by practicing *haṭha-yoga, prāṇāyāma* and so forth; *nidrām*—sleeping; *sattva-niṣevayā*—by developing brahminical qualifications or the mode of goodness.

TRANSLATION

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing haṭha-yoga, prāṇāyāma and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

PURPORT

By practice, one should avoid eating in such a way that other living entities will be disturbed and suffer. Since I suffer when pinched or killed

by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one's own suffering to the suffering of others, therefore, one should be kind to all living entities. One cannot avoid the sufferings inflicted by providence, and therefore when suffering comes one should fully absorb oneself in chanting the Hare Kṛṣṇa *mantra.* One can avoid sufferings from the body and mind by practicing mystic *haṭha-yoga.*

TEXT 25

रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च ।
एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ॥२५॥

rajas tamaś ca sattvena
sattvaṁ copaśamena ca
etat sarvaṁ gurau bhaktyā
puruṣo hy añjasā jayet

rajaḥ tamaḥ—the modes of passion and ignorance; *ca*—and; *sattvena*—by developing the mode of goodness; *sattvam*—the mode of goodness; *ca*—also; *upaśamena*—by giving up attachment; *ca*—and; *etat*—these; *sarvam*—all; *gurau*—unto the spiritual master; *bhaktyā*—by rendering service in devotion; *puruṣaḥ*—a person; *hi*—indeed; *añjasā*—easily; *jayet*—can conquer.

TRANSLATION

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

PURPORT

Just by treating the root cause of an ailment, one can conquer all bodily pains and sufferings. Similarly, if one is devoted and faithful to the spiritual master, he can conquer the influence of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* very easily. *Yogīs* and *jñānīs* practice in many ways to conquer the senses, but the *bhakta* immediately attains the mercy of the Supreme Personality of Godhead through the mercy of the spiritual master. *Yasya prasādād bhagavat-prasādo.* If the spiritual master is favorably inclined, one naturally receives the mercy of the Supreme Lord, and by the mercy of the Supreme Lord one immediately becomes transcendental, conquering all the influences of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* within this material world. This is confirmed in *Bhagavad-gītā* (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). If one is a pure devotee acting under the directions of the *guru*, one easily gets the mercy of the Supreme Lord and thus becomes immediately situated on the transcendental platform. This is explained in the next verse.

TEXT 26

यस्य साक्षाद् भगवति ज्ञानदीपप्रदे गुरौ ।
मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशौचवत् ॥२६॥

yasya sākṣād bhagavati
jñāna-dīpa-prade gurau
martyāsad-dhīḥ śrutaṁ tasya
sarvaṁ kuñjara-śaucavat

yasya—one who; *sākṣāt*—directly; *bhagavati*—the Supreme Personality of Godhead; *jñāna-dīpa-prade*—who enlightens with the torch of knowledge; *gurau*—unto the spiritual master; *martya-asat-dhīḥ*—considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; *śrutam*—Vedic knowledge; *tasya*—for him; *sarvam*—everything; *kuñjara-śauca-vat*—like the bath of an elephant in a lake.

TRANSLATION

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for

enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

PURPORT

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. *Sākṣād dharitvena samasta-śāstraiḥ.* This is enjoined in every scripture. *Ācāryaṁ māṁ vijānīyāt.* One should consider the *ācārya* to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the *Vedas* and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant's bath. One may argue by saying that since the spiritual master's relatives and the men of his neighborhood consider him an ordinary human being, what is the fault on the part of the disciple who considers the spiritual master an ordinary human being? This will be answered in the next verse, but the injunction is that the spiritual master should never be considered an ordinary man. One should strictly adhere to the instructions of the spiritual master, for if he is pleased, certainly the Supreme Personality of Godhead is pleased. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi.*

TEXT 27

एष वै भगवान्साक्षात् प्रधानपुरुषेश्वरः ।
योगेश्वरैर्विमृग्याङ्घ्रिर्लोको यं मन्यते नरम् ॥२७॥

eṣa vai bhagavān sākṣāt
pradhāna-puruṣeśvaraḥ
yogeśvarair vimṛgyāṅghrir
loko yaṁ manyate naram

eṣaḥ—this; *vai*—indeed; *bhagavān*—Supreme Personality of Godhead; *sākṣāt*—directly; *pradhāna*—the chief cause of the material

nature; *puruṣa*—of all living entities or of the *puruṣāvatāra*, Lord Viṣṇu; *īśvaraḥ*—the supreme controller; *yoga-īśvaraiḥ*—by great saintly persons, *yogīs*; *vimṛgya-aṅghriḥ*—Lord Kṛṣṇa's lotus feet, which are sought; *lokaḥ*—people in general; *yam*—Him; *manyate*—consider; *naram*—a human being.

TRANSLATION

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyāsa. Nonetheless, there are fools who consider Lord Kṛṣṇa an ordinary human being.

PURPORT

The example of Lord Kṛṣṇa's being the Supreme Personality of Godhead is appropriate in regard to understanding the spiritual master. The spiritual master is called *sevaka-bhagavān*, the servitor Personality of Godhead, and Kṛṣṇa is called *sevya-bhagavān*, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Kṛṣṇa, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

Another point: *Bhagavad-gītā*, which constitutes the instructions of the Supreme Personality of Godhead, is presented by the spiritual master as it is, without deviation. Therefore the Absolute Truth is present in the spiritual master. As clearly stated in Text 26, *jñāna-dīpa-prade*. The Supreme Personality of Godhead gives real knowledge to the entire world, and the spiritual master, as the representative of the Supreme Godhead, carries the message throughout the world. Therefore, on the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. If someone considers the Supreme Personality—Kṛṣṇa or Lord Rāmacandra—to be an ordinary human being, this does not mean that the Lord becomes an ordinary human being. Similarly, if the family members of the spiritual master, who is the bona fide representative of the Supreme Personality of Godhead, consider the spiritual master an ordinary human being, this does not mean that he becomes an ordinary human being. The spiritual

master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple's Vedic studies and austerities.

TEXT 28

षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः ।
तदन्ता यदि नो योगानावहेयुः श्रमावहाः ॥२८॥

ṣaḍ-varga-saṁyamaikāntāḥ
sarvā niyama-codanāḥ
tad-antā yadi no yogān
āvaheyuḥ śramāvahāḥ

ṣaṭ-varga—the six elements, namely the five working senses and the mind; *saṁyama-ekāntāḥ*—the ultimate aim of subjugating; *sarvāḥ*—all such activities; *niyama-codanāḥ*—the regulative principles further meant for controlling the senses and mind; *tat-antāḥ*—the ultimate goal of such activities; *yadi*—if; *no*—not; *yogān*—the positive link with the Supreme; *āvaheyuḥ*—did lead to; *śrama-āvahāḥ*—a waste of time and labor.

TRANSLATION

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

PURPORT

One may argue that one may achieve the ultimate goal of life—realization of the Supersoul—by practicing the *yoga* system and ritualistic performances according to the Vedic principles, even without staunch devotion to the spiritual master. The actual fact, however, is that by practicing *yoga* one must come to the platform of meditating upon the Supreme Personality of Godhead. As stated in the scriptures,

dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ: a person in meditation achieves the perfection of *yoga* practice when he can see the Supreme Personality of Godhead. By various practices, one may come to the point of controlling the senses, but simply controlling the senses does not bring one to a substantial conclusion. However, by staunch faith in the spiritual master and the Supreme Personality of Godhead, one not only controls the senses but also realizes the Supreme Lord.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23) It is further stated, *tuṣyeyaṁ sarva-bhūtātmā guru-śuśrūṣayā* and *taranty añjo bhavārṇavam.* Simply by rendering service to the spiritual master, one crosses the ocean of nescience and returns home, back to Godhead. Thus he gradually sees the Supreme Lord face to face and enjoys life in association with the Lord. The ultimate goal of *yoga* is to come in contact with the Supreme Personality of Godhead. Unless this point is achieved, one's so-called *yoga* practice is simply labor without any benefit.

TEXT 29

यथा वार्तादयो ह्यर्था योगस्यार्थं न बिभ्रति ।
अनर्थाय भवेयुः स्म पूर्तमिष्टं तथासतः ॥२९॥

yathā vārtādayo hy arthā
yogasyārthaṁ na bibhrati
anarthāya bhaveyuḥ sma
pūrtam iṣṭaṁ tathāsataḥ

yathā—as; *vārtā-ādayaḥ*—activities like occupational or professional duties; *hi*—certainly; *arthāḥ*—income (from such occupational duties); *yogasya*—of mystic power for self-realization; *artham*—benefit; *na*—

not; *bibhrati*—help; *anarthāya*—without value (binding one to repeated birth and death); *bhaveyuḥ*—they are; *sma*—at all times; *pūrtam iṣṭam*—ritualistic Vedic ceremonies; *tathā*—similarly; *asataḥ*—of a materialistic nondevotee.

TRANSLATION

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

PURPORT

If one becomes very rich through his professional activities, through trade or through agriculture, this does not mean that he is spiritually advanced. To be spiritually advanced is different from being materially rich. Although the purpose of life is to become spiritually rich, unfortunate men, misguided as they are, are always engaged in trying to become materially rich. Such material engagements, however, do not help one in the actual fulfillment of the human mission. On the contrary, material engagements lead one to be attracted to many unnecessary necessities, which are accompanied by the risk that one may be born in a degraded condition. As confirmed in *Bhagavad-gītā* (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." Especially in this Kali-yuga, material advancement means degradation and attraction to many unwanted necessities that create a low mentality. Therefore, *jaghanya-guṇa-vṛtti-sthā:* since people are contaminated by the lower qualities, they will lead their next lives either as animals or in other degraded forms of life. Making a show of religion without Kṛṣṇa consciousness may make one popular in the estimation of unintelligent

men, but factually such a materialistic display of spiritual advancement does not help one at all; it will not prevent one from missing the goal of life.

TEXT 30

यश्चित्तविजये यत्तः स्यान्निःसङ्गोऽपरिग्रहः ।
एको विविक्तशरणो भिक्षुर्भैक्ष्यमिताशनः ॥३०॥

yaś citta-vijaye yattaḥ
syān niḥsaṅgo 'parigrahaḥ
eko vivikta-śaraṇo
bhikṣur bhaikṣya-mitāśanaḥ

yaḥ—one who; *citta-vijaye*—conquering the mind; *yattaḥ*—is engaged; *syāt*—must be; *niḥsaṅgaḥ*—without contaminated association; *aparigrahaḥ*—without being dependent (on the family); *ekaḥ*—alone; *vivikta-śaraṇaḥ*—taking shelter of a solitary place; *bhikṣuḥ*—a renounced person; *bhaikṣya*—by begging alms just to maintain the body; *mita-aśanaḥ*—frugal in eating.

TRANSLATION

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

PURPORT

This is the process for conquering the agitation of the mind. One is recommended to take leave of his family and live alone, maintaining body and soul together by begging alms and eating only as much as needed to keep himself alive. Without such a process, one cannot conquer lusty desires. *Sannyāsa* means accepting a life of begging, which makes one automatically very humble and meek and free from lusty desires. In this regard, the following verse appears in the *Smṛti* literature:

dvandvāhatasya gārhasthyaṁ
dhyāna-bhaṅgādi-kāraṇam

lakṣayitvā gṛhī spaṣṭaṁ
sannyased avicārayan

In this world of duality, family life is the cause that spoils one's spiritual life or meditation. Specifically understanding this fact, one should accept the order of *sannyāsa* without hesitation.

TEXT 31

देशे शुचौ समे राजन्संस्थाप्यासनमात्मनः ।
स्थिरं सुखं समं तस्मिन्नासीतर्ज्वङ्ग ओमिति ॥३१॥

deśe śucau same rājan
saṁsthāpyāsanam ātmanaḥ
sthiraṁ sukhaṁ samaṁ tasminn
āsītarjv-aṅga om iti

deśe—in a place; *śucau*—very sacred; *same*—level; *rājan*—O King; *saṁsthāpya*—placing; *āsanam*—on the seat; *ātmanaḥ*—one's self; *sthiram*—very steady; *sukham*—comfortably; *samam*—equipoised; *tasmin*—on that sitting place; *āsīta*—one should sit down; *ṛju-aṅgaḥ*—the body perpendicularly straight; *oṁ*—The Vedic *mantra praṇava*; *iti*—in this way.

TRANSLATION

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic praṇava.

PURPORT

Generally the chanting of *oṁ* is recommended because in the beginning one cannot understand the Personality of Godhead. As stated in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam

brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān." Unless one is fully convinced of the Supreme Personality of Godhead, one has the tendency to become an impersonalist *yogī* searching for the Supreme Lord within the core of his heart (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*). Here the chanting of *oṁkāra* is recommended because in the beginning of transcendental realization, instead of chanting the Hare Kṛṣṇa *mahā-mantra*, one may chant *oṁkāra* (*praṇava*). There is no difference between the Hare Kṛṣṇa *mahā-mantra* and *oṁkāra* because both of them are sound representations of the Supreme Personality of Godhead. *Praṇavaḥ sarva-vedeṣu.* In all Vedic literatures, the sound vibration *oṁkāra* is the beginning. *Oṁ namo bhagavate vāsudevāya.* The difference between chanting *oṁkāra* and chanting the Hare Kṛṣṇa *mantra* is that the Hare Kṛṣṇa *mantra* may be chanted without consideration of the place or the sitting arrangements recommended in *Bhagavad-gītā* (6.11):

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nātinīcaṁ
cailājina-kuśottaram

"To practice *yoga*, one should go to a secluded place and should lay *kuśa* grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place." The Hare Kṛṣṇa *mantra* may be chanted by anyone, without consideration of the place or how one sits. Śrī Caitanya Mahāprabhu has openly declared, *niyamitaḥ smaraṇe na kālaḥ.* In chanting the Hare Kṛṣṇa *mahā-mantra* there are no particular injunctions regarding one's sitting place. The injunction *niyamitaḥ smaraṇe na kālaḥ* includes *deśa*, *kāla* and *pātra*—place, time and the individual. Therefore anyone may chant the Hare Kṛṣṇa *mantra*, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of *Bhagavad-gītā*. The Hare Kṛṣṇa *mahā-mantra*, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while

chanting the Hare Kṛṣṇa *mantra* one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

TEXTS 32–33

प्राणापानौ सन्निरुन्ध्यात् पूरकुम्भकरेचकैः ।
यावन्मनस्त्यजेत् कामान् स्वनासाग्रनिरीक्षणः ॥३२॥
यतो यतो निःसरति मनः कामहतं भ्रमत् ।
ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः ॥३३॥

prāṇāpānau sannirundhyāt
pūra-kumbhaka-recakaiḥ
yāvan manas tyajet kāmān
sva-nāsāgra-nirīkṣaṇaḥ

yato yato niḥsarati
manaḥ kāma-hataṁ bhramat
tatas tata upāhṛtya
hṛdi rundhyāc chanair budhaḥ

prāṇa—incoming breath; *apānau*—outgoing breath; *sannirundhyāt*—should stop; *pūra-kumbhaka-recakaiḥ*—by inhaling, exhaling and holding, which are technically known as *pūraka, kumbhaka* and *recaka; yāvat*—so long; *manaḥ*—the mind; *tyajet*—should give up; *kāmān*—all material desires; *sva*—one's own; *nāsa-agra*—the tip of the nose; *nirīkṣaṇaḥ*—looking at; *yataḥ yataḥ*—from whatever and wherever; *niḥsarati*—withdraws; *manaḥ*—the mind; *kāma-hatam*—being defeated by lusty desires; *bhramat*—wandering; *tataḥ tataḥ*—from here and there; *upāhṛtya*—after bringing it back; *hṛdi*—within the core of the heart; *rundhyāt*—should arrest (the mind); *śanaiḥ*—gradually, by practice; *budhaḥ*—a learned *yogī*.

TRANSLATION

While continuously staring at the tip of the nose, a learned yogī practices the breathing exercises through the technical means

known as pūraka, kumbhaka and recaka—controlling inhalation and exhalation and then stopping them both. In this way the yogī restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogī should immediately bring it back and arrest it within the core of his heart.

PURPORT

The practice of *yoga* is concisely explained herein. When this practice of *yoga* is perfect, one sees the Supersoul, the Paramātmā feature of the Supreme Personality of Godhead, within the core of one's heart. However, in *Bhagavad-gītā* (6.47) the Supreme Lord says:

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." A devotee can immediately become a perfect *yogī* because he practices keeping Kṛṣṇa constantly within the core of his heart. This is another way to practice *yoga* easily. The Lord says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) If one practices devotional service by always keeping Kṛṣṇa within the core of his heart (*man-manāḥ*), he immediately becomes a first-class *yogī*. Furthermore, keeping Kṛṣṇa within the mind is not a difficult task for the devotee. For an ordinary man in the bodily concept of life, the practice of *yoga* may be helpful, but one who immediately takes to devotional service can immediately become a perfect *yogī* without difficulty.

TEXT 34

एवमभ्यसतश्चित्तं कालेनाल्पीयसा यतेः ।
अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत् ॥ ३४॥

evam abhyasyataś cittaṁ
kālenālpīyasā yateḥ
aniśaṁ tasya nirvāṇaṁ
yāty anindhana-vahnivat

evam—in this way; *abhyasyataḥ*—of the person practicing this *yoga* system; *cittam*—the heart; *kālena*—in due course of time; *alpīyasā*—very shortly; *yateḥ*—of the person practicing *yoga;* *aniśam*—without cessation; *tasya*—of him; *nirvāṇam*—purification from all material contamination; *yāti*—reaches; *anindhana*—without flame or smoke; *vahnivat*—like a fire.

TRANSLATION

When the yogī regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

PURPORT

Nirvāṇa means the cessation of all material desires. Sometimes desirelessness is understood to imply an end to the workings of the mind, but this is not possible. The living entity has senses, and if the senses stopped working, the living entity would no longer be a living entity; he would be exactly like stone or wood. This is not possible. Because he is living, he is *nitya* and *cetana*—eternally sentient. For those who are not very advanced, the practice of *yoga* is recommended in order to stop the mind from being agitated by material desires, but if one fixes his mind on the lotus feet of Kṛṣṇa, his mind naturally becomes peaceful very soon. This peace is described in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one can understand Kṛṣṇa as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation. However, for one who cannot understand the Supreme Personality of Godhead, the practice of *yoga* is recommended.

TEXT 35

कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् ।
चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥३५॥

kāmādibhir anāviddhaṁ
praśāntākhila-vṛtti yat
cittaṁ brahma-sukha-spṛṣṭaṁ
naivottiṣṭheta karhicit

kāma-ādibhiḥ—by various lusty desires; *anāviddham*—unaffected; *praśānta*—calm and peaceful; *akhila-vṛtti*—in every respect, or in all activities; *yat*—that which; *cittam*—consciousness; *brahma-sukha-spṛṣṭam*—being situated on the transcendental platform in eternal bliss; *na*—not; *eva*—indeed; *uttiṣṭheta*—can come out; *karhicit*—at any time.

TRANSLATION

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

PURPORT

Brahma-sukha-spṛṣṭam is also described in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward every living entity. In this situation, he begins transcendental activities, or devotional service to the Lord." Generally, once elevated to the transcendental platform of *brahma-sukha*, transcendental bliss, one never comes down. But if one does not engage in devotional service, there is a chance of his returning to the material platform. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ:* one may rise to the platform of *brahma-sukha*, transcendental bliss, but even from that platform one may fall down to the material platform if he does not engage himself in devotional service.

TEXT 36

यः प्रव्रज्य गृहात् पूर्वं त्रिवर्गावपनात् पुनः ।
यदि सेवेत तान्भिक्षुः स वै वान्ताश्यपत्रपः ॥३६॥

yaḥ pravrajya gṛhāt pūrvaṁ
tri-vargāvapanāt punaḥ
yadi seveta tān bhikṣuḥ
sa vai vāntāśy apatrapaḥ

yaḥ—one who; *pravrajya*—being finished for good and leaving for the forest (being situated in transcendental bliss); *gṛhāt*—from home; *pūrvam*—at first; *tri-varga*—the three principles of religion, economic development and sense gratification; *āvapanāt*—from the field in which they are sown; *punaḥ*—again; *yadi*—if; *seveta*—should accept; *tān*—materialistic activities; *bhikṣuḥ*—a person who has accepted the *sannyāsa* order; *saḥ*—that person; *vai*—indeed; *vānta-āśī*—one who eats his own vomit; *apatrapaḥ*—without shame.

TRANSLATION

One who accepts the sannyāsa order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely religion, economic development and sense gratification. One who first accepts sannyāsa but then returns

to such materialistic activities is to be called a vāntāśī, or one who eats his own vomit. He is indeed a shameless person.

PURPORT

Materialistic activities are regulated by the institution of *varṇāśrama-dharma.* Without *varṇāśrama-dharma*, materialistic activities constitute animal life. Yet even in human life, while observing the principles of *varṇa* and *āśrama*—*brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—one must ultimately accept *sannyāsa*, the renounced order, for only by the renounced order can one be situated in *brahma-sukha*, or transcendental bliss. In *brahma-sukha* one is no longer attracted by lusty desires. Indeed, when one is no longer disturbed, especially by lusty desires for sexual indulgence, he is fit to become a *sannyāsī*. Otherwise, one should not accept the *sannyāsa* order. If one accepts *sannyāsa* at an immature stage, there is every possibility of his being attracted by women and lusty desires and thus again becoming a so-called *gṛhastha* or a victim of women. Such a person is most shameless, and he is called *vāntāśī*, or one who eats that which he has already vomited. He certainly leads a condemned life. In our Kṛṣṇa consciousness movement it is advised, therefore, that the *sannyāsīs* and *brahmacārīs* keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

TEXT 37

यैः स्वदेहः स्मृतो नात्मा मर्त्यो विट्कृमिभस्मवत् ।
त एनमात्मसात्कृत्वा श्लाघयन्ति ह्यसत्तमाः ॥३७॥

yaiḥ sva-dehaḥ smṛto 'nātmā
martyo viṭ-kṛmi-bhasmavat
ta enam ātmasāt kṛtvā
ślāghayanti hy asattamāḥ

yaiḥ—by *sannyāsīs* who; *sva-dehaḥ*—own body; *smṛtaḥ*—consider; *anātmā*—different from the soul; *martyaḥ*—subjected to death; *viṭ*—becoming stool; *kṛmi*—worms; *bhasma-vat*—or ashes; *te*—such

persons; *enam*—this body; *ātmasāt kṛtvā*—again identifying with the self; *ślāghayanti*—glorify as very important; *hi*—indeed; *asat-tamāḥ*—the greatest rascals.

TRANSLATION

Sannyāsīs who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

PURPORT

A *sannyāsī* is one who has clearly understood, through advancement in knowledge, that Brahman—he, the person himself—is the soul, not the body. One who has this understanding may take *sannyāsa*, for he is situated in the "*ahaṁ brahmāsmī*" position. *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati.* Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Nārāyaṇa, not perfectly understanding that the soul and body are different, one certainly falls down (*patanty adhaḥ*). Such a person again gives importance to the body. There are many *sannyāsīs* in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as *daridra-nārāyaṇa*, as if Nārāyaṇa had a material body. Many other *sannyāsīs* stress the importance of the social position of the body as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. Such *sannyāsīs* are considered the greatest rascals (*asattamāḥ*). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a *brāhmaṇa* to be a *brāhmaṇa*. Brahmanism (*brāhmaṇya*) consists of the knowledge of Brahman. But actually the body of a *brāhmaṇa* is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were *daridra-nārāyaṇa*, this would mean that the body of a rich man, on the contrary, must be *dhanī-nārāyaṇa*. Therefore *sannyāsīs* who do not know the meaning of Nārāyaṇa, those who regard the body as Brahman or as Nārāyaṇa, are

described here as *asattamāḥ*, the most abominable rascals. Following the bodily concept of life, such *sannyāsīs* make various programs to serve the body. They conduct farcical missions consisting of so-called religious activities meant to mislead all of human society. These *sannyāsīs* have been described herein as *apatrapaḥ* and *asattamāḥ*—shameless and fallen from spiritual life.

TEXTS 38–39

गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि ।
तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ॥३८॥
आश्रमापसदा ह्येते खल्वाश्रमविडम्बनाः ।
देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥३९॥

gṛhasthasya kriyā-tyāgo
vrata-tyāgo vaṭor api
tapasvino grāma-sevā
bhikṣor indriya-lolatā

āśramāpasadā hy ete
khalv āśrama-viḍambanāḥ
deva-māyā-vimūḍhāṁs tān
upekṣetānukampayā

gṛhasthasya—for a person situated in householder life; *kriyā-tyāgaḥ*—to give up the duty of a householder; *vrata-tyāgaḥ*—to give up vows and austerity; *vaṭoḥ*—for a *brahmacārī*; *api*—also; *tapasvinaḥ*—for a *vānaprastha*, one who has adopted a life of austerities; *grāma-sevā*—to live in a village and serve the people therein; *bhikṣoḥ*—for a *sannyāsī* who lived by begging alms; *indriya-lolatā*—addicted to sense enjoyment; *āśrama*—of the spiritual orders of life; *apasadāḥ*—the most abominable; *hi*—indeed; *ete*—all these; *khalu*—indeed; *āśrama-viḍambanāḥ*—imitating and therefore cheating the different spiritual orders; *deva-māyā-vimūḍhān*—who are bewildered by the external energy of the Supreme Lord; *tān*—them; *upekṣeta*—one should reject and not accept as genuine; *anukampayā*—or by compassion (teach them real life).

TRANSLATION

It is abominable for a person living in the gṛhastha-āśrama to give up the regulative principles, for a brahmacārī not to follow the brahmacārī vows while living under the care of the guru, for a vānaprastha to live in the village and engage in so-called social activities, or for a sannyāsī to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

PURPORT

We have repeatedly stressed that human culture does not begin unless one takes to the principles of *varṇāśrama-dharma.* Although *gṛhastha* life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a *brahmacārī* must live under the care of the *guru: brahmacārī guru-kule vasan dānto guror hitam.* If a *brahmacārī* does not live under the care of the *guru,* if a *vānaprastha* engages in ordinary activities, or if a *sannyāsī* is greedy and eats meat, eggs and all kinds of nonsense for the satisfaction of his tongue, he is a cheater and should immediately be rejected as unimportant. Such persons should be shown compassion, and if one has sufficient strength one should teach them to stop them from following the wrong path in life. Otherwise one should reject them and pay them no attention.

TEXT 40

आत्मानं चेद् विजानीयात् परं ज्ञानधुताशयः ।
किमिच्छन्कस्य वा हेतोर्देहं पुष्णाति लम्पटः ॥४०॥

ātmānaṁ ced vijānīyāt
paraṁ jñāna-dhutāśayaḥ
kim icchan kasya vā hetor
dehaṁ puṣṇāti lampaṭaḥ

ātmānam—the soul and the Supersoul; *cet*—if; *vijānīyāt*—can understand; *param*—who are transcendental, beyond this material

world; *jñāna*—by knowledge; *dhuta-āśayaḥ*—one who has cleansed his consciousness; *kim*—what; *icchan*—desiring material comforts; *kasya*—for whom; *vā*—or; *hetoḥ*—for what reason; *deham*—the material body; *puṣṇāti*—he maintains; *lampaṭaḥ*—being unlawfully addicted to sense gratification.

TRANSLATION

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendentally situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

PURPORT

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self. Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes *sannyāsa*. A *sannyāsī*, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Kṛṣṇa consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one's duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a *sannyāsī* not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a *lampaṭaḥ*, a greedy person simply engaged in sense gratification. A *sannyāsī* must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

TEXT 41

आहुः शरीरं रथमिन्द्रियाणि
हयानभीषून् मन इन्द्रियेशम् ।

वर्त्मानि मात्रा धिषणां च सूतं
सत्त्वं बृहद् बन्धुरमीशसृष्टम् ॥४१॥

āhuḥ śarīraṁ ratham indriyāṇi
hayān abhīṣūn mana indriyeśam
vartmāni mātrā dhiṣaṇāṁ ca sūtaṁ
sattvaṁ bṛhad bandhuram īśa-sṛṣṭam

āhuḥ—it is said; *śarīram*—the body; *ratham*—the chariot; *indriyāṇi*—the senses; *hayān*—the horses; *abhīṣūn*—the reins; *manaḥ*—the mind; *indriya*—of the senses; *īśam*—the master; *vartmāni*—the destinations; *mātrāḥ*—the sense objects; *dhiṣaṇām*—the intelligence; *ca*—and; *sūtam*—the chariot driver; *sattvam*—consciousness; *bṛhat*—great; *bandhuram*—bondage; *īśa*—by the Supreme Personality of Godhead; *sṛṣṭam*—created.

TRANSLATION

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

PURPORT

For a bewildered person in the materialistic way of life, the body, the mind and the senses, which are engaged in sense gratification, are the cause of bondage to repeated birth, death, old age and disease. But for one who is advanced in spiritual knowledge, the same body, senses and mind are the cause of liberation. This is confirmed in the *Kaṭha Upaniṣad* (1.3.3-4,9) as follows:

ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva ca
buddhiṁ tu sārathiṁ viddhi
manaḥ pragraham eva ca

indriyāṇi hayān āhur
viṣayāṁs teṣu gocarān

so 'dhvanaḥ pāram āpnoti
tad viṣṇoḥ paramaṁ padam

The soul is the occupant of the chariot of the body, of which the driver is the intelligence. The mind is the determination to reach the destination, the senses are the horses, and the sense objects are also included in that activity. Thus one can reach the destination, Viṣṇu, who is *paramaṁ padam*, the supreme goal of life. In conditioned life the consciousness in the body is the cause of bondage, but the same consciousness, when transformed into Kṛṣṇa consciousness, becomes the cause for one's returning home, back to Godhead.

The human body, therefore, may be used in two ways—for going to the darkest regions of ignorance or for going forward, back home, back to Godhead. To go back to Godhead, the path is *mahat-sevā*, to accept the self-realized spiritual master. *Mahat-sevāṁ dvāram āhur vimukteḥ.* For liberation, one should accept the direction of authorized devotees who can actually endow one with perfect knowledge. On the other hand, *tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam:* if one wants to go to the darkest regions of material existence, one may continue to associate with persons who are attached to women (*yoṣitāṁ saṅgi-saṅgam*). The word *yoṣit* means "woman." Persons who are too materialistic are attached to women.

It is said, therefore, *ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva ca.* The body is just like a chariot or car in which one may go anywhere. One may drive well, or else one may drive whimsically, in which case it is quite possible that he may have an accident and fall into a ditch. In other words, if one takes directions from the experienced spiritual master one can go back home, back to Godhead; otherwise, one may return to the cycle of birth and death. Therefore Kṛṣṇa personally advises:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3) The Supreme Personality of Godhead, Kṛṣṇa, personally gives instructions on how one can return home, back to Godhead, but if one does not care to listen to His instructions, the result will be that one will never go back to Godhead, but will continue life in this miserable condition of repeated birth and death in material existence (*mṛtyu-saṁsāra-vartmani*).

The advice of experienced transcendentalists, therefore, is that the body be fully engaged for achieving the ultimate goal of life (*svārtha-gatim*). The real interest or goal of life is to return home, back to Godhead. To enable one to fulfill this purpose, there are so many Vedic literatures, including *Vedānta-sūtra*, the *Upaniṣads*, *Bhagavad-gītā*, *Mahābhārata* and the *Rāmāyaṇa*. One should take lessons from these Vedic literatures and learn how to practice *nivṛtti-mārga*. Then one's life will be perfect. The body is important as long as it has consciousness. Without consciousness, the body is merely a lump of matter. Therefore, to return home, back to Godhead, one must change his consciousness from material consciousness to Kṛṣṇa consciousness. One's consciousness is the cause of material bondage, but if this consciousness is purified by *bhakti-yoga*, one can then understand the falsity of his *upādhi*, his designations as Indian, American, Hindu, Muslim, Christian and so on. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*. One must forget these designations and use this consciousness only for the service of Kṛṣṇa. Therefore if one takes advantage of the Kṛṣṇa consciousness movement, his life is certainly successful.

TEXT 42

अक्षं दशप्राणमधर्मधर्मौ
चक्रेऽभिमानं रथिनं च जीवम् ।
धनुर्हि तस्य प्रणवं पठन्ति
शरं तु जीवं परमेव लक्ष्यम् ॥४२॥

akṣaṁ daśa-prāṇam adharma-dharmau
cakre 'bhimānaṁ rathinaṁ ca jīvam

dhanur hi tasya praṇavaṁ paṭhanti
śaraṁ tu jīvaṁ param eva lakṣyam

akṣam—the spokes (on the chariot wheel); *daśa*—ten; *prāṇam*—the ten kinds of air flowing within the body; *adharma*—irreligion; *dharmau*—religion (two sides of the wheel, up and down); *cakre*—in the wheel; *abhimānam*—false identification; *rathinam*—the charioteer or master of the body; *ca*—also; *jīvam*—the living entity; *dhanuḥ*—the bow; *hi*—indeed; *tasya*—his; *praṇavam*—the Vedic *mantra oṁkāra*; *paṭhanti*—it is said; *śaram*—an arrow; *tu*—but; *jīvam*—the living entity; *param*—the Supreme Lord; *eva*—indeed; *lakṣyam*—the target.

TRANSLATION

The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra praṇava is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

PURPORT

Ten kinds of life air always flow within the material body. They are called *prāṇa*, *apāna*, *samāna*, *vyāna*, *udāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*. They are compared here to the spokes of the chariot's wheels. The life air is the energy for all of a living being's activities, which are sometimes religious and sometimes irreligious. Thus religion and irreligion are said to be the upper and lower portions of the chariot's wheels. When the living entity decides to go back home, back to Godhead, his target is Lord Viṣṇu, the Supreme Personality of Godhead. In the conditioned state of life, one does not understand that the goal of life is the Supreme Lord. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ*. The living entity tries to be happy within this material world, not understanding the target of his life. When he is purified, however, he gives up his bodily conception of life and his false identity as belonging to a certain community, a certain nation, a certain society, a certain family and so on (*sarvopādhi-vinirmuktaṁ tat-*

paratvena nirmalam). Then he takes the arrow of his purified life, and with the help of the bow—the transcendental chanting of *praṇava*, or the Hare Kṛṣṇa *mantra*—he throws himself toward the Supreme Personality of Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented that because the words "bow" and "arrow" are used in this verse, one might argue that the Supreme Personality of Godhead and the living entity have become enemies. However, although the Supreme Personality of Godhead may become the so-called enemy of the living being, this is His chivalrous pleasure. For example, the Lord fought with Bhīṣma, and when Bhīṣma pierced the Lord's body on the Battlefield of Kurukṣetra, this was a kind of humor or relationship, of which there are twelve. When the conditioned soul tries to reach the Lord by hurling an arrow at Him, the Lord takes pleasure, and the living entity gains the profit of going back home, back to Godhead. Another example given in this regard is that Arjuna, as a result of piercing the *ādhāra-mīna*, or the fish within the *cakra*, achieved the valuable gain of Draupadī. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Viṣṇu's lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

TEXTS 43–44

रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः ।
मानोऽवमानोऽसूया च माया हिंसा च मत्सरः ॥४३॥
रजः प्रमादः क्षुन्निद्रा शत्रवस्त्वेवमादयः ।
रजस्तमःप्रकृतयः सत्त्वप्रकृतयः क्वचित् ॥४४॥

rāgo dveṣaś ca lobhaś ca
śoka-mohau bhayaṁ madaḥ
māno 'vamāno 'sūyā ca
māyā hiṁsā ca matsaraḥ

rajaḥ pramādaḥ kṣun-nidrā
śatravas tv evam ādayaḥ
rajas-tamaḥ-prakṛtayaḥ
sattva-prakṛtayaḥ kvacit

rāgaḥ—attachment; *dveṣaḥ*—hostility; *ca*—also; *lobhaḥ*—greed; *ca*—also; *śoka*—lamentation; *mohau*—illusion; *bhayam*—fear; *madaḥ*—madness; *mānaḥ*—false prestige; *avamānaḥ*—insult; *asūyā*—finding fault with others; *ca*—also; *māyā*—deception; *hiṁsā*—envy; *ca*—also; *matsaraḥ*—intolerance; *rajaḥ*—passion; *pramādaḥ*—bewilderment; *kṣut*—hunger; *nidrā*—sleep; *śatravaḥ*—enemies; *tu*—indeed; *evam ādayaḥ*—even other such conceptions of life; *rajaḥ-tamaḥ*—because of the conception of passion and ignorance; *prakṛtayaḥ*—causes; *sattva*—because of the conception of goodness; *prakṛtayaḥ*—causes; *kvacit*—sometimes.

TRANSLATION

In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.

PURPORT

The actual aim of life is to go back home, back to Godhead, but there are many hindrances created by the three modes of material nature—sometimes by a combination of *rajo-guṇa* and *tamo-guṇa*, the modes of passion and ignorance, and sometimes by the mode of goodness. In the material world, even if one is a philanthropist, a nationalist and a good man according to materialistic estimations, these conceptions of life form a hindrance to spiritual advancement. How much more of a hindrance, then, are hostility, greed, illusion, lamentation and too much attachment to material enjoyment? To progress toward the target of Viṣṇu, which is our real self-interest, one must become very powerful in conquering these various hindrances or enemies. In other words, one should not be attached to being a good man or a bad man in this material world.

In this material world, so-called goodness and badness are the same because they consist of the three modes of material nature. One must transcend this material nature. Even the Vedic ritualistic ceremonies consist of the three modes of material nature. Therefore Kṛṣṇa advised Arjuna:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45) Elsewhere in *Bhagavad-gītā* the Lord says, *ūrdhvaṁ gacchanti sattva-sthāḥ:* if one becomes a very good person—in other words, if one is in the mode of goodness—he may be elevated to the higher planetary systems. Similarly, if one is infected by *rajo-guṇa* and *tamo-guṇa*, he may remain in this world or go down to the animal kingdom. But all of these situations are hindrances on the path of spiritual salvation. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

If one is fortunate enough to transcend all this so-called goodness and badness and come to the platform of devotional service by the mercy of Kṛṣṇa and the *guru*, his life becomes successful. In this regard, one must be very bold so that he can conquer these enemies of Kṛṣṇa consciousness. Not caring for the good and bad of this material world, one must boldly propagate Kṛṣṇa consciousness.

TEXT 45

यावन्नृकायरथमात्मवशोपकल्पं
धत्ते गरिष्ठचरणार्चनया निशातम् ।
ज्ञानासिमच्युतबलो दृढदस्तशत्रुः
स्वानन्दतुष्ट उपशान्त इदं विजह्यात् ॥४५॥

yāvan nṛ-kāya-ratham ātma-vaśopakalpaṁ
dhatte gariṣṭha-caraṇārcanayā niśātam

jñānāsim acyuta-balo dadhad asta-śatruḥ
svānanda-tuṣṭa upaśānta idaṁ vijahyāt

yāvat—as long as; *nṛ-kāya*—this human form of body; *ratham*—considered to be a chariot; *ātma-vaśa*—dependent upon one's own control; *upakalpam*—in which there are many other subordinate parts; *dhatte*—one possesses; *gariṣṭha-caraṇa*—the lotus feet of the superiors (namely the spiritual master and his predecessors); *arcanayā*—by serving; *niśātam*—sharpened; *jñāna-asim*—the sword or weapon of knowledge; *acyuta-balaḥ*—by the transcendental strength of Kṛṣṇa; *dadhat*—holding; *asta-śatruḥ*—until the enemy is defeated; *sva-ānanda-tuṣṭaḥ*—being fully self-satisfied by transcendental bliss; *upaśāntaḥ*—the consciousness being cleansed of all material contamination; *idam*—this body; *vijahyāt*—one should give up.

TRANSLATION

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

PURPORT

In *Bhagavad-gītā* (4.9) the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this

material world, but attains My eternal abode, O Arjuna." This is the highest perfection of life, and the human body is meant for this purpose. It is said in *Śrīmad-Bhāgavatam* (11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

This human form of body is a most valuable boat, and the spiritual master is the captain, *guru-karṇadhāram*, to guide the boat in plying across the ocean of nescience. The instruction of Kṛṣṇa is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

A significant word here is *acyuta-balaḥ*. The spiritual master is certainly very merciful to his disciples, and consequently by satisfying him a devotee gets strength from the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore says, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* one must first please the spiritual master, and then one automatically pleases Kṛṣṇa and gets the strength with which to cross the ocean of nescience. If one seriously desires to return home, back to Godhead, one must therefore become strong enough by pleasing the spiritual master, for thus one gets the weapon with which to conquer the enemy, and one also gets the grace of Kṛṣṇa. Simply getting the weapon of *jñāna* is insufficient. One must sharpen the weapon by serving the spiritual master and adhering to his instructions. Then the candidate will get the mercy of the Supreme Personality of Godhead. In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.

The perfection of knowledge is certainly to become transcendentally situated (*brahma-bhūta*). As the Lord says in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service." Simply by cultivating knowledge as the impersonalists do, one cannot get out of the clutches of *māyā*. One must attain the platform of *bhakti*.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55) Unless one has attained the stage of devotional service and the mercy of the spiritual master and Kṛṣṇa, there is a possibility that one may fall down and again accept a material body. Therefore Kṛṣṇa stresses in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The word *tattvataḥ*, meaning "in reality," is very important. *Tato māṁ tattvato jñātvā*. Unless one understands Kṛṣṇa in truth by the mercy of the spiritual master, one is not free to give up his material body. As it is said, *āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho*

'nādṛta-yuṣmad-aṅghrayaḥ: if one neglects to serve the lotus feet of Kṛṣṇa, one cannot become free from the material clutches simply by knowledge. Even if one attains the stage of *brahma-padam*, merging in Brahman, without *bhakti* he is prone to fall down. One must be very careful in regard to the danger of falling down again into material bondage. The only insurance is to come to the stage of *bhakti*, from which one is sure not to fall. Then one is free from the activities of the material world. In summary, as stated by Śrī Caitanya Mahāprabhu, one must get in touch with a bona fide spiritual master coming in the *paramparā* of Kṛṣṇa consciousness, for by his mercy and instructions one is able to get strength from Kṛṣṇa. Thus one engages in devotional service and attains the ultimate goal of life, the lotus feet of Viṣṇu.

Significant in this verse are the words *jñānāsim acyuta-balaḥ. Jñānāsim*, the sword of knowledge, is given by Kṛṣṇa, and when one serves the *guru* and Kṛṣṇa in order to hold the sword of Kṛṣṇa's instructions, Balarāma gives one strength. Balarāma is Nityānanda. *Vrajendra-nandana yei, śacī-suta haila sei, balarāma ha-ila nitāi.* This *bala*—Balarāma—comes with Śrī Caitanya Mahāprabhu, and both of Them are so merciful that in this age of Kali one may very easily take shelter of Their lotus feet. They come especially to deliver the fallen souls of this age. *Pāpī tāpī yata chila, hari-nāme uddhārila.* Their weapon is *saṅkīrtana, hari-nāma.* Thus one should accept the sword of knowledge from Kṛṣṇa and be strong with the mercy of Balarāma. We are therefore worshiping Kṛṣṇa-Balarāma in Vṛndāvana. In the *Muṇḍaka Upaniṣad* (3.2.4) it is said:

nāyam ātmā bala-hīnena labhyo
na ca pramādāt tapaso vāpy aliṅgāt
etair upāyair yatate yas tu vidvāṁs
tasyaiṣa ātmā viśate brahma-dhāma

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Ṭhākura therefore says, *nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe:* when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily.

se sambandha nāhi yāra, bṛthā janma gela tāra,
vidyā-kule hi karibe tāra

If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or *jñānī* or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma.

TEXT 46

नोचेत् प्रमत्तमसदिन्द्रियवाजिसूता
नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति।
ते दस्यवः सहयसूतममुं तमोऽन्धे
संसारकूप उरुमृत्युभये क्षिपन्ति ॥४६॥

nocet pramattam asad-indriya-vāji-sūtā
nītvotpatham viṣaya-dasyuṣu nikṣipanti
te dasyavaḥ sahaya-sūtam amuṁ tamo 'ndhe
saṁsāra-kūpa uru-mṛtyu-bhaye kṣipanti

nocet—if we do not follow the instructions of Acyuta, Kṛṣṇa, and do not take shelter of Balarāma; *pramattam*—careless, inattentive; *asat*—which are always prone to material consciousness; *indriya*—the senses; *vāji*—acting as the horses; *sūtāḥ*—the chariot driver (intelligence); *nītvā*—bringing; *utpatham*—to the roadway of material desire; *viṣaya*—the sense objects; *dasyuṣu*—in the hands of the plunderers; *nikṣipanti*—throw; *te*—those; *dasyavaḥ*—plunderers; *sa*—with; *haya-sūtam*—the horses and chariot driver; *amum*—all of them; *tamaḥ*—dark; *andhe*—blind; *saṁsāra-kūpe*—into the well of material existence; *uru*—great; *mṛtyu-bhaye*—fear of death; *kṣipanti*—throw.

TRANSLATION

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of viṣaya—eating, sleeping and mating—the horses and chariot

driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

PURPORT

Without the protection of Gaura-Nitāi—Kṛṣṇa and Balarāma—one cannot get out of the dark well of ignorance in material existence. This is indicated here by the word *nocet*, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitāi-Gaura, or Kṛṣṇa-Balarāma. Without the mercy of Nitāi-Gaura, there is no way to come out of this dark well of ignorance. As stated in the *Caitanya-caritāmṛta* (*Ādi* 1.2):

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitāi, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

TEXT 47

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
आवर्तते प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥४७॥

pravṛttaṁ ca nivṛttaṁ ca
dvi-vidhaṁ karma vaidikam
āvartate pravṛttena
nivṛttenāśnute 'mṛtam

pravṛttam—inclination for material enjoyment; *ca*—and; *nivṛttam*—cessation of material enjoyment; *ca*—and; *dvi-vidham*—these two varieties; *karma*—of activities; *vaidikam*—recommended in the *Vedas;* *āvartate*—one travels up and down through the cycle of *saṁsāra;* *pravṛttena*—by an inclination for enjoying material activities; *nivṛttena*—but by ceasing such activities; *aśnute*—one enjoys; *amṛtam*—eternal life.

TRANSLATION

According to the Vedas, there are two kinds of activities—pravṛtti and nivṛtti. Pravṛtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivṛtti means the cessation of material desire. Through pravṛtti activities one suffers from material entanglement, but by nivṛtti activities one is purified and becomes fit to enjoy eternal, blissful life.

PURPORT

As confirmed in *Bhagavad-gītā* (16.7), *pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ:* the *asuras*, nondevotees, cannot distinguish between *pravṛtti* and *nivṛtti.* Whatever they like they do. Such persons think themselves independent of the strong material nature, and therefore they are irresponsible and do not care to act piously. Indeed, they do not distinguish between pious and impious activity. *Bhakti*, of course, does not depend on pious or impious activity. As stated in *Śrīmad-Bhāgavatam* (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." Nonetheless, those who act piously have a better chance to become devotees. As Kṛṣṇa says in *Bhagavad-gītā* (7.16), *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna:* "O Arjuna,

four kinds of pious men render devotional service unto Me." One who takes to devotional service, even with some material motive, is considered pious, and because he has come to Kṛṣṇa, he will gradually come to the stage of *bhakti*. Then, like Dhruva Mahārāja, he will refuse to accept any material benediction from the Lord (*svāmin kṛtārtho 'smi varaṁ na yāce*). Therefore, even if one is materially inclined, one may take to the shelter of the lotus feet of Kṛṣṇa and Balarāma, or Gaura and Nitāi, so that he will very soon be purified of all material desires (*kṣipraṁ bhavati dharmātmā śaśvac chāntiṁ nigacchati*). As soon as one is freed from inclinations toward pious and impious activities, he becomes a perfect candidate for returning home, back to Godhead.

TEXTS 48–49

हिंस्रं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम् ।
दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ॥४८॥
एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च ।
पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ॥४९॥

hiṁsraṁ dravyamayaṁ kāmyam
agni-hotrādy-aśāntidam
darśaś ca pūrṇamāsaś ca
cāturmāsyaṁ paśuḥ sutaḥ

etad iṣṭaṁ pravṛttākhyaṁ
hutaṁ prahutam eva ca
pūrtaṁ surālayārāma-
kūpājīvyādi-lakṣaṇam

hiṁsram—a system of killing and sacrificing animals; *dravyamayam*—requiring much paraphernalia; *kāmyam*—full of unlimited material desires; *agni-hotra-ādi*—ritualistic ceremonies such as the *agni-hotra-yajña; aśānti-dam*—causing anxieties; *darśaḥ*—the *darśa* ritualistic ceremony; *ca*—and; *pūrṇamāsaḥ*—the *pūrṇamāsa* ritualistic ceremony; *ca*—also; *cāturmāsyam*—observing four months of regulative principles; *paśuḥ*—the ceremony of sacrificing animals or *paśu-yajña; sutaḥ*—the *soma-yajña; etat*—of all this; *iṣṭam*—the goal;

pravṛtta-ākhyam—known as material attachment; *hutam*—Vaiśvadeva, an incarnation of the Supreme Personality of Godhead; *prahutam*—a ceremony called Baliharaṇa; *eva*—indeed; *ca*—also; *pūrtam*—for the benefit of the public; *sura-ālaya*—constructing temples for demigods; *ārāma*—resting houses and gardens; *kūpa*—digging wells; *ājīvya-ādi*—activities like distributing food and water; *lakṣaṇam*—symptoms.

TRANSLATION

The ritualistic ceremonies and sacrifices known as agni-hotra-yajña, darśa-yajña, pūrṇamāsa-yajña, cāturmāsya-yajña, paśu-yajña and soma-yajña are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaiśvadeva, and performing the ceremony of Baliharaṇa, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare—these are all symptomized by attachment to material desires.

TEXTS 50–51

द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः ।
अयनं दक्षिणं सोमो दर्श ओषधिवीरुधः ॥५०॥
अन्नं रेत इति क्ष्मेश पितृयानं पुनर्भवः ।
एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते ॥५१॥

dravya-sūkṣma-vipākaś ca
dhūmo rātrir apakṣayaḥ
ayanaṁ dakṣiṇaṁ somo
darśa oṣadhi-vīrudhaḥ

annaṁ reta iti kṣmeśa
pitṛ-yānaṁ punar-bhavaḥ
ekaikaśyenānupūrvaṁ
bhūtvā bhūtveha jāyate

dravya-sūkṣma-vipākaḥ—the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; *ca*—and; *dhūmaḥ*—turned to smoke, or the demigod in charge of smoke; *rātriḥ*—the demigod in charge of night; *apakṣayaḥ*—in the dark fortnight of the moon; *ayanam*—the demigod in charge of the passing of the sun; *dakṣiṇam*—in the southern zone; *somaḥ*—the moon; *darśaḥ*—returning; *oṣadhi*—plant life (on the surface of the earth); *vīrudhaḥ*—vegetation in general (the birth of lamentation); *annam*—food grains; *retaḥ*—semen; *iti*—in this way; *kṣma-īśa*—O King Yudhiṣṭhira, lord of the earth; *pitṛ-yānam*—the way of taking birth from the father's semen; *punaḥ-bhavaḥ*—again and again; *eka-ekaśyena*—one after another; *anupūrvam*—successively, according to the gradation; *bhūtvā*—taking birth; *bhūtvā*—again taking birth; *iha*—in this material world; *jāyate*—one exists in the materialistic way of life.

TRANSLATION

My dear King Yudhiṣṭhira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhumā, Rātri, Kṛṣṇapakṣa, Dakṣiṇam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

PURPORT

This is explained in *Bhagavad-gītā* (9.21):

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

"When those who follow the *pravṛtti-mārga* have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness." Following

the *pravṛtti-mārga*, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in *Śrīmad-Bhāgavatam*, as well as in *Bhagavad-gītā*. It is also said, *traiguṇya-viṣayā vedāḥ:* "The *Vedas* deal mainly with the three modes of material nature." The *Vedas*, especially three *Vedas*, namely *Sāma*, *Yajur* and *Ṛk*, vividly describe this process of ascending to the higher planets and returning. But Kṛṣṇa advises Arjuna, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna:* one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (*kṣīṇe puṇye martya-lokaṁ viśanti*). After one's enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of *brāhmaṇas*.

It may be remarked in this connection that even the modern so-called scientists who are going to the moon are not able to stay there, but are returning to their laboratories. Therefore, whether one goes to the moon by modern mechanical arrangements or by performing pious activities, one must return to earth. That is clearly stated in this verse and explained in *Bhagavad-gītā*. Even if one goes to the higher planetary systems (*yānti deva-vratā devān*), one's place there is not secure; one must return to *martya-loka*. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* aside from the moon, even if one goes to Brahmaloka, one must return. *Yaṁ prāpya na nivartante tad dhāma paramaṁ mama:* but if one goes back home, back to Godhead, he need not return to this material world.

TEXT 52

निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः ।
इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति ॥५२॥

niṣekādi-śmaśānāntaiḥ
saṁskāraiḥ saṁskṛto dvijaḥ

indriyeṣu kriyā-yajñān
jñāna-dīpeṣu juhvati

niṣeka-ādi—the beginning of life (the purificatory process of *garbhādhāna*, performed when the father begets a child by discharging semen into the womb of the mother); *śmaśāna-antaiḥ*—and at death, when the body is put into a crematorium and burnt to ashes; *saṁskāraiḥ*—by such purificatory processes; *saṁskṛtaḥ*—purified; *dvijaḥ*—a twiceborn *brāhmaṇa*; *indriyeṣu*—into the senses; *kriyā-yajñān*—activities and sacrifices (which elevate one to a higher planetary system); *jñāna-dīpeṣu*—by enlightenment in real knowledge; *juhvati*—offers.

TRANSLATION

A twiceborn brāhmaṇa [dvija] gains his life by the grace of his parents through the process of purification known as garbhādhāna. There are also other processes of purification, until the end of life, when the funeral ceremony [antyeṣṭi-kriyā] is performed. Thus in due course a qualified brāhmaṇa becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

PURPORT

Those interested in materialistic activities remain in the cycle of birth and death. *Pravṛtti-mārga*, or the inclination to stay in the material world to enjoy varieties of sense gratification, has been explained in the previous verse. Now, in this verse, it is explained that one who has perfect brahminical knowledge rejects the process of elevation to higher planets and accepts *nivṛtti-mārga*; in other words, he prepares himself to go back home, back to Godhead. Those who are not *brāhmaṇas* but atheists do not know what is *pravṛtti-mārga* or *nivṛtti-mārga*; they simply want to obtain pleasure at any cost. Our Kṛṣṇa consciousness movement is therefore training devotees to give up the *pravṛtti-mārga* and accept the *nivṛtti-mārga* in order to return home, back to Godhead. This is a little difficult to understand, but it is very easy if one takes to Kṛṣṇa consciousness seriously and tries to understand Kṛṣṇa. A Kṛṣṇa

conscious person can understand that performing *yajña* according to the *karma-kāṇḍa* system is a useless waste of time and that merely giving up the *karma-kāṇḍa* and accepting the process of speculation is also unfruitful. Therefore Narottama dāsa Ṭhākura has sung in his *Prema-bhakti-candrikā:*

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
'amṛta' baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

A life of *karma-kāṇḍa* or *jñāna-kāṇḍa* is like a poison pot, and one who takes to such a life is doomed. In the *karma-kāṇḍa* system, one is destined to accept birth and death again and again. Similarly, with *jñāna-kāṇḍa* one falls down again to this material world. Only worship of the Supreme Person offers one the safety of going back home, back to Godhead.

TEXT 53

इन्द्रियाणि मनस्यूर्मौ वाचि वैकारिकं मनः ।
वाचं वर्णसमाम्नाये तमोङ्कारे स्वरे न्यसेत् ।
ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यमुम् ॥५३॥

indriyāṇi manasy ūrmau
vāci vaikārikaṁ manaḥ
vācaṁ varṇa-samāmnāye
tam oṁkāre svare nyaset
oṁkāraṁ bindau nāde taṁ
taṁ tu prāṇe mahaty amum

indriyāṇi—the senses (acting and knowledge-gathering); *manasi*—in the mind; *ūrmau*—in the waves of acceptance and rejection; *vāci*—in the words; *vaikārikam*—infected by changes; *manaḥ*—the mind; *vācam*—the words; *varṇa-samāmnāye*—in the aggregate of all alphabets; *tam*—that (aggregate of all alphabets); *oṁkāre*—in the concise form of *oṁkāra; svare*—in the vibration; *nyaset*—one should give

up; *oṁkāram*—the concise sound vibration; *bindau*—in the point of *oṁkāra; nāde*—in the sound vibration; *tam*—that; *tam*—that (sound vibration); *tu*—indeed; *prāṇe*—in the life air; *mahati*—unto the Supreme; *amum*—the living entity.

TRANSLATION

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form oṁkāra. Oṁkāra should be offered into the point bindu, bindu into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

PURPORT

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Śrīla Bhaktivinoda Ṭhākura has therefore sung in his *Gītāvalī: miche māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi.* "My dear mind, under the influence of *māyā* you are being carried away by the waves of rejection and acceptance. Simply take shelter of Kṛṣṇa." *Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi:* if we simply regard the lotus feet of Kṛṣṇa as our ultimate shelter, we shall be saved from all these waves of *māyā*, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance. Kṛṣṇa instructs in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Therefore if we simply

place ourselves at the lotus feet of Kṛṣṇa by taking to Kṛṣṇa consciousness and keeping always in touch with Him by chanting the Hare Kṛṣṇa *mantra*, we need not take much trouble in arranging to return to the spiritual world. By the mercy of Śrī Caitanya Mahāprabhu, this is very easy.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

TEXT 54

अग्निः सूर्यो दिवा प्राह्णः शुक्लो राकोत्तरं स्वराट् ।
विश्वोऽथ तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ॥५४॥

agniḥ sūryo divā prāhṇaḥ
śuklo rākottaraṁ sva-rāṭ
viśvo 'tha taijasaḥ prājñas
turya ātmā samanvayāt

agniḥ—fire; *sūryaḥ*—sun; *divā*—day; *prāhṇaḥ*—the end of the day; *śuklaḥ*—the bright fortnight of the moon; *rāka*—the full moon at the end of the *śukla-pakṣa; uttaram*—the period when the sun passes to the north; *sva-rāṭ*—the Supreme Brahman or Lord Brahmā; *viśvaḥ*—gross designation; *atha*—Brahmaloka, the ultimate in material enjoyment; *taijasaḥ*—subtle designation; *prājñaḥ*—the witness in the causal designation; *turyaḥ*—transcendental; *ātmā*—the soul; *samanvayāt*—as a natural consequence.

TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally

his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55

देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः ।
आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ॥५५॥

deva-yānam idaṁ prāhur
bhūtvā bhūtvānupūrvaśaḥ
ātma-yājy upaśāntātmā
hy ātma-stho na nivartate

deva-yānam—the process of elevation known as *deva-yāna; idam*—on this (path); *prāhuḥ*—it is said; *bhūtvā bhūtvā*—having repeated birth; *anupūrvaśaḥ*—consecutively; *ātma-yājī*—one who is eager for self-realization; *upaśānta-ātmā*—completely free from all material desires; *hi*—indeed; *ātma-sthaḥ*—situated in his own self; *na*—not; *nivartate*—does return.

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yāna, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

TEXT 56

य एते पितृदेवानामयने वेदनिर्मिते ।
शास्त्रेण चक्षुषा वेद जनस्योऽपि न मुह्यति ॥५६॥

ya ete pitṛ-devānām
ayane veda-nirmite

śāstreṇa cakṣuṣā veda
jana-stho 'pi na muhyati

yaḥ—one who; *ete*—on this path (as recommended above); *pitṛ-devānām*—known as *pitṛ-yāna* and *deva-yāna; ayane*—on this path; *veda-nirmite*—recommended in the *Vedas; śāstreṇa*—by regular study of the scriptures; *cakṣuṣā*—by enlightened eyes; *veda*—is fully aware; *jana-sthaḥ*—a person situated in a material body; *api*—even though; *na*—never; *muhyati*—is bewildered.

TRANSLATION

Even though situated in a material body, one who is fully aware of the paths known as pitṛ-yāna and deva-yāna, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

PURPORT

Ācāryavān puruṣo veda: one who is guided by the bona fide spiritual master knows everything as stated in the *Vedas*, which set forth the standard of infallible knowledge. As recommended in *Bhagavad-gītā, ācāryopāsanam:* one must approach the *ācārya* for real knowledge. *Tad-vijñānārthaṁ sa gurum evābhigacchet:* one must approach the *ācārya*, for then one will receive perfect knowledge. When guided by the spiritual master, one attains the ultimate goal of life.

TEXT 57

आदावन्ते जनानां सद् बहिरन्तः परावरम् ।
ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस्त्वयं स्वयम्॥५७॥

ādāv ante janānāṁ sad
bahir antaḥ parāvaram
jñānaṁ jñeyaṁ vaco vācyaṁ
tamo jyotis tv ayaṁ svayam

ādau—in the beginning; *ante*—at the end; *janānām*—of all living entities; *sat*—always existing; *bahiḥ*—externally; *antaḥ*—internally; *para*—transcendental; *avaram*—material; *jñānam*—knowledge;

jñeyam—the objective; *vacaḥ*—expression; *vācyam*—the ultimate object; *tamaḥ*—darkness; *jyotiḥ*—light; *tu*—indeed; *ayam*—this one (the Supreme Lord); *svayam*—Himself.

TRANSLATION

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

PURPORT

Here the Vedic aphorism *sarvaṁ khalv idaṁ brahma* is explained. It is also explained in the *catuḥ-ślokī Bhāgavatam. Aham evāsam evāgre.* The Supreme Lord existed in the beginning, He exists after the creation and maintains everything, and after destruction everything merges in Him, as stated in *Bhagavad-gītā* (*prakṛtiṁ yānti māmikām*). Thus the Supreme Lord is actually everything. In the conditioned state, we are bewildered in our understanding, but in the perfect stage of liberation we can understand that Kṛṣṇa is the cause of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Bs. 5.1) This is the perfection of knowledge.

TEXT 58

आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः।
दुर्घटत्वादैन्द्रियकं तद्वदर्थविकल्पितम् ॥५८॥

ābādhito 'pi hy ābhāso
yathā vastutayā smṛtaḥ
durghaṭatvād aindriyakaṁ
tadvad artha-vikalpitam

ābādhitaḥ—rejected; *api*—although; *hi*—certainly; *ābhāsaḥ*—a reflection; *yathā*—as; *vastutayā*—a form of reality; *smṛtaḥ*—accepted; *durghaṭatvāt*—because of being very difficult to prove the reality; *aindriyakam*—knowledge derived from the senses; *tadvat*—similarly; *artha*—reality; *vikalpitam*—speculated or doubtful.

TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

PURPORT

The impersonalists try to prove that the varieties in the vision of the empiric philosopher are false. The impersonalist philosophy, *vivarta-vāda*, generally cites the acceptance of a rope to be a snake as an example of this fact. According to this example, the varieties within our vision are false, just as a rope seen to be a snake is false. The Vaiṣṇavas say, however, that although the idea that the rope is a snake is false, the snake is not false; one has experience of a snake in reality, and therefore he knows that although the representation of the rope as a snake is false or illusory, there is a snake in reality. Similarly, this world, which is full of varieties, is not false; it is a reflection of the reality in the Vaikuṇṭha world, the spiritual world.

The reflection of the sun from a mirror is nothing but light within darkness. Thus although it is not exactly sunlight, without the sunlight the reflection would be impossible. Similarly, the varieties of this world would be impossible unless there were a real prototype in the spiritual world. The Māyāvādī philosopher cannot understand this, but a real philosopher must be convinced that light is not possible at all without a background of sunlight. Thus the jugglery of words used by the

Māyāvādī philosopher to prove that this material world is false may amaze inexperienced children, but a man with full knowledge knows perfectly well that there cannot be any existence without Kṛṣṇa. Therefore a Vaiṣṇava insists on the platform of somehow or other accepting Kṛṣṇa (*tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet*).

When we raise our unmixed faith to the lotus feet of Kṛṣṇa, everything is revealed. Kṛṣṇa also says in *Bhagavad-gītā* (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by raising one's staunch faith in Kṛṣṇa and His instructions, one can understand reality without a doubt (*asaṁśayaṁ samagraṁ māṁ*). One can understand how Kṛṣṇa's material and spiritual energies are working and how He is present everywhere although everything is not Him. This philosophy of *acintya-bhedābheda*, inconceivable oneness and difference, is the perfect philosophy enunciated by the Vaiṣṇavas. Everything is an emanation from Kṛṣṇa, but it is not that everything must therefore be worshiped. Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in *Bhagavad-gītā* (9.10) by the Lord Himself:

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this

manifestation is created and annihilated again and again." In this regard, Śrīla Madhvācārya gives this note: *durghaṭatvād arthatvena parameśvareṇaiva kalpitam.* The background of everything is the Supreme Personality of Godhead, Vāsudeva. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ.* This can be understood by a *mahātmā* who is perfect in knowledge. Such a *mahātmā* is rarely seen.

TEXT 59

क्षित्यादीनामिहार्थानां छाया न कतमापि हि ।
न संघातो विकारोऽपि न पृथङ् नान्वितो मृषा॥५९॥

kṣity-ādīnām ihārthānāṁ
chāyā na katamāpi hi
na saṅghāto vikāro 'pi
na pṛthaṅ nānvito mṛṣā

kṣiti-ādīnām—of the five elements, beginning with the earth; *iha*—in this world; *arthānām*—of those five elements; *chāyā*—shadow; *na*—neither; *katamā*—which of them; *api*—indeed; *hi*—certainly; *na*—nor; *saṅghātaḥ*—combination; *vikāraḥ*—transformation; *api*—although; *na pṛthak*—nor separated; *na anvitaḥ*—nor inherent in; *mṛṣā*—all these theories are without substance.

TRANSLATION

In this world there are five elements—namely earth, water, fire, air and ether—but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

PURPORT

A forest is certainly a transformation of the earth, but one tree does not depend on another tree; if one is cut down, this does not mean that the others are cut down. Therefore, the forest is neither a combination nor a transformation of the trees. The best explanation is given by Kṛṣṇa Himself:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4) Everything is an expansion of Kṛṣṇa's energy. As it is said, *parāsya śaktir vividhaiva śrūyate:* the Lord has multi-energies, which are expressed in different ways. The energies are existing, and the Supreme Personality of Godhead also exists simultaneously; because everything is His energy, He is simultaneously one with everything and different from everything. Thus our speculative theories that *ātmā*, the living force, is a combination of matter, that matter is a transformation of the soul, or that the body is part of the soul are all insubstantial.

Since all the Lord's energies are simultaneously existing, one must understand the Supreme Personality of Godhead. But although He is everything, He is not present in everything. The Lord must be worshiped in His original form as Kṛṣṇa. He can also present Himself in any one of His various expanded energies. When we worship the Deity of the Lord in the temple, the Deity appears to be stone or wood. Now, because the Supreme Lord does not have a material body, He is not stone or wood, yet stone and wood are not different from Him. Thus by worshiping stone or wood we get no result, but when the stone and wood are represented in the Lord's original form, by worshiping the Deity we get the desired result. This is supported by Śrī Caitanya Mahāprabhu's philosophy, *acintya-bhedābheda*, which explains how the Lord can present Himself everywhere and anywhere in a form of His energy to accept service from the devotee.

TEXT 60

धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना ।
न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ॥६०॥

dhātavo 'vayavitvāc ca
tan-mātrāvayavair vinā

na syur hy asaty avayaviny
asann avayavo 'ntataḥ

dhātavaḥ—the five elements; *avayavitvāt*—being the cause of the bodily conception; *ca*—and; *tat-mātra*—the sense objects (sound, taste, touch, etc.); *avayavaiḥ*—the subtle parts; *vinā*—without; *na*—not; *syuḥ*—can exist; *hi*—indeed; *asati*—unreal; *avayavini*—in the formation of the body; *asan*—not existing; *avayavaḥ*—the part of the body; *antataḥ*—at the end.

TRANSLATION

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61

स्यात् सादृश्यभ्रमस्तावद् विकल्पे सति वस्तुनः ।
जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता ॥६१॥

syāt sādṛśya-bhramas tāvad
vikalpe sati vastunaḥ
jāgrat-svāpau yathā svapne
tathā vidhi-niṣedhatā

syāt—it so becomes; *sādṛśya*—similarity; *bhramaḥ*—mistake; *tāvat*—as long as; *vikalpe*—in separation; *sati*—the part; *vastunaḥ*—from the substance; *jāgrat*—waking; *svāpau*—sleeping; *yathā*—as; *svapne*—in a dream; *tathā*—similarly; *vidhi-niṣedhatā*—the regulative principles, consisting of injunctions and prohibitions.

TRANSLATION

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the

regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

PURPORT

In material existence there are many regulative principles and formalities. If material existence is temporary or false, this does not mean that the spiritual world, although similar, is also false. That one's material body is false or temporary does not mean that the body of the Supreme Lord is also false or temporary. The spiritual world is real, and the material world is similar to it. For example, in the desert we sometimes find a mirage, but although the water in a mirage is false, this does not mean that there is no water in reality; water exists, but not in the desert. Similarly, nothing real is in this material world, but reality is in the spiritual world. The Lord's form and His abode—Goloka Vṛndāvana in the Vaikuṇṭha planets—are eternal realities.

From *Bhagavad-gītā* we understand that there is another *prakṛti*, or nature, which is real. This is explained by the Lord Himself in the Eighth Chapter of *Bhagavad-gītā* (8.19–21):

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

"Again and again the day of Brahmā comes, and all living beings are active; and again the night falls, O Pārtha, and they are helplessly dissolved. Yet there is another nature, which is eternal and is transcendental

to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode." The material world is a reflection of the spiritual world. The material world is temporary or false, but the spiritual world is an eternal reality.

TEXT 62

भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथात्मनः ।
वर्तयन्स्वानुभूत्येह त्रीन्स्वप्नान्धुनुते मुनिः ॥६२॥

bhāvādvaitaṁ kriyādvaitaṁ
dravyādvaitaṁ tathātmanaḥ
vartayan svānubhūtyeha
trīn svapnān dhunute muniḥ

bhāva-advaitam—oneness in one's conception of life; *kriyā-advaitam*—oneness in activities; *dravya-advaitam*—oneness in different paraphernalia; *tathā*—as well as; *ātmanaḥ*—of the soul; *vartayan*—considering; *sva*—one's own; *anubhūtyā*—according to realization; *iha*—in this material world; *trīn*—the three; *svapnān*—living conditions (wakefulness, dreaming and sleep); *dhunute*—gives up; *muniḥ*—the philosopher or speculator.

TRANSLATION

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [muni], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

PURPORT

The three words *bhāvādvaita*, *kriyādvaita* and *dravyādvaita* are explained in the following verses. However, one has to give up all the nonduality of philosophical life in the material world and come to the actual life of reality in the spiritual world in order to attain perfection.

TEXT 63

कार्यकारणवस्त्वैक्यदर्शनं पटतन्तुवत् ।
अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥६३॥

kārya-kāraṇa-vastv-aikya-
darśanaṁ paṭa-tantuvat
avastutvād vikalpasya
bhāvādvaitaṁ tad ucyate

kārya—the result or effect; *kāraṇa*—the cause; *vastu*—substance; *aikya*—oneness; *darśanam*—observation; *paṭa*—the cloth; *tantu*—the thread; *vat*—like; *avastutvāt*—because of being ultimately unreality; *vikalpasya*—of differentiation; *bhāva-advaitam*—the conception of oneness; *tat ucyate*—that is called.

TRANSLATION

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called bhāvādvaita.

TEXT 64

यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् ।
मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥६४॥

yad brahmaṇi pare sākṣāt
sarva-karma-samarpaṇam
mano-vāk-tanubhiḥ pārtha
kriyādvaitaṁ tad ucyate

yat—that which; *brahmaṇi*—in the Supreme Brahman; *pare*—transcendental; *sākṣāt*—directly; *sarva*—of all; *karma*—activities; *samarpaṇam*—dedication; *manaḥ*—by the mind; *vāk*—the words; *tanubhiḥ*—and the body; *pārtha*—O Mahārāja Yudhiṣṭhira; *kriyā-advaitam*—oneness in activities; *tat ucyate*—it is called.

TRANSLATION

My dear Yudhiṣṭhira [Pārtha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called kriyādvaita.

PURPORT

The Kṛṣṇa consciousness movement is teaching people how to come to the stage of dedicating everything to the service of the Supreme Personality of Godhead. Kṛṣṇa says in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." If whatever we do, whatever we eat, whatever we think and whatever we plan is for the advancement of the Kṛṣṇa consciousness movement, this is oneness. There is no difference between chanting for Kṛṣṇa consciousness and working for Kṛṣṇa consciousness. On the transcendental platform, they are one. But we must be guided by the spiritual master about this oneness; we should not manufacture our own oneness.

TEXT 65

आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् ।
यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥६५॥

ātma-jāyā-sutādīnām
anyeṣāṁ sarva-dehinām
yat svārtha-kāmayor aikyaṁ
dravyādvaitaṁ tad ucyate

ātma—of one's self; *jāyā*—wife; *suta-ādīnām*—and children; *anyeṣām*—of one's relatives, etc.; *sarva-dehinām*—of all other living

entities; *yat*—whatever; *sva-artha-kāmayoḥ*—of one's ultimate goal and benefit; *aikyam*—oneness; *dravya-advaitam*—oneness of interest; *tat ucyate*—it is called.

TRANSLATION

When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called dravyādvaita, or oneness of interest.

PURPORT

The actual interest of all living entities—indeed, the goal of life—is to return home, back to Godhead. This is the interest of one's own self, one's wife, one's children, one's disciples and one's friends, relatives, countrymen and all humanity. The Kṛṣṇa consciousness movement can give directions for management by which everyone can partake in Kṛṣṇa conscious activities and reach the ultimate goal, which is known as *svārtha-gatim*. This objective of everyone's interest is Viṣṇu, but because people do not know this (*na te viduḥ svārtha-gatiṁ hi viṣṇum*), they are making various plans by which to fulfill so many concocted interests in life. The Kṛṣṇa consciousness movement is trying to bring everyone to the highest interest. The process may be differently named, but if the aim is one, people should follow it to achieve the ultimate goal in life. Unfortunately, people are thinking of different interests, and blind leaders are misleading them. Everyone is trying to reach the goal of complete happiness materially; because people do not know what complete happiness is, they are materially diverted toward different interests.

TEXT 66

यद् यस्य वानिषिद्धं स्याद् येन यत्र यतो नृप ।
स तेनेहेत कार्याणि नरो नान्यैरनापदि ॥६६॥

yad yasya vāniṣiddhaṁ syād
yena yatra yato nṛpa
sa teneheta kāryāṇi
naro nānyair anāpadi

yat—whatever; *yasya*—of a man; *vā*—either; *aniṣiddham*—not forbidden; *syāt*—it is so; *yena*—by which means; *yatra*—in place and time; *yataḥ*—from which; *nṛpa*—O King; *saḥ*—such a person; *tena*—by such a process; *īheta*—should perform; *kāryāṇi*—prescribed activities; *naraḥ*—a person; *na*—not; *anyaiḥ*—by other ways; *anāpadi*—in the absence of danger.

TRANSLATION

In normal conditions, in the absence of danger, O King Yudhiṣṭhira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

PURPORT

This instruction is given for men in all statuses of life. Generally society is divided into *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, *brahmacārīs*, *vānaprasthas*, *sannyāsīs* and *gṛhasthas*. Everyone must act according to his position and try to please the Supreme Personality of Godhead, for that will make one's life successful. This was instructed in Naimiṣāraṇya:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and order of life, is to please the Lord Hari." (*Bhāg.* 1.2.13) Everyone should act according to his occupational duties just to please the Supreme Personality of Godhead. Then everyone will be happy.

TEXT 67

एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः ।
गृहेऽप्यस्य गतिं यायाद् राजंस्तद्भक्तिमाङ् नरः॥६७॥

etair anyaiś ca vedoktair
vartamānaḥ sva-karmabhiḥ
gṛhe 'py asya gatiṁ yāyād
rājaṁs tad-bhakti-bhāṅ naraḥ

etaiḥ—by these ways; *anayiḥ*—by other ways; *ca*—and; *veda-uktaiḥ*—as directed in the Vedic literatures; *vartamānaḥ*—abiding; *sva-karmabhiḥ*—by one's occupational duties; *gṛhe api*—even at home; *asya*—of Lord Kṛṣṇa; *gatim*—destination; *yāyāt*—can reach; *rājan*—O King; *tat-bhakti-bhāk*—who renders devotional service unto the Supreme Personality of Godhead; *naraḥ*—any person.

TRANSLATION

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Kṛṣṇa. Thus, even while at home, one will be able to reach the destination.

PURPORT

The ultimate goal of life is Viṣṇu, Kṛṣṇa. Therefore, either by Vedic regulative principles or by materialistic activities, if one tries to reach the destination of Kṛṣṇa, that is the perfection of life. Kṛṣṇa should be the target; everyone should try to reach Kṛṣṇa, from any position of life.

Kṛṣṇa accepts service from anyone. The Lord says in *Bhagavad-gītā* (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." It does not matter what one's position is; if one aims at reaching Kṛṣṇa by performing his occupational duty under the direction of the spiritual master, his life is successful. It is not that only *sannyāsīs*, *vānaprasthas* and *brahmacārīs* can reach

Kṛṣṇa. A *gṛhastha*, a householder, can also reach Kṛṣṇa, provided he becomes a pure devotee without material desires. An example of this is cited in the next verse.

TEXT 68

यथा हि यूयं नृपदेव दुस्त्यजा-
दापद्गणादुत्तरतात्मनः प्रभोः ।
यत्पादपङ्केरुहसेवया भवा-
नहारषीन्निर्जितदिग्गजः क्रतून् ॥६८॥

yathā hi yūyaṁ nṛpa-deva dustyajād
āpad-gaṇād uttaratātmanaḥ prabhoḥ
yat-pāda-paṅkeruha-sevayā bhavān
ahāraṣīn nirjita-dig-gajaḥ kratūn

yathā—as; *hi*—indeed; *yūyam*—all of you (Pāṇḍavas); *nṛpa-deva*—O lord of the kings, human beings and demigods; *dustyajāt*—insurmountable; *āpat*—dangerous conditions; *gaṇāt*—from all; *uttarata*—escaped; *ātmanaḥ*—own; *prabhoḥ*—of the Lord; *yat-pāda-paṅkeruha*—whose lotus feet; *sevayā*—by serving; *bhavān*—yourself; *ahāraṣīt*—performed; *nirjita*—defeating; *dik-gajaḥ*—the most powerful enemies, who were like elephants; *kratūn*—ritualistic ceremonies.

TRANSLATION

O King Yudhiṣṭhira, because of your service to the Supreme Lord, all of you Pāṇḍavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Kṛṣṇa, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.

PURPORT

Placing himself as an ordinary householder, Mahārāja Yudhiṣṭhira inquired from Nārada Muni how a *gṛha-mūḍha-dhī*, a person who is entangled in household life and who thus continues to remain a fool, can be

delivered. Nārada Muni encouraged Mahārāja Yudhiṣṭhira by saying, "You are already on the safe side because you, along with your entire family, have become a pure devotee of Kṛṣṇa." By Kṛṣṇa's grace, the Pāṇḍavas conquered in the Battle of Kurukṣetra and were saved from many dangers posed not only by kings but sometimes even by the demigods. Thus they are a practical example of how to live in security and safety by the grace of Kṛṣṇa. Everyone should follow the example of the Pāṇḍavas, who showed how to be saved by the grace of Kṛṣṇa. Our Kṛṣṇa consciousness movement is intended to teach how everyone can live peacefully in this material world and at the end of life return home, back to Godhead. In the material world there are always dangers at every step (*padaṁ padaṁ yad vipadāṁ na teṣām*). Nonetheless, if one takes shelter of Kṛṣṇa without hesitation and keeps under the shelter of Kṛṣṇa, he can easily cross the ocean of nescience. *Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ.* To the devotee, this great ocean of nescience becomes like a puddle of water in the hoofprint of a cow. A pure devotee, without embarrassing himself by trying for elevation in so many ways, stays in the safest position as a servant of Kṛṣṇa, and thus his life is eternally safe without a doubt.

TEXT 69

अहं पुराभवं कश्चिद् गन्धर्व उपबर्हणः ।
नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः ॥६९॥

ahaṁ purābhavaṁ kaścid
gandharva upabarhaṇaḥ
nāmnātīte mahā-kalpe
gandharvāṇāṁ susammataḥ

aham—I myself; *purā*—formerly; *abhavam*—existed as; *kaścit gandharvaḥ*—one of the denizens of Gandharvaloka; *upabarhaṇaḥ*—Upabarhaṇa; *nāmnā*—by the name; *atīte*—long, long ago; *mahā-kalpe*—in a life of Brahmā, which is known as a *mahā-kalpa; gandharvāṇām*—among the Gandharvas; *su-sammataḥ*—a very respectable person.

TRANSLATION

Long, long ago, in another mahā-kalpa [millennium of Brahmā], I existed as the Gandharva known as Upabarhaṇa. I was very respected by the other Gandharvas.

PURPORT

Śrīla Nārada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahmā, Nārada Muni was one of the denizens of Gandharvaloka, but unfortunately, as will be explained, he fell from his exalted position in Gandharvaloka, where the inhabitants are extremely beautiful and expert in singing, to become a *śūdra*. Nonetheless, because of his association with devotees, he became more fortunate than he was in Gandharvaloka. Even though cursed by the *prajāpatis* to become a *śūdra*, in his next life he became the son of Lord Brahmā.

The word *mahā-kalpe* is described by Śrīla Madhvācārya as *atīta-brahma-kalpe*. Brahmā dies at the end of a life of many millions of years. The day of Brahmā is described in *Bhagavad-gītā* (8.17):

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." Bhagavān Śrī Kṛṣṇa can remember incidents from millions of years ago. Similarly, His pure devotee like Nārada Muni can also remember incidents from a past life millions and millions of years ago.

TEXT 70

रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः ।
स्त्रीणां प्रियतमो नित्यं मत्तः स्वपुरलम्पटः ॥७०॥

rūpa-peśala-mādhurya-
saugandhya-priya-darśanaḥ

strīṇāṁ priyatamo nityaṁ
mattaḥ sva-pura-lampaṭaḥ

rūpa—beauty; *peśala*—formation of the body; *mādhurya*—attractiveness; *saugandhya*—very fragrant, being decorated with various flower garlands and sandalwood pulp; *priya-darśanaḥ*—very beautiful to see; *strīṇām*—of the women; *priya-tamaḥ*—naturally attracted; *nityam*—daily; *mattaḥ*—proud like a madman; *sva-pura*—in his own city; *lampaṭaḥ*—very much attached to women because of lusty desires.

TRANSLATION

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

PURPORT

From the description of the beauty of Nārada Muni when he was one of the denizens of Gandharvaloka, it appears that everyone on that planet is extremely beautiful and pleasing and always decorated with flowers and sandalwood. Upabarhaṇa was Nārada Muni's name previously. Upabarhaṇa was specifically expert in decorating himself to attract the attention of women, and thus he became a playboy, as described in the next verse. To be a playboy in this life is unfortunate because too much attraction to women will lead one to fall into the association of *śūdras*, who can easily take advantage of mingling with women without restriction. In this present age of Kali, when people are *mandāḥ sumanda-matayaḥ*—very bad because of a *śūdra* mentality—such free mingling is prominent. Among the higher classes—*brāhmaṇa*, *kṣatriya* and *vaiśya*—there is no chance for men to mingle with women freely, but in the *śūdra* community such mingling is open. Because there is no cultural education in this age of Kali, everyone is spiritually untrained, and everyone is therefore to be considered *śūdra* (*aśuddhāḥ śūdra-kalpā hi brāhmaṇāḥ kali-sambhavāḥ*). When all the people become *śūdras*, certainly they are very bad (*mandāḥ sumanda-matayaḥ*). Thus they manufacture their own way of life, with the result that they gradually

become unfortunate (*manda-bhāgyāḥ*), and furthermore they are always disturbed by various circumstances.

TEXT 71

एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः ।
उपहूता विश्वसृग्भिर्हरिगाथोपगायने ॥७१॥

ekadā deva-satre tu
gandharvāpsarasāṁ gaṇāḥ
upahūtā viśva-sṛgbhir
hari-gāthopagāyane

ekadā—once upon a time; *deva-satre*—in an assembly of the demigods; *tu*—indeed; *gandharva*—of the inhabitants of Gandharva-loka; *apsarasām*—and the inhabitants of Apsaroloka; *gaṇāḥ*—all; *upahūtāḥ*—were invited; *viśva-sṛgbhiḥ*—by the great demigods known as the *prajāpatis; hari-gātha-upagāyane*—on an occasion of *kīrtana* for glorifying the Supreme Lord.

TRANSLATION

Once there was a saṅkīrtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the prajāpatis to take part in it.

PURPORT

Saṅkīrtana means chanting of the holy name of the Lord. The Hare Kṛṣṇa movement is not a new movement as people sometimes mistakenly think. The Hare Kṛṣṇa movement is present in every millennium of Lord Brahmā's life, and the holy name is chanted in all the higher planetary systems, including Brahmaloka and Candraloka, not to speak of Gandharvaloka and Apsaroloka. The *saṅkīrtana* movement that was started in this world five hundred years ago by Śrī Caitanya Mahāprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Śrī Caitanya Mahāprabhu and His servants again start the movement for the benefit of the entire word or, indeed, the entire universe.

TEXT 72

अहं च गायंस्तद्विद्वान् स्त्रीभिः परिवृतो गतः ।
ज्ञात्वा विश्वसृजस्तन्मे हेलनं शेपुरोजसा ।
याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः ॥७२॥

ahaṁ ca gāyaṁs tad-vidvān
strībhiḥ parivṛto gataḥ
jñātvā viśva-sṛjas tan me
helanaṁ śepur ojasā
yāhi tvaṁ śūdratām āśu
naṣṭa-śrīḥ kṛta-helanaḥ

aham—I myself; *ca*—and; *gāyan*—singing the glories of other demigods rather than those of the Lord; *tat-vidvān*—knowing very well the art of singing; *strībhiḥ*—by women; *parivṛtaḥ*—being surrounded; *gataḥ*—went there; *jñātvā*—knowing well; *viśva-sṛjaḥ*—the *prajāpatis*, to whom the management of universal affairs was entrusted; *tat*—the attitude of my singing; *me*—my; *helanam*—negligence; *śepuḥ*—cursed; *ojasā*—with great force; *yāhi*—become; *tvam*—you; *śūdratām*—a *śūdra;* *āśu*—immediately; *naṣṭa*—devoid of; *śrīḥ*—beauty; *kṛta-helanaḥ*—because of transgressing the etiquette.

TRANSLATION

Nārada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajāpatis, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: "Because you have committed an offense, may you immediately become a śūdra, devoid of beauty."

PURPORT

As far as *kīrtana* is concerned, the *śāstras* say, *śravaṇaṁ kīrtanaṁ viṣṇoḥ:* one should chant the glories of the Supreme Lord and the holy name of the Supreme Lord. This is clearly stated. *Śravaṇaṁ kīrtanaṁ*

viṣṇoḥ: one should chant about and glorify Lord Viṣṇu, not any demigod. Unfortunately, there are foolish persons who invent some process of *kīrtana* on the basis of a demigod's name. This is an offense. *Kīrtana* means glorifying the Supreme Lord, not any demigod. Sometimes people invent Kālī-*kīrtana* or Śiva-*kīrtana*, and even big *sannyāsīs* in the Māyāvāda school say that one may chant any name and still get the same result. But here we find that millions and millions of years ago, when Nārada Muni was a Gandharva, he neglected the order to glorify the Lord, and being mad in the association of women, he began to chant otherwise. Thus he was cursed to become a *śūdra*. His first offense was that he went to join the *saṅkīrtana* party in the company of lusty women, and another offense was that he considered ordinary songs, like cinema songs and other such songs, to be equal to *saṅkīrtana*. For this offense he was punished with becoming a *śūdra*.

TEXT 73

तावद्दास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् ।
शुश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् ॥७३॥

tāvad dāsyām ahaṁ jajñe
tatrāpi brahma-vādinām
śuśrūṣayānuṣaṅgeṇa
prāpto 'haṁ brahma-putratām

tāvat—since being cursed; *dāsyām*—in the womb of a maidservant; *aham*—I; *jajñe*—took birth; *tatrāpi*—although (being a *śūdra*); *brahma-vādinām*—unto persons well conversant with the Vedic knowledge; *śuśrūṣayā*—by rendering service; *anuṣaṅgeṇa*—simultaneously; *prāptaḥ*—obtained; *aham*—I; *brahma-putratām*—a birth as the son of Lord Brahmā (in this life).

TRANSLATION

Although I took birth as a śūdra from the womb of a maidservant, I engaged in the service of Vaiṣṇavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahmā.

PURPORT

The Supreme Personality of Godhead says in *Bhagavad-gītā* (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatiṁ

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." It doesn't matter whether a person is born as a *śūdra*, a woman or a *vaiśya;* if he associates with devotees repeatedly or always (*sādhu-saṅgena*), he can be elevated to the highest perfection. Nārada Muni is explaining this in relation to his own life. The *saṅkīrtana* movement is important, for regardless of whether one is a *śūdra*, *vaiśya*, *mleccha*, *yavana* or whatever, if one associates with a pure devotee, follows his instructions and serves the pure devotee, his life is successful. This is *bhakti. Ānukūlyena kṛṣṇānuśīlanam. Bhakti* consists of serving Kṛṣṇa and His devotees very favorably. *Anyābhilāṣitā-śūnyam.* If one has no desire other than to serve Kṛṣṇa and His devotee, then his life is successful. This is explained by Nārada Muni through this practical example from his own life.

TEXT 74

धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः ।
गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ॥७४॥

dharmas te gṛha-medhīyo
varṇitaḥ pāpa-nāśanaḥ
gṛhastho yena padavīm
añjasā nyāsinām iyāt

dharmaḥ—that religious process; *te*—to you; *gṛha-medhīyaḥ*—although attached to household life; *varṇitaḥ*—explained (by me); *pāpa-nāśanaḥ*—the destruction of sinful reactions; *gṛhasthaḥ*—a person in household life; *yena*—by which; *padavīm*—the position; *añjasā*—very

easily; *nyāsinām*—of those in the renounced order of life; *iyāt*—can obtain.

TRANSLATION

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [gṛhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhira, I have now explained to you that process of religion.

PURPORT

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect *sannyāsī*, namely *brahma-jñāna* (spiritual knowledge). Even more important, he can advance in devotional service. Mahārāja Yudhiṣṭhira thought that because he was a *gṛhastha* there was no hope of his being liberated, and therefore he asked Nārada Muni how he could get out of material entanglement. But Nārada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Kṛṣṇa *mantra*, any man in any condition of life can achieve the highest perfection without a doubt.

TEXT 75

यूयं नृलोके बत भूरिभागा
लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद्
गूढं परं ब्रह्म मनुष्यलिङ्गम् ॥७५॥

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

yūyam—all of you Pāṇḍavas; *nṛ-loke*—in this material world; *bata*—indeed; *bhūri-bhāgāḥ*—extremely fortunate; *lokam*—all the planets of

the universe; *punānāḥ*—who can purify; *munayaḥ*—great saintly persons; *abhiyanti*—come to visit (just like ordinary persons); *yeṣām*—of whom; *gṛhān*—the house of the Pāṇḍavas; *āvasati*—resides; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param*—transcendental; *brahma*—the Parabrahman, Kṛṣṇa; *manuṣya-liṅgam*—as if an ordinary human being.

TRANSLATION

My dear Mahārāja Yudhiṣṭhira, you Pāṇḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother.

PURPORT

Here is a statement exalting a Vaiṣṇava. In human society, a *brāhmaṇa* is the most respected person. A *brāhmaṇa* is one who can understand Brahman, the impersonal Brahman, but hardly ever can one understand the Supreme Personality of Godhead, who is described by Arjuna in *Bhagavad-gītā* as *paraṁ brahma*. A *brāhmaṇa* may be extremely fortunate in having achieved *brahma-jñāna*, but the Pāṇḍavas were so exalted that the Parabrahman, the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word *bhūri-bhāgāḥ* indicates that the Pāṇḍavas were in a still higher position than *brahmacārīs* and *brāhmaṇas*. In the following verses, Nārada Muni repeatedly glorifies the position of the Pāṇḍavas.

TEXT 76

स वा अयं ब्रह्म महद्विमृग्य
कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद् वः खलु मातुलेय
आत्मार्हणीयो विधिकृद् गुरुश्च ॥७६॥

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhṛd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

saḥ—that Supreme Personality of Godhead; *vā*—either; *ayam*—Kṛṣṇa; *brahma*—the Supreme Brahman; *mahat-vimṛgya*—sought by great, great saintly persons (devotees of Kṛṣṇa); *kaivalya-nirvāṇa-sukha*—of liberation and transcendental bliss; *anubhūtiḥ*—for the realization; *priyaḥ*—very dear; *suhṛt*—the well-wisher; *vaḥ*—of all of you Pāṇḍavas; *khalu*—famous as; *mātuleyaḥ*—the son of your maternal uncle; *ātmā*—heart and soul; *arhaṇīyaḥ*—the most worshipable person; *vidhi-kṛt*—giving direction; *guruḥ*—your spiritual master; *ca*—and.

TRANSLATION

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Kṛṣṇa, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

PURPORT

Kṛṣṇa can become the director and spiritual master of anyone who is serious about getting the mercy of Kṛṣṇa. The Lord sends the spiritual master to train a devotee, and when the devotee is advanced, the Lord acts as the spiritual master within his heart.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worhip Me with love, I give the understanding by which they can come to Me." Kṛṣṇa does not become the direct spiritual master unless one is fully trained by His representative spiritual master. Therefore, as we have already discussed, the Lord's representative spiritual master should not be considered an ordinary human being. The representative spiritual master never gives any false knowledge to his disciple, but only perfect knowledge. Thus he is the representative of Kṛṣṇa. Kṛṣṇa helps as the *guru*, or spiritual master, from within and from without. From without He helps the devotee as His

representative, and from within He talks personally with the pure devotee and gives him instructions by which he may return home, back to Godhead.

TEXT 77

न यस्य साक्षाद्भवपद्मजादिभी
रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः
प्रसीदतामेष स सात्वतां पतिः ॥७७॥

na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitaḥ
prasīdatām eṣa sa sātvatāṁ patiḥ

na—not; *yasya*—of whom (Lord Śrī Kṛṣṇa); *sākṣāt*—directly; *bhava*—by Lord Śiva; *padma-ja-ādibhiḥ*—Lord Brahmā and others; *rūpam*—the form; *dhiyā*—by meditation; *vastutayā*—factually; *upavarṇitam*—could be explained; *maunena*—by silence; *bhaktyā*—by devotional service; *upaśamena*—by finishing all material activities; *pūjitaḥ*—one who is so worshiped; *prasīdatām*—may be pleased with us; *eṣaḥ*—this; *saḥ*—the same Personality of Godhead; *sātvatām*—of the devotees; *patiḥ*—who is the maintainer, master and guide.

TRANSLATION

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahmā and Lord Śiva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

PURPORT

Lord Kṛṣṇa is not properly understood even by such exalted personalities as Lord Śiva and Lord Brahmā, what to speak of ordinary men,

but by His causeless mercy He bestows the benediction of devotion upon His devotees, who can thus understand Kṛṣṇa as He is. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* No one within this universe can understand Kṛṣṇa in truth, but if one engages in devotional service one can understand Him perfectly well. This is also confirmed by the Lord in the Seventh Chapter of *Bhagavad-gītā* (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now, hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Lord Kṛṣṇa Himself teaches how one can understand Him perfectly well, without a doubt. Not only the Pāṇḍavas but everyone who sincerely accepts the instructions of Kṛṣṇa can understand the Supreme Personality of Godhead as He is. After instructing Yudhiṣṭhira Mahārāja, Nārada Muni prays for the Lord's blessings that He be pleased with everyone and that everyone become perfect in God consciousness and return home, back to Godhead.

TEXT 78

श्रीशुक उवाच
इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः ।
पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ॥७८॥

śrī-suka uvāca
iti devarṣiṇā proktaṁ
niśamya bharatarṣabhaḥ
pūjayām āsa suprītaḥ
kṛṣṇaṁ ca prema-vihvalaḥ

śrī-sukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *deva-ṛṣiṇā*—by the great saint (Nārada Muni); *proktam*—described; *niśamya*—hearing; *bharata-ṛṣabhaḥ*—the best of the descendants in Bharata Mahārāja's dynasty, namely Mahārāja Yudhiṣṭhira; *pūjayām āsa*—

worshiped; *su-prītaḥ*—being extremely pleased; *kṛṣṇam*—unto Lord Kṛṣṇa; *ca*—also; *prema-vihvalaḥ*—in the ecstasy of love of Kṛṣṇa.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bharata dynasty, thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa.

PURPORT

It is natural that when someone belonging to one's family circle is understood to be very great, one becomes ecstatic in love, thinking, "Oh, such a great personality is our relative!" When Śrī Kṛṣṇa, who was already known to the Pāṇḍavas, was further described by Nārada Muni to be the Supreme Personality of Godhead, naturally the Pāṇḍavas were amazed, thinking, "The Supreme Personality of Godhead is with us as our cousin!" Certainly their ecstasy was extraordinary.

TEXT 79

कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः ।
श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ॥७९॥

kṛṣṇa-pārthāv upāmantrya
pūjitaḥ prayayau muniḥ
śrutvā kṛṣṇaṁ paraṁ brahma
pārthaḥ parama-vismitaḥ

kṛṣṇa—Lord Kṛṣṇa; *pārthau*—and Mahārāja Yudhiṣṭhira; *upāmantrya*—bidding farewell; *pūjitaḥ*—being worshiped by them; *prayayau*—left (that place); *muniḥ*—Nārada Muni; *śrutvā*—after hearing; *kṛṣṇam*—about Kṛṣṇa; *param brahma*—as the Supreme Personality of Godhead; *pārthaḥ*—Mahārāja Yudhiṣṭhira; *parama-vismitaḥ*—became most amazed.

TRANSLATION

Nārada Muni, being worshiped by Kṛṣṇa and Mahārāja Yudhiṣṭhira, bade them farewell and went away. Yudhiṣṭhira Mahārāja, having heard that Kṛṣṇa, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

PURPORT

After hearing the conversation between Nārada and Yudhiṣṭhira, if one still has any doubts about Kṛṣṇa's being the Supreme Personality of Godhead, one should immediately give them up. *Asaṁśayaṁ samagram.* Without any doubt and without any defect, one should understand Kṛṣṇa to be the Supreme Personality of Godhead and thus surrender at His lotus feet. Ordinary persons do not do this, even after hearing all the *Vedas*, but if one is fortunate, although it may be even after many, many births, he comes to this conclusion (*bahūnāṁ janmanām ante jñānavān māṁ prapadyate*).

TEXT 80

इति दाक्षायणीनां ते पृथग्वंशाः प्रकीर्तिताः ।
देवासुरमनुष्याद्या लोका यत्र चराचराः ॥८०॥

iti dākṣāyaṇīnāṁ te
pṛthag vaṁśāḥ prakīrtitāḥ
devāsura-manuṣyādyā
lokā yatra carācarāḥ

iti—thus; *dākṣāyaṇīnām*—of the daughters of Mahārāja Dakṣa, like Aditi and Diti; *te*—to you; *pṛthak*—separately; *vaṁśāḥ*—the dynasties; *prakīrtitāḥ*—described (by me); *deva*—the demigods; *asura*—demons; *manuṣya*—and human beings; *ādyāḥ*—and so on; *lokāḥ*—all the planets within the universe; *yatra*—wherein; *cara-acarāḥ*—moving and nonmoving living entities.

TRANSLATION

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of

Mahārāja Dakṣa. I have now described them and their different dynasties.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Instructions for Civilized Human Beings."*

—Completed on the night of Vaiśākhī Śukla Ekādaśī, the tenth of May, 1976, in the temple of the Pañcatattva, New Navadvīpa (Honolulu), by the mercy of *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* Thus we may happily chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

END OF THE SEVENTH CANTO

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ājagara-vṛtti—the life pattern of a python.
Antyajas—one of the seven mixed castes lower than *śūdra*.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Artha—economic development.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Aṣṭakā—the eighth day after the full moon.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bābājī—one who dwells alone in one place, performing severe austerities and penance.
Bahūdaka—the second stage of the *sannyāsa* order, in which one begs from door to door.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahma-bandhu—one who has taken birth in a *brāhmaṇa* family but lacks brahminical qualifications.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahma-jijñāsā—inquiry into the Absolute Truth.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the *Vedas*, who can guide society; the first Vedic social order.

C

Caṇḍāla—lowborn person accustomed to filthy habits such as dog-eating.

D

Daṇḍa—a staff carried by those in the renounced orders of life.

Daśa-vidhā-saṁskāra—ten Vedic rituals performed for the purification of children from the time of conception to early childhood.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Ghee—clarified butter.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends; His most confidential servitors.

Gosvāmī—(*go*—senses; *svāmī*—controller), title of one in the *sannyāsa* order.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Guru-kula—the school of Vedic learning; boys begin at the age of five and live as celibate students, guided by a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna-kāṇḍa—the *Upaniṣad* portion of the *Vedas* containing knowledge of Brahman, spirit.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Kāma—lust.

Kamaṇḍalu—water pot carried by *sannyāsīs.*

Karatālas—hand cymbals used in *kīrtana.*

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—section of the *Vedas* prescribing fruitive activities for elevation to a higher material position.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuṭīcaka—the first stage of the *sannyāsa* order; the *kuṭīcaka* lives in a hut nearby his village and his family brings him food.

M

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Mahātmā—a self-realized soul.

Mantra—a sound vibration that can deliver the mind from illusion.

Maṭhas—monasteries.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mlecchas—meat-eaters.

Mokṣa—liberation into the spiritual effulgence surrounding the Lord.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Pāñcarātrikī-vidhi—rules and regulations as found in the 108 Pañcarātra saṁhitās.

Paramahaṁsa—the highest stage of the *sannyāsa* order; a topmost devotee of the Lord.

Paramparā—the chain of spiritual masters in disciplic succession.

Parivrājakācārya—the third stage of the *sannyāsa* order; the *parivrājakācārya* constantly travels throughout the world, preaching the glories of the Lord.

Pradhāna—the total material energy in its unmanifest state.

Prāṇāyāma—control of the breathing process; performed in *aṣṭānga yoga*.

Prasāda—food spiritualized by being offered to the Lord.

Purāṇas—Vedic supplementary histories in relation to the Supreme Lord and His devotees.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śālagrāma-śilā—the Supreme Lord in the form of a black stone, worshiped by *brāhmaṇas*.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Smṛti—supplementary explanations of the *Vedas*.

Śrāddha—ceremony performed to release one's forefathers from hellish conditions of life.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śruti—the original *Veda*, given to Brahmā by the Lord.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upāsanā-kāṇḍa—section of the *Vedas* prescribing worship of demigods for fruitive results.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.

Varṇa-saṅkara—children born of parents who did not follow Vedic rules for procreation or purification.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

Viṣṇu-tattva—personal expansions of the Lord.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yavanas—lowborn persons who do not follow Vedic regulations.

Yogamāyā—internal spiritual potency of the Lord.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *r*im.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*na* (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

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Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

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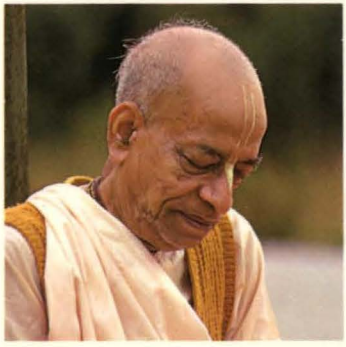

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ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।
नमः कैवल्यनाथाय निर्वाणसुखसंविदे ॥

sattvena pratilabhyāya
naiṣkarmyeṇa vipaścitā
namaḥ kaivalya-nāthāya
nirvāṇa-sukha-saṁvide (p. 84)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī:

> "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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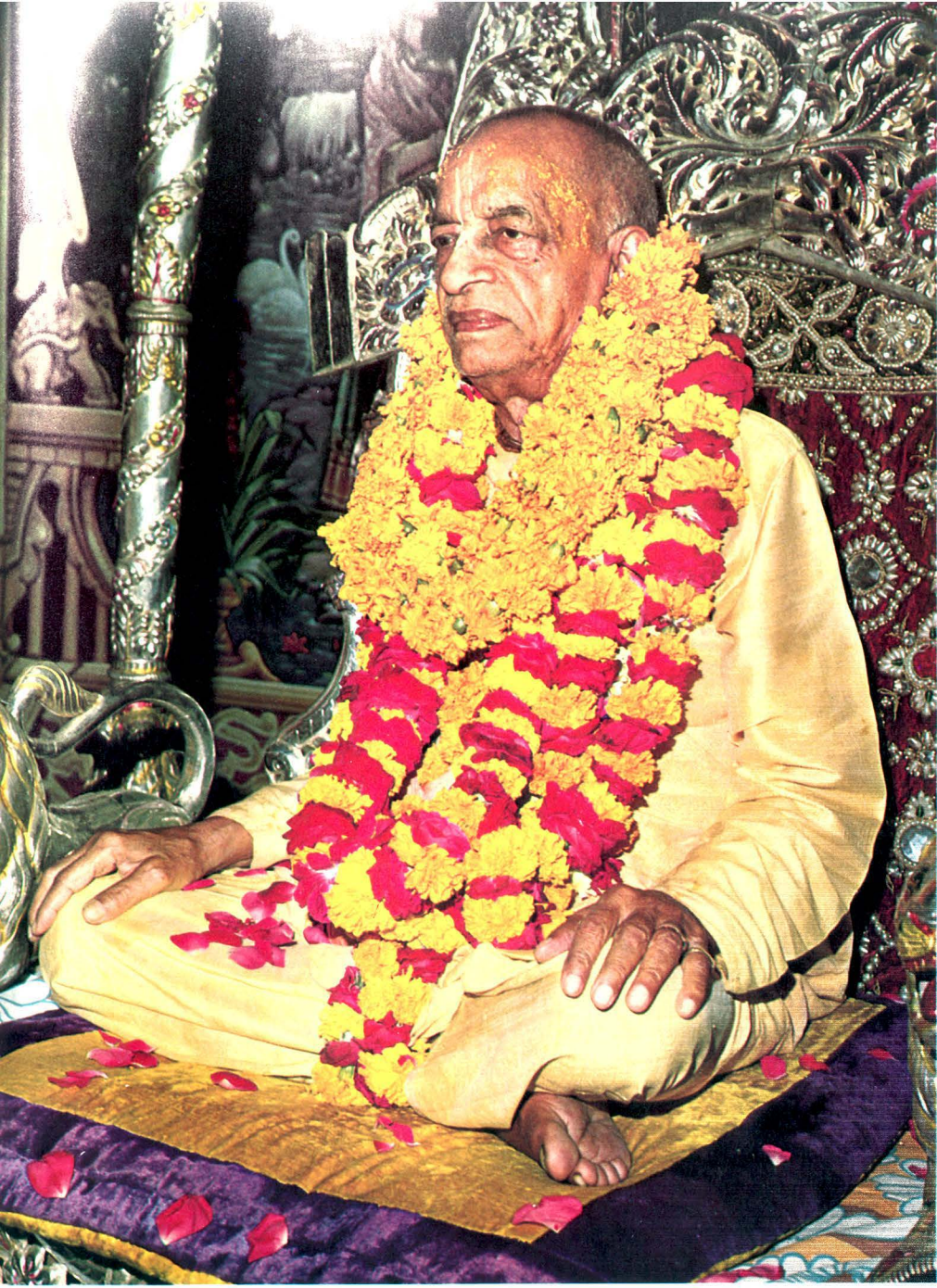

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

By the arrangement of providence, a strong crocodile once became angry at Gajendra, the King of the elephants, and attacked his leg in the water. Pulling one another in and out of the water, the powerful elephant and the crocodile fought for one thousand years. Because of being pulled into the water and fighting for many long years, Gajendra became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power. At last, Gajendra saw that he was helpless, and he prayed to the Lord for release. Understanding the elephant's awkward condition, and moved by his heartfelt prayers, the Supreme Personality of Godhead, Nārāyaṇa, who lives everywhere, appeared before Gajendra accompanied by the demigods, who were also offering prayers to Him. Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You." *(pp. 58–118)*

PLATE TWO

Seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, the Lord severed the crocodile's mouth from its body with His disc, thus freeing Gajendra. At once the crocodile assumed a very beautiful form as a Gandharva. In his previous life he had been King Hūhū, the best of the Gandharvas, but Devala Muni cursed him to become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he regained his original form. Gajendra's good fortune was even greater, for he had been touched directly by the hands of the Supreme Personality of Godhead, and this immediately freed him of all material ignorance and bondage. Thus he received the salvation of *sārūpya-mukti*, by which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands. *(pp. 120–126)*

PLATE THREE

Gajendra, the King of the elephants, had formerly been a Vaiṣṇava king of the country known as Pāṇḍya, which is in the province of Draviḍa (South India). In his previous life he was known as Indradyumna Mahārāja. Indradyumna had retired from family life and gone to the Malaya Hills, where he had a small cottage for his *āśrama*. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead when the great sage Agastya Muni arrived, surrounded by his disciples. When the *muni* saw that King Indradyumna remained silent and did not follow the etiquette of offering him a reception, he became very angry and spoke this curse against the King: "This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a *brāhmaṇa*. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant." *(pp. 127–130)*

PLATE FOUR

The demigods and the demons made an armistice between them, arranging to produce nectar by churning the ocean of milk with Mandara Mountain. Thereafter, with great strength, the demons and the demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk. However, Mount Mandara was solid gold and thus extremely heavy, and because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and their associates became fatigued. Suddenly, the mountain slipped from their hands, fell down and smashed many demigods and demons. Most of them were killed, and the survivors were frustrated and disheartened, their arms, thighs and shoulders being broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa. Observing that most of the demons and demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies. Then the Lord very easily lifted Mount Mandara with one hand and placed it on the back of Garuḍa. *(pp. 233–237)*

PLATE FIVE

Appearing like another great mountain, the Lord manifested Himself on the summit of Mount Mandara and held it with one hand. Then the demigods and the demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, the mountain itself, and the great thousand-headed serpent, Vāsuki. The entire ocean became turbulent from the violent churning, and the fish, tortoises and snakes became most agitated. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called *hālahala*. When that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva. Feeling unsheltered and afraid, they sought shelter of him. They pleaded, "O greatest of all demigods, O Supersoul of all living entities and cause of happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds." When Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, saw that the living entities were extremely disturbed by the poison, he became very compassionate. Thus he took the whole quantity of poison in his palm and drank it. The few drops of poison that scattered from Lord Śiva's hand were drunk by many insects, snakes and plants, who became the first scorpions, cobras, poisonous drugs and other poisonous living entities in the world. *(pp. 252–278)*

PLATE SIX

The goddess of fortune, Ramā, appeared like electricity, surpassing the lightning that might illuminate a marble mountain. Because of her exquisite beauty and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences, and thus they each worshiped her with their own special presentations: a suitable sitting place from Indra; pure water in golden waterpots from the Ganges and the Yamunā personified; all the herbs needed for installing the Deity from the land personified; milk, yogurt, ghee, urine and cow dung from the cows; everything produced during springtime from spring personified; flower garlands surrounded by bumblebees from Varuṇa; various decorative ornaments from Viśvakarmā; a necklace from Sarasvatī; a lotus flower from Lord Brahmā; and earrings from the inhabitants of Nāgaloka. The great sages performed the bathing ceremony while the Gandharvas chanted all-auspicious Vedic *mantras* and the professional dancers danced and sang. The clouds personified blew conchshells and bugles, beat various drums, and played flutes and stringed instruments. And the great elephants carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic *mantras* chanted by learned *brāhmaṇas*. *(pp. 292–300)*

PLATE SEVEN

While the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared, carrying a jug filled to the top with nectar. He was as strongly built as a lion; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments. He was dressed in yellow garments, and from his ears hung brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, and he was decorated with bangles. His name was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. It is he who inaugurated the science of medicine in the universe, and it is he who very quickly cures the diseases of the ever-diseased living entities simply by His fame personified. As one of the demigods, he is permitted to take a share in sacrifices, and only because of him do the demigods achieve a long duration of life. *(pp. 312–314)*

CHAPTER ONE

The Manus, Administrators of the Universe

First of all, let me offer my humble, respectful obeisances unto the lotus feet of my spiritual master, His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Sometime in the year 1935 when His Divine Grace was staying at Rādhā-kuṇḍa, I went to see him from Bombay. At that time, he gave me many important instructions in regard to constructing temples and publishing books. He personally told me that publishing books is more important than constructing temples. Of course, those same instructions remained within my mind for many years. In 1944 I began publishing my *Back to Godhead*, and when I retired from family life in 1958 I began publishing *Śrīmad-Bhāgavatam* in Delhi. When three parts of *Śrīmad-Bhāgavatam* had been published in India, I then started for the United States of America on the thirteenth of August, 1965.

I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of *Śrīmad-Bhāgavatam*, and a summary of the Tenth Canto has already been published as *Kṛṣṇa, the Supreme Personality of Godhead*. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of *Śrīmad-Bhāgavatam* just to please His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura.

This First Chapter of the Eighth Canto may be summarized as a description of four Manus, namely Svāyambhuva, Svārociṣa, Uttama and

Tāmasa. After hearing descriptions of the dynasty of Svāyambhuva Manu until the end of the Seventh Canto, Mahārāja Parīkṣit desired to know about other Manus. He desired to understand how the Supreme Personality of Godhead descends—not only in the past but at the present and in the future—and how He acts in various pastimes as Manu. Since Parīkṣit Mahārāja was eager to know all this, Śukadeva Gosvāmī gradually described all the Manus, beginning with the six Manus who had appeared in the past.

The first Manu was Svāyambhuva Manu. His two daughters, namely Ākūti and Devahūti, gave birth to two sons, named Yajña and Kapila respectively. Because Śukadeva Gosvāmī had already described the activities of Kapila in the Third Canto, he now described the activities of Yajña. The original Manu, along with his wife, Śatarūpā, went into the forest to practice austerities on the bank of the River Sunandā. They practiced austerities for a hundred years, and then Manu, in a trance, formed prayers to the Supreme Personality of Godhead. Rākṣasas and *asuras* then attempted to devour him, but Yajña, accompanied by his sons the Yāmas and the demigods, killed them. Then Yajña personally took the post of Indra, the King of the heavenly planets.

The second Manu, whose name was Svārociṣa, was the son of Agni, and His sons were headed by Dyumat, Suṣeṇa and Rociṣmat. In the age of this Manu, Rocana became Indra, the ruler of the heavenly planets, and there were many demigods, headed by Tuṣita. There were also many saintly persons, such as Ūrja and Stambha. Among them was Vedaśirā, whose wife, Tuṣitā, gave birth to Vibhu. Vibhu instructed eighty-eight thousand *dṛḍha-vratas*, or saintly persons, on self-control and austerity.

Uttama, the son of Priyavrata, was the third Manu. Among his sons were Pavana, Sṛñjaya and Yajñahotra. During the reign of this Manu, the sons of Vasiṣṭha, headed by Pramada, became the seven saintly persons. The Satyas, Devaśrutas and Bhadras became the demigods, and Satyajit became Indra. From the womb of Sunṛtā, the wife of Dharma, the Lord appeared as Satyasena, and He killed all the Yakṣas and Rākṣasas who were fighting with Satyajit.

Tāmasa, the brother of the third Manu, was the fourth Manu, and he had ten sons, including Pṛthu, Khyāti, Nara and Ketu. During his reign, the Satyakas, Haris, Vīras and others were demigods, the seven great saints were headed by Jyotirdhāma, and Triśikha became Indra.

Harimedhā begot a son named Hari in the womb of his wife Hariṇī. This Hari, an incarnation of God, saved the devotee Gajendra. This incident is described as *gajendra-mokṣaṇa*. At the end of this chapter, Parīkṣit Mahārāja particularly asks about this incident.

TEXT 1

श्रीराजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्तराच्छ्रुतः ।
यत्र विश्वसृजां सर्गो मनूनन्यान्वदस्व नः ॥ १ ॥

śrī-rājovāca
svāyambhuvasyeha guro
vaṁśo 'yaṁ vistarāc chrutaḥ
yatra viśva-sṛjāṁ sargo
manūn anyān vadasva naḥ

śrī-rājā uvāca—the King (Mahārāja Parīkṣit) said; *svāyambhuvasya*—of the great personality Svāyambhuva Manu; *iha*—in this connection; *guro*—O my spiritual master; *vaṁśaḥ*—dynasty; *ayam*—this; *vistarāt*—extensively; *śrutaḥ*—I have heard (from you); *yatra*—wherein; *viśva-sṛjām*—of the great personalities known as the *prajāpatis*, such as Marīci; *sargaḥ*—creation, involving the birth of many sons and grandsons from the daughters of Manu; *manūn*—Manus; *anyān*—other; *vadasva*—kindly describe; *naḥ*—to us.

TRANSLATION

King Parīkṣit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svāyambhuva Manu. But there are also other Manus, and I want to hear about their dynasties. Kindly describe them to us.

TEXT 2

मन्वन्तरे हरेर्जन्म कर्माणि च महीयसः ।
गृणन्ति कवयो ब्रह्मंस्तानि नो वद शृण्वताम् ॥ २ ॥

manvantare harer janma
karmāṇi ca mahīyasaḥ
gṛṇanti kavayo brahmaṁs
tāni no vada śṛṇvatām

manvantare—during the change of *manvantaras* (one Manu following another); *hareḥ*—of the Supreme Personality of Godhead; *janma*—appearance; *karmāṇi*—and activities; *ca*—also; *mahīyasaḥ*—of the supremely glorified; *gṛṇanti*—describe; *kavayaḥ*—the great learned persons who have perfect intelligence; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *tāni*—all of them; *naḥ*—to us; *vada*—please describe; *śṛṇvatām*—who are very eager to hear.

TRANSLATION

O learned brāhmaṇa, Śukadeva Gosvāmī, the great learned persons who are completely intelligent describe the activities and appearance of the Supreme Personality of Godhead during the various manvantaras. We are very eager to hear about these narrations. Kindly describe them.

PURPORT

The Supreme Personality of Godhead has different varieties of incarnations, including the *guṇa-avatāras*, *manvantara-avatāras*, *līlā-avatāras* and *yuga-avatāras*, all of which are described in the *śāstras*. Without reference to the *śāstras* there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead. Therefore, as especially mentioned here, *gṛṇanti kavayaḥ:* the descriptions of various incarnations are accepted by great learned scholars with perfect intelligence. At the present time, especially in India, so many rascals are claiming to be incarnations, and people are being misled. Therefore, the identity of an incarnation should be confirmed by the descriptions of the *śāstras* and by wonderful activities. As described in this verse by the word *mahīyasaḥ*, the activities of an incarnation are not ordinary magic or jugglery, but are wonderful activities. Thus any incarnation of the Supreme Personality of Godhead must be supported by the statements of the *śāstra* and must actually perform wonderful activities. Parīkṣit Mahārāja was eager to hear about the Manus of different ages.

There are fourteen Manus during a day of Brahmā, and the age of each Manu lasts for seventy-one *yugas*. Thus there are thousands of Manus during the life of Brahmā.

TEXT 3

यद्यस्मिन्नन्तरे ब्रह्मन्भगवान्विश्वभावनः ।
कृतवान्कुरुते कर्ता ह्यतीतेऽनागतेऽद्य वा ॥ ३ ॥

yad yasminn antare brahman
bhagavān viśva-bhāvanaḥ
kṛtavān kurute kartā
hy atīte 'nāgate 'dya vā

yat—whatever activities; *yasmin*—in a particular age; *antare*—*manvantara; brahman*—O great *brāhmaṇa; bhagavān*—the Supreme Personality of Godhead; *viśva-bhāvanaḥ*—who has created this cosmic manifestation; *kṛtavān*—has done; *kurute*—is doing; *kartā*—and will do; *hi*—indeed; *atīte*—in the past; *anāgate*—in the future; *adya*—at the present; *vā*—either.

TRANSLATION

O learned brāhmaṇa, kindly describe to us whatever activities the Supreme Personality of Godhead, who created this cosmic manifestation, has performed in the past manvantaras, is performing at present, and will perform in the future manvantaras.

PURPORT

In *Bhagavad-gītā* the Supreme Personality of Godhead said that both He and the other living entities present on the battlefield had existed in the past, they existed at present, and they would continue to exist in the future. Past, present and future always exist, both for the Supreme Personality of Godhead and for ordinary living entities. *Nityo nityānāṁ cetanaś cetanānām.* Both the Lord and the living entities are eternal and sentient, but the difference is that the Lord is unlimited whereas the living entities are limited. The Supreme Personality of Godhead is the creator of everything, and although the living entities are not created but exist with the Lord eternally, their bodies are created, whereas the

Supreme Lord's body is never created. There is no difference between the Supreme Lord and His body, but the conditioned soul, although eternal, is different from his body.

TEXT 4

श्रीऋषिरुवाच

मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः।
आद्यस्ते कथितो यत्र देवादीनां च सम्भवः ॥ ४ ॥

śrī-ṛṣir uvāca
manavo 'smin vyatītāḥ ṣaṭ
kalpe svāyambhuvādayaḥ
ādyas te kathito yatra
devādīnāṁ ca sambhavaḥ

śrī-ṛṣiḥ uvāca—the great saint Śukadeva Gosvāmī said; *manavaḥ*—Manus; *asmin*—during this period (one day of Brahmā); *vyatītāḥ*—already past; *ṣaṭ*—six; *kalpe*—in this duration of Brahmā's day; *svāyambhuva*—Svāyambhuva Manu; *ādayaḥ*—and others; *ādyaḥ*—the first one (Svāyambhuva); *te*—unto you; *kathitaḥ*—I have already described; *yatra*—wherein; *deva-ādīnām*—of all the demigods; *ca*—also; *sambhavaḥ*—the appearance.

TRANSLATION

Śukadeva Gosvāmī said: In the present kalpa there have already been six Manus. I have described to you Svāyambhuva Manu and the appearance of many demigods. In this kalpa of Brahmā, Svāyambhuva is the first Manu.

TEXT 5

आकूत्यां देवहूत्यां च दुहित्रोस्तस्य वै मनोः।
धर्मज्ञानोपदेशार्थं भगवान्पुत्रतां गतः ॥ ५ ॥

ākūtyāṁ devahūtyāṁ ca
duhitros tasya vai manoḥ

dharma-jñānopadeśārthaṁ
bhagavān putratāṁ gataḥ

ākūtyām—from the womb of Ākūti; *devahūtyām ca*—and from the womb of Devahūti; *duhitroḥ*—of the two daughters; *tasya*—of him; *vai*—indeed; *manoḥ*—of Svāyambhuva Manu; *dharma*—religion; *jñāna*—and knowledge; *upadeśa-artham*—for instructing; *bhagavān*—the Supreme Personality of Godhead; *putratām*—sonhood under Ākūti and Devahūti; *gataḥ*—accepted.

TRANSLATION

Svāyambhuva Manu had two daughters, named Ākūti and Devahūti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajñamūrti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.

PURPORT

Devahūti's son was known as Kapila, and Ākūti's son was known as Yajñamūrti. Both of Them taught about religion and philosophical knowledge.

TEXT 6

कृतं पुरा भगवतः कपिलस्यानुवर्णितम् ।
आख्यास्ये भगवान्यज्ञो यच्चकार कुरूद्वह ॥ ६ ॥

kṛtaṁ purā bhagavataḥ
kapilasyānuvarṇitam
ākhyāsye bhagavān yajño
yac cakāra kurūdvaha

kṛtam—already done; *purā*—before; *bhagavataḥ*—of the Supreme Personality of Godhead; *kapilasya*—Kapila, the son of Devahūti; *anuvarṇitam*—fully described; *ākhyāsye*—I shall describe now; *bhagavān*—the Supreme Personality of Godhead; *yajñaḥ*—of the name Yajñapati or Yajñamūrti; *yat*—whatever; *cakāra*—executed; *kuru-udvaha*—O best of the Kurus.

TRANSLATION

O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.

TEXT 7

विरक्तः कामभोगेषु शतरूपापतिः प्रभुः ।
विसृज्य राज्यं तपसे सभार्यो वनमाविशत् ॥ ७ ॥

viraktaḥ kāma-bhogeṣu
śatarūpā-patiḥ prabhuḥ
visṛjya rājyaṁ tapase
sabhāryo vanam āviśat

viraktaḥ—without attachment; *kāma-bhogeṣu*—in sense gratification (in *gṛhastha* life); *śatarūpā-patiḥ*—the husband of Śatarūpā, namely Svāyambhuva Manu; *prabhuḥ*—who was the master or king of the world; *visṛjya*—after renouncing totally; *rājyam*—his kingdom; *tapase*—for practicing austerities; *sa-bhāryaḥ*—with his wife; *vanam*—the forest; *āviśat*—entered.

TRANSLATION

Svāyambhuva Manu, the husband of Śatarūpā, was by nature not at all attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities.

PURPORT

As stated in *Bhagavad-gītā* (4.2), *evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ:* "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." All the Manus were perfect kings. They were *rājarṣis.* In other words, although they held posts as kings of the world, they were as good as great saints. Svāyambhuva Manu, for example, was the emperor of the world, yet he had no desire for sense gratification. This is the meaning of monarchy. The king of the country or the emperor of the empire must be so trained that by nature he renounces sense gratification. It is not that

because one becomes king he should unnecessarily spend money for sense gratification. As soon as kings became degraded, spending money for sense gratification, they were lost. Similarly, at the present moment, monarchy having been lost, the people have created democracy, which is also failing. Now, by the laws of nature, the time is coming when dictatorship will put the citizens into more and more difficulty. If the king or dictator individually, or the members of the government collectively, cannot maintain the state or kingdom according to the rules of *Manu-saṁhitā*, certainly their government will not endure.

TEXT 8

सुनन्दायां वर्षशतं पदैकेन भुवं स्पृशन् ।
तप्यमानस्तपो घोरमिदमन्वाह भारत ॥ ८ ॥

sunandāyāṁ varṣa-śataṁ
padaikena bhuvaṁ spṛśan
tapyamānas tapo ghoram
idam anvāha bhārata

sunandāyām—on the bank of the River Sunandā; *varṣa-śatam*—for one hundred years; *pada-ekena*—on one leg; *bhuvam*—the earth; *spṛśan*—touching; *tapyamānaḥ*—he performed austerities; *tapaḥ*—austerities; *ghoram*—very severe; *idam*—the following; *anvāha*—and spoke; *bhārata*—O scion of Bharata.

TRANSLATION

O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word *anvāha* means that he chanted or murmured to himself, not that he lectured to anyone.

TEXT 9

श्रीमनुरुवाच

येन चेतयते विश्वं विश्वं चेतयते न यम् ।
यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः ॥ ९ ॥

śrī-manur uvāca
yena cetayate viśvaṁ
viśvaṁ cetayate na yam
yo jāgarti śayāne 'smin
nāyaṁ taṁ veda veda saḥ

śrī-manuḥ uvāca—Svāyambhuva Manu chanted; *yena*—by whom (the Personality of Godhead); *cetayate*—is brought into animation; *viśvam*—the whole universe; *viśvam*—the whole universe (the material world); *cetayate*—animates; *na*—not; *yam*—He whom; *yaḥ*—He who; *jāgarti*—is always awake (watching all activities); *śayāne*—while sleeping; *asmin*—in this body; *na*—not; *ayam*—this living entity; *tam*—Him; *veda*—knows; *veda*—knows; *saḥ*—He.

TRANSLATION

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.

PURPORT

Here is a distinction between the Supreme Personality of Godhead and the living entities. *Nityo nityānāṁ cetanaś cetanānām.* According to the Vedic version, the Lord is the supreme eternal, the supreme living being. The difference between the Supreme Being and the ordinary living being is that when this material world is annihilated, all the living entities remain silent in oblivion, in a dreaming or unconscious condition, whereas the Supreme Being stays awake as the witness of everything. This material world is created, it stays for some time, and then it is an-

nihilated. Throughout these changes, however, the Supreme Being remains awake. In the material condition of all living entities, there are three stages of dreaming. When the material world is awake and put in working order, this is a kind of dream, a waking dream. When the living entities go to sleep, they dream again. And when unconscious at the time of annihilation, when this material world is unmanifested, they enter another stage of dreaming. At any stage in the material world, therefore, they are all dreaming. In the spiritual world, however, everything is awake.

TEXT 10

आत्मावास्यमिदं विश्वं यत् किञ्चिज्जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१०॥

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

ātma—the Supersoul; *āvāsyam*—living everywhere; *idam*—this universe; *viśvam*—all universes, all places; *yat*—whatever; *kiñcit*—everything that exists; *jagatyām*—in this world, everywhere; *jagat*—everything, animate and inanimate; *tena*—by Him; *tyaktena*—allotted; *bhuñjīthāḥ*—you may enjoy; *mā*—do not; *gṛdhaḥ*—accept; *kasya svit*—of anyone else; *dhanam*—the property.

TRANSLATION

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.

PURPORT

Having described the situation of the Supreme Personality of Godhead as transcendental, Svāyambhuva Manu, for the instruction of the sons

and grandsons in his dynasty, is now describing all the property of the universe as belonging to the Supreme Personality of Godhead. Manu's instructions are not only for his own sons and grandsons, but for all of human society. The word "man"—or, in Sanskrit, *manuṣya*—has been derived from the name Manu, for all the members of human society are descendants of the original Manu. Manu is also mentioned in *Bhagavad-gītā* (4.1), where the Lord says:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." Svāyambhuva Manu and Vaivasvata Manu have similar duties. Vaivasvata Manu was born of the sun-god, Vivasvān, and his son was Ikṣvāku, the King of the earth. Since Manu is understood to be the original father of humanity, human society should follow his instructions.

Svāyambhuva Manu instructs that whatever exists, not only in the spiritual world but even within this material world, is the property of the Supreme Personality of Godhead, who is present everywhere as the Superconsciousness. As confirmed in *Bhagavad-gītā* (13.3), *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* in every field—in other words, in every body—the Supreme Lord is existing as the Supersoul. The individual soul is given a body in which to live and act according to the instructions of the Supreme Person, and therefore the Supreme Person also exists within every body. We should not think that we are independent; rather, we should understand that we are allotted a certain portion of the total property of the Supreme Personality of Godhead.

This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse. *Ātmāvāsyam idaṁ viśvam:* whatever exists within this universe is the property of the

Supreme Personality of Godhead. The modern communistic theory, and also the idea of the United Nations, can be reformed—indeed, rectified—by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. *Ātmāvāsyam idaṁ viśvam. Īśāvāsyam idaṁ sarvam.* This universal communism can solve all the problems of the world.

One should learn from the Vedic literature that one's body is also not the property of the individual soul, but is given to the individual soul according to his *karma. Karmaṇā daiva-netreṇa jantur dehopapattaye.* The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Lord, as the Supersoul, sits in everyone's heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of desires in suitable bodies, which are nothing but machines (*yantrārūḍhāni māyayā*). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another's property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (*tejo-vāri-mṛdāṁ yathā vinimayaḥ*). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a

skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: *tena tyaktena bhuñjīthāḥ.* One may construct a big skyscraper, but neither the constructor, the merchant nor the worker can claim proprietorship. Proprietorship belongs to the person who has spent for the building. The Supreme Personality of Godhead has manufactured water, earth, air, fire and the sky, and one can use these and take a salary (*tena tyaktena bhuñjīthāḥ*). However, one cannot claim proprietorship. This is perfect communism. Our tendency to construct great buildings should be used only for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled.

Since all property belongs to the Supreme Personality of Godhead, everything should be offered to the Lord, and we should take only *prasāda* (*tena tyaktena bhuñjīthāḥ*). We should not fight among ourselves to take more than we need. As Nārada said to Mahārāja Yudhiṣṭhira:

yāvad bhriyeta jaṭharaṁ
tāvat svatvaṁ hi dehinām
adhikaṁ yo 'bhimanyeta
sa steno daṇḍam arhati

"One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature." (*Bhāg.* 7.14.8) Of course, we need to be maintained in eating, sleeping, mating and defending (*āhāra-nidrā-bhaya-maithuna*), but since the Supreme Lord, the Personality of Godhead, has provided these necessities of life for the birds and bees, why not for mankind? There is no need for economic development; everything is provided. Therefore one should understand that everything belongs to Kṛṣṇa, and with this idea, one may take *prasāda.* However, if one interferes with the allotments of others, he is a thief. We should not accept more than what we actually need. Therefore, if by chance we get

an abundance of money, we should always consider that it belongs to the Supreme Personality of Godhead. In Kṛṣṇa consciousness we are getting sufficient money, but we should never think that the money belongs to us; it belongs to the Supreme Personality of Godhead and should be equally distributed to the workers, the devotees. No devotee should claim that any money or property belongs to him. If one thinks that any portion of property of this huge universe belongs to anyone, he is to be considered a thief and is punishable by the laws of nature. *Daivī hy eṣā guṇamayī mama māyā duratyayā:* no one can surpass the vigilance of material nature or hide his intentions from material nature. If human society unlawfully claims that the property of the universe, either partially or wholly, belongs to mankind, all of human society will be cursed as a society of thieves and will be punished by the laws of nature.

TEXT 11

यं पश्यति न पश्यन्तं चक्षुर्यस्य न रिष्यति ।
तं भूतनिलयं देवं सुपर्णमुपधावत ॥११॥

yaṁ paśyati na paśyantaṁ
cakṣur yasya na riṣyati
taṁ bhūta-nilayaṁ devaṁ
suparṇam upadhāvata

yam—He who; *paśyati*—the living entity sees; *na*—not; *paśyantam*—although always seeing; *cakṣuḥ*—eye; *yasya*—whose; *na*—never; *riṣyati*—diminishes; *tam*—Him; *bhūta-nilayam*—the original source of all living entities; *devam*—the Supreme Personality of Godhead; *suparṇam*—who accompanies the living entity as a friend; *upadhāvata*—everyone should worship.

TRANSLATION

Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone

should worship the Supersoul, who always stays with the individual soul as a friend.

PURPORT

Offering prayers to Kṛṣṇa, Śrīmatī Kuntīdevī, the mother of the Pāṇḍavas, said, *alakṣyaṁ sarva-bhūtānām antar bahir avasthitam:* "Kṛṣṇa, You reside both inside and outside of everything, yet the unintelligent conditioned souls cannot see You." In *Bhagavad-gītā* it is said that one can see the Supreme Personality of Godhead through *jñāna-cakṣuṣaḥ*, eyes of knowledge. He who opens these eyes of knowledge is called a spiritual master. Thus we offer our prayers to the spiritual master with the following *śloka:*

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." (*Gautamīya Tantra*) The *guru's* task is to open the disciple's eyes of knowledge. When the disciple is awakened from ignorance to knowledge, he can see the Supreme Personality of Godhead everywhere because the Lord actually is everywhere. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham.* The Lord resides within this universe, He resides within the hearts of all living entities, and He resides even within the atom. Because we lack perfect knowledge, we cannot see God, but a little deliberation can help us to see God everywhere. This requires training. With a little deliberation, even the most degraded person can perceive the presence of God. If we take into account whose property is the vast ocean, whose property is the vast land, how the sky exists, how the numberless millions of stars and planets are set in the sky, who has made this universe and whose property it is, we should certainly come to the conclusion that there is a proprietor of everything. When we claim proprietorship over a certain piece of land, whether individually or for our families or nations, we should also consider how we became the proprietors. The land was there before our

birth, before we came to the land. How did it become our property? Such deliberation will help us understand that there is a supreme proprietor of everything—the Supreme Personality of Godhead.

The Supreme Godhead is always awake. In the conditioned stage we forget things because we change our bodies, but because the Supreme Personality of Godhead does not change His body, He remembers past, present and future. Kṛṣṇa says in *Bhagavad-gītā* (4.1), *imaṁ vivasvate yogaṁ proktavān aham avyayam:* "I spoke this science of God—*Bhagavad-gītā*—to the sun-god at least forty million years ago." When Arjuna inquired from Kṛṣṇa how He could remember incidents that had taken place so long ago, the Lord answered that Arjuna was also present at that time. Because Arjuna is Kṛṣṇa's friend, wherever Kṛṣṇa goes, Arjuna goes. But the difference is that Kṛṣṇa remembers everything, whereas the living entity like Arjuna, being a minute particle of the Supreme Lord, forgets. Therefore it is said, the Lord's vigilance is never diminished. This is also confirmed in *Bhagavad-gītā* (15.15). *Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* the Supreme Personality of Godhead in His Paramātmā feature is always present within the hearts of all living entities, and from Him come memory, knowledge and forgetfulness. This is also indicated in this verse by the word *suparṇam*, which means "friend." In the *Śvetāśvatara Upaniṣad* (4.6) it is therefore said, *dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte:* two birds are sitting on the same tree as friends. One bird is eating the fruit of the tree, and the other is simply observing. This observing bird is always present as a friend to the eating bird and giving him remembrance of things he wanted to do. Thus if we take into account the Supreme Personality of Godhead in our daily affairs, we can see Him or at least perceive His presence everywhere.

The words *cakṣur yasya na riṣyati* mean that although we cannot see Him, this does not mean that He cannot see us. Nor does He die when the cosmic manifestation is annihilated. The example is given in this connection that the sunshine is present when the sun is present, but when the sun is not present, or when we cannot see the sun, this does not mean that the sun is lost. The sun is there, but we cannot see it. Similarly, although we cannot see the Supreme Personality of Godhead in our present darkness, our lack of knowledge, He is always present, seeing our activities. As the Paramātmā, He is the witness and adviser (*upadraṣṭā* and

anumantā). Therefore, by following the instructions of the spiritual master and studying authorized literatures, one can understand that God is present before us, seeing everything, although we have no eyes with which to see Him.

TEXT 12

न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः ।
विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत् ॥१२॥

na yasyādy-antau madhyaṁ ca
svaḥ paro nāntaraṁ bahiḥ
viśvasyāmūni yad yasmād
viśvaṁ ca tad ṛtaṁ mahat

na—neither; *yasya*—of whom (the Supreme Personality of Godhead); *ādi*—a beginning; *antau*—end; *madhyam*—middle; *ca*—also; *svaḥ*—own; *paraḥ*—others; *na*—nor; *antaram*—inside; *bahiḥ*—outside; *viśvasya*—of the whole cosmic manifestation; *amūni*—all such considerations; *yat*—whose form; *yasmāt*—from He who is the cause of everything; *viśvam*—the whole universe; *ca*—and; *tat*—all of them; *ṛtam*—truth; *mahat*—very, very great.

TRANSLATION

The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is described in the *Brahma-saṁhitā* (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." For the Lord's existence there is no cause, for He is the cause of everything. He is in everything (*mayā tatam idaṁ sarvam*), He is expanded in everything, but He is not everything. He is *acintya-bhedābheda*, simultaneously one and different. That is explained in this verse. In the material condition we have a conception of beginning, end and middle, but for the Supreme Personality of Godhead there are no such things. The universal cosmic manifestation is also the *virāḍ-rūpa* that was shown to Arjuna in *Bhagavad-gītā*. Therefore, since the Lord is present everywhere and all the time, He is the Absolute Truth and the greatest. He is complete in greatness. God is great, and how He is great is explained here.

TEXT 13

स विश्वकायः पुरुहूत ईशः
सत्यः स्वयंज्योतिरजः पुराणः ।
धत्तेऽस्य जन्माद्यजयात्मशक्त्या
तां विद्ययोदस्य निरीह आस्ते ॥१३॥

sa viśva-kāyaḥ puru-hūta īśaḥ
satyaḥ svayaṁ-jyotir ajaḥ purāṇaḥ
dhatte 'sya janmādy-ajayātma-śaktyā
tāṁ vidyayodasya nirīha āste

saḥ—that Supreme Personality of Godhead; *viśva-kāyaḥ*—the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); *puru-hūtaḥ*—known by so many names; *īśaḥ*—the supreme controller (with full power); *satyaḥ*—the ultimate truth; *svayam*—personally; *jyotiḥ*—self-effulgent; *ajaḥ*—

unborn, beginningless; *purāṇaḥ*—the oldest; *dhatte*—He performs; *asya*—of this universe; *janma-ādi*—the creation, maintenance and annihilation; *ajayā*—by His external energy; *ātma-śaktyā*—by His personal potency; *tām*—that external material energy; *vidyayā*—by His spiritual potency; *udasya*—giving up; *nirīhaḥ*—without any desire or activity; *āste*—He is existing (untouched by the material energy).

TRANSLATION

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

PURPORT

Śrī Caitanya Mahāprabhu says in His *Śikṣāṣṭaka*, *nāmnām akāri bahudhā nija-sarva-śaktiḥ:* the Supreme Personality of Godhead has many names, which are all nondifferent from the Supreme Person. This is spiritual existence. By chanting the Hare Kṛṣṇa *mahā-mantra*, consisting of names of the Supreme Lord, we find that the name has all the potencies of the person. The Lord's activities are many, and according to His activities He has many names. He appeared as the son of mother Yaśodā, and also as the son of mother Devakī, and therefore He is named Devakī-nandana and Yaśodā-nandana. *Parāsya śaktir vividhaiva śrūyate:* the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The *śāstras* recommend which names we should chant, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the *śāstras* in chanting His holy name.

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As

stated in *Śrīmad-Bhāgavatam* (1.7.23): *māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani.* Although the external energy belongs to the Lord, when one is in the external energy (*mama māyā duratyayā*) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in *Bhagavad-gītā* (18.55) it is said, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of *bhakti*, or Kṛṣṇa consciousness. This *bhakti* consists of various activities (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*), and to understand the Lord one must take to this path of devotional service. Even though the people of the world have forgotten God and may say that God is dead, this is not a fact. One can understand God when one takes to the Kṛṣṇa consciousness movement, and thus one can be happy.

TEXT 14

अथाग्रे ऋषयः कर्माणीहन्तेऽकर्महेतवे ।
ईहमानो हि पुरुषः प्रायोऽनीहां प्रपद्यते ॥१४॥

athāgre ṛṣayaḥ karmāṇ-
īhante 'karma-hetave
īhamāno hi puruṣaḥ
prāyo 'nīhāṁ prapadyate

atha—therefore; *agre*—in the beginning; *ṛṣayaḥ*—all learned *ṛṣis*, saintly persons; *karmāṇi*—fruitive activities; *īhante*—execute; *akarma*—freedom from fruitive results; *hetave*—for the purpose of; *īhamānaḥ*—engaging in such activities; *hi*—indeed; *puruṣaḥ*—a person; *prāyaḥ*—almost always; *anīhām*—liberation from *karma; prapadyate*—attains.

TRANSLATION

Therefore, to enable people to reach the stage of activities that are not tinged by fruitive results, great saints first engage people in fruitive activities, for unless one begins by performing activities as recommended in the śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

PURPORT

In *Bhagavad-gītā* (3.9) Lord Kṛṣṇa advises, *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Generally, everyone is attracted to hard labor for becoming happy in this material world, but although various activities are going on all over the world simply for the sake of happiness, unfortunately only problems are being created from such fruitive activities. Therefore it is advised that active persons engage in activities of Kṛṣṇa consciousness, which are called *yajña*, because then they will gradually come to the platform of devotional service. *Yajña* means Lord Viṣṇu, the *yajña-puruṣa*, the enjoyer of all sacrifices (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*). The Supreme Personality of Godhead is actually the enjoyer, and therefore if we begin our activities for His satisfaction, we will gradually lose our taste for material activities.

Sūta Gosvāmī declared to the great assembly of sages at Naimiṣāraṇya:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twiceborn, it is concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and order of life, is to please the Lord Hari." (*Bhāg.* 1.2.13) According to Vedic principles, everyone must act according to his classification as *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha* or *sannyāsī*. Everyone should progress toward perfection by acting in such a way that Kṛṣṇa will be pleased (*saṁsiddhir hari-toṣaṇam*). One cannot please Kṛṣṇa by sitting idly; one must act according to the directions of the spiritual master for the sake of pleasing the Supreme Personality of Godhead, and then one will gradually come to the stage of pure devotional service. As confirmed in *Śrīmad-Bhāgavatam* (1.5.12):

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]." *Jñānīs* recommend that one adopt *naiṣkarmya* by not doing anything but simply meditating and thinking of Brahman, but this is impossible unless one realizes Parabrahman, Kṛṣṇa. If there is no Kṛṣṇa consciousness, any kind of activity, be it philanthropic, political or social, simply causes *karma-bandhana*, bondage to material work.

As long as one is entangled in *karma-bandhana*, one must accept different types of bodies that spoil the human form of facility. Therefore, in *Bhagavad-gītā* (6.3) *karma-yoga* is recommended:

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

"For one who is a neophyte in the *yoga* system, work is said to be the means; and for one who has already attained to *yoga*, cessation of all material activities is said to be the means." Nonetheless:

karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate

"One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender." (Bg. 3.6) One should act for Kṛṣṇa very seriously in order to become fully Kṛṣṇa conscious and should not sit down to imitate such great personalities as Haridāsa Ṭhākura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemned such imitation. He said:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava.

"My dear mind, what kind of devotee are you? Simply for cheap adoration, you sit in a solitary place and pretend to chant the Hare Kṛṣṇa

mahā-mantra, but this is all cheating." Recently at Māyāpur an African devotee wanted to imitate Haridāsa Ṭhākura, but after fifteen days he became restless and went away. Do not suddenly try to imitate Haridāsa Ṭhākura. Engage yourself in Kṛṣṇa conscious activities, and gradually you will come to the stage of liberation (*muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*).

TEXT 15

ईहते भगवानीशो न हि तत्र विसज्जते ।
आत्मलाभेन पूर्णार्थो नावसीदन्ति येऽनु तम् ॥१५॥

īhate bhagavān īśo
na hi tatra visajjate
ātma-lābhena pūrṇārtho
nāvasīdanti ye 'nu tam

īhate—engages in activities of creation, maintenance and annihilation; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *īśaḥ*—the supreme controller; *na*—not; *hi*—indeed; *tatra*—in such activities; *visajjate*—He becomes entangled; *ātma-lābhena*—because of His own gain; *pūrṇa-arthaḥ*—who is self-satisfied; *na*—not; *avasīdanti*—are disheartened; *ye*—persons who; *anu*—follow; *tam*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

PURPORT

As stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." If we do not act in Kṛṣṇa consciousness we shall be entangled, like silkworms in

cocoons. The Supreme Personality of Godhead, Kṛṣṇa, appears in order to teach us how to work so that we will not be entangled in this material world. Our real problem is that we are entangled in materialistic activities, and because we are conditioned, our struggle continues through punishment in material existence in one body after another in different forms of life. As the Lord says in *Bhagavad-gītā* (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are actually minute forms who are part and parcel of the Supreme Lord. The Supreme Lord is full in everything, and the small particles of the Lord are also originally qualified like Him, but because of their minute existence, they are infected by material attraction and thus entangled. We must therefore follow the instructions of the Supreme Personality of Godhead, and then, like Kṛṣṇa, who is never entangled by His material activities of creation, maintenance and annihilation, we will have nothing for which to lament (*nāvasīdanti ye 'nu tam*). Kṛṣṇa personally gives instructions in *Bhagavad-gītā*, and anyone who follows these instructions is liberated.

Following Kṛṣṇa's instructions is possible when one is a devotee, for Kṛṣṇa instructs that one should become a devotee. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* "Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) Always thinking of Kṛṣṇa means chanting the Hare Kṛṣṇa *mantra*, but unless one is an initiated devotee he cannot do this. As soon as one becomes a devotee, he engages in Deity worship (*mad-yājī*). A devotee's business is to offer obeisances to the Lord and the spiritual master constantly. This principle is the recognized way to come to the platform of *bhakti*. As soon as one comes to this platform, he gradually understands the Supreme Personality of Godhead, and simply by understanding Kṛṣṇa one is liberated from material bondage.

TEXT 16

तमीहमानं निरहङ्कृतं बुधं
निराशिषं पूर्णमनन्यचोदितम् ।
नृञ् शिक्षयन्तं निजवर्त्मसंस्थितं
प्रभुं प्रपद्येऽखिलधर्मभावनम् ॥१६॥

tam īhamānaṁ nirahaṅkṛtaṁ budhaṁ
nirāśiṣaṁ pūrṇam ananya-coditam
nṛñ śikṣayantaṁ nija-vartma-saṁsthitaṁ
prabhuṁ prapadye 'khila-dharma-bhāvanam

tam—unto the same Supreme Personality of Godhead; *īhamānam*—who is acting for our benefit; *nirahaṅkṛtam*—who is without entanglement or desire for gain; *budham*—who is completely in knowledge; *nirāśiṣam*—without desires to enjoy the fruits of His activities; *pūrṇam*—who is full and therefore has no need to fulfill desires; *ananya*—by others; *coditam*—induced or inspired; *nṛn*—all of human society; *śikṣayantam*—to teach (the real path of life); *nija-vartma*—His own personal way of life; *saṁsthitam*—to establish (without deviation); *prabhum*—unto the Supreme Lord; *prapadye*—I request everyone to surrender; *akhila-dharma-bhāvanam*—who is the master of all religious principles or the occupational duties for a human being.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, works just like an ordinary human being, yet He does not desire to enjoy the fruits of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and thus He inaugurates the real path of religion. I request everyone to follow Him.

PURPORT

This is the sum and substance of our Kṛṣṇa consciousness movement. We are simply requesting human society to follow in the footsteps of the

teacher of *Bhagavad-gītā*. Follow the instructions of *Bhagavad-gītā As It Is*, and your life will be successful. That is the summary of the Kṛṣṇa consciousness movement. The organizer of the Kṛṣṇa consciousness movement is teaching everyone how to follow Lord Rāmacandra, how to follow Lord Kṛṣṇa, and how to follow Śrī Caitanya Mahāprabhu. In this material world, we need a leader for a monarchy or good government. Lord Śrī Rāmacandra, by His practical example, showed how to live for the benefit of all human society. He fought with demons like Rāvaṇa, He carried out the orders of His father, and He remained the faithful husband of mother Sītā. Thus there is no comparison to Lord Rāmacandra's acting as an ideal king. Indeed, people still hanker for *rāma-rājya*, a government conducted like that of Lord Rāmacandra. Similarly, although Lord Kṛṣṇa is the Supreme Personality of Godhead, He taught His disciple and devotee Arjuna how to lead a life ending in going back home, back to Godhead (*tyaktvā deham punar janma naiti mām eti so 'rjuna*). All teachings—political, economic, social, religious, cultural and philosophical—are to be found in *Bhagavad-gītā*. One only has to follow them strictly. The Supreme Personality of Godhead also comes as Lord Caitanya just to play the part of a pure devotee. Thus the Lord teaches us in different ways just to make our lives successful, and Svāyambhuva Manu requests us to follow Him.

Svāyambhuva Manu is the leader of mankind, and he has given a book called *Manu-saṁhitā* to guide human society. Herein he directs us to follow the Supreme Personality of Godhead in His different incarnations. These incarnations are described in Vedic literature, and Jayadeva Gosvāmī has described ten important incarnations in summary (*keśava dhṛta-mīna-śarīra jaya jagad-īśa hare, keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare, keśava dhṛta-buddha-śarīra jaya jagad-īśa hare*, etc.). Svāyambhuva Manu instructs us to follow the instructions of God's incarnations, especially Kṛṣṇa's instructions of *Bhagavad-gītā As It Is*.

Appreciating *bhakti-mārga* as instructed by Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya thus depicted the activities of Śrī Caitanya Mahāprabhu:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (*Caitanya-candrodaya-nāṭaka* 6.74) In this age of Kali, people cannot follow the instructions of the Supreme Personality of Godhead, and therefore the Lord Himself takes the part of Śrī Kṛṣṇa Caitanya to teach personally how to become Kṛṣṇa conscious. He asks everyone to follow Him and to become a *guru* to deliver the fallen souls of Kali-yuga.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* In this way become a spiritual master and try to liberate everyone in this land." (Cc. *Madhya* 7.128) The coherent purpose of Lord Rāmacandra, Lord Kṛṣṇa and Lord Caitanya Mahāprabhu is to teach human society how to be happy by following the instructions of the Supreme Lord.

TEXT 17

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम् ।
दृष्ट्वासुरा यातुधाना जग्धुमभ्यद्रवन् क्षुधा ॥१७॥

śrī-śuka uvāca
iti mantropaniṣadaṁ
vyāharantaṁ samāhitam
dṛṣṭvāsurā yātudhānā
jagdhum abhyadravan kṣudhā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *mantra-upaniṣadam*—the Vedic *mantra* (uttered by Svāyambhuva Manu); *vyāharantam*—taught or chanted; *samāhitam*—concentrated the mind

(without being agitated by material conditions); *dṛṣṭvā*—upon seeing (him); *asurāḥ*—the demons; *yātudhānāḥ*—the Rākṣasas; *jagdhum*—desired to devour; *abhyadravan*—running very fast; *kṣudhā*—to satisfy their appetite.

TRANSLATION

Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.

TEXT 18

तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः ।
यामैः परिवृतो देवैर्हत्वाशासत् त्रिविष्टपम् ॥१८॥

tāṁs tathāvasitān vīkṣya
yajñaḥ sarva-gato hariḥ
yāmaiḥ parivṛto devair
hatvāśāsat tri-viṣṭapam

tān—the demons and Rākṣasas; *tathā*—in that way; *avasitān*—who were determined to devour Svāyambhuva Manu; *vīkṣya*—upon observing; *yajñaḥ*—Lord Viṣṇu, known as Yajña; *sarva-gataḥ*—who is seated in everyone's heart; *hariḥ*—the Supreme Personality of Godhead; *yāmaiḥ*—with His sons named the Yāmas; *parivṛtaḥ*—surrounded; *devaiḥ*—by the demigods; *hatvā*—after killing (the demons); *aśāsat*—ruled (taking the post of Indra); *tri-viṣṭapam*—the heavenly planets.

TRANSLATION

The Supreme Lord, Viṣṇu, who sits in everyone's heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.

PURPORT

The various names of the demigods—Lord Brahmā, Lord Śiva, Lord Indra and so on—are not personal names; they are names of different posts. In this regard, we understand that Lord Viṣṇu sometimes becomes Brahmā or Indra when there is no suitable person to occupy these posts.

TEXT 19

स्वारोचिषो द्वितीयस्तु मनुरग्नेः सुतोऽभवत् ।
द्युमत्सुषेणरोचिष्मत्प्रमुखास्तस्य चात्मजाः ॥१९॥

svārociṣo dvitīyas tu
manur agneḥ suto 'bhavat
dyumat-suṣeṇa-rociṣmat
pramukhās tasya cātmajāḥ

svārociṣaḥ—Svārociṣa; *dvitīyaḥ*—the second; *tu*—indeed; *manuḥ*—Manu; *agneḥ*—of Agni; *sutaḥ*—the son; *abhavat*—became; *dyumat*—Dyumat; *suṣeṇa*—Suṣeṇa; *rociṣmat*—Rociṣmat; *pramukhāḥ*—beginning with them; *tasya*—of him (Svārociṣa); *ca*—also; *ātma-jāḥ*—sons.

TRANSLATION

The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

PURPORT

manvantaraṁ manur devā
manu-putrāḥ sureśvaraḥ
ṛṣayo 'ṁśāvatāraś ca
hareḥ ṣaḍ vidham ucyate

There are many incarnations of the Supreme Personality of Godhead. Manu, the *manu-putrāḥ* (the sons of Manu), the king of the heavenly planets, and the seven great sages are all partial incarnations of the Supreme Lord. Manu himself, his sons Priyavrata and Uttānapāda, the

demigods created by Dakṣa, and the *ṛṣis* like Marīci were all partial incarnations of the Lord during the reign of Svāyambhuva Manu. During that time, the incarnation of the Lord as Yajña took charge of ruling the heavenly planets. The next Manu was Svārociṣa. The Manus and the sages and demigods are further described in the following eleven verses.

TEXT 20

तत्रेन्द्रो रोचनस्त्वासीद् देवाश्च तुषितादयः ।
ऊर्जस्तम्भादयः सप्त ऋषयो ब्रह्मवादिनः ॥२०॥

tatrendro rocanas tv āsīd
devāś ca tuṣitādayaḥ
ūrja-stambhādayaḥ sapta
ṛṣayo brahma-vādinaḥ

tatra—in this *manvantara; indraḥ*—Indra; *rocanaḥ*—Rocana, the son of Yajña; *tu*—but; *āsīt*—became; *devāḥ*—demigods; *ca*—also; *tuṣita-ādayaḥ*—Tuṣita and others; *ūrja*—Ūrja; *stambha*—Stambha; *ādayaḥ*—and others; *sapta*—seven; *ṛṣayaḥ*—great saints; *brahma-vādinaḥ*—all faithful devotees.

TRANSLATION

During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal demigods, and Ūrja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.

TEXT 21

ऋषेस्तु वेदशिरसस्तुषिता नाम पत्न्यभूत् ।
तस्यां जज्ञे ततो देवो विभुरित्यभिविश्रुतः ॥२१॥

ṛṣes tu vedaśirasas
tuṣitā nāma patny abhūt
tasyāṁ jajñe tato devo
vibhur ity abhiviśrutaḥ

ṛṣeḥ—of the saintly person; *tu*—indeed; *vedaśirasaḥ*—Vedaśirā; *tuṣitā*—Tuṣitā; *nāma*—named; *patnī*—the wife; *abhūt*—begat; *tasyām*—in her (womb); *jajñe*—took birth; *tataḥ*—thereafter; *devaḥ*—the Lord; *vibhuḥ*—Vibhu; *iti*—thus; *abhiviśrutaḥ*—celebrated as.

TRANSLATION

Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.

TEXT 22

अष्टाशीतिसहस्राणि मुनयो ये धृतव्रताः ।
अन्वशिक्षन्व्रतं तस्य कौमारब्रह्मचारिणः ॥२२॥

aṣṭāśīti-sahasrāṇi
munayo ye dhṛta-vratāḥ
anvaśikṣan vratam tasya
kaumāra-brahmacāriṇaḥ

aṣṭāśīti—eighty-eight; *sahasrāṇi*—thousand; *munayaḥ*—great saintly persons; *ye*—those who; *dhṛta-vratāḥ*—fixed in vows; *anvaśikṣan*—took instructions; *vratam*—vows; *tasya*—from him (Vibhu); *kaumāra*—who was unmarried; *brahmacāriṇaḥ*—and fixed in the *brahmacārī* stage of life.

TRANSLATION

Vibhu remained a brahmacārī and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.

TEXT 23

तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः ।
पवनः सृञ्जयो यज्ञहोत्राद्यास्तत्सुता नृप ॥२३॥

tṛtīya uttamo nāma
priyavrata-suto manuḥ

pavanaḥ sṛñjayo yajña-
hotrādyās tat-sutā nṛpa

tṛtīyaḥ—the third; *uttamaḥ*—Uttama; *nāma*—named; *priyavrata*—of King Priyavrata; *sutaḥ*—the son; *manuḥ*—he became the Manu; *pavanaḥ*—Pavana; *sṛñjayaḥ*—Sṛñjaya; *yajñahotra-ādyāḥ*—Yajñahotra and others; *tat-sutāḥ*—the sons of Uttama; *nṛpa*—O King.

TRANSLATION

O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Sṛñjaya and Yajñahotra.

TEXT 24

वसिष्ठतनयाः सप्त ऋषयः प्रमदादयः ।
सत्या वेदश्रुता भद्रा देवा इन्द्रस्तु सत्यजित् ॥२४॥

vasiṣṭha-tanayāḥ sapta
ṛṣayaḥ pramadādayaḥ
satyā vedaśrutā bhadrā
devā indras tu satyajit

vasiṣṭha-tanayāḥ—the sons of Vasiṣṭha; *sapta*—seven; *ṛṣayaḥ*—the sages; *pramada-ādayaḥ*—headed by Pramada; *satyāḥ*—the Satyas; *vedaśrutāḥ*—Vedaśrutas; *bhadrāḥ*—Bhadras; *devāḥ*—demigods; *indraḥ*—the King of heaven; *tu*—but; *satyajit*—Satyajit.

TRANSLATION

During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven.

TEXT 25

धर्मस्य सूनृतायां तु भगवान्पुरुषोत्तमः ।
सत्यसेन इति ख्यातो जातः सत्यव्रतैः सह ॥२५॥

dharmasya sūnṛtāyāṁ tu
bhagavān puruṣottamaḥ
satyasena iti khyāto
jātaḥ satyavrataiḥ saha

dharmasya—of the demigod in charge of religion; *sūnṛtāyām*—in the womb of his wife named Sūnṛtā; *tu*—indeed; *bhagavān*—the Supreme Personality of Godhead; *puruṣa-uttamaḥ*—the Supreme Personality of Godhead; *satyasenaḥ*—Satyasena; *iti*—thus; *khyātaḥ*—celebrated; *jātaḥ*—took birth; *satyavrataiḥ*—the Satyavratas; *saha*—with.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.

TEXT 26

सोऽनृतव्रतदुःशीलानसतो यक्षराक्षसान् ।
भूतद्रुहो भूतगणांश्चावधीत् सत्यजित्सखः ॥२६॥

so 'nṛta-vrata-duḥśīlān
asato yakṣa-rākṣasān
bhūta-druho bhūta-gaṇāṁś
cāvadhīt satyajit-sakhaḥ

saḥ—He (Satyasena); *anṛta-vrata*—who are fond of speaking lies; *duḥśīlān*—misbehaved; *asataḥ*—miscreant; *yakṣa-rākṣasān*—Yakṣas and Rākṣasas; *bhūta-druhaḥ*—who are always against the progress of other living beings; *bhūta-gaṇān*—the ghostly living entities; *ca*—also; *avadhīt*—killed; *satyajit-sakhaḥ*—with His friend Satyajit.

TRANSLATION

Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved

Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings.

TEXT 27

चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः ।
पृथुः ख्यातिर्नरः केतुरित्याद्या दश तत्सुताः ॥२७॥

caturtha uttama-bhrātā
manur nāmnā ca tāmasaḥ
pṛthuḥ khyātir naraḥ ketur
ity ādyā daśa tat-sutāḥ

caturtha—the fourth Manu; *uttama-bhrātā*—the brother of Uttama; *manuḥ*—became the Manu; *nāmnā*—celebrated by the name; *ca*—also; *tāmasaḥ*—Tāmasa; *pṛthuḥ*—Pṛthu; *khyātiḥ*—Khyāti; *naraḥ*—Nara; *ketuḥ*—Ketu; *iti*—thus; *ādyāḥ*—headed by; *daśa*—ten; *tat-sutāḥ*—sons of Tāmasa Manu.

TRANSLATION

The brother of the third Manu, Uttama, was celebrated by the name Tāmasa, and he became the fourth Manu. Tāmasa had ten sons, headed by Pṛthu, Khyāti, Nara and Ketu.

TEXT 28

सत्यका हरयो वीरा देवास्त्रिशिख ईश्वरः ।
ज्योतिर्धामादयः सप्त ऋषयस्तामसेऽन्तरे ॥२८॥

satyakā harayo vīrā
devās triśikha īśvaraḥ
jyotirdhāmādayaḥ sapta
ṛṣayas tāmase 'ntare

satyakāḥ—the Satyakas; *harayaḥ*—the Haris; *vīrāḥ*—the Vīras; *devāḥ*—the demigods; *triśikhaḥ*—Triśikha; *īśvaraḥ*—the King of heaven; *jyotirdhāma-ādayaḥ*—headed by the celebrated Jyotirdhāma; *sapta*—seven; *ṛṣayaḥ*—sages; *tāmase*—the reign of Tāmasa Manu; *antare*—within.

TRANSLATION

During the reign of Tāmasa Manu, among the demigods were the Satyakas, Haris and Vīras. The heavenly King, Indra, was Triśikha. The sages in saptarṣi-dhāma were headed by Jyotirdhāma.

TEXT 29

देवा वैधृतयो नाम विधृतेस्तनया नृप ।
नष्टाः कालेन यैर्वेदा विधृताः स्वेन तेजसा ॥२९॥

devā vaidhṛtayo nāma
vidhṛtes tanayā nṛpa
naṣṭāḥ kālena yair vedā
vidhṛtāḥ svena tejasā

devāḥ—the demigods; *vaidhṛtayaḥ*—the Vaidhṛtis; *nāma*—by the name; *vidhṛteḥ*—of Vidhṛti; *tanayāḥ*—who were the sons; *nṛpa*—O King; *naṣṭāḥ*—were lost; *kālena*—by the influence of time; *yaiḥ*—by whom; *vedāḥ*—the *Vedas; vidhṛtāḥ*—were protected; *svena*—by their own; *tejasā*—power.

TRANSLATION

O King, in the Tāmasa manvantara the sons of Vidhṛti, who were known as the Vaidhṛtis, also became demigods. Since in course of time the Vedic authority was lost, these demigods, by their own powers, protected the Vedic authority.

PURPORT

In the Tāmasa *manvantara* there were two kinds of demigods, and one of them was known as the Vaidhṛtis. The duty of the demigods is to protect the authority of the *Vedas.* The word *devatā* refers to one who carries the authority of the *Vedas,* whereas Rākṣasas are those who defy the Vedic authority. If the authority of the *Vedas* is lost, the entire universe becomes chaotic. Therefore, it is the duty of the demigods, as well as kings and aides of governments, to give full protection to the Vedic authority; otherwise human society will be in a chaotic condition in which there cannot be peace or prosperity.

TEXT 30

तत्रापि जज्ञे भगवान्हरिण्यां हरिमेधसः ।
हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ॥३०॥

tatrāpi jajñe bhagavān
hariṇyāṁ harimedhasaḥ
harir ity āhṛto yena
gajendro mocito grahāt

tatrāpi—in that period; *jajñe*—appeared; *bhagavān*—the Supreme Personality of Godhead; *hariṇyām*—in the womb of Hariṇī; *harimedhasaḥ*—begotten by Harimedhā; *hariḥ*—Hari; *iti*—thus; *āhṛtaḥ*—called; *yena*—by whom; *gaja-indraḥ*—the King of the elephants; *mocitaḥ*—was freed; *grahāt*—from the mouth of a crocodile.

TRANSLATION

Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.

TEXT 31

श्रीराजोवाच

बादरायण एतत् ते श्रोतुमिच्छामहे वयम् ।
हरिर्यथा गजपतिं ग्राहग्रस्तममूमुचत् ॥३१॥

śrī-rājovāca
bādarāyaṇa etat te
śrotum icchāmahe vayam
harir yathā gaja-patiṁ
grāha-grastam amūmucat

śrī-rājā uvāca—King Parīkṣit said; *bādarāyaṇe*—O son of Bādarāyaṇa (Vyāsadeva); *etat*—this; *te*—from you; *śrotum icchāmahe*—desire to hear; *vayam*—we; *hariḥ*—the Lord Hari; *yathā*—the

manner in which; *gaja-patim*—the King of the elephants; *grāha-grastam*—when attacked by the crocodile; *amūmucat*—delivered.

TRANSLATION

King Parīkṣit said: My lord, Bādarāyaṇi, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari.

TEXT 32

तत्कथासु महत् पुण्यं धन्यं स्वस्त्ययनं शुभम् ।
यत्र यत्रोत्तमश्लोको भगवान्गीयते हरिः ॥३२॥

tat-kathāsu mahat puṇyaṁ
dhanyaṁ svastyayanaṁ śubham
yatra yatrottamaśloko
bhagavān gīyate hariḥ

tat-kathāsu—in those narrations; *mahat*—great; *puṇyam*—pious; *dhanyam*—glorious; *svastyayanam*—auspicious; *śubham*—all good; *yatra*—whenever; *yatra*—wherever; *uttamaślokaḥ*—the Lord, who is known as Uttamaśloka (He who is described by transcendental literature); *bhagavān*—the Supreme Personality of Godhead; *gīyate*—is glorified; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Any literature or narration in which the Supreme Personality of Godhead, Uttamaśloka, is described and glorified is certainly great, pure, glorious, auspicious and all good.

PURPORT

The Kṛṣṇa consciousness movement is spreading all over the world simply by describing Kṛṣṇa. We have published many books, including *Śrī Caitanya-caritāmṛta* in seventeen volumes, four hundred pages each, as well as *Bhagavad-gītā* and *The Nectar of Devotion*. We are also publishing *Śrīmad-Bhāgavatam* in sixty volumes. Wherever a speaker holds discourses from these books and an audience hears him, this will

create a good and auspicious situation. Therefore the preaching of Kṛṣṇa consciousness must be done very carefully by the members of the Kṛṣṇa consciousness movement, especially the *sannyāsīs*. This will create an auspicious atmosphere.

TEXT 33

श्रीसूत उवाच

परीक्षितैवं स तु बादरायणिः
प्रायोपविष्टेन कथासु चोदितः ।
उवाच विप्राः प्रतिनन्द्य पार्थिवं
मुदा मुनीनां सदसि स्म शृण्वताम् ॥३३॥

śrī-sūta uvāca
parīkṣitaivaṁ sa tu bādarāyaṇiḥ
prāyopaviṣṭena kathāsu coditaḥ
uvāca viprāḥ pratinandya pārthivaṁ
mudā munīnāṁ sadasi sma śṛṇvatām

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *parīkṣitā*—by Mahārāja Parīkṣit; *evam*—thus; *saḥ*—he; *tu*—indeed; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *prāya-upaviṣṭena*—Parīkṣit Mahārāja, who was awaiting impending death; *kathāsu*—by the words; *coditaḥ*—being encouraged; *uvāca*—spoke; *viprāḥ*—O *brāhmaṇas; pratinandya*—after congratulating; *pārthivam*—Mahārāja Parīkṣit; *mudā*—with great pleasure; *munīnām*—of great sages; *sadasi*—in the assembly; *sma*—indeed; *śṛṇvatām*—who desired to hear.

TRANSLATION

Śrī Sūta Gosvāmī said: O brāhmaṇas, when Parīkṣit Mahārāja, who was awaiting impending death, thus requested Śukadeva Gosvāmī to speak, Śukadeva Gosvāmī, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who desired to hear him.

Thus end the Bhaktivedanta purports of the Eighth Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Manus, Administrators of the Universe."*

CHAPTER TWO

The Elephant Gajendra's Crisis

The Second, Third and Fourth Chapters of this canto describe how the Lord, during the reign of the fourth Manu, gave protection to the King of the elephants. As described in this Second Chapter, when the King of the elephants, along with his female elephants, was enjoying in the water, a crocodile suddenly attacked him, and the elephant surrendered to the lotus feet of the Personality of Godhead for protection.

In the midst of the ocean of milk, there is a very high and beautiful mountain that has an altitude of ten thousand *yojanas*, or eighty thousand miles. This mountain is known as Trikūṭa. In a valley of Trikūṭa there is a nice garden named Ṛtumat, which was constructed by Varuṇa, and in that area there is a very nice lake. Once the chief of the elephants, along with female elephants, went to enjoy bathing in that lake, and they disturbed the inhabitants of the water. Because of this, the chief crocodile in that water, who was very powerful, immediately attacked the elephant's leg. Thus there ensued a great fight between the elephant and the crocodile. This fight continued for one thousand years. Neither the elephant nor the crocodile died, but since they were in the water, the elephant gradually became weak whereas the power of the crocodile increased more and more. Thus the crocodile became more and more encouraged. Then the elephant, being helpless and seeing that there was no other way for his protection, sought shelter at the lotus feet of the Supreme Personality of Godhead.

TEXT 1

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विश्रुतः ।
क्षीरोदेनावृतः श्रीमान्योजनायुतमुच्छ्रितः ॥ १ ॥

śrī-śuka uvāca
āsīd girivaro rājaṁs
trikūṭa iti viśrutaḥ

kṣīrodenāvṛtaḥ śrīmān
yojanāyutam ucchritaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *āsīt*—there was; *giri-varaḥ*—a very big mountain; *rājan*—O King; *tri-kūṭaḥ*—Trikūṭa; *iti*—thus; *viśrutaḥ*—celebrated; *kṣīra-udena*—by the ocean of milk; *āvṛtaḥ*—surrounded; *śrīmān*—very beautiful; *yojana*—a measurement of eight miles; *ayutam*—ten thousand; *ucchritaḥ*—very high.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

TEXTS 2–3

तावता विस्तृतः पर्यक् त्रिभिः शृङ्गैः पयोनिधिम् ।
दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः ॥ २ ॥
अन्यैश्च ककुभः सर्वा रत्नधातुविचित्रितैः ।
नानाद्रुमलतागुल्मैर्निर्घोषैर्निर्झराम्भसाम् ॥ ३ ॥

tāvatā vistṛtaḥ paryak
tribhiḥ śṛṅgaiḥ payo-nidhim
diśaḥ khaṁ rocayann āste
raupyāyasa-hiraṇmayaiḥ

anyaiś ca kakubhaḥ sarvā
ratna-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nirghoṣair nirjharāmbhasām

tāvatā—in that way; *vistṛtaḥ*—length and breadth (eighty thousand miles); *paryak*—all around; *tribhiḥ*—with three; *śṛṅgaiḥ*—peaks; *payaḥ-nidhim*—situated on an island in the ocean of milk; *diśaḥ*—all

directions; *kham*—the sky; *rocayan*—pleasing; *āste*—standing; *raupya*—made of silver; *ayasa*—iron; *hiraṇmayaiḥ*—and gold; *anyaiḥ*—with other peaks; *ca*—also; *kakubhaḥ*—directions; *sarvāḥ*—all; *ratna*—with jewels; *dhātu*—and minerals; *vicitritaiḥ*—decorated very nicely; *nānā*—with various; *druma-latā*—trees and creepers; *gulmaiḥ*—and shrubs; *nirghoṣaiḥ*—with the sounds of; *nirjhara*—waterfalls; *ambhasām*—of water.

TRANSLATION

The length and breadth of the mountain are of the same measurement [eighty thousand miles]. Its three principal peaks, which are made of iron, silver and gold, beautify all directions and the sky. The mountain also has other peaks, which are full of jewels and minerals and are decorated with nice trees, creepers and shrubs. The sounds of the waterfalls on the mountain create a pleasing vibration. In this way the mountain stands, increasing the beauty of all directions.

TEXT 4

स चावनिज्यमानाङ्घ्रिः समन्तात् पयऊर्मिभिः।
करोति श्यामलां भूमिं हरिन्मरकताश्मभिः ॥ ४ ॥

sa cāvanijyamānāṅghriḥ
samantāt paya-ūrmibhiḥ
karoti śyāmalāṁ bhūmiṁ
harin-marakatāśmabhiḥ

saḥ—that mountain; *ca*—also; *avanijyamāna-aṅghriḥ*—whose foot is always washed; *samantāt*—all around; *payaḥ-ūrmibhiḥ*—by waves of milk; *karoti*—makes; *śyāmalām*—dark green; *bhūmim*—ground; *harit*—green; *marakata*—with emerald; *aśmabhiḥ*—stones.

TRANSLATION

The ground at the foot of the mountain is always washed by waves of milk that produce emeralds all around in the eight direc-

tions [north, south, east, west and the directions midway between them].

PURPORT

From *Śrīmad-Bhāgavatam* we understand that there are various oceans. Somewhere there is an ocean filled with milk, somewhere an ocean of liquor, an ocean of ghee, an ocean of oil, and an ocean of sweet water. Thus there are different varieties of oceans within this universe. The modern scientists, who have only limited experience, cannot defy these statements; they cannot give us full information about any planet, even the planet on which we live. From this verse, however, we can understand that if the valleys of some mountains are washed with milk, this produces emeralds. No one has the ability to imitate the activities of material nature as conducted by the Supreme Personality of Godhead.

TEXT 5

सिद्धचारणगन्धर्वैर्विद्याधरमहोरगैः ।
किन्नरैरप्सरोभिश्च क्रीडद्भिर्जुष्टकन्दरः ॥ ५ ॥

siddha-cāraṇa-gandharvair
vidyādhara-mahoragaiḥ
kinnarair apsarobhiś ca
krīḍadbhir juṣṭa-kandaraḥ

siddha—by the inhabitants of Siddhaloka; *cāraṇa*—the inhabitants of Cāraṇaloka; *gandharvaiḥ*—the inhabitants of Gandharvaloka; *vidyādhara*—the inhabitants of Vidyādhara-loka; *mahā-uragaiḥ*—the inhabitants of the serpent *loka; kinnaraiḥ*—the Kinnaras; *apsarobhiḥ*—the Apsarās; *ca*—and; *krīḍadbhiḥ*—who were engaged in sporting; *juṣṭa*—enjoyed; *kandaraḥ*—the caves.

TRANSLATION

The inhabitants of the higher planets—the Siddhas, Cāraṇas, Gandharvas, Vidyādharas, serpents, Kinnaras and Apsarās—go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.

PURPORT

As ordinary men may play in the salty ocean, the inhabitants of the higher planetary systems go to the ocean of milk. They float in the ocean of milk and also enjoy various sports within the caves of Trikūṭa Mountain.

TEXT 6

यत्र संगीतसन्नादैर्नदद्गुहममर्षया ।
अभिगर्जन्ति हरयः श्लाघिनः परशङ्कया ॥ ६ ॥

yatra saṅgīta-sannādair
nadad-guham amarṣayā
abhigarjanti harayaḥ
ślāghinaḥ para-śaṅkayā

yatra—in that mountain (Trikūṭa); *saṅgīta*—of singing; *sannādaiḥ*—with the vibrations; *nadat*—resounding; *guham*—the caves; *amarṣayā*—because of unbearable anger or envy; *abhigarjanti*—roar; *harayaḥ*—the lions; *ślāghinaḥ*—being very proud of their strength; *para-śaṅkayā*—because of suspecting another lion.

TRANSLATION

Because of the resounding vibrations of the denizens of heaven singing in the caves, the lions there, being very proud of their strength, roar with unbearable envy, thinking that another lion is roaring in that way.

PURPORT

In the higher planetary systems, there are not only different types of human beings, but also animals like lions and elephants. There are trees, and the land is made of emeralds. Such is the creation of the Supreme Personality of Godhead. Śrīla Bhaktivinoda Ṭhākura has sung in this regard, *keśava! tuyā jagata vicitra:* "My Lord Keśava, Your creation is colorful and full of varieties." Geologists, botanists and other so-called scientists speculate about other planetary systems, but being unable to

estimate the varieties on other planets, they falsely imagine that all planets but this one are vacant, uninhabited, and full of dust. Although they cannot even estimate the varieties existing throughout the universe, they are very proud of their knowledge, and they are accepted as learned by persons of a similar caliber. As described in *Śrīmad-Bhāgavatam* (2.3.19), *śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ:* materialistic leaders are praised by dogs, hogs, camels and asses, and they themselves are also big animals. One should not be satisfied with the knowledge imparted by a big animal. Rather, one must take knowledge from a perfect person like Śukadeva Gosvāmī. *Mahājano yena gataḥ sa panthāḥ:* our duty is to follow the instructions of the *mahājanas.* There are twelve *mahājanas,* and Śukadeva Gosvāmī is one of them.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(*Bhāg.* 6.3.20)

Vaiyāsaki is Śukadeva Gosvāmī. Whatever he says we consider to be factual. That is perfect knowledge.

TEXT 7

नानारण्यपशुव्रातसङ्कुलद्रोण्यलङ्कृतः ।
चित्रद्रुमसुरोद्यानकलकण्ठविहङ्गमः ॥ ७ ॥

nānāraṇya-paśu-vrāta-
saṅkula-droṇy-alaṅkṛtaḥ
citra-druma-surodyāna-
kalakaṇṭha-vihaṅgamaḥ

nānā—with varieties of; *araṇya-paśu*—jungle animals; *vrāta*—with a multitude; *saṅkula*—filled; *droṇi*—with valleys; *alaṅkṛtaḥ*—very beautifully decorated; *citra*—with varieties of; *druma*—trees; *sura-udyāna*—in gardens maintained by the demigods; *kalakaṇṭha*—sweetly chirping; *vihaṅgamaḥ*—birds.

TRANSLATION

The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.

TEXT 8

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः ।
देवस्त्रीमज्जनामोदसौरभाम्ब्वनिलैर्युतः ॥ ८ ॥

sarit-sarobhir acchodaiḥ
pulinair maṇi-vālukaiḥ
deva-strī-majjanāmoda-
saurabhāmbv-anilair yutaḥ

sarit—with rivers; *sarobhiḥ*—and lakes; *acchodaiḥ*—filled with crystal-clear water; *pulinaiḥ*—beaches; *maṇi*—with small gems; *vālukaiḥ*—resembling grains of sand; *deva-strī*—of the damsels of the demigods; *majjana*—by bathing (in that water); *āmoda*—bodily fragrance; *saurabha*—very fragrant; *ambu*—with the water; *anilaiḥ*—and the air; *yutaḥ*—enriched (the atmosphere of Trikūṭa Mountain).

TRANSLATION

Trikūṭa Mountain has many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere.

PURPORT

Even in the material world, there are many grades of living entities. The human beings on earth generally cover themselves with external fragrances to stop their bad bodily odors, but here we find that because of the bodily fragrance of the demigod damsels, the rivers, the lakes, the breeze and the entire atmosphere of Trikūṭa Mountain also become

fragrant. Since the bodies of the damsels in the upper planetary systems are so beautiful, we can just imagine how beautifully formed are the bodies of the Vaikuṇṭha damsels or the damsels in Vṛndāvana, the *gopīs*.

TEXTS 9–13

तस्य द्रोण्यां भगवतो वरुणस्य महात्मनः ।
उद्यानमृतुमन्नाम आक्रीडं सुरयोषिताम् ॥ ९ ॥
सर्वतोऽलङ्कृतं दिव्यैर्नित्यपुष्पफलद्रुमैः ।
मन्दारैः पारिजातैश्च पाटलाशोकचम्पकैः ॥१०॥
चूतैः पियालैः पनसैराम्रैराम्रातकैरपि ।
क्रमुकैर्नारिकेलैश्च खर्जूरैर्बीजपूरकैः ॥११॥
मधुकैः शालतालैश्च तमालैरसनार्जुनैः ।
अरिष्टोडुम्बरप्लक्षैर्वटैः किंशुकचन्दनैः ॥१२॥
पिचुमर्दैः कोविदारैः सरलैः सुरदारुभिः ।
द्राक्षेक्षुरम्भाजम्बुभिर्बदर्यक्षाभयामलैः ॥१३॥

tasya droṇyāṁ bhagavato
varuṇasya mahātmanaḥ
udyānam ṛtuman nāma
ākrīḍaṁ sura-yoṣitām

sarvato 'laṅkṛtaṁ divyair
nitya-puṣpa-phala-drumaiḥ
mandāraiḥ pārijātaiś ca
pāṭalāśoka-campakaiḥ

cūtaiḥ piyālaiḥ panasair
āmrair āmrātakair api
kramukair nārikelaiś ca
kharjūrair bījapūrakaiḥ

madhukaiḥ śāla-tālaiś ca
tamālair asanārjunaiḥ

ariṣṭoḍumbara-plakṣair
vaṭaiḥ kiṁśuka-candanaiḥ

picumardaiḥ kovidāraiḥ
saralaiḥ sura-dārubhiḥ
drākṣekṣu-rambhā-jambubhir
badary-akṣābhayāmalaiḥ

tasya—of that mountain (Trikūṭa); *droṇyām*—in a valley; *bhagavataḥ*—of the great personality; *varuṇasya*—the demigod Varuṇa; *mahā-ātmanaḥ*—who is a great devotee of the Lord; *udyānam*—a garden; *ṛtumat*—Ṛtumat; *nāma*—of the name; *ākrīḍam*—a place of sporting pastimes; *sura-yoṣitām*—of the damsels of the demigods; *sarvataḥ*—everywhere; *alaṅkṛtam*—beautifully decorated; *divyaiḥ*—pertaining to the demigods; *nitya*—always; *puṣpa*—of flowers; *phala*—and fruits; *drumaiḥ*—by trees; *mandāraiḥ*—*mandāra; pārijātaiḥ*—*pārijāta; ca*—also; *pāṭala*—*pāṭala; aśoka*—*aśoka; campakaiḥ*—*campaka; cūtaiḥ*—*cūta* fruits; *piyālaiḥ*—*piyāla* fruits; *panasaiḥ*—*panasa* fruits; *āmraiḥ*—mangoes; *āmrātakaiḥ*—sour fruits called *āmrātaka; api*—also; *kramukaiḥ*—*kramuka* fruits; *nārikelaiḥ*—coconut trees; *ca*—and; *kharjūraiḥ*—date trees; *bījapūrakaiḥ*—pomegranates; *madhukaiḥ*—*madhuka* fruits; *śāla-tālaiḥ*—palm fruits; *ca*—and; *tamālaiḥ*—*tamāla* trees; *asana*—*asana* trees; *arjunaiḥ*—*arjuna* trees; *ariṣṭa*—*ariṣṭa* fruits; *uḍumbara*—big *uḍumbara* trees; *plakṣaiḥ*—*plakṣa* trees; *vaṭaiḥ*—banyan trees; *kiṁśuka*—red flowers with no scent; *candanaiḥ*—sandalwood trees; *picumardaiḥ*—*picumarda* flowers; *kovidāraiḥ*—*kovidāra* fruits; *saralaiḥ*—*sarala* trees; *sura-dārubhiḥ*—*sura-dāru* trees; *drākṣā*—grapes; *ikṣuḥ*—sugarcane; *rambhā*—bananas; *jambubhiḥ*—*jambu* fruits; *badarī*—*badarī* fruits; *akṣa*—*akṣa* fruits; *abhaya*—*abhaya* fruits; *āmalaiḥ*—*āmalakī*, a sour fruit.

TRANSLATION

In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras,

pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs.

TEXTS 14–19

बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लातकादिभिः ।
तस्मिन्सरः सुविपुलं लसत्काञ्चनपङ्कजम् ॥१४॥
कुमुदोत्पलकह्लारशतपत्रश्रियोर्जितम् ।
मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः ॥१५॥
हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि ।
जलकुक्कुटकोयष्टिदात्यूहकुलकूजितम् ॥१६॥
मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः ।
कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् ॥१७॥
कुन्दैः कुरुबकाशोकैः शिरीषैः कूटजेङ्गुदैः ।
कुब्जकैः स्वर्णयूथीभिर्नागपुन्नागजातिभिः ॥१८॥
मल्लिकाशतपत्रैश्च माधवीजालकादिभिः ।
शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः ॥१९॥

bilvaiḥ kapitthair jambīrair
vṛto bhallātakādibhiḥ
tasmin saraḥ suvipulaṁ
lasat-kāñcana-paṅkajam

kumudotpala-kahlāra-
śatapatra-śriyorjitam
matta-ṣaṭ-pada-nirghuṣṭaṁ
śakuntaiś ca kala-svanaiḥ

haṁsa-kāraṇḍavākīrṇaṁ
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-
dātyūha-kula-kūjitam

matsya-kacchapa-sañcāra-
calat-padma-rajaḥ-payaḥ
kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam

kundaiḥ kurubakāśokaiḥ
śirīṣaiḥ kūṭajeṅgudaiḥ
kubjakaiḥ svarṇa-yūthībhir
nāga-punnāga-jātibhiḥ

mallikā-śatapatraiś ca
mādhavī-jālakādibhiḥ
śobhitaṁ tīra-jaiś cānyair
nityartubhir alaṁ drumaiḥ

bilvaiḥ—*bilva* trees; *kapitthaiḥ*—*kapittha* trees; *jambīraiḥ*—*jambīra* trees; *vṛtaḥ*—surrounded by; *bhallātaka-ādibhiḥ*—*bhallātaka* and other trees; *tasmin*—in that garden; *saraḥ*—a lake; *su-vipulam*—which was very large; *lasat*—shining; *kāñcana*—golden; *paṅka-jam*—filled with lotus flowers; *kumuda*—of *kumuda* flowers; *utpala*—*utpala* flowers; *kahlāra*—*kahlāra* flowers; *śatapatra*—and *śatapatra* flowers; *śriyā*—with the beauty; *ūrjitam*—excellent; *matta*—intoxicated; *ṣaṭ-pada*—bees; *nirghuṣṭam*—hummed; *śakuntaiḥ*—with the chirping of birds; *ca*—and; *kala-svanaiḥ*—whose songs were very melodious; *haṁsa*—swans; *kāraṇḍava*—*kāraṇḍavas;* *ākīrṇam*—crowded with; *cakrāhvaiḥ*—*cakrāvakas;* *sārasaiḥ*—cranes; *api*—as well as; *jala-kukkuṭa*—water chickens; *koyaṣṭi*—*koyaṣṭis;* *dātyūha*—*dātyūhas;* *kula*—flocks of; *kūjitam*—murmured; *matsya*—of the fish; *kacchapa*—and tortoises; *sañcāra*—because of the movements; *calat*—agitating; *padma*—of the lotuses; *rajaḥ*—by the pollen; *payaḥ*—the water (was decorated); *kadamba*—*kadambas;* *vetasa*—*vetasas;* *nala*—*nalas;*

nīpa—nīpas; vañjulakaiḥ—vañjulakas; vṛtam—surrounded by; *kundaiḥ—kundas; kurubaka—kurubakas; aśokaiḥ—aśokas; śirīṣaiḥ—śirīṣas; kūṭaja—kūṭajas; iṅgudaiḥ—iṅgudas; kubjakaiḥ—kubjakas; svarṇa-yūthībhiḥ—svarṇa-yūthīs; nāga—nāgas; punnāga—punnāgas; jātibhiḥ—jātīs; mallikā—mallikās; śatapatraiḥ—śatapatras; ca*—also; *mādhavī—mādhavīs; jālakādibhiḥ—jālakās; śobhitam*—adorned; *tīra-jaiḥ*—growing on the banks; *ca*—and; *anyaiḥ*—others; *nitya-ṛtubhiḥ*—in all seasons; *alam*—abundantly; *drumaiḥ*—with trees (bearing flowers and fruits).

TRANSLATION

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavī-latās. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.

PURPORT

Judging from the exhaustive description of the lakes and rivers on Trikūṭa Mountain, on earth there is no comparison to their superexcellence. On other planets, however, there are many such wonders. For instance, we understand that there are two million different types of trees, and not all of them are exhibited on earth. *Śrīmad-Bhāgavatam* presents the total knowledge of the affairs of the universe. It not only describes this universe, but also takes into account the spiritual world

beyond the universe. No one can challenge the *Śrīmad-Bhāgavatam's* descriptions of the material and spiritual worlds. The attempts to go from the earth to the moon have failed, but the people of earth can understand what exists on other planets. There is no need of imagination; one may take actual knowledge from *Śrīmad-Bhāgavatam* and be satisfied.

TEXT 20

तत्रैकदा तद्गिरिकाननाश्रयः
करेणुभिर्वारणयूथपश्चरन् ।
सकण्टकं कीचकवेणुवेत्रवद्
विशालगुल्मं प्ररुजन्वनस्पतीन् ॥२०॥

tatraikadā tad-giri-kānanāśrayaḥ
kareṇubhir vāraṇa-yūtha-paś caran
sakaṇṭakaṁ kīcaka-veṇu-vetravad
viśāla-gulmaṁ prarujan vanaspatīn

tatra—therein; *ekadā*—once upon a time; *tat-giri*—of that mountain (Trikūṭa); *kānana-āśrayaḥ*—who lives in the forest; *kareṇubhiḥ*—accompanied by female elephants; *vāraṇa-yūtha-paḥ*—the leader of the elephants; *caran*—while wandering (toward the lake); *sa-kaṇṭakam*—a place full of thorns; *kīcaka-veṇu-vetra-vat*—with plants and creepers of different names; *viśāla-gulmam*—many thickets; *prarujan*—breaking; *vanaḥ-patīn*—trees and plants.

TRANSLATION

The leader of the elephants who lived in the forest of the mountain Trikūṭa once wandered toward the lake with his female elephants. He broke many plants, creepers, thickets and trees, not caring for their piercing thorns.

TEXT 21

यद्गन्धमात्राद्धरयो गजेन्द्रा
व्याघ्रादयो व्यालमृगाः सखड्गाः ।

महोरगाश्चापि भयाद् द्रवन्ति
सगौरकृष्णाः शरभाश्चमर्यः ॥२१॥

yad-gandha-mātrād dharayo gajendrā
vyāghrādayo vyāla-mṛgāḥ sakhaḍgāḥ
mahoragāś cāpi bhayād dravanti
sagaura-kṛṣṇāḥ sarabhāś camaryaḥ

yat-gandha-mātrāt—simply by the scent of that elephant; *harayaḥ*—lions; *gaja-indrāḥ*—other elephants; *vyāghra-ādayaḥ*—ferocious animals like tigers; *vyāla-mṛgāḥ*—other ferocious animals; *sa-khaḍgāḥ*—rhinoceroses; *mahā-uragāḥ*—big, big serpents; *ca*—also; *api*—indeed; *bhayāt*—because of fear; *dravanti*—running away; *sa*—with; *gaura-kṛṣṇāḥ*—some of them white, some of them black; *sarabhāḥ*—*sarabhas; camaryaḥ*—also *camarīs.*

TRANSLATION

Simply by catching scent of that elephant, all the other elephants, the tigers and the other ferocious animals, such as lions, rhinoceroses, great serpents and black and white sarabhas, fled in fear. The camarī deer also fled.

TEXT 22

वृका वराहा महिषर्क्षशल्या
गोपुच्छशालावृकमर्कटाश्च ।
अन्यत्र क्षुद्रा हरिणाः शशादय-
श्चरन्त्यभीता यदनुग्रहेण ॥२२॥

vṛkā varāhā mahiṣarkṣa-śalyā
gopuccha-śālāvṛka-markaṭāś ca
anyatra kṣudrā hariṇāḥ śaśādayaś
caranty abhītā yad-anugraheṇa

vṛkāḥ—foxes; *varāhāḥ*—boars; *mahiṣa*—buffaloes; *ṛkṣa*—bears; *śalyāḥ*—porcupines; *gopuccha*—a type of deer; *śālāvṛka*—wolves;

markaṭāḥ—monkeys; *ca*—and; *anyatra*—elsewhere; *kṣudrāḥ*—small animals; *hariṇāḥ*—deer; *śaśa-ādayaḥ*—rabbits and others; *caranti*—roaming (in the forest); *abhītāḥ*—without fear; *yat-anugraheṇa*—by the mercy of that elephant.

TRANSLATION

By the mercy of this elephant, animals like the foxes, wolves, buffaloes, bears, boars, gopucchas, porcupines, monkeys, rabbits, the other deer and many other small animals loitered elsewhere in the forest. They were not afraid of him.

PURPORT

All the animals were practically controlled by this elephant, yet although they could move without fear, because of respect they did not stand before him.

TEXTS 23–24

स घर्मतप्तः करिभिः करेणुभि-
वृतो मदच्युत्करभैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन्
निषेव्यमाणोऽलिकुलैर्मदाशनैः ॥२३॥
सरोऽनिलं पङ्कजरेणुरूषितं
जिघ्रन्विदूरान्मदविह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत्
सरोवराभ्याशमथागमद् द्रुतम् ॥२४॥

sa gharma-taptaḥ karibhiḥ kareṇubhir
vṛto madacyut-karabhair anudrutaḥ
giriṁ garimṇā paritaḥ prakampayan
niṣevyamāṇo 'likulair madāśanaiḥ

saro 'nilaṁ paṅkaja-reṇu-rūṣitaṁ
jighran vidūrān mada-vihvalekṣaṇaḥ

vṛtaḥ sva-yūthena tṛṣārditena tat
sarovarābhyāsam athāgamad drutam

saḥ—he (the leader of the elephants); *gharma-taptaḥ*—perspiring; *karibhiḥ*—by other elephants; *kareṇubhiḥ*—as well as female elephants; *vṛtaḥ*—surrounded; *mada-cyut*—liquor dripping from his mouth; *karabhaiḥ*—by small elephants; *anudrutaḥ*—was followed; *girim*—that mountain; *garimṇā*—by the weight of the body; *paritaḥ*—all around; *prakampayan*—causing to tremble; *niṣevyamāṇaḥ*—being served; *ali-kulaiḥ*—by the bumblebees; *mada-aśanaiḥ*—who drank honey; *saraḥ*—from the lake; *anilam*—the breeze; *paṅkaja-reṇu-rūṣitam*—carrying the dust from the lotus flowers; *jighran*—smelling; *vidūrāt*—from a distance; *mada-vihvala*—being intoxicated; *īkṣaṇaḥ*—whose vision; *vṛtaḥ*—surrounded; *sva-yūthena*—by his own associates; *tṛṣā-arditena*—who were afflicted by thirst; *tat*—that; *sarovara-abhyāsam*—to the bank of the lake; *atha*—thus; *agamat*—went; *drutam*—very soon.

TRANSLATION

Surrounded by the herd's other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

TEXT 25

विगाह्य तस्मिन्नमृताम्बु निर्मलं
हेमारविन्दोत्पलरेणुरूषितम् ।
पपौ निकामं निजपुष्करोद्धृत-
मात्मानमद्भिः स्नपयन्गतक्लमः ॥२५॥

vigāhya tasminn amṛtāmbu nirmalaṁ
hemāravindotpala-reṇu-rūṣitam
papau nikāmaṁ nija-puṣkaroddhṛtam
ātmānam adbhiḥ snapayan gata-klamaḥ

vigāhya—entering; *tasmin*—into the lake; *amṛta-ambu*—water as pure as nectar; *nirmalam*—crystal clear; *hema*—very cold; *aravinda-utpala*—from the lilies and lotuses; *reṇu*—with the dust; *rūṣitam*—which was mixed; *papau*—he drank; *nikāmam*—until fully satisfied; *nija*—own; *puṣkara-uddhṛtam*—drawing with his trunk; *ātmānam*—himself; *adbhiḥ*—with water; *snapayan*—bathing thoroughly; *gata-klamaḥ*—was relieved of all fatigue.

TRANSLATION

The King of the elephants entered the lake, bathed thoroughly and was relieved of his fatigue. Then, with the aid of his trunk, he drank the cold, clear, nectarean water, which was mixed with the dust of lotus flowers and water lilies, until he was fully satisfied.

TEXT 26

स पुष्करेणोद्धृतशीकराम्बुभि-
निंपाययन्संस्नपयन्यथा गृही ।
घृणी करेणुः करभांश्च दुर्मदो
नाचष्ट कृच्छ्रं कृपणोऽजमायया ॥२६॥

sa puṣkareṇoddhṛta-śīkarāmbubhir
nipāyayan saṁsnapayan yathā gṛhī
ghṛṇī kareṇuḥ karabhāṁś ca durmado
nācaṣṭa kṛcchraṁ kṛpaṇo 'ja-māyayā

saḥ—he (the leader of the elephants); *puṣkareṇa*—with his trunk; *uddhṛta*—by drawing out; *śīkara-ambubhiḥ*—and sprinkling the water; *nipāyayan*—causing them to drink; *saṁsnapayan*—and bathing them; *yathā*—as; *gṛhī*—a householder; *ghṛṇī*—always kind (to the members of his family); *kareṇuḥ*—to his wives, the female elephants;

karabhān—to the children; *ca*—as well as; *durmadaḥ*—who is too attached to the members of his family; *na*—not; *ācaṣṭa*—considered; *kṛcchram*—hardship; *kṛpaṇaḥ*—being without spiritual knowledge; *aja-māyayā*—because of the influence of the external, illusory energy of the Supreme Personality of Godhead.

TRANSLATION

Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.

TEXT 27

तं तत्र कश्चिन्नृप दैवचोदितो
ग्राहो बलीयांश्चरणे रुषाग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो
यथाबलं सोऽतिबलो विचक्रमे ॥२७॥

taṁ tatra kaścin nṛpa daiva-codito
grāho balīyāṁś caraṇe ruṣāgrahīt
yadṛcchayaivaṁ vyasanaṁ gato gajo
yathā-balaṁ so 'tibalo vicakrame

tam—him (Gajendra); *tatra*—there (in the water); *kaścit*—someone; *nṛpa*—O King; *daiva-coditaḥ*—inspired by providence; *grāhaḥ*—crocodile; *balīyān*—very powerful; *caraṇe*—his foot; *ruṣā*—angrily; *agrahīt*—captured; *yadṛcchayā*—occurring due to providence; *evam*—such; *vyasanam*—a dangerous position; *gataḥ*—having obtained; *gajaḥ*—the elephant; *yathā-balam*—according to his strength; *saḥ*—he; *ati-balaḥ*—with great endeavor; *vicakrame*—tried to get out.

TRANSLATION

By the arrangement of providence, O King, a strong crocodile was angry at the elephant and attacked the elephant's leg in the

water. The elephant was certainly strong, and he tried his best to get free from this danger sent by providence.

TEXT 28

तथातुरं यूथपतिं करेणवो
विकृष्यमाणं तरसा बलीयसा ।
विचुक्रुशुर्दीनधियोऽपरे गजाः
पार्ष्णिग्रहास्तारयितुं न चाशकन् ॥२८॥

tathāturaṁ yūtha-patiṁ kareṇavo
vikṛṣyamāṇaṁ tarasā balīyasā
vicukruśur dīna-dhiyo 'pare gajāḥ
pārṣṇi-grahās tārayituṁ na cāśakan

tathā—then; *āturam*—that grave condition; *yūtha-patim*—the leader of the elephants; *kareṇavaḥ*—his wives; *vikṛṣyamāṇam*—being attacked; *tarasā*—by the strength; *balīyasā*—by the strength (of the crocodile); *vicukruśuḥ*—began to cry; *dīna-dhiyaḥ*—who were less intelligent; *apare*—the other; *gajāḥ*—elephants; *pārṣṇi-grahāḥ*—grasping him from behind; *tārayitum*—to free; *na*—not; *ca*—also; *aśakan*—were able.

TRANSLATION

Thereafter, seeing Gajendra in that grave condition, his wives felt very, very sorry and began to cry. The other elephants wanted to help Gajendra, but because of the crocodile's great strength, they could not rescue him by grasping him from behind.

TEXT 29

नियुध्यतोरेवमिभेन्द्रनक्रयो-
र्विकर्षतोरन्तरतो बहिर्मिथः ।
समाः सहस्रं व्यगमन् महीपते
सप्राणयोश्चित्रममंसतामराः ॥२९॥

niyudhyator evam ibhendra-nakrayor
vikarṣator antarato bahir mithaḥ
samāḥ sahasraṁ vyagaman mahī-pate
saprāṇayoś citram amaṁsatāmarāḥ

niyudhyatoḥ—fighting; *evam*—in this way; *ibha-indra*—of the elephant; *nakrayoḥ*—and the crocodile; *vikarṣatoḥ*—pulling; *antarataḥ*—in the water; *bahiḥ*—outside the water; *mithaḥ*—one another; *samāḥ*—years; *sahasram*—one thousand; *vyagaman*—passed; *mahī-pate*—O King; *sa-prāṇayoḥ*—both alive; *citram*—wonderful; *amaṁsata*—considered; *amarāḥ*—the demigods.

TRANSLATION

O King, the elephant and the crocodile fought in this way, pulling one another in and out of the water, for one thousand years. Upon seeing the fight, the demigods were very surprised.

TEXT 30

ततो गजेन्द्रस्य मनोबलौजसां
कालेन दीर्घेण महानभूद् व्ययः ।
विकृष्यमाणस्य जलेऽवसीदतो
विपर्ययोऽभूत् सकलं जलौकसः ॥३०॥

tato gajendrasya mano-balaujasāṁ
kālena dīrgheṇa mahān abhūd vyayaḥ
vikṛṣyamāṇasya jale 'vasīdato
viparyayo 'bhūt sakalaṁ jalaukasaḥ

tataḥ—thereafter; *gaja-indrasya*—of the King of the elephants; *manaḥ*—of the strength of enthusiasm; *bala*—the physical strength; *ojasām*—and the strength of the senses; *kālena*—because of years of fighting; *dīrgheṇa*—prolonged; *mahān*—great; *abhūt*—became; *vyayaḥ*—the expenditure; *vikṛṣyamāṇasya*—who was being pulled (by the crocodile); *jale*—into the water (a foreign place); *avasīdataḥ*—reduced (mental, physical and sensory strength); *viparyayaḥ*—the op-

posite; *abhūt*—became; *sakalam*—all of them; *jala-okasaḥ*—the crocodile, whose home is the water.

TRANSLATION

Thereafter, because of being pulled into the water and fighting for many long years, the elephant became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power.

PURPORT

In the fighting between the elephant and the crocodile, the difference was that although the elephant was extremely powerful, he was in a foreign place, in the water. During one thousand years of fighting, he could not get any food, and under the circumstances his bodily strength diminished, and because his bodily strength diminished, his mind also became weak and his senses less powerful. The crocodile, however, being an animal of the water, had no difficulties. He was getting food and was therefore getting mental strength and sensual encouragement. Thus while the elephant became reduced in strength, the crocodile became more and more powerful. Now, from this we may take the lesson that in our fight with *māyā* we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously. Our Kṛṣṇa consciousness movement has actually declared war against the illusory energy, in which all the living entities are rotting in a false understanding of civilization. The soldiers in this Kṛṣṇa consciousness movement must always possess physical strength, enthusiasm and sensual power. To keep themselves fit, they must therefore place themselves in a normal condition of life. What constitutes a normal condition will not be the same for everyone, and therefore there are divisions of *varṇāśrama*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Especially in this age, Kali-yuga, it is advised that no one take *sannyāsa*.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam

devareṇa sutotpattiṁ
kalau pañca vivarjayet
(*Brahma-vaivarta Purāṇa*)

From this we can understand that in this age the *sannyāsa-āśrama* is forbidden because people are not strong. Śrī Caitanya Mahāprabhu showed us an example in taking *sannyāsa* at the age of twenty-four years, but even Sārvabhauma Bhaṭṭācārya advised Śrī Caitanya Mahāprabhu to be extremely careful because He had taken *sannyāsa* at an early age. For preaching we give young boys *sannyāsa*, but actually it is being experienced that they are not fit for *sannyāsa*. There is no harm, however, if one thinks that he is unfit for *sannyāsa;* if he is very much agitated sexually, he should go to the *āśrama* where sex is allowed, namely the *gṛhastha-āśrama*. That one has been found to be very weak in one place does not mean that he should stop fighting the crocodile of *māyā*. One should take shelter of the lotus feet of Kṛṣṇa, as we shall see Gajendra do, and at the same time one can be a *gṛhastha* if he is satisfied with sexual indulgence. There is no need to give up the fight. Śrī Caitanya Mahāprabhu therefore recommended, *sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ*. One may stay in whichever *āśrama* is suitable for him; it is not essential that one take *sannyāsa*. If one is sexually agitated, he can enter the *gṛhastha-āśrama*. But one must continue fighting. For one who is not in a transcendental position, to take *sannyāsa* artificially is not a very great credit. If *sannyāsa* is not suitable, one may enter the *gṛhastha-āśrama* and fight *māyā* with great strength. But one should not give up the fighting and go away.

TEXT 31

इत्थं गजेन्द्रः स यदाप संकटं
प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं
दध्याविमां बुद्धिमथाभ्यपद्यत ॥३१॥

itthaṁ gajendraḥ sa yadāpa saṅkaṭaṁ
prāṇasya dehī vivaśo yadṛcchayā

apārayann ātma-vimokṣaṇe ciraṁ
dadhyāv imāṁ buddhim athābhyapadyata

ittham—in this way; *gaja-indraḥ*—the King of the elephants; *saḥ*—he; *yadā*—when; *āpa*—obtained; *saṅkaṭam*—such a dangerous position; *prāṇasya*—of life; *dehī*—who is embodied; *vivaśaḥ*—circumstantially helpless; *yadṛcchayā*—by the will of providence; *apārayan*—being unable; *ātma-vimokṣaṇe*—to save himself; *ciram*—for a long time; *dadhyau*—began to think seriously; *imām*—this; *buddhim*—decision; *atha*—thereupon; *abhyapadyata*—reached.

TRANSLATION

When the King of the elephants saw that he was under the clutches of the crocodile by the will of providence and, being embodied and circumstantially helpless, could not save himself from danger, he was extremely afraid of being killed. He consequently thought for a long time and finally reached the following decision.

PURPORT

Everyone in the material world is engaged in a struggle for existence. Everyone tries to save himself from danger, but when one is unable to save himself, if he is pious, he then takes shelter of the lotus feet of the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

Four kinds of pious men—namely, one who is in danger, one who is in need of money, one who is searching for knowledge and one who is inquisitive—begin to take shelter of the Supreme Personality of Godhead in order to be saved or to advance. The King of the elephants, in his condition of danger, decided to seek shelter of the lotus feet of the Lord. After considerable thought, he intelligently arrived at this correct decision. Such a decision is not reached by a sinful man. Therefore in

Bhagavad-gītā it is said that those who are pious (*sukṛti*) can decide that in a dangerous or awkward condition one should seek shelter of the lotus feet of Kṛṣṇa.

TEXT 32

न मामिमे ज्ञातय आतुरं गजाः
कुतः करिण्यः प्रभवन्ति मोचितुम् ।
ग्राहेण पाशेन विधातुरावृतो-
ऽप्यहं च तं यामि परं परायणम् ॥३२॥

na mām ime jñātaya āturaṁ gajāḥ
kutaḥ kariṇyaḥ prabhavanti mocitum
grāheṇa pāśena vidhātur āvṛto
'py ahaṁ ca taṁ yāmi paraṁ parāyaṇam

na—not; *mām*—me; *ime*—all these; *jñātayaḥ*—friends and relatives (the other elephants); *āturam*—in my distress; *gajāḥ*—the elephant; *kutaḥ*—how; *kariṇyaḥ*—my wives; *prabhavanti*—are able; *mocitum*—to deliver (from this dangerous position); *grāheṇa*—by the crocodile; *pāśena*—by the network of ropes; *vidhātuḥ*—of providence; *āvṛtaḥ*—captured; *api*—although (I am in such a position); *aham*—I; *ca*—also; *tam*—that (Supreme Personality of Godhead); *yāmi*—take shelter of; *param*—who is transcendental; *parāyaṇam*—and who is the shelter of even the exalted demigods like Brahmā and Śiva.

TRANSLATION

The other elephants, who are my friends and relatives, could not rescue me from this danger. What then to speak of my wives? They cannot do anything. It is by the will of providence that I have been attacked by this crocodile, and therefore I shall seek shelter of the Supreme Personality of Godhead, who is always the shelter of everyone, even of great personalities.

PURPORT

This material world is described as *padaṁ padaṁ yad vipadām*, which means that at every step there is danger. A fool wrongly thinks

that he is happy in this material world, but in fact he is not, for one who thinks that way is only illusioned. At every step, at every moment, there is danger. In modern civilization one thinks that if he has a nice home and a nice car his life is perfect. In the Western countries, especially in America, it is very nice to possess a good car, but as soon as one is on the road, there is danger because at any moment an accident may take place and one will be killed. The record actually shows that so many people die in such accidents. Therefore if we actually think that this material world is a very happy place, this is our ignorance. Real knowledge is that this material world is full of danger. We may struggle for existence as far as our intelligence allows and may try to take care of ourselves, but unless the Supreme Personality of Godhead, Kṛṣṇa, ultimately saves us from danger, our attempts will be useless. Therefore Prahlāda Mahārāja says:

bālasya neha śaraṇaṁ pitarau nṛsiṁha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām
(*Bhāg.* 7.9.19)

We may invent so many ways to be happy or to counteract the dangers of this material world, but unless our attempts are sanctioned by the Supreme Personality of Godhead, they will never make us happy. Those who try to be happy without taking shelter of the Supreme Personality of Godhead are *mūḍhas*, rascals. *Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ.* Those who are the lowest of men refuse to take to Kṛṣṇa consciousness because they think that they will be able to protect themselves without Kṛṣṇa's care. This is their mistake. The decision of the King of the elephants, Gajendra, was correct. In such a dangerous position, he sought shelter of the Supreme Personality of Godhead.

TEXT 33

यः कश्चनेशो बलिनोऽन्तकोरगात्
प्रचण्डवेगादभिधावतो भृशम् ।
भीतं प्रपन्नं परिपाति यद्भया-
न्मृत्युः प्रधावत्यरणं तमीमहि ॥३३॥

yaḥ kaścaneśo balino 'ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi

yaḥ—He who (the Supreme Personality of Godhead); *kaścana*—someone; *īśaḥ*—the supreme controller; *balinaḥ*—very powerful; *antaka-uragāt*—from the great serpent of time, which brings death; *pracaṇḍa-vegāt*—whose force is fearful; *abhidhāvataḥ*—who is chasing; *bhṛśam*—endlessly (every hour and every minute); *bhītam*—one who is afraid of death; *prapannam*—who is surrendered (to the Supreme Personality of Godhead); *paripāti*—He protects; *yat-bhayāt*—from fear of the Lord; *mṛtyuḥ*—death itself; *pradhāvati*—runs away; *araṇam*—the actual shelter of everyone; *tam*—unto Him; *īmahi*—I surrender or take shelter.

TRANSLATION

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

PURPORT

One who is intelligent understands that there is a great and supreme authority above everything. That great authority appears in different incarnations to save the innocent from disturbances. As confirmed in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* the Lord appears in His various incarnations for two purposes—to annihilate the *duṣkṛtī*, the sinful, and to protect His devotees. The King of the elephants decided to surrender unto Him. This is intelligent. One must know that great Supreme Personality of Godhead and surrender unto Him. The Lord comes personally to instruct us how to be happy, and only

fools and rascals do not see by intelligence this supreme authority, the Supreme Person. In the *śruti-mantra* it is said:

bhīṣāsmād vātaḥ pavate
bhīṣodeti sūryaḥ
bhīṣāsmād agniś candraś ca
mṛtyur dhāvati pañcamaḥ
(*Taittirīya Upaniṣad* 2.8)

It is out of fear of the Supreme Personality of Godhead that the wind is blowing, that the sun is distributing heat and light, and that death is chasing everyone. Thus there is a supreme controller, as confirmed in *Bhagavad-gītā* (9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram.* This material manifestation is working so well because of the supreme controller. Any intelligent person, therefore, can understand that there is a supreme controller. Furthermore, the supreme controller Himself appears as Lord Kṛṣṇa, as Lord Caitanya Mahāprabhu and as Lord Rāmacandra to give us instructions and to show us by example how to surrender unto the Supreme Personality of Godhead. Yet those who are *duṣkṛtī*, the lowest of men, do not surrender (*na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*).

In *Bhagavad-gītā* the Lord clearly says, *mṛtyuḥ sarva-haraś cāham:* "I am all-devouring death." Thus *mṛtyu*, or death, is the representative who takes everything away from the living entity who has accepted a material body. No one can say, "I do not fear death." This is a false proposition. Everyone fears death. However, one who seeks shelter of the Supreme Personality of Godhead can be saved from death. One may argue, "Does the devotee not die?" The answer is that a devotee certainly must give up his body, for the body is material. The difference is, however, that for one who surrenders to Kṛṣṇa fully and who is protected by Kṛṣṇa, the present body is his last; he will not again receive a material body to be subjected to death. This is assured in *Bhagavad-gītā* (4.9). *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna:* a devotee, after giving up his body, does not accept a material body, but returns home, back to Godhead. We are always in danger because at any moment death can take place. It is not that only Gajendra, the King of the

elephants, was afraid of death. Everyone should fear death because everyone is caught by the crocodile of eternal time and may die at any moment. The best course, therefore, is to seek shelter of Kṛṣṇa, the Supreme Personality of Godhead, and be saved from the struggle for existence in this material world, in which one repeatedly takes birth and dies. To reach this understanding is the ultimate goal of life.

Thus end the Bhaktivedanta purports of the Eighth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Elephant Gajendra's Crisis."*

CHAPTER THREE

Gajendra's Prayers of Surrender

In this chapter, the prayers by Gajendra, the King of the elephants, are described. It appears that the King of the elephants was formerly a human being known as Indradyumna and that he learned a prayer to the Supreme Lord. Fortunately he remembered that prayer and began to chant it to himself. First he offered his respectful obeisances to the Supreme Personality of Godhead, and because of his awkward position in having been attacked by the crocodile, he expressed his inability to recite prayers nicely. Nonetheless, he tried to chant the *mantra* and expressed himself in appropriate words as follows.

"The Supreme Personality of Godhead is the cause of all causes, the original person from whom everything has emanated. He is the root cause of this cosmic manifestation, and the entire cosmos rests in Him, yet He is transcendental, for He does everything in relation to the material world through His external energy. He is eternally situated in the spiritual world—in Vaikuṇṭha or Goloka Vṛndāvana—where He engages in His eternal pastimes. The material world is a product of His external energy, or material nature, which works under His direction. It is thus that creation, maintenance and annihilation take place. The Lord exists at all times. This is extremely difficult for a nondevotee to understand. Although the transcendental Supreme Personality of Godhead is perceivable by everyone, only the pure devotees perceive His presence and activities. The Supreme Personality of Godhead is completely free from material birth, death, old age and disease. Indeed, if anyone in this material world takes shelter of Him, he also becomes situated in that transcendental position. For the satisfaction of the devotee (*paritrāṇāya sādhūnām*), the Lord appears and exhibits His activities. His appearance, disappearance and other pastimes are not at all material. One who knows this secret can enter the kingdom of God. In the Lord, all opposing elements are adjusted. The Lord is situated in everyone's heart. He is the controller of everything, He is the witness of all activities, and He is the original source of all living entities. Indeed, all living entities are parts of

Him, for He is the origin of Mahā-Viṣṇu, who is the source of the living entities within this material world. The Lord can observe the activities of our senses, which can work and achieve material results because of His mercy. Although He is the original source of everything, He is untouched by any of His by-products. In this way He is like a gold mine, which is the source of gold in ornaments and yet is different from the ornaments themselves. The Lord is worshiped by the method prescribed in the *Pañcarātras*. He is the source of our knowledge, and He can give us liberation. Therefore it is our duty to understand Him according to the instructions of devotees, in particular the spiritual master. Although for us the mode of goodness is covered, by following the instructions of saintly persons and the spiritual master we can be freed from material clutches.

"The self-effulgent material form of the Supreme Personality of Godhead is adored by nondevotees, His impersonal form is adored by those advanced in spiritual knowledge, and His feature as the localized Supersoul is appreciated by *yogīs*. But His original form as a person is understood only by devotees. That Supreme Personality of Godhead is competent to dissipate the darkness of the conditioned soul through His instructions in *Bhagavad-gītā*. He is the ocean of transcendental qualities and can be understood only by liberated persons freed from the bodily concept of life. By His causeless mercy, the Lord can rescue the conditioned soul from the material clutches and enable him to return home, back to Godhead, to become His personal associate. Nonetheless, a pure devotee does not aspire to go back to Godhead; he is simply satisfied with executing his service in this material world. A pure devotee does not ask anything from the Supreme Personality of Godhead. His only prayer is to be freed from the material conception of life and to be engaged in the Lord's transcendental loving service."

In this way the King of the elephants, Gajendra, offered prayers directly to the Supreme Personality of Godhead, without mistaking Him for one of the demigods. None of the demigods came to see him, not even Brahmā or Śiva. Rather, the Supreme Personality of Godhead, Nārāyaṇa, seated on Garuḍa, personally appeared before him. Gajendra, by lifting his trunk, offered obeisances to the Lord, and the Lord immediately pulled him from the water along with the crocodile who had captured his leg. Then the Lord killed the crocodile and thus rescued Gajendra.

TEXT 1

श्रीबादरायणिरुवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि ।
जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥ १ ॥

śrī-bādarāyaṇir uvāca
evaṁ vyavasito buddhyā
samādhāya mano hṛdi
jajāpa paramaṁ jāpyaṁ
prāg-janmany anuśikṣitam

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *vyavasitaḥ*—fixed; *buddhyā*—by intelligence; *samādhāya*—for concentration; *manaḥ*—the mind; *hṛdi*—in consciousness or in the heart; *jajāpa*—he chanted; *paramam*—a supreme; *jāpyam*—*mantra* he had learned from great devotees; *prāk-janmani*—in his previous birth; *anuśikṣitam*—practiced.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.

PURPORT

Such remembrance is described in *Bhagavad-gītā* (6.43–44):

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

pūrvābhyāsena tenaiva
hriyate hy avaśo 'pi saḥ

In these verses it is assured that even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which

he will in due course of time remember the Supreme Personality of Godhead. As explained later, Gajendra was formerly King Indradyumna, and somehow or other in his next life he became King of the elephants. Now Gajendra was in danger, and although he was in a body other than that of a human being, he remembered the *stotra* he had chanted in his previous life. *Yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana.* To enable one to achieve perfection, Kṛṣṇa gives one the chance to remember Him again. This is proved here, for although the King of the elephants, Gajendra, was put in danger, this was a chance for him to remember his previous devotional activities so that he could immediately be rescued by the Supreme Personality of Godhead.

It is imperative, therefore, that all devotees in Kṛṣṇa consciousness practice chanting some *mantra.* Certainly one should chant the Hare Kṛṣṇa *mantra,* which is the *mahā-mantra,* or great *mantra,* and also one should practice chanting *cintāmaṇi-prakara-sadmasu* or the Nṛsiṁha *strotra* (*ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ*). Every devotee should practice in order to chant some *mantra* perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Kṛṣṇa consciousness, even if he becomes an animal. Of course, a devotee should try to perfect his Kṛṣṇa consciousness in this life, for simply by understanding Kṛṣṇa and His instructions, after giving up this body one can return home, back to Godhead. Even if there is some falldown, practice of Kṛṣṇa consciousness never goes in vain. For example, Ajāmila, in his boyhood, practiced chanting the name of Nārāyaṇa under the direction of his father, but later, in his youth, he fell down and became a drunkard, woman-hunter, rogue and thief. Nonetheless, because of chanting the name of Nārāyaṇa for the purpose of calling his son, whom he had named Nārāyaṇa, he became advanced, even though he was involved in sinful activities. Therefore, we should not forget the chanting of the Hare Kṛṣṇa *mantra* under any circumstances. It will help us in the greatest danger, as we find in the life of Gajendra.

TEXT 2

श्रीगजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् ।
पुरुषायादिबीजाय परेशायाभिधीमहि ॥ २ ॥

śrī-gajendra uvāca
oṁ namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-bījāya
pareśāyābhidhīmahi

śrī-gajendraḥ uvāca—Gajendra, the King of elephants, said; *oṁ*—O my Lord; *namaḥ*—I offer my respectful obeisances unto You; *bhagavate*—unto the Supreme Personality of Godhead; *tasmai*—unto Him; *yataḥ*—from whom; *etat*—this body and the material manifestation; *cit-ātmakam*—is moving due to consciousness (the spirit soul); *puruṣāya*—unto the Supreme Person; *ādi-bījāya*—who is the origin or root cause of everything; *para-īśāya*—who is supreme, transcendental and worshipable for such exalted persons as Brahmā and Śiva; *abhidhīmahi*—let me meditate upon Him.

TRANSLATION

The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.

PURPORT

In this verse the words *etac cid-ātmakam* are very important. The material body certainly consists only of material elements, but when one awakens to Kṛṣṇa conscious understanding, the body is no longer material but spiritual. The material body is meant for sense enjoyment, whereas the spiritual body engages in the transcendental loving service of the Lord. Therefore, a devotee who engages in the service of the Supreme Lord and who constantly thinks of Him should never be considered to have a material body. It is therefore enjoined, *guruṣu naramatiḥ:* one should stop thinking of the spiritual master as an ordinary human being with a material body. *Arcye viṣṇau śilā-dhīḥ:* everyone

knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the *guru*. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Let us therefore offer our obeisances unto the Supreme Personality of Godhead, by whose mercy so-called material things also become spiritual when they are engaged in spiritual activity.

Oṁkāra (*praṇava*) is the symbolic sound representation of the Supreme Personality of Godhead. *Oṁ tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ:* the three words *oṁ tat sat* immediately invoke the Supreme Person. Therefore Kṛṣṇa says that He is *oṁkāra* in all the Vedic *mantras* (*praṇavaḥ sarva-vedeṣu*). The Vedic *mantras* are pronounced beginning with *oṁkāra* to indicate immediately the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam*, for example, begins with the words *oṁ namo bhagavate vāsudevāya*. There is no difference between the Supreme Personality of Godhead, Vāsudeva, and *oṁkāra* (*praṇava*). We should be careful to understand that *oṁkāra* does not indicate anything *nirākāra*, or formless. Indeed, this verse immediately says, *oṁ namo bhagavate*. Bhagavān is a person. Thus *oṁkāra* is the representation of the Supreme Person. *Oṁkāra* is not meant to be impersonal, as the Māyāvādī philosophers consider it to be. This is distinctly expressed here by the word *puruṣāya*. The supreme truth addressed by *oṁkāra* is *puruṣa*, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Viṣṇu, Lord Brahmā and Lord Śiva are the supreme controllers of this universe, but Lord Viṣṇu is offered obeisances even by Lord Śiva and Lord Brahmā. Therefore this verse uses the word *pareśāya*, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. *Pareśāya* means *parameśvara*. Lord Brahmā and Lord Śiva are *īśvaras*, great controllers, but Lord Viṣṇu is *parameśvara*, the supreme controller.

TEXT 3

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् ।
योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥ ३ ॥

yasminn idaṁ yataś cedaṁ
yenedaṁ ya idaṁ svayam
yo 'smāt parasmāc ca paras
taṁ prapadye svayambhuvam

yasmin—the basic platform on which; *idam*—the universe rests; *yataḥ*—the ingredients from which; *ca*—and; *idam*—the cosmic manifestation is produced; *yena*—by whom; *idam*—this cosmic manifestation is created and maintained; *yaḥ*—He who; *idam*—this material world; *svayam*—is Himself; *yaḥ*—He who; *asmāt*—from the effect (this material world); *parasmāt*—from the cause; *ca*—and; *paraḥ*—transcendental or different; *tam*—unto Him; *prapadye*—I surrender; *svayambhuvam*—unto the supreme self-sufficient.

TRANSLATION

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

PURPORT

In *Bhagavad-gītā* (9.4) the Lord says, *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* "I am the Supreme Personality of Godhead, but everything rests upon My energy, just as an earthen pot rests on the earth." The place where an earthen pot rests is also earth. Then again, the earthen pot is manufactured by a potter, whose body is a product of earth. The potter's wheel with which the pot is made is an expansion of earth, and the ingredients from which the pot are made are also earth. As

confirmed in the *śruti-mantra, yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanty abhisaṁviśanti.* The original cause of everything is the Supreme Personality of Godhead, and after being annihilated, everything enters into Him (*prakṛtiṁ yānti māmikām*). Thus the Supreme Lord, the Personality of Godhead—Lord Rāmacandra or Lord Kṛṣṇa—is the original cause of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (*Brahma-saṁhitā* 5.1) The Lord is the cause for everything, but there is no cause for Him. *Sarvaṁ khalv idaṁ brahma. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ.* Although He is everything, His personality is different from the cosmic manifestation.

TEXT 4

यः स्वात्मनीदं निजमाययार्पितं
क्वचिद् विभातं क्व च तत् तिरोहितम् ।
अविद्धदृक् साक्ष्युभयं तदीक्षते
स आत्ममूलोऽवतु मां परात्परः ॥ ४ ॥

yaḥ svātmanīdaṁ nija-māyayārpitaṁ
kvacid vibhātaṁ kva ca tat tirohitam
aviddha-dṛk sākṣy ubhayaṁ tad īkṣate
sa ātma-mūlo 'vatu māṁ parāt-paraḥ

yaḥ—the Supreme Personality of Godhead who; *sva-ātmani*—in Him; *idam*—this cosmic manifestation; *nija-māyayā*—by His own potency; *arpitam*—invested; *kvacit*—sometimes, at the beginning of a *kalpa; vibhātam*—it is manifested; *kva ca*—sometimes, during dissolu-

tion; *tat*—that(manifestation); *tirohitam*—not visible; *aviddha-dṛk*—He sees everything (in all these circumstances); *sākṣī*—the witness; *ubhayam*—both (manifestation and annihilation); *tat īkṣate*—sees everything, without loss of sight; *saḥ*—that Supreme Personality of Godhead; *ātma-mūlaḥ*—self-sufficient, having no other cause; *avatu*—please give protection; *mām*—unto me; *parāt-paraḥ*—He is transcendental to transcendental, or above all transcendence.

TRANSLATION

The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

PURPORT

The Supreme Personality of Godhead has multipotencies (*parāsya śaktir vividhaiva śrūyate*). Therefore, as soon as He likes, He uses one of His potencies, and by that expansion He creates this cosmic manifestation. Again, when the cosmic manifestation is annihilated, it rests in Him. Nonetheless, He is infallibly the supreme observer. Under any circumstances, the Supreme Lord is changeless. He is simply a witness and is aloof from all creation and annihilation.

TEXT 5

कालेन पञ्चत्वमितेषु कृत्स्नशो
लोकेषु पालेषु च सर्वहेतुषु ।
तमस्तदासीद् गहनं गभीरं
यस्तस्य पारेऽभिविराजते विभुः ॥ ५ ॥

kālena pañcatvam iteṣu kṛtsnaśo
lokeṣu pāleṣu ca sarva-hetuṣu
tamas tadāsīd gahanaṁ gabhīraṁ
yas tasya pāre 'bhivirājate vibhuḥ

kālena—in due course of time (after millions and millions of years); *pañcatvam*—when everything illusory is annihilated; *iteṣu*—all transformations; *kṛtsnaśaḥ*—with everything within this cosmic manifestation; *lokeṣu*—all the planets, or everything that exists; *pāleṣu*—maintainers like Lord Brahmā; *ca*—also; *sarva-hetuṣu*—all causative existences; *tamaḥ*—great darkness; *tadā*—then; *āsīt*—was; *gahanam*—very dense; *gabhīram*—very deep; *yaḥ*—the Supreme Personality of Godhead who; *tasya*—this dark situation; *pāre*—over and above; *abhivirājate*—exists or shines; *vibhuḥ*—the Supreme.

TRANSLATION

In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.

PURPORT

From the Vedic *mantras* we understand that the Supreme Personality of Godhead is above everything. He is supreme, above all the demigods, including Lord Brahmā and Lord Śiva. He is the supreme controller. When everything disappears by the influence of His energy, the cosmic situation is one of dense darkness. The Supreme Lord, however, is the sunshine, as confirmed in the Vedic *mantras: āditya-varṇaṁ tamasaḥ parastāt.* In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the Supreme Personality of Godhead, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time.

TEXT 6

न यस्य देवा ऋषयः पदं विदु-
र्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् ।
यथा नटस्याकृतिभिर्विचेष्टतो
दुरत्ययानुक्रमणः स मावतु ॥ ६ ॥

na yasya devā ṛṣayaḥ padaṁ vidur
jantuḥ punaḥ ko 'rhati gantum īritum
yathā naṭasyākṛtibhir viceṣṭato
duratyayānukramaṇaḥ sa māvatu

na—neither; *yasya*—He of whom; *devāḥ*—the demigods; *ṛṣayaḥ*—great sages; *padam*—position; *viduḥ*—can understand; *jantuḥ*—unintelligent living beings like animals; *punaḥ*—again; *kaḥ*—who; *arhati*—is able; *gantum*—to enter into the knowledge; *īritum*—or to express by words; *yathā*—as; *naṭasya*—of the artist; *ākṛtibhiḥ*—by bodily features; *viceṣṭataḥ*—dancing in different ways; *duratyaya*—very difficult; *anukramaṇaḥ*—His movements; *saḥ*—that Supreme Personality of Godhead; *mā*—unto me; *avatu*—may give His protection.

TRANSLATION

An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.

PURPORT

A similar understanding was expressed by Kuntīdevī. The Supreme Lord exists everywhere, within and without. He even exists within the heart. *Sarvasya cāhaṁ hṛdi sanniviṣṭo. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* Thus it is indicated that one can find the Supreme Lord within one's heart. There are many, many *yogīs* trying to find Him. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ.* Nonetheless, even great *yogīs*, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the

statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna
(Bg. 4.9)

If by the Lord's grace one can understand Him, one will immediately be delivered, even within his material body. The material body will no longer have any function, and whatever activities take place with the body will be activities of Kṛṣṇa consciousness. In this way one may give up his body and return home, back to Godhead.

TEXT 7

दिदृक्षवो यस्य पदं सुमङ्गलं
विमुक्तसङ्गा मुनयः सुसाधवः ।
चरन्त्यलोकव्रतमव्रणं वने
भूतात्मभूताः सुहृदः स मे गतिः ॥ ७ ॥

didṛkṣavo yasya padaṁ sumaṅgalaṁ
vimukta-saṅgā munayaḥ susādhavaḥ
caranty aloka-vratam avraṇaṁ vane
bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ

didṛkṣavaḥ—those who desire to see (the Supreme Personality of Godhead); *yasya*—of Him; *padam*—the lotus feet; *su-maṅgalam*—all-auspicious; *vimukta-saṅgāḥ*—persons who are completely disinfected of material conditions; *munayaḥ*—great sages; *su-sādhavaḥ*—those who are highly elevated in spiritual consciousness; *caranti*—practice; *aloka-vratam*—vows of *brahmacarya, vānaprastha* or *sannyāsa; avraṇam*—without any fault; *vane*—in the forest; *bhūta-ātma-bhūtāḥ*—those who are equal to all living entities; *suhṛdaḥ*—those who are friends to every-

one; *saḥ*—that same Supreme Personality of Godhead; *me*—my; *gatiḥ*—destination.

TRANSLATION

Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

PURPORT

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. *Paṇḍitāḥ sama-darśinaḥ.* They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (*suhṛdaṁ sarva-bhūtānām*), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of *Bhagavad-gītā*, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called *paramahaṁsas.* As indicated by the word *vimukta-saṅga*, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

TEXTS 8–9

न विद्यते यस्य च जन्म कर्म वा
न नामरूपे गुणदोष एव वा ।
तथापि लोकाप्ययसंभवाय यः
स्वमायया तान्यनुकालमृच्छति ॥ ८ ॥
तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये ।
अरूपायोरुरूपाय नम आश्चर्यकर्मणे ॥ ९ ॥

na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yaḥ
sva-māyayā tāny anukālam ṛcchati

tasmai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye
arūpāyoru-rūpāya
nama āścarya-karmaṇe

na—not; *vidyate*—there is; *yasya*—of whom (the Supreme Personality of Godhead); *ca*—also; *janma*—birth; *karma*—activities; *vā*—or; *na*—nor; *nāma-rūpe*—any material name or material form; *guṇa*—qualities; *doṣaḥ*—fault; *eva*—certainly; *vā*—either; *tathāpi*—still; *loka*—of this cosmic manifestation; *apyaya*—who is the destruction; *sambhavāya*—and creation; *yaḥ*—He who; *sva-māyayā*—by His own potency; *tāni*—activities; *anukālam*—eternally; *ṛcchati*—accepts; *tasmai*—unto Him; *namaḥ*—I offer my obeisances; *para*—transcendental; *īśāya*—who is the supreme controller; *brahmaṇe*—who is the Supreme Brahman (Parabrahman); *ananta-śaktaye*—with unlimited potency; *arūpāya*—possessing no material form; *uru-rūpāya*—possessing various forms as incarnations; *namaḥ*—I offer my obeisances; *āścarya-karmaṇe*—whose activities are wonderful.

TRANSLATION

The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

PURPORT

In the *Viṣṇu Purāṇa* it is said, *guṇāṁś ca doṣāṁś ca mune vyatīta samasta-kalyāṇa-guṇātmako hi.* The Supreme Personality of Godhead

has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in *Bhagavad-gītā* (4.8) by the Supreme Personality of Godhead, *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. The Lord's activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendentally promoted. The only difference is that a devotee goes directly to the spiritual planets and becomes an associate of the Supreme Lord, whereas demons are promoted to *brahmaloka*, the impersonal effulgence of the Lord. Both of them, however, are transcendentally promoted. The Lord's killing or annihilating of the demons is not exactly like the killing of this material world. Although He appears to act within the modes of material nature, He is *nirguṇa*, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Kṛṣṇa, Hare Rāma? The names of the Lord like Rāma and Kṛṣṇa are nondifferent from the person Rāma and Kṛṣṇa. Thus by chanting the Hare Kṛṣṇa *mantra* one constantly associates with Rāma and Kṛṣṇa, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajāmila, who always remained transcendental to his activities simply by chanting the name Nārāyaṇa. If this was true of Ajāmila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is confirmed throughout *Bhagavad-gītā* (*janma-karma ca me divyam, avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritam*). Therefore, when the Supreme Personality of Godhead—Rāma or Kṛṣṇa—descends to act transcendentally for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (*sambhavāmy ātma-māyayā*). Because He is not forced to come by the material energy, He is always transcendental. One should not consider the Supreme Lord an ordinary human being. Material names and forms are contaminated, but spiritual name and spiritual form are transcendental.

TEXT 10

नम आत्मप्रदीपाय साक्षिणे परमात्मने ।
नमो गिरां विदूराय मनसश्चेतसामपि ॥१०॥

nama ātma-pradīpāya
sākṣiṇe paramātmane
namo girāṁ vidūrāya
manasaś cetasām api

namaḥ—I offer my respectful obeisances; *ātma-pradīpāya*—unto He who is self-effulgent or who gives enlightenment to the living entities; *sākṣiṇe*—who is situated in everyone's heart as a witness; *paramaātmane*—unto the Supreme Soul, the Supersoul; *namaḥ*—I offer my respectful obeisances; *girām*—by words; *vidūrāya*—who is impossible to reach; *manasaḥ*—by the mind; *cetasām*—or by consciousness; *api*—even.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the individual soul through mental, physical or intellectual exercises. It is by the grace of the Supreme Personality of Godhead that the individual soul is enlightened. Therefore, the Lord is described here as *ātma-pradīpa*. The Lord is like the sun, which illuminates everything and cannot be illuminated by anyone. Therefore, if one is serious about understanding the Supreme, one must receive enlightenment from Him, as instructed in *Bhagavad-gītā*. One cannot understand the Supreme Personality of Godhead by one's mental, physical or intellectual powers.

TEXT 11

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।
नमः कैवल्यनाथाय निर्वाणसुखसंविदे ॥११॥

sattvena pratilabhyāya
naiṣkarmyeṇa vipaścitā

namaḥ kaivalya-nāthāya
nirvāṇa-sukha-saṁvide

sattvena—by pure devotional service; *prati-labhyāya*—unto the Supreme Personality of Godhead, who is achieved by such devotional activities; *naiṣkarmyeṇa*—by transcendental activities; *vipaścitā*—by persons who are sufficiently learned; *namaḥ*—I offer my respectful obeisances; *kaivalya-nāthāya*—unto the master of the transcendental world; *nirvāṇa*—for one completely freed from material activities; *sukha*—of happiness; *saṁvide*—who is the bestower.

TRANSLATION

The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.

PURPORT

As stated in *Bhagavad-gītā*, the Supreme Personality of Godhead can be understood only by devotional service. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* If one wants to know the Supreme Personality of Godhead in truth, one must take to the activities of devotional service. These activities are called *sattva* or *śuddha-sattva.* In the material world, activities of goodness, which are symptomatic of a pure *brāhmaṇa*, are appreciated. But the activities of devotional service are *śuddha-sattva;* in other words, they are on the transcendental platform. Only by devotional service can one understand the Supreme.

Devotional service is called *naiṣkarmya.* Mere negation of material activity will not endure. *Naiṣkarmyam apy acyuta-bhāva-varjitam.* Unless one performs activities with reference to Kṛṣṇa consciousness, cessation of material activities will not be helpful. In hopes of achieving *naiṣkarmya*, freedom from material action, many highly elevated *sannyāsīs* stopped their activities, yet they failed and returned to the material platform to act as materialistic persons. But once one is engaged in the spiritual activities of *bhakti-yoga*, one does not fall down. Our Kṛṣṇa consciousness movement is therefore an attempt to engage everyone always in spiritual activity, by which one becomes transcendental to

material actions. The spiritual activities of *bhakti-mārga—śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*—lead one to understand the Supreme Personality of Godhead. Therefore, as stated here, *sattvena pratilabhyāya naiṣkarmyeṇa vipaścitā:* "The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of *bhakti-yoga.*"

The *Gopāla-tāpanī Upaniṣad* (15) says, *bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenaivāmuṣmin manasaḥ kalpanam etad eva ca naiṣkarmyam.* This is a definition of *naiṣkarmya.* One acts in *naiṣkarmya* when he fully engages in Kṛṣṇa conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (*iha-amutra*). *Anyābhilāṣitā-śūnyam.* When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of *naiṣkarma.* By such transcendental devotional service, the Lord is served. I offer my respectful obeisances unto Him.

TEXT 12

नमः शान्ताय घोराय मूढाय गुणधर्मिणे ।
निर्विशेषाय साम्याय नमो ज्ञानघनाय च ॥१२॥

namaḥ śāntāya ghorāya
mūḍhāya guṇa-dharmiṇe
nirviśeṣāya sāmyāya
namo jñāna-ghanāya ca

namaḥ—all obeisances; *śāntāya*—unto He who is above all material qualities and completely peaceful, or unto Vāsudeva, the Supersoul in every living entity; *ghorāya*—unto the fierce forms of the Lord like Jāmadagnya and Nṛsiṁhadeva; *mūḍhāya*—the form of the Lord as an animal, such as the boar; *guṇa-dharmiṇe*—who accepts different qualities within the material world; *nirviśeṣāya*—who is without material qualities, being fully spiritual; *sāmyāya*—Lord Buddha, the form of *nirvāṇa,* wherein the material qualities stop; *namaḥ*—I offer my respectful obeisances; *jñāna-ghanāya*—who is knowledge or the impersonal Brahman; *ca*—also.

TRANSLATION

I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsiṁhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Dattātreya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence.

PURPORT

In the previous verses it has been described that although the Supreme Personality of Godhead has no material form, He accepts innumerable forms to favor His devotees and kill the demons. As stated in *Śrīmad-Bhāgavatam*, there are so many incarnations of the Supreme Personality of Godhead that they are like the waves of a river. The waves of a river flow incessantly, and no one can count how many waves there are. Similarly, no one can calculate when and how the different incarnations of the Lord appear according to the necessities of time, place and candidates. The Lord appears perpetually. As Kṛṣṇa says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." In the material world there is always the possibility of deviation from Kṛṣṇa consciousness, and therefore Kṛṣṇa and His devotees always act in various forms to curb such godlessness.

Even impersonalists who stress the knowledge feature of the Supreme Personality of Godhead want to merge in the effulgence of the Lord. Therefore, here the word *jñāna-ghanāya* indicates that for atheists who disbelieve in the form and existence of the Lord, all these various incarnations appear. Since the Lord comes to teach in so many forms, no one

can say that there is no God. The word *jñāna-ghanāya* is especially used here to refer to those whose knowledge has become solidified by dint of their searching for the Lord through speculative philosophical understanding. Superficial knowledge is useless for understanding the Supreme Personality of Godhead, but when one's knowledge becomes extremely intense and deep, one understands Vāsudeva (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). A *jñānī* attains this stage after many, many births. Therefore the word *jñāna-ghanāya* is used here. The word *śantāya* indicates that Lord Vāsudeva is situated in everyone's heart but does not act with the living entity. Impersonalist *jñānīs* realize Vāsudeva when they are fully mature in knowledge (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*).

TEXT 13

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।
पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥१३॥

kṣetra-jñāya namas tubhyaṁ
sarvādhyakṣāya sākṣiṇe
puruṣāyātma-mūlāya
mūla-prakṛtaye namaḥ

kṣetra-jñāya—unto the one who knows everything of the external body; *namaḥ*—I offer my respectful obeisances; *tubhyam*—unto You; *sarva*—everything; *adhyakṣāya*—who are superintending, managing; *sākṣiṇe*—who are the witness, Paramātmā, or *antaryāmī; puruṣāya*—the Supreme Person; *ātma-mūlāya*—who are the original source of everything; *mūla-prakṛtaye*—unto the *puruṣa-avatāra,* the origin of *prakṛti* and *pradhāna; namaḥ*—I offer my respectful obeisances.

TRANSLATION

I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.

PURPORT

In *Bhagavad-gītā* (13.3) the Lord says, *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also *kṣetra-jña,* or the knower of the body, is not the body's only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme *kṣetra-jña.* For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called *sarvādhyakṣa* because everything in the material world works under His supervision. This is confirmed in *Bhagavad-gītā* (9.10), wherein the Lord says, *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From *prakṛti,* or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. *Prakṛti* is the mother, and the Supreme Personality of Godhead is the father (*ahaṁ bīja-pradaḥ pitā*).

Prakṛti can give us material bodies, but as spirit souls we are parts and parcels of the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (15.7): *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ.* The living entity, being part and parcel of God, is not a product of this material world. Therefore the Lord is described in this verse as *ātma-mūla,* the original source of everything. He is the seed of all existences (*bījaṁ māṁ sarva-bhūtānām*). In *Bhagavad-gītā* (14.4) the Lord says:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all living entities, in all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." Plants, trees, insects, aquatics, demigods,

beasts, birds and all other living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies (*manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*). Thus they have become sons of *prakṛti*, or material nature, which is impregnated by the Supreme Personality of Godhead. Every living entity in this material world is struggling for existence, and the only salvation or relief from the cycle of birth and death in the evolutionary process is full surrender. This is indicated by the word *namaḥ*, "I offer my respectful obeisances unto You."

TEXT 14

सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे ।
असताच्छाययोक्ताय सदाभासाय ते नमः ॥१४॥

sarvendriya-guṇa-draṣṭre
sarva-pratyaya-hetave
asatā cchāyayoktāya
sad-ābhāsāya te namaḥ

sarva-indriya-guṇa-draṣṭre—unto the seer of all objectives pursued by the senses; *sarva-pratyaya-hetave*—who is the solution to all doubts (and without whose help one cannot solve all doubts and inabilities); *asatā*—with the manifestation of unreality or illusion; *chāyayā*—because of the resemblance; *uktāya*—called; *sat*—of reality; *ābhāsāya*—unto the reflection; *te*—unto You; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.

PURPORT

To paraphrase this verse: "The objectives of sensual activities are actually observed by You. Without Your direction, the living entity cannot

take even a step forward. As confirmed in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca.* You are situated in everyone's heart, and only from You come remembrance and forgetfulness. *Chāyeva yasya bhuvanāni bibharti durgā.* The living entity under the clutches of *māyā* wants to enjoy this material world, but unless You give him directions and remind him, he cannot make progress in pursuing his shadowy objective in life. The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You. In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything. Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth. *Mattaḥ smṛtir jñānam apohanaṁ ca.* Because the conditioned soul wants to forget You, by Your grace You give him opportunities, life after life, by which he can almost perpetually forget You. Therefore You are eternally the director of the conditioned souls. It is because You are the original cause of everything that everything appears real. The ultimate reality is Your Lordship, the Supreme Personality of Godhead. I offer my respectful obeisances unto You."

The word *sarva-pratyaya-hetave* is explained by Śrīla Viśvanātha Cakravartī Ṭhākura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in *Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram.* The activities of the material world suggest that behind them is the superintendence of the Lord.

TEXT 15

नमो नमस्तेऽखिलकारणाय
निष्कारणायाद्भुतकारणाय ।
सर्वागमाम्नायमहार्णवाय
नमोऽपवर्गाय परायणाय ॥१५॥

namo namas te 'khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya

sarvāgamāmnāya-mahārṇavāya
namo 'pavargāya parāyaṇāya

namaḥ—I offer my respectful obeisances; *namaḥ*—again I offer my respectful obeisances; *te*—unto You; *akhila-kāraṇāya*—unto the supreme cause of everything; *niṣkāraṇāya*—unto You who are causeless; *adbhuta-kāraṇāya*—the wonderful cause of everything; *sarva*—all; *āgama-āmnāya*—unto the source of the *paramparā* system of all Vedic knowledge; *mahā-arṇavāya*—the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; *namaḥ*—I offer my obeisances; *apavargāya*—unto You who can give deliverance or liberation; *para-ayaṇāya*—the shelter of all transcendentalists.

TRANSLATION

My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (*janmādy asya yataḥ*), He always remains complete (*pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.* Therefore He is the wonderful cause. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (*Brahma-saṁhitā* 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, *paraṁ brahma*, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (*sac-cid-ānanda-vigrahaḥ*). Kṛṣṇa personally says in *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate:* "Everything emanates from Me." Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

Everyone must take shelter of Kṛṣṇa. It is therefore advised:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (*Bhāg.* 2.3.10) *Paraṁ brahma*, the Supreme Lord, and *paraṁ dhāma*, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything—whether he be a *karmī*, a *jñānī* or a *yogī*—should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "As the living entities surrender unto Me, I reward them accordingly." Even the *karmī* who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is

not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

Vedaiś ca sarvair aham eva vedyaḥ. By studying the Vedic literature, one should understand Kṛṣṇa. As confirmed here, *sarvāgamāmnāya-mahārṇavāya.* He is the ocean, and all Vedic knowledge flows toward Him. Therefore, intelligent transcendentalists take shelter of the Supreme Personality of Godhead (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). This is the ultimate goal.

TEXT 16

गुणारणिच्छन्नचिदुष्मपाय
तत्क्षोभविस्फूर्जितमानसाय ।
नैष्कर्म्यभावेन विवर्जितागम-
स्वयंप्रकाशाय नमस्करोमि ॥१६॥

guṇāraṇi-cchanna-cid-uṣmapāya
tat-kṣobha-visphūrjita-mānasāya
naiṣkarmya-bhāvena vivarjitāgama-
svayaṁ-prakāśāya namas karomi

guṇa—by the three *guṇas*, the modes of material nature (*sattva, rajas* and *tamas*); *araṇi*—by *araṇi* wood; *channa*—covered; *cit*—of knowledge; *uṣmapāya*—unto He whose fire; *tat-kṣobha*—of the agitation of the modes of material nature; *visphūrjita*—outside; *mānasāya*—unto He whose mind; *naiṣkarmya-bhāvena*—because of the stage of spiritual understanding; *vivarjita*—in those who give up; *āgama*—Vedic principles; *svayam*—personally; *prakāśāya*—unto He who is manifest; *namaḥ karomi*—I offer my respectful obeisances.

TRANSLATION

My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic

literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

PURPORT

In *Bhagavad-gītā* (10.11) it is said:

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

For a devotee who has taken the lotus feet of the Lord within his heart, the Lord gives spiritual enlightenment, known as *jñāna-dīpa*, by special mercy from within. This *jñāna-dīpa* is compared to the fire hidden within *araṇi* wood. To perform fire sacrifices, great sages previously did not ignite a fire directly; the fire would be invoked from *araṇi* wood. Similarly, all living entities are covered by the modes of material nature, and the fire of knowledge can be ignited only by the Supreme Personality of Godhead when one takes Him within one's heart. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ.* If one takes seriously the lotus feet of Kṛṣṇa, who is seated within one's heart, the Lord eradicates all ignorance. By the torch of knowledge, one immediately understands everything properly by the special mercy of the Supreme Lord and becomes self-realized. In other words, although a devotee may externally not be very well educated, because of his devotional service the Supreme Personality of Godhead gives him enlightenment from within. If the Lord gives enlightenment from within, how can one be in ignorance? Therefore the allegation of the Māyāvādīs that the devotional path is for the unintelligent or uneducated is untrue.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
(*Bhāg.* 5.18.12)

If one becomes an unalloyed devotee of the Supreme Lord, he automatically manifests all good qualities. Such a devotee is above the

instructions of the *Vedas*. He is a *paramahaṁsa*. Even without going through the Vedic literature, a devotee becomes pure and enlightened by the mercy of the Lord. "Therefore, my Lord," the devotee says, "I offer my respectful obeisances unto You."

TEXT 17

मादृक्प्रपन्नपशुपाशविमोक्षणाय
मुक्ताय भूरिकरुणाय नमोऽलयाय ।
स्वांशेन सर्वतनुभृन्मनसि प्रतीत-
प्रत्यग्दृशे भगवते बृहते नमस्ते ॥१७॥

mādṛk prapanna-paśu-pāśa-vimokṣaṇāya
muktāya bhūri-karuṇāya namo 'layāya
svāṁśena sarva-tanu-bhṛn-manasi pratīta-
pratyag-dṛśe bhagavate bṛhate namas te

mādṛk—like me; *prapanna*—surrendered; *paśu*—an animal; *pāśa*—from entanglement; *vimokṣaṇāya*—unto He who releases; *muktāya*—unto the Supreme, who is untouched by the contamination of material nature; *bhūri-karuṇāya*—who are unlimitedly merciful; *namaḥ*—I offer my respectful obeisances; *alayāya*—who are never inattentive or idle (for the purpose of my deliverance); *sva-aṁśena*—by Your partial feature as Paramātmā; *sarva*—of all; *tanu-bhṛt*—the living entities embodied in material nature; *manasi*—in the mind; *pratīta*—who are acknowledged; *pratyak-dṛśe*—as the direct observer (of all activities); *bhagavate*—unto the Supreme Personality of Godhead; *bṛhate*—who are unlimited; *namaḥ*—I offer my respectful obeisances; *te*—unto You.

TRANSLATION

Since an animal such as I has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited.

I offer my respectful obeisances unto You, the Supreme Personality of Godhead.

PURPORT

The words *bṛhate namas te* have been explained by Śrīla Viśvanātha Cakravartī Ṭhākura: *bṛhate śrī-kṛṣṇāya.* The Supreme Personality of Godhead is Kṛṣṇa. There are many *tattvas*, such as *viṣṇu-tattva*, *jīva-tattva* and *śakti-tattva*, but above everything is the *viṣṇu-tattva*, which is all-pervading. This all-pervading feature of the Supreme Personality of Godhead is explained in *Bhagavad-gītā* (10.42), wherein the Lord says:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Thus Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātmā. The Lord enters every universe as Garbhodakaśāyī Viṣṇu and then expands Himself as Kṣīrodakaśāyī Viṣṇu to enter the hearts of all living entities and even enter the atoms. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham.* Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Viṣṇu feature as Paramātmā, but all the *viṣṇu-tattvas* emanate from Kṛṣṇa. As confirmed in *Bhagavad-gītā* (10.2), *aham ādir hi devānām:* Kṛṣṇa is the *ādi*, or beginning, of the *devas* of this material world—Brahmā, Viṣṇu and Maheśvara. Therefore He is described here as *bhagavate bṛhate.* Everyone is *bhagavān*—everyone possesses opulence—but Kṛṣṇa is *bṛhān bhagavān*, the possessor of unlimited opulence. *Īśvaraḥ paramaḥ kṛṣṇaḥ.* Kṛṣṇa is the origin of everyone. *Ahaṁ sarvasya prabhavaḥ.* Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa. *Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* there is no personality superior to Kṛṣṇa. Therefore Viśvanātha Cakravartī Ṭhākura says that *bhagavate bṛhate* means "unto Śrī Kṛṣṇa."

In this material world, everyone is a *paśu*, an animal, because of the bodily conception of life.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (*Bhāg.* 10.84.13) Practically everyone, therefore, is a *paśu*, an animal, and everyone is attacked by the crocodile of material existence. Not only the King of the elephants but every one of us is being attacked by the crocodile and is suffering the consequences.

Only Kṛṣṇa can deliver us from this material existence. Indeed, He is always trying to deliver us. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* He is within our hearts and is not at all inattentive. His only aim is to deliver us from material life. It is not that He becomes attentive to us only when we offer prayers to Him. Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance. Therefore this verse says, *bhūri-karuṇāya namo 'layāya.* It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead. God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). Nonetheless, He has not become angry. Therefore He is described here as *bhūri-karuṇāya*, unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home, back to Godhead.

TEXT 18

आत्मात्मजाप्तगृहवित्तजनेषु सक्तै-
दुष्प्रापणाय गुणसङ्गविवर्जिताय ।

मुक्तात्मभिः स्वहृदये परिभाविताय
ज्ञानात्मने भगवते नम ईश्वराय ॥१८॥

ātmātma-jāpta-gṛha-vitta-janeṣu saktair
duṣprāpaṇāya guṇa-saṅga-vivarjitāya
muktātmabhiḥ sva-hṛdaye paribhāvitāya
jñānātmane bhagavate nama īśvarāya

ātma—the mind and body; *ātma-ja*—sons and daughters; *āpta*—friends and relatives; *gṛha*—home, community, society and nation; *vitta*—wealth; *janeṣu*—to various servants and assistants; *saktaiḥ*—by those who are too attached; *duṣprāpaṇāya*—unto You, who are very difficult to achieve; *guṇa-saṅga*—by the three modes of material nature; *vivarjitāya*—who are not contaminated; *mukta-ātmabhiḥ*—by persons who are already liberated; *sva-hṛdaye*—within the core of the heart; *paribhāvitāya*—unto You, who are always meditated upon; *jñāna-ātmane*—the reservoir of all enlightenment; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *īśvarāya*—unto the supreme controller.

TRANSLATION

My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.

PURPORT

Although the Supreme Personality of Godhead comes into the material world, He is unaffected by the modes of material nature. This is confirmed in *Īśopaniṣad. Apāpa-viddham:* He is not contaminated. This same fact is described here. *Guṇa-saṅga-vivarjitāya.* Although the

Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature. As stated in *Bhagavad-gītā* (9.11), *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being. Therefore the Supreme Personality of Godhead can be understood only by the *muktātmā*, the liberated soul. *Muktātmabhiḥ sva-hṛdaye paribhāvitāya:* only the liberated person can constantly think of Kṛṣṇa. Such a person is the greatest of all *yogīs*.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47)

TEXT 19

यं धर्मकामार्थविमुक्तिकामा
भजन्त इष्टां गतिमाप्नुवन्ति ।
किं चाशिषो रात्यपि देहमव्ययं
करोतु मेऽदभ्रदयो विमोक्षणम् ॥१९॥

yaṁ dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kiṁ cāśiṣo rāty api deham avyayaṁ
karotu me 'dabhra-dayo vimokṣaṇam

yam—the Supreme Personality of Godhead who; *dharma-kāma-artha-vimukti-kāmāḥ*—persons who desire the four principles of religion, economic development, sense gratification and salvation; *bhajantaḥ*—by worshiping; *iṣṭām*—the objective; *gatim*—destination; *āpnuvanti*—can achieve; *kim*—what to speak of; *ca*—also; *āśiṣaḥ*—

other benedictions; *rāti*—He bestows; *api*—even; *deham*—a body; *avyayam*—spiritual; *karotu*—may He bestow benediction; *me*—unto me; *adabhra-dayaḥ*—the Supreme Personality of Godhead, who is unlimitedly merciful; *vimokṣaṇam*—liberation from the present danger and from the material world.

TRANSLATION

After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.

PURPORT

Some men within this material world are *akāmī*, free from material desire, some are ambitious to get more and more material profit, and some desire fulfillment in religious life, economic development, sense gratification and finally liberation.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
(*Bhāg.* 2.3.10)

It is recommended that whatever one's position—whether one demands no material profit, all material profit or ultimately liberation—one should offer his obedient devotional service to the Lord, and one will get what he desires. Kṛṣṇa is so kind. *Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* The Lord reciprocates. Whatever even an ordinary living entity wants, Kṛṣṇa gives. Kṛṣṇa is situated in everyone's heart, and He gives that which is desired by the living entity.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Mahārāja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the Supreme Personality of Godhead not fulfill his desire?

TEXTS 20–21

एकान्तिनो यस्य न कञ्चनार्थं
वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमङ्गलं
गायन्त आनन्दसमुद्रमग्नाः ॥२०॥

तमक्षरं ब्रह्म परं परेश-
मव्यक्तमाध्यात्मिकयोगगम्यम् ।
अतीन्द्रियं सूक्ष्ममिवातिदूर-
मनन्तमाद्यं परिपूर्णमीडे ॥२१॥

ekāntino yasya na kañcanārthaṁ
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
gāyanta ānanda-samudra-magnāḥ

tam akṣaraṁ brahma paraṁ pareśam
avyaktam ādhyātmika-yoga-gamyam
atīndriyaṁ sūkṣmam ivātidūram
anantam ādyaṁ paripūrṇam īḍe

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); *yasya*—the Lord, of whom; *na*—not; *kañcana*—some; *artham*—benediction; *vāñchanti*—desire; *ye*—those devotees who; *vai*—indeed; *bhagavat-prapannāḥ*—fully surrendered unto the lotus feet of the Lord; *ati-adbhutam*—which are wonderful; *tat-caritam*—the activities of the Lord; *su-maṅgalam*—and very auspicious (to hear); *gāyantaḥ*—by chanting and hearing; *ānanda*—of transcendental bliss; *samudra*—in the ocean; *magnāḥ*—who are immersed; *tam*—unto Him; *akṣaram*—eternally existing; *brahma*—the Supreme; *param*—transcendental; *para-īśam*—the Lord of the supreme personalities; *avyaktam*—invisible or not able to be realized by the mind and senses; *ādhyātmika*—transcendental; *yoga*—by *bhakti-yoga*, devotional service; *gamyam*—obtainable (*bhaktyā mām abhijānāti*); *ati-indriyam*—beyond the perception of material senses; *sūkṣmam*—minute; *iva*—like; *ati-dūram*—very far away; *anantam*—unlimited; *ādyam*—the original cause of everything; *paripūrṇam*—completely full; *īḍe*—I offer my obeisances.

TRANSLATION

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

PURPORT

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
(*Bhakti-rasāmṛta-sindhu* 1.1.11)

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the *saṅkīrtana* movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is *bhakti-yoga.* Therefore the King of the elephants, Gajendra, said, *ādhyātmika-yoga-gamyam,* indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of *bhakti-yoga* is the spotless process by which to approach the Supreme Personality of Godhead. *Bhaktyāham ekayā grāhyaḥ:* only through devotional service can one approach the Supreme Lord. The Lord says in *Bhagavad-gītā* (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ

asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by being attached to Kṛṣṇa consciousness and by thinking of the lotus feet of Kṛṣṇa constantly, one can fully understand the Supreme Personality of Godhead, without a doubt.

TEXTS 22–24

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः ।
नामरूपविभेदेन फल्ग्व्या च कलया कृताः ॥२२॥
यथार्चिषोऽग्नेः सवितुर्गभस्तयो
निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।
तथा यतोऽयं गुणसम्प्रवाहो
बुद्धिर्मनः खानि शरीरसर्गाः ॥२३॥
स वै न देवासुरमर्त्यतिर्यङ्
न स्त्री न षण्ढो न पुमान् न जन्तुः ।
नायं गुणः कर्म न सन्न चासन्
निषेधशेषो जयतादशेषः ॥२४॥

yasya brahmādayo devā
vedā lokāś carācarāḥ
nāma-rūpa-vibhedena
phalgvyā ca kalayā kṛtāḥ

yathārciṣo 'gneḥ savitur gabhastayo
niryānti saṁyānty asakṛt sva-rociṣaḥ
tathā yato 'yaṁ guṇa-sampravāho
buddhir manaḥ khāni śarīra-sargāḥ

sa vai na devāsura-martya-tiryaṅ
na strī na ṣaṇḍho na pumān na jantuḥ

nāyaṁ guṇaḥ karma na san na cāsan
niṣedha-śeṣo jayatād aśeṣaḥ

yasya—of the Supreme Personality of Godhead who; *brahma-ādayaḥ*—the great demigods, headed by Lord Brahmā; *devāḥ*—and other demigods; *vedāḥ*—the Vedic knowledge; *lokāḥ*—different personalities; *cara-acarāḥ*—the moving and the nonmoving (like trees and plants); *nāma-rūpa*—of different names and different forms; *vibhedena*—by such divisions; *phalgvyā*—who are less important; *ca*—also; *kalayā*—by the parts; *kṛtāḥ*—created; *yathā*—as; *arciṣaḥ*—the sparks; *agneḥ*—of fire; *savituḥ*—from the sun; *gabhastayaḥ*—the shining particles; *niryānti*—emanate from; *saṁyānti*—and enter into; *asakṛt*—again and again; *sva-rociṣaḥ*—as parts and parcels; *tathā*—similarly; *yataḥ*—the Personality of Godhead from whom; *ayam*—this; *guṇa-sampravāhaḥ*—continuous manifestation of the different modes of nature; *buddhiḥ manaḥ*—the intelligence and mind; *khāni*—the senses; *śarīra*—of the body (gross and subtle); *sargāḥ*—the divisions; *saḥ*—that Supreme Personality of Godhead; *vai*—indeed; *na*—is not; *deva*—demigod; *asura*—demon; *martya*—human being; *tiryak*—bird or beast; *na*—neither; *strī*—woman; *na*—nor; *ṣaṇḍaḥ*—neuter; *na*—neither; *pumān*—man; *na*—nor; *jantuḥ*—living being or animal; *na ayam*—nor is He; *guṇaḥ*—material quality; *karma*—fruitive activity; *na*—is not; *sat*—manifestation; *na*—nor; *ca*—also; *asat*—nonmanifestation; *niṣedha*—of the discrimination of *neti neti* ("not this, not this"); *śeṣaḥ*—He is the end; *jayatāt*—all glories unto Him; *aśeṣaḥ*—who is unlimited.

TRANSLATION

The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all

emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

PURPORT

This is a summary description of the Supreme Personality of Godhead's unlimited potency. That supreme one is acting in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His different potencies (*parāsya śaktir vividhaiva śrūyate*). Each and every potency is acting quite naturally (*svābhāvikī jñāna-bala-kriyā ca*). Therefore the Lord is unlimited. *Na tat-samaś cābhyadhikaś ca dṛśyate:* nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (*na tasya kāryaṁ karaṇaṁ ca vidyate*), for everything is done by expansions of His unlimited energies.

TEXT 25

जिजीविषे नाहमिहामुया किम्-
अन्तर्बहिश्चावृतयेभयोन्या ।
इच्छामि कालेन न यस्य विप्लव-
स्तस्यात्मलोकावरणस्य मोक्षम् ॥२५॥

jijīviṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālena na yasya viplavas
tasyātma-lokāvaraṇasya mokṣam

jijīviṣe—wish to live long; *na*—not; *aham*—I; *iha*—in this life; *amuyā*—or in the next life (I do not wish to live upon being saved from this dangerous position); *kim*—what is the value; *antaḥ*—internally; *bahiḥ*—externally; *ca*—and; *āvṛtayā*—covered by ignorance; *ibha-yonyā*—in this birth as an elephant; *icchāmi*—I desire; *kālena*—

because of the influence of time; *na*—there is not; *yasya*—of which; *viplavaḥ*—annihilation; *tasya*—that; *ātma-loka-āvaraṇasya*—from the covering of self-realization; *mokṣam*—liberation.

TRANSLATION

I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.

PURPORT

In this material world, every living entity is covered by the darkness of ignorance. Therefore the *Vedas* enjoin that one should approach the Supreme Lord through the spiritual master, who is described and offered prayers in the *Gautamīya-tantra* as follows:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." Although one may struggle for existence in this material world, to live forever is impossible. One must understand, however, that this struggle for existence is due to ignorance, for otherwise every living being is an eternal part of the Supreme Lord. There is no need to live as an elephant or man, American or Indian; one should desire only to achieve liberation from the cycle of birth and death. Because of ignorance, we consider every life offered by nature to be happy and pleasing, but in the degraded life within this material world, from the life of Lord Brahmā down to that of an ant, no one can actually be happy. We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.

TEXT 26

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् ।
विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् ॥२६॥

so 'haṁ viśva-sṛjaṁ viśvam
aviśvaṁ viśva-vedasam
viśvātmānam ajaṁ brahma
praṇato 'smi paraṁ padam

saḥ—that; *aham*—I (the person desiring release from material life); *viśva-sṛjam*—unto He who has created this cosmic manifestation; *viśvam*—who is Himself the whole cosmic presentation; *aviśvam*—although He is transcendental to the cosmic manifestation; *viśva-vedasam*—who is the knower or ingredient of this universal manifestation; *viśva-ātmānam*—the soul of the universe; *ajam*—who is never born, eternally existing; *brahma*—the Supreme; *praṇataḥ asmi*—I offer my respectful obeisances; *param*—who is transcendental; *padam*—the shelter.

TRANSLATION

Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

PURPORT

Sometimes when *bhakti-yoga*, Kṛṣṇa consciousness, is preached to the common man, people argue, "Where is Kṛṣṇa? Where is God? Can you show Him to us?" In this verse the answer is given that if we are sufficiently intelligent, we must know that there is someone who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who is eternally existing, but who is not within the cosmic manifestation. Simply on the basis of this

suggestion, one can offer respectful obeisances unto the Supreme Lord. This is the beginning of devotional life.

TEXT 27

योगरन्धितकर्माणो हृदि योगविभाविते ।
योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् ॥२७॥

yoga-randhita-karmāṇo
hṛdi yoga-vibhāvite
yogino yaṁ prapaśyanti
yogeśaṁ taṁ nato 'smy aham

yoga-randhita-karmāṇaḥ—persons whose reactions to fruitive activities have been burnt up by *bhakti-yoga; hṛdi*—within the core of the heart; *yoga-vibhāvite*—completely purified and clean; *yoginaḥ*—mystics who are competent; *yam*—unto the Personality of Godhead who; *prapaśyanti*—directly see; *yoga-īśam*—unto that Supreme Personality of Godhead, the master of all mystic *yoga; tam*—unto Him; *nataḥ asmi*—offering obeisances; *aham*—I.

TRANSLATION

I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.

PURPORT

The King of the elephants, Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists. Why, then, do the nondevotees and atheists not admit this? The reason is that they are polluted by the reactions of their fruitive activities. One must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another. One must wash off this dirt by practicing *bhakti-yoga. Yoga-randhita-*

karmāṇaḥ. As long as one is covered by material nature's modes of ignorance and passion, there is no possibility of understanding the Supreme Lord. *Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye.* When one is freed from the modes of ignorance and passion, one becomes free from the lowest qualities—*kāma* and *lobha*, lust and greed.

Nowadays there are so many *yoga* schools to encourage people in developing their lusty desires and greed through the practice of *yoga.* People are therefore very much fond of so-called *yoga* practice. The actual practice of *yoga*, however, is described here. As authoritatively stated in the *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ:* a *yogī* is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." The *bhakti-yogī* constantly sees Śyāmasundara—beautiful Lord Kṛṣṇa with His blackish bodily hue. Because the King of the elephants, Gajendra, thought himself an ordinary animal, he thought himself unfit to see the Lord. In his humility, he thought that he could not practice *yoga.* In other words, how can those who are like animals in the bodily concept of life, and who have no purity of consciousness, practice *yoga?* In the present day, people who have no control over their senses, who have no understanding of philosophy and who do not follow religious principles or rules and regulations are nonetheless pretending to be *yogīs.* This is the greatest anomaly in the practice of mystic *yoga.*

TEXT 28

नमो नमस्तुभ्यमसह्यवेग-
शक्तित्रयायाखिलधीगुणाय ।

प्रपन्नपालाय दुरन्तशक्तये
कदिन्द्रियाणामनवाप्यवर्त्मने ॥२८॥

namo namas tubhyam asahya-vega-
śakti-trayāyākhila-dhī-guṇāya
prapanna-pālāya duranta-śaktaye
kad-indriyāṇām anavāpya-vartmane

namaḥ—I offer my respectful obeisances; *namaḥ*—again I offer my respectful obeisances; *tubhyam*—unto You; *asahya*—formidable; *vega*—forces; *śakti-trayāya*—unto the Supreme Person, who has threefold potencies; *akhila*—of the universe; *dhī*—for the intelligence; *guṇāya*—who appears as the sense objects; *prapanna-pālāya*—unto the Supreme, who gives shelter to the surrendered; *duranta-śaktaye*—who possesses energies very difficult to overcome; *kat-indriyāṇām*—by persons unable to control their senses; *anavāpya*—who is unattainable; *vartmane*—on the path.

TRANSLATION

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

PURPORT

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead. These forces act because the Supreme Lord does not like to be realized by nondevotees and atheists. However, when one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead. Therefore the Lord is the protector of the surrendered soul. One cannot become a devotee until one surrenders unto the Lord's lotus feet. Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.

TEXT 29

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम् ।
तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम् ॥२९॥

nāyaṁ veda svam ātmānaṁ
yac-chaktyāhaṁ-dhiyā hatam
taṁ duratyaya-māhātmyaṁ
bhagavantam ito 'smy aham

na—not; *ayam*—people in general; *veda*—know; *svam*—own; *ātmānam*—identity; *yat-śaktyā*—by whose influence; *aham*—I am independent; *dhiyā*—by this intelligence; *hatam*—defeated or covered; *tam*—unto Him; *duratyaya*—difficult to understand; *māhātmyam*—whose glories; *bhagavantam*—of the Supreme Personality of Godhead; *itaḥ*—taking shelter; *asmi aham*—I am.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

PURPORT

As stated in *Bhagavad-gītā*, every living entity—regardless of whether he be human, demigod, animal, bird, bee or whatever—is part and parcel of the Supreme Personality of Godhead. The Lord and the living entity are intimately related like father and son. Unfortunately, because of material contact, the living entity forgets this and wants to enjoy the material world independently, according to his own plan. This illusion (*māyā*) is very difficult to surmount. *Māyā* covers the living entity because of his willingness to forget the Supreme Personality of Godhead and make his own plan to enjoy this material world. As long as this contamination continues, the conditioned soul will be unable to understand his real identity and will perpetually continue under illusion, life after life. *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam aham mameti*

(*Bhāg.* 5.5.8). As long as the living entity is not enlightened so that he may understand his real position, he will be attracted to materialistic life, to house, country or field, to society, sons, family, community, bank balance and so on. Covered by all this, he will continue to think, "I am this body, and everything related to this body is mine." This materialistic conception of life is extremely difficult to surmount, but one who surrenders to the Supreme Personality of Godhead, as did Gajendra, the King of the elephants, comes to enlightenment on the Brahman platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) Since a devotee is completely on the Brahman platform, he is not jealous of any other living entity (*samaḥ sarveṣu bhūteṣu*).

TEXT 30

श्रीशुक उवाच

एवं गजेन्द्रमुपवर्णितनिर्विशेषं
ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।
नैते यदोपससृपुर्निखिलात्मकत्वात्
तत्राखिलामरमयो हरिराविरासीत् ॥३०॥

śrī-śuka uvāca
evaṁ gajendram upavarṇita-nirviśeṣaṁ
brahmādayo vividha-liṅga-bhidābhimānāḥ
naite yadopasasṛpur nikhilātmakatvāt
tatrākhilāmara-mayo harir āvirāsīt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *gajendram*—unto the King of the elephants, Gajendra; *upavarṇita*—

whose description; *nirviśeṣam*—not directed to any particular person (but to the Supreme, although he did not know who the Supreme is); *brahmā-ādayaḥ*—the demigods, beginning with Brahmā, Śiva, Indra and Candra; *vividha*—varieties; *liṅga-bhidā*—with separate forms; *abhimānāḥ*—considering themselves separate authorities; *na*—not; *ete*—all of them; *yadā*—when; *upasasṛpuḥ*—approached; *nikhila-ātmakatvāt*—because the Supreme Personality of Godhead is the Supersoul of everyone; *tatra*—there; *akhila*—of the universe; *amara-mayaḥ*—consisting of the demigods (who are only external parts of the body); *hariḥ*—the Supreme Personality of Godhead, who can take away everything; *āvirāsīt*—appeared (before the elephant).

TRANSLATION

Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

PURPORT

From the description of Gajendra, he apparently was aiming at the supreme authority although he did not know who the supreme authority is. He conjectured, "There is a supreme authority who is above everything." Under the circumstances, the Lord's various expansions, such as Lord Brahmā, Lord Śiva, Candra and Indra, all thought, "Gajendra is not asking our help. He is asking the help of the Supreme, who is above all of us." As Gajendra has described, the Supreme Lord has various parts and parcels, including the demigods, human beings and animals, all covered by separate forms. Although the demigods are in charge of maintaining different aspects of the universe, Gajendra thought that they were unable to rescue him. *Hariṁ vinā naiva mṛtiṁ taranti:* no one can rescue anyone from the dangers of birth, death, old age and disease. It is only the Supreme Personality of Godhead who can rescue one from the dangers of material existence. Therefore an intelligent person, to get free from this dangerous existence, approaches the Supreme Personality of Godhead, not any demigod. As confirmed in *Bhagavad-gītā* (7.20),

kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ: those who are unintelligent approach the various demigods for temporary material benefits. Actually, however, these demigods cannot rescue the living entity from the dangers of material existence. Like other living entities, the demigods are merely external parts of the Supreme Personality of Godhead's transcendental body. As stated in the Vedic *mantras, sa ātmā aṅgāny anyā devatāḥ.* Within the body is the *ātmā,* the soul, whereas the various parts of the body like the hands and legs are external. Similarly, the *ātmā* of the entire cosmic manifestation is Nārāyaṇa, Lord Viṣṇu, and all the demigods, human beings and other living entities are parts of His body.

It may also be concluded that since a tree lives on the strength of its root and when the root is nourished with water all the parts of the tree are nourished, one should worship the Supreme Personality of Godhead, who is the original root of everything. Although the Supreme Personality of Godhead is very difficult to approach, He is very near to us because He lives within our hearts. As soon as the Lord understands that one is seeking His favor by fully surrendering, naturally He immediately takes action. Therefore although the demigods did not come to the aid of Gajendra, the Supreme Personality of Godhead immediately appeared before him because of his fervent prayer. This does not mean that the demigods were angry with Gajendra, for actually when Lord Viṣṇu is worshiped, all the other demigods are also worshiped. *Yasmin tuṣṭe jagat tuṣṭam:* if the Supreme Personality of Godhead is satisfied, everyone is satisfied.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality." (*Bhāg.* 4.31.14) When the Supreme Personality of Godhead is worshiped, all the demigods are satisfied.

TEXT 31

तं तद्वदार्तमुपलभ्य जगन्निवासः
स्तोत्रं निशम्य दिविजैः सह संस्तुवद्भिः ।
छन्दोमयेन गरुडेन समुह्यमान-
श्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ॥३१॥

taṁ tadvad ārtam upalabhya jagan-nivāsaḥ
stotraṁ niśamya divijaiḥ saha saṁstuvadbhiḥ
chandomayena garuḍena samuhyamānaś
cakrāyudho 'bhyagamad āśu yato gajendraḥ

tam—unto him (Gajendra); *tadvat*—in that way; *ārtam*—who was very depressed (because of being attacked by the crocodile); *upalabhya*—understanding; *jagat-nivāsaḥ*—the Lord, who exists everywhere; *stotram*—the prayer; *niśamya*—hearing; *divijaiḥ*—the denizens of the heavenly planets; *saha*—with; *saṁstuvadbhiḥ*—who were offering their prayers also; *chandomayena*—with the speed He desired; *garuḍena*—by Garuḍa; *samuhyamānaḥ*—being carried; *cakra*—carrying His disc; *āyudhaḥ*—and other weapons, like the club; *abhyagamat*—arrived; *āśu*—immediately; *yataḥ*—where; *gajendraḥ*—the King of the elephants, Gajendra, was situated.

TRANSLATION

After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura specifically hints that since Gajendra was in such a difficult position and was praying for the mercy of the Supreme Personality of Godhead, the demigods, who could have immediately gone to his rescue, hesitated to go there. Since they

considered Gajendra's prayer to be directed toward the Lord, they felt offended, and this in itself was offensive. Consequently, when the Lord went there, they also went and offered prayers to the Lord so that their offense might be excused.

TEXT 32

सोऽन्तःसरस्युरुबलेन गृहीत आर्तो
दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रा-
न्नारायणाखिलगुरो भगवन् नमस्ते ॥३२॥

so 'ntaḥ-sarasy urubalena gṛhīta ārto
dṛṣṭvā garutmati hariṁ kha upātta-cakram
utkṣipya sāmbuja-karaṁ giram āha kṛcchrān
nārāyaṇākhila-guro bhagavan namas te

saḥ—he (Gajendra); *antaḥ-sarasi*—in the water; *uru-balena*—with great force; *gṛhītaḥ*—who had been captured by the crocodile; *ārtaḥ*—and severely suffering; *dṛṣṭvā*—upon seeing; *garutmati*—on the back of Garuḍa; *harim*—the Lord; *khe*—in the sky; *upātta-cakram*—wielding His disc; *utkṣipya*—raising; *sa-ambuja-karam*—his trunk, along with a lotus flower; *giram āha*—uttered the words; *kṛcchrāt*—with great difficulty (because of his precarious position); *nārāyaṇa*—O my Lord Nārāyaṇa; *akhila-guro*—O universal Lord; *bhagavan*—O Supreme Personality of Godhead; *namaḥ te*—I offer my respectful obeisances unto You.

TRANSLATION

Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

PURPORT

The King of the elephants was so very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord. A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy. Thus a devotee regards danger as a good opportunity. *Tat te 'nukampāṁ susamīkṣamāṇah.* When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. *Tat te 'nukampāṁ susamīkṣamāno bhuñjāna evātma-kṛtaṁ vipākam* (*Bhāg.* 10.14.8). He does not accuse the Supreme Personality of Godhead for having let His devotee fall into such a dangerous condition. Rather, he considers that dangerous condition to be due to his past misdeeds and takes it as an opportunity to pray to the Lord and offer thanks for having been given such an opportunity. When a devotee lives in this way, his salvation—his going back home, back to Godhead—is guaranteed. We can see this to be true from the example of Gajendra, who anxiously prayed to the Lord and thus received an immediate chance to return home, back to Godhead.

TEXT 33

तं वीक्ष्य पीडितमजः सहसावतीर्य
सग्राहमाशु सरसः कृपयोज्जहार ।
ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं
संपश्यतां हरिरमूमुचदुच्छ्रियाणाम् ॥३३॥

taṁ vīkṣya pīḍitam ajaḥ sahasāvatīrya
sa-grāham āśu sarasaḥ kṛpayojjahāra
grāhād vipāṭita-mukhād ariṇā gajendraṁ
saṁpaśyatāṁ harir amūm ucad ucchriyāṇām

tam—him (Gajendra); *vīkṣya*—after seeing (in that condition); *pīḍitam*—who was very aggrieved; *ajaḥ*—the unborn, the Supreme Personality of Godhead; *sahasā*—all of a sudden; *avatīrya*—getting down (from the back of Garuḍa); *sa-grāham*—with the crocodile; *āśu*—

immediately; *sarasaḥ*—from the water; *kṛpayā*—out of great mercy; *ujjahāra*—took out; *grāhāt*—from the crocodile; *vipāṭita*—separated; *mukhāt*—from the mouth; *ariṇā*—with the disc; *gajendram*—Gajendra; *sampaśyatām*—who were looking on; *hariḥ*—the Supreme Personality of Godhead; *amūm*—him (Gajendra); *ucat*—saved; *ucchriyāṇām*—in the presence of all the demigods.

TRANSLATION

Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants.

Thus end the Bhaktivedanta purports of the Eighth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "Gajendra's Prayers of Surrender."*

CHAPTER FOUR

Gajendra Returns to the Spiritual World

This Fourth Chapter describes the previous birth of Gajendra and the crocodile. It tells how the crocodile became a Gandharva and how Gajendra became an associate of the Supreme Personality of Godhead.

There was a king on the Gandharva planet whose name was Hūhū. Once this King Hūhū was enjoying with women in the water, and while enjoying he pulled the leg of Devala Ṛṣi, who was also taking a bath in the water. Upon this, the sage became very angry and immediately cursed him to become a crocodile. King Hūhū was very sorry when cursed in that way, and he begged pardon from the sage, who in compassion gave him the benediction that he would be freed when Gajendra was delivered by the Personality of Godhead. Thus the crocodile was delivered when killed by Nārāyaṇa.

When Gajendra, by the mercy of the Lord, became one of the Lord's associates in Vaikuṇṭha, he got four hands. This achievement is called *sārūpya-mukti*, or the liberation of receiving a spiritual body exactly like that of Nārāyaṇa. Gajendra, in his previous birth, had been a great devotee of Lord Viṣṇu. His name was Indradyumna, and he was the King of the Tāmila country. Following the Vedic principles, this King retired from family life and constructed a small cottage in the Malayācala Hills, where he always worshiped the Supreme Personality of Godhead in silence. Agastya Ṛṣi, along with many disciples, once approached King Indradyumna's *āśrama*, but because the King was meditating on the Supreme Personality of Godhead, he could not receive Agastya Ṛṣi properly. Thus the *ṛṣi* became very angry and cursed the King to become a dull elephant. In accordance with this curse, the King was born as an elephant, and he forgot all about his previous activities in devotional service. Nonetheless, in his birth as an elephant, when he was dangerously attacked by the crocodile, he remembered his past life in devotional service and remembered a prayer he had learned in that life. Because of this prayer, he again received the mercy of the Lord. Thus he was

immediately delivered, and he became one of the Lord's four-handed associates.

Śukadeva Gosvāmī ends this chapter by describing the good fortune of the elephant. Śukadeva Gosvāmī says that by hearing the narration of Gajendra's deliverance, one can also get the opportunity to be delivered. Śukadeva Gosvāmī vividly describes this, and thus the chapter ends.

TEXT 1

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः ।
मुमुचुः कुसुमासारं शंसन्तः कर्म तद्धरेः ॥ १ ॥

śrī-śuka uvāca
tadā devarṣi-gandharvā
brahmeśāna-purogamāḥ
mumucuḥ kusumāsāraṁ
śaṁsantaḥ karma tad dhareḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tadā*—at that time (when Gajendra was delivered); *deva-ṛṣi-gandharvāḥ*—the demigods, sages and Gandharvas; *brahma-īśāna-purogamāḥ*—headed by Lord Brahmā and Lord Śiva; *mumucuḥ*—showered; *kusuma-āsāram*—a covering of flowers; *śaṁsantaḥ*—while praising; *karma*—transcendental activity; *tat*—that (*gajendra-mokṣaṇa*); *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Śrī Śukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.

PURPORT

It is evident from this chapter that great sages like Devala Ṛṣi, Nārada Muni and Agastya Muni will sometimes curse someone. The curse of

such a personality, however, is in fact a benediction. Both the crocodile, who had been a Gandharva in his previous life, and Gajendra, who had been a king named Indradyumna, were cursed, but both of them benefited. Indradyumna, in his birth as an elephant, attained salvation and became a personal associate of the Lord in Vaikuṇṭha, and the crocodile regained his status as a Gandharva. We find evidence in many places that the curse of a great saint or devotee is not a curse but a benediction.

TEXT 2

नेदुर्दुन्दुभयो दिव्या गन्धर्वा ननृतुर्जगुः ।
ऋषयश्चारणाः सिद्धास्तुष्टुवुः पुरुषोत्तमम् ॥ २ ॥

nedur dundubhayo divyā
gandharvā nanṛtur jaguḥ
ṛṣayaś cāraṇāḥ siddhās
tuṣṭuvuḥ puruṣottamam

neduḥ—vibrated; *dundubhayaḥ*—kettledrums; *divyāḥ*—in the sky of the higher planetary system; *gandharvāḥ*—residents of Gandharvaloka; *nanṛtuḥ*—danced; *jaguḥ*—and sang; *ṛṣayaḥ*—all the saintly sages; *cāraṇāḥ*—the inhabitants of the Cāraṇa planet; *siddhāḥ*—the inhabitants of the Siddha planet; *tuṣṭuvuḥ*—offered prayers; *puruṣa-uttamam*—to the Supreme Personality of Godhead, Puruṣottama, the best of males.

TRANSLATION

There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

TEXTS 3–4

योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् ।
मुक्तो देवलशापेन हूहूर्गन्धर्वसत्तमः ॥ ३ ॥

प्रणम्य शिरसाधीशमुत्तमश्लोकमव्ययम् ।
अगायत यशोधाम कीर्तन्यगुणसत्कथम् ॥ ४ ॥

yo 'sau grāhaḥ sa vai sadyaḥ
paramāścarya-rūpa-dhṛk
mukto devala-śāpena
hūhūr gandharva-sattamaḥ

praṇamya śirasādhīśam
uttama-ślokam avyayam
agāyata yaśo-dhāma
kīrtanya-guṇa-sat-katham

yaḥ—he who; *asau*—that; *grāhaḥ*—became a crocodile; *saḥ*—he; *vai*—indeed; *sadyaḥ*—immediately; *parama*—very nice; *āścarya*—wonderful; *rūpa-dhṛk*—possessing the form (of his original Gandharva position); *muktaḥ*—was delivered; *devala-śāpena*—by the cursing of Devala Ṛṣi; *hūhūḥ*—whose name was formerly Hūhū; *gandharva-sattamaḥ*—the best of Gandharvaloka; *praṇamya*—offering his obeisances; *śirasā*—by the head; *adhīśam*—unto the supreme master; *uttama-ślokam*—who is worshiped by the choicest verses; *avyayam*—who is the supreme eternal; *agāyata*—he began to chant; *yaśaḥ-dhāma*—the glories of the Lord; *kīrtanya-guṇa-sat-katham*—whose transcendental pastimes and qualities are glorious.

TRANSLATION

The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

PURPORT

The story of how the Gandharva had become a crocodile will be described later. The curse by which the Gandharva took this position was

actually a blessing, not a curse. One should not be displeased when a saintly person curses someone, for his curse, indirectly, is a blessing. The Gandharva had the mentality of an inhabitant of the celestial planetary system, and for him to become an associate of the Supreme Lord would have taken millions of long years. However, because he was cursed by Devala Ṛṣi, he became a crocodile and in only one life was fortunate enough to see the Supreme Personality of Godhead face to face and be promoted to the spiritual world to become one of the Lord's associates. Similarly, Gajendra was also delivered by the Supreme Personality of Godhead when he was freed from the curse of Agastya Muni.

TEXT 5

सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् ।
लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिल्बिषः ॥ ५ ॥

so 'nukampita īśena
parikramya praṇamya tam
lokasya paśyato lokaṁ
svam agān mukta-kilbiṣaḥ

saḥ—he (King Hūhū); *anukampitaḥ*—being favored; *īśena*—by the Supreme Lord; *parikramya*—circumambulating; *praṇamya*—offering his obeisances; *tam*—unto Him; *lokasya*—all the demigods and men; *paśyataḥ*—while seeing; *lokam*—to the planet; *svam*—his own; *agāt*—went back; *mukta*—being delivered; *kilbiṣaḥ*—from the reactions of his sin.

TRANSLATION

Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

TEXT 6

गजेन्द्रो भगवत्स्पर्शाद् विमुक्तोऽज्ञानबन्धनात् ।
प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥ ६ ॥

gajendro bhagavat-sparśād
vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpaṁ
pīta-vāsāś catur-bhujaḥ

gajendraḥ—the King of the elephants, Gajendra; *bhagavat-sparśāt*—because of being touched by the hand of the Supreme Personality of Godhead; *vimuktaḥ*—was immediately freed; *ajñāna-bandhanāt*—from all kinds of ignorance, especially the bodily concept of life; *prāptaḥ*—achieved; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—the same bodily features; *pīta-vāsāḥ*—wearing yellow garments; *catuḥ-bhujaḥ*—and four-handed, with conchshell, disc, club and lotus.

TRANSLATION

Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

PURPORT

If one is favored by the Supreme Personality of Godhead by having his gross body touched by the Lord, his body turns into a spiritual body, and he can go back home, back to Godhead. Gajendra assumed a spiritual body when his body was touched by the Lord. Similarly, Dhruva Mahārāja assumed his spiritual body in this way. *Arcanā-paddhati*, daily worship of the Deity, provides an opportunity to touch the body of the Supreme Personality of Godhead, and thus it enables one to be fortunate enough to get a spiritual body and go back to Godhead. Not only by touching the body of the Supreme Lord, but simply by hearing about His pastimes, chanting His glories, touching His feet and offering worship—in other words, by serving the Lord somehow or other—one is purified of material contamination. This is the result of touching the Supreme Lord. One who is a pure devotee (*anyābhilāṣitā-śūnyam*), who acts according

to the *śāstra* and the words of the Supreme Personality of Godhead, certainly becomes purified. Like Gajendra, he assumes a spiritual body and returns home, back to Godhead.

TEXT 7

स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः ।
इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः ॥ ७ ॥

sa vai pūrvam abhūd rājā
pāṇḍyo draviḍa-sattamaḥ
indradyumna iti khyāto
viṣṇu-vrata-parāyaṇaḥ

saḥ—this elephant (Gajendra); *vai*—indeed; *pūrvam*—formerly; *abhūt*—was; *rājā*—a king; *pāṇḍyaḥ*—of the country known as Pāṇḍya; *draviḍa-sat-tamaḥ*—the best of those born in Draviḍa-deśa, South India; *indradyumnaḥ*—by the name Mahārāja Indradyumna; *iti*—thus; *khyātaḥ*—celebrated; *viṣṇu-vrata-parāyaṇaḥ*—who was a first-class Vaiṣṇava, always engaged in the service of the Lord.

TRANSLATION

This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

TEXT 8

स एकदाराधनकाल आत्मवान्
गृहीतमौनव्रत ईश्वरं हरिम् ।
जटाधरस्तापस आप्लुतोऽच्युतं
समर्चयामास कुलाचलाश्रमः ॥ ८ ॥

sa ekadārādhana-kāla ātmavān
gṛhīta-mauna-vrata īśvaraṁ harim

jaṭā-dharas tāpasa āpluto 'cyutaṁ
samarcayām āsa kulācalāśramaḥ

saḥ—that Indradyumna Mahārāja; *ekadā*—once upon a time; *ārādhana-kāle*—at the time of worshiping the Deity; *ātmavān*—engaged in devotional service in meditation with great attention; *gṛhīta*—taken; *mauna-vrataḥ*—the vow of silence (not talking with anyone); *īśvaram*—the supreme controller; *harim*—the Personality of Godhead; *jaṭā-dharaḥ*—with matted locks; *tāpasaḥ*—always engaged in austerity; *āplutaḥ*—always merged in love for the Supreme Personality of Godhead; *acyutam*—the infallible Lord; *samarcayām āsa*—was worshiping; *kulācala-āśramaḥ*—he made his *āśrama* in Kulācala (the Malaya Hills).

TRANSLATION

Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

TEXT 9

यदृच्छया तत्र महायशा मुनिः
समागमच्छिष्यगणैः परिश्रितः ।
तं वीक्ष्य तूष्णीमकृतार्हणादिकं
रहस्युपासीनमृषिश्चुकोप ह ॥ ९ ॥

yadṛcchayā tatra mahā-yaśā muniḥ
samāgamac chiṣya-gaṇaiḥ pariśritaḥ
taṁ vīkṣya tūṣṇīm akṛtārhaṇādikaṁ
rahasy upāsīnam ṛṣiś cukopa ha

yadṛcchayā—out of his own will (without being invited); *tatra*—there; *mahā-yaśāḥ*—very celebrated, well-known; *muniḥ*—Agastya Muni; *samāgamat*—arrived; *śiṣya-gaṇaiḥ*—by his disciples;

pariśritaḥ—surrounded; *tam*—him; *vīkṣya*—seeing; *tūṣṇīm*—silent; *akṛta-arhaṇa-ādikam*—without offering a respectful reception; *rahasi*—in a secluded place; *upāsīnam*—sitting in meditation; *ṛṣiḥ*—the great sage; *cukopa*—became very angry; *ha*—it so happened.

TRANSLATION

While Indradyumna Mahārāja was engaged in ecstatic meditation, worshiping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

TEXT 10

तस्मा इमं शापमदादसाधु-
रयं दुरात्माकृतबुद्धिरद्य ।
विप्रावमन्ता विशतां तमिस्रं
यथा गजः स्तब्धमतिः स एव ॥१०॥

tasmā imaṁ śāpam adād asādhur
ayaṁ durātmākṛta-buddhir adya
viprāvamantā viśatāṁ tamisraṁ
yathā gajaḥ stabdha-matiḥ sa eva

tasmai—unto Mahārāja Indradyumna; *imam*—this; *śāpam*—curse; *adāt*—he gave; *asādhuḥ*—not at all gentle; *ayam*—this; *durātmā*—degraded soul; *akṛta*—without education; *buddhiḥ*—his intelligence; *adya*—now; *vipra*—of a *brāhmaṇa;* *avamantā*—insulter; *viśatām*—let him enter; *tamisram*—darkness; *yathā*—as; *gajaḥ*—an elephant; *stabdha-matiḥ*—possessing blunt intelligence; *saḥ*—he; *eva*—indeed.

TRANSLATION

Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has

insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

PURPORT

An elephant is very strong, it has a very big body, and it can work very hard and eat a large quantity of food, but its intelligence is not at all commensurate with its size and strength. Thus in spite of so much bodily strength, the elephant works as a menial servant for a human being. Agastya Muni thought it wise to curse the King to become an elephant because the powerful King did not receive Agastya Muni as one is obliged to receive a *brāhmaṇa.* Yet although Agastya Muni cursed Mahārāja Indradyumna to become an elephant, the curse was indirectly a benediction, for by undergoing one life as an elephant, Indradyumna Mahārāja ended the reactions for all the sins of his previous life. Immediately after the expiry of the elephant's life, he was promoted to Vaikuṇṭhaloka to become a personal associate of the Supreme Personality of Godhead, Nārāyaṇa, in a body exactly like that of the Lord. This is called *sārūpya-mukti.*

TEXTS 11–12

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सानुगः ।
इन्द्रद्युम्नोऽपि राजर्षिर्दिष्टं तदुपधारयन् ॥११॥
आपन्नः कौञ्जरीं योनिमात्मस्मृतिविनाशिनीम् ।
हर्यर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः ॥१२॥

śrī-śuka uvāca
evaṁ śaptvā gato 'gastyo
bhagavān nṛpa sānugaḥ
indradyumno 'pi rājarṣir
diṣṭaṁ tad upadhārayan

āpannaḥ kauñjarīṁ yonim
ātma-smṛti-vināśinīm
hary-arcanānubhāvena
yad-gajatve 'py anusmṛtiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *śaptvā*—after cursing; *gataḥ*—left that place; *agastyaḥ*—Agastya Muni; *bhagavān*—so powerful; *nṛpa*—O King; *sa-anugaḥ*—with his associates; *indradyumnaḥ*—King Indradyumna; *api*—also; *rājarṣiḥ*—although he was a *rājarṣi*; *diṣṭam*—because of past deeds; *tat*—that curse; *upadhārayan*—considering; *āpannaḥ*—got; *kauñjarīm*—of an elephant; *yonim*—the species; *ātma-smṛti*—remembrance of one's identity; *vināśinīm*—which destroys; *hari*—the Supreme Personality of Godhead; *arcana-anubhāvena*—because of worshiping; *yat*—that; *gajatve*—in the body of an elephant; *api*—although; *anusmṛtiḥ*—the opportunity to remember his past devotional service.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

PURPORT

This is the unique position of a devotee of the Supreme Personality of Godhead. Although the King was cursed, he welcomed the curse because a devotee is always aware that nothing can happen without the desire of the Supreme Lord. Although the King was not at fault, Agastya Muni cursed him, and when this happened the King considered it to be due to his past misdeeds. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (*Bhāg.* 10.14.8). This is a practical example of how a devotee thinks. He regards any reverses in life as blessings of the Supreme Personality of Godhead. Therefore, instead of being agitated by such reverses, he continues his activities of devotional service, and Kṛṣṇa takes care of him and enables him to be promoted to the spiritual world, back to Godhead. If a devotee has to suffer the reactions of his past misdeeds, the Supreme Lord arranges for him to be given only a token of these reactions, and very soon he is freed from all the reactions of material contamination. One should

therefore adhere to devotional service, and the Lord Himself will very soon see to one's promotion to the spiritual world. A devotee should not be disturbed by unfortunate circumstances, but must continue his regular program, depending on the Lord for everything. The word *upadhārayan*, "considering," is very significant in this verse. This word indicates that a devotee knows what is what; he understands what is happening in material, conditional life.

TEXT 13

एवं विमोक्ष्य गजयूथपमब्जनाभ-
स्तेनापि पार्षदगतिं गमितेन युक्तः ।
गन्धर्वसिद्धविबुधैरुपगीयमान-
कर्माद्भुतं स्वभवनं गरुडासनोऽगात् ॥१३॥

evaṁ vimokṣya gaja-yūtha-pam abja-nābhas
tenāpi pārṣada-gatiṁ gamitena yuktaḥ
gandharva-siddha-vibudhair upagīyamāna-
karmādbhutaṁ sva-bhavanaṁ garuḍāsano 'gāt

evam—thus; *vimokṣya*—delivering; *gaja-yūtha-pam*—the King of the elephants, Gajendra; *abja-nābhaḥ*—the Supreme Personality of Godhead, from whose navel sprouts a lotus flower; *tena*—by him (Gajendra); *api*—also; *pārṣada-gatim*—the position of the Lord's associate; *gamitena*—who had already gotten; *yuktaḥ*—accompanied; *gandharva*—by the denizens of Gandharvaloka; *siddha*—the denizens of Siddhaloka; *vibudhaiḥ*—and by all great learned sages; *upagīyamāna*—were being glorified; *karma*—whose transcendental activities; *adbhutam*—all-wonderful; *sva-bhavanam*—to His own abode; *garuḍa-āsanaḥ*—sitting on the back of Garuḍa; *agāt*—returned.

TRANSLATION

Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods,

who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

PURPORT

In this verse the word *vimokṣya* is significant. For a devotee, *mokṣa* or *mukti*—salvation—means getting the position of the Lord's associate. The impersonalists are satisfied to get the liberation of merging in the Brahman effulgence, but for a devotee, *mukti* (liberation) means not to merge in the effulgence of the Lord, but to be directly promoted to the Vaikuṇṭha planets and to become an associate of the Lord. In this regard, there is a relevant verse in *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the *karma* of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become *mukti-pade sa dāya-bhāk*, a bona fide candidate for liberation. The word *dāya-bhāk* refers to a hereditary right to the Lord's mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikuṇṭhaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṇṭhaloka, just as a son inherits the property of his father.

When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in *Śrīmad-Bhāgavatam* (2.10.6): *muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*. The word *svarūpa* refers to *sārūpya-mukti*—going back home, back to Godhead, and remaining the Lord's eternal associate, having regained a spiritual body exactly resembling that of the Lord, with

four hands, holding the *śaṅkha*, *cakra*, *gadā* and *padma*. The difference between the *mukti* of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the *brahmajyoti*, is still insecure and therefore generally falls again to this material world. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ* (*Bhāg.* 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. *Anādṛta-yuṣmad-aṅghrayaḥ*. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say *brahma satyaṁ jagan mithyā*—"Brahman is real, and the material world is false"—they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

TEXT 14

एतन्महाराज तवेरितो मया
कृष्णानुभावो गजराजमोक्षणम् ।
स्वर्ग्यं यशस्यं कलिकल्मषापहं
दुःस्वप्ननाशं कुरुवर्य शृण्वताम् ॥१४॥

etan mahā-rāja taverito mayā
kṛṣṇānubhāvo gaja-rāja-mokṣaṇam
svargyaṁ yaśasyaṁ kali-kalmaṣāpahaṁ
duḥsvapna-nāśaṁ kuru-varya śṛṇvatām

etat—this; *mahā-rāja*—O King Parīkṣit; *tava*—unto you; *īritaḥ*—described; *mayā*—by me; *kṛṣṇa-anubhāvaḥ*—the unlimited potency of Lord Kṛṣṇa (by which He can deliver a devotee); *gaja-rāja-mokṣaṇam*—delivering the King of the elephants; *svargyam*—giving elevation to

higher planetary systems; *yaśasyam*—increasing one's reputation as a devotee; *kali-kalmaṣa-apaham*—diminishing the contamination of the Kali-yuga; *duḥsvapna-nāśam*—counteracting the causes of bad dreams; *kuru-varya*—O best among the Kurus; *śṛṇvatām*—of persons who hear this narration.

TRANSLATION

My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

TEXT 15

यथानुकीर्तयन्त्येतच्छ्रेयस्कामा द्विजातयः ।
शुचयः प्रातरुत्थाय दुःस्वप्नाद्युपशान्तये ॥१५॥

yathānukīrtayanty etac
chreyas-kāmā dvijātayaḥ
śucayaḥ prātar utthāya
duḥsvapnādy-upaśāntaye

yathā—without deviation; *anukīrtayanti*—they chant; *etat*—this narration of the deliverance of Gajendra; *śreyaḥ-kāmāḥ*—persons who desire their own auspiciousness; *dvi-jātayaḥ*—the twiceborn (*brāhmaṇas*, *kṣatriyas* and *vaiśyas*); *śucayaḥ*—especially the *brāhmaṇas*, who are always clean; *prātaḥ*—in the morning; *utthāya*—after getting up from sleep; *duḥsvapna-ādi*—beginning with sleeping badly at night; *upaśāntaye*—to counteract all troublesome positions.

TRANSLATION

Therefore, after getting up from bed in the morning, those who desire their own welfare—especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas—should chant

this narration as it is, without deviation, to counteract the troubles of bad dreams.

PURPORT

Every verse in the Vedic literature, especially in the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, is a Vedic *mantra*. Here the words *yathānukīrtayanti* are used to recommend that this literature be presented as it is. Unscrupulous persons, however, deviate from the actual narration and interpret the text in their own way with grammatical jugglery. Such deviations are to be avoided. This is a Vedic injunction supported by Śukadeva Gosvāmī, one of the *mahājanas*, or authorities. He says, *yathānukīrtayanti:* one should recite the *mantra* as it is, without deviation, for then one will be eligible to rise to the platform of all good fortune. Śukadeva Gosvāmī especially recommends that those who are *brāhmaṇas* (*śucayaḥ*) recite all these *mantras* after rising from bed in the morning.

Because of sinful activities, at night we have bad dreams, which are very troublesome. Indeed, Mahārāja Yudhiṣṭhira was obliged to see hell because of a slight deviation from devotional service to the Lord. Therefore, *duḥsvapna*—bad dreams—occur because of sinful activities. A devotee sometimes accepts a sinful person as his disciple, and to counteract the sinful reactions he accepts from the disciple, he has to see a bad dream. Nonetheless, the spiritual master is so kind that in spite of having bad dreams due to the sinful disciple, he accepts this troublesome business for the deliverance of the victims of Kali-yuga. After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might cause difficulties for himself and the spiritual master. Before the Deity, before the fire, before the spiritual master and before the Vaiṣṇavas, the honest disciple promises to refrain from all sinful activity. Therefore he must not again commit sinful acts and thus create a troublesome situation.

TEXT 16

इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम ।
शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः ॥१६॥

idam āha hariḥ prīto
gajendraṁ kuru-sattama
śṛṇvatāṁ sarva-bhūtānāṁ
sarva-bhūta-mayo vibhuḥ

idam—this; *āha*—said; *hariḥ*—the Supreme Personality of Godhead; *prītaḥ*—being pleased; *gajendram*—unto Gajendra; *kuru-sat-tama*—O best of the Kuru dynasty; *śṛṇvatām*—hearing; *sarva-bhūtānām*—in the presence of everyone; *sarva-bhūta-mayaḥ*—all-pervading Personality of Godhead; *vibhuḥ*—the great.

TRANSLATION

O best of the Kuru dynasty, the Supreme Personality of Godhead, the Supersoul of everyone, being thus pleased, addressed Gajendra in the presence of everyone there. He spoke the following blessings.

TEXTS 17–24

श्रीभगवानुवाच

ये मां त्वां च सरश्चेदं गिरिकन्दरकाननम् ।
वेत्रकीचकवेणूनां गुल्मानि सुरपादपान् ॥१७॥
शृङ्गाणीमानि धिष्ण्यानि ब्रह्मणो मे शिवस्य च ।
क्षीरोदं मे प्रियं धाम श्वेतद्वीपं च भास्वरम् ॥१८॥
श्रीवत्सं कौस्तुभं मालां गदां कौमोदकीं मम ।
सुदर्शनं पाञ्चजन्यं सुपर्णं पतगेश्वरम् ॥१९॥
शेषं च मत्कलां सूक्ष्मां श्रियं देवीं मदाश्रयाम् ।
ब्रह्माणं नारदमृषिं भवं प्रह्लादमेव च ॥२०॥
मत्स्यकूर्मवराहाद्यैरवतारैः कृतानि मे ।
कर्माण्यनन्तपुण्यानि सूर्यं सोमं हुताशनम् ॥२१॥
प्रणवं सत्यमव्यक्तं गोविप्रान् धर्ममव्ययम् ।
दाक्षायणीर्धर्मपत्नीः सोमकश्यपयोरपि ॥२२॥

गङ्गां सरस्वतीं नन्दां कालिन्दीं सितवारणम् ।
ध्रुवं ब्रह्मऋषीन्सप्त पुण्यश्लोकांश्च मानवान् ॥२३॥
उत्थायापररात्रान्ते प्रयताः सुसमाहिताः ।
स्मरन्ति मम रूपाणि मुच्यन्ते तेंऽहसोऽखिलात् ॥२४॥

śrī-bhagavān uvāca
ye māṁ tvāṁ ca saraś cedaṁ
giri-kandara-kānanam
vetra-kīcaka-veṇūnāṁ
gulmāni sura-pādapān

śṛṅgāṇīmāni dhiṣṇyāni
brahmaṇo me śivasya ca
kṣīrodaṁ me priyaṁ dhāma
śveta-dvīpaṁ ca bhāsvaram

śrīvatsaṁ kaustubhaṁ mālāṁ
gadāṁ kaumodakīṁ mama
sudarśanaṁ pāñcajanyaṁ
suparṇaṁ pataśeśvaram

śeṣaṁ ca mat-kalāṁ sūkṣmāṁ
śriyaṁ devīṁ mad-āśrayām
brahmāṇaṁ nāradam ṛṣiṁ
bhavaṁ prahrādam eva ca

matsya-kūrma-varāhādyair
avatāraiḥ kṛtāni me
karmāṇy ananta-puṇyāni
sūryaṁ somaṁ hutāśanam

praṇavaṁ satyam avyaktaṁ
go-viprān dharmam avyayam
dākṣāyaṇīr dharma-patnīḥ
soma-kaśyapayor api

gaṅgāṁ sarasvatīṁ nandāṁ
kālindīṁ sita-vāraṇam
dhruvaṁ brahma-ṛṣīn sapta
puṇya-ślokāṁś ca mānavān

utthāyāpara-rātrānte
prayatāḥ susamāhitāḥ
smaranti mama rūpāṇi
mucyante te 'ṁhaso 'khilāt

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *ye*—those who; *mām*—Me; *tvām*—you; *ca*—also; *saraḥ*—lake; *ca*—also; *idam*—this; *giri*—hill (Trikūṭa Mountain); *kandara*—caves; *kānanam*—gardens; *vetra*—of cane; *kīcaka*—hollow bamboo; *veṇūnām*—and of another kind of bamboo; *gulmāni*—clusters; *sura-pādapān*—celestial trees; *śṛṅgāṇi*—the peaks; *imāni*—these; *dhiṣṇyāni*—abodes; *brahmaṇaḥ*—of Lord Brahmā; *me*—of Me; *śivasya*—of Lord Śiva; *ca*—also; *kṣīra-udam*—the ocean of milk; *me*—My; *priyam*—very dear; *dhāma*—place; *śveta-dvīpam*—known as the white island; *ca*—also; *bhāsvaram*—always brilliant with spiritual rays; *śrīvatsam*—the mark named Śrīvatsa; *kaustubham*—the Kaustubha gem; *mālām*—garland; *gadām*—club; *kaumodakīm*—known as Kaumodakī; *mama*—My; *sudarśanam*—Sudarśana disc; *pāñca-janyam*—conchshell named Pāñcajanya; *suparṇam*—Garuḍa; *pataga-īśvaram*—the king of all birds; *śeṣam*—the resting place Śeṣa Nāga; *ca*—and; *mat-kalām*—My expanded part; *sūkṣmām*—very subtle; *śriyam devīm*—the goddess of fortune; *mat-āśrayām*—all dependent upon Me; *brahmāṇam*—Lord Brahmā; *nāradam ṛṣim*—the great saint Nārada Muni; *bhavam*—Lord Śiva; *prahrādam eva ca*—as well as Prahlāda; *matsya*—the Matsya incarnation; *kūrma*—the Kūrma incarnation; *varāha*—the boar incarnation; *ādyaiḥ*—and so on; *avatāraiḥ*—by different incarnations; *kṛtāni*—done; *me*—My; *karmāṇi*—activities; *ananta*—unlimited; *puṇyāni*—auspicious, pious; *sūryam*—the sun-god; *somam*—the moon-god; *hutāśanam*—the fire-god; *praṇavam*—the *oṁkāra mantra; satyam*—the Absolute Truth; *avyaktam*—the total material energy; *go-viprān*—the cows and *brāhmaṇas; dharmam*—

devotional service; *avyayam*—never ending; *dākṣāyaṇīḥ*—the daughters of Dakṣa; *dharma-patnīḥ*—bona fide wives; *soma*—of the moon-god; *kaśyapayoḥ*—and of the great *ṛṣi* Kaśyapa; *api*—also; *gaṅgām*—the River Ganges; *sarasvatīm*—the River Sarasvatī; *nandām*—the River Nandā; *kālindīm*—the River Yamunā; *sita-vāraṇam*—the elephant Airāvata; *dhruvam*—Dhruva Mahārāja; *brahma-ṛṣīn*—great *ṛṣis; sapta*—seven; *puṇya-ślokān*—extremely pious; *ca*—and; *mānavān*—human beings; *utthāya*—getting up; *apara-rātra-ante*—at the end of the night; *prayatāḥ*—being very careful; *su-samāhitāḥ*—with concentrated minds; *smaranti*—remember; *mama*—My; *rūpāṇi*—forms; *mucyante*—are delivered; *te*—such persons; *aṁhasaḥ*—from sinful reactions; *akhilāt*—of all kinds.

TRANSLATION

The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings.

TEXT 25

ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये ।
तेषां प्राणात्यये चाहं ददामि विपुलां गतिम् ॥२५॥

ye māṁ stuvanty anenāṅga
pratibudhya niśātyaye
teṣāṁ prāṇātyaye cāhaṁ
dadāmi vipulāṁ gatim

ye—those who; *mām*—unto Me; *stuvanti*—offer prayers; *anena*—in this way; *aṅga*—O King; *pratibudhya*—getting up; *niśa-atyaye*—at the end of night; *teṣām*—for them; *prāṇa-atyaye*—at the time of death; *ca*—also; *aham*—I; *dadāmi*—give; *vipulām*—the eternal, unlimited; *gatim*—transferral to the spiritual world.

TRANSLATION

My dear devotee, unto those who rise from bed at the end of night and offer Me the prayers offered by you, I give an eternal residence in the spiritual world at the end of their lives.

TEXT 26

श्रीशुक उवाच

इत्यादिश्य हृषीकेशः प्राध्माय जलजोत्तमम् ।
हर्षयन्विबुधानीकमारुरोह खगाधिपम् ॥२६॥

śrī-śuka uvāca
ity ādiśya hṛṣīkeśaḥ
prādhmāya jalajottamam
harṣayan vibudhānīkam
āruroha khagādhipam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ādiśya*—advising; *hṛṣīkeśaḥ*—the Supreme Personality of Godhead, known as Hṛṣīkeśa; *prādhmāya*—blowing; *jala-ja-uttamam*—the conchshell, the

best of the aquatics; *harṣayan*—pleasing; *vibudha-anīkam*—the host of demigods, headed by Lord Brahmā and Lord Śiva; *āruroha*—got up; *khaga-adhipam*—on the back of Garuḍa.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Gajendra Returns to the Spiritual World."*

CHAPTER FIVE

The Demigods Appeal to the Lord for Protection

This chapter describes the fifth and sixth Manus, and it also describes the prayers of the demigods and the curse of Durvāsā Muni.

The brother of Tāmasa, the fourth Manu, who has previously been described, was the fifth Manu, Raivata. The sons of Raivata included Arjuna, Bali and Vindhya. During the reign of this Manu, Indra, the King of heaven, was known as Vibhu. Among the demigods were the Bhūtarayas, and among the seven *ṛṣis* were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu. The *ṛṣi* known as Śubhra, by his wife, Vikuṇṭhā, gave birth to the Supreme Personality of Godhead, Vaikuṇṭha. This Supreme Personality of Godhead manifested a Vaikuṇṭha planet at the request of Ramādevī. His power and activities are mentioned in the Third Canto.

The sixth Manu was Cākṣuṣa, the son of Cakṣu Manu. Among the sons of the sixth Manu were Pūru, Pūruṣa and Sudyumna. During the reign of this Manu, Mantradruma was Indra, the King of the heavenly planets. Among the demigods were the Āpyas, and among the seven *ṛṣis* were Haviṣmān and Vīraka. The wife of Vairāja, whose name was Devasambhūti, gave birth to Ajita, an incarnation of the Supreme Personality of Godhead. This Ajita, taking the shape of a tortoise and holding the mountain known as Mandara on His back, churned the ocean and produced nectar for the demigods.

Mahārāja Parīkṣit was very eager to hear about the churning of the ocean, and therefore Śukadeva Gosvāmī began to explain to him how the demigods, having been cursed by Durvāsā Muni, were defeated in battle by the *asuras*. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahmā and informed Lord Brahmā of what had happened. Then Brahmā, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Kṣīrodakaśāyī Viṣṇu.

TEXT 1

श्रीशुक उवाच

राजन्नुदितमेतत् ते हरेः कर्माघनाशनम् ।
गजेन्द्रमोक्षणं पुण्यं रैवतं त्वन्तरं शृणु ॥ १ ॥

śrī-śuka uvāca
rājann uditam etat te
hareḥ karmāgha-nāśanam
gajendra-mokṣaṇaṁ puṇyaṁ
raivataṁ tv antaraṁ śṛṇu

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *rājan*—O King; *uditam*—already described; *etat*—this; *te*—unto you; *hareḥ*—of the Lord; *karma*—activity; *agha-nāśanam*—by hearing which one can be freed from all misfortune; *gajendra-mokṣaṇam*—deliverance of Gajendra, the King of the elephants; *puṇyam*—very pious to hear and describe; *raivatam*—about Raivata Manu; *tu*—but; *antaram*—in this millennium; *śṛṇu*—kindly hear from me.

TRANSLATION

Śukadeva Gosvāmī continued: O King, I have described to you the pastime of Gajendra-mokṣaṇa, which is most pious to hear. By hearing of such activities of the Lord, one can be freed from all sinful reactions. Now please listen as I describe Raivata Manu.

TEXT 2

पञ्चमो रैवतो नाम मनुस्तामससोदरः ।
बलिविन्ध्यादयस्तस्य सुता हार्जुनपूर्वकाः ॥ २ ॥

pañcamo raivato nāma
manus tāmasa-sodaraḥ
bali-vindhyādayas tasya
sutā hārjuna-pūrvakāḥ

pañcamaḥ—the fifth; *raivataḥ*—Raivata; *nāma*—by the name; *manuḥ*—Manu; *tāmasa-sodaraḥ*—the brother of Tāmasa Manu; *bali*—

Bali; *vindhya*—Vindhya; *ādayaḥ*—and so on; *tasya*—his; *sutāḥ*—sons; *ha*—certainly; *arjuna*—Arjuna; *pūrvakāḥ*—heading all the sons.

TRANSLATION

The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.

TEXT 3

विभुरिन्द्रः सुरगणा राजन्भूतरयादयः ।
हिरण्यरोमा वेदशिरा ऊर्ध्वबाह्वादयो द्विजाः ॥ ३ ॥

vibhur indraḥ sura-gaṇā
rājan bhūtarayādayaḥ
hiraṇyaromā vedaśirā
ūrdhvabāhv-ādayo dvijāḥ

vibhuḥ—Vibhu; *indraḥ*—the King of heaven; *sura-gaṇāḥ*—the demigods; *rājan*—O King; *bhūtaraya-ādayaḥ*—headed by the Bhūtarayas; *hiraṇyaromā*—Hiraṇyaromā; *vedaśirā*—Vedaśirā; *ūrdhvabāhu*—Ūrdhvabāhu; *ādayaḥ*—and others; *dvijāḥ*—the *brāhmaṇas* or *ṛṣis* who occupied the seven planets.

TRANSLATION

O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

TEXT 4

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ।
तयोः स्वकलया जज्ञे वैकुण्ठो भगवान्स्वयम् ॥ ४ ॥

patnī vikuṇṭhā śubhrasya
vaikuṇṭhaiḥ sura-sattamaiḥ

tayoḥ sva-kalayā jajñe
vaikuṇṭho bhagavān svayam

patnī—the wife; *vikuṇṭhā*—named Vikuṇṭhā; *śubhrasya*—of Śubhra; *vaikuṇṭhaiḥ*—with the Vaikuṇṭhas; *sura-sat-tamaiḥ*—demigods; *tayoḥ*—by Vikuṇṭhā and Śubhra; *sva-kalayā*—with plenary expansions; *jajñe*—appeared; *vaikuṇṭhaḥ*—the Lord; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally.

TRANSLATION

From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

TEXT 5

वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः ।
रमया प्रार्थ्यमानेन देव्या तत्प्रियकाम्यया ॥ ५ ॥

vaikuṇṭhaḥ kalpito yena
loko loka-namaskṛtaḥ
ramayā prārthyamānena
devyā tat-priya-kāmyayā

vaikuṇṭhaḥ—a Vaikuṇṭha planet; *kalpitaḥ*—was constructed; *yena*—by whom; *lokaḥ*—planet; *loka-namaskṛtaḥ*—worshiped by all people; *ramayā*—by Ramā, the goddess of fortune; *prārthyamānena*—being so requested; *devyā*—by the goddess; *tat*—her; *priya-kāmyayā*—just to please.

TRANSLATION

Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that this Vaikuṇṭha planet, like *Śrīmad-Bhāgavatam*, appears and is said to be

born or created, but both *Śrīmad-Bhāgavatam* and Vaikuṇṭha eternally exist beyond the material universes, which are enveloped by eight kinds of coverings. As described in the Second Canto, Lord Brahmā saw Vaikuṇṭha before the creation of the universe. Vīrarāghava Ācārya mentions that this Vaikuṇṭha is within the universe. It is situated above the mountain known as Lokāloka. This planet is worshiped by everyone.

TEXT 6

तस्यानुभावः कथितो गुणाश्च परमोदयाः ।
भौमान्रेणून्स विममे यो विष्णोर्वर्णयेद् गुणान् ॥ ६ ॥

tasyānubhāvaḥ kathito
guṇāś ca paramodayāḥ
bhaumān reṇūn sa vimame
yo viṣṇor varṇayed guṇān

tasya—of the Supreme Personality of Godhead appearing as Vaikuṇṭha; *anubhāvaḥ*—great activities; *kathitaḥ*—were explained; *guṇāḥ*—transcendental qualities; *ca*—also; *parama-udayāḥ*—greatly glorious; *bhaumān*—earthly; *reṇūn*—particles; *saḥ*—someone; *vimame*—can count; *yaḥ*—such a person; *viṣṇoḥ*—of Lord Viṣṇu; *varṇayet*—can count; *guṇān*—the transcendental qualities.

TRANSLATION

Although the great activities and transcendental qualities of the Supreme Personality of Godhead's various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.

PURPORT

The Lord's glorious activities referred to in this connection took place after His personal bodyguards Jaya and Vijaya became Daityas, having

been cursed by the great sages Sanaka, Sanātana, Sanat-kumāra and Sanandana. Jaya, as Hiraṇyākṣa, had to fight with Varāhadeva, and that same Varāhadeva is mentioned in regard to the Raivata millennium. The fighting, however, took place during the reign of the first Manu, Svāyambhuva. Therefore according to some authorities there are two Varāhas. According to others, however, Varāha appeared during the regime of Svāyambhuva Manu and stayed in the water until that of Raivata Manu. Some may doubt that this could be possible, but the answer is that everything is possible. If one could count the atoms within the universe, one could count the qualities of Lord Viṣṇu. But the atoms of the universe are impossible for anyone to count, and similarly no one can count the transcendental qualities of the Lord.

TEXT 7

षष्ठश्च चक्षुषः पुत्रश्चाक्षुषो नाम वै मनुः ।
पूरुपूरुषसुद्युम्नप्रमुखाश्चाक्षुषात्मजाः ॥ ७ ॥

ṣaṣṭhaś ca cakṣuṣaḥ putraś
cākṣuṣo nāma vai manuḥ
pūru-pūruṣa-sudyumna-
pramukhāś cākṣuṣātmajāḥ

ṣaṣṭhaḥ—the sixth; *ca*—and; *cakṣuṣaḥ*—of Cakṣu; *putraḥ*—the son; *cākṣuṣaḥ*—Cākṣuṣa; *nāma*—named; *vai*—indeed; *manuḥ*—Manu; *pūru*—Pūru; *pūruṣa*—Pūruṣa; *sudyumna*—Sudyumna; *pramukhāḥ*—headed by; *cākṣuṣa-ātma-jāḥ*—the sons of Cākṣuṣa.

TRANSLATION

The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

TEXT 8

इन्द्रो मन्त्रद्रुमस्तत्र देवा आप्यादयो गणाः ।
मुनयस्तत्र वै राजन्हविष्मद्वीरकादयः ॥ ८ ॥

indro mantradrumas tatra
devā āpyādayo gaṇāḥ
munayas tatra vai rājan
haviṣmad-vīrakādayaḥ

indraḥ—the King of heaven; *mantradrumaḥ*—known as Mantradruma; *tatra*—in that sixth *manvantara; devāḥ*—the demigods; *āpya-ādayaḥ*—the Āpyas and others; *gaṇāḥ*—that assembly; *munayaḥ*—the seven sages; *tatra*—there; *vai*—indeed; *rājan*—O King; *haviṣmat*—of the name Haviṣmān; *vīraka-ādayaḥ*—Vīraka and others.

TRANSLATION

During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmān and Vīraka.

TEXT 9

तत्रापि देवसम्भूत्यां वैराजस्याभवत् सुतः ।
अजितो नाम भगवानंशेन जगतः पतिः ॥ ९ ॥

tatrāpi devasambhūtyāṁ
vairājasyābhavat sutaḥ
ajito nāma bhagavān
aṁśena jagataḥ patiḥ

tatra api—again in that sixth *manvantara; devasambhūtyām*—by Devasambhūti; *vairājasya*—by her husband, Vairāja; *abhavat*—there was; *sutaḥ*—a son; *ajitaḥ nāma*—by the name Ajita; *bhagavān*—the Supreme Personality of Godhead; *aṁśena*—partially; *jagataḥ patiḥ*—the master of the universe.

TRANSLATION

In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.

TEXT 10

पयोधिं येन निर्मथ्य सुराणां साधिता सुधा ।
भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥१०॥

payodhiṁ yena nirmathya
surāṇāṁ sādhitā sudhā
bhramamāṇo 'mbhasi dhṛtaḥ
kūrma-rūpeṇa mandaraḥ

payodhim—the ocean of milk; *yena*—by whom; *nirmathya*—by churning; *surāṇām*—of the demigods; *sādhitā*—produced; *sudhā*—nectar; *bhramamāṇaḥ*—moving here and there; *ambhasi*—within the water; *dhṛtaḥ*—was staying; *kūrma-rūpeṇa*—in the form of a tortoise; *mandaraḥ*—the mountain known as Mandara.

TRANSLATION

By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara.

TEXTS 11-12

श्रीराजोवाच

यथा भगवता ब्रह्मन्मथितः क्षीरसागरः ।
यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥११॥
यथामृतं सुरैः प्राप्तं किञ्चान्यदभवत् ततः ।
एतद् भगवतः कर्म वदस्व परमाद्भुतम् ॥१२॥

śrī-rājovāca
yathā bhagavatā brahman
mathitaḥ kṣīra-sāgaraḥ
yad-arthaṁ vā yataś cādriṁ
dadhārāmbucarātmanā

yathāmṛtaṁ suraiḥ prāptaṁ
kiṁ cānyad abhavat tataḥ

etad bhagavataḥ karma
vadasva paramādbhutam

śrī-rājā uvāca—King Parīkṣit inquired; *yathā*—as; *bhagavatā*—by the Supreme Personality of Godhead; *brahman*—O learned *brāhmaṇa;* *mathitaḥ*—churned; *kṣīra-sāgaraḥ*—the ocean of milk; *yat-artham*—what was the purpose; *vā*—either; *yataḥ*—wherefrom, for what reason; *ca*—and; *adrim*—the mountain (Mandara); *dadhāra*—was staying; *ambucara-ātmanā*—in the form of a tortoise; *yathā*—as; *amṛtam*—nectar; *suraiḥ*—by the demigods; *prāptam*—was achieved; *kim*—what; *ca*—and; *anyat*—other; *abhavat*—became; *tataḥ*—thereafter; *etat*—all these; *bhagavataḥ*—of the Supreme Personality of Godhead; *karma*—pastimes, activities; *vadasva*—kindly describe; *parama-adbhutam*—because they are so wonderful.

TRANSLATION

King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? How did the demigods obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord.

TEXT 13

त्वया सङ्कथ्यमानेन महिम्ना सात्वतां पतेः ।
नातितृप्यति मे चित्तं सुचिरं तापतापितम् ॥१३॥

tvayā saṅkathyamānena
mahimnā sātvatāṁ pateḥ
nātitṛpyati me cittaṁ
suciraṁ tāpa-tāpitam

tvayā—by Your Holiness; *saṅkathyamānena*—being described; *mahimnā*—by all the glories; *sātvatām pateḥ*—of the Supreme Personality of Godhead, the master of the devotees; *na*—not; *ati-tṛpyati*—is sufficiently satisfied; *me*—my; *cittam*—heart; *suciram*—for such a long time; *tāpa*—by miseries; *tāpitam*—being distressed.

TRANSLATION

My heart, which is disturbed by the three miserable conditions of material life, is not yet sated with hearing you describe the glorious activities of the Lord, the Supreme Personality of Godhead, who is the master of the devotees.

TEXT 14

श्रीसूत उवाच

सम्पृष्टो भगवानेवं द्वैपायनसुतो द्विजाः ।
अभिनन्द्य हरेर्वीर्यमभ्याचष्टुं प्रचक्रमे ॥१४॥

śrī-sūta uvāca
sampṛṣṭo bhagavān evaṁ
dvaipāyana-suto dvijāḥ
abhinandya harer vīryam
abhyācaṣṭuṁ pracakrame

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *sampṛṣṭaḥ*—being questioned; *bhagavān*—Śukadeva Gosvāmī; *evam*—thus; *dvaipāyana-sutaḥ*—the son of Vyāsadeva; *dvi-jāḥ*—O *brāhmaṇas* assembled here; *abhinandya*—congratulating Mahārāja Parīkṣit; *hareḥ vīryam*—the glories of the Supreme Personality of Godhead; *abhyācaṣṭum*—to describe; *pracakrame*—endeavored.

TRANSLATION

Śrī Sūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiṣāraṇya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

TEXTS 15–16

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बध्यमानाः शितायुधैः ।
गतासवो निपतिता नोत्तिष्ठेरन्स्म भूरिशः ॥१५॥

यदा दुर्वासः शापेन सेन्द्रा लोकास्त्रयो नृप ।
निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ॥१६॥

śrī-śuka uvāca
yadā yuddhe 'surair devā
badhyamānāḥ śitāyudhaiḥ
gatāsavo nipatitā
nottiṣṭheran sma bhūriśaḥ

yadā durvāsaḥ śāpena
sendrā lokās trayo nṛpa
niḥśrīkāś cābhavaṁs tatra
neśur ijyādayaḥ kriyāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yadā*—when; *yuddhe*—in the fighting; *asuraiḥ*—by the demons; *devāḥ*—the demigods; *badhyamānāḥ*—beseiged; *śita-āyudhaiḥ*—by serpent weapons; *gata-āsavaḥ*—almost dead; *nipatitāḥ*—some of them having fallen; *na*—not; *uttiṣṭheran*—got up again; *sma*—so became; *bhūriśaḥ*—the majority of them; *yadā*—when; *durvāsaḥ*—of Durvāsā Muni; *śāpena*—with the curse; *sa-indrāḥ*—with Indra; *lokāḥ trayaḥ*—the three worlds; *nṛpa*—O King; *niḥśrīkāḥ*—without any material opulence; *ca*—also; *abhavan*—became; *tatra*—at that time; *neśuḥ*—could not be performed; *ijya-ādayaḥ*—sacrifices; *kriyāḥ*—ritualistic ceremonies.

TRANSLATION

Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.

PURPORT

It is described that while Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a

garland from his own neck. Indra, however, being too puffed up, took the garland, and without respect for Durvāsā Muni, he placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on one side by the fighting demons and on the other by the curse of Durvāsā Muni, lost all the material opulences in the three worlds.

To be extremely opulent in materialistic advancement is sometimes very risky. The materially opulent person does not care about anyone, and thus he commits offenses to great personalities, such as devotees and great saints. This is the way of material opulence. As described by Śukadeva Gosvāmī, *dhana-durmadāndha:* too much wealth makes one blind. This happens even to Indra in his heavenly kingdom, and what to speak of others in this material world? When one is materially opulent, he should learn to be sober and well-behaved toward Vaiṣṇavas and saintly persons; otherwise he will fall down.

TEXTS 17–18

निशाम्यैतत् सुरगणा महेन्द्रवरुणादयः ।
नाध्यगच्छन्स्वयं मन्त्रैर्मन्त्रयन्तो विनिश्चितम् ॥१७॥
ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः ।
सर्वं विज्ञापयाञ्चक्रुः प्रणताः परमेष्ठिने ॥१८॥

niśāmyaitat sura-gaṇā
mahendra-varuṇādayaḥ
nādhyagacchan svayaṁ mantrair
mantrayanto viniścitam

tato brahma-sabhāṁ jagmur
meror mūrdhani sarvaśaḥ
sarvaṁ vijñāpayāṁ cakruḥ
praṇatāḥ parameṣṭhine

niśāmya—hearing; *etat*—this incident; *sura-gaṇāḥ*—all the demigods; *mahā-indra*—King Indra; *varuṇa-ādayaḥ*—Varuṇa and other demigods; *na*—not; *adhyagacchan*—reached; *svayam*—personally; *mantraiḥ*—by deliberation; *mantrayantaḥ*—discussing; *viniścitam*—a real conclusion; *tataḥ*—thereupon; *brahma-sabhām*—to the assembly of Lord Brahmā; *jagmuḥ*—they went; *meroḥ*—of Sumeru Mountain; *mūrdhani*—on the top; *sarvaśaḥ*—all of them; *sarvam*—everything; *vijñāpayām cakruḥ*—they informed; *praṇatāḥ*—offered obeisances; *parameṣṭhine*—unto Lord Brahmā.

TRANSLATION

Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.

TEXTS 19–20

स विलोक्येन्द्रवाय्वादीन् निःसत्त्वान्विगतप्रभान्।
लोकानमङ्गलप्रायानसुरानयथा विभुः ॥१९॥
समाहितेन मनसा संस्मरन्पुरुषं परम् ।
उवाचोत्फुल्लवदनो देवान्स भगवान्परः ॥२०॥

sa vilokyendra-vāyv-ādīn
niḥsattvān vigata-prabhān
lokān amaṅgala-prāyān
asurān ayathā vibhuḥ

samāhitena manasā
saṁsmaran puruṣaṁ param
uvācotphulla-vadano
devān sa bhagavān paraḥ

saḥ—Lord Brahmā; *vilokya*—looking over; *indra-vāyu-ādīn*—all the demigods, headed by Lord Indra and Vāyu; *niḥsattvān*—bereft of all spiritual potency; *vigata-prabhān*—bereft of all effulgence; *lokān*—all the three worlds; *amaṅgala-prāyān*—merged into misfortune; *asurān*—all the demons; *ayathāḥ*—flourishing; *vibhuḥ*—Lord Brahmā, the supreme within this material world; *samāhitena*—by full adjustment; *manasā*—of the mind; *saṁsmaran*—remembering again and again; *puruṣam*—the Supreme Person; *param*—transcendental; *uvāca*—said; *utphulla-vadanaḥ*—bright-faced; *devān*—unto the demigods; *saḥ*—he; *bhagavān*—the most powerful; *paraḥ*—of the demigods.

TRANSLATION

Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

PURPORT

After hearing from the demigods the real situation, Lord Brahmā was very much concerned because the demons were unnecessarily so powerful. When demons become powerful, the entire world is placed in an awkward position because demons are simply interested in their own sense gratification and not in the welfare of the world. Demigods or devotees, however, are concerned with the welfare of all living beings. Śrīla Rūpa Gosvāmī, for example, left his ministership and went to Vṛndāvana for the benefit of the entire world (*lokānāṁ hita-kāriṇau*). This is the nature of a saintly person or demigod. Even impersonalists think of the welfare of all people. Thus Brahmā was very much concerned at seeing the demons in power.

TEXT 21

अहं भवो यूयमथोऽसुरादयो
मनुष्यतिर्यग्द्रुमघर्मजातयः ।

यस्यावतारांशकलाविसर्जिता
व्रजाम सर्वे शरणं तमव्ययम् ॥२१॥

ahaṁ bhavo yūyam atho 'surādayo
manuṣya-tiryag-druma-gharma-jātayaḥ
yasyāvatārāṁśa-kalā-visarjitā
vrajāma sarve śaraṇaṁ tam avyayam

aham—I; *bhavaḥ*—Lord Śiva; *yūyam*—all of you demigods; *atho*—as well as; *asura-ādayaḥ*—demons and others; *manuṣya*—the human beings; *tiryak*—the animals; *druma*—the trees and plants; *gharma-jātayaḥ*—as well as the insects and germs born of perspiration; *yasya*—of whom (the Supreme Personality of Godhead); *avatāra*—of the *puruṣa* incarnation; *aṁśa*—of His part and parcel, the *guṇa-avatāra*, Brahmā; *kalā*—of Brahmā's sons; *visarjitāḥ*—produced by the generation; *vrajāma*—we shall go; *sarve*—all of us; *śaraṇam*—unto the shelter; *tam*—unto the Supreme; *avyayam*—the inexhaustible.

TRANSLATION

Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos—all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.

PURPORT

Some creatures are born from embryos, some from perspiration, and some from seeds. In this way, all living entities emanate from the *guṇa-avatāra* of the Supreme Personality of Godhead. Ultimately, the Supreme Personality of Godhead is the shelter of all living entities.

TEXT 22

न यस्य वध्यो न च रक्षणीयो
नोपेक्षणीयादरणीयपक्षः ।

तथापि सर्गस्थितिसंयमार्थं
धत्ते रजःसत्त्वतमांसि काले ॥२२॥

na yasya vadhyo na ca rakṣaṇīyo
nopekṣaṇīyādaraṇīya-pakṣaḥ
tathāpi sarga-sthiti-saṁyamārthaṁ
dhatte rajaḥ-sattva-tamāṁsi kāle

na—not; *yasya*—by whom (the Lord); *vadhyaḥ*—anyone is to be killed; *na*—nor; *ca*—also; *rakṣaṇīyaḥ*—anyone is to be protected; *na*—nor; *upekṣaṇīya*—to be neglected; *ādaraṇīya*—to be worshiped; *pakṣaḥ*—part; *tathāpi*—still; *sarga*—creation; *sthiti*—maintenance; *saṁyama*—and annihilation; *artham*—for the sake of; *dhatte*—He accepts; *rajaḥ*—passion; *sattva*—goodness; *tamāṁsi*—and ignorance; *kāle*—in due course of time.

TRANSLATION

For the Supreme Personality of Godhead there is no one to be killed, no one to be protected, no one to be neglected and no one to be worshiped. Nonetheless, for the sake of creation, maintenance and annihilation according to time, He accepts different forms as incarnations either in the mode of goodness, the mode of passion or the mode of ignorance.

PURPORT

This verse explains that the Supreme Personality of Godhead is equal to everyone. This is confirmed by the Lord Himself in *Bhagavad-gītā* (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." Although the Lord is impartial, He gives special attention to His devotees. Therefore the Lord says in *Bhagavad-gītā* (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium." The Lord has nothing to do with anyone's protection or destruction, but for the creation, maintenance and annihilation of this material world He apparently has to act either in goodness, in passion or in darkness. Actually, however, He is unaffected by these modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object.

TEXT 23

अयं च तस्य स्थितिपालनक्षणः
सत्त्वं जुषाणस्य भवाय देहिनाम् ।
तस्माद् व्रजामः शरणं जगद्गुरुं
स्वानां स नो धास्यति शं सुरप्रियः ॥२३॥

ayaṁ ca tasya sthiti-pālana-kṣaṇaḥ
sattvaṁ juṣāṇasya bhavāya dehinām
tasmād vrajāmaḥ śaraṇaṁ jagad-guruṁ
svānāṁ sa no dhāsyati śaṁ sura-priyaḥ

ayam—this period; *ca*—also; *tasya*—of the Supreme Personality of Godhead; *sthiti-pālana-kṣaṇaḥ*—the time for maintenance, or for establishing His rule; *sattvam*—the mode of goodness; *juṣāṇasya*—accepting (now, without waiting); *bhavāya*—for the increased development or establishment; *dehinām*—of all living entities who accept material bodies; *tasmāt*—therefore; *vrajāmaḥ*—let us take; *śaraṇam*—shelter; *jagat-gurum*—at the lotus feet of the Supreme Personality of Godhead, who is the universal teacher; *svānām*—His own persons;

saḥ—He (the Supreme Personality of Godhead); *naḥ*—unto us; *dhāsyati*—will give; *śam*—the good fortune we need; *sura-priyaḥ*—because He is naturally very dear to the devotees.

TRANSLATION

Now is the time to invoke the mode of goodness of the living entities who have accepted material bodies. The mode of goodness is meant to establish the Supreme Lord's rule, which will maintain the existence of the creation. Therefore, this is the opportune moment to take shelter of the Supreme Personality of Godhead. Because He is naturally very kind and dear to the demigods, He will certainly bestow good fortune upon us.

PURPORT

The material world is conducted by the three modes of nature, namely *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. By *rajo-guṇa* everything material is created, by *sattva-guṇa* everything material is maintained properly, and by *tamo-guṇa*, when the creation is improperly situated, everything is destroyed.

From this verse we can understand the situation of Kali-yuga, through which we are now passing. Just before the beginning of Kali-yuga—or, in other words, at the end of Dvāpara-yuga—Lord Śrī Kṛṣṇa appeared and left His instructions in the form of *Bhagavad-gītā*, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Kṛṣṇa, and therefore, after some five thousand years, Kṛṣṇa came again as Śrī Caitanya Mahāprabhu just to teach the entire world how to surrender unto Him, unto Śrī Kṛṣṇa, and thus be purified.

Surrendering unto the lotus feet of Kṛṣṇa means achieving complete purification. Kṛṣṇa says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Thus as soon as one surrenders unto the lotus feet of Kṛṣṇa, one certainly becomes free from all contamination.

Kali-yuga is full of contamination. This is described in the *Śrīmad-Bhāgavatam* (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (*doṣa-nidhi*). But there is one chance, one opportunity. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* simply by chanting the Hare Kṛṣṇa *mantra*, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Śrī Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Śrī Caitanya Mahāprabhu appeared, He ushered in the era for the *saṅkīrtana* movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the *saṅkīrtana* movement and chanting the Hare Kṛṣṇa *mahā-mantra*, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which *Bhagavad-gītā* was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa *mahā-mantra* and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa *mahā-mantra* is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while

instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa *mantra.*

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa *mahā-mantra,* one can become free from material bondage and be promoted to the transcendental kingdom." (*Bhāg.* 12.3.51) Those who have accepted the task of spreading the Hare Kṛṣṇa *mahā-mantra* in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Śrī Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.

Śrī Caitanya Mahāprabhu's movement consists of spreading *kṛṣṇa-saṅkīrtana. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* "All glories to the Śrī Kṛṣṇa *saṅkīrtana!*" Why is it so glorious? This has also been explained by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam:* by the chanting of the Hare Kṛṣṇa *mahā-mantra,* one's heart is cleansed. The whole difficulty is that in this age of Kali there is no *sattva-guṇa* and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (*sa eva go-kharaḥ*). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed. That is the instruction of *Bhagavad-gītā* and of Śrī Caitanya Mahāprabhu. Indeed, *Bhagavad-gītā* begins with this instruction:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Although the soul is within the body, nevertheless, because of misunderstanding and animal propensities one accepts the body as the self. Caitanya Mahāprabhu therefore says, *ceto-darpaṇa-mārjanam.* To cleanse the core of the heart, which is full of misunderstanding, is possible only through *śrī-kṛṣṇa-saṅkīrtana.* The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

One cannot be happy in any way within this material world. As stated in *Bhagavad-gītā* (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna

"From the highest planet in this material world down to the lowest, all are places of misery wherein repeated birth and death take place." Therefore, not to speak of going to the moon, even if one is promoted to the highest planetary system, Brahmaloka, there cannot be any happiness in this material world. If one actually wants happiness, one must go to the spiritual world. The material world is characterized by a struggle for existence, and survival of the fittest is a well-known principle, but the poor souls of this material world do not know what is survival and who is fit. Survival does not mean that one should die; survival means that one should not die, but should enjoy an everlastingly blissful life of knowledge. This is survival. The Kṛṣṇa consciousness movement is meant to make every person fit for survival. Indeed, it is meant to stop the struggle for existence. The *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* give definite directions on how to stop the struggle for existence and how to survive in eternal life. The *saṅkīrtana* movement, therefore, is a great

opportunity. Simply by hearing *Bhagavad-gītā* and chanting the Hare Kṛṣṇa *mahā-mantra*, one becomes completely purified. Thus the struggle for existence ceases, and one goes back home, back to Godhead.

TEXT 24

श्रीशुक उवाच

इत्याभाष्य सुरान्वेधाः सह देवैररिन्दम ।
अजितस्य पदं साक्षाज्जगाम तमसः परम् ॥२४॥

śrī-śuka uvāca
ity ābhāṣya surān vedhāḥ
saha devair arindama
ajitasya padaṁ sākṣāj
jagāma tamasaḥ param

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ābhāṣya*—talking; *surān*—unto the demigods; *vedhāḥ*—Lord Brahmā, who is the head of this universe and who gives everyone good sense in Vedic knowledge; *saha*—with; *devaiḥ*—the demigods; *arim-dama*—O Mahārāja Parīkṣit, subduer of all kinds of enemies (such as the senses); *ajitasya*—of the Supreme Personality of Godhead; *padam*—to the place; *sākṣāt*—directly; *jagāma*—went; *tamasaḥ*—the world of darkness; *param*—transcendental to, beyond.

TRANSLATION

O Mahārāja Parīkṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord's abode is on an island called Śvetadvīpa, which is situated in the ocean of milk.

PURPORT

Mahārāja Parīkṣit is addressed here as *arindama*, "subduer of all enemies." Not only do we have enemies outside of our bodies, but within

our bodies there are many enemies, such as lusty desires, anger and greed. Mahārāja Parīkṣit is specifically addressed as *arindama* because in his political life he was able to subdue all kinds of enemies, and even though he was a young king, as soon as he heard that he was going to die within seven days, he immediately left his kingdom. He did not follow the dictates of enemies within his body, such as lust, greed and anger. He was not at all angry with the *muni's* son who had cursed him. Rather, he accepted the curse and prepared for his death in the association of Śukadeva Gosvāmī. Death is inevitable; no one can surpass the force of death. Therefore Mahārāja Parīkṣit, while fully alive, wanted to hear *Śrīmad-Bhāgavatam.* He is consequently addressed here as *arindama.*

Another word, *sura-priya,* is also significant. Although Kṛṣṇa, the Supreme Personality of Godhead, is equal toward everyone, He is especially inclined toward His devotees (*ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham*). The devotees are all demigods. There are two kinds of men within this world. One is called the *deva,* and the other is called the *asura.* The *Padma Purāṇa* states:

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

Anyone who is a devotee of Lord Kṛṣṇa is called a *deva,* and others, even though they may be devotees of demigods, are called *asuras.* Rāvaṇa, for example, was a great devotee of Lord Śiva, but he is described as an *asura.* Similarly, Hiraṇyakaśipu is described as a great devotee of Lord Brahmā, yet he was also an *asura.* Therefore, only the devotee of Lord Viṣṇu is called *sura,* not *asura.* Lord Kṛṣṇa is very much pleased with His devotees, even if they are not on the topmost stage of devotional service. Even on the lower stages of devotional service one is transcendental, and if one continues with devotional life, he continues to be a *deva* or *sura.* If one continues in this way, Kṛṣṇa will always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.

Concerning *ajitasya padam*, the abode of the Supreme Personality of Godhead in the milk ocean of this material world, Śrīla Viśvanātha Cakravartī Ṭhākura says: *padaṁ kṣīrodadhi-stha-śvetadvīpaṁ tamasaḥ prakṛteḥ param.* The island known as Śvetadvīpa, which is in the ocean of milk, is transcendental. It has nothing to do with this material world. A city government may have a rest house where the governor and important government officers stay. Such a rest house is not an ordinary house. Similarly, although Śvetadvīpa, which is in the ocean of milk, is in this material world, it is *paraṁ padam*, transcendental.

TEXT 25

तत्रादृष्टस्वरूपाय श्रुतपूर्वाय वै प्रभुः ।
स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः ॥२५॥

tatrādṛṣṭa-svarūpāya
śruta-pūrvāya vai prabhuḥ
stutim abrūta daivībhir
gīrbhis tv avahitendriyaḥ

tatra—there (at the Lord's abode known as Śvetadvīpa); *adṛṣṭa-svarūpāya*—unto the Supreme Personality of Godhead, who was not seen even by Lord Brahmā; *śruta-pūrvāya*—but who was heard about from the *Vedas; vai*—indeed; *prabhuḥ*—Lord Brahmā; *stutim*—prayers derived from Vedic literature; *abrūta*—performed; *daivībhiḥ*—by prayers mentioned in the Vedic literature or offered by persons strictly following Vedic principles; *gīrbhiḥ*—by such sound vibrations or songs; *tu*—then; *avahita-indriyaḥ*—fixed in mind, without deviation.

TRANSLATION

There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.

PURPORT

It is said that when Brahmā and the other demigods go to see the Supreme Personality of Godhead in Śvetadvīpa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word *śruta-pūrvāya* is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Kṛṣṇa was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam.* Even though the rascals and fools saw Kṛṣṇa personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him. Therefore we have to hear about God, Kṛṣṇa, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahmā had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Śvetadvīpa. Thus he took the opportunity to go there and offer prayers to the Lord.

These prayers were not ordinary concocted prayers. Prayers must be approved by Vedic literature, as indicated in this verse by the words *daivībhir gīrbhiḥ.* In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* This is bona fide. It is always mentioned in the *Caitanya-caritāmṛta,* and it is accepted by the *ācāryas.* The other, of course, is the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—"*śrī-kṛṣṇa-caitanya*" and the Hare Kṛṣṇa *mahā-mantra*—are sufficient to please the Supreme Personality of Godhead, although we cannot see

Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

TEXT 26

श्रीब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं
गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं
नमामहे देववरं वरेण्यम् ॥२६॥

śrī-brahmovāca
avikriyaṁ satyam anantam ādyaṁ
guhā-śayaṁ niṣkalam apratarkyam
mano-'grayānaṁ vacasāniruktaṁ
namāmahe deva-varaṁ vareṇyam

śrī-brahmā uvāca—Lord Brahmā said; *avikriyam*—unto the Personality of Godhead, who never changes (as opposed to material existence); *satyam*—the eternal supreme truth; *anantam*—unlimited; *ādyam*—the original cause of all causes; *guhā-śayam*—present in everyone's heart; *niṣkalam*—without any decrease in potency; *apratarkyam*—inconceivable, not within the jurisdiction of material arguments; *manaḥ-agrayānam*—more quick than the mind, inconceivable to mental speculation; *vacasā*—by jugglery of words; *aniruktam*—indescribable; *namāmahe*—all of us demigods offer our respectful obeisances; *deva-varam*—unto the Supreme Lord, who is not equalled or surpassed by anyone; *vareṇyam*—the supreme worshipable, who is worshiped by the Gāyatrī *mantra*.

TRANSLATION

Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe

You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead is not anything of material creation. Everything material must change from one form to another—for example, from earth to earthen pot and from earthen pot to earth again. All our creations are temporary, impermanent. The Supreme Personality of Godhead, however, is eternal, and similarly the living entities, who are parts of Him, are also eternal (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). The Supreme Personality of Godhead is *sanātana*, eternal, and the individual living entities are also eternal. The difference is that Kṛṣṇa, or God, is the supreme eternal, whereas the individual souls are minute, fragmental eternals. As stated in *Bhagavad-gītā* (13.3), *kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata.* Although the Lord is a living being and the individual souls are living beings, the Supreme Lord, unlike the individual souls, is *vibhu*, all-pervading, and *ananta*, unlimited. The Lord is the cause of everything. The living entities are innumerable, but the Lord is one. No one is greater than Him, and no one is equal to Him. Thus the Lord is the supreme worshipable object, as understood from the Vedic *mantras* (*na tat-samaś cābhyadhikaś ca dṛśyate*). The Lord is supreme because no one can evaluate Him by mental speculation or jugglery of words. The Lord can travel more quickly than the mind. In the *śruti-mantras* of *Īśopaniṣad* it is said:

anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

"Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." (*Īśopaniṣad* 4) Thus the Supreme is never to be equaled by the subordinate living entities.

Because the Lord is situated in everyone's heart and the individual living entity is not, never should the individual living entity be equated

with the Supreme Lord. In *Bhagavad-gītā* (15.15) the Lord says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ:* "I am situated in everyone's heart." This does not mean, however, that everyone is equal to the Lord. In the *śruti-mantras* it is also said, *hṛdi hy ayam ātmā pratiṣṭhitaḥ.* In the beginning of *Śrīmad-Bhāgavatam* it is said, *satyaṁ paraṁ dhīmahi.* The Vedic *mantras* say, *satyaṁ jñānam anantam* and *niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyam.* God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in *Bhagavad-gītā:*

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10) Thus although the Lord is silent in His abode, He is doing everything through His different energies (*parāsya śaktir vividhaiva śrūyate*) .

All the Vedic *mantras*, or *śruti-mantras*, are included in this verse spoken by Lord Brahmā, for Brahmā and his followers, the Brahma-sampradāya, understand the Supreme Personality of Godhead through the *paramparā* system. We have to gain understanding through the words of our predecessors. There are twelve *mahājanas*, or authorities, of whom Brahmā is one.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(*Bhāg.* 6.3.20)

We belong to the disciplic succession of Brahmā, and therefore we are known as the Brahma-sampradāya. As the demigods follow Lord Brahmā to understand the Supreme Personality of Godhead, we also have to follow the authorities of the *paramparā* system to understand the Lord.

TEXT 27

विपश्चितं प्राणमनोधियात्मना-
मर्थेन्द्रियाभासमनिद्रमव्रणम् ।
छायातपौ यत्र न गृध्रपक्षौ
तमक्षरं खं त्रियुगं व्रजामहे ॥२७॥

vipaścitaṁ prāṇa-mano-dhiyātmanām
arthendriyābhāsam anidram avraṇam
chāyātapau yatra na gṛdhra-pakṣau
tam akṣaraṁ khaṁ tri-yugaṁ vrajāmahe

vipaścitam—unto the omniscient; *prāṇa*—how the living force is working; *manaḥ*—how the mind is working; *dhiya*—how the intelligence is working; *ātmanām*—of all living entities; *artha*—the objects of the senses; *indriya*—the senses; *ābhāsam*—knowledge; *anidram*—always awake and free from ignorance; *avraṇam*—without a material body subject to pains and pleasures; *chāyā-ātapau*—the shelter for all who are suffering from ignorance; *yatra*—wherein; *na*—not; *gṛdhra-pakṣau*—partiality toward any living being; *tam*—unto Him; *akṣaram*—infallible; *kham*—all-pervading like the sky; *tri-yugam*—appearing with six opulences in three *yugas* (Satya, Tretā and Dvāpara); *vrajāmahe*—I take shelter.

TRANSLATION

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and

intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

PURPORT

In the beginning of *Śrīmad-Bhāgavatam* the Supreme Personality of Godhead is described in this way: *janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ.* The Lord is the origin of all emanations, and He directly and indirectly knows everything about all the activities within His creation. Therefore the Lord is addressed here as *vipaścitam*, one who is full of all knowledge or who knows everything. The Lord is the Supreme Soul, and He knows everything about the living entities and their senses.

The word *anidram*, meaning "always awake and free from ignorance," is very important in this verse. As stated in *Bhagavad-gītā* (15.15), *mattaḥ smṛtir jñānam apohanaṁ ca:* it is the Lord who gives intelligence to everyone and who causes everyone to forget. There are millions and millions of living entities, and the Lord gives them directions. Therefore He has no time to sleep, and He is never in ignorance of our activities. The Lord is the witness of everything; He sees what we are doing at every moment. The Lord is not covered by a body resulting from *karma.* Our bodies are formed as a result of our past deeds (*karmaṇā daiva-netreṇa*), but the Supreme Personality of Godhead does not have a material body, and therefore He has no *avidyā*, ignorance. He does not sleep, but is always alert and awake.

The Supreme Lord is described as *tri-yuga* because although He appeared variously in Satya-yuga, Tretā-yuga and Dvāpara-yuga, when He appeared in Kali-yuga He never declared Himself the Supreme Personality of Godhead.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam

The Lord appears in Kali-yuga as a devotee. Thus although He is Kṛṣṇa, He chants the Hare Kṛṣṇa *mantra* like a devotee. Still, *Śrīmad-Bhāgavatam* (11.5.32) recommends:

yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

Śrī Caitanya Mahāprabhu, whose complexion is not black like that of Kṛṣṇa but is golden (*tviṣākṛṣṇam*), is the Supreme Personality of Godhead. He is accompanied by associates like Nityānanda, Advaita, Gadādhara and Śrīvāsa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing *saṅkīrtana-yajña.* In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

TEXT 28

अजस्य चक्रं त्वजयेर्यमाणं
मनोमयं पञ्चदशारमाशु ।
त्रिनाभि विद्युच्चलमष्टनेमि
यदक्षमाहुस्तमृतं प्रपद्ये ॥२८॥

ajasya cakraṁ tv ajayeryamāṇaṁ
manomayaṁ pañcadaśāram āśu
tri-nābhi vidyuc-calam aṣṭa-nemi
yad-akṣam āhus tam ṛtaṁ prapadye

ajasya—of the living being; *cakram*—the wheel (the cycle of birth and death in this material world); *tu*—but; *ajayā*—by the external energy of the Supreme Lord; *īryamāṇam*—going around with great force; *manaḥ-mayam*—which is nothing but a mental creation depending chiefly on the mind; *pañcadaśa*—fifteen; *aram*—possessing spokes; *āśu*—very quick; *tri-nābhi*—having three naves (the three modes of material nature); *vidyut*—like electricity; *calam*—moving; *aṣṭa-nemi*—made of eight fellies (the eight external energies of the Lord—*bhūmir āpo 'nalo vāyuḥ*, etc.); *yat*—who; *akṣam*—the hub; *āhuḥ*—they say;

tam—unto Him; *ṛtam*—the fact; *prapadye*—let us offer our respectful obeisances.

TRANSLATION

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

PURPORT

The cycle of repeated birth and death is figuratively described herein. As stated in *Bhagavad-gītā* (7.5):

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the *jīvātmā* is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahmā.

TEXT 29

य एकवर्णं तमसः परं त-
दलोकमव्यक्तमनन्तपारम् ।
आसाञ्चकारोपसुपर्णमेन-
मुपासते योगरथेन धीराः ॥२९॥

ya eka-varṇaṁ tamasaḥ paraṁ tad
alokam avyaktam ananta-pāram
āsāṁ cakāropasuparṇam enam
upāsate yoga-rathena dhīrāḥ

yaḥ—the Supreme Personality of Godhead who; *eka-varṇam*—absolute, situated in pure goodness; *tamasaḥ*—to the darkness of the material world; *param*—transcendental; *tat*—that; *alokam*—who cannot be seen; *avyaktam*—not manifested; *ananta-pāram*—unlimited, beyond the measurement of material time and space; *āsām cakāra*—situated; *upa-suparṇam*—on the back of Garuḍa; *enam*—Him; *upāsate*—worship; *yoga-rathena*—by the vehicle of mystic *yoga; dhīrāḥ*—persons who are sober, undisturbed by material agitation.

TRANSLATION

The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa—the oṁkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material

eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

PURPORT

Sattvaṁ viśuddhaṁ vasudeva-śabditam (*Bhāg.* 4.3.23). In this material world, the three modes of material nature—goodness, passion and ignorance—prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the *vasudeva* platform. It is on this platform of *vasudeva* that Vāsudeva, or Kṛṣṇa, can appear. Thus Kṛṣṇa appeared on this planet as the son of Vasudeva. Because the Lord is situated beyond the three modes of material nature, He is unseen by those who are dominated by these three modes. One must therefore become *dhīra*, or undisturbed by the modes of material nature. The process of *yoga* may be practiced by one who is free from the agitation of these modes. Therefore *yoga* is defined in this way: *yoga indriya-saṁyamaḥ*. As previously explained, we are disturbed by the *indriyas*, or senses. Moreover, we are agitated by the three modes of material nature, which are imposed upon us by the external energy. In conditional life, the living entity moves turbulently in the whirlpool of birth and death, but when one is situated on the transcendental platform of *viśuddha-sattva*, pure goodness, he can see the Supreme Personality of Godhead, who sits on the back of Garuḍa. Lord Brahmā offers his respectful obeisances unto that Supreme Lord.

TEXT 30

न यस्य कश्चातितितर्ति मायां
यया जनो मुह्यति वेद नार्थम् ।
तं निर्जितात्मात्मगुणं परेशं
नमाम भूतेषु समं चरन्तम् ॥३०॥

na yasya kaścātititarti māyāṁ
yayā jano muhyati veda nārtham
taṁ nirjitātmātma-guṇaṁ pareśaṁ
namāma bhūteṣu samaṁ carantam

na—not; *yasya*—of whom (the Supreme Personality of Godhead); *kaśca*—anyone; *atititarti*—is able to overcome; *māyām*—the illusory energy; *yayā*—by whom (by the illusory energy); *janaḥ*—people in general; *muhyati*—become bewildered; *veda*—understand; *na*—not; *artham*—the aim of life; *tam*—unto Him (the Supreme Personality of Godhead); *nirjita*—completely controlling; *ātmā*—the living entities; *ātma-guṇam*—and His external energy; *para-īśam*—the Lord, who is transcendentally situated; *namāma*—we offer our respectful obeisances; *bhūteṣu*—unto all living beings; *samam*—equally situated, or equipoised; *carantam*—controlling or ruling them.

TRANSLATION

No one can overcome the Supreme Personality of Godhead's illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

PURPORT

The prowess of the Supreme Personality of Godhead, Viṣṇu, certainly controls all living entities, so much so that the living entities have forgotten the aim of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* the living entities have forgotten that the aim of life is to go back home, back to Godhead. The external energy of the Supreme Personality of Godhead gives all conditioned souls what appears to be an opportunity to be happy within this material world, but that is *māyā;* in other words, it is a dream that is never to be fulfilled. Thus every living being is illusioned by the external energy of the Supreme Lord. That illusory energy is undoubtedly very strong, but she is fully under the control of the transcendental person who is described in this verse as *pareśam*, the transcendental Lord. The Lord is not a part of the material creation, but is

beyond the creation. Therefore, not only does He control the conditioned souls through His external energy, but He also controls the external energy itself. *Bhagavad-gītā* clearly says that the strong material energy controls everyone and that getting out of her control is extremely difficult. That controlling energy belongs to the Supreme Personality of Godhead and works under His control. The living entities, however, being subdued by the material energy, have forgotten the Supreme Personality of Godhead.

TEXT 31

इमे वयं यत्प्रिययैव तन्वा
सत्त्वेन सृष्टा बहिरन्तराविः ।
गतिं न सूक्ष्मामृषयश्च विद्महे
कुतोऽसुराद्या इतरप्रधानाः ॥३१॥

ime vayaṁ yat-priyayaiva tanvā
sattvena sṛṣṭā bahir-antar-āviḥ
gatiṁ na sūkṣmām ṛṣayaś ca vidmahe
kuto 'surādyā itara-pradhānāḥ

ime—these; *vayam*—we (the demigods); *yat*—to whom; *priyayā*—appearing very near and dear; *eva*—certainly; *tanvā*—the material body; *sattvena*—by the mode of goodness; *sṛṣṭāḥ*—created; *bahiḥ-antaḥ-āviḥ*—although fully aware, internally and externally; *gatim*—destination; *na*—not; *sūkṣmām*—very subtle; *ṛṣayaḥ*—great saintly persons; *ca*—also; *vidmahe*—understand; *kutaḥ*—how; *asura-ādyāḥ*—the demons and atheists; *itara*—who are insignificant in their identities; *pradhānāḥ*—although they are leaders of their own societies.

TRANSLATION

Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can

they understand the Lord? Let us offer our respectful obeisances unto Him.

PURPORT

Atheists and demons cannot understand the Supreme Personality of Godhead, although He is situated within everyone. For them the Lord finally appears in the form of death, as confirmed in *Bhagavad-gītā* (*mṛtyuḥ sarva-haraś cāham*). Atheists think that they are independent, and therefore they do not care about the supremacy of the Lord, yet the Lord asserts His supremacy when He overcomes them as death. At the time of death, their attempts to use their so-called scientific knowledge and philosophical speculation to deny the supremacy of the Lord cannot work. Hiraṇyakaśipu, for example, was an exalted representative of the atheistic class of men. He always challenged the existence of God, and thus he became inimical even toward his own son. Everyone was afraid of Hiraṇyakaśipu's atheistic principles. Nonetheless, when Lord Nṛsiṁhadeva appeared in order to kill him, Hiraṇyakaśipu's atheistic principles could not save him. Lord Nṛsiṁhadeva killed Hiraṇyakaśipu and took away all his power, influence and pride. Atheistic men, however, never understand how everything they create is annihilated. The Supersoul is situated within them, but because of the predominance of the modes of passion and ignorance, they cannot understand the supremacy of the Lord. Even the demigods, the devotees, who are transcendentally situated or situated on the platform of goodness, are not fully aware of the qualities and position of the Lord. How then can the demons and atheists understand the Supreme Personality of Godhead? It is not possible. Therefore, to gain this understanding, the demigods, headed by Lord Brahmā, offered their respectful obeisances to the Lord.

TEXT 32

पादौ महीयं स्वकृतैव यस्य
चतुर्विधो यत्र हि भूतसर्गः ।
स वै महापूरुष आत्मतन्त्रः
प्रसीदतां ब्रह्म महाविभूतिः ॥३२॥

pādau mahīyaṁ sva-kṛtaiva yasya
catur-vidho yatra hi bhūta-sargaḥ
sa vai mahā-pūruṣa ātma-tantraḥ
prasīdatāṁ brahma mahā-vibhūtiḥ

pādau—His lotus feet; *mahī*—the earth; *iyam*—this; *sva-kṛta*—created by Himself; *eva*—indeed; *yasya*—of whom; *catuḥ-vidhaḥ*—of four kinds of living entities; *yatra*—wherein; *hi*—indeed; *bhūta-sargaḥ*—material creation; *saḥ*—He; *vai*—indeed; *mahā-pūruṣaḥ*—the Supreme Person; *ātma-tantraḥ*—self-sufficient; *prasīdatām*—may He be merciful to us; *brahma*—the greatest; *mahā-vibhūtiḥ*—with unlimited potency.

TRANSLATION

On this earth there are four kinds of living entities, who are all created by Him. The material creation rests on His lotus feet. He is the great Supreme Person, full of opulence and power. May He be pleased with us.

PURPORT

The word *mahī* refers to the five material elements—earth, water, air, fire and sky—which rest upon the lotus feet of the Supreme Personality of Godhead. *Mahat-padaṁ puṇya-yaśo murāreḥ.* The *mahat-tattva*, the total material energy, rests on His lotus feet, for the cosmic manifestation is but another opulence of the Lord. In this cosmic manifestation there are four kinds of living entities—*jarāyu-ja* (those born from embryos), *aṇḍa-ja* (those born from eggs), *sveda-ja* (those born from perspiration), and *udbhij-ja* (those born from seeds). Everything is generated from the Lord, as confirmed in the *Vedānta-sūtra* (*janmādy asya yataḥ*). No one is independent, but the Supreme Soul is completely independent. *Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ.* The word *sva-rāṭ* means "independent." We are dependent, whereas the Supreme Lord is completely independent. Therefore the Supreme Lord is the greatest of all. Even Lord Brahmā, who created the cosmic manifestation, is but another opulence of the Supreme Personality of Godhead. The material creation is activated by the Lord, and therefore the Lord is not a part of the material creation. The Lord exists in His original, spiritual

position. The universal form of the Lord, *vairāja-mūrti*, is another feature of the Supreme Personality of Godhead.

TEXT 33

अम्भस्तु यद्रेत उदारवीर्यं
सिध्यन्ति जीवन्त्युत वर्धमानाः ।
लोका यथोऽथाखिललोकपालाः
प्रसीदतां नः स महाविभूतिः ॥३३॥

ambhas tu yad-reta udāra-vīryaṁ
sidhyanti jīvanty uta vardhamānāḥ
lokā yato 'thākhila-loka-pālāḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

ambhaḥ—the masses of water seen on this planet or on others; *tu*—but; *yat-retaḥ*—His semen; *udāra-vīryam*—so powerful; *sidhyanti*—are generated; *jīvanti*—live; *uta*—indeed; *vardhamānāḥ*—flourish; *lokāḥ*—all the three worlds; *yataḥ*—from which; *atha*—also; *akhila-loka-pālāḥ*—all the demigods throughout the universe; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—a person with unlimited potency.

TRANSLATION

The entire cosmic manifestation has emerged from water, and it is because of water that all living entities endure, live and develop. This water is nothing but the semen of the Supreme Personality of Godhead. Therefore, may the Supreme Personality of Godhead, who has such great potency, be pleased with us.

PURPORT

Despite the theories of so-called scientists, the vast quantities of water on this planet and on other planets are not created by a mixture of hydrogen and oxygen. Rather, the water is sometimes explained to be the perspiration and sometimes the semen of the Supreme Personality of Godhead. It is from water that all living entities emerge, and because of

water they live and grow. If there were no water, all life would cease. Water is the source of life for everyone. Therefore, by the grace of the Supreme Personality of Godhead, we have so much water all over the world.

TEXT 34

सोमं मनो यस्य समामनन्ति
दिवौकसां यो बलमन्ध आयुः ।
ईशो नगानां प्रजनः प्रजानां
प्रसीदतां नः स महाविभूतिः ॥३४॥

somaṁ mano yasya samāmananti
divaukasāṁ yo balam andha āyuḥ
īśo nagānāṁ prajanaḥ prajānāṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

somam—the moon; *manaḥ*—the mind; *yasya*—of whom (of the Supreme Personality of Godhead); *samāmananti*—they say; *divaukasām*—of the denizens of the upper planetary systems; *yaḥ*—who; *balam*—the strength; *andhaḥ*—the food grains; *āyuḥ*—the duration of life; *īśaḥ*—the Supreme Lord; *nagānām*—of the trees; *prajanaḥ*—the source of breeding; *prajānām*—of all living entities; *prasīdatām*—may He be pleased; *naḥ*—upon us; *saḥ*—that Supreme Personality of Godhead; *mahā-vibhūtiḥ*—the source of all opulences.

TRANSLATION

Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulences, be pleased with us.

PURPORT

Soma, the predominating deity of the moon, is the source of food grains and therefore the source of strength even for the celestial beings,

the demigods. He is the vital force for all vegetation. Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert.

TEXT 35

अग्निर्मुखं यस्य तु जातवेदा
जातः क्रियाकाण्डनिमित्तजन्मा ।
अन्तःसमुद्रेऽनुपचन्स्वधातून्
प्रसीदतां नः स महाविभूतिः ॥३५॥

agnir mukhaṁ yasya tu jāta-vedā
jātaḥ kriyā-kāṇḍa-nimitta-janmā
antaḥ-samudre 'nupacan sva-dhātūn
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

agniḥ—fire; *mukham*—the mouth through which the Supreme Personality of Godhead eats; *yasya*—of whom; *tu*—but; *jāta-vedāḥ*—the producer of wealth or of all necessities of life; *jātaḥ*—produced; *kriyā-kāṇḍa*—ritualistic ceremonies; *nimitta*—for the sake of; *janmā*—formed for this reason; *antaḥ-samudre*—within the depths of the ocean; *anupacan*—always digesting; *sva-dhātūn*—all elements; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

TRANSLATION

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 36

यच्चक्षुरासीत् तरणिर्देवयानं
त्रयीमयो ब्रह्मण एष धिष्ण्यम् ।
द्वारं च मुक्तेरमृतं च मृत्युः
प्रसीदतां नः स महाविभूतिः ॥३६॥

yac-cakṣur āsīt taraṇir deva-yānaṁ
trayīmayo brahmaṇa eṣa dhiṣṇyam
dvāraṁ ca mukter amṛtaṁ ca mṛtyuḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

yat—that which; *cakṣuḥ*—eye; *āsīt*—became; *taraṇiḥ*—the sun-god; *deva-yānam*—the predominating deity for the path of deliverance for the demigods; *trayī-mayaḥ*—for the sake of guidance in *karma-kāṇḍa* Vedic knowledge; *brahmaṇaḥ*—of the supreme truth; *eṣaḥ*—this; *dhiṣṇyam*—the place for realization; *dvāram ca*—as well as the gateway; *mukteḥ*—for liberation; *amṛtam*—the path of eternal life; *ca*—as well as; *mṛtyuḥ*—the cause of death; *prasīdatām*—may He be pleased; *naḥ*—upon us; *saḥ*—that Supreme Personality of Godhead; *mahā-vibhūtiḥ*—the all-powerful.

TRANSLATION

The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

PURPORT

The sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the *Vedas.* As confirmed in *Brahma-saṁhitā* (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." The sun is actually the eye of the Lord. In the Vedic *mantras* it is said that unless the Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord. That is confirmed here by the words *yac-cakṣur āsīt* and in the *Brahma-saṁhitā* by the words *yac-cakṣur eṣa savitā*. The word *savitā* means the sun-god.

TEXT 37

प्राणादभूद् यस्य चराचराणां
प्राणः सहो बलमोजश्च वायुः ।
अन्वास्म सम्राजमिवानुगा वयं
प्रसीदतां नः स महाविभूतिः ॥३७॥

prāṇād abhūd yasya carācarāṇāṁ
prāṇaḥ saho balam ojaś ca vāyuḥ
anvāsma samrājam ivānugā vayaṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

prāṇāt—from the vital force; *abhūt*—generated; *yasya*—of whom; *cara-acarāṇām*—of all living entities, moving and nonmoving; *prāṇaḥ*—the vital force; *sahaḥ*—the basic principle of life; *balam*—strength; *ojaḥ*—the vital force; *ca*—and; *vāyuḥ*—the air; *anvāsma*—follow; *samrājam*—an emperor; *iva*—like; *anugāḥ*—followers; *vayam*—all of us; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

TRANSLATION

All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.

TEXT 38

श्रोत्राद् दिशो यस्य हृदश्च खानि
प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।
प्राणेन्द्रियात्मासुशरीरकेतः
प्रसीदतां नः स महाविभूतिः ॥३८॥

śrotrād diśo yasya hṛdaś ca khāni
prajajñire kham puruṣasya nābhyāḥ
prāṇendriyātmāsu-śarīra-ketaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

śrotrāt—from the ears; *diśaḥ*—different directions; *yasya*—of whom; *hṛdaḥ*—from the heart; *ca*—also; *khāni*—the holes of the body; *prajajñire*—generated; *kham*—the sky; *puruṣasya*—of the Supreme Person; *nābhyāḥ*—from the navel; *prāṇa*—of the life force; *indriya*—senses; *ātmā*—mind; *asu*—vital force; *śarīra*—and body; *ketaḥ*—the shelter; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

TRANSLATION

May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.

TEXT 39

बलान्महेन्द्रस्त्रिदशाः प्रसादा-
न्मन्योर्गिरीशो धिषणाद् विरिञ्चः ।
खेभ्यस्तु छन्दांस्यृषयो मेढ्रतः कः
प्रसीदतां नः स महाविभूतिः ॥३९॥

balān mahendras tri-daśāḥ prasādān
manyor girīśo dhiṣaṇād viriñcaḥ
khebhyas tu chandāṁsy ṛṣayo meḍhrataḥ kaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

balāt—by His strength; *mahā-indraḥ*—King Indra became possible; *tri-daśāḥ*—as well as the demigods; *prasādāt*—by satisfaction; *manyoḥ*—by anger; *giri-īśaḥ*—Lord Śiva; *dhiṣaṇāt*—from sober intelligence; *viriñcaḥ*—Lord Brahmā; *khebhyaḥ*—from the bodily holes; *tu*—as well as; *chandāṁsi*—Vedic *mantras; ṛṣayaḥ*—great saintly persons; *meḍhrataḥ*—from the genitals; *kaḥ*—the *prajāpatis; prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the Supreme Personality of Godhead, who has extraordinary power.

TRANSLATION

Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

TEXT 40

श्रीर्वक्षसः पितरच्छाययासन्
धर्मः स्तनादितरः पृष्ठतोऽभूत् ।

द्यौर्यस्य शीर्ष्णोऽप्सरसो विहारात्
प्रसीदतां नः स महाविभूतिः ॥४०॥

śrīr vakṣasaḥ pitaraś chāyayāsan
dharmaḥ stanād itaraḥ pṛṣṭhato 'bhūt
dyaur yasya śīrṣṇo 'psaraso vihārāt
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

śrīḥ—the goddess of fortune; *vakṣasaḥ*—from His chest; *pitaraḥ*—the inhabitants of Pitṛloka; *chāyayā*—from His shadow; *āsan*—became possible; *dharmaḥ*—the principle of religion; *stanāt*—from His bosom; *itaraḥ*—irreligion (the opposite of *dharma*); *pṛṣṭhataḥ*—from the back; *abhūt*—became possible; *dyauḥ*—the heavenly planets; *yasya*—of whom; *śīrṣṇaḥ*—from the top of the head; *apsarasaḥ*—the inhabitants of Apsaroloka; *vihārāt*—by His sense enjoyment; *prasīdatām*—kindly be pleased; *naḥ*—upon us; *saḥ*—He (the Supreme Personality of Godhead); *mahā-vibhūtiḥ*—the greatest in all prowess.

TRANSLATION

The goddess of fortune was generated from His chest, the inhabitants of Pitṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 41

विप्रो मुखाद् ब्रह्म च यस्य गुह्यं
राजन्य आसीद् भुजयोर्बलं च ।
ऊर्वोर्विडोजोऽङ्घ्रिरवेदशूद्रौ
प्रसीदतां नः स महाविभूतिः ॥४१॥

vipro mukhād brahma ca yasya guhyaṁ
rājanya āsīd bhujayor balaṁ ca
ūrvor viḍ ojo 'ṅghrir aveda-śūdrau
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

vipraḥ—the *brāhmaṇas; mukhāt*—from His mouth; *brahma*—the Vedic literatures; *ca*—also; *yasya*—of whom; *guhyam*—from His confidential knowledge; *rājanyaḥ*—the *kṣatriyas; āsīt*—became possible; *bhujayoḥ*—from His arms; *balam ca*—as well as bodily strength; *ūrvoḥ*—from the thighs; *viṭ*—*vaiśyas; ojaḥ*—and their expert productive knowledge; *aṅghriḥ*—from His feet; *aveda*—those who are beyond the jurisdiction of Vedic knowledge; *śūdrau*—the worker class; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful Personality of Godhead.

TRANSLATION

The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

TEXT 42

लोभोऽधरात् प्रीतिरुपर्यभूद् द्युति-
र्नस्तः पशव्यः स्पर्शेन कामः ।
भ्रुवोर्यमः पक्ष्मभवस्तु कालः
प्रसीदतां नः स महाविभूतिः ॥४२॥

lobho 'dharāt prītir upary abhūd dyutir
nastaḥ paśavyaḥ sparśena kāmaḥ
bhruvor yamaḥ pakṣma-bhavas tu kālaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

lobhaḥ—greed; *adharāt*—from the lower lip; *prītiḥ*—affection; *upari*—from the upper lip; *abhūt*—became possible; *dyutiḥ*—bodily luster; *nastaḥ*—from the nose; *paśavyaḥ*—fit for the animals; *sparśena*—by the touch; *kāmaḥ*—lusty desires; *bhruvoḥ*—from the eyebrows; *yamaḥ*—Yamarāja became possible; *pakṣma-bhavaḥ*—from the eyelashes; *tu*—but; *kālaḥ*—eternal time, which brings death;

prasīdatām—be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the Supreme Personality of Godhead, who has great prowess.

TRANSLATION

Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

TEXT 43

द्रव्यं वयः कर्म गुणान्विशेषं
यद्योगमायाविहितान्वदन्ति ।
यद् दुर्विभाव्यं प्रबुधापबाधं
प्रसीदतां नः स महाविभूतिः ॥४३॥

dravyaṁ vayaḥ karma guṇān viśeṣaṁ
yad-yogamāyā-vihitān vadanti
yad durvibhāvyaṁ prabudhāpabādhaṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

dravyam—the five elements of the material world; *vayaḥ*—time; *karma*—fruitive activities; *guṇān*—the three modes of material nature; *viśeṣam*—the varieties caused by combinations of the twenty-three elements; *yat*—that which; *yoga-māyā*—by the Lord's creative potency; *vihitān*—all done; *vadanti*—all learned men say; *yat durvibhāvyam*—which is actually extremely difficult to understand; *prabudha-apabādham*—rejected by the learned, by those who are fully aware; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the controller of everything.

TRANSLATION

All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamāyā. This material world is therefore extremely difficult to understand, but those

who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

PURPORT

The word *durvibhāvyam* is very important in this verse. No one can understand how everything is happening in this material world by the arrangement of the Supreme Personality of Godhead through His material energies. As stated in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* everything is actually happening under the direction of the Supreme Personality of Godhead. This much we can learn, but how it is happening is extremely difficult to understand. We cannot even understand how the affairs within our body are systematically taking place. The body is a small universe, and since we cannot understand how things are happening in this small universe, how can we understand the affairs of the bigger universe? Actually this universe is very difficult to understand, yet learned sages have advised, as Kṛṣṇa has also advised, that this material world is *duḥkhālayam aśāśvatam;* in other words, it is a place of misery and temporality. One must give up this world and go back home, back to the Personality of Godhead. Materialists may argue, "If this material world and its affairs are impossible to understand, how can we reject it?" The answer is provided by the word *prabudhāpabādham.* We have to reject this material world because it is rejected by those who are learned in Vedic wisdom. Even though we cannot understand what this material world is, we should be ready to reject it in accordance with the advice of learned persons, especially the advice of Kṛṣṇa. Kṛṣṇa says:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." (Bg. 8.15) One has to return home, back to Godhead, for this is the highest perfection of life. To go

back to Godhead means to reject this material world. Although we cannot understand the functions of this material world and whether it is good for us or bad for us, in accordance with the advice of the supreme authority we must reject it and go back home, back to Godhead.

TEXT 44

नमोऽस्तु तस्मा उपशान्तशक्तये
स्वाराज्यलाभप्रतिपूरितात्मने ।
गुणेषु मायारचितेषु वृत्तिभि-
र्न सज्जमानाय नभस्वदूतये ॥४४॥

namo 'stu tasmā upaśānta-śaktaye
svārājya-lābha-pratipūritātmane
guṇeṣu māyā-raciteṣu vṛttibhir
na sajjamānāya nabhasvad-ūtaye

namaḥ—our respectful obeisances; *astu*—let there be; *tasmai*—unto Him; *upaśānta-śaktaye*—who does not endeavor to achieve anything else, who is free from restlessness; *svārājya*—completely independent; *lābha*—of all gains; *pratipūrita*—fully achieved; *ātmane*—unto the Supreme Personality of Godhead; *guṇeṣu*—of the material world, which is moving because of the three modes of nature; *māyā-raciteṣu*—things created by the external energy; *vṛttibhiḥ*—by such activities of the senses; *na sajjamānāya*—one who does not become attached, or one who is above material pains and pleasures; *nabhasvat*—the air; *ūtaye*—unto the Lord, who has created this material world as His pastime.

TRANSLATION

Let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is completely silent, free from endeavor, and completely satisfied by His own achievements. He is not attached to the activities of the material world through His senses. Indeed, in performing His pastimes in this material world, He is just like the unattached air.

PURPORT

We can simply understand that behind the activities of material nature is the Supreme Lord, by whose indications everything takes place, although we cannot see Him. Even without seeing Him, we should offer Him our respectful obeisances. We should know that He is complete. Everything is done systematically by His energies (*parāsya śaktir vividhaiva śrūyate*), and therefore He has nothing to do (*na tasya kāryaṁ karaṇaṁ ca vidyate*). As indicated here by the word *upaśānta-śaktaye*, His different energies act, but although He sets these energies in action, He Himself has nothing to do. He is not attached to anything, for He is the Supreme Personality of Godhead. Therefore, let us offer our respectful obeisances unto Him.

TEXT 45

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् ।
प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥४५॥

sa tvaṁ no darśayātmānam
asmat-karaṇa-gocaram
prapannānāṁ didṛkṣūṇāṁ
sasmitaṁ te mukhāmbujam

saḥ—He (the Supreme Personality of Godhead); *tvam*—You are my Lord; *naḥ*—to us; *darśaya*—be visible; *ātmānam*—in Your original form; *asmat-karaṇa-gocaram*—appreciable by our direct senses, especially by our eyes; *prapannānām*—we are all surrendered unto You; *didṛkṣūṇām*—yet we wish to see You; *sasmitam*—smiling; *te*—Your; *mukha-ambujam*—lotuslike face.

TRANSLATION

O Supreme Personality of Godhead, we are surrendered unto You, yet we wish to see You. Please make Your original form and smiling lotus face visible to our eyes and appreciable to our other senses.

PURPORT

The devotees are always eager to see the Supreme Personality of Godhead in His original form, with His smiling lotuslike face. They are not interested in experiencing the impersonal form. The Lord has both impersonal and personal features. The impersonalists have no idea of the personal feature of the Lord, but Lord Brahmā and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words *sasmitam te mukhāmbujam.* Those who are in the Vaiṣṇava *sampradāya* of Brahmā always want to see the Supreme Personality of Godhead. They are eager to realize the Lord's personal feature, not the impersonal feature. As clearly stated here, *asmat-karaṇa-gocaram:* the personal feature of the Lord can be directly perceived by our senses.

TEXT 46

तैस्तैः स्वेच्छाभूतै रूपैः काले काले स्वयं विभो ।
कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि ॥४६॥

tais taiḥ svecchā-bhūtai rūpaiḥ
kāle kāle svayaṁ vibho
karma durviṣahaṁ yan no
bhagavāṁs tat karoti hi

taiḥ—by such appearances; *taiḥ*—by such incarnations; *sva-icchā-bhūtaiḥ*—all appearing by Your personal sweet will; *rūpaiḥ*—by factual forms; *kāle kāle*—in different millenniums; *svayam*—personally; *vibho*—O Supreme; *karma*—activities; *durviṣaham*—uncommon (unable to be enacted by anyone else); *yat*—that which; *naḥ*—unto us; *bhagavān*—the Supreme Personality of Godhead; *tat*—that; *karoti*—executes; *hi*—indeed.

TRANSLATION

O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.

PURPORT

The Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Thus it is not imagination but a fact that the Supreme Personality of Godhead, by His sweet will, appears in different incarnations, such as Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Buddha and many other forms. Devotees are always eager to see one of the Lord's innumerable forms. It is said that just as no one can count how many waves there are in the sea, no one can count the forms of the Lord. This does not mean, however, that anyone can claim to be a form of the Lord and be acceptable as an incarnation. The incarnation of the Supreme Personality of Godhead must be accepted in terms of the descriptions found in the *śāstras*. Lord Brahmā is eager to see the incarnation of the Lord, or the original source of all incarnations; he is not eager to see an imposter. The incarnation's activities are proof of His identity. All the incarnations described in the *śāstras* act wonderfully (*keśava dhṛta-mīna-śarīra jaya jagadīśa hare*). It is only by the personal sweet will of the Supreme Personality of Godhead that He appears and disappears, and only fortunate devotees can expect to see Him face to face.

TEXT 47

क्लेशभूर्यल्पसाराणि कर्माणि विफलानि वा ।
देहिनां विषयार्तानां न तथैवार्पितं त्वयि ॥४७॥

kleśa-bhūry-alpa-sārāṇi
karmāṇi viphalāni vā
dehināṁ viṣayārtānāṁ
na tathaivārpitaṁ tvayi

kleśa—hardship; *bhūri*—very much; *alpa*—very little; *sārāṇi*—good result; *karmāṇi*—activities; *viphalāni*—frustration; *vā*—either;

dehinām—of persons; *viṣaya-artānām*—who are eager to enjoy the material world; *na*—not; *tathā*—like that; *eva*—indeed; *arpitam*—dedicated; *tvayi*—unto Your Lordship.

TRANSLATION

Karmīs are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations.

PURPORT

We can practically see how the devotees who have dedicated their lives for the service of the Lord in the Kṛṣṇa consciousness movement are getting immense opportunities for the service of the Supreme Personality of Godhead without working very hard. The Kṛṣṇa consciousness movement actually started with only forty rupees, but now it has more than forty crores worth of property, and all this opulence has been achieved within eight or ten years. No *karmī* can expect to improve his business so swiftly, and besides that, whatever a *karmī* acquires is temporary and sometimes frustrating. In Kṛṣṇa consciousness, however, everything is encouraging and improving. The Kṛṣṇa consciousness movement is not very popular with the *karmīs* because this movement recommends that one refrain from illicit sex, meat-eating, gambling and intoxication. These are restrictions that *karmīs* very much dislike. Nonetheless, in the presence of so many enemies, this movement is progressing, going forward without impediments. If the devotees continue to spread this movement, dedicating life and soul to the lotus feet of Kṛṣṇa, no one will be able to check it. The movement will go forward without limits. Chant Hare Kṛṣṇa!

TEXT 48

नावमः कर्मकल्पोऽपि विफलायेश्वरार्पितः ।
कल्पते पुरुषस्यैष स ह्यात्मा दयितो हितः ॥४८॥

nāvamaḥ karma-kalpo 'pi
viphalāyeśvarārpitaḥ
kalpate puruṣasyaiva
sa hy ātmā dayito hitaḥ

na—not; *avamaḥ*—very little, or insignificant; *karma*—activities; *kalpaḥ*—rightly executed; *api*—even; *viphalāya*—go in vain; *īśvara-arpitaḥ*—because of being dedicated to the Supreme Personality of Godhead; *kalpate*—it is so accepted; *puruṣasya*—of all persons; *eva*—indeed; *saḥ*—the Supreme Personality of Godhead; *hi*—certainly; *ātmā*—the Supersoul, the supreme father; *dayitaḥ*—extremely dear; *hitaḥ*—beneficial.

TRANSLATION

Activities dedicated to the Supreme Personality of Godhead, even if performed in small measure, never go in vain. The Supreme Personality of Godhead, being the supreme father, is naturally very dear and always ready to act for the good of the living entities.

PURPORT

In *Bhagavad-gītā* (2.40), the Lord says *svalpam apy asya dharmasya trāyate mahato bhayāt:* this *dharma*, devotional service, is so important that even if performed to a very small, almost negligible extent, it can give one the supreme result. There are many instances in the history of the world in which even a slight service rendered to the Lord has saved a living entity from the greatest danger. Ajāmila, for example, was saved by the Supreme Personality of Godhead from the greatest danger, that of going to hell. He was saved simply because he chanted the name Nārāyaṇa at the end of his life. When Ajāmila chanted this holy name of the Lord, Nārāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Nārāyaṇa. Nonetheless, Lord Nārāyaṇa took this chanting seriously, and thus Ajāmila achieved the result of *ante nārāyaṇa-smṛtiḥ*, remembering Nārāyaṇa at the end of life. If one somehow or other remembers the holy name of Nārāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.

The Supreme Personality of Godhead is actually the only object of our love. As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. Dhruva Mahārāja went to the forest to achieve some material result by austerity and penance, but when he actually saw the Supreme Personality of Godhead he said, "I do not want any material benediction. I am completely satisfied." Even if one wants some material benefit from serving the Supreme Personality of Godhead, this can be achieved extremely easily, without hard labor. Therefore the *śāstra* recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (*Bhāg.* 2.3.10) Even if one has material desires, one can undoubtedly achieve what he wants by rendering service to the Lord.

TEXT 49

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥४९॥

yathā hi skandha-śākhānāṁ
taror mūlāvasecanam
evam ārādhanaṁ viṣṇoḥ
sarveṣām ātmanaś ca hi

yathā—as; *hi*—indeed; *skandha*—of the trunk; *śākhānām*—and of the branches; *taroḥ*—of a tree; *mūla*—the root; *avasecanam*—watering; *evam*—in this way; *ārādhanam*—worship; *viṣṇoḥ*—of Lord Viṣṇu; *sarveṣām*—of everyone; *ātmanaḥ*—of the Supersoul; *ca*—also; *hi*—indeed.

TRANSLATION

When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

PURPORT

As stated in the *Padma Purāṇa:*

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." There are many demigods worshiped by people who are attached to material desires (*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*). Because people are embarrassed by so many material desires, they worship Lord Śiva, Lord Brahmā, the goddess Kālī, Durgā, Gaṇeśa and Sūrya to achieve different results. However, one can achieve all these results simultaneously just by worshiping Lord Viṣṇu. As stated elsewhere in the *Bhāgavatam* (4.31.14):

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food to the stomach, one satisfies all the limbs of the body. Similarly, by worshiping Lord Viṣṇu one can satisfy everyone." Kṛṣṇa consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. If one is trained to worship the Supreme Personality of Godhead, Kṛṣṇa, who is

the origin of *viṣṇu-tattva*, one can become fully satisfied and perfect in all respects.

TEXT 50

नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे ।
निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम् ॥५०॥

namas tubhyam anantāya
durvitarkyātma-karmaṇe
nirguṇāya guṇeśāya
sattva-sthāya ca sāmpratam

namaḥ—all obeisances; *tubhyam*—unto You, my Lord; *anantāya*—who are everlasting, transcending the three phases of time (past, present and future); *durvitarkya-ātma-karmaṇe*—unto You, who perform inconceivable activities; *nirguṇāya*—which are all transcendental, free from the inebriety of material qualities; *guṇa-īśāya*—unto You, who control the three modes of material nature; *sattva-sthāya*—who are in favor of the material quality of goodness; *ca*—also; *sāmpratam*—at present.

TRANSLATION

My Lord, all obeisances unto You, who are eternal, beyond time's limits of past, present and future. You are inconceivable in Your activities, You are the master of the three modes of material nature, and, being transcendental to all material qualities, You are free from material contamination. You are the controller of all three of the modes of nature, but at the present You are in favor of the quality of goodness. Let us offer our respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead controls the material activities manifested by the three modes of material nature. As stated in *Bhagavad-gītā, nirguṇaṁ guṇa-bhoktṛ ca:* the Supreme Personality of Godhead is always transcendental to the material qualities (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*), but nonetheless He is their controller. The

Lord manifests Himself in three features—as Brahmā, Viṣṇu and Maheśvara—to control these three qualities. He personally takes charge of *sattva-guṇa* as Lord Viṣṇu, and He entrusts the charge of *rajo-guṇa* and *tamo-guṇa* to Lord Brahmā and Lord Śiva. Ultimately, however, He is the controller of all three *guṇas*. Lord Brahmā, expressing his appreciation, said that because Lord Viṣṇu had now taken charge of the activities of goodness, there was every hope that the demigods would be successful in fulfilling their desires. The demigods were harassed by the demons, who were infested with *tamo-guṇa*. However, as Lord Brahmā has previously described, since the time of *sattva-guṇa* had now arrived, the demigods could naturally expect to fulfill their desires. The demigods are supposedly well advanced in knowledge, yet they could not understand the knowledge of the Supreme Personality of Godhead. Therefore the Lord is addressed here as *anantāya*. Although Lord Brahmā knows past, present and future, he is unable to understand the unlimited knowledge of the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Demigods Appeal to the Lord for Protection."*

CHAPTER SIX

The Demigods and Demons Declare a Truce

This chapter describes how the Lord appeared before the demigods when they offered Him their prayers. Following the advice of the Supreme Personality of Godhead, the demigods executed a truce with the demons for the purpose of churning nectar from the sea.

Because of the prayers offered by the demigods in the previous chapter, Lord Kṣīrodakaśāyī Viṣṇu was pleased with the demigods, and thus He appeared before them. The demigods were almost blinded by His transcendental bodily effulgence. At first, therefore, they could not even see any part of His body. After some time, however, when Brahmā could see the Lord, he, along with Lord Śiva, began to offer the Lord prayers.

Lord Brahmā said: "The Supreme Personality of Godhead, being beyond birth and death, is eternal. He has no material qualities. Yet He is the ocean of unlimited auspicious qualities. He is subtler than the most subtle, He is invisible, and His form is inconceivable. He is worshipable for all the demigods. Innumerable universes exist within His form, and therefore He is never separated from these universes by time, space or circumstances. He is the chief and the *pradhāna*. Although He is the beginning, the middle and the end of the material creation, the idea of pantheism conceived by Māyāvādī philosophers has no validity. The Supreme Personality of Godhead controls the entire material manifestation through His subordinate agent, the external energy. Because of His inconceivable transcendental position, He is always the master of the material energy. The Supreme Personality of Godhead, in His various forms, is always present even within this material world, but the material qualities cannot touch Him. One can understand His position only by His instructions, as given in *Bhagavad-gītā*." As stated in *Bhagavad-gītā* (10.10), *dadāmi buddhi-yogaṁ tam. Buddhi-yoga* means *bhakti-yoga*. Only through the process of *bhakti-yoga* can one understand the Supreme Lord.

When offered prayers by Lord Śiva and Lord Brahmā, the Supreme Personality of Godhead was pleased. Thus He gave appropriate instructions to all the demigods. The Supreme Personality of Godhead, who is known as Ajita, unconquerable, advised the demigods to make a peace proposal to the demons, so that after formulating a truce, the demigods and demons could churn the ocean of milk. The rope would be the biggest serpent, known as Vāsuki, and the churning rod would be Mandara Mountain. Poison would also be produced from the churning, but it would be taken by Lord Śiva, and so there would be no need to fear it. Many other attractive things would be generated by the churning, but the Lord warned the demigods not to be captivated by such things. Nor should the demigods be angry if there were some disturbances. After advising the demigods in this way, the Lord disappeared from the scene.

Following the instructions of the Supreme Personality of Godhead, the demigods established a peace with Mahārāja Bali, the King of the demons. Then both the demons and the demigods started for the ocean, taking Mandara Mountain with them. Because of the great heaviness of the mountain, the demigods and demons became fatigued, and some of them actually died. Then the Supreme Personality of Godhead, Viṣṇu, appeared there on the back of His carrier, Garuḍa, and by His mercy He brought these demigods and demons back to life. The Lord then lifted the mountain with one of His hands and placed it on the back of Garuḍa. The Lord sat on the mountain and was carried to the spot of the churning by Garuḍa, who placed the mountain in the middle of the sea. Then the Lord asked Garuḍa to leave that place because as long as Garuḍa was present, Vāsuki could not come there.

TEXT 1

श्रीशुक उवाच

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः ।
तेषामाविरभूद् राजन्सहस्रार्कोदयद्युतिः ॥ १ ॥

śrī-śuka uvāca
evaṁ stutaḥ sura-gaṇair
bhagavān harir īśvaraḥ

teṣām āvirabhūd rājan
sahasrārkodaya-dyutiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *stutaḥ*—being worshiped by prayers; *sura-gaṇaiḥ*—by the demigods; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the vanquisher of all inauspiciousness; *īśvaraḥ*—the supreme controller; *teṣām*—in front of Lord Brahmā and all the demigods; *āvirabhūt*—appeared there; *rājan*—O King (Parīkṣit); *sahasra*—of thousands; *arka*—of suns; *udaya*—like the rising; *dyutiḥ*—His effulgence.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.

TEXT 2

तेनैव सहसा सर्वे देवाः प्रतिहतेक्षणाः ।
नापश्यन्त्वं दिशः क्ष्मौणीमात्मानं च कुतो विभुम् ॥२॥

tenaiva sahasā sarve
devāḥ pratihatekṣaṇāḥ
nāpaśyan khaṁ diśaḥ kṣauṇīm
ātmānaṁ ca kuto vibhum

tena eva—because of this; *sahasā*—all of a sudden; *sarve*—all; *devāḥ*—the demigods; *pratihata-īkṣaṇāḥ*—their vision being blocked; *na*—not; *apaśyan*—could see; *kham*—the sky; *diśaḥ*—the directions; *kṣauṇīm*—land; *ātmānam ca*—also themselves; *kutaḥ*—and where is the question of seeing; *vibhum*—the Supreme Lord.

TRANSLATION

The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the

land, nor even themselves, what to speak of seeing the Lord, who was present before them.

TEXTS 3–7

विरिञ्चो भगवान्दृष्ट्वा सह शर्वेण तां तनुम् ।
स्वच्छां मरकतश्यामां कञ्जगर्भारुणेक्षणाम् ॥ ३ ॥
तप्तहेमावदातेन लसत्कौशेयवाससा ।
प्रसन्नचारुसर्वाङ्गीं सुमुखीं सुन्दरभ्रुवम् ॥ ४ ॥
महामणिकिरीटेन केयूराभ्यां च भूषिताम् ।
कर्णाभरणनिर्भातकपोलश्रीमुखाम्बुजाम् ॥ ५ ॥
काञ्चीकलापवलयहारनूपुरशोभिताम् ।
कौस्तुभाभरणां लक्ष्मीं बिभ्रतीं वनमालिनीम् ॥ ६ ॥
सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासिताम् ।
तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।
सर्वामरगणैः साकं सर्वाङ्गैरवनिं गतैः ॥ ७ ॥

viriñco bhagavān dṛṣṭvā
saha śarveṇa tāṁ tanum
svacchāṁ marakata-śyāmāṁ
kañja-garbhāruṇekṣaṇām

tapta-hemāvadātena
lasat-kauśeya-vāsasā
prasanna-cāru-sarvāṅgīṁ
sumukhīṁ sundara-bhruvam

mahā-maṇi-kirīṭena
keyūrābhyāṁ ca bhūṣitām
karṇābharaṇa-nirbhāta-
kapola-śrī-mukhāmbujām

kāñcīkalāpa-valaya-
hāra-nūpura-śobhitām

kaustubhābharaṇāṁ lakṣmīṁ
bibhratīṁ vana-mālinīm

sudarśanādibhiḥ svāstrair
mūrtimadbhir upāsitām
tuṣṭāva deva-pravaraḥ
saśarvaḥ puruṣaṁ param
sarvāmara-gaṇaiḥ sākaṁ
sarvāṅgair avaniṁ gataiḥ

viriñcaḥ—Lord Brahmā; *bhagavān*—who is also addressed as *bhagavān* because of his powerful position; *dṛṣṭvā*—by seeing; *saha*—with; *śarveṇa*—Lord Śiva; *tām*—unto the Supreme Lord; *tanum*—His transcendental form; *svacchām*—without material contamination; *marakata-śyāmām*—with a bodily luster like the light of a blue gem; *kañja-garbha-aruṇa-īkṣaṇām*—with pinkish eyes like the womb of a lotus flower; *tapta-hema-avadātena*—with a luster like that of molten gold; *lasat*—shining; *kauśeya-vāsasā*—dressed in yellow silk garments; *prasanna-cāru-sarva-aṅgīm*—all the parts of whose body were graceful and very beautiful; *su-mukhīm*—with a smiling face; *sundara-bhruvam*—whose eyebrows were very beautifully situated; *mahā-maṇi-kirīṭena*—with a helmet bedecked with valuable jewels; *keyūrābhyām ca bhūṣitām*—decorated with all kinds of ornaments; *karṇa-ābharaṇa-nirbhāta*—illuminated by the rays of the jewels on His ears; *kapola*—with cheeks; *śrī-mukha-ambujām*—whose beautiful lotuslike face; *kāñcī-kalāpa-valaya*—ornaments like the belt on the waist and bangles on the hands; *hāra-nūpura*—with a necklace on the chest and ankle bells on the legs; *śobhitām*—all beautifully set; *kaustubha-ābharaṇām*—whose chest was decorated with the Kaustubha gem; *lakṣmīm*—the goddess of fortune; *bibhratīm*—moving; *vana-mālinīm*—with flower garlands; *sudarśana-ādibhiḥ*—bearing the Sudarśana *cakra* and others; *sva-astraiḥ*—with His weapons; *mūrtimadbhiḥ*—in His original form; *upāsitām*—being worshiped; *tuṣṭāva*—satisfied; *deva-pravaraḥ*—the chief of the demigods; *saśarvaḥ*—with Lord Śiva; *puruṣam param*—the Supreme Personality; *sarva-amara-gaṇaiḥ*—accompanied by all the demigods; *sākam*—with; *sarva-aṅgaiḥ*—with all the parts of the body; *avanim*—on the ground; *gataiḥ*—prostrated.

TRANSLATION

Lord Brahmā, along with Lord Śiva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahmā and Lord Śiva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahmā, along with Lord Śiva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances.

TEXT 8

श्रीब्रह्मोवाच

अजातजन्मस्थितिसंयमाया-
गुणाय निर्वाणसुखार्णवाय ।
अणोरणिम्नेऽपरिगण्यधाम्ने
महानुभावाय नमो नमस्ते ॥ ८ ॥

śrī-brahmovāca
ajāta-janma-sthiti-saṁyamāyā-
guṇāya nirvāṇa-sukhārṇavāya
aṇor aṇimne 'parigaṇya-dhāmne
mahānubhāvāya namo namas te

śrī-brahmā uvāca—Lord Brahmā said; *ajāta-janma-sthiti-saṁyamāya*—unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; *aguṇāya*—never affected by the material modes of nature (*sattva-guṇa*,

rajo-guṇa and *tamo-guṇa*); *nirvāṇa-sukha-arṇavāya*—unto the ocean of eternal bliss, beyond material existence; *aṇoḥ aṇimne*—smaller than the atom; *aparigaṇya-dhāmne*—whose bodily features are never to be conceived by material speculation; *mahā-anubhāvāya*—whose existence is inconceivable; *namaḥ*—offering our obeisances; *namaḥ*—again offering our obeisances; *te*—unto You.

TRANSLATION

Lord Brahmā said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

PURPORT

The Lord says in *Bhagavad-gītā* (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." In the following verse in *Bhagavad-gītā* (4.7), the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Thus although the Supreme Lord is unborn, there is no

cessation to His appearance in different forms as incarnations like Lord Kṛṣṇa and Lord Rāma. Since His incarnations are eternal, the various activities performed by these incarnations are also eternal. The Supreme Personality of Godhead does not appear because He is forced to do so by *karma* like ordinary living entities who are forced to accept a certain type of body. It is to be understood that the Lord's body and activities are all transcendental, being free from the contamination of the material modes of nature. These pastimes are transcendental bliss to the Lord. The word *aparigaṇya-dhāmne* is very significant. There is no limit to the Lord's appearance in different incarnations. All of these incarnations are eternal, blissful and full of knowledge.

TEXT 9

रूपं तवैतत् पुरुषर्षभेज्यं
श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन धातः सह नस्त्रिलोकान्
पश्याम्यमुष्मिन्नु ह विश्वमूर्तौ ॥ ९ ॥

rūpaṁ tavaitat puruṣarṣabhejyaṁ
śreyo 'rthibhir vaidika-tāntrikeṇa
yogena dhātaḥ saha nas tri-lokān
paśyāmy amuṣminn u ha viśva-mūrtau

rūpam—form; *tava*—Your; *etat*—this; *puruṣa-ṛṣabha*—O best of all personalities; *ijyam*—worshipable; *śreyaḥ*—ultimate auspiciousness; *arthibhiḥ*—by persons who desire; *vaidika*—under the direction of Vedic instructions; *tāntrikeṇa*—realized by followers of *Tantras*, like *Nārada-pañcarātra; yogena*—by practice of mystic *yoga; dhātaḥ*—O supreme director; *saha*—with; *naḥ*—us (the demigods); *tri-lokān*—controlling the three worlds; *paśyāmi*—we see directly; *amuṣmin*—in You; *u*—oh; *ha*—completely manifested; *viśva-mūrtau*—in You, who have the universal form.

TRANSLATION

O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship ac-

cording to the Vedic Tantras. My Lord, we can see all the three worlds in You.

PURPORT

The Vedic *mantras* say: *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati.* When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead. *Bhagavad-gītā* (4.34) therefore advises:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Brahmā is one of these self-realized authorities (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ*). One must therefore accept the disciplic succession from Lord Brahmā, and then one can understand the Supreme Personality of Godhead in fullness. Here the word *viśva-mūrtau* indicates that everything exists in the form of the Supreme Personality of Godhead. One who is able to worship Him can see everything in Him and see Him in everything.

TEXT 10

त्वय्यग्र आसीत् त्वयि मध्य आसीत्
त्वय्यन्त आसीदिदमात्मतन्त्रे ।
त्वमादिरन्तो जगतोऽस्य मध्यं
घटस्य मृत्स्नेव परः परस्मात् ॥१०॥

tvayy agra āsīt tvayi madhya āsīt
tvayy anta āsīd idam ātma-tantre

tvam ādir anto jagato 'sya madhyaṁ
ghaṭasya mṛtsneva paraḥ parasmāt

tvayi—unto You, the Supreme Personality of Godhead; *agre*—in the beginning; *āsīt*—there was; *tvayi*—unto You; *madhye*—in the middle; *āsīt*—there was; *tvayi*—unto You; *ante*—in the end; *āsīt*—there was; *idam*—all of this cosmic manifestation; *ātma-tantre*—fully under Your control; *tvam*—Your Lordship; *ādiḥ*—beginning; *antaḥ*—end; *jagataḥ*—of the cosmic manifestation; *asya*—of this; *madhyam*—middle; *ghaṭasya*—of an earthen pot; *mṛtsnā iva*—like the earth; *paraḥ*—transcendental; *parasmāt*—because of being the chief.

TRANSLATION

My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns.

TEXT 11

त्वं माययात्माश्रयया स्वयेदं
निर्माय विश्वं तदनुप्रविष्टः ।
पश्यन्ति युक्ता मनसा मनीषिणो
गुणव्यवायेऽप्यगुणं विपश्चितः ॥११॥

tvaṁ māyayātmāśrayayā svayedaṁ
nirmāya viśvaṁ tad-anupraviṣṭaḥ
paśyanti yuktā manasā manīṣiṇo
guṇa-vyavāye 'py aguṇaṁ vipaścitaḥ

tvam—Your Lordship; *māyayā*—by Your eternal energy; *ātma-āśrayayā*—whose existence is under Your shelter; *svayā*—emanated from Yourself; *idam*—this; *nirmāya*—for the sake of creating; *viśvam*—the entire universe; *tat*—into it; *anupraviṣṭaḥ*—You enter;

paśyanti—they see; *yuktāḥ*—persons in touch with You; *manasā*—by an elevated mind; *manīṣiṇaḥ*—people with advanced consciousness; *guṇa*—of material qualities; *vyavāye*—in the transformation; *api*—although; *aguṇam*—still untouched by the material qualities; *vipaścitaḥ*—those who are fully aware of the truth of *śāstra*.

TRANSLATION

O Supreme, You are independent in Your self and do not take help from others. Through Your own potency, You create this cosmic manifestation and enter into it. Those who are advanced in Kṛṣṇa consciousness, who are fully in knowledge of the authoritative śāstra, and who, through the practice of bhakti-yoga, are cleansed of all material contamination, can see with clear minds that although You exist within the transformations of the material qualities, Your presence is untouched by these qualities.

PURPORT

The Lord says in *Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The material energy creates, maintains and devastates the entire cosmic manifestation because of directions given by the Supreme Personality of Godhead, who enters this universe as Garbhodakaśāyī Viṣṇu but is untouched by the material qualities. In *Bhagavad-gītā* the Lord refers to *māyā*, the external energy, which creates this material world, as *mama māyā*, "My energy," because this energy works under the full control of the Lord. These facts can be realized only by those who are well versed in Vedic knowledge and advanced in Kṛṣṇa consciousness.

TEXT 12

यथाग्निमेधस्यमृतं च गोषु
भुव्यन्नमम्बूद्यमने च वृत्तिम् ।
योगैर्मनुष्या अधियन्ति हि त्वां
गुणेषु बुद्ध्या कवयो वदन्ति ॥१२॥

yathāgnim edhasy amṛtaṁ ca goṣu
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvāṁ
guṇeṣu buddhyā kavayo vadanti

yathā—as; *agnim*—fire; *edhasi*—in wood; *amṛtam*—milk, which is like nectar; *ca*—and; *goṣu*—from cows; *bhuvi*—on the ground; *annam*—food grains; *ambu*—water; *udyamane*—in enterprise; *ca*—also; *vṛttim*—livelihood; *yogaiḥ*—by practice of *bhakti-yoga;* *manuṣyāḥ*—human beings; *adhiyanti*—achieve; *hi*—indeed; *tvām*—You; *guṇeṣu*—in the material modes of nature; *buddhyā*—by intelligence; *kavayaḥ*—great personalities; *vadanti*—say.

TRANSLATION

As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one's livelihood from industrial enterprises, so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.

PURPORT

Although the Supreme Personality of Godhead is *nirguṇa*, not to be found within this material world, the entire material world is pervaded by Him, as stated in *Bhagavad-gītā* (*mayā tatam idaṁ sarvam*). The material world is nothing but an expansion of the Lord's material energy, and the entire cosmic manifestation rests upon Him (*mat-sthāni sarva-bhūtāni*). Nonetheless, the Supreme Lord cannot be found here (*na cāhaṁ teṣv avasthitaḥ*). A devotee, however, can see the Supreme Personality of Godhead through the practice of *bhakti-yoga*. One ordinarily does not begin to practice *bhakti-yoga* unless he has practiced it in pre-

vious births. Moreover, one can begin *bhakti-yoga* only by the mercy of the spiritual master and Kṛṣṇa. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* The seed of devotional service is obtainable by the mercy of *guru*, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

Only by the practice of *bhakti-yoga* can one achieve the favor of the Supreme Personality of Godhead and see Him face to face (*premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*). One cannot see the Lord by other methods, such as *karma, jñāna* or *yoga.* Under the direction of the spiritual master, one must cultivate *bhakti-yoga* (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in *Bhagavad-gītā* (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*) and in *Śrīmad-Bhāgavatam* (*bhaktyāham ekayā grāhyaḥ*). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

In this verse, the cultivation of *bhakti-yoga* is compared to many material activities. By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. Milk is compared to nectar, which one can drink to become immortal. Of course, simply drinking milk will not make one immortal, but it can increase the duration of one's life. In modern civilization, men do not think milk to be important, and therefore they do not live very long. Although in this age men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. This is a sign of Kali-yuga. In Kali-yuga, instead of drinking milk, people prefer to slaughter an animal and eat its flesh. The Supreme Personality of Godhead, in His instructions of *Bhagavad-gītā*, advises *go-rakṣya*, which means cow protection. The cow should be protected, milk should be drawn from the cows, and this milk should be prepared in various ways. One should take ample milk, and thus one can prolong one's life, develop his brain, execute devotional service, and ultimately attain the favor of the Supreme Personality of Godhead. As it is essential to get food grains and water by digging the earth, it is also essential to give protection to the cows and take nectarean milk from their milk bags.

The people of this age are inclined toward industrial enterprises for

comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, *na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ.* People without spiritual education do not know that the ultimate goal of life is to go back home, back to Godhead. Forgetting this aim of life, they are working very hard in disappointment and frustration (*moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ*). The so-called *vaiśyas*—the industrialists or businessmen—are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness.

Agriculture and cow protection are the way to become sinless and thus be attracted to devotional service. Those who are sinful cannot be attracted by devotional service. As stated in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The majority of people in this age of Kali are sinful, short-living, unfortunate and disturbed (*mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ*). For them, Caitanya Mahāprabhu has advised:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXT 13

तं त्वां वयं नाथ समुज्जिहानं
सरोजनाभातिचिरेप्सितार्थम् ।
दृष्ट्वा गता निर्वृतमद्य सर्वे
गजा दवार्ता इव गाङ्गमम्भः ॥१३॥

taṁ tvāṁ vayaṁ nātha samujjihānaṁ
saroja-nābhāticirepsitārtham
dṛṣṭvā gatā nirvṛtam adya sarve
gajā davārtā iva gāṅgam ambhaḥ

tam—O Lord; *tvām*—Your Lordship; *vayam*—all of us; *nātha*—O master; *samujjihānam*—now appearing before us with all glories; *saroja-nābha*—O Lord, whose navel resembles a lotus flower, or from whose navel grows a lotus flower; *ati-cira*—for an extremely long time; *īpsita*—desiring; *artham*—for the ultimate goal of life; *dṛṣṭvā*—seeing; *gatāḥ*—in our vision; *nirvṛtam*—transcendental happiness; *adya*—today; *sarve*—all of us; *gajāḥ*—elephants; *dava-artāḥ*—being afflicted in a forest fire; *iva*—like; *gāṅgam ambhaḥ*—with water from the Ganges.

TRANSLATION

Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel grows a lotus flower, since You have now appeared before us, we have become transcendentally happy. By seeing Your Lordship, whom we have desired to see for a very long time, we have achieved our ultimate goal in life.

PURPORT

The devotees of the Lord are always very eager to see the Supreme Lord face to face, but they do not demand that the Lord come before

them, for a pure devotee considers such a demand to be contrary to devotional service. Śrī Caitanya Mahāprabhu teaches this lesson in His *Śikṣāṣṭaka. Adarśanān marma-hatāṁ karotu vā.* The devotee is always eager to see the Lord face to face, but if he is brokenhearted because he cannot see the Lord, even life after life, he will never command the Lord to appear. This is a sign of pure devotion. Therefore in this verse we find the word *ati-cira-īpsita-artham,* meaning that the devotee aspires for a long, long time to see the Lord. If the Lord, by His own pleasure, appears before the devotee, the devotee feels extremely happy, as Dhruva Mahārāja felt when he personally saw the Supreme Personality of Godhead. When Dhruva Mahārāja saw the Lord, he had no desire to ask the Lord for any benediction. Indeed, simply by seeing the Lord, Dhruva Mahārāja felt so satisfied that he did not want to ask the Lord for any benediction (*svāmin kṛtārtho 'smi varaṁ na yāce*). A pure devotee, whether able or unable to see the Lord, always engages in the Lord's devotional service, always hoping that at some time the Lord may be pleased to appear before him so that he can see the Lord face to face.

TEXT 14

स त्वं विधत्स्वाखिललोकपाला
वयं यदर्थास्तव पादमूलम् ।
समागतास्ते बहिरन्तरात्मन्
किं वान्यविज्ञाप्यमशेषसाक्षिणः ॥१४॥

sa tvaṁ vidhatsvākhila-loka-pālā
vayaṁ yad arthās tava pāda-mūlam
samāgatās te bahir-antar-ātman
kiṁ vānya-vijñāpyam aśeṣa-sākṣiṇaḥ

saḥ—that; *tvam*—Your Lordship; *vidhatsva*—kindly do the needful; *akhila-loka-pālāḥ*—the demigods, directors of different departments of this universe; *vayam*—all of us; *yat*—that which; *arthāḥ*—purpose; *tava*—at Your Lordship's; *pāda-mūlam*—lotus feet; *samāgatāḥ*—we have arrived; *te*—unto You; *bahiḥ-antaḥ-ātman*—O Supersoul of

everyone, O constant internal and external witness; *kim*—what; *vā*—either; *anya-vijñāpyam*—we have to inform You; *aśeṣa-sākṣiṇaḥ*—the witness and knower of everything.

TRANSLATION

My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform You again of anything.

PURPORT

As stated in *Bhagavad-gītā* (13.3), *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata.* The individual souls are proprietors of their individual bodies, but the Supreme Personality of Godhead is the proprietor of all bodies. Since He is the witness of everyone's body, nothing is unknown to Him. He knows what we need. Our duty, therefore, is to execute devotional service sincerely, under the direction of the spiritual master. Kṛṣṇa, by His grace, will supply whatever we need in executing our devotional service. In the Kṛṣṇa consciousness movement, we simply have to execute the order of Kṛṣṇa and *guru.* Then all necessities will be supplied by Kṛṣṇa, even if we do not ask for them.

TEXT 15

अहं गिरित्रश्च सुरादयो ये
दक्षादयोऽग्नेरिव केतवस्ते ।
किं वा विदामेश पृथग्विभाता
विधत्स्व शं नो द्विजदेवमन्त्रम् ॥१५॥

ahaṁ giritraś ca surādayo ye
dakṣādayo 'gner iva ketavas te
kiṁ vā vidāmeśa pṛthag-vibhātā
vidhatsva śaṁ no dvija-deva-mantram

aham—I (Lord Brahmā); *giritraḥ*—Lord Śiva; *ca*—also; *sura-ādayaḥ*—all the demigods; *ye*—as we are; *dakṣa-ādayaḥ*—headed by Mahārāja Dakṣa; *agneḥ*—of fire; *iva*—like; *ketavaḥ*—sparks; *te*—of You; *kim*—what; *vā*—either; *vidāma*—can we understand; *īśa*—O my Lord; *pṛthak-vibhātāḥ*—independently of You; *vidhatsva*—kindly bestow upon us; *śam*—good fortune; *naḥ*—our; *dvija-deva-mantram*—the means of deliverance suitable for the *brāhmaṇas* and demigods.

TRANSLATION

I [Lord Brahmā], Lord Śiva and all the demigods, accompanied by the prajāpatis like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brāhmaṇas and demigods.

PURPORT

In this verse, the word *dvija-deva-mantram* is very important. The word *mantra* means "that which delivers one from the material world." Only the *dvijas* (the *brāhmaṇas*) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a *mantra* and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (*manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*). Deliverance from this struggle constitutes the highest benefit, but unless one gets a *mantra* from the Supreme Personality of Godhead, deliverance is impossible. The beginning *mantra* is the Gāyatrī *mantra*. Therefore, after purification, when one is qualified to become a *brāhmaṇa* (*dvija*), he is offered the Gāyatrī *mantra*. Simply by chanting the Gāyatrī *mantra*, one can be delivered. This *mantra*, however, is suitable only for the *brāhmaṇas* and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable *mantra* that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa *mantra*.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." In His *Śikṣāṣṭaka*, Lord Caitanya says, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* "All glories to the chanting of *śrī-kṛṣṇa-saṅkīrtana!*" The *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this *mantra* for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahmā and Lord Śiva, and the *prajāpatis*, such as Dakṣa, are said to be like illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the *mantra* from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa *mantra*, we shall be delivered from all the difficulties of this material world.

TEXT 16

श्रीशुक उवाच

एवं विरिञ्चादिभिरीडितस्तद्
विज्ञाय तेषां हृदयं यथैव ।
जगाद जीमूतगभीरया गिरा
बद्धाञ्जलीन्संवृतसर्वकारकान् ॥१६॥

śrī-śuka uvāca
evaṁ viriñcādibhir īḍitas tad
vijñāya teṣāṁ hṛdayaṁ yathaiva
jagāda jīmūta-gabhīrayā girā
baddhāñjalīn saṁvṛta-sarva-kārakān

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *viriñca-ādibhiḥ*—by all the demigods, headed by Lord Brahmā; *īḍitaḥ*—being worshiped; *tat vijñāya*—understanding the expectation; *teṣām*—of all of them; *hṛdayam*—the core of the heart; *yathā*—as; *eva*—indeed; *jagāda*—replied; *jīmūta-gabhīrayā*—like the sound of clouds; *girā*—by words; *baddha-añjalīn*—unto the demigods, who stood with folded hands; *saṁvṛta*—restrained; *sarva*—all; *kārakān*—senses.

TRANSLATION

Śukadeva Gosvāmī continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.

TEXT 17

एक एवेश्वरस्तस्मिन्सुरकार्ये सुरेश्वरः ।
विहर्तुकामस्तानाह समुद्रोन्मथनादिभिः ॥१७॥

eka eveśvaras tasmin
sura-kārye sureśvaraḥ
vihartu-kāmas tān āha
samudronmathanādibhiḥ

ekaḥ—alone; *eva*—indeed; *īśvaraḥ*—the Supreme Personality of Godhead; *tasmin*—in that; *sura-kārye*—the activities of the demigods; *sura-īśvaraḥ*—the Lord of the demigods, the Supreme Personality of Godhead; *vihartu*—to enjoy pastimes; *kāmaḥ*—desiring; *tān*—unto the

demigods; *āha*—said; *samudra-unmathana-ādibhiḥ*—by activities of churning the ocean.

TRANSLATION

Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.

TEXT 18

श्रीभगवानुवाच

हन्त ब्रह्मन्नहो शम्भो हे देवा मम भाषितम् ।
शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः ॥१८॥

śrī-bhagavān uvāca
hanta brahmann aho śambho
he devā mama bhāṣitam
śṛṇutāvahitāḥ sarve
śreyo vaḥ syād yathā surāḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *hanta*—addressing them; *brahman aho*—O Lord Brahmā; *śambho*—O Lord Śiva; *he*—O; *devāḥ*—demigods; *mama*—My; *bhāṣitam*—statement; *śṛṇuta*—hear; *avahitāḥ*—with great attention; *sarve*—all of you; *śreyaḥ*—good fortune; *vaḥ*—for all of you; *syāt*—shall be; *yathā*—as; *surāḥ*—for the demigods.

TRANSLATION

The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.

TEXT 19

यात दानवदैतेयैस्तावत् सन्धिर्विधीयताम् ।
कालेनानुगृहीतैस्तैर्यावद् वो भव आत्मनः ॥१९॥

yāta dānava-daiteyais
tāvat sandhir vidhīyatām
kālenānugṛhītais tair
yāvad vo bhava ātmanaḥ

yāta—just execute; *dānava*—with the demons; *daiteyaiḥ*—and the *asuras; tāvat*—so long; *sandhiḥ*—a truce; *vidhīyatām*—execute; *kālena*—by a favorable time (or *kāvyena*—by Śukrācārya); *anugṛhītaiḥ*—receiving benedictions; *taiḥ*—with them; *yāvat*—as long as; *vaḥ*—of you; *bhavaḥ*—good fortune; *ātmanaḥ*—of yourselves.

TRANSLATION

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.

PURPORT

One word in this verse has two readings—*kālena* and *kāvyena. Kālena* means "favored by time," and *kāvyena* means "favored by Śukrācārya," Śukrācārya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.

TEXT 20

अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे ।
अहिमूषिकवद् देवा ह्यर्थस्य पदवीं गतैः ॥२०॥

arayo 'pi hi sandheyāḥ
sati kāryārtha-gaurave
ahi-mūṣikavad devā
hy arthasya padavīṁ gataiḥ

arayaḥ—enemies; *api*—although; *hi*—indeed; *sandheyāḥ*—eligible for a truce; *sati*—being so; *kārya-artha-gaurave*—in the matter of an

important duty; *ahi*—snake; *mūṣika*—mouse; *vat*—like; *devāḥ*—O demigods; *hi*—indeed; *arthasya*—of interest; *padavīm*—position; *gataiḥ*—so being.

TRANSLATION

O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse.

PURPORT

A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake's intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse.

TEXT 21

अमृतोत्पादने यत्नः क्रियतामविलम्बितम् ।
यस्य पीतस्य वै जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ॥२१॥

amṛtotpādane yatnaḥ
kriyatām avilambitam
yasya pītasya vai jantur
mṛtyu-grasto 'maro bhavet

amṛta-utpādane—in generating nectar; *yatnaḥ*—endeavor; *kriyatām*—do; *avilambitam*—without delay; *yasya*—of which nectar; *pītasya*—anyone who drinks; *vai*—indeed; *jantuḥ*—living entity; *mṛtyu-grastaḥ*—although in imminent danger of death; *amaraḥ*—immortal; *bhavet*—can become.

TRANSLATION

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

TEXTS 22-23

क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः ।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ॥२२॥
सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः ।
क्लेशभाजो भविष्यन्ति दैत्या यूयं फलग्रहाः ॥२३॥

kṣiptvā kṣīrodadhau sarvā
vīrut-tṛṇa-latauṣadhīḥ
manthānaṁ mandaraṁ kṛtvā
netraṁ kṛtvā tu vāsukim

sahāyena mayā devā
nirmanthadhvam atandritāḥ
kleśa-bhājo bhaviṣyanti
daityā yūyaṁ phala-grahāḥ

kṣiptvā—putting; *kṣīra-udadhau*—in the ocean of milk; *sarvāḥ*—all kinds of; *vīrut*—creepers; *tṛṇa*—grass; *latā*—vegetables; *auṣadhīḥ*—and drugs; *manthānam*—the churning rod; *mandaram*—Mandara Mountain; *kṛtvā*—making; *netram*—the churning rope; *kṛtvā*—making; *tu*—but; *vāsukim*—the snake Vāsuki; *sahāyena*—with a helper; *mayā*—by Me; *devāḥ*—all the demigods; *nirmanthadhvam*—go on churning; *atandritāḥ*—very carefully, without diversion; *kleśa-bhājaḥ*—sharetakers of sufferings; *bhaviṣyanti*—will be; *daityāḥ*—the demons; *yūyam*—but all of you; *phala-grahāḥ*—gainers of the actual result.

TRANSLATION

O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning,

churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

PURPORT

It appears that when different kinds of drugs, creepers, grass and vegetables are put into this milk and the milk is churned, as milk is churned for butter, the active principles of the vegetables and drugs mix with the milk, and the result is nectar.

TEXT 24

यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः ।
न संरम्भेण सिध्यन्ति सर्वार्थाः सान्त्वया यथा॥२४॥

yūyaṁ tad anumodadhvaṁ
yad icchanty asurāḥ surāḥ
na saṁrambheṇa sidhyanti
sarvārthāḥ sāntvayā yathā

yūyam—all of you; *tat*—that; *anumodadhvam*—should accept; *yat*—whatever; *icchanti*—they desire; *asurāḥ*—the demons; *surāḥ*—O demigods; *na*—not; *saṁrambheṇa*—by being agitated in anger; *sidhyanti*—are very successful; *sarva-arthāḥ*—all desired ends; *sāntvayā*—by peaceful execution; *yathā*—as.

TRANSLATION

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

TEXT 25

न भेतव्यं कालकूटाद् विषाज्जलधिसम्भवात् ।
लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु॥२५॥

na bhetavyaṁ kālakūṭād
viṣāj jaladhi-sambhavāt
lobhaḥ kāryo na vo jātu
roṣaḥ kāmas tu vastuṣu

na—not; *bhetavyam*—should be afraid; *kālakūṭāt*—of *kālakūṭa;* *viṣāt*—from the poison; *jaladhi*—from the ocean of milk; *sambhavāt*—which will appear; *lobhaḥ*—greed; *kāryaḥ*—execution; *na*—not; *vaḥ*—unto you; *jātu*—at any time; *roṣaḥ*—anger; *kāmaḥ*—lust; *tu*—and; *vastuṣu*—in the products.

TRANSLATION

A poison known as kālakūṭa will be generated from the ocean of milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

PURPORT

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.

TEXT 26

श्रीशुक उवाच

इति देवान्समादिश्य भगवान् पुरुषोत्तमः ।
तेषामन्तर्दधे राजन्स्वच्छन्दगतिरीश्वरः ॥२६॥

śrī-śuka uvāca
iti devān samādiśya
bhagavān puruṣottamaḥ
teṣām antardadhe rājan
svacchanda-gatir īśvaraḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *devān*—all the demigods; *samādiśya*—advising; *bhagavān*—the Supreme Personality of Godhead; *puruṣa-uttamaḥ*—the best of all persons; *teṣām*—from them; *antardadhe*—disappeared; *rājan*—O King; *svacchanda*—free; *gatiḥ*—whose movements; *īśvaraḥ*—the Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.

TEXT 27

अथ तस्मै भगवते नमस्कृत्य पितामहः ।
भवश्च जग्मतुः स्वं स्वं धामोपेयुर्बलिं सुराः ॥२७॥

atha tasmai bhagavate
namaskṛtya pitāmahaḥ
bhavaś ca jagmatuḥ svaṁ svaṁ
dhāmopeyur baliṁ surāḥ

atha—after this; *tasmai*—unto Him; *bhagavate*—unto the Supreme Personality of Godhead; *namaskṛtya*—offering obeisances; *pitāmahaḥ*—Lord Brahmā; *bhavaḥ ca*—as well as Lord Śiva; *jagmatuḥ*—returned; *svam svam*—to their own; *dhāma*—abodes; *upeyuḥ*—approached; *balim*—King Bali; *surāḥ*—all the other demigods.

TRANSLATION

Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.

TEXT 28

दृष्ट्वारीनप्यसंयत्ताञ्ज्ञातक्षोभान्स्वनायकान् ।
न्यषेधद् दैत्यराट् श्लोक्यः सन्धिविग्रहकालवित् ॥२८॥

dṛṣṭvārīn apy asaṁyattāñ
jāta-kṣobhān sva-nāyakān
nyaṣedhad daitya-rāṭ ślokyaḥ
sandhi-vigraha-kālavit

dṛṣṭvā—observing; *arīn*—the enemies; *api*—although; *asaṁyattān*—without any endeavor to fight; *jāta-kṣobhān*—who became agitated; *sva-nāyakān*—his own captains and commanders; *nyaṣedhat*—prevented; *daitya-rāṭ*—the Emperor of the Daityas, Mahārāja Bali; *ślokyaḥ*—very respectable and prominent; *sandhi*—for making negotiations; *vigraha*—as well as for fighting; *kāla*—the time; *vit*—completely aware of.

TRANSLATION

Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

PURPORT

Vedic etiquette enjoins: *gṛhe śatrum api prāptaṁ viśvastam akutobhayam.* When enemies come to their opponent's place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Mahārāja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pāṇḍavas and the Kurus. During the day, the Pāṇḍavas and Kurus would fight with the utmost strength, and when the day was over they would go to each other's camps as friends and be received as such. During such friendly meetings, one enemy would offer anything the other enemy wanted. That was the system.

TEXT 29

ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः ।
श्रिया परमया जुष्टं जिताशेषमुपागमन् ॥२९॥

te vairocanim āsīnaṁ
guptaṁ cāsura-yūtha-paiḥ
śriyā paramayā juṣṭaṁ
jitāśeṣam upāgaman

te—all the demigods; *vairocanim*—unto Balirāja, the son of Virocana; *āsīnam*—sitting down; *guptam*—well protected; *ca*—and; *asura-yūtha-paiḥ*—by the commanders of the *asuras;* *śriyā*—by opulence; *paramayā*—supreme; *juṣṭam*—blessed; *jita-aśeṣam*—who became the proprietor of all the worlds; *upāgaman*—approached.

TRANSLATION

The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

TEXT 30

महेन्द्रःश्लक्ष्णया वाचा सान्त्वयित्वा महामतिः।
अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात् ॥३०॥

mahendraḥ ślakṣṇayā vācā
sāntvayitvā mahā-matiḥ
abhyabhāṣata tat sarvaṁ
śikṣitaṁ puruṣottamāt

mahā-indraḥ—the King of heaven, Indra; *ślakṣṇayā*—very mild; *vācā*—by words; *sāntvayitvā*—pleasing Bali Mahārāja very much; *mahā-matiḥ*—the most intelligent person; *abhyabhāṣata*—addressed; *tat*—that; *sarvam*—everything; *śikṣitam*—that was learned; *puruṣa-uttamāt*—from Lord Viṣṇu.

TRANSLATION

After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

TEXT 31

तत्त्वरोचत दैत्यस्य तत्रान्ये येऽसुराधिपाः ।
शम्बरोऽरिष्टनेमिश्च ये च त्रिपुरवासिनः ॥३१॥

tat tv arocata daityasya
tatrānye ye 'surādhipāḥ
śambaro 'riṣṭanemiś ca
ye ca tripura-vāsinaḥ

tat—all those words; *tu*—but; *arocata*—were very pleasing; *daityasya*—to Bali Mahārāja; *tatra*—as well as; *anye*—others; *ye*—who were; *asura-adhipāḥ*—the chiefs of the *asuras; śambaraḥ*—Śambara; *ariṣṭanemiḥ*—Ariṣṭanemi; *ca*—also; *ye*—others who; *ca*—and; *tripura-vāsinaḥ*—all the residents of Tripura.

TRANSLATION

The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

PURPORT

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Mahārāja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Viṣṇu, was on the side of the demigods because the demigods were His devotees, whereas the demons did not care about Lord Viṣṇu. All over the universe there are two parties—the Viṣṇu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.

TEXT 32

ततो देवासुराः कृत्वा संविदं कृतसौहृदाः ।
उद्यमं परमं चक्रुरमृतार्थे परन्तप ॥३२॥

tato devāsurāḥ kṛtvā
saṁvidaṁ kṛta-sauhṛdāḥ
udyamaṁ paramaṁ cakrur
amṛtārthe parantapa

tataḥ—thereafter; *deva-asurāḥ*—both the demons and the demigods; *kṛtvā*—executing; *saṁvidam*—indicating; *kṛta-sauhṛdāḥ*—an armistice between them; *udyamam*—enterprise; *paramam*—supreme; *cakruḥ*—they did; *amṛta-arthe*—for the sake of nectar; *parantapa*—O Mahārāja Parīkṣit, chastiser of enemies.

TRANSLATION

O Mahārāja Parīkṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

PURPORT

The word *saṁvidam* is significant in this verse. The demigods and demons both agreed to stop fighting, at least for the time being, and endeavored to produce nectar. Śrīla Viśvanātha Cakravartī Ṭhākura notes in this connection:

saṁvid yuddhe pratijñāyām
ācāre nāmni toṣaṇe
sambhāṣaṇe kriyākāre
saṅketa-jñānayor api

The word *saṁvit* is variously used to mean "in fighting," "in promising," "for satisfying," "in addressing," "by practical action," "indication," and "knowledge."

TEXT 33

ततस्ते मन्दरगिरिमोजसोत्पाट्य दुर्मदाः ।
नदन्त उदधिं निन्युः शक्ताः परिघबाहवः ॥३३॥

tatas te mandara-girim
ojasotpāṭya durmadāḥ
nadanta udadhiṁ ninyuḥ
śaktāḥ parigha-bāhavaḥ

tataḥ—thereafter; *te*—all the demigods and demons; *mandara-girim*—Mandara Mountain; *ojasā*—with great strength; *utpāṭya*—extracting; *durmadāḥ*—very powerful and competent; *nadanta*—cried very loudly; *udadhim*—toward the ocean; *ninyuḥ*—brought; *śaktāḥ*—very strong; *parigha-bāhavaḥ*—having long, strong arms.

TRANSLATION

Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

TEXT 34

दूरभारोद्वहश्रान्ताः शक्रवैरोचनादयः ।
अपारयन्तस्तं वोढुं विवशा विजहुः पथि ॥३४॥

dūra-bhārodvaha-śrāntāḥ
śakra-vairocanādayaḥ
apārayantas taṁ voḍhuṁ
vivaśā vijahuḥ pathi

dūra—for a great distance; *bhāra-udvaha*—by carrying the great load; *śrāntāḥ*—being fatigued; *śakra*—King Indra; *vairocana-ādayaḥ*—and Mahārāja Bali (the son of Virocana) and others; *apārayantaḥ*—being unable; *tam*—the mountain; *voḍhum*—to bear; *vivaśāḥ*—being unable; *vijahuḥ*—gave up; *pathi*—on the way.

TRANSLATION

Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

TEXT 35

निपतन्स गिरिस्तत्र बहूनमरदानवान् ।
चूर्णयामास महता भारेण कनकाचलः ॥३५॥

nipatan sa giris tatra
bahūn amara-dānavān
cūrṇayām āsa mahatā
bhāreṇa kanakācalaḥ

nipatan—falling down; *saḥ*—that; *giriḥ*—mountain; *tatra*—there; *bahūn*—many; *amara-dānavān*—demigods and demons; *cūrṇayām āsa*—were smashed; *mahatā*—by great; *bhāreṇa*—weight; *kanaka-acalaḥ*—the golden mountain known as Mandara.

TRANSLATION

The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

PURPORT

By constitution, gold is heavier than stone. Since Mandara Mountain was made of gold and was therefore heavier than stone, the demigods and demons could not properly carry it to the ocean of milk.

TEXT 36

तांस्तथा भग्नमनसो भग्नबाहूरुकन्धरान् ।
विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः ॥३६॥

tāṁs tathā bhagna-manaso
bhagna-bāhūru-kandharān

vijñāya bhagavāṁs tatra
babhūva garuḍa-dhvajaḥ

tān—all the demigods and demons; *tathā*—thereafter; *bhagna-manasaḥ*—being brokenhearted; *bhagna-bāhu*—with broken arms; *ūru*—thighs; *kandharān*—and shoulders; *vijñāya*—knowing; *bhagavān*—the Supreme Personality of Godhead, Viṣṇu; *tatra*—there; *babhūva*—appeared; *garuḍa-dhvajaḥ*—being carried on Garuḍa.

TRANSLATION

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

TEXT 37

गिरिपातविनिष्पिष्टान्विलोक्यामरदानवान् ।
ईक्षया जीवयामास निर्जरान् निर्व्रणान्यथा ॥३७॥

giri-pāta-viniṣpiṣṭān
vilokyāmara-dānavān
īkṣayā jīvayām āsa
nirjarān nirvraṇān yathā

giri-pāta—because of the falling of Mandara Mountain; *viniṣpiṣṭān*—crushed; *vilokya*—observing; *amara*—the demigods; *dānavān*—and the demons; *īkṣayā*—simply by His glance; *jīvayām āsa*—brought back to life; *nirjarān*—without aggrievement; *nirvraṇān*—without bruises; *yathā*—as.

TRANSLATION

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

TEXT 38

गिरिं चारोप्य गरुडे हस्तेनैकेन लीलया ।
आरुह्य प्रययावब्धिं सुरासुरगणैर्वृतः ॥३८॥

giriṁ cāropya garuḍe
hastenaikena līlayā
āruhya prayayāv abdhiṁ
surāsura-gaṇair vṛtaḥ

girim—the mountain; *ca*—also; *āropya*—placing; *garuḍe*—on the back of Garuḍa; *hastena*—by the hand; *ekena*—one; *līlayā*—very easily as His pastime; *āruhya*—getting on; *prayayau*—He went; *abdhim*—to the ocean of milk; *sura-asura-gaṇaiḥ*—by the demigods and *asuras; vṛtaḥ*—surrounded.

TRANSLATION

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the ocean of milk, surrounded by the demigods and demons.

PURPORT

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities—the demons and the demigods—and the Supreme Personality of Godhead is above them both. The demons believe in the "chance" theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuḍa and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it

be difficult for Him to lift a mountain? Since He is floating innumerable planets with many hundreds and thousands of Mandara Mountains, why can't He lift one of them with His hand? This is not mythology, but the difference between the believers and the faithless is that the devotees accept the incidents mentioned in the Vedic literatures to be true, whereas the demons simply argue and label all these historical incidents mythology. Demons would prefer to explain that everything happening in the cosmic manifestation takes place by chance, but demigods, or devotees, never consider anything to be chance. Rather, they know that everything is an arrangement of the Supreme Personality of Godhead. That is the difference between the demigods and the demons.

TEXT 39

अवरोप्य गिरिं स्कन्धात् सुपर्णः पततां वरः ।
ययौ जलान्त उत्सृज्य हरिणा स विसर्जितः ॥३९॥

avaropya giriṁ skandhāt
suparṇaḥ patatāṁ varaḥ
yayau jalānta utsṛjya
hariṇā sa visarjitaḥ

avaropya—unloading; *girim*—the mountain; *skandhāt*—from his shoulder; *suparṇaḥ*—Garuḍa; *patatām*—of all the birds; *varaḥ*—the biggest or most powerful; *yayau*—went; *jala-ante*—where the water is; *utsṛjya*—placing; *hariṇā*—by the Supreme Personality of Godhead; *saḥ*—he (Garuḍa); *visarjitaḥ*—discharged from that place.

TRANSLATION

Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

PURPORT

Garuḍa was asked by the Lord to leave that place because the snake Vāsuki, who was to be used as the rope for churning, could not go there in the presence of Garuḍa. Garuḍa, the carrier of Lord Viṣṇu, is not a

vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuḍa, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogeśvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like "accident," they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in *Bhagavad-gītā* (9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram.* Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Demigods and Demons Declare a Truce."*

CHAPTER SEVEN

Lord Śiva Saves the Universe by Drinking Poison

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced *kālakūṭa* poison. Everyone feared this poison, but Lord Śiva satisfied them by drinking it.

With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vāsuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The *prajāpatis*, seeing no one else to save them, approached Lord Śiva and offered him prayers full of truth. Lord Śiva is called Āśutoṣa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durgā, Bhavānī, the wife of Lord Śiva, was not at all disturbed when Lord Śiva agreed to drink the poison, for she knew Lord Śiva's prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Śiva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.

TEXT 1

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम् ।
परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः ।
आरेभिरे सुरायत्ता अमृतार्थे कुरूद्वह ॥ १ ॥

śrī-śuka uvāca
te nāga-rājam āmantrya
phala-bhāgena vāsukim
parivīya girau tasmin
netram abdhiṁ mudānvitāḥ
ārebhire surā yattā
amṛtārthe kurūdvaha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *te*—all of them (the demigods and the demons); *nāga-rājam*—the king of the Nāgas, snakes; *āmantrya*—inviting, or requesting; *phala-bhāgena*—by promising a share of the nectar; *vāsukim*—the snake Vāsuki; *parivīya*—encircling; *girau*—Mandara Mountain; *tasmin*—unto it; *netram*—the churning rope; *abdhim*—the ocean of milk; *mudā anvitāḥ*—all surcharged with great pleasure; *ārebhire*—began to act; *surāḥ*—the demigods; *yattāḥ*—with great endeavor; *amṛta-arthe*—for gaining nectar; *kuru-udvaha*—O King Parīkṣit, best of the Kurus.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

TEXT 2

हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन् ॥ २ ॥

hariḥ purastāj jagṛhe
pūrvaṁ devās tato 'bhavan

hariḥ—the Supreme Personality of Godhead, Ajita; *purastāt*—from the front; *jagṛhe*—took; *pūrvam*—at first; *devāḥ*—the demigods; *tataḥ*—thereafter; *abhavan*—took the front portion of Vāsuki.

TRANSLATION

The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

TEXT 3

तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् ।
न गृह्णीमो वयं पुच्छमहेरङ्गममङ्गलम् ।
स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः ॥ ३ ॥

tan naicchan daitya-patayo
mahā-puruṣa-ceṣṭitam
na gṛhṇīmo vayaṁ puccham
aher aṅgam amaṅgalam
svādhyāya-śruta-sampannāḥ
prakhyātā janma-karmabhiḥ

tat—that arrangement; *na aicchan*—not liking; *daitya-patayaḥ*—the leaders of the demons; *mahā-puruṣa*—of the Supreme Personality of Godhead; *ceṣṭitam*—attempt; *na*—not; *gṛhṇīmaḥ*—shall take; *vayam*—all of us (the Daityas); *puccham*—the tail; *aheḥ*—of the serpent; *aṅgam*—part of the body; *amaṅgalam*—inauspicious, inferior; *svādhyāya*—with Vedic study; *śruta*—and Vedic knowledge; *sampannāḥ*—fully equipped; *prakhyātāḥ*—prominent; *janma-karmabhiḥ*—by birth and activities.

TRANSLATION

The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the

front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

PURPORT

The demons thought that the front of the snake was auspicious and that catching hold of that portion would be more chivalrous. Moreover, Daityas must always do the opposite of the demigods. That is their nature. We have actually seen this in relation to our Kṛṣṇa consciousness movement. We are advocating cow protection and encouraging people to drink more milk and eat palatable preparations made of milk, but the demons, just to protest such proposals, are claiming that they are advanced in scientific knowledge, as described here by the words *svādhyāya-śruta-sampannāḥ*. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth. The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, "Why should we not share the poison and die gloriously by drinking it?"

In regard to the words *svādhyāya-śruta-sampannāḥ prakhyātā janma-karmabhiḥ*, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiraṇyakaśipu, Rāvaṇa and Kaṁsa who were well educated, who were born in aristocratic families and who were

very powerful and chivalrous in fighting, but who, because of deriding the Supreme Personality of Godhead, were called Rākṣasas, or demons. One may be very well educated, but if he has no sense of Kṛṣṇa consciousness, no obedience to the Supreme Lord, he is a demon. That is described by the Lord Himself in *Bhagavad-gītā* (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." *Āsuraṁ bhāvam* refers to not accepting the existence of God or the transcendental instructions of the Personality of Godhead. *Bhagavad-gītā* clearly consists of transcendental instructions imparted directly by the Supreme Personality of Godhead. But *asuras*, instead of accepting these instructions directly, make commentaries according to their own whimsical ways and mislead everyone, without profit even for themselves. One should therefore be very careful of demoniac, godless persons. According to the words of Lord Kṛṣṇa, even if a godless demon is very well educated, he must be considered a *mūḍha*, *narādhama* and *māyayāpahṛta-jñāna*.

TEXT 4

इति तूष्णीं स्थितान्दैत्यान् विलोक्य पुरुषोत्तमः।
स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ॥ ४ ॥

iti tūṣṇīṁ sthitān daityān
vilokya puruṣottamaḥ
smayamāno visṛjyāgraṁ
pucchaṁ jagrāha sāmaraḥ

iti—thus; *tūṣṇīm*—silently; *sthitān*—staying; *daityān*—the demons; *vilokya*—seeing; *puruṣa-uttamaḥ*—the Personality of Godhead; *smayamānaḥ*—smiling; *viṣṛjya*—giving up; *agram*—the front portion

of the snake; *puccham*—the rear portion; *jagrāha*—grasped; *sa-amaraḥ*—with the demigods.

TRANSLATION

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.

TEXT 5

कृतस्थानविभागास्त एवं कश्यपनन्दनाः ।
ममन्थुः परमं यत्ता अमृतार्थं पयोनिधिम् ॥ ५ ॥

kṛta-sthāna-vibhāgās ta
evaṁ kaśyapa-nandanāḥ
mamanthuḥ paramaṁ yattā
amṛtārthaṁ payo-nidhim

kṛta—adjusting; *sthāna-vibhāgāḥ*—the division of the places they were to hold; *te*—they; *evam*—in this way; *kaśyapa-nandanāḥ*—the sons of Kaśyapa (both the demigods and the demons); *mamanthuḥ*—churned; *paramam*—with great; *yattāḥ*—endeavor; *amṛta-artham*—for getting nectar; *payaḥ-nidhim*—the ocean of milk.

TRANSLATION

After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

TEXT 6

मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत् ।
ध्रियमाणोऽपि बलिभिर्गौरवात् पाण्डुनन्दन ॥ ६ ॥

mathyamāne 'rṇave so 'drir
anādhāro hy apo 'viśat

dhriyamāṇo 'pi balibhir
gauravāt pāṇḍu-nandana

mathyamāne—while the churning was going on; *arṇave*—in the ocean of milk; *saḥ*—that; *adriḥ*—hill; *anādhāraḥ*—without being supported by anything; *hi*—indeed; *apaḥ*—in the water; *aviśat*—drowned; *dhriyamāṇaḥ*—captured; *api*—although; *balibhiḥ*—by the powerful demigods and demons; *gauravāt*—from being very heavy; *pāṇḍu-nandana*—O son of Pāṇḍu (Mahārāja Parīkṣit).

TRANSLATION

O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

TEXT 7

ते सुनिर्विण्णमनसः परिम्लानमुखश्रियः ।
आसन् स्वपौरुषे नष्टे दैवेनातिबलीयसा ॥ ७ ॥

te sunirviṇṇa-manasaḥ
parimlāna-mukha-śriyaḥ
āsan sva-pauruṣe naṣṭe
daivenātibalīyasā

te—all of them (the demigods and demons); *sunirviṇṇa-manasaḥ*—their minds being very disappointed; *parimlāna*—dried up; *mukha-śriyaḥ*—the beauty of their faces; *āsan*—became; *sva-pauruṣe*—with their own prowess; *naṣṭe*—being lost; *daivena*—by a providential arrangement; *ati-balīyasā*—which is always stronger than anything else.

TRANSLATION

Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

TEXT 8

विलोक्य विघ्नेशविधिं तदेश्वरो
दुरन्तवीर्योऽवितथाभिसन्धिः ।
कृत्वा वपुः कच्छपमद्भुतं महत्
प्रविश्य तोयं गिरिमुज्जहार ॥ ८ ॥

vilokya vighneśa-vidhiṁ tadeśvaro
duranta-vīryo 'vitathābhisandhiḥ
kṛtvā vapuḥ kacchapam adbhutam mahat
praviśya toyaṁ girim ujjahāra

vilokya—observing; *vighna*—the obstruction (the sinking of the mountain); *īśa-vidhim*—by the providential arrangement; *tadā*—then; *īśvaraḥ*—the Supreme Personality of Godhead; *duranta-vīryaḥ*—inconceivably powerful; *avitatha*—infallible; *abhisandhiḥ*—whose determination; *kṛtvā*—expanding; *vapuḥ*—body; *kacchapam*—tortoise; *adbhutam*—wonderful; *mahat*—very great; *praviśya*—entering; *toyam*—the water; *girim*—the mountain (Mandara); *ujjahāra*—lifted.

TRANSLATION

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

PURPORT

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men—the demons and the demigods—but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. *Tat te 'nukampāṁ susamīkṣamāṇo*

bhuñjāna evātma-kṛtaṁ vipākam. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those hindrances were removed. The Lord appeared as a tortoise to support the great mountain. *Kṣitir iha vipulatare tava tiṣṭhati pṛṣṭhe.* The Lord held the great mountain on His back. *Keśava dhṛta-kūrma-śarīra jaya jagadīśa hare.* Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

TEXT 9

तमुत्थितं वीक्ष्य कुलाचलं पुनः
समुद्यता निर्मथितुं सुरासुराः ।
दधार पृष्ठेन स लक्षयोजन-
प्रस्तारिणा द्वीप इवापरो महान् ॥ ९ ॥

tam utthitaṁ vīkṣya kulācalaṁ punaḥ
samudyatā nirmathituṁ surāsurāḥ
dadhāra pṛṣṭhena sa lakṣa-yojana-
prastāriṇā dvīpa ivāparo mahān

tam—that mountain; *utthitam*—lifted; *vīkṣya*—observing; *kulācalam*—known as Mandara; *punaḥ*—again; *samudyatāḥ*—enlivened; *nirmathitum*—to churn the ocean of milk; *sura-asurāḥ*—the demigods and the demons; *dadhāra*—carried; *pṛṣṭhena*—by the back; *saḥ*—the Supreme Lord; *lakṣa-yojana*—one hundred thousand *yojanas* (eight hundred thousand miles); *prastāriṇā*—extending; *dvīpaḥ*—a big island; *iva*—like; *aparaḥ*—another; *mahān*—very big.

TRANSLATION

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin

churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

TEXT 10

सुरासुरेन्द्रैर्भुजवीर्यवेपितं
परिभ्रमन्तं गिरिमङ्ग पृष्ठतः ।
बिभ्रत् तदावर्तनमादिकच्छपो
मेनेऽङ्गकण्डूयनमप्रमेयः ॥१०॥

surāsurendrair bhuja-vīrya-vepitaṁ
paribhramantaṁ girim aṅga pṛṣṭhataḥ
bibhrat tad-āvartanam ādi-kacchapo
mene 'ṅga-kaṇḍūyanam aprameyaḥ

sura-asura-indraiḥ—by the leaders of the demons and the demigods; *bhuja-vīrya*—by the strength of their arms; *vepitam*—moving; *paribhramantam*—rotating; *girim*—the mountain; *aṅga*—O Mahārāja Parīkṣit; *pṛṣṭhataḥ*—on His back; *bibhrat*—bore; *tat*—of that; *āvartanam*—the rotating; *ādi-kacchapaḥ*—as the supreme original tortoise; *mene*—considered; *aṅga-kaṇḍūyanam*—as pleasing scratching of the body; *aprameyaḥ*—unlimited.

TRANSLATION

O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

PURPORT

The Supreme Personality of Godhead is always the unlimited. Although the Supreme Personality of Godhead, in His body as a tortoise, held on His back the largest of mountains, Mandara-parvata, He did not feel any inconvenience. On the contrary, He apparently felt some itching, and thus the rotation of the mountain was certainly very pleasing.

TEXT 11

तथासुरानाविशदासुरेण
रूपेण तेषां बलवीर्यमीरयन् ।
उद्दीपयन् देवगणांश्च विष्णु-
र्दैवेन नागेन्द्रमबोधरूपः ॥११॥

tathāsurān āviśad āsureṇa
rūpeṇa teṣāṁ bala-vīryam īrayan
uddīpayan deva-gaṇāṁś ca viṣṇur
daivena nāgendram abodha-rūpaḥ

tathā—thereafter; *asurān*—unto the demons; *āviśat*—entered; *āsureṇa*—by the quality of passion; *rūpeṇa*—in such a form; *teṣām*—of them; *bala-vīryam*—strength and energy; *īrayan*—increasing; *uddīpayan*—encouraging; *deva-gaṇān*—the demigods; *ca*—also; *viṣṇuḥ*—Lord Viṣṇu; *daivena*—by the feature of goodness; *nāga-indram*—unto the King of the serpents, Vāsuki; *abodha-rūpaḥ*—by the quality of ignorance.

TRANSLATION

Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

PURPORT

Everyone in this material world is under the different modes of material nature. There were three different parties in the churning of Mandara Mountain—the demigods, who were in the mode of goodness, the demons, who were in the mode of passion, and the snake Vāsuki, who was in the mode of ignorance. Since they were all becoming tired (Vāsuki so much so that he was almost going to die), Lord Viṣṇu, to encourage them to continue the work of churning the ocean, entered into them

according to their respective modes of nature—goodness, passion and ignorance.

TEXT 12

उपर्यगेन्द्रं गिरिराडिवान्य
आक्रम्य हस्तेन सहस्रबाहुः ।
तस्थौ दिवि ब्रह्मभवेन्द्रमुख्यै-
रभिष्टुवद्भिः सुमनोऽभिवृष्टः ॥१२॥

upary agendraṁ giri-rāḍ ivānya
ākramya hastena sahasra-bāhuḥ
tasthau divi brahma-bhavendra-mukhyair
abhiṣṭuvadbhiḥ sumano-'bhivṛṣṭaḥ

upari—on the top of; *agendram*—the big mountain; *giri-rāṭ*—the king of mountains; *iva*—like; *anyaḥ*—another; *ākramya*—catching; *hastena*—by one hand; *sahasra-bāhuḥ*—exhibiting thousands of hands; *tasthau*—situated; *divi*—in the sky; *brahma*—Lord Brahmā; *bhava*—Lord Śiva; *indra*—the King of heaven; *mukhyaiḥ*—headed by; *abhiṣṭuvadbhiḥ*—offered prayers to the Lord; *sumanaḥ*—by flowers; *abhivṛṣṭaḥ*—being showered.

TRANSLATION

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

PURPORT

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahmā, Lord Śiva and King Indra then expanded themselves and showered flowers on the Lord.

TEXT 13

उपर्यधश्चात्मनि गोत्रनेत्रयोः
परेण ते प्राविशता समेधिताः ।
ममन्थुरब्धिं तरसा मदोत्कटा
महाद्रिणा क्षोभितनक्रचक्रम् ॥१३॥

upary adhaś cātmani gotra-netrayoḥ
pareṇa te prāviśatā samedhitāḥ
mamanthur abdhiṁ tarasā madotkaṭā
mahādriṇā kṣobhita-nakra-cakram

upari—upward; *adhaḥ ca*—and downward; *ātmani*—unto the demons and demigods; *gotra-netrayoḥ*—unto the mountain and Vāsuki, who was used as a rope; *pareṇa*—the Supreme Personality of Godhead; *te*—they; *prāviśatā*—entering them; *samedhitāḥ*—sufficiently agitated; *mamanthuḥ*—churned; *abdhim*—the ocean of milk; *tarasā*—with great strength; *mada-utkaṭāḥ*—being mad; *mahā-adriṇā*—with the great Mandara Mountain; *kṣobhita*—agitated; *nakra-cakram*—all the alligators in the water.

TRANSLATION

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

TEXT 14

अहीन्द्रसाहस्रकठोरदङ्मुख-
श्वासाग्निधूमाहतवर्चसोऽसुराः ।
पौलोमकालेयबलील्वलादयो
दवाग्निदग्धाः सरला इवाभवन् ॥१४॥

ahīndra-sāhasra-kaṭhora-dṛṅ-mukha-
śvāsāgni-dhūmāhata-varcaso 'surāḥ
pauloma-kāleya-balīlvalādayo
davāgni-dagdhāḥ saralā ivābhavan

ahīndra—of the King of serpents; *sāhasra*—by thousands; *kaṭhora*—very, very hard; *dṛk*—all directions; *mukha*—by the mouth; *śvāsa*—breathing; *agni*—fire coming out; *dhūma*—smoke; *āhata*—being affected; *varcasaḥ*—by the rays; *asurāḥ*—the demons; *pauloma*—Pauloma; *kāleya*—Kāleya; *bali*—Bali; *ilvala*—Ilvala; *ādayaḥ*—headed by; *dava-agni*—by a forest fire; *dagdhāḥ*—burned; *saralāḥ*—*sarala* trees; *iva*—like; *abhavan*—all of them became.

TRANSLATION

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

TEXT 15

देवांश्च तच्छ्वासशिखाहतप्रभान्
धूम्राम्बरस्रग्वरकञ्चुकाननान् ।
समभ्यवर्षन्भगवद्वशा घना
ववुः समुद्रोर्म्युपगूढवायवः ॥१५॥

devāṁś ca tac-chvāsa-śikhā-hata-prabhān
dhūmrāmbara-srag-vara-kañcukānanān
samabhyavarṣan bhagavad-vaśā ghanā
vavuḥ samudrormy-upagūḍha-vāyavaḥ

devān—all the demigods; *ca*—also; *tat*—of Vāsuki; *śvāsa*—from the breathing; *śikhā*—by the flames; *hata*—being affected; *prabhān*—their bodily luster; *dhūmra*—smoky; *ambara*—dress; *srak-vara*—excellent garlands; *kañcuka*—armaments; *ānanān*—and faces; *samabhyavarṣan*—sufficiently rained; *bhagavat-vaśāḥ*—under the control of the

Supreme Personality of Godhead; *ghanāḥ*—clouds; *vavuḥ*—blew; *samudra*—of the ocean of milk; *ūrmi*—from the waves; *upagūḍha*—bearing fragments of water; *vāyavaḥ*—breezes.

TRANSLATION

Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

TEXT 16

मथ्यमानात् तथा सिन्धोर्देवासुरवरूथपैः ।
यदा सुधा न जायेत निर्ममन्थाजितः स्वयम् ॥१६॥

mathyamānāt tathā sindhor
devāsura-varūtha-paiḥ
yadā sudhā na jāyeta
nirmamanthājitaḥ svayam

mathyamānāt—sufficiently being churned; *tathā*—in this way; *sindhoḥ*—from the ocean of milk; *deva*—of the demigods; *asura*—and the demons; *varūtha-paiḥ*—by the best; *yadā*—when; *sudhā*—nectar; *na jāyeta*—did not come out; *nirmamantha*—churned; *ajitaḥ*—the Supreme Personality of Godhead, Ajita; *svayam*—personally.

TRANSLATION

When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

TEXT 17

मेघश्यामः कनकपरिधिः कर्णविद्योतविद्यु-
न्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तनेत्रः ।

जैत्रैर्दोर्भिर्जगदभयदैर्दन्दशूकं गृहीत्वा
मथ्नन् मथ्ना प्रतिगिरिरिवाशोभतायो धृताद्रिः॥

megha-śyāmaḥ kanaka-paridhiḥ karṇa-vidyota-vidyun
mūrdhni bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ
jaitrair dorbhir jagad-abhaya-dair dandaśūkaṁ gṛhītvā
mathnan mathnā pratigirir ivāśobhatātho dhṛtādriḥ

megha-śyāmaḥ—blackish like a cloud; *kanaka-paridhiḥ*—wearing yellow garments; *karṇa*—on the ears; *vidyota-vidyut*—whose earrings shone like lightning; *mūrdhni*—on the head; *bhrājat*—gleaming; *vilulita*—disheveled; *kacaḥ*—whose hair; *srak-dharaḥ*—wearing a flower garland; *rakta-netraḥ*—with red eyes; *jaitraiḥ*—with victorious; *dorbhiḥ*—with arms; *jagat*—to the universe; *abhaya-daiḥ*—which give fearlessness; *dandaśūkam*—the snake (Vāsuki); *gṛhītvā*—after taking; *mathnan*—churning; *mathnā*—by the churning rod (Mandara Mountain); *pratigiriḥ*—another mountain; *iva*—like; *aśobhata*—He appeared; *atho*—then; *dhṛta-adriḥ*—having taken the mountain.

TRANSLATION

The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

TEXT 18

निर्मथ्यमानादुदधेरभूद्विषं
महोल्बणं हालहलाह्वमग्रतः ।
सम्भ्रान्तमीनोन्मकराहिकच्छपात्
तिमिद्विपग्राहतिमिङ्गिलाकुलात् ॥१८॥

nirmathyamānād udadher abhūd viṣaṁ
maholbaṇaṁ hālahalāhvam agrataḥ
sambhrānta-mīnonmakarāhi-kacchapāt
timi-dvipa-grāha-timiṅgilākulāt

nirmathyamānāt—while the activities of churning were going on; *udadheḥ*—from the ocean; *abhūt*—there was; *viṣam*—poison; *mahā-ulbaṇam*—very fierce; *hālahala-āhvam*—by the name *hālahala;* *agrataḥ*—at first; *sambhrānta*—agitated and going here and there; *mīna*—various kinds of fish; *unmakara*—sharks; *ahi*—different kinds of snakes; *kacchapāt*—and many kinds of tortoises; *timi*—whales; *dvipa*—water elephants; *grāha*—crocodiles; *timiṅgila*—whales that can swallow whales; *ākulāt*—being very much agitated.

TRANSLATION

The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timiṅgila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

TEXT 19

तदुग्रवेगं दिशि दिश्युपर्यधो
विसर्पदुत्सर्पदसह्यमप्रति ।
भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा
अरक्ष्यमाणाः शरणं सदाशिवम् ॥१९॥

tad ugra-vegaṁ diśi diśy upary adho
visarpad utsarpad asahyam aprati
bhītāḥ prajā dudruvur aṅga seśvarā
arakṣyamāṇāḥ śaraṇaṁ sadāśivam

tat—that; *ugra-vegam*—very fierce and potent poison; *diśi diśi*—in all directions; *upari*—upward; *adhaḥ*—downward; *visarpat*—curling;

utsarpat—going upward; *asahyam*—unbearable; *aprati*—uncontrollable; *bhītāḥ*—being very much afraid; *prajāḥ*—the residents of all the worlds; *dudruvuḥ*—moved here and there; *aṅga*—O Mahārāja Parīkṣit; *sa-īśvarāḥ*—with the Supreme Lord; *arakṣyamāṇāḥ*—not being protected; *śaraṇam*—shelter; *sadāśivam*—unto the lotus feet of Lord Śiva.

TRANSLATION

O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

PURPORT

One may question that since the Supreme Personality of Godhead was personally present, why did He accompany all the demigods and people in general to take shelter of Lord Sadāśiva, instead of intervening Himself. In this connection Śrīla Madhvācārya warns:

rudrasya yaśaso 'rthāya
svayaṁ viṣṇur viṣaṁ vibhuḥ
na sañjahre samartho 'pi
vāyuṁ coce praśāntaye

Lord Viṣṇu was competent to rectify the situation, but in order to give credit to Lord Śiva, who later drank all the poison and kept it in his neck, Lord Viṣṇu did not take action.

TEXT 20

विलोक्य तं देववरं त्रिलोक्या
भवाय देव्याभिमतं मुनीनाम् ।
आसीनमद्रावपवर्गहेतो-
स्तपो जुषाणं स्तुतिभिः प्रणेमुः ॥२०॥

vilokya taṁ deva-varaṁ tri-lokyā
bhavāya devyābhimataṁ munīnām

āsīnam adrāv apavarga-hetos
tapo juṣāṇaṁ stutibhiḥ praṇemuḥ

vilokya—observing; *tam*—him; *deva-varam*—the best of the demigods; *tri-lokyāḥ*—of the three worlds; *bhavāya*—for the flourishing; *devyā*—with his wife, Bhavānī; *abhimatam*—accepted by; *munīnām*—great saintly persons; *āsīnam*—sitting together; *adrau*—from the top of Kailāsa Hill; *apavarga-hetoḥ*—desiring liberation; *tapaḥ*—in austerity; *juṣāṇam*—being served by them; *stutibhiḥ*—by prayers; *praṇemuḥ*—offered their respectful obeisances.

TRANSLATION

The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

TEXT 21

श्रीप्रजापतय ऊचुः

देवदेव महादेव भूतात्मन् भूतभावन ।
त्राहि नः शरणापन्नांस्त्रैलोक्यदहनाद् विषात् ॥२१॥

śrī-prajāpataya ūcuḥ
deva-deva mahā-deva
bhūtātman bhūta-bhāvana
trāhi naḥ śaraṇāpannāṁs
trailokya-dahanād viṣāt

śrī-prajāpatayaḥ ūcuḥ—the *prajāpatis* said; *deva-deva*—O Lord Mahādeva, best of the demigods; *mahā-deva*—O great demigod; *bhūta-ātman*—O life and soul of everyone in this world; *bhūta-bhāvana*—O the cause of the happiness and flourishing of all of them; *trāhi*—deliver; *naḥ*—us; *śaraṇa-āpannān*—who have taken shelter at your lotus feet; *trailokya*—of the three worlds; *dahanāt*—which is causing the burning; *viṣāt*—from this poison.

TRANSLATION

The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

PURPORT

Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annihilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as *śaktyāveśa-avatāras.* They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the *īśvaras,* or the controllers known as *śaktyāveśa-avatāras.* Therefore he can be addressed as having the qualities of Lord Viṣṇu.

TEXT 22

त्वमेकः सर्वजगत ईश्वरो बन्धमोक्षयोः ।
तं त्वामर्चन्ति कुशलाः प्रपन्नार्तिहरं गुरुम् ॥२२॥

tvam ekaḥ sarva-jagata
īśvaro bandha-mokṣayoḥ
taṁ tvām arcanti kuśalāḥ
prapannārti-haraṁ gurum

tvam ekaḥ—Your Lordship is indeed; *sarva-jagataḥ*—of the three worlds; *īśvaraḥ*—the controller; *bandha-mokṣayoḥ*—of both bondage and liberation; *tam*—that controller; *tvām arcanti*—worship you; *kuśalāḥ*—persons who want good fortune; *prapanna-ārti-haram*—who can mitigate all the distresses of a sheltered devotee; *gurum*—you who act as a good advisor to all fallen souls.

TRANSLATION

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

PURPORT

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in *Bhagavad-gītā* (14.4) that He is the father of all living entities (*ahaṁ bīja-pradaḥ pitā*), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

TEXT 23

गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्ययान्विभो।
धत्से यदा स्वदृग् भूमन्ब्रह्मविष्णुशिवाभिधाम् ॥२३॥

guṇa-mayyā sva-śaktyāsya
sarga-sthity-apyayān vibho
dhatse yadā sva-dṛg bhūman
brahma-viṣṇu-śivābhidhām

guṇa-mayyā—acting in three modes of activity; *sva-śaktyā*—by the external energy of Your Lordship; *asya*—of this material world; *sarga-sthiti-apyayān*—creation, maintenance and annihilation; *vibho*—O lord; *dhatse*—you execute; *yadā*—when; *sva-dṛk*—you manifest

yourself; *bhūman*—O great one; *brahma-viṣṇu-śiva-abhidhām*—as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

TRANSLATION

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

PURPORT

This prayer is actually offered to Lord Viṣṇu, the *puruṣa*, who in His incarnations as the *guṇa-avatāras* assumes the names Brahmā, Viṣṇu and Maheśvara.

TEXT 24

त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनम्।
नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥२४॥

tvaṁ brahma paramaṁ guhyaṁ
sad-asad-bhāva-bhāvanam
nānā-śaktibhir ābhātas
tvam ātmā jagad-īśvaraḥ

tvam—Your Lordship; *brahma*—impersonal Brahman; *paramam*—supreme; *guhyam*—confidential; *sat-asat-bhāva-bhāvanam*—the cause of varieties of creation, its cause and effect; *nānā-śaktibhiḥ*—with varieties of potencies; *ābhātaḥ*—manifest; *tvam*—you are; *ātmā*—the Supersoul; *jagat-īśvaraḥ*—the Supreme Personality of Godhead.

TRANSLATION

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

PURPORT

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Per-

sonality of Godhead (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

TEXT 25

त्वं शब्दयोनिर्जगदादिरात्मा
प्राणेन्द्रियद्रव्यगुणः स्वभावः ।
कालः क्रतुः सत्यमृतं च धर्म-
स्त्वय्यक्षरं यत् त्रिवृदामनन्ति ॥२५॥

tvaṁ śabda-yonir jagad-ādir ātmā
prāṇedriya-dravya-guṇaḥ svabhāvaḥ
kālaḥ kratuḥ satyam ṛtaṁ ca dharmas
tvayy akṣaraṁ yat tri-vṛd-āmananti

tvam—Your Lordship; *śabda-yoniḥ*—the origin and source of Vedic literature; *jagat-ādiḥ*—the original cause of material creation; *ātmā*—the soul; *prāṇa*—the living force; *indriya*—the senses; *dravya*—the material elements; *guṇaḥ*—the three qualities; *sva-bhāvaḥ*—material nature; *kālaḥ*—eternal time; *kratuḥ*—sacrifice; *satyam*—truth; *ṛtam*—truthfulness; *ca*—and; *dharmaḥ*—two different types of religion; *tvayi*—unto you; *akṣaram*—the original syllable, *oṁkāra; yat*—that which; *tri-vṛt*—consisting of the letters *a*, *u* and *m; āmananti*—they say.

TRANSLATION

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable oṁ, which consists of three letters "a-u-m."

TEXT 26

अग्निर्मुखं तेऽखिलदेवतात्मा
क्षितिं विदुर्लोकभवाङ्घ्रिपङ्कजम् ।

कालं गतिं तेऽखिलदेवतात्मनो
दिशश्च कर्णौ रसनं जलेशम् ॥२६॥

agnir mukhaṁ te 'khila-devatātmā
kṣitiṁ vidur loka-bhavāṅghri-paṅkajam
kālaṁ gatiṁ te 'khila-devatātmano
diśaś ca karṇau rasanaṁ jaleśam

agniḥ—fire; *mukham*—mouth; *te*—of Your Lordship; *akhila-devatā-ātmā*—the origin of all demigods; *kṣitim*—the surface of the globe; *viduḥ*—they know; *loka-bhava*—O origin of all planets; *aṅghri-paṅka-jam*—your lotus feet; *kālam*—eternal time; *gatim*—progress; *te*—of Your Lordship; *akhila-devatā-ātmanaḥ*—the total aggregate of all the demigods; *diśaḥ*—all directions; *ca*—and; *karṇau*—your ears; *rasanam*—taste; *jala-īśam*—the demigod controller of the water.

TRANSLATION

O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

PURPORT

In the *śruti-mantras* it is said, *agniḥ sarva-devatāḥ:* "Fire is the aggregate of all demigods." Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

TEXT 27

नाभिर्नभस्ते श्वसनं नभस्वान्
सूर्यश्च चक्षूंषि जलं स्म रेतः ।
परावरात्माश्रयणं तवात्मा
सोमो मनो द्यौर्भगवन् शिरस्ते ॥२७॥

nābhir nabhas te śvasanaṁ nabhasvān
sūryaś ca cakṣūṁṣi jalaṁ sma retaḥ

parāvarātmāśrayaṇaṁ tavātmā
somo mano dyaur bhagavan śiras te

nābhiḥ—navel; *nabhaḥ*—the sky; *te*—of Your Lordship; *śvasanam*—breathing; *nabhasvān*—the air; *sūryaḥ ca*—and the sun globe; *cakṣūṁṣi*—your eyes; *jalam*—the water; *sma*—indeed; *retaḥ*—semen; *para-avara-ātma-āśrayaṇam*—the shelter of all living entities, low and high; *tava*—your; *ātmā*—self; *somaḥ*—the moon; *manaḥ*—mind; *dyauḥ*—the higher planetary systems; *bhagavan*—O Your Lordship; *śiraḥ*—head; *te*—of you.

TRANSLATION

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

TEXT 28

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा
रोमाणि सर्वौषधिवीरुधस्ते ।
छन्दांसि साक्षात् तव सप्त धातव-
स्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥२८॥

kukṣiḥ samudrā girayo 'sthi-saṅghā
romāṇi sarvauṣadhi-vīrudhas te
chandāṁsi sākṣāt tava sapta dhātavas
trayī-mayātman hṛdayaṁ sarva-dharmaḥ

kukṣiḥ—abdomen; *samudrāḥ*—the oceans; *girayaḥ*—the mountains; *asthi*—bones; *saṅghāḥ*—combination; *romāṇi*—the hairs of the body; *sarva*—all; *auṣadhi*—drugs; *vīrudhaḥ*—plants and creepers; *te*—your; *chandāṁsi*—Vedic *mantras;* *sākṣāt*—directly; *tava*—your; *sapta*—seven; *dhātavaḥ*—layers of the body; *trayī-maya-ātman*—O three *Vedas* personified; *hṛdayam*—core of the heart; *sarva-dharmaḥ*—all kinds of religion.

TRANSLATION

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

TEXT 29

मुखानि पञ्चोपनिषदस्तवेश
यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।
यत् तच्छिवाख्यं परमात्मतत्त्वं
देव स्वयंज्योतिरवस्थितिस्ते ॥२९॥

mukhāni pañcopaniṣadas taveśa
yais triṁśad-aṣṭottara-mantra-vargaḥ
yat tac chivākhyaṁ paramātma-tattvaṁ
deva svayaṁ-jyotir avasthitis te

mukhāni—faces; *pañca*—five; *upaniṣadaḥ*—Vedic literatures; *tava*—your; *īśa*—O lord; *yaiḥ*—by which; *triṁśat-aṣṭa-uttara-mantra-vargaḥ*—in the category of thirty-eight important Vedic *mantras; yat*—that; *tat*—as it is; *śiva-ākhyam*—celebrated by the name Śiva; *parama-ātma-tattvam*—which ascertain the truth about Paramātmā; *deva*—O lord; *svayam-jyotiḥ*—self-illuminated; *avasthitiḥ*—situation; *te*—of Your Lordship.

TRANSLATION

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

PURPORT

The five *mantras* mentioned in this connection are as follows: (1) *Puruṣa*, (2) *Aghora*, (3) *Sadyojāta*, (4) *Vāmadeva*, and (5) *Īśāna*.

These five *mantras* are within the category of thirty-eight special Vedic *mantras* chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu's direct representative. This fact is corroborated by a Vedic *mantra: patiṁ viśvasyātmeśvaraṁ śāśvataṁ śivam acyutam.* The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

TEXT 30

छाया त्वधर्मोर्मिषु यैर्विसर्गो
नेत्रत्रयं सत्त्वरजस्तमांसि ।
सांख्यात्मनः शास्त्रकृतस्तवेक्षा
छन्दोमयो देव ऋषिः पुराणः ॥३०॥

chāyā tv adharmormiṣu yair visargo
netra-trayaṁ sattva-rajas-tamāṁsi
sāṅkhyātmanaḥ śāstra-kṛtas tavekṣā
chandomayo deva ṛṣiḥ purāṇaḥ

chāyā—shadow; *tu*—but; *adharma-ūrmiṣu*—in the waves of irreligion, like *kāma, krodha, lobha* and *moha; yaiḥ*—by which; *visargaḥ*—so many varieties of creation; *netra-trayam*—three eyes; *sattva*—goodness; *rajaḥ*—passion; *tamāṁsi*—and darkness; *sāṅkhyaātmanaḥ*—the origin of all Vedic literatures; *śāstra*—scriptures; *kṛtaḥ*—made; *tava*—by you; *īkṣā*—simply by glancing; *chandaḥmayaḥ*—full of Vedic verses; *deva*—O lord; *ṛṣiḥ*—all Vedic literatures; *purāṇaḥ*—and the *Purāṇas*, the supplementary *Vedas.*

TRANSLATION

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from

you because their compilers wrote the various scriptures after receiving your glance.

TEXT 31

न ते गिरित्राखिललोकपाल-
विरिञ्चवैकुण्ठसुरेन्द्रगम्यम् ।
ज्योतिः परं यत्र रजस्तमश्च
सत्त्वं न यद् ब्रह्म निरस्तभेदम् ॥३१॥

na te giri-trākhila-loka-pāla-
viriñca-vaikuṇṭha-surendra-gamyam
jyotiḥ paraṁ yatra rajas tamaś ca
sattvaṁ na yad brahma nirasta-bhedam

na—not; *te*—of Your Lordship; *giri-tra*—O King of the mountains; *akhila-loka-pāla*—all the directors of departments of material activities; *viriñca*—Lord Brahmā; *vaikuṇṭha*—Lord Viṣṇu; *sura-indra*—the King of heaven; *gamyam*—they can understand; *jyotiḥ*—effulgence; *param*—transcendental; *yatra*—wherein; *rajaḥ*—the mode of passion; *tamaḥ ca*—and the mode of ignorance; *sattvam*—the mode of goodness; *na*—not; *yat brahma*—which is impersonal Brahman; *nirasta-bhedam*—without distinction between demigods and human beings.

TRANSLATION

O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

PURPORT

The *brahmajyoti* is actually the effulgence of the Supreme Personality of Godhead. As stated in *Brahma-saṁhitā* (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the *brahmajyoti*. Kṛṣṇa says in *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* "In My impersonal feature I pervade this entire universe." Thus the *avyakta-mūrti*, the impersonal feature, is certainly an expansion of Kṛṣṇa's energy. Māyāvādīs, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The *mantras* referred to in text 29 are called *mukhāni pañcopaniṣadas taveśa*. Māyāvādīs take all these *mantras* seriously in worshiping Lord Śiva. These *mantras* are as follows: (1) *tat puruṣāya vidmahe śāntyai*, (2) *mahā-devāya dhīmahi vidyāyai*, (3) *tan no rudraḥ pratiṣṭhāyai*, (4) *pracodayāt dhṛtyai*, (5) *aghorebhyas tamā . . .*, (6) *atha ghorebhyo mohā . . .*, (7) *aghorebhyo rakṣā . . .*, (8) *aghoratarebhyo nidrā . . .*, (9) *sarvebhyaḥ sarva-vyādhyai*, (10) *sarva-sarvebhyo mṛtyave*, (11) *namas te 'stu kṣudhā . . .*, (12) *rudra-rūpebhyas tṛṣṇā . . .*, (13) *vāmadevāya rajā . . .*, (14) *jyeṣṭhāya svāhā . . .*, (15) *śreṣṭhāya ratyai*, (16) *rudrāya kalyāṇyai*, (17) *kālāya kāmā . . .*, (18) *kala-vikaraṇāya sandhinyai*, (19) *bala-vikaraṇāya kriyā . . .*, (20) *balāya vṛddhyai*, (21) *balacchāyā . . .*, (22) *pramathanāya dhātryai*, (23) *sarva-bhūta-damanāya bhrāmaṇyai*, (24) *manaḥ-śoṣiṇyai*, (25) *unmanāya jvarā . . .*, (26) *sadyojātaṁ prapadyāmi siddhyai*, (27) *sadyojātāya vai namaḥ ṛddhyai*, (28) *bhave dityai*, (29) *abhave lakṣmyai*, (30) *nātibhave medhā . . .*, (31) *bhajasva māṁ kāntyai*, (32) *bhava svadhā . . .*, (33) *udbhavāya prabhā . . .*, (34) *īśānaḥ sarva-vidyānāṁ śaśinyai*, (35) *īśvaraḥ sarva-bhūtānām abhaya-dā . . .*, (36) *brahmādhipatir brahmaṇodhipatir brahman brahmeṣṭa-dā . . .*, (37) *śivo me astu marīcyai*, (38) *sadāśivaḥ jvālinyai*.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahmā, Lord Indra and even Lord Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient. Lord Viṣṇu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in *Bhagavad-gītā* the Lord says that although everything is an expansion of Him (*mayā tatam idaṁ sarvam*), He does not need to take care of everything (*na cāhaṁ teṣv avasthitaḥ*), since there are various directors like Lord Brahmā, Lord Śiva and Indra.

TEXT 32

कामाध्वरत्रिपुरकालगराद्यनेक-
भूतद्रुहः क्षपयतः स्तुतये न तत् ते ।
यस्त्वन्तकाल इदमात्मकृतं स्वनेत्र-
वह्निस्फुलिङ्गशिखया भसितं न वेद॥३२॥

kāmādhvara-tripura-kālagarādy-aneka-
bhūta-druhaḥ kṣapayataḥ stutaye na tat te
yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-
vahni-sphuliṅga-śikhayā bhasitaṁ na veda

kāma-adhvara—sacrifices for sense gratification (like Dakṣa-yajña, the sacrifices performed by Dakṣa); *tripura*—the demon named Tripurāsura; *kālagara*—Kālagara; *ādi*—and others; *aneka*—many; *bhūta-druhaḥ*—who are meant for giving trouble to the living entities; *kṣapayataḥ*—being engaged in their destruction; *stutaye*—your prayer; *na*—not; *tat*—that; *te*—speaking to you; *yaḥ tu*—because; *anta-kāle*—at the time of annihilation; *idam*—in this material world; *ātma-kṛtam*—done by yourself; *sva-netra*—by your eyes; *vahni-sphuliṅga-śikhayā*—by the sparks of fire; *bhasitam*—burned to ashes; *na veda*—I do not know how it is happening.

TRANSLATION

When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to

be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

PURPORT

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the *kālakūṭa* poison, which was spreading throughout the universe.

TEXT 33

ये त्वात्मरामगुरुभिर्हृदि चिन्तिताङ्घ्रि-
द्वन्द्वं चरन्तमुमया तपसाभितप्तम् ।
कत्थन्त उग्रपरुषं निरतं श्मशाने
ते नूनमूतिमविदंस्तव हातलज्जाः ॥३३॥

ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-
dvandvaṁ carantam umayā tapasābhitaptam
katthanta ugra-paruṣaṁ niratam śmaśāne
te nūnam ūtim avidaṁs tava hāta-lajjāḥ

ye—persons who; *tu*—indeed; *ātma-rāma-gurubhiḥ*—by those who are self-satisfied and who are considered to be spiritual masters of the world; *hṛdi*—within the heart; *cintita-aṅghri-dvandvam*—thinking of your two lotus feet; *carantam*—moving; *umayā*—with your consort, Umā; *tapasā abhitaptam*—highly advanced through practice of austerity and penance; *katthante*—criticize your acts; *ugra-paruṣam*—not a gentle person; *niratam*—always; *śmaśāne*—in the crematorium; *te*—such persons; *nūnam*—indeed; *ūtim*—such activities; *avidan*—not knowing; *tava*—your activities; *hāta-lajjāḥ*—shameless.

TRANSLATION

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However,

when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

PURPORT

Lord Śiva is the topmost Vaiṣṇava (*vaiṣṇavānāṁ yathā śambhuḥ*). It is therefore said, *vaiṣṇavera kriyā-mudrā vijñe nā bujhaya.* Even the most intelligent person cannot understand what a Vaiṣṇava like Lord Śiva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Śiva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Śiva is an implement of *ātma-rāma.* Ordinary persons, therefore, should not try to understand Lord Śiva and his activities. One who tries to criticize the activities of Lord Śiva is shameless.

TEXT 34

तत् तस्य ते सदसतोः परतः परस्य
नाञ्जः स्वरूपगमने प्रभवन्ति भूम्नः ।
ब्रह्मादयः किमुत संस्तवने वयं तु
तत्सर्गसर्गविषया अपि शक्तिमात्रम् ॥३४॥

tat tasya te sad-asatoḥ parataḥ parasya
nāñjaḥ svarūpa-gamane prabhavanti bhūmnaḥ
brahmādayaḥ kim uta saṁstavane vayaṁ tu
tat-sarga-sarga-viṣayā api śakti-mātram

tat—therefore; *tasya*—of that; *te*—of Your Lordship; *sat-asatoḥ*—of the living entities, moving and not moving; *parataḥ*—transcendentally situated; *parasya*—very difficult to understand; *na*—nor; *añjaḥ*—as it is; *svarūpa-gamane*—to approach your reality; *prabhavanti*—it is possible; *bhūmnaḥ*—O great one; *brahma-ādayaḥ*—even such persons as Lord Brahmā; *kim uta*—what to speak of others; *saṁstavane*—in offering prayers; *vayam tu*—as far as we are concerned; *tat*—of you; *sarga-*

sarga-viṣayāḥ—creations of the creation; *api*—although; *śakti-mātram*—to our ability.

TRANSLATION

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā's creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

TEXT 35

एतत् परं प्रपश्यामो न परं ते महेश्वर ।
मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ॥३५॥

etat paraṁ prapaśyāmo
na paraṁ te maheśvara
mṛḍanāya hi lokasya
vyaktis te 'vyakta-karmaṇaḥ

etat—all these things; *param*—transcendental; *prapaśyāmaḥ*—we can see; *na*—not; *param*—the actual transcendental position; *te*—of Your Lordship; *mahā-īśvara*—O great ruler; *mṛḍanāya*—for the happiness; *hi*—indeed; *lokasya*—of all the world; *vyaktiḥ*—manifested; *te*—of Your Lordship; *avyakta-karmaṇaḥ*—whose activities are unknown to everyone.

TRANSLATION

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

PURPORT

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing

situation created by the *hālahala* poison. As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.

TEXT 36

श्रीशुक उवाच

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः ।
सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् ॥३६॥

śrī-śuka uvāca
tad vīkṣya vyasanaṁ tāsāṁ
kṛpayā bhṛśa-pīḍitaḥ
sarva-bhūta-suhṛd deva
idam āha satīṁ priyām

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tat*—this situation; *vīkṣya*—seeing; *vyasanam*—dangerous; *tāsām*—of all the demigods; *kṛpayā*—out of compassion; *bhṛśa-pīḍitaḥ*—greatly aggrieved; *sarva-bhūta-suhṛt*—the friend of all living entities; *devaḥ*—Mahādeva; *idam*—this; *āha*—said; *satīm*—unto Satīdevī; *priyām*—his very dear wife.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

TEXT 37

श्रीशिव उवाच

अहो बत भवान्येतत् प्रजानां पश्य वैशसम् ।
क्षीरोदमथनोद्भूतात् कालकूटादुपस्थितम् ॥३७॥

śrī-śiva uvāca
aho bata bhavāny etat
prajānāṁ paśya vaiśasam
kṣīroda-mathanodbhūtāt
kālakūṭād upasthitam

śrī-śivaḥ uvāca—Śrī Śiva said; *aho bata*—how pitiable; *bhavāni*—my dear wife, Bhavānī; *etat*—this situation; *prajānām*—of all living entities; *paśya*—just see; *vaiśasam*—very dangerous; *kṣīra-uda*—of the ocean of milk; *mathana-udbhūtāt*—produced by the churning; *kālakūṭāt*—because of the production of poison; *upasthitam*—the present situation.

TRANSLATION

Lord Śiva said: My dear Bhavānī, just see how all these living entities have been placed in danger because of the poison produced from the churning of the ocean of milk.

TEXT 38

आसां प्राणपरीप्सूनां विधेयमभयं हि मे ।
एतावान्हि प्रभोरर्थो यद् दीनपरिपालनम् ॥३८॥

āsāṁ prāṇa-parīpsūnāṁ
vidheyam abhayaṁ hi me
etāvān hi prabhor artho
yad dīna-paripālanam

āsām—all of these living entities; *prāṇa-parīpsūnām*—very strongly desiring to protect their lives; *vidheyam*—something must be done; *abhayam*—safety; *hi*—indeed; *me*—by me; *etāvān*—this much; *hi*—indeed; *prabhoḥ*—of the master; *arthaḥ*—duty; *yat*—that which; *dīna-paripālanam*—to give protection to suffering humanity.

TRANSLATION

It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

TEXT 39

प्राणैः स्वैः प्राणिनः पान्ति साधवः क्षणभङ्गुरैः ।
बद्धवैरेषु भूतेषु मोहितेष्वात्ममायया ॥३९॥

prāṇaiḥ svaiḥ prāṇinaḥ pānti
sādhavaḥ kṣaṇa-bhaṅguraiḥ
baddha-vaireṣu bhūteṣu
mohiteṣv ātma-māyayā

prāṇaiḥ—by lives; *svaiḥ*—their own; *prāṇinaḥ*—other living entities; *pānti*—protect; *sādhavaḥ*—devotees; *kṣaṇa-bhaṅguraiḥ*—temporary; *baddha-vaireṣu*—unnecessarily engaged in animosity; *bhūteṣu*—unto living entities; *mohiteṣu*—bewildered; *ātma-māyayā*—by the external energy of the Lord.

TRANSLATION

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

PURPORT

This is the characteristic of a Vaiṣṇava. *Para-duḥkha-duḥkhī:* a Vaiṣṇava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to *saṁsāra-dāvānala*, a blazing forest fire that automatically takes place. Lord Śiva and his followers in the *paramparā* system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Śiva and belonging to the Rudra-sampradāya. There are four Vaiṣṇava *sampradāyas*, and the Rudra-sampradāya is one of them because Lord Śiva (Rudra) is the best of the Vaiṣṇavas (*vaiṣṇavānāṁ yathā śambhuḥ*). Indeed, as we shall see, Lord Śiva drank all the poison for the benefit of humanity.

TEXT 40

पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः ।
प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥४०॥

puṁsaḥ kṛpayato bhadre
sarvātmā prīyate hariḥ
prīte harau bhagavati
prīye 'haṁ sacarācaraḥ
tasmād idaṁ garaṁ bhuñje
prajānāṁ svastir astu me

puṁsaḥ—with a person; *kṛpayataḥ*—engaged in benevolent activities; *bhadre*—O most gentle Bhavānī; *sarva-ātmā*—the Supersoul; *prīyate*—becomes pleased; *hariḥ*—the Supreme Personality of Godhead; *prīte*—because of His pleasure; *harau*—the Supreme Lord, Hari; *bhagavati*—the Personality of Godhead; *prīye*—also become pleased; *aham*—I; *sa-cara-acaraḥ*—with all others, moving and nonmoving; *tasmāt*—therefore; *idam*—this; *garam*—poison; *bhuñje*—let me drink; *prajānām*—of the living entities; *svastiḥ*—welfare; *astu*—let there be; *me*—by me.

TRANSLATION

My dear gentle wife Bhavānī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.

TEXT 41

श्रीशुक उवाच

एवमामन्त्र्य भगवान्भवानीं विश्वभावनः ।
तद् विषं जग्धुमारेभे प्रभावज्ञान्नमोदत ॥४१॥

śrī-śuka uvāca
evam āmantrya bhagavān
bhavānīṁ viśva-bhāvanaḥ
tad viṣaṁ jagdhum ārebhe
prabhāva-jñānvamodata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *āmantrya*—addressing; *bhagavān*—Lord Śiva; *bhavānīm*—Bhavānī; *viśva-bhāvanaḥ*—the well-wisher of all the universe; *tat viṣam*—that poison; *jagdhum*—to drink; *ārebhe*—began; *prabhāva-jñā*—mother Bhavānī, who perfectly knew the capability of Lord Śiva; *anvamodata*—gave her permission.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

TEXT 42

ततः करतलीकृत्य व्यापि हालाहलं विषम् ।
अभक्षयन्महादेवः कृपया भूतभावनः ॥४२॥

tataḥ karatalī-kṛtya
vyāpi hālāhalaṁ viṣam
abhakṣayan mahā-devaḥ
kṛpayā bhūta-bhāvanaḥ

tataḥ—thereafter; *karatalī-kṛtya*—taking in his hand; *vyāpi*—widespread; *hālāhalam*—called *hālahala;* *viṣam*—poison; *abhakṣayat*—drank; *mahā-devaḥ*—Lord Śiva; *kṛpayā*—out of compassion; *bhūta-bhāvanaḥ*—for the welfare of all living entities.

TRANSLATION

Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

PURPORT

Although there was such a great quantity of poison that it spread all over the universe, Lord Śiva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Śiva. Lord Śiva can do whatever he likes, but those who try to imitate Lord Śiva by smoking *gañja* and other poisonous things will certainly be killed because of such activities.

TEXT 43

तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः ।
यच्चकार गले नीलं तच्च साधोर्विभूषणम् ॥४३॥

tasyāpi darśayām āsa
sva-vīryaṁ jala-kalmaṣaḥ
yac cakāra gale nīlaṁ
tac ca sādhor vibhūṣaṇam

tasya—of Lord Śiva; *api*—also; *darśayām āsa*—exhibited; *sva-vīryam*—its own potency; *jala-kalmaṣaḥ*—that poison born of the water; *yat*—which; *cakāra*—made; *gale*—on the neck; *nīlam*—bluish line; *tat*—that; *ca*—also; *sādhoḥ*—of the saintly person; *vibhūṣaṇam*—ornament.

TRANSLATION

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

TEXT 44

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः ।
परमाराधनं तद्धि पुरुषस्याखिलात्मनः ॥४४॥

tapyante loka-tāpena
sādhavaḥ prāyaśo janāḥ
paramārādhanaṁ tad dhi
puruṣasyākhilātmanaḥ

tapyante—voluntarily suffer; *loka-tāpena*—because of the suffering of people in general; *sādhavaḥ*—saintly persons; *prāyaśaḥ*—almost always; *janāḥ*—such persons; *parama-ārādhanam*—the topmost method of worshiping; *tat*—that activity; *hi*—indeed; *puruṣasya*—of the Supreme Person; *akhila-ātmanaḥ*—who is the Supersoul of everyone.

TRANSLATION

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart.

PURPORT

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā* (18.68–69), *ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati . . . na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ:* "One who preaches the message of *Bhagavad-gītā* to My devotees is most dear to Me. No one can excel him in satisfying Me by worship." There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of *karma* cannot be checked. It is by destiny, or the laws of *karma*, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to *karma* and it reactions. No one can change this. Therefore the *śāstra* says:

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
(*Bhāg.* 1.5.18)

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of *karma*. What is that? One should endeavor to become Kṛṣṇa conscious. If one tries to spread Kṛṣṇa consciousness all over the world, he should be understood

to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also confirmed in *Bhagavad-gītā* (*teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham*). Again, as stated here, *tapyante loka-tāpena sādhavaḥ prāyaśo janāḥ.* The best welfare activity is raising people to the platform of Kṛṣṇa consciousness, since the conditioned souls are suffering only for want of Kṛṣṇa consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7–8) All the *śāstras* conclude, therefore, that spreading the Kṛṣṇa consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

TEXT 45

निशम्य कर्म तच्छम्भोर्देवदेवस्य मीढुषः ।
प्रजा दाक्षायणी ब्रह्मा वैकुण्ठश्च शशंसिरे ॥४५॥

niśamya karma tac chambhor
deva-devasya mīḍhuṣaḥ

prajā dākṣāyaṇī brahmā
vaikuṇṭhaś ca śaśaṁsire

niśamya—after hearing; *karma*—the act; *tat*—that; *śambhoḥ*—of Lord Śiva; *deva-devasya*—who is worshipable even for the demigods; *mīḍhuṣaḥ*—he who bestows great benedictions upon people in general; *prajāḥ*—the people in general; *dākṣāyaṇī*—Bhavānī, the daughter of Dakṣa; *brahmā*—Lord Brahmā; *vaikuṇṭhaḥ ca*—Lord Viṣṇu also; *śaśaṁsire*—praised very much.

TRANSLATION

Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

TEXT 46

प्रस्कन्नं पिबतः पाणेर्यत् किञ्चिज्जगृहुः स्म तत् ।
वृश्चिकाहिविषौषध्यो दन्दशूकाश्च येऽपरे ॥४६॥

praskannaṁ pibataḥ pāṇer
yat kiñcij jagṛhuḥ sma tat
vṛścikāhi-viṣauṣadhyo
dandaśūkāś ca ye 'pare

praskannam—scattered here and there; *pibataḥ*—of Lord Śiva while drinking; *pāṇeḥ*—from the palm; *yat*—which; *kiñcit*—very little; *jagṛhuḥ*—took the opportunity to drink; *sma*—indeed; *tat*—that; *vṛścika*—the scorpions; *ahi*—the cobras; *viṣa-auṣadhyaḥ*—poisonous drugs; *dandaśūkāḥ ca*—and animals whose bites are poisonous; *ye*—who; *apare*—other living entities.

TRANSLATION

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little

poison had fallen and scattered from Lord Śiva's hand while he was drinking.

PURPORT

Mosquitoes, jackals, dogs and other varieties of *dandaśūka*, or animals whose bites are poisonous, drank the poison of the *samudra-manthana*, the churned ocean, since it was available after it fell from the palms of Lord Śiva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Śiva Saves the Universe by Drinking Poison."*

CHAPTER EIGHT

The Churning of the Milk Ocean

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Viṣṇu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Viṣṇu appeared as the incarnation Mohinī, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a *surabhi* cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśravā was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a *pārijāta* flower and the Apsarās, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Viṣṇu to be her master. Lord Viṣṇu gave her a place to stay everlastingly at His chest. Because of this combination of Lakṣmī and Nārāyaṇa, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Vāruṇī, the goddess of drinking, was generated, and by the order of Lord Viṣṇu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Viṣṇu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from

Dhanvantari's hand and began to run away, and the demigods, being very morose, took shelter of Viṣṇu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Viṣṇu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohinī, the most beautiful woman in the universe.

TEXT 1

श्रीशुक उवाच

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः ।
ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥ १ ॥

śrī-śuka uvāca
pīte gare vṛṣāṅkeṇa
prītās te 'mara-dānavāḥ
mamanthus tarasā sindhuṁ
havirdhānī tato 'bhavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pīte*—was drunk; *gare*—when the poison; *vṛṣa-aṅkeṇa*—by Lord Śiva, who sits on a bull; *prītāḥ*—being pleased; *te*—all of them; *amara*—the demigods; *dānavāḥ*—and the demons; *mamanthuḥ*—again began to churn; *tarasā*—with great force; *sindhum*—the ocean of milk; *havirdhānī*—the *surabhi* cow, who is the source of clarified butter; *tataḥ*—from that churning; *abhavat*—was generated.

TRANSLATION

Śukadeva Gosvāmī continued: Upon Lord Śiva's drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

PURPORT

The *surabhi* cow is described as *havirdhānī*, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which

is inevitably necessary for performing great ritualistic sacrifices. As stated in *Bhagavad-gītā* (18.5), *yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat:* sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. *Yajña,* the performance of sacrifice, is essential; to perform *yajña,* clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in *Bhagavad-gītā* (18.44), cow protection is recommended (*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam*).

TEXT 2

तामग्निहोत्रीमृषयो जगृहुर्ब्रह्मवादिनः ।
यज्ञस्य देवयानस्य मेध्याय हविषे नृप ॥ २ ॥

tām agni-hotrīm ṛṣayo
jagṛhur brahma-vādinaḥ
yajñasya deva-yānasya
medhyāya haviṣe nṛpa

tām—that cow; *agni-hotrīm*—absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; *ṛṣayaḥ*—sages who perform such sacrifices; *jagṛhuḥ*—took in charge; *brahma-vādinaḥ*—because such sages know the Vedic ritualistic ceremonies; *yajñasya*—of sacrifice; *deva-yānasya*—which fulfills the desire to be elevated to the higher planetary systems and to Brahmaloka; *medhyāya*—fit for offering oblations; *haviṣe*—for the sake of pure clarified butter; *nṛpa*—O King.

TRANSLATION

O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

PURPORT

Surabhi cows are generally found on the Vaikuṇṭha planets. As described in *Brahma-saṁhitā*, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the *surabhi* cows (*surabhīr abhipālayantam*). These cows are the Lord's pet animals. From the *surabhi* cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the *surabhi* cow can yield milk unlimitedly. Milk is necessary for the performance of *yajña*. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the *śāstras*, the *brahmavādīs* took charge of the *surabhi* cow, in which the demons were not very interested.

TEXT 3

तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः ।
तस्मिन्बलिः स्पृहां चक्रे नेन्द्र ईश्वरशिक्षया ॥ ३ ॥

tata uccaiḥśravā nāma
hayo 'bhūc candra-pāṇḍuraḥ
tasmin baliḥ spṛhāṁ cakre
nendra īśvara-śikṣayā

tataḥ—thereafter; *uccaiḥśravāḥ nāma*—by the name Uccaiḥśravā; *hayaḥ*—a horse; *abhūt*—was generated; *candra-pāṇḍuraḥ*—being as white as the moon; *tasmin*—unto it; *baliḥ*—Mahārāja Bali; *spṛhām cakre*—desired to possess; *na*—not; *indraḥ*—the King of the demigods; *īśvara-śikṣayā*—by the previous advice of the Lord.

TRANSLATION

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

TEXT 4

तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ।
दन्तैश्चतुर्भिः श्वेताद्रेर्हरन्भगवतो महिम् ॥ ४ ॥

tata airāvato nāma
vāraṇendro vinirgataḥ
dantaiś caturbhiḥ svetādrer
haran bhagavato mahim

tataḥ—thereafter; *airāvataḥ nāma*—of the name Airāvata; *vāraṇa-indraḥ*—the king of elephants; *vinirgataḥ*—was generated; *dantaiḥ*—with its tusks; *caturbhiḥ*—four; *śveta*—white; *adreḥ*—of the mountain; *haran*—defying; *bhagavataḥ*—of Lord Śiva; *mahim*—the glories.

TRANSLATION

As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

TEXT 5

ऐरावणादयस्त्वष्टौ दिग्गजा अभवंस्ततः ।
अभ्रमुप्रभृतयोऽष्टौ च करिण्यस्त्वभवन्नृप ॥५॥

airāvaṇādayas tv aṣṭau
dig-gajā abhavaṁs tataḥ
abhramu-prabhṛtayo 'ṣṭau ca
kariṇyas tv abhavan nṛpa

airāvaṇa-ādayaḥ—headed by Airāvaṇa; *tu*—but; *aṣṭau*—eight; *dik-gajāḥ*—elephants that could go in any direction; *abhavan*—were generated; *tataḥ*—thereafter; *abhramu-prabhṛtayaḥ*—headed by the she-elephant named Abhramu; *aṣṭau*—eight; *ca*—also; *kariṇyaḥ*—female elephants; *tu*—indeed; *abhavan*—also generated; *nṛpa*—O King.

TRANSLATION

Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvaṇa. Eight she-elephants, headed by Abhramu, were also generated.

PURPORT

The names of the eight elephants were Airāvaṇa, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka.

TEXT 6

कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः ।
तस्मिन् मणौ स्पृहां चक्रे वक्षोऽलङ्करणे हरिः ।
ततोऽभवत् पारिजातः सुरलोकविभूषणम् ।
पूरयत्यर्थिनो योऽर्थैः शश्वद् भुवि यथा भवान् ॥ ६ ॥

kaustubhākhyam abhūd ratnaṁ
padmarāgo mahodadheḥ
tasmin maṇau spṛhāṁ cakre
vakṣo-'laṅkaraṇe hariḥ
tato 'bhavat pārijātaḥ
sura-loka-vibhūṣaṇam
pūrayaty arthino yo 'rthaiḥ
śaśvad bhuvi yathā bhavān

kaustubha-ākhyam—known as Kaustubha; *abhūt*—was generated; *ratnam*—a valuable gem; *padmarāgaḥ*—another gem, named Padmarāga; *mahā-udadheḥ*—from that great ocean of milk; *tasmin*—that; *maṇau*—jewel; *spṛhām cakre*—desired to possess; *vakṣaḥ-alaṅkaraṇe*—to decorate His chest; *hariḥ*—the Lord, the Supreme Personality of Godhead; *tataḥ*—thereafter; *abhavat*—was generated; *pārijātaḥ*—the celestial flower named *pārijāta; sura-loka-vibhūṣaṇam*—which decorates the heavenly planets; *pūrayati*—fulfills; *arthinaḥ*—giving persons desiring material wealth; *yaḥ*—that which; *arthaiḥ*—by what is desired; *śaśvat*—always; *bhuvi*—on this planet; *yathā*—as; *bhavān*—Your Lordship (Mahārāja Parīkṣit).

TRANSLATION

Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

TEXT 7

ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः ।
रमण्यः स्वर्गिणां वल्गुगतिलीलावलोकनैः ॥ ७ ॥

tataś cāpsaraso jātā
niṣka-kaṇṭhyaḥ suvāsasaḥ
ramaṇyaḥ svargiṇāṁ valgu-
gati-līlāvalokanaiḥ

tataḥ—thereafter; *ca*—also; *apsarasaḥ*—the residents of Apsaroloka; *jātāḥ*—were generated; *niṣka-kaṇṭhyaḥ*—decorated with golden necklaces; *su-vāsasaḥ*—dressed with fine clothing; *ramaṇyaḥ*—extremely beautiful and attractive; *svargiṇām*—of the inhabitants of the heavenly planets; *valgu-gati-līlā-avalokanaiḥ*—moving very softly, they attract everyone's heart.

TRANSLATION

Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

TEXT 8

ततश्चाविरभूत् साक्षाच्छ्री रमा भगवत्परा ।
रञ्जयन्ती दिशः कान्त्या विद्युत् सौदामनी यथा॥८॥

tataś cāvirabhūt sākṣāc
chrī ramā bhagavat-parā
rañjayantī diśaḥ kāntyā
vidyut saudāmanī yathā

tataḥ—thereafter; *ca*—and; *āvirabhūt*—manifested; *sākṣāt*—directly; *śrī*—the goddess of fortune; *ramā*—known as Ramā; *bhagavat-parā*—absolutely inclined to be possessed by the Supreme Personality of Godhead; *rañjayantī*—illuminating; *diśaḥ*—all directions; *kāntyā*—by luster; *vidyut*—lightning; *saudāmanī*—Saudāmanī; *yathā*—as.

TRANSLATION

Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

PURPORT

Śrī means opulence. Kṛṣṇa is the owner of all opulences.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

This peace formula for the world is given in *Bhagavad-gītā* (5.29). When people know that the Supreme Lord, Kṛṣṇa, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Śrī, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Kṛṣṇa. This is the teaching of the Kṛṣṇa consciousness movement.

TEXT 9

तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः ।
रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥ ९ ॥

tasyāṁ cakruḥ spṛhāṁ sarve
sasurāsura-mānavāḥ
rūpaudārya-vayo-varṇa-
mahimākṣipta-cetasaḥ

tasyām—unto her; *cakruḥ*—did; *spṛhām*—desire; *sarve*—everyone; *sa-sura-asura-mānavāḥ*—the demigods, the demons and the human beings; *rūpa-audārya*—by the exquisite beauty and bodily features; *vayaḥ*—youth; *varṇa*—complexion; *mahimā*—glories; *ākṣipta*—agitated; *cetasaḥ*—their minds.

TRANSLATION

Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

PURPORT

Who in this world does not want to possess wealth, beauty and the social respectability that come from these opulences? People generally desire material enjoyment, material opulence and the association of aristocratic family members (*bhogaiśvarya-prasaktānām*). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word *bhagavat-parā*, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Lakṣmī, because she is by nature *bhagavat-parā* one must keep her with Nārāyaṇa. The devotees who always engage in the service of Nārāyaṇa (*nārāyaṇa-parāyaṇa*) can easily

achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Rāvaṇa, for example, wanted to deprive Rāmacandra of Lakṣmī, Sītā, and thus be victorious, but the result was just the opposite. Sītā, of course, was taken by force by Lord Rāmacandra, and Rāvaṇa and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

TEXT 10

तस्या आसनमानिन्ये महेन्द्रो महदद्भुतम् ।
मूर्तिमत्यः सरिच्छ्रेष्ठा हेमकुम्भैर्जलं शुचि ॥१०॥

tasyā āsanam āninye
mahendro mahad-adbhutam
mūrtimatyaḥ saric-chreṣṭhā
hema-kumbhair jalaṁ śuci

tasyāḥ—for her; *āsanam*—a sitting place; *āninye*—brought; *mahā-indraḥ*—the King of heaven, Indra; *mahat*—glorious; *adbhutam*—wonderful; *mūrti-matyaḥ*—accepting forms; *sarit-śreṣṭhāḥ*—the best of various sacred waters; *hema*—golden; *kumbhaiḥ*—with waterpots; *jalam*—water; *śuci*—pure.

TRANSLATION

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

TEXT 11

आभिषेचनिका भूमिराहरत् सकलौषधीः ।
गावः पञ्च पवित्राणि वसन्तो मधुमाधवौ ॥११॥

ābhiṣecanikā bhūmir
āharat sakalauṣadhīḥ
gāvaḥ pañca pavitrāṇi
vasanto madhu-mādhavau

ābhiṣecanikāḥ—paraphernalia required for installing the Deity; *bhūmiḥ*—the land; *āharat*—collected; *sakala*—all kinds of; *auṣadhīḥ*—drugs and herbs; *gāvaḥ*—the cows; *pañca*—five different varieties of products from the cow, namely milk, yogurt, clarified butter, cow dung and cow urine; *pavitrāṇi*—uncontaminated; *vasantaḥ*—personified springtime; *madhu-mādhavau*—flowers and fruits produced during spring, or in the months of Caitra and Vaiśākha.

TRANSLATION

The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

PURPORT

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates *go-rakṣya*, the protection of cows. Civilized men who follow the system of *varṇāśrama*, especially those of the *vaiśya* class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are *mandāḥ*, all bad,

and *sumanda-matayaḥ*, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

TEXT 12

ऋषयः कल्पयाञ्चक्रुराभिषेकं यथाविधि ।
जगुर्भद्राणि गन्धर्वा नट्यश्च ननृतुर्जगुः ॥१२॥

ṛṣayaḥ kalpayāṁ cakrur
ābhiṣekaṁ yathā-vidhi
jagur bhadrāṇi gandharvā
naṭyaś ca nanṛtur jaguḥ

ṛṣayaḥ—the great sages; *kalpayām cakruḥ*—executed; *ābhiṣekam*—the *abhiṣeka* ceremony, which is required during the installation of the Deity; *yathā-vidhi*—as directed in the authorized scriptures; *jaguḥ*—chanted Vedic *mantras; bhadrāṇi*—all good fortune; *gandharvāḥ*—and the inhabitants of Gandharvaloka; *naṭyaḥ*—the women who were professional dancers; *ca*—also; *nanṛtuḥ*—very nicely danced on the occasion; *jaguḥ*—and sang authorized songs prescribed in the *Vedas.*

TRANSLATION

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

TEXT 13

मेघा मृदङ्गपणवमुरजानकगोमुखान् ।
व्यनादयन् शङ्खवेणुवीणास्तुमुलनिःस्वनान् ॥१३॥

meghā mṛdaṅga-paṇava-
murajānaka-gomukhān
vyanādayan śaṅkha-veṇu-
vīṇās tumula-niḥsvanān

meghāḥ—personified clouds; *mṛdaṅga*—drums; *paṇava*—kettledrums; *muraja*—another kind of drum; *ānaka*—another type of drum; *gomukhān*—a type of bugle; *vyanādayan*—vibrated; *śaṅkha*—conchshells; *veṇu*—flutes; *vīṇāḥ*—stringed instruments; *tumula*—tumultuous; *niḥsvanān*—vibration.

TRANSLATION

The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

TEXT 14

ततोऽभिषिषिचुर्देवीं श्रियं पद्मकरां सतीम् ।
दिग्गिभाः पूर्णकलशैः सूक्तवाक्यैर्द्विजेरितैः ॥१४॥

tato 'bhiṣiṣicur devīṁ
śriyaṁ padma-karāṁ satīm
digibhāḥ pūrṇa-kalaśaiḥ
sūkta-vākyair dvijeritaiḥ

tataḥ—thereafter; *abhiṣiṣicuḥ*—poured all-auspicious water on the body; *devīm*—the goddess of fortune; *śriyam*—very beautiful; *padma-karām*—with a lotus in her hand; *satīm*—she who is most chaste, not knowing anyone but the Supreme Personality of Godhead; *digibhāḥ*—the great elephants; *pūrṇa-kalaśaiḥ*—by completely full waterjugs; *sūkta-vākyaiḥ*—with Vedic *mantras; dvi-ja*—by *brāhmaṇas; īritaiḥ*—chanted.

TRANSLATION

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of

fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

PURPORT

The goddess of fortune, Lakṣmī, is described in this verse as *śriyam*, which means that she has six opulences—wealth, strength, influence, beauty, knowledge and renunciation. These opulences are received from the goddess of fortune. Lakṣmī is addressed here as *devī*, the goddess, because in Vaikuṇṭha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuṇṭha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Lakṣmī is described in this verse as *satī*, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

TEXT 15

समुद्रः पीतकौशेयवाससी समुपाहरत् ।
वरुणः स्रजं वैजयन्तीं मधुना मत्तषट्पदाम् ॥१५॥

samudraḥ pīta-kauśeya-
vāsasī samupāharat
varuṇaḥ srajaṁ vaijayantīṁ
madhunā matta-ṣaṭpadām

samudraḥ—the ocean; *pīta-kauśeya*—yellow silk; *vāsasī*—both the upper and lower portions of a garment; *samupāharat*—presented; *varuṇaḥ*—the predominating deity of the water; *srajam*—garland; *vaijayantīm*—the most decorated and the biggest; *madhunā*—with honey; *matta*—drunken; *ṣaṭ-padām*—bumblebees, which have six legs.

TRANSLATION

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

PURPORT

When bathing the Deity in the *abhiṣeka* ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the *abhiṣeka* ceremony for the goddess of fortune was performed according to the regular Vedic principles.

TEXT 16

भूषणानि विचित्राणि विश्वकर्मा प्रजापतिः ।
हारं सरस्वती पद्ममजो नागाश्च कुण्डले ॥१६॥

bhūṣaṇāni vicitrāṇi
viśvakarmā prajāpatiḥ
hāraṁ sarasvatī padmam
ajo nāgāś ca kuṇḍale

bhūṣaṇāni—varieties of ornaments; *vicitrāṇi*—all very nicely decorated; *viśvakarmā prajāpatiḥ*—Viśvakarmā, one of the *prajāpatis*, the sons of Lord Brahmā who generate progeny; *hāram*—garland or necklace; *sarasvatī*—the goddess of education; *padmam*—a lotus flower; *ajaḥ*—Lord Brahmā; *nāgāḥ ca*—the inhabitants of Nāgaloka; *kuṇḍale*—two earrings.

TRANSLATION

Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

TEXT 17

ततः कृतस्वस्त्ययनोत्पलस्रजं
नदद्द्विरेफां परिगृह्य पाणिना ।
चचाल वक्त्रं सुकपोलकुण्डलं
सव्रीडहासं दधती सुशोभनम् ॥१७॥

tataḥ kṛta-svastyayanotpala-srajaṁ
nadad-dvirephāṁ parigṛhya pāṇinā
cacāla vaktraṁ sukapola-kuṇḍalaṁ
savrīḍa-hāsaṁ dadhatī suśobhanam

tataḥ—thereafter; *kṛta-svastyayanā*—being worshiped regularly by all-auspicious ritualistic ceremonies; *utpala-srajam*—a garland of lotuses; *nadat*—humming; *dvirephām*—surrounded by bumblebees; *parigṛhya*—capturing; *pāṇinā*—by the hand; *cacāla*—went on; *vaktram*—face; *su-kapola-kuṇḍalam*—her cheeks decorated with earrings; *sa-vrīḍa-hāsam*—smiling with shyness; *dadhatī*—expanding; *su-śobhanam*—her natural beauty.

TRANSLATION

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

PURPORT

The goddess of fortune, mother Lakṣmījī, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.

TEXT 18

स्तनद्वयं चातिकृशोदरी समं
निरन्तरं चन्दनकुङ्कुमोक्षितम् ।
ततस्ततो नूपुरवल्गुशिञ्जितै-
र्विसर्पती हेमलतेव सा बभौ ॥१८॥

stana-dvayaṁ cātikṛśodarī samaṁ
nirantaraṁ candana-kuṅkumokṣitam
tatas tato nūpura-valgu śiñjitair
visarpatī hema-lateva sā babhau

stana-dvayam—her two breasts; *ca*—also; *ati-kṛśa-udarī*—the middle portion of her body being very thin; *samam*—equally; *nirantaram*—constantly; *candana-kuṅkuma*—with sandalwood pulp and *kuṅkuma*, a reddish powder; *ukṣitam*—smeared; *tataḥ tataḥ*—here and there; *nūpura*—of ankle bells; *valgu*—very beautiful; *śiñjitaiḥ*—with the light resounding; *visarpatī*—walking; *hema-latā*—a golden creeper; *iva*—exactly like; *sā*—the goddess of fortune; *babhau*—appeared.

TRANSLATION

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kuṅkuma powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

TEXT 19

विलोकयन्ती निरवद्यमात्मनः
पदं ध्रुवं चाव्यभिचारिसद्गुणम् ।
गन्धर्वसिद्धासुरयक्षचारण-
त्रैपिष्टपेयादिषु नान्वविन्दत ॥१९॥

vilokayantī niravadyam ātmanaḥ
padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam

gandharva-siddhāsura-yakṣa-cāraṇa-
traipiṣṭapeyādiṣu nānvavindata

vilokayantī—observing, examining; *niravadyam*—without any fault; *ātmanaḥ*—for herself; *padam*—position; *dhruvam*—eternal; *ca*—also; *avyabhicāri-sat-guṇam*—without any change of qualities; *gandharva*—among the inhabitants of Gandharvaloka; *siddha*—the inhabitants of Siddhaloka; *asura*—the demons; *yakṣa*—the Yakṣas; *cāraṇa*—the inhabitants of Cāraṇaloka; *traipiṣṭapeya-ādiṣu*—and among the demigods; *na*—not; *anvavindata*—could accept any one of them.

TRANSLATION

While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

PURPORT

The goddess of fortune, Lakṣmīdevī, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a *svayaṁvara* ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Nārāyaṇa, the natural husband of Lakṣmī, cannot be superseded by anyone in this material world.

TEXT 20

नूनं तपो यस्य न मन्युनिर्जयो
ज्ञानं क्वचित् तच्च न सङ्गवर्जितम् ।
कश्चिन्महांस्तस्य न कामनिर्जयः
स ईश्वरः किं परतोव्यपाश्रयः ॥२०॥

nūnaṁ tapo yasya na manyu-nirjayo
jñānaṁ kvacit tac ca na saṅga-varjitam

kaśin mahāṁs tasya na kāma-nirjayaḥ
sa īśvaraḥ kiṁ parato vyapāśrayaḥ

nūnam—certainly; *tapaḥ*—austerity; *yasya*—of someone; *na*—not; *manyu*—anger; *nirjayaḥ*—conquered; *jñānam*—knowledge; *kvacit*—in some saintly person; *tat*—that; *ca*—also; *na*—not; *saṅga-varjitam*—without the contamination of association; *kaścit*—someone; *mahān*—a very great exalted person; *tasya*—his; *na*—not; *kāma*—material desires; *nirjayaḥ*—conquered; *saḥ*—such a person; *īśvaraḥ*—controller; *kim*—how can he be; *parataḥ*—of others; *vyapāśrayaḥ*—under the control.

TRANSLATION

The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

PURPORT

Here is an attempt to find the supreme controller, or *īśvara*. Everyone may be accepted as an *īśvara*, or controller, but still such controllers are controlled by others. For example, one may have undergone severe austerities but still be under the control of anger. By a scrutinizing analysis, we find that everyone is controlled by something else. No one, therefore, can be the true controller but the Supreme Personality of Godhead, Kṛṣṇa. This is supported by the *śāstras*. *Īśvaraḥ paramaḥ kṛṣṇaḥ:* the supreme controller is Kṛṣṇa. Kṛṣṇa is never controlled by anyone, for He is the controller of everyone (*sarva-kāraṇa-kāraṇam*).

TEXT 21

धर्मः क्वचित् तत्र न भूतसौहृदं
त्यागः क्वचित् तत्र न मुक्तिकारणम्।

वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं
न हि द्वितीयो गुणसङ्गवर्जितः ॥२१॥

dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ
tyāgaḥ kvacit tatra na mukti-kāraṇam
vīryaṁ na puṁso 'sty aja-vega-niṣkṛtaṁ
na hi dvitīyo guṇa-saṅga-varjitaḥ

dharmaḥ—religion; *kvacit*—one may have full knowledge of; *tatra*—therein; *na*—not; *bhūta-sauhṛdam*—friendship with other living entities; *tyāgaḥ*—renunciation; *kvacit*—one may possess; *tatra*—therein; *na*—not; *mukti-kāraṇam*—the cause of liberation; *vīryam*—power; *na*—not; *puṁsaḥ*—of any person; *asti*—there may be; *aja-vega-niṣkṛtam*—no release from the power of time; *na*—nor; *hi*—indeed; *dvitīyaḥ*—the second one; *guṇa-saṅga-varjitaḥ*—completely freed from the contamination of the modes of nature.

TRANSLATION

Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.

PURPORT

The statement *dharmaḥ kvacit tatra na bhūta-sauhṛdam* is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. *Śrīmad-Bhāgavatam* (1.2.8) says:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vāsudeva (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). The sign of a devotee is that he is a friend to everyone (*suhṛdaṁ sarva-bhūtānām*). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Kṛṣṇa comes as death. That is described by Kṛṣṇa Himself: *mṛtyuḥ sarva-haraś cāham.* The Lord, appearing as death, takes away a hero's so-called power. Even Hiraṇyakaśipu could not be saved when Nṛsiṁhadeva appeared before him as death. One's material strength is nothing before the strength of the Supreme Personality of Godhead.

TEXT 22

क्वचिच्चिरायुर्न हि शीलमङ्गलं
क्वचित् तदप्यस्ति न वेद्यमायुषः ।
यत्रोभयं कुत्र च सोऽप्यमङ्गलः
सुमङ्गलः कश्च न काङ्क्षते हि माम् ॥२२॥

kvacic cirāyur na hi śīla-maṅgalaṁ
kvacit tad apy asti na vedyam āyuṣaḥ
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ
sumaṅgalaḥ kaśca na kāṅkṣate hi mām

kvacit—someone; *cira-āyuḥ*—has a long duration of life; *na*—not; *hi*—indeed; *śīla-maṅgalam*—good behavior or auspiciousness; *kvacit*—

someone; *tat api*—although possessing good behavior; *asti*—is; *na*—not; *vedyam āyuṣaḥ*—aware of the duration of life; *yatra ubhayam*—if there are both (behavior and auspiciousness); *kutra*—somewhere; *ca*—also; *saḥ*—that person; *api*—although; *amaṅgalaḥ*—a little inauspicious in some other detail; *su-maṅgalaḥ*—auspicious in every respect; *kaśca*—someone; *na*—not; *kāṅkṣate*—desires; *hi*—indeed; *mām*—me.

TRANSLATION

Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

TEXT 23

एवं विमृश्याव्यभिचारिसद्गुणै-
र्वरं निजैकाश्रयतयागुणाश्रयम् ।
वव्रे वरं सर्वगुणैरपेक्षितं
रमा मुकुन्दं निरपेक्षमीप्सितम् ॥२३॥

evaṁ vimṛśyāvyabhicāri-sad-guṇair
varaṁ nijaikāśrayatayāguṇāśrayam
vavre varaṁ sarva-guṇair apekṣitaṁ
ramā mukundaṁ nirapekṣam īpsitam

evam—in this way; *vimṛśya*—after full deliberation; *avyabhicāri-sat-guṇaiḥ*—with extraordinary transcendental qualities; *varam*—superior; *nija-eka-āśrayatayā*—because of possessing all good qualities without depending on others; *aguṇa-āśrayam*—the reservoir of all transcendental qualities; *vavre*—accepted; *varam*—as a bridegroom; *sarva-guṇaiḥ*—with all transcendental qualities; *apekṣitam*—qualified; *ramā*—the goddess of fortune; *mukundam*—unto Mukunda; *nirapekṣam*—although He did not wait for her; *īpsitam*—the most desirable.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

PURPORT

The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Lakṣmīdevī. Nonetheless, Lakṣmīdevī, the goddess of fortune, accepted Him as her husband.

TEXT 24

तस्यांसदेश उशतीं नवकञ्जमालां
माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।
तस्थौ निधाय निकटे तदुरः स्वधाम
सव्रीडहासविकसन्नयनेन याता ॥२४॥

tasyāṁsa-deśa uśatīṁ nava-kañja-mālāṁ
mādyan-madhuvrata-varūtha-giropaghuṣṭām
tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma
savrīḍa-hāsa-vikasan-nayanena yātā

tasya—of Him (the Supreme Personality of Godhead); *aṁsa-deśe*—on the shoulders; *uśatīm*—very beautiful; *nava*—new; *kañja-mālām*—garland of lotus flowers; *mādyat*—maddened; *madhuvrata-varūtha*—of bumblebees; *girā*—with the vibrating; *upaghuṣṭām*—surrounded by their humming; *tasthau*—remained; *nidhāya*—after placing the garland; *nikaṭe*—nearby; *tat-uraḥ*—the bosom of the Lord; *sva-dhāma*—her real resort; *sa-vrīḍa-hāsa*—smiling with shyness; *vikasat*—glittering; *nayanena*—with the eyes; *yātā*—so situated.

TRANSLATION

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown

lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

TEXT 25

तस्याः श्रियस्त्रिजगतो जनको जनन्या
वक्षोनिवासमकरोत् परमं विभूतेः ।
श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन
यत्र स्थितैधयत साधिपतींस्त्रिलोकान् ॥२५॥

tasyāḥ śriyas tri-jagato janako jananyā
vakṣo nivāsam akarot paramaṁ vibhūteḥ
śrīḥ svāḥ prajāḥ sakaruṇena nirīkṣaṇena
yatra sthitaidhayata sādhipatīṁs tri-lokān

tasyāḥ—of her; *śriyaḥ*—the goddess of fortune; *tri-jagataḥ*—of the three worlds; *janakaḥ*—the father; *jananyāḥ*—of the mother; *vakṣaḥ*—bosom; *nivāsam*—residence; *akarot*—made; *paramam*—supreme; *vibhūteḥ*—of the opulent; *śrīḥ*—the goddess of fortune; *svāḥ*—own; *prajāḥ*—descendants; *sa-karuṇena*—with favorable mercy; *nirīkṣaṇena*—by glancing over; *yatra*—wherein; *sthitā*—staying; *aidhayata*—increased; *sa-adhipatīn*—with the great directors and leaders; *tri-lokān*—the three worlds.

TRANSLATION

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

PURPORT

According to the desire of Lakṣmīdevī, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that

by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Nārāyaṇa, she naturally sees any devotee who worships Nārāyaṇa. When the goddess of fortune understands that a devotee is in favor of devotional service to Nārāyaṇa, she is naturally inclined to bless the devotee with all opulences. The *karmīs* try to receive the favor and mercy of Lakṣmī, but because they are not devotees of Nārāyaṇa, their opulence is flickering. The opulence of devotees who are attached to the service of Nārāyaṇa is not like the opulence of *karmīs*. The opulence of devotees is as permanent as the opulence of Nārāyaṇa Himself.

TEXT 26

शङ्खतूर्यमृदङ्गानां वादित्राणां पृथुः स्वनः ।
देवानुगानां सस्त्रीणां नृत्यतां गायतामभूत् ॥२६॥

śaṅkha-tūrya-mṛdaṅgānāṁ
vāditrāṇāṁ pṛthuḥ svanaḥ
devānugānāṁ sastrīṇāṁ
nṛtyatāṁ gāyatām abhūt

śaṅkha—conchshells; *tūrya*—bugles; *mṛdaṅgānām*—and of different types of drums; *vāditrāṇām*—of the musical instruments; *pṛthuḥ*—very great; *svanaḥ*—sound; *deva-anugānām*—the inhabitants of the upper planets like the Gandharvas and Cāraṇas, who follow the demigods; *sa-strīṇām*—as along with their own wives; *nṛtyatām*—engaged in dancing; *gāyatām*—singing; *abhūt*—became.

TRANSLATION

The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

TEXT 27

ब्रह्मरुद्राङ्गिरोमुख्याः सर्वे विश्वसृजो विभुम् ।
ईडिरेऽवितथैर्मन्त्रैस्तल्लिङ्गैः पुष्पवर्षिणः ॥२७॥

brahma-rudrāṅgiro-mukhyāḥ
sarve viśva-sṛjo vibhum
īḍire 'vitathair mantrais
tal-liṅgaiḥ puṣpa-varṣiṇaḥ

brahma—Lord Brahmā; *rudra*—Lord Śiva; *aṅgiraḥ*—the great sage Aṅgirā Muni; *mukhyāḥ*—headed by; *sarve*—all of them; *viśva-sṛjaḥ*—the directors of universal management; *vibhum*—the very great personality; *īḍire*—worshiped; *avitathaiḥ*—real; *mantraiḥ*—by chanting; *tat-liṅgaiḥ*—worshiping the Supreme Personality of Godhead; *puṣpa-varṣiṇaḥ*—throwing flowers like showers.

TRANSLATION

Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

TEXT 28

श्रियावलोकिता देवाः सप्रजापतयः प्रजाः ।
शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ॥२८॥

śriyāvalokitā devāḥ
saprajāpatayaḥ prajāḥ
śīlādi-guṇa-sampannā
lebhire nirvṛtiṁ parām

śriyā—by the goddess of fortune, Lakṣmī; *avalokitāḥ*—being seen favorably with mercy; *devāḥ*—all the demigods; *sa-prajāpatayaḥ*—with all the *prajāpatis; prajāḥ*—and their generations; *śīla-ādi-guṇa-sampannāḥ*—all blessed with good behavior and good characteristics; *lebhire*—achieved; *nirvṛtim*—satisfaction; *parām*—the ultimate.

TRANSLATION

All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmījī's glance upon them, were im-

mediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

TEXT 29

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः ।
यदा चोपेक्षिता लक्ष्म्या बभूवुर्दैत्यदानवाः ॥२९॥

niḥsattvā lolupā rājan
nirudyogā gata-trapāḥ
yadā copekṣitā lakṣmyā
babhūvur daitya-dānavāḥ

niḥsattvāḥ—without strength; *lolupāḥ*—very greedy; *rājan*—O King; *nirudyogāḥ*—frustrated; *gata-trapāḥ*—shameless; *yadā*—when; *ca*—also; *upekṣitāḥ*—neglected; *lakṣmyā*—by the goddess of fortune; *babhūvuḥ*—they became; *daitya-dānavāḥ*—the demons and Rākṣasas.

TRANSLATION

O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

TEXT 30

अथासीद् वारुणी देवी कन्या कमललोचना ।
असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥३०॥

athāsīd vāruṇī devī
kanyā kamala-locanā
asurā jagṛhus tāṁ vai
harer anumatena te

atha—thereafter (after the appearance of the goddess of fortune); *āsīt*—there was; *vāruṇī*—Vāruṇī; *devī*—the demigoddess who controls drunkards; *kanyā*—a young girl; *kamala-locanā*—lotus-eyed; *asurāḥ*—the demons; *jagṛhuḥ*—accepted; *tām*—her; *vai*—indeed;

hareḥ—of the Supreme Personality of Godhead; *anumatena*—by the order; *te*—they (the demons).

TRANSLATION

Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

TEXT 31

अथोदधेर्मथ्यमानात् काश्यपैरमृतार्थिभिः ।
उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ॥३१॥

athodadher mathyamānāt
kāśyapair amṛtārthibhiḥ
udatiṣṭhan mahārāja
puruṣaḥ paramādbhutaḥ

atha—thereafter; *udadheḥ*—from the ocean of milk; *mathyamānāt*—while being churned; *kāśyapaiḥ*—by the sons of Kaśyapa, namely the demigods and the demons; *amṛta-arthibhiḥ*—anxious to get nectar from the churning; *udatiṣṭhat*—there appeared; *mahārāja*—O King; *puruṣaḥ*—a male person; *parama*—highly; *adbhutaḥ*—wonderful.

TRANSLATION

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

TEXT 32

दीर्घपीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः ।
श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः ॥३२॥

dīrgha-pīvara-dor-daṇḍaḥ
kambu-grīvo 'ruṇekṣaṇaḥ
śyāmalas taruṇaḥ sragvī
sarvābharaṇa-bhūṣitaḥ

dīrgha—long; *pīvara*—stout and strong; *doḥ-daṇḍaḥ*—the arms; *kambu*—like a conchshell; *grīvaḥ*—the neck; *aruṇa-īkṣaṇaḥ*—reddish eyes; *śyāmalaḥ*—blackish complexion; *taruṇaḥ*—very young; *sragvī*—wearing a flower garland; *sarva*—all; *ābharaṇa*—with ornaments; *bhūṣitaḥ*—decorated.

TRANSLATION

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

TEXT 33

पीतवासा महोरस्कः सुमृष्टमणिकुण्डलः ।
स्निग्धकुञ्चितकेशान्त सुभगः सिंहविक्रमः ।
अमृतापूर्णकलसं बिभ्रद् वलयभूषितः ॥३३॥

pīta-vāsā mahoraskaḥ
sumṛṣṭa-maṇi-kuṇḍalaḥ
snigdha-kuñcita-keśānta-
subhagaḥ siṁha-vikramaḥ
amṛtāpūrṇa-kalasaṁ
bibhrad valaya-bhūṣitaḥ

pīta-vāsāḥ—wearing yellow garments; *mahā-uraskaḥ*—his chest very broad; *su-mṛṣṭa-maṇi-kuṇḍalaḥ*—whose earrings were well polished and made of pearls; *snigdha*—polished; *kuñcita-keśa*—curling hair; *anta*—at the end; *su-bhagaḥ*—separated and beautiful; *siṁha-vikramaḥ*—strong like a lion; *amṛta*—with nectar; *āpūrṇa*—filled to the

top; *kalasam*—a jar; *bibhrat*—moving; *valaya*—with bangles; *bhūṣitaḥ*—decorated.

TRANSLATION

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

TEXT 34

स वै भगवतः साक्षाद्विष्णोरंशांशसम्भवः ।
धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् ॥३४॥

sa vai bhagavataḥ sākṣād
viṣṇor aṁśāṁśa-sambhavaḥ
dhanvantarir iti khyāta
āyur-veda-dṛg ijya-bhāk

saḥ—he; *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead; *sākṣāt*—directly; *viṣṇoḥ*—of Lord Viṣṇu; *aṁśa-aṁśa-sambhavaḥ*—incarnation of the plenary portion of a plenary portion; *dhanvantariḥ*—Dhanvantari; *iti*—thus; *khyātaḥ*—celebrated; *āyuḥ-veda-dṛk*—fully conversant in the medical science; *ijya-bhāk*—one of the demigods eligible to share the benefits of sacrifices.

TRANSLATION

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

PURPORT

Śrīla Madhvācārya remarks:

teṣāṁ satyāc cālanārthaṁ
harir dhanvantarir vibhuḥ

samartho 'py asurāṇāṁ tu
sva-hastād amucat sudhām

Dhanvantari, who was carrying the jug containing nectar, was a plenary incarnation of the Supreme Personality of Godhead, but although he was very strong, the *asuras* were able to take the jug of nectar from his hands.

TEXT 35

तमालोक्यासुराः सर्वे कलसं चामृताभृतम् ।
लिप्सन्तः सर्ववस्तूनि कलसं तरसाहरन् ॥३५॥

tam ālokyāsurāḥ sarve
kalasaṁ cāmṛtābhṛtam
lipsantaḥ sarva-vastūni
kalasaṁ tarasāharan

tam—him; *ālokya*—seeing; *asurāḥ*—the demons; *sarve*—all of them; *kalasam*—the container of nectar; *ca*—also; *amṛta-ābhṛtam*—filled with nectar; *lipsantaḥ*—desiring strongly; *sarva-vastūni*—all objects; *kalasam*—the jug; *tarasā*—immediately; *aharan*—snatched away.

TRANSLATION

Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

TEXT 36

नीयमानेऽसुरैस्तस्मिन्कलसेऽमृतभाजने ।
विषण्णमनसो देवा हरिं शरणमाययुः ॥३६॥

nīyamāne 'surais tasmin
kalase 'mṛta-bhājane
viṣaṇṇa-manaso devā
hariṁ śaraṇam āyayuḥ

nīyamāne—being carried; *asuraiḥ*—by the demons; *tasmin*—that; *kalase*—jug; *amṛta-bhājane*—containing nectar; *viṣaṇṇa-manasaḥ*—

aggrieved in mind; *devāḥ*—all the demigods; *harim*—unto the Supreme Lord; *śaraṇam*—to take shelter; *āyayuḥ*—went.

TRANSLATION

When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 37

इति तद्दैन्यमालोक्य भगवान्भृत्यकामकृत् ।
मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ॥३७॥

iti tad-dainyam ālokya
bhagavān bhṛtya-kāma-kṛt
mā khidyata mitho 'rtham vaḥ
sādhayiṣye sva-māyayā

iti—in this way; *tat*—of the demigods; *dainyam*—moroseness; *ālokya*—seeing; *bhagavān*—the Supreme Personality of Godhead; *bhṛtya-kāma-kṛt*—who is always ready to fulfill the desires of His servants; *mā khidyata*—do not be aggrieved; *mithaḥ*—by a quarrel; *artham*—to get nectar; *vaḥ*—for all of you; *sādhayiṣye*—I shall execute; *sva-māyayā*—by My own energy.

TRANSLATION

When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."

TEXT 38

मिथः कलिरभूत्तेषां तदर्थे तर्षचेतसाम् ।
अहं पूर्वमहं पूर्वं न त्वं न त्वमिति प्रभो ॥३८॥

mithaḥ kalir abhūt teṣāṁ
tad-arthe tarṣa-cetasām
ahaṁ pūrvam ahaṁ pūrvaṁ
na tvaṁ na tvaṁ iti prabho

mithaḥ—among themselves; *kaliḥ*—disagreement and quarrel; *abhūt*—there was; *teṣām*—of all of them; *tat-arthe*—for the sake of nectar; *tarṣa-cetasām*—bewildered in heart and soul by the illusory energy of Viṣṇu; *aham*—I; *pūrvam*—first; *aham*—I; *pūrvam*—first; *na*—not; *tvam*—you; *na*—not; *tvam*—you; *iti*—thus; *prabho*—O King.

TRANSLATION

O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, "You cannot drink it first. I must drink it first. Me first, not you!"

PURPORT

This is the symptom of demons. The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee's first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

TEXTS 39–40

देवाः स्वं भागमर्हन्ति ये तुल्यायासहेतवः ।
सत्त्रयाग इवैतस्मिन्नेष धर्मः सनातनः ॥३९॥

इति स्वान्प्रत्यषेधन्वै दैतेया जातमत्सराः ।
दुर्बलाः प्रबलान् राजन् गृहीतकलसान् मुहुः ॥४०॥

devāḥ svaṁ bhāgam arhanti
ye tulyāyāsa-hetavaḥ
satra-yāga ivaitasminn
eṣa dharmaḥ sanātanaḥ

iti svān pratyaṣedhan vai
daiteyā jāta-matsarāḥ
durbalāḥ prabalān rājan
gṛhīta-kalasān muhuḥ

devāḥ—the demigods; *svam bhāgam*—their own share; *arhanti*—deserve to take; *ye*—all of them who; *tulya-āyāsa-hetavaḥ*—who made an equal endeavor; *satra-yāge*—in the performance of sacrifices; *iva*—similarly; *etasmin*—in this matter; *eṣaḥ*—this; *dharmaḥ*—religion; *sanātanaḥ*—eternal; *iti*—thus; *svān*—among themselves; *pratyaṣedhan*—forbade one another; *vai*—indeed; *daiteyāḥ*—the sons of Diti; *jāta-matsarāḥ*—envious; *durbalāḥ*—weak; *prabalān*—by force; *rājan*—O King; *gṛhīta*—possessing; *kalasān*—the jug containing nectar; *muhuḥ*—constantly.

TRANSLATION

Some of the demons said, "All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar." O King, in this way the weaker demons forbade the stronger demons to take the nectar.

PURPORT

Desiring to take the nectar, those among the demons who were less strong spoke in favor of the demigods. The weaker Daityas naturally pleaded on behalf of the demigods to stop the stronger Daityas from

drinking the nectar without sharing it. In this way, disagreement and trouble arose as they forbade one another to drink the nectar.

TEXTS 41–46

एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः ।
योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ॥४१॥
प्रेक्षणीयोत्पलश्यामं सर्वावयवसुन्दरम् ।
समानकर्णाभरणं सुकपोलोन्नसाननम् ॥४२॥
नवयौवनविर्वृत्तस्तनभारकृशोदरम् ।
मुखामोदानुरक्तालिझङ्कारोद्विग्नलोचनम् ॥४३॥
बिभ्रत् सुकेशभारेण मालामुत्फुल्लमल्लिकाम् ।
सुग्रीवकण्ठाभरणं सुभुजाङ्गदभूषितम् ॥४४॥
विरजाम्बरसंवीतनितम्बद्वीपशोभया ।
काञ्च्या प्रविलसद्वल्गुचलच्चरणनूपुरम् ॥४५॥
सव्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः ।
दैत्ययूथपचेतःसु काममुद्दीपयन् मुहुः ॥४६॥

etasminn antare viṣṇuḥ
sarvopāya-vid īśvaraḥ
yoṣid-rūpam anirdeśyaṁ
dadhāra paramādbhutam

prekṣaṇīyotpala-śyāmaṁ
sarvāvayava-sundaram
samāna-karṇābharaṇaṁ
sukapolonnasānanam

nava-yauvana-nirvṛtta-
stana-bhāra-kṛśodaram
mukhāmodānuraktāli-
jhaṅkārodvigna-locanam

bibhrat sukeśa-bhāreṇa
mālām utphulla-mallikām
sugrīva-kaṇṭhābharaṇaṁ
su-bhujāṅgada-bhūṣitam

virajāmbara-saṁvīta-
nitamba-dvīpa-śobhayā
kāñcyā pravilasad-valgu-
calac-caraṇa-nūpuram

savrīḍa-smita-vikṣipta-
bhrū-vilāsāvalokanaiḥ
daitya-yūtha-pa-cetaḥsu
kāmam uddīpayan muhuḥ

etasmin antare—after this incident; *viṣṇuḥ*—Lord Viṣṇu; *sarva-upāya-vit*—one who knows how to deal with different situations; *īśvaraḥ*—the supreme controller; *yoṣit-rūpam*—the form of a beautiful woman; *anirdeśyam*—no one could ascertain who She was; *dadhāra*—assumed; *parama*—supremely; *adbhutam*—wonderful; *prekṣaṇīya*—pleasing to look at; *utpala-śyāmam*—blackish like a newly grown lotus; *sarva*—all; *avayava*—parts of the body; *sundaram*—very beautiful; *samāna*—equally adjusted; *karṇa-ābharaṇam*—ornaments on the ears; *su-kapola*—very beautiful cheeks; *unnasa-ānanam*—a raised nose on Her face; *nava-yauvana*—newly youthful; *nirvṛtta-stana*—breasts not agitated; *bhāra*—weight; *kṛśa*—very lean and thin; *udaram*—waist; *mukha*—face; *āmoda*—creating pleasure; *anurakta*—attracted; *ali*—bumblebees; *jhaṅkāra*—making a humming sound; *udvigna*—from anxiety; *locanam*—Her eyes; *bibhrat*—moving; *su-keśa-bhāreṇa*—by the weight of beautiful hair; *mālām*—with a flower garland; *utphulla-mallikām*—made of fully grown *mallikā* flowers; *su-grīva*—a nice neck; *kaṇṭha-ābharaṇam*—ornamented with beautiful jewelry; *su-bhuja*—very beautiful arms; *aṅgada-bhūṣitam*—decorated with bangles; *viraja-ambara*—very clean cloth; *saṁvīta*—spread; *nitamba*—breast; *dvīpa*—appearing like an island; *śobhayā*—by such beauty; *kāñcyā*—the belt on the waist; *pravilasat*—spreading over; *valgu*—very beautiful; *calat-caraṇa-nūpuram*—moving ankle bells; *sa-vrīḍa-smita*—smiling with

shyness; *vikṣipta*—glancing; *bhrū-vilāsa*—activities of the eyebrows; *avalokanaiḥ*—glancing over; *daitya-yūtha-pa*—the leaders of the demons; *cetaḥsu*—in the core of the heart; *kāmam*—lusty desire; *uddīpayat*—awakening; *muhuḥ*—constantly.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

PURPORT

Because of the Supreme Lord's assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Churning of the Milk Ocean."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

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Viṣṇu Purāṇa, 82

Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-mārga—the path of developing devotion to Kṛṣṇa.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

C

Cakra—the wheel held by Lord Viṣṇu.

D

Devas—demigods.
Dharma—eternal occupational duty; religious principles.
Dvijas—*brāhmaṇas.*

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Gadā—the club held by Lord Viṣṇu.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends who are His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guṇa-avatāras—the three incarnations of Viṣṇu who control the three modes of material nature; Viṣṇu controls goodness, Brahmā passion and Śiva ignorance.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jīva-tattva—the living entities, atomic parts of the Lord.

Jīvātmā—the infinitesimal soul, the living entity.

Jñāna—knowledge of matter, spirit and the controller of both.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Karatālas—hand cymbals used in *kīrtana.*

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Līlā-avatāras—innumerable incarnations of the Lord who descend to the material world to display spiritual pastimes.

M

Mahājanas—great souls, spiritual authorities.

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahat-tattva—the total material energy.

Mantra—a sound vibration that can deliver the mind from illusion.

Manvantara-avatāras—the Manu incarnations, administrators of the universe.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(*mā*—not; *yā*—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

Muni—a great thinker.

N

Nirguṇa—transcendental to the modes of material nature; free from all material contamination.

P

Padma—the lotus flower held by Lord Viṣṇu.

Paramahaṁsa—the highest stage of the *sannyāsa* order; a topmost devotee of the Lord.

Paramparā—the chain of spiritual masters in disciplic succession.

Prajāpatis—the demigods in charge of populating the universe.

Prasāda—the Lord's mercy; anything first offered to the Lord and then utilized by His devotees.

Puruṣa—the Supreme Personality of Godhead, the supreme enjoyer.

R

Ṛṣis—great sages.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śakti-tattva—the various energies of the Lord.

Sampradāya—a chain of spiritual masters.

Śaṅkha—the conchshell held by Lord Viṣṇu.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śruti-mantra—the hymns of the *Vedas* and *Upaniṣads*.

Stotra—a prayer.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tantras—Vedic literatures consisting mostly of dialogues between Lord Śiva and Durgā.

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tattvas—the Absolute Truth's multifarious categories.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Virāṭ-rūpa—the all-pervading universal form of the Lord.

Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

Viṣṇu-tattva—personal expansions of the Lord which are equal in power to Him.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yoga—the process of linking with the Supreme.

Yogamāyā—internal spiritual potency of the Lord.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yuga-avatāras—the four incarnations of the Lord which appear in the four *yugas* or millenniums to prescribe the appropriate method of spiritual realization for that age.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

यद् युज्यतेऽसुवसुकर्ममनोवचोभि-
देहात्मजादिषु नृभिस्तदसत् पृथक्त्वात् ।
तैरेव सद् भवति यत् क्रियतेऽपृथक्त्वात्
सर्वस्य तद् भवति मूलनिषेचनं यत् ॥

yad yujyate 'su-vasu-karma-mano-vacobhir
dehātmajādiṣu nṛbhis tad asat pṛthaktvāt
tair eva sad bhavati yat kriyate 'pṛthaktvāt
sarvasya tad bhavati mūla-niṣecanaṁ yat

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ŚRĪMAD BHĀGAVATAM

Eighth Canto

"Withdrawal of the Cosmic Creations"

(Part Two—Chapters 9–16)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam.*

tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

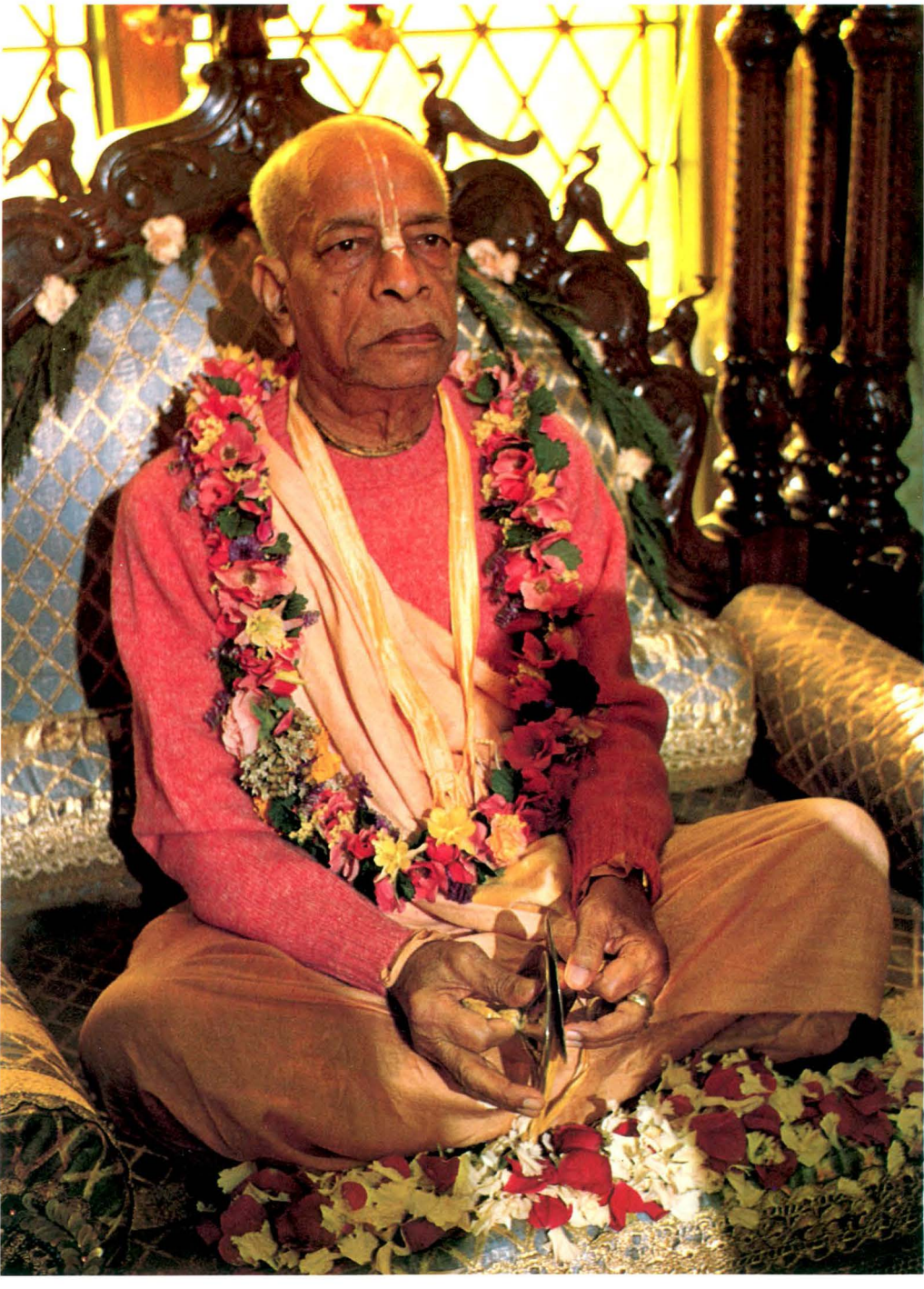
The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



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A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

Having taken possession of the container of nectar, the Supreme Personality of Godhead, in the beguiling form of Mohinī, smiled slightly and said, "My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you." Because the chiefs of the demons were not very expert in deciding things, upon hearing the sweet words of Mohinī-mūrti they immediately assented. Thus Mohinī-mūrti, wearing a most beautiful sari and tinkling ankle bells, entered the lavishly decorated arena. She walked very slowly because of Her big, low hips, and Her eyes moved restlessly due to youthful pride. Her breasts were like water jugs, Her thighs resembled the trunks of elephants and She carried a waterpot in Her hand. Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari's border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted. Having thus bewildered the demons with Her sweet words and charming beauty, Mohinī-mūrti fulfilled Her plan by distributing all the nectar to the demigods, freeing them from invalidity, old age and death. *(pp. 11–17)*

PLATE TWO

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected. Then the Supreme Lord, Hari (Mohinī), using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, his body immediately died, but his head, having been touched by the nectar, became immortal. *(pp. 20–21)*

PLATE THREE

When the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon Lord Viṣṇu, the Supreme Personality of Godhead and the creator of the universe. Immediately the Lord became visible to the demigods. With eyes resembling the petals of a newly blossomed lotus, He appeared before them sitting on the back of Garuḍa, spreading His lotus feet over Garuḍa's shoulders. He was dressed in yellow and decorated with the Kaustubha gem, an invaluable helmet and brilliant earrings. He was holding various weapons in His eight hands. As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of Lord Viṣṇu as soon as He entered the battlefield. But the demons were undaunted. Suddenly, the demon Kālanemi, seeing the Supreme Lord on the battlefield, took up his trident and prepared to discharge it at Garuḍa's head. *(pp. 58–61)*

PLATE FOUR

After hearing how the Supreme Personality of Godhead, Hari, had appeared in the form of a woman, captivated the demons and enabled the demigods to drink nectar, Lord Śiva went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, Lord Śiva went there to see the Lord's form of a woman. The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows: "My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, but I have never seen Your form of a beautiful young woman. My Lord, please show me that form of Yours, which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form." When Lord Viṣṇu heard Śiva's request, He smiled with gravity and replied as follows: "O Śiva, you have pleased Me by your worship, and now I shall show you My form of a beautiful woman, which is very much appreciated by those who are lusty. Since you want to see that form, I shall now reveal it in your presence." *(pp. 98–119)*

PLATE FIVE

Those who are known as the impersonalist Vedāntists regard Kṛṣṇa as the impersonal Brahman. Others, known as Mīmāṁsaka philosophers, regard Him as religion. The Sāṅkhya philosophers regard Him as the transcendental person who is beyond *prakṛti* and *puruṣa* and who is the controller of even the demigods. Although these realizations are all partially true, it is only followers of the codes of devotional service known as the Pañcarātras who can know Kṛṣṇa completely—as the beloved cowherd boy of Vṛndāvana, who is always engaging in wonderful pastimes with His dear devotees, and whose unparalleled beauty attracts everyone in the three worlds. *(pp. 110–111)*

PLATE SIX

Desiring to conquer Indra, the King of heaven, Bali Mahārāja performed a special ritualistic ceremony called Visvajit. When ghee (clarified butter) was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, a flag marked with a lion, a gilded bow, two quivers of infallible arrows and celestial armor. Then Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell. *(pp. 186–188)*

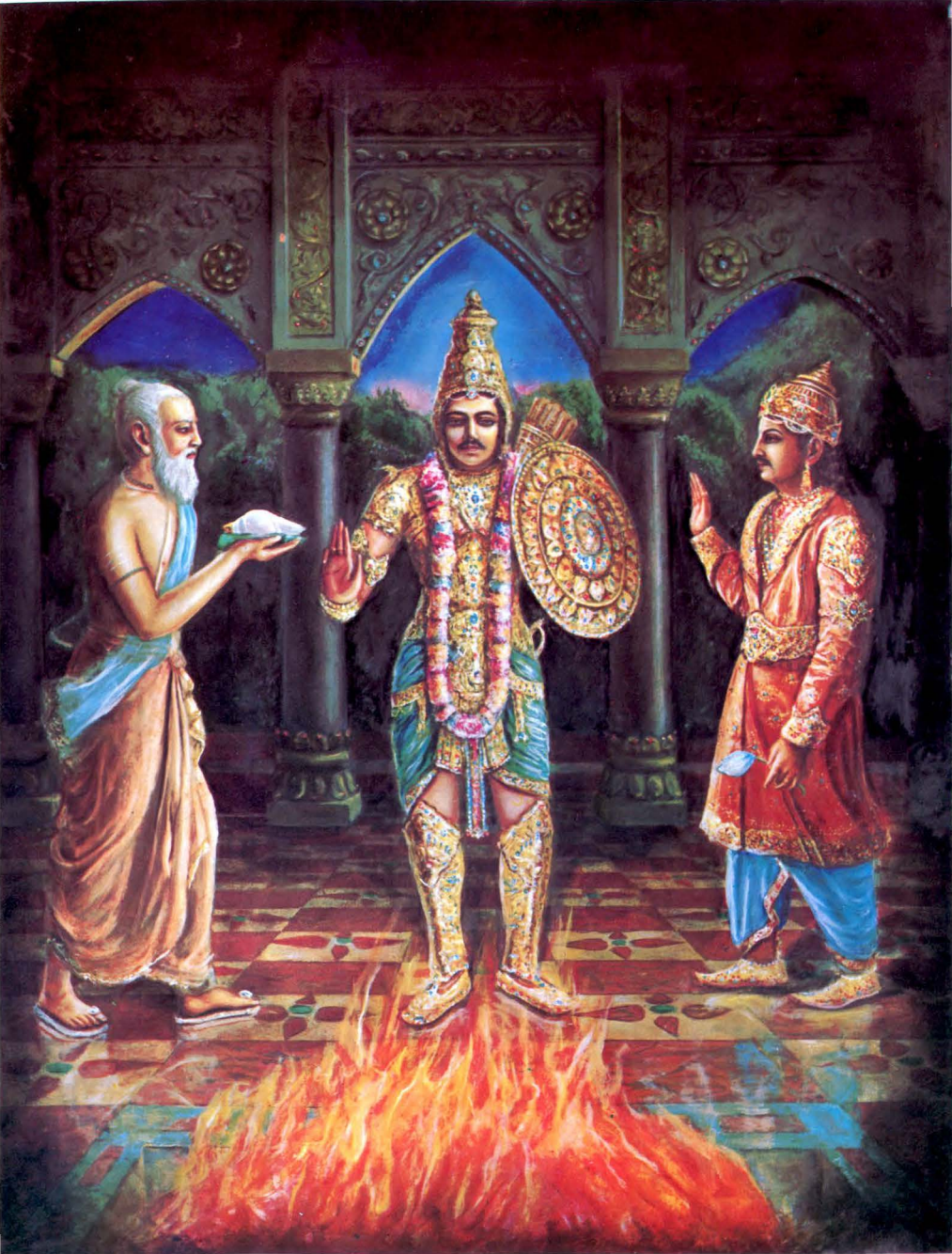

PLATE SEVEN

When Bali Mahārāja assembled his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble. Upon reaching the abode of Indra, Bali Mahārāja assembled his soldiers outside the city's walls and sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra. Seeing Bali's indefatigable endeavor and understanding his motive, King Indra was struck with wonder. *(pp. 190–199)*

CHAPTER NINE

The Lord Incarnates as Mohinī-mūrti

This chapter describes how the demons, being enchanted by the beauty of the Mohinī form, agreed to hand over the container of nectar to Mohinīdevī, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman's beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohinī, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohinī-mūrti, had the demigods and demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohinī-mūrti, they remained silent. But one demon, named Rāhu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rāhu was cheating, He immediately cut off the demon's head. Rāhu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Śukadeva Gosvāmī ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

TEXT 1

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसौहृदाः ।
क्षिपन्तो दस्युधर्माण आयान्तीं ददृशुः स्त्रियम् ॥ १ ॥

śrī-śuka uvāca
te 'nyonyato 'surāḥ pātraṁ
harantas tyakta-sauhṛdāḥ
kṣipanto dasyu-dharmāṇa
āyāntīṁ dadṛśuḥ striyam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *te*—the demons; *anyonyataḥ*—among themselves; *asurāḥ*—the demons; *pātram*—the container of nectar; *harantaḥ*—snatching from one another; *tyakta-sauhṛdāḥ*—became inimical toward one another; *kṣipantaḥ*—sometimes throwing; *dasyu-dharmāṇaḥ*—sometimes snatching like robbers; *āyāntīm*—coming forward; *dadṛśuḥ*—saw; *striyam*—a very beautiful and attractive woman.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

TEXT 2

अहो रूपमहो धाम अहो अस्या नवं वयः ।
इति ते तामभिद्रुत्य पप्रच्छुर्जातहृच्छयाः ॥ २ ॥

aho rūpam aho dhāma
aho asyā navaṁ vayaḥ
iti te tām abhidrutya
papracchur jāta-hṛc-chayāḥ

aho—how wonderful; *rūpam*—Her beauty; *aho*—how wonderful; *dhāma*—Her bodily luster; *aho*—how wonderful; *asyāḥ*—of Her; *navam*—new; *vayaḥ*—beautiful age; *iti*—in this way; *te*—those demons; *tām*—unto the beautiful woman; *abhidrutya*—going before Her hastily; *papracchuḥ*—inquired from Her; *jāta-hṛt-śayāḥ*—their hearts being filled with lust to enjoy Her.

TRANSLATION

Upon seeing the beautiful woman, the demons said, "Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!" Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

TEXT 3

का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि ।
कस्यासि वद वामोरु मथ्नतीव मनांसि नः ॥ ३ ॥

kā tvaṁ kañja-palāśākṣi
kuto vā kiṁ cikīrṣasi
kasyāsi vada vāmoru
mathnatīva manāṁsi naḥ

kā—who; *tvam*—are You; *kañja-palāśa-akṣi*—having eyes like the petals of a lotus; *kutaḥ*—from where; *vā*—either; *kim cikīrṣasi*—what is the purpose for which You have come here; *kasya*—of whom; *asi*—do You belong; *vada*—kindly tell us; *vāma-ūru*—O You whose thighs are extraordinarily beautiful; *mathnatī*—agitating; *iva*—like; *manāṁsi*—within our minds; *naḥ*—our.

TRANSLATION

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

PURPORT

The demons inquired from the wonderfully beautiful girl, "To whom do You belong?" A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in

her old age. In regard to this inquiry, Śrīla Viśvanātha Cakravartī Ṭhākura says that the question "To whom do You belong?" means "Whose daughter are You?" Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, "Whose daughter are You?"

TEXT 4

न वयं त्वामरैर्दैत्यैः सिद्धगन्धर्वचारणैः ।
नास्पृष्टपूर्वां जानीमो लोकेशैश्च कुतो नृभिः ॥ ४ ॥

na vayaṁ tvāmarair daityaiḥ
siddha-gandharva-cāraṇaiḥ
nāspṛṣṭa-pūrvāṁ jānīmo
lokeśaiś ca kuto nṛbhiḥ

na—it is not; *vayam*—we; *tvā*—unto You; *amaraiḥ*—by the demigods; *daityaiḥ*—by the demons; *siddha*—by the Siddhas; *gandharva*—by the Gandharvas; *cāraṇaiḥ*—and by the Cāraṇas; *na*—not; *aspṛṣṭa-pūrvām*—never enjoyed or touched by anyone; *jānīmaḥ*—know exactly; *loka-īśaiḥ*—by the various directors of the universe; *ca*—also; *kutaḥ*—what to speak of; *nṛbhiḥ*—by human society.

TRANSLATION

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

PURPORT

Even the *asuras* observed the etiquette that no one should address a married woman with lust. The great analyst Cāṇakya Paṇḍita says, *mātṛvat para-dāreṣu:* one should consider another's wife to be one's mother. The *asuras*, the demons, took it for granted that the beautiful young woman, Mohinī-mūrti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, in-

cluding the demigods, the Gandharvas, the Cāraṇas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohinī-mūrti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

TEXT 5

नूनं त्वं विधिना सुभ्रूः प्रेषितासि शरीरिणाम् ।
सर्वेन्द्रियमनःप्रीतिं विधातुं सघृणेन किम् ॥ ५ ॥

nūnaṁ tvaṁ vidhinā subhrūḥ
preṣitāsi śarīriṇām
sarvendriya-manaḥ-prītiṁ
vidhātuṁ saghṛṇena kim

nūnam—indeed; *tvam*—You; *vidhinā*—by Providence; *su-bhrūḥ*—O You with the beautiful eyebrows; *preṣitā*—sent; *asi*—certainly You are so; *śarīriṇām*—of all embodied living entities; *sarva*—all; *indriya*—of the senses; *manaḥ*—and of the mind; *prītim*—what is pleasing; *vidhātum*—to administer; *sa-ghṛṇena*—by Your causeless mercy; *kim*—whether.

TRANSLATION

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

TEXT 6

सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि ।
ज्ञातीनां बद्धवैराणां शं विधत्स्व सुमध्यमे ॥ ६ ॥

sā tvaṁ naḥ spardhamānānām
eka-vastuni mānini
jñātīnāṁ baddha-vairāṇāṁ
śaṁ vidhatsva sumadhyame

sā—as such You are; *tvam*—Your good self; *naḥ*—of all of us demons; *spardhamānānām*—of those who are becoming increasingly inimical; *eka-vastuni*—in one subject matter (the container of nectar); *mānini*—O You who are most beautiful in Your prestigious position; *jñātīnām*—among our family members; *baddha-vairāṇām*—increasingly becoming enemies; *śam*—auspiciousness; *vidhatsva*—must execute; *su-madhyame*—O beautiful thin-waisted woman.

TRANSLATION

We are now all engaged in enmity among ourselves because of this one subject matter—the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

PURPORT

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

TEXT 7

वयं कश्यपदायादा भ्रातरः कृतपौरुषाः ।
विभजस्व यथान्यायं नैव भेदो यथा भवेत् ॥ ७ ॥

vayaṁ kaśyapa-dāyādā
bhrātaraḥ kṛta-pauruṣāḥ
vibhajasva yathā-nyāyaṁ
naiva bhedo yathā bhavet

vayam—all of us; *kaśyapa-dāyādāḥ*—descendants of Kaśyapa Muni; *bhrātaraḥ*—we are all brothers; *kṛta-pauruṣāḥ*—who are all able and competent; *vibhajasva*—just divide; *yathā-nyāyam*—according to law; *na*—not; *eva*—certainly; *bhedaḥ*—partiality; *yathā*—as; *bhavet*—should so become.

TRANSLATION

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

TEXT 8

इत्युपामन्त्रितो दैत्यैर्मायायोषिद्वपुर्हरिः ।
प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् ॥ ८ ॥

ity upāmantrito daityair
māyā-yoṣid-vapur hariḥ
prahasya rucirāpāṅgair
nirīkṣann idam abravīt

iti—thus; *upāmantritaḥ*—being fervently requested; *daityaiḥ*—by the demons; *māyā-yoṣit*—the illusory woman; *vapuḥ hariḥ*—the incarnation of the Supreme Personality of Godhead; *prahasya*—smiling; *rucira*—beautiful; *apāṅgaiḥ*—by exhibiting attractive feminine features; *nirīkṣan*—looking at them; *idam*—these words; *abravīt*—said.

TRANSLATION

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

TEXT 9

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गताः ।
विश्वासं पण्डितो जातु कामिनीषु न याति हि ॥ ९ ॥

śrī-bhagavān uvāca
kathaṁ kaśyapa-dāyādāḥ
puṁścalyāṁ mayi saṅgatāḥ

viśvāsaṁ paṇḍito jātu
kāminīṣu na yāti hi

śrī-bhagavān uvāca—the Supreme Personality of Godhead in the form of Mohinī-mūrti said; *katham*—how is it so; *kaśyapa-dāyādāḥ*—you are all descendants of Kaśyapa Muni; *puṁścalyām*—unto a prostitute who agitates the minds of men; *mayi*—unto Me; *saṅgatāḥ*—you come in My association; *viśvāsam*—faith; *paṇḍitaḥ*—those who are learned; *jātu*—at any time; *kāminīṣu*—unto a woman; *na*—never; *yāti*—takes place; *hi*—indeed.

TRANSLATION

The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

PURPORT

Cāṇakya Paṇḍita, the great politician and moral instructor, said, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca:* "Never put your faith in a woman or a politician." Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kaśyapa, "How is this? You were all born of a great *ṛṣi*, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?" The word *kāminī* is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to *Manu-saṁhitā*, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohinī-mūrti, the Supreme Personality of Godhead.

TEXT 10

सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विषः ।
सख्यान्याहुरनित्यानि नूत्नं नूत्नं विचिन्वताम् ॥१०॥

sālāvṛkāṇāṁ strīṇāṁ ca
svairiṇīnāṁ sura-dviṣaḥ
sakhyāny āhur anityāni
nūtnaṁ nūtnaṁ vicinvatām

sālāvṛkāṇām—of monkeys, jackals and dogs; *strīṇām ca*—and of women; *svairiṇīnām*—especially women who are independent; *sura-dviṣaḥ*—O demons; *sakhyāni*—friendship; *āhuḥ*—it is said; *anityāni*—temporary; *nūtnam*—new friends; *nūtnam*—new friends; *vicinvatām*—all of whom are thinking.

TRANSLATION

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

TEXT 11

श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आश्वस्तमनसोऽसुराः ।
जहसुर्भावगम्भीरं ददुश्चामृतभाजनम् ॥११॥

śrī-śuka uvāca
iti te kṣvelitais tasyā
āśvasta-manaso 'surāḥ
jahasur bhāva-gambhīraṁ
daduś cāmṛta-bhājanam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *te*—those demons; *kṣvelitaiḥ*—by speaking as if jokingly; *tasyāḥ*—of Mohinī-mūrti; *āśvasta*—grateful, with faith; *manasaḥ*—their minds; *asurāḥ*—all the demons; *jahasuḥ*—laughed; *bhāva-gambhīram*—although

Mohinī-mūrti was full of gravity; *daduḥ*—delivered; *ca*—also; *amṛta-bhājanam*—the container of nectar.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

PURPORT

The Personality of Godhead in His form of Mohinī was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohinī-mūrti's bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohinī-mūrti resembles Lord Buddha, who appeared *sammohāya sura-dviṣām*—to cheat the *asuras*. The word *sura-dviṣām* refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohinī-mūrti was speaking factually to the *asuras*, the *asuras* took Her words to be facetious. Indeed, they were so confident of Mohinī-mūrti's honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

TEXT 12

ततो गृहीत्वामृतभाजनं हरि-
र्बभाष ईषत्स्मितशोभया गिरा ।
यद्यभ्युपेतं क्व च साध्वसाधु वा
कृतं मया वो विभजे सुधामिमाम् ॥१२॥

tato gṛhītvāmṛta-bhājanaṁ harir
babhāṣa īṣat-smita-śobhayā girā
yady abhyupetaṁ kva ca sādhv asādhu vā
kṛtaṁ mayā vo vibhaje sudhām imām

tataḥ—thereafter; *gṛhītvā*—taking possession of; *amṛta-bhājanam*—the pot containing the nectar; *hariḥ*—the Supreme Personality of Godhead, Hari, in the form of Mohinī; *babhāṣa*—spoke; *īṣat*—slightly; *smita-śobhayā girā*—with smiling beauty and by words; *yadi*—if; *abhyupetam*—promised to be accepted; *kva ca*—whatever it may be; *sādhu asādhu vā*—whether honest or dishonest; *kṛtam mayā*—is done by Me; *vaḥ*—unto you; *vibhaje*—I shall give you the proper share; *sudhām*—nectar; *imām*—this.

TRANSLATION

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.

PURPORT

The Supreme Personality of Godhead cannot abide by anyone's dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohinī-mūrti got them to promise that whatever She would do they would accept.

TEXT 13

इत्यभिव्याहृतं तस्या आकर्ण्यासुरपुङ्गवाः ।
अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत ॥१३॥

ity abhivyāhṛtaṁ tasyā
ākarṇyāsura-puṅgavāḥ
apramāṇa-vidas tasyās
tat tathety anvamaṁsata

iti—thus; *abhivyāhṛtam*—the words that were spoken; *tasyāḥ*—Her; *ākarṇya*—after hearing; *asura-puṅgavāḥ*—the chiefs of the demons; *apramāṇa-vidaḥ*—because they were all foolish; *tasyāḥ*—of Her; *tat*—

those words; *tathā*—let it be so; *iti*—thus; *anvamaṁsata*—agreed to accept.

TRANSLATION

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.

TEXTS 14–15

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् ।
दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ॥१४॥
यथोपजोषं वासांसि परिधायाहतानि ते ।
कुशेषु प्राविशन्सर्वे प्राग्ग्रेष्वभिभूषिताः ॥१५॥

athopoṣya kṛta-snānā
hutvā ca haviṣānalam
dattvā go-vipra-bhūtebhyaḥ
kṛta-svastyayanā dvijaiḥ

yathopajoṣaṁ vāsāṁsi
paridhāyāhatāni te
kuśeṣu prāviśan sarve
prāg-agreṣv abhibhūṣitāḥ

atha—thereafter; *upoṣya*—observing a fast; *kṛta-snānāḥ*—performing bathing; *hutvā*—offering oblations; *ca*—also; *haviṣā*—with clarified butter; *analam*—into the fire; *dattvā*—giving in charity; *go-vipra-bhūtebhyaḥ*—unto the cows, *brāhmaṇas* and living beings in general; *kṛta-svastyayanāḥ*—performing ritualistic ceremonies; *dvijaiḥ*—as dictated by the *brāhmaṇas; yathā-upajoṣam*—according to one's taste; *vāsāṁsi*—garments; *paridhāya*—putting on; *āhatāni*—first-class and new; *te*—all of them; *kuśeṣu*—on seats made of *kuśa* grass; *prāviśan*—sitting on them; *sarve*—all of them; *prāk-agreṣu*—facing east; *abhibhūṣitāḥ*—properly decorated with ornaments.

TRANSLATION

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

PURPORT

The *Vedas* enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamunā or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words *paridhāya āhatāni* are especially significant. A *sannyāsī* or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

TEXTS 16–17

प्राङ्मुखेषूपविष्टेषु सुरेषु दितिजेषु च ।
धूपामोदितशालायां जुष्टायां माल्यदीपकैः ॥१६॥
तस्यां नरेन्द्र करभोरुरुशद्दुकूल-
श्रोणीतटालसगतिर्मदविह्वलाक्षी ।
सा कूजती कनकनूपुरशिञ्जितेन
कुम्भस्तनी कलसपाणिरथाविवेश ॥१७॥

prāṅ-mukheṣūpaviṣṭeṣu
sureṣu ditijeṣu ca
dhūpāmodita-śālāyāṁ
juṣṭāyāṁ mālya-dīpakaiḥ

tasyāṁ narendra karabhorur uśad-dukūla-
śroṇī-taṭālasa-gatir mada-vihvalākṣī

sā kūjatī kanaka-nūpura-śiñjitena
kumbha-stanī kalasa-pāṇir athāviveśa

prāk-mukheṣu—facing east; *upaviṣṭeṣu*—were sitting on their respective seats; *sureṣu*—all the demigods; *diti-jeṣu*—the demons; *ca*—also; *dhūpa-āmodita-śālāyām*—in the arena, which was full of the smoke of incense; *juṣṭāyām*—fully decorated; *mālya-dīpakaiḥ*—with flower garlands and lamps; *tasyām*—in that arena; *nara-indra*—O King; *karabha-ūruḥ*—having thighs resembling the trunks of elephants; *uśat-dukūla*—dressed with a very beautiful sari; *śroṇī-taṭa*—because of big hips; *alasa-gatiḥ*—stepping very slowly; *mada-vihvala-akṣī*—whose eyes were restless because of youthful pride; *sā*—She; *kūjatī*—tinkling; *kanaka-nūpura*—of golden ankle bells; *śiñjitena*—with the sound; *kumbha-stanī*—a woman whose breasts were like water jugs; *kalasa-pāṇiḥ*—holding a waterpot in Her hand; *atha*—thus; *āviveśa*—entered the arena.

TRANSLATION

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

TEXT 18

तां श्रीसखीं कनककुण्डलचारुकर्ण-
नासाकपोलवदनां परदेवताख्याम् ।
संवीक्ष्य संमुमुहुरुत्स्मितवीक्षणेन
देवासुरा विगलितस्तनपट्टिकान्ताम् ॥१८॥

tāṁ śrī-sakhīṁ kanaka-kuṇḍala-cāru-karṇa-
nāsā-kapola-vadanāṁ para-devatākhyām
saṁvīkṣya sammumuhur utsmita-vīkṣaṇena
devāsurā vigalita-stana-paṭṭikāntām

tām—unto Her; *śrī-sakhīm*—appearing like a personal associate of the goddess of fortune; *kanaka-kuṇḍala*—with golden earrings; *cāru*—very beautiful; *karṇa*—ears; *nāsā*—nose; *kapola*—cheeks; *vadanām*—face; *para-devatā-ākhyām*—the Supreme Lord, the Personality of Godhead, appearing in that form; *saṁvīkṣya*—looking at Her; *sammumuhuḥ*—all of them became enchanted; *utsmita*—slightly smiling; *vīkṣaṇena*—glancing over them; *deva-asurāḥ*—all the demigods and demons; *vigalita-stana-paṭṭika-antām*—the border of the sari on the breasts moved slightly.

TRANSLATION

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari's border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that Mohinī-mūrti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful. The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

TEXT 19

असुराणां सुधादानं सर्पाणामिव दुर्नयम् ।
मत्वा जातिनृशंसानां न तां व्यभजदच्युतः ॥१९॥

asurāṇāṁ sudhā-dānaṁ
sarpāṇām iva durnayam
matvā jāti-nṛśaṁsānāṁ
na tāṁ vyabhajad acyutaḥ

asurāṇām—of the demons; *sudhā-dānam*—giving of the nectar; *sarpāṇām*—of snakes; *iva*—like; *durnayam*—miscalculation; *matvā*—thinking like that; *jāti-nṛśaṁsānām*—of those who are by nature very envious; *na*—not; *tām*—the nectar; *vyabhajat*—delivered the share; *acyutaḥ*—the Supreme Personality of Godhead, who never falls down.

TRANSLATION

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

PURPORT

It is said, *sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ:* "The snake is very crooked and envious, and so also is a person like a demon." *Mantrauṣadhi-vaśaḥ sarpaḥ khalaḥ kena nivāryate:* "One can bring a snake under control with *mantras*, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." Considering this logic, the Supreme Personality of Godhead thought it unwise to distribute nectar to the demons.

TEXT 20

कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्पतिः ।
तांश्चोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु ॥२०॥

kalpayitvā pṛthak paṅktīr
ubhayeṣāṁ jagat-patiḥ
tāṁś copaveśayām āsa
sveṣu sveṣu ca paṅktiṣu

kalpayitvā—after arranging; *pṛthak paṅktīḥ*—different seats; *ubhayeṣām*—of both the demigods and the demons; *jagat-patiḥ*—the master of the universe; *tān*—all of them; *ca*—and; *upaveśayām āsa*—

seated; *sveṣu sveṣu*—in their own places; *ca*—also; *paṅktiṣu*—all in order.

TRANSLATION

The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

TEXT 21

दैत्यान्गृहीतकलसो वञ्चयन्नुपसञ्चरैः ।
दूरस्थान् पाययामास जरामृत्युहरां सुधाम् ॥२१॥

daityān gṛhīta-kalaso
vañcayann upasañcaraiḥ
dūra-sthān pāyayām āsa
jarā-mṛtyu-harāṁ sudhām

daityān—the demons; *gṛhīta-kalasaḥ*—the Lord, who bore the container of nectar; *vañcayan*—by cheating; *upasañcaraiḥ*—with sweet words; *dūra-sthān*—the demigods, who were sitting at a distant place; *pāyayām āsa*—made them drink; *jarā-mṛtyu-harām*—which can counteract invalidity, old age and death; *sudhām*—such nectar.

TRANSLATION

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

PURPORT

Mohinī-mūrti, the Personality of Godhead, gave the demigods seats at a distance. Then She approached the demons and spoke with them very graciously, so that they thought themselves very fortunate to talk with Her. Since Mohinī-mūrti had seated the demigods at a distant place, the

demons thought that the demigods would get only a little of the nectar and that Mohinī-mūrti was so pleased with the demons that She would give the demons all the nectar. The words *vañcayann upasañcaraiḥ* indicate that the Lord's whole policy was to cheat the demons simply by speaking sweet words. The Lord's intention was to distribute the nectar only to the demigods.

TEXT 22

ते पालयन्तः समयमसुराः स्वकृतं नृप ।
तूष्णीमासन्कृतस्नेहाः स्त्रीविवादजुगुप्सया ॥२२॥

te pālayantaḥ samayam
asurāḥ sva-kṛtaṁ nṛpa
tūṣṇīm āsan kṛta-snehāḥ
strī-vivāda-jugupsayā

te—the demons; *pālayantaḥ*—keeping in order; *samayam*—equilibrium; *asurāḥ*—the demons; *sva-kṛtam*—made by them; *nṛpa*—O King; *tūṣṇīm āsan*—remained silent; *kṛta-snehāḥ*—because of having developed attachment to Mohinī-mūrti; *strī-vivāda*—disagreeing with a woman; *jugupsayā*—because of thinking such an action as abominable.

TRANSLATION

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

TEXT 23

तस्यां कृतातिप्रणयाः प्रणयापायकातराः ।
बहुमानेन चाबद्धा नोचुः किञ्चन विप्रियम् ॥२३॥

tasyāṁ kṛtātipraṇayāḥ
praṇayāpāya-kātarāḥ
bahu-mānena cābaddhā
nocuḥ kiñcana vipriyam

tasyām—of Mohinī-mūrti; *kṛta-ati-praṇayāḥ*—because of staunch friendship; *praṇaya-apāya-kātarāḥ*—being afraid that their friendship with Her would be broken; *bahu-mānena*—by great respect and honor; *ca*—also; *ābaddhāḥ*—being too attached to Her; *na*—not; *ūcuḥ*—they said; *kiñcana*—even the slightest thing; *vipriyam*—by which Mohinī-mūrti might be displeased with them.

TRANSLATION

The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

PURPORT

The demons were so captivated by the tricks and friendly words of Mohinī-mūrti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."

TEXT 24

देवलिङ्गप्रतिच्छन्नः स्वर्भानुर्देवसंसदि ।
प्रविष्टः सोममपिबच्चन्द्रार्काभ्यां च सूचितः ॥२४॥

deva-liṅga-praticchannaḥ
svarbhānur deva-saṁsadi
praviṣṭaḥ somam apibac
candrārkābhyāṁ ca sūcitaḥ

deva-liṅga-praticchannaḥ—covering himself with the dress of a demigod; *svarbhānuḥ*—Rāhu (who attacks and eclipses the sun and moon); *deva-saṁsadi*—in the group of the demigods; *praviṣṭaḥ*—having entered; *somam*—the nectar; *apibat*—drank; *candra-arkābhyām*—by both the moon and the sun; *ca*—and; *sūcitaḥ*—was pointed out.

TRANSLATION

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

PURPORT

The Supreme Personality of Godhead, Mohinī-mūrti, was able to bewilder all the demons, but Rāhu was so clever that he was not bewildered. Rāhu could understand that Mohinī-mūrti was cheating the demons, and therefore he changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rāhu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rāhu. Thus when Rāhu entered the assembly of the demigods, the moon and sun immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

TEXT 25

चक्रेण क्षुरधारेण जहार पिबतः शिरः ।
हरिस्तस्य कबन्धस्तु सुधयाप्लावितोऽपतत् ॥२५॥

cakreṇa kṣura-dhāreṇa
jahāra pibataḥ śiraḥ
haris tasya kabandhas tu
sudhayāplāvito 'patat

cakreṇa—by the disc; *kṣura-dhāreṇa*—which was sharp like a razor; *jahāra*—cut off; *pibataḥ*—while drinking nectar; *śiraḥ*—the head; *hariḥ*—the Supreme Personality of Godhead; *tasya*—of that Rāhu; *kabandhaḥ tu*—but the headless body; *sudhayā*—by the nectar; *aplāvitaḥ*—without being touched; *apatat*—immediately fell dead.

TRANSLATION

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.

PURPORT

When the Personality of Godhead, Mohinī-mūrti, severed Rāhu's head from his body, the head remained alive although the body died. Rāhu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rāhu's head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

TEXT 26

शिरस्त्वमरतां नीतमजो ग्रहमचीक्लृपत् ।
यस्तु पर्वणि चन्द्रार्कावभिधावति वैरधीः ॥२६॥

śiras tv amaratāṁ nītam
ajo graham acīkḷpat
yas tu parvaṇi candrārkāv
abhidhāvati vaira-dhīḥ

śiraḥ—the head; *tu*—of course; *amaratām*—immortality; *nītam*—having obtained; *ajaḥ*—Lord Brahmā; *graham*—as one of the planets; *acīkḷpat*—recognized; *yaḥ*—the same Rāhu; *tu*—indeed; *parvaṇi*—during the periods of the full moon and dark moon; *candra-arkau*—both the moon and the sun; *abhidhāvati*—chases; *vaira-dhīḥ*—because of animosity.

TRANSLATION

Rāhu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

PURPORT

Since Rāhu had become immortal, Lord Brahmā accepted him as one of the *grahas*, or planets, like the moon and the sun. Rāhu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

TEXT 27

पीतप्रायेऽमृते देवैर्भगवान् लोकभावनः ।
पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ॥२७॥

pīta-prāye 'mṛte devair
bhagavān loka-bhāvanaḥ
paśyatām asurendrāṇāṁ
svaṁ rūpaṁ jagṛhe hariḥ

pīta-prāye—when almost finished being drunk; *amṛte*—the nectar; *devaiḥ*—by the demigods; *bhagavān*—the Supreme Personality of Godhead as Mohinī-mūrti; *loka-bhāvanaḥ*—the maintainer and well-wisher of the three worlds; *paśyatām*—in the presence of; *asura-indrāṇām*—all the demons, with their chiefs; *svam*—own; *rūpam*—form; *jagṛhe*—manifested; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

TEXT 28

एवं सुरासुरगणाः समदेशकाल-
हेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसापु-
र्यत्पादपङ्कजरजःश्रयणान्न दैत्याः ॥२८॥

evaṁ surāsura-gaṇāḥ sama-deśa-kāla-
hetv-artha-karma-matayo 'pi phale vikalpāḥ
tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur
yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ

evam—thus; *sura*—the demigods; *asura-gaṇāḥ*—and the demons; *sama*—equal; *deśa*—place; *kāla*—time; *hetu*—cause; *artha*—objective; *karma*—activities; *matayaḥ*—ambition; *api*—although one; *phale*—in the result; *vikalpāḥ*—not equal; *tatra*—thereupon; *amṛtam*—nectar; *sura-gaṇāḥ*—the demigods; *phalam*—the result; *añjasā*—easily, totally or directly; *āpuḥ*—achieved; *yat*—because of; *pāda-paṅkaja*—of the lotus feet of the Supreme Personality of Godhead; *rajaḥ*—of the saffron dust; *śrayaṇāt*—because of receiving benedictions or taking shelter; *na*—not; *daityāḥ*—the demons.

TRANSLATION

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.

PURPORT

In *Bhagavad-gītā* (4.11) it is said, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* the Supreme Personality of Godhead is the supreme judge who rewards or punishes different persons according to their surrender unto His lotus feet. Therefore it can actually be seen that although *karmīs* and *bhaktas* may work in the same place, at the same time, with the same energy and with the same ambition, they achieve different results. The *karmīs* transmigrate through different bodies in the cycle of birth and death, sometimes going upward and sometimes downward, thus suffering the results of their actions in the *karma-cakra*, the cycle of birth and death. The devotees, however, because of fully surrendering at the lotus feet of the Lord, are never baffled in their attempts. Although externally they work almost like the *karmīs*, the

devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of *karma* and achieve wonderful results, even without effort. It is also said, *phalena paricīyate:* one's success or defeat in any activity is understood by its result. There are many *karmīs* in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The *karmīs* want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the *karmīs*, although the *karmīs* may dress like devotees. As confirmed in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ.* One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A *karmī*, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the *karmīs* and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the *karmīs* and *jñānīs* than for the devotees. The author of *Śrī Caitanya-caritāmṛta* therefore says:

kṛṣṇa-bhakta——niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī——sakali 'aśānta'

The *karmīs* who desire sense gratification, the *jñānīs* who aspire for the liberation of merging into the existence of the Supreme, and the *yogīs* who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of *bhakti-yoga*, without hard labor.

TEXT 29

यद् युज्यतेऽसुवसुकर्ममनोवचोभि-
र्देहात्मजादिषु नृभिस्तदसत् पृथक्त्वात् ।

तैरेव सद् भवति यत् क्रियतेऽपृथक्त्वात्
सर्वस्य तद् भवति मूलनिषेचनं यत् ॥२९॥

yad yujyate 'su-vasu-karma-mano-vacobhir
dehātmajādiṣu nṛbhis tad asat pṛthaktvāt
tair eva sad bhavati yat kriyate 'pṛthaktvāt
sarvasya tad bhavati mūla-niṣecanaṁ yat

yat—whatever; *yujyate*—is performed; *asu*—for the protection of one's life; *vasu*—protection of wealth; *karma*—activities; *manaḥ*—by the acts of the mind; *vacobhiḥ*—by the acts of words; *deha-ātma-jaādiṣu*—for the sake of one's personal body or family, etc., with reference to the body; *nṛbhiḥ*—by the human beings; *tat*—that; *asat*—impermanent, transient; *pṛthaktvāt*—because of separation from the Supreme Personality of Godhead; *taiḥ*—by the same activities; *eva*—indeed; *sat bhavati*—becomes factual and permanent; *yat*—which; *kriyate*—is performed; *apṛthaktvāt*—because of nonseparation; *sarvasya*—for everyone; *tat bhavati*—becomes beneficial; *mūla-niṣecanam*—exactly like pouring water on the root of a tree; *yat*—which.

TRANSLATION

In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

PURPORT

This is the distinction between materialistic activities and activities performed in Kṛṣṇa consciousness. The entire world is active, and this includes the *karmīs*, the *jñānīs*, the *yogīs* and the *bhaktas*. However, all activities except those of the *bhaktas*, the devotees, end in bafflement and

a waste of time and energy. *Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ:* if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered *asat.* The word *asat* means bad or temporary, and *sat* means permanent and good. Activities performed for the satisfaction of Kṛṣṇa are permanent and good, but *asat* activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Kṛṣṇa consciousness is a permanent asset and is all-good because it is done for Kṛṣṇa, the all-good Supreme Personality of Godhead, who is everyone's friend (*suhṛdaṁ sarva-bhūtānām*). The Supreme Personality of Godhead is the only enjoyer and proprietor of everything (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ.* Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of *karma.*

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Lord Incarnates as Mohinī-mūrti."*

CHAPTER TEN

The Battle Between the Demigods and the Demons

The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Viṣṇu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Viṣṇu returned to His abode on the back of Garuḍa, but the demons, being most aggrieved, again declared war against the demigods. Bali Mahārāja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vāyu, Agni and Varuṇa, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Viṣṇu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kālanemi, Mālī, Sumālī and Mālyavān fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.

TEXT 1

श्रीशुक उवाच

इति दानवदैतेया नाविन्दन्नमृतं नृप ।
युक्ताः कर्मणि यत्ताश्च वासुदेवपराङ्मुखाः ॥ १ ॥

śrī-śuka uvāca
iti dānava-daiteyā
nāvindann amṛtaṁ nṛpa
yuktāḥ karmaṇi yattāś ca
vāsudeva-parāṅmukhāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *dānava-daiteyāḥ*—the *asuras* and the demons; *na*—not; *avindan*—achieved (the desired result); *amṛtam*—nectar; *nṛpa*—O King; *yuktāḥ*—all being combined; *karmaṇi*—in the churning; *yattāḥ*—engaged with full attention and effort; *ca*—and; *vāsudeva*—of the Supreme Personality of Godhead, Kṛṣṇa; *parāṅmukhāḥ*—because of being nondevotees.

TRANSLATION

Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

TEXT 2

साधयित्वामृतं राजन्पाययित्वा स्वकान्सुरान् ।
पश्यतां सर्वभूतानां ययौ गरुडवाहनः ॥ २ ॥

sādhayitvāmṛtaṁ rājan
pāyayitvā svakān surān
paśyatāṁ sarva-bhūtānāṁ
yayau garuḍa-vāhanaḥ

sādhayitvā—after executing; *amṛtam*—generation of the nectar; *rājan*—O King; *pāyayitvā*—and feeding; *svakān*—to His own devotees; *surān*—to the demigods; *paśyatām*—in the presence of; *sarva-bhūtānām*—all living entities; *yayau*—went away; *garuḍa-vāhanaḥ*—the Supreme Personality of Godhead, carried by Garuḍa.

TRANSLATION

O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the

nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

TEXT 3

सपत्नानां परामृद्धिं दृष्ट्वा ते दितिनन्दनाः ।
अमृष्यमाणा उत्पेतुर्देवान्प्रत्युद्यतायुधाः ॥ ३ ॥

sapatnānāṁ parām ṛddhiṁ
dṛṣṭvā te diti-nandanāḥ
amṛṣyamāṇā utpetur
devān pratyudyatāyudhāḥ

sapatnānām—of their rivals, the demigods; *parām*—the best; *ṛddhim*—opulence; *dṛṣṭvā*—observing; *te*—all of them; *diti-nandanāḥ*—the sons of Diti, the Daityas; *amṛṣyamāṇāḥ*—being intolerant; *utpetuḥ*—ran toward (just to create a disturbance); *devān*—the demigods; *pratyudyata-āyudhāḥ*—their weapons raised.

TRANSLATION

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

TEXT 4

ततः सुरगणाः सर्वे सुधया पीतयैधिताः ।
प्रतिसंयुयुधुः शस्त्रैर्नारायणपदाश्रयाः ॥ ४ ॥

tataḥ sura-gaṇāḥ sarve
sudhayā pītayaidhitāḥ
pratisaṁyuyudhuḥ śastrair
nārāyaṇa-padāśrayāḥ

tataḥ—thereafter; *sura-gaṇāḥ*—the demigods; *sarve*—all of them; *sudhayā*—by the nectar; *pītayā*—which had been drunk; *edhitāḥ*—being enlivened by such drinking; *pratisaṁyuyudhuḥ*—they

counterattacked the demons; *śastraiḥ*—by regular weapons; *nārāyaṇa-pada-āśrayāḥ*—their real weapon being shelter at the lotus feet of Nārāyaṇa.

TRANSLATION

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

TEXT 5

तत्र दैवासुरो नाम रणः परमदारुणः ।
रोधस्युदन्वतो राजंस्तुमुलो रोमहर्षणः ॥ ५ ॥

tatra daivāsuro nāma
raṇaḥ parama-dāruṇaḥ
rodhasy udanvato rājaṁs
tumulo roma-harṣaṇaḥ

tatra—there (at the beach of the ocean of milk); *daiva*—the demigods; *asuraḥ*—the demons; *nāma*—as they are celebrated; *raṇaḥ*—fighting; *parama*—very much; *dāruṇaḥ*—fierce; *rodhasi*—on the beach of the sea; *udanvataḥ*—of the ocean of milk; *rājan*—O King; *tumulaḥ*—tumultuous; *roma-harṣaṇaḥ*—hair standing on the body.

TRANSLATION

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one's body stand on end.

TEXT 6

तत्रान्योन्यं सपत्नास्ते संरब्धमनसो रणे ।
समासाद्यासिभिर्बाणैर्निजघ्नुर्विविधायुधैः ॥ ६ ॥

tatrānyonyaṁ sapatnās te
saṁrabdha-manaso raṇe

samāsādyāsibhir bāṇair
nijaghnur vividhāyudhaiḥ

tatra—thereupon; *anyonyam*—one another; *sapatnāḥ*—all of them becoming fighters; *te*—they; *saṁrabdha*—very angry; *manasaḥ*—within their minds; *raṇe*—in that battle; *samāsādya*—getting the opportunity to fight between themselves; *asibhiḥ*—with swords; *bāṇaiḥ*—with arrows; *nijaghnuḥ*—began to beat one another; *vividhāyudhaiḥ*—with varieties of weapons.

TRANSLATION

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

PURPORT

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rāhu. It is because of occasional attacks upon the sun and moon by Rāhu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Kṛṣṇa consciousness.

TEXT 7

शङ्खतूर्यमृदङ्गानां भेरीडमरिणां महान् ।
हस्त्यश्वरथपत्तीनां नदतां निस्वनोऽभवत् ॥ ७ ॥

śaṅkha-tūrya-mṛdaṅgānāṁ
bherī-ḍamariṇāṁ mahān
hasty-aśva-ratha-pattīnāṁ
nadatāṁ nisvano 'bhavat

śaṅkha—of conchshells; *tūrya*—of big bugles; *mṛdaṅgānām*—and of drums; *bherī*—of bugles; *ḍamariṇām*—of kettledrums; *mahān*—great and tumultuous; *hasti*—of elephants; *aśva*—of horses; *ratha-pattīnām*—of fighters on chariots or on the ground; *nadatām*—all

of them making sounds together; *nisvanaḥ*—a tumultuous sound; *abhavat*—so became.

TRANSLATION

The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

TEXT 8

रथिनो रथिभिस्तत्र पत्तिभिः सह पत्तयः ।
हया हयैरिभाश्चेभैः समसज्जन्त संयुगे ॥ ८ ॥

rathino rathibhis tatra
pattibhiḥ saha pattayaḥ
hayā hayair ibhāś cebhaiḥ
samasajjanta saṁyuge

rathinaḥ—fighters on chariots; *rathibhiḥ*—with the charioteers of the enemy; *tatra*—in the battlefield; *pattibhiḥ*—with the infantry soldiers; *saha*—with; *pattayaḥ*—the infantry of the enemy soldiers; *hayāḥ*—the horses; *hayaiḥ*—with the enemy's soldiers; *ibhāḥ*—the soldiers fighting on the backs of elephants; *ca*—and; *ibhaiḥ*—with the enemy's soldiers on the backs of elephants; *samasajjanta*—began to fight together on an equal level; *saṁyuge*—on the battlefield.

TRANSLATION

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

TEXT 9

उष्ट्रैः केचिदिभैः केचिदपरे युयुधुः खरैः ।
केचिद् गौरमुखैर्ऋक्षैर्द्वीपिभिर्हरिभिर्भटाः ॥ ९ ॥

uṣṭraiḥ kecid ibhaiḥ kecid
apare yuyudhuḥ kharaiḥ
kecid gaura-mukhair ṛkṣair
dvīpibhir haribhir bhaṭāḥ

uṣṭraiḥ—on the backs of camels; *kecit*—some persons; *ibhaiḥ*—on the backs of elephants; *kecit*—some persons; *apare*—others; *yuyudhuḥ*—engaged in fighting; *kharaiḥ*—on the backs of asses; *kecit*—some persons; *gaura-mukhaiḥ*—on white-faced monkeys; *ṛkṣaiḥ*—on red-faced monkeys; *dvīpibhiḥ*—on the backs of tigers; *haribhiḥ*—on the backs of lions; *bhaṭāḥ*—all the soldiers engaged in this way.

TRANSLATION

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

TEXTS 10–12

गृध्रैः कङ्कैर्बकैरन्ये श्येनभासैस्तिमिङ्गिलैः ।
शरभैर्महिषैः खड्गैर्गोवृषैर्गवयारुणैः ॥१०॥
शिवाभिराखुभिः केचित् कृकलासैः शशैर्नरैः ।
बस्तैरेके कृष्णसारैर्हंसैरन्ये च सूकरैः ॥११॥
अन्ये जलस्थलखगैः सत्त्वैर्विकृतविग्रहैः ।
सेनयोरुभयो राजन्विविशुस्तेऽग्रतोऽग्रतः ॥१२॥

gṛdhraiḥ kaṅkair bakair anye
śyena-bhāsais timiṅgilaiḥ
śarabhair mahiṣaiḥ khaḍgair
go-vṛṣair gavayāruṇaiḥ

śivābhir ākhubhiḥ kecit
kṛkalāsaiḥ śaśair naraiḥ

bastair eke kṛṣṇa-sārair
haṁsair anye ca sūkaraiḥ

anye jala-sthala-khagaiḥ
sattvair vikṛta-vigrahaiḥ
senayor ubhayo rājan
viviśus te 'grato 'grataḥ

gṛdhraiḥ—on the backs of vultures; *kaṅkaiḥ*—on the backs of eagles; *bakaiḥ*—on the backs of ducks; *anye*—others; *śyena*—on the backs of hawks; *bhāsaiḥ*—on the backs of *bhāsas; timiṅgilaiḥ*—on the backs of big fish known as *timiṅgilas; śarabhaiḥ*—on the backs of *śarabhas; mahiṣaiḥ*—on the backs of buffalo; *khaḍgaiḥ*—on the backs of rhinoceroses; *go*—on the backs of cows; *vṛṣaiḥ*—on the backs of bulls; *gavaya-aruṇaiḥ*—on the backs of *gavayas* and *aruṇas; śivābhiḥ*—on the backs of jackals; *ākhubhiḥ*—on the backs of big rats; *kecit*—some persons; *kṛkalāsaiḥ*—on the backs of big lizards; *śaśaiḥ*—on the backs of big rabbits; *naraiḥ*—on the backs of human beings; *bastaiḥ*—on the backs of goats; *eke*—some; *kṛṣṇa-sāraiḥ*—on the backs of black deer; *haṁsaiḥ*—on the backs of swans; *anye*—others; *ca*—also; *sūkaraiḥ*—on the backs of boars; *anye*—others; *jala-sthala-khagaiḥ*—animals moving on the water, on land and in the sky; *sattvaiḥ*—by creatures being used as vehicles; *vikṛta*—are deformed; *vigrahaiḥ*—by such animals whose bodies; *senayoḥ*—of the two parties of soldiers; *ubhayoḥ*—of both; *rājan*—O King; *viviśuḥ*—entered; *te*—all of them; *agrataḥ agrataḥ*—going forward face to face.

TRANSLATION

O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.

TEXTS 13–15

चित्रध्वजपटै राजन्नातपत्रैः सितामलैः ।
महाधनैर्वज्रदण्डैर्व्यजनैर्बार्हचामरैः ॥१३॥
वातोद्धूतोत्तरोष्णीषैरर्चिर्भिर्वर्मभूषणैः ।
स्फुरद्भिर्विशदैः शस्त्रैः सुतरां सूर्यरश्मिभिः ॥१४॥
देवदानववीराणां ध्वजिन्यौ पाण्डुनन्दन ।
रेजतुर्वीरमालाभिर्यादसामिव सागरौ ॥१५॥

citra-dhvaja-paṭai rājann
ātapatraiḥ sitāmalaiḥ
mahā-dhanair vajra-daṇḍair
vyajanair bārha-cāmaraiḥ

vātoddhūtottaroṣṇīṣair
arcirbhir varma-bhūṣaṇaiḥ
sphuradbhir viśadaiḥ śastraiḥ
sutarāṁ sūrya-raśmibhiḥ

deva-dānava-vīrāṇāṁ
dhvajinyau pāṇḍu-nandana
rejatur vīra-mālābhir
yādasām iva sāgarau

citra-dhvaja-paṭaiḥ—with very nicely decorated flags and canopies; *rājan*—O King; *ātapatraiḥ*—with umbrellas for protection from the sunshine; *sita-amalaiḥ*—most of them very clean and white; *mahā-dhanaiḥ*—by very valuable; *vajra-daṇḍaiḥ*—with rods made of valuable jewels and pearls; *vyajanaiḥ*—with fans; *bārha-cāmaraiḥ*—with other fans made of peacock feathers; *vāta-uddhūta*—flapping with the breeze; *uttara-uṣṇīṣaiḥ*—with upper and lower garments; *arcirbhiḥ*—by the effulgence; *varma-bhūṣaṇaiḥ*—with ornaments and shields; *sphuradbhiḥ*—shining; *viśadaiḥ*—sharp and clean; *śastraiḥ*—with weapons; *sutarām*—excessively; *sūrya-raśmibhiḥ*—with the dazzling illumination of the sunshine; *deva-dānava-vīrāṇām*—of all the heroes of

the parties of both the demons and the demigods; *dhvajinyau*—the two parties of soldiers, each one bearing his own flag; *pāṇḍu-nandana*—O descendant of Mahārāja Pāṇḍu; *rejatuḥ*—distinctly recognized; *vīra-mālābhiḥ*—with garlands used by heroes; *yādasām*—of aquatics; *iva*—just like; *sāgarau*—two oceans.

TRANSLATION

O King, O descendant of Mahārāja Pāṇḍu, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.

TEXTS 16–18

वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः ।
यानं वैहायसं नाम कामगं मयनिर्मितम् ॥१६॥
सर्वसाङ्ग्रामिकोपेतं सर्वाश्चर्यमयं प्रभो ।
अप्रतर्क्यमनिर्देश्यं दृश्यमानमदर्शनम् ॥१७॥
आस्थितस्तद् विमानाग्र्यं सर्वानीकाधिपैर्वृतः ।
वालव्यजनछत्राग्र्यै रेजे चन्द्र इवोदये ॥१८॥

vairocano baliḥ saṅkhye
so 'surāṇāṁ camū-patiḥ
yānaṁ vaihāyasaṁ nāma
kāma-gaṁ maya-nirmitam

sarva-sāṅgrāmikopetaṁ
sarvāścaryamayaṁ prabho
apratarkyam anirdeśyaṁ
dṛśyamānam adarśanam

āsthitas tad vimānāgryaṁ
sarvānīkādhipair vṛtaḥ
bāla-vyajana-chatrāgryai
reje candra ivodaye

vairocanaḥ—the son of Virocana; *baliḥ*—Mahārāja Bali; *saṅkhye*—in the battle; *saḥ*—he, so celebrated; *asurāṇām*—of the demons; *camū-patiḥ*—commander in chief; *yānam*—airplane; *vaihāyasam*—called Vaihāyasa; *nāma*—by the name; *kāma-gam*—able to fly anywhere he desired; *maya-nirmitam*—made by the demon Maya; *sarva*—all; *sāṅgrāmika-upetam*—equipped with all kinds of weapons required for fighting with all different types of enemies; *sarva-āścarya-mayam*—wonderful in every respect; *prabho*—O King; *apratarkyam*—inexplicable; *anirdeśyam*—indescribable; *dṛśyamānam*—sometimes visible; *adarśanam*—sometimes not visible; *āsthitaḥ*—being seated on such; *tat*—that; *vimāna-agryam*—excellent airplane; *sarva*—all; *anīka-adhipaiḥ*—by the commanders of soldiers; *vṛtaḥ*—surrounded; *bāla-vyajana-chatra-agryaiḥ*—protected by beautifully decorated umbrellas and the best of *cāmaras; reje*—brilliantly situated; *candraḥ*—the moon; *iva*—like; *udaye*—at the time of rising in the evening.

TRANSLATION

For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaihāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

TEXTS 19–24

तस्यासन्सर्वतो यानैर्यूथानां पतयोऽसुराः ।
नमुचिः शम्बरो बाणो विप्रचित्तिरयोमुखः ॥१९॥

द्विमूर्धा कालनाभोऽथ प्रहेतिर्हेतिरिल्वलः ।
शकुनिर्भूतसंतापो वज्रदंष्ट्रो विरोचनः ॥२०॥
हयग्रीवः शङ्कुशिराः कपिलो मेघदुन्दुभिः ।
तारकश्चक्रदृक् शुम्भो निशुम्भो जम्भ उत्कलः ॥२१॥
अरिष्टोऽरिष्टनेमिश्च मयश्च त्रिपुराधिपः ।
अन्ये पौलोमकालेया निवातकवचादयः ॥२२॥
अलब्धभागाः सोमस्य केवलं क्लेशभागिनः ।
सर्व एते रणमुखे बहुशो निर्जितामराः ॥२३॥
सिंहनादान्विमुञ्चन्तः शङ्खान्दध्मुर्महारवान् ।
दृष्ट्वा सपत्नानुत्सिक्तान्बलभित् कुपितो भृशम् ॥२४॥

tasyāsan sarvato yānair
yūthānāṁ patayo 'surāḥ
namuciḥ śambaro bāṇo
vipracittir ayomukhaḥ

dvimūrdhā kālanābho 'tha
prahetir hetir ilvalaḥ
śakunir bhūtasantāpo
vajradaṁṣṭro virocanaḥ

hayagrīvaḥ śaṅkuśirāḥ
kapilo meghadundubhiḥ
tārakaś cakradṛk śumbho
niśumbho jambha utkalaḥ

ariṣṭo 'riṣṭanemiś ca
mayaś ca tripurādhipaḥ
anye pauloma-kāleyā
nivātakavacādayaḥ

alabdha-bhāgāḥ somasya
kevalaṁ kleśa-bhāginaḥ

sarva ete raṇa-mukhe
bahuśo nirjitāmarāḥ

siṁha-nādān vimuñcantaḥ
śaṅkhān dadhmur mahā-ravān
dṛṣṭvā sapatnān utsiktān
balabhit kupito bhṛśam

tasya—of him (Mahārāja Bali); *āsan*—situated; *sarvataḥ*—all around; *yānaiḥ*—by different vehicles; *yūthānām*—of the soldiers; *patayaḥ*—the commanders; *asurāḥ*—demons; *namuciḥ*—Namuci; *śambaraḥ*—Śambara; *bāṇaḥ*—Bāṇa; *vipracittiḥ*—Vipracitti; *ayomukhaḥ*—Ayomukha; *dvimūrdhā*—Dvimūrdhā; *kālanābhaḥ*—Kālanābha; *atha*—also; *prahetiḥ*—Praheti; *hetiḥ*—Heti; *ilvalaḥ*—Ilvala; *śakuniḥ*—Śakuni; *bhūtasantāpaḥ*—Bhūtasantāpa; *vajradaṁṣṭraḥ*—Vajradaṁṣṭra; *virocanaḥ*—Virocana; *hayagrīvaḥ*—Hayagrīva; *śaṅkuśirāḥ*—Śaṅkuśirā; *kapilaḥ*—Kapila; *meghadundubhiḥ*—Meghadundubhi; *tārakaḥ*—Tāraka; *cakradṛk*—Cakradṛk; *śumbhaḥ*—Śumbha; *niśumbhaḥ*—Niśumbha; *jambhaḥ*—Jambha; *utkalaḥ*—Utkala; *ariṣṭaḥ*—Ariṣṭa; *ariṣṭanemiḥ*—Ariṣṭanemi; *ca*—and; *mayaḥ ca*—and Maya; *tripurādhipaḥ*—Tripurādhipa; *anye*—others; *pauloma-kāleyāḥ*—the sons of Puloma and the Kāleyas; *nivātakavaca-ādayaḥ*—Nivātakavaca and other demons; *alabdha-bhāgāḥ*—all unable to take a share; *somasya*—of the nectar; *kevalam*—merely; *kleśa-bhāginaḥ*—the demons took a share of the labor; *sarve*—all of them; *ete*—the demons; *raṇa-mukhe*—in the front of the battle; *bahuśaḥ*—by excessive strength; *nirjita-amarāḥ*—being very troublesome to the demigods; *siṁha-nādān*—vibrations like those of lions; *vimuñcantaḥ*—uttering; *śaṅkhān*—conchshells; *dadhmuḥ*—blew; *mahā-ravān*—making a tumultuous sound; *dṛṣṭvā*—after seeing; *sapatnān*—their rivals; *utsiktān*—ferocious; *balabhit*—(Lord Indra) being afraid of the strength; *kupitaḥ*—having become angry; *bhṛśam*—extremely.

TRANSLATION

Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots.

Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balahhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

TEXT 25

ऐरावतं दिक्करिणमारूढः शुशुभे स्वराट् ।
यथा स्रवत्प्रस्रवणमुदयाद्रिमहर्पतिः ॥२५॥

airāvataṁ dik-kariṇam
ārūḍhaḥ śuśubhe sva-rāṭ
yathā sravat-prasravaṇam
udayādrim ahar-patiḥ

airāvatam—Airāvata; *dik-kariṇam*—the great elephant who could go everywhere; *ārūḍhaḥ*—mounted on; *śuśubhe*—became very beautiful to see; *sva-rāṭ*—Indra; *yathā*—just as; *sravat*—flowing; *prasravaṇam*—waves of wine; *udaya-adrim*—on Udayagiri; *ahaḥ-patiḥ*—the sun.

TRANSLATION

Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

PURPORT

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra's carrier,

Airāvata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airāvata, appeared like the brilliant sun rising above Udayagiri.

TEXT 26

तस्यासन्सर्वतो देवा नानावाहध्वजायुधाः ।
लोकपालाः सहगणैर्वाय्वग्निवरुणादयः ॥२६॥

tasyāsan sarvato devā
nānā-vāha-dhvajāyudhāḥ
lokapālāḥ saha-gaṇair
vāyv-agni-varuṇādayaḥ

tasya—of Lord Indra; *āsan*—situated; *sarvataḥ*—all around; *devāḥ*—all the demigods; *nānā-vāha*—with varieties of carriers; *dhvaja-āyudhāḥ*—and with flags and weapons; *loka-pālāḥ*—all the chiefs of various higher planetary systems; *saha*—with; *gaṇaiḥ*—their associates; *vāyu*—the demigod controlling air; *agni*—the demigod controlling fire; *varuṇa*—the demigod controlling water; *ādayaḥ*—all of them surrounding Lord Indra.

TRANSLATION

Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

TEXT 27

तेऽन्योन्यमभिसंसृत्य क्षिपन्तो मर्मभिर्मिथः ।
आह्वयन्तो विशन्तोऽग्रे युयुधुर्द्वन्द्वयोधिनः ॥२७॥

te 'nyonyam abhisaṁsṛtya
kṣipanto marmabhir mithaḥ
āhvayanto viśanto 'gre
yuyudhur dvandva-yodhinaḥ

te—all of them (the demigods and the demons); *anyonyam*—one another; *abhisaṁsṛtya*—having come forward face to face; *kṣipantaḥ*—chastising one another; *marmabhiḥ mithaḥ*—with much pain to the cores of the hearts of one another; *āhvayantaḥ*—addressing one another; *viśantaḥ*—having entered the battlefield; *agre*—in front; *yuyudhuḥ*—fought; *dvandva-yodhinaḥ*—two combatants chose each other.

TRANSLATION

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

TEXT 28

युयोध बलिरिन्द्रेण तारकेण गुहोऽस्यत ।
वरुणो हेतिनायुध्यन्मित्रो राजन्प्रहेतिना ॥२८॥

yuyodha balir indreṇa
tārakeṇa guho 'syata
varuṇo hetināyudhyan
mitro rājan prahetinā

yuyodha—fought; *baliḥ*—Mahārāja Bali; *indreṇa*—with King Indra; *tārakeṇa*—with Tāraka; *guhaḥ*—Kārttikeya; *asyata*—engaged in fighting; *varuṇaḥ*—the demigod Varuṇa; *hetinā*—with Heti; *ayudhyat*—fought one another; *mitraḥ*—the demigod Mitra; *rājan*—O King; *prahetinā*—with Praheti.

TRANSLATION

O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

TEXT 29

यमस्तु कालनाभेन विश्वकर्मा मयेन वै ।
शम्बरो युयुधे त्वष्ट्रा सवित्रा तु विरोचनः ॥२९॥

yamas tu kālanābhena
viśvakarmā mayena vai
śambaro yuyudhe tvaṣṭrā
savitrā tu virocanaḥ

yamaḥ—Yamarāja; *tu*—indeed; *kālanābhena*—with Kālanābha; *viśvakarmā*—Viśvakarmā; *mayena*—with Maya; *vai*—indeed; *śambaraḥ*—Śambara; *yuyudhe*—fought; *tvaṣṭrā*—with Tvaṣṭā; *savitrā*—with the sun-god; *tu*—indeed; *virocanaḥ*—the demon Virocana.

TRANSLATION

Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

TEXTS 30–31

अपराजितेन नमुचिरश्विनौ वृषपर्वणा ।
सूर्यो बलिसुतैर्देवो बाणज्येष्ठैः शतेन च ॥३०॥
राहुणा च तथा सोमः पुलोम्ना युयुधेऽनिलः ।
निशुम्भशुम्भयोर्देवी भद्रकाली तरस्विनी ॥३१॥

aparājitena namucir
aśvinau vṛṣaparvaṇā
sūryo bali-sutair devo
bāṇa-jyeṣṭhaiḥ śatena ca

rāhuṇā ca tathā somaḥ
pulomnā yuyudhe 'nilaḥ
niśumbha-śumbhayor devī
bhadrakālī tarasvinī

aparājitena—with the demigod Aparājita; *namuciḥ*—the demon Namuci; *aśvinau*—the Aśvinī brothers; *vṛṣaparvaṇā*—with the demon Vṛṣaparvā; *sūryaḥ*—the sun-god; *bali-sutaiḥ*—with the sons of Bali; *devaḥ*—the god; *bāṇa-jyeṣṭhaiḥ*—the chief of whom is Bāṇa; *śatena*—numbering one hundred; *ca*—and; *rāhuṇā*—by Rāhu; *ca*—also;

tathā—as well as; *somaḥ*—the moon-god; *pulomnā*—Pulomā; *yuyudhe*—fought; *anilaḥ*—the demigod Anila, who controls air; *niśumbha*—the demon Niśumbha; *śumbhayoḥ*—with Śumbha; *devī*—the goddess Durgā; *bhadrakālī*—Bhadra Kālī; *tarasvinī*—extremely powerful.

TRANSLATION

The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Pulomā, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.

TEXTS 32–34

वृषाकपिस्तु जम्भेन महिषेण विभावसुः ।
इल्वलः सह वातापिर्ब्रह्मपुत्रैररिन्दम ॥३२॥
कामदेवेन दुर्मर्ष उत्कलो मातृभिः सह ।
बृहस्पतिश्चोशनसा नरकेण शनैश्चरः ॥३३॥
मरुतो निवातकवचैः कालेयैर्वसवोऽमराः ।
विश्वेदेवास्तु पौलोमै रुद्राः क्रोधवशैः सह ॥३४॥

vṛṣākapis tu jambhena
mahiṣeṇa vibhāvasuḥ
ilvalaḥ saha vātāpir
brahma-putrair arindama

kāmadevena durmarṣa
utkalo mātṛbhiḥ saha
bṛhaspatiś cośanasā
narakeṇa śanaiścaraḥ

maruto nivātakavacaiḥ
kāleyair vasavo 'marāḥ

viśvedevās tu paulomai
rudrāḥ krodhavaśaiḥ saha

vṛṣākapiḥ—Lord Śiva; *tu*—indeed; *jambhena*—with Jambha; *mahiṣeṇa*—with Mahiṣāsura; *vibhāvasuḥ*—the fire-god; *ilvalaḥ*—the demon Ilvala; *saha vātāpiḥ*—with his brother, Vātāpi; *brahma-putraiḥ*—with the sons of Brahmā, such as Vasiṣṭha; *arim-dama*—O Mahārāja Parīkṣit, suppressor of enemies; *kāmadevena*—with Kāmadeva; *durmarṣaḥ*—Durmarṣa; *utkalaḥ*—the demon Utkala; *mātṛbhiḥ saha*—with the demigoddesses known as the Mātṛkās; *bṛhaspatiḥ*—the demigod Bṛhaspati; *ca*—and; *uśanasā*—with Śukrācārya; *narakeṇa*—with the demon known as Naraka; *śanaiścaraḥ*—the demigod Śani, or Saturn; *marutaḥ*—the demigods of air; *nivātakavacaiḥ*—with the demon Nivātakavaca; *kāleyaiḥ*—with the Kālakeyas; *vasavaḥ amarāḥ*—the Vasus fought; *viśvedevāḥ*—the Viśvedeva demigods; *tu*—indeed; *paulomaiḥ*—with the Paulomas; *rudrāḥ*—the eleven Rudras; *krodhavaśaiḥ saha*—with the Krodhavaśa demons.

TRANSLATION

O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

TEXT 35

त एवमाजावसुराः सुरेन्द्रा
द्वन्द्वेन संहत्य च युध्यमानाः ।
अन्योन्यमासाद्य निजघ्नुरोजसा
जिगीषवस्तीक्ष्णशरासितोमरैः ॥३५॥

ta evam ājāv asurāḥ surendrā
dvandvena saṁhatya ca yudhyamānāḥ
anyonyam āsādya nijaghnur ojasā
jigīṣavas tīkṣṇa-śarāsi-tomaraiḥ

te—all of them; *evam*—in this way; *ājau*—on the battlefield; *asurāḥ*—the demons; *sura-indrāḥ*—and the demigods; *dvandvena*—two by two; *saṁhatya*—mixing together; *ca*—and; *yudhyamānāḥ*—engaged in fighting; *anyonyam*—with one another; *āsādya*—approaching; *nijaghnuḥ*—slashed with weapons and killed; *ojasā*—with great strength; *jigīṣavaḥ*—everyone desiring victory; *tīkṣṇa*—sharp; *śara*—with arrows; *asi*—with swords; *tomaraiḥ*—with lances.

TRANSLATION

All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

TEXT 36

भुशुण्डिभिश्चक्रगदर्ष्टिपट्टिशैः
शक्त्युल्मुकैः प्रासपरश्वधैरपि ।
निस्त्रिंशभल्लैः परिघैः समुद्गरैः
सभिन्दिपालैश्च शिरांसि चिच्छिदुः ॥३६॥

bhuśuṇḍibhiś cakra-gadarṣṭi-paṭṭiśaiḥ
śakty-ulmukaiḥ prāsa-paraśvadhair api
nistriṁśa-bhallaiḥ parighaiḥ samudgaraiḥ
sabhindipālaiś ca śirāṁsi cicchiduḥ

bhuśuṇḍibhiḥ—with weapons called *bhuśuṇḍi; cakra*—with discs; *gadā*—with clubs; *ṛṣṭi*—with the weapons called *ṛṣṭi; paṭṭiśaiḥ*—with the weapons called *paṭṭiśa; śakti*—with the *śakti* weapons; *ulmukaiḥ*—with the weapons called *ulmukas; prāsa*—with the *prāsa* weapons; *paraśvadhaiḥ*—with the weapons called *paraśvadha; api*—also;

nistriṁśa—with *nistriṁśas; bhallaiḥ*—with lances; *parighaiḥ*—with the weapons named *parighas; sa-mudgaraiḥ*—with the weapons known as *mudgara; sa-bhindipālaiḥ*—with the *bhindipāla* weapons; *ca*—also; *śirāṁsi*—heads; *cicchiduḥ*—cut off.

TRANSLATION

They severed one another's heads, using weapons like bhuśuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāsas, paraśvadhas, nistriṁśas, lances, parighas, mudgaras and bhindipālas.

TEXT 37

गजास्तुरङ्गाः सरथाः पदातयः
सारोहवाहा विविधा विखण्डिताः ।
निकृत्तबाहूरुशिरोधराङ्घ्रय-
श्छिन्नध्वजेष्वासतनुत्रभूषणाः ॥३७॥

gajās turaṅgāḥ sarathāḥ padātayaḥ
sāroha-vāhā vividhā vikhaṇḍitāḥ
nikṛtta-bāhūru-śirodharāṅghrayaś
chinna-dhvajeṣvāsa-tanutra-bhūṣaṇāḥ

gajāḥ—elephants; *turaṅgāḥ*—horses; *sa-rathāḥ*—with chariots; *padātayaḥ*—infantry soldiers; *sāroha-vāhāḥ*—carriers with the riders; *vividhāḥ*—varieties; *vikhaṇḍitāḥ*—cut to pieces; *nikṛtta-bāhu*—cut off arms; *ūru*—thighs; *śirodhara*—necks; *aṅghrayaḥ*—legs; *chinna*—cut up; *dhvaja*—flags; *iṣvāsa*—bows; *tanutra*—armor; *bhūṣaṇāḥ*—ornaments.

TRANSLATION

The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.

TEXT 38

तेषां पदाघातरथाङ्गचूर्णिता-
दायोधनादुल्बण उत्थितस्तदा ।
रेणुर्दिशः खं द्युमणिं च छादयन्
न्यवर्ततासृक्स्रुतिभिः परिप्लुतात् ॥३८॥

teṣāṁ padāghāta-rathāṅga-cūrṇitād
āyodhanād ulbaṇa utthitas tadā
reṇur diśaḥ khaṁ dyumaṇiṁ ca chādayan
nyavartatāsṛk-srutibhiḥ pariplutāt

teṣām—of all the people engaged on the battlefield; *padāghāta*—because of beating on the ground by the legs of the demons and demigods; *ratha-aṅga*—and by the wheels of the chariots; *cūrṇitāt*—which was made into pieces of dust; *āyodhanāt*—from the battlefield; *ulbaṇaḥ*—very forceful; *utthitaḥ*—rising; *tadā*—at that time; *reṇuḥ*—the dust particles; *diśaḥ*—all directions; *kham*—outer space; *dyumaṇim*—up to the sun; *ca*—also; *chādayan*—covering all of space up to that; *nyavartata*—dropped floating in the air; *asṛk*—of blood; *srutibhiḥ*—by particles; *pariplutāt*—because of being widely sprinkled.

TRANSLATION

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

PURPORT

The cloud of dust covered the entire horizon, but when drops of blood sprayed up as far as the sun, the dust cloud could no longer float in the sky. A point to be observed here is that although the blood is stated to have reached the sun, it is not said to have reached the moon. Apparently, therefore, as stated elsewhere in *Śrīmad-Bhāgavatam*, the sun,

not the moon, is the planet nearest the earth. We have already discussed this point in many places. The sun is first, then the moon, then Mars, Jupiter and so on. The sun is supposed to be 93,000,000 miles above the surface of the earth, and from the *Śrīmad-Bhāgavatam* we understand that the moon is 1,600,000 miles above the sun. Therefore the distance between the earth and the moon would be about 95,000,000 miles. So if a space capsule were traveling at the speed of 18,000 miles per hour, how could it reach the moon in four days? At that speed, going to the moon would take at least seven months. That a space capsule on a moon excursion has reached the moon in four days is therefore impossible.

TEXT 39

शिरोभिरुद्धूतकिरीटकुण्डलैः
संरम्भदृग्भिः परिदष्टदच्छदैः ।
महाभुजैः साभरणैः सहायुधैः
सा प्रास्तृता भूः करभोरुभिर्बभौ ॥३९॥

śirobhir uddhūta-kirīṭa-kuṇḍalaiḥ
saṁrambha-dṛgbhiḥ paridaṣṭa-dacchadaiḥ
mahā-bhujaiḥ sābharaṇaiḥ sahāyudhaiḥ
sā prāstṛtā bhūḥ karabhorubhir babhau

śirobhiḥ—by the heads; *uddhūta*—separated, scattered from; *kirīṭa*—having their helmets; *kuṇḍalaiḥ*—and earrings; *saṁrambha-dṛgbhiḥ*—eyes staring in anger (although the heads were severed from their bodies); *paridaṣṭa*—having been bitten by the teeth; *dacchadaiḥ*—the lips; *mahā-bhujaiḥ*—with big arms; *sa-ābharaṇaiḥ*—decorated with ornaments; *saha-āyudhaiḥ*—and with weapons in their hands, although the hands were severed; *sā*—that battlefield; *prāstṛtā*—scattered; *bhūḥ*—the warfield; *karabha-ūrubhiḥ*—and with thighs and legs resembling the trunks of elephants; *babhau*—it so became.

TRANSLATION

In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still

pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.

TEXT 40

कबन्धास्तत्र चोत्पेतुः पतितस्वशिरोऽक्षिभिः ।
उद्यतायुधदोर्दण्डैराधावन्तो भटान् मृधे ॥४०॥

kabandhās tatra cotpetuḥ
patita-sva-śiro-'kṣibhiḥ
udyatāyudha-dordaṇḍair
ādhāvanto bhaṭān mṛdhe

kabandhāḥ—trunks (bodies without heads); *tatra*—there (on the battlefield); *ca*—also; *utpetuḥ*—generated; *patita*—fallen; *sva-śiraḥ-akṣibhiḥ*—by the eyes in one's head; *udyata*—raised; *āyudha*—equipped with weapons; *dordaṇḍaiḥ*—the arms of whom; *ādhāvantaḥ*—rushing toward; *bhaṭān*—the soldiers; *mṛdhe*—on the battlefield.

TRANSLATION

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

PURPORT

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.

TEXT 41

बलिर्महेन्द्रं दशभिस्त्रिभिरैरावतं शरैः ।
चतुर्भिश्चतुरो वाहानेकेनारोहयार्च्छयत् ॥४१॥

balir mahendraṁ daśabhis
tribhir airāvataṁ śaraiḥ
caturbhiś caturo vāhān
ekenāroham ārcchayat

baliḥ—Mahārāja Bali; *mahā-indram*—the King of heaven; *daśabhiḥ*—with ten; *tribhiḥ*—with three; *airāvatam*—Airāvata, carrying Indra; *śaraiḥ*—by arrows; *caturbhiḥ*—by four arrows; *caturaḥ*—the four; *vāhān*—mounted soldiers; *ekena*—by one; *āroham*—the driver of the elephants; *ārcchayat*—attacked.

TRANSLATION

Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata's legs, and with one arrow he attacked the driver of the elephant.

PURPORT

The word *vāhān* refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

TEXT 42

स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः ।
चिच्छेद निशितैर्भल्लैरसम्प्राप्तान्हसन्निव ॥४२॥

sa tān āpatataḥ śakras
tāvadbhiḥ śīghra-vikramaḥ
ciccheda niśitair bhallair
asamprāptān hasann iva

saḥ—he (Indra); *tān*—arrows; *āpatataḥ*—while moving toward him and falling down; *śakraḥ*—Indra; *tāvadbhiḥ*—immediately; *śīghra-vikramaḥ*—was practiced to oppress very soon; *ciccheda*—cut to pieces; *niśitaiḥ*—very sharp; *bhallaiḥ*—with another type of arrow;

asamprāptān—the enemy's arrows not being received; *hasan iva*—as if smiling.

TRANSLATION

Before Bali Mahārāja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

TEXT 43

तस्य कर्मोत्तमं वीक्ष्य दुर्मर्षः शक्तिमाददे ।
तां ज्वलन्तीं महोल्काभां हस्तस्थामच्छिनद्धरिः ॥४३॥

tasya karmottamaṁ vīkṣya
durmarṣaḥ śaktim ādade
tāṁ jvalantīṁ maholkābhāṁ
hasta-sthām acchinad dhariḥ

tasya—of King Indra; *karma-uttamam*—the very expert service in military art; *vīkṣya*—after observing; *durmarṣaḥ*—being in a very angry mood; *śaktim*—the *śakti* weapon; *ādade*—took up; *tām*—that weapon; *jvalantīm*—blazing fire; *mahā-ulkā-ābhām*—appearing like a great firebrand; *hasta-sthām*—while still in the hand of Bali; *acchinat*—cut to pieces; *hariḥ*—Indra.

TRANSLATION

When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.

TEXT 44

ततः शूलं ततः प्रासं ततस्तोमरमृष्टयः ।
यद् यच्छस्त्रं समादद्यात्सर्वं तदच्छिनद् विभुः ॥४४॥

tataḥ śūlaṁ tataḥ prāsaṁ
tatas tomaram ṛṣṭayaḥ
yad yac chastraṁ samādadyāt
sarvaṁ tad acchinad vibhuḥ

tataḥ—thereafter; *śūlam*—lance; *tataḥ*—thereafter; *prāsam*—the *prāsa* weapon; *tataḥ*—thereafter; *tomaram*—the *tomara* weapon; *ṛṣṭayaḥ*—the *ṛṣṭi* weapons; *yat yat*—whatever and whichever; *śastram*—weapon; *samādadyāt*—Bali Mahārāja tried to use; *sarvam*—all of them; *tat*—those same weapons; *acchinat*—cut to pieces; *vibhuḥ*—the great Indra.

TRANSLATION

Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

TEXT 45

ससर्जाथासुरीं मायामन्तर्धानगतोऽसुरः ।
ततः प्रादुरभूच्छैलः सुरानीकोपरि प्रभो ॥४५॥

sasarjāthāsurīṁ māyām
antardhāna-gato 'suraḥ
tataḥ prādurabhūc chailaḥ
surānīkopari prabho

sasarja—released; *atha*—now; *āsurīm*—demoniac; *māyām*—illusion; *antardhāna*—out of vision; *gataḥ*—having gone; *asuraḥ*—Bali Mahārāja; *tataḥ*—thereafter; *prādurabhūt*—there appeared; *śailaḥ*—a big mountain; *sura-anīka-upari*—above the heads of the soldiers of the demigods; *prabho*—O my lord.

TRANSLATION

My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

TEXT 46

ततो निपेतुस्तरवो दह्यमाना दवाग्निना ।
शिलाः सटङ्कशिखराश्चूर्णयन्त्यो द्विषद्बलम् ॥४६॥

tato nipetus taravo
dahyamānā davāgninā
śilāḥ saṭaṅka-śikharāś
cūrṇayantyo dviṣad-balam

tataḥ—from that great mountain; *nipetuḥ*—began to fall; *taravaḥ*—large trees; *dahyamānāḥ*—blazing in fire; *dava-agninā*—by the forest fire; *śilāḥ*—and stones; *sa-ṭaṅka-śikharāḥ*—having edges with points as sharp as stone picks; *cūrṇayantyaḥ*—smashing; *dviṣat-balam*—the strength of the enemies.

TRANSLATION

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

TEXT 47

महोरगाः समुत्पेतुर्दन्दशूकाः सवृश्चिकाः ।
सिंहव्याघ्रवराहाश्च मर्दयन्तो महागजाः ॥४७॥

mahoragāḥ samutpetur
dandaśūkāḥ savṛścikāḥ
siṁha-vyāghra-varāhāś ca
mardayanto mahā-gajāḥ

mahā-uragāḥ—big serpents; *samutpetuḥ*—fell upon them; *dandaśūkāḥ*—other poisonous animals and insects; *sa-vṛścikāḥ*—with scorpions; *siṁha*—lions; *vyāghra*—tigers; *varāhāḥ ca*—and forest boars; *mardayantaḥ*—smashing; *mahā-gajāḥ*—great elephants.

TRANSLATION

Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

TEXT 48

यातुधान्यश्च शतशः शूलहस्ता विवाससः ।
छिन्धि भिन्धीति वादिन्यस्तथा रक्षोगणाः प्रभो ॥ ४८ ॥

yātudhānyaś ca śataśaḥ
śūla-hastā vivāsasaḥ
chindhi bhindhīti vādinyas
tathā rakṣo-gaṇāḥ prabho

yātudhānyaḥ—carnivorous female demons; *ca*—and; *śataśaḥ*—hundreds upon hundreds; *śūla-hastāḥ*—every one of them with a trident in hand; *vivāsasaḥ*—completely naked; *chindhi*—cut to pieces; *bhindhi*—pierce; *iti*—thus; *vādinyaḥ*—talking; *tathā*—in that way; *rakṣaḥ-gaṇāḥ*—a band of Rākṣasas (a type of demon); *prabho*—O my King.

TRANSLATION

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans "Cut them to pieces! Pierce them!"

TEXT 49

ततो महाघना व्योम्नि गम्भीरपरुषस्वनाः ।
अङ्गारान्मुमुचुर्वातैराहताः स्तनयित्नवः ॥४९॥

tato mahā-ghanā vyomni
gambhīra-paruṣa-svanāḥ
aṅgārān mumucur vātair
āhatāḥ stanayitnavaḥ

tataḥ—thereafter; *mahā-ghanāḥ*—big clouds; *vyomni*—in the sky; *gambhīra-paruṣa-svanāḥ*—making very deep rumbling sounds; *aṅgārān*—embers; *mumucuḥ*—released; *vātaiḥ*—by the strong winds; *āhatāḥ*—harassed; *stanayitnavaḥ*—with the sound of thunder.

TRANSLATION

Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.

TEXT 50

सृष्टो दैत्येन सुमहान्वह्निः श्वसनसारथिः ।
सांवर्तक इवात्युग्रो विबुधध्वजिनीमधाक् ॥५०॥

sṛṣṭo daityena sumahān
vahniḥ śvasana-sārathiḥ
sāṁvartaka ivātyugro
vibudha-dhvajinīm adhāk

sṛṣṭaḥ—created; *daityena*—by the demon (Bali Mahārāja); *su-mahān*—very great, devastating; *vahniḥ*—a fire; *śvasana-sārathiḥ*—being carried by the blasting wind; *sāṁvartakaḥ*—the fire named Sāṁvartaka, which appears during the time of dissolution; *iva*—just like; *ati*—very much; *ugraḥ*—terrible; *vibudha*—of the demigods; *dhvajinīm*—the soldiers; *adhāk*—burned to ashes.

TRANSLATION

A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

TEXT 51

ततः समुद्र उद्वेलः सर्वतः प्रत्यदृश्यत ।
प्रचण्डवातैरुद्धूततरङ्गावर्तभीषणः ॥५१॥

tataḥ samudra udvelaḥ
sarvataḥ pratyadṛśyata
pracaṇḍa-vātair uddhūta-
taraṅgāvarta-bhīṣaṇaḥ

tataḥ—thereafter; *samudraḥ*—the sea; *udvelaḥ*—being agitated; *sarvataḥ*—everywhere; *pratyadṛśyata*—appeared before everyone's vision; *pracaṇḍa*—fierce; *vātaiḥ*—by the winds; *uddhūta*—agitated; *taraṅga*—of the waves; *āvarta*—whirling water; *bhīṣaṇaḥ*—ferocious.

TRANSLATION

Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone's vision, in a furious flood.

TEXT 52

एवं दैत्यैर्महामायैरलक्ष्यगतिभीरणे ।
सृज्यमानासु मायासु विषेदुः सुरसैनिकाः ॥५२॥

evaṁ daityair mahā-māyair
alakṣya-gatibhī raṇe
sṛjyamānāsu māyāsu
viṣeduḥ sura-sainikāḥ

evam—thus; *daityaiḥ*—by the demons; *mahā-māyaiḥ*—who were expert in creating illusions; *alakṣya-gatibhiḥ*—but invisible; *raṇe*—in the fight; *sṛjyamānāsu māyāsu*—because of the creation of such an illusory atmosphere; *viṣeduḥ*—became morose; *sura-sainikāḥ*—the soldiers of the demigods.

TRANSLATION

While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.

TEXT 53

न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप ।
ध्यातः प्रादुरभूत् तत्र भगवान्विश्वभावनः ॥५३॥

na tat-pratividhiṁ yatra
vidur indrādayo nṛpa
dhyātaḥ prādurabhūt tatra
bhagavān viśva-bhāvanaḥ

na—not; *tat-pratividhim*—the counteraction of such an illusory atmosphere; *yatra*—wherein; *viduḥ*—could understand; *indra-ādayaḥ*—the demigods, headed by Indra; *nṛpa*—O King; *dhyātaḥ*—being meditated upon; *prādurabhūt*—appeared there; *tatra*—in that place; *bhagavān*—the Supreme Personality of Godhead; *viśva-bhāvanaḥ*—the creator of the universe.

TRANSLATION

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.

TEXT 54

ततः सुपर्णांसकृताङ्घ्रिपल्लवः
पिशङ्गवासा नवकञ्जलोचनः ।
अदृश्यताष्टायुधबाहुरुल्लस-
च्छ्रीकौस्तुभानर्घ्यकिरीटकुण्डलः ॥५४॥

tataḥ suparṇāṁsa-kṛtāṅghri-pallavaḥ
piśaṅga-vāsā nava-kañja-locanaḥ
adṛśyatāṣṭāyudha-bāhur ullasac-
chrī-kaustubhānarghya-kirīṭa-kuṇḍalaḥ

tataḥ—thereafter; *suparṇa-aṁsa-kṛta-aṅghri-pallavaḥ*—the Supreme Personality of Godhead, whose lotus feet spread over the two

shoulders of Garuḍa; *piśaṅga-vāsāḥ*—whose dress is yellow; *nava-kañja-locanaḥ*—and whose eyes are just like the petals of a newly blossomed lotus; *adṛśyata*—became visible (in the presence of the demigods); *aṣṭa-āyudha*—equipped with eight kinds of weapons; *bāhuḥ*—arms; *ullasat*—brilliantly exhibiting; *śrī*—the goddess of fortune; *kaustubha*—the Kaustubha gem; *anarghya*—of incalculable value; *kirīṭa*—helmet; *kuṇḍalaḥ*—having earrings.

TRANSLATION

The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa's shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

TEXT 55

तस्मिन्प्रविष्टेऽसुरकूटकर्मजा
माया विनेशुर्महिना महीयसः ।
स्वप्नो यथा हि प्रतिबोध आगते
हरिस्मृतिः सर्वविपद्विमोक्षणम् ॥५५॥

tasmin praviṣṭe 'sura-kūṭa-karmajā
māyā vineśur mahinā mahīyasaḥ
svapno yathā hi pratibodha āgate
hari-smṛtiḥ sarva-vipad-vimokṣaṇam

tasmin praviṣṭe—upon the entrance of the Supreme Personality of Godhead; *asura*—of the demons; *kūṭa-karma-jā*—because of the illusory, magical activities; *māyā*—the false manifestations; *vineśuḥ*—were immediately curbed; *mahinā*—by the superior power; *mahīyasaḥ*—of the Supreme Personality of Godhead, who is greater than the greatest; *svapnaḥ*—dreams; *yathā*—as; *hi*—indeed; *pratibodhe*—when awakening; *āgate*—has arrived; *hari-smṛtiḥ*—remembrance of the Supreme Personality of Godhead; *sarva-vipat*—of

all kinds of dangerous situations; *vimokṣaṇam*—immediately vanquishes.

TRANSLATION

As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

TEXT 56

दृष्ट्वा मृधे गरुडवाहमिभारिवाह
आविध्य शूलमहिनोदथ कालनेमिः।
तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा
तेनाहनन्नृप सवाहमरिं त्र्यधीशः ॥५६॥

dṛṣṭvā mṛdhe garuḍa-vāham ibhāri-vāha
āvidhya śūlam ahinod atha kālanemiḥ
tal līlayā garuḍa-mūrdhni patad gṛhītvā
tenāhanan nṛpa savāham arim̐ tryadhīśaḥ

dṛṣṭvā—seeing; *mṛdhe*—on the battlefield; *garuḍa-vāham*—the Supreme Personality of Godhead, carried by Garuḍa; *ibhāri-vāhaḥ*—the demon, who was carried by a big lion; *āvidhya*—whirling around; *śūlam*—trident; *ahinot*—discharged at him; *atha*—thus; *kālanemiḥ*—the demon Kālanemi; *tat*—such an attack by the demon against the Supreme Lord; *līlayā*—very easily; *garuḍa-mūrdhni*—on the head of His carrier, Garuḍa; *patat*—while falling down; *gṛhītvā*—after taking it immediately, without difficulty; *tena*—and by the same weapon; *ahanat*—killed; *nṛpa*—O King; *sa-vāham*—with his carrier; *arim*—the enemy; *tri-adhīśaḥ*—the Supreme Personality of Godhead, the proprietor of the three worlds.

TRANSLATION

O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa,

was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

PURPORT

In this regard, Śrīla Madhvācārya says:

kālanemy-ādayaḥ sarve
kariṇā nihatā api
śukreṇojjīvitāḥ santaḥ
punas tenaiva pātitāḥ

"Kālanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Śukrācārya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead."

TEXT 57

माली सुमाल्यतिबलौ युधि पेततुर्य-
च्चक्रेण कृत्तशिरसावथ माल्यवांस्तम् ।
आहत्य तिग्मगदयाहनदण्डजेन्द्रं
तावच्छिरोऽच्छिनदरेर्नदतोऽरिणाद्यः ॥ ५७ ॥

mālī sumāly atibalau yudhi petatur yac-
cakreṇa kṛtta-śirasāv atha mālyavāṁs tam
āhatya tigma-gadayāhanad aṇḍajendraṁ
tāvac chiro 'cchinad arer nadato 'riṇādyaḥ

mālī sumālī—two demons named Mālī and Sumālī; *ati-balau*—very powerful; *yudhi*—on the battlefield; *petatuḥ*—fell down; *yat-cakreṇa*—by whose disc; *kṛtta-śirasau*—their heads having been cut off; *atha*—thereupon; *mālyavān*—Mālyavān; *tam*—the Supreme Personality of Godhead; *āhatya*—attacking; *tigma-gadayā*—with a very sharp club; *ahanat*—attempted to attack, kill; *aṇḍa-ja-indram*—Garuḍa, the king

of all the birds, who are born from eggs; *tāvat*—at that time; *śiraḥ*—the head; *acchinat*—cut off; *areḥ*—of the enemy; *nadataḥ*—roaring like a lion; *ariṇā*—by the disc; *ādyaḥ*—the original Personality of Godhead.

TRANSLATION

Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Battle Between the Demigods and the Demons."*

CHAPTER ELEVEN

King Indra Annihilates the Demons

As described in this chapter, the great saint Nārada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Śukrācārya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhāsura attacked Indra, who then cut off Jambhāsura's head with his thunderbolt. When Nārada Muni learned that Jambhāsura had been killed, he informed Jambhāsura's relatives Namuci, Bala and Pāka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the heads of Bala and Pāka and released the weapon known as *kuliśa*, the thunderbolt, against Namuci's shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, "A dry or wet weapon cannot kill Namuci." Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahmā, Nārada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Nārada, whatever demons remained alive on the battlefield took Bali Mahārāja to Asta Mountain. There, by the touch of Śukrācārya's hand, Bali Mahārāja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Śukrācārya.

TEXT 1

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः
परस्य पुंसः परयानुकम्पया ।

जघ्नुर्भृशं शक्रसमीरणादय-
स्तांस्तान्रणे यैरभिसंहताः पुरा ॥ १ ॥

śrī-śuka uvāca
atho surāḥ pratyupalabdha-cetasaḥ
parasya puṁsaḥ parayānukampayā
jaghnur bhṛśaṁ śakra-samīraṇādayas
tāṁs tān raṇe yair abhisaṁhatāḥ purā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atho*—thereafter; *surāḥ*—all the demigods; *pratyupalabdha-cetasaḥ*—being enlivened again by revival of their consciousness; *parasya*—of the Supreme; *puṁsaḥ*—of the Personality of Godhead; *parayā*—supreme; *anukampayā*—by the mercy; *jaghnuḥ*—began to beat; *bhṛśam*—again and again; *śakra*—Indra; *samīraṇa*—Vāyu; *ādayaḥ*—and others; *tān tān*—to those demons; *raṇe*—in the fight; *yaiḥ*—by whom; *abhisaṁhatāḥ*—they were beaten; *purā*—before.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

TEXT 2

वैरोचनाय संरब्धो भगवान्पाकशासनः ।
उदयच्छद् यदा वज्रं प्रजा हा हेति चुक्रुशुः ॥ २ ॥

vairocanāya saṁrabdho
bhagavān pāka-śāsanaḥ
udayacchad yadā vajraṁ
prajā hā heti cukruśuḥ

vairocanāya—unto Bali Mahārāja (just to kill him); *saṁrabdhaḥ*—being very angry; *bhagavān*—the most powerful; *pāka-śāsanaḥ*—

Indra; *udayacchat*—took in his hand; *yadā*—at which time; *vajram*—the thunderbolt; *prajāḥ*—all the demons; *hā hā*—alas, alas; *iti*—thus; *cukruśuḥ*—began to resound.

TRANSLATION

When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"

TEXT 3

वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् ।
मनस्विनं सुसम्पन्नं विचरन्तं महामृधे ॥ ३ ॥

vajra-pāṇis tam āhedaṁ
tiraskṛtya puraḥ-sthitam
manasvinaṁ susampannaṁ
vicarantaṁ mahā-mṛdhe

vajra-pāṇiḥ—Indra, who always carries in his hand the thunderbolt; *tam*—unto Bali Mahārāja; *āha*—addressed; *idam*—in this way; *tiraskṛtya*—chastising him; *puraḥ-sthitam*—standing before him; *manasvinam*—very sober and tolerant; *su-sampannam*—well equipped with paraphernalia for fighting; *vicarantam*—moving; *mahā-mṛdhe*—on the great battlefield.

TRANSLATION

Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

TEXT 4

नटवन्मूढ मायाभिर्मायेशान् नो जिगीषसि ।
जित्वा बालान् निबद्धाक्षान् नटो हरति तद्धनम् ॥ ४ ॥

naṭavan mūḍha māyābhir
māyeśān no jigīṣasi
jitvā bālān nibaddhākṣān
naṭo harati tad-dhanam

naṭa-vat—like a cheater or rogue; *mūḍha*—you rascal; *māyābhiḥ*—by exhibiting illusions; *māyā-īśān*—unto the demigods, who can control all such illusory manifestations; *naḥ*—unto us; *jigīṣasi*—you are trying to become victorious; *jitvā*—conquering; *bālān*—small children; *nibaddha-akṣān*—by binding the eyes; *naṭaḥ*—a cheater; *harati*—takes away; *tat-dhanam*—the property in the possession of a child.

TRANSLATION

Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

TEXT 5

आरुरुक्षन्ति मायाभिरुत्सिसृप्सन्ति ये दिवम् ।
तान्दस्यून्विधुनोम्यज्ञान्पूर्वस्माच्च पदादधः ॥ ५ ॥

āruruksanti māyābhir
utsisṛpsanti ye divam
tān dasyūn vidhunomy ajñān
pūrvasmāc ca padād adhaḥ

āruruksanti—persons who desire to come to the upper planetary systems; *māyābhiḥ*—by so-called mystic power or material advancement of science; *utsisṛpsanti*—or want to be liberated by such false attempts; *ye*—such persons who; *divam*—the higher planetary system known as Svargaloka; *tān*—such rogues and ruffians; *dasyūn*—such thieves; *vidhunomi*—I force to go down; *ajñān*—rascals; *pūrvasmāt*—previous; *ca*—also; *padāt*—from the position; *adhaḥ*—downward.

TRANSLATION

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

PURPORT

There are undoubtedly different planetary systems for different persons. As stated in *Bhagavad-gītā* (14.18), *ūrdhvaṁ gacchanti sattva-sthāḥ:* persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word *divam* refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called *māyā*, is condemned to go the the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

TEXT 6

सोऽहं दुर्मायिनस्तेऽद्य वज्रेण शतपर्वणा ।
शिरो हरिष्ये मन्दात्मन्घटस्व ज्ञातिभिः सह ॥ ६ ॥

so 'haṁ durmāyinas te 'dya
vajreṇa śata-parvaṇā
śiro hariṣye mandātman
ghaṭasva jñātibhiḥ saha

saḥ—I am the same powerful person; *aham*—I; *durmāyinaḥ*—of you, who can perform so much jugglery with illusions; *te*—of you;

adya—today; *vajreṇa*—by the thunderbolt; *śata-parvaṇā*—which has hundreds of sharp edges; *śiraḥ*—the head; *hariṣye*—I shall separate; *manda-ātman*—O you with a poor fund of knowledge; *ghaṭasva*—just try to exist on this battlefield; *jñātibhiḥ saha*—with your relatives and assistants.

TRANSLATION

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

TEXT 7

श्रीबलिरुवाच

सङ्ग्रामे वर्तमानानां कालचोदितकर्मणाम् ।
कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् ॥ ७ ॥

śrī-balir uvāca
saṅgrāme vartamānānāṁ
kāla-codita-karmaṇām
kīrtir jayo 'jayo mṛtyuḥ
sarveṣāṁ syur anukramāt

śrī-baliḥ uvāca—Bali Mahārāja said; *saṅgrāme*—in the battlefield; *vartamānānām*—of all persons present here; *kāla-codita*—influenced by the course of time; *karmaṇām*—for persons engaged in fighting or any other activities; *kīrtiḥ*—reputation; *jayaḥ*—victory; *ajayaḥ*—defeat; *mṛtyuḥ*—death; *sarveṣām*—of all of them; *syuḥ*—must be done; *anukramāt*—one after another.

TRANSLATION

Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

PURPORT

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Mahārāja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time's influence one must accept the results of one's own activities. Therefore even though Indra threatened that he would now kill Bali Mahārāja by releasing the thunderbolt, Bali Mahārāja was not at all afraid. This is the spirit of a *kṣatriya: yuddhe cāpy apalāyanam* (Bg. 18.43). A *kṣatriya* must be tolerant in all circumstances, especially on the battlefield. Thus Bali Mahārāja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

TEXT 8

तदिदं कालरशनं जगत् पश्यन्ति सूरयः ।
न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः ॥ ८ ॥

tad idaṁ kāla-raśanaṁ
jagat paśyanti sūrayaḥ
na hṛṣyanti na śocanti
tatra yūyam apaṇḍitāḥ

tat—therefore; *idam*—this whole material world; *kāla-raśanam*—is moving because of time eternal; *jagat*—moving forward (this whole universe); *paśyanti*—observe; *sūrayaḥ*—those who are intelligent by admission of the truth; *na*—not; *hṛṣyanti*—become jubilant; *na*—nor; *śocanti*—lament; *tatra*—in such; *yūyam*—all of you demigods; *apaṇḍitāḥ*—not very learned (having forgotten that you are working under eternal time).

TRANSLATION

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

PURPORT

Bali Mahārāja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Mahārāja challenged Indra by saying that Indra was not a very learned person. In *Bhagavad-gītā* (2.11) Kṛṣṇa rebuked Arjuna by saying:

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Kṛṣṇa challenged Arjuna by saying that he was not a *paṇḍita*, or a learned person, Bali Mahārāja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature's activities. In *Bhagavad-gītā* (2.14), Kṛṣṇa advises that one be tolerant: *tāṁs titikṣasva bhārata.* Following this advice of Kṛṣṇa's, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Kṛṣṇa consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Kṛṣṇa protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly

situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood to be *brahma-bhūta*, or self-realized. As stated in *Bhagavad-gītā* (18.54), *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati:* "One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful." When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.

TEXT 9

न वयं मन्यमानानामात्मानं तत्र साधनम् ।
गिरो वः साधुशोच्यानां गृह्णीमो मर्मताडनाः ॥ ९ ॥

na vayaṁ manyamānānām
ātmānaṁ tatra sādhanam
giro vaḥ sādhu-śocyānāṁ
gṛhṇīmo marma-tāḍanāḥ

na—not; *vayam*—we; *manyamānānām*—who are considering; *ātmānam*—the self; *tatra*—in victory or defeat; *sādhanam*—the cause; *giraḥ*—the words; *vaḥ*—of you; *sādhu-śocyānām*—who are to be pitied by the saintly persons; *gṛhṇīmaḥ*—accept; *marma-tāḍanāḥ*—which afflict the heart.

TRANSLATION

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

TEXT 10

श्रीशुक उवाच

इत्याक्षिप्य विभुं वीरो नाराचैर्वीरमर्दनः ।
आकर्णपूर्णैरहनदाक्षेपैराहतं पुनः ॥१०॥

śrī-śuka uvāca
ity ākṣipya vibhuṁ vīro
nārācair vīra-mardanaḥ
ākarṇa-pūrṇair ahanad
ākṣepair āha taṁ punaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ākṣipya*—chastising; *vibhum*—unto King Indra; *vīraḥ*—the valiant Bali Mahārāja; *nārācaiḥ*—by the arrows named *nārācas;* *vīra-mardanaḥ*—Bali Mahārāja, who could subdue even great heros; *ākarṇa-pūrṇaiḥ*—drawn up to his ear; *ahanat*—attacked; *ākṣepaiḥ*—by words of chastisement; *āha*—said; *tam*—unto him; *punaḥ*—again.

TRANSLATION

Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

TEXT 11

एवं निराकृतो देवो वैरिणा तथ्यवादिना ।
नामृष्यत् तदधिक्षेपं तोत्राहत इव द्विपः ॥११॥

evaṁ nirākṛto devo
vairiṇā tathya-vādinā
nāmṛṣyat tad-adhikṣepaṁ
totrāhata iva dvipaḥ

evam—thus; *nirākṛtaḥ*—being defeated; *devaḥ*—King Indra; *vairiṇā*—by his enemy; *tathya-vādinā*—who was competent to speak the truth; *na*—not; *amṛṣyat*—lamented; *tat*—of him (Bali); *adhikṣepam*—the chastisement; *totra*—by the scepter or rod; *āhataḥ*—being beaten; *iva*—just like; *dvipaḥ*—an elephant.

TRANSLATION

Since Mahārāja Bali's rebukes were truthful, King Indra did not at all become sorry, just as an elephant beated by its driver's rod does not become agitated.

TEXT 12

प्राहरत् कुलिशं तस्मा अमोघं परमर्दनः ।
सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः ॥१२॥

prāharat kuliśaṁ tasmā
amogham para-mardanaḥ
sayāno nyapatad bhūmau
chinna-pakṣa ivācalaḥ

prāharat—inflicted; *kuliśam*—thunderbolt scepter; *tasmai*—unto him (Bali Mahārāja); *amogham*—infallibie; *para-mardanaḥ*—Indra, who is expert in defeating the enemy; *sa-yānaḥ*—with his airplane; *nyapatat*—fell down; *bhūmau*—on the ground; *chinna-pakṣaḥ*—whose wings have been taken away; *iva*—like; *acalaḥ*—a mountain.

TRANSLATION

When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

PURPORT

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.

TEXT 13

सखायं पतितं दृष्ट्वा जम्भो बलिसखः सुहृत् ।
अभ्ययात् सौहृदं सख्युर्हतस्यापि समाचरन् ॥१३॥

sakhāyaṁ patitaṁ dṛṣṭvā
jambho bali-sakhaḥ suhṛt
abhyayāt sauhṛdaṁ sakhyur
hatasyāpi samācaran

sakhāyam—his intimate friend; *patitam*—having fallen; *dṛṣṭvā*—after seeing; *jambhaḥ*—the demon Jambha; *bali-sakhaḥ*—a very intimate friend of Bali Mahārāja; *suhṛt*—and constant well-wisher; *abhyayāt*—appeared on the scene; *sauhṛdam*—very compassionate friendship; *sakhyuḥ*—of his friend; *hatasya*—who was injured and fallen; *api*—although; *samācaran*—just to perform friendly duties.

TRANSLATION

When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.

TEXT 14

स सिंहवाह आसाद्य गदामुद्यम्य रंहसा ।
जत्रावताडयच्छक्रं गजं च सुमहाबलः ॥१४॥

sa siṁha-vāha āsādya
gadām udyamya raṁhasā
jatrāv atāḍayac chakraṁ
gajaṁ ca sumahā-balaḥ

saḥ—Jambhāsura; *siṁha-vāhaḥ*—being carried by a lion; *āsādya*—coming before King Indra; *gadām*—his club; *udyamya*—taking up; *raṁhasā*—with great force; *jatrau*—on the base of the neck; *atāḍayat*—hit; *śakram*—Indra; *gajam ca*—as well as his elephant; *su-mahā-balaḥ*—the greatly powerful Jambhāsura.

TRANSLATION

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra's elephant.

TEXT 15

गदाप्रहारव्यथितो भृशं विह्वलितो गजः ।
जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ ॥१५॥

gadā-prahāra-vyathito
bhṛśaṁ vihvalito gajaḥ
jānubhyāṁ dharaṇīṁ spṛṣṭvā
kaśmalaṁ paramaṁ yayau

gadā-prahāra-vyathitaḥ—being aggrieved because of the blow from Jambhāsura's club; *bhṛśam*—very much; *vihvalitaḥ*—upset; *gajaḥ*—the elephant; *jānubhyām*—with its two knees; *dharaṇīm*—the earth; *spṛṣṭvā*—touching; *kaśmalam*—unconsciousness; *paramam*—ultimate; *yayau*—entered.

TRANSLATION

Being beaten by Jambhāsura's club, Indra's elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

TEXT 16

ततो रथो मातलिना हरिभिर्दशशतैर्वृतः ।
आनीतो द्विपमुत्सृज्य रथमारुरुहे विभुः ॥१६॥

tato ratho mātalinā
haribhir daśa-śatair vṛtaḥ
ānīto dvipam utsṛjya
ratham āruruhe vibhuḥ

tataḥ—thereafter; *rathaḥ*—chariot; *mātalinā*—by his chariot driver named Mātali; *haribhiḥ*—with horses; *daśa-śataiḥ*—by ten times one hundred (one thousand); *vṛtaḥ*—yoked; *ānītaḥ*—being brought in; *dvipam*—the elephant; *utsṛjya*—keeping aside; *ratham*—the chariot; *āruruhe*—got up; *vibhuḥ*—the great Indra.

TRANSLATION

Thereafter, Mātali, Indra's chariot driver, brought Indra's chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

TEXT 17

तस्य तत् पूजयन् कर्म यन्तुर्दानवसत्तमः ।
शूलेन ज्वलता तं तु स्मयमानोऽहनन्मृधे ॥१७॥

tasya tat pūjayan karma
yantur dānava-sattamaḥ
śūlena jvalatā taṁ tu
smayamāno 'hanan mṛdhe

tasya—of Mātali; *tat*—that service (bringing the chariot before Indra); *pūjayan*—appreciating; *karma*—such service to the master; *yantuḥ*—of the chariot driver; *dānava-sat-tamaḥ*—the best of the demons, namely Jambhāsura; *śūlena*—by his trident; *jvalatā*—which was blazing fire; *tam*—Mātali; *tu*—indeed; *smayamānaḥ*—smiling; *ahanat*—struck; *mṛdhe*—in the battle.

TRANSLATION

Appreciating Mātali's service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

TEXT 18

सेहे रुजं सुदुर्मर्षां सत्त्वमालम्ब्य मातलिः ।
इन्द्रो जम्भस्य संक्रुद्धो वज्रेणापाहरच्छिरः ॥१८॥

sehe rujaṁ sudurmarṣāṁ
sattvam ālambya mātaliḥ
indro jambhasya saṅkruddho
vajreṇāpāharac chiraḥ

sehe—tolerated; *rujam*—the pain; *su-durmarṣām*—intolerable; *sattvam*—patience; *ālambya*—taking shelter of; *mātaliḥ*—the charioteer Mātali; *indraḥ*—King Indra; *jambhasya*—of the great demon Jambha; *saṅkruddhaḥ*—being very angry at him; *vajreṇa*—with his thunderbolt; *apāharat*—separated; *śiraḥ*—the head.

TRANSLATION

Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.

TEXT 19

जम्भं श्रुत्वा हतं तस्य ज्ञातयो नारदादृषेः ।
नमुचिश्च बलः पाकस्तत्रापेतुस्त्वरान्विताः ॥१९॥

jambhaṁ śrutvā hataṁ tasya
jñātayo nāradād ṛṣeḥ
namuciś ca balaḥ pākas
tatrāpetus tvarānvitāḥ

jambham—Jambhāsura; *śrutvā*—after hearing; *hatam*—had been killed; *tasya*—his; *jñātayaḥ*—friends and relatives; *nāradāt*—from the source Nārada; *ṛṣeḥ*—from the great saint; *namuciḥ*—the demon Namuci; *ca*—also; *balaḥ*—the demon Bala; *pākaḥ*—the demon Pāka; *tatra*—there; *āpetuḥ*—immediately arrived; *tvarā-anvitāḥ*—with great haste.

TRANSLATION

When Nārada Ṛṣi informed Jambhāsura's friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

TEXT 20

वचोभिः परुषैरिन्द्रमर्दयन्तोऽस्य मर्मसु ।
शरैरवाकिरन् मेघा धाराभिरिव पर्वतम् ॥२०॥

vacobhiḥ paruṣair indram
ardayanto 'sya marmasu
śarair avākiran meghā
dhārābhir iva parvatam

vacobhiḥ—with harsh words; *paruṣaiḥ*—very rough and cruel; *indram*—King Indra; *ardayantaḥ*—chastising, piercing; *asya*—of Indra; *marmasu*—in the heart, etc.; *śaraiḥ*—with arrows; *avākiran*—covered all around; *meghāḥ*—clouds; *dhārābhiḥ*—with showers of rain; *iva*—just as; *parvatam*—a mountain.

TRANSLATION

Rebuking Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.

TEXT 21

हरीन्दशशतान्याजौ हर्यश्वस्य बलः शरैः ।
तावद्भिरर्दयामास युगपल्लघुहस्तवान् ॥२१॥

harīn daśa-śatāny ājau
haryaśvasya balaḥ śaraiḥ
tāvadbhir ardayām āsa
yugapal laghu-hastavān

harīn—horses; *daśa-śatāni*—ten times one hundred (one thousand); *ājau*—on the battlefield; *haryaśvasya*—of King Indra; *balaḥ*—the demon Bala; *śaraiḥ*—with arrows; *tāvadbhiḥ*—with so many; *ardayām āsa*—put into tribulation; *yugapat*—simultaneously; *laghu-hastavān*—with quick handling.

TRANSLATION

Quickly handling the situation on the battlefield, the demon Bala put all of Indra's one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.

TEXT 22

शताभ्यां मातलिं पाको रथं सावयवं पृथक् ।
सकृत्सन्धानमोक्षेण तदद्भुतमभूद् रणे ॥२२॥

śatābhyāṁ mātaliṁ pāko
rathaṁ sāvayavaṁ pṛthak
sakṛt sandhāna-mokṣeṇa
tad adbhutam abhūd raṇe

śatābhyām—with two hundred arrows; *mātalim*—unto the chariot driver Mātali; *pākaḥ*—the demon named Pāka; *ratham*—the chariot; *sa-avayavam*—with all paraphernalia; *pṛthak*—separately; *sakṛt*—once, at one time; *sandhāna*—by yoking the arrows to the bow; *mokṣeṇa*—and releasing; *tat*—such an action; *adbhutam*—wonderful; *abhūt*—so became; *raṇe*—on the battlefield.

TRANSLATION

Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

TEXT 23

नमुचिः पञ्चदशभिः स्वर्णपुङ्खैर्महेषुभिः ।
आहत्य व्यनदत्संख्ये सतोय इव तोयदः ॥२३॥

namuciḥ pañca-daśabhiḥ
svarṇa-puṅkhair maheṣubhiḥ
āhatya vyanadat saṅkhye
satoya iva toyadaḥ

namuciḥ—the demon named Namuci; *pañca-daśabhiḥ*—with fifteen; *svarṇa-puṅkhaiḥ*—with golden feathers attached; *mahā-iṣubhiḥ*—very powerful arrows; *āhatya*—piercing; *vyanadat*—resounded; *saṅkhye*—

on the battlefield; *sa-toyaḥ*—bearing water; *iva*—like; *toya-daḥ*—a cloud that delivers rain.

TRANSLATION

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

TEXT 24

सर्वतः शरकूटेन शक्रं सरथसारथिम् ।
छादयामासुरसुराः प्रावृट्सूर्यमिवाम्बुदाः ॥२४॥

sarvataḥ śara-kūṭena
śakraṁ saratha-sārathim
chādayām āsur asurāḥ
prāvṛt-sūryam ivāmbudāḥ

sarvataḥ—all around; *śara-kūṭena*—by a dense shower of arrows; *śakram*—Indra; *sa-ratha*—with his chariot; *sārathim*—and with his chariot driver; *chādayām āsuḥ*—covered; *asurāḥ*—all the demons; *prāvṛt*—in the rainy season; *sūryam*—the sun; *iva*—like; *ambu-dāḥ*—clouds.

TRANSLATION

Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.

TEXT 25

अलक्षयन्तस्तमतीव विह्वला
विचुक्रुशुर्देवगणाः सहानुगाः ।
अनायकाः शत्रुबलेन निर्जिता
वणिक्पथा भिन्ननवो यथार्णवे ॥२५॥

alakṣayantas tam atīva vihvalā
vicukruśur deva-gaṇāḥ sahānugāḥ
anāyakāḥ śatru-balena nirjitā
vaṇik-pathā bhinna-navo yathārṇave

alakṣayantaḥ—being unable to see; *tam*—King Indra; *atīva*—fiercely; *vihvalāḥ*—bewildered; *vicukruśuḥ*—began to lament; *deva-gaṇāḥ*—all the demigods; *saha-anugāḥ*—with their followers; *anāyakāḥ*—without any captain or leader; *śatru-balena*—by the superior power of their enemies; *nirjitāḥ*—oppressed severely; *vaṇik-pathāḥ*—traders; *bhinna-navaḥ*—whose ship is wrecked; *yathā arṇave*—as in the middle of the ocean.

TRANSLATION

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

PURPORT

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From *Śrīmad-Bhāgavatam* we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.

TEXT 26

ततस्तुराषाडिषुबद्धपञ्जराद्
विनिर्गतः साश्वरथध्वजाग्रणीः ।
बभौ दिशः खं पृथिवीं च रोचयन्
स्वतेजसा सूर्य इव क्षपात्यये ॥२६॥

tatas turāṣāḍ iṣu-baddha-pañjarād
vinirgataḥ sāśva-ratha-dhvajāgraṇīḥ
babhau diśaḥ khaṁ pṛthivīṁ ca rocayan
sva-tejasā sūrya iva kṣapātyaye

tataḥ—thereafter; *turāṣāṭ*—another name of Indra; *iṣu-baddha-pañjarāt*—from the cage of the network of arrows; *vinirgataḥ*—being released; *sa*—with; *aśva*—horses; *ratha*—chariot; *dhvaja*—flag; *agraṇīḥ*—and chariot driver; *babhau*—became; *diśaḥ*—all directions; *kham*—the sky; *pṛthivīm*—the earth; *ca*—and; *rocayan*—pleasing everywhere; *sva-tejasā*—by his personal effulgence; *sūryaḥ*—the sun; *iva*—like; *kṣapā-atyaye*—at the end of night.

TRANSLATION

Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

TEXT 27

निरीक्ष्य पृतनां देवः परैरभ्यर्दितां रणे ।
उदयच्छद् रिपुं हन्तुं वज्रं वज्रधरो रुषा ॥२७॥

nirīkṣya pṛtanāṁ devaḥ
parair abhyarditāṁ raṇe
udayacchad ripuṁ hantuṁ
vajraṁ vajra-dharo ruṣā

nirīkṣya—after observing; *pṛtanām*—his own soldiers; *devaḥ*—the demigod Indra; *paraiḥ*—by the enemies; *abhyarditām*—put into great difficulties or oppressed; *raṇe*—in the battlefield; *udayacchat*—took up; *ripum*—the enemies; *hantum*—to kill; *vajram*—the thunderbolt; *vajra-dharaḥ*—the carrier of the thunderbolt; *ruṣā*—in great anger.

TRANSLATION

When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.

TEXT 28

स तेनैवाष्टधारेण शिरसी बलपाकयोः ।
ज्ञातीनां पश्यतां राजञ्जहार जनयन्भयम् ॥२८॥

sa tenaivāṣṭa-dhāreṇa
śirasī bala-pākayoḥ
jñātīnāṁ paśyatāṁ rājañ
jahāra janayan bhayam

saḥ—he (Indra); *tena*—by that; *eva*—indeed; *aṣṭa-dhāreṇa*—by the thunderbolt; *śirasī*—the two heads; *bala-pākayoḥ*—of the two demons known as Bala and Pāka; *jñātīnām paśyatām*—while their relatives and soldiers were watching; *rājan*—O King; *jahāra*—(Indra) cut off; *janayan*—creating; *bhayam*—fear (among them).

TRANSLATION

O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

TEXT 29

नमुचिस्तद्वधं दृष्ट्वा शोकामर्षरुषान्वितः ।
जिघांसुरिन्द्रं नृपते चकार परमोद्यमम् ॥२९॥

namucis tad-vadhaṁ dṛṣṭvā
śokāmarṣa-ruṣānvitaḥ
jighāṁsur indraṁ nṛpate
cakāra paramodyamam

namuciḥ—the demon Namuci; *tat*—of those two demons; *vadham*—the massacre; *dṛṣṭvā*—after seeing; *śoka-amarṣa*—lamentation and grief; *ruṣā-anvitaḥ*—being very angry at this; *jighāṁsuḥ*—wanted to kill; *indram*—King Indra; *nṛ-pate*—O Mahārāja Parīkṣit; *cakāra*—made; *parama*—a great; *udyamam*—endeavor.

TRANSLATION

O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

TEXT 30

अश्मसारमयं शूलं घण्टावद्धेमभूषणम् ।
प्रगृह्याभ्यद्रवत् क्रुद्धो हतोऽसीति वितर्जयन् ।
प्राहिणोद् देवराजाय निनदन् मृगराडिव ॥३०॥

aśmasāramayaṁ śūlaṁ
ghaṇṭāvad dhema-bhūṣaṇam
pragṛhyābhyadravat kruddho
hato 'sīti vitarjayan
prāhiṇod deva-rājāya
ninadan mṛga-rāḍ iva

aśmasāra-mayam—made of steel; *śūlam*—a spear; *ghaṇṭā-vat*—bound with bells; *hema-bhūṣaṇam*—decorated with ornaments of gold; *pragṛhya*—taking in his hand; *abhyadravat*—forcefully went; *kruddhaḥ*—in an angry mood; *hataḥ asi iti*—now you are killed; *vitarjayan*—roaring like that; *prāhiṇot*—struck; *deva-rājāya*—unto King Indra; *ninadan*—resounding; *mṛga-rāṭ*—a lion; *iva*—like.

TRANSLATION

Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, "Now you are killed!" Thus coming before Indra to kill him, Namuci released his weapon.

TEXT 31

तदापतद् गगनतले महाजवं
विचिच्छिदे हरिरिषुभिः सहस्रधा ।
तमाहनन्नृप कुलिशेन कन्धरे
रुषान्वितस्त्रिदशपतिः शिरो हरन् ॥३१॥

tadāpatad gagana-tale mahā-javaṁ
vicicchide harir iṣubhiḥ sahasradhā
tam āhanan nṛpa kuliśena kandhare
ruṣānvitas tridaśa-patiḥ śiro haran

tadā—at that time; *apatat*—falling like a meteor; *gagana-tale*—beneath the sky or on the ground; *mahā-javam*—extremely powerful; *vicicchide*—cut to pieces; *hariḥ*—Indra; *iṣubhiḥ*—by his arrows; *sahasradhā*—into thousands of pieces; *tam*—that Namuci; *āhanat*—struck; *nṛpa*—O King; *kuliśena*—with his thunderbolt; *kandhare*—on the shoulder; *ruṣā-anvitaḥ*—being very angry; *tridaśa-patiḥ*—Indra, the King of the demigods; *śiraḥ*—the head; *haran*—to separate.

TRANSLATION

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci's shoulder with his thunderbolt to cut off Namuci's head.

TEXT 32

न तस्य हि त्वचमपि वज्र ऊर्जितो
बिभेद यः सुरपतिनौजसेरितः ।
तदद्भुतं परमतिवीर्यवृत्रभित्
तिरस्कृतो नमुचिशिरोधरत्वचा ॥३२॥

na tasya hi tvacam api vajra ūrjito
bibheda yaḥ sura-patinaujaseritaḥ

tad adbhutaṁ param ativīrya-vṛtra-bhit
tiraskṛto namuci-śirodhara-tvacā

na—not; *tasya*—of him (Namuci); *hi*—indeed; *tvacam api*—even the skin; *vajraḥ*—the thunderbolt; *ūrjitaḥ*—very powerful; *bibheda*—could pierce; *yaḥ*—the weapon which; *sura-patinā*—by the king of the demigods; *ojasā*—very forcefully; *īritaḥ*—had been released; *tat*—therefore; *adbhutam param*—it was extraordinarily wonderful; *ati-vīrya-vṛtra-bhit*—so powerful that it could pierce the body of the very powerful Vṛtrāsura; *tiraskṛtaḥ*—(now in the future) which had been repelled; *namuci-śirodhara-tvacā*—by the skin of Namuci's neck.

TRANSLATION

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci's neck.

TEXT 33

तस्मादिन्द्रोऽबिभेच्छत्रोर्वज्रः प्रतिहतो यतः ।
किमिदं दैवयोगेन भूतं लोकविमोहनम् ॥३३॥

tasmād indro 'bibhec chatror
vajraḥ pratihato yataḥ
kim idaṁ daiva-yogena
bhūtaṁ loka-vimohanam

tasmāt—therefore; *indraḥ*—the King of heaven; *abibhet*—became very fearful; *śatroḥ*—from the enemy (Namuci); *vajraḥ*—the thunderbolt; *pratihataḥ*—was unable to hit and returned; *yataḥ*—because; *kim idam*—what is this; *daiva-yogena*—by some superior force; *bhūtam*—it has happened; *loka-vimohanam*—so wonderful to the people in general.

TRANSLATION

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.

PURPORT

Indra's thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

TEXT 34

येन मे पूर्वमद्रीणां पक्षच्छेदः प्रजात्यये ।
कृतो निविशतां भारैः पतत्त्रैः पततां भुवि ॥३४॥

yena me pūrvam adrīṇāṁ
pakṣa-cchedaḥ prajātyaye
kṛto niviśatāṁ bhāraiḥ
patattraiḥ patatāṁ bhuvi

yena—by the same thunderbolt; *me*—by me; *pūrvam*—formerly; *adrīṇām*—of the mountains; *pakṣa-cchedaḥ*—the cutting of the wings; *prajā-atyaye*—when there was killing of the people in general; *kṛtaḥ*—was done; *niviśatām*—of those mountains which entered; *bhāraiḥ*—by the great weight; *patattraiḥ*—by wings; *patatām*—falling; *bhuvi*—on the ground.

TRANSLATION

Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.

TEXT 35

तपःसारमयं त्वाष्ट्रं वृत्रो येन विपाटितः ।
अन्ये चापि बलोपेताः सर्वास्त्रैरक्षतत्वचः ॥३५॥

tapaḥ-sāramayaṁ tvāṣṭraṁ
vṛtro yena vipāṭitaḥ
anye cāpi balopetāḥ
sarvāstrair akṣata-tvacaḥ

tapaḥ—austerities; *sāra-mayam*—greatly powerful; *tvāṣṭram*—performed by Tvaṣṭā; *vṛtraḥ*—Vṛtrāsura; *yena*—by which; *vipāṭitaḥ*—was

killed; *anye*—others; *ca*—also; *api*—indeed; *bala-upetāḥ*—very powerful persons; *sarva*—all kinds; *astraiḥ*—by weapons; *akṣata*—without being injured; *tvacaḥ*—their skin.

TRANSLATION

Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

TEXT 36

सोऽयं प्रतिहतो वज्रो मया मुक्तोऽसुरेऽल्पके ।
नाहं तदाददे दण्डं ब्रह्मतेजोऽप्यकारणम् ॥३६॥

so 'yaṁ pratihato vajro
mayā mukto 'sure 'lpake
nāhaṁ tad ādade daṇḍaṁ
brahma-tejo 'py akāraṇam

saḥ ayam—therefore, this thunderbolt; *pratihataḥ*—repelled; *vajraḥ*—thunderbolt; *mayā*—by me; *muktaḥ*—released; *asure*—unto that demon; *alpake*—less important; *na*—not; *aham*—I; *tat*—that; *ādade*—hold; *daṇḍam*—it is now just like a rod; *brahma-tejaḥ*—as powerful as a *brahmāstra; api*—although; *akāraṇam*—now it is useless.

TRANSLATION

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

TEXT 37

इति शक्रं विषीदन्तमाह वागशरीरिणी ।
नायं शुष्कैरथो नार्द्रैर्वधमर्हति दानवः ॥३७॥

iti śakraṁ viṣīdantam
āha vāg aśarīriṇī
nāyaṁ śuṣkair atho nārdrair
vadham arhati dānavaḥ

iti—in this way; *śakram*—unto Indra; *viṣīdantam*—lamenting; *āha*—spoke; *vāk*—a voice; *aśarīriṇī*—without any body, or from the sky; *na*—not; *ayam*—this; *śuṣkaiḥ*—by anything dry; *atho*—also; *na*—nor; *ārdraiḥ*—by anything moist; *vadham*—annihilation; *arhati*—is befitting; *dānavaḥ*—this demon (Namuci).

TRANSLATION

Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

TEXT 38

मयास्मै यद् वरो दत्तो मृत्युर्नैवार्द्रशुष्कयोः ।
अतोऽन्यश्चिन्तनीयस्ते उपायो मघवन् रिपोः ॥३८॥

mayāsmai yad varo datto
mṛtyur naivārdra-śuṣkayoḥ
ato 'nyaś cintanīyas te
upāyo maghavan ripoḥ

mayā—by me; *asmai*—unto him; *yat*—because; *varaḥ*—a benediction; *dattaḥ*—has been granted; *mṛtyuḥ*—death; *na*—not; *eva*—indeed; *ārdra*—by either a moist; *śuṣkayoḥ*—or by a dry medium; *ataḥ*—therefore; *anyaḥ*—something else, another; *cintanīyaḥ*—has to be thought of; *te*—by you; *upāyaḥ*—means; *maghavan*—O Indra; *ripoḥ*—of your enemy.

TRANSLATION

The voice also said, "O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him."

TEXT 39

तां दैवीं गिरमाकर्ण्य मघवान्सुसमाहितः ।
ध्यायन् फेनमथापश्यदुपायमुभयात्मकम् ॥३९॥

tāṁ daivīṁ giram ākarṇya
maghavān susamāhitaḥ
dhyāyan phenam athāpaśyad
upāyam ubhayātmakam

tām—that; *daivīm*—ominous; *giram*—voice; *ākarṇya*—after hearing; *maghavān*—Lord Indra; *su-samāhitaḥ*—becoming very careful; *dhyāyan*—meditating; *phenam*—appearance of foam; *atha*—thereafter; *apaśyat*—he saw; *upāyam*—the means; *ubhaya-ātmakam*—simultaneously dry and moist.

TRANSLATION

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

TEXT 40

न शुष्केण न चार्द्रेण जहार नमुचेः शिरः ।
तं तुष्टुवुर्मुनिगणा माल्यैश्चावाकिरन्विभुम् ॥४०॥

na śuṣkeṇa na cārdreṇa
jahāra namuceḥ śiraḥ
taṁ tuṣṭuvur muni-gaṇā
mālyaiś cāvākiran vibhum

na—neither; *śuṣkeṇa*—by dry means; *na*—nor; *ca*—also; *ārdreṇa*—by a moist weapon; *jahāra*—he separated; *namuceḥ*—of Namuci; *śiraḥ*—the head; *tam*—him (Indra); *tuṣṭuvuḥ*—satisfied; *muni-gaṇāḥ*—all the sages; *mālyaiḥ*—with flower garlands; *ca*—also; *avākiran*—covered; *vibhum*—that great personality.

TRANSLATION

Thus Indra, King of heaven, severed Namuci's head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

PURPORT

In this regard, the *śruti-mantras* say, *apāṁ phenena namuceḥ śira indro 'dārayat:* Indra killed Namuci with watery foam, which is neither moist nor dry.

TEXT 41

गन्धर्वमुख्यौ जगतुर्विश्वावसुपरावसू ।
देवदुन्दुभयो नेदुर्नर्तक्यो ननृतुर्मुदा ॥४१॥

gandharva-mukhyau jagatur
viśvāvasu-parāvasū
deva-dundubhayo nedur
nartakyo nanṛtur mudā

gandharva-mukhyau—the two chiefs of the Gandharvas; *jagatuḥ*—began to sing nice songs; *viśvāvasu*—named Viśvāvasu; *parāvasū*—named Parāvasu; *deva-dundubhayaḥ*—the kettledrums beaten by the demigods; *neduḥ*—made their sound; *nartakyaḥ*—the dancers known as Apsarās; *nanṛtuḥ*—began to dance; *mudā*—in great happiness.

TRANSLATION

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

TEXT 42

अन्येऽप्येवं प्रतिद्वन्द्वान्वाय्वग्निवरुणादयः ।
सूदयामासुरसुरान् मृगान्केसरिणो यथा ॥४२॥

anye 'py evaṁ pratidvandvān
vāyv-agni-varuṇādayaḥ
sūdayām āsur asurān
mṛgān kesariṇo yathā

anye—others; *api*—also; *evam*—in this way; *pratidvandvān*—the opposing party of belligerants; *vāyu*—the demigod known as Vāyu; *agni*—the demigod known as Agni; *varuṇa-ādayaḥ*—the demigod known as Varuṇa and others; *sūdayām āsuḥ*—began to kill vigorously; *asurān*—all the demons; *mṛgān*—deer; *kesariṇaḥ*—lions; *yathā*—just as.

TRANSLATION

Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

TEXT 43

ब्रह्मणा प्रेषितो देवान्देवर्षिर्नारदो नृप ।
वारयामास विबुधान्दृष्ट्वा दानवसंक्षयम् ॥४३॥

brahmaṇā preṣito devān
devarṣir nārado nṛpa
vārayām āsa vibudhān
dṛṣṭvā dānava-saṅkṣayam

brahmaṇā—by Lord Brahmā; *preṣitaḥ*—sent; *devān*—unto the demigods; *deva-ṛṣiḥ*—the great sage of the heavenly planets; *nāradaḥ*—Nārada Muni; *nṛpa*—O King; *vārayām āsa*—forbade; *vibudhān*—all the demigods; *dṛṣṭvā*—after seeing; *dānava-saṅkṣayam*—the total annihilation of the demons.

TRANSLATION

O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.

TEXT 44

श्रीनारद उवाच

भवद्भिरमृतं प्राप्तं नारायणभुजाश्रयैः ।
श्रिया समेधिताः सर्व उपारमत विग्रहात् ॥४४॥

śrī-nārada uvāca
bhavadbhir amṛtaṁ prāptaṁ
nārāyaṇa-bhujāśrayaiḥ
śriyā samedhitāḥ sarva
upāramata vigrahāt

śrī-nāradaḥ uvāca—Nārada Muni prayed to the demigods; *bhavadbhiḥ*—by all of you; *amṛtam*—nectar; *prāptam*—has been obtained; *nārāyaṇa*—of the Supreme Personality of Godhead; *bhuja-āśrayaiḥ*—being protected by the arms; *śriyā*—by all fortune; *samedhitāḥ*—have flourished; *sarve*—all of you; *upāramata*—now cease; *vigrahāt*—from this fighting.

TRANSLATION

The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

TEXT 45

श्रीशुक उवाच

संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः ।
उपगीयमानानुचरैर्ययुः सर्वे त्रिविष्टपम् ॥४५॥

śrī-śuka uvāca
saṁyamya manyu-saṁrambhaṁ
mānayanto muner vacaḥ
upagīyamānānucarair
yayuḥ sarve triviṣṭapam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saṁyamya*—controlling; *manyu*—of anger; *saṁrambham*—the aggravation; *mānayantaḥ*—accepting; *muneḥ vacaḥ*—the words of Nārada Muni; *upagīyamāna*—being praised; *anucaraiḥ*—by their followers; *yayuḥ*—returned; *sarve*—all of the demigods; *triviṣṭapam*—to the heavenly planets.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

TEXT 46

येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते ।
बलिं विपन्नमादाय अस्तं गिरिमुपागमन् ॥४६॥

ye 'vaśiṣṭā raṇe tasmin
nāradānumatena te
baliṁ vipannam ādāya
astaṁ girim upāgaman

ye—some of the demons who; *avaśiṣṭāḥ*—remained; *raṇe*—in the fight; *tasmin*—in that; *nārada-anumatena*—by the order of Nārada; *te*—all of them; *balim*—Mahārāja Bali; *vipannam*—in reverses; *ādāya*—taking; *astam*—named Asta; *girim*—to the mountain; *upāgaman*—went.

TRANSLATION

Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

TEXT 47

तत्राविनष्टावयवान् विद्यमानशिरोधरान् ।
उशना जीवयामास संजीवन्या स्वविद्यया ॥४७॥

tatrāvinaṣṭāvayavān
vidyamāna-śirodharān
uśanā jīvayām āsa
sañjīvanyā sva-vidyayā

tatra—on that hill; *avinaṣṭa-avayavān*—the demons who had been killed but whose bodily parts had not been lost; *vidyamāna-śirodharān*—whose heads were still existing on their bodies; *uśanāḥ*—Śukrācārya; *jīvayām āsa*—brought to life; *sañjīvanyā*—by the Sañjīvanī *mantra; sva-vidyayā*—by his own achievement.

TRANSLATION

There, on that hill, Śukrācāyra brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Sañjīvanī.

TEXT 48

बलिश्चोशनसा स्पृष्टः प्रत्यापन्नेन्द्रियस्मृतिः ।
पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ॥४८॥

baliś cośanasā spṛṣṭaḥ
pratyāpannendriya-smṛtiḥ
parājito 'pi nākhidyal
loka-tattva-vicakṣaṇaḥ

baliḥ—Mahārāja Bali; *ca*—also; *uśanasā*—by Śukrācārya; *spṛṣṭaḥ*—being touched; *pratyāpanna*—was brought back; *indriya-smṛtiḥ*—realization of the actions of the senses and memory; *parājitaḥ*—he was defeated; *api*—although; *na akhidyat*—he did not lament; *loka-tattva-vicakṣaṇaḥ*—because he was very experienced in universal affairs.

TRANSLATION

Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.

PURPORT

It is significant that Bali Mahārāja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in *Bhagavad-gītā* (2.47), *karmaṇy evādhikāras te mā phaleṣu kadācana.* Everyone in Kṛṣṇa consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Kṛṣṇa or His representative, the spiritual master. *Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā.* In first-class devotional service, one always abides by the orders and will of Kṛṣṇa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Indra Annihilates the Demons."*

CHAPTER TWELVE

The Mohinī-mūrti Incarnation Bewilders Lord Śiva

This chapter describes how Lord Śiva was bewildered upon seeing the beautiful Mohinī-mūrti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Śiva heard about the pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Umā, and his servants, the *bhūta-gaṇa*, or ghosts, he approached the lotus feet of the Lord. Lord Śiva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord's external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of *māyā*. This was evinced by Lord Śiva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of *māyā*. Otherwise, once a living entity is trapped by the external feature of *māya*, he cannot overcome it. After Lord Śiva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavānī, and his companions, the ghosts. Then he left for his own abode. Śukadeva Gosvāmī concludes this chapter by describing the transcendental qualities of Uttamaśloka, the Supreme Personality of Godhead, and by

declaring that one can glorify the Lord by nine kinds of devotional service, beginning with *śravaṇaṁ kīrtanam.*

TEXTS 1–2

श्रीबादरायणिरुवाच

वृषध्वजो निशम्येदं योषिद्रूपेण दानवान् ।
मोहयित्वा सुरगणान्हरिः सोममपाययत् ॥ १ ॥
वृषमारुह्य गिरिशः सर्वभूतगणैर्वृतः ।
सह देव्या ययौ द्रष्टुं यत्रास्ते मधुसूदनः ॥ २ ॥

śrī-bādarāyaṇir uvāca
vṛṣa-dhvajo niśamyedaṁ
yoṣid-rūpeṇa dānavān
mohayitvā sura-gaṇān
hariḥ somam apāyayat

vṛṣam āruhya giriśaḥ
sarva-bhūta-gaṇair vṛtaḥ
saha devyā yayau draṣṭuṁ
yatrāste madhusūdanaḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *vṛṣa-dhvajaḥ*—Lord Śiva, who is carried by a bull; *niśamya*—hearing; *idam*—this (news); *yoṣit-rūpeṇa*—by assuming the form of a woman; *dānavān*—the demons; *mohayitvā*—enchanting; *sura-gaṇān*—unto the demigods; *hariḥ*—the Supreme Personality of Godhead; *somam*—nectar; *apāyayat*—caused to drink; *vṛṣam*—the bull; *āruhya*—mounting; *giriśaḥ*—Lord Śiva; *sarva*—all; *bhūta-gaṇaiḥ*—by the ghosts; *vṛtaḥ*—surrounded; *saha devyā*—with Umā; *yayau*—went; *draṣṭum*—to see; *yatra*—where; *āste*—stays; *madhusūdanaḥ*—Lord Viṣṇu.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes,

Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord's form as a woman.

TEXT 3

सभाजितो भगवता सादरं सोमया भवः ।
सूपविष्ट उवाचेदं प्रतिपूज्य स्मयन्हरिम् ॥ ३ ॥

sabhājito bhagavatā
sādaraṁ somayā bhavaḥ
sūpaviṣṭa uvācedaṁ
pratipūjya smayan harim

sabhājitaḥ—well received; *bhagavatā*—by the Supreme Personality of Godhead, Viṣṇu; *sa-ādaram*—with great respect (as befitting Lord Śiva); *sa-umayā*—with Umā; *bhavaḥ*—Lord Śambhu (Lord Śiva); *su-upaviṣṭaḥ*—being comfortably situated; *uvāca*—said; *idam*—this; *pratipūjya*—offering respect; *smayan*—smiling; *harim*—unto the Lord.

TRANSLATION

The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

TEXT 4

श्रीमहादेव उवाच

देवदेव जगद्व्यापिञ्जगदीश जगन्मय ।
सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः ॥ ४ ॥

śrī-mahādeva uvāca
deva-deva jagad-vyāpiñ
jagad-īśa jagan-maya
sarveṣām api bhāvānāṁ
tvam ātmā hetur īśvaraḥ

śrī-mahādevaḥ uvāca—Lord Śiva (Mahādeva) said; *deva-deva*—O best demigod among the demigods; *jagat-vyāpin*—O all-pervading Lord; *jagat-īśa*—O master of the universe; *jagat-maya*—O my Lord, who are transformed by Your energy into this creation; *sarveṣām api*—all kinds of; *bhāvānām*—situations; *tvam*—You; *ātmā*—the moving force; *hetuḥ*—because of this; *īśvaraḥ*—the Supreme Lord, Parameśvara.

TRANSLATION

Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the *sattva-guṇa-avatāra*. Lord Śiva is the *tamo-guṇa-avatāra*, and Lord Brahmā is the *rajo-guṇa-avatāra*, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is *deva-deva*, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called *jagad-vyāpī*, "the all-pervading Lord." Lord Śiva is sometimes called Maheśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-īśa, "the master of the universe." Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagan-maya, indicating that even Viśveśvara is under Lord Viṣṇu's control. Lord Viṣṇu is the master of the spiritual world, yet He controls the material world also, as stated in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*). Lord Brahmā and Lord Śiva are also sometimes called *īśvara*, but the supreme *īśvara* is Lord Viṣṇu, Lord Kṛṣṇa. As stated in *Brahma-saṁhitā*, *īśvaraḥ paramaḥ kṛṣṇaḥ:* the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham.* Even *paramāṇu*, the small atoms, work because of Lord Viṣṇu's presence within them.

TEXT 5

आद्यन्तावस्य यन्मध्यमिदमन्यदहं बहिः ।
यतोऽव्ययस्य नैतानि तत् सत्यं ब्रह्म चिद् भवान् ॥५॥

ādy-antāv asya yan madhyam
idam anyad ahaṁ bahiḥ
yato 'vyayasya naitāni
tat satyaṁ brahma cid bhavān

ādi—the beginning; *antau*—and the end; *asya*—of this manifested cosmos or of anything material or visible; *yat*—that which; *madhyam*—between the beginning and the end, the sustenance; *idam*—this cosmic manifestation; *anyat*—anything other than You; *aham*—the wrong mental conception; *bahiḥ*—outside of You; *yataḥ*—because of; *avyayasya*—the inexhaustible; *na*—not; *etāni*—all these differences; *tat*—that; *satyam*—the Absolute Truth; *brahma*—the Supreme; *cit*—spiritual; *bhavān*—Your Lordship.

TRANSLATION

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

PURPORT

According to the Vedic *mantras*, *yato vā imāni bhūtāni jāyante:* everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in *Bhagavad-gītā* (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." In other

words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate:* "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called *avyaya*, inexhaustible. Unless we accept the Absolute Truth as *acintya-bhedābheda*, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. *Aham ādir hi devānām:* He is the original cause of all the *devas*, or demigods. *Ahaṁ sarvasya prabhavaḥ:* everything emanates from Him. In all cases—nominative, objective, positive, negative and so on—whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as "this is mine, and this belongs to someone else," because He is everything. He is therefore called *avyaya*—changeless and inexhaustible. Because the Supreme Lord is *avyaya*, He is the Absolute Truth, the fully spiritual Supreme Brahman.

TEXT 6

तवैव चरणाम्भोजं श्रेयस्कामा निराशिषः ।
विसृज्योभयतः सङ्गं मुनयः समुपासते ॥ ६ ॥

tavaiva caraṇāmbhojaṁ
śreyas-kāmā nirāśiṣaḥ
visṛjyobhayataḥ saṅgaṁ
munayaḥ samupāsate

tava—Your; *eva*—indeed; *caraṇa-ambhojam*—lotus feet; *śreyaḥ-kāmāḥ*—persons desiring the ultimate auspiciousness, the ultimate goal of life; *nirāśiṣaḥ*—without material desire; *visṛjya*—giving up; *ubhayataḥ*—in this life and the next; *saṅgam*—attachment; *munayaḥ*—great sages; *samupāsate*—worship.

TRANSLATION

Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material

desires for sense gratification engage constantly in the transcendental service of Your lotus feet.

PURPORT

One is in the material world when he thinks, "I am this body, and everything with reference to my body is mine." *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti.* This is the symptom of material life. In the materialistic conception of life, one thinks, "This is my house, this is my land, this is my family, this is my state," and so on. But those who are *munayaḥ*, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam.* Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called *śreyas-kāmāḥ.* In other words, they are not concerned with *dharma* (religiosity), *artha* (economic development), or *kāma* (sense gratification). The only concern of such devotees is *mokṣa*, liberation. This *mokṣa* does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real *mokṣa* means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Sārvabhauma Bhaṭṭācārya. Sārvabhauma Bhaṭṭācārya wanted to correct the word *mukti-pade* in *Śrīmad-Bhāgavatam*, but Caitanya Mahāprabhu informed him that there is no need to correct any word in *Śrīmad-Bhāgavatam.* He explained that *mukti-pade* refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers *mukti* and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

TEXT 7

त्वं ब्रह्म पूर्णममृतं विगुणं विशोक-
मानन्दमात्रमविकारमनन्यदन्यत् ।

विश्वस्य हेतुरुदयस्थितिसंयमाना-
मात्मेश्वरश्च तदपेक्षतयानपेक्षः ॥ ७ ॥

tvaṁ brahma pūrṇam amṛtaṁ viguṇaṁ viśokam
ānanda-mātram avikāram ananyad anyat
viśvasya hetur udaya-sthiti-saṁyamānām
ātmeśvaraś ca tad-apekṣatayānapekṣaḥ

tvam—Your Lordship; *brahma*—the all-pervading Absolute Truth; *pūrṇam*—fully complete; *amṛtam*—never to be vanquished; *viguṇam*—spiritually situated, free from the material modes of nature; *viśokam*—without lamentation; *ānanda-mātram*—always in transcendental bliss; *avikāram*—changeless; *ananyat*—separated from everything; *anyat*—yet You are everything; *viśvasya*—of the cosmic manifestation; *hetuḥ*—the cause; *udaya*—of the beginning; *sthiti*—maintenance; *saṁyamānām*—and of all the directors controlling the various departments of the cosmic manifestation; *ātma-īśvaraḥ*—the Supersoul giving direction to everyone; *ca*—also; *tat-apekṣatayā*—everyone depends upon You; *anapekṣaḥ*—always fully independent.

TRANSLATION

My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

PURPORT

The Supreme Personality of Godhead says in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." This explains the philosophy of simultaneous oneness and difference, known as *acintya-bhedābheda.* Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: "As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in *Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca:* remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called *kṛpā-siddha.* To reach the platform of perfection takes many, many lives (*bahūnāṁ janmanām ante jñānavān māṁ prapadyate*). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (*ahaituky apratihatā yayātmā suprasīdati*). This is the position of *nirāśiṣaḥ*, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."

TEXT 8

एकस्त्वमेव सदसद् द्वयमद्वयं च
स्वर्णं कृताकृतमिवेह न वस्तुभेदः ।

अज्ञानतस्त्वयि जनैर्विहितो विकल्पो
यस्माद् गुणव्यतिकरो निरुपाधिकस्य ॥ ८ ॥

ekas tvam eva sad asad dvayam advayaṁ ca
svarṇaṁ kṛtākṛtam iveha na vastu-bhedaḥ
ajñānatas tvayi janair vihito vikalpo
yasmād guṇa-vyatikaro nirupādhikasya

ekaḥ—the only one; *tvam*—Your Lordship; *eva*—indeed; *sat*—which is existing, as the effect; *asat*—which is nonexistent, as the cause; *dvayam*—both of them; *advayam*—without duality; *ca*—and; *svarṇam*—gold; *kṛta*—manufactured into different forms; *ākṛtam*—the original source of gold (the gold mine); *iva*—like; *iha*—in this world; *na*—not; *vastu-bhedaḥ*—difference in the substance; *ajñānataḥ*—only because of ignorance; *tvayi*—unto You; *janaiḥ*—by the general mass of people; *vihitaḥ*—it should be done; *vikalpaḥ*—differentiation; *yasmāt*—because of; *guṇa-vyatikaraḥ*—free from the differences created by the material modes of nature; *nirupādhikasya*—without any material designation.

TRANSLATION

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material,

and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in *Bhagavad-gītā* (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The *Vedānta-sūtra* describes that Brahman is the cause of everything. *Janmādy asya yataḥ.* Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Māyāvādīs' differentiation between Brahman and *māyā* is only due to ignorance.

Śrīmad Vīrarāghava Ācārya, in his *Bhāgavata-candra-candrikā*, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as *sat* and *asat*, as *cit* and *acit*. Matter is *acit*, and the living force is *cit*, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this

conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. *Idaṁ hi viśvaṁ bhagavān ivetaraḥ:* "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In *Bhagavad-gītā* (9.4) the Lord says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, *mayā tatam idaṁ sarvam:* "In My impersonal feature I am spread throughout the world." Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately one in the Supreme Personality of Godhead. *Ekam evādvitīyaṁ brahma.* This is the Vedic version (*Chāndogya Upaniṣad* 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, *brahma satyaṁ jagan mithyā:* "The Absolute Truth is real, and the cosmic manifestation is false." But why should the *jagat* be considered *mithyā?* The *jagat* is an emanation from Brahman. Therefore the *jagat* is also truth.

Vaiṣṇavas, therefore, do not consider the *jagat* to be *mithyā;* rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yuktaṁ vairāgyam.* Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (*Bhakti-rasāmṛta-sindhu* 1.2.255–256) The *jagat* should not be rejected as *mithyā.* It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual *prasāda.* This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrīla Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The *Purāṇas* therefore say:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe." (*Viṣṇu Purāṇa* 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but

ultimately the sun is one. Similarly, *sarvaṁ khalv idaṁ brahma:* everything is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no existence separate from the Supreme Personality of Godhead.

TEXT 9

त्वां ब्रह्म केचिदवयन्त्युत धर्ममेके
एके परं सदसतोः पुरुषं परेशम् ।
अन्येऽवयन्ति नवशक्तियुतं परं त्वां
केचिन्महापुरुषमव्ययमात्मतन्त्रम् ॥ ९ ॥

tvāṁ brahma kecid avayanty uta dharmam eke
eke paraṁ sad-asatoḥ puruṣaṁ pareśam
anye 'vayanti nava-śakti-yutaṁ paraṁ tvāṁ
kecin mahā-puruṣam avyayam ātma-tantram

tvām—You; *brahma*—the supreme truth, the Absolute Truth, Brahman, *kecit*—some people, namely the group of Māyāvādīs known as the Vedāntists; *avayanti*—consider; *uta*—certainly; *dharmam*—religion; *eke*—some others; *eke*—some others; *param*—transcendental; *sat-asatoḥ*—to both cause and effect; *puruṣam*—the Supreme Person; *pareśam*—the supreme controller; *anye*—others; *avayanti*—describe; *nava-śakti-yutam*—endowed with nine potencies; *param*—transcendental; *tvām*—unto You; *kecit*—some; *mahā-puruṣam*—the Supreme Personality of Godhead; *avyayam*—without loss of energy; *ātma-tantram*—supremely independent.

TRANSLATION

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different

potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

TEXT 10

नाहं परायुर्ऋषयो न मरीचिमुख्या
जानन्ति यद्विरचितं खलु सत्त्वसर्गाः ।
यन्मायया मुषितचेतस ईश दैत्य-
मर्त्यादयः किमुत शश्वदभद्रवृत्ताः ॥१०॥

nāham parāyur ṛṣayo na marīci-mukhyā
jānanti yad-viracitaṁ khalu sattva-sargāḥ
yan-māyayā muṣita-cetasa īśa daitya-
martyādayaḥ kim uta śaśvad-abhadra-vṛttāḥ

na—neither; *aham*—I; *para-āyuḥ*—that personality who lives for millions and millions of years (Lord Brahmā); *ṛṣayaḥ*—the seven *ṛṣis* of the seven planets; *na*—nor; *marīci-mukhyāḥ*—headed by Marīci Ṛṣi; *jānanti*—know; *yat*—by whom (the Supreme Lord); *viracitam*—this universe, which has been created; *khalu*—indeed; *sattva-sargāḥ*—although born in the mode of material goodness; *yat-māyayā*—by the influence of whose energy; *muṣita-cetasaḥ*—their hearts are bewildered; *īśa*—O my Lord; *daitya*—the demons; *martya-ādayaḥ*—the human beings and others; *kim uta*—what to speak of; *śaśvat*—always; *abhadra-vṛttāḥ*—influenced by the base qualities of material nature.

TRANSLATION

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

PURPORT

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in *rajo-guṇa* and *tamo-guṇa*, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the *pāñcarātrikī-vidhi* as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the *Brahma-yāmala:*

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society." (*Bhakti-rasāmṛta-sindhu* 1.2.101) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the *śruti* and *smṛti* and other religious scriptures, including the *pāñcarātrikī-vidhi.* Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many *gurus* have sprung up, and because they do not refer to the *śruti-smṛti-purāṇādi-pañcarātrika-vidhi*, they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the *pāñcarātrikī-vidhi* under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, *pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam:* the *pañcarātra* system is spoken by the Supreme Personality of Godhead, just like *Bhagavad-gītā. Vāsudeva-śaraṇā vidur añjasaiva:* the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (*Bhāg.* 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in *Bhagavad-gītā:*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ

"One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of *bhakti-yoga.*

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
(Bg. 7.1)

If one practices *bhakti-yoga* by taking shelter of Vāsudeva, Kṛṣṇa, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (*samagram*).

TEXT 11

स त्वं समीहितमदः स्थितिजन्मनाशं
भूतेहितं च जगतो भवबन्धमोक्षौ ।
वायुर्यथा विशति खं च चराचराख्यं
सर्वं तदात्मकतयावगमोऽवरुत्से ॥११॥

sa tvaṁ samīhitam adaḥ sthiti-janma-nāśaṁ
bhūtehitaṁ ca jagato bhava-bandha-mokṣau
vāyur yathā viśati khaṁ ca carācarākhyaṁ
sarvaṁ tad-ātmakatayāvagamo 'varuntse

saḥ—Your Lordship; *tvam*—the Supreme Personality of Godhead; *samīhitam*—which has been created (by You); *adaḥ*—of this material cosmic manifestation; *sthiti-janma-nāśam*—creation, maintenance and annihilation; *bhūta*—of the living entities; *īhitam ca*—and the different activities or endeavors; *jagataḥ*—of the whole world; *bhava-bandha-mokṣau*—in being implicated and being liberated from material complications; *vāyuḥ*—the air; *yathā*—as; *viśati*—enters; *kham*—in the vast sky; *ca*—and; *cara-acara-ākhyam*—and everything, moving and nonmoving; *sarvam*—everything; *tat*—that; *ātmakatayā*—because of Your presence; *avagamaḥ*—everything is known to You; *avaruntse*—You are all-pervading and therefore know everything.

TRANSLATION

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.

PURPORT

As stated in the *Brahma-saṁhitā:*

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation." (Bs. 5.35)

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa.*" (Bs. 5.37)

Although Govinda is always present in His abode (*goloka eva nivasati*), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares the Lord to the air, which is within the vast sky and within every body but still is different from everything.

TEXT 12

अवतारा मया दृष्टा रममाणस्य ते गुणैः ।
सोऽहं तद् द्रष्टुमिच्छामि यत् ते योषिद्वपुर्धृतम् ॥१२॥

avatārā mayā dṛṣṭā
ramamāṇasya te guṇaiḥ

so 'haṁ tad draṣṭum icchāmi
yat te yoṣid-vapur dhṛtam

avatārāḥ—incarnations; *mayā*—by me; *dṛṣṭāḥ*—have been seen; *ramamāṇasya*—while You demonstrate Your various pastimes; *te*—of You; *guṇaiḥ*—by the manifestations of transcendental qualities; *saḥ*—Lord Śiva; *aham*—I; *tat*—that incarnation; *draṣṭum icchāmi*—wish to see; *yat*—which; *te*—of You; *yoṣit-vapuḥ*—the body of a woman; *dhṛtam*—was accepted.

TRANSLATION

My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.

PURPORT

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about the purpose for Lord Śiva's coming there. Now Lord Śiva discloses his desire. He wanted to see the recent incarnation of Mohinī-mūrti, which Lord Viṣṇu had assumed to distribute the nectar generated from the churning of the ocean of milk.

TEXT 13

येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः ।
तद् दिदृक्षव आयाताः परं कौतूहलं हि नः ॥१३॥

yena sammohitā daityāḥ
pāyitāś cāmṛtaṁ surāḥ
tad didṛkṣava āyātāḥ
paraṁ kautūhalaṁ hi naḥ

yena—by such an incarnation; *sammohitāḥ*—were captivated; *daityāḥ*—the demons; *pāyitāḥ*—were fed; *ca*—also; *amṛtam*—nectar; *surāḥ*—the demigods; *tat*—that form; *didṛkṣavaḥ*—desiring to see; *āyātāḥ*—we have come here; *param*—very much; *kautūhalam*—great eagerness; *hi*—indeed; *naḥ*—of ourselves.

TRANSLATION

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

TEXT 14

श्रीशुक उवाच

एवमभ्यर्थितो विष्णुर्भगवान् शूलपाणिना ।
प्रहस्य भावगम्भीरं गिरिशं प्रत्यभाषत ॥१४॥

śrī-śuka uvāca
evam abhyarthito viṣṇur
bhagavān śūla-pāṇinā
prahasya bhāva-gambhīraṁ
giriśaṁ pratyabhāṣata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *abhyarthitaḥ*—being requested; *viṣṇuḥ bhagavān*—Lord Viṣṇu, the Supreme Personality of Godhead; *śūla-pāṇinā*—by Lord Śiva, who carries a trident in his hand; *prahasya*—laughing; *bhāva-gambhīram*—with serious gravity; *giriśam*—unto Lord Śiva; *pratyabhāṣata*—replied.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is known as Yogeśvara. *Yatra yogeśvaraḥ kṛṣṇaḥ.* Mystic *yogīs* want to acquire some power by practicing the *yoga* system, but Kṛṣṇa, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Śiva wanted to see the Mohinī-mūrti, which was captivating the entire world, and Lord Viṣṇu was gravely thinking of how to captivate Lord Śiva also.

Therefore the word *bhāva-gambhīram* is used here. The illusory, material energy is represented by Durgādevī, who is the wife of Giriśa, or Lord Śiva. Durgādevī could not captivate Lord Śiva's mind, but now that Lord Śiva wanted to see Lord Viṣṇu's feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling.

TEXT 15

श्रीभगवानुवाच

कौतूहलाय दैत्यानां योषिद्वेषो मया धृतः ।
पश्यता सुरकार्याणि गते पीयूषभाजने ॥१५॥

śrī-bhagavān uvāca
kautūhalāya daityānāṁ
yoṣid-veṣo mayā dhṛtaḥ
paśyatā sura-kāryāṇi
gate pīyūṣa-bhājane

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *kautūhalāya*—for the bewildering; *daityānām*—of the demons; *yoṣit-veṣaḥ*—the form of a beautiful woman; *mayā*—by Me; *dhṛtaḥ*—assumed; *paśyatā*—seeing that it is necessary for Me; *sura-kāryāṇi*—for executing the interests of the demigods; *gate*—having been taken away; *pīyūṣa-bhājane*—the jug of nectar.

TRANSLATION

The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods.

PURPORT

When the Supreme Personality of Godhead assumed the form of the beautiful woman Mohinī-mūrti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those

who are advanced in Kṛṣṇa consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva's lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva's eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva. Consequently He was smiling gravely, as stated in the previous verse (*prahasya bhāva-gambhīram*). A beautiful woman generally cannot induce Lord Śiva to be lusty, but Lord Viṣṇu was considering whether there was any form of woman who could enchant him.

TEXT 16

तत्तेऽहं दर्शयिष्यामि दिदृक्षोः सुरसत्तम ।
कामिनां बहु मन्तव्यं सङ्कल्पप्रभवोदयम् ॥१६॥

tat te 'haṁ darśayiṣyāmi
didṛkṣoḥ sura-sattama
kāminām̐ bahu mantavyaṁ
saṅkalpa-prabhavodayam

tat—that; *te*—unto you; *aham*—I; *darśayiṣyāmi*—shall show; *didṛkṣoḥ*—desirous of seeing; *sura-sattama*—O best of the demigods; *kāminām*—of persons who are very lusty; *bahu*—very much; *mantavyam*—an object of adoration; *saṅkalpa*—lusty desires; *prabhava-udayam*—causing to be strongly aroused.

TRANSLATION

O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.

PURPORT

Lord Śiva's desiring to see Lord Viṣṇu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Śiva knew

that he could not be agitated by any so-called beautiful woman. "The Daityas may have been bewildered," he thought, "but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?" However, because Lord Śiva wanted to see Lord Viṣṇu's form as a woman, Lord Viṣṇu decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Viṣṇu told Lord Śiva, "I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me." The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Kṛṣṇa consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Śiva could remain unagitated.

TEXT 17

श्रीशुक उवाच

इति ब्रुवाणो भगवांस्तत्रैवान्तरधीयत ।
सर्वतश्चारयंश्चक्षुर्भव आस्ते सहोमया ॥१७॥

śrī-śuka uvāca
iti bruvāṇo bhagavāṁs
tatraivāntaradhīyata
sarvataś cāryaṁś cakṣur
bhava āste sahomayā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *bruvāṇaḥ*—while speaking; *bhagavān*—Lord Viṣṇu, the Supreme Personality of Godhead; *tatra*—there; *eva*—immediately; *antaradhīyata*—disappeared from the vision of Lord Śiva and his associates; *sarvataḥ*—everywhere; *cārayan*—moving; *cakṣuḥ*—the eyes; *bhavaḥ*—Lord Śiva; *āste*—remained; *saha-umayā*—with his wife, Umā.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disap-

peared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

TEXT 18

ततो ददर्शोपवने वरस्त्रियं
विचित्रपुष्पारुणपल्लवद्रुमे ।
विक्रीडतीं कन्दुकलीलया लसद्-
दुकूलपर्यस्तनितम्बमेखलाम् ॥१८॥

tato dadarśopavane vara-striyaṁ
vicitra-puṣpāruṇa-pallava-drume
vikrīḍatīṁ kanduka-līlayā lasad-
dukūla-paryasta-nitamba-mekhalām

tataḥ—thereafter; *dadarśa*—Lord Śiva saw; *upavane*—in a nice forest; *vara-striyam*—a very beautiful woman; *vicitra*—of many varieties; *puṣpa*—flowers; *aruṇa*—pink; *pallava*—leaves; *drume*—in the midst of the trees; *vikrīḍatīm*—engaged in playing; *kanduka*—with a ball; *līlayā*—by pastimes of playing; *lasat*—shining; *dukūla*—by a sari; *paryasta*—covered; *nitamba*—on her hips; *mekhalām*—dressed with a belt.

TRANSLATION

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TEXT 19

आवर्तनोद्वर्तनकम्पितस्तन-
प्रकृष्टहारोरुभरैः पदे पदे ।
प्रभज्यमानामिव मध्यतश्चलत्-
पदप्रवालं नयतीं ततस्ततः ॥१९॥

āvartanodvartana-kampita-stana-
prakṛṣṭa-hāroru-bharaiḥ pade pade
prabhajyamānām iva madhyataś calat-
pada-pravālaṁ nayatīṁ tatas tataḥ

āvartana—by the falling down; *udvartana*—and springing up; *kampita*—trembling; *stana*—of the two breasts; *prakṛṣṭa*—beautiful; *hāra*—and of garlands; *uru-bharaiḥ*—because of the heavy load; *pade pade*—at every step; *prabhajyamānām iva*—as if breaking; *madhyataḥ*—in the middle portion of the body; *calat*—moving like that; *pada-pravālam*—feet reddish like coral; *nayatīm*—moving; *tataḥ tataḥ*—here and there.

TRANSLATION

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.

TEXT 20

दिक्षु भ्रमत्कन्दुकचापलैर्भृशं
प्रोद्विग्नतारायतलोललोचनाम् ।
स्वकर्णविभ्राजितकुण्डलोल्लसत्-
कपोलनीलालकमण्डितानाम् ॥२०॥

dikṣu bhramat-kanduka-cāpalair bhṛśaṁ
prodvigna-tārāyata-lola-locanām
sva-karṇa-vibhrājita-kuṇḍalollasat-
kapola-nīlālaka-maṇḍitānanām

dikṣu—in all directions; *bhramat*—moving; *kanduka*—of the ball; *cāpalaiḥ*—restlessness; *bhṛśam*—now and then; *prodvigna*—full of anxieties; *tāra*—eyes; *āyata*—broad; *lola*—restless; *locanām*—with such eyes; *sva-karṇa*—on Her own two ears; *vibhrājita*—illuminating;

kuṇḍala—earrings; *ullasat*—shining; *kapola*—cheeks; *nīla*—bluish; *alaka*—with hair; *maṇḍita*—was decorated; *ānanām*—face.

TRANSLATION

The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

TEXT 21

श्लथद् दुकूलं कबरीं च विच्युतां
सन्नह्यतीं वामकरेण वल्गुना ।
विनिघ्नतीमन्यकरेण कन्दुकं
विमोहयन्तीं जगदात्ममायया ॥२१॥

ślathad dukūlaṁ kabarīṁ ca vicyutāṁ
sannahyatīṁ vāma-kareṇa valgunā
vinighnatīm anya-kareṇa kandukaṁ
vimohayantīṁ jagad-ātma-māyayā

ślathat—slipping or slackening; *dukūlam*—the sari; *kabarīm ca*—and the hair on the head; *vicyutām*—being slackened and scattered; *sannahyatīm*—trying to bind; *vāma-kareṇa*—with the left hand; *valgunā*—very beautifully attractive; *vinighnatīm*—striking; *anya-kareṇa*—with the right hand; *kandukam*—the ball; *vimohayantīm*—in this way captivating everyone; *jagat*—the whole world; *ātma-māyayā*—by the spiritual potency, the internal energy.

TRANSLATION

As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the

Supreme Lord, by His internal potency, in this way captivated everyone.

PURPORT

In *Bhagavad-gītā* (7.14) it is said, *daivī hy eṣā guṇa-mayī mama māyā duratyayā:* the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord Śambhu (Śiva) was not to be captivated by the external potency, but because Lord Viṣṇu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Viṣṇu can captivate anyone, even such a strong personality as Lord Śambhu.

TEXT 22

तां वीक्ष्य देव इति कन्दुकलीलयेषद्-
व्रीडास्फुटस्मितविसृष्टकटाक्षमुष्टः ।
स्त्रीप्रेक्षणप्रतिसमीक्षणविह्वलात्मा
नात्मानमन्तिक उमां स्वगणांश्च वेद ॥२२॥

tāṁ vīkṣya deva iti kanduka-līlayeṣad-
vrīḍāsphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭaḥ
strī-prekṣaṇa-pratisamīkṣaṇa-vihvalātmā
nātmānam antika umāṁ sva-gaṇāṁś ca veda

tām—Her; *vīkṣya*—after observing; *devaḥ*—Lord Śambhu; *iti*—in this way; *kanduka-līlayā*—by playing with the ball; *īṣat*—slight; *vrīḍā*—by bashfulness; *asphuṭa*—not very distinct; *smita*—with smiling; *visṛṣṭa*—sent; *kaṭākṣa-muṣṭaḥ*—defeated by the glances; *strī-prekṣaṇa*—by glancing at that beautiful woman; *pratisamīkṣaṇa*—and by constantly being watched by Her; *vihvala-ātmā*—whose mind was agitated; *na*—not; *ātmānam*—himself; *antike*—(situated) nearby; *umām*—his wife, mother Umā; *sva-gaṇān ca*—and his associates; *veda*—Lord Śiva could understand.

TRANSLATION

While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashful-

ness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

PURPORT

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Śiva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Śiva and the beautiful woman, even though Umā and Lord Śiva's associates were by Lord Śiva's side. Such is the attraction between man and woman in the material world. Lord Śiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Viṣṇu. Ṛṣabhadeva thus explains the nature of lusty attraction:

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.'" (*Bhāg.* 5.5.8) When a man and woman exchange feelings of lust, both of them are victimized, and thus they are bound to this material world in various ways.

TEXT 23

तस्याः कराग्रात् स तु कन्दुको यदा
गतो विदूरं तमनुव्रजत्स्त्रियाः ।
वासः सखत्रं लघु मारुतोऽहरद्
भवस्य देवस्य किलानुपश्यतः ॥२३॥

tasyāḥ karāgrāt sa tu kanduko yadā
gato vidūraṁ tam anuvrajat-striyāḥ
vāsaḥ sasūtraṁ laghu māruto 'harad
bhavasya devasya kilānupaśyataḥ

tasyāḥ—of the beautiful woman; *kara-agrāt*—from the hand; *saḥ*—that; *tu*—but; *kandukaḥ*—the ball; *yadā*—when; *gataḥ*—had gone; *vidūram*—far off; *tam*—that ball; *anuvrajat*—began to follow; *striyāḥ*—of that woman; *vāsaḥ*—the covering dress; *sa-sūtram*—with the belt; *laghu*—because of being very fine; *mārutaḥ*—the breeze; *aharat*—blew away; *bhavasya*—while Lord Śiva; *devasya*—the chief demigod; *kila*—indeed; *anupaśyataḥ*—was always looking.

TRANSLATION

When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

TEXT 24

एवं तां रुचिरापाङ्गीं दर्शनीयां मनोरमाम् ।
दृष्ट्वा तस्यां मनश्चक्रे विषज्जन्त्यां भवः किल ॥२४॥

evaṁ tāṁ rucirāpāṅgīṁ
darśanīyāṁ manoramām
dṛṣṭvā tasyāṁ manaś cakre
viṣajjantyāṁ bhavaḥ kila

evam—in this way; *tām*—Her; *rucira-apāṅgīm*—possessing all attractive features; *darśanīyām*—pleasing to see; *manoramām*—beautifully formed; *dṛṣṭvā*—seeing; *tasyām*—upon Her; *manaḥ cakre*—thought; *viṣajjantyām*—to be attracted by him; *bhavaḥ*—Lord Śiva; *kila*—indeed.

TRANSLATION

Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him.

Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

PURPORT

Lord Śiva was observing every part of the woman's body, and She was also glancing at him with restless eyes. Thus Śiva thought that She was also attracted to him, and now he wanted to touch Her.

TEXT 25

तयापहृतविज्ञानस्तत्कृतस्मरविह्वलः ।
भवान्या अपि पश्यन्त्या गतह्रीस्तत्पदं ययौ ॥२५॥

tayāpahṛta-vijñānas
tat-kṛta-smara-vihvalaḥ
bhavānyā api paśyantyā
gata-hrīs tat-padaṁ yayau

tayā—by Her; *apahṛta*—taken away; *vijñānaḥ*—good sense; *tat-kṛta*—done by Her; *smara*—by the smiling; *vihvalaḥ*—having become mad for Her; *bhavānyāḥ*—while Bhavānī, the wife of Lord Śiva; *api*—although; *paśyantyāḥ*—was seeing all these incidents; *gata-hrīḥ*—bereft of all shame; *tat-padam*—to the place where She was situated; *yayau*—went.

TRANSLATION

Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.

TEXT 26

सा तमायान्तमालोक्य विवस्त्रा व्रीडिता भृशम्।
निलीयमाना वृक्षेषु हसन्ती नान्वतिष्ठत ॥२६॥

sā tam āyāntam ālokya
vivastrā vrīḍitā bhṛśam

nilīyamānā vṛkṣeṣu
hasantī nānvatiṣṭhata

sā—that woman; *tam*—Lord Śiva; *āyāntam*—who was coming near; *ālokya*—seeing; *vivastrā*—She was naked; *vrīḍitā*—very bashful; *bhṛśam*—so much; *nilīyamānā*—was hiding; *vṛkṣeṣu*—among the trees; *hasantī*—smiling; *na*—not; *anvatiṣṭhata*—stood in one place.

TRANSLATION

The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

TEXT 27

तामन्वगच्छद् भगवान् भवः प्रमुषितेन्द्रियः ।
कामस्य च वशं नीतः करेणुमिव यूथपः ॥२७॥

tām anvagacchad bhagavān
bhavaḥ pramuṣitendriyaḥ
kāmasya ca vaśaṁ nītaḥ
kareṇum iva yūthapaḥ

tām—Her; *anvagacchat*—followed; *bhagavān*—Lord Śiva; *bhavaḥ*—known as Bhava; *pramuṣita-indriyaḥ*—whose senses were agitated; *kāmasya*—of lusty desires; *ca*—and; *vaśam*—victimized; *nītaḥ*—having become; *kareṇum*—a female elephant; *iva*—just as; *yūthapaḥ*—a male elephant.

TRANSLATION

His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

TEXT 28

सोऽनुव्रज्यातिवेगेन गृहीत्वानिच्छतीं स्त्रियम् ।
केशबन्ध उपानीय बाहुभ्यां परिषस्वजे ॥२८॥

so 'nuvrajyātivegena
gṛhītvānicchatīṁ striyam
keśa-bandha upānīya
bāhubhyāṁ pariṣasvaje

saḥ—Lord Śiva; *anuvrajya*—following Her; *ati-vegena*—with great speed; *gṛhītvā*—catching; *anicchatīm*—although She was not willing to be caught; *striyam*—the woman; *keśa-bandhe*—on the cluster of hair; *upānīya*—dragging Her near; *bāhubhyām*—with his arms; *pariṣasvaje*—embraced Her.

TRANSLATION

After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

TEXTS 29–30

सोपगूढा भगवता करिणा करिणी यथा ।
इतस्ततः प्रसर्पन्ती विप्रकीर्णशिरोरुहा ॥२९॥
आत्मानं मोचयित्वाङ्ग सुरर्षभभुजान्तरात् ।
प्राद्रवत्सा पृथुश्रोणी माया देवविनिर्मिता ॥३०॥

sopagūḍhā bhagavatā
kariṇā kariṇī yathā
itas tataḥ prasarpantī
viprakīrṇa-śiroruhā

ātmānaṁ mocayitvāṅga
surarṣabha-bhujāntarāt
prādravat sā pṛthu-śroṇī
māyā deva-vinirmitā

sā—the woman; *upagūḍhā*—being captured and embraced; *bhagavatā*—by Lord Śiva; *kariṇā*—by a male elephant; *kariṇī*—a she-elephant; *yathā*—as; *itaḥ tataḥ*—here and there; *prasarpantī*—swirling

like a snake; *viprakīrṇa*—scattered; *śiroruhā*—all the hair on Her head; *ātmānam*—Herself; *mocayitvā*—releasing; *aṅga*—O King; *sura-ṛṣabha*—of the best of the demigods (Lord Śiva); *bhuja-antarāt*—from the entanglement in the midst of the arms; *prādravat*—began to run very fast; *sā*—She; *pṛthu-śroṇī*—bearing very large hips; *māyā*—internal potency; *deva-vinirmitā*—exhibited by the Supreme Personality of Godhead.

TRANSLATION

Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva's arms and ran away.

TEXT 31

तस्यासौ पदवीं रुद्रो विष्णोरद्भुतकर्मणः ।
प्रत्यपद्यत कामेन वैरिणेव विनिर्जितः ॥३१॥

tasyāsau padavīṁ rudro
viṣṇor adbhuta-karmaṇaḥ
pratyapadyata kāmena
vairiṇeva vinirjitaḥ

tasya—of He who is the Supreme Lord; *asau*—Lord Śiva; *padavīm*—the place; *rudraḥ*—Lord Śiva; *viṣṇoḥ*—of Lord Viṣṇu; *adbhuta-karmaṇaḥ*—of He who acts very wonderfully; *pratyapadyata*—began to follow; *kāmena*—by lusty desire; *vairiṇā iva*—as if by an enemy; *vinirjitaḥ*—being harassed.

TRANSLATION

As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.

PURPORT

Lord Śiva cannot be victimized by *māyā*. Therefore it is to be understood that Lord Śiva was being thus harassed by Lord Viṣṇu's internal potency. Lord Viṣṇu can perform many wonderful activities through His various potencies.

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(*Śvetāśvatara Upaniṣad* 6.8)

The Supreme Lord has various potencies, by which He can act very efficiently. To do anything expertly, He doesn't even need to contemplate. Since Lord Śiva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Viṣṇu Himself.

TEXT 32

तस्यानुधावतो रेतश्चस्कन्दामोघरेतसः ।
शुष्मिणो यूथपस्येव वासितामनुधावतः ॥३२॥

tasyānudhāvato retaś
caskandāmogha-retasaḥ
śuṣmiṇo yūthapasyeva
vāsitām anudhāvataḥ

tasya—of him (Lord Śiva); *anudhāvataḥ*—who was following; *retaḥ*—the semen; *caskanda*—discharged; *amogha-retasaḥ*—of that person whose discharge of semen never goes in vain; *śuṣmiṇaḥ*—mad; *yūthapasya*—of a male elephant; *iva*—just like; *vāsitām*—to a female elephant able to conceive pregnancy; *anudhāvataḥ*—following.

TRANSLATION

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

TEXT 33

यत्र यत्रापतन्मह्यां रेतस्तस्य महात्मनः ।
तानि रूप्यस्य हेम्नश्च क्षेत्राण्यासन्महीपते ॥३३॥

yatra yatrāpatan mahyāṁ
retas tasya mahātmanaḥ
tāni rūpyasya hemnaś ca
kṣetrāṇy āsan mahī-pate

yatra—wherever; *yatra*—and wherever; *apatat*—fell; *mahyām*—on the surface of the world; *retaḥ*—the semen; *tasya*—of him; *mahā-ātmanaḥ*—of the great personality (Lord Śiva); *tāni*—all those places; *rūpyasya*—of silver; *hemnaḥ*—of gold; *ca*—and; *kṣetrāni*—mines; *āsan*—became; *mahī-pate*—O King.

TRANSLATION

O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that those who seek gold and silver can worship Lord Śiva for material opulences. Lord Śiva lives under a bael tree and does not even construct a house in which to dwell, but although he is apparently poverty-stricken, his devotees are sometimes opulently endowed with large quantities of silver and gold. Parīkṣit Mahārāja later asks about this, and Śukadeva Gosvāmī replies.

TEXT 34

सरित्सरःसु शैलेषु वनेषूपवनेषु च ।
यत्र क्व चासन्नृषयस्तत्र संनिहितो हरः ॥३४॥

sarit-saraḥsu śaileṣu
vaneṣūpavaneṣu ca
yatra kva cāsann ṛṣayas
tatra sannihito haraḥ

sarit—near the shores of the rivers; *saraḥsu*—and near the lakes; *śaileṣu*—near the mountains; *vaneṣu*—in the forests; *upavaneṣu*—in the gardens or small forests; *ca*—also; *yatra*—wherever; *kva*—anywhere; *ca*—also; *āsan*—were existing; *ṛṣayaḥ*—great sages; *tatra*—there; *sannihitaḥ*—was present; *haraḥ*—Lord Śiva.

TRANSLATION

Following Mohinī, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Mohinī-mūrti dragged Lord Śiva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Śiva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The *śāstras* enjoin:

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

"One should not stay in a solitary place with a woman, even if she be his mother, sister or daughter, for the senses are so uncontrollably powerful that in the presence of a woman one may become agitated, even if he is very learned and advanced." (*Bhāg.* 9.19.17)

TEXT 35

स्कन्ने रेतसि सोऽपश्यदात्मानं देवमायया ।
जडीकृतं नृपश्रेष्ठ संन्यवर्तत कश्मलात् ॥३५॥

skanne retasi so 'paśyad
ātmānaṁ deva-māyayā

jaḍīkṛtaṁ nṛpa-śreṣṭha
sannyavartata kaśmalāt

skanne—when fully discharged; *retasi*—the semen; *saḥ*—Lord Śiva; *apaśyat*—saw; *ātmānam*—his own self; *deva-māyayā*—by the *māyā* of the Supreme Personality of Godhead; *jaḍīkṛtam*—had become victimized as a fool; *nṛpa-śreṣṭha*—O best of kings (Mahārāja Parīkṣit); *sannyavartata*—restrained himself further; *kaśmalāt*—from illusion.

TRANSLATION

O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

PURPORT

Once one is agitated by lusty desires upon seeing a woman, those desires increase more and more, but when semen is discharged in the act of sex, the lusty desires diminish. The same principle acted upon Lord Śiva. He was allured by the beautiful woman Mohinī-mūrti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a *brahmacārī*, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (*yan maithunādi-gṛhamedhi-sukham*). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.

TEXT 36

अथावगतमाहात्म्य आत्मनो जगदात्मनः ।
अपरिज्ञेयवीर्यस्य न मेने तदुहाद्भुतम् ॥३६॥

athāvagata-māhātmya
ātmano jagad-ātmanaḥ

aparijñeya-vīryasya
na mene tad u hādbhutam

atha—thus; *avagata*—being fully convinced about; *māhātmyaḥ*—the greatness; *ātmanaḥ*—of himself; *jagat-ātmanaḥ*—and of the Supreme Personality of Godhead; *aparijñeya-vīryasya*—who has unlimited potency; *na*—not; *mene*—did consider; *tat*—the miraculous activities of the Supreme Personality of Godhead in bewildering him; *u ha*—certainly; *adbhutam*—as wonderful.

TRANSLATION

Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

PURPORT

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In *Bhagavad-gītā* (7.7) the Lord says, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conqueror of wealth, there is no truth superior to Me." No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in *Caitanya-caritāmṛta* (*Ādi* 5.142), *ekale īśvara kṛṣṇa, āra saba bhṛtya.* The Supreme Personality of Godhead, Kṛṣṇa, is the only master of everyone, including even Lord Śiva, what to speak of others. Lord Śiva was already aware of the supreme power of Lord Viṣṇu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.

TEXT 37

तमविक्लवमव्रीडमालक्ष्य मधुसूदनः ।
उवाच परमप्रीतो बिभ्रत्स्वां पौरुषीं तनुम् ॥३७॥

tam aviklavam avrīḍam
ālakṣya madhusūdanaḥ

uvāca parama-prīto
bibhrat svāṁ pauruṣīṁ tanum

tam—him (Lord Śiva); *aviklavam*—without being agitated by the incident that had taken place; *avrīḍam*—without being ashamed; *ālakṣya*—seeing; *madhu-sūdanaḥ*—the Supreme Personality of Godhead, who is known as Madhusūdana, the killer of the demon Madhu; *uvāca*—said; *parama-prītaḥ*—being very pleased; *bibhrat*—assuming; *svām*—His own; *pauruṣīm*—original; *tanum*—form.

TRANSLATION

Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

PURPORT

Although Lord Śiva was aghast at the potency of Lord Viṣṇu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Viṣṇu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone's heart. Indeed, the Lord says in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Śiva is never defeated by anyone, when defeated by Lord Viṣṇu he felt proud that he had such an exalted and powerful master.

TEXT 38

श्रीभगवानुवाच

दिष्ट्या त्वं विबुधश्रेष्ठ स्वां निष्ठामात्मना स्थितः ।
यन्मे स्त्रीरूपया स्वैरं मोहितोऽप्यङ्ग मायया ॥३८॥

śrī-bhagavān uvāca
diṣṭyā tvaṁ vibudha-śreṣṭha
svāṁ niṣṭhām ātmanā sthitaḥ

yan me strī-rūpayā svairaṁ
mohito 'py aṅga māyayā

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *diṣṭyā*—all auspiciousness; *tvam*—unto you; *vibudha-śreṣṭha*—O best of all the demigods; *svām*—in your own; *niṣṭhām*—fixed situation; *ātmanā*—of your own self; *sthitaḥ*—you are situated; *yat*—as; *me*—Mine; *strī-rūpayā*—appearance like a woman; *svairam*—sufficiently; *mohitaḥ*—enchanted; *api*—in spite of; *aṅga*—O Lord Śiva; *māyayā*—by My potency.

TRANSLATION

The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.

PURPORT

Since Lord Śiva is the best of the demigods, he is the best of all devotees (*vaiṣṇavānāṁ yathā śambhuḥ*). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, "May all good fortune be upon you." When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the devotee's misunderstanding. After being amply harassed by Lord Viṣṇu's potency, Lord Śiva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in *Bhagavad-gītā* (6.22), *yasmin sthito na duḥkhena guruṇāpi vicālyate:* because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Śambhu is one.

TEXT 39

को नु मेऽतितरेन्मायां विषक्तस्त्वदृते पुमान्।
तांस्तान्विसृजतीं भावान्दुस्तरामकृतात्मभिः ॥३९॥

ko nu me 'titaren māyāṁ
viṣaktas tvad-ṛte pumān
tāṁs tān visṛjatīṁ bhāvān
dustarām akṛtātmabhiḥ

kaḥ—what; *nu*—indeed; *me*—My; *atitaret*—can surpass; *māyām*—illusory energy; *viṣaktaḥ*—attached to material sense enjoyment; *tvat-ṛte*—except for you; *pumān*—person; *tān*—such conditions; *tān*—unto the materially attached persons; *visṛjatīm*—in surpassing; *bhāvān*—reactions of material activities; *dustarām*—very difficult to surmount; *akṛta-ātmabhiḥ*—by persons unable to control their senses.

TRANSLATION

My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

PURPORT

Of the three chief demigods—Brahmā, Viṣṇu and Maheśvara—all but Viṣṇu are under the influence of *māyā*. In *Caitanya-caritāmṛta*, they are described as *māyī*, which means "under *māyā's* influence." But even though Lord Śiva associates with *māyā*, he is not influenced. The living entities are affected by *māyā*, but although Lord Śiva apparently associates with *māyā*, he is not affected. In other words, all living entities within this material world except for Lord Śiva are swayed by *māyā*. Lord Śiva is therefore neither *viṣṇu-tattva* nor *jīva-tattva*. He is between the two.

TEXT 40

सेयं गुणमयी माया न त्वामभिभविष्यति ।
मया समेता कालेन कालरूपेण मागशः ॥४०॥

seyaṁ guṇa-mayī māyā
na tvām abhibhaviṣyati

mayā sametā kālena
kāla-rūpeṇa bhāgaśaḥ

sā—that insurmountable; *iyam*—this; *guṇa-mayī*—consisting of the three modes of material nature; *māyā*—illusory energy; *na*—not; *tvām*—you; *abhibhaviṣyati*—will be able to bewilder in the future; *mayā*—with Me; *sametā*—joined; *kālena*—eternal time; *kāla-rūpeṇa*—in the form of time; *bhāgaśaḥ*—with her different parts.

TRANSLATION

The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

PURPORT

When Lord Śiva was present, his wife, Durgā, was also there. Durgā works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* "The material energy [*prakṛti*] works under My direction, O son of Kuntī, and is producing all moving and unmoving beings." *Prakṛti* is Durgā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of *kāla*, time. *Sa īkṣata lokān nu sṛjā. Sa imāl̆ lokān asṛjata.* This is the version of the *Vedas* (*Aitareya Upaniṣad* 1.1.1–2). *Māyā* happens to be the wife of Lord Śiva, and thus Lord Śiva is in association with *māyā*, but Lord Viṣṇu here assures Lord Śiva that this *māyā* will no longer be able to captivate him.

TEXT 41

श्रीशुक उवाच

एवं भगवता राजन् श्रीवत्साङ्केन सत्कृतः ।
आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ ॥४१॥

śrī-śuka uvāca
evaṁ bhagavatā rājan
śrīvatsāṅkena sat-kṛtaḥ
āmantrya taṁ parikramya
sagaṇaḥ svālayaṁ yayau

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *rājan*—O King; *śrīvatsa-aṅkena*—who always carries the mark of Śrīvatsa on His breast; *sat-kṛtaḥ*—being very much applauded; *āmantrya*—taking permission from; *tam*—Him; *parikramya*—circumambulating; *sa-gaṇaḥ*—with his associates; *sva-ālayam*—to his own abode; *yayau*—went back.

TRANSLATION

Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that when Lord Śiva was offering obeisances unto Lord Viṣṇu, Lord Viṣṇu arose and embraced him. Therefore the word *śrīvatsāṅkena* is used here. The mark of Śrīvatsa adorns the chest of Lord Viṣṇu, and therefore when Lord Viṣṇu embraced Lord Śiva while being circumambulated, the Śrīvatsa mark touched Lord Śiva's bosom.

TEXT 42

आत्मांशभूतां तां मायां भवानीं भगवान्भवः ।
संमतामृषिमुख्यानां प्रीत्याचष्टाथ भारत ॥४२॥

ātmāṁśa-bhūtāṁ tāṁ māyāṁ
bhavānīṁ bhagavān bhavaḥ
sammatām ṛṣi-mukhyānāṁ
prītyācaṣṭātha bhārata

ātma-aṁśa-bhūtām—a potency of the Supreme Soul; *tām*—unto her; *māyām*—the illusory energy; *bhavānīm*—who is the wife of Lord Śiva; *bhagavān*—the powerful; *bhavaḥ*—Lord Śiva; *sammatām*—accepted; *ṛṣi-mukhyānām*—by the great sages; *prītyā*—in jubilation; *ācaṣṭa*—began to address; *atha*—then; *bhārata*—O Mahārāja Parīkṣit, descendant of Bharata.

TRANSLATION

O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

TEXT 43

अयि व्यपश्यस्त्वमजस्य मायां
परस्य पुंसः परदेवतायाः ।
अहं कलानामृषभोऽपि मुह्ये
ययावशोऽन्ये किमुतास्वतन्त्राः ॥४३॥

ayi vyapaśyas tvam ajasya māyāṁ
parasya puṁsaḥ para-devatāyāḥ
ahaṁ kalānām ṛṣabho 'pi muhye
yayāvaśo 'nye kim utāsvatantrāḥ

ayi—oh; *vyapaśyaḥ*—have seen; *tvam*—you; *ajasya*—of the unborn; *māyām*—the illusory energy; *parasya puṁsaḥ*—of the Supreme Person; *para-devatāyāḥ*—the Absolute Truth; *aham*—myself; *kalānām*—of plenary portions; *ṛṣabhaḥ*—the chief; *api*—although; *muhye*—became bewildered; *yayā*—by her; *avaśaḥ*—imperceptibly; *anye*—others; *kim uta*—what to speak of; *asvatantrāḥ*—fully dependent on *māyā*.

TRANSLATION

Lord Śiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions

of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā?

TEXT 44

यं मामपृच्छस्त्वमुपेत्य योगात्
समासहस्रान्त उपारतं वै।
स एष साक्षात् पुरुषः पुराणो
न यत्र कालो विशते न वेदः ॥४४॥

yaṁ mām apṛcchas tvam upetya yogāt
samā-sahasrānta upāratam vai
sa eṣa sākṣāt puruṣaḥ purāṇo
na yatra kālo viśate na vedaḥ

yam—about whom; *mām*—from me; *apṛcchaḥ*—inquired; *tvam*—you; *upetya*—coming near me; *yogāt*—from performing mystic *yoga;* *samā*—years; *sahasra-ante*—at the end of one thousand; *upāratam*—ceasing; *vai*—indeed; *saḥ*—He; *eṣaḥ*—here is; *sākṣāt*—directly; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—the original; *na*—not; *yatra*—where; *kālaḥ*—eternal time; *viśate*—can enter; *na*—nor; *vedaḥ*—the *Vedas.*

TRANSLATION

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

PURPORT

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the *Vedas* understand the Supreme Personality of Godhead. This is an indication of the Lord's being omnipotent, omnipresent and omniscient.

TEXT 45

श्रीशुक उवाच

इति तेऽभिहितस्तात विक्रमः शार्ङ्गधन्वनः ।
सिन्धोर्निर्मथने येन धृतः पृष्ठे महाचलः ॥४५॥

śrī-śuka uvāca
iti te 'bhihitas tāta
vikramaḥ śārṅga-dhanvanaḥ
sindhor nirmathane yena
dhṛtaḥ pṛṣṭhe mahācalaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *te*—unto you; *abhihitaḥ*—explained; *tāta*—my dear King; *vikramaḥ*—prowess; *śārṅga-dhanvanaḥ*—of the Supreme Personality of Godhead, who carries the Śārṅga bow; *sindhoḥ*—of the ocean of milk; *nirmathane*—in the churning; *yena*—by whom; *dhṛtaḥ*—was held; *pṛṣṭhe*—on the back; *mahā-acalaḥ*—the great mountain.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅgadhanvā. I have now described to you His prowess.

TEXT 46

एतन्मुहुः कीर्तयतोऽनुशृण्वतो
न रिष्यते जातु समुद्यमः क्वचित् ।
यदुत्तमश्लोकगुणानुवर्णनं
समस्तसंसारपरिश्रमापहम् ॥४६॥

etan muhuḥ kīrtayato 'nuśṛṇvato
na riṣyate jātu samudyamaḥ kvacit

yad uttamaśloka-guṇānuvarṇanaṁ
samasta-saṁsāra-pariśramāpaham

etat—this narration; *muhuḥ*—constantly; *kīrtayataḥ*—of one who chants; *anuśṛṇvataḥ*—and also hears; *na*—not; *riṣyate*—annihilated; *jātu*—at any time; *samudyamaḥ*—the endeavor; *kvacit*—at any time; *yat*—because; *uttamaśloka*—of the Supreme Personality of Godhead; *guṇa-anuvarṇanam*—describing the transcendental qualities; *samasta*—all; *saṁsāra*—of material existence; *pariśrama*—misery; *apaham*—finishing.

TRANSLATION

The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.

TEXT 47

असदविषयमङ्घ्रिं भावगम्यं प्रपन्ना-
नमृतममरवर्यानाशयत् सिन्धुमथ्यम्।
कपटयुवतिवेषो मोहयन्यः सुरारीं-
स्तमहमुपसृतानां कामपूरं नतोऽस्मि ॥४७॥

asad-aviṣayam aṅghriṁ bhāva-gamyaṁ prapannān
amṛtam amara-varyān āśayat sindhu-mathyam
kapaṭa-yuvati-veṣo mohayan yaḥ surārīṁs
tam aham upasṛtānāṁ kāma-pūraṁ nato 'smi

asat-aviṣayam—not understood by the atheists; *aṅghrim*—unto the lotus feet of the Supreme Personality of Godhead; *bhāva-gamyam*—understood by devotees; *prapannān*—fully surrendered; *amṛtam*—the nectar; *amara-varyān*—only unto the demigods; *āśayat*—gave to drink; *sindhu-mathyam*—produced from the ocean of milk; *kapaṭa-yuvati-veṣaḥ*—appearing as a false young girl; *mohayan*—captivating; *yaḥ*—

He who; *sura-arīn*—the enemies of the demigods; *tam*—unto Him; *aham*—I; *upasṛtānām*—of the devotees; *kāma-pūram*—who fulfills all desires; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

PURPORT

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in *Bhagavad-gītā* (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." This partiality of the Supreme Personality of Godhead is natural. A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. He therefore says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes."

Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Mohinī-mūrti Incarnation Bewilders Lord Śiva."*

CHAPTER THIRTEEN

Description of Future Manus

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvān, is known as Śrāddhadeva. He has ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Tarūṣa, Pṛṣadhra and Vasumān. In this *manvantara*, or reign of Manu, among the demigods are the Ādityas, Vasus, Rudras, Viśvedevas, Maruts, Aśvinī-kumāras and Ṛbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. During this period of Manu, the Supreme Personality of Godhead Viṣṇu appears from the womb of Aditi in His incarnation as the son of Kaśyapa.

In the period of the eighth Manu, the Manu is Sāvarṇi. His sons are headed by Nirmoka, and among the demigods are the Sutapās. Bali, the son of Virocana, is Indra, and Gālava and Paraśurāma are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sārvabhauma, the son of Devaguhya and Sarasvatī.

In the period of the ninth Manu, the Manu is Dakṣa-sāvarṇi. His sons are headed by Bhūtaketu, and among the demigods are the Marīcigarbhas. Adbhuta is Indra, and among the seven sages is Dyutimān. In this period of Manu, the incarnation Ṛṣabha is born of Āyuṣmān and Ambudhārā.

In the period of the tenth Manu, the Manu is Brahma-sāvarṇi. Among his sons is Bhūriṣeṇa, and the seven sages are Haviṣmān and others. Among the demigods are the Suvāsanas, and Śambhu is Indra. The incarnation in this period of Manu is Viṣvaksena, who is a friend of Śambhu and who is born from the womb of Viṣūcī in the house of a *brāhmaṇa* named Viśvasraṣṭā.

In the period of the eleventh Manu, the Manu is Dharma-sāvarṇi, who has ten sons, headed by Satyadharma. Among the demigods are the Vihaṅgamas, Indra is known as Vaidhṛta, and the seven sages are Aruṇa and others. In this *manvantara*, the incarnation is Dharmasetu, who is born of Vaidhṛtā and Āryaka.

In the period of the twelfth Manu, the Manu is Rudra-sāvarṇi, whose sons are headed by Devavān. The demigods are the Haritas and others, Indra is Ṛtadhāmā, and the seven sages are Tapomūrti and others. The incarnation in this *manvantara* is Sudhāmā, or Svadhāmā, who is born from the womb of Sunṛtā. His father's name is Satyasahā.

In the period of the thirteenth Manu, the Manu is Deva-sāvarṇi. Among his sons is Citrasena, the demigods are the Sukarmās and others, Indra is Divaspati, and Nirmoka is among the sages. The *manvantara-avatāra* is Yogeśvara, who is born of Devahotra and Bṛhatī.

In the period of the fourteenth Manu, the Manu is Indra-sāvarṇi. Anong his sons are Uru and Gambhīra, the demigods are the Pavitras and others, Indra is Śuci, and among the sages are Agni and Bāhu. The incarnation of this *manvantara* is known as Bṛhadbhānu. He is born of Satrāyaṇa from the womb of Vitānā.

The total duration of the periods ruled by these Manus is calculated to be one thousand *catur-yugas*, or 4,300,000 times 1,000 years.

TEXT 1

श्रीशुक उवाच

मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः ।
सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु ॥ १ ॥

śrī-śuka uvāca
manur vivasvataḥ putraḥ
śrāddhadeva iti śrutaḥ
saptamo vartamāno yas
tad-apatyāni me śṛṇu

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *manuḥ*—Manu; *vivasvataḥ*—of the sun-god; *putraḥ*—son; *śrāddhadevaḥ*—as

Śrāddhadeva; *iti*—thus; *śrutaḥ*—known, celebrated; *saptamaḥ*—seventh; *vartamānaḥ*—at the present moment; *yaḥ*—he who; *tat*—his; *apatyāni*—children; *me*—from me; *śṛṇu*—just hear.

TRANSLATION

Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

TEXTS 2–3

इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च ।
नरिष्यन्तोऽथ नाभागः सप्तमो दिष्ट उच्यते ॥ २ ॥
तरूषश्च पृषध्रश्च दशमो वसुमान्स्मृतः ।
मनोर्वैवस्वतस्यैते दशपुत्राः परन्तप ॥ ३ ॥

ikṣvākur nabhagaś caiva
dhṛṣṭaḥ śaryātir eva ca
nariṣyanto 'tha nābhāgaḥ
saptamo diṣṭa ucyate

tarūṣaś ca pṛṣadhraś ca
daśamo vasumān smṛtaḥ
manor vaivasvatasyaite
daśa-putrāḥ parantapa

ikṣvākuḥ—Ikṣvāku; *nabhagaḥ*—Nabhaga; *ca*—also; *eva*—indeed; *dhṛṣṭaḥ*—Dhṛṣṭa; *śaryātiḥ*—Śaryāti; *eva*—certainly; *ca*—also; *nariṣyantaḥ*—Nariṣyanta; *atha*—as well as; *nābhāgaḥ*—Nābhāga; *saptamaḥ*—the seventh one; *diṣṭaḥ*—Diṣṭa; *ucyate*—is so celebrated; *tarūṣaḥ ca*—and Tarūṣa; *pṛṣadhraḥ ca*—and Pṛṣadhra; *daśamaḥ*—the tenth one; *vasumān*—Vasumān; *smṛtaḥ*—known; *manoḥ*—of Manu; *vaivasvatasya*—of Vaivasvata; *ete*—all these; *daśa-putrāḥ*—ten sons; *parantapa*—O King.

TRANSLATION

O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

TEXT 4

आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः ।
अश्विनावृभवो राजन्निन्द्रस्तेषां पुरन्दरः ॥ ४ ॥

ādityā vasavo rudrā
viśvedevā marud-gaṇāḥ
aśvināv ṛbhavo rājann
indras teṣāṁ purandaraḥ

ādityāḥ—the Ādityas; *vasavaḥ*—the Vasus; *rudrāḥ*—the Rudras; *viśvedevāḥ*—the Viśvedevas; *marut-gaṇāḥ*—and the Maruts; *aśvinau*—the two Aśvinī brothers; *ṛbhavaḥ*—the Ṛbhus; *rājan*—O King; *indraḥ*—the king of heaven; *teṣām*—of them; *purandaraḥ*—Purandara.

TRANSLATION

In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

TEXT 5

कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः ।
जमदग्निर्भरद्वाज इति सप्तर्षयः स्मृताः ॥ ५ ॥

kaśyapo 'trir vasiṣṭhaś ca
viśvāmitro 'tha gautamaḥ
jamadagnir bharadvāja
iti saptarṣayaḥ smṛtāḥ

kaśyapaḥ—Kaśyapa; *atriḥ*—Atri; *vasiṣṭhaḥ*—Vasiṣṭha; *ca*—and; *viśvāmitraḥ*—Viśvāmitra; *atha*—as well as; *gautamaḥ*—Gautama;

jamadagniḥ—Jamadagni; *bharadvājaḥ*—Bharadvāja; *iti*—thus; *saptaṛṣayaḥ*—the seven sages; *smṛtāḥ*—celebrated.

TRANSLATION

Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

TEXT 6

अत्रापि भगवज्जन्म कश्यपाददितेरभूत् ।
आदित्यानामवरजो विष्णुर्वामनरूपधृक् ॥ ६ ॥

atrāpi bhagavaj-janma
kaśyapād aditer abhūt
ādityānām avarajo
viṣṇur vāmana-rūpa-dhṛk

atra—in this Manu's reign; *api*—certainly; *bhagavat-janma*—appearance of the Supreme Personality of Godhead; *kaśyapāt*—by Kaśyapa Muni; *aditeḥ*—of mother Aditi; *abhūt*—became possible; *ādityānām*—of the Ādityas; *avara-jaḥ*—the youngest; *viṣṇuḥ*—Lord Viṣṇu Himself; *vāmana-rūpa-dhṛk*—appearing as Lord Vāmana.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kaśyapa and His mother Aditi.

TEXT 7

संक्षेपतो मयोक्तानि सप्तमन्वन्तराणि ते ।
भविष्याण्यथ वक्ष्यामि विष्णोः शक्त्यान्वितानि च ॥७॥

saṅkṣepato mayoktāni
sapta-manvantarāṇi te
bhaviṣyāṇy atha vakṣyāmi
viṣṇoḥ śaktyānvitāni ca

saṅkṣepataḥ—in brief; *mayā*—by me; *uktāni*—explained; *sapta*—seven; *manu-antarāṇi*—changes of Manu; *te*—unto you; *bhaviṣyāṇi*—the future Manus; *atha*—also; *vakṣyāmi*—I shall speak; *viṣṇoḥ*—of Lord Viṣṇu; *śaktyā anvitāni*—empowered by the energy; *ca*—also.

TRANSLATION

I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.

TEXT 8

विवस्वतश्च द्वे जाये विश्वकर्मसुते उभे ।
संज्ञा छाया च राजेन्द्र ये प्रागभिहिते तव ॥ ८ ॥

vivasvataś ca dve jāye
viśvakarma-sute ubhe
saṁjñā chāyā ca rājendra
ye prāg abhihite tava

vivasvataḥ—of Vivasvān; *ca*—also; *dve*—two; *jāye*—wives; *viśvakarma-sute*—the two daughters of Viśvakarmā; *ubhe*—both of them; *saṁjñā*—Saṁjñā; *chāyā*—Chāyā; *ca*—and; *rāja-indra*—O King; *ye*—both of whom; *prāk*—before; *abhihite*—described; *tava*—unto you.

TRANSLATION

O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

TEXT 9

तृतीयां वडवामेके तासां संज्ञासुतास्त्रयः ।
यमो यमी श्राद्धदेवश्छायायाश्च सुताञ्छृणु ॥ ९ ॥

tṛtīyāṁ vaḍavām eke
tāsāṁ saṁjñā-sutās trayaḥ

yamo yamī śrāddhadevaś
chāyāyāś ca sutāñ chṛṇu

tṛtīyām—the third wife; *vaḍavām*—Vaḍavā; *eke*—some people; *tāsām*—of all three wives; *saṁjñā-sutāḥ trayaḥ*—three issues of Saṁjñā; *yamaḥ*—one son named Yama; *yamī*—Yamī, a daughter; *śrāddhadevaḥ*—Śrāddhadeva, another son; *chāyāyāḥ*—of Chāyā; *ca*—and; *sutān*—the sons; *śṛṇu*—just hear about.

TRANSLATION

It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children—Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

TEXT 10

सावर्णिस्तपती कन्या भार्या संवरणस्य या ।
शनैश्चरस्तृतीयोऽभूदश्विनौ वडवात्मजौ ॥१०॥

sāvarṇis tapatī kanyā
bhāryā saṁvaraṇasya yā
śanaiścaras tṛtīyo 'bhūd
aśvinau vaḍavātmajau

sāvarṇiḥ—Sāvarṇi; *tapatī*—Tapatī; *kanyā*—the daughter; *bhāryā*—the wife; *saṁvaraṇasya*—of King Saṁvaraṇa; *yā*—she who; *śanaiścaraḥ*—Śanaiścara; *tṛtīyaḥ*—the third issue; *abhūt*—took birth; *aśvinau*—the two Aśvinī-kumāras; *vaḍavā-ātma-jau*—the sons of the wife known as Vaḍavā.

TRANSLATION

Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā's third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

TEXT 11

अष्टमेऽन्तर आयाते सावर्णिर्भविता मनुः ।
निर्मोकविरजस्काद्याः सावर्णितनया नृप ॥११॥

aṣṭame 'ntara āyāte
sāvarṇir bhavitā manuḥ
nirmoka-virajaskādyāḥ
sāvarṇi-tanayā nṛpa

aṣṭame—the eighth; *antare*—Manu's period; *āyāte*—when arrived; *sāvarṇiḥ*—Sāvarṇi; *bhavitā*—will become; *manuḥ*—the eighth Manu; *nirmoka*—Nirmoka; *virajaska-ādyāḥ*—Virajaska and others; *sāvarṇi*—of Sāvarṇi; *tanayāḥ*—the sons; *nṛpa*—O King.

TRANSLATION

O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

PURPORT

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenth-eighth *yuga* of Vaivasvata Manu. Each Manu lives for seventy-one *yugas*, and fourteen such Manus rule in one day of Lord Brahmā. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Śukadeva Gosvāmī, having heard from authorities, foretells that the eighth Manu will be Sāvarṇi and that Nirmoka and Virajaska will be among his sons. *Śāstra* can foretell what will happen millions and millions of years in the future.

TEXT 12

तत्र देवाः सुतपसो विरजा अमृतप्रभाः ।
तेषां विरोचनसुतो बलिरिन्द्रो भविष्यति ॥१२॥

tatra devāḥ sutapaso
virājā amṛtaprabhāḥ

teṣāṁ virocana-suto
balir indro bhaviṣyati

tatra—in that period of Manu; *devāḥ*—the demigods; *sutapasaḥ*—the Sutapās; *virajāḥ*—the Virajas; *amṛtaprabhāḥ*—the Amṛtaprabhas; *teṣām*—of them; *virocana-sutaḥ*—the son of Virocana; *baliḥ*—Mahārāja Bali; *indraḥ*—the king of heaven; *bhaviṣyati*—will become.

TRANSLATION

In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

TEXT 13

दत्त्वेमां याचमानाय विष्णवे यः पदत्रयम् ।
राद्धमिन्द्रपदं हित्वा ततः सिद्धिमवाप्स्यति ॥१३॥

dattvemāṁ yācamānāya
viṣṇave yaḥ pada-trayam
rāddham indra-padaṁ hitvā
tataḥ siddhim avāpsyati

dattvā—giving in charity; *imām*—this entire universe; *yācamānāya*—who was begging from him; *viṣṇave*—unto Lord Viṣṇu; *yaḥ*—Bali Mahārāja; *pada-trayam*—three paces of land; *rāddham*—achieved; *indra-padam*—the post of Indra; *hitvā*—giving up; *tataḥ*—thereafter; *siddhim*—perfection; *avāpsyati*—will achieve.

TRANSLATION

Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali's giving everything to Him, Bali Mahārāja will achieve the perfection of life.

PURPORT

In *Bhagavad-gītā* (7.3) it is stated, *manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye:* out of many millions of people, one may attempt to achieve success in life. This success is explained here. *Rāddham indra-padaṁ hitvā tataḥ siddhim avāpsyati. Siddhi* consists of achieving the favor of Lord Viṣṇu, not the *yoga-siddhis.* The *yoga-siddhis—aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva* and *kāmā-vasāyitā*—are temporary. The ultimate *siddhi* is to achieve the favor of Lord Viṣṇu.

TEXT 14

योऽसौ भगवता बद्धः प्रीतेन सुतले पुनः ।
निवेशितोऽधिके स्वर्गादधुनास्ते स्वराडिव॥१४॥

yo 'sau bhagavatā baddhaḥ
prītena sutale punaḥ
niveśito 'dhike svargād
adhunāste sva-rāḍ iva

yaḥ—Bali Mahārāja; *asau*—he; *bhagavatā*—by the Personality of Godhead; *baddhaḥ*—bound; *prītena*—because of favor; *sutale*—in the kingdom of Sutala; *punaḥ*—again; *niveśitaḥ*—situated; *adhike*—more opulent; *svargāt*—than the heavenly planets; *adhunā*—at the present moment; *āste*—is situated; *sva-rāṭ iva*—equal to the position of Indra.

TRANSLATION

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.

TEXTS 15–16

गालवो दीप्तिमान्रामो द्रोणपुत्रः कृपस्तथा ।
ऋष्यशृङ्गः पितास्माकं भगवान्बादरायणः ॥१५॥

इमे सप्तर्षयस्तत्र भविष्यन्ति स्वयोगतः ।
इदानीमासते राजन् स्वे स्व आश्रममण्डले ॥१६॥

gālavo dīptimān rāmo
droṇa-putraḥ kṛpas tathā
ṛṣyaśṛṅgaḥ pitāsmākaṁ
bhagavān bādarāyaṇaḥ

ime saptarṣayas tatra
bhaviṣyanti sva-yogataḥ
idānīm āsate rājan
sve sva āśrama-maṇḍale

gālavaḥ—Gālava; *dīptimān*—Dīptimān; *rāmaḥ*—Paraśurāma; *droṇa-putraḥ*—the son of Droṇācārya, namely Aśvatthāmā; *kṛpaḥ*—Kṛpācārya; *tathā*—as well; *ṛṣyaśṛṅgaḥ*—Ṛṣyaśṛṅga; *pitā asmākam*—our father; *bhagavān*—the incarnation of Godhead; *bādarāyaṇaḥ*—Vyāsadeva; *ime*—all of them; *sapta-ṛṣayaḥ*—the seven sages; *tatra*—in the eighth *manvantara;* *bhaviṣyanti*—will become; *sva-yogataḥ*—as a result of their service to the Lord; *idānīm*—at the present moment; *āsate*—they are all existing; *rājan*—O King; *sve sve*—in their own; *āśrama-maṇḍale*—different hermitages.

TRANSLATION

O King, during the eighth manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.

TEXT 17

देवगुह्यात्सरस्वत्यां सार्वभौम इति प्रभुः ।
स्थानं पुरन्दराद्भूत्वा बलये दास्यतीश्वरः ॥१७॥

devaguhyāt sarasvatyāṁ
sārvabhauma iti prabhuḥ

sthānaṁ purandarād dhṛtvā
balaye dāsyatīśvaraḥ

devaguhyāt—from His father, Devaguhya; *sarasvatyām*—in the womb of Sarasvatī; *sārvabhaumaḥ*—Sārvabhauma; *iti*—thus; *prabhuḥ*—the master; *sthānam*—place; *purandarāt*—from Lord Indra; *hṛtvā*—taking away by force; *balaye*—unto Bali Mahārāja; *dāsyati*—will give; *īśvaraḥ*—the master.

TRANSLATION

In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.

TEXT 18

नवमो दक्षसावर्णिर्मनुर्वरुणसम्भवः ।
भूतकेतुर्दीप्तकेतुरित्याद्यास्तत्सुता नृप ॥१८॥

navamo dakṣa-sāvarṇir
manur varuṇa-sambhavaḥ
bhūtaketur dīptaketur
ity ādyās tat-sutā nṛpa

navamaḥ—ninth; *dakṣa-sāvarṇiḥ*—Dakṣa-sāvarṇi; *manuḥ*—the Manu; *varuṇa-sambhavaḥ*—born as the son of Varuṇa; *bhūtaketuḥ*—Bhūtaketu; *dīptaketuḥ*—Dīptaketu; *iti*—thus; *ādyāḥ*—and so on; *tat*—his; *sutāḥ*—sons; *nṛpa*—O King.

TRANSLATION

O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.

TEXT 19

पारामरीचिगर्भाद्या देवा इन्द्रोऽद्भुतः स्मृतः ।
द्युतिमत्प्रमुखास्तत्र भविष्यन्त्यृषयस्ततः ॥१९॥

pārā-marīcigarbhādyā
devā indro 'dbhutaḥ smṛtaḥ
dyutimat-pramukhās tatra
bhaviṣyanty ṛṣayas tataḥ

pārā—the Pāras; *marīcigarbha*—the Marīcigarbhas; *ādyāḥ*—like that; *devāḥ*—the demigods; *indraḥ*—the king of heaven; *adbhutaḥ*—Adbhuta; *smṛtaḥ*—known; *dyutimat*—Dyutimān; *pramukhāḥ*—headed by; *tatra*—in that ninth period of Manu; *bhaviṣyanti*—will become; *ṛṣayaḥ*—the seven *ṛṣis*; *tataḥ*—then.

TRANSLATION

In this ninth manvantara, the Pāras and Marīcigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

TEXT 20

आयुष्मतोऽम्बुधारायामृषभो भगवत्कला ।
भविता येन संराद्धां त्रिलोकीं भोक्ष्यतेऽद्भुतः ॥२०॥

āyuṣmato 'mbudhārāyām
ṛṣabho bhagavat-kalā
bhavitā yena saṁrāddhāṁ
tri-lokīṁ bhokṣyate 'dbhutaḥ

āyuṣmataḥ—of the father, Āyuṣmān; *ambudhārāyām*—in the womb of the mother, Ambudhārā; *ṛṣabhaḥ*—Ṛṣabha; *bhagavat-kalā*—a partial incarnation of the Supreme Personality of Godhead; *bhavitā*—will be; *yena*—by whom; *saṁrāddhām*—all-opulent; *tri-lokīm*—the three worlds; *bhokṣyate*—will enjoy; *adbhutaḥ*—the Indra of the name Adbhuta.

TRANSLATION

Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

TEXT 21

दशमो ब्रह्मसावर्णिरुपश्लोकसुतो मनुः ।
तत्सुता भूरिषेणाद्या हविष्मत्प्रमुखा द्विजाः ॥२१॥

daśamo brahma-sāvarṇir
upaśloka-suto manuḥ
tat-sutā bhūriṣeṇādyā
haviṣmat pramukhā dvijāḥ

daśamaḥ—the tenth Manu; *brahma-sāvarṇiḥ*—Brahma-sāvarṇi; *upaśloka-sutaḥ*—born of Upaśloka; *manuḥ*—will be Manu; *tat-sutāḥ*—his sons; *bhūriṣeṇa-ādyāḥ*—Bhūriṣeṇa and others; *haviṣmat*—Haviṣmān; *pramukhāḥ*—headed by; *dvijāḥ*—the seven sages.

TRANSLATION

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviṣmān will be the seven sages.

TEXT 22

हविष्मान्सुकृतः सत्यो जयो मूर्तिस्तदा द्विजाः ।
सुवासनविरुद्धाद्या देवाः शम्भुः सुरेश्वरः ॥२२॥

haviṣmān sukṛtaḥ satyo
jayo mūrtis tadā dvijāḥ
suvāsana-viruddhādyā
devāḥ śambhuḥ sureśvaraḥ

haviṣmān—Haviṣmān; *sukṛtaḥ*—Sukṛta; *satyaḥ*—Satya; *jayaḥ*—Jaya; *mūrtiḥ*—Mūrti; *tadā*—at that time; *dvijāḥ*—the seven sages;

suvāsana—the Suvāsanas; *viruddha*—the Viruddhas; *ādyāḥ*—and so on; *devāḥ*—the demigods; *śambhuḥ*—Śambhu; *sura-īśvaraḥ*—Indra, king of the demigods.

TRANSLATION

Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

TEXT 23

विष्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति ।
जातः स्वांशेन भगवान्गृहे विश्वसृजो विभुः ॥२३॥

viṣvakseno viṣūcyāṁ tu
śambhoḥ sakhyaṁ kariṣyati
jātaḥ svāṁśena bhagavān
gṛhe viśvasṛjo vibhuḥ

viṣvaksenaḥ—Viṣvaksena; *viṣūcyām*—in the womb of Viṣūcī; *tu*—then; *śambhoḥ*—of Śambhu; *sakhyam*—friendship; *kariṣyati*—will create; *jātaḥ*—being born; *sva-aṁśena*—by a plenary portion; *bhagavān*—the Supreme Personality of Godhead; *gṛhe*—in the home; *viśvasṛjaḥ*—of Viśvasraṣṭā; *vibhuḥ*—the supremely powerful Lord.

TRANSLATION

In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viṣūcī as the incarnation known as Viṣvaksena. He will make friends with Śambhu.

TEXT 24

मनुर्वै धर्मसावर्णिरेकादशम आत्मवान् ।
अनागतास्तत्सुताश्च सत्यधर्मादयो दश ॥२४॥

manur vai dharma-sāvarṇir
ekādaśama ātmavān

anāgatās tat-sutāś ca
satyadharmādayo daśa

manuḥ—the Manu; *vai*—indeed; *dharma-sāvarṇiḥ*—Dharma-sāvarṇi; *ekādaśamaḥ*—eleventh; *ātmavān*—the controller of the senses; *anāgatāḥ*—will come in the future; *tat*—his; *sutāḥ*—sons; *ca*—and; *satyadharma-ādayaḥ*—Satyadharma and others; *daśa*—ten.

TRANSLATION

In the eleventh manvantara, the Manu will be Dharma-sāvarṇi, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

TEXT 25

विहङ्गमाः कामगमा निर्वाणरुचयः सुराः ।
इन्द्रश्च वैधृतस्तेषामृषयश्चारुणादयः ॥२५॥

vihaṅgamāḥ kāmagamā
nirvāṇarucayaḥ surāḥ
indraś ca vaidhṛtas teṣām
ṛṣayaś cāruṇādayaḥ

vihaṅgamāḥ—the Vihaṅgamas; *kāmagamāḥ*—the Kāmagamas; *nirvāṇarucayaḥ*—the Nirvāṇarucis; *surāḥ*—the demigods; *indraḥ*—the king of heaven, Indra; *ca*—also; *vaidhṛtaḥ*—Vaidhṛta; *teṣām*—of them; *ṛṣayaḥ*—the seven sages; *ca*—also; *aruṇa-ādayaḥ*—headed by Aruṇa.

TRANSLATION

The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

TEXT 26

आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः ।
वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति ॥२६॥

āryakasya sutas tatra
dharmasetur iti smṛtaḥ
vaidhṛtāyāṁ harer aṁśas
tri-lokīṁ dhārayiṣyati

āryakasya—of Āryaka; *sutaḥ*—the son; *tatra*—in that period (the eleventh *manvantara*); *dharmasetuḥ*—Dharmasetu; *iti*—thus; *smṛtaḥ*—celebrated; *vaidhṛtāyām*—from the mother, Vaidhṛtā; *hareḥ*—of the Supreme Personality of Godhead; *aṁśaḥ*—a partial incarnation; *tri-lokīm*—the three worlds; *dhārayiṣyati*—will rule.

TRANSLATION

The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.

TEXT 27

भविता रुद्रसावर्णी राजन्द्वादशमो मनुः ।
देववानुपदेवश्च देवश्रेष्ठादयः सुताः ॥२७॥

bhavitā rudra-sāvarṇī
rājan dvādaśamo manuḥ
devavān upadevaś ca
devaśreṣṭhādayaḥ sutāḥ

bhavitā—will appear; *rudra-sāvarṇiḥ*—Rudra-sāvarṇi; *rājan*—O King; *dvādaśamaḥ*—the twelfth; *manuḥ*—Manu; *devavān*—Devavān; *upadevaḥ*—Upadeva; *ca*—and; *devaśreṣṭha*—Devaśreṣṭha; *ādayaḥ*—such persons; *sutāḥ*—sons of the Manu.

TRANSLATION

O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

TEXT 28

ऋतधामा च तत्रेन्द्रो देवाश्च हरितादयः ।
ऋषयश्च तपोमूर्तिस्तपस्व्याग्नीध्रकादयः ॥२८॥

ṛtadhāmā ca tatrendro
devāś ca haritādayaḥ
ṛṣayaś ca tapomūrtis
tapasvy āgnīdhrakādayaḥ

ṛtadhāmā—Ṛtadhāmā; *ca*—also; *tatra*—in that period; *indraḥ*—the king of heaven; *devāḥ*—the demigods; *ca*—and; *harita-ādayaḥ*—headed by the Haritas; *ṛṣayaḥ ca*—and the seven sages; *tapomūrtiḥ*—Tapomūrti; *tapasvī*—Tapasvī; *āgnīdhraka*—Āgnīdhraka; *ādayaḥ*—and so on.

TRANSLATION

In this manvantara, the name of Indra will be Ṛtadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhraka.

TEXT 29

स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ।
अन्तरं सत्यसहसः सुनृतायाः सुतो विभुः ॥२९॥

svadhāmākhyo harer aṁśaḥ
sādhayiṣyati tan-manoḥ
antaraṁ satyasahasaḥ
sunṛtāyāḥ suto vibhuḥ

svadhāmā-ākhyaḥ—Svadhāmā; *hareḥ aṁśaḥ*—a partial incarnation of the Supreme Personality of Godhead; *sādhayiṣyati*—will rule; *tat-manoḥ*—of that Manu; *antaram*—the *manvantara; satyasahasaḥ*—of Satyasahā; *sunṛtāyāḥ*—of Sunṛtā; *sutaḥ*—the son; *vibhuḥ*—most powerful.

TRANSLATION

From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

TEXT 30

मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान् ।
चित्रसेनविचित्राद्या देवसावर्णिदेहजाः ॥३०॥

manus trayodaśo bhāvyo
deva-sāvarṇir ātmavān
citrasena-vicitrādyā
deva-sāvarṇi-dehajāḥ

manuḥ—the Manu; *trayodaśaḥ*—thirteenth; *bhāvyaḥ*—will become; *deva-sāvarṇiḥ*—Deva-sāvarṇi; *ātmavān*—well advanced in spiritual knowledge; *citrasena*—Citrasena; *vicitra-ādyāḥ*—and others, like Vicitra; *deva-sāvarṇi*—of Deva-sāvarṇi; *deha-jāḥ*—sons.

TRANSLATION

The thirteenth Manu will be named Deva-sāvarṇi, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

TEXT 31

देवाः सुकर्मसुत्रामसंज्ञा इन्द्रो दिवस्पतिः ।
निर्मोकतत्त्वदर्शाद्या भविष्यन्त्यृषयस्तदा ॥३१॥

devāḥ sukarma-sutrāma-
saṁjñā indro divaspatiḥ
nirmoka-tattvadarśādyā
bhaviṣyanty ṛṣayas tadā

devāḥ—the demigods; *sukarma*—the Sukarmās; *sutrāma-saṁjñāḥ*—and the Sutrāmas; *indraḥ*—the king of heaven; *divaspatiḥ*—Divaspati;

nirmoka—Nirmoka; *tattvadarśa-ādyāḥ*—and others, like Tattvadarśa; *bhaviṣyanti*—will become; *ṛṣayaḥ*—the seven sages; *tadā*—at that time.

TRANSLATION

In the thirteenth manvantara, the Sukarmās and Sutrāmās will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

TEXT 32

देवहोत्रस्य तनय उपहर्ता दिवस्पतेः ।
योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति ॥३२॥

devahotrasya tanaya
upahartā divaspateḥ
yogeśvaro harer aṁśo
bṛhatyāṁ sambhaviṣyati

devahotrasya—of Devahotra; *tanayaḥ*—the son; *upahartā*—the benefactor; *divaspateḥ*—of Divaspati, the Indra at that time; *yoga-īśvaraḥ*—Yogeśvara, the master of mystic powers; *hareḥ aṁśaḥ*—a partial representation of the Supreme Personality of Godhead; *bṛhatyām*—in the womb of his mother, Bṛhatī; *sambhaviṣyati*—will appear.

TRANSLATION

The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati.

TEXT 33

मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति ।
उरुगम्भीरबुद्धाद्या इन्द्रसावर्णिवीर्यजाः ॥३३॥

manur vā indra-sāvarṇiś
caturdaśama eṣyati

uru-gambhīra-budhādyā
indra-sāvarṇi-vīryajāḥ

manuḥ—the Manu; *vā*—either; *indra-sāvarṇiḥ*—Indra-sāvarṇi; *caturdaśamaḥ*—fourteenth; *eṣyati*—will become; *uru*—Uru; *gambhīra*—Gambhīra; *budha-ādyāḥ*—and others, such as Budha; *indra-sāvarṇi*—of Indra-sāvarṇi; *vīrya-jāḥ*—born of the semen.

TRANSLATION

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

TEXT 34

पवित्राश्चाक्षुषा देवाः शुचिरिन्द्रो भविष्यति ।
अग्निर्बाहुः शुचिः शुद्धो मागधाद्यास्तपस्विनः ॥३४॥

pavitrāś cākṣuṣā devāḥ
śucir indro bhaviṣyati
agnir bāhuḥ śuciḥ śuddho
māgadhādyās tapasvinaḥ

pavitrāḥ—the Pavitras; *cākṣuṣāḥ*—the Cākṣuṣas; *devāḥ*—the demigods; *śuciḥ*—Śuci; *indraḥ*—the king of heaven; *bhaviṣyati*—will become; *agniḥ*—Agni; *bāhuḥ*—Bāhu; *śuciḥ*—Śuci; *śuddhaḥ*—Śuddha; *māgadha*—Māgadha; *ādyāḥ*—and so on; *tapasvinaḥ*—the sages.

TRANSLATION

The Pavitras and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

TEXT 35

सत्रायणस्य तनयो बृहद्भानुस्तदा हरिः ।
वितानायां महाराज क्रियातन्तून्वितायिता ॥३५॥

satrāyaṇasya tanayo
bṛhadbhānus tadā hariḥ
vitānāyāṁ mahārāja
kriyā-tantūn vitāyitā

satrāyaṇasya—of Satrāyaṇa; *tanayaḥ*—the son; *bṛhadbhānuḥ*—Bṛhadbhānu; *tadā*—at that time; *hariḥ*—the Supreme Personality of Godhead; *vitānāyām*—in the womb of Vitānā; *mahā-rāja*—O King; *kriyā-tantūn*—all spiritual activities; *vitāyitā*—will perform.

TRANSLATION

O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

TEXT 36

राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते ।
प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ॥३६॥

rājaṁś caturdaśaitāni
tri-kālānugatāni te
proktāny ebhir mitaḥ kalpo
yuga-sāhasra-paryayaḥ

rājan—O King; *caturdaśa*—fourteen; *etāni*—all these; *tri-kāla*—the three periods of time (past, present and future); *anugatāni*—covering; *te*—to you; *proktāni*—described; *ebhiḥ*—by these; *mitaḥ*—estimated; *kalpaḥ*—one day of Brahmā; *yuga-sāhasra*—one thousand cycles of four *yugas*; *paryayaḥ*—consisting of.

TRANSLATION

O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time

ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Description of Future Manus."*

CHAPTER FOURTEEN

The System of Universal Management

This chapter describes the duties allotted to Manu by the Supreme Personality of Godhead. All the Manus, as well as their sons, the sages, the demigods and the Indras, act under the orders of various incarnations of the Supreme Personality of Godhead. At the end of every *catur-yuga*, consisting of Satya-yuga, Dvāpara-yuga, Tretā-yuga and Kali-yuga, the sages, acting under the orders of the Supreme Personality of Godhead, distribute the Vedic knowledge and thus reinstate eternal religious principles. Manu's duty is to reestablish the system of religion. Manu's sons execute Manu's orders, and thus the entire universe is maintained by Manu and his descendants. The Indras are various rulers of the heavenly planets. Assisted by the demigods, they rule the three worlds. The Supreme Personality of Godhead also appears as incarnations in different *yugas*. He appears as Sanaka, Sanātana, Yājñavalkya, Dattātreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic *yoga*, and so on. As Marīci and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, "If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?" How and why He does this cannot be understood by those who are under the clutches of *māyā*.

TEXT 1

श्रीराजोवाच

मन्वन्तरेषु भगवन्यथा मन्वादयस्त्वमे ।
यस्मिन्कर्मणि ये येन नियुक्तास्तद्वदस्व मे ॥ १ ॥

śrī-rājovāca
manvantareṣu bhagavan
yathā manv-ādayas tv ime

yasmin karmaṇi ye yena
niyuktās tad vadasva me

śrī-rājā uvāca—King Parīkṣit said; *manvantareṣu*—in the reign of each Manu; *bhagavan*—O great sage; *yathā*—as; *manu-ādayaḥ*—the Manus and others; *tu*—but; *ime*—these; *yasmin*—in which; *karmaṇi*—activities; *ye*—which persons; *yena*—by whom; *niyuktāḥ*—appointed; *tat*—that; *vadasva*—kindly describe; *me*—to me.

TRANSLATION

Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

TEXT 2

श्रीऋषिरुवाच

मनवो मनुपुत्राश्च मुनयश्च महीपते ।
इन्द्राः सुरगणाश्चैव सर्वे पुरुषशासनाः ॥ २ ॥

śrī-ṛṣir uvāca
manavo manu-putrāś ca
munayaś ca mahī-pate
indrāḥ sura-gaṇāś caiva
sarve puruṣa-śāsanāḥ

śrī-ṛṣiḥ uvāca—Śrī Śukadeva Gosvāmī said; *manavaḥ*—all the Manus; *manu-putrāḥ*—all the sons of Manu; *ca*—and; *munayaḥ*—all the great sages; *ca*—and; *mahī-pate*—O King; *indrāḥ*—all the Indras; *sura-gaṇāḥ*—the demigods; *ca*—and; *eva*—certainly; *sarve*—all of them; *puruṣa-śāsanāḥ*—under the rule of the Supreme Person.

TRANSLATION

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by

the Supreme Personality of Godhead in His various incarnations such as Yajña.

TEXT 3

यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप ।
मन्वादयो जगद्यात्रां नयन्त्याभिः प्रचोदिताः॥ ३ ॥

yajñādayo yāḥ kathitāḥ
pauruṣyas tanavo nṛpa
manv-ādayo jagad-yātrāṁ
nayanty ābhiḥ pracoditāḥ

yajña-ādayaḥ—the Lord's incarnation known as Yajña and others; *yāḥ*—who; *kathitāḥ*—already spoken of; *pauruṣyaḥ*—of the Supreme Person; *tanavaḥ*—incarnations; *nṛpa*—O King; *manu-ādayaḥ*—the Manus and others; *jagat-yātrām*—universal affairs; *nayanti*—conduct; *ābhiḥ*—by the incarnations; *pracoditāḥ*—being inspired.

TRANSLATION

O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

PURPORT

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

TEXT 4

चतुर्युगान्ते कालेन ग्रस्ताञ्छ्रुतिगणान्यथा ।
तपसा ऋषयोऽपश्यन्यतो धर्मः सनातनः ॥ ४ ॥

catur-yugānte kālena
grastāñ chruti-gaṇān yathā
tapasā ṛṣayo 'paśyan
yato dharmaḥ sanātanaḥ

catuḥ-yuga-ante—at the end of every four *yugas* (Satya, Dvāpara, Tretā and Kali); *kālena*—in due course of time; *grastān*—lost; *śruti-gaṇān*—the Vedic instruction; *yathā*—as; *tapasā*—by austerity; *ṛṣayaḥ*—great saintly persons; *apaśyan*—by seeing misuse; *yataḥ*—wherefrom; *dharmaḥ*—occupational duties; *sanātanaḥ*—eternal.

TRANSLATION

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

PURPORT

In this verse, the words *dharmaḥ* and *sanātanaḥ* are very important. *Sanātana* means "eternal," and *dharma* means "occupational duties." From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Tretā-yuga, however, these principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvāpara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of *sanātana-dharma* is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of *sanātana-dharma* and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in *Śrīmad-Bhāgavatam* (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized.

Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of *saṅkīrtana*, *kṛṣṇa-kīrtana*, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing *sanātana-dharma*, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Kṛṣṇa. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa.'* This is the purport of *sanātana-dharma*. *Sanātana* means *nitya*, or "eternal," and *kṛṣṇa-dāsa* means "servant of Kṛṣṇa." The eternal occupational duty of the human being is to serve Kṛṣṇa. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 5

ततो धर्मं चतुष्पादं मनवो हरिणोदिताः ।
युक्ताः सञ्चारयन्त्यद्धा स्वे स्वे काले महीं नृप ॥ ५ ॥

tato dharmaṁ catuṣpādaṁ
manavo hariṇoditāḥ
yuktāḥ sañcārayanty addhā
sve sve kāle mahīṁ nṛpa

tataḥ—thereafter (at the end of Kali-yuga); *dharmam*—the religious principle; *catuḥ-pādam*—in four parts; *manavaḥ*—all the Manus; *hariṇā*—by the Supreme Personality of Godhead; *uditāḥ*—being instructed; *yuktāḥ*—being engaged; *sañcārayanti*—reestablish; *addhā*—directly; *sve sve*—in their own; *kāle*—time; *mahīm*—within this world; *nṛpa*—O King.

TRANSLATION

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.

PURPORT

Dharma, or occupational duty, can be established in its full four parts as explained in *Bhagavad-gītā*. In *Bhagavad-gītā* (4.1) the Lord says:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." This is the process of disciplic succession. Following the same process, the Kṛṣṇa consciousness movement is teaching the principles of *Bhagavad-gītā* as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord Kṛṣṇa, they will certainly be happy in Śrī Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a *guru* and preach the Lord's instructions all over the world for the peace and prosperity of humanity.

TEXT 6

पालयन्ति प्रजापाला यावदन्तं विभागशः ।
यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः ॥ ६ ॥

pālayanti prajā-pālā
yāvad antaṁ vibhāgaśaḥ
yajña-bhāga-bhujo devā
ye ca tatrānvitāś ca taiḥ

pālayanti—execute the order; *prajā-pālāḥ*—the rulers of the world, namely the sons and grandsons of Manu; *yāvat antam*—unto the end of Manu's reign; *vibhāgaśaḥ*—in divisions; *yajña-bhāga-bhujaḥ*—the enjoyers of the result of *yajñas; devāḥ*—the demigods; *ye*—others; *ca*—also; *tatra anvitāḥ*—engaged in that business; *ca*—also; *taiḥ*—by them.

TRANSLATION

To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.

PURPORT

As stated in *Bhagavad-gītā* (4.2):

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This *paramparā* system extends from Manu to Ikṣvāku and from Ikṣvāku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme Personality of Godhead in the *paramparā* system. Anyone interested in peaceful life must participate in this *paramparā* system and perform *yajñas*. As Gauḍīya Vaiṣṇavas in the *paramparā* system of Śrī Caitanya Mahāprabhu, we must perform *saṅkīrtana-yajña* all over the world (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Śrī Caitanya Mahāprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the *saṅkīrtana* movement is spread vigorously all over the world. This will also make people happy without a doubt.

TEXT 7

इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् ।
भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति ॥ ७ ॥

indro bhagavatā dattāṁ
trailokya-śriyam ūrjitām
bhuñjānaḥ pāti lokāṁs trīn
kāmaṁ loke pravarṣati

indraḥ—the King of heaven; *bhagavatā*—by the Supreme Personality of Godhead; *dattām*—given; *trailokya*—of the three worlds; *śriyam ūrjitām*—the great opulences; *bhuñjānaḥ*—enjoying; *pāti*—maintains; *lokān*—all the planets; *trīn*—within the three worlds; *kāmam*—as much as necessary; *loke*—within the world; *pravarṣati*—pours rain.

TRANSLATION

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

TEXT 8

ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् ।
ऋषिरूपधरः कर्म योगं योगेशरूपधृक् ॥ ८ ॥

jñānaṁ cānuyugaṁ brūte
hariḥ siddha-svarūpa-dhṛk
ṛṣi-rūpa-dharaḥ karma
yogaṁ yogeśa-rūpa-dhṛk

jñānam—transcendental knowledge; *ca*—and; *anuyugam*—according to the age; *brūte*—explains; *hariḥ*—the Supreme Personality of Godhead; *siddha-svarūpa-dhṛk*—assuming the form of liberated persons like Sanaka and Sanātana; *ṛṣi-rūpa-dharaḥ*—assuming the form of great saintly persons like Yājñavalkya; *karma*—*karma*; *yogam*—the mystic *yoga* system; *yoga-īśa-rūpa-dhṛk*—by assuming the form of a great *yogī* like Dattātreya.

TRANSLATION

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya to teach the system of mystic yoga.

PURPORT

For the benefit of all human society, not only does the Lord assume the form of Manu as an incarnation to rule the universe properly, but He also assumes the forms of a teacher, *yogī*, *jñānī* and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in *Bhagavad-gītā*, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Śrī Caitanya Mahāprabhu, expands the teachings of *Bhagavad-gītā* all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

TEXT 9

सर्गं प्रजेशरूपेण दस्यून्हन्यात् स्वराड्वपुः ।
कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥ ९ ॥

sargaṁ prajeśa-rūpeṇa
dasyūn hanyāt svarāḍ-vapuḥ
kāla-rūpeṇa sarveṣām
abhāvāya pṛthag guṇaḥ

sargam—creation of progeny; *prajā-īśa-rūpeṇa*—in the form of the Prajāpati Marīci and others; *dasyūn*—thieves and rogues; *hanyāt*—kills; *sva-rāṭ-vapuḥ*—in the form of the king; *kāla-rūpeṇa*—in the form of time; *sarveṣām*—of everything; *abhāvāya*—for the annihilation; *pṛthak*—different; *guṇaḥ*—possessing qualities.

TRANSLATION

In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

TEXT 10

स्तूयमानो जनैरेभिर्मायया नामरूपया ।
विमोहितात्मभिर्नानादर्शनैर्न च दृश्यते ॥१०॥

stūyamāno janair ebhir
māyayā nāma-rūpayā
vimohitātmabhir nānā-
darśanair na ca dṛśyate

stūyamānaḥ—being sought; *janaiḥ*—by people in general; *ebhiḥ*—by all of them; *māyayā*—under the influence of *māyā; nāma-rūpayā*—possessing different names and forms; *vimohita*—bewildered; *ātmabhiḥ*—by illusion; *nānā*—various; *darśanaiḥ*—by philosophical approaches; *na*—not; *ca*—and; *dṛśyate*—the Supreme Personality of Godhead can be found.

TRANSLATION

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

PURPORT

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Kṛṣṇa, who explains in *Bhagavad-gītā* that He is the origin of everything and the cause of all causes (*ahaṁ sarvasya prabhavaḥ*). This inability is due to the illusory energy of the Supreme Lord. Devotees, therefore, accept the Supreme Personality of Godhead as He is and remain happy simply by chanting the glories of the Lord.

TEXT 11

एतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् ।
यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ॥११॥

etat kalpa-vikalpasya
pramāṇaṅ parikīrtitam
yatra manvantarāṇy āhuś
caturdaśa purāvidaḥ

etat—all these; *kalpa*—in one day of Lord Brahmā; *vikalpasya*—of the changes in a *kalpa*, such as the change of Manus; *pramāṇam*—evidences; *parikīrtitam*—described (by me); *yatra*—wherein; *manvantarāṇi*—periods of Manu; *āhuḥ*—said; *caturdaśa*—fourteen; *purā-vidaḥ*—learned scholars.

TRANSLATION

In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The System of Universal Management."*

CHAPTER FIFTEEN

Bali Mahārāja Conquers the Heavenly Planets

This chapter describes how Bali, after performing the Viśvajit-yajña, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their *guru*.

Mahārāja Parīkṣit wanted to understand how Lord Vāmanadeva, on the plea of taking three paces of land from Bali Mahārāja, took everything away from him and arrested him. Śukadeva Gosvāmī responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of Śukrācārya he regained his life. Thus he engaged himself in the service of Śukrācārya, his spiritual master. The descendants of Bhṛgu, being pleased with him, engaged him in the Viśvajit-yajña. When this *yajña* was performed, from the fire of *yajña* came a chariot, horses, a flag, a bow, armor and two quivers of arrows. Mahārāja Prahlāda, Bali Mahārāja's grandfather, gave Bali an eternal garland of flowers, and Śukrācārya gave him a conchshell. Bali Mahārāja, after offering obeisances to Prahlāda, the *brāhmaṇas* and his spiritual master, Śukrācārya, equipped himself to fight with Indra and went to Indrapurī with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra's kingdom. When Indra saw Bali Mahārāja's prowess, he went to his own spiritual master, Bṛhaspati, told him about Bali's strength, and inquired about his duty. Bṛhaspati informed the demigods that because Bali had been endowed with extraordinary power by the *brāhmaṇas*, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Bṛhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The

demigods followed his orders, and Bali Mahārāja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhṛgu Muni, being very affectionate to their disciple Bali Mahārāja, engaged him in performing one hundred *aśvamedha-yajñas*. In this way, Bali enjoyed the opulences of the heavenly planets.

TEXTS 1–2

श्रीराजोवाच

बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत ।
भूतेश्वरः कृपणवल्लब्धार्थोऽपि बबन्ध तम् ॥ १ ॥
एतद् वेदितुमिच्छामो महत् कौतूहलं हि नः ।
याच्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः ॥ २ ॥

śrī-rājovāca
baleḥ pada-trayaṁ bhūmeḥ
kasmād dharir ayācata
bhūteśvaraḥ kṛpaṇa-val
labdhārtho 'pi babandha tam

etad veditum icchāmo
mahat kautūhalaṁ hi naḥ
yācñeśvarasya pūrṇasya
bandhanaṁ cāpy anāgasaḥ

śrī-rājā uvāca—the King said; *baleḥ*—of Bali Mahārāja; *pada-trayam*—three steps; *bhūmeḥ*—of land; *kasmāt*—why; *hariḥ*—the Supreme Personality of Godhead (in the form of Vāmana); *ayācata*—begged; *bhūtva-īśvaraḥ*—the proprietor of all the universe; *kṛpaṇa-vat*—like a poor man; *labdha-arthaḥ*—He got the gift; *api*—although; *babandha*—arrested; *tam*—him (Bali); *etat*—all this; *veditum*—to understand; *icchāmaḥ*—we desire; *mahat*—very great; *kautūhalam*—eagerness; *hi*—indeed; *naḥ*—our; *yācñā*—begging; *īśvarasya*—of the Supreme Personality of Godhead; *pūrṇasya*—who is full in everything;

bandhanam—arresting; *ca*—also; *api*—although; *anāgasaḥ*—of he who was faultless.

TRANSLATION

Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

TEXT 3

श्रीशुक उवाच

पराजितश्रीरसुभिश्च हापितो
हीन्द्रेण राजन्भृगुभिः स जीवितः ।
सर्वात्मना तानभजद् भृगून्बलिः
शिष्यो महात्मार्थनिवेदनेन ॥ ३ ॥

śrī-śuka uvāca
parājita-śrīr asubhiś ca hāpito
hīndreṇa rājan bhṛgubhiḥ sa jīvitaḥ
sarvātmanā tān abhajad bhṛgūn baliḥ
śiṣyo mahātmārtha-nivedanena

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *parājita*—being defeated; *śrīḥ*—opulences; *asubhiḥ ca*—of life also; *hāpitaḥ*—deprived; *hi*—indeed; *indreṇa*—by King Indra; *rājan*—O King; *bhṛgubhiḥ*—by the descendants of Bhṛgu Muni; *saḥ*—he (Bali Mahārāja); *jīvitaḥ*—brought back to life; *sarva-ātmanā*—in full submission; *tān*—them; *abhajat*—worshiped; *bhṛgūn*—the descendants of Bhṛgu Muni; *baliḥ*—Mahārāja Bali; *śiṣyaḥ*—a disciple; *mahātmā*—the great soul; *artha-nivedanena*—by giving them everything.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bhṛgu

Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.

TEXT 4

तं ब्राह्मणा भृगवः प्रीयमाणा
अयाजयन्विश्वजिता त्रिणाकम् ।
जिगीषमाणं विधिनाभिषिच्य
महाभिषेकेण महानुभावाः ॥ ४ ॥

taṁ brāhmaṇā bhṛgavaḥ prīyamāṇā
ayājayan viśvajitā tri-ṇākam
jigīṣamāṇaṁ vidhinābhiṣicya
mahābhiṣekeṇa mahānubhāvāḥ

tam—upon him (Bali Mahārāja); *brāhmaṇāḥ*—all the *brāhmaṇas;* *bhṛgavaḥ*—the descendants of Bhṛgu Muni; *prīyamāṇāḥ*—being very pleased; *ayājayan*—engaged him in performing a sacrifice; *viśvajitā*—known as Viśvajit; *tri-nākam*—the heavenly planets; *jigīṣamāṇam*—desiring to conquer; *vidhinā*—according to regulative principles; *abhiṣicya*—after purifying; *mahā-abhiṣekeṇa*—by bathing him in a great *abhiṣeka* ceremony; *mahā-anubhāvāḥ*—the exalted *brāhmaṇas.*

TRANSLATION

The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.

TEXT 5

ततो रथः काञ्चनपट्टनद्धो
हयाश्च हर्यश्वतुरङ्गवर्णाः ।

ध्वजश्च सिंहेन विराजमानो
हुताशनादास हविर्भिरिष्टात् ॥ ५ ॥

tato rathaḥ kāñcana-paṭṭa-naddho
hayāś ca haryaśva-turaṅga-varṇāḥ
dhvajaś ca siṁhena virājamāno
hutāśanād āsa havirbhir iṣṭāt

tataḥ—thereafter; *rathaḥ*—a chariot; *kāñcana*—with gold; *paṭṭa*—and silk garments; *naddhaḥ*—wrapped; *hayāḥ ca*—horses also; *haryaśva-turaṅga-varṇāḥ*—exactly of the same color as the horses of Indra (yellow); *dhvajaḥ ca*—a flag also; *siṁhena*—with the mark of a lion; *virājamānaḥ*—existing; *huta-aśanāt*—from the blazing fire; *āsa*—there was; *havirbhiḥ*—by offerings of clarified butter; *iṣṭāt*—worshiped.

TRANSLATION

When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.

TEXT 6

धनुश्च दिव्यं पुरटोपनद्धं
तूणावरिक्तौ कवचं च दिव्यम् ।
पितामहस्तस्य ददौ च माला-
मम्लानपुष्पां जलजं च शुक्रः ॥ ६ ॥

dhanuś ca divyaṁ puraṭopanaddhaṁ
tūṇāv ariktau kavacaṁ ca divyam
pitāmahas tasya dadau ca mālām
amlāna-puṣpāṁ jalajaṁ ca śukraḥ

dhanuḥ—a bow; *ca*—also; *divyam*—uncommon; *puraṭa-upanaddham*—covered with gold; *tūṇau*—two quivers; *ariktau*—infallible; *kavacam ca*—and armor; *divyam*—celestial; *pitāmahaḥ*

tasya—his grandfather, namely Prahlāda Mahārāja; *dadau*—gave; *ca*—and; *mālām*—a garland; *amlāna-puṣpām*—made of flowers that do not fade away; *jala-jam*—a conchshell (which is born in water); *ca*—as well as; *śukraḥ*—Śukrācārya.

TRANSLATION

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

TEXT 7

एवं स विप्रार्जितयोधनार्थ-
स्तैः कल्पितस्वस्त्ययनोऽथ विप्रान् ।
प्रदक्षिणीकृत्य कृतप्रणामः
प्रह्रादमामन्त्र्य नमश्चकार ॥ ७ ॥

evaṁ sa viprārjita-yodhanārthas
taiḥ kalpita-svastyayano 'tha viprān
pradakṣiṇī-kṛtya kṛta-praṇāmaḥ
prahrādam āmantrya namaś-cakāra

evam—in this way; *saḥ*—he (Bali Mahārāja); *vipra-arjita*—gained by the grace of the *brāhmaṇas; yodhana-arthaḥ*—possessing equipment for fighting; *taiḥ*—by them (the *brāhmaṇas*); *kalpita*—advice; *svastyayanaḥ*—ritualistic performance; *atha*—as; *viprān*—all the *brāhmaṇas* (Śukrācārya and others); *pradakṣiṇī-kṛtya*—circumambulating; *kṛta-praṇāmaḥ*—offered his respectful obeisances; *prahrādam*—unto Prahlāda Mahārāja; *āmantrya*—addressing; *namaḥ-cakāra*—offered him obeisances.

TRANSLATION

When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the

brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

TEXTS 8–9

अथारुह्य रथं दिव्यं भृगुदत्तं महारथः ।
सुस्रग्धरोऽथ संनह्य धन्वी खड्गी धृतेषुधिः ॥ ८ ॥
हेमाङ्गदलसद्बाहुः स्फुरन्मकरकुण्डलः ।
रराज रथमारूढो धिष्ण्यस्थ इव हव्यवाट् ॥ ९ ॥

athāruhya ratham divyaṁ
bhṛgu-dattaṁ mahārathaḥ
susrag-dharo 'tha sannahya
dhanvī khaḍgī dhṛteṣudhiḥ

hemāṅgada-lasad-bāhuḥ
sphuran-makara-kuṇḍalaḥ
rarāja ratham ārūḍho
dhiṣṇya-stha iva havyavāṭ

atha—thereupon; *āruhya*—getting on; *ratham*—the chariot; *divyam*—celestial; *bhṛgu-dattam*—given by Śukrācārya; *mahā-rathaḥ*—Bali Mahārāja, the great charioteer; *su-srak-dharaḥ*—decorated with a nice garland; *atha*—thus; *sannahya*—covering his body with armor; *dhanvī*—equipped with a bow; *khaḍgī*—taking a sword; *dhṛta-iṣudhiḥ*—taking a quiver of arrows; *hema-aṅgada-lasat-bāhuḥ*—decorated with golden bangles on his arms; *sphurat-makara-kuṇḍalaḥ*—decorated with brilliant earrings resembling sapphires; *rarāja*—was illuminating; *ratham ārūḍhaḥ*—getting on the chariot; *dhiṣṇya-sthaḥ*—situated on the altar of sacrifice; *iva*—like; *havya-vāṭ*—worshipable fire.

TRANSLATION

Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a

quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

TEXTS 10–11

तुल्यैश्वर्यबलश्रीभिः स्वयूथैर्दैत्ययूथपैः ।
पिबद्भिरिव खं दृग्भिर्दहद्भिः परिधीनिव ॥१०॥
वृतो विकर्षन् महतीमासुरीं ध्वजिनीं विभुः ।
ययाविन्द्रपुरीं स्वृद्धां कम्पयन्निव रोदसी ॥११॥

tulyaiśvarya-bala-śrībhiḥ
sva-yūthair daitya-yūthapaiḥ
pibadbhir iva khaṁ dṛgbhir
dahadbhiḥ paridhīn iva

vṛto vikarṣan mahatīm
āsurīṁ dhvajinīṁ vibhuḥ
yayāv indra-purīṁ svṛddhāṁ
kampayann iva rodasī

tulya-aiśvarya—equal in opulence; *bala*—strength; *śrībhiḥ*—and in beauty; *sva-yūthaiḥ*—by his own men; *daitya-yūtha-paiḥ*—and by the chiefs of the demons; *pibadbhiḥ*—drinking; *iva*—as if; *kham*—the sky; *dṛgbhiḥ*—with the sight; *dahadbhiḥ*—burning; *paridhīn*—all directions; *iva*—as if; *vṛtaḥ*—surrounded; *vikarṣan*—attracting; *mahatīm*—very great; *āsurīm*—demoniac; *dhvajinīm*—soldiers; *vibhuḥ*—most powerful; *yayau*—went; *indra-purīm*—to the capital of King Indra; *su-ṛddhām*—very opulent; *kampayan*—causing to tremble; *iva*—as if; *rodasī*—the complete surface of the world.

TRANSLATION

When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali

Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

TEXT 12

रम्यामुपवनोद्यानैः श्रीमद्भिर्नन्दनादिभिः ।
कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः ।
प्रवालफलपुष्पोरुभारशाखामरद्रुमैः ॥१२॥

ramyām upavanodyānaiḥ
śrīmadbhir nandanādibhiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ
pravāla-phala-puṣporu-
bhāra-śākhāmara-drumaiḥ

ramyām—very pleasing; *upavana*—with orchards; *udyānaiḥ*—and gardens; *śrīmadbhiḥ*—very beautiful to see; *nandana-ādibhiḥ*—such as Nandana; *kūjat*—chirping; *vihaṅga*—birds; *mithunaiḥ*—with pairs; *gāyat*—singing; *matta*—mad; *madhu-vrataiḥ*—with bees; *pravāla*—of leaves; *phala-puṣpa*—fruits and flowers; *uru*—very great; *bhāra*—bearing the weight; *śākhā*—whose branches; *amara-drumaiḥ*—with eternal trees.

TRANSLATION

King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

TEXT 13

हंससारसचक्राह्वकारण्डवकुलाकुलाः ।
नलिन्यो यत्र क्रीडन्ति प्रमदाः सुरसेविताः ॥१३॥

haṁsa-sārasa-cakrāhva-
kāraṇḍava-kulākulāḥ
nalinyo yatra krīḍanti
pramadāḥ sura-sevitāḥ

haṁsa—of swans; *sārasa*—cranes; *cakrāhva*—birds known as *cakravākas; kāraṇḍava*—and water fowl; *kula*—by groups; *ākulāḥ*—congested; *nalinyaḥ*—lotus flowers; *yatra*—where; *krīḍanti*—enjoyed sporting; *pramadāḥ*—beautiful women; *sura-sevitāḥ*—protected by the demigods.

TRANSLATION

Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.

TEXT 14

आकाशगङ्गया देव्या वृतां परिखभूतया ।
प्राकारेणाग्निवर्णेन साट्टालेनोन्नतेन च ॥१४॥

ākāśa-gaṅgayā devyā
vṛtāṁ parikha-bhūtayā
prākāreṇāgni-varṇena
sāṭṭālenonnatena ca

ākāśa-gaṅgayā—by Ganges water known as Ākāśa-gaṅgā; *devyā*—the always-worshipable goddess; *vṛtām*—surrounded; *parikha-bhūtayā*—as a trench; *prākāreṇa*—by ramparts; *agni-varṇena*—resembling fire; *sa-aṭṭālena*—with places for fighting; *unnatena*—very high; *ca*—and.

TRANSLATION

The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.

TEXT 15

रुक्मपट्टकपाटैश्च द्वारैः स्फटिकगोपुरैः ।
जुष्टां विभक्तप्रपथां विश्वकर्मविनिर्मिताम् ॥१५॥

rukma-paṭṭa-kapāṭaiś ca
dvāraiḥ sphaṭika-gopuraiḥ
juṣṭāṁ vibhakta-prapathāṁ
viśvakarma-vinirmitām

rukma-paṭṭa—possessing plates made of gold; *kapāṭaiḥ*—the doors of which; *ca*—and; *dvāraiḥ*—with entrances; *sphaṭika-gopuraiḥ*—with gates made of excellent marble; *juṣṭām*—linked; *vibhakta-prapathām*—with many different public roads; *viśvakarma-vinirmitām*—constructed by Viśvakarmā, the heavenly architect.

TRANSLATION

The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarmā.

TEXT 16

सभाचत्वररथ्याढ्यां विमानैर्न्यर्बुदैर्युताम् ।
शृङ्गाटकैर्मणिमयैर्वज्रविद्रुमवेदिभिः ॥१६॥

sabhā-catvara-rathyāḍhyāṁ
vimānair nyārbudair yutām
śṛṅgāṭakair maṇimayair
vajra-vidruma-vedibhiḥ

sabhā—with assembly houses; *catvara*—courtyards; *rathya*—and public roads; *āḍhyām*—opulent; *vimānaiḥ*—by airplanes; *nyārbudaiḥ*—not less than ten crores (one hundred million); *yutām*—endowed; *śṛṅga-ātakaiḥ*—with crossroads; *maṇi-mayaiḥ*—made of pearls; *vajra*—made of diamonds; *vidruma*—and coral; *vedibhiḥ*—with places to sit.

TRANSLATION

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.

TEXT 17

यत्र नित्यवयोरूपाः श्यामा विरजवाससः ।
भ्राजन्ते रूपवन्नार्यो ह्यर्चिर्भिरिव वह्नयः ॥१७॥

yatra nitya-vayo-rūpāḥ
śyāmā viraja-vāsasaḥ
bhrājante rūpavan-nāryo
hy arcirbhir iva vahnayaḥ

yatra—in that city; *nitya-vayaḥ-rūpāḥ*—who were ever beautiful and young; *śyāmāḥ*—possessing the quality of *śyāmā; viraja-vāsasaḥ*—always dressed with clean garments; *bhrājante*—glitter; *rūpa-vat*—well decorated; *nāryaḥ*—women; *hi*—certainly; *arcirbhiḥ*—with many flames; *iva*—like; *vahnayaḥ*—fires.

TRANSLATION

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives a hint of the quality of the *śyāmā* woman.

śīta-kāle bhaved uṣṇā
uṣma-kāle suśītalāḥ
stanau sukaṭhinau yāsāṁ
tāḥ śyāmāḥ parikīrtitāḥ

A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called *śyāmā*.

TEXT 18

सुरस्त्रीकेशविभ्रष्टनवसौगन्धिकस्रजाम् ।
यत्रामोदमुपादाय मार्ग आवाति मारुतः ॥१८॥

sura-strī-keśa-vibhraṣṭa-
nava-saugandhika-srajām
yatrāmodam upādāya
mārga āvāti mārutaḥ

sura-strī—of the women of the demigods; *keśa*—from the hair; *vibhraṣṭa*—fallen; *nava-saugandhika*—made of fresh, fragrant flowers; *srajām*—of the flower garlands; *yatra*—wherein; *āmodam*—the fragrance; *upādāya*—carrying; *mārge*—on the roads; *āvāti*—blows; *mārutaḥ*—the breeze.

TRANSLATION

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

TEXT 19

हेमजालाक्षनिर्गच्छद्धूमेनागुरुगन्धिना ।
पाण्डुरेण प्रतिच्छन्नमार्गे यान्ति सुरप्रियाः ॥१९॥

hema-jālākṣa-nirgacchad-
dhūmenāguru-gandhinā
pāṇḍureṇa praticchanna-
mārge yānti sura-priyāḥ

hema-jāla-akṣa—from dainty little windows made of networks of gold; *nirgacchat*—emanating; *dhūmena*—by smoke; *agurugandhinā*—fragrant due to burning incense known as *aguru; pāṇḍureṇa*—very white; *praticchanna*—covered; *mārge*—on the street; *yānti*—pass; *sura-priyāḥ*—beautiful public women known as Apsarās, celestial girls.

TRANSLATION

Apsarās passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

TEXT 20

मुक्तावितानैर्मणिहेमकेतुभि-
र्नानापताकावलभीभिरावृताम् ।
शिखण्डिपारावतभृङ्गनादितां
वैमानिकस्त्रीकलगीतमङ्गलाम् ॥२०॥

muktā-vitānair maṇi-hema-ketubhir
nānā-patākā-valabhībhir āvṛtām
śikhaṇḍi-pārāvata-bhṛṅga-nāditāṁ
vaimānika-strī-kala-gīta-maṅgalām

muktā-vitānaiḥ—by canopies decorated with pearls; *maṇi-hema-ketubhiḥ*—with flags made with pearls and gold; *nānā-patākā*—possessing various kinds of flags; *valabhībhiḥ*—with the domes of the palaces; *āvṛtām*—covered; *śikhaṇḍi*—of birds like peacocks; *pārāvata*—pigeons; *bhṛṅga*—bees; *nāditām*—vibrated by the respective sounds; *vaimānika*—getting on airplanes; *strī*—of women; *kala-gīta*—from the choral singing; *maṅgalām*—full of auspiciousness.

TRANSLATION

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

TEXT 21

मृदङ्गशङ्खानकदुन्दुभिस्वनैः
सतालवीणामुरजेष्टवेणुभिः ।

नृत्यैः सवाद्यैरुपदेवगीतकै-
र्मनोरमां स्वप्रभया जितप्रभाम् ॥२१॥

mṛdaṅga-śaṅkhānaka-dundubhi-svanaiḥ
satāla-vīṇā-murajeṣṭa-veṇubhiḥ
nṛtyaiḥ savādyair upadeva-gītakair
manoramāṁ sva-prabhayā jita-prabhām

mṛdaṅga—of drums; *śaṅkha*—conchshells; *ānaka-dundubhi*—and kettledrums; *svanaiḥ*—by the sounds; *sa-tāla*—in perfect tune; *vīṇā*—a stringed instrument; *muraja*—a kind of drum; *iṣṭa-veṇubhiḥ*—accompanied by the very nice sound of the flute; *nṛtyaiḥ*—with dancing; *sa-vādyaiḥ*—with concert instruments; *upadeva-gītakaiḥ*—with singing by the secondary demigods like the Gandharvas; *manoramām*—beautiful and pleasing; *sva-prabhayā*—by its own brilliance; *jita-prabhām*—the personification of beauty was conquered.

TRANSLATION

The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapurī defeated beauty personified.

TEXT 22

यां न व्रजन्त्यधर्मिष्ठाः खला भूतद्रुहः शठाः ।
मानिनः कामिनो लुब्धा एभिर्हीना व्रजन्ति यत् ॥२२॥

yāṁ na vrajanty adharmiṣṭhāḥ
khalā bhūta-druhaḥ śaṭhāḥ
māninaḥ kāmino lubdhā
ebhir hīnā vrajanti yat

yām—in the streets of the city; *na*—not; *vrajanti*—pass; *adharmiṣṭhāḥ*—irreligious persons; *khalāḥ*—envious persons; *bhūta-druhaḥ*—persons violent toward other living entities; *śaṭhāḥ*—cheaters;

māninaḥ—falsely prestigious; *kāminaḥ*—lusty; *lubdhāḥ*—greedy; *ebhiḥ*—these; *hīnāḥ*—completely devoid of; *vrajanti*—walk; *yat*—on the street.

TRANSLATION

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

TEXT 23

तां देवधानीं स वरूथिनीपति-
र्बहिः समन्ताद् रुरुधे पृतन्यया ।
आचार्यदत्तं जलजं महास्वनं
दध्मौ प्रयुञ्जन्भयमिन्द्रयोषिताम् ॥२३॥

tāṁ deva-dhānīṁ sa varūthinī-patir
bahiḥ samantād rurudhe pṛtanyayā
ācārya-dattaṁ jalajaṁ mahā-svanaṁ
dadhmau prayuñjan bhayam indra-yoṣitām

tām—that; *deva-dhānīm*—place where Indra lived; *saḥ*—he (Bali Mahārāja); *varūthinī-patiḥ*—the commander of the soldiers; *bahiḥ*—outside; *samantāt*—in all directions; *rurudhe*—attacked; *pṛtanyayā*—by soldiers; *ācārya-dattam*—given by Śukrācārya; *jala-jam*—the conch-shell; *mahā-svanam*—a loud sound; *dadhmau*—resounded; *prayuñjan*—creating; *bhayam*—fear; *indra-yoṣitām*—of all the ladies protected by Indra.

TRANSLATION

Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.

TEXT 24

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् ।
सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥२४॥

maghavāṁs tam abhipretya
baleḥ paramam udyamam
sarva-deva-gaṇopeto
gurum etad uvāca ha

maghavān—Indra; *tam*—the situation; *abhipretya*—understanding; *baleḥ*—of Bali Mahārāja; *paramam udyamam*—great enthusiasm; *sarva-deva-gaṇa*—by all the demigods; *upetaḥ*—accompanied; *gurum*—unto the spiritual master; *etat*—the following words; *uvāca*—said; *ha*—indeed.

TRANSLATION

Seeing Bali Mahārāja's indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Bṛhaspati, and spoke as follows.

TEXT 25

भगवन्नुद्यमो भूयान्बलेर्नः पूर्ववैरिणः ।
अविषह्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥२५॥

bhagavann udyamo bhūyān
baler naḥ pūrva-vairiṇaḥ
aviṣahyam imaṁ manye
kenāsīt tejasorjitaḥ

bhagavan—O my lord; *udyamaḥ*—enthusiasm; *bhūyān*—great; *baleḥ*—of Bali Mahārāja; *naḥ*—our; *pūrva-vairiṇaḥ*—past enemy; *aviṣahyam*—unbearable; *imam*—this; *manye*—I think; *kena*—by whom; *āsīt*—got; *tejasā*—prowess; *ūrjitaḥ*—achieved.

TRANSLATION

My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

TEXT 26

नैनं कश्चित् कुतो वापि प्रतिव्योढुमधीश्वरः ।
पिबन्निव मुखेनेदं लिहन्निव दिशो दश ।
दहन्निव दिशो दृग्भिः संवर्ताग्निरिवोत्थितः ॥२६॥

nainaṁ kaścit kuto vāpi
prativyoḍhum adhīśvaraḥ
pibann iva mukhenedaṁ
lihann iva diśo daśa
dahann iva diśo dṛgbhiḥ
saṁvartāgnir ivotthitaḥ

na—not; *enam*—this arrangement; *kaścit*—anyone; *kutaḥ*—from anywhere; *vā api*—either; *prativyoḍhum*—to counteract; *adhīśvaraḥ*—capable; *piban iva*—as if drinking; *mukhena*—by the mouth; *idam*—this (world); *lihan iva*—as if licking up; *diśaḥ daśa*—all ten directions; *dahan iva*—as if burning; *diśaḥ*—all directions; *dṛgbhiḥ*—by his vision; *saṁvarta-agniḥ*—the fire known as *saṁvarta; iva*—like; *utthitaḥ*—now arisen.

TRANSLATION

No one anywhere can counteract this military arrangement of Bali's. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

TEXT 27

ब्रूहि कारणमेतस्य दुर्धर्षत्वस्य मद्रिपोः ।
ओजः सहो बलं तेजो यत एतत्समुद्यमः ॥२७॥

brūhi kāraṇam etasya
durdharṣatvasya mad-ripoḥ
ojaḥ saho balaṁ tejo
yata etat samudyamaḥ

brūhi—kindly inform us; *kāraṇam*—the cause; *etasya*—of all this; *durdharṣatvasya*—of the formidableness; *mat-ripoḥ*—of my enemy; *ojaḥ*—prowess; *sahaḥ*—energy; *balam*—strength; *tejaḥ*—influence; *yataḥ*—wherefrom; *etat*—all this; *samudyamaḥ*—endeavor.

TRANSLATION

Kindly inform me. What is the cause for Bali Mahārāja's strength, endeavor, influence and victory? How has he become so enthusiastic?

TEXT 28

श्रीगुरुरुवाच

जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम् ।
शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥२८॥

śrī-gurur uvāca
jānāmi maghavañ chatror
unnater asya kāraṇam
śiṣyāyopabhṛtaṁ tejo
bhṛgubhir brahma-vādibhiḥ

śrī-guruḥ uvāca—Bṛhaspati said; *jānāmi*—I know; *maghavan*—O Indra; *śatroḥ*—of the enemy; *unnateḥ*—of the elevation; *asya*—of him; *kāraṇam*—the cause; *śiṣyāya*—unto the disciple; *upabhṛtam*—endowed; *tejaḥ*—power; *bhṛgubhiḥ*—by the descendants of Bhṛgu; *brahma-vādibhiḥ*—all-powerful *brāhmaṇas.*

TRANSLATION

Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy's becoming so powerful. The

brāhmaṇa descendants of Bhṛgu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.

PURPORT

Bṛhaspati, the spiritual master of the demigods, informed Indra, "Ordinarily, Bali and his forces could not achieve such strength, but it appears that the *brāhmaṇa* descendants of Bhṛgu Muni, being pleased with Bali Mahārāja, endowed them with this spiritual power." In other words, Bṛhaspati informed Indra that Bali Mahārāja's prowess was not his own but that of his exalted *guru*, Śukrācārya. We sing in our daily prayers, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one's personal endeavor for such advancement. Narottama dāsa Ṭhākura therefore says:

guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the *paramparā* system, one can thus be endowed with the original spiritual power coming from the Supreme Personality of Godhead (*evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*).

TEXT 29

ओजस्विनं बलिं जेतुं न समर्थोऽस्ति कश्चन ।
भवद्विधो भवान्वापि वर्जयित्वेश्वरं हरिम् ।
विजेष्यति न कोऽप्येनं ब्रह्मतेजःसमेधितम् ।
नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥२९॥

ojasvinaṁ baliṁ jetuṁ
na samartho 'sti kaścana
bhavad-vidho bhavān vāpi
varjayitveśvaraṁ harim

vijeṣyati na ko 'py enaṁ
brahma-tejaḥ-samedhitam
nāsya śaktaḥ puraḥ sthātuṁ
kṛtāntasya yathā janāḥ

ojasvinam—so powerful; *balim*—Bali Mahārāja; *jetum*—to conquer; *na*—not; *samarthaḥ*—able; *asti*—is; *kaścana*—anyone; *bhavat-vidhaḥ*—like you; *bhavān*—you yourself; *vā api*—either; *varjayitvā*—excepting; *īśvaram*—the supreme controller; *harim*—the Supreme Personality of Godhead; *vijeṣyati*—will conquer; *na*—not; *kaḥ api*—anyone; *enam*—him (Bali Mahārāja); *brahma-tejaḥ-samedhitam*—now empowered with *brahma-tejas*, extraordinary spiritual power; *na*—not; *asya*—of him; *śaktaḥ*—is able; *puraḥ*—in front; *sthātum*—to stay; *kṛta-antasya*—of Yamarāja; *yathā*—as; *janāḥ*—people.

TRANSLATION

Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamarāja, no one can now stand before Bali Mahārāja.

TEXT 30

तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् ।
यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥३०॥

tasmān nilayam utsṛjya
yūyaṁ sarve tri-viṣṭapam
yāta kālaṁ pratīkṣanto
yataḥ śatror viparyayaḥ

tasmāt—therefore; *nilayam*—not visible; *utsṛjya*—giving up; *yūyam*—you; *sarve*—all; *tri-viṣṭapam*—the heavenly kingdom; *yāta*—go somewhere else; *kālam*—time; *pratīkṣantaḥ*—waiting for; *yataḥ*—whereof; *śatroḥ*—of your enemy; *viparyayaḥ*—the reverse condition arrives.

TRANSLATION

Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.

TEXT 31

एष विप्रबलोदर्कः सम्प्रत्यूर्जितविक्रमः ।
तेषामेवापमानेन सानुबन्धो विनङ्क्ष्यति ॥३१॥

eṣa vipra-balodarkaḥ
sampraty ūrjita-vikramaḥ
teṣām evāpamānena
sānubandho vinaṅkṣyati

eṣaḥ—this (Bali Mahārāja); *vipra-bala-udarkaḥ*—flourishing because of the brahminical power invested in him; *samprati*—at the present moment; *ūrjita-vikramaḥ*—extremely powerful; *teṣām*—of the same *brāhmaṇas; eva*—indeed; *apamānena*—by insult; *sa-anubandhaḥ*—with friends and assistants; *vinaṅkṣyati*—will be vanquished.

TRANSLATION

Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

PURPORT

Bali Mahārāja and Indra were enemies. Therefore, when Bṛhaspati, the spiritual master of the demigods, predicted that Bali Mahārāja would be vanquished when he insulted the *brāhmaṇas* by whose grace he had become so powerful, Bali Mahārāja's enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Bṛhaspati assured him that the time would certainly come, for Bṛhaspati could see that in the future Bali Mahārāja would defy the orders of Śukrācārya in order to pacify Lord Viṣṇu, Vāmanadeva. Of course, to advance in Kṛṣṇa consciousness, one can take all risks. To please

Vāmanadeva, Bali Mahārāja risked defying the orders of his spiritual master, Śukrācārya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth *manvantara*, he would occupy the throne of Indra again.

TEXT 32

एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना ।
हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ॥३२॥

evaṁ sumantritārthās te
guruṇārthānudarśinā
hitvā tri-viṣṭapaṁ jagmur
gīrvāṇāḥ kāma-rūpiṇaḥ

evam—thus; *su-mantrita*—being well advised; *arthāḥ*—about duties; *te*—they (the demigods); *guruṇā*—by their spiritual master; *artha-anudarśinā*—whose instructions were quite befitting; *hitvā*—giving up; *tri-viṣṭapam*—the heavenly kingdom; *jagmuḥ*—went; *gīrvāṇāḥ*—the demigods; *kāma-rūpiṇaḥ*—who could assume any form they liked.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, being thus advised by Bṛhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

PURPORT

The word *kāma-rūpiṇaḥ* indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.

TEXT 33

देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् ।
देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥३३॥

deveṣv atha nilīneṣu
balir vairocanaḥ purīm
deva-dhānīm adhiṣṭhāya
vaśaṁ ninye jagat-trayam

deveṣu—all the demigods; *atha*—in this way; *nilīneṣu*—when they disappeared; *baliḥ*—Bali Mahārāja; *vairocanaḥ*—the son of Virocana; *purīm*—the heavenly kingdom; *deva-dhānīm*—the residence of the demigods; *adhiṣṭhāya*—taking possession of; *vaśam*—under control; *ninye*—brought; *jagat-trayam*—the three worlds.

TRANSLATION

When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

TEXT 34

तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः ।
शतेन हयमेधानामनुव्रतमयाजयन् ॥३४॥

taṁ viśva-jayinaṁ śiṣyaṁ
bhṛgavaḥ śiṣya-vatsalāḥ
śatena hayamedhānām
anuvratam ayājayan

tam—unto him (Bali Mahārāja); *viśva-jayinam*—the conqueror of the entire universe; *śiṣyam*—because of his being a disciple; *bhṛgavaḥ*—the *brāhmaṇas*, descendants of Bhṛgu like Śukrācārya; *śiṣya-vatsalāḥ*—being very pleased with the disciple; *śatena*—by one hundred; *haya-medhānām*—sacrifices known as *aśvamedha; anuvratam*—following the instruction of the *brāhmaṇas; ayājayan*—caused to execute.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aśvamedha sacrifices.

PURPORT

We have seen in the dispute between Mahārāja Pṛthu and Indra that when Mahārāja Pṛthu wanted to perform one hundred *aśvamedha-yajñas*, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the *brāhmaṇa* descendants of Bhṛgu decided that although Mahārāja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Mahārāja Bali to perform at least as many *aśvamedha-yajñas* as Indra. The word *ayājayan* indicates that all the *brāhmaṇas* induced Bali Mahārāja to perform such sacrifices.

TEXT 35

ततस्तदनुभावेन भुवनत्रयविश्रुताम् ।
कीर्तिं दिक्षु वितन्वानः स रेज उडुराडिव ॥३५॥

tatas tad-anubhāvena
bhuvana-traya-viśrutām
kīrtiṁ dikṣu vitanvānaḥ
sa reja uḍurāḍ iva

tataḥ—thereafter; *tat-anubhāvena*—because of performing such great sacrifices; *bhuvana-traya*—throughout the three worlds; *viśrutām*—celebrated; *kīrtim*—reputation; *dikṣu*—in all directions; *vitanvānaḥ*—spreading; *saḥ*—he (Bali Mahārāja); *reje*—became effulgent; *uḍurāṭ*—the moon; *iva*—like.

TRANSLATION

When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

TEXT 36

बुभुजे च श्रियं स्वृद्धां द्विजदेवोपलम्भिताम् ।
कृतकृत्यमिवात्मानं मन्यमानो महामनाः ॥३६॥

bubhuje ca śriyaṁ svṛddhāṁ
dvija-devopalambhitām
kṛta-kṛtyam ivātmānaṁ
manyamāno mahāmanāḥ

bubhuje—enjoyed; *ca*—also; *śriyam*—opulence; *su-ṛddhām*—prosperity; *dvija*—of the *brāhmaṇas; deva*—as good as the demigods; *upalambhitām*—achieved because of the favor; *kṛta-kṛtyam*—very satisfied by his activities; *iva*—like that; *ātmānam*—himself; *manyamānaḥ*—thinking; *mahā-manāḥ*—the great-minded.

TRANSLATION

Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

PURPORT

The *brāhmaṇas* are called *dvija-deva*, and *kṣatriyas* are generally called *nara-deva*. The word *deva* actually refers to the Supreme Personality of Godhead. The *brāhmaṇas* guide human society in becoming happy by satisfying Lord Viṣṇu, and according to their advice, the *kṣatriyas*, who are called *nara-deva*, keep law and order so that other people, namely the *vaiśyas* and *śūdras*, may properly follow regulative principles. In this way, people are gradually elevated to Kṛṣṇa consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Bali Mahārāja Conquers the Heavenly Planets."*

CHAPTER SIXTEEN

Executing the Payo-vrata Process of Worship

As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kaśyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kaśyapa emerged from a trance of meditation and returned to his *āśrama*. He saw that the *āśrama* was no longer beautiful and that his wife was very morose. Everywhere in the *āśrama*, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the *āśrama* and asked her why she looked so morose. After Aditi informed Kaśyapa Muni about the *āśrama's* well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi's request, Kaśyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vāsudeva, Janārdana. He assured her that only Lord Vāsudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vāsudeva, Prajāpati Kaśyapa told her about a process of worship known as *payo-vrata*, which is executed in twelve days. Lord Brahmā had instructed him how to satisfy Lord Kṛṣṇa by this process, and thus he advised his wife to observe this vow and its regulative principles.

TEXT 1

श्रीशुक उवाच

एवं पुत्रेषु नष्टेषु देवमातादितिस्तदा ।
हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत् ॥ १ ॥

śrī-śuka uvāca
evaṁ putreṣu naṣṭeṣu
deva-mātāditis tadā
hṛte tri-viṣṭape daityaiḥ
paryatapyad anāthavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *putreṣu*—when her sons; *naṣṭeṣu*—disappearing from their position; *deva-mātā*—the mother of the demigods; *aditiḥ*—Aditi; *tadā*—at that time; *hṛte*—because of being lost; *tri-viṣṭape*—the kingdom of heaven; *daityaiḥ*—by the influence of the demons; *paryatapyat*—began to lament; *anātha-vat*—as if she had no protector.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

TEXT 2

एकदा कश्यपस्तस्या आश्रमं भगवानगात् ।
निरुत्सवं निरानन्दं समाधेर्विरतश्चिरात् ॥ २ ॥

ekadā kaśyapas tasyā
āśramaṁ bhagavān agāt
nirutsavaṁ nirānandaṁ
samādher viratas cirāt

ekadā—one day; *kaśyapaḥ*—the great sage Kaśyapa Muni; *tasyāḥ*—of Aditi; *āśramam*—to the shelter; *bhagavān*—greatly powerful; *agāt*—went; *nirutsavam*—without enthusiasm; *nirānandam*—without jubilation; *samādheḥ*—his trance; *virataḥ*—stopping; *cirāt*—after a long time.

TRANSLATION

After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.

TEXT 3

स पत्नीं दीनवदनां कृतासनपरिग्रहः ।
सभाजितो यथान्यायमिदमाह कुरूद्वह ॥ ३ ॥

sa patnīṁ dīna-vadanāṁ
kṛtāsana-parigrahaḥ
sabhājito yathā-nyāyam
idam āha kurūdvaha

saḥ—Kaśyapa Muni; *patnīm*—unto his wife; *dīna-vadanām*—having a dry face; *kṛta-āsana-parigrahaḥ*—after accepting a sitting place; *sabhājitaḥ*—being honored by Aditi; *yathā-nyāyam*—according to time and place; *idam āha*—spoke as follows; *kuru-udvaha*—O Mahārāja Parīkṣit, the best of the Kurus.

TRANSLATION

O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

TEXT 4

अप्यभद्रं न विप्राणां भद्रे लोकेऽधुनागतम् ।
न धर्मस्य न लोकस्य मृत्योश्छन्दानुवर्तिनः ॥ ४ ॥

apy abhadraṁ na viprāṇāṁ
bhadre loke 'dhunāgatam
na dharmasya na lokasya
mṛtyoś chandānuvartinaḥ

api—whether; *abhadram*—ill fortune; *na*—not; *viprāṇām*—of the *brāhmaṇas; bhadre*—O most gentle Aditi; *loke*—in this world; *adhunā*—at the present moment; *āgatam*—has come; *na*—not; *dharmasya*—of religious principles; *na*—not; *lokasya*—of the people in general; *mṛtyoḥ*—death; *chanda-anuvartinaḥ*—who are followers of the whims of death.

TRANSLATION

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.

PURPORT

There are prescribed duties for all the inhabitants of this material world, especially for the *brāhmaṇas* but also for the people in general, who are subject to the whims of death. Kaśyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

TEXT 5

अपि वाकुशलं किञ्चिद् गृहेषु गृहमेधिनि ।
धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम् ॥ ५ ॥

api vākuśalaṁ kiñcid
gṛheṣu gṛha-medhini
dharmasyārthasya kāmasya
yatra yogo hy ayoginām

api—I am wondering; *vā*—either; *akuśalam*—inauspiciousness; *kiñcit*—some; *gṛheṣu*—at home; *gṛha-medhini*—O my wife, who are attached to household life; *dharmasya*—of the principles of religion; *arthasya*—of the economic condition; *kāmasya*—of satisfaction of desires; *yatra*—at home; *yogaḥ*—the result of meditation; *hi*—indeed; *ayoginām*—even of those who are not transcendentalists.

TRANSLATION

O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one's activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.

PURPORT

In this verse, Aditi has been addressed by her husband, Kaśyapa Muni, as *gṛha-medhini*, which means "one who is satisfied in household life for sense gratification." Generally, those who are in household life pursue sense gratification in the field of activities performed for material results. Such *gṛhamedhīs* have only one aim in life—sense gratification. Therefore it is said, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham:* the householder's life is based on sense gratification, and therefore the happiness derived from it is very meager. Nonetheless, the Vedic process is so comprehensive that even in householder life one can adjust his activities according to the regulative principles of *dharma, artha, kāma* and *mokṣa.* One's aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the *śāstras* there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in *Śrīmad-Bhāgavatam* (1.2.9), *dharmasya hy āpavargyasya nārtho 'rthāyopakalpate:* "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain." Those who are in household life should not think that religion is meant to improve the process of the householder's sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (*tattva-jijñāsā*). Then household life is as good as the life of a *yogī.* Kaśyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the śāstric injunctions. As soon as one deviates from the injunctions of the *śāstra*, the purpose of household life is immediately lost in confusion.

TEXT 6

अपि वातिथयोऽभ्येत्य कुटुम्बासक्तया त्वया ।
गृहादपूजिता याताः प्रत्युत्थानेन वा क्वचित् ॥ ६ ॥

api vātithayo 'bhyetya
kuṭumbāsaktayā tvayā

gṛhād apūjitā yātāḥ
pratyutthānena vā kvacit

api—whether; *vā*—either; *atithayaḥ*—guests who come without an invitation; *abhyetya*—coming to the home; *kuṭumba-āsaktayā*—who were too attached to the family members; *tvayā*—by you; *gṛhāt*—from the house; *apūjitāḥ*—without being properly welcomed; *yātāḥ*—went away; *pratyutthānena*—by standing up; *vā*—either; *kvacit*—sometimes.

TRANSLATION

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.

PURPORT

It is the duty of a householder to receive guests, even if a guest be an enemy. When a guest comes to one's home, one should properly receive him by standing up and offering him a seat. It is enjoined, *gṛhe śatrum api prāptaṁ viśvastam akutobhayam:* if even an enemy comes to one's home, one should receive him in such a way that the guest will forget that his host is an enemy. According to one's position, one should properly receive anyone who comes to one's home. At least a seat and a glass of water should be offered, so that the guest will not be displeased. Kaśyapa Muni inquired from Aditi whether disrespect had been shown to such guests, or *atithis.* The word *atithi* refers to one who comes without an invitation.

TEXT 7

गृहेषु येष्वतिथयो नार्चिताः सलिलैरपि ।
यदि निर्यान्ति ते नूनं फेरुराजगृहोपमाः ॥ ७ ॥

gṛheṣu yeṣv atithayo
nārcitāḥ salilair api
yadi niryānti te nūnaṁ
pherurāja-gṛhopamāḥ

gṛheṣu—at home; *yeṣu*—which; *atithayaḥ*—uninvited guests; *na*—not; *arcitāḥ*—welcomed; *salilaiḥ api*—even by offering a glass of water; *yadi*—if; *niryānti*—they go away; *te*—such household life; *nūnam*—indeed; *pheru-rāja*—of jackals; *gṛha*—the homes; *upamāḥ*—like.

TRANSLATION

Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.

PURPORT

In a field there may be holes made by snakes and mice, but when there are very big holes, it may be supposed that jackals live there. Certainly no one goes to take shelter in such homes. Thus the homes of human beings where *atithis*, uninvited guests, are not properly received are like the homes of jackals.

TEXT 8

अप्यग्नयस्तु वेलायां न हुता हविषा सति ।
त्वयोद्विग्नधिया भद्रे प्रोषिते मयि कर्हिचित् ॥ ८ ॥

apy agnayas tu velāyāṁ
na hutā haviṣā sati
tvayodvigna-dhiyā bhadre
proṣite mayi karhicit

api—whether; *agnayaḥ*—fires; *tu*—indeed; *velāyām*—in the fire sacrifice; *na*—not; *hutāḥ*—offered; *haviṣā*—by ghee; *sati*—O chaste woman; *tvayā*—by you; *udvigna-dhiyā*—because of some anxiety; *bhadre*—O auspicious woman; *proṣite*—was away from home; *mayi*—when I; *karhicit*—sometimes.

TRANSLATION

O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?

TEXT 9

यत्पूजया कामदुघान्याति लोकान्गृहान्वितः ।
ब्राह्मणोऽग्निश्च वै विष्णोः सर्वदेवात्मनो मुखम् ॥ ९ ॥

yat-pūjayā kāma-dughān
yāti lokān gṛhānvitaḥ
brāhmaṇo 'gniś ca vai viṣṇoḥ
sarva-devātmano mukham

yat-pūjayā—by worshiping the fire and *brāhmaṇas; kāma-dughān*—which fulfill one's desires; *yāti*—one goes; *lokān*—to the destination of the higher planetary system; *gṛha-anvitaḥ*—a person attached to household life; *brāhmaṇaḥ*—the *brāhmaṇas; agniḥ ca*—and the fire; *vai*—indeed; *viṣṇoḥ*—of Lord Viṣṇu; *sarva-deva-ātmanaḥ*—the soul of all the demigods; *mukham*—the mouth.

TRANSLATION

By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

PURPORT

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Viṣṇu may eat and be satisfied. The Lord says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Therefore, all these items may be offered in the sacrificial fire, and Lord Viṣṇu will be satisfied. Similarly, *brāhmaṇa-bhojana,* feeding of the *brāhmaṇas,* is also recommended, for when the

brāhmaṇas eat sumptuous remnants of food after *yajña*, this is another way that Lord Viṣṇu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the *brāhmaṇas* to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

TEXT 10

अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि ।
लक्षयेऽस्वस्थमात्मानं भवत्या लक्षणैरहम् ॥१०॥

api sarve kuśalinas
tava putrā manasvini
lakṣaye 'svastham ātmānaṁ
bhavatyā lakṣaṇair aham

api—whether; *sarve*—all; *kuśalinaḥ*—in full auspiciousness; *tava*—your; *putrāḥ*—sons; *manasvini*—O great-minded lady; *lakṣaye*—I see; *asvastham*—not in tranquillity; *ātmānam*—the mind; *bhavatyāḥ*—of you; *lakṣaṇaiḥ*—by symptoms; *aham*—I.

TRANSLATION

O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?

TEXT 11

श्रीअदितिरुवाच

भद्रं द्विजगवां ब्रह्मन्धर्मस्यास्य जनस्य च ।
त्रिवर्गस्य परं क्षेत्रं गृहमेधिन्गृहा इमे ॥११॥

śrī-aditir uvāca
bhadraṁ dvija-gavāṁ brahman
dharmasyāsya janasya ca

tri-vargasya paraṁ kṣetraṁ
gṛhamedhin gṛhā ime

śrī-aditiḥ uvāca—Śrīmatī Aditi said; *bhadram*—all auspiciousness; *dvija-gavām*—of the *brāhmaṇas* and the cows; *brahman*—O *brāhmaṇa;* *dharmasya asya*—of the religious principles mentioned in *śāstra;* *janasya*—of the people in general; *ca*—and; *tri-vargasya*—of the three processes of elevation (*dharma, artha* and *kāma*); *param*—the supreme; *kṣetram*—field; *gṛhamedhin*—O my husband, who are attached to household life; *gṛhāḥ*—your home; *ime*—all these things.

TRANSLATION

Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

PURPORT

In household life one can develop the three principles of religion, economic development and sense gratification according to the regulations given in the *śāstras,* but to attain liberation one must give up household life and place himself in the transcendental renounced order. Kaśyapa Muni was not in the renounced order of life. Therefore he is addressed here once as *brahman* and another time as *gṛhamedhin.* Aditi, his wife, assured him that as far as household life was concerned, everything was going nicely, and the *brāhmaṇas* and cows were being honored and protected. In other words, there were no disturbances; household life was duly progressing.

TEXT 12

अग्नयोऽतिथयो भृत्या भिक्षवो ये च लिप्सवः ।
सर्वं भगवतो ब्रह्मन्ननुध्यानान्न रिष्यति ॥१२॥

agnayo 'tithayo bhṛtyā
bhikṣavo ye ca lipsavaḥ

sarvaṁ bhagavato brahmann
anudhyānān na riṣyati

agnayaḥ—worshiping the fires; *atithayaḥ*—receiving the guests; *bhṛtyāḥ*—satisfying the servants; *bhikṣavaḥ*—pleasing the beggars; *ye*—all of them who; *ca*—and; *lipsavaḥ*—as they desire (are taken care of); *sarvam*—all of them; *bhagavataḥ*—of you, my lord; *brahman*—O *brāhmaṇa; anudhyānāt*—from always thinking; *na riṣyati*—nothing is missed (everything is properly done).

TRANSLATION

O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

TEXT 13

को नु मे भगवन्कामो न सम्पद्येत मानसः ।
यस्या भवान्प्रजाध्यक्ष एवं धर्मान्प्रभाषते ॥१३॥

ko nu me bhagavan kāmo
na sampadyeta mānasaḥ
yasyā bhavān prajādhyakṣa
evaṁ dharmān prabhāṣate

kaḥ—what; *nu*—indeed; *me*—my; *bhagavan*—O lord; *kāmaḥ*—desire; *na*—not; *sampadyeta*—can be fulfilled; *mānasaḥ*—within my mind; *yasyāḥ*—of me; *bhavān*—your good self; *prajā-adhyakṣaḥ*—Prajāpati; *evam*—thus; *dharmān*—religious principles; *prabhāṣate*—talks.

TRANSLATION

O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

TEXT 14

तवैव मारीच मनःशरीरजाः
प्रजा इमाः सत्त्वरजस्तमोजुषः ।
समो भवांस्तास्वसुरादिषु प्रभो
तथापि भक्तं भजते महेश्वरः ॥१४॥

tavaiva mārīca manaḥ-śarīrajāḥ
prajā imāḥ sattva-rajas-tamo-juṣaḥ
samo bhavāṁs tāsv asurādiṣu prabho
tathāpi bhaktaṁ bhajate maheśvaraḥ

tava—your; *eva*—indeed; *mārīca*—O son of Marīci; *manaḥ-śarīra-jāḥ*—born either of your body or of your mind (all the demons and demigods); *prajāḥ*—born of you; *imāḥ*—all of them; *sattva-rajaḥ-tamaḥ-juṣaḥ*—infected with *sattva-guṇa, rajo-guṇa* or *tamo-guṇa; samaḥ*—equal; *bhavān*—your good self; *tāsu*—to every one of them; *asura-ādiṣu*—beginning with the *asuras; prabho*—O my lord; *tathā api*—still; *bhaktam*—unto the devotees; *bhajate*—takes care of; *mahā-īśvaraḥ*—the Supreme Personality of Godhead, the supreme controller.

TRANSLATION

O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities—sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

PURPORT

In *Bhagavad-gītā* (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ

ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

Although the Supreme Personality of Godhead is equal toward everyone, He is especially inclined toward those who engage in His devotional service. The Lord says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "My dear son of Kuntī, please declare that My devotee will never be vanquished." Elsewhere, Kṛṣṇa also says:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kaśyapa's devoted son, was in difficulty, Kaśyapa should bestow his favor upon Indra.

TEXT 15

तस्मादीश भजन्त्या मे श्रेयश्चिन्तय सुव्रत ।
हृतश्रियो हृतस्थानान्सपत्नैः पाहि नः प्रभो ॥१५॥

tasmād īśa bhajantyā me
śreyaś cintaya suvrata
hṛta-śriyo hṛta-sthānān
sapatnaiḥ pāhi naḥ prabho

tasmāt—therefore; *īśa*—O powerful controller; *bhajantyāḥ*—of your servitor; *me*—me; *śreyaḥ*—auspiciousness; *cintaya*—just consider; *suvrata*—O most gentle one; *hṛta-śriyaḥ*—bereft of all opulence; *hṛta-sthānān*—bereft of a residence; *sapatnaiḥ*—by the competitors; *pāhi*—please protect; *naḥ*—us; *prabho*—O my lord.

TRANSLATION

Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.

PURPORT

Aditi, the mother of the demigods, appealed to Kaśyapa Muni to give the demigods protection. When we speak of the demigods, this also includes their mother.

TEXT 16

परैर्विवासिता साहं मग्ना व्यसनसागरे ।
ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम ॥१६॥

parair vivāsitā sāhaṁ
magnā vyasana-sāgare
aiśvaryaṁ śrīr yaśaḥ sthānaṁ
hṛtāni prabalair mama

paraiḥ—by our enemies; *vivāsitā*—taken away from our residential quarters; *sā*—the same; *aham*—I; *magnā*—drowned; *vyasana-sāgare*—in an ocean of trouble; *aiśvaryam*—opulence; *śrīḥ*—beauty; *yaśaḥ*—reputation; *sthānam*—place; *hṛtāni*—all taken away; *prabalaiḥ*—very powerful; *mama*—my.

TRANSLATION

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.

TEXT 17

यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः ।
तथा विधेहि कल्याणं धिया कल्याणकृत्तम ॥१७॥

yathā tāni punaḥ sādho
prapadyeran mamātmajāḥ

tathā vidhehi kalyāṇaṁ
dhiyā kalyāṇa-kṛttama

yathā—as; *tāni*—all of our lost things; *punaḥ*—again; *sādho*—O great saintly person; *prapadyeran*—can regain; *mama*—my; *ātma-jāḥ*—offspring (sons); *tathā*—so; *vidhehi*—kindly do; *kalyāṇam*—auspiciousness; *dhiyā*—by consideration; *kalyāṇa-kṛt-tama*—O you who are the best person to act for our welfare.

TRANSLATION

O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

TEXT 18

श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव ।
अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् ॥१८॥

śrī-śuka uvāca
evam abhyarthito 'dityā
kas tām āha smayann iva
aho māyā-balaṁ viṣṇoḥ
sneha-baddham idaṁ jagat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *abhyarthitaḥ*—being requested; *adityā*—by Aditi; *kaḥ*—Kaśyapa Muni; *tām*—unto her; *āha*—said; *smayan*—smiling; *iva*—just like; *aho*—alas; *māyā-balam*—the influence of the illusory energy; *viṣṇoḥ*—of Lord Viṣṇu; *sneha-baddham*—influenced by this affection; *idam*—this; *jagat*—whole world.

TRANSLATION

Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how

powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

PURPORT

Kaśyapa Muni was surely sympathetic to his wife's affliction, yet he was surprised at how the whole world is influenced by affection.

TEXT 19

क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः ।
कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥१९॥

kva deho bhautiko 'nātmā
kva cātmā prakṛteḥ paraḥ
kasya ke pati-putrādyā
moha eva hi kāraṇam

kva—where is; *dehaḥ*—this material body; *bhautikaḥ*—made of five elements; *anātmā*—not the spirit soul; *kva*—where is; *ca*—also; *ātmā*—the spirit soul; *prakṛteḥ*—to the material world; *paraḥ*—transcendental; *kasya*—of whom; *ke*—who is; *pati*—husband; *putra-ādyāḥ*—or son and so on; *mohaḥ*—illusion; *eva*—indeed; *hi*—certainly; *kāraṇam*—cause.

TRANSLATION

Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

PURPORT

The spirit soul (*ātmā* or *jīva*) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kaśyapa Muni

met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which *Bhagavad-gītā* was spoken to Arjuna. In the beginning of *Bhagavad-gītā*, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. *Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye* (*Bhāg.* 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (*tathā dehāntara-prāptiḥ*). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. *Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ* (*Bhāg.* 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body

of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Kṛṣṇa consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

TEXT 20

उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् ।
सर्वभूतगुहावासं वासुदेवं जगद्गुरुम् ॥२०॥

upatiṣṭhasva puruṣaṁ
bhagavantaṁ janārdanam
sarva-bhūta-guhā-vāsaṁ
vāsudevaṁ jagad-gurum

upatiṣṭhasva—just try to worship; *puruṣam*—the Supreme Person; *bhagavantam*—the Personality of Godhead; *janārdanam*—who can kill all the enemies; *sarva-bhūta-guhā-vāsam*—living within the core of the heart of everyone; *vāsudevam*—Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva; *jagat-gurum*—the spiritual master and teacher of the whole world.

TRANSLATION

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person—Kṛṣṇa, or Vāsudeva—can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

PURPORT

With these words, Kaśyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vāsudeva. Therefore, Kaśyapa Muni advised his wife, Aditi, to begin

worshiping Lord Vāsudeva, who is situated in everyone's heart. He is the friend of everyone and is known as Janārdana because He can kill all enemies. There are three modes of material nature—goodness, passion and ignorance—and above material nature, transcendental to material nature, is another existence, which is called *śuddha-sattva*. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. *Sattvaṁ viśuddhaṁ vasudeva-śabditam* (*Bhāg.* 4.3.23). Above material nature is the position called *vasudeva*, or freedom from material contamination. Only in that position can one perceive the Supreme Personality of Godhead, Vāsudeva. Thus the *vasudeva* condition fulfills a spiritual necessity. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. When one realizes Vāsudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramātmā (Vāsudeva) is situated in everyone's heart, as confirmed in *Bhagavad-gītā*. The Lord says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati

"The Supreme Lord is situated in everyone's heart, O Arjuna." (Bg. 18.61)

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vāsudeva, Kṛṣṇa, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kaśyapa Muni advised his wife to seek shelter at the lotus feet of Vāsudeva, Kṛṣṇa, so that all her problems would be very easily solved. Thus Kaśyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bona fide *guru* because he advised his wife to seek shelter at the lotus feet of Vāsudeva. One who trains his subordinate or disciple to worship Vāsudeva is the truly bona fide spiritual master. The word *jagad-gurum* is very important in this regard. Kaśyapa Muni did not falsely declare himself to be *jagad-guru*, although he actually was *jagad-guru* because he advocated the cause of Vāsudeva. Actually, Vāsudeva is *jagad-guru*, as clearly stated here (*vāsudevaṁ jagad-gurum*). One who teaches the instructions of Vāsudeva, *Bhagavad-gītā*, is as good as *vāsudevaṁ jagad-gurum*. But when one who does not teach this instruction—as it is—declares himself *jagad-guru*, he simply cheats the public. Kṛṣṇa is *jagad-guru*, and one who teaches the instruction of Kṛṣṇa as it is, on behalf of Kṛṣṇa, may be accepted as *jagad-guru*. One who manufactures his own theories cannot be accepted; he becomes *jagad-guru* falsely.

TEXT 21

स विधास्यति ते कामान्हरिर्दीनानुकम्पनः ।
अमोघा भगवद्भक्तिर्नेतरेति मतिर्मम ॥२१॥

sa vidhāsyati te kāmān
harir dīnānukampanaḥ
amoghā bhagavad-bhaktir
netareti matir mama

saḥ—he (Vāsudeva); *vidhāsyati*—will undoubtedly fulfill; *te*—your; *kāmān*—desires; *hariḥ*—the Supreme Personality of Godhead; *dīna*—unto the poor; *anukampanaḥ*—very merciful; *amoghā*—infallible; *bhagavat-bhaktiḥ*—devotional service unto the Supreme Personality of Godhead; *na*—not; *itarā*—anything but *bhagavad-bhakti; iti*—thus; *matiḥ*—opinion; *mama*—my.

TRANSLATION

The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.

PURPORT

There are three kinds of men, who are called *akāma*, *mokṣa-kāma* and *sarva-kāma*. One who tries to get liberation from this material world is called *mokṣa-kāma*, one who wants to enjoy this material world to its fullest extent is called *sarva-kāma*, and one who has fulfilled all his desires and has no further material desires is called *akāma*. A *bhakta* has no desire. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*. He is purified and free from material desires. The *mokṣa-kāmī* wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the *karmīs*, who have so many desires to fulfill? Nonetheless, the *śāstra* says:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (*Bhāg.* 2.3.10)

Kaśyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional ser-

vice to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a *karmī*, *jñānī*, *yogī* or *bhakta*, should invariably take shelter of the lotus feet of Vāsudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Kṛṣṇa is *dīna-anukampana:* He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Kṛṣṇa helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in *Caitanya-caritāmṛta* (*Madhya* 22.38–39):

kṛṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,—ei baḍa mūrkha

āmi—vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.' " If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Kṛṣṇa, Kṛṣṇa may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favor to devotees. Otherwise, if one takes to Kṛṣṇa's devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Mahārāja did, but this may take some time. However, if a very sincere devotee wants only Kṛṣṇa's lotus feet, Kṛṣṇa directly gives him the position of *śuddha-bhakti*, unalloyed devotional service.

TEXT 22

श्रीअदितिरुवाच

केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम् ।
यथा मे सत्यसङ्कल्पो विदध्यात् स मनोरथम् ॥२२॥

śrī-aditir uvāca
kenāhaṁ vidhinā brahmann
upasthāsye jagat-patim
yathā me satya-saṅkalpo
vidadhyāt sa manoratham

śrī-aditiḥ uvāca—Śrīmatī Aditi began to pray; *kena*—by which; *aham*—I; *vidhinā*—by regulative principles; *brahman*—O *brāhmaṇa;* *upasthāsye*—can please; *jagat-patim*—the Lord of the universe, Jagannātha; *yathā*—by which; *me*—my; *satya-saṅkalpaḥ*—desire may actually be fulfilled; *vidadhyāt*—may fulfill; *saḥ*—He (the Supreme Lord); *manoratham*—ambitions or desires.

TRANSLATION

Śrīmatī Aditi said: O brāhmaṇa, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.

PURPORT

It is said, "Man proposes, God disposes." Thus a person may desire many things, but unless these desires are fulfilled by the Supreme Personality of Godhead, they cannot be fulfilled. Fulfillment of desire is called *satya-saṅkalpa.* Here the word *satya-saṅkalpa* is very important. Aditi placed herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bhāratas, four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." Aditi was *ārta*, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kaśyapa Muni.

TEXT 23

आदिश त्वं द्विजश्रेष्ठ विधिं तदुपधावनम् ।
आशु तुष्यति मे देवः सीदन्त्याः सह पुत्रकैः ॥२३॥

ādiśa tvaṁ dvija-śreṣṭha
vidhiṁ tad-upadhāvanam
āśu tuṣyati me devaḥ
sīdantyāḥ saha putrakaiḥ

ādiśa—just instruct me; *tvam*—O my husband; *dvija-śreṣṭha*—O best of the *brāhmaṇas; vidhim*—the regulative principles; *tat*—the Lord; *upadhāvanam*—the process of worshiping; *āśu*—very soon; *tuṣyati*—becomes satisfied; *me*—unto me; *devaḥ*—the Lord; *sīdantyāḥ*—now lamenting; *saha*—with; *putrakaiḥ*—all my sons, the demigods.

TRANSLATION

O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

PURPORT

Sometimes less intelligent men ask whether one has to approach a *guru* to be instructed in devotional service for spiritual advancement. The answer is given here—indeed, not only here, but also in *Bhagavad-gītā*, where Arjuna accepted Kṛṣṇa as his *guru* (*śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam*). The *Vedas* also instruct, *tad-vijñānārthaṁ sa guruṁ evābhigacchet:* one must accept a *guru* for proper direction if one is

seriously inclined toward advancement in spiritual life. The Lord says that one must worship the *ācārya*, who is the representative of the Supreme Personality of Godhead (*ācāryaṁ māṁ vijānīyāt*). One should definitely understand this. In *Caitanya-caritāmṛta* it is said that the *guru* is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the *śāstra* and by the practical behavior of devotees, one must accept a *guru*. Aditi accepted her husband as her *guru*, so that he would direct her how to advance in spiritual consciousness, devotional service, by worshiping the Supreme Lord.

TEXT 24

श्रीकश्यप उवाच

एतन्मे भगवान्पृष्टः प्रजाकामस्य पद्मजः ।
यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ॥२४॥

śrī-kaśyapa uvāca
etan me bhagavān pṛṣṭaḥ
prajā-kāmasya padmajaḥ
yad āha te pravakṣyāmi
vrataṁ keśava-toṣaṇam

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; *etat*—this; *me*—by me; *bhagavān*—the most powerful; *pṛṣṭaḥ*—when he was requested; *prajā-kāmasya*—desiring offspring; *padma-jaḥ*—Lord Brahmā, who was born of a lotus flower; *yat*—whatever; *āha*—he said; *te*—unto you; *pravakṣyāmi*—I shall explain; *vratam*—in the form of worship; *keśava-toṣaṇam*—by which Keśava, the Supreme Personality of Godhead, is satisfied.

TRANSLATION

Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.

PURPORT

Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The *guru* does not manufacture a new process to instruct the disciple. The disciple receives from the *guru* an authorized process received by the *guru* from his *guru*. This is called the system of disciplic succession (*evaṁ paramparā-prāptaṁ imaṁ rājarṣayo viduḥ*). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide *guru*, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his *guru*, who in turn is bona fide because he has received the mercy of his *guru*. This is called the *paramparā* system. Unless one follows this *paramparā* system, the *mantra* one receives will be chanted for no purpose. Nowadays there are so many rascal *gurus* who manufacture their *mantras* as a process for material advancement, not spiritual advancement. Still, the *mantra* cannot be successful if it is manufactured. *Mantras* and the process of devotional service have special power, provided they are received from the authorized person.

TEXT 25

फाल्गुनस्यामले पक्षे द्वादशाहं पयोव्रतम् ।
अर्चयेदरविन्दाक्षं भक्त्या परमयान्वितः ॥२५॥

phālgunasyāmale pakṣe
dvādaśāhaṁ payo-vratam
arcayed aravindākṣaṁ
bhaktyā paramayānvitaḥ

phālgunasya—of the month of Phālguna (February and March); *amale*—during the bright; *pakṣe*—fortnight; *dvādaśa-aham*—for twelve days, ending with Dvādaśī, the day after Ekādaśī; *payaḥ-vratam*—accepting the vow of taking only milk; *arcayet*—one should worship; *aravinda-akṣam*—the lotus-eyed Supreme Personality of Godhead; *bhaktyā*—with devotion; *paramayā*—unalloyed; *anvitaḥ*—surcharged.

TRANSLATION

In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

PURPORT

Worshiping the Supreme Lord Viṣṇu with devotion means following *arcana-mārga.*

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

One should install the Deity of Lord Viṣṇu or Kṛṣṇa and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called *payo-vrata.* As we generally perform devotional service on Ekādaśī by not eating grains, it is generally recommended that on Dvādaśī one not consume anything but milk. *Payo-vrata* and *arcana* devotional service to the Supreme Lord should be performed with a pure devotional attitude (*bhaktyā*). Without *bhakti,* one cannot worship the Supreme Personality of Godhead. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of *bhakti.* As recommended here also, *bhaktyā paramayānvitaḥ:* one should be surcharged with unalloyed devotional service.

TEXT 26

सिनीवाल्यां मृदालिप्य स्नायात् क्रोडविदीर्णया ।
यदि लभ्येत वै स्रोतस्येतं मन्त्रमुदीरयेत् ॥२६॥

sinīvālyāṁ mṛdālipya
snāyāt kroḍa-vidīrṇayā
yadi labhyeta vai srotasy
etaṁ mantram udīrayet

sinīvālyām—on the dark-moon day; *mṛdā*—with dirt; *ālipya*—smearing the body; *snāyāt*—one should bathe; *kroḍa-vidīrṇayā*—dug up by the tusk of a boar; *yadi*—if; *labhyeta*—it is available; *vai*—indeed; *srotasi*—in a flowing river; *etam mantram*—this *mantra;* *udīrayet*—one should chant.

TRANSLATION

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

TEXT 27

त्वं देव्यादिवराहेण रसायाः स्थानमिच्छता ।
उद्धृतासि नमस्तुभ्यं पाप्मानं मे प्रणाशय ॥२७॥

tvaṁ devy ādi-varāheṇa
rasāyāḥ sthānam icchatā
uddhṛtāsi namas tubhyaṁ
pāpmānaṁ me praṇāśaya

tvam—you; *devi*—O mother earth; *ādi-varāheṇa*—by the Supreme Personality of Godhead in the form of a boar; *rasāyāḥ*—from the bottom of the universe; *sthānam*—a place; *icchatā*—desiring; *uddhṛtā asi*—you have been raised; *namaḥ tubhyam*—I offer my respectful obeisances unto you; *pāpmānam*—all sinful activities and their reactions; *me*—of me; *praṇāśaya*—please undo.

TRANSLATION

O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a

place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

TEXT 28

निर्वर्तितात्मनियमो देवमर्चेत् समाहितः ।
अर्चायां स्थण्डिले सूर्ये जले वह्नौ गुरावपि ॥२८॥

nirvartitātma-niyamo
devam arcet samāhitaḥ
arcāyāṁ sthaṇḍile sūrye
jale vahnau gurāv api

nirvartita—finished; *ātma-niyamaḥ*—the daily duties of washing, chanting other *mantras* and so on, according to one's practice; *devam*—the Supreme Personality of Godhead; *arcet*—one should worship; *samāhitaḥ*—with full attention; *arcāyām*—unto the Deities; *sthaṇḍile*—unto the altar; *sūrye*—unto the sun; *jale*—unto the water; *vahnau*—unto the fire; *gurau*—unto the spiritual master; *api*—indeed.

TRANSLATION

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

TEXT 29

नमस्तुभ्यं भगवते पुरुषाय महीयसे ।
सर्वभूतनिवासाय वासुदेवाय साक्षिणे ॥२९॥

namas tubhyaṁ bhagavate
puruṣāya mahīyase
sarva-bhūta-nivāsāya
vāsudevāya sākṣiṇe

namaḥ tubhyam—I offer my respectful obeisances unto You; *bhagavate*—unto the Supreme Personality of Godhead; *puruṣāya*—the

Supreme Person; *mahīyase*—the best of all personalities; *sarva-bhūta-nivāsāya*—the person who lives in everyone's heart; *vāsudevāya*—the Lord who lives everywhere; *sākṣiṇe*—the witness of everything.

TRANSLATION

O Supreme Personality of Godhead, greatest of all, who lives in everyone's heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

TEXT 30

नमोऽव्यक्ताय सूक्ष्माय प्रधानपुरुषाय च ।
चतुर्विंशद्गुणज्ञाय गुणसंख्यानहेतवे ॥३०॥

namo 'vyaktāya sūkṣmāya
pradhāna-puruṣāya ca
catur-viṁśad-guṇa-jñāya
guṇa-saṅkhyāna-hetave

namaḥ—I offer my respectful obeisances unto You; *avyaktāya*—who are never seen by material eyes; *sūkṣmāya*—transcendental; *pradhāna-puruṣāya*—the Supreme Person; *ca*—also; *catuḥ-viṁśat*—twenty-four; *guṇa-jñāya*—the knower of the elements; *guṇa-saṅkhyāna*—of the *sāṅkhya-yoga* system; *hetave*—the original cause.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

PURPORT

Catur-viṁśad-guṇa, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and

five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of *sāṅkhya-yoga*, which was inaugurated by Lord Kapiladeva. This *sāṅkhya-yoga* was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

TEXT 31

नमो द्विशीर्ष्णे त्रिपदे चतुःशृङ्गाय तन्तवे ।
सप्तहस्ताय यज्ञाय त्रयीविद्यात्मने नमः ॥३१॥

namo dvi-śīrṣṇe tri-pade
catuḥ-śṛṅgāya tantave
sapta-hastāya yajñāya
trayī-vidyātmane namaḥ

namaḥ—I offer my respectful obeisances unto You; *dvi-śīrṣṇe*—who have two heads; *tri-pade*—who have three legs; *catuḥ-śṛṅgāya*—who have four horns; *tantave*—who expand; *sapta-hastāya*—who have seven hands; *yajñāya*—unto the *yajña-puruṣa*, the supreme enjoyer; *trayī*—the three modes of Vedic ritualistic ceremonies; *vidyā-ātmane*—the Personality of Godhead, the embodiment of all knowledge; *namaḥ*—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyanīya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

TEXT 32

नमः शिवाय रुद्राय नमः शक्तिधराय च ।
सर्वविद्याधिपतये भूतानां पतये नमः ॥३२॥

namaḥ śivāya rudrāya
namaḥ śakti-dharāya ca
sarva-vidyādhipataye
bhūtānāṁ pataye namaḥ

namaḥ—I offer my respectful obeisances unto You; *śivāya*—the incarnation named Lord Śiva; *rudrāya*—the expansion named Rudra; *namaḥ*—obeisances; *śakti-dharāya*—the reservoir of all potencies; *ca*—and; *sarva-vidyā-adhipataye*—the reservoir of all knowledge; *bhūtānām*—of the living entities; *pataye*—the supreme master; *namaḥ*—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

PURPORT

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Śiva is the incarnation of ignorance, one of the material modes of nature.

TEXT 33

नमो हिरण्यगर्भाय प्राणाय जगदात्मने ।
योगैश्वर्यशरीराय नमस्ते योगहेतवे ॥३३॥

namo hiraṇyagarbhāya
prāṇāya jagad-ātmane
yogaiśvarya-śarīrāya
namas te yoga-hetave

namaḥ—I offer my respectful obeisances unto You; *hiraṇyagarbhāya*—situated as the four-headed Hiraṇyagarbha, Brahmā; *prāṇāya*—the source of everyone's life; *jagat-ātmane*—the Supersoul of the entire universe; *yoga-aiśvarya-śarīrāya*—whose body

is full of opulences and mystic power; *namaḥ te*—I offer my respectful obeisances unto You; *yoga-hetave*—the original master of all mystic power.

TRANSLATION

I offer my respectful obeisances unto You, who are situated as Hiraṇyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I offer my respectful obeisances unto You.

TEXT 34

नमस्त आदिदेवाय साक्षिभूताय ते नमः ।
नारायणाय ऋषये नराय हरये नमः ॥३४॥

namas ta ādi-devāya
sākṣi-bhūtāya te namaḥ
nārāyaṇāya ṛṣaye
narāya haraye namaḥ

namaḥ te—I offer my respectful obeisances unto You; *ādi-devāya*—who are the original Personality of Godhead; *sākṣi-bhūtāya*—the witness of everything within the heart of everyone; *te*—unto You; *namaḥ*—I offer my respectful obeisances; *nārāyaṇāya*—who take the incarnation of Nārāyaṇa; *ṛṣaye*—the sage; *narāya*—the incarnation of a human being; *haraye*—unto the Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto You, who are the original Personality of Godhead, the witness in everyone's heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

TEXT 35

नमो मरकतश्यामवपुषेऽधिगतश्रिये ।
केशवाय नमस्तुभ्यं नमस्ते पीतवाससे ॥३५॥

namo marakata-śyāma-
vapuṣe 'dhigata-śriye
keśavāya namas tubhyaṁ
namas te pīta-vāsase

namaḥ—I offer my respectful obeisances unto You; *marakata-śyāma-vapuṣe*—whose bodily hue is blackish like the *marakata* gem; *adhigata-śriye*—under whose control is mother Lakṣmī, the goddess of fortune; *keśavāya*—Lord Keśava, who killed the Keśī demon; *namaḥ tubhyam*—I offer my respectful obeisances unto You; *namaḥ te*—again I offer my respectful obeisances unto You; *pīta-vāsase*—whose garment is yellow.

TRANSLATION

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

TEXT 36

त्वं सर्ववरदः पुंसां वरेण्य वरदर्षभ ।
अतस्ते श्रेयसे धीराः पादरेणुमुपासते ॥३६॥

tvaṁ sarva-varadaḥ puṁsāṁ
vareṇya varadarṣabha
atas te śreyase dhīrāḥ
pāda-reṇum upāsate

tvam—You; *sarva-vara-daḥ*—who can give all kinds of benedictions; *puṁsām*—to all living entities; *vareṇya*—O most worshipable; *vara-darṣabha*—O most powerful of all givers of benediction; *ataḥ*—for this reason; *te*—Your; *śreyase*—the source of all auspiciousness; *dhīrāḥ*—the most sober; *pāda-reṇum upāsate*—worship the dust of the lotus feet.

TRANSLATION

O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore

those who are sober, for their own welfare, worship the dust of Your lotus feet.

TEXT 37

अन्ववर्तन्त यं देवाः श्रीश्च तत्पादपद्मयोः ।
स्पृहयन्त इवामोदं भगवान्मे प्रसीदताम् ॥३७॥

anvavartanta yaṁ devāḥ
śrīś ca tat-pāda-padmayoḥ
spṛhayanta ivāmodaṁ
bhagavān me prasīdatām

anvavartanta—engaged in devotional service; *yam*—unto whom; *devāḥ*—all the demigods; *śrīḥ ca*—and the goddess of fortune; *tat-pāda-padmayoḥ*—of the lotus feet of His Lordship; *spṛhayantaḥ*—desiring; *iva*—exactly; *āmodam*—celestial bliss; *bhagavān*—the Supreme Personality of Godhead; *me*—upon me; *prasīdatām*—may be pleased.

TRANSLATION

All the demigods, as well as the goddess of fortune, engage in the service of His lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.

TEXT 38

एतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् ।
अर्चयेच्छ्रद्धया युक्तः पाद्योपस्पर्शनादिभिः ॥३८॥

etair mantrair hṛṣīkeśam
āvāhana-puraskṛtam
arcayec chraddhayā yuktaḥ
pādyopasparśanādibhiḥ

etaiḥ mantraiḥ—by chanting all these *mantras; hṛṣīkeśam*—unto the Supreme Personality of Godhead, the master of all senses; *āvāhana*—calling; *puraskṛtam*—honoring Him in all respects; *arcayet*—one should

worship; *śraddhayā*—with faith and devotion; *yuktaḥ*—engaged; *pādya-upasparśana-ādibhiḥ*—with the paraphernalia of worship (*pādya*, *arghya*, etc.).

TRANSLATION

Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 39

अर्चित्वा गन्धमाल्याद्यैः पयसा स्नपयेद् विभुम्।
वस्त्रोपवीताभरणपाद्योपस्पर्शनैस्ततः ।
गन्धधूपादिभिश्चार्चेद् द्वादशाक्षरविद्यया ॥३९॥

arcitvā gandha-mālyādyaiḥ
payasā snapayed vibhum
vastropavītābharaṇa-
pādyopasparśanais tataḥ
gandha-dhūpādibhiś cārced
dvādaśākṣara-vidyayā

arcitvā—worshiping in this way; *gandha-mālya-ādyaiḥ*—with incense, flower garlands, etc.; *payasā*—with milk; *snapayet*—should bathe; *vibhum*—the Lord; *vastra*—dress; *upavīta*—sacred thread; *ābharaṇa*—ornaments; *pādya*—water for washing the lotus feet; *upasparśanaiḥ*—touching; *tataḥ*—thereafter; *gandha*—fragrance; *dhūpa*—incense; *ādibhiḥ*—with all of these; *ca*—and; *arcet*—should worship; *dvādaśa-akṣara-vidyayā*—with the *mantra* of twelve syllables.

TRANSLATION

In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with

milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord's feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

PURPORT

The *dvādaśākṣara-mantra* is *oṁ namo bhagavate vāsudevāya.* While worshiping the Deity, one should ring a bell with his left hand and offer *pādya, arghya, vastra, gandha, mālā, ābharaṇa, bhūṣaṇa* and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

TEXT 40

श्रृतं पयसि नैवेद्यं शाल्यन्नं विभवे सति ।
ससर्पिः सगुडं दत्त्वा जुहुयान्मूलविद्यया ॥४०॥

śṛtaṁ payasi naivedyaṁ
śāly-annaṁ vibhave sati
sasarpiḥ saguḍaṁ dattvā
juhuyān mūla-vidyayā

śṛtam—cooked; *payasi*—in milk; *naivedyam*—offering to the Deity; *śāli-annam*—fine rice; *vibhave*—if available; *sati*—in this way; *sa-sarpiḥ*—with ghee (clarified butter); *sa-guḍam*—with molasses; *dattvā*—offering Him; *juhuyāt*—should offer oblations in the fire; *mūla-vidyayā*—with chanting of the same *dvādaśākṣara-mantra.*

TRANSLATION

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

TEXT 41

निवेदितं तद्भक्ताय दद्याद् भुञ्जीत वा स्वयम् ।
दत्त्वाचमनमर्चित्वा ताम्बूलं च निवेदयेत् ॥४१॥

niveditaṁ tad-bhaktāya
dadyād bhuñjīta vā svayam
dattvācamanam arcitvā
tāmbūlaṁ ca nivedayet

niveditam—this offering of *prasāda; tat-bhaktāya*—unto His devotee; *dadyāt*—should be offered; *bhuñjīta*—one should take; *vā*—either; *svayam*—personally; *dattvā ācamanam*—giving water to wash the hands and mouth; *arcitvā*—in this way worshiping the Deity; *tāmbūlam*—betel nuts with spices; *ca*—also; *nivedayet*—one should offer.

TRANSLATION

One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.

TEXT 42

जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् ।
कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा ॥४२॥

japed aṣṭottara-śataṁ
stuvīta stutibhiḥ prabhum
kṛtvā pradakṣiṇaṁ bhūmau
praṇamed daṇḍavan mudā

japet—should silently murmur; *aṣṭottara-śatam*—108 times; *stuvīta*—should offer prayers; *stutibhiḥ*—by various prayers of glorification; *prabhum*—unto the Lord; *kṛtvā*—thereafter doing; *pradakṣiṇam*—circumambulation; *bhūmau*—on the ground; *praṇamet*—should offer obeisances; *daṇḍavat*—straight, with the whole body; *mudā*—with great satisfaction.

TRANSLATION

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one

should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

TEXT 43

कृत्वा शिरसि तच्छेषां देवमुद्वासयेत् ततः ।
द्व्यवरान्भोजयेद् विप्रान्पायसेन यथोचितम् ॥४३॥

kṛtvā śirasi tac-cheṣāṁ
devam udvāsayet tataḥ
dvy-avarān bhojayed viprān
pāyasena yathocitam

kṛtvā—taking; *śirasi*—on the head; *tat-śeṣām*—all the remnants (the water and flowers offered to the Deity); *devam*—unto the Deity; *udvāsayet*—should be thrown into a sacred place; *tataḥ*—thereafter; *dvi-avarān*—a minimum of two; *bhojayet*—should feed; *viprān*—*brāhmaṇas;* *pāyasena*—with sweet rice; *yathā-ucitam*—as each deserves.

TRANSLATION

After touching to one's head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brāhmaṇas with sweet rice.

TEXTS 44–45

भुञ्जीत तैरनुज्ञातः सेष्टः शेषं सभाजितैः ।
ब्रह्मचार्यथ तद्रात्र्यां श्वोभूते प्रथमेऽहनि ॥४४॥
स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः ।
पयसा स्नापयित्वार्चेद् यावद्व्रतसमापनम् ॥४५॥

bhuñjīta tair anujñātaḥ
seṣṭaḥ śeṣaṁ sabhājitaiḥ
brahmacāry atha tad-rātryāṁ
śvo bhūte prathame 'hani

snātaḥ śucir yathoktena
vidhinā susamāhitaḥ
payasā snāpayitvārced
yāvad vrata-samāpanam

bhuñjīta—should take the *prasāda; taiḥ*—by the *brāhmaṇas; anujñātaḥ*—being permitted; *sa-iṣṭaḥ*—with friends and relatives; *śeṣam*—the remnants; *sabhājitaiḥ*—properly honored; *brahmacārī*—observance of celibacy; *atha*—of course; *tat-rātryām*—at night; *śvaḥ bhūte*—at the end of the night, when the morning comes; *prathame ahani*—on the first day; *snātaḥ*—bathing; *śuciḥ*—becoming purified; *yathā-uktena*—as stated before; *vidhinā*—by following the regulative principles; *su-samāhitaḥ*—with great attention; *payasā*—with milk; *snāpayitvā*—bathing the Deity; *arcet*—should offer worship; *yāvat*—as long as; *vrata-samāpanam*—the period of worship is not over.

TRANSLATION

One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.

TEXT 46

पयोभक्षो व्रतमिदं चरेद् विष्ण्वर्चनादृतः ।
पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् ॥४६॥

payo-bhakṣo vratam idaṁ
cared viṣṇv-arcanādṛtaḥ
pūrvavaj juhuyād agniṁ
brāhmaṇāṁś cāpi bhojayet

payaḥ-bhakṣaḥ—one who drinks milk only; *vratam idam*—this process of worshiping with a vow; *caret*—one should execute; *viṣṇu-arcana-ādṛtaḥ*—worshiping Lord Viṣṇu with great faith and devotion;

pūrva-vat—as prescribed previously; *juhuyāt*—one should offer oblations; *agnim*—into the fire; *brāhmaṇān*—unto the *brāhmaṇas; ca api*—as well as; *bhojayet*—should feed.

TRANSLATION

Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

TEXT 47

एवं त्वहरहः कुर्याद् द्वादशाहं पयोव्रतम्।
हरेराराधनं होममर्हणं द्विजतर्पणम् ॥४७॥

evaṁ tv ahar ahaḥ kuryād
dvādaśāhaṁ payo-vratam
harer ārādhanaṁ homam
arhaṇaṁ dvija-tarpaṇam

evam—in this way; *tu*—indeed; *ahaḥ ahaḥ*—day after day; *kuryāt*—should execute; *dvādaśa-aham*—until twelve days; *payaḥ-vratam*—the observance of the *vrata* known as *payo-vrata; hareḥ ārādhanam*—worshiping the Supreme Personality of Godhead; *homam*—by executing a fire sacrifice; *arhaṇam*—worshiping the Deity; *dvija-tarpaṇam*—and satisfying the *brāhmaṇas* by feeding them.

TRANSLATION

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

TEXT 48

प्रतिपद्दिनमारभ्य यावच्छुक्लत्रयोदशीम्।
ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिषवणं चरेत् ॥४८॥

pratipad-dinam ārabhya
yāvac chukla-trayodaśīm
brahmacaryam adhaḥ-svapnaṁ
snānaṁ tri-ṣavaṇaṁ caret

pratipat-dinam—on the day of *pratipat; ārabhya*—beginning; *yāvat*—until; *śukla*—of the bright fortnight; *trayodaśīm*—the thirteenth day of the moon (the second day after Ekādaśī); *brahmacaryam*—observing complete celibacy; *adhaḥ-svapnam*—lying down on the floor; *snānam*—bathing; *tri-savanam*—three times (morning, evening and noon); *caret*—one should execute.

TRANSLATION

From pratipat until the thirteenth day of the next bright moon [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

TEXT 49

वर्जयेदसदालापं भोगानुच्चावचांस्तथा ।
अहिंस्रः सर्वभूतानां वासुदेवपरायणः ॥४९॥

varjayed asad-ālāpaṁ
bhogān uccāvacāṁs tathā
ahiṁsraḥ sarva-bhūtānāṁ
vāsudeva-parāyaṇaḥ

varjayet—one should give up; *asat-ālāpam*—unnecessary talk on material subject matters; *bhogān*—sense gratification; *ucca-avacān*—superior or inferior; *tathā*—as well as; *ahiṁsraḥ*—without being envious; *sarva-bhūtānām*—of all living entities; *vāsudeva-parāyaṇaḥ*—simply being a devotee of Lord Vāsudeva.

TRANSLATION

During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be com-

pletely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.

TEXT 50

त्रयोदश्यामथो विष्णोः स्नपनं पञ्चकैर्विभोः ।
कारयेच्छास्त्रदृष्टेन विधिना विधिकोविदैः ॥५०॥

trayodaśyām atho viṣṇoḥ
snapanaṁ pañcakair vibhoḥ
kārayec chāstra-dṛṣṭena
vidhinā vidhi-kovidaiḥ

trayodaśyām—on the thirteenth day of the moon; *atho*—thereafter; *viṣṇoḥ*—of Lord Viṣṇu; *snapanam*—bathing; *pañcakaiḥ*—by *pañcāmṛta*, five substances; *vibhoḥ*—the Lord; *kārayet*—one should execute; *śāstra-dṛṣṭena*—enjoined in the scripture; *vidhinā*—under regulative principles; *vidhi-kovidaiḥ*—assisted by the priests who know the regulative principles.

TRANSLATION

Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

TEXTS 51–52

पूजां च महतीं कुर्याद् वित्तशाठ्यविवर्जितः ।
चरुं निरूप्य पयसि शिपिविष्टाय विष्णवे ॥५१॥
सूक्तेन तेन पुरुषं यजेत सुसमाहितः ।
नैवेद्यं चातिगुणवद् दद्यात्पुरुषतुष्टिदम् ॥५२॥

pūjāṁ ca mahatīṁ kuryād
vitta-śāṭhya-vivarjitaḥ
caruṁ nirūpya payasi
śipiviṣṭāya viṣṇave

sūktena tena puruṣaṁ
yajeta susamāhitaḥ
naivedyaṁ cātiguṇavad
dadyāt puruṣa-tuṣṭidam

pūjām—worship; *ca*—also; *mahatīm*—very gorgeous; *kuryāt*—should do; *vitta-śāṭhya*—miserly mentality (not spending sufficient money); *vivarjitaḥ*—giving up; *carum*—grains offered in the *yajña;* *nirūpya*—seeing properly; *payasi*—with milk; *śipiviṣṭāya*—unto the Supersoul, who is situated in the heart of every living entity; *viṣṇave*—unto Lord Viṣṇu; *sūktena*—by chanting the Vedic *mantra* known as *Puruṣa-sūkta; tena*—by that; *puruṣam*—the Supreme Personality of Godhead; *yajeta*—one should worship; *su-samāhitaḥ*—with great attention; *naivedyam*—food offered to the Deity; *ca*—and; *ati-guṇa-vat*—prepared very gorgeously with all varieties of taste; *dadyāt*—should offer; *puruṣa-tuṣṭi-dam*—everything extremely pleasing to the Supreme Personality of Godhead.

TRANSLATION

Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

TEXT 53

आचार्यं ज्ञानसम्पन्नं वस्त्राभरणधेनुभिः ।
तोषयेदृत्विजश्चैव तद्विद्ध्याराधनं हरेः ॥५३॥

ācāryaṁ jñāna-sampannaṁ
vastrābharaṇa-dhenubhiḥ
toṣayed ṛtvijaś caiva
tad viddhy ārādhanaṁ hareḥ

ācāryam—the spiritual master; *jñāna-sampannam*—very advanced in spiritual knowledge; *vastra-ābharaṇa-dhenubhiḥ*—with clothing, ornaments and many cows; *toṣayet*—should satisfy; *ṛtvijaḥ*—the priests recommended by the spiritual master; *ca eva*—as well as; *tat viddhi*—try to understand that; *ārādhanam*—worship; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.

TEXT 54

भोजयेत् तान् गुणवता सदन्नेन शुचिस्मिते ।
अन्यांश्च ब्राह्मणाञ्छक्त्या ये च तत्र समागताः॥५४॥

bhojayet tān guṇavatā
sad-annena śuci-smite
anyāṁś ca brāhmaṇāñ chaktyā
ye ca tatra samāgatāḥ

bhojayet—should distribute *prasāda; tān*—unto all of them; *guṇavatā*—by rich foods; *sat-annena*—with food prepared with ghee and milk, which is supposed to be very pure; *śuci-smite*—O most pious lady; *anyān ca*—others also; *brāhmaṇān*—*brāhmaṇas; śaktyā*—as far as possible; *ye*—all of them who; *ca*—also; *tatra*—there (at the ceremonies); *samāgatāḥ*—assembled.

TRANSLATION

O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

TEXT 55

दक्षिणां गुरवे दद्याद्दत्विग्भ्यश्च यथार्हतः ।
अन्नाद्येनाश्वपाकांश्च प्रीणयेत्समुपागतान् ॥५५॥

dakṣiṇāṁ gurave dadyād
ṛtvigbhyaś ca yathārhataḥ
annādyenāśva-pākāṁś ca
prīṇayet samupāgatān

dakṣiṇām—some contribution of money or gold; *gurave*—unto the spiritual master; *dadyāt*—one should give; *ṛtvigbhyaḥ ca*—and to the priests engaged by the spiritual master; *yathā-arhataḥ*—as far as possible; *anna-adyena*—by distributing *prasāda;* *āśva-pākān*—even to the *caṇḍālas*, persons habituated to eating the flesh of dogs; *ca*—also; *prīṇayet*—one should please; *samupāgatān*—because they have assembled there for the ceremony.

TRANSLATION

One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].

PURPORT

In the Vedic system, *prasāda* is distributed, as recommended here, without discrimination as to who may take the *prasāda.* Regardless of whether one be a *brāhmaṇa*, *śūdra*, *vaiśya*, *kṣatriya*, or even the lowest of men, a *caṇḍāla*, he should be welcome to accept *prasāda.* However, when the *caṇḍālas*, the lower class or poorer class, are taking *prasāda*, this does not mean that they have become Nārāyaṇa or Viṣṇu. Nārāyaṇa is situated in everyone's heart, but this does not mean Nārāyaṇa is a *caṇḍāla* or poor man. The Māyāvāda philosophy of accepting a poor man as Nārāyaṇa is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take *prasāda*, but this does not mean that everyone has the right to become Nārāyaṇa.

TEXT 56

भुक्तवत्सु च सर्वेषु दीनान्धकृपणादिषु ।
विष्णोस्तत्प्रीणनं विद्वान्भुञ्जीत सह बन्धुभिः ॥५६॥

bhuktavatsu ca sarveṣu
dīnāndha-kṛpaṇādiṣu
viṣṇos tat prīṇanaṁ vidvān
bhuñjīta saha bandhubhiḥ

bhuktavatsu—after feeding; *ca*—also; *sarveṣu*—everyone present there; *dīna*—very poor; *andha*—blind; *kṛpaṇa*—those who are not *brāhmaṇas; ādiṣu*—and so on; *viṣṇoḥ*—of Lord Viṣṇu, who is situated in everyone's heart; *tat*—that (*prasāda*); *prīṇanam*—pleasing; *vid-vān*—one who understands this philosophy; *bhuñjīta*—should take *prasāda* himself; *saha*—with; *bandhubhiḥ*—friends and relatives.

TRANSLATION

One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

TEXT 57

नृत्यवादित्रगीतैश्च स्तुतिभिः स्वस्तिवाचकैः ।
कारयेत्तत्कथाभिश्च पूजां भगवतोऽन्वहम् ॥५७॥

nṛtya-vāditra-gītaiś ca
stutibhiḥ svasti-vācakaiḥ
kārayet tat-kathābhiś ca
pūjāṁ bhagavato 'nvaham

nṛtya—by dancing; *vāditra*—by beating the drum; *gītaiḥ*—and by singing; *ca*—also; *stutibhiḥ*—by chanting auspicious *mantras; svasti-vācakaiḥ*—by offering prayers; *kārayet*—should execute; *tat-kathābhiḥ*—by reciting the *Bhāgavatam, Bhagavad-gītā* and similar

literature; *ca*—also; *pūjām*—worship; *bhagavataḥ*—of the Supreme Personality of Godhead, Viṣṇu; *anvaham*—every day (from *pratipat* to *trayodaśī*).

TRANSLATION

Every day from pratipat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

TEXT 58

एतत्पयोव्रतं नाम पुरुषाराधनं परम् ।
पितामहेनाभिहितं मया ते समुदाहृतम् ॥५८॥

etat payo-vrataṁ nāma
puruṣārādhanaṁ param
pitāmahenābhihitaṁ
mayā te samudāhṛtam

etat—this; *payaḥ-vratam*—ceremony known as *payo-vrata; nāma*—by that name; *puruṣa-ārādhanam*—the process of worshiping the Supreme Personality of Godhead; *param*—the best; *pitāmahena*—by my grandfather, Lord Brahmā; *abhihitam*—stated; *mayā*—by me; *te*—unto you; *samudāhṛtam*—described in all details.

TRANSLATION

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

TEXT 59

त्वं चानेन महाभागे सम्यक्चीर्णेन केशवम् ।
आत्मना शुद्धभावेन नियतात्मा भजाव्ययम् ॥५९॥

tvaṁ cānena mahā-bhāge
samyak cīrṇena keśavam
ātmanā śuddha-bhāvena
niyatātmā bhajāvyayam

tvam ca—you also; *anena*—by this process; *mahā-bhāge*—O greatly fortunate one; *samyak cīrṇena*—executed properly; *keśavam*—unto Lord Keśava; *ātmanā*—by oneself; *śuddha-bhāvena*—in a pure state of mind; *niyata-ātmā*—controlling oneself; *bhaja*—go on worshiping; *avyayam*—the Supreme Personality of Godhead, who is inexhaustible.

TRANSLATION

O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

TEXT 60

अयं वै सर्वयज्ञाख्यः सर्वव्रतमिति स्मृतम् ।
तपःसारमिदं भद्रे दानं चेश्वरतर्पणम् ॥६०॥

ayaṁ vai sarva-yajñākhyaḥ
sarva-vratam iti smṛtam
tapaḥ-sāram idaṁ bhadre
dānaṁ ceśvara-tarpaṇam

ayam—this; *vai*—indeed; *sarva-yajña*—all kinds of religious rituals and sacrifices; *ākhyaḥ*—called; *sarva-vratam*—all religious ceremonies; *iti*—thus; *smṛtam*—understood; *tapaḥ-sāram*—the essence of all austerities; *idam*—this; *bhadre*—O good lady; *dānam*—acts of charity; *ca*—and; *īśvara*—the Supreme Personality of Godhead; *tarpaṇam*—the process of pleasing.

TRANSLATION

This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic

ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

PURPORT

Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. This is a statement made by Lord Śiva to Pārvatī. Worshiping Lord Viṣṇu is the supreme process of worship. And how Lord Viṣṇu is worshiped in this *payo-vrata* ceremony has now been fully described. The ultimate goal of life is to please Lord Viṣṇu by *varṇāśrama-dharma.* The Vedic principles of four *varṇas* and four *āśramas* are meant for worship of Viṣṇu (*viṣṇur ārādhyate puṁsāṁ nānyat tat-toṣa-kāraṇam*). The Kṛṣṇa consciousness movement is also *viṣṇu-ārādhanam*, or worship of Lord Viṣṇu, according to the age. The *payo-vrata* method of *viṣṇu-ārādhaṇam* was enunciated long, long ago by Kaśyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Kṛṣṇa consciousness movement is to open hundreds and thousands of Viṣṇu temples (temples of Rādhā-Kṛṣṇa, Jagannātha, Balarāma, Sītā-Rāma, Gaura-Nitāi and so on). Performing prescribed worship in such temples of Viṣṇu and thus worshiping the Lord is as good as performing the *payo-vrata* ceremony recommended here. The *payo-vrata* ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Kṛṣṇa consciousness movement Lord Viṣṇu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing *kīrtana*, chanting the Hare Kṛṣṇa *mahā-mantra*, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others. These are authorized activities, and if the members of the Kṛṣṇa consciousness movement stick to these principles, they will achieve the same result one gains by observing the *payo-vrata* ceremony. Thus the essence of all auspicious activities, such as performing *yajña*, giving in charity, observing *vratas*, and undergoing austerities, is included in the Kṛṣṇa consciousness movement. The members of this movement should immediately and sincerely follow the processes already recommended. Of course, sacrifice is meant to please Lord Viṣṇu. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* in Kali-yuga, those who are intelligent perform the *saṅkīrtana-yajña.* One should follow this process conscientiously.

TEXT 61

त एव नियमाः साक्षात्त एव च यमोत्तमाः ।
तपो दानं व्रतं यज्ञो येन तुष्यत्यधोक्षजः ॥६१॥

ta eva niyamāḥ sākṣāt
ta eva ca yamottamāḥ
tapo dānaṁ vrataṁ yajño
yena tuṣyaty adhokṣajaḥ

te—that is; *eva*—indeed; *niyamāḥ*—all regulative principles; *sākṣāt*—directly; *te*—that is; *eva*—indeed; *ca*—also; *yama-uttamāḥ*—the best process of controlling the senses; *tapaḥ*—austerities; *dānam*—charity; *vratam*—observing vows; *yajñaḥ*—sacrifice; *yena*—by which process; *tuṣyati*—is very pleased; *adhokṣajaḥ*—the Supreme Lord, who is not perceived by material senses.

TRANSLATION

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

PURPORT

The Supreme Lord says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ
śrama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (*Bhāg.* 1.2.8) If one is not interested in satisfying Lord Viṣṇu, Vāsudeva, all his so-called auspicious activities are fruitless. *Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ:* because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Śrīla Viśvanātha Cakravartī remarks, *napuṁsakam anapuṁsakenety-ādinaikatvam.* One cannot equate the potent and the impotent. Among modern Māyāvādīs it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. *Īśvara-tarpaṇaṁ vinā sarvam eva viphalam.* Unless Lord Viṣṇu is satisfied, all of one's pious activities, ritualistic ceremonies and *yajñas* are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. *Na te viduḥ svārtha-gatiṁ hi viṣṇum.* They do not know that real self-interest ends in pleasing Lord Viṣṇu.

TEXT 62

तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धयाचर ।
भगवान्परितुष्टस्ते वरानाशु विधास्यति ॥६२॥

tasmād etad vrataṁ bhadre
prayatā śraddhayācara
bhagavān parituṣṭas te
varān āśu vidhāsyati

tasmāt—therefore; *etat*—this; *vratam*—observance of a *vrata* ceremony; *bhadre*—my dear gentle lady; *prayatā*—by observing rules and regulations; *śraddhayā*—with faith; *ācara*—execute; *bhagavān*—the Supreme Personality of Godhead; *parituṣṭaḥ*—being very satisfied; *te*—unto you; *varān*—benedictions; *āśu*—very soon; *vidhāsyati*—will bestow.

TRANSLATION

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Executing the Payo-vrata Process of Worship."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

Aitareya Upaniṣad, 139

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Bhāgavata-candra-candrikā, 107

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Chāndogya Upaniṣad, 108

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Śvetāśvatara Upaniṣad, 131

Vedānta-sūtra, 107

Viṣṇu Purāṇa, 109

Glossary

A

Ācamana—purification by sipping water and chanting the names of the Lord.

Ācārya—a spiritual master who teaches by example.

Acit—without life or consciousness.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Artha—economic development.

Asat—not eternal.

Āśrama—(1) the four spiritual orders of life: celibate student, householder, retired life and renounced life. (2) the residence of a saintly person.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

Brahmāstra—a nuclear weapon produced by chanting *mantras*.

C

Chandas—the different meters of Vedic hymns.

Cit—alive and conscious.

D

Dharma—eternal occupational duty; religious principles.
Dvādaśī—the twelfth day after the full or new moon.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.
Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.
Gṛhastha—regulated householder life; the second order of Vedic spiritual life.
Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jagat—the material universe.
Jīva-tattva—the living entities, atomic parts of the Lord.
Jñāna-kāṇḍa—the portion of the *Vedas* containing knowledge of Brahman, spirit.
Jñānī—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.
Kāma—lust.
Karatālas—hand cymbals used in *kīrtana.*
Karma—fruitive action, for which there is always reaction, good or bad.
Karma-kāṇḍa—a section of the *Vedas* prescribing fruitive activities for elevation to a higher material position.
Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.
Kṛṣṇaloka—*See:* Goloka
Kṣatriyas—a warrior or administrator; the second Vedic social order.

M

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mantra—a sound vibration that can deliver the mind from illusion.
Manvantara—the duration of each Manu's reign (306,720,000 years); used as a standard division of history.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mokṣa—liberation.
Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramparā—the chain of spiritual masters in disciplic succession.
Prajāpatis—the populators of the universe.
Prasāda—food spiritualized by being offered to the Lord.

R

Rāsa—the nonmaterial taste of a personal relationship with the Supreme Lord.
Ṛṣi—a sage.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śāstras—revealed scriptures.

Sat—eternal.
Smṛti scriptures—supplementary explanations of the *Vedas*.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śruti scriptures—the original Vedic literatures: the four *Vedas* and the *Upaniṣads*.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upāsanā-kāṇḍa—a section of the *Vedas* prescribing worship of demigods.

V

Vaikuṇṭha—the spiritual world.
Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.
Varṇāśrama—the Vedic system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.
Viṣṇu-tattva—the original Personality of Godhead's primary expansions, each of whom is equally God.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yoga-siddhis—mystic powers.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *rim*.
ṝ – like *ree* in *reed*.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in *they*.
ai – like the *ai* in *aisle*.
o – like the *o* in *go*.
au – like the *ow* in *how*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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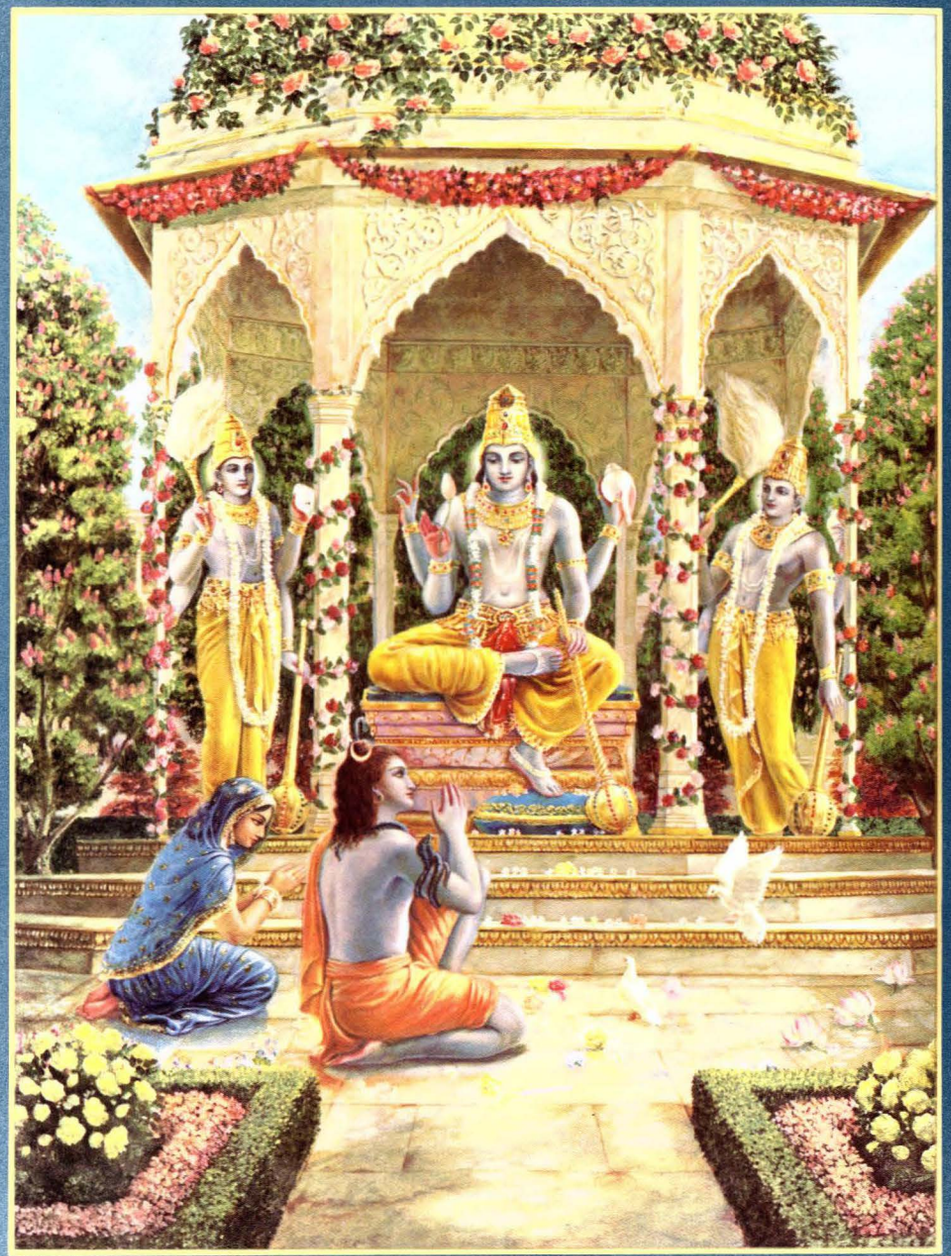

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Part Two

His
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A.C.
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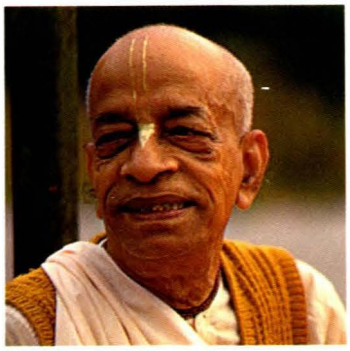

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क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते
स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः ।
कर्तुः प्रभोस्तव किमस्यत आवहन्ति
त्यक्तह्रियस्त्वदवरोपितकर्तृवादाः ॥

śrī-vindhyāvalir uvāca
krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te
svāmyaṁ tu tatra kudhiyo 'para īśa kuryuḥ
kartuḥ prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

(p. 175)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

After Aditi had performed the ritualistic ceremony known as *payo-vrata*, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, appeared before her. At that time Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances. When she arose, she was trembling, her eyes were filled with tears and her hair was standing on end, and thus she could not utter a word. She appeared to be drinking the Supreme Lord through her eyes. Finally she regained her composure and began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love: "O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune." *(pp. 3–8)*

PLATE TWO

First the Lord appeared in His original form, with ornaments and weapons in His hands. Then, in the presence of His father and mother, He assumed the form of Vāmana (a *brāhmaṇa*-dwarf and a *brahmacārī*) just like a theatrical actor. When the great sages saw Vāmana, they were very pleased. Thus they brought forward Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, beginning with the birthday rites. When they reached the sacred thread ceremony, by which Vāmana formally took brahminical initiation, the sun-god personally uttered the Gāyatrī *mantra*, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt. Mother earth gave Him a deerskin, the demigod of the moon gave Him a staff, His mother, Aditi, gave Him a loincloth, and the deity presiding over the heavenly kingdom offered Him an umbrella. Lord Brahmā offered Him a waterpot, the seven sages offered Him *kuśa* grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads. Kuvera, King of the Yakṣas, gave Him a begging pot, and mother Bhagavatī, the wife of Lord Śiva, gave Him His first alms. Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the *brahmacārīs*, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly *brāhmaṇas*. *(pp. 37–41)*

PLATE THREE

When Lord Vāmana appeared before Bali Mahārāja and begged for three steps of land, the King agreed. Then, greatly disturbed, Bali's spiritual master, Śukrācārya, said: "O King Bali, this *brahmacārī* in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared to help the demigods and vanquish the demons. You have promised to give Him three steps of land in charity, but when you give it, He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made." King Bali replied, "O great sage, great saintly persons like you, being completely aware of the Vedic principles, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation." Enraged, Śukrācārya said, "Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because you have disobeyed me, I curse you to lose all your opulence very soon." *(pp. 79–111)*

PLATE FOUR

As Bali Mahārāja and the members of the assembly watched in stunned amazement, the unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, began increasing in size, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons. The Lord in His universal form thus stood before Bali Mahārāja holding a conchshell, sword, shield, flaming discus, arrow, bow, lotus flower and club. On the Lord's feet, Bali Mahārāja saw the surface of the globe, on the surface of His calves all the mountains, on His bosom all the clusters of stars as well as the goddess of fortune, who held a lotus flower in her hand, and on His hair, the clouds. The Lord wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms. *(pp. 116–126)*

PLATE FIVE

After the associates of Lord Vāmanadeva had defeated all the demons and driven them into the lower regions of the universe, Garuḍa arrested Bali Mahārāja with the snake-ropes of Varuṇa and brought him before the Lord. "O King of the demons," said Vāmana, "you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third." Bali Mahārāja replied, "O best Personality of Godhead, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. Please, therefore, place Your third lotus footstep on my head." Just then Prahlāda Mahārāja, the grandfather of Bali, appeared in the assembly, like the moon rising in the nighttime. His dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone. Being bound by the snake-ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame. *(pp. 147–170)*

PLATE SIX

Once, millions of years ago, the Supreme Personality of Godhead appeared in the form of a fish and warned the pious King Satyavrata of an impending inundation. After receiving instructions from Lord Matsya, King Satyavrata spread a mat of *kuśa* grass, sat down and meditated on the Lord for seven days. Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world. Then, just as the Lord had predicted, when the world was flooded by the devastating water a magnificent boat mysteriously appeared before King Satyavrata and the seven great sages. *(pp. 253–254)*

PLATE SEVEN

While King Satyavrata constantly meditated upon the Supreme Personality of Godhead, a large golden fish with one horn appeared in the ocean of inundation. Following the instructions that the Supreme Lord had previously imparted to him, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, the King began offering prayers to the Lord: "O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life." When King Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth. *(pp. 256–270)*

CHAPTER SEVENTEEN

The Supreme Lord Agrees to Become Aditi's Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the *payo-vrata* ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the *payo-vrata* ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi's throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni's austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by *samādhi* that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiraṇyagarbha, understood that the Supreme Personality of Godhead had entered Aditi's womb. Thus he offered prayers to the Lord.

TEXT 1

श्रीशुक उवाच

इत्युक्ता सादिती राजन्स्वभर्त्रा कश्यपेन वै ।
अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता ॥ १ ॥

śrī-śuka uvāca
ity uktā sāditī rājan
sva-bhartrā kaśyapena vai
anv atiṣṭhad vratam idaṁ
dvādaśāham atandritā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktā*—being advised; *sā*—that lady; *aditiḥ*—Aditi; *rājan*—O King; *sva-bhartrā*—by her husband; *kaśyapena*—Kaśyapa Muni; *vai*—indeed; *anu*—similarly; *atiṣṭhat*—executed; *vratam idam*—this *payo-vrata* ritualistic ceremony; *dvādaśa-aham*—for twelve days; *atandritā*—without any laziness.

TRANSLATION

Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and *guru*. As confirmed in the Vedic injunctions, *yasya deve parā bhaktir yathā deve tathā gurau*. One should have complete faith in the *guru*, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (*yasyāprasādān na gatiḥ kuto 'pi*). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

TEXTS 2–3

चिन्तयन्त्येकया बुद्ध्या महापुरुषमीश्वरम् ।
प्रगृह्येन्द्रियदुष्टाश्वान्मनसा बुद्धिसारथिः ॥ २ ॥
मनश्चैकाग्रया बुद्ध्या भगवत्यखिलात्मनि ।
वासुदेवे समाधाय चचार ह पयोव्रतम् ॥ ३ ॥

cintayanty ekayā buddhyā
mahā-puruṣam īśvaram
pragṛhyendriya-duṣṭāśvān
manasā buddhi-sārathiḥ

manaś caikāgrayā buddhyā
bhagavaty akhilātmani
vāsudeve samādhāya
cacāra ha payo-vratam

cintayanti—constantly thinking; *ekayā*—with one attention; *buddhyā*—and intelligence; *mahā-puruṣam*—upon the Supreme Personality of Godhead; *īśvaram*—the supreme controller, Lord Viṣṇu; *pragṛhya*—completely controlling; *indriya*—the senses; *duṣṭa*—formidable, powerful; *aśvān*—horses; *manasā*—by the mind; *buddhi-sārathiḥ*—with the help of intelligence, the chariot driver; *manaḥ*—the mind; *ca*—also; *eka-agrayā*—with full attention; *buddhyā*—with the intelligence; *bhagavati*—unto the Supreme Personality of Godhead; *akhila-ātmani*—the Supreme Soul, the Supersoul of all living entities; *vāsudeve*—unto Lord Vāsudeva; *samādhāya*—keeping full attention; *cacāra*—executed; *ha*—thus; *payaḥ-vratam*—the ritualistic ceremony known as *payo-vrata.*

TRANSLATION

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

PURPORT

This is the process of *bhakti-yoga.*

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the *haṭha-yoga* system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

TEXT 4

तस्याः प्रादुरभूत्तात भगवानादिपुरुषः ।
पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥ ४ ॥

tasyāḥ prādurabhūt tāta
bhagavān ādi-puruṣaḥ
pīta-vāsāś catur-bāhuḥ
śaṅkha-cakra-gadā-dharaḥ

tasyāḥ—before her; *prādurabhūt*—appeared; *tāta*—my dear King; *bhagavān*—the Supreme Personality of Godhead; *ādi-puruṣaḥ*—the original person; *pīta-vāsāḥ*—dressed in yellow garments; *catuḥ-bāhuḥ*—with four arms; *śaṅkha-cakra-gadā-dharaḥ*—bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

तं नेत्रगोचरं वीक्ष्य सहसोत्थाय सादरम् ।
ननाम भुवि कायेन दण्डवत्प्रीतिविह्वला ॥ ५ ॥

taṁ netra-gocaraṁ vīkṣya
sahasotthāya sādaram
nanāma bhuvi kāyena
daṇḍavat-prīti-vihvalā

tam—Him (the Supreme Personality of Godhead); *netra-gocaram*—visible by her eyes; *vīkṣya*—after seeing; *sahasā*—all of a sudden; *utthāya*—getting up; *sa-ādaram*—with great respect; *nanāma*—offered respectful obeisances; *bhuvi*—on the ground; *kāyena*—by the whole body; *daṇḍa-vat*—falling like a rod; *prīti-vihvalā*—almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

सोत्थाय बद्धाञ्जलिरीडितुं स्थिता
नोत्सेह आनन्दजलाकुलेक्षणा ।
बभूव तूष्णीं पुलकाकुलाकृति-
स्तद्दर्शनात्युत्सवगात्रवेपथुः ॥ ६ ॥

sotthāya baddhāñjalir īḍituṁ sthitā
notseha ānanda-jalākulekṣaṇā
babhūva tūṣṇīṁ pulakākulākṛtis
tad-darśanātyutsava-gātra-vepathuḥ

sā—she; *utthāya*—standing up; *baddha-añjaliḥ*—with folded hands; *īḍitum*—to worship the Lord; *sthitā*—situated; *na utsehe*—could not endeavor; *ānanda*—from transcendental bliss; *jala*—with water; *ākula-īkṣaṇā*—her eyes were filled; *babhūva*—remained; *tūṣṇīm*—silent; *pulaka*—with standing of the hairs of the body; *ākula*—overwhelmed; *ākṛtiḥ*—her form; *tat-darśana*—by seeing the Lord;

ati-utsava—with great pleasure; *gātra*—her body; *vepathuḥ*—began to tremble.

TRANSLATION

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

TEXT 7

प्रीत्या शनैर्गद्गदया गिरा हरिं
तुष्टाव सा देव्यदितिः कुरूद्वह ।
उद्वीक्षती सा पिबतीव चक्षुषा
रमापतिं यज्ञपतिं जगत्पतिम् ॥ ७ ॥

prītyā śanair gadgadayā girā hariṁ
tuṣṭāva sā devy aditiḥ kurūdvaha
udvīkṣatī sā pibatīva cakṣuṣā
ramā-patiṁ yajña-patiṁ jagat-patim

prītyā—because of love; *śanaiḥ*—again and again; *gadgadayā*—faltering; *girā*—with a voice; *harim*—unto the Supreme Personality of Godhead; *tuṣṭāva*—pleased; *sā*—she; *devī*—the demigoddess; *aditiḥ*—Aditi; *kuru-udvaha*—O Mahārāja Parīkṣit; *udvīkṣatī*—while staring; *sā*—she; *pibatī iva*—appeared as if she were drinking; *cakṣuṣā*—through the eyes; *ramā-patim*—unto the Lord, the husband of the goddess of fortune; *yajña-patim*—unto the Lord, the enjoyer of all sacrificial ceremonies; *jagat-patim*—the master and Lord of the entire universe.

TRANSLATION

O Mahārāja Parīkṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking

through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

PURPORT

After observing the *payo-vrata*, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the *yajña* of *payo-vrata* under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

TEXT 8

श्रीअदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद
तीर्थश्रवः श्रवणमङ्गलनामधेय ।
आपन्नलोकवृजिनोपशमोदयाद्य
शं नः कृधीश भगवन्नसि दीननाथः॥ ८ ॥

śrī-aditir uvāca
yajñeśa yajña-puruṣācyuta tīrtha-pāda
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya
āpanna-loka-vṛjinopaśamodayādya
śaṁ naḥ kṛdhīśa bhagavann asi dīna-nāthaḥ

śrī-aditiḥ uvāca—the demigoddess Aditi said; *yajña-īśa*—O controller of all sacrificial ceremonies; *yajña-puruṣa*—the person who enjoys the benefits of all sacrifices; *acyuta*—infallible; *tīrtha-pāda*—at whose lotus feet stand all the holy places of pilgrimage; *tīrtha-śravaḥ*—celebrated as the ultimate shelter of all saintly persons; *śravaṇa*—hearing about whom; *maṅgala*—is auspicious; *nāmadheya*—to chant His name is also auspicious; *āpanna*—surrendered; *loka*—of people; *vṛjina*—dangerous material position; *upaśama*—diminishing; *udaya*—who has appeared; *ādya*—the original Personality of Godhead; *śam*—auspiciousness;

naḥ—our; *kṛdhi*—kindly bestow upon us; *īśa*—O supreme controller; *bhagavan*—O Lord; *asi*—You are; *dīna-nāthaḥ*—the only shelter of the downtrodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee's life, for He never breaks His promises. As He says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." The Lord is addressed here as *acyuta*, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as *tīrtha-pāda*, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. *Bhagavad-gītā*, for example, begins with the words *dharma-kṣetre kuru-kṣetre*. Because the Lord was present on the Battlefield of Kurukṣetra, it became a *dharma-kṣetra*, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

TEXT 9

विश्वाय विश्वभवनस्थितिसंयमाय
स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।
स्वस्थाय शश्वदुपबृंहितपूर्णबोध-
व्यापादितात्मतमसे हरये नमस्ते ॥ ९ ॥

viśvāya viśva-bhavana-sthiti-saṁyamāya
svairaṁ gṛhīta-puru-śakti-guṇāya bhūmne
sva-sthāya śaśvad-upabṛṁhita-pūrṇa-bodha-
vyāpāditātma-tamase haraye namas te

viśvāya—unto the Supreme Personality of Godhead, who is actually the entire universe; *viśva*—of the universe; *bhavana*—creation; *sthiti*—maintenance; *saṁyamāya*—and annihilation; *svairam*—fully independent; *gṛhīta*—taking in hand; *puru*—completely; *śakti-guṇāya*—controlling the three modes of material nature; *bhūmne*—the supreme great; *sva-sthāya*—who is always situated in His original form; *śaśvat*—eternally; *upabṛṁhita*—achieved; *pūrṇa*—complete; *bodha*—knowledge; *vyāpādita*—completely vanquished; *ātma-tamase*—the illusory energy of Your Lordship; *haraye*—unto the Supreme Lord; *namaḥ te*—I offer my respectful obeisances unto You.

TRANSLATION

My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT

In the *Caitanya-caritāmṛta* (*Ādi* 2.117) it is said:

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

Anyone trying to become fully Kṛṣṇa conscious must know the Lord's glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in *Bhagavad-gītā* (9.4): *mayā tatam idaṁ sarvam.* Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

TEXT 10

आयुः परं वपुरभीष्टमतुल्यलक्ष्मी-
द्यौर्भूरसाः सकलयोगगुणास्त्रिवर्गः ।
ज्ञानं च केवलमनन्त भवन्ति तुष्टात्
त्वत्तो नृणां किमु सपत्नजयादिराशीः॥१०॥

āyuḥ paraṁ vapur abhīṣṭam atulya-lakṣmīr
dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ
jñānaṁ ca kevalam ananta bhavanti tuṣṭāt
tvatto nṛṇāṁ kim u sapatna-jayādir āśīḥ

āyuḥ—duration of life; *param*—as long as that of Lord Brahmā; *vapuḥ*—a particular type of body; *abhīṣṭam*—the goal of life; *atulya-lakṣmīḥ*—unparalleled opulence in material existence; *dyo*—the upper planetary system; *bhū*—Bhūloka; *rasāḥ*—the lower planetary system; *sakala*—all kinds of; *yoga-guṇāḥ*—the eight mystic perfections; *tri-vargaḥ*—the principles of religiosity, economic development and sense gratification; *jñānam*—transcendental knowledge; *ca*—and; *kevalam*—complete; *ananta*—O unlimited one; *bhavanti*—all become possible; *tuṣṭāt*—by Your satisfaction; *tvattaḥ*—from You; *nṛṇām*—of all living

entities; *kim u*—what to speak of; *sapatna*—enemies; *jaya*—conquering; *ādiḥ*—and others; *āśīḥ*—such benedictions.

TRANSLATION

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

TEXT 11

श्रीशुक उवाच

अदित्यैवं स्तुतो राजन्भगवान्पुष्करेक्षणः ।
क्षेत्रज्ञः सर्वभूतानामिति होवाच भारत ॥११॥

śrī-śuka uvāca
adityaivaṁ stuto rājan
bhagavān puṣkarekṣaṇaḥ
kṣetra-jñaḥ sarva-bhūtānām
iti hovāca bhārata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *adityā*—by Aditi; *evam*—thus; *stutaḥ*—being worshiped; *rājan*—O King (Mahārāja Parīkṣit); *bhagavān*—the Supreme Personality of Godhead; *puṣkara-īkṣaṇaḥ*—whose eyes are like lotus flowers; *kṣetra-jñaḥ*—the Supersoul; *sarva-bhūtānām*—of all living entities; *iti*—thus; *ha*—indeed; *uvāca*—replied; *bhārata*—O best of the Bharata dynasty.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

TEXT 12

श्रीभगवानुवाच

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् ।
यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ॥१२॥

śrī-bhagavān uvāca
deva-mātar bhavatyā me
vijñātaṁ cira-kāṅkṣitam
yat sapatnair hṛta-śrīṇāṁ
cyāvitānāṁ sva-dhāmataḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *deva-mātar*—O mother of the demigods; *bhavatyāḥ*—of you; *me*—by Me; *vijñātam*—understood; *cira-kāṅkṣitam*—what You have desired for a long time; *yat*—because; *sapatnaiḥ*—by the rivals; *hṛta-śrīṇām*—of your sons, who are bereft of all opulences; *cyāvitānām*—vanquished; *sva-dhāmataḥ*—from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

TEXT 13

तान्विनिर्जित्य समरे दुर्मदानसुरर्षभान् ।
प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् ॥१३॥

tān vinirjitya samare
durmadān asuraṛṣabhān
pratilabdha-jaya-śrībhiḥ
putrair icchasy upāsitum

tān—them; *vinirjitya*—defeating; *samare*—in the fight; *durmadān*—puffed up by strength; *asura-ṛṣabhān*—the leaders of the demons; *pratilabdha*—getting back; *jaya*—victory; *śrībhiḥ*—as well as the opulence; *putraiḥ*—with your sons; *icchasi*—you are desiring; *upāsitum*—to come together and worship Me.

TRANSLATION

O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

TEXT 14

इन्द्रज्येष्ठैः स्वतनयैर्हतानां युधि विद्विषाम् ।
स्त्रियो रुदन्तीरासाद्य द्रष्टुमिच्छसि दुःखिताः ॥१४॥

indra-jyeṣṭhaiḥ sva-tanayair
hatānāṁ yudhi vidviṣām
striyo rudantīr āsādya
draṣṭum icchasi duḥkhitāḥ

indra-jyeṣṭhaiḥ—persons of whom King Indra is the eldest; *sva-tanayaiḥ*—by your own sons; *hatānām*—who are killed; *yudhi*—in the fight; *vidviṣām*—of the enemies; *striyaḥ*—the wives; *rudantīḥ*—lamenting; *āsādya*—coming near the dead bodies of their husbands; *draṣṭum icchasi*—you want to see; *duḥkhitāḥ*—very much aggrieved.

TRANSLATION

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

TEXT 15

आत्मजान्सुसमृद्धांस्त्वं प्रत्याहृतयशःश्रियः ।
नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ॥१५॥

ātmajān susamṛddhāṁs tvaṁ
pratyāhṛta-yaśaḥ-śriyaḥ
nāka-pṛṣṭham adhiṣṭhāya
krīḍato draṣṭum icchasi

ātma-jān—your own sons; *su-samṛddhān*—completely opulent; *tvam*—you; *pratyāhṛta*—having received back; *yaśaḥ*—reputation; *śriyaḥ*—opulence; *nāka-pṛṣṭham*—in the heavenly kingdom; *adhiṣṭhāya*—situated; *krīḍataḥ*—enjoying their life; *draṣṭum*—to see; *icchasi*—you are desiring.

TRANSLATION

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

प्रायोऽधुना तेऽसुरयूथनाथा
अपारणीया इति देवि मे मतिः ।
यत्तेऽनुकूलेश्वरविप्रगुप्ता
न विक्रमस्तत्र सुखं ददाति ॥१६॥

prāyo 'dhunā te 'sura-yūtha-nāthā
apāraṇīyā iti devi me matiḥ
yat te 'nukūleśvara-vipra-guptā
na vikramas tatra sukhaṁ dadāti

prāyaḥ—almost; *adhunā*—at the present moment; *te*—all of them; *asura-yūtha-nāthāḥ*—the chiefs of the demons; *apāraṇīyāḥ*—unconquerable; *iti*—thus; *devi*—O mother Aditi; *me*—My; *matiḥ*—opinion;

yat—because; *te*—all the demons; *anukūla-īśvara-vipra-guptāḥ*—protected by *brāhmaṇas*, by whose favor the supreme controller is always present; *na*—not; *vikramaḥ*—the use of power; *tatra*—there; *sukham*—happiness; *dadāti*—can give.

TRANSLATION

O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brāhmaṇas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

PURPORT

When a person is favored by *brāhmaṇas* and Vaiṣṇavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a *brāhmaṇa*. It is said, *go-brāhmaṇa-hitāya ca*. The Lord's first inclination is to give all benedictions to the cows and *brāhmaṇas*. Therefore if *brāhmaṇas* favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

TEXT 17

अथाप्युपायो मम देवि चिन्त्यः
सन्तोषितस्य व्रतचर्यया ते ।
ममार्चनं नार्हति गन्तुमन्यथा
श्रद्धानुरूपं फलहेतुकत्वात् ॥१७॥

athāpy upāyo mama devi cintyaḥ
santoṣitasya vrata-caryayā te
mamārcanaṁ nārhati gantum anyathā
śraddhānurūpaṁ phala-hetukatvāt

atha—therefore; *api*—in spite of this situation; *upāyaḥ*—some means; *mama*—by Me; *devi*—O goddess; *cintyaḥ*—must be considered; *santoṣitasya*—very pleased; *vrata-caryayā*—observing the vow; *te*—by you; *mama arcanam*—worshiping Me; *na*—never; *arhati*—deserves;

gantum anyathā—to become otherwise; *śraddhā-anurūpam*—according to one's faith and devotion; *phala*—of the result; *hetukatvāt*—from being the cause.

TRANSLATION

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

TEXT 18

त्वयार्चितश्चाहमपत्यगुप्तये
पयोव्रतेनानुगुणं समीडितः ।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान्
गोप्तास्मि मारीचतपस्यधिष्ठितः ॥१८॥

tvayārcitaś cāham apatya-guptaye
payo-vratenānuguṇaṁ samīḍitaḥ
svāṁśena putratvam upetya te sutān
goptāsmi mārīca-tapasy adhiṣṭhitaḥ

tvayā—by you; *arcitaḥ*—being worshiped; *ca*—also; *aham*—I; *apatya-guptaye*—giving protection to your sons; *payaḥ-vratena*—by the *payo-vrata* vow; *anuguṇam*—as far as possible; *samīḍitaḥ*—properly worshiped; *sva-aṁśena*—by My plenary portion; *putratvam*—becoming your son; *upetya*—taking this opportunity; *te sutān*—to your other sons; *goptā asmi*—I shall give protection; *mārīca*—of Kaśyapa Muni; *tapasi*—in the austerity; *adhiṣṭhitaḥ*—situated.

TRANSLATION

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.

TEXT 19

उपधाव पतिं भद्रे प्रजापतिमकल्मषम् ।
मां च भावयती पत्यावेवंरूपमवस्थितम् ॥१९॥

upadhāva patiṁ bhadre
prajāpatim akalmaṣam
māṁ ca bhāvayatī patyāv
evaṁ rūpam avasthitam

upadhāva—just go worship; *patim*—your husband; *bhadre*—O gentle woman; *prajāpatim*—who is a Prajāpati; *akalmaṣam*—very much purified because of his austerity; *mām*—Me; *ca*—as well as; *bhāvayatī*—thinking of; *patyau*—within your husband; *evam*—thus; *rūpam*—form; *avasthitam*—situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

नैतत् परस्मा आख्येयं पृष्टयापि कथंचन ।
सर्वं सम्पद्यते देवि देवगुह्यं सुसंवृतम् ॥२०॥

naitat parasmā ākhyeyaṁ
pṛṣṭayāpi kathañcana
sarvaṁ sampadyate devi
deva-guhyaṁ susaṁvṛtam

na—not; *etat*—this; *parasmai*—to outsiders; *ākhyeyam*—is to be disclosed; *pṛṣṭayā api*—even though questioned; *kathañcana*—by anyone; *sarvam*—everything; *sampadyate*—becomes successful; *devi*—O lady; *deva-guhyam*—very confidential even to the demigods; *susaṁvṛtam*—very carefully kept confidential.

TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

श्रीशुक उवाच

एतावदुक्त्वा भगवांस्तत्रैवान्तरधीयत ।
अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ।
उपाधावत् पतिं भक्त्या परया कृतकृत्यवत् ॥२१॥

śrī-śuka uvāca
etāvad uktvā bhagavāṁs
tatraivāntaradhīyata
aditir durlabhaṁ labdhvā
harer janmātmani prabhoḥ
upādhāvat patiṁ bhaktyā
parayā kṛta-kṛtyavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *etāvat*—in this way; *uktvā*—saying (to her); *bhagavān*—the Supreme Personality of Godhead; *tatra eva*—in that very spot; *antaḥ-adhīyata*—disappeared; *aditiḥ*—Aditi; *durlabham*—a very rare achievement; *labdhvā*—getting; *hareḥ*—of the Supreme Personality of Godhead; *janma*—birth; *ātmani*—in herself; *prabhoḥ*—of the Lord; *upādhāvat*—immediately went; *patim*—unto her husband; *bhaktyā*—with devotion; *parayā*—great; *kṛta-kṛtya-vat*—thinking herself very successful.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

TEXT 22

स वै समाधियोगेन कश्यपस्तदबुध्यत ।
प्रविष्टमात्मनि हरेरंशं ह्यवितथेक्षणः ॥२२॥

sa vai samādhi-yogena
kaśyapas tad abudhyata
praviṣṭam ātmani harer
aṁśaṁ hy avitathekṣaṇaḥ

saḥ—Kaśyapa Muni; *vai*—indeed; *samādhi-yogena*—by mystic meditation; *kaśyapaḥ*—Kaśyapa Muni; *tat*—then; *abudhyata*—could understand; *praviṣṭam*—entered; *ātmani*—within himself; *hareḥ*—of the Supreme Lord; *aṁśam*—a plenary portion; *hi*—indeed; *avitatha-īkṣaṇaḥ*—whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

सोऽदित्यां वीर्यमाधत्त तपसा चिरसंभृतम् ।
समाहितमना राजन्दारुण्यग्निं यथानिलः ॥२३॥

so 'dityāṁ vīryam ādhatta
tapasā cira-sambhṛtam
samāhita-manā rājan
dāruṇy agniṁ yathānilaḥ

saḥ—Kaśyapa; *adityām*—unto Aditi; *vīryam*—semen; *ādhatta*—placed; *tapasā*—by austerity; *cira-sambhṛtam*—restrained for long, long years; *samāhita-manāḥ*—being fully in trance upon the Supreme Personality of Godhead; *rājan*—O King; *dāruṇi*—as in firewood; *agnim*—fire; *yathā*—as; *anilaḥ*—wind.

TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kaśyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu:* "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity—the soul—is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (*karmaṇā daiva-netreṇa*). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in *Bhagavad-gītā*, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (*asaṅgo hy ayaṁ puruṣaḥ*) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम् ।
हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ॥२४॥

aditer dhiṣṭhitaṁ garbhaṁ
bhagavantaṁ sanātanam
hiraṇyagarbho vijñāya
samīḍe guhya-nāmabhiḥ

aditeḥ—into the womb of Aditi; *dhiṣṭhitam*—being established; *garbham*—pregnancy; *bhagavantam*—unto the Supreme Personality of Godhead; *sanātanam*—who is eternal; *hiraṇyagarbhaḥ*—Lord Brahmā; *vijñāya*—knowing this; *samīḍe*—offered prayers; *guhya-nāmabhiḥ*—with transcendental names.

TRANSLATION

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT

The Supreme Personality of Godhead exists everywhere (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such *saṅkīrtana.* It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

TEXT 25

श्रीब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते।
नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ॥२५॥

śrī-brahmovāca
jayorugāya bhagavann
urukrama namo 'stu te
namo brahmaṇya-devāya
tri-guṇāya namo namaḥ

śrī-brahmā uvāca—Lord Brahmā offered prayers; *jaya*—all glories; *urugāya*—unto the Lord, who is constantly glorified; *bhagavan*—O my Lord; *urukrama*—whose activities are very glorious; *namaḥ astu te*—I offer my respectful obeisances unto You; *namaḥ*—my respectful obeisances; *brahmaṇya-devāya*—unto the Lord of the transcendentalists; *tri-guṇāya*—the controller of the three modes of nature; *namaḥ namaḥ*—I offer my respectful obeisances unto You again and again.

TRANSLATION

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

TEXT 26

नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे ।
त्रिनाभाय त्रिपृष्ठाय शिपिविष्टाय विष्णवे ॥२६॥

namas te pṛśni-garbhāya
veda-garbhāya vedhase
tri-nābhāya tri-pṛṣṭhāya
śipi-viṣṭāya viṣṇave

namaḥ te—I offer my respectful obeisances unto You; *pṛṣṇi-garbhāya*—who formerly lived within the womb of Pṛśni (Aditi in her previous birth); *veda-garbhāya*—who always remain within Vedic knowledge; *vedhase*—who are full of knowledge; *tri-nābhāya*—within the stem growing from whose navel live all the three worlds; *tri-pṛṣṭhāya*—who are transcendental to the three worlds; *śipi-viṣṭāya*—who are within the cores of the hearts of all living entities; *viṣṇave*—unto the all-pervading Supreme Personality of Godhead.

TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pṛśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

त्वमादिरन्तो भुवनस्य मध्य-
मनन्तशक्तिं पुरुषं यमाहुः ।
कालो भवानाक्षिपतीश विश्वं
स्रोतो यथान्तःपतितं गभीरम् ॥२७॥

tvam ādir anto bhuvanasya madhyam
ananta-śaktiṁ puruṣaṁ yam āhuḥ

kālo bhavān ākṣipatīśa viśvaṁ
stroto yathāntaḥ patitaṁ gabhīram

tvam—Your Lordship; *ādiḥ*—the original cause; *antaḥ*—the cause of dissolution; *bhuvanasya*—of the universe; *madhyam*—maintenance of the present manifestation; *ananta-śaktim*—the reservoir of unlimited potencies; *puruṣam*—the Supreme Person; *yam*—whom; *āhuḥ*—they say; *kālaḥ*—the principle of eternal time; *bhavān*—Your Lordship; *ākṣipati*—attracting; *īśa*—the Supreme Lord; *viśvam*—the whole universe; *strotaḥ*—waves; *yathā*—as; *antaḥ patitam*—fallen within the water; *gabhīram*—very deep.

TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as *kāla-strota*, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

त्वं वै प्रजानां स्थिरजङ्गमानां
प्रजापतीनामसि सम्भविष्णुः ।
दिवौकसां देव दिवश्च्युतानां
परायणं नौरिव मज्जतोऽप्सु॥२८॥

tvaṁ vai prajānāṁ sthira-jaṅgamānāṁ
prajāpatīnām asi sambhaviṣṇuḥ

divaukasāṁ deva divaś cyutānāṁ
parāyaṇaṁ naur iva majjato 'psu

tvam—Your Lordship; *vai*—indeed; *prajānām*—of all living entities; *sthira-jaṅgamānām*—either stationary or moving; *prajāpatīnām*—of all the Prajāpatis; *asi*—You are; *sambhaviṣṇuḥ*—the generator of everyone; *diva-okasām*—of the inhabitants of the upper planetary system; *deva*—O Supreme Lord; *divaḥ cyutānām*—of the demigods, who have now fallen from their residential quarters; *parāyaṇam*—the supreme shelter; *nauḥ*—boat; *iva*—like; *majjataḥ*—of one drowning; *apsu*—in the water.

TRANSLATION

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Supreme Lord Agrees to Become Aditi's Son."*

CHAPTER EIGHTEEN

Lord Vāmanadeva, the Dwarf Incarnation

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahārāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-dvādaśī when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the *brāhmaṇas* and even the seasons were happy because of God's appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a *sac-cid-ānanda* body, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva's sacred thread ceremony, He was honored by the sun-god, Bṛhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven *ṛṣis* and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where *brāhmaṇas* of the Bhṛgu dynasty were performing *yajñas*. Wearing a belt made of *muñja* straw, an upper garment of deerskin and a sacred thread and carrying in His hands a *daṇḍa*, an umbrella and a waterpot (*kamaṇḍalu*), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendentally effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord

Vāmanadeva. Therefore, after washing the Lord's feet, Bali Mahārāja immediately accepted the water from the Lord's feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva's welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः
प्रादुर्बभूवामृतभूरदित्याम् ।
चतुर्भुजः शङ्खगदाब्जचक्रः
पिशङ्गवासा नलिनायतेक्षणः ॥ १ ॥

śrī-śuka uvāca
itthaṁ viriñca-stuta-karma-vīryaḥ
prādurbabhūvāmṛta-bhūr adityām
catur-bhujaḥ śaṅkha-gadābja-cakraḥ
piśaṅga-vāsā nalināyatekṣaṇaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—in this way; *viriñca-stuta-karma-vīryaḥ*—the Personality of Godhead, whose activities and prowess are always praised by Lord Brahmā; *prādurbabhūva*—became manifested; *amṛta-bhūḥ*—whose appearance is always deathless; *adityām*—from the womb of Aditi; *catuḥ-bhujaḥ*—having four arms; *śaṅkha-gadā-abja-cakraḥ*—decorated with conch-shell, club, lotus and disc; *piśaṅga-vāsāḥ*—dressed in yellow garments; *nalina-āyata-īkṣaṇaḥ*—having blooming eyes like the petals of a lotus.

TRANSLATION

Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord's activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four

hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word *amṛta-bhūḥ* is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in *Bhagavad-gītā* (4.9): *janma karma ca me divyam evaṁ yo vetti tattvataḥ.* One should try to understand that the Lord's appearance and disappearance and His activities are all *divyam*, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

TEXT 2

श्यामावदातो झषराजकुण्डल-
त्विषोल्लसच्छ्रीवदनाम्बुजः पुमान् ।
श्रीवत्सवक्षा बलयाङ्गदोल्लस-
त्किरीटकाञ्चीगुणचारुनूपुरः ॥ २ ॥

śyāmāvadāto jhaṣa-rāja-kuṇḍala-
tviṣollasac-chrī-vadanāmbujaḥ pumān
śrīvatsa-vakṣā balayāṅgadollasat-
kirīṭa-kāñcī-guṇa-cāru-nūpuraḥ

śyāma-avadātaḥ—whose body is blackish and free from inebriety; *jhaṣa-rāja-kuṇḍala*—of the two earrings, made in the shape of sharks; *tviṣā*—by the luster; *ullasat*—dazzling; *śrī-vadana-ambujaḥ*—having a beautiful lotus face; *pumān*—the Supreme Person; *śrīvatsa-vakṣāḥ*—with the mark of Śrīvatsa on His bosom; *balaya*—bracelets; *aṅgada*—

arm bands; *ullasat*—dazzling; *kirīṭa*—helmet; *kāñcī*—belt; *guṇa*—sacred thread; *cāru*—beautiful; *nūpuraḥ*—ankle bells.

TRANSLATION

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

TEXT 3

मधुव्रतव्रातविघुष्टया स्वया
विराजितः श्रीवनमालया हरिः ।
प्रजापतेर्वेश्मतमः स्वरोचिषा
विनाशयन् कण्ठनिविष्टकौस्तुभः ॥ ३ ॥

madhu-vrata-vrāta-vighuṣṭayā svayā
virājitaḥ śrī-vanamālayā hariḥ
prajāpater veśma-tamaḥ svarociṣā
vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

madhu-vrata—of bees always hankering for honey; *vrāta*—with a bunch; *vighuṣṭayā*—resounding; *svayā*—uncommon; *virājitaḥ*—situated; *śrī*—beautiful; *vana-mālayā*—with a flower garland; *hariḥ*—the Supreme Lord; *prajāpateḥ*—of Kaśyapa Muni, the Prajāpati; *veśma-tamaḥ*—the darkness of the house; *sva-rociṣā*—by His own effulgence; *vināśayan*—vanquishing; *kaṇṭha*—on the neck; *niviṣṭa*—worn; *kaustubhaḥ*—the Kaustubha gem.

TRANSLATION

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded

them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

TEXT 4

दिशः प्रसेदुः सलिलाशयास्तदा
प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।
द्यौरन्तरीक्षं क्षितिरग्निजिह्वा
गावो द्विजाः संजहृषुर्नगाश्च ॥ ४ ॥

diśaḥ praseduḥ salilāśayās tadā
prajāḥ prahṛṣṭā ṛtavo guṇānvitāḥ
dyaur antarīkṣaṁ kṣitir agni-jihvā
gāvo dvijāḥ sañjahṛṣur nagāś ca

diśaḥ—all directions; *praseduḥ*—became happy; *salila*—of water; *āśayāḥ*—the reservoirs; *tadā*—at that time; *prajāḥ*—all living entities; *prahṛṣṭāḥ*—very happy; *ṛtavaḥ*—the seasons; *guṇa-anvitāḥ*—full of their respective qualities; *dyauḥ*—the upper planetary system; *antarīkṣam*—outer space; *kṣitiḥ*—the surface of the earth; *agni-jihvāḥ*—the demigods; *gāvaḥ*—the cows; *dvijāḥ*—the *brāhmaṇas; sañjahṛṣuḥ*—all became happy; *nagāḥ ca*—and the mountains.

TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brāhmaṇas and the hills and mountains were all filled with joy.

TEXT 5

श्रोणायां श्रवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः ।
सर्वे नक्षत्रताराद्याश्चक्रुस्तज्जन्म दक्षिणम् ॥ ५ ॥

śroṇāyāṁ śravaṇa-dvādaśyāṁ
muhūrte 'bhijiti prabhuḥ
sarve nakṣatra-tārādyāś
cakrus taj-janma dakṣiṇam

śroṇāyām—when the moon was situated in the Śravaṇa lunar mansion; *śravaṇa-dvādaśyām*—on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśī; *muhūrte*—in the auspicious moment; *abhijiti*—in the first portion of the Śravaṇa lunar mansion known as the Abhijit-*nakṣatra* and in the Abhijit-*muhūrta* (occurring at midday); *prabhuḥ*—the Lord; *sarve*—all; *nakṣatra*—stars; *tārā*—planets; *ādyāḥ*—beginning with the sun and followed by the other planets; *cakruḥ*—made; *tat-janma*—the birthday of the Lord; *dakṣiṇam*—very munificent.

TRANSLATION

On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, an expert astrologer, explains the word *nakṣatra-tārādyāḥ*. The word *nakṣatra* means "the stars," the word *tāra* in this context refers to the planets, and *ādyāḥ* means "the first one specifically mentioned." Among the planets, the first is Sūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer's proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

TEXT 6

द्वादश्यां सवितातिष्ठन्मध्यंदिनगतो नृप ।
विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरेः ॥ ६ ॥

dvādaśyāṁ savitātiṣṭhan
madhyandina-gato nṛpa
vijayā-nāma sā proktā
yasyāṁ janma vidur hareḥ

dvādaśyām—on the twelfth day of the moon; *savitā*—the sun; *atiṣṭhat*—was staying; *madhyam-dina-gataḥ*—on the meridian; *nṛpa*—O King; *vijayā-nāma*—by the name Vijayā; *sā*—that day; *proktā*—is called; *yasyām*—on which; *janma*—the appearance; *viduḥ*—they know; *hareḥ*—of Lord Hari.

TRANSLATION

O King, when the Lord appeared—on dvādaśī, the twelfth day of the moon—the sun was at the meridian, as every learned scholar knows. This dvādaśī is called Vijayā.

TEXT 7

शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः ।
चित्रवादित्रतूर्याणां निर्घोषस्तुमुलोऽभवत् ॥ ७ ॥

śaṅkha-dundubhayo nedur
mṛdaṅga-paṇavānakāḥ
citra-vāditra-tūryāṇāṁ
nirghoṣas tumulo 'bhavat

śaṅkha—conchshells; *dundubhayaḥ*—kettledrums; *neduḥ*—vibrated; *mṛdaṅga*—drums; *paṇava-ānakāḥ*—drums named *paṇavas* and *ānakas; citra*—various; *vāditra*—of these vibrations of musical sound; *tūryāṇām*—and of other instruments; *nirghoṣaḥ*—the loud sound; *tumulaḥ*—tumultuous; *abhavat*—became.

TRANSLATION

Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

प्रीताश्चाप्सरसोऽनृत्यन्गन्धर्वप्रवरा जगुः ।
तुष्टुवुर्मुनयो देवा मनवः पितरोऽग्नयः ॥ ८ ॥

prītāś cāpsaraso 'nṛtyan
gandharva-pravarā jaguḥ
tuṣṭuvur munayo devā
manavaḥ pitaro 'gnayaḥ

prītāḥ—being very pleased; *ca*—also; *apsarasaḥ*—the celestial dancing girls; *anṛtyan*—danced; *gandharva-pravarāḥ*—the best of the Gandharvas; *jaguḥ*—sang; *tuṣṭuvuḥ*—satisfied the Lord by offering prayers; *munayaḥ*—the great sages; *devāḥ*—the demigods; *manavaḥ*—the Manus; *pitaraḥ*—the inhabitants of Pitṛloka; *agnayaḥ*—the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsarās] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire-gods offered prayers to satisfy the Lord.

TEXTS 9–10

सिद्धविद्याधरगणाः सकिंपुरुषकिन्नराः ।
चारणा यक्षरक्षांसि सुपर्णा भुजगोत्तमाः ॥ ९ ॥
गायन्तोऽतिप्रशंसन्तो नृत्यन्तो विबुधानुगाः ।
अदित्या आश्रमपदं कुसुमैः समवाकिरन् ॥१०॥

siddha-vidyādhara-gaṇāḥ
sakimpuruṣa-kinnarāḥ

cāraṇā yakṣa-rakṣāṁsi
suparṇā bhujagottamāḥ

gāyanto 'tipraśaṁsanto
nṛtyanto vibudhānugāḥ
adityā āśrama-padaṁ
kusumaiḥ samavākiran

siddha—the inhabitants of Siddhaloka; *vidyādhara-gaṇāḥ*—the inhabitants of Vidyādhara-loka; *sa*—with; *kimpuruṣa*—the inhabitants of Kimpuruṣa-loka; *kinnarāḥ*—the inhabitants of Kinnaraloka; *cāraṇāḥ*—the inhabitants of Cāraṇaloka; *yakṣa*—the Yakṣas; *rakṣāṁsi*—the Rākṣasas; *suparṇāḥ*—the Suparṇas; *bhujaga-uttamāḥ*—the best of the inhabitants of the serpent *loka; gāyantaḥ*—glorifying the Lord; *atipraśaṁsantaḥ*—praising the Lord; *nṛtyantaḥ*—dancing; *vibudha-anugāḥ*—the followers of the demigods; *adityāḥ*—of Aditi; *āśrama-padam*—the place of residence; *kusumaiḥ*—by flowers; *samavākiran*—covered.

TRANSLATION

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparṇas, the best of serpents, and the followers of the demigods all showered flowers on Aditi's residence, covering the entire house, while glorifying and praising the Lord and dancing.

TEXT 11

दृष्ट्वादितिस्तं निजगर्भसम्भवं
परं पुमांसं मुदमाप विस्मिता ।
गृहीतदेहं निजयोगमायया
प्रजापतिश्चाह जयेति विस्मितः ॥११॥

dṛṣṭvāditis taṁ nija-garbha-sambhavaṁ
paraṁ pumāṁsaṁ mudam āpa vismitā
gṛhīta-dehaṁ nija-yoga-māyayā
prajāpatiś cāha jayeti vismitaḥ

dṛṣṭvā—seeing; *aditiḥ*—mother Aditi; *tam*—Him (the Supreme Personality of Godhead); *nija-garbha-sambhavam*—born of her own womb; *param*—the Supreme; *pumāṁsam*—the Personality of Godhead; *mudam*—great happiness; *āpa*—conceived; *vismitā*—being very much astonished; *gṛhīta*—accepted; *deham*—body, or transcendental form; *nija-yoga-māyayā*—by His own spiritual potency; *prajāpatiḥ*—Kaśyapa Muni; *ca*—also; *āha*—said; *jaya*—all glories; *iti*—thus; *vismitaḥ*—being astonished.

TRANSLATION

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajāpati Kaśyapa exclaimed, "Jaya! Jaya!" in great happiness and wonder.

TEXT 12

यत् तद् वपुर्भाति विभूषणायुधै-
रव्यक्तचिद्व्यक्तमधारयद्धरिः ।
बभूव तेनैव स वामनो वटुः
सम्पश्यतोर्दिव्यगतिर्यथा नटः ॥१२॥

yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyator divya-gatir yathā naṭaḥ

yat—which; *tat*—that; *vapuḥ*—transcendental body; *bhāti*—manifests; *vibhūṣaṇa*—with regular ornaments; *āyudhaiḥ*—and with weapons; *avyakta*—unmanifested; *cit-vyaktam*—spiritually manifested; *adhārayat*—assumed; *hariḥ*—the Lord; *babhūva*—immediately became; *tena*—with that; *eva*—certainly; *saḥ*—He (the Lord); *vāmanaḥ*—dwarf; *vaṭuḥ*—a *brāhmaṇa brahmacārī*; *sampaśyatoḥ*—while both His father and mother were seeing; *divya-gatiḥ*—whose movements are wonderful; *yathā*—as; *naṭaḥ*—a theatrical actor.

TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmacārī, just like a theatrical actor.

PURPORT

The word *naṭaḥ* is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the *Brahma-saṁhitā* (5.33, 39), the Lord assumes many thousands and millions of forms (*advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam*). He is always present with innumerable incarnations (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu*). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a *brahmacārī* (*vaṭu*). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in *Bhagavad-gītā* (4.9), *janma karma ca me divyam evaṁ yo vetti tattvataḥ*. One has to understand the transcendental appearance of the Lord in His original transcendental body (*sac-cid-ānanda-vigraha*).

TEXT 13

तं वटुं वामनं दृष्ट्वा मोदमाना महर्षयः ।
कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥१३॥

taṁ vaṭuṁ vāmanaṁ dṛṣṭvā
modamānā maharṣayaḥ

karmāṇi kārayām āsuḥ
puraskṛtya prajāpatim

tam—Him; *vaṭum*—the *brahmacārī*; *vāmanam*—dwarf; *dṛṣṭvā*—seeing; *modamānāḥ*—in a happy mood; *mahā-ṛṣayaḥ*—the great saintly persons; *karmāṇi*—ritualistic ceremonies; *kārayām āsuḥ*—performed; *puraskṛtya*—keeping in front; *prajāpatim*—Kaśyapa Muni, the Prajāpati.

TRANSLATION

When the great sages saw the Lord as the brahmacārī-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a *brāhmaṇa*, the birthday ceremony, known as *jāta-karma*, is first performed, and then other ceremonies are also gradually performed. But when this *vāmana-rūpa* appeared in the form of a *vaṭu*, or *brahmacārī*, His sacred thread ceremony was also performed immediately.

TEXT 14

तस्योपनीयमानस्य सावित्रीं सविताब्रवीत् ।
बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् ॥१४॥

tasyopanīyamānasya
sāvitrīṁ savitābravīt
bṛhaspatir brahma-sūtraṁ
mekhalāṁ kaśyapo 'dadāt

tasya—of Lord Vāmanadeva; *upanīyamānasya*—at the time of His being offered the sacred thread ceremony; *sāvitrīm*—the Gāyatrī *mantra*; *savitā*—the sun-god; *abravīt*—chanted; *bṛhaspatiḥ*—Bṛhaspati, the *guru* of the demigods; *brahma-sūtram*—the sacred

thread; *mekhalām*—the belt of straw; *kaśyapaḥ*—Kaśyapa Muni; *adadāt*—offered.

TRANSLATION

At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatrī mantra, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

TEXT 15

ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः ।
कौपीनाच्छादनं माता द्यौश्छत्रं जगतः पतेः ॥१५॥

dadau kṛṣṇājinaṁ bhūmir
daṇḍaṁ somo vanaspatiḥ
kaupīnācchādanaṁ mātā
dyauś chatraṁ jagataḥ pateḥ

dadau—gave, offered; *kṛṣṇa-ajinam*—the skin of a deer; *bhūmiḥ*—mother earth; *daṇḍam*—a *brahmacārī's* rod; *somaḥ*—the moon-god; *vanaḥ-patiḥ*—the king of the forest; *kaupīna*—the underwear; *ācchādanam*—covering the body; *mātā*—His mother, Aditi; *dyauḥ*—the heavenly kingdom; *chatram*—an umbrella; *jagataḥ*—of the whole universe; *pateḥ*—of the master.

TRANSLATION

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a brahmacārī]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

TEXT 16

कमण्डलुं वेदगर्भः कुशान्सप्तर्षयो ददुः ।
अक्षमालां महाराज सरस्वत्यव्ययात्मनः ॥१६॥

kamaṇḍaluṁ veda-garbhaḥ
kuśān saptarṣayo daduḥ
akṣa-mālāṁ mahārāja
sarasvaty avyayātmanaḥ

kamaṇḍalum—a waterpot; *veda-garbhaḥ*—Lord Brahmā; *kuśān*—*kuśa* grass; *sapta-ṛṣayaḥ*—the seven sages; *daduḥ*—offered; *akṣa-mālām*—a string of Rudrākṣa beads; *mahārāja*—O King; *sarasvatī*—the goddess Sarasvatī; *avyaya-ātmanaḥ*—to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kuśa grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads.

TEXT 17

तस्मा इत्युपनीताय यक्षराट् पात्रिकामदात् ।
भिक्षां भगवती साक्षादुमादादम्बिका सती ॥१७॥

tasmā ity upanītāya
yakṣa-rāṭ pātrikām adāt
bhikṣāṁ bhagavatī sākṣād
umādād ambikā satī

tasmai—unto Him (Lord Vāmanadeva); *iti*—in this way; *upanītāya*—who had undergone His sacred thread ceremony; *yakṣa-rāṭ*—Kuvera, the treasurer of heaven and King of the Yakṣas; *pātrikām*—a pot for begging alms; *adāt*—delivered; *bhikṣām*—alms; *bhagavatī*—mother Bhavānī, the wife of Lord Śiva; *sākṣāt*—directly; *umā*—Umā; *adāt*—gave; *ambikā*—the mother of the universe; *satī*—the chaste.

TRANSLATION

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and

mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

TEXT 18

स ब्रह्मवर्चसेनैवं सभां संभावितो वटुः ।
ब्रह्मर्षिगणसञ्जुष्टामत्यरोचत मारिषः ॥१८॥

sa brahma-varcasenaivaṁ
sabhāṁ sambhāvito vaṭuḥ
brahmarṣi-gaṇa-sañjuṣṭām
atyarocata māriṣaḥ

saḥ—He (Vāmanadeva); *brahma-varcasena*—by His Brahman effulgence; *evam*—in this way; *sabhām*—the assembly; *sambhāvitaḥ*—having been welcomed by everyone; *vaṭuḥ*—the *brahmacārī; brahmarṣi-gaṇa-sañjuṣṭām*—filled with great *brāhmaṇa* sages; *ati-arocata*—surpassing, appeared beautiful; *māriṣaḥ*—the best of the *brahmacārīs.*

TRANSLATION

Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacārīs, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly brāhmaṇas.

TEXT 19

समिद्धमाहितं वह्निं कृत्वा परिसमूहनम् ।
परिस्तीर्य समभ्यर्च्य समिद्भिरजुहोद् द्विजः ॥१९॥

samiddham āhitaṁ vahniṁ
kṛtvā parisamūhanam
paristīrya samabhyarcya
samidbhir ajuhod dvijaḥ

samiddham—blazing; *āhitam*—being situated; *vahnim*—the fire; *kṛtvā*—after making; *parisamūhanam*—properly; *paristīrya*—surpassing; *samabhyarcya*—after offering worship; *samidbhiḥ*—with

sacrificial offerings; *ajuhot*—completed the fire sacrifice; *dvijaḥ*—the best of the *brāhmaṇas*.

TRANSLATION

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

TEXT 20

श्रुत्वाश्वमेधैर्यजमानमूर्जितं
बलिं भृगूणामुपकल्पितैस्ततः ।
जगाम तत्राखिलसारसंभृतो
भारेण गां सन्नमयन्पदे पदे ॥२०॥

śrutvāśvamedhair yajamānam ūrjitaṁ
baliṁ bhṛgūṇām upakalpitais tataḥ
jagāma tatrākhila-sāra-sambhṛto
bhāreṇa gāṁ sannamayan pade pade

śrutvā—after hearing; *aśvamedhaiḥ*—by *aśvamedha* sacrifices; *yajamānam*—the performer; *ūrjitam*—very glorious; *balim*—Bali Mahārāja; *bhṛgūṇām*—under the guidance of the *brāhmaṇas* born in the Bhṛgu dynasty; *upakalpitaiḥ*—performed; *tataḥ*—from that place; *jagāma*—went; *tatra*—there; *akhila-sāra-sambhṛtaḥ*—the Supreme Personality of Godhead, the essence of all creation; *bhāreṇa*—with the weight; *gām*—the earth; *sannamayan*—depressing; *pade pade*—at every step.

TRANSLATION

When the Lord heard that Bali Mahārāja was performing aśvamedha sacrifices under the patronage of brāhmaṇas belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

PURPORT

The Supreme Personality of Godhead is *akhila-sāra-sambhṛta*. In other words, He is the proprietor of everything essential in this material

world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

TEXT 21

तं नर्मदायास्तट उत्तरे बले-
र्य ऋत्विजस्ते भृगुकच्छसंज्ञके ।
प्रवर्तयन्तो भृगवः क्रतूत्तमं
व्यचक्षतारादुदितं यथा रविम् ॥२१॥

taṁ narmadāyās taṭa uttare baler
ya ṛtvijas te bhṛgukaccha-saṁjñake
pravartayanto bhṛgavaḥ kratūttamaṁ
vyacakṣatārād uditaṁ yathā ravim

tam—Him (Vāmanadeva); *narmadāyāḥ*—of the River Narmadā; *taṭe*—on the bank; *uttare*—northern; *baleḥ*—of Mahārāja Bali; *ye*—who; *ṛtvijaḥ*—the priests engaged in ritualistic ceremonies; *te*—all of them; *bhṛgukaccha-saṁjñake*—in the field named Bhṛgukaccha; *pravartayantaḥ*—performing; *bhṛgavaḥ*—all the descendants of Bhṛgu; *kratu-uttamam*—the most important sacrifice, named *aśvamedha;* *vyacakṣata*—they observed; *ārāt*—nearby; *uditam*—risen; *yathā*—like; *ravim*—the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

TEXT 22

त ऋत्विजो यजमानः सदस्या
हतत्विषो वामनतेजसा नृप ।

सूर्यः किलायात्युत वा विभावसुः
सनत्कुमारोऽथ दिदृक्षया क्रतोः ॥२२॥

te ṛtvijo yajamānaḥ sadasyā
hata-tviṣo vāmana-tejasā nṛpa
sūryaḥ kilāyāty uta vā vibhāvasuḥ
sanat-kumāro 'tha didṛkṣayā kratoḥ

te—all of them; *ṛtvijaḥ*—the priests; *yajamānaḥ*—as well as Bali Mahārāja, who had engaged them in performing the *yajña; sadasyāḥ*—all the members of the assembly; *hata-tviṣaḥ*—decreased in their bodily effulgence; *vāmana-tejasā*—by the brilliant effulgence of Lord Vāmana; *nṛpa*—O King; *sūryaḥ*—the sun; *kila*—whether; *āyāti*—is coming; *uta vā*—either; *vibhāvasuḥ*—the fire-god; *sanat-kumāraḥ*—the Kumāra known as Sanat-kumāra; *atha*—either; *didṛkṣayā*—with a desire to observe; *kratoḥ*—the sacrificial ceremony.

TRANSLATION

O King, because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

TEXT 23

इत्थं सशिष्येषु भृगुष्वनेकधा
वितर्क्यमाणो भगवान्स वामनः ।
छत्रं सदण्डं सजलं कमण्डलुं
विवेश बिभ्रद्धयमेधवाटम् ॥२३॥

itthaṁ saśiṣyeṣu bhṛguṣv anekadhā
vitarkyamāṇo bhagavān sa vāmanaḥ
chatraṁ sadaṇḍaṁ sajalaṁ kamaṇḍaluṁ
viveśa bibhrad dhayamedha-vāṭam

ittham—in this way; *sa-śiṣyeṣu*—with their disciples; *bhṛguṣu*—among the Bhṛgus; *anekadhā*—in many ways; *vitarkyamāṇaḥ*—being talked and argued about; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—that; *vāmanaḥ*—Lord Vāmana; *chatram*—umbrella; *sa-daṇḍam*—with the rod; *sa-jalam*—filled with water; *kamaṇḍalum*—waterpot; *viveśa*—entered; *bibhrat*—taking in hand; *hayamedha*—of the *aśvamedha* sacrifice; *vāṭam*—the arena.

TRANSLATION

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the aśvamedha sacrifice.

TEXTS 24–25

मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम् ।
जटिलं वामनं विप्रं मायामाणवकं हरिम् ॥२४॥
प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः ।
प्रत्यगृह्णन्समुत्थाय संक्षिप्तास्तस्य तेजसा ॥२५॥

mauñjyā mekhalayā vītam
upavītājinottaram
jaṭilaṁ vāmanaṁ vipraṁ
māyā-māṇavakaṁ harim

praviṣṭaṁ vīkṣya bhṛgavaḥ
saśiṣyās te sahāgnibhiḥ
pratyagṛhṇan samutthāya
saṅkṣiptās tasya tejasā

mauñjyā—made of *muñja* straw; *mekhalayā*—with a belt; *vītam*—circled; *upavīta*—sacred thread; *ajina-uttaram*—wearing a deerskin upper garment; *jaṭilam*—having matted locks of hair; *vāmanam*—Lord Vāmana; *vipram*—a *brāhmaṇa*; *māyā-māṇavakam*—the illusory son of

a human being; *harim*—the Supreme Personality of Godhead; *praviṣṭam*—entered; *vīkṣya*—seeing; *bhṛgavaḥ*—the priests who were descendants of Bhṛgu; *sa-śiṣyāḥ*—with their disciples; *te*—all of them; *saha-agnibhiḥ*—with the fire sacrifice; *pratyagṛhṇan*—properly welcomed; *samutthāya*—standing up; *saṅkṣiptāḥ*—being diminished; *tasya*—His; *tejasā*—by brilliance.

TRANSLATION

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

यजमानः प्रमुदितो दर्शनीयं मनोरमम् ।
रूपानुरूपावयवं तस्मा आसनमाहरत् ॥२६॥

yajamānaḥ pramudito
darśanīyaṁ manoramam
rūpānurūpāvayavaṁ
tasmā āsanam āharat

yajamānaḥ—Bali Mahārāja, who had engaged all the priests in performing the sacrifice; *pramuditaḥ*—being very jubilant; *darśanīyam*—pleasing to see; *manoramam*—so beautiful; *rūpa*—with beauty; *anurūpa*—equal to His bodily beauty; *avayavam*—all the different parts of the body; *tasmai*—unto Him; *āsanam*—a sitting place; *āharat*—offered.

TRANSLATION

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

TEXT 27

स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः ।
अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ॥२७॥

svāgatenābhinandyātha
pādau bhagavato baliḥ
avanijyārcayām āsa
mukta-saṅga-manoramam

su-āgatena—by words of welcome; *abhinandya*—welcoming; *atha*—thus; *pādau*—the two lotus feet; *bhagavataḥ*—of the Lord; *baliḥ*—Bali Mahārāja; *avanijya*—washing; *arcayām āsa*—worshiped; *mukta-saṅga-manoramam*—the Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

TEXT 28

तत्पादशौचं जनकल्मषापहं
स धर्मविन्मूर्ध्न्यदधात् सुमङ्गलम् ।
यद् देवदेवो गिरिशश्चन्द्रमौलि-
र्दधार मूर्ध्ना परया च भक्तया ॥२८॥

tat-pāda-śaucaṁ jana-kalmaṣāpahaṁ
sa dharma-vin mūrdhny adadhāt sumaṅgalam
yad deva-devo giriśaś candra-maulir
dadhāra mūrdhnā parayā ca bhaktyā

tat-pāda-śaucam—the water that washed the lotus feet of the Lord; *jana-kalmaṣa-apaham*—which washes away all the sinful reactions of

the people in general; *saḥ*—he (Bali Mahārāja); *dharma-vit*—completely aware of religious principles; *mūrdhni*—on the head; *adadhāt*—carried; *su-maṅgalam*—all-auspicious; *yat*—which; *deva-devaḥ*—the best of the demigods; *giriśaḥ*—Lord Śiva; *candra-mauliḥ*—who carries on his forehead the emblem of the moon; *dadhāra*—carried; *mūrdhnā*—on the head; *parayā*—supreme; *ca*—also; *bhaktyā*—with devotion.

TRANSLATION

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord's lotus feet.

PURPORT

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva's forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the *mahājanas*. Similarly, Mahārāja Bali also later became a *mahājana*. One *mahājana* follows another *mahājana*, and by following the *paramparā* system of *mahājana* activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

TEXT 29

श्रीबलिरुवाच

स्वागतं ते नमस्तुभ्यं ब्रह्मन्किं करवाम ते ।
ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वार्य वपुर्धरम् ॥२९॥

śrī-balir uvāca
svāgataṁ te namas tubhyaṁ
brahman kiṁ karavāma te
brahmarṣīṇāṁ tapaḥ sākṣān
manye tvārya vapur-dharam

śrī-baliḥ uvāca—Bali Mahārāja said; *su-āgatam*—all welcome; *te*—unto You; *namaḥ tubhyam*—I offer my respectful obeisances unto You; *brahman*—O *brāhmaṇa;* *kim*—what; *karavāma*—can we do; *te*—for You; *brahma-ṛṣīṇām*—of the great *brāhmaṇa* sages; *tapaḥ*—austerity; *sākṣāt*—directly; *manye*—I think; *tvā*—You; *ārya*—O noble one; *vapuḥ-dharam*—personified.

TRANSLATION

Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

TEXT 30

अद्य नः पितरस्तृप्ता अद्य नः पावितं कुलम् ।
अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ॥३०॥

adya naḥ pitaras tṛptā
adya naḥ pāvitaṁ kulam
adya sviṣṭaḥ kratur ayaṁ
yad bhavān āgato gṛhān

adya—today; *naḥ*—our; *pitaraḥ*—forefathers; *tṛptāḥ*—satisfied; *adya*—today; *naḥ*—our; *pāvitam*—purified; *kulam*—the whole family; *adya*—today; *su-iṣṭaḥ*—properly executed; *kratuḥ*—the sacrifice; *ayam*—this; *yat*—because; *bhavān*—Your Lordship; *āgataḥ*—arrived; *gṛhān*—at our residence.

TRANSLATION

O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been

sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

अद्याग्नयो मे सुहुता यथाविधि
द्विजात्मज त्वच्चरणावनेजनैः ।
हतांहसो वार्भिरियं च भूरहो
तथा पुनीता तनुभिः पदैस्तव ॥३१॥

adyāgnayo me suhutā yathā-vidhi
dvijātmaja tvac-caraṇāvanejanaiḥ
hatāṁhaso vārbhir iyaṁ ca bhūr aho
tathā punītā tanubhiḥ padais tava

adya—today; *agnayaḥ*—the sacrificial fires; *me*—executed by me; *su-hutāḥ*—properly offered oblations; *yathā-vidhi*—in terms of the śāstric injunction; *dvija-ātmaja*—O son of a *brāhmaṇa; tvat-caraṇa-avanejanaiḥ*—which washed Your lotus feet; *hata-aṁhasaḥ*—who have become cleansed of all sinful reactions; *vārbhiḥ*—by the water; *iyam*—this; *ca*—also; *bhūḥ*—the surface of the globe; *aho*—oh; *tathā*—as well; *punītā*—sanctified; *tanubhiḥ*—small; *padaiḥ*—by the touch of the lotus feet; *tava*—Your.

TRANSLATION

O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

TEXT 32

यद् यद् वटो वाञ्छसि तत्प्रतीच्छ मे
त्वामर्थिनं विप्रसुतानुतर्कये ।

गां काञ्चनं गुणवद् धाम मृष्टं
तथान्नपेयमुत वा विप्रकन्याम् ।
ग्रामान् समृद्धांस्तुरगान् गजान् वा
रथांस्तथार्हत्तम सम्प्रतीच्छ ॥३२॥

yad yad vaṭo vāñchasi tat pratīccha me
tvām arthinaṁ vipra-sutānutarkaye
gāṁ kāñcanaṁ guṇavad dhāma mṛṣṭam
tathānna-peyam uta vā vipra-kanyām
grāmān samṛddhāṁs turagān gajān vā
rathāṁs tathārhattama sampratīccha

yat yat—whatever; *vaṭo*—O *brahmacārī; vāñchasi*—You desire; *tat*—that; *pratīccha*—You may take; *me*—from me; *tvām*—You; *arthinam*—desiring something; *vipra-suta*—O son of a *brāhmaṇa; anutarkaye*—I consider; *gām*—a cow; *kāñcanam*—gold; *guṇavat dhāma*—a furnished residence; *mṛṣṭam*—palatable; *tathā*—as well as; *anna*—food grains; *peyam*—drink; *uta*—indeed; *vā*—either; *vipra-kanyām*—the daughter of a *brāhmaṇa; grāmān*—villages; *samṛddhān*—prosperous; *turagān*—horses; *gajān*—elephants; *vā*—either; *rathān*—chariots; *tathā*—as well as; *arhat-tama*—O best of those who are worshipable; *sampratīccha*—You may take.

TRANSLATION

O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Vāmanadeva, the Dwarf Incarnation."*

CHAPTER NINETEEN

Lord Vāmanadeva Begs Charity from Bali Mahārāja

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva's request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a *brāhmaṇa*, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

TEXT 1

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं स सूनृतम् ।
निशम्य भगवान्प्रीतः प्रतिनन्द्येदमब्रवीत् ॥ १ ॥

śrī-śuka uvāca
iti vairocaner vākyaṁ
dharma-yuktaṁ sūnṛtam
niśamya bhagavān prītaḥ
pratinandyedam abravīt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *vairocaneḥ*—of the son of Virocana; *vākyam*—the words; *dharma-yuktam*—in terms of religious principles; *saḥ*—He; *sū-nṛtam*—very pleasing; *niśamya*—hearing; *bhagavān*—the Supreme Personality of Godhead; *prītaḥ*—completely pleased; *pratinandya*—congratulating him; *idam*—the following words; *abravīt*—said.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

श्रीभगवानुवाच

वचस्तवैतज्जनदेव सूनृतं
कुलोचितं धर्मयुतं यशस्करम् ।
यस्य प्रमाणं भृगवः सांपराये
पितामहः कुलवृद्धः प्रशान्तः ॥ २ ॥

śrī-bhagavān uvāca
vacas tavaitaj jana-deva sūnṛtaṁ
kulocitaṁ dharma-yutaṁ yaśas-karam
yasya pramāṇaṁ bhṛgavaḥ sāmparāye
pitāmahaḥ kula-vṛddhaḥ praśāntaḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *vacaḥ*—words; *tava*—your; *etat*—this kind of; *jana-deva*—O King of the people; *sū-nṛtam*—very true; *kula-ucitam*—exactly befitting your dynasty; *dharma-yutam*—completely in accord with the principles of religion; *yaśaḥ-karam*—fit for spreading your reputation; *yasya*—of whom; *pramāṇam*—the evidence; *bhṛgavaḥ*—the *brāhmaṇas* of the Bhṛgu dynasty; *sāmparāye*—in the next world; *pitāmahaḥ*—your grandfather; *kula-vṛddhaḥ*—the oldest in the family; *praśāntaḥ*—very peaceful (Prahlāda Mahārāja).

TRANSLATION

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bhṛgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

PURPORT

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word *praśāntaḥ*. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in *gṛhastha* life and does not renounce material possessions, he should still be understood to be *praśānta*, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

"Whether one is a *brāhmaṇa*, a *sannyāsī* or a *śūdra*—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa." (Cc. *Madhya* 8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a *guru*. Thus Prahlāda Mahārāja is a *guru* in all circumstances.

Here His Lordship Vāmanadeva also teaches *sannyāsīs* and *brahmacārīs* that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

TEXT 3

न ह्येतस्मिन्कुले कश्चिन्निःसत्त्वः कृपणः पुमान् ।
प्रत्याख्याता प्रतिश्रुत्य यो वादाता द्विजातये ॥ ३ ॥

na hy etasmin kule kaścin
niḥsattvaḥ kṛpaṇaḥ pumān
pratyākhyātā pratiśrutya
yo vādātā dvijātaye

na—not; *hi*—indeed; *etasmin*—in this; *kule*—in the dynasty or family; *kaścit*—anyone; *niḥsattvaḥ*—poor-minded; *kṛpaṇaḥ*—miser; *pumān*—any person; *pratyākhyātā*—refuses; *pratiśrutya*—after promising to give; *yaḥ vā*—either; *adātā*—not being charitable; *dvijātaye*—unto the *brāhmaṇas.*

TRANSLATION

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.

TEXT 4

न सन्ति तीर्थे युधि चार्थिनार्थिताः
पराङ्मुखा ये त्वमनस्विनो नृप ।
युष्मत्कुले यद्यशसामलेन
प्रह्राद उद्भाति यथोडुपः खे ॥ ४ ॥

na santi tīrthe yudhi cārthinārthitāḥ
parāṅmukhā ye tv amanasvino nṛpa
yuṣmat-kule yad yaśasāmalena
prahrāda udbhāti yathoḍupaḥ khe

na—not; *santi*—there are; *tīrthe*—in holy places (where charity is given); *yudhi*—in the battlefield; *ca*—also; *arthinā*—by a *brāhmaṇa* or a *kṣatriya; arthitāḥ*—who have been asked; *parāṅmukhāḥ*—who refused their prayers; *ye*—such persons; *tu*—indeed; *amanasvinaḥ*—such low-minded, low-grade kings; *nṛpa*—O King (Bali Mahārāja); *yuṣmat-kule*—in your dynasty; *yat*—therein; *yaśasā amalena*—by im-

peccable reputation; *prahrādaḥ*—Prahlāda Mahārāja; *udbhāti*—arises; *yathā*—as; *uḍupaḥ*—the moon; *khe*—in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded king been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a *kṣatriya* are given in *Bhagavad-gītā*. One of the qualifications is the willingness to give charity (*dāna*). A *kṣatriya* does not refuse to give charity when requested by a *brāhmaṇa*, nor can he refuse to fight another *kṣatriya*. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

TEXT 5

यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम् ।
प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥ ५ ॥

yato jāto hiraṇyākṣaś
carann eka imāṁ mahīm
prativīraṁ dig-vijaye
nāvindata gadāyudhaḥ

yataḥ—in which dynasty; *jātaḥ*—was born; *hiraṇyākṣaḥ*—the king named Hiraṇyākṣa; *caran*—wandering; *ekaḥ*—alone; *imām*—this; *mahīm*—surface of the globe; *prativīram*—a rival hero; *dik-vijaye*—for conquering all directions; *na avindata*—could not get; *gadā-āyudhaḥ*—bearing his own club.

TRANSLATION

It was in your dynasty that Hiraṇyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

TEXT 6

यं विनिर्जित्य कृच्छ्रेण विष्णुः क्ष्मोद्धार आगतम् ।
आत्मानं जयिनं मेने तद्वीर्यं भूर्यनुस्मरन् ॥ ६ ॥

yaṁ vinirjitya kṛcchreṇa
viṣṇuḥ kṣmoddhāra āgatam
ātmānaṁ jayinaṁ mene
tad-vīryaṁ bhūry anusmaran

yam—whom; *vinirjitya*—after conquering; *kṛcchreṇa*—with great difficulty; *viṣṇuḥ*—Lord Viṣṇu in His incarnation as a boar; *kṣmā-uddhāre*—at the time when the earth was delivered; *āgatam*—appeared before Him; *ātmānam*—personally, Himself; *jayinam*—victorious; *mene*—considered; *tat-vīryam*—the prowess of Hiraṇyākṣa; *bhūri*—constantly, or more and more; *anusmaran*—thinking about.

TRANSLATION

When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiraṇyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiraṇyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiraṇyākṣa, He felt Himself victorious indeed.

TEXT 7

निशम्य तद्वधं भ्राता हिरण्यकशिपुः पुरा ।
हन्तुं भ्रातृहणं क्रुद्धो जगाम निलयं हरेः ॥ ७ ॥

niśamya tad-vadhaṁ bhrātā
hiraṇyakaśipuḥ purā
hantuṁ bhrātṛ-haṇaṁ kruddho
jagāma nilayaṁ hareḥ

niśamya—after hearing; *tat-vadham*—the killing of Hiraṇyākṣa; *bhrātā*—the brother; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *purā*—formerly; *hantum*—just to kill; *bhrātṛ-haṇam*—the killer of his brother;

kruddhaḥ—very angry; *jagāma*—went; *nilayam*—to the residence; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

When Hiraṇyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

TEXT 8

तमायान्तं समालोक्य शूलपाणिं कृतान्तवत् ।
चिन्तयामास कालज्ञो विष्णुर्मायाविनां वरः ॥ ८ ॥

tam āyāntaṁ samālokya
śūla-pāṇiṁ kṛtāntavat
cintayām āsa kāla-jño
viṣṇur māyāvināṁ varaḥ

tam—him (Hiraṇyakaśipu); *āyāntam*—coming forward; *samālokya*—observing minutely; *śūla-pāṇim*—with a trident in his hand; *kṛtānta-vat*—just like death personified; *cintayām āsa*—thought; *kāla-jñaḥ*—who knows the progress of time; *viṣṇuḥ*—Lord Viṣṇu; *māyāvinām*—of all kinds of mystics; *varaḥ*—the chief.

TRANSLATION

Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

यतो यतोऽहं तत्रासौ मृत्युः प्राणभृतामिव ।
अतोऽहमस्य हृदयं प्रवेक्ष्यामि पराग्दृशः ॥ ९ ॥

yato yato 'haṁ tatrāsau
mṛtyuḥ prāṇa-bhṛtām iva

ato 'ham asya hṛdayaṁ
pravekṣyāmi parāg-dṛśaḥ

yataḥ yataḥ—wheresoever; *aham*—I; *tatra*—there indeed; *asau*—this Hiraṇyakaśipu; *mṛtyuḥ*—death; *prāṇa-bhṛtām*—of all living entities; *iva*—just like; *ataḥ*—therefore; *aham*—I; *asya*—of him; *hṛdayam*—within the core of the heart; *pravekṣyāmi*—shall enter; *parāk-dṛśaḥ*—of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

TEXT 10

एवं स निश्चित्य रिपोः शरीर-
माधावतो निर्विविशेऽसुरेन्द्र ।
श्वासानिलान्तर्हितसूक्ष्मदेह-
स्तत्प्राणरन्ध्रेण विविग्नचेताः ॥१०॥

evaṁ sa niścitya ripoḥ śarīram
ādhāvato nirviviśe 'surendra
śvāsānilāntarhita-sūkṣma-dehas
tat-prāṇa-randhreṇa vivigna-cetāḥ

evam—in this way; *saḥ*—He (Lord Viṣṇu); *niścitya*—deciding; *ripoḥ*—of the enemy; *śarīram*—the body; *ādhāvataḥ*—who was running after Him with great force; *nirviviśe*—entered; *asura-indra*—O King of the demons (Mahārāja Bali); *śvāsa-anila*—through the breathing; *antarhita*—invisible; *sūkṣma-dehaḥ*—in his finer body; *tat-prāṇa-randhreṇa*—through the hole of the nostril; *vivigna-cetāḥ*—being very anxious.

TRANSLATION

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy

Hiraṇyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiraṇyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiraṇyakaśipu's nostril along with his breath.

PURPORT

The Supreme Personality of Godhead is already in the core of everyone's heart. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiraṇyakaśipu's body. The word *vivigna-cetāḥ*, "very anxious," is significant. It is not that Lord Viṣṇu was afraid of Hiraṇyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

TEXT 11

स तन्निकेतं परिमृश्य शून्य-
मपश्यमानः कुपितो ननाद ।
क्ष्मां द्यां दिशः खं विवरान्समुद्रान्
विष्णुं विचिन्वन् न ददर्श वीरः ॥११॥

sa tan-niketaṁ parimṛśya śūnyam
apaśyamānaḥ kupito nanāda
kṣmāṁ dyāṁ diśaḥ khaṁ vivarān samudrān
viṣṇuṁ vicinvan na dadarśa vīraḥ

saḥ—that Hiraṇyakaśipu; *tat-niketam*—the residence of Lord Viṣṇu; *parimṛśya*—searching; *śūnyam*—vacant; *apaśyamānaḥ*—not seeing Lord Viṣṇu; *kupitaḥ*—being very angry; *nanāda*—cried very loudly; *kṣmām*—on the surface of the earth; *dyām*—in outer space; *diśaḥ*—in all directions; *kham*—in the sky; *vivarān*—in all the caves; *samudrān*—all the oceans; *viṣṇum*—Lord Viṣṇu; *vicinvan*—searching for; *na*—not; *dadarśa*—did see; *vīraḥ*—although he was very powerful.

TRANSLATION

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiraṇyakaśipu began searching for Lord Viṣṇu everywhere. Angry

at not seeing Him, Hiraṇyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiraṇyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

TEXT 12

अपश्यन्निति होवाच मयान्विष्टमिदं जगत् ।
भ्रातृहा मे गतो नूनं यतो नावर्तते पुमान् ॥१२॥

apaśyann iti hovāca
mayānviṣṭam idaṁ jagat
bhrātṛ-hā me gato nūnaṁ
yato nāvartate pumān

apaśyan—not seeing Him; *iti*—in this way; *ha uvāca*—uttered; *mayā*—by me; *anviṣṭam*—has been sought; *idam*—the whole; *jagat*—universe; *bhrātṛ-hā*—Lord Viṣṇu, who killed the brother; *me*—my; *gataḥ*—must have gone; *nūnam*—indeed; *yataḥ*—from where; *na*—not; *āvartate*—comes back; *pumān*—a person.

TRANSLATION

Unable to see Him, Hiraṇyakaśipu said, "I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]"

PURPORT

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiraṇyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. *Na jāyate mriyate vā kadācit:* "For the soul there is never birth or death." This is the statement of *Bhagavad-gītā* (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of

the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. *Ajo 'pi sann avyayātmā* (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiraṇyakaśipu's conclusion that Viṣṇu was dead was wrong.

As indicated by the words *yato nāvartate pumān*, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.* Materially speaking, every living entity dies; death is inevitable. But those who are *karmīs*, *jñānīs* and *yogīs* return to this material world after death, whereas *bhaktas* do not. Of course, if a *bhakta* is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest *brāhmaṇas* (*śucīnāṁ śrīmatāṁ gehe*), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (*yad gatvā na nivartante tad dhāma paramaṁ mama*). Here the same fact is stated: *yato nāvartate pumān.* Any person who goes back home, back to Godhead, does not return to this material world.

TEXT 13

वैरानुबन्ध एतावानामृत्योरिह देहिनाम् ।
अज्ञानप्रभवो मन्युरहंमानोपबृंहितः ॥१३॥

vairānubandha etāvān
āmṛtyor iha dehinām
ajñāna-prabhavo manyur
ahaṁ-mānopabṛṁhitaḥ

vaira-anubandhaḥ—enmity; *etāvān*—so great; *āmṛtyoḥ*—up to the point of death; *iha*—in this; *dehinām*—of persons too involved in the bodily concept of life; *ajñāna-prabhavaḥ*—because of the great influence of ignorance; *manyuḥ*—anger; *aham-māna*—by egotism; *upabṛṁhitaḥ*—expanded.

TRANSLATION

Hiraṇyakaśipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

PURPORT

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiraṇyakaśipu, however, maintained his emnity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiraṇyākṣa. Others in the bodily concept of life are angry at their enemies but not at Lord Viṣṇu. Hiraṇyakaśipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

TEXT 14

पिता प्रह्लादपुत्रस्ते तद्विद्वान्द्विजवत्सलः ।
स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः॥१४॥

pitā prahrāda-putras te
tad-vidvān dvija-vatsalaḥ
svam āyur dvija-liṅgebhyo
devebhyo 'dāt sa yācitaḥ

pitā—father; *prahrāda-putraḥ*—the son of Mahārāja Prahlāda; *te*—your; *tat-vidvān*—although it was known to him; *dvija-vatsalaḥ*—still, because of his affinity for *brāhmaṇas; svam*—his own; *āyuḥ*—duration of life; *dvija-liṅgebhyaḥ*—who were dressed like *brāhmaṇas; devebhyaḥ*—unto the demigods; *adāt*—delivered; *saḥ*—he; *yācitaḥ*—being so requested.

TRANSLATION

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.

PURPORT

Mahārāja Virocana, Bali's father, was so pleased with the *brāhmaṇa* community that even though he knew that those approaching him for charity were the demigods in the dress of *brāhmaṇas*, he nonetheless agreed to give it.

TEXT 15

भवानाचरितान्धर्मानास्थितो गृहमेधिभिः ।
ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोद्दामकीर्तिभिः ॥१५॥

bhavān ācaritān dharmān
āsthito gṛhamedhibhiḥ
brāhmaṇaiḥ pūrvajaiḥ śūrair
anyaiś coddāma-kīrtibhiḥ

bhavān—your good self; *ācaritān*—executed; *dharmān*—religious principles; *āsthitaḥ*—being situated; *gṛhamedhibhiḥ*—by persons in household life; *brāhmaṇaiḥ*—by the *brāhmaṇas; pūrva-jaiḥ*—by your forefathers; *śūraiḥ*—by great heroes; *anyaiḥ ca*—and others also; *uddāma-kīrtibhiḥ*—very highly elevated and famous.

TRANSLATION

You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

तस्मात् त्वत्तो महीमीषद् वृणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥१६॥

tasmāt tvatto mahīm īṣad
vṛṇe 'haṁ varadarṣabhāt
padāni trīṇi daityendra
sammitāni padā mama

tasmāt—from such a person; *tvattaḥ*—from Your Majesty; *mahīm*—land; *īṣat*—very little *vṛṇe*—am asking for; *aham*—I; *varada-ṛṣabhāt*—from the personality who can give charity munificently; *padāni*—footsteps; *trīṇi*—three; *daitya-indra*—O King of the Daityas; *sammitāni*—to the measurement of; *padā*—by a foot; *mama*—My.

TRANSLATION

O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

PURPORT

Lord Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

TEXT 17

नान्यत् ते कामये राजन्वदान्याज्जगदीश्वरात् ।
नैनः प्राप्नोति वै विद्वान्यावदर्थप्रतिग्रहः ॥१७॥

nānyat te kāmaye rājan
vadānyāj jagad-īśvarāt
nainaḥ prāpnoti vai vidvān
yāvad-artha-pratigrahaḥ

na—not; *anyat*—anything else; *te*—from you; *kāmaye*—I beg; *rājan*—O King; *vadānyāt*—who are so munificent; *jagat-īśvarāt*—who are the king of the entire universe; *na*—not; *enaḥ*—distress; *prāpnoti*—gets; *vai*—indeed; *vidvān*—one who is learned; *yāvat-artha*—as much as one needs; *pratigrahaḥ*—taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not

want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A *brāhmaṇa* or *sannyāsī* is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father's property, but one cannot take more than necessary. This principle should especially be followed by *brāhmaṇas* and *sannyāsīs* who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

श्रीबलिरुवाच

अहो ब्राह्मणदायाद वाचस्ते वृद्धसंमताः ।
त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥१८॥

śrī-balir uvāca
aho brāhmaṇa-dāyāda
vācas te vṛddha-sammatāḥ
tvaṁ bālo bāliśa-matiḥ
svārthaṁ praty abudho yathā

śrī-baliḥ uvāca—Bali Mahārāja said; *aho*—alas; *brāhmaṇa-dāyāda*—O son of a *brāhmaṇa*; *vācaḥ*—the words; *te*—of You; *vṛddha-*

sammatāḥ—are certainly acceptable to learned and elderly persons; *tvam*—You; *bālaḥ*—a boy; *bāliśa-matiḥ*—without sufficient knowledge; *sva-artham*—self-interest; *prati*—toward; *abudhaḥ*—not knowing sufficiently; *yathā*—as it should have been.

TRANSLATION

Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram.* The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

मां वचोभिः समाराध्य लोकानामेकमीश्वरम् ।
पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् ॥१९॥

māṁ vacobhiḥ samārādhya
lokānām ekam īśvaram
pada-trayaṁ vṛṇīte yo
'buddhimān dvīpa-dāśuṣam

mām—me; *vacobhiḥ*—by sweet words; *samārādhya*—after sufficiently pleasing; *lokānām*—of all the planets in this universe; *ekam*—the one and only; *īśvaram*—master, controller; *pada-trayam*—three feet; *vṛṇīte*—is asking for; *yaḥ*—He who; *abuddhimān*—not very intelligent; *dvīpa-dāśuṣam*—because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a *dvīpa*, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the *dvīpas*, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

TEXT 20

न पुमान् मामुपव्रज्य भूयो याचितुमर्हति ।
तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥२०॥

na pumān mām upavrajya
bhūyo yācitum arhati
tasmād vṛttikarīṁ bhūmiṁ
vaṭo kāmaṁ pratīccha me

na—not; *pumān*—any person; *mām*—unto me; *upavrajya*—after approaching; *bhūyaḥ*—again; *yācitum*—to beg; *arhati*—deserves; *tasmāt*—therefore; *vṛtti-karīm*—suitable to maintain Yourself;

bhūmim—such land; *vaṭo*—O small *brahmacārī; kāmam*—according to the necessities of life; *pratīccha*—take; *me*—from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

श्रीभगवानुवाच

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् ।
न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥२१॥

śrī-bhagavān uvāca
yāvanto viṣayāḥ preṣṭhās
tri-lokyām ajitendriyam
na śaknuvanti te sarve
pratipūrayituṁ nṛpa

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *yāvantaḥ*—as far as possible; *viṣayāḥ*—the objects of sense enjoyment; *preṣṭhāḥ*—pleasing to anyone; *tri-lokyām*—within these three worlds; *ajita-indriyam*—a person who is not self-controlled; *na śaknuvanti*—are unable; *te*—all those; *sarve*—taken together; *pratipūrayitum*—to satisfy; *nṛpa*—O King.

TRANSLATION

The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

PURPORT

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is

extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic *yoga* system, or *aṣṭāṅga-yoga* system, consisting of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra* and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one's implication in the cycle of birth and death. As stated by Ṛṣabhadeva:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (*Bhāg.* 5.5.4) Thus according to Ṛṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, *varṇāśrama-dharma* is recommended. The aim of the *varṇāśrama* divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*—is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal *brahmacārī*, refuses Bali Mahārāja's offer to give Him anything He might want. He says that without contentment

one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, *kṣatriya* culture and *vaiśya* culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 22

त्रिभिः क्रमैरसंतुष्टो द्वीपेनापि न पूर्यते ।
नववर्षसमेतेन सप्तद्वीपवरेच्छया ॥२२॥

tribhiḥ kramair asantuṣṭo
dvīpenāpi na pūryate
nava-varṣa-sametena
sapta-dvīpa-varecchayā

tribhiḥ—three; *kramaiḥ*—by steps; *asantuṣṭaḥ*—one who is dissatisfied; *dvīpena*—by a complete island; *api*—although; *na pūryate*—cannot be satisfied; *nava-varṣa-sametena*—even by possessing nine *varṣas; sapta-dvīpa-vara-icchayā*—by the desire to take possession of seven islands.

TRANSLATION

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

TEXT 23

सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः ।
अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम् ॥२३॥

sapta-dvīpādhipatayo
nṛpā vaiṇya-gayādayaḥ
arthaiḥ kāmair gatā nāntaṁ
tṛṣṇāyā iti naḥ śrutam

sapta-dvīpa-adhipatayaḥ—those who are proprietors of the seven islands; *nṛpāḥ*—such kings; *vaiṇya-gaya-ādayaḥ*—Mahārāja Pṛthu, Mahārāja Gaya and others; *arthaiḥ*—for fulfillment of ambition; *kāmaiḥ*—for satisfying one's desires; *gatāḥ na*—could not reach; *antam*—the end; *tṛṣṇāyāḥ*—of their ambitions; *iti*—thus; *naḥ*—by Us; *śrutam*—has been heard.

TRANSLATION

We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

यदृच्छयोपपन्नेन संतुष्टो वर्तते सुखम् ।
नासंतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः ॥२४॥

yadṛcchayopapannena
santuṣṭo vartate sukham
nāsantuṣṭas tribhir lokair
ajitātmopasāditaiḥ

yadṛcchayā—as offered by the supreme authority according to one's *karma*; *upapannena*—by whatever is obtained; *santuṣṭaḥ*—one should be satisfied; *vartate*—there is; *sukham*—happiness; *na*—not; *asantuṣṭaḥ*—one who is dissatisfied; *tribhiḥ lokaiḥ*—even by possessing the three worlds; *ajita-ātmā*—one who cannot control his senses; *upasāditaiḥ*—even though obtained.

TRANSLATION

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person

who is not self-controlled will not be happy even with possessing the three worlds.

PURPORT

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (*Bhāg.* 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in *Bhagavad-gītā* (6.21):

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ

"In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (*ahaṁ brahmāsmi*), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. *Dehino 'smin yathā dehe:* within the covering of the material elements are the spiritual senses. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* when the spiritual

senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: *hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate.* When the senses are engaged in devotional service to Hṛṣīkeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. *Śrīmad-Bhāgavatam* (5.5.1) therefore recommends:

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

TEXT 25

पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयोः ।
यदृच्छयोपपन्नेन संतोषो मुक्तये स्मृतः ॥२५॥

puṁso 'yaṁ saṁsṛter hetur
asantoṣo 'rtha-kāmayoḥ
yadṛcchayopapannena
santoṣo muktaye smṛtaḥ

puṁsaḥ—of the living entity; *ayam*—this; *saṁsṛteḥ*—of the continuation of material existence; *hetuḥ*—the cause; *asantoṣaḥ*—dissatisfaction with his destined achievement; *artha-kāmayoḥ*—for the sake of lusty desires and getting more and more money; *yadṛcchayā*—with the gift of destiny; *upapannena*—which has been achieved; *santoṣaḥ*—satisfaction; *muktaye*—for liberation; *smṛtaḥ*—is considered fit.

TRANSLATION

Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

TEXT 26

यदृच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते ।
तत् प्रशाम्यत्यसंतोषादम्भसेवाशुशुक्षणिः ॥२६॥

yadṛcchā-lābha-tuṣṭasya
tejo viprasya vardhate
tat praśāmyaty asantoṣād
ambhasevāśuśukṣaṇiḥ

yadṛcchā-lābha-tuṣṭasya—who is satisfied by things obtained by the grace of God; *tejaḥ*—the brilliant effulgence; *viprasya*—of a *brāhmaṇa;* *vardhate*—increases; *tat*—that (effulgence); *praśāmyati*—is diminished; *asantoṣāt*—because of dissatisfaction; *ambhasā*—by pouring of water; *iva*—as; *āśuśukṣaṇiḥ*—a fire.

TRANSLATION

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

TEXT 27

तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात् ।
एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥२७॥

tasmāt trīṇi padāny eva
vṛṇe tvad varadarṣabhāt
etāvataiva siddho 'haṁ
vittaṁ yāvat prayojanam

tasmāt—because of being satisfied by things easily obtained; *trīṇi*—three; *padāni*—steps; *eva*—indeed; *vṛṇe*—I ask; *tvat*—from your good self; *varada-ṛṣabhāt*—who are a munificent benedictor; *etāvatā eva*—merely by such an endowment; *siddhaḥ aham*—I shall feel full satisfaction; *vittam*—achievement; *yāvat*—as far as; *prayojanam*—is needed.

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

श्रीशुक उवाच

इत्युक्तः स हसन्नाह वाञ्छितः प्रतिगृह्यताम् ।
वामनाय महीं दातुं जग्राह जलभाजनम् ॥२८॥

śrī-śuka uvāca
ity uktaḥ sa hasann āha
vāñchitaḥ pratigṛhyatām
vāmanāya mahīṁ dātuṁ
jagrāha jala-bhājanam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktaḥ*—thus being addressed; *saḥ*—he (Bali Mahārāja); *hasan*—smiling; *āha*—said; *vāñchitaḥ*—as You have desired; *pratigṛhyatām*—now take from me;

vāmanāya—unto Lord Vāmana; *mahīm*—land; *dātum*—to give; *jagrāha*—took; *jala-bhājanam*—the waterpot.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

TEXT 29

विष्णवे क्ष्मां प्रदास्यन्तमुशना असुरेश्वरम् ।
जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः ॥२९॥

viṣṇave kṣmāṁ pradāsyantam
uśanā asureśvaram
jānaṁś cikīrṣitaṁ viṣṇoḥ
śiṣyaṁ prāha vidāṁ varaḥ

viṣṇave—unto Lord Viṣṇu (Vāmanadeva); *kṣmām*—the land; *pradāsyantam*—who was ready to deliver; *uśanāḥ*—Śukrācārya; *asura-īśvaram*—unto the King of the demons (Bali Mahārāja); *jānan*—knowing well; *cikīrṣitam*—what was the plan; *viṣṇoḥ*—of Lord Viṣṇu; *śiṣyam*—unto his disciple; *prāha*—said; *vidām varaḥ*—the best of the knowers of everything.

TRANSLATION

Understanding Lord Viṣṇu's purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

TEXT 30

श्रीशुक उवाच

एष वैरोचने साक्षाद् भगवान्विष्णुरव्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥३०॥

śrī-śukra uvāca
eṣa vairocane sākṣād
bhagavān viṣṇur avyayaḥ
kaśyapād aditer jāto
devānāṁ kārya-sādhakaḥ

śrī-śukraḥ uvāca—Śukrācārya said; *eṣaḥ*—this (boy in the form of a dwarf); *vairocane*—O son of Virocana; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *avyayaḥ*—without deterioration; *kaśyapāt*—from His father, Kaśyapa; *aditeḥ*—in the womb of His mother, Aditi; *jātaḥ*—was born; *devānām*—of the demigods; *kārya-sādhakaḥ*—working in the interest.

TRANSLATION

Śukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
न साधु मन्ये दैत्यानां महानुपगतोऽनयः ॥३१॥

pratiśrutaṁ tvayaitasmai
yad anartham ajānatā
na sādhu manye daityānāṁ
mahān upagato 'nayaḥ

pratiśrutam—promised; *tvayā*—by you; *etasmai*—unto Him; *yat anartham*—which is repugnant; *ajānatā*—by you who have no knowledge; *na*—not; *sādhu*—very good; *manye*—I think; *daityānām*—of the demons; *mahān*—great; *upagataḥ*—has been achieved; *anayaḥ*—inauspiciousness.

TRANSLATION

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् ।
दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥३२॥

eṣa te sthānam aiśvaryaṁ
śriyaṁ tejo yaśaḥ śrutam
dāsyaty ācchidya śakrāya
māyā-māṇavako hariḥ

eṣaḥ—this person falsely appearing as a *brahmacārī; te*—of you; *sthānam*—the land in possession; *aiśvaryam*—the riches; *śriyam*—the material beauty; *tejaḥ*—the material power; *yaśaḥ*—the reputation; *śrutam*—the education; *dāsyati*—will give; *ācchidya*—taking from you; *śakrāya*—unto your enemy, Lord Indra; *māyā*—falsely appearing; *māṇavakaḥ*—a *brahmacārī* son of a living being; *hariḥ*—He is actually the Supreme Personality of Godhead, Hari.

TRANSLATION

This person falsely appearing as a brahmacārī is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word *hariḥ* means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in *Śrīmad-Bhāgavatam* (10.88.8), *yasyāham anugṛhṇāmi*

hariṣye tad-dhanaṁ śanaiḥ. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf *brahmacārī* would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

TEXT 33

त्रिभिः क्रमैरिमाल्लोकान्विश्वकायः क्रमिष्यति ।
सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ॥३३॥

tribhiḥ kramair imāl lokān
viśva-kāyaḥ kramiṣyati
sarvasvaṁ viṣṇave dattvā
mūḍha vartiṣyase katham

tribhiḥ—three; *kramaiḥ*—by steps; *imān*—all these; *lokān*—three planetary systems; *viśva-kāyaḥ*—becoming the universal form; *kramiṣyati*—gradually He will expand; *sarvasvam*—everything; *viṣṇave*—unto Lord Viṣṇu; *dattvā*—after giving charity; *mūḍha*—O you rascal; *vartiṣyase*—you will execute your means of livelihood; *katham*—how.

TRANSLATION

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After

giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned *brāhmaṇa*, immediately understood that this was a plan of Hari, who had falsely appeared there as a *brahmacārī*. The words *mūḍha vartiṣyase katham* reveal that Śukrācārya was a *brāhmaṇa* of the priestly class. Such priestly *brāhmaṇas* are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali's mercy. This is the difference between a Vaiṣṇava and a *smārta-brāhmaṇa*. A *smārta-brāhmaṇa* is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a *smārta-brāhmaṇa* interested only in personal gain.

TEXT 34

क्रमतो गां पदैकेन द्वितीयेन दिवं विभोः ।
खं च कायेन महता तार्तीयस्य कुतो गतिः ॥३४॥

kramato gāṁ padaikena
dvitīyena divaṁ vibhoḥ
khaṁ ca kāyena mahatā
tārtīyasya kuto gatiḥ

kramataḥ—gradually; *gām*—the surface of the land; *padā ekena*—by one step; *dvitīyena*—by the second step; *divam*—the whole of outer space; *vibhoḥ*—of the universal form; *kham ca*—the sky also; *kāyena*—by the expansion of His transcendental body; *mahatā*—by the universal form; *tārtīyasya*—as far as the third step is concerned; *kutaḥ*—where is; *gatiḥ*—to keep His step.

TRANSLATION

Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

PURPORT

Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. "You have promised three steps," he said. "But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?" Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the *brahmacārī*, Lord Vāmanadeva.

TEXT 35

निष्ठां ते नरके मन्ये ह्यप्रदातुः प्रतिश्रुतम् ।
प्रतिश्रुतस्य योऽनीशः प्रतिपादयितुं भवान् ॥३५॥

niṣṭhāṁ te narake manye
hy apradātuḥ pratiśrutam
pratiśrutasya yo 'nīśaḥ
pratipādayituṁ bhavān

niṣṭhām—perpetual residence; *te*—of you; *narake*—in hell; *manye*—I think; *hi*—indeed; *apradātuḥ*—of a person who cannot fulfill; *pratiśrutam*—what has been promised; *pratiśrutasya*—of the promise one has made; *yaḥ anīśaḥ*—one who is unable; *pratipādayitum*—to fulfill properly; *bhavān*—you are that person.

TRANSLATION

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

TEXT 36

न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते ।
दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः ॥३६॥

na tad dānaṁ praśaṁsanti
yena vṛttir vipadyate
dānaṁ yajñas tapaḥ karma
loke vṛttimato yataḥ

na—not; *tat*—that; *dānam*—charity; *praśaṁsanti*—the saintly persons praise; *yena*—by which; *vṛttiḥ*—one's livelihood; *vipadyate*—becomes endangered; *dānam*—charity; *yajñaḥ*—sacrifice; *tapaḥ*—austerity; *karma*—fruitive activities; *loke*—in this world; *vṛttimataḥ*—according to one's means of livelihood; *yataḥ*—as it is so.

TRANSLATION

Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

धर्माय यशसेऽर्थाय कामाय स्वजनाय च ।
पञ्चधा विभजन्वित्तमिहामुत्र च मोदते ॥३७॥

dharmāya yaśase 'rthāya
kāmāya sva-janāya ca
pañcadhā vibhajan vittam
ihāmutra ca modate

dharmāya—for religion; *yaśase*—for one's reputation; *arthāya*—for increasing one's opulence; *kāmāya*—for increasing sense gratification; *sva-janāya ca*—and for maintaining one's family members; *pañcadhā*—

for these five different objectives; *vibhajan*—dividing; *vittam*—his accumulated wealth; *iha*—in this world; *amutra*—the next world; *ca*—and; *modate*—he enjoys.

TRANSLATION

Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

PURPORT

The *śāstras* enjoin that if one has money one should divide all that he has accumulated into five divisions—one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One's main purpose should be to advance in Kṛṣṇa consciousness. This will include *dharma*, *artha* and *kāma*. However, because one's family members expect some profit, one should also satisfy them by giving them a portion of one's accumulated wealth. This is a śāstric injunction.

TEXT 38

अत्रापि बह्वृचैर्गीतं शृणु मेऽसुरसत्तम ।
सत्यमोमिति यत् प्रोक्तं यन्नेत्याहानृतं हि तत् ॥३८॥

atrāpi bahvṛcair gītaṁ
śṛṇu me 'sura-sattama
satyam om iti yat proktaṁ
yan nety āhānṛtaṁ hi tat

atra api—in this regard also (in deciding what is truth and what is not truth); *bahu-ṛcaiḥ*—by the *śruti-mantras* known as *Bahvṛca-śruti*,

which are evidence from the *Vedas; gītam*—what has been spoken; *śṛṇu*—just hear; *me*—from me; *asura-sattama*—O best of the *asuras; satyam*—the truth is; *om iti*—preceded by the word *oṁ; yat*—that which; *proktam*—has been spoken; *yat*—that which is; *na*—not preceded by *oṁ; iti*—thus; *āha*—it is said; *anṛtam*—untruth; *hi*—indeed; *tat*—that.

TRANSLATION

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

TEXT 39

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते ।
वृक्षेऽजीवति तन्न स्यादनृतं मूलमात्मनः ॥३९॥

satyaṁ puṣpa-phalaṁ vidyād
ātma-vṛkṣasya gīyate
vṛkṣe 'jīvati tan na syād
anṛtaṁ mūlam ātmanaḥ

satyam—the factual truth; *puṣpa-phalam*—the flower and the fruit; *vidyāt*—one should understand; *ātma-vṛkṣasya*—of the tree of the body; *gīyate*—as described in the *Vedas; vṛkṣe ajīvati*—if the tree is not living; *tat*—that (*puṣpa-phalam*); *na*—not; *syāt*—is possible; *anṛtam*—untruth; *mūlam*—the root; *ātmanaḥ*—of the body.

TRANSLATION

The Vedas enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.

PURPORT

This *śloka* explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Māyāvādīs say, *brahma satyaṁ jagan mithyā:* "The spirit soul is truth, and the external energy is untruth." The Vaiṣṇava philosophers, however, do not agree with the Māyāvāda philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (*puṣpa-phalam*) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaiṣṇava philosophy therefore recommends *yukta-vairāgya.* It is not that all attention should be diverted for the maintenance of the body, but at the same time one's bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in *Bhagavad-gītā* (8.6): *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram.* Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one's life perfect.

TEXT 40

तद् यथा वृक्ष उन्मूलः शुष्यत्युद्वर्ततेऽचिरात् ।
एवं नष्टानृतः सद्य आत्मा शुष्येन्न संशयः ॥४०॥

tad yathā vṛkṣa unmūlaḥ
śuṣyaty udvartate 'cirāt
evaṁ naṣṭānṛtaḥ sadya
ātmā śuṣyen na saṁśayaḥ

tat—therefore; *yathā*—as; *vṛkṣaḥ*—a tree; *unmūlaḥ*—being uprooted; *śuṣyati*—dries up; *udvartate*—falls down; *acirāt*—very soon; *evam*—in this way; *naṣṭa*—lost; *anṛtaḥ*—the temporary body; *sadyaḥ*—immediately; *ātmā*—the body; *śuṣyet*—dries up; *na*—not; *saṁśayaḥ*—any doubt.

TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth—in other words, if the untruth is uprooted—the body undoubtedly becomes dry.

PURPORT

In this regard, Śrīla Rūpa Gosvāmī says:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation." (*Bhakti-rasāmṛta-sindhu* 1.2.266) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, *prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ.* The body fully engaged in Kṛṣṇa's service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The *Vedas* therefore enjoin:

om iti satyaṁ nety anṛtaṁ tad etat-puṣpaṁ phalaṁ vāco yat satyaṁ saheśvaro yaśasvī kalyāṇa-kīrtir bhavitā. puṣpaṁ hi phalaṁ vācaḥ satyaṁ vadaty athaitan-mūlaṁ vāco yad anṛtaṁ yad yathā vṛkṣa āvirmūlaḥ śuṣyati, sa udvartata evam evānṛtaṁ vadann āvirmūlam ātmānaṁ karoti, sa śuṣyati sa udvartate, tasmād anṛtaṁ na vaded dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (*oṁ tat sat*) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because

the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

पराग् रिक्तमपूर्णं वा अक्षरं यत् तदोमिति ।
यत् किञ्चिदोमिति ब्रूयात् तेन रिच्येत वै पुमान् ।
भिक्षवे सर्वमोंकुर्वन्नालं कामेन चात्मने ॥४१॥

parāg riktam apūrṇaṁ vā
akṣaraṁ yat tad om iti
yat kiñcid om iti brūyāt
tena ricyeta vai pumān
bhikṣave sarvam oṁ kurvan
nālaṁ kāmena cātmane

parāk—that which separates; *riktam*—that which makes one free from attachment; *apūrṇam*—that which is insufficient; *vā*—either; *akṣaram*—this syllable; *yat*—that; *tat*—which; *om*—*oṁkāra; iti*—thus stated; *yat*—which; *kiñcit*—whatever; *oṁ*—this word *oṁ; iti*—thus; *brūyāt*—if you say; *tena*—by such an utterance; *ricyeta*—one becomes free; *vai*—indeed; *pumān*—a person; *bhikṣave*—unto a beggar; *sarvam*—everything; *oṁ kurvan*—giving charity by uttering the word *oṁ; na*—not; *alam*—sufficiently; *kāmena*—for sense gratification; *ca*—also; *ātmane*—for self-realization.

TRANSLATION

The utterance of the word "oṁ" signifies separation from one's monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one's desires. In other words, by using the word "oṁ" one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

PURPORT

Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali's familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali's promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word *oṁ* is meant for *oṁ tat sat*, the Absolute Truth. *Oṁkāra* is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, *bhikṣave sarvam oṁ kurvan nālaṁ kāmena cātmane*. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body's necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic *mantra* in this regard reads as follows:

parāg vā etad riktam akṣaraṁ yad etad om iti tad yat kiñcid om iti āhātraivāsmai tad ricyate. sa yat sarvam oṁ kuryād ricyād ātmānaṁ sa kāmebhyo nālaṁ syāt.

TEXT 42

अथैतत् पूर्णमभ्यात्मं यच्च नेत्यनृतं वचः ।
सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः ॥४२॥

athaitat pūrṇam abhyātmaṁ
yac ca nety anṛtaṁ vacaḥ
sarvaṁ nety anṛtaṁ brūyāt
sa duṣkīrtiḥ śvasan mṛtaḥ

atha—therefore; *etat*—that; *pūrṇam*—completely; *abhyātmam*—drawing the compassion of others by presenting oneself as always poverty-stricken; *yat*—that; *ca*—also; *na*—not; *iti*—thus; *anṛtam*—false; *vacaḥ*—words; *sarvam*—completely; *na*—not; *iti*—thus; *anṛtam*—falsity; *brūyāt*—who should say; *saḥ*—such a person; *duṣkīrtiḥ*—infamous; *śvasan*—while breathing or while alive; *mṛtaḥ*—is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of

falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: *athaitat pūrṇam abhyātmaṁ yan neti sa yat sarvaṁ neti brūyāt pāpikāsya kīrtir jāyate. sainaṁ tatraiva hanyāt.* If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (*sainaṁ tatraiva hanyāt*).

TEXT 43

स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे ।
गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम्॥४३॥

strīṣu narma-vivāhe ca
vṛtty-arthe prāṇa-saṅkaṭe
go-brāhmaṇārthe hiṁsāyāṁ
nānṛtaṁ syāj jugupsitam

strīṣu—to encourage a woman and bring her under control; *narma-vivāhe*—in joking or in a marriage ceremony; *ca*—also; *vṛtti-arthe*—for earning one's livelihood, as in business; *prāṇa-saṅkaṭe*—or in time of danger; *go-brāhmaṇa-arthe*—for the sake of cow protection and brahminical culture; *hiṁsāyām*—for any person who is going to be killed because of enmity; *na*—not; *anṛtam*—falsity; *syāt*—becomes; *jugupsitam*—abominable.

TRANSLATION

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Lord Vāmanadeva Begs Charity from Bali Mahārāja."*

CHAPTER TWENTY

Bali Mahārāja Surrenders the Universe

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the *brahmacārī*. To lie or fail to honor a promise given to a *brahmacārī* is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this *brahmacārī*, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a

flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

श्रीशुक उवाच

बलिरेवं गृहपतिः कुलाचार्येण भाषितः ।
तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् ॥ १ ॥

śrī-śuka uvāca
balir evaṁ gṛha-patiḥ
kulācāryeṇa bhāṣitaḥ
tūṣṇīṁ bhūtvā kṣaṇaṁ rājann
uvācāvahito gurum

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *baliḥ*—Bali Mahārāja; *evam*—thus; *gṛha-patiḥ*—the master of the household affairs, although guided by the priests; *kula-ācāryeṇa*—by the family *ācārya* or guide; *bhāṣitaḥ*—being thus addressed; *tūṣṇīm*—silent; *bhūtvā*—becoming; *kṣaṇam*—for a moment; *rājan*—O King (Mahārāja Parīkṣit); *uvāca*—said; *avahitaḥ*—after full deliberation; *gurum*—unto his spiritual master.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahārāja remained silent at a critical point. How could he disobey the instruction

of Śukrācārya, his spiritual master? It is the duty of such a sober personality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to *śāstra*, the duty of the *guru* is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a *guru*. *Gurur na sa syāt* (*Bhāg.* 5.5.18). One should not become a *guru* if he cannot enable his disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya had advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point—should he refuse to accept the advice of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, *tūṣṇīṁ bhūtvā kṣaṇaṁ rājann uvācāvahito gurum*. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the *guru's* advice to the contrary.

Anyone who is supposed to be a *guru* but who goes against the principle of *viṣṇu-bhakti* cannot be accepted as a *guru*. If one has falsely accepted such a *guru*, one should reject him. Such a *guru* is described as follows (*Mahābhārata*, *Udyoga* 179.25):

guror apy avaliptasya
kāryākāryam ajānataḥ
utpatha-pratipannasya
parityāgo vidhīyate

Śrīla Jīva Gosvāmī has advised that such a useless *guru*, a family priest acting as *guru*, should be given up, and that the proper, bona fide *guru* should be accepted.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śvapaco guruḥ

"A scholarly *brāhmaṇa* expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master." (*Padma Purāṇa*)

TEXT 2

श्रीबलिरुवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् ।
अर्थं कामं यशो वृत्तिं यो न बाधेत कर्हिचित् ॥ २ ॥

śrī-balir uvāca
satyaṁ bhagavatā proktaṁ
dharmo 'yaṁ gṛhamedhinām
arthaṁ kāmaṁ yaśo vṛttiṁ
yo na bādheta karhicit

śrī-baliḥ uvāca—Bali Mahārāja said; *satyam*—it is truth; *bhagavatā*—by Your Greatness; *proktam*—what has already been spoken; *dharmaḥ*—a religious principle; *ayam*—that is; *gṛha-medhinām*—especially for the householders; *artham*—economic development; *kāmam*—sense gratification; *yaśaḥ vṛttim*—reputation and means of livelihood; *yaḥ*—which religious principle; *na*—not; *bādheta*—hinders; *karhicit*—at any time.

TRANSLATION

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

PURPORT

Bali Mahārāja's grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of *bhakti. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam* (Cc. *Madhya* 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

TEXT 3

स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् ।
प्रतिश्रुत्य ददामीति प्राह्रादिः कितवो यथा ॥ ३ ॥

sa cāhaṁ vitta-lobhena
pratyācakṣe kathaṁ dvijam
pratiśrutya dadāmīti
prāhrādiḥ kitavo yathā

saḥ—such a person as I am; *ca*—also; *aham*—I am; *vitta-lobhena*—for being allured by greed for money; *pratyācakṣe*—I shall cheat or say no when I have already said yes; *katham*—how; *dvijam*—especially to a

brāhmaṇa; pratiśrutya—after already having promised; *dadāmi*—that I shall give; *iti*—thus; *prāhrādiḥ*—I who am famous as the grandson of Mahārāja Prahlāda; *kitavaḥ*—an ordinary cheater; *yathā*—just like.

TRANSLATION

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

PURPORT

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called *sādhana-siddha* and *kṛpā-siddha*. *Sādhana-siddha* refers to one who has become a devotee by regular execution of the regulative principles mentioned in the *śāstras*, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of *guru* and Kṛṣṇa—the spiritual master and the Supreme Personality of Godhead—have immediately attained the perfection of pure devotional service. Examples of such devotees are the *yajña-patnīs*, Mahārāja Bali and Śukadeva Gosvāmī. The *yajña-patnīs* were the wives of ordinary *brāhmaṇas* engaged in fruitive activities. Although the *brāhmaṇas* were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocani, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja's mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a *brahmacārī* beggar. Thus Bali Mahārāja became a *kṛpā-siddha* because of the special mercy of both *guru* and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* (Cc. *Madhya* 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he

achieved the ultimate fruit of that service, namely love of Godhead (*premā pum-artho mahān*), immediately upon the appearance of Lord Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf *brāhmaṇa* whatever He asks from me." This is a sign of love. Thus Bali Mahārāja is understood to be one who received the highest perfection of devotional service by special mercy.

TEXT 4

न ह्यसत्यात् परोऽधर्म इति होवाच भूरियम् ।
सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम् ॥ ४ ॥

na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvaṁ soḍhum alaṁ manye
ṛte 'līka-paraṁ naram

na—not; *hi*—indeed; *asatyāt*—than compulsion to untruthfulness; *paraḥ*—more; *adharmaḥ*—irreligion; *iti*—thus; *ha uvāca*—indeed had spoken; *bhūḥ*—mother earth; *iyam*—this; *sarvam*—everything; *soḍhum*—to bear; *alam*—I am able; *manye*—although I think; *ṛte*—except; *alīka-param*—the most heinous liar; *naram*—a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

PURPORT

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: *māyaiva vyāvahārike* (*Bhāg.* 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from

the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

नाहं बिभेमि निरयान्नाधन्यादसुखार्णवात् ।
न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात् ॥ ५ ॥

nāhaṁ bibhemi nirayān
nādhanyād asukhārṇavāt
na sthāna-cyavanān mṛtyor
yathā vipra-pralambhanāt

na—not; *aham*—I; *bibhemi*—am afraid of; *nirayāt*—from a hellish condition of life; *na*—nor; *adhanyāt*—from a poverty-stricken condition; *asukha-arṇavāt*—nor from an ocean of distresses; *na*—nor; *sthāna-cyavanāt*—from falling from a position; *mṛtyoḥ*—nor from death; *yathā*—as; *vipra-pralambhanāt*—from the cheating of a *brāhmaṇa*.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

TEXT 6

यद् यद्धास्यति लोकेऽस्मिन्संपरेतं धनादिकम् ।
तस्य त्यागे निमित्तं किं विप्रस्तुष्येन्न तेन चेत् ॥ ६ ॥

yad yad dhāsyati loke 'smin
samparetaṁ dhanādikam
tasya tyāge nimittaṁ kiṁ
vipras tuṣyen na tena cet

yat yat—whatsoever; *hāsyati*—will leave; *loke*—in the world; *asmin*—in this; *samparetam*—one who is already dead; *dhanaādikam*—his wealth and riches; *tasya*—of such wealth; *tyāge*—in

renunciation; *nimittam*—the purpose; *kim*—what is; *vipraḥ*—the *brāhmaṇa* who is confidentially Lord Viṣṇu; *tuṣyet*—must be pleased; *na*—is not; *tena*—by such (riches); *cet*—if there is a possibility.

TRANSLATION

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

PURPORT

The word *vipra* means *brāhmaṇa*, and at the same time "confidential." Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the *asuras* and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

TEXT 7

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः ।
दध्यङ्शिबिप्रभृतयः को विकल्पो धरादिषु ॥ ७ ॥

śreyaḥ kurvanti bhūtānāṁ
sādhavo dustyajāsubhiḥ
dadhyaṅ-śibi-prabhṛtayaḥ
ko vikalpo dharādiṣu

śreyaḥ—activities of the utmost importance; *kurvanti*—execute; *bhūtānām*—of the general mass of people; *sādhavaḥ*—the saintly persons; *dustyaja*—which are extremely hard to give up; *asubhiḥ*—by their lives; *dadhyaṅ*—Mahārāja Dadhīci; *śibi*—Mahārāja Śibi; *prabhṛtayaḥ*—and similar great personalities; *kaḥ*—what; *vikalpaḥ*—consideration; *dharā-ādiṣu*—in giving the land to the *brāhmaṇa*.

TRANSLATION

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahārāja Śibi and Mahārāja Dadhīci, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one's land, but land and other possessions are forcibly taken away at the time of death, as stated in *Bhagavad-gītā* (*mṛtyuḥ sarva-haraś cāham*). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Non-devotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śrī Cāṇakya Paṇḍita says in this regard, *san-nimitte varaṁ tyāgo vināśe niyate sati* (*Cāṇakya-śloka* 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

TEXT 8

यैरियं बुभुजे ब्रह्मन्दैत्येन्द्रैरनिवर्तिभिः ।
तेषां कालोऽग्रसील्लोकान् न यशोऽधिगतं भुवि ॥ ८ ॥

yair iyaṁ bubhuje brahman
daityendrair anivartibhiḥ
teṣāṁ kālo 'grasīl lokān
na yaśo 'dhigataṁ bhuvi

yaiḥ—by whom; *iyam*—this world; *bubhuje*—was enjoyed; *brahman*—O best of the *brāhmaṇas; daitya-indraiḥ*—by great heroes and kings born in demoniac families; *anivartibhiḥ*—by those who were determined to fight, either to lay down their lives or to win victory; *teṣām*—of such persons; *kālaḥ*—the time factor; *agrasīt*—took away; *lokān*—all possessions, all objects of enjoyment; *na*—not; *yaśaḥ*—the reputation; *adhigatam*—achieved; *bhuvi*—in this world.

TRANSLATION

O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT

In this regard, Cāṇakya Paṇḍita (*Cāṇakya-śloka* 34) also says, *āyuṣaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ.* The duration of one's life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master's instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve *mahājanas* (*balir vaiyāsakir vayam*).

TEXT 9

सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः ।
न तथा तीर्थ आयाते श्रद्धया ये धनत्यजः ॥ ९ ॥

sulabhā yudhi viprarṣe
hy anivṛttās tanu-tyajaḥ
na tathā tīrtha āyāte
śraddhayā ye dhana-tyajaḥ

su-labhāḥ—very easily obtained; *yudhi*—in the battlefield; *viprarṣe*—O best of the *brāhmaṇas; hi*—indeed; *anivṛttāḥ*—not being afraid

of fighting; *tanu-tyajaḥ*—and thus lay down their lives; *na*—not; *tathā*—as; *tīrthe āyāte*—on the arrival of a saintly person who creates holy places; *śraddhayā*—with faith and devotion; *ye*—those who; *dhana-tyajaḥ*—can give up their accumulated wealth.

TRANSLATION

O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

PURPORT

Many *kṣatriyas* have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in *Bhagavad-gītā* (17.20):

dātavyam iti yad dānaṁ
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānaṁ sāttvikaṁ smṛtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be charity in the mode of goodness." Thus charity given in the proper place is called *sāttvika*. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja for alms. How could one get such an opportunity to give charity? Therefore, Bali Mahārāja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

मनस्विनः कारुणिकस्य शोभनं
यदर्थिकामोपनयेन दुर्गतिः ।

कुतः पुनर्ब्रह्मविदां भवादृशां
ततो वटोरस्य ददामि वाञ्छितम् ॥१०॥

manasvinaḥ kāruṇikasya śobhanaṁ
yad arthi-kāmopanayena durgatiḥ
kutaḥ punar brahma-vidāṁ bhavādṛśāṁ
tato vaṭor asya dadāmi vāñchitam

manasvinaḥ—of persons who are greatly munificent; *kāruṇikasya*—of persons celebrated as very merciful; *śobhanam*—very auspicious; *yat*—that; *arthi*—of persons in need of money; *kāma-upanayena*—by satisfying; *durgatiḥ*—becoming poverty-stricken; *kutaḥ*—what; *punaḥ*—again (is to be said); *brahma-vidām*—of persons well versed in transcendental science (*brahma-vidyā*); *bhavādṛśām*—like your good self; *tataḥ*—therefore; *vaṭoḥ*—of the *brahmacārī; asya*—of this Vāmanadeva; *dadāmi*—I shall give; *vāñchitam*—whatever He wants.

TRANSLATION

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacārī whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.

TEXT 11

यजन्ति यज्ञैर्क्रतुभिर्यमादृता
भवन्त आम्नायविधानकोविदाः ।

स एव विष्णुर्वरदोऽस्तु वा परो
दास्याम्यमुष्मै क्षितिमीप्सितां मुने॥११॥

yajanti yajñaṁ kratubhir yam ādṛtā
bhavanta āmnāya-vidhāna-kovidāḥ
sa eva viṣṇur varado 'stu vā paro
dāsyāmy amuṣmai kṣitim īpsitāṁ mune

yajanti—worship; *yajñam*—who is the enjoyer of sacrifice; *kratubhiḥ*—by the different paraphernalia for sacrifice; *yam*—unto the Supreme Person; *ādṛtāḥ*—very respectfully; *bhavantaḥ*—all of you; *āmnāya-vidhāna-kovidāḥ*—great saintly persons fully aware of the Vedic principles of performing sacrifice; *saḥ*—that; *eva*—indeed; *viṣṇuḥ*—is Lord Viṣṇu, the Supreme Personality of Godhead; *varadaḥ*—either He is prepared to give benedictions; *astu*—He becomes; *vā*—or; *paraḥ*—comes as an enemy; *dāsyāmi*—I shall give; *amuṣmai*—unto Him (unto Lord Viṣṇu, Vāmanadeva); *kṣitim*—the tract of land; *īpsitām*—whatever He has desired; *mune*—O great sage.

TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Śiva:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam
(*Padma Purāṇa*)

Although in the *Vedas* there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the *varṇāśrama* institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead." (*Viṣṇu Purāṇa* 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the *varṇāśrama* system organizes society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

mārabi rākhabi—yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

TEXT 12

यद्यप्यसावधर्मेण मां बध्नीयादनागसम् ।
तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम् ॥१२॥

yadyapy asāv adharmeṇa
māṁ badhnīyād anāgasam

tathāpy enaṁ na hiṁsiṣye
bhītaṁ brahma-tanuṁ ripum

yadyapi—although; *asau*—Lord Viṣṇu; *adharmeṇa*—crookedly, without reference to the straight way; *mām*—me; *badhnīyāt*—kills; *anāgasam*—although I am not sinful; *tathāpi*—still; *enam*—against Him; *na*—not; *hiṁsiṣye*—I shall take any retaliation; *bhītam*—because He is afraid; *brahma-tanum*—having assumed the form of a *brāhmaṇa-brahmacārī*; *ripum*—even though He is my enemy.

TRANSLATION

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a *brāhmaṇa-brahmacārī* and thus came to Bali Mahārāja to beg for only three feet of land.

TEXT 13

एष वा उत्तमश्लोको न जिहासति यद् यशः ।
हत्वा मैनां हरेद् युद्धे शयीत निहतो मया ॥१३॥

eṣa vā uttamaśloko
na jihāsati yad yaśaḥ
hatvā maināṁ hared yuddhe
śayīta nihato mayā

eṣaḥ—this (*brahmacārī*); *vā*—either; *uttama-ślokaḥ*—is Lord Viṣṇu, who is worshiped by Vedic prayers; *na*—not; *jihāsati*—desires to give up; *yat*—because; *yaśaḥ*—perpetual fame; *hatvā*—after killing; *mā*—

me; *enām*—all this land; *haret*—will take away; *yuddhe*—in the fight; *śayīta*—will lie down; *nihataḥ*—being killed; *mayā*—by me.

TRANSLATION

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Mahārāja's statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words "lie down" is that Lord Viṣṇu would reside within the core of Bali Mahārāja's heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

TEXT 14

श्रीशुक उवाच

एवमश्रद्धितं शिष्यमनादेशकरं गुरुः ।
शशाप दैवप्रहितः सत्यसन्धं मनस्विनम् ॥१४॥

śrī-śuka uvāca
evam aśraddhitaṁ śiṣyam
anādeśakaraṁ guruḥ
śaśāpa daiva-prahitaḥ
satya-sandhaṁ manasvinam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *aśraddhitam*—who was not very respectful to the instruction of the spiritual master; *śiṣyam*—unto such a disciple; *anādeśa-karam*—who was not prepared to carry out the order of his spiritual master; *guruḥ*—the spiritual master (Śukrācārya); *śaśāpa*—cursed; *daiva-prahitaḥ*—being inspired by the Supreme Lord; *satya-sandham*—one who was fixed in his truthfulness; *manasvinam*—who was of a highly elevated character.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiṣṇavas are never concerned with ritualistic *smārta-brāhmaṇas.* Śrīla Sanātana Gosvāmī has therefore compiled *Hari-bhakti-vilāsa* to guide the Vaiṣṇavas, who never follow the *smārta-viddhi.* Although the Supreme Lord is situated in the core of everyone's heart, unless one is a Vaiṣṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word *daiva-prahitaḥ,* "being inspired by the Supreme Lord," is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

TEXT 15

दृढं पण्डितमान्यज्ञः स्तब्धोऽस्यस्मदुपेक्षया ।
मच्छासनातिगो यस्त्वमचिराद्भ्रश्यसे श्रियः॥१५॥

dṛḍhaṁ paṇḍita-māny ajñaḥ
stabdho 'sy asmad-upekṣayā
mac-chāsanātigo yas tvam
acirād bhraśyase śriyaḥ

dṛḍham—so firmly convinced or fixed in your decision; *paṇḍita-mānī*—considering yourself very learned; *ajñaḥ*—at the same time foolish; *stabdhaḥ*—impudent; *asi*—you have become; *asmat*—of us; *upekṣayā*—by disregarding; *mat-śāsana-atigaḥ*—surpassing the jurisdiction of my administration; *yaḥ*—such a person (as you); *tvam*—yourself; *acirāt*—very soon; *bhraśyase*—will fall down; *śriyaḥ*—from all opulence.

TRANSLATION

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not *paṇḍita-mānī*, or one who falsely assumes himself learned; rather, he was *paṇḍita-mānya-jñaḥ*, one who is so learned that all other learned persons worship him. And because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by *karma-kāṇḍa*. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one's fruitive activity may be vanquished at any moment.

TEXT 16

एवं शप्तः स्वगुरुणा सत्यान्न चलितो महान् ।
वामनाय ददावेनामर्चित्वोदकपूर्वकम् ॥१६॥

evaṁ śaptaḥ sva-guruṇā
satyān na calito mahān
vāmanāya dadāv enām
arcitvodaka-pūrvakam

evam—in this way; *śaptaḥ*—being cursed; *sva-guruṇā*—by his own spiritual master; *satyāt*—from truthfulness; *na*—not; *calitaḥ*—who moved; *mahān*—the great personality; *vāmanāya*—unto Lord Vāmanadeva; *dadau*—gave in charity; *enām*—all the land; *arcitvā*—after worshiping; *udaka-pūrvakam*—preceded by offering of water.

TRANSLATION

Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

TEXT 17

विन्ध्यावलिस्तदागत्य पत्नी जालकमालिनी ।
आनिन्ये कलशं हैममवनेजन्यपां भृतम् ॥१७॥

vindhyāvalis tadāgatya
patnī jālaka-mālinī
āninye kalaśaṁ haimam
avanejany-apāṁ bhṛtam

vindhyāvaliḥ—Vindhyāvali; *tadā*—at that time; *āgatya*—coming there; *patnī*—the wife of Mahārāja Bali; *jālaka-mālinī*—decorated with a necklace of pearls; *āninye*—caused to be brought; *kalaśam*—a water-pot; *haimam*—made of gold; *avanejani-apām*—with water for the sake of washing the Lord's feet; *bhṛtam*—filled.

TRANSLATION

Bali Mahārāja's wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

TEXT 18

यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा ।
अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः ॥१८॥

yajamānaḥ svayaṁ tasya
śrīmat pāda-yugaṁ mudā
avanijyāvahan mūrdhni
tad apo viśva-pāvanīḥ

yajamānaḥ—the worshiper (Bali Mahārāja); *svayam*—personally; *tasya*—of Lord Vāmanadeva; *śrīmat pāda-yugam*—the most auspicious and beautiful pair of lotus feet; *mudā*—with great jubilation; *avanijya*—properly washing; *avahat*—took; *mūrdhni*—on his head; *tat*—that; *apaḥ*—water; *viśva-pāvanīḥ*—which gives liberation to the whole universe.

TRANSLATION

Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.

TEXT 19

तदासुरेन्द्रं दिवि देवतागणा
गन्धर्वविद्याधरसिद्धचारणाः ।
तत्कर्म सर्वेऽपि गृणन्त आर्जवं
प्रसूनवर्षैर्ववृषुर्मुदान्विताः ॥१९॥

tadāsurendraṁ divi devatā-gaṇā
gandharva-vidyādhara-siddha-cāraṇāḥ

tat karma sarve 'pi gṛṇanta ārjavaṁ
prasūna-varṣair vavṛṣur mudānvitāḥ

tadā—at that time; *asura-indram*—unto the King of the demons, Bali Mahārāja; *divi*—in the higher planetary system; *devatā-gaṇāḥ*—the residents known as the demigods; *gandharva*—the Gandharvas; *vidyādhara*—the Vidyādharas; *siddha*—the residents of Siddhaloka; *cāraṇāḥ*—the residents of Cāraṇaloka; *tat*—that; *karma*—action; *sarve api*—all of them; *gṛṇantaḥ*—declaring; *ārjavam*—plain and simple; *prasūna-varṣaiḥ*—with a shower of flowers; *vavṛṣuḥ*—released; *mudā-anvitāḥ*—being very pleased with him.

TRANSLATION

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja's simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

PURPORT

Ārjavam—simplicity or freedom from duplicity—is a qualification of a *brāhmaṇa* and a Vaiṣṇava. A Vaiṣṇava automatically acquires all the qualities of a *brāhmaṇa.*

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
(*Bhāg.* 5.18.12)

A Vaiṣṇava should possess the brahminical qualities such as *satya, śama, dama, titikṣā* and *ārjava.* There cannot be any duplicity in the character of a Vaiṣṇava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

नेदुर्मुहुर्दुन्दुभयः सहस्रशो
गन्धर्वकिंपूरुषकिन्नरा जगुः ।

मनस्विनानेन कृतं सुदुष्करं
विद्वानदाद् यद् रिपवे जगत्त्रयम् ॥२०॥

nedur muhur dundubhayaḥ sahasraśo
gandharva-kimpūruṣa-kinnarā jaguḥ
manasvināenena kṛtaṁ suduṣkaraṁ
vidvān adād yad ripave jagat-trayam

neduḥ—began to beat; *muhuḥ*—again and again; *dundubhayaḥ*—trumpets and kettledrums; *sahasraśaḥ*—by thousands and thousands; *gandharva*—the residents of Gandharvaloka; *kimpūruṣa*—the residents of Kimpuruṣaloka; *kinnarāḥ*—and the residents of Kinnaraloka; *jaguḥ*—began to sing and declare; *manasvinā*—by the most exalted personality; *anena*—by Bali Mahārāja; *kṛtam*—was done; *su-duṣkaram*—an extremely difficult task; *vidvān*—because of his being the most learned person; *adāt*—gave Him a gift; *yat*—that; *ripave*—unto the enemy, Lord Viṣṇu, who was siding with Bali Mahārāja's enemies, the demigods; *jagat-trayam*—the three worlds.

TRANSLATION

The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

TEXT 21

तद् वामनं रूपमवर्धताद्भुतं
हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो द्यौर्विवराः पयोधय-
स्तिर्यङ्नृदेवा ऋषयो यदासत ॥२१॥

tad vāmanaṁ rūpam avardhatādbhutaṁ
harer anantasya guṇa-trayātmakam

bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas
tiryaṅ-nṛ-devā ṛṣayo yad-āsata

tat—that; *vāmanam*—incarnation of Lord Vāmana; *rūpam*—form; *avardhata*—began to increase more and more; *adbhutam*—certainly very wonderful; *hareḥ*—of the Supreme Personality of Godhead; *anantasya*—of the unlimited; *guṇa-traya-ātmakam*—whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); *bhūḥ*—the land; *kham*—the sky; *diśaḥ*—all directions; *dyauḥ*—the planetary systems; *vivarāḥ*—different holes of the universe; *payodhayaḥ*—great seas and oceans; *tiryak*—lower animals, birds and beasts; *nṛ*—human beings; *devāḥ*—demigods; *ṛṣayaḥ*—great saintly persons; *yat*—wherein; *āsata*—lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Mahārāja wanted to give charity to Vāmanadeva, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But

if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one's face is decorated with a garland and sandalwood pulp, the reflection of one's face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

TEXT 22

काये बलिस्तस्य महाविभूतेः
सहर्त्विगाचार्यसदस्य एतत् ।
ददर्श विश्वं त्रिगुणं गुणात्मके
भूतेन्द्रियार्थाशयजीवयुक्तम् ॥२२॥

kāye balis tasya mahā-vibhūteḥ
sahartvig-ācārya-sadasya etat
dadarśa viśvaṁ tri-guṇaṁ guṇātmake
bhūtendriyārthāśaya-jīva-yuktam

kāye—in the body; *baliḥ*—Mahārāja Bali; *tasya*—of the Personality of Godhead; *mahā-vibhūteḥ*—of that person who is equipped with all wonderful opulences; *saha-ṛtvik-ācārya-sadasyaḥ*—with all the priests, *ācāryas* and members of the holy assembly; *etat*—this; *dadarśa*—saw; *viśvam*—the whole universe; *tri-guṇam*—made of three modes of material nature; *guṇa-ātmake*—in that which is the source of all such qualities; *bhūta*—with all the gross material elements; *indriya*—with the senses; *artha*—with the sense objects; *āśaya*—with mind, intelligence and false ego; *jīva-yuktam*—with all the living entities.

TRANSLATION

Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross

material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

PURPORT

In *Bhagavad-gītā*, the Supreme Personality of Godhead says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* Kṛṣṇa is the origin of everything. *Vāsudevaḥ sarvam iti:* Kṛṣṇa is everything. *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called *advaita-vāda.* Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead's universal body, and that body was that which was seen. Thus there is *dvaita-vāda;* there are always two entities—the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This *acintya-bhedābheda*—simultaneous oneness and difference—is the perfect philosophy propounded by Lord Śrī Caitanya Mahāprabhu.

TEXT 23

रसामचष्टाङ्घ्रितलेऽथ पादयो-
मर्हीं महीध्रान्पुरुषस्य जङ्घयोः ।
पतत्त्रिणो जानुनि विश्वमूर्ते-
रूर्वोर्गणं मारुतमिन्द्रसेनः ॥२३॥

rasām acaṣṭāṅghri-tale 'tha pādayor
mahīṁ mahīdhrān puruṣasya jaṅghayoḥ
patattriṇo jānuni viśva-mūrter
ūrvor gaṇaṁ mārutam indrasenaḥ

rasām—the lower planetary system; *acaṣṭa*—observed; *aṅghri-tale*—beneath the feet, or on the sole; *atha*—thereafter; *pādayoḥ*—on the

feet; *mahīm*—the surface of the land; *mahīdhrān*—the mountains; *puruṣasya*—of the giant Personality of Godhead; *jaṅghayoḥ*—on the calves; *patattriṇaḥ*—the flying living entities; *jānuni*—on the knees; *viśva-mūrteḥ*—of the form of the gigantic Lord; *ūrvoḥ*—on the thighs; *gaṇam mārutam*—varieties of air; *indra-senaḥ*—Bali Mahārāja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

TRANSLATION

Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord's gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

सन्ध्यां विभोर्वाससि गुह्य ऐक्षत्
प्रजापतीञ्जघने आत्ममुख्यान् ।
नाभ्यां नभः कुक्षिषु सप्तसिन्धू-
नुरुक्रमस्योरसि चर्क्षमालाम् ॥२४॥

sandhyāṁ vibhor vāsasi guhya aikṣat
prajāpatīñ jaghane ātma-mukhyān

nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn
urukramasyorasi carkṣa-mālām

sandhyām—the evening twilight; *vibhoḥ*—of the Supreme; *vāsasi*—in the garment; *guhye*—on the private parts; *aikṣat*—he saw; *prajāpatīn*—the various Prajāpatis, who had given birth to all living entities; *jaghane*—on the hips; *ātma-mukhyān*—the confidential ministers of Bali Mahārāja; *nābhyām*—on the navel; *nabhaḥ*—the whole sky; *kukṣiṣu*—on the waist; *sapta*—seven; *sindhūn*—oceans; *urukramasya*—of the Supreme Personality of Godhead, who was acting wonderfully; *urasi*—on the bosom; *ca*—also; *ṛkṣa-mālām*—the clusters of stars.

TRANSLATION

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

TEXTS 25–29

हृद्यङ्ग धर्मं स्तनयोर्मुरारे-
ऋतं च सत्यं च मनस्यथेन्दुम् ।
श्रियं च वक्षस्यरविन्दहस्तां
कण्ठे च सामानि समस्तरेफान् ॥२५॥

इन्द्रप्रधानानमरान्भुजेषु
तत्कर्णयोः ककुभो द्यौश्च मूर्ध्नि ।
केशेषु मेघाञ्छ्वसनं नासिकाया-
मक्ष्णोश्च सूर्यं वदने च वह्निम् ॥२६॥

वाण्यां च छन्दांसि रसे जलेशं
भ्रुवोर्निषेधं च विधिं च पक्ष्मसु ।

अहश्च रात्रिं च परस्य पुंसो
मन्युं ललाटेऽधर एव लोभम् ॥२७॥
स्पर्शे च कामं नृप रेतसाम्भः
पृष्ठे त्वधर्मं क्रमणेषु यज्ञम् ।
छायासु मृत्युं हसिते च मायां
तनूरुहेष्वोषधिजातयश्च ॥२८॥
नदीश्च नाडीषु शिला नखेषु
बुद्धावजं देवगणानृषींश्च ।
प्राणेषु गात्रे स्थिरजङ्गमानि
सर्वाणि भूतानि ददर्श वीरः ॥२९॥

hṛdy aṅga dharmaṁ stanayor murārer
ṛtaṁ ca satyaṁ ca manasy athendum
śriyaṁ ca vakṣasy aravinda-hastāṁ
kaṇṭhe ca sāmāni samasta-rephān

indra-pradhānān amarān bhujeṣu
tat-karṇayoḥ kakubho dyauś ca mūrdhni
keśeṣu meghāñ chvasanaṁ nāsikāyām
akṣṇoś ca sūryaṁ vadane ca vahnim

vāṇyāṁ ca chandāṁsi rase jaleśaṁ
bhruvor niṣedhaṁ ca vidhiṁ ca pakṣmasu
ahaś ca rātriṁ ca parasya puṁso
manyuṁ lalāṭe 'dhara eva lobham

sparśe ca kāmaṁ nṛpa retasāmbhaḥ
pṛṣṭhe tv adharmaṁ kramaṇeṣu yajñam
chāyāsu mṛtyuṁ hasite ca māyāṁ
tanū-ruheṣv oṣadhi-jātayaś ca

nadīś ca nāḍīṣu śilā nakheṣu
buddhāv ajaṁ deva-gaṇān ṛṣīṁś ca

prāṇeṣu gātre sthira-jaṅgamāni
sarvāṇi bhūtāni dadarśa vīraḥ

hṛdi—within the heart; *aṅga*—my dear King Parīkṣit; *dharmam*—religion; *stanayoḥ*—on the bosom; *murāreḥ*—of Murāri, the Supreme Personality of Godhead; *ṛtam*—very pleasing words; *ca*—also; *satyam*—truthfulness; *ca*—also; *manasi*—in the mind; *atha*—thereafter; *indum*—the moon; *śriyam*—the goddess of fotune; *ca*—also; *vakṣasi*—on the chest; *aravinda-hastām*—who always carries a lotus flower in her hand; *kaṇṭhe*—on the neck; *ca*—also; *sāmāni*—all the *Vedas* (*Sāma, Yajur, Ṛk* and *Atharva*); *samasta-rephān*—all sound vibrations; *indra-pradhānān*—headed by King Indra; *amarān*—all the demigods; *bhujeṣu*—on the arms; *tat-karṇayoḥ*—on the ears; *kakubhaḥ*—all the directions; *dyauḥ ca*—the luminaries; *mūrdhni*—on the top of the head; *keśeṣu*—within the hair; *meghān*—the clouds; *śvasanam*—breathing air; *nāsikāyām*—on the nostrils; *akṣṇoḥ ca*—in the eyes; *sūryam*—the sun; *vadane*—in the mouth; *ca*—also; *vahnim*—fire; *vāṇyām*—in His speech; *ca*—also; *chandāṁsi*—the Vedic hymns; *rase*—in the tongue; *jala-īśam*—the demigod of the water; *bhruvoḥ*—on the eyebrows; *niṣedham*—warnings; *ca*—also; *vidhim*—regulative principles; *ca*—also; *pakṣmasu*—in the eyelids; *ahaḥ ca*—daytime; *rātrim*—night; *ca*—also; *parasya*—of the supreme; *puṁsaḥ*—of the person; *manyum*—anger; *lalāṭe*—on the forehead; *adhare*—on the lips; *eva*—indeed; *lobham*—greed; *sparśe*—in His touch; *ca*—also; *kāmam*—lusty desires; *nṛpa*—O King; *retasā*—by semen; *ambhaḥ*—water; *pṛṣṭhe*—on the back; *tu*—but; *adharmam*—irreligion; *kramaṇeṣu*—in the wonderful activities; *yajñam*—fire sacrifice; *chāyāsu*—in the shadows; *mṛtyum*—death; *hasite*—in His smiling; *ca*—also; *māyām*—the illusory energy; *tanū-ruheṣu*—in the hair on the body; *oṣadhi-jātayaḥ*—all species of drugs, herbs and plants; *ca*—and; *nadīḥ*—the rivers; *ca*—also; *nāḍīṣu*—in the veins; *śilāḥ*—stones; *nakheṣu*—in the nails; *buddhau*—in the intelligence; *ajam*—Lord Brahmā; *deva-gaṇān*—the demigods; *ṛṣīn ca*—and the great sages; *prāṇeṣu*—in the senses; *gātre*—in the body; *sthira-jaṅgamāni*—moving and stationary; *sarvāṇi*—all of them; *bhūtāni*—living entities; *dadarśa*—saw; *vīraḥ*—Bali Mahārāja.

TRANSLATION

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

TEXT 30

सर्वात्मनीदं भुवनं निरीक्ष्य
सर्वेऽसुराः कश्मलमापुरङ्ग ।
सुदर्शनं चक्रमसह्यतेजो
धनुश्च शार्ङ्गं स्तनयित्नुघोषम् ॥३०॥

sarvātmanīdaṁ bhuvanaṁ nirīkṣya
sarve 'surāḥ kaśmalam āpur aṅga
sudarśanaṁ cakram asahya-tejo
dhanuś ca śārṅgaṁ stanayitnu-ghoṣam

sarva-ātmani—in the supreme whole, the Supreme Personality of Godhead; *idam*—this universe; *bhuvanam*—the three worlds; *nirīkṣya*—by observing; *sarve*—all; *asurāḥ*—the demons, the associates of Bali Mahārāja; *kaśmalam*—lamentation; *āpuḥ*—received; *aṅga*—O King; *sudarśanam*—named Sudarśana; *cakram*—the disc; *asahya*—unbearable; *tejaḥ*—the heat of which; *dhanuḥ ca*—and the bow; *śārṅgam*—named Śārṅga; *stanayitnu*—the resounding of assembled clouds; *ghoṣam*—sounding like.

TRANSLATION

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

पर्जन्यघोषो जलजः पाञ्चजन्यः
कौमोदकी विष्णुगदा तरस्विनी ।
विद्याधरोऽसिः शतचन्द्रयुक्त-
स्तूणोत्तमावक्षयसायकौ च ॥ ३१ ॥

parjanya-ghoṣo jalajaḥ pāñcajanyaḥ
kaumodakī viṣṇu-gadā tarasvinī
vidyādharo 'siḥ śata-candra-yuktas
tūṇottamāv akṣayasāyakau ca

parjanya-ghoṣaḥ—having a sound vibration like that of the clouds; *jalajaḥ*—the Lord's conchshell; *pāñcajanyaḥ*—which is known as Pāñcajanya; *kaumodakī*—known by the name Kaumodakī; *viṣṇu-gadā*—the club of Lord Viṣṇu; *tarasvinī*—with great force; *vidyādharaḥ*—named Vidyādhara; *asiḥ*—the sword; *śata-candra-*

yuktaḥ—with a shield decorated with hundreds of moons; *tūṇa-uttamau*—the best of quivers; *akṣayasāyakau*—named Akṣayasāyaka; *ca*—also.

TRANSLATION

The Lord's conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.

TEXTS 32–33

सुनन्दमुख्या उपतस्थुरीशं
पार्षदमुख्याः सहलोकपालाः ।
स्फुरत्किरीटाङ्गदमीनकुण्डलः
श्रीवत्सरत्नोत्तममेखलाम्बरैः ॥३२॥
मधुव्रतस्रग्वनमालयावृतो
रराज राजन्भगवानुरुक्रमः ।
क्षितिं पदैकेन बलेर्विचक्रमे
नभः शरीरेण दिशश्च बाहुभिः ॥३३॥

sunanda-mukhyā upatasthur īśaṁ
pārṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ
śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto
rarāja rājan bhagavān urukramaḥ
kṣitiṁ padaikena baler vicakrame
nabhaḥ śarīreṇa diśaś ca bāhubhiḥ

sunanda-mukhyāḥ—the associates of the Lord headed by Sunanda; *upatasthuḥ*—began to offer prayers; *īśam*—unto the Supreme

Personality of Godhead; *pārṣada-mukhyāḥ*—other chiefs of the associates; *saha-loka-pālāḥ*—with the predominant deities of all the planets; *sphurat-kirīṭa*—with a brilliant helmet; *aṅgada*—bracelets; *mīna-kuṇḍalaḥ*—and earrings in the shape of fish; *śrīvatsa*—the hair named Śrīvatsa on His bosom; *ratna-uttama*—the best of jewels (Kaustubha); *mekhalā*—belt; *ambaraiḥ*—with yellow garments; *madhu-vrata*—of bees; *srak*—in which there was a garland; *vanamālayā*—by a flower garland; *āvṛtaḥ*—covered; *rarāja*—predominantly manifested; *rājan*—O King; *bhagavān*—the Supreme Personality of Godhead; *urukramaḥ*—who is prominent by His wonderful activities; *kṣitim*—the whole surface of the world; *padā ekena*—by one footstep; *baleḥ*—of Bali Mahārāja; *vicakrame*—covered; *nabhaḥ*—the sky; *śarīreṇa*—by His body; *diśaḥ ca*—and all directions; *bāhubhiḥ*—by His arms.

TRANSLATION

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

PURPORT

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

TEXT 34

पदं द्वितीयं क्रमतस्त्रिविष्टपं
न वै तृतीयाय तदीयमण्वपि ।
उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो
महर्जनाभ्यां तपसः परं गतः ॥३४॥

padaṁ dvitīyaṁ kramatas triviṣṭapaṁ
na vai tṛtīyāya tadīyam aṇv api
urukramasyāṅghrir upary upary atho
mahar-janābhyāṁ tapasaḥ paraṁ gataḥ

padam—step; *dvitīyam*—second; *kramataḥ*—advancing; *triviṣṭapam*—all of the heavenly planets; *na*—not; *vai*—indeed; *tṛtīyāya*—for the third step; *tadīyam*—of the Lord; *aṇu api*—only a spot of land remained; *urukramasya*—of the Supreme Personality of Godhead, who performs uncommon activities; *aṅghriḥ*—steps occupying above and below; *upari upari*—higher and higher; *atho*—now; *mahaḥ-janābhyām*—than Maharloka and Janaloka; *tapasaḥ*—that Tapoloka; *param*—beyond that; *gataḥ*—approached.

TRANSLATION

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord's footstep exceeded the height of all the *lokas*, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (*bhūmir āpo 'nalo vāyuḥ kham*). As stated in the *śāstra*, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this

hole, the water of the Ganges infiltrated into this material world, and therefore it is said, *pada-nakha-nīra-janita-jana-pāvana* (*Daśāvatāra-stotra* 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Bali Mahārāja Surrenders the Universe."*

CHAPTER TWENTY-ONE

Bali Mahārāja Arrested by the Lord

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Ṛkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu's eternal associates, and, in accordance with Bali Mahārāja's order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu's purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja's determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

श्रीशुक उवाच

सत्यं समीक्ष्याब्जभवो नखेन्दुभि-
र्हतस्वधामद्युतिरावृतोऽभ्यगात् ।

मरीचिमिश्रा ऋषयो बृहद्व्रताः
सनन्दनाद्या नरदेव योगिनः ॥ १ ॥

śrī-śuka uvāca
satyaṁ samīkṣyābja-bhavo nakhendubhir
hata-svadhāma-dyutir āvṛto 'bhyagāt
marīci-miśrā ṛṣayo bṛhad-vratāḥ
sanandanādyā nara-deva yoginaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *satyam*—the planet Satyaloka; *samīkṣya*—by observing; *abja-bhavaḥ*—Lord Brahmā, who appeared on the lotus flower; *nakha-indubhiḥ*—by the effulgence of the nails; *hata*—having been reduced; *sva-dhāma-dyutiḥ*—the illumination of his own residence; *āvṛtaḥ*—being covered; *abhyagāt*—came; *marīci-miśrāḥ*—with sages like Marīci; *ṛṣayaḥ*—great saintly persons; *bṛhat-vratāḥ*—all of them absolutely *brahmacārī; sanandana-ādyāḥ*—like Sanaka, Sanātana, Sanandana and Sanat-kumāra; *nara-deva*—O King; *yoginaḥ*—greatly powerful mystics.

TRANSLATION

Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

TEXTS 2–3

वेदोपवेदा नियमा यमान्विता-
स्तर्केतिहासाङ्गपुराणसंहिताः ।
ये चापरे योगसमीरदीपित-
ज्ञानाग्निना रन्धितकर्मकल्मषाः ॥ २ ॥

ववन्दिरे यत्स्मरणानुभावतः
स्वायम्भुवं धाम गता अकर्मकम् ।
अथाङ्घ्रये प्रोन्नमिताय विष्णो-
रुपाहरत् पद्मभवोऽर्हणोदकम् ।
समर्च्य भक्त्याभ्यगृणाच्छुचिश्रवा
यन्नाभिपङ्केरुहसंभवः स्वयम् ॥ ३ ॥

vedopavedā niyamā yamānvitās
tarketihāsāṅga-purāṇa-saṁhitāḥ
ye cāpare yoga-samīra-dīpita-
jñānāgninā randhita-karma-kalmaṣāḥ

vavandire yat-smaraṇānubhāvataḥ
svāyambhuvaṁ dhāma gatā akarmakam
athāṅghraye pronnamitāya viṣṇor
upāharat padma-bhavo 'rhaṇodakam
samarcya bhaktyābhyagṛṇāc chuci-śravā
yan-nābhi-paṅkeruha-sambhavaḥ svayam

veda—the four *Vedas* (*Sāma*, *Yajur*, *Ṛg* and *Atharva*), the original knowledge given by the Supreme Personality of Godhead; *upavedāḥ*—the complementary and supplementary Vedic knowledge, like *Āyur-veda* and *Dhanur-veda; niyamāḥ*—regulative principles; *yama*—controlling processes; *anvitāḥ*—fully expert in such matters; *tarka*—logic; *itihāsa*—history; *aṅga*—Vedic education; *purāṇa*—old history recorded in the stories of the *Purāṇas; saṁhitāḥ*—Vedic complementary studies like the *Brahma-saṁhitā; ye*—others; *ca*—also; *apare*—other than Lord Brahmā and his associates; *yoga-samīra-dīpita*—ignited by the air of mystic *yoga* practice; *jñāna-agninā*—by the fire of knowledge; *randhita-karma-kalmaṣāḥ*—those for whom all pollution of fruitive activities has been stopped; *vavandire*—offered their prayers; *yat-smaraṇa-anubhāvataḥ*—simply by meditating on whom; *svāyambhuvam*—of Lord Brahmā; *dhāma*—the residence; *gatāḥ*—had achieved; *akarmakam*—which cannot be achieved by fruitive activities; *atha*—thereupon; *aṅghraye*—unto the lotus feet; *pronnamitāya*—

offered obeisances; *viṣṇoḥ*—of Lord Viṣṇu; *upāharat*—offered worship; *padma-bhavaḥ*—Lord Brahmā, who appeared from the lotus flower; *arhaṇa-udakam*—oblation by water; *samarcya*—worshiping; *bhaktyā*—in devotional service; *abhyagṛṇāt*—pleased him; *śuci-śravāḥ*—the most celebrated Vedic authority; *yat-nābhi-paṅkeruha-sambhavaḥ svayam*—Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpa [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-saṁhitā, all the other knowledge of the Vedas [Sāma, Yajur, Ṛg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord.

TEXT 4

धातुः कमण्डलुजलं तदुरुक्रमस्य
पादावनेजनपवित्रतया नरेन्द्र ।
स्वर्धुन्यभून्नभसि सा पतती निमार्ष्टि
लोकत्रयं भगवतो विशदेव कीर्तिः ॥ ४ ॥

dhātuḥ kamaṇḍalu-jalaṁ tad urukramasya
pādāvanejana-pavitratayā narendra
svardhuny abhūn nabhasi sā patatī nimārṣṭi
loka-trayaṁ bhagavato viśadeva kīrtiḥ

dhātuḥ—of Lord Brahmā; *kamaṇḍalu-jalam*—water from the *kamaṇḍalu; tat*—that; *urukramasya*—of Lord Viṣṇu; *pāda-avanejana-pavitratayā*—because of washing the lotus feet of Lord Viṣṇu and thus being transcendentally pure; *nara-indra*—O King; *svardhunī*—the river named Svardhunī of the celestial world; *abhūt*—so became; *nabhasi*—in outer space; *sā*—that water; *patatī*—flowing down; *nimārṣṭi*—purifying; *loka-trayam*—the three worlds; *bhagavataḥ*—of the Supreme Personality of Godhead; *viśadā*—so purified; *iva*—just like; *kīrtiḥ*—the fame or the glorious activities.

TRANSLATION

O King, the water from Lord Brahmā's kamaṇḍalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord Brahmā's *kamaṇḍalu* washed the lotus feet of Lord Vāmanadeva. But in the Fifth Canto it is stated that the Ganges began when Vāmanadeva's left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 5

ब्रह्मादयो लोकनाथाः स्वनाथाय समादृताः ।
सानुगा बलिमाजह्रुः संक्षिप्तात्मविभूतये ॥ ५ ॥

brahmādayo loka-nāthāḥ
sva-nāthāya samādṛtāḥ

sānugā balim ājahruḥ
saṅkṣiptātma-vibhūtaye

brahma-ādayaḥ—great personalities, headed by Lord Brahmā; *loka-nāthāḥ*—the predominating deities of various planets; *sva-nāthāya*—unto their supreme master; *samādṛtāḥ*—with great respect; *sa-anugāḥ*—with their respective followers; *balim*—different paraphernalia of worship; *ājahruḥ*—collected; *saṅkṣipta-ātma-vibhūtaye*—unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vāmana form.

TRANSLATION

Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

PURPORT

Vāmanadeva first expanded Himself to the universal form and then reduced Himself to the original Vāmana-rūpa. Thus He acted exactly like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Kṛṣṇa. The Lord can assume any form He likes, but His original form is that of Kṛṣṇa (*kṛṣṇas tu bhagavān svayam*). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vāmanadeva resumed His original form, Lord Brahmā and his associates collected various paraphernalia for worship with which to please Him.

TEXTS 6–7

तोयैः समर्हणैः स्रग्भिर्दिव्यगन्धानुलेपनैः ।
धूपैर्दीपैः सुरभिभिर्लाजाक्षतफलाङ्कुरैः ॥ ६ ॥
स्तवनैर्जयशब्दैश्च तद्वीर्यमहिमाङ्कितैः ।
नृत्यवादित्रगीतैश्च शङ्खदुन्दुभिनिःस्वनैः ॥ ७ ॥

toyaiḥ samarhaṇaiḥ sragbhir
divya-gandhānulepanaiḥ
dhūpair dīpaiḥ surabhibhir
lājākṣata-phalāṅkuraiḥ

stavanair jaya-śabdaiś ca
tad-vīrya-mahimāṅkitaiḥ
nṛtya-vāditra-gītaiś ca
śaṅkha-dundubhi-niḥsvanaiḥ

toyaiḥ—by water required for washing the lotus feet and bathing; *samarhaṇaiḥ*—by *pādya, arghya* and other such items for worshiping the Lord; *sragbhiḥ*—by flower garlands; *divya-gandha-anulepanaiḥ*—by many kinds of pulp, like sandalwood and *aguru*, to smear upon the body of Lord Vāmanadeva; *dhūpaiḥ*—by incense; *dīpaiḥ*—by lamps; *surabhibhiḥ*—all of them extremely fragrant; *lāja*—by fried paddies; *akṣata*—by unbroken grains; *phala*—by fruits; *aṅkuraiḥ*—by roots and sprouts; *stavanaiḥ*—by offering prayers; *jaya-śabdaiḥ*—by saying "*jaya, jaya*"; *ca*—also; *tat-vīrya-mahimā-aṅkitaiḥ*—which indicated the glorious activities of the Lord; *nṛtya-vāditra-gītaiḥ ca*—by dancing, playing various musical instruments, and singing songs; *śaṅkha*—of vibrating conchshells; *dundubhi*—of the beating on kettledrums; *niḥsvanaiḥ*—by the sound vibrations.

TRANSLATION

They worshiped the Lord by offering fragrant flowers, water, pādya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

TEXT 8

जाम्बवानृक्षराजस्तु भेरीशब्दैर्मनोजवः ।
विजयं दिक्षु सर्वासु महोत्सवमघोषयत् ॥ ८ ॥

jāmbavān ṛkṣa-rājas tu
bherī-śabdair mano-javaḥ
vijayaṁ dikṣu sarvāsu
mahotsavam aghoṣayat

jāmbavān—who was named Jāmbavān; *ṛkṣa-rājaḥ tu*—the king in the form of a bear also; *bherī-śabdaiḥ*—by sounding the bugle; *manaḥ-javaḥ*—in mental ecstasy; *vijayam*—victory; *dikṣu*—in all directions; *sarvāsu*—everywhere; *mahā-utsavam*—festival; *aghoṣayat*—declared.

TRANSLATION

Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva's victory.

TEXT 9

महीं सर्वां हृतां दृष्ट्वा त्रिपदव्याजयाच्ञया ।
ऊचुः स्वभर्तुरसुरा दीक्षितस्यात्यमर्षिताः ॥ ९ ॥

mahīṁ sarvāṁ hṛtāṁ dṛṣṭvā
tripada-vyāja-yācñayā
ūcuḥ sva-bhartur asurā
dīkṣitasyātyamarṣitāḥ

mahīm—land; *sarvām*—all; *hṛtām*—lost; *dṛṣṭvā*—after seeing; *tripada-vyāja-yācñayā*—by simply asking three steps of land; *ūcuḥ*—said; *sva-bhartuḥ*—of their master; *asurāḥ*—the demons; *dīkṣitasya*—of Bali Mahārāja, who was so determined in the sacrifice; *ati*—very much; *amarṣitāḥ*—for whom the function was unbearable.

TRANSLATION

When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

TEXT 10

न वायं ब्रह्मबन्धुर्विष्णुर्मायाविनां वरः ।
द्विजरूपप्रतिच्छन्नो देवकार्यं चिकीर्षति ॥१०॥

na vāyaṁ brahma-bandhur
viṣṇur māyāvināṁ varaḥ
dvija-rūpa-praticchanno
deva-kāryaṁ cikīrṣati

na—not; *vā*—either; *ayam*—this; *brahma-bandhuḥ*—Vāmanadeva, in the form of a *brāhmaṇa; viṣṇuḥ*—He is Lord Viṣṇu Himself; *māyāvinām*—of all cheaters; *varaḥ*—the greatest; *dvija-rūpa*—by assuming the form of a *brāhmaṇa; praticchannaḥ*—is disguised for the purpose of cheating; *deva-kāryam*—the interest of the demigods; *cikīrṣati*—He is trying for.

TRANSLATION

"This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

TEXT 11

अनेन याचमानेन शत्रुणा वटुरूपिणा ।
सर्वस्वं नो हृतं भर्तुर्न्यस्तदण्डस्य बर्हिषि ॥११॥

anena yācamānena
śatruṇā vaṭu-rūpiṇā
sarvasvaṁ no hṛtaṁ bhartur
nyasta-daṇḍasya barhiṣi

anena—by Him; *yācamānena*—who is in the position of a beggar; *śatruṇā*—by the enemy; *vaṭu-rūpiṇā*—in the form of a *brahmacārī; sarvasvam*—everything; *naḥ*—our; *hṛtam*—has been taken away; *bhartuḥ*—of our master; *nyasta*—had been given up; *daṇḍasya*—of

whom the power of giving punishment; *barhiṣi*—because of taking the vow of a ritualistic ceremony.

TRANSLATION

"Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacārī beggar, has taken away all his possessions.

TEXT 12

सत्यव्रतस्य सततं दीक्षितस्य विशेषतः ।
नानृतं भाषितुं शक्यं ब्रह्मण्यस्य दयावतः ॥१२॥

satya-vratasya satataṁ
dīkṣitasya viśeṣataḥ
nānṛtaṁ bhāṣituṁ śakyaṁ
brahmaṇyasya dayāvataḥ

satya-vratasya—of Mahārāja Bali, who is fixed in truthfulness; *satatam*—always; *dīkṣitasya*—of he who was initiated into performing *yajña; viśeṣataḥ*—specifically; *na*—not; *anṛtam*—untruth; *bhāṣitum*—to speak; *śakyam*—is able; *brahmaṇyasya*—to the brahminical culture, or to the *brāhmaṇa; dayā-vataḥ*—of he who is always kind.

TRANSLATION

"Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

TEXT 13

तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः ।
इत्यायुधानि जगृहुर्बलेरनुचरासुराः ॥१३॥

tasmād asya vadho dharmo
bhartuḥ śuśrūṣaṇaṁ ca naḥ
ity āyudhāni jagṛhur
baler anucarāsurāḥ

tasmāt—therefore; *asya*—of this *brahmacārī* Vāmana; *vadhaḥ*—the killing; *dharmaḥ*—is our duty; *bhartuḥ*—of our master; *śuśrūṣaṇam ca*—and it is the way of serving; *naḥ*—our; *iti*—thus; *āyudhāni*—all kinds of weapons; *jagṛhuḥ*—they took up; *baleḥ*—of Bali Mahārāja; *anucara*—followers; *asurāḥ*—all the demons.

TRANSLATION

"Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master." After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

TEXT 14

ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः ।
अनिच्छन्तो बले राजन् प्राद्रवञ्जातमन्यवः ॥१४॥

te sarve vāmanaṁ hantuṁ
śūla-paṭṭiśa-pāṇayaḥ
anicchanto bale rājan
prādravañ jāta-manyavaḥ

te—the demons; *sarve*—all of them; *vāmanam*—Lord Vāmanadeva; *hantum*—to kill; *śūla*—tridents; *paṭṭiśa*—lances; *pāṇayaḥ*—all taking in hand; *anicchantaḥ*—against the will; *baleḥ*—of Bali Mahārāja; *rājan*—O King; *prādravan*—they pushed forward; *jāta-manyavaḥ*—aggravated by usual anger.

TRANSLATION

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

TEXT 15

तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप ।
प्रहस्यानुचरा विष्णोः प्रत्यषेधन्नुदायुधाः ॥१५॥

tān abhidravato dṛṣṭvā
ditijānīkapān nṛpa
prahasyānucarā viṣṇoḥ
pratyaṣedhann udāyudhāḥ

tān—them; *abhidravataḥ*—thus going forward; *dṛṣṭvā*—seeing; *ditija-anīka-pān*—the soldiers of the demons; *nṛpa*—O King; *prahasya*—smiling; *anucarāḥ*—the associates; *viṣṇoḥ*—of Lord Viṣṇu; *pratyaṣedhan*—forbade; *udāyudhāḥ*—taking up their weapons.

TRANSLATION

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16–17

नन्दः सुनन्दोऽथ जयो विजयः प्रबलो बलः ।
कुमुदः कुमुदाक्षश्च विष्वक्सेनः पतत्त्रिराट् ॥१६॥
जयन्तः श्रुतदेवश्च पुष्पदन्तोऽथ सात्वतः ।
सर्वे नागायुतप्राणाश्चमूं ते जघ्नुरासुरीम् ॥१७॥

nandaḥ sunando 'tha jayo
vijayaḥ prabalo balaḥ
kumudaḥ kumudākṣaś ca
viṣvaksenaḥ patattrirāṭ

jayantaḥ śrutadevaś ca
puṣpadanto 'tha sātvataḥ
sarve nāgāyuta-prāṇāś
camūṁ te jaghnur āsurīm

nandaḥ sunandaḥ—the associates of Lord Viṣṇu such as Nanda and Sunanda; *atha*—in this way; *jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca viṣvaksenaḥ*—as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena; *patattri-rāṭ*—Garuḍa, the king of the birds; *jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ*—Jayanta, Śrutadeva, Puṣpadanta and Sātvata; *sarve*—all of them; *nāga-ayuta-prāṇāḥ*—as powerful as ten thousand elephants; *camūm*—the soldiers of the demons; *te*—they; *jaghnuḥ*—killed; *āsurīm*—demoniac.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

TEXT 18

हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्बलिः ।
वारयामास संरब्धान् काव्यशापमनुस्मरन् ॥१८॥

hanyamānān svakān dṛṣṭvā
puruṣānucarair baliḥ
vārayām āsa saṁrabdhān
kāvya-śāpam anusmaran

hanyamānān—being killed; *svakān*—his own soldiers; *dṛṣṭvā*—after seeing; *puruṣa-anucaraiḥ*—by the associates of the Supreme Person; *baliḥ*—Bali Mahārāja; *vārayām āsa*—forbade; *saṁrabdhān*—even though they were very angry; *kāvya-śāpam*—the curse given by Śukrācārya; *anusmaran*—remembering.

TRANSLATION

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

TEXT 19

हे विप्रचित्ते हे राहो हे नेमे श्रूयतां वचः ।
मा युध्यत निवर्तध्वं न नः कालोऽयमर्थकृत् ॥१९॥

he vipracitte he rāho
he neme śrūyatāṁ vacaḥ
mā yudhyata nivartadhvaṁ
na naḥ kālo 'yam artha-kṛt

he vipracitte—O Vipracitti; *he rāho*—O Rāhu; *he neme*—O Nemi; *śrūyatām*—kindly hear; *vacaḥ*—my words; *mā*—do not; *yudhyata*—fight; *nivartadhvam*—stop this fighting; *na*—not; *naḥ*—our; *kālaḥ*—favorable time; *ayam*—this; *artha-kṛt*—which can give us success.

TRANSLATION

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

TEXT 20

यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये ।
तं नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् ॥२०॥

yaḥ prabhuḥ sarva-bhūtānāṁ
sukha-duḥkhopapattaye
taṁ nātivartituṁ daityāḥ
pauruṣair īśvaraḥ pumān

yaḥ prabhuḥ—that Supreme Person, the master; *sarva-bhūtānām*—of all living entities; *sukha-duḥkha-upapattaye*—for administering happiness and distress; *tam*—Him; *na*—not; *ativartitum*—to overcome; *daityāḥ*—O demons; *pauruṣaiḥ*—by human endeavors; *īśvaraḥ*—the supreme controller; *pumān*—a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

TEXT 21

यो नो भवाय प्रागासीदभवाय दिवौकसाम् ।
स एव भगवानद्य वर्तते तद्विपर्ययम् ॥२१॥

yo no bhavāya prāg āsīd
abhavāya divaukasām
sa eva bhagavān adya
vartate tad-viparyayam

yaḥ—the time factor, which represents the Supreme Personality of Godhead; *naḥ*—of us; *bhavāya*—for the improvement; *prāk*—formerly; *āsīt*—was situated; *abhavāya*—for the defeat; *diva-okasām*—of the demigods; *saḥ*—that time factor; *eva*—indeed; *bhagavān*—the representative of the Supreme Person; *adya*—today; *vartate*—is existing; *tat-viparyayam*—just the opposite of our favor.

TRANSLATION

The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

TEXT 22

बलेन सचिवैर्बुद्ध्या दुर्गैर्मन्त्रौषधादिभिः ।
सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥२२॥

balena sacivair buddhyā
durgair mantrauṣadhādibhiḥ
sāmādibhir upāyaiś ca
kālaṁ nātyeti vai janaḥ

balena—by material power; *sacivaiḥ*—by the counsel of ministers; *buddhyā*—by intelligence; *durgaiḥ*—by fortresses; *mantra-auṣadhaādibhiḥ*—by mystic chanting or the influence of drugs and herbs; *sāmaādibhiḥ*—by diplomacy and other such means; *upāyaiḥ ca*—by similar other attempts; *kālam*—the time factor, representing the Supreme Lord; *na*—never; *atyeti*—can overcome; *vai*—indeed; *janaḥ*—any person.

TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

भवद्भिर्निर्जिता ह्येते बहुशोऽनुचरा हरेः ।
दैवेनर्द्धैस्त एवाद्य युधि जित्वा नदन्ति नः ॥२३॥

bhavadbhir nirjitā hy ete
bahuśo 'nucarā hareḥ
daivenarddhais ta evādya
yudhi jitvā nadanti naḥ

bhavadbhiḥ—by all of you demons; *nirjitāḥ*—have been defeated; *hi*—indeed; *ete*—all these soldiers of the demigods; *bahuśaḥ*—in great number; *anucarāḥ*—followers; *hareḥ*—of Lord Viṣṇu; *daivena*—by providence; *ṛddhaiḥ*—whose opulence was increased; *te*—they (the demigods); *eva*—indeed; *adya*—today; *yudhi*—in the fight; *jitvā*—defeating; *nadanti*—are vibrating in jubilation; *naḥ*—us.

TRANSLATION

Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

Bhagavad-gītā mentions five causes of defeat or victory. Of these five, *daiva* (providence) is the most powerful (*na ca daivāt paraṁ balam*). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

TEXT 24

एतान् वयं विजेष्यामो यदि दैवं प्रसीदति ।
तस्मात् कालंप्रतीक्षध्वं यो नोऽर्थत्वाय कल्पते॥२४॥

etān vayaṁ vijeṣyāmo
yadi daivaṁ prasīdati
tasmāt kālaṁ pratīkṣadhvaṁ
yo no 'rthatvāya kalpate

etān—all these soldiers of the demigods; *vayam*—we; *vijeṣyāmaḥ*—shall gain victory over them; *yadi*—if; *daivam*—providence; *prasīdati*—is in favor; *tasmāt*—therefore; *kālam*—that favorable time; *pratīkṣadhvam*—wait until; *yaḥ*—which; *naḥ*—our; *arthatvāya kalpate*—should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

श्रीशुक उवाच

पत्युर्निगदितं श्रुत्वा दैत्यदानवयूथपाः ।
रसां निर्विविशू राजन् विष्णुपार्षदताडिताः ॥२५॥

śrī-śuka uvāca
patyur nigaditaṁ śrutvā
daitya-dānava-yūthapāḥ
rasāṁ nirviviśū rājan
viṣṇu-pārṣada tāḍitāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *patyuḥ*—of their master (Bali Mahārāja); *nigaditam*—what had been thus described; *śrutvā*—after hearing; *daitya-dānava-yūtha-pāḥ*—the leaders of the Daityas and demons; *rasām*—the lower regions of the universe;

nirviviśuḥ—entered; *rājan*—O King; *viṣṇu-pārṣada*—by the associates of Lord Viṣṇu; *tāḍitāḥ*—driven.

TRANSLATION

Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

TEXT 26

अथ तार्क्ष्यसुतो ज्ञात्वा विराट् प्रभुचिकीर्षितम् ।
बबन्ध वारुणैः पाशैर्बलिं सूत्येऽहनि क्रतौ ॥२६॥

atha tārkṣya-suto jñātvā
virāṭ prabhu-cikīrṣitam
babandha vāruṇaiḥ pāśair
baliṁ sūtye 'hani kratau

atha—thereafter; *tārkṣya-sutaḥ*—Garuḍa; *jñātvā*—knowing; *virāṭ*—the king of birds; *prabhu-cikīrṣitam*—the desire of Lord Viṣṇu as Vāmanadeva; *babandha*—arrested; *vāruṇaiḥ*—belonging to Varuṇa; *pāśaiḥ*—by the ropes; *balim*—Bali; *sūtye*—when *soma-rasa* is taken; *ahani*—on the day; *kratau*—at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

PURPORT

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord's desire. Bali Mahārāja's tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King's tolerance.

TEXT 27

हाहाकारो महानासीद् रोदस्योः सर्वतोदिशम् ।
निगृह्यमाणेऽसुरपतौ विष्णुना प्रभविष्णुना॥२७॥

hāhākāro mahān āsīd
rodasyoḥ sarvato diśam
nigṛhyamāṇe 'sura-patau
viṣṇunā prabhaviṣṇunā

hāhā-kāraḥ—a tumultuous roar of lamentation; *mahān*—great; *āsīt*—there was; *rodasyoḥ*—in both the lower and upper planetary systems; *sarvataḥ*—everywhere; *diśam*—all directions; *nigṛhyamāṇe*—because of being suppressed; *asura-patau*—when Bali Mahārāja, the King of the demons; *viṣṇunā*—by Lord Viṣṇu; *prabhaviṣṇunā*—who is the most powerful everywhere.

TRANSLATION

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

TEXT 28

तं बद्धं वारुणैः पाशैर्भगवानाह वामनः ।
नष्टश्रियं स्थिरप्रज्ञमुदारयशसं नृप ॥२८॥

taṁ baddhaṁ vāruṇaiḥ pāśair
bhagavān āha vāmanaḥ
naṣṭa-śriyaṁ sthira-prajñam
udāra-yaśasaṁ nṛpa

tam—unto him; *baddham*—who was so arrested; *vāruṇaiḥ pāśaiḥ*—by the ropes of Varuṇa; *bhagavān*—the Supreme Personality of Godhead; *āha*—said; *vāmanaḥ*—Vāmanadeva; *naṣṭa-śriyam*—unto Bali Mahārāja, who had lost his bodily luster; *sthira-prajñam*—but was all

the same determined in his decision; *udāra-yaśasam*—the most magnanimous and celebrated; *nṛpa*—O King.

TRANSLATION

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

PURPORT

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In *Bhagavad-gītā*, such a person is called *sthita-prajña*. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

TEXT 29

पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयासुर ।
द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥२९॥

padāni trīṇi dattāni
bhūmer mahyaṁ tvayāsura
dvābhyāṁ krāntā mahī sarvā
tṛtīyam upakalpaya

padāni—footsteps; *trīṇi*—three; *dattāni*—have been given; *bhūmeḥ*—of land; *mahyam*—unto Me; *tvayā*—by you; *asura*—O King

of the demons; *dvābhyām*—by two steps; *krāntā*—have been occupied; *mahī*—all the land; *sarvā*—completely; *tṛtīyam*—for the third step; *upakalpaya*—now find the means.

TRANSLATION

O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

TEXT 30

यावत् तपत्यसौ गोभिर्यावदिन्दुः सहोडुभिः ।
यावद् वर्षति पर्जन्यस्तावती भूरियं तव ॥३०॥

yāvat tapaty asau gobhir
yāvad induḥ sahoḍubhiḥ
yāvad varṣati parjanyas
tāvatī bhūr iyaṁ tava

yāvat—as far as; *tapati*—is shining; *asau*—the sun; *gobhiḥ*—by the sunshine; *yāvat*—as long or as far as; *induḥ*—the moon; *saha-uḍubhiḥ*—with the luminaries or stars; *yāvat*—as far as; *varṣati*—are pouring rain; *parjanyaḥ*—the clouds; *tāvatī*—to that much distance; *bhūḥ*—land; *iyam*—this; *tava*—in your possession.

TRANSLATION

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

TEXT 31

पदैकेन मयाक्रान्तो भूर्लोकः खं दिशस्तनोः ।
स्वर्लोकस्ते द्वितीयेन पश्यतस्ते स्वमात्मना ॥३१॥

padaikena mayākrānto
bhūrlokaḥ khaṁ diśas tanoḥ

svarlokas te dvitīyena
paśyatas te svam ātmanā

padā ekena—by one step only; *mayā*—by Me; *ākrāntaḥ*—have been covered; *bhūrlokaḥ*—the entire planetary system known as Bhūrloka; *kham*—the sky; *diśaḥ*—and all directions; *tanoḥ*—by My body; *svarlokaḥ*—the upper planetary system; *te*—in your possession; *dvitīyena*—by the second step; *paśyataḥ te*—while you were seeing; *svam*—your own; *ātmanā*—by Myself.

TRANSLATION

Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32

प्रतिश्रुतमदातुस्ते निरये वास इष्यते ।
विश त्वं निरयं तस्माद् गुरुणा चानुमोदितः ॥३२॥

pratiśrutam adātus te
niraye vāsa iṣyate
viśa tvaṁ nirayaṁ tasmād
guruṇā cānumoditaḥ

pratiśrutam—what had been promised; *adātuḥ*—who could not give; *te*—of you; *niraye*—in hell; *vāsaḥ*—residence; *iṣyate*—prescribed; *viśa*—now enter; *tvam*—yourself; *nirayam*—the hellish planet; *tasmāt*—therefore; *guruṇā*—by your spiritual master; *ca*—also; *anumoditaḥ*—approved.

TRANSLATION

Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

PURPORT

It is said:

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." (*Bhāg.* 6.17.28) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendentally. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikuṇṭha (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Ṭhākura says, *kīṭa-janma hao yathā tuyā dāsa.* Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuṇṭha.

TEXT 33

वृथा मनोरथस्तस्य दूरः स्वर्गः पतत्यधः ।
प्रतिश्रुतस्यादानेन योऽर्थिनं विप्रलम्भते ॥३३॥

vṛthā manorathas tasya
dūraḥ svargaḥ pataty adhaḥ
pratiśrutasyādānena
yo 'rthinaṁ vipralambhate

vṛthā—without any good result; *manorathaḥ*—mental concoction; *tasya*—of him; *dūraḥ*—far away; *svargaḥ*—elevation to the higher planetary system; *patati*—falls down; *adhaḥ*—to a hellish condition of life; *pratiśrutasya*—things promised; *adānena*—being unable to give; *yaḥ*—anyone who; *arthinam*—a beggar; *vipralambhate*—cheats.

TRANSLATION

Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

विप्रलब्धो ददामीति त्वयाहं चाढ्यमानिना ।
तद् व्यलीकफलं भुङ्क्ष्व निरयं कतिचित् समाः॥३४॥

vipralabdho dadāmīti
tvayāhaṁ cāḍhya-māninā
tad vyalīka-phalaṁ bhuṅkṣva
nirayaṁ katicit samāḥ

vipralabdhaḥ—now I am cheated; *dadāmi*—I promise I shall give you; *iti*—thus; *tvayā*—by you; *aham*—I am; *ca*—also; *āḍhya-māninā*—by being very proud of your opulence; *tat*—therefore; *vyalīka-phalam*—as a result of cheating; *bhuṅkṣva*—you enjoy; *nirayam*—in hellish life; *katicit*—a few; *samāḥ*—years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

PURPORT

The false prestige of thinking "I am very rich, and I possess such vast property" is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. *Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat.* Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, *entitled "Bali Mahārāja Arrested by the Lord."*

CHAPTER TWENTY-TWO

Bali Mahārāja Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja's dynasty there were many *asuras* who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic *yogīs*. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu's third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous *ācāryas* and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali's wife, Vindhyāvali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release.

The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

TEXT 1

श्रीशुक उवाच

एवं विप्रकृतो राजन् बलिर्भगवतासुरः ।
भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्लवं वचः ॥ १ ॥

śrī-śuka uvāca
evaṁ viprakṛto rājan
balir bhagavatāsuraḥ
bhidyamāno 'py abhinnātmā
pratyāhāviklavaṁ vacaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus, as aforementioned; *viprakṛtaḥ*—having been put into difficulty; *rājan*—O King; *baliḥ*—Mahārāja Bali; *bhagavatā*—by the Personality of Godhead Vāmanadeva; *asuraḥ*—the King of the *asuras; bhidyamānaḥ api*—although situated in this uncomfortable position; *abhinna-ātmā*—without being disturbed in body or mind; *pratyāha*—replied; *aviklavam*—undisturbed; *vacaḥ*—the following words.

TRANSLATION

Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

TEXT 2

श्रीबलिरुवाच

यद्युत्तमश्लोक भवान् ममेरितं
वचो व्यलीकं सुरवर्य मन्यते ।

करोम्यृतं तन्न भवेत् प्रलम्भनं
पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥ २ ॥

śrī-balir uvāca
yady uttamaśloka bhavān mameritaṁ
vaco vyalīkaṁ sura-varya manyate
karomy ṛtaṁ tan na bhavet pralambhanaṁ
padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam

śrī-baliḥ uvāca—Bali Mahārāja said; *yadi*—if; *uttamaśloka*—O Supreme Lord; *bhavān*—Your good self; *mama*—my; *īritam*—promised; *vacaḥ*—words; *vyalīkam*—false; *sura-varya*—O greatest of all *suras* (demigods); *manyate*—You think so; *karomi*—I shall make it; *ṛtam*—truth; *tat*—that (promise); *na*—not; *bhavet*—will become; *pralambhanam*—cheating; *padam*—step; *tṛtīyam*—the third; *kuru*—just do it; *śīrṣṇi*—on the head; *me*—my; *nijam*—Your lotus feet.

TRANSLATION

Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an

extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have one possession—my body. You have taken my wealth, but still I have my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Mahārāja's head could be sufficient for His third step? Bali Mahārāja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Mahārāja, the possessor, would provide adequate place for the Lord's third step.

TEXT 3

बिभेमि नाहं निरयात् पदच्युतो
न पाशबन्धाद् व्यसनाद् दुरत्ययात् ।
नैवार्थकृच्छ्राद् भवतो विनिग्रहा-
दसाधुवादाद् भृशमुद्विजे यथा ॥ ३ ॥

bibhemi nāhaṁ nirayāt pada-cyuto
na pāśa-bandhād vyasanād duratyayāt
naivārtha-kṛcchrād bhavato vinigrahād
asādhu-vādād bhṛśam udvije yathā

bibhemi—I do fear; *na*—not; *aham*—I; *nirayāt*—from a position in hell; *pada-cyutaḥ*—nor do I fear being deprived of my position; *na*—nor; *pāśa-bandhāt*—from being arrested by the ropes of Varuṇa; *vyasanāt*—nor from the distress; *duratyayāt*—which was unbearable for me; *na*—nor; *eva*—certainly; *artha-kṛcchrāt*—because of poverty, or scarcity of money; *bhavataḥ*—of Your Lordship; *vinigrahāt*—from the punishment I am now suffering; *asādhu-vādāt*—from defamation; *bhṛśam*—very much; *udvije*—I become anxious; *yathā*—as.

TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

PURPORT

Although Bali Mahārāja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a *brāhmaṇa-brahmacārī*. Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* (*Bhāg.* 6.17.28).

TEXT 4

पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम् ।
यं न माता पिता भ्राता सुहृदश्चादिशन्ति हि ॥ ४ ॥

puṁsāṁ ślāghyatamaṁ manye
daṇḍam arhattamārpitam
yaṁ na mātā pitā bhrātā
suhṛdaś cādiśanti hi

puṁsām—of men; *ślāghya-tamam*—the most exalted; *manye*—I consider; *daṇḍam*—punishment; *arhattama-arpitam*—given by You, the supreme worshipable Lord; *yam*—which; *na*—neither; *mātā*—mother; *pitā*—father; *bhrātā*—brother; *suhṛdaḥ*—friends; *ca*—also; *ādiśanti*—offer; *hi*—indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the *karma* of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation." (*Bhāg.* 10.14.8) A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one's material father, mother, brother or friend.

TEXT 5

त्वं नूनमसुराणां नः पारोक्षः परमो गुरुः ।
यो नोऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् ॥ ५ ॥

tvaṁ nūnam asurāṇāṁ naḥ
parokṣaḥ paramo guruḥ
yo no 'neka-madāndhānāṁ
vibhraṁśaṁ cakṣur ādiśat

tvam—Your Lordship; *nūnam*—indeed; *asurāṇām*—of the demons; *naḥ*—as we are; *parokṣaḥ*—indirect; *paramaḥ*—the supreme; *guruḥ*—spiritual master; *yaḥ*—Your Lordship; *naḥ*—of us; *aneka*—many; *mada-andhānām*—blinded by material opulences; *vibhraṁśam*—destroying our false prestige; *cakṣuḥ*—the eye of knowledge; *ādiśat*—gave.

TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

TEXTS 6–7

यस्मिन् वैरानुबन्धेन व्यूढेन विबुधेतराः ।
बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः ॥ ६ ॥
तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा ।
बद्धश्च वारुणैः पाशैर्नातिव्रीडे न च व्यथे ॥ ७ ॥

yasmin vairānubandhena
vyūḍhena vibudhetarāḥ
bahavo lebhire siddhiṁ
yām u haikānta-yoginaḥ

tenāhaṁ nigṛhīto 'smi
bhavatā bhūri-karmaṇā
baddhaś ca vāruṇaiḥ pāśair
nātivrīḍe na ca vyathe

yasmin—unto You; *vaira-anubandhena*—by continuously treating as an enemy; *vyūḍhena*—firmly fixed by such intelligence; *vibudha-itarāḥ*—the demons (those other than the demigods); *bahavaḥ*—many of them; *lebhire*—achieved; *siddhim*—perfection; *yām*—which; *u ha*—it is well known; *ekānta-yoginaḥ*—equal to the achievements of the greatly successful mystic *yogīs; tena*—therefore; *aham*—I; *nigṛhītaḥ asmi*—although I am being punished; *bhavatā*—by Your Lordship; *bhūri-karmaṇā*—who can do many wonderful things; *baddhaḥ ca*—I am arrested and bound; *vāruṇaiḥ pāśaiḥ*—by the ropes of Varuṇa; *na ati-vrīḍe*—I am not at all ashamed of this; *na ca vyathe*—nor am I suffering very much.

TRANSLATION

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

PURPORT

Bali Mahārāja appreciated the Lord's mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic *yogīs*. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

पितामहो मे भवदीयसंमतः
प्रह्लाद आविष्कृतसाधुवादः ।
भवद्विपक्षेण विचित्रवैशसं
संप्रापितस्त्वंपरमः स्वपित्रा ॥ ८ ॥

pitāmaho me bhavadīya-sammataḥ
prahrāda āviṣkṛta-sādhu-vādaḥ
bhavad-vipakṣeṇa vicitra-vaiśasaṁ
samprāpitas tvaṁ paramaḥ sva-pitrā

pitāmahaḥ—grandfather; *me*—my; *bhavadīya-sammataḥ*—approved by the devotees of Your Lordship; *prahrādaḥ*—Prahlāda Mahārāja; *āviṣkṛta-sādhu-vādaḥ*—famous, being celebrated everywhere as a devotee; *bhavat-vipakṣeṇa*—simply going against You; *vicitra-vaiśasam*—inventing different kinds of harassments; *samprāpitaḥ*—suffered; *tvam*—You; *paramaḥ*—the supreme shelter; *sva-pitrā*—by his own father.

TRANSLATION

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiraṇyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiraṇyakaśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained fixed in his devotion to the Lord, despite the Lord's having punished him.

TEXT 9

किमात्मनानेन जहाति योऽन्ततः
किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृतिहेतुभूतया
मर्त्यस्य गेहैः किमिहायुषो व्ययः ॥ ९ ॥

kim ātmanānena jahāti yo 'ntataḥ
kiṁ riktha-hāraiḥ svajanākhya-dasyubhiḥ
kiṁ jāyayā saṁsṛti-hetu-bhūtayā
martyasya gehaiḥ kim ihāyuṣo vyayaḥ

kim—what is the use; *ātmanā anena*—of this body; *jahāti*—gives up; *yaḥ*—which (body); *antataḥ*—at the end of life; *kim*—what is the use; *riktha-hāraiḥ*—the plunderers of wealth; *svajana-ākhya-dasyubhiḥ*—they who are actually plunderers but who pass by the name of relatives; *kim*—what is the use; *jāyayā*—of a wife; *saṁsṛti-hetu-bhūtayā*—who is the source of increasing material conditions; *martyasya*—of a person sure to die; *gehaiḥ*—of houses, family and community; *kim*—what is the use; *iha*—in which house; *āyuṣaḥ*—of the duration of life; *vyayaḥ*—simply wasting.

TRANSLATION

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, advises, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other varieties of religion and just surrender unto Me." The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will

of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (*tathā dehāntara-prāptiḥ*), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called *strī*, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.'" (*Bhāg.* 5.5.8) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One's lifetime, one's home and everything one has, if not properly used in the service of the

Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (*adhyātmika*, *adhibhautika* and *adhidaivika*). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of "survival of the fittest," but no one survives, for no one is free under material conditions.

TEXT 10

इत्थं स निश्चित्य पितामहो महा-
नगाधबोधो भवतः पादपद्मम् ।
ध्रुवं प्रपेदे ह्यकुतोभयं जनाद्
भीतः स्वपक्षक्षपणस्य सत्तम ॥१०॥

itthaṁ sa niścitya pitāmaho mahān
agādha-bodho bhavataḥ pāda-padmam
dhruvaṁ prapede hy akutobhayaṁ janād
bhītaḥ svapakṣa-kṣapaṇasya sattama

ittham—because of this (as stated above); *saḥ*—he, Prahlāda Mahārāja; *niścitya*—definitely deciding on this point; *pitāmahaḥ*—my grandfather; *mahān*—the great devotee; *agādha-bodhaḥ*—my grandfather, who received unlimited knowledge because of his devotional service; *bhavataḥ*—of Your Lordship; *pāda-padmam*—the lotus feet; *dhruvam*—the infallible, eternal shelter; *prapede*—surrendered; *hi*—indeed; *akutaḥ-bhayam*—completely free of fear; *janāt*—from ordinary common people; *bhītaḥ*—being afraid; *svapakṣa-kṣapaṇasya*—of Your Lordship, who kill the demons on our own side; *sat-tama*—O best of the best.

TRANSLATION

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.

TEXT 11

अथाहमप्यात्मरिपोस्तवान्तिकं
दैवेन नीतः प्रसभं त्याजितश्रीः ।
इदं कृतान्तान्तिकवर्ति जीवितं
ययाध्रुवं स्तब्धमतिर्न बुध्यते ॥११॥

athāham apy ātma-ripos tavāntikaṁ
daivena nītaḥ prasabhaṁ tyājita-śrīḥ
idaṁ kṛtāntāntika-varti jīvitaṁ
yayādhruvaṁ stabdha-matir na budhyate

atha—therefore; *aham*—I; *api*—also; *ātma-ripoḥ*—who are the traditional enemy of the family; *tava*—of Your good self; *antikam*—the shelter; *daivena*—by providence; *nītaḥ*—brought in; *prasabham*—by force; *tyājita*—bereft of; *śrīḥ*—all opulence; *idam*—this philosophy of life; *kṛta-anta-antika-varti*—always given the facility for death; *jīvitam*—the duration of life; *yayā*—by such material opulence; *adhruvam*—as temporary; *stabdha-matiḥ*—such an unintelligent person; *na budhyate*—cannot understand.

TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. *Yasyāham anugṛhṇāmi*

hariṣye tad-dhanaṁ śanaiḥ: the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Mahārāja appreciated this behavior by the Lord. Therefore he said, *daivena nītaḥ prasabhaṁ tyājita-śrīḥ:* "It is to bring me to the right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Mahārāja by the words *janād bhītaḥ*, every devotee in Kṛṣṇa consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as *pramatta*, a madman chasing the will-o'-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Kṛṣṇa conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
(*Bhāg.* 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. *Nūnaṁ pramattaḥ kurute vikarma.* Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Mahārāja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. *Stabdha-matir na budhyate.* He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

TEXT 12

श्रीशुक उवाच

तस्येत्थं भाषमाणस्य प्रह्लादो भगवत्प्रियः ।
आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः ॥१२॥

śrī-śuka uvāca
tasyetthaṁ bhāṣamāṇasya
prahrādo bhagavat-priyaḥ
ājagāma kuru-śreṣṭha
rākā-patir ivotthitaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—Bali Mahārāja; *ittham*—in this way; *bhāṣamāṇasya*—while describing his fortunate position; *prahrādaḥ*—Mahārāja Prahlāda, his grandfather; *bhagavat-priyaḥ*—the most favored devotee of the Supreme Personality of Godhead; *ājagāma*—appeared there; *kuru-śreṣṭha*—O best of the Kurus, Mahārāja Parīkṣit; *rākā-patiḥ*—the moon; *iva*—like; *utthitaḥ*—having risen.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

TEXT 13

तमिन्द्रसेनः स्वपितामहं श्रिया
विराजमानं नलिनायतेक्षणम् ।
प्रांशुं पिशङ्गाम्बरमञ्जनत्विषं
प्रलम्बबाहुं शुभगर्षभमैक्षत ॥१३॥

tam indra-senaḥ sva-pitāmahaṁ śriyā
virājamānaṁ nalināyatekṣaṇam
prāṁśuṁ piśaṅgāmbaram añjana-tviṣaṁ
pralamba-bāhuṁ śubhagarṣabham aikṣata

tam—that Prahlāda Mahārāja; *indra-senaḥ*—Bali Mahārāja, who now possessed all the military force of Indra; *sva-pitāmaham*—unto his grandfather; *śriyā*—present with all beautiful features; *virājamānam*—standing there; *nalina-āyata-īkṣaṇam*—with eyes as broad as the petals of a lotus; *prāṁśum*—a very beautiful body; *piśaṅga-ambaram*—

dressed in yellow garments; *añjana-tviṣam*—with his body resembling black ointment for the eyes; *pralamba-bāhum*—very long arms; *śubhaga-ṛṣabham*—the best of all auspicious persons; *aikṣata*—he saw.

TRANSLATION

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

TEXT 14

तस्मै बलिर्वारुणपाशयन्त्रितः
समर्हणं नोपजहार पूर्ववत् ।
ननाम मूर्ध्नाश्रुविलोललोचनः
सव्रीडनीचीनमुखो बभूव ह ॥१४॥

tasmai balir vāruṇa-pāśa-yantritaḥ
samarhaṇaṁ nopajahāra pūrvavat
nanāma mūrdhnāśru-vilola-locanaḥ
sa-vrīḍa-nīcīna-mukho babhūva ha

tasmai—unto Prahlāda Mahārāja; *baliḥ*—Bali Mahārāja; *vāruṇa-pāśa-yantritaḥ*—being bound by the ropes of Varuṇa; *samarhaṇam*—befitting respect; *na*—not; *upajahāra*—offered; *pūrva-vat*—like before; *nanāma*—he offered obeisances; *mūrdhnā*—with the head; *aśru-vilola-locanaḥ*—eyes inundated with tears; *sa-vrīḍa*—with shyness; *nīcīna*—downward; *mukhaḥ*—face; *babhūva ha*—he so became.

TRANSLATION

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

PURPORT

Since Bali Mahārāja had been arrested by Lord Vāmanadeva, he was certainly to be considered an offender. Bali Mahārāja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlāda Mahārāja would not like this. Therefore Bali Mahārāja was ashamed and hung his head.

TEXT 15

स तत्र हासीनमुदीक्ष्य सत्पतिं
हरिं सुनन्दाद्यनुगैरुपासितम् ।
उपेत्य भूमौ शिरसा महामना
ननाम मूर्ध्ना पुलकाश्रुविक्लवः ॥१५॥

sa tatra hāsīnam udīkṣya sat-patiṁ
hariṁ sunandādy-anugair upāsitam
upetya bhūmau śirasā mahā-manā
nanāma mūrdhnā pulakāśru-viklavaḥ

saḥ—Prahlāda Mahārāja; *tatra*—there; *ha āsīnam*—seated; *udīkṣya*—after seeing; *sat-patim*—the Supreme Personality of Godhead, master of the liberated souls; *harim*—Lord Hari; *sunanda-ādi-anugaiḥ*—by His followers, like Sunanda; *upāsitam*—being worshiped; *upetya*—reaching nearby; *bhūmau*—on the ground; *śirasā*—with his head (bowed down); *mahā-manāḥ*—the great devotee; *nanāma*—offered obeisances; *mūrdhnā*—with his head; *pulaka-aśru-viklavaḥ*—agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

TEXT 16

श्रीप्रह्राद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं
हृतं तदेवाद्य तथैव शोभनम् ।
मन्ये महानस्य कृतो ह्यनुग्रहो
विभ्रंशितो यच्छ्रिय आत्ममोहनात् ॥१६॥

śrī-prahrāda uvāca
tvayaiva dattaṁ padam aindram ūrjitaṁ
hṛtaṁ tad evādya tathaiva śobhanam
manye mahān asya kṛto hy anugraho
vibhraṁśito yac chriya ātma-mohanāt

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *tvayā*—by Your Lordship; *eva*—indeed; *dattam*—which had been given; *padam*—this position; *aindram*—of the King of heaven; *ūrjitam*—very, very great; *hṛtam*—has been taken away; *tat*—that; *eva*—indeed; *adya*—today; *tathā*—as; *eva*—indeed; *śobhanam*—beautiful; *manye*—I consider; *mahān*—very great; *asya*—of him (Bali Mahārāja); *kṛtaḥ*—has been done by You; *hi*—indeed; *anugrahaḥ*—mercy; *vibhraṁśitaḥ*—being bereft of; *yat*—because; *śriyaḥ*—from that opulence; *ātma-mohanāt*—which was covering the process of self-realization.

TRANSLATION

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ* (*Bhāg.* 10.88.8). It is by the mercy of the Lord that one gets all material

opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one's attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. *Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ.*

TEXT 17

यया हि विद्वानपि मुह्यते यत-
स्तत् को विचष्टे गतिमात्मनो यथा ।
तस्मै नमस्ते जगदीश्वराय वै
नारायणायाखिललोकसाक्षिणे ॥१७॥

yayā hi vidvān api muhyate yatas
tat ko vicaṣṭe gatim ātmano yathā
tasmai namas te jagad-īśvarāya vai
nārāyaṇāyākhila-loka-sākṣiṇe

yayā—by which material opulence; *hi*—indeed; *vidvān api*—even a person fortunately advanced in education; *muhyate*—becomes bewildered; *yataḥ*—self-controlled; *tat*—that; *kaḥ*—who; *vicaṣṭe*—can search for; *gatim*—the progress; *ātmanaḥ*—of the self; *yathā*—properly; *tasmai*—unto Him; *namaḥ*—I offer my respectful obeisances; *te*—unto You; *jagat-īśvarāya*—unto the Lord of the universe; *vai*—indeed; *nārāyaṇāya*—unto His Lordship Nārāyaṇa; *akhila-loka-sākṣiṇe*—who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of

self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

PURPORT

The words *ko vicaṣṭe gatim ātmano yathā* indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one's relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

TEXT 18

श्रीशुक उवाच

तस्यानुशृण्वतो राजन् प्रह्रादस्य कृताञ्जलेः ।
हिरण्यगर्भो भगवानुवाच मधुसूदनम् ॥१८॥

śrī-śuka uvāca
tasyānuśṛṇvato rājan
prahrādasya kṛtāñjaleḥ
hiraṇyagarbho bhagavān
uvāca madhusūdanam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of Prahlāda Mahārāja; *anuśṛṇvataḥ*—so that he could hear; *rājan*—O King Parīkṣit; *prahrādasya*—of Prahlāda Mahārāja; *kṛta-añjaleḥ*—who was standing with folded hands; *hiraṇyagarbhaḥ*—Lord Brahmā; *bhagavān*—the most powerful; *uvāca*—said; *madhusūdanam*—unto Madhusūdana, the Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

TEXT 19

बद्धं वीक्ष्य पतिं साध्वी तत्पत्नी भयविह्वला ।
प्राञ्जलिः प्रणतोपेन्द्रं बभाषेऽवाङ्मुखी नृप ॥१९॥

baddhaṁ vīkṣya patiṁ sādhvī
tat-patnī bhaya-vihvalā
prāñjaliḥ praṇatopendraṁ
babhāṣe 'vāṅ-mukhī nṛpa

baddham—arrested; *vīkṣya*—seeing; *patim*—her husband; *sādhvī*—the chaste woman; *tat-patnī*—Bali Mahārāja's wife; *bhaya-vihvalā*—being very disturbed by fear; *prāñjaliḥ*—with folded hands; *praṇatā*—having offered obeisances; *upendram*—unto Vāmanadeva; *babhāṣe*—addressed; *avāk-mukhī*—with face downward; *nṛpa*—O Mahārāja Parīkṣit.

TRANSLATION

But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja's wife, Vindhyāvali, who was very agitated and afraid, wanted to say something.

TEXT 20

श्रीविन्ध्यावलिरुवाच

क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते
स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः ।

कर्तुः प्रभोस्तव किमस्यत आवहन्ति
त्यक्तह्रियस्त्वदवरोपितकर्तृवादाः ॥२०॥

śrī-vindhyāvalir uvāca
krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te
svāmyaṁ tu tatra kudhiyo 'para īśa kuryuḥ
kartuḥ prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

śrī-vindhyāvaliḥ uvāca—Vindhyāvali, the wife of Bali Mahārāja, said; *krīḍā-artham*—for the sake of pastimes; *ātmanaḥ*—of Yourself; *idam*—this; *tri-jagat*—the three worlds (this universe); *kṛtam*—was created; *te*—by You; *svāmyam*—proprietorship; *tu*—but; *tatra*—thereon; *kudhiyaḥ*—foolish rascals; *apare*—others; *īśa*—O my Lord; *kuryuḥ*—have established; *kartuḥ*—for the supreme creator; *prabhoḥ*—for the supreme maintainer; *tava*—for Your good self; *kim*—what; *asyataḥ*—for the supreme annihilator; *āvahanti*—they can offer; *tyakta-hriyaḥ*—shameless, without intelligence; *tvat*—by You; *avaropita*—falsely imposed because of a poor fund of knowledge; *kartṛ-vādāḥ*—the proprietorship of such foolish agnostics.

TRANSLATION

Śrīmatī Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

Bali Mahārāja's wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by

the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in *Bhagavad-gītā* (16.13): *idam adya mayā labdham imaṁ prāpsye manoratham.* "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Mahārāja's wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord's third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in the core of everyone's heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine—the body—through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?

Thus Vindhyāvali, Bali Mahārāja's intelligent wife, prayed that her husband be released, by the Lord's causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as *tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ*, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

TEXT 21

श्रीब्रह्मोवाच

भूतभावन भूतेश देवदेव जगन्मय ।
मुञ्चैनं हृतसर्वस्वं नायमर्हति निग्रहम् ॥२१॥

śrī-brahmovāca
bhūta-bhāvana bhūteśa
deva-deva jaganmaya
muñcainaṁ hṛta-sarvasvaṁ
nāyam arhati nigraham

śrī-brahmā uvāca—Lord Brahmā said; *bhūta-bhāvana*—O Supreme Being, well-wisher of everyone, who can cause one to flourish; *bhūta-īśa*—O master of everyone; *deva-deva*—O worshipable Deity of the demigods; *jagat-maya*—O all-pervading one; *muñca*—please release; *enam*—this poor Bali Mahārāja; *hṛta-sarvasvam*—now bereft of everything; *na*—not; *ayam*—such a poor man; *arhati*—deserves; *nigraham*—punishment.

TRANSLATION

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhyāvali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja's release on the grounds of worldly calculations.

TEXT 22

कृत्स्ना तेऽनेन दत्ता भूर्लोकाः कर्मार्जिताश्च ये ।
निवेदितं च सर्वस्वमात्माविक्लवया धिया ॥२२॥

kṛtsnā te 'nena dattā bhūr
lokāḥ karmārjitāś ca ye
niveditaṁ ca sarvasvam
ātmāviklavayā dhiyā

kṛtsnāḥ—all; *te*—unto You; *anena*—by Bali Mahārāja; *dattāḥ*—have been given or returned; *bhūḥ lokāḥ*—all land and all planets; *karma-arjitāḥ ca*—whatever he achieved by his pious activities; *ye*—all of which; *niveditam ca*—have been offered to You; *sarvasvam*—everything he possessed; *ātmā*—even his body; *aviklavayā*—without hesitation; *dhiyā*—by such intelligence.

TRANSLATION

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

TEXT 23

यत्पादयोरशठधीः सलिलं प्रदाय
दूर्वाङ्कुरैरपि विधाय सतीं सपर्याम् ।
अप्युत्तमां गतिमसौ भजते त्रिलोकीं
दाश्वानविक्लवमनाः कथमार्तिमृच्छेत् ॥२३॥

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya
dūrvāṅkurair api vidhāya satīṁ saparyām
apy uttamāṁ gatim asau bhajate tri-lokīṁ
dāśvān aviklava-manāḥ katham ārtim ṛcchet

yat-pādayoḥ—at the lotus feet of Your Lordship; *aśaṭha-dhīḥ*—a great-minded person who is without duplicity; *salilam*—water; *pradāya*—offering; *dūrvā*—with fully grown grass; *aṅkuraiḥ*—and with buds of flowers; *api*—although; *vidhāya*—offering; *satīm*—most exalted; *saparyām*—with worship; *api*—although; *uttamām*—the most highly elevated; *gatim*—destination; *asau*—such a worshiper; *bhajate*—deserves; *tri-lokīm*—the three worlds; *dāśvān*—giving to You; *aviklava-manāḥ*—without mental duplicity; *katham*—how; *ārtim*—the distressed condition of being arrested; *ṛcchet*—he deserves.

TRANSLATION

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

PURPORT

In *Bhagavad-gītā* (9.26) it is stated:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuṇṭha, the spiritual world. Brahmā drew the Lord's attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

श्रीभगवानुवाच
ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् ।
यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥२४॥

śrī-bhagavān uvāca
brahman yam anugṛhṇāmi
tad-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdho
lokaṁ māṁ cāvamanyate

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *brahman*—O Lord Brahmā; *yam*—unto anyone to whom; *anugṛhṇāmi*—I show My mercy; *tat*—his; *viśaḥ*—material opulence or riches; *vidhunomi*—take away; *aham*—I; *yat-madaḥ*—having false prestige due to this money; *puruṣaḥ*—such a person; *stabdhaḥ*—being dull-minded; *lokam*—the three worlds; *mām ca*—unto Me also; *avamanyate*—derides.

TRANSLATION

The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

PURPORT

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a

materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Mahārāja, who was now bereft of all his possessions.

TEXT 25

यदा कदाचिज्जीवात्मा संसरन् निजकर्मभिः ।
नानायोनिष्वनीशोऽयं पौरुषीं गतिमाव्रजेत् ॥२५॥

yadā kadācij jīvātmā
saṁsaran nija-karmabhiḥ
nānā-yoniṣv anīśo 'yaṁ
pauruṣīṁ gatim āvrajet

yadā—when; *kadācit*—sometimes; *jīva-ātmā*—the living entity; *saṁsaran*—rotating in the cycle of birth and death; *nija-karmabhiḥ*—because of his own fruitive activities; *nānā-yoniṣu*—in different species of life; *anīśaḥ*—not independent (completely under the control of material nature); *ayam*—this living entity; *pauruṣīm gatim*—the situation of being human; *āvrajet*—wants to obtain.

TRANSLATION

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

PURPORT

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being's loss of all opulence is a sign of the Supreme Lord's mercy upon him. The Lord can act any way He likes. He may take away one's opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (*tathā dehāntara-prāptir*), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः ।
यद्यस्य न भवेत् स्तम्भस्तत्रायं मदनुग्रहः ॥२६॥

janma-karma-vayo-rūpa-
vidyaiśvarya-dhanādibhiḥ
yady asya na bhavet stambhas
tatrāyaṁ mad-anugrahaḥ

janma—by birth in an aristocratic family; *karma*—by wonderful activities, pious activities; *vayaḥ*—by age, especially youth, when one is capable of doing many things; *rūpa*—by personal beauty, which attracts everyone; *vidyā*—by education; *aiśvarya*—by opulence; *dhana*—by wealth; *ādibhiḥ*—by other opulences also; *yadi*—if; *asya*—of the possessor; *na*—not; *bhavet*—there is; *stambhaḥ*—pride; *tatra*—in such a condition; *ayam*—a person; *mat-anugrahaḥ*—should be considered to have received My special mercy.

TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one's being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord's special mercy.

TEXT 27

मानस्तम्भनिमित्तानां जन्मादीनां समन्ततः ।
सर्वश्रेयःप्रतीपानां हन्त मुह्येन्न मत्परः ॥२७॥

māna-stambha-nimittānāṁ
janmādīnāṁ samantataḥ
sarva-śreyaḥ-pratīpānāṁ
hanta muhyen na mat-paraḥ

māna—of false prestige; *stambha*—because of this impudence; *nimittānām*—which are the causes; *janma-ādīnām*—such as birth in a high family; *samantataḥ*—taken together; *sarva-śreyaḥ*—for the supreme benefit of life; *pratīpānām*—which are impediments; *hanta*—also; *muhyet*—becomes bewildered; *na*—not; *mat-paraḥ*—My pure devotee.

TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

TEXT 28

एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः ।
अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥२८॥

eṣa dānava-daityānām
agranīḥ kīrti-vardhanaḥ
ajaiṣīd ajayāṁ māyāṁ
sīdann api na muhyati

eṣaḥ—this Bali Mahārāja; *dānava-daityānām*—among the demons and unbelievers; *agranīḥ*—the foremost devotee; *kīrti-vardhanaḥ*—the

most famous; *ajaiṣīt*—has already surpassed; *ajayām*—the insurmountable; *māyām*—material energy; *sīdan*—being bereft (of all material opulences); *api*—although; *na*—not; *muhyati*—is bewildered.

TRANSLATION

Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

PURPORT

In this verse, the words *sīdann api na muhyati* are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

TEXTS 29–30

क्षीणरिक्थश्च्युतः स्थानात् क्षिप्तो बद्धश्च शत्रुभिः ।
ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ॥२९॥
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः ।
छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥३०॥

kṣīṇa-rikthaś cyutaḥ sthānāt
kṣipto baddhaś ca śatrubhiḥ
jñātibhiś ca parityakto
yātanām anuyāpitaḥ

guruṇā bhartsitaḥ śapto
jahau satyaṁ na suvrataḥ
chalair ukto mayā dharmo
nāyaṁ tyajati satya-vāk

kṣīṇa-rikthaḥ—although bereft of all riches; *cyutaḥ*—fallen; *sthānāt*—from his superior position; *kṣiptaḥ*—forcefully thrown away; *baddhaḥ ca*—and forcefully bound; *śatrubhiḥ*—by his enemies; *jñātibhiḥ ca*—and by his family members or relatives; *parityaktaḥ*—deserted; *yātanām*—all kinds of suffering; *anuyāpitaḥ*—unusually severely suffered; *guruṇā*—by his spiritual master; *bhartsitaḥ*—rebuked; *śaptaḥ*—and cursed; *jahau*—gave up; *satyam*—truthfulness; *na*—not; *su-vrataḥ*—being fixed in his vow; *chalaiḥ*—pretentiously; *uktaḥ*—spoken; *mayā*—by Me; *dharmaḥ*—the religious principles; *na*—not; *ayam*—this Bali Mahārāja; *tyajati*—does give up; *satya-vāk*—being true to his word.

TRANSLATION

Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretention that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

PURPORT

Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord's mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee's forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the *mahājanas*, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the

necessary strength to be tolerant and continue to remain a glorious devotee.

TEXT 31

एष मे प्रापितः स्थानं दुष्प्रापममरैरपि ।
सावर्णेरन्तरस्यायं भवितेन्द्रो मदाश्रयः ॥३१॥

eṣa me prāpitaḥ sthānaṁ
duṣprāpam amarair api
sāvarṇer antarasyāyaṁ
bhavitendro mad-āśrayaḥ

eṣaḥ—Bali Mahārāja; *me*—by Me; *prāpitaḥ*—has achieved; *sthānam*—a place; *duṣprāpam*—extremely difficult to obtain; *amaraiḥ api*—even by the demigods; *sāvarṇeḥ antarasya*—during the period of the Manu known as Sāvarṇi; *ayam*—this Bali Mahārāja; *bhavitā*—will become; *indraḥ*—the lord of the heavenly planet; *mat-āśrayaḥ*—completely under My protection.

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarṇi.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee's material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāmā Vipra. Sudāmā Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word *mad-āśrayaḥ* is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality

of Godhead assured Bali Mahārāja that he would always remain under the Lord's protection (*mad-āśrayaḥ*).

TEXT 32

तावत् सुतलमध्यास्तां विश्वकर्मविनिर्मितम् ।
यदाधयो व्याधयश्च क्लमस्तन्द्रा पराभवः ।
नोपसर्गा निवसतां संभवन्ति ममेक्षया ॥३२॥

tāvat sutalam adhyāstāṁ
viśvakarma-vinirmitam
yad ādhayo vyādhayaś ca
klamas tandrā parābhavaḥ
nopasargā nivasatāṁ
sambhavanti mamekṣayā

tāvat—as long as you are not in the post of Lord Indra; *sutalam*—in the planet known as Sutala; *adhyāstām*—go live there and occupy the place; *viśvakarma-vinirmitam*—which is especially created by Viśvakarmā; *yat*—wherein; *ādhayaḥ*—miseries pertaining to the mind; *vyādhayaḥ*—miseries pertaining to the body; *ca*—also; *klamaḥ*—fatigue; *tandrā*—dizziness or laziness; *parābhavaḥ*—becoming defeated; *na*—not; *upasargāḥ*—symptoms of other disturbances; *nivasatām*—of those who live there; *sambhavanti*—become possible; *mama*—of Me; *īkṣayā*—by the special vigilance.

TRANSLATION

Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.

PURPORT

Viśvakarmā is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the

residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

इन्द्रसेन महाराज याहि भो भद्रमस्तु ते ।
सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः ॥३३॥

indrasena mahārāja
yāhi bho bhadram astu te
sutalaṁ svargibhiḥ prārthyaṁ
jñātibhiḥ parivāritaḥ

indrasena—O Mahārāja Bali; *mahārāja*—O King; *yāhi*—better go; *bhoḥ*—O King; *bhadram*—all auspiciousness; *astu*—let there be: *te*—unto you; *sutalam*—in the planet known as Sutala; *svargibhiḥ*—by the demigods; *prārthyam*—desirable; *jñātibhiḥ*—by your family members; *parivāritaḥ*—surrounded.

TRANSLATION

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

PURPORT

Bali Mahārāja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words *svargibhiḥ prārthyam.* When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Mahārāja to separate from his family; instead, the Lord allowed him to stay with his family members (*jñātibhiḥ parivāritaḥ*).

TEXT 34

न त्वामभिभविष्यन्ति लोकेशाः किमुतापरे ।
त्वच्छासनातिगान् दैत्यांश्चक्रं मे सूदयिष्यति ॥३४॥

na tvām abhibhaviṣyanti
lokeśāḥ kim utāpare
tvac-chāsanātigān daityāṁś
cakraṁ me sūdayiṣyati

na—not; *tvām*—unto you; *abhibhaviṣyanti*—will be able to conquer; *loka-īśāḥ*—the predominating deities of the various planets; *kim uta apare*—what to speak of ordinary people; *tvat-śāsana-atigān*—who transgress your rulings; *daityān*—such demons; *cakram*—disc; *me*—My; *sūdayiṣyati*—will kill.

TRANSLATION

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् ।
सदा सन्निहितं वीर तत्र मां द्रक्ष्यते भवान् ॥३५॥

rakṣiṣye sarvato 'haṁ tvāṁ
sānugaṁ saparicchadam
sadā sannihitaṁ vīra
tatra māṁ drakṣyate bhavān

rakṣiṣye—shall protect; *sarvataḥ*—in all respects; *aham*—I; *tvām*—you; *sa-anugam*—with your associates; *sa-paricchadam*—with your paraphernalia; *sadā*—always; *sannihitam*—situated nearby; *vīra*—O great hero; *tatra*—there, in your place; *mām*—Me; *drakṣyate*—will be able to see; *bhavān*—you.

TRANSLATION

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

TEXT 36

तत्र दानवदैत्यानां सङ्गात् ते भाव आसुरः ।
दृष्ट्वा मदनुभावं वै सद्यः कुण्ठो विनङ्क्ष्यति ॥३६॥

tatra dānava-daityānāṁ
saṅgāt te bhāva āsuraḥ
dṛṣṭvā mad-anubhāvaṁ vai
sadyaḥ kuṇṭho vinaṅkṣyati

tatra—in that place; *dānava-daityānām*—of the demons and the Dānavas; *saṅgāt*—because of the association; *te*—your; *bhāvaḥ*—mentality; *āsuraḥ*—demoniac; *dṛṣṭvā*—by observing; *mat-anubhāvam*—My superexcellent power; *vai*—indeed; *sadyaḥ*—immediately; *kuṇṭhaḥ*—anxiety; *vinaṅkṣyati*—will be destroyed.

TRANSLATION

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.

PURPORT

The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
(*Bhāg.* 3.25.25)

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Bali Mahārāja Surrenders His Life."*

CHAPTER TWENTY-THREE

The Demigods Regain the Heavenly Planets

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord's lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali's release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord's order. The Lord then ordered Śukrācārya to describe Bali Mahārāja's faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja's sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet

in their airplane. Having seen the wonderful activities of Lord Viṣṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viṣṇu.

TEXT 1

श्रीशुक उवाच

इत्युक्तवन्तं पुरुषं पुरातनं
महानुभावोऽखिलसाधुसंमतः ।
बद्धाञ्जलिर्बाष्पकलाकुलेक्षणो
भक्त्युत्कलो गद्गदया गिराब्रवीत् ॥ १ ॥

śrī-śuka uvāca
ity uktavantaṁ puruṣaṁ purātanaṁ
mahānubhāvo 'khila-sādhu-sammataḥ
baddhāñjalir bāṣpa-kalākulekṣaṇo
bhakty-utkalo gadgadayā girābravīt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktavantam*—upon the order of the Supreme Personality of Godhead; *puruṣam*—unto the Supreme Personality of Godhead; *purātanam*—the oldest of everyone; *mahā-anubhāvaḥ*—Bali Mahārāja, who was a great and exalted soul; *akhila-sādhu-sammataḥ*—as approved by all saintly persons; *baddha-añjaliḥ*—with folded hands; *bāṣpa-kala-ākula-īkṣaṇaḥ*—whose eyes were filled with tears; *bhakti-utkalaḥ*—full of ecstatic devotion; *gadgadayā*—which were faltering in devotional ecstasy; *girā*—by such words; *abravīt*—said.

TRANSLATION

Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a

great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

TEXT 2

श्रीबलिरुवाच

अहो प्रणामाय कृतः समुद्यमः
प्रपन्नभक्तार्थविधौ समाहितः ।
यल्लोकपालैस्त्वदनुग्रहोऽमरै-
रलब्धपूर्वोऽपसदेऽसुरेऽर्पितः ॥ २ ॥

śrī-balir uvāca
aho praṇāmāya kṛtaḥ samudyamaḥ
prapanna-bhaktārtha-vidhau samāhitaḥ
yal loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

śrī-baliḥ uvāca—Bali Mahārāja said; *aho*—alas; *praṇāmāya*—to offer my respectful obeisances; *kṛtaḥ*—I did; *samudyamaḥ*—only an endeavor; *prapanna-bhakta-artha-vidhau*—in the regulative principles observed by pure devotees; *samāhitaḥ*—is capable; *yat*—that; *loka-pālaiḥ*—by the leaders of various planets; *tvat-anugrahaḥ*—Your causeless mercy; *amaraiḥ*—by the demigods; *alabdha-pūrvaḥ*—not achieved previously; *apasade*—unto a fallen person like me; *asure*—belonging to the *asura* community; *arpitaḥ*—endowed.

TRANSLATION

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

PURPORT

When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Śukrācārya and other demoniac associates. The Lord is so merciful, however, that although Bali Mahārāja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in *Bhagavad-gītā* (2.40), *svalpam apy asya dharmasya trāyate mahato bhayāt:* "Even a little advancement on this path can protect one from the most dangerous type of fear." The Supreme Personality of Godhead is known as *bhāva-grāhī janārdana* because He takes only the essence of a devotee's attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone's heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as *bhāva-grāhī janārdana* because He takes the essence of one's devotional mentality.

TEXT 3

श्रीशुक उवाच

इत्युक्त्वा हरिमानत्य ब्रह्माणं सभवं ततः ।
विवेश सुतलं प्रीतो बलिर्मुक्तः सहासुरैः ॥ ३ ॥

śrī-śuka uvāca
ity uktvā harim ānatya
brahmāṇaṁ sabhavaṁ tataḥ
viveśa sutalaṁ prīto
balir muktaḥ sahāsuraiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktvā*—saying this; *harim*—unto the Supreme Personality of Godhead, Hari; *ānatya*—offering obeisances; *brahmāṇam*—unto Lord Brahmā; *sa-bhavam*—with Lord Śiva; *tataḥ*—thereafter; *viveśa*—he entered; *sutalam*—the planet Sutala; *prītaḥ*—being fully satisfied; *baliḥ*—Bali Mahārāja; *muktaḥ*—thus released; *saha asuraiḥ*—with his *asura* associates.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् ।
पूरयित्वादितेः काममशासत् सकलं जगत् ॥ ४ ॥

evam indrāya bhagavān
pratyānīya triviṣṭapam
pūrayitvāditeḥ kāmam
aśāsat sakalaṁ jagat

evam—in this way; *indrāya*—unto King Indra; *bhagavān*—the Supreme Personality of Godhead; *pratyānīya*—giving back; *triviṣṭapam*—his supremacy in the heavenly planets; *pūrayitvā*—fulfilling; *aditeḥ*—of Aditi; *kāmam*—the desire; *aśāsat*—ruled; *sakalam*—complete; *jagat*—universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

लब्धप्रसादं निर्मुक्तं पौत्रं वंशधरं बलिम् ।
निशाम्य भक्तिप्रवणः प्रहाद इदमब्रवीत् ॥ ५ ॥

labdha-prasādaṁ nirmuktaṁ
pautraṁ vaṁśa-dharaṁ balim

niśāmya bhakti-pravaṇaḥ
prahrāda idam abravīt

labdha-prasādam—who had achieved the blessings of the Lord; *nirmuktam*—who was released from bondage; *pautram*—his grandson; *vaṁśa-dharam*—the descendant; *balim*—Bali Mahārāja; *niśāmya*—after overhearing; *bhakti-pravaṇaḥ*—in fully ecstatic devotion; *prahrādaḥ*—Prahlāda Mahārāja; *idam*—this; *abravīt*—spoke.

TRANSLATION

When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

श्रीप्रह्लाद उवाच

नेमं विरिञ्चो लभते प्रसादं
न श्रीर्न न शर्वः किमुतापरेऽन्ये ।
यन्नोऽसुराणामसि दुर्गपालो
विश्वाभिवन्द्यैरभिवन्दिताङ्घ्रिः ॥ ६ ॥

śrī-prahrāda uvāca
nemaṁ viriñco labhate prasādaṁ
na śrīr na śarvaḥ kim utāpare 'nye
yan no 'surāṇām asi durga-pālo
viśvābhivandyair abhivanditāṅghriḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *na*—not; *imam*—this; *viriñcaḥ*—even Lord Brahmā; *labhate*—can achieve; *prasādam*—benediction; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *śarvaḥ*—Lord Śiva; *kim uta*—what to speak of; *apare anye*—others; *yat*—which benediction; *naḥ*—of us; *asurāṇām*—the demons; *asi*—You have become; *durga-pālaḥ*—the maintainer; *viśva-abhivandyaiḥ*—by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; *abhivandita-aṅghriḥ*—whose lotus feet are worshiped.

TRANSLATION

Prahlāda Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

PURPORT

The word *durga-pāla* is significant. The word *durga* means "that which does not go very easily." Generally *durga* refers to a fort, which one cannot very easily enter. Another meaning of *durga* is "difficulty." Because the Supreme Personality of Godhead promised to protect Bali Mahārāja and his associates from all dangers, He is addressed here as *durga-pāla*, the Lord who gives protection from all miserable conditions.

TEXT 7

यत्पादपद्ममकरन्दनिषेवणेन
ब्रह्मादयः शरणदाश्नुवते विभूतीः ।
कस्माद् वयं कुसृतयः खलयोनयस्ते
दाक्षिण्यदृष्टिपदवीं भवतः प्रणीताः ॥ ७ ॥

yat-pāda-padma-makaranda-niṣevaṇena
brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ
kasmād vayaṁ kusṛtayaḥ khala-yonayas te
dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ

yat—of whom; *pāda-padma*—of the lotus flower of the feet; *makaranda*—of the honey; *niṣevaṇena*—by tasting the sweetness of rendering service; *brahma-ādayaḥ*—great personalities like Lord Brahmā; *śaraṇa-da*—O my Lord, supreme shelter of everyone; *aśnuvate*—enjoy; *vibhūtīḥ*—benedictions given by You; *kasmāt*—how; *vayam*—we; *ku-sṛtayaḥ*—all the rogues and thieves; *khala-yonayaḥ*—born of an envious dynasty, namely that of the demons; *te*—those

asuras; dākṣiṇya-dṛṣṭi-padavīm—the position bestowed by the merciful glance; *bhavataḥ*—of Your Lordship; *praṇītāḥ*—have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

चित्रं तवेहितमहोऽमितयोगमाया-
लीलाविसृष्टभुवनस्य विशारदस्य ।
सर्वात्मनः समदृशोऽविषमः स्वभावो
भक्तप्रियो यदसि कल्पतरुस्वभावः ॥ ८ ॥

citraṁ tavehitam aho 'mita-yogamāyā-
līlā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanaḥ samadṛśo 'viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvaḥ

citram—very wonderful; *tava īhitam*—all Your activities; *aho*—alas; *amita*—unlimited; *yogamāyā*—of Your spiritual potency; *līlā*—by the pastimes; *visṛṣṭa-bhuvanasya*—of Your Lordship, by whom all the universes have been created; *viśāradasya*—of Your Lordship, who are expert in all respects; *sarva-ātmanaḥ*—of Your Lordship, who pervade all; *sama-dṛśaḥ*—and who are equal toward all; *aviṣamaḥ*—without differentiation; *svabhāvaḥ*—that is Your characteristic; *bhakta-priyaḥ*—under the circumstances You become favorable to the devotees; *yat*—because; *asi*—You are; *kalpataru-svabhāvaḥ*—having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As

the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

PURPORT

The Lord says in *Bhagavad-gītā* (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men—the demons and the demigods. The demigods are fully aware of the Supreme Lord's position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

TEXT 9

श्रीभगवानुवाच
वत्स प्रह्राद भद्रं ते प्रयाहि सुतलालयम् ।
मोदमानः स्वपौत्रेण ज्ञातीनां सुखमावह ॥ ९ ॥

śrī-bhagavān uvāca
vatsa prahrāda bhadraṁ te
prayāhi sutalālayam
modamānaḥ sva-pautreṇa
jñātīnāṁ sukham āvaha

śrī-bhagavān uvāca—the Personality of Godhead said; *vatsa*—O My dear son; *prahrāda*—O Prahlāda Mahārāja; *bhadram te*—all auspiciousness unto you; *prayāhi*—please go; *sutala-ālayam*—to the place known as Sutala; *modamānaḥ*—in a spirit of jubilation; *sva-pautreṇa*—with your grandson (Bali Mahārāja); *jñātīnām*—of your relatives and friends; *sukham*—happiness; *āvaha*—just enjoy.

TRANSLATION

The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10

नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ।
मद्दर्शनमहाह्लादध्वस्तकर्मनिबन्धनः ॥१०॥

nityaṁ draṣṭāsi māṁ tatra
gadā-pāṇim avasthitam
mad-darśana-mahāhlāda-
dhvasta-karma-nibandhanaḥ

nityam—constantly; *draṣṭā*—the seer; *asi*—you shall be; *mām*—unto Me; *tatra*—there (in Sutalaloka); *gadā-pāṇim*—with a club in My hand;

avasthitam—situated there; *mat-darśana*—by seeing Me in that form; *mahā-āhlāda*—by the great transcendental bliss; *dhvasta*—having been vanquished; *karma-nibandhanaḥ*—the bondage of fruitive activities.

TRANSLATION

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

PURPORT

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called *saṁsāra-bandhana*. To stop this, a devotee is advised to see the Supreme Lord constantly. The *kaniṣṭha-adhikārī*, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

TEXTS 11–12

श्रीशुक उवाच

आज्ञां भगवतो राजन्प्रह्रादो बलिना सह ।
बाढमित्यमलप्रज्ञो मूर्ध्न्याधाय कृताञ्जलिः ॥११॥
परिक्रम्यादिपुरुषं सर्वासुरचमूपतिः ।
प्रणतस्तदनुज्ञातः प्रविवेश महाबिलम् ॥१२॥

śrī-śuka uvāca
ājñāṁ bhagavato rājan
prahrādo balinā saha
bāḍham ity amala-prajño
mūrdhny ādhāya kṛtāñjaliḥ

parikramyādi-puruṣaṁ
sarvāsura-camūpatiḥ
praṇatas tad-anujñātaḥ
praviveśa mahā-bilam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ājñām*—the order; *bhagavataḥ*—of the Supreme Personality of Godhead; *rājan*—O King (Mahārāja Parīkṣit); *prahrādaḥ*—Mahārāja Prahlāda; *balinā saha*—accompanied by Bali Mahārāja; *bāḍham*—yes, sir, what You say is all right; *iti*—thus; *amala-prajñaḥ*—Prahlāda Mahārāja, who had clear intelligence; *mūrdhni*—on his head; *ādhāya*—accepting; *kṛta-añjaliḥ*—with folded hands; *parikramya*—after circumambulating; *ādi-puruṣam*—the supreme original person, Bhagavān; *sarva-asura-camūpatiḥ*—the master of all the chiefs of the demons; *praṇataḥ*—after offering obeisances; *tat-anujñātaḥ*—being permitted by Him (Lord Vāmana); *praviveśa*—entered; *mahā-bilam*—the planet known as Sutala.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

TEXT 13

अथाहोशनसं राजन् हरिर्नारायणोऽन्तिके ।
आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ॥१३॥

athāhośanasaṁ rājan
harir nārāyaṇo 'ntike
āsīnam ṛtvijāṁ madhye
sadasi brahma-vādinām

atha—thereafter; *āha*—said; *uśanasam*—unto Śukrācārya; *rājan*—O King; *hariḥ*—the Supreme Personality of Godhead; *nārāyaṇaḥ*—the

Lord; *antike*—nearby; *āsīnam*—who was sitting; *ṛtvijām madhye*—in the group of all the priests; *sadasi*—in the assembly; *brahma-vādinām*—of the followers of Vedic principles.

TRANSLATION

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parīkṣit, these priests were all brahma-vādīs, followers of the Vedic principles for performing sacrifices.

TEXT 14

ब्रह्मन् संतनु शिष्यस्य कर्मच्छिद्रं वितन्वतः ।
यत् तत् कर्मसु वैषम्यं ब्रह्मदृष्टं समं भवेत् ॥१४॥

brahman santanu śiṣyasya
karma-cchidraṁ vitanvataḥ
yat tat karmasu vaiṣamyaṁ
brahma-dṛṣṭaṁ samaṁ bhavet

brahman—O *brāhmaṇa; santanu*—please describe; *śiṣyasya*—of your disciple; *karma-chidram*—the discrepancies in the fruitive activities; *vitanvataḥ*—of he who was performing sacrifices; *yat tat*—that which; *karmasu*—in the fruitive activities; *vaiṣamyam*—discrepancy; *brahma-dṛṣṭam*—when it is judged by the *brāhmaṇas; samam*—equipoised; *bhavet*—it so becomes.

TRANSLATION

O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

PURPORT

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali

Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja's presence, for his faults and discrepancies could be nullified if judged before the *brāhmaṇas*. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the *śāstra*, *sarvārhaṇam acyutejyā* (*Bhāg.* 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

श्रीशुक उवाच

कुतस्तत्कर्मवैषम्यं यस्य कर्मेश्वरो भवान् ।
यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः ॥१५॥

śrī-śukra uvāca
kutas tat-karma-vaiṣamyaṁ
yasya karmeśvaro bhavān
yajñeśo yajña-puruṣaḥ
sarva-bhāvena pūjitaḥ

śrī-śukraḥ uvāca—Śrī Śukrācārya said; *kutaḥ*—where is that; *tat*—of him (Bali Mahārāja); *karma-vaiṣamyam*—discrepancy in discharging fruitive activities; *yasya*—of whom (Bali Mahārāja); *karma-īśvaraḥ*—the master of all fruitive activities; *bhavān*—Your Lordship; *yajña-īśaḥ*—You are the enjoyer of all sacrifices; *yajña-puruṣaḥ*—You are the person for whose pleasure all sacrifices are offered; *sarva-bhāvena*—in all respects; *pūjitaḥ*—having worshiped.

TRANSLATION

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In *Bhagavad-gītā* (5.29) the Lord says, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of *yajñas.* The *Viṣṇu Purāṇa* (3.8.9) says:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nanyat tat-toṣa-kāraṇam

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Viṣṇu, the *yajña-puruṣa.* The divisions of society—*brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—are all meant to satisfy the Supreme Lord, Viṣṇu. To act according to this principle of the *varṇāśrama* institution is called *varṇāśramācaraṇa.* In *Śrīmad-Bhāgavatam* (1.2.13), Sūta Gosvāmī says:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead." Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.

TEXT 16

मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः ।
सर्वं करोति निश्छिद्रमनुसंकीर्तनं तव ॥१६॥

mantratas tantrataś chidraṁ
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram
anusaṅkīrtanaṁ tava

mantrataḥ—in pronouncing the Vedic *mantras* improperly; *tantrataḥ*—in insufficient knowledge for following regulative principles; *chidram*—discrepancy; *deśa*—in the matter of country; *kāla*—and time; *arha*—and recipient; *vastutaḥ*—and paraphernalia; *sarvam*—all these; *karoti*—makes; *niśchidram*—without discrepancy; *anusaṅkīrtanam*—constantly chanting the holy name; *tava*—of Your Lordship.

TRANSLATION

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

PURPORT

Śrī Caitanya Mahāprabhu has recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (*Bṛhan-nāradīya Purāṇa* 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic

ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic *mantras* with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is *saṅkīrtana*, constant chanting of the holy name of the Lord. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing *yajñas* and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Although Śukrācārya was a strict *brāhmaṇa* addicted to ritualistic activities, he also admitted, *niśchidram anusaṅkīrtanaṁ tava:* "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa *mantra* in all activities.

TEXT 17

तथापि वदतो भूमन् करिष्याम्यनुशासनम् ।
एतच्छ्रेयः परं पुंसां यत् तवाज्ञानुपालनम् ॥१७॥

tathāpi vadato bhūman
kariṣyāmy anuśāsanam
etac chreyaḥ paraṁ puṁsāṁ
yat tavājñānupālanam

tathāpi—although there was no fault on the part of Bali Mahārāja; *vadataḥ*—because of Your order; *bhūman*—O Supreme; *kariṣyāmi*—I

must execute; *anuśāsanam*—because it is Your order; *etat*—this is; *śreyaḥ*—that which is the most auspicious; *param*—supreme; *puṁsām*—of all persons; *yat*—because; *tava ājñā-anupālanam*—to obey Your order.

TRANSLATION

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

श्रीशुक उवाच

प्रतिनन्द्य हरेराज्ञामुशना भगवानिति ।
यज्ञच्छिद्रं समाधत्त बलेर्विप्रर्षिभिः सह ॥१८॥

śrī-śuka uvāca
pratinandya harer ājñām
uśanā bhagavān iti
yajña-cchidraṁ samādhatta
baler viprarṣibhiḥ saha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pratinandya*—offering all obeisances; *hareḥ*—of the Personality of Godhead; *ājñām*—the order; *uśanāḥ*—Śukrācārya; *bhagavān*—the most powerful; *iti*—thus; *yajña-chidram*—discrepancies in the performance of sacrifices; *samādhatta*—made it a point to fulfill; *baleḥ*—of Bali Mahārāja; *viprarṣibhiḥ*—the best *brāhmaṇas; saha*—along with.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

TEXT 19

एवं बलेर्महीं राजन् भिक्षित्वा वामनो हरिः ।
ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत् परैर्हृतम् ॥१९॥

evaṁ baler mahīṁ rājan
bhikṣitvā vāmano hariḥ
dadau bhrātre mahendrāya
tridivaṁ yat parair hṛtam

evam—thus; *baleḥ*—from Bali Mahārāja; *mahīm*—the land; *rājan*—O King Parīkṣit; *bhikṣitvā*—after begging; *vāmanaḥ*—His Lordship Vāmana; *hariḥ*—the Supreme Personality of Godhead; *dadau*—delivered; *bhrātre*—unto His brother; *mahā-indrāya*—Indra, the King of heaven; *tridivam*—the planetary system of the demigods; *yat*—which; *paraiḥ*—by others; *hṛtam*—was taken.

TRANSLATION

O King Parīkṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

TEXTS 20–21

प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिपैः ।
दक्षभृग्वङ्गिरोमुख्यैः कुमारेण भवेन च ॥२०॥
कश्यपस्यादितेः प्रीत्यै सर्वभूतभवाय च ।
लोकानां लोकपालानामकरोद् वामनं पतिम् ॥२१॥

prajāpati-patir brahmā
devarṣi-pitṛ-bhūmipaiḥ
dakṣa-bhṛgv-aṅgiro-mukhyaiḥ
kumāreṇa bhavena ca

kaśyapasyāditeḥ prītyai
sarva-bhūta-bhavāya ca
lokānāṁ loka-pālānām
akarod vāmanaṁ patim

prajāpati-patiḥ—the master of all Prajāpatis; *brahmā*—Lord Brahmā; *deva*—with the demigods; *ṛṣi*—with the great saintly persons; *pitṛ*—with the inhabitants of Pitṛloka; *bhūmipaiḥ*—with the Manus;

dakṣa—with Dakṣa; *bhṛgu*—with Bhṛgu Muni; *aṅgiraḥ*—with Aṅgirā Muni; *mukhyaiḥ*—with all the chiefs of the various planetary systems; *kumāreṇa*—with Kārttikeya; *bhavena*—with Lord Śiva; *ca*—also; *kaśyapasya*—of Kaśyapa Muni; *aditeḥ*—of Aditi; *prītyai*—for the pleasure; *sarva-bhūta-bhavāya*—for the auspiciousness of all living entities; *ca*—also; *lokānām*—of all planetary systems; *loka-pālānām*—of the predominating persons in all planets; *akarot*—made; *vāmanam*—Lord Vāmana; *patim*—the supreme leader.

TRANSLATION

Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22–23

वेदानां सर्वदेवानां धर्मस्य यशसः श्रियः ।
मङ्गलानां व्रतानां च कल्पं स्वर्गापवर्गयोः ॥२२॥
उपेन्द्रं कल्पयांचक्रे पतिं सर्वविभूतये ।
तदा सर्वाणि भूतानि भृशं मुमुदिरे नृप ॥२३॥

vedānāṁ sarva-devānāṁ
dharmasya yaśasaḥ śriyaḥ
maṅgalānāṁ vratānāṁ ca
kalpaṁ svargāpavargayoḥ

upendraṁ kalpayāṁ cakre
patiṁ sarva-vibhūtaye
tadā sarvāṇi bhūtāni
bhṛśaṁ mumudire nṛpa

vedānām—(for the protection) of all the *Vedas; sarva-devānām*—of all the demigods; *dharmasya*—of all principles of religion; *yaśasaḥ*—of

all fame; *śriyaḥ*—of all opulences; *maṅgalānām*—of all auspiciousness; *vratānām ca*—and of all vows; *kalpam*—the most expert; *svarga-apavargayoḥ*—of elevation to the heavenly planets or liberation from material bondage; *upendram*—Lord Vāmanadeva; *kalpayām cakre*—they made it the plan; *patim*—the master; *sarva-vibhūtaye*—for all purposes; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—living entities; *bhṛśam*—very much; *mumudire*—became happy; *nṛpa*—O King.

TRANSLATION

O King Parīkṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

TEXT 24

ततस्त्विन्द्रः पुरस्कृत्य देवयानेन वामनम् ।
लोकपालैर्दिवं निन्ये ब्रह्मणा चानुमोदितः ॥२४॥

tatas tv indraḥ puraskṛtya
deva-yānena vāmanam
loka-pālair divaṁ ninye
brahmaṇā cānumoditaḥ

tataḥ—thereafter; *tu*—but; *indraḥ*—the King of heaven; *puraskṛtya*—keeping forward; *deva-yānena*—by an airplane used by the demigods; *vāmanam*—Lord Vāmana; *loka-pālaiḥ*—with the chiefs of all other planets; *divam*—to the heavenly planets; *ninye*—brought; *brahmaṇā*—by Lord Brahmā; *ca*—also; *anumoditaḥ*—being approved.

TRANSLATION

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

TEXT 25

प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः ।
श्रिया परमया जुष्टो मुमुदे गतसाध्वसः ॥२५॥

prāpya tri-bhuvanaṁ cendra
upendra-bhuja-pālitaḥ
śriyā paramayā juṣṭo
mumude gata-sādhvasaḥ

prāpya—after obtaining; *tri-bhuvanam*—the three worlds; *ca*—also; *indraḥ*—the King of heaven; *upendra-bhuja-pālitaḥ*—being protected by the arms of Vāmanadeva, Upendra; *śriyā*—by opulence; *paramayā*—by supreme; *juṣṭaḥ*—thus being served; *mumude*—enjoyed; *gata-sādhvasaḥ*—without fear of the demons.

TRANSLATION

Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26–27

ब्रह्मा शर्वः कुमारश्च भृग्वाद्या मुनयो नृप ।
पितरः सर्वभूतानि सिद्धा वैमानिकाश्च ये ॥२६॥
सुमहत् कर्म तद् विष्णोर्गायन्तः परमद्भुतम् ।
धिष्ण्यानि स्वानि ते जग्मुरदितिं च शशंसिरे ॥२७॥

brahmā śarvaḥ kumāraś ca
bhṛgv-ādyā munayo nṛpa
pitaraḥ sarva-bhūtāni
siddhā vaimānikāś ca ye

sumahat karma tad viṣṇor
gāyantaḥ param adbhutam

dhiṣṇyāni svāni te jagmur
aditiṁ ca śaśaṁsire

brahmā—Lord Brahmā; *śarvaḥ*—Lord Śiva; *kumāraḥ ca*—also Lord Kārttikeya; *bhṛgu-ādyāḥ*—headed by Bhṛgu Muni, one of the seven *ṛṣis; munayaḥ*—the saintly persons; *nṛpa*—O King; *pitaraḥ*—the inhabitants of Pitṛloka; *sarva-bhūtāni*—other living entities; *siddhāḥ*—the residents of Siddhaloka; *vaimānikāḥ ca*—human beings who can travel everywhere in outer space by airplane; *ye*—such persons; *sumahat*—highly praiseworthy; *karma*—activities; *tat*—all those (activities); *viṣṇoḥ*—done by Lord Viṣṇu; *gāyantaḥ*—glorifying; *param adbhutam*—uncommon and wonderful; *dhiṣṇyāni*—to their respective planets; *svāni*—own; *te*—all of them; *jagmuḥ*—departed; *aditim ca*—as well as Aditi; *śaśaṁsire*—praised all these activities of the Lord.

TRANSLATION

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28

सर्वमेतन्मयाख्यातं भवतः कुलनन्दन ।
उरुक्रमस्य चरितं श्रोतॄणामघमोचनम् ॥२८॥

sarvam etan mayākhyātaṁ
bhavataḥ kula-nandana
urukramasya caritaṁ
śrotṛṇām agha-mocanam

sarvam—all; *etat*—these incidents; *mayā*—by me; *ākhyātam*—have been described; *bhavataḥ*—of you; *kula-nandana*—O Mahārāja

Parīkṣit, the pleasure of your dynasty; *urukramasya*—of the Supreme Personality of Godhead; *caritam*—activities; *śrotṛṇām*—of the audience; *agha-mocanam*—such hearing of the Lord's activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

पारं महिम्न उरुविक्रमतो गृणानो
यः पार्थिवानि विममे स रजांसि मर्त्यः।
किं जायमान उत जात उपैति मर्त्य
इत्याह मन्त्रदृगृषिः पुरुषस्य यस्य ॥२९॥

pāraṁ mahimna uruvikramato gṛṇāno
yaḥ pārthivāni vimame sa rajāṁsi martyaḥ
kiṁ jāyamāna uta jāta upaiti martya
ity āha mantra-dṛg ṛṣiḥ puruṣasya yasya

pāram—the measurement; *mahimnaḥ*—of the glories; *uruvikramataḥ*—of the Supreme Personality of Godhead, who acts wonderfully; *gṛṇānaḥ*—can count; *yaḥ*—a person who; *pārthivāni*—of the whole planet earth; *vimame*—can count; *saḥ*—he; *rajāṁsi*—the atoms; *martyaḥ*—a human being who is subject to death; *kim*—what; *jāyamānaḥ*—one who will take birth in the future; *uta*—either; *jātaḥ*—one who is already born; *upaiti*—can do; *martyaḥ*—a person subject to death; *iti*—thus; *āha*—said; *mantra-dṛk*—who could foresee the Vedic *mantras*; *ṛṣiḥ*—the great saintly Vasiṣṭha Muni; *puruṣasya*—of the supreme person; *yasya*—of whom.

TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

PURPORT

Vasiṣṭha Muni has given a *mantra* about Lord Viṣṇu: *na te viṣṇor jāyamāno na jāto mahimnaḥ pāram anantam āpa.* No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord's creation. The Lord therefore says in *Bhagavad-gītā* (10.42), *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat:* "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead's material energy. Yet this is only one fourth of God's creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. *Nūnaṁ pramattaḥ kurute vikarma* (*Bhāg.* 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukrama, the Supreme Personality of Godhead.

TEXT 30

य इदं देवदेवस्य हरेरद्भुतकर्मणः ।
अवतारानुचरितं शृण्वन् याति परां गतिम् ॥३०॥

ya idaṁ deva-devasya
harer adbhuta-karmaṇaḥ
avatārānucaritaṁ
śṛṇvan yāti parāṁ gatim

yaḥ—anyone who; *idam*—this; *deva-devasya*—of the Supreme Personality of Godhead, who is worshiped by the demigods; *hareḥ*—of Lord Kṛṣṇa, Hari; *adbhuta-karmaṇaḥ*—whose activities are all wonderful; *avatāra-anucaritam*—activities performed in His different incarnations; *śṛṇvan*—if one continues to hear; *yāti*—he goes; *parām gatim*—to the supreme perfection, back home, back to Godhead.

TRANSLATION

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

TEXT 31

क्रियमाणे कर्मणीदं दैवे पित्र्येऽथ मानुषे ।
यत्र यत्रानुकीर्त्येत तत् तेषां सुकृतं विदुः ॥३१॥

kriyamāṇe karmaṇīdaṁ
daive pitrye 'tha mānuṣe
yatra yatrānukīrtyeta
tat teṣāṁ sukṛtaṁ viduḥ

kriyamāṇe—upon the performance; *karmaṇi*—of a ritualistic ceremony; *idam*—this description of the characteristics of Vāmanadeva; *daive*—to please the demigods; *pitrye*—or to please the forefathers, as in a *śrāddha* ceremony; *atha*—either; *mānuṣe*—for the pleasure of human society, as in marriages; *yatra*—wherever; *yatra*—whenever; *anukīrtyeta*—is described; *tat*—that; *teṣām*—for them; *sukṛtam*—auspicious; *viduḥ*—everyone should understand.

TRANSLATION

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies—specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the *śrāddha* ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Demigods Regain the Heavenly Planets."*

CHAPTER TWENTY-FOUR

Matsya, the Lord's Fish Incarnation

This chapter describes the Supreme Personality of Godhead's incarnation as a fish, and it also describes the saving of Mahārāja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by *svāṁśa* (His personal expansions) and *vibhinnāṁśa* (His expansions as the living entities). As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* the Supreme Personality of Godhead appears on this planet for the protection of the *sādhus*, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the *brāhmaṇas*, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms—sometimes as a fish, sometimes a boar, sometimes Nṛsiṁhadeva, sometimes Vāmanadeva and so on—but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, *māyā* cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous *kalpa*, a demon named Hayagrīva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the *Vedas*. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamālā River

and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the *ṛṣis*, herbs, seeds and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned *brāhmaṇas* and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in *Bhagavad-gītā*. *Vivasvān manave prāha:* the sun-god spoke the science of *Bhagavad-gītā* to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

TEXT 1

श्रीराजोवाच

भगवञ्छ्रोतुमिच्छामि हरेरद्भुतकर्मणः ।
अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥ १ ॥

śrī-rājovāca
bhagavañ chrotum icchāmi
harer adbhuta-karmaṇaḥ
avatāra-kathām ādyāṁ
māyā-matsya-viḍambanam

śrī-rājā uvāca—King Parīkṣit said; *bhagavan*—O most powerful; *śrotum*—to hear; *icchāmi*—I desire; *hareḥ*—of the Supreme Personality of Godhead, Hari; *adbhuta-karmaṇaḥ*—whose activities are wonderful; *avatāra-kathām*—pastimes of the incarnation; *ādyām*—first; *māyā-matsya-viḍambanam*—which is simply an imitation of a fish.

TRANSLATION

Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

PURPORT

The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2–3

यदर्थमदधाद् रूपं मात्स्यं लोकजुगुप्सितम् ।
तमःप्रकृति दुर्मर्षं कर्मग्रस्त इवेश्वरः ॥ २ ॥
एतन्नो भगवन् सर्वं यथावद् वक्तुमर्हसि ।
उत्तमश्लोकचरितं सर्वलोकसुखावहम् ॥ ३ ॥

yad-artham adadhād rūpaṁ
mātsyaṁ loka-jugupsitam
tamaḥ-prakṛti-durmarṣaṁ
karma-grasta iveśvaraḥ

etan no bhagavan sarvaṁ
yathāvad vaktum arhasi
uttamaśloka-caritaṁ
sarva-loka-sukhāvaham

yat-artham—for what purpose; *adadhāt*—accepted; *rūpam*—form; *mātsyam*—of a fish; *loka-jugupsitam*—which is certainly not very favorable in this world; *tamaḥ*—in the mode of ignorance; *prakṛti*—such behavior; *durmarṣam*—which is certainly very painful and condemned; *karma-grastaḥ*—one who is under the laws of *karma; iva*—like; *īśvaraḥ*—the Supreme Personality of Godhead; *etat*—all these facts; *naḥ*—unto us; *bhagavan*—O most powerful sage; *sarvam*—everything; *yathāvat*—properly; *vaktum arhasi*—kindly describe; *uttamaśloka-caritam*—the pastimes of the Supreme Personality of Godhead; *sarva-loka-sukha-āvaham*—by hearing of which everyone becomes happy.

TRANSLATION

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

PURPORT

Parīkṣit Mahārāja's question to Śukadeva Gosvāmī was based on this principle stated by the Lord Himself in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I

descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (*paritrāṇāya sādhūnām*). Vāmanadeva, for example, appeared to save the devotee Bali Mahārāja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parīkṣit Mahārāja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

श्रीसूत उवाच

इत्युक्तो विष्णुरातेन भगवान् बादरायणिः ।
उवाच चरितं विष्णोर्मत्स्यरूपेण यत् कृतम् ॥ ४ ॥

śrī-sūta uvāca
ity ukto viṣṇu-rātena
bhagavān bādarāyaṇiḥ
uvāca caritaṁ viṣṇor
matsya-rūpeṇa yat kṛtam

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *iti uktaḥ*—thus being questioned; *viṣṇu-rātena*—by Mahārāja Parīkṣit, known as Viṣṇurāta; *bhagavān*—the most powerful; *bādarāyaṇiḥ*—the son of Vyāsadeva, Śukadeva Gosvāmī; *uvāca*—said; *caritam*—the pastimes; *viṣṇoḥ*—of Lord Viṣṇu; *matsya-rūpeṇa*—by Him in the form of a fish; *yat*—whatever; *kṛtam*—was done.

TRANSLATION

Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.

TEXT 5

श्रीशुक उवाच

गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः ।
रक्षामिच्छंस्तनूर्धत्ते धर्मस्यार्थस्य चैव हि ॥ ५ ॥

śrī-śuka uvāca
go-vipra-sura-sādhūnāṁ
chandasām api ceśvaraḥ
rakṣām icchaṁs tanūr dhatte
dharmasyārthasya caiva hi

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *go*—of the cows; *vipra*—of the *brāhmaṇas;* *sura*—of the demigods; *sādhūnām*—and of the devotees; *chandasām api*—even of the Vedic literature; *ca*—and; *īśvaraḥ*—the supreme controller; *rakṣām*—the protection; *icchan*—desiring; *tanūḥ dhatte*—accepts the forms of incarnations; *dharmasya*—of the principles of religion; *arthasya*—of the principles of the purpose of life; *ca*—and; *eva*—indeed; *hi*—certainly.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and *brāhmaṇas.* The Lord is described as *go-brāhmaṇa-hitāya ca;* in other words, He is always eager to benefit the cows and *brāhmaṇas.* When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real *brāhmaṇa.* From the Lord's personal activities, human society should learn how to give protection specifically to the *brāhmaṇas* and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as *go-brāhmaṇa-hitāya* because His incarnation is only for the protection of the cows and

brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of *Bhagavad-gītā* and give protection to the cows, the *brāhmaṇas* and brahminical culture.

TEXT 6

उच्चावचेषु भूतेषु चरन् वायुरिवेश्वरः ।
नोच्चावचत्वं भजते निर्गुणत्वाद्धियो गुणैः ॥ ६ ॥

uccāvaceṣu bhūteṣu
caran vāyur iveśvaraḥ
noccāvacatvaṁ bhajate
nirguṇatvād dhiyo guṇaiḥ

ucca-avaceṣu—having higher or lower bodily forms; *bhūteṣu*—among the living entities; *caran*—behaving; *vāyuḥ iva*—exactly like the air; *īśvaraḥ*—the Supreme Lord; *na*—not; *ucca-avacatvam*—the quality of higher or lower grades of life; *bhajate*—accepts; *nirguṇatvāt*—because of being transcendental, above all material qualities; *dhiyaḥ*—generally; *guṇaiḥ*—by the modes of material nature.

TRANSLATION

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

PURPORT

The Supreme Personality of Godhead is the master of the material nature (*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*). Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities

of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. *Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛtijān guṇān* (Bg. 13.21). When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme Personality of Godhead an ordinary living being (*avajānanti māṁ mūḍhāḥ*). *Paraṁ bhāvam ajānantaḥ:* such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

TEXT 7

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः ।
समुद्रोपप्लुतास्तत्र लोका भूरादयो नृप ॥ ७ ॥

āsīd atīta-kalpānte
brāhmo naimittiko layaḥ
samudropaplutās tatra
lokā bhūr-ādayo nṛpa

āsīt—there was; *atīta*—past; *kalpa-ante*—at the end of the *kalpa; brāhmaḥ*—of Lord Brahmā's day; *naimittikaḥ*—because of that; *layaḥ*—inundation; *samudra*—in the ocean; *upaplutāḥ*—were inundated; *tatra*—there; *lokāḥ*—all the planets; *bhūḥ-ādayaḥ*—Bhūḥ, Bhuvaḥ and Svaḥ, the three *lokas; nṛpa*—O King.

TRANSLATION

O King Parīkṣit, at the end of the past millennium, at the end of Brahmā's day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

TEXT 8

कालेनागतनिद्रस्य धातुः शिशयिषोर्बली ।
मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् ॥ ८ ॥

kālenāgata-nidrasya
dhātuḥ śiśayiṣor balī
mukhato niḥsṛtān vedān
hayagrīvo 'ntike 'harat

kālena—because of time (the end of Brahmā's day); *āgata-nidrasya*—when he felt sleepy; *dhātuḥ*—of Brahmā; *śiśayiṣoḥ*—desiring to lie down to sleep; *balī*—very powerful; *mukhataḥ*—from the mouth; *niḥsṛtān*—emanating; *vedān*—the Vedic knowledge; *hayagrīvaḥ*—the great demon named Hayagrīva; *antike*—nearby; *aharat*—stole.

TRANSLATION

At the end of Brahmā's day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

TEXT 9

ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् ।
दधार शफरीरूपं भगवान् हरिरीश्वरः ॥ ९ ॥

jñātvā tad dānavendrasya
hayagrīvasya ceṣṭitam
dadhāra śapharī-rūpaṁ
bhagavān harir īśvaraḥ

jñātvā—after understanding; *tat*—that; *dānava-indrasya*—of the great demon; *hayagrīvasya*—of Hayagrīva; *ceṣṭitam*—activity; *dadhāra*—accepted; *śapharī-rūpam*—the form of a fish; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the supreme controller.

TRANSLATION

Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

PURPORT

Because everything was inundated by water, to save the *Vedas* it was necessary for the Lord to assume the form of a fish.

TEXT 10

तत्र राजऋषिः कश्चिन्नाम्ना सत्यव्रतो महान् ।
नारायणपरोऽतपत् तपः स सलिलाशनः ॥१०॥

tatra rāja-ṛṣiḥ kaścin
nāmnā satyavrato mahān
nārāyaṇa-paro 'tapat
tapaḥ sa salilāśanaḥ

tatra—in that connection; *rāja-ṛṣiḥ*—a king equally qualified as a great saintly person; *kaścit*—someone; *nāmnā*—by the name; *satyavrataḥ*—Satyavrata; *mahān*—a great personality; *nārāyaṇa-paraḥ*—a great devotee of Lord Nārāyaṇa, the Supreme Personality of Godhead; *atapat*—performed austerities; *tapaḥ*—penances; *saḥ*—he; *salila-āśanaḥ*—only drinking water.

TRANSLATION

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

PURPORT

The Lord assumed one fish incarnation to save the *Vedas* at the beginning of the Svāyambhuva-*manvantara*, and at the end of the Cākṣuṣa-*manvantara* the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the *Vedas* by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.

TEXT 11

योऽसावस्मिन् महाकल्पे तनयः स विवस्वतः ।
श्राद्धदेव इति ख्यातो मनुत्वे हरिणार्पितः ॥११॥

yo 'sāv asmin mahā-kalpe
tanayaḥ sa vivasvataḥ
śrāddhadeva iti khyāto
manutve hariṇārpitaḥ

yaḥ—one who; *asau*—He (the Supreme Person); *asmin*—in this; *mahā-kalpe*—great millennium; *tanayaḥ*—son; *saḥ*—he; *vivasvataḥ*—of the sun-god; *śrāddhadevaḥ*—by the name Śrāddhadeva; *iti*—thus; *khyātaḥ*—celebrated; *manutve*—in the position of Manu; *hariṇā*—by the Supreme Personality of Godhead; *arpitaḥ*—was situated.

TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

TEXT 12

एकदा कृतमालायां कुर्वतो जलतर्पणम् ।
तस्याञ्जल्युदके काचिच्छफर्येकाभ्यपद्यत ॥१२॥

ekadā kṛtamālāyāṁ
kurvato jala-tarpaṇam
tasyāñjaly-udake kācic
chaphary ekābhyapadyata

ekadā—one day; *kṛtamālāyām*—on the bank of the Kṛtamālā River; *kurvataḥ*—executing; *jala-tarpaṇam*—the offering of oblations of water; *tasya*—his; *añjali*—palmful; *udake*—in the water; *kācit*—some; *śapharī*—a small fish; *ekā*—one; *abhyapadyata*—was generated.

TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

TEXT 13

सत्यव्रतोऽञ्जलिगतां सह तोयेन भारत ।
उत्ससर्ज नदीतोये शफरीं द्रविडेश्वरः ॥१३॥

satyavrato 'ñjali-gatāṁ
saha toyena bhārata
utsasarja nadī-toye
śapharīṁ draviḍeśvaraḥ

satyavrataḥ—King Satyavrata; *añjali-gatām*—in the water held in the palms of the King; *saha*—with; *toyena*—water; *bhārata*—O King Parīkṣit; *utsasarja*—threw; *nadī-toye*—in the water of the river; *śapharīm*—that small fish; *draviḍa-īśvaraḥ*—Satyavrata, the King of Draviḍa.

TRANSLATION

Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

TEXT 14

तमाह सातिकरुणं महाकारुणिकं नृपम् ।
यादोभ्यो ज्ञातिघातिभ्यो दीनां मां दीनवत्सल ।
कथं विसृजसे राजन् भीतामस्मिन् सरिज्जले ॥१४॥

tam āha sātikaruṇaṁ
mahā-kāruṇikaṁ nṛpam
yādobhyo jñāti-ghātibhyo
dīnāṁ māṁ dīna-vatsala
kathaṁ visṛjase rājan
bhītām asmin sarij-jale

tam—unto him (Satyavrata); *āha*—said; *sā*—that small fish; *ati-karuṇam*—extremely compassionate; *mahā-kāruṇikam*—extremely merciful; *nṛpam*—unto King Satyavrata; *yādobhyaḥ*—to the aquatics; *jñāti-ghātibhyaḥ*—who are always eager to kill the smaller fish; *dīnām*—very poor; *mām*—me; *dīna-vatsala*—O protector of the poor; *katham*—why; *visṛjase*—you are throwing; *rājan*—O King; *bhītām*—very much afraid; *asmin*—within this; *sarit-jale*—in the water of the river.

TRANSLATION

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT

In the *Matsya Purāṇa* it is said:

ananta-śaktir bhagavān
matsya-rūpī janārdanaḥ
krīḍārthaṁ yācayām āsa
svayaṁ satyavrataṁ nṛpam

"The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata."

TEXT 15

तमात्मनोऽनुग्रहार्थं प्रीत्या मत्स्यवपुर्धरम् ।
अजानन् रक्षणार्थाय शफर्याः स मनो दधे ॥१५॥

tam ātmano 'nugrahārthaṁ
prītyā matsya-vapur-dharam
ajānan rakṣaṇārthāya
śapharyāḥ sa mano dadhe

tam—unto the fish; *ātmanaḥ*—personal; *anugraha-artham*—to show favor; *prītyā*—very much pleased; *matsya-vapuḥ-dharam*—the Supreme Personality of Godhead, who had assumed the form of a fish; *ajānan*—without knowledge of this; *rakṣaṇa-arthāya*—just to give protection; *śapharyāḥ*—of the fish; *saḥ*—the King; *manaḥ*—mind; *dadhe*—decided.

TRANSLATION

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called *ajñāta-sukṛti.* King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16

तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः ।
कलशाप्सु निधायैनां दयालुर्निन्य आश्रमम् ॥१६॥

tasyā dīnataraṁ vākyam
āśrutya sa mahīpatiḥ
kalaśāpsu nidhāyainām
dayālur ninya āśramam

tasyāḥ—of the fish; *dīna-taram*—pitiable; *vākyam*—words; *āśrutya*—hearing; *saḥ*—that; *mahī-patiḥ*—the King; *kalaśa-apsu*—in the water contained in the water jug; *nidhāya*—taking; *enām*—the fish; *dayāluḥ*—merciful; *ninye*—brought; *āśramam*—to his residence.

TRANSLATION

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ ।
अलब्ध्वात्मावकाशं वा इदमाह महीपतिम् ॥१७॥

sā tu tatraika-rātreṇa
vardhamānā kamaṇḍalau
alabdhvātmāvakāśaṁ vā
idam āha mahīpatim

sā—that fish; *tu*—but; *tatra*—therein; *eka-rātreṇa*—in one night; *vardhamānā*—expanding; *kamaṇḍalau*—in the waterpot; *alabdhvā*—without attaining; *ātma-avakāśam*—a comfortable position for His body; *vā*—either; *idam*—this; *āha*—said; *mahī-patim*—unto the King.

TRANSLATION

But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

नाहं कमण्डलावस्मिन् कृच्छ्रं वस्तुमिहोत्सहे ।
कल्पयौकः सुविपुलं यत्राहं निवसे सुखम् ॥१८॥

nāhaṁ kamaṇḍalāv asmin
kṛcchraṁ vastum ihotsahe
kalpayaukaḥ suvipulaṁ
yatrāhaṁ nivase sukham

na—not; *aham*—I; *kamaṇḍalau*—in this waterpot; *asmin*—in this; *kṛcchram*—with great difficulty; *vastum*—to live; *iha*—here; *utsahe*—

like; *kalpaya*—just consider; *okaḥ*—residential place; *su-vipulam*—more expanded; *yatra*—wherein; *aham*—I; *nivase*—can live; *sukham*—in pleasure.

TRANSLATION

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

TEXT 19

स एनां तत आदाय न्यधादौदञ्चनोदके ।
तत्र क्षिप्ता मुहूर्तेन हस्तत्रयमवर्धत ॥१९॥

sa enāṁ tata ādāya
nyadhād audañcanodake
tatra kṣiptā muhūrtena
hasta-trayam avardhata

saḥ—the King; *enām*—unto the fish; *tataḥ*—thereafter; *ādāya*—taking out; *nyadhāt*—placed; *audañcana-udake*—in a well of water; *tatra*—therein; *kṣiptā*—being thrown; *muhūrtena*—within a moment; *hasta-trayam*—three cubits; *avardhata*—immediately developed.

TRANSLATION

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

TEXT 20

न म एतदलं राजन् सुखं वस्तुमुदञ्चनम् ।
पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता ॥२०॥

na ma etad alaṁ rājan
sukhaṁ vastum udañcanam
pṛthu dehi padaṁ mahyaṁ
yat tvāhaṁ śaraṇaṁ gatā

na—not; *me*—unto Me; *etat*—this; *alam*—fit; *rājan*—O King; *sukham*—in happiness; *vastum*—to live; *udañcanam*—reservoir of water; *pṛthu*—very great; *dehi*—give; *padam*—a place; *mahyam*—unto Me; *yat*—which; *tvā*—unto you; *aham*—I; *śaraṇam*—shelter; *gatā*—have taken.

TRANSLATION

The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

तत आदाय सा राज्ञा क्षिप्ता राजन् सरोवरे ।
तदावृत्यात्मना सोऽयं महामीनोऽन्ववर्धत ॥२१॥

tata ādāya sā rājñā
kṣiptā rājan sarovare
tad āvṛtyātmanā so 'yaṁ
mahā-mīno 'nvavardhata

tataḥ—from there; *ādāya*—taking away; *sā*—the fish; *rājñā*—by the King; *kṣiptā*—being thrown; *rājan*—O King (Mahārāja Parīkṣit); *sarovare*—in a lake; *tat*—that; *āvṛtya*—covering; *ātmanā*—by the body; *saḥ*—the fish; *ayam*—this; *mahā-mīnaḥ*—gigantic fish; *anvavardhata*—immediately developed.

TRANSLATION

O Mahārāja Parīkṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

TEXT 22

नैतन्मे स्वस्तये राजन्नुदकं सलिलौकसः ।
निधेहि रक्षायोगेन ह्रदे मामविदासिनि ॥२२॥

naitan me svastaye rājann
udakaṁ salilaukasaḥ
nidhehi rakṣā-yogena
hrade mām avidāsini

na—not; *etat*—this; *me*—unto Me; *svastaye*—comfortable; *rājan*—O King; *udakam*—water; *salila-okasaḥ*—because I am a big aquatic; *nidhehi*—put; *rakṣā-yogena*—by some means; *hrade*—in a lake; *mām*—Me; *avidāsini*—perpetual.

TRANSLATION

The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

TEXT 23

इत्युक्तः सोऽनयन्मत्स्यं तत्र तत्राविदासिनि ।
जलाशयेऽसंमितं तं समुद्रे प्राक्षिपज्झषम् ॥२३॥

ity uktaḥ so 'nayan matsyaṁ
tatra tatrāvidāsini
jalāśaye 'sammitaṁ taṁ
samudre prākṣipaj jhaṣam

iti uktaḥ—thus being requested; *saḥ*—the King; *anayat*—brought; *matsyam*—the fish; *tatra*—therein; *tatra*—therein; *avidāsini*—where the water never diminishes; *jala-āśaye*—in the reservoir of water; *asammitam*—unlimited; *tam*—unto the fish; *samudre*—in the ocean; *prākṣipat*—threw; *jhaṣam*—the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

TEXT 24

क्षिप्यमाणस्तमाहेदमिह मां मकरादयः ।
अदन्त्यतिबला वीर मां नेहोत्स्रष्टुमर्हसि ॥२४॥

kṣipyamāṇas tam āhedam
iha māṁ makarādayaḥ
adanty atibalā vīra
māṁ nehotsraṣṭum arhasi

kṣipyamāṇaḥ—being thrown in the ocean; *tam*—unto the King; *āha*—the fish said; *idam*—this; *iha*—in this place; *mām*—Me; *makara-ādayaḥ*—dangerous aquatics like sharks; *adanti*—will eat; *ati-balāḥ*—because of being too powerful; *vīra*—O heroic King; *mām*—Me; *na*—not; *iha*—in this water; *utsraṣṭum*—to throw; *arhasi*—you deserve.

TRANSLATION

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

एवं विमोहितस्तेन वदता वल्गुभारतीम् ।
तमाह को भवानस्मान् मत्स्यरूपेण मोहयन् ॥२५॥

evaṁ vimohitas tena
vadatā valgu-bhāratīm
tam āha ko bhavān asmān
matsya-rūpeṇa mohayan

evam—thus; *vimohitaḥ*—bewildered; *tena*—by the fish; *vadatā*—speaking; *valgu-bhāratīm*—sweet words; *tam*—unto him; *āha*—said; *kaḥ*—who; *bhavān*—You; *asmān*—us; *matsya-rūpeṇa*—in the form of a fish; *mohayan*—bewildering.

TRANSLATION

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.

TEXT 26

नैवंवीर्यो जलचरो दृष्टोऽस्माभिः श्रुतोऽपि व ।
यो भवान् योजनशतमह्नाभिव्यानशे सरः ॥२६॥

naivaṁ vīryo jalacaro
dṛṣṭo 'smābhiḥ śruto 'pi vā
yo bhavān yojana-śatam
ahnābhivyānaśe saraḥ

na—not; *evam*—thus; *vīryaḥ*—powerful; *jala-caraḥ*—aquatic; *dṛṣṭaḥ*—seen; *asmābhiḥ*—by us; *śrutaḥ api*—nor heard of; *vā*—either; *yaḥ*—who; *bhavān*—Your Lordship; *yojana-śatam*—hundreds of miles; *ahnā*—in one day; *abhivyānaśe*—expanding; *saraḥ*—water.

TRANSLATION

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

नूनं त्वं भगवान् साक्षाद्धरिर्नारायणोऽव्ययः ।
अनुग्रहाय भूतानां धत्से रूपं जलौकसाम् ॥२७॥

nūnaṁ tvaṁ bhagavān sākṣād
dharir nārāyaṇo 'vyayaḥ
anugrahāya bhūtānāṁ
dhatse rūpaṁ jalaukasām

nūnam—certainly; *tvam*—You (are); *bhagavān*—the Supreme Personality of Godhead; *sākṣāt*—directly; *hariḥ*—the Lord; *nārāyaṇaḥ*—

the Personality of Godhead; *avyayaḥ*—inexhaustible; *anugrahāya*—to show mercy; *bhūtānām*—to all living entities; *dhatse*—You have assumed; *rūpam*—a form; *jala-okasām*—like an aquatic.

TRANSLATION

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

TEXT 28

नमस्ते पुरुषश्रेष्ठ स्थित्युत्पत्त्यप्ययेश्वर ।
भक्तानां नः प्रपन्नानां मुख्यो ह्यात्मगतिर्विभो॥२८॥

namas te puruṣa-śreṣṭha
sthity-utpatty-apyayeśvara
bhaktānāṁ naḥ prapannānāṁ
mukhyo hy ātma-gatir vibho

namaḥ—I offer my respectful obeisances; *te*—unto You; *puruṣa-śreṣṭha*—the best of all living entities, the best of all enjoyers; *sthiti*—of maintenance; *utpatti*—creation; *apyaya*—and destruction; *īśvara*—the Supreme Lord; *bhaktānām*—of Your devotees; *naḥ*—like us; *prapannānām*—those who are surrendered; *mukhyaḥ*—the supreme; *hi*—indeed; *ātma-gatiḥ*—the supreme destination; *vibho*—Lord Viṣṇu.

TRANSLATION

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

TEXT 29

सर्वे लीलावतारास्ते भूतानां भूतिहेतवः ।
ज्ञातुमिच्छाम्यदो रूपं यदर्थं भवता धृतम् ॥२९॥

sarve līlāvatārās te
bhūtānāṁ bhūti-hetavaḥ
jñātum icchāmy ado rūpaṁ
yad-arthaṁ bhavatā dhṛtam

sarve—everything; *līlā*—pastimes; *avatārāḥ*—incarnations; *te*—of Your Lordship; *bhūtānām*—of all living entities; *bhūti*—of a flourishing condition; *hetavaḥ*—the causes; *jñātum*—to know; *icchāmi*—I wish; *adaḥ*—this; *rūpam*—form; *yat-artham*—for what purpose; *bhavatā*—by Your Lordship; *dhṛtam*—assumed.

TRANSLATION

All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

TEXT 30

न तेऽरविन्दाक्ष पदोपसर्पणं
मृषा भवेत् सर्वसुहृत्प्रियात्मनः ।
यथेतरेषां पृथगात्मनां सता-
मदीदृशो यद् वपुरद्भुतं हि नः ॥३०॥

na te 'ravindākṣa padopasarpaṇaṁ
mṛṣā bhavet sarva-suhṛt-priyātmanaḥ
yathetareṣāṁ pṛthag-ātmanāṁ satām
adīdṛśo yad vapur adbhutaṁ hi naḥ

na—never; *te*—of Your Lordship; *aravinda-akṣa*—My Lord, whose eyes are like the petals of a lotus; *pada-upasarpaṇam*—worship of the lotus feet; *mṛṣā*—useless; *bhavet*—can become; *sarva-suhṛt*—the friend of everyone; *priya*—dear to everyone; *ātmanaḥ*—the Supersoul of everyone; *yathā*—as; *itareṣām*—of others (the demigods); *pṛthak-ātmanām*—living entities who have material bodies different from the soul; *satām*—of those who are spiritually fixed; *adīdṛśaḥ*—You have manifested; *yat*—that; *vapuḥ*—body; *adbhutam*—wonderful; *hi*—indeed; *naḥ*—unto us.

TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (*nityo nityānāṁ cetanaś cetanānām*). His personal *viṣṇu-tattva* forms, which are all spiritual, are called *svāṁśa*, and the living entities who are differentiated parts are called *vibhinnāṁśa*. Some of the *vibhinnāṁśa* forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (*tathā dehāntara-prāptiḥ*), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in *Bhagavad-gītā*, *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* "Men of small intelligence worship the demigods, and their fruits are limited and temporary." *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, *yathetareṣāṁ pṛthag-ātmanāṁ satām, padopasarpaṇaṁ mṛṣā bhavet.* In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. *Svalpam apy asya dharmasya trāyate mahato bhayāt:* even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in *Śrīmad-Bhāgavatam*, *tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ.* One should take to the

worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

श्रीशुक उवाच

इति ब्रुवाणं नृपतिं जगत्पतिः
सत्यव्रतं मत्स्यवपुर्युगक्षये ।
विहर्तुकामः प्रलयार्णवेऽब्रवी-
च्चिकीर्षुरेकान्तजनप्रियः प्रियम् ॥३१॥

śrī-śuka uvāca
iti bruvāṇaṁ nṛpatiṁ jagat-patiḥ
satyavrataṁ matsya-vapur yuga-kṣaye
vihartu-kāmaḥ pralayārṇave 'bravīc
cikīrṣur ekānta-jana-priyaḥ priyam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *bruvāṇam*—speaking like that; *nṛpatim*—unto the King; *jagat-patiḥ*—the master of the entire universe; *satyavratam*—unto Satyavrata; *matsya-vapuḥ*—the Lord, who had assumed the form of a fish; *yuga-kṣaye*—at the end of a *yuga; vihartu-kāmaḥ*—to enjoy His own pastimes; *pralaya-arṇave*—in the water of inundation; *abravīt*—said; *cikīrṣuḥ*—desiring to do; *ekānta-jana-priyaḥ*—most beloved by the devotees; *priyam*—something very beneficial.

TRANSLATION

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

TEXT 32

श्रीभगवानुवाच

सप्तमे ह्यद्यतनादूर्ध्वमहन्येतदरिन्दम ।
निमङ्क्ष्यत्यप्ययाम्भोधौ त्रैलोक्यं भूर्भुवादिकम् ॥३२॥

śrī-bhagavān uvāca
saptame hy adyatanād ūrdhvam
ahany etad arindama
nimaṅkṣyaty apyayāmbhodhau
trailokyaṁ bhūr-bhuvādikam

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *saptame*—on the seventh; *hi*—indeed; *adyatanāt*—from today; *ūrdhvam*—forward; *ahani*—on the day; *etat*—this creation; *arim-dama*—O King who can subdue your enemies; *nimaṅkṣyati*—shall be inundated; *apyaya-ambhodhau*—in the ocean of destruction; *trailokyam*—the three *lokas; bhūḥ-bhuva-ādikam*—namely Bhūrloka, Bhuvarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svaḥ—will all merge into the water of inundation.

TEXT 33

त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा ।
उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता ॥३३॥

tri-lokyāṁ līyamānāyāṁ
saṁvartāmbhasi vai tadā
upasthāsyati nauḥ kācid
viśālā tvāṁ mayeritā

tri-lokyām—the three *lokas; līyamānāyām*—upon being merged; *saṁvarta-ambhasi*—in the water of destruction; *vai*—indeed; *tadā*—at

that time; *upasthāsyati*—will appear; *nauḥ*—boat; *kācit*—one; *viśālā*—very big; *tvām*—unto you; *mayā*—by Me; *īritā*—sent.

TRANSLATION

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

TEXTS 34-35

त्वं तावदोषधीः सर्वा बीजान्युच्चावचानि च ।
सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः ॥३४॥
आरुह्य बृहतीं नावं विचरिष्यस्यविक्लवः ।
एकार्णवे निरालोके ऋषीणामेव वर्चसा ॥३५॥

tvaṁ tāvad oṣadhīḥ sarvā
bījāny uccāvacāni ca
saptarṣibhiḥ parivṛtaḥ
sarva-sattvopabṛṁhitaḥ

āruhya bṛhatīṁ nāvaṁ
vicariṣyasy aviklavaḥ
ekārṇave nirāloke
ṛṣīṇām eva varcasā

tvam—you; *tāvat*—until that time; *oṣadhīḥ*—herbs; *sarvāḥ*—all kinds of; *bījāni*—seeds; *ucca-avacāni*—lower and higher; *ca*—and; *sapta-ṛṣibhiḥ*—by the seven *ṛṣis; parivṛtaḥ*—surrounded; *sarva-sattva*—all kinds of living entities; *upabṛṁhitaḥ*—surrounded by; *āruhya*—getting on; *bṛhatīm*—very large; *nāvam*—boat; *vicariṣyasi*—shall travel; *aviklavaḥ*—without moroseness; *eka-arṇave*—in the ocean of inundation; *nirāloke*—without being illuminated; *ṛṣīṇām*—of the great *ṛṣis; eva*—indeed; *varcasā*—by the effulgence.

TRANSLATION

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven

ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

TEXT 36

दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना ॥३६॥

dodhūyamānāṁ tāṁ nāvaṁ
samīreṇa balīyasā
upasthitasya me śṛṅge
nibadhnīhi mahāhinā

dodhūyamānām—being tossed about; *tām*—that; *nāvam*—boat; *samīreṇa*—by the wind; *balīyasā*—very powerful; *upasthitasya*—situated nearby; *me*—of Me; *śṛṅge*—to the horn; *nibadhnīhi*—bind; *mahāahinā*—by the large serpent (Vāsuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

TEXT 37

अहं त्वामृषिभिः सार्धं सहनावमुदन्वति ।
विकर्षन् विचरिष्यामि यावद् ब्राह्मी निशा प्रभो ॥३७॥

ahaṁ tvām ṛṣibhiḥ sārdhaṁ
saha-nāvam udanvati
vikarṣan vicariṣyāmi
yāvad brāhmī niśā prabho

aham—I; *tvām*—unto you; *ṛṣibhiḥ*—with all the saintly persons; *sārdham*—all together; *saha*—with; *nāvam*—the boat; *udanvati*—in

the water of devastation; *vikarṣan*—contacting; *vicariṣyāmi*—I shall travel; *yāvat*—as long as; *brāhmī*—pertaining to Lord Brahmā; *niśā*—night; *prabho*—O King.

TRANSLATION

Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

PURPORT

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā's night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Ṭhākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā's night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta*. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the *Matsya Purāṇa*. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another *pralaya*, or devastation. This is mentioned by Mārkaṇḍeya Ṛṣi in the *Viṣṇu-dharmottara*. At the end of Manu's time there is not necessarily a devastation, but at the end of the Cākṣuṣa-*manvantara*, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Śrīla Śrīdhara Svāmī also agrees with this opinion. The *Laghu-bhāgavatāmṛta* says:

madhye manvantarasyaiva
muneḥ śāpān manuṁ prati
pralayo 'sau babhūveti
purāṇe kvacid īryate

ayam ākasmiko jātaś
cākṣuṣasyāntare manoḥ

pralayaḥ padmanābhasya
līlayeti ca kutracit

sarva-manvantarasyānte
pralayo niścitaṁ bhavet
viṣṇu-dharmottare tv etat
mārkaṇḍeyeṇa bhāṣitam

manor ante layo nāsti
manave 'darśi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate

TEXT 38

मदीयं महिमानं च परं ब्रह्मेति शब्दितम् ।
वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विवृतं हृदि ॥३८॥

madīyaṁ mahimānaṁ ca
paraṁ brahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

madīyam—pertaining to Me; *mahimānam*—glories; *ca*—and; *param brahma*—the Supreme Brahman, the Absolute Truth; *iti*—thus; *śabditam*—celebrated; *vetsyasi*—you shall understand; *anugṛhītam*—being favored; *me*—by Me; *sampraśnaiḥ*—by inquiries; *vivṛtam*—thoroughly explained; *hṛdi*—within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* the Supreme Personality of

Godhead, Paramātmā, is situated in everyone's heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one's surrender to Him. *Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. *Mām eva ye prapadyante māyām etāṁ taranti te.* One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord's glories (*sarvaṁ khalv idaṁ brahma*), and these glories are gradually revealed and realized. The Lord is the supreme purifier (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in *Bhagavad-gītā* (10.11):

teṣām evānukampārtham
aham ajñānajaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance."

TEXT 39

इत्थमादिश्य राजानं हरिरन्तरधीयत ।
सोऽन्ववैक्षत तं कालं यं हृषीकेश आदिशत् ॥३९॥

ittham ādiśya rājānaṁ
harir antaradhīyata
so 'nvavaikṣata taṁ kālaṁ
yaṁ hṛṣīkeśa ādiśat

ittham—as aforementioned; *ādiśya*—instructing; *rājānam*—the King (Satyavrata); *hariḥ*—the Supreme Personality of Godhead; *antar-adhīyata*—disappeared from that place; *saḥ*—he (the King); *anvavaikṣata*—began to wait for; *tam kālam*—that time; *yam*—which; *hṛṣīka-īśaḥ*—Lord Hṛṣīkeśa, the master of all the senses; *ādiśat*—instructed.

TRANSLATION

After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

TEXT 40

आस्तीर्य दर्भान् प्राक्कूलान् राजर्षिः प्रागुदङ्मुखः ।
निषसाद हरेः पादौ चिन्तयन् मत्स्यरूपिणः ॥४०॥

āstīrya darbhān prāk-kūlān
rājarṣiḥ prāg-udaṅ-mukhaḥ
niṣasāda hareḥ pādau
cintayan matsya-rūpiṇaḥ

āstīrya—spreading; *darbhān*—*kuśa* grass; *prāk-kūlān*—the upper portion facing east; *rāja-ṛṣiḥ*—Satyavrata, the saintly King; *prāk-udak-mukhaḥ*—looking toward the northeast (*īśāna*); *niṣasāda*—sat down; *hareḥ*—of the Supreme Personality of Godhead; *pādau*—upon the lotus feet; *cintayan*—meditating; *matsya-rūpiṇaḥ*—who had assumed the form of a fish.

TRANSLATION

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

TEXT 41

ततः समुद्र उद्वेलः सर्वतः प्लावयन् महीम् ।
वर्धमानो महामेघैर्वर्षद्भिः समदृश्यत ॥४१॥

tataḥ samudra udvelaḥ
sarvataḥ plāvayan mahīm
vardhamāno mahā-meghair
varṣadbhiḥ samadṛśyata

tataḥ—thereafter; *samudraḥ*—the ocean; *udvelaḥ*—overflowing; *sarvataḥ*—everywhere; *plāvayan*—inundating; *mahīm*—the earth; *vardhamānaḥ*—increasing more and more; *mahā-meghaiḥ*—by gigantic clouds; *varṣadbhiḥ*—incessantly pouring rain; *samadṛśyata*—King Satyavrata saw it.

TRANSLATION

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

TEXT 42

ध्यायन् भगवदादेशं ददृशे नावमागताम् ।
तामारुरोह विप्रेन्द्रैरादायौषधिवीरुधः ॥४२॥

dhyāyan bhagavad-ādeśaṁ
dadṛśe nāvam āgatām
tām āruroha viprendrair
ādāyauṣadhi-vīrudhaḥ

dhyāyan—remembering; *bhagavat-ādeśam*—the order of the Supreme Personality of Godhead; *dadṛśe*—he saw; *nāvam*—a boat; *āgatām*—coming near; *tām*—aboard the boat; *āruroha*—got up; *vipra-indraiḥ*—with the saintly *brāhmaṇas;* *ādāya*—taking; *auṣadhi*—herbs; *vīrudhaḥ*—and creepers.

TRANSLATION

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

TEXT 43

तमूचुर्मुनयः प्रीता राजन् ध्यायस्व केशवम् ।
स वै नः संकटादस्मादविता शं विधास्यति ॥४३॥

tam ūcur munayaḥ prītā
rājan dhyāyasva keśavam
sa vai naḥ saṅkaṭād asmād
avitā śaṁ vidhāsyati

tam—unto the King; *ūcuḥ*—said; *munayaḥ*—all the saintly *brāhmaṇas; prītāḥ*—being pleased; *rājan*—O King; *dhyāyasva*—meditate; *keśavam*—upon the Supreme Lord, Keśava; *saḥ*—His Lordship; *vai*—indeed; *naḥ*—us; *saṅkaṭāt*—from the great danger; *asmāt*—as now visible; *avitā*—will save; *śam*—auspiciousness; *vidhāsyati*—He will arrange.

TRANSLATION

The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे ।
एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः ॥४४॥

so 'nudhyātas tato rājñā
prādurāsīn mahārṇave
eka-śṛṅga-dharo matsyo
haimo niyuta-yojanaḥ

saḥ—the Lord; *anudhyātaḥ*—being meditated upon; *tataḥ*—thereafter (hearing the words of the saintly *brāhmaṇas*); *rājñā*—by the King; *prādurāsīt*—appeared (before him); *mahā-arṇave*—in the great ocean of inundation; *eka-śṛṅga-dharaḥ*—with one horn; *matsyaḥ*—a big fish; *haimaḥ*—made of gold; *niyuta-yojanaḥ*—eight million miles long.

TRANSLATION

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

TEXT 45

निबध्य नावं तच्छृङ्गे यथोक्तो हरिणा पुरा ।
वरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम् ॥४५॥

nibadhya nāvaṁ tac-chṛṅge
yathokto hariṇā purā
varatreṇāhinā tuṣṭas
tuṣṭāva madhusūdanam

nibadhya—anchoring; *nāvam*—the boat; *tat-śṛṅge*—onto the horn of the big fish; *yathā-uktaḥ*—as advised; *hariṇā*—by the Supreme Personality of Godhead; *purā*—before; *varatreṇa*—used as a rope; *ahinā*—by the great serpent (of the name Vāsuki); *tuṣṭaḥ*—being pleased; *tuṣṭāva*—he satisfied; *madhusūdanam*—the Supreme Lord, the killer of Madhu.

TRANSLATION

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

TEXT 46

श्रीराजोवाच

अनाद्यविद्योपहतात्मसंविद-
स्तन्मूलसंसारपरिश्रमातुराः ।
यदृच्छयोपसृता यमाप्नुयु-
र्विमुक्तिदो नः परमो गुरुर्भवान् ॥४६॥

śrī-rājovāca
anādy-avidyopahatātma-saṁvidas
tan-mūla-saṁsāra-pariśramāturāḥ
yadṛcchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān

śrī-rājā uvāca—the King offered prayers as follows; *anādi*—from time immemorial; *avidyā*—by ignorance; *upahata*—has been lost; *ātma-saṁvidaḥ*—knowledge about the self; *tat*—that is; *mūla*—the root; *saṁsāra*—material bondage; *pariśrama*—full of miserable conditions and hard work; *āturāḥ*—suffering; *yadṛcchayā*—by the supreme will; *upasṛtāḥ*—being favored by the *ācārya; yam*—the Supreme Personality of Godhead; *āpnuyuḥ*—can achieve; *vimukti-daḥ*—the process of liberation; *naḥ*—our; *paramaḥ*—the supreme; *guruḥ*—spiritual master; *bhavān*—Your Lordship.

TRANSLATION

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

PURPORT

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as *paramo gurur bhavān*. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on

behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, *ācāryaṁ māṁ vijānīyāt:* an *ācārya* who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

जनोऽबुधोऽयं निजकर्मबन्धनः
सुखेच्छया कर्म समीहतेऽसुखम् ।
यत्सेवया तां विधुनोत्यसन्मतिं
ग्रन्थिं स भिन्द्याद् धृदयं स नो गुरुः ॥४७॥

jano 'budho 'yaṁ nija-karma-bandhanaḥ
sukhecchayā karma samīhate 'sukham
yat-sevayā tāṁ vidhunoty asan-matiṁ
granthiṁ sa bhindyād dhṛdayaṁ sa no guruḥ

janaḥ—the conditioned soul subjected to birth and death; *abudhaḥ*—most foolish because of accepting the body as the self; *ayam*—he; *nija-karma-bandhanaḥ*—accepting different bodily forms as a result of his sinful activities; *sukha-icchayā*—desiring to be happy within this material world; *karma*—fruitive activities; *samīhate*—plans; *asukham*—but it is for distress only; *yat-sevayā*—by rendering service unto whom; *tām*—the entanglement of *karma; vidhunoti*—clears up; *asat-matim*—

the unclean mentality (accepting the body as the self); *granthim*—hard knot; *saḥ*—His Lordship the Supreme Personality of Godhead; *bhindyāt*—being cut off; *hṛdayam*—in the core of the heart; *saḥ*—He (the Lord); *naḥ*—our; *guruḥ*—the supreme spiritual master.

TRANSLATION

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

PURPORT

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in *avidyā*, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

यत्सेवयाग्नेरिव रुद्ररोदनं
पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो
भूयात् स ईशः परमो गुरोर्गुरुः ॥४८॥

yat-sevayāgner iva rudra-rodanaṁ
pumān vijahyān malam ātmanas tamaḥ
bhajeta varṇaṁ nijam eṣa so 'vyayo
bhūyāt sa īśaḥ paramo guror guruḥ

yat-sevayā—the Supreme Personality of Godhead, by serving whom; *agneḥ*—in touch with fire; *iva*—as it is; *rudra-rodanam*—a block of

silver or gold becomes purified; *pumān*—a person; *vijahyāt*—can give up; *malam*—all the dirty things of material existence; *ātmanaḥ*—of one's self; *tamaḥ*—the mode of ignorance, by which one performs pious and impious activities; *bhajeta*—may revive; *varṇam*—his original identity; *nijam*—one's own; *eṣaḥ*—such; *saḥ*—He; *avyayaḥ*—inexhaustible; *bhūyāt*—let Him become; *saḥ*—He; *īśaḥ*—the Supreme Personality of Godhead; *paramaḥ*—the supreme; *guroḥ guruḥ*—the spiritual master of all other spiritual masters.

TRANSLATION

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

PURPORT

In human life one is meant to undergo austerity to purify one's existence. *Tapo divyaṁ putrakā yena sattvaṁ śuddhyet.* Because of contamination by the modes of material nature, one continues in the cycle of birth and death (*kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as *karma*, *jñāna* and *yoga*, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (*yat-sevayā*), but not by *karma*, *jñāna* or *yoga*. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word *varṇam* refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster

of the living being, who is part of the *sac-cid-ānanda-vigraha*, is the luster of *ānanda*, or pleasure. *Ānandamayo 'bhyāsāt.* Every living entity has the right to become *ānandamaya*, joyful, because he is part of the *sac-cid-ānanda-vigraha*, Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his *svarūpa*, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as *guror guruḥ*, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of *guru. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa:* the bona fide *guru* is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide *guru* is he who has accepted Kṛṣṇa as *guru.* This is the *guru-paramparā* system. The original *guru* is Vyāsadeva because he is the speaker of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, wherein everything spoken relates to Kṛṣṇa. Therefore *guru-pūjā* is known as Vyāsa-pūjā. In the final analysis, the original *guru* is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the *guru-paramparā.* One cannot become a *guru* if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the *guru* is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

न यत्प्रसादायुतभागलेश-
मन्ये च देवा गुरवो जनाः स्वयम् ।
कर्तुं समेताः प्रभवन्ति पुंस-
स्तमीश्वरं त्वां शरणं प्रपद्ये ॥४९॥

na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam

kartuṁ sametāḥ prabhavanti puṁsas
tam īśvaraṁ tvāṁ śaraṇaṁ prapadye

na—not; *yat-prasāda*—of the mercy of the Supreme Personality of Godhead; *ayuta-bhāga-leśam*—only one ten-thousandth; *anye*—others; *ca*—also; *devāḥ*—even the demigods; *guravaḥ*—the so-called *gurus; janāḥ*—the total population; *svayam*—personally; *kartum*—to execute; *sametāḥ*—all together; *prabhavanti*—can become equally able; *puṁsaḥ*—by the Supreme Personality of Godhead; *tam*—unto Him; *īśvaram*—unto the Supreme Personality of Godhead; *tvām*—unto You; *śaraṇam*—shelter; *prapadye*—let me surrender.

TRANSLATION

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT

It is said, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in *Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (*tad bhavaty alpa-medhasām*). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false *gurus.* One should aspire only for the

benediction offered by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This is the greatest benediction.

TEXT 50

अचक्षुरन्धस्य यथाग्रणीः कृत-
स्तथा जनस्याविदुषोऽबुधो गुरुः ।
त्वमर्कदृक् सर्वदृशां समीक्षणो
वृतो गुरुर्नः स्वगतिं बुभुत्सताम् ॥५०॥

acakṣur andhasya yathāgraṇīḥ kṛtas
tathā janasyāviduṣo 'budho guruḥ
tvam arka-dṛk sarva-dṛśāṁ samīkṣaṇo
vṛto gurur naḥ sva-gatiṁ bubhutsatām

acakṣuḥ—one who does not have his power of sight; *andhasya*—for such a blind person; *yathā*—as; *agraṇīḥ*—the leader, who goes first; *kṛtaḥ*—accepted; *tathā*—similarly; *janasya*—such a person; *aviduṣaḥ*—who has no knowledge of the goal of life; *abudhaḥ*—a foolish rascal; *guruḥ*—the spiritual master; *tvam*—Your Lordship; *arka-dṛk*—appear like the sun; *sarva-dṛśām*—of all sources of knowledge; *samīkṣaṇaḥ*—the complete seer; *vṛtaḥ*—accepted; *guruḥ*—the spiritual master; *naḥ*—our; *sva-gatim*—one who knows his real self-interest; *bubhutsatām*—such an enlightened person.

TRANSLATION

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept

someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a *guru* who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a *guru* because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a *guru.* Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? *Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.* All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such *gurus* are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his *guru.* Either the Supreme Lord or His representative can become *guru.* The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te:* "One can get relief from the clutches of *māyā* as soon as he surrenders unto Me." Therefore it is the *guru's* business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the *guru.* This same principle was instructed by Śrī Caitanya Mahāprabhu: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* In other words, one is advised not to accept a *guru* who does not follow the path of instruction given by Lord Kṛṣṇa.

TEXT 51

जनो जनस्यादिशतेऽसतीं गतिं
यया प्रपद्येत दुरत्ययं तमः ।
त्वं त्वव्ययं ज्ञानममोघमञ्जसा
प्रपद्यते येन जनो निजं पदम् ॥५१॥

jano janasyādiśate 'satīṁ gatiṁ
yayā prapadyeta duratyayaṁ tamaḥ
tvaṁ tv avyayaṁ jñānam amogham añjasā
prapadyate yena jano nijaṁ padam

janaḥ—a person who is not a bona fide *guru* (an ordinary person); *janasya*—of an ordinary person who does not know the goal of life; *ādiśate*—instructs; *asatīm*—impermanent, material; *gatim*—the goal of life; *yayā*—by such knowledge; *prapadyeta*—he surrenders; *duratyayam*—insurmountable; *tamaḥ*—to ignorance; *tvam*—Your Lordship; *tu*—but; *avyayam*—indestructible; *jñānam*—knowledge; *amogham*—without material contamination; *añjasā*—very soon; *prapadyate*—achieves; *yena*—by such knowledge; *janaḥ*—a person; *nijam*—his own; *padam*—original position.

TRANSLATION

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

PURPORT

So-called *gurus* instruct their disciples for the sake of material profit. Some *guru* advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another *guru* advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish *gurus*. In other words, because of the instructions of a foolish *guru* one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in *Bhagavad-gītā* or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words *nijaṁ padam* are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in

Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in *Bhagavad-gītā*, *tyaktvā deham punar janma naiti mām eti so 'rjuna:* after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (*mām eti*). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो
ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधी-
र्जानाति सन्तं हृदि बद्धकामः ॥५२॥

tvaṁ sarva-lokasya suhṛt priyeśvaro
hy ātmā gurur jñānam abhīṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhīr
jānāti santaṁ hṛdi baddha-kāmaḥ

tvam—You, my dear Lord; *sarva-lokasya*—of all planets and their inhabitants; *suhṛt*—the most well-wishing friend; *priya*—the most dear; *īśvaraḥ*—the supreme controller; *hi*—also; *ātmā*—the supreme soul; *guruḥ*—the supreme teacher; *jñānam*—the supreme knowledge; *abhīṣṭa-siddhiḥ*—the fulfillment of all desires; *tathā api*—still; *lokaḥ*—persons; *na*—not; *bhavantam*—unto You; *andha-dhīḥ*—because of blind intelligence; *jānāti*—can know; *santam*—situated; *hṛdi*—in his heart; *baddha-kāmaḥ*—because of being bewildered by material lusty desires.

TRANSLATION

My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment

of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, *dadāmi buddhi-yogaṁ taṁ yena mām upayānti te.* In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of *ānanda*, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of *brahma-bhūta* and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word *abhīṣṭa-siddhiḥ.* One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

त्वं त्वामहं देववरं वरेण्यं
प्रपद्य ईशं प्रतिबोधनाय ।

छिन्ध्यर्थदीपैर्भगवन् वचोभि-
र्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ॥५३॥

tvaṁ tvām ahaṁ deva-varaṁ vareṇyaṁ
prapadya īśaṁ pratibodhanāya
chindhy artha-dīpair bhagavan vacobhir
granthīn hṛdayyān vivṛṇu svam okaḥ

tvam—how exalted You are; *tvām*—unto You; *aham*—myself; *deva-varam*—worshiped by the demigods; *vareṇyam*—the greatest of all; *prapadye*—fully surrendering; *īśam*—unto the supreme controller; *pratibodhanāya*—for understanding the real purpose of life; *chindhi*—cut off; *artha-dīpaiḥ*—by the light of purposeful instruction; *bhagavan*—O Supreme Lord; *vacobhiḥ*—by Your words; *granthīn*—knots; *hṛdayyān*—fixed within the core of the heart; *vivṛṇu*—kindly explain; *svam okaḥ*—my destination in life.

TRANSLATION

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

PURPORT

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in *Bhagavad-gītā* about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called *gurus* who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the *guru* or instructor. It is difficult, however, to understand *Bhagavad-gītā* without the help of the *guru*. Therefore the *guru* appears in the *paramparā* system. In *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead recommends:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore *tattva-darśī* or *guru*. Arjuna accepted the Supreme Personality of Godhead (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the *ācāryas* Rāmānujācārya, Madhvācārya, Nimbārka and Viṣṇusvāmī and still later by the greatest *ācārya*, Śrī Caitanya Mahāprabhu. Where, then, is the difficulty in finding a *guru?* If one is sincere he can find the *guru* and learn everything. One should take lessons from the *guru* and find out the goal of life. Mahārāja Satyavrata, therefore, shows us the way of the *mahājana. Mahājano yena gataḥ sa panthāḥ.* One should surrender to the Supreme Personality of Godhead (*daśāvatāra*) and learn from Him about the spiritual world and the goal of life.

TEXT 54

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः ।
मत्स्यरूपी महाम्भोधौ विहरंस्तत्त्वमब्रवीत् ॥५४॥

śrī-śuka uvāca
ity uktavantaṁ nṛpatiṁ
bhagavān ādi-pūruṣaḥ
matsya-rūpī mahāmbhodhau
viharaṁs tattvam abravīt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktavantam*—being addressed by Mahārāja Satyavrata; *nṛpatim*—unto the King; *bhagavān*—the Supreme Personality of Godhead; *ādi-pūruṣaḥ*—the

original person; *matsya-rūpī*—who had assumed the form of a fish; *mahā-ambhodhau*—in that water of inundation; *viharan*—while moving; *tattvam abravīt*—explained the Absolute Truth.

TRANSLATION

Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

TEXT 55

पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् ।
सत्यव्रतस्य राजर्षेरात्मगुह्यमशेषतः ॥५५॥

purāṇa-saṁhitāṁ divyāṁ
sāṅkhya-yoga-kriyāvatīm
satyavratasya rājarṣer
ātma-guhyam aśeṣataḥ

purāṇa—the subject matter explained in the *Purāṇas*, the old histories, especially the *Matsya Purāṇa; saṁhitām*—the Vedic instructions contained in *Brahma-saṁhitā* and other *saṁhitās; divyām*—all transcendental literatures; *sāṅkhya*—the philosophical way of *sāṅkhya-yoga; yoga*—the science of self-realization or *bhakti-yoga; kriyāvatīm*—practically applied in life; *satyavratasya*—of King Satyavrata; *rājarṣeḥ*—the great king and saint; *ātma-guhyam*—all the mysteries of self-realization; *aśeṣataḥ*—including all branches.

TRANSLATION

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

TEXT 56

अश्रौषीदृषिभिः साकमात्मतत्त्वमसंशयम् ।
नाव्यासीनो भगवता प्रोक्तं ब्रह्म सनातनम् ॥५६॥

aśrauṣīd ṛṣibhiḥ sākam
ātma-tattvam asaṁśayam
nāvy āsīno bhagavatā
proktaṁ brahma sanātanam

aśrauṣīt—he heard; *ṛṣibhiḥ*—the great saintly persons; *sākam*—with; *ātma-tattvam*—the science of self-realization; *asaṁśayam*—without any doubt (because it was spoken by the Supreme Lord); *nāvi āsīnaḥ*—sitting in the boat; *bhagavatā*—by the Supreme Personality of Godhead; *proktam*—explained; *brahma*—all transcendental literatures; *sanātanam*—eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

अतीतप्रलयापाय उत्थिताय स वेधसे ।
हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्धरिः ॥५७॥

atīta-pralayāpāya
utthitāya sa vedhase
hatvāsuraṁ hayagrīvaṁ
vedān pratyāharad dhariḥ

atīta—passed; *pralaya-apāye*—at the end of the inundation; *utthitāya*—to bring him to his senses after sleeping; *saḥ*—the Supreme Lord; *vedhase*—unto Lord Brahmā; *hatvā*—after killing; *asuram*—the

demon; *hayagrīvam*—by the name Hayagrīva; *vedān*—all the Vedic records; *pratyāharat*—delivered; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

TEXT 58

स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः ।
विष्णोः प्रसादात् कल्पेऽस्मिन्नासीद् वैवस्वतो मनुः ॥५८॥

sa tu satyavrato rājā
jñāna-vijñāna-saṁyutaḥ
viṣṇoḥ prasādāt kalpe 'sminn
āsīd vaivasvato manuḥ

saḥ—he; *tu*—indeed; *satyavrataḥ*—Satyavrata; *rājā*—the King; *jñāna-vijñāna-saṁyutaḥ*—enlightened in full knowledge and its practical use; *viṣṇoḥ*—of Lord Viṣṇu; *prasādāt*—by the mercy; *kalpe asmin*—in this period (ruled by Vaivasvata Manu); *āsīt*—became; *vaivasvataḥ manuḥ*—Vaivasvata Manu.

TRANSLATION

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa-*manvantara.* When the Cākṣuṣa-*manvantara* ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

TEXT 59

सत्यव्रतस्य राजर्षेर्मायामत्स्यस्य शार्ङ्गिणः ।
संवादं महदाख्यानं श्रुत्वा मुच्येत किल्बिषात् ॥५९॥

satyavratasya rājarṣer
māyā-matsyasya śārṅgiṇaḥ
saṁvādaṁ mahad-ākhyānaṁ
śrutvā mucyeta kilbiṣāt

satyavratasya—of King Satyavrata; *rāja-ṛṣeḥ*—of the great king; *māyā-matsyasya*—and the fish incarnation; *śārṅgiṇaḥ*—who had one horn on His head; *saṁvādam*—the description or dealings; *mahat-ākhyānam*—the great story; *śrutvā*—by hearing; *mucyeta*—is delivered; *kilbiṣāt*—from all sinful reactions.

TRANSLATION

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

अवतारं हरेर्योऽयं कीर्तयेदन्वहं नरः ।
सङ्कल्पास्तस्य सिध्यन्ति स याति परमां गतिम् ॥६०॥

avatāraṁ harer yo 'yaṁ
kīrtayed anvahaṁ naraḥ
saṅkalpās tasya sidhyanti
sa yāti paramāṁ gatim

avatāram—incarnation; *hareḥ*—of the Supreme Personality of Godhead; *yaḥ*—whoever; *ayam*—he; *kīrtayet*—narrates and chants; *anvaham*—daily; *naraḥ*—such a person; *saṅkalpāḥ*—all ambitions; *tasya*—of him; *sidhyanti*—become successful; *saḥ*—such a person; *yāti*—goes back; *paramām gatim*—back home to Godhead, the supreme place.

TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः
श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।
दितिजमकथयद् यो ब्रह्म सत्यव्रतानां
तमहमखिलहेतुं जिह्ममीनं नतोऽस्मि ॥६१॥

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ
śruti-gaṇam apanītaṁ pratyupādatta hatvā
ditijam akathayad yo brahma satyavratānāṁ
tam aham akhila-hetuṁ jihma-mīnaṁ nato 'smi

pralaya-payasi—in the water of inundation; *dhātuḥ*—from Lord Brahmā; *supta-śakteḥ*—who was inert because of sleeping; *mukhebhyaḥ*—from the mouths; *śruti-gaṇam*—Vedic records; *apanītam*—stolen; *pratyupādatta*—gave back to him; *hatvā*—by killing; *ditijam*—the great demon; *akathayat*—explained; *yaḥ*—one who; *brahma*—Vedic knowledge; *satyavratānām*—for the enlightenment of Satyavrata and the great saintly persons; *tam*—unto Him; *aham*—I; *akhila-hetum*—unto the cause of all causes; *jihma-mīnam*—appearing as and pretending to be a great fish; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

PURPORT

Here is a summary of Satyavrata's meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu's purpose was to take back all the Vedic literatures from the demon Hayagrīva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word *satyavratānām* is significant because it indicates that those on the level of Satyavrata can take knowledge from the *Vedas* delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as *Veda*. As stated in *Bhagavad-gītā*, *vedānta-kṛd veda-vit:* the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the *Vedas*. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from *Bhagavad-gītā* as it is, knows the purpose of the *Vedas* (*vedaiś ca sarvair aham eva vedyaḥ*). One cannot understand Vedic knowledge from the *veda-vāda-ratās*, who read the *Vedas* and misconstrue their subject matter. One has to know the *Vedas* from the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Matsya, the Lord's Fish Incarnation."*

—This commentation has been finished in our New Delhi center today, the first of September, 1976, the day of Rādhāṣṭamī, by the grace of the Supreme Personality of Godhead and the *ācāryas*. Śrīla Narottama dāsa Ṭhākura says, *tāṅdera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāṣa*. I am attempting to present *Śrīmad-Bhāgavatam* in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.

END OF THE EIGHTH CANTO

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Arghya—the ceremonious offering of water or of other auspicious items in a conchshell.
Artha—economic development.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

D

Daityas—a race of demons descending from Diti.
Dama—control of the senses.
Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Guru-pūjā—worship of the spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jaya—an exclamation meaning "All victory to you!" or "All glories to you!"

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Kalpa—daytime of Brahmā, 4,320,000,000 years.

Kāma—lust.

Kamaṇḍalu—water pot carried by *sannyāsīs*.

Karatālas—hand cymbals used in *kīrtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—a section of the *Vedas* prescribing fruitive activities for elevation to a higher material position.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.

L

Lokas—planets.

M

Mahājana—the Lord's authorized devotee, who by his teachings and behavior establishes the path of religion.

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra—a sound vibration that can deliver the mind from illusion.

Manus—fathers of the human species.

Manvantara—the duration of each Manu's reign; used as a standard measurement of history.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

Munis—sages.

O

Oṁkāra—the sacred sound vibration from which expand all the *Vedas;* chanted as an invocation to all *mantras.*

P

Pādya—water ceremoniously offered for washing feet.

Paramparā—the chain of spiritual masters in disciplic succession.

Prajāpatis—the populators of the universe.

Prasāda—food spiritualized by being offered to the Lord.

R

Ṛṣis—sages.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śama—control of the mind.

Saṁhitās—supplementary Vedic literatures expressing the conclusions of particular self-realized authorities.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Satya-yuga—the first of the cycle of four ages of the universe.

Śloka—a Sanskrit rhymed and metered verse.

Smārtas—those who strictly follow Vedic injunctions without realization of the final conclusion of Vedic knowledge, devotional service to the Supreme Lord.

Soma—a heavenly elixir available on the moon.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

Titikṣā—the godly quality of tolerance.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Veda-vāda-ratās—*See: Smārtas*

Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.

Viṣṇu-bhakti—devotional service to Lord Viṣṇu.

Viṣṇu-tattva—the original Personality of Godhead's primary expansions, each of whom is equally God.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas.*

Vyāsa-pūjā—worship of the compiler of the Vedas, Vyāsadeva; worship of the bona fide spiritual master as the representative of Vyāsadeva.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Yukta-vairāgya—real renunciation by utilizing everything in the service of God.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by ṛ (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

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of

KṚṢṆA-DVAIPĀYANA VYĀSA

स वै मनः कृष्णपदारविन्दयो-
र्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु
श्रुतिं चकाराच्युतसत्कथोदये ॥

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa.*" (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas,* ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas,* Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras. Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras.* It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam,* Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

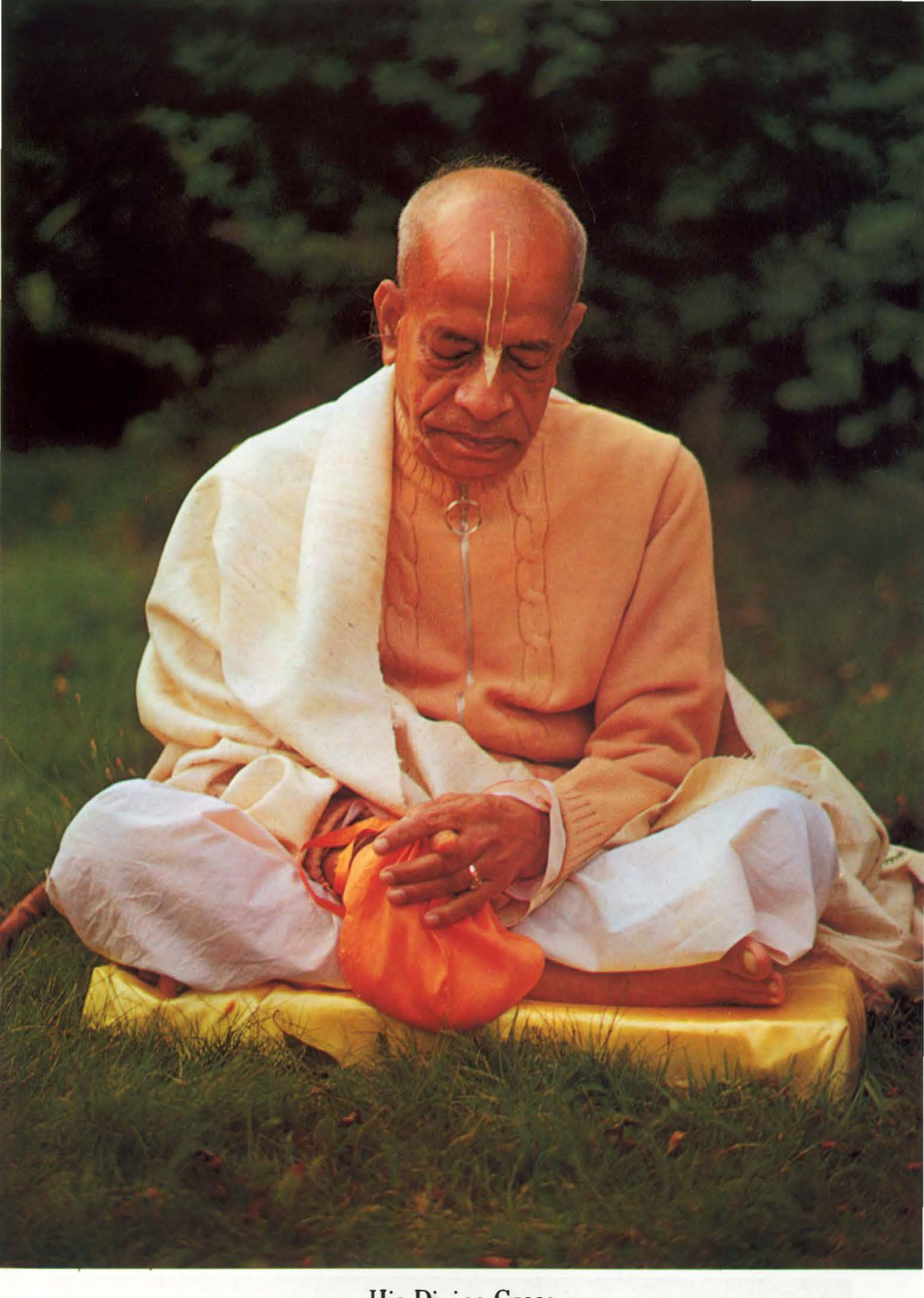
The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his Queen, observed the vow of Ekādaśī and Dvādaśī for one year. In the month of Kārtika, after observing that vow for one year, Mahārāja Ambarīṣa observed a fast for three nights, bathed in the Yamunā and worshiped the Supreme Personality of Godhead, Hari, in Madhuvana. Following the regulative principles of *mahābhiṣeka,* Mahārāja Ambarīṣa performed the bathing ceremony for the Deities of Śrī-Śrī Rādhā-Kṛṣṇa with all paraphernalia, and then he dressed the Deities with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship. Finally, with attention and devotion, he performed *ārati* for the Deities as the assembled devotees sang songs glorifying the Lord and played musical instruments such as shenais, kettledrums, and sitars. *(pp. 112–114)*

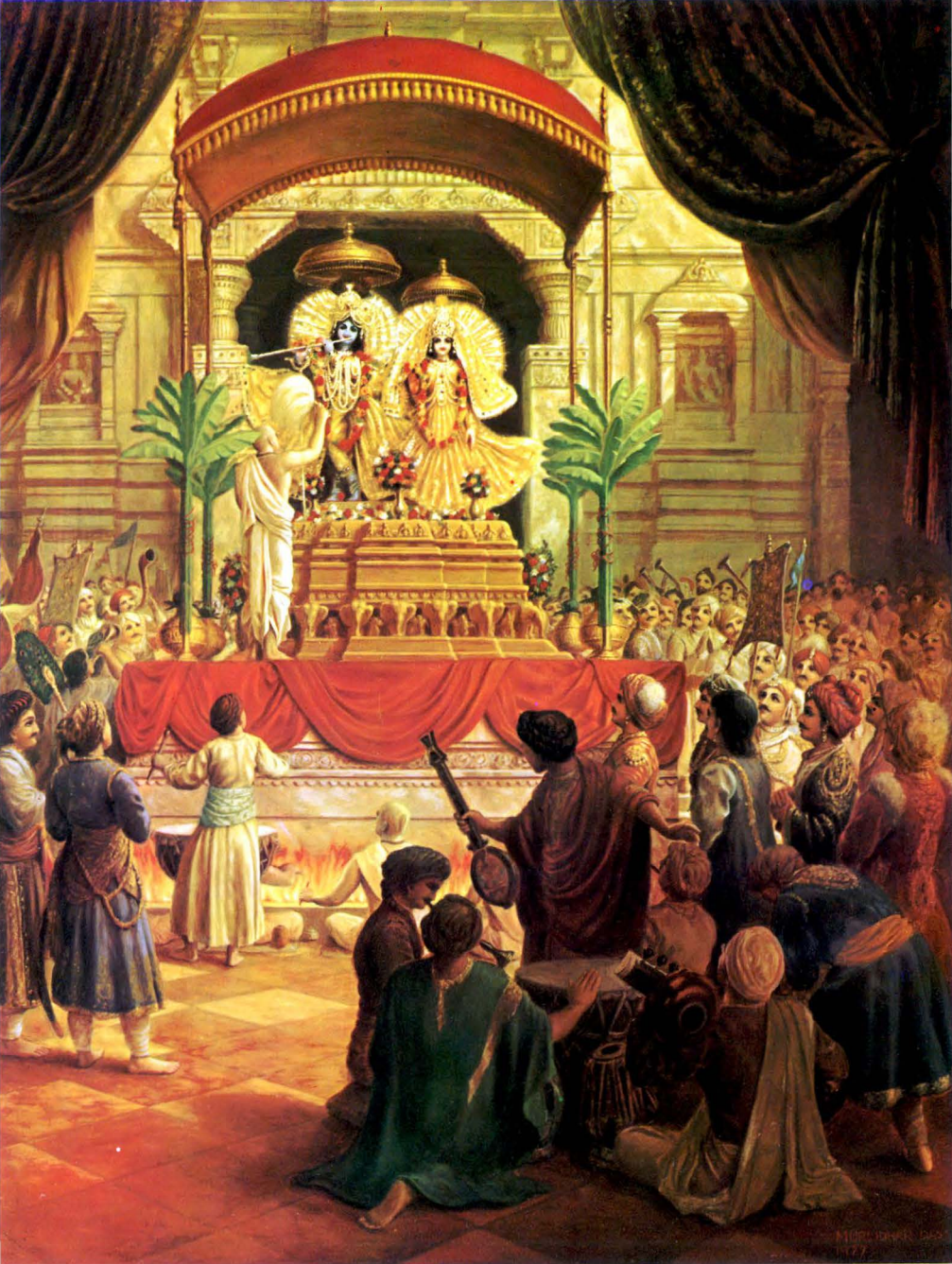


PLATE TWO

Just as King Ambarīṣa was about to break his Ekādaśī fast, Durvāsā Muni, the great and powerful mystic, appeared on the scene unannounced. The King humbly requested the sage to eat, and Durvāsā gladly accepted. However, he asked the King to wait a few moments while he performed the necessary rituals of bathing and meditating in the Yamunā River. As the King waited and waited, the proper period for breaking the fast was rapidly expiring, yet he could not eat without offending Durvāsā. In this dilemma, the King consulted with the palace *brāhmaṇas* and decided to drink water—for drinking water is considered as both eating and not eating. When Durvāsā Muni returned, he could understand by his mystic power that the King had drunk water without his permission, and he angrily spoke as follows: "Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion. Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you." As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa. *(pp. 116–123)*

PLATE THREE

Upon seeing that his attempt to curse King Ambarīṣa had failed and that the Lord's Sudarśana *cakra* was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life. As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain. Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana *cakra*. *(pp. 126–128)*

PLATE FOUR

After running throughout the material universes in fear of the Sudarśana disc, Durvāsā Muni finally went to Vaikuṇṭhadhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune. Falling at the lotus feet of Nārāyaṇa, Durvāsā spoke as follows: "O infallible, unlimited Lord! I have greatly offended your dear devotee King Ambarīṣa. Please give me protection." Lord Nārāyaṇa said to the *brāhmaṇa:* "I cannot protect you, for I am completely under the control of My devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. O *brāhmaṇa*, let Me now advise you for your own protection. By offending Mahārāja Ambarīṣa, you have acted with self-envy, for one's so-called prowess, when employed against a devotee, certainly harms he who employs it. Therefore you should go to him immediately, without a moment's delay. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you." *(pp. 134–147)*

PLATE FIVE

Durvāsā Muni, who was very much harassed by the Sudarśana *cakra*, approached Mahārāja Ambarīṣa, fell down and clasped the King's lotus feet. Aggrieved at Durvāsā's fearful condition, King Ambarīṣa immediately began offering prayers to the great weapon of the Supreme Personality of Godhead: "O Sudarśana *cakra*, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are religion, you are truth, you are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading. O protector of the universe, you are engaged by the Supreme Lord as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor *brāhmaṇa*. This will certainly be a favor for all of us. If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this *brāhmaṇa*, Durvāsā Muni, be freed from the pain of being burned." *(pp. 150–159)*

PLATE SIX

After performing His wonderful pastimes in the Yamunā River, Lord Śrī Kṛṣṇa got up on the shore, taking with Him all His beloved *gopīs*. After putting on dry clothing, they went to a small jeweled house, where the *gopī* Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments. In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The *gopīs* and maidservants in the bowers of Vṛndāvana picked these fruits and flowers and brought them before Rādhā and Kṛṣṇa. The *gopīs* peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit. Among the fruits were many varieties of mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, grapes, and all kinds of dry fruit. At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, and she had brought them all for Kṛṣṇa. When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic.

PLATE SEVEN

Sagara Mahārāja performed *aśvamedha* sacrifices and thus satisfied the Supreme Lord, but Indra, the King of heaven, stole the horse meant to be offered at the sacrifice. Then King Sagara ordered the sixty-thousand sons of his wife Sumati to search for the lost horse. They finally found the horse near the *āśrama* of Kapila Muni, the great saint and incarnation of Lord Viṣṇu. "Here is the man who has stolen the horse," they said. "He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!" Shouting like this, the sons of Sagara raised their weapons. Then, because they had lost their intelligence and disrespected a great personality, fire emanated from their own bodies, and the sons of Sagara were immediately burned to ashes. Later, King Sagara's grandson, Aṁśumān, also searched for the lost horse and came upon Lord Kapila sitting near the remains of Aṁśumān's uncles. When Aṁśumān saw Kapila sitting by the lost sacrificial horse, he offered Him respectful obeisances, folded his hands and prayed with great attention: "O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world." Thereupon, out of His causeless mercy, the Personality of Godhead said: "My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burned to ashes, they can be delivered only by Ganges water, and not by any other means." *(pp. 242–259)*

CHAPTER ONE

King Sudyumna Becomes a Woman

This chapter describes how Sudyumna became a woman and how the dynasty of Vaivasvata Manu was amalgamated with the Soma-vaṁśa, the dynasty coming from the moon.

By the desire of Mahārāja Parīkṣit, Śukadeva Gosvāmī told about the dynasty of Vaivasvata Manu, who was formerly King Satyavrata, the ruler of Draviḍa. While describing this dynasty, he also described how the Supreme Personality of Godhead, while lying down in the waters of devastation, gave birth to Lord Brahmā from a lotus generated from His navel. From the mind of Lord Brahmā, Marīci was generated, and his son was Kaśyapa. From Kaśyapa, through Aditi, Vivasvān was generated, and from Vivasvān came Śrāddhadeva Manu, who was born from the womb of Saṁjñā. Śrāddhadeva's wife, Śraddhā, gave birth to ten sons, such as Ikṣvāku and Nṛga.

Śrāddhadeva, or Vaivasvata Manu, the father of Mahārāja Ikṣvāku, was sonless before Ikṣvāku's birth, but by the grace of the great sage Vasiṣṭha he performed a *yajña* to satisfy Mitra and Varuṇa. Then, although Vaivasvata Manu wanted a son, by the desire of his wife he got a daughter named Ilā. Manu, however, was not satisfied with the daughter. Consequently, for Manu's satisfaction, the great sage Vasiṣṭha prayed for Ilā to be transformed into a boy, and his prayer was fulfilled by the Supreme Personality of Godhead. Thus Ilā became a beautiful young man named Sudyumna.

Once upon a time, Sudyumna went on tour with his ministers. At the foot of the mountain Sumeru there is a forest named Sukumāra, and as soon as they entered that forest, they were all transformed into women. When Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī about the reason for this transformation, Śukadeva Gosvāmī described how Sudyumna, being transformed into a woman, accepted Budha, the son of the moon, as her husband and had a son named Purūravā. By the grace of Lord Śiva, Sudyumna received the benediction that he would live one month as a woman and one month as a man. Thus he regained his kingdom and had three sons, named Utkala, Gaya and Vimala, who were

all very religious. Thereafter, he entrusted his kingdom to Purūravā and took the order of *vānaprastha* life.

TEXT 1

श्रीराजोवाच
मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे ।
वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च ॥ १ ॥

śrī-rājovāca
manvantarāṇi sarvāṇi
tvayoktāni śrutāni me
vīryāṇy ananta-vīryasya
hares tatra kṛtāni ca

śrī-rājā uvāca—King Parīkṣit said; *manvantarāṇi*—all about the periods of the various Manus; *sarvāṇi*—all of them; *tvayā*—by you; *uktāni*—have been described; *śrutāni*—have been listened to; *me*—by me; *vīryāṇi*—wonderful activities; *ananta-vīryasya*—of the Supreme Personality of Godhead, who has unlimited potency; *hareḥ*—of the Supreme Lord, Hari; *tatra*—in those *manvantara* periods; *kṛtāni*—which have been performed; *ca*—also.

TRANSLATION

King Parīkṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.

TEXTS 2–3

योऽसौ सत्यव्रतो नाम राजर्षिर्द्रविडेश्वरः ।
ज्ञानं योऽतीतकल्पान्ते लेभे पुरुषसेवया ॥ २ ॥
स वै विवस्वतः पुत्रो मनुरासीदिति श्रुतम् ।
त्वत्तस्तस्य सुताःप्रोक्ता इक्ष्वाकुप्रमुखा नृपाः॥ ३ ॥

yo 'sau satyavrato nāma
rājarṣir draviḍeśvaraḥ
jñānaṁ yo 'tīta-kalpānte
lebhe puruṣa-sevayā

sa vai vivasvataḥ putro
manur āsīd iti śrutam
tvattas tasya sutāḥ proktā
ikṣvāku-pramukhā nṛpāḥ

yaḥ asau—he who was known; *satyavrataḥ*—Satyavrata; *nāma*—by the name; *rāja-ṛṣiḥ*—the saintly king; *draviḍa-īśvaraḥ*—the ruler of the Draviḍa countries; *jñānam*—knowledge; *yaḥ*—one who; *atīta-kalpa-ante*—at the end of the period of the last Manu, or at the end of the last millennium; *lebhe*—received; *puruṣa-sevayā*—by rendering service to the Supreme Personality of Godhead; *saḥ*—he; *vai*—indeed; *vivasvataḥ*—of Vivasvān; *putraḥ*—son; *manuḥ āsīt*—became the Vaivasvata Manu; *iti*—thus; *śrutam*—I have already heard; *tvattaḥ*—from you; *tasya*—his; *sutāḥ*—sons; *proktāḥ*—have been explained; *ikṣvāku-pramukhāḥ*—headed by Ikṣvāku; *nṛpāḥ*—many kings.

TRANSLATION

Satyavrata, the saintly king of Draviḍadeśa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvān, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.

TEXT 4

तेषां वंशं पृथग् ब्रह्मन् वंशानुचरितानि च ।
कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः ॥ ४ ॥

teṣāṁ vaṁśaṁ pṛthag brahman
vaṁśānucaritāni ca

kīrtayasva mahā-bhāga
nityaṁ śuśrūṣatāṁ hi naḥ

teṣām—of all those kings; *vaṁśam*—the dynasties; *pṛthak*—separately; *brahman*—O great *brāhmaṇa* (Śukadeva Gosvāmī); *vaṁśa-anucaritāni ca*—and their dynasties and characteristics; *kīrtayasva*—kindly describe; *mahā-bhāga*—O greatly fortunate one; *nityam*—eternally; *śuśrūṣatām*—who are engaged in your service; *hi*—indeed; *naḥ*—of ourselves.

TRANSLATION

O greatly fortunate Śukadeva Gosvāmī, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

TEXT 5

ये भूता ये भविष्याश्च भवन्त्यद्यतनाश्च ये ।
तेषां नः पुण्यकीर्तीनां सर्वेषां वद विक्रमान् ॥ ५ ॥

ye bhūtā ye bhaviṣyāś ca
bhavanty adyatanāś ca ye
teṣāṁ naḥ puṇya-kīrtīnāṁ
sarveṣāṁ vada vikramān

ye—all of whom; *bhūtāḥ*—have already appeared; *ye*—all of whom; *bhaviṣyāḥ*—will appear in the future; *ca*—also; *bhavanti*—are existing; *adyatanāḥ*—at present; *ca*—also; *ye*—all of whom; *teṣām*—of all of them; *naḥ*—unto us; *puṇya-kīrtīnām*—who were all pious and celebrated; *sarveṣām*—of all of them; *vada*—kindly explain; *vikramān*—about the abilities.

TRANSLATION

Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

TEXT 6

श्रीसूत उवाच

एवं परीक्षिता राज्ञा सदसि ब्रह्मवादिनाम् ।
पृष्टः प्रोवाच भगवाञ्छुकः परमधर्मवित् ॥ ६ ॥

śrī-sūta uvāca
evaṁ parīkṣitā rājñā
sadasi brahma-vādinām
pṛṣṭaḥ provāca bhagavāñ
chukaḥ parama-dharma-vit

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—in this way; *parīkṣitā*—by Mahārāja Parīkṣit; *rājñā*—by the King; *sadasi*—in the assembly; *brahma-vādinām*—of all the great saintly experts in Vedic knowledge; *pṛṣṭaḥ*—having been asked; *provāca*—answered; *bhagavān*—the most powerful; *śukaḥ*—Śuka Gosvāmī; *parama-dharma-vit*—the most learned scholar in religious principles.

TRANSLATION

Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

TEXT 7

श्रीशुक उवाच

श्रूयतां मानवो वंशः प्राचुर्येण परंतप ।
न शक्यते विस्तरतो वक्तुं वर्षशतैरपि ॥ ७ ॥

śrī-śuka uvāca
śrūyatāṁ mānavo vaṁśaḥ
prācuryeṇa parantapa
na śakyate vistarato
vaktuṁ varṣa-śatair api

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śrūyatām*—just hear from me; *mānavaḥ vaṁśaḥ*—the dynasty of Manu; *prācuryeṇa*—as expansive as possible; *parantapa*—O King, who can subdue your enemies; *na*—not; *śakyate*—one is able; *vistarataḥ*—very broadly; *vaktum*—to speak; *varṣa-śataiḥ api*—even if he does so for hundreds of years.

TRANSLATION

Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

TEXT 8

परावरेषां भूतानामात्मा यः पुरुषः परः ।
स एवासीदिदं विश्वं कल्पान्तेऽन्यन्न किञ्चन ॥ ८ ॥

parāvareṣāṁ bhūtānām
ātmā yaḥ puruṣaḥ paraḥ
sa evāsīd idaṁ viśvaṁ
kalpānte 'nyan na kiñcana

para-avareṣām—of all living entities, in higher or lower statuses of life; *bhūtānām*—of those who have taken material bodies (the conditioned souls); *ātmā*—the Supersoul; *yaḥ*—one who is; *puruṣaḥ*—the Supreme Person; *paraḥ*—transcendental; *saḥ*—He; *eva*—indeed; *āsīt*—was existing; *idam*—this; *viśvam*—universe; *kalpa-ante*—at the end of the millennium; *anyat*—anything else; *na*—not; *kiñcana*—anything whatsoever.

TRANSLATION

The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.

PURPORT

Taking the proper position from which to describe the dynasty of Manu, Śukadeva Gosvāmī begins by saying that when the entire world is inundated, only the Supreme Personality of Godhead exists, and nothing else. Śukadeva Gosvāmī will now describe how the Lord creates other things, one after another.

TEXT 9

तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः ।
तस्मिञ्जज्ञे महाराज स्वयंभूश्चतुराननः ॥ ९ ॥

tasya nābheḥ samabhavat
padma-koṣo hiraṇmayaḥ
tasmiñ jajñe mahārāja
svayambhūś catur-ānanaḥ

tasya—of Him (the Supreme Personality of Godhead); *nābheḥ*—from the navel; *samabhavat*—generated; *padma-koṣaḥ*—a lotus; *hiraṇmayaḥ*—known as Hiraṇmaya, or golden; *tasmin*—on that golden lotus; *jajñe*—appeared; *mahārāja*—O King; *svayambhūḥ*—one who is self-manifested, who takes birth without a mother; *catuḥ-ānanaḥ*—with four heads.

TRANSLATION

O King Parīkṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

TEXT 10

मरीचिर्मनसस्तस्य जज्ञे तस्यापि कश्यपः ।
दाक्षायण्यां ततोऽदित्यां विवस्वानभवत् सुतः ॥१०॥

marīcir manasas tasya
jajñe tasyāpi kaśyapaḥ
dākṣāyaṇyāṁ tato 'dityāṁ
vivasvān abhavat sutaḥ

marīciḥ—the great saintly person known as Marīci; *manasaḥ tasya*—from the mind of Lord Brahmā; *jajñe*—took birth; *tasya api*—from Marīci; *kaśyapaḥ*—Kaśyapa (took birth); *dākṣāyaṇyām*—in the womb of the daughter of Mahārāja Dakṣa; *tataḥ*—thereafter; *adityām*—in the womb of Aditi; *vivasvān*—Vivasvān; *abhavat*—took birth; *sutaḥ*—a son.

TRANSLATION

From the mind of Lord Brahmā, Marīci took birth, and from the semen of Marīci, Kaśyapa appeared from the womb of the daughter of Dakṣa Mahārāja. From Kaśyapa, by the womb of Aditi, Vivasvān took birth.

TEXTS 11–12

ततो मनुः श्राद्धदेवः संज्ञायामास भारत ।
श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् ॥११॥
इक्ष्वाकुनृगशर्यातिदिष्टधृष्टकरूषकान् ।
नरिष्यन्तं पृषध्रं च नभगं च कविं विभुः ॥१२॥

tato manuḥ śrāddhadevaḥ
saṁjñāyām āsa bhārata
śraddhāyāṁ janayām āsa
daśa putrān sa ātmavān

ikṣvāku-nṛga-śaryāti-
diṣṭa-dhṛṣṭa-karūṣakān
nariṣyantaṁ pṛṣadhraṁ ca
nabhagaṁ ca kaviṁ vibhuḥ

tataḥ—from Vivasvān; *manuḥ śrāddhadevaḥ*—the Manu named Śrāddhadeva; *saṁjñāyām*—in the womb of Saṁjñā (the wife of Vivasvān); *āsa*—was born; *bhārata*—O best of the Bhārata dynasty; *śraddhāyām*—in the womb of Śraddhā (the wife of Śrāddhadeva); *janayām āsa*—begot; *daśa*—ten; *putrān*—sons; *saḥ*—that Śrāddhadeva; *ātmavān*—having conquered his senses; *ikṣvāku-nṛga-śaryāti-*

diṣṭa-dhṛṣṭa-karūṣakān—named Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa and Karūṣaka; *nariṣyantam*—Nariṣyanta; *pṛṣadhram ca*—and Pṛṣadhra; *nabhagam ca*—and Nabhaga; *kavim*—Kavi; *vibhuḥ*—the great.

TRANSLATION

O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.

TEXT 13

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल ।
मित्रावरुणयोरिष्टिं प्रजार्थमकरोद् विभुः ॥१३॥

aprajasya manoḥ pūrvaṁ
vasiṣṭho bhagavān kila
mitrā-varuṇayor iṣṭiṁ
prajārtham akarod vibhuḥ

aprajasya—of he who had no son; *manoḥ*—of Manu; *pūrvam*—formerly; *vasiṣṭhaḥ*—the great saint Vasiṣṭha; *bhagavān*—powerful; *kila*—indeed; *mitrā-varuṇayoḥ*—of the demigods named Mitra and Varuṇa; *iṣṭim*—a sacrifice; *prajā-artham*—for the sake of getting sons; *akarot*—executed; *vibhuḥ*—the great person.

TRANSLATION

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.

TEXT 14

तत्र श्रद्धा मनोः पत्नी होतारं समयाचत ।
दुहित्रर्थमुपागम्य प्रणिपत्य पयोव्रता ॥१४॥

tatra śraddhā manoḥ patnī
hotāraṁ samayācata
duhitrartham upāgamya
praṇipatya payovratā

tatra—in that sacrifice; *śraddhā*—Śraddhā; *manoḥ*—of Manu; *patnī*—the wife; *hotāram*—to the priest performing the *yajña; samayācata*—begged properly; *duhitṛ-artham*—for a daughter; *upāgamya*—coming near; *praṇipatya*—offering obeisances; *payaḥ-vratā*—who was observing the vow of drinking only milk.

TRANSLATION

During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

TEXT 15

प्रेषितोऽध्वर्युणा होता व्यचरत् तत् समाहितः ।
गृहीते हविषि वाचा वषट्कारं गृणन्द्विजः ॥१५॥

preṣito 'dhvaryuṇā hotā
vyacarat tat samāhitaḥ
gṛhīte haviṣi vācā
vaṣaṭ-kāraṁ gṛṇan dvijaḥ

preṣitaḥ—being told to execute the sacrifice; *adhvaryuṇā*—by the *ṛtvik* priest; *hotā*—the priest in charge of offering oblations; *vyacarat*—executed; *tat*—that (sacrifice); *samāhitaḥ*—with great attention; *gṛhīte haviṣi*—upon taking the clarified butter for the first oblation; *vācā*—by chanting the *mantra; vaṣaṭ-kāram*—the *mantra* beginning with the word *vaṣaṭ; gṛṇan*—reciting; *dvijaḥ*—the *brāhmaṇa.*

TRANSLATION

Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remem-

bered the request of Manu's wife and performed the sacrifice while chanting the word "vaṣaṭ."

TEXT 16

होतुस्तद्व्यभिचारेण कन्येला नाम साभवत् ।
तां विलोक्य मनुः प्राह नातितुष्टमना गुरुम् ॥१६॥

hotus tad-vyabhicāreṇa
kanyelā nāma sābhavat
tāṁ vilokya manuḥ prāha
nātituṣṭamanā gurum

hotuḥ—of the priest; *tat*—of the *yajña; vyabhicāreṇa*—by that transgression; *kanyā*—a daughter; *ilā*—Ilā; *nāma*—by the name; *sā*—that daughter; *abhavat*—was born; *tām*—unto her; *vilokya*—seeing; *manuḥ*—Manu; *prāha*—said; *na*—not; *atituṣṭamanāḥ*—very much satisfied; *gurum*—unto his *guru.*

TRANSLATION

Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.

PURPORT

Because Manu had no issue, he was pleased at the birth of the child, even though a daughter, and gave her the name Ilā. Later, however, he was not very satisfied to see the daughter instead of a son. Because he had no issue, he was certainly very glad at the birth of Ilā, but his pleasure was temporary.

TEXT 17

भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम् ।
विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया ॥१७॥

bhagavan kim idaṁ jātaṁ
karma vo brahma-vādināṁ
viparyayam aho kaṣṭaṁ
maivaṁ syād brahma-vikriyā

bhagavan—O my lord; *kim idam*—what is this; *jātam*—born; *karma*—fruitive activities; *vaḥ*—of all of you; *brahma-vādināṁ*—of you, who are expert in chanting the Vedic *mantras; viparyayam*—deviation; *aho*—alas; *kaṣṭam*—painful; *mā evam syāt*—thus it should not have been; *brahma-vikriyā*—this opposite action of the Vedic *mantras.*

TRANSLATION

My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

PURPORT

In this age, the performance of *yajña* has been forbidden because no one can properly chant the Vedic *mantras.* If Vedic *mantras* are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the Hare Kṛṣṇa chant is called the *mahā-mantra*, the great, exalted *mantra* above all other Vedic *mantras*, because simply chanting the Hare Kṛṣṇa *mahā-mantra* brings so many beneficial effects. As explained by Śrī Caitanya Mahāprabhu (*Śikṣāṣṭaka* 1):

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

"Glory to the Śrī Kṛṣṇa *saṅkīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the

benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Therefore, the best performance of *yajña* given to us is the *saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Those who are intelligent take advantage of the greatest *yajña* in this age by chanting the Hare Kṛṣṇa *mahā-mantra* in congregation. When the Hare Kṛṣṇa *mantra* is chanted by many men together, the chanting is called *saṅkīrtana*, and as a result of such a *yajña* there will be clouds in the sky (*yajñād bhavati parjanyaḥ*). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa *yajña*. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Kṛṣṇa consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa *mahā-mantra*, all their problems will be solved without difficulty. In other processes of *yajña* there are difficulties because there are no learned scholars who can chant the *mantras* perfectly well, nor is it possible to secure the ingredients to perform the *yajña*. Because human society is poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic *mantras*, the Hare Kṛṣṇa *mahā-mantra* is the only shelter. People should be intelligent enough to chant it. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ.* Those whose brains are dull cannot understand this chanting, nor can they take to it.

TEXT 18

यूयं ब्रह्मविदो युक्तास्तपसा दग्धकिल्बिषाः ।
कुतः संकल्पवैषम्यमनृतं विबुधेष्विव ॥१८॥

yūyaṁ brahma-vido yuktās
tapasā dagdha-kilbiṣāḥ
kutaḥ saṅkālpa-vaiṣamyam
anṛtaṁ vibudheṣv iva

yūyam—of all you; *brahma-vidaḥ*—completely in awareness of the Absolute Truth; *yuktāḥ*—self-controlled and well balanced; *tapasā*—by

dint of austerity and penances; *dagdha-kilbiṣāḥ*—all kinds of material contamination having been burnt out; *kutaḥ*—then how; *saṅkalpa-vaiṣamyam*—discrepancy in the matter of determination; *anṛtam*—false promise, false statement; *vibudheṣu*—in the society of the demigods; *iva*—or.

TRANSLATION

You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

PURPORT

We have learned from many Vedic literatures that a benediction or curse given by the demigods never proves false. By performing austerities and penances, by controlling the senses and mind, and by achieving full knowledge of the Absolute Truth, one is fully cleansed of material contamination. Then one's words and blessings, like those of the demigods, are never a failure.

TEXT 19

निशम्य तद् वचस्तस्य भगवान् प्रपितामहः ।
होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम् ॥१९॥

niśamya tad vacas tasya
bhagavān prapitāmahaḥ
hotur vyatikramaṁ jñātvā
babhāṣe ravi-nandanam

niśamya—after hearing; *tat vacaḥ*—those words; *tasya*—of him (Manu); *bhagavān*—the most powerful; *prapitāmahaḥ*—the great-grandfather Vasiṣṭha; *hotuḥ vyatikramam*—discrepancy on the part of the *hotā* priest; *jñātvā*—understanding; *babhāṣe*—spoke; *ravi-nandanam*—unto Vaivasvata Manu, son of the sun-god.

TRANSLATION

The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

TEXT 20

एतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः ।
तथापि साधयिष्ये ते सुप्रजास्त्वं स्वतेजसा ॥२०॥

etat saṅkalpa-vaiṣamyaṁ
hotus te vyabhicārataḥ
tathāpi sādhayiṣye te
suprajāstvaṁ sva-tejasā

etat—this; *saṅkalpa-vaiṣamyam*—discrepancy in the objective; *hotuḥ*—of the priest; *te*—your; *vyabhicārataḥ*—from deviating from the prescribed purpose; *tathā api*—still; *sādhayiṣye*—I shall execute; *te*—for you; *su-prajāstvam*—a very nice son; *sva-tejasā*—by my own prowess.

TRANSLATION

This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

TEXT 21

एवं व्यवसितो राजन् भगवान् स महायशाः ।
अस्तौषीदादिपुरुषमिलायाः पुंस्त्वकाम्यया ॥२१॥

evaṁ vyavasito rājan
bhagavān sa mahā-yaśāḥ
astauṣīd ādi-puruṣam
ilāyāḥ puṁstva-kāmyayā

evam—thus; *vyavasitaḥ*—deciding; *rājan*—O King Parīkṣit; *bhagavān*—the most powerful; *saḥ*—Vasiṣṭha; *mahā-yaśāḥ*—very famous; *astauṣīt*—offered prayers; *ādi-puruṣam*—unto the Supreme

Person, Lord Viṣṇu; *ilāyāḥ*—of Ilā; *puṁstva-kāmyayā*—for the transformation into a male.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.

TEXT 22

तस्मै कामवरं तुष्टो भगवान् हरिरीश्वरः ।
ददाविलाभवत् तेन सुद्युम्नः पुरुषर्षभः ॥२२॥

tasmai kāma-varaṁ tuṣṭo
bhagavān harir īśvaraḥ
dadāv ilābhavat tena
sudyumnaḥ puruṣarṣabhaḥ

tasmai—unto him (Vasiṣṭha); *kāma-varam*—the desired benediction; *tuṣṭaḥ*—being pleased; *bhagavān*—the Supreme Personality; *hariḥ īśvaraḥ*—the supreme controller, the Lord; *dadau*—gave; *ilā*—the girl, Ilā; *abhavat*—became; *tena*—because of this benediction; *sudyumnaḥ*—by the name Sudyumna; *puruṣa-ṛṣabhaḥ*—a nice male.

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.

TEXTS 23–24

स एकदा महाराज विचरन् मृगयां वने ।
वृतः कतिपयामात्यैरश्वमारुह्य सैन्धवम् ॥२३॥
प्रगृह्य रुचिरं चापं शरांश्च परमाद्भुतान् ।
दंशितोऽनुमृगं वीरो जगाम दिशमुत्तराम् ॥२४॥

sa ekadā mahārāja
vicaran mṛgayāṁ vane
vṛtaḥ katipayāmātyair
aśvam āruhya saindhavam

pragṛhya ruciraṁ cāpaṁ
śarāṁś ca paramādbhutān
daṁśito 'numṛgaṁ vīro
jagāma diśam uttarām

saḥ—Sudyumna; *ekadā*—once upon a time; *mahārāja*—O King Parīkṣit; *vicaran*—touring; *mṛgayām*—for hunting; *vane*—in the forest; *vṛtaḥ*—accompanied; *katipaya*—a few; *amātyaiḥ*—by ministers or associates; *aśvam*—upon a horse; *āruhya*—riding; *saindhavam*—born in the Sindhupradeśa; *pragṛhya*—holding in hand; *ruciram*—beautiful; *cāpam*—bow; *śarān ca*—and arrows; *parama-adbhutān*—very wonderful, uncommon; *daṁśitaḥ*—wearing armor; *anumṛgam*—behind the animals; *vīraḥ*—the hero; *jagāma*—went toward; *diśam uttarām*—the north.

TRANSLATION

O King Parīkṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

TEXT 25

सुकुमारवनं मेरोरधस्तात् प्रविवेश ह ।
यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया ॥२५॥

sukumāra-vanaṁ meror
adhastāt praviveśa ha
yatrāste bhagavāñ charvo
ramamāṇaḥ sahomayā

sukumāra-vanam—the forest known as Sukumāra; *meroḥ adhastāt*—at the foot of Mount Meru; *praviveśa ha*—he entered; *yatra*—wherein; *āste*—was; *bhagavān*—the most powerful (demigod); *śarvaḥ*—Lord Śiva; *ramamāṇaḥ*—engaged in enjoyment; *saha umayā*—with Umā, his wife.

TRANSLATION

There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.

TEXT 26

तस्मिन् प्रविष्ट एवासौ सुद्युम्नः परवीरहा ।
अपश्यत् स्त्रियमात्मानमश्वं च वडवां नृप ॥२६॥

tasmin praviṣṭa evāsau
sudyumnaḥ para-vīra-hā
apaśyat striyam ātmānam
aśvaṁ ca vaḍavāṁ nṛpa

tasmin—in that forest; *praviṣṭaḥ*—having entered; *eva*—indeed; *asau*—he; *sudyumnaḥ*—Prince Sudyumna; *para-vīra-hā*—who could very well subdue his enemies; *apaśyat*—observed; *striyam*—female; *ātmānam*—himself; *aśvam ca*—and his horse; *vaḍavām*—a mare; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.

TEXT 27

तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम् ।
दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम् ॥२७॥

tathā tad-anugāḥ sarve
ātma-liṅga-viparyayam
dṛṣṭvā vimanaso 'bhūvan
vīkṣamāṇāḥ parasparam

tathā—similarly; *tat-anugāḥ*—the companions of Sudyumna; *sarve*—all of them; *ātma-liṅga-viparyayam*—the transformation of their sex into the opposite; *dṛṣṭvā*—seeing; *vimanasaḥ*—morose; *abhūvan*—they became; *vīkṣamāṇāḥ*—looking over; *parasparam*—one another.

TRANSLATION

When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

TEXT 28

श्रीराजोवाच

कथमेवं गुणो देशः केन वा भगवन् कृतः ।
प्रश्नमेनं समाचक्ष्व परं कौतूहलं हि नः ॥२८॥

śrī-rājovāca
katham evaṁ guṇo deśaḥ
kena vā bhagavan kṛtaḥ
praśnam enaṁ samācakṣva
paraṁ kautūhalaṁ hi naḥ

śrī-rājā uvāca—Mahārāja Parīkṣit said; *katham*—how; *evam*—this; *guṇaḥ*—quality; *deśaḥ*—the country; *kena*—why; *vā*—either; *bhagavan*—O most powerful; *kṛtaḥ*—it was so done; *praśnam*—question; *enam*—this; *samācakṣva*—just deliberate; *param*—very much; *kautūhalam*—eagerness; *hi*—indeed; *naḥ*—our.

TRANSLATION

Mahārāja Parīkṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

TEXT 29

श्रीशुक उवाच

एकदा गिरिशं द्रष्टुमृषयस्तत्र सुव्रताः ।
दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् ॥२९॥

śrī-śuka uvāca
ekadā giriśaṁ draṣṭum
ṛṣayas tatra suvratāḥ
diśo vitimirābhāsāḥ
kurvantaḥ samupāgaman

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once upon a time; *giriśam*—Lord Śiva; *draṣṭum*—to see; *ṛṣayaḥ*—very saintly persons; *tatra*—in that forest; *su-vratāḥ*—highly elevated in spiritual power; *diśaḥ*—all directions; *vitimira-ābhāsāḥ*—having been cleared of all darkness whatsoever; *kurvantaḥ*—doing so; *samupāgaman*—arrived.

TRANSLATION

Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.

TEXT 30

तान् विलोक्याम्बिका देवी विवासा व्रीडिता भृशम् ।
भर्तुरङ्कात् समुत्थाय नीवीमाश्वथ पर्यधात् ॥३०॥

tān vilokyāmbikā devī
vivāsā vrīḍitā bhṛśam
bhartur aṅkāt samutthāya
nīvīm āśv atha paryadhāt

tān—all the saintly persons; *vilokya*—seeing them; *ambikā*—mother Durgā; *devī*—the goddess; *vivāsā*—because she was naked; *vrīḍitā*—ashamed; *bhṛśam*—highly; *bhartuḥ*—of her husband; *aṅkāt*—from the

lap; *samutthāya*—getting up; *nīvīm*—breast; *āśu atha*—very quickly; *paryadhāt*—covered with cloth.

TRANSLATION

When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

TEXT 31

ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः ।
निवृत्ताः प्रययुस्तस्मान्नरनारायणाश्रमम् ॥३१॥

ṛṣayo 'pi tayor vīkṣya
prasaṅgaṁ ramamāṇayoḥ
nivṛttāḥ prayayus tasmān
nara-nārāyaṇāśramam

ṛṣayaḥ—all the great saintly persons; *api*—also; *tayoḥ*—of both of them; *vīkṣya*—seeing; *prasaṅgam*—engagement in sexual matters; *ramamāṇayoḥ*—who were enjoying in that way; *nivṛttāḥ*—desisted from going further; *prayayuḥ*—immediately departed; *tasmāt*—from that place; *nara-nārāyaṇa-āśramam*—to the *āśrama* of Nara-Nārāyaṇa.

TRANSLATION

Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.

TEXT 32

तदिदं भगवानाह प्रियायाः प्रियकाम्यया ।
स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति ॥३२॥

tad idaṁ bhagavān āha
priyāyāḥ priya-kāmyayā
sthānaṁ yaḥ praviśed etat
sa vai yoṣid bhaved iti

tat—because; *idam*—this; *bhagavān*—Lord Śiva; *āha*—said; *priyāyāḥ*—of his dear wife; *priya-kāmyayā*—for the pleasure; *sthānam*—place; *yaḥ*—anyone who; *praviśet*—will enter; *etat*—here; *saḥ*—that person; *vai*—indeed; *yoṣit*—female; *bhavet*—shall become; *iti*—thus.

TRANSLATION

Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!"

TEXT 33

तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि ।
सा चानुचरसंयुक्ता विचचार वनाद् वनम् ॥३३॥

tata ūrdhvaṁ vanaṁ tad vai
puruṣā varjayanti hi
sā cānucara-saṁyuktā
vicacāra vanād vanam

tataḥ ūrdhvam—from that time onward; *vanam*—forest; *tat*—that; *vai*—in particular; *puruṣāḥ*—males; *varjayanti*—do not enter; *hi*—indeed; *sā*—Sudyumna in the form of a woman; *ca*—also; *anucara-saṁyuktā*—accompanied by his companions; *vicacāra*—walked; *vanāt vanam*—within the forest from one place to another.

TRANSLATION

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

PURPORT

In *Bhagavad-gītā* (2.22) it is said:

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā sarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones."

The body is just like a dress, and here this is proved. Sudyumna and his associates were all male, which means that their souls were covered by male dress, but now they became female, which means that their dress was changed. The soul, however, remains the same. It is said that by modern medical treatment a male can be transformed into a female, and a female into a male. The body, however, has no connection with the soul. The body can be changed, either in this life or the next. Therefore, one who has knowledge of the soul and how the soul transmigrates from one body to another does not pay attention to the body, which is nothing but a covering dress. *Paṇḍitāḥ sama-darśinaḥ.* Such a person sees the soul, which is part and parcel of the Supreme Lord. Therefore he is a *sama-darśī*, a learned person.

TEXT 34

अथ तामाश्रमाभ्याशे चरन्तीं प्रमदोत्तमाम् ।
स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः ॥३४॥

atha tām āśramābhyāśe
carantīṁ pramadottamām
strībhiḥ parivṛtāṁ vīkṣya
cakame bhagavān budhaḥ

atha—in this way; *tām*—her; *āśrama-abhyāśe*—in the neighborhood of his *āśrama; carantīm*—loitering; *pramadā-uttamām*—the best of beautiful women who excite sex; *strībhiḥ*—by other women; *parivṛtām*—surrounded; *vīkṣya*—seeing her; *cakame*—desired sex; *bhagavān*—the most powerful; *budhaḥ*—Budha, the son of the moon and predominating deity of the planet known as Budha, or Mercury.

TRANSLATION

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.

TEXT 35

सापि तं चकमे सुभ्रूः सोमराजसुतं पतिम् ।
स तस्यां जनयामास पुरूरवसमात्मजम् ॥३५॥

sāpi taṁ cakame subhrūḥ
somarāja-sutaṁ patim
sa tasyāṁ janayām āsa
purūravasam ātmajam

sā—Sudyumna, transformed into a woman; *api*—also; *tam*—unto him (Budha); *cakame*—desired sex; *su-bhrūḥ*—very beautiful; *somarāja-sutam*—unto the son of the king of the moon; *patim*—as her husband; *saḥ*—he (Budha); *tasyām*—in her womb; *janayām āsa*—begot; *purūravasam*—named Purūravā; *ātma-jam*—a son.

TRANSLATION

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.

TEXT 36

एवं स्त्रीत्वमनुप्राप्तः सुद्युम्नो मानवो नृपः ।
सस्मार स कुलाचार्यं वसिष्ठमिति शुश्रुम ॥३६॥

evaṁ strītvam anuprāptaḥ
sudyumno mānavo nṛpaḥ
sasmāra sa kulācāryaṁ
vasiṣṭham iti śuśruma

evam—in this way; *strītvam*—femininity; *anuprāptaḥ*—having achieved in that way; *sudyumnaḥ*—the male named Sudyumna; *mānavaḥ*—the son of Manu; *nṛpaḥ*—the king; *sasmāra*—remembered; *saḥ*—he; *kula-ācāryam*—the familial spiritual master; *vasiṣṭham*—the most powerful Vasiṣṭha; *iti śuśruma*—I have heard it (from reliable sources).

TRANSLATION

I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.

TEXT 37

स तस्य तां दशां दृष्ट्वा कृपया भृशपीडितः ।
सुद्युम्नस्याशयन् पुंस्त्वमुपाधावत शङ्करम् ॥३७॥

sa tasya tāṁ daśāṁ dṛṣṭvā
kṛpayā bhṛśa-pīḍitaḥ
sudyumnasyāśayan puṁstvam
upādhāvata śaṅkaram

saḥ—he, Vasiṣṭha; *tasya*—of Sudyumna; *tām*—that; *daśām*—condition; *dṛṣṭvā*—seeing; *kṛpayā*—out of mercy; *bhṛśa-pīḍitaḥ*—being very much aggrieved; *sudyumnasya*—of Sudyumna; *āśayan*—desiring; *puṁstvam*—the maleness; *upādhāvata*—began to worship; *śaṅkaram*—Lord Śiva.

TRANSLATION

Upon seeing Sudyumna's deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

TEXTS 38–39

तुष्टस्तस्मै स भगवानृषये प्रियमावहन् ।
स्वां च वाचमृतां कुर्वन्निदमाह विशांपते ॥३८॥
मासं पुमान् स भविता मासं स्त्री तव गोत्रजः ।
इत्थं व्यवस्थया कामं सुद्युम्नोऽवतु मेदिनीम् ॥३९॥

tuṣṭas tasmai sa bhagavān
ṛṣaye priyam āvahan
svāṁ ca vācam ṛtāṁ kurvann
idam āha viśāmpate

māsaṁ pumān sa bhavitā
māsaṁ strī tava gotrajaḥ
itthaṁ vyavasthayā kāmaṁ
sudyumno 'vatu medinīm

tuṣṭaḥ—being pleased; *tasmai*—unto Vasiṣṭha; *saḥ*—he (Lord Śiva); *bhagavān*—the most powerful; *ṛṣaye*—unto the great sage; *priyam āvahan*—just to please him; *svām ca*—his own; *vācam*—word; *ṛtām*—true; *kurvan*—and keeping; *idam*—this; *āha*—said; *viśāmpate*—O King Parīkṣit; *māsam*—one month; *pumān*—male; *saḥ*—Sudyumna; *bhavitā*—will become; *māsam*—another month; *strī*—female; *tava*—your; *gotra-jaḥ*—disciple born in your disciplic succession; *ittham*—in this way; *vyavasthayā*—by settlement; *kāmam*—according to desire; *sudyumnaḥ*—King Sudyumna; *avatu*—may rule; *medinīm*—the world.

TRANSLATION

O King Parīkṣit, Lord Śiva was pleased with Vasiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvatī, Lord Śiva said to that saintly person, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

PURPORT

The word *gotrajaḥ* is significant in this connection. *Brāhmaṇas* generally act as spiritual masters of two dynasties. One is their disciplic succession, and the other is the dynasty born of their semen. Both descendants belong to the same *gotra*, or dynasty. In the Vedic system we sometimes find that both *brāhmaṇas* and *kṣatriyas* and even *vaiśyas* come in the disciplic succession of the same *ṛṣis*. Because the *gotra* and dynasty are one, there is no difference between the disciples and the family born of the semen. The same system still prevails in Indian society, especially in regard to marriage, for which the *gotra* is calculated. Here the word *gotrajaḥ* refers to those born in the same dynasty, whether they be disciples or members of the family.

TEXT 40

आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया ।
पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः ॥४०॥

ācāryānugrahāt kāmaṁ
labdhvā puṁstvaṁ vyavasthayā
pālayām āsa jagatīṁ
nābhyanandan sma taṁ prajāḥ

ācārya-anugrahāt—by the mercy of the spiritual master; *kāmam*—desired; *labdhvā*—having achieved; *puṁstvam*—maleness; *vyavasthayā*—by this settlement of Lord Śiva; *pālayām āsa*—he ruled; *jagatīm*—the whole world; *na abhyanandan sma*—were not satisfied with; *tam*—to the king; *prajāḥ*—the citizens.

TRANSLATION

Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

PURPORT

The citizens could understand that the king was transformed into a female every alternate month and therefore could not discharge his royal duty. Consequently they were not very satisfied.

TEXT 41

तस्योत्कलो गयो राजन् विमलश्च त्रयः सुताः ।
दक्षिणापथराजानो बभूवुर्धर्मवत्सलाः ॥४१॥

tasyotkalo gayo rājan
vimalaś ca trayaḥ sutāḥ
dakṣiṇā-patha-rājāno
babhūvur dharma-vatsalāḥ

tasya—of Sudyumna; *utkalaḥ*—by the name Utkala; *gayaḥ*—by the name Gaya; *rājan*—O King Parīkṣit; *vimalaḥ ca*—and Vimala; *trayaḥ*—three; *sutāḥ*—sons; *dakṣiṇā-patha*—of the southern part of the world; *rājānaḥ*—kings; *babhūvuḥ*—they became; *dharma-vatsalāḥ*—very religious.

TRANSLATION

O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Dakṣiṇā-patha.

TEXT 42

ततः परिणते काले प्रतिष्ठानपतिः प्रभुः ।
पुरूरवस उत्सृज्य गां पुत्राय गतो वनम् ॥४२॥

tataḥ pariṇate kāle
pratiṣṭhāna-patiḥ prabhuḥ
purūravasa utsṛjya
gāṁ putrāya gato vanam

tataḥ—thereafter; *pariṇate kāle*—when the time was ripe; *pratiṣṭhāna-patiḥ*—the master of the kingdom; *prabhuḥ*—very powerful; *purūravase*—unto Purūravā; *utsṛjya*—delivering; *gām*—the world; *putrāya*—unto his son; *gataḥ*—departed; *vanam*—to the forest.

TRANSLATION

Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

PURPORT

According to the Vedic system, one within the institution of *varṇa* and *āśrama* must leave his family life after he reaches fifty years of age (*pañcāśad ūrdhvaṁ vanaṁ vrajet*). Thus Sudyumna followed the

prescribed regulations of *varṇāśrama* by leaving the kingdom and going to the forest to complete his spiritual life.

Thus end the Bhaktivedanta purports of the Ninth Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Sudyumna Becomes a Woman."*

CHAPTER TWO

The Dynasties of the Sons of Manu

This Second Chapter describes the dynasties of the sons of Manu, headed by Karūṣa.

After Sudyumna accepted the order of *vānaprastha* and departed for the forest, Vaivasvata Manu, being desirous of sons, worshiped the Supreme Personality of Godhead and consequently begot ten sons like Mahārāja Ikṣvāku, all of whom were like their father. One of these sons, Pṛṣadhra, was engaged in the duty of protecting cows at night with a sword in his hand. Following the order of his spiritual master, he would stand in this way for the entire night. Once, in the darkness of night, a tiger seized a cow from the cowshed, and when Pṛṣadhra came to know this, he took a sword in his hand and followed the tiger. Unfortunately, when he finally approached the tiger, he could not distinguish between the cow and the tiger in the dark, and thus he killed the cow. Because of this, his spiritual master cursed him to take birth in a *śūdra* family, but Pṛṣadhra practiced mystic *yoga*, and in *bhakti-yoga* he worshiped the Supreme Personality of Godhead. Then he voluntarily entered a blazing forest fire, thus relinquishing his material body and going back home, back to Godhead.

Kavi, the youngest son of Manu, was a great devotee of the Supreme Personality of Godhead from his very childhood. From Manu's son known as Karūṣa, a sect of *kṣatriyas* known as Kārūṣas was generated. Manu also had a son known as Dhṛṣṭa, from whom another sect of *kṣatriyas* was generated, but although they were born of one who had the qualities of a *kṣatriya*, they became *brāhmaṇas*. From Nṛga, another son of Manu, came the sons and grandsons known as Sumati, Bhūtajyoti and Vasu. From Vasu, in succession, came Pratīka, and from him came Oghavān. Descending in order from the seminal dynasty of Nariṣyanta, another son of Manu, were Citrasena, Ṛkṣa, Mīḍhvān, Pūrṇa, Indrasena, Vītihotra, Satyaśravā, Uruśravā, Devadatta and Agniveśya. From the *kṣatriya* known as Agniveśya came the celebrated *brāhmaṇa* dynasty known as Āgniveśyāyana. From the seminal dynasty of Diṣṭa, another son of Manu, came Nābhāga, and from him in succession came

Bhalandana, Vatsaprīti, Prāṁśu, Pramati, Khanitra, Cākṣuṣa, Viviṁśati, Rambha, Khanīnetra, Karandhama, Avīkṣit, Marutta, Dama, Rājyavardhana, Sudhṛti, Nara, Kevala, Dhundhumān, Vegavān, Budha and Tṛṇabindu. In this way, many sons and grandsons were born in this dynasty. From Tṛṇabindu came a daughter named Ilavilā, from whom Kuvera took birth. Tṛṇabindu also had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. The son of Viśāla was Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama. The sons of Saṁyama were Devaja and Kṛśāśva. Kṛśāśva's son, Somadatta, performed an Aśvamedha sacrifice, and by worshiping the Supreme Personality of Godhead, Viṣṇu, he achieved the supreme perfection of going back home, back to Godhead.

TEXT 1

श्रीशुक उवाच

एवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते ।
पुत्रकामस्तपस्तेपे यमुनायां शतं समाः ॥ १ ॥

śrī-śuka uvāca
evaṁ gate 'tha sudyumne
manur vaivasvataḥ sute
putra-kāmas tapas tepe
yamunāyāṁ śataṁ samāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *gate*—had accepted the order of *vānaprastha; atha*—thereafter; *sudyumne*—when Sudyumna; *manuḥ vaivasvataḥ*—Vaivasvata Manu, known as Śrāddhadeva; *sute*—his son; *putra-kāmaḥ*—desiring to get sons; *tapaḥ tepe*—executed severe austerities; *yamunāyām*—on the bank of the Yamunā; *śatam samāḥ*—for one hundred years.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śrāddhadeva], being desirous of getting more

sons, performed severe austerities on the bank of the Yamunā for one hundred years.

TEXT 2

ततोऽयजन्मनुर्देवमपत्यार्थं हरिं प्रभुम् ।
इक्ष्वाकुपूर्वजान् पुत्रान्लेभे स्वसदृशान् दश ॥ २ ॥

tato 'yajan manur devam
apatyārtham harim prabhum
ikṣvāku-pūrvajān putrān
lebhe sva-sadṛśān daśa

tataḥ—thereafter; *ayajat*—worshiped; *manuḥ*—Vaivasvata Manu; *devam*—unto the Supreme Personality of Godhead; *apatya-artham*—with a desire to get sons; *harim*—unto Hari, the Supreme Personality of Godhead; *prabhum*—the Lord; *ikṣvāku-pūrva-jān*—of whom the eldest was named Ikṣvāku; *putrān*—sons; *lebhe*—got; *sva-sadṛśān*—exactly like himself; *daśa*—ten.

TRANSLATION

Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

TEXT 3

पृषध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः ।
पालयामास गा यत्तो रात्र्यां वीरासनव्रतः ॥ ३ ॥

pṛṣadhras tu manoḥ putro
go-pālo guruṇā kṛtaḥ
pālayām āsa gā yatto
rātryāṁ vīrāsana-vrataḥ

pṛṣadhraḥ tu—among them, Pṛṣadhra; *manoḥ*—of Manu; *putraḥ*—the son; *go-pālaḥ*—herding cows; *guruṇā*—by the order of his spiritual

master; *kṛtaḥ*—having been engaged; *pālayām āsa*—he protected; *gāḥ*—cows; *yattaḥ*—so engaged; *rātryām*—at night; *vīrāsana-vrataḥ*—taking the vow of *vīrāsana*, standing with a sword.

TRANSLATION

Among these sons, Pṛṣadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

PURPORT

One who becomes *vīrāsana* takes the vow to stand all night with a sword to give protection to the cows. Because Pṛṣadhra was engaged in this way, it is to be understood that he had no dynasty. We can further understand from this vow accepted by Pṛṣadhra how essential it is to protect the cows. Some son of a *kṣatriya* would take this vow to protect the cows from ferocious animals, even at night. What then is to be said of sending cows to slaughterhouses? This is the most sinful activity in human society.

TEXT 4

एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति ।
शयाना गाव उत्थाय भीतास्ता बभ्रमुर्व्रजे ॥ ४ ॥

ekadā prāviśad goṣṭhaṁ
śārdūlo niśi varṣati
śayānā gāva utthāya
bhītās tā babhramur vraje

ekadā—once upon a time; *prāviśat*—entered; *goṣṭham*—the land of the cowshed; *śārdūlaḥ*—a tiger; *niśi*—at night; *varṣati*—while it was raining; *śayānāḥ*—lying down; *gāvaḥ*—cows; *utthāya*—getting up; *bhītāḥ*—fearing; *tāḥ*—all of them; *babhramuḥ*—scattered here and there; *vraje*—in the land surrounding the cowshed.

TRANSLATION

Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

TEXTS 5-6

एकां जग्राह बलवान् सा चुक्रोश भयातुरा ।
तस्यास्तु क्रन्दितं श्रुत्वा पृषध्रोऽनुससार ह ॥ ५ ॥
खड्गमादाय तरसा प्रलीनोडुगणे निशि ।
अजानन्नच्छिनोद् बभ्रोः शिरः शार्दूलशङ्कया॥ ६ ॥

ekāṁ jagrāha balavān
sā cukrośa bhayāturā
tasyās tu kranditaṁ śrutvā
pṛṣadhro 'nusasāra ha

khaḍgam ādāya tarasā
pralīnoḍu-gaṇe niśi
ajānann acchinod babhroḥ
śiraḥ śārdūla-śaṅkayā

ekām—one of the cows; *jagrāha*—seized; *balavān*—the strong tiger; *sā*—that cow; *cukrośa*—began to cry; *bhaya-āturā*—in distress and fear; *tasyāḥ*—of her; *tu*—but; *kranditam*—the screaming; *śrutvā*—hearing; *pṛṣadhraḥ*—Pṛṣadhra; *anusasāra ha*—followed; *khaḍgam*—sword; *ādāya*—taking; *tarasā*—very hastily; *pralīna-uḍu-gaṇe*—when the stars were covered by clouds; *niśi*—at night; *ajānan*—without knowledge; *acchinot*—cut off; *babhroḥ*—of the cow; *śiraḥ*—the head; *śārdūla-śaṅkayā*—mistaking it for the head of the tiger.

TRANSLATION

When the very strong tiger seized the cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because

the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

TEXT 7

व्याघ्रोऽपि वृक्णश्रवणो निस्त्रिंशाग्राहतस्ततः ।
निश्चक्राम भृशं भीतो रक्तं पथि समुत्सृजन् ॥ ७ ॥

vyāghro 'pi vṛkṇa-śravaṇo
nistriṁśāgrāhatas tataḥ
niścakrāma bhṛśaṁ bhīto
raktaṁ pathi samutsṛjan

vyāghraḥ—the tiger; *api*—also; *vṛkṇa-śravaṇaḥ*—its ear being cut off; *nistriṁśa-agra-āhataḥ*—because of being cut by the tip of the sword; *tataḥ*—thereafter; *niścakrāma*—fled (from that place); *bhṛśam*—very much; *bhītaḥ*—being afraid; *raktam*—blood; *pathi*—on the road; *samutsṛjan*—discharging.

TRANSLATION

Because the tiger's ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

TEXT 8

मन्यमानो हतं व्याघ्रं पृषध्रः परवीरहा ।
अद्राक्षीत् स्वहतां बभ्रुं व्युष्टायां निशि दुःखितः ॥८॥

manyamāno hataṁ vyāghraṁ
pṛṣadhraḥ para-vīra-hā
adrākṣīt sva-hatāṁ babhruṁ
vyuṣṭāyāṁ niśi duḥkhitaḥ

manyamānaḥ—thinking that; *hatam*—has been killed; *vyāghram*—the tiger; *pṛṣadhraḥ*—Manu's son Pṛṣadhra; *para-vīra-hā*—although quite able to punish the enemy; *adrākṣīt*—saw; *sva-hatām*—had been

killed by him; *babhrum*—the cow; *vyuṣṭāyām niśi*—when the night had passed (in the morning); *duḥkhitaḥ*—became very much unhappy.

TRANSLATION

In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

TEXT 9

तं शशाप कुलाचार्यः कृतागसमकामतः ।
न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितामुना ॥ ९ ॥

taṁ śaśāpa kulācāryaḥ
kṛtāgasam akāmataḥ
na kṣatra-bandhuḥ śūdras tvaṁ
karmaṇā bhavitāmunā

tam—him (Pṛṣadhra); *śaśāpa*—cursed; *kula-ācāryaḥ*—the family priest, Vasiṣṭha; *kṛta-āgasam*—because of committing the great sin of killing a cow; *akāmataḥ*—although he did not want to do it; *na*—not; *kṣatra-bandhuḥ*—the family member of a *kṣatriya; śūdraḥ tvam*—you have behaved like a *śūdra; karmaṇā*—therefore by your fruitive reaction; *bhavitā*—you shall become a *śūdra; amunā*—because of killing the cow.

TRANSLATION

Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, "In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow."

PURPORT

It appears that Vasiṣṭha was not free from *tamo-guṇa*, the mode of ignorance. As the family priest or spiritual master of Pṛṣadhra, Vasiṣṭha should have taken Pṛṣadhra's offense very lightly, but instead Vasiṣṭha cursed him to become a *śūdra*. It is the duty of a family priest not to

curse a disciple but to give him relief through the performance of some sort of atonement. Vasiṣṭha, however, did just the opposite. Therefore Śrīla Viśvanātha Cakravartī Ṭhākura says that he was *durmati;* in other words, his intelligence was not very good.

TEXT 10

एवं शप्तस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः ।
अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥१०॥

evaṁ śaptas tu guruṇā
pratyagṛhṇāt kṛtāñjaliḥ
adhārayad vrataṁ vīra
ūrdhva-retā muni-priyam

evam—in this way; *śaptaḥ*—having been cursed; *tu*—but; *guruṇā*—by his spiritual master; *pratyagṛhṇāt*—he (Pṛṣadhra) accepted; *kṛta-añjaliḥ*—with folded hands; *adhārayat*—took up, assumed; *vratam*—the vow of *brahmacarya; vīraḥ*—that hero; *ūrdhva-retāḥ*—having controlled his senses; *muni-priyam*—which is approved by the great sages.

TRANSLATION

When the hero Pṛṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

TEXTS 11–13

वासुदेवे भगवति सर्वात्मनि परेऽमले ।
एकान्तित्वं गतो भक्त्या सर्वभूतसुहृत् समः ॥११॥
विमुक्तसङ्गः शान्तात्मा संयताक्षोऽपरिग्रहः ।
यदृच्छयोपपन्नेन कल्पयन् वृत्तिमात्मनः ॥१२॥
आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः ।
विचचार महीमेतां जडान्धबधिराकृतिः ॥१३॥

vāsudeve bhagavati
sarvātmani pare 'male
ekāntitvaṁ gato bhaktyā
sarva-bhūta-suhṛt samaḥ

vimukta-saṅgaḥ śāntātmā
saṁyatākṣo 'parigrahaḥ
yad-ṛcchayopapannena
kalpayan vṛttim ātmanaḥ

ātmany ātmānam ādhāya
jñāna-tṛptaḥ samāhitaḥ
vicacāra mahīm etāṁ
jaḍāndha-badhirākṛtiḥ

vāsudeve—unto the Supreme Personality of Godhead; *bhagavati*—unto the Lord; *sarva-ātmani*—unto the Supersoul; *pare*—unto the Transcendence; *amale*—unto the Supreme Person, who is without material contamination; *ekāntitvam*—rendering devotional service without diversion; *gataḥ*—being situated in that position; *bhaktyā*—because of pure devotion; *sarva-bhūta-suhṛt samaḥ*—because of being a devotee, friendly and equal to everyone; *vimukta-saṅgaḥ*—without material contamination; *śānta-ātmā*—a peaceful attitude; *saṁyata*—self-controlled; *akṣaḥ*—the vision of whom; *aparigrahaḥ*—without accepting any charity from anyone else; *yat-ṛcchayā*—by the grace of the Lord; *upapannena*—by whatever was available for bodily necessities; *kalpayan*—in this way arranging; *vṛttim*—the necessities of the body; *ātmanaḥ*—for the benefit of the soul; *ātmani*—within the mind; *ātmānam*—the Supreme Soul, the Personality of Godhead; *ādhāya*—keeping always; *jñāna-tṛptaḥ*—fully satisfied in transcendental knowledge; *samāhitaḥ*—always in trance; *vicacāra*—traveled all over; *mahīm*—the earth; *etām*—this; *jaḍa*—dumb; *andha*—blind; *badhira*—deaf; *ākṛtiḥ*—appearing as if.

TRANSLATION

Thereafter, Pṛṣadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses.

Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

TEXT 14

एवं वृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम् ।
तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः ॥१४॥

evaṁ vṛtto vanaṁ gatvā
dṛṣṭvā dāvāgnim utthitam
tenopayukta-karaṇo
brahma prāpa paraṁ muniḥ

evam vṛttaḥ—being situated in such an order of life; *vanam*—to the forest; *gatvā*—after going; *dṛṣṭvā*—when he saw; *dāva-agnim*—a forest fire; *utthitam*—existing there; *tena*—by that (fire); *upayukta-karaṇaḥ*—engaging all the senses of the body by burning; *brahma*—transcendence; *prāpa*—he achieved; *param*—the ultimate goal; *muniḥ*—as a great saintly person.

TRANSLATION

With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

PURPORT

The Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Pṛṣadhra, because of his *karma*, was cursed to take his next birth as a *śūdra*, but because he took to saintly life, specifically concentrating his mind always upon the Supreme Personality of Godhead, he became a pure devotee. Immediately after giving up his body in the fire, he reached the spiritual world, as mentioned in *Bhagavad-gītā* (*mām eti*), as a result of his devotional situation. Devotional service performed by thinking of the Supreme Personality of Godhead is so powerful that although Pṛṣadhra was cursed he avoided the terrible consequence of becoming a *śūdra* and instead returned home, back to Godhead. As stated in *Brahma-saṁhitā* (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Those who engage in devotional service are unaffected by the results of their material activities. Otherwise, everyone, from the smallest microbe up to the King of heaven, Indra, is subject to the laws of *karma*. A pure devotee, being always engaged in the service of the Lord, is exempt from these laws.

TEXT 15

कविः कनीयान् विषयेषु निःस्पृहो
विसृज्य राज्यं सह बन्धुभिर्वनम् ।
निवेश्य चित्ते पुरुषं स्वरोचिषं
विवेश कैशोरवयाः परं गतः ॥१५॥

kaviḥ kanīyān viṣayeṣu niḥspṛho
visṛjya rājyaṁ saha bandhubhir vanam
niveśya citte puruṣaṁ sva-rociṣaṁ
viveśa kaiśora-vayāḥ paraṁ gataḥ

kaviḥ—another son, known as Kavi; *kanīyān*—who was the youngest; *viṣayeṣu*—in material enjoyments; *niḥspṛhaḥ*—being without attachment; *visṛjya*—after giving up; *rājyam*—his father's property, the kingdom; *saha bandhubhiḥ*—accompanied by friends; *vanam*—the forest; *niveśya*—keeping always; *citte*—within the core of the heart; *puruṣam*—the Supreme Person; *sva-rociṣam*—self-effulgent; *viveśa*—entered; *kaiśora-vayāḥ*—a young man not fully in youth; *param*—the transcendental world; *gataḥ*—entered.

TRANSLATION

Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

TEXT 16

करूषान्मानवादासन् कारूषाः क्षत्रजातयः ।
उत्तरापथगोप्तारो ब्रह्मण्या धर्मवत्सलाः ॥१६॥

karūṣān mānavād āsan
kārūṣāḥ kṣatra-jātayaḥ
uttarā-patha-goptāro
brahmaṇyā dharma-vatsalāḥ

karūṣāt—from Karūṣa; *mānavāt*—from the son of Manu; *āsan*—there was; *kārūṣāḥ*—called the Kārūṣas; *kṣatra-jātayaḥ*—a group of *kṣatriyas; uttarā*—northern; *patha*—of the direction; *goptāraḥ*—kings; *brahmaṇyāḥ*—celebrated protectors of the brahminical culture; *dharma-vatsalāḥ*—extremely religious.

TRANSLATION

From Karūṣa, another son of Manu, came the Kārūṣa dynasty, a family of kṣatriyas. The Kārūṣa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

TEXT 17

धृष्टाद् धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ ।
नृगस्य वंशः सुमतिर्भूतज्योतिस्ततो वसुः ॥१७॥

dhṛṣṭād dhārṣṭam abhūt kṣatraṁ
brahma-bhūyaṁ gataṁ kṣitau
nṛgasya vaṁśaḥ sumatir
bhūtajyotis tato vasuḥ

dhṛṣṭāt—from Dhṛṣṭa, another son of Manu; *dhārṣṭam*—a caste of the name Dhārṣṭa; *abhūt*—was produced; *kṣatram*—belonging to the *kṣatriya* group; *brahma-bhūyam*—the position of *brāhmaṇas; gatam*—had achieved; *kṣitau*—on the surface of the world; *nṛgasya*—of Nṛga, another son of Manu; *vaṁśaḥ*—the dynasty; *sumatiḥ*—of the name Sumati; *bhūtajyotiḥ*—of the name Bhūtajyoti; *tataḥ*—thereafter; *vasuḥ*—by the name Vasu.

TRANSLATION

From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhārṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

PURPORT

Here it is said, *kṣatraṁ brahma-bhūyaṁ gataṁ kṣitau:* although the Dhārṣṭas belonged to the *kṣatriya* caste, they were able to convert themselves into *brāhmaṇas.* This gives clear evidence supporting the following statement by Nārada (*Bhāg.* 7.11.35):

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. Birth is not at all important; it is one's qualities that are stressed in all Vedic literature.

TEXT 18

वसोः प्रतीकस्तत्पुत्र ओघवानोघवत्पिता ।
कन्या चौघवती नाम सुदर्शन उवाह ताम् ॥१८॥

vasoḥ pratīkas tat-putra
oghavān oghavat-pitā
kanyā caughavatī nāma
sudarśana uvāha tām

vasoḥ—of Vasu; *pratīkaḥ*—named Pratīka; *tat-putraḥ*—his son; *oghavān*—named Oghavān; *oghavat-pitā*—who was the father of Oghavān; *kanyā*—his daughter; *ca*—also; *oghavatī*—Oghavatī; *nāma*—by the name; *sudarśanaḥ*—Sudarśana; *uvāha*—married; *tām*—that daughter (Oghavatī).

TRANSLATION

The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his daughter was Oghavatī. Sudarśana married that daughter.

TEXT 19

चित्रसेनो नरिष्यन्ताद्दक्षस्तस्य सुतोऽभवत् ।
तस्य मीढ्वांस्ततः पूर्ण इन्द्रसेनस्तु तत्सुतः ॥१९॥

citraseno nariṣyantād
ṛkṣas tasya suto 'bhavat
tasya mīḍhvāṁs tataḥ pūrṇa
indrasenas tu tat-sutaḥ

citrasenaḥ—one named Citrasena; *nariṣyantāt*—from Nariṣyanta, another son of Manu; *ṛkṣaḥ*—Ṛkṣa; *tasya*—of Citrasena; *sutaḥ*—the son; *abhavat*—became; *tasya*—of him (Ṛkṣa); *mīḍhvān*—Mīḍhvān; *tataḥ*—from him (Mīḍhvān); *pūrṇaḥ*—Pūrṇa; *indrasenaḥ*—Indrasena; *tu*—but; *tat-sutaḥ*—the son of him (Pūrṇa).

TRANSLATION

From Nariṣyanta came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

TEXT 20

वीतिहोत्रस्त्विन्द्रसेनात् तस्य सत्यश्रवा अभूत् ।
उरुश्रवाः सुतस्तस्य देवदत्तस्ततोऽभवत् ॥२०॥

vītihotras tv indrasenāt
tasya satyaśravā abhūt
uruśravāḥ sutas tasya
devadattas tato 'bhavat

vītihotraḥ—Vītihotra; *tu*—but; *indrasenāt*—from Indrasena; *tasya*—of Vītihotra; *satyaśravāḥ*—known by the name Satyaśravā; *abhūt*—there was; *uruśravāḥ*—Uruśravā; *sutaḥ*—was the son; *tasya*—of him (Satyaśravā); *devadattaḥ*—Devadatta; *tataḥ*—from Uruśravā; *abhavat*—there was.

TRANSLATION

From Indrasena came Vītihotra, from Vītihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

TEXT 21

ततोऽग्निवेश्यो भगवानग्निः स्वयमभूत् सुतः ।
कानीन इति विख्यातो जातूकर्ण्यो महानृषिः॥२१॥

tato 'gniveśyo bhagavān
agniḥ svayam abhūt sutaḥ
kānīna iti vikhyāto
jātūkarṇyo mahān ṛṣiḥ

tataḥ—from Devadatta; *agniveśyaḥ*—a son named Agniveśya; *bhagavān*—the most powerful; *agniḥ*—the fire-god; *svayam*—personally; *abhūt*—became; *sutaḥ*—the son; *kānīnaḥ*—Kānīna; *iti*—thus; *vikhyātaḥ*—was celebrated; *jātūkarṇyaḥ*—Jātūkarṇya; *mahān ṛṣiḥ*—the great saintly person.

TRANSLATION

From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānīna and Jātūkarṇya.

PURPORT

Agniveśya was also known as Kānīna and Jātūkarṇya.

TEXT 22

ततो ब्रह्मकुलं जातमाग्निवेश्यायनं नृप ।
नरिष्यन्तान्वयः प्रोक्तो दिष्टवंशमतः शृणु ॥२२॥

tato brahma-kulaṁ jātam
āgniveśyāyanaṁ nṛpa
nariṣyantānvayaḥ prokto
diṣṭa-vaṁśam ataḥ śṛṇu

tataḥ—from Agniveśya; *brahma-kulam*—a dynasty of *brāhmaṇas;* *jātam*—was generated; *āgniveśyāyanam*—known as Āgniveśyāyana; *nṛpa*—O King Parīkṣit; *nariṣyanta*—of Nariṣyanta; *anvayaḥ*—descen-

dants; *proktaḥ*—have been explained; *diṣṭa-vaṁśam*—the dynasty of Diṣṭa; *ataḥ*—hereafter; *śṛṇu*—hear.

TRANSLATION

O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

TEXTS 23–24

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्यतां गतः ।
भलन्दनः सुतस्तस्य वत्सप्रीतिर्भलन्दनात् ॥२३॥
वत्सप्रीतेः सुतः प्रांशुस्तत्सुतं प्रमतिं विदुः ।
खनित्रः प्रमतेस्तस्माच्चाक्षुषोऽथ विविंशतिः ॥२४॥

nābhāgo diṣṭa-putro 'nyaḥ
karmaṇā vaiśyatāṁ gataḥ
bhalandanaḥ sutas tasya
vatsaprītir bhalandanāt

vatsaprīteḥ sutaḥ prāṁśus
tat-sutaṁ pramatiṁ viduḥ
khanitraḥ pramates tasmāc
cākṣuṣo 'tha viviṁśatiḥ

nābhāgaḥ—by the name Nābhāga; *diṣṭa-putraḥ*—the son of Diṣṭa; *anyaḥ*—another; *karmaṇā*—by occupation; *vaiśyatām*—the order of the *vaiśyas; gataḥ*—achieved; *bhalandanaḥ*—by the name Bhalandana; *sutaḥ*—son; *tasya*—of him (Nābhāga); *vatsaprītiḥ*—by the name Vatsaprīti; *bhalandanāt*—from Bhalandana; *vatsaprīteḥ*—from Vatsaprīti; *sutaḥ*—the son; *prāṁśuḥ*—was named Prāṁśu; *tat-sutam*—the son of him (Prāṁśu); *pramatim*—was named Pramati; *viduḥ*—you should understand; *khanitraḥ*—was named Khanitra; *pramateḥ*—from Pramati; *tasmāt*—from him (Khanitra); *cākṣuṣaḥ*—was named Cākṣuṣa; *atha*—thus (from Cākṣuṣa); *viviṁśatiḥ*—the son named Viviṁśati.

TRANSLATION

Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaiśya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsaprīti, and his son was Prāṁśu. Prāṁśu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Cākṣuṣa, and his son was Viviṁśati.

PURPORT

From Manu, one son became a *kṣatriya*, another a *brāhmaṇa*, and another a *vaiśya*. This confirms the statement by Nārada Muni, *yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam* (*Bhāg.* 7.11.35). One should always remember that *brāhmaṇas*, *kṣatriyas* and *vaiśyas* should never be regarded as members of a caste by birth. A *brāhmaṇa* may be changed into a *kṣatriya*, and a *kṣatriya* into a *brāhmaṇa*. Similarly, a *brāhmaṇa* or *kṣatriya* may be changed into a *vaiśya*, and a *vaiśya* into a *brāhmaṇa* or *kṣatriya*. This is confirmed in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). So one is a *brāhmaṇa*, *kṣatriya* or *vaiśya* never by birth, but by quality. There is a great need of *brāhmaṇas*. Therefore, in the Kṛṣṇa consciousness movement, we are trying to train some *brāhmaṇas* to guide human society. Because at present there is a scarcity of *brāhmaṇas*, the brain of human society is lost. Because practically everyone is a *śūdra*, no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

TEXT 25

विविंशतिसुतो रम्भः खनी नेत्रोऽस्य धार्मिकः ।
करन्धमो महाराज तस्यासीदात्मजो नृप ॥२५॥

viviṁśateḥ suto rambhaḥ
khanīnetro 'sya dhārmikaḥ
karandhamo mahārāja
tasyāsīd ātmajo nṛpa

viviṁśateḥ—from Viviṁśati; *sutaḥ*—the son; *rambhaḥ*—named Rambha; *khanīnetraḥ*—named Khanīnetra; *asya*—of Rambha;

dhārmikaḥ—very religious; *karandhamaḥ*—named Karandhama; *mahārāja*—O King; *tasya*—of him (Khanīnetra); *āsīt*—was; *ātmajaḥ*—the son; *nṛpa*—O King.

TRANSLATION

The son of Viviṁśati was Rambha, whose son was the great and religious King Khanīnetra. O King, the son of Khanīnetra was King Karandhama.

TEXT 26

तस्यावीक्षित् सुतो यस्य मरुत्तश्चक्रवर्त्यभूत् ।
संवर्तोऽयाजयद् यं वै महायोग्यङ्गिरःसुतः ॥२६॥

tasyāvīkṣit suto yasya
maruttaś cakravarty abhūt
saṁvarto 'yājayad yaṁ vai
mahā-yogy aṅgiraḥ-sutaḥ

tasya—of him (Karandhama); *avīkṣit*—named Avīkṣit; *sutaḥ*—the son; *yasya*—of whom (Avīkṣit); *maruttaḥ*—(the son) named Marutta; *cakravartī*—the emperor; *abhūt*—became; *saṁvartaḥ*—Saṁvarta; *ayājayat*—engaged in performing sacrifice; *yam*—unto whom (Marutta); *vai*—indeed; *mahā-yogī*—the great mystic; *aṅgiraḥ-sutaḥ*—the son of Aṅgirā.

TRANSLATION

From Karandhama came a son named Avīkṣit, and from Avīkṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

TEXT 27

मरुत्तस्य यथा यज्ञो न तथान्योऽस्ति कश्चन ।
सर्वं हिरण्मयं त्वासीद् यत् किञ्चिच्चास्य शोभनम् ॥२७॥

maruttasya yathā yajño
na tathānyo 'sti kaścana

sarvaṁ hiraṇmayaṁ tv āsīd
yat kiñcic cāsya śobhanam

maruttasya—of Marutta; *yathā*—as; *yajñaḥ*—performance of sacrifice; *na*—not; *tathā*—like that; *anyaḥ*—any other; *asti*—there is; *kaścana*—anything; *sarvam*—everything; *hiraṇ-mayam*—made of gold; *tu*—indeed; *āsīt*—there was; *yat kiñcit*—whatever he had; *ca*—and; *asya*—of Marutta; *śobhanam*—extremely beautiful.

TRANSLATION

The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

TEXT 28

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः ।
मरुतः परिवेष्टारो विश्वेदेवाः सभासदः ॥२८॥

amādyad indraḥ somena
dakṣiṇābhir dvijātayaḥ
marutaḥ pariveṣṭāro
viśvedevāḥ sabhā-sadaḥ

amādyat—became intoxicated; *indraḥ*—the King of heaven, Lord Indra; *somena*—by drinking the intoxicant *soma-rasa; dakṣiṇābhiḥ*—by receiving sufficient contributions; *dvijātayaḥ*—the brahminical group; *marutaḥ*—the airs; *pariveṣṭāraḥ*—offering the foodstuffs; *viśvedevāḥ*—universal demigods; *sabhā-sadaḥ*—members of the assembly.

TRANSLATION

In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.

PURPORT

Because of the *yajña* performed by Marutta, everyone was pleased, especially the *brāhmaṇas* and *kṣatriyas*. *Brāhmaṇas* are interested in receiving contributions as priests, and *kṣatriyas* are interested in drinking. All of them, therefore, were satisfied with their different engagements.

TEXT 29

मरुत्तस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः ।
सुधृतिस्तत्सुतो जज्ञे सौधृतेयो नरः सुतः ॥२९॥

maruttasya damaḥ putras
tasyāsīd rājyavardhanaḥ
sudhṛtis tat-suto jajñe
saudhṛteyo naraḥ sutaḥ

maruttasya—of Marutta; *damaḥ*—(was named) Dama; *putraḥ*—the son; *tasya*—of him (Dama); *āsīt*—there was; *rājya-vardhanaḥ*—named Rājyavardhana, or one who can expand the kingdom; *sudhṛtiḥ*—was named Sudhṛti; *tat-sutaḥ*—the son of him (Rājyavardhana); *jajñe*—was born; *saudhṛteyaḥ*—from Sudhṛti; *naraḥ*—named Nara; *sutaḥ*—the son.

TRANSLATION

Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

TEXT 30

तत्सुतः केवलस्तस्माद् धुन्धुमान् वेगवांस्ततः ।
बन्धुस्तस्याभवद् यस्य तृणबिन्दुर्महीपतिः ॥३०॥

tat-sutaḥ kevalas tasmād
dhundhumān vegavāṁs tataḥ
budhas tasyābhavad yasya
tṛṇabindur mahīpatiḥ

tat-sutaḥ—the son of him (Nara); *kevalaḥ*—was named Kevala; *tasmāt*—from him (Kevala); *dhundhumān*—a son was born named Dhundhumān; *vegavān*—named Vegavān; *tataḥ*—from him (Dhundhumān); *budhaḥ*—named Budha; *tasya*—of him (Vegavān); *abhavat*—there was; *yasya*—of whom (Budha); *tṛṇabinduḥ*—a son named Tṛṇabindu; *mahīpatiḥ*—the king.

TRANSLATION

The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was Tṛṇabindu, who became the king of this earth.

TEXT 31

तं भेजेऽलम्बुषा देवी भजनीयगुणालयम् ।
वराप्सरा यतः पुत्राः कन्या चेलविलाभवत् ॥३१॥

taṁ bheje 'lambuṣā devī
bhajanīya-guṇālayam
varāpsarā yataḥ putrāḥ
kanyā celavilābhavat

tam—him (Tṛṇabindu); *bheje*—accepted as husband; *alambuṣā*—the girl Alambuṣā; *devī*—goddess; *bhajanīya*—worthy of accepting; *guṇa-ālayam*—the reservoir of all good qualities; *vara-apsarāḥ*—the best of the Apsarās; *yataḥ*—from whom (Tṛṇabindu); *putrāḥ*—some sons; *kanyā*—a daughter; *ca*—and; *ilavilā*—named Ilavilā; *abhavat*—was born.

TRANSLATION

The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

TEXT 32

यस्यामुत्पादयामास विश्रवा धनदं सुतम् ।
प्रादाय विद्यां परमामृषिर्योगेश्वरः पितुः ॥३२॥

yasyām utpādayām āsa
viśravā dhanadaṁ sutam
prādāya vidyāṁ paramām
ṛṣir yogeśvaraḥ pituḥ

yasyām—in whom (Ilavilā); *utpādayām āsa*—gave birth; *viśravāḥ*—Viśravā; *dhana-dam*—Kuvera, or one who gives money; *sutam*—to a son; *prādāya*—after receiving; *vidyām*—absolute knowledge; *paramām*—supreme; *ṛṣiḥ*—the great saintly person; *yoga-īśvaraḥ*—master of mystic *yoga; pituḥ*—from his father.

TRANSLATION

After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

TEXT 33

विशालः शून्यबन्धुश्च धूम्रकेतुश्च तत्सुताः ।
विशालो वंशकृद् राजा वैशालीं निर्ममे पुरीम् ॥३३॥

viśālaḥ śūnyabandhuś ca
dhūmraketuś ca tat-sutāḥ
viśālo vaṁśa-kṛd rājā
vaiśālīṁ nirmame purīm

viśālaḥ—named Viśāla; *śūnyabandhuḥ*—named Śūnyabandhu; *ca*—also; *dhūmraketuḥ*—named Dhūmraketu; *ca*—also; *tat-sutāḥ*—the sons of Tṛṇabindu; *viśālaḥ*—among the three, King Viśāla; *vaṁśa-kṛt*—made a dynasty; *rājā*—the king; *vaiśālīm*—by the name Vaiśālī; *nirmame*—constructed; *purīm*—a palace.

TRANSLATION

Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśālī.

TEXT 34

हेमचन्द्रः सुतस्तस्य धूम्राक्षस्तस्य चात्मजः ।
तत्पुत्रात् संयमादासीत् कृशाश्वः सहदेवजः ॥३४॥

hemacandraḥ sutas tasya
dhūmrākṣas tasya cātmajaḥ
tat-putrāt saṁyamād āsīt
kṛśāśvaḥ saha-devajaḥ

hemacandraḥ—was named Hemacandra; *sutaḥ*—the son; *tasya*—of him (Viśāla); *dhūmrākṣaḥ*—was named Dhūmrākṣa; *tasya*—of him (Hemacandra); *ca*—also; *ātmajaḥ*—the son; *tat-putrāt*—from the son of him (Dhūmrākṣa); *saṁyamāt*—from he who was named Saṁyama; *āsīt*—there was; *kṛśāśvaḥ*—Kṛśāśva; *saha*—along with; *devajaḥ*—Devaja.

TRANSLATION

The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.

TEXTS 35–36

कृशाश्वात् सोमदत्तोऽभूद् योऽश्वमेधैरिडस्पतिम् ।
इष्ट्वा पुरुषमापाग्र्यां गतिं योगेश्वराश्रिताम् ॥३५॥
सौमदत्तिस्तु सुमतिस्तत्पुत्रो जनमेजयः ।
एते वैशालभूपालास्तृणबिन्दोर्यशोधराः ॥३६॥

kṛśāśvāt somadatto 'bhūd
yo 'śvamedhair iḍaspatim
iṣṭvā puruṣam āpāgryāṁ
gatiṁ yogeśvarāśritām

saumadattis tu sumatis
tat-putro janamejayaḥ
ete vaiśāla-bhūpālās
tṛṇabindor yaśodharāḥ

kṛśāśvāt—from Kṛśvāśva; *somadattaḥ*—a son named Somadatta; *abhūt*—there was; *yaḥ*—he who (Somadatta); *aśvamedhaiḥ*—by the performance of *aśvamedha* sacrifices; *iḍaspatim*—unto Lord Viṣṇu; *iṣṭvā*—after worshiping; *puruṣam*—Lord Viṣṇu; *āpa*—achieved; *agryām*—the best of all; *gatim*—the destination; *yogeśvara-āśritām*—the place occupied by great mystic *yogīs;* *saumadattiḥ*—the son of Somadatta; *tu*—but; *sumatiḥ*—a son named Sumati; *tat-putraḥ*—the son of him (Sumati); *janamejayaḥ*—was named Janamejaya; *ete*—all of them; *vaiśāla-bhūpālāḥ*—the kings in the dynasty of Vaiśāla; *tṛṇabindoḥ yaśaḥ-dharāḥ*—continued the fame of King Tṛṇabindu.

TRANSLATION

The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogīs are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu.

Thus end the Bhaktivedanta purports of the Ninth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasties of the Sons of Manu."*

CHAPTER THREE

The Marriage of Sukanyā and Cyavana Muni

This chapter describes the dynasty of Śaryāti, another son of Manu, and also tells about Sukanyā and Revatī.

Devajña Śaryāti gave instructions about what to do in the ritualistic ceremony observed on the second day of the *yajña* of the Aṅgirasas. One day, Śaryāti, along with his daughter, known as Sukanyā, went to the *āśrama* of Cyavana Muni. There Sukanyā saw two glowing substances within a hole of earthworms, and by chance she pierced those two glowing substances. As soon as she did this, blood began to ooze from that hole. Consequently, King Śaryāti and his companions suffered from constipation and inability to pass urine. When the King asked why circumstances had suddenly changed, he found that Sukanyā was the cause of this misfortune. Then they all offered prayers to Cyavana Muni just to satisfy him according to his own desire, and Devajña Śaryāti offered his daughter to Cyavana Muni, who was a very old man.

When the heavenly physicians the Aśvinī-kumāra brothers once visited Cyavana Muni, the *muni* requested them to give him back his youth. These two physicians took Cyavana Muni to a particular lake, in which they bathed and regained full youth. After this, Sukanyā could not distinguish her husband. She then surrendered unto the Aśvinī-kumāras, who were very satisfied with her chastity and who therefore introduced her again to her husband. Cyavana Muni then engaged King Śaryāti in performing the *soma-yajña* and gave the Aśvinī-kumāras the privilege to drink *soma-rasa*. The King of heaven, Lord Indra, became very angry at this, but he could do no harm to Śaryāti. Henceforward, the Aśvinī-kumāra physicians were able to share in the *soma-rasa*.

Śaryāti later had three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. Ānarta had one son, whose name was Revata. Revata had one hundred sons, of whom the eldest was Kakudmī. Kakudmī was advised by Lord Brahmā to offer his beautiful daughter, Revatī, to Baladeva, who belongs to the *viṣṇu-tattva* category. After doing this, Kakudmī retired

from family life and entered the forest of Badarikāśrama to execute austerities and penances.

TEXT 1

श्रीशुक उवाच

शर्यातिर्मानवो राजा ब्रह्मिष्ठः सम्बभूव ह ।
यो वा अङ्गिरसां सत्रे द्वितीयमहरूचिवान् ॥ १ ॥

śrī-śuka uvāca
śaryātir mānavo rājā
brahmiṣṭhaḥ sambabhūva ha
yo vā aṅgirasāṁ satre
dvitīyam ahar ūcivān

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śaryātiḥ*—the king named Śaryāti; *mānavaḥ*—the son of Manu; *rājā*—ruler; *brahmiṣṭhaḥ*—completely in awareness of Vedic knowledge; *sambabhūva ha*—so he became; *yaḥ*—one who; *vā*—either; *aṅgirasām*—of the descendants of Aṅgirā; *satre*—in the arena of sacrifice; *dvitīyam ahaḥ*—the functions to be performed on the second day; *ūcivān*—narrated.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajña to be performed by the descendants of Aṅgirā.

TEXT 2

सुकन्या नाम तस्यासीत् कन्या कमललोचना ।
तया सार्धं वनगतो ह्यगमच्च्यवनाश्रमम् ॥ २ ॥

sukanyā nāma tasyāsīt
kanyā kamala-locanā
tayā sārdhaṁ vana-gato
hy agamac cyavanāśramam

sukanyā—Sukanyā; *nāma*—by name; *tasya*—of him (Śaryāti); *āsīt*—there was; *kanyā*—a daughter; *kamala-locanā*—lotus-eyed; *tayā sārdham*—with her; *vana-gataḥ*—having entered the forest; *hi*—indeed; *agamat*—he went; *cyavana-āśramam*—to the *āśrama* cottage of Cyavana Muni.

TRANSLATION

Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.

TEXT 3

सा सखीभिः परिवृता विचिन्वन्त्यङ्घ्रिपान् वने।
वल्मीकरन्ध्रे ददृशे खद्योते इव ज्योतिषी ॥ ३ ॥

sā sakhībhiḥ parivṛtā
vicinvanty aṅghripān vane
valmīka-randhre dadṛśe
khadyote iva jyotiṣī

sā—that Sukanyā; *sakhībhiḥ*—by her friends; *parivṛtā*—surrounded; *vicinvantī*—collecting; *aṅghripān*—fruits and flowers from the trees; *vane*—in the forest; *valmīka-randhre*—in the hole of an earthworm; *dadṛśe*—observed; *khadyote*—two luminaries; *iva*—like; *jyotiṣī*—two shining things.

TRANSLATION

While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

TEXT 4

ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै ।
अविध्यन्मुग्धभावेन सुस्रावासृक् ततो बहिः॥ ४ ॥

te daiva-coditā bālā
jyotiṣī kaṇṭakena vai
avidhyan mugdha-bhāvena
susrāvāsṛk tato bahiḥ

te—those two; *daiva-coditā*—as if impelled by providence; *bālā*—that young daughter; *jyotiṣī*—two glowworms within the hole of the earthworm; *kaṇṭakena*—with a thorn; *vai*—indeed; *avidhyat*—pierced; *mugdha-bhāvena*—as if without knowledge; *susrāva*—came out; *asṛk*—blood; *tataḥ*—from there; *bahiḥ*—outside.

TRANSLATION

As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

TEXT 5

शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात् ।
राजर्षिस्तमुपालक्ष्य पुरुषान् विस्मितोऽब्रवीत् ॥ ५ ॥

śakṛn-mūtra-nirodho 'bhūt
sainikānāṁ ca tat-kṣaṇāt
rājarṣis tam upālakṣya
puruṣān vismito 'bravīt

śakṛt—of stool; *mūtra*—and of urine; *nirodhaḥ*—stoppage; *abhūt*—so became; *sainikānām*—of all the soldiers; *ca*—and; *tat-kṣaṇāt*—immediately; *rājarṣiḥ*—the King; *tam upālakṣya*—seeing the incident; *puruṣān*—to his men; *vismitaḥ*—being surprised; *abravīt*—began to speak.

TRANSLATION

Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.

TEXT 6

अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् ।
व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् ॥ ६ ॥

apy abhadraṁ na yuṣmābhir
bhārgavasya viceṣṭitam
vyaktaṁ kenāpi nas tasya
kṛtam āśrama-dūṣaṇam

api—alas; *abhadram*—something mischievous; *naḥ*—among us; *yuṣmābhiḥ*—by ourselves; *bhārgavasya*—of Cyavana Muni; *viceṣṭitam*—has been attempted; *vyaktam*—now it is clear; *kena api*—by someone; *naḥ*—among ourselves; *tasya*—of him (Cyavana Muni); *kṛtam*—has been done; *āśrama-dūṣaṇam*—pollution of the *āśrama*.

TRANSLATION

How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.

TEXT 7

सुकन्या प्राह पितरं भीता किञ्चित् कृतं मया ।
द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै ॥ ७ ॥

sukanyā prāha pitaraṁ
bhītā kiñcit kṛtaṁ mayā
dve jyotiṣī ajānantyā
nirbhinne kaṇṭakena vai

sukanyā—the girl Sukanyā; *prāha*—said; *pitaram*—unto her father; *bhītā*—being afraid; *kiñcit*—something; *kṛtam*—has been done; *mayā*—by me; *dve*—two; *jyotiṣī*—luminous objects; *ajānantyā*—because of ignorance; *nirbhinne*—have been pierced; *kaṇṭakena*—with a thorn; *vai*—indeed.

TRANSLATION

Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

TEXT 8

दुहितुस्तद् वचः श्रुत्वा शर्यातिर्जातसाध्वसः ।
मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः ॥ ८ ॥

duhitus tad vacaḥ śrutvā
śaryātir jāta-sādhvasaḥ
muniṁ prasādayām āsa
valmīkāntarhitaṁ śanaiḥ

duhituḥ—of his daughter; *tat vacaḥ*—that statement; *śrutvā*—after hearing; *śaryātiḥ*—King Śaryāti; *jāta-sādhvasaḥ*—becoming afraid; *munim*—unto Cyavana Muni; *prasādayām āsa*—tried to appease; *valmīka-antarhitam*—who was sitting within the hole of the earthworm; *śanaiḥ*—gradually.

TRANSLATION

After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

TEXT 9

तदभिप्रायमाज्ञाय प्रादाद् दुहितरं मुनेः ।
कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः ॥ ९ ॥

tad-abhiprāyam ājñāya
prādād duhitaraṁ muneḥ
kṛcchrān muktas tam āmantrya
puraṁ prāyāt samāhitaḥ

tat—of Cyavana Muni; *abhiprāyam*—the purpose; *ājñāya*—understanding; *prādāt*—delivered; *duhitaram*—his daughter; *muneḥ*—unto

Cyavana Muni; *kṛcchrāt*—with great difficulty; *muktaḥ*—released; *tam*—the *muni; āmantrya*—taking permission; *puram*—to his own place; *prāyāt*—went away; *samāhitaḥ*—being very contemplative.

TRANSLATION

King Śaryāti, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

PURPORT

The King, after hearing the statement of his daughter, certainly told the great sage Cyavana Muni everything about how his daughter had ignorantly committed such an offense. The *muni*, however, inquired from the King whether the daughter was married. In this way, the King, understanding the purpose of the great sage Cyavana Muni (*tad-abhiprāyam ājñāya*), immediately gave the *muni* his daughter in charity and escaped the danger of being cursed. Thus with the permission of the great sage the King returned home.

TEXT 10

सुकन्या च्यवनं प्राप्य पतिं परमकोपनम् ।
प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः ॥१०॥

sukanyā cyavanaṁ prāpya
patiṁ parama-kopanam
prīṇayām āsa citta-jñā
apramattānuvṛttibhiḥ

sukanyā—the girl named Sukanyā, the daughter of King Śaryāti; *cyavanam*—the great sage Cyavana Muni; *prāpya*—after obtaining; *patim*—as her husband; *parama-kopanam*—who was always very angry; *prīṇayām āsa*—she satisfied him; *citta-jñā*—understanding the

mind of her husband; *apramattā anuvṛttibhiḥ*—by executing services without being bewildered.

TRANSLATION

Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

PURPORT

This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanyā, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to understand her husband's temperament and please him. This is victory for a woman. Even in the dealings of Lord Kṛṣṇa with His different queens, it has been seen that although the queens were the daughters of great kings, they placed themselves before Lord Kṛṣṇa as His maidservants. However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanyā's grandfather and was also very irritable, Sukanyā, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

TEXT 11

कस्यचित् त्वथ कालस्य नासत्यावाश्रमागतौ ।
तौ पूजयित्वा प्रोवाच वयो मे दत्तमीश्वरौ ॥११॥

kasyacit tv atha kālasya
nāsatyāv āśramāgatau
tau pūjayitvā provāca
vayo me dattam īśvarau

kasyacit—after some (time); *tu*—but; *atha*—in this way; *kālasya*—time having passed; *nāsatyau*—the two Aśvinī-kumāras; *āśrama*—that place of Cyavana Muni; *āgatau*—reached; *tau*—unto those two; *pūjayitvā*—offering respectful obeisances; *provāca*—said; *vayaḥ*—youth; *me*—unto me; *dattam*—please give; *īśvarau*—because you two are able to do so.

TRANSLATION

Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.

PURPORT

The heavenly physicians like the Aśvinī-kumāras could give youthful life even to one who was advanced in age. Indeed, great *yogīs*, with their mystic powers, can even bring a dead body back to life if the structure of the body is in order. We have already discussed this in connection with Bali Mahārāja's soldiers and their treatment by Śukrācārya. Modern medical science has not yet discovered how to bring a dead body back to life or bring youthful energy to an old body, but from these verses we can understand that such treatment is possible if one is able to take knowledge from the Vedic information. The Aśvinī-kumāras were expert in *Āyur-veda*, as was Dhanvantari. In every department of material science, there is a perfection to be achieved, and to achieve it one must consult the Vedic literature. The highest perfection is to become a

devotee of the Lord. To attain this perfection, one must consult *Śrīmad-Bhāgavatam*, which is understood to be the ripe fruit of the Vedic desire tree (*nigama-kalpa-taror galitaṁ phalam*).

TEXT 12

ग्रहं ग्रहीष्ये सोमस्य यज्ञे वामप्यसोमपोः ।
क्रियतां मे वयो रूपं प्रमदानां यदीप्सितम् ॥१२॥

graham grahīṣye somasya
yajñe vām apy asoma-poḥ
kriyatāṁ me vayo-rūpaṁ
pramadānāṁ yad īpsitam

graham—a full pot; *grahīṣye*—I shall give; *somasya*—of *soma-rasa; yajñe*—in sacrifice; *vām*—of both of you; *api*—although; *asoma-poḥ*—of you two, who are not eligible to drink *soma-rasa; kriyatām*—just execute; *me*—my; *vayaḥ*—young age; *rūpam*—beauty of a young man; *pramadānām*—of women as a class; *yat*—which is; *īpsitam*—desirable.

TRANSLATION

Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

TEXT 13

बाढमित्यूचतुर्विप्रमभिनन्द्य भिषक्तमौ ।
निमज्जतां भवानस्मिन् ह्रदे सिद्धविनिर्मिते ॥१३॥

bāḍham ity ūcatur vipram
abhinandya bhiṣaktamau
nimajjatāṁ bhavān asmin
hrade siddha-vinirmite

bāḍham—yes, we shall act; *iti*—thus; *ūcatuḥ*—they both replied, accepting the proposal of Cyavana; *vipram*—unto the *brāhmaṇa*

(Cyavana Muni); *abhinandya*—congratulating him; *bhiṣak-tamau*—the two great physicians, the Aśvinī-kumāras; *nimajjatām*—just dive; *bhavān*—yourself; *asmin*—in this; *hrade*—lake; *siddha-vinirmite*—which is especially meant for all kinds of perfection.

TRANSLATION

The great physicians, the Aśvinī-kumāras, very gladly accepted Cyavana Muni's proposal. Thus they told the brāhmaṇa, "Just dive into this lake of successful life." [One who bathes in this lake has his desires fulfilled.]

TEXT 14

इत्युक्तो जरया ग्रस्तदेहो धमनिसन्ततः ।
ह्रदं प्रवेशितोऽश्विभ्यां वलीपलितविग्रहः ॥१४॥

ity ukto jarayā grasta-
deho dhamani-santataḥ
hradaṁ praveśito 'śvibhyāṁ
valī-palita-vigrahaḥ

iti uktaḥ—thus being addressed; *jarayā*—by old age and invalidity; *grasta-dehaḥ*—the body being so diseased; *dhamani-santataḥ*—whose veins were visible everywhere on the body; *hradam*—the lake; *praveśitaḥ*—entered; *aśvibhyām*—helped by the Aśvinī-kumāras; *valī-palita-vigrahaḥ*—whose body had loose skin and white hair.

TRANSLATION

After saying this, the Aśvinī-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

PURPORT

Cyavana Muni was so old that he could not enter the lake alone. Thus the Aśvinī-kumāras caught hold of his body, and the three of them entered the lake.

TEXT 15

पुरुषास्त्रय उत्तस्थुरपीव्या वनिताप्रियाः ।
पद्मस्रजः कुण्डलिनस्तुल्यरूपाः सुवाससः ॥१५॥

puruṣās traya uttasthur
apīvyā vanitā-priyāḥ
padma-srajaḥ kuṇḍalinas
tulya-rūpāḥ suvāsasaḥ

puruṣāḥ—men; *trayaḥ*—three; *uttasthuḥ*—arose (from the lake); *apīvyāḥ*—extremely beautiful; *vanitā-priyāḥ*—as a man becomes very attractive to women; *padma-srajaḥ*—decorated with garlands of lotuses; *kuṇḍalinaḥ*—with earrings; *tulya-rūpāḥ*—all of them had the same bodily features; *su-vāsasaḥ*—very nicely dressed.

TRANSLATION

Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

TEXT 16

तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चसः ।
अजानती पतिं साध्वी अश्विनौ शरणं ययौ ॥१६॥

tān nirīkṣya varārohā
sarūpān sūrya-varcasaḥ
ajānatī patiṁ sādhvī
aśvinau śaraṇaṁ yayau

tān—unto them; *nirīkṣya*—after observing; *vara-ārohā*—that beautiful Sukanyā; *sa-rūpān*—all of them equally beautiful; *sūrya-varcasaḥ*—with a bodily effulgence like the effulgence of the sun; *ajānatī*—not knowing; *patim*—her husband; *sādhvī*—that chaste woman; *aśvinau*—unto the Aśvinī-kumāras; *śaraṇam*—shelter; *yayau*—took.

TRANSLATION

The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.

PURPORT

Sukanyā could have selected any one of them as her husband, for one could not distinguish among them, but because she was chaste, she took shelter of the Aśvinī-kumāras so that they could inform her who her actual husband was. A chaste woman will never accept any man other than her husband, even if there be someone equally as handsome and qualified.

TEXT 17

दर्शयित्वा पतिं तस्यै पातिव्रत्येन तोषितौ ।
ऋषिमामन्त्र्य ययतुर्विमानेन त्रिविष्टपम् ॥१७॥

darśayitvā patiṁ tasyai
pāti-vratyena toṣitau
ṛṣim āmantrya yayatur
vimānena triviṣṭapam

darśayitvā—after showing; *patim*—her husband; *tasyai*—unto Sukanyā; *pāti-vratyena*—because of her strong faith in her husband; *toṣitau*—being very pleased with her; *ṛṣim*—unto Cyavana Muni; *āmantrya*—taking his permission; *yayatuḥ*—they went away; *vimānena*—taking their own airplane; *triviṣṭapam*—to the heavenly planets.

TRANSLATION

The Aśvinī-kumāras were very pleased to see Sukanyā's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

TEXT 18

यक्ष्यमाणोऽथ शर्यातिश्च्यवनस्याश्रमं गतः ।
ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् ॥१८॥

yakṣyamāṇo 'tha śaryātiś
cyavanasyāśramaṁ gataḥ
dadarśa duhituḥ pārśve
puruṣaṁ sūrya-varcasam

yakṣyamāṇaḥ—desiring to perform a *yajña; atha*—thus; *śaryātiḥ*—King Śaryāti; *cyavanasya*—of Cyavana Muni; *āśramam*—to the residence; *gataḥ*—having gone; *dadarśa*—he saw; *duhituḥ*—of his daughter; *pārśve*—by the side; *puruṣam*—a man; *sūrya-varcasam*—beautiful and effulgent like the sun.

TRANSLATION

Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

TEXT 19

राजा दुहितरं प्राह कृतपादाभिवन्दनाम् ।
आशिषश्चाप्रयुञ्जानो नातिप्रीतिमना इव ॥१९॥

rājā duhitaraṁ prāha
kṛta-pādābhivandanām
āśiṣaś cāprayuñjāno
nātiprīti-manā iva

rājā—the King (Śaryāti); *duhitaram*—unto the daughter; *prāha*—said; *kṛta-pāda-abhivandanām*—who had already finished offering respectful obeisances to her father; *āśiṣaḥ*—blessings upon her; *ca*—and; *aprayuñjānaḥ*—without offering to the daughter; *na*—not; *ati-prīti-manāḥ*—very much pleased; *iva*—like that.

TRANSLATION

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

TEXT 20

चिकीर्षितं ते किमिदं पतिस्त्वया
प्रलम्भितो लोकनमस्कृतो मुनिः ।
यत् त्वं जराग्रस्तमसत्यसम्मतं
विहाय जारं भजसेऽमुमध्वगम् ॥२०॥

cikīrṣitaṁ te kim idaṁ patis tvayā
pralambhito loka-namaskṛto muniḥ
yat tvaṁ jarā-grastam asaty asammataṁ
vihāya jāraṁ bhajase 'mum adhvagam

cikīrṣitam—which you desire to do; *te*—of you; *kim idam*—what is this; *patiḥ*—your husband; *tvayā*—by you; *pralambhitaḥ*—has been cheated; *loka-namaskṛtaḥ*—who is honored by all people; *muniḥ*—a great sage; *yat*—because; *tvam*—you; *jarā-grastam*—very old and invalid; *asati*—O unchaste daughter; *asammatam*—not very attractive; *vihāya*—giving up; *jāram*—paramour; *bhajase*—you have accepted; *amum*—this man; *adhvagam*—comparable to a street beggar.

TRANSLATION

O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

PURPORT

This shows the values of Vedic culture. According to the circumstances, Sukanyā had been given a husband who was too old to be compatible with her. Because Cyavana Muni was diseased and very old, he was certainly unfit for the beautiful daughter of King Śaryāti.

Nonetheless, her father expected her to be faithful to her husband. When he suddenly saw that his daughter had accepted someone else, even though the man was young and handsome, he immediately chastised her as *asatī*, unchaste, because he assumed that she had accepted another man in the presence of her husband. According to Vedic culture, even if a young woman is given an old husband, she must respectfully serve him. This is chastity. It is not that because she dislikes her husband she may give him up and accept another. This is against Vedic culture. According to Vedic culture, a woman must accept the husband given to her by her parents and remain chaste and faithful to him. Therefore King Śaryāti was surprised to see a young man by the side of Sukanyā.

TEXT 21

कथं मतिस्तेऽवगतान्यथा सतां
कुलप्रसूते कुलदूषणं त्विदम् ।
बिभर्षि जारं यदपत्रपा कुलं
पितुश्च भर्तुश्च नयस्यधस्तमः ॥२१॥

kathaṁ matis te 'vagatānyathā satāṁ
kula-prasūte kula-dūṣaṇaṁ tv idam
bibharṣi jāraṁ yad apatrapā kulaṁ
pituś ca bhartuś ca nayasy adhas tamaḥ

katham—how; *matiḥ te*—your consciousness; *avagatā*—has gone down; *anyathā*—otherwise; *satām*—of the most respectable; *kula-prasūte*—O my daughter, born in the family; *kula-dūṣaṇam*—who are the degradation of the family; *tu*—but; *idam*—this; *bibharṣi*—you are maintaining; *jāram*—a paramour; *yat*—as it is; *apatrapā*—without shame; *kulam*—the dynasty; *pituḥ*—of your father; *ca*—and; *bhartuḥ*—of your husband; *ca*—and; *nayasi*—you are bringing down; *adhaḥ tamaḥ*—downward into darkness or hell.

TRANSLATION

O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that

you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

PURPORT

It is quite clear that according to Vedic culture a woman who accepts a paramour or second husband in the presence of the husband she has married is certainly responsible for the degradation of her father's family and the family of her husband. The rules of Vedic culture in this regard are strictly observed in the respectable families of *brāhmaṇas*, *kṣatriyas* and *vaiśyas* even today; only the *śūdras* are degraded in this matter. For a woman of the *brāhmaṇa*, *kṣatriya* or *vaiśya* class to accept another husband in the presence of the husband she has married, or to file for divorce or accept a boyfriend or paramour, is unacceptable in the Vedic culture. Therefore King Śaryāti, who did not know the real facts of Cyavana Muni's transformation, was surprised to see the behavior of his daughter.

TEXT 22

एवं ब्रुवाणं पितरं स्मयमाना शुचिस्मिता ।
उवाच तात जामाता तवैष भृगुनन्दनः ॥२२॥

evaṁ bruvāṇaṁ pitaraṁ
smayamānā śuci-smitā
uvāca tāta jāmātā
tavaiṣa bhṛgu-nandanaḥ

evam—in this way; *bruvāṇam*—who was talking and chastising her; *pitaram*—unto her father; *smayamānā*—smiling (because she was chaste); *śuci-smitā*—laughingly; *uvāca*—replied; *tāta*—O my dear father; *jāmātā*—son-in-law; *tava*—your; *eṣaḥ*—this young man; *bhṛgu-nandanaḥ*—is Cyavana Muni (and no one else).

TRANSLATION

Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him,

"My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."

PURPORT

Although the father chastised the daughter, assuming that she had accepted another husband, the daughter knew that she was completely honest and chaste, and therefore she was smiling. When she explained that her husband, Cyavana Muni, had now been transformed into a young man, she was very proud of her chastity, and thus she smiled as she talked with her father.

TEXT 23

शशंस पित्रे तत् सर्वं वयोरूपाभिलम्भनम् ।
विस्मितः परमप्रीतस्तनयां परिषस्वजे ॥२३॥

śaśaṁsa pitre tat sarvaṁ
vayo-rūpābhilambhanam
vismitaḥ parama-prītas
tanayāṁ pariṣasvaje

śaśaṁsa—she described; *pitre*—unto her father; *tat*—that; *sarvam*—everything; *vayaḥ*—of the change of age; *rūpa*—and of beauty; *abhilambhanam*—how there was achievement (by her husband); *vismitaḥ*—being surprised; *parama-prītaḥ*—was extremely pleased; *tanayām*—unto his daughter; *pariṣasvaje*—embraced with pleasure.

TRANSLATION

Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

TEXT 24

सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् ।
असोमपोरप्यश्विनोश्च्यवनः स्वेन तेजसा ॥२४॥

somena yājayan vīraṁ
graham somasya cāgrahīt
asoma-por apy aśvinoś
cyavanaḥ svena tejasā

somena—with the *soma; yājayan*—causing to perform the sacrifice; *vīram*—the King (Śaryāti); *graham*—the full pot; *somasya*—of the *soma-rasa; ca*—also; *agrahīt*—delivered; *asoma-poḥ*—who were not allowed to drink the *soma-rasa; api*—although; *aśvinoḥ*—of the Aśvinī-kumāras; *cyavanaḥ*—Cyavana Muni; *svena*—his own; *tejasā*—by prowess.

TRANSLATION

Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvinī-kumāras, although they were unfit to drink it.

TEXT 25

हन्तुं तमाददे वज्रं सद्योमन्युरमर्षितः ।
सवज्रं स्तम्भयामास भुजमिन्द्रस्य भार्गवः ॥२५॥

hantuṁ tam ādade vajraṁ
sadyo manyur amarṣitaḥ
savajraṁ stambhayām āsa
bhujam indrasya bhārgavaḥ

hantum—to kill; *tam*—him (Cyavana); *ādade*—Indra took up; *vajram*—his thunderbolt; *sadyaḥ*—immediately; *manyuḥ*—because of great anger, without consideration; *amarṣitaḥ*—being very much perturbed; *sa-vajram*—with the thunderbolt; *stambhayām āsa*—paralyzed; *bhujam*—the arm; *indrasya*—of Indra; *bhārgavaḥ*—Cyavana Muni, the descendant of Bhṛgu.

TRANSLATION

King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But

Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt.

TEXT 26

अन्वजानंस्ततः सर्वे ग्रहं सोमस्य चाश्विनोः ।
भिषजाविति यत् पूर्वं सोमाहुत्या बहिष्कृतौ ॥२६॥

anvajānaṁs tataḥ sarve
graham somasya cāśvinoḥ
bhiṣajāv iti yat pūrvaṁ
somāhutyā bahiṣ-kṛtau

anvajānan—with their permission; *tataḥ*—thereafter; *sarve*—all the demigods; *graham*—a full pot; *somasya*—of *soma-rasa; ca*—also; *aśvinoḥ*—of the Aśvinī-kumāras; *bhiṣajau*—although only physicians; *iti*—thus; *yat*—because; *pūrvam*—before this; *soma-āhutyā*—with a share in the *soma-yajña; bahiḥ-kṛtau*—who had been disallowed or excluded.

TRANSLATION

Although the Aśvinī-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

TEXT 27

उत्तानबर्हिरानर्तो भूरिषेण इति त्रयः ।
शर्यातेरभवन् पुत्रा आनर्ताद् रेवतोऽभवत् ॥२७॥

uttānabarhir ānarto
bhūriṣeṇa iti trayaḥ
śaryāter abhavan putrā
ānartād revato 'bhavat

uttānabarhiḥ—Uttānabarhi; *ānartaḥ*—Ānarta; *bhūriṣeṇaḥ*—Bhūriṣeṇa; *iti*—thus; *trayaḥ*—three; *śaryāteḥ*—of King Śaryāti; *abhavan*—were begotten; *putrāḥ*—sons; *ānartāt*—from Ānarta; *revataḥ*—Revata; *abhavat*—was born.

TRANSLATION

King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

TEXT 28

सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशस्थलीम् ।
आस्थितोऽभुङ्क्त विषयानानर्तादीनरिन्दम ।
तस्य पुत्रशतं जज्ञे ककुद्मिज्येष्ठमुत्तमम् ॥२८॥

so 'ntaḥ-samudre nagarīṁ
vinirmāya kuśasthalīm
āsthito 'bhuṅkta viṣayān
ānartādīn arindama
tasya putra-śataṁ jajñe
kakudmi-jyeṣṭham uttamam

saḥ—Revata; *antaḥ-samudre*—in the depths of the ocean; *nagarīm*—a town; *vinirmāya*—after constructing; *kuśasthalīm*—named Kuśasthalī; *āsthitaḥ*—lived there; *abhuṅkta*—enjoyed material happiness; *viṣayān*—kingdoms; *ānarta-ādīn*—Ānarta and others; *arim-dama*—O Mahārāja Parīkṣit, subduer of enemies; *tasya*—his; *putra-śatam*—one hundred sons; *jajñe*—were born; *kakudmi-jyeṣṭham*—of whom the eldest was Kakudmī; *uttamam*—most powerful and opulent.

TRANSLATION

O Mahārāja Parīkṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthalī in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmī.

TEXT 29

ककुद्मी रेवतीं कन्यां स्वामादाय विभुं गतः ।
पुत्र्यावरं परिप्रष्टुं ब्रह्मलोकमपावृतम् ॥२९॥

kakudmī revatīṁ kanyāṁ
svām ādāya vibhuṁ gataḥ
putryā varaṁ paripraṣṭuṁ
brahmalokam apāvṛtam

kakudmī—King Kakudmī; *revatīm*—named Revatī; *kanyām*—the daughter of Kakudmī; *svām*—his own; *ādāya*—taking; *vibhum*—before Lord Brahmā; *gataḥ*—he went; *putryāḥ*—of his daughter; *varam*—a husband; *paripraṣṭum*—to inquire about; *brahmalokam*—Brahmaloka; *apāvṛtam*—transcendental to the three qualities.

TRANSLATION

Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

PURPORT

It appears that Brahmaloka, the abode of Lord Brahmā, is also transcendental, above the three modes of material nature (*apāvṛtam*).

TEXT 30

आवर्तमाने गान्धर्वे स्थितोऽलब्धक्षणः क्षणम् ।
तदन्त आद्यमानम्य स्वाभिप्रायं न्यवेदयत् ॥३०॥

āvartamāne gāndharve
sthito 'labdha-kṣaṇaḥ kṣaṇam
tad-anta ādyam ānamya
svābhiprāyaṁ nyavedayat

āvartamāne—because of being engaged; *gāndharve*—in hearing songs from the Gandharvas; *sthitaḥ*—situated; *alabdha-kṣaṇaḥ*—there was no time to talk; *kṣaṇam*—even a moment; *tat-ante*—when it ended; *ādyam*—unto the original teacher of the universe (Lord Brahmā); *ānamya*—after offering obeisances; *sva-abhiprāyam*—his own desire; *nyavedayat*—Kakudmī submitted.

TRANSLATION

When Kakudmī arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmī waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

TEXT 31

तच्छ्रुत्वा भगवान् ब्रह्मा प्रहस्य तमुवाच ह ।
अहो राजन् निरुद्धास्ते कालेन हृदि ये कृताः ॥३१॥

tac chrutvā bhagavān brahmā
prahasya tam uvāca ha
aho rājan niruddhās te
kālena hṛdi ye kṛtāḥ

tat—that; *śrutvā*—hearing; *bhagavān*—the most powerful; *brahmā*—Lord Brahmā; *prahasya*—after laughing; *tam*—unto King Kakudmī; *uvāca ha*—said; *aho*—alas; *rājan*—O King; *niruddhāḥ*—all gone; *te*—all of them; *kālena*—by the course of time; *hṛdi*—within the core of the heart; *ye*—all of them; *kṛtāḥ*—who have been decided upon for acceptance as your son-in-law.

TRANSLATION

After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmī: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

TEXT 32

तत्पुत्रपौत्रनप्तॄणां गोत्राणि च न शृण्महे ।
कालोऽभियातस्त्रिणवचतुर्युगविकल्पितः ॥३२॥

tat putra-pautra-naptṛṇāṁ
gotrāṇi ca na śṛṇmahe

kālo 'bhiyātas tri-ṇava-
catur-yuga-vikalpitaḥ

tat—there; *putra*—of the sons; *pautra*—of the grandsons; *naptṛṇām*—and of the descendants; *gotrāṇi*—the family dynasties; *ca*—also; *na*—not; *śṛṇmahe*—we do hear of; *kālaḥ*—time; *abhiyātaḥ*—have passed; *tri*—three; *nava*—nine; *catur-yuga*—four *yugas* (Satya, Tretā, Dvāpara and Kali); *vikalpitaḥ*—thus measured.

TRANSLATION

Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

PURPORT

During Lord Brahmā's day, fourteen Manus or one thousand *mahā-yugas* pass away. Brahmā informed King Kakudmī that twenty-seven *mahā-yugas*, each consisting of the four periods Satya, Tretā, Dvāpara and Kali, had already passed. All the kings and other great personalities born in those *yugas* had now departed from memory into obscurity. This is the way of time as it moves through past, present and future.

TEXT 33

तद् गच्छ देवदेवांशो बलदेवो महाबलः ।
कन्यारत्नमिदं राजन् नररत्नाय देहि भोः ॥३३॥

tad gaccha deva-devāṁśo
baladevo mahā-balaḥ
kanyā-ratnam idaṁ rājan
nara-ratnāya dehi bhoḥ

tat—therefore; *gaccha*—you go; *deva-deva-aṁśaḥ*—whose plenary portion is Lord Viṣṇu; *baladevaḥ*—known as Baladeva; *mahā-balaḥ*—the supreme powerful; *kanyā-ratnam*—your beautiful daughter; *idam*—this; *rājan*—O King; *nara-ratnāya*—unto the Supreme Per-

sonality of Godhead, who is always youthful; *dehi*—just give to Him (in charity); *bhoḥ*—O King.

TRANSLATION

O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.

TEXT 34

भुवो भारावताराय भगवान् भूतभावनः ।
अवतीर्णो निजांशेन पुण्यश्रवणकीर्तनः ॥३४॥

bhuvo bhārāvatārāya
bhagavān bhūta-bhāvanaḥ
avatīrṇo nijāṁśena
puṇya-śravaṇa-kīrtanaḥ

bhuvaḥ—of the world; *bhāra-avatārāya*—to lessen the burden; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—always the well-wisher of all the living entities; *avatīrṇaḥ*—now He has descended; *nija-aṁśena*—with all the paraphernalia that is part of Him; *puṇya-śravaṇa-kīrtanaḥ*—He is simply worshiped by hearing and chanting, by which one becomes purified.

TRANSLATION

Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

TEXT 35

इत्यादिष्टोऽभिवन्द्याजं नृपः स्वपुरमागतः ।
त्यक्तं पुण्यजनत्रासाद् भ्रातृभिर्दिक्ष्ववस्थितैः ॥३५॥

ity ādiṣṭo 'bhivandyājaṁ
nṛpaḥ sva-puram āgataḥ
tyaktaṁ puṇya-jana-trāsād
bhrātṛbhir dikṣv avasthitaiḥ

iti—thus; *ādiṣṭaḥ*—being ordered by Lord Brahmā; *abhivandya*—after offering obeisances; *ajam*—unto Lord Brahmā; *nṛpaḥ*—the King; *sva-puram*—to his own residence; *āgataḥ*—returned; *tyaktam*—which was vacant; *puṇya-jana*—of higher living entities; *trāsāt*—because of their fear; *bhrātṛbhiḥ*—by his brothers; *dikṣu*—in different directions; *avasthitaiḥ*—who were residing.

TRANSLATION

Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.

TEXT 36

सुतां दत्त्वानवद्याङ्गीं बलाय बलशालिने ।
बदर्याख्यं गतो राजा तप्तुं नारायणाश्रमम् ॥३६॥

sutāṁ dattvānavadyāṅgīṁ
balāya bala-śāline
badary-ākhyaṁ gato rājā
taptuṁ nārāyaṇāśramam

sutām—his daughter; *dattvā*—after delivering; *anavadya-aṅgīm*—having a perfect body; *balāya*—unto Lord Baladeva; *bala-śāline*—unto the most powerful, the supreme powerful; *badarī-ākhyam*—named Badarikāśrama; *gataḥ*—he went; *rājā*—the King; *taptum*—to perform austerities; *nārāyaṇa-āśramam*—to the place of Nara-Nārāyaṇa.

TRANSLATION

Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Marriage of Sukanyā and Cyavana Muni."*

CHAPTER FOUR

Ambarīṣa Mahārāja Offended by Durvāsā Muni

This chapter describes the history of Mahārāja Nabhaga, of his son Nābhāga, and of Mahārāja Ambarīṣa.

The son of Manu was Nabhaga, and his son Nābhāga lived for many years in the *gurukula*. In Nābhāga's absence, his brothers did not consider his share of the kingdom, but instead divided the property among themselves. When Nābhāga returned home, his brothers bestowed upon him their father as his share, but when Nābhāga went to his father and told him about the dealings of the brothers, his father informed him that this was cheating and advised him that for his livelihood he should go to the sacrificial arena and describe two *mantras* to be chanted there. Nābhāga executed the order of his father, and thus Aṅgirā and other great saintly persons gave him all the money collected in that sacrifice. To test Nābhāga, Lord Śiva challenged his claim to the wealth, but when Lord Śiva was satisfied by Nābhāga's behavior, Lord Śiva offered him all the riches.

From Nābhāga was born Ambarīṣa, the most powerful and celebrated devotee. Mahārāja Ambarīṣa was the emperor of the entire world, but he considered his opulence temporary. Indeed, knowing that such material opulence is the cause of downfall into conditional life, he was unattached to this opulence. He engaged his senses and mind in the service of the Lord. This process is called *yukta-vairāgya*, or feasible renunciation, which is quite suitable for worship of the Supreme Personality of Godhead. Because Mahārāja Ambarīṣa, as the emperor, was immensely opulent, he performed devotional service with great opulence, and therefore, despite his wealth, he had no attachment to his wife, children or kingdom. He constantly engaged his senses and mind in the service of the Lord. Therefore, to say nothing of enjoying material opulence, he never desired even liberation.

Once Mahārāja Ambarīṣa was worshiping the Supreme Personality of Godhead in Vṛndāvana, observing the vow of Dvādaśī. On Dvādaśī, the

day after Ekādaśī, when he was about to break his Ekādaśī fast, the great mystic *yogī* Durvāsā appeared in his house and became his guest. King Ambarīṣa respectfully received Durvāsā Muni, and Durvāsā Muni, after accepting his invitation to eat there, went to bathe in the Yamunā River at noontime. Because he was absorbed in *samādhi*, he did not come back very soon. Mahārāja Ambarīṣa, however, upon seeing that the time to break the fast was passing, drank a little water, in accordance with the advice of learned *brāhmaṇas*, just to observe the formality of breaking the fast. By mystic power, Durvāsā Muni could understand that this had happened, and he was very angry. When he returned he began to chastise Mahārāja Ambarīṣa, but he was not satisfied, and finally he created from his hair a demon appearing like the fire of death. The Supreme Personality of Godhead, however, is always the protector of His devotee, and to protect Mahārāja Ambarīṣa, He sent His disc, the Sudarśana *cakra*, which immediately vanquished the fiery demon and then pursued Durvāsā, who was so envious of Mahārāja Ambarīṣa. Durvāsā fled to Brahmaloka, Śivaloka and all the other higher planets, but he could not protect himself from the wrath of the Sudarśana *cakra*. Finally he went to the spiritual world and surrendered to Lord Nārāyaṇa, but Lord Nārāyaṇa could not excuse a person who had offended a Vaiṣṇava. To be excused from such an offense, one must submit to the Vaiṣṇava whom he has offended. There is no other way to be excused. Thus Lord Nārāyaṇa advised Durvāsā to return to Mahārāja Ambarīṣa and beg his pardon.

TEXT 1

श्रीशुक उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् ।
यविष्ठं व्यभजन् दायं ब्रह्मचारिणमागतम् ॥ १ ॥

śrī-śuka uvāca
nābhāgo nabhagāpatyaṁ
yaṁ tataṁ bhrātaraḥ kavim
yaviṣṭhaṁ vyabhajan dāyaṁ
brahmacāriṇam āgatam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nābhāgaḥ*—Nābhāga; *nabhaga-apatyam*—was the son of Mahārāja Nabhaga; *yam*—unto whom; *tatam*—the father; *bhrātaraḥ*—the elder brothers; *kavim*—the learned; *yaviṣṭham*—the youngest; *vyabhajan*—divided; *dāyam*—the property; *brahmacāriṇam*—having accepted the life of a *brahmacārī* perpetually (*naiṣṭhika*); *āgatam*—returned.

TRANSLATION

Śukadeva Gosvāmī said: The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a gṛhastha and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share.

PURPORT

There are two kinds of *brahmacārīs*. One may return home, marry and become a householder, whereas the other, known as *bṛhad-vrata*, takes a vow to remain a *brahmacārī* perpetually. The *bṛhad-vrata brahmacārī* does not return from the place of the spiritual master; he stays there, and later he directly takes *sannyāsa*. Because Nābhāga did not return from the place of his spiritual master, his brothers thought that he had taken *bṛhadvrata-brahmacarya*. Therefore, they did not preserve his share, and when he returned they gave him their father as his share.

TEXT 2

भ्रातरोऽभाङ्क्त किं मह्यं भजाम पितरं तव ।
त्वां ममार्यास्ततोभाङ्क्ष्मा पुत्रक तदादृथाः ॥ २ ॥

bhrātaro 'bhāṅkta kiṁ mahyaṁ
bhajāma pitaraṁ tava
tvāṁ mamāryās tatābhāṅkṣur
mā putraka tad ādṛthāḥ

bhrātaraḥ—O my brothers; *abhāṅkta*—have you given as the share of our father's property; *kim*—what; *mahyam*—unto me; *bhajāma*—we allot; *pitaram*—the father himself; *tava*—as your share; *tvām*—you; *mama*—unto me; *āryāḥ*—my elder brothers; *tata*—O my father; *abhāṅkṣuḥ*—have given the share; *mā*—do not; *putraka*—O my dear son; *tat*—to this statement; *ādṛthāḥ*—give any importance.

TRANSLATION

Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."

TEXT 3

इमे अङ्गिरसः सत्रमासतेऽद्य सुमेधसः ।
षष्ठं षष्ठमुपेत्याहः कवे मुह्यन्ति कर्मणि ॥ ३ ॥

ime aṅgirasaḥ satram
āsate 'dya sumedhasaḥ
ṣaṣṭhaṁ ṣaṣṭham upetyāhaḥ
kave muhyanti karmaṇi

ime—all these; *aṅgirasaḥ*—descendants of the dynasty of Aṅgirā; *satram*—sacrifice; *āsate*—are performing; *adya*—today; *sumedhasaḥ*—who are all very intelligent; *ṣaṣṭham*—sixth; *ṣaṣṭham*—sixth; *upetya*—after achieving; *ahaḥ*—day; *kave*—O best of learned men; *muhyanti*—become bewildered; *karmaṇi*—in discharging fruitive activities.

TRANSLATION

Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.

PURPORT

Nābhāga was very simple hearted. Therefore when he went to his father, the father, in compassion for his son, suggested that as a means of livelihood Nābhāga could go to the descendants of Aṅgirā and take advantage of their misgivings in performing *yajña*.

TEXTS 4–5

तांस्त्वं शंसय सूक्ते द्वे वैश्वदेवे महात्मनः ।
ते स्वर्यन्तो धनं सत्रपरिशेषणमात्मनः ॥ ४ ॥
दास्यन्ति तेऽथ तानर्च्छ तथा स कृतवान् यथा ।
तस्मै दत्त्वा ययुः स्वर्गं ते सत्रपरिशेषणम् ॥ ५ ॥

tāṁs tvaṁ śaṁsaya sūkte dve
vaiśvadeve mahātmanaḥ
te svar yanto dhanaṁ satra-
pariśeṣitam ātmanaḥ

dāsyanti te 'tha tān arccha
tathā sa kṛtavān yathā
tasmai dattvā yayuḥ svargaṁ
te satra-pariśeṣaṇam

tān—to all of them; *tvam*—yourself; *śaṁsaya*—describe; *sūkte*—Vedic hymns; *dve*—two; *vaiśvadeve*—in connection with Vaiśvadeva, the Supreme Personality of Godhead; *mahātmanaḥ*—to all of those great souls; *te*—they; *svaḥ yantaḥ*—while going to their respective destinations in the heavenly planets; *dhanam*—the wealth; *satra-pariśeṣitam*—which remains after the end of the *yajña; ātmanaḥ*—their own property; *dāsyanti*—will deliver; *te*—unto you; *atha*—therefore; *tān*—to them; *arccha*—go there; *tathā*—in that way (according to his father's orders); *saḥ*—he (Nābhāga); *kṛtavān*—executed; *yathā*—as advised by his father; *tasmai*—unto him; *dattvā*—after giving; *yayuḥ*—went; *svargam*—to the heavenly planets; *te*—all of them; *satra-pariśeṣaṇam*—remnants of *yajña*.

TRANSLATION

Nābhāga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to the heavenly planets.

TEXT 6

तं कश्चित् स्वीकरिष्यन्तं पुरुषः कृष्णदर्शनः ।
उवाचोत्तरतोऽभ्येत्य ममेदं वास्तुकं वसु ॥ ६ ॥

taṁ kaścit svīkariṣyantaṁ
puruṣaḥ kṛṣṇa-darśanaḥ
uvācottarato 'bhyetya
mamedaṁ vāstukaṁ vasu

tam—unto Nābhāga; *kaścit*—someone; *svīkariṣyantam*—while accepting the riches given by the great sages; *puruṣaḥ*—a person; *kṛṣṇa-darśanaḥ*—black-looking; *uvāca*—said; *uttarataḥ*—from the north; *abhyetya*—coming; *mama*—my; *idam*—these; *vāstukam*—remnants of the sacrifice; *vasu*—all the riches.

TRANSLATION

Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

TEXT 7

ममेदमृषिभिर्दत्तमिति तर्हि स्म मानवः ।
स्यान्नौ ते पितरि प्रश्नः पृष्टवान् पितरं यथा ॥ ७ ॥

mamedam ṛṣibhir dattam
iti tarhi sma mānavaḥ

syān nau te pitari praśnaḥ
pṛṣṭavān pitaraṁ yathā

mama—my; *idam*—all these; *ṛṣibhiḥ*—by the great saintly persons; *dattam*—have been delivered; *iti*—thus; *tarhi*—therefore; *sma*—indeed; *mānavaḥ*—Nābhāga; *syāt*—let there be; *nau*—of ourselves; *te*—your; *pitari*—unto the father; *praśnaḥ*—an inquiry; *pṛṣṭavān*—he also inquired; *pitaram*—from his father; *yathā*—as requested.

TRANSLATION

Nābhāga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nābhāga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nābhāga inquired from his father.

TEXT 8

यज्ञवास्तुगतं सर्वमुच्छिष्टमृषयः क्वचित् ।
चक्रुर्हि भागं रुद्राय स देवः सर्वमर्हति ॥ ८ ॥

yajña-vāstu-gataṁ sarvam
ucchiṣṭam ṛṣayaḥ kvacit
cakrur hi bhāgaṁ rudrāya
sa devaḥ sarvam arhati

yajña-vāstu-gatam—things belonging to the sacrificial arena; *sarvam*—everything; *ucchiṣṭam*—remnants; *ṛṣayaḥ*—the great sages; *kvacit*—sometimes, in the Dakṣa-yajña; *cakruḥ*—did so; *hi*—indeed; *bhāgam*—share; *rudrāya*—unto Lord Śiva; *saḥ*—that; *devaḥ*—demigod; *sarvam*—everything; *arhati*—deserves.

TRANSLATION

The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.

TEXT 9

नाभागस्तं प्रणम्याह तवेश किल वास्तुकम् ।
इत्याह मे पिता ब्रह्मञ्छिरसा त्वां प्रसादये ॥ ९ ॥

nābhāgas taṁ praṇamyāha
taveśa kila vāstukam
ity āha me pitā brahmañ
chirasā tvāṁ prasādaye

nābhāgaḥ—Nābhāga; *tam*—unto him (Lord Śiva); *praṇamya*—offering obeisances; *āha*—said; *tava*—yours; *īśa*—O lord; *kila*—certainly; *vāstukam*—everything in the arena of sacrifice; *iti*—thus; *āha*—said; *me*—my; *pitā*—father; *brahman*—O *brāhmaṇa;* *śirasā*—bowing my head; *tvām*—unto you; *prasādaye*—I am begging your mercy.

TRANSLATION

Thereupon, after offering obeisances to Lord Śiva, Nābhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

TEXT 10

यत् ते पितावदद् धर्मं त्वं च सत्यं प्रभाषसे ।
ददामि ते मन्त्रदृशो ज्ञानं ब्रह्म सनातनम् ॥१०॥

yat te pitāvadad dharmaṁ
tvaṁ ca satyaṁ prabhāṣase
dadāmi te mantra-dṛśo
jñānaṁ brahma sanātanam

yat—whatever; *te*—your; *pitā*—father; *avadat*—explained; *dharmam*—truth; *tvam ca*—you also; *satyam*—truth; *prabhāṣase*—are speaking; *dadāmi*—I shall give; *te*—unto you; *mantra-dṛśaḥ*—who know the science of *mantra;* *jñānam*—knowledge; *brahma*—transcendental; *sanātanam*—eternal.

TRANSLATION

Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

TEXT 11

गृहाण द्रविणं दत्तं मत्सत्रपरिशेषितम् ।
इत्युक्त्वान्तर्हितो रुद्रो भगवान् धर्मवत्सलः ॥११॥

gṛhāṇa draviṇaṁ dattaṁ
mat-satra-pariśeṣitam
ity uktvāntarhito rudro
bhagavān dharma-vatsalaḥ

gṛhāṇa—please take now; *draviṇam*—all the wealth; *dattam*—is given (to you by me); *mat-satra-pariśeṣitam*—the remnants of the sacrifice executed on my behalf; *iti uktvā*—after speaking like this; *antarhitaḥ*—disappeared; *rudraḥ*—Lord Śiva; *bhagavān*—the most powerful demigod; *dharma-vatsalaḥ*—adherent to the principles of religion.

TRANSLATION

Lord Śiva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.

TEXT 12

य एतत् संस्मरेत् प्रातः सायं च सुसमाहितः ।
कविर्भवति मन्त्रज्ञो गतिं चैव तथात्मनः ॥१२॥

ya etat saṁsmaret prātaḥ
sāyaṁ ca susamāhitaḥ
kavir bhavati mantra-jño
gatiṁ caiva tathātmanaḥ

yaḥ—anyone who; *etat*—about this incident; *saṁsmaret*—may remember; *prātaḥ*—in the morning; *sāyam ca*—and in the evening; *su-samāhitaḥ*—with great attention; *kaviḥ*—learned; *bhavati*—becomes; *mantra-jñaḥ*—well aware of all Vedic *mantras; gatim*—the destination; *ca*—also; *eva*—indeed; *tathā ātmanaḥ*—like that of the self-realized soul.

TRANSLATION

If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

TEXT 13

नाभागादम्बरीषोऽभून्महाभागवतः कृती ।
नास्पृशद् ब्रह्मशापोऽपि यं न प्रतिहतः क्वचित् ॥१३॥

nābhāgād ambarīṣo 'bhūn
mahā-bhāgavataḥ kṛtī
nāspṛśad brahma-śāpo 'pi
yaṁ na pratihataḥ kvacit

nābhāgāt—from Nābhāga; *ambarīṣaḥ*—Mahārāja Ambarīṣa; *abhūt*—took birth; *mahā-bhāgavataḥ*—the most exalted devotee; *kṛtī*—very celebrated; *na aspṛśat*—could not touch; *brahma-śāpaḥ api*—even the curse of a *brāhmaṇa; yam*—unto whom (Ambarīṣa Mahārāja); *na*—neither; *pratihataḥ*—failed; *kvacit*—at any time.

TRANSLATION

From Nābhāga, Mahārāja Ambarīṣa took birth. Mahārāja Ambarīṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.

TEXT 14

श्रीराजोवाच

भगवञ्छ्रोतुमिच्छामि राजर्षेस्तस्य धीमतः ।
न प्राभूद् यत्र निर्मुक्तो ब्रह्मदण्डो दुरत्ययः ॥१४॥

śrī-rājovāca
bhagavañ chrotum icchāmi
rājarṣes tasya dhīmataḥ
na prābhūd yatra nirmukto
brahma-daṇḍo duratyayaḥ

śrī-rājā uvāca—King Parīkṣit inquired; *bhagavan*—O great *brāhmaṇa; śrotum icchāmi*—I wish to hear (from you); *rājarṣeḥ*—of the great King Ambarīṣa; *tasya*—of him; *dhīmataḥ*—who was such a greatly sober personality; *na*—not; *prābhūt*—could act; *yatra*—upon whom (Mahārāja Ambarīṣa); *nirmuktaḥ*—being released; *brahma-daṇḍaḥ*—the curse of a *brāhmaṇa; duratyayaḥ*—which is insurmountable.

TRANSLATION

King Parīkṣit inquired: O great personality, Mahārāja Ambarīṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.

TEXTS 15-16

श्रीशुक उवाच

अम्बरीषो महाभागः सप्तद्वीपवतीं महीम् ।
अव्ययां च श्रियं लब्ध्वा विभवं चातुलं भुवि ॥१५॥
मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्नसंस्तुतम् ।
विद्वान् विभवनिर्वाणं तमो विशति यत् पुमान् ॥१६॥

śrī-śuka uvāca
ambarīṣo mahā-bhāgaḥ
sapta-dvīpavatīṁ mahīm
avyayāṁ ca śriyaṁ labdhvā
vibhavaṁ cātulaṁ bhuvi

mene 'tidurlabhaṁ puṁsāṁ
sarvaṁ tat svapna-saṁstutam
vidvān vibhava-nirvāṇaṁ
tamo viśati yat pumān

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ambarīṣaḥ*—King Ambarīṣa; *mahā-bhāgaḥ*—the greatly fortunate king; *sapta-dvīpa-vatīm*—consisting of seven islands; *mahīm*—the whole world; *avyayām ca*—and inexhaustible; *śriyam*—beauty; *labdhvā*—after achieving; *vibhavam ca*—and opulences; *atulam*—unlimited; *bhuvi*—in this earth; *mene*—he decided; *ati-durlabham*—which is rarely obtained; *puṁ-sām*—of many persons; *sarvam*—everything (he had obtained); *tat*—that which; *svapna-saṁstutam*—as if imagined in a dream; *vidvān*—completely understanding; *vibhava-nirvāṇam*—the annihilation of that opulence; *tamaḥ*—ignorance; *viśati*—fallen into; *yat*—because of which; *pumān*—a person.

TRANSLATION

Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambarīṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.

PURPORT

For a devotee material opulence is insignificant, whereas for a non-devotee material opulence is the cause of increasing bondage, for a

devotee knows that anything material is temporary, whereas a nondevotee regards the temporary so-called happiness as everything and forgets the path of self-realization. Thus for the nondevotee material opulence is a disqualification for spiritual advancement.

TEXT 17

वासुदेवे भगवति तद्भक्तेषु च साधुषु ।
प्राप्तो भावं परं विश्वं येनेदं लोष्ट्रवत् स्मृतम् ॥ १७॥

vāsudeve bhagavati
tad-bhakteṣu ca sādhuṣu
prāpto bhāvaṁ paraṁ viśvaṁ
yenedaṁ loṣṭravat smṛtam

vāsudeve—unto the all-pervading Supreme Personality; *bhagavati*—unto the Supreme Personality of Godhead; *tat-bhakteṣu*—unto His devotees; *ca*—also; *sādhuṣu*—unto the saintly persons; *prāptaḥ*—one who has achieved; *bhāvam*—reverence and devotion; *param*—transcendental; *viśvam*—the whole material universe; *yena*—by which (spiritual consciousness); *idam*—this; *loṣṭra-vat*—as insignificant as a piece of stone; *smṛtam*—is accepted (by such devotees).

TRANSLATION

Mahārāja Ambarīṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

TEXTS 18–20

स वै मनः कृष्णपदारविन्दयो-
र्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु
श्रुतिं चकाराच्युतसत्कथोदये ॥१८॥

मुकुन्दलिङ्गालयदर्शने दृशौ
तद्भृत्यगात्रस्पर्शेऽङ्गसङ्गमम् ।
घ्राणं च तत्पादसरोजसौरभे
श्रीमत्तुलस्या रसनां तदर्पिते ॥१९॥
पादौ हरेः क्षेत्रपदानुसर्पणे
शिरो हृषीकेशपदाभिवन्दने ।
कामं च दास्ये न तु कामकाम्यया
यथोत्तमश्लोकजनाश्रया रतिः ॥२०॥

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

saḥ—he (Mahārāja Ambarīṣa); *vai*—indeed; *manaḥ*—his mind; *kṛṣṇa-pada-aravindayoḥ*—(fixed) upon the two lotus feet of Lord Kṛṣṇa; *vacāṁsi*—his words; *vaikuṇṭha-guṇa-anuvarṇane*—describing the glories of Kṛṣṇa; *karau*—his two hands; *hareḥ mandira-mārjana-ādiṣu*—in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; *śrutim*—his ear; *cakāra*—engaged; *acyuta*—of or about Kṛṣṇa, who never falls down; *sat-kathā-udaye*—in hearing the transcendental narrations; *mukunda-liṅga-ālaya-darśane*—in seeing the Deity and temples and holy *dhāmas* of Mukunda; *dṛśau*—his two eyes; *tat-bhṛtya*—of the servants of Kṛṣṇa; *gātra-sparśe*—in touching

the bodies; *aṅga-saṅgamam*—contact of his body; *ghrāṇam ca*—and his sense of smell; *tat-pāda*—of His lotus feet; *saroja*—of the lotus flower; *saurabhe*—in (smelling) the fragrance; *śrīmat-tulasyāḥ*—of the *tulasī* leaves; *rasanām*—his tongue; *tat-arpite*—in the *prasāda* offered to the Lord; *pādau*—his two legs; *hareḥ*—of the Personality of Godhead; *kṣetra*—holy places like the temple or Vṛndāvana and Dvārakā; *pada-anusarpaṇe*—walking to those places; *śiraḥ*—the head; *hṛṣīkeśa*—of Kṛṣṇa, the master of the senses; *pada-abhivandane*—in offering obeisances to the lotus feet; *kāmam ca*—and his desires; *dāsye*—in being engaged as a servant; *na*—not; *tu*—indeed; *kāma-kāmyayā*—with a desire for sense gratificaiton; *yathā*—as; *uttamaśloka-jana-āśrayā*—if one takes shelter of a devotee such as Prahlāda; *ratiḥ*—attachment.

TRANSLATION

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

PURPORT

In *Bhagavad-gītā* (7.1) the Lord recommends, *mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ*. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible,

however, to train oneself without guidance from the spiritual master. Therefore, according to the instructions of Śrīla Rūpa Gosvāmī, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in *Bhagavad-gītā* (7.1), *asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu.* In other words, if one wants to understand the Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Kṛṣṇa by following in the footsteps of Mahārāja Ambarīṣa. It is said, *hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: bhakti* means to engage the senses in the service of the master of the senses, Kṛṣṇa, who is called Hṛṣīkeśa or Acyuta. These words are used in these verses. *Acyuta-sat-kathodaye, hṛṣīkeśa-padābhivandane.* The words Acyuta and Hṛṣīkeśa are also used in *Bhagavad-gītā. Bhagavad-gītā* is *kṛṣṇa-kathā* spoken directly by Kṛṣṇa, and *Śrīmad-Bhāgavatam* is also *kṛṣṇa-kathā* because everything described in the *Bhāgavatam* is in relationship with Kṛṣṇa.

TEXT 21

एवं सदा कर्मकलापमात्मनः
परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां
तन्निष्ठविप्राभिहितः शशास ह ॥२१॥

evaṁ sadā karma-kalāpam ātmanaḥ
pare 'dhiyajñe bhagavaty adhokṣaje
sarvātma-bhāvaṁ vidadhan mahīm imāṁ
tan-niṣṭha-viprābhihitaḥ śaśāsa ha

evam—thus (living a devotional life); *sadā*—always; *karma-kalāpam*—the prescribed occupational duties as a *kṣatriya* king; *ātmanaḥ*—of himself, personally (the head of the state); *pare*—unto the supreme transcendence; *adhiyajñe*—unto the supreme proprietor, the supreme enjoyer; *bhagavati*—unto the Supreme Personality of Godhead; *adhokṣaje*—unto He who is beyond material sense perception; *sarva-ātma-bhāvam*—all different varieties of devotional service;

vidadhat—executing, offering; *mahīm*—the planet earth; *imām*—this; *tat-niṣṭha*—who are faithful devotees of the Lord; *vipra*—by such *brāhmaṇas; abhihitaḥ*—directed; *śaśāsa*—ruled; *ha*—in the past.

TRANSLATION

In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

PURPORT

As stated in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

People are very much anxious to live in peace and prosperity in this material world, and here in *Bhagavad-gītā* the peace formula is given personally by the Supreme Personality of Godhead: everyone should understand that Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate proprietor of all the planets and is therefore the enjoyer of all activities, political, social, cultural, religious, economic and so on. The Lord has given perfect advice in *Bhagavad-gītā*, and Ambarīṣa Mahārāja, as the ideal executive head, ruled the entire world as a Vaiṣṇava, taking advice from Vaiṣṇava *brāhmaṇas*. The *śāstras* enjoin that even though a *brāhmaṇa* may be well versed in the occupational brahminical duties and may be very learned in Vedic knowledge, he cannot give advice as a *guru* until he is a Vaiṣṇava.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

Therefore, as indicated here by the words *tan-niṣṭha-viprābhihitaḥ*, Mahārāja Ambarīṣa took advice from *brāhmaṇas* who were pure devotees of the Lord, for ordinary *brāhmaṇas* who are merely learned scholars or experts in performing ritualistic ceremonies are not competent to give advice.

In modern times, there are legislative assemblies whose members are authorized to make laws for the welfare of the state, but according to this description of the kingdom of Mahārāja Ambarīṣa, the country or the world should be ruled by a chief executive whose advisors are all devotee *brāhmaṇas*. Such advisors or members of the legislative assembly should not be professional politicians, nor should they be selected by the ignorant public. Rather, they should be appointed by the king. When the king, the executive head of the state, is a devotee and he follows the instructions of devotee *brāhmaṇas* in ruling the country, everyone will be peaceful and prosperous. When the king and his advisors are perfect devotees, nothing can be wrong in the state. All the citizens should become devotees of the Lord, and then their good character will automatically follow.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (*Bhāg.* 5.18.12) Citizens under the guidance of a Kṛṣṇa conscious king will become devotees, and then there will be no need to enact new laws every day to reform the way of life in the state. If the citizens are trained to become devotees, they will automatically become peaceful and honest, and if they are guided by a devoted king advised by devotees, the state will not be in the material world but in the spiritual world. All the states of the world should therefore follow the ideal of the rule or administration of Mahārāja Ambarīṣa, as described here.

TEXT 22

ईजेऽश्वमेधैरधियज्ञमीश्वरं
महाविभूत्योपचिताङ्गदक्षिणैः ।
ततैर्वसिष्ठासितगौतमादिभि-
र्धन्वन्यभिस्रोतमसौ सरस्वतीम् ॥२२॥

īje 'śvamedhair adhiyajñam īśvaraṁ
mahā-vibhūtyopacitāṅga-dakṣiṇaiḥ
tatair vasiṣṭhāsita-gautamādibhir
dhanvany abhisrotam asau sarasvatīm

īje—worshiped; *aśvamedhaiḥ*—by performing the horse sacrifice *yajñas; adhiyajñam*—to satisfy the master of all *yajñas; īśvaram*—the Supreme Personality of Godhead; *mahā-vibhūtyā*—with great opulence; *upacita-aṅga-dakṣiṇaiḥ*—with all prescribed paraphernalia and contributions of *dakṣiṇā* to the *brāhmaṇas; tataiḥ*—executed; *vasiṣṭha-asita-gautama-ādibhiḥ*—by such *brāhmaṇas* as Vasiṣṭha, Asita and Gautama; *dhanvani*—in the desert; *abhisrotam*—inundated by the water of the river; *asau*—Mahārāja Ambarīṣa; *sarasvatīm*—on the bank of the Sarasvatī.

TRANSLATION

In desert countries where there flowed the River Sarasvatī, Mahārāja Ambarīṣa performed great sacrifices like the aśvamedha-yajña and thus satisfied the master of all yajñas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of dakṣiṇā to the brāhmaṇas, who were supervised by great personalities like Vasiṣṭha, Asita and Gautama, representing the king, the performer of the sacrifices.

PURPORT

When one performs ritualistic sacrifices as prescribed in the *Vedas*, one needs expert *brāhmaṇas* known as *yājñika-brāhmaṇas*. In Kali-yuga, however, there is a scarcity of such *brāhmaṇas*. Therefore in

Kali-yuga the sacrifice recommended in *śāstra* is *saṅkīrtana-yajña* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Instead of spending money unnecessarily on performing *yajñas* impossible to perform in this age of Kali because of the scarcity of *yājñika-brāhmaṇas*, one who is intelligent performs *saṅkīrtana-yajña*. Without properly performed *yajñas* to satisfy the Supreme Personality of Godhead, there will be scarcity of rain (*yajñād bhavati parjanyaḥ*). Therefore the performance of *yajña* is essential. Without *yajña* there will be a scarcity of rain, and because of this scarcity, no food grains will be produced, and there will be famines. It is the duty of the king, therefore, to perform different types of *yajñas*, such as the *aśvamedha-yajña*, to maintain the production of food grains. *Annād bhavanti bhūtāni*. Without food grains, both men and animals will starve. Therefore *yajña* is necessary for the state to perform because by *yajña* the people in general will be fed sumptuously. The *brāhmaṇas* and *yājñika* priests should be sufficiently paid for their expert service. This payment is called *dakṣiṇā*. Ambarīṣa Mahārāja, as the head of the state, performed all these *yajñas* through great personalities like Vasiṣṭha, Gautama and Asita. Personally, however, he was engaged in devotional service, as mentioned before (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). The king or head of state must see that things go on well under proper guidance, and he must be an ideal devotee, as exemplified by Mahārāja Ambarīṣa. It is the duty of the king to see that food grains are produced even in desert countries, what to speak of elsewhere.

TEXT 23

यस्य क्रतुषु गीर्वाणैः सदस्या ऋत्विजो जनाः ।
तुल्यरूपाश्चानिमिषा व्यदृश्यन्त सुवाससः ॥२३॥

yasya kratuṣu gīrvāṇaiḥ
sadasyā ṛtvijo janāḥ
tulya-rūpāś cānimiṣā
vyadṛśyanta suvāsasaḥ

yasya—of whom (Mahārāja Ambarīṣa); *kratuṣu*—in sacrifices (performed by him); *gīrvāṇaiḥ*—with the demigods; *sadasyāḥ*—members for executing the sacrifice; *ṛtvijaḥ*—the priests; *janāḥ*—and other expert men; *tulya-rūpāḥ*—appearing exactly like; *ca*—and; *animiṣāḥ*—

with unblinking eyes like those of the demigods; *vyadṛśyanta*—being seen; *su-vāsasaḥ*—well dressed with valuable garments.

TRANSLATION

In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.

TEXT 24

स्वर्गो न प्रार्थितो यस्य मनुजैरमरप्रियः ।
शृण्वद्भिरुपगायद्भिरुत्तमश्लोकचेष्टितम् ॥२४॥

svargo na prārthito yasya
manujair amara-priyaḥ
śṛṇvadbhir upagāyadbhir
uttamaśloka-ceṣṭitam

svargaḥ—life in the heavenly planets; *na*—not; *prārthitaḥ*—a subject for aspiration; *yasya*—of whom (Ambarīṣa Mahārāja); *manujaiḥ*—by the citizens; *amara-priyaḥ*—very dear even to the demigods; *śṛṇvadbhiḥ*—who were accustomed to hear; *upagāyadbhiḥ*—and accustomed to chant; *uttamaśloka*—of the Supreme Personality of Godhead; *ceṣṭitam*—about the glorious activities.

TRANSLATION

The citizens of the state of Mahārāja Ambarīṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

PURPORT

A pure devotee who has been trained in the practice of chanting and hearing the holy name of the Lord and His fame, qualities, form,

paraphernalia and so on is never interested in elevation to the heavenly planets, even though such places are extremely dear even to the demigods.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. The heavenly planets, liberation and the hellish planets are all the same to a devotee." (*Bhāg.* 6.17.28) A devotee is always situated in the spiritual world. Therefore he does not desire anything. He is known as *akāma*, or desireless, because he has nothing to desire except to render transcendental loving service to the Supreme Personality of Godhead. Because Mahārāja Ambarīṣa was a most exalted devotee of the Lord, he trained his subjects in such a way that the citizens in his state were not interested in anything material, including even the happiness of the heavenly planets.

TEXT 25

संवर्धयन्ति यत् कामाः स्वाराज्यपरिभाविताः ।
दुर्लभा नापि सिद्धानां मुकुन्दं हृदि पश्यतः ॥२५॥

saṁvardhayanti yat kāmāḥ
svārājya-paribhāvitāḥ
durlabhā nāpi siddhānāṁ
mukundaṁ hṛdi paśyataḥ

saṁvardhayanti—increase happiness; *yat*—because; *kāmāḥ*—such aspirations; *svā-rājya*—situated in his own constitutional position of rendering service to the Lord; *paribhāvitāḥ*—saturated with such aspirations; *durlabhāḥ*—very rarely obtained; *na*—not; *api*—also; *siddhānām*—of the great mystics; *mukundam*—Kṛṣṇa, the Supreme

Personality of Godhead; *hṛdi*—within the core of the heart; *paśyataḥ*—persons always accustomed to seeing Him.

TRANSLATION

Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Kṛṣṇa within the core of his heart.

PURPORT

A pure devotee is uninterested not only in elevation to the higher planetary systems but even in the perfections of mystic *yoga*. Real perfection is devotional service. The happiness derived from merging in the impersonal Brahman and the happiness derived from the eight perfections of mystic *yoga* (*aṇimā*, *laghimā*, *prāpti* and so on) do not give any pleasure to the devotee. As stated by Śrīla Prabodhānanda Sarasvatī:

kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ
(*Caitanya-candrāmṛta* 5)

When a devotee has achieved the position of rendering transcendental loving service to the Lord through the mercy of Lord Caitanya, he thinks the impersonal Brahman to be no better than hell, and he regards material happiness in the heavenly planets to be like a will-o'-the-wisp. As far as the perfection of mystic powers is concerned, a devotee compares it to a venomous snake with no teeth. A mystic *yogī* is especially concerned with controlling the senses, but because the senses of a devotee are engaged in the service of the Lord (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*) there is no need for separate control of the senses. For those who are materially engaged, control of the senses is required, but a devotee's senses are all engaged in the service of the Lord, which means that they

are already controlled. *Paraṁ dṛṣṭvā nivartate* (Bg. 2.59). A devotee's senses are not attracted by material enjoyment. And even though the material world is full of misery, the devotee considers this material world to be also spiritual because everything is engaged in the service of the Lord. The difference between the spiritual world and material world is the mentality of service. *Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.* When there is no mentality of service to the Supreme Personality of Godhead, one's activities are material.

prāpañci-katayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate
(*Bhakti-rasāmṛta-sindhu* 1.2.256)

That which is not engaged in the service of the Lord is material, and nothing thus engaged should be given up. In the construction of a high skyscraper and the construction of a temple, there may be the same enthusiasm, but the endeavors are different, for one is material and the other spiritual. Spiritual activities should not be confused with material activities and given up. Nothing connected with Hari, the Supreme Personality of Godhead, is material. A devotee who considers all this is always situated in spiritual activities, and therefore he is no longer attracted by material activities (*paraṁ dṛṣṭvā nivartate*).

TEXT 26

स इत्थं भक्तियोगेन तपोयुक्तेन पार्थिवः ।
स्वधर्मेण हरिं प्रीणन् सर्वान् कामान्शनैर्जहौ ॥२६॥

sa itthaṁ bhakti-yogena
tapo-yuktena pārthivaḥ
sva-dharmeṇa hariṁ prīṇan
sarvān kāmān śanair jahau

saḥ—he (Ambarīṣa Mahārāja); *ittham*—in this way; *bhakti-yogena*—by performing transcendental loving service to the Lord; *tapaḥ-*

yuktena—which is simultaneously the best process of austerity; *pārthivaḥ*—the King; *sva-dharmeṇa*—by his constitutional activities; *harim*—unto the Supreme Lord; *prīṇan*—satisfying; *sarvān*—all varieties of; *kāmān*—material desires; *śanaiḥ*—gradually; *jahau*—gave up.

TRANSLATION

The king of this planet, Mahārāja Ambarīṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

PURPORT

Severe austerities in the practice of devotional service are of many varieties. For example, in worshiping the Deity in the temple there are certainly laborious activities. *Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau.* One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamunā, continue the routine work, perform *ārati* many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (*tapo-yuktena*). *Tapo divyaṁ putrakā.* Such austerity is necessary. *Yena sattvaṁ śuddhyet.* By such austerity in devotional service, one is purified of material existence (*kāmān śanair jahau*). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.

TEXT 27

गृहेषु दारेषु सुतेषु बन्धुषु
द्विपोत्तमस्यन्दनवाजिवस्तुषु ।

अक्षय्यरत्नाभरणाम्बरादि-
ष्वनन्तकोशेष्वकरोदसन्मतिम् ॥२७॥

gṛheṣu dāreṣu suteṣu bandhuṣu
dvipottama-syandana-vāji-vastuṣu
akṣayya-ratnābharaṇāmbarādiṣv
ananta-kośeṣv akarod asan-matim

gṛheṣu—in the homes; *dāreṣu*—in wives; *suteṣu*—in children; *bandhuṣu*—in friends and relatives; *dvipa-uttama*—in the best of powerful elephants; *syandana*—in nice chariots; *vāji*—in first-class horses; *vastuṣu*—in all such things; *akṣayya*—whose value never decreases; *ratna*—in jewels; *ābharaṇa*—in ornaments; *ambara-ādiṣu*—in such dresses and ornaments; *ananta-kośeṣu*—in an inexhaustible treasury; *akarot*—accepted; *asat-matim*—no attachment.

TRANSLATION

Mahārāja Ambarīṣa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

PURPORT

Anāsaktasya viṣayān yathārham upayuñjataḥ. Material possessions can be accepted as far as they can be used in devotional service. *Ānukūlyena kṛṣṇānuśīlanam. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam.* In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Mahārāja Ambarīṣa, for example, had all such things, but he was not attached to them. This is the effect of *bhakti-yoga. Bhaktiḥ pareśānubhavo viraktir anyatra ca* (*Bhāg.* 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attach-

ment. *Anāsaktasya viṣayān yathārham upayuñjataḥ.* Everything can be used to the extent that it can be engaged in Kṛṣṇa's service.

TEXT 28

तस्मा अदाद्धरिश्चक्रं प्रत्यनीकभयावहम् ।
एकान्तभक्तिभावेन प्रीतो भक्ताभिरक्षणम् ॥२८॥

tasmā adād dhariś cakraṁ
pratyanīka-bhayāvaham
ekānta-bhakti-bhāvena
prīto bhaktābhirakṣaṇam

tasmai—unto him (Ambarīṣa Mahārāja); *adāt*—gave; *hariḥ*—the Supreme Personality of Godhead; *cakram*—His disc; *pratyanīka-bhaya-āvaham*—the Lord's disc, which was extremely fearful to the enemies of the Lord and His devotees; *ekānta-bhakti-bhāvena*—because of his performing unalloyed devotional service; *prītaḥ*—the Lord being so pleased; *bhakta-abhirakṣaṇam*—for the protection of His devotees.

TRANSLATION

Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

PURPORT

A devotee, being always engaged in the service of the Lord, may not be expert in self-defense, but because a devotee fully depends on the lotus feet of the Supreme Personality of Godhead, he is always sure of protection by the Lord. Prahlāda Mahārāja said:

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
(*Bhāg.* 7.9.43)

A devotee is always merged in the ocean of the transcendental bliss of rendering service to the Lord. Therefore he is not at all afraid of any

adverse situation in the material world. The Lord also promises, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O Arjuna, you may declare to the world that the devotees of the Lord are never vanquished." (Bg. 9.31) For the protection of the devotees, Kṛṣṇa's disc, the Sudarśana *cakra*, is always ready. This disc is extremely fearful to the nondevotees (*pratyanīka-bhayāvaham*). Therefore although Mahārāja Ambarīṣa was fully engaged in devotional service, his kingdom was free of all fear of adversity.

TEXT 29

आरिराधयिषुः कृष्णं महिष्या तुल्यशीलया ।
युक्तः सांवत्सरं वीरो दधार द्वादशीव्रतम् ॥२९॥

ārirādhayiṣuḥ kṛṣṇaṁ
mahiṣyā tulya-śīlayā
yuktaḥ sāṁvatsaraṁ vīro
dadhāra dvādaśī-vratam

ārirādhayiṣuḥ—aspiring to worship; *kṛṣṇam*—the Supreme Lord, Kṛṣṇa; *mahiṣyā*—with his queen; *tulya-śīlayā*—who was equally as qualified as Mahārāja Ambarīṣa; *yuktaḥ*—together; *sāṁvatsaram*—for one year; *vīraḥ*—the King; *dadhāra*—accepted; *dvādaśī-vratam*—the vow for observing Ekādaśī and Dvādaśī.

TRANSLATION

To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dvādaśī for one year.

PURPORT

To observe Ekādaśī-vrata and Dvādaśī-vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Kṛṣṇa consciousness must observe Ekādaśī-vrata regularly. Mahārāja Ambarīṣa's queen was equally as qualified as the King. Therefore it was possible for Mahārāja Ambarīṣa to engage his life in household affairs. In this regard, the word *tulya-śīlayā* is very significant. Unless a wife is

equally as qualified as her husband, household affairs are very difficult to continue. Cāṇakya Paṇḍita advises that a person in such a situation should immediately give up household life and become a *vānaprastha* or *sannyāsī:*

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

A person who has no mother at home and whose wife is not agreeable with him should immediately go away to the forest. Because human life is meant for spiritual advancement only, one's wife must be helpful in this endeavor. Otherwise there is no need of household life.

TEXT 30

व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः ।
स्नातः कदाचित् कालिन्द्यां हरिं मधुवनेऽर्चयत् ॥३०॥

vratānte kārtike māsi
tri-rātraṁ samupoṣitaḥ
snātaḥ kadācit kālindyāṁ
hariṁ madhuvane 'rcayat

vrata-ante—at the end of observing the vow; *kārtike*—in the month of Kārtika (October–November); *māsi*—in that month; *tri-rātram*—for three nights; *samupoṣitaḥ*—after completely observing the fast; *snātaḥ*—after bathing; *kadācit*—once upon a time; *kālindyām*—on the bank of the Yamunā; *harim*—unto the Supreme Personality of Godhead; *madhuvane*—in that part of the Vṛndāvana area known as Madhuvana; *arcayat*—worshiped the Lord.

TRANSLATION

In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.

TEXTS 31–32

महाभिषेकविधिना सर्वोपस्करसम्पदा ।
अभिषिच्याम्बराकल्पैर्गन्धमाल्यार्हणादिभिः ॥३१॥
तद्गतान्तरभावेन पूजयामास केशवम् ।
ब्राह्मणांश्च महाभागान् सिद्धार्थानपि भक्तितः ॥३२॥

mahābhiṣeka-vidhinā
sarvopaskara-sampadā
abhiṣicyāmbarākalpair
gandha-mālyārhaṇādibhiḥ

tad-gatāntara-bhāvena
pūjayām āsa keśavam
brāhmaṇāṁś ca mahā-bhāgān
siddhārthān api bhaktitaḥ

mahā-abhiṣeka-vidhinā—by the regulative principles for bathing the Deity; *sarva-upaskara-sampadā*—by all the paraphernalia for worshiping the Deity; *abhiṣicya*—after bathing; *ambara-ākalpaiḥ*—with nice clothing and ornaments; *gandha-mālya*—with fragrant flower garlands; *arhaṇa-ādibhiḥ*—and with other paraphernalia to worship the Deity; *tat-gata-antara-bhāvena*—his mind saturated with devotional service; *pūjayām āsa*—he worshiped; *keśavam*—unto Kṛṣṇa; *brāhmaṇān ca*—and the *brāhmaṇas; mahā-bhāgān*—who were greatly fortunate; *siddha-arthān*—self-satisfied, without waiting for any worship; *api*—even; *bhaktitaḥ*—with great devotion.

TRANSLATION

Following the regulative principles of mahābhiṣeka, Mahārāja Ambarīṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.

TEXTS 33–35

गवां रुक्मविषाणीनां रूप्याङ्घ्रीणां सुवाससाम् ।
पयःशीलवयोरूपवत्सोपस्करसम्पदाम् ॥३३॥
प्राहिणोत् साधुविप्रेभ्यो गृहेषु न्यर्बुदानिषट् ।
भोजयित्वा द्विजानग्रे स्वाद्वन्नं गुणवत्तमम् ॥३४॥
लब्धकामैरनुज्ञातः पारणायोपचक्रमे ।
तस्य तर्ह्यतिथिः साक्षाद् दुर्वासा भगवानभूत् ॥३५॥

gavāṁ rukma-viṣāṇīnāṁ
rūpyāṅghrīṇāṁ suvāsasām
payaḥśīla-vayo-rūpa-
vatsopaskara-sampadām

prāhiṇot sādhu-viprebhyo
gṛheṣu nyarbudāni ṣaṭ
bhojayitvā dvijān agre
svādv annaṁ guṇavattamam

labdha-kāmair anujñātaḥ
pāraṇāyopacakrame
tasya tarhy atithiḥ sākṣād
durvāsā bhagavān abhūt

gavām—cows; *rukma-viṣāṇīnām*—whose horns were covered with gold plate; *rūpya-aṅghrīṇām*—whose hooves were covered with silver plate; *su-vāsasām*—very nicely decorated with garments; *payaḥ-śīla*—with full milk bags; *vayaḥ*—young; *rūpa*—beautiful; *vatsa-upaskara-sampadām*—with nice calves; *prāhiṇot*—gave in charity; *sādhu-viprebhyaḥ*—unto the *brāhmaṇas* and saintly persons; *gṛheṣu*—(who arrived) in his house; *nyarbudāni*—ten crores (one hundred million); *ṣaṭ*—six times; *bhojayitvā*—feeding them; *dvijān agre*—first the *brāhmaṇas; svādu annam*—very tasteful eatables; *guṇavat-tamam*—highly delicious; *labdha-kāmaiḥ*—by those *brāhmaṇas*, being fully satisfied; *anujñātaḥ*—by their permission; *pāraṇāya*—for completing the Dvādaśī; *upacakrame*—was just about to observe the final

ceremony; *tasya*—of him (Ambarīṣa); *tarhi*—immediately; *atithiḥ*—unwanted or uncalled-for guest; *sākṣāt*—directly; *durvāsāḥ*—the great mystic Durvāsā; *bhagavān*—very powerful; *abhūt*—appeared on the scene as a guest.

TRANSLATION

Thereafter, Mahārāja Ambarīṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

TEXT 36

तमानर्चातिथिं भूपः प्रत्युत्थानासनार्हणैः ।
ययाचेऽभ्यवहाराय पादमूलमुपागतः ॥३६॥

tam ānarcātithiṁ bhūpaḥ
pratyutthānāsanārhaṇaiḥ
yayāce 'bhyavahārāya
pāda-mūlam upāgataḥ

tam—unto him (Durvāsā); *ānarca*—worshiped; *atithim*—although an uninvited guest; *bhūpaḥ*—the King (Ambarīṣa); *pratyutthāna*—by standing up; *āsana*—by offering a seat; *arhaṇaiḥ*—and by paraphernalia for worship; *yayāce*—requested; *abhyavahārāya*—for eating; *pāda-mūlam*—at the root of his feet; *upāgataḥ*—fell down.

TRANSLATION

After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.

TEXT 37

प्रतिनन्द्य स तांयाच्ञां कर्तुमावश्यकं गतः ।
निममज्ज बृहद् ध्यायन् कालिन्दीसलिले शुभे ॥३७॥

pratinandya sa tāṁ yācñāṁ
kartum āvaśyakaṁ gataḥ
nimamajja bṛhad dhyāyan
kālindī-salile śubhe

pratinandya—gladly accepting; *saḥ*—Durvāsā Muni; *tām*—that; *yācñām*—request; *kartum*—to perform; *āvaśyakam*—the necessary ritualistic ceremonies; *gataḥ*—went; *nimamajja*—dipped his body in the water; *bṛhat*—the Supreme Brahman; *dhyāyan*—meditating on; *kālindī*—of the Yamunā; *salile*—in the water; *śubhe*—very auspicious.

TRANSLATION

Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform the regulative ritualistic ceremonies he went to the River Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.

TEXT 38

मुहूर्तार्धावशिष्टायां द्वादश्यां पारणं प्रति ।
चिन्तयामास धर्मज्ञो द्विजैस्तद्धर्मसङ्कटे ॥३८॥

muhūrtārdhāvaśiṣṭāyāṁ
dvādaśyāṁ pāraṇaṁ prati
cintayām āsa dharma-jño
dvijais tad-dharma-saṅkaṭe

muhūrta-ardha-avaśiṣṭāyām—was remaining only for half a moment; *dvādaśyām*—when the Dvādaśī day; *pāraṇam*—the breaking of the fast; *prati*—to observe; *cintayām āsa*—began to think about; *dharma-jñaḥ*—one who knows the principles of religion; *dvijaiḥ*—by the *brāhmaṇas; tat-dharma*—concerning that religious principle; *saṅkaṭe*—in such a dangerous condition.

TRANSLATION

In the meantime, only a muhūrta of the Dvādaśī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brāhmaṇas.

TEXTS 39-40

ब्राह्मणातिक्रमे दोषो द्वादश्यां यदपारणे ।
यत् कृत्वा साधु मे भूयादधर्मो वा न मां स्पृशेत् ॥३९॥
अम्भसा केवलेनाथ करिष्ये व्रतपारणम् ।
आहुरब्भक्षणं विप्रा ह्यशितं नाशितं च तत् ॥४०॥

brāhmaṇātikrame doṣo
dvādaśyāṁ yad apāraṇe
yat kṛtvā sādhu me bhūyād
adharmo vā na māṁ spṛśet

ambhasā kevalenātha
kariṣye vrata-pāraṇam
āhur ab-bhakṣaṇaṁ viprā
hy aśitaṁ nāśitaṁ ca tat

brāhmaṇa-atikrame—in surpassing the rules of respect to the *brāhmaṇas; doṣaḥ*—there is a fault; *dvādaśyām*—on the Dvādaśī day; *yat*—because; *apāraṇe*—in not breaking the fast in due time; *yat kṛtvā*—after doing which action; *sādhu*—what is auspicious; *me*—unto me; *bhūyāt*—may so become; *adharmaḥ*—what is irreligious; *vā*—either; *na*—not; *mām*—unto me; *spṛśet*—may touch; *ambhasā*—by water; *kevalena*—only; *atha*—therefore; *kariṣye*—I shall execute; *vrata-pāraṇam*—the completion of the vow; *āhuḥ*—said; *ap-bhakṣaṇam*—drinking water; *viprāḥ*—O *brāhmaṇas; hi*—indeed; *aśitam*—eating; *na aśitam ca*—as well as not eating; *tat*—such an action.

TRANSLATION

The King said: "To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other

hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, O brāhmaṇas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brāhmaṇas, the King reached this decision, for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.

PURPORT

When Mahārāja Ambarīṣa, in his dilemma, consulted the *brāhmaṇas* about whether he should break the fast or wait for Durvāsā Muni, apparently they could not give a definite answer about what to do. A Vaiṣṇava, however, is the most intelligent personality. Therefore Mahārāja Ambarīṣa himself decided, in the presence of the *brāhmaṇas*, that he would drink a little water, for this would confirm that the fast was broken but would not transgress the laws for receiving a *brāhmaṇa*. In the *Vedas* it is said, *apo 'śnāti tan naivāśitaṁ naivānaśitam*. This Vedic injunction declares that the drinking of water may be accepted as eating or as not eating. Sometimes in our practical experience we see that some political leader adhering to *satyāgraha* will not eat but will drink water. Considering that drinking water would not be eating, Mahārāja Ambarīṣa decided to act in this way.

TEXT 41

इत्यपः प्राश्य राजर्षिश्चिन्तयन् मनसाच्युतम् ।
प्रत्यचष्ट कुरुश्रेष्ठ द्विजागमनमेव सः ॥४१॥

ity apaḥ prāśya rājarṣiś
cintayan manasācyutam
pratyacaṣṭa kuru-śreṣṭha
dvijāgamanam eva saḥ

iti—thus; *apaḥ*—water; *prāśya*—after drinking; *rājarṣiḥ*—the great King Ambarīṣa; *cintayan*—meditating upon; *manasā*—by the mind; *acyutam*—the Supreme Personality of Godhead; *pratyacaṣṭa*—began to wait; *kuru-śreṣṭha*—O best of the Kuru kings; *dvija-āgamanam*—the

return of Durvāsā Muni, the great mystic *brāhmaṇa; eva*—indeed; *saḥ*—the King.

TRANSLATION

O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.

TEXT 42

दुर्वासा यमुनाकूलात् कृतावश्यक आगतः ।
राज्ञाभिनन्दितस्तस्य बुबुधे चेष्टितं धिया ॥४२॥

durvāsā yamunā-kūlāt
kṛtāvaśyaka āgataḥ
rājñābhinanditas tasya
bubudhe ceṣṭitaṁ dhiyā

durvāsāḥ—the great sage; *yamunā-kūlāt*—from the bank of the River Yamunā; *kṛta*—had been performed; *āvaśyakaḥ*—he by whom the necessary ritualistic ceremonies; *āgataḥ*—returned; *rājñā*—by the King; *abhinanditaḥ*—being well received; *tasya*—his; *bubudhe*—could understand; *ceṣṭitam*—performance; *dhiyā*—by intelligence.

TRANSLATION

After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.

TEXT 43

मन्युना प्रचलद्गात्रो भ्रुकुटीकुटिलाननः ।
बुभुक्षितश्च सुतरां कृताञ्जलिमभाषत ॥४३॥

manyunā pracalad-gātro
bhru-kuṭī-kuṭilānanaḥ
bubhukṣitaś ca sutarāṁ
kṛtāñjalim abhāṣata

manyunā—agitated by great anger; *pracalat-gātraḥ*—his body trembling; *bhru-kuṭī*—by the eyebrows; *kuṭila*—curved; *ānanaḥ*—face; *bubhukṣitaḥ ca*—and hungry at the same time; *sutarām*—very much; *kṛta-añjalim*—to Ambarīṣa Mahārāja, who stood there with folded hands; *abhāṣata*—he addressed.

TRANSLATION

Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.

TEXT 44

अहो अस्य नृशंसस्य श्रियोन्मत्तस्य पश्यत ।
धर्मव्यतिक्रमं विष्णोरभक्तस्येशमानिनः ॥४४॥

aho asya nṛ-śaṁsasya
śriyonmattasya paśyata
dharma-vyatikramaṁ viṣṇor
abhaktasyeśa-māninaḥ

aho—alas; *asya*—of this man; *nṛ-śaṁsasya*—who is so cruel; *śriyā unmattasya*—puffed up because of great opulence; *paśyata*—everyone just see; *dharma-vyatikramam*—the transgression of the regulative principles of religion; *viṣṇoḥ abhaktasya*—who is not a devotee of Lord Viṣṇu; *īśa-māninaḥ*—considering himself the Supreme Lord, independent of everything.

TRANSLATION

Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and

his position, he considers himself God. Just see how he has transgressed the laws of religion.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has diverted the entire meaning of this verse as spoken by Durvāsā Muni. Durvāsā Muni used the word *nṛ-śaṁsasya* to indicate that the King was cruel, but Viśvanātha Cakravartī Ṭhākura interprets it to mean that the King's character was glorified by all the local people. He says that the word *nṛ* means "by all the local people" and that *śaṁsasya* means "of he (Ambarīṣa) whose character was glorified." Similarly, one who is very rich becomes mad because of his wealth and is therefore called *śriyā-unmattasya*, but Śrīla Viśvanātha Cakravartī Ṭhākura interprets these words to mean that although Mahārāja Ambarīṣa was such an opulent king, he was not mad after money, for he had already surpassed the madness of material opulence. Similarly, the word *īśa-māninaḥ* is interpreted to mean that he was so respectful to the Supreme Personality of Godhead that he did not transgress the laws for observing Ekādaśī-pāraṇa, despite the thinking of Durvāsā Muni, for he only took water. In this way, Śrīla Viśvanātha Cakravartī Ṭhākura has supported Ambarīṣa Mahārāja and all his activities.

TEXT 45

यो मामतिथिमायातमातिथ्येन निमन्त्र्य च ।
अदत्त्वा भुक्तवांस्तस्य सद्यस्ते दर्शये फलम् ॥४५॥

yo mām atithim āyātam
ātithyena nimantrya ca
adattvā bhuktavāṁs tasya
sadyas te darśaye phalam

yaḥ—this man who; *mām*—unto me; *atithim*—who, being an uninvited guest; *āyātam*—had come here; *ātithyena*—with the reception of a guest; *nimantrya*—after inviting me; *ca*—also; *adattvā*—without giving (food); *bhuktavān*—has himself eaten; *tasya*—of him; *sadyaḥ*—immediately; *te*—of you; *darśaye*—I shall show; *phalam*—the result.

TRANSLATION

Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

PURPORT

A devotee cannot be defeated by a so-called mystic *yogī*. This will be proved by the failure of Durvāsā Muni's endeavor to chastise Mahārāja Ambarīṣa. *Harāv abhaktasya kuto mahad-guṇāḥ* (*Bhāg.* 5.18.12). One who is not a pure devotee of the Supreme Lord has no good qualifications, however great a mystic, philosopher or fruitive worker he may be. Only a devotee emerges victorious in all circumstances, as will be shown in this incident involving the rivalry between Durvāsā and Mahārāja Ambarīṣa.

TEXT 46

एवं ब्रुवाण उत्कृत्य जटां रोषप्रदीपितः ।
तया स निर्ममे तस्मै कृत्यां कालानलोपमाम् ॥४६॥

evaṁ bruvāṇa utkṛtya
jaṭāṁ roṣa-pradīpitaḥ
tayā sa nirmame tasmai
kṛtyāṁ kālānalopamām

evam—thus; *bruvāṇaḥ*—speaking (Durvāsā Muni); *utkṛtya*—uprooting; *jaṭām*—a bunch of hair; *roṣa-pradīpitaḥ*—being reddish because he was very angry; *tayā*—by that bunch of hair from his head; *saḥ*—Durvāsā Muni; *nirmame*—created; *tasmai*—to punish Mahārāja Ambarīṣa; *kṛtyām*—a demon; *kāla-anala-upamām*—appearing just like the blazing fire of devastation.

TRANSLATION

As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa.

TEXT 47

तामापतन्तीं ज्वलतीमसिहस्तां पदा भुवम् ।
वेपयन्तीं समुद्वीक्ष्य न चचाल पदान्नृपः ॥४७॥

tām āpatantīṁ jvalatīm
asi-hastāṁ padā bhuvam
vepayantīṁ samudvīkṣya
na cacāla padān nṛpaḥ

tām—that (demon); *āpatantīm*—coming forward to attack him; *jvalatīm*—blazing like fire; *asi-hastām*—with a trident in his hand; *padā*—with his footstep; *bhuvam*—the surface of the earth; *vepayantīm*—causing to tremble; *samudvīkṣya*—seeing him perfectly; *na*—not; *cacāla*—moved; *padāt*—from his place; *nṛpaḥ*—the King.

TRANSLATION

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.

PURPORT

Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (*Bhāg.* 6.17.28). A pure devotee of Nārāyaṇa is never afraid of any material danger. There are many examples of devotees such as Prahlāda Mahārāja, who was tortured by his father but was not at all afraid, although he was only a five-year-old boy. Therefore, following the examples of Ambarīṣa Mahārāja and Prahlāda Mahārāja, a devotee should learn how to tolerate all such awkward positions in this world. Devotees are often tortured by non-devotees, yet the pure devotee, depending fully on the mercy of the Supreme Personality of Godhead, is never disturbed by such inimical activities.

TEXT 48

प्राग्दिष्टं भृत्यरक्षायां पुरुषेण महात्मना ।
ददाह कृत्यां तां चक्रं क्रुद्धाहिमिव पावकः ॥४८॥

prāg diṣṭaṁ bhṛtya-rakṣāyāṁ
puruṣeṇa mahātmanā
dadāha kṛtyāṁ tāṁ cakraṁ
kruddhāhim iva pāvakaḥ

prāk diṣṭam—as previously arranged; *bhṛtya-rakṣāyām*—for the protection of his servants; *puruṣeṇa*—by the Supreme Person; *mahā-ātmanā*—by the Supersoul; *dadāha*—burnt to ashes; *kṛtyām*—that created demon; *tām*—him; *cakram*—the disc; *kruddha*—angry; *ahim*—a serpent; *iva*—like; *pāvakaḥ*—fire.

TRANSLATION

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.

PURPORT

As a pure devotee, Mahārāja Ambarīṣa, although in such danger, did not move an inch from his position, nor did he request the Supreme Personality of Godhead to give him protection. He was fixed in understanding, and it was certain that he was simply thinking of the Supreme Personality of Godhead in the core of his heart. A devotee is never fearful of his death, for he meditates on the Supreme Personality of Godhead always, not for any material profit, but as his duty. The Lord, however, knows how to protect His devotee. As indicated by the words *prāg diṣṭam*, the Lord knew everything. Therefore, before anything happened, He had already arranged for His *cakra* to protect Mahārāja Ambarīṣa. This protection is offered to a devotee even from the very beginning of his devotional service. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* (Bg. 9.31). If one simply begins devotional service, he is immediately protected by the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (18.66): *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*. Protection begins immediately. The Lord is so kind and merciful that He gives the devotee proper guidance and all protection, and thus the devotee very peacefully makes solid progress in Kṛṣṇa

consciousness without outward disturbances. A serpent may be very angry and ready to bite, but the furious snake is helpless when faced by a blazing fire in the forest. Although an enemy of a devotee may be very strong, he is compared to an angry serpent before the fire of devotional service.

TEXT 49

तदभिद्रवदुद्वीक्ष्य स्वप्रयासं च निष्फलम् ।
दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥४९॥

tad-abhidravad udvīkṣya
sva-prayāsaṁ ca niṣphalam
durvāsā dudruve bhīto
dikṣu prāṇa-parīpsayā

tat—of that disc; *abhidravat*—moving toward him; *udvīkṣya*—after seeing; *sva-prayāsam*—his own attempt; *ca*—and; *niṣphalam*—having failed; *durvāsāḥ*—Durvāsā Muni; *dudruve*—began to run; *bhītaḥ*—full of fear; *dikṣu*—in every direction; *prāṇa-parīpsayā*—with a desire to save his life.

TRANSLATION

Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life.

TEXT 50

तमन्वधावद् भगवद्रथाङ्गं
दावाग्निरुद्धूतशिखो यथाहिम् ।
तथानुषक्तं मुनिरीक्षमाणो
गुहां विविक्षुः प्रससार मेरोः ॥५०॥

tam anvadhāvad bhagavad-rathāṅgaṁ
dāvāgnir uddhūta-śikho yathāhim

tathānuṣaktaṁ munir īkṣamāṇo
guhāṁ vivikṣuḥ prasasāra meroḥ

tam—unto Durvāsā; *anvadhāvat*—began to follow; *bhagavat-ratha-aṅgam*—the disc appearing from the wheel of the Lord's chariot; *dāva-agniḥ*—like a forest fire; *uddhūta*—blazing high; *śikhaḥ*—having flames; *yathā ahim*—as it follows a snake; *tathā*—in the same way; *anuṣaktam*—as if touching Durvāsā Muni's back; *muniḥ*—the sage; *īkṣamāṇaḥ*—seeing like that; *guhām*—a cave; *vivikṣuḥ*—wanted to enter; *prasasāra*—began to move quickly; *meroḥ*—of Meru Mountain.

TRANSLATION

As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

TEXT 51

दिशो नभः क्ष्मां विवरान् समुद्रान्
लोकान् सपालांस्त्रिदिवं गतः सः ।
यतो यतो धावति तत्र तत्र
सुदर्शनं दुष्प्रसहं ददर्श ॥५१॥

diśo nabhaḥ kṣmāṁ vivarān samudrān
lokān sapālāṁs tridivaṁ gataḥ saḥ
yato yato dhāvati tatra tatra
sudarśanaṁ duṣprasahaṁ dadarśa

diśaḥ—all directions; *nabhaḥ*—in the sky; *kṣmām*—on the surface of the earth; *vivarān*—within the holes; *samudrān*—within the seas; *lokān*—all places; *sa-pālān*—as well as their rulers; *tridivam*—the heavenly planets; *gataḥ*—gone; *saḥ*—Durvāsā Muni; *yataḥ yataḥ*—wheresoever; *dhāvati*—he went; *tatra tatra*—there, everywhere; *sudarśanam*—the disc of the Lord; *duṣprasaham*—extremely fearful; *dadarśa*—Durvāsā Muni saw.

TRANSLATION

Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.

TEXT 52

अलब्धनाथः स सदा कुतश्चित्
संत्रस्तचित्तोऽरणमेषमाणः ।
देवं विरिञ्चं समगाद् विधात-
स्त्राह्यात्मयोनेऽजिततेजसो माम् ॥५२॥

alabdha-nāthaḥ sa sadā kutaścit
santrasta-citto 'raṇam eṣamāṇaḥ
devaṁ viriñcaṁ samagād vidhātas
trāhy ātma-yone 'jita-tejaso mām

alabdha-nāthaḥ—without getting the shelter of a protector; *saḥ*—Durvāsā Muni; *sadā*—always; *kutaścit*—somewhere; *santrasta-cittaḥ*—with a fearful heart; *araṇam*—a person who can give shelter; *eṣamāṇaḥ*—seeking; *devam*—at last to the chief demigod; *viriñcam*—Lord Brahmā; *samagāt*—approached; *vidhātaḥ*—O my lord; *trāhi*—kindly protect; *ātma-yone*—O Lord Brahmā; *ajita-tejasaḥ*—from the fire released by Ajita, the Supreme Personality of Godhead; *mām*—unto me.

TRANSLATION

With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead."

TEXTS 53–54

श्रीब्रह्मोवाच

स्थानं मदीयं सहविश्वमेतत्
क्रीडावसाने द्विपरार्धसंज्ञे ।
भ्रूभङ्गमात्रेण हि संदिधक्षोः
कालात्मनो यस्य तिरोभविष्यति ॥५३॥

अहं भवो दक्षभृगुप्रधानाः
प्रजेशभूतेशसुरेशमुख्याः ।
सर्वे वयं यन्नियमं प्रपन्ना
मूर्ध्न्यार्पितं लोकहितं वहामः ॥५४॥

śrī-brahmovāca
sthānaṁ madīyaṁ saha-viśvam etat
krīḍāvasāne dvi-parārdha-saṁjñe
bhrū-bhaṅga-mātreṇa hi sandidhakṣoḥ
kālātmano yasya tirobhaviṣyati

ahaṁ bhavo dakṣa-bhṛgu-pradhānāḥ
prajeśa-bhūteśa-sureśa-mukhyāḥ
sarve vayaṁ yan-niyamaṁ prapannā
mūrdhnyārpitaṁ loka-hitaṁ vahāmaḥ

śrī-brahmā uvāca—Lord Brahmā said; *sthānam*—the place where I am; *madīyam*—my residence, Brahmaloka; *saha*—with; *viśvam*—the whole universe; *etat*—this; *krīḍā-avasāne*—at the end of the period for the pastimes of the Supreme Personality of Godhead; *dvi-parārdha-saṁjñe*—the time known as the end of a *dvi-parārdha; bhrū-bhaṅga-mātreṇa*—simply by the flicking of the eyebrows; *hi*—indeed; *sandidhakṣoḥ*—of the Supreme Personality of Godhead, when He desires to burn the whole universe; *kāla-ātmanaḥ*—of the form of destruction; *yasya*—of whom; *tirobhaviṣyati*—will be vanquished; *aham*—I; *bhavaḥ*—Lord Śiva; *dakṣa*—Prajāpati Dakṣa; *bhṛgu*—the great saint Bhṛgu; *pradhānāḥ*—and others headed by them; *prajā-īśa*—the

controllers of the *prajās; bhūta-īśa*—the controllers of the living entities; *sura-īśa*—the controllers of the demigods; *mukhyāḥ*—headed by them; *sarve*—all of them; *vayam*—we also; *yat-niyamam*—whose regulative principle; *prapannāḥ*—are surrendered; *mūrdhnyā arpitam*—bowing our heads; *loka-hitam*—for the benefit of all living entities; *vahāmaḥ*—carry out the orders ruling over the living entities.

TRANSLATION

Lord Brahmā said: At the end of the dvi-parārdha, when the pastimes of the Lord come to an end, Lord Viṣṇu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.

PURPORT

In *Bhagavad-gītā* (10.34) it is said, *mṛtyuḥ sarva-haraś cāham:* when the Supreme Personality of Godhead approaches as death, or the supreme controller of time, He takes everything away. In other words, all opulence, prestige and everything we possess is given by the Supreme Lord for some purpose. It is the duty of the surrendered soul to execute the orders of the Supreme. No one can disregard Him. Under the circumstances, Lord Brahmā refused to give shelter to Durvāsā Muni from the powerful Sudarśana *cakra* sent by the Lord.

TEXT 55

प्रत्याख्यातो विरिञ्चेन विष्णुचक्रोपतापितः ।
दुर्वासाः शरणं यातः शर्वं कैलासवासिनम् ॥५५॥

pratyākhyāto viriñcena
viṣṇu-cakropatāpitaḥ

durvāsāḥ śaraṇaṁ yātaḥ
śarvaṁ kailāsa-vāsinam

pratyākhyātaḥ—being refused; *viriñcena*—by Lord Brahmā; *viṣṇu-cakra-upatāpitaḥ*—being scorched by the blazing fire of Lord Viṣṇu's disc; *durvāsāḥ*—the great mystic named Durvāsā; *śaraṇam*—for shelter; *yātaḥ*—went; *śarvam*—unto Lord Śiva; *kailāsa-vāsinam*—the resident of the place known as Kailāsa.

TRANSLATION

When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to take shelter of Lord Śiva, who always resides on his planet, known as Kailāsa.

TEXT 56

श्रीशङ्कर उवाच

वयं न तात प्रभवाम भूम्नि
यस्मिन् परेऽन्येऽप्यजजीवकोशाः ।
भवन्ति काले न भवन्ति हीदृशाः
सहस्रशो यत्र वयं भ्रमामः ॥५६॥

śrī-śaṅkara uvāca
vayaṁ na tāta prabhavāma bhūmni
yasmin pare 'nye 'py aja-jīva-kośāḥ
bhavanti kāle na bhavanti hīdṛśāḥ
sahasraśo yatra vayaṁ bhramāmaḥ

śrī-śaṅkaraḥ uvāca—Lord Śiva said; *vayam*—we; *na*—not; *tāta*—O my dear son; *prabhavāmaḥ*—sufficiently able; *bhūmni*—unto the great Supreme Personality of Godhead; *yasmin*—in whom; *pare*—in the Transcendence; *anye*—others; *api*—even; *aja*—Lord Brahmā; *jīva*—living entities; *kośāḥ*—the universes; *bhavanti*—can become; *kāle*—in due course of time; *na*—not; *bhavanti*—can become; *hi*—indeed; *īdṛśāḥ*—like this; *sahasraśaḥ*—many thousands and millions; *yatra*—wherein; *vayam*—all of us; *bhramāmaḥ*—are rotating.

TRANSLATION

Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.

PURPORT

There are innumerable universes in the material world, and there are innumerable Lord Brahmās, Lord Śivas and other demigods. All of them rotate within this material world under the supreme direction of the Personality of Godhead. Therefore no one is able to compete with the strength of the Lord. Lord Śiva also refused to protect Durvāsā, for Lord Śiva also was under the rays of the Sudarśana *cakra* sent by the Supreme Personality of Godhead.

TEXTS 57–59

अहं सनत्कुमारश्च नारदो भगवानजः ।
कपिलोऽपान्तरतमो देवलो धर्म आसुरिः ॥५७॥
मरीचिप्रमुखाश्चान्ये सिद्धेशाः पारदर्शनाः ।
विदाम न वयं सर्वे यन्मायां माययावृताः ॥५८॥
तस्य विश्वेश्वरस्येदं शस्त्रं दुर्विषहं हि नः ।
तमेवं शरणं याहि हरिस्ते शं विधास्यति ॥५९॥

ahaṁ sanat-kumāraś ca
nārado bhagavān ajaḥ
kapilo 'pāntaratamo
devalo dharma āsuriḥ

marīci-pramukhāś cānye
siddheśāḥ pāra-darśanāḥ

vidāma na vayaṁ sarve
yan-māyāṁ māyayāvṛtāḥ

tasya viśveśvarasyedaṁ
śastraṁ durviṣahaṁ hi naḥ
tam evaṁ śaraṇaṁ yāhi
haris te śaṁ vidhāsyati

aham—I; *sanat-kumāraḥ ca*—and the four Kumāras (Sanaka, Sanātana, Sanat-kumāra and Sananda); *nāradaḥ*—the heavenly sage Nārada; *bhagavān ajaḥ*—the supreme creature of the universe, Lord Brahmā; *kapilaḥ*—the son of Devahūti; *apāntaratamaḥ*—Vyāsadeva; *devalaḥ*—the great sage Devala; *dharmaḥ*—Yamarāja; *āsuriḥ*—the great saint Āsuri; *marīci*—the great saint Marīci; *pramukhāḥ*—headed by; *ca*—also; *anye*—others; *siddha-īśāḥ*—all of them perfect in their knowledge; *pāra-darśanāḥ*—they have seen the end of all knowledge; *vidāmaḥ*—can understand; *na*—not; *vayam*—all of us; *sarve*—totally; *yat-māyām*—the illusory energy of whom; *māyayā*—by that illusory energy; *āvṛtāḥ*—being covered; *tasya*—His; *viśva-īśvarasya*—of the Lord of the universe; *idam*—this; *śastram*—weapon (the disc); *durviṣaham*—even intolerable; *hi*—indeed; *naḥ*—of us; *tam*—to Him; *evam*—therefore; *śaraṇam yāhi*—go to take shelter; *hariḥ*—the Supreme Personality of Godhead; *te*—for you; *śam*—auspiciousness; *vidhāsyati*—certainly will perform.

TRANSLATION

Past, present and future are known to me [Lord Śiva], Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devala, Yamarāja, Āsuri, Marīci and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to

Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

TEXT 60

ततो निराशो दुर्वासाः पदं भगवतो ययौ ।
वैकुण्ठाख्यं यदध्यास्ते श्रीनिवासः श्रिया सह ॥६०॥

tato nirāśo durvāsāḥ
padaṁ bhagavato yayau
vaikuṇṭhākhyaṁ yad adhyāste
śrīnivāsaḥ śriyā saha

tataḥ—thereafter; *nirāśaḥ*—disappointed; *durvāsāḥ*—the great mystic Durvāsā; *padam*—to the place; *bhagavataḥ*—of the Supreme Personality of Godhead, Viṣṇu; *yayau*—went; *vaikuṇṭha-ākhyam*—the place known as Vaikuṇṭha; *yat*—wherein; *adhyāste*—lives perpetually; *śrīnivāsaḥ*—Lord Viṣṇu; *śriyā*—with the goddess of fortune; *saha*—with.

TRANSLATION

Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṇṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

TEXT 61

संदह्यमानोऽजितशस्त्रवह्निना
तत्पादमूले पतितः सवेपथुः ।
आहाच्युतानन्त सदीप्सित प्रभो
कृतागसं मावहि विश्वभावन ॥६१॥

sandahyamāno 'jita-śastra-vahninā
tat-pāda-mūle patitaḥ savepathuḥ
āhācyutānanta sad-īpsita prabho
kṛtāgasaṁ māvahi viśva-bhāvana

sandahyamānaḥ—being burned by the heat; *ajita-śastra-vahninā*—by the blazing fire of the Supreme Personality of Godhead's weapon; *tat-pāda-mūle*—at His lotus feet; *patitaḥ*—falling down; *sa-vepathuḥ*—with trembling of the body; *āha*—said; *acyuta*—O my Lord, O infallible one; *ananta*—O You of unlimited prowess; *sat-īpsita*—O Lord desired by saintly persons; *prabho*—O Supreme; *kṛta-āgasam*—the greatest offender; *mā*—to me; *avahi*—give protection; *viśva-bhāvana*—O well-wisher of the whole universe.

TRANSLATION

Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

TEXT 62

अजानता ते परमानुभावं
कृतं मयाघं भवतः प्रियाणाम् ।
विधेहि तस्यापचितिं विधात-
र्मुच्येत यन्नाम्न्युदिते नारकोऽपि ॥६२॥

ajānatā te paramānubhāvaṁ
kṛtaṁ mayāghaṁ bhavataḥ priyāṇām
vidhehi tasyāpacitiṁ vidhātar
mucyeta yan-nāmny udite nārako 'pi

ajānatā—without knowledge; *te*—of Your Lordship; *parama-anubhāvam*—the inconceivable prowess; *kṛtam*—has been committed; *mayā*—by me; *agham*—a great offense; *bhavataḥ*—of Your Lordship; *priyāṇām*—at the feet of the devotees; *vidhehi*—now kindly do the needful; *tasya*—of such an offense; *apacitim*—counteraction; *vidhātaḥ*—O supreme controller; *mucyeta*—can be delivered; *yat*—of whose; *nāmni*—when the name; *udite*—is awakened; *nārakaḥ api*—even a person fit for going to hell.

TRANSLATION

O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

TEXT 63

श्रीभगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥६३॥

śrī-bhagavān uvāca
ahaṁ bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *aham*—I; *bhakta-parādhīnaḥ*—am dependent on the will of My devotees; *hi*—indeed; *asvatantraḥ*—am not independent; *iva*—exactly like that; *dvija*—O *brāhmaṇa; sādhubhiḥ*—by pure devotees, completely free from all material desires; *grasta-hṛdayaḥ*—My heart is controlled; *bhaktaiḥ*—because they are devotees; *bhakta-jana-priyaḥ*—I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

TRANSLATION

The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

PURPORT

All the great stalwart personalities in the universe, including Lord Brahmā and Lord Śiva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is *anyābhilāṣitā-śūnya;* in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees—indeed, not only the devotees, but also the devotees of the devotees. Śrīla Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahāprabhu identified Himself as *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ.* Thus he instructed us to become not directly servants of Kṛṣṇa but servants of the servant of Kṛṣṇa. Devotees like Brahmā, Nārada, Vyāsadeva and Śukadeva Gosvāmī are directly servants of Kṛṣṇa, and one who becomes a servant of Nārada, Vyāsadeva and Śukadeva, like the six Gosvāmīs, is still more devoted. Śrīla Viśvanātha Cakravartī Ṭhākura therefore says, *yasya prasādād bhagavat-prasādaḥ:* if one very sincerely serves the spiritual master, Kṛṣṇa certainly becomes favorable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

TEXT 64

नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ॥६४॥

nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīṁ brahman
yeṣāṁ gatir ahaṁ parā

na—not; *aham*—I; *ātmānam*—transcendental bliss; *āśāse*—desire; *mat-bhaktaiḥ*—with My devotees; *sādhubhiḥ*—with the saintly persons; *vinā*—without them; *śriyam*—all My six opulences; *ca*—also;

ātyantikīm—the supreme; *brahman*—O *brāhmaṇa; yeṣām*—of whom; *gatiḥ*—destination; *aham*—I am; *parā*—the ultimate.

TRANSLATION

O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

PURPORT

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. In Vṛndāvana, for example, although Lord Kṛṣṇa is full in Himself, He wants the cooperation of His devotees like the cowherd boys and the *gopīs* to increase His transcendental bliss. Such pure devotees, who can increase the pleasure potency of the Supreme Personality of Godhead, are certainly most dear to Him. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Thus, He descends to the material world to induce the nondevotees and rebellious living entities to return home, back to Godhead. He requests them to surrender unto Him because, unlimited as He is, He wants to increase His devotees unlimitedly. The Kṛṣṇa consciousness movement is an attempt to increase the number of pure devotees of the Supreme Lord more and more. It is certain that a devotee who helps in this endeavor to satisfy the Supreme Personality of Godhead becomes indirectly a controller of the Supreme Lord. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

TEXT 65

ये दारागारपुत्राप्तप्राणान् वित्तमिमं परम् ।
हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे ॥६५॥

ye dārāgāra-putrāpta-
prāṇān vittam imaṁ param
hitvā māṁ śaraṇaṁ yātāḥ
kathaṁ tāṁs tyaktum utsahe

ye—those devotees of Mine who; *dāra*—wife; *agāra*—house; *putra*—children, sons; *āpta*—relatives, society; *prāṇān*—even life; *vittam*—wealth; *imam*—all these; *param*—elevation to the heavenly planets or becoming one by merging into Brahman; *hitvā*—giving up (all these ambitions and paraphernalia); *mām*—unto Me; *śaraṇam*—shelter; *yātāḥ*—having taken; *katham*—how; *tān*—such persons; *tyaktum*—to give them up; *utsahe*—I can be enthusiastic in that way (it is not possible).

TRANSLATION

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

PURPORT

The Supreme Personality of Godhead is worshiped by the words *brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. Thus He is the well-wisher of the *brāhmaṇas*. Durvāsā Muni was certainly a very great *brāhmaṇa*, but because he was a nondevotee, he could not sacrifice everything in devotional service. Great mystic *yogīs* are actually self-interested. The proof is that when Durvāsā Muni created a demon to kill Mahārāja Ambarīṣa, the King stayed fixed in his place, praying to the Supreme Personality of Godhead and depending solely and wholly on Him, whereas when Durvāsā Muni was chased by the Sudarśana *cakra* by the supreme will of the Lord, he was so perturbed that he fled all over the world and tried to take shelter in every nook and corner of the universe. At last, in fear of his life, he approached Lord Brahmā, Lord Śiva and ultimately the Supreme Personality of Godhead. He was so interested in his own body that he wanted to kill the body of a Vaiṣṇava. Therefore, he did not have very good intelligence, and how can an unintelligent person be delivered by the Supreme Personality of Godhead? The Lord certainly

tries to give all protection to His devotees who have given up everything for the sake of serving Him.

Another point in this verse is that attachment to *dārāgāra-putrāpta*—home, wife, children, friendship, society and love—is not the way to achieve the favor of the Supreme Personality of Godhead. One who is attached to hearth and home for material pleasure cannot become a pure devotee. Sometimes a pure devotee may have a habit or attraction for wife, children and home but at the same time want to serve the Supreme Lord to the best of his ability. For such a devotee, the Lord makes a special arrangement to take away the objects of his false attachment and thus free him from attachment to wife, home, children, friends and so on. This is special mercy bestowed upon the devotee to bring him back home, back to Godhead.

TEXT 66

मयि निर्बद्धहृदयाः साधवः समदर्शनाः ।
वशे कुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ॥६६॥

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti māṁ bhaktyā
sat-striyaḥ sat-patiṁ yathā

mayi—unto Me; *nirbaddha-hṛdayāḥ*—firmly attached in the core of the heart; *sādhavaḥ*—the pure devotees; *sama-darśanāḥ*—who are equal to everyone; *vaśe*—under control; *kurvanti*—they make; *mām*—unto Me; *bhaktyā*—by devotional service; *sat-striyaḥ*—chaste women; *sat-patim*—unto the gentle husband; *yathā*—as.

TRANSLATION

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

PURPORT

In this verse, the word *sama-darśanāḥ* is significant. The pure devotee is actually equal toward everyone, as confirmed in *Bhagavad-gītā* (18.54): *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu.* Universal brotherhood is possible when one is a pure devotee (*paṇḍitāḥ sama-darśinaḥ*). A pure devotee is actually learned because he knows his constitutional position, he knows the position of the Supreme Personality of Godhead, and he knows the relationship between the living entity and the Supreme Lord. Thus he has full spiritual knowledge and is automatically liberated (*brahma-bhūtaḥ*). He can therefore see everyone on the spiritual platform. He can comprehend the happiness and distress of all living entities. He understands that what is happiness to him is also happiness to others and that what is distress to him is distressing for others. Therefore he is sympathetic to everyone. As Prahlāda Mahārāja said:

śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
(*Bhāg.* 7.9.43)

People suffer from material distress because they are not attached to the Supreme Personality of Godhead. A pure devotee's chief concern, therefore, is to raise the ignorant mass of people to the sense of Kṛṣṇa consciousness.

TEXT 67

मत्सेवया प्रतीतं ते सालोक्यादिचतुष्टयम् ।
नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविप्लुतम् ॥६७॥

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

mat-sevayā—by being engaged fully in My transcendental loving service; *pratītam*—automatically achieved; *te*—such pure devotees are fully satisfied; *sālokya-ādi-catuṣṭayam*—the four different types of

liberation (*sālokya, sārūpya, sāmīpya* and *sārṣṭi*, what to speak of *sāyujya*); *na*—not; *icchanti*—desire; *sevayā*—simply by devotional service; *pūrṇāḥ*—fully complete; *kutaḥ*—where is the question; *anyat*—other things; *kāla-viplutam*—which are finished in the course of time.

TRANSLATION

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

PURPORT

Śrīla Bilvamaṅgala Ṭhākura has estimated the value of liberation as follows:

muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Bilvamaṅgala Ṭhākura realized that if one develops his natural devotional service to the Supreme Personality of Godhead, *mukti* stands before him with folded hands to offer all kinds of service. In other words, the devotee is already liberated. There is no need for him to aspire for different types of liberation. The pure devotee automatically achieves liberation, even without desiring it.

TEXT 68

साधवो हृदयं मह्यं साधूनां हृदयं त्वहम् ।
मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ॥६८॥

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

sādhavaḥ—the pure devotees; *hṛdayam*—in the core of the heart; *mahyam*—of Me; *sādhūnām*—of the pure devotees also; *hṛdayam*—in

the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyat*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyaḥ*—than them; *manāk api*—even by a little fraction.

TRANSLATION

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

PURPORT

Since Durvāsā Muni wanted to chastise Mahārāja Ambarīṣa, it is to be understood that he wanted to give pain to the heart of the Supreme Personality of Godhead, for the Lord says, *sādhavo hṛdayaṁ mahyam:* "The pure devotee is always within the core of My heart." The Lord's feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses at the lotus feet of a devotee are serious. Caitanya Mahāprabhu has very strongly recommended that one not commit any offense at the lotus feet of a devotee. Such offenses are compared to a mad elephant because when a mad elephant enters a garden it causes devastation. Therefore one should be extremely careful not to commit offenses at the lotus feet of a pure devotee. Actually Mahārāja Ambarīṣa was not at all at fault; Durvāsā Muni unnecessarily wanted to chastise him on flimsy grounds. Mahārāja Ambarīṣa wanted to complete the Ekādaśī-pāraṇa as part of devotional service to please the Supreme Personality of Godhead, and therefore he drank a little water. But although Durvāsā Muni was a great mystic *brāhmaṇa*, he did not know what is what. That is the difference between a pure devotee and a so-called learned scholar of Vedic knowledge. The devotees, being always situated in the core of the Lord's heart, surely get all instructions directly from the Lord, as confirmed by the Lord Himself in *Bhagavad-gītā* (10.11):

teṣām evānukampārtham
aham ajñānajaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya.* Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava, a pure devotee. No one, therefore, should criticize a pure Vaiṣṇava. A Vaiṣṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.

TEXT 69

उपायं कथयिष्यामि तव विप्र शृणुष्व तत् ।
अयं ह्यात्माभिचारस्ते यतस्तं याहि मा चिरम् ।
साधुषु प्रहितं तेजः प्रहर्तुः कुरुतेऽशिवम् ॥६९॥

upāyaṁ kathayiṣyāmi
tava vipra śṛṇuṣva tat
ayaṁ hy ātmābhicāras te
yatas taṁ yāhi mā ciram
sādhuṣu prahitaṁ tejaḥ
prahartuḥ kurute 'śivam

upāyam—the means of protection in this dangerous position; *kathayiṣyāmi*—I shall speak to you; *tava*—of your deliverance from this danger; *vipra*—O *brāhmaṇa; śṛṇuṣva*—just hear from me; *tat*—what I say; *ayam*—this action taken by you; *hi*—indeed; *ātma-abhicāraḥ*—self-envy or envious of yourself (your mind has become your enemy); *te*—for you; *yataḥ*—because of whom; *tam*—to him (Mahārāja Ambarīṣa); *yāhi*—immediately go; *mā ciram*—do not wait even a moment; *sādhuṣu*—unto devotees; *prahitam*—applied; *tejaḥ*—power; *prahartuḥ*—of the executor; *kurute*—does; *aśivam*—inauspiciousness.

TRANSLATION

O brāhmaṇa, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambarīṣa, you have

acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

PURPORT

A Vaiṣṇava is always an object of envy for nondevotees, even when the nondevotee happens to be his father. To give a practical example, Hiraṇyakaśipu was envious of Prahlāda Mahārāja, but this envy of the devotee was harmful to Hiraṇyakaśipu, not to Prahlāda. Every action taken by Hiraṇyakaśipu against his son Prahlāda Mahārāja was taken very seriously by the Supreme Personality of Godhead, and thus when Hiraṇyakaśipu was on the verge of killing Prahlāda, the Lord personally appeared and killed Hiraṇyakaśipu. Service to a Vaiṣṇava gradually accumulates and becomes an asset for the devotee. Similarly, harmful activities directed against the devotee gradually become the ultimate cause of the performer's falldown. Even such a great *brāhmaṇa* and mystic *yogī* as Durvāsā was in a most dangerous situation because of his offense at the lotus feet of Mahārāja Ambarīṣa, a pure devotee.

TEXT 70

तपो विद्या च विप्राणां निःश्रेयसकरे उभे ।
ते एव दुर्विनीतस्य कल्पेते कर्तुरन्यथा ॥७०॥

tapo vidyā ca viprāṇāṁ
niḥśreyasa-kare ubhe
te eva durvinītasya
kalpete kartur anyathā

tapaḥ—austerities; *vidyā*—knowledge; *ca*—also; *viprāṇām*—of the *brāhmaṇas; niḥśreyasa*—of what is certainly very auspicious for upliftment; *kare*—are causes; *ubhe*—both of them; *te*—such austerity and knowledge; *eva*—indeed; *durvinītasya*—when such a person is an upstart; *kalpete*—become; *kartuḥ*—of the performer; *anyathā*—just the opposite.

TRANSLATION

For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

PURPORT

It is said that a jewel is very valuable, but when it is on the hood of a serpent, it is dangerous despite its value. Similarly, when a materialistic nondevotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientists, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, *maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṅkaraḥ.* A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel. Durvāsā Muni was a very learned *brāhmaṇa* equipped with mystic power, but because he was not a gentleman, he did not know how to use his power. He was therefore extremely dangerous. The Supreme Personality of Godhead is never inclined toward a dangerous person who uses his mystic power for some personal design. By the laws of nature, therefore, such misuse of power is ultimately dangerous not for society but for the person who misuses it.

TEXT 71

ब्रह्मंस्तद् गच्छ भद्रं ते नाभागतनयं नृपम् ।
क्षमापय महाभागं ततः शान्तिर्भविष्यति ॥७१॥

brahmaṁs tad gaccha bhadraṁ te
nābhāga-tanayaṁ nṛpam
kṣamāpaya mahā-bhāgaṁ
tataḥ śāntir bhaviṣyati

brahman—O *brāhmaṇa; tat*—therefore; *gaccha*—you go; *bhadram*—all auspiciousness; *te*—unto you; *nābhāga-tanayam*—to the son of Mahārāja Nābhāga; *nṛpam*—the King (Ambarīṣa); *kṣamāpaya*—just try to pacify him; *mahā-bhāgam*—a great personality, a pure devotee; *tataḥ*—thereafter; *śāntiḥ*—peace; *bhaviṣyati*—there will be.

TRANSLATION

O best of the brāhmaṇas, you should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you.

PURPORT

In this regard, Madhva Muni quotes from the *Garuḍa Purāṇa:*

brahmādi-bhakti-koṭy-aṁśād
aṁśo naivāmbarīṣake
naivanyasya cakrasyāpi
tathāpi harir īśvaraḥ

tātkālikopaceyatvāt
teṣāṁ yaśasa ādirāṭ
brahmādayaś ca tat-kīrtiṁ
vyañjayām āsur uttamām

mohanāya ca daityānāṁ
brahmāde nindanāya ca
anyārthaṁ ca svayaṁ viṣṇur
brahmādyāś ca nirāśiṣaḥ

mānuṣeṣūttamātvāc ca
teṣāṁ bhaktyādibhir guṇaiḥ
brahmāder viṣṇv-adhīnatva-
jñāpanāya ca kevalam

durvāsāś ca svayaṁ rudras
tathāpy anyāyām uktavān
tasyāpy anugrahārthāya
darpa-nāśārtham eva ca

The lesson to be derived from this narration concerning Mahārāja Ambarīṣa and Durvāsā Muni is that all the demigods, including Lord

Brahmā and Lord Śiva, are under the control of Lord Viṣṇu. Therefore, when a Vaiṣṇava is offended, the offender is punished by Viṣṇu, the Supreme Lord. No one can protect such a person, even Lord Brahmā or Lord Śiva.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Ambarīṣa Mahārāja Offended by Durvāsā Muni."*

CHAPTER FIVE

Durvāsā Muni's Life Spared

In this chapter we find Mahārāja Ambarīṣa offering prayers to the Sudarśana *cakra* and we find how the Sudarśana *cakra* became merciful to Durvāsā Muni.

By the order of the Supreme Personality of Godhead, Viṣṇu, Durvāsā Muni immediately went to Mahārāja Ambarīṣa and fell at his lotus feet. Mahārāja Ambarīṣa, being naturally very humble and meek, felt shy and ashamed because Durvāsā Muni had fallen at his feet, and thus he began to offer prayers to the Sudarśana *cakra* just to save Durvāsā. What is this Sudarśana *cakra?* The Sudarśana *cakra* is the glance of the Supreme Personality of Godhead by which He creates the entire material world. *Sa aikṣata, sa asṛjata.* This is the Vedic version. The Sudarśana *cakra,* which is the origin of creation and is most dear to the Lord, has thousands of spokes. This Sudarśana *cakra* is the killer of the prowess of all other weapons, the killer of darkness, and the manifester of the prowess of devotional service; it is the means of establishing religious principles, and it is the killer of all irreligious activities. Without his mercy, the universe cannot be maintained, and therefore the Sudarśana *cakra* is employed by the Supreme Personality of Godhead. When Mahārāja Ambarīṣa thus prayed that the Sudarśana *cakra* be merciful, the Sudarśana *cakra,* being appeased, refrained from killing Durvāsā Muni, who thus achieved the Sudarśana *cakra's* mercy. Durvāsā Muni thus learned to give up the nasty idea of considering a Vaiṣṇava an ordinary person (*vaiṣṇave jāti-buddhi*). Mahārāja Ambarīṣa belonged to the *kṣatriya* group, and therefore Durvāsā Muni considered him lower than the *brāhmaṇas* and wanted to exercise brahminical power against him. By this incident, everyone should learn how to stop mischievous ideas of neglecting Vaiṣṇavas. After this incident, Mahārāja Ambarīṣa gave Durvāsā Muni sumptuous food to eat, and then the King, who had been standing in the same place for one year without eating anything, also took *prasāda.* Mahārāja Ambarīṣa later divided his property among his sons and went to the bank of the Mānasa-sarovara to execute devotional meditation.

TEXT 1

श्रीशुक उवाच

एवं भगवतादिष्टो दुर्वासाश्चक्रतापितः ।
अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् ॥ १ ॥

śrī-śuka uvāca
evaṁ bhagavatādiṣṭo
durvāsāś cakra-tāpitaḥ
ambarīṣam upāvṛtya
tat-pādau duḥkhito 'grahīt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *bhagavatā ādiṣṭaḥ*—being ordered by the Supreme Personality of Godhead; *durvāsāḥ*—the great mystic *yogī* named Durvāsā; *cakra-tāpitaḥ*—being very much harassed by the Sudarśana *cakra; ambarīṣam*—unto Mahārāja Ambarīṣa; *upāvṛtya*—approaching; *tat-pādau*—at his lotus feet; *duḥkhitaḥ*—being very much aggrieved; *agrahīt*—he caught.

TRANSLATION

Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā Muni, who was very much harassed by the Sudarśana cakra, immediately approached Mahārāja Ambarīṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

TEXT 2

तस्य सोद्यममावीक्ष्य पादस्पर्शविलज्जितः ।
अस्तावीत् तद्धरेरस्त्रं कृपया पीडितो भृशम् ॥ २ ॥

tasya sodyamam āvīkṣya
pāda-sparśa-vilajjitaḥ
astāvīt tad dharer astraṁ
kṛpayā pīḍito bhṛśam

tasya—of Durvāsā; *saḥ*—he, Mahārāja Ambarīṣa; *udyamam*—the endeavor; *āvīkṣya*—after seeing; *pāda-sparśa-vilajjitaḥ*—being

ashamed because Durvāsā was touching his lotus feet; *astāvīt*—offered prayers; *tat*—to that; *hareḥ astram*—weapon of the Supreme Personality of Godhead; *kṛpayā*—with mercy; *pīḍitaḥ*—aggrieved; *bhṛśam*—very much.

TRANSLATION

When Durvāsā touched his lotus feet, Mahārāja Ambarīṣa was very much ashamed, and when he saw Durvāsā attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

TEXT 3

अम्बरीश उवाच

त्वमग्निर्भगवान् सूर्यस्त्वं सोमो ज्योतिषां पतिः ।
त्वमापस्त्वं क्षितिर्व्योम वायुर्मात्रेन्द्रियाणि च ॥ ३ ॥

ambarīṣa uvāca
tvam agnir bhagavān sūryas
tvaṁ somo jyotiṣāṁ patiḥ
tvam āpas tvaṁ kṣitir vyoma
vāyur mātrendriyāṇi ca

ambarīṣaḥ—Mahārāja Ambarīṣa; *uvāca*—said; *tvam*—you (are); *agniḥ*—the fire; *bhagavān*—the most powerful; *sūryaḥ*—the sun; *tvam*—you (are); *somaḥ*—the moon; *jyotiṣām*—of all the luminaries; *patiḥ*—the master; *tvam*—you (are); *āpaḥ*—water; *tvam*—you (are); *kṣitiḥ*—earth; *vyoma*—sky; *vāyuḥ*—the air; *mātra*—the objects of the senses; *indriyāṇi*—and the senses; *ca*—also.

TRANSLATION

Mahārāja Ambarīṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

TEXT 4

सुदर्शन नमस्तुभ्यं सहस्राराच्युतप्रिय ।
सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते ॥ ४ ॥

sudarśana namas tubhyaṁ
sahasrārācyuta-priya
sarvāstra-ghātin viprāya
svasti bhūyā iḍaspate

sudarśana—O original vision of the Supreme Personality of Godhead; *namaḥ*—respectful obeisances; *tubhyam*—unto you; *sahasra-ara*—O you who have thousands of spokes; *acyuta-priya*—O most favorite of the Supreme Personality of Godhead, Acyuta; *sarva-astra-ghātin*—O destroyer of all weapons; *viprāya*—unto this *brāhmaṇa; svasti*—very auspicious; *bhūyāḥ*—just become; *iḍaspate*—O master of the material world.

TRANSLATION

O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

TEXT 5

त्वं धर्मस्त्वमृतं सत्यं त्वं यज्ञोऽखिलयज्ञभुक् ।
त्वं लोकपालः सर्वात्मा त्वं तेजः पौरुषं परम् ॥ ५ ॥

tvaṁ dharmas tvam ṛtaṁ satyaṁ
tvaṁ yajño 'khila-yajña-bhuk
tvaṁ loka-pālaḥ sarvātmā
tvaṁ tejaḥ pauruṣaṁ param

tvam—you; *dharmaḥ*—religion; *tvam*—you; *ṛtam*—encouraging statements; *satyam*—the ultimate truth; *tvam*—you; *yajñaḥ*—sacrifice;

akhila—universal; *yajña-bhuk*—the enjoyer of the fruits resulting from sacrifice; *tvam*—you; *loka-pālaḥ*—the maintainer of the various planets; *sarva-ātmā*—all-pervading; *tvam*—you; *tejaḥ*—prowess; *pauruṣam*—of the Supreme Personality of Godhead; *param*—transcendental.

TRANSLATION

O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

PURPORT

The word *sudarśana* means "auspicious vision." From Vedic instructions we understand that this material world is created by the glance of the Supreme Personality of Godhead (*sa aikṣata, sa asṛjata*). The Supreme Personality of Godhead glanced over the *mahat-tattva*, or the total material energy, and when it was agitated, everything came into existence. Western philosophers sometimes think that the original cause of creation was a chunk that exploded. If one thinks of this chunk as the total material energy, the *mahat-tattva*, one can understand that the chunk was agitated by the glance of the Lord, and thus the Lord's glance is the original cause of material creation.

TEXT 6

नमः सुनाभाखिलधर्मसेतवे
ह्यधर्मशीलासुरधूमकेतवे ।
त्रैलोक्यगोपाय विशुद्धवर्चसे
मनोजवायाद्भुतकर्मणे गृणे ॥ ६ ॥

namaḥ sunābhākhila-dharma-setave
hy adharma-śīlāsura-dhūma-ketave

trailokya-gopāya viśuddha-varcase
mano-javāyādbhuta-karmaṇe gṛṇe

namaḥ—all respectful obeisances unto you; *su-nābha*—O you who have an auspicious hub; *akhila-dharma-setave*—whose spokes are considered to be a breech of the entire universe; *hi*—indeed; *adharma-śīla*—who are irreligious; *asura*—for the demons; *dhūma-ketave*—unto you who are like fire or an inauspicious comet; *trailokya*—of the three material worlds; *gopāya*—the maintainer; *viśuddha*—transcendental; *varcase*—whose effulgence; *manaḥ-javāya*—as speedy as the mind; *adbhuta*—wonderful; *karmaṇe*—so active; *gṛṇe*—I simply utter.

TRANSLATION

O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word "namaḥ," offering all obeisances unto you.

PURPORT

The disc of the Lord is called Sudarśana because he does not discriminate between high and low criminals or demons. Durvāsā Muni was certainly a powerful *brāhmaṇa*, but his acts against the pure devotee Mahārāja Ambarīṣa were no better than the activities of *asuras*. As stated in the *śāstras*, *dharmaṁ tu sākṣād bhagavat-praṇītam:* the word *dharma* refers to the orders or laws given by the Supreme Personality of Godhead. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* real *dharma* is surrender unto the Supreme Personality of Godhead. Therefore real *dharma* means *bhakti*, or devotional service to the Lord. The Sudarśana *cakra* is here addressed as *dharma-setave*, the protector of *dharma*. Mahārāja Ambarīṣa was a truly religious person, and consequently for his protection the Sudarśana *cakra* was ready to punish even such a strict *brāhmaṇa* as Durvāsā Muni because he had acted like a demon. There are demons even in the form of *brāhmaṇas*. Therefore the

Sudarśana *cakra* does not discriminate between *brāhmaṇa* demons and *śūdra* demons. Anyone against the Supreme Personality of Godhead and His devotees is called a demon. In the *śāstras* we find many *brāhmaṇas* and *kṣatriyas* who acted as demons and have been described as demons. According to the verdict of the *śāstras*, one has to be understood according to his symptoms. If one is born of a *brāhmaṇa* father but his symptoms are demoniac, he is regarded as a demon. The Sudarśana *cakra* is always concerned with annihilating the demons. Therefore he is described as *adharma-śīlāsura-dhūma-ketave*. Those who are not devotees are called *adharma-śīla*. The Sudarśana *cakra* is just like an inauspicious comet for all such demons.

TEXT 7

त्वत्तेजसा धर्ममयेन संहृतं
तमः प्रकाशश्च दृशो महात्मनाम् ।
दुरत्ययस्ते महिमा गिरां पते
त्वद्रूपमेतत् सदसत् परावरम् ॥ ७ ॥

tvat-tejasā dharma-mayena saṁhṛtaṁ
tamaḥ prakāśaś ca dṛśo mahātmanām
duratyayas te mahimā girāṁ pate
tvad-rūpam etat sad-asat parāvaram

tvat-tejasā—by your effulgence; *dharma-mayena*—which is full of religious principles; *saṁhṛtam*—dissipated; *tamaḥ*—darkness; *prakāśaḥ ca*—illumination also; *dṛśaḥ*—of all directions; *mahā-ātmanām*—of great, learned personalities; *duratyayaḥ*—insurmountable; *te*—your; *mahimā*—glories; *girām pate*—O master of speech; *tvat-rūpam*—your manifestation; *etat*—this; *sat-asat*—manifested and unmanifested; *para-avaram*—superior and inferior.

TRANSLATION

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge

of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

PURPORT

Without illumination, nothing can be seen, especially in this material world. The illumination in this world emanates from the effulgence of Sudarśana, the original vision of the Supreme Personality of Godhead. The illuminating principles of the sun, the moon and fire emanate from Sudarśana. Similarly, illumination by knowledge also comes from Sudarśana because with the illumination of Sudarśana one can distinguish one thing from another, the superior from the inferior. Generally people accept a powerful *yogī* like Durvāsā Muni as wonderfully superior, but if such a person is chased by the Sudarśana *cakra*, we can see his real identity and understand how inferior he is because of his dealings with devotees.

TEXT 8

यदा विसृष्टस्त्वमनञ्जनेन वै
बलं प्रविष्टोऽजित दैत्यदानवम्।
बाहूदरोर्वङ्घ्रिशिरोधराणि
वृश्चन्नजस्रं प्रधने विराजसे ॥ ८ ॥

yadā visṛṣṭas tvam anañjanena vai
balaṁ praviṣṭo 'jita daitya-dānavam
bāhūdarorv-aṅghri-śirodharāṇi
vṛścann ajasraṁ pradhane virājase

yadā—when; *visṛṣṭaḥ*—sent; *tvam*—your good self; *anañjanena*—by the transcendental Supreme Personality of Godhead; *vai*—indeed; *balam*—the soldiers; *praviṣṭaḥ*—entering among; *ajita*—O indefatigable and unconquerable one; *daitya-dānavam*—of the Daityas and Dānavas, the demons; *bāhu*—arms; *udara*—bellies; *ūru*—thighs; *aṅghri*—legs; *śiraḥ-dharāṇi*—necks; *vṛścan*—separating; *ajasram*—incessantly; *pradhane*—in the battlefield; *virājase*—you stay.

TRANSLATION

O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

TEXT 9

स त्वं जगत्त्राण खलप्रहाणये
निरूपितः सर्वसहो गदाभृता ।
विप्रस्य चास्मत्कुलदैवहेतवे
विधेहि भद्रं तदनुग्रहो हि नः ॥ ९ ॥

sa tvaṁ jagat-trāṇa khala-prahāṇaye
nirūpitaḥ sarva-saho gadā-bhṛtā
viprasya cāsmat-kula-daiva-hetave
vidhehi bhadraṁ tad anugraho hi naḥ

saḥ—that person; *tvam*—your good self; *jagat-trāṇa*—O protector of the whole universe; *khala-prahāṇaye*—in killing the envious enemies; *nirūpitaḥ*—are engaged; *sarva-sahaḥ*—all-powerful; *gadā-bhṛtā*—by the Supreme Personality of Godhead; *viprasya*—of this *brāhmaṇa; ca*—also; *asmat*—our; *kula-daiva-hetave*—for the good fortune of the dynasty; *vidhehi*—kindly do; *bhadram*—all-good; *tat*—that; *anugrahaḥ*—favor; *hi*—indeed; *naḥ*—our.

TRANSLATION

O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us.

TEXT 10

यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः ।
कुलं नो विप्रदैवं चेद् द्विजो भवतु विज्वरः ॥१०॥

yady asti dattam iṣṭaṁ vā
sva-dharmo vā svanuṣṭhitaḥ
kulaṁ no vipra-daivaṁ ced
dvijo bhavatu vijvaraḥ

yadi—if; *asti*—there is; *dattam*—charity; *iṣṭam*—worshiping the Deity; *vā*—either; *sva-dharmaḥ*—occupational duty; *vā*—either; *su-anuṣṭhitaḥ*—perfectly performed; *kulam*—dynasty; *naḥ*—our; *vipra-daivam*—favored by the *brāhmaṇas;* *cet*—if so; *dvijaḥ*—this *brāhmaṇa;* *bhavatu*—may become; *vijvaraḥ*—without a burning (from the Sudarśana *cakra*).

TRANSLATION

If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

TEXT 11

यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः ।
सर्वभूतात्मभावेन द्विजो भवतु विज्वरः ॥११॥

yadi no bhagavān prīta
ekaḥ sarva-guṇāśrayaḥ
sarva-bhūtātma-bhāvena
dvijo bhavatu vijvaraḥ

yadi—if; *naḥ*—unto us; *bhagavān*—the Supreme Personality of Godhead; *prītaḥ*—is satisfied; *ekaḥ*—without any duplicate; *sarva-guṇa-āśrayaḥ*—the reservoir of all transcendental qualities; *sarva-bhūta-ātma-bhāvena*—by a merciful attitude toward all living entities; *dvijaḥ*—this *brāhmaṇa;* *bhavatu*—may become; *vijvaraḥ*—freed from all burning.

TRANSLATION

If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned.

TEXT 12

श्रीशुक उवाच

इति संस्तुवतो राज्ञो विष्णुचक्रं सुदर्शनम् ।
अशाम्यत् सर्वतो विप्रं प्रदहद् राजयाच्ञया ॥१२॥

śrī-śuka uvāca
iti saṁstuvato rājño
viṣṇu-cakraṁ sudarśanam
aśāmyat sarvato vipraṁ
pradahad rāja-yācñayā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *saṁstuvataḥ*—being prayed to; *rājñaḥ*—by the King; *viṣṇu-cakram*—the disc weapon of Lord Viṣṇu; *sudarśanam*—of the name Sudarśana *cakra; aśāmyat*—became no longer disturbing; *sarvataḥ*—in every respect; *vipram*—unto the *brāhmaṇa; pradahat*—causing to burn; *rāja*—of the King; *yācñayā*—by the begging.

TRANSLATION

Śukadeva Gosvāmī continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

TEXT 13

स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः ।
प्रशशंस तमुर्वीशं युञ्जानः परमाशिषः ॥१३॥

sa mukto 'strāgni-tāpena
durvāsāḥ svastimāṁs tataḥ
praśaśaṁsa tam urvīśaṁ
yuñjānaḥ paramāśiṣaḥ

saḥ—he, Durvāsā Muni; *muktaḥ*—being freed; *astra-agni-tāpena*—from the heat of the fire of the Sudarśana *cakra; durvāsāḥ*—the great mystic Durvāsā; *svastimān*—fully satisfied, relieved of the burning; *tataḥ*—then; *praśaśaṁsa*—offered praise; *tam*—unto him; *urvī-īśam*—the King; *yuñjānaḥ*—performing; *parama-āśiṣaḥ*—the highest benedictions.

TRANSLATION

Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambarīṣa and offered him the highest benedictions.

TEXT 14

दुर्वासा उवाच

अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे ।
कृतागसोऽपि यद् राजन् मङ्गलानि समीहसे ॥१४॥

durvāsā uvāca
aho ananta-dāsānāṁ
mahattvaṁ dṛṣṭam adya me
kṛtāgaso 'pi yad rājan
maṅgalāni samīhase

durvāsāḥ uvāca—Durvāsā Muni said; *aho*—alas; *ananta-dāsānām*—of the servants of the Supreme Personality of Godhead; *mahattvam*—greatness; *dṛṣṭam*—seen; *adya*—today; *me*—by me; *kṛta-āgasaḥ api*—although I was an offender; *yat*—still; *rājan*—O King; *maṅgalāni*—good fortune; *samīhase*—you are praying for.

TRANSLATION

Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for

although I have committed an offense, you have prayed for my good fortune.

TEXT 15

दुष्करः को नु साधूनां दुस्त्यजो वा महात्मनाम् ।
यैः संगृहीतो भगवान् सात्वतामृषभो हरिः ॥१५॥

duṣkaraḥ ko nu sādhūnāṁ
dustyajo vā mahātmanām
yaiḥ saṅgṛhīto bhagavān
sātvatām ṛṣabho hariḥ

duṣkaraḥ—difficult to do; *kaḥ*—what; *nu*—indeed; *sādhūnām*—of the devotees; *dustyajaḥ*—impossible to give up; *vā*—either; *mahā-ātmanām*—of the great persons; *yaiḥ*—by which persons; *saṅgṛhītaḥ*—achieved (by devotional service); *bhagavān*—the Supreme Personality of Godhead; *sātvatām*—of the pure devotees; *ṛṣabhaḥ*—the leader; *hariḥ*—the Lord.

TRANSLATION

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

TEXT 16

यन्नामश्रुतिमात्रेण पुमान् भवति निर्मलः ।
तस्य तीर्थपदः किं वा दासानामवशिष्यते ॥१६॥

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṁ vā
dāsānām avaśiṣyate

yat-nāma—the holy name of the Lord; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—purified; *tasya*—of Him; *tīrtha-padaḥ*—the Lord, at whose feet are the holy

places; *kim vā*—what; *dāsānām*—by the servants; *avaśiṣyate*—remains to be done.

TRANSLATION

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

TEXT 17

राजन्ननुगृहीतोऽहं त्वयातिकरुणात्मना ।
मदघं पृष्ठतः कृत्वा प्राणा यन्मेऽभिरक्षिताः ॥१७॥

rājann anugṛhīto 'haṁ
tvayātikaruṇātmanā
mad-aghaṁ pṛṣṭhataḥ kṛtvā
prāṇā yan me 'bhirakṣitāḥ

rājan—O King; *anugṛhītaḥ*—very much favored; *aham*—I (am); *tvayā*—by you; *ati-karuṇa-ātmanā*—because of your being extremely merciful; *mat-agham*—my offenses; *pṛṣṭhataḥ*—to the back; *kṛtvā*—doing so; *prāṇāḥ*—life; *yat*—that; *me*—my; *abhirakṣitāḥ*—saved.

TRANSLATION

O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

TEXT 18

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया ।
चरणावुपसंगृह्य प्रसाद्य समभोजयत् ॥१८॥

rājā tam akṛtāhāraḥ
pratyāgamana-kāṅkṣayā
caraṇāv upasaṅgṛhya
prasādya samabhojayat

rājā—the King; *tam*—unto him, Durvāsā Muni; *akṛta-āhāraḥ*—who refrained from taking food; *pratyāgamana*—returning; *kāṅkṣayā*—

desiring; *caraṇau*—the feet; *upasaṅgṛhya*—approaching; *prasādya*—pleasing in all respects; *samabhojayat*—fed sumptuously.

TRANSLATION

Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

TEXT 19

सोऽशित्वादृतमानीतमातिथ्यं सार्वकामिकम् ।
तृप्तात्मा नृपतिं प्राह भुज्यतामिति सादरम् ॥१९॥

so 'śitvādṛtam ānītam
ātithyaṁ sārva-kāmikam
tṛptātmā nṛpatiṁ prāha
bhujyatām iti sādaram

saḥ—he (Durvāsā); *aśitvā*—after eating sumptuously; *ādṛtam*—with great respect; *ānītam*—received; *ātithyam*—offered different varieties of food; *sārva-kāmikam*—fulfilling all kinds of tastes; *tṛpta-ātmā*—thus being fully satisfied; *nṛpatim*—unto the King; *prāha*—said; *bhujyatām*—my dear King, you eat also; *iti*—in this way; *sa-ādaram*—with great respect.

TRANSLATION

Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

TEXT 20

प्रीतोऽस्म्यनुगृहीतोऽस्मि तव भागवतस्य वै ।
दर्शनस्पर्शनालापैरातिथ्येनात्ममेधसा ॥२०॥

prīto 'smy anugṛhīto 'smi
tava bhāgavatasya vai

darśana-sparśanālāpair
ātithyenātma-medhasā

prītaḥ—very much satisfied; *asmi*—I am; *anugṛhītaḥ*—very much favored; *asmi*—I am; *tava*—your; *bhāgavatasya*—because of your being a pure devotee; *vai*—indeed; *darśana*—by seeing you; *sparśana*—and touching your feet; *ālāpaiḥ*—by talking with you; *ātithyena*—by your hospitality; *ātma-medhasā*—by my own intelligence.

TRANSLATION

Durvāsā Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

PURPORT

It is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya:* even a very intelligent man cannot understand the activities of a pure Vaiṣṇava. Therefore, because Durvāsā Muni was a great mystic *yogī*, he first mistook Mahārāja Ambarīṣa for an ordinary human being and wanted to punish him. Such is the mistaken observation of a Vaiṣṇava. When Durvāsā Muni was persecuted by the Sudarśana *cakra*, however, his intelligence developed. Therefore the word *ātma-medhasā* is used to indicate that by his personal experience he would understand how great a Vaiṣṇava the King was. When Durvāsā Muni was chased by the Sudarśana *cakra*, he wanted to take shelter of Lord Brahmā and Lord Śiva, and he was even able to go to the spiritual world, meet the Personality of Godhead and talk with Him face to face, yet he was unable to be rescued from the attack of the Sudarśana *cakra*. Thus he could understand the influence of a Vaiṣṇava by personal experience. Durvāsā Muni was certainly a great *yogī* and a very learned *brāhmaṇa*, but despite his being a real *yogī* he was unable to understand the influence of a Vaiṣṇava. Therefore it is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya:* even the most learned person cannot understand the value of a

Vaiṣṇava. There is always a possibility for so-called *jñānīs* and *yogīs* to be mistaken when studying the character of a Vaiṣṇava. A Vaiṣṇava can be understood by how much he is favored by the Supreme Personality of Godhead in terms of his inconceivable activities.

TEXT 21

कर्मावदातमेतत् ते गायन्ति स्वःस्त्रियो मुहुः ।
कीर्तिं परमपुण्यां च कीर्तयिष्यति भूरियम् ॥२१॥

karmāvadātam etat te
gāyanti svaḥ-striyo muhuḥ
kīrtiṁ parama-puṇyāṁ ca
kīrtayiṣyati bhūr iyam

karma—activity; *avadātam*—without any tinge; *etat*—all this; *te*—your; *gāyanti*—will sing; *svaḥ-striyaḥ*—women from the heavenly planets; *muhuḥ*—always; *kīrtim*—glories; *parama-puṇyām*—highly glorified and pious; *ca*—also; *kīrtayiṣyati*—will continuously chant; *bhūḥ*—the whole world; *iyam*—this.

TRANSLATION

All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

TEXT 22

श्रीशुक उवाच

एवं संकीर्त्य राजानं दुर्वासाः परितोषितः ।
ययौ विहायसामन्त्र्य ब्रह्मलोकमहैतुकम् ॥२२॥

śrī-śuka uvāca
evaṁ saṅkīrtya rājānaṁ
durvāsāḥ paritoṣitaḥ
yayau vihāyasāmantrya
brahmalokam ahaitukam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *saṅkīrtya*—glorifying; *rājānam*—the King; *durvāsāḥ*—the great mystic *yogī* Durvāsā Muni; *paritoṣitaḥ*—being satisfied in all respects; *yayau*—left that place; *vihāyasā*—by the spaceways; *āmantrya*—taking permission; *brahmalokam*—to the topmost planet of this universe; *ahaitukam*—where there is no dry philosophical speculation.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thus being satisfied in all respects, the great mystic yogī Durvāsā took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloka, which is devoid of agnostics and dry philosophical speculators.

PURPORT

Although Durvāsā Muni went back to Brahmaloka through the spaceways, he did not need an airplane, for great mystic *yogīs* can transport themselves from any planet to any other without any machine. There is a planet named Siddhaloka whose inhabitants can go to any other planet because they naturally have all the perfection of *yoga* practice. Thus Durvāsā Muni, the great mystic *yogī*, could go through the skyways to any planet, even to Brahmaloka. In Brahmaloka, everyone is self-realized, and thus there is no need of philosophical speculation to come to the conclusion of the Absolute Truth. Durvāsā Muni's purpose in going to Brahmaloka was apparently to speak to the residents of Brahmaloka about how powerful a devotee is and how a devotee can surpass every living entity within this material world. The so-called *jñānīs* and *yogīs* cannot compare to a devotee.

TEXT 23

संवत्सरोऽत्यगात् तावद् यावता नागतो गतः ।
मुनिस्तद्दर्शनाकाङ्क्षो राजाभक्षो बभूव ह ॥२३॥

saṁvatsaro 'tyagāt tāvad
yāvatā nāgato gataḥ
munis tad-darśanākāṅkṣo
rājāb-bhakṣo babhūva ha

saṁvatsaraḥ—one complete year; *atyagāt*—passed; *tāvat*—as long as; *yāvatā*—so long; *na*—not; *āgataḥ*—returned; *gataḥ*—Durvāsā Muni, who had left that place; *muniḥ*—the great sage; *tat-darśana-ākāṅkṣaḥ*—desiring to see him again; *rājā*—the King; *ap-bhakṣaḥ*—taking only water; *babhūva*—remained; *ha*—indeed.

TRANSLATION

Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and as long as he had not returned—for one complete year—the King had fasted, maintaining himself simply by drinking water.

TEXT 24

गतेऽथ दुर्वाससि सोऽम्बरीषो
द्विजोपयोगातिपवित्रमाहरत् ।
ऋषेर्विमोक्षं व्यसनं च वीक्ष्य
मेने स्ववीर्यं च परानुभावम् ॥२४॥

gate 'tha durvāsasi so 'mbarīṣo
dvijopayogātipavitram āharat
ṛṣer vimokṣaṁ vyasanaṁ ca vīkṣya
mene sva-vīryaṁ ca parānubhāvam

gate—on his return; *atha*—then; *durvāsasi*—the great mystic *yogī* Durvāsā; *saḥ*—he, the King; *ambarīṣaḥ*—Mahārāja Ambarīṣa; *dvija-upayoga*—most suitable for a pure *brāhmaṇa; ati-pavitram*—very pure food; *āharat*—gave him to eat and he also ate; *ṛṣeḥ*—of the great sage; *vimokṣam*—release; *vyasanam*—from the great danger of being burned by the Sudarśana *cakra; ca*—and; *vīkṣya*—seeing; *mene*—considered; *sva-vīryam*—about his own power; *ca*—also; *para-anubhāvam*—because of his pure devotion to the Supreme Lord.

TRANSLATION

After one year, when Durvāsā Muni had returned, King Ambarīṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā

had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

PURPORT

A devotee like Mahārāja Ambarīṣa is certainly always busy in many activities. Of course, this material world is full of dangers that one has to meet, but a devotee, because of his full dependence on the Supreme Personality of Godhead, is never disturbed. The vivid example is Mahārāja Ambarīṣa. He was the emperor of the entire world and had many duties to perform, and in the course of these duties there were many disturbances created by persons like Durvāsā Muni, but the King tolerated everything, patiently depending fully on the mercy of the Lord. The Lord, however, is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*), and He manages things as He desires. Thus although Mahārāja Ambarīṣa was faced with many disturbances, the Lord, being merciful to him, managed things so nicely that in the end Durvāsā Muni and Mahārāja Ambarīṣa became great friends and parted cordially on the basis of *bhakti-yoga*. After all, Durvāsā Muni was convinced of the power of *bhakti-yoga*, although he himself was a great mystic *yogī*. Therefore, as stated by Lord Kṛṣṇa in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." Thus it is a fact that a devotee is the topmost *yogī*, as proved in the dealings of Mahārāja Ambarīṣa with Durvāsā Muni.

TEXT 25

एवं विधानेकगुणः स राजा
परात्मनि ब्रह्मणि वासुदेवे ।

क्रियाकलापैः समुवाह भक्तिं
यया विरिञ्च्यान् निरयांश्चकार ॥२५॥

evaṁ vidhāneka-guṇaḥ sa rājā
parātmani brahmaṇi vāsudeve
kriyā-kalāpaiḥ samuvāha bhaktiṁ
yayāviriñcyān nirayāṁś cakāra

evam—in this way; *vidhā-aneka-guṇaḥ*—endowed with varieties of good qualities; *saḥ*—he, Mahārāja Ambarīṣa; *rājā*—the King; *para-ātmani*—unto the Supersoul; *brahmaṇi*—unto Brahman; *vāsudeve*—unto the Supreme Personality of Godhead, Kṛṣṇa, Vāsudeva; *kriyā-kalāpaiḥ*—by practical activities; *samuvāha*—executed; *bhaktim*—devotional service; *yayā*—by such activities; *āviriñcyān*—beginning from the topmost planet; *nirayān*—down to the hellish planets; *cakāra*—he experienced that there is danger everywhere.

TRANSLATION

In this way, because of devotional service, Mahārāja Ambarīṣa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramātmā and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.

PURPORT

An exalted and pure devotee like Mahārāja Ambarīṣa is in full awareness of Brahman, Paramātmā and Bhagavān; in other words, a devotee of Vāsudeva, Kṛṣṇa, is in full knowledge of the other features of the Absolute Truth. The Absolute Truth is realized in three features—Brahman, Paramātmā and Bhagavān (*brahmeti paramātmeti bhagavān iti śabdyate*). A devotee of the Supreme Personality of Godhead, Vāsudeva, knows everything (*vāsudevaḥ sarvam iti*) because Vāsudeva, Kṛṣṇa, includes both Paramātmā and Brahman. One does not have to realize Paramātmā by the *yoga* system, for the devotee always thinking of Vāsudeva is the topmost *yogī* (*yoginām api sarveṣām*). And as far as

jñāna is concerned, if one is a perfect devotee of Vāsudeva, he is the greatest *mahātmā* (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). A *mahātmā* is one who has full knowledge of the Absolute Truth. Thus Mahārāja Ambarīṣa, being a devotee of the Personality of Godhead, was in full awareness of Paramātmā, Brahman, *māyā*, the material world, the spiritual world, and how things are going on everywhere. Everything was known to him. *Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati.* Because the devotee knows Vāsudeva, he knows everything within the creation of Vāsudeva (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). Such a devotee does not give much value to the highest standard of happiness within this material world.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
(*Bhāg.* 6.17.28)

Because he is fixed in devotional service, a devotee does not regard any position in the material world as important. Śrīla Prabodhānanda Sarasvatī has therefore written (*Caitanya-candrāmṛta* 5):

kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-katākṣa-vaibhava-vatāṁ taṁ gauram eva stumaḥ

For one who becomes a pure devotee through devotional service to great personalities like Caitanya Mahāprabhu, *kaivalya*, or merging into Brahman, appears no better than hell. As far as the heavenly planets are concerned, to a devotee they are like a phantasmagoria or will-o'-the-wisp, and as far as yogic perfection is concerned, a devotee does not care a fig for such perfection, since the purpose of yogic perfection is achieved automatically by the devotee. This is all possible when one becomes a devotee of the Lord through the medium of Caitanya Mahāprabhu's instructions.

TEXT 26

श्रीशुक उवाच

अथाम्बरीषस्तनयेषु राज्यं
समानशीलेषु विसृज्य धीरः ।
वनं विवेशात्मनि वासुदेवे
मनो दधद् ध्वस्तगुणप्रवाहः ॥२६॥

śrī-śuka uvāca
athāmbarīṣas tanayeṣu rājyaṁ
samāna-śīleṣu visṛjya dhīraḥ
vanaṁ viveśātmani vāsudeve
mano dadhad dhvasta-guṇa-pravāhaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—in this way; *ambarīṣaḥ*—King Ambarīṣa; *tanayeṣu*—unto his sons; *rājyam*—the kingdom; *samāna-śīleṣu*—who were equally as qualified as their father; *visṛjya*—dividing; *dhīraḥ*—the most learned person, Mahārāja Ambarīṣa; *vanam*—into the forest; *viveśa*—entered; *ātmani*—unto the Supreme Lord; *vāsudeve*—Lord Kṛṣṇa, who is known as Vāsudeva; *manaḥ*—mind; *dadhat*—concentrating; *dhvasta*—vanquished; *guṇa-pravāhaḥ*—the waves of the material modes of nature.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambarīṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.

PURPORT

As a pure devotee, Mahārāja Ambarīṣa was liberated in any condition of life because, as enunciated by Śrīla Rūpa Gosvāmī, a devotee is always liberated.

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

In *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī thus instructs that if one's only desire is service to the Lord, he is liberated in any condition of life. Mahārāja Ambarīṣa was undoubtedly liberated in any condition, but as an ideal king he accepted the *vānaprastha* order of retirement from family life. It is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vāsudeva. Therefore Mahārāja Ambarīṣa divided the kingdom among his sons and retired from family life.

TEXT 27

इत्येतत् पुण्यमाख्यानमम्बरीषस्य भूपतेः ।
संकीर्तयन्ननुध्यायन् भक्तो भगवतो भवेत् ॥२७॥

ity etat puṇyam ākhyānam
ambarīṣasya bhūpate
saṅkīrtayann anudhyāyan
bhakto bhagavato bhavet

iti—thus; *etat*—this; *puṇyam ākhyānam*—most pious activity in history; *ambarīṣasya*—of Mahārāja Ambarīṣa; *bhūpate*—O King (Mahārāja Parīkṣit); *saṅkīrtayan*—by chanting, repeating; *anudhyāyan*—or by meditating upon; *bhaktaḥ*—a devotee; *bhagavataḥ*—of the Supreme Personality of Godhead; *bhavet*—one can become.

TRANSLATION

Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a pure devotee of the Lord.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura herein gives a very good example. When one is very eager for more and more money, he is not

satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means. The same mentality is present in a devotee. The devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to give. This is the position of a devotee. Mahārāja Ambarīṣa, in his family life, was certainly a pure devotee, complete in every respect, because his mind and all his senses were engaged in devotional service (*sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane*). Mahārāja Ambarīṣa was self-satisfied because all of his senses were engaged in devotional service (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam/ hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*). Nonetheless, although Mahārāja Ambarīṣa had engaged all his senses in devotional service, he left his home and went to the forest to concentrate his mind fully at the lotus feet of Kṛṣṇa, exactly as a mercantile man, even though complete in wealth, tries to earn more and more. This mentality of getting more and more engaged in devotional service puts one in the most exalted position. Whereas on the *karma* platform the mercantile man who wants more and more money becomes increasingly bound and entangled, the devotee becomes increasingly liberated.

TEXT 28

अम्बरीषस्यचरितं येशृण्वन्तिमहात्मनः ।
मुक्तिं प्रयान्तितेसर्वेभक्त्याविष्णोः प्रसादतः ॥२८॥

ambarīṣasya caritaṁ
ye śṛṇvanti mahātmanaḥ
muktiṁ prayānti te sarve
bhaktyā viṣṇoḥ prasādataḥ

ambarīṣasya—of Mahārāja Ambarīṣa; *caritam*—character; *ye*—persons who; *śṛṇvanti*—hear; *mahā-ātmanaḥ*—of the great personality, the great devotee; *muktim*—liberation; *prayānti*—certainly they attain; *te*—such persons; *sarve*—all of them; *bhaktyā*—simply by devotional service; *viṣṇoḥ*—of Lord Viṣṇu; *prasādataḥ*—by the mercy.

TRANSLATION

By the grace of the Lord, those who hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated or become devotees without delay.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Durvāsā Muni's Life Spared."*

CHAPTER SIX

The Downfall of Saubhari Muni

After describing the descendants of Mahārāja Ambarīṣa, Śukadeva Gosvāmī described all the kings from Śaśāda to Māndhātā, and in this connection he also described how the great sage Saubhari married the daughters of Māndhātā.

Mahārāja Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. The son of Virūpa was Pṛṣadaśva, and his son was Rathītara. Rathītara had no sons, but when he requested the favor of the great sage Aṅgirā, the sage begot several sons in the womb of Rathītara's wife. When the sons were born, they became the dynasty of Aṅgirā Ṛṣi and of Rathītara.

The son of Manu was Ikṣvāku, who had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the eldest. The sons of Mahārāja Ikṣvāku became kings of different parts of the world. Because of violating sacrificial rules and regulations, one of these sons, Vikukṣi, was banished from the kingdom. By the mercy of Vasiṣṭha and the power of mystic *yoga*, Mahārāja Ikṣvāku attained liberation after giving up his material body. When Mahārāja Ikṣvāku expired, his son Vikukṣi returned and took charge of the kingdom. He performed various types of sacrifices, and thus he pleased the Supreme Personality of Godhead. This Vikukṣi later became celebrated as Śaśāda.

Vikukṣi's son fought with the demons for the sake of the demigods, and because of his valuable service he became famous as Purañjaya, Indravāha and Kakutstha. The son of Purañjaya was Anenā, the son of Anenā was Pṛthu, and the son of Pṛthu was Viśvagandhi. The son of Viśvagandhi was Candra, the son of Candra was Yuvanāśva, and his son was Śrāvasta, who constructed Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva. Bṛhadaśva's son Kuvalayāśva killed a demon named Dhundhu, and thus he became celebrated as Dhundhumāra, "the killer of Dhundhu." The sons of the killer of Dhundhu were Dṛḍhāśva, Kapilāśva and Bhadrāśva. He also had thousands of other sons, but they burned to ashes in the fire emanating from Dhundhu. The son of

Dṛḍhāśva was Haryaśva, the son of Haryaśva was Nikumbha, the son of Nikumbha was Bahulāśva, and the son of Bahulāśva was Kṛśāśva. The son of Kṛśāśva was Senajit, and his son was Yuvanāśva.

Yuvanāśva married one hundred wives, but he had no sons, and therefore he entered the forest. In the forest, the sages performed a sacrifice known as Indra-yajña on his behalf. Once, however, the King became so thirsty in the forest that he drank the water kept for performing *yajña*. Consequently, after some time, a son came forth from the right side of his abdomen. The son, who was very beautiful, was crying to drink breast milk, and Indra gave the child his index finger to suck. Thus the son became known as Māndhātā. In due course of time, Yuvanāśva achieved perfection by performing austerities.

Thereafter, Māndhātā became the emperor and ruled the earth, which consists of seven islands. Thieves and rogues were very much afraid of this powerful king, and therefore the king was known as Trasaddasyu, meaning "one who is very fearful to rogues and thieves." Māndhātā begot sons in the womb of his wife, Bindumatī. These sons were Purukutsa, Ambarīṣa and Mucukunda. These three sons had fifty sisters, all of whom became wives of the great sage known as Saubhari.

In this connection, Śukadeva Gosvāmī described the history of Saubhari Muni, who, because of sensual agitation caused by fish, fell from his *yoga* and wanted to marry all the daughters of Māndhātā for sexual pleasure. Later, Saubhari Muni became very regretful. Thus he accepted the order of *vānaprastha*, performed very severe austerities, and thus attained perfection. In this regard, Śukadeva Gosvāmī described how Saubhari Muni's wives also became perfect.

TEXT 1

श्रीशुक उवाच

विरूपः केतुमाञ्छम्भुरम्बरीषसुतास्त्रयः ।
विरूपात् पृषदश्वोऽभूत् तत्पुत्रस्तु रथीतरः ॥ १ ॥

śrī-śuka uvāca
virūpaḥ ketumāñ chambhur
ambarīṣa-sutās trayaḥ

virūpāt pṛṣadaśvo 'bhūt
tat-putras tu rathītaraḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *virūpaḥ*—by the name Virūpa; *ketumān*—by the name Ketumān; *śambhuḥ*—by the name Śambhu; *ambarīṣa*—of Ambarīṣa Mahārāja; *sutāḥ trayaḥ*—the three sons; *virūpāt*—from Virūpa; *pṛṣadaśvaḥ*—of the name Pṛṣadaśva; *abhūt*—there was; *tat-putraḥ*—his son; *tu*—and; *rathītaraḥ*—of the name Rathītara.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.

TEXT 2

रथीतरस्याप्रजस्य भार्यायां तन्तवेऽर्थितः ।
अङ्गिरा जनयामास ब्रह्मवर्चस्विनः सुतान् ॥ २ ॥

rathītarasyāprajasya
bhāryāyāṁ tantave 'rthitaḥ
aṅgirā janayām āsa
brahma-varcasvinaḥ sutān

rathītarasya—of Rathītara; *aprajasya*—who had no sons; *bhāryāyām*—unto his wife; *tantave*—for increasing offspring; *arthitaḥ*—being requested; *aṅgirāḥ*—the great sage Aṅgirā; *janayām āsa*—caused to take birth; *brahma-varcasvinaḥ*—who had brahminical qualities; *sutān*—sons.

TRANSLATION

Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.

PURPORT

In the Vedic age a man was sometimes called upon to beget sons in the womb of a lesser man's wife for the sake of better progeny. In such an instance, the woman is compared to an agricultural field. A person possessing an agricultural field may employ another person to produce food grains from it, but because the grains are produced from the land, they are considered the property of the owner of the land. Similarly, a woman was sometimes allowed to be impregnated by someone other than her husband, but the sons born of her would then become her husband's sons. Such sons were called *kṣetra-jāta*. Because Rathītara had no sons, he took advantage of this method.

TEXT 3

एते क्षेत्रप्रसूता वै पुनस्त्वाङ्गिरसाः स्मृताः ।
रथीतराणां प्रवराः क्षेत्रोपेता द्विजातयः ॥ ३ ॥

ete kṣetra-prasūtā vai
punas tv āṅgirasāḥ smṛtāḥ
rathītarāṇāṁ pravarāḥ
kṣetropetā dvi-jātayaḥ

ete—the sons begotten by Aṅgirā; *kṣetra-prasūtāḥ*—became the children of Rathītara and belonged to his family (because they were born from the womb of his wife); *vai*—indeed; *punaḥ*—again; *tu*—but; *āṅgirasāḥ*—of the dynasty of Aṅgirā; *smṛtāḥ*—they were called; *rathītarāṇām*—of all the sons of Rathītara; *pravarāḥ*—the chief; *kṣetra-upetāḥ*—because of being born of the *kṣetra* (field); *dvi-jātayaḥ*—called *brāhmaṇa* (being a mixture of *brāhmaṇa* and *kṣatriya*).

TRANSLATION

Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the meaning of *dvi-jātayaḥ* as "mixed caste," indicating a mixture of *brāhmaṇa* and *kṣatriya.*

TEXT 4

क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः ।
तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः ॥ ४ ॥

kṣuvatas tu manor jajñe
ikṣvākur ghrāṇataḥ sutaḥ
tasya putra-śata-jyeṣṭhā
vikukṣi-nimi-daṇḍakāḥ

kṣuvataḥ—while sneezing; *tu*—but; *manoḥ*—of Manu; *jajñe*—was born; *ikṣvākuḥ*—by the name Ikṣvāku; *ghrāṇataḥ*—from the nostrils; *sutaḥ*—the son; *tasya*—of Ikṣvāku; *putra-śata*—one hundred sons; *jyeṣṭhāḥ*—prominent; *vikukṣi*—of the name Vikukṣi; *nimi*—by the name Nimi; *daṇḍakāḥ*—by the name Daṇḍakā.

TRANSLATION

The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

PURPORT

According to Śrīdhara Svāmī, although the *Bhāgavatam* (9.1.11–12) has previously included Ikṣvāku among the ten sons begotten by Manu in his wife Śraddhā, this was a generalization. It is here specifically explained that Ikṣvāku was born simply from the sneezing of Manu.

TEXT 5

तेषां पुरस्तादभवन्नार्यावर्ते नृपा नृप ।
पञ्चविंशतिः पश्चाच्च त्रयो मध्येऽपरेऽन्यतः ॥ ५ ॥

teṣāṁ purastād abhavann
āryāvarte nṛpā nṛpa
pañca-viṁśatiḥ paścāc ca
trayo madhye 'pare 'nyataḥ

teṣām—among all of those sons; *purastāt*—on the eastern side; *abhavan*—they became; *āryāvarte*—in the place within the Himalaya and Vindhya mountains known as Āryāvarta; *nṛpāḥ*—kings; *nṛpa*—O King (Mahārāja Parīkṣit); *pañca-viṁśatiḥ*—twenty-five; *paścāt*—on the western side; *ca*—also; *trayaḥ*—three of them; *madhye*—in the middle (between east and west); *apare*—others; *anyataḥ*—in other places.

TRANSLATION

Of the one hundred sons, twenty-five became kings in the western side of Āryāvarta, a place between the Himalaya and Vindhya mountains. Another twenty-five sons became kings in the east of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.

TEXT 6

स एकदाष्टकाश्राद्धे इक्ष्वाकुः सुतमादिशत् ।
मांसमानीयतां मेध्यं विकुक्षे गच्छ मा चिरम् ॥ ६ ॥

sa ekadāṣṭakā-śrāddhe
ikṣvākuḥ sutam ādiśat
māṁsam ānīyatāṁ medhyaṁ
vikukṣe gaccha mā ciram

saḥ—that king (Mahārāja Ikṣvāku); *ekadā*—once upon a time; *aṣṭakā-śrāddhe*—during January, February and March, when offerings are made to the forefathers; *ikṣvākuḥ*—King Ikṣvāku; *sutam*—to his son; *ādiśat*—ordered; *māṁsam*—flesh; *ānīyatām*—bring here; *medhyam*—pure (obtained by hunting); *vikukṣe*—O Vikukṣi; *gaccha*—immediately go; *mā ciram*—without delay.

TRANSLATION

During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

TEXT 7

तथेति स वनं गत्वा मृगान् हत्वा क्रियार्हणान् ।
श्रान्तो बुभुक्षितो वीरः शशं चाददपस्मृतिः ॥ ७ ॥

tatheti sa vanaṁ gatvā
mṛgān hatvā kriyārhaṇān
śrānto bubhukṣito vīraḥ
śaśaṁ cādad apasmṛtiḥ

tathā—according to the direction; *iti*—thus; *saḥ*—Vikukṣi; *vanam*—to the forest; *gatvā*—going; *mṛgān*—animals; *hatvā*—killing; *kriyā-arhaṇān*—suitable for offering to the *yajña* in the *śrāddha* ceremony; *śrāntaḥ*—when he was fatigued; *bubhukṣitaḥ*—and hungry; *vīraḥ*—the hero; *śaśam*—a rabbit; *ca*—also; *ādat*—he ate; *apasmṛtiḥ*—forgetting (that the flesh was meant for offering in the *śrāddha*).

TRANSLATION

Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

PURPORT

It is evident that *kṣatriyas* killed animals in the forest because the flesh of the animals was suitable to be offered at a particular type of *yajña*. Offering oblations to the forefathers in the ceremony known as *śrāddha* is also a kind of *yajña*. In this *yajña*, flesh obtained from the

forest by hunting could be offered. However, in the present age, Kali-yuga, this kind of offering is forbidden. Quoting from the *Brahma-vaivarta Purāṇa*, Śrī Caitanya Mahāprabhu said:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." The word *pala-paitṛkam* refers to an offering of flesh in oblations to forefathers. Formerly, such an offering was allowed, but in this age it is forbidden. In this age, Kali-yuga, everyone is expert in hunting animals, but most of the people are *śūdras*, not *kṣatriyas*. According to Vedic injunctions, however, only *kṣatriyas* are allowed to hunt, whereas *śūdras* are allowed to eat flesh after offering goats or other insignificant animals before the deity of goddess Kālī or similar demigods. On the whole, meat-eating is not completely forbidden; a particular class of men is allowed to eat meat according to various circumstances and injunctions. As far as eating beef is concerned, however, it is strictly prohibited to everyone. Thus in *Bhagavad-gītā* Kṛṣṇa personally speaks of *go-rakṣyam*, cow protection. Meat-eaters, according to their different positions and the directions of the *śāstra*, are allowed to eat flesh, but never the flesh of cows. Cows must be given all protection.

TEXT 8

शेषं निवेदयामास पित्रे तेन च तद्गुरुः ।
चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् ॥ ८ ॥

śeṣaṁ nivedayām āsa
pitre tena ca tad-guruḥ
coditaḥ prokṣaṇāyāha
duṣṭam etad akarmakam

śeṣam—the remnants; *nivedayām āsa*—he offered; *pitre*—to his father; *tena*—by him; *ca*—also; *tat-guruḥ*—their priest or spiritual master; *coditaḥ*—being requested; *prokṣaṇāya*—for purifying; *āha*—said; *duṣṭam*—polluted; *etat*—all this flesh; *akarmakam*—not fit to be used for offering in *śrāddha*.

TRANSLATION

Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.

PURPORT

That which is meant to be offered in *yajña* cannot be tasted by anyone before being offered to the Deity. In our temples, this regulation is in effect. One cannot eat food from the kitchen unless it is offered to the Deity. If something is taken before being offered to the Deity, the entire preparation is polluted and can no longer be offered. Those engaged in Deity worship must know this very well so that they may be saved from committing offenses in Deity worship.

TEXT 9

ज्ञात्वा पुत्रस्य तत् कर्म गुरुणाभिहितं नृपः ।
देशान्निःसारयामास सुतं त्यक्तविधिं रुषा ॥ ९ ॥

jñātvā putrasya tat karma
guruṇābhihitaṁ nṛpaḥ
deśān niḥsārayām āsa
sutaṁ tyakta-vidhiṁ ruṣā

jñātvā—knowing; *putrasya*—of his son; *tat*—that; *karma*—action; *guruṇā*—by the spiritual master (Vasiṣṭha); *abhihitam*—informed; *nṛpaḥ*—the King (Ikṣvāku); *deśāt*—from the country; *niḥsārayām āsa*—drove away; *sutam*—his son; *tyakta-vidhim*—because he violated the regulative principles; *ruṣā*—out of anger.

TRANSLATION

When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.

TEXT 10

स तु विप्रेण संवादं ज्ञापकेन समाचरन् ।
त्यक्त्वा कलेवरं योगी स तेनावाप यत् परम् ॥१०॥

sa tu vipreṇa saṁvādaṁ
jñāpakena samācaran
tyaktvā kalevaraṁ yogī
sa tenāvāpa yat param

saḥ—Mahārāja Ikṣvāku; *tu*—indeed; *vipreṇa*—with the *brāhmaṇa* (Vasiṣṭha); *saṁvādam*—discussion; *jñāpakena*—with the informer; *samācaran*—doing accordingly; *tyaktvā*—giving up; *kalevaram*—this body; *yogī*—being a *bhakti-yogī* in the order of renunciation; *saḥ*—the King; *tena*—by such instruction; *avāpa*—achieved; *yat*—that position which; *param*—supreme.

TRANSLATION

Having been instructed by the great and learned brāhmaṇa Vasiṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogī, he certainly achieved the supreme perfection after giving up his material body.

TEXT 11

पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् ।
शासदीजे हरिं यज्ञैः शशाद इति विश्रुतः ॥११॥

pitary uparate 'bhyetya
vikukṣiḥ pṛthivīm imām

śāsad īje hariṁ yajñaiḥ
śaśāda iti viśrutaḥ

pitari—when his father; *uparate*—upon being relieved of the kingdom; *abhyetya*—having come back; *vikukṣiḥ*—the son named Vikukṣi; *pṛthivīm*—the planet earth; *imām*—this; *śāsat*—ruling; *īje*—worshiped; *harim*—the Supreme Personality of Godhead; *yajñaiḥ*—by performing various sacrifices; *śaśa-adaḥ*—Śaśāda ("the eater of a rabbit"); *iti*—thus; *viśrutaḥ*—celebrated.

TRANSLATION

After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Śaśāda.

TEXT 12

पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः ।
ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः ॥१२॥

purañjayas tasya suta
indravāha itīritaḥ
kakutstha iti cāpy uktaḥ
śṛṇu nāmāni karmabhiḥ

puram-jayaḥ—Purañjaya ("the conqueror of the residence"); *tasya*—his (Vikukṣi's); *sutaḥ*—son; *indra-vāhaḥ*—Indravāha ("he whose carrier is Indra"); *iti*—thus; *īritaḥ*—known as such; *kakutsthaḥ*—Kakutstha ("situated on the hump of a bull"); *iti*—thus; *ca*—also; *api*—indeed; *uktaḥ*—known as such; *śṛṇu*—just hear; *nāmāni*—all the names; *karmabhiḥ*—according to one's work.

TRANSLATION

The son of Śaśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.

TEXT 13

कृतान्त आसीत् समरो देवानां सह दानवैः ।
पार्ष्णिग्राहो वृतो वीरो देवैर्दैत्यपराजितैः ॥१३॥

kṛtānta āsīt samaro
devānāṁ saha dānavaiḥ
pārṣṇigrāho vṛto vīro
devair daitya-parājitaiḥ

kṛta-antaḥ—a devastating war; *āsīt*—there was; *samaraḥ*—a fight; *devānām*—of the demigods; *saha*—with; *dānavaiḥ*—the demons; *pārṣṇigrāhaḥ*—a very good assistant; *vṛtaḥ*—accepted; *vīraḥ*—a hero; *devaiḥ*—by the demigods; *daitya*—by the demons; *parājitaiḥ*—who had been conquered.

TRANSLATION

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, "he who conquered the residence of the demons."

TEXT 14

वचनाद् देवदेवस्य विष्णोर्विश्वात्मनः प्रभोः ।
वाहनत्वे वृतस्तस्य बभूवेन्द्रो महावृषः ॥१४॥

vacanād deva-devasya
viṣṇor viśvātmanaḥ prabhoḥ
vāhanatve vṛtas tasya
babhūvendro mahā-vṛṣaḥ

vacanāt—by the order or the words; *deva-devasya*—of the Supreme Lord of all demigods; *viṣṇoḥ*—Lord Viṣṇu; *viśva-ātmanaḥ*—the Supersoul of the entire creation; *prabhoḥ*—the Lord, the controller; *vāhanatve*—because of becoming the carrier; *vṛtaḥ*—engaged; *tasya*—

in the service of Purañjaya; *babhūva*—he became; *indraḥ*—the King of heaven; *mahā-vṛṣaḥ*—a great bull.

TRANSLATION

Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.

TEXTS 15-16

स संनद्धो धनुर्दिव्यमादाय विशिखाञ्छितान् ।
स्तूयमानस्तमारुह्य युयुत्सुः ककुदि स्थितः ॥१५॥
तेजसाप्यायितो विष्णोः पुरुषस्य महात्मनः ।
प्रतीच्यां दिशि दैत्यानां न्यरुणत् त्रिदशैः पुरम् ॥१६॥

sa sannaddho dhanur divyam
ādāya viśikhāñ chitān
stūyamānas tam āruhya
yuyutsuḥ kakudi sthitaḥ

tejasāpyāyito viṣṇoḥ
puruṣasya mahātmanaḥ
pratīcyāṁ diśi daityānāṁ
nyaruṇat tridaśaiḥ puram

saḥ—he, Purañjaya; *sannaddhaḥ*—being well equipped; *dhanuḥ divyam*—a first-class or transcendental bow; *ādāya*—taking; *viśikhān*—arrows; *śitān*—very sharp; *stūyamānaḥ*—being praised very much; *tam*—him (the bull); *āruhya*—getting on; *yuyutsuḥ*—prepared to fight; *kakudi*—on the hump of the bull; *sthitaḥ*—being situated; *tejasā*—by the power; *āpyāyitaḥ*—being favored; *viṣṇoḥ*—of Lord Viṣṇu; *puruṣasya*—the Supreme Person; *mahā-ātmanaḥ*—the Supersoul; *pratīcyām*—on the western; *diśi*—direction; *daityānām*—of the demons; *nyaruṇat*—captured; *tridaśaiḥ*—surrounded by the demigods; *puram*—the residence.

TRANSLATION

Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.

TEXT 17

तैस्तस्य चाभूत् प्रधनं तुमुलं लोमहर्षणम् ।
यमाय भल्लैरनयद् दैत्यान् अभिययुर्मृधे ॥१७॥

tais tasya cābhūt pradhanaṁ
tumulaṁ loma-harṣaṇam
yamāya bhallair anayad
daityān abhiyayur mṛdhe

taiḥ—with the demons; *tasya*—of him, Purañjaya; *ca*—also; *abhūt*—there was; *pradhanam*—a fight; *tumulam*—very fierce; *loma-harṣaṇam*—the hearing of which makes one's hairs stand on end; *yamāya*—to the residence of Yamarāja; *bhallaiḥ*—by arrows; *anayat*—sent; *daityān*—the demons; *abhiyayuḥ*—who came toward him; *mṛdhe*—in that fight.

TRANSLATION

There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.

TEXT 18

तस्येषुपाताभिमुखं युगान्ताग्निमिवोल्बणम् ।
विसृज्य दुद्रुवुर्दैत्या हन्यमानाः स्वमालयम् ॥१८॥

tasyeṣu-pātābhimukhaṁ
yugāntāgnim ivolbaṇam
visṛjya dudruvur daityā
hanyamānāḥ svam ālayam

tasya—his (Purañjaya's); *iṣu-pāta*—the throwing of the arrows; *abhimukham*—in front of; *yuga-anta*—at the end of the millennium; *agnim*—the flames; *iva*—exactly like; *ulbaṇam*—fierce; *visṛjya*—giving up the attack; *dudruvuḥ*—ran away; *daityāḥ*—all the demons; *hanyamānāḥ*—being killed (by Purañjaya); *svam*—own; *ālayam*—to the residence.

TRANSLATION

To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

TEXT 19

जित्वा परं धनं सर्वं सस्त्रीकं वज्रपाणये ।
प्रत्ययच्छत् स राजर्षिरिति नामभिराहृतः ॥१९॥

jitvā paraṁ dhanaṁ sarvaṁ
sastrīkaṁ vajra-pāṇaye
pratyayacchat sa rājarṣir
iti nāmabhir āhṛtaḥ

jitvā—conquering; *param*—enemies; *dhanam*—wealth; *sarvam*—everything; *sa-strīkam*—with their wives; *vajra-pāṇaye*—unto Indra, who carries the thunderbolt; *pratyayacchat*—returned and delivered; *saḥ*—that; *rāja-ṛṣiḥ*—saintly king (Purañjaya); *iti*—thus; *nāmabhiḥ*—by names; *āhṛtaḥ*—was called.

TRANSLATION

After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who

carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

TEXT 20

पुरञ्जयस्य पुत्रोऽभूदनेनास्तत्सुतः पृथुः ।
विश्वगन्धिस्ततश्चन्द्रो युवनाश्वस्तु तत्सुतः ॥२०॥

purañjayasya putro 'bhūd
anenās tat-sutaḥ pṛthuḥ
viśvagandhis tataś candro
yuvanāśvas tu tat-sutaḥ

purañjayasya—of Purañjaya; *putraḥ*—son; *abhūt*—was born; *anenāḥ*—by the name Anenā; *tat-sutaḥ*—his son; *pṛthuḥ*—of the name Pṛthu; *viśvagandhiḥ*—of the name Viśvagandhi; *tataḥ*—his son; *candraḥ*—by the name Candra; *yuvanāśvaḥ*—of the name Yuvanāśva; *tu*—indeed; *tat-sutaḥ*—his son.

TRANSLATION

The son of Purañjaya was known as Anenā, Anenā's son was Pṛthu, and Pṛthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

TEXT 21

श्रावस्तस्तत्सुतो येन श्रावस्ती निर्ममे पुरी ।
बृहदश्वस्तु श्रावस्तिस्ततः कुवलयाश्वकः ॥२१॥

śrāvastas tat-suto yena
śrāvastī nirmame purī
bṛhadaśvas tu śrāvastis
tataḥ kuvalayāśvakaḥ

śrāvastaḥ—by the name Śrāvasta; *tat-sutaḥ*—the son of Yuvanāśva; *yena*—by whom; *śrāvastī*—of the name Śrāvastī; *nirmame*—was con-

structed; *purī*—the great township; *bṛhadaśvaḥ*—Bṛhadaśva; *tu*—however; *śrāvastiḥ*—begotten by Śrāvasta; *tataḥ*—from him; *kuvalayāśvakaḥ*—of the name Kuvalayāśva.

TRANSLATION

The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva, and his son was Kuvalayāśva. In this way the dynasty increased.

TEXT 22

यः प्रियार्थमुतङ्कस्य धुन्धुनामासुरं बली ।
सुतानामेकविंशत्या सहस्रैरहनद् वृतः ॥२२॥

yaḥ priyārtham utaṅkasya
dhundhu-nāmāsuraṁ balī
sutānām eka-viṁśatyā
sahasrair ahanad vṛtaḥ

yaḥ—he who; *priya-artham*—for the satisfaction; *utaṅkasya*—of the great sage Utaṅka; *dhundhu-nāma*—of the name Dhundhu; *asuram*—a demon; *balī*—very powerful (Kuvalayāśva); *sutānām*—of sons; *eka-viṁśatyā*—by twenty-one; *sahasraiḥ*—thousands; *ahanat*—killed; *vṛtaḥ*—surrounded.

TRANSLATION

To satisfy the sage Utaṅka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

TEXTS 23–24

धुन्धुमार इति ख्यातस्तत्सुतास्ते च जज्वलुः ।
धुन्धोर्मुखाग्निना सर्वे त्रय एवावशेषिताः ॥२३॥
दृढाश्वः कपिलाश्वश्च भद्राश्व इति भारत ।
दृढाश्वपुत्रो हर्यश्वो निकुम्भस्तत्सुतः स्मृतः ॥२४॥

dhundhumāra iti khyātas
tat-sutās te ca jajvaluḥ
dhundhor mukhāgninā sarve
traya evāvaśeṣitāḥ

dṛḍhāśvaḥ kapilāśvaś ca
bhadrāśva iti bhārata
dṛḍhāśva-putro haryaśvo
nikumbhas tat-sutaḥ smṛtaḥ

dhundhu-māraḥ—the killer of Dhundhu; *iti*—thus; *khyātaḥ*—celebrated; *tat-sutāḥ*—his sons; *te*—all of them; *ca*—also; *jajvaluḥ*—burned; *dhundhoḥ*—of Dhundhu; *mukha-agninā*—by the fire emanating from the mouth; *sarve*—all of them; *trayaḥ*—three; *eva*—only; *avaśeṣitāḥ*—remained alive; *dṛḍhāśvaḥ*—Dṛḍhāśva; *kapilāśvaḥ*—Kapilāśva; *ca*—and; *bhadrāśvaḥ*—Bhadrāśva; *iti*—thus; *bhārata*—O Mahārāja Parīkṣit; *dṛḍhāśva-putraḥ*—the son of Dṛḍhāśva; *haryaśvaḥ*—named Haryaśva; *nikumbhaḥ*—Nikumbha; *tat-sutaḥ*—his son; *smṛtaḥ*—well known.

TRANSLATION

O Mahārāja Parīkṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛḍhāśva, Kapilāśva and Bhadrāśva. From Dṛḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

TEXT 25

बहुलाश्वो निकुम्भस्य कृशाश्वोऽथास्य सेनजित् ।
युवनाश्वोऽभवत् तस्य सोऽनपत्यो वनं गतः ॥२५॥

bahulāśvo nikumbhasya
kṛśāśvo 'thāsya senajit
yuvanāśvo 'bhavat tasya
so 'napatyo vanaṁ gataḥ

bahulāśvaḥ—of the name Bahulāśva; *nikumbhasya*—of Nikumbha; *kṛśāśvaḥ*—of the name Kṛśāśva; *atha*—thereafter; *asya*—of Kṛśāśva; *senajit*—Senajit; *yuvanāśvaḥ*—of the name Yuvanāśva; *abhavat*—was born; *tasya*—of Senajit; *saḥ*—he; *anapatyaḥ*—without any sons; *vanam gataḥ*—retired to the forest as a *vānaprastha*.

TRANSLATION

The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

TEXT 26

भार्याशतेन निर्विण्ण ऋषयोऽस्य कृपालवः ।
इष्टिं स्म वर्तयाञ्चक्रुरैन्द्रीं ते सुसमाहिताः ॥२६॥

bhāryā-śatena nirviṇṇa
ṛṣayo 'sya kṛpālavaḥ
iṣṭiṁ sma vartayāṁ cakrur
aindrīṁ te susamāhitāḥ

bhāryā-śatena—with one hundred wives; *nirviṇṇaḥ*—very morose; *ṛṣayaḥ*—the sages (in the forest); *asya*—upon him; *kṛpālavaḥ*—very merciful; *iṣṭim*—a ritualistic ceremony; *sma*—in the past; *vartayām cakruḥ*—began to execute; *aindrīm*—known as an Indra-yajña; *te*—all of them; *su-samāhitāḥ*—being very careful and attentive.

TRANSLATION

Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

PURPORT

One may enter the *vānaprastha* order of life with his wife, but the *vānaprastha* order means complete retirement from household life.

Although King Yuvanāśva retired from family life, he and his wives were always morose because he had no son.

TEXT 27

राजा तद्यज्ञसदनं प्रविष्टो निशि तर्षितः ।
दृष्ट्वा शयानान् विप्रांस्तान् पपौ मन्त्रजलं स्वयम् ॥२७॥

rājā tad-yajña-sadanaṁ
praviṣṭo niśi tarṣitaḥ
dṛṣṭvā śayānān viprāṁs tān
papau mantra-jalaṁ svayam

rājā—the King (Yuvanāśva); *tat-yajña-sadanam*—the arena of sacrifice; *praviṣṭaḥ*—entered; *niśi*—at night; *tarṣitaḥ*—being thirsty; *dṛṣṭvā*—seeing; *śayānān*—lying down; *viprān*—all the *brāhmaṇas;* *tān*—all of them; *papau*—drank; *mantra-jalam*—water sanctified by *mantras; svayam*—personally.

TRANSLATION

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

PURPORT

Yajñas performed by *brāhmaṇas* according to Vedic ritualistic ceremonies are so potent that the sanctifying of water by Vedic *mantras* can bring about the desired result. In this instance, the *brāhmaṇas* sanctified the water so that the King's wife might drink it in the *yajña*, but by providence the King himself went there at night and, being thirsty, drank the water.

TEXT 28

उत्थितास्ते निशम्याथ व्युदकं कलशं प्रभो ।
पप्रच्छुः कस्य कर्मेदं पीतं पुंसवनं जलम् ॥२८॥

utthitās te niśamyātha
vyudakaṁ kalaśaṁ prabho
papracchuḥ kasya karmedaṁ
pītaṁ puṁsavanaṁ jalam

utthitāḥ—after awakening; *te*—all of them; *niśamya*—seeing; *atha*—thereafter; *vyudakam*—empty; *kalaśam*—the waterpot; *prabho*—O King Parīkṣit; *papracchuḥ*—inquired; *kasya*—whose; *karma*—act; *idam*—this; *pītam*—drunk; *puṁsavanam*—which was to cause the birth of a child; *jalam*—water.

TRANSLATION

When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

TEXT 29

राज्ञा पीतं विदित्वा वै ईश्वरप्रहितेन ते ।
ईश्वराय नमश्चक्रुरहो दैवबलं बलम् ॥२९॥

rājñā pītaṁ viditvā vai
īśvara-prahitena te
īśvarāya namaś cakrur
aho daiva-balaṁ balam

rājñā—by the King; *pītam*—drunk; *viditvā*—understanding this; *vai*—indeed; *īśvara-prahitena*—inspired by providence; *te*—all of them; *īśvarāya*—unto the Supreme Personality of Godhead, the supreme controller; *namaḥ cakruḥ*—offered respectful obeisances; *aho*—alas; *daiva-balam*—providential power; *balam*—is actual power.

TRANSLATION

When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can

counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

TEXT 30

ततः काल उपावृत्ते कुक्षिं निर्भिद्य दक्षिणम् ।
युवनाश्वस्य तनयश्चक्रवर्ती जजान ह ॥३०॥

tataḥ kāla upāvṛtte
kukṣiṁ nirbhidya dakṣiṇam
yuvanāśvasya tanayaś
cakravartī jajāna ha

tataḥ—thereafter; *kāle*—time; *upāvṛtte*—being mature; *kukṣim*—the lower part of the abdomen; *nirbhidya*—piercing; *dakṣiṇam*—the right side; *yuvanāśvasya*—of King Yuvanāśva; *tanayaḥ*—a son; *cakravartī*—with all the good symptoms of a king; *jajāna*—generated; *ha*—in the past.

TRANSLATION

Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

TEXT 31

कं धास्यति कुमारोऽयं स्तन्ये रोरूयते भृशम् ।
मां धाता वत्स मा रोदीरितीन्द्रो देशिनीमदात् ॥३१॥

kaṁ dhāsyati kumāro 'yaṁ
stanye rorūyate bhṛśam
māṁ dhātā vatsa mā rodīr
itīndro deśinīm adāt

kam—by whom; *dhāsyati*—will he be cared for by being supplied breast milk; *kumāraḥ*—child; *ayam*—this; *stanye*—for drinking breast milk; *rorūyate*—is crying; *bhṛśam*—so much; *mām dhātā*—just drink

me; *vatsa*—my dear child; *mā rodīḥ*—do not cry; *iti*—thus; *indraḥ*—King Indra; *deśinīm*—the index finger; *adāt*—gave him to suck.

TRANSLATION

The baby cried so much for breast milk that all the brāhmaṇas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajña, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

TEXT 32

न ममार पिता तस्य विप्रदेवप्रसादतः ।
युवनाश्वोऽथ तत्रैव तपसा सिद्धिमन्वगात् ॥३२॥

na mamāra pitā tasya
vipra-deva-prasādataḥ
yuvanāśvo 'tha tatraiva
tapasā siddhim anvagāt

na—not; *mamāra*—died; *pitā*—the father; *tasya*—of the baby; *vipra-deva-prasādataḥ*—because of the mercy and blessings of the *brāhmaṇas*; *yuvanāśvaḥ*—King Yuvanāśva; *atha*—thereafter; *tatra eva*—in that very place; *tapasā*—by executing austerity; *siddhim*—perfection; *anvagāt*—achieved.

TRANSLATION

Because Yuvanāśva, the father of the baby, was blessed by the brāhmaṇas, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

TEXTS 33–34

त्रसद्दस्युरितीन्द्रोऽङ्ग विदधे नाम यस्य वै ।
यस्मात् त्रसन्ति ह्युद्विग्ना दस्यवो रावणादयः ॥३३॥

यौवनाश्वोऽथ मान्धाता चक्रवर्त्यवनीं प्रभुः ।
सप्तद्वीपवतीमेकः शशासाच्युततेजसा ॥३४॥

trasaddasyur itīndro 'ṅga
vidadhe nāma yasya vai
yasmāt trasanti hy udvignā
dasyavo rāvaṇādayaḥ

yauvanāśvo 'tha māndhātā
cakravarty avanīṁ prabhuḥ
sapta-dvīpavatīm ekaḥ
śaśāsācyuta-tejasā

trasat-dasyuḥ—of the name Trasaddasyu ("one who threatens thieves and rogues"); *iti*—thus; *indraḥ*—the King of heaven; *aṅga*—my dear King; *vidadhe*—gave; *nāma*—the name; *yasya*—whom; *vai*—indeed; *yasmāt*—from whom; *trasanti*—are afraid; *hi*—indeed; *udvignāḥ*—the cause of anxiety; *dasyavaḥ*—thieves and rogues; *rāvaṇa-ādayaḥ*—headed by great Rākṣasas like Rāvaṇa; *yauvanāśvaḥ*—the son of Yuvanāśva; *atha*—thus; *māndhātā*—known as Māndhātā; *cakravartī*—the emperor of the world; *avanīm*—this surface of the world; *prabhuḥ*—the master; *sapta-dvīpa-vatīm*—consisting of seven islands; *ekaḥ*—one alone; *śaśāsa*—ruled; *acyuta-tejasā*—being powerful by the favor of the Supreme Personality of Godhead.

TRANSLATION

Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīkṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

TEXTS 35–36

ईजे च यज्ञं क्रतुभिरात्मविद् भूरिदक्षिणैः ।
सर्वदेवमयं देवं सर्वात्मकमतीन्द्रियम् ॥३५॥
द्रव्यं मन्त्रो विधिर्यज्ञो यजमानस्तथर्त्विजः ।
धर्मो देशश्च कालश्च सर्वमेतद् यदात्मकम् ॥३६॥

īje ca yajñaṁ kratubhir
ātma-vid bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarvātmakam atīndriyam

dravyaṁ mantro vidhir yajño
yajamānas tathartvijaḥ
dharmo deśaś ca kālaś ca
sarvam etad yad ātmakam

īje—he worshiped; *ca*—also; *yajñam*—the Lord of sacrifices; *kratubhiḥ*—by great ritualistic performances; *ātma-vit*—fully conscious by self-realization; *bhūri-dakṣiṇaiḥ*—by giving large contributions to the *brāhmaṇas; sarva-deva-mayam*—consisting of all the demigods; *devam*—the Lord; *sarva-ātmakam*—the Supersoul of everyone; *ati-indriyam*—transcendentally situated; *dravyam*—ingredients; *mantraḥ*—chanting of the Vedic hymns; *vidhiḥ*—regulative principles; *yajñaḥ*—worshiping; *yajamānaḥ*—the performer; *tathā*—with; *ṛtvijaḥ*—the priests; *dharmaḥ*—religious principles; *deśaḥ*—the country; *ca*—and; *kālaḥ*—the time; *ca*—also; *sarvam*—everything; *etat*—all these; *yat*—that which is; *ātmakam*—favorable for self-realization.

TRANSLATION

The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of

self-realization, Māndhātā worshiped that transcendentally situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

TEXT 37

यावत् सूर्य उदेति स्म यावच्च प्रतितिष्ठति ।
तत् सर्वं यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥३७॥

yāvat sūrya udeti sma
yāvac ca pratitiṣṭhati
tat sarvaṁ yauvanāśvasya
māndhātuḥ kṣetram ucyate

yāvat—as long as; *sūryaḥ*—the sun; *udeti*—has risen on the horizon; *sma*—in the past; *yāvat*—as long as; *ca*—also; *pratitiṣṭhati*—continues to stay; *tat*—all those things mentioned above; *sarvam*—everything; *yauvanāśvasya*—of the son of Yuvanāśva; *māndhātuḥ*—called Māndhātā; *kṣetram*—location; *ucyate*—is said to be.

TRANSLATION

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

TEXT 38

शशबिन्दोर्दुहितरि बिन्दुमत्यामधान्नृपः ।
पुरुकुत्समम्बरीषं मुचुकुन्दं च योगिनम् ।
तेषां स्वसारः पञ्चाशत् सौभरिं वव्रिरे पतिम् ॥३८॥

śaśabindor duhitari
bindumatyām adhān nṛpaḥ
purukutsam ambarīṣaṁ
mucukundaṁ ca yoginam

teṣāṁ svasāraḥ pañcāśat
saubhariṁ vavrire patim

śaśabindoḥ—of a king known as Śaśabindu; *duhitari*—unto the daughter; *bindumatyām*—whose name was Bindumatī; *adhāt*—begot; *nṛpaḥ*—the King (Māndhātā); *purukutsam*—Purukutsa; *ambarīṣam*—Ambarīṣa; *mucukundam*—Mucukunda; *ca*—and; *yoginam*—a highly elevated mystic; *teṣām*—of them; *svasāraḥ*—the sisters; *pañcāśat*—fifty; *saubharim*—unto the great sage Saubhari; *vavrire*—accepted; *patim*—as husband.

TRANSLATION

Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

TEXTS 39–40

यमुनान्तर्जले मग्नस्तप्यमानः परं तपः ।
निर्वृतिं मीनराजस्य दृष्ट्वा मैथुनधर्मिणः ॥३९॥
जातस्पृहो नृपं विप्रः कन्यामेकामयाचत ।
सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्या स्वयंवरे ॥४०॥

yamunāntar-jale magnas
tapyamānaḥ paraṁ tapaḥ
nirvṛtiṁ mīna-rājasya
dṛṣṭvā maithuna-dharmiṇaḥ

jāta-spṛho nṛpaṁ vipraḥ
kanyām ekām ayācata
so 'py āha gṛhyatāṁ brahman
kāmaṁ kanyā svayaṁvare

yamunā-antaḥ-jale—in the deep water of the River Yamunā; *magnaḥ*—merged completely; *tapyamānaḥ*—executing austerities;

param—uncommon; *tapaḥ*—austerity; *nirvṛtim*—pleasure; *mīna-rājasya*—of a big fish; *dṛṣṭvā*—seeing; *maithuna-dharmiṇaḥ*—engaged in sexual affairs; *jāta-spṛhaḥ*—became sexually inclined; *nṛpam*—unto the King (Māndhātā); *vipraḥ*—the *brāhmaṇa* (Saubhari Ṛṣi); *kanyām ekām*—one daughter; *ayācata*—begged for; *saḥ*—he, the King; *api*—also; *āha*—said; *gṛhyatām*—you can take; *brahman*—O *brāhmaṇa*; *kāmam*—as she desires; *kanyā*—daughter; *svayaṁvare*—a personal selection.

TRANSLATION

Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection."

PURPORT

This is the beginning of the story of Saubhari Ṛṣi. According to Viśvanātha Cakravartī Ṭhākura, Māndhātā was the king of Mathurā, and Saubhari Ṛṣi was engaged in austerity while submerged deep within the River Yamunā. When the *ṛṣi* felt sexual desire, he emerged from the water and went to King Māndhātā to ask that one of the King's daughters become his wife.

TEXTS 41–42

स विचिन्त्याप्रियं स्त्रीणां जरठोऽहमसंमतः ।
वलीपलित एजत्क इत्यहं प्रत्युदाहृतः ॥४१॥
साधयिष्ये तथात्मानं सुरस्त्रीणामभीप्सितम् ।
किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः ॥४२॥

sa vicintyāpriyaṁ strīṇāṁ
jaraṭho 'ham asan-mataḥ
valī-palita ejat-ka
ity ahaṁ pratyudāhṛtaḥ

sādhayiṣye tathātmānaṁ
sura-strīṇām abhīpsitam
kiṁ punar manujendrāṇām
iti vyavasitaḥ prabhuḥ

saḥ—he, Saubhari Muni; *vicintya*—thinking to himself; *apriyam*—not liked; *strīṇām*—by the women; *jaraṭhaḥ*—being infirm because of old age; *aham*—I; *asat-mataḥ*—not desired by them; *valī*—wrinkled; *palitaḥ*—grey-haired; *ejat-kaḥ*—with the head always trembling; *iti*—in this way; *aham*—I; *pratyudāhṛtaḥ*—rejected (by them); *sādhayiṣye*—I shall act in such a way; *tathā*—as; *ātmānam*—my body; *sura-strīṇām*—to the celestial women of the heavenly planets; *abhīpsitam*—desirable; *kim*—what to speak of; *punaḥ*—yet; *manuja-indrāṇām*—of the daughters of worldly kings; *iti*—in this way; *vyavasitaḥ*—determined; *prabhuḥ*—Saubhari, the greatly powerful mystic.

TRANSLATION

Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

TEXT 43

मुनिः प्रवेशितःक्षत्रा कन्यान्तःपुरमृद्धिमत् ।
वृतः स राजकन्याभिरेकं पञ्चाशता वरः ॥४३॥

muniḥ praveśitaḥ kṣatrā
kanyāntaḥpuram ṛddhimat
vṛtaḥ sa rāja-kanyābhir
ekaṁ pañcāśatā varaḥ

muniḥ—Saubhari Muni; *praveśitaḥ*—admitted; *kṣatrā*—by the palace messenger; *kanyā-antaḥpuram*—into the residential quarters of the

princesses; *ṛddhi-mat*—extremely opulent in all respects; *vṛtaḥ*—accepted; *saḥ*—he; *rāja-kanyābhiḥ*—by all the princesses; *ekam*—he alone; *pañcāśatā*—by all fifty; *varaḥ*—the husband.

TRANSLATION

Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

TEXT 44

तासां कलिरभूद् भूयांस्तदर्थेऽपोह्य सौहृदम् ।
ममानुरूपो नायं व इति तद्गतचेतसाम् ॥४४॥

tāsāṁ kalir abhūd bhūyāṁs
tad-arthe 'pohya sauhṛdam
mamānurūpo nāyaṁ va
iti tad-gata-cetasām

tāsām—of all the princesses; *kaliḥ*—disagreement and quarrel; *abhūt*—there was; *bhūyān*—very much; *tat-arthe*—for the sake of Saubhari Muni; *apohya*—giving up; *sauhṛdam*—a good relationship; *mama*—mine; *anurūpaḥ*—the fit person; *na*—not; *ayam*—this; *vaḥ*—yours; *iti*—in this way; *tat-gata-cetasām*—being attracted by him.

TRANSLATION

Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement.

TEXTS 45-46

स बह्वृचस्ताभिरपारणीय-
तपः श्रियानर्घ्यपरिच्छदेषु ।

गृहेषु नानोपवनामलाम्भः-
सरःसु सौगन्धिककाननेषु ॥४५॥
महार्हशय्यासनवस्त्रभूषण-
स्नानानुलेपाभ्यवहारमाल्यकैः ।
स्वलङ्कृतस्त्रीपुरुषेषु नित्यदा
रेमेऽनुगायद्द्विजभृङ्गवन्दिषु ॥४६॥

sa bahv-ṛcas tābhir apāraṇīya-
tapaḥ-śriyānarghya-paricchadeṣu
gṛheṣu nānopavanāmalāmbhaḥ-
saraḥsu saugandhika-kānaneṣu

mahārha-śayyāsana-vastra-bhūṣaṇa-
snānānulepābhyavahāra-mālyakaiḥ
svalaṅkṛta-strī-puruṣeṣu nityadā
reme 'nugāyad-dvija-bhṛṅga-vandiṣu

saḥ—he, Saubhari Ṛṣi; *bahu-ṛcaḥ*—quite expert in utilizing Vedic *mantras; tābhiḥ*—with his wives; *apāraṇīya*—unlimited; *tapaḥ*—the result of austerity; *śriyā*—by opulences; *anarghya*—paraphernalia for enjoyment; *paricchadeṣu*—equipped with different garments and dresses; *gṛheṣu*—in the house and rooms; *nānā*—varieties of; *upavana*—parks; *amala*—clean; *ambhaḥ*—water; *saraḥsu*—in lakes; *saugandhika*—very fragrant; *kānaneṣu*—in gardens; *mahā-arha*—very costly; *śayyā*—bedding; *āsana*—sitting places; *vastra*—clothing; *bhūṣaṇa*—ornaments; *snāna*—bathing places; *anulepa*—sandalwood; *abhyavahāra*—palatable dishes; *mālyakaiḥ*—and with garlands; *su-alaṅkṛta*—properly dressed and decorated; *strī*—women; *puruṣeṣu*—with men also; *nityadā*—constantly; *reme*—enjoyed; *anugāyat*—followed by the singing of; *dvija*—birds; *bhṛṅga*—bumblebees; *vandiṣu*—and professional singers.

TRANSLATION

Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with

garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

PURPORT

Saubhari Ṛṣi was a great *yogī*. Yogic perfection makes available eight material opulences—*aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitva*, *vaśitva* and *kāmāvasāyitā*. Saubhari Muni exhibited superexcellence in material enjoyment by dint of his yogic perfection. The word *bahv-ṛca* means "expert in chanting *mantras*." As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through *mantras*. By chanting *mantras*, Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the *vānaprastha* order and achieved final success. Those who are not *ātma-tattva-vit*, who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are *ātma-tattva-vit* are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

TEXT 47

यद्गार्हस्थ्यं तु संवीक्ष्य सप्तद्वीपवतीपतिः ।
विस्मितः स्तम्भमजहात् सार्वभौमश्रियान्वितम् ॥ ४७॥

yad-gārhasthyaṁ tu saṁvīkṣya
sapta-dvīpavatī-patiḥ
vismitaḥ stambham ajahāt
sārvabhauma-śriyānvitam

yat—he whose; *gārhasthyam*—family life, householder life; *tu*—but; *saṁvīkṣya*—observing; *sapta-dvīpa-vatī-patiḥ*—Māndhātā, who was the King of the entire world, consisting of seven islands; *vismitaḥ*—was struck with wonder; *stambham*—pride due to a prestigious position; *ajahāt*—he gave up; *sārva-bhauma*—the emperor of the entire world; *śriyā-anvitam*—blessed with all kinds of opulence.

TRANSLATION

Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

PURPORT

Everyone is proud of his own position, but here was an astounding experience, in which the emperor of the entire world felt himself defeated in all details of material happiness by the opulence of Saubhari Muni.

TEXT 48

एवं गृहेष्वभिरतो विषयान् विविधैः सुखैः ।
सेवमानो न चातुष्यदाज्यस्तोकैरिवानलः ॥४८॥

evaṁ gṛheṣv abhirato
viṣayān vividhaiḥ sukhaiḥ
sevamāno na cātuṣyad
ājya-stokair ivānalaḥ

evam—in this way; *gṛheṣu*—in household affairs; *abhirataḥ*—being always engaged; *viṣayān*—material paraphernalia; *vividhaiḥ*—with varieties of; *sukhaiḥ*—happiness; *sevamānaḥ*—enjoying; *na*—not; *ca*—also; *atuṣyat*—satisfied him; *ājya-stokaiḥ*—by drops of fat; *iva*—like; *analaḥ*—a fire.

TRANSLATION

In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

PURPORT

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire. The Western countries have reached the summit of material civilization, but people are still dissatisfied. Real satisfaction is Kṛṣṇa consciousness. This is confirmed in *Bhagavad-gītā* (5.29), where Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." One must therefore take to Kṛṣṇa consciousness and advance in Kṛṣṇa consciousness by properly following the regulative principles. Then one can attain an eternal, blissful life in peace and knowledge.

TEXT 49

स कदाचिदुपासीन आत्मापह्नवमात्मनः ।
ददर्श बह्वृचाचार्यो मीनसङ्गसमुत्थितम् ॥४९॥

sa kadācid upāsīna
ātmāpahnavam ātmanaḥ

dadarśa bahv-ṛcācāryo
mīna-saṅga-samutthitam

saḥ—he, Saubhari Muni; *kadācit*—one day; *upāsīnaḥ*—sitting down; *ātma-apahnavam*—degrading oneself from the platform of *tapasya; ātmanaḥ*—self-caused; *dadarśa*—observed; *bahu-ṛca-ācāryaḥ*—Saubhari Muni, who was expert in chanting *mantras; mīna-saṅga*—the sexual affairs of fish; *samutthitam*—caused by this incident.

TRANSLATION

Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

PURPORT

Viśvanātha Cakravartī Ṭhākura remarks that Saubhari Muni had fallen from his austerity because of a *vaiṣṇava-aparādha.* The history is that when Garuḍa wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuḍa's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaiṣṇava. Because of this *vaiṣṇava-aparādha,* an offense at the lotus feet of a Vaiṣṇava, Saubhari Muni fell from his exalted position of mystic *tapasya.* One should not, therefore, impede the activities of a Vaiṣṇava. This is the lesson we must learn from this incident concerning Saubhari Muni.

TEXT 50

अहो इमं पश्यत मे विनाशं
तपस्विनः सच्चरितव्रतस्य ।
अन्तर्जले वारिचरप्रसङ्गात्
प्रच्यावितं ब्रह्म चिरं धृतं यत् ॥५०॥

aho imaṁ paśyata me vināśaṁ
tapasvinaḥ sac-carita-vratasya

antarjale vāri-cara-prasaṅgāt
pracyāvitaṁ brahma ciraṁ dhṛtaṁ yat

aho—alas; *imam*—this; *paśyata*—just see; *me*—of me; *vināśam*—falldown; *tapasvinaḥ*—who was such a great mystic performing austerity; *sat-carita*—of very good character, observing all necessary rules and regulations; *vratasya*—of one who has taken a vow strictly; *antaḥ-jale*—in the depths of the water; *vāri-cara-prasaṅgāt*—because of the affairs of the aquatics; *pracyāvitam*—fallen; *brahma*—from the activities of Brahman realization or austerity; *ciram*—for a long time; *dhṛtam*—executed; *yat*—which.

TRANSLATION

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

TEXT 51

सङ्गं त्यजेत मिथुनव्रतीनां मुमुक्षुः
सर्वात्मना न विसृजेद् बहिरिन्द्रियाणि ।
एकश्चरन् रहसि चित्तमनन्त ईशे
युञ्जीत तद्व्रतिषु साधुषु चेत् प्रसङ्गः ॥५१॥

saṅgaṁ tyajeta mithuna-vratīnāṁ mumukṣuḥ
sarvātmanā na visṛjed bahir-indriyāṇi
ekaś caran rahasi cittam ananta īśe
yuñjīta tad-vratiṣu sādhuṣu cet prasaṅgaḥ

saṅgam—association; *tyajeta*—must give up; *mithuna-vratīnām*—of a person engaged in sexual affairs, legal or illegal; *mumukṣuḥ*—persons who desire liberation; *sarva-ātmanā*—in all respects; *na*—do not; *visṛjet*—employ; *bahiḥ-indriyāṇi*—external senses; *ekaḥ*—alone; *caran*—moving; *rahasi*—in a secluded place; *cittam*—the heart; *anante īśe*—

fixed at the lotus feet of the unlimited Supreme Personality of Godhead; *yuñjīta*—one can engage himself; *tat-vratiṣu*—with persons of the same category (desiring liberation from material bondage); *sādhuṣu*—such saintly persons; *cet*—if; *prasaṅgaḥ*—one wants association.

TRANSLATION

A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

PURPORT

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Śrī Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
(*Caitanya-candrodaya-nāṭaka* 8.27)

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with *viṣayī*—materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is

advised that an exalted saintly person avoid the association of those who are materially inclined. Śrīla Narottama dāsa Ṭhākura also recommends that one engage in the service of the *ācāryas*, and if one wants to live in association, he must live in the association of devotees (*tāṅdera caraṇa sevi bhakta-sane vāsa*). The Kṛṣṇa consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Śrī Caitanya Mahāprabhu. By gradually associating with the members of the Kṛṣṇa consciousness movement, simply by taking *prasāda* and taking part in chanting of the Hare Kṛṣṇa *mantra*, ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

TEXT 52

एकस्तपस्व्यहमथाम्भसि मत्स्यसङ्गात्
पञ्चाशदासमुत पञ्चसहस्रसर्गः ।
नान्तं व्रजाम्युभयकृत्यमनोरथानां
मायागुणैर्हृतमतिर्विषयेऽर्थभावः ॥५२॥

ekas tapasvy aham athāmbhasi matsya-saṅgāt
pañcāśad āsam uta pañca-sahasra-sargaḥ
nāntaṁ vrajāmy ubhaya-kṛtya-manorathānāṁ
māyā-guṇair hṛta-matir viṣaye 'rtha-bhāvaḥ

ekaḥ—one only; *tapasvī*—great sage; *aham*—I; *atha*—thus; *ambhasi*—in the deep water; *matsya-saṅgāt*—by associating with the fish; *pañcāśat*—fifty; *āsam*—got wives; *uta*—and what to speak of begetting one hundred sons in each of them; *pañca-sahasra-sargaḥ*—procreation of five thousand; *na antam*—no end; *vrajāmi*—I can find; *ubhaya-kṛtya*—duties of this life and the next; *manorathānām*—mental concoctions; *māyā-guṇaiḥ*—influenced by the modes of material nature; *hṛta*—lost; *matiḥ viṣaye*—great attraction for material things; *artha-bhāvaḥ*—matters of self-interest.

TRANSLATION

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

TEXT 53

एवं वसन् गृहे कालं विरक्तो न्यासमास्थितः ।
वनं जगामानुययुस्तत्पत्न्यः पतिदेवताः ॥५३॥

evaṁ vasan gṛhe kālaṁ
virakto nyāsam āsthitaḥ
vanaṁ jagāmānuyayus
tat-patnyaḥ pati-devatāḥ

evam—in this way; *vasan*—living; *gṛhe*—at home; *kālam*—passing away time; *viraktaḥ*—became detached; *nyāsam*—in the renounced order of life; *āsthitaḥ*—became situated; *vanam*—in the forest; *jagāma*—he went; *anuyayuḥ*—was followed by; *tat-patnyaḥ*—all his wives; *pati-devatāḥ*—because their only worshipable object was their husband.

TRANSLATION

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

TEXT 54

तत्र तप्त्वा तपस्तीक्ष्णमात्मदर्शनमात्मवान् ।
सहैवाग्निभिरात्मानं युयोज परमात्मनि ॥५४॥

tatra taptvā tapas tīkṣṇam
ātma-darśanam ātmavān
sahaivāgnibhir ātmānaṁ
yuyoja paramātmani

tatra—in the forest; *taptvā*—executing austerity; *tapaḥ*—the regulative principles of austerity; *tīkṣṇam*—very severely; *ātma-darśanam*—which helps self-realization; *ātmavān*—conversant with the self; *saha*—with; *eva*—certainly; *agnibhiḥ*—fires; *ātmānam*—the personal self; *yuyoja*—he engaged; *parama-ātmani*—dealing with the Supreme Soul.

TRANSLATION

When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

PURPORT

At the time of death, fire burns the gross body, and if there is no more desire for material enjoyment the subtle body is also ended, and in this way a pure soul remains. This is confirmed in *Bhagavad-gītā* (*tyaktvā deham punar janma naiti*). If one is free from the bondage of both the gross and subtle material bodies and remains a pure soul, he returns home, back to Godhead, to be engaged in the service of the Lord. *Tyaktvā deham punar janma naiti mām eti:* he goes back home, back to Godhead. Thus it appears that Saubhari Muni attained that perfect stage.

TEXT 55

ताः स्वपत्युर्महाराज निरीक्ष्याध्यात्मिकीं गतिम् ।
अन्वीयुस्तत्प्रभावेण अग्निं शान्तमिवार्चिषः ॥५५॥

tāḥ sva-patyur mahārāja
nirīkṣyādhyātmikīṁ gatim
anvīyus tat-prabhāveṇa
agniṁ śāntam ivārciṣaḥ

tāḥ—all the wives of Saubhari; *sva-patyuḥ*—with their own husband; *mahārāja*—O King Parīkṣit; *nirīkṣya*—observing; *adhyātmikīm*—spiritual; *gatim*—progress; *anvīyuḥ*—followed; *tat-prabhāveṇa*—by the influence of their husband (although they were unfit, by the influence of their husband they also could go to the spiritual world); *agnim*—the fire; *śāntam*—completely merged; *iva*—like; *arciṣaḥ*—the flames.

TRANSLATION

O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

PURPORT

As stated in *Bhagavad-gītā* (9.32), *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim.* Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Downfall of Saubhari Muni."*

CHAPTER SEVEN

The Descendants of King Māndhātā

In this chapter the descendants of King Māndhātā are described, and in this connection the histories of Purukutsa and Hariścandra are also given.

The most prominent son of Māndhātā was Ambarīṣa, his son was Yauvanāśva, and Yauvanāśva's son was Hārīta. These three personalities were the best in the dynasty of Māndhātā. Purukutsa, another son of Māndhātā, married the sister of the snakes (*sarpa-gaṇa*) named Narmadā. The son of Purukutsa was Trasaddasyu, whose son was Anaraṇya. Anaraṇya's son was Haryaśva, Haryaśva's son was Prāruṇa, Prāruṇa's son was Tribandhana, and Tribandhana's son was Satyavrata, also known as Triśaṅku. When Triśaṅku kidnapped the daughter of a *brāhmaṇa*, his father cursed him for this sinful act, and Triśaṅku became a *caṇḍāla*, worse than a *śūdra*. Later, by the influence of Viśvāmitra, he was brought to the heavenly planets, but by the influence of the demigods he fell back downward. He was stopped in his fall, however, by the influence of Viśvāmitra. The son of Triśaṅku was Hariścandra. Hariścandra once performed a Rājasūya-yajña, but Viśvāmitra cunningly took all of Hariścandra's possessions as a *dakṣiṇā* contribution and chastised Hariścandra in various ways. Because of this, a quarrel arose between Viśvāmitra and Vasiṣṭha. Hariścandra had no sons, but on the advice of Nārada he worshiped Varuṇa and in this way got a son named Rohita. Hariścandra promised that Rohita would be used to perform a Varuṇa-yajña. Varuṇa reminded Hariścandra repeatedly about this *yajña*, but the King, because of affection for his son, gave various arguments to avoid sacrificing him. Thus time passed, and gradually the son grew up. To safeguard his life, the boy then took bow and arrows in hand and went to the forest. Meanwhile, at home, Hariścandra suffered from dropsy because of an attack from Varuṇa. When Rohita received the news that his father was suffering, he wanted to return to the capital, but King Indra prevented him from doing so. Following the instructions of Indra, Rohita lived in the forest for six

years and then returned home. Rohita purchased Śunaḥśepha, the second son of Ajīgarta, and gave him to his father, Hariścandra, as the sacrificial animal. In this way, the sacrifice was performed, Varuṇa and the other demigods were pacified, and Hariścandra was freed from disease. In this sacrifice, Viśvāmitra was the *hotā* priest, Jamadagni was the *adhvaryu*, Vasiṣṭha was the *brahmā*, and Ayāsya was the *udgātā*. King Indra, being very satisfied by the sacrifice, gave Hariścandra a golden chariot, and Viśvāmitra gave him transcendental knowledge. Thus Śukadeva Gosvāmī describes how Hariścandra achieved perfection.

TEXT 1

श्रीशुक उवाच

मान्धातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तितः ।
पितामहेन प्रवृतो यौवनाश्वस्तु तत्सुतः ।
हारीतस्तस्य पुत्रोऽभून्मान्धातृप्रवरा इमे ॥ १ ॥

śrī-śuka uvāca
māndhātuḥ putra-pravaro
yo 'mbarīṣaḥ prakīrtitaḥ
pitāmahena pravṛto
yauvanāśvas tu tat-sutaḥ
hārītas tasya putro 'bhūn
māndhātṛ-pravarā ime

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *māndhātuḥ*—of Māndhātā; *putra-pravaraḥ*—the prominent son; *yaḥ*—the one who; *ambarīṣaḥ*—by the name Ambarīṣa; *prakīrtitaḥ*—celebrated; *pitāmahena*—by his grandfather Yuvanāśva; *pravṛtaḥ*—accepted; *yauvanāśvaḥ*—named Yauvanāśva; *tu*—and; *tat-sutaḥ*—the son of Ambarīṣa; *hārītaḥ*—by the name Hārīta; *tasya*—of Yauvanāśva; *putraḥ*—the son; *abhūt*—became; *māndhātṛ*—in the dynasty of Māndhātā; *pravarāḥ*—most prominent; *ime*—all of them.

TRANSLATION

Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was ac-

cepted as son by his grandfather Yuvanāśva. Ambarīṣa's son was Yauvanāśva, and Yauvanāśva's son was Hārīta. In Māndhātā's dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.

TEXT 2

नर्मदा भ्रातृभिर्दत्ता पुरुकुत्साय योरगैः ।
तया रसातलं नीतो भुजगेन्द्रप्रयुक्तया ॥ २ ॥

narmadā bhrātṛbhir dattā
purukutsāya yoragaiḥ
tayā rasātalaṁ nīto
bhujagendra-prayuktayā

narmadā—by the name Narmadā; *bhrātṛbhiḥ*—by her brothers; *dattā*—was given in charity; *purukutsāya*—unto Purukutsa; *yā*—she who; *uragaiḥ*—by the serpents (*sarpa-gaṇa*); *tayā*—by her; *rasātalam*—to the lower region of the universe; *nītaḥ*—was brought; *bhujaga-indra-prayuktayā*—engaged by Vāsuki, the King of the serpents.

TRANSLATION

The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.

PURPORT

Before describing the descendants of Purukutsa, the son of Māndhātā, Śukadeva Gosvāmī first describes how Purukutsa was married to Narmadā, who was induced to take him to the lower region of the universe.

TEXT 3

गन्धर्वानवधीत् तत्र वध्यान् वै विष्णुशक्तिधृक् ।
नागाल्लब्धवरः सर्पादभयं स्मरतामिदम् ॥ ३ ॥

gandharvān avadhīt tatra
vadhyān vai viṣṇu-śakti-dhṛk
nāgāl labdha-varaḥ sarpād
abhayaṁ smaratām idam

gandharvān—the inhabitants of Gandharvaloka; *avadhīt*—he killed; *tatra*—there (in the lower region of the universe); *vadhyān*—who deserved to be killed; *vai*—indeed; *viṣṇu-śakti-dhṛk*—being empowered by Lord Viṣṇu; *nāgāt*—from the Nāgas; *labdha-varaḥ*—having received a benediction; *sarpāt*—from the snakes; *abhayam*—assurances; *smaratām*—of those who remember; *idam*—this incident.

TRANSLATION

There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.

TEXT 4

त्रसद्दस्युः पौरुकुत्सो योऽनरण्यस्य देहकृत् ।
हर्यश्वस्तत्सुतस्तस्मात्प्रारुणोऽथ त्रिबन्धनः ॥ ४ ॥

trasaddasyuḥ paurukutso
yo 'naraṇyasya deha-kṛt
haryaśvas tat-sutas tasmāt
prāruṇo 'tha tribandhanaḥ

trasaddasyuḥ—by the name Trasaddasyu; *paurukutsaḥ*—the son of Purukutsa; *yaḥ*—who; *anaraṇyasya*—of Anaraṇya; *deha-kṛt*—the father; *haryaśvaḥ*—by the name Haryaśva; *tat-sutaḥ*—the son of Anaraṇya; *tasmāt*—from him (Haryaśva); *prāruṇaḥ*—by the name Prāruṇa; *atha*—then, from Prāruṇa; *tribandhanaḥ*—his son, Tribandhana.

TRANSLATION

The son of Purukutsa was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya's son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.

TEXTS 5–6

तस्य सत्यव्रतः पुत्रस्त्रिशङ्कुरिति विश्रुतः ।
प्राप्तश्चाण्डालतां शापाद् गुरोः कौशिकतेजसा ॥ ५ ॥
सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते ।
पातितोऽवाक् शिरा देवैस्तेनैव स्तम्भितो बलात् ॥ ६ ॥

tasya satyavrataḥ putras
triśaṅkur iti viśrutaḥ
prāptaś cāṇḍālatāṁ śāpād
guroḥ kauśika-tejasā

saśarīro gataḥ svargam
adyāpi divi dṛśyate
pātito 'vāk-śirā devais
tenaiva stambhito balāt

tasya—of Tribandhana; *satyavrataḥ*—by the name Satyavrata; *putraḥ*—the son; *triśaṅkuḥ*—by the name Triśaṅku; *iti*—thus; *viśrutaḥ*—celebrated; *prāptaḥ*—had obtained; *cāṇḍālatām*—the quality of a *caṇḍāla*, lower than a *śūdra*; *śāpāt*—from the curse; *guroḥ*—of his father; *kauśika-tejasā*—by the prowess of Kauśika (Viśvāmitra); *saśarīraḥ*—while in this body; *gataḥ*—went; *svargam*—to the heavenly planet; *adya api*—until today; *divi*—in the sky; *dṛśyate*—can be seen; *pātitaḥ*—having fallen down; *avāk-śirāḥ*—with his head hanging downward; *devaiḥ*—by the prowess of the demigods; *tena*—by Viśvāmitra; *eva*—indeed; *stambhitaḥ*—fixed; *balāt*—by superior power.

TRANSLATION

The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. Because he kidnapped the daughter of a brāhmaṇa

when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

TEXT 7

त्रैशङ्कवो हरिश्चन्द्रो विश्वामित्रवसिष्ठयोः ।
यन्निमित्तमभूद् युद्धं पक्षिणोर्बहुवार्षिकम् ॥ ७ ॥

traiśaṅkavo hariścandro
viśvāmitra-vasiṣṭhayoḥ
yan-nimittam abhūd yuddhaṁ
pakṣiṇor bahu-vārṣikam

traiśaṅkavaḥ—the son of Triśaṅku; *hariścandraḥ*—by the name Hariścandra; *viśvāmitra-vasiṣṭhayoḥ*—between Viśvāmitra and Vasiṣṭha; *yat-nimittam*—because of Hariścandra; *abhūt*—there was; *yuddham*—a great fight; *pakṣiṇoḥ*—both of whom had been converted into birds; *bahu-vārṣikam*—for many years.

TRANSLATION

The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

PURPORT

Viśvāmitra and Vasiṣṭha were always inimical. Formerly, Viśvāmitra was a *kṣatriya*, and by undergoing severe austerities he wanted to become a *brāhmaṇa*, but Vasiṣṭha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasiṣṭha accepted him because of Viśvāmitra's quality of forgiveness. Once Hariścandra performed a *yajña* for which Viśvāmitra was the priest, but Viśvāmitra, being angry at Hariścandra, took away all his

possessions, claiming them as a contribution of *dakṣiṇā*. Vasiṣṭha, however, did not like this, and therefore a fight arose between Vasiṣṭha and Viśvāmitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Hariścandra. We can see that such a great mystic *yogī* as Saubhari became a victim of sense gratification, and such great sages as Vasiṣṭha and Viśvāmitra became birds. This is the material world. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna.* Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (*janma-mṛtyu-jarā-vyādhi*). Therefore Kṛṣṇa says that this material world is simply miserable (*duḥkhālayam aśāśvatam*). The *Bhāgavatam* says, *padaṁ padaṁ yad vipadām:* at every step here there is danger. Therefore, because the Kṛṣṇa consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Kṛṣṇa *mantra*, this movement is the greatest benediction in human society.

TEXT 8

सोऽनपत्यो विषण्णात्मा नारदस्योपदेशतः ।
वरुणं शरणं यातः पुत्रो मे जायतां प्रभो ॥ ८ ॥

so 'napatyo viṣaṇṇātmā
nāradasyopadeśataḥ
varuṇaṁ śaraṇaṁ yātaḥ
putro me jāyatāṁ prabho

saḥ—that Hariścandra; *anapatyaḥ*—being without a son; *viṣaṇṇa-ātmā*—therefore very morose; *nāradasya*—of Nārada; *upadeśataḥ*—by the advice; *varuṇam*—unto Varuṇa; *śaraṇam yātaḥ*—took shelter; *putraḥ*—a son; *me*—of me; *jāyatām*—let there be born; *prabho*—O my lord.

TRANSLATION

Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of

Varuṇa and said to him, "My lord, I have no son. Would you kindly give me one?"

TEXT 9

यदि वीरो महाराज तेनैव त्वां यजे इति ।
तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः ॥ ९ ॥

yadi vīro mahārāja
tenaiva tvāṁ yaje iti
tatheti varuṇenāsya
putro jātas tu rohitaḥ

yadi—if; *vīraḥ*—there is a son; *mahārāja*—O Mahārāja Parīkṣit; *tena eva*—even by that son; *tvām*—unto you; *yaje*—I shall offer sacrifice; *iti*—thus; *tathā*—as you desire; *iti*—thus accepted; *varuṇena*—by Varuṇa; *asya*—of Mahārāja Hariścandra; *putraḥ*—a son; *jātaḥ*—was born; *tu*—indeed; *rohitaḥ*—by the name Rohita.

TRANSLATION

O King Parīkṣit, Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariścandra said this, Varuṇa replied, "Let it be so." Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.

TEXT 10

जातः सुतो ह्यनेनाङ्ग मां यजस्वेति सोऽब्रवीत्।
यदा पशुर्निर्दशः स्यादथ मेध्यो भवेदिति ॥१०॥

jātaḥ suto hy anenāṅga
māṁ yajasveti so 'bravīt
yadā paśur nirdaśaḥ syād
atha medhyo bhaved iti

jātaḥ—has been born; *sutaḥ*—a son; *hi*—indeed; *anena*—by this son; *aṅga*—O Hariścandra; *mām*—unto me; *yajasva*—offer sacrifice;

iti—thus; *saḥ*—he, Varuṇa; *abravīt*—said; *yadā*—when; *paśuḥ*—an animal; *nirdaśaḥ*—has passed ten days; *syāt*—should become; *atha*—then; *medhyaḥ*—suitable for offering in sacrifice; *bhavet*—becomes; *iti*—thus (Hariścandra said).

TRANSLATION

Thereafter, when the child was born, Varuṇa approached Hariścandra and said, "Now you have a son. With this son you can offer me a sacrifice." In answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."

TEXT 11

निर्दशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् ।
दन्ताः पशोर्यज्जायेरन्नथ मेध्यो भवेदिति ॥११॥

nirdaśe ca sa āgatya
yajasvety āha so 'bravīt
dantāḥ paśor yaj jāyerann
atha medhyo bhaved iti

nirdaśe—after ten days; *ca*—also; *saḥ*—he, Varuṇa; *āgatya*—coming there; *yajasva*—now sacrifice; *iti*—thus; *āha*—said; *saḥ*—he, Hariścandra; *abravīt*—replied; *dantāḥ*—the teeth; *paśoḥ*—of the animal; *yat*—when; *jāyeran*—have appeared; *atha*—then; *medhyaḥ*—fit for being sacrificed; *bhavet*—will become; *iti*—thus.

TRANSLATION

After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."

TEXT 12

दन्ता जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् ।
यदा पतन्त्यस्य दन्ता अथ मेध्यो भवेदिति ॥१२॥

dantā jātā yajasveti
sa pratyāhātha so 'bravīt
yadā patanty asya dantā
atha medhyo bhaved iti

dantāḥ—the teeth; *jātāḥ*—have grown; *yajasva*—now sacrifice; *iti*—thus; *saḥ*—he, Varuṇa; *pratyāha*—said; *atha*—thereupon; *saḥ*—he, Hariścandra; *abravīt*—replied; *yadā*—when; *patanti*—fall out; *asya*—his; *dantāḥ*—teeth; *atha*—then; *medhyaḥ*—fit for sacrifice; *bhavet*—will become; *iti*—thus.

TRANSLATION

When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

TEXT 13

पशोर्निपतिता दन्ता यजस्वेत्याह सोऽब्रवीत् ।
यदा पशोः पुनर्दन्ता जायन्तेऽथ पशुः शुचिः ॥१३॥

paśor nipatitā dantā
yajasvety āha so 'bravīt
yadā paśoḥ punar dantā
jāyante 'tha paśuḥ śuciḥ

paśoḥ—of the animal; *nipatitāḥ*—have fallen out; *dantāḥ*—the teeth; *yajasva*—now sacrifice him; *iti*—thus; *āha*—said (Varuṇa); *saḥ*—he, Hariścandra; *abravīt*—replied; *yadā*—when; *paśoḥ*—of the animal; *punaḥ*—again; *dantāḥ*—the teeth; *jāyante*—grow; *atha*—then; *paśuḥ*—the animal; *śuciḥ*—is purified for being sacrificed.

TRANSLATION

When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariścandra replied, "When the

animal's teeth grow in again, then he will be pure enough to be sacrificed."

TEXT 14

पुनर्जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् ।
सान्नाहिको यदा राजन् राजन्योऽथ पशुः शुचिः ॥१४॥

punar jātā yajasveti
sa pratyāhātha so 'bravīt
sānnāhiko yadā rājan
rājanyo 'tha paśuḥ śuciḥ

punaḥ—again; *jātāḥ*—have grown; *yajasva*—now you offer the sacrifice; *iti*—thus; *saḥ*—he, Varuṇa; *pratyāha*—replied; *atha*—thereafter; *saḥ*—he, Hariścandra; *abravīt*—said; *sānnāhikaḥ*—able to equip himself with a shield; *yadā*—when; *rājan*—O King Varuṇa; *rājanyaḥ*—the *kṣatriya;* *atha*—then; *paśuḥ*—the sacrificial animal; *śuciḥ*—becomes purified.

TRANSLATION

When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now you can perform the sacrifice." But Hariścandra then said, "O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified."

TEXT 15

इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा ।
कालं वञ्चयता तं तमुक्तो देवस्तमैक्षत ॥१५॥

iti putrānurāgeṇa
sneha-yantrita-cetasā
kālaṁ vañcayatā taṁ tam
ukto devas tam aikṣata

iti—in this way; *putra-anurāgeṇa*—because of affection for the son; *sneha-yantrita-cetasā*—his mind being controlled by such affection;

kālam—time; *vañcayatā*—cheating; *tam*—unto him; *tam*—that; *uktaḥ*—said; *devaḥ*—the demigod Varuṇa; *tam*—unto him, Hariścandra; *aikṣata*—waited for the fulfillment of his promise.

TRANSLATION

Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.

TEXT 16

रोहितस्तदभिज्ञाय पितुः कर्म चिकीर्षितम् ।
प्राणप्रेप्सुर्धनुष्पाणिररण्यं प्रत्यपद्यत ॥१६॥

rohitas tad abhijñāya
pituḥ karma cikīrṣitam
prāṇa-prepsur dhanuṣ-pāṇir
araṇyaṁ pratyapadyata

rohitaḥ—the son of Hariścandra; *tat*—this fact; *abhijñāya*—having thoroughly understood; *pituḥ*—of his father; *karma*—action; *cikīrṣitam*—which he was practically doing; *prāṇa-prepsuḥ*—wishing to save his life; *dhanuḥ-pāṇiḥ*—taking his bow and arrows; *araṇyam*—to the forest; *pratyapadyata*—left.

TRANSLATION

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.

TEXT 17

पितरं वरुणग्रस्तं श्रुत्वा जातमहोदरम् ।
रोहितो ग्राममेयाय तमिन्द्रः प्रत्यषेधत ॥१७॥

pitaraṁ varuṇa-grastaṁ
śrutvā jāta-mahodaram

rohito grāmam eyāya
tam indraḥ pratyaṣedhata

pitaram—about his father; *varuṇa-grastam*—having been attacked with dropsy by Varuṇa; *śrutvā*—after hearing; *jāta*—had grown; *mahā-udaram*—inflated abdomen; *rohitaḥ*—his son Rohita; *grāmam eyāya*—wanted to come back to the capital; *tam*—unto him (Rohita); *indraḥ*—King Indra; *pratyaṣedhata*—forbade to go there.

TRANSLATION

When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

TEXT 18

भूमेः पर्यटनं पुण्यं तीर्थक्षेत्रनिषेवणैः ।
रोहितायादिशच्छक्रः सोऽप्यरण्येऽवसत् समाम् ॥१८॥

bhūmeḥ paryaṭanaṁ puṇyaṁ
tīrtha-kṣetra-niṣevaṇaiḥ
rohitāyādiśac chakraḥ
so 'py araṇye 'vasat samām

bhūmeḥ—of the surface of the world; *paryaṭanam*—traveling; *puṇyam*—holy places; *tīrtha-kṣetra*—places of pilgrimage; *niṣevaṇaiḥ*—by serving or going to and coming from such places; *rohitāya*—unto Rohita; *ādiśat*—ordered; *śakraḥ*—King Indra; *saḥ*—he, Rohita; *api*—also; *araṇye*—in the forest; *avasat*—lived; *samām*—for one year.

TRANSLATION

King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.

TEXT 19

एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा ।
अभ्येत्याभ्येत्य स्थविरो विप्रो भूत्वाह वृत्रहा ॥१९॥

evaṁ dvitīye tṛtīye
caturthe pañcame tathā
abhyetyābhyetya sthaviro
vipro bhūtvāha vṛtra-hā

evam—in this way; *dvitīye*—on the second year; *tṛtīye*—on the third year; *caturthe*—on the fourth year; *pañcame*—on the fifth year; *tathā*—as well as; *abhyetya*—coming before him; *abhyetya*—again coming before him; *sthaviraḥ*—a very old man; *vipraḥ*—a *brāhmaṇa;* *bhūtvā*—becoming so; *āha*—said; *vṛtra-hā*—Indra.

TRANSLATION

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.

TEXT 20

षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् ।
उपव्रजन्नजीगर्तादक्रीणान्मध्यमं सुतम् ।
शुनःशेफं पशुं पित्रे प्रदाय समवन्दत ॥२०॥

ṣaṣṭhaṁ saṁvatsaraṁ tatra
caritvā rohitaḥ purīm
upavrajann ajīgartād
akrīṇān madhyamaṁ sutam
śunaḥśephaṁ paśuṁ pitre
pradāya samavandata

ṣaṣṭham—the sixth; *saṁvatsaram*—year; *tatra*—in the forest; *caritvā*—wandering; *rohitaḥ*—the son of Hariścandra; *purīm*—in his

capital; *upavrajan*—went there; *ajīgartāt*—from Ajīgarta; *akrīṇāt*—purchased; *madhyamam*—the second; *sutam*—son; *śunaḥśepham*—whose name was Śunaḥśepha; *paśum*—to use as the sacrificial animal; *pitre*—unto his father; *pradāya*—offering; *samavandata*—respectfully offered his obeisances.

TRANSLATION

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajīgarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.

PURPORT

It appears that in those days a man could be purchased for any purpose. Hariścandra was in need of a person to sacrifice as the animal in a *yajña* and thus fulfill his promise to Varuṇa, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.

TEXT 21

ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ।
मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः ॥२१॥

tataḥ puruṣa-medhena
hariścandro mahā-yaśāḥ
muktodaro 'yajad devān
varuṇādīn mahat-kathaḥ

tataḥ—thereafter; *puruṣa-medhena*—by sacrificing a man in the *yajña; hariścandraḥ*—King Hariścandra; *mahā-yaśāḥ*—very famous; *mukta-udaraḥ*—became free from dropsy; *ayajat*—offered sacrifices; *devān*—unto the demigods; *varuṇa-ādīn*—headed by Varuṇa and others; *mahat-kathaḥ*—famous in history with other exalted personalities.

TRANSLATION

Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

TEXT 22

विश्वामित्रोऽभवत् तस्मिन् होता चाध्वर्युरात्मवान् ।
जमदग्निरभूद् ब्रह्मा वसिष्ठोऽयास्यः सामगः ॥२२॥

viśvāmitro 'bhavat tasmin
hotā cādhvaryur ātmavān
jamadagnir abhūd brahmā
vasiṣṭho 'yāsyaḥ sāma-gaḥ

viśvāmitraḥ—the great sage and mystic Viśvāmitra; *abhavat*—became; *tasmin*—in that great sacrifice; *hotā*—the chief priest to offer oblations; *ca*—also; *adhvaryuḥ*—a person who recites hymns from the *Yajur Veda* and performs ritualistic ceremonies; *ātmavān*—fully self-realized; *jamadagniḥ*—Jamadagni; *abhūt*—became; *brahmā*—acting as the chief *brāhmaṇa*; *vasiṣṭhaḥ*—the great sage; *ayāsyaḥ*—another great sage; *sāma-gaḥ*—engaged as the reciter of the *Sāma Veda mantras.*

TRANSLATION

In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

TEXT 23

तस्मै तुष्टो ददाविन्द्रः शातकौम्भमयं रथम् ।
शुनःशेफस्य माहात्म्यमुपरिष्टात् प्रचक्ष्यते ॥२३॥

tasmai tuṣṭo dadāv indraḥ
śātakaumbhamayaṁ ratham
śunaḥśephasya māhātmyam
upariṣṭāt pracakṣyate

tasmai—unto him, King Hariścandra; *tuṣṭaḥ*—being very pleased; *dadau*—delivered; *indraḥ*—the King of heaven; *śātakaumbhamayam*—made of gold; *ratham*—a chariot; *śunaḥśephasya*—about Śunaḥśepha; *māhātmyam*—glories; *upariṣṭāt*—in the course of describing the sons of Viśvāmitra; *pracakṣyate*—will be narrated.

TRANSLATION

King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra.

TEXT 24

सत्यं सारं धृतिं दृष्ट्वा सभार्यस्य च भूपतेः ।
विश्वामित्रो भृशं प्रीतो ददावविहतां गतिम् ॥२४॥

satyaṁ sāraṁ dhṛtiṁ dṛṣṭvā
sabhāryasya ca bhūpateḥ
viśvāmitro bhṛśaṁ prīto
dadāv avihatāṁ gatim

satyam—truthfulness; *sāram*—firmness; *dhṛtim*—forbearance; *dṛṣṭvā*—by seeing; *sa-bhāryasya*—with his wife; *ca*—and; *bhūpateḥ*—of Mahārāja Hariścandra; *viśvāmitraḥ*—the great sage Viśvāmitra; *bhṛśam*—very much; *prītaḥ*—being pleased; *dadau*—gave him; *avihatām gatim*—imperishable knowledge.

TRANSLATION

The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the

essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.

TEXTS 25–26

मनः पृथिव्यां तामद्भिस्तेजसापोऽनिलेन तत् ।
खे वायुं धारयंस्तच्च भूतादौ तं महात्मनि ॥२५॥
तस्मिञ्ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् ।
हित्वा तां स्वेन भावेन निर्वाणसुखसंविदा ।
अनिर्देश्याप्रतर्क्येण तस्थौ विध्वस्तबन्धनः ॥२६॥

manaḥ pṛthivyāṁ tām adbhis
tejasāpo 'nilena tat
khe vāyuṁ dhārayaṁs tac ca
bhūtādau taṁ mahātmani

tasmiñ jñāna-kalāṁ dhyātvā
tayājñānaṁ vinirdahan
hitvā tāṁ svena bhāvena
nirvāṇa-sukha-saṁvidā
anirdeśyāpratarkyeṇa
tasthau vidhvasta-bandhanaḥ

manaḥ—the mind (full of material desires for eating, sleeping, mating and defending); *pṛthivyām*—in the earth; *tām*—that; *adbhiḥ*—with water; *tejasā*—and with fire; *apaḥ*—the water; *anilena*—in the fire; *tat*—that; *khe*—in the sky; *vāyum*—the air; *dhārayan*—amalgamating; *tat*—that; *ca*—also; *bhūta-ādau*—in the false ego, the origin of material existence; *tam*—that (false ego); *mahā-ātmani*—in the *mahat-tattva*, the total material energy; *tasmin*—in the total material energy; *jñāna-kalām*—spiritual knowledge and its different branches; *dhyātvā*—by meditating; *tayā*—by this process; *ajñānam*—ignorance; *vinirdahan*—specifically subdued; *hitvā*—giving up; *tām*—material ambition; *svena*—by self-realization; *bhāvena*—in devotional service; *nirvāṇa-sukha-saṁvidā*—by transcendental bliss, putting an end to material existence; *anirdeśya*—imperceptible; *apratarkyeṇa*—inconceivable;

tasthau—remained; *vidhvasta*—completely freed from; *bandhanaḥ*—material bondage.

TRANSLATION

Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Descendants of King Māndhātā."*

CHAPTER EIGHT

The Sons of Sagara Meet Lord Kapiladeva

In this Eighth Chapter the descendants of Rohita are described. In the dynasty of Rohita there was a king named Sagara, whose history is described in relation to Kapiladeva and the destruction of the sons of Sagara.

The son of Rohita was known as Harita, and the son of Harita was Campa, who constructed a township known as Campāpurī. The son of Campa was Sudeva, the son of Sudeva was Vijaya, the son of Vijaya was Bharuka, and the son of Bharuka was Vṛka. Bāhuka, the son of Vṛka, was greatly disturbed by his enemies, and therefore he left home with his wife and went to the forest. When he died there, his wife wanted to accept the principles of *satī*, dying with her husband, but when she was about to die a sage named Aurva found that she was pregnant and forbade her to do so. The co-wives of this wife of Bāhuka gave her poison with her food, but still her son was born with the poison. The son was therefore named Sagara (*sa* means "with," and *gara* means "poison"). Following the instructions of the great sage Aurva, King Sagara reformed many clans, including the Yavanas, Śakas, Haihayas and Barbaras. The king did not kill them, but reformed them. Then, again following the instructions of Aurva, King Sagara performed *aśvamedha* sacrifices, but the horse needed for such a sacrifice was stolen by Indra, the King of heaven. King Sagara had two wives, named Sumati and Keśinī. While searching for the horse, the sons of Sumati extensively dug up the surface of the earth and in this way dug a trench, which later became known as the Sāgara Ocean. In the course of this search, they came upon the great personality Kapiladeva and thought Him to have stolen the horse. With this offensive understanding, they attacked Him and were all burned to ashes. Keśinī, the second wife of King Sagara, had a son named Asamañjasa, whose son Aṁśumān later searched for the horse and delivered his uncles. Upon approaching Kapiladeva, Aṁśumān saw

both the horse meant for sacrifice and a pile of ashes. Aṁśumān offered prayers to Kapiladeva, who was very pleased by his prayers and who returned the horse. After getting back the horse, however, Aṁśumān still stood before Kapiladeva, and Kapiladeva could understand that Aṁśumān was praying for the deliverance of his forefathers. Thus Kapiladeva offered the instruction that they could be delivered by water from the Ganges. Aṁśumān then offered respectful obeisances to Kapiladeva, circumambulated Him, and left that place with the horse for sacrifice. When King Sagara finished his *yajña*, he handed over the kingdom to Aṁśumān and, following the advice of Aurva, attained salvation.

TEXT 1

श्रीशुक उवाच

हरितो रोहितसुतश्चम्पस्तस्माद् विनिर्मिता ।
चम्पापुरी सुदेवोऽतो विजयो यस्य चात्मजः ॥ १ ॥

śrī-śuka uvāca
harito rohita-sutaś
campas tasmād vinirmitā
campāpurī sudevo 'to
vijayo yasya cātmajaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *haritaḥ*—the king named Harita; *rohita-sutaḥ*—the son of King Rohita; *campaḥ*—by the name Campa; *tasmāt*—from Harita; *vinirmitā*—was constructed; *campā-purī*—the township known as Campāpurī; *sudevaḥ*—by the name Sudeva; *ataḥ*—thereafter (from Campa); *vijayaḥ*—by the name Vijaya; *yasya*—of whom (Sudeva); *ca*—also; *ātma-jaḥ*—the son.

TRANSLATION

Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.

TEXT 2

भरुकस्तत्सुतस्तस्माद् वृकस्तस्यापि बाहुकः ।
सोऽरिभिर्हृतभू राजा सभार्यो वनमाविशत् ॥ २ ॥

bharukas tat-sutas tasmād
vṛkas tasyāpi bāhukaḥ
so 'ribhir hṛta-bhū rājā
sabhāryo vanam āviśat

bharukaḥ—by the name Bharuka; *tat-sutaḥ*—the son of Vijaya; *tasmāt*—from him (Bharuka); *vṛkaḥ*—by the name Vṛka; *tasya*—his; *api*—also; *bāhukaḥ*—by the name Bāhuka; *saḥ*—he, the King; *aribhiḥ*—by his enemies; *hṛta-bhūḥ*—his land having been taken away; *rājā*—the King (Bāhuka); *sa-bhāryaḥ*—with his wife; *vanam*—the forest; *āviśat*—entered.

TRANSLATION

The son of Vijaya was Bharuka, Bharuka's son was Vṛka, and Vṛka's son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.

TEXT 3

वृद्धं तं पञ्चतां प्राप्तं महिष्यनुमरिष्यती ।
और्वेण जानतात्मानं प्रजावन्तं निवारिता ॥ ३ ॥

vṛddhaṁ taṁ pañcatāṁ prāptaṁ
mahiṣy anumariṣyatī
aurveṇa jānatātmānaṁ
prajāvantaṁ nivāritā

vṛddham—when he was old; *tam*—him; *pañcatām*—death; *prāptam*—who had obtained; *mahiṣī*—the queen; *anumariṣyatī*—who wanted to die with him and become *satī; aurveṇa*—by the great sage

Aurva; *jānatā*—understanding that; *ātmānam*—the body of the queen; *prajā-vantam*—bore a son within the womb; *nivāritā*—was forbidden.

TRANSLATION

Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

TEXT 4

आज्ञायास्यै सपत्नीभिर्गरो दत्तोऽन्धसा सह ।
सह तेनैव संजातः सगराख्यो महायशाः ।
सगरश्चक्रवर्त्यासीत् सागरो यत्सुतैः कृतः ॥ ४ ॥

ājñāyāsyai sapatnībhir
garo datto 'ndhasā saha
saha tenaiva sañjātaḥ
sagarākhyo mahā-yaśāḥ
sagaraś cakravarty āsīt
sāgaro yat-sutaiḥ kṛtaḥ

ājñāya—knowing (this); *asyai*—unto that pregnant queen; *sapatnībhiḥ*—by the co-wives of the wife of Bāhuka; *garaḥ*—poison; *dattaḥ*—was given; *andhasā saha*—with her food; *saha tena*—with that poison; *eva*—also; *sañjātaḥ*—was born; *sagara-ākhyaḥ*—by the name Sagara; *mahā-yaśāḥ*—having a great reputation; *sagaraḥ*—King Sagara; *cakravartī*—the emperor; *āsīt*—became; *sāgaraḥ*—the place known as Gaṅgāsāgara; *yat-sutaiḥ*—by the sons of whom; *kṛtaḥ*—was excavated.

TRANSLATION

Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara ["one who is born with poison"]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.

TEXTS 5–6

यस्तालजङ्घान् यवनाञ्छकान् हैहयबर्बरान् ।
नावधीद् गुरुवाक्येन चक्रे विकृतवेषिणः ॥ ५ ॥
मुण्डाञ्छ्मश्रुधरान् कांश्चिन्मुक्तकेशार्धमुण्डितान् ।
अनन्तर्वाससः कांश्चिदबहिर्वाससोऽपरान् ॥ ६ ॥

yas tālajaṅghān yavanāñ
chakān haihaya-barbarān
nāvadhīd guru-vākyena
cakre vikṛta-veṣiṇaḥ

muṇḍāñ chmaśru-dharān kāṁścin
mukta-keśārdha-muṇḍitān
anantar-vāsasaḥ kāṁścid
abahir-vāsaso 'parān

yaḥ—Mahārāja Sagara who; *tālajaṅghān*—the uncivilized clan named Tālajaṅgha; *yavanān*—persons averse to the Vedic literature; *śakān*—another class of atheist; *haihaya*—the uncivilized; *barbarān*—and the Barbaras; *na*—not; *avadhīt*—did kill; *guru-vākyena*—by the order of his spiritual master; *cakre*—made them; *vikṛta-veṣiṇaḥ*—dressed awkwardly; *muṇḍān*—shaved clean; *śmaśru-dharān*—wearing mustaches; *kāṁścit*—some of them; *mukta-keśa*—loose hair; *ardha-muṇḍitān*—half-shaven; *anantaḥ-vāsasaḥ*—without underwear; *kāṁścit*—some of them; *abahiḥ-vāsasaḥ*—without covering garments; *aparān*—others.

TRANSLATION

Sagara Mahārāja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.

TEXT 7

सोऽश्वमेधैरयजत सर्ववेदसुरात्मकम् ।
और्वोपदिष्टयोगेन हरिमात्मानमीश्वरम् ।
तस्योत्सृष्टं पशुं यज्ञे जहाराश्वं पुरन्दरः ॥ ७ ॥

so 'śvamedhair ayajata
sarva-veda-surātmakam
aurvopadiṣṭa-yogena
harim ātmānam īśvaram
tasyotsṛṣṭaṁ paśuṁ yajñe
jahārāśvaṁ purandaraḥ

saḥ—he, Mahārāja Sagara; *aśvamedhaiḥ*—by performing *aśvamedha-yajñas; ayajata*—worshiped; *sarva-veda*—of all Vedic knowledge; *sura*—and of all learned sages; *ātmakam*—the Supersoul; *aurva-upadiṣṭa-yogena*—by the mystic *yoga* practice advised by Aurva; *harim*—unto the Supreme Personality of Godhead; *ātmānam*—unto the Supersoul; *īśvaram*—unto the supreme controller; *tasya*—of him (Sagara Mahārāja); *utsṛṣṭam*—which was meant for offering; *paśum*—the sacrificial animal; *yajñe*—in the sacrifice; *jahāra*—stole; *aśvam*—the horse; *purandaraḥ*—the King of heaven, Indra.

TRANSLATION

Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.

TEXT 8

सुमत्यास्तनया दृप्ताः पितुरादेशकारिणः ।
हयमन्वेषमाणास्ते समन्तान्न्यखनन् महीम् ॥ ८ ॥

sumatyās tanayā dṛptāḥ
pitur ādeśa-kāriṇaḥ
hayam anveṣamāṇās te
samantān nyakhanan mahīm

sumatyāḥ tanayāḥ—the sons born of Queen Sumati; *dṛptāḥ*—very proud of their prowess and influence; *pituḥ*—of their father (Mahārāja Sagara); *ādeśa-kāriṇaḥ*—following the order; *hayam*—the horse (stolen by Indra); *anveṣamāṇāḥ*—while seeking; *te*—all of them; *samantāt*—everywhere; *nyakhanan*—dug; *mahīm*—the earth.

TRANSLATION

[King Sagara had two wives, Sumati and Keśinī.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

TEXTS 9–10

प्रागुदीच्यां दिशि हयं ददृशुः कपिलान्तिके ।
एष वाजिहरश्चौर आस्ते मीलितलोचनः ॥ ९ ॥
हन्यतां हन्यतां पाप इति षष्टिसहस्रिणः ।
उदायुधा अभिययुरुन्मिमेष तदा मुनिः ॥१०॥

prāg-udīcyāṁ diśi hayaṁ
dadṛśuḥ kapilāntike
eṣa vāji-haraś caura
āste mīlita-locanaḥ

hanyatāṁ hanyatāṁ pāpa
iti ṣaṣṭi-sahasriṇaḥ
udāyudhā abhiyayur
unmimeṣa tadā muniḥ

prāk-udīcyām—in the northeastern; *diśi*—direction; *hayam*—the horse; *dadṛśuḥ*—they saw; *kapila-antike*—near the *āśrama* of Kapila;

eṣaḥ—here is; *vāji-haraḥ*—the horse thief; *cauraḥ*—the thief; *āste*—existing; *mīlita-locanaḥ*—with closed eyes; *hanyatām hanyatām*—kill him, kill him; *pāpaḥ*—a most sinful person; *iti*—in this way; *ṣaṣṭi-sahasriṇaḥ*—the sixty thousand sons of Sagara; *udāyudhāḥ*—raising their respective weapons; *abhiyayuḥ*—they approached; *unmimeṣa*—opened His eyes; *tadā*—at that time; *muniḥ*—Kapila Muni.

TRANSLATION

Thereafter, in the northeastern direction, they saw the horse near the āśrama of Kapila Muni. "Here is the man who has stolen the horse," they said. "He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!" Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

TEXT 11

स्वशरीराग्निना तावन्महेन्द्रहृतचेतसः ।
महद्व्यतिक्रमहता भस्मसादभवन् क्षणात् ॥११॥

sva-śarīrāgninā tāvan
mahendra-hṛta-cetasaḥ
mahad-vyatikrama-hatā
bhasmasād abhavan kṣaṇāt

sva-śarīra-agninā—by the fire emanating from their own bodies; *tāvat*—immediately; *mahendra*—by the tricks of Indra, the King of heaven; *hṛta-cetasaḥ*—their consciousness having been taken away; *mahat*—a great personality; *vyatikrama-hatāḥ*—defeated by the fault of insulting; *bhasmasāt*—turned to ashes; *abhavan*—became; *kṣanāt*—immediately.

TRANSLATION

By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.

PURPORT

The material body is a combination of earth, water, fire, air and ether. There is already fire within the body, and our practical experience is that the heat of this fire sometimes increases and sometimes decreases. The fire within the bodies of the sons of Sagara Mahārāja became so much hotter that all of them burned to ashes. The fire's increased heat was due to their misbehavior toward a great personality. Such misbehavior is called *mahad-vyatikrama*. They were killed by the fire of their own bodies because of insulting a great personality.

TEXT 12

न साधुवादो मुनिकोपभर्जिता
नृपेन्द्रपुत्रा इति सत्त्वधामनि ।
कथं तमो रोषमयं विभाव्यते
जगत्पवित्रात्मनि खे रजो भुवः ॥१२॥

na sādhu-vādo muni-kopa-bharjitā
nṛpendra-putrā iti sattva-dhāmani
kathaṁ tamo roṣamayaṁ vibhāvyate
jagat-pavitrātmani khe rajo bhuvaḥ

na—not; *sādhu-vādaḥ*—the opinion of learned persons; *muni-kopa*—by the anger of Kapila Muni; *bharjitāḥ*—were burned to ashes; *nṛpendra-putrāḥ*—all the sons of Sagara Mahārāja; *iti*—thus; *sattva-dhāmani*—in Kapila Muni, in whom the mode of goodness was predominant; *katham*—how; *tamaḥ*—the mode of ignorance; *roṣa-mayam*—manifested in the form of anger; *vibhāvyate*—can be manifested; *jagat-pavitra-ātmani*—in He whose body can purify the whole world; *khe*—in the sky; *rajaḥ*—dust; *bhuvaḥ*—earthly.

TRANSLATION

It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni's body is completely in the mode of goodness and

therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

TEXT 13

यस्येरिता सांख्यमयी दृढेह नौ-
र्यया मुमुक्षुस्तरते दुरत्ययम् ।
भवार्णवं मृत्युपथं विपश्चितः
परात्मभूतस्य कथं पृथग्मतिः ॥१३॥

yasyeritā sāṅkhyamayī dṛḍheha naur
yayā mumukṣus tarate duratyayam
bhavārṇavaṁ mṛtyu-pathaṁ vipaścitaḥ
parātma-bhūtasya kathaṁ pṛthaṅ-matiḥ

yasya—by whom; *īritā*—had been explained; *sāṅkhya-mayī*—having the form of the philosophy analyzing the material world (Sāṅkhya philosophy); *dṛḍhā*—very strong (to deliver people from this material world); *iha*—in this material world; *nauḥ*—a boat; *yayā*—by which; *mumukṣuḥ*—a person desiring to be liberated; *tarate*—can cross over; *duratyayam*—very difficult to cross; *bhava-arṇavam*—the ocean of nescience; *mṛtyu-patham*—a material life of repeated birth and death; *vipaścitaḥ*—of a learned person; *parātma-bhūtasya*—who has been elevated to the transcendental platform; *katham*—how; *pṛthak-matiḥ*—a sense of distinction (between enemy and friend).

TRANSLATION

Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?

PURPORT

One who is promoted to the transcendental position (*brahma-bhūta*) is always jubilant (*prasannātmā*). He is unaffected by the false distinctions

between good and bad in the material world. Therefore, such an exalted person is *samaḥ sarveṣu bhūteṣu;* that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called *parātma-bhūta* or *brahma-bhūta.* Kapila Muni, therefore, was not at all angry at the sons of Sagara Mahārāja; rather, they were burnt to ashes by the heat of their own bodies.

TEXT 14

योऽसमञ्जस इत्युक्तः स केशिन्या नृपात्मजः ।
तस्य पुत्रोंऽशुमान् नाम पितामहहिते रतः ॥१४॥

yo 'samañjasa ity uktaḥ
sa keśinyā nṛpātmajaḥ
tasya putro 'ṁśumān nāma
pitāmaha-hite rataḥ

yaḥ—one of the sons of Sagara Mahārāja; *asamañjasaḥ*—whose name was Asamañjasa; *iti*—as such; *uktaḥ*—known; *saḥ*—he; *keśinyāḥ*—in the womb of Keśinī, the other queen of Sagara Mahārāja; *nṛpa-ātmajaḥ*—the son of the King; *tasya*—of him (Asamañjasa); *putraḥ*—the son; *aṁśumān nāma*—was known as Aṁśumān; *pitāmaha-hite*—in doing good for his grandfather, Sagara Mahārāja; *rataḥ*—always engaged.

TRANSLATION

Among the sons of Sagara Mahārāja was one named Asamañjasa, who was born from the King's second wife, Keśinī. The son of Asamañjasa was known as Aṁśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.

TEXTS 15–16

असमञ्जस आत्मानं दर्शयन्नसमञ्जसम् ।
जातिस्मरः पुरा सङ्गाद् योगी योगाद् विचालितः ॥१५॥
आचरन् गर्हितं लोके ज्ञातीनां कर्म विप्रियम् ।
सरय्वां क्रीडतो बालान् प्रास्यदुद्वेजयञ्जनम् ॥१६॥

asamañjasa ātmānaṁ
darśayann asamañjasam
jāti-smaraḥ purā saṅgād
yogī yogād vicālitaḥ

ācaran garhitaṁ loke
jñātīnāṁ karma vipriyam
sarayvāṁ krīḍato bālān
prāsyad udvejayañ janam

asamañjasaḥ—the son of Sagara Mahārāja; *ātmānam*—personally; *darśayan*—exhibiting; *asamañjasam*—very disturbing; *jāti-smaraḥ*—able to remember his past life; *purā*—formerly; *saṅgāt*—from bad association; *yogī*—although he was a great mystic *yogī; yogāt*—from the path of executing mystic *yoga; vicālitaḥ*—fell down; *ācaran*—behaving; *garhitam*—very badly; *loke*—in the society; *jñātīnām*—of his relatives; *karma*—activities; *vipriyam*—not very favorable; *sarayvām*—in the River Sarayū; *krīḍataḥ*—while engaged in sports; *bālān*—all the boys; *prāsyat*—would throw; *udvejayan*—giving trouble; *janam*—to people in general.

TRANSLATION

Formerly, in his previous birth, Asamañjasa had been a great mystic yogī, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayū by throwing them into the depths of the water.

TEXT 17

एवं वृत्तः परित्यक्तः पित्रा स्नेहमपोह्य वै ।
योगैश्वर्येण बालांस्तान् दर्शयित्वा ततो ययौ ॥१७॥

evaṁ vṛttaḥ parityaktaḥ
pitrā sneham apohya vai
yogaiśvaryeṇa bālāṁs tān
darśayitvā tato yayau

evam vṛttaḥ—thus engaged (in abominable activities); *parityaktaḥ*—condemned; *pitrā*—by his father; *sneham*—affection; *apohya*—giving up; *vai*—indeed; *yoga-aiśvaryeṇa*—by mystic power; *bālān tān*—all those boys (thrown in the water and killed); *darśayitvā*—after again showing them all to their parents; *tataḥ yayau*—he left that place.

TRANSLATION

Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.

PURPORT

Asamañjasa was a *jāti-smara;* because of his mystic power, he did not forget his previous consciousness. Thus he could give life to the dead. By exhibiting wonderful activities in relation to the dead children, he certainly attracted the attention of the King and the people in general. Then he left that place immediately.

TEXT 18

अयोध्यावासिनः सर्वे बालकान् पुनरागतान् ।
दृष्ट्वा विसिस्मिरे राजन् राजा चाप्यन्वतप्यत ॥१८॥

ayodhyā-vāsinaḥ sarve
bālakān punar āgatān
dṛṣṭvā visismire rājan
rājā cāpy anvatapyata

ayodhyā-vāsinaḥ—the inhabitants of Ayodhyā; *sarve*—all of them; *bālakān*—their sons; *punaḥ*—again; *āgatān*—having come back to life;

dṛṣṭvā—after seeing this; *visismire*—became astounded; *rājan*—O King Parīkṣit; *rājā*—King Sagara; *ca*—also; *api*—indeed; *anvatapyata*—very much lamented (the absence of his son).

TRANSLATION

O King Parīkṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

TEXT 19

अंशुमांश्चोदितो राज्ञा तुरगान्वेषणे ययौ ।
पितृव्यखातानुपथं भस्मान्ति ददृशे हयम् ॥१९॥

aṁśumāṁś codito rājñā
turagānveṣaṇe yayau
pitṛvya-khātānupathaṁ
bhasmānti dadṛśe hayam

aṁśumān—the son of Asamañjasa; *coditaḥ*—being ordered; *rajñā*—by the King; *turaga*—the horse; *anveṣaṇe*—to search for; *yayau*—went out; *pitṛvya-khāta*—as described by his father's brothers; *anupatham*—following that path; *bhasma-anti*—near the stack of ashes; *dadṛśe*—he saw; *hayam*—the horse.

TRANSLATION

Thereafter, Aṁśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Aṁśumān gradually reached the stack of ashes and found the horse nearby.

TEXT 20

तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमधोक्षजम् ।
अस्तौत् समाहितमनाः प्राञ्जलिः प्रणतो महान् ॥२०॥

tatrāsīnaṁ muniṁ vīkṣya
kapilākhyam adhokṣajam

astaut samāhita-manāḥ
prāñjaliḥ praṇato mahān

tatra—there; *āsīnam*—seated; *munim*—the great sage; *vīkṣya*—seeing; *kapila-ākhyam*—known as Kapila Muni; *adhokṣajam*—the incarnation of Viṣṇu; *astaut*—offered prayers; *samāhita-manāḥ*—with great attention; *prāñjaliḥ*—with folded hands; *praṇataḥ*—falling down, offered obeisances; *mahān*—Aṁśumān, the great personality.

TRANSLATION

The great Aṁśumān saw the sage named Kapila, the saint who is an incarnation of Viṣṇu, sitting there by the horse. Aṁśumān offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.

TEXT 21

अंशुमानुवाच
न पश्यति त्वां परमात्मनोऽजनो
न बुध्यतेऽद्यापि समाधियुक्तिभिः ।
कुतोऽपरे तस्य मनःशरीरधी-
विसर्गसृष्टा वयमप्रकाशाः ॥२१॥

aṁśumān uvāca
na paśyati tvāṁ param ātmano 'jano
na budhyate 'dyāpi samādhi-yuktibhiḥ
kuto 'pare tasya manaḥ-śarīra-dhī-
visarga-sṛṣṭā vayam aprakāśāḥ

aṁśumān uvāca—Aṁśumān said; *na*—not; *paśyati*—can see; *tvām*—Your Lordship; *param*—transcendental; *ātmanaḥ*—of us living beings; *ajanaḥ*—Lord Brahmā; *na*—not; *budhyate*—can understand; *adya api*—even today; *samādhi*—by meditation; *yuktibhiḥ*—or by mental speculation; *kutaḥ*—how; *apare*—others; *tasya*—his; *manaḥ-śarīra-dhī*—who consider the body or mind to be the self;

visarga-sṛṣṭāḥ—created beings within the material world; *vayam*—we; *aprakāśāḥ*—without transcendental knowledge.

TRANSLATION

Aṁśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

PURPORT

icchā-dveṣa-sammutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27) All living beings in the material world are influenced by the three modes of material nature. Even Lord Brahmā is in the mode of goodness. Similarly, the demigods are generally in the mode of passion, and living entities lower than the demigods, such as human beings and animals, are in the mode of ignorance, or in mixed goodness, passion and ignorance. Therefore Aṁśumān wanted to explain that because his uncles, who had burnt to ashes, were under the modes of material nature, they could not understand Lord Kapiladeva. "Because You are beyond even the direct and indirect intelligence of Lord Brahmā," he prayed, "unless we are enlightened by Your Lordship it will not be possible for us to understand You."

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years." (*Bhāg.* 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

TEXT 22

ये देहभाजस्त्रिगुणप्रधाना
गुणान् विपश्यन्त्युत वा तमश्च ।
यन्मायया मोहितचेतसस्त्वां
विदुः स्वसंस्थं न बहिःप्रकाशाः ॥२२॥

ye deha-bhājas tri-guṇa-pradhānā
guṇān vipaśyanty uta vā tamaś ca
yan-māyayā mohita-cetasas tvāṁ
viduḥ sva-saṁstha̐m na bahiḥ-prakāśāḥ

ye—those persons who; *deha-bhājaḥ*—have accepted the material body; *tri-guṇa-pradhānāḥ*—influenced by the three modes of material nature; *guṇān*—the manifestation of the three modes of material nature; *vipaśyanti*—can see only; *uta*—it is so said; *vā*—either; *tamaḥ*—the mode of ignorance; *ca*—and; *yat-māyayā*—by the illusory energy of whom; *mohita*—has been bewildered; *cetasaḥ*—the core of whose heart; *tvām*—Your Lordship; *viduḥ*—know; *sva-saṁstham*—situated in one's own body; *na*—not; *bahiḥ-prakāśāḥ*—those who can see only the products of external energy.

TRANSLATION

My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by

sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

PURPORT

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone's heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantaraḥ śuciḥ

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the Hare Kṛṣṇa *mantra.* The members of the Kṛṣṇa consciousness movement must always follow this principle (*bāhyābhyantaraḥ śuciḥ*). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

TEXT 23

तं त्वामहं ज्ञानघनं स्वभाव-
प्रध्वस्तमायागुणभेदमोहैः ।
सनन्दनाद्यैर्मुनिभिर्विभाव्यं
कथं विमूढः परिभावयामि ॥२३॥

taṁ tvāṁ ahaṁ jñāna-ghanaṁ svabhāva-
pradhvasta-māyā-guṇa-bheda-mohaiḥ
sanandanādyair munibhir vibhāvyaṁ
kathaṁ vimūḍhaḥ paribhāvayāmi

tam—that personality; *tvām*—unto You; *aham*—I; *jñāna-ghanam*—Your Lordship, who are concentrated knowledge; *svabhāva*—by spiritual nature; *pradhvasta*—free from contamination; *māyā-guṇa*—caused by the three modes of material nature; *bheda-mohaiḥ*—by exhibition of the bewilderment of differentiation; *sanandana-ādyaiḥ*—by such personalities as the four Kumāras (Sanat-kumāra, Sanaka, Sanandana and Sanātana); *munibhiḥ*—by such great sages; *vibhāvyam*—worshipable; *katham*—how; *vimūḍhaḥ*—being fooled by the material nature; *paribhāvayāmi*—can I think of You.

TRANSLATION

O my Lord, sages freed from the influence of the three modes of material nature—sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana]—are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

PURPORT

The word *svabhāva* refers to one's own spiritual nature or original constitutional position. When situated in this original position, the living entity is unaffected by the modes of material nature. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). As soon as one is freed from the influence of the three modes of material nature, he is situated on the Brahman platform. Vivid examples of personalities thus situated are the four Kumāras and Nārada. Such authorities can by nature understand the position of the Supreme Personality of Godhead, but a conditioned soul not freed from the influence of material nature is unable to realize the Supreme. In *Bhagavad-gītā* (2.45), therefore, Kṛṣṇa advises Arjuna, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna:* one must rise above the influence of the three modes of material nature. One who stays within the influence of the three material modes is unable to understand the Supreme Personality of Godhead.

TEXT 24

प्रशान्त मायागुणकर्मलिङ्ग-
मनामरूपं सदसद्विमुक्तम् ।

ज्ञानोपदेशाय गृहीतदेहं
नमामहे त्वां पुरुषं पुराणम् ॥२४॥

praśānta māyā-guṇa-karma-liṅgam
anāma-rūpaṁ sad-asad-vimuktam
jñānopadeśāya gṛhīta-dehaṁ
namāmahe tvāṁ puruṣaṁ purāṇam

praśānta—O completely peaceful one; *māyā-guṇa*—the modes of material nature; *karma-liṅgam*—symptomized by fruitive activities; *anāma-rūpam*—one who has no material name or form; *sat-asat-vimuktam*—transcendental to the manifested and nonmanifested modes of material nature; *jñāna-upadeśāya*—for distributing transcendental knowledge (as in *Bhagavad-gītā*); *gṛhīta-deham*—has assumed a form like a material body; *namāmahe*—I offer my respectful obeisances; *tvām*—unto You; *puruṣam*—the Supreme Person; *purāṇam*—the original.

TRANSLATION

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

PURPORT

Śrīla Yāmunācārya has recited this verse in his *Stotra-ratna* (43):

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-manorathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

Manorathenāsati dhāvato bahiḥ: one who acts on the mental platform must descend to material activities. Material contamination, however, is completely absent from the Supreme Personality of Godhead and His pure devotee. Therefore the Lord is addressed as *praśānta*, completely peaceful, free from the disturbances of material existence. The Supreme Lord has no material name or form; only the foolish think that the Lord's name and form are material (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). The identity of the Supreme Lord is that He is the original person. Nonetheless, those who have but a poor fund of knowledge think that the Lord is formless. The Lord is formless in the material sense, but He has His transcendental form (*sac-cid-ānanda-vigraha*).

TEXT 25

त्वन्मायारचिते लोके वस्तुबुद्ध्या गृहादिषु ।
भ्रमन्ति कामलोभेर्ष्यामोहविभ्रान्तचेतसः ॥२५॥

tvan-māyā-racite loke
vastu-buddhyā gṛhādiṣu
bhramanti kāma-lobherṣyā-
moha-vibhrānta-cetasaḥ

tvat-māyā—through Your material energy; *racite*—which is manufactured; *loke*—in this world; *vastu-buddhyā*—accepting as factual; *gṛha-ādiṣu*—in hearth and home, etc.; *bhramanti*—wander; *kāma*—by lusty desires; *lobha*—by greed; *īrṣyā*—by envy; *moha*—and by illusion; *vibhrānta*—is bewildered; *cetasaḥ*—the cores of whose hearts.

TRANSLATION

O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.

TEXT 26

अद्य नः सर्वभूतात्मन् कामकर्मेन्द्रियाशयः ।
मोहपाशो दृढश्छिन्नो भगवंस्तव दर्शनात् ॥२६॥

adya naḥ sarva-bhūtātman
kāma-karmendriyāśayaḥ
moha-pāśo dṛḍhaś chinno
bhagavaṁs tava darśanāt

adya—today; *naḥ*—our; *sarva-bhūta-ātman*—O You, who are the Supersoul; *kāma-karma-indriya-āśayaḥ*—being under the influence of lusty desires and fruitive activities; *moha-pāśaḥ*—this hard knot of illusion; *dṛḍhaḥ*—very strong; *chinnaḥ*—broken; *bhagavan*—O my Lord; *tava darśanāt*—simply by seeing You.

TRANSLATION

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

TEXT 27

श्रीशुक उवाच

इत्थंगीतानुभावस्तं भगवान् कपिलो मुनिः ।
अंशुमन्तमुवाचेदमनुग्राह्य धिया नृप ॥२७॥

śrī-śuka uvāca
itthaṁ gītānubhāvas taṁ
bhagavān kapilo muniḥ
aṁśumantam uvācedam
anugrāhya dhiyā nṛpa

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—in this way; *gīta-anubhāvaḥ*—whose glories are described; *tam*—unto Him; *bhagavān*—the Personality of Godhead; *kapilaḥ*—named Kapila Muni; *muniḥ*—the great sage; *aṁśumantam*—unto Aṁśumān; *uvāca*—said;

idam—this; *anugrāhya*—being very merciful; *dhiyā*—with the path of knowledge; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, when Aṁśumān had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viṣṇu, being very merciful to him, explained to him the path of knowledge.

TEXT 28

श्रीभगवानुवाच

अश्वोऽयं नीयतां वत्स पितामहपशुस्तव ।
इमे च पितरो दग्धा गङ्गाम्भोऽर्हन्ति नेतरत् ॥२८॥

śrī-bhagavān uvāca
aśvo 'yaṁ nīyatāṁ vatsa
pitāmaha-paśus tava
ime ca pitaro dagdhā
gaṅgāmbho 'rhanti netarat

śrī-bhagavān uvāca—the great personality Kapila Muni said; *aśvaḥ*—horse; *ayam*—this; *nīyatām*—take; *vatsa*—O My son; *pitāmaha*—of your grandfather; *paśuḥ*—this animal; *tava*—your; *ime*—all these; *ca*—also; *pitaraḥ*—bodies of forefathers; *dagdhāḥ*—burnt to ashes; *gaṅgā-ambhaḥ*—the water of the Ganges; *arhanti*—can be saved; *na*—not; *itarat*—any other means.

TRANSLATION

The Personality of Godhead said: My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

TEXT 29

तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् ।
सगरस्तेन पशुना यज्ञशेषं समापयत् ॥२९॥

taṁ parikramya śirasā
prasādya hayam ānayat
sagaras tena paśunā
yajña-śeṣaṁ samāpayat

tam—that great sage; *parikramya*—after circumambulating; *śirasā*—(by bowing down) with his head; *prasādya*—making Him fully satisfied; *hayam*—the horse; *ānayat*—brought back; *sagaraḥ*—King Sagara; *tena*—by that; *paśunā*—animal; *yajña-śeṣam*—the last ritualistic ceremony of the sacrifice; *samāpayat*—executed.

TRANSLATION

Thereafter, Aṁśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Aṁśumān brought back the horse meant for sacrifice, and with this horse Mahārāja Sagara performed the remaining ritualistic ceremonies.

TEXT 30

राज्यमंशुमते न्यस्य निःस्पृहो मुक्तबन्धनः ।
और्वोपदिष्टमार्गेण लेभे गतिमनुत्तमाम् ॥३०॥

rājyam aṁśumate nyasya
niḥspṛho mukta-bandhanaḥ
aurvopadiṣṭa-mārgeṇa
lebhe gatim anuttamām

rājyam—his kingdom; *aṁśumate*—unto Aṁśumān; *nyasya*—after delivering; *niḥspṛhaḥ*—without further material desires; *mukta-bandhanaḥ*—completely freed from material bondage; *aurva-upadiṣṭa*—instructed by the great sage Aurva; *mārgeṇa*—by following that path; *lebhe*—achieved; *gatim*—destination; *anuttamām*—supreme.

TRANSLATION

After delivering charge of his kingdom to Aṁśumān and thus being freed from all material anxiety and bondage, Sagara

Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Sons of Sagara Meet Lord Kapiladeva."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

References

The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

Bhagavad-gītā, 22–23, 40–41, 48, 99, 100, 101, 108, 112, 125, 130, 141, 143–144, 168, 208, 214, 215, 252, 255

Bhakti-rasāmṛta-sindhu, 108, 172

Brahma-saṁhitā, 41

Brahma-vaivarta Purāṇa, 182

Caitanya-candrāmṛta, 107

Caitanya-candrodaya-nāṭaka, 211

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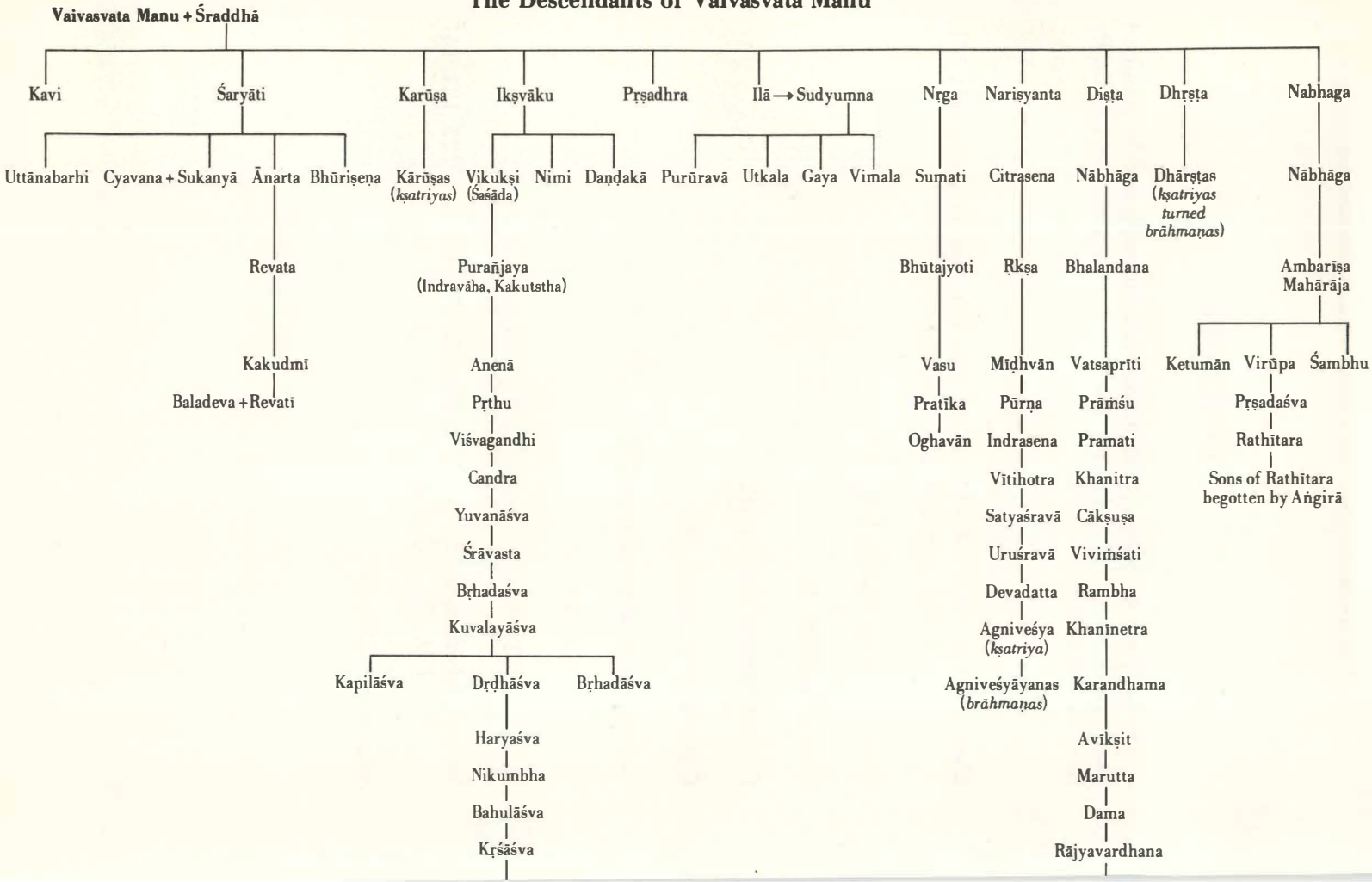
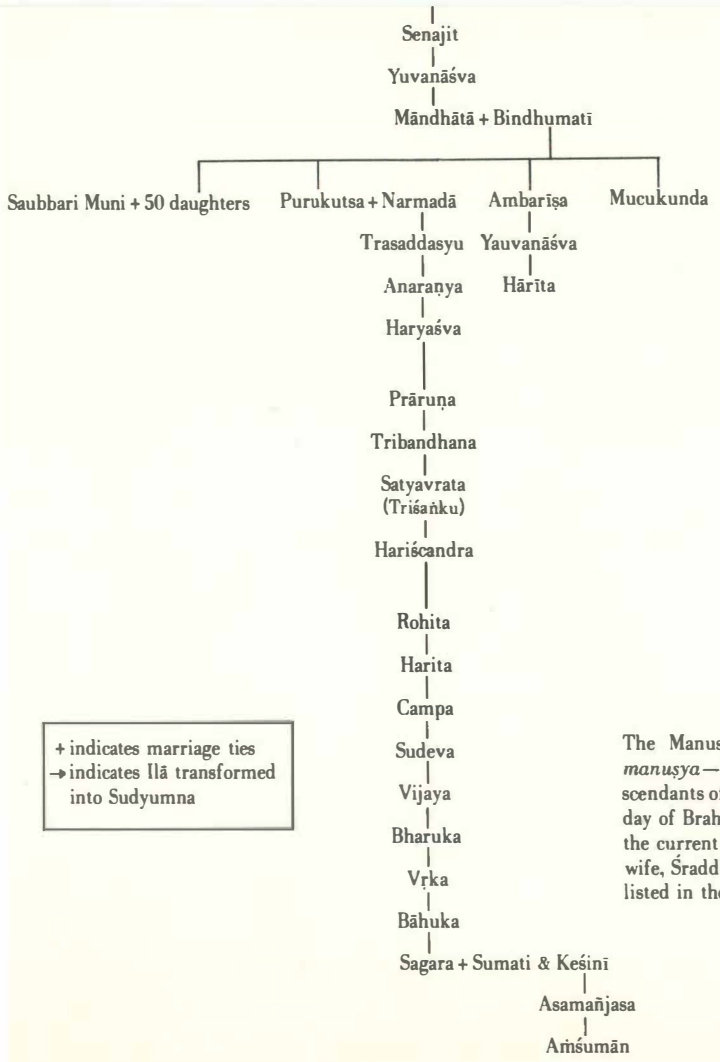
Śrīmad-Bhāgavatam, 13, 43–44, 48, 66, 102, 106, 110, 111, 123, 124, 141, 170, 179, 223, 252–253

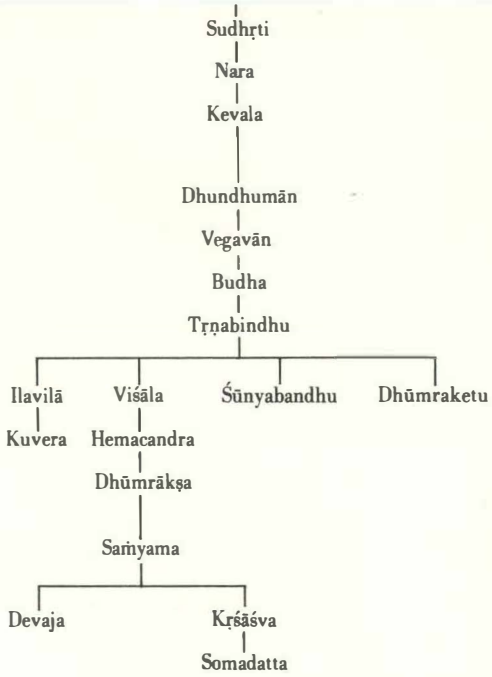
Stotra-ratna, 256–257

GENEALOGICAL TABLE

The Descendants of Vaivasvata Manu







+ indicates marriage ties
→ indicates Ilā transformed into Sudyumna

The Manus are administrators of universal affairs. The word "man"—or, in Sanskrit, *manuṣya*—has been derived from the name Manu, for all the members of human society are descendants of the original Manu. According to Vedic calculation, fourteen Manus come and go in a day of Brahmā (4,320,000,000 years). Śrāddhadeva, or Vaivasvata Manu, the seventh Manu in the current series, was begotten by Vivasvān in the womb of Saṁjñā. Vaivasvata Manu and his wife, Śraddhā, had ten sons and a daughter. The history of the descendants of Vaivasvata Manu, listed in the table, is recounted in this volume.

Glossary

A

Ācārya—a spiritual master who teaches by example.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Āśrama—(1) the four spiritual orders of life: celibate student, householder, retired life and renounced life. (2) the residence of a saintly person.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

C

Caṇḍāla—a lowborn person accustomed to filthy habits such as dog-eating.

D

Dakṣiṇā—a disciple's gift to his spiritual master, collected by begging and given as a token of gratitude.

Dharma—eternal occupational duty; religious principles.

Dvi-parārdha—the duration of Brahmā's life.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Karatālas—hand cymbals used in *kīrtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇa-kathā—words spoken by Kṛṣṇa or about Kṛṣṇa.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

M

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mṛdaṅga—a clay drum used for congregational chanting.
Mukti—liberation from birth and death.
Muni—a sage.

P

Paramparā—the chain of spiritual masters in disciplic succession.
Prasāda—food spiritualized by being offered to the Lord.

R

Ṛṣis—sages.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Sālokya—the liberation of residing on the same planet as the Lord.
Sāmīpya—the liberation of becoming a personal associate of the Lord.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Sārṣṭi—the liberation of having the same opulences as the Lord.
Sārūpya—the liberation of having a form similar to the Lord's.
Śāstras—revealed scriptures.
Satī rite—voluntary suicide by a widow at her husband's funeral.
Satyāgraha—fasting for political purposes.
Soma-rasa—a heavenly elixir available on the moon.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.
u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.

ṛ – like the *ri* in *rim*.
ṝ – like *ree* in *reed*.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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of

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अथेशमायारचितेषु सङ्गं
गुणेषु गन्धर्वपुरोपमेषु ।
रूढं प्रकृत्यात्मनि विश्वकर्तु-
र्भावेन हित्वा तमहं प्रपद्ये ॥

atheśa-māyā-raciteṣu saṅgaṁ
guṇeṣu gandharva-puropameṣu
rūḍhaṁ prakṛtyātmani viśva-kartur
bhāvena hitvā tam ahaṁ prapadye

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

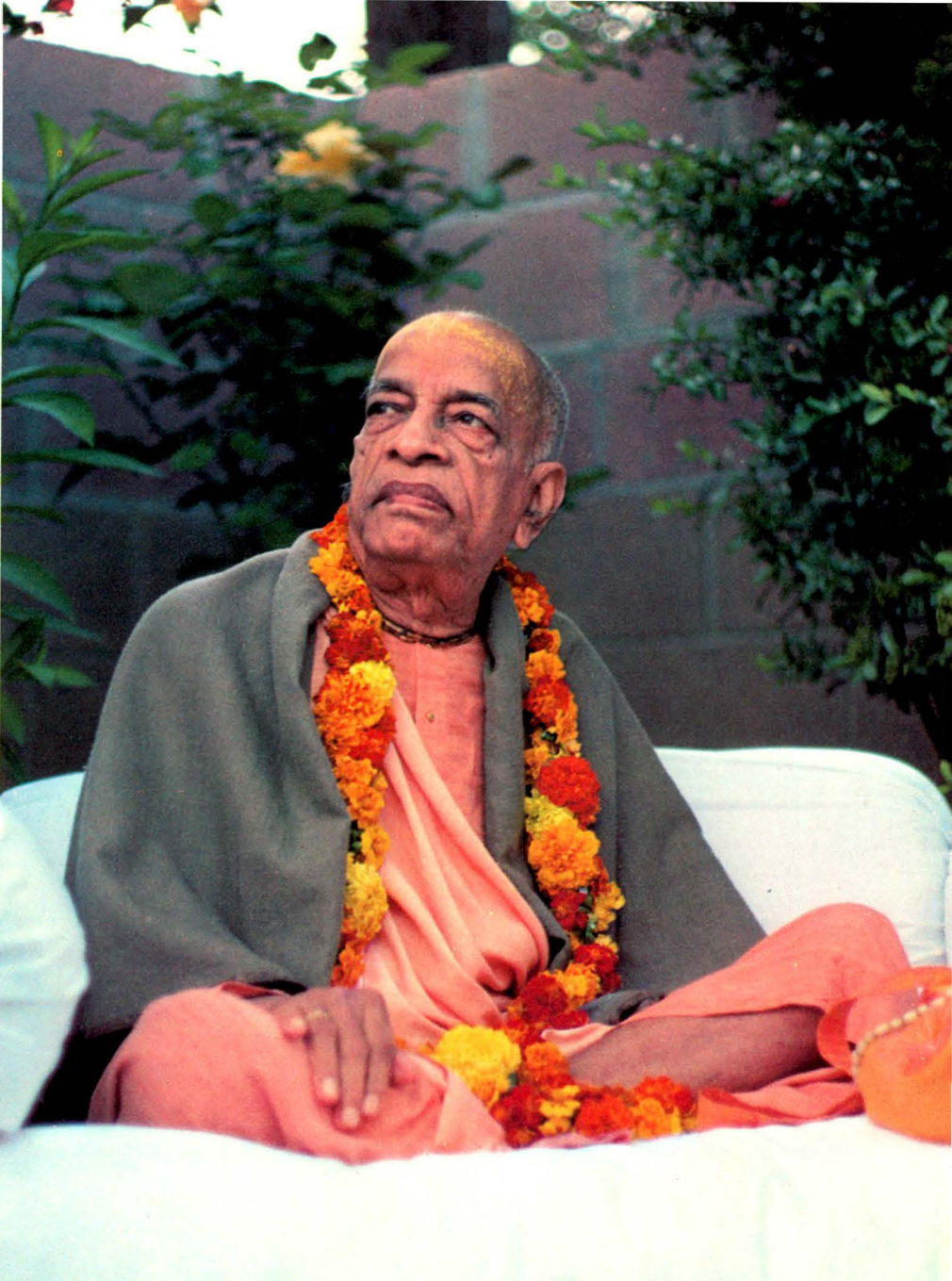
The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

By performing very severe austerities, King Bhagīratha received the benediction from mother Ganges that she would descend to the earth planet. But she was afraid that her forceful waters would pierce the surface of the earth and continue down to the lower planetary system. King Bhagīratha reassured her: "Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head." After saying this, King Bhagīratha performed further austerities and very quickly satisfied Lord Śiva. Thus, when the King approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal, saying, "Let it be so." Then, with great attention, Śiva sustained on his head the torrent of Ganges water, which is purifying, having emanated from the toes of Lord Viṣṇu. *(pp. 3–11)*

PLATE TWO

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha. Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residents and everything else and went to the forest with His wife, mother Sītā, and His younger brother Lord Lakṣmaṇa. Carrying His invincible bow and arrows in His hand, Lord Rāma wandered throughout the forest for fourteen years, accepting a life of hardship. *(pp. 49–50)*

PLATE THREE

In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, Lord Rāmacandra broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but the Lord bent it, strung it and broke it in the middle, just as a baby elephant breaks a stick of sugar cane. Thus the Lord achieved the hand of mother Sītā, who was endowed with transcendental qualities of form, beauty, behavior, age and nature. *(p. 55)*

PLATE FOUR

The Personality of Godhead, Lord Rāmacandra, being aggrieved for His kidnapped wife, Sītā, glanced over the city of Rāvaṇa with red-hot eyes. Then the great ocean, trembling in fear, gave Him His way, because its family members, the aquatics like the sharks, snakes and crocodiles, were being burned. The personified ocean said, "O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You." Thereupon the Lord had His faithful monkey servants, like Hanumān and Sugrīva, hurl huge boulders into the sea, and, by the Lord's supreme potency, they floated on the water, forming a bridge to Laṅkā. *(pp. 63–68)*

PLATE FIVE

After killing the demon Rāvaṇa and rescuing mother Sītā, Lord Rāmacandra returned to His capital, Ayodhyā. He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Brahmā and other demigods glorified His activities in great jubilation. When the Lord's brother Bharata understood that Lord Rāmacandra was returning to Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned *brāhmaṇas* loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, wisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet in great ecstatic love. *(p. 87)*

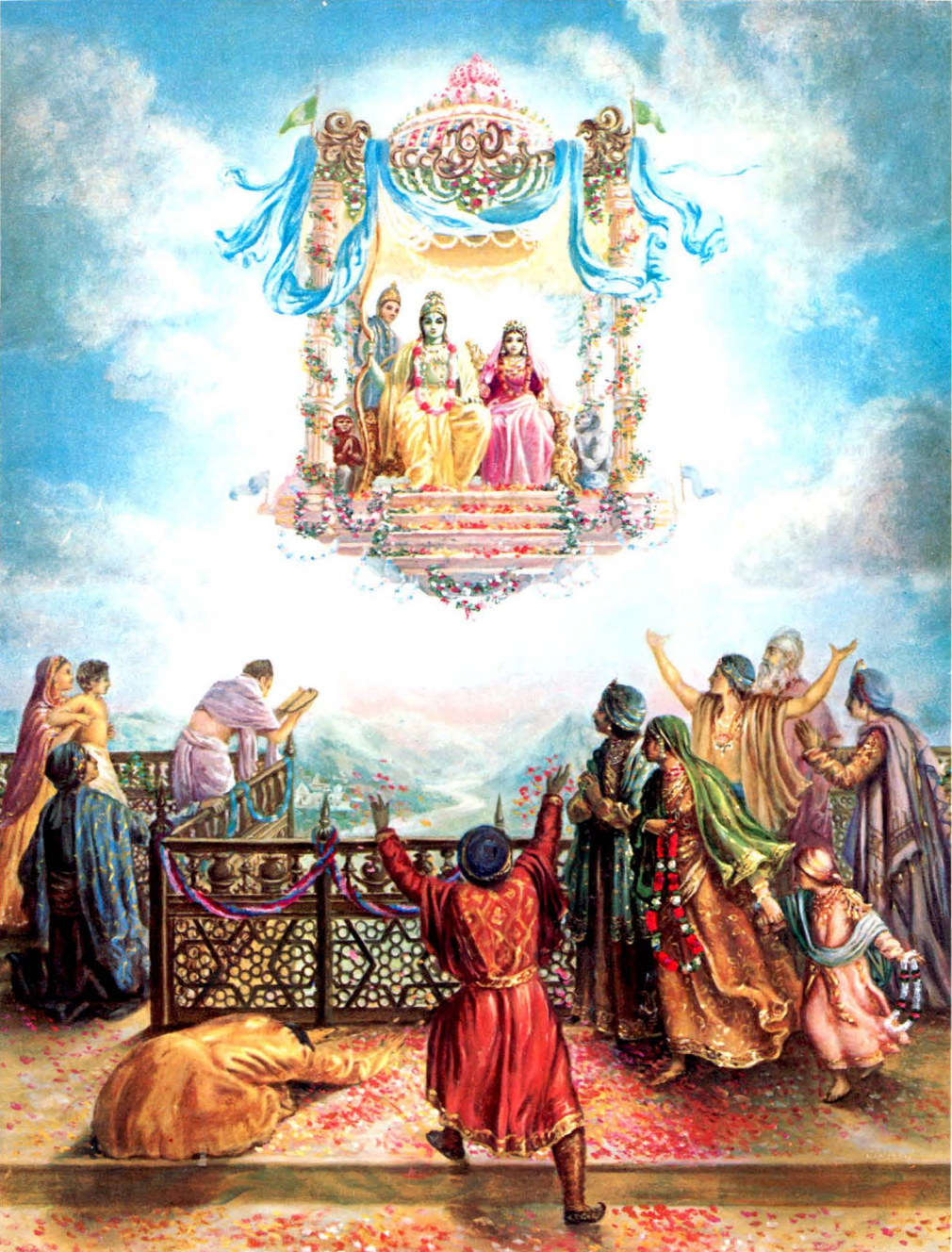


PLATE SIX

Lord Rāmacandra's ancestral palace, which He occupied with His consort, Sītādevī, was full of various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of *vaidūrya-maṇi*, the floor was made of highly polished emeralds, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. In addition, the palace was fully decorated with pearls and surrounded by lamps and incense. Sitting upon a magnificent throne, Lord Rāmacandra would receive the citizens of Ayodhyā. Not having seen the Lord for a very long time, they would eagerly approach Him with the paraphernalia of worship and pray: "O Lord, as You have rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings." *(pp. 131–133)*

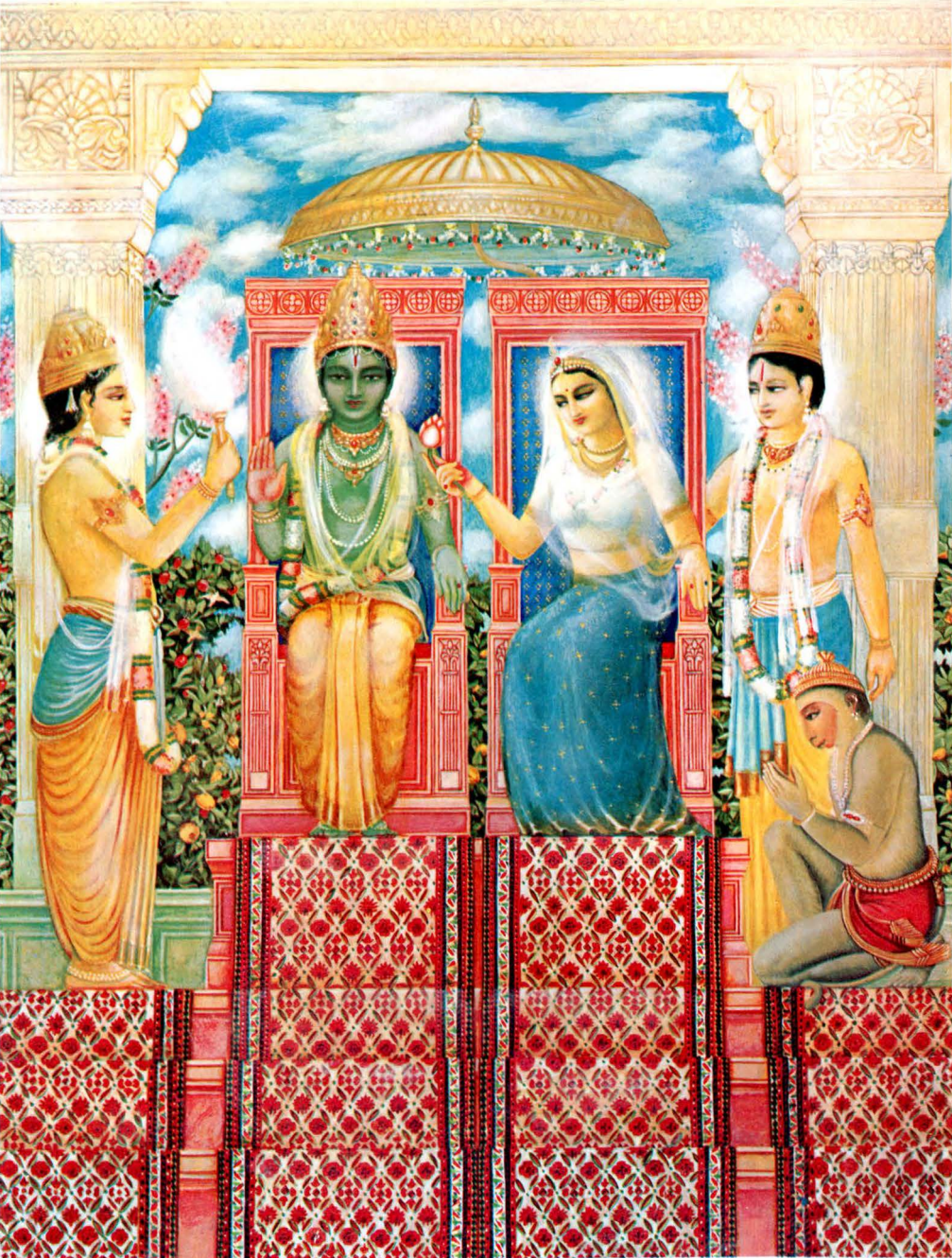


PLATE SEVEN

Upon seeing Lord Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots and horses, along with nearly two million soldiers equipped with clubs, swords, arrows and many other weapons to fight against him. But Lord Paraśurāma killed all of them. Being expert in killing the enemy, the Lord worked with the speed of the mind and wind, slashing his enemies with his chopper. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses, all annihilated. By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. *(pp. 236–239)*

The site of Ayodhyā, the capital of the kingdom of Lord Rāmacandra. *(Chapter 10)*

CHAPTER NINE

The Dynasty of Aṁśumān

This chapter describes the history of the dynasty of Aṁśumān, up to Khaṭvāṅga, and it also describes how Bhagīratha brought the water of the Ganges to this earth.

The son of Mahārāja Aṁśumān was Dilīpa, who tried to bring the Ganges to this world but who died without success. Bhagīratha, the son of Dilīpa, was determined to bring the Ganges to the material world, and for this purpose he underwent severe austerities. Mother Ganges, being fully satisfied by his austerities, made herself visible to him, wanting to give him a benediction. Bhagīratha then asked her to deliver his forefathers. Although mother Ganges agreed to come down to earth, she made two conditions: first, she wanted some suitable male to be able to control her waves; second, although all sinful men would be freed from sinful reactions by bathing in the Ganges, mother Ganges did not want to keep all these sinful reactions. These two conditions were subject matters for consideration. Bhagīratha replied to mother Ganges, "The Personality of Godhead Lord Śiva will be completely able to control the waves of your water, and when pure devotees bathe in your water, the sinful reactions left by sinful men will be counteracted." Bhagīratha then performed austerities to satisfy Lord Śiva, who is called Āśutoṣa because he is naturally satisfied very easily. Lord Śiva agreed to Bhagīratha's proposal to check the force of the Ganges. In this way, simply by the touch of the Ganges, Bhagīratha's forefathers were delivered and allowed to go to the heavenly planets.

The son of Bhagīratha was Śruta, the son of Śruta was Nābha, and Nābha's son was Sindhudvīpa. The son of Sindhudvīpa was Ayutāyu, and the son of Ayutāyu was Ṛtūparṇa, who was a friend of Nala. Ṛtūparṇa gave Nala the art of gambling and learned from him the art of *aśva-vidyā*. The son of Ṛtūparṇa was known as Sarvakāma, the son of Sarvakāma was Sudāsa, and his son was Saudāsa. The wife of Saudāsa was named Damayantī or Madayantī, and Saudāsa was also known as

Kalmāṣapāda. Because of some defect in his fruitive activities, Saudāsa was cursed by Vasiṣṭha to become a Rākṣasa. While walking through the forest, he saw a *brāhmaṇa* engaged in sex with his wife, and because he had become a Rākṣasa he wanted to devour the *brāhmaṇa*. Although the *brāhmaṇa's* wife pleaded with him in many ways, Saudāsa devoured the *brāhmaṇa*, and the wife therefore cursed him, saying, "As soon as you engage in sex you will die." After twelve years, therefore, even though Saudāsa was released from the curse of Vasiṣṭha Muni, he remained sonless. At that time, with Saudāsa's permission, Vasiṣṭha impregnated Saudāsa's wife, Madayantī. Because Madayantī bore the child for many years but still could not give birth, Vasiṣṭha struck her abdomen with a stone, and thus a son was born. The son was named Aśmaka.

The son of Aśmaka was known as Bālika. He was protected from the curse of Paraśurāma because of being surrounded by many women, and therefore he is also known as Nārīkavaca. When the entire world was devoid of *kṣatriyas*, he became the original father of more *kṣatriyas*. He is therefore sometimes called Mūlaka. From Bālika, Daśaratha was born, from Daśaratha came Aiḍaviḍi, and from Aiḍaviḍi came Viśvasaha. The son of Viśvasaha was Mahārāja Khaṭvāṅga. Mahārāja Khaṭvāṅga joined the demigods in fighting the demons and was victorious, and the demigods therefore wanted to give him a benediction. But when the King inquired how long he would live and understood that his life would last only a few seconds more, he immediately left the heavenly planets and returned to his own abode by airplane. He could understand that everything in this material world is insignificant, and thus he fully engaged in worshiping the Supreme Personality of Godhead, Hari.

TEXT 1

श्रीशुक उवाच

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया ।
कालं महान्तं नाशक्नोत् ततः कालेन संस्थितः ॥ १ ॥

śrī-śuka uvāca
aṁśumāṁś ca tapas tepe
gaṅgānayana-kāmyayā

kālaṁ mahāntaṁ nāśaknot
tataḥ kālena saṁsthitaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *aṁśumān*—the king named Aṁśumān; *ca*—also; *tapaḥ tepe*—executed austerity; *gaṅgā*—the Ganges; *ānayana-kāmyayā*—with a desire to bring the Ganges to this material world to deliver his forefathers; *kālam*—time; *mahāntam*—for a long duration; *na*—not; *aśaknot*—was successful; *tataḥ*—thereafter; *kālena*—in due course of time; *saṁsthitaḥ*—died.

TRANSLATION

Śukadeva Gosvāmī continued: King Aṁśumān, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.

TEXT 2

दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयिवान् ।
भगीरथस्तस्य सुतस्तेपे स सुमहत् तपः ॥ २ ॥

dilīpas tat-sutas tadvad
aśaktaḥ kālam eyivān
bhagīrathas tasya sutas
tepe sa sumahat tapaḥ

dilīpaḥ—named Dilīpa; *tat-sutaḥ*—the son of Aṁśumān; *tat-vat*—like his father; *aśaktaḥ*—being unable to bring the Ganges to the material world; *kālam eyivān*—became a victim of time and died; *bhagīrathaḥ tasya sutaḥ*—his son Bhagīratha; *tepe*—executed penance; *saḥ*—he; *su-mahat*—very great; *tapaḥ*—austerity.

TRANSLATION

Like Aṁśumān himself, Dilīpa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Ganges to this material world.

TEXT 3

दर्शयामास तं देवी प्रसन्ना वरदास्मि ते ।
इत्युक्तः स्वमभिप्रायं शशंसावनतो नृपः ॥ ३ ॥

darśayām āsa taṁ devī
prasannā varadāsmi te
ity uktaḥ svam abhiprāyaṁ
śaśaṁsāvanato nṛpaḥ

darśayām āsa—appeared; *tam*—unto him, King Bhagīratha; *devī*—mother Ganges; *prasannā*—being very much satisfied; *varadā asmi*—I shall bless with my benediction; *te*—unto you; *iti uktaḥ*—thus being addressed; *svam*—his own; *abhiprāyam*—desire; *śaśaṁsa*—explained; *avanataḥ*—very respectfully bowing down; *nṛpaḥ*—the King (Bhagīratha).

TRANSLATION

Thereafter, mother Ganges appeared before King Bhagīratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gaṅgādevī, mother Ganges, the King bowed his head before her and explained his desire.

PURPORT

The King's desire was to deliver his forefathers, who had been burnt to ashes because of disrespecting Kapila Muni.

TEXT 4

कोऽपि धारयिता वेगं पतन्त्या मे महीतले ।
अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् ॥ ४ ॥

ko 'pi dhārayitā vegaṁ
patantyā me mahī-tale
anyathā bhū-talaṁ bhittvā
nṛpa yāsye rasātalam

kaḥ—who is that person; *api*—indeed; *dhārayitā*—who can sustain; *vegam*—the force of the waves; *patantyāḥ*—while falling down; *me*—of me; *mahī-tale*—upon this earth; *anyathā*—otherwise; *bhū-talam*—the surface of the earth; *bhittvā*—piercing; *nṛpa*—O King; *yāsye*—I shall go down; *rasātalam*—to Pātāla, the lower part of the universe.

TRANSLATION

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.

TEXT 5

किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् ।
मृजामि तदघं क्वाहं राजंस्तत्र विचिन्त्यताम् ॥ ५ ॥

kiṁ cāham na bhuvaṁ yāsye
narā mayy āmṛjanty agham
mṛjāmi tad aghaṁ kvāhaṁ
rājaṁs tatra vicintyatām

kim ca—also; *aham*—I; *na*—not; *bhuvam*—to the planet earth; *yāsye*—shall go; *narāḥ*—the people in general; *mayi*—in me, in my water; *āmṛjanti*—cleanse; *agham*—the reactions of their sinful activity; *mṛjāmi*—I shall wash; *tat*—that; *agham*—accumulation of sinful reactions; *kva*—unto whom; *aham*—I; *rājan*—O King; *tatra*—on this fact; *vicintyatām*—please consider carefully and decide.

TRANSLATION

O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

PURPORT

The Supreme Personality of Godhead says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is *pavitra*, pure, like the sun, which is never contaminated by any worldly infection. *Tejīyasāṁ na doṣāya vahneḥ sarva-bhujo yathā* (*Bhāg.* 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others. Sometimes the spiritual master, after accepting a disciple, must take charge of that disciple's past sinful activities and, being overloaded, must sometimes suffer—if not fully, then partially—for the sinful acts of the disciple. Every disciple, therefore, must be very careful not to commit sinful activities after initiation. The poor spiritual master is kind and merciful enough to accept a disciple and partially suffer for that disciple's sinful activities, but Kṛṣṇa, being merciful to His servant, neutralizes the reactions of sinful deeds for the servant who engages in preaching His glories. Even mother Ganges feared the sinful reactions of the people in general and was anxious about how she would counteract the burden of these sins.

TEXT 6

श्रीभगीरथ उवाच

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः।
हरन्त्यघं तेऽङ्गसङ्गात् तेष्वास्ते ह्यघभिद्धरिः ॥ ६ ॥

śrī-bhagīratha uvāca
sādhavo nyāsinaḥ śāntā
brahmiṣṭhā loka-pāvanāḥ
haranty agham te 'ṅga-saṅgāt
teṣv āste hy agha-bhid dhariḥ

śrī-bhagīrathaḥ uvāca—Bhagīratha said; *sādhavaḥ*—saintly persons; *nyāsinaḥ*—*sannyāsīs*; *śāntāḥ*—peaceful, free from material disturbances; *brahmiṣṭhāḥ*—expert in following the regulative principles of Vedic scripture; *loka-pāvanāḥ*—who are engaged in delivering the entire world from a fallen condition; *haranti*—shall remove; *agham*—the reactions of sinful life; *te*—of you (mother Ganges); *aṅga-saṅgāt*—by bathing in the Ganges water; *teṣu*—within themselves; *āste*—there is; *hi*—indeed; *agha-bhit*—the Supreme Personality, who can vanquish all sinful activities; *hariḥ*—the Lord.

TRANSLATION

Bhagīratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

PURPORT

Mother Ganges is available to everyone for bathing. Therefore, not only will sinful persons bathe in the Ganges water, but in Hardwar and other holy places where the Ganges flows, saintly persons and devotees will also bathe in the waters of the Ganges. Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. *Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā* (*Bhāg.* 1.13.10). Because saintly devotees always keep the Lord within the core of their hearts, they can perfectly cleanse the holy places of all sinful reactions.

Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaiṣṇava, or even a *sannyāsī*, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

There are methods of *prāyaścitta*, or atonement, but they are inadequate to cleanse one of sinful reactions. One can be cleansed of sinful reactions only by devotional service, as stated in regard to the history of Ajāmila:

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." (*Bhāg.* 6.1.15) If one is under the protection of a devotee and sincerely renders service unto him, by this process of *bhakti-yoga* one is certainly able to counteract all sinful reactions.

TEXT 7

धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् ।
यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तन्तुषु ॥ ७ ॥

dhārayiṣyati te vegaṁ
rudras tv ātmā śarīriṇām
yasminn otam idaṁ protaṁ
viśvaṁ śāṭīva tantuṣu

dhārayiṣyati—will sustain; *te*—your; *vegam*—force of the waves; *rudraḥ*—Lord Śiva; *tu*—indeed; *ātmā*—the Supersoul; *śarīriṇām*—of all embodied souls; *yasmin*—in whom; *otam*—is situated in its

longitude; *idam*—this whole universe; *protam*—latitude; *viśvam*—the whole universe; *śāṭī*—a cloth; *iva*—as; *tantuṣu*—in threads.

TRANSLATION

Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.

PURPORT

The water of the Ganges is supposed to rest on the head of Lord Śiva. Lord Śiva is an incarnation of the Supreme Personality of Godhead, who sustains the entire universe by different potencies. Lord Śiva is described in the *Brahma-saṁhitā* (5.45):

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet." Lord Śiva is the Supreme Personality of Godhead in the same sense that yogurt is also milk although at the same time it is not milk. For the maintenance of the material world there are three incarnations—Brahmā, Viṣṇu and Maheśvara (Lord Śiva). Lord Śiva is Viṣṇu in an incarnation for the mode of ignorance. The material world exists predominantly in the mode of ignorance. Therefore Lord Śiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.

TEXT 8

इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् ।
कालेनाल्पीयसा राजंस्तस्येशश्चाश्वतुष्यत ॥ ८ ॥

ity uktvā sa nṛpo devaṁ
tapasātoṣayac chivam
kālenālpīyasā rājaṁs
tasyeśaś cāśv atuṣyata

iti uktvā—after saying this; *saḥ*—he; *nṛpaḥ*—the King (Bhagīratha); *devam*—unto Lord Śiva; *tapasā*—by executing austerities; *atoṣayat*—pleased; *śivam*—Lord Śiva, the all-auspicious; *kālena*—by time; *alpīyasā*—which was not very long; *rājan*—O King; *tasya*—upon him (Bhagīratha); *īśaḥ*—Lord Śiva; *ca*—indeed; *āśu*—very soon; *atuṣyata*—became satisfied.

TRANSLATION

After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was very quickly satisfied with Bhagīratha.

PURPORT

The words *āśv atuṣyata* indicate that Lord Śiva was satisfied very soon. Therefore another name for Lord Śiva is Āśutoṣa. Materialistic persons become attached to Lord Śiva because Lord Śiva bestows benedictions upon anyone and everyone very quickly, not caring to know how his devotees prosper or suffer. Although materialistic persons know that material happiness is nothing but another side of suffering, they want it, and to get it very quickly they worship Lord Śiva. We find that materialists are generally devotees of many demigods, especially Lord Śiva and mother Durgā. They do not actually want spiritual happiness, for it is almost unknown to them. But if one is serious about being happy spiritually, he must take shelter of Lord Viṣṇu, as the Lord personally demands:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 9

तथेति राज्ञाभिहितं सर्वलोकहितः शिवः ।
दधारावहितो गङ्गां पादपूतजलां हरेः ॥ ९ ॥

tatheti rājñābhihitaṁ
sarva-loka-hitaḥ śivaḥ
dadhārāvahito gaṅgāṁ
pāda-pūta-jalāṁ hareḥ

tathā—(let it be) so; *iti*—thus; *rājñā abhihitam*—having been addressed by the King (Bhagīratha); *sarva-loka-hitaḥ*—the Personality of Godhead, who is always auspicious to everyone; *śivaḥ*—Lord Śiva; *dadhāra*—sustained; *avahitaḥ*—with great attention; *gaṅgām*—the Ganges; *pāda-pūta-jalām hareḥ*—whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu.

TRANSLATION

When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Viṣṇu.

TEXT 10

भगीरथः स राजर्षिर्निन्ये भुवनपावनीम् ।
यत्र स्वपितॄणां देहा भस्मीभूताः स्म शेरते ॥१०॥

bhagīrathaḥ sa rājarṣir
ninye bhuvana-pāvanīm

yatra sva-pitṛṇāṁ dehā
bhasmībhūtāḥ sma śerate

bhagīrathaḥ—King Bhagīratha; *saḥ*—he; *rāja-ṛṣiḥ*—the great saintly king; *ninye*—carried or brought; *bhuvana-pāvanīm*—mother Ganges, who can deliver the whole universe; *yatra*—in that place where; *sva-pitṛṇām*—of his forefathers; *dehāḥ*—the bodies; *bhasmībhūtāḥ*—having been burnt to ashes; *sma śerate*—were lying.

TRANSLATION

The great and saintly king Bhagīratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

TEXT 11

रथेन वायुवेगेन प्रयान्तमनुधावती ।
देशान् पुनन्ती निर्दग्धानासिञ्चत् सगरात्मजान् ॥११॥

rathena vāyu-vegena
prayāntam anudhāvatī
deśān punantī nirdagdhān
āsiñcat sagarātmajān

rathena—on a chariot; *vāyu-vegena*—driving at the speed of the wind; *prayāntam*—Mahārāja Bhagīratha, who was going in front; *anudhāvatī*—running after; *deśān*—all the countries; *punantī*—sanctifying; *nirdagdhān*—who had been burnt to ashes; *āsiñcat*—sprinkled over; *sagara-ātmajān*—the sons of Sagara.

TRANSLATION

Bhagīratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagīratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.

TEXT 12

यज्जलस्पर्शमात्रेण ब्रह्मदण्डहता अपि ।
सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः ॥१२॥

yaj-jala-sparśa-mātreṇa
brahma-daṇḍa-hatā api
sagarātmajā divaṁ jagmuḥ
kevalaṁ deha-bhasmabhiḥ

yat-jala—whose water; *sparśa-mātreṇa*—simply by touching; *brahma-daṇḍa-hatāḥ*—those who were condemned for offending *brahma*, the self; *api*—although; *sagara-ātmajāḥ*—the sons of Sagara; *divam*—to the heavenly planets; *jagmuḥ*—went; *kevalam*—only; *deha-bhasmabhiḥ*—by the remaining ashes of their burnt bodies.

TRANSLATION

Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

PURPORT

Mother Ganges is worshiped by the water of the Ganges: a devotee takes a little water from the Ganges and offers it back to the Ganges. When the devotee takes the water, mother Ganges does not lose anything, and when the water is offered back, mother Ganges does not increase, but in this way the worshiper of the Ganges is benefited. Similarly, a devotee of the Lord offers the Lord *patraṁ puṣpaṁ phalaṁ toyam*—a leaf, flower, fruit or water—in great devotion, but everything, including the leaf, flower, fruit and water, belongs to the Lord, and therefore there is nothing to renounce or to accept. One must simply take advantage of the *bhakti* process because by following this process one does not lose anything but one gains the favor of the Supreme Person.

TEXT 13

भस्मीभूताङ्गसङ्गेन स्वर्याताः सगरात्मजाः ।
किं पुनः श्रद्धया देवीं सेवन्ते ये धृतव्रताः ॥१३॥

bhasmībhūtāṅga-saṅgena
svar yātāḥ sagarātmajāḥ
kiṁ punaḥ śraddhayā devīṁ
sevante ye dhṛta-vratāḥ

bhasmībhūta-aṅga—by the body which had been burnt to ashes; *saṅgena*—by contacting the water of the Ganges; *svaḥ yātāḥ*—went to the heavenly planets; *sagara-ātmajāḥ*—the sons of Sagara; *kim*—what to speak of; *punaḥ*—again; *śraddhayā*—with faith and devotion; *devīm*—unto mother Ganges; *sevante*—worship; *ye*—those persons who; *dhṛta-vratāḥ*—with vows of determination.

TRANSLATION

Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

TEXT 14

न ह्येतत् परमाश्चर्यं स्वर्धुन्या यदिहोदितम् ।
अनन्तचरणाम्भोजप्रसूताया भवच्छिदः ॥१४॥

na hy etat param āścaryaṁ
svardhunyā yad ihoditam
ananta-caraṇāmbhoja-
prasūtāyā bhava-cchidaḥ

na—not; *hi*—indeed; *etat*—this; *param*—ultimate; *āścaryam*—wonderful thing; *svardhunyāḥ*—of the water of the Ganges; *yat*—which;

iha—herewith; *uditam*—has been described; *ananta*—of the Supreme Lord; *caraṇa-ambhoja*—from the lotus of the feet; *prasūtāyāḥ*—of that which emanates; *bhava-chidaḥ*—which can liberate from material bondage.

TRANSLATION

Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

PURPORT

It has actually been seen that anyone who regularly worships mother Ganges simply by bathing in her water keeps very good health and gradually becomes a devotee of the Lord. This is the effect of bathing in the water of the Ganges. Bathing in the Ganges is recommended in all Vedic *śāstras*, and one who takes to this path will certainly be completely freed from all sinful reactions. The practical example of this is that the sons of Mahārāja Sagara went to the heavenly planets when water from the Ganges merely touched the ashes of their burnt bodies.

TEXT 15

संनिवेश्य मनो यस्मिञ्छ्रद्धया मुनयोऽमलाः ।
त्रैगुण्यं दुस्त्यजं हित्वा सद्यो यातास्तदात्मताम् ॥१५॥

sanniveśya mano yasmiñ
chraddhayā munayo 'malāḥ
traiguṇyaṁ dustyajaṁ hitvā
sadyo yātās tad-ātmatām

sanniveśya—giving full attention; *manaḥ*—the mind; *yasmin*—unto whom; *śraddhayā*—with faith and devotion; *munayaḥ*—great saintly persons; *amalāḥ*—freed from all contamination of sins; *traiguṇyam*—the three modes of material nature; *dustyajam*—very difficult to give up; *hitvā*—they can nonetheless give up; *sadyaḥ*—immediately; *yātāḥ*—achieved; *tat-ātmatām*—the spiritual quality of the Supreme.

TRANSLATION

Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

TEXTS 16–17

श्रुतो भगीरथाज्जज्ञे तस्य नाभोऽपरोऽभवत् ।
सिन्धुद्वीपस्ततस्तस्मादयुतायुस्ततोऽभवत् ॥१६॥
ऋतुपर्णो नलसखो योऽश्वविद्यामयान्नलात् ।
दत्त्वाक्षहृदयं चास्मै सर्वकामस्तु तत्सुतम् ॥१७॥

śruto bhagīrathāj jajñe
tasya nābho 'paro 'bhavat
sindhudvīpas tatas tasmād
ayutāyus tato 'bhavat

ṛtūparṇo nala-sakho
yo 'śva-vidyām ayān nalāt
dattvākṣa-hṛdayaṁ cāsmai
sarvakāmas tu tat-sutam

śrutaḥ—a son named Śruta; *bhagīrathāt*—from Bhagīratha; *jajñe*—was born; *tasya*—of Śruta; *nābhaḥ*—by the name Nābha; *aparaḥ*—different from the Nābha previously described; *abhavat*—was born; *sindhudvīpaḥ*—by the name Sindhudvīpa; *tataḥ*—from Nābha; *tasmāt*—from Sindhudvīpa; *ayutāyuḥ*—a son named Ayutāyu; *tataḥ*—thereafter; *abhavat*—was born; *ṛtūparṇaḥ*—a son named Ṛtūparṇa; *nala-sakhaḥ*—who was a friend of Nala; *yaḥ*—one who; *aśva-vidyām*—the art of controlling horses; *ayāt*—achieved; *nalāt*—from Nala; *dattvā*—after giving in exchange; *akṣa-hṛdayam*—the secrets of the art of gambling; *ca*—and; *asmai*—unto Nala; *sarvakāmaḥ*—by the name Sarvakāma; *tu*—indeed; *tat-sutam*—his son (the son of Ṛtūparṇa).

TRANSLATION

Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nalarāja. Ṛtūparṇa taught Nalarāja the art of gambling, and Nalarāja gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.

PURPORT

Gambling is also an art. *Kṣatriyas* are allowed to exhibit talent in this art of gambling. By the grace of Kṛṣṇa, the Pāṇḍavas lost everything by gambling and were deprived of their kingdom, wife, family and home because they were not expert in the gambling art. In other words, a devotee may not be expert in materialistic activities. It is therefore advised in the *śāstra* that materialistic activities are not at all suitable for the living entities, especially the devotees. A devotee should therefore be satisfied to eat whatever is sent as *prasāda* by the Supreme Lord. A devotee remains pure because he does not take to sinful activities such as gambling, intoxication, meat-eating and illicit sex.

TEXT 18

ततः सुदासस्तत्पुत्रो दमयन्तीपतिर्नृपः ।
आहुर्मित्रसहं यं वै कल्माषाङ्घ्रिमुत क्वचित् ।
वसिष्ठशापाद् रक्षोऽभूदनपत्यः स्वकर्मणा ॥१८॥

tataḥ sudāsas tat-putro
damayantī-patir nṛpaḥ
āhur mitrasahaṁ yaṁ vai
kalmāṣāṅghrim uta kvacit
vasiṣṭha-śāpād rakṣo 'bhūd
anapatyaḥ sva-karmaṇā

tataḥ—from Sarvakāma; *sudāsaḥ*—Sudāsa was born; *tat-putraḥ*—the son of Sudāsa; *damayantī-patiḥ*—the husband of Damayantī; *nṛpaḥ*—

he became king; *āhuḥ*—it is said; *mitrasaham*—Mitrasaha; *yam vai*—also; *kalmāṣāṅghrim*—by Kalmāṣapāda; *uta*—known; *kvacit*—sometimes; *vasiṣṭha-śāpāt*—being cursed by Vasiṣṭha; *rakṣaḥ*—a man-eater; *abhūt*—became; *anapatyaḥ*—without any son; *sva-karmaṇā*—by his own sinful act.

TRANSLATION

Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].

TEXT 19

श्रीराजोवाच

किं निमित्तो गुरोः शापः सौदासस्य महात्मनः ।
एतद् वेदितुमिच्छामः कथ्यतां न रहो यदि ॥१९॥

śrī-rājovāca
kiṁ nimitto guroḥ śāpaḥ
saudāsasya mahātmanaḥ
etad veditum icchāmaḥ
kathyatāṁ na raho yadi

śrī-rājā uvāca—King Parīkṣit said; *kim nimittaḥ*—for what reason; *guroḥ*—of the spiritual master; *śāpaḥ*—curse; *saudāsasya*—of Saudāsa; *mahā-ātmanaḥ*—of the great soul; *etat*—this; *veditum*—to know; *icchāmaḥ*—I wish; *kathyatām*—please tell me; *na*—not; *rahaḥ*—confidential; *yadi*—if.

TRANSLATION

King Parīkṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

TEXTS 20–21

श्रीशुक उवाच

सौदासो मृगयां किञ्चिच्चरन् रक्षो जघान ह ।
मुमोच भ्रातरं सोऽथ गतः प्रतिचिकीर्षया ॥२०॥
सञ्चिन्तयन्नघं राज्ञः सूदरूपधरो गृहे ।
गुरवे भोक्तुकामाय पक्त्वा निन्ये नरामिषम् ॥२१॥

śrī-śuka uvāca
saudāso mṛgayāṁ kiñcic
caran rakṣo jaghāna ha
mumoca bhrātaraṁ so 'tha
gataḥ praticikīrṣayā

sañcintayann aghaṁ rājñaḥ
sūda-rūpa-dharo gṛhe
gurave bhoktu-kāmāya
paktvā ninye narāmiṣam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saudāsaḥ*—King Saudāsa; *mṛgayām*—in hunting; *kiñcit*—sometimes; *caran*—wandering; *rakṣaḥ*—a Rākṣasa, or man-eater; *jaghāna*—killed; *ha*—in the past; *mumoca*—released; *bhrātaram*—the brother of that Rākṣasa; *saḥ*—that brother; *atha*—thereafter; *gataḥ*—went; *praticikīrṣayā*—for taking revenge; *sañcintayan*—he thought; *agham*—to do some harm; *rājñaḥ*—of the King; *sūda-rūpa-dharaḥ*—disguised himself as a cook; *gṛhe*—in the house; *gurave*—unto the King's spiritual master; *bhoktu-kāmāya*—who came there to take dinner; *paktvā*—after cooking; *ninye*—gave him; *nara-āmiṣam*—the flesh of a human being.

TRANSLATION

Śukadeva Gosvāmī said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the

King's house. One day, the King's spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

TEXT 22

परिवेक्ष्यमाणं भगवान् विलोक्याभक्ष्यमञ्जसा ।
राजानमशपत् क्रुद्धो रक्षो ह्येवं भविष्यसि ॥२२॥

parivekṣyamāṇaṁ bhagavān
vilokyābhakṣyam añjasā
rājānam aśapat kruddho
rakṣo hy evaṁ bhaviṣyasi

parivekṣyamāṇam—while examining the eatables; *bhagavān*—the most powerful; *vilokya*—when he saw; *abhakṣyam*—unfit for consumption; *añjasā*—very easily by his mystic power; *rājānam*—unto the King; *aśapat*—cursed; *kruddhaḥ*—being very angry; *rakṣaḥ*—a man-eater; *hi*—indeed; *evam*—in this way; *bhaviṣyasi*—you shall become.

TRANSLATION

While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

TEXTS 23–24

रक्षःकृतं तद् विदित्वा चक्रे द्वादशवार्षिकम् ।
सोऽप्यपोऽञ्जलिमादाय गुरुं शप्तुं समुद्यतः ॥२३॥
वारितो मदयन्त्यापो रुशतीः पादयोर्जहौ ।
दिशः खमवनीं सर्वं पश्यञ्जीवमयं नृपः ॥२४॥

rakṣaḥ-kṛtaṁ tad viditvā
cakre dvādaśa-vārṣikam
so 'py apo-'ñjalim ādāya
guruṁ śaptuṁ samudyataḥ

vārito madayantyāpo
ruśatīḥ pādayor jahau
diśaḥ kham avanīṁ sarvaṁ
paśyañ jīvamayaṁ nṛpaḥ

rakṣaḥ-kṛtam—having been done by the Rākṣasa only; *tat*—that serving of human flesh; *viditvā*—after understanding; *cakre*—(Vasiṣṭha) performed; *dvādaśa-vārṣikam*—twelve years of penance for atonement; *saḥ*—that Saudāsa; *api*—also; *apaḥ-añjalim*—a palmful of water; *ādāya*—taking; *gurum*—his spiritual master, Vasiṣṭha; *śaptum*—to curse; *samudyataḥ*—was preparing; *vāritaḥ*—being forbidden; *madayantyā*—by his wife, who was also known as Madayantī; *apaḥ*—water; *ruśatīḥ*—strong by chanting of a *mantra; pādayoḥ jahau*—threw on his legs; *diśaḥ*—all directions; *kham*—in the sky; *avanīm*—on the surface of the world; *sarvam*—everywhere; *paśyan*—seeing; *jīvamayam*—full of living entities; *nṛpaḥ*—the King.

TRANSLATION

When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

TEXT 25

राक्षसं भावमापन्नः पादे कल्माषतां गतः ।
व्यवायकाले ददृशे वनौकोदम्पती द्विजौ ॥२५॥

rākṣasaṁ bhāvam āpannaḥ
pāde kalmāṣatāṁ gataḥ
vyavāya-kāle dadṛśe
vanauko-dampatī dvijau

rākṣasam—man-eating; *bhāvam*—propensity; *āpannaḥ*—having gotten; *pāde*—on the leg; *kalmāṣatām*—a black spot; *gataḥ*—obtained; *vyavāya-kāle*—at the time of sexual intercourse; *dadṛśe*—he saw; *vana-okaḥ*—living in the forest; *dam-patī*—a husband and wife; *dvijau*—who were *brāhmaṇas.*

TRANSLATION

Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.

TEXTS 26–27

क्षुधार्तो जगृहे विप्रं तत्पत्न्याहाकृतार्थवत् ।
न भवान् राक्षसः साक्षादिक्ष्वाकूणां महारथः ॥२६॥
मदयन्त्याः पतिर्वीर नाधर्मं कर्तुमर्हसि ।
देहि मेऽपत्यकामाया अकृतार्थं पतिं द्विजम् ॥२७॥

kṣudhārto jagṛhe vipraṁ
tat-patny āhākṛtārthavat
na bhavān rākṣasaḥ sākṣād
ikṣvākūṇāṁ mahā-rathaḥ

madayantyāḥ patir vīra
nādharmaṁ kartum arhasi
dehi me 'patya-kāmāyā
akṛtārthaṁ patiṁ dvijam

kṣudhā-ārtaḥ—being aggrieved by hunger; *jagṛhe*—caught; *vipram*—the *brāhmaṇa; tat-patnī*—his wife; *āha*—said; *akṛta-artha-vat*—being unsatisfied, poor and hungry; *na*—not; *bhavān*—yourself; *rākṣasaḥ*—a man-eater; *sākṣāt*—directly or factually; *ikṣvākūṇām*—among the descendants of Mahārāja Ikṣvāku; *mahā-rathaḥ*—a great fighter; *madayantyāḥ*—of Madayantī; *patiḥ*—the husband; *vīra*—O

hero; *na*—not; *adharmam*—irreligious act; *kartum*—to do; *arhasi*—you deserve; *dehi*—please deliver; *me*—my; *apatya-kāmāyāḥ*—desiring to get a son; *akṛta-artham*—whose desire has not been fulfilled; *patim*—husband; *dvijam*—who is a *brāhmaṇa*.

TRANSLATION

Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brāhmaṇa. Then the poor woman, the brāhmaṇa's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayantī. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

TEXT 28

देहोऽयं मानुषो राजन् पुरुषस्याखिलार्थदः ।
तस्मादस्य वधो वीर सर्वार्थवध उच्यते ॥२८॥

deho 'yaṁ mānuṣo rājan
puruṣasyākhilārthadaḥ
tasmād asya vadho vīra
sarvārtha-vadha ucyate

dehaḥ—body; *ayam*—this; *mānuṣaḥ*—human; *rājan*—O King; *puruṣasya*—of the living being; *akhila*—universal; *artha-daḥ*—beneficial; *tasmāt*—therefore; *asya*—of the body of my husband; *vadhaḥ*—the killing; *vīra*—O hero; *sarva-artha-vadhaḥ*—killing all beneficial opportunities; *ucyate*—it is said.

TRANSLATION

O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung:

hari hari viphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

The body of a human being is extremely valuable because in this body one can understand the instructions of Kṛṣṇa and attain the ultimate destination of the living entity. The living entity is within the material world to fulfill the mission of going back home, back to Godhead. In the material world, one hankers for happiness, but because one does not know the ultimate destination, one changes bodies one after another. However, if one gets the opportunity to possess a human form of body, in this body he can fulfill the four principles of *dharma*, *artha*, *kāma* and *mokṣa*, and if one is properly regulated he makes further progress, after liberation, to engage in the service of Rādhā and Kṛṣṇa. This is the success of life: to stop the process of repeated birth and death and go back home, back to Godhead (*mām eti*), to be engaged in the service of Rādhā and Kṛṣṇa. Therefore, taking a human body is meant for completing one's progress in life. Throughout human society, killing of a human being is taken very seriously. Hundreds and thousands of animals are killed in slaughterhouses, and no one cares about them, but the killing of even one human being is taken very seriously. Why? Because the human form of body is extremely important in executing the mission of life.

TEXT 29

एष हि ब्राह्मणो विद्वांस्तपःशीलगुणान्वितः ।
आरिराधयिषुर्ब्रह्म महापुरुषसंज्ञितम् ।
सर्वभूतात्मभावेन भूतेष्वन्तर्हितं गुणैः ॥२९॥

eṣa hi brāhmaṇo vidvāṁs
tapaḥ-śīla-guṇānvitaḥ
ārirādhayiṣur brahma
mahā-puruṣa-saṁjñitam

sarva-bhūtātma-bhāvena
bhūteṣv antarhitaṁ guṇaiḥ

eṣaḥ—this; *hi*—indeed; *brāhmaṇaḥ*—a qualified *brāhmaṇa*; *vidvān*—learned in Vedic knowledge; *tapaḥ*—austerity; *śīla*—good behavior; *guṇa-anvitaḥ*—endowed with all good qualities; *ārirādhayiṣuḥ*—desiring to be engaged in worshiping; *brahma*—the Supreme Brahman; *mahā-puruṣa*—the Supreme Person, Kṛṣṇa; *saṁjñitam*—known as; *sarva-bhūta*—of all living entities; *ātma-bhāvena*—as the Supersoul; *bhūteṣu*—in every living entity; *antarhitam*—within the core of the heart; *guṇaiḥ*—by qualities.

TRANSLATION

Here is a learned, highly qualified brāhmaṇa, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

PURPORT

The wife of the *brāhmaṇa* did not regard her husband as a superficial *brāhmaṇa* who was called a *brāhmaṇa* merely because he was born of a *brāhmaṇa* family. Rather, this *brāhmaṇa* was actually qualified with the brahminical symptoms. *Yasya yal lakṣaṇaṁ proktam* (*Bhāg.* 7.11.35). The symptoms of a *brāhmaṇa* are stated in the *śāstra:*

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāvajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42) Not only must a *brāhmaṇa* be qualified, but he must also engage in actual brahminical activities. Simply to be qualified is not enough; one must engage in a *brāhmaṇa's* duties. The duty of a *brāhmaṇa* is to know the *paraṁ brahma*, Kṛṣṇa

(*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). Because this *brāhmaṇa* was actually qualified and was also engaged in brahminical activities (*brahma-karma*), killing him would be a greatly sinful act, and the *brāhmaṇa's* wife requested that he not be killed.

TEXT 30

सोऽयं ब्रह्मर्षिवर्यस्ते राजर्षिप्रवराद् विभो ।
कथमर्हति धर्मज्ञ वधं पितुरिवात्मजः ॥३०॥

so 'yaṁ brahmarṣi-varyas te
rājarṣi-pravarād vibho
katham arhati dharma-jña
vadhaṁ pitur ivātmajaḥ

saḥ—he, the *brāhmaṇa; ayam*—this; *brahma-ṛṣi-varyaḥ*—not only a *brāhmaṇa* but the best of great sages, or *brahmarṣis; te*—also from you; *rāja-ṛṣi-pravarāt*—who are the best of all saintly kings, or *rājarṣis; vibho*—O master of the state; *katham*—how; *arhati*—he deserves; *dharma-jña*—O you, who are quite aware of religious principles; *vadham*—killing; *pituḥ*—from the father; *iva*—like; *ātmajaḥ*—the son.

TRANSLATION

My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarṣi like you?

PURPORT

The word *rājarṣi* refers to a king who behaves like a *ṛṣi*, or sage. Such a king is also called *naradeva* because he is considered a representative of the Supreme Lord. Because his duty is to rule the kingdom to maintain brahminical culture, he never desires to kill a *brāhmaṇa*. Generally, a *brāhmaṇa*, woman, child, old man or cow is never regarded as punishable. Thus the wife of the *brāhmaṇa* requested the King to refrain from this sinful act.

TEXT 31

तस्य साधोरपापस्य भ्रूणस्य ब्रह्मवादिनः ।
कथं वधं यथा बभ्रोर्मन्यते सन्मतो भवान् ॥३१॥

tasya sādhor apāpasya
bhrūṇasya brahma-vādinaḥ
kathaṁ vadhaṁ yathā babhror
manyate san-mato bhavān

tasya—of him; *sādhoḥ*—of the great saintly person; *apāpasya*—of one who has no sinful life; *bhrūṇasya*—of the embryo; *brahma-vādinaḥ*—of one who is well versed in Vedic knowledge; *katham*—how; *vadham*—the killing; *yathā*—as; *babhroḥ*—of a cow; *manyate*—you are thinking; *sat-mataḥ*—well recognized by higher circles; *bhavān*—your good self.

TRANSLATION

You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

PURPORT

As stated in the *Amara-kośa* dictionary, *bhrūṇo 'rbhake bāla-garbhe:* the word *bhrūṇa* refers either to the cow or to the living entity in embryo. According to Vedic culture, destroying the undeveloped embryo of the soul in the womb is as sinful as killing a cow or a *brāhmaṇa*. In the embryo, the living entity is present in an undeveloped stage. The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical. Their theory that a chemical combination can have life may be accepted, but these rascals cannot create such a combination. This verse refers to *bhrūṇasya vadham*—the killing of a *bhrūṇa* or destruction of the embryo. Here is a challenge from the Vedic literature. The crude, atheistic understanding

that the living entity is a combination of matter belongs to the grossest ignorance.

TEXT 32

यद्ययं क्रियते भक्ष्यस्तर्हि मां खाद पूर्वतः ।
न जीविष्ये विना येन क्षणं च मृतकं यथा ॥३२॥

yady ayaṁ kriyate bhakṣyas
tarhi māṁ khāda pūrvataḥ
na jīviṣye vinā yena
kṣaṇaṁ ca mṛtakaṁ yathā

yadi—if; *ayam*—this *brāhmaṇa; kriyate*—is accepted; *bhakṣyaḥ*—as eatable; *tarhi*—then; *mām*—me; *khāda*—eat; *pūrvataḥ*—before that; *na*—not; *jīviṣye*—I shall live; *vinā*—without; *yena*—whom (my husband); *kṣaṇam ca*—even for a moment; *mṛtakam*—a dead body; *yathā*—like.

TRANSLATION

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

PURPORT

In the Vedic culture there is a system known as *satī* or *saha-maraṇa*, in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the *brāhmaṇa*. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent—in her childhood she is dependent on her father, in youth on her husband, and in old age on her elderly sons. According to *Manu-saṁhitā*, she is never independent. Independence for a woman

means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.

TEXT 33

एवं करुणभाषिण्या विलपन्त्या अनाथवत् ।
व्याघ्रः पशुमिवाखादत् सौदासः शापमोहितः ॥३३॥

evaṁ karuṇa-bhāṣiṇyā
vilapantyā anāthavat
vyāghraḥ paśum ivākhādat
saudāsaḥ śāpa-mohitaḥ

evam—in this way; *karuṇa-bhāṣiṇyāḥ*—while the *brāhmaṇa's* wife was speaking very pitiably; *vilapantyāḥ*—lamenting severely; *anātha-vat*—exactly like a woman who has no protector; *vyāghraḥ*—a tiger; *paśum*—prey animal; *iva*—like; *akhādat*—ate up; *saudāsaḥ*—King Saudāsa; *śāpa*—by the curse; *mohitaḥ*—because of being condemned.

TRANSLATION

Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa's wife spoke so pitiably, Saudāsa was unmoved by her lamentation.

PURPORT

This is an example of destiny. King Saudāsa was condemned by the curse of Vasiṣṭha, and therefore even though he was well qualified he could not restrain himself from becoming a tigerlike Rākṣasa, for this was his destiny. *Tal labhyate duḥkhavad anyataḥ sukham* (*Bhāg.* 1.5.18). As one is put into distress by destiny, destiny can also put one in a happy situation. Destiny is extremely strong, but one can change destiny if one comes to the platform of Kṛṣṇa consciousness. *Karmāṇi nirdahati kintu ca bhakti-bhājām* (*Brahma-saṁhitā* 5.54).

TEXT 34

ब्राह्मणी वीक्ष्य दिधिषुं पुरुषादेन भक्षितम् ।
शोचन्त्यात्मानमुर्वीशमशपत् कुपिता सती ॥३४॥

brāhmaṇī vīkṣya didhiṣuṁ
puruṣādena bhakṣitam
śocanty ātmānam urvīśam
aśapat kupitā satī

brāhmaṇī—the wife of the *brāhmaṇa*; *vīkṣya*—after seeing; *didhiṣum*—her husband, who was about to give the seed of a child; *puruṣa-adena*—by the man-eater (Rākṣasa); *bhakṣitam*—having been eaten up; *śocantī*—lamenting very much; *ātmānam*—for her body or her self; *urvīśam*—unto the King; *aśapat*—cursed; *kupitā*—being angry; *satī*—the chaste woman.

TRANSLATION

When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

TEXT 35

यस्मान्मे भक्षितः पाप कामार्तायाः पतिस्त्वया ।
तवापि मृत्युराधानादकृतप्रज्ञ दर्शितः ॥३५॥

yasmān me bhakṣitaḥ pāpa
kāmārtāyāḥ patis tvayā
tavāpi mṛtyur ādhānād
akṛta-prajña darśitaḥ

yasmāt—because; *me*—my; *bhakṣitaḥ*—was eaten up; *pāpa*—O sinful one; *kāma-ārtāyāḥ*—of a woman very much bereaved because of sexual desire; *patiḥ*—husband; *tvayā*—by you; *tava*—your; *api*—also; *mṛtyuḥ*—death; *ādhānāt*—when you try to discharge semen in your

wife; *akṛta-prajña*—O foolish rascal; *darśitaḥ*—this curse is placed upon you.

TRANSLATION

O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

TEXT 36

एवं मित्रसहं शप्त्वा पतिलोकपरायणा ।
तदस्थीनि समिद्धेऽग्नौ प्रास्य भर्तुर्गतिं गता ॥३६॥

evaṁ mitrasahaṁ śaptvā
pati-loka-parāyaṇā
tad-asthīni samiddhe 'gnau
prāsya bhartur gatiṁ gatā

evam—in this way; *mitrasaham*—King Saudāsa; *śaptvā*—after cursing; *pati-loka-parāyaṇā*—because of being inclined to go with her husband; *tat-asthīni*—her husband's bones; *samiddhe agnau*—in the burning fire; *prāsya*—after placing; *bhartuḥ*—of her husband; *gatim*—to the destination; *gatā*—she also went.

TRANSLATION

Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.

TEXT 37

विशापो द्वादशाब्दान्ते मैथुनाय समुद्यतः ।
विज्ञाप्य ब्राह्मणीशापं महिष्या स निवारितः ॥३७॥

viśāpo dvādaśābdānte
maithunāya samudyataḥ
vijñāpya brāhmaṇī-śāpaṁ
mahiṣyā sa nivāritaḥ

viśāpaḥ—being released from the period of the curse; *dvādaśa-abdaante*—after twelve years; *maithunāya*—for sexual intercourse with his wife; *samudyataḥ*—when Saudāsa was prepared to do it; *vijñāpya*—reminding him about; *brāhmaṇī-śāpam*—the curse given by the *brāhmaṇī*; *mahiṣyā*—by the Queen; *saḥ*—he (the King); *nivāritaḥ*—checked.

TRANSLATION

After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.

TEXT 38

अत ऊर्ध्वं स तत्याज स्त्रीसुखं कर्मणाप्रजाः ।
वसिष्ठस्तदनुज्ञातो मदयन्त्यां प्रजामधात् ॥३८॥

ata ūrdhvaṁ sa tatyāja
strī-sukhaṁ karmaṇāprajāḥ
vasiṣṭhas tad-anujñāto
madayantyāṁ prajām adhāt

ataḥ—in this way; *ūrdhvam*—in the near future; *saḥ*—he, the King; *tatyāja*—gave up; *strī-sukham*—the happiness of sexual intercourse; *karmaṇā*—by destiny; *aprajāḥ*—remained sonless; *vasiṣṭhaḥ*—the great saint Vasiṣṭha; *tat-anujñātaḥ*—being permitted by the King to beget a son; *madayantyām*—in the womb of Madayantī, King Saudāsa's wife; *prajām*—a child; *adhāt*—begot.

TRANSLATION

After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later,

with the King's permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.

TEXT 39

सा वै सप्त समा गर्भमबिभ्रन्न व्यजायत ।
जघ्नेऽश्मनोदरं तस्याः सोऽश्मकस्तेन कथ्यते ॥३९॥

sā vai sapta samā garbham
abibhran na vyajāyata
jaghne 'śmanodaraṁ tasyāḥ
so 'śmakas tena kathyate

sā—she, Queen Madayantī; *vai*—indeed; *sapta*—seven; *samāḥ*—years; *garbham*—the child within the womb; *abibhrat*—continued to bear; *na*—not; *vyajāyata*—gave delivery; *jaghne*—struck; *aśmanā*—by a stone; *udaram*—abdomen; *tasyāḥ*—of her; *saḥ*—a son; *aśmakaḥ*—by the name Aśmaka; *tena*—because of this; *kathyate*—was called.

TRANSLATION

Madayantī bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka ["the child born of a stone"].

TEXT 40

अश्मकाद्बालिको जज्ञे यः स्त्रीभिः परिरक्षितः ।
नारीकवच इत्युक्तो निःक्षत्रे मूलकोऽभवत् ॥४०॥

aśmakād bāliko jajñe
yaḥ strībhiḥ parirakṣitaḥ
nārī-kavaca ity ukto
niḥkṣatre mūlako 'bhavat

aśmakāt—from that son named Aśmaka; *bālikaḥ*—a son named Bālika; *jajñe*—was born; *yaḥ*—this child Bālika; *strībhiḥ*—by women;

parirakṣitaḥ—was protected; *nārī-kavacaḥ*—having a shield of women; *iti uktaḥ*—was known as such; *niḥkṣatre*—when there were no *kṣatriyas* (all *kṣatriyas* having been vanquished by Paraśurāma); *mūlakaḥ*—Mūlaka, the progenitor of the *kṣatriyas; abhavat*—he became.

TRANSLATION

From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārīkavaca ["one who is protected by women"]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.

TEXT 41

ततो दशरथस्तस्मात् पुत्र ऐडविडिस्ततः ।
राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् ॥४१॥

tato daśarathas tasmāt
putra aiḍaviḍis tataḥ
rājā viśvasaho yasya
khaṭvāṅgaś cakravarty abhūt

tataḥ—from Bālika; *daśarathaḥ*—a son named Daśaratha; *tasmāt*—from him; *putraḥ*—a son; *aiḍaviḍiḥ*—named Aiḍaviḍi; *tataḥ*—from him; *rājā viśvasahaḥ*—the famous King Viśvasaha was born; *yasya*—of whom; *khaṭvāṅgaḥ*—the king named Khaṭvāṅga; *cakravartī*—emperor; *abhūt*—became.

TRANSLATION

From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khaṭvāṅga.

TEXT 42

यो देवैरर्थितो दैत्यानवधीद् युधि दुर्जयः ।
मुहूर्तमायुर्ज्ञात्वैत्य स्वपुरं संदधे मनः ॥४२॥

yo devair arthito daityān
avadhīd yudhi durjayaḥ
muhūrtam āyur jñātvaitya
sva-puraṁ sandadhe manaḥ

yaḥ—King Khaṭvāṅga who; *devaiḥ*—by the demigods; *arthitaḥ*—being requested; *daityān*—the demons; *avadhīt*—killed; *yudhi*—in a fight; *durjayaḥ*—very fierce; *muhūrtam*—for a second only; *āyuḥ*—duration of life; *jñātvā*—knowing; *etya*—approached; *sva-puram*—his own abode; *sandadhe*—fixed; *manaḥ*—the mind.

TRANSLATION

King Khaṭvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

PURPORT

The example of Mahārāja Khaṭvāṅga in performing devotional service is brilliant. Mahārāja Khaṭvāṅga engaged himself for only a moment in devotional service to the Lord, but he was promoted back to Godhead. Therefore, if one practices devotional service from the beginning of his life, surely he will return home, back to Godhead, without a doubt (*asaṁśaya*).

In *Bhagavad-gītā* the word *asaṁśaya* is used to describe the devotee. There the Lord Himself gives this instruction:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

The Lord also instructs:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Therefore, from the very beginning of one's life one should practice *bhakti-yoga*, which increases one's attachment for Kṛṣṇa. If one daily sees the Deity in the temple, makes offerings by worshiping the Deity, chants the holy name of the Personality of Godhead, and preaches about the glorious activities of the Lord as much as possible, he thus becomes attached to Kṛṣṇa. This attachment is called *āsakti*. When one's mind is attached to Kṛṣṇa (*mayy āsakta-manāḥ*), one can fulfill the mission of life in one human birth. If one misses this opportunity, one does not know where he is going, how long he will remain in the cycle of birth and death, and when he will again achieve the human form of life and the chance to return home, back to Godhead. The most intelligent person, therefore, uses every moment of his life to render loving service to the Lord.

TEXT 43

न मे ब्रह्मकुलात् प्राणाः कुलदैवान्न चात्मजाः ।
न श्रियो न मही राज्यं न दाराश्चातिवल्लभाः ॥४३॥

na me brahma-kulāt prāṇāḥ
kula-daivān na cātmajāḥ
na śriyo na mahī rājyaṁ
na dārāś cātivallabhāḥ

na—not; *me*—my; *brahma-kulāt*—than the groups of *brāhmaṇas;* *prāṇāḥ*—life; *kula-daivāt*—than the personalities worshipable for my family; *na*—not; *ca*—also; *ātmajāḥ*—sons and daughters; *na*—nor;

śriyaḥ—opulence; *na*—nor; *mahī*—the earth; *rājyam*—kingdom; *na*—nor; *dārāḥ*—wife; *ca*—also; *ati-vallabhāḥ*—extremely dear.

TRANSLATION

Mahārāja Khaṭvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmaṇas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmaṇas.

PURPORT

Mahārāja Khaṭvāṅga, being in favor of the brahminical culture, wanted to utilize one moment's time by fully surrendering unto the Supreme Personality of Godhead. The Lord is worshiped with this prayer:

namo brāhmaṇya-devāya
go brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

"I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the *brāhmaṇas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses." A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real *brāhmaṇa. Brahma jānātīti brāhmaṇaḥ.* Kṛṣṇa is the Parabrahman, and therefore all Kṛṣṇa conscious persons, or devotees of Kṛṣṇa, are exalted *brāhmaṇas.* Khaṭvāṅga Mahārāja regarded the devotees of Kṛṣṇa as the real *brāhmaṇas* and the real light for human society. One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kṛṣṇa (*kṛṣṇāya govindāya*). Then his life will be successful.

TEXT 44

न बाल्येऽपि मतिर्मह्यमधर्मे रमते क्वचित् ।
नापश्यमुत्तमश्लोकादन्यत् किञ्चन वस्त्वहम् ॥४४॥

na bālye 'pi matir mahyam
adharme ramate kvacit
nāpaśyam uttamaślokād
anyat kiñcana vastv aham

na—not; *bālye*—in childhood; *api*—indeed; *matiḥ*—attraction; *mahyam*—of me; *adharme*—in irreligious principles; *ramate*—enjoys; *kvacit*—at any time; *na*—nor; *apaśyam*—I saw; *uttamaślokāt*—than the Personality of Godhead; *anyat*—anything else; *kiñcana*—anything; *vastu*—substance; *aham*—I.

TRANSLATION

I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

PURPORT

Mahārāja Khaṭvāṅga provides a typical example of a Kṛṣṇa conscious person. A Kṛṣṇa conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in *Caitanya-caritāmṛta* (*Madhya* 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

"The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. *Nirbandhaḥ kṛṣṇa-sambandhe.* He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Kṛṣṇa consciousness movement by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khaṭvāṅga Mahārāja, therefore, was not a materialist. A materialist

is always attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khaṭvāṅga Mahārāja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. *Īśāvāsyam idaṁ sarvam:* everything is related to the Supreme Personality of Godhead. Of course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in *The Nectar of Devotion*, he can be trained in this consciousness and attain perfect understanding. For a Kṛṣṇa conscious person, nothing is palatable without a relationship with Kṛṣṇa.

TEXT 45

देवैः कामवरो दत्तो मह्यं त्रिभुवनेश्वरैः ।
न वृणे तमहं कामं भूतभावनभावनः ॥४५॥

devaiḥ kāma-varo datto
mahyaṁ tri-bhuvaneśvaraiḥ
na vṛṇe tam ahaṁ kāmaṁ
bhūtabhāvana-bhāvanaḥ

devaiḥ—by the demigods; *kāma-varaḥ*—the benediction to have whatever he wanted; *dattaḥ*—was given; *mahyam*—unto me; *tri-bhuvana-īśvaraiḥ*—by the demigods, the protectors of the three worlds (who can do whatever they like within this material world); *na vṛṇe*—did not accept; *tam*—that; *aham*—I; *kāmam*—everything desirable within this material world; *bhūtabhāvana-bhāvanaḥ*—being fully absorbed in the Supreme Personality of Godhead (and therefore not interested in anything material).

TRANSLATION

The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.

PURPORT

A devotee is always transcendentally situated. *Paraṁ dṛṣṭvā nivartate:* one who has seen the Supreme Personality of Godhead is no longer interested in material sense enjoyment. Even such an exalted devotee as Dhruva Mahārāja went to the forest for the sake of material benefit, but when he actually saw the Supreme Personality of Godhead, he refused to accept any material benediction. He said, *svāmin kṛtārtho 'smi varaṁ na yāce:* "My dear Lord, I am fully satisfied with whatever You have given me or not given me. I have nothing to ask from You, for I am fully satisfied to be engaged in Your service." This is the mentality of a pure devotee, who does not want anything, material or spiritual, from the Personality of Godhead. Our Kṛṣṇa consciousness movement is therefore called *kṛṣṇa-bhāvanāmṛta-saṅgha,* the association of persons who are simply satisfied in thoughts of Kṛṣṇa. Being absorbed in thoughts of Kṛṣṇa is neither expensive nor troublesome. Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* "Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34) Anyone can always think of Kṛṣṇa, without difficulties or obstacles. This is called *kṛṣṇa-bhāvanāmṛta.* One who is absorbed in *kṛṣṇa-bhāvanāmṛta* has no material benefits to ask from Kṛṣṇa. Instead, such a person prays to the Lord for the benediction of being able to spread His glories all over the world. *Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.* A Kṛṣṇa conscious person does not even want to stop his cycle of birth and death. He simply prays, "I may take birth as You like, but my only prayer is that I may be engaged in Your service."

TEXT 46

ये विक्षिप्तेन्द्रियधियो देवास्ते स्वहृदि स्थितम् ।
न विन्दन्ति प्रियं शश्वदात्मानं किमुतापरे ॥४६॥

ye vikṣiptendriya-dhiyo
devās te sva-hṛdi sthitam
na vindanti priyaṁ śaśvad
ātmānaṁ kim utāpare

ye—which personalities; *vikṣipta-indriya-dhiyaḥ*—whose senses, mind and intelligence are always agitated because of material conditions;

devāḥ—like the demigods; *te*—such persons; *sva-hṛdi*—in the core of the heart; *sthitam*—situated; *na*—not; *vindanti*—know; *priyam*—the dearmost Personality of Godhead; *śaśvat*—constantly, eternally; *ātmānam*—the Supreme Personality of Godhead; *kim uta*—what to speak of; *apare*—others (like human beings).

TRANSLATION

Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

PURPORT

It is a fact that the Supreme Personality of Godhead is always situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). But because of our material anxieties, which are inevitable in this material world, we cannot understand the Supreme Lord, although He is situated so near to us. For those always agitated by material conditions, the yogic process is recommended so that one may concentrate his mind upon the Supreme Personality of Godhead within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ.* Because in material conditions the mind and senses are always agitated, by the yogic procedures like *dhāraṇā*, *āsana* and *dhyāna* one must quiet the mind and concentrate it upon the Supreme Personality of Godhead. In other words, the yogic process is a material attempt to realize the Lord, whereas *bhakti*, devotional service, is the spiritual process by which to realize Him. Mahārāja Khaṭvāṅga accepted the spiritual path, and therefore he was no longer interested in anything material. Kṛṣṇa says in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti:* "Only by devotional service can I be understood." One can understand Kṛṣṇa, the Parabrahman, the Supreme Personality of Godhead, only through devotional service. The Lord never says that one can understand Him by performing mystic *yoga* or by philosophically speculating. *Bhakti* is above all such material attempts. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-*

anāvṛtam. Bhakti is uncontaminated, being unalloyed even by *jñāna* or pious activities.

TEXT 47

अथेशमायारचितेषु सङ्गं
गुणेषु गन्धर्वपुरोपमेषु ।
रूढं प्रकृत्यात्मनि विश्वकर्तु-
र्भावेन हित्वा तमहं प्रपद्ये ॥४७॥

atheśa-māyā-raciteṣu saṅgaṁ
guṇeṣu gandharva-puropameṣu
rūḍhaṁ prakṛtyātmani viśva-kartur
bhāvena hitvā tam ahaṁ prapadye

atha—therefore; *īśa-māyā*—by the external potency of the Supreme Personality of Godhead; *raciteṣu*—in things manufactured; *saṅgam*—attachment; *guṇeṣu*—in the modes of material nature; *gandharva-pura-upameṣu*—which are compared to the illusion of a *gandharva-pura*, a town or houses seen in the forest or on a hill; *rūḍham*—very powerful; *prakṛtyā*—by material nature; *ātmani*—unto the Supersoul; *viśva-kartuḥ*—of the creator of the whole universe; *bhāvena*—by devotional service; *hitvā*—giving up; *tam*—unto Him (the Lord); *aham*—I; *prapadye*—surrender.

TRANSLATION

Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.

PURPORT

When passing through a mountainous region in an airplane, one may sometimes see a city in the sky with towers and palaces, or one may see similar things in a big forest. This is called a *gandharva-pura*, a phantasmagoria. This entire world resembles such a phantasmagoria, and every materially situated person has attachment for it. But Khaṭvāṅga Mahārāja, because of his advanced Kṛṣṇa consciousness, was not interested in such things. Even though a devotee may engage in apparently materialistic activities, he knows his position very well. *Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.* If one engages all material things in relation with the loving service of the Lord, one is situated in *yukta-vairāgya*, proper renunciation. In this material world, nothing should be accepted for one's sense gratification: everything should be accepted for the service of the Lord. This is the mentality of the spiritual world. Mahārāja Khaṭvāṅga advises that one give up material attachments and surrender unto the Supreme Personality of Godhead. Thus one achieves success in life. This is pure *bhakti-yoga*, which involves *vairāgya-vidyā*—renunciation and knowledge.

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

"Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself." (*Caitanya-candrodaya-nāṭaka* 6.74) Śrī Kṛṣṇa Caitanya Mahāprabhu inaugurated this movement of *vairāgya-vidyā*, by which one detaches himself from material existence and engages in loving devotional service. The Kṛṣṇa consciousness movement of devotional service is the only process by which to counteract our false prestige in this material world.

TEXT 48

इति व्यवसितो बुद्ध्या नारायणगृहीतया ।
हित्वान्यभावमज्ञानं ततः स्वं भावमास्थितः ॥४८॥

iti vyavasito buddhyā
nārāyaṇa-gṛhītayā
hitvānya-bhāvam ajñānaṁ
tataḥ svaṁ bhāvam āsthitaḥ

iti—thus; *vyavasitaḥ*—having firmly decided; *buddhyā*—by proper intelligence; *nārāyaṇa-gṛhītayā*—completely controlled by the mercy of Nārāyaṇa, the Supreme Personality of Godhead; *hitvā*—giving up; *anya-bhāvam*—consciousness other than Kṛṣṇa consciousness; *ajñānam*—which is nothing but constant ignorance and darkness; *tataḥ*—thereafter; *svam*—his original position as an eternal servant of Kṛṣṇa; *bhāvam*—devotional service; *āsthitaḥ*—situated.

TRANSLATION

Thus Mahārāja Khaṭvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

PURPORT

When one actually becomes purely Kṛṣṇa conscious, no one has any right to rule over him. When situated in Kṛṣṇa consciousness, one is no longer in the darkness of ignorance, and when freed from all such darkness, one is situated in his original position. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa.'* The living entity is eternally the servant of the Lord, and thus when he engages himself in the service of the Lord in all respects, he enjoys the perfection of life.

TEXT 49

यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् ।
भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥४९॥

yat tad brahma paraṁ sūkṣmam
aśūnyaṁ śūnya-kalpitam

bhagavān vāsudeveti
yaṁ gṛṇanti hi sātvatāḥ

yat—that which; *tat*—such; *brahma param*—Parabrahman, the Supreme Personality of Godhead, Kṛṣṇa; *sūkṣmam*—spiritual, beyond all material conceptions; *aśūnyam*—not impersonal or void; *śūnya-kalpitam*—imagined to be void by less intelligent men; *bhagavān*—the Supreme Personality of Godhead; *vāsudeva*—Kṛṣṇa; *iti*—thus; *yam*—whom; *gṛṇanti*—sing about; *hi*—indeed; *sātvatāḥ*—pure devotees.

TRANSLATION

The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

The Absolute Truth is realized in three phases—as Brahman, Paramātmā and Bhagavān. Bhagavān is the origin of everything. Brahman is a partial representation of Bhagavān, and Vāsudeva, the Supersoul living everywhere and in everyone's heart, is also an advanced realization of the Supreme Personality of Godhead. But when one comes to understand the Supreme Personality of Godhead (*vāsudevaḥ sarvam iti*), when one realizes that Vāsudeva is both Paramātmā and the impersonal Brahman, he is then in perfect knowledge. Kṛṣṇa is therefore described by Arjuna as *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*. The words *paraṁ brahma* refer to the shelter of the impersonal Brahman and also of the all-pervading Supersoul. When Kṛṣṇa says *tyaktvā dehaṁ punar janma naiti mām eti*, this means that the perfect

devotee, after perfect realization, returns home, back to Godhead. Mahārāja Khaṭvāṅga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasty of Aṁśumān."*

CHAPTER TEN

The Pastimes of the Supreme Lord, Rāmacandra

This Tenth Chapter describes how Lord Rāmacandra appeared in the dynasty of Mahārāja Khaṭvāṅga. It also describes the Lord's activities, telling how He killed Rāvaṇa and returned to Ayodhyā, the capital of His kingdom.

The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was Raghu. The son of Raghu was Aja, the son of Aja was Daśaratha, and the son of Daśaratha was Lord Rāmacandra, the Supreme Personality of Godhead. When the Lord descended into this world in His full quadruple expansion—as Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna—great sages like Vālmīki who were actually in knowledge of the Absolute Truth described His transcendental pastimes. Śrīla Śukadeva Gosvāmī describes these pastimes in brief.

Lord Rāmacandra went with Viśvāmitra and killed Rākṣasas like Mārīca. After breaking the stout and strong bow known as Haradhanu, the Lord married mother Sītā and cut down the prestige of Paraśurāma. To obey the order of His father, He entered the forest, accompanied by Lakṣmaṇa and Sītā. There He cut off the nose of Śūrpaṇakhā and killed the associates of Rāvaṇa, headed by Khara and Dūṣaṇa. Rāvaṇa's kidnapping of Sītādevī was the beginning of this demon's misfortune. When Mārīca assumed the form of a golden deer, Lord Rāmacandra went to bring the deer to please Sītādevī, but in the meantime Rāvaṇa took advantage of the Lord's absence to kidnap her. When Sītādevī was kidnapped, Lord Rāmacandra, accompanied by Lakṣmaṇa, searched for her throughout the forest. In the course of this search, They met Jaṭāyu. Then the Lord killed the demon Kabandha and the commander Vāli and established a friendly relationship with Sugrīva. After organizing the military strength of the monkeys and going with them to the shore of the sea, the Lord awaited the arrival of Samudra, the ocean personified, but when Samudra did not come, the Lord, the master of Samudra, became

angry. Then Samudra came to the Lord with great haste and surrendered to Him, wanting to help Him in every way. The Lord then attempted to bridge the ocean, and, with the help of advice from Vibhīṣaṇa, He attacked Rāvaṇa's capital, Laṅkā. Previously, Hanumān, the eternal servant of the Lord, had set fire to Laṅkā, and now, with the help of Lakṣmaṇa, the forces of Lord Rāmacandra killed all the Rākṣasa soldiers. Then Lord Rāmacandra personally killed Rāvaṇa. Mandodarī and other wives lamented for Rāvaṇa, and in accordance with Lord Rāmacandra's order, Vibhīṣaṇa performed the funeral ceremonies for all the dead in the family. Lord Rāmacandra then gave Vibhīṣaṇa the right to rule Laṅkā and also granted him a long duration of life. The Lord delivered Sītādevī from the Aśoka forest and carried her in a flower airplane to His capital Ayodhyā, where He was received by His brother Bharata. When Lord Rāmacandra entered Ayodhyā, Bharata brought His wooden shoes, Vibhīṣaṇa and Sugrīva held a whisk and fan, Hanumān carried an umbrella, Śatrughna carried the Lord's bow and two quivers, and Sītādevī carried a waterpot containing water from holy places. Aṅgada carried a sword, and Jāmbavān (Ṛkṣarāja) carried a shield. After Lord Rāmacandra, accompanied by Lord Lakṣmaṇa and mother Sītādevī, met all His relatives, the great sage Vasiṣṭha enthroned Him as King. The chapter ends with a short description of Lord Rāmacandra's rule in Ayodhyā.

TEXT 1

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः ।
अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥ १ ॥

śrī-śuka uvāca
khaṭvāṅgād dīrghabāhuś ca
raghus tasmāt pṛthu-śravāḥ
ajas tato mahā-rājas
tasmād daśaratho 'bhavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *khaṭvāṅgāt*—from Mahārāja Khaṭvāṅga; *dīrghabāhuḥ*—the son named Dīrghabāhu; *ca*—

and; *raghuḥ tasmāt*—from him Raghu was born; *pṛthu-śravāḥ*—saintly and celebrated; *ajaḥ*—the son named Aja; *tataḥ*—from him; *mahā-rājaḥ*—the great king called Mahārāja Daśaratha; *tasmāt*—from Aja; *daśarathaḥ*—by the name Daśaratha; *abhavat*—was born.

TRANSLATION

Śukadeva Gosvāmī said: The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.

TEXT 2

तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः ।
अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥ २ ॥

tasyāpi bhagavān eṣa
sākṣād brahmamayo hariḥ
aṁśāṁśena caturdhāgāt
putratvaṁ prārthitaḥ suraiḥ
rāma-lakṣmaṇa-bharata-
śatrughnā iti saṁjñayā

tasya—of him, Mahārāja Daśaratha; *api*—also; *bhagavān*—the Supreme Personality of Godhead; *eṣaḥ*—all of them; *sākṣāt*—directly; *brahma-mayaḥ*—the Supreme Parabrahman, the Absolute Truth; *hariḥ*—the Supreme Personality of Godhead; *aṁśa-aṁśena*—by an expansion of a plenary portion; *caturdhā*—by fourfold expansions; *agāt*—accepted; *putratvam*—sonhood; *prārthitaḥ*—being prayed for; *suraiḥ*—by the demigods; *rāma*—Lord Rāmacandra; *lakṣmaṇa*—Lord Lakṣmaṇa; *bharata*—Lord Bharata; *śatrughnāḥ*—and Lord Śatrughna; *iti*—thus; *saṁjñayā*—by different names.

TRANSLATION

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His

expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

PURPORT

Lord Rāmacandra and His brothers, Lakṣmaṇa, Bharata and Śatrughna, are all *viṣṇu-tattva*, not *jīva-tattva*. The Supreme Personality of Godhead expands into many, many forms. *Advaitam acyutam anādim ananta-rūpam*. Although they are one and the same, *viṣṇu-tattva* has many forms and incarnations. As confirmed in the *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*. The Lord is situated in many forms, such as Rāma, Lakṣmaṇa, Bharata and Śatrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna, who, being *viṣṇu-tattva*, are all equally powerful, became the sons of Mahārāja Daśaratha in response to prayers by the demigods.

TEXT 3

तस्यानुचरितं राजन्नृषिभिस्तत्त्वदर्शिभिः ।
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥ ३ ॥

tasyānucaritaṁ rājann
ṛṣibhis tattva-darśibhiḥ
śrutaṁ hi varṇitaṁ bhūri
tvayā sītā-pater muhuḥ

tasya—of Him, the Supreme Personality of Godhead Lord Rāmacandra and His brothers; *anucaritam*—transcendental activities; *rājan*—O King (Mahārāja Parīkṣit); *ṛṣibhiḥ*—by great sages or saintly persons; *tattva-darśibhiḥ*—by persons who know the Absolute Truth; *śrutam*—have all been heard; *hi*—indeed; *varṇitam*—as they have been so nicely described; *bhūri*—many; *tvayā*—by you; *sītā-pateḥ*—of Lord Rāmacandra, the husband of mother Sītā; *muhuḥ*—more than often.

TRANSLATION

O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

PURPORT

Modern Rākṣasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Rāmacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Rāmacandra and His activities only as presented by *tattva-darśīs*, those who know the Absolute Truth. In *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead advises:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is *tattva-darśī*, in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called *Rāmāyaṇas*, or histories of Lord Rāmacandra's activities, some of them are not actually authoritative. Sometimes Lord Rāmacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Rāmacandra should not be handled as something imaginary. While describing the history of Lord Rāmacandra, Śukadeva Gosvāmī told Mahārāja Parīkṣit, "You have already heard about the activities of Lord Rāmacandra." Apparently, therefore, five thousand years ago there were many *Rāmāyaṇas*, or histories of Lord Rāmacandra's activities, and there are many still. But we must select only those books

written by *tattva-darśīs* (*jñāninas tattva-darśinaḥ*), not the books of so-called scholars who claim knowledge only on the basis of a doctorate. This is a warning by Śukadeva Gosvāmī. *Ṛṣibhis tattva-darśibhiḥ.* Although the *Rāmāyaṇa* composed by Vālmīki is a huge literature, the same activities are summarized here by Śukadeva Gosvāmī in a few verses.

TEXT 4

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं
पद्मपद्भ्यां प्रियायाः
पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो
यो हरीन्द्रानुजाभ्याम् ।
वैरूप्याच्छूर्पणख्याः प्रियविरहरुषा-
रोपितभ्रूविजृम्भ-
त्रस्ताब्धिर्बद्धसेतुः खलदवदहनः
कोसलेन्द्रोऽवतान्नः ॥ ४ ॥

gurv-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ
pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyām
vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-
trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ

guru-arthe—for the sake of keeping the promise of His father; *tyakta-rājyaḥ*—giving up the position of king; *vyacarat*—wandered; *anuvanam*—from one forest to another; *padma-padbhyām*—by His two lotus feet; *priyāyāḥ*—with His very dear wife, mother Sītā; *pāṇi-sparśa-akṣamābhyām*—which were so delicate that they were unable to bear even the touch of Sītā's palm; *mṛjita-patha-rujaḥ*—whose fatigue due to walking on the street was diminished; *yaḥ*—the Lord who; *harīndra-anujābhyām*—accompanied by the king of the monkeys, Hanumān, and His younger brother Lakṣmaṇa; *vairūpyāt*—because of being disfigured; *śūrpaṇakhyāḥ*—of the Rākṣasī (demoness) named Śūrpaṇakhā; *priya-viraha*—being aggrieved by separation from His very dear wife; *ruṣā*

āropita-bhrū-vijṛmbha—by flickering of His raised eyebrows in anger; *trasta*—fearing; *abdhiḥ*—the ocean; *baddha-setuḥ*—one who constructed a bridge over the ocean; *khala-dava-dahanaḥ*—killer of envious persons like Rāvaṇa, like a fire devouring a forest; *kosala-indraḥ*—the King of Ayodhyā; *avatāt*—be pleased to protect; *naḥ*—us.

TRANSLATION

To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

TEXT 5

विश्वामित्राध्वरे येन मारीचाद्या निशाचराः ।
पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुङ्गवाः ॥ ५ ॥

viśvāmitrādhvare yena
mārīcādyā niśā-carāḥ
paśyato lakṣmaṇasyaiva
hatā nairṛta-puṅgavāḥ

viśvāmitra-adhvare—in the sacrificial arena of the great sage Viśvāmitra; *yena*—by whom (Lord Rāmacandra); *mārīca-ādyāḥ*—headed by Mārīca; *niśā-carāḥ*—the uncivilized persons wandering at

night in the darkness of ignorance; *paśyataḥ lakṣmaṇasya*—being seen by Lakṣmaṇa; *eva*—indeed; *hatāḥ*—were killed; *nairṛta-puṅgavāḥ*—the great chiefs of the Rākṣasas.

TRANSLATION

In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

TEXTS 6–7

यो लोकवीरसमितौ धनुरैशमुग्रं
सीतास्वयंवरगृहे त्रिशतोपनीतम् ।
आदाय बालगजलील इवेक्षुयष्टिं
सज्ज्यीकृतं नृप विकृष्य बभञ्ज मध्ये ॥ ६ ॥

जित्वानुरूपगुणशीलवयोऽङ्गरूपां
सीताभिधां श्रियमुरस्यभिलब्धमानाम् ।
मार्गे व्रजन् भृगुपतेर्व्यनयत् प्ररूढं
दर्पं महीमकृत यस्त्रिरराजबीजाम् ॥ ७ ॥

yo loka-vīra-samitau dhanur aiśam ugraṁ
sītā-svayaṁvara-gṛhe triśatopanītam
ādāya bāla-gaja-līla ivekṣu-yaṣṭiṁ
sajjyī-kṛtaṁ nṛpa vikṛṣya babhañja madhye

jitvānurūpa-guṇa-śīla-vayo 'ṅga-rūpāṁ
sītābhidhāṁ śriyam urasy abhilabdhamānām
mārge vrajan bhṛgupater vyanayat prarūḍhaṁ
darpaṁ mahīm akṛta yas trir arāja-bījām

yaḥ—Lord Rāmacandra who; *loka-vīra-samitau*—in the society or in the midst of many heroes of this world; *dhanuḥ*—the bow; *aiśam*—of

Lord Śiva; *ugram*—very fierce; *sītā-svayaṁvara-gṛhe*—in the hall where mother Sītā stood to select her husband; *triśata-upanītam*—the bow carried by three hundred men; *ādāya*—taking (that bow); *bāla-gaja-līlaḥ*—acting like a baby elephant in a forest of sugarcane; *iva*—like that; *ikṣu-yaṣṭim*—a stick of sugarcane; *sajjyī-kṛtam*—fastened the string of the bow; *nṛpa*—O King; *vikṛṣya*—by bending; *babhañja*—broke it; *madhye*—in the middle; *jitvā*—gaining by victory; *anurūpa*—just befitting His position and beauty; *guṇa*—qualities; *śīla*—behavior; *vayaḥ*—age; *aṅga*—body; *rūpām*—beauty; *sītā-abhidhām*—the girl named Sītā; *śriyam*—the goddess of fortune; *urasi*—on the chest; *abhilabdhamānām*—had gotten her previously; *mārge*—on the way; *vrajan*—while walking; *bhṛgupateḥ*—of Bhṛgupati; *vyanayat*—destroyed; *prarūḍham*—rooted very deep; *darpam*—pride; *mahīm*—the earth; *akṛta*—finished; *yaḥ*—one who; *triḥ*—three times (seven); *arāja*—without a royal dynasty; *bījām*—seed.

TRANSLATION

O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.

TEXT 8

यः सत्यपाशपरिवीतपितुर्निदेशं
स्त्रैणस्य चापि शिरसा जगृहे सभार्यः।

राज्यं श्रियं प्रणयिनः सुहृदो निवासं
त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्गः ॥ ८ ॥

yaḥ satya-pāśa-parivīta-pitur nideśaṁ
straiṇasya cāpi śirasā jagṛhe sabhāryaḥ
rājyaṁ śriyaṁ praṇayinaḥ suhṛdo nivāsaṁ
tyaktvā yayau vanam asūn iva mukta-saṅgaḥ

yaḥ—Lord Rāmacandra who; *satya-pāśa-parivīta-pituḥ*—of His father, who was bound by the promise to his wife; *nideśam*—the order; *straiṇasya*—of the father who was very much attached to his wife; *ca*—also; *api*—indeed; *śirasā*—on His head; *jagṛhe*—accepted; *sa-bhāryaḥ*—with His wife; *rājyam*—the kingdom; *śriyam*—opulence; *praṇayinaḥ*—relatives; *suhṛdaḥ*—friends; *nivāsam*—residence; *tyaktvā*—giving up; *yayau*—went; *vanam*—to the forest; *asūn*—life; *iva*—like; *mukta-saṅgaḥ*—a liberated soul.

TRANSLATION

Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

PURPORT

Mahārāja Daśaratha had three wives. One of them, Kaikeyī, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyī, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyī requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great *yogī* gives up his life without material attraction.

TEXT 9

रक्षःस्वसुर्व्यकृत रूपमशुद्धबुद्धे-
स्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।
जघ्ने चतुर्दशसहस्रमपारणीय-
कोदण्डपाणिरटमान उवास कृच्छ्रम् ॥ ९ ॥

rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes
tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn
jaghne caturdaśa-sahasram apāraṇīya-
kodaṇḍa-pāṇir aṭamāna uvāsa kṛcchram

rakṣaḥ-svasuḥ—of Śūrpaṇakhā, the sister of the Rākṣasa (Rāvaṇa); *vyakṛta*—(Lord Rāma) deformed; *rūpam*—the form; *aśuddha-buddheḥ*—because her intelligence was polluted by lusty desires; *tasyāḥ*—of her; *khara-triśira-dūṣaṇa-mukhya-bandhūn*—many friends, headed by Khara, Triśira and Dūṣaṇa; *jaghne*—He (Lord Rāmacandra) killed; *caturdaśa-sahasram*—fourteen thousand; *apāraṇīya*—invincible; *kodaṇḍa*—bows and arrows; *pāṇiḥ*—in His hand; *aṭamānaḥ*—wandering in the forest; *uvāsa*—lived there; *kṛcchram*—with great difficulties.

TRANSLATION

While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.

TEXT 10

सीताकथाश्रवणदीपितहृच्छयेन
सृष्टं विलोक्य नृपते दशकन्धरेण ।
जग्नेऽद्भुतैणवपुषाश्रमतोऽपकृष्टो
मारीचमाशु विशिखेन यथा कमुग्रः ॥१०॥

sītā-kathā-śravaṇa-dīpita-hṛc-chayena
sṛṣṭaṁ vilokya nṛpate daśa-kandhareṇa
jaghne 'dbhutaiṇa-vapuṣāśramato 'pakṛṣṭo
mārīcam āśu viśikhena yathā kam ugraḥ

sītā-kathā—topics about Sītādevī; *śravaṇa*—by hearing; *dīpita*—agitated; *hṛt-śayena*—lusty desires within the mind of Rāvaṇa; *sṛṣṭam*—created; *vilokya*—seeing that; *nṛpate*—O King Parīkṣit; *daśa-kandhareṇa*—by Rāvaṇa, who had ten heads; *jaghne*—the Lord killed; *adbhuta-eṇa-vapuṣā*—by a deer made of gold; *āśramataḥ*—from His residence; *apakṛṣṭaḥ*—distracted to a distance; *mārīcam*—the demon Mārīca, who assumed the form of a golden deer; *āśu*—immediately; *viśikhena*—by a sharp arrow; *yathā*—as; *kam*—Dakṣa; *ugraḥ*—Lord Śiva.

TRANSLATION

O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

TEXT 11

रक्षोऽधमेन वृकवद् विपिनेऽसमक्षं
वैदेहराजदुहितर्यपयापितायाम् ।
भ्रात्रा वने कृपणवत् प्रियया वियुक्तः
स्त्रीसङ्गिनां गतिमिति प्रथयंश्चचार ॥११॥

rakṣo-'dhamena vṛkavad vipine 'samakṣaṁ
vaideha-rāja-duhitary apayāpitāyām
bhrātrā vane kṛpaṇavat priyayā viyuktaḥ
strī-saṅginām gatim iti prathayaṁś cacāra

rakṣaḥ-adhamena—by the most wicked among Rākṣasas, Rāvaṇa; *vṛka-vat*—like a tiger; *vipine*—in the forest; *asamakṣam*—unprotected; *vaideha-rāja-duhitari*—by this condition of mother Sītā, the daughter of the King of Videha; *apayāpitāyām*—having been kidnapped; *bhrātrā*—with His brother; *vane*—in the forest; *kṛpaṇa-vat*—as if a very distressed person; *priyayā*—by his dear wife; *viyuktaḥ*—separated; *strī-saṅginām*—of persons attracted to or connected with women; *gatim*—destination; *iti*—thus; *prathayan*—giving an example; *cacāra*—wandered.

TRANSLATION

When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

PURPORT

In this verse the words *strī-saṅginām gatim iti* indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, *gṛhe nārīṁ vivarjayet:* when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Rāmacandra when banished by the order of His father. Whether in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of *strī-saṅgī*, but the situation of Lord Rāmacandra is spiritual, for He does not belong to the material world. *Nārāyaṇaḥ paro 'vyaktāt:* Nārāyaṇa is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Rāmacandra from Sītā is spiritually understood as *vipralambha*, which is an activity of the *hlādinī* potency of the Supreme Personality of Godhead belonging

to the *śṛṅgāra-rasa*, the mellow of conjugal love in the spiritual world. In the spiritual world the Supreme Personality of Godhead has all the dealings of love, displaying the symptoms called *sāttvika*, *sañcārī*, *vilāpa*, *mūrcchā* and *unmāda*. Thus when Lord Rāmacandra was separated from Sītā, all these spiritual symptoms were manifested. The Lord is neither impersonal nor impotent. Rather, He is *sac-cid-ānanda-vigraha*, the eternal form of knowledge and bliss. Thus He has all the symptoms of spiritual bliss. Feeling separation from one's beloved is also an item of spiritual bliss. As explained by Śrīla Svarūpa Dāmodara Gosvāmī, *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ:* the dealings of love between Rādhā and Kṛṣṇa are displayed as the pleasure potency of the Lord. The Lord is the original source of all pleasure, the reservoir of all pleasure. Lord Rāmacandra, therefore, manifested the truth both spiritually and materially. Materially those who are attached to women suffer, but spiritually when there are feelings of separation between the Lord and His pleasure potency the spiritual bliss of the Lord increases. This is further explained in *Bhagavad-gītā* (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

One who does not know the spiritual potency of the Supreme Personality of Godhead thinks of the Lord as an ordinary human being. But the Lord's mind, intelligence and senses can never be affected by material conditions. This fact is further explained in the *Skanda Purāṇa*, as quoted by Madhvācārya:

nitya-pūrṇa-sukha-jñāna-
svarūpo 'sau yato vibhuḥ
ato 'sya rāma ity ākhyā
tasya duḥkhaṁ kuto 'ṇv api

tathāpi loka-śikṣārtham
aduḥkho duḥkha-vartivat
antarhitāṁ loka-dṛṣṭyā
sītām āsīt smarann iva

jñāpanārtham punar nitya-
sambandhaḥ svātmanaḥ śriyāḥ
ayodhyāyā vinirgacchan
sarva-lokasya ceśvaraḥ
pratyakṣaṁ tu śriyā sārdhaṁ
jagāmānādir avyayaḥ

nakṣatra-māsa-gaṇitaṁ
trayodaśa-sahasrakam
brahmaloka-samaṁ cakre
samastaṁ kṣiti-maṇḍalam

rāmo rāmo rāma iti
sarveṣām abhavat tadā
sarvoramamayo loko
yadā rāmas tv apālayat

It was actually impossible for Rāvaṇa to take away Sītā. The form of Sītā taken by Rāvaṇa was an illusory representation of mother Sītā—*māyā-sītā*. When Sītā was tested in the fire, this *māyā-sītā* was burnt, and the real Sītā came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Rākṣasas like Rāvaṇa. Here the words *vaideha-rāja-duhitari* indicate that before mother Sītā was married to Lord Rāmacandra she was protected by her father, Vaideha-rāja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (*asamakṣam*), for a woman cannot protect herself independently.

TEXT 12

दग्ध्वात्मकृत्यहतकृत्यमहन् कबन्धं
सख्यं विधाय कपिभिर्दयितागतिं तैः ।

बुद्ध्वाथ वालिनि हते प्लवगेन्द्रसैन्यै-
र्वेलामगात् स मनुजोऽजभवार्चिताङ्घ्रिः ॥१२॥

dagdhvātma-kṛtya-hata-kṛtyam ahan kabandhaṁ
sakhyaṁ vidhāya kapibhir dayitā-gatiṁ taiḥ
buddhvātha vālini hate plavagendra-sainyair
velām agāt sa manujo 'ja-bhavārcitāṅghriḥ

dagdhvā—by burning; *ātma-kṛtya-hata-kṛtyam*—after performing religious rituals required after the death of Jaṭāyu, who died for the Lord's cause; *ahan*—killed; *kabandham*—the demon Kabandha; *sakhyam*—friendship; *vidhāya*—after creating; *kapibhiḥ*—with the monkey chiefs; *dayitā-gatim*—the arrangement for delivering Sītā; *taiḥ*—by them; *buddhvā*—knowing; *atha*—thereafter; *vālini hate*—when Vāli had been killed; *plavaga-indra-sainyaiḥ*—with the help of the soldiers of the monkeys; *velām*—to the beach of the ocean; *agāt*—went; *saḥ*—He, Lord Rāmacandra; *manu-jaḥ*—appearing as a human being; *aja*—by Lord Brahmā; *bhava*—and by Lord Śiva; *arcita-aṅghriḥ*—whose lotus feet are worshiped.

TRANSLATION

Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jaṭāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.

PURPORT

When Rāvaṇa kidnapped Sītā, he was obstructed on the way by Jaṭāyu, a large bird. But the powerful Rāvaṇa defeated Jaṭāyu in the fight and cut his wing. When Rāmacandra was searching for Sītā, He found Jaṭāyu almost dead and was informed that Sītā has been carried off by Rāvaṇa. When Jaṭāyu died, Lord Rāmacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sītādevī.

TEXT 13

यद्रोषविभ्रमविवृत्तकटाक्षपात-
संभ्रान्तनक्रमकरो भयगीर्णघोषः ।
सिन्धुः शिरस्यर्हणं परिगृह्य रूपी
पादारविन्दमुपगम्य बभाष एतत् ॥१३॥

yad-roṣa-vibhrama-vivṛtta-kaṭākṣa-pāta-
sambhrānta-nakra-makaro bhaya-gīrṇa-ghoṣaḥ
sindhuḥ śirasy arhaṇaṁ parigṛhya rūpī
pādāravindam upagamya babhāṣa etat

yat-roṣa—whose anger; *vibhrama*—induced by; *vivṛtta*—turned; *kaṭākṣa-pāta*—by the glance; *sambhrānta*—agitated; *nakra*—crocodiles; *makaraḥ*—and sharks; *bhaya-gīrṇa-ghoṣaḥ*—whose loud sound was silenced through fear; *sindhuḥ*—the ocean; *śirasi*—on his head; *arhaṇam*—all paraphernalia for worshiping the Lord; *parigṛhya*—carrying; *rūpī*—taking form; *pāda-aravindam*—the lotus feet of the Lord; *upagamya*—reaching; *babhāṣa*—said; *etat*—the following.

TRANSLATION

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

TEXT 14

न त्वां वयं जडधियो नु विदाम भूमन्
कूटस्थमादिपुरुषं जगतामधीशम् ।
यत्सत्त्वतः सुरगणा रजसः प्रजेशा
मन्योश्च भूतपतयः स भवान् गुणेशः ॥१४॥

na tvāṁ vayaṁ jaḍa-dhiyo nu vidāma bhūman
kūṭa-stham ādi-puruṣaṁ jagatām adhīśam
yat-sattvataḥ sura-gaṇā rajasaḥ prajeśā
manyoś ca bhūta-patayaḥ sa bhavān guṇeśaḥ

na—not; *tvām*—Your Lordship; *vayam*—we; *jaḍa-dhiyaḥ*—dull-minded, possessing blunt intelligence; *nu*—indeed; *vidāmaḥ*—can know; *bhūman*—O Supreme; *kūṭa-stham*—within the core of the heart; *ādi-puruṣam*—the original Personality of Godhead; *jagatām*—of the universes, which progressively go on; *adhīśam*—the supreme master; *yat*—fixed under Your direction; *sattvataḥ*—infatuated with *sattva-guṇa; sura-gaṇāḥ*—such demigods; *rajasaḥ*—infatuated with *rajo-guṇa; prajā-īśāḥ*—the Prajāpatis; *manyoḥ*—influenced by *tamo-guṇa; ca*—and; *bhūta-patayaḥ*—rulers of ghosts; *saḥ*—such a personality; *bhavān*—Your Lordship; *guṇa-īśaḥ*—the master of all three modes of material nature.

TRANSLATION

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

PURPORT

The word *jaḍa-dhiyaḥ* refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the modes of material nature, they begin to understand Him. A Hindi poet has said:

duḥkha se saba hari bhaje
sukha se bhaje koī

sukha se agar hari bhaje
duḥkha kāthāṅ se haya

When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

TEXT 15

कामं प्रयाहि जहि विश्रवसोऽवमेहं
त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।
बध्नीहि सेतुमिह ते यशसो वितत्यै
गायन्ति दिग्विजयिनो यमुपेत्य भूपाः ॥१५॥

kāmaṁ prayāhi jahi viśravaso 'vamehaṁ
trailokya-rāvaṇam avāpnuhi vīra patnīm
badhnīhi setum iha te yaśaso vitatyai
gāyanti dig-vijayino yam upetya bhūpāḥ

kāmam—as You like; *prayāhi*—You may go over my water; *jahi*—just conquer; *viśravasaḥ*—of Viśravā Muni; *avameham*—pollution, like urine; *trailokya*—for the three worlds; *rāvaṇam*—the person known as Rāvaṇa, the cause of weeping; *avāpnuhi*—regain; *vīra*—O great hero; *patnīm*—Your wife; *badhnīhi*—just construct; *setum*—a bridge; *iha*—here (on this water); *te*—of Your good self; *yaśasaḥ*—fame; *vitatyai*—to expand; *gāyanti*—will glorify; *dik-vijayinaḥ*—great heroes who have conquered all directions; *yam*—which (bridge); *upetya*—coming near; *bhūpāḥ*—great kings.

TRANSLATION

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus

regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

PURPORT

It is said that a son and urine emanate from the same source—the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Rāvaṇa is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Rāmacandra.

One feature of the Supreme Personality of Godhead Lord Rāmacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme Personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Rāmacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God's uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Rāmacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Kṛṣṇa as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ

tyaktvā deham punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." The activities of the Lord are not common; they are all transcendentally wonderful and not able to be performed by any other living being. The symptoms of the Lord's activities are all mentioned in the *śāstras*, and after one understands them one can accept the Lord as He is.

TEXT 16

बद्ध्वोदधौ रघुपतिर्विविधाद्रिकूटैः
सेतुं कपीन्द्रकरकम्पितभूरुहाङ्गैः ।
सुग्रीवनीलहनुमत्प्रमुखैरनीकै-
र्लङ्कां विभीषणदृशाविशदग्रदग्धाम् ॥१६॥

baddhvodadhau raghu-patir vividhādri-kūṭaiḥ
setuṁ kapīndra-kara-kampita-bhūruhāṅgaiḥ
sugrīva-nīla-hanumat-pramukhair anīkair
laṅkāṁ vibhīṣaṇa-dṛśāviśad agra-dagdhām

baddhvā—after constructing; *udadhau*—in the water of the ocean; *raghu-patiḥ*—Lord Rāmacandra; *vividha*—varieties of; *adri-kūṭaiḥ*—with peaks of great mountains; *setum*—a bridge; *kapi-indra*—of powerful monkeys; *kara-kampita*—moved by the great hands; *bhūruha-aṅgaiḥ*—with the trees and plants; *sugrīva*—Sugrīva; *nīla*—Nīla; *hanumat*—Hanumān; *pramukhaiḥ*—led by; *anīkaiḥ*—with such soldiers; *laṅkāṁ*—Laṅkā, the kingdom of Rāvaṇa; *vibhīṣaṇa-dṛśā*—by the direction of Vibhīṣaṇa, the brother of Rāvaṇa; *āviśat*—entered; *agra-dagdhām*—which was previously burnt (by the monkey soldier Hanumān).

TRANSLATION

Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose

trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhīṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

PURPORT

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. *Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* only under His direction does *prakṛti*, or material nature, work. Similar information is given in the *Brahma-saṁhitā* (5.52):

yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Describing how material nature works, the *Brahma-saṁhitā* says that the sun moves as desired by the Supreme Personality of Godhead. Consequently, for Lord Rāmacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Rāmacandra eternally celebrated.

TEXT 17

सा वानरेन्द्रबलरुद्धविहारकोष्ठ-
श्रीद्वारगोपुरसदोवलभीविटङ्का ।
निर्भज्यमानधिषणध्वजहेमकुम्भ-
शृङ्गाटका गजकुलैर्हदिनीव घूर्णा ॥१७॥

sā vānarendra-bala-ruddha-vihāra-koṣṭha-
śrī-dvāra-gopura-sado-valabhī-viṭaṅkā
nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-
śṛṅgāṭakā gaja-kulair hradinīva ghūrṇā

sā—the place known as Laṅkā; *vānara-indra*—of the great chiefs of the monkeys; *bala*—by the strength; *ruddha*—stopped, encircled; *vihāra*—pleasure houses; *koṣṭha*—the places where food grains were stocked; *śrī*—the treasury houses; *dvāra*—the doors of palaces; *gopura*—the gates of the city; *sadaḥ*—the assembly houses; *valabhī*—the frontage of great palaces; *viṭaṅkā*—the rest houses for the pigeons; *nirbhajyamāna*—in the process of being dismantled; *dhiṣaṇa*—platforms; *dhvaja*—the flags; *hema-kumbha*—golden waterpots on the domes; *śṛṅgāṭakā*—and the crossroads; *gaja-kulaiḥ*—by herds of elephants; *hradinī*—a river; *iva*—like; *ghūrṇā*—agitated.

TRANSLATION

After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

TEXT 18

रक्षःपतिस्तदवलोक्य निकुम्भकुम्भ-
धूम्राक्षदुर्मुखसुरान्तकनरान्तकादीन् ।
पुत्रं प्रहस्तमतिकायविकम्पनादीन्
सर्वानुगान् समहिनोदथ कुम्भकर्णम् ॥१८॥

rakṣaḥ-patis tad avalokya nikumbha-kumbha-
dhūmrākṣa-durmukha-surāntaka-narāntakādīn
putraṁ prahastam atikāya-vikampanādīn
sarvānugān samahinod atha kumbhakarṇam

rakṣaḥ-patiḥ—the master of the Rākṣasas (Rāvaṇa); *tat*—such disturbances; *avalokya*—after seeing; *nikumbha*—Nikumbha; *kumbha*—Kumbha; *dhūmrākṣa*—Dhūmrākṣa; *durmukha*—Durmukha; *surāntaka*—Surāntaka; *narāntaka*—Narāntaka; *ādīn*—all of them together; *putram*—his son, Indrajit; *prahastam*—Prahasta; *atikāya*—Atikāya; *vikampana*—Vikampana; *ādīn*—all of them together; *sarva-anugān*—all followers of Rāvaṇa; *samahinot*—ordered (to fight with the enemies); *atha*—at last; *kumbhakarṇam*—Kumbhakarṇa, the most important brother.

TRANSLATION

When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

TEXT 19

तां यातुधानपृतनायसिशूलचाप-
प्रासर्ष्टिशक्तिशरतोमरखड्गदुर्गाम् ।
सुग्रीवलक्ष्मणमरुत्सुतगन्धमाद-
नीलाङ्गदर्क्षपनसादिभिरन्वितोऽगात् ॥१९॥

tāṁ yātudhāna-pṛtanām asi-śūla-cāpa-
prāsarṣṭi-śaktiśara-tomara-khaḍga-durgām
sugrīva-lakṣmaṇa-marutsuta-gandhamāda-
nīlāṅgadarkṣa-panasādibhir anvito 'gāt

tām—all of them; *yātudhāna-pṛtanām*—the soldiers of the Rākṣasas; *asi*—by swords; *śūla*—by lances; *cāpa*—by bows; *prāsa-ṛṣṭi*—*prāsa* weapons and *ṛṣṭi* weapons; *śakti-śara*—*śakti* arrows; *tomara*—*tomara* weapons; *khaḍga*—by a type of sword; *durgām*—all invincible; *sugrīva*—by the monkey named Sugrīva; *lakṣmaṇa*—by Lord Rāmacandra's younger brother; *marut-suta*—by Hanumān; *gandhamāda*—

by Gandhamāda, another monkey; *nīla*—by the monkey named Nīla; *aṅgada*—Aṅgada; *ṛkṣa*—Ṛkṣa; *panasa*—Panasa; *ādibhiḥ*—and by other soldiers; *anvitaḥ*—being surrounded, Lord Rāmacandra; *agāt*—came in front of (for the sake of fighting).

TRANSLATION

Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛṣṭis, śakti arrows, khaḍgas and tomaras.

TEXT 20

तेऽनीकपा रघुपतेरभिपत्य सर्वे
द्वन्द्वं वरूथमिभपत्तिरथाश्वयोधैः ।
जघ्नुर्द्रुमैर्गिरिगदेषुभिरङ्गदाद्याः
सीताभिमर्षहतमङ्गलरावणेशान् ॥२०॥

te 'nīkapā raghupater abhipatya sarve
dvandvaṁ varūtham ibha-patti-rathāśva-yodhaiḥ
jaghnur drumair giri-gadeṣubhir aṅgadādyāḥ
sītābhimarṣa-hata-maṅgala-rāvaṇeśān

te—all of them; *anīka-pāḥ*—the commanders of the soldiers; *raghu-pateḥ*—of Lord Śrī Rāmacandra; *abhipatya*—chasing the enemy; *sarve*—all of them; *dvandvam*—fighting; *varūtham*—the soldiers of Rāvaṇa; *ibha*—by elephants; *patti*—by infantry; *ratha*—by chariots; *aśva*—by horses; *yodhaiḥ*—by such warriors; *jaghnuḥ*—killed them; *drumaiḥ*—by throwing big trees; *giri*—by peaks of mountains; *gadā*—by clubs; *iṣubhiḥ*—by arrows; *aṅgada-ādyāḥ*—all the soldiers of Lord Rāmacandra, headed by Aṅgada and others; *sītā*—of mother Sītā; *abhimarṣa*—by the anger; *hata*—had been condemned; *maṅgala*—whose auspiciousness; *rāvaṇa-īśān*—the followers or dependents of Rāvaṇa.

TRANSLATION

Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.

PURPORT

The soldiers Lord Rāmacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Rāvaṇa, for Rāvaṇa's soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Rāmacandra and Lakṣmaṇa who shot some arrows. But because the soldiers of Rāvaṇa were condemned by the curse of mother Sītā, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength—*daiva* and *puruṣākāra. Daiva* refers to the strength achieved from the Transcendence, and *puruṣākāra* refers to the strength organized by one's own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one's enemies even though one may not be equipped with modern weapons. Therefore Kṛṣṇa instructed Arjuna, *mām anusmara yudhya ca:* "Think of Me and fight." We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

TEXT 21

रक्षःपतिः स्वबलनष्टिमवेक्ष्य रुष्ट
आरुह्य यानकमथाभिससार रामम् ।
स्वःस्यन्दने द्युमति मातलिनोपनीते
विभ्राजमानमहनन्निशितैः क्षुरप्रैः ॥२१॥

rakṣaḥ-patiḥ sva-bala-naṣṭim avekṣya ruṣṭa
āruhya yānakam athābhisasāra rāmam

svaḥ-syandane dyumati mātalinopanīte
vibhrājamānam ahanan niśitaiḥ kṣurapraiḥ

rakṣaḥ-patiḥ—the leader of the Rākṣasas, Rāvaṇa; *sva-bala-naṣṭim*—the destruction of his own soldiers; *avekṣya*—after observing; *ruṣṭaḥ*—became very angry; *āruhya*—riding on; *yānakam*—his beautiful airplane decorated with flowers; *atha*—thereafter; *abhisasāra*—proceeded toward; *rāmam*—Lord Rāmacandra; *svaḥ-syandane*—in the celestial chariot of Indra; *dyumati*—glittering; *mātalinā*—by Mātali, the chariot driver of Indra; *upanīte*—having been brought; *vibhrājamānam*—Lord Rāmacandra, as if brilliantly illuminating; *ahanat*—Rāvaṇa struck Him; *niśitaiḥ*—very sharp; *kṣurapraiḥ*—with arrows.

TRANSLATION

Thereafter, when Rāvaṇa, the King of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

TEXT 22

रामस्तमाह पुरुषादपुरीष यन्नः
कान्तासमक्षमसतापहृता श्ववत् ते ।
त्यक्तत्रपस्य फलमद्य जुगुप्सितस्य
यच्छामि काल इव कर्तुरलङ्घ्यवीर्यः॥२२॥

rāmas tam āha puruṣāda-purīṣa yan naḥ
kāntāsamakṣam asatāpahṛtā śvavat te
tyakta-trapasya phalam adya jugupsitasya
yacchāmi kāla iva kartur alaṅghya-vīryaḥ

rāmaḥ—Lord Rāmancadra; *tam*—unto him, Rāvaṇa; *āha*—said; *puruṣa-ada-purīṣa*—you are the stool of the man-eaters (Rākṣasas);

yat—because; *naḥ*—My; *kāntā*—wife; *asamakṣam*—helpless because of My absence; *asatā*—by you, the most sinful; *apahṛtā*—was kidnapped; *śva-vat*—like a dog who takes food from the kitchen in the absence of the proprietor; *te*—of you; *tyakta-trapasya*—because you are shameless; *phalam adya*—I shall give you the result today; *jugupsitasya*—of you, the most abominable; *yacchāmi*—I shall punish you; *kālaḥ iva*—like death; *kartuḥ*—of you, who are the performer of all sinful activities; *alaṅghya-vīryaḥ*—but I, being omnipotent, never fail in My attempt.

TRANSLATION

Lord Rāmacandra said to Rāvaṇa: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

PURPORT

Na ca daivāt paraṁ balam: no one can surpass the strengh of the Transcendence. Rāvaṇa was so sinful and shameless that he did not know what the result would be of kidnapping mother Sītā, the pleasure potency of Rāmacandra. This is the disqualification of the Rākṣasas. *Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram.* The Rākṣasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Rākṣasas act independently, as they like, going even so far as to kidnap the goddess of fortune. This policy of Rāvaṇa's is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Rākṣasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord's orders is irreligious, and he is to be punished.

TEXT 23

एवं क्षिपन् धनुषि संधितमुत्ससर्ज
बाणं स वज्रमिव तद्धृदयं बिभेद ।
सोऽसृग् वमन् दशमुखैर्न्यपतद् विमाना-
द्धाहेति जल्पति जने सुकृतीव रिक्तः ॥२३॥

evaṁ kṣipan dhanuṣi sandhitam utsasarja
bāṇaṁ sa vajram iva tad-dhṛdayaṁ bibheda
so 'sṛg vaman daśa-mukhair nyapatad vimānād
dhāheti jalpati jane sukṛtīva riktaḥ

evam—in this way; *kṣipan*—chastising (Rāvaṇa); *dhanuṣi*—on the bow; *sandhitam*—fixed an arrow; *utsasarja*—released (toward him); *bāṇam*—the arrow; *saḥ*—that arrow; *vajram iva*—like a thunderbolt; *tat-hṛdayam*—the heart of Rāvaṇa; *bibheda*—pierced; *saḥ*—he, Rāvaṇa; *asṛk*—blood; *vaman*—vomiting; *daśa-mukhaiḥ*—through the ten mouths; *nyapatat*—fell down; *vimānāt*—from his airplane; *hāhā*—alas, what happened; *iti*—thus; *jalpati*—roaring; *jane*—when all the people present there; *sukṛtī iva*—like a pious man; *riktaḥ*—when the results of his pious activities are finished.

TRANSLATION

After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

PURPORT

In *Bhagavad-gītā* (9.21) it is said, *kṣīṇe puṇye martya-lokaṁ viśanti:* "When the results of their pious activities are exhausted, those who have

enjoyed in the heavenly planets fall again to earth." The fruitive activities of this material world are such that whether one acts piously or impiously one must remain within the material world according to different conditions, for neither pious nor impious actions can relieve one from *māyā's* clutches of repeated birth and death. Somehow or other, Rāvaṇa was raised to an exalted position as the king of a great kingdom with all material opulences, but because of his sinful act of kidnapping mother Sītā, all the results of his pious activities were destroyed. If one offends an exalted personality, especially the Supreme Personality of Godhead, one certainly becomes most abominable; bereft of the results of pious activities, one must fall down like Rāvaṇa and other demons. It is therefore advised that one transcend both pious and impious activities and remain in the pure state of freedom from all designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*). When one is fixed in devotional service, he is above the material platform. On the material platform there are higher and lower positions, but when one is above the material platform he is always fixed in a spiritual position (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Rāvaṇa or those like him may be very powerful and opulent in this material world, but theirs is not a secure position, because, after all, they are bound by the results of their *karma* (*karmaṇā daiva-netreṇa*). We should not forget that we are completely dependent on the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27) One should not be proud of one's exalted position and act like Rāvaṇa, thinking oneself independent of material nature's laws.

TEXT 24

ततो निष्क्रम्य लङ्काया यातुधान्यः सहस्रशः ।
मन्दोदर्या समं तत्र प्ररुदन्त्य उपाद्रवन् ॥२४॥

tato niṣkramya laṅkāyā
yātudhānyaḥ sahasraśaḥ
mandodaryā samaṁ tatra
prarudantya upādravan

tataḥ—thereafter; *niṣkramya*—coming out; *laṅkāyāḥ*—from Laṅkā; *yātudhānyaḥ*—the wives of the Rākṣasas; *sahasraśaḥ*—by thousands and thousands; *mandodaryā*—headed by Mandodarī, the wife of Rāvaṇa; *samam*—with; *tatra*—there; *prarudantyaḥ*—crying in lamentation; *upādravan*—came near (their dead husbands).

TRANSLATION

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

TEXT 25

स्वान् स्वान् बन्धून् परिष्वज्य लक्ष्मणेषुभिरर्दितान् ।
रुरुदुः सुस्वरं दीना घ्नन्त्य आत्मानमात्मना ॥२५॥

svān svān bandhūn pariṣvajya
lakṣmaṇeṣubhir arditān
ruruduḥ susvaraṁ dīnā
ghnantya ātmānam ātmanā

svān svān—their own respective husbands; *bandhūn*—friends; *pariṣvajya*—embracing; *lakṣmaṇa-iṣubhiḥ*—by the arrows of Lakṣmaṇa; *arditān*—who were killed; *ruruduḥ*—all the wives cried piteously; *su-svaram*—it was very sweet to hear; *dīnāḥ*—very poor; *ghnantyaḥ*—striking; *ātmānam*—their breasts; *ātmanā*—by themselves.

TRANSLATION

Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their

respective husbands and cried piteously in voices appealing to everyone.

TEXT 26

हा हताः स्म वयं नाथ लोकरावण रावण ।
कं यायाच्छरणं लङ्का त्वद्विहीना परार्दिता ॥२६॥

hā hatāḥ sma vayaṁ nātha
loka-rāvaṇa rāvaṇa
kaṁ yāyāc charaṇaṁ laṅkā
tvad-vihīnā parārditā

hā—alas; *hatāḥ*—killed; *sma*—in the past; *vayam*—all of us; *nātha*—O protector; *loka-rāvaṇa*—O husband, who created the crying of so many other people; *rāvaṇa*—O Rāvaṇa, one who can cause crying of others; *kam*—unto whom; *yāyāt*—will go; *śaraṇam*—shelter; *laṅkā*—the state of Laṅkā; *tvat-vihīnā*—being bereft of your good self; *para-arditā*—being defeated by the enemies.

TRANSLATION

O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

PURPORT

Rāvaṇa's wife Mandodarī and the other wives knew very well how cruel a person Rāvaṇa was. The very word "Rāvaṇa" means "one who causes crying for others." Rāvaṇa continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Sītādevī, he was killed by Lord Rāmacandra.

TEXT 27

न वै वेद महाभाग भवान् कामवशं गतः ।
तेजोऽनुभावं सीताया येन नीतो दशामिमाम् ॥२७॥

na vai veda mahā-bhāga
bhavān kāma-vaśaṁ gataḥ
tejo 'nubhāvaṁ sītāyā
yena nīto daśām imām

na—not; *vai*—indeed; *veda*—did know; *mahā-bhāga*—O greatly fortunate one; *bhavān*—yourself; *kāma-vaśam*—influenced by lusty desires; *gataḥ*—having become; *tejaḥ*—by influence; *anubhāvam*—as a result of such influence; *sītāyāḥ*—of mother Sītā; *yena*—by which; *nītaḥ*—brought into; *daśām*—condition; *imām*—like this (destruction).

TRANSLATION

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

PURPORT

Not only was mother Sītā powerful, but any woman who follows in the footsteps of mother Sītā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sītā is among them. Mandodarī, the wife of Rāvaṇa, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such ideal women as Sītā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. *Mātṛvat para-dāreṣu:* an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from *Cāṇakya-śloka* (10).

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

"One who considers another's wife as his mother, another's possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned." Thus Rāvaṇa was condemned not only by Lord Rāmacandra but even by his own wife, Mandodarī. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sītādevī.

TEXT 28

कृतैषा विधवा लङ्का वयं च कुलनन्दन ।
देहः कृतोऽन्नं गृध्राणामात्मा नरकहेतवे ॥२८॥

kṛtaiṣā vidhavā laṅkā
vayaṁ ca kula-nandana
dehaḥ kṛto 'nnaṁ gṛdhrāṇām
ātmā naraka-hetave

kṛtā—made by you; *eṣā*—all of this; *vidhavā*—without a protector; *laṅkā*—the state of Laṅkā; *vayam ca*—and us; *kula-nandana*—O pleasure of the Rākṣasas; *dehaḥ*—the body; *kṛtaḥ*—made by you; *annam*—eatable; *gṛdhrāṇām*—of the vultures; *ātmā*—and your soul; *naraka-hetave*—for going to hell.

TRANSLATION

O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

PURPORT

One who follows the path of Rāvaṇa is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in *Bhagavad-gītā* (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Thus the destination of godless atheists such as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and Dantavakra is a hellish condition of life. Mandodarī, the wife of Rāvaṇa, could understand all this because she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one's material eyes, one can see with eyes of knowledge (*paśyanti jñāna-cakṣuṣaḥ*). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

TEXT 29

श्रीशुक उवाच

स्वानां विभीषणश्चक्रे कोसलेन्द्रानुमोदितः ।
पितृमेधविधानेन यदुक्तं साम्परायिकम् ॥२९॥

śrī-śuka uvāca
svānāṁ vibhīṣaṇaś cakre
kosalendrānumoditaḥ
pitṛ-medha-vidhānena
yad uktaṁ sāmparāyikam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *svānām*—of his own family members; *vibhīṣaṇaḥ*—Vibhīṣaṇa, the brother of Rāvaṇa and devotee of Lord Rāmacandra; *cakre*—executed; *kosala-indra-anumoditaḥ*—approved by the King of Kosala, Lord Rāmacandra; *pitṛ-medha-vidhānena*—by the funeral ceremony performed by the son after the death of his father or some family member; *yat uktam*—which have been prescribed; *sāmparāyikam*—duties to be performed after a person's death to save him from the path to hell.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Vihhīṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the

prescribed funeral ceremonies for his family members to save them from the path to hell.

PURPORT

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or *śrāddha* ceremony, as prescribed in authorized *śāstra*, must be performed. Rāvaṇa was killed by Lord Rāmacandra and was destined for hellish life, but by Lord Rāmacandra's advice, Vibhīṣaṇa, Rāvaṇa's brother, performed all the duties prescribed in relation to the dead. Thus Lord Rāmacandra was kind to Rāvaṇa even after Rāvaṇa's death.

TEXT 30

ततो ददर्श भगवानशोकवनिकाश्रमे ।
क्षामां स्वविरहव्याधिं शिंशपामूलमाश्रिताम् ॥३०॥

tato dadarśa bhagavān
aśoka-vanikāśrame
kṣāmāṁ sva-viraha-vyādhiṁ
śiṁśapā-mūlam-āśritām

tataḥ—thereafter; *dadarśa*—saw; *bhagavān*—the Supreme Personality of Godhead; *aśoka-vanika-āśrame*—in a small cottage in the forest of Aśoka trees; *kṣāmām*—very lean and thin; *sva-viraha-vyādhim*—suffering from the disease of separation from Lord Rāmacandra; *śiṁśapā*—of the tree known as Śiṁśapā; *mūlam*—the root; *āśritām*—taking shelter of.

TRANSLATION

Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Śiṁśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.

TEXT 31

रामः प्रियतमां भार्यां दीनां वीक्ष्यान्वकम्पत ।
आत्मसंदर्शनाह्लादविकसन्मुखपङ्कजाम् ॥३१॥

rāmaḥ priyatamāṁ bhāryāṁ
dīnāṁ vīkṣyānvakampata
ātma-sandarśanāhlāda-
vikasan-mukha-paṅkajām

rāmaḥ—Lord Rāmacandra; *priya-tamām*—upon His dearmost; *bhāryām*—wife; *dīnām*—so poorly situated; *vīkṣya*—looking; *anvakampata*—became very compassionate; *ātma-sandarśana*—when one sees his beloved; *āhlāda*—an ecstasy of joyful life; *vikasat*—manifesting; *mukha*—mouth; *paṅkajām*—like a lotus.

TRANSLATION

Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

TEXT 32

आरोप्यारुरुहे यानं भ्रातृभ्यां हनुमद्युतः ।
विभीषणाय भगवान् दत्त्वा रक्षोगणेशताम् ।
लङ्कामायुश्च कल्पान्तं ययौ चीर्णव्रतः पुरीम् ॥३२॥

āropyāruruhe yānaṁ
bhrātṛbhyāṁ hanumad-yutaḥ
vibhīṣaṇāya bhagavān
dattvā rakṣo-gaṇeśatām
laṅkām āyuś ca kalpāntaṁ
yayau cīrṇa-vrataḥ purīm

āropya—keeping or placing; *āruruhe*—got up; *yānam*—on the airplane; *bhrātṛbhyām*—with His brother Lakṣmaṇa and the commander Sugrīva; *hanumat-yutaḥ*—accompanied by Hanumān;

vibhīṣaṇāya—unto Vibhīṣaṇa, the brother of Rāvaṇa; *bhagavān*—the Lord; *dattvā*—gave charge; *rakṣaḥ-gaṇa-īśatām*—the power to rule over the Rākṣasa population of Laṅkā; *laṅkām*—the state of Laṅkā; *āyuḥ ca*—and the duration of life; *kalpa-antam*—for many, many years, until the end of one *kalpa; yayau*—returned home; *cīrṇa-vrataḥ*—finishing the duration of time living in the forest; *purīm*—to Ayodhyā-purī.

TRANSLATION

After giving Vihhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

TEXT 33

अवकीर्यमाणः सुकुसुमैर्लोकपालार्पितैः पथि ।
उपगीयमानचरितः शतधृत्यादिभिर्मुदा ॥३३॥

avakīryamāṇaḥ sukusumair
lokapālārpitaiḥ pathi
upagīyamāna-caritaḥ
śatadhṛty-ādibhir mudā

avakīryamāṇaḥ—being overflooded; *su-kusumaiḥ*—by fragrant and beautiful flowers; *loka-pāla-arpitaiḥ*—offered by the princely order; *pathi*—on the road; *upagīyamāna-caritaḥ*—being glorified for His uncommon activities; *śatadhṛti-ādibhiḥ*—by personalities like Lord Brahmā and other demigods; *mudā*—with great jubilation.

TRANSLATION

When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities

like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

TEXT 34

गोमूत्रयावकं श्रुत्वा भ्रातरं वल्कलाम्बरम् ।
महाकारुणिकोऽतप्यज्जटिलं स्थण्डिलेशयम् ॥३४॥

go-mūtra-yāvakaṁ śrutvā
bhrātaraṁ valkalāmbaram
mahā-kāruṇiko 'tapyaj
jaṭilaṁ sthaṇḍile-śayam

go-mūtra-yāvakam—eating barley boiled in the urine of a cow; *śrutvā*—hearing; *bhrātaram*—His brother Bharata; *valkala-ambaram*—covered with the bark of trees; *mahā-kāruṇikaḥ*—the supremely merciful Lord Rāmacandra; *atapyat*—lamented very much; *jaṭilam*—wearing matted locks of hair; *sthaṇḍile-śayam*—lying down on a grass mattress, or *kuśāsana.*

TRANSLATION

Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

TEXTS 35–38

भरतः प्राप्तमाकर्ण्य पौरामात्यपुरोहितैः ।
पादुके शिरसि न्यस्य रामं प्रत्युद्यतोऽग्रजम् ॥३५॥
नन्दिग्रामात् स्वशिबिराद् गीतवादित्रनिःस्वनैः ।
ब्रह्मघोषेण च मुहुः पठद्भिर्ब्रह्मवादिभिः ॥३६॥
स्वर्णकक्षपताकाभिर्हैमैश्चित्रध्वजै रथैः ।
सदश्वै रुक्मसन्नाहैर्भटैः पुरटवर्ममिः ॥३७॥

श्रेणीभिर्वारमुख्याभिर्भृत्यैश्चैव पदानुगैः ।
पारमेष्ठ्यान्युपादाय पण्यान्युच्चावचानि च ।
पादयोर्न्यपतत् प्रेम्णा प्रक्लिन्नहृदयेक्षणः ॥३८॥

bharataḥ prāptam ākarṇya
paurāmātya-purohitaiḥ
pāduke śirasi nyasya
rāmaṁ pratyudyato 'grajam

nandigrāmāt sva-śibirād
gīta-vāditra-niḥsvanaiḥ
brahma-ghoṣeṇa ca muhuḥ
paṭhadbhir brahmavādibhiḥ

svarṇa-kakṣa-patākābhir
haimaiś citra-dhvajai rathaiḥ
sad-aśvai rukma-sannāhair
bhaṭaiḥ puraṭa-varmabhiḥ

śreṇībhir vāra-mukhyābhir
bhṛtyaiś caiva padānugaiḥ
pārameṣṭhyāny upādāya
paṇyāny uccāvacāni ca
pādayor nyapatat premṇā
praklinna-hṛdayekṣaṇaḥ

bharataḥ—Lord Bharata; *prāptam*—coming back home; *ākarṇya*—hearing; *paura*—all kinds of citizens; *amātya*—all the ministers; *purohitaiḥ*—accompanied by all the priests; *pāduke*—the two wooden shoes; *śirasi*—on the head; *nyasya*—keeping; *rāmam*—unto Lord Rāmacandra; *pratyudyataḥ*—going forward to receive; *agrajam*—His eldest brother; *nandigrāmāt*—from His residence, known as Nandigrāma; *sva-śibirāt*—from His own camp; *gīta-vāditra*—songs and vibrations of drums and other musical instruments; *niḥsvanaiḥ*—accompanied by such sounds; *brahma-ghoṣeṇa*—by the sound of chanting of Vedic *mantras; ca*—and; *muhuḥ*—always; *paṭhadbhiḥ*—reciting from

the *Vedas; brahma-vādibhiḥ*—by first-class *brāhmaṇas; svarṇa-kakṣa-patākābhiḥ*—decorated with flags with golden embroidery; *haimaiḥ*—golden; *citra-dhvajaiḥ*—with decorated flags; *rathaiḥ*—with chariots; *sat-aśvaiḥ*—having very beautiful horses; *rukma*—golden; *sannāhaiḥ*—with harnesses; *bhaṭaiḥ*—by soldiers; *puraṭa-varmabhiḥ*—covered with armor made of gold; *śreṇībhiḥ*—by such a line or procession; *vāra-mukhyābhiḥ*—accompanied by beautiful, well-dressed prostitutes; *bhṛtyaiḥ*—by servants; *ca*—also; *eva*—indeed; *pada-anugaiḥ*—by infantry; *pārameṣṭhyāni*—other paraphernalia befitting a royal reception; *upādāya*—taking all together; *paṇyāni*—valuable jewels, etc.; *ucca-avacāni*—of different values; *ca*—also; *pādayoḥ*—at the lotus feet of the Lord; *nyapatat*—fell down; *premṇā*—in ecstatic love; *praklinna*—softened, moistened; *hṛdaya*—the core of the heart; *īkṣaṇaḥ*—whose eyes.

TRANSLATION

When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

TEXTS 39–40

पादुके न्यस्य पुरतः प्राञ्जलिर्बाष्पलोचनः ।
तमाश्लिष्य चिरं दोर्भ्यां स्नापयन् नेत्रजैर्जलैः ॥३९॥

रामो लक्ष्मणसीताभ्यां विप्रेभ्यो येऽर्हसत्तमाः ।
तेभ्यः स्वयं नमश्चक्रे प्रजाभिश्च नमस्कृतः ॥४०॥

pāduke nyasya purataḥ
prāñjalir bāṣpa-locanaḥ
tam āśliṣya ciraṁ dorbhyāṁ
snāpayan netrajair jalaiḥ

rāmo lakṣmaṇa-sītābhyāṁ
viprebhyo ye 'rha-sattamāḥ
tebhyaḥ svayaṁ namaścakre
prajābhiś ca namaskṛtaḥ

pāduke—the two wooden shoes; *nyasya*—after placing; *purataḥ*—before Lord Rāmacandra; *prāñjaliḥ*—with folded hands; *bāṣpa-locanaḥ*—with tears in the eyes; *tam*—unto Him, Bharata; *āśliṣya*—embracing; *ciram*—for a long time; *dorbhyām*—with His two arms; *snāpayan*—bathing; *netra-jaiḥ*—coming from His eyes; *jalaiḥ*—with the water; *rāmaḥ*—Lord Rāmacandra; *lakṣmaṇa-sītābhyām*—with Lakṣmaṇa and mother Sītā; *viprebhyaḥ*—unto the learned *brāhmaṇas; ye*—also others who; *arha-sattamāḥ*—worthy of being worshiped; *tebhyaḥ*—unto them; *svayam*—personally; *namaḥ-cakre*—offered respectful obeisances; *prajābhiḥ*—by the citizens; *ca*—and; *namaḥ-kṛtaḥ*—was offered obeisances.

TRANSLATION

After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

TEXT 41

धुन्वन्त उत्तरासङ्गान् पतिं वीक्ष्य चिरागतम् ।
उत्तराः कोसला माल्यैः किरन्तो ननृतुर्मुदा ॥४१॥

dhunvanta uttarāsaṅgān
patiṁ vīkṣya cirāgatam
uttarāḥ kosalā mālyaiḥ
kiranto nanṛtur mudā

dhunvantaḥ—waving; *uttara-āsaṅgān*—the upper cloths covering the body; *patim*—the Lord; *vīkṣya*—seeing; *cira-āgatam*—returned after many years of banishment; *uttarāḥ kosalāḥ*—the citizens of Ayodhyā; *mālyaiḥ kirantaḥ*—offering Him garlands; *nanṛtuḥ*—began to dance; *mudā*—in great jubilation.

TRANSLATION

The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

TEXTS 42–43

पादुके भरतोऽगृह्णाच्चामरव्यजनोत्तमे ।
विभीषणः ससुग्रीवः श्वेतच्छत्रं मरुत्सुतः ॥४२॥
धनुर्निषङ्गाञ्छत्रुघ्नः सीता तीर्थकमण्डलुम् ।
अबिभ्रदङ्गदः खड्गं हैमं चर्मर्क्षराण् नृप ॥४३॥

pāduke bharato 'gṛhṇāc
cāmara-vyajanottame
vibhīṣaṇaḥ sasugrīvaḥ
śveta-cchatraṁ marut-sutaḥ

dhanur-niṣaṅgāñ chatrughnaḥ
sītā tīrtha-kamaṇḍalum

abibhrad aṅgadaḥ khaḍgaṁ
haimaṁ carmarkṣa-rāṭ nṛpa

pāduke—the two wooden shoes; *bharataḥ*—Lord Bharata; *agṛhṇāt*—carried; *cāmara*—whisk; *vyajana*—fan; *uttame*—very opulent; *vibhīṣaṇaḥ*—the brother of Rāvaṇa; *sa-sugrīvaḥ*—with Sugrīva; *śveta-chatram*—a white umbrella; *marut-sutaḥ*—Hanumān, the son of the wind-god; *dhanuḥ*—the bow; *niṣaṅgān*—with two quivers; *śatrughnaḥ*—one of the brothers of Lord Rāmacandra; *sītā*—mother Sītā; *tīrtha-kamaṇḍalum*—the waterpot filled with water from holy places; *abibhrat*—carried; *aṅgadaḥ*—the monkey commander named Aṅgada; *khaḍgam*—the sword; *haimam*—made of gold; *carma*—shield; *ṛkṣa-rāṭ*—the King of the Ṛkṣas, Jāmbavān; *nṛpa*—O King.

TRANSLATION

O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Ṛkṣas, carried a golden shield.

TEXT 44

पुष्पकस्थोनुतः स्त्रीभिः स्तूयमानश्च वन्दिभिः ।
विरेजे भगवान् राजन् ग्रहैश्चन्द्र इवोदितः ॥४४॥

puṣpaka-stho nutaḥ strībhiḥ
stūyamānaś ca vandibhiḥ
vireje bhagavān rājan
grahaiś candra ivoditaḥ

puṣpaka-sthaḥ—seated on the airplane made of flowers; *nutaḥ*—worshiped; *strībhiḥ*—by the women; *stūyamānaḥ*—being offered prayers; *ca*—and; *vandibhiḥ*—by the reciters; *vireje*—beautified; *bhagavān*—the Supreme Personality of Godhead, Lord Rāmacandra;

rājan—O King Parīkṣit; *grahaiḥ*—among the planets; *candraḥ*—the moon; *iva*—like; *uditaḥ*—risen.

TRANSLATION

O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

TEXTS 45–46

भ्रात्राभिनन्दितः सोऽथ सोत्सवां प्राविशत् पुरीम् ।
प्रविश्य राजभवनं गुरुपत्नीः स्वमातरम् ॥४५॥
गुरून् वयस्यावरजान् पूजितः प्रत्यपूजयत् ।
वैदेही लक्ष्मणश्चैव यथावत् समुपेयतुः ॥४६॥

bhrātrābhinanditaḥ so 'tha
sotsavāṁ prāviśat purīm
praviśya rāja-bhavanaṁ
guru-patnīḥ sva-mātaram

gurūn vayasyāvarajān
pūjitaḥ pratyapūjayat
vaidehī lakṣmaṇaś caiva
yathāvat samupeyatuḥ

bhrātrā—by His brother (Bharata); *abhinanditaḥ*—being welcomed properly; *saḥ*—He, Lord Rāmacandra; *atha*—thereafter; *sa-utsavām*—in the midst of a festival; *prāviśat*—entered; *purīm*—the city of Ayodhyā; *praviśya*—after entering; *rāja-bhavanam*—the royal palace; *guru-patnīḥ*—Kaikeyī and other stepmothers; *sva-mātaram*—His own mother (Kauśalyā); *gurūn*—the spiritual masters (Śrī Vasiṣṭha and others); *vayasya*—unto friends of the same age; *avara-jān*—and those who were younger than He; *pūjitaḥ*—being worshiped by them; *pratyapūjayat*—He returned the obeisances; *vaidehī*—mother Sītā;

lakṣmaṇaḥ—Lakṣmaṇa; *ca eva*—and; *yathā-vat*—in a befitting way; *samupeyatuḥ*—being welcomed, entered the palace.

TRANSLATION

Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

TEXT 47

पुत्रान् स्वमातरस्तास्तु प्राणांस्तन्व इवोत्थिताः ।
आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पौघैर्विजहुः शुचः ॥४७॥

putrān sva-mātaras tās tu
prāṇāṁs tanva ivotthitāḥ
āropyāṅke 'bhiṣiñcantyo
bāṣpaughair vijahuḥ śucaḥ

putrān—the sons; *sva-mātaraḥ*—Their mothers; *tāḥ*—they, headed by Kauśalyā and Kaikeyī; *tu*—but; *prāṇān*—life; *tanvaḥ*—bodies; *iva*—like; *utthitāḥ*—arisen; *āropya*—keeping; *aṅke*—on the lap; *abhiṣiñcantyaḥ*—moistening (the bodies of their sons); *bāṣpa*—by tears; *oghaiḥ*—continuously pouring; *vijahuḥ*—gave up; *śucaḥ*—lamentation due to separation from their sons.

TRANSLATION

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

TEXT 48

जटा निर्मुच्य विधिवत् कुलवृद्धैः समं गुरुः ।
अभ्यषिञ्चद् यथैवेन्द्रं चतुःसिन्धुजलादिभिः ॥४८॥

jaṭā nirmucya vidhivat
kula-vṛddhaiḥ samaṁ guruḥ
abhyaṣiñcad yathaivendraṁ
catuḥ-sindhu-jalādibhiḥ

jaṭāḥ—the matted locks of hair on the head; *nirmucya*—shaving clean; *vidhi-vat*—according to regulative principles; *kula-vṛddhaiḥ*—the elderly persons in the family; *samam*—with; *guruḥ*—the family priest or spiritual master, Vasiṣṭha; *abhyaṣiñcat*—performed the *abhiṣeka* ceremony of Lord Rāmacandra; *yathā*—as; *eva*—like; *indram*—unto King Indra; *catuḥ-sindhu-jala*—with the water of the four oceans; *ādibhiḥ*—and with other paraphernalia for bathing.

TRANSLATION

The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

TEXT 49

एवं कृतशिरःस्नानः सुवासाः स्रग्व्यलङ्कृतः ।
स्वलङ्कृतैः सुवासोभिर्भ्रातृभिर्भार्यया बभौ ॥४९॥

evaṁ kṛta-śiraḥ-snānaḥ
suvāsāḥ sragvy-alaṅkṛtaḥ
svalaṅkṛtaiḥ suvāsobhir
bhrātṛbhir bhāryayā babhau

evam—thus; *kṛta-śiraḥ-snānaḥ*—having completely bathed, washing the head; *su-vāsāḥ*—being nicely dressed; *sragvi-alaṅkṛtaḥ*—being

decorated with a garland; *su-alaṅkṛtaiḥ*—decorated nicely; *su-vāsobhiḥ*—dressed nicely; *bhrātṛbhiḥ*—with His brothers; *bhāryayā*—and with His wife, Sītā; *babhau*—the Lord became very brilliant.

TRANSLATION

Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

TEXT 50

अग्रहीदासनं भ्रात्रा प्रणिपत्य प्रसादितः ।
प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः ।
जुगोप पितृवद् रामो मेनिरे पितरं च तम् ॥५०॥

agrahīd āsanaṁ bhrātrā
praṇipatya prasāditaḥ
prajāḥ sva-dharma-niratā
varṇāśrama-guṇānvitāḥ
jugopa pitṛvad rāmo
menire pitaraṁ ca tam

agrahīt—accepted; *āsanam*—the throne of the state; *bhrātrā*—by His brother (Bharata); *praṇipatya*—after fully surrendering unto Him; *prasāditaḥ*—having been pleased; *prajāḥ*—and the citizens; *sva-dharma-niratāḥ*—fully engaged in their respective occupational duties; *varṇāśrama*—according to the system of *varṇa* and *āśrama; guṇa-anvitāḥ*—all of them being qualified in that process; *jugopa*—the Lord protected them; *pitṛ-vat*—exactly like a father; *rāmaḥ*—Lord Rāmacandra; *menire*—they considered; *pitaram*—exactly like a father; *ca*—also; *tam*—Him, Lord Rāmacandra.

TRANSLATION

Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state.

He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āśrama, accepted Him as their father.

PURPORT

People are very fond of the pattern of Rāma-rājya, and even today politicians sometimes form a party called Rāma-rājya, but unfortunately they have no obedience to Lord Rāma. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Rāmacandra and His citizens. Lord Rāmacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Rāmacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the words *sva-dharma-niratā varṇāśrama-guṇānvitāḥ*, the people were good citizens because they accepted the institution of *varṇa* and *āśrama*, which arranges society in the *varṇa* divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* and the *āśrama* divisions of *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. This is actual human civilization. People must be trained according to the different *varṇāśrama* occupational duties. As confirmed in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* the four *varṇas* must be established according to varying qualities and work. The first principle for good government is that it must institute this *varṇāśrama* system. The purpose of *varṇāśrama* is to enable people to become God conscious. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate.* The entire *varṇāśrama* scheme is intended to enable people to become Vaiṣṇavas. *Viṣṇur asya devatā.* When people worship Lord Viṣṇu as the Supreme Lord, they become Vaiṣṇavas. Thus people should be trained to become Vaiṣṇavas through the system of *varṇa* and *āśrama*, as they were during the reign of Lord Rāmacandra, when everyone was fully trained to follow the *varṇāśrama* principles.

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*. This will provide the preliminary condition for good citizenship (*varṇāśrama-guṇānvitāḥ*). Generally speaking, if the king or president is a *rājarṣi*, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the *varṇāśrama* system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Rāmacandra. If people follow this example, there will be good government all over the world.

TEXT 51

त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् ।
रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ॥५१॥

tretāyāṁ vartamānāyāṁ
kālaḥ kṛta-samo 'bhavat
rāme rājani dharma-jñe
sarva-bhūta-sukhāvahe

tretāyām—in the Tretā-yuga; *vartamānāyām*—although situated in that period; *kālaḥ*—the period; *kṛta*—with Satya-yuga; *samaḥ*—equal; *abhavat*—it so became; *rāme*—because of Lord Rāmacandra's being present; *rājani*—as the ruling king; *dharma-jñe*—because He was fully religious; *sarva-bhūta*—of all living entities; *sukha-āvahe*—giving full happiness.

TRANSLATION

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

PURPORT

Among the four *yugas*—Satya, Tretā, Dvāpara and Kali—the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom." (*Bhāg.* 12.3.51) If people take to this *saṅkīrtana* movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa *mahā-mantra*, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa *mahā-mantra* with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.* This is the blessing of Lord Rāmacandra, who has appeared in this age of Kali as Lord Gaurasundara.

TEXT 52

वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः ।
सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ॥५२॥

vanāni nadyo girayo
varṣāṇi dvīpa-sindhavaḥ
sarve kāma-dughā āsan
prajānāṁ bharatarṣabha

vanāni—the forests; *nadyaḥ*—the rivers; *girayaḥ*—the hills and mountains; *varṣāṇi*—various parts of the states or divisions on the surface of the earth; *dvīpa*—islands; *sindhavaḥ*—the oceans and seas; *sarve*—all of them; *kāma-dughāḥ*—full of their respective opulences; *āsan*—existed like that; *prajānām*—of all the living beings; *bharata-ṛṣabha*—O Mahārāja Parīkṣit, best of the Bharata dynasty.

TRANSLATION

O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

TEXT 53

नाधिव्याधिजराग्लानिदुःखशोकभयक्लमाः ।
मृत्युश्चानिच्छतां नासीद् रामे राजन्यधोक्षजे ॥५३॥

nādhi-vyādhi-jarā-glāni-
duḥkha-śoka-bhaya-klamāḥ
mṛtyuś cānicchatāṁ nāsīd
rāme rājany adhokṣaje

na—not; *ādhi*—*adhyātmika, adhibhautika* and *adhidaivika* sufferings (that is, sufferings from the body and mind, from other living entities and from nature); *vyādhi*—diseases; *jarā*—old age; *glāni*—bereavement; *duḥkha*—grief; *śoka*—lamentation; *bhaya*—fear; *klamāḥ*—and fatigue; *mṛtyuḥ*—death; *ca*—also; *anicchatām*—of those who did not like it; *na āsīt*—there was not; *rāme*—during the rule of Lord Rāmacandra; *rājani*—because of His being the king; *adhokṣaje*—the Supreme Personality of Godhead, who is beyond this material world.

TRANSLATION

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

PURPORT

All these facilities existed because of Lord Rāmacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, *kali-kāle nāma-rūpe kṛṣṇa-avatāra:* Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

TEXT 54

एकपत्नीव्रतधरो राजर्षिचरितः शुचिः ।
स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् ॥५४॥

eka-patnī-vrata-dharo
rājarṣi-caritaḥ śuciḥ
sva-dharmaṁ gṛha-medhīyaṁ
śikṣayan svayam ācarat

eka-patnī-vrata-dharaḥ—taking a vow not to accept a second wife or to have any connection with any other woman; *rāja-ṛṣi*—like a saintly king; *caritaḥ*—whose character; *śuciḥ*—pure; *sva-dharmam*—one's own occupational duty; *gṛha-medhīyam*—especially of persons situated in household life; *śikṣayan*—teaching (by personal behavior); *svayam*—personally; *ācarat*—executed His duty.

TRANSLATION

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and

everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

PURPORT

Eka-patnī-vrata, accepting only one wife, was the glorious example set by Lord Rāmacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Rāmacandra's father accepted more wives than one. But Lord Rāmacandra, as an ideal king, accepted only one wife, mother Sītā. When mother Sītā was kidnapped by Rāvaṇa and the Rākṣasas, Lord Rāmacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sītās, but to teach us how faithful He was to His wife, He fought with Rāvaṇa and finally killed him. The Lord punished Rāvaṇa and rescued His wife to instruct men to have only one wife. Lord Rāmacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Rāmacandra, who showed how to be a perfect person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of *varṇāśrama-dharma*. Those who live in accordance with these principles, whether as householders, *brahmacārīs* or *vānaprasthas*, are all equally important.

TEXT 55

प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती ।
भिया ह्रिया च भावज्ञा भर्तुः सीताहरन्मनः ॥५५॥

premṇānuvṛttyā śīlena
praśrayāvanatā satī
bhiyā hriyā ca bhāva-jñā
bhartuḥ sītāharan manaḥ

premṇā anuvṛttyā—because of service rendered to the husband with love and faith; *śīlena*—by such good character; *praśraya-avanatā*—al-

ways very submissive and ready to satisfy the husband; *satī*—chaste; *bhiyā*—by being afraid; *hriyā*—by shyness; *ca*—also; *bhāva-jñā*—understanding the attitude (of the husband); *bhartuḥ*—of her husband, Lord Rāmacandra; *sītā*—mother Sītā; *aharat*—simply captivated; *manaḥ*—the mind.

TRANSLATION

Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

PURPORT

As Lord Rāmacandra is the ideal husband (*eka-patnī-vrata*), mother Sītā is the ideal wife. Such a combination makes family life very happy. *Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* whatever example a great man sets, common people follow. If the kings, the leaders, and the *brāhmaṇas*, the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Pastimes of the Supreme Lord, Rāmacandra."*

CHAPTER ELEVEN

Lord Rāmacandra Rules the World

This chapter describes how Lord Rāmacandra resided in Ayodhyā with His younger brothers and performed various sacrifices.

Lord Rāmacandra, the Supreme Personality of Godhead, performed various sacrifices by which to worship Himself, and at the end of these sacrifices He gave land to the *hotā*, *adhvaryu*, *udgātā* and *brahmā* priests. He gave them the eastern, western, northern and southern directions respectively, and the balance He gave to the *ācārya*. Lord Rāmacandra's faith in the *brāhmaṇas* and affection for His servants was observed by all the *brāhmaṇas*, who then offered their prayers to the Lord and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient contribution. Lord Rāmacandra subsequently dressed Himself like an ordinary person and began wandering within the capital to understand what impression the citizens had of Him. By chance, one night He heard a man talking to his wife, who had gone to another man's house. In the course of rebuking his wife, the man spoke suspiciously of the character of Sītādevī. The Lord immediately returned home, and, fearing such rumors, He superficially decided to give up Sītādevī's company. Thus He banished Sītādevī, who was pregnant, to the shelter of Vālmīki Muni, where she gave birth to twin sons, named Lava and Kuśa. In Ayodhyā, Lakṣmaṇa begot two sons named Aṅgada and Citraketu, Bharata begot two sons named Takṣa and Puṣkala, and Śatrughna begot two sons named Subāhu and Śrutasena. When Bharata went out to conquer various lands on behalf of the emperor, Lord Rāmacandra, He fought many millions of Gandharvas. By killing them in the fight, He acquired immense wealth, which He then brought home. Śatrughna killed a demon named Lavaṇa at Madhuvana and thus established the capital of Mathurā. Meanwhile, Sītādevī placed her two sons in the care of Vālmīki Muni and then entered into the earth. Upon hearing of this, Lord Rāmacandra was very much aggrieved, and thus He performed sacrifices for thirteen thousand years. After describing the

pastimes of Lord Rāmacandra's disappearance and establishing that the Lord appears for His pastimes only, Śukadeva Gosvāmī ends this chapter by describing the results of hearing about the activities of Lord Rāmacandra and by describing how the Lord protected His citizens and displayed affection for His brothers.

TEXT 1

श्रीशुक उवाच
भगवानात्मनात्मानं राम उत्तमकल्पकैः ।
सर्वदेवमयं देवमीजेऽथाचार्यवान् मखैः ॥ १ ॥

śrī-śuka uvāca
bhagavān ātmanātmānaṁ
rāma uttama-kalpakaiḥ
sarva-devamayaṁ devam
īje 'thācāryavān makhaiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bhagavān*—the Supreme Personality of Godhead; *ātmanā*—by Himself; *ātmānam*—Himself; *rāmaḥ*—Lord Rāmacandra; *uttama-kalpakaiḥ*—with very opulent paraphernalia; *sarva-deva-mayam*—the heart and soul of all the demigods; *devam*—the Supreme Lord Himself; *īje*—worshiped; *atha*—thus; *ācāryavān*—under the guidance of an *ācārya; makhaiḥ*—by performing sacrifices.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

PURPORT

Sarvārhaṇam acyutejyā. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in *Śrīmad-Bhāgavatam* (4.31.14):

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality." Performing *yajña* involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, *bhagavān ātmanātmānam īje:* the Lord worshiped Himself by Himself. This does not, of course, justify the Māyāvāda philosophy, by which one thinks himself the Supreme Personality of Godhead. The *jīva*, the living entity, is always different from the Supreme Lord. The living entities (*vibhinnāṁśa*) never become one with the Lord, although Māyāvādīs sometimes imitate the Lord's worship of Himself. Lord Kṛṣṇa meditated upon Himself every morning as a *gṛhastha*, and similarly Lord Rāmacandra performed *yajñas* to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of *ahaṅgraha-upāsanā*. Such unauthorized worship is not recommended herein.

TEXT 2

होत्रेऽददाद् दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः ।
अध्वर्यवे प्रतीचीं वा उत्तरां सामगाय सः ॥ २ ॥

hotre 'dadād diśaṁ prācīṁ
brahmaṇe dakṣiṇāṁ prabhuḥ
adhvaryave pratīcīṁ vā
uttarāṁ sāmagāya saḥ

hotre—unto the *hotā* priest, who offers oblations; *adadāt*—gave; *diśam*—direction; *prācīm*—the whole eastern side; *brahmaṇe*—unto the *brahmā* priest, who supervises what is done in the sacrificial arena; *dakṣiṇām*—the southern side; *prabhuḥ*—Lord Rāmacandra;

adhvaryave—unto the *adhvaryu* priest; *pratīcīm*—the whole western side; *vā*—also; *uttarām*—the northern side; *sāma-gāya*—unto the *udgātā* priest, who sings the *Sāma Veda; saḥ*—He (Lord Rāmacandra).

TRANSLATION

Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

TEXT 3

आचार्याय ददौ शेषां यावती भूस्तदन्तरा ।
मन्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः ॥ ३ ॥

ācāryāya dadau śeṣāṁ
yāvatī bhūs tad-antarā
manyamāna idaṁ kṛtsnaṁ
brāhmaṇo 'rhati niḥspṛhaḥ

ācāryāya—unto the *ācārya*, the spiritual master; *dadau*—gave; *śeṣām*—the balance; *yāvatī*—whatever; *bhūḥ*—land; *tat-antarā*—existing between the east, west, north and south; *manyamānaḥ*—thinking; *idam*—all this; *kṛtsnam*—wholly; *brāhmaṇaḥ*—the *brāhmaṇas; arhati*—deserve to possess; *niḥspṛhaḥ*—having no desire.

TRANSLATION

Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

TEXT 4

इत्ययं तदलङ्कारवासोभ्यामवशेषितः ।
तथा राज्ञ्यपि वैदेही सौमङ्गल्यावशेषिता ॥ ४ ॥

ity ayaṁ tad-alaṅkāra-
vāsobhyām avaśeṣitaḥ
tathā rājñy api vaidehī
saumaṅgalyāvaśeṣitā

iti—in this way (after giving everything to the *brāhmaṇas*); *ayam*—Lord Rāmacandra; *tat*—His; *alaṅkāra-vāsobhyām*—with personal ornaments and garments; *avaśeṣitaḥ*—remained; *tathā*—as well as; *rājñī*—the Queen (mother Sītā); *api*—also; *vaidehī*—the daughter of the King of Videha; *saumaṅgalyā*—with only the nose ring; *avaśeṣitā*—remained.

TRANSLATION

After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

TEXT 5

ते तु ब्राह्मणदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् ।
प्रीताः क्लिन्नधियस्तस्मै प्रत्यर्प्येदं बभाषिरे ॥ ५ ॥

te tu brāhmaṇa-devasya
vātsalyaṁ vīkṣya saṁstutam
prītāḥ klinna-dhiyas tasmai
pratyarpyedaṁ babhāṣire

te—the *hotā*, *brahmā* and other priests; *tu*—but; *brāhmaṇa-devasya*—of Lord Rāmacandra, who loved the *brāhmaṇas* so much; *vātsalyam*—the paternal affection; *vīkṣya*—after seeing; *saṁstutam*—worshiped with prayers; *prītāḥ*—being very pleased; *klinna-dhiyaḥ*—with melted hearts; *tasmai*—unto Him (Lord Rāmacandra); *pratyarpya*—returning; *idam*—this (all the land given to them); *babhāṣire*—spoke.

TRANSLATION

All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was

greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

PURPORT

In the previous chapter it was said that the *prajās*, the citizens, strictly followed the system of *varṇāśrama-dharma*. The *brāhmaṇas* acted exactly like *brāhmaṇas*, the *kṣatriyas* exactly like *kṣatriyas*, and so on. Therefore, when Lord Rāmacandra gave everything in charity to the *brāhmaṇas*, the *brāhmaṇas*, being qualified, wisely considered that *brāhmaṇas* are not meant to possess property to make a profit from it. The qualifications of a *brāhmaṇa* are given in *Bhagavad-gītā* (18.42):

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāvajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a *kṣatriya*. Therefore, although the *brāhmaṇas* did not refuse Lord Rāmacandra's gift, after accepting it they returned it to the King. The *brāhmaṇas* were so pleased with Lord Rāmacandra's affection toward them that their hearts melted. They saw that Lord Rāmacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a *kṣatriya* and was exemplary in character. One of the qualifications of a *kṣatriya* is to be charitable. A *kṣatriya*, or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. *Dānam īśvara-bhāvaḥ*. On one hand, *kṣatriyas* have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiṣṭhira gave charity, he engaged Karṇa to take charge of distributing it. Karṇa was very famous as Dātā Karṇa. The word *dātā* refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of

grains, they would distribute grains in charity. A *kṣatriya's* duty is to give charity, and a *brāhmaṇa's* duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the *brāhmaṇas* were given so much land by Lord Rāmacandra, they returned it to Him and were not greedy.

TEXT 6

अप्रत्तं नस्त्वया किं नु भगवन् भुवनेश्वर ।
यन्नोऽन्तर्हृदयं विश्य तमो हंसि स्वरोचिषा ॥ ६ ॥

aprattaṁ nas tvayā kiṁ nu
bhagavan bhuvaneśvara
yan no 'ntar-hṛdayaṁ viśya
tamo haṁsi sva-rociṣā

aprattam—not given; *naḥ*—unto us; *tvayā*—by Your Lordship; *kim*—what; *nu*—indeed; *bhagavan*—O Supreme Lord; *bhuvana-īśvara*—O master of the whole universe; *yat*—because; *naḥ*—our; *antaḥ-hṛdayam*—within the core of the heart; *viśya*—entering; *tamaḥ*—the darkness of ignorance; *haṁsi*—You annihilate; *sva-rociṣā*—by Your own effulgence.

TRANSLATION

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

PURPORT

When Dhruva Mahārāja was offered a benediction by the Supreme Personality of Godhead, he replied, "O my Lord, I am fully satisfied. I do not need any material benediction." Similarly, when Prahlāda Mahārāja was offered a benediction by Lord Nṛsiṁhadeva, he also refused to accept it and instead declared that a devotee should not be like a *vaṇik*, a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee.

Brāhmaṇas are always enlightened by the Supreme Personality of Godhead within the heart (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca*). And because the *brāhmaṇas* and Vaiṣṇavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vāmanadeva. Acting as a *brahmacārī*, Lord Vāmanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a *brāhmaṇa* or Vaiṣṇava.

TEXT 7

नमो ब्रह्मण्यदेवाय रामायाकुण्ठमेधसे ।
उत्तमश्लोकधुर्याय न्यस्तदण्डार्पिताङ्घ्रये ॥ ७ ॥

namo brahmaṇya-devāya
rāmāyākuṇṭha-medhase
uttamaśloka-dhuryāya
nyasta-daṇḍārpitāṅghraye

namaḥ—we offer our respectful obeisances; *brahmaṇya-devāya*—unto the Supreme Personality of Godhead, who accepts the *brāhmaṇas* as His worshipable deity; *rāmāya*—unto Lord Rāmacandra; *akuṇṭha-medhase*—whose memory and knowledge are never disturbed by anxiety; *uttamaśloka-dhuryāya*—the best of very famous persons; *nyasta-daṇḍa-arpita-aṅghraye*—whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

TEXT 8

कदाचिल्लोकजिज्ञासुर्गूढो रात्र्यामलक्षितः ।
चरन् वाचोऽशृणोद् रामो भार्यामुद्दिश्य कस्यचित् ॥८॥

kadācil loka-jijñāsur
gūḍho rātryām alakṣitaḥ
caran vāco 'śṛṇod rāmo
bhāryām uddiśya kasyacit

kadācit—once upon a time; *loka-jijñāsuḥ*—desiring to know about the public; *gūḍhaḥ*—hiding Himself by a disguise; *rātryām*—at night; *alakṣitaḥ*—without being identified by anyone else; *caran*—walking; *vācaḥ*—speaking; *aśṛṇot*—heard; *rāmaḥ*—Lord Rāmacandra; *bhāryām*—unto His wife; *uddiśya*—indicating; *kasyacit*—of someone.

TRANSLATION

Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

TEXT 9

नाहं बिभर्मि त्वां दुष्टामसतीं परवेश्मगाम् ।
स्त्रैणोहि बिभृयात् सीतां रामो नाहं भजे पुनः ॥ ९ ॥

nāhaṁ bibharmi tvāṁ duṣṭām
asatīṁ para-veśma-gām
straiṇo hi bibhṛyāt sītāṁ
rāmo nāhaṁ bhaje punaḥ

na—not; *aham*—I; *bibharmi*—can maintain; *tvām*—you; *duṣṭām*—because you are polluted; *asatīm*—unchaste; *para-veśma-gām*—one who has gone to another man's house and committed adultery; *straiṇaḥ*—a person who is henpecked; *hi*—indeed; *bibhṛyāt*—can accept; *sītām*—even Sītā; *rāmaḥ*—like Lord Rāmacandra; *na*—not; *aham*—I; *bhaje*—shall accept; *punaḥ*—again.

TRANSLATION

[Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

TEXT 10

इति लोकाद् बहुमुखाद् दुराराध्यादसंविदः ।
पत्या भीतेन सा त्यक्ता प्राप्ता प्राचेतसाश्रमम् ॥१०॥

iti lokād bahu-mukhād
durārādhyād asaṁvidaḥ
patyā bhītena sā tyaktā
prāptā prācetasāśramam

iti—thus; *lokāt*—from persons; *bahu-mukhāt*—who can talk nonsensically in various ways; *durārādhyāt*—whom it is very difficult to stop; *asaṁvidaḥ*—who are without full knowledge; *patyā*—by the husband; *bhītena*—being afraid; *sā*—mother Sītā; *tyaktā*—was abandoned; *prāptā*—went; *prācetasa-āśramam*—to the hermitage of Prācetasa (Vālmīki Muni).

TRANSLATION

Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

TEXT 11

अन्तर्वत्न्यागते काले यमौ सा सुषुवे सुतौ ।
कुशो लव इति ख्यातौ तयोश्चक्रे क्रिया मुनिः ॥११॥

antarvatny āgate kāle
yamau sā suṣuve sutau

kuśo lava iti khyātau
tayoś cakre kriyā muniḥ

antarvatnī—the pregnant wife; *āgate*—arrived; *kāle*—in due course of time; *yamau*—twins; *sā*—Sītādevī; *suṣuve*—gave birth to; *sutau*—two sons; *kuśaḥ*—Kuśa; *lavaḥ*—Lava; *iti*—thus; *khyātau*—celebrated; *tayoḥ*—of them; *cakre*—performed; *kriyāḥ*—the ritualistic ceremonies of birth; *muniḥ*—the great sage Vālmīki.

TRANSLATION

When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

TEXT 12

अङ्गदश्चित्रकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ ।
तक्षः पुष्कल इत्यास्तां भरतस्य महीपते ॥१२॥

aṅgadaś citraketuś ca
lakṣmaṇasyātmajau smṛtau
takṣaḥ puṣkala ity āstāṁ
bharatasya mahīpate

aṅgadaḥ—Aṅgada; *citraketuḥ*—Citraketu; *ca*—also; *lakṣmaṇasya*—of Lord Lakṣmaṇa; *ātmajau*—two sons; *smṛtau*—were said to be; *takṣaḥ*—Takṣa; *puṣkalaḥ*—Puṣkala; *iti*—thus; *āstām*—were; *bharatasya*—of Lord Bharata; *mahīpate*—O King Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

TEXTS 13–14

सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभूवतुः ।
गन्धर्वान् कोटिशो जघ्ने भरतो विजये दिशाम् ॥१३॥

तदीयं धनमानीय सर्वं राज्ञे न्यवेदयत् ।
शत्रुघ्नश्च मधोः पुत्रं लवणं नाम राक्षसम् ।
हत्वा मधुवने चक्रे मथुरां नाम वै पुरीम् ॥१४॥

subāhuḥ śrutasenaś ca
śatrughnasya babhūvatuḥ
gandharvān koṭiśo jaghne
bharato vijaye diśām

tadīyaṁ dhanam ānīya
sarvaṁ rājñe nyavedayat
śatrughnaś ca madhoḥ putraṁ
lavaṇaṁ nāma rākṣasam
hatvā madhuvane cakre
mathurāṁ nāma vai purīm

subāhuḥ—Subāhu; *śrutasenaḥ*—Śrutasena; *ca*—also; *śatrughnasya*—of Lord Śatrughna; *babhūvatuḥ*—were born; *gandharvān*—persons related with the Gandharvas, who are mostly pretenders; *koṭiśaḥ*—by the tens of millions; *jaghne*—killed; *bharataḥ*—Lord Bharata; *vijaye*—while conquering; *diśām*—all directions; *tadīyam*—of the Gandharvas; *dhanam*—riches; *ānīya*—bringing; *sarvam*—everything; *rājñe*—unto the King (Lord Rāmacandra); *nyavedayat*—offered; *śatrughnaḥ*—Śatrughna; *ca*—and; *madhoḥ*—of Madhu; *putram*—the son; *lavaṇam*—Lavaṇa; *nāma*—by the name; *rākṣasam*—a man-eater; *hatvā*—by killing; *madhuvane*—in the great forest known as Madhuvana; *cakre*—constructed; *mathurām*—Mathurā; *nāma*—by the name; *vai*—indeed; *purīm*—a great town.

TRANSLATION

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa.

Thus He established in the great forest known as Madhuvana the town known as Mathurā.

TEXT 15

मुनौ निक्षिप्य तनयौ सीता भर्त्रा विवासिता ।
ध्यायन्ती रामचरणौ विवरं प्रविवेश ह ॥१५॥

munau nikṣipya tanayau
sītā bhartrā vivāsitā
dhyāyantī rāma-caraṇau
vivaraṁ praviveśa ha

munau—unto the great sage Vālmīki; *nikṣipya*—giving in charge; *tanayau*—the two sons Lava and Kuśa; *sītā*—mother Sītādevī; *bhartrā*—by her husband; *vivāsitā*—banished; *dhyāyantī*—meditating upon; *rāma-caraṇau*—the lotus feet of Lord Rāmacandra; *vivaram*—within the earth; *praviveśa*—she entered; *ha*—indeed.

TRANSLATION

Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

PURPORT

It was impossible for Sītādevī to live in separation from Lord Rāmacandra. Therefore, after entrusting her two sons to the care of Vālmīki Muni, she entered into the earth.

TEXT 16

तच्छ्रुत्वा भगवान् रामो रुन्धन्नपि धिया शुचः ।
स्मरंस्तस्या गुणांस्तांस्तान्नाशक्नोद् रोद्धुमीश्वरः॥१६॥

tac chrutvā bhagavān rāmo
rundhann api dhiyā śucaḥ

smaraṁs tasyā guṇāṁs tāṁs tān
nāśaknod roddhum īśvaraḥ

tat—this (the news of Sītādevī's entering the earth); *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *rundhan*—trying to reject; *api*—although; *dhiyā*—by intelligence; *śucaḥ*—grief; *smaran*—remembering; *tasyāḥ*—of her; *guṇān*—qualities; *tān tān*—under different circumstances; *na*—not; *aśaknot*—was able; *roddhum*—to check; *īśvaraḥ*—although the supreme controller.

TRANSLATION

After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

PURPORT

Lord Rāmacandra's grief at the news of Sītādevī's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendentally blissful. Such feelings are a sign of *tasya prema-vaśyatva-svabhāva*, being under the influence of *hlādinī-śakti* and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

TEXT 17

स्त्रीपुंप्रसङ्ग एतादृक्सर्वत्र त्रासमावहः ।
अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः ॥१७॥

strī-puṁ-prasaṅga etādṛk
sarvatra trāsam-āvahaḥ
apīśvarāṇāṁ kim uta
grāmyasya gṛha-cetasaḥ

strī-pum-prasaṅgaḥ—attraction between husband and wife, or man and woman; *etādṛk*—like this; *sarvatra*—everywhere; *trāsam-āvahaḥ*—the cause of fear; *api*—even; *īśvarāṇām*—of controllers; *kim uta*—and what to speak of; *grāmyasya*—of ordinary men of this material world; *gṛha-cetasaḥ*—who are attached to materialistic household life.

TRANSLATION

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

PURPORT

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

TEXT 18

तत ऊर्ध्वं ब्रह्मचर्यं धार्यन्नजुहोत् प्रभुः ।
त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् ॥१८॥

tata ūrdhvaṁ brahmacaryaṁ
dhāryann ajuhot prabhuḥ
trayodaśābda-sāhasram
agnihotram akhaṇḍitam

tataḥ—thereafter; *ūrdhvam*—after mother Sītā's going into the earth; *brahmacaryam*—complete celibacy; *dhārayan*—observing; *ajuhot*—performed a ritualistic ceremony and sacrifice; *prabhuḥ*—Lord

Rāmacandra; *trayodaśa-abda-sāhasram*—for thirteen thousand years; *agnihotram*—the sacrifice known as Agnihotra-yajña; *akhaṇḍitam*—without ceasing.

TRANSLATION

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

TEXT 19

स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः ।
स्वपादपल्लवं राम आत्मज्योतिरगात् ततः ॥१९॥

smaratāṁ hṛdi vinyasya
viddhaṁ daṇḍaka-kaṇṭakaiḥ
sva-pāda-pallavaṁ rāma
ātma-jyotir agāt tataḥ

smaratām—of persons who always think of Him; *hṛdi*—in the core of the heart; *vinyasya*—placing; *viddham*—pierced; *daṇḍaka-kaṇṭakaiḥ*—by thorns in the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there); *sva-pāda-pallavam*—the petals of His lotus feet; *rāmaḥ*—Lord Rāmacandra; *ātma-jyotiḥ*—the rays of His bodily luster, known as the *brahmajyoti; agāt*—entered; *tataḥ*—beyond the *brahmajyoti*, or in His own Vaikuṇṭha planet.

TRANSLATION

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṇṭha planet beyond the brahmajyoti.

PURPORT

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Rāmacandra wandered in the forest

of Daṇḍakāraṇya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the pricking of the Lord's lotus feet by a thorn. This was the attitude of the *gopīs* when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by *karmīs*, *jñānīs* or *yogīs*. The devotees, who could not tolerate even thinking of the Lord's lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord's disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word *ātma-jyotiḥ* is significant. The *brahmajyoti*, which is greatly appreciated by *jñānīs*, or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord's body.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (*Brahma-saṁhitā* 5.40) The *brahmajyoti* is the beginning of the spiritual world, and beyond the *brahmajyoti* are the Vaikuṇṭha planets. In other words, the *brahmajyoti* stays outside the Vaikuṇṭha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuṇṭha planets, they go through the *brahmajyoti*. The *jñānīs*, or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuṇṭha planets, but they also cannot stay eternally in the *brahmajyoti*. Thus after some time they fall again to this material world. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ* (*Bhāg.* 10.2.32). The Vaikuṇṭha planets are covered by the

brahmajyoti, and therefore one cannot properly understand what those Vaikuṇṭha planets are unless one is a pure devotee.

TEXT 20

नेदं यशो रघुपतेः सुरयाच्ञयात्त-
लीलातनोरधिकसाम्यविमुक्तधाम्नः ।
रक्षोवधो जलधिबन्धनमस्त्रपूगैः
किं तस्य शत्रुहनने कपयः सहायाः ॥२०॥

nedaṁ yaśo raghupateḥ sura-yācñayātta-
līlā-tanor adhika-sāmya-vimukta-dhāmnaḥ
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ
kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ

na—not; *idam*—all these; *yaśaḥ*—fame; *raghu-pateḥ*—of Lord Rāmacandra; *sura-yācñayā*—by the prayers of the demigods; *ātta-līlā-tanoḥ*—whose spiritual body is always engaged in various pastimes; *adhika-sāmya-vimukta-dhāmnaḥ*—no one is greater than or equal to Him; *rakṣaḥ-vadhaḥ*—killing the Rākṣasa (Rāvaṇa); *jaladhi-bandhanam*—bridging the ocean; *astra-pūgaiḥ*—with bow and arrows; *kim*—whether; *tasya*—His; *śatru-hanane*—in killing the enemies; *kapayaḥ*—the monkeys; *sahāyāḥ*—assistants.

TRANSLATION

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

PURPORT

As stated in the *Vedas* (*Śvetāśvatara Upaniṣad* 6.8):

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." The Lord has nothing to do (*na tasya kāryaṁ karaṇaṁ ca vidyate*); whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord's enemy, since who could be more powerful than the Lord? There is actually no question of anyone's being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

TEXT 21

यस्यामलं नृपसदःसु यशोऽधुनापि
गायन्त्यघघ्नमृषयो दिगिभेन्द्रपट्टम् ।
तं नाकपालवसुपालकिरीटजुष्ट-
पादाम्बुजं रघुपतिं शरणं प्रपद्ये ॥२१॥

yasyāmalaṁ nṛpa-sadaḥsu yaśo 'dhunāpi
gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam
taṁ nākapāla-vasupāla-kirīṭa-juṣṭa-
pādāmbujaṁ raghupatiṁ śaraṇaṁ prapadye

yasya—whose (Lord Rāmacandra's); *amalam*—spotless, free from material qualities; *nṛpa-sadaḥsu*—in the assembly of great emperors like Mahārāja Yudhiṣṭhira; *yaśaḥ*—famous glories; *adhunā api*—even

today; *gāyanti*—glorify; *agha-ghnam*—which vanquish all sinful reactions; *ṛṣayaḥ*—great saintly persons like Mārkaṇḍeya; *dik-ibha-indra-paṭṭam*—as the ornamental cloth covering the elephant that conquers the directions; *tam*—that; *nāka-pāla*—of heavenly demigods; *vasu-pāla*—of earthly kings; *kirīṭa*—by the helmets; *juṣṭa*—are worshiped; *pāda-ambujam*—whose lotus feet; *raghu-patim*—unto Lord Rāmacandra; *śaraṇam*—surrender; *prapadye*—I offer.

TRANSLATION

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

TEXT 22

स यैः स्पृष्टोऽभिदृष्टो वा संविष्टोऽनुगतोऽपि वा।
कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः॥२२॥

sa yaiḥ spṛṣṭo 'bhidṛṣṭo vā
saṁviṣṭo 'nugato 'pi vā
kosalās te yayuḥ sthānaṁ
yatra gacchanti yoginaḥ

saḥ—He, Lord Rāmacandra; *yaiḥ*—by which persons; *spṛṣṭaḥ*—touched; *abhidṛṣṭaḥ*—seen; *vā*—either; *saṁviṣṭaḥ*—eating together, lying together; *anugataḥ*—followed as servants; *api vā*—even; *kosalāḥ*—all those inhabitants of Kosala; *te*—they; *yayuḥ*—departed; *sthānam*—to the place; *yatra*—wherein; *gacchanti*—they go; *yoginaḥ*—all the *bhakti-yogīs*.

TRANSLATION

Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

PURPORT

The Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Here this is confirmed. All the inhabitants of Ayodhyā who saw Lord Rāmacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Rāmacandra or Lord Kṛṣṇa is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that *prakaṭa-līlā*, the devotee is finally promoted to *sanātana-dhāma*, the supreme abode in the spiritual world. This *sanātana-dhāma* is also mentioned in *Bhagavad-gītā* (*paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ*). One who enters the transcendental pastimes of the Lord is called *nitya-līlā-praviṣṭa*. To understand clearly why Lord Rāmacandra returned, it is mentioned herewith that the Lord went to that particular place where the *bhakti-yogīs* go. The impersonalists misunderstand the statements of *Śrīmad-Bhāgavatam* to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His

devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in *Bhagavad-gītā.*

TEXT 23

पुरुषो रामचरितं श्रवणैरुपधारयन् ।
आनृशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते ॥२३॥

puruṣo rāma-caritaṁ
śravaṇair upadhārayan
ānṛśaṁsya-paro rājan
karma-bandhair vimucyate

puruṣaḥ—any person; *rāma-caritam*—the narration concerning the activities of the Supreme Personality of Godhead Lord Rāmacandra; *śravaṇaiḥ*—by aural reception; *upadhārayan*—simply by this process of hearing; *ānṛśaṁsya-paraḥ*—becomes completely free from envy; *rājan*—O King Parīkṣit; *karma-bandhaiḥ*—by the bondage of fruitive activities; *vimucyate*—one becomes liberated.

TRANSLATION

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

PURPORT

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the *sanātana-dhāma* or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the

body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a *vaiṣṇava-aparādha.* A devotee who constantly engages in hearing and chanting (*śravaṇa-kīrtana*) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

TEXT 24

श्रीराजोवाच

कथं स भगवान् रामो भ्रातॄन् वा स्वयमात्मनः ।
तस्मिन् वा तेऽन्ववर्तन्त प्रजाः पौराश्च ईश्वरे ॥२४॥

śrī-rājovāca
kathaṁ sa bhagavān rāmo
bhrātṛn vā svayam ātmanaḥ
tasmin vā te 'nvavartanta
prajāḥ paurāś ca īśvare

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *katham*—how; *saḥ*—He, the Lord; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *bhrātṛn*—unto the brothers (Lakṣmaṇa, Bharata and Śatrughna); *vā*—either; *svayam*—personally; *ātmanaḥ*—expansions of His person; *tasmin*—unto the Lord; *vā*—either; *te*—they (all the inhabitants and the brothers); *anvavartanta*—behaved; *prajāḥ*—all the inhabitants; *paurāḥ*—the citizens; *ca*—and; *īśvare*—unto the Supreme Lord.

TRANSLATION

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship

with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?

TEXT 25

श्रीबादरायणिरुवाच

अथादिशद् दिग्विजये भ्रातॄंस्त्रिभुवनेश्वरः ।
आत्मानं दर्शयन् स्वानां पुरीमैक्षत सानुगः ॥२५॥

śrī-bādarāyaṇir uvāca
athādiśad dig-vijaye
bhrātṛīṁs tri-bhuvaneśvaraḥ
ātmānaṁ darśayan svānāṁ
purīm aikṣata sānugaḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—hereafter (when the Lord accepted the throne on the request of Bharata); *ādiśat*—ordered; *dik-vijaye*—to conquer all the world; *bhrātṛīn*—His younger brothers; *tri-bhuvana-īśvaraḥ*—the Lord of the universe; *ātmānam*—personally, Himself; *darśayan*—giving audience; *svānām*—to the family members and the citizens; *purīm*—the city; *aikṣata*—supervised; *sa-anugaḥ*—with other assistants.

TRANSLATION

Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

PURPORT

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Rāmacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but the Lord ordered Them

to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor's supremacy, there would be a fight, and the king of the small state would be obliged to accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Rāmacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord's devotees residing in Vṛndāvana have taken the vow not to leave Vṛndāvana to preach Kṛṣṇa consciousness. But the Lord says that Kṛṣṇa consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahāprabhu.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vṛndāvana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead. The Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (*dig-vijaya*). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are *kaniṣṭha-adhikārīs* do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhyā to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhyā because He especially favored the citizens. The Lord is merciful to everyone, and He knows how to show His favor to each individual

person according to his capacity. One who abides by the order of the Lord is a pure devotee.

TEXT 26

आसिक्तमार्गां गन्धोदैः करिणां मदशीकरैः ।
स्वामिनं प्राप्तमालोक्य मत्तां वा सुतरामिव ॥२६॥

āsikta-mārgāṁ gandhodaiḥ
kariṇāṁ mada-śīkaraiḥ
svāminaṁ prāptam ālokya
mattāṁ vā sutarām iva

āsikta-mārgām—the streets were sprinkled; *gandha-udaiḥ*—with perfumed water; *kariṇām*—of elephants; *mada-śīkaraiḥ*—with particles of perfumed liquor; *svāminam*—the master or proprietor; *prāptam*—present; *ālokya*—seeing personally; *mattām*—very opulent; *vā*—either; *sutarām*—highly; *iva*—as if.

TRANSLATION

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

PURPORT

We have simply heard about the opulence of Rāma-rājya during the reign of Lord Rāmacandra. Now, here is one example of the opulence of the Lord's kingdom. The streets of Ayodhyā were not only cleaned but also sprinkled with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to see the Lord personally supervising the affairs of the state.

He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor's orders. This is called *dig-vijaya.* The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to *varṇāśrama.* As we have seen from the previous chapter, *varṇāśrama-guṇānvitāḥ:* the citizens were trained according to the *varṇāśrama* system. A class of men were *brāhmaṇas,* a class of men were *kṣatriyas,* a class were *vaiśyas,* and a class were *śūdras.* Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the *varṇāśrama* system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Rāmacandra?

TEXT 27

प्रासादगोपुरसभाचैत्यदेवगृहादिषु ।
विन्यस्तहेमकलशैः पताकाभिश्च मण्डिताम् ॥२७॥

prāsāda-gopura-sabhā-
caitya-deva-gṛhādiṣu
vinyasta-hema-kalaśaiḥ
patākābhiś ca maṇḍitām

prāsāda—in palaces; *gopura*—palace gates; *sabhā*—assembly houses; *caitya*—raised platforms; *deva-gṛha*—temples wherein deities are worshiped; *ādiṣu*—and so on; *vinyasta*—placed; *hema-kalaśaiḥ*—with golden waterpots; *patākābhiḥ*—by flags; *ca*—also; *maṇḍitām*—bedecked.

TRANSLATION

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

TEXT 28

पूगैः सवृन्तै रम्भाभिः पट्टिकाभिः सुवाससाम् ।
आदर्शैरंशुकैः स्रग्भिः कृतकौतुकतोरणाम् ॥२८॥

pūgaiḥ savṛntai rambhābhiḥ
paṭṭikābhiḥ suvāsasām
ādarśair aṁśukaiḥ sragbhiḥ
kṛta-kautuka-toraṇām

pūgaiḥ—by trees of betel nut; *sa-vṛntaiḥ*—with bunches of flowers and fruits; *rambhābhiḥ*—with banana trees; *paṭṭikābhiḥ*—with flags; *su-vāsasām*—decorated with colorful cloth; *ādarśaiḥ*—with mirrors; *aṁśukaiḥ*—with cloths; *sragbhiḥ*—with garlands; *kṛta-kautuka*—made auspicious; *toraṇām*—possessing reception gates.

TRANSLATION

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

TEXT 29

तमुपेयुस्तत्र तत्र पौरा अर्हणपाणयः ।
आशिषो युयुजुर्देव पाहीमां प्राक् त्वयोद्धृताम् ॥२९॥

tam upeyus tatra tatra
paurā arhaṇa-pāṇayaḥ
āśiṣo yuyujur deva
pāhīmāṁ prāk tvayoddhṛtām

tam—unto Him, Lord Rāmacandra; *upeyuḥ*—approached; *tatra tatra*—wherever He visited; *paurāḥ*—the inhabitants of the neighborhood; *arhaṇa-pāṇayaḥ*—carrying paraphernalia to worship the Lord; *āśiṣaḥ*—blessings from the Lord; *yuyujuḥ*—came down; *deva*—O my Lord; *pāhi*—just maintain; *imām*—this land; *prāk*—as before; *tvayā*—

by You; *uddhṛtām*—rescued (from the bottom of the sea in Your incarnation as Varāha).

TRANSLATION

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

TEXT 30

ततः प्रजा वीक्ष्य पतिं चिरागतं
दिदृक्षयोत्सृष्टगृहाः स्त्रियो नराः ।
आरुह्य हर्म्याण्यरविन्दलोचन-
मतृप्तनेत्राः कुसुमैरवाकिरन् ॥३०॥

tataḥ prajā vīkṣya patiṁ cirāgataṁ
didṛkṣayotsṛṣṭa-gṛhāḥ striyo narāḥ
āruhya harmyāṇy aravinda-locanam
atṛpta-netrāḥ kusumair avākiran

tataḥ—thereafter; *prajāḥ*—the citizens; *vīkṣya*—by seeing; *patim*—the King; *cira-āgatam*—returned after a long time; *didṛkṣayā*—desiring to see; *utsṛṣṭa-gṛhāḥ*—vacating their respective residences; *striyaḥ*—the women; *narāḥ*—the men; *āruhya*—getting on top of; *harmyāṇi*—great palaces; *aravinda-locanam*—Lord Rāmacandra, whose eyes are like the petals of a lotus; *atṛpta-netrāḥ*—whose eyes were not fully satisfied; *kusumaiḥ*—by flowers; *avākiran*—showered the Lord.

TRANSLATION

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

TEXTS 31–34

अथ प्रविष्टः स्वगृहं जुष्टं स्वैः पूर्वराजभिः ।
अनन्ताखिलकोशाढ्यमनर्घ्योरुपरिच्छदम् ॥३१॥
विद्रुमोदुम्बरद्वारैर्वैदूर्यस्तम्भपङ्क्तिभिः ।
स्थलैर्मारकतैः स्वच्छैर्भ्राजत्स्फटिकभित्तिभिः ॥३२॥
चित्रस्रग्भिः पट्टिकाभिर्वासोमणिगणांशुकैः ।
मुक्ताफलैश्चिदुल्लासैः कान्तकामोपपत्तिभिः ॥३३॥
धूपदीपैः सुरभिभिर्मण्डितं पुष्पमण्डनैः ।
स्त्रीपुम्भिः सुरसंकाशैर्जुष्टं भूषणभूषणैः ॥३४॥

atha praviṣṭaḥ sva-gṛhaṁ
juṣṭaṁ svaiḥ pūrva-rājabhiḥ
anantākhila-koṣāḍhyam
anarghyoruparicchadam

vidrumodumbara-dvārair
vaidūrya-stambha-paṅktibhiḥ
sthalair mārakataiḥ svacchair
bhrājat-sphaṭika-bhittibhiḥ

citra-sragbhiḥ paṭṭikābhir
vāso-maṇi-gaṇāṁśukaiḥ
muktā-phalaiś cid-ullāsaiḥ
kānta-kāmopapattibhiḥ

dhūpa-dīpaiḥ surabhibhir
maṇḍitaṁ puṣpa-maṇḍanaiḥ
strī-pumbhiḥ sura-saṅkāśair
juṣṭaṁ bhūṣaṇa-bhūṣaṇaiḥ

atha—thereafter; *praviṣṭaḥ*—He entered; *sva-gṛham*—His own palace; *juṣṭam*—occupied; *svaiḥ*—by His own family members; *pūrva-rājabhiḥ*—by the previous members of the royal family; *ananta*—un-

limited; *akhila*—everywhere; *koṣa*—treasury; *āḍhyam*—prosperous; *anarghya*—priceless; *uru*—high; *paricchadam*—paraphernalia; *vidruma*—of coral; *udumbara-dvāraiḥ*—with the two sides of the doors; *vaidūrya-stambha*—with pillars of *vaidūrya-maṇi*; *paṅktibhiḥ*—in a line; *sthalaiḥ*—with floors; *mārakataiḥ*—made of *marakata* stone; *svacchaiḥ*—very cleanly polished; *bhrājat*—dazzling; *sphaṭika*—marble; *bhittibhiḥ*—foundations; *citra-sragbhiḥ*—with varieties of flower garlands; *paṭṭikābhiḥ*—with flags; *vāsaḥ*—clothing; *maṇi-gaṇa-aṁśukaiḥ*—by various effulgent and valuable stones; *muktā-phalaiḥ*—with pearls; *cit-ullāsaiḥ*—increasing celestial pleasure; *kānta-kāma*—fulfilling one's desires; *upapattibhiḥ*—by such paraphernalia; *dhūpa-dīpaiḥ*—with incense and lamps; *surabhibhiḥ*—very fragrant; *maṇḍitam*—decorated; *puṣpa-maṇḍanaiḥ*—by bunches of various flowers; *strī-pumbhiḥ*—by men and women; *sura-saṅkāśaiḥ*—appearing like the demigods; *juṣṭam*—full of; *bhūṣaṇa-bhūṣaṇaiḥ*—whose bodies beautified their ornaments.

TRANSLATION

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

TEXT 35

तस्मिन् स भगवान् रामः स्निग्धया प्रिययेष्टया ।
रेमे स्वारामधीराणामृषभः सीतया किल ॥३५॥

tasmin sa bhagavān rāmaḥ
snigdhayā priyayeṣṭayā
reme svārāma-dhīrāṇām
ṛṣabhaḥ sītayā kila

tasmin—in that celestial palace; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *snigdhayā*—always pleased by her behavior; *priyayā iṣṭayā*—with His dearmost wife; *reme*—enjoyed; *sva-ārāma*—personal pleasure; *dhīrāṇām*—of the greatest learned persons; *ṛṣabhaḥ*—the chief; *sītayā*—with mother Sītā; *kila*—indeed.

TRANSLATION

Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

TEXT 36

बुभुजे च यथाकालं कामान् धर्ममपीडयन् ।
वर्षपूगान् बहून् नृणामभिध्याताङ्घ्रिपल्लवः ॥३६॥

bubhuje ca yathā-kālaṁ
kāmān dharmam apīḍayan
varṣa-pūgān bahūn nṛṇām
abhidhyātāṅghri-pallavaḥ

bubhuje—He enjoyed; *ca*—also; *yathā-kālam*—as long as required; *kāmān*—all enjoyment; *dharmam*—religious principles; *apīḍayan*—without transgressing; *varṣa-pūgān*—duration of years; *bahūn*—many; *nṛṇām*—of the people in general; *abhidhyāta*—being meditated upon; *aṅghri-pallavaḥ*—His lotus feet.

TRANSLATION

Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation,

enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Rāmacandra Rules the World."*

CHAPTER TWELVE

The Dynasty of Kuśa, the Son of Lord Rāmacandra

This chapter describes the dynasty of Kuśa, the son of Lord Rāmacandra. The members of this dynasty are descendants of Śaśāda, the son of Mahārāja Ikṣvāku.

Following in the genealogical table of Lord Rāmacandra's dynasty, Kuśa, the Lord's son, was followed consecutively by Atithi, Niṣadha, Nabha, Puṇḍarīka, Kṣemadhanvā, Devānīka, Anīha, Pāriyātra, Balasthala, Vajranābha, Sagaṇa and Vidhṛti. These personalities ruled the world. From Vidhṛti came Hiraṇyanābha, who later became the disciple of Jaimini and propounded the system of mystic *yoga* in which Yājñavalkya was initiated. Following in this dynasty were Puṣpa, Dhruvasandhi, Sudarśana, Agnivarṇa, Śīghra and Maru. Maru attained full perfection in the practice of *yoga*, and he still lives in the village of Kalāpa. At the end of this age of Kali, he will revive the dynasty of the sun-god. Next in the dynasty were Prasuśruta, Sandhi, Amarṣaṇa, Mahasvān, Viśvabāhu, Prasenajit, Takṣaka and Bṛhadbala, who was later killed by Abhimanyu. Śukadeva Gosvāmī said that these were all kings who had passed away. The future descendants of Bṛhadbala will be Bṛhadraṇa, Ūrukriya, Vatsavṛddha, Prativyoma, Bhānu, Divāka, Sahadeva, Bṛhadaśva, Bhānumān, Pratīkāśva, Supratīka, Marudeva, Sunakṣatra, Puṣkara, Antarikṣa, Sutapā, Amitrajit, Bṛhadrāja, Barhi, Kṛtañjaya, Raṇañjaya, Sañjaya, Śākya, Śuddhoda, Lāṅgala, Prasenajit, Kṣudraka, Raṇaka, Suratha and Sumitra. All of them will become kings one after another. Sumitra, coming in this age of Kali, will be the last king in the Ikṣvāku dynasty; after him, the dynasty will be extinguished.

TEXT 1

श्रीशुक उवाच

कुशस्य चातिथिस्तस्मान्निषधस्तत्सुतो नभः ।
पुण्डरीकोऽथ तत्पुत्रः क्षेमधन्वाभवत्ततः ॥ १ ॥

śrī-śuka uvāca
kuśasya cātithis tasmān
niṣadhas tat-suto nabhaḥ
puṇḍarīko 'tha tat-putraḥ
kṣemadhanvābhavat tataḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kuśasya*—of Kuśa, the son of Lord Rāmacandra; *ca*—also; *atithiḥ*—Atithi; *tasmāt*—from him; *niṣadhaḥ*—Niṣadha; *tat-sutaḥ*—his son; *nabhaḥ*—Nabha; *puṇḍarīkaḥ*—Puṇḍarīka; *atha*—thereafter; *tat-putraḥ*—his son; *kṣemadhanvā*—Kṣemadhanvā; *abhavat*—became; *tataḥ*—thereafter.

TRANSLATION

Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

TEXT 2

देवानीकस्ततोऽनीहः पारियात्रोऽथ तत्सुतः ।
ततो बलस्थलस्तस्माद् वज्रनाभोऽर्कसंभवः ॥ २ ॥

devānīkas tato 'nīhaḥ
pāriyātro 'tha tat-sutaḥ
tato balasthalas tasmād
vajranābho 'rka-sambhavaḥ

devānīkaḥ—Devānīka; *tataḥ*—from Kṣemadhanvā; *anīhaḥ*—from Devānīka came the son named Anīha; *pāriyātraḥ*—Pāriyātra; *atha*—thereafter; *tat-sutaḥ*—the son of Anīha; *tataḥ*—from Pāriyātra; *balasthalaḥ*—Balasthala; *tasmāt*—from Balasthala; *vajranābhaḥ*—Vajranābha; *arka-sambhavaḥ*—derived from the sun-god.

TRANSLATION

The son of Kṣemadhanvā was Devānīka, Devānīka's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was

Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.

TEXTS 3–4

सगणस्तत्सुतस्तस्माद् विधृतिश्चाभवत् सुतः ।
ततो हिरण्यनाभोऽभूद् योगाचार्यस्तु जैमिनेः ॥ ३ ॥
शिष्यः कौशल्य आध्यात्मं याज्ञवल्क्योऽध्यगाद् यतः ।
योगं महोदयमृषिर्हृदयग्रन्थिभेदकम् ॥ ४ ॥

sagaṇas tat-sutas tasmād
vidhṛtiś cābhavat sutaḥ
tato hiraṇyanābho 'bhūd
yogācāryas tu jaimineḥ

śiṣyaḥ kauśalya ādhyātmaṁ
yājñavalkyo 'dhyagād yataḥ
yogaṁ mahodayam ṛṣir
hṛdaya-granthi-bhedakam

sagaṇaḥ—Sagaṇa; *tat*—this (Vajranābha's); *sutaḥ*—son; *tasmāt*—from him; *vidhṛtiḥ*—Vidhṛti; *ca*—also; *abhavat*—was born; *sutaḥ*—his son; *tataḥ*—from him; *hiraṇyanābhaḥ*—Hiraṇyanābha; *abhūt*—became; *yoga-ācāryaḥ*—the propounder of the philosophy of *yoga; tu*—but; *jaimineḥ*—because of accepting Jaimini as his spiritual master; *śiṣyaḥ*—disciple; *kauśalyaḥ*—Kauśalya; *ādhyātmam*—spiritual; *yājñavalkyaḥ*—Yājñavalkya; *adhyagāt*—studied; *yataḥ*—from him (Hiraṇyanābha); *yogam*—the mystic performances; *mahā-udayam*—highly elevated; *ṛṣiḥ*—Yājñavalkya Ṛṣi; *hṛdaya-granthi-bhedakam*—mystic *yoga*, which can loosen the knots of material attachment in the heart.

TRANSLATION

The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hiraṇyanābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hiraṇyanābha that the great saint Yājñavalkya learned the highly elevated system

of mystic yoga known as ādhyātma-yoga, which can loosen the knots of material attachment in the heart.

TEXT 5

पुष्पो हिरण्यनाभस्य ध्रुवसन्धिस्ततोऽभवत् ।
सुदर्शनोऽथाग्निवर्णः शीघ्रस्तस्य मरुः सुतः ॥ ५ ॥

puṣpo hiraṇyanābhasya
dhruvasandhis tato 'bhavat
sudarśano 'thāgnivarṇaḥ
śīghras tasya maruḥ sutaḥ

puṣpaḥ—Puṣpa; *hiraṇyanābhasya*—the son of Hiraṇyanābha; *dhruvasandhiḥ*—Dhruvasandhi; *tataḥ*—from him; *abhavat*—was born; *sudarśanaḥ*—from Dhruvasandhi, Sudarśana was born; *atha*—thereafter; *agnivarṇaḥ*—Agnivarṇa, the son of Sudarśana; *śīghraḥ*—Śīghra; *tasya*—his (Agnivarṇa's); *maruḥ*—Maru; *sutaḥ*—son.

TRANSLATION

The son of Hiraṇyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śīghra, and his son was Maru.

TEXT 6

सोऽसावास्ते योगसिद्धः कलापग्राममास्थितः ।
कलेरन्ते सूर्यवंशं नष्टं भावयिता पुनः ॥ ६ ॥

so 'sāv āste yoga-siddhaḥ
kalāpa-grāmam āsthitaḥ
kaler ante sūrya-vaṁśaṁ
naṣṭaṁ bhāvayitā punaḥ

saḥ—he; *asau*—the personality known as Maru; *āste*—still existing; *yoga-siddhaḥ*—perfection in the power of mystic *yoga; kalāpa-grāmam*—the place named Kalāpa-grāma; *āsthitaḥ*—he is still living

there; *kaleḥ*—of this Kali-yuga; *ante*—at the end; *sūrya-vaṁśam*—the descendants of the sun-god; *naṣṭam*—after being lost; *bhāvayitā*—Maru will begin by begetting a son; *punaḥ*—again.

TRANSLATION

Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

PURPORT

At least five thousand years ago, Śrīla Śukadeva Gosvāmī ascertained the existence of Maru in Kalāpa-grāma and said that Maru, having achieved a *yoga-siddha* body, would continue to exist until the end of Kali-yuga, which is calculated to continue for 432,000 years. Such is the perfection of mystic power. By controlling the breath, the perfect *yogī* can continue his life for as long as he likes. Sometimes we hear from the Vedic literature that some personalities from the Vedic age, such as Vyāsadeva and Aśvatthāmā, are still living. Here we understand that Maru is also still living. We are sometimes surprised that a mortal body can live for such a long time. The explanation of this longevity is given here by the word *yoga-siddha*. If one becomes perfect in the practice of *yoga*, he can live as long as he likes. The demonstration of some trifling *yoga-siddha* does not constitute perfection. Here is a factual example of perfection: a *yoga-siddha* can live as long as he likes.

TEXT 7

तस्मात् प्रसुश्रुतस्तस्य सन्धिस्तस्याप्यमर्षणः ।
महस्वांस्तत्सुतस्तस्माद् विश्वबाहुरजायत ॥ ७ ॥

tasmāt prasuśrutas tasya
sandhis tasyāpy amarṣaṇaḥ
mahasvāṁs tat-sutas tasmād
viśvabāhur ajāyata

tasmāt—from Maru; *prasuśrutaḥ*—Prasuśruta, his son; *tasya*—of Prasuśruta; *sandhiḥ*—a son named Sandhi; *tasya*—his (Sandhi's);

api—also; *amarṣaṇaḥ*—a son named Amarṣaṇa; *mahasvān*—the son of Amarṣaṇa; *tat*—his; *sutaḥ*—son; *tasmāt*—from him (Mahasvān); *viśvabāhuḥ*—Viśvabāhu; *ajāyata*—took birth.

TRANSLATION

From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amarṣaṇa, and from Amarṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

TEXT 8

ततः प्रसेनजित् तस्मात् तक्षको भविता पुनः ।
ततो बृहद्बलो यस्तु पित्रा ते समरे हतः ॥ ८ ॥

tataḥ prasenajit tasmāt
takṣako bhavitā punaḥ
tato bṛhadbalo yas tu
pitrā te samare hataḥ

tataḥ—from Viśvabāhu; *prasenajit*—a son named Prasenajit was born; *tasmāt*—from him; *takṣakaḥ*—Takṣaka; *bhavitā*—would take birth; *punaḥ*—again; *tataḥ*—from him; *bṛhadbalaḥ*—a son named Bṛhadbala; *yaḥ*—he who; *tu*—but; *pitrā*—by father; *te*—your; *samare*—in the fight; *hataḥ*—killed.

TRANSLATION

From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

TEXT 9

एते हीक्ष्वाकुभूपाला अतीताः शृण्वनागतान् ।
बृहद्बलस्य भविता पुत्रो नाम्ना बृहद्रणः ॥ ९ ॥

ete hīkṣvāku-bhūpālā
atītāḥ śṛṇv anāgatān

bṛhadbalasya bhavitā
putro nāmnā bṛhadraṇaḥ

ete—all of them; *hi*—indeed; *ikṣvāku-bhūpālāḥ*—kings in the dynasty of Ikṣvāku; *atītāḥ*—all of them are dead and gone; *śṛṇu*—just hear; *anāgatān*—those who will come in the future; *bṛhadbalasya*—of Bṛhadbala; *bhavitā*—there will be; *putraḥ*—a son; *nāmnā*—by the name; *bṛhadraṇaḥ*—Bṛhadraṇa.

TRANSLATION

All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

TEXT 10

ऊरुक्रियःसुतस्तस्य वत्सवृद्धो भविष्यति ।
प्रतिव्योमस्ततो भानुर्दिवाको वाहिनीपतिः ॥१०॥

ūrukriyaḥ sutas tasya
vatsavṛddho bhaviṣyati
prativyomas tato bhānur
divāko vāhinī-patiḥ

ūrukriyaḥ—Ūrukriya; *sutaḥ*—son; *tasya*—of Ūrukriya; *vatsavṛddhaḥ*—Vatsavṛddha; *bhaviṣyati*—will take birth; *prativyomaḥ*—Prativyoma; *tataḥ*—from Vatsavṛddha; *bhānuḥ*—(from Prativyoma) a son named Bhānu; *divākaḥ*—from Bhānu a son named Divāka; *vāhinī-patiḥ*—a great commander of soldiers.

TRANSLATION

The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.

TEXT 11

सहदेवस्ततो वीरो बृहदश्वोऽथ भानुमान् ।
प्रतीकाश्वो भानुमतः सुप्रतीकोऽथ तत्सुतः ॥११॥

sahadevas tato vīro
bṛhadaśvo 'tha bhānumān
pratīkāśvo bhānumataḥ
supratīko 'tha tat-sutaḥ

sahadevaḥ—Sahadeva; *tataḥ*—from Divāka; *vīraḥ*—a great hero; *bṛhadaśvaḥ*—Bṛhadaśva; *atha*—from him; *bhānumān*—Bhānumān; *pratīkāśvaḥ*—Pratīkāśva; *bhānumataḥ*—from Bhānumān; *supratīkaḥ*—Supratīka; *atha*—thereafter; *tat-sutaḥ*—the son of Pratīkāśva.

TRANSLATION

Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratīkāśva. The son of Pratīkāśva will be Supratīka.

TEXT 12

भविता मरुदेवोऽथ सुनक्षत्रोऽथ पुष्करः ।
तस्यान्तरिक्षस्तत्पुत्रः सुतपास्तदमित्रजित् ॥१२॥

bhavitā marudevo 'tha
sunakṣatro 'tha puṣkaraḥ
tasyāntarikṣas tat-putraḥ
sutapās tad amitrajit

bhavitā—will be born; *marudevaḥ*—Marudeva; *atha*—thereafter; *sunakṣatraḥ*—Sunakṣatra; *atha*—thereafter; *puṣkaraḥ*—Puṣkara, a son of Sunakṣatra; *tasya*—of Puṣkara; *antarikṣaḥ*—Antarikṣa; *tat-putraḥ*—his son; *sutapāḥ*—Sutapā; *tat*—from him; *amitrajit*—a son named Amitrajit.

TRANSLATION

Thereafter, from Supratīka will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

TEXT 13

बृहद्राजस्तु तस्यापि बर्हिस्तस्मात् कृतञ्जयः ।
रणञ्जयस्तस्य सुतः सञ्जयो भविता ततः ॥१३॥

bṛhadrājas tu tasyāpi
barhis tasmāt kṛtañjayaḥ
raṇañjayas tasya sutaḥ
sañjayo bhavitā tataḥ

bṛhadrājaḥ—Bṛhadrāja; *tu*—but; *tasya api*—of Amitrajit; *barhiḥ*—Barhi; *tasmāt*—from Barhi; *kṛtañjayaḥ*—Kṛtañjaya; *raṇañjayaḥ*—Raṇañjaya; *tasya*—of Kṛtañjaya; *sutaḥ*—son; *sañjayaḥ*—Sañjaya; *bhavitā*—will take birth; *tataḥ*—from Raṇañjaya.

TRANSLATION

From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇañjaya, and from him will come a son named Sañjaya.

TEXT 14

तस्माच्छाक्योऽथ शुद्धोदो लाङ्गलस्तत्सुतः स्मृतः ।
ततः प्रसेनजित् तस्मात् क्षुद्रको भविता ततः ॥१४॥

tasmāc chākyo 'tha śuddhodo
lāṅgalas tat-sutaḥ smṛtaḥ
tataḥ prasenajit tasmāt
kṣudrako bhavitā tataḥ

tasmāt—from Sañjaya; *śākyaḥ*—Śākya; *atha*—thereafter; *śuddhodaḥ*—Śuddhoda; *lāṅgalaḥ*—Lāṅgala; *tat-sutaḥ*—the son of Śuddhoda; *smṛtaḥ*—is well known; *tataḥ*—from him; *prasenajit*—Prasenajit; *tasmāt*—from Prasenajit; *kṣudrakaḥ*—Kṣudraka; *bhavitā*—will take birth; *tataḥ*—thereafter.

TRANSLATION

From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.

TEXT 15

रणको भविता तस्मात् सुरथस्तनयस्ततः ।
सुमित्रो नाम निष्ठान्त एते बार्हद्बलान्वयाः ॥१५॥

raṇako bhavitā tasmāt
surathas tanayas tataḥ
sumitro nāma niṣṭhānta
ete bārhadbalānvayāḥ

raṇakaḥ—Raṇaka; *bhavitā*—will take birth; *tasmāt*—from Kṣudraka; *surathaḥ*—Suratha; *tanayaḥ*—the son; *tataḥ*—thereafter; *sumitraḥ*—Sumitra, the son of Suratha; *nāma*—by the name; *niṣṭhā-antaḥ*—the end of the dynasty; *ete*—all the above-mentioned kings; *bārhadbala-anvayāḥ*—in the dynasty of King Bṛhadbala.

TRANSLATION

From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.

TEXT 16

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति ।
यतस्तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ॥१६॥

ikṣvākūṇām ayaṁ vaṁśaḥ
sumitrānto bhaviṣyati
yatas taṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau

ikṣvākūṇām—of the dynasty of King Ikṣvāku; *ayam*—this (what has been described); *vaṁśaḥ*—descendants; *sumitra-antaḥ*—Sumitra being the last king of this dynasty; *bhaviṣyati*—will appear in the future, while the Kali-yuga still continues; *yataḥ*—because; *tam*—him, Mahārāja Sumitra; *prāpya*—getting; *rājānam*—as a king in that dynasty; *saṁsthām*—culmination; *prāpsyati*—gets; *vai*—indeed; *kalau*—at the end of Kali-yuga.

TRANSLATION

The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasty of Kuśa, the Son of Lord Rāmacandra."*

CHAPTER THIRTEEN

The Dynasty of Mahārāja Nimi

This chapter describes the dynasty in which the great and learned scholar Janaka was born. This is the dynasty of Mahārāja Nimi, who is said to have been the son of Ikṣvāku.

When Mahārāja Nimi began performing great sacrifices, he appointed Vasiṣṭha to be chief priest, but Vasiṣṭha refused, for he had already agreed to be priest in performing a *yajña* for Lord Indra. Vasiṣṭha therefore requested Mahārāja Nimi to wait until Lord Indra's sacrifice was finished, but Mahārāja Nimi did not wait. He thought, "Life is very short, so there is no need to wait." He therefore appointed another priest to perform the *yajña*. Vasiṣṭha was very angry at King Nimi and cursed him, saying, "May your body fall down." Cursed in that way, Mahārāja Nimi also became very angry, and he retaliated by saying, "May your body also fall down." As a result of this cursing and countercursing, both of them died. After this incident, Vasiṣṭha took birth again, begotten by Mitra and Varuṇa, who were agitated by Urvaśī.

The priests who were engaged in the sacrifice for King Nimi preserved Nimi's body in fragrant chemicals. When the sacrifice was over, the priests prayed for Nimi's life to all the demigods who had come to the arena of *yajña*, but Mahārāja Nimi refused to take birth again in a material body because he considered the material body obnoxious. The great sages then churned Nimi's body, and as a result of this churning, Janaka was born.

The son of Janaka was Udāvasu, and the son of Udāvasu was Nandivardhana. The son of Nandivardhana was Suketu, and his descendants continued as follows: Devarāta, Bṛhadratha, Mahāvīrya, Sudhṛti, Dhṛṣṭaketu, Haryaśva, Maru, Pratīpaka, Kṛtaratha, Devamīḍha, Viśruta, Mahādhṛti, Kṛtirāta, Mahāromā, Svarṇaromā, Hrasvaromā and Śīradhvaja. All these sons appeared in the dynasty one after another. From Śīradhvaja, mother Sītādevī was born. Śīradhvaja's son was Kuśadhvaja, and the son of Kuśadhvaja was Dharmadhvaja. The sons of Dharmadhvaja were Kṛtadhvaja and Mitadhvaja. The son of Kṛtadhvaja

was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. Keśidhvaja was a self-realized soul, and his son was Bhānumān, whose descendants were as follows: Śatadyumna, Śuci, Sanadvāja, Ūrjaketu, Aja, Purujit, Ariṣṭanemi, Śrutāyu, Supārśvaka, Citraratha, Kṣemādhi, Samaratha, Satyaratha, Upaguru, Upagupta, Vasvananta, Yuyudha, Subhāṣaṇa, Śruta, Jaya, Vijaya, Ṛta, Śunaka, Vītahavya, Dhṛti, Bahulāśva, Kṛti and Mahāvaśī. All of these sons were great self-controlled personalities. This completes the list of the entire dynasty.

TEXT 1

श्रीशुक उवाच

निमिरिक्ष्वाकुतनयो वसिष्ठमवृतर्त्विजम् ।
आरभ्य सत्रं सोऽप्याह शक्रेण प्राग्वृतोऽस्मि भोः ॥१॥

śrī-śuka uvāca
nimir ikṣvāku-tanayo
vasiṣṭham avṛtartvijam
ārabhya satraṁ so 'py āha
śakreṇa prāg vṛto 'smi bhoḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nimiḥ*—King Nimi; *ikṣvāku-tanayaḥ*—the son of Mahārāja Ikṣvāku; *vasiṣṭham*—the great sage Vasiṣṭha; *avṛta*—appointed; *ṛtvijam*—the chief priest of the sacrifice; *ārabhya*—beginning; *satram*—the sacrifice; *saḥ*—he, Vasiṣṭha; *api*—also; *āha*—said; *śakreṇa*—by Lord Indra; *prāk*—before; *vṛtaḥ asmi*—I was appointed; *bhoḥ*—O Mahārāja Nimi.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, "My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.

TEXT 2

तं निर्वर्त्यागमिष्यामि तावन्मां प्रतिपालय ।
तूष्णीमासीद् गृहपतिः सोऽपीन्द्रस्याकरोन्मखम्॥२॥

taṁ nirvartyāgamiṣyāmi
tāvan māṁ pratipālaya
tūṣṇīm āsīd gṛha-patiḥ
so 'pīndrasyākaron makham

tam—that sacrifice; *nirvartya*—after finishing; *āgamiṣyāmi*—I shall come back; *tāvat*—until that time; *mām*—me (Vasiṣṭha); *pratipālaya*—wait for; *tūṣṇīm*—silent; *āsīt*—remained; *gṛha-patiḥ*—Mahārāja Nimi; *saḥ*—he, Vasiṣṭha; *api*—also; *indrasya*—of Lord Indra; *akarot*—executed; *makham*—the sacrifice.

TRANSLATION

"I shall return here after finishing the yajña for Indra. Kindly wait for me until then." Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.

TEXT 3

निमिश्चलमिदं विद्वान् सत्रमारभतात्मवान् ।
ऋत्विग्भिरपरैस्तावन्नागमद् यावता गुरुः ॥३॥

nimiś calam idaṁ vidvān
satram ārabhatātmavān
ṛtvigbhir aparais tāvan
nāgamad yāvatā guruḥ

nimiḥ—Mahārāja Nimi; *calam*—flickering, subject to end at any moment; *idam*—this (life); *vidvān*—being completely aware of this fact; *satram*—the sacrifice; *ārabhata*—inaugurated; *ātmavān*—self-realized person; *ṛtvigbhiḥ*—by priests; *aparaiḥ*—other than Vasiṣṭha; *tāvat*—for the time being; *na*—not; *āgamat*—returned; *yāvatā*—so long; *guruḥ*—his spiritual master (Vasiṣṭha).

TRANSLATION

Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.

PURPORT

Cāṇakya Paṇḍita says, *śarīraṁ kṣaṇa-vidhvāṁsi kalpānta-sthāyino guṇāḥ:* "The duration of one's life in the material world may end at any moment, but if within this life one does something worthy, that qualification is depicted in history eternally." Here is a great personality, Mahārāja Nimi, who knew this fact. In the human form of life one should perform activities in such a way that at the end he goes back home, back to Godhead. This is self-realization.

TEXT 4

शिष्यव्यतिक्रमं वीक्ष्य तं निर्वर्त्यागतो गुरुः।
अशपत् पतताद् देहो निमेः पण्डितमानिनः ॥ ४ ॥

śiṣya-vyatikramaṁ vīkṣya
taṁ nirvartyāgato guruḥ
aśapat patatād deho
nimeḥ paṇḍita-māninaḥ

śiṣya-vyatikramam—the disciple's deviation from the order of the *guru; vīkṣya*—observing; *tam*—the performance of *yajña* by Indra; *nirvartya*—after finishing; *āgataḥ*—when he returned; *guruḥ*—Vasiṣṭha Muni; *aśapat*—he cursed Nimi Mahārāja; *patatāt*—may it fall down; *dehaḥ*—the material body; *nimeḥ*—of Mahārāja Nimi; *paṇḍita-māninaḥ*—who considers himself so learned (as to disobey the order of his spiritual master).

TRANSLATION

After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha

cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."

TEXT 5

निमिः प्रतिददौ शापं गुरवेऽधर्मवर्तिने ।
तवापि पतताद् देहो लोभाद् धर्ममजानतः ॥ ५ ॥

nimiḥ pratidadau śāpaṁ
gurave 'dharma-vartine
tavāpi patatād deho
lobhād dharmam ajānataḥ

nimiḥ—Mahārāja Nimi; *pratidadau śāpam*—countercursed; *gurave*—unto his spiritual master, Vasiṣṭha; *adharma-vartine*—who was induced to irreligious principles (because he cursed his offenseless disciple); *tava*—of you; *api*—also; *patatāt*—let it fall; *dehaḥ*—the body; *lobhāt*—because of greed; *dharmam*—religious principles; *ajānataḥ*—not knowing.

TRANSLATION

For unnecessarily cursing him when he had committed no offense, Mahārāja Nimi countercursed his spiritual master. "For the sake of getting contributions from the King of heaven," he said, "you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall."

PURPORT

The religious principle for a *brāhmaṇa* is that he should not be greedy at all. In this case, however, for the sake of more lucrative remunerations from the King of heaven, Vasiṣṭha neglected Mahārāja Nimi's request on this planet, and when Nimi performed the sacrifices with other priests, Vasiṣṭha unnecessarily cursed him. When one is infected by contaminated activities, his power, material or spiritual, reduces. Although Vasiṣṭha was the spiritual master of Mahārāja Nimi, because of his greed he became fallen.

TEXT 6

इत्युत्ससर्ज स्वं देहं निमिरध्यात्मकोविदः ।
मित्रावरुणयोर्जज्ञे उर्वश्यां प्रपितामहः ॥ ६ ॥

ity utsasarja svaṁ dehaṁ
nimir adhyātma-kovidaḥ
mitrā-varuṇayor jajñe
urvaśyāṁ prapitāmahaḥ

iti—thus; *utsasarja*—gave up; *svam*—his own; *deham*—body; *nimiḥ*—Mahārāja Nimi; *adhyātma-kovidaḥ*—fully conversant with spiritual knowledge; *mitrā-varuṇayoḥ*—from the semen of Mitra and Varuṇa (discharged from seeing the beauty of Urvaśī); *jajñe*—was born; *urvaśyām*—through Urvaśī, a prostitute of the heavenly kingdom; *prapitāmahaḥ*—Vasiṣṭha, who was known as the great-grandfather.

TRANSLATION

After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

PURPORT

Mitra and Varuṇa chanced to meet Urvaśī, the most beautiful prostitute of the heavenly kingdom, and they became lusty. Because they were great saints, they tried to control their lust, but they could not do so, and thus they discharged semen. This semen was kept carefully in a waterpot, and Vasiṣṭha was born from it.

TEXT 7

गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः ।
समाप्ते सत्रयागे च देवानूचुः समागतान् ॥ ७ ॥

gandha-vastuṣu tad-dehaṁ
nidhāya muni-sattamāḥ

samāpte satra-yāge ca
devān ūcuḥ samāgatān

gandha-vastuṣu—in things very fragrant; *tat-deham*—the body of Mahārāja Nimi; *nidhāya*—having preserved; *muni-sattamāḥ*—all the great sages gathered there; *samāpte satra-yāge*—at the end of the sacrifice known by the name Satra; *ca*—also; *devān*—to all the demigods; *ūcuḥ*—requested or spoke; *samāgatān*—who were assembled there.

TRANSLATION

During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmaṇas made the following request to all the demigods assembled there.

TEXT 8

राज्ञो जीवतु देहोऽयं प्रसन्नाः प्रभवो यदि ।
तथेत्युक्ते निमिः प्राह मा भून्मे देहबन्धनम् ॥ ८ ॥

rājño jīvatu deho 'yaṁ
prasannāḥ prabhavo yadi
tathety ukte nimiḥ prāha
mā bhūn me deha-bandhanam

rājñaḥ—of the King; *jīvatu*—may again be enlivened; *dehaḥ ayam*—this body (now preserved); *prasannāḥ*—very much pleased; *prabhavaḥ*—all able to do it; *yadi*—if; *tathā*—let it be so; *iti*—thus; *ukte*—when it was replied (by the demigods); *nimiḥ*—Mahārāja Nimi; *prāha*—said; *mā bhūt*—do not do it; *me*—my; *deha-bandhanam*—imprisonment again in a material body.

TRANSLATION

"If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body." The demigods said yes to this request by the sages, but Mahārāja Nimi said, "Please do not imprison me again in a material body."

PURPORT

The demigods are in a position many times higher than that of human beings. Therefore, although the great saints and sages were also powerful *brāhmaṇas*, they requested the demigods to revive Mahārāja Nimi's body, which had been preserved in various perfumed balms. One should not think that the demigods are powerful only in enjoying the senses; they are also powerful in such deeds as bringing life back to a dead body. There are many similar instances in the Vedic literature. For example, according to the history of Sāvitrī and Satyavān, Satyavān died and was being taken away by Yamarāja, but on the request of his wife, Sāvitrī, Satyavān was revived in the same body. This is an important fact about the power of the demigods.

TEXT 9

यस्य योगं न वाञ्छन्ति वियोगभयकातराः ।
भजन्ति चरणाम्भोजं मुनयो हरिमेधसः ॥ ९ ॥

yasya yogaṁ na vāñchanti
viyoga-bhaya-kātarāḥ
bhajanti caraṇāmbhojaṁ
munayo hari-medhasaḥ

yasya—with the body; *yogam*—contact; *na*—do not; *vāñchanti*—*jñānīs* desire; *viyoga-bhaya-kātarāḥ*—being afraid of giving up the body again; *bhajanti*—offer transcendental loving service; *caraṇa-ambhojam*—to the lotus feet of the Lord; *munayaḥ*—great saintly persons; *hari-medhasaḥ*—whose intelligence is always absorbed in thoughts of Hari, the Supreme Personality of Godhead.

TRANSLATION

Mahārāja Nimi continued: Māyāvādīs generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.

PURPORT

Mahārāja Nimi did not want to accept a material body, which would be a cause of bondage; because he was a devotee, he wanted a body by which he could render devotional service to the Lord. Śrīla Bhaktivinoda Ṭhākura sings:

janmāobi more icchā yadi tora
bhakta-gṛhe jani janma ha-u mora
kīṭa-janma ha-u yathā tuyā dāsa

"My Lord, if You want me to take birth and accept a material body again, kindly do me this favor: allow me to take birth in the home of Your servant, Your devotee. I do not mind being born there even as an insignificant creature like an insect." Śrī Caitanya Mahāprabhu also said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (*Śikṣāṣṭaka* 4) By saying "life after life" (*janmani janmani*), the Lord referred not to an ordinary birth but a birth in which to remember the lotus feet of the Lord. Such a body is desirable. A devotee does not think like *yogīs* and *jñānīs*, who want to refuse a material body and become one with the impersonal Brahman effulgence. A devotee does not like this idea. On the contrary, he will accept any body, material or spiritual, for he wants to serve the Lord. This is real liberation.

If one has a strong desire to serve the Lord, even if he accepts a material body, there is no cause of anxiety, since a devotee, even in a material body, is a liberated soul. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." The desire to serve the Lord establishes one as liberated in any condition of life, whether in a spiritual body or a material body. In a spiritual body the devotee becomes a direct associate of the Lord, but even though a devotee may superficially appear to be in a material body, he is always liberated and is engaged in the same duties of service to the Lord as a devotee in Vaikuṇṭhaloka. There is no distinction. It is said, *sādhur jīvo vā maro vā.* Whether a devotee is alive or dead, his only concern is to serve the Lord. *Tyaktvā deham punar janma naiti mām eti.* When he gives up his body, he goes directly to become an associate of the Lord and serve Him, although he does the same thing even in a material body in the material world.

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (*tyaktvā deham*), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by Yamarāja for punishment. A person whose intelligence is always concentrated upon the service of the Lord is unafraid of accepting a material body, whereas a nondevotee, having no engagement in the service of the Lord, is very much afraid of accepting a material body or giving up his present one. Therefore, we should follow the instruction of Caitanya Mahāprabhu: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.* It doesn't matter whether we accept a material body or a spiritual body; our only ambition should be to serve the Supreme Personality of Godhead.

TEXT 10

देहं नावरुरुत्सेऽहं दुःखशोकभयावहम् ।
सर्वत्रास्य यतो मृत्युर्मत्स्यानामुदके यथा ॥१०॥

deham nāvarurutse 'ham
duḥkha-śoka-bhayāvaham
sarvatrāsya yato mṛtyur
matsyānām udake yathā

deham—a material body; *na*—not; *avarurutse*—desire to accept; *aham*—I; *duḥkha-śoka-bhaya-āvaham*—which is the cause of all kinds of distress, lamentation and fear; *sarvatra*—always and everywhere within this universe; *asya*—of the living entities who have accepted material bodies; *yataḥ*—because; *mṛtyuḥ*—death; *matsyānām*—of the fish; *udake*—living within the water; *yathā*—like.

TRANSLATION

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

PURPORT

The material body, whether in the higher or lower planetary system, is destined to die. In the lower planetary system or lower species of life one may die soon, and in the higher planets or higher species one may live for a long, long time, but death is inevitable. This fact should be understood. In the human form of life one should take the opportunity to put an end to birth, death, old age and disease by performing *tapasya*. This is the aim of human civilization: to stop the repetition of birth and death, which is called *mṛtyu-saṁsāra-vartmani*. This can be done only when one is Kṛṣṇa conscious, or has achieved the service of the lotus feet of the Lord. Otherwise one must rot in this material world and accept a material body subject to birth, death, old age and disease.

The example given here is that water is a very nice place for a fish, but the fish is never free from anxiety about death, since big fish are always eager to eat the small fish. *Phalgūni tatra mahatām:* all living entities are eaten by bigger living entities. This is the way of material nature.

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." (*Bhāg.* 1.13.47) The Supreme Personality of Godhead has created the material world in such a way that one living entity is food for another. Thus there is a struggle for existence, but although we speak of survival of the fittest, no one can escape death without becoming a devotee of the Lord. *Hariṁ vinā naiva sṛtiṁ taranti:* one cannot escape the cycle of birth and death without becoming a devotee. This is also confirmed in *Bhagavad-gītā* (9.3). *Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani.* One who does not attain shelter at the lotus feet of Kṛṣṇa must certainly wander up and down within the cycle of birth and death.

TEXT 11

देवा ऊचुः

विदेह उष्यतां कामं लोचनेषु शरीरिणाम् ।
उन्मेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः ॥११॥

devā ūcuḥ
videha uṣyatāṁ kāmaṁ
locaneṣu śarīriṇām
unmeṣaṇa-nimeṣābhyāṁ
lakṣito 'dhyātma-saṁsthitaḥ

devāḥ ūcuḥ—the demigods said; *videhaḥ*—without any material body; *uṣyatām*—you live; *kāmam*—as you like; *locaneṣu*—in the vision; *śarīriṇām*—of those who have material bodies; *unmeṣaṇa-nimeṣābhyām*—become manifest and unmanifest as you desire; *lakṣitaḥ*—being seen; *adhyātma-saṁsthitaḥ*—situated in a spiritual body.

TRANSLATION

The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

PURPORT

The demigods wanted Mahārāja Nimi to come to life, but Mahārāja Nimi did not want to accept another material body. Under the circumstances, the demigods, having been requested by the saintly persons, gave him the benediction that he would be able to stay in his spiritual body. There are two kinds of spiritual bodies, as generally understood by common men. The term "spiritual body" is sometimes taken to refer to a ghostly body. An impious man who dies after sinful activities is sometimes condemned so that he cannot possess a gross material body of five material elements, but must live in a subtle body of mind, intelligence and ego. However, as explained in *Bhagavad-gītā*, devotees can give up the material body and attain a spiritual body free from all material tinges, gross and subtle (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). Thus the demigods gave King Nimi the benediction that he would be able to stay in a purely spiritual body, free from all gross and subtle material contamination.

The Supreme Personality of Godhead can be seen or unseen according to His own transcendental desire; similarly, a devotee, being *jīvan-mukta*, can be seen or not, as he chooses. As stated in *Bhagavad-gītā*, *nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ:* the Supreme Personality of Godhead, Kṛṣṇa, is not manifest to everyone and anyone. To the common man He is unseen. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ:* Kṛṣṇa and His name, fame, qualities and paraphernalia cannot be materially understood. Unless one is advanced in spiritual life (*sevonmukhe hi jihvādau*), one cannot see Kṛṣṇa. Therefore the ability to see Kṛṣṇa depends on Kṛṣṇa's mercy. The same privilege of being seen or unseen according to one's own desire was given to Mahārāja Nimi. Thus he lived in his original, spiritual body as an associate of the Supreme Personality of Godhead.

TEXT 12

अराजकभयं नृणां मन्यमाना महर्षयः ।
देहं ममन्थुः स्म निमेः कुमारः समजायत ॥१२॥

arājaka-bhayaṁ nṛṇāṁ
manyamānā maharṣayaḥ
dehaṁ mamanthuḥ sma nimeḥ
kumāraḥ samajāyata

arājaka-bhayam—due to fear of the danger of an unregulated government; *nṛṇām*—for the people in general; *manyamānāḥ*—considering this situation; *mahā-ṛṣayaḥ*—the great sages; *deham*—the body; *mamanthuḥ*—churned; *sma*—in the past; *nimeḥ*—of Mahārāja Nimi; *kumāraḥ*—one son; *samajāyata*—was thus born.

TRANSLATION

Thereafter, to save the people from the danger of an unregulated government, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.

PURPORT

Arājaka-bhayam. If the government is unsteady and unregulated, there is danger of fear for the people. At the present moment this danger always exists because of government by the people. Here we can see that the great sages got a son from Nimi's material body to guide the citizens properly, for such guidance is the duty of a *kṣatriya* king. A *kṣatriya* is one who saves the citizens from being injured. In the so-called people's government there is no trained *kṣatriya* king; as soon as someone strong accumulates votes, he becomes the minister or president, without training from the learned *brāhmaṇas* expert in the *śāstras.* Indeed, we see that in some countries the government changes from party to party, and therefore the men in charge of the government are more eager to protect their position than to see that the citizens are happy. The Vedic civilization prefers monarchy. People liked the government of Lord Rāmacandra, the government of Mahārāja Yudhiṣṭhira and the governments of Mahārāja Parīkṣit, Mahārāja Ambarīṣa and Mahārāja Prahlāda.

There are many instances of excellent government under a monarch. Gradually the democratic government is becoming unfit for the needs of the people, and therefore some parties are trying to elect a dictator. A dictatorship is the same as a monarchy, but without a trained leader. Actually people will be happy when a trained leader, whether a monarch or a dictator, takes control of the government and rules the people according to the standard regulations of the authorized scriptures.

TEXT 13

जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः ।
मिथिलो मथनाज्जातो मिथिला येन निर्मिता ॥१३॥

janmanā janakaḥ so 'bhūd
vaidehas tu videhajaḥ
mithilo mathanāj jāto
mithilā yena nirmitā

janmanā—by birth; *janakaḥ*—born uncommonly, not by the usual process; *saḥ*—he; *abhūt*—became; *vaidehaḥ*—also known as Vaideha; *tu*—but; *videha-jaḥ*—because of being born from the body of Mahārāja Nimi, who had left his material body; *mithilaḥ*—he also became known as Mithila; *mathanāt*—because of being born from the churning of his father's body; *jātaḥ*—thus born; *mithilā*—the kingdom called Mithilā; *yena*—by whom (Janaka); *nirmitā*—was constructed.

TRANSLATION

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.

TEXT 14

तस्मादुदावसुस्तस्य पुत्रोऽभून्नन्दिवर्धनः ।
ततः सुकेतुस्तस्यापि देवरातो महीपते ॥१४॥

tasmād udāvasus tasya
putro 'bhūn nandivardhanaḥ
tataḥ suketus tasyāpi
devarāto mahīpate

tasmāt—from Mithila; *udāvasuḥ*—a son named Udāvasu; *tasya*—of him (Udāvasu); *putraḥ*—son; *abhūt*—was born; *nandivardhanaḥ*—Nandivardhana; *tataḥ*—from him (Nandivardhana); *suketuḥ*—a son named Suketu; *tasya*—of him (Suketu); *api*—also; *devarātaḥ*—a son named Devarāta; *mahīpate*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

TEXT 15

तस्माद् बृहद्रथस्तस्य महावीर्यः सुधृत्पिता ।
सुधृतेर्धृष्टकेतुर्वै हर्यश्वोऽथ मरुस्ततः ॥१५॥

tasmād bṛhadrathas tasya
mahāvīryaḥ sudhṛt-pitā
sudhṛter dhṛṣṭaketur vai
haryaśvo 'tha marus tataḥ

tasmāt—from Devarāta; *bṛhadrathaḥ*—a son named Bṛhadratha; *tasya*—of him (Bṛhadratha); *mahāvīryaḥ*—a son named Mahāvīrya; *sudhṛt-pitā*—he became the father of King Sudhṛti; *sudhṛteḥ*—from Sudhṛti; *dhṛṣṭaketuḥ*—a son named Dhṛṣṭaketu; *vai*—indeed; *haryaśvaḥ*—his son was Haryaśva; *atha*—thereafter; *maruḥ*—Maru; *tataḥ*—thereafter.

TRANSLATION

From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from

Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

TEXT 16

मरोः प्रतीपकस्तस्माज्जातः कृतरथो यतः ।
देवमीढस्तस्य पुत्रो विश्रुतोऽथ महाधृतिः ॥१६॥

maroḥ pratīpakas tasmāj
jātaḥ kṛtaratho yataḥ
devamīḍhas tasya putro
viśruto 'tha mahādhṛtiḥ

maroḥ—of Maru; *pratīpakaḥ*—a son named Pratīpaka; *tasmāt*—from Pratīpaka; *jātaḥ*—was born; *kṛtarathaḥ*—a son named Kṛtaratha; *yataḥ*—and from Kṛtaratha; *devamīḍhaḥ*—Devamīḍha; *tasya*—of Devamīḍha; *putraḥ*—a son; *viśrutaḥ*—Viśruta; *atha*—from him; *mahādhṛtiḥ*—a son named Mahādhṛti.

TRANSLATION

The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamīḍha; from Devamīḍha, Viśruta; and from Viśruta, Mahādhṛti.

TEXT 17

कृतिरातस्ततस्तस्मान्महारोमा च तत्सुतः ।
स्वर्णरोमा सुतस्तस्य ह्रस्वरोमा व्यजायत ॥१७॥

kṛtirātas tatas tasmān
mahāromā ca tat-sutaḥ
svarṇaromā sutas tasya
hrasvaromā vyajāyata

kṛtirātaḥ—Kṛtirāta; *tataḥ*—from Mahādhṛti; *tasmāt*—from Kṛtirāta; *mahāromā*—a son named Mahāromā; *ca*—also; *tat-sutaḥ*—his son; *svarṇaromā*—Svarṇaromā; *sutaḥ tasya*—his son; *hrasvaromā*—Hrasvaromā; *vyajāyata*—were all born.

TRANSLATION

From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

TEXT 18

ततः शीरध्वजो जज्ञे यज्ञार्थं कर्षतो महीम् ।
सीता शीराग्रतो जाता तस्मात् शीरध्वजः स्मृतः ॥१८॥

tataḥ śīradhvajo jajñe
yajñārthaṁ karṣato mahīm
sītā śīrāgrato jātā
tasmāt śīradhvajaḥ smṛtaḥ

tataḥ—from Hrasvaromā; *śīradhvajaḥ*—a son named Śīradhvaja; *jajñe*—was born; *yajña-artham*—for performing sacrifices; *karṣataḥ*—while plowing the field; *mahīm*—the earth; *sītā*—mother Sītā, the wife of Lord Rāmacandra; *śīra-agrataḥ*—from the front portion of the plow; *jātā*—was born; *tasmāt*—therefore; *śīradhvajaḥ*—was known as Śīradhvaja; *smṛtaḥ*—celebrated.

TRANSLATION

From Hrasvaromā came a son named Śīradhvaja [also called Janaka]. When Śīradhvaja was plowing a field, from the front of his plow [śīra] appeared a daughter named Sītādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śīradhvaja.

TEXT 19

कुशध्वजस्तस्य पुत्रस्ततो धर्मध्वजो नृपः ।
धर्मध्वजस्य द्वौ पुत्रौ कृतध्वजमितध्वजौ ॥१९॥

kuśadhvajas tasya putras
tato dharmadhvajo nṛpaḥ
dharmadhvajasya dvau putrau
kṛtadhvaja-mitadhvajau

kuśadhvajaḥ—Kuśadhvaja; *tasya*—of Śīradhvaja; *putraḥ*—son; *tataḥ*—from him; *dharmadhvajaḥ*—Dharmadhvaja; *nṛpaḥ*—the king; *dharmadhvajasya*—from this Dharmadhvaja; *dvau*—two; *putrau*—sons; *kṛtadhvaja-mitadhvajau*—Kṛtadhvaja and Mitadhvaja.

TRANSLATION

The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

TEXTS 20–21

कृतध्वजात् केशिध्वजः खाण्डिक्यस्तु मितध्वजात्।
कृतध्वजसुतो राजन्नात्मविद्याविशारदः ॥२०॥
खाण्डिक्यः कर्मतत्त्वज्ञो भीतः केशिध्वजाद् द्रुतः।
भानुमांस्तस्य पुत्रोऽभूच्छतद्युम्नस्तु तत्सुतः ॥२१॥

kṛtadhvajāt keśidhvajaḥ
khāṇḍikyas tu mitadhvajāt
kṛtadhvaja-suto rājann
ātma-vidyā-viśāradaḥ

khāṇḍikyaḥ karma-tattva-jño
bhītaḥ keśidhvajād drutaḥ
bhānumāṁs tasya putro 'bhūc
chatadyumnas tu tat-sutaḥ

kṛtadhvajāt—from Kṛtadhvaja; *keśidhvajaḥ*—a son named Keśidhvaja; *khāṇḍikyaḥ tu*—also a son named Khāṇḍikya; *mitadhvajāt*—from Mitadhvaja; *kṛtadhvaja-sutaḥ*—the son of Kṛtadhvaja; *rājan*—O King; *ātma-vidyā-viśāradaḥ*—expert in transcendental science; *khāṇḍikyaḥ*—King Khāṇḍikya; *karma-tattva-jñaḥ*—expert in Vedic ritualistic ceremonies; *bhītaḥ*—fearing; *keśidhvajāt*—because of Keśidhvaja; *drutaḥ*—he fled; *bhānumān*—Bhānumān; *tasya*—of Keśidhvaja; *putraḥ*—son; *abhūt*—there was; *śatadyumnaḥ*—Śatadyumna; *tu*—but; *tat-sutaḥ*—the son of Bhānumān.

TRANSLATION

O Mahārāja Parīkṣit, the son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.

TEXT 22

शुचिस्तुतनयस्तस्मात् सनद्वाजः सुतोऽभवत् ।
ऊर्जकेतुः सनद्वाजादजोऽथ पुरुजित्सुतः ॥२२॥

śucis tu tanayas tasmāt
sanadvājaḥ suto 'bhavat
ūrjaketuḥ sanadvājād
ajo 'tha purujit sutaḥ

śuciḥ—Śuci; *tu*—but; *tanayaḥ*—a son; *tasmāt*—from him; *sanadvājaḥ*—Sanadvāja; *sutaḥ*—a son; *abhavat*—was born; *ūrjaketuḥ*—Ūrjaketu; *sanadvājāt*—from Sanadvāja; *ajaḥ*—Aja; *atha*—thereafter; *purujit*—Purujit; *sutaḥ*—a son.

TRANSLATION

The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.

TEXT 23

अरिष्टनेमिस्तस्यापि श्रुतायुस्तत्सुपार्श्वकः ।
ततश्चित्ररथो यस्य क्षेमाधिर्मिथिलाधिपः ॥२३॥

ariṣṭanemis tasyāpi
śrutāyus tat supārśvakaḥ
tataś citraratho yasya
kṣemādhir mithilādhipaḥ

ariṣṭanemiḥ—Ariṣṭanemi; *tasya api*—of Purujit also; *śrutāyuḥ*—a son named Śrutāyu; *tat*—and from him; *supārśvakaḥ*—Supārśvaka; *tataḥ*—from Supārśvaka; *citrarathaḥ*—Citraratha; *yasya*—of whom (Citraratha); *kṣemādhiḥ*—Kṣemādhi; *mithilā-adhipaḥ*—became the king of Mithilā.

TRANSLATION

The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

TEXT 24

तस्मात् समरथस्तस्य सुतः सत्यरथस्ततः ।
आसीदुपगुरुस्तस्मादुपगुप्तोऽग्निसम्भवः ॥२४॥

tasmāt samarathas tasya
sutaḥ satyarathas tataḥ
āsīd upagurus tasmād
upagupto 'agni-sambhavaḥ

tasmāt—from Kṣemādhi; *samarathaḥ*—a son named Samaratha; *tasya*—from Samaratha; *sutaḥ*—son; *satyarathaḥ*—Satyaratha; *tataḥ*—from him (Satyaratha); *āsīt*—was born; *upaguruḥ*—Upaguru; *tasmāt*—from him; *upaguptaḥ*—Upagupta; *agni-sambhavaḥ*—a partial expansion of the demigod Agni.

TRANSLATION

The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

TEXT 25

वस्वनन्तोऽथ तत्पुत्रो युयुधो यत् सुभाषणः ।
श्रुतस्ततो जयस्तस्माद् विजयोऽस्माद्दतः सुतः ॥२५॥

vasvananto 'tha tat-putro
yuyudho yat subhāṣaṇaḥ
śrutas tato jayas tasmād
vijayo 'smād ṛtaḥ sutaḥ

vasvanantaḥ—Vasvananta; *atha*—thereafter (the son of Upagupta); *tat-putraḥ*—his son; *yuyudhaḥ*—by the name Yuyudha; *yat*—from Yuyudha; *subhāṣaṇaḥ*—a son named Subhāṣaṇa; *śrutaḥ tataḥ*—and the son of Subhāṣaṇa was Śruta; *jayaḥ tasmāt*—the son of Śruta was Jaya; *vijayaḥ*—a son named Vijaya; *asmāt*—from Jaya; *ṛtaḥ*—Ṛta; *sutaḥ*—a son.

TRANSLATION

The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

TEXT 26

शुनकस्तत्सुतो जज्ञे वीतहव्यो धृतिस्ततः ।
बहुलाश्वो धृतेस्तस्य कृतिरस्य महावशी ॥२६॥

śunakas tat-suto jajñe
vītahavyo dhṛtis tataḥ
bahulāśvo dhṛtes tasya
kṛtir asya mahāvaśī

śunakaḥ—Śunaka; *tat-sutaḥ*—the son of Ṛta; *jajñe*—was born; *vītahavyaḥ*—Vītahavya; *dhṛtiḥ*—Dhṛti; *tataḥ*—the son of Vītahavya; *bahulāśvaḥ*—Bahulāśva; *dhṛteḥ*—from Dhṛti; *tasya*—his son; *kṛtiḥ*—Kṛti; *asya*—of Kṛti; *mahāvaśī*—there was a son named Mahāvaśī.

TRANSLATION

The son of Ṛta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśī.

TEXT 27

एते वै मैथिला राजन्नात्मविद्याविशारदाः ।
योगेश्वरप्रसादेन द्वन्द्वैर्मुक्ता गृहेष्वपि ॥२७॥

ete vai maithilā rājann
ātma-vidyā-viśāradāḥ
yogeśvara-prasādena
dvandvair muktā gṛheṣv api

ete—all of them; *vai*—indeed; *maithilāḥ*—the descendants of Mithila; *rājan*—O King; *ātma-vidyā-viśāradāḥ*—expert in spiritual knowledge; *yogeśvara-prasādena*—by the grace of Yogeśvara, the Supreme Personality of Godhead, Kṛṣṇa; *dvandvaiḥ muktāḥ*—they were all freed from the duality of the material world; *gṛheṣu api*—even though staying at home.

TRANSLATION

Śukadeva Gosvāmī said: My dear King Parīkṣit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

PURPORT

This material world is called *dvaita*, or duality. The *Caitanya-caritāmṛta* (*Antya* 4.176) says:

'dvaite' bhadrābhadra-jñāna, saba—'manodharma'
'ei bhāla, ei manda,'—ei saba 'bhrama'

In the world of duality—that is to say, in the material world—so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (*manodharma*). Because everything here is miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature,

is unaffected by such dualities in all circumstances. He remains Kṛṣṇa conscious by tolerating so-called happiness and distress. This is also confirmed in *Bhagavad-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkhadāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a *paṇḍita*, a learned man, is not concerned with them. As it is said, *gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ*. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that the kings born in the dynasty of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasty of Mahārāja Nimi."*

CHAPTER FOURTEEN

King Purūravā Enchanted by Urvaśī

The summary of this Fourteenth Chapter is given as follows. This chapter describes Soma and how he kidnapped the wife of Bṛhaspati and begot in her womb a son named Budha. Budha begot Purūravā, who begot six sons, headed by Āyu, in the womb of Urvaśī.

Lord Brahmā was born from the lotus that sprouted from the navel of Garbhodakaśāyī Viṣṇu. Brahmā had a son named Atri, and Atri's son was Soma, the king of all drugs and stars. Soma became the conqueror of the entire universe, and, being inflated with pride, he kidnapped Tārā, who was the wife of Bṛhaspati, the spiritual master of the demigods. A great fight ensued between the demigods and the *asuras*, but Brahmā rescued Bṛhaspati's wife from the clutches of Soma and returned her to her husband, thus stopping the fighting. In the womb of Tārā, Soma begot a son named Budha, who later begot in the womb of Ilā a son named Aila, or Purūravā. Urvaśī was captivated by Purūravā's beauty, and therefore she lived with him for some time, but when she left his company he became almost like a madman. While traveling all over the world, he met Urvaśī again at Kurukṣetra, but she agreed to join with him for only one night in a year.

One year later, Purūravā saw Urvaśī at Kurukṣetra and was glad to be with her for one night, but when he thought of her leaving him again, he was overwhelmed by grief. Urvaśī then advised Purūravā to worship the Gandharvas. Being satisfied with Purūravā, the Gandharvas gave him a woman known as Agnisthālī. Purūravā mistook Agnisthālī for Urvaśī, but while he was wandering in the forest his misunderstanding was cleared, and he immediately gave up her company. After returning home and meditating upon Urvaśī all night, he wanted to perform a Vedic ritualistic ceremony to satisfy his desire. Thereafter he went to the same place where he had left Agnisthālī, and there he saw that from the womb of a *śamī* tree had come an *aśvattha* tree. Purūravā made two sticks from this tree and thus produced a fire. By such a fire one can satisfy all lusty desires. The fire was considered the son of Purūravā. In Satya-yuga there was only one social division, called *haṁsa;* there were no divisions of

varṇa like *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* The *Veda* was the *oṁkāra.* The various demigods were not worshiped, for only the Supreme Personality of Godhead was the worshipable Deity.

TEXT 1

श्रीशुक उवाच

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः ।
यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः ॥ १ ॥

śrī-śuka uvāca
athātaḥ śrūyatāṁ rājan
vaṁśaḥ somasya pāvanaḥ
yasminn ailādayo bhūpāḥ
kīrtyante puṇya-kīrtayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—now (after hearing the history of the dynasty of the sun); *ataḥ*—therefore; *śrūyatām*—just hear from me; *rājan*—O King (Mahārāja Parīkṣit); *vaṁśaḥ*—the dynasty; *somasya*—of the moon-god; *pāvanaḥ*—which is purifying to hear about; *yasmin*—in which (dynasty); *aila-ādayaḥ*—headed by Aila (Purūravā); *bhūpāḥ*—kings; *kīrtyante*—are described; *puṇya-kīrtayaḥ*—persons of whom it is glorious to hear.

TRANSLATION

Śrīla Śukadeva Gosvāmī said to Mahārāja Parīkṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.

TEXT 2

सहस्रशिरसः पुंसो नाभिह्रदसरोरुहात् ।
जातस्यासीत् सुतो धातुरत्रिः पितृसमो गुणैः ॥ २ ॥

sahasra-śirasaḥ puṁso
nābhi-hrada-saroruhāt

jātasyāsīt suto dhātur
atriḥ pitṛ-samo guṇaiḥ

sahasra-śirasaḥ—who has thousands of heads; *puṁsaḥ*—of Lord Viṣṇu (Garbhodakaśāyī Viṣṇu); *nābhi-hrada-saroruhāt*—from the lotus produced from the lake of the navel; *jātasya*—who appeared; *āsīt*—there was; *sutaḥ*—a son; *dhātuḥ*—of Lord Brahmā; *atriḥ*—by the name Atri; *pitṛ-samaḥ*—like his father; *guṇaiḥ*—qualified.

TRANSLATION

Lord Viṣṇu [Garbhodakaśāyī Viṣṇu] is also known as Sahasra-śīrṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

TEXT 3

तस्य दृग्भ्योऽभवत् पुत्रः सोमोऽमृतमयः किल ।
विप्रौषध्युडुगणानां ब्रह्मणा कल्पितः पतिः ॥३॥

tasya dṛgbhyo 'bhavat putraḥ
somo 'mṛtamayaḥ kila
viprauṣadhy-uḍu-gaṇānāṁ
brahmaṇā kalpitaḥ patiḥ

tasya—of him, Atri, the son of Brahmā; *dṛgbhyaḥ*—from the tears of jubilation from the eyes; *abhavat*—was born; *putraḥ*—a son; *somaḥ*—the moon-god; *amṛta-mayaḥ*—full of soothing rays; *kila*—indeed; *vipra*—of the *brāhmaṇas; oṣadhi*—of the drugs; *uḍu-gaṇānām*—and of the luminaries; *brahmaṇā*—by Lord Brahmā; *kalpitaḥ*—was appointed or designated; *patiḥ*—the supreme director.

TRANSLATION

From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.

PURPORT

According to the Vedic description, Soma, the moon-god, was born from the mind of the Supreme Personality of Godhead (*candramā manaso jātaḥ*). But here we find that Soma was born from the tears in the eyes of Atri. This appears contradictory to the Vedic information, but actually it is not, for this birth of the moon is understood to have taken place in another millennium. When tears appear in the eyes because of jubilation, the tears are soothing. Śrīla Viśvanātha Cakravartī Ṭhākura says, *dṛgbhya ānandāśrubhya ata evāmṛtamayaḥ:* "Here the word *dṛgbhyaḥ* means 'from tears of jubilation.' Therefore the moon-god is called *amṛtamayaḥ*, 'full of soothing rays.'" In the Fourth Canto of *Śrīmad-Bhāgavatam* (4.1.15) we find this verse:

atreḥ patny anasūyā trīṅ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

This verse describes that Anasūyā, the wife of Atri Ṛṣi, bore three sons—Soma, Durvāsā and Dattātreya. It is said that at the time of conception Anasūyā was impregnated by the tears of Atri.

TEXT 4

सोऽयजद् राजसूयेन विजित्य भुवनत्रयम् ।
पत्नीं बृहस्पतेर्दर्पात् तारां नामाहरद् बलात् ॥ ४ ॥

so 'yajad rājasūyena
vijitya bhuvana-trayam
patnīṁ bṛhaspater darpāt
tārāṁ nāmāharad balāt

saḥ—he, Soma; *ayajat*—performed; *rājasūyena*—the sacrifice known as Rājasūya; *vijitya*—after conquering; *bhuvana-trayam*—the three worlds (Svarga, Martya and Pātāla); *patnīm*—the wife; *bṛhaspateḥ*—of Bṛhaspati, the spiritual master of the demigods; *darpāt*—out of pride; *tārām*—Tārā; *nāma*—by name; *aharat*—took away; *balāt*—by force.

TRANSLATION

After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā.

TEXT 5

यदा स देवगुरुणा याचितोऽभीक्ष्णशो मदात् ।
नात्यजत् तत्कृते जज्ञे सुरदानवविग्रहः ॥ ५ ॥

yadā sa deva-guruṇā
yācito 'bhīkṣṇaśo madāt
nātyajat tat-kṛte jajñe
sura-dānava-vigrahaḥ

yadā—when; *saḥ*—he (Soma, the moon-god); *deva-guruṇā*—by the spiritual master of the demigods, Bṛhaspati; *yācitaḥ*—was begged; *abhīkṣṇaśaḥ*—again and again; *madāt*—because of false pride; *na*—not; *atyajat*—did deliver; *tat-kṛte*—because of this; *jajñe*—there was; *sura-dānava*—between the demigods and the demons; *vigrahaḥ*—a fight.

TRANSLATION

Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

TEXT 6

शुक्रो बृहस्पतेर्द्वेषादग्रहीत् सासुरोडुपम् ।
हरो गुरुसुतं स्नेहात् सर्वभूतगणावृतः ॥ ६ ॥

śukro bṛhaspater dveṣād
agrahīt sāsuroḍupam
haro guru-sutaṁ snehāt
sarva-bhūta-gaṇāvṛtaḥ

śukraḥ—the demigod named Śukra; *bṛhaspateḥ*—unto Bṛhaspati; *dveṣāt*—because of enmity; *agrahīt*—took; *sa-asura*—with the demons; *uḍupam*—the side of the moon-god; *haraḥ*—Lord Śiva; *guru-sutam*—the side of his spiritual master's son; *snehāt*—because of affection; *sarva-bhūta-gaṇa-āvṛtaḥ*—accompanied by all kinds of ghosts and hobgoblins.

TRANSLATION

Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

PURPORT

The moon-god is one of the demigods, but to fight against the other demigods he took the assistance of the demons. Śukra, being an enemy of Bṛhaspati, also joined the moon-god to retaliate in wrath against Bṛhaspati. To counteract this situation, Lord Śiva, who was affectionate toward Bṛhaspati, joined Bṛhaspati. The father of Bṛhaspati was Aṅgirā, from whom Lord Śiva had received knowledge. Therefore Lord Śiva had some affection for Bṛhaspati and joined his side in this fight. Śrīdhara Svāmī remarks, *aṅgirasaḥ sakāśāt prāpta-vidyo hara iti prasiddhaḥ:* "Lord Śiva is well known to have received knowledge from Aṅgirā."

TEXT 7

सर्वदेवगणोपेतो महेन्द्रो गुरुमन्वयात् ।
सुरासुरविनाशोऽभूत् समरस्तारकामयः ॥ ७ ॥

sarva-deva-gaṇopeto
mahendro gurum anvayāt
surāsura-vināśo 'bhūt
samaras tārakāmayaḥ

sarva-deva-gaṇa—by all the different demigods; *upetaḥ*—joined; *mahendraḥ*—Mahendra, the King of heaven, Indra; *gurum*—his spiritual master; *anvayāt*—followed; *sura*—of the demigods; *asura*—and of the demons; *vināśaḥ*—causing destruction; *abhūt*—there was;

samaraḥ—a fight; *tārakā-mayaḥ*—simply because of Tārā, a woman, the wife of Bṛhaspati.

TRANSLATION

King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati's wife.

TEXT 8

निवेदितोऽथाङ्गिरसा सोमं निर्भर्त्स्य विश्वकृत् ।
तारां स्वभर्त्रे प्रायच्छदन्तर्वत्नीमवैत् पतिः ॥ ८ ॥

nivedito 'thāṅgirasā
somaṁ nirbhartsya viśva-kṛt
tārāṁ sva-bhartre prāyacchad
antarvatnīm avait patiḥ

niveditaḥ—being fully informed; *atha*—thus; *aṅgirasā*—by Aṅgirā Muni; *somam*—the moon-god; *nirbhartsya*—chastising severely; *viśva-kṛt*—Lord Brahmā; *tārām*—Tārā, the wife of Bṛhaspati; *sva-bhartre*—unto her husband; *prāyacchat*—delivered; *antarvatnīm*—pregnant; *avait*—could understand; *patiḥ*—the husband (Bṛhaspati).

TRANSLATION

When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

TEXT 9

त्यज त्यजाशु दुष्प्रज्ञे मत्क्षेत्रादाहितं परैः ।
नाहं त्वां भस्मसात् कुर्यां स्त्रियं सान्तानिकेऽसति ॥ ९ ॥

tyaja tyajāśu duṣprajñe
mat-kṣetrād āhitaṁ paraiḥ

nāhaṁ tvāṁ bhasmasāt kuryāṁ
striyaṁ sāntānike 'sati

tyaja—deliver; *tyaja*—deliver; *āśu*—immediately; *duṣprajñe*—you foolish woman; *mat-kṣetrāt*—from the womb meant for me to impregnate; *āhitam*—begotten; *paraiḥ*—by others; *na*—not; *aham*—I; *tvām*—you; *bhasmasāt*—burnt to ashes; *kuryām*—shall make; *striyam*—because you are a woman; *sāntānike*—wanting a child; *asati*—although you are unchaste.

TRANSLATION

Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

PURPORT

Tārā was married to Bṛhaspati, and therefore as a chaste woman she should have been impregnated by him. But instead she preferred to be impregnated by Soma, the moon-god, and therefore she was unchaste. Although Bṛhaspati accepted Tārā from Brahmā, when he saw that she was pregnant he wanted her to deliver a son immediately. Tārā certainly very much feared her husband, and she thought she might be punished after giving birth. Thus Bṛhaspati assured her that he would not punish her, for although she was unchaste and had become pregnant illicitly, she wanted a son.

TEXT 10

तत्याज व्रीडिता तारा कुमारं कनकप्रभम् ।
स्पृहामाङ्गिरसश्चक्रे कुमारे सोम एव च ॥१०॥

tatyāja vrīḍitā tārā
kumāraṁ kanaka-prabham

spṛhām āṅgirasaś cakre
kumāre soma eva ca

tatyāja—gave delivery; *vrīḍitā*—being very much ashamed; *tārā*—Tārā, the wife of Bṛhaspati; *kumāram*—to a child; *kanaka-prabham*—having a bodily effulgence like gold; *spṛhām*—aspiration; *āṅgirasaḥ*—Bṛhaspati; *cakre*—made; *kumāre*—unto the child; *somaḥ*—the moon-god; *eva*—indeed; *ca*—also.

TRANSLATION

Śukadeva Gosvāmī continued: By Bṛhaspati's order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.

TEXT 11

ममायं न तवेत्युच्चैस्तस्मिन् विवदमानयोः ।
पप्रच्छुर्ऋषयो देवा नैवोचे व्रीडिता तु सा ॥११॥

mamāyaṁ na tavety uccais
tasmin vivadamānayoḥ
papracchur ṛṣayo devā
naivoce vrīḍitā tu sā

mama—mine; *ayam*—this (child); *na*—not; *tava*—yours; *iti*—thus; *uccaiḥ*—very loudly; *tasmin*—for the child; *vivadamānayoḥ*—when the two parties were fighting; *papracchuḥ*—inquired (from Tārā); *ṛṣayaḥ*—all the saintly persons; *devāḥ*—all the demigods; *na*—not; *eva*—indeed; *uce*—said anything; *vrīḍitā*—being ashamed; *tu*—indeed; *sā*—Tārā.

TRANSLATION

Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.

TEXT 12

कुमारो मातरं प्राह कुपितोऽलीकलज्जया ।
किं न वचस्यसद्वृत्ते आत्मावद्यं वदाशु मे ॥१२॥

kumāro mātaraṁ prāha
kupito 'līka-lajjayā
kiṁ na vacasy asad-vṛtte
ātmāvadyaṁ vadāśu me

kumāraḥ—the child; *mātaram*—unto his mother; *prāha*—said; *kupitaḥ*—being very angry; *alīka*—unnecessary; *lajjayā*—with shame; *kim*—why; *na*—not; *vacasi*—you say; *asat-vṛtte*—O unchaste woman; *ātma-avadyam*—the fault you have committed; *vada*—say; *āśu*—immediately; *me*—unto me.

TRANSLATION

The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior."

TEXT 13

ब्रह्मा तां रह आहूय समप्राक्षीच्च सान्त्वयन् ।
सोमस्येत्याह शनकैः सोमस्तं तावदग्रहीत् ॥१३॥

brahmā tāṁ raha āhūya
samaprākṣīc ca sāntvayan
somasyety āha śanakaiḥ
somas taṁ tāvad agrahīt

brahmā—Lord Brahmā; *tām*—unto her, Tārā; *rahaḥ*—in a secluded place; *āhūya*—putting her; *samaprākṣīt*—inquired in detail; *ca*—and; *sāntvayan*—pacifying; *somasya*—this son belongs to Soma, the moon-god; *iti*—thus; *āha*—she replied; *śanakaiḥ*—very slowly; *somaḥ*—Soma; *tam*—the child; *tāvat*—immediately; *agrahīt*—took charge of.

TRANSLATION

Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child.

TEXT 14

तस्यात्मयोनिरकृत बुध इत्यभिधां नृप ।
बुद्ध्या गम्भीरया येन पुत्रेणापोडुराण् मुदम् ॥१४॥

tasyātma-yonir akṛta
budha ity abhidhāṁ nṛpa
buddhyā gambhīrayā yena
putreṇāpoḍurāṇ mudam

tasya—of the child; *ātma-yoniḥ*—Lord Brahmā; *akṛta*—made; *budhaḥ*—Budha; *iti*—thus; *abhidhām*—the name; *nṛpa*—O King Parīkṣit; *buddhyā*—by intelligence; *gambhīrayā*—very deeply situated; *yena*—by whom; *putreṇa*—by such a son; *āpa*—he got; *uḍurāṭ*—the moon-god; *mudam*—jubilation.

TRANSLATION

O Mahārāja Parīkṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

TEXTS 15–16

ततः पुरूरवा जज्ञे इलायां य उदाहृतः ।
तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ॥१५॥
श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरर्षिणा ।
तदन्तिकमुपेयाय देवी स्मरशरार्दिता ॥१६॥

tataḥ purūravā jajñe
ilāyāṁ ya udāhṛtaḥ

tasya rūpa-guṇaudārya-
śīla-draviṇa-vikramān

śrutvorvaśīndra-bhavane
gīyamānān surarṣiṇā
tad-antikam upeyāya
devī smara-śarārditā

tataḥ—from him (Budha); *purūravāḥ*—the son named Purūravā; *jajñe*—was born; *ilāyām*—in the womb of Ilā; *yaḥ*—one who; *udāhṛtaḥ*—has already been described (in the beginning of the Ninth Canto); *tasya*—his (Purūravā's); *rūpa*—beauty; *guṇa*—qualities; *audārya*—magnanimity; *śīla*—behavior; *draviṇa*—wealth; *vikramān*—power; *śrutvā*—by hearing; *urvaśī*—the celestial woman named Urvaśī; *indra-bhavane*—in the court of King Indra; *gīyamānān*—when they were being described; *sura-ṛṣiṇā*—by Nārada; *tat-antikam*—near him; *upeyāya*—approached; *devī*—Urvaśī; *smara-śara*—by the arrows of Cupid; *arditā*—being stricken.

TRANSLATION

Thereafter, from Budha, through the womb of Ilā, a son was born named Purūravā, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśī was attracted to him. Pierced by the arrow of Cupid, she thus approached him.

TEXTS 17–18

मित्रावरुणयोः शापादापन्ना नरलोकताम् ।
निशम्य पुरुषश्रेष्ठं कन्दर्पमिव रूपिणम् ॥१७॥
धृतिं विष्टभ्य ललना उपतस्थे तदन्तिके ।
स तां विलोक्य नृपतिर्हर्षेणोत्फुल्ललोचनः ।
उवाच श्लक्ष्णया वाचा देवीं हृष्टतनूरुहः ॥१८॥

mitrā-varuṇayoḥ śāpād
āpannā nara-lokatām
niśamya puruṣa-śreṣṭhaṁ
kandarpam iva rūpiṇam

dhṛtiṁ viṣṭabhya lalanā
upatasthe tad-antike
sa tāṁ vilokya nṛpatir
harṣeṇotphulla-locanaḥ
uvāca ślakṣṇayā vācā
devīṁ hṛṣṭa-tanūruhaḥ

mitrā-varuṇayoḥ—of Mitra and Varuṇa; *śāpāt*—by the curse; *āpannā*—having obtained; *nara-lokatām*—the habits of a human being; *niśamya*—thus seeing; *puruṣa-śreṣṭham*—the best of males; *kandarpam iva*—like Cupid; *rūpiṇam*—having beauty; *dhṛtim*—patience, forbearance; *viṣṭabhya*—accepting; *lalanā*—that woman; *upatasthe*—approached; *tat-antike*—near to him; *saḥ*—he, Purūravā; *tām*—her; *vilokya*—by seeing; *nṛpatiḥ*—the King; *harṣeṇa*—with great jubilation; *utphulla-locanaḥ*—whose eyes became very bright; *uvāca*—said; *ślakṣṇayā*—very mild; *vācā*—by words; *devīm*—unto the demigoddess; *hṛṣṭa-tanūruhaḥ*—the hairs on whose body were standing in jubilation.

TRANSLATION

Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

TEXT 19

श्रीराजोवाच

स्वागतं ते वरारोहे आस्यतां करवाम किम् ।
संरमस्व मया साकं रतिर्नौ शाश्वतीः समाः ॥१९॥

śrī-rājovāca
svāgataṁ te varārohe
āsyatāṁ karavāma kim
saṁramasva mayā sākaṁ
ratir nau śāśvatīḥ samāḥ

śrī-rājā uvāca—the King (Purūravā) said; *svāgatam*—welcome; *te*—unto you; *varārohe*—O best of beautiful women; *āsyatām*—kindly take your seat; *karavāma kim*—what can I do for you; *saṁramasva*—just become my companion; *mayā sākam*—with me; *ratiḥ*—a sexual relationship; *nau*—between us; *śāśvatīḥ samāḥ*—for many years.

TRANSLATION

King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

TEXT 20

उर्वश्युवाच

कस्यास्त्वयि न सज्जेत मनो दृष्टिश्च सुन्दर ।
यदङ्गान्तरमासाद्य च्यवते ह रिरंसया ॥२०॥

urvaśy uvāca
kasyās tvayi na sajjeta
mano dṛṣṭiś ca sundara
yad-aṅgāntaram āsādya
cyavate ha riraṁsayā

urvaśī uvāca—Urvaśī replied; *kasyāḥ*—of which woman; *tvayi*—unto you; *na*—not; *sajjeta*—would become attracted; *manaḥ*—the mind; *dṛṣṭiḥ ca*—and sight; *sundara*—O most beautiful man; *yat-aṅgāntaram*—whose chest; *āsādya*—enjoying; *cyavate*—gives up; *ha*—indeed; *riraṁsayā*—for sexual enjoyment.

TRANSLATION

Urvaśī replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

PURPORT

When a beautiful man and a beautiful woman unite together and embrace one another, how within these three worlds can they check their sexual relationship? Therefore *Śrīmad-Bhāgavatam* (7.9.45) says, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.*

TEXT 21

एतावुरणकौ राजन् न्यासौ रक्षस्व मानद ।
संरंस्ये भवता साकं श्लाघ्यः स्त्रीणां वरः स्मृतः ॥२१॥

etāv uraṇakau rājan
nyāsau rakṣasva mānada
saṁraṁsye bhavatā sākaṁ
ślāghyaḥ strīṇāṁ varaḥ smṛtaḥ

etau—to these two; *uraṇakau*—lambs; *rājan*—O King Purūravā; *nyāsau*—who have fallen down; *rakṣasva*—please give protection; *māna-da*—O one who gives all honor to a guest or visitor; *saṁraṁsye*—I shall enjoy sexual union; *bhavatā sākam*—in your company; *ślāghyaḥ*—superior; *strīṇām*—of a woman; *varaḥ*—husband; *smṛtaḥ*—it is said.

TRANSLATION

My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

PURPORT

As stated in the *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam.* There are various planets and various atmospheres within this universe. The atmosphere of the heavenly planet from which Urvaśī descended after being cursed by Mitra and Varuṇa was different from the atmosphere of this earth. Indeed, the inhabitants of the heavenly planets are certainly far superior to the inhabitants of earth. Nonetheless, Urvaśī agreed to remain the consort of Purūravā, although she belonged to a superior community. A woman who finds a man with superior qualities may accept such a man as her husband. Similarly, if a man finds a woman who is from an inferior family but who has good qualities, he can accept such a brilliant wife, as advised by Śrī Cāṇakya Paṇḍita (*strī-ratnaṁ duṣkulād api*). The combination of male and female is worthwhile if the qualities of both are on an equal level.

TEXT 22

घृतं मे वीर भक्ष्यं स्यान्नेक्षे त्वान्यत्र मैथुनात् ।
विवाससं तत् तथेति प्रतिपेदे महामनाः ॥२२॥

ghṛtaṁ me vīra bhakṣyaṁ syān
nekṣe tvānyatra maithunāt
vivāsasaṁ tat tatheti
pratipede mahāmanāḥ

ghṛtam—clarified butter or nectar; *me*—my; *vīra*—O hero; *bhakṣyam*—eatable; *syāt*—shall be; *na*—not; *īkṣe*—I shall see; *tvā*—you; *anyatra*—any other time; *maithunāt*—except at the time of sexual intercourse; *vivāsasam*—without any dress (naked); *tat*—that; *tathā iti*—shall be like that; *pratipede*—promised; *mahāmanāḥ*—King Purūravā.

TRANSLATION

Urvaśī said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Purūravā accepted these proposals.

TEXT 23

अहो रूपमहो भावो नरलोकविमोहनम् ।
को न सेवेत मनुजो देवीं त्वां स्वयमागताम् ॥२३॥

aho rūpam aho bhāvo
nara-loka-vimohanam
ko na seveta manujo
devīṁ tvāṁ svayam āgatām

aho—wonderful; *rūpam*—beauty; *aho*—wonderful; *bhāvaḥ*—postures; *nara-loka*—in human society or on the planet earth; *vimohanam*—so attractive; *kaḥ*—who; *na*—not; *seveta*—can accept; *manujaḥ*—among human beings; *devīm*—a demigoddess; *tvām*—like you; *svayam āgatām*—who has personally arrived.

TRANSLATION

Purūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

PURPORT

It appears from the words of Urvaśī that the standard of living, eating, behavior and speech are all different on the heavenly planets from the standards on this planet earth. The inhabitants of the heavenly planets do not eat such abominable things as meat and eggs; everything they eat is prepared in clarified butter. Nor do they like to see either men or women naked, except at the time of sexual intercourse. To live naked or almost naked is uncivilized, but on this planet earth it has now become fashionable to dress half naked, and sometimes those like hippies live completely naked. Indeed, there are many clubs and societies for this purpose. Such conduct is not allowed, however, on the heavenly planets. The inhabitants of the heavenly planets, aside from being very beautiful, both in complexion and bodily features, are well behaved and long-living, and they eat first-class food in goodness. These are some of the

distinctions between the inhabitants of the heavenly planets and the inhabitants of earth.

TEXT 24

तया स पुरुषश्रेष्ठो रमयन्त्या यथार्हतः ।
रेमे सुरविहारेषु कामं चैत्ररथादिषु ॥२४॥

tayā sa puruṣa-śreṣṭho
ramayantyā yathārhataḥ
reme sura-vihāreṣu
kāmaṁ caitrarathādiṣu

tayā—with her; *saḥ*—he; *puruṣa-śreṣṭhaḥ*—the best of human beings (Purūravā); *ramayantyā*—enjoying; *yathā-arhataḥ*—as far as possible; *reme*—enjoyed; *sura-vihāreṣu*—in places resembling the heavenly parks; *kāmam*—according to his desire; *caitraratha-ādiṣu*—in the best gardens, like Caitraratha.

TRANSLATION

Śukadeva Gosvāmī continued: The best of human beings, Purūravā, began freely enjoying the company of Urvaśī, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.

TEXT 25

रममाणस्तया देव्या पद्मकिञ्जल्कगन्धया ।
तन्मुखामोदमुषितो मुमुदेऽहर्गणान् बहून् ॥२५॥

ramamāṇas tayā devyā
padma-kiñjalka-gandhayā
tan-mukhāmoda-muṣito
mumude 'har-gaṇān bahūn

ramamāṇaḥ—enjoying sex; *tayā*—with her; *devyā*—the heavenly goddess; *padma*—of a lotus; *kiñjalka*—like the saffron; *gandhayā*—the

fragrance of whom; *tat-mukha*—her beautiful face; *āmoda*—by the fragrance; *muṣitaḥ*—being enlivened more and more; *mumude*—enjoyed life; *ahaḥ-gaṇān*—days after days; *bahūn*—many.

TRANSLATION

Urvaśī's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.

TEXT 26

अपश्यन्नुर्वशीमिन्द्रो गन्धर्वान् समचोदयत् ।
उर्वशीरहितं मह्यमास्थानं नातिशोभते ॥२६॥

apaśyann urvaśīm indro
gandharvān samacodayat
urvaśī-rahitaṁ mahyam
āsthānaṁ nātiśobhate

apaśyan—without seeing; *urvaśīm*—Urvaśī; *indraḥ*—the King of the heavenly planet; *gandharvān*—unto the Gandharvas; *samacodayat*—instructed; *urvaśī-rahitam*—without Urvaśī; *mahyam*—my; *āsthānam*—place; *na*—not; *atiśobhate*—appears beautiful.

TRANSLATION

Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said, "Without Urvaśī my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

TEXT 27

ते उपेत्य महारात्रे तमसि प्रत्युपस्थिते ।
उर्वश्या उरणौ जहुर्न्यस्तौ राजनि जायया ॥२७॥

te upetya mahā-rātre
tamasi pratyupasthite

urvaśyā uraṇau jahrur
nyastau rājani jāyayā

te—they, the Gandharvas; *upetya*—coming there; *mahā-rātre*—in the dead of night; *tamasi*—when the darkness; *pratyupasthite*—appeared; *urvaśyā*—by Urvaśī; *uraṇau*—two lambs; *jahruḥ*—stole; *nyastau*—given in charge; *rājani*—unto the King; *jāyayā*—by his wife, Urvaśī.

TRANSLATION

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaśī.

PURPORT

"The dead of night" refers to midnight. The *mahā-niśā* is described in this *smṛti-mantra: mahā-niśā dve ghaṭike rātrer madhyama-yāmayoḥ*, "Twelve o'clock midnight is called the dead of night."

TEXT 28

निशम्याक्रन्दितं देवी पुत्रयोर्नीयमानयोः ।
हतास्म्यहं कुनाथेन नपुंसा वीरमानिना ॥२८॥

niśamyākranditaṁ devī
putrayor nīyamānayoḥ
hatāsmy ahaṁ kunāthena
napuṁsā vīra-māninā

niśamya—by hearing; *ākranditam*—crying (because of being stolen); *devī*—Urvaśī; *putrayoḥ*—of those two lambs, which she treated as sons; *nīyamānayoḥ*—as they were being taken away; *hatā*—killed; *asmi*—am; *aham*—I; *ku-nāthena*—under the protection of a bad husband; *na-puṁsā*—by the eunuch; *vīra-māninā*—although considering himself a hero.

TRANSLATION

Urvaśī treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvaśī heard them and rebuked her husband. "Now I am being killed," she said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.

TEXT 29

यद्विश्रम्भादहं नष्टा हृतापत्या च दस्युभिः ।
यः शेते निशि संत्रस्तो यथा नारी दिवा पुमान् ॥२९॥

yad-viśrambhād ahaṁ naṣṭā
hṛtāpatyā ca dasyubhiḥ
yaḥ śete niśi santrasto
yathā nārī divā pumān

yat-viśrambhāt—because of depending upon whom; *aham*—I (am); *naṣṭā*—lost; *hṛta-apatyā*—bereft of my two sons, the lambs; *ca*—also; *dasyubhiḥ*—by the plunderers; *yaḥ*—he who (my so-called husband); *śete*—lies down; *niśi*—at night; *santrastaḥ*—being afraid; *yathā*—as; *nārī*—a woman; *divā*—during the daytime; *pumān*—male.

TRANSLATION

"Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."

TEXT 30

इति वाक्सायकैर्विद्धः प्रतोत्त्रैरिव कुञ्जरः ।
निशि निस्त्रिंशमादाय विवस्त्रोऽभ्यद्रवद् रुषा ॥३०॥

iti vāk-sāyakair biddhaḥ
pratottrair iva kuñjaraḥ

niśi nistriṁśam ādāya
vivastro 'bhyadravad ruṣā

iti—thus; *vāk-sāyakaiḥ*—by the arrows of strong words; *biddhaḥ*—being pierced; *pratottraiḥ*—by the goads; *iva*—like; *kuñjaraḥ*—an elephant; *niśi*—in the night; *nistriṁśam*—a sword; *ādāya*—taking in hand; *vivastraḥ*—naked; *abhyadravat*—went out; *ruṣā*—in anger.

TRANSLATION

Purūravā, stricken by the sharp words of Urvaśī like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.

TEXT 31

ते विसृज्योरणौ तत्र व्यद्योतन्त स्म विद्युतः ।
आदाय मेषावायान्तं नग्नमैक्षत सा पतिम् ॥३१॥

te visṛjyoraṇau tatra
vyadyotanta sma vidyutaḥ
ādāya meṣāv āyāntaṁ
nagnam aikṣata sā patim

te—they, the Gandharvas; *visṛjya*—after giving up; *uraṇau*—the two lambs; *tatra*—on the spot; *vyadyotanta sma*—illuminated; *vidyutaḥ*—shining like lightning; *ādāya*—taking in hand; *meṣau*—the two lambs; *āyāntam*—returning; *nagnam*—naked; *aikṣata*—saw; *sā*—Urvaśī; *patim*—her husband.

TRANSLATION

After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaśī then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

TEXT 32

ऐलोऽपि शयने जायामपश्यन् विमना इव ।
तच्चित्तो विह्वलः शोचन् बभ्रामोन्मत्तवन्महीम् ॥३२॥

ailo 'pi śayane jāyām
apaśyan vimanā iva
tac-citto vihvalaḥ śocan
babhrāmonmattavan mahīm

ailaḥ—Purūravā; *api*—also; *śayane*—on the bedstead; *jāyām*—his wife; *apaśyan*—not seeing; *vimanāḥ*—morose; *iva*—like that; *tat-cittaḥ*—being too much attached to her; *vihvalaḥ*—disturbed in mind; *śocan*—lamenting; *babhrāma*—traveled; *unmatta-vat*—like a madman; *mahīm*—on the earth.

TRANSLATION

No longer seeing Urvaśī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

TEXT 33

स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः ।
पञ्च प्रहृष्टवदनः प्राह सूक्तं पुरूरवाः ॥३३॥

sa tāṁ vīkṣya kurukṣetre
sarasvatyāṁ ca tat-sakhīḥ
pañca prahṛṣṭa-vadanaḥ
prāha sūktaṁ purūravāḥ

saḥ—he, Purūravā; *tāṁ*—Urvaśī; *vīkṣya*—observing; *kurukṣetre*—at the place known as Kurukṣetra; *sarasvatyām*—on the bank of the Sarasvatī; *ca*—also; *tat-sakhīḥ*—her companions; *pañca*—five; *prahṛṣṭa-vadanaḥ*—being very happy and smiling; *prāha*—said; *sūktam*—sweet words; *purūravāḥ*—King Purūravā.

TRANSLATION

Once during his travels all over the world, Purūravā saw Urvaśī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

TEXT 34

अहो जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि ।
मां त्वमद्याप्यनिर्वृत्य वचांसि कृणवावहै ॥३४॥

aho jāye tiṣṭha tiṣṭha
ghore na tyaktum arhasi
māṁ tvam adyāpy anirvṛtya
vacāṁsi kṛṇavāvahai

aho—hello; *jāye*—O my dear wife; *tiṣṭha tiṣṭha*—kindly stay, stay; *ghore*—O most cruel one; *na*—not; *tyaktum*—to give up; *arhasi*—you ought; *mām*—me; *tvam*—you; *adya api*—until now; *anirvṛtya*—having not gotten any happiness from me; *vacāṁsi*—some words; *kṛṇavāvahai*—let us talk for some time.

TRANSLATION

O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

TEXT 35

सुदेहोऽयं पतत्यत्र देवि दूरं हृतस्त्वया ।
खादन्त्येनं वृका गृध्रास्त्वत्प्रसादस्य नास्पदम् ॥३५॥

sudeho 'yaṁ pataty atra
devi dūraṁ hṛtas tvayā
khādanty enaṁ vṛkā gṛdhrās
tvat-prasādasya nāspadam

su-dehaḥ—very beautiful body; *ayam*—this; *patati*—will now fall down; *atra*—on the spot; *devi*—O Urvaśī; *dūram*—far, far away from home; *hṛtaḥ*—taken away; *tvayā*—by you; *khādanti*—they will eat; *enam*—this (body); *vṛkāḥ*—foxes; *gṛdhrāḥ*—vultures; *tvat*—your; *prasādasya*—in mercy; *na*—not; *āspadam*—suitable.

TRANSLATION

O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

TEXT 36

उर्वश्युवाच

मा मृथाः पुरुषोऽसि त्वं मा स्म त्वाद्युर्वृका इमे ।
क्वापि सख्यं न वै स्त्रीणां वृकाणां हृदयं यथा ॥३६॥

urvaśy uvāca
mā mṛthāḥ puruṣo 'si tvaṁ
mā sma tvādyur vṛkā ime
kvāpi sakhyaṁ na vai strīṇāṁ
vṛkāṇāṁ hṛdayaṁ yathā

urvaśī uvāca—Urvaśī said; *mā*—do not; *mṛthāḥ*—give up your life; *puruṣaḥ*—male; *asi*—are; *tvam*—you; *mā sma*—do not allow it; *tvā*—unto you; *adyuḥ*—may eat; *vṛkāḥ*—the foxes; *ime*—these senses (do not be under the control of your senses); *kva api*—anywhere; *sakhyam*—friendship; *na*—not; *vai*—indeed; *strīṇām*—of women; *vṛkāṇām*—of the foxes; *hṛdayam*—the heart; *yathā*—as.

TRANSLATION

Urvaśī said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.

PURPORT

Cāṇakya Paṇḍita has advised, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca:* "Never place your faith in a woman or a politician." Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to *śūdras* and *vaiśyas* (*striyo vaiśyās tathā śūdrāḥ*). On the spiritual platform, however, when one is elevated to the platform of Kṛṣṇa consciousness, whether one is a man, woman, *śūdra* or whatever, everyone is equal. Otherwise, Urvaśī, who was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Cāṇakya Paṇḍita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

(*Cāṇakya-śloka* 57)

Kṛṣṇa conscious *gṛhasthas* must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Kṛṣṇa consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

(*Bhāg.* 7.5.5)

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.

TEXT 37

स्त्रियो ह्यकरुणाः क्रूरा दुर्मर्षाः प्रियसाहसाः ।
घ्नन्त्यल्पार्थेऽपि विश्रब्धं पतिं भ्रातरमप्युत ॥३७॥

striyo hy akaruṇāḥ krūrā
durmarṣāḥ priya-sāhasāḥ
ghnanty alpārthe 'pi viśrabdhaṁ
patiṁ bhrātaram apy uta

striyaḥ—women; *hi*—indeed; *akaruṇāḥ*—merciless; *krūrāḥ*—cunning; *durmarṣāḥ*—intolerant; *priya-sāhasāḥ*—for their own pleasure they can do anything; *ghnanti*—they kill; *alpa-arthe*—for a slight reason; *api*—indeed; *viśrabdham*—faithful; *patim*—husband; *bhrātaram*—brother; *api*—also; *uta*—it is said.

TRANSLATION

Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

PURPORT

King Purūravā was greatly attached to Urvaśī. Yet despite his faithfulness to her, she had left him. Now, considering that the King was wasting his rarely achieved human form of life, Urvaśī frankly explained the nature of a woman. Because of her nature, a woman can respond to even a slight offense from her husband by not only leaving him but even killing him if required. To say nothing of her husband, she can even kill her brother. That is a woman's nature. Therefore, in the material world, unless women are trained to be chaste and faithful to their husbands, there cannot be peace or prosperity in society.

TEXT 38

विधायालीकविश्रम्भमज्ञेषु त्यक्तसौहृदाः ।
नवं नवमभीप्सन्त्यः पुंश्चल्यः स्वैरवृत्तयः ॥३८॥

vidhāyālīka-viśrambham
ajñeṣu tyakta-sauhṛdāḥ
navaṁ navam abhīpsantyaḥ
puṁścalyaḥ svaira-vṛttayaḥ

vidhāya—by establishing; *alīka*—false; *viśrambham*—faithfulness; *ajñeṣu*—unto the foolish men; *tyakta-sauhṛdāḥ*—who have given up the company of well-wishers; *navam*—new; *navam*—new; *abhīpsantyaḥ*—desiring; *puṁścalyaḥ*—women very easily allured by other men; *svaira*—independently; *vṛttayaḥ*—professional.

TRANSLATION

Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

PURPORT

Because women are easily seduced, the *Manu-saṁhitā* enjoins that they should not be given freedom. A woman must always be protected, either by her father, by her husband, or by her elderly son. If women are given freedom to mingle with men like equals, which they now claim to be, they cannot keep their propriety. The nature of a woman, as personally described by Urvaśī, is to establish false friendship with someone and then seek new male companions, one after another, even if this means giving up the company of a sincere well-wisher.

TEXT 39

संवत्सरान्ते हि भवानेकरात्रं मयेश्वरः।
रंस्यत्यपत्यानि च ते भविष्यन्त्यपराणि भोः ॥३९॥

saṁvatsarānte hi bhavān
eka-rātraṁ mayeśvaraḥ
raṁsyaty apatyāni ca te
bhaviṣyanty aparāṇi bhoḥ

saṁvatsara-ante—at the end of every year; *hi*—indeed; *bhavān*—your good self; *eka-rātram*—one night only; *mayā*—with me; *īśvaraḥ*—my husband; *raṁsyati*—will enjoy sex life; *apatyāni*—children; *ca*—also; *te*—your; *bhaviṣyanti*—will generate; *aparāṇi*—others, one after another; *bhoḥ*—O my dear King.

TRANSLATION

O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

PURPORT

Although Urvaśī had adversely explained the nature of woman, Mahārāja Purūravā was very much attached to her, and therefore she wanted to give the King some concession by agreeing to be his wife for one night at the end of each year.

TEXT 40

अन्तर्वत्नीमुपालक्ष्य देवीं स प्रययौ पुरीम् ।
पुनस्तत्र गतोऽब्दान्ते उर्वशीं वीरमातरम् ॥४०॥

antarvatnīm upālakṣya
devīṁ sa prayayau purīm
punas tatra gato 'bdānte
urvaśīṁ vīra-mātaram

antarvatnīm—pregnant; *upālakṣya*—by observing; *devīm*—Urvaśī; *saḥ*—he, King Purūravā; *prayayau*—returned; *purīm*—to his palace; *punaḥ*—again; *tatra*—at that very spot; *gataḥ*—went; *abda-ante*—at the end of the year; *urvaśīm*—Urvaśī; *vīra-mātaram*—the mother of one *kṣatriya* son.

TRANSLATION

Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

TEXT 41

उपलभ्य मुदा युक्तः समुवास तया निशाम् ।
अथैनमुर्वशी प्राह कृपणं विरहातुरम् ॥४१॥

upalabhya mudā yuktaḥ
samuvāsa tayā niśām
athainam urvaśī prāha
kṛpaṇaṁ virahāturam

upalabhya—getting the association; *mudā*—in great jubilation; *yuktaḥ*—being united; *samuvāsa*—enjoyed her company in sex; *tayā*—with her; *niśām*—that night; *atha*—thereafter; *enam*—unto King Purūravā; *urvaśī*—the woman named Urvaśī; *prāha*—said; *kṛpaṇam*—to he who was poor-hearted; *viraha-āturam*—afflicted by the thought of separation.

TRANSLATION

Having regained Urvaśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvaśī spoke to him as follows.

TEXT 42

गन्धर्वानुपधावेमांस्तुभ्यं दास्यन्ति मामिति ।
तस्य संस्तुवतस्तुष्टा अग्निस्थालीं ददुर्नृप ।
उर्वशीं मन्यमानस्तां सोऽबुध्यत चरन् वने ॥४२॥

gandharvān upadhāvemāṁs
tubhyaṁ dāsyanti mām iti
tasya saṁstuvatas tuṣṭā
agni-sthālīṁ dadur nṛpa
urvaśīṁ manyamānas tāṁ
so 'budhyata caran vane

gandharvān—unto the Gandharvas; *upadhāva*—go take shelter; *imān*—these; *tubhyam*—unto you; *dāsyanti*—will deliver; *mām iti*—exactly like me, or me factually; *tasya*—by him; *saṁstuvataḥ*—offering prayers; *tuṣṭāḥ*—being satisfied; *agni-sthālīm*—a girl produced from fire; *daduḥ*—delivered; *nṛpa*—O King; *urvaśīm*—Urvaśī; *manya-*

mānaḥ—thinking; *tām*—her; *saḥ*—he (Purūravā); *abudhyata*—understood factually; *caran*—while walking; *vane*—in the forest.

TRANSLATION

Urvaśī said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthālī girl who looked exactly like Urvaśī. Thinking that the girl was Urvaśī, the King began walking with her in the forest, but later he could understand that she was not Urvaśī but Agnisthālī.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Purūravā was very lusty. Immediately after getting the Agnisthālī girl, he wanted to have sex with her, but during sexual intercourse he could understand that the girl was Agnisthālī, not Urvaśī. This indicates that every man attached to a particular woman knows the particular characteristics of that woman during sex life. Thus Purūravā understood during sexual intercourse that the Agnisthālī girl was not Urvaśī.

TEXT 43

स्थालीं न्यस्य वने गत्वा गृहानाध्यायतो निशि ।
त्रेतायां संप्रवृत्तायां मनसि त्रय्यवर्तत ॥४३॥

sthālīṁ nyasya vane gatvā
gṛhān ādhyāyato niśi
tretāyāṁ sampravṛttāyāṁ
manasi trayy avartata

sthālīm—the woman Agnisthālī; *nyasya*—immediately giving up; *vane*—in the forest; *gatvā*—on returning; *gṛhān*—at home; *ādhyāyataḥ*—began to meditate; *niśi*—the whole night; *tretāyām*—when the Tretā millennium; *sampravṛttāyām*—was just on the point of beginning; *manasi*—in his mind; *trayī*—the principles of the three *Vedas; avartata*—became revealed.

TRANSLATION

King Purūravā then left Agnisthālī in the forest and returned home, where he meditated all night upon Urvaśī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.

PURPORT

It is said, *tretāyāṁ yajato makhaiḥ:* in Tretā-yuga, if one performed *yajñas,* he would get the results of those *yajñas.* By performing *viṣṇu-yajña* specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, *yajña* is intended to please the Supreme Personality of Godhead. While Purūravā was meditating upon Urvaśī, the Tretā-yuga began, and therefore the Vedic *yajñas* were revealed in his heart. But Purūravā was a materialistic man, especially interested in enjoying the senses. *Yajñas* for enjoyment of the senses are called *karma-kāṇḍīya-yajñas.* Therefore, he decided to perform *karma-kāṇḍīya-yajñas* to fulfill his lusty desires. In other words, *karma-kāṇḍīya-yajñas* are meant for sensuous persons, whereas *yajña* should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali-yuga, the *saṅkīrtana-yajña* is recommended. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ.* Only those who are very intelligent take to *saṅkīrtana-yajña* to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform *karma-kāṇḍīya-yajñas.*

TEXTS 44–45

स्थालीस्थानं गतोऽश्वत्थं शमीगर्भं विलक्ष्य सः ।
तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया ॥४४॥
उर्वशीं मन्त्रतो ध्यायन्त्रधरारणिमुत्तराम् ।
आत्मानमुभयोर्मध्ये यत् तत् प्रजननं प्रभुः ॥४५॥

sthālī-sthānaṁ gato 'śvatthaṁ
śamī-garbhaṁ vilakṣya saḥ

tena dve araṇī kṛtvā
urvaśī-loka-kāmyayā

urvaśīṁ mantrato dhyāyann
adharāraṇim uttarām
ātmānam ubhayor madhye
yat tat prajananaṁ prabhuḥ

sthālī-sthānam—the place where Agnisthālī was left; *gataḥ*—going there; *aśvattham*—an *aśvattha* tree; *śamī-garbham*—produced from the womb of the *śamī* tree; *vilakṣya*—seeing; *saḥ*—he, Purūravā; *tena*—from that; *dve*—two; *araṇī*—pieces of wood required for igniting a fire for sacrifice; *kṛtvā*—making; *urvaśī-loka-kāmyayā*—desiring to go to the planet where Urvaśī was present; *urvaśīm*—Urvaśī; *mantrataḥ*—by chanting the required *mantra; dhyāyan*—meditating upon; *adhara*—lower; *araṇim*—*araṇi* wood; *uttarām*—and the upper one; *ātmānam*—himself; *ubhayoḥ madhye*—in between the two; *yat tat*—that which (he meditated upon); *prajananam*—as a son; *prabhuḥ*—the King.

TRANSLATION

When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthālī. There he saw that from the womb of a śamī tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇis. Desiring to go to the planet where Urvaśī resided, he chanted mantras, meditating upon the lower araṇi as Urvaśī, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

PURPORT

The Vedic fire for performing *yajña* was not ignited with ordinary matches or similar devices. Rather, the Vedic sacrificial fire was ignited by the *araṇis*, or two sacred pieces of wood, which produced fire by friction with a third. Such a fire is necessary for the performance of *yajña*. If successful, a *yajña* will fulfill the desire of its performer. Thus Purūravā took advantage of the process of *yajña* to fulfill his lusty desires. He

thought of the lower *araṇi* as Urvaśī, the upper one as himself, and the middle one as his son. A relevant Vedic *mantra* quoted herein by Viśvanātha Cakravartī Ṭhākura is *śamī-garbhād agniṁ mantha*. A similar *mantra* is *urvaśyām urasi purūravāḥ*. Purūravā wanted to have children continuously by the womb of Urvaśī. His only ambition was to have sex life with Urvaśī and thereby get a son. In other words, he had so much lust in his heart that even while performing *yajña* he thought of Urvaśī, instead of thinking of the master of *yajña*, Yajñeśvara, Lord Viṣṇu.

TEXT 46

तस्य निर्मन्थनाज्जातो जातवेदा विभावसुः ।
त्रय्या स विद्यया राज्ञा पुत्रत्वे कल्पितस्त्रिवृत् ॥४६॥

tasya nirmanthanāj jāto
jāta-vedā vibhāvasuḥ
trayyā sa vidyayā rājñā
putratve kalpitas tri-vṛt

tasya—of Purūravā; *nirmanthanāt*—because of interaction; *jātaḥ*—was born; *jāta-vedāḥ*—meant for material enjoyment according to the Vedic principles; *vibhāvasuḥ*—a fire; *trayyā*—following the Vedic principles; *saḥ*—the fire; *vidyayā*—by such a process; *rājñā*—by the King; *putratve*—a son's being born; *kalpitaḥ*—it so became; *tri-vṛt*—the three letters *a-u-m* combined together as *oṁ*.

TRANSLATION

From Purūravā's rubbing of the araṇis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.

PURPORT

According to the Vedic process, one can get a son through semen (*śukra*), one can get a bona fide disciple through initiation (*sāvitra*), or

one can get a son or disciple through the fire of sacrifice (*yajña*). Thus when Mahārāja Purūravā generated the fire by rubbing the *araṇis*, the fire became his son. Either by semen, by initiation or by *yajña* one may get a son. The Vedic *mantra oṁkāra*, or *praṇava*, consisting of the letters *a-u-m*, can call each of these three methods into existence. Therefore the words *nirmanthanāj jātaḥ* indicate that by the rubbing of the *araṇis* a son was born.

TEXT 47

तेनायजत यज्ञेशं भगवन्तमधोक्षजम् ।
उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् ॥४७॥

tenāyajata yajñeśaṁ
bhagavantam adhokṣajam
urvaśī-lokam anvicchan
sarva-devamayaṁ harim

tena—by generating such a fire; *ayajata*—he worshiped; *yajña-īśam*—the master or enjoyer of the *yajña; bhagavantam*—the Supreme Personality of Godhead; *adhokṣajam*—beyond the perception of the senses; *urvaśī-lokam*—to the planet where Urvaśī was staying; *anvicchan*—although desiring to go; *sarva-deva-mayam*—the reservoir of all demigods; *harim*—the Supreme Personality of Godhead.

TRANSLATION

By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

PURPORT

As stated in *Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* any *loka*, or planet, to which one wants to go is the property of the Supreme Personality of Godhead, the enjoyer of the performance of sacrifice. The purpose of *yajña* is to satisfy the Supreme

Personality of Godhead. In this age, as we have explained many times, the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra* is the only sacrifice that can satisfy the Supreme Lord. When the Lord is satisfied, one can fulfill any desire, material or spiritual. *Bhagavad-gītā* (3.14) also says, *yajnād bhavati parjanyaḥ:* by offering sacrifices to Lord Viṣṇu, one can have sufficient rainfall. When there is sufficient rainfall, the earth becomes fit to produce everything (*sarva-kāma-dughā mahī*). If one can utilize the land properly, one can get all the necessities of life from the land, including food grains, fruits, flowers and vegetables. Everything one gets for material wealth is produced from the earth, and therefore it is said, *sarva-kāma-dughā mahī* (*Bhāg.* 1.10.4). Everything is possible by performing *yajña*. Therefore although Purūravā desired something material, he factually performed *yajña* to please the Supreme Personality of Godhead. The Lord is *adhokṣaja*, beyond the perception of Purūravā and everyone else. Consequently, some kind of *yajña* must be performed to fulfill the desires of the living entity. *Yajñas* can be performed in human society only when society is divided by *varṇāśrama-dharma* into four *varṇas* and four *āśramas*. Without such a regulative process, no one can perform *yajñas*, and without the performance of *yajñas*, no material plans can make human society happy at any time. Everyone should therefore be induced to perform *yajñas*. In this age of Kali, the *yajña* recommended is *saṅkīrtana*, the individual or collective chanting of the Hare Kṛṣṇa *mahā-mantra*. This will bring the fulfillment of all necessities for human society.

TEXT 48

एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः ।
देवो नारायणो नान्य एकोऽग्निर्वर्ण एव च ॥४८॥

eka eva purā vedaḥ
praṇavaḥ sarva-vāṅmayaḥ
devo nārāyaṇo nānya
eko 'gnir varṇa eva ca

ekaḥ—only one; *eva*—indeed; *purā*—formerly; *vedaḥ*—book of transcendental knowledge; *praṇavaḥ*—*oṁkāra;* *sarva-vāk-mayaḥ*—

consisting of all Vedic *mantras; devaḥ*—the Lord, God; *nārāyaṇaḥ*—only Nārāyaṇa (was worshipable in the Satya-yuga); *na anyaḥ*—no other; *ekaḥ agniḥ*—one division only for *agni; varṇaḥ*—order of life; *eva ca*—and certainly.

TRANSLATION

In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra—praṇava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as haṁsa.

PURPORT

In Satya-yuga there was only one *Veda*, not four. Later, before the beginning of Kali-yuga, this one *Veda*, the *Atharva Veda* (or, some say, the *Yajur Veda*), was divided into four—*Sāma, Yajur, Ṛg* and *Atharva*—for the facility of human society. In Satya-yuga the only *mantra* was *oṁkāra* (*oṁ tat sat*). The same name *oṁkāra* is manifest in the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Unless one is a *brāhmaṇa*, one cannot utter *oṁkāra* and get the desired result. But in Kali-yuga almost everyone is a *śūdra*, unfit for pronouncing the *praṇava, oṁkāra*. Therefore the *śāstras* have recommended the chanting of the Hare Kṛṣṇa *mahā-mantra. Oṁkāra* is a *mantra*, or *mahā-mantra*, and Hare Kṛṣṇa is also a *mahā-mantra*. The purpose of pronouncing *oṁkāra* is to address the Supreme Personality of Godhead, Vāsudeva (*oṁ namo bhagavate vāsudevāya*). And the purpose of chanting the Hare Kṛṣṇa *mantra* is the same. *Hare:* "O energy of the Lord!" *Kṛṣṇa:* "O Lord Kṛṣṇa!" *Hare:* "O energy of the Lord!" *Rāma:* "O Supreme Lord, O supreme enjoyer!" The only worshipable Lord is Hari, who is the goal of the *Vedas* (*vedaiś ca sarvair aham eva vedyaḥ*). By worshiping the demigods, one worships the different parts of the Lord, just as one might water the branches and twigs of a tree. But worshiping Nārāyaṇa, the all-inclusive Supreme Personality of Godhead, is like pouring water on the root of the tree, thus

supplying water to the trunk, branches, twigs, leaves and so on. In Satya-yuga people knew how to fulfill the necessities of life simply by worshiping Nārāyaṇa, the Supreme Personality of Godhead. The same purpose can be served in this age of Kali by the chanting of the Hare Kṛṣṇa *mantra*, as recommended in the *Bhāgavatam*. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. Simply by chanting the Hare Kṛṣṇa *mantra*, one becomes free from the bondage of material existence and thus becomes eligible to return home, back to Godhead.

TEXT 49

पुरूरवस एवासीत् त्रयी त्रेतामुखे नृप ।
अग्निना प्रजया राजा लोकं गान्धर्वमेयिवान् ॥४९॥

purūravasa evāsīt
trayī tretā-mukhe nṛpa
agninā prajayā rājā
lokaṁ gāndharvam eyivān

purūravasaḥ—from King Purūravā; *eva*—thus; *āsīt*—there was; *trayī*—the Vedic principles of *karma*, *jñāna* and *upāsanā*; *tretā-mukhe*—in the beginning of the Tretā-yuga; *nṛpa*—O King Parīkṣit; *agninā*—simply by generating the fire of sacrifice; *prajayā*—by his son; *rājā*—King Purūravā; *lokam*—to the planet; *gāndharvam*—of the Gandharvas; *eyivān*—achieved.

TRANSLATION

O Mahārāja Parīkṣit, at the beginning of Tretā-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.

PURPORT

In Satya-yuga, Lord Nārāyaṇa was worshiped by meditation (*kṛte yad dhyāyato viṣṇum*). Indeed, everyone always meditated upon Lord Viṣṇu, Nārāyaṇa, and achieved every success by this process of meditation. In the next *yuga*, Tretā-yuga, the performance of *yajña* began (*tretāyāṁ*

yajato mukhaiḥ). Therefore this verse says, *trayī tretā-mukhe.* Ritualistic ceremonies are generally called fruitive activities. Śrīla Viśvanātha Cakravartī Ṭhākura says that in Tretā-yuga, beginning in the Svāyambhuva-manvantara, ritualistic fruitive activities were similarly manifested from Priyavrata, etc.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Purūravā Enchanted by Urvaśī."*

CHAPTER FIFTEEN

Paraśurāma, the Lord's Warrior Incarnation

This chapter describes the history of Gādhi in the dynasty of Aila.

From the womb of Urvaśī came six sons, named Āyu, Śrutāyu, Satyāyu, Raya, Jaya and Vijaya. The son of Śrutāyu was Vasumān, the son of Satyāyu was Śrutañjaya, the son of Raya was Eka, the son of Jaya was Amita, and the son of Vijaya was Bhīma. Bhīma's son was named Kāñcana, the son of Kāñcana was Hotraka, and the son of Hotraka was Jahnu, who was celebrated for having drunk all the water of the Ganges in one sip. The descendants of Jahnu, one after another, were Puru, Balāka, Ajaka and Kuśa. The sons of Kuśa were Kuśāmbu, Tanaya, Vasu and Kuśanābha. From Kuśāmbu came Gādhi, who had a daughter named Satyavatī. Satyavatī married Ṛcīka Muni after the *muni* contributed a substantial dowry, and from the womb of Satyavatī by Ṛcīka Muni, Jamadagni was born. The son of Jamadagni was Rāma, or Paraśurāma. When a king named Kārtavīryārjuna stole Jamadagni's desire cow, Paraśurāma, who is ascertained by learned experts to be a *saktyāveśa* incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna. Later, he annihilated the *kṣatriya* dynasty twenty-one times. After Paraśurāma killed Kārtavīryārjuna, Jamadagni told him that killing a king is sinful and that as a *brāhmaṇa* he should have tolerated the offense. Therefore Jamadagni advised Paraśurāma to atone for his sin by traveling to various holy places.

TEXT 1

श्रीबादरायणिरुवाच
ऐलस्य चोर्वशीगर्भात् षडासन्नात्मजा नृप ।
आयुः श्रुतायुः सत्यायू रयोऽथ विजयो जयः ॥ १ ॥

śrī-bādarāyaṇir uvāca
ailasya corvaśī-garbhāt
ṣaḍ āsann ātmajā nṛpa

āyuḥ śrutāyuḥ satyāyū
rayo 'tha vijayo jayaḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *ailasya*—of Purūravā; *ca*—also; *urvaśī-garbhāt*—from the womb of Urvaśī; *ṣaṭ*—six; *āsan*—there were; *ātmajāḥ*—sons; *nṛpa*—O King Parīkṣit; *āyuḥ*—Āyu; *śrutāyuḥ*—Śrutāyu; *satyāyuḥ*—Satyāyu; *rayaḥ*—Raya; *atha*—as well as; *vijayaḥ*—Vijaya; *jayaḥ*—Jaya.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, from the womb of Urvaśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.

TEXTS 2-3

श्रुतायोर्वसुमान् पुत्रः सत्यायोश्च श्रुतञ्जयः ।
रयस्य सुत एकश्च जयस्य तनयोऽमितः ॥ २ ॥
भीमस्तु विजयस्याथ काञ्चनो होत्रकस्ततः ।
तस्य जह्नुः सुतो गङ्गां गण्डूषीकृत्य योऽपिबत् ॥ ३ ॥

śrutāyor vasumān putraḥ
satyāyoś ca śrutañjayaḥ
rayasya suta ekaś ca
jayasya tanayo 'mitaḥ

bhīmas tu vijayasyātha
kāñcano hotrakas tataḥ
tasya jahnuḥ suto gaṅgāṁ
gaṇḍūṣī-kṛtya yo 'pibat

śrutāyoḥ—of Śrutāyu; *vasumān*—Vasumān; *putraḥ*—a son; *satyāyoḥ*—of Satyāyu; *ca*—also; *śrutañjayaḥ*—a son named Śrutañjaya; *rayasya*—of Raya; *sutaḥ*—a son; *ekaḥ*—by the name Eka; *ca*—and; *jayasya*—of Jaya; *tanayaḥ*—the son; *amitaḥ*—by the name Amita; *bhīmaḥ*—by the name Bhīma; *tu*—indeed; *vijayasya*—of Vijaya; *atha*—thereafter; *kāñcanaḥ*—Kāñcana, the son of Bhīma; *hotrakaḥ*—

Hotraka, the son of Kāñcana; *tataḥ*—then; *tasya*—of Hotraka; *jahnuḥ*—by the name Jahnu; *sutaḥ*—a son; *gaṅgām*—all the water of the Ganges; *gaṇḍūṣī-kṛtya*—by one sip; *yaḥ*—he who (Jahnu); *apibat*—drank.

TRANSLATION

The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutañjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

TEXT 4

जह्नोस्तु पुरुस्तस्याथ बलाकश्चात्मजोऽजकः ।
ततः कुशः कुशस्यापि कुशाम्बुस्तनयो वसुः ।
कुशनाभश्च चत्वारो गाधिरासीत् कुशाम्बुजः ॥ ४ ॥

jahnos tu purus tasyātha
balākaś cātmajo 'jakaḥ
tataḥ kuśaḥ kuśasyāpi
kuśāmbus tanayo vasuḥ
kuśanābhaś ca catvāro
gādhir āsīt kuśāmbujaḥ

jahnoḥ—of Jahnu; *tu*—indeed; *puruḥ*—a son named Puru; *tasya*—of Puru; *atha*—thereafter; *balākaḥ*—a son named Balāka; *ca*—and; *ātmajaḥ*—Balāka's son; *ajakaḥ*—of the name Ajaka; *tataḥ*—thereafter; *kuśaḥ*—Kuśa; *kuśasya*—of Kuśa; *api*—then; *kuśāmbuḥ*—Kuśāmbu; *tanayaḥ*—Tanaya; *vasuḥ*—Vasu; *kuśanābhaḥ*—Kuśanābha; *ca*—and; *catvāraḥ*—four (sons); *gādhiḥ*—Gādhi; *āsīt*—there was; *kuśāmbujaḥ*—the son of Kuśāmbu.

TRANSLATION

The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.

TEXTS 5–6

तस्य सत्यवतीं कन्यामृचीकोऽयाचत द्विजः ।
वरं विसदृशं मत्वा गाधिर्भार्गवमब्रवीत् ॥ ५ ॥
एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम् ।
सहस्रं दीयतां शुल्कं कन्यायाः कुशिका वयम् ॥ ६ ॥

tasya satyavatīṁ kanyām
ṛcīko 'yācata dvijaḥ
varaṁ visadṛśaṁ matvā
gādhir bhārgavam abravīt

ekataḥ śyāma-karṇānāṁ
hayānāṁ candra-varcasām
sahasraṁ dīyatāṁ śulkaṁ
kanyāyāḥ kuśikā vayam

tasya—of Gādhi; *satyavatīm*—Satyavatī; *kanyām*—the daughter; *ṛcīkaḥ*—the great sage Ṛcīka; *ayācata*—requested; *dvijaḥ*—the *brāhmaṇa;* *varam*—as her husband; *visadṛśam*—not equal or fit; *matvā*—thinking like that; *gādhiḥ*—King Gādhi; *bhārgavam*—unto Ṛcīka; *abravīt*—replied; *ekataḥ*—by one; *śyāma-karṇānām*—whose ear is black; *hayānām*—horses; *candra-varcasām*—as brilliant as the moonshine; *sahasram*—one thousand; *dīyatām*—please deliver; *śulkam*—as a dowry; *kanyāyāḥ*—to my daughter; *kuśikāḥ*—in the family of Kuśa; *vayam*—we (are).

TRANSLATION

King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Ṛcīka requested from the King to be his wife. King Gādhi, however, regarded Ṛcīka as an unfit husband for his daughter, and therefore he told the brāhmaṇa, "My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic kṣatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left."

PURPORT

The son of King Gādhi was Viśvāmitra, who was said to be a *brāhmaṇa* and *kṣatriya* combined. Viśvāmitra attained the status of a *brahmarṣi*, as explained later. From the marriage of Satyavatī with Ṛcīka Muni would come a son with the spirit of a *kṣatriya*. King Gādhi demanded that an uncommon request be fulfilled before the *brāhmaṇa* Ṛcīka could marry his daughter.

TEXT 7

इत्युक्तस्तन्मतं ज्ञात्वा गतः स वरुणान्तिकम् ।
आनीय दत्त्वा तानश्वानुपयेमे वराननाम् ॥ ७ ॥

ity uktas tan-mataṁ jñātvā
gataḥ sa varuṇāntikam
ānīya dattvā tān aśvān
upayeme varānanām

iti—thus; *uktaḥ*—having been requested; *tat-matam*—his mind; *jñātvā*—(the sage) could understand; *gataḥ*—went; *saḥ*—he; *varuṇa-antikam*—to the place of Varuṇa; *ānīya*—having brought; *dattvā*—and after delivering; *tān*—those; *aśvān*—horses; *upayeme*—married; *vara-ānanām*—the beautiful daughter of King Gādhi.

TRANSLATION

When King Gādhi made this demand, the great sage Ṛcīka could understand the King's mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King's beautiful daughter.

TEXT 8

स ऋषिः प्रार्थितः पत्न्या श्वश्र्वा चापत्यकाम्यया ।
श्रपयित्वोभयैर्मन्त्रैश्चरुं स्नातुं गतो मुनिः ॥ ८ ॥

sa ṛṣiḥ prārthitaḥ patnyā
śvaśrvā cāpatya-kāmyayā

śrapayitvobhayair mantraiś
caruṁ snātuṁ gato muniḥ

saḥ—he (Ṛcīka); *ṛṣiḥ*—the great saint; *prārthitaḥ*—being requested; *patnyā*—by his wife; *śvaśrvā*—by his mother-in-law; *ca*—also; *apatya-kāmyayā*—desiring a son; *śrapayitvā*—after cooking; *ubhayaiḥ*—both; *mantraiḥ*—by chanting particular *mantras; carum*—a preparation for offering in a sacrifice; *snātum*—to bathe; *gataḥ*—went out; *muniḥ*—the great sage.

TRANSLATION

Thereafter, Ṛcīka Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Ṛcīka Muni prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.

TEXT 9

तावत् सत्यवती मात्रा स्वचरुं याचिता सती ।
श्रेष्ठं मत्वा तयायच्छन्मात्रे मातुरदत् स्वयम् ॥ ९ ॥

tāvat satyavatī mātrā
sva-caruṁ yācitā satī
śreṣṭhaṁ matvā tayāyacchan
mātre mātur adat svayam

tāvat—in the meantime; *satyavatī*—Satyavatī, the wife of Ṛcīka; *mātrā*—by her mother; *sva-carum*—the oblation meant for herself (Satyavatī); *yācitā*—asked to give; *satī*—being; *śreṣṭham*—better; *matvā*—thinking; *tayā*—by her; *ayacchat*—delivered; *mātre*—to her mother; *mātuḥ*—of the mother; *adat*—ate; *svayam*—personally.

TRANSLATION

Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcīka's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.

PURPORT

A husband naturally has some affection for his wife. Therefore Satyavatī's mother thought that the oblation prepared for Satyavatī by the sage Ṛcīka must have been better than her own oblation. In Ṛcīka's absence, the mother took the better oblation from Satyavatī and ate it.

TEXT 10

तद् विदित्वा मुनिः प्राह पत्नीं कष्टमकारषीः ।
घोरो दण्डधरः पुत्रो भ्राता ते ब्रह्मवित्तमः ॥१०॥

tad viditvā muniḥ prāha
patnīṁ kaṣṭam akāraṣīḥ
ghoro daṇḍa-dharaḥ putro
bhrātā te brahma-vittamaḥ

tat—this fact; *viditvā*—having learned; *muniḥ*—the great sage; *prāha*—said; *patnīm*—unto his wife; *kaṣṭam*—very regrettable; *akāraṣīḥ*—you have done; *ghoraḥ*—fierce; *daṇḍa-dharaḥ*—a great personality who can punish others; *putraḥ*—such a son; *bhrātā*—brother; *te*—your; *brahma-vittamaḥ*—a learned scholar in spiritual science.

TRANSLATION

When the great sage Ṛcīka returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, "You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."

PURPORT

A *brāhmaṇa* is highly qualified when he can control his senses and mind, when he is a learned scholar in spiritual science and when he is tolerant and forgiving. A *kṣatriya*, however, is highly qualified when he is fierce in giving punishment to wrongdoers. These qualities are stated in *Bhagavad-gītā* (18.42–43). Because Satyavatī, instead of eating her

own oblation, had eaten that which was meant for her mother, she would give birth to a son imbued with the *kṣatriya* spirit. This was undesirable. The son of a *brāhmaṇa* is generally expected to become a *brāhmaṇa*, but if such a son becomes fierce like a *kṣatriya*, he is designated according to the description of the four *varṇas* in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). If the son of a *brāhmaṇa* does not become like a *brāhmaṇa*, he may be called a *kṣatriya*, *vaiśya* or *śūdra*, according to his qualifications. The basic principle for dividing society is not a person's birth but his qualities and actions.

TEXT 11

प्रसादितः सत्यवत्या मैवं भूरिति भार्गवः ।
अथ तर्हि भवेत् पौत्रो जमदग्निस्ततोऽभवत् ॥११॥

prasāditaḥ satyavatyā
maivaṁ bhūr iti bhārgavaḥ
atha tarhi bhavet pautro
jamadagnis tato 'bhavat

prasāditaḥ—pacified; *satyavatyā*—by Satyavatī; *mā*—not; *evam*—thus; *bhūḥ*—let it be; *iti*—thus; *bhārgavaḥ*—the great sage; *atha*—if your son should not become like that; *tarhi*—then; *bhavet*—should become like that; *pautraḥ*—the grandson; *jamadagniḥ*—Jamadagni; *tataḥ*—thereafter; *abhavat*—was born.

TRANSLATION

Satyavatī, however, pacified Ṛcīka Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Ṛcīka Muni replied, "Then your grandson will be of a kṣatriya spirit." Thus Jamadagni was born as the son of Satyavatī.

PURPORT

The great sage Ṛcīka was very angry, but somehow or other Satyavatī pacified him, and at her request he changed his mind. It is indicated here that the son of Jamadagni would be born as Paraśurāma.

TEXTS 12-13

सा चाभूत् सुमहत्पुण्या कौशिकी लोकपावनी ।
रेणोः सुतां रेणुकां वै जमदग्निरुवाह याम् ॥१२॥
तस्यां वै भार्गवऋषेः सुता वसुमदादयः ।
यवीयाञ्जज्ञ एतेषां राम इत्यभिविश्रुतः ॥१३॥

sā cābhūt sumahat-puṇyā
kauśikī loka-pāvanī
reṇoḥ sutāṁ reṇukāṁ vai
jamadagnir uvāha yām

tasyāṁ vai bhārgava-ṛṣeḥ
sutā vasumad-ādayaḥ
yavīyāñ jajña eteṣāṁ
rāma ity abhiviśrutaḥ

sā—she (Satyavatī); *ca*—also; *abhūt*—became; *sumahat-puṇyā*—very great and sacred; *kauśikī*—the river by the name Kauśikī; *loka-pāvanī*—purifying the whole world; *reṇoḥ*—of Reṇu; *sutām*—the daughter; *reṇukām*—by the name Reṇukā; *vai*—indeed; *jamadagniḥ*—Satyavatī's son, Jamadagni; *uvāha*—married; *yām*—whom; *tasyām*—in the womb of Reṇukā; *vai*—indeed; *bhārgava-ṛṣeḥ*—by the semen of Jamadagni; *sutāḥ*—sons; *vasumat-ādayaḥ*—many, headed by Vasumān; *yavīyān*—the youngest; *jajñe*—was born; *eteṣām*—among them; *rāmaḥ*—Paraśurāma; *iti*—thus; *abhiviśrutaḥ*—was known everywhere.

TRANSLATION

Satyavatī later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Paraśurāma.

TEXT 14

यमाहुर्वासुदेवांशं हैहयानां कुलान्तकम् ।
त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥१४॥

yam āhur vāsudevāṁśaṁ
haihayānāṁ kulāntakam
triḥ-sapta-kṛtvo ya imāṁ
cakre niḥkṣatriyāṁ mahīm

yam—whom (Paraśurāma); *āhuḥ*—all the learned scholars say; *vāsudeva-aṁśam*—an incarnation of Vāsudeva, the Supreme Personality of Godhead; *haihayānām*—of the Haihayas; *kula-antakam*—the annihilator of the dynasty; *triḥ-sapta-kṛtvaḥ*—twenty-one times; *yaḥ*—who (Paraśurāma); *imām*—this; *cakre*—made; *niḥkṣatriyām*—devoid of *kṣatriyas; mahīm*—the earth.

TRANSLATION

Learned scholars accept this Paraśurāma as the celebrated incarnation of Vāsudeva who annihilated the dynasty of Kārtavīrya. Paraśurāma killed all the kṣatriyas on earth twenty-one times.

TEXT 15

दृप्तं क्षत्रं भुवो भारमब्रह्मण्यमनीनशत् ।
रजस्तमोवृतमहन् फल्गुन्यपि कृतेंऽहसि ॥१५॥

dṛptaṁ kṣatraṁ bhuvo bhāram
abrahmaṇyam anīnaśat
rajas-tamo-vṛtam ahan
phalguny api kṛte 'ṁhasi

dṛptam—very proud; *kṣatram*—the *kṣatriyas*, the ruling class; *bhuvaḥ*—of the earth; *bhāram*—burden; *abrahmaṇyam*—sinful, not caring for the religious principles enunciated by the *brāhmaṇas; anīnaśat*—drove away or annihilated; *rajaḥ-tamaḥ*—by the qualities of passion and ignorance; *vṛtam*—covered; *ahan*—he killed; *phalguni*—not very great; *api*—although; *kṛte*—had been committed; *aṁhasi*—an offense.

TRANSLATION

When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and

ceased to care for the laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

PURPORT

The *kṣatriyas*, or the ruling class, must govern the world in accordance with the rules and regulations enacted by great *brāhmaṇas* and saintly persons. As soon as the ruling class becomes irresponsible in regard to the religious principles, it becomes a burden on the earth. As stated here, *rajas-tamo-vṛtaṁ, bhāram abrahmaṇyam:* when the ruling class is influenced by the lower modes of nature, namely ignorance and passion, it becomes a burden to the world and must then be annihilated by superior power. We actually see from modern history that monarchies have been abolished by various revolutions, but unfortunately the monarchies have been abolished to establish the supremacy of third-class and fourth-class men. Although monarchies overpowered by the modes of passion and ignorance have been abolished in the world, the inhabitants of the world are still unhappy, for although the qualities of the former monarchs were degraded by taints of ignorance, these monarchs have been replaced by men of the mercantile and worker classes whose qualities are even more degraded. When the government is actually guided by *brāhmaṇas*, or God conscious men, then there can be real happiness for the people. Therefore in previous times, when the ruling class was degraded to the modes of passion and ignorance, the *brāhmaṇas*, headed by such a *kṣatriya*-spirited *brāhmaṇa* as Paraśurāma, killed them twenty-one consecutive times.

In Kali-yuga, as stated in *Śrīmad-Bhāgavatam* (12.2.13), *dasyu-prāyeṣu rājasu:* the ruling class (*rājanya*) will be no better than plunderers (*dasyus*) because the third-class and fourth-class men will monopolize the affairs of the government. Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in *Śrīmad-Bhāgavatam* (12.1.40):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ

prajās te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (*rajas*) and ignorance (*tamas*), unclean people (*mlecchas*), posing as members of the government (*rājanya-rūpiṇaḥ*), will swallow the citizens (*prājas te bhakṣayiṣyanti*). And in still another place, *Śrīmad-Bhāgavatam* (12.2.7–8) says:

evaṁ prajābhir duṣṭābhir
ākīrṇe kṣiti-maṇḍale
brahma-viṭ-kṣatra-śūdrāṇāṁ
yo balī bhavitā nṛpaḥ

prajā hi lubdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā
yāsyanti giri-kānanam

Human society is naturally grouped into four divisions, as stated in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). But if this system is neglected and the qualities and divisions of society are not considered, the result will be *brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ:* the so-called caste system of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the *prajās,* or citizens, will be so harassed that they will give up hearth and home and will go to the forest (*yāsyanti giri-kānanam*) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the *prajās,* or the people in general, must take to the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, which is the sound incarnation of the Supreme Personality of Godhead. *Kali-kāle nāma-rūpe kṛṣṇa-avatāra:* Kṛṣṇa, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the *prajās* become Kṛṣṇa conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.

TEXT 16

श्रीराजोवाच

किं तदंहो भगवतो राजन्यैरजितात्मभिः ।
कृतं येन कुलं नष्टं क्षत्रियाणाममीक्ष्णशः ॥१६॥

śrī-rājovāca
kiṁ tad aṁho bhagavato
rājanyair ajitātmabhiḥ
kṛtaṁ yena kulaṁ naṣṭaṁ
kṣatriyāṇām abhīkṣṇaśaḥ

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *kim*—what; *tat aṁhaḥ*—that offense; *bhagavataḥ*—unto the Supreme Personality of Godhead; *rājanyaiḥ*—by the royal family; *ajita-ātmabhiḥ*—who could not control their senses and thus were degraded; *kṛtam*—which had been done; *yena*—by which; *kulam*—the dynasty; *naṣṭam*—was annihilated; *kṣatriyāṇām*—of the royal family; *abhīkṣṇaśaḥ*—again and again.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?

TEXTS 17–19

श्रीबादरायणिरुवाच

हैहयानामधिपतिरर्जुनः क्षत्रियर्षभः ।
दत्तं नारायणांशांशमाराध्य परिकर्मभिः ॥१७॥
बाहून् दशशतं लेभे दुर्धर्षत्वमरातिषु ।
अव्याहतेन्द्रियौजःश्रीतेजोवीर्ययशोबलम् ॥१८॥
योगेश्वरत्वमैश्वर्यं गुणा यत्राणिमादयः ।
चचाराव्याहतगतिर्लोकेषु पवनो यथा ॥१९॥

śrī-bādarāyaṇir uvāca
haihayānām adhipatir
arjunaḥ kṣatriyarṣabhaḥ
dattaṁ nārāyaṇāṁśāṁśam
ārādhya parikarmabhiḥ

bāhūn daśa-śataṁ lebhe
durdharṣatvam arātiṣu
avyāhatendriyaujaḥ śrī-
tejo-vīrya-yaśo-balam

yogeśvaratvam aiśvaryaṁ
guṇā yatrāṇimādayaḥ
cacārāvyāhata-gatir
lokeṣu pavano yathā

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī replied; *haihayānām adhipatiḥ*—the King of the Haihayas; *arjunaḥ*—by the name Kārtavīryārjuna; *kṣatriya-ṛṣabhaḥ*—the best of the *kṣatriyas; dattam*—unto Dattātreya; *nārāyaṇa-aṁśa-aṁśam*—the plenary portion of the plenary portion of Nārāyaṇa; *ārādhya*—after worshiping; *parikarmabhiḥ*—by worship according to the regulative principles; *bāhūn*—arms; *daśa-śatam*—one thousand (ten times one hundred); *lebhe*—achieved; *durdharṣatvam*—the quality of being very difficult to conquer; *arātiṣu*—in the midst of enemies; *avyāhata*—undefeatable; *indriya-ojaḥ*—strength of the senses; *śrī*—beauty; *tejaḥ*—influence; *vīrya*—power; *yaśaḥ*—fame; *balam*—bodily strength; *yoga-īśvaratvam*—controlling power gained by the practice of mystic *yoga; aiśvaryam*—opulence; *guṇāḥ*—qualities; *yatra*—wherein; *aṇimā-ādayaḥ*—eight kinds of yogic perfection (*aṇimā, laghimā*, etc.); *cacāra*—he went; *avyāhata-gatiḥ*—whose progress was indefatigable; *lokeṣu*—all over the world or universe; *pavanaḥ*—the wind; *yathā*—like.

TRANSLATION

Śukadeva Gosvāmī said: The best of the kṣatriyas, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, the plenary expansion of the Supreme

Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as aṇimā and laghimā. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

TEXT 20

स्त्रीरत्नैरावृतः क्रीडन् रेवाम्भसि मदोत्कटः ।
वैजयन्तीं स्रजं बिभ्रद् रुरोध सरितं भुजैः ॥२०॥

strī-ratnair āvṛtaḥ krīḍan
revāmbhasi madotkaṭaḥ
vaijayantīṁ srajaṁ bibhrad
rurodha saritaṁ bhujaiḥ

strī-ratnaiḥ—by beautiful women; *āvṛtaḥ*—surrounded; *krīḍan*—enjoying; *revā-ambhasi*—in the water of the River Revā, or Narmadā; *mada-utkaṭaḥ*—too puffed up because of opulence; *vaijayantīm srajam*—the garland of victory; *bibhrat*—being decorated with; *rurodha*—stopped the flow; *saritam*—of the river; *bhujaiḥ*—with his arms.

TRANSLATION

Once while enjoying in the water of the River Narmadā, the puffed-up Kārtavīryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

TEXT 21

विप्लावितं स्वशिबिरं प्रतिस्रोतःसरिज्जलैः ।
नामृष्यत् तस्य तद् वीर्यं वीरमानी दशाननः ॥२१॥

viplāvitaṁ sva-śibiraṁ
pratisrotaḥ-sarij-jalaiḥ
nāmṛṣyat tasya tad vīryaṁ
vīramānī daśānanaḥ

viplāvitam—having been inundated; *sva-śibiram*—his own camp; *pratisrotaḥ*—which was flowing in the opposite direction; *sarit-jalaiḥ*—by the water of the river; *na*—not; *amṛṣyat*—could tolerate; *tasya*—of Kārtavīryārjuna; *tat vīryam*—that influence; *vīramānī*—considering himself very heroic; *daśa-ānanaḥ*—the ten-headed Rāvaṇa.

TRANSLATION

Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna's power.

PURPORT

Rāvaṇa was out touring to gain victory over all other countries (*dig-vijaya*), and he had camped on the bank of the Narmadā River near the city of Māhiṣmatī.

TEXT 22

गृहीतो लीलया स्त्रीणां समक्षं कृतकिल्बिषः ।
माहिष्मत्यां संनिरुद्धो मुक्तो येन कपिर्यथा ॥२२॥

gṛhīto līlayā strīṇāṁ
samakṣaṁ kṛta-kilbiṣaḥ
māhiṣmatyāṁ sanniruddho
mukto yena kapir yathā

gṛhītaḥ—was arrested by force; *līlayā*—very easily; *strīṇām*—of the women; *samakṣam*—in the presence; *kṛta-kilbiṣaḥ*—thus becoming an offender; *māhiṣmatyām*—in the city known as Māhiṣmatī; *sanniruddhaḥ*—was arrested; *muktaḥ*—released; *yena*—by whom (Kārtavīryārjuna); *kapiḥ yathā*—exactly as done to a monkey.

TRANSLATION

When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily

arrested Rāvaṇa and put him in custody in the city of Māhiṣmatī, just as one captures a monkey, and then released him neglectfully.

TEXT 23

स एकदा तु मृगयां विचरन् विजने वने ।
यदृच्छयाश्रमपदं जमदग्नेरुपाविशत् ॥२३॥

sa ekadā tu mṛgayāṁ
vicaran vijane vane
yadṛcchayāśrama-padaṁ
jamadagner upāviśat

saḥ—he, Kārtavīryārjuna; *ekadā*—once upon a time; *tu*—but; *mṛgayām*—while hunting; *vicaran*—wandering; *vijane*—solitary; *vane*—in a forest; *yadṛcchayā*—without any program; *āśrama-padam*—the residential place; *jamadagneḥ*—of Jamadagni Muni; *upāviśat*—he entered.

TRANSLATION

Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

PURPORT

Kārtavīryārjuna had no business going to the residence of Jamadagni, but because he was puffed-up by his extraordinary power, he went there and offended Paraśurāma. This was the prelude to his being killed by Paraśurāma for his offensive act.

TEXT 24

तस्मै स नरदेवाय मुनिरर्हणमाहरत् ।
ससैन्यामात्यवाहाय हविष्मत्या तपोधनः ॥२४॥

tasmai sa naradevāya
munir arhaṇam āharat

sasainyāmātya-vāhāya
haviṣmatyā tapo-dhanaḥ

tasmai—unto him; *saḥ*—he (Jamadagni); *naradevāya*—unto King Kārtavīryārjuna; *muniḥ*—the great sage; *arhaṇam*—paraphernalia for worship; *āharat*—offered; *sa-sainya*—with his soldiers; *amātya*—his ministers; *vāhāya*—and the chariots, the elephants, the horses or the men who carried the palanquins; *haviṣmatyā*—because of possessing a *kāmadhenu*, a cow that could supply everything; *tapaḥ-dhanaḥ*—the great sage, whose only power was his austerity, or who was engaged in austerity.

TRANSLATION

The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.

PURPORT

The *Brahma-saṁhitā* informs us that the spiritual world, and especially the planet Goloka Vṛndāvana, where Kṛṣṇa lives, is full of *surabhi* cows (*surabhīr abhipālayantam*). The *surabhi* cow is also called *kāmadhenu*. Although Jamadagni possessed only one *kāmadhenu*, he was able to get from it everything desirable. Thus he was able to receive the King, along with the King's great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King's followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Paraśurāma, the incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna because Kārtavīryārjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this

history, in which Paraśurāma became angry at Kārtavīryārjuna and killed him and rid the entire world of *kṣatriyas* twenty-one times.

TEXT 25

स वै रत्नं तु तद् दृष्ट्वा आत्मैश्वर्यातिशायनम् ।
तन्नाद्रियताग्निहोत्र्यां साभिलाषः सहैहयः ॥२५॥

sa vai ratnaṁ tu tad dṛṣṭvā
ātmaiśvaryātiśāyanam
tan nādriyatāgnihotryāṁ
sābhilāṣaḥ sahaihayaḥ

saḥ—he (Kārtavīryārjuna); *vai*—indeed; *ratnam*—a great source of wealth; *tu*—indeed; *tat*—the *kāmadhenu* in the possession of Jamadagni; *dṛṣṭvā*—by observing; *ātma-aiśvarya*—his own personal opulence; *ati-śāyanam*—which was exceeding; *tat*—that; *na*—not; *ādriyata*—appreciated very much; *agnihotryām*—in that cow, which was useful for executing the *agnihotra* sacrifice; *sa-abhilāṣaḥ*—became desirous; *sa-haihayaḥ*—with his own men, the Haihayas.

TRANSLATION

Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.

PURPORT

Jamadagni was more powerful than Kārtavīryārjuna because of performing the *agnihotra-yajña* with clarified butter received from the *kāmadhenu*. Not everyone can be expected to possess such a cow. Nonetheless, an ordinary man may possess an ordinary cow, give protection to this animal, take sufficient milk from it, and engage the milk to produce butter and clarified ghee, especially for performing the *agnihotra-yajña*. This is possible for everyone. Thus we find that in *Bhagavad-gītā* Lord

Kṛṣṇa advises *go-rakṣya*, the protection of cows. This is essential because if cows are cared for properly they will surely supply sufficient milk. We have practical experience in America that in our various ISKCON farms we are giving proper protection to the cows and receiving more than enough milk. In other farms the cows do not deliver as much milk as in our farms; because our cows know very well that we are not going to kill them, they are happy, and they give ample milk. Therefore this instruction given by Lord Kṛṣṇa—*go-rakṣya*—is extremely meaningful. The whole world must learn from Kṛṣṇa how to live happily without scarcity simply by producing food grains (*annād bhavanti bhūtāni*) and giving protection to the cows (*go-rakṣya*). *Kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam.* Those who belong to the third level of human society, namely the mercantile people, must keep land for producing food grains and giving protection to cows. This is the injunction of *Bhagavad-gītā*. In the matter of protecting the cows, the meat-eaters will protest, but in answer to them we may say that since Kṛṣṇa gives stress to cow protection, those who are inclined to eat meat may eat the flesh of unimportant animals like hogs, dogs, goats and sheep, but they should not touch the life of the cows, for this is destructive to the spiritual advancement of human society.

TEXT 26

हविर्धानीमृषेर्दर्पान्नरान् हर्तुमचोदयत् ।
ते च माहिष्मतीं निन्युः सवत्सां क्रन्दतीं बलात् ॥ २६ ॥

havirdhānīm ṛṣer darpān
narān hartum acodayat
te ca māhiṣmatīṁ ninyuḥ
sa-vatsāṁ krandatīṁ balāt

haviḥ-dhānīm—the *kāmadhenu; ṛṣeḥ*—of the great sage Jamadagni; *darpāt*—because of his being puffed up with material power; *narān*—all his men (soldiers); *hartum*—to steal or take away; *acodayat*—encouraged; *te*—the men of Kārtavīryārjuna; *ca*—also; *māhiṣmatīm*—to the capital of Kārtavīryārjuna; *ninyuḥ*—brought; *sa-vatsām*—with the calf; *krandatīm*—crying; *balāt*—because of being taken away by force.

TRANSLATION

Being puffed up by material power, Kārtavīryārjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmatī, Kārtavīryārjuna's capital.

PURPORT

The word *havirdhānīm* is significant in this verse. *Havirdhānīm* refers to a cow required for supplying *havis*, or ghee, for the performance of ritualistic ceremonies in sacrifices. In human life, one should be trained to perform *yajñas*. As we are informed in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* if we do not perform *yajña*, we shall simply work very hard for sense gratification like dogs and hogs. This is not civilization. A human being should be trained to perform *yajña*. *Yajñād bhavati parjanyaḥ*. If *yajñas* are regularly performed, there will be proper rain from the sky, and when there is regular rainfall, the land will be fertile and suitable for producing all the necessities of life. *Yajña*, therefore, is essential. For performing *yajña*, clarified butter is essential, and for clarified butter, cow protection is essential. Therefore, if we neglect the Vedic way of civilization, we shall certainly suffer. So-called scholars and philosophers do not know the secret of success in life, and therefore they suffer in the hands of *prakṛti*, nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*). Nonetheless, although they are forced to suffer, they think they are advancing in civilization (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). The Kṛṣṇa consciousness movement is therefore meant to revive a mode of civilization in which everyone will be happy. This is the motive of our Kṛṣṇa consciousness movement. *Yajñe sukhena bhavantu.*

TEXT 27

अथ राजनि निर्याते राम आश्रम आगतः ।
श्रुत्वा तत् तस्य दौरात्म्यं चुक्रोधाहिरिवाहतः ॥२७॥

atha rājani niryāte
rāma āśrama āgataḥ
śrutvā tat tasya daurātmyaṁ
cukrodhāhir ivāhataḥ

atha—thereafter; *rājani*—when the King; *niryāte*—had gone away; *rāmaḥ*—Paraśurāma, the youngest son of Jamadagni; *āśrame*—in the cottage; *āgataḥ*—returned; *śrutvā*—when he heard; *tat*—that; *tasya*—of Kārtavīryārjuna; *daurātmyam*—nefarious act; *cukrodha*—became extremely angry; *ahiḥ*—a snake; *iva*—like; *āhataḥ*—trampled or injured.

TRANSLATION

Thereafter, Kārtavīryārjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavīryārjuna's nefarious deed, he became as angry as a trampled snake.

TEXT 28

घोरमादाय परशुं सतूणं वर्म कार्मुकम् ।
अन्वधावत दुर्मर्षो मृगेन्द्र इव यूथपम् ॥२८॥

ghoram ādāya paraśuṁ
satūṇaṁ varma kārmukam
anvadhāvata durmarṣo
mṛgendra iva yūthapam

ghoram—extremely fierce; *ādāya*—taking in hand; *paraśum*—a chopper; *sa-tūṇam*—along with a quiver; *varma*—a shield; *kārmukam*—a bow; *anvadhāvata*—followed; *durmarṣaḥ*—Lord Paraśurāma, being exceedingly angry; *mṛgendraḥ*—a lion; *iva*—like; *yūthapam*—(goes to attack) an elephant.

TRANSLATION

Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavīryārjuna just as a lion chases an elephant.

TEXT 29

तमापतन्तं भृगुवर्यमोजसा
धनुर्धरं बाणपरश्वधायुधम् ।

ऐणेयचर्माम्बरमर्कधामभि-
र्युतं जटाभिर्ददृशे पुरीं विशन् ॥२९॥

tam āpatantaṁ bhṛgu-varyam ojasā
dhanur-dharaṁ bāṇa-paraśvadhāyudham
aiṇeya-carmāmbaram arka-dhāmabhir
yutaṁ jaṭābhir dadṛśe purīṁ viśan

tam—that Lord Paraśurāma; *āpatantam*—coming after him; *bhṛgu-varyam*—the best of the Bhṛgu dynasty, Lord Paraśurāma; *ojasā*—very fiercely; *dhanuḥ-dharam*—carrying a bow; *bāṇa*—arrows; *paraśvadha*—chopper; *āyudham*—having all these weapons; *aiṇeya-carma*—blackish deerskin; *ambaram*—the covering of his body; *arka-dhāmabhiḥ*—appearing like the sunshine; *yutam jaṭābhiḥ*—with locks of hair; *dadṛśe*—he saw; *purīm*—into the capital; *viśan*—entering.

TRANSLATION

As King Kārtavīryārjuna entered his capital, Māhiṣmatī Purī, he saw Lord Paraśurāma, the best of the Bhṛgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

TEXT 30

अचोदयद्धस्तिरथाश्वपत्तिभि-
र्गदासिबाणर्ष्टिशतघ्निशक्तिभिः ।
अक्षौहिणीः सप्तदशातिभीषणा-
स्ता राम एको भगवानसूदयत् ॥३०॥

acodayad dhasti-rathāśva-pattibhir
gadāsi-bāṇarṣṭi-śataghni-śaktibhiḥ
akṣauhiṇīḥ sapta-daśātibhīṣaṇās
tā rāma eko bhagavān asūdayat

acodayat—he sent for fighting; *hasti*—with elephants; *ratha*—with chariots; *aśva*—with horses; *pattibhiḥ*—and with infantry; *gadā*—with

clubs; *asi*—with swords; *bāṇa*—with arrows; *ṛṣṭi*—with the weapons called *ṛṣṭis;* *śataghni*—with weapons called *śataghnis;* *śaktibhiḥ*—with weapons called *śaktis;* *akṣauhiṇīḥ*—whole groups of *akṣauhiṇīs;* *saptadaśa*—seventeen; *ati-bhīṣaṇāḥ*—very fierce; *tāḥ*—all of them; *rāmaḥ*—Lord Paraśurāma; *ekaḥ*—alone; *bhagavān*—the Supreme Personality of Godhead; *asūdayat*—killed.

TRANSLATION

Upon seeing Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, ṛṣṭis, śataghnis, śaktis, and many similar weapons to fight against him. Kārtavīryārjuna sent seventeen full akṣauhiṇīs of soldiers to check Paraśurāma. But Lord Paraśurāma alone killed all of them.

PURPORT

The word *akṣauhiṇī* refers to a military phalanx consisting of 21,870 chariots and elephants, 109,350 infantry soldiers and 65,610 horses. An exact description is given in the *Mahābhārata, Ādi Parva,* Second Chapter, as follows:

eko ratho gajaś caikaḥ
narāḥ pañca padātayaḥ
trayaś ca turagās taj-jñaiḥ
pattir ity abhidhīyate

pattiṁ tu triguṇām etāṁ
viduḥ senāmukhaṁ budhāḥ
trīṇi senāmukhāny eko
gulma ity adhidhīyate

trayo gulmā gaṇo nāma
vāhinī tu gaṇās trayaḥ
śrutās tisras tu vāhinyaḥ
pṛtaneti vicakṣaṇaiḥ

camūs tu pṛtanās tisraś
caṁvas tisras tv anīkinī
anīkinīṁ daśa-guṇām
āhur akṣauhiṇīṁ budhāḥ

akṣauhiṇyas tu saṅkhyātā
rathānāṁ dvija-sattamāḥ
saṅkhyā-gaṇita-tattvajñaiḥ
sahasrāṇy eka-viṁśati

śatāny upari cāṣṭau ca
bhūyas tathā ca saptatiḥ
gajānāṁ tu parīmāṇaṁ
tāvad evātra nirdiśet

jñeyaṁ śata-sahasraṁ tu
sahasrāṇi tathā nava
narāṇām adhi pañcāśac
chatāni trīṇi cānaghāḥ

pañca-ṣaṣṭi-sahasrāṇi
tathāśvānāṁ śatāni ca
daśottarāṇi ṣaṭ cāhur
yathāvad abhisaṅkhyayā
etām akṣauhiṇīṁ prāhuḥ
saṅkhyā-tattva-vido janāḥ

"One chariot, one elephant, five infantry soldiers and three horses are called a *patti* by those who are learned in the science. The wise also know that a *senāmukha* is three times what a *patti* is. Three *senāmukhas* are known as one *gulma*, three *gulmas* are called a *gaṇa*, and three *gaṇas* are called a *vāhinī*. Three *vāhinīs* have been referred to by the learned as a *pṛtanā*, three *pṛtanās* equal one *camū*, and three *camūs* equal one *anīkinī*. The wise refer to ten *anīkinīs* as one *akṣauhiṇī*. The chariots of an *akṣauhiṇī* have been calculated at 21,870 by those who know the science of such calculations, O best of the twice-born, and the number of

elephants is the same. The number of infantry soldiers is 109,350, and the number of horses is 65,610. This is called an *akṣauhiṇī*."

TEXT 31

यतो यतोऽसौ प्रहरत्परश्वधो
मनोऽनिलौजाः परचक्रसूदनः ।
ततस्ततश्छिन्नभुजोरुकन्धरा
निपेतुरुर्व्यां हतसूतवाहनाः ॥३१॥

yato yato 'sau praharat-paraśvadho
mano-'nilaujāḥ para-cakra-sūdanaḥ
tatas tataś chinna-bhujoru-kandharā
nipetur urvyāṁ hata-sūta-vāhanāḥ

yataḥ—wherever; *yataḥ*—wherever; *asau*—Lord Paraśurāma; *praharat*—slashing; *paraśvadhaḥ*—being expert in using his weapon, the *paraśu*, or chopper; *manaḥ*—like the mind; *anila*—like the wind; *ojāḥ*—being forceful; *para-cakra*—of the enemies' military strength; *sūdanaḥ*—killer; *tataḥ*—there; *tataḥ*—and there; *chinna*—scattered and cut off; *bhuja*—arms; *ūru*—legs; *kandharāḥ*—shoulders; *nipetuḥ*—fell down; *urvyām*—on the ground; *hata*—killed; *sūta*—chariot drivers; *vāhanāḥ*—carrier horses and elephants.

TRANSLATION

Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.

PURPORT

In the beginning, when the army of the enemy was full of fighting soldiers, elephants and horses, Lord Paraśurāma proceeded into their midst at the speed of mind to kill them. When somewhat tired, he slowed

down to the speed of wind and continued to kill the enemies vigorously. The speed of mind is greater than the speed of the wind.

TEXT 32

दृष्ट्वा स्वसैन्यं रुधिरौघकर्दमे
रणाजिरे रामकुठारसायकैः ।
विवृक्णवर्मध्वजचापविग्रहं
निपातितं हैहय आपतद् रुषा ॥३२॥

dṛṣṭvā sva-sainyaṁ rudhiraugha-kardame
raṇājire rāma-kuṭhāra-sāyakaiḥ
vivṛkṇa-varma-dhvaja-cāpa-vigrahaṁ
nipātitaṁ haihaya āpatad ruṣā

dṛṣṭvā—by seeing; *sva-sainyam*—his own soldiers; *rudhira-ogha-kardame*—which had become muddy due to the flow of blood; *raṇa-ajire*—on the battlefield; *rāma-kuṭhāra*—by the axe of Lord Paraśurāma; *sāyakaiḥ*—and by the arrows; *vivṛkṇa*—scattered; *varma*—the shields; *dhvaja*—the flags; *cāpa*—bows; *vigraham*—the bodies; *nipātitam*—fallen; *haihayaḥ*—Kārtavīryārjuna; *āpatat*—forcefully came there; *ruṣā*—being very angry.

TRANSLATION

By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.

TEXT 33

अथार्जुनः पञ्चशतेषु बाहुभि-
र्धनुःषु बाणान् युगपत् स सन्दधे ।
रामाय रामोऽस्त्रभृतां समग्रणी-
स्तान्येकधन्वेषुभिराच्छिनत् समम् ॥३३॥

athārjunaḥ pañca-śateṣu bāhubhir
dhanuḥṣu bāṇān yugapat sa sandadhe
rāmāya rāmo 'stra-bhṛtāṁ samagraṇīs
tāny eka-dhanveṣubhir ācchinat samam

atha—thereafter; *arjunaḥ*—Kārtavīryārjuna; *pañca-śateṣu*—five hundred; *bāhubhiḥ*—with his arms; *dhanuḥṣu*—on the bows; *bāṇān*—arrows; *yugapat*—simultaneously; *saḥ*—he; *sandadhe*—fixed; *rāmāya*—just to kill Lord Paraśurāma; *rāmaḥ*—Lord Paraśurāma; *astra-bhṛtām*—of all the soldiers who could use weapons; *samagraṇīḥ*—the very best; *tāni*—all the bows of Kārtavīryārjuna; *eka-dhanvā*—possessing one bow; *iṣubhiḥ*—the arrows; *ācchinat*—cut to pieces; *samam*—with.

TRANSLATION

Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Paraśurāma. But Lord Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.

TEXT 34

पुनः स्वहस्तैरचलान् मृधेऽङ्घ्रिपा-
नुत्क्षिप्य वेगादभिधावतो युधि ।
भुजान् कुठारेण कठोरनेमिना
चिच्छेद रामः प्रसभं त्वहेरिव ॥३४॥

punaḥ sva-hastair acalān mṛdhe 'ṅghripān
utkṣipya vegād abhidhāvato yudhi
bhujān kuṭhāreṇa kaṭhora-neminā
ciccheda rāmaḥ prasabhaṁ tv aher iva

punaḥ—again; *sva-hastaiḥ*—by his own hands; *acalān*—hills; *mṛdhe*—in the battlefield; *aṅghripān*—trees; *utkṣipya*—after uprooting; *vegāt*—with great force; *abhidhāvataḥ*—of he who was running

very forcefully; *yudhi*—in the battlefield; *bhujān*—all the arms; *kuṭhāreṇa*—by his axe; *kaṭhora-neminā*—which was very sharp; *ciccheda*—cut to pieces; *rāmaḥ*—Lord Paraśurāma; *prasabham*—with great force; *tu*—but; *ahaḥ iva*—just like the hoods of a serpent.

TRANSLATION

When his arrows were cut to pieces, Kārtavīryārjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtavīryārjuna's arms, just as one might lop off the hoods of a serpent.

TEXTS 35–36

कृत्तबाहोः शिरस्तस्य गिरेः शृङ्गमिवाहरत् ।
हते पितरि तत्पुत्रा अयुतं दुद्रुवुर्भयात् ॥३५॥
अग्निहोत्रीमुपावर्त्य सवत्सां परवीरहा ।
समुपेत्याश्रमं पित्रे परिक्लिष्टां समर्पयत् ॥३६॥

kṛtta-bāhoḥ śiras tasya
gireḥ śṛṅgam ivāharat
hate pitari tat-putrā
ayutaṁ dudruvur bhayāt

agnihotrīm upāvartya
savatsāṁ para-vīra-hā
samupetyāśramaṁ pitre
parikliṣṭāṁ samarpayat

kṛtta-bāhoḥ—of Kārtavīryārjuna, whose arms were cut off; *śiraḥ*—the head; *tasya*—of him (Kārtavīryārjuna); *gireḥ*—of a mountain; *śṛṅgam*—the peak; *iva*—like; *āharat*—(Paraśurāma) cut from his body; *hate pitari*—when their father was killed; *tat-putrāḥ*—his sons; *ayutam*—ten thousand; *dudruvuḥ*—fled; *bhayāt*—out of fear; *agnihotrīm*—the *kāmadhenu; upāvartya*—bringing near; *sa-vatsām*—with her calf; *para-vīra-hā*—Paraśurāma, who could kill the heroes of the enemies; *samupetya*—after returning; *āśramam*—to the residence

of his father; *pitre*—unto his father; *parikliṣṭām*—which had undergone extreme suffering; *samarpayat*—delivered.

TRANSLATION

Thereafter, Paraśurāma cut off like a mountain peak the head of Kārtavīryārjuna, who had already lost his arms. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

TEXT 37

स्वकर्म तत्कृतं रामः पित्रे भ्रातृभ्य एव च ।
वर्णयामास तच्छ्रुत्वा जमदग्निरभाषत ॥३७॥

sva-karma tat kṛtaṁ rāmaḥ
pitre bhrātṛbhya eva ca
varṇayām āsa tac chrutvā
jamadagnir abhāṣata

sva-karma—his own activities; *tat*—all those deeds; *kṛtam*—which had been performed; *rāmaḥ*—Paraśurāma; *pitre*—unto his father; *bhrātṛbhyaḥ*—unto his brothers; *eva ca*—as well as; *varṇayām āsa*—described; *tat*—that; *śrutvā*—after hearing; *jamadagniḥ*—the father of Paraśurāma; *abhāṣata*—said as follows.

TRANSLATION

Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

TEXT 38

राम राम महाबाहो भवान् पापमकारषीत् ।
अवधीन्नरदेवं यत् सर्वदेवमयं वृथा ॥३८॥

rāma rāma mahābāho
bhavān pāpam akāraṣīt
avadhīn naradevaṁ yat
sarva-devamayaṁ vṛthā

rāma rāma—my dear son Paraśurāma; *mahābāho*—O great hero; *bhavān*—you; *pāpam*—sinful activities; *akāraṣīt*—have executed; *avadhīt*—have killed; *naradevam*—the king; *yat*—who is; *sarva-devamayam*—the embodiment of all the demigods; *vṛthā*—unnecessarily.

TRANSLATION

O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

TEXT 39

वयं हि ब्राह्मणास्तात क्षमयार्हणतां गताः ।
यया लोकगुरुर्देवः पारमेष्ठ्यमगात् पदम् ॥३९॥

vayaṁ hi brāhmaṇās tāta
kṣamayārhaṇatāṁ gatāḥ
yayā loka-gurur devaḥ
pārameṣṭhyam agāt padam

vayam—we; *hi*—indeed; *brāhmaṇāḥ*—are qualified *brāhmaṇas;* *tāta*—O my dear son; *kṣamayā*—with the quality of forgiveness; *arhaṇatām*—the position of being worshiped; *gatāḥ*—we have achieved; *yayā*—by this qualification; *loka-guruḥ*—the spiritual master of this universe; *devaḥ*—Lord Brahmā; *pārameṣṭhyam*—the supreme person within this universe; *agāt*—achieved; *padam*—the position.

TRANSLATION

My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.

TEXT 40

क्षमया रोचते लक्ष्मीर्ब्राह्मी सौरी यथा प्रभा ।
क्षमिणामाशु भगवांस्तुष्यते हरिरीश्वरः ॥४०॥

kṣamayā rocate lakṣmīr
brāhmī saurī yathā prabhā
kṣamiṇām āśu bhagavāṁs
tuṣyate harir īśvaraḥ

kṣamayā—simply by forgiving; *rocate*—becomes pleasing; *lakṣmīḥ*—the goddess of fortune; *brāhmī*—in connection with brahminical qualifications; *saurī*—the sun-god; *yathā*—as; *prabhā*—the sunshine; *kṣamiṇām*—unto the *brāhmaṇas*, who are so forgiving; *āśu*—very soon; *bhagavān*—the Supreme Personality of Godhead; *tuṣyate*—becomes pleased; *hariḥ*—the Lord; *īśvaraḥ*—the supreme controller.

TRANSLATION

The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

PURPORT

Different personalities become beautiful by possessing different qualities. Cāṇakya Paṇḍita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* become beautiful by their qualities. *Brāhmaṇas* are beautiful when they are forgiving, *kṣatriyas* when they are heroic and never retreat from fighting, *vaiśyas* when they enrich cultural activities and protect cows, and *śūdras* when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the *brāhmaṇa*, as described here, is forgiveness.

TEXT 41

राज्ञो मूर्धाभिषिक्तस्य वधो ब्रह्मवधाद् गुरुः ।
तीर्थसंसेवया चांहो जह्यङ्गाच्युतचेतनः ॥४१॥

rājño mūrdhābhiṣiktasya
vadho brahma-vadhād guruḥ
tīrtha-saṁsevayā cāṁho
jahy aṅgācyuta-cetanaḥ

rājñaḥ—of the king; *mūrdha-abhiṣiktasya*—who is noted as the emperor; *vadhaḥ*—the killing; *brahma-vadhāt*—than killing a *brāhmaṇa;* *guruḥ*—more severe; *tīrtha-saṁsevayā*—by worshiping the holy places; *ca*—also; *aṁhaḥ*—the sinful act; *jahi*—wash out; *aṅga*—O my dear son; *acyuta-cetanaḥ*—being fully Kṛṣṇa conscious.

TRANSLATION

My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

PURPORT

One who fully surrenders to the Supreme Personality of Godhead is freed from all sins (*ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*). From the very day or moment he fully surrenders to Śrī Kṛṣṇa, even the most sinful person is freed. Nonetheless, as an example, Jamadagni advised his son Paraśurāma to worship the holy places. Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Paraśurāma, the Lord's Warrior Incarnation."*

CHAPTER SIXTEEN

Lord Paraśurāma Destroys the World's Ruling Class

When Jamadagni was killed by the sons of Kārtavīryārjuna, as described in this chapter, Paraśurāma rid the entire world of *kṣatriyas* twenty-one times. This chapter also describes the descendants of Viśvāmitra.

When Jamadagni's wife, Reṇukā, went to bring water from the Ganges and saw the King of the Gandharvas enjoying the company of Apsarās, she was captivated, and she slightly desired to associate with him. Because of this sinful desire, she was punished by her husband. Paraśurāma killed his mother and brothers, but later, by dint of the austerities of Jamadagni, they were revived. The sons of Kārtavīryārjuna, however, remembering the death of their father, wanted to take revenge against Lord Paraśurāma, and therefore when Paraśurāma was absent from the *āśrama*, they killed Jamadagni, who was meditating on the Supreme Personality of Godhead. When Paraśurāma returned to the *āśrama* and saw his father killed, he was very sorry, and after asking his brothers to take care of the dead body, he went out with determination to kill all the *kṣatriyas* on the surface of the world. Taking up his axe, he went to Māhiṣmatī-pura, the capital of Kārtavīryārjuna, and killed all of Kārtavīryārjuna's sons, whose blood became a great river. Paraśurāma, however, was not satisfied with killing only the sons of Kārtavīryārjuna; later, when the *kṣatriyas* became disturbing, he killed them twenty-one times, so that there were no *kṣatriyas* on the surface of the earth. Thereafter, Paraśurāma joined the head of his father to the dead body and performed various sacrifices to please the Supreme Lord. Thus Jamadagni got life again in his body, and later he was promoted to the higher planetary system known as Saptarṣi-maṇḍala. Paraśurāma, the son of Jamadagni, still lives in Mahendra-parvata. In the next *manvantara*, he will become a preacher of Vedic knowledge.

In the dynasty of Gādhi, the most powerful Viśvāmitra took birth. By dint of his austerity and penance, he became a *brāhmaṇa*. He had 101

sons, who were celebrated as the Madhucchandās. In the sacrificial arena of Hariścandra, the son of Ajīgarta named Śunaḥśepha was meant to be sacrificed, but by the mercy of the Prajāpatis he was released. Thereafter, he became Devarāta in the dynasty of Gādhi. The fifty elder sons of Viśvāmitra, however, did not accept Śunaḥśepha as their elder brother, and therefore Viśvāmitra cursed them to become *mlecchas*, unfaithful to the Vedic civilization. Viśvāmitra's fifty-first son, along with his younger brothers, then accepted Śunaḥśepha as their eldest brother, and their father, Viśvāmitra, being satisfied, blessed them. Thus Devarāta was accepted in the dynasty of Kauśika, and consequently there are different divisions of that dynasty.

TEXT 1

श्रीशुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दन ।
संवत्सरं तीर्थयात्रां चरित्वाश्रममाव्रजत् ॥ १ ॥

śrī-śuka uvāca
pitropaśikṣito rāmas
tatheti kuru-nandana
saṁvatsaraṁ tīrtha-yātrāṁ
caritvāśramam āvrajat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pitrā*—by his father; *upaśikṣitaḥ*—thus advised; *rāmaḥ*—Lord Paraśurāma; *tathā iti*—let it be so; *kuru-nandana*—O son of the Kuru dynasty, Mahārāja Parīkṣit; *saṁvatsaram*—for one complete year; *tīrtha-yātrām*—traveling to all the holy places; *caritvā*—after executing; *āśramam*—to his own residence; *āvrajat*—returned.

TRANSLATION

Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

TEXT 2

कदाचिद् रेणुका याता गङ्गायां पद्ममालिनम् ।
गन्धर्वराजं क्रीडन्तमप्सरोभिरपश्यत ॥ २ ॥

kadācid reṇukā yātā
gaṅgāyāṁ padma-mālinam
gandharva-rājaṁ krīḍantam
apsarobhir apaśyata

kadācit—once upon a time; *reṇukā*—Jamadagni's wife, the mother of Lord Paraśurāma; *yātā*—went; *gaṅgāyām*—to the bank of the River Ganges; *padma-mālinam*—decorated with a garland of lotus flowers; *gandharva-rājam*—the King of the Gandharvas; *krīḍantam*—sporting; *apsarobhiḥ*—with the Apsarās (heavenly society girls); *apaśyata*—she saw.

TRANSLATION

Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

TEXT 3

विलोकयन्ती क्रीडन्तमुदकार्थं नदीं गता ।
होमवेलां न सस्मार किञ्चिच्चित्ररथस्पृहा ॥ ३ ॥

vilokayantī krīḍantam
udakārthaṁ nadīṁ gatā
homa-velāṁ na sasmāra
kiñcic citraratha-spṛhā

vilokayantī—while looking at; *krīḍantam*—the King of the Gandharvas, engaged in such activities; *udaka-artham*—for getting some water; *nadīm*—to the river; *gatā*—as she went; *homa-velām*—the time for performing the *homa*, fire sacrifice; *na sasmāra*—did not

remember; *kiñcit*—very little; *citraratha*—of the King of the Gandharvas, known as Citraratha; *spṛhā*—did desire the company.

TRANSLATION

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

TEXT 4

कालात्ययं तं विलोक्य मुनेः शापविशङ्किता ।
आगत्य कलशं तस्थौ पुरोधाय कृताञ्जलिः ॥ ४ ॥

kālātyayaṁ taṁ vilokya
muneḥ śāpa-viśaṅkitā
āgatya kalaśaṁ tasthau
purodhāya kṛtāñjaliḥ

kāla-atyayam—passing the time; *tam*—that; *vilokya*—observing; *muneḥ*—of the great sage Jamadagni; *śāpa-viśaṅkitā*—being afraid of the curse; *āgatya*—returning; *kalaśam*—the waterpot; *tasthau*—stood; *purodhāya*—putting in front of the sage; *kṛta-añjaliḥ*—with folded hands.

TRANSLATION

Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

TEXT 5

व्यभिचारं मुनिर्ज्ञात्वा पत्न्याः प्रकुपितोऽब्रवीत् ।
घ्नतैनां पुत्रकाः पापामित्युक्तास्ते न चक्रिरे ॥ ५ ॥

vyabhicāraṁ munir jñātvā
patnyāḥ prakupito 'bravīt
ghnataināṁ putrakāḥ pāpām
ity uktās te na cakrire

vyabhicāram—adultery; *muniḥ*—the great sage Jamadagni; *jñātvā*—could understand; *patnyāḥ*—of his wife; *prakupitaḥ*—he became angry; *abravīt*—he said; *ghnata*—kill; *enām*—her; *putrakāḥ*—my dear sons; *pāpām*—sinful; *iti uktāḥ*—being thus advised; *te*—all the sons; *na*—did not; *cakrire*—carry out his order.

TRANSLATION

The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

TEXT 6

रामः सञ्चोदितः पित्रा भ्रातॄन् मात्रा सहावधीत् ।
प्रभावज्ञो मुनेः सम्यक् समाधेस्तपसश्च सः ॥ ६ ॥

rāmaḥ sañcoditaḥ pitrā
bhrātṛn mātrā sahāvadhīt
prabhāva-jño muneḥ samyak
samādhes tapasaś ca saḥ

rāmaḥ—Lord Paraśurāma; *sañcoditaḥ*—being encouraged (to kill his mother and brothers); *pitrā*—by his father; *bhrātṛn*—all his brothers; *mātrā saha*—with the mother; *avadhīt*—killed immediately; *prabhāva-jñaḥ*—aware of the prowess; *muneḥ*—of the great sage; *samyak*—completely; *samādheḥ*—by meditation; *tapasaḥ*—by austerity; *ca*—also; *saḥ*—he.

TRANSLATION

Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who

had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

PURPORT

The word *prabhāva-jñaḥ* is significant. Paraśurāma knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Paraśurāma would ask the benediction of having his mother and brothers brought back to life. Paraśurāma was confident in this regard, and therefore he agreed to kill his mother and brothers.

TEXT 7

वरेणच्छन्दयामास प्रीतः सत्यवतीसुतः ।
वव्रे हतानां रामोऽपि जीवितं चास्मृतिं वधे ॥ ७ ॥

vareṇa cchandayām āsa
prītaḥ satyavatī-sutaḥ
vavre hatānāṁ rāmo 'pi
jīvitaṁ cāsmṛtiṁ vadhe

vareṇa cchandayām āsa—asked to take a benediction as he liked; *prītaḥ*—being very pleased (with him); *satyavatī-sutaḥ*—Jamadagni, the son of Satyavatī; *vavre*—said; *hatānām*—of my dead mother and brothers; *rāmaḥ*—Paraśurāma; *api*—also; *jīvitam*—let them be alive; *ca*—also; *asmṛtim*—no remembrance; *vadhe*—of their having been killed by me.

TRANSLATION

Jamadagni, the son of Satyavatī, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

TEXT 8

उत्तस्थुस्ते कुशलिनो निद्रापाय इवाञ्जसा ।
पितुर्विद्वांस्तपोवीर्यं रामश्चक्रे सुहृद्वधम् ॥ ८ ॥

uttasthus te kuśalino
nidrāpāya ivāñjasā
pitur vidvāṁs tapo-vīryaṁ
rāmaś cakre suhṛd-vadham

uttasthuḥ—got up immediately; *te*—Lord Paraśurāma's mother and brothers; *kuśalinaḥ*—being happily alive; *nidrā-apāye*—at the end of sound sleep; *iva*—like; *añjasā*—very soon; *pituḥ*—of his father; *vidvān*—being aware of; *tapaḥ*—austerity; *vīryam*—power; *rāmaḥ*—Lord Paraśurāma; *cakre*—executed; *suhṛt-vadham*—killing of his family members.

TRANSLATION

Thereafter, by the benediction of Jamadagni, Lord Paraśurāma's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

TEXT 9

येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितुर्वधम् ।
रामवीर्यपराभूता लेभिरे शर्म न क्वचित् ॥ ९ ॥

ye 'rjunasya sutā rājan
smarantaḥ sva-pitur vadham
rāma-vīrya-parābhūtā
lebhire śarma na kvacit

ye—those who; *arjunasya*—of Kārtavīryārjuna; *sutāḥ*—sons; *rājan*—O Mahārāja Parīkṣit; *smarantaḥ*—always remembering; *sva-pituḥ vadham*—their father's having been killed (by Paraśurāma);

rāma-vīrya-parābhūtāḥ—defeated by the superior power of Lord Paraśurāma; *lebhire*—achieved; *śarma*—happiness; *na*—not; *kvacit*—at any time.

TRANSLATION

My dear King Parīkṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

PURPORT

Jamadagni was certainly very powerful due to his austerities, but because of a slight offense by his poor wife, Reṇukā, he ordered that she be killed. This certainly was a sinful act, and therefore Jamadagni was killed by the sons of Kārtavīryārjuna, as described herein. Lord Paraśurāma was also infected by sin because of killing Kārtavīryārjuna, although this was not very offensive. Therefore, whether one be Kārtavīryārjuna, Lord Paraśurāma, Jamadagni or whoever one may be, one must act very cautiously and sagaciously; otherwise one must suffer the results of sinful activities. This is the lesson we receive from Vedic literature.

TEXT 10

एकदाश्रमतो रामे सभ्रातरि वनं गते ।
वैरं सिषाधयिषवो लब्धच्छिद्रा उपागमन् ॥१०॥

ekadāśramato rāme
sabhrātari vanaṁ gate
vairaṁ siṣādhayiṣavo
labdha-cchidrā upāgaman

ekadā—once upon a time; *āśramataḥ*—from the *āśrama* of Jamadagni; *rāme*—when Lord Paraśurāma; *sa-bhrātari*—with his brothers; *vanam*—into the forest; *gate*—having gone; *vairam*—revenge for past enmity; *siṣādhayiṣavaḥ*—desiring to fulfill; *labdha-chidrāḥ*—taking the opportunity; *upāgaman*—they came near the residence of Jamadagni.

TRANSLATION

Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

TEXT 11

दृष्ट्वाग्न्यागार आसीनमावेशितधियं मुनिम् ।
भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः ॥११॥

dṛṣṭvāgny-āgāra āsīnam
āveśita-dhiyaṁ munim
bhagavaty uttamaśloke
jaghnus te pāpa-niścayāḥ

dṛṣṭvā—by seeing; *agni-āgāre*—at the place where the fire sacrifice is performed; *āsīnam*—sitting; *āveśita*—completely absorbed; *dhiyam*—by intelligence; *munim*—the great sage Jamadagni; *bhagavati*—unto the Supreme Personality of Godhead; *uttama-śloke*—who is praised by the best of selected prayers; *jaghnuḥ*—killed; *te*—the sons of Kārtavīryārjuna; *pāpa-niścayāḥ*—determined to commit a greatly sinful act, or the personified sins.

TRANSLATION

The sons of Kārtavīryārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

TEXT 12

याच्यमानाः कृपणया राममात्रातिदारुणाः ।
प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रबन्धवः ॥१२॥

yācyamānāḥ kṛpaṇayā
rāma-mātrātidāruṇāḥ
prasahya śira utkṛtya
ninyus te kṣatra-bandhavaḥ

yācyamānāḥ—being begged for the life of her husband; *kṛpaṇayā*—by the poor unprotected woman; *rāma-mātrā*—by the mother of Lord Paraśurāma; *ati-dāruṇāḥ*—very cruel; *prasahya*—by force; *śiraḥ*—the head of Jamadagni; *utkṛtya*—having separated; *ninyuḥ*—took away; *te*—the sons of Kārtavīryārjuna; *kṣatra-bandhavaḥ*—not *kṣatriyas*, but the most abominable sons of *kṣatriyas*.

TRANSLATION

With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavīryārjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

TEXT 13

रेणुका दुःखशोकार्ता निघ्नन्त्यात्मानमात्मना ।
राम रामेति तातेति विचुक्रोशोच्चकैः सती ॥१३॥

reṇukā duḥkha-śokārtā
nighnanty ātmānam ātmanā
rāma rāmeti tāteti
vicukrośoccakaiḥ satī

reṇukā—Reṇukā, the wife of Jamadagni; *duḥkha-śoka-artā*—being very much aggrieved in lamentation (over her husband's death); *nighnantī*—striking; *ātmānam*—her own body; *ātmanā*—by herself; *rāma*—O Paraśurāma; *rāma*—O Paraśurāma; *iti*—thus; *tāta*—O my dear son; *iti*—thus; *vicukrośa*—began to cry; *uccakaiḥ*—very loudly; *satī*—the most chaste woman.

TRANSLATION

Lamenting in grief for the death of her husband, the most chaste Reṇukā struck her own body with her hands and cried very loudly, "O Rāma, my dear son Rāma!"

TEXT 14

तदुपश्रुत्य दूरस्था हा रामेत्यार्तवत्स्वनम् ।
त्वरयाश्रममासाद्य ददृशुः पितरं हतम् ॥१४॥

tad upaśrutya dūrasthā
hā rāmety ārtavat svanam
tvarayāśramam āsādya
dadṛśuḥ pitaraṁ hatam

tat—that crying of Reṇukā; *upaśrutya*—upon hearing; *dūra-sthāḥ*—although staying a long distance away; *hā rāma*—O Rāma, O Rāma; *iti*—thus; *ārta-vat*—very aggrieved; *svanam*—the sound; *tvarayā*—very hastily; *āśramam*—to the residence of Jamadagni; *āsādya*—coming; *dadṛśuḥ*—saw; *pitaram*—the father; *hatam*—killed.

TRANSLATION

Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the āśrama, where they saw their father already killed.

TEXT 15

ते दुःखरोषामर्षार्तिशोकवेगविमोहिताः ।
हा तात साधो धर्मिष्ठ त्यक्त्वास्मान् स्वर्गतो भवान् ॥१५॥

te duḥkha-roṣāmarṣārti-
śoka-vega-vimohitāḥ

hā tāta sādho dharmiṣṭa
tyaktvāsmān svar-gato bhavān

te—all the sons of Jamadagni; *duḥkha*—of grief; *roṣa*—anger; *amarṣa*—indignation; *ārti*—affliction; *śoka*—and lamentation; *vega*—with the force; *vimohitāḥ*—bewildered; *hā tāta*—O father; *sādho*—the great saint; *dharmiṣṭha*—the most religious person; *tyaktvā*—leaving; *asmān*—us; *svaḥ-gataḥ*—have gone to the heavenly planets; *bhavān*—you.

TRANSLATION

Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets!"

TEXT 16

विलप्यैवं पितुर्देहं निधाय भ्रातृषु स्वयम् ।
प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥१६॥

vilapyaivaṁ pitur dehaṁ
nidhāya bhrātṛṣu svayam
pragṛhya paraśuṁ rāmaḥ
kṣatrāntāya mano dadhe

vilapya—lamenting; *evam*—like this; *pituḥ*—of his father; *deham*—the body; *nidhāya*—entrusting; *bhrātṛṣu*—to his brothers; *svayam*—personally; *pragṛhya*—taking; *paraśum*—the axe; *rāmaḥ*—Lord Paraśurāma; *kṣatra-antāya*—to put an end to all the *kṣatriyas;* *manaḥ*—the mind; *dadhe*—fixed.

TRANSLATION

Thus lamenting, Lord Paraśurāma entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.

TEXT 17

गत्वा माहिष्मतीं रामो ब्रह्मघ्नविहतश्रियम् ।
तेषां स शीर्षभी राजन् मध्ये चक्रे महागिरिम् ॥१७॥

gatvā māhiṣmatīṁ rāmo
brahma-ghna-vihata-śriyam
teṣāṁ sa śīrṣabhī rājan
madhye cakre mahā-girim

gatvā—going; *māhiṣmatīm*—to the place known as Māhiṣmatī; *rāmaḥ*—Lord Paraśurāma; *brahma-ghna*—because of the killing of a *brāhmaṇa; vihata-śriyam*—doomed, bereft of all opulences; *teṣām*—of all of them (the sons of Kārtavīryārjuna and the other *kṣatriya* inhabitants); *saḥ*—he, Lord Paraśurāma; *śīrṣabhiḥ*—by the heads cut off from their bodies; *rājan*—O Mahārāja Parīkṣit; *madhye*—within the jurisdiction of Māhiṣmatī; *cakre*—made; *mahā-girim*—a great mountain.

TRANSLATION

O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

TEXTS 18–19

तद्रक्तेन नदीं घोरामब्रह्मण्यभयावहाम् ।
हेतुं कृत्वा पितृवधं क्षत्रेऽमङ्गलकारिणि ॥१८॥
त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः ।
समन्तपञ्चके चक्रे शोणितोदान् ह्रदान् नव ॥१९॥

tad-raktena nadīṁ ghorām
abrahmaṇya-bhayāvahām
hetuṁ kṛtvā pitṛ-vadhaṁ
kṣatre 'maṅgala-kāriṇi

triḥ-sapta-kṛtvaḥ pṛthivīṁ
kṛtvā niḥkṣatriyāṁ prabhuḥ
samanta-pañcake cakre
śoṇitodān hradān nava

tat-raktena—by the blood of the sons of Kārtavīryārjuna; *nadīm*—a river; *ghorām*—fierce; *abrahmaṇya-bhaya-āvahām*—causing fear to the kings who had no respect for brahminical culture; *hetum*—cause; *kṛtvā*—accepting; *pitṛ-vadham*—the killing of his father; *kṣatre*—when the whole royal class; *amaṅgala-kāriṇi*—was acting very inauspiciously; *triḥ-sapta-kṛtvaḥ*—twenty-one times; *pṛthivīm*—the entire world; *kṛtvā*—making; *niḥkṣatriyām*—without a *kṣatriya* dynasty; *prabhuḥ*—the Supreme Lord, Paraśurāma; *samanta-pañcake*—at the place known as Samanta-pañcaka; *cakre*—he made; *śoṇita-udān*—filled with blood instead of water; *hradān*—lakes; *nava*—nine.

TRANSLATION

With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pañcaka he created nine lakes filled with their blood.

PURPORT

Paraśurāma is the Supreme Personality of Godhead, and his eternal mission is *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—to protect the devotees and annihilate the miscreants. To kill all the sinful men is one among the tasks of the incarnation of Godhead. Lord Paraśurāma killed all the *kṣatriyas* twenty-one times consecutively because they were disobedient to the brahminical culture. That the *kṣatriyas* had killed his father was only a plea; the real fact is that because the *kṣatriyas*, the rul-

ing class, had become polluted, their position was inauspicious. Brahminical culture is enjoined in the *śāstra*, especially in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). According to the laws of nature, whether at the time of Paraśurāma or at the present, if the government becomes irresponsible and sinful, not caring for brahminical culture, there will certainly be an incarnation of God like Paraśurāma to create a devastation by fire, famine, pestilence or some other calamity. Whenever the government disrespects the supremacy of the Personality of Godhead and fails to protect the institution of *varṇāśrama-dharma*, it will certainly have to face such catastrophes as formerly brought about by Lord Paraśurāma.

TEXT 20

पितुः कायेन सन्धाय शिर आदाय बर्हिषि ।
सर्वदेवमयं देवमात्मानमयजन्मखैः ॥२०॥

pituḥ kāyena sandhāya
śira ādāya barhiṣi
sarva-devamayaṁ devam
ātmānam ayajan makhaiḥ

pituḥ—of his father; *kāyena*—with the body; *sandhāya*—joining; *śiraḥ*—the head; *ādāya*—keeping; *barhiṣi*—upon *kuśa* grass; *sarva-deva-mayam*—the all-pervading Supreme Personality of Godhead, the master of all the demigods; *devam*—Lord Vāsudeva; *ātmānam*—who is present everywhere as the Supersoul; *ayajat*—he worshiped; *makhaiḥ*—by offering sacrifices.

TRANSLATION

Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

TEXTS 21-22

ददौ प्राचीं दिशं होत्रे ब्रह्मणे दक्षिणां दिशम् ।
अध्वर्यवे प्रतीचीं वै उद्गात्रे उत्तरां दिशम् ॥२१॥
अन्येभ्योऽवान्तरदिशः कश्यपाय च मध्यतः ।
आर्यावर्तमुपद्रष्ट्रे सदस्येभ्यस्ततः परम् ॥२२॥

dadau prācīṁ diśaṁ hotre
brahmaṇe dakṣiṇāṁ diśam
adhvaryave pratīcīṁ vai
udgātre uttarāṁ diśam

anyebhyo 'vāntara-diśaḥ
kaśyapāya ca madhyataḥ
āryāvartam upadraṣṭre
sadasyebhyas tataḥ param

dadau—gave as a gift; *prācīm*—eastern; *diśam*—direction; *hotre*—unto the priest known as *hotā; brahmaṇe*—unto the priest known as *brahmā; dakṣiṇām*—southern; *diśam*—direction; *adhvaryave*—unto the priest known as *adhvaryu; pratīcīm*—the western side; *vai*—indeed; *udgātre*—unto the priest known as *udgātā; uttarām*—northern; *diśam*—side; *anyebhyaḥ*—unto the others; *avāntara-diśaḥ*—the different corners (northeast, southeast, northwest and southwest); *kaśyapāya*—unto Kaśyapa Muni; *ca*—also; *madhyataḥ*—the middle portion; *āryāvartam*—the portion known as Āryāvarta; *upadraṣṭre*—unto the *upadraṣṭā*, the priest acting as overseer to hear and check the *mantras; sadasyebhyaḥ*—unto the *sadasyas*, the associate priests; *tataḥ param*—whatever remained.

TRANSLATION

After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmā, the west to the adhvaryu, the north to the udgātā, and the four corners—northeast, southeast, northwest and southwest—to the other priests. He gave the middle to Kaśyapa and the place known

as Āryāvarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

PURPORT

The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Āryāvarta.

TEXT 23

ततश्चावभृथस्नानविधूताशेषकिल्बिषः ।
सरस्वत्यां महानद्यां रेजे व्यब्भ्र इवांशुमान् ॥२३॥

tataś cāvabhṛtha-snāna-
vidhūtāśeṣa-kilbiṣaḥ
sarasvatyāṁ mahā-nadyāṁ
reje vyabbhra ivāṁśumān

tataḥ—thereafter; *ca*—also; *avabhṛtha-snāna*—by bathing after finishing the sacrifice; *vidhūta*—cleansed; *aśeṣa*—unlimited; *kilbiṣaḥ*—whose reactions of sinful activities; *sarasvatyām*—on the bank of the great river Sarasvatī; *mahā-nadyām*—one of the biggest rivers in India; *reje*—Lord Paraśurāma appeared; *vyabbhraḥ*—cloudless; *iva aṁśumān*—like the sun.

TRANSLATION

Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

PURPORT

As stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." *Karma-bandhanaḥ* refers to the repeated acceptance of one material body after

another. The whole problem of life is this repetition of birth and death. Therefore one is advised to work to perform *yajña* meant for satisfying Lord Viṣṇu. Although Lord Paraśurāma was an incarnation of the Supreme Personality of Godhead, he had to account for sinful activities. Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of *pañca-yajña*, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* we may worship Lord Caitanya, the hidden incarnation of Kṛṣṇa. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam:* although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the *saṅkīrtana-yajña.* The performance of *saṅkīrtana-yajña* is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mahā-mantra.*

TEXT 24

स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् ।
ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ॥२४॥

sva-dehaṁ jamadagnis tu
labdhvā saṁjñāna-lakṣaṇam
ṛṣīṇāṁ maṇḍale so 'bhūt
saptamo rāma-pūjitaḥ

sva-deham—his own body; *jamadagniḥ*—the great sage Jamadagni; *tu*—but; *labdhvā*—regaining; *saṁjñāna-lakṣaṇam*—showing full symptoms of life, knowledge and remembrance; *ṛṣīṇām*—of the great *ṛṣis; maṇḍale*—in the group of seven stars; *saḥ*—he, Jamadagni; *abhūt*—later became; *saptamaḥ*—the seventh; *rāma-pūjitaḥ*—because of being worshiped by Lord Paraśurāma.

TRANSLATION

Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

PURPORT

The seven stars revolving around the polestar at the zenith are called *saptarṣi-maṇḍala*. On these seven stars, which form the topmost part of our planetary system, reside seven sages: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. These seven stars are seen every night, and they each make a complete orbit around the polestar within twenty-four hours. Along with these seven stars, all the others stars also orbit from east to west. The upper portion of the universe is called the north, and the lower portion is called the south. Even in our ordinary dealings, while studying a map, we regard the upper portion of the map as north.

TEXT 25

जामदग्न्योऽपि भगवान् रामः कमललोचनः ।
आगामिन्यन्तरे राजन् वर्तयिष्यति वै बृहत् ॥२५॥

jāmadagnyo 'pi bhagavān
rāmaḥ kamala-locanaḥ
āgāminy antare rājan
vartayiṣyati vai bṛhat

jāmadagnyaḥ—the son of Jamadagni; *api*—also; *bhagavān*—the Personality of Godhead; *rāmaḥ*—Lord Paraśurāma; *kamala-locanaḥ*—whose eyes are like lotus petals; *āgāmini*—coming; *antare*—in the *manvantara*, the time of one Manu; *rājan*—O King Parīkṣit; *vartayiṣyati*—will propound; *vai*—indeed; *bṛhat*—Vedic knowledge.

TRANSLATION

My dear King Parīkṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni,

will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

TEXT 26

आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः ।
उपगीयमानचरितः सिद्धगन्धर्वचारणैः ॥२६॥

āste 'dyāpi mahendrādrau
nyasta-daṇḍaḥ praśānta-dhīḥ
upagīyamāna-caritaḥ
siddha-gandharva-cāraṇaiḥ

āste—is still existing; *adya api*—even now; *mahendra-adrau*—in the hilly country known as Mahendra; *nyasta-daṇḍaḥ*—having given up the weapons of a *kṣatriya* (the bow, arrows and axe); *praśānta*—now fully satisfied as a *brāhmaṇa; dhīḥ*—in such intelligence; *upagīyamāna-caritaḥ*—being worshiped and adored for his exalted character and activities; *siddha-gandharva-cāraṇaiḥ*—by such celestial persons as the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka.

TRANSLATION

Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

TEXT 27

एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः ।
अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् ॥२७॥

evaṁ bhṛguṣu viśvātmā
bhagavān harir īśvaraḥ
avatīrya paraṁ bhāraṁ
bhuvo 'han bahuśo nṛpān

evam—in this way; *bhṛguṣu*—in the dynasty of Bhṛgu; *viśva-ātmā*—the soul of the universe, the Supersoul; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the supreme controller; *avatīrya*—appearing as an incarnation; *param*—great; *bhāram*—the burden; *bhuvaḥ*—of the world; *ahan*—killed; *bahuśaḥ*—many times; *nṛpān*—kings.

TRANSLATION

In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

TEXT 28

गाधेरभून्महातेजाः समिद्ध इव पावकः ।
तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मवर्चसम् ॥२८॥

gādher abhūn mahā-tejāḥ
samiddha iva pāvakaḥ
tapasā kṣātram utsṛjya
yo lebhe brahma-varcasam

gādheḥ—from Mahārāja Gādhi; *abhūt*—was born; *mahā-tejāḥ*—very powerful; *samiddhaḥ*—inflamed; *iva*—like; *pāvakaḥ*—fire; *tapasā*—by austerities and penances; *kṣātram*—the position of a *kṣatriya;* *utsṛjya*—giving up; *yaḥ*—one who (Viśvāmitra); *lebhe*—achieved; *brahma-varcasam*—the quality of a *brāhmaṇa.*

TRANSLATION

Viśvāmitra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brāhmaṇa by undergoing penances and austerities.

PURPORT

Now, having narrated the history of Lord Paraśurāma, Śukadeva Gosvāmī begins the history of Viśvāmitra. From the history of

Paraśurāma we can understand that although Paraśurāma belonged to the brahminical group, he circumstantially had to work as a *kṣatriya*. Later, after finishing his work as a *kṣatriya*, he again became a *brāhmaṇa* and returned to Mahendra-parvata. Similarly, we can see that although Viśvāmitra was born in a *kṣatriya* family, by austerities and penances he achieved the position of a *brāhmaṇa*. These histories confirm the statements in *śāstra* that a *brāhmaṇa* may become a *kṣatriya*, a *kṣatriya* may become a *brāhmaṇa* or *vaiśya*, and a *vaiśya* may become a *brāhmaṇa*, by achieving the required qualities. One's status does not depend upon birth. As confirmed in *Śrīmad-Bhāgavatam* (7.11.35) by Nārada:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

"If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." To know who is a *brāhmaṇa* and who is a *kṣatriya*, one must consider a man's quality and work. If all the unqualified *śūdras* become so-called *brāhmaṇas* and *kṣatriyas*, social order will be impossible to maintain. Thus there will be discrepancies, human society will turn into a society of animals, and the situation all over the world will be hellish.

TEXT 29

विश्वामित्रस्य चैवासन् पुत्रा एकशतं नृप ।
मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते ॥२९॥

viśāmitrasya caivāsan
putrā eka-śataṁ nṛpa
madhyamas tu madhucchandā
madhucchandasa eva te

viśvāmitrasya—of Viśvāmitra; *ca*—also; *eva*—indeed; *āsan*—there were; *putrāḥ*—sons; *eka-śatam*—101; *nṛpa*—O King Parīkṣit;

madhyamaḥ—the middle one; *tu*—indeed; *madhucchandāḥ*—known as Madhucchandā; *madhucchandasaḥ*—named the Madhucchandās; *eva*—indeed; *te*—all of them.

TRANSLATION

O King Parīkṣit, Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

PURPORT

In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura quotes this statement from the *Vedas: tasya ha viśvāmitrasyaika-śataṁ putrā āsuḥ pañcāśad eva jyāyāṁso madhucchandasaḥ pañcāśat kanīyāṁsaḥ.* "Viśvāmitra had 101 sons. Fifty were older than Madhucchandā and fifty younger."

TEXT 30

पुत्रं कृत्वा शुनःशेफं देवरातं च भार्गवम् ।
आजीगर्तं सुतानाह ज्येष्ठ एष प्रकल्प्यताम् ॥३०॥

putraṁ kṛtvā śunaḥśephaṁ
devarātaṁ ca bhārgavam
ājīgartaṁ sutān āha
jyeṣṭha eṣa prakalpyatām

putram—a son; *kṛtvā*—accepting; *śunaḥśepham*—whose name was Śunaḥśepha; *devarātam*—Devarāta, whose life was saved by the demigods; *ca*—also; *bhārgavam*—born in the Bhṛgu dynasty; *ājīgartam*—the son of Ajīgarta; *sutān*—to his own sons; *āha*—ordered; *jyeṣṭhaḥ*—the eldest; *eṣaḥ*—Śunaḥśepha; *prakalpyatām*—accept as such.

TRANSLATION

Viśvāmitra accepted the son of Ajīgarta known as Śunaḥśepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunaḥśepha as their eldest brother.

TEXT 31

यो वै हरिश्चन्द्रमखे विक्रीतः पुरुषः पशुः ।
स्तुत्वा देवान् प्रजेशादीन् मुमुचे पाशबन्धनात् ॥३१॥

yo vai hariścandra-makhe
vikrītaḥ puruṣaḥ paśuḥ
stutvā devān prajeśādīn
mumuce pāśa-bandhanāt

yaḥ—he who (Śunaḥśepha); *vai*—indeed; *hariścandra-makhe*—in the sacrifice performed by King Hariścandra; *vikrītaḥ*—was sold; *puruṣaḥ*—man; *paśuḥ*—sacrificial animal; *stutvā*—offering prayers; *devān*—to the demigods; *prajā-īśa-ādīn*—headed by Lord Brahmā; *mumuce*—was released; *pāśa-bandhanāt*—from being bound with ropes like an animal.

TRANSLATION

Śunaḥśepha's father sold Śunaḥśepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunaḥśepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

PURPORT

Here is a description of Śunaḥśepha. When Hariścandra was to sacrifice his son Rohita, Rohita arranged to save his own life by purchasing Śunaḥśepha from Śunaḥśepha's father to be sacrificed in the *yajña*. Śunaḥśepha was sold to Mahārāja Hariścandra because he was the middle son, between the oldest and the youngest. It appears that the sacrifice of a man as an animal in *yajña* has been practiced for a very long time.

TEXT 32

यो रातो देवयजने देवैर्गाधिषु तापसः ।
देवरात इति ख्यातः शुनःशेफस्तु भार्गवः ॥३२॥

yo rāto deva-yajane
devair gādhiṣu tāpasaḥ

deva-rāta iti khyātaḥ
śunaḥśephas tu bhārgavaḥ

yaḥ—he who (Śunaḥśepha); *rātaḥ*—was protected; *deva-yajane*—in the arena for worshiping the demigods; *devaiḥ*—by the same demigods; *gādhiṣu*—in the dynasty of Gādhi; *tāpasaḥ*—advanced in executing spiritual life; *deva-rātaḥ*—protected by the demigods; *iti*—thus; *khyātaḥ*—celebrated; *śunaḥśephaḥ tu*— as well as Śunaḥśepha; *bhārgavaḥ*—in the dynasty of Bhṛgu.

TRANSLATION

Although Śunaḥśepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gādhi named Devarāta.

TEXT 33

ये मधुच्छन्दसो ज्येष्ठाः कुशलं मेनिरे न तत् ।
अशपत् तान्मुनिः क्रुद्धो म्लेच्छा भवत दुर्जनाः ॥३३॥

ye madhucchandaso jyeṣṭhāḥ
kuśalaṁ menire na tat
aśapat tān muniḥ kruddho
mlecchā bhavata durjanāḥ

ye—those who; *madhucchandasaḥ*—sons of Viśvāmitra, celebrated as the Madhucchandās; *jyeṣṭhāḥ*—eldest; *kuśalam*—very good; *menire*—accepting; *na*—not; *tat*—that (the proposal that he be accepted as the eldest brother); *aśapat*—cursed; *tān*—all the sons; *muniḥ*—Viśvāmitra Muni; *kruddhaḥ*—being angry; *mlecchāḥ*—disobedient to the Vedic principles; *bhavata*—all of you become; *durjanāḥ*—very bad sons.

TRANSLATION

When requested by their father to accept Śunaḥśepha as the eldest son, the elder fifty of the Madhucchandās, the sons of

Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."

PURPORT

In Vedic literature there are names like *mleccha* and *yavana*. The *mlecchas* are understood to be those who do not follow the Vedic principles. In former days, the *mlecchas* were fewer, and Viśvāmitra Muni cursed his sons to become *mlecchas*. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically *mlecchas*. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of *mlecchas* because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. *Mlecchanivaha-nidhane kalayasi kara-bālam*. He will kill all the *mlecchas* indiscriminately with his sword.

TEXT 34

स होवाच मधुच्छन्दाः सार्धं पञ्चाशता ततः ।
यन्नो भवान् संजानीते तस्मिंस्तिष्ठामहे वयम् ॥३४॥

sa hovāca madhucchandāḥ
sārdhaṁ pañcāśatā tataḥ
yan no bhavān sañjānīte
tasmiṁs tiṣṭhāmahe vayam

saḥ—the middle son of Viśvāmitra; *ha*—indeed; *uvāca*—said; *madhucchandāḥ*—Madhucchandā; *sārdham*—with; *pañcāśatā*—the second fifty of the sons known as the Madhucchandās; *tataḥ*—then, after the first half were thus cursed; *yat*—what; *naḥ*—unto us; *bhavān*—O father; *sañjānīte*—as you please; *tasmin*—in that; *tiṣṭhāmahe*—shall remain; *vayam*—all of us.

TRANSLATION

When the elder Madhucchandās were cursed, the younger fifty, along with Madhucchandā himself, approached their father and

agreed to accept his proposal. "Dear father," they said, "we shall abide by whatever arrangement you like."

TEXT 35

ज्येष्ठं मन्त्रदृशं चक्रुस्त्वामन्वञ्चो वयं स्म हि ।
विश्वामित्रः सुतानाह वीरवन्तो भविष्यथ ।
ये मानं मेऽनुगृह्णन्तो वीरवन्तमकर्त मामू ॥३५॥

jyeṣṭhaṁ mantra-dṛśaṁ cakrus
tvām anvañco vayaṁ sma hi
viśvāmitraḥ sutān āha
vīravanto bhaviṣyatha
ye mānaṁ me 'nugṛhṇanto
vīravantam akarta mām

jyeṣṭham—the eldest; *mantra-dṛśam*—a seer of *mantras; cakruḥ*—they accepted; *tvām*—you; *anvañcaḥ*—have agreed to follow; *vayam*—we; *sma*—indeed; *hi*—certainly; *viśvāmitraḥ*—the great sage Viśvāmitra; *sutān*—to the obedient sons; *āha*—said; *vīra-vantaḥ*—fathers of sons; *bhaviṣyatha*—become in the future; *ye*—all of you who; *mānam*—honor; *me*—my; *anugṛhṇantaḥ*—accepted; *vīra-vantam*—the father of good sons; *akarta*—you have made; *mām*—me.

TRANSLATION

Thus the younger Madhucchandās accepted Śunaḥśepha as their eldest brother and told him, "We shall follow your orders." Viśvāmitra then said to his obedient sons, "Because you have accepted Śunaḥśepha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also."

PURPORT

Of the one hundred sons, half disobeyed Viśvāmitra by not accepting Śunaḥśepha as their eldest brother, but the other half accepted his order.

Therefore the father blessed the obedient sons to become the fathers of sons. Otherwise they too would have been cursed to be sonless *mlecchas.*

TEXT 36

एष वः कुशिका वीरो देवरातस्तमन्वित ।
अन्ये चाष्टकहारीतजयक्रतुमदादयः ॥३६॥

eṣa vaḥ kuśikā vīro
devarātas tam anvita
anye cāṣṭaka-hārīta-
jaya-kratumad-ādayaḥ

eṣaḥ—this (Śunaḥśepha); *vaḥ*—like you; *kuśikāḥ*—O Kuśikas; *vīraḥ*—my son; *devarātaḥ*—he is known as Devarāta; *tam*—him; *anvita*—just obey; *anye*—others; *ca*—also; *aṣṭaka*—Aṣṭaka; *hārīta*—Hārīta; *jaya*—Jaya; *kratumat*—Kratumān; *ādayaḥ*—and others.

TRANSLATION

Viśvāmitra said, "O Kuśikas [descendants of Kauśika], this Devarāta is my son and is one of you. Please obey his orders." O King Parīkṣit, Viśvāmitra had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.

TEXT 37

एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् ।
प्रवरान्तरमापन्नं तद्धि चैवं प्रकल्पितम् ॥३७॥

evaṁ kauśika-gotraṁ tu
visvāmitraiḥ pṛthag-vidham
pravarāntaram āpannaṁ
tad dhi caivaṁ prakalpitam

evam—in this way (some sons having been cursed and some blessed); *kauśika-gotram*—the dynasty of Kauśika; *tu*—indeed; *viśvāmitraiḥ*—by the sons of Viśvāmitra; *pṛthak-vidham*—in different varieties; *pravara-*

antaram—differences between one another; *āpannam*—obtained; *tat*—that; *hi*—indeed; *ca*—also; *evam*—thus; *prakalpitam*—ascertained.

TRANSLATION

Viśvāmitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Lord Paraśurāma Destroys the World's Ruling Class."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

References

The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

Bhagavad-gītā, 6, 10–11, 25, 35, 36, 40, 41, 51, 60, 66–67, 75–76, 76, 80–81, 95, 108, 123, 160, 172, 207, 208, 219, 220, 224, 232, 233, 261, 263

Brahma-saṁhitā, 9, 29, 50, 68, 119, 188, 230

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Śvetāśvatara Upaniṣad, 120–121

CHART ONE
Sun Dynasty from Aṁśumān up to Kuśa

This second volume of the Ninth Canto continues from the preceeding volume the description of the dynasty which began with the sun-god Vivasvān and his son Śrāddhadeva Manu. The dynasty of the moon-god Soma is also traced up to the appearance of Lord Paraśurāma.

CHART ONE (Chapters 9–11) The descendants of Aṁśumān up through Lord Rāmacandra, His brothers and Their sons.

CHART TWO (Chapter 12) The dynasty from Kuśa, younger son of Rāmacandra, up to Bṛhadbala, last king of the succession born before Śukadeva Gosvāmī spoke *Śrīmad-Bhāgavatam* to Parīkṣit.

CHART THREE (Chapter 12) Śukadeva's prediction of kings yet to come in Kali-yuga, up to the end of the sun dynasty with Sumitra.

CHART FOUR (Chapter 13) The kings of Mithilā, starting with the city's founder Janaka (Vaideha), the son of Nimi, up to the second Janaka (Śīradhvaja), father of mother Sītā.

CHART FIVE (Chapter 13) Continuing the kings of Mithilā, up to Mahāvaśī.

CHART SIX (Chapters 14–16) The moon dynasty, up to Lord Paraśurāma and the sons of Viśvāmitra Muni.

+ indicates marriage ties

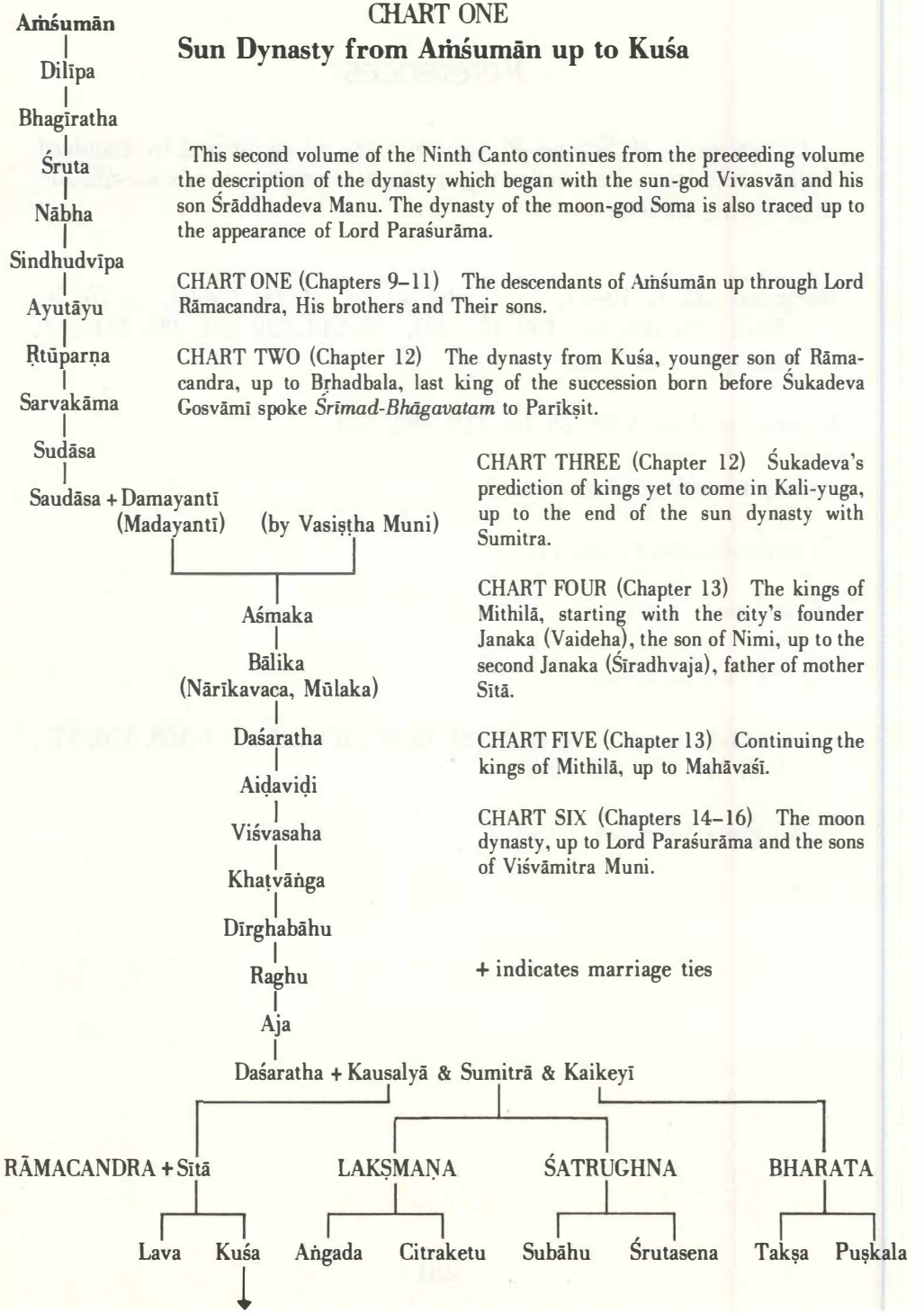


CHART TWO
Sun Dynasty from Kuśa up to Bṛhadbala

Kuśa
Atithi
Niṣadha
Nabha
Puṇḍarīka
Kṣemadhanvā
Devānīka

Anīha
Pāriyātra
Balasthala
Vajranābha
Sagaṇa
Vidhṛti
Hiraṇyanābha

Puṣpa
Dhruvasandhi
Sudarśana
Agnivarṇa
Śīghra
Maru
Prasuśruta

Sandhi
Amarṣaṇa
Mahasvān
Viśvabāhu
Prasenajit
Takṣaka
Bṛhadbala

CHART THREE
Predicted Kings of Sun Dynasty in Kali-yuga

Bṛhadbala
Bṛhadraṇa
Ūrukriya
Vatsavṛddha
Prativyoma
Bhānu
Divāka
Sahadeva

Bṛhadaśva
Bhānumān
Pratīkāśva
Supratīka
Marudeva
Sunakṣatra
Puṣkara
Antarikṣa

Sutapā
Amitrajit
Bṛhadrāja
Barhi
Kṛtañjaya
Raṇañjaya
Sañjaya
Śākya

Śuddhoda
Lāṅgala
Prasenajit
Kṣudraka
Raṇaka
Suratha
Sumitra
(end of dynasty)

CHART FOUR
Dynasty of Nimi, the Kings of Mithilā (Part One)

Vivasvān
Śrāddhadeva Manu
Ikṣvāku
Nimi
Janaka
(Vaideha, Mithila)
Udāvasu
Nandivardhana

Suketu
Devarāta
Bṛhadratha
Mahāvīrya
Sudhṛti
Dhṛṣṭaketu
Haryaśva

Maru
Pratīpaka
Kṛtaratha
Devamīḍha
Viśruta
Mahādhṛti
Kṛtirāta

Mahāromā
Svarṇaromā
Hrasvaromā
Śīradhvaja
(Janaka)

CHART FIVE
Kings of Mithilā (Part Two)

Śīradhvaja
(Janaka)

Kuśadhvaja
Dharmadhvaja

Sītā
(wife of Rāmacandra)

Kṛtadhvaja
Keśidhvaja
Bhānumān
Śatadyumna
Śuci
Sanadvāja
Ūrjaketu
Aja

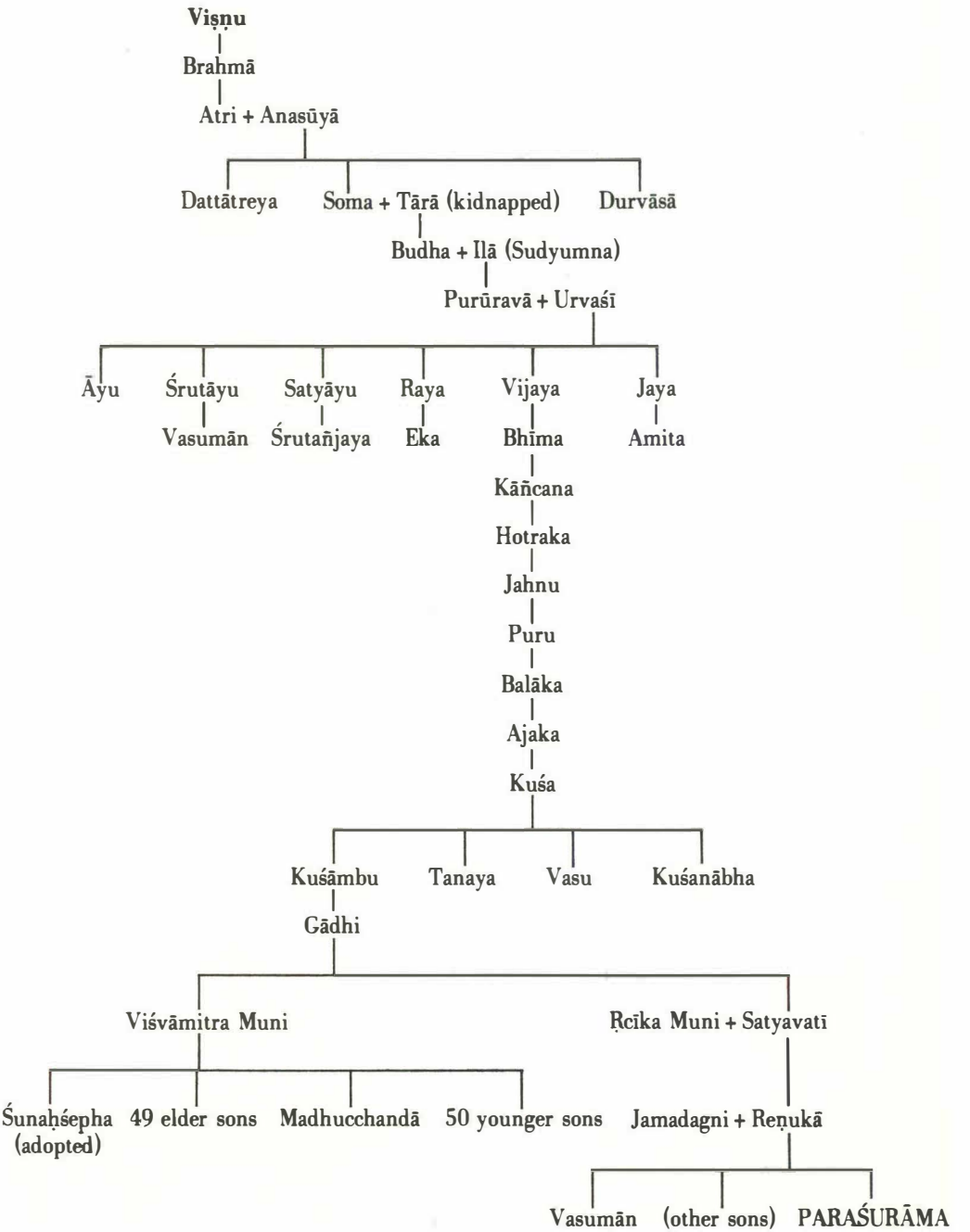
Mitadhvaja
Khāṇḍikya

Purujit
Ariṣṭanemi
Śrutāyu
Supārśvaka

Citraratha
Kṣemādhi
Samaratha
Satyaratha
Upaguru
Upagupta
Vasvananta

Yuyudha
Subhāṣaṇa
Śruta
Jaya
Vijaya
Ṛta
Śunaka
Vītahavya
Dhṛti
Bahulāśva
Kṛti
Mahāvaśī

CHART SIX
Dynasty of the Moon-God Soma



Glossary

A

Ācārya—a spiritual master who teaches by example.

Ahaṅgraha-upāsanā—self-worship, not recommended for anyone other than God.

Aṇimā—the mystic perfection of becoming smaller than the smallest.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Artha—economic development.

Āsana—a sitting posture in *yoga* practice.

Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

Brahmarṣi—a title meaning "sage among the *brāhmaṇas.*"

D

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

Hlādinī—the Lord's pleasure potency.

J

Jīvan-mukta—one liberated even in this life by practical engagement in devotional service.

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

Jñānī—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Kalpa—daytime of Brahmā, 4,320,000,000 years.

Kāma—lust.

Kāmadhenu—spiritual cows, in the spiritual world, which yield unlimited quantities of milk.

Kaniṣṭha-adhikārīs—neophyte devotees.

Karatālas—hand cymbals used in *kīrtana.*

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.

L

Laghimā—the yogic power to become as light as a feather.

M

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra—a sound vibration that can deliver the mind from illusion.

Marakata-maṇi—an emerald.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mokṣa—liberation into the spiritual effulgence surrounding the Lord.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Parambrahma—the Supreme Absolute Truth, Kṛṣṇa.

Paramparā—the chain of spiritual masters in disciplic succession.

Pātāla—the lowest of the universe's fourteen planetary systems.

Prakaṭa-līlā—the manifestation on earth of the Lord's pastimes.

Prasāda—food spiritualized by being offered to the Lord.

R

Rājarṣi—a great saintly king.

Rasātala—the lowest planet in the Pātāla system (*see above*).

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāpa—a *brāhmaṇa's* curse.
Śāstras—revealed scriptures.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Surabhi cows—*See:* Kāmadhenu.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.
Svāyambhuva-manvantara—the duration of Svāyambhuva Manu's reign, approximately 308,500,000 years.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaidurya-maṇi—a spiritual gem which can display different colors.
Vaikuṇṭha—the spiritual world.
Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.
Viṣṇu-tattva—the original Personality of Godhead's primary expansions, each of whom is equally God.
Viṣṇu-yajña—a sacrifice performed for the satisfaction of Lord Viṣṇu.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yavana—a lowborn person who does not follow Vedic regulations.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The numerals are: १ २ ३ ४ ५ ६ ७ ८ ९ ०

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.

u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.
ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The vowels are written as follows after a consonant:

ा ā ि i ी ī ु u ू ū ृ ṛ ॄ ṝ े e ै ai ो o ौ au

For example: क ka का kā कि ki की kī कु ku कू kū
कृ kṛ कॄ kṝ के ke कै kai को ko कौ kau

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no final vowel: क्

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*na* (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.

d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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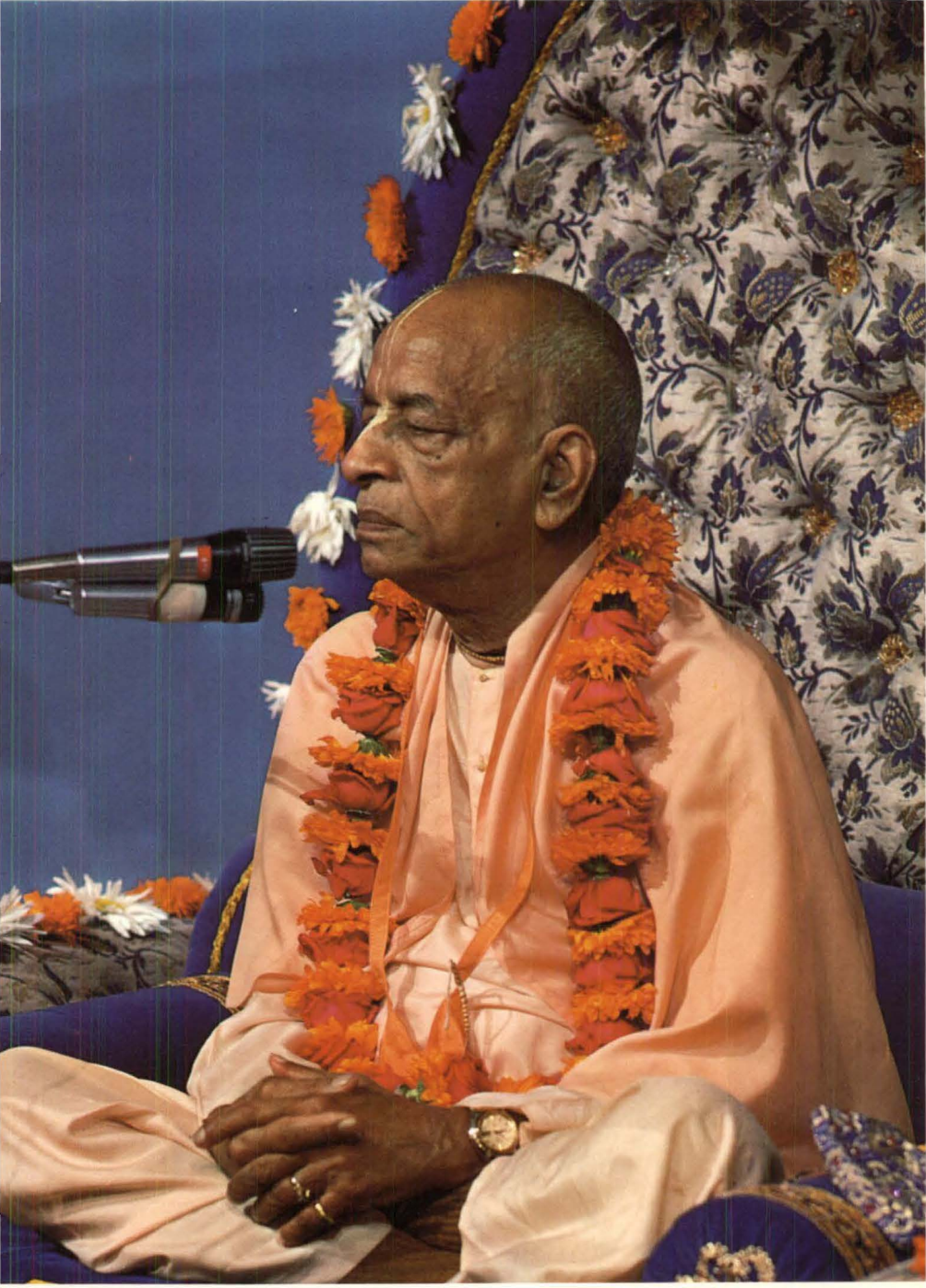

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

One day Vṛṣaparvā's daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking in the palace garden with Śukrācārya's daughter Devayānī and thousands of other friends. The garden was full of lotuses, sweetly singing birds and bumblebees, and trees laden with flowers and fruits. When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another. While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments. Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows: "Oh, just see the activities of this servant-maid, Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice!" *(pp. 19–21)*

PLATE TWO

The princess Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also. Aware of the principles of religion, which state that a warrior or king must fulfill the sexual desire of any woman who approaches him, King Yayāti agreed to Śarmiṣṭhā's request. Although he remembered that Devayānī's father, Śukrācārya, had warned him against the act, King Yayāti considered this union the desire of the Supreme and had sex with Śarmiṣṭhā. When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she became frenzied with anger. Thus she departed for her father's house. King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means. When Śukrācārya learned of the situation, he became extremely angry. He furiously addressed the King: "You untruthful fool, lusting after women! You have done a great wrong. I therefore curse you to be attacked and disfigured by old age and invalidity!" *(pp. 35–38)*

PLATE THREE

Once, after the exalted King Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it, a *brāhmaṇa* guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the *brāhmaṇa*. When the *brāhmaṇa* left and Rantideva was just about to eat the remnants of the food, a *śūdra* appeared. Rantideva therefore divided the remnants between the *śūdra* and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking some water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify King Rantideva—to show how tolerant a devotee is and how readily he foregoes his own satisfaction for the benefit of others. *(pp. 123–129)*

PLATE FOUR

After Śrīla Vyāsadeva and his wife (the daughter of Jābāli) had performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of *māyā* (illusion). Vyāsadeva then assured the child that he would not be influenced by *māyā*, but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed Lord Kṛṣṇa, the Personality of Godhead, about his problem. At Vyāsadeva's request, Lord Kṛṣṇa then went to Vyāsadeva's cottage, where he assured the child in the womb that he would not be influenced by *māyā*. Thus assured, the child came out, but he immediately went away and became the great *parivrājakācārya* (wandering saint) Śukadeva Gosvāmī. *(p. 140)*

PLATE FIVE

Once when the powerful *yogī* Durvāsā was a guest at the house of Kuntī's father, Kuntī satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī called for the sun-god, who immediately appeared before her, much to her surprise. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me." The sun-god said, "O beautiful Kuntī, your meeting with a demigod cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl." After saying this, the sun-god discharged his semen into the womb of Kuntī and then returned to the celestial kingdom. Immediately thereafter, Kuntī gave birth to a child, who was like a second sun-god. *(pp. 222–224)*

PLATE SIX

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descends in His original form as a human being in the dynasty of Yadu. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, Lord Kṛṣṇa pleases all of human society. Although the Lord's form exactly resembles that of a human being, His form is different from ours, for it is completely spiritual and thus attractive to everyone. Kṛṣṇa's body is the essence of loveliness, and, as the only abode of beauty, fame and opulence, it is self-perfect and ever-fresh. One of the *gopīs* once playfully warned her friend about the power of Kṛṣṇa's attraction: "My dear friend, if you are at all attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśī-ghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight." *(p. 248)*

PLATE SEVEN

Kṛṣṇa's face, which is like an eternal festival of beauty, is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. The inhabitants of Vṛndāvana, such as the cowherd boys, the cows, the calves, the *gopīs* and Kṛṣṇa's father and mother, enjoyed seeing Kṛṣṇa's beautiful features so much that they could never be fully satisfied. Thus they became angry at the creator for the disturbance caused by the momentary blinking of their eyes. The *gopīs* especially were very much afflicted by Kṛṣṇa's absence. When He left Vṛndāvana village for the pasturing grounds, where He tended the cows and calves, the *gopīs* saw Kṛṣṇa walking on the path and thought that His lotus feet (which the *gopīs* dared not place on their breasts because they thought their breasts too hard) were being pierced by broken chips of stone. Just by thinking in this way, the *gopīs* were affected, and they cried at home. *(pp. 249–250)*

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यप्ययाय हि ।
अनुग्रहस्तन्निवृत्तेरात्मलाभाय चेष्यते ॥५८॥

yan māyā-ceṣṭitaṁ puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate (p. 239)

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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CHAPTER SEVENTEEN

The Dynasties of the Sons of Purūravā

Āyu, the eldest son of Purūravā, had five sons. This chapter describes the dynasties of four of them, beginning with Kṣatravṛddha.

Āyu, the son of Purūravā, had five sons—Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. The son of Kṣatravṛddha was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. The son of Gṛtsamada was Śunaka, and his son was Śaunaka. The son of Kāśya was Kāśi. From Kāśi came the sons and grandsons known as Rāṣṭra, Dīrghatama and then Dhanvantari, who was the inaugurator of medical science and was a *śaktyāveśa* incarnation of the Supreme Personality of Godhead, Vāsudeva. The descendants of Dhanvantari were Ketumān, Bhīmaratha, Divodāsa and Dyumān, who was also known as Pratardana, Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. The son of Dyumān was Alarka, who reigned over the kingdom for many, many years. Following in the dynasty of Alarka were Santati, Sunītha, Niketana, Dharmaketu, Satyaketu, Dhṛṣṭaketu, Sukumāra, Vītihotra, Bharga and Bhārgabhūmi. All of them belonged to the dynasty of Kāśi, the descendant of Kṣatravṛddha.

The son of Rābha was Rabhasa, and his son was Gambhīra. Gambhīra's son was Akriya, and from Akriya came Brahmavit. The son of Anenā was Śuddha, and his son was Śuci. The son of Śuci was Citrakṛt, whose son was Śāntaraja. Rajī had five hundred sons, all of extraordinary strength. Rajī was personally very powerful and was given the kingdom of heaven by Lord Indra. Later, after Rajī's death, when the sons of Rajī refused to return the kingdom to Indra, by Bṛhaspati's arrangement they became unintelligent, and Lord Indra conquered them.

The grandson of Kṣatravṛddha named Kuśa gave birth to a son named Prati. From Prati came Sañjaya; from Sañjaya, Jaya; from Jaya, Kṛta; and from Kṛta, Haryabala. The son of Haryabala was Sahadeva; the son of Sahadeva, Hīna; the son of Hīna, Jayasena; the son of Jayasena, Saṅkṛti; and the son of Saṅkṛti, Jaya.

TEXTS 1–3

श्रीबादरायणिरुवाच

यः पुरूरवसः पुत्र आयुस्तस्याभवन् सुताः ।
नहुषः क्षत्रवृद्धश्च रजी राभश्च वीर्यवान् ॥ १ ॥
अनेना इति राजेन्द्र शृणु क्षत्रवृधोऽन्वयम् ।
क्षत्रवृद्धसुतस्यासन् सुहोत्रस्यात्मजास्त्रयः ॥ २ ॥
काश्यः कुशो गृत्समद इति गृत्समदादभूत् ।
शुनकः शौनको यस्य बह्वृचप्रवरो मुनिः ॥ ३ ॥

śrī-bādarāyaṇir uvāca
yaḥ purūravasaḥ putra
āyus tasyābhavan sutāḥ
nahuṣaḥ kṣatravṛddhaś ca
rajī rābhaś ca vīryavān

anenā iti rājendra
śṛṇu kṣatravṛdho 'nvayam
kṣatravṛddha-sutasyāsan
suhotrasyātmajās trayaḥ

kāśyaḥ kuśo gṛtsamada
iti gṛtsamadād abhūt
śunakaḥ śaunako yasya
bahvṛca-pravaro muniḥ

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—one who; *purūravasaḥ*—of Purūravā; *putraḥ*—son; *āyuḥ*—his name was Āyu; *tasya*—of him; *abhavan*—there were; *sutāḥ*—sons; *nahuṣaḥ*—Nahuṣa; *kṣatravṛddhaḥ ca*—and Kṣatravṛddha; *rajī*—Rajī; *rābhaḥ*—Rābha; *ca*—also; *vīryavān*—very powerful; *anenāḥ*—Anenā; *iti*—thus; *rāja-indra*—O Mahārāja Parīkṣit; *śṛṇu*—just hear from me; *kṣatravṛdhaḥ*—of Kṣatravṛddha; *anvayam*—the dynasty; *kṣatravṛddha*—of Kṣatravṛddha; *sutasya*—of the son; *āsan*—there were; *suhotrasya*—of Suhotra; *ātmajāḥ*—sons; *trayaḥ*—three; *kāśyaḥ*—Kāśya; *kuśaḥ*—Kuśa; *gṛtsamadaḥ*—Gṛtsamada; *iti*—thus; *gṛtsamadāt*—from Gṛtsa-

mada; *abhūt*—there was; *śunakaḥ*—Śunaka; *śaunakaḥ*—Śaunaka; *yasya*—of whom (Śunaka); *bahu-ṛca-pravaraḥ*—the best of those conversant with the *Ṛg Veda; muniḥ*—a great saintly person.

TRANSLATION

Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatravṛddha. Kṣatravṛddha's son was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the Ṛg Veda.

TEXT 4

काश्यस्य काशिस्तत्पुत्रो राष्ट्रो दीर्घतमःपिता ।
धन्वन्तरिर्दीर्घतमस आयुर्वेदप्रवर्तकः ।
यज्ञभुग् वासुदेवांशः स्मृतमात्रार्तिनाशनः ॥ ४ ॥

kāśyasya kāśis tat-putro
rāṣṭro dīrghatamaḥ-pitā
dhanvantarir dīrghatamasa
āyur-veda-pravartakaḥ
yajña-bhug vāsudevāṁśaḥ
smṛta-mātrārti-nāśanaḥ

kāśyasya—of Kāśya; *kāśiḥ*—Kāśi; *tat-putraḥ*—his son; *rāṣṭraḥ*—Rāṣṭra; *dīrghatamaḥ-pitā*—he became the father of Dīrghatama; *dhanvantariḥ*—Dhanvantari; *dīrghatamasaḥ*—from Dīrghatama; *āyuḥ-veda-pravartakaḥ*—the inaugurator of medical science, *Āyur Veda; yajña-bhuk*—the enjoyer of the results of sacrifice; *vāsudeva-aṁśaḥ*—incarnation of Lord Vāsudeva; *smṛta-mātra*—if he is remembered; *ārti-nāśanaḥ*—it immediately vanquishes all kinds of disease.

TRANSLATION

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was

the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

TEXT 5

तत्पुत्रः केतुमानस्य जज्ञे भीमरथस्ततः ।
दिवोदासो द्युमांस्तस्मात् प्रतर्दन इति स्मृतः ॥ ५ ॥

tat-putraḥ ketumān asya
jajñe bhīmarathas tataḥ
divodāso dyumāṁs tasmāt
pratardana iti smṛtaḥ

tat-putraḥ—his son (the son of Dhanvantari); *ketumān*—Ketumān; *asya*—his; *jajñe*—took birth; *bhīmarathaḥ*—a son named Bhīmaratha; *tataḥ*—from him; *divodāsaḥ*—a son named Divodāsa; *dyumān*—Dyumān; *tasmāt*—from him; *pratardanaḥ*—Pratardana; *iti*—thus; *smṛtaḥ*—known.

TRANSLATION

The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

TEXT 6

स एव शत्रुजिद् वत्स ऋतध्वज इतीरितः ।
तथा कुवलयाश्वेति प्रोक्तोऽलर्कादयस्ततः ॥ ६ ॥

sa eva śatrujid vatsa
ṛtadhvaja itīritaḥ
tathā kuvalayāśveti
prokto 'larkādayas tataḥ

saḥ—that Dyumān; *eva*—indeed; *śatrujit*—Śatrujit; *vatsaḥ*—Vatsa; *ṛtadhvajaḥ*—Ṛtadhvaja; *iti*—like that; *īritaḥ*—known; *tathā*—as well as; *kuvalayāśva*—Kuvalayāśva; *iti*—thus; *proktaḥ*—well known; *alarka-ādayaḥ*—Alarka and other sons; *tataḥ*—from him.

TRANSLATION

Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

TEXT 7

षष्टिंवर्षसहस्राणि षष्टिंवर्षशतानि च ।
नालर्कादपरो राजन् बुभुजे मेदिनीं युवा ॥ ७ ॥

ṣaṣṭiṁ varṣa-sahasrāṇi
ṣaṣṭiṁ varṣa-śatāni ca
nālarkād aparo rājan
bubhuje medinīṁ yuvā

ṣaṣṭim—sixty; *varṣa-sahasrāṇi*—such thousands of years; *ṣaṣṭim*—sixty; *varṣa-śatāni*—hundreds of years; *ca*—also; *na*—not; *alarkāt*—except for Alarka; *aparaḥ*—anyone else; *rājan*—O King Parīkṣit; *bubhuje*—enjoyed; *medinīm*—the surface of the world; *yuvā*—as a young man.

TRANSLATION

Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parīkṣit. No one other than him has reigned over the earth for so long as a young man.

TEXT 8

अलर्कात् सन्ततिस्तस्मात् सुनीथोऽथ निकेतनः ।
धर्मकेतुः सुतस्तस्मात् सत्यकेतुरजायत ॥ ८ ॥

alarkāt santatis tasmāt
sunītho 'tha niketanaḥ
dharmaketuḥ sutas tasmāt
satyaketur ajāyata

alarkāt—from Alarka; *santatiḥ*—a son known as Santati; *tasmāt*—from him; *sunīthaḥ*—Sunītha; *atha*—from him; *niketanaḥ*—a son

named Niketana; *dharmaketuḥ*—Dharmaketu; *sutaḥ*—a son; *tasmāt*—and from Dharmaketu; *satyaketuḥ*—Satyaketu; *ajāyata*—was born.

TRANSLATION

From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

TEXT 9

धृष्टकेतुस्ततस्तस्मात् सुकुमारः क्षितीश्वरः ।
वीतिहोत्रोऽस्य भर्गोऽतो भार्गभूमिरभून्नृप ॥ ९ ॥

dhṛṣṭaketus tatas tasmāt
sukumāraḥ kṣitīśvaraḥ
vītihotro 'sya bhargo 'to
bhārgabhūmir abhūn nṛpa

dhṛṣṭaketuḥ—Dhṛṣṭaketu; *tataḥ*—thereafter; *tasmāt*—from Dhṛṣṭaketu; *sukumāraḥ*—a son named Sukumāra; *kṣiti-īśvaraḥ*—the emperor of the entire world; *vītihotraḥ*—a son named Vītihotra; *asya*—his son; *bhargaḥ*—Bharga; *ataḥ*—from him; *bhārgabhūmiḥ*—a son named Bhārgabhūmi; *abhūt*—generated; *nṛpa*—O King.

TRANSLATION

O King Parīkṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.

TEXT 10

इतीमे काशयो भूपाः क्षत्रवृद्धान्वयायिनः ।
राभस्य रभसः पुत्रो गम्भीरश्चाक्रियस्ततः ॥१०॥

itīme kāśayo bhūpāḥ
kṣatravṛddhānvayāyinaḥ

rābhasya rabhasaḥ putro
gambhīraś cākriyas tataḥ

iti—thus; *ime*—all of them; *kāśayaḥ*—born in the dynasty of Kāśi; *bhūpāḥ*—kings; *kṣatravṛddha-anvaya-āyinaḥ*—also within the dynasty of Kṣatravṛddha; *rābhasya*—from Rābha; *rabhasaḥ*—Rabhasa; *putraḥ*—a son; *gambhīraḥ*—Gambhīra; *ca*—also; *akriyaḥ*—Akriya; *tataḥ*—from him.

TRANSLATION

O Mahārāja Parīkṣit, all of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatravṛddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.

TEXT 11

तद्गोत्रं ब्रह्मविज् जज्ञे शृणु वंशमनेनसः ।
शुद्धस्ततः शुचिस्तस्माच्चित्रकृद् धर्मसारथिः ॥११॥

tad-gotraṁ brahmavij jajñe
śṛṇu vaṁśam anenasaḥ
śuddhas tataḥ śucis tasmāc
citrakṛd dharmasārathiḥ

tat-gotram—the descendant of Akriya; *brahmavit*—Brahmavit; *jajñe*—took birth; *śṛṇu*—just hear from me; *vaṁśam*—descendants; *anenasaḥ*—of Anenā; *śuddhaḥ*—a son known as Śuddha; *tataḥ*—from him; *śuciḥ*—Śuci; *tasmāt*—from him; *citrakṛt*—Citrakṛt; *dharmasārathiḥ*—Dharmasārathi.

TRANSLATION

The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anenā. From Anenā came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.

TEXT 12

ततः शान्तरजो जज्ञे कृतकृत्यः स आत्मवान् ।
रजेः पञ्चशतान्यासन् पुत्राणाममितौजसाम् ॥१२॥

tataḥ śāntarajo jajñe
kṛta-kṛtyaḥ sa ātmavān
rajeḥ pañca-śatāny āsan
putrāṇām amitaujasām

tataḥ—from Citrakṛt; *śāntarajaḥ*—a son named Śāntaraja; *jajñe*—was born; *kṛta-kṛtyaḥ*—performed all kinds of ritualistic ceremonies; *saḥ*—he; *ātmavān*—a self-realized soul; *rajeḥ*—of Rajī; *pañca-śatāni*—five hundred; *āsan*—there were; *putrāṇām*—sons; *amita-ojasām*—very, very powerful.

TRANSLATION

From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rajī were five hundred, all very powerful.

TEXT 13

देवैरभ्यर्थितो दैत्यान् हत्वेन्द्रायाददाद् दिवम् ।
इन्द्रस्तस्मै पुनर्दत्त्वा गृहीत्वा चरणौ रजेः ।
आत्मानमर्पयामास प्रहादाद्यरिशङ्कितः ॥१३॥

devair abhyarthito daityān
hatvendrāyādadād divam
indras tasmai punar dattvā
gṛhītvā caraṇau rajeḥ
ātmānam arpayām āsa
prahrādādy-ari-śaṅkitaḥ

devaiḥ—by the demigods; *abhyarthitaḥ*—being requested; *daityān*—the demons; *hatvā*—killing; *indrāya*—to Indra, the King of heaven; *adadāt*—delivered; *divam*—the kingdom of heaven; *indraḥ*—the King

of heaven; *tasmai*—unto him, Rajī; *punaḥ*—again; *dattvā*—returning; *gṛhītvā*—capturing; *caraṇau*—the feet; *rajeḥ* —of Rajī; *ātmānam*—the self; *arpayām āsa*—surrendered; *prahrāda-ādi*—Prahlāda and others; *ari-śaṅkitaḥ*—being afraid of such enemies.

TRANSLATION

On the request of the demigods, Rajī killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Rajī and surrendered himself at Rajī's lotus feet.

TEXT 14

पितर्युपरते पुत्रा याचमानाय नो ददुः ।
त्रिविष्टपं महेन्द्राय यज्ञभागान् समाददुः ॥१४॥

pitary uparate putrā
yācamānāya no daduḥ
triviṣṭapaṁ mahendrāya
yajña-bhāgān samādaduḥ

pitari—when their father; *uparate*—passed away; *putrāḥ*—the sons; *yācamānāya*—although requesting from them; *no*—not; *daduḥ*—returned; *triviṣṭapam*—the heavenly kingdom; *mahendrāya*—unto Mahendra; *yajña-bhāgān*—the shares of ritualistic ceremonies; *samādaduḥ*—gave.

TRANSLATION

Upon Rajī's death, Indra begged Rajī's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.

PURPORT

Rajī conquered the kingdom of heaven, and therefore when Indra, the heavenly king, begged Rajī's sons to return it, they refused. Because they had not taken the heavenly kingdom from Indra but had inherited it from their father, they considered it their paternal property. Why then should they return it to the demigods?

TEXT 15

गुरुणा हूयमानेऽग्नौ बलभित् तनयान् रजेः ।
अवधीद् भ्रंशितान् मार्गान्न कश्चिदवशेषितः ॥१५॥

guruṇā hūyamāne 'gnau
balabhit tanayān rajeḥ
avadhīd bhraṁśitān mārgān
na kaścid avaśeṣitaḥ

guruṇā—by the spiritual master (Bṛhaspati); *hūyamāne agnau*—while oblations were being offered in the fire of sacrifice; *balabhit*—Indra; *tanayān*—the sons; *rajeḥ*—of Rajī; *avadhīt*—killed; *bhraṁśitān*—fallen; *mārgāt*—from the moral principles; *na*—not; *kaścit*—anyone; *avaśeṣitaḥ*—remained alive.

TRANSLATION

Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Rajī would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

TEXT 16

कुशात् प्रतिः क्षात्रवृद्धात् सञ्जयस्तत्सुतो जयः ।
ततः कृतः कृतस्यापि जज्ञे हर्यबलो नृपः ॥१६॥

kuśāt pratiḥ kṣātravṛddhāt
sañjayas tat-suto jayaḥ
tataḥ kṛtaḥ kṛtasyāpi
jajñe haryabalo nṛpaḥ

kuśāt—from Kuśa; *pratiḥ*—a son named Prati; *kṣātravṛddhāt*—the grandson of Kṣatravṛddha; *sañjayaḥ*—a son named Sañjaya; *tat-sutaḥ*—his son; *jayaḥ*—Jaya; *tataḥ*—from him; *kṛtaḥ*—Kṛta; *kṛtasya*—from Kṛta; *api*—as well as; *jajñe*—was born; *haryabalaḥ*—Haryabala; *nṛpaḥ*—the king.

TRANSLATION

From Kuśa, the grandson of Kṣatravṛddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

TEXT 17

सहदेवस्ततो हीनो जयसेनस्तु तत्सुतः ।
सङ्कृतिस्तस्य च जयः क्षत्रधर्मा महारथः ।
क्षत्रवृद्धान्वया भूपा इमेशृण्वथनाहुषान् ॥१७॥

sahadevas tato hīno
jayasenas tu tat-sutaḥ
saṅkṛtis tasya ca jayaḥ
kṣatra-dharmā mahā-rathaḥ
kṣatravṛddhānvayā bhūpā
ime śṛṇv atha nāhuṣān

sahadevaḥ—Sahadeva; *tataḥ*—from Sahadeva; *hīnaḥ*—a son named Hīna; *jayasenaḥ*—Jayasena; *tu*—also; *tat-sutaḥ*—the son of Hīna; *saṅkṛtiḥ*—Saṅkṛti; *tasya*—of Saṅkṛti; *ca*—also; *jayaḥ*—a son named Jaya; *kṣatra-dharmā*—expert in the duties of a *kṣatriya; mahā-rathaḥ*—a greatly powerful fighter; *kṣatravṛddha-anvayāḥ*—in the dynasty of Kṣatravṛddha; *bhūpāḥ*—kings; *ime*—all these; *śṛṇu*—hear from me; *atha*—now; *nāhuṣān*—the descendants of Nahuṣa.

TRANSLATION

From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Saṅkṛti. The son of Saṅkṛti was the powerful and expert fighter named Jaya. These kings were the members of the Kṣatravṛddha dynasty. Now let me describe to you the dynasty of Nahuṣa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasties of the Sons of Purūravā."*

CHAPTER EIGHTEEN

King Yayāti Regains His Youth

This chapter gives the history of King Yayāti, the son of Nahuṣa. Among Yayāti's five sons, the youngest son, Pūru, accepted Yayāti's invalidity.

When Nahuṣa, who had six sons, was cursed to become a python, his eldest son, Yati, took *sannyāsa*, and therefore the next son, Yayāti, was enthroned as king. By providence, Yayāti married the daughter of Śukrācārya. Śukrācārya was a *brāhmaṇa* and Yayāti a *kṣatriya*, but Yayāti married her nonetheless. Śukrācārya's daughter, named Devayānī, had a girl friend named Śarmiṣṭhā, who was the daughter of Vṛṣaparvā. King Yayāti married Śarmiṣṭhā also. The history of this marriage is as follows. Once Śarmiṣṭhā was sporting in the water with thousands of her girl friends, and Devayānī was also there. When the young girls saw Lord Śiva, seated on his bull with Umā, they immediately dressed themselves, but Śarmiṣṭhā mistakenly put on Devayānī's clothes. Devayānī, being very angry, rebuked Śarmiṣṭhā, who also became very angry and responded by rebuking Devayānī and throwing her into a well. By chance, King Yayāti came to that well to drink water, and he found Devayānī and rescued her. Thus Devayānī accepted Mahārāja Yayāti as her husband. Thereafter, Devayānī, crying loudly, told her father about Śarmiṣṭhā's behavior. Upon hearing of this incident, Śukrācārya was very angry and wanted to chastise Vṛṣaparvā, Śarmiṣṭhā's father. Vṛṣaparvā, however, satisfied Śukrācārya by offering Śarmiṣṭhā as Devayānī's maidservant. Thus Śarmiṣṭhā, as the maidservant of Devayānī, also went to the house of Devayānī's husband. When Śarmiṣṭhā found her friend Devayānī with a son she also desired to have a son. Therefore, at the proper time for conception, she also requested Mahārāja Yayāti for sex. When Śarmiṣṭhā became pregnant also, Devayānī was very envious. In great anger, she immediately left for her father's house and told her father everything. Śukrācārya again became angry and cursed Mahārāja Yayāti to become old, but when Yayāti begged

Śukrācārya to be merciful to him, Śukrācārya gave him the benediction that he could transfer his old age and invalidity to some young man. Yayāti exchanged his old age for the youth of his youngest son, Pūru, and thus he was able to enjoy with young girls.

TEXT 1

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः ।
षडिमे नहुषस्यासन्निन्द्रियाणीव देहिनः ॥ १ ॥

śrī-śuka uvāca
yatir yayātiḥ saṁyātir
āyatir viyatiḥ kṛtiḥ
ṣaḍ ime nahuṣasyāsann
indriyāṇīva dehinaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yatiḥ*—Yati; *yayātiḥ*—Yayāti; *saṁyātiḥ*—Saṁyāti; *āyatiḥ*—Āyati; *viyatiḥ*—Viyati; *kṛtiḥ*—Kṛti; *ṣaṭ*—six; *ime*—all of them; *nahuṣasya*—of King Nahuṣa; *āsan*—were; *indriyāṇi*—the (six) senses; *iva*—like; *dehinaḥ*—of an embodied soul.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, as the embodied soul has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti.

TEXT 2

राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणामवित् ।
यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते ॥ २ ॥

rājyaṁ naicchad yatiḥ pitrā
dattaṁ tat-pariṇāmavit
yatra praviṣṭaḥ puruṣa
ātmānaṁ nāvabudhyate

rājyam—the kingdom; *na aicchat*—did not accept; *yatiḥ*—the eldest son, Yati; *pitrā*—by his father; *dattam*—offered; *tat-pariṇāma-vit*—knowing the result of becoming powerful as a king; *yatra*—wherein; *praviṣṭaḥ*—having entered; *puruṣaḥ*—such a person; *ātmānam*—self-realization; *na*—not; *avabudhyate*—will take seriously and understand.

TRANSLATION

When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.

PURPORT

Self-realization is the prime objective of human civilization, and it is regarded seriously by those who are situated in the mode of goodness and have developed the brahminical qualities. *Kṣatriyas* are generally endowed with material qualities conducive to gaining material wealth and enjoying sense gratification, but those who are spiritually advanced are not interested in material opulence. Indeed, they accept only the bare necessities for a life of spiritual advancement in self-realization. It is specifically mentioned here that if one enters political life, especially in the modern day, one looses the chance for human perfection. Nonetheless, one can attain the highest perfection if one hears *Śrīmad-Bhāgavatam*. This hearing is described as *nityaṁ bhāgavata-sevayā*. Mahārāja Parīkṣit was involved in politics, but because at the end of his life he heard *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī, he attained perfection very easily. Śrī Caitanya Mahāprabhu has therefore suggested:

sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(*Bhāg.* 10.14.3)

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears *Śrīmad-Bhāgavatam* from the self-realized soul, one is freed from the bondage of material involvement.

TEXT 3

पितरि भ्रंशिते स्थानादिन्द्राण्या धर्षणाद् द्विजैः ।
प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः ॥ ३ ॥

pitari bhraṁśite sthānād
indrāṇyā dharṣaṇād dvijaiḥ
prāpite 'jagaratvaṁ vai
yayātir abhavan nṛpaḥ

pitari—when his father; *bhraṁśite*—was caused to fall down; *sthānāt*—from the heavenly planets; *indrāṇyāḥ*—of Śacī, the wife of Indra; *dharṣaṇāt*—from offending; *dvijaiḥ*—by them (upon her lodging a complaint with the *brāhmaṇas*); *prāpite*—being degraded to; *ajagaratvam*—the life of a snake; *vai*—indeed; *yayātiḥ*—the son named Yayāti; *abhavat*—became; *nṛpaḥ*—the king.

TRANSLATION

Because Nahuṣa, the father of Yayāti, molested Indra's wife, Śacī, who then complained to Agastya and other brāhmaṇas, these saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.

TEXT 4

चतसृष्वादिशद् दिक्षु भ्रातॄन् भ्राता यवीयसः ।
कृतदारो जुगोपोर्वीं काव्यस्य वृषपर्वणः ॥ ४ ॥

catasṛṣv ādiśad dikṣu
bhrātṛn bhrātā yavīyasaḥ
kṛta-dāro jugoporvīṁ
kāvyasya vṛṣaparvaṇaḥ

catasṛṣu—over the four; *ādiśat*—allowed to rule; *dikṣu*—directions; *bhrātṛn*—four brothers; *bhrātā*—Yayāti; *yavīyasaḥ*—young; *kṛta-dāraḥ*—married; *jugopa*—ruled; *ūrvīm*—the world; *kāvyasya*—the daughter of Śukrācārya; *vṛṣaparvaṇaḥ*—the daughter of Vṛṣaparvā.

TRANSLATION

King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

TEXT 5

श्रीराजोवाच
ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहुषः ।
राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः ॥ ५ ॥

śrī-rājovāca
brahmarṣir bhagavān kāvyaḥ
kṣatra-bandhuś ca nāhuṣaḥ
rājanya-viprayoḥ kasmād
vivāhaḥ pratilomakaḥ

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *brahma-ṛṣiḥ*—the best of the *brāhmaṇas; bhagavān*—very powerful; *kāvyaḥ*—Śukrācārya; *kṣatra-bandhuḥ*—belonged to the *kṣatriya* class; *ca*—also; *nāhuṣaḥ*—King Yayāti; *rājanya-viprayoḥ*—of a *brāhmaṇa* and a *kṣatriya; kasmāt*—how; *vivāhaḥ*—a marital relationship; *pratilomakaḥ*—against the customary regulative principles.

TRANSLATION

Mahārāja Parīkṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a kṣatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a kṣatriya and a brāhmaṇa.

PURPORT

According to the Vedic system, marriages between *kṣatriyas* and *kṣatriyas* or between *brāhmaṇas* and *brāhmaṇas* are the general custom. If marriages sometimes take place between different classes, these

marriages are of two types, namely *anuloma* and *pratiloma*. *Anuloma*, marriage between a *brāhmaṇa* and the daughter of a *kṣatriya*, is permissible, but *pratiloma*, marriage between a *kṣatriya* and the daughter of a *brāhmaṇa*, is not generally allowed. Therefore Mahārāja Parīkṣit was curious about how Śukrācārya, a powerful *brāhmaṇa*, could accept the principle of *pratiloma*. Mahārāja Parīkṣit was eager to know the cause for this uncommon marriage.

TEXTS 6–7

श्रीशुक उवाच

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका ।
सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥ ६ ॥
देवयान्या पुरोद्याने पुष्पितद्रुमसङ्कुले ।
व्यचरत् कलगीतालिनलिनीपुलिनेऽबला ॥ ७ ॥

śrī-śuka uvāca
ekadā dānavendrasya
śarmiṣṭhā nāma kanyakā
sakhī-sahasra-saṁyuktā
guru-putryā ca bhāminī

devayānyā purodyāne
puṣpita-druma-saṅkule
vyacarat kala-gītāli-
nalinī-puline 'balā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once upon a time; *dānava-indrasya*—of Vṛṣaparvā; *śarmiṣṭhā*—Śarmiṣṭhā; *nāma*—by name; *kanyakā*—a daughter; *sakhī-sahasra-saṁyuktā*—accompanied by thousands of friends; *guru-putryā*—with the daughter of the *guru*, Śukrācārya; *ca*—also; *bhāminī*—very easily irritated; *devayānyā*—with Devayānī; *pura-udyāne*—within the palace garden; *puṣpita*—full of flowers; *druma*—with nice trees; *saṅkule*—congested; *vyacarat*—was walking; *kala-gīta*—with very sweet sounds; *ali*—with bumblebees; *nalinī*—with lotuses; *puline*—in such a garden; *abalā*—innocent.

TRANSLATION

Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

TEXT 8

ता जलाशयमासाद्य कन्याः कमललोचनाः ।
तीरे न्यस्य दुकूलानि विजह्रुः सिञ्चतीर्मिथः ॥ ८ ॥

tā jalāśayam āsādya
kanyāḥ kamala-locanāḥ
tīre nyasya dukūlāni
vijahruḥ siñcatīr mithaḥ

tāḥ—they; *jala-āśayam*—to the lakeside; *āsādya*—coming; *kanyāḥ*—all the girls; *kamala-locanāḥ*—with eyes like lotus petals; *tīre*—on the bank; *nyasya*—giving up; *dukūlāni*—their dresses; *vijahruḥ*—began to sport; *siñcatīḥ*—throwing water; *mithaḥ*—on one another.

TRANSLATION

When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

TEXT 9

वीक्ष्य व्रजन्तं गिरिशं सह देव्या वृषस्थितम् ।
सहसोत्तीर्य वासांसि पर्यधुर्व्रीडिताः स्त्रियः ॥ ९ ॥

vīkṣya vrajantaṁ giriśaṁ
saha devyā vṛṣa-sthitam
sahasottīrya vāsāṁsi
paryadhur vrīḍitāḥ striyaḥ

vīkṣya—seeing; *vrajantam*—passing by; *giriśam*—Lord Śiva; *saha*—with; *devyā*—Pārvatī, the wife of Lord Śiva; *vṛṣa-sthitam*—seated upon his bull; *sahasā*—quickly; *uttīrya*—getting out of the water; *vāsāṁsi*—garments; *paryadhuḥ*—put on the body; *vrīḍitāḥ*—being ashamed; *striyaḥ*—the young girls.

TRANSLATION

While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

TEXT 10

शर्मिष्ठाजानती वासो गुरुपुत्र्याः समव्ययत् ।
स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत् ॥१०॥

śarmiṣṭhājānatī vāso
guru-putryāḥ samavyayat
svīyaṁ matvā prakupitā
devayānīdam abravīt

śarmiṣṭhā—the daughter of Vṛṣaparvā; *ajānatī*—without knowledge; *vāsaḥ*—the dress; *guru-putryāḥ*—of Devayānī, the daughter of the *guru; samavyayat*—put on the body; *svīyam*—her own; *matvā*—thinking; *prakupitā*—irritated and angry; *devayānī*—the daughter of Śukrācārya; *idam*—this; *abravīt*—said.

TRANSLATION

Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.

TEXT 11

अहो निरीक्ष्यतामस्या दास्याः कर्म ह्यसाम्प्रतम् ।
अस्मद्धार्यं धृतवती शुनीव हविरध्वरे ॥११॥

aho nirīkṣyatām asyā
dāsyāḥ karma hy asāmpratam
asmad-dhāryaṁ dhṛtavatī
śunīva havir adhvare

aho—alas; *nirīkṣyatām*—just see; *asyāḥ*—of her (Śarmiṣṭhā); *dāsyāḥ*—just like our servant; *karma*—activities; *hi*—indeed; *asāmpratam*—without any etiquette; *asmat-dhāryam*—the garment meant for me; *dhṛtavatī*—she has put on; *śunī iva*—like a dog; *haviḥ*—clarified butter; *adhvare*—meant for offering in the sacrifice.

TRANSLATION

Oh, just see the activities of this servant-maid Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.

TEXTS 12–14

यैरिदं तपसा सृष्टं मुखं पुंसः परस्य ये ।
धार्यते यैरिह ज्योतिः शिवः पन्थाः प्रदर्शितः ॥१२॥
यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः ।
भगवानपि विश्वात्मा पावनः श्रीनिकेतनः ॥१३॥
वयं तत्रापि भृगवः शिष्योऽस्या नः पितासुरः ।
अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती ॥१४॥

yair idaṁ tapasā sṛṣṭaṁ
mukhaṁ puṁsaḥ parasya ye
dhāryate yair iha jyotiḥ
śivaḥ panthāḥ pradarśitaḥ

yān vandanty upatiṣṭhante
loka-nāthāḥ sureśvarāḥ
bhagavān api viśvātmā
pāvanaḥ śrī-niketanaḥ

vayaṁ tatrāpi bhṛgavaḥ
śiṣyo 'syā naḥ pitāsuraḥ
asmad-dhāryaṁ dhṛtavatī
śūdro vedam ivāsatī

yaiḥ—by which persons; *idam*—this entire universe; *tapasā*—by austerity; *sṛṣṭam*—was created; *mukham*—the face; *puṁsaḥ*—of the Supreme Person; *parasya*—transcendental; *ye*—those who (are); *dhāryate*—is always born; *yaiḥ*—by which persons; *iha*—here; *jyotiḥ*—the *brahmajyoti*, the effulgence of the Supreme Lord; *śivaḥ*—auspicious; *panthāḥ*—way; *pradarśitaḥ*—is directed; *yān*—to whom; *vandanti*—offer prayers; *upatiṣṭhante*—honor and follow; *loka-nāthāḥ*—the directors of the various planets; *sura-īśvarāḥ*—the demigods; *bhagavān*—the Supreme Personality of Godhead; *api*—even; *viśva-ātmā*—the Supersoul; *pāvanaḥ*—the purifier; *śrī-niketanaḥ*—the husband of the goddess of fortune; *vayam*—we (are); *tatra api*—even greater than other *brāhmaṇas; bhṛgavaḥ*—descendants of Bhṛgu; *śiṣyaḥ*—disciple; *asyāḥ*—of her; *naḥ*—our; *pitā*—father; *asuraḥ*—belong to the demoniac group; *asmat-dhāryam*—meant to be worn by us; *dhṛtavatī*—she has put on; *śūdraḥ*—a non-*brāhmaṇa* worker; *vedam*—the *Vedas; iva*—like; *asatī*—unchaste.

TRANSLATION

We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

TEXT 15

एवं क्षिपन्तीं शर्मिष्ठा गुरुपुत्रीमभाषत ।
रुषा श्वसन्त्युरङ्गीव धर्षिता दष्टदच्छदा ॥१५॥

evaṁ kṣipantīṁ śarmiṣṭhā
guru-putrīm abhāṣata
ruṣā śvasanty uraṅgīva
dharṣitā daṣṭa-dacchadā

evam—thus; *kṣipantīm*—chastising; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *guru-putrīm*—unto the daughter of the *guru*, Śukrācārya; *abhāṣata*—said; *ruṣā*—being very angry; *śvasantī*—breathing very heavily; *uraṅgī iva*—like a serpent; *dharṣitā*—offended, trampled; *daṣṭa-dat-chadā*—biting her lip with her teeth.

TRANSLATION

Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

TEXT 16

आत्मवृत्तमविज्ञाय कत्थसे बहु भिक्षुकि ।
किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा ॥१६॥

ātma-vṛttam avijñāya
katthase bahu bhikṣuki
kiṁ na pratīkṣase 'smākaṁ
gṛhān balibhujo yathā

ātma-vṛttam—one's own position; *avijñāya*—without understanding; *katthase*—you are talking madly; *bahu*—so much; *bhikṣuki*—beggar; *kim*—whether; *na*—not; *pratīkṣase*—you wait; *asmākam*—our; *gṛhān*—at the house; *balibhujaḥ*—crows; *yathā*—like.

TRANSLATION

You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

PURPORT

Crows have no independent life; they fully depend on the remnants of foodstuffs thrown by householders into the garbage tank. Therefore, because a *brāhmaṇa* depends on his disciples, when Śarmiṣṭhā was heavily rebuked by Devayānī she charged Devayānī with belonging to a family of crowlike beggars. It is the nature of women to fight verbally at even a slight provocation. As we see from this incident, this has been their nature for a long, long time.

TEXT 17

एवंविधैः सुपरुषैः क्षिप्त्वाचार्यसुतां सतीम् ।
शर्मिष्ठा प्राक्षिपत् कूपे वासश्चादाय मन्युना ॥१७॥

evaṁ-vidhaiḥ suparuṣaiḥ
kṣiptvācārya-sutāṁ satīm
śarmiṣṭhā prākṣipat kūpe
vāsaś cādāya manyunā

evam-vidhaiḥ—such; *su-paruṣaiḥ*—by unkind words; *kṣiptvā*—after chastising; *ācārya-sutām*—the daughter of Śukrācārya; *satīm*—Devayānī; *śarmiṣṭhā*—Śarmiṣṭhā; *prākṣipat*—threw (her); *kūpe*—into a well; *vāsaḥ*—the garments; *ca*—and; *ādāya*—taking away; *manyunā*—because of anger.

TRANSLATION

Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

TEXT 18

तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् ।
प्राप्तो यदृच्छया कूपे जलार्थी तां ददर्श ह ॥१८॥

tasyāṁ gatāyāṁ sva-gṛhaṁ
yayātir mṛgayāṁ caran
prāpto yadṛcchayā kūpe
jalārthī tāṁ dadarśa ha

tasyām—when she; *gatāyām*—went; *sva-gṛham*—to her home; *yayātiḥ*—King Yayāti; *mṛgayām*—hunting; *caran*—wandering; *prāptaḥ*—arrived; *yadṛcchayā*—by chance; *kūpe*—in the well; *jala-arthī*—desiring to drink water; *tām*—her (Devayānī); *dadarśa*—saw; *ha*—indeed.

TRANSLATION

After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

TEXT 19

दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे ।
गृहीत्वा पाणिना पाणिमुज्जहार दयापरः ॥१९॥

dattvā svam uttaraṁ vāsas
tasyai rājā vivāsase
gṛhītvā pāṇinā pāṇim
ujjahāra dayā-paraḥ

dattvā—giving; *svam*—his own; *uttaram*—upper; *vāsaḥ*—cloth; *tasyai*—unto her (Devayānī); *rājā*—the King; *vivāsase*—because she was naked; *gṛhītvā*—catching; *pāṇinā*—with his hand; *pāṇim*—her hand; *ujjahāra*—delivered; *dayā-paraḥ*—being very kind.

TRANSLATION

Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

TEXTS 20–21

तं वीरमाहौशनसी प्रेमनिर्भरया गिरा ।
राजंस्त्वया गृहीतो मे पाणिः परपुरञ्जय ॥२०॥
हस्तग्राहोऽपरो मा भूद् गृहीतायास्त्वया हि मे ।
एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः ॥२१॥

taṁ vīram āhauśanasī
prema-nirbharayā girā
rājaṁs tvayā gṛhīto me
pāṇiḥ para-purañjaya

hasta-grāho 'paro mā bhūd
gṛhītāyās tvayā hi me
eṣa īśa-kṛto vīra
sambandho nau na pauruṣaḥ

tam—unto him; *vīram*—Yayāti; *āha*—said; *auśanasī*—the daughter of Uśanā Kavi, Śukrācārya; *prema-nirbharayā*—saturated with love and kindness; *girā*—by such words; *rājan*—O King; *tvayā*—by you; *gṛhītaḥ*—accepted; *me*—my; *pāṇiḥ*—hand; *para-purañjaya*—the conqueror of the kingdoms of others; *hasta-grāhaḥ*—he who accepted my hand; *aparaḥ*—another; *mā*—may not; *bhūt*—become; *gṛhītāyāḥ*—accepted; *tvayā*—by you; *hi*—indeed; *me*—of me; *eṣaḥ*—this; *īśa-kṛtaḥ*—arranged by providence; *vīra*—O great hero; *sambandhaḥ*—relationship; *nau*—our; *na*—not; *pauruṣaḥ*—anything man-made.

TRANSLATION

With words saturated with love and affection, Devayānī said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

PURPORT

While taking Devayānī out of the well, King Yayāti must certainly have appreciated her youthful beauty, and therefore he might have asked her which caste she belonged to. Thus Devayānī would have im-

mediately replied, "We are already married because you have accepted my hand." Uniting the hands of the bride and bridegroom is a system perpetually existing in all societies. Therefore, as soon as Yayāti accepted Devayānī's hand, they could be regarded as married. Because Devayānī was enamored with the hero Yayāti, she requested him not to change his mind and let another come to marry her.

TEXT 22

यदिदं कूपमग्नाया भवतो दर्शनं मम ।
न ब्राह्मणो मे भविता हस्तग्राहो महाभुज ।
कचस्य बार्हस्पत्यस्य शापाद् यमशपं पुरा ॥२२॥

yad idaṁ kūpa-magnāyā
bhavato darśanaṁ mama
na brāhmaṇo me bhavitā
hasta-grāho mahā-bhuja
kacasya bārhaspatyasya
śāpād yam aśapaṁ purā

yat—because of; *idam*—this; *kūpa-magnāyāḥ*—fallen in the well; *bhavataḥ*—of your good self; *darśanam*—meeting; *mama*—with me; *na*—not; *brāhmaṇaḥ*—a qualified *brāhmaṇa; me*—my; *bhavitā*—will become; *hasta-grāhaḥ*—husband; *mahā-bhuja*—O great mighty-armed one; *kacasya*—of Kaca; *bārhaspatyasya*—the son of the learned *brāhmaṇa* and celestial priest Bṛhaspati; *śāpāt*—because of the curse; *yam*—whom; *aśapam*—I cursed; *purā*—in the past.

TRANSLATION

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

PURPORT

Kaca, the son of the learned celestial priest Bṛhaspati, had been a student of Śukrācārya, from whom he had learned the art of reviving a man

who has died untimely. This art, called *mṛta-sañjīvanī*, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of *mṛta-sañjīvanī*. This art was known to Śukrācārya and many others, and Kaca, the son of Bṛhaspati, became Śukrācārya's student to learn it. Devayānī desired to have Kaca as her husband, but Kaca, out of regard for Śukrācārya, looked upon the *guru's* daughter as a respectable superior and therefore refused to marry her. Devayānī angrily cursed Kaca by saying that although he had learned the art of *mṛta-sañjīvanī* from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayānī never to have a husband who was a *brāhmaṇa*. Because Devayānī liked Yayāti, who was a *kṣatriya*, she requested him to accept her as his bona fide wife. Although this would be *pratiloma-vivāha*, a marriage between the daughter of a high family and the son of a lower family, she explained that this arrangement was made by providence.

TEXT 23

ययातिरनभिप्रेतं दैवोपहृतमात्मनः ।
मनस्तु तद्गतं बुद्ध्वा प्रतिजग्राह तद्वचः ॥२३॥

yayātir anabhipretaṁ
daivopahṛtam ātmanaḥ
manas tu tad-gataṁ buddhvā
pratijagrāha tad-vacaḥ

yayātiḥ—King Yayāti; *anabhipretam*—not liked; *daiva-upahṛtam*—brought about by providential arrangements; *ātmanaḥ*—his personal interest; *manaḥ*—mind; *tu*—however; *tat-gatam*—being attracted to her; *buddhvā*—by such intelligence; *pratijagrāha*—accepted; *tat-vacaḥ*—the words of Devayānī.

TRANSLATION

Śukadeva Gosvāmī continued: Because such a marriage is not sanctioned by regular scriptures, King Yayāti did not like it, but because it was arranged by providence and because he was attracted by Devayānī's beauty, he accepted her request.

PURPORT

According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If according to astrological calculations the boy and girl were compatible in every respect, the match was called *yoṭaka* and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as *deva-gaṇa, manuṣya-gaṇa* and *rakṣasa-gaṇa.* In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demoniac nature, the marriage would not take place. Similarly, there were calculations of *pratiloma* and *anuloma.* The central idea is that if the boy and girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one's marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. *Dāmpatye 'bhirucir hetuḥ* (*Bhag.* 12.2.3). The word *abhiruci* means "agreement." If the boy and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

TEXT 24

गते राजनि सा धीरे तत्र स्म रुदती पितुः ।
न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् ॥२४॥

gate rājani sā dhīre
tatra sma rudatī pituḥ
nyavedayat tataḥ sarvam
uktaṁ śarmiṣṭhayā kṛtam

gate rājani—after the departure of the King; *sā*—she (Devayānī); *dhīre*—learned; *tatra sma*—returning to her home; *rudatī*—crying; *pituḥ*—before her father; *nyavedayat*—submitted; *tataḥ*—thereafter; *sarvam*—all; *uktam*—mentioned; *śarmiṣṭhayā*—by Śarmiṣṭhā; *kṛtam*—done.

TRANSLATION

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

TEXT 25

दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन् ।
स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् ॥२५॥

durmanā bhagavān kāvyaḥ
paurohityaṁ vigarhayan
stuvan vṛttiṁ ca kāpotīṁ
duhitrā sa yayau purāt

durmanāḥ—being very unhappy; *bhagavān*—the most powerful; *kāvyaḥ*—Śukrācārya; *paurohityam*—the business of priesthood; *vigarhayan*—condemning; *stuvan*—praising; *vṛttim*—the profession; *ca*—and; *kāpotīm*—of collecting grains from the field; *duhitrā*—with his daughter; *saḥ*—he (Śukrācārya); *yayau*—went; *purāt*—from his own residence.

TRANSLATION

As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

PURPORT

When a *brāhmaṇa* adopts the profession of a *kapota*, or pigeon, he lives by collecting grains from the field. This is called *uñcha-vṛtti*. A

brāhmaṇa who takes to this *uñcha-vṛtti* profession is called first class because he depends completely on the mercy of the Supreme Personality of Godhead and does not beg from anyone. Although the profession of begging is allowed for a *brāhmaṇa* or *sannyāsī*, one does better if he can avoid such a profession and completely depend on the mercy of the Supreme Personality of Godhead for maintenance. Śukrācārya was certainly very sorry that because of his daughter's complaint he had to go to his disciple to beg some mercy, which he was obliged to do because he had accepted the profession of priesthood. In his heart, Śukrācārya did not like his profession, but since he had accepted it, he was obliged to go unwillingly to his disciple to settle the grievance submitted by his daughter.

TEXT 26

वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम् ।
गुरुं प्रसादयन् मूर्ध्ना पादयोः पतितः पथि ॥२६॥

vṛṣaparvā tam ājñāya
pratyanīka-vivakṣitam
gurum prasādayan mūrdhnā
pādayoḥ patitaḥ pathi

vṛṣaparvā—the King of the demons; *tam ājñāya*—understanding the motive of Śukrācārya; *pratyanīka*—some curse; *vivakṣitam*—desiring to speak; *gurum*—his spiritual master, Śukrācārya; *prasādayat*—he satisfied immediately; *mūrdhnā*—with his head; *pādayoḥ*—at the feet; *patitaḥ*—fell down; *pathi*—on the road.

TRANSLATION

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

TEXT 27

क्षणार्धमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः ।
कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे ॥२७॥

kṣaṇārdha-manyur bhagavān
śiṣyaṁ vyācaṣṭa bhārgavaḥ
kāmo 'syāḥ kriyatāṁ rājan
nainām tyaktum ihotsahe

kṣaṇa-ardha—lasting only a few moments; *manyuḥ*—whose anger; *bhagavān*—the most powerful; *śiṣyam*—unto his disciple, Vṛṣaparvā; *vyācaṣṭa*—said; *bhārgavaḥ*—Śukrācārya, the descendant of Bhṛgu; *kāmaḥ*—the desire; *asyāḥ*—of this Devayānī; *kriyatām*—please fulfill; *rājan*—O King; *na*—not; *enām*—this girl; *tyaktum*—to give up; *iha*—in this world; *utsahe*—I am able.

TRANSLATION

The powerful Śukrācārya was angry for a few moments, but upon being satisfied he said to Vṛṣaparvā: My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

PURPORT

Sometimes a great personality like Śukrācārya cannot neglect sons and daughters, for sons and daughters are by nature dependent on their father and the father has affection for them. Although Śukrācārya knew that the quarrel between Devayānī and Śarmiṣṭhā was childish, as Devayānī's father he had to side with his daughter. He did not like to do this, but he was obliged to because of affection. He plainly admitted that although he should not have asked the King for mercy for his daughter, because of affection he could not avoid doing so.

TEXT 28

तथेत्यवस्थिते प्राह देवयानी मनोगतम् ।
पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥२८॥

tathety avasthite prāha
devayānī manogatam
pitrā dattā yato yāsye
sānugā yātu mām anu

tathā iti—when King Vṛṣaparvā agreed to Śukrācārya's proposal; *avasthite*—the situation being settled in this way; *prāha*—said; *devayānī*—the daughter of Śukrācārya; *manogatam*—her desire; *pitrā*—by the father; *dattā*—given; *yataḥ*—to whomever; *yāsye*—I shall go; *sa-anugā*—with her friends; *yātu*—shall go; *mām anu*—as my follower or servant.

TRANSLATION

After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī then expressed her desire as follows: "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

TEXT 29

पित्रादत्तादेवयान्यै शर्मिष्ठासानुगातदा ।
स्वानां तत् सङ्कटं वीक्ष्य तदर्थस्य च गौरवम् ।
देवयानीं पर्यचरत् स्त्रीसहस्रेण दासवत् ॥२९॥

pitrā dattā devayānyai
śarmiṣṭhā sānugā tadā
svānāṁ tat saṅkaṭaṁ vīkṣya
tad-arthasya ca gauravam
devayānīṁ paryacarat
strī-sahasreṇa dāsavat

pitrā—by the father; *dattā*—given; *devayānyai*—unto Devayānī, the daughter of Śukrācārya; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *sa-anugā*—with her friends; *tadā*—at that time; *svānām*—of his own; *tat*—that; *saṅkaṭam*—dangerous position; *vīkṣya*—observing; *tat*—from him; *arthasya*—of the benefit; *ca*—also; *gauravam*—the greatness; *devayānīm*—unto Devayānī; *paryacarat*—served; *strī-sahasreṇa*—with thousands of other women; *dāsa-vat*—acting as a slave.

TRANSLATION

Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain.

Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī, and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

PURPORT

In the beginning of these affairs concerning Śarmiṣṭhā and Devayānī, we saw that Śarmiṣṭhā had many friends. Now these friends became maidservants of Devayānī. When a girl married a *kṣatriya* king, it was customary for all her girl friends to go with her to her husband's house. For instance, when Vasudeva married Devakī, the mother of Kṛṣṇa, he married all six of her sisters, and she also had many friends who accompanied her. A king would maintain not only his wife but also the many friends and maidservants of his wife. Some of these maidservants would become pregnant and give birth to children. Such children were accepted as *dāsī-putra*, the sons of the maidservants, and the king would maintain them. The female population is always greater than the male, but since a woman needs to be protected by a man, the king would maintain many girls, who acted either as friends or as maidservants of the queen. In the history of Kṛṣṇa's household life we find that Kṛṣṇa married 16,108 wives. These were not maidservants but direct queens, and Kṛṣṇa expanded Himself into 16,108 forms to maintain different establishments for each and every wife. This is not possible for ordinary men. Therefore although the kings had to maintain many, many servants and wives, not all of them had different establishments.

TEXT 30

नाहुषाय सुतां दत्त्वा सह शर्मिष्ठयोशना ।
तमाह राजञ्छर्मिष्ठामाधास्तल्पे न कर्हिचित् ॥३०॥

nāhuṣāya sutāṁ dattvā
saha śarmiṣṭhayośanā
tam āha rājañ charmiṣṭhām
ādhās talpe na karhicit

nāhuṣāya—unto King Yayāti, the descendant of Nahuṣa; *sutām*—his daughter; *dattvā*—giving in marriage; *saha*—with; *śarmiṣṭhayā*—

Śarmiṣṭhā, the daughter of Vṛṣaparvā and servant of Devayānī; *uśanā*—Śukrācārya; *tam*—unto him (King Yayāti); *āha*—said; *rājan*—my dear King; *śarmiṣṭhām*—Śarmiṣṭhā, the daughter of Vṛṣaparvā; *ādhāḥ*—allow; *talpe*—on your bed; *na*—not; *karhicit*—at any time.

TRANSLATION

When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

TEXT 31

विलोक्यौशनसीं राजञ्छर्मिष्ठा सुप्रजां क्वचित् ।
तमेव वव्रे रहसि सख्याः पतिमृतौ सती ॥३१॥

vilokyauśanasīṁ rājañ
charmiṣṭhā suprajāṁ kvacit
tam eva vavre rahasi
sakhyāḥ patim ṛtau satī

vilokya—by seeing; *auśanasīm*—Devayānī, the daughter of Śukrācārya; *rājan*—O King Parīkṣit; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *su-prajām*—possessing nice children; *kvacit*—at some time; *tam*—him (King Yayāti); *eva*—indeed; *vavre*—requested; *rahasi*—in a secluded place; *sakhyāḥ*—of her friend; *patim*—the husband; *ṛtau*—at the appropriate time; *satī*—being in that position.

TRANSLATION

O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

TEXT 32

राजपुत्र्यार्थितोऽपत्ये धर्मं चावेक्ष्य धर्मवित् ।
स्मरञ्छुक्रवचः काले दिष्टमेवाभ्यपद्यत ॥३२॥

rāja-putryārthito 'patye
dharmaṁ cāveksya dharmavit
smaraṅ chukra-vacaḥ kāle
diṣṭam evābhyapadyata

rāja-putryā—by Śarmiṣṭhā, who was the daughter of a king; *arthitaḥ*—being requested; *apatye*—for a son; *dharmam*—religious principles; *ca*—as well as; *avekṣya*—considering; *dharma-vit*—aware of all religious principles; *smaran*—remembering; *śukra-vacaḥ*—the warning of Śukrācārya; *kāle*—at the time; *diṣṭam*—circumstantially; *eva*—indeed; *abhyapadyata*—accepted (to fulfill the desire of Śarmiṣṭhā).

TRANSLATION

When Princess Śarmiṣṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Śarmiṣṭhā.

PURPORT

King Yayāti was completely aware of the duty of a *kṣatriya*. When a *kṣatriya* is approached by a woman, he cannot deny her. This is a religious principle. Consequently, when Dharmarāja, Yudhiṣṭhira, saw Arjuna unhappy after Arjuna returned from Dvārakā, he asked whether Arjuna had refused a woman who had begged for a son. Although Mahārāja Yayāti remembered Śukrācārya's warning, he could not refuse Śarmiṣṭhā. He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in *Bhagavad-gītā* (7.11), *dharmāviruddho bhūteṣu kāmo 'smi:* sex life not contrary to the principles of religion is sanctioned by Kṛṣṇa. Because Śarmiṣṭhā, the daughter of a king, had begged Yayāti for a son, their combination was not lust but an act of religion.

TEXT 33

यदुं च तुर्वसुं चैव देवयानी व्यजायत ।
द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी ॥३३॥

yaduṁ ca turvasuṁ caiva
devayānī vyajāyata
druhyuṁ cānuṁ ca pūruṁ ca
śarmiṣṭhā vārṣaparvaṇī

yadum—Yadu; *ca*—and; *turvasum*—Turvasu; *ca eva*—as well as; *devayānī*—the daughter of Śukrācārya; *vyajāyata*—gave birth to; *druhyum*—Druhyu; *ca*—and; *anum*—Anu; *ca*—also; *pūrum*—Pūru; *ca*—also; *śarmiṣṭhā*—Śarmiṣṭhā; *vārṣaparvaṇī*—the daughter of Vṛṣaparvā.

TRANSLATION

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

TEXT 34

गर्भसम्भवमासुर्या भर्तुर्विज्ञाय मानिनी ।
देवयानी पितुर्गेहं ययौ क्रोधविमूर्छिता ॥३४॥

garbha-sambhavam āsuryā
bhartur vijñāya māninī
devayānī pitur gehaṁ
yayau krodha-vimūrchitā

garbha-sambhavam—pregnancy; *āsuryāḥ*—of Śarmiṣṭhā; *bhartuḥ*—made possible by her husband; *vijñāya*—knowing (from the *brāhmaṇa* astrologers); *māninī*—being very proud; *devayānī*—the daughter of Śukrācārya; *pituḥ*—of her father; *geham*—to the house; *yayau*—departed; *krodha-vimūrchitā*—frenzied because of anger.

TRANSLATION

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

TEXT 35

प्रियामनुगतः कामी वचोभिरुपमन्त्रयन् ।
न प्रसादयितुं शेके पादसंवाहनादिभिः ॥३५॥

priyām anugataḥ kāmī
vacobhir upamantrayan
na prasādayituṁ śeke
pāda-saṁvāhanādibhiḥ

priyām—his beloved wife; *anugataḥ*—following; *kāmī*—very, very lusty; *vacobhiḥ*—by great words; *upamantrayan*—appeasing; *na*—not; *prasādayitum*—to appease; *śeke*—was able; *pāda-saṁvāhanādibhiḥ*—even by massaging her feet.

TRANSLATION

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

TEXT 36

शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष ।
त्वां जरा विशतां मन्द विरूपकरणी नृणाम् ॥३६॥

śukras tam āha kupitaḥ
strī-kāmānṛta-pūruṣa
tvāṁ jarā viśatāṁ manda
virūpa-karaṇī nṛṇām

śukraḥ—Śukrācārya; *tam*—unto him (King Yayāti); *āha*—said; *kupitaḥ*—being very angry at him; *strī-kāma*—O you who have lusty desires for women; *anṛta-pūruṣa*—O untruthful person; *tvām*—unto you; *jarā*—old age, invalidity; *viśatām*—may enter; *manda*—you fool; *virūpa-karaṇī*—which disfigures; *nṛṇām*—the bodies of human beings.

TRANSLATION

Śukrācārya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

TEXT 37

श्रीययातिरुवाच

अतृप्तोऽस्म्यद्य कामानां ब्रह्मन् दुहितरि स्म ते ।
व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति ॥३७॥

śrī-yayātir uvāca
atṛpto 'smy adya kāmānāṁ
brahman duhitari sma te
vyatyasyatāṁ yathā-kāmaṁ
vayasā yo 'bhidhāsyati

śrī-yayātiḥ uvāca—King Yayāti said; *atṛptaḥ*—unsatisfied; *asmi*—I am; *adya*—till now; *kāmānām*—to satisfy my lusty desires; *brahman*—O learned *brāhmaṇa; duhitari*—in connection with the daughter; *sma*—in the past; *te*—your; *vyatyasyatām*—just exchange; *yathā-kāmam*—as long as you are lusty; *vayasā*—with youth; *yaḥ abhidhāsyati*—of one who agrees to exchange your old age for his youth.

TRANSLATION

King Yayāti said, "O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your daughter." Śukrācārya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

PURPORT

When King Yayāti said that he had not yet satisfied his lusty desires with Śukrācārya's daughter, Śukrācārya saw that it was against the interests of his own daughter for Yayāti to continue in old age and invalidity, for certainly his lusty daughter would not be satisfied. Therefore Śukrācārya blessed his son-in-law by saying that he could exchange his old age for someone else's youth. He indicated that if Yayāti's son would exchange his youth for Yayāti's old age, Yayāti could continue to enjoy sex with Devayānī.

TEXT 38

इति लब्धव्यवस्थानः पुत्रं ज्येष्ठमवोचत ।
यदो तात प्रतीच्छेमां जरां देहि निजं वयः ॥३८॥

iti labdha-vyavasthānaḥ
putraṁ jyeṣṭham avocata
yado tāta pratīcchemāṁ
jarāṁ dehi nijaṁ vayaḥ

iti—thus; *labdha-vyavasthānaḥ*—getting the opportunity to exchange his old age; *putram*—unto his son; *jyeṣṭham*—the eldest; *avocata*—he requested; *yado*—O Yadu; *tāta*—you are my beloved son; *pratīccha*—kindly exchange; *imām*—this; *jarām*—invalidity; *dehi*—and give; *nijam*—your own; *vayaḥ*—youth.

TRANSLATION

When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

TEXT 39

मातामहकृतां वत्स न तृप्तो विषयेष्वहम् ।
वयसा भवदीयेन रंस्ये कतिपयाः समाः ॥३९॥

mātāmaha-kṛtāṁ vatsa
na tṛpto viṣayeṣv aham
vayasā bhavadīyena
raṁsye katipayāḥ samāḥ

mātāmaha-kṛtām—given by your maternal grandfather, Śukrācārya; *vatsa*—my dear son; *na*—not; *tṛptaḥ*—satisfied; *viṣayeṣu*—in sex life, sense gratification; *aham*—I (am); *vayasā*—by age; *bhavadīyena*—of your good self; *raṁsye*—I shall enjoy sex life; *katipayāḥ*—for a few; *samāḥ*—years.

TRANSLATION

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

PURPORT

This is the nature of lusty desires. In *Bhagavad-gītā* (7.20) it is said, *kāmais tais tair hṛta-jñānāḥ:* when one is too attached to sense gratification, he actually loses his sense. The word *hṛta-jñānāḥ* refers to one who has lost his sense. Here is an example: the father shamelessly asked his son to exchange youth for old age. Of course, the entire world is under such illusion. Therefore it is said that everyone is *pramattaḥ*, or exclusively mad. *Nūnaṁ pramattaḥ kurute vikarma:* when one becomes almost like a madman, he indulges in sex and sense gratification. Sex and sense gratification can be controlled, however, and one achieves perfection when he has no desires for sex. This is possible only when one is fully Kṛṣṇa conscious.

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Sexual desire can be stopped only when one is fully Kṛṣṇa conscious, and not otherwise. As long as one has desires for sex, one must change his body and transmigrate from one body to another to enjoy sex in different species or forms. But although the forms may differ, the business of sex is the same. Therefore it is said, *punaḥ punaś carvita-carvaṇānām.* Those who are very much attached to sex transmigrate from one body to another, with the same business of "chewing the chewed," tasting sex enjoyment as a dog, sex enjoyment as a hog, sex enjoyment as a demigod, and so on.

TEXT 40

श्रीयदुरुवाच

नोत्सहे जरसा स्थातुमन्तरा प्राप्तया तव ।
अविदित्वा सुखं ग्राम्यं वैतृष्ण्यं नैति पूरुषः ॥४०॥

śrī-yadur uvāca
notsahe jarasā sthātum
antarā prāptayā tava
aviditvā sukhaṁ grāmyaṁ
vaitṛṣṇyaṁ naiti pūruṣaḥ

śrī-yaduḥ uvāca—Yadu, the eldest son to Yayāti, replied; *na utsahe*—I am not enthusiastic; *jarasā*—with your old age and invalidity; *sthātum*—to remain; *antarā*—while in youth; *prāptayā*—accepted; *tava*—your; *aviditvā*—without experiencing; *sukham*—happiness; *grāmyam*—material or bodily; *vaitṛṣṇyam*—indifference to material enjoyment; *na*—does not; *eti*—attain; *pūruṣaḥ*—a person.

TRANSLATION

Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

PURPORT

Renunciation of material enjoyment is the ultimate goal of human life. Therefore the *varṇāśrama* institution is most scientific. It aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Śrī Caitanya Mahāprabhu said, *niṣkiñcanasya bhagavad-bhajanonmukhasya:* one who wants to go back home, back to Godhead, must be *niṣkiñcana*, free from all affinity for material enjoyment. *Brahmaṇy upaśamāśrayam:* unless one is fully renounced, one cannot engage in devotional service or stay in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, or spiritual platform, one cannot engage in devotional service; or, in other words, a person engaged in devotional service is already on the Brahman platform.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate

sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) If one attains devotional service, therefore, he is certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. *Varṇāśrama* therefore gives the opportunity for gradual elevation. Yadu, the son of Mahārāja Yayāti, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Mahārāja Yadu was different from his brothers. As stated in the next verse, *turvasuś coditaḥ pitrā druhyuś cānuś ca bhārata/ pratyācakhyur adharmajñāḥ.* Mahārāja Yadu's brothers refused to accept their father's proposal because they were not completely aware of *dharma.* To accept orders that follow religious principles, especially the orders of one's father, is very important. Therefore when the brothers of Mahārāja Yadu refused their father's order, this was certainly irreligious. Mahārāja Yadu's refusal, however, was religious. As stated in the Tenth Canto, *yadoś ca dharma-śīlasya:* Mahārāja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Mahārāja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many *sannyāsīs* who accept *sannyāsa* prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through *gṛhastha* life and *vānaprastha* life and finally come to *sannyāsa* and devote oneself completely to the service of the Lord. Mahārāja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Kṛṣṇa. Therefore, because Yadu was

eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Kṛṣṇa appeared in his dynasty. As confirmed in the prayers of Kuntī, *yadoḥ priyasyānvavāye.* Yadu was very dear to Kṛṣṇa, who was therefore eager to descend in Yadu's dynasty. In conclusion, Mahārāja Yadu should not be considered *adharma-jña*, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (*catuḥ-sana*), who refused the order of their father, Brahmā, for the sake of a better cause. Because the four Kumāras wanted to engage themselves completely in the service of the Lord as *brahmacārīs*, their refusal to obey their father's order was not irreligious.

TEXT 41

तुर्वसुश्चोदितः पित्रा द्रुह्युश्चानुश्च भारत ।
प्रत्याचख्युरधर्मज्ञा ह्यनित्ये नित्यबुद्धयः ॥४१॥

turvasuś coditaḥ pitrā
druhyuś cānuś ca bhārata
pratyācakhyur adharmajñā
hy anitye nitya-buddhayaḥ

turvasuḥ—Turvasu, another son; *coditaḥ*—requested; *pitrā*—by the father (to exchange old age and invalidity for his youth); *druhyuḥ*—Druhyu, another son; *ca*—and; *anuḥ*—Anu, another son; *ca*—also; *bhārata*—O King Parīkṣit; *pratyācakhyuḥ*—refused to accept; *adharma-jñāḥ*—because they did not know religious principles; *hi*—indeed; *a-nitye*—temporary youth; *nitya-buddhayaḥ*—thinking to be permanent.

TRANSLATION

O Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

TEXT 42

अपृच्छत् तनयं पूरुं वयसोनं गुणाधिकम् ।
न त्वमग्रजवद् वत्स मां प्रत्याख्यातुमर्हसि ॥४२॥

apṛcchat tanayaṁ pūruṁ
vayasonaṁ guṇādhikam
na tvam agrajavad vatsa
māṁ pratyākhyātum arhasi

apṛcchat—requested; *tanayam*—the son; *pūrum*—Pūru; *vayasā*—by age; *ūnam*—although younger; *guṇa-adhikam*—better than the others by quality; *na*—not; *tvam*—you; *agraja-vat*—like your older brothers; *vatsa*—my dear son; *mām*—me; *pratyākhyātum*—to refuse; *arhasi*—ought.

TRANSLATION

King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

TEXT 43

श्रीपूरुरुवाच

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान् ।
प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् ॥४३॥

śrī-pūrur uvāca
ko nu loke manuṣyendra
pitur ātma-kṛtaḥ pumān
pratikartuṁ kṣamo yasya
prasādād vindate param

śrī-pūruḥ uvāca—Pūru said; *kaḥ*—what; *nu*—indeed; *loke*—in this world; *manuṣya-indra*—O Your Majesty, best of human beings; *pituḥ*—the father; *ātma-kṛtaḥ*—who has given this body; *pumān*—a person; *pratikartum*—to repay; *kṣamaḥ*—is able; *yasya*—of whom; *prasādāt*—by the mercy; *vindate*—one enjoys; *param*—superior life.

TRANSLATION

Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

PURPORT

The father gives the seed of the body, and this seed gradually grows and develops until one ultimately attains the developed human body, with consciousness higher than that of the animals. In the human body one can be elevated to the higher planets, and, furthermore, if one cultivates Kṛṣṇa consciousness, one can return home, back to Godhead. This important human body is obtained by the grace of the father, and therefore everyone is indebted to his father. Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers. But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Kṛṣṇa consciousness is the most benevolent father in this world. It is said:

janame janame sabe pitāmātā pāya
kṛṣṇa guru nahi mile bhaja hari ei

Everyone gets a father and mother, but if one gets the benediction of Kṛṣṇa and *guru*, he can conquer material nature and return home, back to Godhead.

TEXT 44

उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।
अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः ॥४४॥

uttamaś cintitaṁ kuryāt
prokta-kārī tu madhyamaḥ

adhamo 'śraddhayā kuryād
akartoccaritaṁ pituḥ

uttamaḥ—the best; *cintitam*—considering the father's idea; *kuryāt*—acts accordingly; *prokta-kārī*—one who acts on the order of the father; *tu*—indeed; *madhyamaḥ*—mediocre; *adhamaḥ*—lower class; *aśraddhayā*—without any faith; *kuryāt*—acts; *akartā*—unwilling to do; *uccaritam*—like stool; *pituḥ*—of the father.

TRANSLATION

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

PURPORT

Pūru, Yayāti's last son, immediately accepted his father's proposal, for although he was the youngest, he was very qualified. Pūru thought, "I should have accepted my father's proposal before he asked, but I did not. Therefore I am not a first-class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father's stool." One Indian poet has spoken of *putra* and *mūtra*. *Putra* means "son," and *mūtra* means "urine." Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called *putra*, or a real son; otherwise, if he is not learned and is not a devotee, a son is nothing better than urine.

TEXT 45

इति प्रमुदितः पूरुः प्रत्यगृह्णाज्जरां पितुः ।
सोऽपि तद्वयसा कामान् यथावज्जुजुषे नृप ॥४५॥

iti pramuditaḥ pūruḥ
pratyagṛhṇāj jarāṁ pituḥ
so 'pi tad-vayasā kāmān
yathāvaj jujuṣe nṛpa

iti—in this way; *pramuditaḥ*—very pleased; *pūruḥ*—Pūru; *pratyagṛhṇāt*—accepted; *jarām*—the old age and invalidity; *pituḥ*—of his father; *saḥ*—that father (Yayāti); *api*—also; *tat-vayasā*—by the youth of his son; *kāmān*—all desires; *yathā-vat*—as required; *jujuṣe*—satisfied; *nṛpa*—O Mahārāja Parīkṣit.

TRANSLATION

Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

TEXT 46

सप्तद्वीपपतिः सम्यक् पितृवत् पालयन् प्रजाः ।
यथोपजोषं विषयाञ्जुजुषेऽव्याहतेन्द्रियः ॥४६॥

sapta-dvīpa-patiḥ saṁyak
pitṛvat pālayan prajāḥ
yathopajoṣaṁ viṣayāñ
jujuṣe 'vyāhatendriyaḥ

sapta-dvīpa-patiḥ—the master of the entire world, consisting of seven islands; *saṁyak*—completely; *pitṛ-vat*—exactly like a father; *pālayan*—ruling; *prajāḥ*—the subjects; *yathā-upajoṣam*—as much as he wanted; *viṣayān*—material happiness; *jujuṣe*—enjoyed; *avyāhata*—without being disturbed; *indriyaḥ*—his senses.

TRANSLATION

Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

TEXT 47

देवयान्यप्यनुदिनं मनोवाग्देहवस्तुभिः ।
प्रेयसः परमां प्रीतिमुवाह प्रेयसी रहः ॥४७॥

devayāny apy anudinaṁ
mano-vāg-deha-vastubhiḥ
preyasaḥ paramāṁ prītim
uvāha preyasī rahaḥ

devayānī—Mahārāja Yayāti's wife, the daughter of Śukrācārya; *api*—also; *anudinam*—twenty-four hours, day after day; *manaḥ-vāk*—by her mind and words; *deha*—body; *vastubhiḥ*—with all requisite things; *preyasaḥ*—of her beloved husband; *paramām*—transcendental; *prītim*—bliss; *uvāha*—executed; *preyasī*—very dear to her husband; *rahaḥ*—in seclusion, without any disturbance.

TRANSLATION

In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.

TEXT 48

अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः ।
सर्वदेवमयं देवं सर्ववेदमयं हरिम् ॥४८॥

ayajad yajña-puruṣaṁ
kratubhir bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarva-vedamayaṁ harim

ayajat—worshiped; *yajña-puruṣam*—the *yajña-puruṣa*, the Lord; *kratubhiḥ*—by performing various sacrifices; *bhūri-dakṣiṇaiḥ*—giving abundant gifts to the *brāhmaṇas; sarva-deva-mayam*—the reservoir of all the demigods; *devam*—the Supreme Lord; *sarva-veda-mayam*—the

ultimate object of all Vedic knowledge; *harim*—the Lord, the Supreme Personality of Godhead.

TRANSLATION

King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

TEXT 49

यस्मिन्निदं विरचितं व्योम्नीव जलदावलिः ।
नानेव भाति नाभाति स्वप्नमायामनोरथः ॥४९॥

yasminn idaṁ viracitaṁ
vyomnīva jaladāvaliḥ
nāneva bhāti nābhāti
svapna-māyā-manorathaḥ

yasmin—in whom; *idam*—this entire cosmic manifestation; *viracitam*—created; *vyomni*—in the sky; *iva*—just like; *jalada-āvaliḥ*—clouds; *nānā iva*—as if in different varieties; *bhāti*—is manifested; *na ābhāti*—is unmanifested; *svapna-māyā*—illusion, like a dream; *manaḥ-rathaḥ*—created to be traversed by the chariot of the mind.

TRANSLATION

The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.

PURPORT

As stated by the Lord Himself in *Bhagavad-gītā* (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The Supreme Personality of Godhead, Vāsudeva, is one with the Supreme Brahman, the Supreme Absolute Truth. Everything is in Him in the beginning, and at the end all manifestations enter into Him. He is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*). And from Him everything has emanated (*janmādy asya yataḥ*). All material manifestations, however, are temporary. The word *svapna* means "dreams," *māyā* means "illusion," and *manoratha* means "mental creations." Dreams, illusions and mental creations are temporary. Similarly, all material creation is temporary, but Vāsudeva, the Supreme Personality of Godhead, is the eternal Absolute Truth.

TEXT 50

तमेव हृदि विन्यस्य वासुदेवं गुहाशयम् ।
नारायणमणीयांसं निराशीरयजत् प्रभुम् ॥५०॥

tam eva hṛdi vinyasya
vāsudevaṁ guhāśayam
nārāyaṇam aṇīyāṁsaṁ
nirāśīr ayajat prabhum

tam eva—Him only; *hṛdi*—within the heart; *vinyasya*—placing; *vāsudevam*—Lord Vāsudeva; *guha-āśayam*—who exists in everyone's heart; *nārāyaṇam*—who is Nārāyaṇa, or an expansion of Nārāyaṇa; *aṇīyāṁsam*—invisible to material eyes, although existing everywhere; *nirāśīḥ*—Yayāti, without any material desires; *ayajat*—worshiped; *prabhum*—the Supreme Lord.

TRANSLATION

Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone's heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.

PURPORT

King Yayāti, although externally seeming very fond of material enjoyment, was internally thinking of becoming an eternal servant of the Lord.

TEXT 51

एवं वर्षसहस्राणि मनःषष्ठैर्मनःसुखम् ।
विदधानोऽपि नातृप्यत् सार्वभौमः कदिन्द्रियैः ॥५१॥

evaṁ varṣa-sahasrāṇi
manaḥ-ṣaṣṭhair manaḥ-sukham
vidadhāno 'pi nātṛpyat
sārva-bhaumaḥ kad-indriyaiḥ

evam—in this way; *varṣa-sahasrāṇi*—for one thousand years; *manaḥ-ṣaṣṭhaiḥ*—by the mind and five knowledge-acquiring senses; *manaḥ-sukham*—temporary happiness created by the mind; *vidadhānaḥ*—executing; *api*—although; *na atṛpyat*—could not be satisfied; *sārva-bhaumaḥ*—although he was the king of the entire world; *kat-indriyaiḥ*—because of possessing impure senses.

TRANSLATION

Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

PURPORT

The *kad-indriya*, or unpurified senses, can be purified if one engages the senses and the mind in Kṛṣṇa consciousness. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.* One must be freed from all designations. When one identifies himself with the material world, his senses are impure. But when one achieves spiritual realization and identifies himself as a servant of the Lord, his senses are purified immediately. Engagement of the purified senses in the service of the Lord is called *bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.* One may enjoy the

senses for many thousands of years, but unless one purifies the senses, one cannot be happy.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Yayāti Regains His Youth."*

CHAPTER NINETEEN

King Yayāti Achieves Liberation

This Nineteenth Chapter describes how Mahārāja Yayāti achieved liberation after he recounted the figurative story of the he-goat and she-goat.

After many, many years of sexual relationships and enjoyment in the material world, King Yayāti finally became disgusted with such materialistic happiness. When satiated with material enjoyment, he devised a story of a he-goat and she-goat, corresponding to his own life, and narrated the story before his beloved Devayānī. The story is as follows. Once upon a time, while a goat was searching in a forest for different types of vegetables to eat, by chance he came to a well, in which he saw a she-goat. He became attracted to this she-goat and somehow or other delivered her from the well, and thus they were united. One day thereafter, when the she-goat saw the he-goat enjoying sex with another she-goat, she became angry, abandoned the he-goat, and returned to her *brāhmaṇa* owner, to whom she described her husband's behavior. The *brāhmaṇa* became very angry and cursed the he-goat to lose his sexual power. Thereupon, the he-goat begged the *brāhmaṇa's* pardon and was given back the power for sex. Then the he-goat enjoyed sex with the she-goat for many years, but still he was not satisfied. If one is lusty and greedy, even the total stock of gold in this world cannot satisfy one's lusty desires. These desires are like a fire. One may pour clarified butter on a blazing fire, but one cannot expect the fire to be extinguished. To extinguish such a fire, one must adopt a different process. The *śāstra* therefore advises that by intelligence one renounce the life of enjoyment. Without great endeavor, those with a poor fund of knowledge cannot give up sense enjoyment, especially in relation to sex, because a beautiful woman bewilders even the most learned man. King Yayāti, however, renounced worldly life and divided his property among his sons. He personally adopted the life of a mendicant, or *sannyāsī*, giving up all attraction to material enjoyment, and engaged himself fully in devotional service to the Lord. Thus he attained perfection. Later, when his beloved

wife, Devayānī, was freed from her mistaken way of life, she also engaged herself in the devotional service of the Lord.

TEXT 1

श्रीशुक उवाच

स इत्थमाचरन् कामान् स्त्रैणोऽपह्नवमात्मनः ।
बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥ १ ॥

śrī-śuka uvāca
sa ittham ācaran kāmān
straiṇo 'pahnavam ātmanaḥ
buddhvā priyāyai nirviṇṇo
gāthām etām agāyata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—Mahārāja Yayāti; *ittham*—in this way; *ācaran*—behaving; *kāmān*—in regard to lusty desires; *straiṇaḥ*—very much attached to woman; *apahnavam*—counteraction; *ātmanaḥ*—of his own welfare; *buddhvā*—understanding with intelligence; *priyāyai*—unto his beloved wife, Devayānī; *nirviṇṇaḥ*—disgusted; *gāthām*—story; *etām*—this (as follows); *agāyata*—narrated.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

TEXT 2

शृणु भार्गव्यमूं गाथां मद्विधाचरितां भुवि ।
धीरा यस्यानुशोचन्ति वने ग्रामनिवासिनः ॥ २ ॥

śṛṇu bhārgavy amūṁ gāthāṁ
mad-vidhācaritāṁ bhuvi
dhīrā yasyānuśocanti
vane grāma-nivāsinaḥ

śṛṇu—please hear; *bhārgavi*—O daughter of Śukrācārya; *amūm*—this; *gāthām*—history; *mat-vidhā*—exactly resembling my behavior; *ācaritām*—behavior; *bhuvi*—within this world; *dhīrāḥ*—those who are sober and intelligent; *yasya*—of whom; *anuśocanti*—lament very much; *vane*—in the forest; *grāma-nivāsinaḥ*—very much attached to materialistic enjoyment.

TRANSLATION

My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

PURPORT

Persons who live in the village or town are called *grāma-nivāsī*, and those who live in the forest are called *vana-vāsī* or *vānaprastha*. The *vānaprasthas*, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlāda Mahārāja said that one should retire from family life as soon as possible, and he described family life as the darkest well (*hitvātma-pātaṁ gṛham andha-kūpam*). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to *vana*, the forest. When he becomes expert or accustomed to forest life, or retired life as a *vānaprastha*, he should accept *sannyāsa*. *Vanaṁ gato yad dharim āśrayeta*. *Sannyāsa* means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely *vānaprastha* and *sannyāsa*.

TEXT 3

बस्त एको वने कश्चिद् विचिन्वन् प्रियमात्मनः।
ददर्श कूपे पतितां स्वकर्मवशगामजाम् ॥ ३ ॥

basta eko vane kaścid
vicinvan priyam ātmanaḥ
dadarśa kūpe patitāṁ
sva-karma-vaśagām ajām

bastaḥ—goat; *ekaḥ*—one; *vane*—in a forest; *kaścit*—some; *vicinvan*—searching for food; *priyam*—very dear; *ātmanaḥ*—for himself; *dadarśa*—saw by chance; *kūpe*—within a well; *patitām*—fallen; *sva-karma-vaśa-gām*—under the influence of the results of fruitive activities; *ajām*—a she-goat.

TRANSLATION

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

PURPORT

Here Mahārāja Yayāti compares himself to a he-goat and Devayānī to a she-goat and describes the nature of man and woman. Like a he-goat, a man searches for sense gratification, wandering here and there, and a woman without the shelter of a man or husband is like a she-goat that has fallen into a well. Without being cared for by a man, a woman cannot be happy. Indeed, she is just like a she-goat that has fallen into a well and is struggling for existence. Therefore a woman must take shelter of her father, as Devayānī did when under the care of Śukrācārya, and then the father must give the daughter in charity to a suitable man, or a suitable man should help the woman by placing her under the care of a husband. This is shown vividly by the life of Devayānī. When King Yayāti delivered Devayānī from the well, she felt great relief and requested Yayāti to accept her as his wife. But when Mahārāja Yayāti accepted Devayānī, he became too attached and had sex life not only with her but with others, like Śarmiṣṭhā. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayāti's. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take *sannyāsa*, and engage himself fully in the service of the Lord. Then one's life will be successful.

TEXT 4

तस्या उद्धरणोपायं बस्तः कामी विचिन्तयन् ।
व्यधत्त तीर्थमुद्धृत्य विषाणाग्रेण रोधसी ॥ ४ ॥

tasyā uddharaṇopāyaṁ
bastaḥ kāmī vicintayan
vyadhatta tīrtham uddhṛtya
viṣāṇāgreṇa rodhasī

tasyāḥ—of the she-goat; *uddharaṇa-upāyam*—the means of deliverance (from the well); *bastaḥ*—the he-goat; *kāmī*—having lusty desires; *vicintayan*—planning; *vyadhatta*—executed; *tīrtham*—a way to come out; *uddhṛtya*—digging the earth; *viṣāṇa-agreṇa*—by the point of the horns; *rodhasī*—at the edge of the well.

TRANSLATION

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.

PURPORT

Attraction for woman is the impetus for economic development, housing and many other things meant for living comfortably in this material world. Digging up the earth to make a way out for the she-goat was a laborious task, but before accepting the she-goat, the he-goat underwent this labor. *Aho gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti.* The union between male and female provides the impetus for gaining a nice apartment, a good income, children and friends. Thus one becomes entangled in this material world.

TEXTS 5–6

सोत्तीर्य कूपात् सुश्रोणी तमेव चकमे किल ।
तया वृतं समुद्वीक्ष्य बह्व्योऽजाः कान्तकामिनीः ॥५॥

पीवानं श्मश्रुलं प्रेष्ठं मीढ्वांसं याभकोविदम् ।
स एकोऽजवृषस्तासां बह्वीनां रतिवर्धनः ।
रेमे कामग्रहग्रस्त आत्मानं नावबुध्यत ॥ ६ ॥

sottīrya kupāt suśroṇī
tam eva cakame kila
tayā vṛtaṁ samudvīkṣya
bahvyo 'jāḥ kānta-kāminīḥ

pīvānaṁ śmaśrulaṁ preṣṭhaṁ
mīḍhvāṁsaṁ yābha-kovidam
sa eko 'javṛṣas tāsāṁ
bahvīnāṁ rati-vardhanaḥ
reme kāma-graha-grasta
ātmānaṁ nāvabudhyata

sā—the she-goat; *uttīrya*—getting out; *kupāt*—from the well; *su-śroṇī*—possessing very nice hips; *tam*—unto the he-goat; *eva*—indeed; *cakame*—desired to get as her husband; *kila*—indeed; *tayā*—by her; *vṛtam*—accepted; *samudvīkṣya*—seeing; *bahvyaḥ*—many others; *ajāḥ*—she-goats; *kānta-kāminīḥ*—desiring to get the he-goat as their husband; *pīvānam*—very stout and strong; *śmaśrulam*—having a very nice mustache and beard; *preṣṭham*—first-class; *mīḍhvāṁsam*—expert in discharging semen; *yābha-kovidam*—expert in the art of sexual intercourse; *saḥ*—that he-goat; *ekaḥ*—alone; *aja-vṛṣaḥ*—the hero of the goats; *tāsām*—of all the she-goats; *bahvīnām*—a great number; *rati-vardhanaḥ*—could increase the lusty desire; *reme*—he enjoyed; *kāma-graha-grastaḥ*—being haunted by the ghost of lusty desire; *ātmānam*—his own self; *na*—not; *avabudhyata*—could understand.

TRANSLATION

When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging

semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

PURPORT

Materialists are certainly very much attracted by sexual intercourse. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* Although one becomes a *gṛhastha*, or householder, to enjoy sex life to his heart's content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed. Human beings, however, are meant for self-realization.

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

Human life is meant for realization of the self, the spiritual soul within the body (*dehino 'smin yathā dehe*). A materialistic rascal does not know that he is not the body but a spiritual soul within the body. However, one should understand his real position and cultivate knowledge by which to get free from bodily entanglement. Like an unfortunate person who acts madly, haunted by ghosts, a materialist haunted by the ghost of lust forgets his real business so that he can enjoy so-called happiness in the bodily concept of life.

TEXT 7

तमेव प्रेष्ठतमया रममाणमजान्यया ।
विलोक्य कूपसंविग्ना नामृष्यद् बस्तकर्म तत् ॥ ७ ॥

tam eva preṣṭhatamayā
ramamāṇam ajānyayā
vilokya kūpa-saṁvignā
nāmṛṣyad basta-karma tat

tam—the he-goat; *eva*—indeed; *preṣṭhatamayā*—beloved; *ramamāṇam*—engaged in sexual activities; *ajā*—the she-goat; *anyayā*—with

another she-goat; *vilokya*—by seeing; *kūpa-saṁvignā*—the she-goat who had fallen into the well; *na*—not; *amṛṣyat*—tolerated; *basta-karma*—the business of the goat; *tat*—that (sex is accepted here as the business of the goat).

TRANSLATION

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

TEXT 8

तं दुर्हृदं सुहृद्रूपं कामिनं क्षणसौहृदम् ।
इन्द्रियाराममुत्सृज्य स्वामिनं दुःखिता ययौ ॥ ८ ॥

taṁ durhṛdaṁ suhṛd-rūpaṁ
kāminaṁ kṣaṇa-sauhṛdam
indriyārāmam utsṛjya
svāminaṁ duḥkhitā yayau

tam—him (the he-goat); *durhṛdam*—cruel hearted; *suhṛt-rūpam*—pretending to be a friend; *kāminam*—very lusty; *kṣaṇa-sauhṛdam*—having friendship for the time being; *indriya-ārāmam*—interested only in sense gratification or sensuality; *utsṛjya*—giving up; *svāminam*—to her present husband, or to the former maintainer; *duḥkhitā*—being very much aggrieved; *yayau*—she left.

TRANSLATION

Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hard-hearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

PURPORT

The word *svāminam* is significant. *Svāmī* means "caretaker" or "master." Devayānī was cared for by Śukrācārya before her marriage,

and after her marriage she was cared for by Yayāti, but here the word *svāminam* indicates that Devayānī left the protection of her husband, Yayāti, and returned to her former protector, Śukrācārya. Vedic civilization recommends that a woman stay under the protection of a man. During childhood she should be cared for by her father, in youth by her husband, and in old age by a grown son. In any stage of life, a woman should not have independence.

TEXT 9

सोऽपि चानुगतः स्त्रैणः कृपणस्तां प्रसादितुम् ।
कुर्वन्निडविडाकारं नाशक्नोत् पथि संधितुम् ॥ ९ ॥

so 'pi cānugataḥ straiṇaḥ
kṛpaṇas tāṁ prasāditum
kurvann iḍaviḍā-kāraṁ
nāśaknot pathi sandhitum

saḥ—that he-goat; *api*—also; *ca*—also; *anugataḥ*—following the she-goat; *straiṇaḥ*—henpecked; *kṛpaṇaḥ*—very poor; *tām*—her; *prasāditum*—to satisfy; *kurvan*—making; *iḍaviḍā-kāram*—an utterance in the language of the goats; *na*—not; *aśaknot*—was able; *pathi*—on the road; *sandhitum*—to satisfy.

TRANSLATION

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

TEXT 10

तस्यतत्र द्विजः कश्चिदजास्वाम्यच्छिनद् रुषा ।
लम्बन्तं वृषणं भूयः सन्दधेऽर्थाय योगवित् ॥१०॥

tasya tatra dvijaḥ kaścid
ajā-svāmy acchinad ruṣā

lambantaṁ vṛṣaṇaṁ bhūyaḥ
sandadhe 'rthāya yogavit

tasya—of the he-goat; *tatra*—thereupon; *dvijaḥ*—*brāhmaṇa;* *kaścit*—some; *ajā-svāmī*—the maintainer of another she-goat; *acchinat*—castrated, made effeminate; *ruṣā*—out of anger; *lambantam*—long; *vṛṣaṇam*—testicles; *bhūyaḥ*—again; *sandadhe*—joined; *arthāya*—for self-interest; *yoga-vit*—expert in the power of mystic *yoga.*

TRANSLATION

The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brāhmaṇa later rejoined them by the power of mystic yoga.

PURPORT

Here Śukrācārya is figuratively described as the husband of another she-goat. This indicates that the relationship between husband and wife in any society, whether higher or lower than human society, is nothing but the same relationship between he-goat and she-goat, for the material relationship between man and woman is one of sex. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.* Śukrācārya was an *ācārya*, or expert, in family affairs, which involve the transfer of semen from he-goat to she-goat. The words *kaścid ajā-svāmī* expressly indicate herein that Śukrācārya was no better than Yayāti, for both of them were interested in family affairs generated by *śukra*, or semen. Śukrācārya first cursed Yayāti to become old so that he could no longer indulge in sex, but when Śukrācārya saw that Yayāti's emasculation would make his own daughter a victim of punishment, he used his mystic power to restore Yayāti's masculinity. Because he used his power of mystic *yoga* for family affairs and not to realize the Supreme Personality of Godhead, this exercise in the magic of *yoga* was no better than the affairs of he-goats and she-goats. Yogic power should properly be used to realize the Supreme Personality of Godhead. As the Lord Himself recommends in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all."

TEXT 11

सम्बद्धवृषणः सोऽपि ह्यजया कूपलब्धया ।
कालं बहुतिथं भद्रे कामैर्नाद्यापि तुष्यति ॥११॥

sambaddha-vṛṣaṇaḥ so 'pi
hy ajayā kūpa-labdhayā
kālaṁ bahu-thithaṁ bhadre
kāmair nādyāpi tuṣyati

sambaddha-vṛṣaṇaḥ—rejoined with his testicles; *saḥ*—he; *api*—also; *hi*—indeed; *ajayā*—with the she-goat; *kūpa-labdhayā*—whom he got from the well; *kālam*—for a time; *bahu-thitham*—of a long, long duration; *bhadre*—O my dear wife; *kāmaiḥ*—with such lusty desires; *na*—not; *adya api*—even until now; *tuṣyati*—is satisfied.

TRANSLATION

My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

PURPORT

When one is bound by affection for one's wife, one is attached to sexual desires that are very difficult to overcome. Therefore, according to Vedic civilization, one must voluntarily leave his so-called home and go to the forest. *Pañcāśordhvaṁ vanaṁ vrajet.* Human life is meant for

such *tapasya*, or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

TEXT 12

तथाहं कृपणः सुभ्रु भवत्याः प्रेमयन्त्रितः ।
आत्मानं नाभिजानामि मोहितस्तव मायया ॥१२॥

tathāham kṛpaṇaḥ subhru
bhavatyāḥ prema-yantritaḥ
ātmānaṁ nābhijānāmi
mohitas tava māyayā

tathā—exactly like the he-goat; *aham*—I; *kṛpaṇaḥ*—a miser with no sense of the importance of life; *su-bhru*—O my wife, with beautiful eyebrows; *bhavatyāḥ*—in your company; *prema-yantritaḥ*—as if tied in love, although it is actually lust; *ātmānam*—self-realization (what I am and what my duty is); *na abhijānāmi*—I could not realize even until now; *mohitaḥ*—being bewildered; *tava*—your; *māyayā*—by the materially attractive feature.

TRANSLATION

O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

PURPORT

If one remains a victim of the so-called beauty of his wife, his family life is nothing but a dark well. *Hitvātma-pātaṁ gṛham andha-kūpam.* Existence in such a dark well is certainly suicidal. If one wants relief from the miserable condition of material life, one must voluntarily give up his lusty relationship with his wife; otherwise there is no question of self-realization. Unless one is extremely advanced in spiritual consciousness, household life is nothing but a dark well in which one commits

suicide. Prahlāda Mahārāja therefore recommended that in due time, at least after one's fiftieth year, one must give up household life and go to the forest. *Vanaṁ gato yad dharim āśrayeta.* There one should seek shelter at the lotus feet of Hari.

TEXT 13

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
न दुह्यन्ति मनःप्रीतिं पुंसः कामहतस्य ते ॥१३॥

yat pṛthivyāṁ vrīhi-yavaṁ
hiraṇyaṁ paśavaḥ striyaḥ
na duhyanti manaḥ-prītiṁ
puṁsaḥ kāma-hatasya te

yat—what; *pṛthivyām*—within this world; *vrīhi*—food grains, rice; *yavam*—barley; *hiraṇyam*—gold; *paśavaḥ*—animals; *striyaḥ*—wives or other women; *na duhyanti*—do not give; *manaḥ-prītim*—satisfaction of the mind; *puṁsaḥ*—to a person; *kāma-hatasya*—because of being victimized by lusty desires; *te*—they.

TRANSLATION

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

PURPORT

Improvement of one's economic condition is the aim and object of a materialist, but there is no end to this material advancement, for if one cannot control his lusty desires, he will never be pleased, even if he gets all the material wealth of the world. In this age we see much material improvement, but still people are struggling to get more and more material opulence. *Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati.* Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's

economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ
(*Bhāg.* 10.33.39)

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

TEXT 14

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥१४॥

na jātu kāmaḥ kāmānām
upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

na—not; *jātu*—at any time; *kāmaḥ*—lusty desires; *kāmānām*—of persons who are very lusty; *upabhogena*—by enjoyment of lusty desires; *śāmyati*—can be pacified; *haviṣā*—by supplying butter; *kṛṣṇa-vartmā*—fire; *iva*—like; *bhūyaḥ*—again and again; *eva*—indeed; *abhivardhate*—increases more and more.

TRANSLATION

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

PURPORT

One may have enough money and enough resources to satisfy the senses but still not be satisfied, for the endeavor to stop lusty desires by

enjoying can never be successful. The example given here is very appropriate. One cannot stop a blazing fire by trying to extinguish it with butter.

TEXT 15

यदा न कुरुते भावं सर्वभूतेष्वमङ्गलम् ।
समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः ॥१५॥

yadā na kurute bhāvaṁ
sarva-bhūteṣv amaṅgalam
sama-dṛṣṭes tadā puṁsaḥ
sarvāḥ sukhamayā diśaḥ

yadā—when; *na*—not; *kurute*—does; *bhāvam*—a different attitude of attachment or envy; *sarva-bhūteṣu*—to all living entities; *amaṅgalam*—inauspicious; *sama-dṛṣṭeḥ*—because of being equipoised; *tadā*—at that time; *puṁsaḥ*—of the person; *sarvāḥ*—all; *sukhamayāḥ*—in a happy condition; *diśaḥ*—directions.

TRANSLATION

When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

PURPORT

Prabodhānanda Sarasvatī said, *viśvaṁ pūrṇa-sukhāyate:* when one becomes Kṛṣṇa conscious by the mercy of Lord Caitanya, for him the entire world appears happy, and he has nothing for which to hanker. On the *brahma-bhūta* stage, or the platform of spiritual realization, there is no lamentation and no material hankering (*na śocati na kāṅkṣati*). As long as one lives in the material world, actions and reactions will continue, but when one is unaffected by such material actions and reactions, he is to be considered free from the danger of being victimized by material desires. The symptoms of those who are satiated with lusty desires are described in this verse. As explained by Śrīla Viśvanātha Cakravartī Ṭhākura, when one is not envious even of his enemy, does

not expect honor from anyone, but instead desires all well-being even for his enemy, he is understood to be a *paramahaṁsa*, one who has fully subdued the lusty desires for sense gratification.

TEXT 16

या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते ।
तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥१६॥

yā dustyajā durmatibhir
jīryato yā na jīryate
tāṁ tṛṣṇāṁ duḥkha-nivahāṁ
śarma-kāmo drutaṁ tyajet

yā—that which; *dustyajā*—extremely difficult to give up; *durmatibhiḥ*—by persons too attached to material enjoyment; *jīryataḥ*—even by one who is an invalid because of old age; *yā*—that which; *na*—not; *jīryate*—is vanquished; *tām*—such; *tṛṣṇām*—desire; *duḥkha-nivahām*—which is the cause of all tribulations; *śarma-kāmaḥ*—a person desiring his own happiness; *drutam*—very soon; *tyajet*—should give up.

TRANSLATION

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

PURPORT

We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires

are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of *bhakti-yoga*, one should give up his lusty desires. As explained by Śrī Yāmunācārya:

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanaṁ ca

When one is Kṛṣṇa conscious, he gets more and more happiness by discharging duties for Kṛṣṇa. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Kṛṣṇa consciousness.

TEXT 17

मात्रा स्वस्रा दुहित्रा वा नाविविक्तासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥१७॥

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's own daughter; *vā*—either; *na*—not; *avivikta-āsanaḥ*—seated closely on one seat; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāṁsam*—the very learned and advanced person; *api*—even; *karṣati*—agitates.

TRANSLATION

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

PURPORT

Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one's mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, *vidvāṁsam api karṣati:* even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one's mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Śrī Caitanya Mahāprabhu was most strict in such dealings, especially after He accepted the *sannyāsa* order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A *brahmacārī* is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a *brahmacārī* is forbidden to render service to her.

TEXT 18

पूर्णं वर्षसहस्रं मे विषयान् सेवतोऽसकृत् ।
तथापि चानुसवनं तृष्णा तेषूपजायते ॥१८॥

pūrṇaṁ varṣa-sahasraṁ me
viṣayān sevato 'sakṛt
tathāpi cānusavanaṁ
tṛṣṇā teṣūpajāyate

pūrṇam—completely; *varṣa-sahasram*—one thousand years; *me*—my; *viṣayān*—sense gratification; *sevataḥ*—enjoying; *asakṛt*—without cessation, continuously; *tathā api*—still; *ca*—indeed; *anusavanam*—more and more; *tṛṣṇā*—lusty desires; *teṣu*—in sense gratification; *upajāyate*—are increased.

TRANSLATION

I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

PURPORT

Mahārāja Yayāti is explaining, in terms of his actual experience, how strong are sexual desires, even in old age.

TEXT 19

तस्मादेतामहं त्यक्त्वा ब्रह्मण्यध्याय मानसम् ।
निर्द्वन्द्वो निरहंकारश्चरिष्यामि मृगैः सह ॥१९॥

tasmād etām ahaṁ tyaktvā
brahmaṇy adhyāya mānasam
nirdvandvo nirahaṅkāraś
cariṣyāmi mṛgaiḥ saha

tasmāt—therefore; *etām*—such strong desires for lusty affairs; *aham*—I; *tyaktvā*—giving up; *brahmaṇi*—upon the Supreme Absolute Truth; *adhyāya*—fixing; *mānasam*—the mind; *nirdvandvaḥ*—without duality; *nirahaṅkāraḥ*—without an identity of false prestige; *cariṣyāmi*—I shall loiter or wander in the forest; *mṛgaiḥ saha*—with the forest animals.

TRANSLATION

Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

PURPORT

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one's mind cannot be

freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. *Pañcāśordhvaṁ vanaṁ vrajet.* After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vṛndāvana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vṛndāvana. Cultivating Kṛṣṇa consciousness in Vṛndāvana is the best means of being liberated from material bondage, for in Vṛndāvana one can automatically meditate upon Kṛṣṇa. Vṛndāvana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Rādhā-Kṛṣṇa or Kṛṣṇa-Balarāma and meditate upon this form. As expressed here by the words *brahmaṇy adhyāya,* one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Kṛṣṇa, as confirmed by Arjuna in *Bhagavad-gītā* (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). Kṛṣṇa and His abode, Vṛndāvana, are not different. Śrī Caitanya Mahāprabhu said, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam.* Vṛndāvana is as good as Kṛṣṇa. Therefore, if one somehow or other gets the opportunity to live in Vṛndāvana, and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage. One's mind is not purified, however, even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offenses, for a life of offenses in Vṛndāvana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vṛndāvana, and they are concerned with their sexual desires. Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs. Those who are under the control of *māyā,* and specifically under the control of lusty desires, are called *māyā-mṛga.* Indeed, everyone in the conditional stage of material life is a *māyā-mṛga.* It is said, *māyā-mṛgaṁ dayitayepsitam anvadhāvad:* Śrī Caitanya Mahāprabhu took *sannyāsa* to show His causeless mercy to the *māyā-mṛgas,* the people of this material world, who suffer because of lusty desires. One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa con-

sciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.

TEXT 20

दृष्टं श्रुतमसद् बुद्ध्वा नानुध्यायेन्न सन्दिशेत् ।
संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक् ॥२०॥

dṛṣṭaṁ śrutam asad buddhvā
nānudhyāyen na sandiśet
saṁsṛtiṁ cātma-nāśaṁ ca
tatra vidvān sa ātma-dṛk

dṛṣṭam—the material enjoyment we experience in our present life; *śrutam*—material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); *asat*—all temporary and bad; *buddhvā*—knowing; *na*—not; *anudhyāyet*—one should even think of; *na*—nor; *sandiśet*—should actually enjoy; *saṁsṛtim*—prolongation of material existence; *ca*—and; *ātma-nāśam*—forgetfulness of one's own constitutional position; *ca*—as well as; *tatra*—in such a subject matter; *vidvān*—one who is completely aware; *saḥ*—such a person; *ātma-dṛk*—a self-realized soul.

TRANSLATION

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

PURPORT

The living entity is a spiritual soul, and the material body is his encagement. This is the beginning of spiritual understanding.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The real mission of human life is to get free from encagement in the material body. Therefore Kṛṣṇa descends to teach the conditioned soul about spiritual realization and how to become free from material bondage. *Yadā yadā hi dharmasya glānir bhavati bhārata.* The words *dharmasya glāniḥ* mean "pollution of one's existence." Our existence is now polluted, and it must be purified (*sattvaṁ śuddhyet*). The human life is meant for this purification, not for thinking of happiness in terms of the external body, which is the cause of material bondage. Therefore, in this verse, Mahārāja Yayāti advises that whatever material happiness we see and whatever is promised for enjoyment is all merely flickering and temporary. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna.* Even if one is promoted to Brahmaloka, if one is not freed from material bondage one must return to this planet earth and continue in the miserable condition of material existence (*bhūtvā bhūtvā pralīyate*). One should always keep this understanding in mind so as not to be allured by any kind of sense enjoyment, in this life or in the next. One who is fully aware of this truth is self-realized (*sa ātma-dṛk*), but aside from him, everyone suffers in the cycle of birth and death (*mṛtyu-saṁsāra-vartmani*). This understanding is one of true intelligence, and anything contrary to this is but a cause of unhappiness. *Kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta.'* Only a Kṛṣṇa conscious person, who knows the aim and object of life, is peaceful. All others, whether *karmīs, jñānīs* or *yogīs,* are restless and cannot enjoy real peace.

TEXT 21

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः ।
दत्त्वा स्वजरसं तस्मादादद्दे विगतस्पृहः ॥२१॥

ity uktvā nāhuṣo jāyāṁ
tadīyaṁ pūrave vayaḥ

dattvā sva-jarasaṁ tasmād
ādade vigata-spṛhaḥ

iti uktvā—saying this; *nāhuṣaḥ*—Mahārāja Yayāti, the son of King Nahuṣa; *jāyām*—unto his wife, Devayānī; *tadīyam*—his own; *pūrave*—unto his son Pūru; *vayaḥ*—youth; *dattvā*—delivering; *sva-jarasam*—his own invalidity and old age; *tasmāt*—from him; *ādade*—took back; *vigata-spṛhaḥ*—being freed from all material lusty desires.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from all material desires, called his youngest son, Pūru, and returned Pūru's youth in exchange for his own old age.

TEXT 22

दिशि दक्षिणपूर्वस्यां द्रुह्युं दक्षिणतो यदुम् ।
प्रतीच्यां तुर्वसुं चक्र उदीच्यामनुमीश्वरम् ॥२२॥

diśi dakṣiṇa-pūrvasyāṁ
druhyuṁ dakṣiṇato yadum
pratīcyāṁ turvasuṁ cakra
udīcyām anum īśvaram

diśi—in the direction; *dakṣiṇa-pūrvasyām*—southeast; *druhyum*—his son named Druhyu; *dakṣiṇataḥ*—in the southern side of the world; *yadum*—Yadu; *pratīcyām*—in the western side of the world; *turvasum*—his son known as Turvasu; *cakre*—he made; *udīcyām*—in the northern side of the world; *anum*—his son named Anu; *īśvaram*—the King.

TRANSLATION

King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.

TEXT 23

भूमण्डलस्य सर्वस्य पूरुमर्हत्तमं विशाम् ।
अभिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ ॥२३॥

bhū-maṇḍalasya sarvasya
pūrum arhattamaṁ viśām
abhiṣicyāgrajāṁs tasya
vaśe sthāpya vanaṁ yayau

bhū-maṇḍalasya—of the entire planet earth; *sarvasya*—of all wealth and riches; *pūrum*—his youngest son, Pūru; *arhat-tamam*—the most worshipable person, the king; *viśām*—of the citizens or the subjects of the world; *abhiṣicya*—crowning on the throne of the emperor; *agrajān*—all his elder brothers, beginning from Yadu; *tasya*—of Pūru; *vaśe*—under the control; *sthāpya*—establishing; *vanam*—in the forest; *yayau*—he went away.

TRANSLATION

Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru's control.

TEXT 24

आसेवितं वर्षपूगान् षड्वर्गं विषयेषु सः ।
क्षणेन मुमुचे नीडं जातपक्ष इव द्विजः ॥२४॥

āsevitaṁ varṣa-pūgān
ṣaḍ-vargaṁ viṣayeṣu saḥ
kṣaṇena mumuce nīḍaṁ
jāta-pakṣa iva dvijaḥ

āsevitam—being always engaged in; *varṣa-pūgān*—for many, many years; *ṣaṭ-vargam*—the six senses, including the mind; *viṣayeṣu*—in sense enjoyment; *saḥ*—King Yayāti; *kṣaṇena*—within a moment;

mumuce—gave up; *nīḍam*—nest; *jāta-pakṣaḥ*—one that has grown its wings; *iva*—like; *dvijaḥ*—a bird.

TRANSLATION

Having enjoyed sense gratification for many, many years, O King Parīkṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

PURPORT

That Mahārāja Yayāti was immediately liberated from the bondage of conditioned life is certainly astonishing. But the example given herewith is appropriate. A tiny baby bird, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life, as promised by the Lord Himself (*ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*). As stated in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Lord Viṣṇu is so powerful that He can deliver anyone at once if He is pleased to do so. And Lord Viṣṇu, the Supreme Personality of Godhead, Kṛṣṇa, can be pleased immediately if we accept His order by surrendering unto Him, as Mahārāja Yayāti did. Mahārāja Yayāti was eager to serve Vāsudeva, Kṛṣṇa, and therefore as soon as he wanted to renounce material life, Lord Vāsudeva helped him. We must therefore be very sincere in surrendering ourselves unto the lotus feet of the Lord. Then we can immediately

be liberated from all the bondage of conditioned life. This is clearly expressed in the next verse.

TEXT 25

स तत्र निर्मुक्तसमस्तसङ्ग
आत्मानुभूत्या विधुतत्रिलिङ्गः ।
परेऽमले ब्रह्मणि वासुदेवे
लेभे गतिं भागवतीं प्रतीतः ॥२५॥

sa tatra nirmukta-samasta-saṅga
ātmānubhūtyā vidhuta-triliṅgaḥ
pare 'male brahmaṇi vāsudeve
lebhe gatiṁ bhāgavatīṁ pratītaḥ

saḥ—Mahārāja Yayāti; *tatra*—upon doing this; *nirmukta*—was immediately liberated from; *samasta-saṅgaḥ*—all contamination; *ātma-anubhūtyā*—simply by understanding his constitutional position; *vidhuta*—was cleansed of; *tri-liṅgaḥ*—the contamination caused by the three modes of material nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*); *pare*—unto the Transcendence; *amale*—without material contact; *brahmaṇi*—the Supreme Lord; *vāsudeve*—Vāsudeva, Kṛṣṇa, the Absolute Truth, Bhagavān; *lebhe*—achieved; *gatim*—the destination; *bhāgavatīm*—as an associate of the Supreme Personality of Godhead; *pratītaḥ*—famous.

TRANSLATION

Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.

PURPORT

The word *vidhuta*, meaning "cleansed," is very significant. Everyone in this material world is contaminated (*kāraṇaṁ guṇa-saṅgo 'sya*).

Because we are in a material condition, we are contaminated either by *sattva-guṇa*, by *rajo-guṇa* or by *tamo-guṇa*. Even if one becomes a qualified *brāhmaṇa* in the mode of goodness (*sattva-guṇa*), he is still materially contaminated. One must come to the platform of *śuddha-sattva*, transcending the *sattva-guṇa*. Then one is *vidhuta-triliṅga*, cleansed of the contamination caused by the three modes of material nature. This is possible by the mercy of Kṛṣṇa. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." A person trying to be perfectly Kṛṣṇa conscious by hearing the words of Kṛṣṇa from *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* certainly has all the dirty things cleansed from the core of his heart. Caitanya Mahāprabhu also says, *ceto-darpaṇa-mārjanam:* the process of hearing and chanting the glories of the Supreme Lord washes away the dirty things accumulated in the core of the heart. As soon as one is freed from all the dirt of material contamination, as Mahārāja Yayāti was, one's original position as an associate of the Lord is revealed. This is called *svarūpa-siddhi*, or personal perfection.

TEXT 26

श्रुत्वा गाथां देवयानी मेने प्रस्तोभमात्मनः ।
स्त्रीपुंसोः स्नेहवैक्लव्यात् परिहासमिवेरितम् ॥२६॥

śrutvā gāthāṁ devayānī
mene prastobham ātmanaḥ
strī-puṁsoḥ sneha-vaiklavyāt
parihāsam iveritam

śrutvā—hearing; *gāthām*—the narration; *devayānī*—Queen Devayānī, the wife of Mahārāja Yayāti; *mene*—understood; *prastobham ātmanaḥ*—when instructed for her self-realization; *strī-puṁsoḥ*—between the husband and wife; *sneha-vaiklavyāt*—from an exchange of love and affection; *parihāsam*—a funny joke or story; *iva*—like; *īritam*—spoken (by Mahārāja Yayāti).

TRANSLATION

When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

PURPORT

When one actually awakens from material life, one understands his real position as an eternal servant of Kṛṣṇa. This is called liberation. *Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ* (*Bhāg.* 2.10.6). Under the influence of *māyā*, everyone living in this material world thinks that he is the master of everything (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). One thinks that there is no God or controller and that one is independent and can do anything. This is the material condition, and when one awakens from this ignorance, he is called liberated. Mahārāja Yayāti had delivered Devayānī from the well, and finally, as a dutiful husband, he instructed her with the story about the he-goat and she-goat and thus delivered her from the misconception of material happiness. Devayānī was quite competent to understand her liberated husband, and therefore she decided to follow him as his faithful wife.

TEXTS 27–28

सा संनिवासं सुहृदां प्रपायामिव गच्छताम् ।
विज्ञायेश्वरतन्त्राणां मायाविरचितं प्रभोः ॥२७॥
सर्वत्र सङ्गमुत्सृज्य स्वप्नौपम्येन भार्गवी ।
कृष्णे मनः समावेश्य व्यधुनोल्लिङ्गमात्मनः ॥२८॥

sā sannivāsaṁ suhṛdāṁ
prapāyām iva gacchatām
vijñāyeśvara-tantrāṇāṁ
māyā-viracitaṁ prabhoḥ

sarvatra saṅgam utsṛjya
svapnaupamyena bhārgavī
kṛṣṇe manaḥ samāveśya
vyadhunol liṅgam ātmanaḥ

sā—Devayānī; *sannivāsam*—living in the association; *suhṛdām*—of friends and relatives; *prapāyām*—in a place where water is supplied; *iva*—like; *gacchatām*—of tourists on a program for going from one place to another; *vijñāya*—understanding; *īśvara-tantrāṇām*—under the influence of the rigid laws of nature; *māyā-viracitam*—the laws enforced by *māyā*, the illusory energy; *prabhoḥ*—of the Supreme Personality of Godhead; *sarvatra*—everywhere in this material world; *saṅgam*—association; *utsṛjya*—giving up; *svapna-aupamyena*—by the analogy of a dream; *bhārgavī*—Devayānī, the daughter of Śukrācārya; *kṛṣṇe*—unto Lord Kṛṣṇa; *manaḥ*—complete attention; *samāveśya*—fixing; *vyadhunot*—gave up; *liṅgam*—the gross and subtle bodies; *ātmanaḥ*—of the soul.

TRANSLATION

Thereafter, Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayānī gave up her imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.

PURPORT

One should be convinced that he is a spirit soul, part and parcel of the Supreme Brahman, Kṛṣṇa, but has somehow or other been entrapped by

the material coverings of the gross and subtle bodies, consisting of earth, water, fire, air, ether, mind, intelligence and false ego. One should know that the association of society, friendship, love, nationalism, religion and so on are nothing but creations of *māyā*. One's only business is to become Kṛṣṇa conscious and render service unto Kṛṣṇa as extensively as possible for a living being. In this way one is liberated from material bondage. By the grace of Kṛṣṇa, Devayānī attained this state through the instructions of her husband.

TEXT 29

नमस्तुभ्यं भगवते वासुदेवाय वेधसे ।
सर्वभूताधिवासाय शान्ताय बृहते नमः ॥२९॥

namas tubhyaṁ bhagavate
vāsudevāya vedhase
sarva-bhūtādhivāsāya
śāntāya bṛhate namaḥ

namaḥ—I offer my respectful obeisances; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *vāsudevāya*—Lord Vāsudeva; *vedhase*—the creator of everything; *sarva-bhūta-adhivāsāya*—present everywhere (within the heart of every living entity and within the atom also); *śāntāya*—peaceful, as if completely inactive; *bṛhate*—the greatest of all; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

PURPORT

How Devayānī became self-realized by the grace of her great husband, Mahārāja Yayāti, is described here. Describing such realization is another way of performing the *bhakti* process.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him—these nine processes are accepted as pure devotional service." (*Bhāg.* 7.5.23) *Śravaṇaṁ kīrtanam*, hearing and chanting, are especially important. By hearing from her husband about the greatness of Lord Vāsudeva, Devayānī certainly became convinced and surrendered herself unto the lotus feet of the Lord (*oṁ namo bhagavate vāsudevāya*). This is knowledge. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* Surrender to Vāsudeva is the result of hearing about Him for many, many births. As soon as one surrenders unto Vāsudeva, one is liberated immediately. Because of her association with her great husband, Mahārāja Yayāti, Devayānī became purified, adopted the means of *bhakti-yoga*, and thus became liberated.

Thus end the Bhaktivedanta purports of the Ninth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "King Yayāti Achieves Liberation."*

CHAPTER TWENTY

The Dynasty of Pūru

This chapter describes the history of Pūru and his descendant Duṣmanta. The son of Pūru was Janamejaya, and his son was Pracinvān. The sons and grandsons in the line of Pracinvān, one after another, were Pravīra, Manusyu, Cārupada, Sudyu, Bahugava, Saṁyāti, Ahaṁyāti and Raudrāśva. Raudrāśva had ten sons—Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. The son of Ṛteyu was Rantināva, who had three sons—Sumati, Dhruva and Apratiratha. The son of Apratiratha was Kaṇva, and Kaṇva's son was Medhātithi. The sons of Medhātithi, headed by Praskanna, were all *brāhmaṇas*. The son of Rantināva named Sumati had a son named Rebhi, and his son was Duṣmanta.

While hunting in the forest, Duṣmanta once approached the *āśrama* of Mahāṛṣi Kaṇva, where he saw an extremely beautiful woman and became attracted to her. That woman was the daughter of Viśvāmitra, and her name was Śakuntalā. Her mother was Menakā, who had left her in the forest, where Kaṇva Muni found her. Kaṇva Muni brought her to his *āśrama*, where he raised and maintained her. When Śakuntalā accepted Mahārāja Duṣmanta as her husband, he married her according to the *gāndharva-vidhi*. Śakuntalā later became pregnant by her husband, who left her in the *āśrama* of Kaṇva Muni and returned to his kingdom.

In due course of time, Śakuntalā gave birth to a Vaiṣṇava son, but Duṣmanta, having returned to the capital, forgot what had taken place. Therefore, when Śakuntalā approached him with her newly born child, Mahārāja Duṣmanta refused to accept them as his wife and son. Later, however, after a mysterious omen, the King accepted them. After Mahārāja Duṣmanta's death, Bharata, the son of Śakuntalā, was enthroned. He performed many great sacrifices, in which he gave great riches in charity to the *brāhmaṇas*. This chapter ends by describing the birth of Bharadvāja and how Mahārāja Bharata accepted Bharadvāja as his son.

TEXT 1

श्रीबादरायणिरुवाच

पूरोर्वंशं प्रवक्ष्यामि यत्र जातोऽसि भारत ।
यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे ॥ १ ॥

śrī-bādarāyaṇir uvāca
pūror vaṁśaṁ pravakṣyāmi
yatra jāto 'si bhārata
yatra rājarṣayo vaṁśyā
brahma-vaṁśyāś ca jajñire

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *pūroḥ vaṁśam*—the dynasty of Mahārāja Pūru; *pravakṣyāmi*—now I shall narrate; *yatra*—in which dynasty; *jātaḥ asi*—you were born; *bhārata*—O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; *yatra*—in which dynasty; *rāja-ṛṣayaḥ*—all the kings were saintly; *vaṁśyāḥ*—one after another; *brahma-vaṁśyāḥ*—many *brāhmaṇa* dynasties; *ca*—also; *jajñire*—grew up.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, descendant of Mahārāja Bharata, I shall now describe the dynasty of Pūru, in which you were born, in which many saintly kings appeared, and from which many dynasties of brāhmaṇas began.

PURPORT

There are many historical instances by which we can understand that from *kṣatriyas* many *brāhmaṇas* have been born and that from *brāhmaṇas* many *kṣatriyas* have been born. The Lord Himself says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Therefore, regardless of the family in which one takes birth, when one is qualified with the symptoms of a particular section, he is to be described accordingly. *Yal-lakṣaṇaṁ proktam.* One's place in the

varṇa divisions of society is determined according to one's symptoms or qualities. This is maintained everywhere in the *śāstra*. Birth is a secondary consideration; the first consideration is one's qualities and activities.

TEXT 2

जनमेजयो ह्यभूत् पूरोः प्रचिन्वांस्तत्सुतस्ततः ।
प्रवीरोऽथ मनुस्युर्वै तस्माच्चारुपदोऽभवत् ॥ २ ॥

janamejayo hy abhūt pūroḥ
pracinvāṁs tat-sutas tataḥ
pravīro 'tha manusyur vai
tasmāc cārupado 'bhavat

janamejayaḥ—King Janamejaya; *hi*—indeed; *abhūt*—appeared; *pūroḥ*—from Pūru; *pracinvān*—Pracinvān; *tat*—his (Janamejaya's); *sutaḥ*—son; *tataḥ*—from him (Pracinvān); *pravīraḥ*—Pravīra; *atha*—thereafter; *manusyuḥ*—Pravīra's son Manusyu; *vai*—indeed; *tasmāt*—from him (Manusyu); *cārupadaḥ*—King Cārupada; *abhavat*—appeared.

TRANSLATION

King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came the son named Cārupada.

TEXT 3

तस्य सुद्युरभूत् पुत्रस्तस्माद् बहुगवस्ततः ।
संयातिस्तस्याहंयाती रौद्राश्वस्तत्सुतः स्मृतः ॥ ३ ॥

tasya sudyur abhūt putras
tasmād bahugavas tataḥ
saṁyātis tasyāhaṁyātī
raudrāśvas tat-sutaḥ smṛtaḥ

tasya—of him (Cārupada); *sudyuḥ*—by the name Sudyu; *abhūt*—appeared; *putraḥ*—a son; *tasmāt*—from him (Sudyu); *bahugavaḥ*—a son

named Bahugava; *tataḥ*—from him; *saṁyātiḥ*—a son named Saṁyāti; *tasya*—and from him; *ahaṁyātiḥ*—a son named Ahaṁyāti; *raudrāśvaḥ*—Raudrāśva; *tat-sutaḥ*—his son; *smṛtaḥ*—well known.

TRANSLATION

The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.

TEXTS 4–5

ऋतेयुस्तस्य कक्षेयुः स्थण्डिलेयुः कृतेयुकः ।
जलेयुः सन्नतेयुश्च धर्मसत्यव्रतेयवः ॥ ४ ॥
दशैतेऽप्सरसः पुत्रा वनेयुश्चावमः स्मृतः ।
घृताच्यामिन्द्रियाणीव मुख्यस्य जगदात्मनः ॥ ५ ॥

ṛteyus tasya kakṣeyuḥ
sthaṇḍileyuḥ kṛteyukaḥ
jaleyuḥ sannateyuś ca
dharma-satya-vrateyavaḥ

daśaite 'psarasaḥ putrā
vaneyuś cāvamaḥ smṛtaḥ
ghṛtācyām indriyāṇīva
mukhyasya jagad-ātmanaḥ

ṛteyuḥ—Ṛteyu; *tasya*—of him (Raudrāśva); *kakṣeyuḥ*—Kakṣeyu; *sthaṇḍileyuḥ*—Sthaṇḍileyu; *kṛteyukaḥ*—Kṛteyuka; *jaleyuḥ*—Jaleyu; *sannateyuḥ*—Sannateyu; *ca*—also; *dharma*—Dharmeyu; *satya*—Satyeyu; *vrateyavaḥ*—and Vrateyu; *daśa*—ten; *ete*—all of them; *apsarasaḥ*—born of an Apsarā; *putrāḥ*—sons; *vaneyuḥ*—the son named Vaneyu; *ca*—and; *avamaḥ*—the youngest; *smṛtaḥ*—known; *ghṛtācyām*—Ghṛtācī; *indriyāṇi iva*—exactly like the ten senses; *mukhyasya*—of the living force; *jagat-ātmanaḥ*—the living force of the entire universe.

TRANSLATION

Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva's full control. All of them were born of the Apsarā named Ghṛtācī.

TEXT 6

ऋतेयो रन्तिनावोऽभूत् त्रयस्तस्यात्मजा नृप ।
सुमतिर्ध्रुवोऽप्रतिरथः कण्वोऽप्रतिरथात्मजः ॥ ६ ॥

ṛteyo rantināvo 'bhūt
trayas tasyātmajā nṛpa
sumatir dhruvo 'pratirathaḥ
kaṇvo 'pratirathātmajaḥ

ṛteyoḥ—from the son named Ṛteyu; *rantināvaḥ*—the son named Rantināva; *abhūt*—appeared; *trayaḥ*—three; *tasya*—his (Rantināva's); *ātmajāḥ*—sons; *nṛpa*—O King; *sumatiḥ*—Sumati; *dhruvaḥ*—Dhruva; *apratirathaḥ*—Apratiratha; *kaṇvaḥ*—Kaṇva; *apratiratha-ātmajaḥ*—the son of Apratiratha.

TRANSLATION

Ṛteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kaṇva.

TEXT 7

तस्य मेधातिथिस्तस्मात् प्रस्कन्नाद्या द्विजातयः ।
पुत्रोऽभूत् सुमते रेभिर्दुष्मन्तस्तत्सुतो मतः ॥७॥

tasya medhātithis tasmāt
praskannādyā dvijātayaḥ

putro 'bhūt sumate rebhir
duṣmantas tat-suto mataḥ

tasya—of him (Kaṇva); *medhātithiḥ*—a son named Medhātithi; *tasmāt*—from him (Medhātithi); *praskanna-ādyāḥ*—sons headed by Praskanna; *dvijātayaḥ*—all *brāhmaṇas*; *putraḥ*—a son; *abhūt*—there was; *sumateḥ*—from Sumati; *rebhiḥ*—Rebhi; *duṣmantaḥ*—Mahārāja Duṣmanta; *tat-sutaḥ*—the son of Rebhi; *mataḥ*—is well-known.

TRANSLATION

The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.

TEXTS 8-9

दुष्मन्तो मृगयां यातः कण्वाश्रमपदं गतः ।
तत्रासीनां स्वप्रभया मण्डयन्तीं रमामिव ॥ ८ ॥
विलोक्य सद्यो मुमुहे देवमायामिव स्त्रियम् ।
बभाषे तां वरारोहां भटैः कतिपयैर्वृतः ॥ ९ ॥

duṣmanto mṛgayāṁ yātaḥ
kaṇvāśrama-padaṁ gataḥ
tatrāsīnāṁ sva-prabhayā
maṇḍayantīṁ ramām iva

vilokya sadyo mumuhe
deva-māyām iva striyam
babhāṣe tāṁ varārohāṁ
bhaṭaiḥ katipayair vṛtaḥ

duṣmantaḥ—Mahārāja Duṣmanta; *mṛgayām yātaḥ*—when he went hunting; *kaṇva-āśrama-padam*—to the residence of Kaṇva; *gataḥ*—he came; *tatra*—there; *āsīnām*—a woman sitting; *sva-prabhayā*—by her own beauty; *maṇḍyantīm*—illuminating; *ramām iva*—exactly like the

goddess of fortune; *vilokya*—by observing; *sadyaḥ*—immediately; *mumuhe*—he became enchanted; *deva-māyām iva*—exactly like the illusory energy of the Lord; *striyam*—a beautiful woman; *babhāṣe*—he addressed; *tām*—her (the woman); *vara-ārohām*—who was the best of beautiful women; *bhaṭaiḥ*—by soldiers; *katipayaiḥ*—a few; *vṛtaḥ*—surrounded.

TRANSLATION

Once when King Duṣmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

TEXT 10

तद्दर्शनप्रमुदितः संनिवृत्तपरिश्रमः ।
पप्रच्छ कामसन्तप्तः प्रहसञ्श्लक्ष्णया गिरा ॥१०॥

tad-darśana-pramuditaḥ
sannivṛtta-pariśramaḥ
papraccha kāma-santaptaḥ
prahasañ ślakṣṇayā girā

tat-darśana-pramuditaḥ—being very much enlivened by seeing the beautiful woman; *sannivṛtta-pariśramaḥ*—being relieved of the fatigue of the hunting excursion; *papraccha*—he inquired from her; *kāma-santaptaḥ*—being agitated by lusty desires; *prahasan*—in a joking mood; *ślakṣṇayā*—very beautiful and pleasing; *girā*—with words.

TRANSLATION

Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.

TEXT 11

का त्वं कमलपत्राक्षि कस्यासि हृदयङ्गमे ।
किंस्विच्चिकीर्षितं तत्र भवत्या निर्जने वने ॥११॥

kā tvaṁ kamala-patrākṣi
kasyāsi hṛdayaṅ-game
kiṁ svic cikīrṣitaṁ tatra
bhavatyā nirjane vane

kā—who; *tvam*—are you; *kamala-patra-akṣi*—O beautiful woman with eyes like the petals of a lotus; *kasya asi*—with whom are you related; *hṛdayam-game*—O most beautiful one, pleasing to the heart; *kim svit*—what kind of business; *cikīrṣitam*—is being thought of; *tatra*—there; *bhavatyāḥ*—by you; *nirjane*—solitary; *vane*—in the forest.

TRANSLATION

O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?

TEXT 12

व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे ।
न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥१२॥

vyaktaṁ rājanya-tanayāṁ
vedmy ahaṁ tvāṁ sumadhyame
na hi cetaḥ pauravāṇām
adharme ramate kvacit

vyaktam—it appears; *rājanya-tanayām*—the daughter of a *kṣatriya;* *vedmi*—can realize; *aham*—I; *tvām*—your good self; *su-madhyame*—O most beautiful; *na*—not; *hi*—indeed; *cetaḥ*—the mind; *pauravāṇām*—of persons who have taken birth in the Pūru dynasty; *adharme*—in irreligion; *ramate*—enjoys; *kvacit*—at any time.

TRANSLATION

O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.

PURPORT

Mahārāja Duṣmanta indirectly expressed his desire to marry Śakuntalā, for she appeared to his mind to be the daughter of some *kṣatriya* king.

TEXT 13

श्रीशकुन्तलोवाच

विश्वामित्रात्मजैवाहं त्यक्ता मेनकया वने ।
वेदैतद् भगवान् कण्वो वीर किं करवाम ते ॥१३॥

śrī-śakuntalovāca
viśvāmitrātmajaivāhaṁ
tyaktā menakayā vane
vedaitad bhagavān kaṇvo
vīra kiṁ karavāma te

śrī-śakuntalā uvāca—Śrī Śakuntalā replied; *viśvāmitra-ātmajā*—the daughter of Viśvāmitra; *eva*—indeed; *aham*—I (am); *tyaktā*—left; *menakayā*—by Menakā; *vane*—in the forest; *veda*—knows; *etat*—all these incidents; *bhagavān*—the most powerful saintly person; *kaṇvaḥ*—Kaṇva Muni; *vīra*—O hero; *kim*—what; *karavāma*—can I do; *te*—for you.

TRANSLATION

Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?

PURPORT

Śakuntalā informed Mahārāja Duṣmanta that although she never saw or knew her father or mother, Kaṇva Muni knew everything about her,

and she had heard from him that she was the daughter of Viśvāmitra and that her mother was Menakā, who had left her in the forest.

TEXT 14

आस्यतां ह्यरविन्दाक्ष गृह्यतामर्हणं च नः ।
भुज्यतां सन्ति नीवारा उष्यतां यदि रोचते ॥१४॥

āsyatāṁ hy aravindākṣa
gṛhyatām arhaṇaṁ ca naḥ
bhujyatāṁ santi nīvārā
uṣyatāṁ yadi rocate

āsyatām—please come sit here; *hi*—indeed; *aravinda-akṣa*—O great hero with eyes like the petals of a lotus; *gṛhyatām*—please accept; *arhaṇam*—humble reception; *ca*—and; *naḥ*—our; *bhujyatām*—please eat; *santi*—what there is in stock; *nīvārāḥ*—*nīvārā* rice; *uṣyatām*—stay here; *yadi*—if; *rocate*—you so desire.

TRANSLATION

O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nīvārā rice that you may kindly take. And if you so desire, stay here without hesitation.

TEXT 15

श्रीदुष्मन्त उवाच

उपपन्नमिदं सुभ्रु जातायाः कुशिकान्वये ।
स्वयं हि वृणुते राज्ञां कन्यकाः सदृशं वरम् ॥१५॥

śrī-duṣmanta uvāca
upapannam idaṁ subhru
jātāyāḥ kuśikānvaye
svayaṁ hi vṛṇute rājñāṁ
kanyakāḥ sadṛśaṁ varam

śrī-duṣmantaḥ uvāca—King Duṣmanta replied; *upapannam*—just befitting your position; *idam*—this; *su-bhru*—O Śakuntalā, with beautiful eyebrows; *jātāyāḥ*—because of your birth; *kuśika-anvaye*—in the family of Viśvāmitra; *svayam*—personally; *hi*—indeed; *vṛṇute*—select; *rājñām*—of a royal family; *kanyakāḥ*—daughters; *sadṛśam*—on an equal level; *varam*—husbands.

TRANSLATION

King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmitra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

PURPORT

In her reception of Mahārāja Duṣmanta, Śakuntalā clearly said, "Your Majesty may stay here, and you may accept whatever reception I can offer." Thus she indicated that she wanted Mahārāja Duṣmanta as her husband. As far as Mahārāja Duṣmanta was concerned, he desired Śakuntalā as his wife from the very beginning, as soon as he saw her, so the agreement to unite as husband and wife was natural. To induce Śakuntalā to accept the marriage, Mahārāja Duṣmanta reminded her that as the daughter of a king she could select her husband in an open assembly. In the history of Āryan civilization there have been many instances in which famous princesses have selected their husbands in open competitions. For example, it was in such a competition that Sītādevī accepted Lord Rāmacandra as her husband and that Draupadī accepted Arjuna, and there are many other instances. So marriage by agreement or by selecting one's own husband in an open competition is allowed. There are eight kinds of marriage, of which marriage by agreement is called *gāndharva* marriage. Generally the parents select the husband or wife for their daughter or son, but *gāndharva* marriage takes place by personal selection. Still, although marriage by personal selection or by agreement took place in the past, we find no such thing as divorce by disagreement. Of course, divorce by disagreement took place among low-class men, but marriage by agreement was found even in the very

highest classes, especially in the royal *kṣatriya* families. Mahārāja Duṣmanta's acceptance of Śakuntalā as his wife was sanctioned by Vedic culture. How the marriage took place is described in the next verse.

TEXT 16

ओमित्युक्ते यथाधर्ममुपयेमे शकुन्तलाम् ।
गान्धर्वविधिना राजा देशकालविधानवित् ॥१६॥

om ity ukte yathā-dharmam
upayeme śakuntalām
gāndharva-vidhinā rājā
deśa-kāla-vidhānavit

om iti ukte—by reciting the Vedic *praṇava*, invoking the Supreme Personality of Godhead to witness the marriage; *yathā-dharmam*—exactly according to the principles of religion (because Nārāyaṇa becomes the witness in an ordinary religious marriage also); *upayeme*—he married; *śakuntalām*—the girl Śakuntalā; *gāndharva-vidhinā*—by the regulative principle of the Gandharvas, without deviation from religious principles; *rājā*—Mahārāja Duṣmanta; *deśa-kāla-vidhāna-vit*—completely aware of duties according to time, position and objective.

TRANSLATION

When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.

PURPORT

The *oṁkāra, praṇava*, is the Supreme Personality of Godhead represented by letters. *Bhagavad-gītā* says that the letters *a-u-m*, combined together as *oṁ*, represent the Supreme Lord. Religious principles are meant to invoke the blessings and mercy of the Supreme Personality of Godhead, Kṛṣṇa, who says in *Bhagavad-gītā* that He is personally pres-

ent in sexual desires that are not contrary to religious principles. The word *vidhinā* means, "according to religious principles." The association of men and women according to religious principles is allowed in the Vedic culture. In our Kṛṣṇa consciousness movement we allow marriage on the basis of religious principles, but the sexual combination of men and women as friends is irreligious and is not allowed.

TEXT 17

अमोघवीर्यो राजर्षिर्महिष्यां वीर्यमादधे ।
श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम् ॥१७॥

amogha-vīryo rājarṣir
mahiṣyāṁ vīryam ādadhe
śvo-bhūte sva-puraṁ yātaḥ
kālenāsūta sā sutam

amogha-vīryaḥ—a person who discharges semen without being baffled, or, in other words, who must beget a child; *rāja-ṛṣiḥ*—the saintly King Duṣmanta; *mahiṣyām*—into the Queen, Śakuntalā (after her marriage, Śakuntalā became the Queen); *vīryam*—semen; *ādadhe*—placed; *śvaḥ-bhūte*—in the morning; *sva-puram*—to his own place; *yātaḥ*—returned; *kālena*—in due course of time; *asūta*—gave birth; *sā*—she (Śakuntalā); *sutam*—to a son.

TRANSLATION

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.

TEXT 18

कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः ।
बद्ध्वा मृगेन्द्रंतरसा क्रीडति स्म स बालकः ॥१८॥

kaṇvaḥ kumārasya vane
cakre samucitāḥ kriyāḥ
baddhvā mṛgendraṁ tarasā
krīḍati sma sa bālakaḥ

kaṇvaḥ—Kaṇva Muni; *kumārasya*—of the son born of Śakuntalā; *vane*—in the forest; *cakre*—executed; *samucitāḥ*—prescribed; *kriyāḥ*—ritualistic ceremonies; *baddhvā*—capturing; *mṛga-indram*—a lion; *tarasā*—by force; *krīḍati*—playing; *sma*—in the past; *saḥ*—he; *bālakaḥ*—the child.

TRANSLATION

In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

TEXT 19

तं दुरत्ययविक्रान्तमादाय प्रमदोत्तमा ।
हरेरंशांशसम्भूतं भर्तुरन्तिकमागमत् ॥१९॥

taṁ duratyaya-vikrāntam
ādāya pramadottamā
harer aṁśāṁśa-sambhūtaṁ
bhartur antikam āgamat

tam—him; *duratyaya-vikrāntam*—whose strength was insurmountable; *ādāya*—taking with her; *pramadā-uttamā*—the best of women, Śakuntalā; *hareḥ*—of God; *aṁśa-aṁśa-sambhūtam*—a partial plenary incarnation; *bhartuḥ antikam*—unto her husband; *āgamat*—approached.

TRANSLATION

Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.

TEXT 20

यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ ।
शृण्वतां सर्वभूतानां खे वागाहाशरीरिणी ॥२०॥

yadā na jagṛhe rājā
bhāryā-putrāv aninditau
śṛṇvatāṁ sarva-bhūtānāṁ
khe vāg āhāśarīriṇī

yadā—when; *na*—not; *jagṛhe*—accepted; *rājā*—the King (Duṣmanta); *bhāryā-putrau*—his real son and real wife; *aninditau*—not abominable, not accused by anyone; *śṛṇvatām*—while hearing; *sarva-bhūtānām*—all the people; *khe*—in the sky; *vāk*—a sound vibration; *āha*—declared; *aśarīriṇī*—without a body.

TRANSLATION

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

PURPORT

Mahārāja Duṣmanta knew that Śakuntalā and the boy were his own wife and son, but because they came from outside and were unknown to the citizens, he at first declined to accept them. Śakuntalā, however, was so chaste that an omen from the sky declared the truth so that others could hear. When everyone heard from the omen that Śakuntalā and her child were truly the King's wife and son, the King gladly accepted them.

TEXT 21

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः ।
भरस्व पुत्रं दुष्मन्त मावमंस्थाः शकुन्तलाम् ॥२१॥

mātā bhastrā pituḥ putro
yena jātaḥ sa eva saḥ

bharasva putraṁ duṣmanta
māvamaṁsthāḥ śakuntalām

mātā—the mother; *bhastrā*—just like the skin of a bellows containing air; *pituḥ*—of the father; *putraḥ*—the son; *yena*—by whom; *jātaḥ*—one is born; *saḥ*—the father; *eva*—indeed; *saḥ*—the son; *bharasva*—just maintain; *putram*—your son; *duṣmanta*—O Mahārāja Duṣmanta; *mā*—do not; *avamaṁsthāḥ*—insult; *śakuntalām*—Śakuntalā.

TRANSLATION

The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

PURPORT

According to the Vedic injunction *ātmā vai putra-nāmāsi*, the father becomes the son. The mother is simply like a storekeeper, because the seed of the child is placed in her womb, but it is the father who is responsible for maintaining the son. In *Bhagavad-gītā* the Lord says that He is the seed-giving father of all living entities (*ahaṁ bīja-pradaḥ pitā*), and therefore He is responsible for maintaining them. This is also confirmed in the *Vedas. Eko bahūnāṁ yo vidadhāti kāmān:* although God is one, He maintains all living entities with their necessities for life. The living entities in different forms are sons of the Lord, and therefore the father, the Supreme Lord, supplies them food according to their different bodies. The small ant is supplied a grain of sugar, and the elephant is supplied tons of food, but everyone is able to eat. Therefore there is no question of overpopulation. Because the father, Kṛṣṇa, is fully opulent, there is no scarcity of food, and because there is no scarcity, the propaganda of overpopulation is only a myth. Actually one suffers for want of food when material nature, under the order of the father, refuses to supply him food. It is the living entity's position that determines whether food will be supplied or not. When a diseased person is forbidden to eat, this does not mean that there is a scarcity of food;

rather, the diseased person requires the treatment of not being supplied with food. In *Bhagavad-gītā* (7.10) the Lord also says, *bījaṁ māṁ sarva-bhūtānām:* "I am the seed of all living entities." A particular type of seed is sown within the earth, and then a particular type of tree or plant comes out. The mother resembles the earth, and when a particular type of seed is sown by the father, a particular type of body takes birth.

TEXT 22

रेतोधाः पुत्रो नयति नरदेव यमक्षयात् ।
त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥२२॥

reto-dhāḥ putro nayati
naradeva yama-kṣayāt
tvaṁ cāsya dhātā garbhasya
satyam āha śakuntalā

retaḥ-dhāḥ—a person who discharges semen; *putraḥ*—the son; *nayati*—saves; *nara-deva*—O King (Mahārāja Duṣmanta); *yama-kṣayāt*—from punishment by Yamarāja, or from the custody of Yamarāja; *tvam*—your good self; *ca*—and; *asya*—of this child; *dhātā*—the creator; *garbhasya*—of the embryo; *satyam*—truthfully; *āha*—said; *śakuntalā*—your wife, Śakuntalā.

TRANSLATION

O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

PURPORT

Upon hearing the omen, Mahārāja Duṣmanta accepted his wife and child. According to Vedic *smṛti:*

pun-nāmno narakād yasmāt
pitaraṁ trāyate sutaḥ

tasmāt putra iti proktaḥ
svayam eva svayambhuvā

Because a son delivers his father from punishment in the hell called *put*, the son is called *putra*. According to this principle, when there is a disagreement between the father and mother, it is the father, not the mother, who is delivered by the son. But if the wife is faithful and firmly adherent to her husband, when the father is delivered the mother is also delivered. Consequently, there is no such thing as divorce in the Vedic literature. A wife is always trained to be chaste and faithful to her husband, for this helps her achieve deliverance from any abominable material condition. This verse clearly says, *putro nayati naradeva yamakṣayāt:* "The son saves his father from the custody of Yamarāja." It never says, *putro nayati mātaram:* "The son saves his mother." The seed-giving father is delivered, not the storekeeper mother. Consequently, husband and wife should not separate under any condition, for if they have a child whom they raise to be a Vaiṣṇava, he can save both the father and mother from the custody of Yamarāja and punishment in hellish life.

TEXT 23

पितर्युपरते सोऽपि चक्रवर्ती महायशाः ।
महिमा गीयते तस्य हरेरंशभुवो भुवि ॥२३॥

pitary uparate so 'pi
cakravartī mahā-yaśāḥ
mahimā gīyate tasya
harer aṁśa-bhuvo bhuvi

pitari—after his father; *uparate*—passed away; *saḥ*—the King's son; *api*—also; *cakravartī*—the emperor; *mahā-yaśāḥ*—very famous; *mahimā*—glories; *gīyate*—are glorified; *tasya*—his; *hareḥ*—of the Supreme Personality of Godhead; *aṁśa-bhuvaḥ*—a partial representation; *bhuvi*—upon this earth.

TRANSLATION

Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the

proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

PURPORT

In *Bhagavad-gītā* (10.41) it is said:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-sambhavam

Anyone extraordinarily powerful must be considered a partial representation of the opulence of the Supreme Godhead. Therefore when the son of Mahārāja Duṣmanta became the emperor of the entire world, he was celebrated in this way.

TEXTS 24–26

चक्रं दक्षिणहस्तेऽस्य पद्मकोशोऽस्य पादयोः ।
ईजे महाभिषेकेण सोऽभिषिक्तोऽधिराड् विभुः ॥२४॥
पञ्चपञ्चाशता मेध्यैर्गङ्गायामनु वाजिभिः ।
मामतेयं पुरोधाय यमुनामनु च प्रभुः ॥२५॥
अष्टसप्ततिमेध्याश्वान् बबन्ध प्रददद् वसु ।
भरतस्य हि दौष्मन्तेरग्निः साचीगुणे चितः ।
सहस्रं बद्धशो यस्मिन् ब्राह्मणा गा विभेजिरे ॥२६॥

cakraṁ dakṣiṇa-haste 'sya
padma-kośo 'sya pādayoḥ
īje mahābhiṣekeṇa
so 'bhiṣikto 'dhirāḍ vibhuḥ

pañca-pañcāśatā medhyair
gaṅgāyām anu vājibhiḥ
māmateyaṁ purodhāya
yamunām anu ca prabhuḥ

aṣṭa-saptati-medhyāśvān
babandha pradadad vasu
bharatasya hi dauṣmanter
agniḥ sācī-guṇe citaḥ
sahasraṁ badvaśo yasmin
brāhmaṇā gā vibhejire

cakram—the mark of Kṛṣṇa's disc; *dakṣiṇa-haste*—on the palm of the right hand; *asya*—of him (Bharata); *padma-kośaḥ*—the mark of the whorl of a lotus; *asya*—of him; *pādayoḥ*—on the soles of the feet; *īje*—worshiped the Supreme Personality of Godhead; *mahā-abhiṣekeṇa*—by a grand Vedic ritualistic ceremony; *saḥ*—he (Mahārāja Bharata); *abhiṣiktaḥ*—being promoted; *adhirāṭ*—to the topmost position of a ruler; *vibhuḥ*—the master of everything; *pañca-pañcāśatā*—fifty-five; *medhyaiḥ*—fit for sacrifices; *gaṅgāyām anu*—from the mouth of the Ganges to the source; *vājibhiḥ*—with horses; *māmateyam*—the great sage Bhṛgu; *purodhāya*—making him the great priest; *yamunām*—on the bank of the Yamunā; *anu*—in regular order; *ca*—also; *prabhuḥ*—the supreme master, Mahārāja Bharata; *aṣṭa-saptati*—seventy-eight; *medhya-aśvān*—horses fit for sacrifice; *babandha*—he bound; *pradadat*—gave in charity; *vasu*—riches; *bharatasya*—of Mahārāja Bharata; *hi*—indeed; *dauṣmanteḥ*—the son of Mahārāja Duṣmanta; *agniḥ*—the sacrificial fire; *sācī-guṇe*—on an excellent site; *citaḥ*—established; *sahasram*—thousands; *badvaśaḥ*—by the number of one *badva* (one *badva* equals 13,084); *yasmin*—in which sacrifices; *brāhmaṇāḥ*—all the *brāhmaṇas* present; *gāḥ*—the cows; *vibhejire*—received their respective share.

TRANSLATION

Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bhṛgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices

on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.

PURPORT

As indicated here by the words *dauṣmanter agniḥ sācī-guṇe citaḥ*, Bharata, the son of Mahārāja Duṣmanta, arranged for many ritualistic ceremonies all over the world, especially all over India on the banks of the Ganges and Yamunā, from the mouth to the source, and all such sacrifices were performed in very distinguished places. As stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Everyone should engage in the performance of *yajña*, and the sacrificial fire should be ignited everywhere, the entire purpose being to make people happy, prosperous and progressive in spiritual life. Of course, these things were possible before the beginning of Kali-yuga because there were qualified *brāhmaṇas* who could perform such *yajñas*. For the present, however, the *Brahma-vaivarta Purāṇa* enjoins:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting the order of *sannyāsa*, offering oblations of flesh to the forefathers, and begetting children in the wife of one's brother." In this age, such *yajñas* as the *aśvamedha-yajña* and *gomedha-yajña* are impossible to perform because there are neither sufficient riches nor qualified *brāhmaṇas*. This verse says, *māmateyaṁ purodhāya:* Mahārāja Bharata engaged the son of Mamatā, Bhṛgu Muni, to take charge of performing this *yajña*. Now, however, such *brāhmaṇas* are impossible to find. Therefore the *śāstras* recommend, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those who are intelligent

should perform the *saṅkīrtana-yajña* inaugurated by Lord Śrī Caitanya Mahāprabhu.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña.*" (*Bhāg.* 11.5.32) *Yajña* must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Kṛṣṇa consciousness movement has taken charge of introducing the chanting of Hare Kṛṣṇa all over the world. This Hare Kṛṣṇa movement is also *yajña,* but without the difficulties involved in securing paraphernalia and qualified *brāhmaṇas.* This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all the purposes of *yajña* will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (*annād bhavanti bhūtāni parjanyād anna-sambhavaḥ*). All our necessities can be produced simply by rainfall (*kāmaṁ vavarṣa parjanyaḥ*), and the earth is the original source of all necessities (*sarva-kāma-dughā mahī*). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication and gambling—and in a pure state of existence should perform the simple *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra.* Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

TEXT 27

त्रयस्त्रिंशच्छतं ह्यश्वान् बद्ध्वा विस्मापयन् नृपान्।
दौष्मन्तिरत्यगान्मायां देवानां गुरुमाययौ ॥२७॥

trayas-triṁśac-chataṁ hy aśvān
baddhvā vismāpayan nṛpān
dauṣmantir atyagān māyāṁ
devānāṁ gurum āyayau

trayaḥ—three; *triṁśat*—thirty; *śatam*—hundred; *hi*—indeed; *aśvān*—horses; *baddhvā*—arresting in the *yajña;* *vismāpayan*—astonishing; *nṛpān*—all other kings; *dauṣmantiḥ*—the son of Mahārāja Duṣmanta; *atyagāt*—surpassed; *māyām*—material opulences; *devānām*—of the demigods; *gurum*—the supreme spiritual master; *āyayau*—achieved.

TRANSLATION

Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

PURPORT

One who achieves the lotus feet of the Supreme Personality of Godhead certainly surpasses all material wealth, even that of the demigods in the heavenly planets. *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ.* The achievement of the lotus feet of the Supreme Personality of Godhead is the most exalted achievement in life.

TEXT 28

मृगाञ्छुक्लदतः कृष्णान् हिरण्येन परीवृतान् ।
अदात् कर्मणि मष्णारे नियुतानि चतुर्दश ॥२८॥

mṛgāñ chukla-dataḥ kṛṣṇān
hiraṇyena parīvṛtān
adāt karmaṇi maṣṇāre
niyutāni caturdaśa

mṛgān—first-class elephants; *śukla-dataḥ*—with very white tusks; *kṛṣṇān*—with black bodies; *hiraṇyena*—with gold ornaments;

parīvṛtan—completely covered; *adāt*—give in charity; *karmaṇi*—in the sacrifice; *maṣṇāre*—by the name Maṣṇāra, or in the place known as Maṣṇāra; *niyutāni*—*lakhs* (one *lakh* equals one hundred thousand); *caturdaśa*—fourteen.

TRANSLATION

When Mahārāja Bharata performed the sacrifice known as Maṣṇāra [or a sacrifice in the place known as Maṣṇāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

TEXT 29

भरतस्य महत् कर्म न पूर्वे नापरे नृपाः ।
नैवापुर्नैव प्राप्स्यन्ति बाहुभ्यां त्रिदिवं यथा ॥२९॥

bharatasya mahat karma
na pūrve nāpare nṛpāḥ
naivāpur naiva prāpsyanti
bāhubhyāṁ tridivaṁ yathā

bharatasya—of Mahārāja Bharata, the son of Mahārāja Duṣmanta; *mahat*—very great, exalted; *karma*—activities; *na*—neither; *pūrve*—previously; *na*—nor; *apare*—after his time; *nṛpāḥ*—kings as a class; *na*—neither; *eva*—certainly; *āpuḥ*—attained; *na*—nor; *eva*—certainly; *prāpsyanti*—will get; *bāhubhyām*—by the strength of his arms; *tri-divam*—the heavenly planets; *yathā*—as.

TRANSLATION

As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.

TEXT 30

किरातहूणान् यवनानन्ध्रान् कङ्कान् खशाञ्छकान् ।
अब्रह्मण्यनृपांश्चाहन् म्लेच्छान् दिग्विजयेऽखिलान् ॥३०॥

kirāta-hūṇān yavanān
pauṇḍrān kaṅkān khaśāñ chakān
abrahmaṇya-nṛpāṁś cāhan
mlecchān dig-vijaye 'khilān

kirāta—the black people called Kirātas (mostly the Africans); *hūṇān*—the Huns, the tribes from the far north; *yavanān*—the meat-eaters; *pauṇḍrān*—the Pauṇḍras; *kaṅkān*—the Kaṅkas; *khaśān*—the Mongolians; *śakān*—the Śakas; *abrahmaṇya*—against the brahminical culture; *nṛpān*—kings; *ca*—and; *ahan*—he killed; *mlecchān*—such atheists, who had no respect for Vedic civilization; *dik-vijaye*—while conquering all directions; *akhilān*—all of them.

TRANSLATION

When Mahārāja Bharata was on tour, he defeated or killed all the Kirātas, Hūṇas, Yavanas, Pauṇḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.

TEXT 31

जित्वा पुरासुरा देवान् ये रसौकांसि भेजिरे ।
देवस्त्रियो रसां नीताः प्राणिभिः पुनराहरत् ॥३१॥

jitvā purāsurā devān
ye rasaukāṁsi bhejire
deva-striyo rasāṁ nītāḥ
prāṇibhiḥ punar āharat

jitvā—conquering; *purā*—formerly; *asurāḥ*—the demons; *devān*—the demigods; *ye*—all who; *rasa-okāṁsi*—in the lower planetary system known as Rasātala; *bhejire*—took shelter; *deva-striyaḥ*—the wives and

daughters of the demigods; *rasām*—in the lower planetary system; *nītāḥ*—were brought; *prāṇibhiḥ*—with their own dear associates; *punaḥ*—again; *āharat*—brought back to their original places.

TRANSLATION

Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

TEXT 32

सर्वान्कामान् दुदुहतुः प्रजानां तस्य रोदसी ।
समास्त्रिणवसाहस्रीर्दिक्षु चक्रमवर्तयत् ॥३२॥

sarvān kāmān duduhatuḥ
prajānāṁ tasya rodasī
samās tri-ṇava-sāhasrīr
dikṣu cakram avartayat

sarvān kāmān—all necessities or desirable things; *duduhatuḥ*—fulfilled; *prajānām*—of the subjects; *tasya*—his; *rodasī*—this earth and the heavenly planets; *samāḥ*—years; *tri-nava-sāhasrīḥ*—three times nine thousand (that is, twenty-seven thousand); *dikṣu*—in all directions; *cakram*—soldiers or orders; *avartayat*—circulated.

TRANSLATION

Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

TEXT 33

स सम्राड् लोकपालाख्यमैश्वर्यमधिराट् श्रियम् ।
चक्रं चास्खलितं प्राणान् मृषेत्युपरराम ह ॥३३॥

sa saṁrāḍ loka-pālākhyam
aiśvaryam adhirāṭ śriyam
cakraṁ cāskhalitaṁ prāṇān
mṛṣety upararāma ha

saḥ—he (Mahārāja Bharata); *saṁrāṭ*—the emperor; *loka-pāla-ākhyam*—known as the ruler of all the *lokas*, or planets; *aiśvaryam*—such opulences; *adhirāṭ*—thoroughly in power; *śriyam*—kingdom; *cakram*—soldiers or orders; *ca*—and; *askhalitam*—without failure; *prāṇān*—life or sons and family; *mṛṣā*—all false; *iti*—thus; *upararāma*—ceased to enjoy; *ha*—in the past.

TRANSLATION

As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

PURPORT

Mahārāja Bharata had incomparable opulence in sovereignty, soldiers, sons, daughters and everything for material enjoyment, but when he realized that all such material opulences were useless for spiritual advancement, he retired from material enjoyment. The Vedic civilization enjoins that after a certain age, following in the footsteps of Mahārāja Bharata, one should cease to enjoy material opulences and should take the order of *vānaprastha.*

TEXT 34

तस्यासन् नृप वैदर्भ्यः पत्न्यस्तिस्रः सुसम्मताः।
जघ्नुस्त्यागभयात् पुत्रान् नानुरूपा इतीरिते ॥३४॥

tasyāsan nṛpa vaidarbhyaḥ
patnyas tisraḥ susammatāḥ
jaghnus tyāga-bhayāt putrān
nānurūpā itīrite

tasya—of him (Mahārāja Bharata); *āsan*—there were; *nṛpa*—O King (Mahārāja Parīkṣit); *vaidarbhyaḥ*—daughters of Vidarbha; *patnyaḥ*—wives; *tisraḥ*—three; *su-sammatāḥ*—very pleasing and suitable; *jaghnuḥ*—killed; *tyāga-bhayāt*—fearing rejection; *putrān*—their sons; *na anurūpāḥ*—not exactly like the father; *iti*—like this; *īrite*—considering.

TRANSLATION

O King Parīkṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.

TEXT 35

तस्यैवं वितथे वंशे तदर्थं यजतः सुतम् ।
मरुत्स्तोमेन मरुतो भरद्वाजमुपाददुः ॥३५॥

tasyaivaṁ vitathe vaṁśe
tad-arthaṁ yajataḥ sutam
marut-stomena maruto
bharadvājam upādaduḥ

tasya—his (Mahārāja Bharata's); *evam*—thus; *vitathe*—being baffled; *vaṁśe*—in generating progeny; *tat-artham*—to get sons; *yajataḥ*—performing sacrifices; *sutam*—a son; *marut-stomena*—by performing a *marut-stoma* sacrifice; *marutaḥ*—the demigods named the Maruts; *bharadvājam*—Bharadvāja; *upādaduḥ*—presented.

TRANSLATION

The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.

TEXT 36

अन्तर्वत्न्यां भ्रातृपत्न्यां मैथुनाय बृहस्पतिः ।
प्रवृत्तो वारितो गर्भं शप्त्वा वीर्यमुपासृजत् ॥३६॥

antarvatnyāṁ bhrātṛ-patnyāṁ
maithunāya bṛhaspatiḥ
pravṛtto vārito garbhaṁ
śaptvā vīryam upāsṛjat

antaḥ-vatnyām—pregnant; *bhrātṛ-patnyām*—with the brother's wife; *maithunāya*—desiring sexual enjoyment; *bṛhaspatiḥ*—the demigod named Bṛhaspati; *pravṛttaḥ*—so inclined; *vāritaḥ*—when forbidden to do so; *garbham*—the son within the abdomen; *śaptvā*—by cursing; *vīryam*—semen; *upāsṛjat*—discharged.

TRANSLATION

When the demigod named Bṛhaspati was attracted by his brother's wife, Mamatā, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbid this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.

PURPORT

The sex impulse is so strong in this material world that even Bṛhaspati, who is supposed to be the priest of the demigods and a very learned scholar, wanted to have a sexual relationship with his brother's pregnant wife. This can happen even in the society of the higher demigods, so what to speak of human society? The sex impulse is so strong that it can agitate even a learned personality like Bṛhaspati.

TEXT 37

तं त्यक्तुकामां ममतां भार्तुस्त्यागविशङ्किताम् ।
नामनिर्वाचनं तस्य श्लोकमेनं सुरा जगुः ॥३७॥

taṁ tyaktu-kāmāṁ mamatāṁ
bhārtus tyāga-viśaṅkitām
nāma-nirvācanaṁ tasya
ślokam enaṁ surā jaguḥ

tam—that newly born baby; *tyaktu-kāmām*—who was trying to avoid; *mamatām*—unto Mamatā; *bhartuḥ tyāga-viśaṅkitām*—very much afraid of being forsaken by her husband because of giving birth to an illegitimate son; *nāma-nirvācanam*—a name-giving ceremony, or *nāma-karaṇa; tasya*—to the child; *ślokam*—verse; *enam*—this; *surāḥ*—the demigods; *jaguḥ*—enunciated.

TRANSLATION

Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

PURPORT

According to Vedic scripture, whenever a child is born there are some ceremonies known as *jāta-karma* and *nāma-karaṇa*, in which learned *brāhmaṇas*, immediately after the birth of the child, make a horoscope according to astrological calculations. But the child to which Mamatā gave birth was begotten by Bṛhaspati irreligiously, for although Mamatā was the wife of Utathya, Bṛhaspati made her pregnant by force. Therefore Bṛhaspati became *bhartā*. According to Vedic culture, a wife is considered the property of her husband, and a son born by illicit sex is called *dvāja*. The common word still current in Hindu society for such a son is *doglā*, which refers to a son not begotten by the husband of his mother. In such a situation, it is difficult to give the child a name according to proper regulative principles. Mamatā, therefore, was perplexed, but the demigods gave the child the appropriate name Bharadvāja, which indicated that the child born illegitimately should be maintained by both Mamatā and Bṛhaspati.

TEXT 38

मूढे भर द्वाजमिमं भर द्वाजं बृहस्पते ।
यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम् ॥३८॥

mūḍhe bhara dvājam imaṁ
bhara dvājaṁ bṛhaspate
yātau yad uktvā pitarau
bharadvājas tatas tv ayam

mūḍhe—O foolish woman; *bhara*—just maintain; *dvājam*—although born by an illicit connection between two; *imam*—this child; *bhara*—maintain; *dvājam*—although born by an illicit connection between two; *bṛhaspate*—O Bṛhaspati; *yātau*—left; *yat*—because; *uktvā*—having said; *pitarau*—both the father and mother; *bharadvājaḥ*—by the name Bharadvāja; *tataḥ*—thereafter; *tu*—indeed; *ayam*—this child.

TRANSLATION

Bṛhaspati said to Mamatā, "You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him." Upon hearing this, Mamatā replied, "O Bṛhaspati, you maintain him!" After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

TEXT 39

चोद्यमाना सुरैरेवं मत्वा वितथमात्मजम् ।
व्यसृजन् मरुतोऽबिभ्रन् दत्तोऽयं वितथेऽन्वये॥३९॥

codyamānā surair evaṁ
matvā vitatham ātmajam
vyasrjan maruto 'bibhran
datto 'yaṁ vitathe 'nvaye

codyamānā—although Mamatā was encouraged (to maintain the child); *suraiḥ*—by the demigods; *evam*—in this way; *matvā*—

considering; *vitatham*—purposeless; *ātmajam*—her own child; *vyasṛjat*—rejected; *marutaḥ*—the demigods known as the Maruts; *abibhran*—maintained (the child); *dattaḥ*—the same child was given; *ayam*—this; *vitathe*—was disappointed; *anvaye*—when the dynasty of Mahārāja Bharata.

TRANSLATION

Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.

PURPORT

From this verse it is understood that those who are rejected from the higher planetary system are given a chance to take birth in the most exalted families on this planet earth.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasty of Pūru."*

CHAPTER TWENTY-ONE

The Dynasty of Bharata

This Twenty-first Chapter describes the dynasty born from Mahārāja Bharata, the son of Mahārāja Duṣmanta, and it also describes the glories of Rantideva, Ajamīḍha and others.

The son of Bharadvāja was Manyu, and Manyu's sons were Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, Nara had a son named Saṅkṛti, who had two sons, named Guru and Rantideva. As an exalted devotee, Rantideva saw every living entity in relationship with the Supreme Personality of Godhead, and therefore he completely engaged his mind, his words and his very self in the service of the Supreme Lord and His devotees. Rantideva was so exalted that he would sometimes give away his own food in charity, and he and his family would fast. Once, after Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it a *brāhmaṇa* guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the *brāhmaṇa*. When the *brāhmaṇa* left and Rantideva was just about to eat the remnants of the food, a *śūdra* appeared. Rantideva therefore divided the remnants between the *śūdra* and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking the water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify His devotee and show how tolerant a devotee is in rendering service to the Lord. The Supreme Personality of Godhead, being extremely pleased with Rantideva, entrusted him with very confidential service. The special power to render the most confidential service is entrusted by the Supreme Personality of Godhead to a pure devotee, not to ordinary devotees.

Garga, the son of Bharadvāja, had a son named Śini, and Śini's son was Gārgya. Although Gārgya was a *kṣatriya* by birth, his sons became

brāhmaṇas. The son of Mahāvīrya was Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these three sons were born of a *kṣatriya* king, they also achieved the position of *brāhmaṇas.* The son of Bṛhatkṣatra constructed the city of Hastināpura and was known as Hastī. His sons were Ajamīḍha, Dvimīḍha and Purumīḍha.

From Ajamīḍha came Priyamedha and other *brāhmaṇas* and also a son named Bṛhadiṣu. The sons, grandsons and further descendants of Bṛhadiṣu were Bṛhaddhanu, Bṛhatkāya, Jayadratha, Viśada and Syenajit. From Syenajit came four sons—Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa. From Rucirāśva came a son named Pāra, whose sons were Pṛthusena and Nīpa, and from Nīpa came one hundred sons. Another son of Nīpa was Brahmadatta. From Brahmadatta came Viṣvaksena; from Viṣvaksena, Udaksena; and from Udaksena, Bhallāṭa.

The son of Dvimīḍha was Yavīnara, and from Yavīnara came many sons and grandsons, such as Kṛtimān, Satyadhṛti, Dṛḍhanemi, Supārśva, Sumati, Sannatimān, Kṛtī, Nīpa, Udgrāyudha, Kṣemya, Suvīra, Ripuñjaya and Bahuratha. Purumīḍha had no sons, but Ajamīḍha, in addition to his other sons, had a son named Nīla, whose son was Śānti. The descendants of Śānti were Suśānti, Puruja, Arka and Bharmyāśva. Bharmyāśva had five sons, one of whom, Mudgala, begot a dynasty of *brāhmaṇas.* Mudgala had twins—a son, Divodāsa, and a daughter, Ahalyā. From Ahalyā, by her husband, Gautama, Śatānanda was born. The son of Śatānanda was Satyadhṛti, and his son was Śaradvān. Śaradvān's son was known as Kṛpa, and Śaradvān's daughter, known as Kṛpī, became the wife of Droṇācārya.

TEXT 1

श्रीशुक उवाच

वितथस्य सुतान् मन्योर्बृहत्क्षत्रो जयस्ततः ।
महावीर्यो नरो गर्गः सङ्कृतिस्तु नरात्मजः ॥ १ ॥

śrī-śuka uvāca
vitathasya sutān manyor
bṛhatkṣatro jayas tataḥ
mahāvīryo naro gargaḥ
saṅkṛtis tu narātmajaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vitathasya*—of Vitatha (Bharadvāja), who was accepted in the family of Mahārāja Bharata under special circumstances of disappointment; *sutāt*—from the son; *manyoḥ*—named Manyu; *bṛhatkṣatraḥ*—Bṛhatkṣatra; *jayaḥ*—Jaya; *tataḥ*—from him; *mahāvīryaḥ*—Mahāvīrya; *naraḥ*—Nara; *gargaḥ*—Garga; *saṅkṛtiḥ*—Saṅkṛti; *tu*—certainly; *nara-ātmajaḥ*—the son of Nara.

TRANSLATION

Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons—Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, the one known as Nara had a son named Saṅkṛti.

TEXT 2

गुरुश्च रन्तिदेवश्च सङ्कृतेः पाण्डुनन्दन ।
रन्तिदेवस्य महिमा इहामुत्र च गीयते ॥ २ ॥

guruś ca rantidevaś ca
saṅkṛteḥ pāṇḍu-nandana
rantidevasya mahimā
ihāmutra ca gīyate

guruḥ—a son named Guru; *ca*—and; *rantidevaḥ ca*—and a son named Rantideva; *saṅkṛteḥ*—from Saṅkṛti; *pāṇḍu-nandana*—O Mahārāja Parīkṣit, descendant of Pāṇḍu; *rantidevasya*—of Rantideva; *mahimā*—the glories; *iha*—in this world; *amutra*—and in the next world; *ca*—also; *gīyate*—are glorified.

TRANSLATION

O Mahārāja Parīkṣit, descendant of Pāṇḍu, Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.

TEXTS 3–5

वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः ।
निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः ॥ ३ ॥
व्यतीयुरष्टचत्वारिंशदहान्यपिबतः किल ।
घृतपायससंयावं तोयं प्रातरुपस्थितम् ॥ ४ ॥
कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः ।
अतिथिर्ब्राह्मणः काले भोक्तुकामस्य चागमत् ॥ ५ ॥

viyad-vittasya dadato
labdhaṁ labdhaṁ bubhukṣataḥ
niṣkiñcanasya dhīrasya
sakuṭumbasya sīdataḥ

vyatīyur aṣṭa-catvāriṁśad
ahāny apibataḥ kila
ghṛta-pāyasa-saṁyāvaṁ
toyaṁ prātar upasthitam

kṛcchra-prāpta-kuṭumbasya
kṣut-tṛḍbhyāṁ jāta-vepathoḥ
atithir brāhmaṇaḥ kāle
bhoktu-kāmasya cāgamat

viyat-vittasya—of Rantideva, who received things sent by providence, just as the *cātaka* bird receives water from the sky; *dadataḥ*—who distributed to others; *labdham*—whatever he got; *labdham*—such gains; *bubhukṣataḥ*—he enjoyed; *niṣkiñcanasya*—always penniless; *dhīrasya*—yet very sober; *sa-kuṭumbasya*—even with his family members; *sīdataḥ*—suffering very much; *vyatīyuḥ*—passed by; *aṣṭa-catvāriṁśat*—forty-eight; *ahāni*—days; *apibataḥ*—without even drinking water; *kila*—indeed; *ghṛta-pāyasa*—food prepared with ghee and milk; *saṁyāvam*—varieties of food grains; *toyam*—water; *prātaḥ*—in the morning; *upasthitam*—arrived by chance; *kṛcchra-prāpta*—undergoing suffering; *kuṭumbasya*—whose family members; *kṣut-*

tṛḍbhyām—by thirst and hunger; *jāta*—became; *vepathoḥ*—trembling; *atithiḥ*—a guest; *brāhmaṇaḥ*—a *brāhmaṇa; kāle*—just at that time; *bhoktu-kāmasya*—of Rantideva, who desired to eat something; *ca*—also; *āgamat*—arrived there.

TRANSLATION

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

TEXT 6

तस्मै संव्यभजत् सोऽन्नमादृत्य श्रद्धयान्वितः ।
हरिं सर्वत्र संपश्यन् स भुक्त्वा प्रययौ द्विजः ॥ ६ ॥

tasmai saṁvyabhajat so 'nnam
ādṛtya śraddhayānvitaḥ
hariṁ sarvatra saṁpaśyan
sa bhuktvā prayayau dvijaḥ

tasmai—unto him (the *brāhmaṇa*); *saṁvyabhajat*—after dividing, gave his share; *saḥ*—he (Rantideva); *annam*—the food; *ādṛtya*—with great respect; *śraddhayā anvitaḥ*—and with faith; *harim*—the Supreme Lord; *sarvatra*—everywhere, or in the heart of every living being; *saṁpaśyan*—conceiving; *saḥ*—he; *bhuktvā*—after eating the food; *prayayau*—left that place; *dvijaḥ*—the *brāhmaṇa.*

TRANSLATION

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest

with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

PURPORT

Rantideva perceived the presence of the Supreme Personality of Godhead in every living being, but he never thought that because the Supreme Lord is present in every living being, every living being must be God. Nor did he distinguish between one living being and another. He perceived the presence of the Lord both in the *brāhmaṇa* and in the *caṇḍāla*. This is the true vision of equality, as confirmed by the Lord Himself in *Bhagavad-gītā* (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]." A *paṇḍita*, or learned person, perceives the presence of the Supreme Personality of Godhead in every living being. Therefore, although it has now become fashionable to give preference to the so-called *daridra-nārāyaṇa*, or "poor Nārāyaṇa," Rantideva had no reason to give preference to any one person. The idea that because Nārāyaṇa is present in the heart of one who is *daridra*, or poor, the poor man should be called *daridra-nārāyaṇa* is a wrong conception. By such logic, because the Lord is present within the hearts of the dogs and hogs, the dogs and hogs would also be Nārāyaṇa. One should not mistakenly think that Rantideva subscribed to this view. Rather, he saw everyone as part of the Supreme Personality of Godhead (*hari-sambandhi-vastunaḥ*). It is not that everyone is the Supreme Godhead. Such a theory, which is propounded by the Māyāvāda philosophy, is always misleading, and Rantideva would never have accepted it.

TEXT 7

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपतेः।
विभक्तं व्यभजत् तस्मै वृषलाय हरिं स्मरन् ॥ ७ ॥

athānyo bhokṣyamāṇasya
vibhaktasya mahīpateḥ
vibhaktaṁ vyabhajat tasmai
vṛṣalāya hariṁ smaran

atha—thereafter; *anyaḥ*—another guest; *bhokṣyamāṇasya*—who was just about to eat; *vibhaktasya*—after setting aside the share for the family; *mahīpateḥ*—of the King; *vibhaktam*—the food allotted for the family; *vyabhajat*—he divided and distributed; *tasmai*—unto him; *vṛṣalāya*—unto a *śūdra; harim*—the Supreme Personality of Godhead; *smaran*—remembering.

TRANSLATION

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

PURPORT

Because King Rantideva saw everyone as part of the Supreme Personality of Godhead, he never distinguished between the *brāhmaṇa* and the *śūdra*, the poor and the rich. Such equal vision is called *sama-darśinaḥ* (*paṇḍitāḥ sama-darśinaḥ*). One who has actually realized that the Supreme Personality of Godhead is situated in everyone's heart and that every living being is part of the Lord does not make any distinction between the *brāhmaṇa* and the *śūdra*, the poor (*daridra*) and the rich (*dhanī*). Such a person sees all living beings equally and treats them equally, without discrimination.

TEXT 8

याते शूद्रे तमन्योऽगादतिथिः श्वभिरावृतः ।
राजन् मे दीयतामन्नं सगणाय बुभुक्षते ॥ ८ ॥

yāte śūdre tam anyo 'gād
atithiḥ śvabhir āvṛtaḥ

rājan me dīyatām annaṁ
sagaṇāya bubhukṣate

yāte—when he went away; *śūdre*—the *śūdra* guest; *tam*—unto the King; *anyaḥ*—another; *agāt*—arrived there; *atithiḥ*—guest; *śvabhiḥ āvṛtaḥ*—accompanied by dogs; *rājan*—O King; *me*—unto me; *dīyatām*—deliver; *annam*—eatables; *sa-gaṇāya*—with my company of dogs; *bubhukṣate*—hankering for food.

TRANSLATION

When the śūdra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

TEXT 9

स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम् ।
तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः ॥ ९ ॥

sa ādṛtyāvaśiṣṭaṁ yad
bahu-māna-puraskṛtam
tac ca dattvā namaścakre
śvabhyaḥ śva-pataye vibhuḥ

saḥ—he (King Rantideva); *ādṛtya*—after honoring them; *avaśiṣṭam*—the food that remained after the *brāhmaṇa* and *śūdra* were fed; *yat*—whatever there was; *bahu-māna-puraskṛtam*—offering him much respect; *tat*—that; *ca*—also; *dattvā*—giving away; *namaḥ-cakre*—offered obeisances; *śvabhyaḥ*—unto the dogs; *śva-pataye*—unto the master of the dogs; *vibhuḥ*—the all-powerful King.

TRANSLATION

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

TEXT 10

पानीयमात्रमुच्छेषं तच्चैकपरितर्पणम् ।
पास्यतः पुल्कसोऽभ्यागादपो देह्यशुभाय मे ॥१०॥

pānīya-mātram uccheṣaṁ
tac caika-paritarpaṇam
pāsyataḥ pulkaso 'bhyāgād
apo dehy aśubhāya me

pānīya-mātram—only the drinking water; *uccheṣam*—what remained of the food; *tat ca*—that also; *eka*—for one; *paritarpaṇam*—satisfying; *pāsyataḥ*—when the King was about to drink; *pulkasaḥ*—a *caṇḍāla; abhyāgāt*—came there; *apaḥ*—water; *dehi*—please give; *aśubhāya*—although I am a lowborn *caṇḍāla; me*—to me.

TRANSLATION

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, "O King, although I am lowborn, kindly give me some drinking water."

TEXT 11

तस्य तां करुणां वाचं निशम्य विपुलश्रमाम् ।
कृपया भृशसन्तप्त इदमाहामृतं वचः ॥११॥

tasya tāṁ karuṇāṁ vācaṁ
niśamya vipula-śramām
kṛpayā bhṛśa-santapta
idam āhāmṛtaṁ vacaḥ

tasya—of him (the *caṇḍāla*); *tām*—those; *karuṇām*—pitiable; *vācam*—words; *niśamya*—hearing; *vipula*—very much; *śramām*—fatigued; *kṛpayā*—out of compassion; *bhṛśa-santaptaḥ*—very much

aggrieved; *idam*—these; *āha*—spoke; *amṛtam*—very sweet; *vacaḥ*—words.

TRANSLATION

Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.

PURPORT

Mahārāja Rantideva's words were like *amṛta*, or nectar, and therefore, aside from rendering bodily service to an aggrieved person, by his words alone the King could save the life of anyone who might hear him.

TEXT 12

न कामयेऽहं गतिमीश्वरात् परा-
मष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजा-
मन्तःस्थितो येन भवन्त्यदुःखाः ॥१२॥

na kāmaye 'haṁ gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavaṁ vā
ārtiṁ prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ

na—not; *kāmaye*—desire; *aham*—I; *gatim*—destination; *īśvarāt*—from the Supreme Personality of Godhead; *parām*—great; *aṣṭa-ṛddhi-yuktām*—composed of the eight kinds of mystic perfection; *apunaḥ-bhavam*—cessation of repeated birth (liberation, salvation); *vā*—either; *ārtim*—sufferings; *prapadye*—I accept; *akhila-deha-bhājām*—of all living entities; *antaḥ-sthitaḥ*—staying among them; *yena*—by which; *bhavanti*—they become; *aduḥkhāḥ*—without distress.

TRANSLATION

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated

birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

PURPORT

Vāsudeva Datta made a similar statement to Śrī Caitanya Mahāprabhu, requesting the Lord to liberate all living entities in His presence. Vāsudeva Datta submitted that if they were unfit to be liberated, he himself would take all their sinful reactions and suffer personally so that the Lord might deliver them. A Vaiṣṇava is therefore described as being *para-duḥkha-duḥkhī*, very much aggrieved by the sufferings of others. As such, a Vaiṣṇava engages in activities for the real welfare of human society.

TEXT 13

क्षुत्तृट्श्रमो गात्रपरिभ्रमश्च
दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तो-
र्जिजीविषोर्जीवजलार्पणान्मे ॥१३॥

kṣut-tṛṭ-śramo gātra-paribhramaś ca
dainyaṁ klamaḥ śoka-viṣāda-mohāḥ
sarve nivṛttāḥ kṛpaṇasya jantor
jijīviṣor jīva-jalārpaṇān me

kṣut—from hunger; *tṛṭ*—and thirst; *śramaḥ*—fatigue; *gātra-paribhramaḥ*—trembling of the body; *ca*—also; *dainyam*—poverty; *klamaḥ*—distress; *śoka*—lamentation; *viṣāda*—moroseness; *mohāḥ*—and bewilderment; *sarve*—all of them; *nivṛttāḥ*—finished; *kṛpaṇasya*—of the poor; *jantoḥ*—living entity (the *caṇḍāla*); *jijīviṣoḥ*—desiring to live; *jīva*—maintaining life; *jala*—water; *arpaṇāt*—by delivering; *me*—mine.

TRANSLATION

By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst,

fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

TEXT 14

इति प्रभाष्य पानीयं म्रियमाणः पिपासया ।
पुल्कसायाददाद्धीरो निसर्गकरुणो नृपः ॥१४॥

iti prabhāṣya pānīyaṁ
mriyamāṇaḥ pipāsayā
pulkasāyādadād dhīro
nisarga-karuṇo nṛpaḥ

iti—thus; *prabhāṣya*—giving his statement; *pānīyam*—drinking water; *mriyamāṇaḥ*—although on the verge of death; *pipāsayā*—because of thirst; *pulkasāya*—unto the low-class *caṇḍāla; adadāt*—delivered; *dhīraḥ*—sober; *nisarga-karuṇaḥ*—by nature very kind; *nṛpaḥ*—the King.

TRANSLATION

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.

TEXT 15

तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम् ।
आत्मानं दर्शयाञ्चक्रुर्माया विष्णुविनिर्मिताः ॥१५॥

tasya tribhuvanādhīśāḥ
phaladāḥ phalam icchatām
ātmānaṁ darśayāṁ cakrur
māyā viṣṇu-vinirmitāḥ

tasya—before him (King Rantideva); *tri-bhuvana-adhīśāḥ*—the controllers of the three worlds (demigods like Brahmā and Śiva); *phala-*

dāḥ—who can bestow all fruitive results; *phalam icchatām*—of persons who desire material benefit; *ātmānam*—their own identities; *darśayām cakruḥ*—manifested; *māyāḥ*—the illusory energy; *viṣṇu*—by Lord Viṣṇu; *vinirmitāḥ*—created.

TRANSLATION

Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.

TEXT 16

स वै तेभ्यो नमस्कृत्य निःसङ्गो विगतस्पृहः ।
वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥१६॥

sa vai tebhyo namaskṛtya
niḥsaṅgo vigata-spṛhaḥ
vāsudeve bhagavati
bhaktyā cakre manaḥ param

saḥ—he (King Rantideva); *vai*—indeed; *tebhyaḥ*—unto Lord Brahmā, Lord Śiva and the other demigods; *namaḥ-kṛtya*—offering obeisances; *niḥsaṅgaḥ*—with no ambition to take any benefit from them; *vigata-spṛhaḥ*—completely free from desires for material possessions; *vāsudeve*—unto Lord Vāsudeva; *bhagavati*—the Supreme Lord; *bhaktyā*—by devotional service; *cakre*—fixed; *manaḥ*—the mind; *param*—as the ultimate goal of life.

TRANSLATION

King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu's lotus feet.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung:

anya devāśraya nāi, tomāre kahinu bhāi,
ei bhakti parama karaṇa

If one wants to become a pure devotee of the Supreme Lord, one should not hanker to take benedictions from the demigods. As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* those befooled by the illusion of the material energy worship gods other than the Supreme Personality of Godhead. Therefore, although Rantideva was personally able to see Lord Brahmā and Lord Śiva, he did not hanker to take material benefits from them. Rather, he fixed his mind upon Lord Vāsudeva and rendered devotional service unto Him. This is the sign of a pure devotee, whose heart is not adulterated by material desires.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 17

ईश्वरालम्बनं चित्तं कुर्वतोऽनन्यराधसः ।
माया गुणमयी राजन् स्वप्नवत् प्रत्यलीयत ॥१७॥

īśvarālambanaṁ cittaṁ
kurvato 'nanya-rādhasaḥ
māyā guṇamayī rājan
svapnavat pratyalīyata

īśvara-ālambanam—completely taking shelter at the lotus feet of the Supreme Lord; *cittam*—his consciousness; *kurvataḥ*—fixing; *ananya-*

rādhasaḥ—for Rantideva, who was undeviating and desired nothing other than to serve the Supreme Lord; *māyā*—the illusory energy; *guṇa-mayī*—consisting of the three modes of nature; *rājan*—O Mahārāja Parīkṣit; *svapna-vat*—like a dream; *pratyalīyata*—merged.

TRANSLATION

O Mahārāja Parīkṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord's illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.

PURPORT

As it is said:

kṛṣṇa——sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Just as there is no chance that darkness can exist in the sunshine, in a pure Kṛṣṇa conscious person there can be no existence of *māyā*. The Lord Himself says in *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." If one wants to be free from the influence of *māyā*, the illusory energy, one must become Kṛṣṇa conscious and always keep Kṛṣṇa prominent within the core of his heart. In *Bhagavad-gītā* (9.34) the Lord advises that one always think of Him (*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*). In this way, by always being Kṛṣṇa-minded or Kṛṣṇa conscious, one can surpass the influence of *māyā* (*māyām etāṁ taranti te*). Because Rantideva was Kṛṣṇa conscious, he was not under the influence of the illusory energy. The word *svapnavat*

is significant in this connection. Because in the material world the mind is absorbed in materialistic activities, when one is asleep many contradictory activities appear in one's dreams. When one awakens, however, these activities automatically merge into the mind. Similarly, as long as one is under the influence of the material energy he makes many plans and schemes, but when one is Kṛṣṇa conscious such dreamlike plans automatically disappear.

TEXT 18

तत्प्रसङ्गानुभावेन रन्तिदेवानुवर्तिनः ।
अभवन् योगिनः सर्वे नारायणपरायणाः ॥१८॥

tat-prasaṅgānubhāvena
rantidevānuvartinaḥ
abhavan yoginaḥ sarve
nārāyaṇa-parāyaṇāḥ

tat-prasaṅga-anubhāvena—because of associating with King Rantideva (when talking with him about *bhakti-yoga*); *rantideva-anuvartinaḥ*—the followers of King Rantideva (that is, his servants, his family members, his friends and others); *abhavan*—became; *yoginaḥ*—first-class mystic *yogīs*, or *bhakti-yogīs; sarve*—all of them; *nārāyaṇa-parāyaṇāḥ*—devotees of the Supreme Personality of Godhead, Nārāyaṇa.

TRANSLATION

All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Nārāyaṇa. Thus they all became the best of yogīs.

PURPORT

The best *yogīs* or mystics are the devotees, as confirmed by the Lord Himself in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The best *yogī* is he who constantly thinks of the Supreme Personality of Godhead within the core of the heart. Because Rantideva was the king, the chief executive in the state, all the residents of the state became devotees of the Supreme Personality of Godhead, Nārāyaṇa, by the king's transcendental association. This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is meritorious in proportion to the number of devotees he has created. A Vaiṣṇava becomes superior not simply by jugglery of words but by the number of devotees he has created for the Lord. Here the word *rantidevānuvartinaḥ* indicates that Rantideva's officers, friends, relatives and subjects all became first-class Vaiṣṇavas by his association. In other words, Rantideva is confirmed herein to be a first-class devotee, or *mahā-bhāgavata. Mahat-sevāṁ dvāram āhur vimukteḥ:* one should render service to such *mahātmās*, for then one will automatically achieve the goal of liberation. Śrīla Narottama dāsa Ṭhākura has also said, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be liberated by his own effort, but if one becomes subordinate to a pure Vaiṣṇava, the door to liberation is open.

TEXTS 19–20

गर्गाच्छिनिस्ततो गार्ग्यः क्षत्राद् ब्रह्म ह्यवर्तत ।
दुरितक्षयो महावीर्यात् तस्य त्रय्यारुणिः कविः ॥१९॥
पुष्करारुणिरित्यत्र ये ब्राह्मणगतिं गताः ।
बृहत्क्षत्रस्य पुत्रोऽभूद्धस्ती यद्धस्तिनापुरम् ॥२०॥

gargāc chinis tato gārgyaḥ
kṣatrād brahma hy avartata
duritakṣayo mahāvīryāt
tasya trayyāruṇiḥ kaviḥ

puṣkarāruṇir ity atra
ye brāhmaṇa-gatiṁ gatāḥ
bṛhatkṣatrasya putro 'bhūd
dhastī yad-dhastināpuram

gargāt—from Garga (another grandson of Bharadvāja); *śiniḥ*—a son named Śini; *tataḥ*—from him (Śini); *gārgyaḥ*—a son named Gārgya; *kṣatrāt*—although he was a *kṣatriya; brahma*—the *brāhmaṇas; hi*—indeed; *avartata*—became possible; *duritakṣayaḥ*—a son named Duritakṣaya; *mahāvīryāt*—from Mahāvīrya (another grandson of Bharadvāja); *tasya*—his; *trayyāruṇiḥ*—the son named Trayyāruṇi; *kaviḥ*—a son named Kavi; *puṣkarāruṇiḥ*—a son named Puṣkarāruṇi; *iti*—thus; *atra*—therein; *ye*—all of them; *brāhmaṇa-gatim*—the position of *brāhmaṇas; gatāḥ*—achieved; *bṛhatkṣatrasya*—of the grandson of Bharadvāja named Bṛhatkṣatra; *putraḥ*—the son; *abhūt*—became; *hastī*—Hastī; *yat*—from whom; *hastināpuram*—the city of Hastināpura (New Delhi) was established.

TRANSLATION

From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brāhmaṇas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura [now New Delhi].

TEXT 21

अजमीढो द्विमीढश्च पुरुमीढश्च हस्तिनः ।
अजमीढस्य वंश्याः स्युः प्रियमेधादयो द्विजाः ॥२१॥

ajamīḍho dvimīḍhaś ca
purumīḍhaś ca hastinaḥ
ajamīḍhasya vaṁśyāḥ syuḥ
priyamedhādayo dvijāḥ

ajamīḍhaḥ—Ajamīḍha; *dvimīḍhaḥ*—Dvimīḍha; *ca*—also; *purumīḍhaḥ*—Purumīḍha; *ca*—also; *hastinaḥ*—became the sons of Hastī; *ajamīḍhasya*—of Ajamīḍha; *vaṁśyāḥ*—descendants; *syuḥ*—are; *priyamedha-ādayaḥ*—headed by Priyamedha; *dvijāḥ*—*brāhmaṇas.*

TRANSLATION

From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.

PURPORT

This verse gives evidence confirming the statement of *Bhagavad-gītā* that the orders of society—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—are calculated in terms of qualities and activities (*guṇa-karma-vibhāgaśaḥ*). All the descendants of Ajamīḍha, who was a *kṣatriya*, became *brāhmaṇas.* This was certainly because of their qualities and activities. Similarly, sometimes the sons of *brāhmaṇas* or *kṣatriyas* become *vaiśyas* (*brāhmaṇā vaiśyatāṁ gatāḥ*). When a *kṣatriya* or *brāhmaṇa* adopts the occupation or duty of a *vaiśya* (*kṛṣi-gorakṣya-vāṇijyam*), he is certainly counted as a *vaiśya.* On the other hand, if one is born a *vaiśya*, by his activities he can become a *brāhmaṇa.* This is confirmed by Nārada Muni. *Yasya yal-lakṣaṇaṁ proktam.* The members of the *varṇas*, or social orders—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—must be ascertained by their symptoms, not by birth. Birth is immaterial; quality is essential.

TEXT 22

अजमीढाद् बृहदिषुस्तस्य पुत्रो बृहद्धनुः ।
बृहत्कायस्ततस्तस्य पुत्र आसीज्जयद्रथः ॥२२॥

ajamīḍhād bṛhadiṣus
tasya putro bṛhaddhanuḥ
bṛhatkāyas tatas tasya
putra āsīj jayadrathaḥ

ajamīḍhāt—from Ajamīḍha; *bṛhadiṣuḥ*—a son named Bṛhadiṣu; *tasya*—his; *putraḥ*—son; *bṛhaddhanuḥ*—Bṛhaddhanu; *bṛhatkāyaḥ*—Bṛhatkāya; *tataḥ*—thereafter; *tasya*—his; *putraḥ*—son; *āsīt*—was; *jayadrathaḥ*—Jayadratha.

TRANSLATION

From Ajamīḍha came a son named Bṛhadiṣu, from Bṛhadiṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.

TEXT 23

तत्सुतो विशदस्तस्य स्येनजित् समजायत ।
रुचिराश्वो दृढहनुः काश्यो वत्सश्च तत्सुताः ॥२३॥

tat-suto viśadas tasya
syenajit samajāyata
rucirāśvo dṛḍhahanuḥ
kāśyo vatsaś ca tat-sutāḥ

tat-sutaḥ—the son of Jayadratha; *viśadaḥ*—Viśada; *tasya*—the son of Viśada; *syenajit*—Syenajit; *samajāyata*—was born; *rucirāśvaḥ*—Rucirāśva; *dṛḍhahanuḥ*—Dṛḍhahanu; *kāśyaḥ*—Kāśya; *vatsaḥ*—Vatsa; *ca*—also; *tat-sutāḥ*—sons of Syenajit.

TRANSLATION

The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa.

TEXT 24

रुचिराश्वसुतः पारः पृथुसेनस्तदात्मजः ।
पारस्य तनयो नीपस्तस्य पुत्रशतं त्वभूत् ॥२४॥

rucirāśva-sutaḥ pāraḥ
pṛthusenas tad-ātmajaḥ

pārasya tanayo nīpas
tasya putra-śataṁ tv abhūt

rucirāśva-sutaḥ—the son of Rucirāśva; *pāraḥ*—Pāra; *pṛthusenaḥ*—Pṛthusena; *tat*—his; *ātmajaḥ*—son; *pārasya*—from Pāra; *tanayaḥ*—a son; *nīpaḥ*—Nīpa; *tasya*—his; *putra-śatam*—one hundred sons; *tu*—indeed; *abhūt*—generated.

TRANSLATION

The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.

TEXT 25

स कृत्व्यां शुककन्यायां ब्रह्मदत्तमजीजनत् ।
योगी स गवि भार्यायां विष्वक्सेनमधात् सुतम्॥२५॥

sa kṛtvyāṁ śuka-kanyāyāṁ
brahmadattam ajījanat
yogī sa gavi bhāryāyāṁ
viṣvaksenam adhāt sutam

saḥ—he (King Nīpa); *kṛtvyām*—in his wife, Kṛtvī; *śuka-kanyāyām*—who was the daughter of Śuka; *brahmadattam*—a son named Brahmadatta; *ajījanat*—begot; *yogī*—a mystic *yogī*; *saḥ*—that Brahmadatta; *gavi*—by the name Gau or Sarasvatī; *bhāryāyām*—in the womb of his wife; *viṣvaksenam*—Viṣvaksena; *adhāt*—begot; *sutam*—a son.

TRANSLATION

King Nīpa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great yogī, begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.

PURPORT

The Śuka mentioned here is different from the Śukadeva Gosvāmī who spoke *Śrīmad-Bhāgavatam.* Śukadeva Gosvāmī, the son of

Vyāsadeva, is described in great detail in the *Brahma-vaivarta Purāṇa*. There it is said that Vyāsadeva maintained the daughter of Jābāli as his wife and that after they performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of *māyā*. Vyāsadeva then assured the child that he would not be influenced by *māyā*, but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed the Personality of Godhead about his problem, and the Personality of Godhead, at Vyāsadeva's request, went to Vyāsadeva's cottage, where He assured the child in the womb that he would not be influenced by *māyā*. Thus assured, the child came out, but he immediately went away as a *parivrājakācārya*. When the father, very much aggrieved, began to follow his saintly boy, Śukadeva Gosvāmī, the boy created a duplicate Śukadeva, who later entered family life. Therefore, the *śuka-kanyā*, or daughter of Śukadeva, mentioned in this verse is the daughter of the duplicate or imitation Śukadeva. The original Śukadeva was a lifelong *brahmacārī*.

TEXT 26

जैगीषव्योपदेशेन योगतन्त्रं चकार ह ।
उदक्सेनस्ततस्तस्माद् भल्लाटो बार्हदीषवाः ॥२६॥

jaigīṣavyopadeśena
yoga-tantraṁ cakāra ha
udaksenas tatas tasmād
bhallāṭo bārhadīṣavāḥ

jaigīṣavya—of the great *ṛṣi* named Jaigīṣavya; *upadeśena*—by the instruction; *yoga-tantram*—an elaborate description of the mystic *yoga* system; *cakāra*—compiled; *ha*—in the past; *udaksenaḥ*—Udaksena; *tataḥ*—from him (Viṣvaksena); *tasmāt*—from him (Udaksena); *bhallāṭaḥ*—a son named Bhallāṭa; *bārhadīṣavāḥ*—(all of these are known as) descendants of Bṛhadiṣu.

TRANSLATION

Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic yoga system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāṭa. All these sons are known as descendants of Bṛhadiṣu.

TEXT 27

यवीनरो द्विमीढस्य कृतिमांस्तत्सुतः स्मृतः ।
नाम्ना सत्यधृतिस्तस्य दृढनेमिः सुपार्श्वकृत् ॥२७॥

yavīnaro dvimīḍhasya
kṛtimāṁs tat-sutaḥ smṛtaḥ
nāmnā satyadhṛtis tasya
dṛḍhanemiḥ supārśvakṛt

yavīnaraḥ—Yavīnara; *dvimīḍhasya*—the son of Dvimīḍha; *kṛtimān*—Kṛtimān; *tat-sutaḥ*—the son of Yavīnara; *smṛtaḥ*—is well known; *nāmnā*—by name; *satyadhṛtiḥ*—Satyadhṛti; *tasya*—of him (Satyadhṛti); *dṛḍhanemiḥ*—Dṛḍhanemi; *supārśva-kṛt*—the father of Supārśva.

TRANSLATION

The son of Dvimīḍha was Yavīnara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛḍhanemi, who became the father of Supārśva.

TEXTS 28–29

सुपार्श्वात् सुमतिस्तस्य पुत्रः सन्नतिमांस्ततः ।
कृती हिरण्यनाभाद् यो योगं प्राप्य जगौ स्म षट् ॥२८॥
संहिताः प्राच्यसाम्नां वै नीपो ह्युद्ग्रायुधस्ततः ।
तस्य क्षेम्यः सुवीरोऽथ सुवीरस्य रिपुञ्जयः ॥२९॥

supārśvāt sumatis tasya
putraḥ sannatimāṁs tataḥ

kṛtī hiraṇyanābhād yo
yogaṁ prāpya jagau sma ṣaṭ

saṁhitāḥ prācyasāmnāṁ vai
nīpo hy udgrāyudhas tataḥ
tasya kṣemyaḥ suvīro 'tha
suvīrasya ripuñjayaḥ

supārśvāt—from Supārśva; *sumatiḥ*—a son named Sumati; *tasya putraḥ*—his son (Sumati's son); *sannatimān*—Sannatimān; *tataḥ*—from him; *kṛtī*—a son named Kṛtī; *hiraṇyanābhāt*—from Lord Brahmā; *yaḥ*—he who; *yogam*—mystic power; *prāpya*—getting; *jagau*—taught; *sma*—in the past; *ṣaṭ*—six; *saṁhitāḥ*—descriptions; *prācyasāmnām*—of the Prācyasāma verses of the *Sāma Veda; vai*—indeed; *nīpaḥ*—Nīpa; *hi*—indeed; *udgrāyudhaḥ*—Udgrāyudha; *tataḥ*—from him; *tasya*—his; *kṣemyaḥ*—Kṣemya; *suvīraḥ*—Suvīra; *atha*—thereafter; *suvīrasya*—of Suvīra; *ripuñjayaḥ*—a son named Ripuñjaya.

TRANSLATION

From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛtī, who achieved mystic power from Brahmā and taught six saṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nīpa; the son of Nīpa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.

TEXT 30

ततो बहुरथो नाम पुरुमीढोऽप्रजोऽभवत् ।
नलिन्यामजमीढस्य नीलः शान्तिस्तु तत्सुतः ॥३०॥

tato bahuratho nāma
purumīḍho 'prajo 'bhavat
nalinyām ajamīḍhasya
nīlaḥ śāntis tu tat-sutaḥ

tataḥ—from him (Ripuñjaya); *bahurathaḥ*—Bahuratha; *nāma*—named; *purumīḍhaḥ*—Purumīḍha, the younger brother of Dvimīḍha; *aprajaḥ*—sonless; *abhavat*—became; *nalinyām*—through Nalinī; *ajamīḍhasya*—of Ajamīḍha; *nīlaḥ*—Nīla; *śāntiḥ*—Śānti; *tu*—then; *tat-sutaḥ*—the son of Nīla.

TRANSLATION

From Ripuñjaya came a son named Bahuratha. Purumīḍha was sonless. Ajamīḍha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.

TEXTS 31–33

शान्तेः सुशान्तिस्तत्पुत्रः पुरुजोऽर्कस्ततोऽभवत् ।
भर्म्याश्वस्तनयस्तस्य पञ्चासन्मुद्गलादयः ॥३१॥
यवीनरो बृहद्विश्वः काम्पिल्लः संजयः सुताः ।
भर्म्याश्वः प्राह पुत्रा मे पञ्चानां रक्षणाय हि ॥३२॥
विषयाणामलमिमे इति पञ्चालसंज्ञिताः ।
मुद्गलाद् ब्रह्म निर्वृत्तं गोत्रं मौद्गल्यसंज्ञितम् ॥३३॥

śānteḥ suśāntis tat-putraḥ
purujo 'rkas tato 'bhavat
bharmyāśvas tanayas tasya
pañcāsan mudgalādayaḥ

yavīnaro bṛhadviśvaḥ
kāmpillaḥ sañjayaḥ sutāḥ
bharmyāśvaḥ prāha putrā me
pañcānāṁ rakṣaṇāya hi

viṣayāṇām alam ime
iti pañcāla-saṁjñitāḥ
mudgalād brahma-nirvṛttaṁ
gotraṁ maudgalya-saṁjñitam

śānteḥ—of Śānti; *suśāntiḥ*—Suśānti; *tat-putraḥ*—his son; *purujaḥ*—Puruja; *arkaḥ*—Arka; *tataḥ*—from him; *abhavat*—generated; *bharmyāśvaḥ*—Bharmyāśva; *tanayaḥ*—son; *tasya*—of him; *pañca*—five sons; *āsan*—were; *mudgala-ādayaḥ*—headed by Mudgala; *yavīnaraḥ*—Yavīnara; *bṛhadviśvaḥ*—Bṛhadviśva; *kāmpillaḥ*—Kāmpilla; *sañjayaḥ*—Sañjaya; *sutāḥ*—sons; *bharmyāśvaḥ*—Bharmyāśva; *prāha*—said; *putrāḥ*—sons; *me*—my; *pañcānām*—of five; *rakṣaṇāya*—for protection; *hi*—indeed; *viṣayāṇām*—of different states; *alam*—competent; *ime*—all of them; *iti*—thus; *pañcāla*—Pañcāla; *saṁjñitāḥ*—designated; *mudgalāt*—from Mudgala; *brahma-nirvṛttam*—consisting of *brāhmaṇas; gotram*—a dynasty; *maudgalya*—Maudgalya; *saṁjñitam*—so designated.

TRANSLATION

The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons—Mudgala, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.

TEXT 34

मिथुनं मुद्गलाद् भार्म्याद् दिवोदासः पुमानभूत् ।
अहल्या कन्यका यस्यां शतानन्दस्तु गौतमात् ॥३४॥

mithunaṁ mudgalād bhārmyād
divodāsaḥ pumān abhūt
ahalyā kanyakā yasyāṁ
śatānandas tu gautamāt

mithunam—twins, one male and one female; *mudgalāt*—from Mudgala; *bhārmyāt*—the son of Bharmyāśva; *divodāsaḥ*—Divodāsa; *pumān*—the male one; *abhūt*—generated; *ahalyā*—Ahalyā; *kanyakā*—the female; *yasyām*—through whom; *śatānandaḥ*—Śatānanda; *tu*—indeed; *gautamāt*—generated by her husband, Gautama.

TRANSLATION

Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śatānanda.

TEXT 35

तस्य सत्यधृतिः पुत्रो धनुर्वेदविशारदः ।
शरद्वांस्तत्सुतो यस्मादुर्वशीदर्शनात् किल ।
शरस्तम्बेऽपतद् रेतो मिथुनं तदभूच्छुभम् ॥३५॥

tasya satyadhṛtiḥ putro
dhanur-veda-viśāradaḥ
śaradvāṁs tat-suto yasmād
urvaśī-darśanāt kila
śara-stambe 'patad reto
mithunaṁ tad abhūc chubham

tasya—of him (Śatānanda); *satyadhṛtiḥ*—Satyadhṛti; *putraḥ*—a son; *dhanuḥ-veda-viśāradaḥ*—very expert in the art of archery; *śaradvān*—Śaradvān; *tat-sutaḥ*—the son of Satyadhṛti; *yasmāt*—from whom; *urvaśī-darśanāt*—simply by seeing the celestial Urvaśī; *kila*—indeed; *śara-stambe*—on a clump of *śara* grass; *apatat*—fell; *retaḥ*—semen; *mithunam*—a male and female; *tat abhūt*—there were born; *śubham*—all-auspicious.

TRANSLATION

The son of Śatānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.

TEXT 36

तद् दृष्ट्वा कृपयागृह्णाच्छान्तनुर्मृगयां चरन् ।
कृपः कुमारः कन्या च द्रोणपत्न्यभवत् कृपी ॥३६॥

tad dṛṣṭvā kṛpayāgṛhṇāc
chāntanur mṛgayāṁ caran
kṛpaḥ kumāraḥ kanyā ca
droṇa-patny abhavat kṛpī

tat—those twin male and female babies; *dṛṣṭvā*—seeing; *kṛpayā*—out of compassion; *agṛhṇāt*—took; *śāntanuḥ*—King Śāntanu; *mṛgayām*—while hunting in the forest; *caran*—wandering in that way; *kṛpaḥ*—Kṛpa; *kumāraḥ*—the male child; *kanyā*—the female child; *ca*—also; *droṇa-patnī*—the wife of Droṇācārya; *abhavat*—became; *kṛpī*—named Kṛpī.

TRANSLATION

While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpī. Kṛpī later became the wife of Droṇācārya.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasty of Bharata."*

CHAPTER TWENTY-TWO

The Descendants of Ajamīḍha

This chapter describes the descendants of Divodāsa. It also describes Jarāsandha, who belonged to the Ṛkṣa dynasty, as well as Duryodhana, Arjuna and others.

The son of Divodāsa was Mitrāyu, who had four sons, one after another—Cyavana, Sudāsa, Sahadeva and Somaka. Somaka had one hundred sons, of whom the youngest was Pṛṣata, from whom Drupada was born. Drupada's daughter was Draupadī, and his sons were headed by Dhṛṣṭadyumna. Dhṛṣṭadyumna's son was Dhṛṣṭaketu.

Another son of Ajamīḍha was named Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa came Kuru, the king of Kurukṣetra. Kuru had four sons—Parīkṣi, Sudhanu, Jahnu and Niṣadha. Among the descendants in the dynasty from Sudhanu were Suhotra, Cyavana, Kṛtī and Uparicara Vasu. The sons of Uparicara Vasu, including Bṛhadratha, Kuśāmba, Matsya, Pratyagra and Cedipa, became kings of the Cedi state. In the dynasty from Bṛhadratha came Kuśāgra, Ṛṣabha, Satyahita, Puṣpavān and Jahu, and from Bṛhadratha through the womb of another wife came Jarāsandha, who was followed by Sahadeva, Somāpi and Śrutaśravā. Parīkṣi, the son of Kuru, had no sons. Among the descendants of Jahnu were Suratha, Vidūratha, Sārvabhauma, Jayasena, Rādhika, Ayutāyu, Akrodhana, Devātithi, Ṛkṣa, Dilīpa and Pratīpa.

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. When Devāpi retired to the forest, his younger brother Śāntanu became the king. Although Śāntanu, being younger, was not eligible to occupy the throne, he disregarded his elder brother. Consequently, there was no rainfall for twelve years. Following the advice of the *brāhmaṇas*, Śāntanu was ready to return the kingdom to Devāpi, but by the intrigue of Śāntanu's minister, Devāpi became unfit to be king. Therefore Śāntanu resumed charge of the kingdom, and rain fell properly during his regime. By mystic power, Devāpi still lives in the village known as Kalāpa-grāma. In this Kali-yuga, when the descendants of Soma known as the *candra-vaṁśa* (the lunar dynasty) die out, Devāpi, at the beginning of

Satya-yuga, will reestablish the dynasty of the moon. The wife of Śāntanu named Gaṅgā gave birth to Bhīṣma, one of the twelve authorities. Two sons named Citrāṅgada and Vicitravīrya were also born from the womb of Satyavatī by the semen of Śāntanu, and Vyāsadeva was born from Satyavatī by the semen of Parāśara. Vyāsadeva instructed the history of the *Bhāgavatam* to his son Śukadeva. Through the womb of the two wives and the maidservant of Vicitravīrya, Vyāsadeva begot Dhṛtarāṣṭra, Pāṇḍu and Vidura.

Dhṛtarāṣṭra had one hundred sons, headed by Duryodhana, and one daughter named Duḥśalā. Pāṇḍu had five sons, headed by Yudhiṣṭhira, and each of these five sons had one son from Draupadī. The names of these sons of Draupadī were Prativindhya, Śrutasena, Śrutakīrti, Śatānīka and Śrutakarmā. Besides these five sons, by other wives the Pāṇḍavas had many other sons, such as Devaka, Ghaṭotkaca, Sarvagata, Suhotra, Naramitra, Irāvān, Babhruvāhana and Abhimanyu. From Abhimanyu, Mahārāja Parīkṣit was born, and Mahārāja Parīkṣit had four sons—Janamejaya, Śrutasena, Bhīmasena and Ugrasena.

Next Śukadeva Gosvāmī described the future sons of the Pāṇḍu family. From Janamejaya, he said, would come a son named Śatānīka, and following in the dynasty would be Sahasrānīka, Aśvamedhaja, Asīmakṛṣṇa, Nemicakra, Citraratha, Śuciratha, Vṛṣṭimān, Suṣeṇa, Sunītha, Nṛcakṣu, Sukhīnala, Pariplava, Sunaya, Medhāvī, Nṛpañjaya, Dūrva, Timi, Bṛhadratha, Sudāsa, Śatānīka, Durdamana, Mahīnara, Daṇḍapāṇi, Nimi and Kṣemaka.

Śukadeva Gosvāmī then predicted the kings of the *māgadha-vaṁśa*, or Māgadha dynasty. Sahadeva, the son of Jarāsandha, would beget Mārjāri, and from him would come Śrutaśravā. Subsequently taking birth in the dynasty will be Yutāyu, Niramitra, Sunakṣatra, Bṛhatsena, Karmajit, Sutañjaya, Vipra, Śuci, Kṣema, Suvrata, Dharmasūtra, Sama, Dyumatsena, Sumati, Subala, Sunītha, Satyajit, Viśvajit and Ripuñjaya.

TEXT 1

श्रीशुक उवाच

मित्रायुश्च दिवोदासाच्च्यवनस्तत्सुतो नृप ।
सुदासः सहदेवोऽथ सोमको जन्तुजन्मकृत् ॥ १ ॥

śrī-śuka uvāca
mitrāyuś ca divodāsāc
cyavanas tat-suto nṛpa
sudāsaḥ sahadevo 'tha
somako jantu-janmakṛt

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *mitrāyuḥ*—Mitrāyu; *ca*—and; *divodāsāt*—was born from Divodāsa; *cyavanaḥ*—Cyavana; *tat-sutaḥ*—the son of Mitrāyu; *nṛpa*—O King; *sudāsaḥ*—Sudāsa; *sahadevaḥ*—Sahadeva; *atha*—thereafter; *somakaḥ*—Somaka; *jantu-janma-kṛt*—the father of Jantu.

TRANSLATION

Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

TEXT 2

तस्य पुत्रशतं तेषां यवीयान् पृषतः सुतः ।
स तस्माद् द्रुपदो जज्ञे सर्वसम्पत्समन्वितः॥ २ ॥

tasya putra-śataṁ teṣāṁ
yavīyān pṛṣataḥ sutaḥ
sa tasmād drupado jajñe
sarva-sampat-samanvitaḥ

tasya—of him (Somaka); *putra-śatam*—one hundred sons; *teṣām*—of all of them; *yavīyān*—the youngest; *pṛṣataḥ*—Pṛṣata; *sutaḥ*—the son; *saḥ*—he; *tasmāt*—from him (Pṛṣata); *drupadaḥ*—Drupada; *jajñe*—was born; *sarva-sampat*—with all opulences; *samanvitaḥ*—decorated.

TRANSLATION

Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.

TEXT 3

द्रुपदाद् द्रौपदी तस्य धृष्टद्युम्नादयः सुताः ।
धृष्टद्युम्नाद् धृष्टकेतुर्भार्म्याः पाञ्चालका इमे ॥ ३ ॥

drupadād draupadī tasya
dhṛṣṭadyumnādayaḥ sutāḥ
dhṛṣṭadyumnād dhṛṣṭaketur
bhārmyāḥ pāñcālakā ime

drupadāt—from Drupada; *draupadī*—Draupadī, the famous wife of the Pāṇḍavas; *tasya*—of him (Drupada); *dhṛṣṭadyumna-ādayaḥ*—headed by Dhṛṣṭadyumna; *sutāḥ*—sons; *dhṛṣṭadyumnāt*—from Dhṛṣṭadyumna; *dhṛṣṭaketuḥ*—the son named Dhṛṣṭaketu; *bhārmyāḥ*—all descendants of Bharmyāśva; *pāñcālakāḥ*—they are known as the Pāñcālakas; *ime*—all of these.

TRANSLATION

From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pāñcāla.

TEXTS 4–5

योऽजमीढसुतो ह्यन्य ऋक्षः संवरणस्ततः ।
तपत्यां सूर्यकन्यायां कुरुक्षेत्रपतिः कुरुः ॥ ४ ॥
परीक्षिः सुधनुर्जह्नुर्निषधश्च कुरोः सुताः ।
सुहोत्रोऽभूत् सुधनुषश्च्यवनोऽथ ततः कृती ॥ ५ ॥

yo 'jamīḍha-suto hy anya
ṛkṣaḥ saṁvaraṇas tataḥ
tapatyāṁ sūrya-kanyāyāṁ
kurukṣetra-patiḥ kuruḥ

parīkṣiḥ sudhanur jahnur
niṣadhaś ca kuroḥ sutāḥ
suhotro 'bhūt sudhanuṣaś
cyavano 'tha tataḥ kṛtī

yaḥ—who; *ajamīḍha-sutaḥ*—was a son born from Ajamīḍha; *hi*—indeed; *anyaḥ*—another; *ṛkṣaḥ*—Ṛkṣa; *saṁvaraṇaḥ*—Saṁvaraṇa; *tataḥ*—from him (Ṛkṣa); *tapatyām*—Tapatī; *sūrya-kanyāyām*—in the womb of the daughter of the sun-god; *kurukṣetra-patiḥ*—the King of Kurukṣetra; *kuruḥ*—Kuru was born; *parīkṣiḥ sudhanuḥ jahnuḥ niṣadhaḥ ca*—Parīkṣi, Sudhanu, Jahnu and Niṣadha; *kuroḥ*—of Kuru; *sutāḥ*—the sons; *suhotraḥ*—Suhotra; *abhūt*—was born; *sudhanuṣaḥ*—from Sudhanu; *cyavanaḥ*—Cyavana; *atha*—from Suhotra; *tataḥ*—from him (Cyavana); *kṛtī*—a son named Kṛtī.

TRANSLATION

Another son of Ajamīḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons—Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛtī was born.

TEXT 6

वसुस्तस्योपरिचरो बृहद्रथमुखास्ततः ।
कुशाम्बमत्स्यप्रत्यग्रचेदिपाद्याश्च चेदिपाः ॥ ६ ॥

vasus tasyoparicaro
bṛhadratha-mukhās tataḥ
kuśāmba-matsya-pratyagra-
cedipādyāś ca cedipāḥ

vasuḥ—a son named Vasu; *tasya*—of him (Kṛtī); *uparicaraḥ*—the surname of Vasu; *bṛhadratha-mukhāḥ*—headed by Bṛhadratha; *tataḥ*—from him (Vasu); *kuśāmba*—Kuśāmba; *matsya*—Matsya; *pratyagra*—

Pratyagra; *cedipa-ādyāḥ*—Cedipa and others; *ca*—also; *cedi-pāḥ*—all of them became rulers of the Cedi state.

TRANSLATION

The son of Kṛtī was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

TEXT 7

बृहद्रथात् कुशाग्रोऽभूदृषभस्तस्य तत्सुतः ।
जज्ञे सत्यहितोऽपत्यं पुष्पवांस्तत्सुतो जहुः ॥ ७ ॥

bṛhadrathāt kuśāgro 'bhūd
ṛṣabhas tasya tat-sutaḥ
jajñe satyahito 'patyaṁ
puṣpavāṁs tat-suto jahuḥ

bṛhadrathāt—from Bṛhadratha; *kuśāgraḥ*—Kuśāgra; *abhūt*—a son was born; *ṛṣabhaḥ*—Ṛṣabha; *tasya*—of him (Kuśāgra); *tat-sutaḥ*—his (Ṛṣabha's) son; *jajñe*—was born; *satyahitaḥ*—Satyahita; *apatyam*—offspring; *puṣpavān*—Puṣpavān; *tat-sutaḥ*—his (Puṣpavān's) son; *jahuḥ*—Jahu.

TRANSLATION

From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

TEXT 8

अन्यस्यामपि भार्यायां शकले द्वे बृहद्रथात् ।
ये मात्रा बहिरुत्सृष्टे जरया चाभिसन्धिते ।
जीव जीवेति क्रीडन्त्या जरासन्धोऽभवत् सुतः ॥ ८ ॥

anyasyām api bhāryāyāṁ
śakale dve bṛhadrathāt
ye mātrā bahir utsṛṣṭe
jarayā cābhisandhite
jīva jīveti krīḍantyā
jarāsandho 'bhavat sutaḥ

anyasyām—in another; *api*—also; *bhāryāyām*—wife; *śakale*—parts; *dve*—two; *bṛhadrathāt*—from Bṛhadratha; *ye*—which two parts; *mātrā*—by the mother; *bahiḥ utsṛṣṭe*—because of rejection; *jarayā*—by the demoness named Jarā; *ca*—and; *abhisandhite*—when they were joined together; *jīva jīva iti*—O living entity, be alive; *krīḍantyā*—playing like that; *jarāsandhaḥ*—Jarāsandha; *abhavat*—was generated; *sutaḥ*—a son.

TRANSLATION

Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.

TEXT 9

ततश्च सहदेवोऽभूत् सोमापिर्यच्छ्रुतश्रवाः ।
परीक्षिरनपत्योऽभूत् सुरथो नाम जाह्नवः ॥ ९ ॥

tataś ca sahadevo 'bhūt
somāpir yac chrutaśravāḥ
parīkṣir anapatyo 'bhūt
suratho nāma jāhnavaḥ

tataḥ ca—and from him (Jarāsandha); *sahadevaḥ*—Sahadeva; *abhūt*—was born; *somāpiḥ*—Somāpi; *yat*—of him (Somāpi); *śrutaśravāḥ*—a son named Śrutaśravā; *parīkṣiḥ*—the son of Kuru named Parīkṣi; *anapatyaḥ*—without any son; *abhūt*—became; *surathaḥ*—Suratha; *nāma*—named; *jāhnavaḥ*—was the son of Jahnu.

TRANSLATION

From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

TEXT 10

ततो विदूरथस्तस्मात् सार्वभौमस्ततोऽभवत् ।
जयसेनस्तत्तनयो राधिकोऽतोऽयुताय्वभूत् ॥१०॥

tato vidūrathas tasmāt
sārvabhaumas tato 'bhavat
jayasenas tat-tanayo
rādhiko 'to 'yutāyv abhūt

tataḥ—from him (Suratha); *vidūrathaḥ*—a son named Vidūratha; *tasmāt*—from him (Vidūratha); *sārvabhaumaḥ*—a son named Sārvabhauma; *tataḥ*—from him (Sārvabhauma); *abhavat*—was born; *jayasenaḥ*—Jayasena; *tat-tanayaḥ*—the son of Jayasena; *rādhikaḥ*—Rādhika; *ataḥ*—and from him (Rādhika); *ayutāyuḥ*—Ayutāyu; *abhūt*—was born.

TRANSLATION

From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.

TEXT 11

ततश्चाक्रोधनस्तस्माद् देवातिथिरमुष्य च ।
ऋक्षस्तस्य दिलीपोऽभूत् प्रतीपस्तस्य चात्मजः ॥११॥

tataś cākrodhanas tasmād
devātithir amuṣya ca
ṛkṣas tasya dilīpo 'bhūt
pratīpas tasya cātmajaḥ

tataḥ—from him (Ayutāyu); *ca*—and; *akrodhanaḥ*—a son named Akrodhana; *tasmāt*—from him (Akrodhana); *devātithiḥ*—a son named Devātithi; *amuṣya*—of him (Devātithi); *ca*—also; *ṛkṣaḥ*—Ṛkṣa; *tasya*—of him (Ṛkṣa); *dilīpaḥ*—a son named Dilīpa; *abhūt*—was born; *pratīpaḥ*—Pratīpa; *tasya*—of him (Dilīpa); *ca*—and; *ātma-jaḥ*—the son.

TRANSLATION

From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Ṛkṣa, the son of Ṛkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.

TEXTS 12–13

देवापिः शान्तनुस्तस्य बाह्लीक इति चात्मजाः ।
पितृराज्यं परित्यज्य देवापिस्तु वनं गतः ॥१२॥
अभवच्छान्तनू राजा प्राग्महाभिषसंज्ञितः ।
यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः ॥१३॥

devāpiḥ śāntanus tasya
bāhlīka iti cātmajāḥ
pitṛ-rājyaṁ parityajya
devāpis tu vanaṁ gataḥ

abhavac chāntanū rājā
prāṅ mahābhiṣa-saṁjñitaḥ
yaṁ yaṁ karābhyāṁ spṛśati
jīrṇaṁ yauvanam eti saḥ

devāpiḥ—Devāpi; *śāntanuḥ*—Śāntanu; *tasya*—of him (Pratīpa); *bāhlīkaḥ*—Bāhlīka; *iti*—thus; *ca*—also; *ātma-jāḥ*—the sons; *pitṛ-rājyam*—the father's property, the kingdom; *parityajya*—rejecting; *devāpiḥ*—Devāpi, the eldest; *tu*—indeed; *vanam*—to the forest; *gataḥ*—left; *abhavat*—was; *śāntanuḥ*—Śāntanu; *rājā*—the king; *prāk*—before; *mahābhiṣa*—Mahābhiṣa; *saṁjñitaḥ*—most celebrated; *yam yam*—whomever; *karābhyām*—with his hands; *spṛśati*—touched; *jīrṇam*—although very old; *yauvanam*—youth; *eti*—attained; *saḥ*—he.

TRANSLATION

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhiṣa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

TEXTS 14–15

शान्तिमाप्नोति चैवाग्र्यां कर्मणा तेन शान्तनुः।
समा द्वादश तद्राज्ये न ववर्ष यदा विभुः ॥१४॥
शान्तनुर्ब्राह्मणैरुक्तः परिवेत्तायमग्रभुक् ।
राज्यं देह्यग्रजायाशु पुरराष्ट्रविवृद्धये ॥१५॥

śāntim āpnoti caivāgryāṁ
karmaṇā tena śāntanuḥ
samā dvādaśa tad-rājye
na vavarṣa yadā vibhuḥ

śāntanur brāhmaṇair uktaḥ
parivettāyam agrabhuk
rājyaṁ dehy agrajāyāśu
pura-rāṣṭra-vivṛddhaye

śāntim—youthfulness for sense gratification; *āpnoti*—one gets; *ca*—also; *eva*—indeed; *agryām*—principally; *karmaṇā*—by the touch of his hand; *tena*—because of this; *śāntanuḥ*—known as Śāntanu; *samāḥ*—years; *dvādaśa*—twelve; *tat-rājye*—in his kingdom; *na*—not; *vavarṣa*—sent rain; *yadā*—when; *vibhuḥ*—the controller of the rain, namely the King of heaven, Indra; *śāntanuḥ*—Śāntanu; *brāhmaṇaiḥ*—by the learned *brāhmaṇas; uktaḥ*—when advised; *parivettā*—faulty because of being a usurper; *ayam*—this; *agra-bhuk*—enjoying in spite of your elder brother's being present; *rājyam*—the kingdom; *dehi*—give; *agrajāya*—to your elder brother; *āśu*—immediately; *pura-rāṣṭra*—of your home and the kingdom; *vivṛddhaye*—for elevation.

TRANSLATION

Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."

PURPORT

One cannot enjoy sovereignty or perform an *agnihotra-yajña* in the presence of one's elder brother, or else one becomes a usurper, known as *parivettā*.

TEXTS 16–17

एवमुक्तो द्विजैर्ज्येष्ठं छन्दयामास सोऽब्रवीत् ।
तन्मन्त्रिप्रहितैर्विप्रैर्वेदाद् विभ्रंशितो गिरा ॥१६॥
वेदवादातिवादान् वै तदा देवो ववर्ष ह ।
देवापिर्योगमास्थाय कलापग्राममाश्रितः ॥१७॥

evam ukto dvijair jyeṣṭhaṁ
chandayām āsa so 'bravīt
tan-mantri-prahitair viprair
vedād vibhraṁśito girā

veda-vādātivādān vai
tadā devo vavarṣa ha
devāpir yogam āsthāya
kalāpa-grāmam āśritaḥ

evam—thus (as above mentioned); *uktaḥ*—being advised; *dvijaiḥ*—by the *brāhmaṇas; jyeṣṭham*—unto his eldest brother, Devāpi; *chandayām āsa*—requested to take charge of the kingdom; *saḥ*—he (Devāpi); *abravīt*—said; *tat-mantri*—by Śāntanu's minister; *prahitaiḥ*—instigated; *vipraiḥ*—by the *brāhmaṇas; vedāt*—from the

principles of the *Vedas; vibhraṁśitaḥ*—fallen; *girā*—by such words; *veda-vāda-ativādān*—words blaspheming the Vedic injunctions; *vai*—indeed; *tadā*—at that time; *devaḥ*—the demigod; *vavarṣa*—showered rains; *ha*—in the past; *devāpiḥ*—Devāpi; *yogam āsthāya*—accepting the process of mystic *yoga; kalāpa-grāmam*—the village known as Kalāpa; *āśritaḥ*—took shelter of (and is living in even now).

TRANSLATION

When the brāhmaṇas said this, Mahārāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu's minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpa-grāma, where he is still living.

TEXTS 18–19

सोमवंशे कलौ नष्टे कृतादौ स्थापयिष्यति ।
बाह्लीकात् सोमदत्तोऽभूद् भूरिर्भूरिश्रवास्ततः ॥१८॥
शलश्च शान्तनोरासीद् गङ्गायां भीष्म आत्मवान् ।
सर्वधर्मविदां श्रेष्ठो महाभागवतः कविः ॥१९॥

soma-vaṁśe kalau naṣṭe
kṛtādau sthāpayiṣyati
bāhlīkāt somadatto 'bhūd
bhūrir bhūriśravās tataḥ

śalaś ca śāntanor āsīd
gaṅgāyāṁ bhīṣma ātmavān
sarva-dharma-vidāṁ śreṣṭho
mahā-bhāgavataḥ kaviḥ

soma-vaṁśe—when the dynasty of the moon-god; *kalau*—in this age of Kali; *naṣṭe*—being lost; *kṛta-ādau*—at the beginning of the next Satya-yuga; *sthāpayiṣyati*—will reestablish; *bāhlīkāt*—from Bāhlīka; *somadattaḥ*—Somadatta; *abhūt*—generated; *bhūriḥ*—Bhūri; *bhūri-śravāḥ*—Bhūriśravā; *tataḥ*—thereafter; *śalaḥ ca*—a son named Śala; *śāntanoḥ*—from Śāntanu; *āsīt*—generated; *gaṅgāyām*—in the womb of Gaṅgā, the wife of Śāntanu; *bhīṣmaḥ*—a son named Bhīṣma; *ātmavān*—self-realized; *sarva-dharma-vidām*—of all religious persons; *śreṣṭhaḥ*—the best; *mahā-bhāgavataḥ*—an exalted devotee; *kaviḥ*—and a learned scholar.

TRANSLATION

After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlīka [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

TEXT 20

वीरयूथाग्रणीर्येन रामोऽपि युधि तोषितः ।
शान्तनोर्दासकन्यायां जज्ञे चित्राङ्गदः सुतः ॥२०॥

vīra-yūthāgraṇīr yena
rāmo 'pi yudhi toṣitaḥ
śāntanor dāsa-kanyāyāṁ
jajñe citrāṅgadaḥ sutaḥ

vīra-yūtha-agraṇīḥ—Bhīṣmadeva, the foremost of all warriors; *yena*—by whom; *rāmaḥ api*—even Paraśurāma, the incarnation of God;

yudhi—in a fight; *toṣitaḥ*—was satisfied (when defeated by Bhīṣmadeva); *śāntanoḥ*—by Śāntanu; *dāsa-kanyāyām*—in the womb of Satyavatī, who was known as the daughter of a *śūdra; jajñe*—was born; *citrāṅgadaḥ*—Citrāṅgada; *sutaḥ*—a son.

TRANSLATION

Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

PURPORT

Satyavatī was actually the daughter of Uparicara Vasu by the womb of a fisherwoman known as Matsyagarbhā. Later, Satyavatī was raised by a fisherman.

The fight between Paraśurāma and Bhīṣmadeva concerns three daughters of Kaśīrāja—Ambikā, Ambālikā and Ambā—who were forcibly abducted by Bhīṣmadeva, acting on behalf of his brother Vicitravīrya. Ambā thought that Bhīṣmadeva would marry her and became attached to him, but Bhīṣmadeva refused to marry her, for he had taken the vow of *brahmacarya*. Ambā therefore approached Bhīṣmadeva's military spiritual master, Paraśurāma, who instructed Bhīṣma to marry her. Bhīṣmadeva refused, and therefore Paraśurāma fought with him to force him to accept the marriage. But Paraśurāma was defeated, and he was pleased with Bhīṣma.

TEXTS 21–24

विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गदो हतः ।
यस्यां पराशरात् साक्षादवतीर्णो हरेः कला ॥२१॥
वेदगुप्तो मुनिः कृष्णो यतोऽहमिदमध्यगाम् ।
हित्वा स्वशिष्यान् पैलादीन् भगवान् बादरायणः ॥२२॥
मह्यं पुत्राय शान्ताय परं गुह्यमिदं जगौ ।
विचित्रवीर्योऽथोवाह काशीराजसुते बलात् ॥२३॥

स्वयंवरादुपानीते अम्बिकाम्बालिके उभे ।
तयोरासक्तहृदयो गृहीतो यक्ष्मणा मृतः ॥२४॥

vicitravīryaś cāvarajo
nāmnā citrāṅgado hataḥ
yasyāṁ parāśarāt sākṣād
avatīrṇo hareḥ kalā

veda-gupto muniḥ kṛṣṇo
yato 'ham idam adhyagām
hitvā sva-śiṣyān pailādīn
bhagavān bādarāyaṇaḥ

mahyaṁ putrāya śāntāya
paraṁ guhyam idaṁ jagau
vicitravīryo 'thovāha
kāśīrāja-sute balāt

svayaṁvarād upānīte
ambikāmbālike ubhe
tayor āsakta-hṛdayo
gṛhīto yakṣmaṇā mṛtaḥ

vicitravīryaḥ—Vicitravīrya, the son of Śāntanu; *ca*—and; *avarajaḥ*—the younger brother; *nāmnā*—by a Gandharva named Citrāṅgada; *citrāṅgadaḥ*—Citrāṅgada; *hataḥ*—was killed; *yasyām*—in the womb of Satyavatī previous to her marriage to Śāntanu; *parāśarāt*—by the semen of Parāśara Muni; *sākṣāt*—directly; *avatīrṇaḥ*—incarnated; *hareḥ*—of the Supreme Personality of Godhead; *kalā*—expansion; *veda-guptaḥ*—the protector of the *Vedas*; *muniḥ*—the great sage; *kṛṣṇaḥ*—Kṛṣṇa Dvaipāyana; *yataḥ*—from whom; *aham*—I (Śukadeva Gosvāmī); *idam*—this (*Śrīmad-Bhāgavatam*); *adhyagām*—studied thoroughly; *hitvā*—rejecting; *sva-śiṣyān*—his disciples; *paila-ādīn*—headed by Paila; *bhagavān*—the incarnation of the Lord; *bādarāyaṇaḥ*—Vyāsadeva; *mahyam*—unto me; *putrāya*—a son; *śāntāya*—who was truly controlled from sense gratification; *param*—the supreme;

guhyam—the most confidential; *idam*—this Vedic literature (*Śrīmad-Bhāgavatam*); *jagau*—instructed; *vicitravīryaḥ*—Vicitravīrya; *atha*—thereafter; *uvāha*—married; *kāśīrāja-sute*—two daughters of Kāśīrāja; *balāt*—by force; *svayaṁvarāt*—from the arena of the *svayaṁvara;* *upānīte*—being brought; *ambikā-ambālike*—Ambikā and Ambālikā; *ubhe*—both of them; *tayoḥ*—unto them; *āsakta*—being too attached; *hṛdayaḥ*—his heart; *gṛhītaḥ*—being contaminated; *yakṣmaṇā*—by tuberculosis; *mṛtaḥ*—he died.

TRANSLATION

Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

TEXT 25

क्षेत्रेऽप्रजस्य वै भ्रातुर्मात्रोक्तो बादरायणः ।
धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत् ॥२५॥

kṣetre 'prajasya vai bhrātur
mātrokto bādarāyaṇaḥ
dhṛtarāṣṭraṁ ca pāṇḍuṁ ca
viduraṁ cāpy ajījanat

kṣetre—in the wives and maidservant; *aprajasya*—of Vicitravīrya, who had no progeny; *vai*—indeed; *bhrātuḥ*—of the brother; *mātrā uktaḥ*—being ordered by the mother; *bādarāyaṇaḥ*—Vedavyāsa;

dhṛtarāṣṭram—a son named Dhṛtarāṣṭra; *ca*—and; *pāṇḍum*—a son named Pāṇḍu; *ca*—also; *viduram*—a son named Vidura; *ca*—also; *api*—indeed; *ajījanat*—begot.

TRANSLATION

Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

PURPORT

Vicitravīrya died of tuberculosis, and his wives, Ambikā and Ambālikā, had no issue. Therefore, after Vicitravīrya's death, his mother, Satyavatī, who was also the mother of Vyāsadeva, asked Vyāsadeva to beget children through the wives of Vicitravīrya. In those days, the brother of the husband could beget children through the womb of his sister-in-law. This was known as *devareṇa sutotpatti.* If the husband was somehow unable to beget children, his brother could do so through the womb of his sister-in-law. This *devareṇa sutotpatti* and the sacrifices of *aśvamedha* and *gomedha* are forbidden in the age of Kali.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (*Brahma-vaivarta Purāṇa*).

TEXT 26

गान्धार्यां धृतराष्ट्रस्य जज्ञे पुत्रशतं नृप ।
तत्र दुर्योधनो ज्येष्ठो दुःशला चापि कन्यका ॥२६॥

gāndhāryāṁ dhṛtarāṣṭrasya
jajñe putra-śataṁ nṛpa
tatra duryodhano jyeṣṭho
duḥśalā cāpi kanyakā

gāndhāryām—in the womb of Gāndhārī; *dhṛtarāṣṭrasya*—of Dhṛtarāṣṭra; *jajñe*—were born; *putra-śatam*—one hundred sons; *nṛpa*—O King Parīkṣit; *tatra*—among the sons; *duryodhanaḥ*—the son named Duryodhana; *jyeṣṭhaḥ*—the eldest; *duḥśalā*—Duḥśalā; *ca api*—also; *kanyakā*—one daughter.

TRANSLATION

Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.

TEXTS 27–28

शापान्मैथुनरुद्धस्य पाण्डोः कुन्त्यां महारथाः ।
जाता धर्मानिलेन्द्रेभ्यो युधिष्ठिरमुखास्त्रयः ॥२७॥
नकुलः सहदेवश्च माद्र्यां नासत्यदस्रयोः ।
द्रौपद्यां पञ्च पञ्चभ्यः पुत्रास्ते पितरोऽभवन् ॥२८॥

śāpān maithuna-ruddhasya
pāṇḍoḥ kuntyāṁ mahā-rathāḥ
jātā dharmānilendrebhyo
yudhiṣṭhira-mukhās trayaḥ

nakulaḥ sahadevaś ca
mādryāṁ nāsatya-dasrayoḥ
draupadyāṁ pañca pañcabhyaḥ
putrās te pitaro 'bhavan

śāpāt—due to being cursed; *maithuna-ruddhasya*—who had to restrain sexual life; *pāṇḍoḥ*—of Pāṇḍu; *kuntyām*—in the womb of Kuntī; *mahā-rathāḥ*—great heroes; *jātāḥ*—took birth; *dharma*—by

Mahārāja Dharma, or Dharmarāja; *anila*—by the demigod controlling the wind; *indrebhyaḥ*—and by the demigod Indra, the controller of rain; *yudhiṣṭhira*—Yudhiṣṭhira; *mukhāḥ*—headed by; *trayaḥ*—three sons (Yudhiṣṭhira, Bhīma and Arjuna); *nakulaḥ*—Nakula; *sahadevaḥ*—Sahadeva; *ca*—also; *mādryām*—in the womb of Mādrī; *nāsatya-dasrayoḥ*—by Nāsatya and Dasra, the Aśvinī-kumāras; *draupadyām*—in the womb of Draupadī; *pañca*—five; *pañcabhyaḥ*—from the five brothers (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); *putrāḥ*—sons; *te*—they; *pitaraḥ*—uncles; *abhavan*—became.

TRANSLATION

Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb of his wife, Kuntī, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu's second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.

TEXT 29

युधिष्ठिरात् प्रतिविन्ध्यः श्रुतसेनो वृकोदरात् ।
अर्जुनाच्छ्रुतकीर्तिस्तु शतानीकस्तु नाकुलिः ॥२९॥

yudhiṣṭhirāt prativindhyaḥ
śrutaseno vṛkodarāt
arjunāc chrutakīrtis tu
śatānīkas tu nākuliḥ

yudhiṣṭhirāt—from Mahārāja Yudhiṣṭhira; *prativindhyaḥ*—a son named Prativindhya; *śrutasenaḥ*—Śrutasena; *vṛkodarāt*—begotten by Bhīma; *arjunāt*—from Arjuna; *śrutakīrtiḥ*—a son named Śrutakīrti; *tu*—indeed; *śatānīkaḥ*—a son named Śatānīka; *tu*—indeed; *nākuliḥ*—of Nakula.

TRANSLATION

From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śatānīka.

TEXTS 30-31

सहदेवसुतो राजञ्छ्रुतकर्मा तथापरे ।
युधिष्ठिरात् तु पौरव्यां देवकोऽथ घटोत्कचः ॥३०॥
भीमसेनाद्धिडिम्बायां काल्यां सर्वगतस्ततः ।
सहदेवात् सुहोत्रं तु विजयासूत पार्वती ॥३१॥

sahadeva-suto rājañ
chrutakarmā tathāpare
yudhiṣṭhirāt tu pauravyāṁ
devako 'tha ghaṭotkacaḥ

bhīmasenād dhiḍimbāyāṁ
kālyāṁ sarvagatas tataḥ
sahadevāt suhotraṁ tu
vijayāsūta pārvatī

sahadeva-sutaḥ—the son of Sahadeva; *rājan*—O King; *śrutakarmā*—Srutakarmā; *tathā*—as well as; *apare*—others; *yudhiṣṭhirāt*—from Yudhiṣṭhira; *tu*—indeed; *pauravyām*—in the womb of Pauravī; *devakaḥ*—a son named Devaka; *atha*—as well as; *ghaṭotkacaḥ*—Ghaṭotkaca; *bhīmasenāt*—from Bhīmasena; *hiḍimbāyām*—in the womb of Hiḍimbā; *kālyām*—in the womb of Kālī; *sarvagataḥ*—Sarvagata; *tataḥ*—thereafter; *sahadevāt*—from Sahadeva; *suhotram*—Suhotra; *tu*—indeed; *vijayā*—Vijayā; *asūta*—gave birth to; *pārvatī*—the daughter of the Himalayan king.

TRANSLATION

O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of

Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hiḍimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

TEXT 32

करेणुमत्यां नकुलो नरमित्रं तथार्जुनः ।
इरावन्तमुलुप्यां वै सुतायां बभ्रुवाहनम् ।
मणिपुरपतेः सोऽपि तत्पुत्रः पुत्रिकासुतः ॥३२॥

kareṇumatyāṁ nakulo
naramitraṁ tathārjunaḥ
irāvantam ulupyāṁ vai
sutāyāṁ babhruvāhanam
maṇipura-pateḥ so 'pi
tat-putraḥ putrikā-sutaḥ

kareṇumatyām—in the wife named Kareṇumatī; *nakulaḥ*—Nakula; *naramitram*—a son named Naramitra; *tathā*—also; *arjunaḥ*—Arjuna; *irāvantam*—Irāvān; *ulupyām*—in the womb of the Nāga-kanyā named Ulupī; *vai*—indeed; *sutāyām*—in the daughter; *babhruvāhanam*—a son named Babhruvāhana; *maṇipura-pateḥ*—of the king of Maṇipura; *saḥ*—he; *api*—although; *tat-putraḥ*—the son of Arjuna; *putrikā-sutaḥ*—the son of his maternal grandfather.

TRANSLATION

Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.

PURPORT

It is to be understood that Pārvatī is the daughter of the king of the very, very old mountainous country known as the Maṇipura state.

Five thousand years ago, therefore, when the Pāṇḍavas ruled, Maṇipura existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaiṣṇava kingdom. If this kingdom is organized as a Vaiṣṇava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaiṣṇava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Maṇipuri Vaiṣṇavas are very famous in Vaiṣṇava society. In Vṛndāvana and Navadvīpa there are many temples constructed by the king of Maṇipura. Some of our devotees belong to the Maṇipura state. The Kṛṣṇa consciousness movement, therefore, can be well spread in the state of Maṇipura by the cooperative efforts of the Kṛṣṇa conscious devotees.

TEXT 33

तव तातः सुभद्रायामभिमन्युरजायत ।
सर्वातिरथजिद् वीर उत्तरायां ततो भवान् ॥३३॥

tava tātaḥ subhadrāyām
abhimanyur ajāyata
sarvātirathajid vīra
uttarāyāṁ tato bhavān

tava—your; *tātaḥ*—father; *subhadrāyām*—in the womb of Subhadrā; *abhimanyuḥ*—Abhimanyu; *ajāyata*—was born; *sarva-atiratha-jit*—a great fighter who could defeat the *atirathas; vīraḥ*—a great hero; *uttarāyām*—in the womb of Uttarā; *tataḥ*—from Abhimanyu; *bhavān*—your good self.

TRANSLATION

My dear King Parīkṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.

TEXT 34

परिक्षीणेषु कुरुषु द्रौणेर्ब्रह्मास्त्रतेजसा ।
त्वं च कृष्णानुभावेन सजीवो मोचितोऽन्तकात् ॥३४॥

parikṣīṇeṣu kuruṣu
drauṇer brahmāstra-tejasā
tvaṁ ca kṛṣṇānubhāvena
sajīvo mocito 'ntakāt

parikṣīṇeṣu—because of being annihilated in the Kurukṣetra war; *kuruṣu*—the members of the Kuru dynasty, such as Duryodhana; *drauṇeḥ*—Aśvatthāmā, the son of Droṇācārya; *brahmāstra-tejasā*—because of the heat of the *brahmāstra* nuclear weapon; *tvam ca*—your good self also; *kṛṣṇa-anubhāvena*—because of the mercy of Lord Kṛṣṇa; *sajīvaḥ*—with your life; *mocitaḥ*—released; *antakāt*—from death.

TRANSLATION

After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Kṛṣṇa, you were saved from death.

TEXT 35

तवेमे तनयास्तात जनमेजयपूर्वकाः ।
श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् ॥३५॥

taveme tanayās tāta
janamejaya-pūrvakāḥ
śrutaseno bhīmasena
ugrasenaś ca vīryavān

tava—your; *ime*—all these; *tanayāḥ*—sons; *tāta*—my dear King Parīkṣit; *janamejaya*—Janamejaya; *pūrvakāḥ*—headed by;

śrutasenaḥ—Śrutasena; *bhīmasenaḥ*—Bhīmasena; *ugrasenaḥ*—Ugrasena; *ca*—also; *vīryavān*—all very powerful.

TRANSLATION

My dear King, your four sons—Janamejaya, Śrutasena, Bhīmasena and Ugrasena—are very powerful. Janamejaya is the eldest.

TEXT 36

जनमेजयस्त्वां विदित्वा तक्षकान्निधनं गतम् ।
सर्पान् वै सर्पयागाग्नौ स होष्यति रुषान्वितः ॥३६॥

janamejayas tvāṁ viditvā
takṣakān nidhanaṁ gatam
sarpān vai sarpa-yāgāgnau
sa hoṣyati ruṣānvitaḥ

janamejayaḥ—the eldest son; *tvām*—about you; *viditvā*—knowing; *takṣakāt*—by the Takṣaka serpent; *nidhanam*—death; *gatam*—undergone; *sarpān*—the snakes; *vai*—indeed; *sarpa-yāga-agnau*—in the fire of the sacrifice for killing all the snakes; *saḥ*—he (Janamejaya); *hoṣyati*—will offer as a sacrifice; *ruṣā-anvitaḥ*—because of being very angry.

TRANSLATION

Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.

TEXT 37

कालषेयं पुरोधाय तुरं तुरगमेधषाट् ।
समन्तात् पृथिवीं सर्वां जित्वा यक्ष्यति चाध्वरैः ॥३७॥

kālaṣeyaṁ purodhāya
turaṁ turaga-medhaṣāṭ

samantāt pṛthivīṁ sarvāṁ
jitvā yakṣyati cādhvaraiḥ

kālaṣeyam—the son of Kalaṣa; *purodhāya*—accepting as the priest; *turam*—Tura; *turaga-medhaṣāṭ*—he will be known as Turaga-medhaṣāṭ (a performer of many horse sacrifices); *samantāt*—including all parts; *pṛthivīm*—the world; *sarvām*—everywhere; *jitvā*—conquering; *yakṣyati*—will execute sacrifices; *ca*—and; *adhvaraiḥ*—by performing *aśvamedha-yajñas.*

TRANSLATION

After conquering throughout the world and after accepting Tura, the son of Kalaṣa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaṣāṭ.

TEXT 38

तस्य पुत्रः शतानीको याज्ञवल्क्यात् त्रयीं पठन् ।
अस्त्रज्ञानं क्रियाज्ञानं शौनकात् परमेष्यति ॥३८॥

tasya putraḥ śatānīko
yājñavalkyāt trayīṁ paṭhan
astra-jñānaṁ kriyā-jñānaṁ
śaunakāt param eṣyati

tasya—of Janamejaya; *putraḥ*—the son; *śatānīkaḥ*—Śatānīka; *yājñavalkyāt*—from the great sage known as Yājñavalkya; *trayīm*—the three *Vedas* (*Sāma, Yajur* and *Ṛg*); *paṭhan*—studying thoroughly; *astra-jñānam*—the art of military administration; *kriyā-jñānam*—the art of performing ritualistic ceremonies; *śaunakāt*—from Śaunaka Ṛṣi; *param*—transcendental knowledge; *eṣyati*—will achieve.

TRANSLATION

The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.

TEXT 39

सहस्रानीकस्तत्पुत्रस्ततश्चैवाश्वमेधजः ।
असीमकृष्णस्तस्यापि नेमिचक्रस्तु तत्सुतः ॥३९॥

sahasrānīkas tat-putras
tataś caivāśvamedhajaḥ
asīmakṛṣṇas tasyāpi
nemicakras tu tat-sutaḥ

sahasrānīkaḥ—Sahasrānīka; *tat-putraḥ*—the son of Śatānīka; *tataḥ*—from him (Sahasrānīka); *ca*—also; *eva*—indeed; *aśvamedhajaḥ*—Aśvamedhaja; *asīmakṛṣṇaḥ*—Asīmakṛṣṇa; *tasya*—from him (Aśvamedhaja); *api*—also; *nemicakraḥ*—Nemicakra; *tu*—indeed; *tat-sutaḥ*—his son.

TRANSLATION

The son of Śatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.

TEXT 40

गजाह्वये हृते नद्या कौशाम्ब्यां साधु वत्स्यति ।
उक्तस्ततश्चित्ररथस्तस्माच्छुचिरथः सुतः ॥४०॥

gajāhvaye hṛte nadyā
kauśāmbyāṁ sādhu vatsyati
uktas tataś citrarathas
tasmāc chucirathaḥ sutaḥ

gajāhvaye—on the town of Hastināpura (New Delhi); *hṛte*—being inundated; *nadyā*—by the river; *kauśāmbyām*—in the place known as Kauśāmbī; *sādhu*—duly; *vatsyati*—will live there; *uktaḥ*—celebrated; *tataḥ*—thereafter; *citrarathaḥ*—Citraratha; *tasmāt*—from him; *śucirathaḥ*—Śuciratha; *sutaḥ*—the son.

TRANSLATION

When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

TEXT 41

तस्माच्च वृष्टिमांस्तस्य सुषेणोऽथ महीपतिः ।
सुनीथस्तस्य भविता नृचक्षुर्यत् सुखीनलः ॥४१॥

tasmāc ca vṛṣṭimāṁs tasya
suṣeṇo 'tha mahīpatiḥ
sunīthas tasya bhavitā
nṛcakṣur yat sukhīnalaḥ

tasmāt—from him (Śuciratha); *ca*—also; *vṛṣṭimān*—the son known as Vṛṣṭimān; *tasya*—his (son); *suṣeṇaḥ*—Suṣeṇa; *atha*—thereafter; *mahī-patiḥ*—the emperor of the whole world; *sunīthaḥ*—Sunītha; *tasya*—his; *bhavitā*—will be; *nṛcakṣuḥ*—his son, Nṛcakṣu; *yat*—from him; *sukhīnalaḥ*—Sukhīnala.

TRANSLATION

From Śuciratha will come the son named Vṛṣṭimān, and his son, Suṣeṇa, will be the emperor of the entire world. The son of Suṣeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

TEXT 42

परिप्लवः सुतस्तस्मान्मेधावी सुनयात्मजः ।
नृपञ्जयस्ततो दूर्वस्तिमिस्तस्माज्जनिष्यति ॥४२॥

pariplavaḥ sutas tasmān
medhāvī sunayātmajaḥ
nṛpañjayas tato dūrvas
timis tasmāj janiṣyati

pariplavaḥ—Pariplava; *sutaḥ*—the son; *tasmāt*—from him (Pariplava); *medhāvī*—Medhāvī; *sunaya-ātmajaḥ*—the son of Sunaya; *nṛpañjayaḥ*—Nṛpañjaya; *tataḥ*—from him; *dūrvaḥ*—Dūrva; *timiḥ*—Timi; *tasmāt*—from him; *janiṣyati*—will take birth.

TRANSLATION

The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.

TEXT 43

तिमेर्बृहद्रथस्तस्माच्छतानीकः सुदासजः ।
शतानीकाद् दुर्दमनस्तस्यापत्यं महीनरः ॥४३॥

timer bṛhadrathas tasmāc
chatānīkaḥ sudāsajaḥ
śatānīkād durdamanas
tasyāpatyaṁ mahīnaraḥ

timeḥ—of Timi; *bṛhadrathaḥ*—Bṛhadratha; *tasmāt*—from him (Bṛhadratha); *śatānīkaḥ*—Śatānīka; *sudāsa-jaḥ*—the son of Sudāsa; *śatānīkāt*—from Śatānīka; *durdamanaḥ*—a son named Durdamana; *tasya apatyam*—his son; *mahīnaraḥ*—Mahīnara.

TRANSLATION

From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānīka. From Śatānīka will come Durdamana, and from him will come a son named Mahīnara.

TEXTS 44–45

दण्डपाणिर्निमिस्तस्य क्षेमको भविता यतः ।
ब्रह्मक्षत्रस्य वै योनिर्वंशो देवर्षिसत्कृतः ॥४४॥
क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ।
अथ मागधराजानो भविनो ये वदामि ते ॥४५॥

daṇḍapāṇir nimis tasya
kṣemako bhavitā yataḥ
brahma-kṣatrasya vai yonir
vaṁśo devarṣi-satkṛtaḥ

kṣemakaṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau
atha māgadha-rājāno
bhāvino ye vadāmi te

daṇḍapāṇiḥ—Daṇḍapāṇi; *nimiḥ*—Nimi; *tasya*—from him (Mahīnara); *kṣemakaḥ*—a son named Kṣemaka; *bhavitā*—will take birth; *yataḥ*—from whom (Nimi); *brahma-kṣatrasya*—of *brāhmaṇas* and *kṣatriyas;* *vai*—indeed; *yoniḥ*—the source; *vaṁśaḥ*—the dynasty; *deva-ṛṣi-satkṛtaḥ*—respected by great saintly persons and demigods; *kṣemakam*—King Kṣemaka; *prāpya*—up to this point; *rājānam*—the monarch; *saṁsthām*—an end to them; *prāpsyati*—there will be; *vai*—indeed; *kalau*—in this Kali-yuga; *atha*—thereafter; *māgadha-rājānaḥ*—the kings in the Māgadha dynasty; *bhāvinaḥ*—the future; *ye*—all those who; *vadāmi*—I shall explain; *te*—unto you.

TRANSLATION

The son of Mahīnara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.

TEXTS 46–48

भविता सहदेवस्य मार्जारिर्यच्छ्रुतश्रवाः ।
ततो युतायुस्तस्यापि निरमित्रोऽथ तत्सुतः ॥४६॥
सुनक्षत्रः सुनक्षत्राद् बृहत्सेनोऽथ कर्मजित् ।
ततः सुतञ्जयाद् विप्रः शुचिस्तस्य भविष्यति ॥४७॥

क्षेमोऽथ सुव्रतस्तस्माद् धर्मसूत्रः समस्ततः ।
द्युमत्सेनोऽथ सुमतिः सुबलो जनिता ततः ॥४८॥

bhavitā sahadevasya
mārjārir yac chrutaśravāḥ
tato yutāyus tasyāpi
niramitro 'tha tat-sutaḥ

sunakṣatraḥ sunakṣatrād
bṛhatseno 'tha karmajit
tataḥ sutañjayād vipraḥ
śucis tasya bhaviṣyati

kṣemo 'tha suvratas tasmād
dharmasūtraḥ samas tataḥ
dyumatseno 'tha sumatiḥ
subalo janitā tataḥ

bhavitā—will take birth; *sahadevasya*—the son of Sahadeva; *mārjāriḥ*—Mārjāri; *yat*—his son; *śrutaśravāḥ*—Śrutaśravā; *tataḥ*—from him; *yutāyuḥ*—Yutāyu; *tasya*—his son; *api*—also; *niramitraḥ*—Niramitra; *atha*—thereafter; *tat-sutaḥ*—his son; *sunakṣatraḥ*—Sunakṣatra; *sunakṣatrāt*—from Sunakṣatra; *bṛhatsenaḥ*—Bṛhatsena; *atha*—from him; *karmajit*—Karmajit; *tataḥ*—from him; *sutañjayāt*—from Sutañjaya; *vipraḥ*—Vipra; *śuciḥ*—a son named Śuci; *tasya*—from him; *bhaviṣyati*—will take birth; *kṣemaḥ*—a son named Kṣema; *atha*—thereafter; *suvrataḥ*—a son named Suvrata; *tasmāt*—from him; *dharmasūtraḥ*—Dharmasūtra; *samaḥ*—Sama; *tataḥ*—from him; *dyumatsenaḥ*—Dyumatsena; *atha*—thereafter; *sumatiḥ*—Sumati; *subalaḥ*—Subala; *janitā*—will take birth; *tataḥ*—thereafter.

TRANSLATION

Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena,

Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

TEXT 49

सुनीथः सत्यजिदथ विश्वजिद् यद् रिपुञ्जयः ।
बार्हद्रथाश्च भूपाला भाव्याः साहस्रवत्सरम् ॥४९॥

sunīthaḥ satyajid atha
viśvajid yad ripuñjayaḥ
bārhadrathāś ca bhūpālā
bhāvyāḥ sāhasra-vatsaram

sunīthaḥ—from Subala will come Sunītha; *satyajit*—Satyajit; *atha*—from him; *viśvajit*—from Viśvajit; *yat*—from whom; *ripuñjayaḥ*—Ripuñjaya; *bārhadrathāḥ*—all in the line of Bṛhadratha; *ca*—also; *bhūpālāḥ*—all those kings; *bhāvyāḥ*—will take birth; *sāhasra-vatsaram*—continuously for one thousand years.

TRANSLATION

From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.

PURPORT

This is the history of a monarchy that began with Jarāsandha and continues for one thousand years as the above-mentioned kings appear on the surface of the globe.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Descendants of Ajamīḍha."*

CHAPTER TWENTY-THREE

The Dynasties of the Sons of Yayāti

In this Twenty-third Chapter the dynasties of Anu, Druhyu, Turvasu and Yadu, as well as the story of Jyāmagha, are described.

The sons of Yayāti's fourth son, Anu, were Sabhānara, Cakṣu and Pareṣṇu. Of these three, the sons and grandsons of Sabhānara were, in succession, Kālanara, Sṛñjaya, Janamejaya, Mahāśāla and Mahāmanā. The sons of Mahāmanā were Uśīnara and Titikṣu. Uśīnara had four sons, namely Śibi, Vara, Kṛmi and Dakṣa. Śibi also had four sons—Vṛṣādarbha, Sudhīra, Madra and Kekaya. The son of Titikṣu was Ruṣadratha, who begot a son named Homa. From Homa came Sutapā and from Sutapā, Bali. In this way the dynasty continued. Begotten by Dīrghatamā in the womb of the wife of Bali were Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra, all of whom became kings.

From Aṅga came Khalapāna, whose dynasty included Diviratha, Dharmaratha and Citraratha, also called Romapāda, one after another. Mahārāja Daśaratha gave in charity one of his daughters, by the name Śāntā, to his friend Romapāda because Romapāda had no sons. Romapāda accepted Śāntā as his daughter, and the great sage Ṛṣyaśṛṅga married her. By the mercy of Ṛṣyaśṛṅga, Romapāda had a son named Caturaṅga. The son of Caturaṅga was Pṛthulākṣa, who had three sons—Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From Bṛhadratha came a son named Bṛhadmanā, whose sons and grandsons in succession were Jayadratha, Vijaya, Dhṛti, Dhṛtavrata, Satkarmā and Adhiratha. Adhiratha accepted the son rejected by Kuntī, namely Karṇa, and Karṇa's son was Vṛṣasena.

The son of Yayāti's third son, Druhyu, was Babhru, whose son and grandsons were Setu, Ārabdha, Gāndhāra, Dharma, Dhṛta, Durmada and Pracetā.

The son of Yayāti's second son, Turvasu, was Vahni, whose seminal dynasty included Bharga, Bhānumān, Tribhānu, Karandhama and Maruta. The childless Maruta accepted Duṣmanta, who belonged to the Pūru dynasty, as his adopted son. Mahārāja Duṣmanta was anxious to

have his kingdom returned, and so he went back to the Pūru-vaṁśa.

Of the four sons of Yadu, Sahasrajit was the eldest. The son of Sahasrajit was named Śatajit. He had three sons, of whom one was Haihaya. The sons and grandsons in the dynasty of Haihaya were Dharma, Netra, Kunti, Sohañji, Mahiṣmān, Bhadrasenaka, Dhanaka, Kṛtavīrya, Arjuna, Jayadhvaja, Tālajaṅgha and Vītihotra.

The son of Vītihotra was Madhu, whose eldest son was Vṛṣṇi. Because of Yadu, Madhu and Vṛṣṇi, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. Another son of Yadu was Kroṣṭā, and from him came Vṛjinavān, Svāhita, Viṣadgu, Citraratha, Śaśabindu, Pṛthuśravā, Dharma, Uśanā and Rucaka. Rucaka had five sons, one of whom was known as Jyāmagha. Jyāmagha was sonless, but by the mercy of the demigods his childless wife gave birth to a son named Vidarbha.

TEXT 1

श्रीशुक उवाच

अनोः सभानरश्चक्षुः परेष्णुश्च त्रयः सुताः ।
सभानरात् कालनरः सृञ्जयस्तत्सुतस्ततः ॥ १ ॥

śrī-śuka uvāca
anoḥ sabhānaraś cakṣuḥ
pareṣṇuś ca trayaḥ sutāḥ
sabhānarāt kālanaraḥ
sṛñjayas tat-sutas tataḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *anoḥ*—of Anu, the fourth of the four sons of Yayāti; *sabhānaraḥ*—Sabhānara; *cakṣuḥ*—Cakṣu; *pareṣṇuḥ*—Pareṣṇu; *ca*—also; *trayaḥ*—three; *sutāḥ*—sons; *sabhānarāt*—from Sabhānara; *kālanaraḥ*—Kālanara; *sṛñjayaḥ*—Sṛñjaya; *tat-sutaḥ*—son of Kālanara; *tataḥ*—thereafter.

TRANSLATION

Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from

Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.

TEXT 2

जनमेजयस्तस्य पुत्रो महाशालो महामनाः ।
उशीनरस्तितिक्षुश्च महामनस आत्मजौ ॥ २ ॥

janamejayas tasya putro
mahāśālo mahāmanāḥ
uśīnaras titikṣuś ca
mahāmanasa ātmajau

janamejayaḥ—Janamejaya; *tasya*—of him (Janamejaya); *putraḥ*—a son; *mahāśālaḥ*—Mahāśāla; *mahāmanāḥ*—(from Mahāśāla) a son named Mahāmanā; *uśīnaraḥ*—Uśīnara; *titikṣuḥ*—Titikṣu; *ca*—and; *mahāmanasaḥ*—from Mahāmanā; *ātmajau*—two sons.

TRANSLATION

From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.

TEXTS 3–4

शिबिर्वरः कृमिर्दक्षश्चत्वारोशीनरात्मजाः ।
वृषादर्भः सुधीरश्च मद्रः केकय आत्मवान् ॥ ३ ॥
शिबेश्चत्वार एवासंस्तितिक्षोश्च रुशद्रथः ।
ततो होमोऽथ सुतपा बलिः सुतपसोऽभवत् ॥ ४ ॥

śibir varaḥ kṛmir dakṣaś
catvārośīnarātmajāḥ
vṛṣādarbhaḥ sudhīraś ca
madraḥ kekaya ātmavān

śibeś catvāra evāsaṁs
titikṣoś ca ruṣadrathaḥ

tato homo 'tha sutapā
baliḥ sutapaso 'bhavat

śibiḥ—Śibi; *varaḥ*—Vara; *kṛmiḥ*—Kṛmi; *dakṣaḥ*—Dakṣa; *catvāraḥ*—four; *uśīnara-ātmajāḥ*—the sons of Uśīnara; *vṛṣādarbhaḥ*—Vṛṣādarbha; *sudhīraḥ ca*—as well as Sudhīra; *madraḥ*—Madra; *kekayaḥ*—Kekaya; *ātmavān*—self-realized; *śibeḥ*—of Śibi; *catvāraḥ*—four; *eva*—indeed; *āsan*—there were; *titikṣoḥ*—of Titikṣu; *ca*—also; *ruṣadrathaḥ*—a son named Ruṣadratha; *tataḥ*—from him (Ruṣadratha); *homaḥ*—Homa; *atha*—from him (Homa); *sutapāḥ*—Sutapā; *baliḥ*—Bali; *sutapasaḥ*—of Sutapā; *abhavat*—there was.

TRANSLATION

The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and ātma-tattva-vit Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.

TEXT 5

अङ्गवङ्गकलिङ्गाद्याः सुह्मपुण्ड्रौड्रसंज्ञिताः ।
जज्ञिरे दीर्घतमसो बलेः क्षेत्रे महीक्षितः ॥ ५ ॥

aṅga-vaṅga-kaliṅgādyāḥ
suhma-puṇḍrauḍra-saṁjñitāḥ
jajñire dīrghatamaso
baleḥ kṣetre mahīkṣitaḥ

aṅga—Aṅga; *vaṅga*—Vaṅga; *kaliṅga*—Kaliṅga; *ādyāḥ*—headed by; *suhma*—Suhma; *puṇḍra*—Puṇḍra; *oḍra*—Oḍra; *saṁjñitāḥ*—known as such; *jajñire*—were born; *dīrghatamasaḥ*—by the semen of Dīrghatamā; *baleḥ*—of Bali; *kṣetre*—in the wife; *mahī-kṣitaḥ*—of the king of the world.

TRANSLATION

By the semen of Dīrghatamā in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.

TEXT 6

चक्रुः स्वनाम्ना विषयान् षडिमान् प्राच्यकांश्च ते।
खलपानोऽङ्गतो जज्ञे तस्माद् दिविरथस्ततः ॥ ६ ॥

cakruḥ sva-nāmnā viṣayān
ṣaḍ imān prācyakāṁś ca te
khalapāno 'ṅgato jajñe
tasmād divirathas tataḥ

cakruḥ—they created; *sva-nāmnā*—by their own names; *viṣayān*—different states; *ṣaṭ*—six; *imān*—all these; *prācyakān ca*—on the eastern side (of India); *te*—those (six kings); *khalapānaḥ*—Khalapāna; *aṅgataḥ*—from King Aṅga; *jajñe*—took birth; *tasmāt*—from him (Khalapāna); *divirathaḥ*—Diviratha; *tataḥ*—thereafter.

TRANSLATION

These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.

TEXTS 7–10

सुतो धर्मरथो यस्य जज्ञे चित्ररथोऽप्रजाः ।
रोमपाद इति ख्यातस्तस्मै दशरथः सखा ॥ ७ ॥
शान्तां स्वकन्यां प्रायच्छदृष्यशृङ्ग उवाह याम् ।
देवेऽवर्षति यं रामा आनिन्युर्हरिणीसुतम् ॥ ८ ॥
नाट्यसङ्गीतवादित्रैर्विभ्रमालिङ्गनार्हणैः ।
स तु राज्ञोऽनपत्यस्य निरूप्येष्टिं मरुत्वते ॥ ९ ॥
प्रजामदाद् दशरथो येन लेभेऽप्रजाः प्रजाः ।
चतुरङ्गो रोमपादात् पृथुलाक्षस्तु तत्सुतः ॥१०॥

suto dharmaratho yasya
jajñe citraratho 'prajāḥ

romapāda iti khyātas
tasmai daśarathaḥ sakhā

śāntāṁ sva-kanyāṁ prāyacchad
ṛṣyaśṛṅga uvāha yām
deve 'varṣati yaṁ rāmā
āninyur hariṇī-sutam

nāṭya-saṅgīta-vāditrair
vibhramāliṅganārhaṇaiḥ
sa tu rājño 'napatyasya
nirūpyeṣṭiṁ marutvate

prajām adād daśaratho
yena lebhe 'prajāḥ prajāḥ
caturaṅgo romapādāt
pṛthulākṣas tu tat-sutaḥ

sutaḥ—a son; *dharmarathaḥ*—Dharmaratha; *yasya*—of whom (Diviratha); *jajñe*—was born; *citrarathaḥ*—Citraratha; *aprajāḥ*—without any sons; *romapādaḥ*—Romapāda; *iti*—thus; *khyātaḥ*—celebrated; *tasmai*—unto him; *daśarathaḥ*—Daśaratha; *sakhā*—friend; *śāntām*—Śāntā; *sva-kanyām*—Daśaratha's own daughter; *prāyacchat*—delivered; *ṛṣyaśṛṅgaḥ*—Ṛṣyaśṛṅga; *uvāha*—married; *yām*—unto her (Śāntā); *deve*—the demigod in charge of rainfall; *avarṣati*—did not shower any rain; *yam*—unto whom (Ṛṣyaśṛṅga); *rāmāḥ*—prostitutes; *āninyuḥ*—brought; *hariṇī-sutam*—that Ṛṣyaśṛṅga, who was the son of a doe; *nāṭya-saṅgīta-vāditraiḥ*—by dancing, by singing and by a musical display; *vibhrama*—bewildering; *āliṅgana*—by embracing; *arhaṇaiḥ*—by worshiping; *saḥ*—he (Ṛṣyaśṛṅga); *tu*—indeed; *rājñaḥ*—from Mahārāja Daśaratha; *anapatyasya*—who was without issue; *nirūpya*—after establishing; *iṣṭim*—a sacrifice; *marutvate*—of the demigod named Marutvān; *prajām*—issue; *adāt*—delivered; *daśarathaḥ*—Daśaratha; *yena*—by which (as a result of the *yajña*); *lebhe*—achieved; *aprajāḥ*—although he had no sons; *prajāḥ*—sons; *caturaṅgaḥ*—Caturaṅga; *romapādāt*—from Citraratha; *pṛthulākṣaḥ*—Pṛthulākṣa; *tu*—indeed; *tat-sutaḥ*—the son of Caturaṅga.

TRANSLATION

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Ṛṣyaśṛṅga came, the rain fell. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Pṛthulākṣa.

TEXT 11

बृहद्रथो बृहत्कर्मा बृहद्भानुश्च तत्सुताः ।
आद्याद् बृहन्मनास्तस्माज्जयद्रथ उदाहृतः ॥११॥

bṛhadratho bṛhatkarmā
bṛhadbhānuś ca tat-sutāḥ
ādyād bṛhanmanās tasmāj
jayadratha udāhṛtaḥ

bṛhadrathaḥ—Bṛhadratha; *bṛhatkarmā*—Bṛhatkarmā; *bṛhadbhānuḥ*—Bṛhadbhānu; *ca*—also; *tat-sutāḥ*—the sons of Pṛthulākṣa; *ādyāt*—from the eldest (Bṛhadratha); *bṛhanmanāḥ*—Bṛhanmanā was born; *tasmāt*—from him (Bṛhanmanā); *jayadrathaḥ*—a son named Jayadratha; *udāhṛtaḥ*—celebrated as his son.

TRANSLATION

The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.

TEXT 12

विजयस्तस्य सम्भूत्यां ततो धृतिरजायत ।
ततो धृतव्रतस्तस्य सत्कर्माधिरथस्ततः ॥१२॥

vijayas tasya sambhūtyāṁ
tato dhṛtir ajāyata
tato dhṛtavratas tasya
satkarmādhirathas tataḥ

vijayaḥ—Vijaya; *tasya*—of him (Jayadratha); *sambhūtyām*—in the womb of the wife; *tataḥ*—thereafter (from Vijaya); *dhṛtiḥ*—Dhṛti; *ajāyata*—took birth; *tataḥ*—from him (Dhṛti); *dhṛtavrataḥ*—a son named Dhṛtavrata; *tasya*—of him (Dhṛtavrata); *satkarmā*—Satkarmā; *adhirathaḥ*—Adhiratha; *tataḥ*—from him (Satkarmā).

TRANSLATION

The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.

TEXT 13

योऽसौ गङ्गातटे क्रीडन् मञ्जूषान्तर्गतं शिशुम् ।
कुन्त्यापविद्धं कानीनमनपत्योऽकरोत् सुतम् ॥१३॥

yo 'sau gaṅgā-taṭe krīḍan
mañjūṣāntargataṁ śiśum
kuntyāpaviddhaṁ kānīnam
anapatyo 'karot sutam

yaḥ asau—one who (Adhiratha); *gaṅgā-taṭe*—on the bank of the Ganges; *krīḍan*—while playing; *mañjūṣa-antaḥgatam*—packed in a basket; *śiśum*—a baby was found; *kuntyā apaviddham*—this baby had been abandoned by Kuntī; *kānīnam*—because the baby was born during her maiden state, before her marriage; *anapatyaḥ*—this Adhiratha, being sonless; *akarot*—accepted the baby; *sutam*—as his son.

TRANSLATION

While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kuntī because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]

TEXT 14

वृषसेनः सुतस्तस्य कर्णस्य जगतीपते ।
द्रुह्योश्च तनयो बभ्रुः सेतुस्तस्यात्मजस्ततः ॥१४॥

vṛṣasenaḥ sutas tasya
karṇasya jagatīpate
druhyoś ca tanayo babhruḥ
setus tasyātmajas tataḥ

vṛṣasenaḥ—Vṛṣasena; *sutaḥ*—a son; *tasya karṇasya*—of that same Karṇa; *jagatī pate*—O Mahārāja Parīkṣit; *druyoḥ ca*—of Druhyu, the third son of Yayāti; *tanayaḥ*—a son; *babhruḥ*—Babhru; *setuḥ*—Setu; *tasya*—of him (Babhru); *ātmajaḥ tataḥ*—a son thereafter.

TRANSLATION

O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.

TEXT 15

आरब्धस्तस्य गान्धारस्तस्य धर्मस्ततो धृतः ।
धृतस्य दुर्मदस्तस्मात् प्रचेताः प्राचेतसः शतम् ॥१५॥

ārabdhas tasya gāndhāras
tasya dharmas tato dhṛtaḥ
dhṛtasya durmadas tasmāt
pracetāḥ prācetasaḥ śatam

ārabdhaḥ—Ārabdha (was the son of Setu); *tasya*—of him (Ārabdha); *gāndhāraḥ*—a son named Gāndhāra; *tasya*—of him (Gāndhāra);

dharmaḥ—a son known as Dharma; *tataḥ*—from him (Dharma); *dhṛtaḥ*—a son named Dhṛta; *dhṛtasya*—of Dhṛta; *durmadaḥ*—a son named Durmada; *tasmāt*—from him (Durmada); *pracetāḥ*—a son named Pracetā; *prācetasaḥ*—of Pracetā; *śatam*—there were one hundred sons.

TRANSLATION

The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharma. Dharma's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.

TEXT 16

म्लेच्छाधिपतयोऽभूवन्नुदीचीं दिशमाश्रिताः ।
तुर्वसोश्च सुतो वह्निर्वह्नेर्भर्गोऽथ भानुमान् ॥१६॥

mlecchādhipatayo 'bhūvann
udīcīṁ diśam āśritāḥ
turvasoś ca suto vahnir
vahner bhargo 'tha bhānumān

mleccha—of the lands known as Mlecchadeśa (where Vedic civilization was not present); *adhipatayaḥ*—the kings; *abhūvan*—became; *udīcīm*—on the northern side of India; *diśam*—the direction; *āśritāḥ*—accepting as the jurisdiction; *turvasoḥ ca*—of Turvasu, the second son of Mahārāja Yayāti; *sutaḥ*—the son; *vahniḥ*—Vahni; *vahneḥ*—of Vahni; *bhargaḥ*—the son named Bharga; *atha*—thereafter, his son; *bhānumān*—Bhānumān.

TRANSLATION

The Pracetās [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

TEXT 17

त्रिभानुस्तत्सुतोऽस्यापि करन्धम उदारधीः ।
मरुत्तस्तत्सुतोऽपुत्रः पुत्रं पौरवमन्वभूत् ॥१७॥

tribhānus tat-suto 'syāpi
karandhama udāra-dhīḥ
marutas tat-suto 'putraḥ
putraṁ pauravam anvabhūt

tribhānuḥ—Tribhānu; *tat-sutaḥ*—the son of Bhānumān; *asya*—of him (Tribhānu); *api*—also; *karandhamaḥ*—Karandhama; *udāra-dhīḥ*—who was very magnanimous; *marutaḥ*—Maruta; *tat-sutaḥ*—the son of Karandhama; *aputraḥ*—being without issue; *putram*—as his son; *pauravam*—a son of the Pūru dynasty, Mahārāja Duṣmanta; *anvabhūt*—adopted.

TRANSLATION

The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duṣmanta] as his own.

TEXTS 18–19

दुष्मन्तः स पुनर्भेजे स्ववंशं राज्यकामुकः ।
ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशं नरर्षभ ॥१८॥
वर्णयामि महापुण्यं सर्वपापहरं नृणाम् ।
यदोर्वंशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते ॥१९॥

duṣmantaḥ sa punar bheje
sva-vaṁśaṁ rājya-kāmukaḥ
yayāter jyeṣṭha-putrasya
yador vaṁśaṁ nararṣabha

varṇayāmi mahā-puṇyaṁ
sarva-pāpa-haraṁ nṛṇām
yador vaṁśaṁ naraḥ śrutvā
sarva-pāpaiḥ pramucyate

duṣmantaḥ—Mahārāja Duṣmanta; *saḥ*—he; *punaḥ bheje*—again accepted; *sva-vaṁśam*—his original dynasty (the Pūru dynasty);

rājya-kāmukaḥ—because of desiring the royal throne; *yayāteḥ*—of Mahārāja Yayāti; *jyeṣṭha-putrasya*—of the first son, Yadu; *yadoḥ vaṁśam*—the dynasty of Yadu; *nara-ṛṣabha*—O best of human beings, Mahārāja Parīkṣit; *varṇayāmi*—I shall describe; *mahā-puṇyam*—supremely pious; *sarva-pāpa-haram*—vanquishes the reactions of sinful activities; *nṛṇām*—of human society; *yadoḥ vaṁśam*—the description of the dynasty of Yadu; *naraḥ*—any person; *śrutvā*—simply by hearing; *sarva-pāpaiḥ*—from all reactions of sinful activities; *pramucyate*—is freed.

TRANSLATION

Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parīkṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

TEXTS 20–21

यत्रावतीर्णो भगवान् परमात्मा नराकृतिः ।
यदोः सहस्रजित्क्रोष्टा नलो रिपुरिति श्रुताः ॥२०॥
चत्वारः सूनवस्तत्र शतजित् प्रथमात्मजः ।
महाहयो रेणुहयो हैहयश्चेति तत्सुताः ॥२१॥

yatrāvatīrṇo bhagavān
paramātmā narākṛtiḥ
yadoḥ sahasrajit kroṣṭā
nalo ripur iti śrutāḥ

catvāraḥ sūnavas tatra
śatajit prathamātmajaḥ
mahāhayo reṇuhayo
haihayaś ceti tat-sutāḥ

yatra—wherein, in which dynasty; *avatīrṇaḥ*—descended; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *paramātmā*—who is

the Supersoul of all living entities; *nara-ākṛtiḥ*—a person, exactly resembling a human being; *yadoḥ*—of Yadu; *sahasrajit*—Sahasrajit; *kroṣṭā*—Kroṣṭā; *nalaḥ*—Nala; *ripuḥ*—Ripu; *iti śrutāḥ*—thus they are celebrated; *catvāraḥ*—four; *sūnavaḥ*—sons; *tatra*—therein; *śatajit*—Śatajit; *prathama-ātmajaḥ*—of the first sons; *mahāhayaḥ*—Mahāhaya; *reṇuhayaḥ*—Reṇuhaya; *haihayaḥ*—Haihaya; *ca*—and; *iti*—thus; *tat-sutāḥ*—his sons (the sons of Śatajit).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Reṇuhaya and Haihaya.

PURPORT

As confirmed in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān." The majority of transcendentalists understand only the impersonal Brahman or localized Paramātmā, for the Personality of Godhead is very difficult to understand. As the Lord says in *Bhagavad-gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in

truth." The *yogīs* and *jñānīs*—that is, the mystic *yogīs* and the impersonalists—can understand the Absolute Truth as impersonal or localized, but although such realized souls are above ordinary human beings, they cannot understand how the Supreme Absolute Truth can be a person. Therefore it is said that out of many *siddhas*, the souls who have already realized the Absolute Truth, one may understand Kṛṣṇa, who exactly resembles a human being (*narākṛti*). This human form was explained by Kṛṣṇa Himself after He manifested the *virāṭ-rūpa*. The *virāṭ-rūpa* is not the original form of the Lord; the Lord's original form is Dvibhuja-śyāmasundara, Muralīdhara, the Lord with two hands, playing a flute (*yaṁ śyāmasundaram acintya-guṇa-svarūpam*). The Lord's forms are proof of His inconceivable qualities. Although the Lord maintains innumerable universes within the period of His breath, He is dressed with a form exactly like that of a human being. That does not mean, however, that He is a human being. This is His original form, but because He looks like a human being, those with a poor fund of knowledge consider Him an ordinary man. The Lord says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) By the Lord's *paraṁ bhāvam*, or transcendental nature, He is the all-pervading Paramātmā living in the core of the hearts of all living entities, yet He looks like a human being. Māyāvāda philosophy says that the Lord is originally impersonal but assumes a human form and many other forms when He descends. Actually, however, He is originally like a human being, and the impersonal Brahman consists of the rays of His body (*yasya prabhā prabhavato jagad-aṇḍa-koṭi*).

TEXT 22

धर्मस्तु हैहयसुतो नेत्रः कुन्तेः पिता ततः ।
सोहञ्जिरभवत् कुन्तेर्महिष्मान् भद्रसेनकः ॥२२॥

dharmas tu haihaya-suto
netraḥ kunteḥ pitā tataḥ
sohañjir abhavat kunter
mahiṣmān bhadrasenakaḥ

dharmaḥ tu—Dharma, however; *haihaya-sutaḥ*—became the son of Haihaya; *netraḥ*—Netra; *kunteḥ*—of Kunti; *pitā*—the father; *tataḥ*—from him (Dharma); *sohañjiḥ*—Sohañji; *abhavat*—became; *kunteḥ*—the son of Kunti; *mahiṣmān*—Mahiṣmān; *bhadrasenakaḥ*—Bhadrasenaka.

TRANSLATION

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrasenaka.

TEXT 23

दुर्मदो भद्रसेनस्य धनकः कृतवीर्यसूः ।
कृताग्निः कृतवर्मा च कृतौजा धनकात्मजाः ॥२३॥

durmado bhadrasenasya
dhanakaḥ kṛtavīryasūḥ
kṛtāgniḥ kṛtavarmā ca
kṛtaujā dhanakātmajāḥ

durmadaḥ—Durmada; *bhadrasenasya*—of Bhadrasena; *dhanakaḥ*—Dhanaka; *kṛtavīrya-sūḥ*—giving birth to Kṛtavīrya; *kṛtāgniḥ*—by the name Kṛtāgni; *kṛtavarmā*—Kṛtavarmā; *ca*—also; *kṛtaujāḥ*—Kṛtaujā; *dhanaka-ātmajāḥ*—sons of Dhanaka.

TRANSLATION

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.

TEXT 24

अर्जुनः कृतवीर्यस्य सप्तद्वीपेश्वरोऽभवत् ।
दत्तात्रेयाद्धरेरंशात् प्राप्तयोगमहागुणः ॥२४॥

arjunaḥ kṛtavīryasya
sapta-dvīpeśvaro 'bhavat
dattātreyād dharer aṁśāt
prāpta-yoga-mahāguṇaḥ

arjunaḥ—Arjuna; *kṛtavīryasya*—of Kṛtavīrya; *sapta-dvīpa*—of the seven islands (the whole world); *īśvaraḥ abhavat*—became the emperor; *dattātreyāt*—from Dattātreya; *hareḥ aṁśāt*—from he who was the incarnation of the Supreme Personality of Godhead; *prāpta*—obtained; *yoga-mahāguṇaḥ*—the quality of mystic power.

TRANSLATION

The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as aṣṭa-siddhi.

TEXT 25

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः ।
यज्ञदानतपोयोगैः श्रुतवीर्यदयादिभिः ॥२५॥

na nūnaṁ kārtavīryasya
gatiṁ yāsyanti pārthivāḥ
yajña-dāna-tapo-yogaiḥ
śruta-vīrya-dayādibhiḥ

na—not; *nūnam*—indeed; *kārtavīryasya*—of Emperor Kārtavīrya; *gatim*—the activities; *yāsyanti*—could understand or achieve; *pārthivāḥ*—everyone on the earth; *yajña*—sacrifices; *dāna*—charity;

tapaḥ—austerities; *yogaiḥ*—mystic powers; *śruta*—education; *vīrya*—strength; *dayā*—mercy; *ādibhiḥ*—by all these qualities.

TRANSLATION

No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

TEXT 26

पञ्चाशीतिसहस्राणि ह्यव्याहतबलः समाः ।
अनष्टवित्तस्मरणो बुभुजेऽक्षय्यषड्वसु ॥२६॥

pañcāśīti sahasrāṇi
hy avyāhata-balaḥ samāḥ
anaṣṭa-vitta-smaraṇo
bubhuje 'kṣayya-ṣaḍ-vasu

pañcāśīti—eighty-five; *sahasrāṇi*—thousands; *hi*—indeed; *avyāhata*—inexhaustible; *balaḥ*—the strength of whom; *samāḥ*—years; *anaṣṭa*—without deterioration; *vitta*—material opulences; *smaraṇaḥ*—and memory; *bubhuje*—enjoyed; *akṣayya*—without deterioration; *ṣaṭ-vasu*—six kinds of enjoyable material opulence.

TRANSLATION

For eighty-five thousand years, Kārtavīryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

TEXT 27

तस्य पुत्रसहस्रेषु पञ्चैवोर्वरिता मृधे ।
जयध्वजः शूरसेनो वृषभो मधुरूर्जितः ॥२७॥

tasya putra-sahasreṣu
pañcaivorvaritā mṛdhe

jayadhvajaḥ śūraseno
vṛṣabho madhur ūrjitaḥ

tasya—of him (Kārtavīryārjuna); *putra-sahasreṣu*—among the one thousand sons; *pañca*—five; *eva*—only; *urvaritāḥ*—remained alive; *mṛdhe*—in a fight (with Paraśurāma); *jayadhvajaḥ*—Jayadhvaja; *śūrasenaḥ*—Śūrasena; *vṛṣabhaḥ*—Vṛṣabha; *madhuḥ*—Madhu; *ūrjitaḥ*—and Ūrjita.

TRANSLATION

Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.

TEXT 28

जयध्वजात् तालजङ्घस्तस्य पुत्रशतं त्वभूत् ।
क्षत्रं यत् तालजङ्घाख्यमौर्वतेजोपसंहृतम् ॥२८॥

jayadhvajāt tālajaṅghas
tasya putra-śataṁ tv abhūt
kṣatraṁ yat tālajaṅghākhyam
aurva-tejopasaṁhṛtam

jayadhvajāt—of Jayadhvaja; *tālajaṅghaḥ*—a son named Tālajaṅgha; *tasya*—of him (Tālajaṅgha); *putra-śatam*—one hundred sons; *tu*—indeed; *abhūt*—were born; *kṣatram*—a dynasty of *kṣatriyas; yat*—which; *tālajaṅgha-ākhyam*—were known as the Tālajaṅghas; *aurva-tejaḥ*—being very powerful; *upasaṁhṛtam*—were killed by Mahārāja Sagara.

TRANSLATION

Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.

TEXT 29

तेषां ज्येष्ठो वीतिहोत्रो वृष्णिः पुत्रो मधोः स्मृतः ।
तस्य पुत्रशतं त्वासीद् वृष्णिज्येष्ठं यतः कुलम् ॥२९॥

teṣāṁ jyeṣṭho vītihotro
vṛṣṇiḥ putro madhoḥ smṛtaḥ
tasya putra-śataṁ tv āsīd
vṛṣṇi-jyeṣṭhaṁ yataḥ kulam

teṣām—of all of them; *jyeṣṭhaḥ*—the eldest son; *vītihotraḥ*—a son named Vītihotra; *vṛṣṇiḥ*—Vṛṣṇi; *putraḥ*—the son; *madhoḥ*—of Madhu; *smṛtaḥ*—was well known; *tasya*—of him (Vṛṣṇi); *putra-śatam*—one hundred sons; *āsīt*—there were; *vṛṣṇi*—Vṛṣṇi; *jyeṣṭham*—the eldest; *yataḥ*—from him; *kulam*—the dynasty.

TRANSLATION

Of the sons of Tālajaṅgha, Vītihotra was the eldest. The son of Vītihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yādava, Mādhava and Vṛṣṇi had their origin from Yadu, Madhu and Vṛṣṇi.

TEXTS 30–31

माधवा वृष्णयो राजन् यादवाश्चेति संज्ञिताः ।
यदुपुत्रस्य च क्रोष्टोः पुत्रो वृजिनवांस्ततः ॥३०॥
स्वाहितोऽतो विषद्गुर्वै तस्य चित्ररथस्ततः ।
शशबिन्दुर्महायोगी महाभागो महानभूत् ।
चतुर्दशमहारत्नश्चक्रवर्त्यपराजितः ॥३१॥

mādhavā vṛṣṇayo rājan
yādavāś ceti saṁjñitāḥ
yadu-putrasya ca kroṣṭoḥ
putro vṛjinavāṁs tataḥ

svāhito 'to viṣadgur vai
tasya citrarathas tataḥ
śaśabindur mahā-yogī
mahā-bhāgo mahān abhūt
caturdaśa-mahāratnaś
cakravarty aparājitaḥ

mādhavāḥ—the dynasty beginning from Madhu; *vṛṣṇayaḥ*—the dynasty beginning from Vṛṣṇi; *rājan*—O King (Mahārāja Parīkṣit); *yādavāḥ*—the dynasty beginning from Yadu; *ca*—and; *iti*—thus; *saṁjñitāḥ*—are so-called because of those different persons; *yadu-putrasya*—of the son of Yadu; *ca*—also; *kroṣṭoḥ*—of Kroṣṭā; *putraḥ*—the son; *vṛjinavān*—his name was Vṛjinavān; *tataḥ*—from him (Vṛjinavān); *svāhitaḥ*—Svāhita; *ataḥ*—thereafter; *viṣadguḥ*—a son named Viṣadgu; *vai*—indeed; *tasya*—of him; *citrarathaḥ*—Citraratha; *tataḥ*—from him; *śaśabinduḥ*—Śaśabindu; *mahā-yogī*—a great mystic; *mahā-bhāgaḥ*—most fortunate; *mahān*—a great personality; *abhūt*—he became; *caturdaśa-mahāratnaḥ*—fourteen kinds of great opulences; *cakravartī*—he possessed as the emperor; *aparājitaḥ*—not defeated by anyone else.

TRANSLATION

O Mahārāja Parīkṣit, because Yadu, Madhu and Vṛṣṇi each inaugurated a dynasty, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.

PURPORT

In the *Mārkaṇḍeya Purāṇa* the fourteen kinds of great jewels are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an

umbrella, and (14) regulative principles. To be the emperor, one must possess all fourteen of these opulences. Śaśabindu possessed them all.

TEXT 32

तस्य पत्नीसहस्राणां दशानां सुमहायशाः ।
दशलक्षसहस्राणि पुत्राणां तास्वजीजनत् ॥३२॥

tasya patnī-sahasrāṇāṁ
daśānāṁ sumahā-yaśāḥ
daśa-lakṣa-sahasrāṇi
putrāṇāṁ tāsv ajījanat

tasya—of Śaśabindu; *patnī*—wives; *sahasrāṇām*—of thousands; *daśānām*—ten; *su-mahā-yaśāḥ*—greatly famous; *daśa*—ten; *lakṣa*—*lakhs* (one *lakh* equals one hundred thousand); *sahasrāṇi*—thousands; *putrāṇām*—of sons; *tāsu*—in them; *ajījanat*—he begot.

TRANSLATION

The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

TEXT 33

तेषां तु षट्प्रधानानां पृथुश्रवस आत्मजः ।
धर्मो नामोशना तस्य हयमेधशतस्य याट् ॥३३॥

teṣāṁ tu ṣaṭ pradhānānāṁ
pṛthuśravasa ātmajaḥ
dharmo nāmośanā tasya
hayamedha-śatasya yāṭ

teṣām—out of so many sons; *tu*—but; *ṣaṭ pradhānānām*—of whom there were six foremost sons; *pṛthuśravasaḥ*—of Pṛthuśravā; *ātmajaḥ*—the son; *dharmaḥ*—Dharma; *nāma*—by the name; *uśanā*—Uśanā; *tasya*—his; *hayamedha-śatasya*—of one hundred *aśvamedha* sacrifices; *yāṭ*—he was the performer.

TRANSLATION

Among these many sons, six were the foremost, such as Pṛthuśravā and Pṛthukīrti. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.

TEXT 34

तत्सुतो रुचकस्तस्य पञ्चासन्नात्मजाः शृणु ।
पुरुजिद्रुक्मरुक्मेषुपृथुज्यामघसंज्ञिताः ॥३४॥

tat-suto rucakas tasya
pañcāsann ātmajāḥ śṛṇu
purujid-rukma-rukmeṣu-
pṛthu-jyāmagha-saṁjñitāḥ

tat-sutaḥ—the son of Uśanā; *rucakaḥ*—Rucaka; *tasya*—of him; *pañca*—five; *āsan*—there were; *ātmajāḥ*—sons; *śṛṇu*—please hear (their names); *purujit*—Purujit; *rukma*—Rukma; *rukmeṣu*—Rukmeṣu; *pṛthu*—Pṛthu; *jyāmagha*—Jyāmagha; *saṁjñitāḥ*—these five sons were named.

TRANSLATION

The son of Uśanā was Rucaka, who had five sons—Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear of these sons from me.

TEXTS 35–36

ज्यामघस्त्वप्रजोऽप्यन्यां भार्यां शैब्यापतिर्भयात् ।
नाविन्दच्छत्रुभवनाद् भोज्यां कन्यामहारषीत् ।
रथस्थां तां निरीक्ष्याह शैब्या पतिममर्षिता ॥३५॥
केयं कुहक मत्स्थानं रथमारोपितेति वै ।
स्नुषा तवेत्यभिहिते स्मयन्ती पतिमब्रवीत् ॥३६॥

jyāmaghas tv aprajo 'py anyāṁ
bhāryāṁ śaibyā-patir bhayāt

nāvindac chatru-bhavanād
bhojyāṁ kanyām ahāraṣīt
ratha-sthāṁ tāṁ nirīkṣyāha
śaibyā patim amarṣitā

keyaṁ kuhaka mat-sthānaṁ
ratham āropiteti vai
snuṣā tavety abhihite
smayantī patim abravīt

jyāmaghaḥ—King Jyāmagha; *tu*—indeed; *aprajaḥ api*—although issueless; *anyām*—another; *bhāryām*—wife; *śaibyā-patiḥ*—because he was the husband of Śaibyā; *bhayāt*—out of fear; *na avindat*—did not accept; *śatru-bhavanāt*—from the enemy's camp; *bhojyām*—a prostitute used for sense gratification; *kanyām*—girl; *ahāraṣīt*—brought; *ratha-sthām*—who was seated on the chariot; *tām*—her; *nirīkṣya*—seeing; *āha*—said; *śaibyā*—Śaibyā, the wife of Jyāmagha; *patim*—unto her husband; *amarṣitā*—being very angry; *kā iyam*—who is this; *kuhaka*—you cheater; *mat-sthānam*—my place; *ratham*—on the chariot; *aropitā*—has been allowed to sit; *iti*—thus; *vai*—indeed; *snuṣā*—daughter-in-law; *tava*—your; *iti*—thus; *abhihite*—being informed; *smayantī*—smilingly; *patim*—unto her husband; *abravīt*—said.

TRANSLATION

Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibyā was very angry and said to her husband, "My husband, you cheater, who is this girl sitting upon my seat on the chariot?" Jyāmagha then replied, "This girl will be your daughter-in-law." Upon hearing these joking words, Śaibyā smilingly replied.

TEXT 37

अहं वन्ध्यासपत्नी च स्नुषा मे युज्यते कथम् ।
जनयिष्यसि यं राज्ञि तस्येयमुपयुज्यते ॥३७॥

aham bandhyāsapatnī ca
snuṣā me yujyate katham
janayiṣyasi yaṁ rājñi
tasyeyam upayujyate

aham—I am; *bandhyā*—sterile; *asa-patnī*—I have no co-wife; *ca*—also; *snuṣā*—daughter-in-law; *me*—my; *yujyate*—could be; *katham*—how; *janayiṣyasi*—you will give birth to; *yam*—which son; *rājñi*—O my dear Queen; *tasya*—for him; *iyam*—this girl; *upayujyate*—will be very suitable.

TRANSLATION

Śaibyā said, "I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me." Jyāmagha replied, "My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law."

TEXT 38

अन्वमोदन्त तद्विश्वेदेवाः पितर एव च ।
शैब्या गर्भमधात् काले कुमारं सुषुवे शुभम् ।
स विदर्भ इति प्रोक्त उपयेमे स्नुषां सतीम् ॥३८॥

anvamodanta tad viśve-
devāḥ pitara eva ca
śaibyā garbham adhāt kāle
kumāraṁ suṣuve śubham
sa vidarbha iti prokta
upayeme snuṣāṁ satīm

anvamodanta—accepted; *tat*—that statement predicting the birth of a son; *viśvedevāḥ*—the Viśvedeva demigods; *pitaraḥ*—the Pitās or forefathers; *eva*—indeed; *ca*—also; *śaibyā*—the wife of Jyāmagha; *garbham*—pregnancy; *adhāt*—conceived; *kāle*—in due course of time; *kumāram*—a son; *suṣuve*—gave birth to; *śubham*—very auspicious; *saḥ*—that son; *vidarbhaḥ*—Vidarbha; *iti*—thus; *proktaḥ*—was well

known; *upayeme*—later married; *snuṣām*—who was accepted as daughter-in-law; *satīm*—very chaste girl.

TRANSLATION

Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha's words came true. Although Śaibyā was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Dynasties of the Sons of Yayāti."*

CHAPTER TWENTY-FOUR

Kṛṣṇa, the Supreme Personality of Godhead

Vidarbha had three sons, named Kuśa, Kratha and Romapāda. Of these three, Romapāda expanded his dynasty by the sons and grandsons named Babhru, Kṛti, Uśika, Cedi and Caidya, all of whom later became kings. From the son of Vidarbha named Kratha came a son named Kunti, from whose dynasty came the descendants named Vṛṣṇi, Nirvṛti, Daśārha, Vyoma, Jīmūta, Vikṛti, Bhīmaratha, Navaratha, Daśaratha, Śakuni, Karambhi, Devarāta, Devakṣatra, Madhu, Kuruvaśa, Anu, Puruhotra, Ayu and Sātvata. Sātvata had seven sons. One of them was Devāvṛdha, whose son was Babhru. Another son of Sātvata was Mahābhoja, by whom the Bhoja dynasty was inaugurated. Another was Vṛṣṇi, who had a son named Yudhājit. From Yudhājit came Anamitra and Śini, and from Anamitra came Nighna and another Śini. The descendants in succession from Śini were Satyaka, Yuyudhāna, Jaya, Kuṇi and Yugandhara. Another son of Anamitra was Vṛṣṇi. From Vṛṣṇi came Śvaphalka, by whom Akrūra and twelve other sons were generated. From Akrūra came two sons, named Devavān and Upadeva. The son of Andhaka named Kukura was the origin of the descendants known as Vahni, Vilomā, Kapotaromā, Anu, Andhaka, Dundubhi, Avidyota, Punarvasu and Āhuka. Āhuka had two sons, named Devaka and Ugrasena. The four sons of Devaka were known as Devavān, Upadeva, Sudeva and Devavardhana, and his seven daughters were Dhṛtadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Vasudeva married all seven daughters of Devaka. Ugrasena had nine sons named Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān, and he had five daughters named Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā. The younger brothers of Vasudeva married all the daughters of Ugrasena.

Vidūratha, the son of Citraratha, had a son named Śūra, who had ten other sons, of whom Vasudeva was the chief. Śūra gave one of his five daughters, Pṛthā, to his friend Kunti, and therefore she was also named

Kuntī. In her maiden state she gave birth to a child named Karṇa, and later she married Mahārāja Pāṇḍu.

Vṛddhaśarmā married the daughter of Śūra named Śrutadevā, from whose womb Dantavakra was born. Dhṛṣṭaketu married Śūra's daughter named Śrutakīrti, who had five sons. Jayasena married Śūra's daughter named Rājādhidevī. The king of Cedi-deśa, Damaghoṣa, married the daughter of Śūra named Śrutaśravā, from whom Śiśupāla was born.

Devabhāga, through the womb of Kaṁsā, begot Citraketu and Bṛhadbala; and Devaśravā, through the womb of Kaṁsavatī, begot Suvīra and Iṣumān. From Kaṅka, through the womb of Kaṅkā, came Baka, Satyajit and Purujit, and from Sṛñjaya, through the womb of Rāṣṭrapālikā, came Vṛṣa and Durmarṣaṇa. Syāmaka, through the womb of Śūrabhūmi, begot Harikeśa and Hiraṇyākṣa. Vatsaka, through the womb of Miśrakeśī, begot Vṛka, who begot the sons named Takṣa, Puṣkara and Śāla. From Samīka came Sumitra and Arjunapāla, and from Ānaka came Ṛtadhāmā and Jaya.

Vasudeva had many wives, of whom Devakī and Rohiṇī were the most important. From the womb of Rohiṇī, Baladeva was born, along with Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others. Vasudeva had many other sons by his other wives, and the eighth son to appear from the womb of Devakī was the Supreme Personality of Godhead, who delivered the entire world from the burden of demons. This chapter ends by glorifying the Supreme Personality of Godhead Vāsudeva.

TEXT 1

श्रीशुक उवाच

तस्यां विदर्भोऽजनयत् पुत्रौ नाम्ना कुशक्रथौ ।
तृतीयं रोमपादं च विदर्भकुलनन्दनम् ॥ १ ॥

śrī-śuka uvāca
tasyāṁ vidarbho 'janayat
putrau nāmnā kuśa-krathau
tṛtīyaṁ romapādaṁ ca
vidarbha-kula-nandanam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasyām*—in that girl; *vidarbhaḥ*—the son born of Śaibyā named Vidarbha; *ajanayat*—gave birth; *putrau*—to two sons; *nāmnā*—by the name; *kuśa-krathau*—Kuśa and Kratha; *tṛtīyam*—and a third son; *romapādam ca*—Romapāda also; *vidarbha-kula-nandanam*—the favorite in the dynasty of Vidarbha.

TRANSLATION

Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

TEXT 2

रोमपादसुतो बभ्रुर्बभ्रोः कृतिरजायत ।
उशिकस्तत्सुतस्तस्माच्चेदिश्चैद्यादयो नृपाः ॥ २ ॥

romapāda-suto babhrur
babhroḥ kṛtir ajāyata
uśikas tat-sutas tasmāc
cediś caidyādayo nṛpāḥ

romapāda-sutaḥ—the son of Romapāda; *babhruḥ*—Babhru; *babhroḥ*—from Babhru; *kṛtiḥ*—Kṛti; *ajāyata*—was born; *uśikaḥ*—Uśika; *tat-sutaḥ*—the son of Kṛti; *tasmāt*—from him (Uśika); *cediḥ*—Cedi; *caidya*—Caidya (Damaghoṣa); *ādayaḥ*—and others; *nṛpāḥ*—kings.

TRANSLATION

The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.

TEXTS 3–4

क्रथस्य कुन्तिः पुत्रोऽभूद् वृष्णिस्तस्याथ निर्वृतिः ।
ततो दशार्हो नाम्नाभूत् तस्य व्योमः सुतस्ततः ॥ ३ ॥

जीमूतो विकृतिस्तस्य यस्य भीमरथः सुतः ।
ततो नवरथः पुत्रो जातो दशरथस्ततः ॥ ४ ॥

krathasya kuntiḥ putro 'bhūd
vṛṣṇis tasyātha nirvṛtiḥ
tato daśārho nāmnābhūt
tasya vyomaḥ sutas tataḥ

jīmūto vikṛtis tasya
yasya bhīmarathaḥ sutaḥ
tato navarathaḥ putro
jāto daśarathas tataḥ

krathasya—of Kratha; *kuntiḥ*—Kunti; *putraḥ*—a son; *abhūt*—was born; *vṛṣṇiḥ*—Vṛṣṇi; *tasya*—his; *atha*—then; *nirvṛtiḥ*—Nirvṛti; *tataḥ*—from him; *daśārhaḥ*—Daśārha; *nāmnā*—by name; *abhūt*—was born; *tasya*—of him; *vyomaḥ*—Vyoma; *sutaḥ*—a son; *tataḥ*—from him; *jīmūtaḥ*—Jīmūta; *vikṛtiḥ*—Vikṛti; *tasya*—his (Jīmūta's son); *yasya*—of whom (Vikṛti); *bhīmarathaḥ*—Bhīmaratha; *sutaḥ*—a son; *tataḥ*—from him (Bhīmaratha); *navarathaḥ*—Navaratha; *putraḥ*—a son; *jātaḥ*—was born; *daśarathaḥ*—Daśaratha; *tataḥ*—from him.

TRANSLATION

The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jīmūta; from Jīmūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.

TEXT 5

करम्भिः शकुनेः पुत्रो देवरातस्तदात्मजः ।
देवक्षत्रस्ततस्तस्य मधुः कुरुवशादनुः ॥ ५ ॥

karambhiḥ śakuneḥ putro
devarātas tad-ātmajaḥ

devakṣatras tatas tasya
madhuḥ kuruvaśād anuḥ

karambhiḥ—Karambhi; *śakuneḥ*—from Śakuni; *putraḥ*—a son; *devarātaḥ*—Devarāta; *tat-ātmajaḥ*—the son of him (Karambhi); *devakṣatraḥ*—Devakṣatra; *tataḥ*—thereafter; *tasya*—from him (Devakṣatra); *madhuḥ*—Madhu; *kuruvaśāt*—from Kuruvaśa, the son of Madhu; *anuḥ*—Anu.

TRANSLATION

From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.

TEXTS 6–8

पुरुहोत्रस्त्वनोः पुत्रस्तस्यायुः सात्वतस्ततः ।
भजमानो भजिर्दिव्यो वृष्णिर्देवावृधोऽन्धकः ॥ ६ ॥
सात्वतस्य सुताः सप्त महाभोजश्च मारिष ।
भजमानस्य निम्लोचिः किङ्कणो धृष्टिरेव च ॥ ७ ॥
एकस्यामात्मजाः पत्न्यामन्यस्यां च त्रयः सुताः ।
शताजिच्च सहस्राजिदयुताजिदिति प्रभो ॥ ८ ॥

puruhotras tv anoḥ putras
tasyāyuḥ sātvatas tataḥ
bhajamāno bhajir divyo
vṛṣṇir devāvṛdho 'ndhakaḥ

sātvatasya sutāḥ sapta
mahābhojaś ca māriṣa
bhajamānasya nimlociḥ
kiṅkaṇo dhṛṣṭir eva ca

ekasyām ātmajāḥ patnyām
anyasyāṁ ca trayaḥ sutāḥ

śatājic ca sahasrājid
ayutājid iti prabho

puruhotraḥ—Puruhotra; *tu*—indeed; *anoḥ*—of Anu; *putraḥ*—the son; *tasya*—of him (Puruhotra); *ayuḥ*—Ayu; *sātvataḥ*—Sātvata; *tataḥ*—from him (Ayu); *bhajamānaḥ*—Bhajamāna; *bhajiḥ*—Bhaji; *divyaḥ*—Divya; *vṛṣṇiḥ*—Vṛṣṇi; *devāvṛdhaḥ*—Devāvṛdha; *andhakaḥ*—Andhaka; *sātvatasya*—of Sātvata; *sutāḥ*—sons; *sapta*—seven; *mahābhojaḥ ca*—as well as Mahābhoja; *māriṣa*—O great King; *bhajamānasya*—of Bhajamāna; *nimlociḥ*—Nimloci; *kiṅkaṇaḥ*—Kiṅkaṇa; *dhṛṣṭiḥ*—Dhṛṣṭi; *eva*—indeed; *ca*—also; *ekasyām*—born from one wife; *ātmajāḥ*—sons; *patnyām*—by a wife; *anyasyām*—another; *ca*—also; *trayaḥ*—three; *sutāḥ*—sons; *śatājit*—Śatājit; *ca*—also; *sahasrājit*—Sahasrājit; *ayutājit*—Ayutājit; *iti*—thus; *prabho*—O King.

TRANSLATION

The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great Aryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons—Nimloci, Kiṅkaṇa and Dhṛṣṭi. And from his other wife came three other sons—Śatājit, Sahasrājit and Ayutājit.

TEXT 9

बभ्रुर्देवावृधसुतस्तयोः श्लोकौ पठन्त्यमू ।
यथैव शृणुमो दूरात् सम्पश्यामस्तथान्तिकात् ॥ ९ ॥

babhrur devāvṛdha-sutas
tayoḥ ślokau paṭhanty amū
yathaiva śṛṇumo dūrāt
sampaśyāmas tathāntikāt

babhruḥ—Babhru; *devāvṛdha*—of Devāvṛdha; *sutaḥ*—the son; *tayoḥ*—of them; *ślokau*—two verses; *paṭhanti*—all the members of the old generation recite; *amū*—those; *yathā*—as; *eva*—indeed;

śṛṇumaḥ—we have heard; *dūrāt*—from a distance; *sampaśyāmaḥ*—are actually seeing; *tathā*—similarly; *antikāt*—presently also.

TRANSLATION

The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

TEXTS 10–11

बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः ।
पुरुषाः पञ्चषष्टिश्च षट् सहस्राणि चाष्ट च ॥१०॥
येऽमृतत्वमनुप्राप्ता बभ्रोर्देवावृधादपि ।
महाभोजोऽतिधर्मात्मा भोजा आसंस्तदन्वये ॥११॥

babhruḥ śreṣṭho manuṣyāṇāṁ
devair devāvṛdhaḥ samaḥ
puruṣāḥ pañca-ṣaṣṭiś ca
ṣaṭ-sahasrāṇi cāṣṭa ca

ye 'mṛtatvam anuprāptā
babhror devāvṛdhād api
mahābhojo 'tidharmātmā
bhojā āsaṁs tad-anvaye

babhruḥ—King Babhru; *śreṣṭhaḥ*—the best of all kings; *manuṣyāṇām*—of all human beings; *devaiḥ*—with the demigods; *devāvṛdhaḥ*—King Devāvṛdha; *samaḥ*—equally situated; *puruṣāḥ*—persons; *pañca-ṣaṣṭiḥ*—sixty-five; *ca*—also; *ṣaṭ-sahasrāṇi*—six thousand; *ca*—also; *aṣṭa*—eight thousand; *ca*—also; *ye*—all of them who; *amṛtatvam*—liberation from material bondage; *anuprāptāḥ*—achieved; *babhroḥ*—because of association with Babhru; *devāvṛdhāt*—and because of association with Devāvṛdha; *api*—indeed; *mahābhojaḥ*—King Mahābhoja; *ati-dharma-ātmā*—exceedingly religious; *bhojāḥ*—the

kings known as Bhoja; *āsan*—existed; *tat-anvaye*—in the dynasty of him (Mahābhoja).

TRANSLATION

"It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

TEXT 12

वृष्णेः सुमित्रः पुत्रोऽभूद् युधाजिच्च परंतप ।
शिनिस्तस्यानमित्रश्च निघ्नोऽभूदनमित्रतः ॥१२॥

vṛṣṇeḥ sumitraḥ putro 'bhūd
yudhājic ca parantapa
śinis tasyānamitraś ca
nighno 'bhūd anamitrataḥ

vṛṣṇeḥ—of Vṛṣṇi, the son of Sātvata; *sumitraḥ*—Sumitra; *putraḥ*—a son; *abhūt*—appeared; *yudhājit*—Yudhājit; *ca*—also; *param-tapa*—O king who can suppress enemies; *śiniḥ*—Śini; *tasya*—his; *anamitraḥ*—Anamitra; *ca*—and; *nighnaḥ*—Nighna; *abhūt*—appeared; *anamitrataḥ*—from Anamitra.

TRANSLATION

O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

TEXT 13

सत्राजितः प्रसेनश्च निघ्नस्याथासतुः सुतौ ।
अनमित्रसुतो योऽन्यः शिनिस्तस्य च सत्यकः ॥१३॥

satrājitaḥ prasenaś ca
nighnasyāthāsatuḥ sutau
anamitra-suto yo 'nyaḥ
śinis tasya ca satyakaḥ

satrājitaḥ—Satrājita; *prasenaḥ ca*—Prasena also; *nighnasya*—the sons of Nighna; *atha*—thus; *asatuḥ*—existed; *sutau*—two sons; *anamitra-sutaḥ*—the son of Anamitra; *yaḥ*—one who; *anyaḥ*—another; *śiniḥ*—Śini; *tasya*—his; *ca*—also; *satyakaḥ*—the son named Satyaka.

TRANSLATION

The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

TEXT 14

युयुधानः सात्यकिर्वै जयस्तस्य कुणिस्ततः ।
युगन्धरोऽनमित्रस्य वृष्णिः पुत्रोऽपरस्ततः ॥१४॥

yuyudhānaḥ sātyakir vai
jayas tasya kuṇis tataḥ
yugandharo 'namitrasya
vṛṣṇiḥ putro 'paras tataḥ

yuyudhānaḥ—Yuyudhāna; *sātyakiḥ*—the son of Satyaka; *vai*—indeed; *jayaḥ*—Jaya; *tasya*—of him (Yuyudhāna); *kuṇiḥ*—Kuṇi; *tataḥ*—from him (Jaya); *yugandharaḥ*—Yugandhara; *anamitrasya*—a son of Anamitra; *vṛṣṇiḥ*—Vṛṣṇi; *putraḥ*—a son; *aparaḥ*—other; *tataḥ*—from him.

TRANSLATION

The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.

TEXT 15

श्वफल्कश्चित्ररथश्च गान्दिन्यां च श्वफल्कतः ।
अक्रूरप्रमुखा आसन् पुत्रा द्वादश विश्रुताः ॥१५॥

śvaphalkaś citrarathaś ca
gāndinyāṁ ca śvaphalkataḥ
akrūra-pramukhā āsan
putrā dvādaśa viśrutāḥ

śvaphalkaḥ—Śvaphalka; *citrarathaḥ ca*—and Citraratha; *gāndinyām*—through the wife named Gāndinī; *ca*—and; *śvaphalkataḥ*—from Śvaphalka; *akrūra*—Akrūra; *pramukhāḥ*—headed by; *āsan*—there were; *putrāḥ*—sons; *dvādaśa*—twelve; *viśrutāḥ*—most celebrated.

TRANSLATION

From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were most celebrated.

TEXTS 16–18

आसङ्गः सारमेयश्च मृदुरो मृदुविद् गिरिः ।
धर्मवृद्धः सुकर्मा च क्षेत्रोपेक्षोऽरिमर्दनः ॥१६॥
शत्रुघ्नो गन्धमादश्च प्रतिबाहुश्च द्वादश ।
तेषां स्वसा सुचाराख्या द्वावक्रूरसुतावपि ॥१७॥
देववानुपदेवश्च तथा चित्ररथात्मजाः ।
पृथुर्विदूरथाद्याश्च बहवो वृष्णिनन्दनाः ॥१८॥

āsaṅgaḥ sārameyaś ca
mṛduro mṛduvid giriḥ
dharmavṛddhaḥ sukarmā ca
kṣetropekṣo 'rimardanaḥ

śatrughno gandhamādaś ca
pratibāhuś ca dvādaśa
teṣāṁ svasā sucārākhyā
dvāv akrūra-sutāv api

devavān upadevaś ca
tathā citrarathātmajāḥ
pṛthur vidūrathādyāś ca
bahavo vṛṣṇi-nandanāḥ

āsaṅgaḥ—Āsaṅga; *sārameyaḥ*—Sārameya; *ca*—also; *mṛduraḥ*—Mṛdura; *mṛduvit*—Mṛduvit; *giriḥ*—Giri; *dharmavṛddhaḥ*—Dharmavṛddha; *sukarmā*—Sukarmā; *ca*—also; *kṣetropekṣaḥ*—Kṣetropekṣa; *arimardanaḥ*—Arimardana; *śatrughnaḥ*—Śatrughna; *gandhamādaḥ*—Gandhamāda; *ca*—and; *pratibāhuḥ*—Pratibāhu; *ca*—and; *dvādaśa*—twelve; *teṣām*—of them; *svasā*—sister; *sucārā*—Sucārā; *ākhyā*—well known; *dvau*—two; *akrūra*—of Akrūra; *sutau*—sons; *api*—also; *devavān*—Devavān; *upadevaḥ ca*—and Upadeva; *tathā*—thereafter; *citraratha-ātmajāḥ*—the sons of Citraratha; *pṛthuḥ vidūratha*—Pṛthu and Vidūratha; *ādyāḥ*—beginning with; *ca*—also; *bahavaḥ*—many; *vṛṣṇi-nandanāḥ*—the sons of Vṛṣṇi.

TRANSLATION

The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana, Śatrughna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.

TEXT 19

कुकुरो भजमानश्च शुचिः कम्बलबर्हिषः ।
कुकुरस्य सुतो वह्निर्विलोमा तनयस्ततः ॥१९॥

kukuro bhajamānaś ca
śuciḥ kambalabarhiṣaḥ
kukurasya suto vahnir
vilomā tanayas tataḥ

kukuraḥ—Kukura; *bhajamānaḥ*—Bhajamāna; *ca*—also; *śuciḥ*—Śuci; *kambalabarhiṣaḥ*—Kambalabarhiṣa; *kukurasya*—of Kukura; *sutaḥ*—a son; *vahniḥ*—Vahni; *vilomā*—Vilomā; *tanayaḥ*—son; *tataḥ*—from him (Vahni).

TRANSLATION

Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Vilomā.

TEXT 20

कपोतरोमा तस्यानुः सखा यस्य च तुम्बुरुः ।
अन्धकाद् दुन्दुभिस्तस्मादविद्योतः पुनर्वसुः ॥२०॥

kapotaromā tasyānuḥ
sakhā yasya ca tumburuḥ
andhakād dundubhis tasmād
avidyotaḥ punarvasuḥ

kapotaromā—Kapotaromā; *tasya*—his (son); *anuḥ*—Anu; *sakhā*—friend; *yasya*—whose; *ca*—also; *tumburuḥ*—Tumburu; *andhakāt*—of Andhaka, the son of Anu; *dundubhiḥ*—a son named Dundubhi; *tasmāt*—from him (Dundubhi); *avidyotaḥ*—a son named Avidyota; *punarvasuḥ*—a son named Punarvasu.

TRANSLATION

The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

TEXTS 21-23

तस्याहुकश्चाहुकी च कन्या चैवाहुकात्मजौ ।
देवकश्चोग्रसेनश्च चत्वारो देवकात्मजाः ॥२१॥
देववानुपदेवश्च सुदेवो देववर्धनः ।
तेषां स्वसारः सप्तासन् धृतदेवादयो नृप ॥२२॥
शान्तिदेवोपदेवा च श्रीदेवा देवरक्षिता ।
सहदेवा देवकी च वसुदेव उवाह ताः ॥२३॥

tasyāhukaś cāhukī ca
kanyā caivāhukātmajau
devakaś cograsenaś ca
catvāro devakātmajāḥ

devavān upadevaś ca
sudevo devavardhanaḥ
teṣāṁ svasāraḥ saptāsan
dhṛtadevādayo nṛpa

śāntidevopadevā ca
śrīdevā devarakṣitā
sahadevā devakī ca
vasudeva uvāha tāḥ

tasya—from him (Punarvasu); *āhukaḥ*—Āhuka; *ca*—and; *āhukī*—Āhukī; *ca*—also; *kanyā*—a daughter; *ca*—also; *eva*—indeed; *āhuka*—of Āhuka; *ātmajau*—two sons; *devakaḥ*—Devaka; *ca*—and; *ugrasenaḥ*—Ugrasena; *ca*—also; *catvāraḥ*—four; *devaka-ātmajāḥ*—sons of Devaka; *devavān*—Devavān; *upadevaḥ*—Upadeva; *ca*—and; *sudevaḥ*—Sudeva; *devavardhanaḥ*—Devavardhana; *teṣām*—of all of them; *svasāraḥ*—sisters; *sapta*—seven; *āsan*—existed; *dhṛtadevā-ādayaḥ*—headed by Dhṛtadevā; *nṛpa*—O King (Mahārāja Parīkṣit); *śāntidevā*—Śāntidevā; *upadevā*—Upadevā; *ca*—also; *śrīdevā*—Śrīdevā; *devarakṣitā*—Devarakṣitā; *sahadevā*—Sahadevā; *devakī*—Devakī; *ca*—and; *vasudevaḥ*—Śrī Vasudeva, the father of Kṛṣṇa; *uvāha*—married; *tāḥ*—them.

TRANSLATION

Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.

TEXT 24

कंसः सुनामा न्यग्रोधः कङ्कः शङ्कुः सुहूस्तथा ।
राष्ट्रपालोऽथ धृष्टिश्च तुष्टिमानौग्रसेनयः ॥२४॥

kaṁsaḥ sunāmā nyagrodhaḥ
kaṅkaḥ śaṅkuḥ suhūs tathā
rāṣṭrapālo 'tha dhṛṣṭiś ca
tuṣṭimān augrasenayaḥ

kaṁsaḥ—Kaṁsa; *sunāmā*—Sunāmā; *nyagrodhaḥ*—Nyagrodha; *kaṅkaḥ*—Kaṅka; *śaṅkuḥ*—Śaṅku; *suhūḥ*—Suhū; *tathā*—as well as; *rāṣṭrapālaḥ*—Rāṣṭrapāla; *atha*—thereafter; *dhṛṣṭiḥ*—Dhṛṣṭi; *ca*—also; *tuṣṭimān*—Tuṣṭimān; *augrasenayaḥ*—the sons of Ugrasena.

TRANSLATION

Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

TEXT 25

कंसा कंसवती कङ्का शूरभू राष्ट्रपालिका ।
उग्रसेनदुहितरो वसुदेवानुजस्त्रियः ॥२५॥

kaṁsā kaṁsavatī kaṅkā
śūrabhū rāṣṭrapālikā
ugrasena-duhitaro
vasudevānuja-striyaḥ

kaṁsā—Kaṁsā; *kaṁsavatī*—Kaṁsavatī; *kaṅkā*—Kaṅkā; *śūrabhū*—Śūrabhū; *rāṣṭrapālikā*—Rāṣṭrapālikā; *ugrasena-duhitaraḥ*—the daughters of Ugrasena; *vasudeva-anuja*—of the younger brothers of Vasudeva; *striyaḥ*—the wives.

TRANSLATION

Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

TEXT 26

शूरो विदूरथादासीद् भजमानस्तु तत्सुतः ।
शिनिस्तस्मात् स्वयम्भोजो हृदिकस्तत्सुतो मतः॥२६॥

śūro vidūrathād āsīd
bhajamānas tu tat-sutaḥ
śinis tasmāt svayam bhojo
hṛdikas tat-suto mataḥ

śūraḥ—Śūra; *vidūrathāt*—from Vidūratha, the son of Citraratha; *āsīt*—was born; *bhajamānaḥ*—Bhajamāna; *tu*—and; *tat-sutaḥ*—the son of him (Śūra); *śiniḥ*—Śini; *tasmāt*—from him; *svayam*—personally; *bhojaḥ*—the famous King Bhoja; *hṛdikaḥ*—Hṛdika; *tat-sutaḥ*—the son of him (Bhoja); *mataḥ*—is celebrated.

TRANSLATION

The son of Citraratha was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

TEXT 27

देवमीढः शतधनुः कृतवर्मेति तत्सुताः ।
देवमीढस्य शूरस्य मारिषा नाम पत्न्यभूत् ॥२७॥

devamīḍhaḥ śatadhanuḥ
kṛtavarmeti tat-sutāḥ

devamīḍhasya śūrasya
māriṣā nāma patny abhūt

devamīḍhaḥ—Devamīḍha; *śatadhanuḥ*—Śatadhanu; *kṛtavarmā*—Kṛtavarmā; *iti*—thus; *tat-sutāḥ*—the sons of him (Hṛdika); *devamīḍhasya*—of Devamīḍha; *śūrasya*—of Śūra; *māriṣā*—Māriṣā; *nāma*—named; *patnī*—wife; *abhūt*—there was.

TRANSLATION

The three sons of Hṛdika were Devamīḍha, Śatadhanu and Kṛtavarmā. The son of Devamīḍha was Śūra, whose wife was named Māriṣā.

TEXTS 28-31

तस्यां स जनयामास दश पुत्रानकल्मषान् ।
वसुदेवं देवभागं देवश्रवसमानकम् ॥२८॥
सृञ्जयं श्यामकं कङ्कं शमीकं वत्सकं वृकम् ।
देवदुन्दुभयो नेदुरानका यस्य जन्मनि ॥२९॥
वसुदेवं हरेः स्थानं वदन्त्यानकदुन्दुभिम् ।
पृथा च श्रुतदेवा च श्रुतकीर्तिः श्रुतश्रवाः ॥३०॥
राजाधिदेवी चैतेषां भगिन्यः पञ्च कन्यकाः ।
कुन्तेः सख्युः पिता शूरो ह्यपुत्रस्य पृथामदात् ॥३१॥

tasyāṁ sa janayām āsa
daśa putrān akalmaṣān
vasudevaṁ devabhāgaṁ
devaśravasam ānakam

sṛñjayaṁ śyāmakaṁ kaṅkaṁ
śamīkaṁ vatsakaṁ vṛkam
deva-dundubhayo nedur
ānakā yasya janmani

vasudevaṁ hareḥ sthānaṁ
vadanty ānakadundubhim
pṛthā ca śrutadevā ca
śrutakīrtiḥ śrutaśravāḥ

rājādhidevī caiteṣāṁ
bhaginyaḥ pañca kanyakāḥ
kunteḥ sakhyuḥ pitā śūro
hy aputrasya pṛthām adāt

tasyām—in her (Māriṣā); *saḥ*—he (Śūra); *janayām āsa*—begot; *daśa*—ten; *putrān*—sons; *akalmaṣān*—spotless; *vasudevam*—Vasudeva; *devabhāgam*—Devabhāga; *devaśravasam*—Devaśravā; *ānakam*—Ānaka; *sṛñjayam*—Sṛñjaya; *śyāmakam*—Śyāmaka; *kaṅkam*—Kaṅka; *śamīkam*—Śamīka; *vatsakam*—Vatsaka; *vṛkam*—Vṛka; *devadundubhayaḥ*—kettledrums sounded by the demigods; *neduḥ*—were beaten; *ānakāḥ*—a kind of kettledrum; *yasya*—whose; *janmani*—at the time of birth; *vasudevam*—unto Vasudeva; *hareḥ*—of the Supreme Personality of Godhead; *sthānam*—that place; *vadanti*—they call; *ānakadundubhim*—Ānakadundubhi; *pṛthā*—Pṛthā; *ca*—and; *śrutadevā*—Śrutadevā; *ca*—also; *śrutakīrtiḥ*—Śrutakīrti; *śrutaśravāḥ*—Śrutaśravā; *rājādhidevī*—Rājādhidevī; *ca*—also; *eteṣām*—of all these; *bhaginyaḥ*—sisters; *pañca*—five; *kanyakāḥ*—daughters (of Śūra); *kunteḥ*—of Kunti; *sakhyuḥ*—a friend; *pitā*—father; *śūraḥ*—Śūra; *hi*—indeed; *aputrasya*—(of Kunti) who was sonless; *pṛthām*—Pṛthā; *adāt*—delivered.

TRANSLATION

Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti,

Śrutaśravā and Rājādhidevī, were Vasudeva's sisters. Śūra gave Pṛthā to his friend Kunti, who had no issue, and therefore another name of Pṛthā was Kuntī.

TEXT 32

साप दुर्वाससो विद्यां देवहूतीं प्रतोषितात् ।
तस्या वीर्यपरीक्षार्थमाजुहाव रविं शुचिः ॥३२॥

sāpa durvāsaso vidyāṁ
deva-hūtīṁ pratoṣitāt
tasyā vīrya-parīkṣārtham
ājuhāva raviṁ śuciḥ

sā—she (Kuntī, or Pṛthā); *āpa*—achieved; *durvāsasaḥ*—from the great sage Durvāsā; *vidyām*—mystic power; *deva-hūtīm*—calling any demigod; *pratoṣitāt*—who was satisfied; *tasyāḥ*—with that (particular mystic power); *vīrya*—potency; *parīkṣa-artham*—just to examine; *ājuhāva*—called for; *ravim*—the sun-god; *śuciḥ*—the pious (Pṛthā).

TRANSLATION

Once when Durvāsā was a guest at the house of Pṛthā's father, Kunti, Pṛthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.

TEXT 33

तदैवोपागतं देवं वीक्ष्य विस्मितमानसा ।
प्रत्ययार्थं प्रयुक्ता मे याहि देव क्षमस्व मे ॥३३॥

tadaivopāgataṁ devaṁ
vīkṣya vismita-mānasā
pratyayārthaṁ prayuktā me
yāhi deva kṣamasva me

tadā—at that time; *eva*—indeed; *upāgatam*—appeared (before her); *devam*—the sun-god; *vīkṣya*—seeing; *vismita-mānasā*—very much

surprised; *pratyaya-artham*—just to see the potency of the mystic power; *prayuktā*—I have used it; *me*—me; *yāhi*—please return; *deva*—O demigod; *kṣamasva*—forgive; *me*—me.

TRANSLATION

As soon as Kuntī called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."

TEXT 34

अमोघं देवसंदर्शमादधे त्वयि चात्मजम् ।
योनिर्यथा न दुष्येत कर्ताहं ते सुमध्यमे ॥३४॥

amogham deva-sandarśam
ādadhe tvayi cātmajam
yonir yathā na duṣyeta
kartāham te sumadhyame

amogham—without failure; *deva-sandarśam*—meeting with the demigods; *ādadhe*—I shall give (my semen); *tvayi*—unto you; *ca*—also; *ātmajam*—a son; *yoniḥ*—the source of birth; *yathā*—as; *na*—not; *duṣyeta*—becomes polluted; *kartā*—shall arrange; *aham*—I; *te*—unto you; *sumadhyame*—O beautiful girl.

TRANSLATION

The sun-god said: O beautiful Pṛthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

PURPORT

According to Vedic civilization, if a girl gives birth to a child before she is married, no one will marry her. Therefore although the sun-god, after appearing before Pṛthā, wanted to give her a child, Pṛthā hesitated

because she was still unmarried. To keep her virginity undisturbed, the sun-god arranged to give her a child that came from her ear, and therefore the child was known as Karṇa. The custom is that a girl should be married *akṣata-yoni*, that is, with her virginity undisturbed. A girl should never bear a child before her marriage.

TEXT 35

इति तस्यां स आधाय गर्भं सूर्यो दिवं गतः ।
सद्यः कुमारः संजज्ञे द्वितीय इव भास्करः ॥३५॥

iti tasyāṁ sa ādhāya
garbhaṁ sūryo divaṁ gataḥ
sadyaḥ kumāraḥ sañjajñe
dvitīya iva bhāskaraḥ

iti—in this way; *tasyām*—unto her (Pṛthā); *saḥ*—he (the sun-god); *ādhāya*—discharging semen; *garbham*—pregnancy; *sūryaḥ*—the sun-god; *divam*—in the celestial planets; *gataḥ*—returned; *sadyaḥ*—immediately; *kumāraḥ*—a child; *sañjajñe*—was born; *dvitīyaḥ*—second; *iva*—like; *bhāskaraḥ*—the sun-god.

TRANSLATION

After saying this, the sun-god discharged his semen into the womb of Pṛthā and then returned to the celestial kingdom. Immediately thereafter, from Kuntī a child was born, who was like a second sun-god.

TEXT 36

तं सात्यजन्नदीतोये कृच्छ्राल्लोकस्य बिभ्यती ।
प्रपितामहस्तामुवाह पाण्डुर्वै सत्यविक्रमः ॥३६॥

taṁ sātyajan nadī-toye
kṛcchrāl lokasya bibhyatī
prapitāmahas tām uvāha
pāṇḍur vai satya-vikramaḥ

tam—that child; *sā*—she (Kuntī); *atyajat*—gave up; *nadī-toye*—in the water of the river; *kṛcchrāt*—with great repentance; *lokasya*—of the people in general; *bibhyatī*—fearing; *prapitāmahaḥ*—(your) great-grandfather; *tām*—her (Kuntī); *uvāha*—married; *pāṇḍuḥ*—the king known as Pāṇḍu; *vai*—indeed; *satya-vikramaḥ*—very pious and chivalrous.

TRANSLATION

Because Kuntī feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parīkṣit, your great-grandfather the pious and chivalrous King Pāṇḍu later married Kuntī.

TEXT 37

श्रुतदेवां तु कारूषो वृद्धशर्मा समग्रहीत् ।
यस्यामभूद् दन्तवक्र ऋषिशप्तो दितेः सुतः ॥३७॥

śrutadevāṁ tu kārūṣo
vṛddhaśarmā samagrahīt
yasyām abhūd dantavakra
ṛṣi-śapto diteḥ sutaḥ

śrutadevām—unto Śrutadevā, a sister of Kuntī's; *tu*—but; *kārūṣaḥ*—the King of Karūṣa; *vṛddhaśarmā*—Vṛddhaśarmā; *samagrahīt*—married; *yasyām*—through whom; *abhūt*—was born; *dantavakraḥ*—Dantavakra; *ṛṣi-śaptaḥ*—was formerly cursed by the sages Sanaka and Sanātana; *diteḥ*—of Diti; *sutaḥ*—son.

TRANSLATION

Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.

TEXT 38

कैकेयो धृष्टकेतुश्च श्रुतकीर्तिमविन्दत ।
सन्तर्दनादयस्तस्यां पञ्चासन् कैकयाः सुताः ॥३८॥

kaikeyo dhṛṣṭaketuś ca
śrutakīrtim avindata
santardanādayas tasyāṁ
pañcāsan kaikayāḥ sutāḥ

kaikeyaḥ—the King of Kekaya; *dhṛṣṭaketuḥ*—Dhṛṣṭaketu; *ca*—also; *śrutakīrtim*—a sister of Kuntī's named Śrutakīrti; *avindata*—married; *santardana-ādayaḥ*—headed by Santardana; *tasyām*—through her (Śrutakīrti); *pañca*—five; *āsan*—there were; *kaikayāḥ*—the sons of the King of Kekaya; *sutāḥ*—sons.

TRANSLATION

King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.

TEXT 39

राजाधिदेव्यामावन्त्यौ जयसेनोऽजनिष्ट ह ।
दमघोषश्चेदिराजः श्रुतश्रवसमग्रहीत् ॥३९॥

rājādhidevyām āvantyau
jayaseno 'janiṣṭa ha
damaghoṣaś cedi-rājaḥ
śrutaśravasam agrahīt

rājādhidevyām—through Rājādhidevī, another sister of Kuntī's; *āvantyau*—the sons (named Vinda and Anuvinda); *jayasenaḥ*—King Jayasena; *ajaniṣṭa*—gave birth to; *ha*—in the past; *damaghoṣaḥ*—Damaghoṣa; *cedi-rājaḥ*—the king of the state of Cedi; *śrutaśravasam*—Śrutaśravā, another sister; *agrahīt*—married.

TRANSLATION

Through the womb of Rājādhidevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.

TEXT 40

शिशुपालः सुतस्तस्याः कथितस्तस्य सम्भवः ।
देवभागस्य कंसायां चित्रकेतुबृहद्बलौ ॥४०॥

śiśupālaḥ sutas tasyāḥ
kathitas tasya sambhavaḥ
devabhāgasya kaṁsāyāṁ
citraketu-bṛhadbalau

śiśupālaḥ—Śiśupāla; *sutaḥ*—the son; *tasyāḥ*—of her (Śrutaśravā); *kathitaḥ*—already described (in the Seventh Canto); *tasya*—his; *sambhavaḥ*—birth; *devabhāgasya*—from Devabhāga, a brother of Vasudeva's; *kaṁsāyām*—in the womb of Kaṁsā, his wife; *citraketu*—Citraketu; *bṛhadbalau*—and Bṛhadbala.

TRANSLATION

The son of Śrutaśravā was Śiśupāla, whose birth has already been described [in the Seventh Canto of Śrīmad-Bhāgavatam]. Vasudeva's brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Bṛhadbala.

TEXT 41

कंसवत्यां देवश्रवसः सुवीर इषुमांस्तथा ।
बकः कङ्कात् तु कङ्कायां सत्यजित् पुरुजित् तथा ॥४१॥

kaṁsavatyāṁ devaśravasaḥ
suvīra iṣumāṁs tathā
bakaḥ kaṅkāt tu kaṅkāyāṁ
satyajit purujit tathā

kaṁsavatyām—in the womb of Kaṁsavatī; *devaśravasaḥ*—from Devaśravā, a brother of Vasudeva's; *suvīraḥ*—Suvīra; *iṣumān*—Iṣumān; *tathā*—as well as; *bakaḥ*—Baka; *kaṅkāt*—from Kaṅka; *tu*—indeed; *kaṅkāyām*—in his wife, named Kaṅkā; *satyajit*—Satyajit; *purujit*—Purujit; *tathā*—as well as.

TRANSLATION

Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.

TEXT 42

सृञ्जयो राष्ट्रपाल्यां च वृषदुर्मर्षणादिकान् ।
हरिकेशहिरण्याक्षौ शूरभूम्यां च श्यामकः ॥४२॥

sṛñjayo rāṣṭrapālyāṁ ca
vṛṣa-durmarṣaṇādikān
harikeśa-hiraṇyākṣau
śūrabhūmyāṁ ca śyāmakaḥ

sṛñjayaḥ—Sṛñjaya; *rāṣṭrapālyām*—through his wife, Rāṣṭrapālikā; *ca*—and; *vṛṣa-durmarṣaṇa-ādikān*—begot sons headed by Vṛṣa and Durmarṣaṇa; *harikeśa*—Harikeśa; *hiraṇyākṣau*—and Hiraṇyākṣa; *śūrabhūmyām*—in the womb of Śūrabhūmi; *ca*—and; *śyāmakaḥ*—King Śyāmaka.

TRANSLATION

King Sṛñjaya, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiraṇyākṣa.

TEXT 43

मिश्रकेश्यामप्सरसि वृकादीन् वत्सकस्तथा ।
तक्षपुष्करशालादीन् दुर्वाक्ष्यां वृक आदधे ॥४३॥

miśrakeśyām apsarasi
vṛkādīn vatsakas tathā
takṣa-puṣkara-śālādīn
durvākṣyāṁ vṛka ādadhe

miśrakeśyām—in the womb of Miśrakeśī; *apsarasi*—who belonged to the Apsarā group; *vṛka-ādīn*—Vṛka and other sons; *vatsakaḥ*—Vatsaka; *tathā*—as well; *takṣa-puṣkara-śāla-ādīn*—sons headed by Takṣa, Puṣkara and Śāla; *durvākṣyām*—in the womb of his wife, Durvākṣī; *vṛkaḥ*—Vṛka; *ādadhe*—begot.

TRANSLATION

Thereafter, King Vatsaka, by the womb of his wife, Miśrakeśī, who was an Apsarā, begot sons headed by Vṛka. Vṛka, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.

TEXT 44

सुमित्रार्जुनपालादीन् समीकात्तु सुदामनी ।
आनकः कर्णिकायां वै ऋतधामाजयावपि ॥४४॥

sumitrārjunapālādīn
samīkāt tu sudāmanī
ānakaḥ karṇikāyāṁ vai
ṛtadhāmā-jayāv api

sumitra—Sumitra; *arjunapāla*—Arjunapāla; *ādīn*—headed by; *samīkāt*—from King Samīka; *tu*—indeed; *sudāmanī*—in the womb of Sudāmanī, his wife; *ānakaḥ*—King Ānaka; *karṇikāyām*—in the womb of his wife Karṇikā; *vai*—indeed; *ṛtadhāmā*—Ṛtadhāmā; *jayau*—and Jaya; *api*—indeed.

TRANSLATION

From Samīka, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.

TEXT 45

पौरवी रोहिणी भद्रा मदिरा रोचना इला ।
देवकीप्रमुखाश्चासन् पत्न्य आनकदुन्दुभेः ॥४५॥

pauravī rohiṇī bhadrā
madirā rocanā ilā
devakī-pramukhāś cāsan
patnya ānakadundubheḥ

pauravī—Pauravī; *rohiṇī*—Rohiṇī; *bhadrā*—Bhadrā; *madirā*—Madirā; *rocanā*—Rocanā; *ilā*—Ilā; *devakī*—Devakī; *pramukhāḥ*—headed by; *ca*—and; *āsan*—existed; *patnyaḥ*—wives; *ānakadundubheḥ*—of Vasudeva, who was known as Ānakadundubhi.

TRANSLATION

Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.

TEXT 46

बलं गदं सारणं च दुर्मदं विपुलं ध्रुवम् ।
वसुदेवस्तु रोहिण्यां कृतादीनुदपादयत् ॥४६॥

balaṁ gadaṁ sāraṇaṁ ca
durmadaṁ vipulaṁ dhruvam
vasudevas tu rohiṇyāṁ
kṛtādīn udapādayat

balam—Bala; *gadam*—Gada; *sāraṇam*—Sāraṇa; *ca*—also; *durmadam*—Durmada; *vipulam*—Vipula; *dhruvam*—Dhruva; *vasudevaḥ*—Vasudeva (the father of Kṛṣṇa); *tu*—indeed; *rohiṇyām*—in the wife named Rohiṇī; *kṛta-ādīn*—the sons headed by Kṛta; *udapādayat*—begot.

TRANSLATION

Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.

TEXTS 47–48

सुभद्रो भद्रबाहुश्च दुर्मदो भद्र एव च ।
पौरव्यास्तनया ह्येते भूताद्या द्वादशाभवन् ॥४७॥
नन्दोपनन्दकृतकशूराद्या मदिरात्मजाः ।
कौशल्या केशिनं त्वेकमसूत कुलनन्दनम् ॥४८॥

subhadro bhadrabāhuś ca
durmado bhadra eva ca
pauravyās tanayā hy ete
bhūtādyā dvādaśābhavan

nandopananda-kṛtaka-
śūrādyā madirātmajāḥ
kauśalyā keśinaṁ tv ekam
asūta kula-nandanam

subhadraḥ—Subhadra; *bhadrabāhuḥ*—Bhadrabāhu; *ca*—and; *durmadaḥ*—Durmada; *bhadraḥ*—Bhadra; *eva*—indeed; *ca*—also; *pauravyāḥ*—of the wife named Pauravī; *tanayāḥ*—sons; *hi*—indeed; *ete*—all of them; *bhūta-ādyāḥ*—headed by Bhūta; *dvādaśa*—twelve; *abhavan*—were born; *nanda-upananda-kṛtaka-śūra-ādyāḥ*—Nanda, Upananda, Kṛtaka, Śūra and others; *madirā-ātmajāḥ*—the sons of Madirā; *kauśalyā*—Kauśalyā; *keśinam*—a son named Keśī; *tu ekam*—only one; *asūta*—gave birth to; *kula-nandanam*—a son.

TRANSLATION

From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśī.

TEXT 49

रोचनायामतो जाता हस्तहेमाङ्गदादयः ।
इलायामुरुवल्कादीन् यदुमुख्यानजीजनत् ॥४९॥

rocanāyām ato jātā
hasta-hemāṅgadādayaḥ
ilāyām uruvalkādīn
yadu-mukhyān ajījanat

rocanāyām—in another wife, whose name was Rocanā; *ataḥ*—thereafter; *jātāḥ*—were born; *hasta*—Hasta; *hemāṅgada*—Hemāṅgada; *ādayaḥ*—and others; *ilāyām*—in another wife, named Ilā; *uruvalka-ādīn*—sons headed by Uruvalka; *yadu-mukhyān*—principal personalities in the Yadu dynasty; *ajījanat*—he begot.

TRANSLATION

Vasudeva, by another of his wives, whose name was Rocanā, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

TEXT 50

विपृष्ठो धृतदेवायामेक आनकदुन्दुभेः ।
शान्तिदेवात्मजा राजन् प्रशमप्रसितादयः ॥५०॥

vipṛṣṭho dhṛtadevāyām
eka ānakadundubheḥ
śāntidevātmajā rājan
praśama-prasitādayaḥ

vipṛṣṭhaḥ—Vipṛṣṭha; *dhṛtadevāyām*—in the womb of the wife named Dhṛtadevā; *ekaḥ*—one son; *ānakadundubheḥ*—of Ānakadundubhi, Vasudeva; *śāntidevā-ātmajāḥ*—the sons of another wife, named Śāntidevā; *rājan*—O Mahārāja Parīkṣit; *praśama-prasita-ādayaḥ*—Praśama, Prasita and other sons.

TRANSLATION

From the womb of Dhṛtadevā, one of the wives of Ānakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of

Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.

TEXT 51

राजन्यकल्पवर्षाद्या उपदेवासुता दश ।
वसुहंससुवंशाद्याः श्रीदेवायास्तु षट् सुताः ॥५१॥

rājanya-kalpa-varṣādyā
upadevā-sutā daśa
vasu-haṁsa-suvaṁśādyāḥ
śrīdevāyās tu ṣaṭ sutāḥ

rājanya—Rājanya; *kalpa*—Kalpa; *varṣa-ādyāḥ*—Varṣa and others; *upadevā-sutāḥ*—sons of Upadevā, another wife of Vasudeva's; *daśa*—ten; *vasu*—Vasu; *haṁsa*—Haṁsa; *suvaṁśa*—Suvaṁśa; *ādyāḥ*—and others; *śrīdevāyāḥ*—born of another wife, named Śrīdevā; *tu*—but; *ṣaṭ*—six; *sutāḥ*—sons.

TRANSLATION

Vasudeva also had a wife named Upadevā, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvaṁśa.

TEXT 52

देवरक्षितया लब्धा नव चात्र गदादयः ।
वसुदेवः सुतानष्टावादधे सहदेवया ॥५२॥

devarakṣitayā labdhā
nava cātra gadādayaḥ
vasudevaḥ sutān aṣṭāv
ādadhe sahadevayā

devarakṣitayā—by the wife named Devarakṣitā; *labdhāḥ*—achieved; *nava*—nine; *ca*—also; *atra*—here; *gadā-ādayaḥ*—sons headed by Gadā; *vasudevaḥ*—Śrīla Vasudeva; *sutān*—sons; *aṣṭau*—eight; *ā-dadhe*—begot; *sahadevayā*—in the wife named Sahadevā.

TRANSLATION

By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śruta and Pravara.

TEXTS 53–55

प्रवरश्रुतमुख्यांश्च साक्षाद् धर्मो वसूनिव ।
वसुदेवस्तु देवक्यामष्ट पुत्रानजीजनत् ॥५३॥
कीर्तिमन्तं सुषेणं च भद्रसेनमुदारधीः ।
ऋजुं सम्मर्दनं भद्रं संकर्षणमहीश्वरम् ॥५४॥
अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल ।
सुभद्रा च महाभागा तव राजन् पितामही ॥५५॥

pravara-śruta-mukhyāṁs ca
sākṣād dharmo vasūn iva
vasudevas tu devakyām
aṣṭa putrān ajījanat

kīrtimantaṁ suṣeṇaṁ ca
bhadrasenam udāra-dhīḥ
ṛjuṁ sammardanaṁ bhadraṁ
saṅkarṣaṇam ahīśvaram

aṣṭamas tu tayor āsīt
svayam eva hariḥ kila
subhadrā ca mahābhāgā
tava rājan pitāmahī

pravara—Pravara (in some readings, Pauvara); *śruta*—Śruta; *mukhyān*—headed by; *ca*—and; *sākṣāt*—directly; *dharmaḥ*—religion personified; *vasūn iva*—exactly like the chief Vasus in the heavenly planets; *vasudevaḥ*—Śrīla Vasudeva, the father of Kṛṣṇa; *tu*—indeed; *devakyām*—in the womb of Devakī; *aṣṭa*—eight; *putrān*—sons;

ajījanat—begot; *kīrtimantam*—Kīrtimān; *suṣeṇam ca*—and Suṣeṇa; *bhadrasenam*—Bhadrasena; *udāra-dhīḥ*—all fully qualified; *ṛjum*—Ṛju; *sammardanam*—Sammardana; *bhadram*—Bhadra; *saṅkarṣaṇam*—Saṅkarṣaṇa; *ahi-īśvaram*—the supreme controller and serpent incarnation; *aṣṭamaḥ*—the eighth one; *tu*—but; *tayoḥ*—of both (Devakī and Vasudeva); *āsīt*—appeared; *svayam eva*—directly, personally; *hariḥ*—the Supreme Personality of Godhead; *kila*—what to speak of; *subhadrā*—a sister, Subhadrā; *ca*—and; *mahābhāgā*—highly fortunate; *tava*—your; *rājan*—O Mahārāja Parīkṣit; *pitāmahī*—grandmother.

TRANSLATION

The eight sons born of Sahadevā such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and Saṅkarṣaṇa, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself—Kṛṣṇa. The highly fortunate Subhadrā, the one daughter, was your grandmother.

PURPORT

The fifty-fifth verse says, *svayam eva hariḥ kila*, indicating that Kṛṣṇa, the eighth son of Devakī, is the Supreme Personality of Godhead. Kṛṣṇa is not an incarnation. Although there is no difference between the Supreme Personality of Godhead Hari and His incarnation, Kṛṣṇa is the original Supreme Person, the complete Godhead. Incarnations exhibit only a certain percentage of the potencies of Godhead; the complete Godhead is Kṛṣṇa Himself, who appeared as the eighth son of Devakī.

TEXT 56

यदा यदा हि धर्मस्य क्षयो वृद्धिश्च पाप्मनः ।
तदा तु भगवानीश आत्मानं सृजते हरिः ॥५६॥

yadā yadā hi dharmasya
kṣayo vṛddhiś ca pāpmanaḥ

tadā tu bhagavān īśa
ātmānaṁ sṛjate hariḥ

yadā—whenever; *yadā*—whenever; *hi*—indeed; *dharmasya*—of the principles of religion; *kṣayaḥ*—deterioration; *vṛddhiḥ*—increasing; *ca*—and; *pāpmanaḥ*—of sinful activities; *tadā*—at that time; *tu*—indeed; *bhagavān*—the Supreme Personality of Godhead; *īśaḥ*—the supreme controller; *ātmānam*—personally; *sṛjate*—descends; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.

PURPORT

The principles by which an incarnation of the Supreme Personality of Godhead descends upon earth are explained in this verse. The same principles are also explained in *Bhagavad-gītā* (4.7) by the Lord Himself:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself."

In the present age, the Supreme Personality of Godhead has appeared as Śrī Caitanya Mahāprabhu to inaugurate the Hare Kṛṣṇa movement. At the present time, in Kali-yuga, people are extremely sinful and bad (*manda*). They have no idea of spiritual life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Śrī Caitanya Mahāprabhu has inaugurated the Hare Kṛṣṇa movement, which is not different from Kṛṣṇa, the Supreme Personality of Godhead. If one associates with this movement, he directly associates

with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Kṛṣṇa *mantra* and thus gain relief from all the problems created in this age of Kali.

TEXT 57

न ह्यस्य जन्मनो हेतुः कर्मणो वा महीपते ।
आत्ममायां विनेशस्य परस्य द्रष्टुरात्मनः ॥५७॥

na hy asya janmano hetuḥ
karmaṇo vā mahīpate
ātma-māyāṁ vineśasya
parasya draṣṭur ātmanaḥ

na—not; *hi*—indeed; *asya*—of Him (the Supreme Personality of Godhead); *janmanaḥ*—of the appearance, or taking birth; *hetuḥ*—there is any cause; *karmaṇaḥ*—or for acting; *vā*—either; *mahīpate*—O King (Mahārāja Parīkṣit); *ātma-māyām*—His supreme compassion for the fallen souls; *vinā*—without; *īśasya*—of the supreme controller; *parasya*—of the Personality of Godhead, who is beyond the material world; *draṣṭuḥ*—of the Supersoul, who witnesses everyone's activities; *ātmanaḥ*—of the Supersoul of everyone.

TRANSLATION

O King, Mahārāja Parīkṣit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

PURPORT

This verse points out the difference between the Supreme Personality of Godhead and an ordinary living being. An ordinary living being receives a particular type of body according to his past activities (*karmaṇā daiva-netreṇa jantur dehopapattaye*). A living being is never independent and can never appear independently. Rather, one is forced to accept a body imposed upon him by *māyā* according to his past *karma*.

As explained in *Bhagavad-gītā* (18.61), *yantrārūḍhāni māyayā.* The body is a kind of machine created and offered to the living entity by the material energy under the direction of the Supreme Personality of Godhead. Therefore the living entity must accept a particular type of body awarded to him by *māyā*, the material energy, according to his *karma.* One cannot independently say, "Give me a body like this" or "Give me a body like that." One must accept whatever body is offered by the material energy. This is the position of the ordinary living being.

When Kṛṣṇa descends, however, He does so out of His merciful compassion for the fallen souls. As the Lord says in *Bhagavad-gītā* (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Supreme Lord is not forced to appear. Indeed, no one can subject Him to force, for He is the Supreme Personality of Godhead. Everyone is under His control, and He is not under the control of anyone else. Foolish people who because of a poor fund of knowledge think that one can equal Kṛṣṇa or become Kṛṣṇa are condemned in every way. No one can equal or surpass Kṛṣṇa, who is therefore described as *asamaurdhva.* According to the *Viśva-kośa* dictionary, the word *māyā* is used in the sense of "false pride" and also in the sense of "compassion." For an ordinary living being, the body in which he appears is his punishment. As the Lord says in *Bhagavad-gītā* (7.14), *daivī hy eṣā guṇamayī mama māyā duratyayā:* "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." But when Kṛṣṇa comes the word *māyā* refers to His compassion or mercy upon the devotees and fallen souls. By His potency, the Lord can deliver everyone, whether sinful or pious.

TEXT 58

यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यप्ययाय हि ।
अनुग्रहस्तच्चिकीर्षोरात्मलाभाय चेष्यते ॥५८॥

yan māyā-ceṣṭitaṁ puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate

yat—whatever; *māyā-ceṣṭitam*—the laws of material nature enacted by the Supreme Personality of Godhead; *puṁsaḥ*—of the living entities; *sthiti*—duration of life; *utpatti*—birth; *apyayāya*—annihilation; *hi*—indeed; *anugrahaḥ*—compassion; *tat-nivṛtteḥ*—the creation and manifestation of cosmic energy to stop the repetition of birth and death; *ātma-lābhāya*—thus going home, back to Godhead; *ca*—indeed; *iṣyate*—for this purpose the creation is there.

TRANSLATION

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

PURPORT

Materialistic men sometimes ask why God has created the material world for the suffering of the living entities. The material creation is certainly meant for the suffering of the conditioned souls, who are part of the Supreme Personality of Godhead, as confirmed by the Lord Himself in *Bhagavad-gītā* (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All the living entities are part and parcel of the Supreme Personality of Godhead and are as good as the

Lord qualitatively, but quantitatively there is a great difference between them, for the Lord is unlimited whereas the living entities are limited. Thus the Lord possesses unlimited potency for pleasure, and the living entities have a limited pleasure potency. *Ānandamayo 'bhyāsāt* (*Vedānta-sūtra* 1.1.12). Both the Lord and the living entity, being qualitatively spirit soul, have the tendency for peaceful enjoyment, but when the part of the Supreme Personality of Godhead unfortunately wants to enjoy independently, without Kṛṣṇa, he is put into the material world, where he begins his life as Brahmā and is gradually degraded to the status of an ant or a worm in stool. This is called *manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati.* There is a great struggle for existence because the living entity conditioned by material nature is under nature's full control (*prakṛteḥ kriyamāṇāṇi guṇaiḥ karmāṇi sarvaśaḥ*). Because of his limited knowledge, however, the living entity thinks he is enjoying in this material world. *Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati.* He is actually under the full control of material nature, but still he thinks himself independent (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). Even when he is elevated by speculative knowledge and tries to merge into the existence of Brahman, the same disease continues. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ* (*Bhāg.* 10.2.32). Even having attained that *paraṁ padam*, having merged into the impersonal Brahman, he falls again to the material world.

In this way, the conditioned soul undergoes a great struggle for existence in this material world, and therefore the Lord, out of compassion for him, appears in this world and instructs him. Thus the Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." The real *dharma* is to surrender unto Kṛṣṇa, but the rebellious living entity, instead of surrendering to Kṛṣṇa, engages in

adharma, in a struggle for existence to become like Kṛṣṇa. Therefore out of compassion Kṛṣṇa creates this material world to give the living entity a chance to understand his real position. *Bhagavad-gītā* and similar Vedic literatures are presented so that the living being may understand his relationship with Kṛṣṇa. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). All these Vedic literatures are meant to enable the human being to understand what he is, what his actual position is, and what his relationship is with the Supreme Personality of Godhead. This is called *brahma-jijñāsā*. Every conditioned soul is struggling, but human life provides the best chance for him to understand his position. Therefore this verse says, *anugrahas tan-nivṛtteḥ*, indicating that the false life of repeated birth and death must be stopped and the conditioned soul should be educated. This is the purpose of the creation.

The creation does not arise whimsically, as atheistic men think.

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam

"They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust." (Bg. 16.8) Atheistic rascals think that there is no God and that the creation has taken place by chance, just as a man and woman meet by chance and the woman becomes pregnant and gives birth to a child. Actually, however, this is not the fact. The fact is that there is a purpose for this creation: to give the conditioned soul a chance to return to his original consciousness, Kṛṣṇa consciousness, and then return home, back to Godhead, and be completely happy in the spiritual world. In the material world the conditioned soul is given a chance to satisfy his senses, but at the same time he is informed by Vedic knowledge that this material world is not his actual place for happiness. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* (Bg. 13.9). One must stop the repetition of birth and death. Every human being, therefore, should take advantage of this creation by understanding Kṛṣṇa and his relationship with Kṛṣṇa and in this way return home, back to Godhead.

TEXT 59

अक्षौहिणीनां पतिभिरसुरैर्नृपलाञ्छनैः ।
भुव आक्रम्यमाणाया अभाराय कृतोद्यमः ॥५९॥

akṣauhiṇīnāṁ patibhir
asurair nṛpa-lāñchanaiḥ
bhuva ākramyamāṇāyā
abhārāya kṛtodyamaḥ

akṣauhiṇīnām—of kings possessing great military power; *patibhiḥ*—by such kings or government; *asuraiḥ*—actually demons (because they do not need such military power but create it unnecessarily); *nṛpa-lāñchanaiḥ*—who are actually unfit to be kings (although they have somehow taken possession of the government); *bhuvaḥ*—on the surface of the earth; *ākramyamāṇāyāḥ*—aiming at attacking one another; *abhārāya*—paving the way for diminishing the number of demons on the surface of the earth; *kṛta-udyamaḥ*—enthusiastic (they spend all the revenue of the state to increase military power).

TRANSLATION

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kṛṣṇa consciousness.

PURPORT

As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.* The *sādhus*, the devotees of the Lord, are always eager to advance the cause of Kṛṣṇa consciousness so that the conditioned souls may be released from the bondage of birth and death. But the *asuras*, the

demons, impede the advancement of the Kṛṣṇa consciousness movement, and therefore Kṛṣṇa arranges occasional fights between different *asuras* who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Kṛṣṇa consciousness. For this purpose, Kṛṣṇa says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide *brāhmaṇas*, and they should be given all protection. *Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca.* Kṛṣṇa is very fond of *brāhmaṇas* and cows. The *brāhmaṇas* promulgate the cause of advancement in Kṛṣṇa consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The *kṣatriyas* and the government should be advised by the *brāhmaṇas*. Next, the *vaiśyas* should produce enough foodstuffs, and the *śūdras*, who cannot do anything beneficial on their own, should serve the three higher classes (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Kṛṣṇa's descent on the surface of the earth (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*).

Everyone must understand Kṛṣṇa's activities (*janma karma ca me divyam*). If one understands the purpose of Kṛṣṇa's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Kṛṣṇa's descent upon the surface of the earth. Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Kṛṣṇa's devotees want to teach Kṛṣṇa consciousness so that people will be satisfied with plain living and Kṛṣṇa conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are *jagato 'hitaḥ;* that is, they are meant for the misfortune of the people in general. *Kṣayāya:* such activities lead to annihilation. One who understands the purpose of Kṛṣṇa, the Supreme

Personality of Godhead, should seriously understand the importance of the Kṛṣṇa consciousness movement and seriously take part in it. One should not endeavor for *ugra-karma*, or unnecessary work for sense gratification. *Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti* (*Bhāg.* 5.5.4). Simply for sense gratification, people make plans for material happiness. *Māyā-sukhāya bharam udvahato vimūḍhān* (*Bhāg.* 7.9.43). They do this because they are all *vimūḍhas*, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Kṛṣṇa consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Kṛṣṇa consciousness movement, but Kṛṣṇa will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

TEXT 60

कर्माण्यपरिमेयाणि मनसापि सुरेश्वरैः ।
सहसंकर्षणश्चक्रे भगवान् मधुसूदनः ॥६०॥

karmāṇy aparimeyāṇi
manasāpi sureśvaraiḥ
saha-saṅkarṣaṇaś cakre
bhagavān madhusūdanaḥ

karmāṇi—activities; *aparimeyāṇi*—immeasurable, unlimited; *manasā api*—even by such plans perceived within the mind; *sura-īśvaraiḥ*—by the controllers of the universe like Brahmā and Śiva; *saha-saṅkarṣaṇaḥ*—along with Saṅkarṣaṇa (Baladeva); *cakre*—performed; *bhagavān*—the Supreme Personality of Godhead; *madhu-sūdanaḥ*—the killer of the Madhu demon.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarāma, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā

and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]

TEXT 61

कलौ जनिष्यमाणानां दुःखशोकतमोनुदम् ।
अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद् यशः ॥६१॥

kalau janiṣyamāṇānāṁ
duḥkha-śoka-tamo-nudam
anugrahāya bhaktānāṁ
supuṇyaṁ vyatanod yaśaḥ

kalau—in this age of Kali; *janiṣyamāṇānām*—of the conditioned souls who will take birth in the future; *duḥkha-śoka-tamaḥ-nudam*—to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; *anugrahāya*—just to show mercy; *bhaktānām*—to the devotees; *su-puṇyam*—very pious, transcendental activities; *vyatanot*—expanded; *yaśaḥ*—His glories or reputation.

TRANSLATION

To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gītā, could be relieved from the pangs of material existence.]

PURPORT

The Lord's activities of saving the devotees and killing the demons (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*) take place side by side. Kṛṣṇa actually appears for the deliverance of the *sādhus*, or *bhaktas*, but by killing the demons He shows them mercy also, for anyone killed by Kṛṣṇa is liberated. Whether the Lord kills or gives protection, He is kind to both the demons and the devotees.

TEXT 62

यस्मिन् सत्कर्णपीयूषे यशस्तीर्थवरे सकृत् ।
श्रोत्राञ्जलिरुपस्पृश्य धुनुते कर्मवासनाम् ॥६२॥

yasmin sat-karṇa-pīyuṣe
yaśas-tīrtha-vare sakṛt
śrotrāñjalir upaspṛśya
dhunute karma-vāsanām

yasmin—in the history of the transcendental activities of Kṛṣṇa upon the surface of the earth; *sat-karṇa-pīyuṣe*—who pleases the demands of the transcendental, purified ears; *yaśaḥ-tīrtha-vare*—keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; *sakṛt*—once only, immediately; *śrotra-añjaliḥ*—in the form of hearing the transcendental message; *upaspṛśya*—touching (exactly like the water of the Ganges); *dhunute*—destroys; *karma-vāsanām*—the strong desire for fruitive activities.

TRANSLATION

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

PURPORT

When the devotees aurally receive the activities of the Supreme Personality of Godhead as enacted in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, they immediately achieve a transcendental vision in which they are no longer interested in materialistic activities. Thus they achieve freedom from the material world. For sense gratification practically everyone is engaged in materialistic activities, which prolong the process of *janma-mṛtyu-jarā-vyādhi*—birth, death, old age and disease—but the devotee, simply by hearing the message of *Bhagavad-gītā* and further relishing the narrations of *Śrīmad-Bhāgavatam*, becomes so pure that he no longer takes interest in materialistic activities. At the moment, devotees in the Western countries are being attracted by Kṛṣṇa consciousness

and becoming uninterested in materialistic activities, and therefore people are trying to oppose this movement. But they cannot possibly check this movement or stop the activities of the devotees in Europe and America by their artificial impositions. Here the words *śrotrāñjalir upaspṛśya* indicate that simply by hearing the transcendental activities of the Lord the devotees become so pure that they are immediately immune to the contamination of materialistic fruitive activities. *Anyābhilāṣitā-śūnyam.* Materialistic activities are unnecessary for the soul, and therefore the devotees are freed from such activities. The devotees are situated in liberation (*brahma-bhūyāya kalpate*), and therefore they cannot be called back to their material homes and materialistic activities.

TEXTS 63-64

भोजवृष्ण्यन्धकमधुशूरसेनदशार्हकैः ।
श्लाघनीयेहितः शश्वत् कुरुसृञ्जयपाण्डुभिः ॥६३॥
स्निग्धस्मितेक्षितोदारैर्वाक्यैर्विक्रमलीलया ।
नृलोकं रमयामास मूर्त्या सर्वाङ्गरम्यया ॥६४॥

bhoja-vṛṣṇy-andhaka-madhu-
śūrasena-daśārhakaiḥ
ślāghanīyehitaḥ śaśvat
kuru-sṛñjaya-pāṇḍubhiḥ

snigdha-smitekṣitodārair
vākyair vikrama-līlayā
nṛlokaṁ ramayām āsa
mūrtyā sarvāṅga-ramyayā

bhoja—assisted by the Bhoja dynasty; *vṛṣṇi*—and by the Vṛṣṇis; *andhaka*—and by the Andhakas; *madhu*—and by the Madhus; *śūrasena*—and by the Śūrasenas; *daśārhakaiḥ*—and by the Daśārhakas; *ślāghanīya*—by the praiseworthy; *īhitaḥ*—endeavoring; *śaśvat*—always; *kuru-sṛñjaya-pāṇḍubhiḥ*—assisted by the Pāṇḍavas, Kurus and Sṛñjayas; *snigdha*—affectionate; *smita*—smiling; *īkṣita*—being regarded as; *udāraiḥ*—magnanimous; *vākyaiḥ*—the instructions;

vikrama-līlayā—the pastimes of heroism; *nṛ-lokam*—human society; *ramayām āsa*—pleased; *mūrtyā*—by His personal form; *sarva-aṅga-ramyayā*—the form that pleases everyone by all parts of the body.

TRANSLATION

Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Sṛñjaya and Pāṇḍu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

PURPORT

The words *nṛlokaṁ ramayām āsa mūrtyā sarvāṅga-ramyayā* are significant. Kṛṣṇa is the original form. Bhagavān, the Supreme Personality of Godhead, is therefore described here by the word *mūrtyā*. The word *mūrti* means "form." Kṛṣṇa, or God, is never impersonal; the impersonal feature is but a manifestation of His transcendental body (*yasya prabhā prabhavato jagad-aṇḍa-koṭi*). The Lord is *narākṛti*, exactly resembling the form of a human being, but His form is different from ours. Therefore the word *sarvāṅga-ramyayā* informs us that every part of His body is pleasing for everyone to see. Apart from His smiling face, every part of His body—His hands, His legs, His chest—is pleasing to the devotees, who cannot at any time stop seeing the beautiful form of the Lord.

TEXT 65

यस्याननं मकरकुण्डलचारुकर्ण-
भ्राजत्कपोलसुभगं सविलासहासम् ।
नित्योत्सवं न ततृपुर्दृशिभिः पिबन्त्यो
नार्यो नराश्च मुदिताः कुपिता निमेश्च ॥६५॥

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam

nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

yasya—whose; *ānanam*—face; *makara-kuṇḍala-cāru-karṇa*—decorated by earrings resembling sharks and by beautiful ears; *bhrājat*—brilliantly decorated; *kapola*—forehead; *subhagam*—declaring all opulences; *sa-vilāsa-hāsam*—with smiles of enjoyment; *nitya-utsavam*—whenever one sees Him, one feels festive; *na tatṛpuḥ*—they could not be satisfied; *dṛśibhiḥ*—by seeing the form of the Lord; *pibantyaḥ*—as if drinking through the eyes; *nāryaḥ*—all the women of Vṛndāvana; *narāḥ*—all the male devotees; *ca*—also; *muditāḥ*—fully satisfied; *kupitāḥ*—angry; *nimeḥ*—the moment they are disturbed by the blinking of the eyes; *ca*—also.

TRANSLATION

Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

PURPORT

As stated by the Lord Himself in the *Bhagavad-gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Unless one is qualified to understand Kṛṣṇa, one cannot appreciate the presence of Kṛṣṇa on earth. Among the Bhojas, Vṛṣṇis, Andhakas, Pāṇḍavas and many other kings intimately related with Kṛṣṇa, the intimate relationship between Kṛṣṇa and the inhabitants of

Vṛndāvana is especially to be noted. That relationship is described in this verse by the words *nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyaḥ*. The inhabitants of Vṛndāvana especially, such as the cowherd boys, the cows, the calves, the *gopīs* and Kṛṣṇa's father and mother, were never fully satisfied, although they saw Kṛṣṇa's beautiful features constantly. Seeing Kṛṣṇa is described here as *nitya-utsava*, a daily festival. The inhabitants of Vṛndāvana saw Kṛṣṇa almost every moment, but when Kṛṣṇa left the village for the pasturing grounds, where He tended the cows and calves, the *gopīs* were very much afflicted because they saw Kṛṣṇa walking on the sand and thought that Kṛṣṇa's lotus feet, which they dared not place on their breasts because they thought their breasts not soft enough, were being pierced by broken chips of stone. By even thinking of this, the *gopīs* were affected, and they cried at home. These *gopīs*, who were therefore the exalted friends of Kṛṣṇa, saw Kṛṣṇa constantly, but because their eyelids disturbed their vision of Kṛṣṇa, the *gopīs* condemned the creator, Lord Brahmā. Therefore the beauty of Kṛṣṇa, especially the beauty of His face, is described here. At the end of the Ninth Canto, in the Twenty-fourth Chapter, we find a hint of Kṛṣṇa's beauty. Now we are proceeding to the Tenth Canto, which is considered Kṛṣṇa's head. The entire *Śrīmad-Bhāgavata Purāṇa* is the embodiment of Kṛṣṇa's form, and the Tenth Canto is His face. This verse gives a hint of how beautiful His face is. Kṛṣṇa's smiling face, with His cheeks, His lips, the ornaments in His ears, His chewing of betel nuts—all this was minutely observed by the *gopīs*, who thus enjoyed transcendental bliss, so much so that they were never fully satisfied to see Kṛṣṇa's face, but instead condemned the creator of the body for making eyelids that obstructed their vision. The beauty of Kṛṣṇa's face was therefore much more appreciated by the *gopīs* than by His friends the cowherd boys or even by Yaśodā Mātā, who was also interested in decorating the face of Kṛṣṇa.

TEXT 66

जातो गतः पितृगृहाद् व्रजमेधितार्थो
हत्वा रिपून् सुतशतानि कृतोरुदारः ।
उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे
आत्मानमात्मनिगमं प्रथयञ्जनेषु ॥६६॥

jāto gataḥ pitṛ-gṛhād vrajam edhitārtho
hatvā ripūn suta-śatāni kṛtorudāraḥ
utpādya teṣu puruṣaḥ kratubhiḥ samīje
ātmānam ātma-nigamaṁ prathayañ janeṣu

jātaḥ—after taking birth as the son of Vasudeva; *gataḥ*—went away; *pitṛ-gṛhāt*—from the houses of His father; *vrajam*—to Vṛndāvana; *edhita-arthaḥ*—to exalt the position (of Vṛndāvana); *hatvā*—killing there; *ripūn*—many demons; *suta-śatāni*—hundreds of sons; *kṛta-urudāraḥ*—accepting many thousands of wives, the best of women; *utpādya*—begot; *teṣu*—in them; *puruṣaḥ*—the Supreme Person, who exactly resembles a human being; *kratubhiḥ*—by many sacrifices; *samīje*—worshiped; *ātmānam*—Himself (because He is the person worshiped by all sacrifices); *ātma-nigamam*—exactly according to the ritualistic ceremonies of the *Vedas; prathayan*—expanding the Vedic principles; *janeṣu*—among the people in general.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationship with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

PURPORT

As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* by all the *Vedas*, it is Kṛṣṇa who is to be known. Lord Śrī Kṛṣṇa, setting an example by His own behavior, performed many ritualistic ceremonies described in the *Vedas* and established the principles of *gṛhastha* life by marrying many wives and begetting many children just to show people in general how to be happy by living according to Vedic principles. The center of Vedic sacrifice is Kṛṣṇa (*vedaiś ca sarvair aham*

eva vedyaḥ). To advance in human life, human society must follow the Vedic principles personally demonstrated by Lord Kṛṣṇa in His householder life. The real purpose of Kṛṣṇa's appearance, however, was to manifest how one can take part in loving affairs with the Supreme Personality of Godhead. Reciprocations of loving affairs in ecstasy are possible only in Vṛndāvana. Therefore just after His appearance as the son of Vasudeva, the Lord immediately left for Vṛndāvana. In Vṛndāvana, the Lord not only took part in loving affairs with His father and mother, the *gopīs* and the cowherd boys, but also gave liberation to many demons by killing them. As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* the Lord appears in order to protect the devotees and kill the demons. This was fully exhibited by His personal behavior. In *Bhagavad-gītā* the Lord is understood by Arjuna to be *puruṣaṁ śāśvataṁ divyam*—the eternal, transcendental Supreme Person. Here also we find the words *utpādya teṣu puruṣaḥ.* Therefore it is to be concluded that the Absolute Truth is *puruṣa,* a person. The impersonal feature is but one of the features of His personality. Ultimately, He is a person; He is not impersonal. And not only is He *puruṣa,* a person, but He is the *līlā-puruṣottama,* the best of all persons.

TEXT 67

पृथ्व्याः स वै गुरुभरं क्षपयन् कुरूणा-
मन्तःसमुत्थकलिना युधि भूपचम्वः ।
दृष्ट्या विधूय विजये जयमुद्विघोष्य
प्रोच्योद्धवाय च परं समगात् स्वधाम ॥६७॥

pṛthvyāḥ sa vai guru-bharaṁ kṣapayan kurūṇām
antaḥ-samuttha-kalinā yudhi bhūpa-camvaḥ
dṛṣṭyā vidhūya vijaye jayam udvighoṣya
procyoddhavāya ca paraṁ samagāt sva-dhāma

pṛthvyāḥ—on the earth; *saḥ*—He (Lord Kṛṣṇa); *vai*—indeed; *guru-bharam*—a great burden; *kṣapayan*—completely finishing; *kurūṇām*—of the personalities born in the Kuru dynasty; *antaḥ-samuttha-kalinā*—by creating enmity between the brothers by disagreement; *yudhi*—in the Battle of Kurukṣetra; *bhūpa-camvaḥ*—all the demoniac kings; *dṛṣṭyā*—

by His glance; *vidhūya*—cleansing their sinful activities; *vijaye*—in victory; *jayam*—victory; *udvighoṣya*—declaring (the victory for Arjuna); *procya*—giving instructions; *uddhavāya*—unto Uddhava; *ca*—also; *param*—transcendental; *samagāt*—returned; *sva-dhāma*—to His own place.

TRANSLATION

Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

PURPORT

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The mission of Lord Kṛṣṇa was performed on the Battlefield of Kurukṣetra, for by the Lord's mercy Arjuna was victorious due to being a great devotee whereas the others were killed simply by the Lord's glance, which cleansed them of all sinful activities and enabled them to attain *sārūpya.* Finally, Lord Kṛṣṇa instructed Uddhava about the transcendental life of devotional service, and then, in due course of time, He returned to His abode. The Lord's instructions in the form of *Bhagavad-gītā* are full of *jñāna* and *vairāgya,* knowledge and renunciation. In the human form of life, one must learn these two things—how to become detached from the material world and how to acquire full knowledge in spiritual life. This is the Lord's mission (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). After executing His complete mission, the Lord returned to His home, Goloka Vṛndāvana.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Kṛṣṇa, the Supreme Personality of Godhead."*

—Completed in Bhuvaneśvara, India, on the occasion of establishing a Kṛṣṇa-Balarāma temple.

END OF THE NINTH CANTO

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

References

The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

Bhagavad-gītā, 36, 41, 42–43, 50–51, 65, 74, 76, 88, 102, 103, 105, 107, 124, 132, 133, 134–135, 137, 191, 192, 236, 238, 239, 240, 241, 242, 243, 249, 251, 252

Brahma-vaivarta Purāṇa, 107, 163

Mārkaṇḍeya Purāṇa, 198–199

Śrīmad-Bhāgavatam, 15, 29, 68, 79, 81, 82, 85, 108, 191, 240, 244

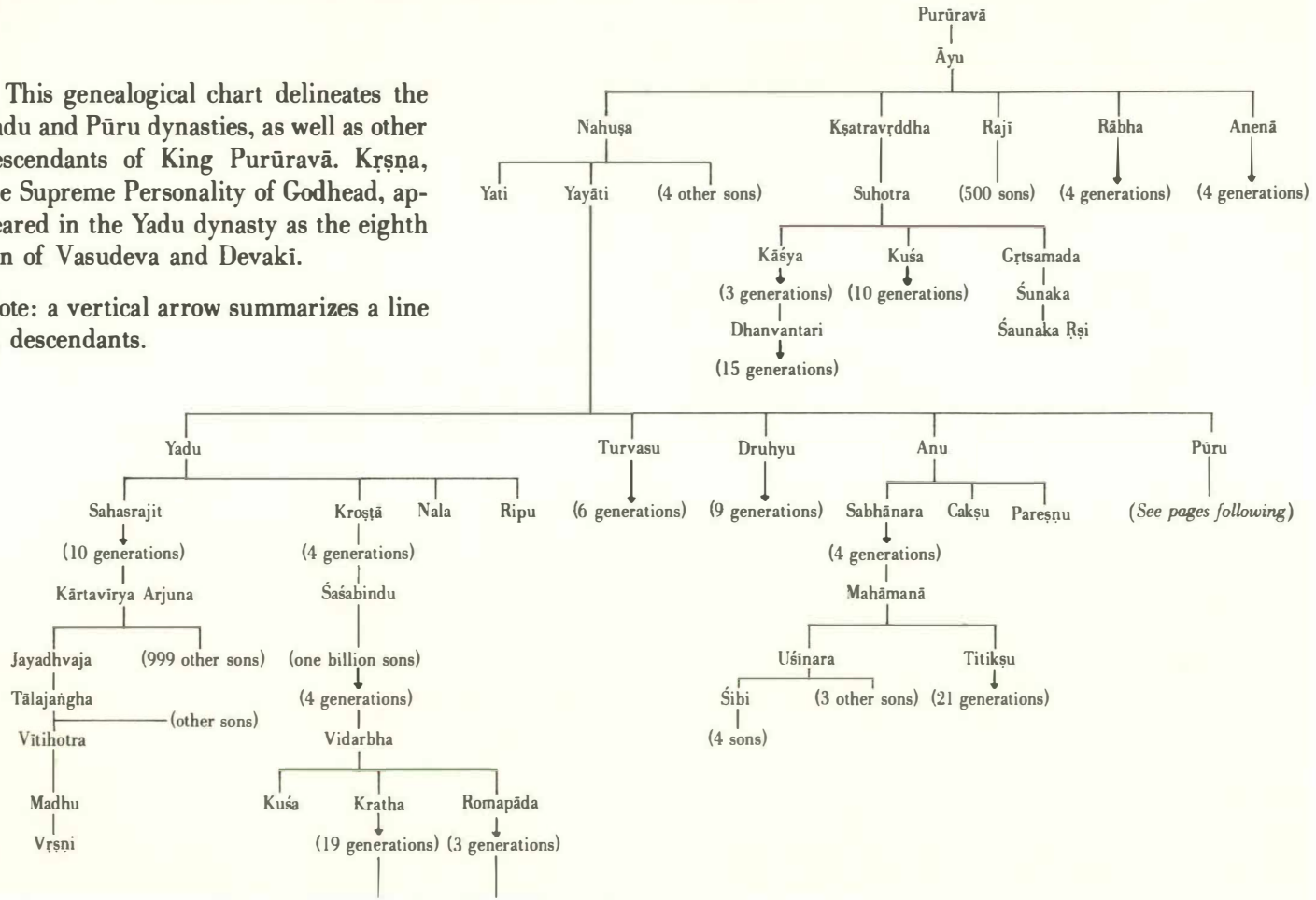
Vedānta-sūtra, 240

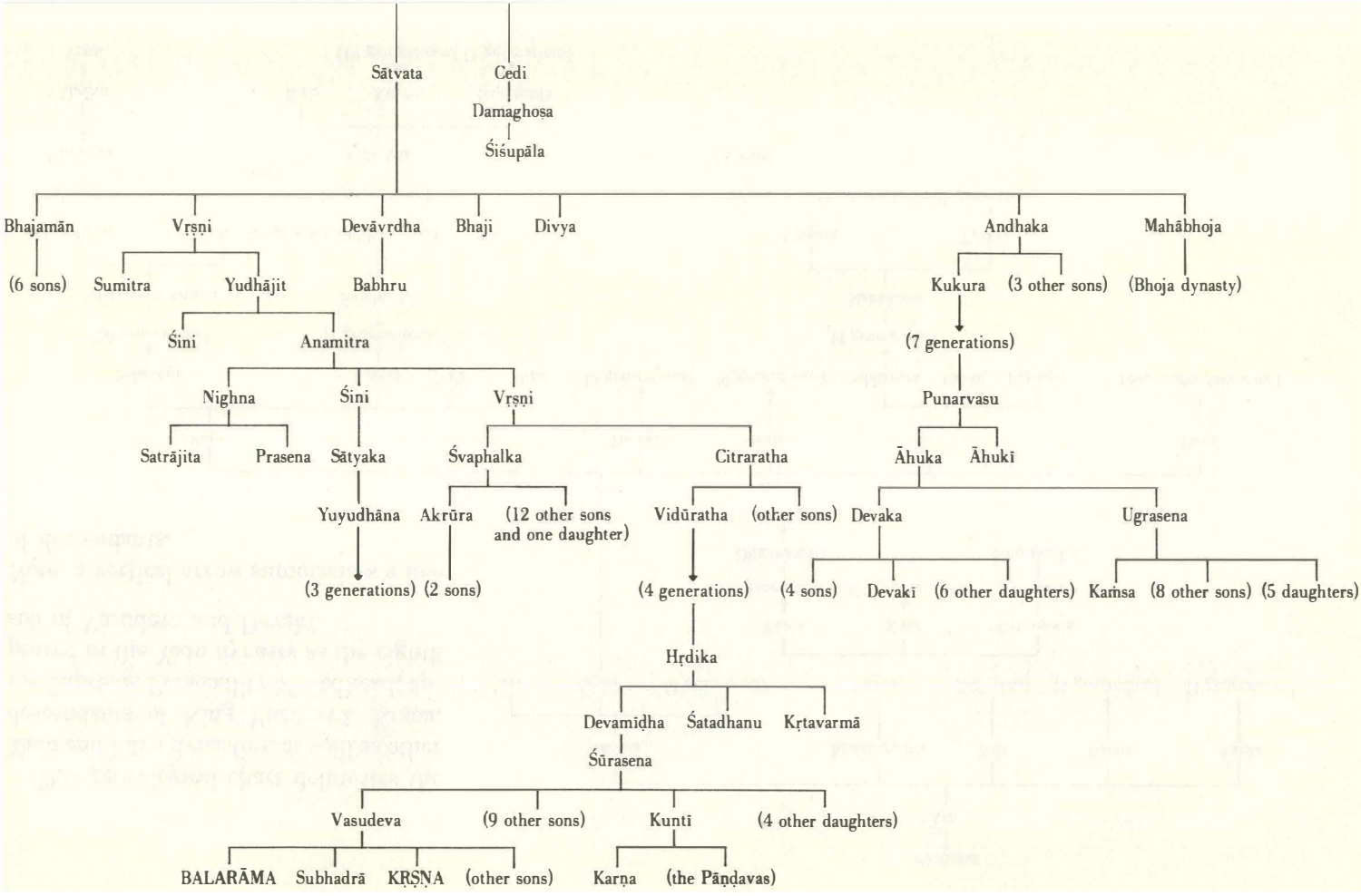
GENEALOGICAL TABLE

The Descendants of Purūravā

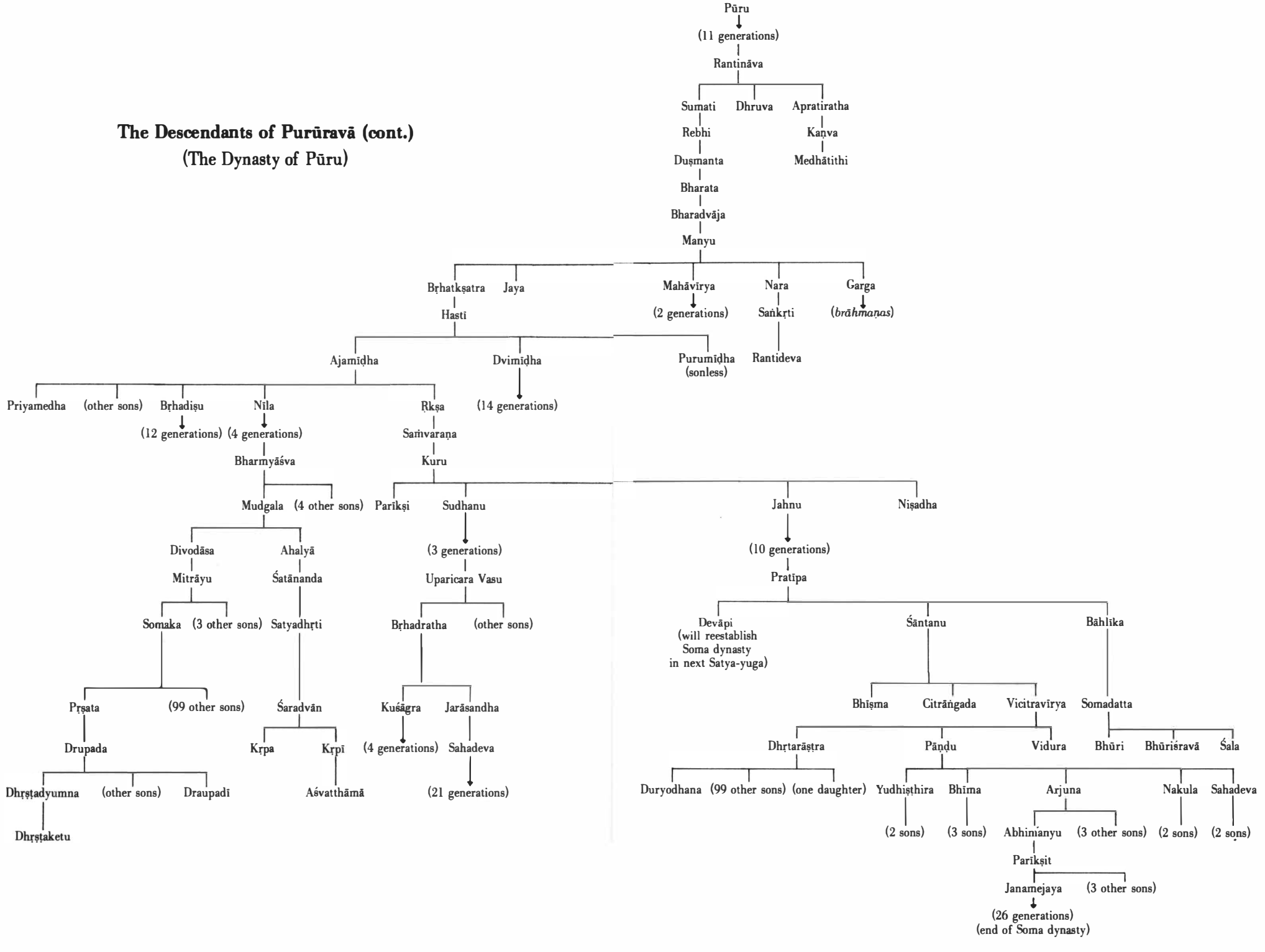
This genealogical chart delineates the Yadu and Pūru dynasties, as well as other descendants of King Purūravā. Kṛṣṇa, the Supreme Personality of Godhead, appeared in the Yadu dynasty as the eighth son of Vasudeva and Devakī.

Note: a vertical arrow summarizes a line of descendants.




Sātvata
Cedi
Damaghoṣa
Śiśupāla
Bhajamān
Vṛṣṇi
Devāvṛdha
Bhaji
Divya
Andhaka
Mahābhoja
(6 sons)
Sumitra
Yudhājit
Babhru
Kukura
(3 other sons)
(Bhoja dynasty)
Śini
Anamitra
(7 generations)
Nighna
Śini
Vṛṣṇi
Punarvasu
Satrājita
Prasena
Sātyaka
Śvaphalka
Citraratha
Āhuka
Āhukī
Yuyudhāna
Akrūra
(12 other sons and one daughter)
Vidūratha
(other sons)
Devaka
Ugrasena
(3 generations)
(2 sons)
(4 generations)
(4 sons)
Devakī
(6 other daughters)
Kaṁsa
(8 other sons)
(5 daughters)
Hṛdika
Devamīḍha
Śatadhanu
Kṛtavarmā
Śūrasena
Vasudeva
(9 other sons)
Kuntī
(4 other daughters)
BALARĀMA
Subhadrā
KṚṢṆA
(other sons)
Karṇa
(the Pāṇḍavas)

The Descendants of Purūravā (cont.)
(The Dynasty of Pūru)



Glossary

A

Ācārya—a spiritual master who teaches by example.

Agnihotra-yajña—a sacrificial ceremony in which a sacred fire is kindled.

Apsarā—beautiful female demigoddesses residing on the heavenly planet Apsaroloka.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.

Aṣṭa-siddhi—the powers attainable by mystic *yogīs*.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

Brahmāstra—a nuclear weapon produced by chanting *mantras*.

C

Caṇḍāla—a lowborn person accustomed to filthy habits such as dog-eating.

D

Deva-gaṇa—a type of demigod.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

J

Jāta-karma—a purificatory ceremony performed at the birth of a child.

Jīva-tattva—the living entities, atomic parts of the Lord.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Karatālas—hand cymbals used in *kīrtana.*

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—*See:* Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

M

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahātmās—self-realized souls.

Mantra—a sound vibration that can deliver the mind from illusion.

Manuṣya-gaṇa—mankind.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramparā—the chain of spiritual masters in disciplic succession.

Parivrājakācārya—the third stage of the *sannyāsa* order; the *parivrājakācārya* constantly travels throughout the world, preaching the glories of the Lord.

Prasāda—food spiritualized by being offered to the Lord.

R

Rakṣasa-gaṇa—man-eating demons.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śara grass—a whitish reed.

Sārūpya—the liberation of having a form similar to the Lord's.

Śāstras—revealed scriptures.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Virāṭ-rūpa—the conception likening the physical form of the universe to the Lord's bodily form.

Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demigods.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The numerals are: ० -0 १-1 २-2 ३-3 ४-4 ५-5 ६-6 ७-7 ८-8 ९-9

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.

u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.
ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The vowels are written as follows after a consonant:

ा ā ि i ी ī ु u ू ū ृ ṛ ॄ ṝ े e ै ai ो o ौ au

For example: क ka का kā कि ki की kī कु ku कू kū

कृ kṛ कॄ kṝ के ke कै kai को ko कौ kau

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no final vowel: क्

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.

d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

A

abhavac chāntanū rājā	22.13	155
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abhiṣicyāgrajāṁs tasya	19.23	78
abrahmaṇya-nṛpāṁś cāhan	20.30	111
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adhamo 'śraddhayā kuryād	18.44	47
ādyād bṛhanmanās tasmāj	23.11	185
ahalyā kanyakā yasyāṁ	21.34	144
ahaṁ bandhyāsapatnī ca	23.37	202
aho nirīkṣyatām asyā	18.11	20
ajamīḍhād bṛhadiṣus	21.22	137
ajamīḍhasya vaṁśyāḥ syuḥ	21.21	136
ajamīḍho dvimīḍhaś ca	21.21	136
akrūra-pramukhā āsan	24.15	214
akṣauhiṇīnāṁ patibhir	24.59	242
alarkāt santatis tasmāt	17.8	5
amogham deva-sandarśam	24.34	223
amogha-vīryo rājarṣir	20.17	99
ānakaḥ karṇikāyāṁ vai	24.44	229
anamitra-suto yo 'nyaḥ	24.13	213
anaṣṭa-vitta-smaraṇo	23.26	195
andhakād dundubhis tasmād	24.20	216
anenā iti rājendra	17.2	2
aṅga-vaṅga-kaliṅgādyāḥ	23.5	182
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anugrahas tan-nivṛtter	24.58	239
anugrahāya bhaktānāṁ	24.61	245
anvamodanta tad viśve-	23.38	202
anyasyām api bhāryāyāṁ	22.8	153
apṛcchat tanayaṁ pūruṁ	18.42	45
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ŚRĪMAD BHĀGAVATAM

Tenth Canto - Part One

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

This edition of *Bhāgavatam* is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

With its comprehensive system of providing the original Sanskrit text, Roman transliteration, precise word-for-word equivalents, a lucid English translation and a comprehensive commentary, it will appeal to scholars, students and laymen alike. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

(p. 172)

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Tenth Canto

"The Summum Bonum"

(Part One—Chapters 1–5)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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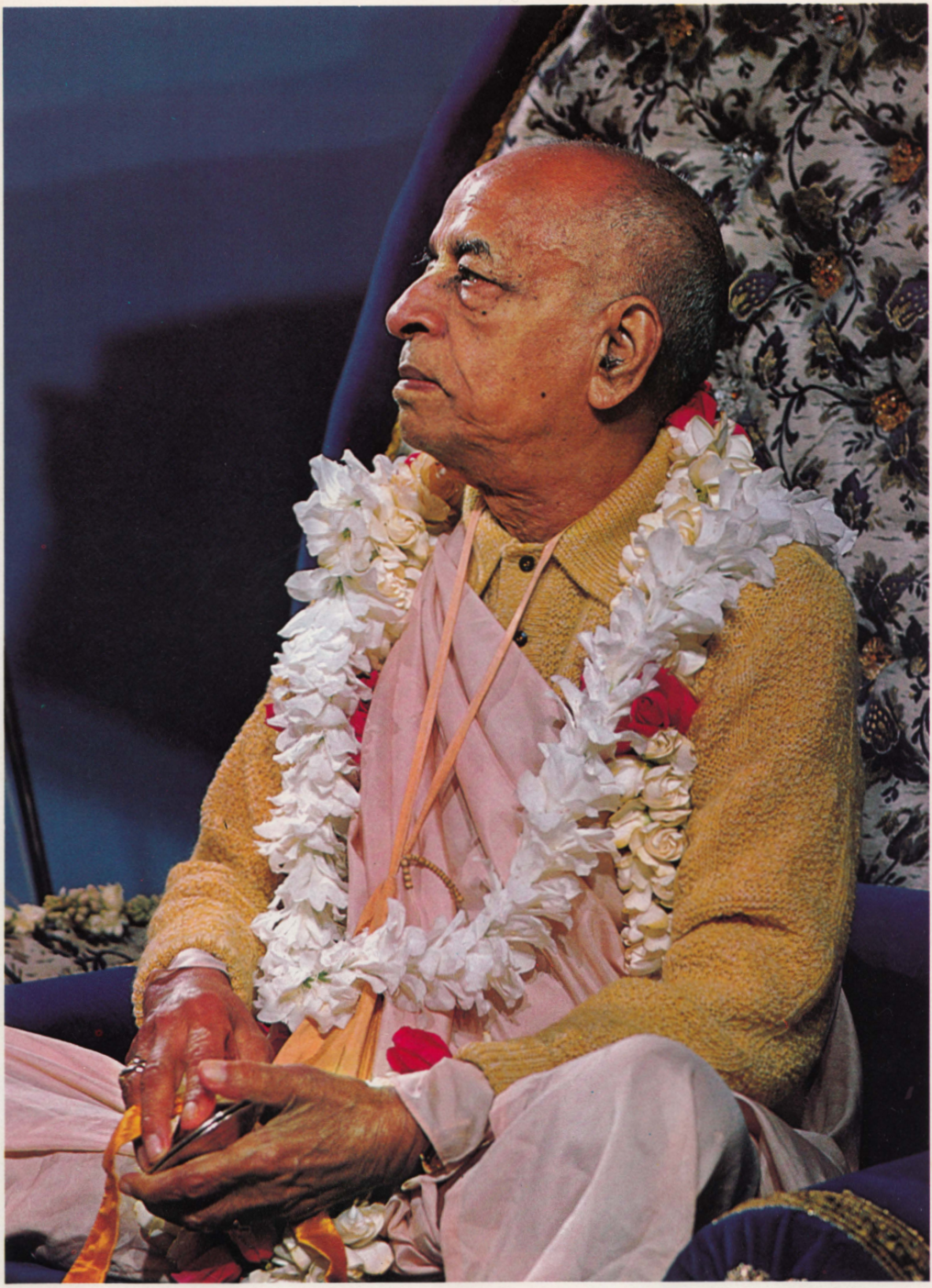

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

Lord Brahmā, Lord Śiva and all the other demigods, having heard of the distress of mother earth, went to the shore of the ocean of milk. There they worshiped the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, who lies on the ocean of milk, by reciting the Vedic *mantras* known as the *Puruṣa-sūkta.* While sitting in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: "O demigods, hear from me the order of the Supreme Person, and execute it attentively without delay. The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. For as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus, and your wives should also appear in that dynasty. The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, the origin of all incarnations within this material world. Before Lord Kṛṣṇa appears, this original Saṅkarṣaṇa will appear as Baladeva, just to please Kṛṣṇa in His transcendental pastimes." (*pp. 42–50*)

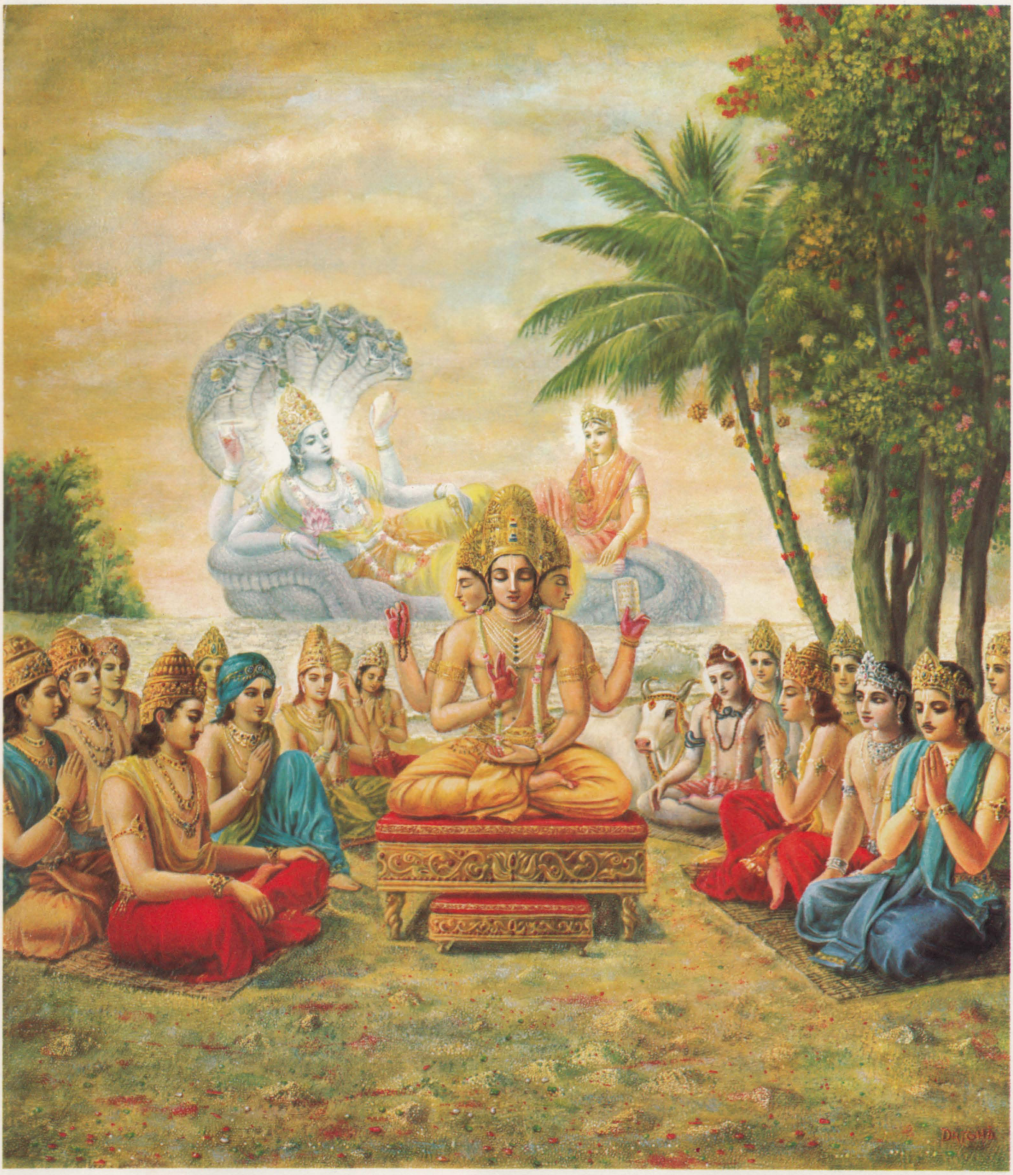

PLATE TWO

As the newly married Vasudeva and Devakī were ready to start for home, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure. But while Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!" Immediately the envious and sinful Kaṁsa caught hold of Devakī's hair with his left hand and took up his sword with his right hand to sever her head from her body. Fortunately, however, the great soul Vasudeva, who was to be the father of Kṛṣṇa, was able to pacify him. (*pp. 58–61*)

PLATE THREE

Devakī kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she appeared like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society. Because Lord Kṛṣṇa was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. At this time Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa, and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī. There they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone. (*pp. 143–154*)

PLATE FOUR

The Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon. The newborn child had very wonderful lotuslike eyes and bore in His four hands the four weapons conchshell, disc, club and lotus. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands, he offered prayers to the child, who illuminated His birthplace by His natural influence. Next, Vasudeva's wife Devakī offered her prayers. The Lord, being very pleased by the prayers of His parents, responded, "O My dear mother and father, I appeared twice before as your son because I found no one else as highly elevated as you in simplicity and other good qualities. Both of you constantly think of Me as your son, but you always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead." After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, transformed Himself into His original form as a small human child. (*pp. 208–265*)

PLATE FIVE

By the influence of Lord Kṛṣṇa's internal potency, Yogamāyā, all the doorkeepers of Kaṁsa's prison house fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva, carrying the child Kṛṣṇa, appeared before the closed doors, they opened automatically, although they had been strongly pinned with iron and locked with iron chains. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child. Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross. (*pp. 269–270*)

Atma Rama Das

PLATE SEVEN

Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after properly bathing and purifying himself and dressing himself properly, he invited *brāhmaṇas* who knew how to recite Vedic *mantras*. After having these qualified *brāhmaṇas* recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for the worship of the demigods and forefathers. The experts in reciting old histories like the *Purāṇas*, the experts in reciting histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like *bherīs* and *dundubhis*, played in accompaniment. All the cowherd men, dressed very opulently with valuable ornaments, coats and turbans, approached the newborn Kṛṣṇa with various presentations in their hands. The beautiful *gopī* wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and after decorating themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on, they hurried to Nanda Mahārāja's house. Offering blessings to the newborn child, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They then sprinkled a mixture of tumeric powder, oil and water upon the birthless Supreme Lord Kṛṣṇa and offered their prayers. (*pp. 320–330*)

In Mathurā, India, this temple marks *Kṛṣṇa-janmasthāna*, the site of Lord Kṛṣṇa's appearance in this world.

SUMMARY OF THE TENTH CANTO

A short description of each chapter of this Tenth Canto is as follows. The First Chapter, which has sixty-nine verses, describes Mahārāja Parīkṣit's eagerness to learn about the incarnation of Lord Kṛṣṇa, and it also tells how Kaṁsa killed the six sons of Devakī because of his fear of being killed by her eighth child. The Second Chapter contains forty-two verses, describing the entrance of the Supreme Personality of Godhead, Kṛṣṇa, into the womb of Devakī to fulfill His mission of killing Kaṁsa. When Lord Kṛṣṇa was within Devakī's womb, all the demigods, headed by Brahmā, offered prayers to the Lord. The Third Chapter contains fifty-three verses. This chapter describes the appearance of Lord Kṛṣṇa as He is. The Lord's father and mother, understanding the Lord's appearance, offered prayers. Fearing Kaṁsa, the Lord's father brought the child from Mathurā to Gokula Vṛndāvana. The Fourth Chapter contains forty-six verses, which tell of a prophecy by the goddess Caṇḍikā. After consulting demoniac friends, Kaṁsa began killing all the children born at that time, since he thought this would be to his benefit.

The Fifth Chapter contains thirty-two verses, describing how Nanda Mahārāja performed the birth ceremony of Kṛṣṇa and then went to Mathurā, where he met Vasudeva. The Sixth Chapter contains forty-four verses. In this chapter, Nanda Mahārāja, following the advice of his friend Vasudeva, returns to Gokula and on the way sees the dead body of the Pūtanā demoness and is astonished at her having been killed by Kṛṣṇa. The Seventh Chapter, which contains thirty-seven verses, describes Mahārāja Parīkṣit's enthusiasm to hear about the boyhood pastimes of Lord Kṛṣṇa, who killed Śakaṭāsura and Tṛṇāvartāsura and showed within His mouth the entire cosmic manifestation. In the Eighth Chapter there are fifty-two verses, which describe Gargamuni's performing the name-giving ceremony of Kṛṣṇa and Balarāma and how Kṛṣṇa and Balarāma performed playful childish activities, crawling on the ground, trying to walk with Their small legs, and stealing butter and breaking the pots. This chapter also describes the vision of the universal form.

The Ninth Chapter, which has twenty-three verses, describes how Kṛṣṇa disturbed His mother while she was churning butter. Because she

left Kṛṣṇa to see to the stove, where the milk was boiling, and did not allow Him to suck her breast, Kṛṣṇa was very angry and broke a pot of yogurt. To chastise her naughty child, mother Yaśodā wanted to bind Him with rope, but every time she tried she failed because of a shortage of rope when the time came to knot it. In the Tenth Chapter there are forty-three verses. This chapter describes how Kṛṣṇa, as Dāmodara, caused the twin Yamalārjuna trees to fall and how the two demigods within the trees were delivered by the mercy of Kṛṣṇa. In the Eleventh Chapter there are fifty-nine verses. This chapter describes how Nanda Mahārāja released Kṛṣṇa from the ropes, how Kṛṣṇa showed His mercy to a fruit seller while exchanging grains for fruit, and how Nanda Mahārāja and others decided to leave Gokula for Vṛndāvana, where Kṛṣṇa killed Vatsāsura and Bakāsura.

Chapter Twelve contains forty-four verses, describing Kṛṣṇa's pastimes with the cowherd boys in the forest and the killing of the demon named Aghāsura. Chapter Thirteen contains sixty-four verses, describing how Brahmā stole Kṛṣṇa's calves and His friends, the cowherd boys. Kṛṣṇa expanded His pastimes for one year, representing Himself as the calves and boys in forms exactly like their own. In this way He bewildered Brahmā, who at last surrendered when his illusion was over. The Fourteenth Chapter contains sixty-one verses. In this chapter, Brahmā offers prayers to Kṛṣṇa after fully understanding Him to be the Supreme Personality of Godhead. The Fifteenth Chapter contains fifty-two verses. This chapter describes how Kṛṣṇa entered Tālavana Forest with Balārama, how Balārama killed Dhenukāsura, and how Kṛṣṇa protected the cowherd boys and cows from the poisonous effects of Kāliya.

The Sixteenth Chapter contains sixty-seven verses. This chapter describes the chastisement of Kāliya by Kṛṣṇa, and it also describes the prayers offered by Kāliya's wives. In the Seventeenth Chapter there are twenty-five verses. This chapter describes why Kāliya entered the River Yamunā after leaving his home, Nāgālaya, one of the *dvīpas*, which according to some corresponds to the Fiji Islands. This chapter also describes how Garuḍa was cursed by Saubhari Ṛṣi, how the cowherd boys, Kṛṣṇa's friends, were enlivened when Kṛṣṇa emerged from the Yamunā, and how Kṛṣṇa stopped the forest fire and saved the sleeping inhabitants of Vraja.

The Eighteenth Chapter contains thirty-two verses, giving a descrip-

tion of Kṛṣṇa and Balarāma, Their picnics within the forest, the climate of Vṛndāvana in the summer and the spring, and Lord Balarāma's killing of Pralambāsura. Chapter Nineteen contains sixteen verses, describing Kṛṣṇa's entering the forest known as Muñjāraṇya, saving the cowherd boys and cows from the forest fire, and bringing them to Bhāṇḍīravana. Chapter Twenty contains forty-nine verses. This chapter describes the enjoyment of Balarāma and Kṛṣṇa in the forest with the cowherd boys during the rainy season, and it gives various instructions through analogies concerning the rainy season and autumn.

Chapter Twenty-one contains twenty verses, describing how Kṛṣṇa entered the forest of Vṛndāvana in the autumn, playing His flute, and how He attracted the *gopīs*, who were singing His glories. The Twenty-second Chapter contains thirty-eight verses, describing how the *gopīs* prayed to the goddess Kātyāyanī to obtain Kṛṣṇa as their husband and how Kṛṣṇa later stole the garments of the *gopīs* while the *gopīs* were bathing in the Yamunā. The Twenty-third Chapter contains fifty-two verses, describing how the cowherd boys, being very hungry, followed Kṛṣṇa's directions by begging some food for Him and themselves from *brāhmaṇas* engaged in performing *yajñas*. The *brāhmaṇas* refused to give food to Kṛṣṇa and Balarāma, although the boys begged for it, but the wives of the *brāhmaṇas* agreed, and therefore Kṛṣṇa bestowed His mercy upon them.

The Twenty-fourth Chapter contains thirty-eight verses, describing how Kṛṣṇa defied King Indra, despite Indra's position of prestige, by stopping the *indra-yajña* and instead worshiping Govardhana. The Twenty-fifth Chapter contains thirty-three verses. As described in this chapter, because the *indra-yajña* was stopped, King Indra was very angry, and to kill the inhabitants of Vṛndāvana, Vraja, he flooded the entire area with rain. Kṛṣṇa, however, accepted King Indra's challenge by lifting Govardhana Hill as an umbrella to protect Vṛndāvana and all the cows. The Twenty-sixth Chapter contains twenty-five verses, describing how Nanda Mahārāja, seeing the extraordinary activities of Kṛṣṇa, was struck with wonder and how he thus narrated for all the cowherd men the whole story of Kṛṣṇa's opulence, as foretold by Gargamuni. Chapter Twenty-seven, which contains twenty-eight verses, describes how King Indra, upon seeing Kṛṣṇa's unlimited power, worshiped Lord Kṛṣṇa, who was fully washed with milk supplied by the *surabhi* and who thus became known as Govinda. The Twenty-eighth Chapter contains seventeen

verses. In this chapter Kṛṣṇa saves His father, Nanda Mahārāja, from the custody of Varuṇa and shows the cowherd men how Vaikuṇṭhaloka is situated.

The Twenty-ninth Chapter contains forty-eight verses, describing how Kṛṣṇa talked to the *gopīs* before performing the *rāsa-līlā* and how, after the beginning of the *rāsa-līlā*, Kṛṣṇa disappeared from the scene. Chapter Thirty contains forty-four verses, describing how the *gopīs*, being separated from Kṛṣṇa, went mad and began to wander in the forest in search of Him. The *gopīs* met Śrīmatī Rādhārāṇī, the daughter of King Vṛṣabhānu, and they all wandered on the bank of the Yamunā searching for Kṛṣṇa. Chapter Thirty-one contains nineteen verses, describing how the bereaved *gopīs* waited in great anxiety to meet Kṛṣṇa. Chapter Thirty-two contains twenty-two verses. In this chapter, Kṛṣṇa appears among the *gopīs*, who are fully satisfied in ecstatic love for Him. Chapter Thirty-three contains thirty-nine verses. In this chapter Kṛṣṇa appears in multiforms in the midst of the *gopīs*, with whom He dances in the *rāsa* dance. Then they all bathe in the River Yamunā. Also in this chapter, Śukadeva mitigates the doubts of Parīkṣit concerning the performance of the *rāsa-līlā*.

Chapter Thirty-four contains thirty-two verses. This chapter describes how Nanda Mahārāja, Kṛṣṇa's father, was swallowed by a big python, who had been a demigod named Vidyādhara but was cursed by Aṅgirā Ṛṣi. Kṛṣṇa rescued His father and saved this demigod simultaneously. Chapter Thirty-five contains twenty-six verses. This chapter describes how Kṛṣṇa went to the pasturing grounds with the cows and how the *gopīs* sang in separation from Him.

Chapter Thirty-six contains forty verses. This chapter describes Kṛṣṇa's killing of Ariṣṭāsura. It also describes Nārada's disclosure to Kaṁsa that both Rāma and Kṛṣṇa were sons of Vasudeva. Because of this disclosure, Kaṁsa arranged to kill both Rāma and Kṛṣṇa. He sent his assistant Keśī to Vṛndāvana, and later he sent Akrūra to bring Rāma and Kṛṣṇa to Mathurā. Chapter Thirty-seven contains thirty-three verses. In this chapter Kṛṣṇa kills the Keśī demon, Nārada worships Kṛṣṇa by narrating His future activities, and Kṛṣṇa kills the demon named Vyomāsura. Chapter Thirty-eight contains forty-three verses. This chapter describes how Akrūra went to Vṛndāvana and how he was received by Rāma-Kṛṣṇa and Nanda Mahārāja. Chapter Thirty-nine con-

tains fifty-seven verses. This chapter describes how Rāma and Kṛṣṇa, having been invited by Kaṁsa, started for Mathurā. While They were ready on the chariot, the *gopīs* began to cry, and Kṛṣṇa sent His messenger to pacify them. Thus He was able to travel toward Mathurā. On the way, Akrūra was shown the entire Viṣṇuloka within the water of the Yamunā.

Chapter Forty contains thirty verses, in which the prayers of Akrūra are described. Chapter Forty-one, which contains fifty-two verses, describes the entrance of Rāma and Kṛṣṇa into the city of Mathurā, where the ladies were very jubilant to see these two brothers. Kṛṣṇa killed a washerman, glorified Sudāmā and gave Sudāmā His benediction. Chapter Forty-two, which contains thirty-eight verses, describes how Kṛṣṇa delivered Kubjā and how He broke Kaṁsa's gigantic bow and killed its caretakers. Thus Kaṁsa and Kṛṣṇa met. Chapter Forty-three contains forty verses. Outside the sporting arena of Kaṁsa, Kṛṣṇa killed an elephant named Kuvalayāpīḍa. Then He entered the arena and spoke with Cāṇūra. Chapter Forty-four, which contains fifty-one verses, describes how Kṛṣṇa and Balarāma killed the wrestlers named Cāṇūra and Muṣṭika and thereafter killed Kaṁsa and his eight brothers. Kṛṣṇa, however, pacified Kaṁsa's wives and His own father and mother, Vasudeva and Devakī.

Chapter Forty-five contains fifty verses. This chapter describes how Kṛṣṇa pacified His father and mother and celebrated the enthronement of His grandfather Ugrasena. After promising the inhabitants of Vṛndāvana that He would return very soon, Kṛṣṇa underwent ritualistic ceremonies as a *kṣatriya*. He took the vow of *brahmacarya* and lived in the *guru-kula*, where He studied regularly. By killing the demon named Pañcajana, He received a conchshell named Pāñcajanya. Kṛṣṇa rescued the son of His *guru* from the custody of Yamarāja and returned them. After thus offering *guru-dakṣiṇā* to repay His teacher, Lord Kṛṣṇa returned to Mathurā-purī. Chapter Forty-six contains forty-nine verses. As described in this chapter, Kṛṣṇa sent Uddhava to Vṛndāvana to pacify His father and mother, Nanda Mahārāja and Yaśodā. Chapter Forty-seven contains sixty-nine verses, describing how Uddhava, following Kṛṣṇa's order, went to pacify the *gopīs* and then returned to Mathurā. Thus Uddhava appreciated the ecstatic love felt for Kṛṣṇa by the inhabitants of Vṛndāvana.

Chapter Forty-eight contains thirty-six verses. This chapter describes how Kṛṣṇa fulfilled the desire of Kubjā by going to her house and enjoying her. Kṛṣṇa then went to the home of Akrūra. Satisfied by Akrūra's prayers, Kṛṣṇa praised him very much and sent him to Hastināpura to gather information about the Pāṇḍavas. Chapter Forty-nine contains thirty-one verses. As described in this chapter, Akrūra, following Kṛṣṇa's orders, went to Hastināpura, where he met Vidura and Kuntī and heard from them about Dhṛtarāṣṭra's mistreatment of the Pāṇḍavas. Informed of the Pāṇḍavas' faith in Kṛṣṇa, Akrūra advised Dhṛtarāṣṭra, and after understanding Dhṛtarāṣṭra's mind, he returned to Mathurā, where he described everything about the situation in Hastināpura.

Chapter Fifty contains fifty-seven verses. In this chapter, Jarāsandha, having heard that his son-in-law Kaṁsa was killed, attacked Mathurā to kill Rāma and Kṛṣṇa but was defeated seventeen times. When Jarāsandha was about to attack for the eighteenth time, Kālayavana, having been advised by Nārada, also attacked Mathurā. Thus the Yādava dynasty entered a fort in the midst of the water and lived there by mystic power. After giving full protection to the Yādava dynasty and conferring with Lord Baladeva, Lord Kṛṣṇa emerged from Dvārakā. Chapter Fifty-one, which contains sixty-three verses, describes how Mucukunda killed Kālayavana simply by glancing upon him.

Chapter Fifty-two contains forty-four verses. In this chapter, Mucukunda offers prayers to Kṛṣṇa, and then Kṛṣṇa kills all the soldiers of Kālayavana and returns to Dvārakā with their booty. When Jarāsandha attacked Mathurā again, Rāma and Kṛṣṇa, as if afraid of him, fled to the top of a mountain, to which Jarāsandha then set fire. Unseen by Jarāsandha, Kṛṣṇa and Balarāma jumped from the mountain and entered Dvārakā, which was surrounded by the sea. Jarāsandha, thinking that Kṛṣṇa and Balarāma had been killed, returned with his soldiers to his own country, and Kṛṣṇa continued to live in Dvārakā. Rukmiṇī, the daughter of Vidarbha, was very much attracted to Kṛṣṇa, and she sent Kṛṣṇa a letter through a *brāhmaṇa*. Chapter Fifty-three contains fifty-seven verses. Following Rukmiṇī's request, Kṛṣṇa went to the city of Vidarbha and kidnapped her in the presence of such enemies as Jarāsandha. Chapter Fifty-four contains sixty verses. As described in this chapter, Kṛṣṇa defeated all the opposing princes and disfigured Rukmiṇī's brother Rukmī. Then Kṛṣṇa returned with Rukmiṇī to Dvārakā,

where they were united in a regular marriage. Rukmī, however, remained in a place known as Bhojakaṭa, being angry at his brother-in-law, Kṛṣṇa. Chapter Fifty-five, containing forty verses, describes the birth of Pradyumna, how Pradyumna was kidnapped by Śambarāsura, and how Pradyumna later killed Śambarāsura and returned to Dvārakā with his wife, Ratidevī.

Chapter Fifty-six contains forty-five verses. As described in this chapter, King Satrājit, by the mercy of the sun-god, received a jewel called Syamantaka. Later, when this jewel was stolen, Satrājit unnecessarily became doubtful of Kṛṣṇa, but Kṛṣṇa, to vindicate His position, retrieved the jewel, along with the daughter of Jāmbavān. Kṛṣṇa later married Satrājit's daughter and received a full dowry. As described in Chapter Fifty-seven, which contains forty-two verses, both Balarāma and Kṛṣṇa went to Hastināpura, having heard about the fire in the shellac house of the Pāṇḍavas. After Satrājit was killed by Śatadhanvā at the instigation of Akrūra and Kṛtavarmā, Balarāma and Kṛṣṇa returned to Dvārakā. Śatadhanvā left the Syamantaka jewel with Akrūra and fled to the forest. Thus although Kṛṣṇa killed Śatadhanvā, He was unable to retrieve the jewel. Finally the jewel was discovered and awarded to Akrūra. Chapter Fifty-eight contains fifty-eight verses. After the Pāṇḍavas finished living incognito in the forest, Kṛṣṇa went to Indraprastha to see them. He then married five wives, headed by Kālindī. After Kṛṣṇa and Arjuna set fire to the Khāṇḍava Forest, Arjuna received the Gāṇḍīva bow. The demon Maya Dānava constructed an assembly house for the Pāṇḍavas, and Duryodhana was very much aggrieved.

Chapter Fifty-nine contains forty-five verses. In this chapter, Kṛṣṇa, at the request of Indra, kills the demon Narakāsura, the son of the earth personified, along with the demon's associates, headed by Mura. The earth personified offers prayers to Kṛṣṇa and returns to Him all the paraphernalia that Narakāsura has stolen. Kṛṣṇa then bestows fearlessness upon the son of Narakāsura and marries the sixteen thousand princesses whom the demon kidnapped. Also in this chapter, Kṛṣṇa takes away the *pārijāta* plant from the heavenly planets, and the foolishness of Indra and others is described.

Chapter Sixty contains fifty-nine verses. In this chapter, Kṛṣṇa makes Rukmiṇī angry with His joking words. Kṛṣṇa pacifies Rukmiṇī, and there is a lover's quarrel between them. Chapter Sixty-one contains forty

verses. This chapter contains a description of the sons and grandsons of Kṛṣṇa. At the time of Aniruddha's marriage, Balarāma kills Rukmī and breaks the teeth of the King of Kaliṅga.

Chapter Sixty-two contains thirty-three verses. This chapter begins the discourse concerning the abduction of Ūṣā, the daughter of Bāṇāsura, and the amorous pastimes between Ūṣā and Aniruddha. It also describes a fight between Aniruddha and Bāṇāsura and how Bāṇāsura seized Aniruddha with a snake-noose. Chapter Sixty-three, which contains fifty-three verses, describes how the strength of Lord Śiva was defeated in a battle between Bāṇāsura and the Yādavas. The Raudra-jvara, having been defeated by the Vaiṣṇava-jvara, offered prayers to Kṛṣṇa. Kṛṣṇa severed all but four of Bāṇa's one thousand arms and thus showed him mercy. Kṛṣṇa then returned to Dvārakā with Ūṣā and Aniruddha.

Chapter Sixty-four contains forty-four verses. In this chapter, Kṛṣṇa liberates King Nṛga, the son of Ikṣvāku, from a curse and instructs all kings by explaining the fault in misappropriating the property of a *brāhmaṇa*. In connection with the deliverance of King Nṛga, there are instructions for the Yādavas, who were puffed up with pride due to wealth, opulence, enjoyment and so on.

Chapter Sixty-five contains thirty-four verses. As described in this chapter, Lord Baladeva, desiring to see His friends and relatives, went to Gokula. In the months of Caitra and Vaiśākha, in the groves by the Yamunā, Lord Balarāma performed the *rāsa-rasotsava* and *yamunā-karṣaṇa līlās* in the association of His *gopīs*.

As described in Chapter Sixty-six, which contains forty-three verses, Kṛṣṇa went to Kāśī and then killed Pauṇḍraka, as well as his friend the King of Kāśī, Sudakṣiṇa and others. Chapter Sixty-seven, which contains twenty-eight verses, describes how Lord Baladeva, while enjoying with many young girls on Raivataka Mountain, vanquished the extremely mischievous ape Dvivida, who was the brother of Mainda and a friend of Narakāsura's.

Chapter Sixty-eight has fifty-four verses. As described in this chapter, when Sāmba, the son of Jāmbavatī, kidnapped Lakṣmaṇā, the daughter of Duryodhana, he was captured in a fight with the Kauravas. In order to free him and establish peace, Lord Baladeva went to Hastināpura as a well-wisher. The Kauravas, however, were uncooperative, and upon seeing their arrogance, Lord Baladeva began pulling their city of

Hastināpura with His plow. The Kauravas, headed by Duryodhana, offered prayers to Lord Baladeva, who then returned to Dvārakā with Sāmba and Lakṣmaṇā.

Chapter Sixty-nine contains forty-five verses. As described in this chapter, Kṛṣṇa exhibited His householder life with His sixteen thousand wives. Even the great sage Nārada was astonished at how Kṛṣṇa, having expanded Himself into sixteen thousand forms, was conducting His householder life. Thus Nārada offered prayers to Lord Kṛṣṇa, and Kṛṣṇa was very much pleased with him.

Chapter Seventy, which contains forty-seven verses, describes how Kṛṣṇa exhibited His daily ritualistic ceremonies and how He released the kings arrested by Jarāsandha. While Lord Kṛṣṇa was receiving a messenger sent by these kings, Nārada came to see Kṛṣṇa and told Him news of the Pāṇḍavas. Nārada informed Kṛṣṇa that the Pāṇḍavas desired to perform a *rājasūya* sacrifice, and Kṛṣṇa agreed to attend it, but He first asked for Uddhava's decision about whether to give preference to killing King Jarāsandha or performing the *rājasūya-yajña.* Chapter Seventy-one contains forty-five verses, describing the happiness of the Pāṇḍavas when Kṛṣṇa went to Indraprastha. By the inconceivable desire of Kṛṣṇa, Jarāsandha would be killed, and the *rājasūya-yajña* would be performed by Mahārāja Yudhiṣṭhira.

Chapter Seventy-two contains forty-six verses. By agreeing to perform the *rājasūya-yajña,* Kṛṣṇa gave Mahārāja Yudhiṣṭhira great pleasure. This chapter also describes the killing of Jarāsandha, the enthroning of his son, and the release of the kings whom Jarāsandha had arrested. Chapter Seventy-three contains thirty-five verses. After Lord Kṛṣṇa released the kings and restored their royal power, He was worshiped by Sahadeva, the son of Jarāsandha, and then He returned to Indraprastha with Bhīma and Arjuna. Chapter Seventy-four contains fifty-four verses. Mahārāja Yudhiṣṭhira offered prayers to Kṛṣṇa and offered Him the first worship in the *rājasūya-yajña.* To honor the Lord in this way is the foremost duty of every man, but this was intolerable to Śiśupāla, the King of Cedi. Śiśupāla began to blaspheme Kṛṣṇa, who thus severed the King's head from his body and awarded him the salvation called *sārūpya-mukti.* After the conclusion of the *rājasūya* sacrifice, Kṛṣṇa returned to Dvārakā with His queens. Chapter Seventy-five contains forty verses. As described in this chapter, Mahārāja Yudhiṣṭhira, after

the *rājasūya-yajña*, performed the final ritualistic bathing ceremonies. Duryodhana was bewildered in the palace constructed by Maya Dānava, and thus he felt insulted.

Chapter Seventy-six contains thirty-three verses, describing how Śālva, one of the kings Kṛṣṇa defeated when He kidnapped Rukmiṇī, decided to rid the entire world of the Yādavas. To defeat the Yādavas, Śālva worshiped Lord Śiva, who rewarded him with an aerial car named Saubha. When Śālva fought with the Vṛṣṇis, Pradyumna smashed the car designed by Maya Dānava, but he was attacked by Śālva's brother, whose name was Dyumān. Beaten unconscious by Dyumān's club, Pradyumna was carried some distance away from the warfield by his charioteer, but later he lamented having been removed from the battlefield. Chapter Seventy-seven contains thirty-seven verses. In this chapter, Pradyumna recovers from his injuries and begins fighting with Śālva. When Kṛṣṇa returned to Dvārakā from Indraprastha, He immediately went to the battlefield where Śālva and Pradyumna were fighting. There He killed Śālva, although Śālva was powerfully equipped with illusory weapons.

Chapter Seventy-eight contains forty verses. As described in this chapter, a friend of Śālva's named Dantavakra and Dantavakra's brother Vidūratha were killed by Śrī Kṛṣṇa. Instead of taking part in the fighting between the Kauravas and the Pāṇḍavas, Baladeva, who had been staying at Dvārakā-purī, went touring holy places. Because of the misbehavior of Romaharṣaṇa, Baladeva killed him at Naimiṣāraṇya and appointed his son Ugraśravā, Sūta Gosvāmī, the speaker of *Śrīmad-Bhāgavatam*, to continue the discourses on the *Purāṇas*. Chapter Seventy-nine contains thirty-four verses. This chapter describes how the *brāhmaṇas* of Naimiṣāraṇya advised Baladeva to atone for the death of Romaharṣaṇa. After killing a demon named Balvala, Baladeva traveled and bathed in holy places until He at last came to the Battlefield of Kurukṣetra, where Bhīma and Duryodhana were fighting. Then He returned to Dvārakā and went again to Naimiṣāraṇya, where He instructed the *ṛṣis*. Then He left with His wife Revatī.

Chapter Eighty, which contains forty-five verses, describes how Sudāmā Vipra, a friend of Kṛṣṇa's, approached Kṛṣṇa for money and was worshiped by Kṛṣṇa, who reminisced with him about their boyhood at the *guru-kula*. Chapter Eighty-one contains forty-one verses. This chapter describes the friendly talks between Kṛṣṇa and His friend

Sudāmā. Kṛṣṇa very gladly accepted a gift of flat rice from Sudāmā Vipra. When Sudāmā Vipra returned home, he saw that everything there was wonderfully opulent, and he praised the friendship of the Supreme Personality of Godhead. With the gifts of the Lord, he enjoyed material opulence, and later he was promoted back home, back to Godhead.

Chapter Eighty-two contains forty-eight verses. This chapter describes how the Yādavas went to Kurukṣetra because of a solar eclipse and how other kings spoke to them of Kṛṣṇa. At this meeting, Kṛṣṇa satisfied Nanda Mahārāja and the residents of Vṛndāvana, who had also come there. Chapter Eighty-three contains forty-three verses, describing how the women assembed at Kurukṣetra engaged in topics of Śrī Kṛṣṇa and how Draupadī asked all Kṛṣṇa's queens about how they had married Him. Chapter Eighty-four contains seventy-one verses. As described in this chapter, when great sages went to see Kṛṣṇa at Kurukṣetra, Kṛṣṇa took this opportunity to praise them. Because Vasudeva desired to perform a great sacrifice on this occasion, the sages advised him regarding worship of Kṛṣṇa, the Supreme Personality of Godhead. After the *yajña* was performed, all who were present dispersed to their respective abodes. Chapter Eighty-five contains fifty-nine verses. At the request of His father and mother, Kṛṣṇa, by His mercy, returned their dead sons, all of whom were liberated. Chapter Eighty-six contains fifty-nine verses. This chapter describes how Arjuna kidnapped Subhadrā with a great fight. It also describes how Kṛṣṇa went to Mithilā to favor His devotee Bahulāśva and stay at the house of Śrutadeva and advise them about spiritual advancement.

Chapter Eighty-seven contains fifty verses, describing the prayers offered to Nārāyaṇa by the *Vedas.* Chapter Eighty-eight contains forty verses. This chapter describes how Vaiṣṇavas become transcendental by worshiping Lord Viṣṇu and then return home, back to Godhead. By worship of demigods, one may get material power, but this chapter describes how an ordinary living being in the material world can be favored by Lord Śrī Kṛṣṇa, and it establishes Lord Viṣṇu's supremacy above Lord Brahmā and Lord Śiva. Chapter Eighty-nine contains sixty-five verses, disclosing who is the best among the material deities. Although Viṣṇu is among the three deities—Brahmā, Viṣṇu and Maheśvara—He is transcendental and supreme. In this chapter we also find a description of how Kṛṣṇa and Arjuna went to Mahākāla-pura to deliver the son of a Dvārakā

brāhmaṇá and how Arjuna was astonished. Chapter Ninety contains fifty verses. This chapter summarizes Kṛṣṇa's *līlās* and presents the logic of *madhureṇa samāpayet*, establishing that everything ends well in transcendental bliss.

CHAPTER ONE

The Advent of Lord Kṛṣṇa: Introduction

The summary of the First Chapter is as follows. This chapter describes how Kaṁsa, frightened by hearing an omen about his being killed by the eighth son of Devakī, killed Devakī's sons one after another.

When Śukadeva Gosvāmī finished describing the dynasty of Yadu, as well as the dynasties of the moon-god and sun-god, Mahārāja Parīkṣit requested him to describe Lord Kṛṣṇa, who appeared with Baladeva in the Yadu dynasty, and how Kṛṣṇa performed His activities within this world. Kṛṣṇa is transcendental, the King said, and therefore to understand His activities is the occupation of liberated persons. Hearing of *kṛṣṇa-līlā* is the boat by which to achieve the ultimate goal of life. Except for an animal killer or one who is following a policy of suicide, every intelligent person must strive to understand Kṛṣṇa and His activities.

Kṛṣṇa was the only worshipable Deity for the Pāṇḍavas. When Mahārāja Parīkṣit was in the womb of his mother, Uttarā, Kṛṣṇa saved him from the attack of the *brahma-śastra.* Now Mahārāja Parīkṣit asked Śukadeva Gosvāmī how His Lordship Baladeva, the son of Rohiṇī, could have appeared in the womb of Devakī. Why did Kṛṣṇa transfer Himself from Mathurā to Vṛndāvana, King Parīkṣit asked, and how did He live there with His family members? What did Kṛṣṇa do in Mathurā and Vṛndāvana, and why did He kill His maternal uncle Kaṁsa? For how many years did Kṛṣṇa reside in Dvārakā, and how many queens did He have? Mahārāja Parīkṣit asked Śukadeva Gosvamī all these questions. He also requested Śukadeva Gosvāmī to describe other activities of Kṛṣṇa about which he could not inquire.

When Śukadeva Gosvāmī began to speak about Kṛṣṇa consciousness, Mahārāja Parīkṣit forgot the fatigue brought about by his fasting. Enthusiastic to describe Kṛṣṇa, Śukadeva Gosvāmī said, "Like the waters of the Ganges, descriptions of the activities of Kṛṣṇa can purify the entire universe. The speaker, the inquirer and the audience all become purified."

Once when the entire world was overburdened by the increasing military power of demons in the form of kings, mother earth assumed the shape of a cow and approached Lord Brahmā for relief. Sympathetic to mother earth's lamentation, Brahmā, accompanied by Lord Śiva and other demigods, took the cow-shaped mother earth to the shore of the milk ocean, where he offered prayers to please Lord Viṣṇu, who lay there on an island in transcendental ecstasy. Brahmā thereafter understood the advice of Mahā-Viṣṇu, who informed him that He would appear on the surface of the earth to mitigate the burden created by the demons. The demigods, along with their wives, should appear there as associates of Lord Kṛṣṇa in the family of Yadu to increase the sons and grandsons in that dynasty. By the will of Lord Kṛṣṇa, Anantadeva would appear first, as Balarāma, and Kṛṣṇa's potency, *yogamāyā*, would also appear. Brahmā informed mother earth about all this, and then he returned to his own abode.

After marrying Devakī, Vasudeva was returning home with her on a chariot driven by Kaṁsa, her brother, when an ominous voice addressed Kaṁsa, warning him that Devakī's eighth son would kill him. Upon hearing this omen, Kaṁsa was immediately ready to kill Devakī, but Vasudeva diplomatically began to instruct him. Vasudeva stressed that it would not be good for Kaṁsa to kill his younger sister, especially at the time of her marriage. Anyone who possesses a material body must die, Vasudeva advised him. Every living entity lives in a body for some time and then transmigrates to another body, but one is unfortunately misled into accepting the body as the soul. If a person under this mistaken conception wants to kill another body, he is condemned as hellish.

Because Kaṁsa was not satisfied by Vasudeva's instructions, Vasudeva devised a plan. He offered to bring Kaṁsa all of Devakī's children so that Kaṁsa could kill them. Why then should Kaṁsa kill Devakī now? Kaṁsa was satisfied by this proposal. In due course of time, when Devakī gave birth to a child, Vasudeva brought the newborn baby to Kaṁsa, who, upon seeing Vasudeva's magnanimity, was struck with wonder. When Vasudeva gave Kaṁsa the child, Kaṁsa, showing some intelligence, said that since he was to be killed by the eighth child, why should he kill the first? Although Vasudeva did not trust him, Kaṁsa requested Vasudeva to take the child back. Later, however, after Nārada approached Kaṁsa and disclosed to him that the demigods were appearing in the Yadu and

Vṛṣṇi dynasties and conspiring to kill him, Kaṁsa decided to kill all the children born in these families, and he also decided that any child born from the womb of Devakī must be killed. Thus he arrested and imprisoned both Devakī and Vasudeva and killed six of their sons, one after another. Nārada had also informed Kaṁsa that in his previous birth Kaṁsa was Kālanemi, a demon killed by Viṣṇu. Consequently, Kaṁsa became a great enemy to all the descendants of the *yadu-vaṁśa*, the Yadu dynasty. He even arrested and imprisoned his own father, Ugrasena, for Kaṁsa wanted to enjoy the kingdom alone.

Kṛṣṇa has threefold pastimes—the Vraja-līlā, Māthura-līlā and Dvārakā-līlā. As already mentioned, in the Tenth Canto of *Śrīmad-Bhāgavatam* there are ninety chapters, which describe all these *līlās*. The first four chapters describe Brahmā's prayers for the relief of the earth's burden, and they also describe the appearance of the Supreme Personality of Godhead. Chapters Five through Thirty-nine recount Kṛṣṇa's pastimes in Vṛndāvana. The Fortieth Chapter describes how Kṛṣṇa enjoyed in the water of the Yamunā and how Akrūra offered prayers. Chapters Forty-one through Fifty-one, eleven chapters, tell of Kṛṣṇa's pastimes in Māthura, and Chapters Fifty-two through Ninety, thirty-nine chapters, relate Kṛṣṇa's pastimes in Dvārakā.

Chapters Twenty-nine through Thirty-three describe Kṛṣṇa's dancing with the *gopīs*, known as the *rāsa-līlā*. Therefore these five chapters are known as *rāsa-pañcādhyāya*. The Forty-seventh Chapter of the Tenth Canto is a description known as the *bhramara-gītā*.

TEXT 1

श्रीराजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः ।
राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥ १ ॥

śrī-rājovāca
kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñāṁ cobhaya-vaṁśyānāṁ
caritaṁ paramādbhutam

śrī-rājā uvāca—King Parīkṣit said; *kathitaḥ*—has already been described; *vaṁśa-vistāraḥ*—a broad description of the dynasties; *bhavatā*—by Your Lordship; *soma-sūryayoḥ*—of the moon-god and the sun-god; *rājñām*—of the kings; *ca*—and; *ubhaya*—both; *vaṁśyānām*—of the members of the dynasties; *caritam*—the character; *parama*—exalted; *adbhutam*—and wonderful.

TRANSLATION

King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

PURPORT

At the end of the Ninth Canto, Twenty-fourth Chapter, Śukadeva Gosvāmī summarized the activities of Kṛṣṇa. He spoke of how Kṛṣṇa had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His Vrajabhūmi-līlā. Parīkṣit Mahārāja, being naturally a devotee of Kṛṣṇa, wanted to hear more about Lord Kṛṣṇa. Therefore, to encourage Śukadeva Gosvāmī to continue speaking about Kṛṣṇa and give further details, he thanked Śukadeva Gosvāmī for having described the activities of Kṛṣṇa in brief. Śukadeva Gosvāmī had said:

jāto gataḥ pitṛ-gṛhād vrajam edhitārtho
hatvā ripūn suta-śatāni kṛtorudāraḥ
utpādya teṣu puruṣaḥ kratubhiḥ samīje
ātmānam ātma-nigamaṁ prathayañ janeṣu

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as *līlā-puruṣottama*, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationships with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterward He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for

His own worship to establish the principles of householder life." (*Bhāg.* 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Parīkṣit Mahārāja gave more respect to the dynasty of the moon-god, the *soma-vaṁśa*, because in the Yādava dynasty, descending from the moon, Kṛṣṇa had appeared. There are two different *kṣatriya* families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. Whenever the Supreme Personality of Godhead appears, He generally appears in a *kṣatriya* family because He comes to establish religious principles and the life of righteousness. According to the Vedic system, the *kṣatriya* family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Rāmacandra, He appeared in the *sūrya-vaṁśa*, the family descending from the sun-god, and when He appeared as Lord Kṛṣṇa, He did so in the Yadu dynasty, or *yadu-vaṁśa*, whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of *Śrīmad-Bhāgavatam*, there is a long list of the kings of the *yadu-vaṁśa*. All the kings in both the *soma-vaṁśa* and *sūrya-vaṁśa* were great and powerful, and Mahārāja Parīkṣit praised them very highly (*rājñāṁ cobhaya-vaṁśyānāṁ caritaṁ paramādbhutam*). Nonetheless, he wanted to hear more about the *soma-vaṁśa* because that was the dynasty in which Kṛṣṇa had appeared.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in *Brahma-saṁhitā* as the abode of *cintāmaṇi: cintāmaṇi-prakara-sadmasu kalpavṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.* The Vṛndāvana-dhāma on this earth is a replica of that same abode. As stated in *Bhagavad-gītā* (8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in *Bhagavad-gītā* as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of *Śrīmad-Bhāgavatam*, that spiritual nature, the spiritual world, is described as

Vṛndāvana, Goloka Vṛndāvana or Vraja-dhāma. The elaborate description of the above-mentioned *śloka* from the Ninth Canto—*jāto gataḥ pitṛ-gṛhād*—will be found here, in the Tenth Canto.

TEXT 2

यदोश्च धर्मशीलस्य नितरां मुनिसत्तम ।
तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥ २ ॥

yadoś ca dharma-śīlasya
nitarāṁ muni-sattama
tatrāṁśenāvatīrṇasya
viṣṇor vīryāṇi śaṁsa naḥ

yadoḥ—of Yadu or the Yadu dynasty; *ca*—also; *dharma-śīlasya*—who were strictly attached to religious principles; *nitarām*—highly qualified; *muni-sattama*—O best of all *munis*, king of the *munis* (Śukadeva Gosvāmī); *tatra*—in that dynasty; *aṁśena*—with His plenary expansion Baladeva; *avatīrṇasya*—who appeared as an incarnation; *viṣṇoḥ*—of Lord Viṣṇu; *vīryāṇi*—the glorious activities; *śaṁsa*—kindly describe; *naḥ*—unto us.

TRANSLATION

O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

PURPORT

The *Brahma-saṁhitā* (5.1) explains that Kṛṣṇa is the origin of the *viṣṇu-tattva.*

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The Brahmās, the heads of the innumerable universes, live only for the duration of one breath of Mahā-Viṣṇu. I worship Govinda, the original Lord, of whom Mahā-Viṣṇu is but a portion of a plenary portion." (Bs. 5.48)

Govinda, Kṛṣṇa, is the original Personality of Godhead. *Kṛṣṇas tu bhagavān svayam.* Even Lord Mahā-Viṣṇu, who by His breathing creates many millions upon millions of universes, is Lord Kṛṣṇa's *kalā-viśeṣa*, or plenary portion of a plenary portion. Mahā-Viṣṇu is a plenary expansion of Saṅkarṣaṇa, who is a plenary expansion of Nārāyaṇa. Nārāyaṇa is a plenary expansion of the *catur-vyūha*, and the *catur-vyūha* are plenary expansions of Baladeva, the first manifestation of Kṛṣṇa. Therefore when Kṛṣṇa appeared with Baladeva, all the *viṣṇu-tattvas* appeared with Him.

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to describe Kṛṣṇa and His glorious activities. Another meaning may be derived from this verse as follows. Although Śukadeva Gosvāmī was the greatest *muni*, he could describe Kṛṣṇa only partially (*aṁśena*), for no one can describe Kṛṣṇa fully. It is said that Anantadeva has thousands of heads, but although He tries to describe Kṛṣṇa with thousands of tongues, His descriptions are still incomplete.

TEXT 3

अवतीर्य यदोर्वंशे भगवान् भूतभावनः ।
कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ॥ ३ ॥

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanaḥ

kṛtavān yāni viśvātmā
tāni no vada vistarāt

avatīrya—after descending; *yadoḥ vaṁśe*—in the dynasty of Yadu; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—who is the cause of the cosmic manifestation; *kṛtavān*—executed; *yāni*—whatever (activities); *viśva-ātmā*—the Supersoul of the entire universe; *tāni*—all of those (activities); *naḥ*—unto us; *vada*—kindly say; *vistarāt*—elaborately.

TRANSLATION

The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

PURPORT

In this verse the words *kṛtavān yāni* indicate that all the different activities Kṛṣṇa performed while present on earth are beneficial to human society. If religionists, philosophers and people in general simply hear the activities of Kṛṣṇa, they will be liberated. We have described several times that there are two kinds of *kṛṣṇa-kathā*, represented by *Bhagavad-gītā*, spoken personally by Kṛṣṇa about Himself, and *Śrīmad-Bhāgavatam*, spoken by Śukadeva Gosvāmī about the glories of Kṛṣṇa. Anyone who becomes even slightly interested in *kṛṣṇa-kathā* is liberated. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* (*Bhāg.* 12.3.51). Simply by chanting or repeating *kṛṣṇa-kathā*, one is liberated from the contamination of Kali-yuga. Caitanya Mahāprabhu therefore advised, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* (Cc. *Madhya* 7.128). This is the mission of Kṛṣṇa consciousness: to hear about Kṛṣṇa and thus be liberated from material bondage.

TEXT 4

निवृत्ततर्षैरुपगीयमानाद्
भवौषधाच्छ्रोत्रमनोऽभिरामात् ।

क उत्तमश्लोकगुणानुवादात्
पुमान् विरज्येत विना पशुघ्नात् ॥ ४ ॥

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

nivṛtta—released from; *tarṣaiḥ*—lust or material activities; *upagīyamānāt*—which is described or sung; *bhava-auṣadhāt*—which is the right medicine for the material disease; *śrotra*—the process of aural reception; *manaḥ*—the subject matter of thought for the mind; *abhirāmāt*—from the pleasing vibrations from such glorification; *kaḥ*—who; *uttamaśloka*—of the Supreme Personality of Godhead; *guṇa-anuvādāt*—from describing such activities; *pumān*—a person; *virajyeta*—can keep himself aloof; *vinā*—except; *paśu-ghnāt*—either a butcher or one who is killing his own personal existence.

TRANSLATION

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

PURPORT

In India it is the practice among the general populace to hear about Kṛṣṇa, either from *Bhagavad-gītā* or from *Śrīmad-Bhāgavatam*, in order to gain relief from the disease of repeated birth and death. Although India is now fallen, when there is a message that someone will speak about *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, thousands of people still gather to hear. This verse indicates, however, that such recitation of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* must be done by persons

completely freed from material desires (*nivṛtta-tarṣaiḥ*). Everyone within this material world, beginning from Brahmā down to the insignificant ant, is full of material desires for sense enjoyment, and everyone is busy in sense gratification, but when thus engaged one cannot fully understand the value of *kṛṣṇa-kathā*, either in the form of *Bhagavad-gītā* or in *Śrīmad-Bhāgavatam.*

If we hear the glories of the Supreme Personality of Godhead from liberated persons, this hearing will certainly free us from the bondage of material activities, but hearing *Śrīmad-Bhāgavatam* spoken by a professional reciter cannot actually help us achieve liberation. *Kṛṣṇa-kathā* is very simple. In *Bhagavad-gītā* it is said that Kṛṣṇa is the Supreme Personality of Godhead. As He Himself explains, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O Arjuna, there is no truth superior to Me." (Bg. 7.7) Simply by understanding this fact—that Kṛṣṇa is the Supreme Personality of Godhead—one can become a liberated person. But, especially in this age, because people are interested in hearing *Bhagavad-gītā* from unscrupulous persons who depart from the simple presentation of *Bhagavad-gītā* and distort it for their personal satisfaction, they fail to derive the real benefit. There are big scholars, politicians, philosophers and scientists who speak on *Bhagavad-gītā* in their own polluted way, and people in general hear from them, being uninterested in hearing the glories of the Supreme Personality of Godhead from a devotee. A devotee is one who has no other motive for reciting *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* than to serve the Lord. Śrī Caitanya Mahāprabhu has therefore advised us to hear the glories of the Lord from a realized person (*bhāgavata paro diya bhāgavata sthane*). Unless one is personally a realized soul in the science of Kṛṣṇa consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the *Padma Purāṇa:*

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

One should avoid hearing from a person not situated in Vaiṣṇava behavior. A Vaiṣṇava is *nivṛtta-tṛṣṇa;* that is, he has no material pur-

pose, for his only purpose is to preach Kṛṣṇa consciousness. So-called scholars, philosophers and politicians exploit the importance of *Bhagavad-gītā* by distorting its meaning for their own purposes. Therefore this verse warns that *kṛṣṇa-kathā* should be recited by a person who is *nivṛtta-tṛṣṇa*. Śukadeva Gosvāmī epitomizes the proper reciter for *Śrīmad-Bhāgavatam*, and Parīkṣit Mahārāja, who purposefully left his kingdom and family prior to meeting death, epitomizes the person fit to hear it. A qualified reciter of *Śrīmad-Bhāgavatam* gives the right medicine (*bhavauṣadhi*) for the conditioned souls. The Kṛṣṇa consciousness movement is therefore trying to train qualified preachers to recite *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* throughout the entire world, so that people in general in all parts of the world may take advantage of this movement and thus be relieved of the threefold miseries of material existence.

The instructions of *Bhagavad-gītā* and the descriptions of *Śrīmad-Bhāgavatam* are so pleasing that almost anyone suffering from the threefold miseries of material existence will desire to hear the glories of the Lord from these books and thus benefit on the path of liberation. Two classes of men, however, will never be interested in hearing the message of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—those who are determined to commit suicide and those determined to kill cows and other animals for the satisfaction of their own tongues. Although such persons may make a show of hearing *Śrīmad-Bhāgavatam* at a *Bhāgavata-saptāha*, this is but another creation of the *karmīs*, who cannot derive any benefit from such a performance. The word *paśu-ghnāt* is important in this connection. *Paśu-ghna* means "butcher." Persons fond of performing ritualistic ceremonies for elevation to the higher planetary systems must offer sacrifices (*yajñas*) by killing animals. Lord Buddhadeva therefore rejected the authority of the *Vedas* because his mission was to stop animal sacrifices, which are recommended in Vedic ritualistic ceremonies.

nindasi yajña-vidher ahaha śruti-jātaṁ
sa-daya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare
(*Gītā-govinda*)

Even though animal sacrifices are sanctioned in Vedic ceremonies, men who kill animals for such ceremonies are considered butchers. Butchers cannot be interested in Kṛṣṇa consciousness, for they are already materially allured. Their only interest lies in developing comforts for the temporary body.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." (Bg. 2.44) Śrīla Narottama dāsa Ṭhākura says:

manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

Anyone who is not Kṛṣṇa conscious and who therefore does not engage in the service of the Lord is also *paśu-ghna*, for he is willingly drinking poison. Such a person cannot be interested in *kṛṣṇa-kathā* because he still has a desire for material sense gratification; he is not *nivṛtta-tṛṣṇa*. As it is said, *traivargikās te puruṣā vimukhā hari-medhasaḥ*. Those interested in *trivarga*—that is, in *dharma*, *artha* and *kāma*—are religious for the sake of achieving a material position with which to gain better facilities for sense gratification. Such persons are killing themselves by willingly keeping themselves in the cycle of birth and death. They cannot be interested in Kṛṣṇa consciousness.

For *kṛṣṇa-kathā*, topics about Kṛṣṇa consciousness, there must be a speaker and a hearer, both of whom can be interested in Kṛṣṇa consciousness if they are no longer interested in material topics. One can actually see how this attitude automatically develops in persons who are Kṛṣṇa conscious. Although the devotees of the Kṛṣṇa consciousness movement are quite young men, they no longer read materialistic newspapers, magazines and so on, for they are no longer interested in such topics (*nivṛtta-tarṣaiḥ*). They completely give up the bodily under-

standing of life. For topics concerning Uttamaśloka, the Supreme Personality of Godhead, the spiritual master speaks, and the disciple hears with attention. Unless both of them are free from material desires, they cannot be interested in topics of Kṛṣṇa consciousness. The spiritual master and disciple do not need to understand anything more than Kṛṣṇa because simply by understanding Kṛṣṇa and talking about Kṛṣṇa, one becomes a perfectly learned person (*yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*). The Lord sits within everyone's heart, and by the grace of the Lord the devotee receives instructions directly from the Lord Himself, who says in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known; indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*." Kṛṣṇa consciousness is so exalted that one who is perfectly situated in Kṛṣṇa consciousness, under the direction of the spiritual master, is fully satisfied by reading *kṛṣṇa-kathā* as found in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and similar Vedic literatures. Since merely talking about Kṛṣṇa is so pleasing, we can simply imagine how pleasing it is to render service to Kṛṣṇa.

When discourses on *kṛṣṇa-kathā* take place between a liberated spiritual master and his disciple, others also sometimes take advantage of hearing these topics and also benefit. These topics are the medicine to stop the repetition of birth and death. The cycle of repeated birth and death, by which one takes on different bodies again and again, is called *bhava* or *bhava-roga*. If anyone, willingly or unwillingly, hears *kṛṣṇa-kathā*, his *bhava-roga*, the disease of birth and death, will certainly stop. Therefore *kṛṣṇa-kathā* is called *bhavauṣadha*, the remedy to stop the repetition of birth and death. *Karmīs*, or persons attached to material sense enjoyment, generally cannot give up their material desires, but *kṛṣṇa-kathā* is such a potent medicine that if one is induced to hear *kṛṣṇa-kīrtana*, he will certainly be freed from this disease. A practical

example is Dhruva Mahārāja, who at the end of his *tapasya* was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. *Svāmin kṛtārtho 'smi varaṁ na yāce.* "My dear Lord," he said, "I am fully satisfied. I do not ask for any benediction for material sense gratification." We actually see that even young boys and girls in the Kṛṣṇa consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Kṛṣṇa consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

TEXTS 5–7

पितामहा मे समरेऽमरञ्जयै-
देवव्रताद्यातिरथैस्तिमिङ्गिलैः ।
दुरत्ययं कौरवसैन्यसागरं
कृत्वातरन् वत्सपदं स्म यत्प्लवाः ॥ ५ ॥

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं
सन्तानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो
मातुश्च मे यः शरणं गतायाः ॥ ६ ॥

वीर्याणि तस्याखिलदेहभाजा-
मन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतं च
मायामनुष्यस्य वदस्व विद्वन् ॥ ७ ॥

pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgaraṁ
kṛtvātaran vatsa-padaṁ sma yat-plavāḥ

drauṇy-astra-vipluṣṭam idaṁ mad-aṅgaṁ
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ

vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan

pitāmahāḥ—my grandfathers, the five Pāṇḍavas (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); *me*—my; *samare*—on the Battlefield of Kurukṣetra; *amaram-jayaiḥ*—with fighters who could gain victory over the demigods on the battlefield; *devavrata-ādya*—Bhīṣmadeva and others; *atirathaiḥ*—great commanders in chief; *timiṅgilaiḥ*—resembling great *timiṅgila* fish, which can easily eat large sharks; *duratyayam*—very difficult to cross; *kaurava-sainya-sāgaram*—the ocean of the assembled soldiers of the Kauravas; *kṛtvā*—considering such an ocean; *ataran*—crossed it; *vatsa-padam*—exactly as one steps over a small hoofprint of a calf; *sma*—in the past; *yat-plavāḥ*—the shelter of the boat of Kṛṣṇa's lotus feet; *drauṇi*—of Aśvatthāmā; *astra*—by the *brahmāstra; vipluṣṭam*—being attacked and burned; *idam*—this; *mat-aṅgam*—my body; *santāna-bījam*—the only seed left, the last descendant of the family; *kuru-pāṇḍavānām*—of the Kurus and the Pāṇḍavas (because no one but me lived after the Battle of Kurukṣetra); *jugopa*—gave protection; *kukṣim*—within the womb; *gataḥ*—being placed; *ātta-cakraḥ*—taking in hand the disc; *mātuḥ*—of my mother; *ca*—also; *me*—my; *yaḥ*—the Lord who; *śaraṇam*—the shelter; *gatāyāḥ*—who had taken; *vīryāṇi*—the glorification of the transcendental characteristics; *tasya*—of Him (the Supreme Personality of Godhead); *akhila-deha-bhājām*—of all the materially embodied living entities; *antaḥ bahiḥ*—inside and outside; *pūruṣa*—of the Supreme Person; *kāla-rūpaiḥ*—in the forms of eternal time; *prayacchataḥ*—who is the giver; *mṛtyum*—of death; *uta*—it is so said; *amṛtam ca*—and eternal life; *māyā-manuṣyasya*—of the Lord, who appeared as an ordinary human being by His own potency; *vadasva*—kindly describe; *vidvan*—O learned speaker (Śukadeva Gosvāmī).

TRANSLATION

Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembed great fish that

could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *paraṁ padam*, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step."

One who seeks shelter at the lotus feet of Lord Kṛṣṇa is immediately protected by the Lord. As the Lord promises in *Bhagavad-gītā* (18.66), *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I shall deliver you from all sinful reactions. Do not fear." By taking shelter of Lord Kṛṣṇa, one comes under the safest protection. Thus when the Pāṇḍavas took shelter at the lotus feet of Kṛṣṇa, all of them were on the safe side of the Battlefield of Kurukṣetra. Parīkṣit Mahārāja, therefore, felt obliged to think of Kṛṣṇa in the last days of his life. This is the ideal result of Kṛṣṇa consciousness: *ante nārāyaṇa-smṛtiḥ.* If at the time of death one

can remember Kṛṣṇa, one's life is successful. Parīkṣit Mahārāja, therefore, because of his many obligations to Kṛṣṇa, intelligently decided to think of Kṛṣṇa constantly during the last days of his life. Kṛṣṇa had saved the Pāṇḍavas, Mahārāja Parīkṣit's grandfathers, on the Battlefield of Kurukṣetra, and Kṛṣṇa had saved Mahārāja Parīkṣit himself when he was attacked by the *brahmāstra* of Aśvatthāmā. Kṛṣṇa acted as the friend and worshipable Deity of the Pāṇḍava family. Moreover, apart from Lord Kṛṣṇa's personal contact with the Pāṇḍavas, Kṛṣṇa is the Supersoul of all living entities, and He gives everyone liberation, even if one is not a pure devotee. Kaṁsa, for example, was not at all a devotee, yet Kṛṣṇa, after killing him, gave him salvation. Kṛṣṇa consciousness is beneficial to everyone, whether one is a pure devotee or a nondevotee. This is the glory of Kṛṣṇa consciousness. Considering this, who will not take shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa is described in this verse as *māyā-manuṣya* because He descends exactly like a human being. He is not obliged to come here, like *karmīs*, or ordinary living beings; rather, He appears by His own internal energy (*sambhavāmy ātma-māyayā*) just to show favor to the fallen conditioned souls. Kṛṣṇa is always situated in His original position as *sac-cid-ānanda-vigraha*, and anyone who renders service to Him is also situated in his original, spiritual identity (*svarūpeṇa vyavasthitiḥ*). This is the highest perfection of human life.

TEXT 8

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्त्वया ।
देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥ ८ ॥

rohiṇyās tanayaḥ prokto
rāmaḥ saṅkarṣaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaraṁ vinā

rohiṇyāḥ—of Rohiṇīdevī, the mother of Baladeva; *tanayaḥ*—the son; *proktaḥ*—is well known; *rāmaḥ*—Balarāma; *saṅkarṣaṇaḥ*—Balarāma is none other than Saṅkarṣaṇa, the first Deity in the quadruple group (Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva); *tvayā*—by you (it is so said); *devakyāḥ*—of Devakī, the mother of Kṛṣṇa;

garbha-sambandhaḥ—connected with the womb; *kutaḥ*—how; *deha-antaram*—transferring bodies; *vinā*—without.

TRANSLATION

My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

PURPORT

Here is a question particularly directed at understanding Balarāma, who is Saṅkarṣaṇa Himself. Balarāma is well known as the son of Rohiṇī, yet it is also known that He was the son of Devakī. Parīkṣit Mahārāja wanted to understand the mystery of Balarāma's being the son of both Devakī and Rohiṇī.

TEXT 9

कस्मान्मुकुन्दो भगवान् पितुर्गेहाद् व्रजं गतः ।
क्व वासं ज्ञातिभिः सार्धं कृतवान् सात्वतांपतिः ॥ ९ ॥

kasmān mukundo bhagavān
pitur gehād vrajaṁ gataḥ
kva vāsaṁ jñātibhiḥ sārdhaṁ
kṛtavān sātvatāṁ patiḥ

kasmāt—why; *mukundaḥ*—Kṛṣṇa, who can award liberation to everyone; *bhagavān*—the Supreme Personality of Godhead; *pituḥ*—of His father (Vasudeva); *gehāt*—from the house; *vrajam*—to Vraja-dhāma, Vrajabhūmi; *gataḥ*—went; *kva*—where; *vāsam*—placed Himself to live; *jñātibhiḥ*—His relatives; *sārdham*—with; *kṛtavān*—did so; *sātvatām patiḥ*—the master of all Vaiṣṇava devotees.

TRANSLATION

Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house

of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

PURPORT

These are inquiries about the itinerary of Kṛṣṇa. Just after His birth in the house of Vasudeva in Mathurā, Kṛṣṇa transferred Himself to Gokula, on the other side of the Yamunā, and after some days He moved with His father, mother and other relatives to Nanda-grāma, Vṛndāvana. Mahārāja Parīkṣit was very much eager to hear about Kṛṣṇa's activities in Vṛndāvana. This entire canto of *Śrīmad-Bhāgavatam* is full of activities performed in Vṛndāvana and Dvārakā. The first forty chapters describe Kṛṣṇa's Vṛndāvana affairs, and the next fifty describe Kṛṣṇa's activities in Dvārakā. Mahārāja Parīkṣit, to fulfill his desire to hear about Kṛṣṇa, requested Śukadeva Gosvāmī to describe these activities in full detail.

TEXT 10

व्रजे वसन् किमकरोन्मधुपुर्यां च केशवः ।
भ्रातरं चावधीत् कंसं मातुरद्धातदर्हणम् ॥१०॥

vraje vasan kim akaron
madhupuryāṁ ca keśavaḥ
bhrātaraṁ cāvadhīt kaṁsaṁ
mātur addhātad-arhaṇam

vraje—at Vṛndāvana; *vasan*—while residing; *kim akarot*—what did He do; *madhupuryām*—in Mathurā; *ca*—and; *keśavaḥ*—Kṛṣṇa, the killer of Keśī; *bhrātaram*—the brother; *ca*—and; *avadhīt*—killed; *kaṁsam*—Kaṁsa; *mātuḥ*—of His mother; *addhā*—directly; *a-tat-arhaṇam*—which was not at all sanctioned by the *śāstras.*

TRANSLATION

Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

PURPORT

One's maternal uncle, the brother of one's mother, is on the level of one's father. When a maternal uncle has no son, his nephew legally inherits his property. Therefore, why did Kṛṣṇa directly kill Kaṁsa, the brother of His mother? Mahārāja Parīkṣit was very much inquisitive about the facts in this regard.

TEXT 11

देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः ।
यदुपुर्यां सहावात्सीत् पत्न्यः कत्यभवन् प्रभोः ॥११॥

dehaṁ mānuṣam āśritya
kati varṣāṇi vṛṣṇibhiḥ
yadu-puryāṁ sahāvātsīt
patnyaḥ katy abhavan prabhoḥ

deham—body; *mānuṣam*—exactly like a man; *āśritya*—accepting; *kati varṣāṇi*—how many years; *vṛṣṇibhiḥ*—in the company of the Vṛṣṇis, those who were born in the Vṛṣṇi family; *yadu-puryām*—in Dvārakā, in the residential quarters of the Yadus; *saha*—with; *avātsīt*—the Lord lived; *patnyaḥ*—wives; *kati*—how many; *abhavan*—were there; *prabhoḥ*—of the Lord.

TRANSLATION

Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

PURPORT

In many places the Supreme Personality of Godhead is described as *sac-cid-ānanda-vigraha*, possessing a spiritual, blissful body. His bodily feature is *narākṛti*, that is, exactly like that of a human being. Here the same idea is repeated in the words *mānuṣam āśritya*, which indicate that He accepts a body exactly like that of a man. Everywhere it is confirmed

that Kṛṣṇa is never *nirākāra*, or formless. He has His form, exactly like that of a human being. There is no doubt about this.

TEXT 12

एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् ।
वक्तुमर्हसि सर्वज्ञ श्रद्दधानाय विस्तृतम् ॥१२॥

etad anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya vistṛtam

etat—all these details; *anyat ca*—and others also; *sarvam*—everything; *me*—unto me; *mune*—O great sage; *kṛṣṇa-viceṣṭitam*—the activities of Lord Kṛṣṇa; *vaktum*—to describe; *arhasi*—you are able; *sarva-jña*—because you know everything; *śraddadhānāya*—because I am not envious but have all faith in Him; *vistṛtam*—in full detail.

TRANSLATION

O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

TEXT 13

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते ।
पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् ॥१३॥

naiṣātiduḥsahā kṣun māṁ
tyaktodam api bādhate
pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāmṛtam

na—not; *eṣā*—all this; *ati-duḥsahā*—extremely difficult to bear; *kṣut*—hunger; *mām*—unto me; *tyakta-udam*—even after giving up

drinking water; *api*—also; *bādhate*—does not hinder; *pibantam*—while drinking; *tvat-mukha-ambhoja-cyutam*—emanating from your lotus mouth; *hari-kathā-amṛtam*—the nectar of topics concerning Kṛṣṇa.

TRANSLATION

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

PURPORT

To prepare to meet death in seven days, Mahārāja Parīkṣit gave up all food and drink. As a human being, he was certainly both hungry and thirsty, and therefore Śukadeva Gosvāmī might have wanted to stop narrating the transcendental topics of Kṛṣṇa; but despite his fast, Mahārāja Parīkṣit was not at all fatigued. "The hunger and thirst from my fast do not disturb me," he said. "Once when I felt very thirsty, I went to the *āśrama* of Śamīka Muni to drink water, but the *muni* did not supply it. I therefore wrapped a dead snake over his shoulder, and that is why I was cursed by the *brāhmaṇa* boy. Now, however, I am quite fit. I am not at all disturbed by my hunger and thirst." This indicates that although on the material platform there are disturbances from hunger and thirst, on the spiritual platform there is no such thing as fatigue.

The entire world is suffering because of spiritual thirst. Every living being is Brahman, or spirit soul, and needs spiritual food to satisfy his hunger and thirst. Unfortunately, however, the world is completely unaware of the nectar of *kṛṣṇa-kathā*. The Kṛṣṇa consciousness movement is therefore a boon to philosophers, religionists and people in general. There is certainly a charming attraction in Kṛṣṇa and *kṛṣṇa-kathā*. Therefore the Absolute Truth is called Kṛṣṇa, the most attractive.

The word *amṛta* is also an important reference to the moon, and the word *ambuja* means "lotus." The pleasing moonshine and pleasing fragrance of the lotus combined to bring pleasure to everyone hearing *kṛṣṇa-kathā* from the mouth of Śukadeva Gosvāmī. As it is said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." (*Bhāg.* 7.5.30) At the present moment, all of human society is engaged in the business of chewing the chewed (*punaḥ punaś carvita-carvaṇānām*). People are prepared to undergo *mṛtyu-saṁsāra-vartmani*, taking birth in one form, dying, accepting another form and dying again. To stop this repetition of birth and death, *kṛṣṇa-kathā*, or Kṛṣṇa consciousness, is absolutely necessary. But unless one hears *kṛṣṇa-kathā* from a realized soul like Śukadeva Gosvāmī, one cannot relish the nectar of *kṛṣṇa-kathā*, which puts an end to all material fatigue, and enjoy the blissful life of transcendental existence. In relation to the Kṛṣṇa consciousness movement, we actually see that those who have tasted the nectar of *kṛṣṇa-kathā* lose all material desires, whereas those who cannot understand Kṛṣṇa or *kṛṣṇa-kathā* regard the Kṛṣṇa conscious life as "brainwashing" and "mind control." While the devotees enjoy spiritual bliss, the nondevotees are surprised that the devotees have forgotten material hankerings.

TEXT 14

सूत उवाच

एवं निशम्य भृगुनन्दन साधुवादं
वैयासकिः स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं
व्याहर्तुमारभत भागवतप्रधानः ॥१४॥

sūta uvāca
evaṁ niśamya bhṛgu-nandana sādhu-vādaṁ
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritaṁ kali-kalmaṣa-ghnaṁ
vyāhartum ārabhata bhāgavata-pradhānaḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *niśamya*—hearing; *bhṛgu-nandana*—O son of the Bhṛgu dynasty, Śaunaka; *sādhu-vādam*—pious questions; *vaiyāsakiḥ*—Śukadeva Gosvāmī, the son of Vyāsadeva; *saḥ*—he; *bhagavān*—the most powerful; *atha*—thus; *viṣṇu-rātam*—unto Parīkṣit Mahārāja, who was always protected by Viṣṇu; *pratyarcya*—offering him respectful obeisances; *kṛṣṇa-caritam*—topics of Lord Kṛṣṇa; *kali-kalmaṣa-ghnam*—which diminish the troubles of this age of Kali; *vyāhartum*—to describe; *ārabhata*—began; *bhāgavata-pradhānaḥ*—Śukadeva Gosvāmī, the chief among the pure devotees.

TRANSLATION

Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

PURPORT

In this verse the words *kṛṣṇa-caritaṁ kali-kalmaṣa-ghnam* indicate that the activities of Lord Kṛṣṇa are certainly the greatest panacea for all miseries, especially in this age of Kali. It is said that in Kali-yuga people have only short lives, and they have no culture of spiritual consciousness. If anyone is at all interested in spiritual culture, he is misled by many bogus *svāmīs* and *yogīs* who do not refer to *kṛṣṇa-kathā*. Therefore most people are unfortunate and disturbed by many calamities. Śrīla Vyāsadeva prepared *Śrīmad-Bhāgavatam* at the request of Nārada Muni in order to give relief to the suffering people of this age (*kali-kalmaṣa-ghnam*). The Kṛṣṇa consciousness movement is seriously engaged in enlightening people through the pleasing topics of *Śrīmad-Bhāgavatam*. All over the world, the message of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* is being accepted in all spheres of life, especially in advanced, educated circles.

Śrīla Śukadeva Gosvāmī is described in this verse as *bhāgavata-pradhānaḥ*, whereas Mahārāja Parīkṣit is described as *viṣṇu-rātam*. Both

words bear the same meaning; that is, Mahārāja Parīkṣit was a great devotee of Kṛṣṇa, and Śukadeva Gosvāmī was also a great saintly person and a great devotee of Kṛṣṇa. Combined together to present *kṛṣṇa-kathā*, they give great relief to suffering humanity.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, *Śrīmad-Bhāgavatam*, which is in relation to the Supreme Truth." (*Bhāg.* 1.7.6) People in general are unaware that the message of *Śrīmad-Bhāgavatam* can give all of human society relief from the pangs of Kali-yuga (*kali-kalmaṣa-ghnam*).

TEXT 15

श्रीशुक उवाच

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम ।
वासुदेवकथायां ते यज्जाता नैष्ठिकी रतिः ॥१५॥

śrī-śuka uvāca
samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyāṁ te
yaj jātā naiṣṭhikī ratiḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *samyak*—completely; *vyavasitā*—fixed; *buddhiḥ*—intelligence; *tava*—of Your Majesty; *rājarṣi-sattama*—O best of *rājarṣis*, saintly kings; *vāsudeva-kathāyām*—in hearing about the topics of Vāsudeva, Kṛṣṇa; *te*—your; *yat*—because; *jātā*—developed; *naiṣṭhikī*—without cessation; *ratiḥ*—attraction or ecstatic devotional service.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

PURPORT

Kṛṣṇa-kathā is compulsory for the *rājarṣi*, or executive head of government. This is also mentioned in *Bhagavad-gītā* (*imaṁ rājarṣayo viduḥ*). Unfortunately, however, in this age the governmental power is gradually being captured by third-class and fourth-class men who have no spiritual understanding, and society is therefore very quickly becoming degraded. *Kṛṣṇa-kathā* must be understood by the executive heads of government, for otherwise how will people be happy and gain relief from the pangs of materialistic life? One who has fixed his mind in Kṛṣṇa consciousness should be understood to have very sharp intelligence in regard to the value of life. Mahārāja Parīkṣit was *rājarṣi-sattama*, the best of all saintly kings, and Śukadeva Gosvāmī was *muni-sattama*, the best of *munis*. Both of them were elevated because of their common interest in *kṛṣṇa-kathā*. The exalted position of the speaker and the audience will be explained very nicely in the next verse. *Kṛṣṇa-kathā* is so enlivening that Mahārāja Parīkṣit forgot everything material, even his personal comfort in relation to food and drink. This is an example of how the Kṛṣṇa consciousness movement should spread all over the world to bring both the speaker and the audience to the transcendental platform and back home, back to Godhead.

TEXT 16

वासुदेवकथाप्रश्नः पुरुषांस्त्रीन् पुनाति हि ।
वक्तारं प्रच्छकं श्रोतॄंस्तत्पादसलिलं यथा ॥१६॥

vāsudeva-kathā-praśnaḥ
puruṣāṁs trīn punāti hi
vaktāraṁ pracchakaṁ śrotṛṁs
tat-pāda-salilaṁ yathā

vāsudeva-kathā-praśnaḥ—questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa; *puruṣān*—persons; *trīn*—three; *punāti*—purify; *hi*—indeed; *vaktāram*—the speaker, such as Śukadeva Gosvāmī; *pracchakam*—and an inquisitive hearer like Mahārāja Parīkṣit; *śrotṛn*—and, between them, the listeners hearing about the topics; *tat-pāda-salilam yathā*—exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Viṣṇu.

TRANSLATION

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

PURPORT

It is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (*Bhāg.* 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. *Tasmād guruṁ prapadyeta.* One must surrender to such a *guru*, who can give right information about Kṛṣṇa. Herein, Mahārāja Parīkṣit has surrendered to the right personality, Śukadeva Gosvāmī, for enlightenment in *vāsudeva-kathā.* Vāsudeva is the original Personality of Godhead, who has unlimited spiritual activities. *Śrīmad-Bhāgavatam* is a record of such activities, and *Bhagavad-gītā* is the record of Vāsudeva speaking personally. Therefore, since the Kṛṣṇa consciousness movement is full of *vāsudeva-kathā*, anyone who hears, anyone who joins the movement and anyone who preaches will be purified.

TEXT 17

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥१७॥

bhūmir dṛpta-nṛpa-vyāja-
daityānīka-śatāyutaiḥ

ākrāntā bhūri-bhāreṇa
brahmāṇaṁ śaraṇaṁ yayau

bhūmiḥ—mother earth; *dṛpta*—puffed up; *nṛpa-vyāja*—posing as kings, or the supreme power personified in the state; *daitya*—of demons; *anīka*—of military phalanxes of soldiers; *śata-ayutaiḥ*—unlimitedly, by many hundreds of thousands; *ākrāntā*—being overburdened; *bhūri-bhāreṇa*—by a burden of unnecessary fighting power; *brahmāṇam*—unto Lord Brahmā; *śaraṇam*—to take shelter; *yayau*—went.

TRANSLATION

Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

PURPORT

When the world is overburdened by unnecessary military arrangements and when various demoniac kings are the executive heads of state, this burden causes the appearance of the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I appear Myself." When the residents of this earth become atheistic and godless, they descend to the status of animals like dogs and hogs, and thus their only business is to bark among themselves. This is *dharmasya glāni*, deviation from the goal of life. Human life is meant for attaining the highest perfection of Kṛṣṇa consciousness, but when people are godless and the presidents or kings are unnecessarily puffed up with military power, their business is to fight and increase the military strength of

their different states. Nowadays, therefore, it appears that every state is busy manufacturing atomic weapons to prepare for a third world war. Such preparations are certainly unnecessary; they reflect the false pride of the heads of state. The real business of a chief executive is to see to the happiness of the mass of people by training them in Kṛṣṇa consciousness in different divisions of life. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* (Bg. 4.13). A leader should train the people as *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* and engage them in various occupational duties, thus helping them progress toward Kṛṣṇa consciousness. Instead, however, rogues and thieves in the guise of protectors arrange for a voting system, and in the name of democracy they come to power by hook or crook and exploit the citizens. Even long, long ago, *asuras*, persons devoid of God consciousness, became the heads of state, and now this is happening again. The various states of the world are preoccupied with arranging for military strength. Sometimes they spend sixty-five percent of the government's revenue for this purpose. But why should people's hard-earned money be spent in this way? Because of the present world situation, Kṛṣṇa has descended in the form of the Kṛṣṇa consciousness movement. This is quite natural, for without the Kṛṣṇa consciousness movement the world cannot be peaceful and happy.

TEXT 18

गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः ।
उपस्थितान्तिके तस्मै व्यसनं समवोचत ॥१८॥

gaur bhūtvāśru-mukhī khinnā
krandantī karuṇaṁ vibhoḥ
upasthitāntike tasmai
vyasanaṁ samavocata

gauḥ—the shape of a cow; *bhūtvā*—assuming; *aśru-mukhī*—with tears in the eyes; *khinnā*—very much distressed; *krandantī*—weeping; *karuṇam*—piteously; *vibhoḥ*—of Lord Brahmā; *upasthitā*—appeared; *antike*—in front; *tasmai*—unto him (Lord Brahmā); *vyasanam*—her distress; *samavocata*—submitted.

TRANSLATION

Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

TEXT 19

ब्रह्मा तदुपधार्याथ सह देवैस्तया सह ।
जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः ॥१९॥

brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīraṁ kṣīra-payo-nidheḥ

brahmā—Lord Brahmā; *tat-upadhārya*—understanding everything rightly; *atha*—thereafter; *saha*—with; *devaiḥ*—the demigods; *tayā saha*—with mother earth; *jagāma*—approached; *sa-tri-nayanaḥ*—with Lord Śiva, who has three eyes; *tīram*—the shore; *kṣīra-payaḥ-nidheḥ*—of the ocean of milk.

TRANSLATION

Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

PURPORT

After Lord Brahmā understood the precarious condition of the earth, he first visited the demigods headed by Lord Indra, who are in charge of the various affairs of this universe, and Lord Śiva, who is responsible for annihilation. Both maintenance and annihilation go on perpetually, under the order of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.* Those who are obedient to the laws of God are protected by different servants and demigods, whereas those who are undesirable are vanquished by Lord Śiva. Lord Brahmā first met all the demigods, including Lord

Śiva. Then, along with mother earth, they went to the shore of the ocean of milk, where Lord Viṣṇu lies on a white island, Śvetadvīpa.

TEXT 20

तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥२०॥

tatra gatvā jagannāthaṁ
deva-devaṁ vṛṣākapim
puruṣaṁ puruṣa-sūktena
upatasthe samāhitaḥ

tatra—there (on the shore of the ocean of milk); *gatvā*—after going; *jagannātham*—unto the master of the entire universe, the Supreme Being; *deva-devam*—the Supreme God of all gods; *vṛṣākapim*—the Supreme Person, Viṣṇu, who provides for everyone and diminishes everyone's suffering; *puruṣam*—the Supreme Person; *puruṣa-sūktena*—with the Vedic *mantra* known as *Puruṣa-sūkta; upatasthe*—worshiped; *samāhitaḥ*—with full attention.

TRANSLATION

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

PURPORT

The demigods, such as Lord Brahmā, Lord Śiva, King Indra, Candra and Sūrya, are all subordinate to the Supreme Personality of Godhead. Aside from the demigods, even in human society there are many influential personalities supervising various businesses or establishments. Lord Viṣṇu, however, is the God of gods (*parameśvara*). He is *parama-puruṣa*, the Supreme Being, Paramātmā. As confirmed in the

Brahma-saṁhitā (5.1), *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* "Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body." No one is equal to or greater than the Supreme Personality of Godhead, and therefore He is described here by many words: *jagannātha, deva-deva, vṛṣākapi* and *puruṣa.* The supremacy of Lord Viṣṇu is also confirmed in *Bhagavad-gītā* (10.12) in this statement by Arjuna:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty." Kṛṣṇa is *ādi-puruṣa,* the original Personality of Godhead (*govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*). Viṣṇu is a plenary expansion of Lord Kṛṣṇa, and all the *viṣṇu-tattvas* are *parameśvara, deva-deva.*

TEXT 21

गिरं समाधौ गगने समीरितां
निशम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे शृणुतामराः पुन-
र्विधीयतामाशु तथैव मा चिरम् ॥२१॥

giraṁ samādhau gagane samīritāṁ
niśamya vedhās tridaśān uvāca ha
gāṁ pauruṣīṁ me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

giram—a vibration of words; *samādhau*—in trance; *gagane*—in the sky; *samīritām*—vibrated; *niśamya*—hearing; *vedhāḥ*—Lord Brahmā; *tridaśān*—unto the demigods; *uvāca*—said; *ha*—oh; *gām*—the order;

pauruṣīm—received from the Supreme Person; *me*—from me; *śṛṇuta*—just hear; *amarāḥ*—O demigods; *punaḥ*—again; *vidhīyatām*—execute; *āśu*—immediately; *tathā eva*—just so; *mā*—do not; *ciram*—delay.

TRANSLATION

While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

PURPORT

It appears that the words of the Supreme Personality of Godhead can be heard in trance by competent persons. Modern science gives us telephones, by which one can hear sound vibrations from a distant place. Similarly, although other persons cannot hear the words of Lord Viṣṇu, Lord Brahmā is able to hear the Lord's words within himself. This is confirmed in the beginning of *Śrīmad-Bhāgavatam* (1.1.1): *tene brahma hṛdā ya ādi-kavaye. Ādi-kavi* is Lord Brahmā. In the beginning of the creation, Lord Brahmā received the instructions of Vedic knowledge from Lord Viṣṇu through the medium of the heart (*hṛdā*). The same principle is confirmed herewith. While Brahmā was in trance, he was able to hear the words of Kṣīrodakaśāyī Viṣṇu, and he carried the Lord's message to the demigods. Similarly, in the beginning, Brahmā first received the Vedic knowledge from the Supreme Personality of Godhead through the core of the heart. In both instances the same process was used in transmitting the message to Lord Brahmā. In other words, although Lord Viṣṇu was invisible even to Lord Brahmā, Lord Brahmā could hear Lord Viṣṇu's words through the heart. The Supreme Personality of Godhead is invisible even to Lord Brahmā, yet He descends on this earth and becomes visible to people in general. This is certainly an act of His causeless mercy, but fools and nondevotees think that Kṛṣṇa is an ordinary historical person. Because they think that the Lord is an ordinary person like them, they are described as *mūḍha* (*avajānanti māṁ mūḍhāḥ*). The causeless mercy of the Supreme Personality of Godhead is neglected by such demoniac persons, who cannot understand the instructions of *Bhagavad-gītā* and who therefore misinterpret them.

TEXT 22

पुरैव पुंसावधृतो धराज्वरो
भवद्भिरंशैर्यदुषूपजन्यताम् ।
स यावदुर्व्या भरमीश्वरेश्वरः
स्वकालशक्त्या क्षपयंश्चरेद् भुवि ॥२२॥

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayaṁś cared bhuvi

purā—even before this; *eva*—indeed; *puṁsā*—by the Supreme Personality of Godhead; *avadhṛtaḥ*—was certainly known; *dharā-jvaraḥ*—the distress on the earth; *bhavadbhiḥ*—by your good selves; *aṁśaiḥ*—expanding as plenary portions; *yaduṣu*—in the family of King Yadu; *upajanyatām*—take your birth and appear there; *saḥ*—He (the Supreme Personality of Godhead); *yāvat*—as long as; *urvyāḥ*—of the earth; *bharam*—the burden; *īśvara-īśvaraḥ*—the Lord of lords; *sva-kāla-śaktyā*—by His own potency the time factor; *kṣapayan*—diminishing; *caret*—should move; *bhuvi*—on the surface of the earth.

TRANSLATION

Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

PURPORT

As stated in the *Brahma-saṁhitā* (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many subincarnations as well, but who is the original Personality of Godhead, known as Kṛṣṇa, and who incarnates personally also."

In this verse from *Śrīmad-Bhāgavatam* we find the words *puraiva puṁsāvadhṛto dharā-jvaraḥ*. The word *puṁsā* refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth. The transcendental sound Hare Kṛṣṇa is not different from the person Kṛṣṇa.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
(*Padma Purāṇa*)

There is no difference between the sound Hare Kṛṣṇa and Kṛṣṇa the person.

TEXT 23

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः ।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२३॥

vasudeva-gṛhe sākṣād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārthaṁ
sambhavantu sura-striyaḥ

vasudeva-gṛhe—in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); *sākṣāt*—personally; *bhagavān*—the Supreme Personality of Godhead, who has full potency; *puruṣaḥ*—the original person; *paraḥ*—who is transcendental; *janiṣyate*—will appear; *tat-priya-artham*—and for His satisfaction; *sambhavantu*—should take birth; *sura-striyaḥ*—all the wives of the demigods.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

PURPORT

In *Bhagavad-gītā* (4.9) the Lord says, *tyaktvā dehaṁ punar janma naiti mām eti:* after giving up the material body, the devotee of the Lord returns home, back to Godhead. This means that the devotee is first transferred to the particular universe where the Lord is at that time staying to exhibit His pastimes. There are innumerable universes, and the Lord is appearing in one of these universes at every moment. Therefore His pastimes are called *nitya-līlā*, eternal pastimes. The Lord's appearance as a child in the house of Devakī takes place continuously in one universe after another. Therefore, the devotee is first transferred to that particular universe where the pastimes of the Lord are current. As stated in *Bhagavad-gītā*, even if a devotee does not complete the course of devotional service, he enjoys the happiness of the heavenly planets, where the most pious people dwell, and then takes birth in the house of a *śuci* or *śrīmān*, a pious *brāhmaṇa* or a wealthy *vaiśya* (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate*). Thus a pure devotee, even if unable to execute devotional service completely, is transferred to the upper planetary system, where pious people reside. From there, if his devotional

service is complete, such a devotee is transferred to the place where the Lord's pastimes are going on. Herein it is said, *sambhavantu sura-striyaḥ*. *Sura-strī*, the women of the heavenly planets, were thus ordered to appear in the Yadu dynasty in Vṛndāvana to enrich the pastimes of Lord Kṛṣṇa. These *sura-strī*, when further trained to live with Kṛṣṇa, would be transferred to the original Goloka Vṛndāvana. During Lord Kṛṣṇa's pastimes within this world, the *sura-strī* were to appear in different ways in different families to give pleasure to the Lord, just so that they would be fully trained before going to the eternal Goloka Vṛndāvana. With the association of Lord Kṛṣṇa, either at Dvārakā-purī, Mathurā-purī or Vṛndāvana, they would certainly return home, back to Godhead. Among the *sura-strī*, the women of the heavenly planets, there are many devotees, such as the mother of the Upendra incarnation of Kṛṣṇa. It was such devoted women who were called for in this connection.

TEXT 24

वासुदेवकलानन्तः सहस्रवदनः स्वराट् ।
अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥२४॥

vāsudeva-kalānantaḥ
sahasra-vadanaḥ svarāṭ
agrato bhavitā devo
hareḥ priya-cikīrṣayā

vāsudeva-kalā anantaḥ—the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord; *sahasra-vadanaḥ*—having thousands of hoods; *svarāṭ*—fully independent; *agrataḥ*—previously; *bhavitā*—will appear; *devaḥ*—the Lord; *hareḥ*—of Lord Kṛṣṇa; *priya-cikīrṣayā*—with the desire to act for the pleasure.

TRANSLATION

The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this

material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

PURPORT

Śrī Baladeva is the Supreme Personality of Godhead Himself. He is equal in supremacy to the Supreme Godhead, yet wherever Kṛṣṇa appears, Śrī Baladeva appears as His brother, sometimes elder and sometimes younger. When Kṛṣṇa appears, all His plenary expansions and other incarnations appear with Him. This is elaborately explained in *Caitanya-caritāmṛta.* This time, Baladeva would appear before Kṛṣṇa as Kṛṣṇa's elder brother.

TEXT 25

विष्णोर्माया भगवती यया सम्मोहितं जगत् ।
आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति ॥२५॥

viṣṇor māyā bhagavatī
yayā sammohitaṁ jagat
ādiṣṭā prabhuṇāṁśena
kāryārthe sambhaviṣyati

viṣṇoḥ māyā—the potency of the Supreme Personality of Godhead, Viṣṇu; *bhagavatī*—as good as Bhagavān and therefore known as Bhagavatī; *yayā*—by whom; *sammohitam*—captivated; *jagat*—all the worlds, both material and spiritual; *ādiṣṭā*—being ordered; *prabhuṇā*—by the master; *aṁśena*—with her different potential factors; *kārya-arthe*—for executing business; *sambhaviṣyati*—would also appear.

TRANSLATION

The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

PURPORT

Parāsya śaktir vividhaiva śrūyate (*Śvetāśvatara Upaniṣad* 6.8). In the *Vedas* it is said that the potencies of the Supreme Personality of Godhead are called by different names, such as *yogamāyā* and *mahāmāyā*. Ultimately, however, the Lord's potency is one, exactly as electric potency is one although it can act both to cool and to heat. The Lord's potency acts in both the spiritual and material worlds. In the spiritual world the Lord's potency works as *yogamāyā*, and in the material world the same potency works as *mahāmāyā*, exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as *mahāmāyā*, acts upon the conditioned souls to deprive them more and more of devotional service. It is said, *yayā sammohito jīva ātmānaṁ tri-guṇātmakam*. In the material world the conditioned soul thinks of himself as a product of *tri-guṇa*, the three modes of material nature. This is the bodily conception of life. Because of associating with the three *guṇas* of the material potency, everyone identifies himself with his body. Someone is thinking he is a *brāhmaṇa*, someone a *kṣatriya*, and someone a *vaiśya* or *śūdra*. Actually, however, one is neither a *brāhmaṇa*, a *kṣatriya*, a *vaiśya* nor a *śūdra;* one is part and parcel of the Supreme Lord (*mamaivāṁśaḥ*), but because of being covered by the material energy, *mahāmāyā*, one identifies himself in these different ways. When the conditioned soul becomes liberated, however, he thinks himself an eternal servant of Kṛṣṇa. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa.'* When he comes to that position, the same potency, acting as *yogamāyā*, increasingly helps him become purified and devote his energy to the service of the Lord.

In either case, whether the soul is conditioned or liberated, the Lord is supreme. As stated in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* it is by the order of the Supreme Personality of Godhead that the material energy, *mahāmāyā*, works upon the conditioned soul.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." (Bg. 3.27) Within conditioned life, no one has freedom, but because one is bewildered, being subject to the rule of *mahāmāyā*, one foolishly thinks himself independent (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). But when the conditioned soul becomes liberated by executing devotional service, he is given a greater and greater chance to relish a relationship with the Supreme Personality of Godhead in different transcendental statuses, such as *dāsya-rasa*, *sakhya-rasa*, *vātsalya-rasa* and *mādhurya-rasa*.

Thus the Lord's potency, *viṣṇu-māyā*, has two features—*āvaraṇikā* and *unmukha*. When the Lord appeared, His potency came with Him and acted in different ways. She acted as *yogamāyā* with Yaśodā, Devakī and other intimate relations of the Lord, and she acted in a different way with Kaṁsa, Śālva and other *asuras*. By the order of Lord Kṛṣṇa, His potency *yogamāyā* came with Him and exhibited different activities according to the time and circumstances. *Kāryārthe sambhaviṣyati. Yogamāyā* acted differently to execute different purposes desired by the Lord. As confirmed in *Bhagavad-gītā* (9.13), *mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ*. The *mahātmās*, who fully surrender to the lotus feet of the Lord, are directed by *yogamāyā*, whereas the *durātmās*, those who are devoid of devotional service, are directed by *mahāmāyā*.

TEXT 26

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः ।
आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥२६॥

śrī-śuka uvāca
ity ādiśyāmara-gaṇān
prajāpati-patir vibhuḥ
āśvāsya ca mahīṁ gīrbhiḥ
sva-dhāma paramaṁ yayau

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ādiśya*—after informing; *amara-gaṇān*—all the demigods; *prajāpati-patiḥ*—

Lord Brahmā, the master of the Prajāpatis; *vibhuḥ*—all-powerful; *āśvāsya*—after pacifying; *ca*—also; *mahīm*—mother earth; *gīrbhiḥ*—by sweet words; *sva-dhāma*—his own planet, known as Brahmaloka; *paramam*—the best (within the universe); *yayau*—returned.

TRANSLATION

Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

TEXT 27

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् ।
माथुराञ्छूरसेनांश्च विषयान् बुभुजे पुरा ॥२७॥

śūraseno yadupatir
mathurām āvasan purīm
māthurāñ chūrasenāṁś ca
viṣayān bubhuje purā

śūrasenaḥ—King Śūrasena; *yadu-patiḥ*—the chief of the Yadu dynasty; *mathurām*—at the place known as Mathurā; *āvasan*—went to live; *purīm*—in that city; *māthurān*—at the place known as the Māthura district; *śūrasenān ca*—and the place known as Śūrasena; *viṣayān*—such kingdoms; *bubhuje*—enjoyed; *purā*—formerly.

TRANSLATION

Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

TEXT 28

राजधानी ततः साभूत् सर्वयादवभूभुजाम् ।
मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥२८॥

rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityaṁ sannihito hariḥ

rājadhānī—the capital; *tataḥ*—from that time; *sā*—the country and the city known as Mathurā; *abhūt*—became; *sarva-yādava-bhūbhujām*—of all the kings who appeared in the Yadu dynasty; *mathurā*—the place known as Mathurā; *bhagavān*—the Supreme Personality of Godhead; *yatra*—wherein; *nityam*—eternally; *sannihitaḥ*—intimately connected, living eternally; *hariḥ*—the Lord, the Supreme Personality of Godhead.

TRANSLATION

Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

PURPORT

It is understood that Mathurā City is the transcendental abode of Lord Kṛṣṇa; it is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vṛndāvana is within the jurisdiction of Mathurā, and it still continues to exist. Because Mathurā and Vṛndāvana are intimately connected with Kṛṣṇa eternally, it is said that Lord Kṛṣṇa never leaves Vṛndāvana (*vṛndāvanaṁ parityajya padam ekaṁ na gacchati*). At present, the place known as Vṛndāvana, in the district of Mathurā, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendentally purified. Navadvīpa-dhāma is also intimately connected with Vrajabhūmi. Śrīla Narottama dāsa Ṭhākura therefore says:

śrī gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,
tā'ra haya vrajabhūme vāsa

"Vrajabhūmi" refers to Mathurā-Vṛndāvana, and Gauḍa-maṇḍala-bhūmi includes Navadvīpa. These two places are nondifferent. There-

fore, anyone living in Navadvīpa-dhāma, knowing Kṛṣṇa and Śrī Caitanya Mahāprabhu to be the same personality, lives in Vrajabhūmi, Mathurā-Vṛndāvana. The Lord has made it convenient for the conditioned soul to live in Mathurā, Vṛndāvana and Navadvīpa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow, but if one leaves Vṛndāvana, Mathurā or Navadvīpa-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathurā-Vṛndāvana and Navadvīpa-dhāma. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words *mathurā bhagavān yatra nityaṁ sannihito hariḥ* are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathurā because of His intimate connection with this place. Therefore although Mathurā and Vṛndāvana are situated on this planet earth, they are transcendental abodes of the Lord.

TEXT 29

तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः ।
देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥२९॥

tasyāṁ tu karhicic chaurir
vasudevaḥ kṛtodvahaḥ
devakyā sūryayā sārdhaṁ
prayāṇe ratham āruhat

tasyām—in that place known as Mathurā; *tu*—indeed; *karhicit*—some time ago; *śauriḥ*—the demigod, descendant of Śūra; *vasudevaḥ*—who appeared as Vasudeva; *kṛta-udvahaḥ*—after being married; *devakyā*—Devakī; *sūryayā*—his newly married wife; *sārdham*—along with; *prayāṇe*—for returning home; *ratham*—the chariot; *āruhat*—mounted.

TRANSLATION

Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

TEXT 30

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।
रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥३०॥

ugrasena-sutaḥ kaṁsaḥ
svasuḥ priya-cikīrṣayā
raśmīn hayānāṁ jagrāha
raukmai ratha-śatair vṛtaḥ

ugrasena-sutaḥ—the son of Ugrasena; *kaṁsaḥ*—by the name Kaṁsa; *svasuḥ*—of his own sister Devakī; *priya-cikīrṣayā*—to please her on the occasion of her marriage; *raśmīn*—the reins; *hayānām*—of the horses; *jagrāha*—took; *raukmaiḥ*—made of gold; *ratha-śataiḥ*—by hundreds of chariots; *vṛtaḥ*—surrounded.

TRANSLATION

Kaṁsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

TEXTS 31–32

चतुःशतं पारिबर्हं गजानां हेममालिनाम् ।
अश्वानामयुतं सार्धं रथानां च त्रिषट्शतम् ॥३१॥
दासीनां सुकुमारीणां द्वे शते समलङ्कृते ।
दुहित्रे देवकः प्रादाद् याने दुहितृवत्सलः ॥३२॥

catuḥ-śataṁ pāribarhaṁ
gajānāṁ hema-mālinām

aśvānām ayutaṁ sārdhaṁ
rathānāṁ ca tri-ṣaṭ-śatam

dāsīnāṁ sukumārīṇāṁ
dve śate samalaṅkṛte
duhitre devakaḥ prādād
yāne duhitṛ-vatsalaḥ

catuḥ-śatam—four hundred; *pāribarham*—dowry; *gajānām*—of elephants; *hema-mālinām*—decorated with garlands of gold; *aśvānām*—of horses; *ayutam*—ten thousand; *sārdham*—along with; *rathānām*—of chariots; *ca*—and; *tri-ṣaṭ-śatam*—three times six hundred (eighteen hundred); *dāsīnām*—of maidservants; *su-kumārīṇām*—very young and beautiful unmarried girls; *dve*—two; *śate*—hundred; *samalaṅkṛte*—fully decorated with ornaments; *duhitre*—unto his daughter; *devakaḥ*—King Devaka; *prādāt*—gave as a gift; *yāne*—while going away; *duhitṛ-vatsalaḥ*—who was very fond of his daughter Devakī.

TRANSLATION

Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

PURPORT

The system of giving a dowry to one's daughter has existed in Vedic civilization for a very long time. Even today, following the same system, a father who has money will give his daughter an opulent dowry. A daughter would never inherit the property of her father, and therefore an affectionate father, during the marriage of his daughter, would give her as much as possible. A dowry, therefore, is never illegal according to the Vedic system. Here, of course, the gift offered as a dowry by Devaka to Devakī was not ordinary. Because Devaka was a king, he gave a dowry

quite suitable to his royal position. Even an ordinary man, especially a high-class *brāhmaṇa*, *kṣatriya* or *vaiśya*, is supposed to give his daughter a liberal dowry. Immediately after the marriage, the daughter goes to her husband's house, and it is also a custom for the brother of the bride to accompany his sister and brother-in-law to exhibit affection for her. This system was followed by Kaṁsa. These are all old customs in the society of *varṇāśrama-dharma*, which is now wrongly designated as Hindu. These long-standing customs are nicely described here.

TEXT 33

शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम् ।
प्रयाणप्रक्रमे तात वरवध्वोः सुमङ्गलम् ॥३३॥

śaṅkha-tūrya-mṛdaṅgāś ca
nedur dundubhayaḥ samam
prayāṇa-prakrame tāta
vara-vadhvoḥ sumaṅgalam

śaṅkha—conchshells; *tūrya*—bugles; *mṛdaṅgāḥ*—drums; *ca*—also; *neduḥ*—vibrated; *dundubhayaḥ*—kettledrums; *samam*—in concert; *prayāṇa-prakrame*—at the time of departure; *tāta*—O beloved son; *vara-vadhvoḥ*—of the bridegroom and the bride; *su-maṅgalam*—for the purpose of their auspicious departure.

TRANSLATION

O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

TEXT 34

पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक् ।
अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥३४॥

pathi pragrahiṇaṁ kaṁsam
ābhāṣyāhāśarīra-vāk

asyās tvām aṣṭamo garbho
hantā yāṁ vahase 'budha

pathi—on the way; *pragrahiṇam*—who was managing the reins of the horses; *kaṁsam*—unto Kaṁsa; *ābhāṣya*—addressing; *āha*—said; *a-śarīra-vāk*—a voice coming from someone whose body was invisible; *asyāḥ*—of this girl (Devakī); *tvām*—you; *aṣṭamaḥ*—the eighth; *garbhaḥ*—pregnancy; *hantā*—killer; *yām*—her whom; *vahase*—you are carrying; *abudha*—you foolish rascal.

TRANSLATION

While Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

PURPORT

The omen spoke of *aṣṭamo garbhaḥ*, referring to the eighth pregnancy, but did not clearly say whether the child was to be a son or a daughter. Even if Kaṁsa were to see that the eighth child of Devakī was a daughter, he should have no doubt that the eighth child was to kill him. According to the *Viśva-kośa* dictionary, the word *garbha* means "embryo" and also *arbhaka*, or "child." Kaṁsa was affectionate toward his sister, and therefore he had become the chariot driver to carry her and his brother-in-law to their home. The demigods, however, did not want Kaṁsa to be affectionate toward Devakī, and therefore, from an unseen position, they encouraged Kaṁsa to offend her. Moreover, the six sons of Marīci had been cursed to take birth from the womb of Devakī, and upon being killed by Kaṁsa they would be delivered. When Devakī understood that Kaṁsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy. The word *vahase* is also significant because it indicates that the ominous vibration condemned Kaṁsa for acting just like a beast of burden by carrying his enemy's mother.

TEXT 35

इत्युक्तः स खलः पापो भोजानां कुलपांसनः ।
भगिनीं हन्तुमारब्धं खड्गपाणिः कचेऽग्रहीत् ॥३५॥

ity uktaḥ sa khalaḥ pāpo
bhojānāṁ kula-pāṁsanaḥ
bhaginīṁ hantum ārabdhaṁ
khaḍga-pāṇiḥ kace 'grahīt

iti uktaḥ—thus being addressed; *saḥ*—he (Kaṁsa); *khalaḥ*—envious; *pāpaḥ*—sinful; *bhojānām*—of the Bhoja dynasty; *kula-pāṁsanaḥ*—one who can degrade the reputation of his family; *bhaginīm*—unto his sister; *hantum ārabdham*—being inclined to kill; *khaḍga-pāṇiḥ*—taking a sword in his hand; *kace*—hair; *agrahīt*—took up.

TRANSLATION

Kaṁsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

PURPORT

Kaṁsa was driving the chariot and controlling the reins with his left hand, but as soon as he heard the omen that his sister's eighth child would kill him, he gave up the reins, caught hold of his sister's hair, and with his right hand took up a sword to kill her. Before, he had been so affectionate that he was acting as his sister's chariot driver, but as soon as he heard that his self-interest or his life was at risk, he forgot all affection for her and immediately became a great enemy. This is the nature of demons. No one should trust a demon, despite any amount of affection. Aside from this, a king, a politician or a woman cannot be trusted, since they can do anything abominable for their personal interest. Cāṇakya Paṇḍita therefore says, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca.*

TEXT 36

तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् ।
वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥३६॥

taṁ jugupsita-karmāṇaṁ
nṛśaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan

tam—unto him (Kaṁsa); *jugupsita-karmāṇam*—who was ready to commit such an offensive act; *nṛśaṁsam*—very cruel; *nirapatrapam*—shameless; *vasudevaḥ*—Vasudeva; *mahā-bhāgaḥ*—the greatly fortunate father of Vāsudeva; *uvāca*—said; *parisāntvayan*—pacifying.

TRANSLATION

Wanting to pacify Kaṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

PURPORT

Vasudeva, who was to be the father of Kṛṣṇa, is described here as *mahā-bhāga*, a very upright and sober personality, because although Kaṁsa was ready to kill Vasudeva's wife, Vasudeva remained sober and unagitated. In a peaceful attitude, Vasudeva began to address Kaṁsa by putting forward reasonable arguments. Vasudeva was a great personality because he knew how to pacify a cruel person and how to forgive even the bitterest enemy. One who is fortunate is never caught, even by tigers or snakes.

TEXT 37

श्रीवसुदेव उवाच

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः ।
स कथं भगिनीं हन्यात् स्त्रियमुद्वाहपर्वणि ॥३७॥

śrī-vasudeva uvāca
ślāghanīya-guṇaḥ śūrair
bhavān bhoja-yaśaskaraḥ
sa kathaṁ bhaginīṁ hanyāt
striyam udvāha-parvaṇi

śrī-vasudevaḥ uvāca—the great personality Vasudeva said; *ślāghanīya-guṇaḥ*—a person who possesses praiseworthy qualities; *śūraiḥ*—by great heroes; *bhavān*—your good self; *bhoja-yaśaḥ-karaḥ*—a brilliant star in the Bhoja dynasty; *saḥ*—one such as your good self; *katham*—how; *bhaginīm*—your sister; *hanyāt*—can kill; *striyam*—especially a woman; *udvāha-parvaṇi*—at the time of the marriage ceremony.

TRANSLATION

Vasudeva said: My dear brother-in-law Kaṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

PURPORT

According to Vedic principles, a *brāhmaṇa*, an old man, a woman, a child or a cow cannot be killed under any circumstances. Vasudeva stressed that Devakī was not only a woman but a member of Kaṁsa's family. Because she was now married to Vasudeva, she was *para-strī*, another man's wife, and if such a woman were killed, not only would Kaṁsa be implicated in sinful activities, but his reputation as king of the Bhoja dynasty would be damaged. Thus Vasudeva tried in many ways to convince Kaṁsa in order to stop him from killing Devakī.

TEXT 38

मृत्युर्जन्मवतां वीर देहेन सह जायते ।
अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥३८॥

mṛtyur janmavatāṁ vīra
dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇināṁ dhruvaḥ

mṛtyuḥ—death; *janma-vatām*—of the living entities who have taken birth; *vīra*—O great hero; *dehena saha*—along with the body; *jāyate*—is born (one who has taken birth is sure to die); *adya*—today; *vā*—

either; *abda-śata*—of hundreds of years; *ante*—at the end; *vā*—or; *mṛtyuḥ*—death; *vai*—indeed; *prāṇinām*—for every living entity; *dhruvaḥ*—is assured.

TRANSLATION

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

PURPORT

Vasudeva wanted to impress upon Kaṁsa that although Kaṁsa feared dying and therefore wanted to kill even a woman, he could not avoid death. Death is sure. Why then should Kaṁsa do something that would be detrimental to his reputation and that of his family? As confirmed in *Bhagavad-gītā* (2.27):

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament." One should not fear death. Rather, one should prepare oneself for the next birth. One should utilize one's time in this human form to end the process of birth and death. It is not that to save oneself from death one should entangle oneself in sinful activities. This is not good.

TEXT 39

देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः ।
देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥३९॥

dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ

dehāntaram anuprāpya
prāktanaṁ tyajate vapuḥ

dehe—when the body; *pañcatvam āpanne*—turns into five elements; *dehī*—the proprietor of the body, the living being; *karma-anugaḥ*—following the reactions of his own fruitive activities; *avaśaḥ*—spontaneously, automatically; *deha-antaram*—another body (made of material elements); *anuprāpya*—receiving as a result; *prāktanam*—the former; *tyajate*—gives up; *vapuḥ*—body.

TRANSLATION

When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and ether—the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

PURPORT

This is confirmed in *Bhagavad-gītā*, which presents the beginning of spiritual understanding.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) A person or an animal is not the material body; rather, the material body is the covering of the living being. *Bhagavad-gītā* compares the body to a dress and elaborately explains how one changes dresses one after another. The same Vedic knowledge is confirmed here. The living being, the soul, is constantly changing bodies one after another. Even in the present life, the body changes from childhood to boyhood, from boyhood to youth, and from youth to old age; similarly, when the body is too old to continue, the living being gives up this body and, by the laws of nature,

automatically gets another body according to his fruitive activities, desires and ambitions. The laws of nature control this sequence, and therefore as long as the living entity is under the control of the external, material energy, the process of bodily change takes place automatically, according to one's fruitive activities. Vasudeva therefore wanted to impress upon Kaṁsa that if he committed this sinful act of killing a woman, in his next life he would certainly get a material body still more conditioned to the sufferings of material existence. Thus Vasudeva advised Kaṁsa not to commit sinful activities.

One who commits sinful activities because of ignorance, *tamo-guṇa*, obtains a lower body. *Kāraṇaṁ guṇa-sango 'sya sad-asad-yoni-janmasu* (Bg. 13.22). There are hundreds and thousands of different species of life. Why are there higher and lower bodies? One receives these bodies according to the contaminations of material nature. If in this life one is contaminated by the mode of ignorance and sinful activities (*duṣkṛtī*), in the next life, by the laws of nature, one will certainly get a body full of suffering. The laws of nature are not subservient to the whimsical desires of the conditioned soul. Our endeavor, therefore, should be to associate always with *sattva-guṇa* and not indulge in *rajo-guṇa* or *tamo-guṇa* (*rajas-tamo-bhāvāḥ*). Lusty desires and greed keep the living entity perpetually in ignorance and prevent him from being elevated to the platform of *sattva-guṇa* or *śuddha-sattva-guṇa*. One is advised to be situated in *śuddha-sattva-guṇa*, devotional service, for thus one is immune to the reactions of the three modes of material nature.

TEXT 40

व्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति ।
यथा तृणजलौकैवं देही कर्मगतिं गतः॥४०॥

vrajaṁs tiṣṭhan padaikena
yathaivaikena gacchati
yathā tṛṇa-jalaukaivaṁ
dehī karma-gatiṁ gataḥ

vrajan—a person, while traveling on the road; *tiṣṭhan*—while standing; *padā ekena*—on one foot; *yathā*—as; *eva*—indeed; *ekena*—by

another foot; *gacchati*—goes; *yathā*—as; *tṛṇa-jalaukā*—a worm on a vegetable; *evam*—in this way; *dehī*—the living entity; *karma-gatim*—the reactions of fruitive activities; *gataḥ*—undergoes.

TRANSLATION

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

PURPORT

This is the process of the soul's transmigration from one body to another. At the time of death, according to his mental condition, the living being is carried by the subtle body, consisting of mind, intelligence and ego, to another gross body. When higher authorities have decided what kind of gross body the living entity will have, he is forced to enter such a body, and thus he automatically gives up his previous body. Dull-minded persons who do not have the intelligence to understand this process of transmigration take for granted that when the gross body is finished, one's life is finished forever. Such persons have no brains with which to understand the process of transmigration. At the present moment there is great opposition to the Hare Kṛṣṇa movement, which is being called a "brainwashing" movement. But actually the so-called scientists, philosophers and other leaders in the Western countries have no brains at all. The Hare Kṛṣṇa movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance, they regard the Hare Kṛṣṇa movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. Because of their devilish brains, they will next be forced to accept an abominable life and practically never be able to liberate themselves from the conditional life of material existence. How this transmigration of the soul takes place is very clearly explained in this verse.

TEXT 41

स्वप्ने यथा पश्यति देहमीदृशं
मनोरथेनाभिनिविष्टचेतनः ।
दृष्टश्रुताभ्यां मनसानुचिन्तयन्
प्रपद्यते तत् किमपि ह्यपस्मृतिः ॥४१॥

svapne yathā paśyati deham īdṛśaṁ
manorathenābhiniviṣṭa-cetanaḥ
dṛṣṭa-śrutābhyāṁ manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ

svapne—in a dream; *yathā*—as; *paśyati*—one sees; *deham*—the kind of body; *īdṛśam*—similarly; *manorathena*—by mental speculation; *abhiniviṣṭa*—is fully absorbed; *cetanaḥ*—he whose consciousness; *dṛṣṭa*—by whatever has been experienced by seeing with the eyes; *śrutābhyām*—and by hearing a description of something else; *manasā*—by the mind; *anucintayan*—thinking, feeling and willing; *prapadyate*—surrenders; *tat*—to that situation; *kim api*—what to speak of; *hi*—indeed; *apasmṛtiḥ*—experiencing forgetfulness of the present body.

TRANSLATION

Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptiḥ].

PURPORT

Transmigration of the soul is very clearly explained in this verse. One sometimes forgets his present body and thinks of his childhood body, a body of the past, and of how one was playing, jumping, talking and so on. When the material body is no long workable, it becomes dust: "For dust

thou art, and unto dust shalt thou return." But when the body again mixes with the five material elements—earth, water, fire, air and ether—the mind continues to work. The mind is the subtle substance in which the body is created, as we actually experience in our dreams and also when we are awake in contemplation. One must understand that the process of mental speculation develops a new type of body that does not actually exist. If one can understand the nature of the mind (*manorathena*) and its thinking, feeling and willing, one can very easily understand how from the mind different types of bodies develop.

The Kṛṣṇa consciousness movement, therefore, offers a process of transcendental activities wherein the mind is fully absorbed in affairs pertaining to Kṛṣṇa. The presence of the soul is perceived by consciousness, and one must purify his consciousness from material to spiritual, or, in other words, to Kṛṣṇa consciousness. That which is spiritual is eternal, and that which is material is temporary. Without Kṛṣṇa consciousness, one's consciousness is always absorbed in temporary things. For everyone, therefore, Kṛṣṇa recommends in *Bhagavad-gītā* (9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru.* One should always be absorbed in thought of Kṛṣṇa, one should become His devotee, one should always engage in His service and worship Him as the supreme great, and one should always offer Him obeisances. In the material world one is always a servant of a greater person, and in the spiritual world our constitutional position is to serve the Supreme, the greatest, *paraṁ brahma.* This is the instruction of Śrī Caitanya Mahāprabhu. *Jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'* (Cc. *Madhya* 20.108).

To act in Kṛṣṇa consciousness is the perfection of life and the highest perfection of *yoga.* As Lord Kṛṣṇa says in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all."

The condition of the mind, which flickers between *saṅkalpa* and

vikalpa, accepting something and rejecting it, is very important in transferring the soul to another material body at the time of death.

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6) Therefore one must train the mind in the system of *bhakti-yoga*, as did Mahārāja Ambarīṣa, who kept himself always in Kṛṣṇa consciousness. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ.* One must fix the mind at the lotus feet of Kṛṣṇa twenty-four hours a day. If the mind is fixed upon Kṛṣṇa's lotus feet, the activities of the other senses will be engaged in Kṛṣṇa's service. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* to serve Hṛṣīkeśa, the master of the senses, with purified senses is called *bhakti.* Those who constantly engage in devotional service are situated in a transcendental state, above the material modes of nature. As Kṛṣṇa says in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One must learn the secret of success from the Vedic literatures, especially when the cream of Vedic knowledge is presented by *Bhagavad-gītā* as it is.

Because the mind is ultimately controlled by the Supreme Personality of Godhead, Kṛṣṇa, the word *apasmṛtiḥ* is significant. Forgetfulness of one's own identity is called *apasmṛtiḥ.* This *apasmṛtiḥ* can be controlled by the Supreme Lord, for the Lord says, *mattaḥ smṛtir jñānam apohanaṁ ca:* "From Me come remembrance, knowledge and forgetfulness." Instead of allowing one to forget one's real position, Kṛṣṇa can revive one's original identity at the time of one's death, even though the

mind may be flickering. Although the mind may work imperfectly at the time of death, Kṛṣṇa gives a devotee shelter at His lotus feet. Therefore when a devotee gives up his body, the mind does not take him to another material body (*tyaktvā dehaṁ punar janma naiti mām eti*); rather, Kṛṣṇa takes the devotee to that place where He is engaged in His pastimes (*mām eti*), as we have already discussed in previous verses. One's consciousness, therefore, must always be absorbed in Kṛṣṇa, and then one's life will be successful. Otherwise the mind will carry the soul to another material body. The soul will be placed in the semen of a father and discharged into the womb of a mother. The semen and ovum create a particular type of body according to the form of the father and mother, and when the body is mature, the soul emerges in that body and begins a new life. This is the process of transmigration of the soul from one body to another (*tathā dehāntara-prāptiḥ*). Unfortunately, those who are less intelligent think that when the body disappears, everything is finished. The entire world is being misled by such fools and rascals. But as stated in *Bhagavad-gītā* (2.20), *na hanyate hanyamāne śarīre*. The soul does not die when the body is destroyed. Rather, the soul takes on another body.

TEXT 42

यतो यतो धावति दैवचोदितं
मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देह्यसौ
प्रपद्यमानः सह तेन जायते ॥४२॥

yato yato dhāvati daiva-coditaṁ
mano vikārātmakam āpa pañcasu
guṇeṣu māyā-raciteṣu dehy asau
prapadyamānaḥ saha tena jāyate

yataḥ yataḥ—from one place to another or from one position to another; *dhāvati*—speculates; *daiva-coditam*—impelled by accident or deliberation; *manaḥ*—the mind; *vikāra-ātmakam*—changing from one type of thinking, feeling and willing to another; *āpa*—at the end, he obtains (a mentality); *pañcasu*—at the time of death (when the material

body turns totally into matter); *guṇeṣu*—(the mind, not being liberated, becomes attached) to the material qualities; *māyā-raciteṣu*—where the material energy creates a similar body; *dehī*—the spirit soul who accepts such a body; *asau*—he; *prapadyamānaḥ*—being surrendered (to such a condition); *saha*—with; *tena*—a similar body; *jāyate*—takes birth.

TRANSLATION

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

PURPORT

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. This is explained by Arjuna in *Bhagavad-gītā* (6.34):

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

The mind is *cañcala*, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the *bhava-samudra*, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the *yoga* system (*abhyāsa-yoga-yuktena*). But there is a chance of failure with the *yoga* system, especially in this age of Kali, because the *yoga* system uses artificial means. If the mind is engaged in *bhakti-yoga*,

however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, *harer nāma harer nāma harer nāmaiva kevalam.* One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa *mantra* constantly, one can fix the mind on the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*) and in this way achieve the perfection of *yoga.* Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another because the mind is trained only in relation to the material elements, or, in other words, to sense gratification, which is false. *Māyā-sukhāya bharam udvahato vimūḍhān* (*Bhāg.* 7.9.43). Rascals (*vimūḍhān*), being controlled by mental speculation, make huge arrangements by which to enjoy life temporarily, but they must give up the body at the time of death, when everything is taken away by Kṛṣṇa's external energy (*mṛtyuḥ sarva-haraś cāham*). At that time, whatever one has created in this life is lost, and one must automatically accept a new body by the force of material nature. In this life one may have constructed a very tall skyscraper, but in the next life, because of one's mentality, one may have to accept a body like that of a cat, a dog, a tree or perhaps a demigod. Thus the body is offered by the laws of material nature. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu* (Bg. 13.22). The spirit soul takes birth in higher and lower species of life only because of his association with the three qualities of material nature.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

In conclusion, the Kṛṣṇa consciousness movement offers the topmost welfare activity for human society. The saner section of human society

must therefore take this movement very seriously for the benefit of all humanity. To save oneself from the repetition of birth and death, one must purify his consciousness. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.* One must be freed from all designations—"I am American," "I am Indian," "I am this," "I am that"—and come to the platform of understanding that Kṛṣṇa is the original master and we are His eternal servants. When the senses are purified and engaged in Kṛṣṇa's service, one achieves the highest perfection. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.* The Kṛṣṇa consciousness movement is a movement of *bhakti-yoga. Vairāgya-vidyā-nija-bhakti-yoga.* By following the principles of this movement, one becomes disassociated from material mental concoctions and is established on the original platform of the eternal relationship between the living entity and the Supreme Personality of Godhead as servant and master. This, in summary, is the purpose of the Kṛṣṇa consciousness movement.

TEXT 43

ज्योतिर्यथैवोदकपार्थिवेष्वदः
समीरवेगानुगतं विभाव्यते ।
एवं स्वमायारचितेष्वसौ पुमान्
गुणेषु रागानुगतो विमुह्यति ॥४३॥

jyotir yathaivodaka-pārthiveṣv adaḥ
samīra-vegānugataṁ vibhāvyate
evaṁ sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati

jyotiḥ—the luminaries in the sky, such as the sun, the moon and the stars; *yathā*—as; *eva*—indeed; *udaka*—in water; *pārthiveṣu*—or in other liquids, like oil; *adaḥ*—directly; *samīra-vega-anugatam*—being forced by the movements of the wind; *vibhāvyate*—appear in different shapes; *evam*—in this way; *sva-māyā-raciteṣu*—in the situation created by one's mental concoctions; *asau*—the living entity; *pumān*—person; *guṇeṣu*—in the material world, manifested by the modes of nature; *rāga-anugataḥ*—according to his attachment; *vimuhyati*—becomes bewildered by identification.

TRANSLATION

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

PURPORT

This verse gives a very good example by which to understand the different positions of the eternal spiritual soul in the material world and how the soul takes on different bodies (*dehāntara-prāptiḥ*). The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Kṛṣṇa, the Supreme Personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree and so on. By the influence of *māyā*, the illusory potency of the Supreme Personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree or whatever. This is called *māyā*. When one is freed from this bewilderment and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (*brahma-bhūta*).

This realization is sometimes explained as *nirākāra*, or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false. Similarly, God is also described as *nirākāra*, which means that God has no material form but is *sac-cid-ānanda-vigraha*. The living entity is part and parcel of the supreme *sac-cid-ānanda-vigraha*, but his material forms are temporary, or illusory. Both the living entity and the Supreme Lord have original, spiritual forms (*sac-cid-ānanda-vigraha*), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity appears because material nature forces him to accept different forms.

When the living entity receives these different forms, he identifies with them, and not with his original, spiritual form. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead. This is explained in *Bhagavad-gītā* (7.19). *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* When the living entity, after many, many births in different forms, returns to his original form of Kṛṣṇa consciousness, he immediately surrenders unto the lotus feet of the supreme form, Kṛṣṇa. This is liberation. As the Lord says in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Surrender unto the supreme form is the result of *bhakti.* This *bhakti,* or understanding of one's own position, is the complete liberation. As long as one is under an impersonal understanding of the Absolute Truth, he is not in pure knowledge, but must still struggle for pure knowledge. *Kleśo 'dhikataras teṣām avyaktāsakta-cetasām* (Bg. 12.5). Although one may be spiritually advanced, if one is attached to the impersonal feature of the Absolute Truth one must still work very hard, as indicated by the words *kleśo 'dhikataraḥ,* which mean "greater suffering." A devotee, however, easily attains his original position as a spiritual form and understands the Supreme Personality of Godhead in His original form.

Kṛṣṇa Himself explains the forms of the living entities in the Second Chapter of *Bhagavad-gītā,* where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms,

whereas Kṛṣṇa appears in His original, spiritual form. Unfortunately, those who are not advanced in spiritual knowledge think that Kṛṣṇa is like one of them and that His form is like their material forms. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam* (Bg. 9.11). Kṛṣṇa is never puffed up by material knowledge and is therefore called *acyuta*, whereas the living entities fall down and are agitated by material nature. This is the difference between the Supreme Lord and the living entities.

In this connection it is to be noted that Vasudeva, who was situated in a transcendental position, advised Kaṁsa not to commit further sinful activities. Kaṁsa, a representative of the demons, was always ready to kill Kṛṣṇa, or God, whereas Vasudeva represents a transcendentally situated person to whom Kṛṣṇa is born (Vāsudeva is the son of Vasudeva). Vasudeva wanted his brother-in-law Kaṁsa to refrain from the sinful act of killing his sister, since the result of being agitated by material nature would be that Kaṁsa would have to accept a body in which to suffer again and again. Elsewhere in *Śrīmad-Bhāgavatam* (5.5.4), Ṛṣabhadeva also says:

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

As long as the living entity is entangled in the fruitive activities of so-called happiness and distress, he will receive a particular type of body in which to endure the three kinds of suffering due to material nature (*tri-tāpa-yantraṇā*). An intelligent person, therefore, must free himself from the influence of the three modes of material nature and revive his original, spiritual body by engaging in the service of the Supreme Person, Kṛṣṇa. As long as one is materially attached, one must accept the process of birth, death, old age and disease. One is therefore advised that an intelligent person, instead of being entangled in so-called good and bad fruitive activities, should engage his life in advancing in Kṛṣṇa consciousness so that instead of accepting another material body (*tyaktvā deham punar janma naiti*), he will return home, back to Godhead.

TEXT 44

तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः।
आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम्॥४४॥

tasmān na kasyacid droham
ācaret sa tathā-vidhaḥ
ātmanaḥ kṣemam anvicchan
drogdhur vai parato bhayam

tasmāt—therefore; *na*—not; *kasyacit*—of anyone; *droham*—envy; *ācaret*—one should act; *saḥ*—a person (Kaṁsa); *tathā-vidhaḥ*—who has been advised in such a way (by Vasudeva); *ātmanaḥ*—his own; *kṣemam*—welfare; *anvicchan*—if he desires; *drogdhuḥ*—of one who is envious of others; *vai*—indeed; *parataḥ*—from others; *bhayam*—there is a cause of fear.

TRANSLATION

Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

PURPORT

Instead of being inimical toward other living entities, one should act piously by engaging in the service of the Supreme Lord, thus avoiding a fearful situation both in this life and in the next. In this regard, the following moral instruction by the great politician Cāṇakya Paṇḍita is very meaningful:

tyaja durjana-saṁsargaṁ
bhaja sādhu-samāgamam
kuru puṇyam aho rātraṁ
smara nityam anityatām

One should give up the company of devils, demons and nondevotees and should always associate with devotees and saintly persons. One should always act piously, thinking that this life is temporary, and not be attached to temporary happiness and distress. The Kṛṣṇa consciousness movement is teaching all of human society this principle of becoming Kṛṣṇa conscious and thus solving the problems of life forever (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

TEXT 45

एषा तवानुजा बाला कृपणा पुत्रिकोपमा ।
हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः ॥४५॥

eṣā tavānujā bālā
kṛpaṇā putrikopamā
hantuṁ nārhasi kalyāṇīm
imāṁ tvaṁ dīna-vatsalaḥ

eṣā—this; *tava*—your; *anujā*—younger sister; *bālā*—innocent woman; *kṛpaṇā*—completely dependent on you; *putrikā-upamā*—exactly like your own daughter; *hantum*—to kill her; *na*—not; *arhasi*—you deserve; *kalyāṇīm*—who is under your affection; *imām*—her; *tvam*—you; *dīna-vatsalaḥ*—very compassionate to the poor and innocent.

TRANSLATION

As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

TEXT 46

श्रीशुक उवाच

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः ।
न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ॥४६॥

śrī-śuka uvāca
evaṁ sa sāmabhir bhedair
bodhyamāno 'pi dāruṇaḥ
na nyavartata kauravya
puruṣādān anuvrataḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *saḥ*—he (Kaṁsa); *sāmabhiḥ*—by attempts to pacify him (Kaṁsa); *bhedaiḥ*—by moral instructions that one should not be cruel to anyone

else; *bodhyamānaḥ api*—even being pacified; *dāruṇaḥ*—he who was the most fiercely cruel; *na nyavartata*—could not be stopped (from the grievous act); *kauravya*—O Mahārāja Parīkṣit; *puruṣa-adān*—the Rākṣasas, man-eaters; *anuvrataḥ*—following in their footsteps.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kaṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

TEXT 47

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः ।
प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥४७॥

nirbandhaṁ tasya taṁ jñātvā
vicintyānakadundubhiḥ
prāptaṁ kālaṁ prativyoḍhum
idaṁ tatrānvapadyata

nirbandham—determination to do something; *tasya*—of him (Kaṁsa); *tam*—that (determination); *jñātvā*—understanding; *vicintya*—thinking deeply; *ānakadundubhiḥ*—Vasudeva; *prāptam*—had arrived; *kālam*—imminent danger of death; *prativyoḍhum*—to stop him from such activities; *idam*—this; *tatra*—thereupon; *anvapadyata*—thought of other ways.

TRANSLATION

When Vasudeva saw that Kaṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kaṁsa.

PURPORT

Although Vasudeva saw the imminent danger that his wife Devakī would be killed, he was convinced of his welfare because at his birth the

demigods had played drums and kettledrums. He therefore attempted another way to save Devakī.

TEXT 48

मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम् ।
यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥४८॥

mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ

mṛtyuḥ—death; *buddhi-matā*—by an intelligent person; *apohyaḥ*—should be avoided; *yāvat*—as long as; *buddhi-bala-udayam*—intelligence and bodily strength are present; *yadi*—if; *asau*—that (death); *na nivarteta*—cannot be checked; *na*—not; *aparādhaḥ*—offense; *asti*—there is; *dehinaḥ*—of the person in danger of death.

TRANSLATION

As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

PURPORT

It is natural for a person facing untimely death to try his best to save himself. This is one's duty. Although death is sure, everyone should try to avoid it and not meet death without opposition because every living soul is by nature eternal. Because death is a punishment imposed in the condemned life of material existence, the Vedic culture is based on avoiding death (*tyaktvā deham punar janma naiti*). Everyone should try to avoid death and rebirth by cultivating spiritual life and should not submit to death without struggling to survive. One who is not trying to stop death is not an intelligent human being. Because Devakī was face to face with imminent death, it was Vasudeva's duty to save her, as he was

trying his best to do. He therefore considered another way to approach Kaṁsa so that Devakī would be saved.

TEXTS 49–50

प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम् ।
सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥४९॥
विपर्ययो वा किं न स्याद् गतिर्धातुर्दुरत्यया ।
उपस्थितो निवर्तेत निवृत्तः पुनरापतेत् ॥५०॥

pradāya mṛtyave putrān
mocaye kṛpaṇām imām
sutā me yadi jāyeran
mṛtyur vā na mriyeta cet

viparyayo vā kiṁ na syād
gatir dhātur duratyayā
upasthito nivarteta
nivṛttaḥ punar āpatet

pradāya—promising to deliver; *mṛtyave*—unto Kaṁsa, who is death personified for Devakī; *putrān*—my sons; *mocaye*—I am releasing her from imminent danger; *kṛpaṇām*—innocent; *imām*—Devakī; *sutāḥ*—sons; *me*—my; *yadi*—whether; *jāyeran*—should take birth; *mṛtyuḥ*—Kaṁsa; *vā*—or; *na*—not; *mriyeta*—should die; *cet*—if; *viparyayaḥ*—just the opposite; *vā*—or; *kim*—whether; *na*—not; *syāt*—it may happen; *gatiḥ*—the movement; *dhātuḥ*—of providence; *duratyayā*—very difficult to understand; *upasthitaḥ*—that which is presently obtained; *nivarteta*—may stop; *nivṛttaḥ*—Devakī's death being stopped; *punaḥ āpatet*—in the future it may happen again (but what can I do).

TRANSLATION

Vasudeva considered: By delivering all my sons to Kaṁsa, who is death personified, I shall save the life of Devakī. Perhaps Kaṁsa will die before my sons take birth, or, since he is already destined

to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kaṁsa will give up this immediate threat, and if in due course of time Kaṁsa dies, I shall have nothing to fear.

PURPORT

Vasudeva wanted to save the life of Devakī by promising to deliver his sons to Kaṁsa. "In the future," he thought, "Kaṁsa may die, or I may not beget any sons. Even if a son is born and I deliver him to Kaṁsa, Kaṁsa may die at his hands, for by providence anything could happen. It is very difficult to understand how things are managed by providence." Thus Vasudeva decided that he would promise to deliver his sons to the hands of Kaṁsa in order to save Devakī from the imminent danger of death.

TEXT 51

अग्नेर्यथा दारुवियोगयोगयो-
रदृष्टतोऽन्यन्न निमित्तमस्ति ।
एवं हि जन्तोरपि दुर्विभाव्यः
शरीरसंयोगवियोगहेतुः ॥५१॥

agner yathā dāru-viyoga-yogayor
adṛṣṭato 'nyan na nimittam asti
evaṁ hi jantor api durvibhāvyaḥ
śarīra-saṁyoga-viyoga-hetuḥ

agneḥ—of a fire in the forest; *yathā*—as; *dāru*—of wood; *viyoga-yogayoḥ*—of both the escaping and the capturing; *adṛṣṭataḥ*—than unseen providence; *anyat*—some other reason or accident; *na*—not; *nimittam*—a cause; *asti*—there is; *evam*—in this way; *hi*—certainly; *jantoḥ*—of the living being; *api*—indeed; *durvibhāvyaḥ*—cannot be found out; *śarīra*—of the body; *saṁyoga*—of the accepting; *viyoga*—or of the giving up; *hetuḥ*—the cause.

TRANSLATION

When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly,

when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

PURPORT

When there is a fire in a village, the fire sometimes jumps over one house and burns another. Similarly, when there is a forest fire, the fire sometimes jumps over one tree and catches another. Why this happens, no one can say. One may set forth some imaginary reason why the nearest tree or house did not catch fire whereas a tree or house in a distant place did, but actually the reason is destiny. This reason also applies to the transmigration of the soul, by which a prime minister in one life may become a dog in the next. The work of unseen destiny cannot be ascertained by practical experimental knowledge, and therefore one must be satisfied by reasoning that everything is done by supreme providence.

TEXT 52

एवं विमृश्य तं पापं यावदात्मनिदर्शनम् ।
पूजयामास वै शौरिर्बहुमानपुरःसरम् ॥५२॥

evaṁ vimṛśya taṁ pāpaṁ
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram

evam—in this way; *vimṛśya*—after contemplating; *tam*—unto Kaṁsa; *pāpam*—the most sinful; *yāvat*—as far as possible; *ātmani-darśanam*—with all the intelligence possible within himself; *pūjayām āsa*—praised; *vai*—indeed; *śauriḥ*—Vasudeva; *bahu-māna*—offering all respect; *puraḥsaram*—before him.

TRANSLATION

After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kaṁsa with great respect.

TEXT 53

प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम् ।
मनसा दूयमानेन विहसन्निदमब्रवीत् ॥५३॥

prasanna-vadanāmbhojo
nṛśaṁsaṁ nirapatrapam
manasā dūyamānena
vihasann idam abravīt

prasanna-vadana-ambhojaḥ—Vasudeva, who externally presented himself as if very happy; *nṛśaṁsam*—unto the most cruel; *nirapatrapam*—shameless Kaṁsa; *manasā*—with the mind; *dūyamānena*—which was full of anxiety and sorrow; *vihasan*—smiling externally; *idam abravīt*—and spoke as follows.

TRANSLATION

Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kaṁsa, he externally smiled and spoke to him as follows.

PURPORT

Sometimes one must act duplicitously in a dangerous position, as Vasudeva did to save his wife. The material world is complicated, and to execute one's duties, one cannot avoid adopting such diplomacy. Vasudeva did everything possible to save his wife for the sake of begetting Kṛṣṇa. This indicates that one may act duplicitously for the purpose of saving Kṛṣṇa and His interests. According to the arrangement already foretold, Kṛṣṇa was to appear through Vasudeva and Devakī to kill Kaṁsa. Vasudeva, therefore, had to do everything to save the situation. Although all the events were prearranged by Kṛṣṇa, a devotee must try his best to serve the purpose of Kṛṣṇa. Kṛṣṇa Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. This instruction is also found in *Bhagavad-gītā*. Although Kṛṣṇa was doing everything for Arjuna, Arjuna never sat down idly as a non-

violent gentleman. Rather, he tried his best to fight the battle and be victorious.

TEXT 54

श्रीवसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वै साहाशरीरवाक् ।
पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥५४॥

śrī-vasudeva uvāca
na hy asyās te bhayaṁ saumya
yad vai sāhāśarīra-vāk
putrān samarpayiṣye 'syā
yatas te bhayam utthitam

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; *na*—not; *hi*—indeed; *asyāḥ*—from Devakī; *te*—of you; *bhayam*—fear; *saumya*—O most sober; *yat*—which; *vai*—indeed; *sā*—that omen; *āha*—dictated; *a-śarīra-vāk*—a vibration without a body; *putrān*—all my sons; *samar-payiṣye*—I shall deliver to you; *asyāḥ*—of her (Devakī); *yataḥ*—from whom; *te*—your; *bhayam*—fear; *utthitam*—has arisen.

TRANSLATION

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

PURPORT

Kaṁsa feared Devakī's existence because after her eighth pregnancy she would give birth to a son who would kill him. Vasudeva, therefore, to assure his brother-in-law the utmost safety, promised to bring him all the sons. He would not wait for the eighth son, but from the very beginning would deliver to the hands of Kaṁsa all the sons to which Devakī would give birth. This was the most liberal proposition offered by Vasudeva to Kaṁsa.

TEXT 55

श्रीशुक उवाच

स्वसुर्वधान्निववृते कंसस्तद्वाक्यसारवित् ।
वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥५५॥

śrī-śuka uvāca
svasur vadhān nivavṛte
kaṁsas tad-vākya-sāra-vit
vasudevo 'pi taṁ prītaḥ
praśasya prāviśad gṛham

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *svasuḥ*—of his sister (Devakī); *vadhāt*—from the act of killing; *nivavṛte*—stopped for the time being; *kaṁsaḥ*—Kaṁsa; *tat-vākya*—the words of Vasudeva; *sāra-vit*—knowing to be perfectly correct; *vasudevaḥ*—Vasudeva; *api*—also; *tam*—to him (Kaṁsa); *prītaḥ*—being satisfied; *praśasya*—pacifying more; *prāviśat gṛham*—entered his own house.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Kaṁsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kaṁsa, pacified him further and entered his own house.

PURPORT

Although Kaṁsa was a sinful demon, he believed that Vasudeva would never deviate from his word. The character of a pure devotee like Vasudeva is such that even so great a demon as Kaṁsa firmly believed in his words and was satisfied. *Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ* (*Bhāg.* 5.18.12). All good attributes are present in a devotee, so much so that even Kaṁsa believed in Vasudeva's words without a doubt.

TEXT 56

अथ काल उपावृत्ते देवकी सर्वदेवता ।
पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् ॥५६॥

atha kāla upāvṛtte
devakī sarva-devatā
putrān prasuṣuve cāṣṭau
kanyāṁ caivānuvatsaram

atha—thereafter; *kāle*—in due course of time; *upāvṛtte*—when it was ripe; *devakī*—Devakī, the wife of Vasudeva, Kṛṣṇa's father; *sarva-devatā*—Devakī, to whom all the demigods and God Himself appeared; *putrān*—sons; *prasuṣuve*—gave birth to; *ca*—and; *aṣṭau*—eight; *kanyāṁ ca*—and one daughter named Subhadrā; *eva*—indeed; *anu-vatsaram*—year after year.

TRANSLATION

Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

PURPORT

The spiritual master is sometimes glorified as *sarva-devamayo guruḥ* (*Bhāg.* 11.7.27). By the grace of the *guru*, the spiritual master, one can understand the different kinds of *devas*. The word *deva* refers to God, the Supreme Personality of Godhead, who is the original source of all the demigods, who are also called *devas*. In *Bhagavad-gītā* (10.2) the Lord says, *aham ādir hi devānām:* "I am the source of all the *devas*." The Supreme Lord, Viṣṇu, the Original Person, expands in different forms. *Tad aikṣata bahu syām* (*Chāndogya Upaniṣad* 6.2.3). He alone has expanded into many. *Advaitam acyutam anādim ananta-rūpam* (*Brahma-saṁhitā* 5.33). There are different grades of forms, known as *svāṁśa* and *vibhinnāṁśa*. The *svāṁśa* expansions, or *viṣṇu-tattva*, are the Supreme Personality of Godhead, whereas the *vibhinnāṁśa* are *jīva-tattva*, who are part and parcel of the Lord (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). If we accept Kṛṣṇa as the Supreme Personality of Godhead and worship Him, all the parts and expansions of the Lord are automatically worshiped. *Sarvārhaṇam acyutejyā* (*Bhāg.* 4.31.14). Kṛṣṇa is known as Acyuta (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*). By worshiping Acyuta, Kṛṣṇa, one automatically worships all the demigods. There is no need of separately worshiping either the

viṣṇu-tattva or *jīva-tattva.* If one concentrates upon Kṛṣṇa, one worships everyone. Therefore, because mother Devakī gave birth to Kṛṣṇa, she is described here as *sarva-devatā.*

TEXT 57

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः ।
अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥५७॥

kīrtimantaṁ prathamajaṁ
kaṁsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'nṛtād ativihvalaḥ

kīrtimantam—by the name Kīrtimān; *prathama-jam*—the first-born baby; *kaṁsāya*—unto Kaṁsa; *ānakadundubhiḥ*—Vasudeva; *arpayām āsa*—delivered; *kṛcchreṇa*—with great pain; *saḥ*—he (Vasudeva); *anṛtāt*—from the breaking of the promise, or from fear of being a liar; *ati-vihvalaḥ*—was very much disturbed, being afraid.

TRANSLATION

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kīrtimān, into the hands of Kaṁsa.

PURPORT

In the Vedic system, as soon as a child is born, especially a male child, the father calls for learned *brāhmaṇas,* and according to the description of the child's horoscope, the child is immediately given a name. This ceremony is called *nāma-karaṇa.* There are ten different *saṁskāras,* or reformatory methods, adopted in the system of *varṇāśrama-dharma,* and the name-giving ceremony is one of them. Although Vasudeva's first son was to be delivered into the hands of Kaṁsa, the *nāma-karaṇa* ceremony was performed, and thus the child was named Kīrtimān. Such names are given immediately after birth.

TEXT 58

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।
किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥५८॥

kiṁ duḥsahaṁ nu sādhūnāṁ
viduṣāṁ kim apekṣitam
kim akāryaṁ kadaryāṇāṁ
dustyajaṁ kiṁ dhṛtātmanām

kim—what is; *duḥsaham*—painful; *nu*—indeed; *sādhūnām*—for saintly persons; *viduṣām*—of learned persons; *kim apekṣitam*—what is dependence; *kim akāryam*—what is forbidden work; *kadaryāṇām*—of persons in the lowest grade; *dustyajam*—very difficult to give up; *kim*—what is; *dhṛta-ātmanām*—of persons who are self-realized.

TRANSLATION

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

PURPORT

Since the eighth son of Devakī was to kill Kaṁsa, one might ask what the need was for Vasudeva to deliver the first-born child. The answer is that Vasudeva had promised Kaṁsa that he would deliver all the children born of Devakī. Kaṁsa, being an *asura*, did not believe that the eighth child would kill him; he took it for granted that he might be killed by any of the children of Devakī. Vasudeva, therefore, to save Devakī, promised to give Kaṁsa every child, whether male or female. From another point of view, Vasudeva and Devakī were very pleased when they understood that the Supreme Personality of Godhead, Kṛṣṇa, would come as their eighth son. Vasudeva, a pure devotee of the Lord, was eager to see Kṛṣṇa appear as his child from the eighth pregnancy of

Devakī. Therefore he wanted to deliver all the children quickly so that the eighth turn would come and Kṛṣṇa would appear. He begot one child every year so that Kṛṣṇa's turn to appear would come as soon as possible.

TEXT 59

दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् ।
कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥५९॥

dṛṣṭvā samatvaṁ tac chaureḥ
satye caiva vyavasthitim
kaṁsas tuṣṭa-manā rājan
prahasann idam abravīt

dṛṣṭvā—by seeing; *samatvam*—being equipoised, undisturbed in distress or happiness; *tat*—that; *śaureḥ*—of Vasudeva; *satye*—in truthfulness; *ca*—indeed; *eva*—certainly; *vyavasthitim*—the firm situation; *kaṁsaḥ*—Kaṁsa; *tuṣṭa-manāḥ*—being very satisfied (with Vasudeva's behavior in delivering the first child to keep his promise); *rājan*—O Mahārāja Parīkṣit; *prahasan*—with a smiling face; *idam*—this; *abravīt*—said.

TRANSLATION

My dear King Parīkṣit, when Kaṁsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

PURPORT

The word *samatvam* is very significant in this verse. *Samatvam* refers to one who is always equipoised, unaffected by either happiness or distress. Vasudeva was so steadily equipoised that he did not seem in the least agitated when delivering his first-born child into the hands of Kaṁsa to be killed. In *Bhagavad-gītā* (2.56) it is said, *duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ.* In the material world, one should not be very eager to be happy, nor should one be very much disturbed by material distress. Lord Kṛṣṇa advised Arjuna:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) The self-realized soul is never disturbed by so-called distress or happiness, and this is especially true of an exalted devotee like Vasudeva, who showed this by his practical example. Vasudeva was not at all disturbed when delivering his first child to Kaṁsa to be killed.

TEXT 60

प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् ।
अष्टमाद् युवयोर्गर्भान्मृत्युर्मे विहितः किल ॥६०॥

pratiyātu kumāro 'yaṁ
na hy asmād asti me bhayam
aṣṭamād yuvayor garbhān
mṛtyur me vihitaḥ kila

pratiyātu—my dear Vasudeva, take back your child and go home; *kumāraḥ*—newborn child; *ayam*—this; *na*—not; *hi*—indeed; *asmāt*—from him; *asti*—there is; *me*—my; *bhayam*—fear; *aṣṭamāt*—from the eighth; *yuvayoḥ*—of both you and your wife; *garbhāt*—from the pregnancy; *mṛtyuḥ*—death; *me*—my; *vihitaḥ*—has been ordained; *kila*—indeed.

TRANSLATION

O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

TEXT 61

तथेति सुतमादाय ययावानकदुन्दुभिः ।
नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥६१॥

tatheti sutam ādāya
yayāv ānakadundubhiḥ
nābhyanandata tad-vākyam
asato 'vijitātmanaḥ

tathā—very well; *iti*—thus; *sutam ādāya*—taking back his child; *yayau*—left that place; *ānakadundubhiḥ*—Vasudeva; *na abhyanandata*—did not very much value; *tat-vākyam*—the words (of Kaṁsa); *asataḥ*—who was without character; *avijita-ātmanaḥ*—and without self-control.

TRANSLATION

Vasudeva agreed and took his child back home, but because Kaṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kaṁsa's word.

TEXTS 62–63

नन्दाद्या ये व्रजे गोपा याश्चामीषां च योषितः ।
वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः ॥६२॥
सर्वे वै देवताप्राया उभयोरपि भारत ।
ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः ॥६३॥

nandādyā ye vraje gopā
yāś cāmīṣāṁ ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kaṁsam anuvratāḥ

nanda-ādyāḥ—beginning from Nanda Mahārāja; *ye*—all of which persons; *vraje*—in Vṛndāvana; *gopāḥ*—the cowherd men; *yāḥ*—which; *ca*—and; *amīṣām*—of all those (inhabitants of Vṛndāvana); *ca*—as well as; *yoṣitaḥ*—the women; *vṛṣṇayaḥ*—members of the Vṛṣṇi family; *vasudeva-ādyāḥ*—headed by Vasudeva; *devakī-ādyāḥ*—headed by Devakī; *yadu-striyaḥ*—all the women of the Yadu dynasty; *sarve*—all of them; *vai*—indeed; *devatā-prāyāḥ*—were inhabitants of heaven; *ubhayoḥ*—of both Nanda Mahārāja and Vasudeva; *api*—indeed; *bhārata*—O Mahārāja Parīkṣit; *jñātayaḥ*—the relatives; *bandhu*—friends; *suhṛdaḥ*—well-wishers; *ye*—all of whom; *ca*—and; *kaṁsam anuvratāḥ*—even though apparently followers of Kaṁsa.

TRANSLATION

The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods.

PURPORT

As previously discussed, the Supreme Personality of Godhead, Viṣṇu, informed Lord Brahmā that Lord Kṛṣṇa would personally descend to mitigate the suffering on the earth. The Lord ordered all the denizens of the heavenly planets to take birth in different families of the Yadu and Vṛṣṇi dynasties and in Vṛndāvana. Now this verse informs us that all the family and friends of the Yadu dynasty, the Vṛṣṇi dynasty, Nanda Mahārāja and the *gopas* descended from the heavenly planets to see the pastimes of the Lord. As confirmed in *Bhagavad-gītā* (4.8), the Lord's pastimes consist of *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—saving the devotees and killing the demons. To demonstrate these activities, the Lord called for devotees from different parts of the universe.

There are many devotees who are elevated to the higher planetary systems.

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful *yogī*, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41) Some devotees, having failed to complete the process of devotional service, are promoted to the heavenly planets, to which the pious are elevated, and after enjoying there they may be directly promoted to the place where the Lord's pastimes are going on. When Lord Kṛṣṇa was to appear, the denizens of the heavenly planets were invited to see the pastimes of the Lord, and thus it is stated here that the members of the Yadu and Vṛṣṇi dynasties and the inhabitants of Vṛndāvana were demigods or almost as good as demigods. Even those who externally helped the activities of Kaṁsa belonged to the higher planetary systems. The imprisonment and release of Vasudeva and the killing of various demons were all manifestations of the pastimes of the Lord, and because the devotees would be pleased to see these activities personally, they were all invited to take birth as friends and relatives of these families. As confirmed in the prayers of Kuntī (*Bhāg.* 1.8.19), *naṭo nāṭya-dharo yathā.* The Lord was to play the part of a demon-killer, and a friend, son and brother to His devotees, and thus these devotees were all summoned.

TEXT 64

एतत् कंसाय भगवाञ्छशंसाभ्येत्य नारदः ।
भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् ॥६४॥

etat kaṁsāya bhagavāñ
chaśaṁsābhyetya nāradaḥ
bhūmer bhārāyamāṇānāṁ
daityānāṁ ca vadhodyamam

etat—all these words about the Yadu family and Vṛṣṇi family; *kaṁsāya*—unto King Kaṁsa; *bhagavān*—the most powerful representa-

tive of the Supreme Personality of Godhead; *śaśaṁsa*—informed (Kaṁsa, who was in doubt); *abhyetya*—after approaching him; *nāradaḥ*—the great sage Nārada; *bhūmeḥ*—on the surface of the earth; *bhārāyamāṇānām*—of those who were a burden; *daityānām ca*—and of the demons; *vadha-udyamam*—the endeavor to kill.

TRANSLATION

Once the great saint Nārada approached Kaṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kaṁsa was placed into great fear and doubt.

PURPORT

It has already been discussed that mother earth implored Lord Brahmā to give her relief from the distress created by the burdensome demons and that Lord Brahmā informed her that Lord Kṛṣṇa Himself was going to appear. Kṛṣṇa says in *Bhagavad-gītā* (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the *Upaniṣads* it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the

purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in *Bhagavad-gītā*, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Let people chant the Hare Kṛṣṇa *mantra* constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

TEXTS 65–66

ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति ।
देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥६५॥
देवकीं वसुदेवं च निगृह्य निगडैर्गृहे ।
जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥६६॥

ṛṣer vinirgame kaṁso
yadūn matvā surān iti
devakyā garbha-sambhūtaṁ
viṣṇuṁ ca sva-vadhaṁ prati

devakīṁ vasudevaṁ ca
nigṛhya nigaḍair gṛhe
jātaṁ jātam ahan putraṁ
tayor ajana-śaṅkayā

ṛṣeḥ—of the great sage Nārada; *vinirgame*—on the departure (after giving information); *kaṁsaḥ*—Kaṁsa; *yadūn*—all the members of the Yadu dynasty; *matvā*—thinking of; *surān*—as demigods; *iti*—thus; *devakyāḥ*—of Devakī; *garbha-sambhūtam*—the children born from the

womb; *viṣṇum*—(accepting) as Viṣṇu; *ca*—and; *sva-vadham prati*—fearing his own death from Viṣṇu; *devakīm*—Devakī; *vasudevam ca*—and her husband, Vasudeva; *nigṛhya*—arresting; *nigaḍaiḥ*—by iron shackles; *gṛhe*—confined at home; *jātam jātam*—each one who was born, one after another; *ahan*—killed; *putram*—the sons; *tayoḥ*—of Vasudeva and Devakī; *ajana-śaṅkayā*—with the doubt that they would be Viṣṇu.

TRANSLATION

After the departure of the great saint Nārada, Kaṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kaṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kaṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.

PURPORT

Śrīla Jīva Gosvāmī, in his notes on this verse, has mentioned how Nārada Muni gave Kaṁsa this information. This incident is described in the *Hari-vaṁśa*. Nārada Muni went to see Kaṁsa by providence, and Kaṁsa received him very well. Nārada, therefore, informed him that any one of the sons of Devakī might be Viṣṇu. Because Viṣṇu was to kill him, Kaṁsa should not spare any of Devakī's children, Nārada Muni advised. Nārada's intention was that Kaṁsa, by killing the children, would increase his sinful activities so that Kṛṣṇa would soon appear to kill him. Upon receiving the instructions of Nārada Muni, Kaṁsa killed all the children of Devakī one after another.

The word *ajana-śaṅkayā* indicates that Lord Viṣṇu never takes birth (*ajana*) and that He therefore appeared as Kṛṣṇa, taking birth just like a human being (*mānuṣīṁ tanum āśritam*). Kaṁsa attempted to kill all the babies born of Devakī and Vasudeva, although he knew that if Viṣṇu were born, He would not be killed. Actually it came to pass that when Viṣṇu appeared as Kṛṣṇa, Kaṁsa could not kill Him; rather, as foretold, it was He who killed Kaṁsa. One should know in truth how Kṛṣṇa, who takes His birth transcendentally, acts to kill the demons but is never

killed. When one perfectly understands Kṛṣṇa in this way, through the medium of *śāstra*, one becomes immortal. As the Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 67

मातरं पितरं भ्रातॄन् सर्वांश्च सुहृदस्तथा ।
घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि ॥६७॥

mātaraṁ pitaraṁ bhrātṛn
sarvāṁś ca suhṛdas tathā
ghnanti hy asutṛpo lubdhā
rājānaḥ prāyaśo bhuvi

mātaram—unto the mother; *pitaram*—unto the father; *bhrātṛn*—unto brothers; *sarvān ca*—and anyone else; *suhṛdaḥ*—friends; *tathā*—as well as; *ghnanti*—they kill (as it is practically seen); *hi*—indeed; *asutṛpaḥ*—those who envy the lives of others for their personal sense gratification; *lubdhāḥ*—greedy; *rājānaḥ*—such kings; *prāyaśaḥ*—almost always; *bhuvi*—on the earth.

TRANSLATION

Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

PURPORT

We have seen in the history of India that Aurangzeb killed his brother and nephews and imprisoned his father to fulfill political ambitions.

There have been many similar instances, and Kaṁsa was the same type of king. Kaṁsa did not hesitate to kill his nephews and imprison his sister and his father. For demons to do such things is not astonishing. Nonetheless, although Kaṁsa was a demon, he was aware that Lord Viṣṇu cannot be killed, and thus he attained salvation. Even partial understanding of the activities of Lord Viṣṇu makes one eligible for salvation. Kaṁsa knew a little about Kṛṣṇa—that He could not be killed—and therefore he attained salvation although he thought of Viṣṇu, Kṛṣṇa, as an enemy. What then is to be said of one who knows Kṛṣṇa perfectly from the descriptions of *śāstras* like *Bhagavad-gītā?* It is therefore the duty of everyone to read *Bhagavad-gītā* and understand Kṛṣṇa perfectly. This will make one's life successful.

TEXT 68

आत्मानमिह सञ्जातं जानन् प्राग् विष्णुना हतम् ।
महासुरं कालनेमिं यदुभिः स व्यरुध्यत ॥६८॥

ātmānam iha sañjātaṁ
jānan prāg viṣṇunā hatam
mahāsuraṁ kālanemiṁ
yadubhiḥ sa vyarudhyata

ātmānam—personally; *iha*—in this world; *sañjātam*—born again; *jānan*—understanding well; *prāk*—previously, before this birth; *viṣṇunā*—by Lord Viṣṇu; *hatam*—was killed; *mahā-asuram*—a great demon; *kālanemim*—by the name Kālanemi; *yadubhiḥ*—with the members of the Yadu dynasty; *saḥ*—he (Kaṁsa); *vyarudhyata*—acted inimically.

TRANSLATION

In his previous birth, Kaṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kaṁsa became envious of everyone connected with the Yadu dynasty.

PURPORT

Persons who are demons, enemies of the Supreme Personality of Godhead, are called *asuras*. As stated in *Bhagavad-gītā*, the *asuras*, because

of their enmity toward the Supreme Personality of Godhead, take birth after birth in *asura* families and therefore glide down to the darkest hellish regions.

TEXT 69

उग्रसेनं च पितरं यदुभोजान्धकाधिपम् ।
स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः ॥६९॥

ugrasenaṁ ca pitaraṁ
yadu-bhojāndhakādhipam
svayaṁ nigṛhya bubhuje
śūrasenān mahā-balaḥ

ugrasenam—unto Ugrasena; *ca*—and; *pitaram*—who was his own father; *yadu*—of the Yadu dynasty; *bhoja*—of the Bhoja dynasty; *andhaka*—of the Andhaka dynasty; *adhipam*—the king; *svayam*—personally; *nigṛhya*—subduing; *bubhuje*—enjoyed; *śūrasenān*—all the states known as Śūrasena; *mahā-balaḥ*—the extremely powerful Kaṁsa.

TRANSLATION

Kaṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

PURPORT

The state known as Mathurā was also included within the states known as Śūrasena.

ADDITIONAL NOTES FOR THIS CHAPTER

Regarding transmigration of the soul, Śrīla Madhvācārya gives the following notes. When one is awake, whatever one sees or hears is impressed upon the mind, which later works in dreams to show one different experiences, although in dreams one appears to accept a different

body. For example, when one is awake one does business and talks with customers, and similarly in dreams one meets various customers, talks about business and gives quotations. Madhvācārya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called *apasmṛti.* Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body is called life. After death, one cannot remember the activities of one's previous body, whether imaginary or factual.

The agitated mind is compared to agitated water reflecting the sun and the moon. Actually the sun and moon reflected on the water do not exist there; nonetheless, they are reflected according to the movements of the water. Similarly, when our minds are agitated, we wander in different material atmospheres and receive different types of bodies. This is described in *Bhagavad-gītā* as *guṇa-saṅga. Kāraṇaṁ guṇa-saṅgo 'sya.* Madhvācārya says, *guṇānubaddhaḥ san.* And Śrī Caitanya Mahāprabhu says, *brahmāṇḍa bhramite kona bhāgyavān jīva* (Cc. *Madhya* 19.151). The living entity rotates up and down throughout the universe, sometimes in the upper planetary system, sometimes in the middle and lower planetary systems, sometimes as a man, sometimes a god, a dog, a tree and so on. This is all due to the agitation of the mind. The mind must therefore be steadily fixed. As it is said, *sa vai manaḥ kṛṣṇa-padāravindayoḥ.* One should fix one's mind at the lotus feet of Kṛṣṇa, and then one will become free from agitation. This is the instruction of the *Garuḍa Purāṇa*, and in the *Nāradīya Purāṇa* the same process is described. As stated in *Bhagavad-gītā, yānti deva-vratā devān.* The agitated mind goes to different planetary systems because it is attached to different kinds of demigods, but one does not go to the abode of the Supreme Personality of Godhead by worshiping the demigods, for this is not supported by any Vedic literature. Man is the architect of his own fortune. In this human life one has the facility with which to understand one's real situation, and one can decide whether to wander around the universe forever or return home, back to Godhead. This is also confirmed in *Bhagavad-gītā* (*aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani*).

There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance. Even if we accept the theory of chance, the immediate cause for the change of body is the agitation of the mind.

Notes on *aṁśa*. This chapter describes that Kṛṣṇa appeared *aṁśena*, with His parts and parcels or His partial manifestation. In this connection, Śrīdhara Svāmī says that Kṛṣṇa is one hundred percent Bhagavān (*kṛṣṇas tu bhagavān svayam*). Because of our imperfections, however, we cannot appreciate Kṛṣṇa in fullness, and therefore whatever Kṛṣṇa exhibited when present on earth was but a partial manifestation of His opulence. Again, Kṛṣṇa appeared with His plenary expansion Baladeva. Kṛṣṇa, however, is full; there is no question of His appearing partially. In the *Vaiṣṇava-toṣaṇī*, Śrīla Sanātana Gosvāmī says that to accept that Kṛṣṇa was partially manifested would contradict the statement *kṛṣṇas tu bhagavān svayam*. Śrīla Jīva Gosvāmī says that the word *aṁśena* means that Kṛṣṇa appeared with all His plenary expansions. The words *aṁśena viṣṇoḥ* do not mean that Kṛṣṇa is a partial representative of Viṣṇu. Rather, Kṛṣṇa appeared in fullness, and He manifests Himself partially in the Vaikuṇṭhalokas. In other words, Lord Viṣṇu is a partial representation of Kṛṣṇa; Kṛṣṇa is not a partial representation of Viṣṇu. In the *Caitanya-caritāmṛta, Ādi-līlā*, Chapter Four, this subject matter is explained very clearly. Śrīla Viśvanātha Cakravartī Ṭhākura also notes that no one can describe Kṛṣṇa in fullness. Whatever descriptions we find in *Śrīmad-Bhāgavatam* are partial explanations of Kṛṣṇa. In conclusion, therefore, the word *aṁśena* indicates that Lord Viṣṇu is a partial representation of Kṛṣṇa, not that Kṛṣṇa is a partial representation of Viṣṇu.

Śrīla Sanātana Gosvāmī's *Vaiṣṇava-toṣaṇī* has explained the word *dharma-śīlasya*. The exact meaning of *dharma-śīla* is "an unadulterated devotee." Real *dharma* consists of full surrender to Kṛṣṇa (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). One who has fully surrendered to Kṛṣṇa is actually religious. One such religious person was Mahārāja Parīkṣit. Anyone who accepts the principle of surrender to the

lotus feet of the Lord, giving up all other systems of religion, is actually *dharma-śīla*, perfectly religious.

The word *nivṛtta-tarṣaiḥ* refers to one who no longer has any material desires (*sarvopādhi-vinirmuktam*). One may have many material desires because of contamination in this material world, but when one is completely free from all material desires, he is called *nivṛtta-tṛṣṇa*, which indicates that he no longer has any thirst for material enjoyment. *Svāmin kṛtārtho 'smi varaṁ na yāce* (*Hari-bhakti-sudhodaya*). Materialistic persons want some material profit from executing devotional service, but this is not the purpose of service. The perfection of devotional service lies in complete surrender unto the lotus feet of Kṛṣṇa, with no material desires. One who surrenders in this way is already liberated. *Jīvan-muktaḥ sa ucyate.* One who is always busy serving Kṛṣṇa, in whatever condition he may live, is understood to be liberated even in this life. Such a person, who is a pure devotee, does not need to change his body; indeed, he does not possess a material body, for his body has already been spiritualized. An iron rod kept constantly within a fire will ultimately become fire, and whatever it touches will burn. Similarly, the pure devotee is in the fire of spiritual existence, and therefore his body is *cin-maya;* that is, it is spiritual, not material, because the pure devotee has no desire but the transcendental desire to serve the Lord. In text four the word *upagīyamānāt* is used: *nivṛtta-tarṣair upagīyamānāt.* Who will chant the glories of the Lord unless he is a devotee? Therefore the word *nivṛtta-tarṣaiḥ* indicates the devotee, and no one else. These are the remarks of *ācāryas* like Vīrarāghava Ācārya and Vijayadhvaja. To desire anything other than devotional service will diminish one's freedom from material desires, but when one is free from all such desires one is called *nivṛtta-tarṣaiḥ.*

Vinā paśu-ghnāt. The word *paśu* means "animal." An animal killer, *paśu-ghna*, cannot enter into Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, therefore, animal killing is completely prohibited.

Uttamaśloka-guṇānuvādāt. The word *uttamaśloka* means "one who is famous as the best of those who are good." The Lord is good in all circumstances. That is His natural reputation. His goodness is unlimited, and He uses it unlimitedly. A devotee is also sometimes described as *uttamaśloka*, meaning that he is eager to glorify the Supreme Personality of Godhead or the Lord's devotees. Glorifying the Lord and glorifying

the Lord's devotees are the same. Or, rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: *chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā.* One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa.

Bhavauṣadhāt means "from the universal remedy." Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called *mumukṣu.* Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful. Even those who are not devotees, however, enjoy the pleasing narrations of the Lord's transcendental activities. Even ordinary persons not very much advanced in Kṛṣṇa consciousness take pleasure in describing the narrations depicted in *Śrīmad-Bhāgavatam.* When a materialistic person is purified in this way, he engages in hearing and chanting the glories of the Lord. Because glorification of the Lord's pastimes is very pleasing to the ear and heart of the devotee, it is simultaneously his subject and object.

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for *karmīs* and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kurukṣetra and His dancing in Vṛndāvana with the *gopīs.*

The word *uttamaśloka-guṇānuvāda* refers to the transcendental qualities of the Supreme Lord, such as His affection for mother Yaśodā and His friends the cowherd boys and His loving attitude toward the

gopīs. The Lord's devotees like Mahārāja Yudhiṣṭhira are also described by the qualification *uttamaśloka-guṇānuvāda*. The word *anuvāda* refers to describing the qualities of the Supreme Lord or His devotees. When these qualities are described, other devotees are interested in hearing them. The more one is interested in hearing about these transcendental qualities, the more one transcendentally enjoys. Everyone, therefore, including the *mumukṣus*, the *vimuktas* and the *karmīs*, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are *muktas*, liberated, it is especially pleasing. As described in *Śrīmad-Bhāgavatam*, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Nārada and other residents of Śvetadvīpa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The *mumukṣus*, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. *Karmīs* like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord, and by this process they are fully satisfied, even though these may seem like topics of sense gratification. Simply by hearing the transcendental narrations of the Lord's activities, Parīkṣit Mahārāja was liberated. He was therefore *śrotramano-'bhirāma;* that is, he glorified the process of hearing. This process should be accepted by all living entities.

To distinguish persons who are bereft of these transcendental pleasures, Parīkṣit Mahārāja has used the words *virajyeta pumān*. The word *pumān* refers to any person, whether man, woman or in-between. Because of the bodily conception of life, we are subject to lamentation, but one who has no such bodily conceptions can take pleasure in transcendental hearing and chanting. Therefore a person fully absorbed in the bodily concept of life is surely killing himself by not making spiritual progress. Such a person is called *paśu-ghna*. Especially excluded from

spiritual life are the animal hunters, who are not interested in hearing and chanting the holy name of the Lord. Such hunters are always unhappy, both in this life and in the next. It is therefore said that a hunter should neither die nor live because for such persons both living and dying are troublesome. Animal hunters are completely different from ordinary *karmīs*, and thus they have been excluded from the process of hearing and chanting. *Vinā paśu-ghnāt.* They cannot enter into the transcendental pleasure of chanting and hearing the holy name of the Lord.

The word *mahā-ratha* refers to a great hero who can fight alone against eleven thousand other heroes, and the word *atiratha*, as found in text five, refers to one who can fight against an unlimited number. This is mentioned in the *Mahābhārata* as follows:

ekādaśa-sahasrāṇi
yodhayed yas tu dhanvinām
astra-śastra-pravīṇaś ca
mahā-ratha iti smṛtaḥ
amitān yodhayed yas tu
samprokto 'tirathas tu saḥ

This is the description given in the *Bṛhad-vaiṣṇava-toṣaṇī* by Śrīla Sanātana Gosvāmī.

Māyā-manuṣyasya (10.1.17). Because of being covered by *yogamāyā* (*nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ*), Kṛṣṇa is sometimes called *māyā-manuṣya*, indicating that although He is the Supreme Personality of Godhead, He appears like an ordinary person. A misunderstanding arises because *yogamāyā* covers the vision of the general public. The Lord's position is actually different from that of an ordinary person, for although He appears to act like an ordinary man, He is always transcendental. The word *māyā* also indicates "mercy," and sometimes it also means "knowledge." The Lord is always full of all transcendental knowledge, and therefore although He acts like a human being, He is the Supreme Personality of Godhead, full of knowledge. In His original identity, the Lord is the controller of *māyā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). Therefore the Lord may be called *māyā-manuṣya*, or the Supreme Personality of Godhead playing like an ordi-

nary human being, although He is the controller of both the material and spiritual energies. The Lord is the Supreme Person, Puruṣottama, but because we are deluded by *yogamāyā*, He appears to be an ordinary person. Ultimately, however, *yogamāyā* induces even a nondevotee to understand the Lord as the Supreme Person, Puruṣottama. In *Bhagavad-gītā* we find two statements given by the Supreme Personality of Godhead. For the devotees, the Lord says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Thus for the willing devotee the Lord gives intelligence by which to understand Him and return home, back to Godhead. For others, for nondevotees, the Lord says, *mṛtyuḥ sarva-haraś cāham:* "I am all-plundering, inevitable death." A devotee like Prahlāda enjoys the activities of Lord Nṛsiṁhadeva, whereas nondevotees like Prahlāda's father, Hiraṇyakaśipu, meet death before Lord Nṛsiṁhadeva. The Lord therefore acts in two ways, by sending some onto the path of repeated birth and death and sending others back home, back to Godhead.

The word *kāla*, meaning "black," indicates the color of the Supreme Personality of Godhead, Kṛṣṇa. Lord Kṛṣṇa and Lord Rāmacandra, who both look blackish, give liberation and transcendental bliss to Their devotees. Among persons possessing material bodies, sometimes someone is able to subject death to his own will. For such a person, death is almost impossible because no one wants to die. But although Bhīṣmadeva possessed this power, Bhīṣma, by the supreme will of the Lord, died very easily in the Lord's presence. There have also been many demons who had no hope of salvation, yet Kaṁsa attained salvation by the supreme will of the Lord. Not to speak of Kaṁsa, even Pūtanā attained salvation and reached the level of the Lord's mother. Parīkṣit Mahārāja, therefore, was very eager to hear about the Lord, who has inconceivable qualities by which to give liberation to anyone. Parīkṣit Mahārāja, at the point of his death, was certainly interested in his liberation. When such a great and

exalted personality as the Lord behaves like an ordinary human being although possessing inconceivable qualities, His behavior is called *māyā*. Therefore the Lord is described as *māyā-manuṣya*. This is the opinion of Śrīla Jīva Gosvāmī. *Mu* refers to *mukti*, or salvation, and *ku* refers to that which is bad or very obnoxious. Thus *muku* refers to the Supreme Personality of Godhead, who saves one from the bad condition of material existence. The Lord is called *mukunda* because He not only saves the devotee from material existence but offers him transcendental bliss in love and service.

As for Keśava, *ka* means Brahmā, and *īśa* means Lord Śiva. The Personality of Godhead captivates both Lord Brahmā and Lord Mahādeva, or Śiva, by His transcendental qualities. Therefore He is called Keśava. This opinion is given by Sanātana Gosvāmī in his *Vaiṣṇava-toṣaṇī* commentary.

It is said that all the demigods, accompanied by Tri-nayana, Lord Śiva, went to the shore of the ocean of milk and offered their prayers through the *mantra* known as *Puruṣa-sūkta*. From this statement it is understood that the demigods cannot directly approach Lord Viṣṇu, who lies on the ocean of milk, or enter His abode. This is also clearly stated in the *Mahābhārata*, *Mokṣa-dharma*, and the next chapter of *Śrīmad-Bhāgavatam*. Kṛṣṇa, the Supreme Personality of Godhead, has His abode in Goloka (*goloka-nāmni nija-dhāmni tale ca tasya*). From Lord Kṛṣṇa come the *catur-vyūha*, the quadruple expansions Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. There are innumerable *brahmāṇḍas*, all of which emanate from the pores of Kāraṇodakaśāyī Viṣṇu, and in every *brahmāṇḍa* there is a Garbhodakaśāyī Viṣṇu, who is a partial expansion of Aniruddha. This Aniruddha is a partial expansion of Pradyumna, who is partially represented as Kṣīrodakaśāyī Viṣṇu, the Supersoul of all living entities. These Viṣṇu expansions are different from Kṛṣṇa, who resides in Goloka Vṛndāvana. When it is said that the demigods offered prayers to the Lord by chanting the *Puruṣa-sūkta*, this indicates that they pleased the Lord by enunciating prayers of *bhakti*.

The word *vṛṣākapi* refers to one who satisfies His devotee in every way and frees His devotee from all material anxieties. *Vṛṣa* refers to religious performances like sacrifices. Even without the execution of sacrifices, the Lord can still enjoy the supermost comforts of the heavenly planets. The statement that Puruṣottama, Jagannātha, would appear in the house of

Vasudeva distinguishes the Supreme Personality of Godhead from ordinary persons. The statement that He personally appeared indicates that He did not send His plenary expansion. The word *priyārtham* indicates that the Lord appeared to please Rukmiṇī and Rādhārāṇī. *Priyā* means "the most beloved."

In the commentary of Śrī Vīrarāghava Ācārya, the following extra verse is accepted after text twenty-three:

ṛṣayo 'pi tad-ādeśāt
kalpyantāṁ paśu-rūpiṇaḥ
payo-dāna-mukhenāpi
viṣṇuṁ tarpayituṁ surāḥ

"O demigods, even great sages, following the order of Viṣṇu, appeared in the forms of cows and calves to please the Supreme Personality of Godhead by delivering milk."

Rāmānujācārya sometimes accepts Baladeva as a *śaktyāveśa-avatāra*, but Śrīla Jīva Gosvāmī has explained that Baladeva is an expansion of Kṛṣṇa and that a part of Baladeva is Saṅkarṣaṇa. Although Baladeva is identical with Saṅkarṣaṇa, He is the origin of Saṅkarṣaṇa. Therefore the word *svarāṭ* has been used to indicate that Baladeva always exists in His own independence. The word *svarāṭ* also indicates that Baladeva is beyond the material conception of existence. *Māyā* cannot attract Him, but because He is fully independent, He can appear by His spiritual potency wherever He likes. *Māyā* is fully under the control of Viṣṇu. Because the material potency and *yogamāyā* mingle in the Lord's appearance, they are described as *ekānaṁśā*. Sometimes *ekānaṁśā* is interpreted to mean "without differentiation." Saṅkarṣaṇa and Śeṣa-nāga are identical. As stated by Yamunādevī, "O Rāma, O great-armed master of the world, who have extended Yourself throughout the entire universe by one plenary expansion, it is not possible to understand You fully." Therefore *ekāṁśā* refers to Śeṣa-nāga. In other words, Baladeva, merely by His partial expansion, sustains the entire universe.

The word *kāryārthe* refers to one who attracted the pregnancy of Devakī and bewildered mother Yaśodā. These pastimes are very confidential. The Supreme Personality of Godhead ordered *yogamāyā* to bewilder His associates in His pastimes and bewilder demons like Kaṁsa.

As stated previously, *yogamāyāṁ samādiśat.* To give service to the Lord, *yogamāyā* appeared along with *mahāmāyā. Mahāmāyā* refers to *yayā sammohitaṁ jagat,* "one who bewilders the entire material world." From this statement it is to be understood that *yogamāyā,* in her partial expansion, becomes *mahāmāyā* and bewilders the conditioned souls. In other words, the entire creation has two divisions—transcendental, or spiritual, and material. *Yogamāyā* manages the spiritual world, and by her partial expansion as *mahāmāyā* she manages the material world. As stated in the *Nārada-pañcarātra, mahāmāyā* is a partial expansion of *yogamāyā.* The *Nārada-pañcarātra* clearly states that the Supreme Personality has one potency, which is sometimes described as Durgā. The *Brahma-saṁhitā* says, *chāyeva yasya bhuvanāni bibharti durgā.* Durgā is not different from *yogamāyā.* When one understands Durgā properly, he is immediately liberated, for Durgā is originally the spiritual potency, *hlādinī-śakti,* by whose mercy one can understand the Supreme Personality of Godhead very easily. *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād.* The *mahāmāyā-śakti,* however, is a covering of *yogamāyā,* and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (*yayā sammohitaṁ jagat*). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to *yogamāyā.* Transferring the pregnancy of Devakī and keeping mother Yaśodā in deep sleep were both done by *yogamāyā; mahāmāyā* cannot act upon such devotees, for they are always liberated. But although it is not possible for *mahāmāyā* to control liberated souls or the Supreme Personality of Godhead, she did bewilder Kaṁsa. The action of *yogamāyā* in presenting herself before Kaṁsa was the action of *mahāmāyā,* not *yogamāyā. Yogamāyā* cannot even see or touch such polluted persons as Kaṁsa. In *Caṇḍī,* in the *Mārkaṇḍeya Purāṇa,* Eleventh Chapter, Mahāmāyā says, "During the twenty-eighth *yuga* in the period of Vaivasvata Manu, I shall take birth as the daughter of Yaśodā and be known as Vindhyācala-vāsinī."

The distinction between the two *māyās—yogamāyā* and *mahāmāyā*—is described as follows. Kṛṣṇa's *rāsa-līlā* with the *gopīs* and the *gopīs'* bewilderment in respect to their husbands, fathers-in-law and other such relatives were arrangements of *yogamāyā* in which *mahāmāyā* had no influence. The *Bhāgavatam* gives sufficient evidence

of this when it clearly says, *yogamāyām upāśritaḥ*. On the other hand, there were *asuras* headed by Śālva and *kṣatriyas* like Duryodhana who were bereft of devotional service in spite of seeing Kṛṣṇa's carrier Garuḍa and the universal form, and who could not understand Kṛṣṇa to be the Supreme Personality of Godhead. This was also bewilderment, but this bewilderment was due to *mahāmāyā*. Therefore it is to be concluded that the *māyā* which drags a person from the Supreme Personality of Godhead is called *jaḍamāyā*, and the *māyā* which acts on the transcendental platform is called *yogamāyā*. When Nanda Mahārāja was taken away by Varuṇa, he saw Kṛṣṇa's opulence, but nonetheless he thought of Kṛṣṇa as his son. Such feelings of parental love in the spiritual world are acts of *yogamāyā*, not of *jaḍamāyā*, or *mahāmāyā*. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

Śūrasenāṁś ca. The son of Kārtavīryārjuna was Śūrasena, and the countries he ruled were also called Śūrasena. This is noted by Sanātana Gosvāmī in his *Vaiṣṇava-toṣaṇī* commentary.

In regard to Mathurā, we find this quotation:

mathyate tu jagat sarvaṁ
brahma-jñānena yena vā
tat-sāra-bhūtaṁ yad yasyāṁ
mathurā sā nigadyate

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of *bhakti-yoga*, he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is the essence of all knowledge, and wherever such knowledge is manifested is called Mathurā. Also, when one establishes *bhakti-yoga*, excluding all other methods, one's situation is called Mathurā. *Yatra nityaṁ sannihito hariḥ:* the place where Hari, the Supreme Personality of Godhead, lives eternally is called Mathurā. The word *nitya* indicates eternality. The Supreme Lord is eternal, and His abode is also eternal. *Goloka eva nivasaty akhilātma-bhūtaḥ*. Although the Lord is always stationed in His abode, Goloka Vṛndāvana, He is present everywhere in fullness. This means that when the Supreme Lord descends on the surface of the world, His original abode is not vacant, for He can remain in His original abode

and simultaneously descend upon Mathurā, Vṛndāvana, Ayodhyā and other places. He does not need to descend, since He is already present there; He simply manifests Himself.

Śrīla Śukadeva Gosvāmī has addressed Mahārāja Parīkṣit as *tāta*, or "beloved son." This is due to parental love in the heart of Śukadeva Gosvāmī. Because Kṛṣṇa was soon coming as the son of Vasudeva and Devakī, out of parental affection Śukadeva Gosvāmī addressed Mahārāja Parīkṣit as *tāta*, "my dear son."

In the *Viśva-kośa* dictionary, the word *garbha* is explained: *garbho bhrūṇe arbhake kukṣāv ity ādi.* When Kaṁsa was about to kill Devakī, Vasudeva wanted to dissuade him by the diplomacy of *sāma* and *bheda. Sāma* means "pacifying." Vasudeva wanted to pacify Kaṁsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes *sāma*, and Vasudeva's presentation of fear in two situations—in this life and the next—is called *bheda.* Thus Vasudeva used both *sāma* and *bheda* to pacify Kaṁsa. Praising Kaṁsa's qualifications was glorification, and praising him as a descendant of the *bhoja-vaṁśa* appealed to *sambandha*, relationship. Speaking of "your sister" was an appeal to identity. Speaking about killing a woman raises questions about fame and welfare, and arousing fear of the sinful act of killing one's sister during her marriage ceremony is an aspect of *bheda.* The Bhoja dynasty refers to those who were simply interested in sense gratification and were therefore not very aristocratic. Another meaning of *bhoja* is "fighting." These were indications of defamation for Kaṁsa. When Vasudeva addressed Kaṁsa as *dīna-vatsala*, this was excessive praise. Kaṁsa would accept calves as a form of revenue from his poor constituents, and therefore he was called *dīna-vatsala.* Vasudeva knew very well that he could not by force rescue Devakī from the imminent danger. Devakī was actually the daughter of Kaṁsa's uncle, and therefore she is described as *suhṛt*, meaning "relative." It is stated that Kaṁsa refrained from killing his close relation Devakī because if he had killed her, a great fight would have ensued among the other members of the family. Kaṁsa refrained from provoking this great danger of a family fight, for it would have caused many persons to lose their lives.

Formerly an *asura* named Kālanemi had six sons, named Haṁsa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They

were known as the *ṣaḍ-garbhas*, or six *garbhas*, and they were all equally powerful and expert in military affairs. These *ṣaḍ-garbhas* gave up the association of Hiraṇyakaśipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the *ṣaḍ-garbhas* replied, "Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, *mahā-roga*, Yakṣa, Gandharva-pati, Siddha, Cāraṇa or human being, nor by great sages who are perfect in their penances and austerities." Brahmā understood their purpose and fulfilled their desire. But when Hiraṇyakaśipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmā," he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kaṁsa and kill all of you because you will take birth as sons of Devakī." Because of this curse, the grandsons of Hiraṇyakaśipu had to take birth from the womb of Devakī and be killed by Kaṁsa, although he was previously their father. This description is mentioned in the *Hari-vaṁśa*, *Viṣṇu-parva*, Second Chapter. According to the comments of the *Vaiṣṇava-toṣaṇī*, the son of Devakī known as Kīrtimān was the third incarnation. In his first incarnation he was known as Smara and was the son of Marīci, and later he became the son of Kālanemi. This is mentioned in the histories.

An additional verse in this chapter of *Śrīmad-Bhāgavatam* is accepted by the Madhvācārya-samprādaya, represented by Vijayadhvaja Tīrtha. The verse is as follows:

atha kaṁsam upāgamya
nārado brahma-nandanaḥ
ekāntam upasaṅgamya
vākyam etad uvāca ha

atha—in this way; *kaṁsam*—unto Kaṁsa; *upāgamya*—after going; *nāradaḥ*—the great sage Nārada; *brahma-nandanaḥ*—who is the son of Brahmā; *ekāntam upasaṅgamya*—after going to a very solitary place;

vākyam—the following instruction; *etat*—this; *uvāca*—said; *ha*—in the past.

Translation: "Thereafter, Nārada, the mental son of Lord Brahmā, approached Kaṁsa and, in a very solitary place, informed him of the following news."

The great saint Nārada descended from the heavenly planets to the forest of Mathurā and sent his messenger to Kaṁsa. When the messenger approached Kaṁsa and informed him of Nārada's arrival, Kaṁsa, the leader of the *asuras*, was very happy and immediately came out of his palace to receive Nārada, who was as bright as the sun, as powerful as fire, and free from all tinges of sinful activities. Kaṁsa accepted Nārada as his guest, offered him respectful obeisances and gave him a golden seat, brilliant like the sun. Nārada was a friend of the King of heaven, and thus he told Kaṁsa, the son of Ugrasena, "My dear hero, you have satisfied me with a proper reception, and therefore I shall tell you something secret and confidential. While I was coming here from Nandakānana through the Caitraratha forest, I saw a great meeting of the demigods, who followed me to Sumeru Parvata. We traveled through many holy places, and finally we saw the holy Ganges. While Lord Brahmā was consulting the other demigods at the top of Sumeru Hill, I was also present with my stringed instrument, the *vīṇā*. I shall tell you confidentially that the meeting was held just to plan to kill the *asuras*, headed by you. You have a younger sister named Devakī, and it is a fact that her eighth son will kill you." (reference: *Hari-vaṁśa*, *Viṣṇu-parva* 1.2–16)

No one can blame Nāradajī for encouraging Kaṁsa to kill the sons of Devakī. The saint Nārada is always a well-wisher for human society, and he wanted the Supreme Personality of Godhead, Kṛṣṇa, to descend to this world as soon as possible so that the society of demigods would be pleased and would see Kaṁsa and his friends killed by Kṛṣṇa. Kaṁsa would also attain salvation from his nefarious activities, and this too would very much please the demigods and their followers. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that Nārada Muni sometimes did things that were beneficial to the demigods and the demons simultaneously. Śrī Vīrarāghava Ācārya, in his commentary, has included the following half-verse in this regard: *asurāḥ sarva evaita*

lokopadrava-kāriṇaḥ. Asuras are always disturbing elements for human society.

Thus end the Bhaktivedanta purports of the Tenth Canto, First Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Advent of Lord Kṛṣṇa: Introduction."*

CHAPTER TWO

Prayers by the Demigods for Lord Kṛṣṇa in the Womb

As described in this chapter, when the Supreme Personality of Godhead entered the womb of Devakī to kill Kaṁsa, all the demigods understood that the Lord was living within Devakī's womb, and therefore in veneration they offered Him the *Garbha-stuti* prayers.

Kaṁsa, under the protection of his father-in-law, Jarāsandha, and with the help of his demoniac friends like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Bāṇa and Bhaumāsura, began oppressing the members of the Yadu dynasty. Therefore, the members of the Yadu dynasty left their homes and sought shelter in such states as Kuru, Pañcāla, Kekaya, Śālva and Vidarbha. Only some of them stayed with Kaṁsa, as nominal friends.

After Kaṁsa killed the *ṣaḍ-garbhas*, the six sons of Devakī, one after another, Anantadeva entered Devakī's womb and was transferred to the womb of Rohiṇī by the manipulation of Yogamāyā, who was following the order of the Supreme Personality of Godhead. The Lord Himself, who was soon to appear as the eighth son of Devakī, ordered Yogamāyā to take birth from the womb of Yaśodādevī. Because Kṛṣṇa and His potency, Yogamāyā, appeared simultaneously as brother and sister, the world is full of Vaiṣṇavas and *śāktas*, and there is certainly some rivalry between them. Vaiṣṇavas worship the Supreme Lord, whereas *śaktas*, according to their desires, worship Yogamāyā in forms like Durgā, Bhadrakālī and Caṇḍikā. Following the orders of the Supreme Personality of Godhead, Yogamāyā transferred Baladeva, Saṅkarṣaṇa, the seventh child of Devakī, from the womb of Devakī to the womb of Rohiṇī. Because Saṅkarṣaṇa appears in order to increase love of Kṛṣṇa, He is known as Baladeva. One may take auspicious strength from Him to become a devotee of the Lord, and therefore He is also known as Balabhadra.

After Yogamāyā transferred the seventh child of Devakī to the womb of Rohiṇī, the Supreme Personality of Godhead appeared within the

heart of Vasudeva and transferred Himself into the heart of Devakī. Because the Lord was present in her heart, Devakī, as her pregnancy continued, appeared effulgent. Upon seeing this effulgence, Kaṁsa was full of anxiety, but he could not harm Devakī because of their family relationship. Thus he began indirectly thinking of Kṛṣṇa and became fully Kṛṣṇa conscious.

Meanwhile, because of the Lord's presence within the womb of Devakī, all the demigods came to offer the Lord their prayers. The Supreme Personality of Godhead, they said, is eternally the Absolute Truth. The spiritual soul is more important than the gross body, and the Supersoul, Paramātmā, is still more important than the soul. The Supreme Godhead is absolutely independent, and His incarnations are transcendental. The prayers of the demigods glorify and exalt devotees and explain the fate of persons who superficially consider themselves liberated from the conditions of material nature. A devotee is always safe. When a devotee fully surrenders at the lotus feet of the Lord, he is completely liberated from the fear of material existence. By explaining why the Supreme Personality of Godhead descends, the prayers of the demigods clearly confirm the Lord's statement in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself."

TEXTS 1–2

श्रीशुक उवाच

प्रलम्बबकचाणूरतृणावर्तमहाशनैः ।
मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः ॥ १ ॥
अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः ।
यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ २ ॥

śrī-śuka uvāca
pralamba-baka-cāṇūra-
tṛṇāvarta-mahāśanaiḥ
muṣṭikāriṣṭa-dvivida-
pūtanā-keśi-dhenukaiḥ

anyaiś cāsura-bhūpālair
bāṇa-bhaumādibhir yutaḥ
yadūnāṁ kadanaṁ cakre
balī māgadha-saṁśrayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pralamba*—by the *asura* named Pralamba; *baka*—by the *asura* named Baka; *cāṇūra*—by the *asura* named Cāṇūra; *tṛṇāvarta*—by the *asura* named Tṛṇāvarta; *mahāśanaiḥ*—by Aghāsura; *muṣṭika*—by the *asura* named Muṣṭika; *ariṣṭa*—by the *asura* Ariṣṭa; *dvivida*—by the *asura* named Dvivida; *pūtanā*—by Pūtanā; *keśi*—by Keśī; *dhenukaiḥ*—by Dhenuka; *anyaiḥ ca*—and by many others; *asura-bhūpālaiḥ*—by demoniac kings on the surface of the globe; *bāṇa*—by King Bāṇa; *bhauma*—by Bhaumāsura; *ādibhiḥ*—and by others as well; *yutaḥ*—being assisted; *yadūnām*—of the kings of the Yadu dynasty; *kadanam*—persecution; *cakre*—regularly performed; *balī*—very powerful; *māgadha-saṁśrayaḥ*—under the protection of Jarāsandha, the King of Magadha.

TRANSLATION

Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kaṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

PURPORT

This verse supports the following statement given by the Lord in *Bhagavad-gītā* (4.7–8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

The Lord's purpose in maintaining this material world is to give everyone a chance to go back home, back to Godhead, but kings and political leaders unfortunately try to hinder the purpose of the Lord, and therefore the Lord appears, either personally or with His plenary portions, to set things right. It is therefore said:

garbhaṁ sañcārya rohiṇyāṁ
devakyā yogamāyayā
tasyāḥ kukṣiṁ gataḥ kṛṣṇo
dvitīyo vibudhaiḥ stutaḥ

"Kṛṣṇa appeared in the womb of Devakī after transferring Baladeva to the womb of Rohiṇī by the power of Yogamāyā." *Yadubhiḥ sa vyarudhyata.* The kings of the Yadu dynasty were all devotees, but there were many powerful demons, such as Śālva, who began to persecute them. At that time, Jarāsandha, who was Kaṁsa's father-in-law, was extremely powerful, and therefore Kaṁsa took advantage of his protection and the help of the demons in persecuting the kings of the Yadu dynasty. The demons naturally appeared more powerful than the demigods, but ultimately, because of help received from the Supreme Personality of Godhead, the demons were defeated and the demigods triumphant.

TEXT 3

ते पीडिता निविविशुः कुरुपञ्चालकेकयान् ।
शाल्वान् विदर्भान् निषधान् विदेहान् कोशलानपि ॥३॥

te pīḍitā niviviśuḥ
kuru-pañcāla-kekayān
śālvān vidarbhān niṣadhān
videhān kośalān api

te—they (the kings of the Yadu dynasty); *pīḍitāḥ*—being persecuted; *niviviśuḥ*—took shelter or entered (the kingdoms); *kuru-pañcāla*—the countries occupied by the Kurus and Pañcālas; *kekayān*—the countries of the Kekayas; *śālvān*—the countries occupied by the Śālvas; *vidarbhān*—the countries occupied by the Vidarbhas; *niṣadhān*—the countries occupied by the Niṣadhas; *videhān*—the country of Videha; *kośalān api*—as well as the countries occupied by the Kośalas.

TRANSLATION

Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośalas.

TEXTS 4–5

एके तमनुरुन्धाना ज्ञातयः पर्युपासते ।
हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ ४ ॥
सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।
गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ ५ ॥

eke tam anurundhānā
jñātayaḥ paryupāsate
hateṣu ṣaṭsu bāleṣu
devakyā augraseninā

saptamo vaiṣṇavaṁ dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ

eke—some of them; *tam*—unto Kaṁsa; *anurundhānāḥ*—exactly following his policy; *jñātayaḥ*—relatives; *paryupāsate*—began to agree with him; *hateṣu*—having been killed; *ṣaṭsu*—six; *bāleṣu*—children; *devakyāḥ*—born of Devakī; *augraseninā*—by the son of Ugrasena (Kaṁsa); *saptamaḥ*—the seventh; *vaiṣṇavam*—of Lord Viṣṇu; *dhāma*—a plenary expansion; *yam*—unto whom; *anantam*—by the name Ananta; *pracakṣate*—is celebrated; *garbhaḥ*—embryo; *babhūva*—there was; *devakyāḥ*—of Devakī; *harṣa-śoka-vivardhanaḥ*—simultaneously arousing pleasure and lamentation.

TRANSLATION

Some of their relatives, however, began to follow Kaṁsa's principles and act in his service. After Kaṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

PURPORT

Some of the chief devotees, such as Akrūra, stayed with Kaṁsa to satisfy him. This they did for various purposes. They all expected the Supreme Personality of Godhead to appear as the eighth child as soon as Devakī's other children were killed by Kaṁsa, and they were eagerly awaiting His appearance. By remaining in Kaṁsa's association, they would be able to see the Supreme Personality of Godhead take birth and display His childhood pastimes, and Akrūra would later go to Vṛndāvana to bring Kṛṣṇa and Balarāma to Mathurā. The word *paryupāsate* is significant because it indicates that some devotees wanted to stay near Kaṁsa in order to see all these pastimes of the Lord. The six children killed by Kaṁsa had formerly been sons of Marīci, but because of having been cursed by a *brāhmaṇa*, they were obliged to take birth as grandsons

of Hiraṇyakaśipu. Kaṁsa had taken birth as Kālanemi, and now he was obliged to kill his own sons. This was a mystery. As soon as the sons of Devakī were killed, they would return to their original place. The devotees wanted to see this also. Generally speaking, no one kills his own nephews, but Kaṁsa was so cruel that he did so without hesitation. Ananta, Saṅkarṣaṇa, belongs to the second *catur-vyūha*, or quadruple expansion. This is the opinion of experienced commentators.

TEXT 6

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।
यदूनां निजनाथानां योगमायां समादिशत् ॥ ६ ॥

bhagavān api viśvātmā
viditvā kaṁsajaṁ bhayam
yadūnāṁ nija-nāthānāṁ
yogamāyāṁ samādiśat

bhagavān—Śrī Kṛṣṇa, the Supreme Personality of Godhead; *api*—also; *viśvātmā*—who is the Supersoul of everyone; *viditvā*—understanding the position of the Yadus and His other devotees; *kaṁsa-jam*—because of Kaṁsa; *bhayam*—fear; *yadūnām*—of the Yadus; *nija-nāthānām*—who had accepted Him, the Supreme Lord, as their supreme shelter; *yogamāyām*—unto Yogamāyā, the spiritual potency of Kṛṣṇa; *samādiśat*—ordered as follows.

TRANSLATION

To protect the Yadus, His personal devotees, from Kaṁsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāyā as follows.

PURPORT

The words *bhagavān api viśvātmā viditvā kaṁsajaṁ bhayam* are commented upon by Śrīla Sanātana Gosvāmī. *Bhagavān svayam* is Kṛṣṇa (*kṛṣṇas tu bhagavān svayam*). He is Viśvātmā, the original Supersoul of everyone, because his plenary portion expands as the Supersoul. This is

confirmed in *Bhagavad-gītā* (13.3): *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata.* Lord Kṛṣṇa is the *kṣetra-jña*, or Supersoul, of all living entities. He is the original source of all expansions of the Personality of Godhead. There are hundreds and thousands of plenary expansions of Viṣṇu, such as Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva, but here in this material world, the Viśvātmā, the Supersoul for all living entities, is Kṣīrodakaśāyī Viṣṇu. As stated in *Bhagavad-gītā* (18.61), *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* "The Supreme Lord is situated in the heart of all living entities, O Arjuna." Kṛṣṇa is actually Viśvātmā by His plenary expansion as *viṣṇu-tattva*, yet because of His affection for His devotees, He acts as Supersoul to give them directions (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca*).

The affairs of the Supersoul pertain to Kṣīrodakaśāyī Viṣṇu, but Kṛṣṇa took compassion on Devakī, His devotee, because He understood her fear of Kaṁsa's persecution. A pure devotee is always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment (*tathā dehāntara-prāptiḥ*). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is *bhayam*, or fear. *Bhayaṁ dvitīyābhiniveśataḥ syāt* (*Bhāg.* 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Kṛṣṇa, is always alert to the protection of His devotees. Kṛṣṇa is so kind and affectionate toward His devotees that He helps them by giving them the intelligence by which to exist in this material world without forgetting Him even for a moment. The Lord says:

teṣām evānukampārtham
aham ajñānajaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

The word *yoga* means "link." Any system of *yoga* is an attempt to reconnect our broken relationship with the Supreme Personality of Godhead. There are different types of *yoga*, of which *bhakti-yoga* is the best. In other *yoga* systems, one must undergo various processes before attaining perfection, but *bhakti-yoga* is direct. The Lord says in *Bhagavad-gītā* (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." For the *bhakti-yogī*, a human body is guaranteed in his next existence, as stated by Lord Kṛṣṇa (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate*). *Yogamāyā* is the spiritual potency of the Lord. Out of affection for His devotees, the Lord always stays in spiritual touch with them, although otherwise His *māyā* potency is so strong that she bewilders even exalted demigods like Brahmā. Therefore the Lord's potency is called *yogamāyā*. Since the Lord is Viśvātmā, He immediately ordered Yogamāyā to give protection to Devakī.

TEXT 7

गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।
रोहिणी वसुदेवस्य भार्यास्ते नन्दगोकुले ।
अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥ ७ ॥

gaccha devi vrajaṁ bhadre
gopa-gobhir alaṅkṛtam
rohiṇī vasudevasya
bhāryāste nanda-gokule
anyāś ca kaṁsa-saṁvignā
vivareṣu vasanti hi

gaccha—now go; *devi*—O you who are worshipable for the whole world; *vrajam*—to the land of Vraja; *bhadre*—O you who are auspicious

for all living entities; *gopa-gobhiḥ*—with cowherds and cows; *alaṅkṛtam*—decorated; *rohiṇī*—by the name Rohiṇī; *vasudevasya*—of Vasudeva, Kṛṣṇa's father; *bhāryā*—one of the wives; *āste*—is living; *nanda-gokule*—in the estate of Nanda Mahārāja known as Gokula, where hundreds and thousands of cows are maintained; *anyāḥ ca*—and other wives; *kaṁsa-saṁvignāḥ*—being afraid of Kaṁsa; *vivareṣu*—in secluded places; *vasanti*—are living; *hi*—indeed.

TRANSLATION

The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kaṁsa. Please go there.

PURPORT

Nanda-gokula, the residence of King Nanda, was itself very beautiful, and when Yogamāyā was ordered to go there and encourage the devotees with fearlessness, it became even more beautiful and safe. Because Yogamāyā had the ability to create such an atmosphere, the Lord ordered her to go to Nanda-gokula.

TEXT 8

देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।
तत् संनिकृष्य रोहिण्या उदरे संनिवेशय ॥ ८ ॥

devakyā jaṭhare garbhaṁ
śeṣākhyaṁ dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya

devakyāḥ—of Devakī; *jaṭhare*—within the womb; *garbham*—the embryo; *śeṣa-ākhyam*—known as Śeṣa, the plenary expansion of Kṛṣṇa;

dhāma—the plenary expansion; *māmakam*—of Me; *tat*—Him; *sannikṛṣya*—attracting; *rohiṇyāḥ*—of Rohiṇī; *udare*—within the womb; *sanniveśaya*—transfer without difficulty.

TRANSLATION

Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.

PURPORT

The first plenary expansion of Kṛṣṇa is Baladeva, also known as Śeṣa. The Śeṣa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohiṇī. "Because I am going into the womb of Devakī," the Lord told Yogamāyā, "the Śeṣa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohiṇī, His eternal mother."

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendentally, could enter the womb of Devakī, which had previously been entered by the six *asuras*, the *ṣaḍ-garbhas*. Does this mean that the *ṣaḍ-garbhāsuras* were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord enters the material world, He does not do so. This is explained by the Lord Himself in *Bhagavad-gītā* (9.4–5):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram

bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation." *Sarvaṁ khalv idaṁ brahma.* Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the *acintya-bhedābheda* philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* "One can understand the Supreme Personality as He is only by devotional service." Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the *śāstras.*

A pure devotee is always transcendentally situated because of executing nine different processes of *bhakti-yoga* (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevenam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*). Thus situated in devotional service, a devotee, although in the material world, is not in the material world. Yet a devotee always fears, "Because I am associated with the material world, so many contaminations affect me." Therefore he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devakī's constant fear of Kaṁsa was purifying her. A pure devotee should always fear material association, and in this way all the *asuras* of material association will be killed, as the *ṣaḍ-garbhāsuras* were killed by Kaṁsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the *Vedas: bhaktir evainaṁ darśayati.* Only *bhakti* can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically

represents *bhakti*, and Kaṁsa symbolically represents material fear. When a pure devotee always fears material association, his real position of *bhakti* is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of *bhakti* the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 9

अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥९॥

athāham aṁśa-bhāgena
devakyāḥ putratāṁ śubhe
prāpsyāmi tvaṁ yaśodāyāṁ
nanda-patnyāṁ bhaviṣyasi

atha—therefore; *aham*—I; *aṁśa-bhāgena*—by My plenary expansion; *devakyāḥ*—of Devakī; *putratām*—the son; *śubhe*—O all-auspicious Yogamāyā; *prāpsyāmi*—I shall become; *tvam*—you; *yaśodāyām*—in the womb of mother Yaśodā; *nanda-patnyām*—in the wife of Mahārāja Nanda; *bhaviṣyasi*—shall also appear.

TRANSLATION

O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

PURPORT

The word *aṁśa-bhāgena* is important in this verse. In *Bhagavad-gītā* (10.42) the Lord says:

athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Everything is situated as a part of the Supreme Lord's potency. In regard to Lord Kṛṣṇa's appearance in the womb of Devakī, Brahmā played a part also because on the bank of the milk ocean he requested the Supreme Personality of Godhead to appear. A part was also played by Baladeva, the first expansion of Godhead. Similarly, Yogamāyā, who appeared as the daughter of mother Yaśodā, also played a part. Thus *jīva-tattva, viṣṇu-tattva* and *śakti-tattva* are all integrated with the Supreme Personality of Godhead, and when Kṛṣṇa appears, He appears with all His integrated parts. As explained in previous verses, Yogamāyā was requested to attract Saṅkarṣaṇa, Baladeva, from the womb of Devakī to the womb of Rohiṇī, and this was a very heavy task for her. Yogamāyā naturally could not see how it was possible for her to attract Saṅkarṣaṇa. Therefore Kṛṣṇa addressed her as *śubhe*, auspicious, and said, "Be blessed. Take power from Me, and you will be able to do it." By the grace of the Supreme Personality of Godhead, anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (*aṁśa-bhāgena*) and increasing or decreasing by His supreme will. Balarāma was only fifteen days older than Kṛṣṇa. By the blessings of Kṛṣṇa, Yogamāyā became the daughter of mother Yaśodā, but by the supreme will she was not able to enjoy the parental love of her father and mother. Kṛṣṇa, however, although not actually born from the womb of mother Yaśodā, enjoyed the parental love of mother Yaśodā and Nanda. By the blessings of Kṛṣṇa, Yogamāyā was able to achieve the reputation of being the daughter of mother Yaśodā, who also became famous by the blessings of Kṛṣṇa. Yaśodā means "one who gives fame."

TEXT 10

अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् ।
धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥१०॥

arciṣyanti manuṣyās tvāṁ
sarva-kāma-vareśvarīm
dhūpopahāra-balibhiḥ
sarva-kāma-vara-pradām

arciṣyanti—will worship; *manuṣyāḥ*—human society; *tvām*—unto you; *sarva-kāma-vara-īśvarīm*—because you are the best of the demigods who can fulfill all material desires; *dhūpa*—by incense; *upahāra*—by presentations; *balibhiḥ*—by different types of worship through sacrifice; *sarva-kāma*—of all material desires; *vara*—the blessings; *pradām*—one who can bestow.

TRANSLATION

By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

PURPORT

As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* "Those whose minds are distorted by material desires surrender unto demigods." Therefore the word *manuṣya*, meaning "human being," here refers to one who does not know the actual goal of life. Such a person wants to enjoy the material world by taking birth in a highly elevated family with the benefits of education, beauty and immense wealth, which in this material world are desirable. One who has forgotten the real aim of life may worship goddess Durgā, *māyā-śakti*, under various names, for different purposes, and in different places. As there are many holy places for the worship of Kṛṣṇa, there are also many holy places in India for the worship of Durgādevī, or Māyādevī, who took birth as the daughter of Yaśodā. After cheating Kaṁsa, Māyādevī dispersed herself to various places, especially in Vindhyācala, to accept regular worship from ordinary men. A human being should actually be interested in understanding *ātma-tattva*, the truth of *ātmā*, the spirit soul, and Paramātmā, the supreme soul. Those who are interested in *ātma-tattva* worship the Supreme Personality of Godhead (*yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*). However, as explained in the

next verse of this chapter, those who cannot understand *ātma-tattva* (*apaśyatām ātma-tattvam*) worship Yogamāyā in her different features. Therefore *Śrīmad-Bhāgavatam* (2.1.2) says:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." Those who are interested in remaining in this material world and are not interested in spiritual salvation have many duties, but for one who is interested in spiritual salvation, the only duty is to surrender fully unto Kṛṣṇa (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). Such a person is not interested in material enjoyment.

TEXTS 11–12

नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि ।
दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥११॥
कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च ।
माया नारायणीशानी शारदेत्यम्बिकेति च ॥१२॥

nāmadheyāni kurvanti
sthānāni ca narā bhuvi
durgeti bhadrakālīti
vijayā vaiṣṇavīti ca

kumudā caṇḍikā kṛṣṇā
mādhavī kanyaketi ca
māyā nārāyaṇīśānī
śāradety ambiketi ca

nāmadheyāni—different names; *kurvanti*—will give; *sthānāni*—in different places; *ca*—also; *narāḥ*—persons interested in material enjoy-

ment; *bhuvi*—on the surface of the globe; *durgā iti*—the name Durgā; *bhadrakālī iti*—the name Bhadrakālī; *vijayā*—the name Vijayā; *vaiṣṇavī iti*—the name Vaiṣṇavī; *ca*—also; *kumudā*—the name Kumudā; *caṇḍikā*—the name Caṇḍikā; *kṛṣṇā*—the name Kṛṣṇā; *mādhavī*—the name Mādhavī; *kanyakā iti*—the name Kanyakā or Kanyā-kumārī; *ca*—also; *māyā*—the name Māyā; *nārāyaṇī*—the name Nārāyaṇī; *īśānī*—the name Īśānī; *śāradā*—the name Śāradā; *iti*—thus; *ambikā*—the name Ambikā; *iti*—also; *ca*—and.

TRANSLATION

Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

PURPORT

Because Kṛṣṇa and His energy appeared simultaneously, people have generally formed two groups—the *śāktas* and the Vaiṣṇavas—and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are *śāktas*, and those interested in spiritual salvation and attaining the spiritual kingdom are Vaiṣṇavas. Because people are generally interested in material enjoyment, they are interested in worshiping Māyādevī, the energy of the Supreme Personality of Godhead. Vaiṣṇavas, however, are *śuddha-śāktas*, or pure *bhaktas*, because the Hare Kṛṣṇa *mahā-mantra* indicates worship of the Supreme Lord's energy, Harā. A Vaiṣṇava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaiṣṇavas all worship such Deities as Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa and Rukmiṇī-Dvārakādhīśa, whereas *durgā-śāktas* worship the material energy under different names.

The names by which Māyādevī is known in different places have been listed by Vallabhācārya as follows. In Vārāṇasī she is known as Durgā, in Avantī she is known as Bhadrakālī, in Orissa she is known as Vijayā, and in Kulahāpura she is known as Vaiṣṇavī or Mahālakṣmī. (The representatives of Mahālakṣmī and Ambikā are present in Bombay.) In the country known as Kāmarūpa she is known as Caṇḍikā, in Northern India as

Śāradā, and in Cape Comorin as Kanyakā. Thus she is distributed according to various names in various places.

Śrīla Vijayadhvaja Tīrthapāda, in his *Pada-ratnāvalī-ṭīkā*, has explained the meanings of the different representations. *Māyā* is known as Durgā because she is approached with great difficulty, as Bhadrā because she is auspicious, and as Kālī because she is deep blue. Because she is the most powerful energy, she is known as Vijayā; because she is one of the different energies of Viṣṇu, she is known as Vaiṣṇavī; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudā. Because she is very severe to her enemies, the *asuras*, she is known as Caṇḍikā, and because she gives all sorts of material facilities, she is called Kṛṣṇā. In this way the material energy is differently named and situated in different places on the surface of the globe.

TEXT 13

गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि ।
रामेति लोकरमणाद् बलभद्रं बलोच्छ्रयात् ॥१३॥

garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ saṅkarṣaṇaṁ bhuvi
rāmeti loka-ramaṇād
balabhadraṁ balocchrayāt

garbha-saṅkarṣaṇāt—because He will be taken from the womb of Devakī to that of Rohiṇī; *tam*—Him (Rohiṇī-nandana, the son of Rohiṇī); *vai*—indeed; *prāhuḥ*—people will call; *saṅkarṣaṇam*—by the name Saṅkarṣaṇa; *bhuvi*—in the world; *rāma iti*—He will also be called Rāma; *loka-ramaṇāt*—because of His special mercy in enabling people in general to become devotees; *balabhadram*—He will also be called Balabhadra; *bala-ucchrayāt*—because of extensive bodily strength.

TRANSLATION

The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He

will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

PURPORT

These are some of the reasons why Balarāma is known as Saṅkarṣaṇa, Balarāma or sometimes Rāma. In the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—people sometimes object when Rāma is accepted as Balarāma. But although devotees of Lord Rāma may object, they should know that there is no difference between Balarāma and Lord Rāma. Here *Śrīmad-Bhāgavatam* clearly states that Balarāma is also known as Rāma (*rāmeti*). Therefore, it is not artificial for us to speak of Lord Balarāma as Lord Rāma. Jayadeva Gosvāmī also speaks of three Rāmas: Paraśurāma, Raghupati Rāma and Balarāma. All of them are Rāmas.

TEXT 14

सन्दिष्टैवं भगवता तथेत्योमिति तद्वचः ।
प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत् ॥१४॥

sandiṣṭaivaṁ bhagavatā
tathety om iti tad-vacaḥ
pratigṛhya parikramya
gāṁ gatā tat tathākarot

sandiṣṭā—having been ordered; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *tathā iti*—so be it; *oṁ*—affirmation by the mantra *oṁ; iti*—thus; *tat-vacaḥ*—His words; *pratigṛhya*—accepting the order; *parikramya*—after circumambulating Him; *gām*—to the surface of the globe; *gatā*—she immediately went; *tat*—the order, as given by the Supreme Personality of Godhead; *tathā*—just so; *akarot*—executed.

TRANSLATION

Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra oṁ, she

confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

PURPORT

After receiving the orders of the Supreme Personality of Godhead, Yogamāyā twice confirmed her acceptance by saying, "Yes, sir, I shall do as You order," and then saying *oṁ*. Śrīla Viśvanātha Cakravartī Ṭhākura comments that *oṁ* signifies Vedic confirmation. Thus Yogamāyā very faithfully received the Lord's order as a Vedic injunction. It is a fact that whatever is spoken by the Supreme Personality of Godhead is a Vedic injunction that no one should neglect. In Vedic injunctions there are no mistakes, illusions, cheating or imperfection. Unless one understands the authority of the Vedic version, there is no purpose in quoting *śāstra*. No one should violate the Vedic injunctions. Rather, one should strictly execute the orders given in the *Vedas*. As stated in *Bhagavad-gītā* (16.24):

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated."

TEXT 15

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।
अहो विस्रंसितो गर्भ इति पौरा विचुक्रुशुः ॥१५॥

garbhe praṇīte devakyā
rohiṇīṁ yoga-nidrayā
aho visraṁsito garbha
iti paurā vicukruśuḥ

garbhe—when the embryo; *praṇīte*—was carried from the womb; *devakyāḥ*—of Devakī; *rohiṇīm*—to the womb of Rohiṇī; *yoga-nidrayā*—by the spiritual energy called Yogamāyā; *aho*—alas; *visraṁsitaḥ*—is lost; *garbhaḥ*—the embryo; *iti*—thus; *paurāḥ*—all the inhabitants of the house; *vicukruśuḥ*—lamented.

TRANSLATION

When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

PURPORT

"All the inhabitants of the palace" includes Kaṁsa. When everyone lamented, Kaṁsa joined in compassion, thinking that perhaps because of drugs or some other external means, Devakī had undergone this abortion. The real story of what happened after Yogamāyā attracted the child of Devakī into the womb of Rohiṇī in the seventh month of Rohiṇī's pregnancy is described as follows in the *Hari-vaṁśa*. At midnight, while Rohiṇī was deeply sleeping, she experienced, as if in a dream, that she had undergone a miscarriage. After some time, when she awoke, she saw that this had indeed happened, and she was in great anxiety. But Yogamāyā then informed her, "O auspicious lady, your child is now being replaced. I am attracting a child from the womb of Devakī, and therefore your child will be known as Saṅkarṣaṇa."

The word *yoga-nidrā* is significant. When one is spiritually reconnected through self-realization, one regards his material life as having been like a dream. As stated in *Bhagavad-gītā* (2.69):

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the

introspective sage." The stage of self-realization is called *yoga-nidrā*. All material activities appear to be a dream when one is spiritually awakened. Thus *yoga-nidrā* may be explained to be Yogamāyā.

TEXT 16

भगवानपि विश्वात्मा भक्तानामभयङ्करः ।
आविवेशांशभागेन मन आनकदुन्दुभेः ॥१६॥

bhagavān api viśvātmā
bhaktānām abhayaṅkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ

bhagavān—the Supreme Personality of Godhead; *api*—also; *viśvātmā*—the Supersoul of all living entities; *bhaktānām*—of His devotees; *abhayam-karaḥ*—always killing the causes of fear; *āviveśa*—entered; *aṁśa-bhāgena*—with all of His potential opulences (*ṣaḍ-aiśvarya-pūrṇa*); *manaḥ*—in the mind; *ānakadundubheḥ*—of Vasudeva.

TRANSLATION

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

PURPORT

The word *viśvātmā* refers to one who is situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). Another meaning of *viśvātmā* is "the only lovable object for everyone." Because of forgetfulness of this object, people are suffering in this material world, but if one fortunately revives his old consciousness of loving Kṛṣṇa and connects with Viśvātmā, one becomes perfect. The Lord is described in the Third Canto (3.2.15) as follows: *parāvareśo mahad-aṁśa-yukto hy ajo 'pi jāto bhagavān*. Although unborn, the Lord, the master of everything, appears like a born child by entering the mind of a devotee. The Lord is

already there within the mind, and consequently it is not astonishing for Him to appear as if born from a devotee's body. The word *āviveśa* signifies that the Lord appeared within the mind of Vasudeva. There was no need for a discharge of semen. That is the opinion of Śrīpāda Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī Ṭhākura. In the *Vaiṣṇava-toṣaṇī*, Śrīla Sanātana Gosvāmī says that consciousness was awakened within the mind of Vasudeva. Śrīla Vīrarāghava Ācārya also says that Vasudeva was one of the demigods and that within his mind the Supreme Personality of Godhead appeared as an awakening of consciousness.

TEXT 17

स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः ।
दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह ॥१७॥

sa bibhrat pauruṣaṁ dhāma
bhrājamāno yathā raviḥ
durāsado 'tidurdharṣo
bhūtānāṁ sambabhūva ha

saḥ—he (Vasudeva); *bibhrat*—carried; *pauruṣam*—pertaining to the Supreme Person; *dhāma*—the spiritual effulgence; *bhrājamānaḥ*—illuminating; *yathā*—as; *raviḥ*—the sunshine; *durāsadaḥ*—very difficult even to look at, difficult to understand by sensory perception; *atidurdharṣaḥ*—approachable with great difficulty; *bhūtānām*—of all living entities; *sambabhūva*—so he became; *ha*—positively.

TRANSLATION

While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kaṁsa, and not only for Kaṁsa but for all living entities.

PURPORT

The word *dhāma* is significant. *Dhāma* refers to the place where the Supreme Personality of Godhead resides. In the beginning of *Śrīmad-Bhāgavatam* (1.1.1) it is said, *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi.* In the abode of the Supreme Personality of Godhead, there is no influence of material energy (*dhāmnā svena sadā nirasta-kuhakam*). Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a *dhāma.* For example, we speak of Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a *dhāma,* and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities. Because he is unapproachable, his enemies are simply struck with wonder, as explained here by the words *durāsado 'tidurdharṣaḥ.*

The words *pauruṣaṁ dhāma* have been explained by various *ācāryas.* Śrī Vīrarāghava Ācārya says that these words refer to the effulgence of the Supreme Personality of Godhead. Vijayadhvaja says that they signify *viṣṇu-tejas,* and Śukadeva says *bhagavat-svarūpa.* The *Vaiṣṇava-toṣaṇī* says that these words indicate the influence of the Supreme Lord's effulgence, and Viśvanātha Cakravartī Ṭhākura says that they signify the appearance of the Supreme Personality of Godhead.

TEXT 18

ततो जगन्मङ्गलमच्युतांशं
समाहितं शूरसुतेन देवी ।
दधार सर्वात्मकमात्मभूतं
काष्ठा यथानन्दकरं मनस्तः ॥१८॥

tato jagan-maṅgalam acyutāṁśaṁ
samāhitaṁ śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtaṁ
kāṣṭhā yathānanda-karaṁ manastaḥ

tataḥ—thereafter; *jagat-maṅgalam*—auspiciousness for all living entities in all the universes of the creation; *acyuta-aṁśam*—the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; *samāhitam*—fully transferred; *śūra-sutena*—by Vasudeva, the son of Śūrasena; *devī*—Devakī-devī; *dadhāra*—carried; *sarva-ātmakam*—the Supreme Soul of everyone; *ātma-bhūtam*—the cause of all causes; *kāṣṭhā*—the east; *yathā*—just as; *ānanda-karam*—the blissful (moon); *manastaḥ*—being placed within the mind.

TRANSLATION

Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT

As indicated here by the word *manastaḥ*, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not by the ordinary way for a human being, but by *dīkṣā*, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

The word *acyutāṁśam* is used because the Supreme Personality of Godhead is *ṣaḍ-aiśvarya-pūrṇa*, full in the opulences of wealth, strength, fame, knowledge, beauty and renunciation. The Supreme Godhead is never separated from His personal opulences. As stated in the *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan:* the Lord is always situated with all His plenary expansions, such as Rāma, Nṛsiṁha and Varāha. Therefore the word *acyutāṁśam* is specifically used here, signifying that the Lord is always present with His plenary

expansions and opulences. There is no need to think of the Lord artificially as *yogīs* do. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (*Bhāg.* 12.13.1). *Yogīs* meditate upon the Supreme Person within the mind. For a devotee, however, the Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master. The Lord did not need to live within the womb of Devakī, for His presence within the core of her heart was sufficient to carry Him. One is here forbidden to think that Kṛṣṇa was begotten by Vasudeva within the womb of Devakī and that she carried the child within her womb.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun, whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated in the pure, unalloyed heart of Vasudeva is not different from the original form of Kṛṣṇa. The appearance of the form of Kṛṣṇa anywhere, and specifically within the heart, is called *dhāma. Dhāma* refers not only to Kṛṣṇa's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Kṛṣṇa, the Supreme Personality of Godhead, entered the body of Devakī from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Kṛṣṇa is there, it is to be understood that all His plenary expansions, such as Nārāyaṇa, and incarnations like Lord Nṛsiṁha and Varāha, are with Him, and they are not subject to the conditions of material existence. In this way, Devakī became the residence of the Supreme Personality of Godhead, who is one without a second and the cause of all creation. Devakī became the residence of the Absolute Truth, but because she was within the house of Kaṁsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devakī was kept within the prison walls of Kaṁsa's palace, and no one

could see her transcendental beauty, which resulted from her conceiving the Supreme Personality of Godhead.

Commenting upon this verse, Śrī Vīrarāghava Ācārya writes, *vasudeva-devakī-jaṭharayor hṛdayayor bhagavataḥ sambandhaḥ.* The Supreme Lord's entrance into the womb of Devakī from the heart of Vasudeva was a heart-to-heart relationship.

TEXT 19

सा देवकी सर्वजगन्निवास-
निवासभूता नितरां न रेजे।
भोजेन्द्रगेहेऽग्निशिखेव रुद्धा
सरस्वती ज्ञानखले यथा सती ॥१९॥

sā devakī sarva-jagan-nivāsa-
nivāsa-bhūtā nitarāṁ na reje
bhojendra-gehe 'gni-śikheva ruddhā
sarasvatī jñāna-khale yathā satī

sā devakī—that Devakīdevī; *sarva-jagat-nivāsa*—of the Supreme Personality of Godhead, the sustainer of all the universes (*mat-sthāni sarva-bhūtāni*); *nivāsa-bhūtā*—the womb of Devakī has now become the residence; *nitarām*—extensively; *na*—not; *reje*—became illuminated; *bhojendra-gehe*—within the limits of the house of Kaṁsa; *agni-śikhā iva*—like the flames of a fire; *ruddhā*—covered; *sarasvatī*—knowledge; *jñāna-khale*—in a person known as *jñāna-khala,* one who possesses knowledge but cannot distribute it; *yathā*—or just as; *satī*—so being.

TRANSLATION

Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

PURPORT

In this verse the word *jñāna-khala* is most significant. Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge, they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of *Bhagavad-gītā*, but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Kṛṣṇa Himself appeared as Śrī Caitanya Mahāprabhu and ordered all Indians to take up the cause of distributing the knowledge of *Bhagavad-gītā* throughout the entire world.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land." (Cc. *Madhya* 7.128) Although India has the sublime knowledge of *Bhagavad-gītā*, Indians have not done their proper duty of distributing it. Now, therefore, the Kṛṣṇa consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of *Bhagavad-gītā*, these attempts involved distortion and compromise with mundane knowledge. But now the Kṛṣṇa consciousness movement, without mundane compromises, is distributing *Bhagavad-gītā* as it is, and people are deriving the benefits of awakening to Kṛṣṇa consciousness and becoming devotees of Lord Kṛṣṇa. Therefore the proper distribution of knowledge has begun by which not only will the whole world benefit, but India's glory will be magnified in human society. Kaṁsa tried to arrest Kṛṣṇa consciousness within his house (*bhojendra-gehe*), with the result that Kaṁsa, with all his opulences, was later vanquished. Similarly, the real knowledge of *Bhagavad-gītā* was being choked by unscrupulous Indian leaders, with the result that India's culture, and knowledge of the Supreme were being lost. Now, however, because Kṛṣṇa consciousness is spreading, the proper use of *Bhagavad-gītā* is being attempted.

TEXT 20

तां वीक्ष्य कंसः प्रभयाजितान्तरां
विरोचयन्तीं भवनं शुचिस्मिताम् ।
आहैष मे प्राणहरो हरिर्गुहां
ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥२०॥

tāṁ vīkṣya kaṁsaḥ prabhayājitāntarāṁ
virocayantīṁ bhavanaṁ śuci-smitām
āhaiṣa me prāṇa-haro harir guhāṁ
dhruvaṁ śrito yan na pureyam īdṛśī

tām—her (Devakī); *vīkṣya*—after seeing; *kaṁsaḥ*—her brother Kaṁsa; *prabhayā*—with the enhancement of her beauty and influence; *ajita-antarām*—because of keeping Ajita, the Supreme Personality of Godhead, Viṣṇu, within herself; *virocayantīm*—illuminating; *bhavanam*—the whole atmosphere of the house; *śuci-smitām*—smiling and brilliant; *āha*—said to himself; *eṣaḥ*—this (Supreme Person); *me*—my; *prāṇa-haraḥ*—who will kill me; *hariḥ*—Lord Viṣṇu; *guhām*—within the womb of Devakī; *dhruvam*—certainly; *śritaḥ*—has taken shelter; *yat*—because; *na*—was not; *purā*—formerly; *iyam*—Devakī; *īdṛśī*—like this.

TRANSLATION

Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kaṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant."

PURPORT

The Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata

abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in *Bhagavad-gītā* (*dehino 'smin yathā dehe*), within the body is the body's proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Kṛṣṇa has taken birth or taken shelter within the womb of the Kṛṣṇa consciousness movement. Men of Kaṁsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Kṛṣṇa consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Kṛṣṇa consciousness movement. As stated by authorities (Cc. *Ādi* 17.22), *kali-kāle nāma-rūpe kṛṣṇa-avatāra:* in this age, Kṛṣṇa has appeared in the Hare Kṛṣṇa *mahā-mantra.* The Kṛṣṇa consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kaṁsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Kṛṣṇa could not be killed by Kaṁsa, this movement cannot be checked by men of Kaṁsa's class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa *mantra* regularly.

TEXT 21

किमद्य तस्मिन् करणीयमाशु मे
यदर्थतन्त्रो न विहन्ति विक्रमम् ।

स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं
यशः श्रियं हन्त्यनुकालमायुः ॥२१॥

kim adya tasmin karaṇīyam āśu me
yad artha-tantro na vihanti vikramam
striyāḥ svasur gurumatyā vadho 'yaṁ
yaśaḥ śriyaṁ hanty anukālam āyuḥ

kim—what; *adya*—now, immediately; *tasmin*—in this situation; *karaṇīyam*—is to be done; *āśu*—without delay; *me*—my duty; *yat*—because; *artha-tantraḥ*—the Supreme Personality of Godhead, who is always determined to protect the *sādhus* and kill the *asādhus; na*—does not; *vihanti*—give up; *vikramam*—His prowess; *striyāḥ*—of a woman; *svasuḥ*—of my sister; *guru-matyāḥ*—especially when she is pregnant; *vadhaḥ ayam*—the killing; *yaśaḥ*—fame; *śriyam*—opulence; *hanti*—will vanquish; *anukālam*—forever; *āyuḥ*—and the duration of life.

TRANSLATION

Kaṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām], will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

PURPORT

According to Vedic principles, a woman, a *brāhmaṇa*, an old man, a child and a cow should never be killed. It appears that Kaṁsa, although a great enemy of the Supreme Personality of Godhead, was aware of the Vedic culture and conscious of the fact that the soul transmigrates from one body to another and that one suffers in the next life according to the *karmas* of this life. Therefore he was afraid of killing Devakī, since she was a woman, she was his sister, and she was pregnant. A *kṣatriya* becomes famous by performing heroic acts. But what would be heroic about killing a woman who, while confined in his custody, was under his shelter? Therefore, he did not want to act drastically by killing Devakī. Kaṁsa's enemy was within Devakī's womb, but killing an enemy in such

a nescient state would not be an exhibition of prowess. According to *kṣatriya* rules, an enemy should be fought face to face and with proper weapons. Then if the enemy is killed, the victor becomes famous. Kaṁsa very conscientiously deliberated upon these facts and therefore refrained from killing Devakī, although he was completely confident that his enemy had already appeared within her womb.

TEXT 22

स एष जीवन् खलु सम्परेतो
वर्तेत योऽत्यन्तनृशंसितेन ।
देहे मृते तं मनुजाः शपन्ति
गन्ता तमोऽन्धं तनुमानिनो ध्रुवम् ॥२२॥

sa eṣa jīvan khalu sampareto
varteta yo 'tyanta-nṛśaṁsitena
dehe mṛte taṁ manujāḥ śapanti
gantā tamo 'ndhaṁ tanu-mānino dhruvam

saḥ—he; *eṣaḥ*—that jealous person; *jīvan*—while living; *khalu*—even; *samparetaḥ*—is dead; *varteta*—continues to live; *yaḥ*—anyone who; *atyanta*—very much; *nṛśaṁsitena*—by executing cruel activities; *dehe*—when the body; *mṛte*—is finished; *tam*—him; *manujāḥ*—all human beings; *śapanti*—condemn; *gantā*—he will go; *tamaḥ andham*—to hellish life; *tanu-māninaḥ*—of a person in the bodily concept of life; *dhruvam*—without a doubt.

TRANSLATION

A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

PURPORT

Kaṁsa considered that if he killed his sister, while living he would be condemned by everyone, and after death he would go to the darkest

region of hellish life because of his cruelty. It is said that a cruel person like a butcher is advised not to live and not to die. While living, a cruel person creates a hellish condition for his next birth, and therefore he should not live; but he is also advised not to die, because after death he must go to the darkest region of hell. Thus in either circumstance he is condemned. Kaṁsa, therefore, having good sense about the science of the soul's transmigration, deliberately refrained from killing Devakī.

In this verse the words *gantā tamo 'ndhaṁ tanu-māninо dhruvam* are very important and require extensive understanding. Śrīla Jīva Gosvāmī, in his *Vaiṣṇava-toṣaṇī-ṭīkā*, says: *tatra tanu-māninaḥ pāpina iti dehātma-buddhyaiva pāpābhiniveśo bhavati.* One who lives in the bodily concept, thinking, "I am this body," involves himself, by the very nature of this conception, in a life of sinful activities. Anyone living in such a conception is to be considered a candidate for hell.

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
(*Bhāg.* 7.5.30)

One who is in a bodily concept of life has no control over sense gratification. Such a person can do anything sinful to eat, drink, be merry and enjoy a life of sense gratification, not knowing of the soul's transmigration from one body to another. Such a person does whatever he likes, whatever he imagines, and therefore, being subject to the laws of nature, he suffers miserably again and again in different material bodies.

yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
(*Bhāg.* 5.5.5)

In the bodily concept of life, a person is *karmānubandha*, or conditioned by *karma*, and as long as the mind is absorbed in *karma*, one must accept a material body. *Śarīra-bandha*, bondage to the material body, is a source of misery (*kleśa-da*).

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

Although the body is temporary, it always gives one trouble in many ways, but human civilization is now unfortunately based on *tanu-mānī*, the bodily concept of life, by which one thinks, "I belong to this nation," "I belong to this group," "I belong to that group," and so on. Each of us has his own ideas, and we are becoming increasingly involved, individually, socially, communally and nationally, in the complexities of *karmānubandha*, sinful activities. For the maintenance of the body, men are killing so many other bodies and becoming implicated in *karmānubandha*. Therefore Śrīla Jīva Gosvāmī says that *tanu-mānī*, those in the bodily concept of life, are *pāpī*, sinful persons. For such sinful persons, the ultimate destination is the darkest region of hellish life (*gantā tamo 'ndham*). In particular, a person who wants to maintain his body by killing animals is most sinful and cannot understand the value of spiritual life. In *Bhagavad-gītā* (16.19–20) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." A human being is meant to understand the value of human life, which is a boon obtained after many, many births. Therefore one must free oneself from *tanu-mānī*, the bodily concept of life, and realize the Supreme Personality of Godhead.

TEXT 23

इति घोरतमाद् भावात् सन्निवृत्तः स्वयं प्रभुः ।
आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥२३॥

iti ghoratamād bhāvāt
sannivṛttaḥ svayaṁ prabhuḥ
āste pratīkṣaṁs taj-janma
harer vairānubandha-kṛt

iti—thus (thinking in the above-mentioned way); *ghora-tamāt bhāvāt*—from the most ghastly contemplation of how to kill his sister; *sannivṛttaḥ*—refrained; *svayam*—personally deliberating; *prabhuḥ*—one who was in full knowledge (Kaṁsa); *āste*—remained; *pratīkṣan*—awaiting the moment; *tat-janma*—until the birth of Him; *hareḥ*—of the Supreme Personality of Godhead, Hari; *vaira-anubandha-kṛt*—determined to continue such enmity.

TRANSLATION

Śukadeva Gosvāmī said: Deliberating in this way, Kaṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

TEXT 24

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम् ।
चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत् ॥२४॥

āsīnaḥ saṁviśaṁs tiṣṭhan
bhuñjānaḥ paryaṭan mahīm
cintayāno hṛṣīkeśam
apaśyat tanmayaṁ jagat

āsīnaḥ—while sitting comfortably in his sitting room or on the throne; *saṁviśan*—or lying on his bed; *tiṣṭhan*—or staying anywhere; *bhuñjānaḥ*—while eating; *paryaṭan*—while walking or moving; *mahīm*—on the ground, going hither and thither; *cintayānaḥ*—always inimically thinking of; *hṛṣīkeśam*—the Supreme Personality of Godhead, the controller of everything; *apaśyat*—observed; *tat-mayam*—consisting of Him (Kṛṣṇa), and nothing more; *jagat*—the entire world.

TRANSLATION

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kaṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kaṁsa became unfavorably Kṛṣṇa conscious.

PURPORT

Śrīla Rūpa Gosvāmī has described the finest pattern of devotional service as *ānukūlyena kṛṣṇānuśīlanam*, or cultivating Kṛṣṇa consciousness favorably. Kaṁsa, of course, was also Kṛṣṇa conscious, but because he regarded Kṛṣṇa as his enemy, even though he was fully absorbed in Kṛṣṇa consciousness, his Kṛṣṇa consciousness was not favorable for his existence. Kṛṣṇa consciousness, favorably cultivated, makes one completely happy, so much so that a Kṛṣṇa conscious person does not consider *kaivalya-sukham*, or merging into the existence of Kṛṣṇa, to be a great gain. *Kaivalyaṁ narakāyate.* For a Kṛṣṇa conscious person, even merging into the existence of Kṛṣṇa, or Brahman, as impersonalists aspire to do, is uncomfortable. *Kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. Karmīs* hanker to be promoted to the heavenly planets, but a Kṛṣṇa conscious person considers such promotion a will-o'-the-wisp, good for nothing. *Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Yogīs* try to control their senses and thus become happy, but a Kṛṣṇa conscious person neglects the methods of *yoga.* He is unconcerned with the greatest of enemies, the senses, which are compared to snakes. For a Kṛṣṇa conscious person who is cultivating Kṛṣṇa consciousness favorably, the happiness conceived by the *karmīs, jñānīs* and *yogīs* is treated as less than a fig. Kaṁsa, however, because of cultivating Kṛṣṇa consciousness in a different way—that is, inimically—was uncomfortable in all the affairs of his life; whether sitting, sleeping, walking or eating, he was always in danger. This is the difference between a devotee and a nondevotee. A nondevotee or atheist also cultivates God consciousness—by trying to avoid God in everything. For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme. Such scientists do not like the idea that life is part and parcel of the Supreme Lord. As clearly

stated in *Bhagavad-gītā* (*mamaivāṁśo jīva-loke jīva-bhūtaḥ*), the living entities do not arise from a combination of material elements, such as earth, water, air and fire, but are separated portions of the Supreme Personality of Godhead. If one can understand the position of the living entity as a separated portion of the Supreme Personality of Godhead, by studying the nature of the living entity one can understand the nature of the Supreme Godhead, since the living entity is a fragmental sample of the Godhead. But because atheists are not interested in God consciousness, they try to be happy by cultivating Kṛṣṇa consciousness in various unfavorable ways.

Although Kaṁsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, whether sitting on a throne or beneath a tree, is always happy. Śrīla Rūpa Gosvāmī resigned from office as a government minister to sit beneath a tree, yet he was happy. *Tyaktvā tūrṇam aśeṣa-maṇḍalapati-śreṇīṁ sadā tucchavat* (*Ṣaḍ-gosvāmy-aṣṭaka* 4). He did not care for his comfortable position as minister; he was happy even beneath a tree in Vṛndāvana, favorably serving the Supreme Personality of Godhead. This is the difference between a devotee and a nondevotee. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ
(*Caitanya-candrāmṛta* 95)

This comfortable position of a devotee can be established by the mercy of Lord Caitanya Mahāprabhu. *Yasmin sthito na duḥkhena guruṇāpi vicālyate* (Bg. 6.22). Even when a devotee is superficially put into great difficulty, he is never disturbed.

TEXT 25

ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः ।
देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् ॥२५॥

brahmā bhavaś ca tatraitya
munibhir nāradādibhiḥ
devaiḥ sānucaraiḥ sākaṁ
gīrbhir vṛṣaṇam aiḍayan

brahmā—the supreme four-headed demigod; *bhavaḥ ca*—and Lord Śiva; *tatra*—there; *etya*—arriving; *munibhiḥ*—accompanied by great sages; *nārada-ādibhiḥ*—by Nārada and others; *devaiḥ*—and by demigods like Indra, Candra and Varuṇa; *sa-anucaraiḥ*—with their followers; *sākam*—all together; *gīrbhiḥ*—by their transcendental prayers; *vṛṣaṇam*—the Supreme Personality of Godhead, who can bestow blessings upon everyone; *aiḍayan*—pleased.

TRANSLATION

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

PURPORT

Dvau bhūta-sargau loke 'smin daiva āsura eva ca (*Padma Purāṇa*). There are two classes of men—the *daivas* and the *asuras*— and there is a great difference between them. Kaṁsa, being an *asura*, was always planning how to kill the Supreme Personality of Godhead or His mother, Devakī. Thus he was also Kṛṣṇa conscious. But devotees are Kṛṣṇa conscious favorably (*viṣṇu-bhaktaḥ smṛto daivaḥ*). Brahmā is so powerful that he is in charge of creating an entire universe, yet he personally came to receive the Supreme Personality of Godhead. Bhava, Lord Śiva, is always jubilant in chanting the holy name of the Lord. And what to speak of Nārada? *Nārada-muni, bājāya vīṇā, rādhikā-ramaṇa-nāme.* Nārada Muni is always chanting the glories of the Lord, and his engagement is to travel all over the universe and find a devotee or make someone a devotee. Even a hunter was made a devotee by the grace of Nārada. Śrīla Sanātana Gosvāmī, in his *Toṣaṇī*, says that the word *nārada-ādibhiḥ*

means that Nārada and the demigods were accompanied by other saintly persons, like Sanaka and Sanātana, all of whom came to congratulate or welcome the Supreme Personality of Godhead. Even though Kaṁsa was planning to kill Devakī, he too awaited the arrival of the Supreme Personality of Godhead (*pratīkṣaṁs taj-janma*).

TEXT 26

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं
सत्यात्मकं त्वां शरणं प्रपन्नाः ॥२६॥

satya-vrataṁ satya-paraṁ tri-satyaṁ
satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ
satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

satya-vratam—the Personality of Godhead, who never deviates from His vow;* *satya-param*—who is the Absolute Truth (as stated in the beginning of *Śrīmad-Bhāgavatam, satyaṁ paraṁ dhīmahi*); *tri-satyam*—He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; *satyasya*—of all relative truths, which are emanations from the Absolute Truth, Kṛṣṇa; *yonim*—the cause; *nihitam*—entered;† *ca*—and; *satye*—in the factors that create this material world (namely, the five elements—earth, water, fire, air and ether); *satyasya*—of all that is accepted as the truth; *satyam*—the Lord is the original truth; *ṛta-satya-netram*—He is the origin of whatever truth is pleasing (*sunetram*); *satya-ātmakam*—everything pertaining to the Lord is truth (*sac-cid-ānanda:* His body is truth, His knowledge is truth,

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*The Lord vows: *yadā yadā hi dharmasya glānir bhavati bhārata/ abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham* (Bg. 4.7). To honor this vow, the Lord appeared.

†The Lord enters everything, even the atom: *aṇḍāntara-stha-paramāṇu-cayāntara-stham* (*Brahma-saṁhitā* 5.44). Therefore He is called *antaryāmī*, the inner force.

and His pleasure is truth); *tvām*—unto You, O Lord; *śaraṇam*—offering our full surrender; *prapannāḥ*—we are completely under Your protection.

TRANSLATION

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation—creation, maintenance and annihilation—You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

PURPORT

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. *Śrīmad-Bhāgavatam* begins, therefore, with the words *oṁ namo bhagavate vāsudevāya . . . satyaṁ paraṁ dhīmahi.* Vāsudeva, Kṛṣṇa, is the *paraṁ satyam,* the Supreme Truth. The Supreme Truth can be approached or understood by the supreme method, as declared by the Supreme Truth: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* (Bg. 18.55). *Bhakti,* devotional service, is the only way to understand the Absolute Truth. For protection, therefore, the demigods surrender to the Supreme Truth, not to the relative truth. There are persons who worship various demigods, but the Supreme Truth, Kṛṣṇa, declares in *Bhagavad-gītā* (7.23), *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām:* "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Worship of demigods may be useful for a limited time, but the result is *antavat,* perishable. This material world is impermanent, the demigods are impermanent, and the benedictions derived from the demigods are also impermanent, whereas the living entity is eternal (*nityo nityānāṁ cetanaś*

cetanānām). Every living entity, therefore, must search for eternal happiness, not temporary happiness. The words *satyaṁ paraṁ dhīmahi* indicate that one should search for the Absolute Truth, not the relative truth.

While offering prayers to the Supreme Personality of Godhead, Nṛsiṁhadeva, Prahlāda Mahārāja said:

bālasya neha śaraṇaṁ pitarau nṛsiṁha
nārtasya cāgadam udanvati majjato nauḥ

Generally it is understood that the protectors for a child are his parents, but this is not actually the fact. The real protector is the Supreme Personality of Godhead.

taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām
(*Bhāg.* 7.9.19)

If neglected by the Supreme Personality of Godhead, a child, despite the presence of his parents, will suffer, and a diseased person, despite all medical help, will die. In this material world, where there is a struggle for existence, men have invented many means for protection, but these are useless if the Supreme Personality of Godhead rejects them. Therefore the demigods purposefully say, *satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ:* "Real protection can be obtained from You, O Lord, and therefore we surrender unto You."

The Lord demands that one surrender unto Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*), and He further says:

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

"If one surrenders unto Me sincerely, saying, 'My Lord, from this day I am fully surrendered unto You,' I always give him protection. That is My vow." (*Rāmāyaṇa, Yuddha-kāṇḍa* 18.33) The demigods offered their

prayers to the Supreme Personality of Godhead because He had now appeared in the womb of His devotee Devakī to protect all the devotees harassed by Kaṁsa and his lieutenants. Thus the Lord acts as *satya-vrata.* The protection given by the Supreme Personality of Godhead cannot be compared to the protection given by the demigods. It is said that Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra went to kill him, Lord Śiva could not give him protection.

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada and followed by many other demigods, had now invisibly appeared in the house of Kaṁsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of devotional desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the *Bhagavad-gītā,* Kṛṣṇa descends upon this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the womb of Devakī to fulfill this vow. They were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as *satyaṁ param,* or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Kṛṣṇa. One who becomes fully Kṛṣṇa conscious can attain the Absolute Truth. Kṛṣṇa is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Kṛṣṇa is Truth always, past, present and future. In the material world, everything is being controlled by supreme time, in the course of past, present and future. But before the creation, Kṛṣṇa was existing, and when there is creation, everything is resting in Kṛṣṇa, and when this creation is finished, Kṛṣṇa will remain. Therefore, He is Absolute Truth in all circumstances. If there is any truth within this material world, it emanates from the Supreme Truth, Kṛṣṇa. If there is any opulence within this material world, the cause of the opulence is Kṛṣṇa. If there is any reputation within this material world, the cause of the reputation is Kṛṣṇa. If there is any strength within this material world, the cause of such strength is Kṛṣṇa. If there is any wisdom and education within this material world, the cause of such wisdom and education is Kṛṣṇa. Therefore Kṛṣṇa is the source of all relative truths.

Devotees, therefore, following in the footsteps of Lord Brahmā, pray, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*, worshiping the *ādi-puruṣa*, the supreme truth, Govinda. Everything, everywhere, is performed in terms of three principles, *jñāna-bala-kriyā*—knowledge, strength and activity. In every field, if there is not full knowledge, full strength and full activity, an endeavor is never successful. Therefore, if one wants success in everything, one must be backed by these three principles. In the *Vedas* (*Śvetāśvatara Upaniṣad* 6.8) there is this statement about the Supreme Personality of Godhead:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

The Supreme Personality of Godhead does not need to do anything personally, for He has such potencies that anything He wants done will be done perfectly well through the control of material nature (*svābhāvikī jñāna-bala-kriyā ca*). Similarly, those who are engaged in the service of the Lord are not meant to struggle for existence. The devotees who are fully engaged in spreading the Kṛṣṇa consciousness movement, more than ten thousand men and women all over the world, have no steady or permanent occupation, yet we actually see that they are maintained very opulently. The Lord says in *Bhagavad-gītā* (9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"For those who worship Me with devotion, meditating on My transcendental form, I carry to them what they lack and preserve what they have." The devotees have no anxiety over what will happen next, where they will stay or what they will eat, for everything is maintained and supplied by the Supreme Personality of Godhead, who has promised, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī,

declare it boldly that My devotee never perishes." (Bg. 9.31) From all angles of vision, therefore, in all circumstances, if one fully surrenders unto the Supreme Personality of Godhead, there is no question of one's struggling for existence. In this connection, the commentary by Śrīpāda Madhvācārya, who quotes from the *Tantra-bhāgavata*, is very meaningful:

sac-chadba uttamaṁ brūyād
ānandantīti vai vadet
yetijñānaṁ samuddiṣṭaṁ
pūrṇānanda-dṛśis tataḥ

. . .

attṛtvāc ca tadā dānāt
satyāttya cocyate vibhuḥ

Explaining the words *satyasya yonim*, Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa is the *avatārī*, the origin of all incarnations. All incarnations are the Absolute Truth, yet the Supreme Personality of Godhead Kṛṣṇa is the origin of all incarnations. *Dīpārcir eva hi daśāntaram abhyupetya dīpāyate* (*Brahma-saṁhitā* 5.46). There may be many lamps, all equal in power, yet there is a first lamp, a second lamp, a third lamp and so on. Similarly, there are many incarnations, who are compared to lamps, but the first lamp, the original Personality of Godhead, is Kṛṣṇa. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

The demigods must offer worship in obedience to the Supreme Personality of Godhead, but one might argue that since the Supreme Godhead was within the womb of Devakī, He was also coming in a material body. Why then should He be worshiped? Why should one make a distinction between an ordinary living entity and the Supreme Personality of Godhead? These questions are answered in the following verses.

TEXT 27

एकायनोऽसौ द्विफलस्त्रिमूल-
श्चतूरसः पञ्चविधः षडात्मा ।

सप्तत्वगष्टविटपो नवाक्षो
दशच्छदी द्विखगो ह्यादिवृक्षः ॥२७॥

ekāyano 'sau dvi-phalas tri-mūlaś
catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā
sapta-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ

eka-ayanaḥ—the body of an ordinary living being is fully dependent on the material elements; *asau*—that; *dvi-phalaḥ*—in this body we are subject to material happiness and distress, which result from *karma; tri-mūlaḥ*—having three roots, the three modes of nature (goodness, passion and ignorance), upon which the body is created; *catuḥ-rasaḥ*—four *rasas*, or tastes;* *pañca-vidhaḥ*—consisting of five senses for acquiring knowledge (the eyes, ears, nose, tongue and touch); *ṣaṭ-ātmā*—six circumstances (lamentation, illusion, old age, death, hunger and thirst); *sapta-tvak*—having seven coverings (skin, blood, muscle, fat, bone, marrow and semen); *aṣṭa-viṭapaḥ*—eight branches (the five gross elements—earth, water, fire, air and ether—and also the mind, intelligence and ego); *nava-akṣaḥ*—nine holes; *daśa-chadī*—ten kinds of life air, resembling the leaves of a tree; *dvi-khagaḥ*—two birds (the individual soul and the Supersoul); *hi*—indeed; *ādi-vṛkṣaḥ*—this is the original tree or construction of the material body, whether individual or universal.

TRANSLATION

The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit—the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature—goodness,

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*As the root of a tree extracts water (*rasa*) from the earth, the body tastes *dharma, artha, kāma* and *mokṣa*—religion, economic development, sense gratification and liberation. These are four kinds of *rasa*, or taste.

passion and ignorance. The fruits of bodily happiness have four tastes—religiosity, economic development, sense gratification and liberation—which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements—earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows—the eyes, the ears, the nostrils, the mouth, the rectum and the genitals—and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

PURPORT

This material world is composed of five principal elements—earth, water, fire, air and ether—all of which are emanations from Kṛṣṇa. Although materialistic scientists may accept these five primary elements as the cause of the material manifestation, these elements in their gross and subtle states are produced by Kṛṣṇa, whose marginal potency also produces the living entities working within this material world. The Seventh Chapter of *Bhagavad-gītā* clearly states that the entire cosmic manifestation is a combination of two of Kṛṣṇa's energies—the superior energy and the inferior energy. The living entities are the superior energy, and the inanimate material elements are His inferior energy. In the dormant stage, everything rests in Kṛṣṇa.

Material scientists cannot give such a thorough analysis of the material structure of the body. The analysis of the material scientists concerns itself only with inanimate matter, but this is inadequate because the living entity is completely separate from the material bodily structure. In *Bhagavad-gītā* (7.5) the Lord says:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe." Although the material elements emanate from the Supreme Personality of Godhead, Kṛṣṇa, they are separated elements and are sustained by the living elements.

As indicated by the word *dvi-khagaḥ*, the living elements within the body resemble two birds in a tree. *Kha* means "sky," and *ga* means "one who flies." Thus the word *dvi-khagaḥ* refers to birds. In the tree of the body there are two birds, or two living elements, and they are always different. In *Bhagavad-gītā* (13.3), the Lord says, *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* "O scion of Bharata, you should understand that I am also the knower in all bodies." The *kṣetra-jña*, the owner of the body, is also called the *khaga*, the living entity. Within the body there are two such *kṣetra-jñas*—the individual soul and the Supersoul. The individual soul is the owner of his individual body, but the Supersoul is present within the bodies of all living entities. Such a thorough analysis and understanding of the bodily structure cannot be obtained anywhere but in the Vedic literature.

When two birds enter a tree, one may foolishly think that the birds become one or merge with the tree, but actually they do not. Rather, each bird keeps its individual identity. Similarly, the individual soul and the Supersoul do not become one, nor do they merge with matter. The living entity lives close to matter, but this does not mean that he merges or mixes with it (*asaṅgo hy ayaṁ puruṣaḥ*), although material scientists mistakenly see the organic and inorganic, or animate and inanimate, to be mixed.

Vedic knowledge has been kept imprisoned or concealed, but every human being needs to understand it in truth. The modern civilization of ignorance is simply engaged in analyzing the body, and thus people come to the erroneous conclusion that the living force within the body is generated under certain material conditions. People have no information of the soul, but this verse gives the perfect explanation that there are two living forces (*dvi-khaga*): the individual soul and the Supersoul. The Supersoul is present in every body (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*), whereas the individual soul is situated only in his own body (*dehī*) and is transmigrating from one body to another.

TEXT 28

त्वमेक एवास्य सतः प्रसूति-
स्त्वं सन्निधानं त्वमनुग्रहश्च ।
त्वन्मायया संवृतचेतसस्त्वां
पश्यन्ति नाना न विपश्चितो ये ॥२८॥

tvam eka evāsya sataḥ prasūtis
tvaṁ sannidhānaṁ tvam anugrahaś ca
tvan-māyayā saṁvṛta-cetasas tvāṁ
paśyanti nānā na vipaścito ye

tvam—You (O Lord); *ekaḥ*—being one without a second, You are everything; *eva*—indeed; *asya sataḥ*—of this cosmic manifestation now visible; *prasūtiḥ*—the original source; *tvam*—Your Lordship; *sannidhānam*—the conservation of all such energy when everything is annihilated; *tvam*—Your Lordship; *anugrahaḥ ca*—and the maintainer; *tvat-māyayā*—by Your illusory, external energy; *saṁvṛta-cetasaḥ*—those whose intelligence is covered by such illusory energy; *tvām*—unto You; *paśyanti*—observe; *nānā*—many varieties; *na*—not; *vipaścitaḥ*—learned scholars or devotees; *ye*—who are.

TRANSLATION

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

PURPORT

Various demigods, beginning from Lord Brahmā, Lord Śiva and even Viṣṇu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. *Ekam evādvitīyaṁ brahma.* There is no second existence. Those who are

truly *vipaścit*, learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* (*Brahma-saṁhitā* 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (*Bhāg.* 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. *Teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt* (Bg. 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called *mṛtyu-saṁsāra*, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a nondevotee, but a devotee can see this because he is *vipaścit*, or learned. A nondevotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. *Sarvaṁ khalv idaṁ brahma.* A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. *Ekam evādvitīyam.* There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahmā is the creator, Viṣṇu the maintainer and Śiva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in *Bhagavad-gītā* (9.23):

ye 'py anya-devatā bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." There is no need to worship the demigods, for this is *avidhi*, not in order. Simply by surrendering oneself at the lotus feet of Kṛṣṇa, one can completely discharge one's duties; there is no need to worship various deities or demigods. These various divinities are observed by the *mūḍhas*, fools, who are bewildered by the three modes of material nature (*tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat*). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (*mohitaṁ nābhijānāti mām ebhyaḥ param avyayam*). Not being disturbed by the Lord's various features, one should concentrate upon and worship the Supreme Lord (*mām ekaṁ śaraṇaṁ vraja*). This should be the guiding principle of one's life.

TEXT 29

बिभर्षि रूपाण्यवबोध आत्मा
क्षेमाय लोकस्य चराचरस्य ।
सत्त्वोपपन्नानि सुखावहानि
सतामभद्राणि मुहुः खलानाम् ॥२९॥

bibharṣi rūpāṇy avabodha ātmā
kṣemāya lokasya carācarasya
sattvopapannāni sukhāvahāni
satām abhadrāṇi muhuḥ khalānām

bibharṣi—You accept; *rūpāṇi*—varieties of forms, such as Matsya, Kūrma, Varāha, Rāma and Nṛsiṁha; *avabodhaḥ ātmā*—in spite of having different incarnations, You remain the Supreme, full of knowledge; *kṣemāya*—for the benefit of everyone, and especially the devotees; *lokasya*—of all living entities; *cara-acarasya*—moving and nonmoving; *sattva-upapannāni*—all such incarnations are transcendental (*śuddha-sattva*); *sukha-avahāni*—full of transcendental bliss; *satām*—of the devotees; *abhadrāṇi*—all inauspiciousness or annihilation; *muhuḥ*—again and again; *khalānām*—of the nondevotees.

TRANSLATION

O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

PURPORT

This verse explains why the Supreme Personality of Godhead appears as an incarnation again and again. The incarnations of the Supreme Personality of Godhead all function differently, but their main purpose is *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—to protect the devotees and annihilate the miscreants. Yet even though the *duṣkṛtīs*, or miscreants, are annihilated, this is ultimately good for them.

TEXT 30

त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि
समाधिनावेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥३०॥

tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaike
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padaṁ bhavābdhim

tvayi—in You; *ambhuja-akṣa*—O lotus-eyed Lord; *akhila-sattva-dhāmni*—who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; *samādhinā*—by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); *āveśita*—fully absorbed, fully engaged; *cetasā*—but by such a mentality; *eke*—the one process of always thinking of Your lotus feet; *tvat-pāda-potena*—by boarding such a boat as Your lotus feet; *mahat-kṛtena*—by that action which is

considered the most powerful original existence or which is executed by *mahājanas; kurvanti*—they make; *govatsa-padam*—like the hoofprint of a calf; *bhava-abdhim*—the great ocean of nescience.

TRANSLATION

O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

PURPORT

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*), they are undergoing the tribulations of *mṛtyu-saṁsāra-vartmani*, repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the *mahājanas* (*mahat-kṛtena*). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. *Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane* (*Bhakti-rasāmṛta-sindhu* 1.2.265). According to this verse, Mahārāja Parīkṣit became liberated by fully concentrating his mind on hearing the Lord's holy name, attributes and pastimes. Similarly, Śukadeva Gosvāmī simply glorified the Lord, and by speaking on the subject matters of Kṛṣṇa that constitute the entire *Śrīmad-Bhāgavatam*, he too was liberated. One may also be liberated simply by *sakhya*, friendly behavior with the Lord. Such is the power of devotional service, as we learn from the examples set by the Lord's many pure devotees.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(*Bhāg.* 6.3.20)

We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as *ambujākṣa*, or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called *samādhi. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (*Bhāg.* 12.13.1). A *yogī* is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart. It is also said:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *paraṁ padam*, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step." (*Bhāg.* 10.14.58) This process is recommended here by authorities like Lord Brahmā and Lord Śiva (*svayambhūr nāradaḥ śambhuḥ*), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word *mahat-kṛtena*, it is also significant that the

process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (*mahājano yena gataḥ sa panthāḥ*).

TEXT 31

स्वयं समुत्तीर्य सुदुस्तरं द्युमन्
भवार्णवं भीममदभ्रसौहृदाः ।
भवत्पदाम्भोरुहनावमत्र ते
निधाय याताः सदनुग्रहो भवान् ॥३१॥

svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān

svayam—personally; *samuttīrya*—perfectly crossing; *su-dustaram*—which is very difficult to cross; *dyuman*—O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; *bhava-arṇavam*—the ocean of nescience; *bhīmam*—which is extremely fierce; *adabhra-sauhṛdāḥ*—devotees who are incessantly friendly to the fallen souls; *bhavat-pada-ambhoruha*—Your lotus feet; *nāvam*—the boat for crossing; *atra*—in this world; *te*—they (the Vaiṣṇavas); *nidhāya*—leaving behind; *yātāḥ*—on to the ultimate destination, Vaikuṇṭha; *sat-anugrahaḥ*—who are always kind and merciful to the devotees; *bhavān*—You.

TRANSLATION

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they

cross, and because You are very merciful to Your other devotees, You accept this method to help them.

PURPORT

This statement reveals how the merciful *ācāryas* and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead. Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī, said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

One can achieve the seed of *bhakti-latā*, devotional service, by the mercy of *guru* and Kṛṣṇa. The duty of the *guru* is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Kṛṣṇa accepts from a candidate who wants to be successful in going back home, back to Godhead. After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a *guru*, or *ācārya*, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The *ācārya's* duty, therefore, is to find the means by which devotees may render service according to references from *śāstra*. Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such devotional books as *Bhakti-rasāmṛta-sindhu*. Thus it is the duty of the *ācārya* to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Kṛṣṇa consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities—illicit sex, intoxication, meat-eating and gambling—and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridāsa Ṭhākura, but should follow this method. Kṛṣṇa will accept a devotee who strictly

follows the regulative principles and the method prescribed in the various books and literatures published by the authorities. The *ācārya* gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called *ācārya-sampradāya.* It is therefore said, *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ* (*Padma Purāṇa*). The *ācārya-sampradāya* is strictly bona fide. Therefore one must accept the *ācārya-sampradāya;* otherwise one's endeavor will be futile. Śrīla Narottama dāsa Ṭhākura therefore sings:

tāṅdera caraṇa sevi bhakta sane vāsa
janame janame haya, ei abhilāṣa

One must worship the lotus feet of the *ācārya* and live within the society of devotees. Then one's endeavor to cross over nescience will surely be successful.

TEXT 32

येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥३२॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

ye anye—anyone, or all others; *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—falsely considering themselves free from the bondage of material contamination; *tvayi*—unto You; *asta-bhāvāt*—speculating in various ways but not knowing or desiring more information of Your lotus feet; *aviśuddha-buddhayaḥ*—whose intelligence is still not purified and who do not know the goal of life; *āruhya*—even though

achieving; *kṛcchreṇa*—by undergoing severe austerities, penances and hard labor; *param padam*—the highest position (according to their imagination and speculation); *tataḥ*—from that position; *patanti*—they fall; *adhaḥ*—down into material existence again; *anādṛta*—neglecting devotion to; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

PURPORT

Aside from devotees, there are many others, nondevotees, known as *karmīs*, *jñānīs* or *yogīs*, philanthropists, altruists, politicians, impersonalists and voidists. There are many varieties of nondevotees who have their respective ways of liberation, but simply because they do not know the shelter of the Lord's lotus feet, although they falsely think that they have been liberated and elevated to the highest position, they fall down. As clearly stated by the Lord Himself in *Bhagavad-gītā* (9.3):

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." It doesn't matter whether one is a *karmī*, *jñānī*, *yogī*, philanthropist, politician or whatever; if one has no love for the lotus

feet of the Lord, one falls down. That is the verdict given by Lord Brahmā in this verse.

There are persons who advocate accepting any process and who say that whatever process one accepts will lead to the same goal, but that is refuted in this verse, where such persons are referred to as *vimukta-māninaḥ*, signifying that although they think they have attained the highest perfection, in fact they have not. In the present day, big, big politicians all over the world think that by scheming they can occupy the highest political post, that of president or prime minister, but we actually see that even in this life such big prime ministers, presidents and other politicians, because of being nondevotees, fall down (*patanty adhaḥ*). To become president or prime minister is not easy; one must work very hard (*āruhya kṛcchreṇa*) to achieve the post. And even though one may reach his goal, at any moment one may be kicked down by material nature. In human society there have been many instances in which great, exalted politicians have fallen from government and become lost in historical oblivion. The cause of this is *aviśuddha-buddhayaḥ:* their intelligence is impure. The *śāstra* says, *na te viduḥ svārtha-gatiṁ hi viṣṇum* (*Bhāg.* 7.5.31). One achieves the perfection of life by becoming a devotee of Viṣṇu, but people do not know this. Therefore, as stated in *Bhagavad-gītā* (12.5), *kleśo 'dhikataras teṣām avyaktāsakta-cetasām.* Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
(*Bhāg.* 10.14.4)

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

Dhruva Mahārāja at first wanted to achieve the greatest material kingdom and greater material possessions than his father, but when he was actually favored by the Lord, who appeared before him to give him

the benediction he desired, Dhruva Mahārāja refused it, saying, *svāmin kṛtārtho 'smi varaṁ na yāce:* "Now I am fully satisfied. I do not want any material benediction." (*Hari-bhakti-sudhodaya* 7.28) This is the perfection of life. *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ* (Bg. 6.22). If one achieves the shelter of the Lord's lotus feet, one is fully satisfied and does not need to ask for any material benediction.

At night, no one can see a lotus, for lotuses blossom only during the daytime. Therefore the word *aravindākṣa* is significant. One who is not captivated by the lotus eyes or transcendental form of the Supreme Lord is in darkness, exactly like one who cannot see a lotus. One who has not come to the point of seeing the lotus eyes and transcendental form of Śyāmasundara is a failure. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.* Those who are attached to the Supreme Personality of Godhead in love always see the Lord's lotus eyes and lotus feet, whereas others cannot see the Lord's beauty and are therefore classified as *anādṛta-yuṣmad-aṅghrayaḥ*, or neglectful of the Lord's personal form. Those who neglect the Lord's form are surely failures on every path in life, but if one develops even a little love for the Supreme Personality of Godhead, one is liberated without difficulty (*svalpam apy asya dharmasya trāyate mahato bhayāt*). Therefore the Supreme Personality of Godhead recommends in *Bhagavad-gītā* (9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* "Simply think of Me, become My devotee, worship Me and offer some slight homage to Me." Simply by this process, one is guaranteed to return home, back to Godhead, and thus attain the highest perfection. The Lord further affirms in *Bhagavad-gītā* (18.54–55):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

TEXT 33

तथा न ते माधव तावकाः क्वचिद्
भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः ।
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकपमूर्धसु प्रभो ॥३३॥

tathā na te mādhava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

tathā—like them (the nondevotees); *na*—not; *te*—they (the devotees); *mādhava*—O Lord, husband of the goddess of fortune; *tāvakāḥ*—the followers of the devotional path, the devotees; *kvacit*—in any circumstances; *bhraśyanti*—fall down; *mārgāt*—from the path of devotional service; *tvayi*—unto You; *baddha-sauhṛdāḥ*—because of being fully attached to Your lotus feet; *tvayā*—by You; *abhiguptāḥ*—always protected from all dangers; *vicaranti*—they move; *nirbhayāḥ*—without fear; *vināyaka-anīkapa*—the enemies who maintain paraphernalia to oppose the *bhakti* cult; *mūrdhasu*—on their heads; *prabho*—O Lord.

TRANSLATION

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

PURPORT

Devotees generally do not fall down, but if circumstantially they do, the Lord, because of their strong attachment to Him, gives them protection in all circumstances. Thus even if devotees fall down, they are still strong enough to traverse the heads of their enemies. We have actually seen that our Kṛṣṇa consciousness movement has many opponents, such as the "deprogrammers," who instituted a strong legal case against the devotees. We thought that this case would take a long time to settle, but because the devotees were protected by the Supreme Personality of Godhead, we unexpectedly won the case in one day. Thus a case that was expected to continue for years was settled in a day because of the protection of the Supreme Personality of Godhead, who has promised in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." In history there are many instances of devotees like Citraketu, Indradyumna and Mahārāja Bharata who circumstantially fell down but were still protected. Mahārāja Bharata, for example, because of his attachment to a deer, thought of the deer at the time of death, and therefore in his next life he became a deer (*yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram*). Because of protection by the Supreme Personality of Godhead, however, the deer remembered his relationship with the Lord and next took birth in a good brahminical family and performed devotional service (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate*). Similarly, Citraketu fell down and became a demon, Vṛtrāsura, but he too was protected. Thus even if one falls down from the path of *bhakti-yoga*, one is ultimately saved. If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). But even if a devotee circumstantially falls down, he is protected by Mādhava.

The word Mādhava is significant. *Mā*, mother Lakṣmī, the mother of all opulences, is always with the Supreme Personality of Godhead, and if a devotee is in touch with the Supreme Personality of Godhead, all the opulences of the Lord are ready to help him.

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ

tatra śrīr vijayo bhūtir
dhruvā nītir matir mama
(Bg. 18.78)

Wherever there is the Supreme Personality of Godhead, Kṛṣṇa, and His devotee Arjuna, Pārtha, there is victory, opulence, extraordinary power and morality. The opulences of a devotee are not a result of *karma-kāṇḍa-vicāra.* A devotee is always protected by all of the Supreme Lord's opulences, of which no one can deprive him (*teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham*). Thus a devotee cannot be defeated by any opponents. A devotee, therefore, should not deviate knowingly from the path of devotion. The adherent devotee is assured all protection from the Supreme Personality of Godhead.

TEXT 34

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ
शरीरिणां श्रेयउपायनं वपुः ।
वेदक्रियायोगतपःसमाधिभि-
स्तवार्हणं येन जनः समीहते ॥३४॥

sattvaṁ viśuddhaṁ śrayate bhavān sthitau
śarīriṇāṁ śreya-upāyanaṁ vapuḥ
veda-kriyā-yoga-tapaḥ-samādhibhis
tavārhaṇaṁ yena janaḥ samīhate

sattvam—existence; *viśuddham*—transcendental, beyond the three modes of material nature; *śrayate*—accepts; *bhavān*—Your Lordship; *sthitau*—during the maintenance of this material world; *śarīriṇām*—of all living entities; *śreyaḥ*—of supreme auspiciousness; *upāyanam*—for the benefit; *vapuḥ*—a transcendental form or body; *veda-kriyā*—by ritualistic ceremonies according to the directions of the *Vedas; yoga*—by practice of devotion; *tapaḥ*—by austerities; *samādhibhiḥ*—by becoming absorbed in transcendental existence; *tava*—Your; *arhaṇam*—worship; *yena*—by such activities; *janaḥ*—human society; *samīhate*—offers (its obligation unto You).

TRANSLATION

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

PURPORT

As stated in *Bhagavad-gītā* (18.3), *yajña-dāna-tapaḥ-karma na tyājyam:* the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. *Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām* (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the *karmīs* are advised to work for the sake of the Lord.

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) The words *yajñārthāt karmaṇaḥ* indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (*sva-karmaṇā tam abhyarcya*). According to Vedic principles, there must be divisions of human society (*cātur-varṇyaṁ mayā sṛṣṭam*). There should be *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, and everyone should learn to worship the Supreme Personality of Godhead (*tam abhyarcya*). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in *Śrīmad-Bhāgavatam* as the activities of *go-khara*, cows and asses (*sa eva go-kharaḥ*). Everyone is acting in a bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme

Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Śrī Caitanya Mahāprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the *śāstras:*

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The Kṛṣṇa consciousness movement is therefore teaching people all over the world how to chant the Hare Kṛṣṇa *mantra*, and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (*vedaiś ca sarvair aham eva vedyaḥ*). We should always know that when Kṛṣṇa and Lord Caitanya appeared, They appeared in *śuddha-sattva* bodies. One should not mistake the body of Kṛṣṇa or Caitanya Mahāprabhu to be a material body like ours, for Kṛṣṇa and Caitanya Mahāprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original *śuddha-sattva* transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (*yasyātma-buddhiḥ kuṇape tri-dhātuke*) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (*sa eva go-kharaḥ*). We should learn how to act from *Bhagavad-gītā*, which explains everything for human understanding. Thus we can become happy even in this age of Kali.

TEXT 35

सत्त्वं न चेद्धातरिदं निजं भवेद्
विज्ञानमज्ञानभिदापमार्जनम् ।

गुणप्रकाशैरनुमीयते भवान्
प्रकाशते यस्य च येन वा गुणः ॥३५॥

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ

sattvam—*śuddha-sattva*, transcendental; *na*—not; *cet*—if; *dhātaḥ*—O reservoir of all energies, cause of all causes; *idam*—this; *nijam*—personal, spiritual; *bhavet*—could have been; *vijñānam*—transcendental knowledge; *ajñāna-bhidā*—which drives away the ignorance of the material modes; *apamārjanam*—completely vanquished; *guṇa-prakāśaiḥ*—by the awakening of such transcendental knowledge; *anumīyate*—becomes manifested; *bhavān*—Your Lordship; *prakāśate*—exhibit; *yasya*—whose; *ca*—and; *yena*—by which; *vā*—either; *guṇaḥ*—quality or intelligence.

TRANSLATION

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

PURPORT

It is said, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna.* Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him. The Lord has innumerable forms (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*), and unless these forms, such as Lord Rāmacandra, Nṛsiṁhadeva, Kṛṣṇa and Balarāma, were transcendental, how could they be worshiped by devotees since time immemorial? *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* (Bg. 18.55). Devotees who awaken their transcendental nature in the presence of the Lord and who follow the rules and regulations of devotional service can understand Lord Kṛṣṇa, Lord Rāmacandra and other incarnations, who are not of this material world but who come from the spiritual world for the benefit of people in general. If one does not take to this process, one imagines or manufactures some form of God according to material qualities and can never awaken a real understanding of the Supreme Personality of Godhead. The words *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* signify that unless one worships the Lord according to the regulative devotional principles, one cannot awaken the transcendental nature. Deity worship, even in the absence of the Supreme Personality of Godhead, awakens the transcendental nature of the devotee, who thus becomes increasingly attached to the Lord's lotus feet.

The appearance of Kṛṣṇa is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead according to his mode of material nature. In the *Brahma-saṁhitā* it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same *Brahma-saṁhitā*, that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the *Śrīmad-Bhāgavatam* are *vijñānam ajñāna-bhidāpamārjanam. Vijñāna* means transcendental knowledge of the Supreme Personality; *vijñāna* is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahmā presents the knowledge of Kṛṣṇa in the *Brahma-saṁhitā. Brahma-saṁhitā* is *vijñāna* as realized by Brahmā's transcendental experience, and in that way he presented the form and the pastimes of Kṛṣṇa in the transcendental abode.

Ajñāna-bhidā means "that which can match all kinds of speculation." In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Kṛṣṇa in the *Brahma-saṁhitā* is *vijñāna*—scientific, experienced knowledge given by Lord Brahmā and accepted by Lord Caitanya. There is no doubt about it. Śrī Kṛṣṇa's form, Śrī Kṛṣṇa's flute, Kṛṣṇa's color—everything is reality. Here it is said that this *vijñānam* is always defeating all kinds of speculative knowledge. "Therefore," the demigods prayed, "without Your appearing as Kṛṣṇa, as You are, neither *ajñāna-bhidā* (the nescience of speculative knowledge) nor *vijñānam* would be realized. *Ajñāna-bhidāpamārjanam*—by Your appearance the speculative knowledge of ignorance will be vanquished, and the real, experienced knowledge of authorities like Lord Brahmā will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is."

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts a form of matter in the mode of goodness. Actually the form of Kṛṣṇa or Nārāyaṇa is transcendental to any material idea. Even the greatest impersonalist, Śaṅkarācārya, has admitted, *nārāyaṇaḥ paro 'vyaktāt:* the material creation is caused by the *avyakta*, the impersonal manifestation of matter or the nonphenomenal total reservoir of matter, and Kṛṣṇa is transcendental to that material conception. This is expressed in the *Śrīmad-Bhāgavatam* as *śuddha-sattva*, or transcendental. The Lord does not belong to the material mode of goodness, for He is above the position of material goodness. He belongs to the transcendental, eternal status of bliss and knowledge.

"Dear Lord," the demigods prayed, "when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Kṛṣṇa is Your name because You are all-attractive; You are called Śyāmasundara because of Your transcendental beauty. *Śyāma* means blackish, yet they say that You are more beautiful than thousands of cupids. *Kandarpa-koṭi-kamanīya.* Although You appear in a color which is compared to that of a blackish cloud, You are the transcendental Absolute, and therefore Your beauty is many, many times

more attractive than the delicate body of Cupid. Sometimes You are called Giridhārī because You lifted the hill known as Govardhana. You are sometimes called Nanda-nandana or Vāsudeva or Devakī-nandana because You appear as the son of Mahārāja Nanda or Devakī or Vasudeva. Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.

"Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation. One must engage himself in devotional service; then one can understand Your absolute nature and Your transcendental form, name and quality. Actually, only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality. Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position." In other words, the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the nondevotees because there is a curtain of *yogamāyā* which covers Kṛṣṇa's actual features. As confirmed in the *Bhagavad-gītā* (7.25), *nāhaṁ prakāśaḥ sarvasya.* The Lord says, "I am not exposed to anyone and everyone." When Kṛṣṇa came, He was actually present on the battlefield of Kurukṣetra, and everyone saw Him. But not everyone could understand that He was the Supreme Personality of Godhead. Still, everyone who died in His presence attained complete liberation from material bondage and was transferred to the spiritual world.

Because foolish *mūḍhas* do not awaken their spiritual nature, they do not understand Kṛṣṇa or Rāma (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). Even big academic scholars, not considering the endeavors of the *ācāryas* who have recommended devotional service in many elaborate commentaries and notes, think that Kṛṣṇa is fictitious. This is due to a lack of transcendental knowledge and a failure to awaken Kṛṣṇa consciousness. One should have the common sense to ask why, if Kṛṣṇa or Rāma were fictitious, stalwart scholars like Śrīdhara Svāmī, Rūpa Gosvāmī, Sanātana Gosvāmī, Vīrarāghava, Vijayadhvaja, Vallabhācārya and many other recognized *ācāryas* would have spent so much time to write about Kṛṣṇa in notes and commentaries on *Śrīmad-Bhāgavatam.*

TEXT 36

न नामरूपे गुणजन्मकर्मभि-
निरूपितव्ये तव तस्य साक्षिणः ।
मनोवचोभ्यामनुमेयवर्त्मनो
देव क्रियायां प्रतियन्त्यथापि हि ॥३६॥

na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sākṣiṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyāṁ pratiyanty athāpi hi

na—not; *nāma-rūpe*—the name and form; *guṇa*—with attributes; *janma*—appearance; *karmabhiḥ*—activities or pastimes; *nirūpitavye*—are not able to be ascertained; *tava*—Your; *tasya*—of Him; *sākṣiṇaḥ*—who is the direct observer; *manaḥ*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanaḥ*—the path; *deva*—O Lord; *kriyāyām*—in devotional activities; *pratiyanti*—they realize; *atha api*—still; *hi*—indeed (You can be realized by the devotees).

TRANSLATION

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

PURPORT

As stated in the *Padma Purāṇa:*

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated

senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them. Even big scholars who are nondevotees think that Kṛṣṇa is fictitious. Yet although so-called scholars and commentators do not believe that Kṛṣṇa was factually a historical person whose presence on the Battlefield of Kurukṣetra is recorded in the history of *Mahābhārata*, they feel compelled to write commentaries on *Bhagavad-gītā* and other historical records. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in *Bhagavad-gītā* (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." Only by *sevonmukha*, by engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead.

"O Lord," the demigods say, "the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and realizes that he is always in Kṛṣṇa's company.

For persons who are not very advanced in absolute knowledge of the

Supreme, Lord Kṛṣṇa exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyāsadeva wrote *Mahābhārata.* In the *Mahābhārata,* Kṛṣṇa is present in His different activities. *Mahābhārata* is history, and simply by studying, hearing, and memorizing the transcendental activities of Kṛṣṇa, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Kṛṣṇa and who are always engaged in devotional service in full Kṛṣṇa consciousness, are never to be considered to be in the material world. Śrīla Rūpa Gosvāmī has explained that those who are always engaged in Kṛṣṇa consciousness by body, mind and activities are to be considered liberated even within this body. This is also confirmed in the *Bhagavad-gītā:* those who are engaged in the devotional service of the Lord have already transcended the material position.

Kṛṣṇa appears in order to give a chance to both the devotees and the nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

The *Brahma-saṁhitā* (5.38) says:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Although Kṛṣṇa's transcendental form is presented as black, devotees who are in love with the Supreme Personality of Godhead appreciate the Lord as Śyāmasundara, having a very beautiful blackish form. The Lord's form is so beautiful that the *Brahma-saṁhitā* (5.30) also states:

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam

kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles the color of a fresh black cloud, although His bodily features are more beautiful than millions of Cupids." This beauty of the Supreme Lord can be seen by devotees who are in love with Him, devotees whose eyes are anointed with love of Godhead (*premāñjana-cchurita-bhakti-vilocanena*).

The Lord is also known as Giridhārī or Girivara-dhārī. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly, the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

The history of Kṛṣṇa the person has been openly seen by everyone, yet only those who are in love with the Supreme Personality of Godhead can appreciate this history, whereas nondevotees, who have not developed their loving qualities, think that the activities, form and attributes of the Supreme Personality of Godhead are fictitious. Therefore this verse explains, *na nāma-rūpe guṇa-janma-karmabhir nirūpitavye tava tasya sākṣiṇaḥ*. In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura has given the example that persons suffering from jaundice cannot taste the sweetness of sugar candy, although everyone knows that sugar candy is sweet. Similarly, because of the material disease, nondevotees cannot understand the transcendental name, form, attributes and activities of the Supreme Personality of Godhead, although they actually see the

Lord's activities, either through authority or through history. The *Purāṇas* are old, authentic histories, but nondevotees cannot understand them, especially *Śrīmad-Bhāgavatam*, which is the essence of Vedic knowledge. Nondevotees cannot understand even the preliminary study of transcendental knowledge, *Bhagavad-gītā*. They simply speculate and present commentaries with absurd distortions. In conclusion, unless one elevates himself to the transcendental platform by practicing *bhakti-yoga*, one cannot understand the Supreme Personality of Godhead or His name, form, attributes or activities. But if by chance, by the association of devotees, one can actually understand the Lord and His features, one immediately becomes a liberated person. As the Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Śrīla Rūpa Gosvāmī has therefore said that by affection and love for the Supreme Personality of Godhead, devotees can express their mind to Him with their words. Others, however, cannot do this, as confirmed in *Bhagavad-gītā* (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*).

TEXT 37

शृण्वन् गृणन् संस्मरयंश्च चिन्तयन्
नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु यस्त्वच्चरणारविन्दयो-
राविष्टचेता न भवाय कल्पते ॥३७॥

śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan
nāmāni rūpāṇi ca maṅgalāni te

kriyāsu yas tvac-caraṇāravindayor
āviṣṭa-cetā na bhavāya kalpate

śṛṇvan—constantly hearing about the Lord (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*); *gṛṇan*—chanting or reciting (the holy name of the Lord and His activities); *saṁsmarayan*—remembering (constantly thinking of the Lord's lotus feet and His form); *ca*—and; *cintayan*—contemplating (the transcendental activities of the Lord); *nāmāni*—His transcendental names; *rūpāṇi*—His transcendental forms; *ca*—also; *maṅgalāni*—which are all transcendental and therefore auspicious; *te*—of Your Lordship; *kriyāsu*—in being engaged in the devotional service; *yaḥ*—he who; *tvat-caraṇa-aravindayoḥ*—at Your lotus feet; *āviṣṭa-cetāḥ*—the devotee who is completely absorbed (in such activities); *na*—not; *bhavāya*—for the material platform; *kalpate*—is fit.

TRANSLATION

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

PURPORT

How *bhakti-yoga* can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (*īhā yasya harer dāsye*) by his activities, his mind and his words (*karmaṇā manasā girā*) may stay in any condition of life (*nikhilāsv apy avasthāsu*) and yet is no longer actually conditioned but is liberated (*jīvan-muktaḥ sa ucyate*). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendentally situated. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati:* because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (*Bhāg.* 6.17.28) Illustrating this liberated position, Śrī Caitanya Mahāprabhu prayed, *mama janmani janmanīśvare bhava-*

tād bhaktir ahaitukī tvayi: "All I want is Your causeless devotional service in My life, birth after birth." (*Śikṣāṣṭaka* 4) Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Nārada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. *Bhagavad-gītā* (9.14) therefore recommends that one always engage at least in chanting the Hare Kṛṣṇa *mahā-mantra:*

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."

One should not give up the process of devotional service, which is performed in nine different ways (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*, etc.). The most important process is hearing (*śravaṇam*) from the *guru*, *sādhu* and *śāstra*—the spiritual master, the saintly *ācāryas* and the Vedic literature. *Sādhu-śāstra-guru-vākya, cittete kariyā aikya.* We should not hear the commentaries and explanations of nondevotees, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the *Padma Purāṇa:*

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

We should strictly follow this injunction and never try to hear from Māyāvādīs, impersonalists, voidists, politicians or so-called scholars.

Strictly avoiding such inauspicious association, we should simply hear from pure devotees. Śrīla Rūpa Gosvāmī therefore recommends, *śrī-guru-padāśrayaḥ:* one must seek shelter at the lotus feet of a pure devotee who can be one's *guru.* Caitanya Mahāprabhu advises that a *guru* is one who strictly follows the instructions of *Bhagavad-gītā: yare dekha, tare kaha, 'kṛṣṇa'—upadeśa* (Cc. *Madhya* 7.128). A juggler, a magician or one who speaks nonsense as an academic career is not a *guru.* Rather, a *guru* is one who presents *Bhagavad-gītā,* Kṛṣṇa's instructions, as it is. *Śravaṇa* is very important; one must hear from the Vaiṣṇava *sādhu, guru* and *śāstra.*

The word *kriyāsu,* meaning "by manual labor" or "by work," is important in this verse. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended in this verse. *Kriyāsu yas tvac-caraṇāravindayoḥ.* Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is *samādhi.*

TEXT 38

दिष्ट्या हरेऽस्या भवतः पदो भुवो
भारोऽपनीतस्तव जन्मनेशितुः ।
दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनै-
र्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् ॥३८॥

diṣṭyā hare 'syā bhavataḥ pado bhuvo
bhāro 'panītas tava janmaneśituḥ
diṣṭyāṅkitāṁ tvat-padakaiḥ suśobhanair
drakṣyāma gāṁ dyāṁ ca tavānukampitām

diṣṭyā—by fortune; *hare*—O Lord; *asyāḥ*—of this (world); *bhavataḥ*—of Your Lordship; *padaḥ*—of the place; *bhuvaḥ*—on this earth; *bhāraḥ*—the burden created by the demons; *apanītaḥ*—now

removed; *tava*—of Your Lordship; *janmanā*—by appearance as an incarnation; *īśituḥ*—You, the controller of everything; *diṣṭyā*—and by fortune; *aṅkitām*—marked; *tvat-padakaiḥ*—by Your lotus feet; *su-śobhanaiḥ*—which are transcendentally decorated with the marks of conchshell, disc, lotus and club; *drakṣyāma*—we shall surely observe; *gām*—upon this earth; *dyām ca*—in heaven also; *tava anukampitām*—due to Your causeless mercy upon us.

TRANSLATION

O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

PURPORT

The soles of the Lord's lotus feet are marked with *śaṅkha-cakra-gadā-padma*—conchshell, disc, club and lotus—and also by a flag and a thunderbolt. When Kṛṣṇa walks on this earth or in the heavenly planets, these marks are visible wherever He goes. Vṛndāvana-dhāma is a transcendental place because of Kṛṣṇa's walking on this land frequently. The inhabitants of Vṛndāvana were fortunate to see these marks here and there. When Akrūra went to Vṛndāvana to take Kṛṣṇa and Balarāma away to the festival arranged by Kaṁsa, upon seeing the marks of the Lord's lotus feet on the ground of Vṛndāvana, he fell down and began to groan. These marks are visible to devotees who receive the causeless mercy of the Supreme Personality of Godhead (*tavānukampitām*). The demigods were jubilant not only because the appearance of the Supreme Lord would do away with the burdensome demons, but also because they would be able to see upon the ground the transcendental marks from the soles of the Lord's lotus feet. The *gopīs* always thought of the Lord's lotus feet when He was walking in the pasturing grounds, and, as described in the previous verse, simply by thinking of the Lord's lotus feet, the *gopīs* were fully absorbed in transcendence (*āviṣṭa-cetā na bhavāya kalpate*). Like the *gopīs*, one who is always absorbed in thought of the Lord is

beyond the material platform and will not remain in this material world. It is our duty, therefore, always to hear, chant and think about the Lord's lotus feet, as actually done by Vaiṣṇavas who have decided to live in Vṛndāvana always and think of the Lord's lotus feet twenty-four hours a day.

TEXT 39

न तेऽभवस्येश भवस्य कारणं
विना विनोदं बत तर्कयामहे ।
भवो निरोधः स्थितिरप्यविद्यया
कृता यतस्त्वय्यभयाश्रयात्मनि ॥३९॥

na te 'bhavasyeśa bhavasya kāraṇaṁ
vinā vinodaṁ bata tarkayāmahe ·
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatas tvayy abhayāśrayātmani

na—not; *te*—of Your Lordship; *abhavasya*—of whom there is no birth, death or maintenance as for an ordinary being; *īśa*—O Supreme Lord; *bhavasya*—of Your appearance, Your birth; *kāraṇam*—the cause; *vinā*—without; *vinodam*—the pastimes (despite what is said, You are not forced to come to this world by any cause); *bata*—however; *tarkayāmahe*—we cannot argue (but must simply understand that these are Your pastimes); *bhavaḥ*—birth; *nirodhaḥ*—death; *sthitiḥ*—maintenance; *api*—also; *avidyayā*—by the external, illusory energy; *kṛtāḥ*—done; *yataḥ*—because; *tvayi*—unto You; *abhaya-āśraya*—O fearless shelter of all; *ātmani*—of the ordinary living entity.

TRANSLATION

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death

and old age, except when these living entities are conducted by Your external energy.

PURPORT

As stated in *Bhagavad-gītā* (15.7), *mamaivaṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ:* the living entities are parts and parcels of the Supreme Lord, and thus they are qualitatively one with the Lord. We can understand that when the Supreme Lord appears or disappears as an incarnation, there is no other cause than His pleasure potency. We cannot force the Supreme Personality of Godhead to appear. As He says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." When there is a need to diminish a burden created by the demons, the Supreme Godhead can do it in many ways because He has multifarious energies. There is no need for Him to come as an incarnation, since He is not forced to do anything like ordinary living entities. The living entities come to this material world in the spirit of enjoyment, but because they want to enjoy without Kṛṣṇa (*kṛṣṇa-bahirmukha haiyā bhoja-vāñchā kare*), they suffer birth, death, old age and disease under the control of the illusory energy. When the Supreme Personality of Godhead appears, however, no such causes are involved; His descent is an act of His pleasure potency. We should always remember this distinction between the Lord and the ordinary living entity and not uselessly argue that the Lord cannot come. There are philosophers who do not believe in the Lord's incarnation and who ask, "Why should the Supreme Lord come?" But the answer is, "Why should He not come? Why should He be controlled by the desire of the living entity?" The Lord is free to do whatever He likes. Therefore this verse says, *vinā vinodaṁ bata tarkayāmahe.* It is only for His pleasure that He comes although He does not need to come.

When the living entities come to this world for material enjoyment, they are entangled in *karma* and *karma-phala* by the Lord's illusory energy. But if one seeks shelter at the Lord's lotus feet, one is again situated in his original, liberated state. As stated here, *kṛtā yatas tvayy abhayāśrayātmani:* one who seeks shelter at the lotus feet of the Lord is always fearless. Because we are dependent on the Supreme Personality of Godhead, we should give up the idea that without Kṛṣṇa we can enjoy freedom in this material world. This idea is the reason we have become entangled. Now it is our duty to seek shelter again at the Lord's lotus feet. This shelter is described as *abhaya*, or fearless. Since Kṛṣṇa is not subject to birth, death, old age or disease, and since we are part and parcel of Kṛṣṇa, we also are not subject to birth, death, old age and disease, but we have become subject to these illusory problems because of our forgetfulness of Kṛṣṇa and our position as His eternal servants (*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*). Therefore, if we practice devotional service by always thinking of the Lord, always glorifying Him and always chanting about Him, as described in text 37 (*śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan*), we will be reinstated in our original, constitutional position and thus be saved. The demigods, therefore, encouraged Devakī not to fear Kaṁsa, but to think of the Supreme Personality of Godhead, who was already within her womb.

TEXT 40

मत्स्याश्वकच्छपनृसिंहवराहहंस-
राजन्यविप्रविबुधेषु कृतावतारः ।
त्वं पासि नस्त्रिभुवनं च यथाधुनेश
भारं भुवो हर यदूत्तम वन्दनं ते ॥४०॥

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvaṁ pāsi nas tri-bhuvanaṁ ca yathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanaṁ te

matsya—the fish incarnation; *aśva*—the horse incarnation; *kacchapa*—the tortoise incarnation; *nṛsiṁha*—the Narasiṁha incarnation;

varāha—the Varāha incarnation; *haṁsa*—the swan incarnation; *rājanya*—incarnations as Lord Rāmacandra and other *kṣatriyas; vipra*—incarnations as *brāhmaṇas* like Vāmanadeva; *vibudheṣu*—among the demigods; *kṛta-avatāraḥ*—appeared as incarnations; *tvam*—Your Lordship; *pāsi*—please save; *naḥ*—us; *tri-bhuvanam ca*—and the three worlds; *yathā*—as well as; *adhunā*—now; *īśa*—O Supreme Lord; *bhāram*—burden; *bhuvaḥ*—of the earth; *hara*—please diminish; *yadu-uttama*—O Lord Kṛṣṇa, best of the Yadus; *vandanam te*—we offer our prayers unto You.

TRANSLATION

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

PURPORT

In every incarnation, the Supreme Personality of Godhead has a particular mission to execute, and this was true in His appearance as the son of Devakī in the family of the Yadus. Thus all the demigods offered their prayers to the Lord, bowing down before Him, and requested the Lord to do the needful. We cannot order the Supreme Personality of Godhead to do anything for us. We can simply offer Him our obeisances, as advised in *Bhagavad-gītā* (*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*), and pray to Him for annihilation of dangers.

TEXT 41

दिष्ट्याम्ब ते कुक्षिगतः परः पुमा-
नंशेन साक्षाद् भगवान् भवाय नः ।
माभूद् भयं भोजपतेर्मुमूर्षो-
र्गोप्ता यदूनां भविता तवात्मजः ॥४१॥

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
aṁśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnāṁ bhavitā tavātmajaḥ

diṣṭyā—by fortune; *amba*—O mother; *te*—your; *kukṣi-gataḥ*—in the womb; *paraḥ*—the Supreme; *pumān*—Personality of Godhead; *aṁśena*—with all His energies, His parts and parcels; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *bhavāya*—for the auspiciousness; *naḥ*—of all of us; *mā abhūt*—never be; *bhayam*—fearful; *bhoja-pateḥ*—from Kaṁsa, King of the Bhoja dynasty; *mumūrṣoḥ*—who has decided to be killed by the Lord; *goptā*—the protector; *yadūnām*—of the Yadu dynasty; *bhavitā*—will become; *tava ātmajaḥ*—your son.

TRANSLATION

O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

PURPORT

The words *paraḥ pumān aṁśena* signify that Kṛṣṇa is the original Supreme Personality of Godhead. This is the verdict of the *śāstra* (*kṛṣṇas tu bhagavān svayam*). Thus the demigods assured Devakī, "Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kaṁsa, who has decided to continue his enmity toward the Lord and thus be killed by Him."

TEXT 42

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा ।
ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥४२॥

śrī-śuka uvāca
ity abhiṣṭūya puruṣaṁ
yad-rūpam anidaṁ yathā
brahmeśānau purodhāya
devāḥ pratiyayur divam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—in this way; *abhiṣṭūya*—offering prayers; *puruṣam*—unto the Supreme Personality; *yat-rūpam*—whose form; *anidam*—transcendental; *yathā*—as; *brahma*—Lord Brahmā; *īśānau*—and Lord Śiva; *purodhāya*—keeping them in front; *devāḥ*—all the demigods; *pratiyayuḥ*—returned; *divam*—to their heavenly homes.

TRANSLATION

After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

PURPORT

It is said:

adyāpiha caitanya e saba līlā kare
yāṅ'ra bhāgye thāke, se dekhaye nirantare
(*Caitanya-bhāgavata, Madhya* 23.513)

The incarnations of the Supreme Personality of Godhead appear continuously, like the waves of a river or an ocean. There is no limit to the Lord's incarnations, but they can be perceived only by devotees who are fortunate. The *devatās*, the demigods, fortunately understood the incarnation of the Supreme Personality of Godhead, and thus they offered their prayers. Then Lord Śiva and Lord Brahmā led the demigods in returning to their homes.

The word *kukṣi-gataḥ*, meaning "within the womb of Devakī," has been discussed by Śrī Jīva Gosvāmī in his *Krama-sandarbha* commentary. Since it was said at first that Kṛṣṇa was present within the heart of Vasudeva and was transferred to the heart of Devakī, Śrī Jīva Gosvāmī writes, how is it that Kṛṣṇa was now in the womb? He replies that there

is no contradiction. From the heart the Lord can go to the womb, or from the womb He can go to the heart. Indeed, He can go or stay anywhere. As confirmed in the *Brahma-saṁhitā* (5.35), *aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* The Lord can stay wherever He likes. Devakī, therefore, in accordance with the desire of her former life, now had the opportunity to seek the benediction of having the Supreme Personality of Godhead as her son, Devakī-nandana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, *entitled "Prayers by the Demigods for Lord Kṛṣṇa in the Womb."*

CHAPTER THREE

The Birth of Lord Kṛṣṇa

As described in this chapter, the Supreme Personality of Godhead, Kṛṣṇa, Hari in His original form, appeared as Viṣṇu so that His father and mother could understand that their son was the Supreme Personality of Godhead. Because they were afraid of Kaṁsa, when the Lord appeared as an ordinary child they took Him to Gokula, the home of Nanda Mahārāja.

Mother Devakī, being fully transcendental, *sac-cid-ānanda*, does not belong to this material world. Thus the Supreme Personality of Godhead appeared with four hands, as if born from her womb. Upon seeing the Lord in that Viṣṇu form, Vasudeva was struck with wonder, and in transcendental happiness he and Devakī mentally gave ten thousand cows in charity to the *brāhmaṇas*. Vasudeva then offered prayers to the Lord, addressing Him as the Supreme Person, Parabrahman, the Supersoul, who is beyond duality and who is internally and externally all-pervading. The Lord, the cause of all causes, is beyond material existence, although He is the creator of this material world. When He enters this world as Paramātmā, He is all-pervading (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*), yet He is transcendentally situated. For the creation, maintenance and annihilation of this material world, the Lord appears as the *guṇa-avatāras*—Brahmā, Viṣṇu and Maheśvara. Thus Vasudeva offered prayers full of meaning to the Supreme Personality of Godhead. Devakī followed her husband by offering prayers describing the transcendental nature of the Lord. Fearing Kaṁsa and desiring that the Lord not be understood by atheistic and materialistic nondevotees, she prayed that the Lord withdraw His transcendental four-armed form and appear like an ordinary child with two hands.

The Lord reminded Vasudeva and Devakī of two other incarnations in which He had appeared as their son. He had appeared as Pṛśnigarbha and Vāmanadeva, and now this was the third time He was appearing as the son of Devakī to fulfill their desire. The Lord then decided to leave the residence of Vasudeva and Devakī, in the prison house of Kaṁsa, and at

this very time, Yogamāyā took birth as the daughter of Yaśodā. By the arrangement of Yogamāyā, Vasudeva was able to leave the prison house and save the child from the hands of Kaṁsa. When Vasudeva brought Kṛṣṇa to the house of Nanda Mahārāja, he saw that by Yogamāyā's arrangement, Yaśodā, as well as everyone else, was deeply asleep. Thus he exchanged the babies, taking Yogamāyā from Yaśodā's lap and placing Kṛṣṇa there instead. Then Vasudeva returned to his own place, having taken Yogamāyā as his daughter. He placed Yogamāyā on Devakī's bed and prepared to be a prisoner as before. In Gokula, Yaśodā could not understand whether she had given birth to a male or a female child.

TEXTS 1–5

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः ।
यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् ।
मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥ २ ॥
नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः ।
द्विजालिकुलसंनादस्तवका वनराजयः ॥ ३ ॥
ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥
मनांस्यासन् प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयः समम् ॥ ५ ॥

śrī-śuka uvāca
atha sarva-guṇopetaḥ
kālaḥ parama-śobhanaḥ
yarhy evājana-janmarkṣaṁ
śāntarkṣa-graha-tārakam

diśaḥ prasedur gaganaṁ
nirmaloḍu-gaṇodayam

mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākarā

nadyaḥ prasanna-salilā
hradā jalaruha-śriyaḥ
dvijāli-kula-sannāda-
stavakā vana-rājayaḥ

vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātīnāṁ
śāntās tatra samindhata

manāṁsy āsan prasannāni
sādhūnām asura-druhām
jāyamāne 'jane tasmin
nedur dundubhayaḥ samam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—on the occasion of the Lord's appearance; *sarva*—all around; *guṇa-upetaḥ*—endowed with material attributes or facilities; *kālaḥ*—a favorable time; *parama-śobhanaḥ*—all-auspicious and very favorable from all points of view; *yarhi*—when; *eva*—certainly; *ajana-janma-ṛkṣam*—the constellation of stars known as Rohiṇī; *śānta-ṛkṣa*—none of the constellations were fierce (all of them were peaceful); *graha-tārakam*—and the planets and stars like Aśvinī; *diśaḥ*—all directions; *praseduḥ*—appeared very auspicious and peaceful; *gaganam*—all of outer space or the sky; *nirmala-uḍu-gaṇa-udayam*—in which all the auspicious stars were visible (in the upper strata of the universe); *mahī*—the earth; *maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ*—whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; *nadyaḥ*—the rivers; *prasanna-salilāḥ*—the waters became clear; *hradāḥ*—the lakes or large reservoirs of water; *jalaruha-śriyaḥ*—appeared very beautiful because of blooming lotuses all around; *dvija-ali-kula-sannāda-stavakāḥ*—the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme

Personality of Godhead; *vana-rājayaḥ*—the green trees and plants were also very pleasing to see; *vavau*—blew; *vāyuḥ*—the breeze; *sukha-sparśaḥ*—very pleasing to the touch; *puṇya-gandha-vahaḥ*—which was full of fragrance; *śuciḥ*—without pollution by dust; *agnayaḥ ca*—and the fires (at the places of sacrifice); *dvijātīnām*—of the *brāhmaṇas; śāntāḥ*—undisturbed, steady, calm and quiet; *tatra*—there; *samindhata*—blazed; *manāṁsi*—the minds of the *brāhmaṇas* (who because of Kaṁsa had always been afraid); *āsan*—became; *prasannāni*—fully satisfied and free from disturbances; *sādhūnām*—of the *brāhmaṇas*, who were all Vaiṣṇava devotees; *asura-druhām*—who had been oppressed by Kaṁsa and other demons disturbing the discharge of religious rituals; *jāyamāne*—because of the appearance or birth; *ajane*—of Lord Viṣṇu, who is always unborn; *tasmin*—in that situation; *neduḥ*—resounded; *dundubhayaḥ*—kettledrums; *samam*—simultaneously (from the upper planets).

TRANSLATION

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kaṁsa

and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

PURPORT

As stated in the *Bhagavad-gītā*, the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohiṇī was also predominant because this constellation is considered very auspicious. Rohiṇī is under the direct supervision of Brahmā, who is born of Viṣṇu, and it appears at the birth of Lord Viṣṇu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the *brāhmaṇas*, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses of *brāhmaṇas*, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the

brāhmaṇas were very distressed in mind, intelligence and activities. But just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Kṛṣṇa's birth, seasonal changes took place throughout the entire universe. Kṛṣṇa was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in *śarat*, the fall. Lotuses and lilies blossom during the day, but although Kṛṣṇa appeared at twelve o'clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kaṁsa's disturbances, the Vedic ritualistic ceremonies had almost stopped. The *brāhmaṇas* and saintly persons could not execute the Vedic rituals with peaceful minds. But now the *brāhmaṇas* were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the *asuras* is to disturb the *suras*, the devotees and *brāhmaṇas*, but at the time of Kṛṣṇa's appearance these devotees and *brāhmaṇas* were undisturbed.

TEXT 6

जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुरप्सरोभिः समं मुदा ॥ ६ ॥

jaguḥ kinnara-gandharvās
tuṣṭuvuḥ siddha-cāraṇāḥ
vidyādharyaś ca nanṛtur
apsarobhiḥ samaṁ mudā

jaguḥ—recited auspicious songs; *kinnara-gandharvāḥ*—the Kinnaras and Gandharvas, inhabitants of various planets in the heavenly planetary system; *tuṣṭuvuḥ*—offered their respective prayers; *siddha-cāraṇāḥ*—the Siddhas and Cāraṇas, other inhabitants of the heavenly planets; *vidyādharyaḥ ca*—and the Vidyādharīs, another group of inhabitants of the heavenly planets; *nanṛtuḥ*—danced in transcendental bliss; *apsa-*

robhiḥ—the Apsarās, beautiful dancers in the heavenly kingdom; *samam*—along with; *mudā*—in great jubilation.

TRANSLATION

The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādharīs, along with the Apsarās, began to dance in jubilation.

TEXTS 7–8

मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ ७ ॥
निशीथे तमउद्भूते जायमाने जनार्दने ।
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८ ॥

mumucur munayo devāḥ
sumanāṁsi mudānvitāḥ
mandaṁ mandaṁ jaladharā
jagarjur anusāgaram

niśīthe tama-udbhūte
jāyamāne janārdane
devakyāṁ deva-rūpiṇyāṁ
viṣṇuḥ sarva-guhā-śayaḥ
āvirāsīd yathā prācyāṁ
diśīndur iva puṣkalaḥ

mumucuḥ—showered; *munayaḥ*—all the great sages and saintly persons; *devāḥ*—and the demigods; *sumanāṁsi*—very beautiful and fragrant flowers; *mudā anvitāḥ*—being joyous in their attitude; *mandam mandam*—very mildly; *jala-dharāḥ*—the clouds; *jagarjuḥ*—vibrated; *anusāgaram*—following the vibrations of the sea waves; *niśīthe*—late at night; *tamaḥ-udbhūte*—when it was densely dark; *jāyamāne*—on the appearance of; *janārdane*—the Supreme Personality

of Godhead, Viṣṇu; *devakyām*—in the womb of Devakī; *deva-rūpiṇyām*—who was in the same category as the Supreme Personality of Godhead (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*); *viṣṇuḥ*—Lord Viṣṇu, the Supreme Lord; *sarva-guhā-śayaḥ*—who is situated in the core of everyone's heart; *āvirāsīt*—appeared; *yathā*—as; *prācyām diśi*—in the east; *induḥ iva*—like the full moon; *puṣkalaḥ*—complete in every respect.

TRANSLATION

The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

PURPORT

As stated in the *Brahma-saṁhitā* (5.37):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This verse indicates that Kṛṣṇa and His entourage are of the same spiritual potency (*ānanda-cinmaya-rasa*). Kṛṣṇa's father, His mother, His friends the cowherd boys, and the cows are all expansions of Kṛṣṇa, as will be explained in the *brahma-vimohana-līlā*. When Brahmā took away Kṛṣṇa's associates to test the supremacy of Lord Kṛṣṇa, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahmā saw, were *viṣṇu-mūrtis*. Devakī is also an expansion of Kṛṣṇa, and therefore this verse says, *devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-śayaḥ*.

At the time for the Lord's appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there

was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devakī, who appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of *deva-rūpiṇyām*, some texts of *Śrīmad-Bhāgavatam* clearly say *viṣṇu-rūpiṇyām*. In either case, the meaning is that Devakī has the same spiritual form as the Lord. The Lord is *sac-cid-ānanda-vigraha*, and Devakī is also *sac-cid-ānanda-vigraha*. Therefore no one can find any fault in the way the Supreme Personality of Godhead, *sac-cid-ānanda-vigraha*, appeared from the womb of Devakī.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (*janma karma ca me divyam*) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord's birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone's heart as *antaryāmī*, the Supersoul. Thus because He was present in full potency in Devakī's heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhīṣmadeva (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlādo janako bhīṣmaḥ*). In *Śrīmad-Bhāgavatam* (1.9.42), Bhīṣma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated.

Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. *Ekatvam anupaśyataḥ* (*Īśopaniṣad* 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devakī, He appeared as her child. According to the *Viṣṇu Purāṇa*, therefore, as quoted in the *Vaiṣṇava-toṣaṇī*, the Lord appeared like the sun (*anugrahāsaya*). The *Brahma-saṁhitā* (5.35) confirms that the Lord is situated even within the atom (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). He is situated in Mathurā, in Vaikuṇṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devakī. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder *asuras* like Kaṁsa. The *asuras* wrongly think that Kṛṣṇa took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. *Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san* (Bg. 4.6). As stated in *Bhagavad-gītā*, the Lord is *aja*, unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devakī. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

TEXTS 9–10

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शङ्खगदाद्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥ ९ ॥

महार्हवैदूर्यकिरीटकुण्डल-
त्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दामकाञ्च्यङ्गदकङ्कणादिभि-
र्विरोचमानं वसुदेव ऐक्षत ॥१०॥

tam adbhutaṁ bālakam ambujekṣaṇaṁ
catur-bhujaṁ śaṅkha-gadādy-udāyudham
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubhaṁ
pītāmbaraṁ sāndra-payoda-saubhagam

mahārha-vaidūrya-kirīṭa-kuṇḍala-
tviṣā pariṣvakta-sahasra-kuntalam
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir
virocamānaṁ vasudeva aikṣata

tam—that; *adbhutam*—wonderful; *bālakam*—child; *ambuja-īkṣaṇam*—with eyes resembling lotuses; *catuḥ-bhujam*—with four hands; *śaṅkha-gadā-ādi*—bearing a conchshell, club, disc and lotus (in those four hands); *udāyudham*—different weapons; *śrīvatsa-lakṣmam*—decorated with a particular type of hair called Śrīvatsa, which is visible only on the chest of the Supreme Personality of Godhead; *gala-śobhi-kaustubham*—on His neck was the Kaustubha gem, which is particularly available in Vaikuṇṭhaloka; *pīta-ambaram*—His garments were yellow; *sāndra-payoda-saubhagam*—very beautiful, being present with the hue of blackish clouds; *mahā-arha-vaidūrya-kirīṭa-kuṇḍala*—of His helmet and earrings, which were studded with very valuable Vaidūrya gems; *tviṣā*—by the beauty; *pariṣvakta-sahasra-kuntalam*—brilliantly illuminated by scattered, fully grown hair; *uddāma-kāñcī-aṅgada-kaṅkaṇa-ādibhiḥ*—with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc.; *virocamānam*—very beautifully decorated; *vasudevaḥ*—Vasudeva, the father of Kṛṣṇa; *aikṣata*—saw.

TRANSLATION

Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

PURPORT

To support the word *adbhutam*, meaning "wonderful," the decorations and opulences of the newborn child are fully described. As confirmed in the *Brahma-saṁhitā* (5.30), *barhāvataṁsam asitāmbuda-sundarāṅgam:* the hue of the Lord's beautiful form resembles the blackish color of dense clouds (*asita* means "blackish," and *ambuda* means "cloud"). It is clear from the word *catur-bhujam* that Kṛṣṇa first appeared with four hands, as Lord Viṣṇu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidūrya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikuṇṭhaloka. The Lord's helmet and earrings were decorated with this particular gem.

TEXT 11

स विस्मयोत्फुल्लविलोचनो हरिं
सुतं विलोक्यानकदुन्दुभिस्तदा ।
कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन्
मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥११॥

sa vismayotphulla-vilocano hariṁ
sutaṁ vilokyānakadundubhis tadā
kṛṣṇāvatārotsava-sambhramo 'spṛśan
mudā dvijebhyo 'yutam āpluto gavām

saḥ—he (Vasudeva, also known as Ānakadundubhi); *vismaya-utphulla-vilocanaḥ*—his eyes being struck with wonder at the beautiful appearance of the Supreme Personality of Godhead; *harim*—Lord Hari, the Supreme Personality of Godhead; *sutam*—as his son; *vilokya*—observing; *ānakadundubhiḥ*—Vasudeva; *tadā*—at that time; *kṛṣṇa-avatāra-utsava*—for a festival to be observed because of Kṛṣṇa's appearance; *sambhramaḥ*—wishing to welcome the Lord with great respect; *aspṛśat*—took advantage by distributing; *mudā*—with great jubilation; *dvijebhyaḥ*—to the *brāhmaṇas;* *ayutam*—ten thousand; *āplutaḥ*—overwhelmed, surcharged; *gavām*—cows.

TRANSLATION

When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has analyzed the wonder of Vasudeva upon seeing his extraordinary child. Vasudeva was shivering with wonder to see a newborn child decorated so nicely with valuable garments and gems. He could immediately understand that the Supreme Personality of Godhead had appeared, not as an ordinary child but in His original, fully decorated, four-handed form. The first wonder was that the Lord was not afraid to appear within the prison house of Kaṁsa, where Vasudeva and Devakī were interned. Second, although the Lord, the Supreme Transcendence, is all-pervading, He had appeared from the womb of Devakī. The third point of wonder, therefore, was that a child could take birth from the womb so nicely decorated. Fourth, the Supreme Personality of Godhead was Vasudeva's worshipable Deity yet had taken birth as his son. For all these reasons, Vasudeva was transcendentally jubilant, and he wanted to perform a festival, as *kṣatriyas* do to celebrate the birth of a child, but because of his imprisonment he was unable to do it externally, and therefore he performed the festival within his mind. This was just as good. If one cannot externally serve the Supreme Personality of Godhead, one can serve the Lord within one's mind, since the activities of the mind are as good as those of the other senses. This is called the nondual or absolute situation (*advaya-jñāna*). People generally perform ritualistic ceremonies for the birth of a child. Why then should Vasudeva not have performed such a ceremony when the Supreme Lord appeared as his son?

TEXT 12

अथैनमस्तौदवधार्य पूरुषं
परं नताङ्गः कृतधीः कृताञ्जलिः ।
स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित् ॥१२॥

athainam astaud avadhārya pūruṣaṁ
paraṁ natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ
sva-rociṣā bhārata sūtikā-gṛhaṁ
virocayantaṁ gata-bhīḥ prabhāva-vit

atha—thereafter; *enam*—to the child; *astaut*—offered prayers; *avadhārya*—understanding surely that the child was the Supreme Personality of Godhead; *pūruṣam*—the Supreme Person; *param*—transcendental; *nata-aṅgaḥ*—falling down; *kṛta-dhīḥ*—with concentrated attention; *kṛta-añjaliḥ*—with folded hands; *sva-rociṣā*—by the brilliance of His personal beauty; *bhārata*—O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; *sūtikā-gṛham*—the place where the Lord was born; *virocayantam*—illuminating all around; *gata-bhīḥ*—all his fear disappeared; *prabhāva-vit*—he could now understand the influence (of the Supreme Personality of Godhead).

TRANSLATION

O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

PURPORT

Struck with such great wonder, Vasudeva now concentrated his attention on the Supreme Personality of Godhead. Understanding the influence of the Supreme Lord, he was surely fearless, since he understood that the Lord had appeared to give him protection (*gata-bhīḥ prabhāva-vit*). Understanding that the Supreme Personality of Godhead was present, he appropriately offered prayers as follows.

TEXT 13

श्रीवसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः।
केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥१३॥

śrī-vasudeva uvāca
vidito 'si bhavān sākṣāt
puruṣaḥ prakṛteḥ paraḥ
kevalānubhavānanda-
svarūpaḥ sarva-buddhi-dṛk

śrī-vasudevaḥ uvāca—Śrī Vasudeva prayed; *viditaḥ asi*—now I am fully conscious of You; *bhavān*—Your Lordship; *sākṣāt*—directly; *puruṣaḥ*—the Supreme Person; *prakṛteḥ*—to material nature; *paraḥ*—transcendental, beyond everything material; *kevala-anubhava-ānanda-svarūpaḥ*—Your form is *sac-cid-ānanda-vigraha*, and whoever perceives You becomes transcendentally blissful; *sarva-buddhi-dṛk*—the supreme observer, the Supersoul, the intelligence of everyone.

TRANSLATION

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

PURPORT

Within Vasudeva's heart, affection for his son and knowledge of the Supreme Lord's transcendental nature both awakened. In the beginning Vasudeva thought, "Such a beautiful child has been born, but now Kaṁsa will come and kill Him." But when he understood that this was not an ordinary child but the Supreme Personality of Godhead, he became fearless. Regarding his son as the Supreme Lord, wonderful in everything, he began offering prayers appropriate for the Supreme Lord. Completely free from fear of Kaṁsa's atrocities, he accepted the child simultaneously as an object of affection and as an object of worship by prayers.

TEXT 14

स एव स्वप्रकृत्येदं सृष्ट्वाग्रे त्रिगुणात्मकम् ।
तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥१४॥

sa eva svaprakṛtyedaṁ
sṛṣṭvāgre tri-guṇātmakam
tad anu tvaṁ hy apraviṣṭaḥ
praviṣṭa iva bhāvyase

saḥ—He (the Supreme Personality of Godhead); *eva*—indeed; *sva-prakṛtyā*—by Your personal energy (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*); *idam*—this material world; *sṛṣṭvā*—after creating; *agre*—in the beginning; *tri-guṇa-ātmakam*—made of three modes of energy (*sattva-rajas-tamo-guṇa*); *tat anu*—thereafter; *tvam*—Your Lordship; *hi*—indeed; *apraviṣṭaḥ*—although You did not enter; *praviṣṭaḥ iva*—You appear to have entered; *bhāvyase*—are so understood.

TRANSLATION

My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

PURPORT

In *Bhagavad-gītā* (7.4) the Supreme Personality of Godhead clearly explains:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

This material world of three modes of nature—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*—is a composition of earth, water, fire, air, mind, intelligence and false ego, all of which are energies coming from Kṛṣṇa, yet Kṛṣṇa, being always transcendental, is aloof from this material world. Those who are not in pure knowledge think that Kṛṣṇa is a product of matter and that His body is material like ours (*avajānanti māṁ mūḍhāḥ*). In fact, however, Kṛṣṇa is always aloof from this material world.

In the Vedic literature, we find the creation described in relationship to Mahā-Viṣṇu. As stated in the *Brahma-saṁhitā* (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, the original Personality of Godhead. By His partial plenary expansion as Mahā-Viṣṇu, He enters into material nature. Then He enters every universe as Garbhodakaśāyī Viṣṇu, and He enters all the elements, including every atom of matter, as Kṣīrodakaśāyī Viṣṇu. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms." Govinda is partially exhibited as *antaryāmī*, the Supersoul, who enters this material world (*aṇḍāntara-stha*) and who is also within the atom. The *Brahma-saṁhitā* (5.48) further says:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This verse describes Mahā-Viṣṇu as a plenary expansion of Kṛṣṇa. Mahā-Viṣṇu lies on the Causal Ocean, and when He exhales, millions of *brahmāṇḍas*, or universes, come from the pores of His body. Then, when Mahā-Viṣṇu inhales, all these *brahmāṇḍas* disappear. Thus the millions of *brahmāṇḍas* controlled by the Brahmās and other demigods come and go in this material world through the breathing of Mahā-Viṣṇu.

Foolish persons think that when Kṛṣṇa appears as the son of Vasudeva, He is limited like an ordinary child. But Vasudeva was aware that although the Lord had appeared as his son, the Lord had not entered Devakī's womb and then come out. Rather, the Lord was always there. The Supreme Lord is all-pervading, present within and without. *Praviṣṭa iva bhāvyase:* He only seemed to have entered the womb of Devakī and to have now appeared as Vasudeva's child. The expression of this knowledge by Vasudeva indicates that Vasudeva knew how these events took

place. Vasudeva was certainly a devotee of the Lord in full knowledge, and we must learn from devotees like him. *Bhagavad-gītā* (4.34) therefore recommends:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore *tattva-darśī*, a seer of the truth, because he personally saw how the Supreme Absolute Truth appeared as his son. Vasudeva was not in ignorance, thinking that because the Supreme Godhead had appeared as his son, the Lord had become limited. The Lord is unlimitedly existing and all-pervading, inside and outside. Thus there is no question of His appearance or disappearance.

TEXTS 15–17

यथेमेऽविकृता भावास्तथा ते विकृतैः सह ।
नानावीर्याः पृथग्भूता विराजं जनयन्ति हि ॥१५॥
सन्निपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव ।
प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः ॥१६॥
एवं भवान् बुद्ध्यनुमेयलक्षणै-
र्ग्राह्यैर्गुणैः सन्नपि तद्गुणाग्रहः ।
अनावृतत्वाद् बहिरन्तरं न ते
सर्वस्य सर्वात्मन आत्मवस्तुनः ॥१७॥

yatheme 'vikṛtā bhāvās
tathā te vikṛtaiḥ saha
nānā-vīryāḥ pṛthag-bhūtā
virājaṁ janayanti hi

sannipatya samutpādya
dṛśyante 'nugatā iva
prāg eva vidyamānatvān
na teṣām iha sambhavaḥ

evaṁ bhavān buddhy-anumeya-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ
anāvṛtatvād bahir antaraṁ na te
sarvasya sarvātmana ātma-vastunaḥ

yathā—as; *ime*—these material creations, made of material energy; *avikṛtāḥ*—actually not disintegrated; *bhāvāḥ*—with such a conception; *tathā*—similarly; *te*—they; *vikṛtaiḥ saha*—association with these different elements coming from the total material energy; *nānā-vīryāḥ*—every element is full of different energies; *pṛthak*—separated; *bhūtāḥ*—becoming; *virājam*—the whole cosmic manifestation; *janayanti*—create; *hi*—indeed; *sannipatya*—because of association with the spiritual energy; *samutpādya*—after being created; *dṛśyante*—they appear; *anugatāḥ*—entered within it; *iva*—as if; *prāk*—from the very beginning, before the creation of this cosmic manifestation; *eva*—indeed; *vidyamānatvāt*—due to the existence of the Supreme Personality of Godhead; *na*—not; *teṣām*—of these material elements; *iha*—in this matter of creation; *sambhavaḥ*—entering would have been possible; *evam*—in this way; *bhavān*—O my Lord; *buddhi-anumeya-lakṣaṇaiḥ*—by real intelligence and by such symptoms; *grāhyaiḥ*—with the objects of the senses; *guṇaiḥ*—with the modes of material nature; *san api*—although in touch; *tat-guṇa-agrahaḥ*—are not touched by the material qualities; *anāvṛtatvāt*—because of being situated everywhere; *bahiḥ antaram*—within the external and internal; *na te*—there is no such thing for You; *sarvasya*—of everything; *sarva-ātmanaḥ*—You are the root of everything; *ātma-vastunaḥ*—everything belongs to You, but You are outside and inside of everything.

TRANSLATION

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy

[jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avāṅ-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.

PURPORT

This same understanding is explained by the Lord Himself in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad-avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. As stated in *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti

One can see the Supreme Personality of Godhead, Govinda, always, within oneself and outside oneself, if one has developed the transcenden-

tal loving attitude toward Him. Thus for people in general, He is not visible. In the above-mentioned verse from *Bhagavad-gītā*, therefore, it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As discussed in the Seventh Chapter of *Bhagavad-gītā*, the entire material cosmic manifestation is only a combination of His two different energies, the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such arguments, the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the *Bhagavad-gītā*, He is everywhere present by His personal representation, the diffusion of His different energies.

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devakī, the wife of Vasudeva. To eradicate this argument, Vasudeva said, "My dear Lord, it is not very wonderful that You appeared within the womb of Devakī, for the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viṣṇu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the heart of all living entities and entered even within the atoms. Therefore Your entrance into the womb of Devakī is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples.

The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but a combination of the five gross elements—namely earth, water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body. Similarly, although You appear as a child in the womb of Devakī, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

"One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy—being an emanation from You—cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it."

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence and therefore everything is illuminated. We can understand from *Brahma-saṁhitā* that the *brahmajyoti*, or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the *Bhagavad-gītā* that the Lord is the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes within this material world, He accepts material qualities. Such conclusions are not mature, but are made by the less intelligent.

TEXT 18

य आत्मनो दृश्यगुणेषु सन्निति
व्यवस्यते स्वव्यतिरेकतोऽबुधः ।
विनानुवादं न च तन्मनीषितं
सम्यग् यतस्त्यक्तमुपाददत् पुमान् ॥१८॥

ya ātmano dṛśya-guṇeṣu sann iti
vyavasyate sva-vyatirekato 'budhaḥ

vināṇuvādaṁ na ca tan manīṣitaṁ
samyag yatas tyaktam upādadat pumān

yaḥ—anyone who; *ātmanaḥ*—of his own real identity, the soul; *dṛśya-guṇeṣu*—among the visible objects, beginning with the body; *san*—being situated in that position; *iti*—thus; *vyavasyate*—continues to act; *sva-vyatirekataḥ*—as if the body were independent of the soul; *abudhaḥ*—a rascal; *vinā anuvādam*—without proper analytical study; *na*—not; *ca*—also; *tat*—the body and other visible objects; *manīṣitam*—such considerations having been discussed; *samyak*—fully; *yataḥ*—because he is a fool; *tyaktam*—are rejected; *upādadat*—accepts this body as reality; *pumān*—a person.

TRANSLATION

One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

PURPORT

Without the basic principle of soul, the body cannot be produced. So-called scientists have tried in many ways to produce a living body in their chemical laboratories, but no one has been able to do it because unless the spirit soul is present, a body cannot be prepared from material elements. Since scientists are now enamored of theories about the chemical composition of the body, we have challenged many scientists to make even a small egg. The chemicals in eggs can be found very easily. There is a white substance and a yellow substance, covered by a shell, and modern scientists should very easily be able to duplicate all this. But even if they were to prepare such an egg and put it in an incubator, this man-made chemical egg would not produce a chicken. The soul must be added because there is no question of a chemical combination for life. Those who think that life can exist wihout the soul have therefore been described here as *abudhaḥ*, foolish rascals.

Again, there are those who reject the body, regarding it as insubstantial. They are of the same category of fools. One can neither reject the body nor accept it as substantial. The substance is the Supreme Personality of Godhead, and both the body and the soul are energies of the Supreme Godhead, as described by the Lord Himself in *Bhagavad-gītā* (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The body, therefore, has a relationship with the Supreme Personality of Godhead, just as the soul does. Since both of them are energies of the Lord, neither of them is false, because they come from the reality. One who does not know this secret of life is described as *abudhaḥ.* According to the Vedic injunctions, *aitadātmyam idaṁ sarvam, sarvaṁ khalv idaṁ brahma:* everything is the Supreme Brahman. Therefore, both the body and the soul are Brahman, since matter and spirit emanate from Brahman.

Not knowing the conclusions of the *Vedas,* some people accept the material nature as substance, and others accept the spirit soul as substance, but actually Brahman is the substance. Brahman is the cause of all causes. The ingredients and the immediate cause of this manifested material world are Brahman, and we cannot make the ingredients of this world independent of Brahman. Furthermore, since the ingredients and the immediate cause of this material manifestation are Brahman, both of

them are truth, *satya;* there is no validity to the expression *brahma satyaṁ jagan mithyā.* The world is not false.

Jñānīs reject this world, and foolish persons accept this world as reality, and in this way they are both misguided. Although the body is not as important as the soul, we cannot say that it is false. Yet the body is temporary, and only foolish, materialistic persons, who do not have full knowledge of the soul, regard the temporary body as reality and engage in decorating this body. Both of these pitfalls—rejection of the body as false and acceptance of the body as all in all—can be avoided when one is fully situated in Kṛṣṇa consciousness. If we regard this world as false, we fall into the category of *asuras,* who say that this world is unreal, with no foundation and no God in control (*asatyam apratiṣṭhaṁ te jagad āhur anīśvaram*). As described in the Sixteenth Chapter of *Bhagavad-gītā,* this is the conclusion of demons.

TEXT 19

त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो
वदन्त्यनीहादगुणादविक्रियात् ।
त्वयीश्वरे ब्रह्मणि नो विरुध्यते
त्वदाश्रयत्वादुपचर्यते गुणैः ॥१९॥

tvatto 'sya janma-sthiti-saṁyamān vibho
vadanty anīhād aguṇād avikriyāt
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ

tvattaḥ—are from Your Lordship; *asya*—of the entire cosmic manifestation; *janma*—the creation; *sthiti*—maintenance; *saṁyamān*—and annihilation; *vibho*—O my Lord; *vadanti*—the learned Vedic scholars conclude; *anīhāt*—who are free from endeavor; *aguṇāt*—who are unaffected by the modes of material nature; *avikriyāt*—who are unchanging in Your spiritual situation; *tvayi*—in You; *īśvare*—the Supreme Personality of Godhead; *brahmaṇi*—who are Parabrahman, the Supreme Brahman; *no*—not; *virudhyate*—there is a contradiction; *tvat-āśrayatvāt*—because of being controlled by You; *upacaryate*—

things are going on automatically; *guṇaiḥ*—by the operation of the material modes.

TRANSLATION

O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature—sattva, rajas and tamas—are under Your control, everything takes place automatically.

PURPORT

As stated in the *Vedas:*

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." (*Śvetāśvatara Upaniṣad* 6.8) Creation, maintenance and annihilation are all conducted personally by the Supreme Personality of Godhead, and this is confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). Yet ultimately the Lord does not need to do anything, and therefore He is *nirvikāra*, changeless. Because everything is done under His direction, He is called *sṛṣṭi-kartā*, the master of creation. Similarly, He is the master of annihilation. When a master sits in one place while his servants work in different duties, whatever the servants are doing is ultimately an activity of the master, although he is doing nothing (*na tasya kāryaṁ karaṇaṁ ca vidyate*). The Lord's potencies are so numerous that everything is nicely done. Therefore, He is naturally still and is not directly the doer of anything in this material world.

TEXT 20

स त्वं त्रिलोकस्थितये स्वमायया
बिभर्षि शुक्लं खलु वर्णमात्मनः ।
सर्गाय रक्तं रजसोपबृंहितं
कृष्णं च वर्णं तमसा जनात्यये ॥२०॥

sa tvaṁ tri-loka-sthitaye sva-māyayā
bibharṣi śuklaṁ khalu varṇam ātmanaḥ
sargāya raktaṁ rajasopabṛṁhitaṁ
kṛṣṇaṁ ca varṇaṁ tamasā janātyaye

saḥ tvam—Your Lordship, who are the same person, the Transcendence; *tri-loka-sthitaye*—to maintain the three worlds, the upper, middle and lower planetary systems; *sva-māyayā*—by Your personal energy (*ātma-māyayā*); *bibharṣi*—assume; *śuklam*—the white form of Viṣṇu in goodness; *khalu*—as well as; *varṇam*—color; *ātmanaḥ*—of the same category as You (*viṣṇu-tattva*); *sargāya*—for the creation of the entire world; *raktam*—the reddish color of *rajo-guṇa; rajasā*—with the quality of passion; *upabṛṁhitam*—being charged; *kṛṣṇam ca*—and the quality of darkness; *varṇam*—the color; *tamasā*—which is surrounded by ignorance; *jana-atyaye*—for the ultimate destruction of the entire creation.

TRANSLATION

My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

PURPORT

Vasudeva prayed to the Lord, "You are called *śuklam. Śuklam*, or 'whiteness,' is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahmā is called *rakta*, or

red, because Brahmā represents the qualities of passion for creation. Darkness is entrusted to Lord Śiva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation are conducted by Your potencies, yet You are always unaffected by those qualities." As confirmed in the *Vedas*, *harir hi nirguṇaḥ sākṣāt:* the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

In this verse, the three colors mentioned—*śukla*, *rakta* and *kṛṣṇa*—are not to be understood literally, in terms of what we experience with our senses, but rather as representatives of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. After all, sometimes we see that a duck is white, although it is in *tamo-guṇa*, the mode of ignorance. Illustrating the logic called *bakāndha-nyāya*, the duck is such a fool that it runs after the testicles of a bull, thinking them to be a hanging fish that can be taken when it drops. Thus the duck is always in darkness. Vyāsadeva, however, the compiler of the Vedic literature, is blackish, but this does not mean that he is in *tamo-guṇa;* rather, he is in the highest position of *sattva-guṇa*, beyond the material modes of nature. Sometimes these colors (*śukla-raktas tathā pītaḥ*) are used to designate the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*. Lord Kṣīrodakaśāyī Viṣṇu is celebrated as possessing a blackish color, Lord Śiva is whitish, and Lord Brahmā is reddish, but according to Śrīla Sanātana Gosvāmī in the *Vaiṣṇava-toṣaṇī-ṭīkā*, this exhibition of colors is not what is referred to here.

The real understanding of *śukla*, *rakta* and *kṛṣṇa* is as follows. The Lord is always transcendental, but for the sake of creation He assumes the color *rakta* as Lord Brahmā. Again, sometimes the Lord becomes angry. As He says in *Bhagavad-gītā* (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." To destroy the demons, the Lord becomes

angry, and therefore He assumes the form of Lord Śiva. In summary, the Supreme Personality of Godhead is always beyond the material qualities, and we should not be misled into thinking otherwise simply because of sense perception. One must understand the position of the Lord through the authorities, or *mahājanas*. As stated in *Śrīmad-Bhāgavatam* (1.3.28), *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam.*

TEXT 21

त्वमस्य लोकस्य विभो रिरक्षिषु-
गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
राजन्यसंज्ञासुरकोटियूथपै-
र्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥२१॥

tvam asya lokasya vibho rirakṣiṣur
gṛhe 'vatīrṇo 'si mamākhileśvara
rājanya-saṁjñāsura-koṭi-yūthapair
nirvyūhyamānā nihaniṣyase camūḥ

tvam—Your Lordship; *asya*—of this world; *lokasya*—especially of this *martya-loka*, the planet earth; *vibho*—O Supreme; *rirakṣiṣuḥ*—desiring protection (from the disturbance of the *asuras*); *gṛhe*—in this house; *avatīrṇaḥ asi*—have now appeared; *mama*—my; *akhila-īśvara*—although You are the proprietor of the entire creation; *rājanya-saṁjña-asura-koṭi-yūtha-paiḥ*—with millions of demons and their followers in the roles of politicians and kings; *nirvyūhyamānāḥ*—which are moving here and there all over the world; *nihaniṣyase*—will kill; *camūḥ*—the armies, paraphernalia, soldiers and retinues.

TRANSLATION

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

PURPORT

Kṛṣṇa appears in this world for two purposes, *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured *asuras,* who unnecessarily bark like dogs and fight among themselves for political power. It is said, *kali-kāle nāma-rūpe kṛṣṇa avatāra.* The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name (*nāma-rūpe*). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one *asura* defeats another *asura,* but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Kṛṣṇa movement. Lord Nṛsiṁhadeva appeared when Prahlāda was excessively harassed by his asuric father. Because of such asuric fathers—that is, the ruling politicians—it is very difficult to press forward the Hare Kṛṣṇa movement, but because Kṛṣṇa has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many *asuras* in the guise of politicians, *gurus, sādhus, yogīs* and incarnations, and they are misleading the general public away from Kṛṣṇa consciousness, which can offer true benefit to human society.

TEXT 22

अयं त्वसभ्यस्तव जन्म नौ गृहे
श्रुत्वाग्रजांस्ते न्यवधीत् सुरेश्वर ।
स तेऽवतारं पुरुषैः समर्पितं
श्रुत्वाधुनैवाभिसरत्युदायुधः ॥२२॥

ayaṁ tv asabhyas tava janma nau gṛhe
śrutvāgrajāṁs te nyavadhīt sureśvara

sa te 'vatāraṁ puruṣaiḥ samarpitaṁ
śrutvādhunaivābhisaraty udāyudhaḥ

ayam—this (rascal); *tu*—but; *asabhyaḥ*—who is not civilized at all (*asura* means "uncivilized," and *sura* means "civilized"); *tava*—of Your Lordship; *janma*—the birth; *nau*—our; *gṛhe*—into the home; *śrutvā*—after hearing; *agrajān te*—all the brothers born before You; *nyavadhīt*—killed; *sura-īśvara*—O Lord of the *suras*, the civilized persons; *saḥ*—he (that uncivilized Kaṁsa); *te*—Your; *avatāram*—appearance; *puruṣaiḥ*—by his lieutenants; *samarpitam*—being informed of; *śrutvā*—after hearing; *adhunā*—now; *eva*—indeed; *abhisarati*—will come immediately; *udāyudhaḥ*—with raised weapons.

TRANSLATION

O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kaṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

PURPORT

Kaṁsa has here been described as *asabhya*, meaning "uncivilized" or "most heinous," because he killed the many children of his sister. When he heard the prophecy that he would be killed by her eighth son, this uncivilized man, Kaṁsa, was immediately ready to kill his innocent sister on the occasion of her marriage. An uncivilized man can do anything for the satisfaction of his senses. He can kill children, he can kill cows, he can kill *brāhmaṇas*, he can kill old men; he has no mercy for anyone. According to the Vedic civilization, cows, women, children, old men and *brāhmaṇas* should be excused if they are at fault. But *asuras*, uncivilized men, do not care about that. At the present moment, the killing of cows and the killing of children is going on unrestrictedly, and therefore this civilization is not at all human, and those who are conducting this condemned civilization are uncivilized *asuras*.

Such uncivilized men are not in favor of the Kṛṣṇa consciousness movement. As public officers, they declare without hesitation that the

chanting of the Hare Kṛṣṇa movement is a nuisance, although *Bhagavad-gītā* clearly says, *satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ.* According to this verse, it is the duty of the *mahātmās* to chant the Hare Kṛṣṇa *mantra* and try to spread it all over the world to the best of their ability. Unfortunately, society is in such an uncivilized state that there are so-called *mahātmās* who are prepared to kill cows and children and stop the Hare Kṛṣṇa movement. Such uncivilized activities were actually demonstrated in opposition to the Hare Kṛṣṇa movement's Bombay center, Hare Kṛṣṇa Land. As Kaṁsa was not expected to kill the beautiful child of Devakī and Vasudeva, the uncivilized society, although unhappy about the advancement of the Kṛṣṇa consciousness movement, cannot be expected to stop it. Yet we must face many difficulties in many different ways. Although Kṛṣṇa cannot be killed, Vasudeva, as the father of Kṛṣṇa, was trembling because in affection he thought that Kaṁsa would immediately come and kill his son. Similarly, although the Kṛṣṇa consciousness movement and Kṛṣṇa are not different and no *asuras* can check it, we are afraid that at any moment the *asuras* can stop this movement in any part of the world.

TEXT 23

श्रीशुक उवाच

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् ।
देवकी तमुपाधावत् कंसाद् भीता सुविस्मिता ॥२३॥

śrī-śuka uvāca
athainam ātmajaṁ vīkṣya
mahā-puruṣa-lakṣaṇam
devakī tam upādhāvat
kaṁsād bhītā suvismitā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—after this offering of prayers by Vasudeva; *enam*—this Kṛṣṇa; *ātmajam*—their son; *vīkṣya*—observing; *mahā-puruṣa-lakṣaṇam*—with all the symptoms of the Supreme Personality of Godhead, Viṣṇu; *devakī*—Kṛṣṇa's mother; *tam*—unto Him (Kṛṣṇa); *upādhāvat*—offered prayers; *kaṁsāt*—of

Kaṁsa; *bhītā*—being afraid; *su-vismitā*—and also being astonished by seeing such a wonderful child.

TRANSLATION

Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

PURPORT

The word *suvismitā*, meaning "astonished," is significant in this verse. Devakī and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kaṁsa, but because of affection, as they thought of Kaṁsa's previous atrocities, they were simultaneously afraid that Kṛṣṇa would be killed. This is why the word *suvismitā* has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the *asuras* or will continue to advance without fear.

TEXT 24

श्रीदेवक्युवाच

रूपं यत् तत् प्राहुरव्यक्तमाद्यं
ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद् विष्णुरध्यात्मदीपः ॥२४॥

śrī-devaky uvāca
rūpaṁ yat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇaṁ nirvikāram
sattā-mātraṁ nirviśeṣaṁ nirīhaṁ
sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ

śrī-devakī uvāca—Śrī Devakī said; *rūpam*—form or substance; *yat tat*—because You are the same substance; *prāhuḥ*—You are sometimes

called; *avyaktam*—not perceivable by the material senses (*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*); *ādyam*—You are the original cause; *brahma*—You are known as Brahman; *jyotiḥ*—light; *nirguṇam*—without material qualities; *nirvikāram*—without change, the same form of Viṣṇu perpetually; *sattā-mātram*—the original substance, the cause of everything; *nirviśeṣam*—You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); *nirīham*—without material desires; *saḥ*—that Supreme Person; *tvam*—Your Lordship; *sākṣāt*—directly; *viṣṇuḥ*—Lord Viṣṇu; *adhyātma-dīpaḥ*—the light for all transcendental knowledge (knowing You, one knows everything: *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*).

TRANSLATION

Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.

PURPORT

Viṣṇu is the origin of everything, and there is no difference between Lord Viṣṇu and Lord Kṛṣṇa because both of Them are *viṣṇu-tattva*. From the *Ṛg Veda* we understand, *oṁ tad viṣṇoḥ paramaṁ padam:* the original substance is the all-pervading Lord Viṣṇu, who is also Paramātmā and the effulgent Brahman. The living entities are also part and parcel of Viṣṇu, who has various energies (*parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca*). Viṣṇu, or Kṛṣṇa, is therefore

everything. Lord Kṛṣṇa says in the *Bhagavad-gītā* (10.8), *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." Kṛṣṇa, therefore, is the original cause of everything (*sarva-kāraṇa-kāraṇam*). When Viṣṇu expands in His all-pervading aspect, we should understand Him to be the *nirākāra-nirviśeṣa-brahmajyoti.*

Although everything emanates from Kṛṣṇa, He is ultimately a person. *Aham ādir hi devānām:* He is the origin of Brahmā, Viṣṇu and Maheśvara, and from them many other demigods are manifested. Kṛṣṇa therefore says in *Bhagavad-gītā* (14.27), *brahmaṇo hi pratiṣṭhāham:* "Brahman rests upon Me." The Lord also says:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." (Bg. 9.23) There are many persons who worship different demigods, considering all of them to be separate gods, which in fact they are not. The fact is that every demigod, and every living entity, is part and parcel of Kṛṣṇa (*mamaivāṁśo jīva-loke jīva-bhūtaḥ*). The demigods are also in the category of living entities; they are not separate gods. But men whose knowledge is immature and contaminated by the modes of material nature worship various demigods, according to their intelligence. Therefore they are rebuked in *Bhagavad-gītā* (*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*). Because they are unintelligent and not very advanced and have not properly considered the truth, they take to the worship of various demigods or speculate according to various philosophies, such as the Māyāvāda philosophy.

Kṛṣṇa, Viṣṇu, is the actual origin of everything. As stated in the *Vedas, yasya bhāṣā sarvam idaṁ vibhāti.* The Absolute Truth is described later in the *Śrīmad-Bhāgavatam* (10.28.15) as *satyaṁ jñānam anantam yad brahma-jyotiḥ sānatanam.* The *brahmajyoti* is *sanātana,* eternal, yet it is dependent on Kṛṣṇa (*brahmaṇo hi pratiṣṭhāham*). The

Brahma-saṁhitā states that the Lord is all-pervading. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham:* He is within this universe, and He is within the atom as Paramātmā. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam:* Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Kṛṣṇa, or Lord Viṣṇu (*sarvaṁ khalv idaṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). According to different phases of understanding, Lord Viṣṇu is differently described, but in fact He is the origin of everything.

Because Devakī was an unalloyed devotee, she could understand that the same Lord Viṣṇu had appeared as her son. Therefore, after the prayers of Vasudeva, Devakī offered her prayers. She was very frightened because of her brother's atrocities. Devakī said, "My dear Lord, Your eternal forms, like Nārāyaṇa, Lord Rāma, Śeṣa, Varāha, Nṛsiṁha, Vāmana, Baladeva, and millions of similar incarnations emanating from Viṣṇu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are evercognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental, eternal forms are self-sufficient. I can understand that You are the Supreme Lord Viṣṇu." We may conclude, therefore, that Lord Viṣṇu is everything, although He is also different from everything. This is the *acintya-bhedābheda-tattva* philosophy.

TEXT 25

नष्टे लोके द्विपरार्धावसाने
महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यतेऽशेषसंज्ञः ॥२५॥

naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtaṁ gateṣu

vyakte 'vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate 'śeṣa-saṁjñaḥ

naṣṭe—after the annihilation; *loke*—of the cosmic manifestation; *dvi-parārdha-avasāne*—after millions and millions of years (the life of Brahmā); *mahā-bhūteṣu*—when the five primary elements (earth, water, fire, air and ether); *ādi-bhūtam gateṣu*—enter within the subtle elements of sense perception; *vyakte*—when everything manifested; *avyaktam*—into the unmanifested; *kāla-vegena*—by the force of time; *yāte*—enters; *bhavān*—Your Lordship; *ekaḥ*—only one; *śiṣyate*—remains; *aśeṣa-saṁjñaḥ*—the same one with different names.

TRANSLATION

After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

PURPORT

At the time of annihilation, the five gross elements—earth, water, fire, air and ether—enter into the mind, intelligence and false ego (*ahaṅkāra*), and the entire cosmic manifestation enters into the spiritual energy of the Supreme Personality of Godhead, who alone remains as the origin of everything. The Lord is therefore known as Śeṣa-nāga, as Ādi-puruṣa and by many other names.

Devakī therefore prayed, "After many millions of years, when Lord Brahmā comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements—namely earth, water, fire, air and ether—enter into the *mahat-tattva*. The *mahat-tattva* again enters, by the force of time, into the nonmanifested total material energy; the total material energy enters into the energetic *pradhāna*, and the *pradhāna* enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia.

"My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under Your direction. You are the original director of everything and the reservoir of all potent energies."

TEXT 26

योऽयं कालस्तस्य तेऽव्यक्तबन्धो
चेष्टामाहुश्चेष्टते येन विश्वम् ।
निमेषादिर्वत्सरान्तो महीयां-
स्तं त्वेशानं क्षेमधाम प्रपद्ये ॥२६॥

yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam
nimeṣādir vatsarānto mahīyāṁs
taṁ tveśānaṁ kṣema-dhāma prapadye

yaḥ—that which; *ayam*—this; *kālaḥ*—time (minutes, hours, seconds); *tasya*—of Him; *te*—of You; *avyakta-bandho*—O my Lord, You are the inaugurator of the unmanifested (the original *mahat-tattva* or *prakṛti*); *ceṣṭām*—attempt or pastimes; *āhuḥ*—it is said; *ceṣṭate*—works; *yena*—by which; *viśvam*—the entire creation; *nimeṣa-ādiḥ*—beginning with minute parts of time; *vatsara-antaḥ*—up to the limit of a year; *mahīyān*—powerful; *tam*—unto Your Lordship; *tvā īśānam*—unto You, the supreme controller; *kṣema-dhāma*—the reservoir of all auspiciousness; *prapadye*—I offer full surrender.

TRANSLATION

O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but

You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

PURPORT

As stated in the *Brahma-saṁhitā* (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The sun is the king of all planetary systems and has unlimited potency in heat and light. I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time." Although we see the cosmic manifestation as gigantic and wonderful, it is within the limitations of *kāla*, the time factor. This time factor is also controlled by the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). *Prakṛti*, the cosmic manifestation, is under the control of time. Indeed, everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (*savitā*). Every minute, every second, every day, every night, every month and every year of time can be calculated according to the sun's movements. But the sun is not independent, for it is under time's control. *Bhramati saṁbhṛta-kāla-cakraḥ:* the sun moves within the *kāla-cakra*, the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

The Lord is addressed here as *avyakta-bandhu*, or the inaugurator of the movements of the entire cosmic manifestation. Sometimes the cosmic manifestation is compared to a potter's wheel. When a potter's wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the

potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called *avyakta-bandhu.* Everything is within the limits of time, but time moves under the direction of the Lord, who is therefore not within time's limit.

TEXT 27

मर्त्यो मृत्युव्यालभीतः पलायन्
लोकान् सर्वान्निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य
सुस्थः शेते मृत्युरस्मादपैति ॥२७॥

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat-pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti

martyaḥ—the living entities who are sure to die; *mṛtyu-vyāla-bhītaḥ*—afraid of the serpent of death; *palāyan*—running (as soon as a serpent is seen, everyone runs away, fearing immediate death); *lokān*—to the different planets; *sarvān*—all; *nirbhayam*—fearlessness; *na adhyagacchat*—do not obtain; *tvat-pāda-abjam*—of Your lotus feet; *prāpya*—obtaining the shelter; *yadṛcchayā*—by chance, by the mercy of Your Lordship and Your representative, the spiritual master (*guru-kṛpā, kṛṣṇa-kṛpā*); *adya*—presently; *su-sthaḥ*—being undisturbed and mentally composed; *śete*—are sleeping; *mṛtyuḥ*—death; *asmāt*—from those persons; *apaiti*—flees.

TRANSLATION

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

PURPORT

There are different categories of living entities, but everyone is afraid of death. The highest aim of the *karmīs* is to be promoted to the higher, heavenly planets, where the duration of life is very long. As stated in *Bhagavad-gītā* (8.17), *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ:* one day of Brahmā equals 1,000 *yugas*, and each *yuga* consists of 4,300,000 years. Similarly, Brahmā has a night of 1,000 times 4,300,000 years. In this way, we may calculate Brahmā's month and year, but even Brahmā, who lives for millions and millions of years (*dvi-parārdha-kāla*), also must die. According to Vedic *śāstra*, the inhabitants of the higher planetary systems live for 10,000 years, and just as Brahmā's day is calculated to equal 4,300,000,000 of our years, one day in the higher planetary systems equals six of our months. *Karmīs*, therefore, try for promotion to the higher planetary systems, but this cannot free them from death. In this material world, everyone from Brahmā to the insignificant ant must die. Therefore this world is called *martya-loka*. As Kṛṣṇa says in *Bhagavad-gītā* (8.16), *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* as long as one is within this material world, either on Brahmaloka or on any other *loka* within this universe, one must undergo the *kāla-cakra* of one life after another (*bhūtvā bhūtvā pralīyate*). But if one returns to the Supreme Personality of Godhead (*yad gatvā na nivartante*), one need not reenter the limits of time. Therefore, devotees who have taken shelter of the lotus feet of the Supreme Lord can sleep very peacefully with this assurance from the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (4.9), *tyaktvā deham punar janma naiti:* after giving up the present body, a devotee who has understood Kṛṣṇa as He is need not return to this material world.

The constitutional position for the living entity is eternity (*na hanyate hanyamāne śarīre, nityaḥ śāśvato 'yam*). Every living entity is eternal. But because of having fallen into this material world, one wanders within the universe, continually changing from one body to another. Caitanya Mahāprabhu says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

Everyone is wandering up and down within this universe, but one who is sufficiently fortunate comes in contact with Kṛṣṇa consciousness, by the mercy of the spiritual master, and takes to the path of devotional service. Then one is assured of eternal life, with no fear of death. When Kṛṣṇa appears, everyone is freed from fear of death, yet Devakī felt, "We are still afraid of Kaṁsa, although You have appeared as our son." She was more or less bewildered as to why this should be so, and she appealed to the Lord to free her and Vasudeva from this fear.

In this connection, it may be noted that the moon is one of the heavenly planets. From the Vedic literature we understand that one who goes to the moon receives a life with a duration of ten thousand years in which to enjoy the fruits of pious activities. If our so-called scientists are going to the moon, why should they come back here? We must conclude without a doubt that they have never gone to the moon. To go to the moon, one must have the qualification of pious activities. Then one may go there and live. If one has gone to the moon, why should he return to this planet, where life is of a very short duration?

TEXT 28

स त्वं घोरादुग्रसेनात्मजान्न-
स्त्राहि त्रस्तान् भृत्यवित्रासहासि ।
रूपं चेदं पौरुषं ध्यानधिष्ण्यं
मा प्रत्यक्षं मांसदृशां कृषीष्ठाः ॥२८॥

sa tvaṁ ghorād ugrasenātmajān nas
trāhi trastān bhṛtya-vitrāsa-hāsi
rūpaṁ cedaṁ pauruṣaṁ dhyāna-dhiṣṇyaṁ
mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣīṣṭhāḥ

saḥ—Your Lordship; *tvam*—You; *ghorāt*—terribly fierce; *ugrasena-ātmajāt*—from the son of Ugrasena; *naḥ*—us; *trāhi*—kindly protect; *trastān*—who are very much afraid (of him); *bhṛtya-vitrāsa-hā asi*—You are naturally the destroyer of the fear of Your servants; *rūpam*—in Your Viṣṇu form; *ca*—also; *idam*—this; *pauruṣam*—as the Supreme Personality of Godhead; *dhyāna-dhiṣṇyam*—who is appreciated by

meditation; *mā*—not; *pratyakṣam*—directly visible; *māṁsa-dṛśām*—to those who see with their material eyes; *kṛṣīṣṭhāḥ*—please be.

TRANSLATION

My Lord, because You dispell all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

PURPORT

The word *dhyāna-dhiṣṇyam* is significant in this verse because the form of Lord Viṣṇu is meditated upon by *yogīs* (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*). Devakī requested the Lord, who had appeared as Viṣṇu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devakī wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Viṣṇu form. If Kaṁsa were to come, she thought, upon seeing the Viṣṇu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devakī was afraid of Ugrasena-ātmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (*abhayam*) to His devotees. "My Lord," she prayed, "I request You to save me from the cruel hands of the son of Ugrasena, Kaṁsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors." The Lord has confirmed this statement in the *Bhagavad-gītā* by assuring Arjuna, "You may declare to the world, My devotee shall never be vanquished."

While thus praying to the Lord for rescue, mother Devakī expressed her motherly affection: "I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kaṁsa understands that You have appeared, he might harm You. So I request that for the time being You become invisible to

our material eyes." In other words, she requested the Lord to assume the form of an ordinary child. "My only cause of fear from my brother Kaṁsa is due to Your appearance. My Lord Madhusūdana, Kaṁsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Viṣṇu—namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee."

Devakī was so afraid of Kaṁsa that she could not believe that Kaṁsa would be unable to kill Lord Viṣṇu, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord's disappearance Kaṁsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Viṣṇu to disappear. Later, when harassed, she would think of Him within her mind.

TEXT 29

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन ।
समुद्विजे भवद्धेतोः कंसादहमधीरधीः ॥२९॥

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoḥ
kaṁsād aham adhīra-dhīḥ

janma—the birth; *te*—of Your Lordship; *mayi*—in my (womb); *asau*—that Kaṁsa; *pāpaḥ*—extremely sinful; *mā vidyāt*—may be unable to understand; *madhusūdana*—O Madhusūdana; *samudvije*—I am full of anxiety; *bhavat-hetoḥ*—because of Your appearance; *kaṁsāt*—because of Kaṁsa, with whom I have had such bad experience; *aham*—I; *adhīra-dhīḥ*—have become more and more anxious.

TRANSLATION

O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kaṁsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb.

PURPORT

Devakī addressed the Supreme Personality of Godhead as Madhusūdana. She was aware that the Lord had killed many demons like Madhu who were hundreds and thousands of times more powerful than Kaṁsa, yet because of affection for the transcendental child, she believed that Kaṁsa could kill Him. Instead of thinking of the unlimited power of the Lord, she thought of the Lord with affection, and therefore she requested the transcendental child to disappear.

TEXT 30

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥३०॥

upasaṁhara viśvātmann
ado rūpam alaukikam
śaṅkha-cakra-gadā-padma-
śriyā juṣṭaṁ catur-bhujam

upasaṁhara—withdraw; *viśvātman*—O all-pervading Supreme Personality of Godhead; *adaḥ*—that; *rūpam*—form; *alaukikam*—which is unnatural in this world; *śaṅkha-cakra-gadā-padma*—of the conchshell, disc, club and lotus; *śriyā*—with these opulences; *juṣṭam*—decorated; *catuḥ-bhujam*—four hands.

TRANSLATION

O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please

withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

PURPORT

Devakī was thinking of hiding the Supreme Personality of Godhead and not handing Him over to Kaṁsa as she had all her previous children. Although Vasudeva had promised to hand over every child to Kaṁsa, this time he wanted to break his promise and hide the child somewhere. But because of the Lord's appearance in this surprising four-armed form, He would be impossible to hide.

TEXT 31

विश्वं यदेतत् स्वतनौ निशान्ते
यथावकाशं पुरुषः परो भवान् ।
बिभर्ति सोऽयं मम गर्भगोऽभू-
दहो नृलोकस्य विडम्बनं हि तत् ॥३१॥

viśvaṁ yad etat sva-tanau niśānte
yathāvakāśaṁ puruṣaḥ paro bhavān
bibharti so 'yaṁ mama garbhago 'bhūd
aho nṛ-lokasya viḍambanaṁ hi tat

viśvam—the entire cosmic manifestation; *yat etat*—containing all moving and nonmoving creations; *sva-tanau*—within Your body; *niśā-ante*—at the time of devastation; *yathā-avakāśam*—shelter in Your body without difficulty; *puruṣaḥ*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *bhavān*—Your Lordship; *bibharti*—keep; *saḥ*—that (Supreme Personality of Godhead); *ayam*—this form; *mama*—my; *garbha-gaḥ*—came within my womb; *abhūt*—it so happened; *aho*—alas; *nṛ-lokasya*—within this material world of living entities; *viḍambanam*—it is impossible to think of; *hi*—indeed; *tat*—that (kind of conception).

TRANSLATION

At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental

body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

PURPORT

As explained in *Caitanya-caritāmṛta*, loving service to the Personality of Godhead is of two different kinds: *aiśvarya-pūrṇa*, full of opulence, and *aiśvarya-śīthila*, without opulence. Real love of Godhead begins with *aiśvarya-śīthila*, simply on the basis of pure love.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(*Brahma-saṁhitā* 5.38)

Pure devotees, whose eyes are anointed with the ointment of *premā*, love, want to see the Supreme Personality of Godhead as Śyāmasundara, Muralīdhara, with a flute swaying in His two hands. This is the form available to the inhabitants of Vṛndāvana, who are all in love with the Supreme Personality of Godhead as Śyāmasundara, not as Lord Viṣṇu, Nārāyaṇa, who is worshiped in Vaikuṇṭha, where the devotees admire His opulence. Although Devakī is not on the Vṛndāvana platform, she is near the Vṛndāvana platform. On the Vṛndāvana platform the mother of Kṛṣṇa is mother Yaśodā, and on the Mathurā and Dvārakā platform the mother of Kṛṣṇa is Devakī. In Mathurā and Dvārakā the love for the Lord is mixed with appreciation of His opulence, but in Vṛndāvana the opulence of the Supreme Personality of Godhead is not exhibited.

There are five stages of loving service to the Supreme Personality of Godhead—*śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. Devakī is on the platform of *vātsalya*. She wanted to deal with her eternal son, Kṛṣṇa, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Viṣṇu. Śrīla Viśvanātha Cakravartī Ṭhākura illuminates this fact very clearly in his explanation of this verse.

Bhakti, *bhagavān* and *bhakta* do not belong to the material world. This is confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform." From the very beginning of one's transactions in *bhakti*, one is situated on the transcendental platform. Vasudeva and Devakī, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion, there is a similar conception of fear, which is due to intense love.

As stated in *Bhagavad-gītā* (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*) and as confirmed in *Śrīmad-Bhāgavatam* (*bhaktyāham ekayā grāhyaḥ*), without *bhakti* one cannot understand the spiritual situation of the Lord. *Bhakti* may be considered in three stages, called *guṇī-bhūta*, *pradhānī-bhūta* and *kevala*, and according to these stages there are three divisions, which are called *jñāna*, *jñānamayī* and *rati*, or *premā*—that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called *māna-bhūti*. When one comes to the stage of *jñānamayī*, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma. This is what is wanted. Especially in the *mādhurya-rasa*, one becomes attached to the Personality of Godhead (*śrī-vigraha-niṣṭha-rūpādi*). Then loving transactions between the Lord and the devotee begin.

The special significance of Kṛṣṇa's bearing a flute in His hands in Vrajabhūmi, Vṛndāvana, is described as *mādhurī . . . virājate*. The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in *Śrīmad-Bhāgavatam*. Actually, however, Rādhikā can be understood from the word *ārādhana*, which indicates that She enjoys the highest loving affairs with Kṛṣṇa.

Not wanting to be ridiculed for having given birth to Viṣṇu, Devakī wanted Kṛṣṇa, with two hands, and therefore she requested the Lord to change His form.

TEXT 32

श्रीभगवानुवाच
त्वमेव पूर्वसर्गेऽभूः पृश्निः स्वायम्भुवे सति ।
तदायं सुतपा नाम प्रजापतिरकल्मषः ॥३२॥

śrī-bhagavān uvāca
tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmaṣaḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said to Devakī; *tvam*—you; *eva*—indeed; *pūrva-sarge*—in a previous millennium; *abhūḥ*—became; *pṛśniḥ*—by the name Pṛśni; *svāyambhuve*—the millennium of Svāyambhuva Manu; *sati*—O supremely chaste; *tadā*—at that time; *ayam*—Vasudeva; *sutapā*—Sutapā; *nāma*—by the name; *prajāpatiḥ*—a Prajāpati; *akalmaṣaḥ*—a spotlessly pious person.

TRANSLATION

The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

PURPORT

The Supreme Personality of Godhead made it clear that Devakī had not become His mother only now; rather, she had been His mother previously also. Kṛṣṇa is eternal, and His selection of a father and mother from among His devotees takes place eternally. Previously also, Devakī had been the Lord's mother and Vasudeva the Lord's father, and they were named Pṛśni and Sutapā. When the Supreme Personality of Godhead appears, He accepts His eternal father and mother, and they accept

Kṛṣṇa as their son. This pastime takes place eternally and is therefore called *nitya-līlā*. Thus there was no cause for surprise or ridicule. As confirmed by the Lord Himself in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should try to understand the appearance and disappearance of the Supreme Personality of Godhead from Vedic authorities, not from imagination. One who follows his imaginations about the Supreme Personality of Godhead is condemned.

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram
(Bg. 9.11)

The Lord appears as the son of His devotee by His *paraṁ bhāvam*. The word *bhāva* refers to the stage of pure love, which has nothing to do with material transactions.

TEXT 33

युवां वै ब्रह्मणादिष्टौ प्रजासर्गे यदा ततः ।
सन्नियम्येन्द्रियग्रामं तेपाथे परमं तपः ॥३३॥

yuvāṁ vai brahmaṇādiṣṭau
prajā-sarge yadā tataḥ
sanniyamyendriya-grāmaṁ
tepāthe paramaṁ tapaḥ

yuvām—both of you (Pṛśni and Sutapā); *vai*—indeed; *brahmaṇā ādiṣṭau*—ordered by Lord Brahmā (who is known as Pitāmaha, the

father of the Prajāpatis); *prajā-sarge*—in the creation of progeny; *yadā*—when; *tataḥ*—thereafter; *sanniyamya*—keeping under full control; *indriya-grāmam*—the senses; *tepāthe*—underwent; *paramam*—very great; *tapaḥ*—austerity.

TRANSLATION

When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

PURPORT

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the *garbhādhāna-saṁskāra.* In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in *Bhagavad-gītā* (13.9), *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-darśanam:* birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in *Bhagavad-gītā* (7.11), *dharmāviruddho bhūteṣu kāmo 'smi:* sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through *saṁskāras,* beginning with the *garbhādhāna-saṁskāra;* birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the aftereffects of sex are various types of misery (*bahu-duḥkha-bhāja*). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.

If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in *Śrīmad-Bhāgavatam* (5.5.18), *pitā na sa syāt:* one should not become a father unless one is able to protect his child from *mṛtyu*, the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Kṛṣṇa consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth and death (*mṛtyu-saṁsāra-vartmani*), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful.

TEXTS 34–35

वर्षवातातपहिमघर्मकालगुणाननु ।
सहमानौ श्वासरोधविनिर्धूतमनोमलौ ॥३४॥
शीर्णपर्णानिलाहारावुपशान्तेन चेतसा ।
मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः ॥३५॥

varṣa-vātātapa-hima-
gharma-kāla-guṇān anu
sahamānau śvāsa-rodha-
vinirdhūta-mano-malau

śīrṇa-parṇānilāhārāv
upaśāntena cetasā
mattaḥ kāmān abhīpsantau
mad-ārādhanam īhatuḥ

varṣa—the rain; *vāta*—strong wind; *ātapa*—strong sunshine; *hima*—severe cold; *gharma*—heat; *kāla-guṇān anu*—according to seasonal

changes; *sahamānau*—by enduring; *śvāsa-rodha*—by practicing *yoga*, controlling the breath; *vinirdhūta*—the dirty things accumulated in the mind were completely washed away; *manaḥ-malau*—the mind became clean, free from material contamination; *śīrṇa*—rejected, dry; *parṇa*—leaves from the trees; *anila*—and air; *āhārau*—eating; *upaśāntena*—peaceful; *cetasā*—with a fully controlled mind; *mattaḥ*—from Me; *kāmān abhīpsantau*—desiring to beg some benediction; *mat*—My; *ārādhanam*—worship; *īhatuḥ*—you both executed.

TRANSLATION

My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

PURPORT

Vasudeva and Devakī did not obtain the Supreme Personality of Godhead as their son very easily, nor does the Supreme Godhead accept merely anyone as His father and mother. Here we can see how Vasudeva and Devakī obtained Kṛṣṇa as their eternal son. In our own lives, we are meant to follow the principles indicated herewith for getting good children. Of course, it is not possible for everyone to get Kṛṣṇa as his son, but at least one can get very good sons and daughters for the benefit of human society. In *Bhagavad-gītā* it is said that if human beings do not follow the spiritual way of life, there will be an increase of *varṇa-saṅkara* population, population begotten like cats and dogs, and the entire world will become like hell. Not practicing Kṛṣṇa consciousness but simply encouraging artificial means to check the population will be futile; the population will increase, and it will consist of *varṇa-saṅkara*, unwanted progeny. It is better to teach people how to beget children not like hogs and dogs, but in controlled life.

Human life is meant not for becoming a hog or dog, but for *tapo divyam*, transcendental austerity. Everyone should be taught to undergo

austerity, *tapasya*. Although it may not be possible to undergo *tapasya* like that of Pṛśni and Sutapā, the *śāstra* has given an opportunity for a method of *tapasya* very easy to perform—the *saṅkīrtana* movement. One cannot expect to undergo *tapasya* to get Kṛṣṇa as one's child, yet simply by chanting the Hare Kṛṣṇa *mahā-mantra* (*kīrtanād eva kṛṣṇasya*), one can become so pure that one becomes free from all the contamination of this material world (*mukta-saṅgaḥ*) and goes back home, back to Godhead (*paraṁ vrajet*). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the *śāstra*—the chanting of the Hare Kṛṣṇa *mantra*—and become perfect in every aspect of material existence.

TEXT 36

एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम् ।
दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः ॥३६॥

evaṁ vāṁ tapyatos tīvraṁ
tapaḥ parama-duṣkaram
divya-varṣa-sahasrāṇi
dvādaśeyur mad-ātmanoḥ

evam—in this way; *vām*—for both of you; *tapyatoḥ*—executing austerities; *tīvram*—very severe; *tapaḥ*—austerity; *parama-duṣkaram*—extremely difficult to execute; *divya-varṣa*—celestial years, or years counted according to the higher planetary system; *sahasrāṇi*—thousand; *dvādaśa*—twelve; *īyuḥ*—passed; *mat-ātmanoḥ*—simply engaged in consciousness of Me.

TRANSLATION

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

TEXTS 37–38

तदा वां परितुष्टोऽहममुना वपुषानघे ।
तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥३७॥

प्रादुरासं वरदराड् युवयोः कामदित्सया ।
व्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः ॥३८॥

tadā vāṁ parituṣṭo 'ham
amunā vapuṣānaghe
tapasā śraddhayā nityaṁ
bhaktyā ca hṛdi bhāvitaḥ

prādurāsaṁ varada-rāḍ
yuvayoḥ kāma-ditsayā
vriyatāṁ vara ity ukte
mādṛśo vāṁ vṛtaḥ sutaḥ

tadā—then (after the expiry of twelve thousand celestial years); *vām*—with both of you; *parituṣṭaḥ aham*—I was very much satisfied; *amunā*—by this; *vapuṣā*—in this form as Kṛṣṇa; *anaghe*—O My dear sinless mother; *tapasā*—by austerity; *śraddhayā*—by faith; *nityam*—constantly (engaged); *bhaktyā*—by devotional service; *ca*—as well as; *hṛdi*—within the core of the heart; *bhāvitaḥ*—fixed (in determination); *prādurāsam*—appeared before you (in the same way); *vara-da-rāṭ*—the best of all who can bestow benedictions; *yuvayoḥ*—of both of you; *kāma-ditsayā*—wishing to fulfill the desire; *vriyatām*—asked you to open your minds; *varaḥ*—for a benediction; *iti ukte*—when you were requested in this way; *mādṛśaḥ*—exactly like Me; *vām*—of both of you; *vṛtaḥ*—was asked; *sutaḥ*—as Your son (you wanted a son exactly like Me).

TRANSLATION

O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

PURPORT

Twelve thousand years on the celestial planets is not a very long time for those who live in the upper planetary system, although it may be very

long for those who live on this planet. Sutapā was the son of Brahmā, and as we have already understood from *Bhagavad-gītā* (8.17), one day of Brahmā equals many millions of years according to our calculation (*sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*). We should be careful to understand that to get Kṛṣṇa as one's son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kṛṣṇa (*tyaktvā deham punar janma naiti mām eti so 'rjuna*), we need only understand Him and love Him. Through love only, we can very easily go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore declared, *premā pum-artho mahān:* love of Godhead is the highest achievement for anyone.

As we have explained, in worship of the Lord there are three stages—*jñāna, jñānamayī* and *rati,* or love. Sutapā and his wife, Pṛśni, inaugurated their devotional activities on the basis of full knowledge. Gradually they developed love for the Supreme Personality of Godhead, and when this love was mature, the Lord appeared as Viṣṇu, although Devakī then requested Him to assume the form of Kṛṣṇa. To love the Supreme Personality of Godhead more, we want a form of the Lord like Kṛṣṇa or Rāma. We can engage in loving transactions with Kṛṣṇa especially.

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

In this verse, Śrī Caitanya Mahāprabhu is described as *mahā-vadānya,* the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa *mahā-mantra.* We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa *mantra* we are cleansed of all dirty things (*ceto-darpaṇa-mārjanam*), we shall be able to understand very easily that Kṛṣṇa is the

only object of love (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa *mantra*, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called *svarūpa-siddhi*. We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, *patita-pāvana-hetu tava avatāra:* Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

TEXT 39

अजुष्टग्राम्यविषयावनपत्यौ च दम्पती ।
न वव्राथेऽपवर्गं मे मोहितौ देवमायया ॥३९॥

ajuṣṭa-grāmya-viṣayāv
anapatyau ca dam-patī
na vavrāthe 'pavargaṁ me
mohitau deva-māyayā

ajuṣṭa-grāmya-viṣayau—for sex life and to beget a child like Me; *anapatyau*—because of possessing no son; *ca*—also; *dam-patī*—both husband and wife; *na*—never; *vavrāthe*—asked for (any other benediction); *apavargam*—liberation from this world; *me*—from Me; *mohitau*—being so much attracted; *deva-māyayā*—by transcendental love for Me (desiring Me as your beloved son).

TRANSLATION

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental

love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

PURPORT

Vasudeva and Devakī had been *dam-patī*, husband and wife, since the time of Sutapā and Pṛśni, and they wanted to remain husband and wife in order to have the Supreme Personality of Godhead as their son. This attachment came about by the influence of *devamāyā*. Loving Kṛṣṇa as one's son is a Vedic principle. Vasudeva and Devakī never desired anything but to have the Lord as their son, yet for this purpose they apparently wanted to live like ordinary *gṛhasthas* for sexual indulgence. Although this was a transaction of spiritual potency, their desire appears like attachment for sex in conjugal life. If one wants to return home, back to Godhead, one must give up such desires. This is possible only when one develops intense love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has said:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
(Cc. *Madhya* 11.8)

If one wants to go back home, back to Godhead, one must be *niṣkiñcana*, free from all material desires. Therefore, instead of desiring to have the Lord come here and become one's son, one should desire to become free from all material desires (*anyābhilāṣitā-śūnyam*) and go back home, back to Godhead. Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka:*

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth." One should not ask the Lord to fulfill any materially tainted desires.

TEXT 40

गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् ।
ग्राम्यान् भोगानभुञ्जाथां युवां प्राप्तमनोरथौ ॥४०॥

gate mayi yuvāṁ labdhvā
varaṁ mat-sadṛśaṁ sutam
grāmyān bhogān abhuñjāthāṁ
yuvāṁ prāpta-manorathau

gate mayi—after My departure; *yuvām*—both of you (husband and wife); *labdhvā*—after receiving; *varam*—the benediction of (having a son); *mat-sadṛśam*—exactly like Me; *sutam*—a son; *grāmyān bhogān*—engagement in sex; *abhuñjāthām*—enjoyed; *yuvām*—both of you; *prāpta*—having been achieved; *manorathau*—the desired result of your aspirations.

TRANSLATION

After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

PURPORT

According to the Sanskrit dictionary *Amara-kośa*, sex life is also called *grāmya-dharma*, material desire, but in spiritual life this *grāmya-dharma*, the material desire for sex, is not very much appreciated. If one has a tinge of attachment for the material enjoyments of eating, sleeping, mating and defending, one is not *niṣkiñcana*. But one really should be *niṣkiñcana*. Therefore, one should be free from the desire to beget a child like Kṛṣṇa by sexual enjoyment. This is indirectly hinted at in this verse.

TEXT 41

अदृष्ट्वान्यतमं लोके शीलौदार्यगुणैः समम् ।
अहं सुतो वामभवं पृश्निगर्भ इति श्रुतः ॥४१॥

adṛṣṭvānyatamaṁ loke
śīlaudārya-guṇaiḥ samam
ahaṁ suto vām abhavaṁ
pṛśnigarbha iti śrutaḥ

adṛṣṭvā—not finding; *anyatamam*—anyone else; *loke*—in this world; *śīla-audārya-guṇaiḥ*—with the transcendental qualities of good character and magnanimity; *samam*—equal to you; *aham*—I; *sutaḥ*—the son; *vām*—of both of you; *abhavam*—became; *pṛśni-garbhaḥ*—celebrated as born of Pṛśni; *iti*—thus; *śrutaḥ*—I am known.

TRANSLATION

Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni.

PURPORT

In the Tretā-yuga the Lord appeared as Pṛśnigarbha. Śrīla Viśvanātha Cakravartī Ṭhākura says, *pṛśnigarbha iti so 'yaṁ tretā-yugāvatāro lakṣyate.*

TEXT 42

तयोर्वां पुनरेवाहमदित्यामास कश्यपात् ।
उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥४२॥

tayor vāṁ punar evāham
adityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

tayoḥ—of you two, husband and wife; *vām*—in both of you; *punaḥ eva*—even again; *aham*—I Myself; *adityām*—in the womb of Aditi; *āsa*—appeared; *kaśyapāt*—by the semen of Kaśyapa Muni; *upendraḥ*—by the name Upendra; *iti*—thus; *vikhyātaḥ*—celebrated; *vāmanatvāt ca*—and because of being a dwarf; *vāmanaḥ*—I was known as Vāmana.

TRANSLATION

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

TEXT 43

तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् ।
जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥४३॥

tṛtīye 'smin bhave 'haṁ vai
tenaiva vapuṣātha vām
jāto bhūyas tayor eva
satyaṁ me vyāhṛtaṁ sati

tṛtīye—for the third time; *asmin bhave*—in this appearance (as Kṛṣṇa); *aham*—I Myself; *vai*—indeed; *tena*—with the same personality; *eva*—in this way; *vapuṣā*—by the form; *atha*—as; *vām*—of both of you; *jātaḥ*—born; *bhūyaḥ*—again; *tayoḥ*—of both of you; *eva*—indeed; *satyam*—take as truth; *me*—My; *vyāhṛtam*—words; *sati*—O supremely chaste.

TRANSLATION

O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

PURPORT

The Supreme Personality of Godhead chooses a mother and father from whom to take birth again and again. The Lord took birth originally from Sutapā and Pṛśni, then from Kaśyapa and Aditi, and again from the same father and mother, Vasudeva and Devakī. "In other appearances also," the Lord said, "I took the form of an ordinary child just to become your son so that we could reciprocate eternal love." Jīva Gosvāmī has explained this verse in his *Kṛṣṇa-sandarbha*, Ninety-sixth Chapter, where he notes that in text 37 the Lord says, *amunā vapuṣa*, meaning "by this same form." In other words, the Lord told Devakī, "This time I have

appeared in My original form as Śrī Kṛṣṇa." Śrīla Jīva Gosvāmī says that the other forms were partial expansions of the Lord's original form, but because of the intense love developed by Pṛśni and Sutapā, the Lord appeared from Devakī and Vasudeva in His full opulence as Śrī Kṛṣṇa. In this verse the Lord confirms, "I am the same Supreme Personality of Godhead, but I appear in full opulence as Śrī Kṛṣṇa." This is the purport of the words *tenaiva vapuṣā.* When the Lord mentioned the birth of Pṛśnigarbha, He did not say *tenaiva vapuṣā*, but He assured Devakī that in the third birth the Supreme Personality of Godhead Kṛṣṇa had appeared, not His partial expansion. Pṛśnigarbha and Vāmana were partial expansions of Kṛṣṇa, but in this third birth Kṛṣṇa Himself appeared. This is the explanation given in *Śrī Kṛṣṇa-sandarbha* by Śrīla Jīva Gosvāmī.

TEXT 44

एतद् वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे ।
नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायते ॥४४॥

etad vāṁ darśitaṁ rūpaṁ
prāg-janma-smaraṇāya me
nānyathā mad-bhavaṁ jñānaṁ
martya-liṅgena jāyate

etat—this form of Viṣṇu; *vām*—unto both of you; *darśitam*—has been shown; *rūpam*—My form as the Supreme Personality of Godhead with four hands; *prāk-janma*—of My previous appearances; *smaraṇāya*—just to remind you; *me*—My; *na*—not; *anyathā*—otherwise; *mat-bhavam*—Viṣṇu's appearance; *jñānam*—this transcendental knowledge; *martya-liṅgena*—by taking birth like a human child; *jāyate*—does arise.

TRANSLATION

I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.

PURPORT

Devakī did not need to be reminded that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared as her son; she already accepted this. Nonetheless, she was anxious, thinking that if her neighbors heard that Viṣṇu had appeared as her son, none of them would believe it. Therefore she wanted Lord Viṣṇu to transform Himself into a human child. On the other hand, the Supreme Lord was also anxious, thinking that if He appeared as an ordinary child, she would not believe that Lord Viṣṇu had appeared. Such are the dealings between devotees and the Lord. The Lord deals with His devotees exactly like a human being, but this does not mean that the Lord is one of the human beings, for this is the conclusion of nondevotees (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). Devotees know the Supreme Personality of Godhead under any circumstances. This is the difference between a devotee and a nondevotee. The Lord says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* "Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me." A nondevotee cannot believe that simply by thinking of one person, one can achieve liberation from this material world and go back home, back to Godhead. But this is a fact. The Lord comes as a human being, and if one becomes attached to the Lord on the platform of loving service, one's promotion to the transcendental world is assured.

TEXT 45

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ।
चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ॥४५॥

yuvāṁ māṁ putra-bhāvena
brahma-bhāvena cāsakṛt
cintayantau kṛta-snehau
yāsyethe mad-gatiṁ parām

yuvām—both of you (husband and wife); *mām*—unto Me; *putra-bhāvena*—as your son; *brahma-bhāvena*—knowing that I am the Supreme Personality of Godhead; *ca*—and; *asakṛt*—constantly; *cintayantau*—thinking like that; *kṛta-snehau*—dealing with love and

affection; *yāsyethe*—shall both obtain; *mat-gatim*—My supreme abode; *parām*—which is transcendental, beyond this material world.

TRANSLATION

Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

PURPORT

This instruction by the Supreme Personality of Godhead to His father and mother, who are eternally connected with Him, is especially intended for persons eager to return home, back to Godhead. One should never think of the Supreme Personality of Godhead as an ordinary human being, as nondevotees do. Kṛṣṇa, the Supreme Personality of Godhead, personally appeared and left His instructions for the benefit of all human society, but fools and rascals unfortunately think of Him as an ordinary human being and twist the instructions of *Bhagavad-gītā* for the satisfaction of their senses. Practically everyone commenting on *Bhagavad-gītā* interprets it for sense gratification. It has become especially fashionable for modern scholars and politicians to interpret *Bhagavad-gītā* as if it were something fictitious, and by their wrong interpretations they are spoiling their own careers and the careers of others. The Kṛṣṇa consciousness movement, however, is fighting against this principle of regarding Kṛṣṇa as a fictitious person and of accepting that there was no Battle of Kurukṣetra, that everything is symbolic, and that nothing in *Bhagavad-gītā* is true. In any case, if one truly wants to be successful, one can do so by reading the text of *Bhagavad-gītā* as it is. Śrī Caitanya Mahāprabhu especially stressed the instructions of *Bhagavad-gītā: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* If one wants to achieve the highest success in life, one must accept *Bhagavad-gītā* as spoken by the Supreme Lord. By accepting *Bhagavad-gītā* in this way, all of human society can become perfect and happy.

It is to be noted that because Vasudeva and Devakī would be separated from Kṛṣṇa when He was carried to Gokula, the residence of Nanda

Mahārāja, the Lord personally instructed them that they should always think of Him as their son and as the Supreme Personality of Godhead. That would keep them in touch with Him. After eleven years, the Lord would return to Mathurā to be their son, and therefore there was no question of separation.

TEXT 46

श्रीशुक उवाच

इत्युक्त्वासीद्धरिस्तूष्णीं भगवानात्ममायया ।
पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥४६॥

śrī-śuka uvāca
ity uktvāsīd dharis tūṣṇīṁ
bhagavān ātma-māyayā
pitroḥ sampaśyatoḥ sadyo
babhūva prākṛtaḥ śiśuḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktvā*—after instructing in this way; *āsīt*—remained; *hariḥ*—the Supreme Personality of Godhead; *tūṣṇīm*—silent; *bhagavān*—Lord Viṣṇu, the Supreme Personality of Godhead; *ātma-māyayā*—by acting in His own spiritual energy; *pitroḥ sampaśyatoḥ*—while His father and mother were factually seeing Him; *sadyaḥ*—immediately; *babhūva*—He became; *prākṛtaḥ*—like an ordinary human being; *śiśuḥ*—a child.

TRANSLATION

Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam.]

PURPORT

As stated in *Bhagavad-gītā* (4.6), *sambhavāmy ātma-māyayā:* whatever is done by the Supreme Personality of Godhead is done by His spiritual energy; nothing is forced upon Him by the material energy. This is

the difference between the Lord and an ordinary living being. The *Vedas* say:

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(*Śvetāśvatara Upaniṣad* 6.8)

It is natural for the Lord to be untinged by material qualities, and because everything is perfectly present in His spiritual energy, as soon as He desires something, it is immediately done. The Lord is not a *prākṛta-śiśu*, a child of this world, but by His personal energy He appeared like one. Ordinary people may have difficulty accepting the supreme controller, God, as a human being because they forget that He can do everything by spiritual energy (*ātma-māyayā*). Nonbelievers say, "How can the supreme controller descend as an ordinary being?" This sort of thinking is materialistic. Śrīla Jīva Gosvāmī says that unless we accept the energy of the Supreme Personality of Godhead as inconceivable, beyond the conception of our words and mind, we cannot understand the Supreme Lord. Those who doubt that the Supreme Personality of Godhead can come as a human being and turn Himself into a human child are fools who think that Kṛṣṇa's body is material, that He is born and that He therefore also dies.

In *Śrīmad-Bhāgavatam*, Third Canto, Fourth Chapter, verses 28 and 29, there is a description of Kṛṣṇa's leaving His body. Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī, "When all the members of the Yadu dynasty met their end, Kṛṣṇa also put an end to Himself, and the only member of the family who remained alive was Uddhava. How was this possible?" Śukadeva Gosvāmī answered that Kṛṣṇa, by His own energy, destroyed the entire family and then thought of making His own body disappear. In this connection, Śukadeva Gosvāmī described how the Lord gave up His body. But this was not the destruction of Kṛṣṇa's body; rather, it was the disappearance of the Supreme Lord by His personal energy.

Actually, the Lord does not give up His body, which is eternal, but as He can change His body from the form of Viṣṇu to that of an ordinary human child, He can change His body to any form He likes. This does not mean that He gives up His body. By spiritual energy, the Lord can appear

in a body made of wood or stone. He can change His body into anything because everything is His energy (*parāsya śaktir vividhaiva śrūyate*). As clearly said in *Bhagavad-gītā* (7.4), *bhinnā prakṛtir aṣṭadhā:* the material elements are separated energies of the Supreme Lord. If He transforms Himself into the *arcā-mūrti*, the worshipable Deity, which we see as stone or wood, He is still Kṛṣṇa. Therefore the *śāstra* warns, *arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ*. One who thinks that the worshipable Deity in the temple is made of wood or stone, one who sees a Vaiṣṇava *guru* as an ordinary human being, or one who materially conceives of a Vaiṣṇava as belonging to a particular caste is *nārakī*, a resident of hell. The Supreme Personality of Godhead can appear before us in many forms, as he likes, but we must know the true facts: *janma karma ca me divyam evaṁ yo vetti tattvataḥ* (Bg. 4.9). By following the instructions of *sādhu*, *guru* and *śāstra*—the saintly persons, the spiritual master and the authoritative scriptures—one can understand Kṛṣṇa, and then one makes his life successful by returning home, back to Godhead.

TEXT 47

ततश्च शौरिर्भगवत्प्रचोदितः
सुतं समादाय स सूतिकागृहात् ।
यदा बहिर्गन्तुमियेष तर्ह्यजा
या योगमायाजनि नन्दजायया ॥४७॥

tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-gṛhāt
yadā bahir gantum iyeṣa tarhy ajā
yā yogamāyājani nanda-jāyayā

tataḥ—thereafter; *ca*—indeed; *śauriḥ*—Vasudeva; *bhagavat-pracoditaḥ*—being instructed by the Supreme Personality of Godhead; *sutam*—his son; *samādāya*—carrying very carefully; *saḥ*—he; *sūtikā-gṛhāt*—from the maternity room; *yadā*—when; *bahiḥ gantum*—to go outside; *iyeṣa*—desired; *tarhi*—exactly at that time; *ajā*—the transcendental energy, who also never takes birth; *yā*—who; *yogamāyā*—is known as Yogamāyā; *ajani*—took birth; *nanda-jāyayā*—from the wife of Nanda Mahārāja.

TRANSLATION

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura discusses that Kṛṣṇa appeared simultaneously as the son of Devakī and as the son of Yaśodā, along with the spiritual energy Yogamāyā. As the son of Devakī, He first appeared as Viṣṇu, and because Vasudeva was not in the position of pure affection for Kṛṣṇa, Vasudeva worshiped his son as Lord Viṣṇu. Yaśodā, however, pleased her son Kṛṣṇa without understanding His Godhood. This is the difference between Kṛṣṇa as the son of Yaśodā and as the son of Devakī. This is explained by Viśvanātha Cakravartī on the authority of *Harivaṁśa.*

TEXTS 48–49

तया हृतप्रत्ययसर्ववृत्तिषु
द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
द्वारश्च सर्वाः पिहिता दुरत्यया
बृहत्कपाटायसकीलशृङ्खलैः ॥४८॥

ताः कृष्णवाहे वसुदेव आगते
स्वयं व्यवर्यन्त यथा तमो रवेः ।
ववर्ष पर्जन्य उपांशुगर्जितः
शेषोऽन्वगाद् वारि निवारयन् फणैः॥४९॥

tayā hṛta-pratyaya-sarva-vṛttiṣu
dvāḥ-stheṣu paureṣv api śāyiteṣv atha
dvāraś ca sarvāḥ pihitā duratyayā
bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ

tāḥ kṛṣṇa-vāhe vasudeva āgate
svayaṁ vyavaryanta yathā tamo raveḥ

vavarṣa parjanya upāṁśu-garjitaḥ
śeṣo 'nvagād vāri nivārayan phaṇaiḥ

tayā—by the influence of Yogamāyā; *hṛta-pratyaya*—deprived of all sensation; *sarva-vṛttiṣu*—having all their senses; *dvāḥ-stheṣu*—all the doormen; *paureṣu api*—as well as other members of the house; *śāyiteṣu*—sleeping very deeply; *atha*—when Vasudeva tried to take his transcendental son out of the confinement; *dvāraḥ ca*—as well as the doors; *sarvāḥ*—all; *pihitāḥ*—constructed; *duratyayā*—very hard and firm; *bṛhat-kapāṭa*—and on great doors; *āyasa-kīla-śṛṅkhalaiḥ*—strongly constructed with iron pins and closed with iron chains; *tāḥ*—all of them; *kṛṣṇa-vāhe*—bearing Kṛṣṇa; *vasudeve*—when Vasudeva; *āgate*—appeared; *svayam*—automatically; *vyavaryanta*—opened wide; *yathā*—as; *tamaḥ*—darkness; *raveḥ*—on the appearance of the sun; *vavarṣa*—showered rain; *parjanyaḥ*—the clouds in the sky; *upāṁśu-garjitaḥ*—very mildly resounding and raining very slightly; *śeṣaḥ*—Ananta-nāga; *anvagāt*—followed; *vāri*—showers of rain; *nivārayan*—stopping; *phaṇaiḥ*—by spreading His hoods.

TRANSLATION

By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

PURPORT

Śeṣa-nāga is an expansion of the Supreme Personality of Godhead whose business is to serve the Lord with all necessary paraphernalia. When Vasudeva was carrying the child, Śeṣa-nāga came to serve the Lord and protect Him from the mild showers of rain.

TEXT 50

मघोनि वर्षत्यसकृद् यमानुजा
गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी
मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥५०॥

maghoni varṣaty asakṛd yamānujā
gambhīra-toyaugha-javormi-phenilā
bhayānakāvarta-śatākulā nadī
mārgaṁ dadau sindhur iva śriyaḥ pateḥ

maghoni varṣati—because of Lord Indra's showering rain; *asakṛt*—constantly; *yama-anujā*—the River Yamunā, who is considered the younger sister of Yamarāja; *gambhīra-toya-ogha*—of the very deep water; *java*—by the force; *ūrmi*—by the waves; *phenilā*—full of foam; *bhayānaka*—fierce; *āvarta-śata*—by the whirling waves; *ākulā*—agitated; *nadī*—the river; *mārgam*—way; *dadau*—gave; *sindhuḥ iva*—like the ocean; *śriyaḥ pateḥ*—unto Lord Rāmacandra, the husband of the goddess Sītā.

TRANSLATION

Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.

TEXT 51

नन्दव्रजं शौरिरुपेत्य तत्र तान्
गोपान् प्रसुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय त-
त्सुतामुपादाय पुनर्गृहानगात् ॥५१॥

nanda-vrajaṁ śaurir upetya tatra tān
gopān prasuptān upalabhya nidrayā

sutaṁ yaśodā-śayane nidhāya tat-
sutām upādāya punar gṛhān agāt

nanda-vrajam—the village or the house of Nanda Mahārāja; *śauriḥ*—Vasudeva; *upetya*—reaching; *tatra*—there; *tān*—all the members; *gopān*—the cowherd men; *prasuptān*—were fast asleep; *upalabhya*—understanding that; *nidrayā*—in deep sleep; *sutam*—the son (Vasudeva's son); *yaśodā-śayane*—on the bed where mother Yaśodā was sleeping; *nidhāya*—placing; *tat-sutām*—her daughter; *upādāya*—picking up; *punaḥ*—again; *gṛhān*—to his own house; *agāt*—returned.

TRANSLATION

When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kaṁsa.

PURPORT

Vasudeva knew very well that as soon as the daughter was in the prison house of Kaṁsa, Kaṁsa would immediately kill her; but to protect his own child, he had to kill the child of his friend. Nanda Mahārāja was his friend, but out of deep affection and attachment for his own son, he knowingly did this. Śrīla Viśvanātha Cakravartī Ṭhākura says that one cannot be blamed for protecting one's own child at the sacrifice of another's. Furthermore, Vasudeva cannot be accused of callousness, since his actions were impelled by the force of Yogamāyā.

TEXT 52

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् ।
प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥५२॥

devakyāḥ śayane nyasya
vasudevo 'tha dārikām
pratimucya pador loham
āste pūrvavad āvṛtaḥ

devakyāḥ—of Devakī; *śayane*—on the bed; *nyasya*—placing; *vasudevaḥ*—Vasudeva; *atha*—thus; *dārikām*—the female child; *pratimucya*—binding himself again; *padoḥ loham*—iron shackles on the two legs; *āste*—remained; *pūrva-vat*—like before; *āvṛtaḥ*—bound.

TRANSLATION

Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

TEXT 53

यशोदा नन्दपत्नी च जातं परमबुध्यत ।
न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥५३॥

yaśodā nanda-patnī ca
jātaṁ param abudhyata
na tal-liṅgaṁ pariśrāntā
nidrayāpagata-smṛtiḥ

yaśodā—Yaśodā, Kṛṣṇa's mother in Gokula; *nanda-patnī*—the wife of Nanda Mahārāja; *ca*—also; *jātam*—a child was born; *param*—the Supreme Person; *abudhyata*—could understand; *na*—not; *tat-liṅgam*—whether the child was male or female; *pariśrāntā*—because of too much labor; *nidrayā*—when overwhelmed with sleep; *apagata-smṛtiḥ*—having lost consciousness.

TRANSLATION

Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

PURPORT

Nanda Mahārāja and Vasudeva were intimate friends, and so were their wives, Yaśodā and Devakī. Although their names were different, they were practically nondifferent personalities. The only difference is that Devakī was able to understand that the Supreme Personality of God-

head had been born to her and had now changed into Kṛṣṇa, whereas Yaśodā was not able to understand what kind of child had been born to her. Yaśodā was such an advanced devotee that she never regarded Kṛṣṇa as the Supreme Personality of Godhead, but simply loved Him as her own child. Devakī, however, knew from the very beginning that although Kṛṣṇa was her son, He was the Supreme Personality of Godhead. In Vṛndāvana, no one regarded Kṛṣṇa as the Supreme Personality of Godhead. When something very wonderful happened because of Kṛṣṇa's activities, the inhabitants of Vṛndāvana—the cowherd men, the cowherd boys, Nanda Mahārāja, Yaśodā and the others—were surprised, but they never considered their son Kṛṣṇa the Supreme Personality of Godhead. Sometimes they suggested that some great demigod had appeared there as Kṛṣṇa. In such an exalted status of devotional service, a devotee forgets the position of Kṛṣṇa and intensely loves the Supreme Personality of Godhead without understanding His position. This is called *kevala-bhakti* and is distinct from the stages of *jñāna* and *jñānamayī bhakti.*

Thus end the Bhaktivedanta purports of the Tenth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Birth of Lord Kṛṣṇa."*

CHAPTER FOUR

The Atrocities of King Kaṁsa

This chapter describes how Kaṁsa, following the advice of his demoniac friends, considered the persecution of small children to be very diplomatic.

After Vasudeva bound himself with iron shackles as before, all the doors of the prison house closed by the influence of Yogamāyā, who then began crying as a newborn child. This crying awakened the doorkeepers, who immediately informed Kaṁsa that a child had been born to Devakī. Upon hearing this news, Kaṁsa appeared with great force in the maternity room, and in spite of Devakī's pleas that the child be saved, the demon forcibly snatched the child from Devakī's hands and dashed the child against a rock. Unfortunately for Kaṁsa, however, the newborn child slipped away from his hands, rose above his head and appeared as the eight-armed form of Durgā. Durgā then told Kaṁsa, "The enemy you contemplate has taken birth somewhere else. Therefore your plan to persecute all the children will prove futile."

According to the prophecy, the eighth child of Devakī would kill Kaṁsa, and therefore when Kaṁsa saw that the eighth child was a female and heard that his so-called enemy had taken birth elsewhere, he was struck with wonder. He decided to release Devakī and Vasudeva, and he admitted before them the wrongness of his atrocities. Falling at the feet of Devakī and Vasudeva, he begged their pardon and tried to convince them that because the events that had taken place were destined to happen, they should not be unhappy for his having killed so many of their children. Devakī and Vasudeva, being naturally very pious, immediately excused Kaṁsa for his atrocities, and Kaṁsa, after seeing that his sister and brother-in-law were happy, returned to his home.

After the night passed, however, Kaṁsa called for his ministers and informed them of all that had happened. The ministers, who were all demons, advised Kaṁsa that because his enemy had already taken birth somewhere else, all the children born within the past ten days in the

villages within Kaṁsa's kingdom should be killed. Although the demigods always feared Kaṁsa, they should not be treated leniently; since they were enemies, Kaṁsa should try his best to uproot their existence. The demoniac ministers further advised that Kaṁsa and the demons continue their enmity toward Viṣṇu because Viṣṇu is the original person among all the demigods. The *brāhmaṇas*, the cows, the *Vedas*, austerity, truthfulness, control of the senses and mind, faithfulness and mercy are among the different parts of the body of Viṣṇu, who is the origin of all the demigods, including Lord Brahmā and Lord Śiva. Therefore, the ministers advised, the demigods, the saintly persons, the cows and the *brāhmaṇas* should be systematically persecuted. Strongly advised in this way by his friends, the demoniac ministers, Kaṁsa approved of their instructions and considered it beneficial to be envious of the *brāhmaṇas*. Following Kaṁsa's orders, therefore, the demons began committing their atrocities all over Vrajabhūmi.

TEXT 1

श्रीशुक उवाच

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः ।
ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥ १ ॥

śrī-śuka uvāca
bahir-antaḥ-pura-dvāraḥ
sarvāḥ pūrvavad āvṛtāḥ
tato bāla-dhvaniṁ śrutvā
gṛha-pālāḥ samutthitāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bahiḥ-antaḥ-pura-dvāraḥ*—the doors inside and outside the house; *sarvāḥ*—all; *pūrvavat*—like before; *āvṛtāḥ*—closed; *tataḥ*—thereafter; *bāla-dhvanim*—the crying of the newborn child; *śrutvā*—hearing; *gṛha-pālāḥ*—all the inhabitants of the house, especially the doormen; *samutthitāḥ*—awakened.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the in-

habitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

PURPORT

The activities of Yogamāyā are distinctly visible in this chapter, in which Devakī and Vasudeva excuse Kaṁsa for his many devious, atrocious activities and Kaṁsa becomes repentant and falls at their feet. Before the awakening of the watchmen and the others in the prison house, many other things happened. Kṛṣṇa was born and transferred to the home of Yaśodā in Gokula, the strong doors opened and again closed, and Vasudeva resumed his former condition of being shackled. The watchmen, however, could not understand all this. They awakened only when they heard the crying of the newborn child, Yogamāyā.

Śrīla Viśvanātha Cakravartī Ṭhākura has remarked that the watchmen were just like dogs. At night the dogs in the street act like watchmen. If one dog barks, many other dogs immediately follow it by barking. Although the street dogs are not appointed by anyone to act as watchmen, they think they are responsible for protecting the neighborhood, and as soon as someone unknown enters it, they all begin to bark. Both Yogamāyā and Mahāmāyā act in all material activities (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*), but although the energy of the Supreme Personality of Godhead acts under the Supreme Lord's direction (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*), doglike watchmen such as politicians and diplomats think that they are protecting their neighborhoods from the dangers of the outside world. These are the actions of *māyā*. But one who surrenders to Kṛṣṇa is relieved of the protection afforded by the dogs and doglike guardians of this material world.

TEXT 2

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ।
आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥ २ ॥

te tu tūrṇam upavrajya
devakyā garbha-janma tat
ācakhyur bhoja-rājāya
yad udvignaḥ pratīkṣate

te—all the watchmen; *tu*—indeed; *tūrṇam*—very quickly; *upa-vrajya*—going before (the King); *devakyāḥ*—of Devakī; *garbha-janma*—the deliverance from the womb; *tat*—that (child); *ācakhyuḥ*—submitted; *bhoja-rājāya*—unto the King of the Bhojas, Kaṁsa; *yat*—of whom; *udvignaḥ*—with great anxiety; *pratīkṣate*—was waiting (for the child's birth).

TRANSLATION

Thereafter, all the watchmen very quickly approached King Kaṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kaṁsa, who had awaited this news very anxiously, immediately took action.

PURPORT

Kaṁsa was very anxiously waiting because of the prophecy that the eighth child of Devakī would kill him. This time, naturally, he was awake and waiting, and when the watchmen approached him, he immediately took action to kill the child.

TEXT 3

स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः।
सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः ॥ ३ ॥

sa talpāt tūrṇam utthāya
kālo 'yam iti vihvalaḥ
sūtī-gṛham agāt tūrṇaṁ
praskhalan mukta-mūrdhajaḥ

saḥ—he (King Kaṁsa); *talpāt*—from the bed; *tūrṇam*—very quickly; *utthāya*—getting up; *kālaḥ ayam*—here is my death, the supreme time; *iti*—in this way; *vihvalaḥ*—overwhelmed; *sūtī-gṛham*—to the maternity home; *agāt*—went; *tūrṇam*—without delay; *praskhalan*—scattering; *mukta*—had become opened; *mūrdha-jaḥ*—the hair on the head.

TRANSLATION

Kaṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus

overwhelmed, Kaṁsa, his hair scattered on his head, at once approached the place where the child had been born.

PURPORT

The word *kālaḥ* is significant. Although the child was born to kill Kaṁsa, Kaṁsa thought that this was the proper time to kill the child so that he himself would be saved. *Kāla* is actually another name of the Supreme Personality of Godhead when He appears only for the purpose of killing. When Arjuna inquired from Kṛṣṇa in His universal form, "Who are You?" the Lord presented Himself as *kāla*, death personified to kill. By nature's law, when there is an unwanted increase in population, *kāla* appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on. At that time, even atheistic political leaders go to a church, mosque or temple for protection by God or gods and submissively say, "God willing." Before that, they pay no attention to God, not caring to know God or His will, but when *kāla* appears, they say, "God willing." Death is but another feature of the supreme *kāla*, the Supreme Personality of Godhead. At the time of death, the atheist must submit to this supreme *kāla*, and then the Supreme Personality of Godhead takes away all his possessions (*mṛtyuḥ sarva-haraś cāham*) and forces him to accept another body (*tathā dehāntara-prāptiḥ*). This the atheists do not know, and if they do know, they neglect it so that they may go on with their normal life. The Kṛṣṇa consciousness movement is trying to teach them that although for a few years one may act as a great protector or great watchman, with the appearance of *kāla*, death, one must take another body by the laws of nature. Not knowing this, they unnecessarily waste their time in their occupation as watchdogs and do not try to get the mercy of the Supreme Personality of Godhead. As it is clearly said, *aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani:* without Kṛṣṇa consciousness, one is condemned to continue wandering in birth and death, not knowing what will happen in one's next birth.

TEXT 4

तमाह भ्रातरं देवी कृपणा करुणं सती ।
स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥ ४ ॥

tam āha bhrātaraṁ devī
kṛpaṇā karuṇaṁ satī
snuṣeyaṁ tava kalyāṇa
striyaṁ mā hantum arhasi

tam—unto Kaṁsa; *āha*—said; *bhrātaram*—her brother; *devī*—mother Devakī; *kṛpaṇā*—helplessly; *karuṇam*—piteously; *satī*—the chaste lady; *snuṣā iyam tava*—this child will be your daughter-in-law, the wife of your future son; *kalyāṇa*—O all-auspicious one; *striyam*—a woman; *mā*—not; *hantum*—to kill; *arhasi*—you deserve.

TRANSLATION

Devakī helplessly, piteously appealed to Kaṁsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

PURPORT

Kaṁsa had previously excused Devakī because he thought that a woman should not be killed, especially when pregnant. But now, by the influence of *māyā*, he was prepared to kill a woman—not only a woman, but a small, helpless newborn child. Devakī wanted to save her brother from this terrible, sinful act. Therefore she told him, "Don't be so atrocious as to kill a female child. Let there be all good fortune for you." Demons can do anything for their personal benefit, not considering what is pious or vicious. But Devakī, on the contrary, although safe because she had already given birth to her own son, Kṛṣṇa, was anxious to save the daughter of someone else. This was natural for her.

TEXT 5

बहवो हिंसिता भ्रातः शिशवः पावकोपमाः ।
त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥ ५ ॥

bahavo hiṁsitā bhrātaḥ
śiśavaḥ pāvakopamāḥ
tvayā daiva-nisṛṣṭena
putrikaikā pradīyatām

bahavaḥ—many; *hiṁsitāḥ*—killed out of envy; *bhrātaḥ*—my dear brother; *śiśavaḥ*—small children; *pāvaka-upamāḥ*—all of them equal to fire in brightness and beauty; *tvayā*—by you; *daiva-nisṛṣṭena*—as spoken by destiny; *putrikā*—daughter; *ekā*—one; *pradīyatām*—give me as your gift.

TRANSLATION

My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

PURPORT

Here we see that Devakī first focused Kaṁsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devakī was the daughter of a *kṣatriya* and knew how to play the political game. In politics there are different methods of achieving success: first repression (*dama*), then compromise (*sāma*), and then asking for a gift (*dāna*). Devakī first adopted the policy of repression by directly attacking Kaṁsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the *Mahābhārata*, or "Greater India," the wives and daughters of the ruling class, the *kṣatriyas*, knew the political game, but we never find that a woman was given the post of chief executive. This is in accordance with the injunctions of *Manu-saṁhitā*, but unfortunately *Manu-saṁhitā* is now being insulted, and the Āryans, the members of Vedic society, cannot do anything. Such is the nature of Kali-yuga.

Nothing happens unless ordained by destiny.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
(*Bhāg.* 1.5.18)

Devakī knew very well that because the killing of her many children had been ordained by destiny, Kaṁsa was not to be blamed. There was no need to give good instructions to Kaṁsa. *Upadeśo hi murkhāṇāṁ prakopāya na śāntaye* (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by *mantras* or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kaṁsa.

TEXT 6

नन्वहं ते ह्यवरजा दीना हतसुता प्रभो ।
दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् ॥ ६ ॥

nanv ahaṁ te hy avarajā
dīnā hata-sutā prabho
dātum arhasi mandāyā
aṅgemāṁ caramāṁ prajām

nanu—however; *aham*—I am; *te*—your; *hi*—indeed; *avarajā*—younger sister; *dīnā*—very poor; *hata-sutā*—deprived of all children; *prabho*—O my lord; *dātum arhasi*—you deserve to give (some gift); *mandāyāḥ*—to me, who am so poor; *aṅga*—my dear brother; *imām*—this; *caramām*—last; *prajām*—child.

TRANSLATION

My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

TEXT 7

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् ।
याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥७॥

śrī-śuka uvāca
upaguhyātmajām evaṁ
rudatyā dīna-dīnavat
yācitas tāṁ vinirbhartsya
hastād ācicchide khalaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *upaguhya*—embracing; *ātmajām*—her daughter; *evam*—in this way; *rudatyā*—by Devakī, who was crying; *dīna-dīna-vat*—very piteously, like a poor woman; *yācitaḥ*—being begged; *tām*—her (Devakī); *vinirbhartsya*—chastising; *hastāt*—from her hands; *ācicchide*—separated the child by force; *khalaḥ*—Kaṁsa, the most cruel.

TRANSLATION

Śukadeva Gosvāmī continued: Piteously embracing her daughter and crying, Devakī begged Kaṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

PURPORT

Although Devakī was crying like a very poor woman, actually she was not poor, and therefore the word used here is *dīnavat*. She had already given birth to Kṛṣṇa. Therefore, who could have been richer than she? Even the demigods had come to offer prayers to Devakī, but she played the part of a poor, piteously afflicted woman because she wanted to save the daughter of Yaśodā.

TEXT 8

तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम् ।
अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ ८ ॥

tāṁ gṛhītvā caraṇayor
jāta-mātrāṁ svasuḥ sutām
apothayac chilā-pṛṣṭhe
svārthonmūlita-sauhṛdaḥ

tām—the child; *gṛhītvā*—taking by force; *caraṇayoḥ*—by the two legs; *jāta-mātrām*—the newborn child; *svasuḥ*—of his sister; *sutām*—the daughter; *apothayat*—smashed; *śilā-pṛṣṭhe*—on the surface of a stone; *sva-artha-unmūlita*—uprooted because of intense selfishness; *sauhṛdaḥ*—all friendship or family relationships.

TRANSLATION

Having uprooted all relationships with his sister because of intense selfishness, Kaṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

TEXT 9

सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता ।
अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥ ९ ॥

sā tad-dhastāt samutpatya
sadyo devy ambaraṁ gatā
adṛśyatānujā viṣṇoḥ
sāyudhāṣṭa-mahābhujā

sā—that female child; *tat-hastāt*—from the hand of Kaṁsa; *samutpatya*—slipped upward; *sadyaḥ*—immediately; *devī*—the form of a demigoddess; *ambaram*—into the sky; *gatā*—went; *adṛśyata*—was seen; *anujā*—the younger sister; *viṣṇoḥ*—of the Supreme Personality of Godhead; *sa-āyudhā*—with weapons; *aṣṭa*—eight; *mahā-bhujā*—with mighty arms.

TRANSLATION

The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kaṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

PURPORT

Kaṁsa tried to dash the child downward against a piece of stone, but since she was Yogamāyā, the younger sister of Lord Viṣṇu, she slipped upward and assumed the form of the goddess Durgā. The word *anujā*,

meaning "the younger sister," is significant. When Viṣṇu, or Kṛṣṇa, took birth from Devakī, He must have simultaneously taken birth from Yaśodā also. Otherwise how could Yogamāyā have been *anujā*, the Lord's younger sister?

TEXTS 10–11

दिव्यस्रगम्बरालेपरत्नाभरणभूषिता ।
धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा ॥१०॥
सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ।
उपाहृतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥११॥

divya-srag-ambarālepa-
ratnābharaṇa-bhūṣitā
dhanuḥ-śūleṣu-carmāsi-
śaṅkha-cakra-gadā-dharā

siddha-cāraṇa-gandharvair
apsaraḥ-kinnaroragaiḥ
upāhṛtoru-balibhiḥ
stūyamānedam abravīt

divya-srak-ambara-ālepa—she then assumed the form of a demigoddess, completely decorated with sandalwood pulp, flower garlands and a nice dress; *ratna-ābharaṇa-bhūṣitā*—decorated with ornaments of valuable jewels; *dhanuḥ-śūla-iṣu-carma-asi*—with bow, trident, arrows, shield and sword; *śaṅkha-cakra-gadā-dharā*—and holding the weapons of Viṣṇu (conchshell, disc and club); *siddha-cāraṇa-gandharvaiḥ*—by the Siddhas, Cāraṇas and Gandharvas; *apsaraḥ-kinnara-uragaiḥ*—and by the Apsarās, Kinnaras and Uragas; *upāhṛta-uru-balibhiḥ*—who brought all kinds of presentations to her; *stūyamānā*—being praised; *idam*—these words; *abravīt*—she said.

TRANSLATION

The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a

trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

TEXT 12

किं मया हतया मन्द जातः खलु तवान्तकृत् ।
यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥१२॥

kiṁ mayā hatayā manda
jātaḥ khalu tavānta-kṛt
yatra kva vā pūrva-śatrur
mā hiṁsīḥ kṛpaṇān vṛthā

kim—what is the use; *mayā*—me; *hatayā*—in killing; *manda*—O you fool; *jātaḥ*—has already been born; *khalu*—indeed; *tava anta-kṛt*—who will kill you; *yatra kva vā*—somewhere else; *pūrva-śatruḥ*—your former enemy; *mā*—do not; *hiṁsīḥ*—kill; *kṛpaṇān*—other poor children; *vṛthā*—unnecessarily.

TRANSLATION

O Kaṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

TEXT 13

इति प्रभाष्य तं देवी माया भगवती भुवि ।
बहुनामनिकेतेषु बहुनामा बभूव ह ॥१३॥

iti prabhāṣya taṁ devī
māyā bhagavatī bhuvi
bahu-nāma-niketeṣu
bahu-nāmā babhūva ha

iti—in this way; *prabhāṣya*—addressing; *tam*—Kaṁsa; *devī*—the goddess Durgā; *māyā*—Yogamāyā; *bhagavatī*—possessing immense power, like that of the Supreme Personality of Godhead; *bhuvi*—on the surface of the earth; *bahu-nāma*—of different names; *niketeṣu*—in different places; *bahu-nāmā*—different names; *babhūva*—became; *ha*—indeed.

TRANSLATION

After speaking to Kaṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

PURPORT

The goddess Durgā is celebrated in Calcutta as Kālī, in Bombay as Mumbādevī, in Vārāṇasī as Annapūrṇā, in Cuttack as Bhadrakālī and in Ahmedabad as Bhadrā. Thus in different places she is known by different names. Her devotees are known as *śāktas*, or worshipers of the energy of the Supreme Personality of Godhead, whereas worshipers of the Supreme Personality of Godhead Himself are called Vaiṣṇavas. Vaiṣṇavas are destined to return home, back to Godhead, in the spiritual world, whereas the *śāktas* are destined to live within this material world to enjoy different types of material happiness. In the material world, the living entity must accept different types of bodies. *Bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā* (Bg. 18.61). According to the living entity's desire, Yogamāyā, or Māyā, the goddess Durgā, gives him a particular type of body, which is mentioned as *yantra*, a machine. But the living entities who are promoted to the spiritual world do not return to the prison house of a material body (*tyaktvā deham punar janma naiti mām eti so 'rjuna*). The words *janma na eti* indicate that these living entities remain in their original, spiritual bodies to enjoy the company of the Supreme Personality of Godhead in the transcendental abodes Vaikuṇṭha and Vṛndāvana.

TEXT 14

तयाभिहितमाकर्ण्य कंसः परमविस्मितः ।
देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥१४॥

tayābhihitam ākarṇya
kaṁsaḥ parama-vismitaḥ
devakīṁ vasudevaṁ ca
vimucya praśrito 'bravīt

tayā—by the goddess Durgā; *abhihitam*—the words spoken; *ākarṇya*—by hearing; *kaṁsaḥ*—Kaṁsa; *parama-vismitaḥ*—was struck with wonder; *devakīm*—unto Devakī; *vasudevam ca*—and Vasudeva; *vimucya*—releasing immediately; *praśritaḥ*—with great humility; *abravīt*—spoke as follows.

TRANSLATION

After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

PURPORT

Kaṁsa was astonished because the goddess Durgā had become the daughter of Devakī. Since Devakī was a human being, how could the goddess Durgā become her daughter? This was one cause of his astonishment. Also, how is it that the eighth child of Devakī was a female? This also astonished him. *Asuras* are generally devotees of mother Durgā, Śakti, or of demigods, especially Lord Śiva. The appearance of Durgā in her original eight-armed feature, holding various weapons, immediately changed Kaṁsa's mind about Devakī's being an ordinary human. Devakī must have had some transcendental qualities; otherwise why would the goddess Durgā have taken birth from her womb? Under the circumstances, Kaṁsa, struck with wonder, wanted to compensate for his atrocities against his sister Devakī.

TEXT 15

अहो भगिन्यहो भाम मया वां बत पाप्मना ।
पुरुषाद इवापत्यं बहवो हिंसिताः सुताः ॥१५॥

aho bhaginy aho bhāma
mayā vāṁ bata pāpmanā
puruṣāda ivāpatyaṁ
bahavo hiṁsitāḥ sutāḥ

aho—alas; *bhagini*—my dear sister; *aho*—alas; *bhāma*—my dear brother-in-law; *mayā*—by me; *vām*—of you; *bata*—indeed; *pāpmanā*—because of sinful activities; *puruṣa-adaḥ*—a Rākṣasa, man-eater; *iva*—like; *apatyam*—child; *bahavaḥ*—many; *hiṁsitāḥ*—have been killed; *sutāḥ*—sons.

TRANSLATION

Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

PURPORT

Rākṣasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Rākṣasa fathers and mothers are killing their own children in the womb, and some are even eating the fetus with great relish. Thus the so-called civilization is gradually advancing by producing Rākṣasas.

TEXT 16

स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत् खलः ।
कान्लोकान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन् ॥१६॥

sa tv ahaṁ tyakta-kāruṇyas
tyakta-jñāti-suhṛt khalaḥ
kān lokān vai gamiṣyāmi
brahma-heva mṛtaḥ śvasan

saḥ—that person (Kaṁsa); *tu*—indeed; *aham*—I; *tyakta-kāruṇyaḥ*—devoid of all mercy; *tyakta-jñāti-suhṛt*—my relatives and friends have been rejected by me; *khalaḥ*—cruel; *kān lokān*—which planets;

vai—indeed; *gamiṣyāmi*—shall go; *brahma-hā iva*—like the killer of a *brāhmaṇa; mṛtaḥ śvasan*—either after death or while breathing.

TRANSLATION

Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

TEXT 17

दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् ।
यद्विश्रम्भादहं पापः स्वसुर्निहतवाञ्छिशून् ॥१७॥

daivam apy anṛtaṁ vakti
na martyā eva kevalam
yad-viśrambhād ahaṁ pāpaḥ
svasur nihatavāñ chiśūn

daivam—providence; *api*—also; *anṛtam*—lies; *vakti*—say; *na*—not; *martyāḥ*—human beings; *eva*—certainly; *kevalam*—only; *yat-viśrambhāt*—because of believing that prophecy; *aham*—I; *pāpaḥ*—the most sinful; *svasuḥ*—of my sister; *nihatavān*—killed; *śiśūn*—so many children.

TRANSLATION

Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

TEXT 18

मा शोचतं महाभागावात्मजान् स्वकृतंभुजः ।
जान्तवो न सदैकत्र दैवाधीनास्तदासते ॥१८॥

mā śocataṁ mahā-bhāgāv
ātmajān sva-kṛtaṁ bhujaḥ

jāntavo na sadaikatra
daivādhīnās tadāsate

mā śocatam—kindly do not be aggrieved (for what happened in the past); *mahā-bhāgau*—O you who are learned and fortunate in spiritual knowledge; *ātmajān*—for your sons; *sva-kṛtam*—only because of their own acts; *bhujaḥ*—who are suffering; *jāntavaḥ*—all living entities; *na*—not; *sadā*—always; *ekatra*—in one place; *daiva-adhīnāḥ*—who are under the control of providence; *tadā*—hence; *āsate*—live.

TRANSLATION

O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

PURPORT

Kaṁsa addressed his sister and brother-in-law as *mahā-bhāgau* because although he killed their ordinary children, the goddess Durgā took birth from them. Because Devakī bore Durgādevī in her womb, Kaṁsa praised both Devakī and her husband. *Asuras* are very devoted to the goddess Durgā, Kālī and so forth. Kaṁsa, therefore, truly astonished, appreciated the exalted position of his sister and brother-in-law. Durgā is certainly not under the laws of nature, because she herself is the controller of the laws of nature. Ordinary living beings, however, are controlled by these laws (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*). Consequently, none of us are allowed to live together for any long period. By speaking in this way, Kaṁsa tried to pacify his sister and brother-in-law.

TEXT 19

भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च ।
नायमात्मा तथैतेषु विपर्येति यथैव भूः ॥१९॥

bhuvi bhaumāni bhūtāni
yathā yānty apayānti ca

nāyam ātmā tathaiteṣu
viparyeti yathaiva bhūḥ

bhuvi—on the surface of the world; *bhaumāni*—all material products from earth, such as pots; *bhūtāni*—which are produced; *yathā*—as; *yānti*—appear (in form); *apayānti*—disappear (broken or mixed with the earth); *ca*—and; *na*—not; *ayam ātmā*—the soul or spiritual identity; *tathā*—similarly; *eteṣu*—among all these (products of material elements); *viparyeti*—is changed or broken; *yathā*—as; *eva*—certainly; *bhūḥ*—the earth.

TRANSLATION

In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

PURPORT

Although Kaṁsa is described as a demon, he had good knowledge of the affairs of *ātma-tattva*, the truth of the self. Five thousand years ago, there were kings like Kaṁsa, who is described as an *asura*, but he was better than modern politicians and diplomats, who have no knowledge about *ātma-tattva*. As stated in the *Vedas*, *asaṅgo hy ayaṁ puruṣaḥ:* the spirit soul has no connection with the changes of the material body. The body undergoes six changes—birth, growth, sustenance, by-products, dwindling and then annihilation—but the soul undergoes no such changes. Even after the annihilation of a particular bodily form, the original source of the bodily elements does not change. The living entity enjoys the material body, which appears and disappears, but the five elements earth, water, fire, air and ether remain the same. The example given here is that pots and dolls are produced from the earth, and when broken or destroyed they mingle with their original ingredients. In any case, the source of supply remains the same.

As already discussed, the body is made according to the desires of the soul. The soul desires, and thus the body is formed. Kṛṣṇa therefore says in *Bhagavad-gītā* (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Neither the Supersoul, Paramātmā, nor the individual soul changes its original, spiritual identity. The *ātmā* does not undergo birth, death or changes like the body. Therefore a Vedic aphorism says, *asaṅgo hy ayaṁ puruṣaḥ:* although the soul is conditioned within this material world, he has no connections with the changes of the material body.

TEXT 20

यथानेवंविदो भेदो यत आत्मविपर्ययः ।
देहयोगवियोगौ च संसृतिर्न निवर्तते ॥२०॥

yathānevaṁ-vido bhedo
yata ātma-viparyayaḥ
deha-yoga-viyogau ca
saṁsṛtir na nivartate

yathā—as; *an-evam-vidaḥ*—of a person who has no knowledge (about *ātma-tattva* and the steadiness of the *ātmā* in his own identity, despite the changes of the body); *bhedaḥ*—the idea of difference between body and self; *yataḥ*—because of which; *ātma-viparyayaḥ*—the foolish understanding that one is the body; *deha-yoga-viyogau ca*—and this causes connections and separations among different bodies; *saṁsṛtiḥ*—the continuation of conditioned life; *na*—not; *nivartate*—does stop.

TRANSLATION

One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation

from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

PURPORT

As confirmed in *Śrīmad-Bhāgavatam* (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

The word *dharma* means "engagement." One who is engaged in the service of the Lord (*yato bhaktir adhokṣaje*), without impediment and without cessation, is understood to be situated in his original, spiritual status. When one is promoted to this status, one is always happy in transcendental bliss. Otherwise, as long as one is in the bodily concept of life, one must suffer material conditions. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam.* The body is subject to its own principles of birth, death, old age and disease, but one who is situated in spiritual life (*yato bhaktir adhokṣaje*) has no birth, no death, no old age and no disease. One may argue that we may see a person who is spiritually engaged twenty-four hours a day but is still suffering from disease. In fact, however, he is neither suffering nor diseased; otherwise he could not be engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called *nīra-dharma*, a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage—or any superficial dirty things. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world." (*Bhakti-rasāmṛta-sindhu* 1.2.187) Therefore, one is forbidden to regard the *guru* as an ordinary human being (*guruṣu nara-matir . . . nārakī saḥ*). The spiritual master, or *ācārya*, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the *Hari-bhakti-vilāsa*, therefore, after the disappearance of an *ācārya*, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions.

TEXT 21

तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि ।
मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥२१॥

tasmād bhadre sva-tanayān
mayā vyāpāditān api
mānuśoca yataḥ sarvaḥ
sva-kṛtaṁ vindate 'vaśaḥ

tasmāt—therefore; *bhadre*—my dear sister (all auspiciousness unto you); *sva-tanayān*—for your own sons; *mayā*—by me; *vyāpāditān*—unfortunately killed; *api*—although; *mā anuśoca*—do not be aggrieved; *yataḥ*—because; *sarvaḥ*—everyone; *sva-kṛtam*—the fruitive results of one's own deeds; *vindate*—suffers or enjoys; *avaśaḥ*—under the control of providence.

TRANSLATION

My dear sister Devakī, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

PURPORT

As stated in the *Brahma-saṁhitā* (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti

karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, beginning from the small insect known as *indra-gopa* up to Indra, the King of the heavenly planets, is obliged to undergo the results of his fruitive activities. We may superficially see that one is suffering or enjoying because of some external causes, but the real cause is one's own fruitive activities. Even when someone kills someone else, it is to be understood that the person who was killed met the fruitive results of his own work and that the man who killed him acted as the agent of material nature. Thus Kaṁsa begged Devakī's pardon by analyzing the matter deeply. He was not the cause of the death of Devakī's sons. Rather, this was their own destiny. Under the circumstances, Devakī should excuse Kaṁsa and forget his past deeds without lamentation. Kaṁsa admitted his own fault, but whatever he had done was under the control of providence. Kaṁsa might have been the immediate cause for the death of Devakī's sons, but the remote cause was their past deeds. This was an actual fact.

TEXT 22

यावद्धतोऽस्मि हन्तास्मीत्यात्मानं मन्यतेऽस्वदृक्।
तावत्तदभिमान्यज्ञो बाध्यबाधकतामियात् ॥२२॥

yāvad dhato 'smi hantāsmī-
ty ātmānaṁ manyate 'sva-dṛk
tāvat tad-abhimāny ajño
bādhya-bādhakatām iyāt

yāvat—as long as; *hataḥ asmi*—I am now being killed (by others); *hantā asmi*—I am the killer (of others); *iti*—thus; *ātmānam*—own self; *manyate*—he considers; *a-sva-dṛk*—one who has not seen himself (because of the darkness of the bodily conception of life); *tāvat*—for that long; *tat-abhimānī*—regarding himself as the killed or the killer; *ajñaḥ*—a foolish person; *bādhya-bādhakatām*—the worldly transaction of being obliged to execute some responsibility; *iyāt*—continues.

TRANSLATION

In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer or the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

PURPORT

By the grace of the Lord, Kaṁsa felt sincere regret for having unnecessarily persecuted such Vaiṣṇavas as Devakī and Vasudeva, and thus he came to the transcendental stage of knowledge. "Because I am situated on the platform of knowledge," Kaṁsa said, "understanding that I am not at all the killer of your sons, I have no responsibility for their death. As long as I thought that I would be killed by your son, I was in ignorance, but now I am free from this ignorance, which was due to a bodily conception of life." As stated in *Bhagavad-gītā* (18.17):

yasya nāhaṅkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imāl̆ lokān
na hanti na nibadhyate

"One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions." According to this axiomatic truth, Kaṁsa pleaded that he was not responsible for having killed the sons of Devakī and Vasudeva. "Please try to excuse me for such false, external activities," he said, "and be pacified with this same knowledge."

TEXT 23

क्षमध्वं मम दौरात्म्यं साधवो दीनवत्सलाः ।
इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्रोरथाग्रहीत्॥२३॥

kṣamadhvaṁ mama daurātmyaṁ
sādhavo dīna-vatsalāḥ

ity uktvāśru-mukhaḥ pādau
śyālaḥ svasror athāgrahīt

kṣamadhvam—kindly excuse; *mama*—my; *daurātmyam*—atrocious activities; *sādhavaḥ*—both of you are great saintly persons; *dīna-vatsalāḥ*—and are very kind to poor, cripple-minded persons; *iti uktvā*—saying this; *aśru-mukhaḥ*—his face full of tears; *pādau*—the feet; *śyālaḥ*—his brother-in-law Kaṁsa; *svasroḥ*—of his sister and brother-in-law; *atha*—thus; *agrahīt*—captured.

TRANSLATION

Kaṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kaṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.

PURPORT

Although Kaṁsa had spoken very nicely on the subject of real knowledge, his past deeds were abominable and atrocious, and therefore he further begged forgiveness from his sister and brother-in-law by falling at their feet and admitting that he was a most sinful person.

TEXT 24

मोचयामास निगडाद् विश्रब्धः कन्यकागिरा ।
देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥२४॥

mocayām āsa nigaḍād
viśrabdhaḥ kanyakā-girā
devakīṁ vasudevaṁ ca
darśayann ātma-sauhṛdam

mocayām āsa—Kaṁsa released them; *nigaḍāt*—from their iron shackles; *viśrabdhaḥ*—with full confidence; *kanyakā-girā*—in the words of the goddess Durgā; *devakīm*—toward his sister Devakī;

vasudevam ca—and his brother-in-law Vasudeva; *darśayan*—fully exhibiting; *ātma-sauhṛdam*—his family relationship.

TRANSLATION

Fully believing in the words of the goddess Durgā, Kaṁsa exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.

TEXT 25

भ्रातुः समनुतप्तस्य क्षान्तरोषा च देवकी ।
व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥२५॥

bhrātuḥ samanutaptasya
kṣānta-roṣā ca devakī
vyasṛjad vasudevaś ca
prahasya tam uvāca ha

bhrātuḥ—toward her brother Kaṁsa; *samanutaptasya*—because of his being regretful; *kṣānta-roṣā*—was relieved of anger; *ca*—also; *devakī*—Kṛṣṇa's mother, Devakī; *vyasṛjat*—gave up; *vasudevaḥ ca*—Vasudeva also; *prahasya*—smiling; *tam*—unto Kaṁsa; *uvāca*—said; *ha*—in the past.

TRANSLATION

When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kaṁsa as follows.

PURPORT

Devakī and Vasudeva, both highly elevated personalities, accepted the truth presented by Kaṁsa that everything is ordained by providence. According to the prophecy, Kaṁsa would be killed by the eighth child of Devakī. Therefore, Vasudeva and Devakī saw that behind all these incidents was a great plan devised by the Supreme Personality of Godhead.

Because the Lord had already taken birth, just like a human child, and was in the safe custody of Yaśodā, everything was happening according to plan, and there was no need to continue their ill feeling toward Kaṁsa. Thus they accepted Kaṁsa's words.

TEXT 26

एवमेतन्महाभाग यथा वदसि देहिनाम् ।
अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः ॥२६॥

evam etan mahā-bhāga
yathā vadasi dehinām
ajñāna-prabhavāhaṁ-dhīḥ
sva-pareti bhidā yataḥ

evam—yes, this is right; *etat*—what you have said; *mahā-bhāga*—O great personality; *yathā*—as; *vadasi*—you are speaking; *dehinām*—about living entities (accepting material bodies); *ajñāna-prabhavā*—by the influence of ignorance; *aham-dhīḥ*—this is my interest (false ego); *sva-parā iti*—this is another's interest; *bhidā*—differentiation; *yataḥ*—because of such a conception of life.

TRANSLATION

O great personality Kaṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."

PURPORT

Everything is done automatically by the laws of nature, which work under the direction of the Supreme Personality of Godhead. There is no question of doing anything independently, for one who has put himself in this material atmosphere is fully under the control of nature's laws. Our main business, therefore, should be to get out of this conditioned life and again become situated in spiritual existence. Only due to ignorance does a person think, "I am a demigod," "I am a human being," "I am a

dog," "I am a cat," or, when the ignorance is still further advanced, "I am God." Unless one is fully self-realized, one's life of ignorance will continue.

TEXT 27

शोकहर्षभयद्वेषलोभमोहमदान्विताः ।
मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः ॥२७॥

śoka-harṣa-bhaya-dveṣa-
lobha-moha-madānvitāḥ
mitho ghnantaṁ na paśyanti
bhāvair bhāvaṁ pṛthag-dṛśaḥ

śoka—lamentation; *harṣa*—jubilation; *bhaya*—fear; *dveṣa*—envy; *lobha*—greed; *moha*—illusion; *mada*—madness; *anvitāḥ*—endowed with; *mithaḥ*—one another; *ghnantam*—engaged in killing; *na paśyanti*—do not see; *bhāvaiḥ*—because of such differentiation; *bhāvam*—the situation in relation to the Supreme Lord; *pṛthak-dṛśaḥ*—persons who see everything as separate from the control of the Lord.

TRANSLATION

Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

PURPORT

Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam*), but one who has no connection with Kṛṣṇa is disturbed by immediate causes and cannot restrain his vision of separation or differences. When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (*Bhāg.* 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now

accruing reactions, although by the grace of the Supreme Personality of Godhead these are only very slight. *Karmāṇi nirdahati kintu ca bhakti-bhājām* (*Brahma-saṁhitā* 5.54). When a devotee under the protection of the Supreme Personality of Godhead is to suffer because of faults in his past deeds, he passes through only a little misery by the grace of the Lord. Although the disease of a devotee is due to mistakes committed sometime in the past, he agrees to suffer and tolerate such miseries, and he depends fully on the Supreme Personality of Godhead. Thus he is never affected by material conditions of lamentation, jubilation, fear and so on. A devotee never sees anything to be unconnected with the Supreme Personality of Godhead. Śrīla Madhvācārya, quoting from the *Bhaviṣya Purāṇa*, says:

bhagavad-darśanād yasya
virodhād darśanaṁ pṛthak
pṛthag-dṛṣṭiḥ sa vijñeyo
na tu sad-bheda-darśanaḥ

TEXT 28

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः ।
देवकीवसुदेवाभ्यामनुज्ञातोऽविशद् गृहम् ॥२८॥

śrī-śuka uvāca
kaṁsa evaṁ prasannābhyāṁ
viśuddhaṁ pratibhāṣitaḥ
devakī-vasudevābhyām
anujñāto 'viśad gṛham

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kaṁsaḥ*—King Kaṁsa; *evam*—thus; *prasannābhyām*—who were very much appeased; *viśuddham*—in purity; *pratibhāṣitaḥ*—being answered; *devakī-vasudevābhyām*—by Devakī and Vasudeva; *anujñātaḥ*—taking permission; *aviśat*—entered; *gṛham*—his own palace.

TRANSLATION

Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kaṁsa felt pleased, and with their permission he entered his home.

TEXT 29

तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः ।
तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया ॥२९॥

tasyāṁ rātryāṁ vyatītāyāṁ
kaṁsa āhūya mantriṇaḥ
tebhya ācaṣṭa tat sarvaṁ
yad uktaṁ yoga-nidrayā

tasyām—that; *rātryām*—night; *vyatītāyām*—having passed; *kaṁsaḥ*—King Kaṁsa; *āhūya*—calling for; *mantriṇaḥ*—all the ministers; *tebhyaḥ*—them; *ācaṣṭa*—informed; *tat*—that; *sarvam*—all; *yat uktam*—which was spoken (that Kaṁsa's murderer was already somewhere else); *yoga-nidrayā*—by Yogamāyā, the goddess Durgā.

TRANSLATION

After that night passed, Kaṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who was to slay Kaṁsa had already been born somewhere else].

PURPORT

The Vedic scripture *Caṇḍī* describes *māyā*, the energy of the Supreme Lord, as *nidrā: durgā devī sarva-bhūteṣu nidrā-rūpeṇa samāsthitaḥ*. The energy of Yogamāyā and Mahāmāyā keeps the living entities sleeping in this material world in the great darkness of ignorance. Yogamāyā, the goddess Durgā, kept Kaṁsa in darkness about Kṛṣṇa's birth and misled him to believe that his enemy Kṛṣṇa had been born elsewhere. Kṛṣṇa was born the son of Devakī, but according to the Lord's original plan, as

prophesied to Brahmā, He went to Vṛndāvana to give pleasure to mother Yaśodā and Nanda Mahārāja and other intimate friends and devotees for eleven years. Then He would return to kill Kaṁsa. Because Kaṁsa did not know this, he believed Yogamāyā's statement that Kṛṣṇa was born elsewhere, not of Devakī.

TEXT 30

आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः ।
देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः ॥३०॥

ākarṇya bhartur gaditaṁ
tam ūcur deva-śatravaḥ
devān prati kṛtāmarṣā
daiteyā nāti-kovidāḥ

ākarṇya—after hearing; *bhartuḥ*—of their master; *gaditam*—the words or statement; *tam ūcuḥ*—replied to him; *deva-śatravaḥ*—all the *asuras*, who were enemies of the demigods; *devān*—the demigods; *prati*—toward; *kṛta-amarṣāḥ*—who were envious; *daiteyāḥ*—the *asuras; na*—not; *ati-kovidāḥ*—who were very expert in executing transactions.

TRANSLATION

After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kaṁsa as follows.

PURPORT

There are two different types of men—the *asuras* and the *suras.*

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhakta smṛto daiva
āsuras tad-viparyayaḥ
(*Padma Purāṇa*)

Those who are devotees of Lord Viṣṇu, Kṛṣṇa, are *suras*, or *devas*, whereas those who are opposed to the devotees are called *asuras*. Devotees are expert in all transactions (*yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*). Therefore they are called *kovida*, which means "expert." *Asuras*, however, although superficially showing expertise in passionate activities, are actually all fools. They are neither sober nor expert. Whatever they do is imperfect. *Moghāśā mogha-karmāṇaḥ*. According to this description of the *asuras* given in *Bhagavad-gītā* (9.12), whatever they do will ultimately be baffled. It was such persons who advised Kaṁsa because they were his chief friends and ministers.

TEXT 31

एवं चेत्तर्हि भोजेन्द्र पुरग्रामव्रजादिषु ।
अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥३१॥

evaṁ cet tarhi bhojendra
pura-grāma-vrajādiṣu
anirdaśān nirdaśāṁś ca
haniṣyāmo 'dya vai śiśūn

evam—thus; *cet*—if it is so; *tarhi*—then; *bhoja-indra*—O King of Bhoja; *pura-grāma-vraja-ādiṣu*—in all the towns, villages and pasturing grounds; *anirdaśān*—those who are less than ten days old; *nirdaśān ca*—and those who are just over ten days old; *haniṣyāmaḥ*—we shall kill; *adya*—beginning from today; *vai*—indeed; *śiśūn*—all such children.

TRANSLATION

If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

TEXT 32

किमुद्यमैः करिष्यन्ति देवाः समरभीरवः ।
नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव ॥३२॥

kim udyamaiḥ kariṣyanti
devāḥ samara-bhīravaḥ
nityam udvigna-manaso
jyā-ghoṣair dhanuṣas tava

kim—what; *udyamaiḥ*—by their endeavors; *kariṣyanti*—will do; *devāḥ*—all the demigods; *samara-bhīravaḥ*—who are afraid of fighting; *nityam*—always; *udvigna-manasaḥ*—with agitated minds; *jyā-ghoṣaiḥ*—by the sound of the string; *dhanuṣaḥ*—of the bow; *tava*—your.

TRANSLATION

The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

TEXT 33

अस्यतस्ते शरव्रातैर्हन्यमानाः समन्ततः ।
जिजीविषव उत्सृज्य पलायनपरा ययुः ॥३३॥

asyatas te śara-vrātair
hanyamānāḥ samantataḥ
jijīviṣava utsṛjya
palāyana-parā yayuḥ

asyataḥ—pierced by your discharged arrows; *te*—your; *śara-vrātaiḥ*—by the multitude of arrows; *hanyamānāḥ*—being killed; *samantataḥ*—here and there; *jijīviṣavaḥ*—aspiring to live; *utsṛjya*—giving up the battlefield; *palāyana-parāḥ*—intent on escaping; *yayuḥ*—they fled (the fighting).

TRANSLATION

While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

TEXT 34

केचित् प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः ।
मुक्तकच्छशिखाः केचिद् भीताः स्म इति वादिनः ॥३४॥

kecit prāñjalayo dīnā
nyasta-śastrā divaukasaḥ
mukta-kaccha-śikhāḥ kecid
bhītāḥ sma iti vādinaḥ

kecit—some of them; *prāñjalayaḥ*—folded their hands just to please you; *dīnāḥ*—very poor; *nyasta-śastrāḥ*—being bereft of all weapons; *divaukasaḥ*—the demigods; *mukta-kaccha-śikhāḥ*—their garments and hair loosened and scattered; *kecit*—some of them; *bhītāḥ*—we are very much afraid; *sma*—so became; *iti vādinaḥ*—they spoke thus.

TRANSLATION

Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

TEXT 35

न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसंवृतान् ।
हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः ॥३५॥

na tvaṁ vismṛta-śastrāstrān
virathān bhaya-saṁvṛtān
haṁsy anyāsakta-vimukhān
bhagna-cāpān ayudhyataḥ

na—not; *tvam*—Your Majesty; *vismṛta-śastra-astrān*—those who have forgotten how to use weapons; *virathān*—without chariots; *bhaya-saṁvṛtān*—bewildered by fear; *haṁsi*—does kill; *anya-āsakta-vimukhān*—persons attached not to fighting but to some other subject matter;

bhagna-cāpān—their bows broken; *ayudhyataḥ*—and thus not fighting.

TRANSLATION

When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

PURPORT

There are principles that govern even fighting. If an enemy has no chariot, is unmindful of the fighting art because of fear, or is unwilling to fight, he is not to be killed. Kaṁsa's ministers reminded Kaṁsa that despite his power, he was cognizant of the principles of fighting, and therefore he had excused the demigods because of their incapability. "But the present emergency," the ministers said, "is not intended for such mercy or military etiquette. Now you should prepare to fight under any circumstances." Thus they advised Kaṁsa to give up the traditional etiquette in fighting and chastise the enemy at any cost.

TEXT 36

किं क्षेमशूरैर्विबुधैरसंयुगविकत्थनैः ।
रहोजुषा किं हरिणा शम्भुना वा वनौकसा ।
किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता ॥३६॥

kiṁ kṣema-śūrair vibudhair
asaṁyuga-vikatthanaiḥ
raho-juṣā kiṁ hariṇā
śambhunā vā vanaukasā
kim indreṇālpa-vīryeṇa
brahmaṇā vā tapasyatā

kim—what is there to fear; *kṣema*—in a place where there is a scarcity of the ability to fight; *śūraiḥ*—by the demigods; *vibudhaiḥ*—by such powerful persons; *asaṁyuga-vikatthanaiḥ*—by boasting and talking

uselessly, away from the fighting; *rahaḥ-juṣā*—who is living in a solitary place within the core of the heart; *kim hariṇā*—what is the fear from Lord Viṣṇu; *śambhunā*—(and what is the fear) from Lord Śiva; *vā*—either; *vana-okasā*—who is living in the forest; *kim indreṇa*—what is the fear from Indra; *alpa-vīryeṇa*—he is not at all powerful (having no power to fight with you); *brahmaṇā*—and what is the fear from Brahmā; *vā*—either; *tapasyatā*—who is always engaged in meditation.

TRANSLATION

The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

PURPORT

Kaṁsa's ministers told Kaṁsa that all the exalted demigods had fled in fear of him. One had gone to the forest, one to the core of the heart, and one to engage in *tapasya*. "Thus you can be free from all fear of the demigods," they said. "Just prepare to fight."

TEXT 37

तथापि देवाः सापत्न्यान्नोपेक्ष्या इति मन्महे ।
ततस्तन्मूलखनने नियुङ्क्ष्वास्माननुव्रतान् ॥३७॥

tathāpi devāḥ sāpatnyān
nopekṣyā iti manmahe
tatas tan-mūla-khanane
niyuṅkṣvāsmān anuvratān

tathā api—still; *devāḥ*—the demigods; *sāpatnyāt*—due to enmity; *na upekṣyāḥ*—should not be neglected; *iti manmahe*—this is our opinion; *tataḥ*—therefore; *tat-mūla-khanane*—to uproot them completely;

niyuṅksva—engage; *asmān*—us; *anuvratān*—who are ready to follow you.

TRANSLATION

Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

PURPORT

According to moral instructions, one should not neglect to extinguish fire completely, treat diseases completely, and clear debts completely. Otherwise they will increase and later be difficult to stop. Therefore the minsters advised Kaṁsa to uproot his enemies completely.

TEXT 38

यथामयोऽङ्गे समुपेक्षितो नृभि-
र्न शक्यते रूढपदश्चिकित्सितुम् ।
यथेन्द्रियग्राम उपेक्षितस्तथा
रिपुर्महान् बद्धबलो न चाल्यते ॥३८॥

yathāmayo 'ṅge samupekṣito nṛbhir
na śakyate rūḍha-padaś cikitsitum
yathendriya-grāma upekṣitas tathā
ripur mahān baddha-balo na cālyate

yathā—as; *āmayaḥ*—a disease; *aṅge*—in the body; *samupekṣitaḥ*—being neglected; *nṛbhiḥ*—by men; *na*—not; *śakyate*—is able; *rūḍha-padaḥ*—when it is acute; *cikitsitum*—to be treated; *yathā*—and as; *indriya-grāmaḥ*—the senses; *upekṣitaḥ*—not controlled in the beginning; *tathā*—similarly; *ripuḥ mahān*—a great enemy; *baddha-balaḥ*—if he becomes strong; *na*—not; *cālyate*—can be controlled.

TRANSLATION

As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to

control later, an enemy, if neglected in the beginning, later becomes insurmountable.

TEXT 39

मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः ।
तस्य च ब्रह्म गोविप्रास्तपो यज्ञाः सदक्षिणाः ॥३९॥

mūlaṁ hi viṣṇur devānāṁ
yatra dharmaḥ sanātanaḥ
tasya ca brahma-go-viprās
tapo yajñāḥ sa-dakṣiṇāḥ

mūlam—the foundation; *hi*—indeed; *viṣṇuḥ*—is Lord Viṣṇu; *devānām*—of the demigods; *yatra*—wherein; *dharmaḥ*—religious principles; *sanātanaḥ*—traditional or eternal; *tasya*—of this (foundation); *ca*—also; *brahma*—brahminical civilization; *go*—cow protection; *viprāḥ*—*brāhmaṇas; tapaḥ*—austerity; *yajñāḥ*—performing sacrifices; *sa-dakṣiṇāḥ*—with proper remuneration.

TRANSLATION

The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

PURPORT

Here is a description of *sanātana-dharma*, eternal religious principles, which must include brahminical culture, *brāhmaṇas*, sacrifices and religion. These principles establish the kingdom of Viṣṇu. Without the kingdom of Viṣṇu, the kingdom of God, no one can be happy. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* in this demoniac civilization, people unfortunately do not understand that the self-interest of human society lies in Viṣṇu. *Durāśayā ye bahir-artha-māninaḥ:* thus they are involved in a hopeless hope. People want to be happy without God consciousness, or Kṛṣṇa consciousness, because they are led by blind leaders who lead

human society to chaos. The asuric adherents of Kaṁsa wanted to disrupt the traditional condition of human happiness and thus defeat the *devatās*, the devotees and demigods. Unless the devotees and demigods predominate, the *asuras* will increase, and human society will be in a chaotic condition.

TEXT 40

तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः।
तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ॥४०॥

tasmāt sarvātmanā rājan
brāhmaṇān brahma-vādinaḥ
tapasvino yajña-śīlān
gāś ca hanmo havir-dughāḥ

tasmāt—therefore; *sarva-ātmanā*—in every respect; *rājan*—O King; *brāhmaṇān*—the *brāhmaṇas; brahma-vādinaḥ*—who maintain the brahminical culture, centered around Viṣṇu; *tapasvinaḥ*—persons who are engaged in austerities; *yajña-śīlān*—persons engaged in offering sacrifices; *gāḥ ca*—cows and persons engaged in protecting cows; *hanmaḥ*—we shall kill; *haviḥ-dughāḥ*—because they supply milk, from which clarified butter is obtained for the offering of sacrifice.

TRANSLATION

O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

TEXT 41

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः ।
श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥४१॥

viprā gāvaś ca vedāś ca
tapaḥ satyaṁ damaḥ śamaḥ

śraddhā dayā titikṣā ca
kratavaś ca hares tanūḥ

viprāḥ—the *brāhmaṇas; gāvaḥ ca*—and the cows; *vedāḥ ca*—and the Vedic knowledge; *tapaḥ*—austerity; *satyam*—truthfulness; *damaḥ*—control of the senses; *śamaḥ*—control of the mind; *śraddhā*—faith; *dayā*—mercy; *titikṣā*—tolerance; *ca*—also; *kratavaḥ ca*—as well as sacrifices; *hareḥ tanūḥ*—are the different parts of the body of Lord Viṣṇu.

TRANSLATION

The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

PURPORT

When we offer our obeisances to the Personality of Godhead, we say:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

When Kṛṣṇa comes to establish real perfection in the social order, He personally gives protection to the cows and the *brāhmaṇas* (*go-brāhmaṇa-hitāya ca*). This is His first interest because without protection of the *brāhmaṇas* and the cows, there can be no human civilization and no question of happy, peaceful life. *Asuras*, therefore, are always interested in killing the *brāhmaṇas* and cows. Especially in this age, Kali-yuga, cows are being killed all over the world, and as soon as there is a movement to establish brahminical civilization, people in general rebel. Thus they regard the Kṛṣṇa consciousness movement as a form of "brainwashing." How can such envious persons be happy in their godless civilization? The Supreme Personality of Godhead punishes them by keeping them in darkness, birth after birth, and pushing them lower and

lower into wretched conditions of hellish life. The Kṛṣṇa consciousness movement has started a brahminical civilization, but especially when it is introduced in the Western countries, the *asuras* try to impede it in many ways. Nonetheless, we must push forward this movement tolerantly for the benefit of human society.

TEXT 42

स हि सर्वसुराध्यक्षो ह्यसुरद्विड् गुहाशयः ।
तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ।
अयं वै तद्वधोपायो यदृषीणां विहिंसनम् ॥४२॥

sa hi sarva-surādhyakṣo
hy asura-dviḍ guhā-śayaḥ
tan-mūlā devatāḥ sarvāḥ
seśvarāḥ sa-catur-mukhāḥ
ayaṁ vai tad-vadhopāyo
yad ṛṣīṇāṁ vihiṁsanam

saḥ—He (Lord Viṣṇu); *hi*—indeed; *sarva-sura-adhyakṣaḥ*—the leader of all the demigods; *hi*—indeed; *asura-dviṭ*—the enemy of the *asuras; guhā-śayaḥ*—He is the Supersoul within the core of everyone's heart; *tat-mūlāḥ*—taking shelter at His lotus feet; *devatāḥ*—the demigods exist; *sarvāḥ*—all of them; *sa-īśvarāḥ*—including Lord Śiva; *sa-catuḥ-mukhāḥ*—as well as Lord Brahmā, who has four faces; *ayam*—this is; *vai*—indeed; *tat-vadha-upāyaḥ*—the only means of killing Him (Viṣṇu); *yat*—which; *ṛṣīṇām*—of great sages, saintly persons, or Vaiṣṇavas; *vihiṁsanam*—suppression with all kinds of persecution.

TRANSLATION

Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dviṭ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.

PURPORT

The demigods and the Vaiṣṇavas especially are part and parcel of the Supreme Lord, Viṣṇu, because they are always obedient to His orders (*oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*). The demoniac followers of Kaṁsa thought that if the Vaiṣṇavas, saintly persons and sages were persecuted, the original body of Viṣṇu would naturally be destroyed. Thus they decided to suppress Vaiṣṇavism. The *asuras* perpetually struggle to persecute the Vaiṣṇavas because they do not want Vaiṣṇavism to spread. Vaiṣṇavas preach only devotional service, not encouraging *karmīs*, *jñānīs* and *yogīs*, because if one must liberate oneself from material, conditional life, one must ultimately become a Vaiṣṇava. Our Kṛṣṇa consciousness movement is directed with this understanding, and therefore the *asuras* always try to suppress it.

TEXT 43

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः ।
ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥४३॥

śrī-śuka uvāca
evaṁ durmantribhiḥ kaṁsaḥ
saha sammantrya durmatiḥ
brahma-hiṁsāṁ hitaṁ mene
kāla-pāśāvṛto 'suraḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *durmantribhiḥ*—his bad ministers; *kaṁsaḥ*—King Kaṁsa; *saha*—along with; *sammantrya*—after considering very elaborately; *durmatiḥ*—without good intelligence; *brahma-hiṁsām*—persecution of the *brāhmaṇas*; *hitam*—as the best way; *mene*—accepted; *kāla-pāśa-āvṛtaḥ*—being bound by the rules and regulations of Yamarāja; *asuraḥ*—because he was a demon.

TRANSLATION

Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kaṁsa, who was bound by the laws

of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.

PURPORT

Śrīla Locana dāsa Ṭhākura has sung, *āpana karama, bhuñjāye śamana, kahaye locana dāsa.* Instead of taking good instructions from the sages and the *śāstras,* godless nondevotees act whimsically, according to their own plans. Actually, however, no one has his own plans because everyone is bound by the laws of nature and must act according to his tendency in material, conditional life. Therefore one must change one's own decision and follow the decision of Kṛṣṇa and Kṛṣṇa's devotees. Then one is rescued from punishment by Yamarāja. Kaṁsa was not uneducated. It appears from his talks with Vasudeva and Devakī that he knew all about the laws of nature. But because of his association with bad ministers, he could not make a clear decision about his welfare. Therefore the *Caitanya-caritāmṛta* (*Madhya* 22.54) says:

'sādhu-saṅga,' 'sādhu-saṅga'——sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

If one desires his real welfare, he must associate with devotees and saintly persons and in this way rectify the material condition of his life.

TEXT 44

सन्दिश्य साधुलोकस्य कदने कदनप्रियान् ।
कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥४४॥

sandiśya sādhu-lokasya
kadane kadana-priyān
kāma-rūpa-dharān dikṣu
dānavān gṛham āviśat

sandiśya—after giving permission; *sādhu-lokasya*—of the saintly persons; *kadane*—in persecution; *kadana-priyān*—to the demons, who

were very expert at persecuting others; *kāma-rūpa-dharān*—who could assume any form, according to their own desire; *dikṣu*—in all directions; *dānavān*—to the demons; *gṛham āviśat*—Kaṁsa entered his own palace.

TRANSLATION

These demons, the followers of Kaṁsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kaṁsa entered his palace.

TEXT 45

ते वै रजःप्रकृतयस्तमसा मूढचेतसः ।
सतां विद्वेषमाचेरुरारादागतमृत्यवः ॥४५॥

te vai rajaḥ-prakṛtayas
tamasā mūḍha-cetasaḥ
satāṁ vidveṣam ācerur
ārād āgata-mṛtyavaḥ

te—all the asuric ministers; *vai*—indeed; *rajaḥ-prakṛtayaḥ*—surcharged with the mode of passion; *tamasā*—overwhelmed by the mode of ignorance; *mūḍha-cetasaḥ*—foolish persons; *satām*—of saintly persons; *vidveṣam*—persecution; *āceruḥ*—executed; *ārāt āgata-mṛtyavaḥ*—impending death having already overtaken them.

TRANSLATION

Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

PURPORT

As stated in *Bhagavad-gītā* (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Irresponsible persons, surcharged with passion and ignorance, foolishly do things that are not to be done (*nūnaṁ pramattaḥ kurute vikarma*). But one should know the results of irresponsible actions, as explained in the next verse.

TEXT 46

आयुः श्रियं यशो धर्मं लोकानाशिष एव च ।
हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥४६॥

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

āyuḥ—the duration of life; *śriyam*—beauty; *yaśaḥ*—fame; *dharmam*—religion; *lokān*—elevation to higher planets; *āśiṣaḥ*—blessings; *eva*—indeed; *ca*—also; *hanti*—destroys; *śreyāṁsi*—benedictions; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat-atikramaḥ*—trespassing against great personalities.

TRANSLATION

My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.

Thus end the Bhaktivedanta purports of the Tenth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Atrocities of King Kaṁsa."*

CHAPTER FIVE

The Meeting of Nanda Mahārāja and Vasudeva

As described in this chapter, Nanda Mahārāja very gorgeously performed the birth ceremony for his newborn child. Then he went to Kaṁsa to pay taxes due and met his intimate friend Vasudeva.

There was great jubilation all over Vṛndāvana due to Kṛṣṇa's birth. Everyone was overwhelmed with joy. Therefore the King of Vraja, Mahārāja Nanda, wanted to perform the birth ceremony for his child, and this he did. During this great festival, Nanda Mahārāja gave in charity to all present whatever they desired. After the festival, Nanda Mahārāja put the cowherd men in charge of protecting Gokula, and then he went to Mathurā to pay official taxes to Kaṁsa. In Mathurā, Nanda Mahārāja met Vasudeva. Nanda Mahārāja and Vasudeva were brothers, and Vasudeva praised Nanda Mahārāja's good fortune because he knew that Kṛṣṇa had accepted Nanda Mahārāja as His father. When Vasudeva inquired from Nanda Mahārāja about the welfare of the child, Nanda Mahārāja informed him all about Vṛndāvana, and Vasudeva was very much satisfied by this, although he expressed his grief because Devakī's many children had been killed by Kaṁsa. Nanda Mahārāja consoled Vasudeva by saying that everything happens according to destiny and that one who knows this is not aggrieved. Expecting many disturbances in Gokula, Vasudeva then advised Nanda Mahārāja not to wait in Mathurā, but to return to Vṛndāvana as soon as possible. Thus Nanda Mahārāja took leave of Vasudeva and returned to Vṛndāvana with the other cowherd men on their bullock carts.

TEXTS 1–2

श्रीशुक उवाच

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः ।
आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः ॥ १ ॥

वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै ।
कारयामास विधिवत् पितृदेवार्चनं तथा ॥ २ ॥

śrī-śuka uvāca
nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān
snātaḥ śucir alaṅkṛtaḥ

vācayitvā svastyayanaṁ
jāta-karmātmajasya vai
kārayām āsa vidhivat
pitṛ-devārcanaṁ tathā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nandaḥ*—Mahārāja Nanda; *tu*—indeed; *ātmaje*—his son; *utpanne*—having been born; *jāta*—overwhelmed; *āhlādaḥ*—in great jubilation; *mahā-manāḥ*—who was great minded; *āhūya*—invited; *viprān*—the *brāhmaṇas; veda-jñān*—who were fully conversant in Vedic knowledge; *snātaḥ*—taking a full bath; *śuciḥ*—purifying himself; *alaṅkṛtaḥ*—being dressed very nicely with ornaments and fresh garments; *vācayitvā*—after causing to be recited; *svasti-ayanam*—Vedic *mantras* (by the *brāhmaṇas*); *jāta-karma*—the festival for the birth of the child; *ātmajasya*—of his own son; *vai*—indeed; *kārayām āsa*—caused to be performed; *vidhi-vat*—according to the Vedic regulations; *pitṛ-deva-arcanam*—the worship of the forefathers and the demigods; *tathā*—as well as.

TRANSLATION

Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has discussed the significance of the words *nandas tu.* The word *tu,* he says, is not used to fulfill the sentence, because without *tu* the sentence is complete. Therefore the word *tu* is used for a different purpose. Although Kṛṣṇa appeared as the son of Devakī, Devakī and Vasudeva did not enjoy the *jāta-karma,* the festival of the birth ceremony. Instead, this ceremony was enjoyed by Nanda Mahārāja, as stated here (*nandas tv ātmaja utpanne jātāhlādo mahāmanāḥ*). When Nanda Mahārāja met Vasudeva, Vasudeva could not disclose, "Your son Kṛṣṇa is actually my son. You are His father in a different way, spiritually." Because of fear of Kaṁsa, Vasudeva could not observe the festival for Kṛṣṇa's birth. Nanda Mahārāja, however, took full advantage of this opportunity.

The *jāta-karma* ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Kṛṣṇa was brought by Vasudeva to the house of Nanda Mahārāja, where was the chance for this to happen? In this regard, Viśvanātha Cakravartī Ṭhākura desires to prove with evidence from many *śāstras* that Kṛṣṇa actually took birth as the son of Yaśodā before the birth of Yogamāyā, who is therefore described as the Lord's younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Kṛṣṇa appeared as Varāhadeva from the nostril of Brahmā, and therefore Brahmā is described as the father of Varāhadeva. Also significant are the words *kārayām āsa vidhivat.* Being overwhelmed with jubilation over the birth of his son, Nanda Mahārāja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously. According to the opinion of some authorities, Kṛṣṇa was actually born as the son of Yaśodā. In any case, without regard for material understandings, we can accept that Nanda Mahārāja's celebration for the ceremony of Kṛṣṇa's birth was proper. This ceremony is therefore well known everywhere as Nandotsava.

TEXT 3

धेनूनां नियुते प्रादाद् विप्रेभ्यः समलङ्कृते ।
तिलाद्रीन् सप्त रत्नौघशातकौम्भाम्बरावृतान् ॥ ३ ॥

dhenūnāṁ niyute prādād
viprebhyaḥ samalaṅkṛte
tilādrīn sapta ratnaugha-
śātakaumbhāmbarāvṛtān

dhenūnām—of milk-giving cows; *niyute*—two million; *prādāt*—gave in charity; *viprebhyaḥ*—unto the *brāhmaṇas; samalaṅkṛte*—completely decorated; *tila-adrīn*—hills of grain; *sapta*—seven; *ratna-ogha-śāta-kaumbha-ambara-āvṛtān*—covered with jewels and cloth embroidered with gold.

TRANSLATION

Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

TEXT 4

कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया ।
शुध्यन्ति दानैःसन्तुष्ट्या द्रव्याण्यात्मात्मविद्यया ॥ ४ ॥

kālena snāna-śaucābhyāṁ
saṁskārais tapasejyayā
śudhyanti dānaiḥ santuṣṭyā
dravyāṇy ātmātma-vidyayā

kālena—by due course of time (the land and other material things become purified); *snāna-śaucābhyām*—by bathing (the body becomes purified) and by cleansing (unclean things become purified); *saṁskāraiḥ*—by purificatory processes (birth becomes purified); *tapasā*—by austerity (the senses become purified); *ijyayā*—by worship (the *brāhmaṇas* become purified); *śudhyanti*—become purified; *dānaiḥ*—by charity (wealth becomes purified); *santuṣṭyā*—by satisfaction (the mind becomes purified); *dravyāṇi*—all material possessions, such as cows, land and gold; *ātmā*—the soul (becomes purified); *ātma-vidyayā*—by self-realization.

TRANSLATION

O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

PURPORT

These are śāstric injunctions concerning how one can purify everything according to Vedic civilization. Unless purified, anything we use will infect us with contamination. In India five thousand years ago, even in the villages such as that of Nanda Mahārāja, people knew how to purify things, and thus they enjoyed even material life without contamination.

TEXT 5

सौमङ्गल्यगिरो विप्राः सूतमागधवन्दिनः ।
गायकाश्च जगुर्नेदुर्भेर्यो दुन्दुभयो मुहुः ॥ ५ ॥

saumaṅgalya-giro viprāḥ
sūta-māgadha-vandinaḥ
gāyakāś ca jagur nedur
bheryo dundubhayo muhuḥ

saumaṅgalya-giraḥ—whose chanting of *mantras* and hymns purified the environment by their vibration; *viprāḥ*—the *brāhmaṇas; sūta*—experts in reciting all the histories; *māgadha*—experts in reciting the histories of special royal families; *vandinaḥ*—general professional reciters; *gāyakāḥ*—singers; *ca*—as well as; *jaguḥ*—chanted; *neduḥ*—vibrated; *bheryaḥ*—a kind of musical instrument; *dundubhayaḥ*—a kind of musical instrument; *muhuḥ*—constantly.

TRANSLATION

The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old

histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.

TEXT 6

व्रजः सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः ।
चित्रध्वजपताकास्रक्चैलपल्लवतोरणैः ॥ ६ ॥

vrajaḥ sammṛṣṭa-saṁsikta-
dvārājira-gṛhāntaraḥ
citra-dhvaja-patākā-srak-
caila-pallava-toraṇaiḥ

vrajaḥ—the land occupied by Nanda Mahārāja; *sammṛṣṭa*—very nicely cleaned; *saṁsikta*—very nicely washed; *dvāra*—all the doors or entrances; *ajira*—courtyards; *gṛha-antaraḥ*—everything within the house; *citra*—variegated; *dhvaja*—of festoons; *patākā*—of flags; *srak*—of flower garlands; *caila*—of pieces of cloth; *pallava*—of the leaves of mango trees; *toraṇaiḥ*—(decorated) by gates in different places.

TRANSLATION

Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

TEXT 7

गावो वृषा वत्सतरा हरिद्रातैलरूषिताः ।
विचित्रधातुबर्हस्रग्वस्त्रकाञ्चनमालिनः ॥ ७ ॥

gāvo vṛṣā vatsatarā
haridrā-taila-rūṣitāḥ

vicitra-dhātu-barhasrag-
vastra-kāñcana-mālinaḥ

gāvaḥ—the cows; *vṛṣāḥ*—the bulls; *vatsatarāḥ*—the calves; *haridrā*—with a mixture of turmeric; *taila*—and oil; *rūṣitāḥ*—their entire bodies smeared; *vicitra*—decorated varieties of; *dhātu*—colored minerals; *barha-srak*—peacock-feather garlands; *vastra*—cloths; *kāñcana*—golden ornaments; *mālinaḥ*—being decorated with garlands.

TRANSLATION

The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

PURPORT

The Supreme Personality of Godhead has instructed in *Bhagavad-gītā* (18.44), *kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam:* "Farming, cow protection and trade are the qualities of work for the *vaiśyas.*" Nanda Mahārāja belonged to the *vaiśya* community, the agriculturalist community. How to protect the cows and how rich this community was are explained in these verses. We can hardly imagine that cows, bulls and calves could be cared for so nicely and decorated so well with cloths and valuable golden ornaments. How happy they were. As described elsewhere in the *Bhāgavatam,* during Mahārāja Yudhiṣṭhira's time the cows were so happy that they used to muddy the pasturing ground with milk. This is Indian civilization. Yet in the same place, India, Bhāratavarṣa, how much people are suffering by giving up the Vedic way of life and not understanding the teachings of *Bhagavad-gītā.*

TEXT 8

महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः ।
गोपाः समाययू राजन् नानोपायनपाणयः ॥ ८ ॥

mahārha-vastrābharaṇa-
kañcukoṣṇīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan
nānopāyana-pāṇayaḥ

mahā-arha—extremely valuable; *vastra-ābharaṇa*—with garments and ornaments; *kañcuka*—by a particular type of garment used in Vṛndāvana; *uṣṇīṣa*—with turbans; *bhūṣitāḥ*—being nicely dressed; *gopāḥ*—all the cowherd men; *samāyayuḥ*—came there; *rājan*—O King (Mahārāja Parīkṣit); *nānā*—various; *upāyana*—presentations; *pāṇayaḥ*—holding in their hands.

TRANSLATION

O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

PURPORT

When we consider the past condition of the agriculturalist in the village, we can see how opulent he was, simply because of agricultural produce and protection of cows. At the present, however, agriculture having been neglected and cow protection given up, the agriculturalist is suffering pitiably and is dressed in a niggardly torn cloth. This is the distinction between the India of history and the India of the present day. By the atrocious activities of *ugra-karma*, how we are killing the opportunity of human civilization!

TEXT 9

गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् ।
आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ॥ ९ ॥

gopyaś cākarṇya muditā
yaśodāyāḥ sutodbhavam
ātmānaṁ bhūṣayāṁ cakrur
vastrākalpāñjanādibhiḥ

gopyaḥ—the feminine community, the wives of the cowherd men; *ca*—also; *ākarṇya*—after hearing; *muditāḥ*—became very glad; *yaśodāyāḥ*—of mother Yaśodā; *suta-udbhavam*—the birth of a male child; *ātmānam*—personally; *bhūṣayām cakruḥ*—dressed very nicely to attend the festival; *vastra-ākalpa-añjana-ādibhiḥ*—with proper dress, ornaments, black ointment, and so on.

TRANSLATION

The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

TEXT 10

नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतयः ।
बलिभिस्त्वरितं जग्मुः पृथुश्रोण्यश्चलत्कुचाः ॥१०॥

nava-kuṅkuma-kiñjalka-
mukha-paṅkaja-bhūtayaḥ
balibhis tvaritaṁ jagmuḥ
pṛthu-śroṇyaś calat-kucāḥ

nava-kuṅkuma-kiñjalka—with saffron and newly grown *kuṅkuma* flower; *mukha-paṅkaja-bhūtayaḥ*—exhibiting an extraordinary beauty in their lotuslike faces; *balibhiḥ*—with presentations in their hands; *tvaritam*—very quickly; *jagmuḥ*—went (to the house of mother Yaśodā); *pṛthu-śroṇyaḥ*—bearing full hips, fulfilling womanly beauty; *calat-kucāḥ*—their developed breasts were moving.

TRANSLATION

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

PURPORT

The cowherd men and women in the villages lived a very natural life, and the women developed a natural feminine beauty, with full hips and breasts. Because women in modern civilization do not live naturally, their hips and breasts do not develop this natural fullness. Because of artificial living, women have lost their natural beauty, although they claim to be independent and advanced in material civilization. This description of the village women gives a clear example of the contrast between natural life and the artificial life of a condemned society, such as that of the Western countries, where topless, bottomless beauty may be easily purchased in clubs and shops and for public advertisements. The word *balibhiḥ* indicates that the women were carrying gold coins, jeweled necklaces, nice cloths, newly grown grass, sandalwood pulp, flower garlands and similar offerings on plates made of gold. Such offerings are called *bali.* The words *tvaritaṁ jagmuḥ* indicate how happy the village women were to understand that mother Yaśodā had given birth to a wonderful child known as Kṛṣṇa.

TEXT 11

गोप्यः सुमृष्टमणिकुण्डलनिष्ककण्ठ्य-
श्चित्राम्बराः पथि शिखाच्युतमाल्यवर्षाः।
नन्दालयं सवलया व्रजतीर्विरेजु-
र्व्यालोलकुण्डलपयोधरहारशोभाः ॥११॥

gopyaḥ sumṛṣṭa-maṇi-kuṇḍala-niṣka-kaṇṭhyaś
citrāmbarāḥ pathi śikhā-cyuta-mālya-varṣāḥ
nandālayaṁ sa-valayā vrajatīr virejur
vyālola-kuṇḍala-payodhara-hāra-śobhāḥ

gopyaḥ—the *gopīs; su-mṛṣṭa*—very dazzling; *maṇi*—made of jewels; *kuṇḍala*—wearing earrings; *niṣka-kaṇṭhyaḥ*—and having little keys and lockets hanging from their necks; *citra-ambarāḥ*—dressed with varieties of colored embroidery; *pathi*—on their way to Yaśodāmayī's house; *śikhā-cyuta*—fell from their hair; *mālya-varṣāḥ*—a shower of

flower garlands; *nanda-ālayam*—to the house of Mahārāja Nanda; *sa-valayāḥ*—with bangles on their hands; *vrajatīḥ*—while going (in that costume); *virejuḥ*—they looked very, very beautiful; *vyālola*—moving; *kuṇḍala*—with earrings; *payodhara*—with breasts; *hāra*—with flower garlands; *śobhāḥ*—who appeared so beautiful.

TRANSLATION

In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

PURPORT

The description of the *gopīs*, who were going to the house of Mahārāja Nanda to welcome Kṛṣṇa, is especially significant. The *gopīs* were not ordinary women, but expansions of Kṛṣṇa's pleasure potency, as described in the *Brahma-saṁhitā:*

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(5.37)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(5.29)

Kṛṣṇa is always worshiped by the *gopīs* wherever He goes. Therefore Kṛṣṇa is so vividly described in *Śrīmad-Bhāgavatam.* Śrī Caitanya Mahāprabhu has also described Kṛṣṇa in this way: *ramyā kācid upāsanā*

vrajavadhū-vargeṇa yā kalpitā. All these *gopīs* were going to offer Kṛṣṇa their presentations because the *gopīs* are eternal associates of the Lord. Now the *gopīs* were more jubilant because of the news of Kṛṣṇa's appearance in Vṛndāvana.

TEXT 12

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके ।
हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्योऽजनमुज्जगुः ॥१२॥

tā āśiṣaḥ prayuñjānāś
ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhiḥ
siñcantyo 'janam ujjaguḥ

tāḥ—all the women, the wives and daughters of the cowherd men; *āśiṣaḥ*—blessings; *prayuñjānāḥ*—offering; *ciram*—for a long time; *pāhi*—may You become the King of Vraja and maintain all its inhabitants; *iti*—thus; *bālake*—unto the newborn child; *haridrā-cūrṇa*—powder of turmeric; *taila-adbhiḥ*—mixed with oil; *siñcantyaḥ*—sprinkling; *ajanam*—the Supreme Personality of Godhead, who is unborn; *ujjaguḥ*—offered prayers.

TRANSLATION

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

TEXT 13

अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे ।
कृष्णे विश्वेश्वरेऽनन्ते नन्दस्य व्रजमागते ॥१३॥

avādyanta vicitrāṇi
vāditrāṇi mahotsave

kṛṣṇe viśveśvare 'nante
nandasya vrajam āgate

avādyanta—vibrated in celebration of Vasudeva's son; *vicitrāṇi*—various; *vāditrāṇi*—musical instruments; *mahā-utsave*—in the great festival; *kṛṣṇe*—when Lord Kṛṣṇa; *viśva-īśvare*—the master of the entire cosmic manifestation; *anante*—unlimitedly; *nandasya*—of Mahārāja Nanda; *vrajam*—at the pasturing place; *āgate*—had so arrived.

TRANSLATION

Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

PURPORT

The Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Whenever Kṛṣṇa comes, once in a day of Brahmā, He comes to the house of Nanda Mahārāja in Vṛndāvana. Kṛṣṇa is the master of all creation (*sarva-loka-maheśvaram*). Therefore, not only in the neighborhood of Nanda Mahārāja's estate, but all over the universe—and in all the other universes—musical sounds celebrated the auspicious arrival of the Lord.

TEXT 14

गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः ।
आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥१४॥

gopāḥ parasparaṁ hṛṣṭā
dadhi-kṣīra-ghṛtāmbubhiḥ
āsiñcanto vilimpanto
navanītaiś ca cikṣipuḥ

gopāḥ—the cowherd men; *parasparam*—on one another; *hṛṣṭāḥ*—being so pleased; *dadhi*—with curd; *kṣīra*—with condensed milk; *ghṛta-ambubhiḥ*—with water mixed with butter; *āsiñcantaḥ*—sprinkling; *vilimpantaḥ*—smearing; *navanītaiḥ ca*—and with butter; *cikṣipuḥ*—they threw on one another.

TRANSLATION

In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

PURPORT

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Kṛṣṇa consciousness.

TEXTS 15–16

नन्दो महामनास्तेभ्यो वासोऽलङ्कारगोधनम् ।
सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविनः ॥१५॥
तैस्तैः कामैरदीनात्मा यथोचितमपूजयत् ।
विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥१६॥

nando mahā-manās tebhyo
vāso 'laṅkāra-go-dhanam

sūta-māgadha-vandibhyo
ye 'nye vidyopajīvinaḥ

tais taiḥ kāmair adīnātmā
yathocitam apūjayat
viṣṇor ārādhanārthāya
sva-putrasyodayāya ca

nandaḥ—Mahārāja Nanda; *mahā-manāḥ*—who among the cowherd men was the greatest of all upright persons; *tebhyaḥ*—unto the cowherd men; *vāsaḥ*—clothing; *alaṅkāra*—ornaments; *go-dhanam*—and cows; *sūta-māgadha-vandibhyaḥ*—unto the *sūtas* (the professional reciters of the old histories), the *māgadhas* (the professional reciters of the histories of royal dynasties) and the *vandīs* (general singers of prayers); *ye anye*—as well as others; *vidyā-upajīvinaḥ*—who were continuing their livelihood on the basis of educational qualifications; *taiḥ taiḥ*—with whatever; *kāmaiḥ*—improvements of desire; *adīna-ātmā*—Mahārāja Nanda, who was so magnanimous; *yathā-ucitam*—as was suitable; *apūjayat*—worshiped them or satisfied them; *viṣṇoḥ ārādhana-arthāya*—for the purpose of satisfying Lord Viṣṇu; *sva-putrasya*—of his own child; *udayāya*—for the improvement in all respects; *ca*—and.

TRANSLATION

The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

PURPORT

Although it has become fashionable to speak of *daridra-nārāyaṇa*, the words *viṣṇor ārādhanārthāya* do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not *daridra*, nor were they Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy

Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. *Mad-bhakta-pūjābhyadhikā* (*Bhāg.* 11.19.21). The Lord says, "Worshiping My devotees is better than worshiping Me directly." The *varṇāśrama* system is entirely meant for *viṣṇu-ārādhana*, worship of Lord Viṣṇu. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate* (*Viṣṇu Purāṇa* 3.8.9). The ultimate goal of life is to please Lord Viṣṇu, the Supreme Lord. The uncivilized man or materialistic person, however, does not know this aim of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* (*Bhāg.* 7.5.31). One's real self-interest lies in satisfying Lord Viṣṇu. Not satisfying Lord Viṣṇu but instead attempting to become happy through material adjustments (*bahir-artha-māninaḥ*) is the wrong way for happiness. Because Viṣṇu is the root of everything, if Viṣṇu is pleased, everyone is pleased; in particular, one's children and family members become happy in all respects. Nanda Mahārāja wanted to see his newborn child happy. That was his purpose. Therefore he wanted to satisfy Lord Viṣṇu, and to satisfy Lord Viṣṇu it was necessary to satisfy His devotees, such as the learned *brāhmaṇas*, *māgadhas* and *sūtas*. Thus, in a roundabout way, ultimately it was Lord Viṣṇu who was to be satisfied.

TEXT 17

रोहिणी च महाभागा नन्दगोपाभिनन्दिता ।
व्यचरद् दिव्यवासस्रक्कण्ठाभरणभूषिता ॥१७॥

rohiṇī ca mahā-bhāgā
nanda-gopābhinanditā
vyacarad divya-vāsa-srak-
kaṇṭhābharaṇa-bhūṣitā

rohiṇī—Rohiṇī, the mother of Baladeva; *ca*—also; *mahā-bhāgā*—the most fortunate mother of Baladeva (greatly fortunate because of having the opportunity to raise Kṛṣṇa and Balarāma together); *nanda-gopā-abhinanditā*—being honored by Mahārāja Nanda and mother Yaśodā; *vyacarat*—was busy wandering here and there; *divya*—beautiful; *vāsa*—with a dress; *srak*—with a garland; *kaṇṭha-ābharaṇa*—and with an ornament covering the neck; *bhūṣitā*—decorated.

TRANSLATION

The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

PURPORT

Rohiṇī, another wife of Vasudeva's, was also kept under the care of Nanda Mahārāja with her son Baladeva. Because her husband was imprisoned by Kaṁsa, she was not very happy, but on the occasion of Kṛṣṇa-janmāṣṭamī, Nandotsava, when Nanda Mahārāja gave dresses and ornaments to others, he also gave gorgeous garments and ornaments to Rohiṇī so that she could take part in the festival. Thus she also was busy receiving the women who were guests. Because of her good fortune in being able to raise Kṛṣṇa and Balarāma together, she is described as *mahā-bhāgā*, greatly fortunate.

TEXT 18

तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् ।
हरेर्निवासात्मगुणै रमाक्रीडमभून्नृप ॥१८॥

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātma-guṇai
ramākrīḍam abhūn nṛpa

tataḥ ārabhya—beginning from that time; *nandasya*—of Mahārāja Nanda; *vrajaḥ*—Vrajabhūmi, the land for protecting and breeding cows; *sarva-samṛddhimān*—became opulent with all kinds of riches; *hareḥ nivāsa*—of the residence of the Supreme Personality of Godhead; *ātma-guṇaiḥ*—by the transcendental qualities; *ramā-ākrīḍam*—the place of pastimes for the goddess of fortune; *abhūt*—became; *nṛpa*—O King (Mahārāja Parīkṣit).

TRANSLATION

O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

PURPORT

As stated in the *Brahma-saṁhitā* (5.29), *lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.* The abode of Kṛṣṇa is always served by hundreds and thousands of goddesses of fortune. Wherever Kṛṣṇa goes, the goddess of fortune naturally resides with Him. The chief of the goddesses of fortune is Śrīmatī Rādhārāṇī. Therefore, Kṛṣṇa's appearance in the land of Vraja indicated that the chief goddess of fortune, Rādhārāṇī, would also appear there very soon. Nanda Mahārāja's abode was already opulent, and since Kṛṣṇa had appeared, it would be opulent in all respects.

TEXT 19

गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः ।
नन्दः कंसस्य वार्षिक्यं करं दातुं कुरूद्वह ॥१९॥

gopān gokula-rakṣāyāṁ
nirūpya mathurāṁ gataḥ
nandaḥ kaṁsasya vārṣikyaṁ
karaṁ dātuṁ kurūdvaha

gopān—the cowherd men; *gokula-rakṣāyām*—in giving protection to the state of Gokula; *nirūpya*—after appointing; *mathurām*—to Mathurā; *gataḥ*—went; *nandaḥ*—Nanda Mahārāja; *kaṁsasya*—of Kaṁsa; *vārṣikyam*—yearly taxes; *karam*—the share of profit; *dātum*—to pay; *kuru-udvaha*—O Mahārāja Parīkṣit, best protector of the Kuru dynasty.

TRANSLATION

Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja ap-

pointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kaṁsa.

PURPORT

Because the killing of babies was going on and had already become known, Nanda Mahārāja was very much afraid for his newborn child. Thus he appointed the local cowherd men to protect his home and child. He wanted to go immediately to Mathurā to pay the taxes due and also to offer some presentation for the sake of his newborn son. For the protection of the child, he had worshiped various demigods and forefathers and given charity to everyone's satisfaction. Similarly, Nanda Mahārāja wanted not only to pay Kaṁsa the yearly taxes but also to offer some presentation so that Kaṁsa too would be satisfied. His only concern was how to protect his transcendental child, Kṛṣṇa.

TEXT 20

वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् ।
ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् ॥२०॥

vasudeva upaśrutya
bhrātaraṁ nandam āgatam
jñātvā datta-karaṁ rājñe
yayau tad-avamocanam

vasudevaḥ—Vasudeva; *upaśrutya*—when he heard; *bhrātaram*—that his dear friend and brother; *nandam*—Nanda Mahārāja; *āgatam*—had come to Mathurā; *jñātvā*—when he learned; *datta-karam*—and had already paid the taxes; *rājñe*—unto the King; *yayau*—he went; *tat-avamocanam*—to the residential quarters of Nanda Mahārāja.

TRANSLATION

When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kaṁsa, he went to Nanda Mahārāja's residence.

PURPORT

Vasudeva and Nanda Mahārāja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a *vaiśya* girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a *vaiśya* girl, Yaśodā. Therefore his family is celebrated as a *vaiśya* family, and Kṛṣṇa, identifying Himself as their son, took charge of *vaiśya* activities (*kṛṣi-go-rakṣya-vāṇijyam*). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent *kṛṣi-rakṣya* and *go-rakṣya*.

TEXT 21

तं दृष्ट्वा सहसोत्थाय देहः प्राणमिवागतम् ।
प्रीतः प्रियतमं दोर्भ्यां सस्वजे प्रेमविह्वलः ॥२१॥

taṁ dṛṣṭvā sahasotthāya
dehaḥ prāṇam ivāgatam
prītaḥ priyatamaṁ dorbhyāṁ
sasvaje prema-vihvalaḥ

tam—him (Vasudeva); *dṛṣṭvā*—seeing; *sahasā*—suddenly; *utthāya*—getting up; *dehaḥ*—the same body; *prāṇam*—life; *iva*—as if; *āgatam*—had returned; *prītaḥ*—so pleased; *priya-tamam*—his dear friend and brother; *dorbhyām*—by his two arms; *sasvaje*—embraced; *prema-vihvalaḥ*—overwhelmed with love and affection.

TRANSLATION

When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

PURPORT

Nanda Mahārāja was older than Vasudeva. Therefore Nanda Mahārāja embraced him, and Vasudeva offered him *namaskāra*.

TEXT 22

पूजितः सुखमासीनः पृष्ट्वानामयमादृतः ।
प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥२२॥

pūjitaḥ sukham āsīnaḥ
pṛṣṭvānāmayam ādṛtaḥ
prasakta-dhīḥ svātmajayor
idam āha viśāmpate

pūjitaḥ—Vasudeva having been so dearly welcomed; *sukham āsīnaḥ*—having been given a place to sit comfortably; *pṛṣṭvā*—asking; *anāmayam*—all-auspicious inquiries; *ādṛtaḥ*—being honored and respectfully received; *prasakta-dhīḥ*—because of his being very much attached; *sva-ātmajayoḥ*—to his own two sons, Kṛṣṇa and Balarāma; *idam*—the following; *āha*—inquired; *viśām-pate*—O Mahārāja Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

TEXT 23

दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते ।
प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत ॥२३॥

diṣṭyā bhrātaḥ pravayasa
idānīm aprajasya te
prajāśāyā nivṛttasya
prajā yat samapadyata

diṣṭyā—it is by great fortune; *bhrātaḥ*—O my dear brother; *pravayasaḥ*—of you whose age is now quite advanced; *idānīm*—at the present moment; *aprajasya*—of one who did not have a son before; *te*—of you; *prajā-āśāyāḥ nivṛttasya*—of one who was almost hopeless of getting a son at this age; *prajā*—a son; *yat*—whatever; *samapadyata*—has been gotten by chance.

TRANSLATION

My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

PURPORT

At an advanced age one generally cannot beget a male child. If by chance one does beget a child at this age, the child is generally female. Thus Vasudeva indirectly asked Nanda Mahārāja whether he had actually begotten a male child or a female child. Vasudeva knew that Yaśodā had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and Vasudeva wanted to determine whether this mystery was already known to Nanda Mahārāja. On inquiring, however, he was confident that the mystery of Kṛṣṇa's birth and His being placed in the care of Yaśodā was still hidden. There was no danger, since Kaṁsa at least could not learn what had already happened.

TEXT 24

दिष्ट्या संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः ।
उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् ॥२४॥

diṣṭyā saṁsāra-cakre 'smin
vartamānaḥ punar-bhavaḥ
upalabdho bhavān adya
durlabhaṁ priya-darśanam

diṣṭyā—it is also by great fortune; *saṁsāra-cakre asmin*—in this world of birth and death; *vartamānaḥ*—although I was existing; *punaḥ-bhavaḥ*—my meeting with you is just like another birth; *upalabdhaḥ*—being obtained by me; *bhavān*—you; *adya*—today; *durlabham*—although it was never to happen; *priya-darśanam*—to see you again, my very dear friend and brother.

TRANSLATION

It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though

one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

PURPORT

Vasudeva had been imprisoned by Kaṁsa, and therefore, although present in Mathurā, he was unable to see Nanda Mahārāja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

TEXT 25

नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम् ।
ओघेन व्यूह्यमानानां प्लवानां स्रोतसो यथा ॥२५॥

naikatra priya-saṁvāsaḥ
suhṛdāṁ citra-karmaṇām
oghena vyūhyamānānāṁ
plavānāṁ srotaso yathā

na—not; *ekatra*—in one place; *priya-saṁvāsaḥ*—living together with dear friends and relatives; *suhṛdām*—of friends; *citra-karmaṇām*—of all of us who have had varieties of reactions to our past *karma; oghena*—by the force; *vyūhyamānānām*—carried away; *plavānām*—of sticks and other objects floating in the water; *srotasaḥ*—of the waves; *yathā*—as.

TRANSLATION

Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

PURPORT

Vasudeva was lamenting because he and Nanda Mahārāja could not live together. Yet how could they live together? Vasudeva warns that all of us, even if intimately related, are carried away by the waves of time according to the results of past *karma.*

TEXT 26

कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् ।
बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥२६॥

kaccit paśavyaṁ nirujaṁ
bhūry-ambu-tṛṇa-vīrudham
bṛhad vanaṁ tad adhunā
yatrāsse tvaṁ suhṛd-vṛtaḥ

kaccit—whether; *paśavyam*—protection of the cows; *nirujam*—without difficulties or disease; *bhūri*—sufficient; *ambu*—water; *tṛṇa*—grass; *vīrudham*—plants; *bṛhat vanam*—the great forest; *tat*—all these arrangements are there; *adhunā*—now; *yatra*—where; *āsse*—are living; *tvam*—you; *suhṛt-vṛtaḥ*—surrounded by friends.

TRANSLATION

My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

PURPORT

For human happiness, one must care for the animals, especially the cows. Vasudeva therefore inquired whether there was a good arrangement for the animals where Nanda Mahārāja lived. For the proper pursuit of human happiness, there must be arrangements for the protection of cows. This means that there must be forests and adequate pasturing grounds full of grass and water. If the animals are happy, there will be an ample supply of milk, from which human beings will benefit by deriving many milk products with which to live happily. As enjoined in *Bhagavad-gītā* (18.44), *kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam.* Without giving proper facilities to the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving

any importance to the instructions of Kṛṣṇa, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

TEXT 27

भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे ।
तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः ॥२७॥

bhrātar mama sutaḥ kaccin
mātrā saha bhavad-vraje
tātaṁ bhavantaṁ manvāno
bhavadbhyām upalālitaḥ

bhrātaḥ—my dear brother; *mama*—my; *sutaḥ*—son (Baladeva, born of Rohiṇī); *kaccit*—whether; *mātrā saha*—with His mother, Rohiṇī; *bhavat-vraje*—in your house; *tātam*—as father; *bhavantam*—unto you; *manvānaḥ*—thinking; *bhavadbhyām*—by you and your wife, Yaśodā; *upalālitaḥ*—properly being raised.

TRANSLATION

My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

TEXT 28

पुंसस्त्रिवर्गो विहितः सुहृदो ह्यनुभावितः ।
न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते ॥२८॥

puṁsas tri-vargo vihitaḥ
suhṛdo hy anubhāvitaḥ
na teṣu kliśyamāneṣu
tri-vargo 'rthāya kalpate

puṁsaḥ—of a person; *tri-vargaḥ*—the three aims of life (religion, economic development and sense gratification); *vihitaḥ*—enjoined according to Vedic ritualistic ceremonies; *suhṛdaḥ*—toward relatives and

friends; *hi*—indeed; *anubhāvitaḥ*—when they are properly in line; *na*—not; *teṣu*—in them; *kliśyamāneṣu*—if they are actually in any difficulty; *tri-vargaḥ*—these three aims of life; *arthāya*—for any purpose; *kalpate*—does become so.

TRANSLATION

When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

PURPORT

Vasudeva regretfully informed Nanda Mahārāja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

TEXT 29

श्रीनन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहवो हताः ।
एकावशिष्टावरजा कन्या सापि दिवं गता ॥२९॥

śrī-nanda uvāca
aho te devakī-putrāḥ
kaṁsena bahavo hatāḥ
ekāvaśiṣṭāvarajā
kanyā sāpi divaṁ gatā

śrī-nandaḥ uvāca—Nanda Mahārāja said; *aho*—alas; *te*—your; *devakī-putrāḥ*—all the sons of your wife Devakī; *kaṁsena*—by King Kaṁsa; *bahavaḥ*—many; *hatāḥ*—have been killed; *ekā*—one; *avaśiṣṭā*—remaining child; *avarajā*—the youngest of all; *kanyā*—a daughter also; *sā api*—she also; *divam gatā*—gone to the heavenly planets.

TRANSLATION

Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

PURPORT

When Vasudeva understood from Nanda Mahārāja that the mystery of Kṛṣṇa's birth and His having been exchanged with Yaśodā's daughter was yet undisclosed, he was happy that things were going on nicely. By saying that Vasudeva's daughter, his youngest child, had gone to the heavenly planets, Nanda Mahārāja indicated that he did not know that this daughter was born of Yaśodā and that Vasudeva had exchanged her with Kṛṣṇa. Thus the doubts of Vasudeva were dispelled.

TEXT 30

नूनं ह्यदृष्टनिष्ठोऽयमदृष्टपरमो जनः ।
अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥३०॥

nūnaṁ hy adṛṣṭa-niṣṭho 'yam
adṛṣṭa-paramo janaḥ
adṛṣṭam ātmanas tattvaṁ
yo veda na sa muhyati

nūnam—certainly; *hi*—indeed; *adṛṣṭa*—unseen; *niṣṭhaḥ ayam*—something ends there; *adṛṣṭa*—the unseen destiny; *paramaḥ*—ultimate; *janaḥ*—every living entity within this material world; *adṛṣṭam*—that destiny; *ātmanaḥ*—of oneself; *tattvam*—ultimate truth; *yaḥ*—anyone who; *veda*—knows; *na*—not; *saḥ*—he; *muhyati*—becomes bewildered.

TRANSLATION

Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or

daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

PURPORT

Nanda Mahārāja consoled his younger brother Vasudeva by saying that destiny is ultimately responsible for everything. Vasudeva should not be unhappy that his many children had been killed by Kaṁsa or that the last child, the daughter, had gone to the heavenly planets.

TEXT 31

श्रीवसुदेव उवाच

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः ।
नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले ॥३१॥

śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe dṛṣṭā vayaṁ ca vaḥ
neha stheyaṁ bahu-thitham
santy utpātāś ca gokule

śrī-vasudevaḥ uvāca—Śrī Vasudeva replied; *karaḥ*—the taxes; *vai*—indeed; *vārṣikaḥ*—yearly; *dattaḥ*—have already been paid by you; *rājñe*—to the King; *dṛṣṭāḥ*—have been seen; *vayam ca*—both of us; *vaḥ*—of you; *na*—not; *iha*—in this place; *stheyam*—should be staying; *bahu-titham*—for many days; *santi*—may be; *utpātāḥ ca*—many disturbances; *gokule*—in your home, Gokula.

TRANSLATION

Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kaṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

TEXT 32

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः ।
अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम् ॥३२॥

śrī-śuka uvāca
iti nandādayo gopāḥ
proktās te śauriṇā yayuḥ
anobhir anaḍud-yuktais
tam anujñāpya gokulam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *nanda-ādayaḥ*—Nanda Mahārāja and his companions; *gopāḥ*—the cowherd men; *proktāḥ*—being advised; *te*—they; *śauriṇā*—by Vasudeva; *yayuḥ*—started from that place; *anobhiḥ*—by the bullock carts; *anaḍut-yuktaiḥ*—yoked with oxen; *tam anujñāpya*—taking permission from Vasudeva; *gokulam*—for Gokula.

TRANSLATION

Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.

Thus end the Bhaktivedanta purports to the Tenth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Meeting of Nanda Mahārāja and Vasudeva."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Artha—economic development.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhagavān—one who unlimitedly possesses all opulences; a term of address for the Supreme Personality of Godhead.
Bhāgavata-saptāha—a seven-day discourse on *Śrīmad-Bhāgavatam.*
Bhagavat-svarūpa—the personal form of the Lord.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.
Brahmāṇḍas—the universes.
Brahmāstra—a nuclear weapon produced by chanting *mantras.*

C

Catur-vyūha—the Lord's plenary expansions Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha

D

Daivas—the demigods or godly persons.

Daridra-nārāyaṇa—"poor Nārāyaṇa," an offensive term used by Māyāvādīs to equate poor men with the Supreme Personality of Godhead.

Dāsya-rasa—the servitorship relationship with the Lord.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Garbhādhāna-saṁskāra—Vedic purificatory ritual for obtaining good progeny; performed by husband and wife before child's conception.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guṇī-bhūta—the first stage of *bhakti.*

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

Hlādinī-śakti—the Lord's pleasure potency.

J

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñānī—one who cultivates knowledge by empirical speculation.

K

Kāla-cakra—the wheel of time.

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Kāma—lust.
Karatālas—hand cymbals used in *kīrtana.*
Karma—fruitive action, for which there is always reaction, good or bad.
Karma-kāṇḍa-vicāra—the rituals for material prosperity prescribed in the *Vedas.*
Karmī—a person satisfied with working hard for flickering sense gratification.
Kevala—the third and highest stage of *bhakti.*
Kīrtana—chanting the glories of the Supreme Lord.
Kṛṣṇaloka—*See:* Goloka
Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Loka—a planet.

M

Mādhurya-rasa—conjugal love relationship with the Lord.
Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-roga—a severe illness.
Mahat-tattva—the total material energy, from which the material world is manifested.
Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mṛdaṅga—a clay drum used for congregational chanting.
Mūḍha—a fool.
Muni—a sage.

N

Namaskāra—a polite greeting or address.

P

Paraṁ brahma—the Supreme Absolute Truth, Personality of Godhead.
Paramparā—the chain of spiritual masters in disciplic succession.
Pradhāna—the total material energy in its unmanifest state.
Pradhānī-bhūta—the second and intermediate stage of *bhakti.*
Prajāpatis—the populators of the universe.
Prāṇāyāma—control of the breathing process; performed in *aṣṭāṅga-yoga.*
Prasāda—food spiritualized by being offered to the Lord.

R

Rākṣasas—man-eating demons.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Sādhu—a saintly person.
Sakhya-rasa—friend relationship with the Lord.
Śaktyāveśa-avatāra—an empowered incarnation of the Supreme Lord.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śānta-rasa—neutral relationship with the Supreme Lord.
Śāstras—revealed scriptures.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Sudarśana-cakra—the disc weapon of the Supreme Lord.
Śuddha-sattva—the state of pure, transcendental goodness (not to be confused with material goodness).
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.
Svarūpa-siddhi—the perfection of attaining one's original, spiritual form.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Ugra-karma—evil activities.

V

Vaikuṇṭha—the spiritual world.
Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vātsalya-rasa—parental relationship with the Lord.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vimuktas—persons liberated from the material world.
Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.
Viṣṇu-mūrtis—the various forms of the Lord.
Viṣṇu-tattva—the original Personality of Godhead's primary expansions, each of whom is equally God.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demigods.
Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The numerals are: ० -0 १-1 २-2 ३-3 ४-4 ५-5 ६-6 ७-7 ८-8 ९-9

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t.
ā – like the *a* in f*a*r but held twice as long as short *a*.
i – like the *i* in p*i*n.
ī – like the *i* in p*i*que but held twice as long as short *i*.

u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.
ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The vowels are written as follows after a consonant:

ा ā ि i ी ī ु u ू ū ृ ṛ ॄ ṝ े e ै ai ो o ौ au

For example: क ka का kā कि ki की kī कु ku कू kū
कृ kṛ कॄ kṝ के ke कै kai को ko कौ kau

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no final vowel: क्

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha – as in re*d-h*ot
ṇ – as r*n*a (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.

d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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Founder-*Ācārya* of the International Society for Krishna Consciousness

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kindgom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

This edition of *Bhāgavatam* is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

With its comprehensive system of providing the original Sanskrit text, Roman transliteration, precise word-for-word equivalents, a lucid English translation and a comprehensive commentary, it will appeal to scholars, students and laymen alike. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

श्रीराजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः ।
करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥
यच्छृण्वतोऽपैत्यरतिर्वितृष्णा
सत्त्वं च शुद्ध्यत्यचिरेण पुंसः ।
भक्तिर्हरौ तत्पुरुषे च सख्यं
तदेव हारं वद मन्यसे चेत् ॥

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyaṁ
tad eva hāraṁ vada manyase cet (p. 40)

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Tenth Canto

"The Summum Bonum"

(Part Two—Chapters 6–12)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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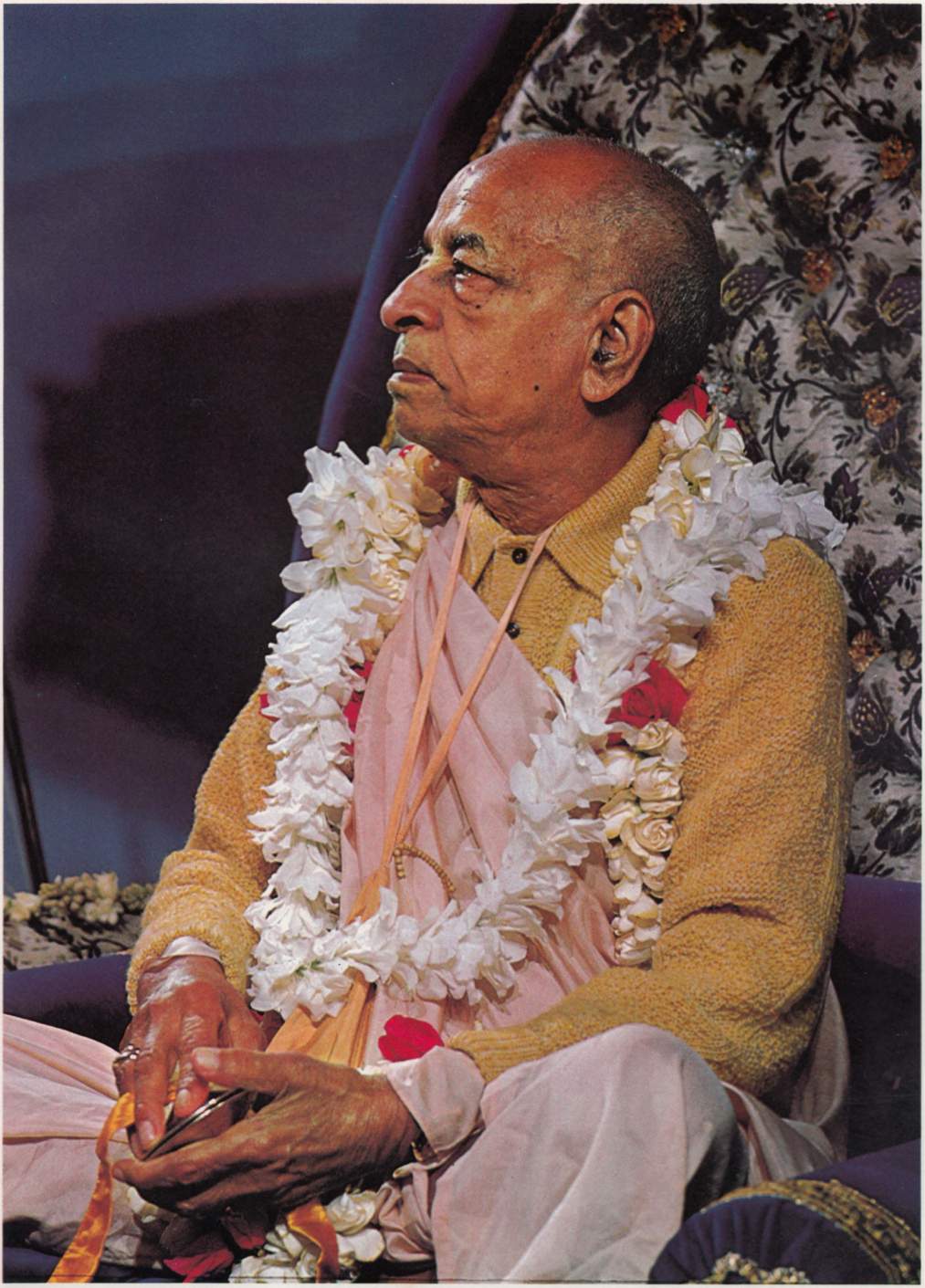

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

One day the demoness Pūtanā came down from outer space into Gokula, the home of Nanda Mahārāja. Having been sent by the cruel King Kaṁsa to kill all the babies in the Vṛndāvana area, Pūtanā displayed her mystic power and assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Kṛṣṇa's bedroom without permission, but everyone was so overwhelmed by her beauty that they did not protest. The baby Kṛṣṇa, who resembled a fire covered by ashes, looked upon Pūtanā and thought that He would have to kill her. Pūtanā could understand the great potency of Kṛṣṇa, but, enchanted by the influence of Kṛṣṇa's internal energy, she took Kṛṣṇa upon her lap anyway and offered Him her poison-smeared breast to suck. Suddenly, baby Kṛṣṇa became very angry at Pūtanā, and taking hold of her breast, He squeezed it very hard with both hands and began to suck out both the poison and her life. In unbearable agony, Pūtanā perspired heavily, flailed her arms and legs wildly, and cried out, "Please leave me, leave me! Suck my breast no longer!" But Kṛṣṇa persisted, and as the demoness lost her life she assumed her original, huge form. Then, before the amazed *gopīs*, Kṛṣṇa began fearlessly playing on the breast of Pūtanā's twelve-mile-long corpse. (*pp. 1–16*)

PLATE TWO

Just after baby Kṛṣṇa turned three months old, mother Yaśodā saw that He was slanting His body in an attempt to rise and turn around. To celebrate this auspicious occasion, she arranged to observe the Vedic ceremony called *utthāna*, a bathing ceremony performed when a child is due to leave the house for the first time. So mother Yaśodā called together the other women of the neighborhood to assist her, and the *brāhmaṇas* joined by chanting Vedic hymns while professional musicians played their instruments and sang. (*pp. 44–45*)

PLATE THREE

During baby Kṛṣṇa's *utthāna* ceremony, mother Yaśodā saw that He was falling asleep, and she placed the child in a cradle underneath a household cart. While the child slept, mother Yaśodā became absorbed in receiving guests. When Kṛṣṇa awoke, He began crying for His mother, wanting to drink the milk from her breast. But mother Yaśodā could not hear Him. All of a sudden Kṛṣṇa threw His legs upward and struck the cart, and although His legs were as soft as newly-grown leaves, the cart turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither. When mother Yaśodā, Nanda Mahārāja and their guests saw the situation, they began to wonder aloud: "Is it the work of some demon or evil planet?" Then the small children present said, "As soon as baby Kṛṣṇa kicked the cart's wheel, the cart collapsed. There is no doubt about it." But the adults could not believe that baby Kṛṣṇa had such inconceivable power. (*pp. 46–52*)

PLATE FOUR

One day, when mother Yaśodā was sitting with Kṛṣṇa on her lap, she suddenly observed that He had assumed the weight of the entire universe. Astonished, she had to put the child down. Then she left Kṛṣṇa sitting in the courtyard and she engaged in her household duties. All at once a demon named Tṛṇāvarta, who was a servant of King Kaṁsa's, came there in the form of a whirlwind and very easily carried the child up into the air. Covering the whole land of Gokula with particles of dust, Tṛṇāvarta began vibrating everywhere with a greatly fearful sound. For a moment, the whole pasturing ground became overcast with dense darkness from the dust storm, and mother Yaśodā, unable to find her son where she had placed Him, began to lament pitifully. Meanwhile, the whirlwind demon took Kṛṣṇa very high into the sky, but Kṛṣṇa suddenly became heavier than the demon and stopped him from going any farther. To Tṛṇāvarta, Kṛṣṇa felt as heavy as a mountain or a huge hunk of iron. But because Kṛṣṇa was tightly holding on to the demon's neck, the demon was unable to throw Him off. (*pp. 60–68*)

PLATE FIVE

One day Vasudeva inspired Gargamuni, the family priest of the Yadu dynasty, to go to Nanda Mahārāja's house in Vṛndāvana and perform the name-giving ceremony for Kṛṣṇa and Balarāma. To keep the ceremony hidden from King Kaṁsa, Nanda Mahārāja requested Gargamuni to perform it in Nanda's very secluded cowshed. As Gargamuni cradled baby Kṛṣṇa in his hands, he said to Nanda Mahārāja, "To increase the transcendental bliss of the cowherd men of Gokula, this child Kṛṣṇa will always act auspiciously for you. And by His grace only, you will surpass all difficulties. Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa. O Nanda Mahārāja, in His transcendental qualities, opulence, name, fame and influence, this child of yours is exactly like Nārāyaṇa. You should therefore raise Him very carefully and cautiously." (*pp. 82–103*)

PLATE SIX

Kṛṣṇa would sometimes enter the house of a neighbor and steal curd, butter and milk from the pots in the storeroom. Then the cowherd men would find Him and angrily say, "Here is the butter thief! Better capture Him!" But Kṛṣṇa would simply go on eating the curd and butter, and when He smiled at the cowherd men they would forget everything. (*pp. 113–14*)

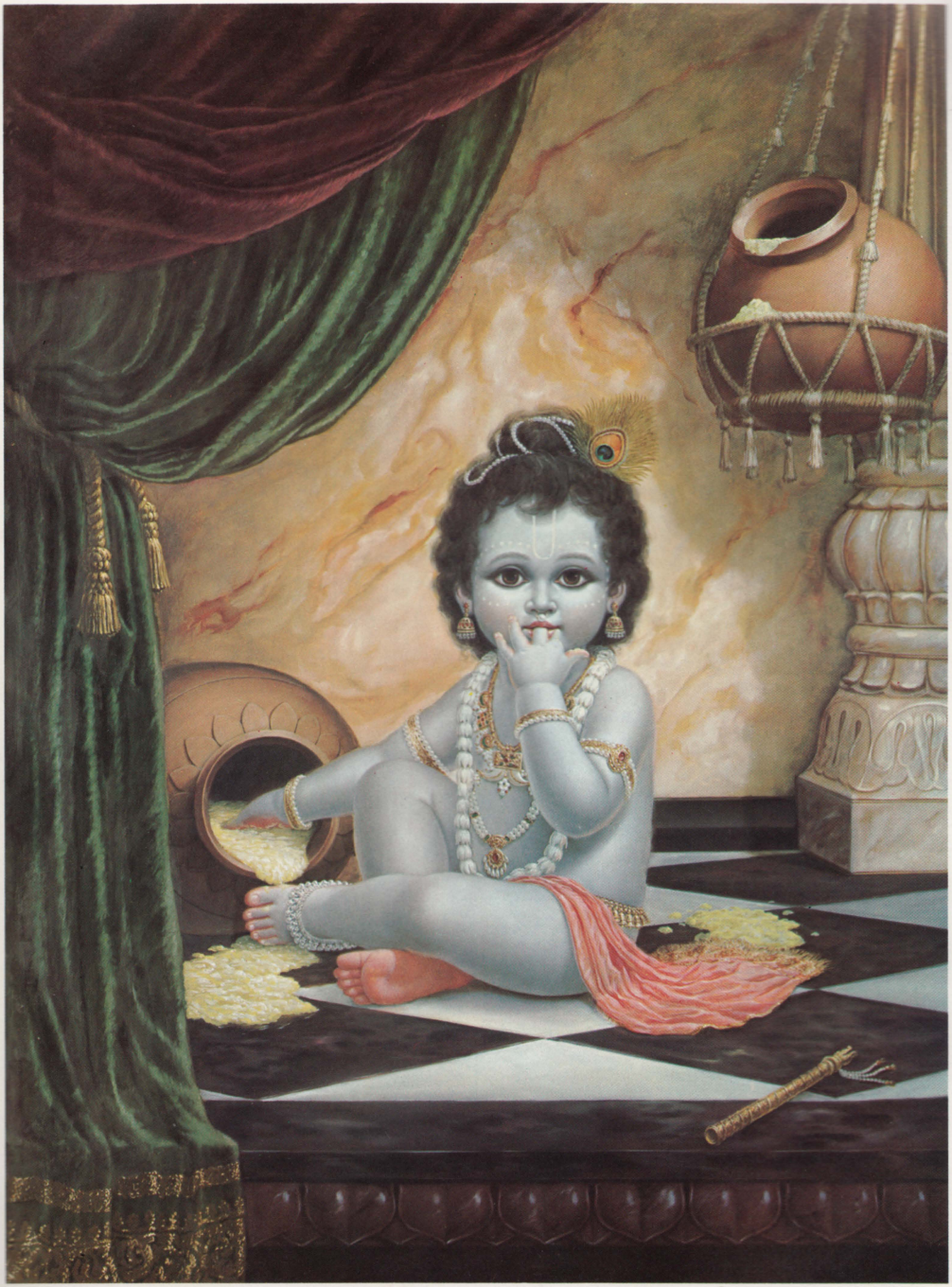

PLATE SEVEN

One day, while Kṛṣṇa was playing with His brother, Balarāma, and His other small playmates, all Kṛṣṇa's friends came together and complained to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten some earth." Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā picked Kṛṣṇa up and said, "Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? How is this?" Kṛṣṇa replied, "My dear mother, I have never eaten dirt. All my friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it." When Kṛṣṇa opened His mouth wide, mother Yaśodā saw within His mouth all moving and nonmoving entities, outer space and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of false ego. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities. she saw natural instinct and the reactions of *karma*, and she saw the varieties of bodies produced by different desires. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma. she became doubtful and fearful of her son's nature. (*pp. 117–23*)

PLATE EIGHT

Sometimes Kṛṣṇa and Balarāma would secretly enter the storeroom, steal yogurt and butter, and feed it to the monkeys. On one such occasion mother Yaśodā caught Kṛṣṇa and Balarāma in the act. Kṛṣṇa was standing on an upside-down wooden grinding mortar, distributing the yogurt and butter to the monkeys as He liked, and Balarāma was hiding behind a pillar. When the two boys saw the stick in mother Yaśodā's hand, They began to look at her with great anxiety, as if They were afraid she would chastise Them. (*pp. 152–53*)

PLATE NINE

One day Kṛṣṇa stole some butter and went to a secluded place to eat it. As He ate He looked all around with great anxiety, suspecting He might be chastised by His mother. Finally, mother Yaśodā found Him by tracing His butter-smeared footprints, but as she very cautiously approached Kṛṣṇa from behind, He suddenly noticed her and quickly began to flee as if very much afraid. While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Finally, because of her great love and devotion, Kṛṣṇa allowed mother Yaśodā to capture Him. (*pp. 150–54*)

PLATE TEN

The two brothers Nalakūvara and Maṇigrīva were great devotees of Lord Śiva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly the great saint Nārada Muni passed by, but the two brothers were so maddened by their wealth and false prestige that even though they saw Nārada, they remained naked and were not even ashamed. Just to show them mercy, Nārada Muni cursed them as follows: "These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face, and thus revive their real position as devotees." (*p. 195*)

PLATE ELEVEN

After stealing butter one day, Kṛṣṇa had allowed mother Yaśodā to catch Him and bind Him to a grinding mortar. Thus, by His own arrangement, Kṛṣṇa was now ready to fulfill the words of His great devotee Nārada Muni. Nārada Muni had cursed the two brothers Nalakūvara and Maṇigrīva to become twin *arjuna* trees in Nanda Mahārāja's courtyard, but Nārada had also promised that one day they would see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Seeing the two *arjuna* trees in front of Him, Kṛṣṇa thought, "These two trees were formerly Nalakūvara and Maṇigrīva. But although these two young men are the sons of the very rich Kuvera, I actually have nothing to do with them. Yet Nārada Muni is My very dear and affectionate devotee, and therefore, because he wanted Me to come face to face with them, I must do so for their deliverance." Having thus decided to deliver the two brothers, Kṛṣṇa dragged the big mortar between the two *arjuna* trees and caused it to become stuck between them. Then, with great force, Kṛṣṇa uprooted the two trees, which trembled severely and fell to the ground with a great crash. Thereafter, in that very place where the two *arjuna* trees had fallen, two great, perfect personalities appeared, their effulgent beauty illuminating all directions. (*pp. 198–202*)

PLATE TWELVE

In any situation, Kṛṣṇa is always the infinitely powerful Supreme Personality of Godhead. But just to increase the ecstatic emotion of His intimate, loving devotees like mother Yaśodā and Nanda Mahārāja, Kṛṣṇa agrees to come under their control. Sometimes Nanda Mahārāja would ask Kṛṣṇa to bring him his wooden slippers, and Kṛṣṇa, with great difficulty, would put the slippers on His head and take them to His father. At such times Nanda Mahārāja would exclaim, "My dear Yaśodā, just look at your offspring. Kṛṣṇa! See His blackish bodily luster, His eyes tinged with red color. His broad chest and His beautiful pearl ornaments. How wonderful He looks, and how He is increasing my transcendental bliss more and more!" (*p. 226*)

PLATE THIRTEEN

Once an aborigine woman, a fruit vendor, came into Vṛndāvana. "O inhabitants of Vrajabhūmi," she called out, "if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains in the palms of His hands and went to barter for some fruits. While Kṛṣṇa very hastily approached the fruit vendor, most of the grains He was holding fell out of His hands. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold. (*pp. 227–28*)

PLATE FOURTEEN

One day all the boys, including Kṛṣṇa and Balarāma, brought their respective groups of calves to a reservoir of water to drink. First the animals drank, and then the boys drank also. Right by the reservoir the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. The boys were afraid even to see such a huge living being. The great creature was actually a demon in the form of a duck with a very sharp beak. His name was Bakāsura, and having come to the reservoir, he immediately swallowed Kṛṣṇa. When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life. (*pp. 254–56*)

PLATE FIFTEEN

One day a great demon named Aghāsura appeared in Vṛndāvana. Having been sent by King Kaṁsa to kill Kṛṣṇa, Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. He spread his mouth like a big mountain cave and laid down on the road, expecting to swallow Kṛṣṇa and His cowherd boy friends. Upon seeing this wonderful demon, the cowherd boys were unafraid. On the contrary, at first they thought that it was a statue made in the shape of a great python for their enjoyment. Then they began to discuss the demon among themselves. "Dear friends," said one boy, "is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt." At last they decided that the creature was indeed a huge python who intended to swallow them up. Then one boy began to point out the unusual features of the creature: "Dear friends, just see, this creature's upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of the cloud. On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth." Then all the boys said, "If this creature tries to swallow us, Kṛṣṇa will immediately kill him, just as He killed Bakāsura." Thus, looking at the beautiful face of Kṛṣṇa and laughing loudly and clapping their hands, the boys entered the mouth of Aghāsura. (*pp. 278–86*)

CHAPTER SIX

The Killing of the Demon Pūtanā

A summary of the Sixth Chapter is as follows: when Nanda Mahārāja, following the instructions of Vasudeva, was returning home, he saw a great demoniac woman lying on the road, and then he heard about her death.

While Nanda Mahārāja, the King of Vraja, was thinking about Vasudeva's words concerning disturbances in Gokula, he was a little afraid and sought shelter at the lotus feet of Śrī Hari. Meanwhile, Kaṁsa sent to the village of Gokula a Rākṣasī named Pūtanā, who was wandering here and there killing small babies. Of course, wherever there is no Kṛṣṇa consciousness, there is the danger of such Rākṣasīs, but since the Supreme Personality of Godhead Himself was in Gokula, Pūtanā could accept nothing there but her own death.

One day, Pūtanā arrived from outer space in Gokula, the home of Nanda Mahārāja, and by displaying her mystic power, she assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Kṛṣṇa's bedroom without anyone's permission; by the grace of Kṛṣṇa, no one forbade her to enter the house or the room, because that was Kṛṣṇa's desire. The baby Kṛṣṇa, who resembled a fire covered by ashes, looked upon Pūtanā and thought that He would have to kill this demon, the beautiful woman. Enchanted by the influence of *yogamāyā* and the Personality of Godhead, Pūtanā took Kṛṣṇa upon her lap, and neither Rohiṇī nor Yaśodā objected. The demon Pūtanā offered her breast for Kṛṣṇa to suck, but her breast was smeared with poison. The child Kṛṣṇa, therefore, squeezed Pūtanā's breast so severely that in unbearable pain she had to assume her original body and fell to the ground. Then Kṛṣṇa began playing on her breast just like a small child. When Kṛṣṇa was playing, the *gopīs* were pacified and took the child away to their own laps. After this incident, the *gopīs* took precautions because of the attack of the Rākṣasī. Mother Yaśodā gave the child her breast to suck and then laid Him in bed.

Meanwhile, Nanda and his associates the cowherd men returned from Mathurā, and when they saw the great dead body of Pūtanā, they were struck with wonder. Everyone was astonished that Vasudeva had foretold this mishap, and they praised Vasudeva for his power of foresight. The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces, but because Kṛṣṇa had sucked her breast, she had been freed from all sins, and therefore when the cowherd men burned the pieces of her body in a fire, the smoke filled the air with a very pleasing fragrance. Ultimately, although Pūtaña had desired to kill Kṛṣṇa, she attained the Lord's abode. From this incident we gain the instruction that if one is attached to Kṛṣṇa somehow or other, even as an enemy, one ultimately attains success. What then is to be said of devotees who are naturally attached to Kṛṣṇa in love? When the inhabitants of Vraja heard about the killing of Pūtanā and the welfare of the child, they were very much satisfied. Nanda Mahārāja took the baby Kṛṣṇa on his lap and was filled with satisfaction.

TEXT 1

श्रीशुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन् ।
हरिं जगाम शरणमुत्पातागमशङ्कितः ॥ १ ॥

śrī-śuka uvāca
nandaḥ pathi vacaḥ śaurer
na mṛṣeti vicintayan
hariṁ jagāma śaraṇam
utpātāgama-śaṅkitaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nandaḥ*—Nanda Mahārāja; *pathi*—on his way back home; *vacaḥ*—the words; *śaureḥ*—of Vasudeva; *na*—not; *mṛṣā*—without purpose or cause; *iti*—thus; *vicintayan*—while thinking about inauspiciousness for his little son, Kṛṣṇa; *harim*—unto the Supreme Lord, the controller; *jagāma*—took; *śaraṇam*—shelter; *utpāta*—of disturbances; *āgama*—with the expectation; *śaṅkitaḥ*—thus being afraid.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

PURPORT

Whenever there is danger, the pure devotee thinks of the protection and shelter of the Supreme Personality of Godhead. This is also advised in *Bhagavad-gītā* (9.33): *anityam asukhaṁ lokam imaṁ prāpya bhajasva mām.* In this material world there is danger at every step (*padaṁ padaṁ yad vipadām*). Therefore a devotee has no other course than to take shelter of the Lord at every step.

TEXT 2

कंसेन प्रहिता घोरा पूतना बालघातिनी ।
शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु ॥ २ ॥

kaṁsena prahitā ghorā
pūtanā bāla-ghātinī
śiśūṁś cacāra nighnantī
pura-grāma-vrajādiṣu

kaṁsena—by King Kaṁsa; *prahitā*—engaged previously; *ghorā*—very fierce; *pūtanā*—by the name Pūtanā; *bāla-ghātinī*—a Rākṣasī who killed; *śiśūn*—small babies; *cacāra*—wandered; *nighnantī*—killing; *pura-grāma-vraja-ādiṣu*—in towns, cities and villages here and there.

TRANSLATION

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

TEXT 3

न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु ।
कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि ॥ ३ ॥

na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatāṁ bhartur
yātudhānyaś ca tatra hi

na—not; *yatra*—wherever; *śravaṇa-ādīni*—the activities of *bhakti-yoga*, beginning with hearing and chanting; *rakṣaḥ-ghnāni*—the sound vibration to kill all danger and bad elements; *sva-karmasu*—if one is engaged in his own occupational duty; *kurvanti*—such things are done; *sātvatām bhartuḥ*—of the protector of the devotees; *yātudhānyaḥ*—disturbing elements, bad elements; *ca*—also; *tatra hi*—there must be.

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

PURPORT

Śukadeva Gosvāmī spoke this verse to mitigate the anxiety of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a devotee of Kṛṣṇa, and therefore when he understood that Pūtanā was causing disturbances in Gokula, he was somewhat perturbed. Śukadeva Gosvāmī therefore assured him that there was no danger in Gokula. Śrīla Bhaktivinoda Ṭhākura has sung: *nāmāśraya kari' yatane tumi, thākaha āpana kāje.* Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa *mahā-mantra* and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padaṁ padaṁ yad vipadām*). Therefore we should be encouraged to chant the

Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

TEXT 4

सा खेचर्येकदोत्पत्य पूतना नन्दगोकुलम् ।
योषित्वा माययात्मानं प्राविशत् कामचारिणी ॥४॥

sā khe-cary ekadotpatya
pūtanā nanda-gokulam
yoṣitvā māyayātmānaṁ
prāviśat kāma-cāriṇī

sā—that (Pūtanā); *khe-carī*—who traveled in outer space; *ekadā*—once upon a time; *utpatya*—was flying; *pūtanā*—the demon Pūtanā; *nanda-gokulam*—at the place of Nanda Mahārāja, Gokula; *yoṣitvā*—converting into a very beautiful woman; *māyayā*—by mystic power; *ātmānam*—herself; *prāviśat*—entered; *kāma-cāriṇī*—one who could move according to her own desire.

TRANSLATION

Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

PURPORT

Rākṣasīs learn mystic powers by which they can travel in outer space without machines. In some parts of India there are still such mystical witches, who can sit on a stick and use it to fly from one place to another in a very short time. This art was known to Pūtanā. Assuming the feature of a very beautiful woman, she entered Nanda Mahārāja's abode, Gokula.

TEXTS 5–6

तां केशबन्धव्यतिषक्तमल्लिकां
बृहन्नितम्बस्तनकृच्छ्रमध्यमाम् ।

सुवाससं कल्पितकर्णभूषण-
त्विषोल्लसत्कुन्तलमण्डिताननाम् ॥ ५ ॥
वल्गुस्मितापाङ्गविसर्गवीक्षितै-
र्मनो हरन्तीं वनितां व्रजौकसाम् ।
अमंसताम्भोजकरेण रूपिणीं
गोप्यः श्रियं द्रष्टुमिवागतां पतिम् ॥ ६ ॥

tāṁ keśa-bandha-vyatiṣakta-mallikāṁ
bṛhan-nitamba-stana-kṛcchra-madhyamām
suvāsasaṁ kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām

valgu-smitāpāṅga-visarga-vīkṣitair
mano harantīṁ vanitāṁ vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīṁ
gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim

tām—her; *keśa-bandha-vyatiṣakta-mallikām*—whose arrangement of hair was decorated with a garland of *mallikā* flowers; *bṛhat*—very, very big; *nitamba-stana*—by her hips and firm breasts; *kṛcchra-madhyamām*—whose slim waist was overburdened; *su-vāsasam*—nicely painted or very attractively dressed; *kalpita-karṇa-bhūṣaṇa*—of the earrings arranged on her ears; *tviṣā*—by the brilliance; *ullasat*—very attractive; *kuntala-maṇḍita-ānanām*—whose beautiful face was surrounded by black hair; *valgu-smita-apāṅga-visarga-vīkṣitaiḥ*—by her casting her smiling glance on everyone very attractively; *manaḥ harantīm*—everyone's attention was attracted (by her); *vanitām*—an especially attractive woman; *vraja-okasām*—of the inhabitants of Gokula; *amaṁsata*—thought; *ambhoja*—holding a lotus flower; *kareṇa*—with her hand; *rūpiṇīm*—very beautiful; *gopyaḥ*—the *gopī* inhabitants of Gokula; *śriyam*—the goddess of fortune; *draṣṭum*—to see; *iva*—as if; *āgatām*—had come; *patim*—her husband.

TRANSLATION

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her

hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.

TEXT 7

बालग्रहस्तत्र विचिन्वती शिशून्
यदृच्छया नन्दगृहेऽसदन्तकम् ।
बालं प्रतिच्छन्ननिजोरुतेजसं
ददर्श तल्पेऽग्निमिवाहितं भसि ॥ ७ ॥

bāla-grahas tatra vicinvatī śiśūn
yadṛcchayā nanda-gṛhe 'sad-antakam
bālaṁ praticchanna-nijoru-tejasaṁ
dadarśa talpe 'gnim ivāhitaṁ bhasi

bāla-grahaḥ—the witch, whose business was to kill small babies; *tatra*—standing there; *vicinvatī*—thinking of, searching for; *śiśūn*—children; *yadṛcchayā*—independently; *nanda-gṛhe*—in the house of Nanda Mahārāja; *asat-antakam*—who could kill all demons; *bālam*—the child; *praticchanna*—covered; *nija-uru-tejasam*—whose unlimited power; *dadarśa*—she saw; *talpe*—(lying) on the bed; *agnim*—fire; *iva*—just like; *āhitam*—covered; *bhasi*—within ashes.

TRANSLATION

While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

PURPORT

Demons are always busy creating disturbances and killing. But the child lying on the bed in the house of Nanda Mahārāja was meant to kill many demons.

TEXT 8

विबुध्य तां बालकमारिकाग्रहं
चराचरात्मा स निमीलितेक्षणः ।
अनन्तमारोपयदङ्कमन्तकं
यथोरगं सुप्तमबुद्धिरज्जुधीः ॥ ८ ॥

vibudhya tāṁ bālaka-mārikā-grahaṁ
carācarātmā sa nimīlitekṣaṇaḥ
anantam āropayad aṅkam antakaṁ
yathoragaṁ suptam abuddhi-rajju-dhīḥ

vibudhya—understanding; *tām*—her (Pūtanā); *bālaka-mārikā-graham*—a witch very expert in killing small babies; *cara-acara-ātmā*—Kṛṣṇa, the all-pervading Supersoul; *saḥ*—He; *nimīlita-īkṣa-ṇaḥ*—closed His eyes; *anantam*—the Unlimited; *āropayat*—she placed; *aṅkam*—on her lap; *antakam*—for her own annihilation; *yathā*—as; *uragam*—a snake; *suptam*—while sleeping; *abuddhi*—a person who has no intelligence; *rajju-dhīḥ*—one who thinks a snake to be a rope.

TRANSLATION

Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

PURPORT

In this verse there are two perplexities. When Kṛṣṇa saw that Pūtanā had come to kill Him, He thought that since this woman was present with

motherly affection, although artificial, He had to offer her a benediction. Therefore He looked at her with a little perplexity and then closed His eyes again. Pūtanā Rākṣasī also was perplexed. She was not intelligent enough to understand that she was taking a sleeping snake on her lap; she thought the snake to be an ordinary rope. The two words *antakam* and *anantam* are contradictory. Because of not being intelligent, Pūtanā thought that she could kill her *antakam*, the source of her annihilation; but because He is *ananta*, unlimited, no one can kill Him.

TEXT 9

तां तीक्ष्णचित्तामतिवामचेष्टितां
वीक्ष्यान्तरा कोषपरिच्छदासिवत् ।
वरस्त्रियं तत्प्रभया च धर्षिते
निरीक्ष्यमाणे जननी ह्यतिष्ठताम् ॥ ९ ॥

tāṁ tīkṣṇa-cittām ativāma-ceṣṭitāṁ
vīkṣyāntarā koṣa-paricchadāsivat
vara-striyaṁ tat-prabhayā ca dharṣite
nirīkṣyamāṇe jananī hy atiṣṭhatām

tām—that (Pūtanā Rākṣasī); *tīkṣṇa-cittām*—having a very fierce heart for killing the child; *ati-vāma-ceṣṭitām*—although she was trying to treat the child better than a mother; *vīkṣya antarā*—seeing her within the room; *koṣa-paricchada-asi-vat*—like a sharp sword within a soft sheath; *vara-striyam*—the very beautiful woman; *tat-prabhayā*—by her influence; *ca*—also; *dharṣite*—being overwhelmed; *nirīkṣyamāṇe*—were seeing; *jananī*—the two mothers; *hi*—indeed; *atiṣṭhatām*—they remained silent, without prohibiting.

TRANSLATION

Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

PURPORT

Although Pūtanā was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her. Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (*māyā-mohita*), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called *māyā-mohita*. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* (Bg. 7.13). *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ* (*Bhāg.* 7.5.31). Here, of course, the two mothers Rohiṇī and Yaśodā were not *māyā-mohita*, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by *yogamāyā*. Such *māyā-moha* is the action of *yogamāyā*.

TEXT 10

तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं
घोराङ्कमादाय शिशोर्ददावथ ।
गाढं कराभ्यां भगवान् प्रपीड्य तत्-
प्राणैः समं रोषसमन्वितोऽपिबत् ॥१०॥

tasmin stanaṁ durjara-vīryam ulbaṇaṁ
ghorāṅkam ādāya śiśor dadāv atha
gāḍhaṁ karābhyāṁ bhagavān prapīḍya tat-
prāṇaiḥ samaṁ roṣa-samanvito 'pibat

tasmin—in that very spot; *stanam*—the breast; *durjara-vīryam*—a very powerful weapon mixed with poison; *ulbaṇam*—which was fierce; *ghorā*—the most ferocious Pūtanā; *aṅkam*—on her lap; *ādāya*—placing; *śiśoḥ*—in the mouth of the child; *dadau*—pushed; *atha*—thereupon; *gāḍham*—very hard; *karābhyām*—with both hands; *bhagavān*—the Supreme Personality of Godhead; *prapīḍya*—giving her great pain; *tat-prāṇaiḥ*—her life; *samam*—along with; *roṣa-samanvitaḥ*—being very angry at her; *apibat*—sucked the breast.

TRANSLATION

On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

PURPORT

Lord Kṛṣṇa was not angry at Pūtanā for His own sake. Rather, He was angry because the Rākṣasī had killed so many small children in Vrajabhūmi. Therefore He decided that she should be punished by having to forfeit her life.

TEXT 11

सा मुञ्च मुञ्चालमिति प्रभाषिणी
निष्पीड्यमानाखिलजीवमर्मणि ।
विवृत्य नेत्रे चरणौ भुजौ मुहुः
प्रस्विन्नगात्रा क्षिपती रुरोद ह ॥११॥

sā muñca muñcālam iti prabhāṣiṇī
niṣpīḍyamānākhila-jīva-marmaṇi
vivṛtya netre caraṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha

sā—she (Pūtanā Rākṣasī); *muñca*—give up; *muñca*—give up; *alam*—suck my breast no longer; *iti*—thus; *prabhāṣiṇī*—crying; *niṣpīḍyamānā*—being pressed severely; *akhila-jīva-marmaṇi*—in every center of her vitality; *vivṛtya*—opening wide; *netre*—her two eyes; *caraṇau*—two legs; *bhujau*—two hands; *muhuḥ*—again and again; *prasvinna-gātrā*—with her body perspiring; *kṣipatī*—throwing; *ruroda*—cried severely; *ha*—indeed.

TRANSLATION

Unbearably pressed in every vital point, the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no

longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

PURPORT

The Rākṣasī was severely punished by Kṛṣṇa. She threw her arms and legs about, and Kṛṣṇa also began to kick her with His legs to punish her properly for her mischievous activities.

TEXT 12

तस्याः स्वनेनातिगभीररंहसा
सादिर्मही द्यौश्च चचाल सग्रहा ।
रसा दिशश्च प्रतिनेदिरे जनाः
पेतुः क्षितौ वज्रनिपातशङ्कया ॥१२॥

tasyāḥ svanenātigabhīra-raṁhasā
sādrir mahī dyauś ca cacāla sa-grahā
rasā diśaś ca pratinedire janāḥ
petuḥ kṣitau vajra-nipāta-śaṅkayā

tasyāḥ—of the great Rākṣasī Pūtanā; *svanena*—by the vibration of the sound; *ati*—very; *gabhīra*—deep; *raṁhasā*—forceful; *sa-adriḥ*—with the mountains; *mahī*—the surface of the world; *dyauḥ ca*—and outer space; *cacāla*—trembled; *sa-grahā*—with the stars; *rasā*—below the planet earth; *diśaḥ ca*—and all directions; *pratinedire*—vibrated; *janāḥ*—people in general; *petuḥ*—fell down; *kṣitau*—on the surface of the world; *vajra-nipāta-śaṅkayā*—by suspecting that thunderbolts were falling.

TRANSLATION

As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in this verse the word *rasā* refers to the planetary systems below the earth, such as Rasātala, Atala, Vitala, Sutala and Talātala.

TEXT 13

निशाचरीत्थं व्यथितस्तना व्यसु-
र्व्यादाय केशांश्चरणौ भुजावपि ।
प्रसार्य गोष्ठे निजरूपमास्थिता
वज्राहतो वृत्र इवापतन्नृप ॥१३॥

niśā-carītthaṁ vyathita-stanā vyasur
vyādāya keśāṁś caraṇau bhujāv api
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vṛtra ivāpatan nṛpa

niśā-carī—the Rākṣasī; *ittham*—in this way; *vyathita-stanā*—being severely aggrieved because of pressure on her breast; *vyasuḥ*—lost her life; *vyādāya*—opening her mouth wide; *keśān*—bunch of hairs; *caraṇau*—her two legs; *bhujau*—her two hands; *api*—also; *prasārya*—expanding; *goṣṭhe*—in the pasturing ground; *nija-rūpam āsthitā*—remained in her original demoniac form; *vajra-āhataḥ*—killed by the thunderbolt of Indra; *vṛtraḥ*—Vṛtrāsura; *iva*—as if; *apatat*—fell down; *nṛpa*—O King.

TRANSLATION

In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parīkṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

PURPORT

Pūtanā was a great Rākṣasī who knew the art of covering her original form by mystic power, but when she was killed her mystic power could not hide her, and she appeared in her original form.

TEXT 14

पतमानोऽपि तद्देहस्त्रिगव्यूत्यन्तरद्रुमान् ।
चूर्णयामास राजेन्द्र महदासीत्तदद्भुतम् ॥१४॥

patamāno 'pi tad-dehas
tri-gavyūty-antara-drumān
cūrṇayām āsa rājendra
mahad āsīt tad adbhutam

patamānaḥ api—even while falling down; *tat-dehaḥ*—her gigantic body; *tri-gavyūti-antara*—within a limit of twelve miles; *drumān*—all kinds of trees; *cūrṇayām āsa*—smashed; *rājendra*—O King Parīkṣit; *mahat āsīt*—was quite gigantic; *tat*—that body; *adbhutam*—and very, very wonderful.

TRANSLATION

O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

PURPORT

Because of the grievous hurt imposed upon her by Kṛṣṇa's sucking her breast, Pūtanā, while dying, not only left the room but abandoned the village and fell down in the pasturing ground in her gigantic body.

TEXTS 15–17

ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम् ।
गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम् ॥१५॥
अन्धकूपगभीराक्षं पुलिनारोहभीषणम् ।
बद्धसेतुभुजोर्वङ्घ्रि शून्यतोयह्रदोदरम् ॥१६॥
सन्तत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेवरम् ।
पूर्वं तु तन्निःस्वनितभिन्नहृत्कर्णमस्तकाः ॥१७॥

īṣā-mātrogra-daṁṣṭrāsyaṁ
giri-kandara-nāsikam
gaṇḍa-śaila-stanaṁ raudraṁ
prakīrṇāruṇa-mūrdhajam

andha-kūpa-gabhīrākṣaṁ
pulināroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri
śūnya-toya-hradodaram

santatrasuḥ sma tad vīkṣya
gopā gopyaḥ kalevaram
pūrvaṁ tu tan-niḥsvanita-
bhinna-hṛt-karṇa-mastakāḥ

īṣā-mātra—like the front of a plow; *ugra*—fierce; *daṁṣṭra*—the teeth; *āsyam*—having a mouth in which; *giri-kandara*—like mountain caves; *nāsikam*—the nostrils of whom; *gaṇḍa-śaila*—like big slabs of stone; *stanam*—the breasts of whom; *raudram*—very fierce; *prakīrṇa*—scattered; *aruṇa-mūrdha-jam*—whose hair was the color of copper; *andha-kūpa*—like blind wells; *gabhīra*—deep; *akṣam*—eye sockets; *pulina-āroha-bhīṣaṇam*—whose thighs were fearful like the banks of a river; *baddha-setu-bhuja-uru-aṅghri*—whose arms, thighs and feet were strongly built bridges; *śūnya-toya-hrada-udaram*—whose abdomen was like a lake without water; *santatrasuḥ sma*—became frightened; *tat*—that; *vīkṣya*—seeing; *gopāḥ*—the cowherd men; *gopyaḥ*—and the cowherd women; *kalevaram*—such a gigantic body; *pūrvam tu*—before that; *tat-niḥsvanita*—because of her loud vibration; *bhinna*—were shocked; *hṛt*—whose hearts; *karṇa*—ears; *mastakāḥ*—and heads.

TRANSLATION

The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes

appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

TEXT 18

बालं च तस्या उरसि क्रीडन्तमकुतोभयम् ।
गोप्यस्तूर्णं समभ्येत्य जगृहुर्जातसम्भ्रमाः ॥१८॥

bālaṁ ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇaṁ samabhyetya
jagṛhur jāta-sambhramāḥ

bālam ca—the child also; *tasyāḥ*—of that (Rākṣasī Pūtanā); *urasi*—on the upper portion of the breast; *krīḍantam*—engaged in playing; *akutobhayam*—without fear; *gopyaḥ*—all the cowherd women; *tūrṇam*—immediately; *samabhyetya*—coming near; *jagṛhuḥ*—picked up; *jāta-sambhramāḥ*—with the same affection and respect they always maintained.

TRANSLATION

Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

PURPORT

Here is the Supreme Personality of Godhead—Kṛṣṇa. Although the Rākṣasī Pūtanā could increase or decrease her bodily size by her mystic abilities and thus gain proportionate power, the Supreme Personality of Godhead is equally powerful in any transcendental form. Kṛṣṇa is the real Personality of Godhead because whether as a child or as a grown-up

young man, He is the same person. He does not need to become powerful by meditation or any other external endeavor. Therefore when the greatly powerful Pūtanā expanded her body, Kṛṣṇa remained the same small child and fearlessly played on the upper portion of her breast. *Ṣaḍ-aiśvarya-pūrṇa.* Bhagavān, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. *Parāsya śaktir vividhaiva śrūyate.* He can display all potencies under any circumstances.

TEXT 19

यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः ।
रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः ॥१९॥

yaśodā-rohiṇībhyāṁ tāḥ
samaṁ bālasya sarvataḥ
rakṣāṁ vidadhire samyag
go-puccha-bhramaṇādibhiḥ

yaśodā-rohiṇībhyām—with mother Yaśodā and mother Rohiṇī, who principally took charge of the child; *tāḥ*—the other *gopīs; samam*—equally as important as Yaśodā and Rohiṇī; *bālasya*—of the child; *sarvataḥ*—from all dangers; *rakṣām*—protection; *vidadhire*—executed; *samyak*—completely; *go-puccha-bhramaṇa-ādibhiḥ*—by waving around the switch of a cow.

TRANSLATION

Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.

PURPORT

When Kṛṣṇa was saved from such a great danger, mother Yaśodā and Rohiṇī were principally concerned, and the other elderly *gopīs*, who were almost equally concerned, followed the activities of mother Yaśodā and Rohiṇī. Here we find that in household affairs, ladies could take charge

of protecting a child simply by taking help from the cow. As described here, they knew how to wave about the switch of a cow so as to protect the child from all types of danger. There are so many facilities afforded by cow protection, but people have forgotten these arts. The importance of protecting cows is therefore stressed by Kṛṣṇa in *Bhagavad-gītā* (*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam*). Even now in the Indian villages surrounding Vṛndāvana, the villagers live happily simply by giving protection to the cow. They keep cow dung very carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows, they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the urine and stool of cows have medicinal value.

TEXT 20

गोमूत्रेण स्नापयित्वा पुनर्गोरजसार्भकम् ।
रक्षां चक्रुश्च शकृता द्वादशाङ्गेषु नामभिः ॥२०॥

go-mūtreṇa snāpayitvā
punar go-rajasārbhakam
rakṣāṁ cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ

go-mūtreṇa—with the urine of the cows; *snāpayitvā*—after thoroughly washing; *punaḥ*—again; *go-rajasā*—with the dust floating because of the movements of the cows; *arbhakam*—unto the child; *rakṣām*—protection; *cakruḥ*—executed; *ca*—also; *śakṛtā*—with the cow dung; *dvādaśa-aṅgeṣu*—in twelve places (*dvādaśa-tilaka*); *nāmabhiḥ*—by imprinting the holy names of the Lord.

TRANSLATION

The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

TEXT 21

गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् ।
न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत ॥२१॥

gopyaḥ saṁspṛṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

gopyaḥ—the *gopīs; saṁspṛṣṭa-salilāḥ*—touching a cup of water and drinking; *aṅgeṣu*—on their bodies; *karayoḥ*—on their two hands; *pṛthak*—separately; *nyasya*—after placing the letters of the *mantra; ātmani*—on their own; *atha*—then; *bālasya*—of the child; *bīja-nyāsam*—the process of *mantra-nyāsa; akurvata*—executed.

TRANSLATION

The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

PURPORT

Nyāsa-mantra includes *ācamana,* or first drinking a sip of water kept in the right hand. There are different *viṣṇu-mantras* to purify the body. The *gopīs,* and in fact any householders, knew the process for being purified by chanting Vedic hymns. The *gopīs* executed this process first to purify themselves and then to purify the child Kṛṣṇa. One executes the process of *aṅga-nyāsa* and *kara-nyāsa* simply by drinking a little sip of water and chanting the *mantra.* The *mantra* is preceded with the first letter of the name, followed by *anusvāra* and the word *namaḥ: aṁ namo 'jas tavāṅghrī avyāt, maṁ mano maṇimāṁs tava jānunī avyāt,* and so on. By losing Indian culture, Indian householders have forgotten how to execute the *aṅga-nyāsa* and are simply busy in sense gratification, without any advanced knowledge of human civilization.

TEXTS 22-23

अव्याद्‌जोऽङ्घ्रि मणिमांस्तव जान्वथोरू
यज्ञोऽच्युतः कटितटं जठरं हयास्यः ।
हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं
विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् ॥२२॥
चक्र्यग्रतः सहगदो हरिरस्तु पश्चात्
त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च ।
कोणेषु शङ्ख उरुगाय उपर्युपेन्द्र-
स्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥२३॥

avyād ajo 'ṅghri maṇimāṁs tava jānv athorū
yajño 'cyutaḥ kaṭi-taṭaṁ jaṭharaṁ hayāsyaḥ
hṛt keśavas tvad-ura īśa inas tu kaṇṭhaṁ
viṣṇur bhujaṁ mukham urukrama īśvaraḥ kam

cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca
koṇeṣu śaṅkha urugāya upary upendras
tārkṣyaḥ kṣitau haladharaḥ puruṣaḥ samantāt

avyāt—may protect; *ajaḥ*—Lord Aja; *aṅghri*—legs; *maṇimān*—Lord Maṇimān; *tava*—Your; *jānu*—knees; *atha*—thereafter; *urū*—thighs; *yajñaḥ*—Lord Yajña; *acyutaḥ*—Lord Acyuta; *kaṭi-taṭam*—the upper part of the waist; *jaṭharam*—abdomen; *hayāsyaḥ*—Lord Hayagrīva; *hṛt*—the heart; *keśavaḥ*—Lord Keśava; *tvat*—Your; *uraḥ*—chest; *īśaḥ*—the supreme controller, Lord Īśa; *inaḥ*—Sūrya, the sun-god; *tu*—but; *kaṇṭham*—neck; *viṣṇuḥ*—Lord Viṣṇu; *bhujam*—arms; *mukham*—the mouth; *urukramaḥ*—Lord Urukrama; *īśvaraḥ*—Lord Īśvara; *kam*—head; *cakrī*—the carrier of the disc; *agrataḥ*—in front; *saha-gadaḥ*—the carrier of the club; *hariḥ*—Lord Hari; *astu*—may He remain; *paścāt*—on the back; *tvat-pārśvayoḥ*—on both sides; *dhanuḥ-asī*—the carrier of the bow and the sword; *madhu-hā*—the killer of the demon Madhu; *ajanaḥ*—Lord Viṣṇu; *ca*—and; *koṇeṣu*—in the corners;

śaṅkhaḥ—the carrier of the conchshell; *urugāyaḥ*—who is well worshiped; *upari*—above; *upendraḥ*—Lord Upendra; *tārkṣyaḥ*—Garuḍa; *kṣitau*—on the surface; *haladharaḥ*—Lord Haladhara; *puruṣaḥ*—the Supreme Person; *samantāt*—on all sides.

TRANSLATION

[Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādharī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

PURPORT

Even in the houses of the cultivators, who were not very advanced in the modern ways of civilization, the ladies used to know how to chant *mantras* to give protection to children with the help of cow dung and cow urine. This was a simple and practical way to give the greatest protection from the greatest dangers. People should know how to do this, for this is a part of Vedic civilization.

TEXT 24

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु ।
श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु ॥२४॥

indriyāṇi hṛṣīkeśaḥ
prāṇān nārāyaṇo 'vatu

śvetadvīpa-patiś cittaṁ
mano yogeśvaro 'vatu

indriyāṇi—all the senses; *hṛṣīkeśaḥ*—Lord Hṛṣīkeśa, the proprietor of all the senses; *prāṇān*—all kinds of life air; *nārāyaṇaḥ*—Lord Nārāyaṇa; *avatu*—may He give protection; *śvetadvīpa-patiḥ*—the master of Śvetadvīpa, Viṣṇu; *cittam*—the core of the heart; *manaḥ*—the mind; *yogeśvaraḥ*—Lord Yogeśvara; *avatu*—may He give protection.

TRANSLATION

May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

TEXTS 25-26

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः ।
क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥२५॥
व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः।
भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयङ्करः ॥२६॥

pṛśnigarbhas tu te buddhim
ātmānaṁ bhagavān paraḥ
krīḍantaṁ pātu govindaḥ
śayānaṁ pātu mādhavaḥ

vrajantam avyād vaikuṇṭha
āsīnaṁ tvāṁ śriyaḥ patiḥ
bhuñjānaṁ yajñabhuk pātu
sarva-graha-bhayaṅkaraḥ

pṛśnigarbhaḥ—Lord Pṛśnigarbha; *tu*—indeed; *te*—Your; *buddhim*—intelligence; *ātmānam*—Your soul; *bhagavān*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *krīḍantam*—while playing; *pātu*—may He protect; *govindaḥ*—Lord Govinda; *śayānam*—while sleeping; *pātu*—may He protect; *mādhavaḥ*—Lord Mādhava;

vrajantam—while walking; *avyāt*—may He protect; *vaikuṇṭhaḥ*—Lord Vaikuṇṭha; *āsīnam*—while sitting down; *tvām*—unto You; *śriyaḥ patiḥ*—Nārāyaṇa, the husband of the goddess of fortune (may protect); *bhuñjānam*—while enjoying life; *yajñabhuk*—Yajñabhuk; *pātu*—may He protect; *sarva-graha-bhayam-karaḥ*—who is fearful to all evil planets.

TRANSLATION

May Lord Pṛśnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

TEXTS 27–29

डाकिन्यो यातुधान्यश्च कुष्माण्डा येऽर्भकग्रहाः ।
भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥२७॥
कोटरा रेवती ज्येष्ठा पूतना मातृकादयः ।
उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥२८॥
स्वप्नदृष्टा महोत्पाता वृद्धा बालग्रहाश्च ये ।
सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥२९॥

ḍākinyo yātudhānyaś ca
kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācāś ca
yakṣa-rakṣo-vināyakāḥ

koṭarā revatī jyeṣṭhā
pūtanā mātṛkādayaḥ
unmādā ye hy apasmārā
deha-prāṇendriya-druhaḥ

svapna-dṛṣṭā mahotpātā
vṛddhā bāla-grahāś ca ye
sarve naśyantu te viṣṇor
nāma-grahaṇa-bhīravaḥ

ḍākinyaḥ yātudhānyaḥ ca kuṣmāṇḍāḥ—witches and devils, enemies of children; *ye*—those who are; *arbhaka-grahāḥ*—like evil stars for children; *bhūta*—evil spirits; *preta*—evil hobgoblins; *piśācāḥ*—similar bad spirits; *ca*—also; *yakṣa*—the living entities known as Yakṣas; *rakṣaḥ*—those known as Rākṣasas; *vināyakāḥ*—those by the name Vināyaka; *koṭarā*—by the name Koṭarā; *revatī*—by the name Revatī; *jyeṣṭhā*—by the name Jyeṣṭhā; *pūtanā*—by the name Pūtanā; *mātṛkā-ādayaḥ*—and evil women like Mātṛkā; *unmādāḥ*—those who cause madness; *ye*—which others; *hi*—indeed; *apasmārāḥ*—causing loss of memory; *deha-prāṇa-indriya*—to the body, life air and senses; *druhaḥ*—give trouble; *svapna-dṛṣṭāḥ*—the evil spirits that cause bad dreams; *mahā-utpātāḥ*—those causing great disturbances; *vṛddhāḥ*—the most experienced; *bāla-grahāḥ ca*—and those attacking children; *ye*—who; *sarve*—all of them; *naśyantu*—let be vanquished; *te*—those; *viṣṇoḥ*—of Lord Viṣṇu; *nāma-grahaṇa*—by the chanting of the name; *bhīravaḥ*—become afraid.

TRANSLATION

The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

PURPORT

As stated in the *Brahma-saṁhitā* (5.33):

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person—nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the *Vedas*, but they are always manifest to pure, unalloyed devotees."

While decorating the body with *tilaka*, we give protection to the body by chanting twelve names of Viṣṇu. Although Govinda, or Lord Viṣṇu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu," and always think of Lord Viṣṇu. *Viṣṇor ārādhanaṁ param:* this is the highest form of worship. If one remembers Viṣṇu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The *Āyurveda-śāstra* recommends, *auṣadhi cintayet viṣṇum:* even while taking medicine, one should remember Viṣṇu, because the medicine is not all and all and Lord Viṣṇu is the real protector. The material world is full of danger (*padaṁ padaṁ yad vipadām*). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa *mahā-mantra*. Therefore Śrī Caitanya Mahāprabhu has recommended, *kīrtanīyaḥ sadā hariḥ, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam,* and *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet.*

TEXT 30

श्रीशुक उवाच

इति प्रणयबद्धाभिर्गोपीभिः कृतरक्षणम् ।
पाययित्वा स्तनं माता संन्यवेशयदात्मजम् ॥३०॥

śrī-śuka uvāca
iti praṇaya-baddhābhir
gopībhiḥ kṛta-rakṣaṇam
pāyayitvā stanaṁ mātā
sannyaveśayad ātmajam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—in this way; *praṇaya-baddhābhiḥ*—who were bound with maternal affection; *gopībhiḥ*—by the elderly *gopīs*, headed by mother Yaśodā; *kṛta-rakṣaṇam*—all measures were taken to protect the child; *pāyayitvā*—and after that, feeding the child; *stanam*—the nipple; *mātā*—mother Yaśodā; *sannyaveśayat*—made to lie down on the bed; *ātmajam*—her son.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

PURPORT

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly *gopīs* were not satisfied with chanting *mantras* to give protection to Kṛṣṇa; they also tested whether their child's health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the *gopīs* were fully satisfied, they had the child lie down on His bed.

TEXT 31

तावन्नन्दादयो गोपा मथुराया व्रजं गताः ।
विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥३१॥

tāvan nandādayo gopā
mathurāyā vrajaṁ gatāḥ
vilokya pūtanā-dehaṁ
babhūvur ativismitāḥ

tāvat—in the meantime; *nanda-ādayaḥ*—headed by Nanda Mahārāja; *gopāḥ*—all the cowherd men; *mathurāyāḥ*—from Mathurā; *vrajam*—to Vṛndāvana; *gatāḥ*—came back; *vilokya*—when they saw; *pūtanā-deham*—the gigantic body of Pūtanā lying dead; *babhūvuḥ*—became; *ati*—very much; *vismitāḥ*—struck with wonder.

TRANSLATION

Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

PURPORT

Nanda Mahārāja's wonder may be understood in various ways. First of all, the cowherd men had never before seen such a gigantic body in Vṛndāvana, and therefore they were struck with wonder. Then they began to consider where such a body had come from, whether it had dropped from the sky, or whether, by some mistake or by the power of some mystic *yoginī*, they had come to some place other than Vṛndāvana. They could not actually guess what had happened, and therefore they were struck with wonder.

TEXT 32

नूनं बतर्षिः संजातो योगेशो वा समास सः ।
स एव दृष्टो ह्युत्पातो यदाहानकदुन्दुभिः ॥३२॥

nūnaṁ batarṣiḥ sañjāto
yogeśo vā samāsa saḥ
sa eva dṛṣṭo hy utpāto
yad āhānakadundubhiḥ

nūnam—certainly; *bata*—O my friends; *ṛṣiḥ*—a great saintly person; *sañjātaḥ*—has become; *yoga-īśaḥ*—a master of mystic power; *vā*—or; *samāsa*—has become; *saḥ*—he (Vasudeva); *saḥ*—that; *eva*—indeed; *dṛṣṭaḥ*—has been seen (by us); *hi*—because; *utpātaḥ*—kind of disturbance; *yat*—that which; *āha*—predicted; *ānakadundubhiḥ*—Ānakadundubhi (another name of Vasudeva).

TRANSLATION

Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

PURPORT

This verse illustrates the difference between *kṣatriyas* and innocent *vaiśyas*. By studying the political situation, Vasudeva could see what would happen, whereas Nanda Mahārāja, the king of the agriculturalists, could only guess that Vasudeva was a great saintly person and had developed mystic powers. Vasudeva actually had all mystic powers under his control; otherwise he could not have become the father of Kṛṣṇa. But in fact he foresaw the calamities in Vraja by studying Kaṁsa's political activities and thus warned Nanda Mahārāja to take precautions, although Nanda Mahārāja thought that Vasudeva had predicted this incident through wonderful mystic powers. By mystic powers gained through the practice of *haṭha-yoga*, one can study and understand the future.

TEXT 33

कलेवरं परशुभिश्छित्त्वा तत्ते व्रजौकसः ।
दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठवेष्टितम् ॥३३॥

kalevaraṁ paraśubhiś
chittvā tat te vrajaukasaḥ
dūre kṣiptvāvayavaśo
nyadahan kāṣṭha-veṣṭitam

kalevaram—the gigantic body of Pūtanā; *paraśubhiḥ*—with the aid of axes; *chittvā*—after cutting to pieces; *tat*—that (body); *te*—all of those; *vraja-okasaḥ*—inhabitants of Vraja; *dūre*—far, far away; *kṣiptvā*—after throwing; *avayavaśaḥ*—different parts of the body, piece by piece; *nyadahan*—burned to ashes; *kāṣṭha-veṣṭitam*—covered by wood.

TRANSLATION

The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

PURPORT

It is the practice that after a snake has been killed, its body is cut into various pieces for fear that it may come to life again simply by interact-

ing with air. Merely killing a serpent is not sufficient; after it is killed, it must be cut to pieces and burned, and then the danger will be over. Pūtanā resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

TEXT 34

दह्यमानस्य देहस्य धूमश्चागुरुसौरभः ।
उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः ॥३४॥

dahyamānasya dehasya
dhūmaś cāguru-saurabhaḥ
utthitaḥ kṛṣṇa-nirbhukta-
sapady āhata-pāpmanaḥ

dahyamānasya—while being burnt to ashes; *dehasya*—of the body of Pūtanā; *dhūmaḥ*—the smoke; *ca*—and; *aguru-saurabhaḥ*—turned into saintly scented smoke of the *aguru* herb; *utthitaḥ*—emanating from her body; *kṛṣṇa-nirbhukta*—because of Kṛṣṇa's having sucked her breast; *sapadi*—immediately; *āhata-pāpmanaḥ*—her material body became spiritualized or relieved of all material conditions.

TRANSLATION

Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

PURPORT

Such are the effects of Kṛṣṇa consciousness. If one somehow or other becomes Kṛṣṇa conscious by applying his senses in the service of the Lord, one is immediately freed from material contamination. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (*Bhāg.* 1.2.17). Hearing about the activities of Kṛṣṇa is the beginning of purified life. *Puṇya-śravaṇa-kīrtanaḥ:* simply by hearing and chanting, one becomes

purified. Therefore, in discharging devotional service, *śravaṇa-kīrtana* (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (*hṛṣīkeṇa hṛṣīkeśa-sevanam*). *Bhaktir ucyate:* this is called *bhakti.* When Pūtanā was somehow or other, directly or indirectly, induced to render some service to the Lord by feeding Him with her breast, she was immediately purified, so much so that when her nasty material body was burnt to ashes, it gave off the fragrance of *aguru*, the most agreeably scented herb.

TEXTS 35–36

पूतना लोकबालघ्नी राक्षसी रुधिराशना ।
जिघांसयापि हरये स्तनं दत्त्वाप सद्गतिम् ॥३५॥
किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने ।
यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा ॥३६॥

pūtanā loka-bāla-ghnī
rākṣasī rudhirāśanā
jighāṁsayāpi haraye
stanaṁ dattvāpa sad-gatim

kiṁ punaḥ śraddhayā bhaktyā
kṛṣṇāya paramātmane
yacchan priyatamaṁ kiṁ nu
raktās tan-mātaro yathā

pūtanā—Pūtanā, the professional Rākṣasī; *loka-bāla-ghnī*—who used to kill human children; *rākṣasī*—the she-demon; *rudhira-aśanā*—simply hankering for blood; *jighāṁsayā*—with the desire to kill Kṛṣṇa (being envious of Kṛṣṇa and having been instructed by Kaṁsa); *api*—still; *haraye*—unto the Supreme Personality of Godhead; *stanam*—her breast; *dattvā*—after offering; *āpa*—obtained; *sat-gatim*—the most elevated position of spiritual existence; *kim*—what to speak of; *punaḥ*—again; *śraddhayā*—with faith; *bhaktyā*—by devotion; *kṛṣṇāya*—unto Lord Kṛṣṇa; *paramātmane*—who is the Supreme Person; *yacchan*—offering; *priya-tamam*—the dearmost; *kim*—something; *nu*—indeed;

raktāḥ—those who have an affinity; *tat-mātaraḥ*—Kṛṣṇa's affectionate mothers (offering the beloved child their breasts); *yathā*—exactly like.

TRANSLATION

Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

PURPORT

Pūtanā had no affection for Kṛṣṇa; rather, she was envious and wanted to kill Him. Nonetheless, because with or without knowledge she offered her breast, she attained the highest achievement in life. But the offerings of devotees attracted to Kṛṣṇa in parental love are always sincere. A mother likes to offer something to her child with affection and love; there is no question of envy. So here we can make a comparative study. If Pūtanā could attain such an exalted position in spiritual life by neglectfully, enviously making an offering to Kṛṣṇa, what is to be said of mother Yaśodā and the other *gopīs*, who served Kṛṣṇa with such great affection and love, offering everything for Kṛṣṇa's satisfaction? The *gopīs* automatically achieved the highest perfection. Therefore Śrī Caitanya Mahāprabhu recommended the affection of the *gopīs*, either in maternal affection or in conjugal love, as the highest perfection in life (*ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*).

TEXTS 37–38

पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः ।
अङ्गं यस्याः समाक्रम्य भगवानपितत् स्तनम् ॥३७॥
यातुधान्यपि सा स्वर्गमवाप जननीगतिम् ।
कृष्णभुक्तस्तनक्षीराः किमु गावोऽनुमातरः ॥३८॥

padbhyāṁ bhakta-hṛdi-sthābhyāṁ
vandyābhyāṁ loka-vanditaiḥ
aṅgaṁ yasyāḥ samākramya
bhagavān api tat-stanam

yātudhāny api sā svargam
avāpa jananī-gatim
kṛṣṇa-bhukta-stana-kṣīrāḥ
kim u gāvo 'numātaraḥ

padbhyām—by the two lotus feet; *bhakta-hṛdi-sthābhyām*—which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly; *vandyābhyām*—which are always to be praised; *loka-vanditaiḥ*—by Lord Brahmā and Lord Śiva, who are praised by all the inhabitants of the three worlds; *aṅgam*—the body; *yasyāḥ*—of whom (Pūtanā); *samākramya*—embracing; *bhagavān*—the Supreme Personality of Godhead; *api*—also; *tat-stanam*—that breast; *yātudhānī api*—although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); *sā*—she; *svargam*—the transcendental abode; *avāpa*—achieved; *jananī-gatim*—the position of a mother; *kṛṣṇa-bhukta-stana-kṣīrāḥ*—therefore, because their breasts were sucked by Kṛṣṇa, who drank the milk flowing from their bodies; *kim u*—what to speak of; *gāvaḥ*—the cows; *anumātaraḥ*—exactly like mothers (who allowed their nipples to be sucked by Kṛṣṇa).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

PURPORT

These verses explain how devotional service rendered to the Supreme Personality of Godhead, whether directly or indirectly, knowingly or unknowingly, becomes successful. Pūtanā was neither a devotee nor a nondevotee; she was actually a demoniac witch instructed by Kaṁsa to kill Kṛṣṇa. Nonetheless, in the beginning she assumed the form of a very beautiful woman and approached Kṛṣṇa exactly like an affectionate mother, so that mother Yaśodā and Rohiṇī did not doubt her sincerity. The Lord took all this into consideration, and thus she was automatically promoted to a position like that of mother Yaśodā. As explained by Viśvanātha Cakravartī Ṭhākura, there are various roles one may play in such a position. Pūtanā was immediately promoted to Vaikuṇṭhaloka, which is also sometimes described as Svarga. The Svarga mentioned in this verse is not the material heavenly planet, but the transcendental world. In Vaikuṇṭhaloka, Pūtanā attained the position of a nurse (*dhātry-ucitām*), as described by Uddhava. Pūtanā was elevated to the position of a nurse and maidservant in Goloka Vṛndāvana to assist mother Yaśodā.

TEXTS 39–40

पयांसि यासामपिबत् पुत्रस्नेहस्नुतान्यलम् ।
भगवान् देवकीपुत्रः कैवल्याद्यखिलप्रदः ॥३९॥
तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम् ।
न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः ॥४०॥

payāṁsi yāsām apibat
putra-sneha-snutāny alam
bhagavān devakī-putraḥ
kaivalyādy-akhila-pradaḥ

tāsām aviratam kṛṣṇe
kurvatīnāṁ sutekṣaṇam
na punaḥ kalpate rājan
saṁsāro 'jñāna-sambhavaḥ

payāṁsi—milk (coming from the body); *yāsām*—of all of whom; *apibat*—Lord Kṛṣṇa drank; *putra-sneha-snutāni*—that milk coming from the bodies of the *gopīs*, not artificially but because of maternal affection; *alam*—sufficiently; *bhagavān*—the Supreme Personality of Godhead; *devakī-putraḥ*—who appeared as the son of Devakī; *kaivalya-ādi*—like liberation or merging into the Brahman effulgence; *akhila-pradaḥ*—the bestower of all similar blessings; *tāsām*—of all of them (of all the *gopīs*); *aviratam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *kur-vatīnām*—making; *suta-īkṣaṇam*—as a mother looks upon her child; *na*—never; *punaḥ*—again; *kalpate*—can be imagined; *rājan*—O King Parīkṣit; *saṁsāraḥ*—the material bondage of birth and death; *ajñāna-sambhavaḥ*—which is to be accepted by foolish persons ignorantly trying to become happy.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

PURPORT

The advantage of Kṛṣṇa consciousness is described herein. Kṛṣṇa consciousness gradually develops on the transcendental platform. One may think of Kṛṣṇa as the supreme personality, one may think of Kṛṣṇa as the supreme master, one may think of Kṛṣṇa as the supreme friend, one may think of Kṛṣṇa as the supreme son, or one may think of Kṛṣṇa as the supreme conjugal lover. If one is connected with Kṛṣṇa in any of these transcendental relationships, the course of one's material life is understood to have already ended. As confirmed in *Bhagavad-gītā* (4.9), *tyaktvā deham punar janma naiti mām eti:* for such devotees, going back home, back to Godhead, is guaranteed. *Na punaḥ kalpate rājan saṁsāro 'jñāna-sambhavaḥ.* This verse also guarantees that devotees

who constantly think of Kṛṣṇa in a particular relationship will never return to this material world. In this material world of *saṁsāra*, there are the same relationships. One thinks, "Here is my son," "Here is my wife," "Here is my lover," or "Here is my friend." But these relationships are temporary illusions. *Ajñāna-sambhavaḥ:* such a consciousness awakens in ignorance. But when the same relationships awaken in Kṛṣṇa consciousness, one's spiritual life is revived, and one is guaranteed to return home, back to Godhead. Even though the *gopīs* who were friends of Rohiṇī and mother Yaśodā and who allowed their breasts to be sucked by Kṛṣṇa were not directly Kṛṣṇa's mothers, they all had the same chance as Rohiṇī and Yaśodā to go back to Godhead and act as Kṛṣṇa's mothers-in-law, servants and so on. The word *saṁsāra* refers to attachment for one's body, home, husband or wife, and children, but although the *gopīs* and all the other inhabitants of Vṛndāvana had the same affection and attachment for husband and home, their central affection was for Kṛṣṇa in some transcendental relationship, and therefore they were guaranteed to be promoted to Goloka Vṛndāvana in the next life, to live with Kṛṣṇa eternally in spiritual happiness. The easiest way to attain spiritual elevation, to be liberated from this material world, and to go back home, back to Godhead, is recommended by Bhaktivinoda Ṭhākura: *kṛṣṇera saṁsāra kara chāḍi' anācāra.* One should give up all sinful activities and remain in the family of Kṛṣṇa. Then one's liberation is guaranteed.

TEXT 41

कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः ।
किमिदं कुत एवेति वदन्तो व्रजमाययुः ॥४१॥

kaṭa-dhūmasya saurabhyam
avaghrāya vrajaukasaḥ
kim idaṁ kuta eveti
vadanto vrajam āyayuḥ

kaṭa-dhūmasya—of the smoke emanating from the fire burning the different parts of Pūtanā's body; *saurabhyam*—the fragrance; *avaghrāya*—when they smelled through their nostrils; *vraja-okasaḥ*—the inhabitants of Vrajabhūmi in distant places; *kim idam*—what is this

fragrance; *kutaḥ*—where does it come from; *eva*—indeed; *iti*—in this way; *vadantaḥ*—speaking; *vrajam*—the place of Nanda Mahārāja, Vrajabhūmi; *āyayuḥ*—reached.

TRANSLATION

Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

PURPORT

The aroma of the smoke emanating from a burning fire is not always very favorable. Therefore upon smelling such a wonderful fragrance, the inhabitants of Vraja were astonished.

TEXT 42

ते तत्र वर्णितं गोपैः पूतनागमनादिकम् ।
श्रुत्वा तन्निधनं स्वस्ति शिशोश्चासन् सुविस्मिताः॥४२॥

te tatra varṇitaṁ gopaiḥ
pūtanāgamanādikam
śrutvā tan-nidhanaṁ svasti
śiśoś cāsan suvismitāḥ

te—all those persons who arrived; *tatra*—there (in the vicinity of Nanda Mahārāja's estate); *varṇitam*—described; *gopaiḥ*—by the cowherd men; *pūtanā-āgamana-ādikam*—everything about how Pūtanā the witch had come there and played havoc; *śrutvā*—after hearing; *tat-nidhanam*—and about how Pūtanā had died; *svasti*—all auspiciousness; *śiśoḥ*—for the baby; *ca*—and; *āsan*—offered; *su-vismitāḥ*—being struck with great wonder because of what had happened.

TRANSLATION

When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been

killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

TEXT 43

नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः ।
मूर्ध्न्युपाघ्राय परमां मुदं लेभे कुरूद्वह ॥४३॥

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramāṁ
mudaṁ lebhe kurūdvaha

nandaḥ—Mahārāja Nanda; *sva-putram ādāya*—taking his son Kṛṣṇa on his lap; *pretya-āgatam*—as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); *udāra-dhīḥ*—because he was always liberal and simple; *mūrdhni*—on the head of Kṛṣṇa; *upāghrāya*—formally smelling; *paramām*—highest; *mudam*—peace; *lebhe*—achieved; *kuru-udvaha*—O Mahārāja Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

PURPORT

Nanda Mahārāja could not understand how the inhabitants of his house had allowed Pūtanā to enter the house, nor could he imagine the gravity of the situation. He did not understand that Kṛṣṇa had wanted to kill Pūtanā and that His pastimes were performed by *yogamāyā*. Nanda Mahārāja simply thought that someone had entered his house and created havoc. This was Nanda Mahārāja's simplicity.

TEXT 44

य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम् ।
शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ॥४४॥

ya etat pūtanā-mokṣaṁ
kṛṣṇasyārbhakam adbhutam
śṛṇuyāc chraddhayā martyo
govinde labhate ratim

yaḥ—anyone who; *etat*—this; *pūtanā-mokṣam*—salvation of Pūtanā; *kṛṣṇasya*—of Kṛṣṇa; *ārbhakam*—the childhood pastimes; *adbhutam*—wonderful; *śṛṇuyāt*—should hear; *śraddhayā*—with faith and devotion; *martyaḥ*—any person within this material world; *govinde*—for the Supreme Person, Govinda, Ādi-puruṣa; *labhate*—gains; *ratim*—attachment.

TRANSLATION

Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

PURPORT

The incident in which the great witch attempted to kill the child but was killed herself is certainly wonderful. Therefore this verse uses the word *adbhutam*, meaning "specifically wonderful." Kṛṣṇa has left us many wonderful narrations about Him. Simply by reading these narrations, as they are described in *Kṛṣṇa, the Supreme Personality of Godhead*, one gains salvation from this material world and gradually develops attachment to and devotion for Govinda, Ādi-puruṣa.

Thus end the Bhaktivedanta purports of the Tenth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Killing of the Demon Pūtanā."*

CHAPTER SEVEN

The Killing of the Demon Tṛṇāvarta

In this chapter, Śrī Kṛṣṇa's pastimes of breaking the cart (*śakaṭa-bhañjana*), killing the *asura* known as Tṛṇāvarta, and demonstrating the entire universe within His mouth are especially described.

When Śukadeva Gosvāmī saw that Mahārāja Parīkṣit was eagerly waiting to hear about Lord Kṛṣṇa's pastimes as a child, he was very much pleased, and he continued to speak. When Śrī Kṛṣṇa was only three months old and was just trying to turn backside up, before He even attempted to crawl, mother Yaśodā wanted to observe a ritualistic ceremony with her friends for the good fortune of the child. Such a ritualistic ceremony is generally performed with ladies who also have small children. When mother Yaśodā saw that Kṛṣṇa was falling asleep, because of other engagements she put the child underneath a household cart, called *śakaṭa*, and while the child was sleeping, she engaged herself in other business pertaining to the auspicious ritualistic ceremony. Underneath the cart was a cradle, and mother Yaśodā placed the child in that cradle. The child was sleeping, but suddenly He awakened and, as usual for a child, began to kick His small legs. This kicking shook the cart, which collapsed with a great sound, breaking completely and spilling all its contents. Children who were playing nearby immediately informed mother Yaśodā that the cart had broken, and therefore she hastily arrived there in great anxiety with the other *gopīs*. Mother Yaśodā immediately took the child on her lap and allowed Him to suck her breast. Then various types of Vedic ritualistic ceremonies were performed with the help of the *brāhmaṇas*. Not knowing the real identity of the child, the *brāhmaṇas* showered the child with blessings.

Another day, when mother Yaśodā was sitting with her child on her lap, she suddenly observed that he had assumed the weight of the entire universe. She was so astonished that she had to put the child down, and in the meantime Tṛṇāvarta, one of the servants of Kaṁsa, appeared there as a whirlwind and took the child away. The whole tract of land known as Gokula became surcharged with dust, no one could see where the child

had been taken, and all the *gopīs* were overwhelmed because He had been taken away in the dust storm. But up in the sky, the *asura*, being overburdened by the child, could not carry the child far away, although he also could not drop the child because the child had caught him so tightly that it was difficult for him to separate the child from his body. Thus Tṛṇāvarta himself fell down from a very great height, the child grasping him tightly by the shoulder, and immediately died. The demon having fallen, the *gopīs* picked the child up and delivered Him to the lap of mother Yaśodā. Thus mother Yaśodā was struck with wonder, but because of *yogamāyā's* influence, no one could understand who Kṛṣṇa was and what had actually happened. Rather, everyone began to praise fortune for the child's having been saved from such a calamity. Nanda Mahārāja, of course, was thinking of the wonderful foretelling of Vasudeva and began to praise him as a great *yogī*. Later, when the child was on the lap of mother Yaśodā, the child yawned, and mother Yaśodā could see within His mouth the entire universal manifestation.

TEXTS 1–2

श्रीराजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः ।
करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥ १ ॥
यच्छृण्वतोऽपैत्यरतिर्वितृष्णा
सत्त्वं च शुद्ध्यत्यचिरेण पुंसः ।
भक्तिर्हरौ तत्पुरुषे च सख्यं
तदेव हारं वद मन्यसे चेत् ॥ २ ॥

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ

bhaktir harau tat-puruṣe ca sakhyaṁ
tad eva hāraṁ vada manyase cet

śrī-rājā uvāca—the King inquired (from Śukadeva Gosvāmī); *yena yena avatāreṇa*—the pastimes exhibited by different varieties of incarnations; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the controller; *karoti*—presents; *karṇa-ramyāṇi*—were all very pleasing to the ear; *manaḥ-jñāni*—very attractive to the mind; *ca*—also; *naḥ*—of us; *prabho*—my lord, Śukadeva Gosvāmī; *yat-śṛṇvataḥ*—of anyone who simply hears these narrations; *apaiti*—vanishes; *aratiḥ*—unattractiveness; *vitṛṣṇā*—dirty things within the mind that make us uninterested in Kṛṣṇa consciousness; *sattvam ca*—the existential position in the core of the heart; *śuddhyati*—becomes purified; *acireṇa*—very soon; *puṁsaḥ*—of any person; *bhaktiḥ harau*—devotional attachment and service to the Lord; *tat-puruṣe*—with Vaiṣṇavas; *ca*—also; *sakhyam*—attraction to association; *tat eva*—that only; *hāram*—the activities of the Lord, which should be heard and kept on the neck as a garland; *vada*—kindly speak; *manyase*—you think it fit; *cet*—if.

TRANSLATION

King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

PURPORT

As stated in the *Prema-vivarta:*

kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

Our material existence is *māyā*, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*). *Asann api kleśada āsa dehaḥ:* as long as we have these temporary bodies, they give us many varieties of tribulation—*ādhyātmika, ādhibhautika* and *ādhidaivika.* This is the root cause of all suffering, but this root cause of suffering can be removed by revival of our Kṛṣṇa consciousness. All the Vedic literatures presented by Vyāsadeva and other great sages are therefore intended to revive our Kṛṣṇa consciousness, which begins to revive with *śravaṇa-kīrtanam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ* (*Bhāg.* 1.2.17). *Śrīmad-Bhāgavatam* and other Vedic literatures exist simply to give us a chance to hear about Kṛṣṇa. Kṛṣṇa has different *avatāras,* or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such *avatāras* as Matsya, Kūrma and Varāha are not as attractive as Kṛṣṇa. First of all, however, we have no attraction for hearing about Kṛṣṇa, and this is the root cause of our suffering.

But Parīkṣit Mahārāja specifically mentions that the wonderful activities of baby Kṛṣṇa, which amazed mother Yaśodā and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Kṛṣṇa killed Pūtanā, Tṛṇāvarta and Śakaṭāsura and showed the entire universe within His mouth. Thus the pastimes of Kṛṣṇa, one after another, kept mother Yaśodā and all the inhabitants of Vraja in great astonishment. The process to revive one's Kṛṣṇa consciousness is *ādau śraddhā tataḥ sādhu-saṅgaḥ* (*Bhakti-rasāmṛta-sindhu* 1.4.15). The pastimes of Kṛṣṇa can be properly received from devotees. If one has developed a little bit of Kṛṣṇa consciousness by hearing from Vaiṣṇavas about the activities of Kṛṣṇa, one becomes attached to Vaiṣṇavas who are interested only in Kṛṣṇa consciousness. Therefore Parīkṣit Mahārāja recommends that one hear about Kṛṣṇa's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kūrma and Varāha. Wanting to hear more and more from Śukadeva Gosvāmī, Mahārāja Parīkṣit requested him to con-

tinue describing Kṛṣṇa's childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

TEXT 3

अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम् ।
मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥ ३ ॥

athānyad api kṛṣṇasya
tokācaritam adbhutam
mānuṣaṁ lokam āsādya
taj-jātim anurundhataḥ

atha—also; *anyat api*—other pastimes also; *kṛṣṇasya*—of child Kṛṣṇa; *toka-ācaritam adbhutam*—they are also wonderful childhood pastimes; *mānuṣam*—as if playing as a human child; *lokam āsādya*—appearing on this planet earth in human society; *tat-jātim*—exactly like a human child; *anurundhataḥ*—who was imitating.

TRANSLATION

Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

PURPORT

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate other childhood pastimes exhibited by Kṛṣṇa while playing as a human child. The Supreme Personality of Godhead incarnates at different times in different planets and universes, and according to the nature of those places, He exhibits His unlimited potency. That a child sitting on the lap of his mother was able to kill the gigantic Pūtanā is extremely wonderful for the inhabitants of this planet, but on other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more wonderful. Kṛṣṇa's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets,

and therefore Mahārāja Parīkṣit was very much interested in hearing about Him.

TEXT 4

श्रीशुक उवाच

कदाचिदौत्थानिककौतुकाप्लवे
जन्मर्क्षयोगे समवेतयोषिताम् ।
वादित्रगीतद्विजमन्त्रवाचकै-
श्चकार सूनोरभिषेचनं सती ॥ ४ ॥

śrī-śuka uvāca
kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak (at the request of Mahārāja Parīkṣit); *kadācit*—at that time (when Kṛṣṇa was three months old); *autthānika-kautuka-āplave*—when Kṛṣṇa was three or four months old and His body was developing, He attempted to turn around, and this pleasing occasion was observed with a festival and bathing ceremony; *janma-ṛkṣa-yoge*—at that time, there was also a conjunction of the moon with the auspicious constellation Rohiṇī; *samaveta-yoṣitām*—(the ceremony was observed) among the assembled women, a ceremony of mothers; *vāditra-gīta*—different varieties of music and singing; *dvija-mantra-vācakaiḥ*—with chanting of Vedic hymns by qualified *brāhmaṇas; cakāra*—executed; *sūnoḥ*—of her son; *abhiṣecanam*—the bathing ceremony; *satī*—mother Yaśodā.

TRANSLATION

Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with

other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā.

PURPORT

There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation. Even before the child is born, when the mother is pregnant, many recommended ritualistic ceremonies are performed. For example, when the child has been within the womb for three months and for seven months, there is a ceremony the mother observes by eating with neighboring children. This ceremony is called *svāda-bhakṣaṇa.* Similarly, before the birth of the child there is the *garbhādhāna* ceremony. In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it. We can just consider how human society has fallen since the inauguration of Kali-yuga. Although people still claim to be civilized, at the present moment there is actually no human civilization, but only an assembly of two-legged animals.

TEXT 5

नन्दस्य पत्नी कृतमज्जनादिकं
विप्रैः कृतस्वस्त्ययनं सुपूजितैः ।
अन्नाद्यवासःस्रगभीष्टधेनुभिः
संजातनिद्राक्षमशीशयच्छनैः ॥ ५ ॥

nandasya patnī kṛta-majjanādikaṁ
vipraiḥ kṛta-svastyayanaṁ supūjitaiḥ
annādya-vāsaḥ-srag-abhīṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīśayac chanaiḥ

nandasya—of Mahārāja Nanda; *patnī*—the wife (mother Yaśodā); *kṛta-majjana-ādikam*—after she and the other members of the house had bathed and the child had been bathed also; *vipraiḥ*—by the *brāhmaṇas; kṛta-svastyayanam*—engaging them in chanting auspicious Vedic hymns; *su-pūjitaiḥ*—who were all received and worshiped with proper respect; *anna-ādya*—by offering them sufficient grains and other eatables; *vāsaḥ*—garments; *srak-abhīṣṭa-dhenubhiḥ*—by offering flower garlands and very desirable cows; *sañjāta-nidrā*—had become sleepy; *akṣam*—whose eyes; *aśīśayat*—laid the child down; *śanaiḥ*—for the time being.

TRANSLATION

After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

PURPORT

An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable. Mother Yaśodā saw that her child felt sleepy, and to give Him all facilities for sleep, she lay down with the child, and when He was peaceful, she got up to attend to her other household affairs.

TEXT 6

औत्थानिकौत्सुक्यमना मनस्विनी
समागतान् पूजयती व्रजौकसः ।
नैवाशृणोद् वै रुदितं सुतस्य सा
रुदन् स्तनार्थी चरणावुदक्षिपत् ॥ ६ ॥

autthānikautsukya-manā manasvinī
samāgatān pūjayatī vrajaukasaḥ
naivāśṛṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udakṣipat

autthānika-autsukya-manāḥ—mother Yaśodā was very busy celebrating the *utthāna* ceremony of her child; *manasvinī*—very liberal in distributing food, clothing, ornaments and cows, according to necessity; *samāgatān*—to the assembled guests; *pūjayatī*—just to satisfy them; *vraja-okasaḥ*—to the inhabitants of Vraja; *na*—not; *eva*—certainly; *aśṛṇot*—did hear; *vai*—indeed; *ruditam*—the crying; *sutasya*—of her child; *sā*—mother Yaśodā; *rudan*—crying; *stana-arthī*—Kṛṣṇa, who was hankering to drink His mother's milk by sucking her breast; *caraṇau udakṣipat*—out of anger, threw His two legs hither and thither.

TRANSLATION

The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

PURPORT

Kṛṣṇa had been placed underneath a household handcart, but this handcart was actually another form of the Śakaṭāsura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Kṛṣṇa took this opportunity to kill the demon. Thus He kicked Śakaṭāsura just to expose him. Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakaṭāsura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Kṛṣṇa. Kṛṣṇa wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons. These narrations are wonderfully enjoyable, and those who are fortunate are struck with wonder upon hearing of these extraordinary activities of the Lord. Although the less intelligent

regard them as mythological because a dull brain cannot understand them, they are real facts. These narrations are actually so enjoyable and enlightening that Mahārāja Parīkṣit and Śukadeva Gosvāmī took pleasure in them, and other liberated persons, following in their footsteps, become fully jubilant by hearing about the wonderful activities of the Lord.

TEXT 7

अधःशयानस्य शिशोरनोऽल्पक-
प्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
विध्वस्तनानारसकुप्यभाजनं
व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥ ७ ॥

adhaḥ-śayānasya śiśor ano 'lpaka-
pravāla-mṛdv-aṅghri-hataṁ vyavartata
vidhvasta-nānā-rasa-kupya-bhājanaṁ
vyatyasta-cakrākṣa-vibhinna-kūbaram

adhaḥ-śayānasya—who was put underneath the handcart; *śiśoḥ*—of the child; *anaḥ*—the cart; *alpaka*—not very much grown; *pravāla*—just like a new leaf; *mṛdu-aṅghri-hatam*—struck by His beautiful, delicate legs; *vyavartata*—turned over and fell down; *vidhvasta*—scattered; *nānā-rasa-kupya-bhājanam*—utensils made of various metals; *vyatyasta*—dislocated; *cakra-akṣa*—the two wheels and the axle; *vibhinna*—broken; *kūbaram*—the pole of the handcart.

TRANSLATION

Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has commented on this verse as follows. When Lord Kṛṣṇa was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana *avatāra* had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiraṇyakaśipu, He had to assume the special bodily feature of Nṛsiṁhadeva. But in His Kṛṣṇa *avatāra*, the Lord did not need to exert such energy. Therefore, *kṛṣṇas tu bhagavān svayam:* Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. Thus the handcart collapsed, its joints broken, and all the metal pots and utensils scattered.

The *Vaiṣṇava-toṣaṇī* remarks that although the handcart was higher than the child, the child could easily touch the wheel of the cart, and this was sufficient to send the demon down to the earth. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

TEXT 8

दृष्ट्वा यशोदाप्रमुखा व्रजस्त्रिय
औत्थानिके कर्मणि याः समागताः ।
नन्दादयश्चाद्भुतदर्शनाकुलाः
कथं स्वयं वै शकटं विपर्यगात् ॥ ८ ॥

dṛṣṭvā yaśodā-pramukhā vraja-striya
autthānike karmaṇi yāḥ samāgatāḥ
nandādayaś cādbhuta-darśanākulāḥ
kathaṁ svayaṁ vai śakaṭaṁ viparyagāt

dṛṣṭvā—after seeing; *yaśodā-pramukhāḥ*—headed by mother Yaśodā; *vraja-striyaḥ*—all the ladies of Vraja; *autthānike karmaṇi*—in the celebration of the *utthāna* ceremony; *yāḥ*—those who; *samāgatāḥ*—

assembled there; *nanda-ādayaḥ ca*—and the men, headed by Nanda Mahārāja; *adbhuta-darśana*—by seeing the wonderful calamity (that the heavily loaded cart had broken upon the small baby, who still lay there unhurt); *ākulāḥ*—and thus they were very much perturbed as to how it had happened; *katham*—how; *svayam*—by itself; *vai*—indeed; *śakaṭam*—the handcart; *viparyagāt*—became so heavily damaged, dismantled.

TRANSLATION

When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

TEXT 9

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः।
रुदतानेन पादेन क्षिप्तमेतन्न संशयः ॥ ९ ॥

ūcur avyavasita-matīn
gopān gopīś ca bālakāḥ
rudatānena pādena
kṣiptam etan na saṁśayaḥ

ūcuḥ—said; *avyavasita-matīn*—who had lost all intelligence in the present situation; *gopān*—to the cowherd men; *gopīḥ ca*—and to the ladies; *bālakāḥ*—the children; *rudatā anena*—as soon as the child cried; *pādena*—with one leg; *kṣiptam etat*—this cart was dashed apart and immediately fell dismantled; *na saṁśayaḥ*—there is no doubt about it.

TRANSLATION

The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As

soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

PURPORT

We have heard of people's being haunted by ghosts. Having no gross material body, a ghost seeks shelter of a gross body to stay in and haunt. The Śakaṭāsura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Kṛṣṇa. When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described. This was possible for Kṛṣṇa because He has full potency, as confirmed in the *Brahma-saṁhitā* (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Kṛṣṇa's body is *sac-cid-ānanda-vigraha*, or *ānanda-cinmaya-rasa-vigraha*. That is, any of the parts of His *ānanda-cinmaya* body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them. Thus Kṛṣṇa kicked His little legs, and His whole purpose was fulfilled. Also, when the handcart broke, an ordinary child could have been injured in many ways, but because Kṛṣṇa is the Supreme Personality of Godhead, He enjoyed the dismantling of the cart, and nothing injured Him. Everything done by Him is *ānanda-cinmaya-rasa*, full transcendental bliss. Thus Kṛṣṇa factually enjoyed.

The nearby children saw that actually Kṛṣṇa had kicked the wheel of the cart and this was how the accident happened. By the arrangement of *yogamāyā*, all the *gopīs* and *gopas* thought that the accident had taken place because of some bad planet or some ghost, but in fact everything was done by Kṛṣṇa and enjoyed by Him. Those who enjoy the activities of Kṛṣṇa are also on the platform of *ānanda-cinmaya-rasa;* they are liberated from the material platform. When one develops the practice of hearing *kṛṣṇa-kathā*, he is certainly transcendental to material existence, as confirmed in *Bhagavad-gītā* (*sa gunān samatītyaitān brahma-bhūyāya*

kalpate). Unless one is on the spiritual platform, one cannot enjoy the transcendental activities of Kṛṣṇa; or in other words, whoever engages in hearing the transcendental activities of Kṛṣṇa is not on the material platform, but on the transcendental, spiritual platform.

TEXT 10

न ते श्रद्दधिरे गोपा बालभाषितमित्युत ।
अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥१०॥

na te śraddadhire gopā
bāla-bhāṣitam ity uta
aprameyaṁ balaṁ tasya
bālakasya na te viduḥ

na—not; *te*—the cowherd men and ladies; *śraddadhire*—put their faith (in such statements); *gopāḥ*—the cowherd men and women; *bāla-bhāṣitam*—childish talk from the assembled children; *iti uta*—thus spoken; *aprameyam*—unlimited, inconceivable; *balam*—the power; *tasya bālakasya*—of the small baby Kṛṣṇa; *na*—not; *te*—the *gopīs* and *gopas; viduḥ*—were aware of.

TRANSLATION

The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

TEXT 11

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता ।
कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥११॥

rudantaṁ sutam ādāya
yaśodā graha-śaṅkitā
kṛta-svastyayanaṁ vipraiḥ
sūktaiḥ stanam apāyayat

rudantam—crying; *sutam*—son; *ādāya*—picking up; *yaśodā*—mother Yaśodā; *graha-śaṅkitā*—fearing some bad planet; *kṛta-svastyayanam*—immediately performed a ritualistic ceremony for good fortune; *vipraiḥ*—by calling all the *brāhmaṇas;* *sūktaiḥ*—by Vedic hymns; *stanam*—her breast; *apāyayat*—made the child suck.

TRANSLATION

Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

PURPORT

Whenever there is some danger or some inauspicious occurrence, it is the custom of Vedic civilization to have qualified *brāhmaṇas* immediately chant Vedic hymns to counteract it. Mother Yaśodā did this properly and allowed the baby to suck her breast.

TEXT 12

पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् ।
विप्रा हुत्वार्चयाञ्चक्रुर्दध्यक्षतकुशाम्बुभिः ॥१२॥

pūrvavat sthāpitaṁ gopair
balibhiḥ sa-paricchadam
viprā hutvārcayāṁ cakrur
dadhy-akṣata-kuśāmbubhiḥ

pūrva-vat—as the handcart had been situated before; *sthāpitam*—again assembled with the pots situated properly; *gopaiḥ*—by the cowherd men; *balibhiḥ*—all of whom were very strong and stout and who could therefore assemble the parts without difficulty; *sa-paricchadam*—with all the paraphernalia kept on it; *viprāḥ*—the *brāhmaṇas;* *hutvā*—after performing a fire ceremony; *arcayām cakruḥ*—performed ritualistic ceremonies; *dadhi*—with curd; *akṣata*—grains of rice; *kuśa*—and *kuśa* grass; *ambubhiḥ*—with water.

TRANSLATION

After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

PURPORT

The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the *gopa-jāti*, various Vedic ceremonies were performed to appease the calamitous situation.

TEXTS 13–15

येऽसूयानृतदम्भेर्षाहिंसामानविवर्जिताः ।
न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥१३॥
इति बालकमादाय सामर्ग्यजुरुपाकृतैः ।
जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः ॥१४॥
वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः ।
हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम् ॥१५॥

ye 'sūyānṛta-dambherṣā-
hiṁsā-māna-vivarjitāḥ
na teṣāṁ satya-śīlānām
āśiṣo viphalāḥ kṛtāḥ

iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ
jalaiḥ pavitrauṣadhibhir
abhiṣicya dvijottamaiḥ

vāciyitvā svastyayanaṁ
nanda-gopaḥ samāhitaḥ

hutvā cāgniṁ dvijātibhyaḥ
prādād annaṁ mahā-guṇam

ye—those *brāhmaṇas* who; *asūya*—envy; *anṛta*—untruthfulness; *dambha*—false pride; *īrṣā*—grudges; *hiṁsā*—being disturbed by the opulence of others; *māna*—false prestige; *vivarjitāḥ*—completely devoid of; *na*—not; *teṣām*—of such *brāhmaṇas; satya-śīlānām*—who are endowed with perfect brahminical qualifications (*satya, śama, dama,* etc.); *āśiṣaḥ*—the blessings; *viphalāḥ*—useless; *kṛtāḥ*—have become; *iti*—considering all these things; *bālakam*—the child; *ādāya*—taking care of; *sāma*—according to the *Sāma Veda; ṛk*—according to the *Ṛg Veda; yajuḥ*—and according to the *Yajur Veda; upākṛtaiḥ*—purified by such means; *jalaiḥ*—with water; *pavitra-auṣadhibhiḥ*—mixed with pure herbs; *abhiṣicya*—after bathing (the child); *dvija-uttamaiḥ*—with ceremonies performed by first-class *brāhmaṇas* with the above qualifications; *vācayitvā*—requested to be chanted; *svasti-ayanam*—auspicious hymns; *nanda-gopaḥ*—Mahārāja Nanda, the head of the cowherd men; *samāhitaḥ*—liberal and good; *hutvā*—after offering oblations; *ca*—also; *agnim*—unto the sacred fire; *dvijātibhyaḥ*—unto those first-class *brāhmaṇas; prādāt*—gave in charity; *annam*—food grains; *mahā-guṇam*—excellent.

TRANSLATION

When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.

PURPORT

Nanda Mahārāja was very confident about the qualifications of the *brāhmaṇas* and their blessings. He was fully confident that simply if the

good *brāhmaṇas* showered their blessings, the child Kṛṣṇa would be happy. The blessings of qualified *brāhmaṇas* can bring happiness not only to Kṛṣṇa, the Supreme Personality of Godhead, but to everyone. Because Kṛṣṇa is self-sufficient, He does not require anyone's blessings, yet Nanda Mahārāja thought that Kṛṣṇa required the blessings of the *brāhmaṇas*. What then is to be said of others? In human society, therefore, there must be an ideal class of men, *brāhmaṇas*, who can bestow blessings upon others, namely, upon the *kṣatriyas*, *vaiśyas* and *śūdras*, so that everyone will be happy. Kṛṣṇa therefore says in *Bhagavad-gītā* (4.13) that human society must have four social orders (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*); it is not that everyone should become a *śūdra* or a *vaiśya* and human society will prosper. As enunciated in *Bhagavad-gītā*, there must be a class of *brāhmaṇas* with qualities like *satya* (truthfulness), *śama* (peacefulness), *dama* (self-control) and *titikṣā* (tolerance).

Here also, in the *Bhāgavatam*, Nanda Mahārāja invites qualified *brāhmaṇas*. There may be caste *brāhmaṇas*, and we have all respect for them, but their birth in *brāhmaṇa* families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the *śāstras*. In Kali-yuga, caste *brāhmaṇas* are accepted as *brāhmaṇas*. *Vipratve sūtram eva hi* (*Bhāg.* 12.2.3): in Kali-yuga, simply by putting on a thread worth two paise, one becomes a *brāhmaṇa*. Such *brāhmaṇas* were not called for by Nanda Mahārāja. As stated by Nārada Muni (*Bhāg.* 7.11.35), *yasya yal lakṣaṇaṁ proktam*. The symptoms of a *brāhmaṇa* are stated in *śāstra*, and one must be qualified with these symptoms.

The blessings of *brāhmaṇas* who are not envious, disturbed or puffed up with pride and false prestige and who are fully qualified with truthfulness will be useful. Therefore a class of men must be trained as *brāhmaṇas* from the very beginning. *Brahmacārī guru-kule vasan dānto guror hitam* (*Bhāg.* 7.12.1). The word *dāntaḥ* is very important. *Dāntaḥ* refers to one who is not envious, disturbing or puffed up with false prestige. With the Kṛṣṇa consciousness movement, we are trying to introduce such *brāhmaṇas* in society. *Brāhmaṇas* must ultimately be Vaiṣṇavas, and if one is a Vaiṣṇava, he has already acquired the qualifications of a *brāhmaṇa*. *Brahma-bhūtaḥ prasannātmā* (Bg. 18.54). The word *brahma-bhūta* refers to becoming a *brāhmaṇa*, or understand-

ing what is Brahman (*brahma jānātīti brāhmaṇaḥ*). One who is *brahma-bhūta* is always happy (*prasannātmā*). *Na śocati na kāṅkṣati:* he is never disturbed about material necessities. *Samaḥ sarveṣu bhūteṣu:* he is ready to bestow blessings upon everyone equally. *Mad-bhaktiṁ labhate parām:* then he becomes a Vaiṣṇava. In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a *brāhmaṇa.* Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become *brāhmaṇas* must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such *brāhmaṇas* that Nanda Mahārāja invited to chant the Vedic hymns, not ordinary *brāhmaṇas.* Verse thirteen distinctly mentions *hiṁsā-māna.* The word *māna* refers to false prestige or false pride. Those who were falsely proud, thinking that they were *brāhmaṇas* because they were born in *brāhmaṇa* families, were never invited by Nanda Mahārāja on such occasions.

Verse fourteen mentions *pavitrauṣadhi.* In any ritualistic ceremony, many herbs and leaves were required. These were known as *pavitra-patra.* Sometimes there were *nimba* leaves, sometimes bael leaves, mango leaves, *aśvattha* leaves or *āmalakī* leaves. Similarly, there were *pañca-gavya*, *pañca-śasya* and *pañca-ratna.* Although Nanda Mahārāja belonged to the *vaiśya* community, everything was known to him.

The most important word in these verses is *mahā-guṇam*, indicating that the *brāhmaṇas* were offered very palatable food of exalted quality. Such palatable dishes were generally prepared with two things, namely food grains and milk products. *Bhagavad-gītā* (18.44) therefore enjoins that human society must give protection to the cows and encourage agriculture (*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam*). Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words *annaṁ mahā-guṇam.* Still today in India, from these two things, namely food grains and milk, hundreds and thousands of varieties of food are prepared, and then they are offered to the Supreme Personality of Godhead. (*Catur-vidha-śrī-bhagavat-prasāda. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati.*) Then the *prasāda* is

distributed. Even today in Jagannātha-kṣetra and other big temples, very palatable dishes are offered to the Deity, and *prasāda* is distributed profusely. Cooked by first-class *brāhmaṇas* with expert knowledge and then distributed to the public, this *prasāda* is also a blessing from the *brāhmaṇas* or Vaiṣṇavas. There are four kinds of *prasāda* (*catur-vidha*). Salty, sweet, sour and pungent tastes are made with different types of spices, and the food is prepared in four divisions, called *carvya*, *cūṣya*, *lehya* and *pehya*—*prasāda* that is chewed, *prasāda* that is licked, *prasāda* tasted with the tongue, and *prasāda* that is drunk. Thus there are many varieties of *prasāda*, prepared very nicely with grains and ghee, offered to the Deity and distributed to the *brāhmaṇas* and Vaiṣṇavas and then to the general public. This is the way of human society. Killing the cows and spoiling the land will not solve the problem of food. This is not civilization. Uncivilized men living in the jungle and being unqualified to produce food by agriculture and cow protection may eat animals, but a perfect human society advanced in knowledge must learn how to produce first-class food simply by agriculture and protection of cows.

TEXT 16

गावः सर्वगुणोपेता वासःस्रग्रुक्ममालिनीः ।
आत्मजाभ्युदयार्थाय प्रादात्ते चान्वयुञ्जत ॥१६॥

gāvaḥ sarva-guṇopetā
vāsaḥ-srag-rukma-mālinīḥ
ātmajābhyudayārthāya
prādāt te cānvayuñjata

gāvaḥ—cows; *sarva-guṇa-upetāḥ*—being fully qualified by giving sufficient milk, etc.; *vāsaḥ*—well dressed; *srak*—with flower garlands; *rukma-mālinīḥ*—and with garlands of gold; *ātmaja-abhyudaya-arthāya*—for the purpose of his son's affluence; *prādāt*—gave in charity; *te*—those *brāhmaṇas*; *ca*—also; *anvayuñjata*—accepted them.

TRANSLATION

Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments,

flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

PURPORT

Nanda Mahārāja first fed the *brāhmaṇas* sumptuously and then gave them in charity first-class cows fully decorated with golden necklaces, garments and flower garlands.

TEXT 17

विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाशिषः ।
ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् ॥१७॥

viprā mantra-vido yuktās
tair yāḥ proktās tathāśiṣaḥ
tā niṣphalā bhaviṣyanti
na kadācid api sphuṭam

viprāḥ—the *brāhmaṇas; mantra-vidaḥ*—completely expert in chanting the Vedic hymns; *yuktāḥ*—perfect mystic *yogīs; taiḥ*—by them; *yāḥ*—whatsoever; *proktāḥ*—was spoken; *tathā*—becomes just so; *āśiṣaḥ*—all blessings; *tāḥ*—such words; *niṣphalāḥ*—useless, without fruit; *bhaviṣyanti na*—never will become; *kadācit*—at any time; *api*—indeed; *sphuṭam*—always factual, as it is.

TRANSLATION

The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

PURPORT

Brāhmaṇas fully equipped with the brahminical qualifications are always *yogīs* fully powerful in mystic *yoga.* Their words never fail. In every transaction with other members of society, *brāhmaṇas* are certainly dependable. In this age, however, one must take into account that

the *brāhmaṇas* are uncertain in their qualifications. Because there are no yajñic *brāhmaṇas*, all *yajñas* are forbidden. The only *yajña* recommended in this age is *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). *Yajña* is meant to satisfy Viṣṇu (*yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*). Because in this age there are no qualified *brāhmaṇas*, people should perform *yajña* by chanting the Hare Kṛṣṇa *mantra* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Life is meant for *yajña*, and *yajña* is performed by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 18

एकदारोहमारूढं लालयन्ती सुतं सती ।
गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥१८॥

ekadāroham ārūḍhaṁ
lālayantī sutaṁ satī
garimāṇaṁ śiśor voḍhuṁ
na sehe giri-kūṭavat

ekadā—one time (estimated to have been when Kṛṣṇa was one year old); *āroham*—on His mother's lap; *ārūḍham*—who was sitting; *lālayantī*—was patting; *sutam*—her son; *satī*—mother Yaśodā; *garimāṇam*—because of an increase in heaviness; *śiśoḥ*—of the child; *voḍhum*—to bear Him; *na*—not; *sehe*—was able; *giri-kūṭa-vat*—appearing like the weight of a mountain peak.

TRANSLATION

One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

PURPORT

Lālayantī. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yaśodā used to do this, but this time Kṛṣṇa became very heavy, and she could not bear His weight. Under the circumstances, it is to be under-

stood that Kṛṣṇa was aware of the coming of Tṛṇāvartāsura, who would take Him far away from His mother. Kṛṣṇa knew that when Tṛṇāvarta came and took Him away from His mother's lap, mother Yaśodā would be greatly bereaved. He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (*janmādy asya yataḥ*), He assumed the heaviness of the entire universe. The child was on the lap of Yaśodā, who was therefore in possession of everything in the world, but when the child assumed such heaviness, she had to put Him down in order to give Tṛṇāvartāsura an opportunity to take Him away and play with Him for some time before the child returned to the lap of His mother.

TEXT 19

भूमौ निधाय तं गोपी विस्मिता भारपीडिता ।
महापुरुषमादध्यौ जगतामास कर्मसु ॥१९॥

bhūmau nidhāya taṁ gopī
vismitā bhāra-pīḍitā
mahā-puruṣam ādadhyau
jagatām āsa karmasu

bhūmau—on the ground; *nidhāya*—placing; *tam*—the child; *gopī*—mother Yaśodā; *vismitā*—being astonished; *bhāra-pīḍitā*—being aggrieved by the weight of the child; *mahā-puruṣam*—Lord Viṣṇu, Nārāyaṇa; *ādadhyau*—took shelter of; *jagatām*—as if the weight of the whole world; *āsa*—engaged herself; *karmasu*—in other household affairs.

TRANSLATION

Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.

PURPORT

Mother Yaśodā did not understand that Kṛṣṇa is the heaviest of all heavy things and that Kṛṣṇa rests within everything (*mat-sthāni sarva-bhūtāni*). As confirmed in *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* Kṛṣṇa is everywhere in His impersonal form, and everything rests upon Him. Nonetheless, *na cāhaṁ teṣv avasthitaḥ:* Kṛṣṇa is not everywhere. Mother Yaśodā was unable to understand this philosophy because she was dealing with Kṛṣṇa as His real mother by the arrangement of *yogamāyā*. Not understanding the importance of Kṛṣṇa, she could only seek shelter of Nārāyaṇa for Kṛṣṇa's safety and call the *brāhmaṇas* to counteract the situation.

TEXT 20

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः ।
चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥२०॥

daityo nāmnā tṛṇāvartaḥ
kaṁsa-bhṛtyaḥ praṇoditaḥ
cakravāta-svarūpeṇa
jahārāsīnam arbhakam

daityaḥ—another demon; *nāmnā*—by the name; *tṛṇāvartaḥ*—Tṛṇāvartāsura; *kaṁsa-bhṛtyaḥ*—a servant of Kaṁsa; *praṇoditaḥ*—having been induced by him; *cakravāta-svarūpeṇa*—in the form of a whirlwind; *jahāra*—swept away; *āsīnam*—the sitting; *arbhakam*—child.

TRANSLATION

While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kaṁsa's, came there as a whirlwind, at Kaṁsa's instigation, and very easily carried the child away into the air.

PURPORT

Kṛṣṇa's heaviness was unbearable for the child's mother, but when Tṛṇāvartāsura came, he immediately carried the child away. This was

another demonstration of Kṛṣṇa's inconceivable energy. When the Tṛṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was *ānanda-cinmaya-rasa*, Kṛṣṇa's blissful, transcendental pleasure.

TEXT 21

गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षूंषि रेणुभिः ।
ईरयन् सुमहाघोरशब्देन प्रदिशो दिशः ॥२१॥

gokulaṁ sarvam āvṛṇvan
muṣṇaṁś cakṣūṁṣi reṇubhiḥ
īrayan sumahā-ghora-
śabdena pradiśo diśaḥ

gokulam—the whole tract of land known as Gokula; *sarvam*—everywhere; *āvṛṇvan*—covering; *muṣṇan*—taking away; *cakṣūṁṣi*—the power of vision; *reṇubhiḥ*—by particles of dust; *īrayan*—was vibrating; *su-mahā-ghora*—very fierce and heavy; *śabdena*—with a sound; *pradiśaḥ diśaḥ*—entered everywhere, in all directions.

TRANSLATION

Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

PURPORT

Tṛṇāvartāsura assumed the form of a whirlwind and covered with a dust storm the whole tract of land known as Gokula, so that no one could see even the nearest thing.

TEXT 22

मुहूर्तमभवद् गोष्ठं रजसा तमसावृतम् ।
सुतं यशोदा नापश्यत्तस्मिन् न्यस्तवती यतः ॥२२॥

muhūrtam abhavad goṣṭhaṁ
rajasā tamasāvṛtam
sutaṁ yaśodā nāpaśyat
tasmin nyastavatī yataḥ

muhūrtam—for a moment; *abhavat*—there was; *goṣṭham*—throughout the whole pasturing ground; *rajasā*—by big particles of dust; *tamasā āvṛtam*—covered with darkness; *sutam*—her son; *yaśodā*—mother Yaśodā; *na apaśyat*—could not find; *tasmin*—in that very spot; *nyastavatī*—she had placed Him; *yataḥ*—where.

TRANSLATION

For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

TEXT 23

नापश्यत् कश्चनात्मानं परं चापि विमोहितः ।
तृणावर्तनिसृष्टाभिः शर्कराभिरुपद्रुतः ॥२३॥

nāpaśyat kaścanātmānaṁ
paraṁ cāpi vimohitaḥ
tṛṇāvarta-nisṛṣṭābhiḥ
śarkarābhir upadrutaḥ

na—not; *apaśyat*—saw; *kaścana*—anyone; *ātmānam*—himself; *param ca api*—or another; *vimohitaḥ*—being illusioned; *tṛṇāvarta-nisṛṣṭābhiḥ*—thrown by Tṛṇāvartāsura; *śarkarābhiḥ*—by the sands; *upadrutaḥ*—and thus being disturbed.

TRANSLATION

Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

TEXT 24

इति खरपवनचक्रपांशुवर्षे
सुतपदवीमबलाविलक्ष्य माता ।
अतिकरुणमनुस्मरन्त्यशोचद्
भुवि पतिता मृतवत्सका यथा गौः ॥२४॥

iti khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā
atikaruṇam anusmaranty aśocad
bhuvi patitā mṛta-vatsakā yathā gauḥ

iti—thus; *khara*—very strong; *pavana-cakra*—by a whirlwind; *pāṁśu-varṣe*—when there were showers of dust and small dust particles; *suta-padavīm*—the place of her son; *abalā*—the innocent woman; *avilakṣya*—not seeing; *mātā*—because of being His mother; *atikaruṇam*—very pitifully; *anusmarantī*—she was thinking of her son; *aśocat*—lamented extraordinarily; *bhuvi*—on the ground; *patitā*—fell down; *mṛta-vatsakā*—who has lost her calf; *yathā*—like; *gauḥ*—a cow.

TRANSLATION

Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

TEXT 25

रुदितमनुनिशम्य तत्र गोप्यो
भृशमनुतप्तधियोऽश्रुपूर्णमुख्यः ।
रुरुदुरनुपलभ्य नन्दसूनुं
पवन उपारतपांशुवर्षवेगे ॥२५॥

ruditam anuniśamya tatra gopyo
bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ

rurudur anupalabhya nanda-sūnuṁ
pavana upārata-pāṁśu-varṣa-vege

ruditam—mother Yaśodā, crying pitifully; *anuniśamya*—after hearing; *tatra*—there; *gopyaḥ*—the other ladies, the *gopīs*; *bhṛśam*—highly; *anutapta*—lamenting sympathetically after mother Yaśodā; *dhiyaḥ*—with such feelings; *aśru-pūrṇa-mukhyaḥ*—and the other *gopīs*, their faces full of tears; *ruruduḥ*—they were crying; *anupalabhya*—without finding; *nanda-sūnum*—the son of Nanda Mahārāja, Kṛṣṇa; *pavane*—when the whirlwind; *upārata*—had ceased; *pāṁśu-varṣa-vege*—its force of showering dust.

TRANSLATION

When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

PURPORT

This attachment of the *gopīs* to Kṛṣṇa is wonderful and transcendental. The center of all the activities of the *gopīs* was Kṛṣṇa. When Kṛṣṇa was there they were happy, and when Kṛṣṇa was not there, they were unhappy. Thus when mother Yaśodā was lamenting Kṛṣṇa's absence, the other ladies also began to cry.

TEXT 26

तृणावर्तः शान्तरयो वात्यारूपधरो हरन् ।
कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारभृत् ॥२६॥

tṛṇāvartaḥ śānta-rayo
vātyā-rūpa-dharo haran
kṛṣṇaṁ nabho-gato gantuṁ
nāśaknod bhūri-bhāra-bhṛt

tṛṇāvartaḥ—the demon Tṛṇāvarta; *śānta-rayaḥ*—the force of the blast reduced; *vātyā-rūpa-dharaḥ*—who had assumed the form of a

forceful whirlwind; *haran*—and had thus taken away; *kṛṣṇam*—Kṛṣṇa, the Supreme Personality of Godhead; *nabhaḥ-gataḥ*—went up to the top of the sky; *gantum*—to go further; *na aśaknot*—was not able; *bhūri-bhāra-bhṛt*—because Kṛṣṇa then became more powerful and heavy than the demon.

TRANSLATION

Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

PURPORT

Here is a competition in yogic power between Kṛṣṇa and Tṛṇāvartāsura. By practicing mystic *yoga*, *asuras* generally attain some perfection in the eight *siddhis*, or perfections, namely *aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitva*, *vaśitva* and *kāmāvasāyitā*. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Kṛṣṇa, for Kṛṣṇa is Yogeśvara, the source of all mystic power (*yatra yogeśvaro hariḥ*). No one can compete with Kṛṣṇa. Sometimes, of course, having acquired a fragmental portion of Kṛṣṇa's mystic power, *asuras* demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogeśvara. Here also we see that Tṛṇāvarta assumed the *mahimā-siddhi* and took Kṛṣṇa away as if Kṛṣṇa were an ordinary child. But Kṛṣṇa also became a mystic *mahimā-siddha*. When mother Yaśodā was carrying Him, He became so heavy that His mother, who was usually accustomed to carrying Him, could not bear Him and had to place Him down on the ground. Thus Tṛṇāvarta had been able to take Kṛṣṇa away in the presence of mother Yaśodā. But when Kṛṣṇa, high in the sky, assumed the *mahimā-siddhi*, the demon, unable to go further, was obliged to stop his force and come down according to Kṛṣṇa's desire. One should not, therefore, compete with Kṛṣṇa's mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Kṛṣṇa. Instead, they fully surrender to Kṛṣṇa, and their yogic power is demonstrated by Kṛṣṇa's mercy. Devotees can show mystic *yoga* so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification.

Whatever they do is for the service of the Lord, and therefore they are always in a position superior to that of the demons. There are many *karmīs*, *yogīs* and *jñānīs* who artificially try to compete with Kṛṣṇa, and thus ordinary, foolish people who do not care to hear *Śrīmad-Bhāgavatam* from authorities consider some rascal *yogī* to be Bhagavān, the Supreme Personality of Godhead. At the present moment there are many so-called *bābās* who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Kṛṣṇa.

TEXT 27

तमश्मानं मन्यमान आत्मनो गुरुमत्तया ।
गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्भकम् ॥२७॥

tam aśmānaṁ manyamāna
ātmano guru-mattayā
gale gṛhīta utsraṣṭuṁ
nāśaknod adbhutārbhakam

tam—Kṛṣṇa; *aśmānam*—very heavy stone like a lump of iron; *manyamānaḥ*—thinking like that; *ātmanaḥ guru-mattayā*—because of being heavier than he could personally perceive; *gale*—his neck; *gṛhīte*—being embraced or encircled by His arms; *utsraṣṭum*—to give up; *na aśaknot*—was not able; *adbhuta-arbhakam*—this wonderful child who was different from an ordinary child.

TRANSLATION

Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

PURPORT

Tṛṇāvarta intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa enjoyed the pastime of riding on Tṛṇāvarta's body and traveling

for a while in the sky. Thus Tṛṇāvarta's attempt to kill Kṛṣṇa failed, while Kṛṣṇa, *ānanda-cinmaya-rasa-vigraha*, enjoyed this pastime. Now, since Tṛṇāvarta was falling because of Kṛṣṇa's heaviness, he wanted to save himself by throwing Kṛṣṇa off from his neck, but was unable to do so because Kṛṣṇa held him very tightly. Consequently, this would be the last time for Tṛṇāvarta's yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

TEXT 28

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।
अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥२८॥

gala-grahaṇa-niśceṣṭo
daityo nirgata-locanaḥ
avyakta-rāvo nyapatat
saha-bālo vyasur vraje

gala-grahaṇa-niśceṣṭaḥ—because of Kṛṣṇa's grasping the neck of the demon Tṛṇāvarta, the demon choked and could not do anything; *daityaḥ*—the demon; *nirgata-locanaḥ*—his eyes popped out because of pressure; *avyakta-rāvaḥ*—because of choking, he could not even make a sound; *nyapatat*—fell down; *saha-bālaḥ*—with the child; *vyasuḥ vraje*—lifeless on the ground of Vraja.

TRANSLATION

With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

TEXT 29

तमन्तरिक्षात् पतितं शिलायां
विशीर्णसर्वावयवं करालम् ।
पुरं यथा रुद्रशरेण विद्धं
स्त्रियो रुदत्यो ददृशुः समेताः ॥२९॥

tam antarikṣāt patitaṁ śilāyāṁ
viśīrṇa-sarvāvayavaṁ karālam
puraṁ yathā rudra-śareṇa viddhaṁ
striyo rudatyo dadṛśuḥ sametāḥ

tam—unto the demon Tṛṇāvarta; *antarikṣāt*—from outer space; *patitam*—fallen; *śilāyām*—on a slab of stone; *viśīrṇa*—scattered, separated; *sarva-avayavam*—all the parts of his body; *karālam*—very fierce hands and legs; *puram*—the place of Tripurāsura; *yathā*—as; *rudra-śareṇa*—by the arrow of Lord Śiva; *viddham*—pierced; *striyaḥ*—all the women, the *gopīs; rudatyaḥ*—although crying because Kṛṣṇa was separated from them; *dadṛśuḥ*—they saw in front of them; *sametāḥ*—all together.

TRANSLATION

While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

PURPORT

In transcendental life, as soon as devotees of the Lord merge in lamentation, they immediately experience the Lord's transcendental activities and merge in transcendental bliss. Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.

TEXT 30

प्रादाय मात्रे प्रतिहृत्य विस्मिताः
कृष्णं च तस्योरसि लम्बमानम् ।
तं स्वस्तिमन्तं पुरुषादनीतं
विहायसा मृत्युमुखात् प्रमुक्तम् ।
गोप्यश्च गोपाः किल नन्दमुख्या
लब्ध्वा पुनः प्रापुरतीव मोदम् ॥३०॥

prādāya mātre pratihṛtya vismitāḥ
kṛṣṇaṁ ca tasyorasi lambamānam
taṁ svastimantaṁ puruṣāda-nītaṁ
vihāyasā mṛtyu-mukhāt pramuktam
gopyaś ca gopāḥ kila nanda-mukhyā
labdhvā punaḥ prāpur atīva modam

prādāya—after picking up; *mātre*—unto His mother (Yaśodā); *pratihṛtya*—delivered; *vismitāḥ*—all surprised; *kṛṣṇam ca*—and Kṛṣṇa; *tasya*—of the demon; *urasi*—on the chest; *lambamānam*—situated; *tam*—Kṛṣṇa; *svastimantam*—endowed with all auspiciousness; *puruṣa-ada-nītam*—who was taken by the man-eating demon; *vihāyasā*—into the sky; *mṛtyu-mukhāt*—from the mouth of death; *pramuktam*—now liberated; *gopyaḥ*—the *gopīs; ca*—and; *gopāḥ*—the cowherd men; *kila*—indeed; *nanda-mukhyāḥ*—headed by Nanda Mahārāja; *labdhvā*—after getting; *punaḥ*—again (their son); *prāpuḥ*—enjoyed; *atīva*—very much; *modam*—bliss.

TRANSLATION

The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.

PURPORT

The demon fell flat from the sky, and Kṛṣṇa was playing on his chest very happily, uninjured and free from misfortune. Not at all disturbed because of being taken high in the sky by the demon, Kṛṣṇa was playing and enjoying. This is *ānanda-cinmaya-rasa-vigraha.* In any condition, Kṛṣṇa is *sac-cid-ānanda-vigraha.* He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects. It was most astonishing that although the demon went so high in the sky, the child did not fall down. Therefore, the child had been saved virtually

from the mouth of death. Now that He was saved, all the inhabitants of Vṛndāvana were happy.

TEXT 31

अहो बतात्यद्भुतमेष रक्षसा
बालो निवृत्तिं गमितोऽभ्यगात् पुनः ।
हिंस्रः स्वपापेन विहिंसितः खलः
साधुः समत्वेन भयाद् विमुच्यते ॥३१॥

aho batāty-adbhutam eṣa rakṣasā
bālo nivṛttiṁ gamito 'bhyagāt punaḥ
hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate

aho—alas; *bata*—indeed; *ati*—very much; *adbhutam*—this incident is wonderfully astonishing; *eṣaḥ*—this (child); *rakṣasā*—by the man-eating demon; *bālaḥ*—the innocent child Kṛṣṇa; *nivṛttim*—taken away just to be killed and eaten; *gamitaḥ*—went away; *abhyagāt punaḥ*—but He has come back again unhurt; *hiṁsraḥ*—one who is envious; *sva-pāpena*—because of his own sinful activities; *vihiṁsitaḥ*—now (that demon) has been killed; *khalaḥ*—because he was envious and polluted; *sādhuḥ*—any person who is innocent and free from sinful life; *samatvena*—being equal to everyone; *bhayāt*—from all kinds of fear; *vimucyate*—becomes relieved.

TRANSLATION

It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

PURPORT

Kṛṣṇa conscious life means innocent devotional life, and a *sādhu* is one who is fully devoted to Kṛṣṇa. As confirmed by Kṛṣṇa in *Bhagavad-gītā*

(9.30), *bhajate māṁ ananya-bhāk sādhur eva sa mantavyaḥ:* anyone fully attached to Kṛṣṇa is a *sādhu.* Nanda Mahārāja and the *gopīs* and other cowherd men could not understand that Kṛṣṇa was the Supreme Personality of Godhead playing as a human child and that His life was not in danger under any circumstances. Rather, because of their intense parental love for Kṛṣṇa, they thought that Kṛṣṇa was an innocent child and had been saved by the Supreme Lord.

In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ*). Therefore the quality of fear is one of the aspects of material life (*āhāra-nidrā-bhaya-maithunaṁ ca*). But if one becomes Kṛṣṇa conscious, the process of devotional service, *śravaṇaṁ kīrtanam,* diminishes one's polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ.* In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. *Rakṣiṣyatīti viśvāsaḥ* (*Hari-bhakti-vilāsa* 11.676). One of the processes of surrender is that one should simply depend on Kṛṣṇa, convinced that He will give one all protection. That Kṛṣṇa will protect His devotee is a fact, and Nanda Mahārāja and the other inhabitants of Vṛndāvana accepted this very simply, although they did not know that the Supreme Lord Himself was present before them. There have been many instances in which a devotee like Prahlāda Mahārāja or Dhruva Mahārāja has been put in difficulty even by his father but has been saved under all circumstances. Therefore our only business is to become Kṛṣṇa conscious and depend fully on Kṛṣṇa for all protection.

TEXT 32

किं नस्तपश्चीर्णमधोक्षजार्चनं
पूर्तेष्टदत्तमुत भूतसौहृदम् ।
यत्संपरेतः पुनरेव बालको
दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः ॥३२॥

kiṁ nas tapaś cīrṇam adhokṣajārcanaṁ
pūrteṣṭa-dattam uta bhūta-sauhṛdam

yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitaḥ

kim—what kind of; *naḥ*—by us; *tapaḥ*—austerity; *cīrṇam*—has been done for a very long time; *adhokṣaja*—of the Supreme Personality of Godhead; *arcanam*—worshiping; *pūrta*—constructing public roads, etc.; *iṣṭa*—activities for public benefit; *dattam*—giving charity; *uta*—or else; *bhūta-sauhṛdam*—because of love for the general public; *yat*—by the result of which; *samparetaḥ*—even though the child was practically lost in death; *punaḥ eva*—even again because of pious activities; *bālakaḥ*—the child; *diṣṭyā*—by fortune; *sva-bandhūn*—all His relatives; *praṇayan*—to please; *upasthitaḥ*—is present here.

TRANSLATION

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

PURPORT

Nanda Mahārāja confirmed that by pious activities one can become a *sādhu* so that one will be happy at home and one's children will be protected. In *śāstra* there are many injunctions for *karmīs* and *jñānīs*, especially for *karmīs*, by which they can become pious and happy even in material life. According to Vedic civilization, one should perform activities for the benefit of the public, such as constructing public roads, planting trees on both sides of the road so that people can walk in the shade, and constructing public wells so that everyone can take water without difficulty. One should perform austerity to control one's desires, and one must simultaneously worship the Supreme Personality of Godhead. Thus one becomes pious, and as a result one is happy even in material conditions of life.

TEXT 33

दृष्ट्वाद्भुतानि बहुशो नन्दगोपो बृहद्वने ।
वसुदेववचो भूयो मानयामास विस्मितः ॥३३॥

dṛṣṭvādbhutāni bahuśo
nanda-gopo bṛhadvane
vasudeva-vaco bhūyo
mānayām āsa vismitaḥ

dṛṣṭvā—after seeing; *adbhutāni*—the very wonderful and astonishing incidents; *bahuśaḥ*—many times; *nanda-gopaḥ*—Nanda Mahārāja, the head of the cowherd men; *bṛhadvane*—in Bṛhadvana; *vasudeva-vacaḥ*—the words spoken by Vasudeva when Nanda Mahārāja was in Mathurā; *bhūyaḥ*—again and again; *mānayām āsa*—accepted how true they were; *vismitaḥ*—in great astonishment.

TRANSLATION

Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

TEXT 34

एकदार्भकमादाय स्वाङ्कमारोप्य भामिनी ।
प्रस्नुतं पाययामास स्तनं स्नेहपरिप्लुता ॥३४॥

ekadārbhakam ādāya
svāṅkam āropya bhāminī
prasnutaṁ pāyayām āsa
stanaṁ sneha-pariplutā

ekadā—once upon a time; *arbhakam*—the child; *ādāya*—taking; *sva-aṅkam*—on her own lap; *āropya*—and placing Him; *bhāminī*—mother Yaśodā; *prasnutam*—breast milk oozing out; *pāyayām āsa*—fed the child; *stanam*—her breast; *sneha-pariplutā*—with great affection and love.

TRANSLATION

One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

TEXTS 35–36

पीतप्रायस्य जननी सुतस्य रुचिरस्मितम् ।
मुखं लालयती राजञ्जृम्भतो ददृशे इदम् ॥३५॥
खं रोदसी ज्योतिरनीकमाशाः
सूर्येन्दुवह्निश्वसनाम्बुधींश्च ।
द्वीपान् नगांस्तद्दुहितॄर्वनानि
भूतानि यानि स्थिरजङ्गमानि ॥३६॥

pīta-prāyasya jananī
sutasya rucira-smitam
mukhaṁ lālayatī rājañ
jṛmbhato dadṛśe idam

khaṁ rodasī jyotir-anīkam āśāḥ
sūryendu-vahni-śvasanāmbudhīṁś ca
dvīpān nagāṁs tad-duhitṛr vanāni
bhūtāni yāni sthira-jaṅgamāni

pīta-prāyasya—of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; *jananī*—mother Yaśodā; *sutasya*—of her son; *rucira-smitam*—seeing the child fully satisfied and smiling; *mukham*—the face; *lālayatī*—patting and softly rubbing with her hand; *rājan*—O King; *jṛmbhataḥ*—while the child was yawning; *dadṛśe*—she saw; *idam*—the following; *kham*—the sky; *rodasī*—both the higher planetary system and the earth; *jyotiḥ-anīkam*—the luminaries; *āśāḥ*—the directions; *sūrya*—the sun; *indu*—the moon; *vahni*—fire; *śvasana*—the air; *ambudhīn*—the seas; *ca*—and; *dvīpān*—the islands; *nagān*—the mountains; *tat-duhitṛḥ*—the daughters of the mountains (the

rivers); *vanāni*—forests; *bhūtāni*—all kinds of living entities; *yāni*—which are; *sthira-jaṅgamāni*—nonmoving and moving.

TRANSLATION

O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

PURPORT

By the arrangement of *yogamāyā*, Kṛṣṇa's pastimes with mother Yaśodā were all regarded as ordinary. So here was an opportunity for Kṛṣṇa to show His mother that the whole universe is situated within Him. In His small form, Kṛṣṇa was kind enough to show His mother the *virāṭ-rūpa*, the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (*nagāṁs tad-duhitṛḥ*). It is the flowing of the rivers that makes big forests possible. There are living entities everywhere, some of them moving and some of them not moving. No place is vacant. This is a special feature of God's creation.

TEXT 37

सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः ।
सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता ॥३७॥

sā vīkṣya viśvaṁ sahasā
rājan sañjāta-vepathuḥ
sammīlya mṛgaśāvākṣī
netre āsīt suvismitā

sā—mother Yaśodā; *vīkṣya*—by seeing; *viśvam*—the whole universe; *sahasā*—suddenly within the mouth of her son; *rājan*—O King

(Mahārāja Parīkṣit); *sañjāta-vepathuḥ*—whose heart was beating; *sammīlya*—opening; *mṛgaśāva-akṣī*—like the eyes of a deer cub; *netre*—her two eyes; *āsīt*—became; *su-vismitā*—astonished.

TRANSLATION

When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

PURPORT

Because of her pure maternal love, mother Yaśodā thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of *yogamāyā*. The relationship between mother Yaśodā and Kṛṣṇa is one of pure maternal love. In that love, mother Yaśodā did not very much appreciate the display of the Supreme Personality of Godhead's opulences.

At the beginning of this chapter, two extra verses sometimes appear:

evaṁ bahūni karmāṇi
gopānāṁ śaṁ sa-yoṣitām
nandasya gehe vavṛdhe
kurvan viṣṇu-janārdanaḥ

"In this way, to chastise and kill the demons, the child Kṛṣṇa demonstrated many activities in the house of Nanda Mahārāja, and the inhabitants of Vraja enjoyed these incidents."

evaṁ sa vavṛdhe viṣṇur
nanda-gehe janārdanaḥ
kurvann aniśam ānandaṁ
gopālānāṁ sa-yoṣitām

"To increase the transcendental pleasure of the *gopas* and the *gopīs*, Kṛṣṇa, the killer of all demons, was thus raised by His father and mother, Nanda and Yaśodā."

Śrīpāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

vistareṇeha kāruṇyāt
sarva-pāpa-praṇāśanam
vaktum arhasi dharma-jña
dayālus tvam iti prabho

"Parīkṣit Mahārāja then requested Śukadeva Gosvāmī to continue speaking such narrations about the pastimes of Kṛṣṇa, so that the King could enjoy from them transcendental bliss."

Thus end the Bhaktivedanta purports of the Tenth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Killing of the Demon Tṛṇāvarta."*

CHAPTER EIGHT

Lord Kṛṣṇa Shows the Universal Form Within His Mouth

The summary of the Eighth Chapter is as follows. This chapter describes the ceremony of giving a name to Kṛṣṇa. It also describes His crawling, His playing with the cows, and His eating earth and again showing the universal form to His mother.

One day, Vasudeva sent for Gargamuni, the family priest of the *yadu-vaṁśa*, and thus Gargamuni went to the house of Nanda Mahārāja, who received him very well and requested him to give names to Kṛṣṇa and Balarāma. Gargamuni, of course, reminded Nanda Mahārāja that Kaṁsa was looking for the son of Devakī and said that if he performed the ceremony very gorgeously, the ceremony would come to the notice of Kaṁsa, who would then suspect that Kṛṣṇa was the son of Devakī. Nanda Mahārāja therefore requested Gargamuni to perform this ceremony without anyone's knowledge, and Gargamuni did so. Because Balarāma, the son of Rohiṇī, increases the transcendental bliss of others, His name is Rāma, and because of His extraordinary strength, He is called Baladeva. He attracts the Yadus to follow His instructions, and therefore His name is Saṅkarṣaṇa. Kṛṣṇa, the son of Yaśodā, previously appeared in many other colors, such as white, red and yellow, and He had now assumed the color black. Because He was sometimes the son of Vasudeva, His name is Vāsudeva. According to His various activities and qualities, He has many other names. After thus informing Nanda Mahārāja and completing the name-giving ceremony, Gargamuni advised Nanda Mahārāja to protect his son very carefully and then departed.

Śukadeva Gosvāmī next described how the two children crawled, walked on Their small legs, played with the cows and calves, stole butter and other milk products and broke the butter pots. In this way, he described many naughty activities of Kṛṣṇa and Balarāma. The most wonderful of these occurred when Kṛṣṇa's playmates complained to mother Yaśodā that Kṛṣṇa was eating earth. Mother Yaśodā wanted to open

Kṛṣṇa's mouth to see the evidence so that she could chastise Him. Sometimes she assumed the position of a chastising mother, and at the next moment she was overwhelmed with maternal love. After describing all this to Mahārāja Parīkṣit, Śukadeva Gosvāmī, at Mahārāja Parīkṣit's request, praised the fortune of mother Yaśodā and Nanda. Nanda and Yaśodā were formerly Droṇa and Dharā, and by the order of Brahmā they came to this earth and had the Supreme Personality of Godhead as their son.

TEXT 1

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः ।
व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥ १ ॥

śrī-śuka uvāca
gargaḥ purohito rājan
yadūnāṁ sumahā-tapāḥ
vrajaṁ jagāma nandasya
vasudeva-pracoditaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gargaḥ*—Gargamuni; *purohitaḥ*—the priest; *rājan*—O King Parīkṣit; *yadūnām*—of the Yadu dynasty; *su-mahā-tapāḥ*—highly elevated in austerity and penance; *vrajam*—to the village known as Vrajabhūmi; *jagāma*—went; *nandasya*—of Mahārāja Nanda; *vasudeva-pracoditaḥ*—being inspired by Vasudeva.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

TEXT 2

तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः ।
आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् ॥ २ ॥

taṁ dṛṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjaliḥ
ānarcādhokṣaja-dhiyā
praṇipāta-puraḥsaram

tam—him (Gargamuni); *dṛṣṭvā*—after seeing; *parama-prītaḥ*—Nanda Mahārāja was very much pleased; *pratyutthāya*—standing up to receive him; *kṛta-añjaliḥ*—with folded hands; *ānarca*—worshiped; *adhokṣaja-dhiyā*—although Gargamuni was visible to the senses, Nanda Mahārāja maintained a very high respect for him; *praṇipāta-puraḥsaram*—Nanda Mahārāja fell down before him and offered obeisances.

TRANSLATION

When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

TEXT 3

सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् ।
नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥ ३ ॥

sūpaviṣṭaṁ kṛtātithyaṁ
girā sūnṛtayā munim
nandayitvābravīd brahman
pūrṇasya karavāma kim

su-upaviṣṭam—when Gargamuni was seated very comfortably; *kṛta-ātithyam*—and he had been properly received as a guest; *girā*—by words; *sūnṛtayā*—very sweet; *munim*—Gargamuni; *nandayitvā*—pleasing him in this way; *abravīt*—said; *brahman*—O *brāhmaṇa; pūrṇasya*—of one who is full in everything; *karavāma kim*—what can I do for you (kindly order me).

TRANSLATION

When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

TEXT 4

महद्विचलनं नॄणां गृहिणां दीनचेतसाम् ।
निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥ ४ ॥

mahad-vicalanaṁ nṝṇāṁ
gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit

mahat-vicalanam—the movement of great personalities; *nṝṇām*—in the houses of ordinary persons; *gṛhiṇām*—especially householders; *dīna-cetasām*—who are very simple-minded, being engaged in family maintenance and nothing more; *niḥśreyasāya*—a great personality has no reason to go to the *gṛhastha* but to benefit him; *bhagavan*—O most powerful devotee; *kalpate*—is to be taken that way; *na anyathā*—not for any other purpose; *kvacit*—at any time.

TRANSLATION

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.

PURPORT

As factually stated by Nanda Mahārāja, Gargamuni, being a devotee, had no needs. Similarly, when Kṛṣṇa comes He has no needs, for He is *pūrṇa, ātmārāma.* Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes

this mission of *para-upakāra*, performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (*na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ*). Similarly, Caitanya Mahāprabhu has advised this *para-upakāra*, and He has especially advised the inhabitants of India:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhāratavarṣa] should make his life successful and work for the benefit of all other people." (Cc. *Ādi*. 9.41) On the whole, the duty of a pure Vaiṣṇava devotee is to act for the welfare of others.

Nanda Mahārāja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder. The *varṇāśrama* society is organized into eight divisions: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Nanda Mahārāja represented himself as *gṛhiṇām*, a householder. A *brahmacārī* factually has no needs, but *gṛhī*, householders, are engaged in sense gratification. As stated in *Bhagavad-gītā* (2.44), *bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām*. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the *gṛhastha-āśrama* is very precarious. Since everyone in this material world is searching for sense gratification, *gṛhasthas* are required to be trained as *mahat*, great *mahātmās*. Therefore Nanda Mahārāja specifically used the word *mahad-vicalanam*. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a *gṛhastha*, was always perfectly ready to receive instructions from a *mahātmā* to gain the real benefit in life. Thus he was ready to execute Gargamuni's order.

TEXT 5

ज्योतिषामयनं साक्षाद् यत्तज्ज्ञानमतीन्द्रियम् ।
प्रणीतं भवता येन पुमान् वेद परावरम् ॥ ५ ॥

jyotiṣām ayanaṁ sākṣād
yat taj jñānam atīndriyam
praṇītaṁ bhavatā yena
pumān veda parāvaram

jyotiṣām—knowledge of astrology (along with other aspects of culture in human society, and specifically in civilized society, there must be knowledge of astrology); *ayanam*—the movements of the stars and planets in relationship to human society; *sākṣāt*—directly; *yat tat jñānam*—such knowledge; *ati-indriyam*—which an ordinary person cannot understand because it is beyond his vision; *praṇītam bhavatā*—you have prepared a perfect book of knowledge; *yena*—by which; *pumān*—any person; *veda*—can understand; *para-avaram*—the cause and effect of destiny.

TRANSLATION

O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

PURPORT

The word "destiny" is now defined. Unintelligent persons who do not understand the meaning of life are just like animals. Animals do not know the past, present and future of life, nor are they able to understand it. But a human being can understand this, if he is sober. Therefore, as stated in *Bhagavad-gītā* (2.13), *dhīras tatra na muhyati:* a sober person is not bewildered. The simple truth is that although life is eternal, in this material world one changes from one body to another. Foolish people, especially in this age, do not understand this simple truth. Kṛṣṇa says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Kṛṣṇa, the greatest authority, says that the body will change. And as soon as the body changes, one's whole program of work changes also. Today I am a human being or a great personality, but with a little deviation from nature's law, I shall have to accept a different type of body. Today I am a human being, but tomorrow I may become a dog, and then whatever activities I have performed in this life will be a failure. This simple truth is now rarely understood, but one who is a *dhīra* can understand this. Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act. This is also stated by Ṛṣabhadeva. *Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ* (*Bhāg.* 5.5.4). Although this body is temporary, as long as we have to live in this body we must suffer. Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, *dhīra*, must be interested in *jyotiṣa*, astrology.

Nanda Mahārāja was trying to take advantage of the opportunity afforded by Gargamuni's presence, for Gargamuni was a great authority in this knowledge of astrology, by which one can see the unseen events of past, present and future. It is the duty of a father to understand the astrological position of his children and do what is needed for their happiness. Now, taking advantage of the opportunity afforded by the presence of Gargamuni, Nanda Mahārāja suggested that Gargamuni prepare a horoscope for Nanda's two sons, Kṛṣṇa and Balarāma.

TEXT 6

त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि ।
बालयोरनयोर्नॄणां जन्मना ब्राह्मणो गुरुः ॥ ६ ॥

tvaṁ hi brahma-vidāṁ śreṣṭhaḥ
saṁskārān kartum arhasi
bālayor anayor nṝṇāṁ
janmanā brāhmaṇo guruḥ

tvam—Your Holiness; *hi*—indeed; *brahma-vidām*—of all *brāhmaṇas*, or persons who understand what is Brahman (*brahma jānātīti brāhmaṇaḥ*); *śreṣṭhaḥ*—you are the best; *saṁskārān*—ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: *saṁskārād bhaved dvijaḥ*); *kartum arhasi*—because you have kindly come here, kindly execute; *bālayoḥ*—of these two sons (Kṛṣṇa and Balarāma); *anayoḥ*—of both of Them; *nṛṇām*—not only of Them, but of all human society; *janmanā*—as soon as he takes birth; *brāhmaṇaḥ*—immediately the *brāhmaṇa* becomes; *guruḥ*—the guide.*

TRANSLATION

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* the four *varṇas*—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*—must be present in society. The *brāhmaṇas* are required for the guidance of the whole society. If there is no such institution as *varṇāśrama-dharma* and if human society has no such guide as the *brāhmaṇa*, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real *brāhmaṇa*, and therefore society is in a chaotic condition. Formerly there were qualified *brāhmaṇas*, but at present, although there are certainly persons who think themselves *brāhmaṇas*, they actually have no ability to guide society. The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the *varṇāśrama* system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified *brāhmaṇas*.

Brāhmaṇa means Vaiṣṇava. After one becomes a *brāhmaṇa*, the next stage of development in human society is to become a Vaiṣṇava. People

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*The *śāstras* enjoin, *tad-vijñānārthaṁ sa gurum evābhigacchet* (*Muṇḍaka Upaniṣad* 1.2.12). It is the duty of everyone to approach a *brāhmaṇa* as the *guru*.

in general must be guided to the destination or goal of life, and therefore they must understand Viṣṇu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (*na te viduḥ svārtha-gatiṁ hi viṣṇum*), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (*mṛtyu-saṁsāra-vartmani*). It doesn't matter whether one is born a *brāhmaṇa* or not. No one is born a *brāhmaṇa;* everyone is born a *śūdra.* But by the guidance of a *brāhmaṇa* and by *saṁskāra,* one can become *dvija,* twice-born, and then gradually become a *brāhmaṇa.* Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a *brāhmaṇa.* At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a *brāhmaṇa* family, a *kṣatriya* family or a *śūdra* family, one may be guided by a proper *brāhmaṇa* and be promoted to the highest platform of being a Vaiṣṇava. Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

TEXT 7

श्रीगर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वदा ।
सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ ७ ॥

śrī-garga uvāca
yadūnām aham ācāryaḥ
khyātaś ca bhuvi sarvadā
sutaṁ mayā saṁskṛtaṁ te
manyate devakī-sutam

śrī-gargaḥ uvāca—Gargamuni said; *yadūnām*—of the Yadu dynasty; *aham*—I am; *ācāryaḥ*—the priestly guide, or *purohita; khyātaḥ ca*—this is already known; *bhuvi*—everywhere; *sarvadā*—always; *sutam*—the son; *mayā*—by me; *saṁskṛtam*—having undergone the purificatory

process; *te*—of you; *manyate*—would be considered; *devakī-sutam*—the son of Devakī.

TRANSLATION

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kaṁsa will consider Them the sons of Devakī.

PURPORT

Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devakī, not of Yaśodā. Since Kaṁsa was already searching for Kṛṣṇa, if the purificatory process were undertaken by Gargamuni, Kaṁsa might be informed, and that would create a catastrophe. It may be argued that although Gargamuni was the priest of the Yadu dynasty, Nanda Mahārāja also belonged to that dynasty. Nanda Mahārāja, however, was not acting as a *kṣatriya*. Therefore Gargamuni said, "If I act as your priest, this will confirm that Kṛṣṇa is the son of Devakī."

TEXTS 8–9

कंसः पापमतिः सख्यं तव चानकदुन्दुभेः ।
देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥ ८ ॥
इति सञ्चिन्तयञ्छ्रुत्वा देवक्या दारिकावचः ।
अपि हन्ता गताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥ ९ ॥

kaṁsaḥ pāpa-matiḥ sakhyaṁ
tava cānakadundubheḥ
devakyā aṣṭamo garbho
na strī bhavitum arhati

iti sañcintayañ chrutvā
devakyā dārikā-vacaḥ
api hantā gatāśaṅkas
tarhi tan no 'nayo bhavet

kaṁsaḥ—King Kaṁsa; *pāpa-matiḥ*—very, very sinful, having a polluted mind; *sakhyam*—friendship; *tava*—your; *ca*—also; *ānaka-dundubheḥ*—of Vasudeva; *devakyāḥ*—of Devakī; *aṣṭamaḥ garbhaḥ*—the eighth pregnancy; *na*—not; *strī*—a woman; *bhavitum arhati*—is possible to be; *iti*—in this way; *sañcintayan*—considering; *śrutvā*—and hearing (this news); *devakyāḥ*—of Devakī; *dārikā-vacaḥ*—the message from the daughter; *api*—although there was; *hantā gata-āśaṅkaḥ*—there is a possibility that Kaṁsa would take steps to kill this child; *tarhi*—therefore; *tat*—that incident; *naḥ*—for us; *anayaḥ bhavet*—may not be very good.

TRANSLATION

Kaṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kaṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

PURPORT

Kaṁsa knew very well that Yogamāyā was, after all, the maidservant of Kṛṣṇa and Viṣṇu and that although Yogamāyā had appeared as the daughter of Devakī, she might have been forbidden to disclose this fact. Actually this was what had happened. Gargamuni argued very soberly that his taking part in performing the reformatory process for Kṛṣṇa would give rise to many doubts, so that Kaṁsa might take very severe steps to kill the child. Kaṁsa had already sent many demons to attempt to kill this child, but none of them had survived. If Gargamuni were to perform the purificatory process, Kaṁsa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Mahārāja.

TEXT 10

श्रीनन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे ।
कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥१०॥

śrī-nanda uvāca
alakṣito 'smin rahasi
māmakair api go-vraje
kuru dvijāti-saṁskāraṁ
svasti-vācana-pūrvakam

śrī-nandaḥ uvāca—Nanda Mahārāja said (to Gargamuni); *alakṣitaḥ*—without Kaṁsa's knowledge; *asmin*—in this cow shed; *rahasi*—in a very solitary place; *māmakaiḥ*—even by my relatives; *api*—a still more secluded place; *go-vraje*—in the cow shed; *kuru*—just execute; *dvijāti-saṁskāram*—the purificatory process of second birth (*saṁskārād bhaved dvijaḥ*); *svasti-vācana-pūrvakam*—by chanting the Vedic hymns to perform the purificatory process.

TRANSLATION

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kaṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

PURPORT

Nanda Mahārāja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed. The purificatory process is essential specifically for *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. Therefore, since Nanda Mahārāja presented himself as a *vaiśya*, this process of purification was essential. Formerly, such institutional activities were compulsory. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*

(Bg. 4.13). Without these activities of purification, the society would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Mahārāja wanted to perform the *nāma-karaṇa* ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society. In Kali-yuga, however, people have forgotten the essence. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (*Bhāg.* 1.1.10). In this age, people are all bad and unfortunate, and they do not accept Vedic instructions to make their life successful. Nanda Mahārāja, however, did not want to neglect anything. To keep intact a happy society advanced in spiritual knowledge, he took full advantage of Gargamuni's presence to do what was necessary. How degraded society has become within five thousand years. *Mandāḥ sumanda-matayo manda-bhāgyāḥ.* The human life is obtained after many, many millions of births, and it is intended for purification. Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

TEXT 11

श्रीशुक उवाच
एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् ।
चकार नामकरणं गूढो रहसि बालयोः ॥११॥

śrī-śuka uvāca
evaṁ samprārthito vipraḥ
sva-cikīrṣitam eva tat
cakāra nāma-karaṇaṁ
gūḍho rahasi bālayoḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *samprārthitaḥ*—being eagerly requested; *vipraḥ*—the *brāhmaṇa* Gargamuni; *sva-cikīrṣitam eva*—which he already desired to do and for which he had gone there; *tat*—that; *cakāra*—performed; *nāma-karaṇam*—the name-giving ceremony; *gūḍhaḥ*—confidentially; *rahasi*—in a secluded place; *bālayoḥ*—of the two boys (Kṛṣṇa and Balarāma).

TRANSLATION

Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

TEXT 12

श्रीगर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः ।
आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।
यदूनामपृथग्भावात् सङ्कर्षणमुशन्त्यपि ॥१२॥

śrī-garga uvāca
ayaṁ hi rohiṇī-putro
ramayan suhṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balaṁ viduḥ
yadūnām apṛthag-bhāvāt
saṅkarṣaṇam uśanty api

śrī-gargaḥ uvāca—Gargamuni said; *ayam*—this; *hi*—indeed; *rohiṇī-putraḥ*—the son of Rohiṇī; *ramayan*—pleasing; *suhṛdaḥ*—all His friends and relatives; *guṇaiḥ*—by transcendental qualities; *ākhyāsyate*—will be called; *rāmaḥ*—by the name Rāma, the supreme enjoyer; *iti*—in this way; *bala-ādhikyāt*—because of extraordinary strength; *balam viduḥ*—will be known as Balarāma; *yadūnām*—of the Yadu dynasty; *apṛthak-bhāvāt*—because of not being separated from you; *saṅkarṣaṇam*—by the name Saṅkarṣaṇa, or uniting two families; *uśanti*—attracts; *api*—also.

TRANSLATION

Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as

Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.

PURPORT

Baladeva was actually the son of Devakī, but He was transferred from Devakī's womb to that of Rohiṇī. This fact was not disclosed. According to a statement in the *Hari-vaṁśa:*

pratyuvāca tato rāmaḥ
sarvāṁs tān abhitaḥ sthitān
yādaveṣv api sarveṣu
bhavanto mama vallabhāḥ

Gargamuni did disclose to Nanda Mahārāja that Balarāma would be known as Saṅkarṣaṇa because of uniting two families—the *yadu-vaṁśa* and the *vaṁśa* of Nanda Mahārāja—one of which was known as *kṣatriya* and the other as *vaiśya.* Both families had the same original forefather, the only difference being that Nanda Mahārāja was born of a *vaiśya* wife whereas Vasudeva was born of a *kṣatriya* wife. Later, Nanda Mahārāja married a *vaiśya* wife, and Vasudeva married a *kṣatriya* wife. So although the families of Nanda Mahārāja and Vasudeva both came from the same father, they were divided as *kṣatriya* and *vaiśya.* Now Baladeva united them, and therefore He was known as Saṅkarṣaṇa.

TEXT 13

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥१३॥

āsan varṇās trayo hy asya
gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

āsan—were assumed; *varṇāḥ trayaḥ*—three colors; *hi*—indeed; *asya*—of your son Kṛṣṇa; *gṛhṇataḥ*—accepting; *anuyugam tanūḥ*—

transcendental bodies according to the different *yugas; śuklaḥ*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣṇatām gataḥ*—at the present moment He has assumed a blackish color.

TRANSLATION

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

PURPORT

Partially explaining the position of Lord Kṛṣṇa and partially covering the facts, Gargamuni indicated, "Your son is a great personality, and He can change the color of His body in different ages." The word *gṛhṇataḥ* indicates that Kṛṣṇa is free to make His choice. In other words, He is the Supreme Personality of Godhead and may therefore do whatever He desires. In Vedic literature the different colors assumed by the Personality of Godhead in different millenniums are stated, and therefore when Gargamuni said, "Your son has assumed these colors," he indirectly said, "He is the Supreme Personality of Godhead." Because of Kaṁsa's atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Mahārāja that Kṛṣṇa, his son, was the Supreme Personality of Godhead.

It may be noted that Śrīla Jīva Gosvāmī, in his book *Krama-sandarbha*, has enunciated the purport of this verse. In every millennium, Kṛṣṇa appears in a different form, either as white, red or yellow, but this time He personally appeared in His original, blackish form and, as predicted by Gargamuni, exhibited the power of Nārāyaṇa. Because in this form the Supreme Personality of Godhead exhibits Himself fully, His name is Śrī Kṛṣṇa, the all-attractive.

Factually, Kṛṣṇa is the source of all *avatāras*, and therefore all the different features of the different *avatāras* are present in Kṛṣṇa. When Kṛṣṇa incarnates, all the features of other incarnations are already pres-

ent within Him. Other incarnations are partial representations of Kṛṣṇa, who is the full-fledged incarnation of the Supreme Being. It is to be understood that the Supreme Being, whether appearing as *śukla*, *rakta* or *pīta* (white, red or yellow), is the same person. When He appears in different incarnations, He appears in different colors, just like the sunshine, which contains seven colors. Sometimes the colors of sunshine are represented separately; otherwise the sunshine is observed mainly as bright light. The different *avatāras*, such as the *manvantara-avatāras*, *līlā-avatāras* and *daśa-avatāras*, are all included in the *kṛṣṇa-avatāra*. When Kṛṣṇa appears, all the *avatāras* appear with Him. As described in *Śrīmad-Bhāgavatam* (1.3.26):

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

The *avatāras* incessantly appear, like incessantly flowing water. No one can count how many waves there are in flowing water, and similarly there is no limitation of the *avatāras*. And Kṛṣṇa is the full representation of all *avatāras* because He is the source of all *avatāras*. Kṛṣṇa is *aṁśī*, whereas others are *aṁśa*, part of Kṛṣṇa. All living entities, including us, are *aṁśas* (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). These *aṁśas* are of different magnitude. Human beings (who are minute *aṁśas*) and the demigods, *viṣṇu-tattva* and all other living beings are all part of the Supreme. *Nityo nityānāṁ cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). Kṛṣṇa is the full representation of all living entities, and when Kṛṣṇa is present, all *avatāras* are included in Him.

The Eleventh Canto of *Śrīmad-Bhāgavatam* describes the incarnations for each *yuga* in chronological order. The *Bhāgavatam* says, *kṛte śuklaś catur-bāhuḥ, tretāyāṁ rakta-varṇo 'sau, dvāpare bhagavān śyāmaḥ* and *kṛṣṇa-varṇaṁ tviṣākṛṣṇam*. We actually see that in Kali-yuga, Bhagavān has appeared in *pīta-varṇa*, or a yellow color, as Gaurasundara, although the *Bhāgavatam* speaks of *kṛṣṇa-varṇam*. To adjust all these statements, one should understand that although in some *yugas* some of the colors are prominent, in every *yuga*, whenever Kṛṣṇa appears, all the colors are

present. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam:* although Caitanya Mahāprabhu appears without *kṛṣṇa*, or a blackish color, He is understood to be Kṛṣṇa Himself. *Idānīṁ kṛṣṇatāṁ gataḥ.* The same original Kṛṣṇa who appears in different *varṇas* has now appeared. The word *āsan* indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be *kṛṣṇa-varṇam*, although He appears in different colors. Prahlāda Mahārāja states that Caitanya Mahāprabhu is *channa;* that is, although He is Kṛṣṇa, He is covered by a yellow color. Thus the Gauḍīya Vaiṣṇavas accept the conclusion that although Caitanya Mahāprabhu appeared in *pīta* color, He is Kṛṣṇa.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
(*Bhāg.* 11.5.32)

TEXT 14

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१४॥

prāg ayaṁ vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate

prāk—before; *ayam*—this child; *vasudevasya*—of Vasudeva; *kvacit*—sometimes; *jātaḥ*—was born; *tava*—your; *ātmajaḥ*—Kṛṣṇa, who has taken birth as your child; *vāsudevaḥ*—therefore He may be given the name Vāsudeva; *iti*—thus; *śrīmān*—very beautiful; *abhijñāḥ*—those who are learned; *sampracakṣate*—also say that Kṛṣṇa is Vāsudeva.

TRANSLATION

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

PURPORT

Gargamuni indirectly disclosed, "This child was originally born as the son of Vasudeva, although He is acting as your child. Generally He is your child, but sometimes He is the son of Vasudeva."

TEXT 15

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१५॥

bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ

bahūni—various; *santi*—there are; *nāmāni*—names; *rūpāṇi*—forms; *ca*—also; *sutasya*—of the son; *te*—your; *guṇa-karma-anurūpāṇi*—according to His attributes and activities; *tāni*—them; *aham*—I; *veda*—know; *no janāḥ*—not ordinary persons.

TRANSLATION

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

PURPORT

Bahūni: the Lord has many names. *Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca.* As stated in the *Brahma-saṁhitā* (5.33), the Lord is one, but He has many forms and many names. It was not that because Gargamuni gave the child the name Kṛṣṇa, that was His only name. He has other names, such as Bhakta-vatsala, Giridhārī, Govinda and Gopāla. If we analyze the *nirukti,* or semantic derivation, of the word "Kṛṣṇa," we find that *na* signifies that He stops the repetition of birth and death, and *kṛṣ* means *sattārtha,* or "existence." (Kṛṣṇa is the whole of existence.) Also, *kṛṣ* means "attraction," and *na* means *ānanda,* or "bliss." Kṛṣṇa is known as Mukunda because He wants to give everyone spiritual, eternal, blissful

life. Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Kṛṣṇa. This is the material disease. Nonetheless, because Kṛṣṇa wants to give transcendental bliss to the living entities, He appears in various forms. Therefore He is called Kṛṣṇa. Because Gargamuni was an astrologer, he knew what others did not know. Yet Kṛṣṇa has so many names that even Gargamuni did not know them all. It is to be concluded that Kṛṣṇa, according to His transcendental activities, has many names and many forms.

TEXT 16

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१६॥

eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanaḥ
anena sarva-durgāṇi
yūyam añjas tariṣyatha

eṣaḥ—this child; *vaḥ*—for all of you people; *śreyaḥ*—the most auspicious; *ādhāsyat*—will act all-auspiciously; *gopa-gokula-nandanaḥ*—just like a cowherd boy, born in a family of cowherd men as the son of the estate of Gokula; *anena*—by Him; *sarva-durgāṇi*—all kinds of miserable conditions; *yūyam*—all of you; *añjaḥ*—easily; *tariṣyatha*—will overcome.

TRANSLATION

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

PURPORT

For the cowherd men and the cows, Kṛṣṇa is the supreme friend. Therefore He is worshiped by the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca.* His pastimes in Gokula, His *dhāma,* are always favorable to the *brāhmaṇas* and the cows. His first business is to give all comfort to the cows and the *brāhmaṇas.* In fact, comfort for the

brāhmaṇas is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

TEXT 17

पुरानेन व्रजपते साधवो दस्युपीडिताः ।
अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥१७॥

purānena vraja-pate
sādhavo dasyu-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ

purā—formerly; *anena*—by Kṛṣṇa; *vraja-pate*—O King of Vraja; *sādhavaḥ*—those who were honest; *dasyu-pīḍitāḥ*—being disturbed by rogues and thieves; *arājake*—when there was an irregular government; *rakṣyamāṇāḥ*—were protected; *jigyuḥ*—conquered; *dasyūn*—the rogues and thieves; *samedhitāḥ*—flourished.

TRANSLATION

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

PURPORT

Indra is the king of the universe. Demons, thieves and rogues always disturb Indra (*indrāri-vyākulaṁ lokam*), but when *indrāris*, the enemies of Indra, become prominent, Kṛṣṇa appears. *Kṛṣṇas tu bhagavān svayaṁ/ indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge* (*Bhāg.* 1.3.28).

TEXT 18

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः॥१८॥

ya etasmin mahā-bhāgāḥ
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ

ye—those persons who; *etasmin*—unto this child; *mahā-bhāgāḥ*—very fortunate; *prītim*—affection; *kurvanti*—execute; *mānavāḥ*—such persons; *na*—not; *arayaḥ*—the enemies; *abhibhavanti*—do overcome; *etān*—those who are attached to Kṛṣṇa; *viṣṇu-pakṣān*—the demigods, who always have Lord Viṣṇu on their side; *iva*—like; *asurāḥ*—the demons.

TRANSLATION

Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses].

TEXT 19

तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः ।
श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥१९॥

tasmān nandātmajo 'yaṁ te
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
gopāyasva samāhitaḥ

tasmāt—therefore; *nanda*—O Nanda Mahārāja; *ātmajaḥ*—your son; *ayam*—this; *te*—of you; *nārāyaṇa-samaḥ*—is as good as Nārāyaṇa (Nārāyaṇa Himself showing transcendental qualities); *guṇaiḥ*—by qualities; *śriyā*—by opulence; *kīrtyā*—especially by His name and fame; *anubhāvena*—and by His influence; *gopāyasva*—just raise this child; *samāhitaḥ*—with great attention and precaution.

TRANSLATION

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence,

name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

PURPORT

In this verse, the word *nārāyaṇa-samaḥ* is significant. Nārāyaṇa has no equal. He is *asamaurdhva:* no one is equal to Him, and no one is greater than He is. As stated in *śāstra:*

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

One who equates Nārāyaṇa even with great exalted demigods like Lord Śiva or Lord Brahmā is a *pāṣaṇḍī*, an agnostic. No one can equal Nārāyaṇa. Nonetheless, Gargamuni used the word *sama*, meaning "equal," because he wanted to treat Kṛṣṇa as the Supreme Personality of Godhead who had become Nanda Mahārāja's son. Gargamuni wanted to impress upon the mind of Nanda Mahārāja, "Your worshipable Deity, Nārāyaṇa, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusūdana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Nārāyaṇa always protects you, the child will be as good as Nārāyaṇa." Gargamuni also indicated that although the child was exaltedly qualified like Nārāyaṇa, He would enjoy more than Nārāyaṇa as *rāsa-vihārī*, the central enjoyer of the *rāsa* dance. As stated in the *Brahma-saṁhitā*, *lakṣmī-sahasra-śata-sambhrama-sevyamānam:* He would be served by many *gopīs*, who would all be as good as the goddess of fortune.

TEXT 20

श्रीशुक उवाच

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते ।
नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम् ॥२०॥

śrī-śuka uvāca
ity ātmānaṁ samādiśya
garge ca sva-gṛhaṁ gate
nandaḥ pramudito mene
ātmānaṁ pūrṇam āśiṣām

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ātmānam*—about the Absolute Truth, the Supreme Soul; *samādiśya*—after fully instructing; *garge*—when Gargamuni; *ca*—also; *sva-gṛham*—to his own abode; *gate*—had departed; *nandaḥ*—Mahārāja Nanda; *pramuditaḥ*—became extremely pleased; *mene*—considered; *ātmānam*—his own self; *pūrṇam āśiṣām*—full of all good fortune.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

PURPORT

Kṛṣṇa is the Supersoul, and Nanda Mahārāja is the individual soul. By the instructions of Gargamuni, both of them were blessed. Nanda Mahārāja was thinking of Kṛṣṇa's safety from the hands of demons like Pūtanā and Śakaṭāsura, and because he possessed such a son, he thought of himself as most fortunate.

TEXT 21

कालेन व्रजताल्पेन गोकुले रामकेशवौ ।
जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः ॥२१॥

kālena vrajatālpena
gokule rāma-keśavau
jānubhyāṁ saha pāṇibhyāṁ
riṅgamāṇau vijahratuḥ

kālena—of time; *vrajatā*—passing; *alpena*—a very small duration; *gokule*—in Gokula, Vraja-dhāma; *rāma-keśavau*—both Balarāma and

Kṛṣṇa; *jānubhyām*—by the strength of Their knees; *saha pāṇibhyām*—resting on Their hands; *riṅgamāṇau*—crawling; *vijahratuḥ*—enjoyed childhood play.

TRANSLATION

After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

PURPORT

One *brāhmaṇa* devotee says:

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma

"Let others, fearing material existence, worship the *Vedas*, the Vedic supplementary *Purāṇas* and the *Mahābhārata*, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling." For a highly exalted devotee, *kaivalya*, merging into the existence of the Supreme, appears no better than hell (*narakāyate*). But here one can simply think of the crawling of Kṛṣṇa and Balarāma in the courtyard of Nanda Mahārāja and always merge in transcendental happiness. As long as one is absorbed in thoughts of *kṛṣṇa-līlā*, especially Kṛṣṇa's childhood pastimes, as Parīkṣit Mahārāja desired to be, one is always merged in actual *kaivalya*. Therefore Vyāsadeva compiled *Śrīmad-Bhāgavatam*. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (*Bhāg.* 1.7.6). Vyāsadeva compiled *Śrīmad-Bhāgavatam*, under the instruction of Nārada, so that anyone can take advantage of this literature, think of Kṛṣṇa's pastimes and always be liberated.

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma

TEXT 22

तावङ्घ्रियुग्ममनुकृष्य सरीसृपन्तौ
घोषप्रघोषरुचिरं व्रजकर्दमेषु ।

तन्नादहृष्टमनसावनुसृत्य लोकं
मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥२२॥

tāv aṅghri-yugmam anukṛṣya sarīsṛpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ
mugdha-prabhītavad upeyatur anti mātroḥ

tau—Kṛṣṇa and Balarāma; *aṅghri-yugmam anukṛṣya*—dragging Their legs; *sarīsṛpantau*—crawling like snakes; *ghoṣa-praghoṣa-ruciram*—producing a sound with Their ankle bells that was very, very sweet to hear; *vraja-kardameṣu*—in the mud created by cow dung and cow urine on the earth of Vrajabhūmi; *tat-nāda*—by the sound of those ankle bells; *hṛṣṭa-manasau*—being very much pleased; *anusṛtya*—following; *lokam*—other persons; *mugdha*—thus being enchanted; *prabhīta-vat*—then again being afraid of them; *upeyatuḥ*—immediately returned; *anti mātroḥ*—toward Their mothers.

TRANSLATION

When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

PURPORT

When Kṛṣṇa and Balarāma were crawling about Vrajabhūmi, They were enchanted by the sound of ankle bells. Thus They sometimes followed other people, who would enjoy the crawling of Kṛṣṇa and Balarāma and exclaim, "Oh, see how Kṛṣṇa and Balarāma are crawling!" Upon hearing this, Kṛṣṇa and Balarāma could understand that these were not Their mothers They were following, and They would return to Their actual mothers. Thus the crawling of Kṛṣṇa and Balarāma was enjoyed by

the people of the neighborhood, as well as by mother Yaśodā and Rohiṇī and the two children Themselves.

TEXT 23

तन्मातरौ निजसुतौ घृणया स्नुवन्त्यौ
पङ्काङ्गरागरुचिरावुपगृह्य दोर्भ्याम् ।
दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य
मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् ॥२३॥

tan-mātarau nija-sutau ghṛṇayā snuvantyau
paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām
dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya
mugdha-smitālpa-daśanaṁ yayatuḥ pramodam

tat-mātarau—Their mothers (Rohiṇī and Yaśodā); *nija-sutau*—their own respective sons; *ghṛṇayā*—with great affection; *snuvantyau*—allowed to suck the flowing milk from Their breasts very happily; *paṅka-aṅga-rāga-rucirau*—whose beautiful transcendental bodies were covered with muddy cow dung and urine; *upagṛhya*—taking care of; *dorbhyām*—by their arms; *dattvā*—delivering Them; *stanam*—the breast; *prapibatoḥ*—when the babies were sucking; *sma*—indeed; *mukham*—the mouth; *nirīkṣya*—and seeing; *mugdha-smita-alpa-daśanam*—smiling with little teeth coming out of Their mouths (they were more and more attracted); *yayatuḥ*—and enjoyed; *pramodam*—transcendental bliss.

TRANSLATION

Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

PURPORT

As the mothers cared for their respective babies, by the arrangement of *yogamāyā* the babies thought, "Here is My mother," and the mothers thought, "Here is my son." Because of affection, milk naturally flowed from the mothers' breasts, and the babies drank it. When the mothers saw small teeth coming in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure. As this transcendental affection continued between Rohiṇī and Balarāma and Yaśodā and Kṛṣṇa, they all enjoyed transcendental bliss.

TEXT 24

यर्ह्यङ्गनादर्शनीयकुमारलीला-
वन्तर्व्रजे तदबलाः प्रगृहीतपुच्छैः ।
वत्सैरितस्तत उभावनुकृष्यमाणौ
प्रेक्षन्त्य उज्झितगृहा जहृषुर्हसन्त्यः॥२४॥

yarhy aṅganā-darśanīya-kumāra-līlāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ

yarhi—when; *aṅganā-darśanīya*—visible only to the ladies within the house; *kumāra-līlau*—the pastimes Śrī Kṛṣṇa and Balarāma exhibited as children; *antaḥ-vraje*—within the inside of Vraja, in the house of Nanda Mahārāja; *tat*—at that time; *abalāḥ*—all the ladies; *pragṛhīta-pucchaiḥ*—the ends of their tails having been caught by Kṛṣṇa and Balarāma; *vatsaiḥ*—by the calves; *itaḥ tataḥ*—here and there; *ubhau*—both Kṛṣṇa and Balarāma; *anukṛṣyamāṇau*—being dragged; *prekṣantyaḥ*—seeing such things; *ujjhita*—given up; *gṛhāḥ*—their household affairs; *jahṛṣuḥ*—enjoyed very much; *hasantyaḥ*—while laughing.

TRANSLATION

Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The

babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

PURPORT

While crawling in curiosity, Kṛṣṇa and Balarāma would sometimes catch the ends of the tails of calves. The calves, feeling that someone had caught them, would begin to flee here and there, and the babies would hold on very tightly, being afraid of how the calves were moving. The calves, seeing that the babies were holding them tightly, would also become afraid. Then the ladies would come to rescue the babies and gladly laugh. This was their enjoyment.

TEXT 25

शृङ्ग्यग्निदंष्ट्र्यसिजलद्विजकण्टकेभ्यः
क्रीडापरावतिचलौ स्वसुतौ निषेद्धुम् ।
गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ
शेकात आपतुरलं मनसोऽनवस्थाम् ॥२५॥

śṛṅgy-agni-daṁṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum
gṛhyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alaṁ manaso 'navasthām

śṛṅgī—with the cows; *agni*—fire; *daṁṣṭrī*—monkeys and dogs; *asi*—swords; *jala*—water; *dvija*—birds; *kaṇṭakebhyaḥ*—and thorns; *krīḍā-parau ati-calau*—the babies, being too restless, engaged in play; *sva-sutau*—their own two sons; *niṣeddhum*—just to stop Them; *gṛhyāṇi*—household duties; *kartum api*—by executing; *yatra*—when; *na*—not; *tat-jananyau*—Their mothers (Rohiṇī and Yaśodā); *śekāte*—able; *āpatuḥ*—obtained; *alam*—indeed; *manasaḥ*—of the mind; *anavasthām*—equilibrium.

TRANSLATION

When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

PURPORT

All these pastimes of Kṛṣṇa, and the great enjoyment exhibited by the mothers, are transcendental; nothing about them is material. They are described in the *Brahma-saṁhitā* as *ānanda-cinmaya-rasa.* In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yaśodā and Rohiṇī enjoyed them transcendentally.

TEXT 26

कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले ।
अघृष्टजानुभिः पद्भिर्विचक्रमतुरञ्जसा ॥२६॥

kālenālpena rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghṛṣṭa-jānubhiḥ padbhir
vicakramatur añjasā

kālena alpena—within a very short time; *rājarṣe*—O King (Mahārāja Parīkṣit); *rāmaḥ kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *gokule*—in the village of Gokula; *aghṛṣṭa-jānubhiḥ*—without the help of crawling on Their knees; *padbhiḥ*—by Their legs alone; *vicakramatuḥ*—began to walk; *añjasā*—very easily.

TRANSLATION

O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

PURPORT

Instead of crawling with Their knees, the babies could now stand up by holding on to something and walk little by little, without difficulty, by the strength of Their legs.

TEXT 27

ततस्तु भगवान् कृष्णो वयस्यैर्व्रजबालकैः ।
सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥२७॥

tatas tu bhagavān kṛṣṇo
vayasyair vraja-bālakaiḥ
saha-rāmo vraja-strīṇāṁ
cikrīḍe janayan mudam

tataḥ—thereafter; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vayasyaiḥ*—with Their playmates; *vraja-bālakaiḥ*—with other small children in Vraja; *saha-rāmaḥ*—along with Balarāma; *vraja-strīṇām*—of all the ladies of Vraja; *cikrīḍe*—played very happily; *janayan*—awakening; *mudam*—transcendental bliss.

TRANSLATION

Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

PURPORT

The word *saha-rāmaḥ*, meaning "along with Balarāma," is significant in this verse. In such transcendental pastimes, Kṛṣṇa is the chief hero, and Balarāma provides additional help.

TEXT 28

कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् ।
शृण्वंत्याः किल तन्मातुरिति होचुः समागताः॥२८॥

kṛṣṇasya gopyo ruciraṁ
vīkṣya kaumāra-cāpalam
śṛṇvantyāḥ kila tan-mātur
iti hocuḥ samāgatāḥ

kṛṣṇasya—of Kṛṣṇa; *gopyaḥ*—all the *gopīs; ruciram*—very attractive; *vīkṣya*—observing; *kaumāra-cāpalam*—the restlessness of the childish pastimes; *śṛṇvantyāḥ*—just to hear them again and again; *kila*—indeed; *tat-mātuḥ*—in the presence of His mother; *iti*—thus; *ha*—indeed; *ūcuḥ*—said; *samāgatāḥ*—assembled there.

TRANSLATION

Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

PURPORT

Kṛṣṇa's activities are always very attractive to devotees. Therefore the neighbors, who were friends of mother Yaśodā, informed mother Yaśodā of whatever they saw Kṛṣṇa doing in the neighborhood. Mother Yaśodā, just to hear about the activities of her son, stopped her household duties and enjoyed the information given by the neighborhood friends.

TEXT 29

वत्सान् मुञ्चन् क्वचिदसमये क्रोशसंजातहासः
स्तेयं स्वाद्व्त्यथ दधिपयः कल्पितैः स्तेययोगैः ।
मर्कान् भोक्ष्यन् विभजति स चेन्नात्ति भाण्डं भिन्नत्ति
द्रव्यालाभे सगृहकुपितो यात्युपक्रोश्य तोकान्॥२९॥

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ

markān bhokṣyan vibhajati sa cen nātti bhāṇḍaṁ bhinnatti
dravyālābhe sagṛha-kupito yāty upakrośya tokān

vatsān—the calves; *muñcan*—releasing; *kvacit*—sometimes; *asamaye*—at odd times; *krośa-sañjāta-hāsaḥ*—after this, when the head of the house is angry, Kṛṣṇa begins to smile; *steyam*—obtained by stealing; *svādu*—very tasteful; *atti*—eats; *atha*—thus; *dadhi-payaḥ*—pot of curd and milk; *kalpitaiḥ*—devised; *steya-yogaiḥ*—by some sort of stealing process; *markān*—to the monkeys; *bhokṣyan*—giving to eat; *vibhajati*—divides their portion; *saḥ*—the monkey; *cet*—if; *na*—not; *atti*—eats; *bhāṇḍam*—the pot; *bhinnatti*—He breaks; *dravya-alābhe*—when eatables are unavailable or He cannot find such pots; *sa-gṛha-kupitaḥ*—He becomes angry at the residents of the house; *yāti*—He goes away; *upakrośya*—irritating and pinching; *tokān*—the small children.

TRANSLATION

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

PURPORT

The narration of Kṛṣṇa's naughty childhood activities would be presented to mother Yaśodā in the form of complaints. Sometimes Kṛṣṇa would enter the house of a neighbor, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be released when their mothers are milked, but Kṛṣṇa would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Kṛṣṇa and try to catch Him, saying,

"Here is Kṛṣṇa doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would again try to capture Him, saying, "Here is the butter thief. Better capture Him!" And they would be angry. But Kṛṣṇa would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Kṛṣṇa to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Kṛṣṇa was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

TEXT 30

हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यै-
श्छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित् ।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥३०॥

hastāgrāhye racayati vidhiṁ pīṭhakolūkhalādyaiś
chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit
dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ
kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ

hasta-agrāhye—when the destination is out of the reach of His hands; *racayati*—He arranges to make; *vidhim*—a means; *pīṭhaka*—by wooden planks piled together; *ulūkhala-ādyaiḥ*—and by overturning the stone mortar for grinding spices; *chidram*—a hole; *hi*—indeed; *antaḥ-nihita*—about the contents of the pot; *vayunaḥ*—with such knowledge; *śikya*—hanging by a swing; *bhāṇḍeṣu*—in the pots; *tat-vit*—expert in that knowledge, or in full knowledge; *dhvānta-āgāre*—in a very dark room; *dhṛta-maṇi-gaṇam*—because of being decorated with valuable jewels; *sva-aṅgam*—His own body; *artha-pradīpam*—is the light required for seeing in darkness; *kāle*—after that, in due course of time;

gopyaḥ—the elderly *gopīs; yarhi*—as soon as; *gṛha-kṛtyeṣu*—in discharging household affairs; *su-vyagra-cittāḥ*—are busily engaged.

TRANSLATION

"When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

PURPORT

Formerly, in every household, yogurt and butter were kept for use in emergencies. But Kṛṣṇa and Balarāma would pile up planks so that They could reach the pots and would then pick holes in the pots with Their hands so that the contents would leak out and They could drink it. This was another means for stealing butter and milk. When the butter and milk were kept in a dark room, Kṛṣṇa and Balarāma would go there and make the place bright with the valuable jewels on Their bodies. On the whole, Kṛṣṇa and Balarāma engaged in stealing butter and milk from the neighborhood houses in many ways.

TEXT 31

एवं धार्ष्ट्यान्युशति कुरुते मेहनादीनि वास्तौ
स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथास्ते ।
इत्थं स्त्रीभिः सभयनयनश्रीमुखालोकिनीभि-
र्व्याख्यातार्था प्रहसितमुखी न ह्युपालब्धुमैच्छत्।३१।

evaṁ dhārṣṭyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste
itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat

evam—in this way; *dhārṣṭyāni*—naughty activities; *uśati*—in a neat and clean place; *kurute*—sometimes does; *mehana-ādīni*—passing stool and urine; *vāstau*—in our houses; *steya-upāyaiḥ*—and by inventing different devices to steal butter and milk; *viracita-kṛtiḥ*—is very expert; *su-pratīkaḥ*—is now sitting down here like a very good, well-behaved child; *yathā āste*—while staying here; *ittham*—all these topics of conversation; *strībhiḥ*—by the *gopīs; sa-bhaya-nayana*—just now sitting there with fearful eyes; *śrī-mukha*—such a beautiful face; *ālokinībhiḥ*—by the *gopīs*, who were enjoying the pleasure of seeing; *vyākhyāta-arthā*—and while complaining against Him before mother Yaśodā; *prahasita-mukhī*—they were smiling and enjoying; *na*—not; *hi*—indeed; *upālabdhum*—to chastise and threaten (rather, she enjoyed how Kṛṣṇa was sitting there as a very good boy); *aicchat*—she desired.

TRANSLATION

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

PURPORT

Kṛṣṇa's business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Kṛṣṇa would chastise him, saying, "You are a thief." Aside from being a thief in His childhood affairs, Kṛṣṇa acted as an expert thief when He was young by attracting young girls and enjoying them in the *rāsa* dance. This is Kṛṣṇa's business. He is also violent, as

the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God, the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Kṛṣṇa is always pure, and He is always the Supreme Absolute Truth. Kṛṣṇa may do anything supposedly abominable in material life, yet still He is attractive. Therefore His name is Kṛṣṇa, meaning "all-attractive." This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Kṛṣṇa's face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Kṛṣṇa's activities. Thus the *gopīs* remained satisfied, and Kṛṣṇa enjoyed their happiness. Therefore another name of Kṛṣṇa is Gopī-jana-vallabha because He invented such activities to please the *gopīs*.

TEXT 32

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः ।
कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥३२॥

ekadā krīḍamānās te
rāmādyā gopa-dārakāḥ
kṛṣṇo mṛdaṁ bhakṣitavān
iti mātre nyavedayan

ekadā—once upon a time; *krīḍamānāḥ*—now Kṛṣṇa, being still more grown up, was playing with other children of the same age; *te*—they; *rāma-ādyāḥ*—Balarāma and others; *gopa-dārakāḥ*—other boys born in the same neighborhood of the cowherd men; *kṛṣṇaḥ mṛdam bhakṣitavān*—O Mother, Kṛṣṇa has eaten earth (a complaint was lodged); *iti*—thus; *mātre*—unto mother Yaśodā; *nyavedayan*—they submitted.

TRANSLATION

One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."

PURPORT

Here is another of Kṛṣṇa's transcendental activities invented to please the *gopīs*. First a complaint was lodged with mother Yaśodā about Kṛṣṇa's stealing, but mother Yaśodā did not chastise Him. Now, in an attempt to awaken mother Yaśodā's anger so that she would chastise Kṛṣṇa, another complaint was invented—that Kṛṣṇa had eaten earth.

TEXT 33

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी ।
यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥३३॥

sā gṛhītvā kare kṛṣṇam
upālabhya hitaiṣiṇī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata

sā—mother Yaśodā; *gṛhītvā*—taking; *kare*—within the hands (being anxious about what Kṛṣṇa might have eaten); *kṛṣṇam*—Kṛṣṇa; *upālabhya*—wanted to chastise Him; *hita-eṣiṇī*—because she was anxious for the welfare of Kṛṣṇa, she became very much agitated, thinking, "How is it that Kṛṣṇa has eaten earth?"; *yaśodā*—mother Yaśodā; *bhaya-sambhrānta-prekṣaṇa-akṣam*—began to look very carefully within Kṛṣṇa's mouth in fear, to see if Kṛṣṇa had eaten something dangerous; *abhāṣata*—began to address Kṛṣṇa.

TRANSLATION

Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

TEXT 34

कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः ।
वदन्ति तावका ह्येते कुमारास्तेऽग्रजोऽप्ययम् ॥३४॥

kasmān mṛdam adāntātman
bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete
kumārās te 'grajo 'py ayam

kasmāt—why; *mṛdam*—dirt; *adānta-ātman*—You restless boy; *bhavān*—You; *bhakṣitavān*—have eaten; *rahaḥ*—in a solitary place; *vadanti*—are lodging this complaint; *tāvakāḥ*—Your friends and playmates; *hi*—indeed; *ete*—all of them; *kumārāḥ*—boys; *te*—Your; *agrajaḥ*—older brother; *api*—also (confirms); *ayam*—this.

TRANSLATION

Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

PURPORT

Mother Yaśodā was agitated by Kṛṣṇa's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Kṛṣṇa replied, "My dear mother, they have plotted together and lodged a complaint against Me so that you will punish Me. My elder brother, Balarāma, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

TEXT 35

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः ।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥३५॥

nāhaṁ bhakṣitavān amba
sarve mithyābhiśaṁsinaḥ
yadi satya-giras tarhi
samakṣaṁ paśya me mukham

na—not; *aham*—I; *bhakṣitavān*—have eaten dirt; *amba*—My dear mother; *sarve*—all of them; *mithya-abhiśaṁsinaḥ*—all liars, simply complaining against Me so that you may chastise Me; *yadi*—if it is actually a fact; *satya-giraḥ*—that they have spoken the truth; *tarhi*—then; *samakṣam*—directly; *paśya*—see; *me*—My; *mukham*—mouth.

TRANSLATION

Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

PURPORT

Kṛṣṇa presented Himself as an innocent child to increase the transcendental ecstasy of maternal affection. As described in the *śāstra*, *tāḍana-bhayān mithyoktir vātsalya-rasa-poṣikā.* This means that sometimes a small child speaks lies. For example, he may have stolen something or eaten something and yet deny that he has done so. We ordinarily see this in the material world, but in relation to Kṛṣṇa it is different; such activities are meant to endow the devotee with transcendental ecstasy. The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in *Śrīmad-Bhāgavatam* (10.12.11), *kṛta-puṇya-puñjāḥ:* a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Kṛṣṇa and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations. One should never accuse such devotees of being ordinary boys speaking lies, for they attained this stage of associating with Kṛṣṇa by great austerities (*tapasā brahmacaryeṇa śamena ca damena ca*).

TEXT 36

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः ।
व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥३६॥

yady evaṁ tarhi vyādehī-
ty uktaḥ sa bhagavān hariḥ
vyādattāvyāhataiśvaryaḥ
krīḍā-manuja-bālakaḥ

yadi—if; *evam*—it is so; *tarhi*—then; *vyādehi*—open Your mouth wide (I want to see); *iti uktaḥ*—in this way ordered by mother Yaśodā; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Supreme Lord; *vyādatta*—opened His mouth; *avyāhata-aiśvaryaḥ*—without minimizing any potencies of absolute opulence (*aiśvaryasya samagrasya*); *krīḍā*—pastimes; *manuja-bālakaḥ*—exactly like the child of a human being.

TRANSLATION

Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

PURPORT

Without disturbing the ecstasy of His mother's affection, Kṛṣṇa opened His mouth and displayed His own natural opulences. When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary *śāka*, spinach, he prefers to eat that. Similarly, although Kṛṣṇa was full of opulences, now, by the order of mother Yaśodā, He opened wide His mouth like a human child and did not neglect the transcendental humor of maternal affection.

TEXTS 37–39

सा तत्र ददृशे विश्वं जगत् स्थास्नु च खं दिशः।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥३७॥

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च।
वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः॥३८॥
एतद् विचित्रं सह जीवकाल-
स्वभावकर्माशयलिङ्गभेदम्।
सूनोस्तनौ वीक्ष्य विदारितास्ये
व्रजं सहात्मानमवाप शङ्काम्॥३९॥

sā tatra dadṛśe viśvaṁ
jagat sthāsnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ
sa-vāyv-agnīndu-tārakam

jyotiś-cakraṁ jalaṁ tejo
nabhasvān viyad eva ca
vaikārikāṇīndriyāṇi
mano mātrā guṇās trayaḥ

etad vicitraṁ saha-jīva-kāla-
svabhāva-karmāśaya-liṅga-bhedam
sūnos tanau vīkṣya vidāritāsye
vrajaṁ sahātmānam avāpa śaṅkām

sā—mother Yaśodā; *tatra*—within the wide-open mouth of Kṛṣṇa; *dadṛśe*—saw; *viśvam*—the whole universe; *jagat*—moving entities; *sthāsnu*—maintenance of nonmoving entities; *ca*—and; *kham*—the sky; *diśaḥ*—the directions; *sa-adri*—with the mountains; *dvīpa*—islands; *abdhi*—and oceans; *bhū-golam*—the surface of the earth; *sa-vāyu*—with the blowing wind; *agni*—fire; *indu*—the moon; *tārakam*—stars; *jyotiḥ-cakram*—the planetary systems; *jalam*—water; *tejaḥ*—light; *nabhasvān*—outer space; *viyat*—the sky; *eva*—also; *ca*—and; *vaikārikāṇi*—creation by transformation of *ahaṅkāra; indriyāṇi*—the senses; *manaḥ*—mind; *mātrāḥ*—sense perception; *guṇāḥ trayaḥ*—the three material qualities (*sattva, rajas* and *tamas*); *etat*—all these; *vicitram*—varieties; *saha*—along with; *jīva-kāla*—the duration of life of all living entities; *svabhāva*—natural instinct; *karma-āśaya*—resultant

action and desire for material enjoyment; *liṅga-bhedam*—varieties of bodies according to desire; *sūnoḥ tanau*—in the body of her son; *vīkṣya*—seeing; *vidārita-āsye*—within the wide-open mouth; *vrajam*—Vṛndāvana-dhāma, Nanda Mahārāja's place; *saha-ātmānam*—along with herself; *avāpa*—was struck; *śaṅkām*—with all doubts and wonder.

TRANSLATION

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

PURPORT

All the cosmic manifestations that exist on the gross and subtle elements, as well as the means of their agitation, the three *guṇas*, the living entity, creation, maintenance, annihilation and everything going on in the external energy of the Lord—all this comes from the Supreme Personality of Godhead, Govinda. Everything is within the control of the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* everything in the material nature (*prakṛti*) works under His control. Because all these manifestations come from Govinda, they could all be visible within the mouth of Govinda. Quite astonishingly, mother Yaśodā was afraid because of intense maternal affection. She could not believe that within the mouth of her son such things could appear. Yet she saw them, and therefore she was struck with fear and wonder.

TEXT 40

किं स्वप्न एतदुत देवमाया
किं वा मदीयो बत बुद्धिमोहः ।
अथो अमुष्यैव ममार्भकस्य
यः कश्चनौत्पत्तिक आत्मयोगः ॥४०॥

kiṁ svapna etad uta devamāyā
kiṁ vā madīyo bata buddhi-mohaḥ
atho amuṣyaiva mamārbhakasya
yaḥ kaścanautpattika ātma-yogaḥ

kim—whether; *svapnaḥ*—a dream; *etat*—all this; *uta*—or otherwise; *deva-māyā*—an illusory manifestation by the external energy; *kim vā*—or else; *madīyaḥ*—my personal; *bata*—indeed; *buddhi-mohaḥ*—illusion of intelligence; *atho*—otherwise; *amuṣya*—of such; *eva*—indeed; *mama arbhakasya*—of my child; *yaḥ*—which; *kaścana*—some; *autpattikaḥ*—natural; *ātma-yogaḥ*—personal mystic power.

TRANSLATION

[Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

PURPORT

When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, "I am not dreaming, because my eyes are open. I am actually seeing what is happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by *devamāyā*. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into *devamāyā*? That also is not possible." Then mother Yaśodā considered whether the vision might be due to bewilderment: "I am fit in health; I

am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Gargamuni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

TEXT 41

अथो यथावन्न वितर्कगोचरं
चेतोमनःकर्मवचोभिरञ्जसा ।
यदाश्रयं येन यतः प्रतीयते
सुदुर्विभाव्यं प्रणतास्मि तत्पदम् ॥४१॥

atho yathāvan na vitarka-gocaraṁ
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyaṁ praṇatāsmi tat-padam

atho—therefore she decided to surrender unto the Supreme Lord; *yathā-vat*—as perfectly as one can perceive; *na*—not; *vitarka-gocaram*—beyond all arguments, reason and sense perception; *cetaḥ*—by consciousness; *manaḥ*—by mind; *karma*—by activities; *vacobhiḥ*—or by words; *añjasā*—taking all of them together, we cannot understand them; *yat-āśrayam*—under whose control; *yena*—by whom; *yataḥ*—from whom; *pratīyate*—can be conceived only that from Him everything emanates; *su-durvibhāvyam*—beyond our sense perception or consciousness; *praṇatā asmi*—let me surrender; *tat-padam*—at His lotus feet.

TRANSLATION

Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for

He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

PURPORT

One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yaśodā, being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord. It is said, *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet* (*Mahābhārata, Bhīṣma Parva* 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yaśodā. Whatever happens, the original cause is the Supreme Personality of Godhead (*sarva-kāraṇa-kāraṇam*). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yaśodā concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(*Bhāg.* 10.14.8)

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again. Such a devotee is called *mukti-pade sa dāya-bhāk;* that is, he is guaranteed his liberation from this material world. As stated in *Bhagavad-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino nityās
tāṁs titikṣasva bhārata

We should know that material suffering due to the material body will come and go. Therefore we must tolerate the suffering and proceed with discharging our duty as ordained by our spiritual master.

TEXT 42

अहं ममासौ पतिरेष मे सुतो
व्रजेश्वरस्याखिलवित्तपा सती ।
गोप्यश्च गोपाः सहगोधनाश्च मे
यन्माययेत्थं कुमतिः स मे गतिः ॥४२॥

ahaṁ mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatiḥ sa me gatiḥ

aham—my existence ("I am something"); *mama*—my; *asau*—Nanda Mahārāja; *patiḥ*—husband; *eṣaḥ*—this (Kṛṣṇa); *me sutaḥ*—is my son; *vraja-īśvarasya*—of my husband, Nanda Mahārāja; *akhila-vitta-pā*—I am the possessor of unlimited opulence and wealth; *satī*—because I am his wife; *gopyaḥ ca*—and all the damsels of the cowherd men; *gopāḥ*—all the cowherd men (are my subordinates); *saha-godhanāḥ ca*—with the cows and calves; *me*—my; *yat-māyayā*—all such things addressed by me are, after all, given by the mercy of the Supreme; *ittham*—thus; *kumatiḥ*—I am wrongly thinking they are my possessions; *saḥ me gatiḥ*—He is therefore my only shelter (I am simply instrumental).

TRANSLATION

It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa

is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

PURPORT

Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation. Whatever wealth, opulence or whatever else we may possess belongs not to us but to the Supreme Personality of Godhead, who is the ultimate shelter of everyone and the ultimate owner of everything. As stated by the Lord Himself in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

We should not be proud of our possessions. As expressed by mother Yaśodā herein, "I am not the owner of possessions, the opulent wife of Nanda Mahārāja. The estate, the possessions, the cows and calves and the subjects like the *gopīs* and cowherd men are all given to me." One should give up thinking of "my possessions, my son and my husband" (*janasya moho 'yam ahaṁ mameti*). Nothing belongs to anyone but the Supreme Lord. Only because of illusion do we wrongly think, "I am existing" or "Everything belongs to me." Thus mother Yaśodā completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, "My endeavors to protect my son by charity and other auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme Personality of Godhead." As stated by Prahlāda Mahārāja (*Bhāg.* 7.9.19),

bālasya neha śaraṇaṁ pitarau nṛsiṁha: a father and mother cannot ultimately take care of their children. *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti* (*Bhāg.* 5.5.8). One's land, home, wealth and all of one's possessions belong to the Supreme Personality of Godhead, although we wrongly think, "I am this" and "These things are mine."

TEXT 43

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः ।
वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥४३॥

itthaṁ vidita-tattvāyāṁ
gopikāyāṁ sa īśvaraḥ
vaiṣṇavīṁ vyatanon māyāṁ
putra-snehamayīṁ vibhuḥ

ittham—in this way; *vidita-tattvāyām*—when she understood the truth of everything philosophically; *gopikāyām*—unto mother Yaśodā; *saḥ*—the Supreme Lord; *īśvaraḥ*—the supreme controller; *vaiṣṇavīm*—*viṣṇumāyā*, or *yogamāyā; vyatanot*—expanded; *māyām*—*yogamāyā; putra-sneha-mayīm*—very much attached because of maternal affection for her son; *vibhuḥ*—the Supreme Lord.

TRANSLATION

Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son.

PURPORT

Although mother Yaśodā understood the whole philosophy of life, at the next moment she was overwhelmed by affection for her son by the influence of *yogamāyā*. Unless she took care of her son Kṛṣṇa, she thought, how could He be protected? She could not think otherwise, and thus she forgot all her philosophical speculations. This forgetfulness is described by Śrīla Viśvanātha Cakravartī Ṭhākura as being inspired by

the influence of *yogamāyā* (*mohana-sādharmyān māyām*). Materialistic persons are captivated by *mahāmāyā*, whereas devotees, by the arrangement of the spiritual energy, are captivated by *yogamāyā*.

TEXT 44

सद्योनष्टस्मृतिर्गोपी सारोप्यारोहमात्मजम् ।
प्रवृद्धस्नेहकलिलहृदयासीद् यथा पुरा ॥४४॥

sadyo naṣṭa-smṛtir gopī
sāropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayāsīd yathā purā

sadyaḥ—after all these philosophical speculations, mother Yaśodā fully surrendered to the Supreme Personality of Godhead; *naṣṭa-smṛtiḥ*—having gotten rid of the memory of seeing the universal form within Kṛṣṇa's mouth; *gopī*—mother Yaśodā; *sā*—she; *āropya*—seating; *āroham*—on the lap; *ātmajam*—her son; *pravṛddha*—increased; *sneha*—by affection; *kalila*—affected; *hṛdayā*—the core of her heart; *āsīt*—became situated; *yathā purā*—as she was formerly.

TRANSLATION

Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

PURPORT

Mother Yaśodā regarded the vision of the universal form within Kṛṣṇa's mouth as an arrangement of *yogamāyā*, like a dream. As one forgets everything after a dream, mother Yaśodā immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, "Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him."

TEXT 45

त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः ।
उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥४५॥

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

trayyā—by studying the three *Vedas* (*Sāma, Yajur* and *Atharva*); *ca*—also; *upaniṣadbhiḥ ca*—and by studying the Vedic knowledge of the *Upaniṣads; sāṅkhya-yogaiḥ*—by reading the literature of *sāṅkhya-yoga; ca*—and; *sātvataiḥ*—by the great sages and devotees, or by reading *Vaiṣṇava-tantra, Pancarātras; upagīyamāna-māhātmyam*—whose glories are worshiped (by all these Vedic literatures); *harim*—unto the Supreme Personality of Godhead; *sā*—she; *amanyata*—considered (ordinary); *ātmajam*—as her own son.

TRANSLATION

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

PURPORT

As stated in *Bhagavad-gītā* (15.15) by the Supreme Personality of Godhead, Kṛṣṇa, the purpose of studying the *Vedas* is to understand Him (*vedaiś ca sarvair aham eva vedyaḥ*). Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī that there are three purposes in the *Vedas.* One is to understand our relationship with Kṛṣṇa (*sambandha*), another is to act according to that relationship (*abhidheya*), and the third is to reach the ultimate goal (*prayojana*). The word *prayojana* means "necessities," and the ultimate necessity is explained by Śrī Caitanya Mahāprabhu. *Premā pum-artho mahān:* the greatest necessity for a human being is the achievement of love for the Supreme Personality of

Godhead. Here we see that mother Yaśodā is on the highest stage of necessity, for she is completely absorbed in love for Kṛṣṇa.

In the beginning, the Vedic purpose is pursued in three ways (*trayī*)—by *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. When one reaches the complete, perfect stage of *upāsanā-kāṇḍa*, one comes to worship Nārāyaṇa, or Lord Viṣṇu. When Pārvatī asked Lord Mahādeva, Lord Śiva, what is the best method of *upāsanā*, or worship, Lord Śiva answered, *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param*. *Viṣṇū-pāsanā*, or *viṣṇv-ārādhana*, worship of Lord Viṣṇu, is the highest stage of perfection, as realized by Devakī. But here mother Yaśodā performs no *upāsanā*, for she has developed transcendental ecstatic love for Kṛṣṇa. Therefore her position is better than that of Devakī. In order to show this, Śrīla Vyāsadeva enunciates this verse, *trayyā copaniṣadbhiḥ* etc.

When a human being enters into the study of the *Vedas* to obtain *vidyā*, knowledge, he begins to take part in human civilization. Then he advances further to study the *Upaniṣads* and gain *brahma-jñāna*, impersonal realization of the Absolute Truth, and then he advances still further, to *sāṅkhya-yoga*, in order to understand the supreme controller, who is indicated in *Bhagavad-gītā* (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān/ puruṣaṁ śāśvatam*). When one understands that *puruṣa*, the supreme controller, to be Paramātmā, one is engaged in the method of *yoga* (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (*brahmeti paramātmeti bhagavān iti śabdyate*), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (*ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*). The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in *Bhagavad-gītā* (4.11):

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham

mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." One may be a *karmī*, a *jñānī*, a *yogī* and then a *bhakta* or *prema-bhakta*. But the ultimate stage of realization is *prema-bhakti*, as actually demonstrated by mother Yaśodā.

TEXT 46

श्रीराजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम् ।
यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥४६॥

śrī-rājovāca
nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); *nandaḥ*—Mahārāja Nanda; *kim*—what; *akarot*—performed; *brahman*—O learned *brāhmaṇa; śreyaḥ*—auspicious activities, like performing penances and austerities; *evam*—as exhibited by him; *mahā-udayam*—from which they achieved the greatest perfection; *yaśodā*—mother Yaśodā; *ca*—also; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breast milk; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

PURPORT

As stated in *Bhagavad-gītā* (7.16), *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna.* Without *sukṛti,* or pious activities, no one can come to the shelter of the Supreme Personality of Godhead. The Lord is approached by four kinds of pious men (*ārto jijñāsur arthārthī jñānī ca*), but here we see that Nanda Mahārāja and Yaśodā surpassed all of them. Therefore Parīkṣit Mahārāja naturally inquired, "What kind of pious activities did they perform in their past lives by which they achieved such a stage of perfection?" Of course, Nanda Mahārāja and Yaśodā are accepted as the father and mother of Kṛṣṇa, yet mother Yaśodā was more fortunate than Nanda Mahārāja, Kṛṣṇa's father, because Nanda Mahārāja was sometimes separated from Kṛṣṇa whereas Yaśodā, Kṛṣṇa's mother, was not separated from Kṛṣṇa at any moment. From Kṛṣṇa's babyhood to His childhood and from His childhood to His youth, mother Yaśodā was always in association with Kṛṣṇa. Even when Kṛṣṇa was grown up, He would go to Vṛndāvana and sit on the lap of mother Yaśodā. Therefore there is no comparison to the fortune of mother Yaśodā, and Parīkṣit Mahārāja naturally inquired, *yaśodā ca mahā-bhāgā.*

TEXT 47

पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम् ।
गायन्त्यद्यापि कवयो यल्लोकशमलापहम् ॥४७॥

pitarau nānvavindetāṁ
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham

pitarau—the actual father and mother of Kṛṣṇa; *na*—not; *anvavindetām*—enjoyed; *kṛṣṇa*—of Kṛṣṇa; *udāra*—magnanimous; *arbhaka-īhitam*—the childhood pastimes He performed; *gāyanti*—are glorifying; *adya api*—even today; *kavayaḥ*—great, great sages and saintly persons; *yat*—which is; *loka-śamala-apaham*—by hearing of which the contamination of the whole material world is vanquished.

TRANSLATION

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

PURPORT

Kṛṣṇa actually took birth from the womb of Devakī, but just after His birth He was transferred to the home of mother Yaśodā. Devakī could not even have Kṛṣṇa suck her breast. Therefore Parīkṣit Mahārāja was astonished. How had mother Yaśodā and Nanda Mahārāja become so fortunate that they enjoyed the complete childhood pastimes of Kṛṣṇa, which are still glorified by saintly persons? What had they done in the past by which they were elevated to such an exalted position?

TEXT 48

श्रीशुक उवाच

द्रोणो वसूनां प्रवरो धरया भार्यया सह ।
करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह ॥४८॥

śrī-śuka uvāca
droṇo vasūnāṁ pravaro
dharayā bhāryayā saha
kariṣyamāṇa ādeśān
brahmaṇas tam uvāca ha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *droṇaḥ*—by the name Droṇa; *vasūnām*—of the eight Vasus (a type of demigod); *pravaraḥ*—who was the best; *dharayā*—with Dharā; *bhāryayā*—His wife; *saha*—with; *kariṣyamāṇaḥ*—just to execute; *ādeśān*—the orders; *brahmaṇaḥ*—of Lord Brahmā; *tam*—unto him; *uvāca*—said; *ha*—in the past.

TRANSLATION

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

PURPORT

As stated in the *Brahma-saṁhitā* (5.37):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

When Kṛṣṇa descends anywhere, He is accompanied by His own associates. These associates are not ordinary living beings. Kṛṣṇa's pastimes are eternal, and when He descends, He comes with His associates. Therefore Nanda and mother Yaśodā are the eternal father and mother of Kṛṣṇa. This means that whenever Kṛṣṇa descends, Nanda and Yaśodā, as well as Vasudeva and Devakī, also descend as the Lord's father and mother. Their personalities are expansions of Kṛṣṇa's personal body; they are not ordinary living beings. Mahārāja Parīkṣit knew this, but he was curious to know from Śukadeva Gosvāmī whether it is possible for an ordinary human being to come to this stage by *sādhana-siddhi.* There are two kinds of perfection—*nitya-siddhi* and *sādhana-siddhi.* A *nitya-siddha* is one who is eternally Kṛṣṇa's associate, an expansion of Kṛṣṇa's personal body, whereas a *sādhana-siddha* is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage. Thus the purpose of Mahārāja Parīkṣit's inquiry was to determine whether an ordinary human being can attain the position of mother Yaśodā and Nanda Mahārāja. Śukadeva Gosvāmī answered this question as follows.

TEXT 49

जातयोर्नौ महादेवे भुवि विश्वेश्वरे हरौ ।
भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥४९॥

jātayor nau mahādeve
bhuvi viśveśvare harau
bhaktiḥ syāt paramā loke
yayāñjo durgatiṁ taret

jātayoḥ—after we two have taken birth; *nau*—both husband and wife, Droṇa and Dharā; *mahādeve*—in the Supreme Person, the Supreme Personality of Godhead; *bhuvi*—on the earth; *viśva-īśvare*—in the master of all the planetary systems; *harau*—in the Supreme Lord; *bhaktiḥ*—devotional service; *syāt*—will be spread; *paramā*—the ultimate goal of life; *loke*—in the world; *yayā*—by which; *añjaḥ*—very easily; *durgatim*—miserable life; *taret*—one can avoid and be delivered.

TRANSLATION

Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

PURPORT

This statement by Droṇa clearly indicates that Droṇa and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa's appearance, Droṇa and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in *Bhagavad-gītā* that His birth is not ordinary (*janma karma ca me divyam*).

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every

millennium in My original transcendental form." (Bg. 4.6) Before Kṛṣṇa's appearance, Droṇa and Dharā appear in order to become His father and mother. It is they who appear as Nanda Mahārāja and his wife, Yaśodā. In other words, it is not possible for a *sādhana-siddha* living being to become the father or mother of Kṛṣṇa, for Kṛṣṇa's father and mother are already designated. But by following the principles exhibited by Nanda Mahārāja and Yaśodā and their associates, the inhabitants of Vṛndāvana, ordinary living beings may attain such affection as exhibited by Nanda and Yaśodā.

When Droṇa and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa. Kṛṣṇa's appearance means *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—the devotees are protected, and the miscreants are vanquished. Whenever Kṛṣṇa comes, He distributes the highest goal of life, devotional service. He appears as Caitanya Mahāprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (*duḥkhālayam aśāśvatam*), where the living beings struggle for existence. The Lord says in *Bhagavad-gītā* (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are struggling to become happy, but unless they take to the *bhakti* cult, their happiness is not possible. Kṛṣṇa clearly says:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3)

Foolish persons do not know how risky life is here if one does not follow the instructions of Kṛṣṇa. The Kṛṣṇa consciousness movement, therefore, has been started so that by practicing Kṛṣṇa consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Kṛṣṇa consciousness. It is not optional; it is compulsory. If we do not take to Kṛṣṇa consciousness, our life is very risky. Everything is explained in *Bhagavad-gītā*. Therefore, to learn how to become free from the miserable condition of material existence, *Bhagavad-gītā As It Is* is the preliminary study. Then, if one understands *Bhagavad-gītā*, one can proceed to *Śrīmad-Bhāgavatam*, and if one advances further, one may study *Caitanya-caritāmṛta*. We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

TEXT 50

अस्त्वित्युक्तः स भगवान् व्रजे द्रोणो महायशाः ।
जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥५०॥

astv ity uktaḥ sa bhagavān
vraje droṇo mahā-yaśāḥ
jajñe nanda iti khyāto
yaśodā sā dharābhavat

astu—when Brahmā agreed, "Yes, it is all right"; *iti uktaḥ*—thus being ordered by him; *saḥ*—he (Droṇa); *bhagavān*—eternally the father of Kṛṣṇa (Bhagavān's father is also Bhagavān); *vraje*—in Vraja-bhūmi, Vṛndāvana; *droṇaḥ*—Droṇa, the most powerful Vasu; *mahā-yaśāḥ*—the very famous transcendentalist; *jajñe*—appeared; *nandaḥ*—as Nanda Mahārāja; *iti*—thus; *khyātaḥ*—is celebrated; *yaśodā*—as mother Yaśodā; *sā*—she; *dharā*—the same Dharā; *abhavat*—appeared.

TRANSLATION

When Brahmā said, "Yes, let it be so," the most fortune Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as

the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

PURPORT

Because whenever Kṛṣṇa appears on this earth He superficially needs a father and mother, Droṇa and Dharā, His eternal father and mother, appeared on earth before Kṛṣṇa as Nanda Mahārāja and Yaśodā. In contrast to Sutapā and Pṛśnigarbha, they did not undergo severe penances and austerities to become the father and mother of Kṛṣṇa. This is the difference between *nitya-siddha* and *sādhana-siddha.*

TEXT 51

ततो भक्तिर्भगवति पुत्रीभूते जनार्दने ।
दम्पत्योर्नितरामासीद् गोपगोपीषु भारत ॥५१॥

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āsīd
gopa-gopīṣu bhārata

tataḥ—thereafter; *bhaktiḥ bhagavati*—the cult of *bhakti,* devotional service unto the Supreme Personality of Godhead; *putrī-bhūte*—in the Lord, who had appeared as the son of mother Yaśodā; *janārdane*—in Lord Kṛṣṇa; *dam-patyoḥ*—of both husband and wife; *nitarām*—continuously; *āsīt*—there was; *gopa-gopīṣu*—all the inhabitants of Vṛndāvana, the *gopas* and the *gopīs,* associating with Nanda Mahārāja and Yaśodā and following in their footsteps; *bhārata*—O Mahārāja Parīkṣit.

TRANSLATION

Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

PURPORT

Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring *gopas* and *gopīs* this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the *gopas* and *gopīs* exchanged feelings with the Lord, the more their devotional service increased. Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Kṛṣṇa, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood. When Kṛṣṇa exhibited His childhood pastimes, not only did Nanda Mahārāja and Yaśodā increase their devotional affection, but those in their association also increased in devotional service. In other words, persons who follow the activities of Vṛndāvana will also develop devotional service in the highest perfection.

TEXT 52

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः ।
सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥५२॥

kṛṣṇo brahmaṇa ādeśaṁ
satyaṁ kartuṁ vraje vibhuḥ
saha-rāmo vasaṁś cakre
teṣāṁ prītiṁ sva-līlayā

kṛṣṇaḥ—the Supreme Personality, Kṛṣṇa; *brahmaṇaḥ*—of Lord Brahmā; *ādeśam*—the order; *satyam*—truthful; *kartum*—to make; *vraje*—in Vrajabhūmi, Vṛndāvana; *vibhuḥ*—the supreme powerful; *saha-rāmaḥ*—along with Balarāma; *vasan*—residing; *cakre*—increased; *teṣām*—of all the inhabitants of Vṛndāvana; *prītim*—the pleasure; *sva-līlayā*—by His transcendental pastimes.

TRANSLATION

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood,

He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "Lord Kṛṣṇa Shows the Universal Form Within His Mouth."*

CHAPTER NINE

Mother Yaśodā Binds Lord Kṛṣṇa

While mother Yaśodā was allowing Kṛṣṇa to drink her breast milk, she was forced to stop because she saw the milk pan boiling over on the oven. The maidservants being engaged in other business, she stopped allowing Kṛṣṇa to drink from her breast and immediately attended to the overflowing milk pan. Kṛṣṇa became very angry because of His mother's behavior and devised a means of breaking the pots of yogurt. Because He created this disturbance, mother Yaśodā decided to bind Him. These incidents are described in this chapter.

One day, the maidservants being engaged in other work, mother Yaśodā was churning the yogurt into butter herself, and in the meantime Kṛṣṇa came and requested her to allow Him to suck her breast milk. Of course, mother Yaśodā immediately allowed Him to do so, but then she saw that the hot milk on the oven was boiling over, and therefore she immediately stopped allowing Kṛṣṇa to drink the milk of her breast and went to stop the milk on the oven from overflowing. Kṛṣṇa, however, having been interrupted in His business of sucking the breast, was very angry. He took a piece of stone, broke the churning pot and entered a room, where He began to eat the freshly churned butter. When mother Yaśodā, after attending to the overflowing milk, returned and saw the pot broken, she could understand that this was the work of Kṛṣṇa, and therefore she went to search for Him. When she entered the room, she saw Kṛṣṇa standing on the *ulūkhala*, a large mortar for grinding spices. Having turned the mortar upside down, He was stealing butter hanging from a swing and was distributing the butter to the monkeys. As soon as Kṛṣṇa saw that His mother had come, He immediately began to run away, and mother Yaśodā began to follow Him. After going some distance, mother Yaśodā was able to catch Kṛṣṇa, who because of His offense was crying. Mother Yaśodā, of course, threatened to punish Kṛṣṇa if He acted that way again, and she decided to bind Him with rope. Unfortunately, when the time came to knot the rope, the rope with which she wanted to bind Him was short by a distance equal to the width of two fingers. When

she made the rope longer by adding another rope, she again saw that it was short by two fingers. Again and again she tried, and again and again she found the rope too short by two fingers. Thus she became very tired, and Kṛṣṇa, seeing His affectionate mother so tired, allowed Himself to be bound. Now, being compassionate, He did not show her His unlimited potency. After mother Yaśodā bound Kṛṣṇa and became engaged in other household affairs, Kṛṣṇa observed two *yamala-arjuna* trees, which were actually Nalakūvara and Maṇigrīva, two sons of Kuvera who had been condemned by Nārada Muni to become trees. Kṛṣṇa, by His mercy, now began to proceed toward the trees to fulfill the desire of Nārada Muni.

TEXTS 1–2

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी ।
कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥ १ ॥
यानि यानीह गीतानि तद्बालचरितानि च ।
दधिनिर्मन्थने काले स्मरन्ती तान्यगायत ॥ २ ॥

śrī-śuka uvāca
ekadā gṛha-dāsīṣu
yaśodā nanda-gehinī
karmāntara-niyuktāsu
nirmamantha svayaṁ dadhi

yāni yānīha gītāni
tad-bāla-caritāni ca
dadhi-nirmanthane kāle
smarantī tāny agāyata

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—one day; *gṛha-dāsīṣu*—when all the maidservants of the household were otherwise engaged; *yaśodā*—mother Yaśodā; *nanda-gehinī*—the queen of Nanda Mahārāja; *karma-antara*—in other household affairs; *niyuktāsu*—being engaged; *nirmamantha*—churned; *svayam*—personally; *dadhi*—the yogurt; *yāni*—all such; *yāni*—such; *iha*—in this connection; *gītāni*—

songs; *tat-bāla-caritāni*—in which the activities of her own child were enacted; *ca*—and; *dadhi-nirmanthane*—while churning the yogurt; *kāle*—at that time; *smarantī*—remembering; *tāni*—all of them (in the form of songs); *agāyata*—chanted.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, quoting from the *Vaiṣṇava-toṣaṇī* of Śrīla Sanātana Gosvāmī, says that the incident of Kṛṣṇa's breaking the pot of yogurt and being bound by mother Yaśodā took place on the Dipavali Day, or Dīpa-mālikā. Even today in India, this festival is generally celebrated very gorgeously in the month of Kārtika by fireworks and lights, especially in Bombay. It is to be understood that among all the cows of Nanda Mahārāja, several of mother Yaśodā's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yaśodā wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since she thought that this child Kṛṣṇa was going to the houses of neighborhood *gopas* and *gopīs* to steal butter because He did not like the milk and yogurt ordinarily prepared.

While churning the butter, mother Yaśodā was singing about the childhood activities of Kṛṣṇa. It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yaśodā did not want to forget Kṛṣṇa's activities at any time. Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Pūtanā, Aghāsura, Śakaṭāsura and Tṛṇāvarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Kṛṣṇa conscious twenty-four hours a day. This

incident shows how Kṛṣṇa conscious mother Yaśodā was. To stay in Kṛṣṇa consciousness, we should follow such persons.

TEXT 3

क्षौमं वासः पृथुकटितटे बिभ्रती सूत्रनद्धं
पुत्रस्नेहस्नुतकुचयुगं जातकम्पं च सुभ्रूः ।
रज्ज्वाकर्षश्रमभुजचलत्कङ्कणौ कुण्डले च
स्विन्नं वक्त्रं कबरविगलन्मालती निर्ममन्थ ॥ ३ ॥

kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ
putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ
rajjv-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca
svinnaṁ vaktraṁ kabara-vigalan-mālatī nirmamantha

kṣaumam—saffron and yellow mixed; *vāsaḥ*—mother Yaśodā was wearing such a sari; *pṛthu-kaṭi-taṭe*—surrounding her large hips; *bibhratī*—shaking; *sūtra-naddham*—bound with a belt; *putra-sneha-snuta*—because of intense love for her child, became wet with milk; *kuca-yugam*—the nipples of her breasts; *jāta-kampam ca*—as they were very nicely moving and quivering; *su-bhrūḥ*—who had very beautiful eyebrows; *rajju-ākarṣa*—by pulling on the rope of the churning rod; *śrama*—because of the labor; *bhuja*—on whose hands; *calat-kaṅkaṇau*—the two bangles were moving; *kuṇḍale*—the two earrings; *ca*—also; *svinnam*—her hair was black like a cloud, so perspiration was dropping like rain; *vaktram*—throughout her face; *kabara-vigalat-mālatī*—and *mālatī* flowers were dropping from her hair; *nir-mamantha*—thus mother Yaśodā was churning the butter.

TRANSLATION

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful

eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

PURPORT

Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yaśodā. It is not that one should desire to become like Yaśodā, for this is Māyāvāda. Either in parental affection or conjugal love, friendship or servitorship—in any way—we must follow in the footsteps of the inhabitants of Vṛndāvana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yaśodā's features—how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yaśodā in maternal affection for Kṛṣṇa.

TEXT 4

तां स्तन्यकाम आसाद्य मथ्नन्तीं जननीं हरिः ।
गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥ ४ ॥

tāṁ stanya-kāma āsādya
mathnantīṁ jananīṁ hariḥ
gṛhītvā dadhi-manthānaṁ
nyaṣedhat prītim āvahan

tām—unto mother Yaśodā; *stanya-kāmaḥ*—Kṛṣṇa, who was desiring to drink her breast milk; *āsādya*—appearing before her; *mathnantīm*—while she was churning butter; *jananīm*—to the mother; *hariḥ*—Kṛṣṇa; *gṛhītvā*—catching; *dadhi-manthānam*—the churning rod; *nyaṣedhat*—forbade; *prītim āvahan*—creating a situation of love and affection.

TRANSLATION

While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order

to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

PURPORT

Kṛṣṇa was sleeping within the room, and as soon as He got up, He became hungry and went to His mother. Wanting to stop her from churning and drink the milk of her breasts, He stopped her from moving the churning rod.

TEXT 5

तमङ्कमारूढमपाययत् स्तनं
स्नेहस्नुतं सस्मितमीक्षती मुखम् ।
अतृप्तमुत्सृज्य जवेन सा यया-
वुत्सिच्यमाने पयसि त्वधिश्रिते ॥ ५ ॥

tam aṅkam ārūḍham apāyayat stanaṁ
sneha-snutaṁ sa-smitam īkṣatī mukham
atṛptam utsṛjya javena sā yayāv
utsicyamāne payasi tv adhiśrite

tam—unto Kṛṣṇa; *aṅkam ārūḍham*—very affectionately allowing Him to sit down on her lap; *apāyayat*—allowed to drink; *stanam*—her breast; *sneha-snutam*—which was flowing with milk because of intense affection; *sa-smitam īkṣatī mukham*—mother Yaśodā was smiling and observing the smiling face of Kṛṣṇa; *atṛptam*—Kṛṣṇa, who was still not fully satisfied by drinking the milk; *utsṛjya*—putting Him aside; *javena*—very hastily; *sā*—mother Yaśodā; *yayau*—left that place; *utsicyamāne payasi*—because of seeing that the milk was overflowing; *tu*—but; *adhiśrite*—in the milk pan on the oven.

TRANSLATION

Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the

oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

PURPORT

Everything in the household affairs of mother Yaśodā was meant for Kṛṣṇa. Although Kṛṣṇa was drinking the breast milk of mother Yaśodā, when she saw that the milk pan in the kitchen was overflowing, she had to take care of it immediately, and thus she left her son, who then became very angry, not having been fully satisfied with drinking the milk of her breast. Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yaśodā was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Kṛṣṇa.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
(Bg. 10.10)

In Kṛṣṇa consciousness, everything is dynamic. Kṛṣṇa guides the devotee in what to do first and what to do next on the platform of absolute truth.

TEXT 6

सञ्जातकोपः स्फुरितारुणाधरं
संदश्य दद्भिर्दधिमन्थभाजनम् ।
भित्त्वा मृषाश्रुर्दृषदश्मना रहो
जघास हैयङ्गवमन्तरं गतः ॥ ६ ॥

sañjāta-kopaḥ sphuritāruṇādharaṁ
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaraṁ gataḥ

sañjāta-kopaḥ—in this way, Kṛṣṇa being very angry; *sphurita-aruṇa-adharam*—swollen reddish lips; *sandaśya*—capturing; *dadbhiḥ*—by His teeth; *dadhi-mantha-bhājanam*—the pot in which yogurt was being churned; *bhittvā*—breaking; *mṛṣā-aśruḥ*—with false tears in the eyes; *dṛṣat-aśmanā*—with a piece of stone; *rahaḥ*—in a solitary place; *jaghāsa*—began to eat; *haiyaṅgavam*—the freshly churned butter; *antaram*—within the room; *gataḥ*—having gone.

TRANSLATION

Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

PURPORT

It is natural that when a child becomes angry he can begin crying with false tears in his eyes. So Kṛṣṇa did this, and biting His reddish lips with His teeth, He broke the pot with a stone, entered a room and began to eat the freshly churned butter.

TEXT 7

उत्तार्य गोपी सुश्रृतं पयः पुनः
प्रविश्य संदृश्य च दध्यमत्रकम् ।
भग्नं विलोक्य स्वसुतस्य कर्म त-
ज्जहास तं चापि न तत्र पश्यती ॥ ७ ॥

uttārya gopī suśṛtaṁ payaḥ punaḥ
praviśya sandṛśya ca dadhy-amatrakam
bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyatī

uttārya—putting down from the oven; *gopī*—mother Yaśodā; *su-śṛtam*—very hot; *payaḥ*—the milk; *punaḥ*—again; *praviśya*—entered the churning spot; *sandṛśya*—by observing; *ca*—also; *dadhi-amatrakam*—the container of yogurt; *bhagnam*—broken; *vilokya*—

seeing this; *sva-sutasya*—of her own child; *karma*—work; *tat*—that; *jahāsa*—smiled; *tam ca*—Kṛṣṇa also; *api*—at the same time; *na*—not; *tatra*—there; *paśyatī*—finding.

TRANSLATION

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

PURPORT

Seeing the pot broken and Kṛṣṇa not present, Yaśodā definitely concluded that the breaking of the pot was the work of Kṛṣṇa. There was no doubt about it.

TEXT 8

उलूखलाङ्घ्रेरुपरि व्यवस्थितं
मर्काय कामं ददतं शिचि स्थितम् ।
हैयङ्गवं चौर्यविशङ्कितेक्षणं
निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥ ८ ॥

ulūkhalāṅghrer upari vyavasthitaṁ
markāya kāmaṁ dadataṁ śici sthitam
haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ
nirīkṣya paścāt sutam āgamac chanaiḥ

ulūkhala-aṅghreḥ—of the mortar in which spices were ground and which was being kept upside down; *upari*—on top; *vyavasthitam*—Kṛṣṇa was sitting; *markāya*—unto a monkey; *kāmam*—according to His satisfaction; *dadatam*—delivering shares; *śici sthitam*—situated in the butter pot hanging on the swing; *haiyaṅgavam*—butter and other milk preparations; *caurya-viśaṅkita*—because of stealing, were anxiously looking hither and thither; *īkṣaṇam*—whose eyes; *nirīkṣya*—by seeing these activities; *paścāt*—from behind; *sutam*—her son; *āgamat*—she reached; *śanaiḥ*—very slowly, cautiously.

TRANSLATION

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

PURPORT

Mother Yaśodā was able to trace Kṛṣṇa by following His butter-smeared footprints. She saw that Kṛṣṇa was stealing butter, and thus she smiled. Meanwhile, the crows also entered the room and came out in fear. Thus mother Yaśodā found Kṛṣṇa stealing butter and very anxiously looking here and there.

TEXT 9

तामात्तयष्टिं प्रसमीक्ष्य सत्वर-
स्ततोऽवरुह्यापससार भीतवत् ।
गोप्यन्वधावन्न यमाप योगिनां
क्षमं प्रवेष्टुं तपसेरितं मनः ॥ ९ ॥

tām ātta-yaṣṭiṁ prasamīkṣya satvaras
tato 'varuhyāpasasāra bhītavat
gopy anvadhāvan na yam āpa yogināṁ
kṣamaṁ praveṣṭuṁ tapaseritaṁ manaḥ

tām—unto mother Yaśodā; *ātta-yaṣṭim*—carrying in her hand a stick; *prasamīkṣya*—Kṛṣṇa, seeing her in that attitude; *satvaraḥ*—very quickly; *tataḥ*—from there; *avaruhya*—getting down; *apasasāra*—began to flee; *bhīta-vat*—as if very much afraid; *gopī*—mother Yaśodā; *anvadhāvat*—began to follow Him; *na*—not; *yam*—unto whom; *āpa*—failed to reach; *yoginām*—of great *yogīs*, mystics; *kṣamam*—who could reach Him; *praveṣṭum*—trying to enter into the Brahman effulgence or Paramātmā; *tapasā*—with great austerities and penances; *īritam*—trying for that purpose; *manaḥ*—by meditation.

TRANSLATION

When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

PURPORT

Yogīs, mystics, want to catch Kṛṣṇa as Paramātmā, and with great austerities and penances they try to approach Him, yet they cannot. Here we see, however, that Kṛṣṇa is going to be caught by Yaśodā and is running away in fear. This illustrates the difference between the *bhakta* and the *yogī*. *Yogīs* cannot reach Kṛṣṇa, but for pure devotees like mother Yaśodā, Kṛṣṇa is already caught. Kṛṣṇa was even afraid of mother Yaśodā's stick. This was mentioned by Queen Kuntī in her prayers: *bhaya-bhāvanayā sthitasya* (*Bhāg.* 1.8.31). Kṛṣṇa is afraid of mother Yaśodā, and *yogīs* are afraid of Kṛṣṇa. *Yogīs* try to reach Kṛṣṇa by *jñāna-yoga* and other *yogas*, but fail. Yet although mother Yaśodā was a woman, Kṛṣṇa was afraid of her, as clearly described in this verse.

TEXT 10

अन्वञ्चमाना जननी बृहच्चल-
च्छ्रोणीभराक्रान्तगतिः सुमध्यमा ।
जवेन विस्रंसितकेशबन्धन-
च्युतप्रसूनानुगतिः परामृशत् ॥१०॥

anvañcamānā jananī bṛhac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā
javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

anvañcamānā—following Kṛṣṇa very swiftly; *jananī*—mother Yaśodā; *bṛhat-calat-śroṇī-bhara-ākrānta-gatiḥ*—being overburdened by

the weight of her large breasts, she became tired and had to reduce her speed; *su-madhyamā*—because of her thin waist; *javena*—because of going very fast; *visraṁsita-keśa-bandhana*—from her arrangement of hair, which had become loosened; *cyuta-prasūna-anugatiḥ*—she was followed by the flowers falling after her; *parāmṛśat*—finally captured Kṛṣṇa without fail.

TRANSLATION

While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

PURPORT

Yogīs cannot capture Kṛṣṇa by severe penances and austerities, but mother Yaśodā, despite all obstacles, was finally able to catch Kṛṣṇa without difficulty. This is the difference between a *yogī* and a *bhakta*. *Yogīs* cannot enter even the effulgence of Kṛṣṇa. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu* (*Brahma-saṁhitā* 5.40). In that effulgence there are millions of universes, but *yogīs* and *jñānīs* cannot enter that effulgence even after many, many years of austerities, whereas *bhaktas* can capture Kṛṣṇa simply by love and affection. This is the example shown here by mother Yaśodā. Kṛṣṇa therefore confirms that if one wants to capture Him, one must undertake devotional service.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
(Bg. 18.55)

Bhaktas enter even the planet of Kṛṣṇa very easily, but the less intelligent *yogīs* and *jñānīs*, by their meditation, remain running after Kṛṣṇa. Even if they enter Kṛṣṇa's effulgence, they fall down.

TEXT 11

कृतागसं तं प्ररुदन्तमक्षिणी
कषन्तमञ्जन्मषिणी स्वपाणिना ।
उद्वीक्षमाणं भयविह्वलेक्षणं
हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥११॥

kṛtāgasaṁ taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā
udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhītvā bhiṣayanty avāgurat

kṛta-āgasam—who was an offender; *tam*—unto Kṛṣṇa; *pra-rudantam*—with a crying attitude; *akṣiṇī*—His two eyes; *kaṣantam*—rubbing; *añjat-maṣiṇī*—from whose eyes the blackish ointment was distributed all over His face with tears; *sva-pāṇinā*—with His own hand; *udvīkṣamāṇam*—who was seen in that attitude by mother Yaśodā; *bhaya-vihvala-īkṣaṇam*—whose eyes appeared distressed because of such fear of His mother; *haste*—by the hand; *gṛhītvā*—catching; *bhi-ṣayantī*—mother Yaśodā was threatening Him; *avāgurat*—and thus she very mildly chastised Him.

TRANSLATION

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

PURPORT

From these dealings between mother Yaśodā and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord. *Yogīs*, *jñānīs*, *karmīs* and Vedāntists cannot even approach Kṛṣṇa; they must remain very, very far away from Him and try to enter His bodily

effulgence, although this also they are unable to do. Great demigods like Lord Brahmā and Lord Śiva always worship the Lord by meditation and by service. Even the most powerful Yamarāja fears Kṛṣṇa. Therefore, as we find in the history of Ajāmila, Yamarāja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamarāja also fears Kṛṣṇa and Kṛṣṇa's devotees. Yet this Kṛṣṇa became so dependent on mother Yaśodā that when she simply showed Kṛṣṇa the stick in her hand, Kṛṣṇa admitted to being an offender and began to cry like an ordinary child. Mother Yaśodā, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Kṛṣṇa, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates." This shows the position of a pure devotee, in contrast with others, like *jñānīs*, *yogīs* and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

TEXT 12

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला ।
इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥१२॥

tyaktvā yaṣṭiṁ sutaṁ bhītaṁ
vijñāyārbhaka-vatsalā
iyeṣa kila taṁ baddhuṁ
dāmnātad-vīrya-kovidā

tyaktvā—throwing away; *yaṣṭim*—the stick in her hand; *sutam*—her son; *bhītam*—considering her son's great fear; *vijñāya*—understanding; *arbhaka-vatsalā*—the most affectionate mother of Kṛṣṇa; *iyeṣa*—desired; *kila*—indeed; *tam*—Kṛṣṇa; *baddhum*—to bind; *dāmnā*—with a rope; *a-tat-vīrya-kovidā*—without knowledge of the supremely powerful Personality of Godhead (because of intense love for Kṛṣṇa).

TRANSLATION

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Be-

cause of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

PURPORT

Mother Yaśodā wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with rope. Mother Yaśodā wanted to impress upon Kṛṣṇa that since He was afraid merely to see her stick, He should not perform such disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yaśodā did not care to understand who Kṛṣṇa was and how His power spreads everywhere. This is an example of pure love for Kṛṣṇa.

TEXTS 13–14

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ।
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥१३॥
तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥१४॥

na cāntar na bahir yasya
na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

na—not; *ca*—also; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—neither; *pūrvam*—beginning; *na*—nor; *api*—

indeed; *ca*—also; *aparam*—end; *pūrva-aparam*—the beginning and the end; *bahiḥ ca antaḥ*—the external and the internal; *jagataḥ*—of the whole cosmic manifestation; *yaḥ*—one who is; *jagat ca yaḥ*—and who is everything in creation in total; *tam*—Him; *matvā*—considering; *ātma-jam*—her own son; *avyaktam*—the unmanifested; *martya-liṅgam*—appearing as a human being; *adhokṣajam*—beyond sense perception; *gopikā*—mother Yaśodā; *ulūkhale*—to the grinding mortar; *dāmnā*—by a rope; *babandha*—bound; *prākṛtam yathā*—as done to a common human child.

TRANSLATION

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

PURPORT

In *Bhagavad-gītā* (10.12), Kṛṣṇa is described as the Supreme Brahman (*paraṁ brahma paraṁ dhāma*). The word *brahma* means "the greatest." Kṛṣṇa is greater than the greatest, being unlimited and all-pervading. How can it be possible for the all-pervading to be measured or bound? Then again, Kṛṣṇa is the time factor. Therefore, He is all-pervading not only in space but also in time. We have measurements of time, but although we are limited by past, present and future, for Kṛṣṇa these do not exist. Every individual person can be measured, but Kṛṣṇa has already shown that although He also is an individual, the entire cosmic manifestation is within His mouth. All these points considered, Kṛṣṇa cannot be measured. How then did Yaśodā want to measure Him and bind Him? We must conclude that this took place simply on the platform of pure transcendental love. This was the only cause.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(*Brahma-saṁhitā* 5.33)

Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (*vedeṣu durlabham*). He is available only to devotees (*adurlabham ātma-bhaktau*). Devotees can handle Him because they act on the basis of loving service (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*). Thus mother Yaśodā wanted to bind Him.

TEXT 15

तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः ।
द्व्यङ्गुलोनमभूत्तेन सन्दधेऽन्यच्च गोपिका ॥१५॥

tad dāma badhyamānasya
svārbhakasya kṛtāgasaḥ
dvy-aṅgulonam abhūt tena
sandadhe 'nyac ca gopikā

tat dāma—that binding rope; *badhyamānasya*—who was being bound by mother Yaśodā; *sva-arbhakasya*—of her own son; *kṛta-āgasaḥ*—who was an offender; *dvi-aṅgula*—by a measurement of two fingers; *ūnam*—short; *abhūt*—became; *tena*—with that rope; *sandadhe*—joined; *anyat ca*—another rope; *gopikā*—mother Yaśodā.

TRANSLATION

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

PURPORT

Here is the first chapter in Kṛṣṇa's exhibition of unlimited potency to mother Yaśodā when she tried to bind Him: the rope was too short. The

Lord had already shown His unlimited potency by killing Pūtanā, Śakaṭāsura and Tṛṇāvarta. Now Kṛṣṇa exhibited another *vibhūti*, or display of potency, to mother Yaśodā. "Unless I agree," Kṛṣṇa desired to show, "you cannot bind Me." Thus although mother Yaśodā, in her attempt to bind Kṛṣṇa, added one rope after another, ultimately she was a failure. When Kṛṣṇa agreed, however, she was successful. In other words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.* He reveals more and more to the devotee as the devotee advances in service. *Jihvādau:* this service begins with the tongue, with chanting and with taking the *prasāda* of Kṛṣṇa.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

TEXT 16

यदासीत्तदपि न्यूनं तेनान्यदपि सन्दधे ।
तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम् ॥१६॥

yadāsīt tad api nyūnaṁ
tenānyad api sandadhe
tad api dvy-aṅgulaṁ nyūnaṁ
yad yad ādatta bandhanam

yadā—when; *āsīt*—became; *tat api*—even the new rope that had been joined; *nyūnam*—still short; *tena*—then, with the second rope; *anyat api*—another rope also; *sandadhe*—she joined; *tat api*—that also; *dvi-aṅgulam*—by a measurement of two fingers; *nyūnam*—remained short; *yat yat ādatta*—in this way, one after another, whatever ropes she joined; *bandhanam*—for binding Kṛṣṇa.

TRANSLATION

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

TEXT 17

एवं स्वगेहदामानि यशोदा सन्दधत्यपि ।
गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥१७॥

evaṁ sva-geha-dāmāni
yaśodā sandadhaty api
gopīnāṁ susmayantīnāṁ
smayantī vismitābhavat

evam—in this manner; *sva-geha-dāmāni*—all the ropes available in the household; *yaśodā*—mother Yaśodā; *sandadhati api*—although she was joining one after another; *gopīnām*—when all the other elderly *gopī* friends of mother Yaśodā; *su-smayantīnām*—were all taking pleasure in this funny affair; *smayantī*—mother Yaśodā was also smiling; *vismitā abhavat*—all of them were struck with wonder.

TRANSLATION

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

PURPORT

Actually this incident was wonderful because Kṛṣṇa was only a child with small hands. To bind Him should have required only a rope not more than two feet long. All the ropes in the house combined together might have been hundreds of feet long, but still He was impossible to

bind, for all the ropes together were still too short. Naturally mother Yaśodā and her *gopī* friends thought, "How is this possible?" Seeing this funny affair, all of them were smiling. The first rope was short by a measurement the width of two fingers, and after the second rope was added, it was still two fingers too short. If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Kṛṣṇa's inconceivable potency to His mother and His mother's friends.

TEXT 18

स्वमातुः स्विन्नगात्राया विस्रस्तकबरस्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्वबन्धने ॥१८॥

sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane

sva-mātuḥ—of His own mother (Kṛṣṇa's mother, Yaśodādevī); *svinna-gātrāyāḥ*—when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; *visrasta*—were falling down; *kabara*—from her hair; *srajaḥ*—of whom the flowers; *dṛṣṭvā*—by seeing the condition of His mother; *pariśramam*—He could understand that she was now overworked and feeling fatigued; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *kṛpayā*—by His causeless mercy upon His devotee and mother; *āsīt*—agreed; *sva-bandhane*—in binding Him.

TRANSLATION

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

PURPORT

When mother Yaśodā and the other ladies finally saw that Kṛṣṇa, although decorated with many bangles and other jeweled ornaments, could

not be bound with all the ropes available in the house, they decided that Kṛṣṇa was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, *yogamāyā*, was brought to work, and Kṛṣṇa agreed to be bound by mother Yaśodā.

TEXT 19

एवं संदर्शिता ह्यङ्ग हरिणा भृत्यवश्यता ।
स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥१९॥

evaṁ sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedaṁ seśvaraṁ vaśe

evam—in this manner; *sandarśitā*—was exhibited; *hi*—indeed; *aṅga*—O Mahārāja Parīkṣit; *hariṇā*—by the Supreme Personality of Godhead; *bhṛtya-vaśyatā*—His transcendental quality of becoming subordinate to His servitor or devotee; *sva-vaśena*—who is within the control only of His own self; *api*—indeed; *kṛṣṇena*—by Kṛṣṇa; *yasya*—of whom; *idam*—the whole universe; *sa-īśvaram*—with the powerful demigods like Lord Śiva and Lord Brahmā; *vaśe*—under the control.

TRANSLATION

O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

PURPORT

This pastime of Kṛṣṇa's is very difficult to understand, but devotees can understand it. It is therefore said, *darśayaṁs tad-vidāṁ loka ātmano*

bhakta-vaśyatām (*Bhāg.* 10.11.9): the Lord displays the transcendental attribute of coming under the control of His devotees. As stated in the *Brahma-saṁhitā* (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

By His one plenary portion as Paramātmā, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee. In the *Upaniṣads* it is said that the Supreme Personality of Godhead can run with more speed than the mind, but here we see that although Kṛṣṇa wanted to avoid being arrested by His mother, He was finally defeated, and mother Yaśodā captured Him. *Lakṣmī-sahasra-śata-sambhrama-sevyamānam:* Kṛṣṇa is served by hundreds and thousands of goddesses of fortune. Nonetheless, He steals butter like one who is poverty-stricken. Yamarāja, the controller of all living entities, fears the order of Kṛṣṇa, yet Kṛṣṇa is afraid of His mother's stick. These contradictions cannot be understood by one who is not a devotee, but a devotee can understand how powerful is unalloyed devotional service to Kṛṣṇa; it is so powerful that Kṛṣṇa can be controlled by an unalloyed devotee. This *bhṛtya-vaśyatā* does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love. In *Bhagavad-gītā* (1.21) it is said that Kṛṣṇa became the chariot driver of Arjuna. Arjuna ordered Him, *senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta:* "My dear Kṛṣṇa, You have agreed to be my charioteer and to execute my orders. Place my chariot between the two armies of soldiers." Kṛṣṇa immediately executed this order, and therefore one may argue that Kṛṣṇa also is not independent. But this is one's *ajñāna*, ignorance. Kṛṣṇa is always fully independent; when He becomes subordinate to His devotees, this is a display of *ānanda-cinmaya-rasa*, the humor of transcendental qualities that increases His transcendental pleasure. Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

TEXT 20

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥२०॥

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

na—not; *imam*—this exalted position; *viriñcaḥ*—Lord Brahmā; *na*—nor; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—indeed; *aṅga-saṁśrayā*—although she is always the better half of the Supreme Personality of Godhead; *prasādam*—mercy; *lebhire*—obtained; *gopī*—mother Yaśodā; *yat tat*—as that which; *prāpa*—obtained; *vimukti-dāt*—from Kṛṣṇa, who gives deliverance from this material world.

TRANSLATION

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

PURPORT

This is a comparative study between mother Yaśodā and other devotees of the Lord. As stated in *Caitanya-caritāmṛta* (*Ādi* 5.142), *ekale īśvara kṛṣṇa, āra saba bhṛtya:* the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of *bhṛtya-vaśyatā*, becoming subordinate to His *bhṛtya*, or servant. Now, although everyone is *bhṛtya* and although Kṛṣṇa has the quality of becoming subordinate to His *bhṛtya*, the position of mother Yaśodā is the greatest. Lord Brahmā is *bhṛtya*, a servant of Kṛṣṇa, and he is *ādi-kavi*, the original creator of this universe (*tene brahma hṛdā ya ādi-kavaye*). Nonetheless, even he could not obtain such mercy as mother Yaśodā. As for Lord Śiva, he is the topmost Vaiṣṇava (*vaiṣṇavānāṁ yathā śambhuḥ*). What to speak of Lord

Brahmā and Lord Śiva, the goddess of fortune, Lakṣmī, is the Lord's constant companion in service, since she always associates with His body. But even she could not get such mercy. Therefore Mahārāja Parīkṣit was surprised, thinking, "What did mother Yaśodā and Nanda Mahārāja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Kṛṣṇa?"

In this verse there are three negative pronouncements—*na, na, na.* When anything is uttered three times—"do it, do it, do it"—one should understand that this is meant to indicate great stress on a fact. In this verse, we find *na lebhire, na lebhire, na lebhire.* Yet mother Yaśodā is in the supermost exalted position, and thus Kṛṣṇa has become completely subordinate to her.

The word *vimuktidāt* is also significant. There are different types of liberation, such as *sāyujya, sālokya, sārūpya, sārṣṭi* and *sāmīpya,* but *vimukti* means "special *mukti.*" When after liberation one is situated on the platform of *prema-bhakti,* one is said to have achieved *vimukti,* "special *mukti.*" Therefore the word *na* is mentioned. That exalted platform of *premā* is described by Śrī Caitanya Mahāprabhu as *premā pum-artho mahān,* and mother Yaśodā naturally acts in such an exalted position in loving affairs. She is therefore a *nitya-siddha* devotee, an expansion of Kṛṣṇa's *hlādinī* potency, His potency to enjoy transcendental bliss through expansions who are special devotees (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*). Such devotees are not *sādhana-siddha.*

TEXT 21

नायं सुखापो भगवान् देहिनां गोपिकासुतः ।
ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह ॥२१॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhaktimatām iha

na—not; *ayam*—this; *sukha-āpaḥ*—very easily obtainable, or an object of happiness; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—of persons in the bodily concept of life, especially the *karmīs;*

gopikā-sutaḥ—Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs*, who try to be free from material contamination; *ātma-bhūtānām*—of self-sufficient *yogīs*; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā, is very easily available to devotees, but not to *tapasvīs*, *yogīs*, *jñānīs* and others who have a bodily concept of life. Although they may sometimes be called *śānta-bhaktas*, real *bhakti* begins with *dāsya-rasa*. Kṛṣṇa says in *Bhagavad-gītā* (4.11):

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." Everyone is seeking Kṛṣṇa, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas*, it is I who am to be known." Therefore, the *karmīs*, *jñānīs*, *yogīs* and saintly persons are all seeking Kṛṣṇa. But by following in the

footsteps of devotees who are in a direct relationship with Kṛṣṇa, especially the inhabitants of Vṛndāvana, one can reach the supreme position of associating with Kṛṣṇa. As it is said, *vṛndāvanaṁ parityajya padam ekaṁ na gacchati:* Kṛṣṇa does not leave Vṛndāvana even for a moment. The *vṛndāvana-vāsīs*—mother Yaśodā, Kṛṣṇa's friends and Kṛṣṇa's conjugal lovers, the younger *gopīs* with whom He dances—have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available. Although the *nitya-siddha* expansions of Kṛṣṇa always remain with Kṛṣṇa, if those engaged in *sādhana-siddhi* follow in the footsteps of Kṛṣṇa's *nitya-siddha* associates, such *sādhana-siddhas* also can easily attain Kṛṣṇa without difficulty. But there are those who are attached to bodily concepts of life. Lord Brahmā and Lord Śiva, for example, have very prestigious positions, and thus they have the sense of being very exalted *īśvaras.* In other words, because Lord Brahmā and Lord Śiva are *guṇa-avatāras* and have exalted positions, they have some small sense of being like Kṛṣṇa. But the pure devotees who inhabit Vṛndāvana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, *premā.* Śrī Caitanya Mahāprabhu has therefore recommended, *premā pum-artho mahān:* the highest perfection of life is *premā,* pure love in relationship with Kṛṣṇa. And mother Yaśodā appears to be the topmost of devotees who have attained this perfection.

TEXT 22

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।
अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥२२॥

kṛṣṇas tu gṛha-kṛtyeṣu
vyagrāyāṁ mātari prabhuḥ
adrākṣīd arjunau pūrvaṁ
guhyakau dhanadātmajau

kṛṣṇaḥ tu—in the meantime; *gṛha-kṛtyeṣu*—in engagement in household affairs; *vyagrāyām*—very busy; *mātari*—when His mother; *prabhuḥ*—the Lord; *adrākṣīt*—observed; *arjunau*—the twin *arjuna* trees; *pūrvam*—before Him; *guhyakau*—which in a former millennium

had been demigods; *dhanada-ātmajau*—the sons of Kuvera, the treasurer of the demigods.

TRANSLATION

While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

TEXT 23

पुरा नारदशापेन वृक्षतां प्रापितौ मदात् ।
नलकूबरमणिग्रीवाविति ख्यातौ श्रियान्वितौ ॥२३॥

purā nārada-śāpena
vṛkṣatāṁ prāpitau madāt
nalakūvara-maṇigrīvāv
iti khyātau śriyānvitau

purā—formerly; *nārada-śāpena*—being cursed by Nārada Muni; *vṛkṣatām*—the forms of trees; *prāpitau*—obtained; *madāt*—because of madness; *nalakūvara*—one of them was Nalakūvara; *maṇigrīvau*—the other was Maṇigrīva; *iti*—thus; *khyātau*—well known; *śriyā anvitau*—very opulent.

TRANSLATION

In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

Thus end the Bhaktivedanta purports of the Tenth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Mother Yaśodā Binds Lord Kṛṣṇa."*

CHAPTER TEN

Deliverance of the Yamala-arjuna Trees

This chapter describes how Kṛṣṇa broke the twin *arjuna* trees, from which Nalakūvara and Maṇigrīva, the sons of Kuvera, then came out.

Nalakūvara and Maṇigrīva were great devotees of Lord Śiva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly Nārada Muni passed by, but they were so maddened by their wealth and false prestige that even though they saw Nārada Muni present, they remained naked and were not even ashamed. In other words, because of opulence and false prestige, they lost their sense of common decency. Of course, it is the nature of the material qualities that when one becomes very much opulent in terms of wealth and a prestigious position, one loses one's sense of etiquette and does not care about anyone, even a sage like Nārada Muni. For such bewildered persons (*ahaṅkāra-vimūḍhātmā*), who especially deride devotees, the proper punishment is to be again stricken with poverty. The Vedic rules and regulations prescribe how to control the false sense of prestige by the practice of *yama*, *niyama* and so on (*tapasā brahmacaryeṇa śamena ca damena ca*). A poor man can be convinced very easily that the prestige of an opulent position in this material world is temporary, but a rich man cannot. Therefore Nārada Muni set an example by cursing these two persons, Nalakūvara and Maṇigrīva, to become dull and unconscious like trees. This was a fit punishment. But because Kṛṣṇa is always merciful, even though they were punished they were fortunate enough to see the Supreme Personality of Godhead face to face. Therefore the punishment given by Vaiṣṇavas is not at all punishment; rather, it is another kind of mercy. By the curse of the *devarṣi*, Nalakūvara and Maṇigrīva became twin *arjuna* trees and remained in the courtyard of mother Yaśodā and Nanda Mahārāja, waiting for the opportunity to see Kṛṣṇa directly. Lord Kṛṣṇa, by the desire of His devotee, uprooted these *yamala-arjuna* trees, and when Nalakūvara and Maṇigrīva were thus delivered by Kṛṣṇa after one hundred years of the

devas, their old consciousness revived, and they offered Kṛṣṇa prayers suitable to be offered by demigods. Having thus gotten the opportunity to see Kṛṣṇa face to face, they understood how merciful Nārada Muni was, and therefore they expressed their indebtedness to him and thanked him. Then, after circumambulating the Supreme Personality of Godhead, Kṛṣṇa, they departed for their respective abodes.

TEXT 1

श्रीराजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् ।
यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः ॥ १ ॥

śrī-rājovāca
kathyatāṁ bhagavann etat
tayoḥ śāpasya kāraṇam
yat tad vigarhitaṁ karma
yena vā devarṣes tamaḥ

śrī-rājā uvāca—the King further inquired; *kathyatām*—please describe; *bhagavan*—O supremely powerful one; *etat*—this; *tayoḥ*—of both of them; *śāpasya*—of cursing; *kāraṇam*—the cause; *yat*—which; *tat*—that; *vigarhitam*—abominable; *karma*—act; *yena*—by which; *vā*—either; *devarṣeḥ tamaḥ*—the great sage Nārada became so angry.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

TEXTS 2–3

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुदृप्तौ धनदात्मजौ ।
कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥ २ ॥

वारुणीं मदिरां पीत्वा मदाघूर्णितलोचनौ ।
स्त्रीजनैरनुगायद्भिश्चेरतुः पुष्पिते वने ॥ ३ ॥

śrī-śuka uvāca
rudrasyānucarau bhūtvā
sudṛptau dhanadātmajau
kailāsopavane ramye
mandākinyāṁ madotkaṭau

vāruṇīṁ madirāṁ pītvā
madāghūrṇita-locanau
strī-janair anugāyadbhiś
ceratuḥ puṣpite vane

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī replied; *rudrasya*—of Lord Śiva; *anucarau*—two great devotees or associates; *bhūtvā*—being elevated to that post; *su-dṛptau*—being proud of that position and their beautiful bodily features; *dhanada-ātmajau*—the two sons of Kuvera, treasurer of the demigods; *kailāsa-upavane*—in a small garden attached to Kailāsa Parvata, the residence of Lord Śiva; *ramye*—in a very beautiful place; *mandākinyām*—on the River Mandākinī; *mada-utkaṭau*—terribly proud and mad; *vāruṇīm*—a kind of liquor named Vāruṇī; *madirām*—intoxication; *pītvā*—drinking; *mada-āghūrṇita-locanau*—their eyes rolling with intoxication; *strī-janaiḥ*—with women; *anugāyadbhiḥ*—vibrating songs sung by them; *ceratuḥ*—wandered; *puṣpite vane*—in a nice flower garden.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

PURPORT

This verse mentions some of the material advantages afforded to persons associated with or devoted to Lord Śiva. Apart from Lord Śiva, if one is a devotee of any other demigod, one receives some material advantages. Foolish people, therefore, become devotees of demigods. This has been pointed out and criticized by Lord Kṛṣṇa in *Bhagavad-gītā* (7.20): *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ.* Those who are not devotees of Kṛṣṇa have a taste for women, wine and so forth, and therefore they have been described as *hṛta-jñāna,* bereft of sense. The Kṛṣṇa consciousness movement can very easily point out such foolish persons, for they have been indicated in *Bhagavad-gītā* (7.15), where Lord Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvaṁ āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Anyone who is not a devotee of Kṛṣṇa and does not surrender to Kṛṣṇa must be considered *narādhama,* the lowest of men, and *duṣkṛtī,* one who always commits sinful activities. Thus there is no difficulty in finding out who is a third-class or fourth-class man, for one's position can be understood simply by this crucial test: is he or is he not a devotee of Kṛṣṇa?

Why are devotees of the demigods greater in number than the Vaiṣṇavas? The answer is given herein. Vaiṣṇavas are not interested in such fourth-class pleasures as wine and women, nor does Kṛṣṇa allow them such facilities.

TEXT 4

अन्तः प्रविश्य गङ्गायामम्भोजवनराजिनि ।
चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥ ४ ॥

antaḥ praviśya gaṅgāyām
ambhoja-vana-rājini

cikrīḍatur yuvatibhir
gajāv iva kareṇubhiḥ

antaḥ—within; *praviśya*—entering; *gaṅgāyām*—the Ganges, known as Mandākinī; *ambhoja*—of lotus flowers; *vana-rājini*—where there was a congested forest; *cikrīḍatuḥ*—the two of them used to enjoy; *yuvatibhiḥ*—in the company of young girls; *gajau*—two elephants; *iva*—just like; *kareṇubhiḥ*—with female elephants.

TRANSLATION

Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

PURPORT

People generally go to the Ganges to be purified of the effects of sinful life, but here is an example of how foolish persons enter the Ganges to become involved in sinful life. It is not that everyone becomes purified by entering the Ganges. Everything, spiritual and material, depends on one's mental condition.

TEXT 5

यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव ।
अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत ॥ ५ ॥

yadṛcchayā ca devarṣir
bhagavāṁs tatra kaurava
apaśyan nārado devau
kṣībāṇau samabudhyata

yadṛcchayā—by chance, while wandering all over the universe; *ca*—and; *deva-ṛṣiḥ*—the supreme saintly person among the demigods; *bhagavān*—the most powerful; *tatra*—there (where the two sons of Kuvera were enjoying life); *kaurava*—O Mahārāja Parīkṣit; *apaśyat*—when he saw; *nāradaḥ*—the great saint; *devau*—the two boys of the

demigods; *kṣībāṇau*—with eyes maddened by intoxication; *samabudhyata*—he could understand (their position).

TRANSLATION

O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

PURPORT

It is said:

'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. *Madhya* 22.54)

Wherever Nārada Muni goes, any moment at which he appears is understood to be extremely auspicious. It is also said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." (Cc. *Madhya* 19.151) Nārada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Saintly persons know how to bestow mercy upon the fallen souls.

TEXT 6

तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः ।
वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ ॥ ६ ॥

taṁ dṛṣṭvā vrīḍitā devyo
vivastrāḥ śāpa-śaṅkitāḥ
vāsāṁsi paryadhuḥ śīghraṁ
vivastrau naiva guhyakau

tam—Nārada Muni; *dṛṣṭvā*—seeing; *vrīḍitāḥ*—being ashamed; *devyaḥ*—the young girls of the demigods; *vivastrāḥ*—although they were naked; *śāpa-śaṅkitāḥ*—being afraid of being cursed; *vāsāṁsi*—garments; *paryadhuḥ*—covered the body; *śīghram*—very swiftly; *vivastrau*—who were also naked; *na*—not; *eva*—indeed; *guhyakau*—the two sons of Kuvera.

TRANSLATION

Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

TEXT 7

तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ ।
तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥ ७ ॥

tau dṛṣṭvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugrahārthāya
śāpaṁ dāsyann idaṁ jagau

tau—the two boys of the demigods; *dṛṣṭvā*—seeing; *madirā-mattau*—very intoxicated because of drinking liquor; *śrī-mada-andhau*—being blind with false prestige and opulence; *sura-ātmajau*—the two sons of the demigods; *tayoḥ*—unto them; *anugraha-arthāya*—for the purpose of giving special mercy; *śāpam*—a curse; *dāsyan*—desiring to offer them; *idam*—this; *jagau*—uttered.

TRANSLATION

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them

special mercy, desired to give them a special curse. Thus he spoke as follows.

PURPORT

Although in the beginning Nārada Muni appeared very angry and cursed them, at the end the two demigods Nalakūvara and Maṇigrīva were able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Thus the curse was ultimately auspicious and brilliant. One has to judge what kind of curse Nārada placed upon them. Śrīla Viśvanātha Cakravartī Ṭhākura gives herein a good example. When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Nārada Muni cursed Nalakūvara and Maṇigrīva in order to cure their disease of material blindness.

TEXT 8

श्रीनारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः ।
श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः ॥ ८ ॥

śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ

śrī-nāradaḥ uvāca—Nārada Muni said; *na*—there is not; *hi*—indeed; *anyaḥ*—another material enjoyment; *juṣataḥ*—of one who is enjoying; *joṣyān*—things very attractive in the material world (different varieties of eating, sleeping, mating and defense); *buddhi-bhraṁśaḥ*—such enjoyments attract the intelligence; *rajaḥ-guṇaḥ*—being controlled by the mode of passion; *śrī-madāt*—than riches; *ābhijātya-ādiḥ*—among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); *yatra*—wherein; *strī*—women; *dyūtam*—gambling; *āsavaḥ*—wine (wine, women and gambling are very prominent).

TRANSLATION

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

PURPORT

Among the three modes of material nature—goodness, passion and ignorance—people are certainly conducted by the lower qualities, namely passion and ignorance, and especially by passion. Conducted by the mode of passion, one becomes more and more involved in material existence. Therefore human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
(*Bhāg.* 1.2.19)

This is culture: one must subdue the modes of passion and ignorance. In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling. We can actually see, especially in this age, that those who have unnecessary riches simply try to enjoy these three things. In Western civilization, these three things are very prominent because of an unnecessary increase of wealth. Nārada Muni considered all this in the case of Maṇigrīva and Nalakūvara because he found in them so much pride in the wealth of their father, Kuvera.

TEXT 9

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः ।
मन्यमानैरिमं देहमजरामृत्यु नश्वरम् ॥ ९ ॥

hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imaṁ deham
ajarāmṛtyu naśvaram

hanyante—are killed in many ways (especially by slaughterhouses); *paśavaḥ*—four-legged animals (horses, sheep, cows, hogs, etc.); *yatra*—wherein; *nirdayaiḥ*—by those merciless persons who are conducted by the mode of passion; *ajita-ātmabhiḥ*—rascals who are unable to control the senses; *manyamānaiḥ*—are thinking; *imam*—this; *deham*—body; *ajara*—will never become old or diseased; *amṛtyu*—death will never come; *naśvaram*—although the body is destined to be annihilated.

TRANSLATION

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

PURPORT

When the modes of passion and ignorance increase in human society, giving rise to unnecessary economic development, the result is that people become involved with wine, women and gambling. Then, being mad, they maintain big slaughterhouses or occasionally go on pleasure excursions to kill animals. Forgetting that however one may try to maintain the body, the body is subject to birth, death, old age and disease, such foolish rascals engage in sinful activities, one after another. Being *duṣkṛtīs*, they completely forget the existence of the supreme controller, who is sitting within the core of everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). That supreme controller is observing every bit of one's activity, and He rewards or punishes everyone by giving one a suitable body made by material nature (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*). In this way, sinful persons automatically receive punishment in different types of bodies. The root cause of this punishment is that when one unnecessarily accumulates wealth,

one becomes more and more degraded, not knowing that his wealth will be finished with his next birth.

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
(*Bhāg.* 5.5.4)

Animal killing is prohibited. Every living being, of course, has to eat something (*jīvo jīvasya jīvanam*). But one should be taught what kind of food one should take. Therefore the *Īśopaniṣad* instructs, *tena tyaktena bhuñjīthāḥ:* one should eat whatever is allotted for human beings. Kṛṣṇa says in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." A devotee, therefore, does not eat anything that would require slaughterhouses for poor animals. Rather, devotees take *prasāda* of Kṛṣṇa (*tena tyaktena bhuñjīthāḥ*). Kṛṣṇa recommends that one give Him *patraṁ puṣpaṁ phalaṁ toyam*—a leaf, a flower, fruit or water. Animal food is never recommended for human beings; instead, a human being is recommended to take *prasāda*, remnants of food left by Kṛṣṇa. *Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ* (Bg. 3.13). If one practices eating *prasāda*, even if there is some little sinful activity involved, one becomes free from the results of sinful acts.

TEXT 10

देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम् ।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥१०॥

deva-saṁjñitam apy ante
kṛmi-viḍ-bhasma-saṁjñitam

bhūta-dhruk tat-kṛte svārthaṁ
kiṁ veda nirayo yataḥ

deva-saṁjñitam—the body now known as a very exalted person, like president, minister or even demigod; *api*—even if the body is so exalted; *ante*—after death; *kṛmi*—turns into worms; *viṭ*—or into stool; *bhasma-saṁjñitam*—or into ashes; *bhūta-dhruk*—a person who does not accept the śāstric injunctions and is unnecessarily envious of other living entities; *tat-kṛte*—by acting in that way; *sva-artham*—self-interest; *kim*—who is there; *veda*—who knows; *nirayaḥ yataḥ*—because from such sinful activities one must suffer hellish conditions.

TRANSLATION

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

PURPORT

In this verse the three words *kṛmi-viḍ-bhasma* are significant. After death, the body may become *kṛmi*, which means "worms," for if the body is disposed of without cremation, it may be eaten by worms; or else it may be eaten by animals like hogs and vultures and be turned into stool. Those who are more civilized burn the dead body, and thus it becomes ashes (*bhasma-saṁjñitam*). Yet although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities. This is certainly regrettable. The human form of body is actually meant for *jīvasya tattva-jijñāsā*, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. *Tasmād guruṁ prapadyeta:* one must approach a *guru*. Who is a *guru*? *Śābde pare ca niṣṇātam* (*Bhāg.* 11.3.21): a *guru* is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance. *Ācāryavān puruṣo veda*

(*Chāndogya Upaniṣad* 6.14.2): one has full knowledge about life when one is *ācāryavān*, controlled by the *ācārya*. But when one is conducted by *rajo-guṇa* and *tamo-guṇa*, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (*mṛtyu-saṁsāra-vartmani*) and therefore continuing to go through suffering after suffering. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* (*Bhāg.* 7.5.31). Such a foolish person does not know how to elevate himself in this body. Instead, he indulges in sinful activities and goes deeper and deeper into hellish life.

TEXT 11

देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च ।
मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा ॥११॥

dehaḥ kim anna-dātuḥ svaṁ
niṣektur mātur eva ca
mātuḥ pitur vā balinaḥ
kretur agneḥ śuno 'pi vā

dehaḥ—this body; *kim anna-dātuḥ*—does it belong to the employer who gives me the money to maintain it; *svam*—or does it belong to me personally; *niṣektuḥ*—(or does it belong) to the person who discharged the semen; *mātuḥ eva*—(or does it belong) to the mother who maintained this body within her womb; *ca*—and; *mātuḥ pituḥ vā*—or (does it belong) to the father of the mother (because sometimes the father of the mother takes a grandson as an adopted son); *balinaḥ*—(or does it belong) to the person who takes this body away by force; *kretuḥ*—or to the person who purchases the body as a slave; *agneḥ*—or to the fire (because ultimately the body is burned); *śunaḥ*—or to the dogs and vultures that ultimately eat it; *api*—even; *vā*—or.

TRANSLATION

While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the

many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

TEXT 12

एवं साधारणं देहमव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात् कृत्वा हन्ति जन्तूनृतेऽसतः॥१२॥

evaṁ sādhāraṇaṁ deham
avyakta-prabhavāpyayam
ko vidvān ātmasāt kṛtvā
hanti jantūn ṛte 'sataḥ

evam—in this way; *sādhāraṇam*—common property; *deham*—the body; *avyakta*—from unmanifested nature; *prabhava*—manifested in that way; *apyayam*—and again merged with the unmanifested ("for dust thou art, and unto dust shalt thou return"); *kaḥ*—who is that person; *vidvān*—one who is actually in knowledge; *ātmasāt kṛtvā*—claiming as his own; *hanti*—kills; *jantūn*—poor animals; *ṛte*—except; *asataḥ*—rascals who have no knowledge, no clear understanding.

TRANSLATION

This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

PURPORT

Atheists do not believe in the existence of the soul. Nonetheless, unless one is very cruel, why should one kill animals unnecessarily? The body is a manifestation of a combination of matter. In the beginning it was nothing, but by a combination of matter it has come into existence. Then again, when the combination is dismantled, the body will no longer exist.

In the beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested? It is not possible for anyone to do this unless he is rascal number one.

TEXT 13

असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥१३॥

asataḥ śrī-madāndhasya
dāridryaṁ param añjanam
ātmaupamyena bhūtāni
daridraḥ param īkṣate

asataḥ—of such a foolish rascal; *śrī-mada-andhasya*—who is blinded by temporarily possessing riches and opulence; *dāridryam*—poverty; *param añjanam*—the best ointment for the eyes, by which to see things as they are; *ātma-aupamyena*—with comparison to himself; *bhūtāni*—living beings; *daridraḥ*—a poverty-stricken man; *param*—perfectly; *īkṣate*—can see things as they are.

TRANSLATION

Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

PURPORT

Even today, if a man who was formerly poverty-stricken gets money, he is inclined to utilize his money to perform many philanthropic activities, like opening schools for uneducated men and hospitals for the diseased. In this connection there is an instructive story called *punar mūṣiko bhava*, "Again Become a Mouse." A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed

by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when the saintly person asked him, "What do you want?" the tiger said, "I want to eat you." Then the saintly person cursed him, saying, "May you again become a mouse." A similar thing is going on all over the universe. One is going up and down, sometimes becoming a mouse, sometimes a tiger, and so on. Śrī Caitanya Mahāprabhu said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

The living entities are promoted and degraded by the laws of nature, but if one is very, very fortunate, by association with saintly persons he gets the seed of devotional service, and his life becomes successful. Nārada Muni wanted to bring Nalakūvara and Maṇigrīva to the platform of devotional service through poverty, and thus he cursed them. Such is the mercy of a Vaiṣṇava. Unless one is brought to the Vaiṣṇava platform, one cannot be a good man. *Harāv abhaktasya kuto mahad-guṇāḥ* (*Bhāg.* 5.18.12). An *avaiṣṇava* never becomes a good man, however severely he is punished.

TEXT 14

यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम् ।
जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः ॥१४॥

yathā kaṇṭaka-viddhāṅgo
jantor necchati tāṁ vyathām
jīva-sāmyaṁ gato liṅgair
na tathāviddha-kaṇṭakaḥ

yathā—just as; *kaṇṭaka-viddha-aṅgaḥ*—a person whose body has been pinpricked; *jantoḥ*—of such an animal; *na*—not; *icchati*—desires; *tām*—a particular; *vyathām*—pain; *jīva-sāmyam gataḥ*—when he understands that the position is the same for everyone; *liṅgaiḥ*—by

possessing a particular type of body; *na*—not; *tathā*—so; *aviddha-kaṇṭakaḥ*—a person who has not been pinpricked.

TRANSLATION

By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

PURPORT

There is a saying, "The happiness of wealth is enjoyable by a person who has tasted the distress of poverty." There is also another common saying, *vandhyā ki bujhibe prasava-vedanā:* "A woman who has not given birth to a child cannot understand the pain of childbirth." Unless one comes to the platform of actual experience, one cannot realize what is pain and what is happiness in this material world. The laws of nature act accordingly. If one has killed an animal, one must himself be killed by that same animal. This is called *māṁsa. Mām* means "me," and *sa* means "he." As I am eating an animal, that animal will have the opportunity to eat me. In every state, therefore, it is ordinarily the custom that if a person commits murder he is hanged.

TEXT 15

दरिद्रो निरहंस्तम्भो मुक्तः सर्वमदैरिह ।
कृच्छ्रं यदृच्छयाप्नोति तद्धि तस्य परं तपः ॥१५॥

daridro niraham̐-stambho
muktaḥ sarva-madair iha
kṛcchram̐ yadṛcchayāpnoti
tad dhi tasya param̐ tapaḥ

daridraḥ—a poverty-stricken person; *nir-aham-stambhaḥ*—is automatically freed from all false prestige; *muktaḥ*—liberated; *sarva*—all;

madaiḥ—from false ego; *iha*—in this world; *kṛcchram*—with great difficulty; *yadṛcchayā āpnoti*—what he gains by chance from providence; *tat*—that; *hi*—indeed; *tasya*—his; *param*—perfect; *tapaḥ*—austerity.

TRANSLATION

A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

PURPORT

A saintly person voluntarily accepts a state of poverty just to become free from material false prestige. Many great kings left their princely standard of living and went to the forest to practice austerity according to Vedic culture, just to become purified. But if one who cannot voluntarily accept such austerity is put into a situation of poverty, he automatically must practice austerity. Austerity is good for everyone because it frees one from material conditions. Therefore, if one is very much proud of his material position, putting him into poverty is the best way to rectify his foolishness. *Dāridrya-doṣo guṇa-rāśi-nāśi:* when a person is poverty-stricken, naturally his false pride in aristocracy, wealth, education and beauty is smashed. Thus corrected, he is in the right position for liberation.

TEXT 16

नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यान्नकाङ्क्षिणः ।
इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते ॥१६॥

nityaṁ kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣiṇaḥ
indriyāṇy anuśuṣyanti
hiṁsāpi vinivartate

nityam—always; *kṣut*—with hunger; *kṣāma*—weak, without necessary strength; *dehasya*—of the body of a poor man; *daridrasya*—poverty-stricken; *anna-kāṅkṣiṇaḥ*—always desiring to get sufficient food; *indriyāṇi*—the senses, which are compared to snakes; *anuśuṣyanti*—gradually become weaker and weaker, with less potency; *hiṁsā api*—the tendency to be envious of others; *vinivartate*—reduces.

TRANSLATION

Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

PURPORT

According to the opinion of experienced medical practitioners, diabetes is a result of voracious eating, and tuberculosis is a disease of undereating. We should desire neither to be diabetic nor to be tubercular. *Yāvad artha-prayojanam.* We should eat frugally and keep the body fit for advancing in Kṛṣṇa consciousness. As recommended elsewhere in *Śrīmad-Bhāgavatam* (1.2.10):

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

The real business of human life is to keep oneself fit for advancement in spiritual realization. Human life is not meant for making the senses unnecessarily strong so that one suffers from disease and one increases in an envious, fighting spirit. In this age of Kali, however, human civilization is so misled that people are unnecessarily increasing in economic development, and as a result they are opening more and more slaughterhouses, liquor shops and brothels. In this way, the whole civilization is being spoiled.

TEXT 17

दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः ।
सद्भिः क्षिणोति तं तर्षं तत आराद् विशुद्ध्यति ॥१७॥

daridrasyaiva yujyante
sādhavaḥ sama-darśinaḥ
sadbhiḥ kṣiṇoti taṁ tarṣaṁ
tata ārād viśuddhyati

daridrasya—of a person who is poverty-stricken; *eva*—indeed; *yujyante*—may easily associate; *sādhavaḥ*—saintly persons; *sama-darśinaḥ*—although *sādhus* are equal to everyone, to the poor and the rich, the poor man can take advantage of their association; *sadbhiḥ*—by the association of such saintly persons; *kṣiṇoti*—reduces; *tam*—the original cause of material suffering; *tarṣam*—the desire for material enjoyment; *tataḥ*—thereafter; *ārāt*—very soon; *viśuddhyati*—his material contamination is cleansed off.

TRANSLATION

Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

PURPORT

It is said, *mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām* (*Bhāg.* 10.8.4). The only business of a saintly person or *sannyāsī*, a person in the renounced order, is to preach Kṛṣṇa consciousness. *Sādhus*, saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the *sādhus*' preaching than the rich do. A poor man receives *sādhus* very quickly, offers them obeisances, and tries to take advantage of their presence, whereas a rich man keeps a big greyhound dog at his door so that no one can enter his house. He posts a sign saying "Beware of Dog" and avoids the association of saintly persons, whereas a poor man keeps his door open for them and thus benefits

by their association more than a rich man does. Because Nārada Muni, in his previous life, was the poverty-stricken son of a maidservant, he got the association of saintly persons and later became the exalted Nārada Muni. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
(*Bhāg.* 3.25.25)

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(*Prema-vivarta*)

Material life means that one forgets Kṛṣṇa and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified. *Ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇam* (*Śikṣāṣṭaka* 1). Unless the core of a materialistic person's heart is purified, he cannot get rid of the pangs of *bhava-mahādāvāgni*, the blazing fire of material existence.

TEXT 18

साधूनां समचित्तानां मुकुन्दचरणैषिणाम् ।
उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥१८॥

sādhūnāṁ sama-cittānāṁ
mukunda-caraṇaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asadbhir asad-āśrayaiḥ

sādhūnām—of saintly persons; *sama-cittānām*—of those who are equal to everyone; *mukunda-caraṇa-eṣiṇām*—whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; *upekṣyaiḥ*—neglecting the association; *kim*—what; *dhana-stambhaiḥ*—rich and proud; *asadbhiḥ*—with the association of undesirable persons; *asat-āśrayaiḥ*—taking shelter of those who are *asat*, or nondevotees.

TRANSLATION

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

PURPORT

A *sādhu* is one who is engaged in devotional service to the Lord without deviation (*bhajate mām ananya-bhāk*).

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

"The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (*Bhāg.* 3.25.21) A *sādhu* is *suhṛdaḥ sarva-dehinām*, the friend of everyone. Why then should the rich, instead of associating with *sādhus*, waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Kṛṣṇa consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Kṛṣṇa consciousness movement. Narottama dāsa Ṭhākura has said:

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

If we give up the association of *sādhus*, saintly persons engaged in Kṛṣṇa consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word *asat* refers to an *avaiṣṇava*, one who is not a devotee of Kṛṣṇa, and *sat* refers to a Vaiṣṇava, Kṛṣṇa's devotee. One should always seek the association of Vaiṣṇavas and not spoil one's life by mixing with *avaiṣṇavas*. In *Bhagavad-gītā* (7.15), the distinction between Vaiṣṇava and *avaiṣṇava* is enunciated:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Anyone who is not surrendered to Kṛṣṇa is a most sinful person (*duṣkṛtī*), a rascal (*mūḍha*), and the lowest of men (*narādhama*). Therefore one should not avoid the association of Vaiṣṇavas, which is now available all over the world in the form of the Kṛṣṇa consciousness movement.

TEXT 19

तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः ।
तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥१९॥

tad ahaṁ mattayor mādhvyā
vāruṇyā śrī-madāndhayoḥ
tamo-madaṁ hariṣyāmi
straiṇayor ajitātmanoḥ

tat—therefore; *aham*—I; *mattayoḥ*—of these two drunken persons; *mādhvyā*—by drinking liquor; *vāruṇyā*—named Vāruṇī; *śrī-mada-andhayoḥ*—who are blinded by celestial opulence; *tamaḥ-madam*—this false prestige due to the mode of ignorance; *hariṣyāmi*—I shall take away; *straiṇayoḥ*—because they have become so attached to women; *ajita-ātmanoḥ*—being unable to control the senses.

TRANSLATION

Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have

been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

PURPORT

When a *sādhu* chastises or punishes someone, he does not do so for revenge. Mahārāja Parīkṣit had inquired why Nārada Muni was subject to such a spirit of revenge (*tamaḥ*). But this was not *tamaḥ*, for Nārada Muni, in full knowledge of what was for the good of the two brothers, wisely thought of how to cure them. Vaiṣṇavas are good physicians. They know how to protect a person from material disease. Thus they are never in *tamo-guṇa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). Vaiṣṇavas are always situated on the transcendental platform, the Brahman platform. They cannot be subject to mistakes or the influence of the modes of material nature. Whatever they do, after full consideration, is meant just to lead everyone back home, back to Godhead.

TEXTS 20–22

यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ ।
न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥२०॥
अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः ।
स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥२१॥
वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते ।
वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥२२॥

yad imau loka-pālasya
putrau bhūtvā tamaḥ-plutau
na vivāsasam ātmānaṁ
vijānītaḥ sudurmadau

ato 'rhataḥ sthāvaratāṁ
syātāṁ naivaṁ yathā punaḥ
smṛtiḥ syān mat-prasādena
tatrāpi mad-anugrahāt

vāsudevasya sānnidhyaṁ
labdhvā divya-śarac-chate
vṛtte svarlokatāṁ bhūyo
labdha-bhaktī bhaviṣyataḥ

yat—because; *imau*—these two young demigods; *loka-pālasya*—of the great demigod Kuvera; *putrau*—born as sons; *bhūtvā*—being so (they should not have become like that); *tamaḥ-plutau*—so absorbed in the mode of darkness; *na*—not; *vivāsasam*—without any dress, completely naked; *ātmānam*—their personal bodies; *vijānītaḥ*—could understand that they were naked; *su-durmadau*—because they were very much fallen due to false pride; *ataḥ*—therefore; *arhataḥ*—they deserve; *sthāvaratām*—immobility like that of a tree; *syātām*—they may become; *na*—not; *evam*—in this way; *yathā*—as; *punaḥ*—again; *smṛtiḥ*—remembrance; *syāt*—may continue; *mat-prasādena*—by my mercy; *tatra api*—over and above that; *mat-anugrahāt*—by my special favor; *vāsudevasya*—of the Supreme Personality of Godhead; *sānnidhyam*—the personal association, face to face; *labdhvā*—obtaining; *divya-śarat-śate vṛtte*—after the expiry of one hundred years by the measurement of the demigods; *svarlokatām*—the desire to live in the celestial world; *bhūyaḥ*—again; *labdha-bhaktī*—having revived their natural condition of devotional service; *bhaviṣyataḥ*—will become.

TRANSLATION

These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

PURPORT

A tree has no consciousness: when cut, it feels no pain. But Nārada Muni wanted the consciousness of Nalakūvara and Maṇigrīva to continue, so that even after being released from the life of trees, they would not forget the circumstances under which they had been punished. Therefore, to bestow upon them special favor, Nārada Muni arranged things in such a way that after being released, they would be able to see Kṛṣṇa in Vṛndāvana and thus revive their dormant *bhakti.*

Each day of the demigods in the upper planetary system equals six months of our measurement. Although the demigods in the upper planetary system are attached to material enjoyment, they are all devotees, and therefore they are called demigods. There are two kinds of persons, namely the *devas* and the *asuras. Asuras* forget their relationship with Kṛṣṇa (*āsuraṁ bhāvam āśritāḥ*), whereas the *devas* do not forget.

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ
(*Padma Purāṇa*)

The distinction between a pure devotee and a *karma-miśra* devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world. One who is in direct touch with the Supreme Personality of Godhead in devotional service remains pure, uncontaminated by material desires (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*).

By *karma-miśra-bhakti* one is elevated to the celestial kingdom, by *jñāna-miśra-bhakti* one is able to merge in the Brahman effulgence, and by *yoga-miśra-bhakti* one is able to realize the omnipotency of the Supreme Personality of Godhead. But pure *bhakti* does not depend on *karma, jñāna* or *yoga,* for it simply consists of loving affairs. The liberation of the *bhakta,* therefore, which is called not just *mukti* but *vimukti,* surpasses the five other kinds of liberation—*sāyujya, sārūpya, sālokya, sārṣṭi* and *sāmīpya.* A pure devotee always engages in pure service

(*ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā*). Taking birth in the upper planetary system as a demigod is a chance to become a further purified devotee and go back home, back to Godhead. Nārada Muni indirectly gave Maṇigrīva and Nalakūvara the greatest opportunity by his so-called curse.

TEXT 23

श्रीशुक उवाच

एवमुक्त्वा स देवर्षिर्गतो नारायणाश्रमम् ।
नलकूवरमणिग्रीवावासतुर्यमलार्जुनौ ॥२३॥

śrī-śuka uvāca
evam uktvā sa devarṣir
gato nārāyaṇāśramam
nalakūvara-maṇigrīvāv
āsatur yamalārjunau

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *evam uktvā*—thus uttering; *saḥ*—he; *devarṣiḥ*—the greatest saintly person, Nārada; *gataḥ*—left that place; *nārāyaṇa-āśramam*—for his own *āśrama*, known as Nārāyaṇa-āśrama; *nalakūvara*—Nalakūvara; *maṇigrīvau*—and Maṇigrīva; *āsatuḥ*—remained there to become; *yamala-arjunau*—twin *arjuna* trees.

TRANSLATION

Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

PURPORT

Arjuna trees are still found in many forests, and their skin is used by cardiologists to prepare medicine for heart trouble. This means that even though they are trees, they are disturbed when skinned for medical science.

TEXT 24

ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः ।
जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥२४॥

ṛṣer bhāgavata-mukhyasya
satyaṁ kartuṁ vaco hariḥ
jagāma śanakais tatra
yatrāstāṁ yamalārjunau

ṛṣeḥ—of the great sage and saintly person Nārada; *bhāgavata-mukhyasya*—of the topmost of all devotees; *satyam*—truthful; *kartum*—to prove; *vacaḥ*—his words; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *jagāma*—went there; *śanakaiḥ*—very slowly; *tatra*—there; *yatra*—to the spot where; *āstām*—there were; *yamala-arjunau*—the twin *arjuna* trees.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

TEXT 25

देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ ।
तत्तथा साधयिष्यामि यद् गीतं तन्महात्मना ॥२५॥

devarṣir me priyatamo
yad imau dhanadātmajau
tat tathā sādhayiṣyāmi
yad gītaṁ tan mahātmanā

devarṣiḥ—the great saint Devarṣi Nārada; *me*—My; *priya-tamaḥ*—most beloved devotee; *yat*—although; *imau*—these two persons (Nalakūvara and Maṇigrīva); *dhanada-ātmajau*—born of a rich father and being nondevotees; *tat*—the words of Devarṣi; *tathā*—just so; *sādhayiṣyāmi*—I shall execute (because he wanted Me to come face to

face with the *yamala-arjuna*, I shall do so); *yat gītam*—as already stated; *tat*—that; *mahātmanā*—by Nārada Muni.

TRANSLATION

"Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

PURPORT

Nalakūvara and Maṇigrīva actually had nothing to do with devotional service or seeing the Supreme Personality of Godhead face to face, for this is not an ordinary opportunity. It is not that because one is very rich or learned or was born in an aristocratic family one will be able to see the Supreme Personality of Godhead face to face. This is impossible. But in this case, because Nārada Muni desired that Nalakūvara and Maṇigrīva see Vāsudeva face to face, the Supreme Personality of Godhead wanted to fulfill the words of His very dear devotee Nārada Muni. If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Śrīla Bhaktivinoda Ṭhākura has therefore recommended: *vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more, kṛṣṇa se tomāra kṛṣṇa dite pāra.* One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. *Adurlabham ātma-bhaktau.* Thus without the favor of a devotee, one cannot directly approach Kṛṣṇa, what to speak of engaging in His service. Narottama dāsa Ṭhākura therefore sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our Gauḍīya Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (*ādau gurv-āśrayaḥ*).

TEXT 26

इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ ।
आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥२६॥

ity antareṇārjunayoḥ
kṛṣṇas tu yamayor yayau
ātma-nirveśa-mātreṇa
tiryag-gatam ulūkhalam

iti—thus deciding; *antareṇa*—between; *arjunayoḥ*—the two *arjuna* trees; *kṛṣṇaḥ tu*—Lord Kṛṣṇa; *yamayoḥ yayau*—entered between the two trees; *ātma-nirveśa-mātreṇa*—as soon as He entered (between the two trees); *tiryak*—crossways; *gatam*—so became; *ulūkhalam*—the big mortar for grinding spices.

TRANSLATION

Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

TEXT 27

बालेन निष्कर्षयतान्वगुलूखलं तद्
दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ ।
निष्पेततुः परमविक्रमितातिवेप-
स्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥२७॥

bālena niṣkarṣayatānvag ulūkhalaṁ tad
dāmodareṇa tarasotkalitāṅghri-bandhau
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau

bālena—by the boy Kṛṣṇa; *niṣkarṣayatā*—who was dragging; *anvak*—following the dragging of Kṛṣṇa; *ulūkhalam*—the wooden mortar; *tat*—that; *dāma-udareṇa*—by Kṛṣṇa, who was tied by the belly; *tarasā*—with great force; *utkalita*—uprooted; *aṅghri-bandhau*—the roots of the two trees; *niṣpetatuḥ*—fell down; *parama-vikramita*—by the supreme power; *ati-vepa*—trembling severely; *skandha*—trunk; *pravāla*—bunches of leaves; *viṭapau*—those two trees, along with their branches; *kṛta*—having made; *caṇḍa-śabdau*—a fierce sound.

TRANSLATION

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

PURPORT

This is the pastime of Kṛṣṇa known as *dāmodara-līlā.* Therefore another of Kṛṣṇa's names is Dāmodara. As stated in the *Hari-vaṁśa:*

sa ca tenaiva nāmnā tu
kṛṣṇo vai dāma-bandhanāt
goṣṭhe dāmodara iti
gopībhiḥ parigīyate

TEXT 28

तत्र श्रिया परमया ककुभः स्फुरन्तौ
सिद्धावुपेत्य कुजयोरिव जातवेदाः ।
कृष्णं प्रणम्य शिरसाखिललोकनाथं
बद्धाञ्जली विरजसाविदमूचतुः स्म ॥२८॥

tatra śriyā paramayā kakubhaḥ sphurantau
siddhāv upetya kujayor iva jāta-vedāḥ
kṛṣṇaṁ praṇamya śirasākhila-loka-nāthaṁ
baddhāñjalī virajasāv idam ūcatuḥ sma

tatra—there, on the very spot where the two *arjunas* fell; *śriyā*—with beautification; *paramayā*—superexcellent; *kakubhaḥ*—all directions; *sphurantau*—illuminating by effulgence; *siddhau*—two perfect persons; *upetya*—then coming out; *kujayoḥ*—from between the two trees; *iva*—like; *jāta-vedāḥ*—fire personified; *kṛṣṇam*—unto Lord Kṛṣṇa; *praṇamya*—offering obeisances; *śirasā*—with the head; *akhila-loka-nātham*—to the Supreme Person, the controller of everything;

baddha-añjalī—with folded hands; *virajasau*—fully cleansed of the mode of ignorance; *idam*—the following words; *ūcatuḥ sma*—uttered.

TRANSLATION

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

TEXT 29

कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥२९॥

kṛṣṇa kṛṣṇa mahā-yogiṁs
tvam ādyaḥ puruṣaḥ paraḥ
vyaktāvyaktam idaṁ viśvaṁ
rūpaṁ te brāhmaṇā viduḥ

kṛṣṇa kṛṣṇa—O Lord Kṛṣṇa, O Lord Kṛṣṇa; *mahā-yogin*—O master of mysticism; *tvam*—You, the exalted personality; *ādyaḥ*—the root cause of everything; *puruṣaḥ*—the Supreme Person; *paraḥ*—beyond this material creation; *vyakta-avyaktam*—this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; *idam*—this; *viśvam*—whole world; *rūpam*—form; *te*—Your; *brāhmaṇāḥ*—learned *brāhmaṇas; viduḥ*—know.

TRANSLATION

O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

PURPORT

The two demigods Nalakūvara and Maṇigrīva, because of their continuing memory, could understand the supremacy of Kṛṣṇa by the grace of Nārada. Now they admitted, "That we should be delivered by the blessings of Nārada Muni was all Your plan. Therefore You are the supreme mystic. Everything—past, present and future—is known to You. Your plan was made so nicely that although we stayed here as twin *arjuna* trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

TEXTS 30–31

त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः ।
त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥३०॥
त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी ।
त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् ॥३१॥

tvam ekaḥ sarva-bhūtānāṁ
dehāsv-ātmendriyeśvaraḥ
tvam eva kālo bhagavān
viṣṇur avyaya īśvaraḥ

tvaṁ mahān prakṛtiḥ sūkṣmā
rajaḥ-sattva-tamomayī
tvam eva puruṣo 'dhyakṣaḥ
sarva-kṣetra-vikāra-vit

tvam—Your Lordship; *ekaḥ*—one; *sarva-bhūtānām*—of all living entities; *deha*—of the body; *asu*—of the life force; *ātma*—of the soul; *indriya*—of the senses; *īśvaraḥ*—the Supersoul, the controller; *tvam*—Your Lordship; *eva*—indeed; *kālaḥ*—the time factor; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuḥ*—all-pervading; *avyayaḥ*—imperishable; *īśvaraḥ*—controller; *tvam*—Your Lordship; *mahān*—the greatest; *prakṛtiḥ*—the cosmic manifestation; *sūkṣmā*—subtle; *rajaḥ-sattva-tamaḥ-mayī*—consisting of three modes of nature (passion, goodness and ignorance); *tvam eva*—Your Lordship is indeed; *puruṣaḥ*—the

Supreme Person; *adhyakṣaḥ*—the proprietor; *sarva-kṣetra*—in all living entities; *vikāra-vit*—knowing the restless mind.

TRANSLATION

You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

PURPORT

Śrīpāda Madhvācārya has quoted from the *Vāmana Purāṇa* as follows:

rūpyatvāt tu jagad rūpaṁ
viṣṇoḥ sākṣāt sukhātmakam
nitya-pūrṇaṁ samuddiṣṭaṁ
svarūpaṁ paramātmanaḥ

TEXT 32

गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः ।
को न्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः ॥३२॥

gṛhyamāṇais tvam agrāhyo
vikāraiḥ prākṛtair guṇaiḥ
ko nv ihārhati vijñātuṁ
prāk siddhaṁ guṇa-saṁvṛtaḥ

gṛhyamāṇaiḥ—accepting the body made of material nature as existing at the present moment because of being visible; *tvam*—You; *agrāhyaḥ*—not confined in a body made of material nature; *vikāraiḥ*—

agitated by the mind; *prākṛtaiḥ guṇaiḥ*—by the material modes of nature (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*); *kaḥ*—who is there; *nu*—after that; *iha*—in this material world; *arhati*—who deserves; *vijñātum*—to know; *prāk siddham*—that which existed before the creation; *guṇa-saṁvṛtaḥ*—because of being covered by the material qualities.

TRANSLATION

O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

PURPORT

As it is said:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

Kṛṣṇa's name, attributes and form are Absolute Truth, existing before the creation. Therefore, how can those who are created—that is, those entrapped in bodies created of material elements—understand Kṛṣṇa perfectly? This is not possible. But, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* Kṛṣṇa reveals Himself to those engaged in devotional service. This is also confirmed in *Bhagavad-gītā* (18.15) by the Lord Himself: *bhaktyā mām abhijānāti.* Even the descriptions of Kṛṣṇa in *Śrīmad-Bhāgavatam* are sometimes misunderstood by less intelligent men with a poor fund of knowledge. Therefore, the best course by which to know Him is to engage oneself in pure devotional activities. The more one advances in devotional activities, the more one can understand Him as He is. If from the material platform one could understand Kṛṣṇa, then, since Kṛṣṇa is everything (*sarvaṁ khalv idaṁ brahma*), one could understand Kṛṣṇa by seeing anything within this material world. But that is not possible.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
(Bg. 9.4)

Everything is resting on Kṛṣṇa, and everything is Kṛṣṇa, but this is not to be realized by persons on the material platform.

TEXT 33

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे ।
आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥३३॥

tasmai tubhyaṁ bhagavate
vāsudevāya vedhase
ātma-dyota-guṇaiś channa-
mahimne brahmaṇe namaḥ

tasmai—(because You are not to be understood from the material platform, we simply offer obeisances) unto Him; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha; *vedhase*—unto the origin of creation; *ātma-dyota-guṇaiḥ channa-mahimne*—unto You whose glories are covered by Your personal energy; *brahmaṇe*—unto the Supreme Brahman; *namaḥ*—our respectful obeisances.

TRANSLATION

O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the catur-vyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

PURPORT

Instead of trying to understand Kṛṣṇa in detail, it is better to offer our respectful obeisances unto Him, for He is the origin of everything and

He is everything. Because we are covered by the material modes of nature, He is very difficult for us to understand unless He reveals Himself to us. Therefore it is better for us to acknowledge that He is everything and offer obeisances unto His lotus feet.

TEXTS 34–35

यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः ।
तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसंगतैः ॥३४॥
स भवान् सर्वलोकस्य भवाय विभवाय च ।
अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् ॥३५॥

yasyāvatārā jñāyante
śarīreṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

sa bhavān sarva-lokasya
bhavāya vibhavāya ca
avatīrṇo 'ṁśa-bhāgena
sāmpratam patir āśiṣām

yasya—of whom; *avatārāḥ*—the different incarnations, like Matsya, Kūrma and Varāha; *jñāyante*—are speculated; *śarīreṣu*—in different bodies, differently visible; *aśarīriṇaḥ*—they are not ordinary material bodies, but are all transcendental; *taiḥ taiḥ*—by such bodily activities; *atulya*—incomparable; *ati-śayaiḥ*—unlimited; *vīryaiḥ*—by strength and power; *dehiṣu*—by those who actually have material bodies; *asaṅgataiḥ*—which activities, enacted in different incarnations, are impossible to be performed; *saḥ*—the same Supreme; *bhavān*—Your Lordship; *sarva-lokasya*—of everyone; *bhavāya*—for the elevation; *vibhavāya*—for the liberation; *ca*—and; *avatīrṇaḥ*—have now appeared; *aṁśa-bhāgena*—in full potency, with different parts and parcels; *sāmpratam*—at the present moment; *patiḥ āśiṣām*—You are the Supreme Personality of Godhead, the master of all auspiciousness.

TRANSLATION

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform—extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

PURPORT

As stated in *Bhagavad-gītā* (4.7–8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Kṛṣṇa appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as *kalpanā*—mythology or imagination—because they are rascals and the lowest of men (*na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*). Such men cannot understand that the events described by Vyāsadeva in the *Purāṇas* and other *śāstras* are not fictitious or imaginary, but factual.

Kṛṣṇa, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Kṛṣṇa, as a child, exhibited such extraordinary strength that they fell down with

a great sound. From the very beginning, by killing Pūtanā, Śakaṭāsura and Tṛṇāvartāsura, by causing the trees to fall, and by showing the entire universe within His mouth, Kṛṣṇa proved that He is the Supreme Personality of Godhead. The lowest of men (*mūḍhas*), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

TEXT 36

नमः परमकल्याण नमः परममङ्गल ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥३६॥

namaḥ parama-kalyāṇa
namaḥ parama-maṅgala
vāsudevāya śāntāya
yadūnāṁ pataye namaḥ

namaḥ—we therefore offer our respectful obeisances; *parama-kalyāṇa*—You are the supreme auspiciousness; *namaḥ*—our respectful obeisances unto You; *parama-maṅgala*—whatever You do is good; *vāsudevāya*—unto the original Personality of Godhead, Vāsudeva; *śāntāya*—unto the most peaceful; *yadūnām*—of the Yadu dynasty; *pataye*—unto the controller; *namaḥ*—our respectful obeisances unto You.

TRANSLATION

O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

PURPORT

The word *parama-kalyāṇa* is significant because Kṛṣṇa, in any of His incarnations, appears in order to protect the *sādhus* (*paritrāṇāya sādhūnām*). The *sādhus*, saintly persons or devotees, are always harassed

by nondevotees, and Kṛṣṇa appears in His incarnations to give them relief. This is His first concern. If we study the history of Kṛṣṇa's life, we shall find that for most of His life He predominantly engaged in killing demons one after another.

TEXT 37

अनुजानीहि नौ भूमंस्तवानुचरकिङ्करौ ।
दर्शनं नौ भगवत ऋषेरासीदनुग्रहात् ॥३७॥

anujānīhi nau bhūmaṁs
tavānucara-kiṅkarau
darśanaṁ nau bhagavata
ṛṣer āsīd anugrahāt

anujānīhi—may we have permission; *nau*—we; *bhūman*—O greatest universal form; *tava anucara-kiṅkarau*—because of being servants of Your most confidential devotee Nārada Muni; *darśanam*—to see personally; *nau*—of us; *bhagavataḥ*—of You, the Supreme Personality of Godhead; *ṛṣeḥ*—of the great saint Nārada; *āsīt*—there was (in the form of a curse); *anugrahāt*—from the mercy.

TRANSLATION

O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

PURPORT

Unless delivered or blessed by a devotee, one cannot realize that Kṛṣṇa is the Supreme Personality of Godhead. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye.* According to this verse of *Bhagavad-gītā* (7.3), there are so many *siddhas* or *yogīs* who cannot understand Kṛṣṇa; instead, they misunderstand Him. But if one takes shelter of a devotee descending from the *paramparā* system of Nārada (*svayambhūr nāradaḥ śambhuḥ*), one can then understand who is an incarnation of the Supreme Personality of Godhead. In this age, many pseudo incarnations are adver-

tised simply for having exhibited some magical performances, but except for persons who are servants of Nārada and other servants of Kṛṣṇa, no one can understand who is God and who is not. This is confirmed by Narottama dāsa Ṭhākura. *Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* no one is delivered from the material conception of life unless favored by a Vaiṣṇava. Others can never understand, neither by speculation nor by any other bodily or mental gymnastics.

TEXT 38

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥३८॥

vāṇī guṇānukathane śravaṇau kathāyāṁ
hastau ca karmasu manas tava pādayor naḥ
smṛtyāṁ śiras tava nivāsa-jagat-praṇāme
dṛṣṭiḥ satāṁ darśane 'stu bhavat-tanūnām

vāṇī—words, the power of speech; *guṇa-anukathane*—always engaged in talking about Your pastimes; *śravaṇau*—the ear, or aural reception; *kathāyām*—in talks about You and Your pastimes; *hastau*—hands and legs and other senses; *ca*—also; *karmasu*—engaging them in executing Your mission; *manaḥ*—the mind; *tava*—Your; *pādayoḥ*—of Your lotus feet; *naḥ*—our; *smṛtyām*—in remembrance always engaged in meditation; *śiraḥ*—the head; *tava*—Your; *nivāsa-jagat-praṇāme*—because You are all-pervading, You are everything, and our heads should bow down, not looking for enjoyment; *dṛṣṭiḥ*—the power of sight; *satām*—of the Vaiṣṇavas; *darśane*—in seeing; *astu*—let all of them be engaged in this way; *bhavat-tanūnām*—who are nondifferent from You.

TRANSLATION

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may

our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

PURPORT

Here the process of understanding the Supreme Personality of Godhead is given. This process is *bhakti.*

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(*Bhāg.* 7.5.23)

Everything should be engaged in the service of the Lord. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate* (*Nārada-pañcarātra*). Everything—the mind, the body and all the sense organs—should be engaged in Kṛṣṇa's service. This is to be learned from expert devotees like Nārada, Svayambhū and Śambhu. This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition—*yata mata, tata patha*—is foolish. Kṛṣṇa says, *bhaktyāham ekayā grāhyaḥ:* "Only by executing the activities of *bhakti* can one understand Me." (*Bhāg.* 11.14.21) This is called *ānukūlyena kṛṣṇānuśīlanam,* remaining engaged favorably in the service of the Lord.

TEXT 39

श्रीशुक उवाच

इत्थं संकीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः ।
दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ ॥३९॥

śrī-śuka uvāca
itthaṁ saṅkīrtitas tābhyāṁ
bhagavān gokuleśvaraḥ

dāmnā colūkhale baddhaḥ
prahasann āha guhyakau

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *ittham*—in this way, as aforesaid; *saṅkīrtitaḥ*—being glorified and praised; *tābhyām*—by the two young demigods; *bhagavān*—the Supreme Personality of Godhead; *gokula-īśvaraḥ*—the master of Gokula (because He is *sarva-loka-maheśvara*); *dāmnā*—by the rope; *ca*—also; *ulūkhale*—on the wooden mortar; *baddhaḥ*—bound; *prahasan*—smiling; *āha*—said; *guhyakau*—unto the two young demigods.

TRANSLATION

Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

PURPORT

Kṛṣṇa was smiling because He was thinking to Himself, "These two young demigods fell from the higher planetary system to this planet, and I have delivered them from the bondage of standing for a long time as trees, but as for Me, I am bound by the ropes of the *gopīs* and am subject to their chastisements." In other words, Kṛṣṇa submits to being chastised and bound by the *gopīs* because of pure love and affection worthy of being praised by a devotee in so many ways.

TEXT 40

श्रीभगवानुवाच
ज्ञातं मम पुरैवैतदृषिणा करुणात्मना ।
यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः ॥४०॥

śrī-bhagavān uvāca
jñātaṁ mama puraivaitad
ṛṣiṇā karuṇātmanā

yac chrī-madāndhayor vāgbhir
vibhraṁśo 'nugrahaḥ kṛtaḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *jñātam*—everything is known; *mama*—to Me; *purā*—in the past; *eva*—indeed; *etat*—this incident; *ṛṣiṇā*—by the great sage Nārada; *karuṇā-ātmanā*—because he was very, very kind to you; *yat*—which; *śrī-mada-andhayoḥ*—who had become mad after material opulence and had thus become blind; *vāgbhiḥ*—by words or by cursing; *vibhraṁśaḥ*—falling down from the heavenly planet to become *arjuna* trees here; *anugrahaḥ kṛtaḥ*—this was a great favor done by him to you.

TRANSLATION

The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

PURPORT

It is now confirmed by the Supreme Personality of Godhead that the curse of a devotee is also to be regarded as mercy. As Kṛṣṇa, God, is all-good, a Vaiṣṇava is also all-good. Whatever he does is good for everyone. This is explained in the following verse.

TEXT 41

साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् ।
दर्शनान्नो भवेद् बन्धः पुंसोऽक्ष्णोः सवितुर्यथा ॥४१॥

sādhūnāṁ sama-cittānāṁ
sutarāṁ mat-kṛtātmanām
darśanān no bhaved bandhaḥ
puṁso 'kṣṇoḥ savitur yathā

sādhūnām—of devotees; *sama-cittānām*—who are equally disposed toward everyone; *sutarām*—excessively, completely; *mat-kṛta-ātmanām*—of persons who are fully surrendered, determined to render service unto Me; *darśanāt*—simply by the audience; *no bhavet bandhaḥ*—freedom from all material bondage; *puṁsaḥ*—of a person; *akṣṇoḥ*—of the eyes; *savituḥ yathā*—as by being face to face with the sun.

TRANSLATION

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

PURPORT

As stated by Caitanya Mahāprabhu (Cc. *Madhya* 22.54):

'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

If by chance one meets a *sādhu*, a devotee, one's life is immediately successful, and one is freed from material bondage. It may be argued that whereas someone may receive a *sādhu* with great respect, someone else may not receive a *sādhu* with such respect. A *sādhu*, however, is always equipoised toward everyone. Because of being a pure devotee, a *sādhu* is always ready to deliver Kṛṣṇa consciousness without discrimination. As soon as one sees a *sādhu*, one naturally becomes free. Nonetheless, persons who are too much offensive, who commit *vaiṣṇava-aparādhas*, or offenses to a *sādhu*, will have to take some time before being rectified. This is also indicated herein.

TEXT 42

तद् गच्छतं मत्परमौ नलकूवर सादनम् ।
सञ्जातो मयि भावो वामीप्सितः परमोऽभवः ॥४२॥

tad gacchataṁ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

tat gacchatam—now both of you may return; *mat-paramau*—accepting Me as the supreme destination of life; *nalakūvara*—O Nalakūvara and Maṇigrīva; *sādanam*—to your home; *sañjātaḥ*—being saturated with; *mayi*—unto Me; *bhāvaḥ*—devotional service; *vām*—by you; *īpsitaḥ*—which was desired; *paramaḥ*—supreme, highest, always engaged with all senses; *abhavaḥ*—from which there is no falldown into material existence.

TRANSLATION

O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

PURPORT

The highest perfection of life is to come to the platform of devotional service and always engage in devotional activities. Understanding this, Nalakūvara and Maṇigrīva desired to attain that platform, and the Supreme Personality of Godhead blessed them with the fulfillment of their transcendental desire.

TEXT 43

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः ।
बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥४३॥

śrī-śuka uvāca
ity uktau tau parikramya
praṇamya ca punaḥ punaḥ
baddholūkhalam āmantrya
jagmatur diśam uttarām

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktau*—having been ordered by the Supreme Personality of Godhead in this way; *tau*—Nalakūvara and Maṇigrīva; *parikramya*—circumambulating; *praṇamya*—offering obeisances; *ca*—also; *punaḥ punaḥ*—again and again; *baddha-ulūkhalam āmantrya*—taking the permission of the Supreme Personality of Godhead, who was bound to the wooden mortar; *jagmatuḥ*—departed; *diśam uttarām*—to their respective destinations.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

Thus end the Bhaktivedanta purports of the Tenth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "Deliverance of the Yamala-arjuna Trees."*

CHAPTER ELEVEN

The Childhood Pastimes of Kṛṣṇa

This chapter describes how the inhabitants of Gokula left Gokula and went to Vṛndāvana and how Kṛṣṇa killed Vatsāsura and Bakāsura.

When the *yamala-arjuna* trees fell, they made a tremendous sound, like that of falling thunderbolts. Being surprised, Kṛṣṇa's father, Nanda, and the other elderly inhabitants of Gokula went to the spot, where they saw the fallen trees and Kṛṣṇa standing between them, bound to the *ulūkhala*, the wooden mortar. They could find no cause for the trees' having fallen and Kṛṣṇa's being there. They thought this might be the work of some other *asura* who had met Kṛṣṇa on this spot, and they inquired from the playmates of Kṛṣṇa about how the whole incident had taken place. The children properly described how everything had happened, but the elderly persons could not believe the story. Some of them, however, thought that it might be true, since they had already seen many wonderful incidents in connection with Kṛṣṇa. Anyway, Nanda Mahārāja immediately released Kṛṣṇa from the ropes.

In this way, Kṛṣṇa, at every day and every moment, displayed wonderful incidents to increase the parental affection of Nanda Mahārāja and Yaśodā, who thus felt both surprise and joy. The breaking of the *yamala-arjunas* was one of these wonderful pastimes.

One day a fruit vendor approached Nanda Mahārāja's house, and Kṛṣṇa gathered some food grains with His little palms and went to the vendor to exchange the grains for fruit. On the way, almost all the grains fell from His palms, only one or two grains remaining, but the fruit vendor, out of full affection, accepted these grains in exchange for as much fruit as Kṛṣṇa could take. As soon as she did this, her basket became filled with gold and jewels.

Thereafter, all the elderly *gopas* decided to leave Gokula because they saw that in Gokula there was always some disturbance. They decided to go to Vṛndāvana, Vraja-dhāma, and the next day they all departed. In Vṛndāvana, both Kṛṣṇa and Balarāma, after finishing Their childhood pastimes, began to take charge of the calves and send them to the pasturing grounds (*go-caraṇa*). During this time, a demon named Vatsāsura

entered among the calves and was killed, and another *asura*, in the shape of a big duck, was also killed. The playmates of Kṛṣṇa narrated all these stories to their mothers. The mothers could not believe their children, Kṛṣṇa's playmates, but because of full affection they enjoyed these narrations of Kṛṣṇa's activities.

TEXT 1

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततोरवम् ।
तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥ १ ॥

śrī-śuka uvāca
gopā nandādayaḥ śrutvā
drumayoḥ patato ravam
tatrājagmuḥ kuru-śreṣṭha
nirghāta-bhaya-śaṅkitāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopāḥ*—all the cowherd men; *nanda-ādayaḥ*—headed by Nanda Mahārāja; *śrutvā*—hearing; *drumayoḥ*—of the two trees; *patatoḥ*—falling down; *ravam*—the high sound, as terrible as a thunderbolt; *tatra*—there, on the spot; *ājagmuḥ*—went; *kuru-śreṣṭha*—O Mahārāja Parīkṣit; *nirghāta-bhaya-śaṅkitāḥ*—who were afraid of falling thunderbolts.

TRANSLATION

Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

TEXT 2

भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ ।
बभ्रमुस्तदविज्ञाय लक्ष्यं पतनकारणम् ॥ २ ॥

bhūmyāṁ nipatitau tatra
dadṛśur yamalārjunau

babhramus tad avijñāya
lakṣyaṁ patana-kāraṇam

bhūmyām—on the ground; *nipatitau*—which had fallen; *tatra*—there; *dadṛśuḥ*—all of them saw; *yamala-arjunau*—the twin *arjuna* trees; *babhramuḥ*—they became bewildered; *tat*—that; *avijñāya*—but they could not trace out; *lakṣyam*—although they could directly perceive that the trees had fallen; *patana-kāraṇam*—the cause of their falling (how could it have happened all of a sudden?).

TRANSLATION

There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

PURPORT

Considering all the circumstances, had this been done by Kṛṣṇa? He was standing on the spot, and His playmates described that this had been done by Him. Had Kṛṣṇa actually done this, or were these merely stories? This was a cause of bewilderment.

TEXT 3

उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम् ।
कस्येदं कुत आश्चर्यमुत्पात इति कातराः ॥ ३ ॥

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ ca bālakam
kasyedaṁ kuta āścaryam
utpāta iti kātarāḥ

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—with the rope; *baddham ca*—and bound by the belly; *bālakam*—Kṛṣṇa; *kasya*—of whom; *idam*—this; *kutaḥ*—wherefrom; *āścaryam*—these wonderful happenings; *utpātaḥ*—disturbance; *iti*—thus; *kātarāḥ*—they were very much agitated.

TRANSLATION

Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

PURPORT

The cowherd men were very much agitated because the child Kṛṣṇa, after all, had been standing between the two trees, and if by chance the trees had fallen upon Him, He would have been smashed. But He was standing as He was, and still the things had happened, so who had done all this? How could these events have happened in such a wonderful way? These considerations were some of the reasons they were agitated and bewildered. They thought, however, that by chance Kṛṣṇa had been saved by God so that nothing had happened to Him.

TEXT 4

बाला ऊचुरनेनेति तिर्यग्गतमुलूखलम् ।
विकर्षता मध्यगेन पुरुषावप्यचक्ष्महि ॥ ४ ॥

bālā ūcur aneneti
tiryag-gatam ulūkhalam
vikarṣatā madhya-gena
puruṣāv apy acakṣmahi

bālāḥ—all the other boys; *ūcuḥ*—said; *anena*—by Him (Kṛṣṇa); *iti*—thus; *tiryak*—crosswise; *gatam*—which had become; *ulūkhalam*—the wooden mortar; *vikarṣatā*—by Kṛṣṇa, who was dragging; *madhya-gena*—going between the two trees; *puruṣau*—two beautiful persons; *api*—also; *acakṣmahi*—we have seen with our own eyes.

TRANSLATION

Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that,

two beautiful men came out of the trees. We have seen this with our own eyes.

PURPORT

Kṛṣṇa's playmates wanted to inform Kṛṣṇa's father of the exact situation by explaining that not only did the trees break, but out of the broken trees came two beautiful men. "All these things happened," they said. "We have seen them with our own eyes."

TEXT 5

न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत् ।
बालस्योत्पाटनं तर्वोः केचित् सन्दिग्धचेतसः ॥ ५ ॥

na te tad-uktaṁ jagṛhur
na ghaṭeteti tasya tat
bālasyotpāṭanaṁ tarvoḥ
kecit sandigdha-cetasaḥ

na—not; *te*—all the *gopas; tat-uktam*—being spoken by the boys; *jagṛhuḥ*—would accept; *na ghaṭeta*—it cannot be; *iti*—thus; *tasya*—of Kṛṣṇa; *tat*—the activity; *bālasya*—of a small boy like Kṛṣṇa; *ut-pāṭanam*—the uprooting; *tarvoḥ*—of the two trees; *kecit*—some of them; *sandigdha-cetasaḥ*—became doubtful about what could be done (because Gargamuni had predicted that this child would be equal to Nārāyaṇa).

TRANSLATION

Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

PURPORT

One view was that it was impossible for a small boy like this to have done such a thing as pulling down the trees. But there were doubts

because Kṛṣṇa had been predicted to equal Nārāyaṇa. Therefore the cowherd men were in a dilemma.

TEXT 6

उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम् ।
विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह ॥ ६ ॥

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ svam ātmajam
vilokya nandaḥ prahasad-
vadano vimumoca ha

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—by the rope; *baddham*—bound; *svam ātmajam*—his own son Kṛṣṇa; *vilokya*—by seeing; *nandaḥ*—Mahārāja Nanda; *prahasat-vadanaḥ*—whose face began to smile when he saw the wonderful child; *vimumoca ha*—released Him from the bonds.

TRANSLATION

When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

PURPORT

Nanda Mahārāja was surprised that Yaśodā, Kṛṣṇa's mother, could have bound her beloved child in such a way. Kṛṣṇa was exchanging love with her. How then could she have been so cruel as to bind Him to the wooden mortar? Nanda Mahārāja understood this exchange of love, and therefore he smiled and released Kṛṣṇa. In other words, as Kṛṣṇa, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yaśodā and Nanda Mahārāja in parental affection. This is His pastime.

TEXT 7

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्वचित् ।
उद्गायति क्वचिन्मुग्धस्तद्वशो दारुयन्त्रवत् ॥ ७ ॥

gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat

gopībhiḥ—by the *gopīs* (by flattery and offers of prizes); *stobhitaḥ*—encouraged, induced; *anṛtyat*—the small Kṛṣṇa danced; *bhagavān*—although He was the Supreme Personality of Godhead; *bāla-vat*—exactly like a human child; *kvacit*—sometimes; *udgāyati*—He would sing very loudly; *kvacit*—sometimes; *mugdhaḥ*—being amazed; *tat-vaśaḥ*—under their control; *dāru-yantra-vat*—like a wooden doll.

TRANSLATION

The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

TEXT 8

बिभर्ति क्वचिदाज्ञप्तः पीठकोन्मानपादुकम् ।
बाहुक्षेपं च कुरुते स्वानां च प्रीतिमावहन् ॥ ८ ॥

bibharti kvacid ājñaptaḥ
pīṭhakonmāna-pādukam
bāhu-kṣepaṁ ca kurute
svānāṁ ca prītim āvahan

bibharti—Kṛṣṇa would simply stand and touch articles as if unable to raise them; *kvacit*—sometimes; *ājñaptaḥ*—being ordered; *pīṭhaka-unmāna*—the wooden seat and wooden measuring pot; *pādukam*—bringing the wooden shoes; *bāhu-kṣepam ca*—striking the arms on the body; *kurute*—does; *svānām ca*—of His own relatives, the *gopīs* and other intimate friends; *prītim*—the pleasure; *āvahan*—inviting.

TRANSLATION

Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

TEXT 9

दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम् ।
व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥ ९ ॥

darśayaṁs tad-vidāṁ loka
ātmano bhṛtya-vaśyatām
vrajasyovāha vai harṣaṁ
bhagavān bāla-ceṣṭitaiḥ

darśayan—exhibiting; *tat-vidām*—unto persons who can understand Kṛṣṇa's activities; *loke*—throughout the whole world; *ātmanaḥ*—of Himself; *bhṛtya-vaśyatām*—how He is agreeable to carrying out the orders of His servants, His devotees; *vrajasya*—of Vrajabhūmi; *uvāha*—executed; *vai*—indeed; *harṣam*—pleasure; *bhagavān*—the Supreme Personality of Godhead; *bāla-ceṣṭitaiḥ*—by His activities like those of a child trying to do so many things.

TRANSLATION

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

PURPORT

That Kṛṣṇa performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhūmi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Kṛṣṇa, and the external devotees, who were captivated by His unlimited potency, were informed of Kṛṣṇa's desire to be submissive to His servants.

TEXT 10

क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः ।
फलार्थी धान्यमादाय ययौ सर्वफलप्रदः ॥१०॥

krīṇīhi bhoḥ phalānīti
śrutvā satvaram acyutaḥ
phalārthī dhānyam ādāya
yayau sarva-phala-pradaḥ

krīṇīhi—please come and purchase; *bhoḥ*—O neighborhood residents; *phalāni*—ripe fruits; *iti*—thus; *śrutvā*—hearing; *satvaram*—very soon; *acyutaḥ*—Kṛṣṇa; *phala-arthī*—as if He wanted some fruits; *dhānyam ādāya*—capturing some grains of paddy; *yayau*—went to the fruit vendor; *sarva-phala-pradaḥ*—the Supreme Personality of Godhead, who can give all kinds of fruit to everyone, had now become in need of fruits.

TRANSLATION

Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

PURPORT

Aborigines generally go to the villagers to sell fruits. How much the aborigines were attached to Kṛṣṇa is here described. Kṛṣṇa, to show His

favor to the aborigines, would immediately go purchase fruits, bartering with paddy in His hand as He had seen others do.

TEXT 11

फलविक्रयिणी तस्य च्युतधान्यकरद्वयम् ।
फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥११॥

phala-vikrayiṇī tasya
cyuta-dhānya-kara-dvayam
phalair apūrayad ratnaiḥ
phala-bhāṇḍam apūri ca

phala-vikrayiṇī—the aborigine fruit vendor, who was an elderly woman; *tasya*—of Kṛṣṇa; *cyuta-dhānya*—the paddy He brought to barter having mostly fallen; *kara-dvayam*—palms of the hands; *phalaiḥ apūrayat*—the fruit vendor filled His small palms with fruits; *ratnaiḥ*—in exchange for jewels and gold; *phala-bhāṇḍam*—the basket of fruit; *apūri ca*—filled.

TRANSLATION

While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

PURPORT

In *Bhagavad-gītā* (9.26) Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

Kṛṣṇa is so kind that if anyone offers Him a leaf, a fruit, a flower or some water, He will immediately accept it. The only condition is that these things should be offered with *bhakti* (*yo me bhaktyā prayacchati*).

Otherwise, if one is puffed up with false prestige, thinking, "I have so much opulence, and I am giving something to Kṛṣṇa," one's offering will not be accepted by Kṛṣṇa. The fruit vendor, although a woman belonging to the poor aborigine class, dealt with Kṛṣṇa with great affection, saying, "Kṛṣṇa, You have come to me to take some fruit in exchange for grains. All the grains have fallen, but still You may take whatever You like." Thus she filled Kṛṣṇa's palms with whatever fruits He could carry. In exchange, Kṛṣṇa filled her whole basket with jewels and gold.

From this incident one should learn that for anything offered to Kṛṣṇa with love and affection, Kṛṣṇa can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Kṛṣṇa teaches in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." With love and affection, one should try to give something to Kṛṣṇa from one's source of income. Then one's life will be successful. Kṛṣṇa is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Kṛṣṇa, that is for one's own benefit. The example given in this connection is that when one's real face is decorated, the reflection of one's face is automatically decorated. Similarly, if we try to serve Kṛṣṇa with all our opulences, we, as parts and parcels or reflections of Kṛṣṇa, will become happy in exchange. Kṛṣṇa is always happy, for He is *ātmārāma*, fully satisfied with His own opulence.

TEXT 12

सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्वयत् ।
रामं च रोहिणी देवी क्रीडन्तं बालकैर्भृशम् ॥१२॥

sarit-tīra-gataṁ kṛṣṇaṁ
bhagnārjunam athāhvayat

rāmaṁ ca rohiṇī devī
krīḍantaṁ bālakair bhṛśam

sarit-tīra—to the riverside; *gatam*—who had gone; *kṛṣṇam*—unto Kṛṣṇa; *bhagna-arjunam*—after the pastime of breaking the *yamala-arjuna* trees; *atha*—then; *āhvayat*—called; *rāmam ca*—as well as Balarāma; *rohiṇī*—the mother of Balarāma; *devī*—the goddess of fortune; *krīḍantam*—who were engaged in playing; *bālakaiḥ*—with many other boys; *bhṛśam*—with deep attention.

TRANSLATION

Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

PURPORT

Mother Yaśodā was more attached to Kṛṣṇa and Balarāma than Rohiṇīdevī was, although Rohiṇīdevī was the mother of Balarāma. Mother Yaśodā sent Rohiṇīdevī to call Rāma and Kṛṣṇa from Their play, since it was the right time for lunch. Therefore Rohiṇīdevī went to call Them, breaking Their engagement in play.

TEXT 13

नोपेयातां यदाहूतौ क्रीडासङ्गेन पुत्रकौ ।
यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम् ॥१३॥

nopeyātāṁ yadāhūtau
krīḍā-saṅgena putrakau
yaśodāṁ preṣayām āsa
rohiṇī putra-vatsalām

na upeyātām—would not return home; *yadā*—when; *āhūtau*—They were called back from playing; *krīḍā-saṅgena*—because of so much attachment to playing with other boys; *putrakau*—the two sons (Kṛṣṇa and Balarāma); *yaśodām preṣayām āsa*—sent mother Yaśodā to call Them;

rohiṇī—mother Rohiṇī; *putra-vatsalām*—because mother Yaśodā was a more affectionate mother to Kṛṣṇa and Balarāma.

TRANSLATION

Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

PURPORT

Yaśodāṁ preṣayām āsa. These very words show that since Kṛṣṇa and Balarāma did not care to return in response to the order of Rohiṇī, Rohiṇī thought that if Yaśodā called They would have to return, for Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

TEXT 14

क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम् ।
यशोदाजोहवीत् कृष्णं पुत्रस्नेहस्नुतस्तनी ॥१४॥

krīḍantaṁ sā sutaṁ bālair
ativelaṁ sahāgrajam
yaśodājohavīt kṛṣṇaṁ
putra-sneha-snuta-stanī

krīḍantam—engaged in playing; *sā*—mother Yaśodā; *sutam*—her son; *bālaiḥ*—with the other boys; *ati-velam*—although it was too late; *saha-agrajam*—who was playing with His elder brother, Balarāma; *yaśodā*—mother Yaśodā; *ajohavīt*—called ("Kṛṣṇa and Balarāma, come here!"); *kṛṣṇam*—unto Kṛṣṇa; *putra-sneha-snuta-stanī*—while she was calling Them, milk flowed from her breast because of her ecstatic love and affection.

TRANSLATION

Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love

and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

PURPORT

The word *ajohavīt* means "calling them again and again." "Kṛṣṇa and Balarāma," she called, "please come back. You are late for Your lunch. You have played sufficiently. Come back."

TEXT 15

कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब ।
अलं विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक ॥१५॥

kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanaṁ piba
alaṁ vihāraiḥ kṣut-kṣāntaḥ
krīḍā-śrānto 'si putraka

kṛṣṇa kṛṣṇa aravinda-akṣa—O Kṛṣṇa, my son, lotus-eyed Kṛṣṇa; *tāta*—O darling; *ehi*—come here; *stanam*—the milk of my breast; *piba*—drink; *alam vihāraiḥ*—after this there is no necessity of playing; *kṣut-kṣāntaḥ*—tired because of hunger; *krīḍā-śrāntaḥ*—fatigued from playing; *asi*—You must be; *putraka*—O my son.

TRANSLATION

Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

TEXT 16

हे रामागच्छ तातासु सानुजः कुलनन्दन ।
प्रातरेव कृताहारस्तद् भवान् भोक्तुमर्हति ॥१६॥

he rāmāgaccha tātāśu
sānujaḥ kula-nandana

prātar eva kṛtāhāras
tad bhavān bhoktum arhati

he rāma—my dear son Balarāma; *āgaccha*—please come here; *tāta*—my dear darling; *āśu*—immediately; *sa-anujaḥ*—with Your younger brother; *kula-nandana*—the great hope of our family; *prātaḥ eva*—certainly in the morning; *kṛta-āhāraḥ*—have taken Your breakfast; *tat*—therefore; *bhavān*—You; *bhoktum*—to eat something more; *arhati*—deserve.

TRANSLATION

My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

TEXT 17

प्रतीक्षतेत्वां दाशार्ह भोक्ष्यमाणो व्रजाधिपः ।
एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः ॥१७॥

pratīkṣate tvāṁ dāśārha
bhokṣyamāṇo vrajādhipaḥ
ehy āvayoḥ priyaṁ dhehi
sva-gṛhān yāta bālakāḥ

pratīkṣate—is waiting; *tvām*—for both of You (Kṛṣṇa and Balarāma); *dāśārha*—O Balarāma; *bhokṣyamāṇaḥ*—desiring to eat; *vraja-adhipaḥ*—the King of Vraja, Nanda Mahārāja; *ehi*—come here; *āvayoḥ*—our; *priyam*—pleasure; *dhehi*—just consider; *sva-gṛhān*—to their respective homes; *yāta*—let them go; *bālakāḥ*—the other boys.

TRANSLATION

Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

PURPORT

It appears that Nanda Mahārāja regularly took his food with his two sons, Kṛṣṇa and Balarāma. Yaśodā told the other boys, "Now you should go to your homes." Father and son generally sit together, so mother Yaśodā requested Kṛṣṇa and Balarāma to return, and she advised the other boys to go home so that their parents would not have to wait for them.

TEXT 18

धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह ।
जन्मर्क्षं तेऽद्य भवति विप्रेभ्यो देहि गाः शुचिः ॥१८॥

dhūli-dhūsaritāṅgas tvaṁ
putra majjanam āvaha
janmarkṣaṁ te 'dya bhavati
viprebhyo dehi gāḥ śuciḥ

dhūli-dhūsarita-aṅgaḥ tvam—You have become covered with dust and sand all over Your body; *putra*—my dear son; *majjanam āvaha*—now come here, take Your bath and cleanse Yourself; *janma-ṛkṣam*—the auspicious star of Your birth; *te*—of You; *adya*—today; *bhavati*—it is; *viprebhyaḥ*—unto the pure *brāhmaṇas; dehi*—give in charity; *gāḥ*—cows; *śuciḥ*—being purified.

TRANSLATION

Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

PURPORT

It is a custom of Vedic culture that whenever there is any auspicious ceremony, one should give valuable cows in charity to the *brāhmaṇas.* Therefore mother Yaśodā requested Kṛṣṇa, "Instead of being enthusiastic in playing, now please come and be enthusiastic in charity."

Yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat. As advised in *Bhagavad-gītā* (18.5), sacrifice, charity and austerity should never be given up. *Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām:* even if one is very much advanced in spiritual life, one should not give up these three duties. To observe one's birthday ceremony, one should do something in terms of one of these three items (*yajña, dāna* or *tapaḥ*), or all of them together.

TEXT 19

पश्य पश्य वयस्यांस्ते मातृमृष्टान् स्वलङ्कृतान् ।
त्वं च स्नातः कृताहारो विहरस्व स्वलङ्कृतः ॥१९॥

paśya paśya vayasyāṁs te
mātṛ-mṛṣṭān svalaṅkṛtān
tvaṁ ca snātaḥ kṛtāhāro
viharasva svalaṅkṛtaḥ

paśya paśya—just see, just see; *vayasyān*—boys of Your age; *te*—Your; *mātṛ-mṛṣṭān*—cleansed by their mothers; *su-alaṅkṛtān*—decorated with nice ornaments; *tvam ca*—You also; *snātaḥ*—after taking a bath; *kṛta-āhāraḥ*—and eating Your lunch; *viharasva*—enjoy with them; *su-alaṅkṛtaḥ*—fully decorated like them.

TRANSLATION

Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

PURPORT

Generally young boys are competitive. If one friend has done something, another friend also wants to do something. Therefore mother Yaśodā pointed out how Kṛṣṇa's playmates were decorated, so that Kṛṣṇa might be induced to decorate Himself like them.

TEXT 20

इत्थं यशोदा तमशेषशेखरं
मत्वा सुतं स्नेहनिबद्धधीर्नृप ।
हस्ते गृहीत्वा सहराममच्युतं
नीत्वा स्ववाटं कृतवत्यथोदयम् ॥२०॥

itthaṁ yaśodā tam aśeṣa-śekharaṁ
matvā sutaṁ sneha-nibaddha-dhīr nṛpa
haste gṛhītvā saha-rāmam acyutaṁ
nītvā sva-vāṭaṁ kṛtavaty athodayam

ittham—in this way; *yaśodā*—mother Yaśodā; *tam aśeṣa-śekharam*—unto Kṛṣṇa, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness; *matvā*—considering; *sutam*—as her son; *sneha-nibaddha-dhīḥ*—because of an intense spirit of love; *nṛpa*—O King (Mahārāja Parīkṣit); *haste*—in the hand; *gṛhītvā*—taking; *saha-rāmam*—with Balarāma; *acyutam*—Kṛṣṇa, the infallible; *nītvā*—bringing; *sva-vāṭam*—at home; *kṛtavatī*—performed; *atha*—now; *udayam*—brilliancy by bathing Him, dressing Him and decorating Him with ornaments.

TRANSLATION

My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

PURPORT

Kṛṣṇa is always neat, clean and opulent and does not need to be washed, bathed or dressed, yet mother Yaśodā, because of affection, considered Him her ordinary child and did her duties to keep her son brilliant.

TEXT 21

श्रीशुक उवाच

गोपवृद्धा महोत्पाताननुभूय बृहद्वने ।
नन्दादयः समागम्य व्रजकार्यममन्त्रयन् ॥२१॥

śrī-śuka uvāca
gopa-vṛddhā mahotpātān
anubhūya bṛhadvane
nandādayaḥ samāgamya
vraja-kāryam amantrayan

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopa-vṛddhāḥ*—the elderly persons among the cowherd men; *mahā-utpātān*—very great disturbances; *anubhūya*—after experiencing; *bṛhadvane*—in the place known as Bṛhadvana; *nanda-ādayaḥ*—the cowherd men, headed by Nanda Mahārāja; *samāgamya*—assembled, came together; *vraja-kāryam*—the business of Vrajabhūmi; *amantrayan*—deliberated on how to stop the continuous disturbances in Mahāvana.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

TEXT 22

तत्रोपानन्दनामाह गोपो ज्ञानवयोऽधिकः ।
देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः ॥२२॥

tatropānanda-nāmāha
gopo jñāna-vayo-'dhikaḥ
deśa-kālārtha-tattva-jñaḥ
priya-kṛd rāma-kṛṣṇayoḥ

tatra—in the assembly; *upānanda-nāmā*—by the name Upānanda (the elder brother of Nanda Mahārāja); *āha*—said; *gopaḥ*—the cowherd

man; *jñāna-vayaḥ-adhikaḥ*—who by knowledge and by age was the eldest of all; *deśa-kāla-artha-tattva-jñaḥ*—very experienced according to time, place and circumstances; *priya-kṛt*—just for the benefit; *rāma-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa, the Supreme Personalities of Godhead.

TRANSLATION

At this meeting of all the inhabitants of Gokula, a cowherd man named Upānanda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

TEXT 23

उत्थातव्यमितोऽस्माभिर्गोकुलस्य हितैषिभिः ।
आयान्त्यत्र महोत्पाता बालानां नाशहेतवः ॥२३॥

utthātavyam ito 'smābhir
gokulasya hitaiṣibhiḥ
āyānty atra mahotpātā
bālānāṁ nāśa-hetavaḥ

utthātavyam—now this place should be left; *itaḥ*—from here, from Gokula; *asmābhiḥ*—by all of us; *gokulasya*—of this place, Gokula; *hita-eṣibhiḥ*—by persons who desire good for this place; *āyānti*—are happening; *atra*—here; *mahā-utpātāḥ*—many great disturbances; *bālānām*—for the boys like Rāma and Kṛṣṇa; *nāśa-hetavaḥ*—having the definite purpose of killing Them.

TRANSLATION

He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

TEXT 24

मुक्तः कथञ्चिद् राक्षस्या बालघ्न्या बालको ह्यसौ ।
हरेरनुग्रहान्नूनमनश्चोपरि नापतत् ॥२४॥

muktaḥ kathañcid rākṣasyā
bāla-ghnyā bālako hy asau
harer anugrahān nūnam
anaś copari nāpatat

muktaḥ—was delivered; *kathañcit*—somehow or other; *rākṣasyāḥ*—from the hands of the Rākṣasī Pūtanā; *bāla-ghnyāḥ*—who was determined to kill small children; *bālakaḥ*—especially the child Kṛṣṇa; *hi*—because; *asau*—He; *hareḥ anugrahāt*—by the mercy of the Supreme Personality of Godhead; *nūnam*—indeed; *anaḥ ca*—and the handcart; *upari*—on top of the child; *na*—not; *apatat*—did fall down.

TRANSLATION

The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

TEXT 25

चक्रवातेन नीतोऽयं दैत्येन विपदं वियत् ।
शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः ॥२५॥

cakra-vātena nīto 'yaṁ
daityena vipadaṁ viyat
śilāyāṁ patitas tatra
paritrātaḥ sureśvaraiḥ

cakra-vātena—by the demon in the shape of a whirlwind (Tṛṇāvarta); *nītaḥ ayam*—Kṛṣṇa was taken away; *daityena*—by the demon; *vipadam*—dangerous; *viyat*—to the sky; *śilāyām*—on a slab of stone; *patitaḥ*—fallen; *tatra*—there; *paritrātaḥ*—was saved; *sura-īśvaraiḥ*—by the mercy of Lord Viṣṇu or His associates.

TRANSLATION

Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the

demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

TEXT 26

यन्न म्रियेत द्रुमयोरन्तरं प्राप्य बालकः ।
असावन्यतमो वापि तदप्यच्युतरक्षणम् ॥२६॥

yan na mriyeta drumayor
antaraṁ prāpya bālakaḥ
asāv anyatamo vāpi
tad apy acyuta-rakṣaṇam

yat—then again; *na mriyeta*—did not die; *drumayoḥ antaram*—between the two trees; *prāpya*—although He was between; *bālakaḥ asau*—that child, Kṛṣṇa; *anyatamaḥ*—another child; *vā api*—or; *tat api acyuta-rakṣaṇam*—in that case also, He was saved by the Supreme Personality of Godhead.

TRANSLATION

Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

TEXT 27

यावदौत्पातिकोऽरिष्टो व्रजं नाभिभवेदितः ।
तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः॥२७॥

yāvad autpātiko 'riṣṭo
vrajaṁ nābhibhaved itaḥ
tāvad bālān upādāya
yāsyāmo 'nyatra sānugāḥ

yāvat—so long; *autpātikaḥ*—disturbing; *ariṣṭaḥ*—the demon; *vrajam*—this Gokula Vrajabhūmi; *na*—not; *abhibhavet itaḥ*—go away from this place; *tāvat*—so long; *bālān upādāya*—for the benefit of the

boys; *yāsyāmaḥ*—we shall go; *anyatra*—somewhere else; *sa-anugāḥ*—with our followers.

TRANSLATION

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

PURPORT

Upānanda suggested, "By the mercy of Lord Viṣṇu, Kṛṣṇa has always been saved from so many dangerous incidents. Now let us leave this place and go someplace where we may worship Lord Viṣṇu undisturbed, before there is another cause of death from some demon who may attack us." A devotee desires only that he may execute devotional service undisturbed. Actually we see, however, that even during the presence of Kṛṣṇa, when Nanda Mahārāja and the other cowherd men had the Supreme Personality of Godhead in their presence, there were disturbances. Of course, in every case, Kṛṣṇa came out victorious. The instruction we may derive from this is that we should not be disturbed by so-called disturbances. There have been so many disturbances to our Kṛṣṇa consciousness movement, but we cannot give up our forward march. On the contrary, people are receiving this movement very enthusiastically all over the world, and they are purchasing literature about Kṛṣṇa consciousness with redoubled energy. Thus there are both encouragements and disturbances. This was so even in Kṛṣṇa's time.

TEXT 28

वनं वृन्दावनं नाम पशव्यं नवकाननम् ।
गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम् ॥२८॥

vanaṁ vṛndāvanaṁ nāma
paśavyaṁ nava-kānanam
gopa-gopī-gavāṁ sevyaṁ
puṇyādri-tṛṇa-vīrudham

vanam—another forest; *vṛndāvanam nāma*—named Vṛndāvana; *paśavyam*—a very suitable place for maintenance of the cows and other

animals; *nava-kānanam*—there are many new gardenlike places; *gopa-gopī-gavām*—for all the cowherd men, the members of their families, and the cows; *sevyam*—a very happy, very suitable place; *puṇya-adri*—there are nice mountains; *tṛṇa*—plants; *vīrudham*—and creepers.

TRANSLATION

Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

PURPORT

Vṛndāvana is situated between Nandeśvara and Mahāvana. Formerly the cowherd men had shifted to Mahāvana, but still there were disturbances. Therefore the cowherd men selected Vṛndāvana, which was between the two villages, and decided to go there.

TEXT 29

तत्तत्राद्यैव यास्यामः शकटान् युङ्क्ष्व मा चिरम् ।
गोधनान्यग्रतो यान्तु भवतां यदि रोचते ॥२९॥

tat tatrādyaiva yāsyāmaḥ
śakaṭān yuṅkta mā ciram
godhanāny agrato yāntu
bhavatāṁ yadi rocate

tat—therefore; *tatra*—there; *adya eva*—just today; *yāsyāmaḥ*—let us go; *śakaṭān*—all the carts; *yuṅkta*—make ready; *mā ciram*—without delay; *go-dhanāni*—all the cows; *agrataḥ*—in front; *yāntu*—let them go; *bhavatām*—of all of you; *yadi*—if; *rocate*—it is pleasing to accept it.

TRANSLATION

Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

TEXT 30

तच्छ्रुत्वैकधियो गोपाः साधु साध्विति वादिनः ।
व्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः ॥३०॥

tac chrutvaika-dhiyo gopāḥ
sādhu sādhv iti vādinaḥ
vrajān svān svān samāyujya
yayū rūḍha-paricchadāḥ

tat śrutvā—hearing this advice of Upānanda's; *eka-dhiyaḥ*—voting unanimously; *gopāḥ*—all the cowherd men; *sādhu sādhu*—very nice, very nice; *iti*—thus; *vādinaḥ*—speaking, declaring; *vrajān*—cows; *svān svān*—own respective; *samāyujya*—assembling; *yayuḥ*—started; *rūḍha-paricchadāḥ*—all the dresses and paraphernalia having been kept on the carts.

TRANSLATION

Upon hearing this advice from Upānanda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

TEXTS 31–32

वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च ।
अनः स्वारोप्य गोपाला यत्ता आत्तशरासनाः ॥३१॥
गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः ।
तूर्यघोषेण महता ययुः सहपुरोहिताः ॥३२॥

vṛddhān bālān striyo rājan
sarvopakaraṇāni ca
anaḥsv āropya gopālā
yattā ātta-śarāsanāḥ

godhanāni puraskṛtya
śṛṅgāṇy āpūrya sarvataḥ

tūrya-ghoṣeṇa mahatā
yayuḥ saha-purohitāḥ

vṛddhān—first all the old men; *bālān*—children; *striyaḥ*—women; *rājan*—O King Parīkṣit; *sarva-upakaraṇāni ca*—then all sorts of necessities and whatever belongings they had; *anaḥsu*—on the bullock carts; *āropya*—keeping; *gopālāḥ*—all the cowherd men; *yattāḥ*—with great care; *ātta-śara-asanāḥ*—fully equipped with arrows and bows; *go-dhanāni*—all the cows; *puraskṛtya*—keeping in front; *śṛṅgāṇi*—bugles or horns; *āpūrya*—vibrating; *sarvataḥ*—all around; *tūrya-ghoṣeṇa*—with the resounding of the bugles; *mahatā*—loud; *yayuḥ*—started; *saha-purohitāḥ*—with the priests.

TRANSLATION

Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

PURPORT

In this connection it is to be noted that although the inhabitants of Gokula were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to the women, the old men, the cows and the children, as well as to the brahminical *purohitas.*

TEXT 33

गोप्यो रूढरथा नूत्नकुचकुङ्कुमकान्तयः ।
कृष्णलीला जगुः प्रीत्या निष्ककण्ठ्यः सुवाससः ॥३३॥

gopyo rūḍha-rathā nūtna-
kuca-kuṅkuma-kāntayaḥ
kṛṣṇa-līlā jaguḥ prītyā
niṣka-kaṇṭhyaḥ suvāsasaḥ

gopyaḥ—all the cowherd women; *rūḍha-rathāḥ*—while riding on the bullock carts; *nūtna-kuca-kuṅkuma-kāntayaḥ*—their bodies, especially their breasts, were decorated with fresh *kuṅkuma; kṛṣṇa-līlāḥ*—the pastimes of Kṛṣṇa; *jaguḥ*—they chanted; *prītyā*—with great pleasure; *niṣka-kaṇṭhyaḥ*—decorated with lockets on their necks; *su-vāsasaḥ*—very well dressed.

TRANSLATION

The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

TEXT 34

तथा यशोदारोहिण्यावेकं शकटमास्थिते ।
रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके ॥३४॥

tathā yaśodā-rohiṇyāv
ekaṁ śakaṭam āsthite
rejatuḥ kṛṣṇa-rāmābhyāṁ
tat-kathā-śravaṇotsuke

tathā—as well as; *yaśodā-rohiṇyau*—both mother Yaśodā and mother Rohiṇī; *ekam śakaṭam*—on one bullock cart; *āsthite*—seated; *rejatuḥ*—very beautiful; *kṛṣṇa-rāmābhyām*—Kṛṣṇa and Balarāma, along with Their mothers; *tat-kathā*—of the pastimes of Kṛṣṇa and Balarāma; *śravaṇa-utsuke*—being situated in hearing with great transcendental pleasure.

TRANSLATION

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

PURPORT

It appears that mother Yaśodā and Rohiṇī could not be separated from Kṛṣṇa and Balarāma even for a moment. They used to pass their time either by taking care of Kṛṣṇa and Balarāma or by chanting about Their pastimes. Thus mother Yaśodā and Rohiṇī looked very beautiful.

TEXT 35

वृन्दावनं संप्रविश्य सर्वकालसुखावहम् ।
तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत् ॥३५॥

vṛndāvanaṁ sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajāvāsaṁ
śakaṭair ardha-candravat

vṛndāvanam—the sacred place by the name Vṛndāvana; *sampraviśya*—after entering; *sarva-kāla-sukha-āvaham*—where in all seasons it is pleasing to live; *tatra*—there; *cakruḥ*—they made; *vraja-āvāsam*—inhabitation of Vraja; *śakaṭaiḥ*—by the bullock carts; *ardha-candravat*—making a semicircle like a half moon.

TRANSLATION

In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

PURPORT

As stated in the *Viṣṇu Purāṇa:*

śakaṭī-vāṭa-paryantaś
candrārdha-kāra-saṁsthite

And as stated in the *Hari-vaṁśa:*

kaṇṭakībhiḥ pravṛddhābhis
tathā kaṇṭakībhir drumaiḥ

nikhātocchrita-śākhābhir
abhiguptaṁ samantataḥ

There was no need to make fences all around. One side was already defended by thorn trees, and thus the thorn trees, the bullock carts and the animals encircled the inhabitants in their temporary residence.

TEXT 36

वृन्दावनं गोवर्धनं यमुनापुलिनानि च ।
वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप ॥३६॥

vṛndāvanaṁ govardhanaṁ
yamunā-pulināni ca
vīkṣyāsīd uttamā prītī
rāma-mādhavayor nṛpa

vṛndāvanam—the place known as Vṛndāvana; *govardhanam*—along with Govardhana Hill; *yamunā-pulināni ca*—and the banks of the River Yamunā; *vīkṣya*—seeing this situation; *āsīt*—remained or was enjoyed; *uttamā prītī*—first-class pleasure; *rāma-mādhavayoḥ*—of Kṛṣṇa and Balarāma; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

TEXT 37

एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः ।
कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः ॥३७॥

evaṁ vrajaukasāṁ prītiṁ
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ sva-kālena
vatsa-pālau babhūvatuḥ

evam—in this way; *vraja-okasām*—to all the inhabitants of Vraja; *prītim*—pleasure; *yacchantau*—giving; *bāla-ceṣṭitaiḥ*—by the activities and pastimes of childhood; *kala-vākyaiḥ*—and by very sweet broken language; *sva-kālena*—in due course of time; *vatsa-pālau*—to take care of the calves; *babhūvatuḥ*—were grown up.

TRANSLATION

In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

PURPORT

As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in *brāhmaṇa* families were not meant for academic education. The *brāhmaṇas* were trained in a literary, academic education, the *kṣatriyas* were trained to take care of the state, and the *vaiśyas* learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.

TEXT 38

अविदूरे व्रजभुवः सह गोपालदारकैः ।
चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥३८॥

avidūre vraja-bhuvaḥ
saha gopāla-dārakaiḥ
cārayām āsatur vatsān
nānā-krīḍā-paricchadau

avidūre—not very far from the residential quarters of the Vrajavāsīs; *vraja-bhuvaḥ*—from the land known as Vraja; *saha gopāla-dārakaiḥ*—

with other boys of the same profession (cowherd boys); *cārayām āsatuḥ*—tended; *vatsān*—the small calves; *nānā*—various; *krīḍā*—sporting; *paricchadau*—dressed very nicely in different ways and equipped with implements.

TRANSLATION

Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

TEXTS 39–40

क्वचिद् वादयतो वेणुं क्षेपणैः क्षिपतः क्वचित् ।
क्वचित् पादैः किङ्किणीभिः क्वचित् कृत्रिमगोवृषैः ॥३९॥
वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् ।
अनुकृत्य रुतैर्जन्तूंश्चेरतुः प्राकृतौ यथा ॥४०॥

kvacid vādayato veṇuṁ
kṣepaṇaiḥ kṣipataḥ kvacit
kvacit pādaiḥ kiṅkiṇībhiḥ
kvacit kṛtrima-go-vṛṣaiḥ

vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

kvacit—sometimes; *vādayataḥ*—blowing; *veṇum*—on the flute; *kṣepaṇaiḥ*—with a device of rope for throwing; *kṣipataḥ*—throwing stones to get fruit; *kvacit*—sometimes; *kvacit pādaiḥ*—sometimes with the legs; *kiṅkiṇībhiḥ*—with the sound of ankle bells; *kvacit*—sometimes; *kṛtrima-go-vṛṣaiḥ*—by becoming artificial cows and bulls; *vṛṣāyamāṇau*—imitating the animals; *nardantau*—roaring loudly; *yuyudhāte*—They both used to fight; *parasparam*—with one another; *anukṛtya*—imitating; *rutaiḥ*—by resounding; *jantūn*—all the animals; *ceratuḥ*—They used to wander; *prākṛtau*—two ordinary human children; *yathā*—like.

TRANSLATION

Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

PURPORT

Vṛndāvana is full of peacocks. *Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule.* The Vṛndāvana forest is always full of cuckoos, ducks, swans, peacocks, cranes and also monkeys, bulls and cows. So Kṛṣṇa and Balarāma used to imitate the sounds of these animals and enjoy sporting.

TEXT 41

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः ।
वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत् ॥४१॥

kadācid yamunā-tīre
vatsāṁś cārayatoḥ svakaiḥ
vayasyaiḥ kṛṣṇa-balayor
jighāṁsur daitya āgamat

kadācit—sometimes; *yamunā-tīre*—on the bank of the Yamunā; *vatsān*—the calves; *cārayatoḥ*—when They were tending; *svakaiḥ*—Their own; *vayasyaiḥ*—with other playmates; *kṛṣṇa-balayoḥ*—both Kṛṣṇa and Balarāma; *jighāṁsuḥ*—desiring to kill Them; *daityaḥ*—another demon; *āgamat*—reached there.

TRANSLATION

One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

TEXT 42

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः ।
दर्शयन् बलदेवाय शनैर्मुग्ध इवासदत् ॥४२॥

taṁ vatsa-rūpiṇaṁ vīkṣya
vatsa-yūtha-gataṁ hariḥ
darśayan baladevāya
śanair mugdha ivāsadat

tam—unto the demon; *vatsa-rūpiṇam*—assuming the form of a calf; *vīkṣya*—seeing; *vatsa-yūtha-gatam*—when the demon entered the group of all the other calves; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *darśayan*—indicating; *baladevāya*—unto Baladeva; *śanaiḥ*—very slowly; *mugdhaḥ iva*—as if He did not understand anything; *āsadat*—came near the demon.

TRANSLATION

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

PURPORT

The import of the words *mugdha iva* is that although Kṛṣṇa knows everything, here He pretended that He did not understand why the demon had entered among the calves, and He informed Baladeva by a sign.

TEXT 43

गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः ।
भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ।
स कपित्थैर्महाकायः पात्यमानैः पपात ह ॥४३॥

gṛhītvāpara-pādābhyāṁ
saha-lāṅgūlam acyutaḥ

bhrāmayitvā kapitthāgre
prāhiṇod gata-jīvitam
sa kapitthair mahā-kāyaḥ
pātyamānaiḥ papāta ha

gṛhītvā—capturing; *apara-pādābhyām*—with the hind legs; *saha*—along with; *lāṅgūlam*—the tail; *acyutaḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *bhrāmayitvā*—twirling around very severely; *kapittha-agre*—on the top of a *kapittha* tree; *prāhiṇot*—threw him; *gata-jīvitam*—lifeless body; *saḥ*—that demon; *kapitthaiḥ*—with the *kapittha* trees; *mahā-kāyaḥ*—assumed a great body; *pātyamānaiḥ*—and while the tree fell down; *papāta ha*—he fell dead on the ground.

TRANSLATION

Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

PURPORT

Kṛṣṇa killed the demon in such a way as to get the *kapittha* fruits to fall so that He and Balarāma and the other boys could take advantage of the opportunity to eat them. The *kapittha* is sometimes called *kṣatbel-phala*. The pulp of this fruit is very palatable. It is sweet and sour, and everyone likes it.

TEXT 44

तं वीक्ष्य विस्मिता बालाः शशंसुः साधु साध्विति ।
देवाश्च परिसन्तुष्टा बभूवुः पुष्पवर्षिणः ॥४४॥

taṁ vīkṣya vismitā bālāḥ
śaśaṁsuḥ sādhu sādhv iti
devāś ca parisantuṣṭā
babhūvuḥ puṣpa-varṣiṇaḥ

tam—this incident; *vīkṣya*—observing; *vismitāḥ*—very much astonished; *bālāḥ*—all the other boys; *śaśaṁsuḥ*—praised highly; *sādhu*

sādhu iti—exclaiming, "Very good, very good"; *devāḥ ca*—and all the demigods from the heavenly planets; *parisantuṣṭāḥ*—being very much satisfied; *babhūvuḥ*—became; *puṣpa-varṣiṇaḥ*—showered flowers on Kṛṣṇa.

TRANSLATION

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

TEXT 45

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ ।
सप्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः ॥४५॥

tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāṁś
cārayantau viceratuḥ

tau—Kṛṣṇa and Balarāma; *vatsa-pālakau*—as if taking care of the calves; *bhūtvā*—so becoming; *sarva-loka-eka-pālakau*—although They are the maintainers of all living beings throughout the whole universe; *sa-prātaḥ-āśau*—finishing breakfast in the morning; *go-vatsān*—all the calves; *cārayantau*—tending; *viceratuḥ*—wandered here and there.

TRANSLATION

After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

PURPORT

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Kṛṣṇa's daily business here in this material world was to kill the *duṣkṛtīs.* This did not hamper

His daily affairs, for it was routine work. While He tended the calves on the bank of the River Yamunā, two or three incidents took place every day, and although these were serious, killing the demons one after another appeared to be His daily routine work.

TEXT 46

स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा ।
गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम् ॥४६॥

svaṁ svaṁ vatsa-kulaṁ sarve
pāyayiṣyanta ekadā
gatvā jalāśayābhyāśaṁ
pāyayitvā papur jalam

svam svam—own respective; *vatsa-kulam*—the group of calves; *sarve*—all the boys and Kṛṣṇa and Balarāma; *pāyayiṣyantaḥ*—desiring to have them drink water; *ekadā*—one day; *gatvā*—going; *jala-āśaya-abhyāśam*—near the water tank; *pāyayitvā*—after allowing the animals to drink water; *papuḥ jalam*—they also drank water.

TRANSLATION

One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

TEXT 47

ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् ।
तत्रसुर्वज्रनिर्भिन्नं गिरेः शृङ्गमिव च्युतम् ॥४७॥

te tatra dadṛśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnaṁ
gireḥ śṛṅgam iva cyutam

te—they; *tatra*—there; *dadṛśuḥ*—observed; *bālāḥ*—all the boys; *mahā-sattvam*—a gigantic body; *avasthitam*—situated; *tatrasuḥ*—became afraid; *vajra-nirbhinnam*—broken by a thunderbolt; *gireḥ śṛṅgam*—the peak of a mountain; *iva*—like; *cyutam*—fallen there.

TRANSLATION

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

TEXT 48

स वै बको नाम महानसुरो बकरूपधृक् ।
आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली ॥४८॥

sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatya sahasā kṛṣṇaṁ
tīkṣṇa-tuṇḍo 'grasad balī

saḥ—that creature; *vai*—indeed; *bakaḥ nāma*—by the name Bakāsura; *mahān asuraḥ*—a great, gigantic demon; *baka-rūpa-dhṛk*—assumed the bodily shape of a big duck; *āgatya*—coming there; *sahasā*—all of a sudden; *kṛṣṇam*—Kṛṣṇa; *tīkṣṇa-tuṇḍaḥ*—sharp beak; *agrasat*—swallowed; *balī*—very powerful.

TRANSLATION

That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

TEXT 49

कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः ।
बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः ॥४९॥

kṛṣṇaṁ mahā-baka-grastaṁ
dṛṣṭvā rāmādayo 'rbhakāḥ

babhūvur indriyāṇīva
vinā prāṇaṁ vicetasaḥ

kṛṣṇam—unto Kṛṣṇa; *mahā-baka-grastam*—swallowed by the great duck; *dṛṣṭvā*—seeing this incident; *rāma-ādayaḥ arbhakāḥ*—all the other boys, headed by Balarāma; *babhūvuḥ*—became overwhelmed; *indriyāṇi*—senses; *iva*—like; *vinā*—without; *prāṇam*—life; *vicetasaḥ*—very much bewildered, almost unconscious.

TRANSLATION

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

PURPORT

Although Balarāma can do everything, because of intense affection for His brother He was momentarily bewildered. A similar thing is stated to have happened in connection with *rukmiṇī-haraṇa*, the kidnapping of Rukmiṇī. When Kṛṣṇa, after kidnapping Rukmiṇī, was attacked by all the kings, Rukmiṇī was momentarily bewildered, until the Lord took the proper steps.

TEXT 50

तं तालुमूलं प्रदहन्तमग्निवद्
गोपालसूनुं पितरं जगद्गुरोः ।
चच्छर्द सद्योऽतिरुषाक्षतं बक-
स्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥५०॥

taṁ tālu-mūlaṁ pradahantam agnivad
gopāla-sūnuṁ pitaraṁ jagad-guroḥ
caccharda sadyo 'tiruṣākṣataṁ bakas
tuṇḍena hantuṁ punar abhyapadyata

tam—Kṛṣṇa; *tālu-mūlam*—the root of the throat; *pradahantam*—burning; *agni-vat*—like fire; *gopāla-sūnum*—Kṛṣṇa, the son of a cowherd man; *pitaram*—the father; *jagat-guroḥ*—of Lord Brahmā;

caccharda—got out of his mouth; *sadyaḥ*—immediately; *ati-ruṣā*—with great anger; *akṣatam*—without being hurt; *bakaḥ*—Bakāsura; *tuṇḍena*—with his sharp beak; *hantum*—to kill; *punaḥ*—again; *abhyapadyata*—endeavored.

TRANSLATION

Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

PURPORT

Although Kṛṣṇa is always as soft as a lotus, within the throat of Bakāsura He created a burning sensation of being hotter than fire. Although Kṛṣṇa's whole body is sweeter than sugar candy, Bakāsura tasted bitterness and therefore immediately vomited Kṛṣṇa up. As stated in *Bhagavad-gītā* (4.11), *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* When Kṛṣṇa is accepted as an enemy, He becomes the most intolerable object for the nondevotee, who cannot tolerate Kṛṣṇa within or without. Here this is shown by the example of Bakāsura.

TEXT 51

तमापतन्तं स निगृह्य तुण्डयो-
दोर्भ्यां बकं कंससखं सतां पतिः ।
पश्यत्सु बालेषु ददार लीलया
मुदावहो वीरणवद् दिवौकसाम् ॥५१॥

tam āpatantaṁ sa nigṛhya tuṇḍayor
dorbhyāṁ bakaṁ kaṁsa-sakhaṁ satāṁ patiḥ
paśyatsu bāleṣu dadāra līlayā
mudāvaho vīraṇavad divaukasām

tam—unto Bakāsura; *āpatantam*—again endeavoring to attack Him; *saḥ*—Lord Kṛṣṇa; *nigṛhya*—capturing; *tuṇḍayoḥ*—by the beak;

dorbhyām—with His arms; *bakam*—Bakāsura; *kaṁsa-sakham*—who was the friend and associate of Kaṁsa; *satām patiḥ*—Lord Kṛṣṇa, the master of the Vaiṣṇavas; *paśyatsu*—while observing; *bāleṣu*—all the cowherd boys; *dadāra*—bifurcated; *līlayā*—very easily; *mudā-āvahaḥ*—this action was very much pleasing; *vīraṇa-vat*—like the grass called *vīraṇa* (as it is bifurcated); *divaukasām*—to all the denizens of heaven.

TRANSLATION

When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

TEXT 52

तदा बकारिं सुरलोकवासिनः
समाकिरन् नन्दनमल्लिकादिभिः ।
समीडिरे चानकशङ्खसंस्तवै-
स्तद् वीक्ष्य गोपालसुता विसिस्मिरे ॥५२॥

tadā bakāriṁ sura-loka-vāsinaḥ
samākiran nandana-mallikādibhiḥ
samīḍire cānaka-śaṅkha-saṁstavais
tad vīkṣya gopāla-sutā visismire

tadā—at that time; *baka-arim*—unto the enemy of Bakāsura; *sura-loka-vāsinaḥ*—the celestial denizens of the higher planets; *samākiran*—showered flowers; *nandana-mallikā-ādibhiḥ*—with such flowers as *mallikā*, which are grown in Nandana-kānana; *samīḍire*—also congratulated Him; *ca*—and; *ānaka-śaṅkha-saṁstavaiḥ*—by celestial kettledrums and conchshells, accompanied with prayers; *tat vīkṣya*—by seeing this; *gopāla-sutāḥ*—the cowherd boys; *visismire*—were struck with wonder.

TRANSLATION

At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

TEXT 53

मुक्तं बकास्यादुपलभ्य बालका
रामादयः प्राणमिवेन्द्रियो गणः ।
स्थानागतं तं परिरभ्य निर्वृताः
प्रणीय वत्सान् व्रजमेत्य तज्जगुः ॥५३॥

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ

muktam—thus released; *baka-āsyāt*—from the mouth of Bakāsura; *upalabhya*—getting back; *bālakāḥ*—all the boys, the playmates; *rāma-ādayaḥ*—headed by Balarāma; *prāṇam*—life; *iva*—like; *indriyaḥ*—senses; *gaṇaḥ*—all of them; *sthāna-āgatam*—going to their own place; *tam*—unto Kṛṣṇa; *parirabhya*—embracing; *nirvṛtāḥ*—being freed from the danger; *praṇīya*—after collecting; *vatsān*—all the calves; *vrajam etya*—returning to Vrajabhūmi; *tat jaguḥ*—loudly declared the incident.

TRANSLATION

Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

PURPORT

It was the practice of the inhabitants of Vrajabhūmi to compose poetry about the incidents that occurred in the forest when Kṛṣṇa performed His different activities of killing the *asuras.* They would compose all the stories in poetry or have this done by professional poets, and then they would sing about these incidents. Thus it is written here that the boys sang very loudly.

TEXT 54

श्रुत्वा तद् विस्मिता गोपा गोप्यश्चातिप्रियादृताः।
प्रेत्यागतमिवोत्सुक्यादैक्षन्त तृषितेक्षणाः ॥५४॥

śrutvā tad vismitā gopā
gopyaś cātipriyādṛtāḥ
pretyāgatam ivotsukyād
aikṣanta tṛṣitekṣaṇāḥ

śrutvā—after hearing; *tat*—these incidents; *vismitāḥ*—being struck with wonder; *gopāḥ*—the cowherd men; *gopyaḥ ca*—and their respective wives; *ati-priya-ādṛtāḥ*—received the news with great transcendental pleasure; *pretya āgatam iva*—thought that it was as if the boys had returned from death; *utsukyāt*—with great eagerness; *aikṣanta*—began to look upon the boys; *tṛṣita-īkṣaṇāḥ*—with full satisfaction, they did not want to turn their eyes from Kṛṣṇa and the boys.

TRANSLATION

When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

PURPORT

Because of intense love for Kṛṣṇa, the cowherd men and women simply remained silent, thinking of how Kṛṣṇa and the boys had been

saved. The cowherd men and women looked upon Kṛṣṇa and the boys and did not desire to turn their eyes aside.

TEXT 55

अहो बतास्य बालस्य बहवो मृत्यवोऽभवन् ।
अप्यासीद् विप्रियं तेषां कृतं पूर्वं यतो भयम् ॥५५॥

aho batāsya bālasya
bahavo mṛtyavo 'bhavan
apy āsīd vipriyaṁ teṣāṁ
kṛtaṁ pūrvaṁ yato bhayam

aho bata—it is very astonishing; *asya*—of this; *bālasya*—Kṛṣṇa; *bahavaḥ*—many, many; *mṛtyavaḥ*—causes of death; *abhavan*—appeared; *api*—still; *āsīt*—there was; *vipriyam*—the cause of death; *teṣām*—of them; *kṛtam*—done; *pūrvam*—formerly; *yataḥ*—from which; *bhayam*—there was fear of death.

TRANSLATION

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

PURPORT

The cowherd men innocently thought, "Because our Kṛṣṇa is innocent, the causes of death that appeared before Him were themselves killed instead of Kṛṣṇa. This is the greatest grace of the Supreme Personality of Godhead."

TEXT 56

अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः ।
जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत् ॥५६॥

athāpy abhibhavanty enaṁ
naiva te ghora-darśanāḥ

jighāṁsayainam āsādya
naśyanty agnau pataṅgavat

atha api—although they come to attack; *abhibhavanti*—they are able to kill; *enam*—this boy; *na*—not; *eva*—certainly; *te*—all of them; *ghora-darśanāḥ*—very fierce looking; *jighāṁsayā*—because of envy; *enam*—unto Kṛṣṇa; *āsādya*—approaching; *naśyanti*—are vanquished (death occurs to the aggressor); *agnau*—in fire; *pataṅga-vat*—like flies.

TRANSLATION

Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

PURPORT

Nanda Mahārāja innocently thought, "Perhaps this boy Kṛṣṇa formerly killed all these demons, and therefore in this life they are envious and are attacking Him. But Kṛṣṇa is a fire, and they are flies, and in a fight between fire and flies, the fire is always victorious." Fighting is always taking place between the demons and the power of the Supreme Personality. *Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life. Ordinary living beings are subject to *karma*, but the Supreme Personality of Godhead is always victorious over the demons.

TEXT 57

अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित् ।
गर्गो यदाह भगवानन्वभावि तथैव तत् ॥५७॥

aho brahma-vidāṁ vāco
nāsatyāḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat

aho—how wonderful it is; *brahma-vidām*—of persons who have full knowledge of Brahman, transcendence; *vācaḥ*—the words; *na*—never;

asatyāḥ—untruth; *santi*—become; *karhicit*—at any time; *gargaḥ*—Gargamuni; *yat*—whatever; *āha*—predicted; *bhagavān*—Gargamuni, the most powerful; *anvabhāvi*—is exactly happening; *tathā eva*—as; *tat*—that.

TRANSLATION

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

PURPORT

The purpose of human life is indicated in the *Brahma-sūtra: athāto brahma-jijñāsā.* To make one's life perfect—in the past, present and future—one must learn about Brahman. Because of intense affection, Nanda Mahārāja could not understand Kṛṣṇa as He is. Gargamuni was able to know everything, past, present and future, by studying the *Vedas*, but Nanda Mahārāja could not understand Kṛṣṇa directly. Because of his intense love for Kṛṣṇa, he forgot who Kṛṣṇa was and could not understand Kṛṣṇa's potency. Although Kṛṣṇa is Nārāyaṇa Himself, Gargamuni did not disclose this. Thus Nanda Mahārāja appreciated the words of Gargamuni, but because of his deep affection he could not understand who Kṛṣṇa was, although Gargamuni had said that Kṛṣṇa's qualities would be exactly like those of Nārāyaṇa.

TEXT 58

इति नन्दादयो गोपाः कृष्णरामकथां मुदा ।
कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम् ॥५८॥

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathāṁ mudā
kurvanto ramamāṇāś ca
nāvindan bhava-vedanām

iti—in this way; *nanda-ādayaḥ*—all the cowherd men, headed by Nanda Mahārāja; *gopāḥ*—cowherd men; *kṛṣṇa-rāma-kathām*—narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; *muḍā*—in great transcendental pleasure; *kurvantaḥ*—doing that; *ramamāṇāḥ*

ca—enjoyed life and increased their affection for Kṛṣṇa; *na*—not; *avindan*—perceived; *bhava-vedanām*—the tribulations of material existence.

TRANSLATION

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

PURPORT

Here is an instruction about the result of studying or discussing the *kṛṣṇa-līlās* that appear in *Śrīmad-Bhāgavatam. Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt* (*Bhāg.* 1.1.2). Nanda Mahārāja and Yaśodā in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Mahārāja and the *gopas*, we can all be happy simply by discussing the activities of Kṛṣṇa.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
(*Bhāg.* 1.7.6)

Vyāsadeva has given this literature so that everyone may understand one's transcendental position simply by discussing *bhāgavata-kathā.* Even at the present moment, everyone everywhere can be happy and free from material tribulations by following *Śrīmad-Bhāgavatam.* There is no need of austerities and penances, which in this age are very difficult to perform. Śrī Caitanya Mahāprabhu has therefore declared, *sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.* By our Kṛṣṇa consciousness movement, we are trying to distribute *Śrīmad-Bhāgavatam* so that anyone in any part of the world can be absorbed in the Kṛṣṇa consciousness movement by chanting and hearing about the activities of Kṛṣṇa and be free from all material tribulations.

TEXT 59

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे ।
निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥५९॥

evaṁ vihāraiḥ kaumāraiḥ
kaumāraṁ jahatur vraje
nilāyanaiḥ setu-bandhair
markaṭotplavanādibhiḥ

evam—in this way; *vihāraiḥ*—by different pastimes; *kaumāraiḥ*—childish; *kaumāram*—the age of childhood; *jahatuḥ*—(Kṛṣṇa and Balarāma) passed; *vraje*—in Vrajabhūmi; *nilāyanaiḥ*—by playing hide-and-seek; *setu-bandhaiḥ*—by constructing an artificial bridge on the ocean; *markaṭa*—like the monkeys; *utplavana-ādibhiḥ*—by jumping here and there, etc.

TRANSLATION

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Childhood Pastimes of Kṛṣṇa."*

CHAPTER TWELVE

The Killing of the Demon Aghāsura

This chapter describes in detail Kṛṣṇa's pastime of killing Aghāsura.

One day Kṛṣṇa wanted to enjoy a picnic lunch within the forest, and therefore He went out early into the forest with the other cowherd boys, accompanied by their respective groups of calves. While they were enjoying their picnic, Aghāsura, the younger brother of Pūtanā and Bakāsura, appeared there, desiring to kill Kṛṣṇa and His companions. The demon, who had been sent by Kaṁsa, assumed the form of a python, expanding himself to a length of eight miles and the height of a mountain, his mouth seeming to extend from the surface of the earth to the heavenly planets. Having assumed this feature, Aghāsura lay on the road. Kṛṣṇa's friends, the cowherd boys, thought that the demon's form was one of the beautiful spots of Vṛndāvana. Thus they wanted to enter within the mouth of this gigantic python. The gigantic figure of the python became a subject for their sporting pleasure, and they began to laugh, confident that even if this figure were dangerous, Kṛṣṇa was there to protect them. In this way, they proceeded toward the mouth of the gigantic figure.

Kṛṣṇa knew everything about Aghāsura, and therefore He wanted to forbid His friends to enter the demon's mouth, but in the meantime all the cowherd boys, along with their groups of calves, entered the mouth of that gigantic figure. Kṛṣṇa was waiting outside, and Aghāsura was waiting for Kṛṣṇa, thinking that as soon as Kṛṣṇa entered he would close his mouth so that everyone would die. While waiting for Kṛṣṇa, he refrained from swallowing the boys. In the meantime, Kṛṣṇa was thinking of how to save the boys and kill Aghāsura. Thus He entered the mouth of the gigantic *asura*, and when He was within the demon's mouth along with His friends, He expanded His body to such an extent that the *asura* suffocated and died. After this, Kṛṣṇa, by casting His nectarean glance upon His friends, brought them back to life, and with pleasure they all came out unhurt. Thus Kṛṣṇa encouraged all the demigods, and they expressed their pleasure and happiness. For a crooked, sinful person there is no scope for *sāyujya-mukti*, or becoming one with the

effulgence of Kṛṣṇa, but because the Supreme Personality of Godhead entered the body of Aghāsura, by His touch this demon got the opportunity to merge into the existence of the Brahman effulgence and thus attain *sāyujya-mukti.*

When this pastime was performed, Kṛṣṇa was only five years old. One year later, when He was six years old and He stepped into the *paugaṇḍa* age, this pastime was disclosed to the inhabitants of Vraja. Parīkṣit Mahārāja inquired, "Why is it that this pastime was disclosed only after one year and yet the inhabitants of Vraja thought that it had been performed that very day?" With this question, the Twelfth Chapter ends.

TEXT 1

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात्
प्रातः समुत्थाय वयस्यवत्सपान् ।
प्रबोधयञ्छृङ्गरवेण चारुणा
विनिर्गतो वत्सपुरःसरो हरिः ॥ १ ॥

śrī-śuka uvāca
kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kvacit*—one day; *vanaāśāya*—just to enjoy a picnic in the forest; *manaḥ*—mind; *dadhat*—gave attention; *vrajāt*—and went out of Vrajabhūmi; *prātaḥ*—early in the morning; *samutthāya*—waking up; *vayasya-vatsa-pān*—the cowherd boys and the calves; *prabodhayan*—to get everyone to rise, waking up and informing them; *śṛṅga-raveṇa*—by sounding the bugle made of horn; *cāruṇā*—very beautiful; *vinirgataḥ*—came out of Vrajabhūmi; *vatsa-puraḥsaraḥ*—keeping the respective groups of calves in front; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in

the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

TEXT 2

तेनैव साकं पृथुकाः सहस्रशः
स्निग्धाः सुशिग्वेत्रविषाणवेणवः ।
स्वान् स्वान् सहस्रोपरिसंख्ययान्वितान्
वत्सान् पुरस्कृत्य विनिर्ययुर्मुदा ॥ २ ॥

tenaiva sākaṁ pṛthukāḥ sahasraśaḥ
snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā

tena—Him; *eva*—indeed; *sākam*—accompanied by; *pṛthukāḥ*—the boys; *sahasraśaḥ*—by the thousands; *snigdhāḥ*—very attractive; *su*—beautiful; *śik*—lunch bags; *vetra*—sticks for controlling the calves; *viṣāṇa*—horn bugles; *veṇavaḥ*—flutes; *svān svān*—their own respective; *sahasra-upari-saṅkhyayā anvitān*—numbering over a thousand; *vatsān*—the calves; *puraḥ-kṛtya*—keeping in front; *viniryayuḥ*—they came out; *mudā*—with great pleasure.

TRANSLATION

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

TEXT 3

कृष्णवत्सैरसंख्यातैर्यूथीकृत्य स्ववत्सकान् ।
चारयन्तोऽर्भलीलाभिर्विजह्रुस्तत्र तत्र ह ॥ ३ ॥

kṛṣṇa-vatsair asaṅkhyātair
yūthī-kṛtya sva-vatsakān
cārayanto 'rbha-līlābhir
vijahrus tatra tatra ha

kṛṣṇa—of Lord Kṛṣṇa; *vatsaiḥ*—along with the calves; *asaṅkhyātaiḥ*—unlimited; *yūthī-kṛtya*—assembled them; *sva-vatsakān*—personal calves; *cārayantaḥ*—executing; *arbha-līlābhiḥ*—by boyhood pastimes; *vijahruḥ*—enjoyed; *tatra tatra*—here and there; *ha*—indeed.

TRANSLATION

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

PURPORT

In this verse the words *kṛṣṇa-vatsair asaṅkhyātaiḥ* are significant. The word *asaṅkhyāta* means "unlimited." Kṛṣṇa's calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word *asaṅkhyātaiḥ*. Kṛṣṇa is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in *Bhagavad-gītā* as Parabrahman. The word *brahman* means "unlimited," and Kṛṣṇa is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Kṛṣṇa can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Kṛṣṇa's potency with our limited knowledge, that potency will never be possible to understand. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* (*Bhakti-rasāmṛta-sindhu* 1.2.109). Our senses cannot perceive how He could keep an unlimited number of calves and cows and have unlimited space in which to do so. But this is answered in the *Bṛhad-bhāgavatāmṛta:*

evaṁ prabhoḥ priyānāṁ ca
dhāmnaś ca samayasya ca
avicintya-prabhāvatvād
atra kiñcin na durghaṭam

Śrī Sanātana Gosvāmī, in the *Bṛhad-bhāgavatāmṛta*, states that since everything about Kṛṣṇa is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

TEXT 4

फलप्रबालस्तवकसुमनःपिच्छधातुभिः ।
काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् ॥ ४ ॥

phala-prabāla-stavaka-
sumanaḥ-piccha-dhātubhiḥ
kāca-guñjā-maṇi-svarṇa-
bhūṣitā api abhūṣayan

phala—fruits from the forest; *prabāla*—green leaves; *stavaka*—bunches; *sumanaḥ*—beautiful flowers; *piccha*—peacock feathers; *dhātubhiḥ*—very soft and colorful minerals; *kāca*—a kind of gem; *guñjā*—small conchshells; *maṇi*—pearls; *svarṇa*—gold; *bhūṣitāḥ*—although decorated; *api abhūṣayan*—in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.

TRANSLATION

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

TEXT 5

मुष्णन्तोऽन्योन्यशिक्यादीन् ज्ञातानाराच्च चिक्षिपुः ।
तत्रत्याश्च पुनर्दूराद्धसन्तश्च पुनर्ददुः ॥ ५ ॥

muṣṇanto 'nyonya-śikyādīn
jñātān ārāc ca cikṣipuḥ
tatratyāś ca punar dūrād
dhasantaś ca punar daduḥ

muṣṇantaḥ—stealing; *anyonya*—from one another; *śikya-ādīn*—lunch bags and other belongings; *jñātān*—having been understood by the proprietor of the bag; *ārāt ca*—to a distant place; *cikṣipuḥ*—threw away; *tatratyāḥ ca*—those who were in that place also; *punaḥ dūrāt*—then again threw farther away; *hasantaḥ ca punaḥ daduḥ*—when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again.

TRANSLATION

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

PURPORT

This kind of playing and stealing among boys still exists even in the material world because this kind of sporting pleasure is present in the spiritual world, from which this idea of enjoyment emanates. *Janmādy asya yataḥ* (*Vedānta-sūtra* 1.1.2). This same enjoyment is displayed by Kṛṣṇa and His associates in the spiritual world, but there the enjoyment is eternal, whereas here, on the material platform, it is temporary; there the enjoyment is Brahman, whereas here the enjoyment is *jaḍa*. The Kṛṣṇa consciousness movement is meant to train one how to transfer oneself from the *jaḍa* to the Brahman, because human life is meant for this purpose. *Athāto brahma-jijñāsā* (*Vedānta-sūtra* 1.1.1). Kṛṣṇa comes down to teach us how we can enjoy with Him on the spiritual platform, in the spiritual world. Not only does He come, but He personally displays His pastimes in Vṛndāvana and attracts people to spiritual enjoyment.

TEXT 6

यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम् ।
अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे ॥ ६ ॥

yadi dūraṁ gataḥ kṛṣṇo
vana-śobhekṣaṇāya tam
ahaṁ pūrvam ahaṁ pūrvam
iti saṁspṛśya remire

yadi—if; *dūram*—to a distant place; *gataḥ*—went; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *vana-śobha*—the beauty of the forest; *īkṣaṇāya*—for visiting and enjoying; *tam*—unto Kṛṣṇa; *aham*—I; *pūrvam*—first; *aham*—I; *pūrvam*—first; *iti*—in this way; *saṁspṛśya*—by touching Him; *remire*—they enjoyed life.

TRANSLATION

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

TEXTS 7–11

केचिद् वेणून् वादयन्तो ध्मान्तः शृङ्गाणि केचन ।
केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥७॥
विच्छायाभिः प्रधावन्तो गच्छन्तः साधु हंसकैः ।
बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥ ८ ॥
विकर्षन्तः कीशबालानारोहन्तश्च तैर्द्रुमान् ।
विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु ॥ ९ ॥
साकं भेकैर्विलङ्घन्तः सरितः स्रवसम्प्लुताः ।
विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥१०॥

इत्थं सतां ब्रह्मसुखानुभूत्या
दास्यं गतानां परदैवतेन ।
मायाश्रितानां नरदारकेण
साकं विजह्रुः कृतपुण्यपुञ्जाः ॥११॥

kecid veṇūn vādayanto
dhmāntaḥ śṛṅgāṇi kecana
kecid bhṛṅgaiḥ pragāyantaḥ
kūjantaḥ kokilaiḥ pare

vicchāyābhiḥ pradhāvanto
gacchantaḥ sādhu-haṁsakaiḥ
bakair upaviśantaś ca
nṛtyantaś ca kalāpibhiḥ

vikarṣantaḥ kīśa-bālān
ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākaṁ
plavantaś ca palāśiṣu

sākaṁ bhekair vilaṅghantaḥ
saritaḥ srava-samplutāḥ
vihasantaḥ praticchāyāḥ
śapantaś ca pratisvanān

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

kecit—some of them; *veṇūn*—flutes; *vādayantaḥ*—blowing; *dhmāntaḥ*—bugling; *śṛṅgāṇi*—the horn bugles; *kecana*—someone else; *kecit*—someone; *bhṛṅgaiḥ*—with the bumblebees; *pragāyantaḥ*—singing along with; *kūjantaḥ*—imitating the sound of; *kokilaiḥ*—with the cuckoos; *pare*—others; *vicchāyābhiḥ*—with running shadows; *pradhāvantaḥ*—someone running on the ground after the birds; *gacchantaḥ*—going along; *sādhu*—beautiful; *haṁsakaiḥ*—with the swans; *bakaiḥ*—with the ducks sitting in one place; *upaviśantaḥ ca*—sitting silently like

them; *nṛtyantaḥ ca*—and dancing with; *kalāpibhiḥ*—with the peacocks; *vikarṣantaḥ*—attracting; *kīśa-bālān*—the young monkeys; *ārohantaḥ ca*—gliding over; *taiḥ*—with the monkeys; *drumān*—the trees; *vikurvantaḥ ca*—exactly imitating them; *taiḥ*—with the monkeys; *sākam*—along with; *plavantaḥ ca*—gliding over; *palāśiṣu*—on the trees; *sākam*—along with; *bhekaiḥ*—with the frogs; *vilaṅghantaḥ*—jumping like them; *saritaḥ*—the water; *srava-samplutāḥ*—became wet in the water of the river; *vihasantaḥ*—laughing; *praticchāyāḥ*—at the shadows; *śapantaḥ ca*—condemned; *pratisvanān*—the sound of their echoes; *ittham*—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence); *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daivatena*—with the Supreme Personality of Godhead; *māyā-āśritānām*—for those in the clutches of material energy; *nara-dārakeṇa*—with Him who is like an ordinary child; *sākam*—along with; *vijahruḥ*—enjoyed; *kṛta-puṇya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

TRANSLATION

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for

devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

PURPORT

As recommended by Śrīla Rūpa Gosvāmī, *tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet* (*Bhakti-rasāmṛta-sindhu* 1.2.4). Somehow or other, whether one thinks of Kṛṣṇa as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramātmā, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Kṛṣṇa. That is also the instruction of *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Śrīmad-Bhāgavatam* is the easiest way of directly approaching Kṛṣṇa. *Īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt* (*Bhāg.* 1.1.2). Diverting even a little of one's attention toward Kṛṣṇa and activities in Kṛṣṇa consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Kṛṣṇa consciousness movement. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (*Bhāg.* 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the *Śrīmad-Bhāgavatam. Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam* (*Bhāg.* 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrīmad-Bhāgavatam* is a beloved Vedic literature. After all, we have to change this body (*tathā dehāntara-prāptiḥ*). If we do not care about *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, we do not know what the next body will be. But if one adheres to these two books—*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—one is sure to obtain the association of Kṛṣṇa in the next life (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). Therefore, distribution of *Śrīmad-Bhāgavatam* all over the world is a great welfare activity for theologians, philosophers, transcendentalists and *yogīs* (*yoginām api sarveṣām*), as well as for people in general. *Janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ* (*Bhāg.* 2.1.6): if we can somehow or other remember Kṛṣṇa, Nārāyaṇa, at the end of life, our life will be successful.

TEXT 12

यत्पादपांसुर्बहुजन्मकृच्छ्रतो
धृतात्मभिर्योगिभिरप्यलभ्यः ।
स एव यद्दृग्विषयः स्वयं स्थितः
किं वर्ण्यते दिष्टमतो व्रजौकसाम् ॥१२॥

yat-pāda-pāṁsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam ato vrajaukasām

yat—whose; *pāda-pāṁsuḥ*—dust of the lotus feet; *bahu-janma*—in many births; *kṛcchrataḥ*—from undergoing severe austerities and penances as a way of practicing *yoga*, meditation, etc.; *dhṛta-ātmabhiḥ*—by persons able to control the mind; *yogibhiḥ*—by such *yogīs* (*jñāna-yogīs*, *rāja-yogīs*, *dhyāna-yogīs*, etc.); *api*—indeed; *alabhyaḥ*—cannot be achieved; *saḥ*—the Supreme Personality of Godhead; *eva*—indeed; *yat-dṛk-viṣayaḥ*—has become the object of direct vision, face to face; *svayam*—personally; *sthitaḥ*—present in front of them; *kim*—what; *varṇyate*—can be described; *diṣṭam*—about the fortune; *ataḥ*—therefore; *vraja-okasām*—of the inhabitants of Vrajabhūmi, Vṛndāvana.

TRANSLATION

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

PURPORT

We can simply imagine the great fortune of the inhabitants of Vṛndāvana. It is impossible to describe how, after many, many births of pious activities, they have become so fortunate.

TEXT 13

अथाघनामाभ्यपतन्महासुर-
स्तेषां सुखक्रीडनवीक्षणाक्षमः ।
नित्यं यदन्तर्निजजीवितेप्सुभिः
पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥१३॥

athāgha-nāmābhyapatan mahāsuras
teṣāṁ sukha-krīḍana-vīkṣaṇākṣamaḥ
nityaṁ yad-antar nija-jīvitepsubhiḥ
pītāmṛtair apy amaraiḥ pratīkṣyate

atha—thereafter; *agha-nāma*—a very powerful demon by the name Agha; *abhyapatat*—appeared on the spot; *mahā-asuraḥ*—a great, extremely powerful demon; *teṣām*—of the cowherd boys; *sukha-krīḍana*—the enjoyment of their transcendental pastimes; *vīkṣaṇa-akṣamaḥ*—being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; *nityam*—perpetually; *yat-antaḥ*—the end of the life of Aghāsura; *nija-jīvita-īpsubhiḥ*—just to live undisturbed by Aghāsura; *pīta-amṛtaiḥ api*—although they drank nectar every day; *amaraiḥ*—by such demigods; *pratīkṣyate*—was also being awaited (the demigods were also awaiting the death of the great demon Aghāsura).

TRANSLATION

My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

PURPORT

One may ask how Kṛṣṇa's pastimes could be interrupted by a demon. Śrīla Viśvanātha Cakravartī Ṭhākura answers this question by saying that although the transcendental pleasure being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental

pleasure of their various activities they could not eat their lunch. Therefore at lunchtime Aghāsura appeared by the arrangement of *yogamāyā*, so that for the time being they could stop their activities and take lunch. Changing varieties are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental pastimes.

TEXT 14

दृष्ट्वार्भकान् कृष्णमुखानघासुरः
कंसानुशिष्टः स बकीबकानुजः ।
अयं तु मे सोदरनाशकृत्तयो-
र्द्वयोर्ममैनं सबलं हनिष्ये ॥१४॥

dṛṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁsānuśiṣṭaḥ sa bakī-bakānujaḥ
ayaṁ tu me sodara-nāśa-kṛt tayor
dvayor mamainaṁ sa-balaṁ haniṣye

dṛṣṭvā—after seeing; *arbhakān*—all the cowherd boys; *kṛṣṇa-mukhān*—headed by Kṛṣṇa; *aghāsuraḥ*—the demon by the name Aghāsura; *kaṁsa-anuśiṣṭaḥ*—sent by Kaṁsa; *saḥ*—he (Aghāsura); *bakī-baka-anujaḥ*—the younger brother of Pūtanā and Bakāsura; *ayam*—this Kṛṣṇa; *tu*—indeed; *me*—my; *sodara-nāśa-kṛt*—the killer of my brother and sister; *tayoḥ*—for my brother and sister; *dvayoḥ*—for those two; *mama*—my; *enam*—Kṛṣṇa; *sa-balam*—along with His assistants, the cowherd boys; *haniṣye*—I shall kill.

TRANSLATION

Aghāsura, who had been sent by Kaṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

TEXT 15

एते यदा मत्सुहृदोस्तिलापः
कृतास्तदा नष्टसमा व्रजौकसः ।
प्राणे गते वर्ष्मसु का नु चिन्ता
प्रजासवः प्राणभृतो हि ये ते ॥१५॥

ete yadā mat-suhṛdos tilāpaḥ
kṛtās tadā naṣṭa-samā vrajaukasaḥ
prāṇe gate varṣmasu kā nu cintā
prajāsavaḥ prāṇa-bhṛto hi ye te

ete—this Kṛṣṇa and His associates, the cowherd boys; *yadā*—when; *mat-suhṛdoḥ*—of my brother and sister; *tila-āpaḥ kṛtāḥ*—become the last ritualistic ceremonial offering of sesame and water; *tadā*—at that time; *naṣṭa-samāḥ*—without life; *vraja-okasaḥ*—all the inhabitants of Vrajabhūmi, Vṛndāvana; *prāṇe*—when the vital force; *gate*—has been thrown out of the body; *varṣmasu*—as far as the body is concerned; *kā*—what; *nu*—indeed; *cintā*—consideration; *prajā-asavaḥ*—those whose love for their children is the same as their love for their own life; *prāṇa-bhṛtaḥ*—those living beings; *hi*—indeed; *ye te*—all the inhabitants of Vrajabhūmi.

TRANSLATION

Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

TEXT 16

इति व्यवस्याजगरं बृहद् वपुः
स योजनाययममहाद्रिपीवरम् ।

धृत्वाद्भुतं व्यात्तगुहाननं तदा
पथि व्यशेत ग्रसनाशया खलः ॥१६॥

iti vyavasyājagaraṁ bṛhad vapuḥ
sa yojanāyāma-mahādri-pīvaram
dhṛtvādbhutaṁ vyātta-guhānanaṁ tadā
pathi vyaśeta grasanāśayā khalaḥ

iti—in this way; *vyavasya*—deciding; *ājagaram*—python; *bṛhat vapuḥ*—a very, very large body; *saḥ*—Aghāsura; *yojana-āyāma*—occupying eight miles of land; *mahā-adri-pīvaram*—as thick as a great mountain; *dhṛtvā*—assuming this form; *adbhutam*—wonderful; *vyātta*—spread; *guhā-ānanam*—having a mouth resembling a big cave in a mountain; *tadā*—at that time; *pathi*—on the road; *vyaśeta*—occupied; *grasana-āśayā*—expecting to swallow all the cowherd boys; *khalaḥ*—the most crooked.

TRANSLATION

After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

TEXT 17

धराधरोष्ठो जलदोत्तरोष्ठो
दर्याननान्तो गिरिशृङ्गदंष्ट्रः ।
ध्वान्तान्तरास्यो विततार्ध्वजिह्वः
परुषानिलश्वासदवेक्षणोष्णः ॥१७॥

dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śṛṅga-daṁṣṭraḥ
dhvāntāntar-āsyo vitatādhva-jihvaḥ
paruṣānila-śvāsa-davekṣaṇoṣṇaḥ

dharā—on the surface of the globe; *adhara-oṣṭhaḥ*—whose lower lip; *jalada-uttara-oṣṭhaḥ*—whose upper lip was touching the clouds; *darī-ānana-antaḥ*—whose mouth was expanded very widely like a mountain cave; *giri-śṛṅga*—like a mountain peak; *daṁṣṭraḥ*—whose teeth; *dhvānta-antaḥ-āsyaḥ*—within whose mouth the atmosphere was as dark as possible; *vitata-adhva-jihvaḥ*—whose tongue was like a broad way; *paruṣa-anila-śvāsa*—whose breath was like a warm wind; *dava-īkṣaṇa-uṣṇaḥ*—and whose glance was like flames of fire.

TRANSLATION

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad trafficway, his breath was like a warm wind, and his eyes blazed like fire.

TEXT 18

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम् ।
व्यात्ताजगरतुण्डेन ह्युत्प्रेक्षन्ते स्म लीलया ॥१८॥

dṛṣṭvā taṁ tādṛśaṁ sarve
matvā vṛndāvana-śriyam
vyāttājagara-tuṇḍena
hy utprekṣante sma līlayā

dṛṣṭvā—seeing; *tam*—that Aghāsura; *tādṛśam*—in that posture; *sarve*—Kṛṣṇa and all the cowherd boys; *matvā*—thought it; *vṛndāvana-śriyam*—a beautiful statue of Vṛndāvana; *vyātta*—spread; *ajagara-tuṇḍena*—with the form of a python's mouth; *hi*—indeed; *utprekṣante*—as if observing; *sma*—in the past; *līlayā*—as a matter of pastimes.

TRANSLATION

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic

spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

PURPORT

Some of the boys, upon seeing this wonderful phenomenon, thought that it was in fact a python, and they were fleeing from the spot. But others said, "Why are you fleeing? It is not possible that a python like this is staying here. This is a spot of beauty for sporting." This is what they imagined.

TEXT 19

अहो मित्राणि गदत सत्त्वकूटं पुरः स्थितम् ।
अस्मत्संग्रसनव्यात्तव्यालतुण्डायते न वा ॥१९॥

aho mitrāṇi gadata
sattva-kūṭaṁ puraḥ sthitam
asmat-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā

aho—oh; *mitrāṇi*—friends; *gadata*—just let us know; *sattva-kūṭam*—dead python; *puraḥ sthitam*—as it is just before us all; *asmat*—all of us; *saṅgrasana*—to devour us altogether; *vyātta-vyāla-tuṇḍāyate*—the python has spread its mouth; *na vā*—whether it is a fact or not.

TRANSLATION

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

PURPORT

The friends began to discuss among themselves the reality of the wonderful creature laying before them. Was it dead, or was it actually a living python trying to swallow them up?

TEXT 20

सत्यमर्ककरारक्तमुत्तराहनुवद् घनम् ।
अधराहनुवद् रोधस्तत्प्रतिच्छाययारुणम् ॥२०॥

satyam arka-karāraktam
uttarā-hanuvad ghanam
adharā-hanuvad rodhas
tat-praticchāyayāruṇam

satyam—now the boys decided that it was in fact a living python; *arka-kara-āraktam*—appearing like the sunshine; *uttarā-hanuvat ghanam*—on the cloud resembling the upper lips; *adharā-hanuvat*—resembling the lower lips; *rodhaḥ*—big bank; *tat-praticchāyayā*—by the reflection of sunshine; *aruṇam*—reddish.

TRANSLATION

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

TEXT 21

प्रतिस्पर्धेते सृक्कभ्यां सव्यासव्ये नगोदरे ।
तुङ्गशृङ्गालयोऽप्येतास्तद्दंष्ट्राभिश्च पश्यत ॥२१॥

pratispardhete sṛkkabhyāṁ
savyāsavye nagodare
tuṅga-śṛṅgālayo 'py etās
tad-daṁṣṭrābhiś ca paśyata

pratispardhete—just resembling; *sṛkkabhyām*—with the corners of the mouth; *savya-asavye*—left and right; *naga-udare*—caves of a mountain; *tuṅga-śṛṅga-ālayaḥ*—the high mountain peaks; *api*—although it is so; *etāḥ tat-daṁṣṭrābhiḥ*—they resemble the teeth of the animal; *ca*—and; *paśyata*—just see.

TRANSLATION

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

TEXT 22

आस्तृतायाममार्गोऽयं रसनां प्रतिगर्जति ।
एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् ॥२२॥

āstṛtāyāma-mārgo 'yaṁ
rasanāṁ pratigarjati
eṣām antar-gataṁ dhvāntam
etad apy antar-ānanam

āstṛta-āyāma—the length and breadth; *mārgaḥ ayam*—a broad way; *rasanām*—the tongue; *pratigarjati*—resembles; *eṣām antaḥ-gatam*—on the inside of the mountains; *dhvāntam*—darkness; *etat*—this; *api*—indeed; *antaḥ-ānanam*—the inside of the mouth.

TRANSLATION

In length and breadth the animal's tongue resembles a broad trafficway, and the inside of its mouth is very, very dark, like a cave in a mountain.

TEXT 23

दावोष्णखरवातोऽयं श्वासवद् भाति पश्यत ।
तद्दग्धसत्त्वदुर्गन्धोऽप्यन्तरामिषगन्धवत् ॥२३॥

dāvoṣṇa-khara-vāto 'yaṁ
śvāsavad bhāti paśyata
tad-dagdha-sattva-durgandho
'py antar-āmiṣa-gandhavat

dāva-uṣṇa-khara-vātaḥ ayam—hot breath coming out exactly like fire; *śvāsa-vat bhāti paśyata*—just see how it resembles his breath;

tat-dagdha-sattva—of burning corpses; *durgandhaḥ*—the bad smell; *api*—indeed; *antaḥ-āmiṣa-gandha-vat*—is like the fleshy smell coming out from within.

TRANSLATION

The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

TEXT 24

अस्मान् किमत्र ग्रसिता निविष्टा-
नयं तथा चेद् बकवद् विनङ्क्ष्यति ।
क्षणादनेनेति बकार्युशन्मुखं
वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥२४॥

asmān kim atra grasitā niviṣṭān
ayaṁ tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ

asmān—all of us; *kim*—whether; *atra*—here; *grasitā*—will swallow; *niviṣṭān*—who have attempted to enter; *ayam*—this animal; *tathā*—so; *cet*—if; *baka-vat*—like Bakāsura; *vinaṅkṣyati*—he will be vanquished; *kṣaṇāt*—immediately; *anena*—by this Kṛṣṇa; *iti*—in this way; *baka-ari-uśat-mukham*—the beautiful face of Kṛṣṇa, the enemy of Bakāsura; *vīkṣya*—observing, looking at; *uddhasantaḥ*—loudly laughing; *kara-tāḍanaiḥ*—with clapping of hands; *yayuḥ*—entered the mouth.

TRANSLATION

Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

PURPORT

After talking about the terrible animal this way and that way, they decided to enter the demon's mouth. They had full faith in Kṛṣṇa because they had experienced how Kṛṣṇa had saved them from the mouth of Bakāsura. Now, here was another *asura*, Aghāsura. Therefore, they wanted to enjoy the sport of entering the demon's mouth and being saved by Kṛṣṇa, the enemy of Bakāsura.

TEXT 25

इत्थं मिथोऽतथ्यमतज्ज्ञभाषितं
श्रुत्वा विचिन्त्येत्यमृषा मृषायते ।
रक्षो विदित्वाखिलभूतहृत्स्थितः
स्वानां निरोद्धुं भगवान् मनो दधे ॥२५॥

itthaṁ mitho 'tathyam ataj-jña-bhāṣitaṁ
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo viditvākhila-bhūta-hṛt-sthitaḥ
svānāṁ niroddhuṁ bhagavān mano dadhe

ittham—in this way; *mithaḥ*—or another; *atathyam*—a subject matter that is not a fact; *a-tat-jña*—without knowledge; *bhāṣitam*—while they were talking; *śrutvā*—Kṛṣṇa hearing them; *vicintya*—thinking; *iti*—thus; *amṛṣā*—actually, truly; *mṛṣāyate*—who is trying to appear as a false thing (actually the animal was Aghāsura, but because of poor knowledge they were thinking him to be a dead python); *rakṣaḥ*—(Kṛṣṇa, however, could understand that) he was a demon; *viditvā*—knowing it; *akhila-bhūta-hṛt-sthitaḥ*—because He is *antaryāmī*, situated everywhere, in the core of everyone's heart; *svānām*—of His own associates; *niroddhum*—just to forbid them; *bhagavān*—the Supreme Personality of Godhead; *manaḥ dadhe*—made up His mind.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python.

Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

TEXT 26

तावत् प्रविष्टास्त्वसुरोदरान्तरं
परं न गीर्णाः शिशवः सवत्साः ।
प्रतीक्षमाणेन बकारिवेशनं
हतस्वकान्तस्मरणेन रक्षसा ॥२६॥

tāvat praviṣṭās tv asurodarāntaraṁ
paraṁ na gīrṇāḥ śiśavaḥ sa-vatsāḥ
pratīkṣamāṇena bakāri-veśanaṁ
hata-sva-kānta-smaraṇena rakṣasā

tāvat—in the meantime; *praviṣṭāḥ*—all entered; *tu*—indeed; *asura-udara-antaram*—within the belly of the great demon; *param*—but; *na gīrṇāḥ*—they were not swallowed; *śiśavaḥ*—all the boys; *sa-vatsāḥ*—along with their calves; *pratīkṣamāṇena*—who was just waiting for; *baka-ari*—of the enemy of Bakāsura; *veśanam*—the entering; *hata-sva-kānta-smaraṇena*—the *asura* was thinking of his own dead relatives, who would not be satisfied unless Kṛṣṇa were dead; *rakṣasā*—by the demon.

TRANSLATION

In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

TEXT 27

तान् वीक्ष्य कृष्णः सकलाभयप्रदो
ह्यनन्यनाथान् स्वकरादवच्युतान् ।
दीनांश्च मृत्योर्जठराग्निघासान्
घृणार्दितो दिष्टकृतेन विस्मितः ॥२७॥

tān vīkṣya kṛṣṇaḥ sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutāṇ
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena vismitaḥ

tān—all those boys; *vīkṣya*—seeing; *kṛṣṇaḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *sakala-abhaya-pradaḥ*—who is the source of fearlessness for everyone; *hi*—indeed; *ananya-nāthān*—especially for the cowherd boys, who did not know anyone except Kṛṣṇa; *sva-karāt*—from the control of His hand; *avacyutān*—now gone out; *dīnān ca*—helpless; *mṛtyoḥ jaṭhara-agni-ghāsān*—who had all entered like straws into the fire of the abdomen of Aghāsura, who was very bold and hungry, like death personified (because the *asura* had assumed a big body, he must have had a very strong appetite); *ghṛṇā-arditaḥ*—therefore, being compassionate due to causeless mercy; *diṣṭa-kṛtena*—by things arranged by His internal potency; *vismitaḥ*—He also, for the time being, was astonished.

TRANSLATION

Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

TEXT 28

कृत्यं किमत्रास्य खलस्य जीवनं
न वा अमीषां च सतां विहिंसनम् ।
द्वयं कथं स्यादिति संविचिन्त्य
ज्ञात्वाविशत्तुण्डमशेषदृग्हरिः ॥२८॥

kṛtyaṁ kim atrāsya khalasya jīvanaṁ
na vā amīṣāṁ ca satāṁ vihiṁsanam

dvayaṁ kathaṁ syād iti saṁvicintya
jñātvāviśat tuṇḍam aśeṣa-dṛg ghariḥ

kṛtyam kim—what to do; *atra*—in this situation; *asya khalasya*—of this envious demon; *jīvanam*—the existence of life; *na*—there should not be; *vā*—either; *amīṣām ca*—and of those who are innocent; *satām*—of the devotees; *vihiṁsanam*—the death; *dvayam*—both actions (killing the demon and saving the boys); *katham*—how; *syāt*—can be possible; *iti saṁvicintya*—very perfectly thinking about the subject matter; *jñātvā*—and deciding what to do; *aviśat*—entered; *tuṇḍam*—within the mouth of the demon; *aśeṣa-dṛk hariḥ*—Kṛṣṇa, who has unlimited potency, could understand past, future and present.

TRANSLATION

Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.

PURPORT

Kṛṣṇa is known as *ananta-vīrya-sarvajña* because everything is known to Him. Because He knows everything perfectly well, it was not difficult for Him to find a means by which He could save the boys and at the same time kill the demon. Thus He also decided to enter the demon's mouth.

TEXT 29

तदा घनच्छदा देवा भयाद्धाहेति चुक्रुशुः ।
जहृषुर्ये च कंसाद्याः कौणपास्त्वघबान्धवाः ॥२९॥

tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahṛṣur ye ca kaṁsādyāḥ
kauṇapās tv agha-bāndhavāḥ

tadā—at that time; *ghana-chadāḥ*—behind the clouds; *devāḥ*—all the demigods; *bhayāt*—on account of feeling danger because Kṛṣṇa had entered the mouth of the demon; *hā-hā*—alas, alas; *iti*—in this way; *cukruśuḥ*—they exclaimed; *jahṛṣuḥ*—became jubilant; *ye*—those; *ca*—also; *kaṁsa-ādyāḥ*—Kaṁsa and others; *kauṇapāḥ*—the demons; *tu*—indeed; *agha-bāndhavāḥ*—the friends of Aghāsura.

TRANSLATION

When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kaṁsa and other demons, were jubilant.

TEXT 30

तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम् ।
चूर्णीचिकीर्षोरात्मानं तरसा ववृधे गले ॥३०॥

tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sārbha-vatsakam
cūrṇī-cikīrṣor ātmānaṁ
tarasā vavṛdhe gale

tat—that exclamation of *hā-hā*; *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—indeed; *avyayaḥ*—never vanquishable; *sa-arbha-vatsakam*—along with the cowherd boys and the calves; *cūrṇī-cikīrṣoḥ*—of that demon, who desired to smash within the abdomen; *ātmānam*—personally, Himself; *tarasā*—very soon; *vavṛdhe*—enlarged; *gale*—within the throat.

TRANSLATION

When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

PURPORT

Such are the acts of Kṛṣṇa. *Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). By enlarging Himself within the throat of the demon, Kṛṣṇa suffocated and killed him and at the same time saved Himself and His associates from imminent death and also saved the demigods from lamentation.

TEXT 31

ततोऽतिकायस्य निरुद्धमार्गिणो
ह्युद्गीर्णदृष्टेर्भ्रमतस्त्वितस्ततः ।
पूर्णोऽन्तरङ्गे पवनो निरुद्धो
मूर्धन् विनिर्भिद्य विनिर्गतो बहिः ॥३१॥

tato 'tikāyasya niruddha-mārgiṇo
hy udgīrṇa-dṛṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan vinirbhidya vinirgato bahiḥ

tataḥ—after Kṛṣṇa took action to kill the demon's body from within the mouth; *ati-kāyasya*—of that great demon, who had expanded his body to a very large size; *niruddha-mārgiṇaḥ*—because of suffocating, all outlets being stopped up; *hi udgīrṇa-dṛṣṭeḥ*—whose eyes had popped out; *bhramataḥ tu itaḥ tataḥ*—the eyeballs, or the life air, moving here and there; *pūrṇaḥ*—completely filled; *antaḥ-aṅge*—within the body; *pavanaḥ*—the life air; *niruddhaḥ*—being stopped; *mūrdhan*—the hole in the top of the head; *vinirbhidya*—breaking; *vinirgataḥ*—went out; *bahiḥ*—externally.

TRANSLATION

Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

TEXT 32

तेनैव सर्वेषु बहिर्गतेषु
प्राणेषु वत्सान् सुहृदः परेतान् ।
दृष्ट्या स्वयोत्थाप्य तदन्वितः पुन-
र्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥३२॥

tenaiva sarveṣu bahir gateṣu
prāṇeṣu vatsān suhṛdaḥ paretān
dṛṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau

tena eva—through that *brahma-randhra*, or the hole in the top of the head; *sarveṣu*—all the air within the body; *bahiḥ gateṣu*—having gone out; *prāṇeṣu*—the life airs, along with the vital force; *vatsān*—the calves; *suhṛdaḥ*—the cowherd boy friends; *paretān*—who were all dead within; *dṛṣṭyā svayā*—by Kṛṣṇa's glancing over; *utthāpya*—brought them back to life; *tat-anvitaḥ*—thus accompanied by them; *punaḥ*—again; *vaktrāt*—from the mouth; *mukundaḥ*—the Supreme Personality of Godhead; *bhagavān*—Kṛṣṇa; *viniryayau*—came out.

TRANSLATION

When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

TEXT 33

पीनाहिभोगोत्थितमद्भुतं मह-
ज्ज्योतिः स्वधाम्ना ज्वलयद् दिशो दश ।
प्रतीक्ष्य खेऽवस्थितमीशनिर्गमं
विवेश तस्मिन् मिषतां दिवौकसाम् ॥३३॥

pīnāhi-bhogotthitam adbhutaṁ mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa
pratīkṣya khe 'vasthitam īśa-nirgamaṁ
viveśa tasmin miṣatāṁ divaukasām

pīna—very great; *ahi-bhoga-utthitam*—issuing from the serpent's body, which was meant for material enjoyment; *adbhutam*—very wonderful; *mahat*—great; *jyotiḥ*—effulgence; *sva-dhāmnā*—by his own illumination; *jvalayat*—making glaring; *diśaḥ daśa*—all the ten directions; *pratīkṣya*—waiting; *khe*—in the sky; *avasthitam*—individually staying; *īśa-nirgamam*—until the Supreme Personality of Godhead, Kṛṣṇa, came out; *viveśa*—entered; *tasmin*—in the body of Kṛṣṇa; *miṣatām*—while observing; *divaukasām*—all the demigods.

TRANSLATION

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

PURPORT

Apparently the serpent named Aghāsura, because of having received association with Kṛṣṇa, attained *mukti* by entering Kṛṣṇa's body. Entering the body of Kṛṣṇa is called *sāyujya-mukti*, but later verses prove that Aghāsura, like Dantavakra and others, received *sārūpya-mukti*. This has been broadly described by Śrīla Viśvanātha Cakravartī Ṭhākura with references from the *Vaiṣṇava-toṣaṇī* of Śrīla Jīva Gosvāmī. Aghāsura attained *sārūpya-mukti*, being promoted to the Vaikuṇṭha planets to live with the same four-armed bodily features as Viṣṇu. The explanation of how this is so may be summarized as follows.

The effulgence came out from the python's body and became purified, attaining spiritual *śuddha-sattva*, freedom from material contamination, because Kṛṣṇa had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of *sārūpya* or *sāyujya*, and one may be astonished about this. But Kṛṣṇa is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python,

wait for some time in its individuality, in the presence of all the demigods.

Kṛṣṇa is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the *brahmajyoti.* The Brahman effulgence is not visible to material eyes, but to prove that every living being is individual, Kṛṣṇa had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Kṛṣṇa proved that anyone killed by Him attains liberation, whether *sāyujya, sārūpya, sāmīpya* or whatever.

But the liberation of those who are on the transcendental platform of love and affection is *vimukti,* special liberation. Thus the serpent first entered the body of Kṛṣṇa personally and mixed with the Brahman effulgence. This merging is called *sāyujya-mukti.* But from later verses we find that Aghāsura attained *sārūpya-mukti.* Text 38 explains that Aghāsura attained a body exactly like that of Viṣṇu, and the verse after that also clearly states that he attained a completely spiritual body like that of Nārāyaṇa. Therefore in two or three places the *Bhāgavatam* has confirmed that Aghāsura attained *sārūpya-mukti.* One may then argue, How is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained *sārūpya-mukti* and association with the Lord, Aghāsura received a similar liberation.

TEXT 34

ततोऽतिहृष्टाः स्वकृतोऽकृतार्हणं
पुष्पैः सुगा अप्सरसश्च नर्तनैः ।
गीतैः सुरा वाद्यधराश्च वाद्यकैः
स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ॥३४॥

tato 'tihṛṣṭāḥ sva-kṛto 'kṛtārhaṇaṁ
puṣpaiḥ sugā apsarasaś ca nartanaiḥ
gītaiḥ surā vādya-dharāś ca vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ

tataḥ—thereafter; *ati-hṛṣṭāḥ*—everyone becoming very much pleased; *sva-kṛtaḥ*—own respective duty; *akṛta*—executed; *arhaṇam*—

in the shape of worshiping the Supreme Personality of Godhead; *puṣpaiḥ*—by showering flowers grown in Nandana-kānana from the heavens; *su-gāḥ*—the celestial singers; *apsarasaḥ ca*—and the celestial dancing girls; *nartanaiḥ*—by dancing; *gītaiḥ*—by singing celestial songs; *surāḥ*—all the demigods; *vādya-dharāḥ ca*—those who played on musical drums; *vādyakaiḥ*—by playing respectively; *stavaiḥ ca*—and by offering prayers; *viprāḥ*—the *brāhmaṇas; jaya-niḥsvanaiḥ*—simply by glorifying the Supreme Personality of Godhead; *gaṇāḥ*—everyone.

TRANSLATION

Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

PURPORT

Everyone has some particular duty. The *śāstra* has concluded (*nirūpitaḥ*) that everyone should glorify the Supreme Personality of Godhead by his own qualifications. If you are a singer, always glorify the Supreme Lord by singing very nicely. If you are a musician, glorify the Supreme Lord by playing musical instruments. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam* (*Bhāg.* 1.2.13). The perfection of life is to satisfy the Personality of Godhead. Therefore, beginning from this earth up to the celestial kingdom, everyone engaged in glorifying the Supreme Personality of Godhead. The decision of all great saintly persons is that whatever qualifications one has acquired should be utilized to glorify the Supreme Lord.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

"Learned sages have definitely concluded that the infallible purpose of the advancement of knowledge, austerity, Vedic study, sacrifice, the

chanting of hymns, and charity is found in the transcendental descriptions of the qualities of the Lord, who is defined in choice poetry." (*Bhāg.* 1.5.22) This is the perfection of life. One should be trained how to glorify the Supreme Personality of Godhead by one's respective qualities. Education, austerity, penance or, in the modern world, business, industry, education and so on—all should be engaged in glorifying the Lord. Then everyone in the world will be happy.

Kṛṣṇa comes, therefore, to exhibit His transcendental activities so that people may have the chance to glorify Him in every respect. To understand how to glorify the Lord is actual research work. It is not that everything should be understood without God. That is condemned.

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam
(*Hari-bhakti-sudhodaya* 3.11)

Without *bhagavad-bhakti*, without glorification of the Supreme Lord, whatever we have is simply a decoration of the dead body.

TEXT 35

तदद्भुतस्तोत्रसुवाद्यगीतिका-
जयादिनैकोत्सवमङ्गलस्वनान् ।
श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद्
दृष्ट्वा महीशस्य जगाम विस्मयम् ॥३५॥

tad-adbhuta-stotra-suvādya-gītikā-
jayādi-naikotsava-maṅgala-svanān
śrutvā sva-dhāmno 'nty aja āgato 'cirād
dṛṣṭvā mahīśasya jagāma vismayam

tat—that celebration performed by the demigods in the upper planetary system; *adbhuta*—wonderful; *stotra*—prayers; *su-vādya*—glorious musical sounds of drums and other instruments; *gītikā*—celestial songs; *jaya-ādi*—sounds of *jaya*, etc.; *na-eka-utsava*—

celebrations simply for glorifying the Supreme Personality of Godhead; *maṅgala-svanān*—transcendental sounds auspicious for everyone; *śrutvā*—hearing such sounds; *sva-dhāmnaḥ*—from his abode; *anti*—nearby; *ajaḥ*—Lord Brahmā; *āgataḥ*—coming there; *acirāt*—very soon; *dṛṣṭvā*—seeing; *mahi*—the glorification; *īśasya*—of Lord Kṛṣṇa; *jagāma vismayam*—became astonished.

TRANSLATION

When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

PURPORT

Here the word *anti* means "near," indicating that even in the higher planetary systems near Brahmaloka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Kṛṣṇa was going on.

TEXT 36

राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम् ।
व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् ॥३६॥

rājann ājagaraṁ carma
śuṣkaṁ vṛndāvane 'dbhutam
vrajaukasāṁ bahu-tithaṁ
babhūvākrīḍa-gahvaram

rājan—O Mahārāja Parīkṣit; *ājagaram carma*—the dry body of Aghāsura, which remained only a big skin; *śuṣkam*—when it completely dried up; *vṛndāvane adbhutam*—like a wonderful museum piece in Vṛndāvana; *vraja-okasām*—for the inhabitants of Vrajabhūmi, Vṛndāvana; *bahu-titham*—for many days, or for a long time; *babhūva*—became; *ākrīḍa*—sporting place; *gahvaram*—a cave.

TRANSLATION

O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for

the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

TEXT 37

एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् ।
मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे ॥३७॥

etat kaumārajaṁ karma
harer ātmāhi-mokṣaṇam
mṛtyoḥ paugaṇḍake bālā
dṛṣṭvocur vismitā vraje

etat—this incident of delivering both Aghāsura and Kṛṣṇa's associates from death; *kaumāra-jam karma*—performed during their *kaumāra* age (the age of five years); *hareḥ*—of the Supreme Personality of Godhead; *ātma*—the devotees are the Lord's heart and soul; *ahi-mokṣaṇam*—their deliverance and the deliverance of the python; *mṛtyoḥ*—from the path of repeated birth and death; *paugaṇḍake*—at the age of *paugaṇḍa*, beginning with the sixth year (one year later); *bālāḥ*—all the boys; *dṛṣṭvā ūcuḥ*—disclosed the fact after one year; *vismitāḥ*—as if it had happened on that very day; *vraje*—in Vṛndāvana.

TRANSLATION

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

PURPORT

The word *mokṣaṇam* means "liberation." For the associates of Kṛṣṇa and for Kṛṣṇa Himself, there is no question about liberation; they are already liberated, being in the spiritual world. In the material world there are birth, death, old age and disease, but in the spiritual world there are no such things because everything is eternal. As for the python, however, by the association of Kṛṣṇa and His devotees, Aghāsura also achieved the same facility of eternal life. Therefore, as indicated here by the word *ātmāhi-mokṣaṇam*, if the python Aghāsura could receive

eternal association with the Supreme Personality of Godhead, what is to be said of those who are already associates of the Lord? *Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ* (*Bhāg.* 10.12.11). Here is proof that God is good for everyone. Even when He kills someone, the one who is killed attains liberation. What then is to be said of those who are already in the association of the Lord?

TEXT 38

नैतद् विचित्रं मनुजार्भमायिनः
परावराणां परमस्य वेधसः ।
अघोऽपि यत्स्पर्शनधौतपातकः
प्रापात्मसाम्यं त्वसतां सुदुर्लभम् ॥३८॥

naitad vicitraṁ manujārbha-māyinaḥ
parāvarāṇāṁ paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakaḥ
prāpātma-sāmyaṁ tv asatāṁ sudurlabham

na—not; *etat*—this; *vicitram*—is wonderful; *manuja-arbha-māyinaḥ*—of Kṛṣṇa, who appeared as the son of Nanda Mahārāja and Yaśodā, being compassionate upon them; *para-avarāṇām*—of all causes and effects; *paramasya vedhasaḥ*—of the supreme creator; *aghaḥ api*—Aghāsura also; *yat-sparśana*—simply by the slight association of whom; *dhauta-pātakaḥ*—became freed from all contamination of material existence; *prāpa*—became elevated; *ātma-sāmyam*—to a body exactly resembling that of Nārāyaṇa; *tu*—but; *asatām sudurlabham*—which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

TRANSLATION

Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not

at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

PURPORT

The word *māyā* is also used in connection with love. Out of *māyā*, love, a father has affection for his child. Therefore the word *māyinaḥ* indicates that Kṛṣṇa, out of love, appeared as the son of Nanda Mahārāja and assumed the form of a human child (*manujārbha*). Kṛṣṇa is the cause of all causes. He is the creator of cause and effect, and He is the supreme controller. Nothing is impossible for Him. Therefore, that He enabled even a living being like Aghāsura to attain the salvation of *sārūpya-mukti* was not at all wonderful for Kṛṣṇa. Kṛṣṇa took pleasure in entering the mouth of Aghāsura in a sporting spirit along with His associates. Therefore, when Aghāsura, by that sporting association, as maintained in the spiritual world, was purified of all contamination, he attained *sārūpya-mukti* and *vimukti* by the grace of Kṛṣṇa. For Kṛṣṇa this was not at all wonderful.

TEXT 39

सकृद् यदङ्गप्रतिमान्तराहिता
मनोमयी भागवतीं ददौ गतिम् ।
स एव नित्यात्मसुखानुभूत्यभि-
व्युदस्तमायोऽन्तर्गतो हि किं पुनः ॥३९॥

sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīṁ dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kiṁ punaḥ

sakṛt—once only; *yat*—whose; *aṅga-pratimā*—the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); *antaḥ-āhitā*—placing within the core of the heart, somehow or other; *manaḥ-mayī*—thinking of Him even by force; *bhāgavatīm*—which is

competent to offer devotional service to the Lord; *dadau*—Kṛṣṇa gave; *gatim*—the best destination; *saḥ*—He (the Supreme Personality of Godhead); *eva*—indeed; *nitya*—always; *ātma*—of all living entities; *sukha-anubhūti*—anyone thinking of Him immediately enjoys transcendental pleasure; *abhivyudasta-māyaḥ*—because all illusion is completely removed by Him; *antaḥ-gataḥ*—He is always present within the core of the heart; *hi*—indeed; *kim punaḥ*—what to speak.

TRANSLATION

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

PURPORT

The process for receiving the favor of the Supreme Personality of Godhead is described here. *Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā* (*Bhāg.* 4.22.39). Simply by thinking of Kṛṣṇa, one can attain Him very easily. Kṛṣṇa is also described as having His lotus feet always within the hearts of His devotees (*bhagavān bhakta-hṛdi sthitaḥ*). In the case of Aghāsura, one may argue that he was not a devotee. The answer to this is that he thought of Kṛṣṇa for a moment with devotion. *Bhaktyāham ekayā grāhyaḥ.* Without devotion, one cannot think of Kṛṣṇa; and, conversely, whenever one thinks of Kṛṣṇa, one undoubtedly has devotion. Although Aghāsura's purpose was to kill Kṛṣṇa, for a moment Aghāsura thought of Kṛṣṇa with devotion, and Kṛṣṇa and His associates wanted to sport within Aghāsura's mouth. Similarly, Pūtanā wanted to kill Kṛṣṇa by poisoning Him, but Kṛṣṇa took her as His mother because He had accepted the milk of her breast. *Svalpam apy asya dharmasya trāyate mahato bhayāt* (Bg. 2.40). Especially when Kṛṣṇa appears as an *avatāra*, anyone who thinks of Kṛṣṇa in His different incarnations (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*), and especially in His original form as

Kṛṣṇa, attains salvation. There are many instances of this, and among them is Aghāsura, who attained the salvation of *sārūpya-mukti.* Therefore the process is *satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ* (Bg. 9.14). Those who are devotees always engage in glorifying Kṛṣṇa. *Advaitam acyutam anādim ananta-rūpam:* when we speak of Kṛṣṇa, we refer to all His *avatāras*, such as Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu, Lord Caitanya, Kṛṣṇa-Balarāma and Śyāmasundara. One who always thinks of Kṛṣṇa must attain *vimukti*, special salvation as the Lord's personal associate, not necessarily in Vṛndāvana, but at least in Vaikuṇṭha. This is called *sārūpya-mukti.*

TEXT 40

श्रीसूत उवाच

इत्थं द्विजा यादवदेवदत्तः
श्रुत्वा स्वरातुश्चरितं विचित्रम् ।
पप्रच्छ भूयोऽपि तदेव पुण्यं
वैयासकिं यन्निगृहीतचेताः ॥४०॥

śrī-sūta uvāca
itthaṁ dvijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitram
papraccha bhūyo 'pi tad eva puṇyaṁ
vaiyāsakiṁ yan nigṛhīta-cetāḥ

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī spoke to the assembled saints at Naimiṣāraṇya; *ittham*—in this way; *dvijāḥ*—O learned *brāhmaṇas; yādava-deva-dattaḥ*—Mahārāja Parīkṣit (or Mahārāja Yudhiṣṭhira), who was protected by Yādavadeva, Kṛṣṇa; *śrutvā*—hearing; *sva-rātuḥ*—of Kṛṣṇa, who was his savior within the womb of his mother, Uttarā; *caritam*—the activities; *vicitram*—all wonderful; *papraccha*—inquired; *bhūyaḥ api*—even again; *tat eva*—such activities; *puṇyam*—which are always full of pious activities (*śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ:* to hear about Kṛṣṇa is always pious); *vaiyāsakim*—unto Śukadeva Gosvāmī; *yat*—because; *nigṛhīta-cetāḥ*—Parīkṣit Mahārāja had already become steady in hearing about Kṛṣṇa.

TRANSLATION

Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

TEXT 41

श्रीराजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् ।
यत् कौमारे हरिकृतं जगुः पौगण्डकेऽर्भकाः ॥४१॥

śrī-rājovāca
brahman kālāntara-kṛtaṁ
tat-kālīnaṁ kathaṁ bhavet
yat kaumāre hari-kṛtaṁ
jaguḥ paugaṇḍake 'rbhakāḥ

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *kāla-antara-kṛtam*—things done in the past, at a different time (in the *kaumāra* age); *tat-kālīnam*—described as happening now (in the *paugaṇḍa* age); *katham bhavet*—how could it be so; *yat*—which pastime; *kaumāre*—in the *kaumāra* age; *hari-kṛtam*—was done by Kṛṣṇa; *jaguḥ*—they described; *paugaṇḍake*—in the *paugaṇḍa* age (after one year); *arbhakāḥ*—all the boys.

TRANSLATION

Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?

TEXT 42

तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो ।
नूनमेतद्धरेरेव माया भवति नान्यथा ॥४२॥

tad brūhi me mahā-yogin
paraṁ kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

tat brūhi—therefore please explain that; *me*—unto me; *mahā-yogin*—O great *yogī;* *param*—very much; *kautūhalam*—curiosity; *guro*—O my lord, my spiritual master; *nūnam*—otherwise; *etat*—this incident; *hareḥ*—of the Supreme Personality of Godhead; *eva*—indeed; *māyā*—the illusion; *bhavati*—becomes; *na anyathā*—nothing more.

TRANSLATION

O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

PURPORT

Kṛṣṇa has many potencies: *parāsya śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8). The description of Aghāsura was disclosed after one year. Some act of Kṛṣṇa's potency must have been involved. Therefore Mahārāja Parīkṣit was very curious to know about this, and he requested Śukadeva Gosvāmī to explain it.

TEXT 43

वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः ।
यत् पिबामो मुहुस्त्वत्तः पुण्यं कृष्णकथामृतम् ॥४३॥

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayaṁ pibāmo muhus tvattaḥ
puṇyaṁ kṛṣṇa-kathāmṛtam

vayam—we are; *dhanya-tamāḥ*—most glorified; *loke*—in this world; *guro*—O my lord, my spiritual master; *api*—although; *kṣatra-bandhavaḥ*—the lowest of the *kṣatriyas* (because we did not act like *kṣatriyas*); *vayam*—we are; *pibāmaḥ*—drinking; *muhuḥ*—always; *tvat-taḥ*—from you; *puṇyam*—pious; *kṛṣṇa-kathā-amṛtam*—the nectar of *kṛṣṇa-kathā.*

TRANSLATION

O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

PURPORT

The pious activities of the Supreme Personality of Godhead are very confidential. It is not ordinarily possible to hear such activities unless one is very, very fortunate. Parīkṣit Mahārāja placed himself as *kṣatra-bandhavaḥ*, which means "the lowest of the *kṣatriyas*." The qualities of the *kṣatriya* are described in *Bhagavad-gītā*, and although the general quality of the *kṣatriya* is *īśvara-bhāva*, the tendency to rule, a *kṣatriya* is not supposed to rule over a *brāhmaṇa*. Thus Mahārāja Parīkṣit regretted that he had wanted to rule over the *brāhmaṇas* and had therefore been cursed. He considered himself the lowest of the *kṣatriyas*. *Dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāvajam* (Bg. 18.43). There was no doubt that Mahārāja Parīkṣit had the good qualities of a *kṣatriya*, but as a devotee he presented himself, with submissiveness and humility, as the lowest of the *kṣatriyas*, remembering his act of wrapping a dead serpent around the neck of a *brāhmaṇa*. A student and disciple has the right to ask the *guru* about any confidential service, and it is the duty of the *guru* to explain these confidential matters to his disciple.

TEXT 44

श्रीसूत उवाच

इत्थं स्म पृष्टः स तु बादरायणि-
स्तत्स्मारितानन्तहृताखिलेन्द्रियः ।
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः
प्रत्याह तं भागवतोत्तमोत्तम ॥४४॥

śrī-sūta uvāca
itthaṁ sma pṛṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottama

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *ittham*—in this way; *sma*—in the past; *pṛṣṭaḥ*—being inquired from; *saḥ*—he; *tu*—indeed; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *tat*—by him (Śukadeva Gosvāmī); *smārita-ananta*—as soon as Lord Kṛṣṇa was remembered; *hṛta*—lost in ecstasy; *akhila-indriyaḥ*—all actions of the external senses; *kṛcchrāt*—with great difficulty; *punaḥ*—again; *labdha-bahiḥ-dṛśiḥ*—having revived his external sensory perception; *śanaiḥ*—slowly; *pratyāha*—replied; *tam*—unto Mahārāja Parīkṣit; *bhāgavata-uttama-uttama*—O great saintly person, greatest of all devotees (Śaunaka).

TRANSLATION

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.

Thus end the Bhaktivedanta purports of the Tenth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, *entitled, "The Killing of the Demon Aghāsura."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta.*

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary of Personal Names

A

Ādi-puruṣa—a name of the Supreme Personality of Godhead, the original person.

Aghāsura—the python-shaped demon sent by Kaṁsa to kill Kṛṣṇa.

Aja—a name of the Supreme Personality of Godhead, who is unborn.

Ajāmila—a fallen *brāhmaṇa* who was saved by calling the name Nārāyaṇa at the time of death.

Ānakadundubhi—another name of Vasudeva, the father of Kṛṣṇa.

Arjuna—one of the five Paṇḍava brothers; Kṛṣṇa became his chariot driver and spoke to him the *Bhagavad-gītā.*

B

Bakāsura—a demon who was shaped like a huge duck and who tried to kill Kṛṣṇa.

Balarāma (Baladeva)—a plenary expansion of the Personality of Godhead appearing as the son of Rohiṇī and elder brother of Lord Kṛṣṇa.

Bhakta-vatsala—a name of the Supreme Personality of Godhead, who favors His devotees.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhaktivinoda Ṭhākura—a great spiritual master in the line of disciplic succession from Śrī Caitanya Mahāprabhu.

Brahmā—the first created living being and secondary creator of the material universe.

C

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who descended to teach love of God through the *saṅkīrtana* movement.

Cakrī—a name of the Supreme Personality of Godhead, the carrier of the disc.

D

Dāmodara—Kṛṣṇa in His pastime of being bound by mother Yaśodā.

Devakī—wife of Vasudeva and mother of Lord Kṛṣṇa.
Devarṣi Nārada—*See:* Nārada Muni
Dharā—the name of mother Yaśodā in a previous birth.
Dhruva Mahārāja—a great devotee who as a child was denied his father's kingdom but who was later given an entire planet and the opportunity to associate personally with the Supreme Lord.
Droṇa—the name of Mahārāja Nanda in a previous birth.

G

Gadādharī—a name of the Supreme Personality of Godhead, the carrier of the club.
Gargamuni—family priest of the Yadu dynasty.
Garuḍa—the great eagle who acts as the eternal carrier of Lord Viṣṇu.
Gaurasundara—a name of Lord Śrī Caitanya Mahāprabhu, indicating His beauty and His golden complexion.
Giridhārī—a name of the Supreme Personality of Godhead, the lifter of Govardhana Hill.
Gokuleśvara—Kṛṣṇa, the master of Gokula.
Gopāla—a name of the Supreme Personality of Godhead, who protects the cows.
Gopī-jana-vallabha—a name of the Supreme Personality of Godhead, who maintains and gives pleasure to the *gopīs.*
Govinda—a name of the Supreme Personality of Godhead, who gives pleasure to the land, the cows and the senses.

H

Haladhara—a name of the Supreme Personality of Godhead, who, in the form of Balarāma, bears a plow in His hands.
Hari—a name of the Supreme Personality of Godhead, who removes all obstacles to spiritual progress.
Hiraṇyakaśipu—a demoniac king killed by the Lord's incarnation as Nṛsimhadeva.

I

Indra—chief of the administrative demigods and king of the heavenly planets.

Īśa—a name of the Supreme Personality of Godhead, the supreme controller.

Īśvara—a name of the Supreme Personality of Godhead, the supreme controller.

J

Jaya—a doorkeeper of Vaikuṇṭha who attained *sārūpya-mukti* after three births in the material world.

Jīva Gosvāmī—one of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

K

Kaṁsa—a demoniac king of the Bhoja dynasty and maternal uncle of Kṛṣṇa.

Keśava—a name of the Supreme Personality of Godhead, who has fine black hair.

Kṛṣṇa—the Supreme Personality of Godhead, appearing in His original, two-armed form.

Kuntī—the mother of the Pāṇḍavas; a pure devotee and aunt of Lord Kṛṣṇa's.

Kūrma—the tortoise incarnation of the Supreme Personality of Godhead.

Kuvera—treasurer of the demigods; father of Nalakūvara and Maṇigrīva.

L

Lakṣmī—the goddess of fortune and eternal consort of the Supreme Personality of Godhead Nārāyaṇa.

M

Madhusūdana—a name of the Supreme Personality of Godhead, the killer of the demon Madhu.

Madhvācārya—a thirteenth-century Vaiṣṇava spiritual master who preached the theistic philosophy of pure dualism.

Mahādeva—a name of Lord Śiva.

Maṇigrīva—a son of Kuvera cursed by Nārada Muni to take birth as an *arjuna* tree; ultimately liberated by Lord Kṛṣṇa.

Maṇimān—a name of the Supreme Personality of Godhead, who is always ornamented with brilliant jewels.

Matsya—the fish incarnation of the Supreme Personality of Godhead.

Mukunda—a name of the Supreme Personality of Godhead, the giver of liberation.

N

Nalakūvara—a son of Kuvera cursed by Nārada Muni to take birth as an *arjuna* tree; ultimately liberated by Lord Kṛṣṇa.

Nanda Mahārāja—the King of Vraja and foster-father of Lord Kṛṣṇa.

Nārada Muni—a pure devotee of the Lord who travels throughout the universes in his eternal body, glorifying devotional service.

Nārāyaṇa—a name of the Supreme Personality of Godhead, who is the source and the goal of all living beings.

Narottama dāsa Ṭhākura—a Vaiṣṇava spiritual master in the disciplic succession from Śrī Caitanya Mahāprabhu; disciple of Kṛṣṇadāsa Kavirāja Gosvāmī and spiritual master of Viśvanātha Cakravartī Ṭhākura.

Nṛsiṁhadeva—Lord Kṛṣṇa in His incarnation as half-man and half-lion, who descended to kill the demon Hiraṇyakaśipu.

P

Parīkṣit Mahārāja—the emperor of the world who heard *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī and thus attained perfection.

Pārvatī—wife of Lord Śiva.

Prahlāda Mahārāja—a devotee persecuted by his demoniac father but protected and saved by the Lord.

Pṛśnigarbha—the name of Devakī in a previous birth.

Pṛthā—the mother of the five Pāṇḍava brothers.

Pūtanā—a witch who was sent by Kaṁsa to appear in the form of a beautiful woman to kill baby Kṛṣṇa but who was killed by Lord Kṛṣṇa and granted liberation.

R

Rāma—another name of Balarāma given by Gargamuni.

Rāmacandra—an incarnation of Lord Kṛṣṇa as a perfect king.

Rohiṇī—one of Vasudeva's wives, residing under the care of Nanda Mahārāja. Rohiṇī is the mother of Balarāma.

Ṛṣabhadeva—an incarnation of the Personality of Godhead as a devotee and king who gave important spiritual instructions to His sons and then renounced His kingdom for a life of severe austerity.

Rukmiṇī—Lord Kṛṣṇa's principal queen in Dvārakā.

Rūpa Gosvāmī—the chief of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

S

Śakaṭāsura—a ghost who took shelter of a bullock cart with the intention to kill Lord Kṛṣṇa but who instead was killed by the Lord.

Śambhu—a name of Lord Śiva.

Sanātana Gosvāmī—one of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

Saṅkarṣaṇa—another name of Balarāma given by Gargamuni.

Śaunaka—the chief of the sages assembled at Naimiṣāraṇya forest who heard *Śrīmad-Bhāgavatam* from Sūta Gosvāmī.

Śiva—the demigod in charge of the mode of ignorance and the destruction of the material manifestation.

Śukadeva Gosvāmī—the sage who originally spoke *Śrīmad-Bhāgavatam* to King Parīkṣit prior to the King's death.

Sūrya—the demigod of the sun.

Sūta Gosvāmī—the sage who recounted the discourses between Parīkṣit and Śukadeva to the sages assembled in the forest of Naimiṣāraṇya.

Sutapā—the name of Vasudeva in a previous birth.

Svayambhū—a name of Lord Brahmā.

Śyāmasundara—a name of the Supreme Personality of Godhead, who is blackish and very beautiful.

T

Tṛṇāvarta—a demon, in the shape of a whirlwind, sent by Kaṁsa to kill Kṛṣṇa.

U

Uddhava—a confidential friend of Śrī Kṛṣṇa's in Vṛndāvana.

Upānanda—the brother of Nanda Mahārāja and oldest and most knowledgeable of the cowherd men of Gokula.

Upendra—a name of the Supreme Personality of Godhead, who sometimes appears as the younger brother of Indra.

Urugāya—a name of the Supreme Personality of Godhead, who is worshiped by sublime prayers.

Urukrama—a name of the Supreme Personality of Godhead, who takes wonderful steps (especially as the dwarf-incarnation, Vāmanadeva).

V

Varāha—the incarnation of the Supreme Personality of Godhead as a boar.

Vasudeva—the father of Kṛṣṇa and half-brother of Nanda Mahārāja.

Vāsudeva—Kṛṣṇa, son of Vasudeva.

Vatsāsura—a calf-shaped demon who came to Vṛndāvana to kill Kṛṣṇa.

Vijaya—a doorkeeper of Vaikuṇṭha who attained *sārūpya-mukti* after three births in the material world.

Vijayadhvaja Tīrtha—a Vaiṣṇava spiritual master and commentator on *Śrīmad-Bhāgavatam* in the disciplic succession from Madhvācārya.

Viṣṇu—a name of the Supreme Personality of Godhead.

Viśvanātha Cakravartī Ṭhākura—a Vaiṣṇava spiritual master and commentator on *Śrīmad-Bhāgavatam* in the disciplic succession from Śrī Caitanya Mahāprabhu.

Vṛtrāsura—a demon killed by Indra.

Vyāsadeva—the original compiler of the *Vedas* and *Purāṇas*, and author of the *Vedānta-sūtra* and *Mahābhārata*.

Y

Yajña—a name of the Supreme Personality of Godhead, the goal and enjoyer of all sacrifices.

Yamarāja—the god of death who punishes the sinful.

Yaśodā—the foster-mother of Kṛṣṇa; the Queen of Vraja and wife of Mahārāja Nanda.

Yogamāyā—Lord Kṛṣṇa's spiritual deluding energy, who appears as the Lord's younger sister in His pastimes.

General Glossary

A

Ācārya—a spiritual master who teaches by example.
Ādhibhautika kleśa—misery caused by other living beings.
Ādhidaivika kleśa—misery caused by natural disturbances.
Adhokṣaja—the Supreme Lord, who is beyond material sense perception.
Ādhyātmika kleśa—misery caused by the body and mind.
Ādi-puruṣa—the Supreme Lord, the original person.
Ahaṅkāra—false ego.
Ānanda-cinmaya-rasa-vigraha—the personal, spiritual form of bliss and knowledge.
Aṇimā—the mystic perfection of becoming very small.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Āsana—a sitting posture in *yoga* practice.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Ātmārāma—one who is self-satisfied, free from external, material desires.
Avaiṣṇavas—nondevotees.
Avatāra—a descent of the Supreme Lord.

B

Bābās—ascetics.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti—devotional service to Lord Kṛṣṇa.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

C

Catur-vyūha—the Lord's plenary expansions Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

D

Daityas—demons.

Daśa-avatāras—the ten pastime-incarnations of Viṣṇu.

Devamāyā—the illusory potency of the demigods.

Dhāma—abode; usually referring to the Lord's abodes.

Dharma—eternal occupational duty; religious principles.

Duṣkṛtīs—miscreants.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopa-jāti—*See: Vaiśyas*

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guṇa-avatāras—Viṣṇu, Brahmā and Śiva, the presiding deities of the three modes of nature.

Guṇas—the modes or qualities of material nature.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—*See: Mahā-mantra*

Haṭha-yoga—the system of practicing sitting postures for sense control.

I

Īśitva—the mystic ability to become a great controller.

J

Jaḍa—dull or material.
Jīva-tattva—the living entities, atomic parts of the Lord.
Jñāna-kāṇḍa—the *Upaniṣad* portion of the *Vedas* containing knowledge of Brahman, spirit.
Jñāna-yoga—the process of approaching the Supreme by the cultivation of knowledge.
Jñānī—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.
Kāmāvasāyitā—the mystic ability to suppress one's desires.
Karatālas—hand cymbals used in *kīrtana.*
Karma—fruitive action, for which there is always reaction, good or bad.
Karma-kāṇḍa—sections of the *Vedas* prescribing rituals for material benefits.
Karmī—a person satisfied with working hard for flickering sense gratification.
Kaumāra—the period of childhood before five years.
Kīrtana—chanting the glories of the Supreme Lord.
Kṛṣṇa-kathā—words spoken by Kṛṣṇa or about Kṛṣṇa.
Kṛṣṇa-līlā—the transcendental pastimes of Lord Kṛṣṇa.
Kṛṣṇaloka—*See:* Goloka
Kṣatriya—a warrior or administrator; the second Vedic social order.
Kuśa—auspicious grass used in Vedic rituals.

L

Laghimā—the mystic perfection of becoming very light.
Līlā-avatāras—innumerable incarnations who descend to display the spiritual pastimes of the Lord.

M

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahimā—the mystic ability to become unlimitedly large.

Mantra—a sound vibration that can deliver the mind from illusion.

Manvantara-avatāra—an *avatāra* who appears in each reign of Manu.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvāda—the false theory that every living being is ultimately equal to God.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

Mukti—liberation from birth and death.

N

Nāma-karaṇa ceremony—name-giving ceremony.

Nandana-kānana—a celestial garden.

Niyama—restraint of the senses.

P

Pañca-gavya—five milk products, used in bathing a worshipable personality.

Pañca-ratna—five gems.

Pañca-śasya—five grains.

Paramparā—the chain of spiritual masters in disciplic succession.

Pauganḍa—the period of childhood after five years.

Prākāmya—the mystic ability to fulfill any of one's desires.

Prāṇāyāma—control of the breathing process; performed in *aṣṭāṅga-yoga.*

Prāpti—the mystic ability to immediately obtain any material object.

Prasāda—food spiritualized by being offered to the Lord.

Prema-bhakta—a devotee absorbed in pure love of God.

R

Rajo-guṇa—the material mode of passion.
Rākṣasī—a demoness.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Ṣaḍ-aiśvarya-pūrṇa—the Lord, who is full in all six opulences: wealth, knowledge, fame, renunciation, beauty, and strength.
Sālokya—the liberation of residing on the same planet as the Lord.
Sāmīpya—the liberation of becoming a personal associate of the Lord.
Saṁskāra—Vedic process for purifying a human being from the time of conception until death.
Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Sārṣṭi—the liberation of having the same opulences as the Lord.
Sārūpya—the liberation of having a form similar to the Lord's.
Śāstras—revealed scriptures.
Sāyujya—the liberation of merging into the spiritual effulgence of the Lord.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmī—one who controls his mind and senses; title of one in the renounced order of life.
Svargaloka—the heavenly planets.

T

Tamo-guṇa—the material mode of ignorance.
Tapasvīs—one who performs severe penances and austerities.
Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upāsanā-kāṇḍa—a section of the *Vedas* prescribing worship of demigods for fruitive results.

V

Vaikuṇṭha—the spiritual world.
Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiṣṇava-aparādhas—offenses to a devotee of the Lord.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vaśitva—the mystic ability to control others' minds.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demigods.
Yama—regulative principles.
Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Yoginī—a female *yogī*.
Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The numerals are: ० -0 १-1 २-2 ३-3 ४-4 ५-5 ६-6 ७-7 ८-8 ९-9

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t
ā – like the *a* in f*a*r but held twice as long as short *a*
i – like the *i* in p*i*n
ī – like the *i* in p*i*que but held twice as long as short *i*

u – like the *u* in p*u*sh
ū – like the *u* in r*u*le but held twice as long as short *u*
ṛ – like the *ri* in *ri*m
ṝ – like *ree* in *ree*d
ḷ – like *l* followed by *ṛ* (*lṛ*)
e – like the *e* in th*e*y
ai – like the *ai* in *ai*sle
o – like the *o* in g*o*
au – like the *ow* in h*ow*
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*

The vowels are written as follows after a consonant:

ा ā ि i ी ī ु u ू ū ृ ṛ ॄ ṝ े e ै ai ो o ौ au

For example: क ka का kā कि ki की kī कु ku कू kū

कृ kṛ कॄ kṝ के ke कै kai को ko कौ kau

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no final vowel: क्

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in E*ckh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha – as in re*d-h*ot
ṇ – as r*na* (prepare to say the *r* and say *na*)

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth
th – as in ligh*t-h*eart but with tongue against teeth

d – as in *d*ove but with tongue against teeth
dh – as in re*d-h*ot but with tongue against teeth
n – as in *n*ut but with tongue between teeth
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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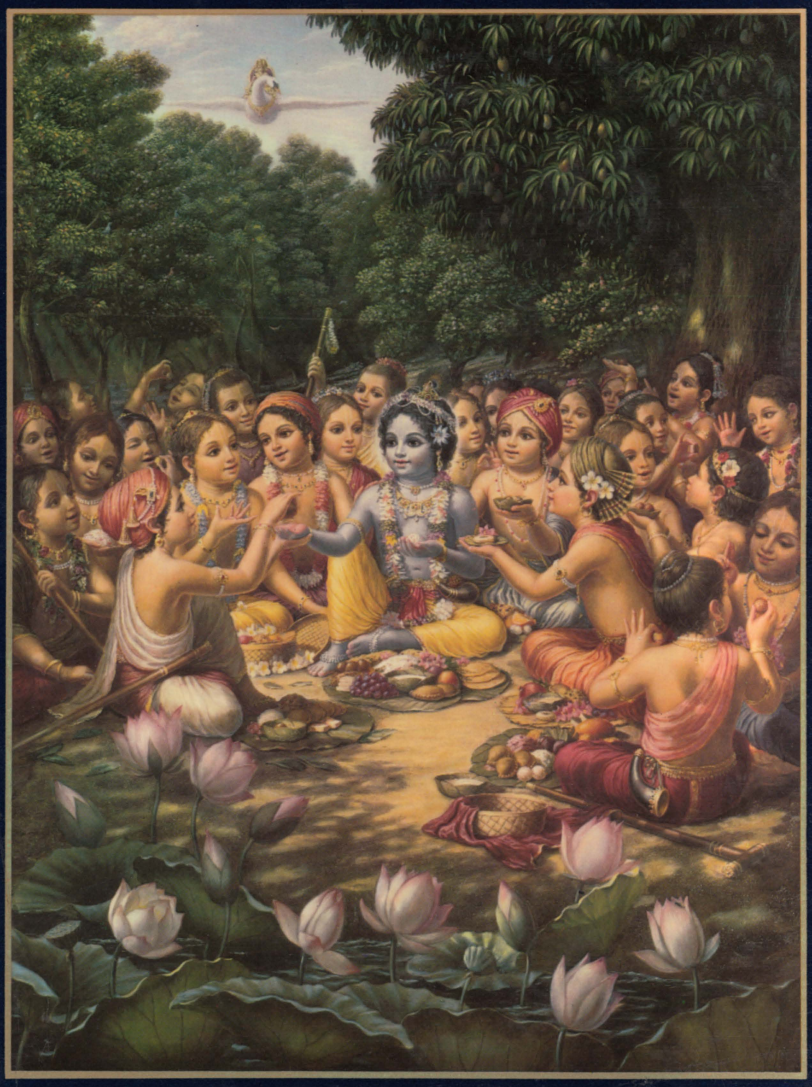
Tenth Canto-Part Three



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A.C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great *rājarṣi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

This edition of *Bhāgavatam* is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

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सतामयं सारभृतां निसर्गो
यदर्थवाणीश्रुतिचेतसामपि ।
प्रतिक्षणं नव्यवदच्युतस्य यत्
स्त्रिया विटानामिव साधुवार्ता ॥ २ ॥

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā (p. 3)

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Foreword

This is the final *Śrīmad-Bhāgavatam* volume translated by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. It is smaller than the earlier volumes because it ends where the renowned author stopped translating just before his departure from this mortal world on November 14, 1977, at the Kṛṣṇa-Balarāma Mandira in Vṛndāvana, India.

The first part of this volume was produced in the usual fashion. Śrīla Prabhupāda would sit and read silently from the Sanskrit text and then speak the translation and commentary into his dictaphone. Later, due to illness, it became necessary for his disciples to assist him personally.

In these last days Śrīla Prabhupāda was gravely ill. Unable to eat for weeks, his health had deteriorated, making even the slightest movement excruciatingly painful.

As he lay still, a devotee would softly read the Sanskrit to him. Another disciple, sitting on his bed, held the microphone to him, nearly touching his mouth. And then Śrīla Prabhupāda would speak, voice sometimes barely audible.

These recordings, made in his quarters at the temple, constitute the balance of this book.

In these final moments, the physician attending His Divine Grace confided that an ordinary man in such critical condition would have been crying out from the intense pain. Śrīla Prabhupāda's disciples were awestruck as they watched their spiritual master work quietly, undisturbed.

In the last part of the book we find Śrīla Prabhupāda's usual clarity of thought, constant scriptural references, scrupulous attention to detail, and rigorous philosophical exposition fully intact, just as they were in the preceding twenty-nine volumes of the *Śrīmad-Bhāgavatam.*

Śrīla Prabhupāda's last days and this translation will stand as an inspiring reminder that even the severest material circumstances cannot impede the activities of a pure devotee of the Supreme Personality of Godhead.

—The Publishers

Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam*, or *Śrīmad-Bhāgavatam.*

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty toward perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat

A. C. Bhaktivedanta Swami

Introduction

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa.*" (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras. Śrīmad-Bhāgavatam* is Vyāsadeva's commentary on his own *Vedānta-sūtras.* It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarṣi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit's sober inquiry to Śukadeva Gosvāmī: "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world-view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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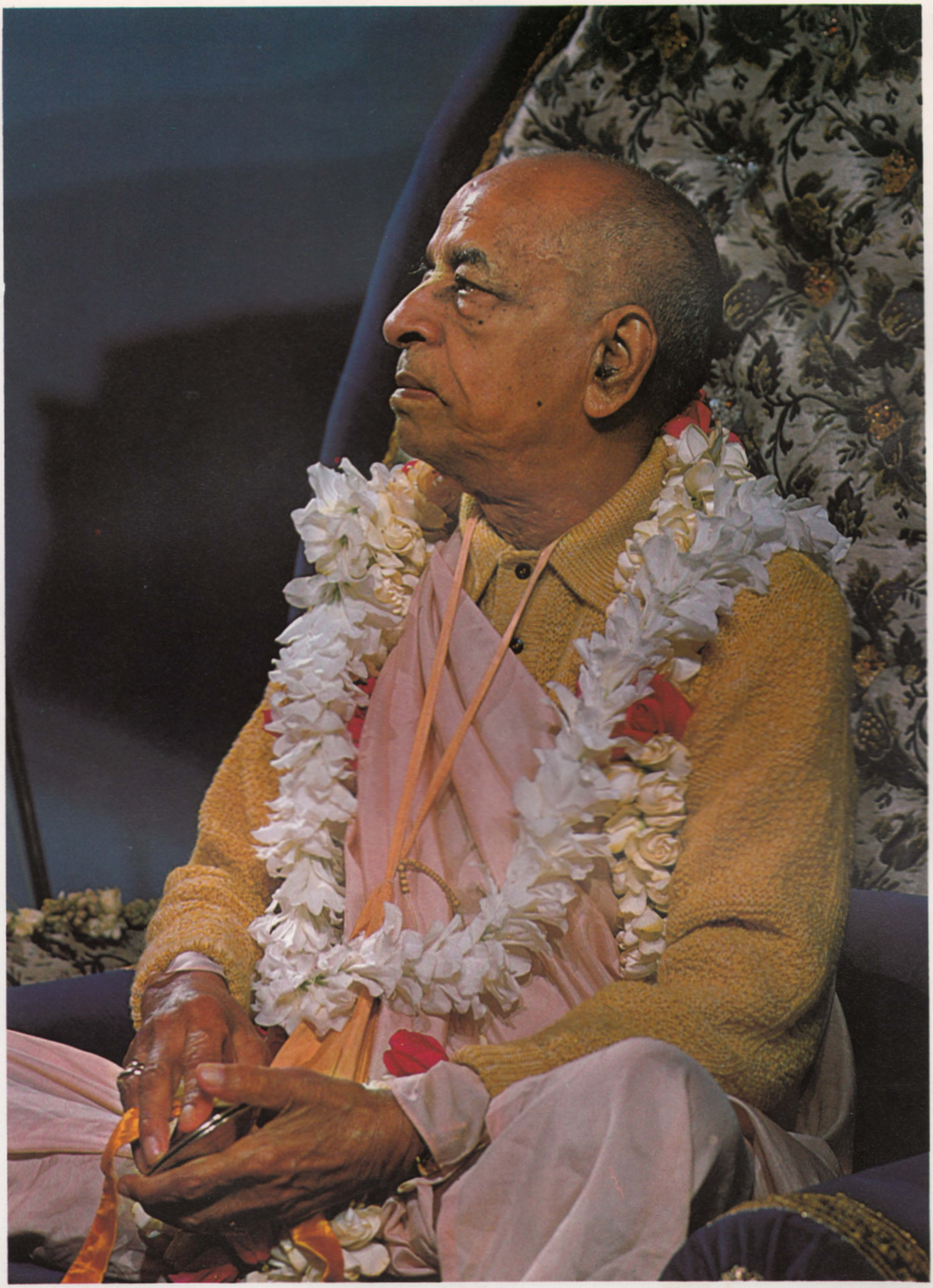

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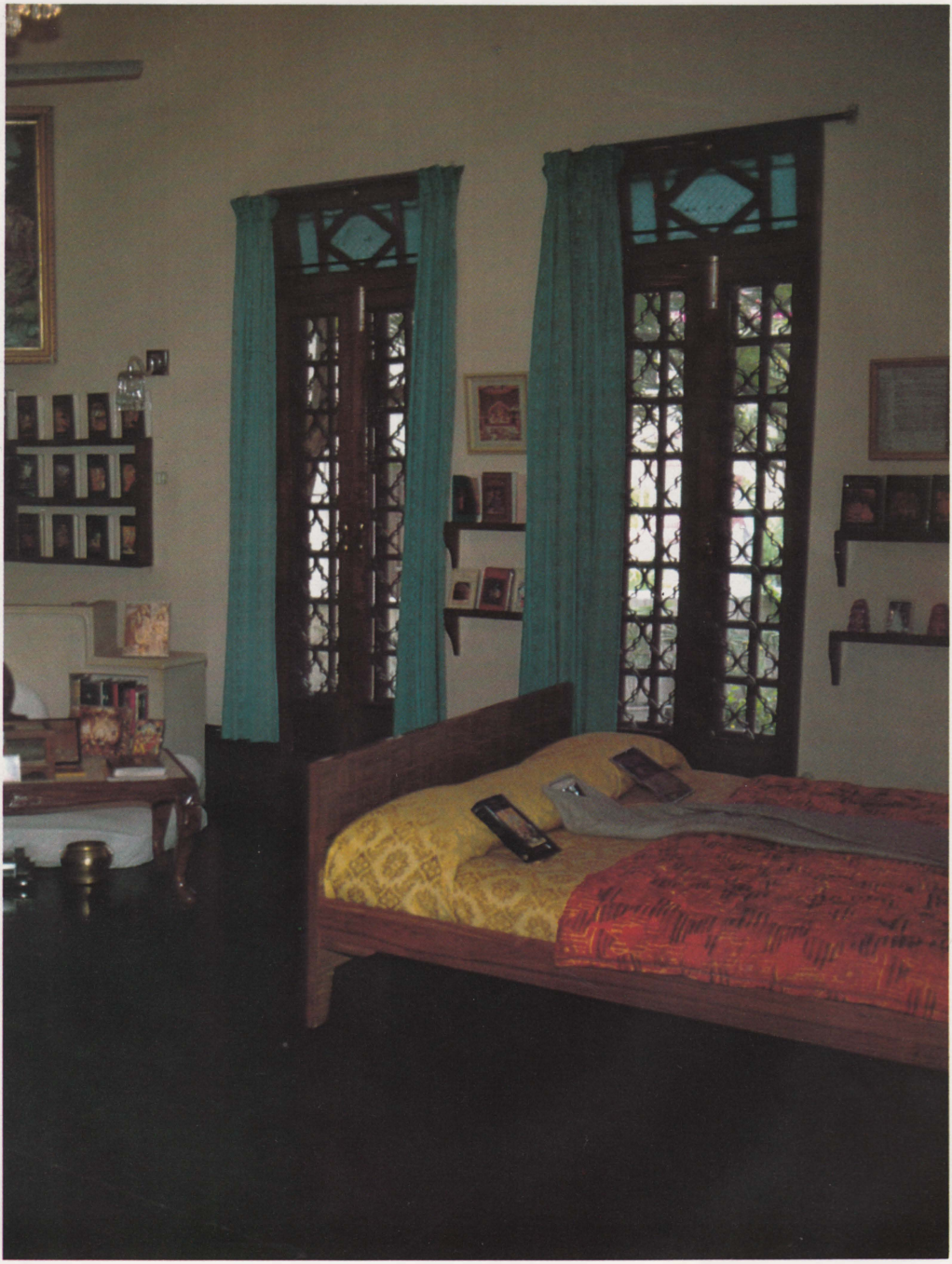
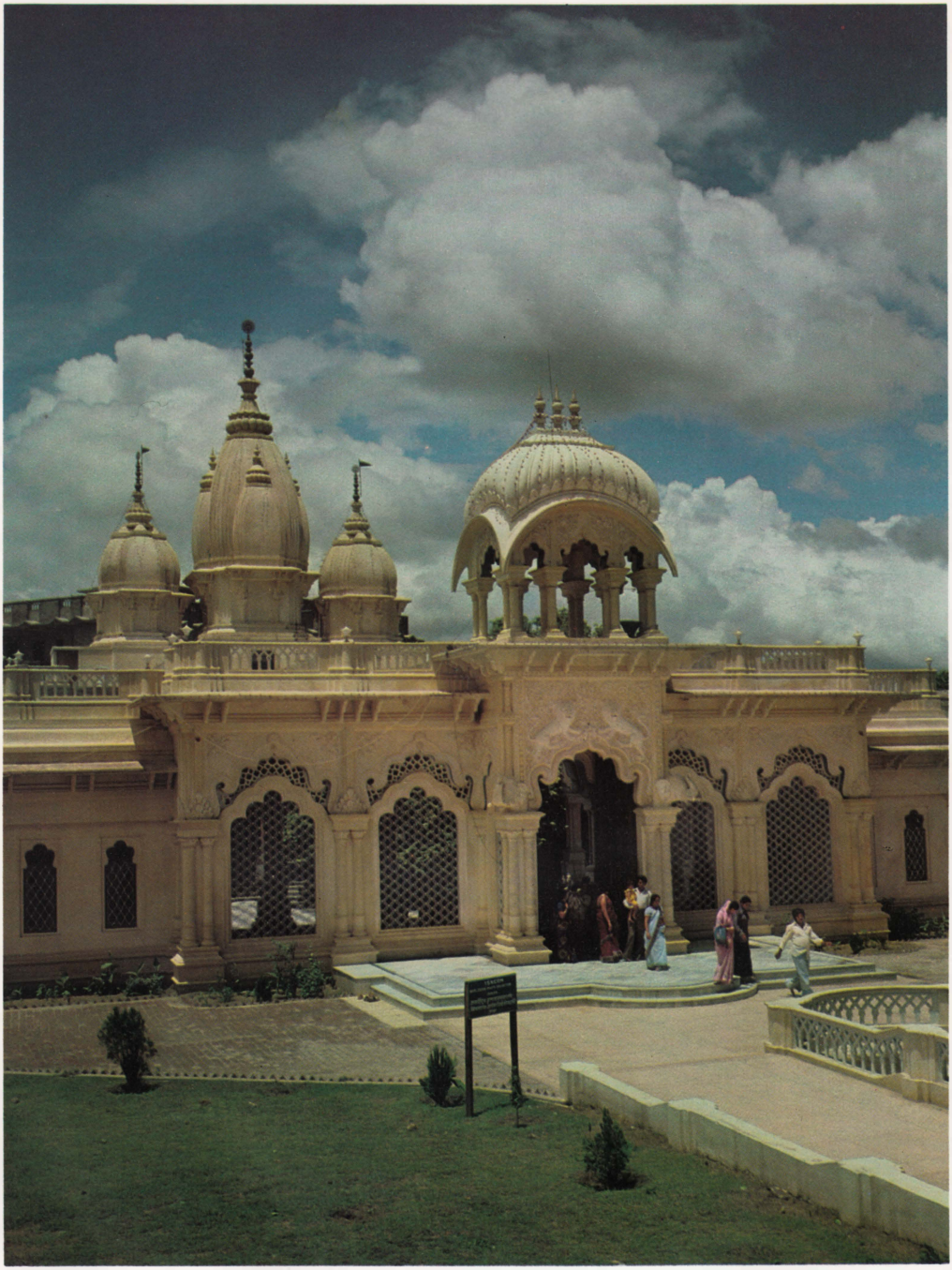


Śrīla Prabhupāda's room in the Kṛṣṇa-Balarāma Mandira, where he spent his final days translating this volume of the *Śrīmad-Bhāgavatam.*



The Kṛṣṇa-Balarāma Mandira in Vṛndāvana, India.

PLATE ONE

After selecting a pleasing location on the riverbank, Lord Kṛṣṇa and His friends opened their baskets of food and began eating in great transcendental pleasure. Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch. All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh. In this way they all enjoyed their lunch in the forest. (*pp. 6–10*)

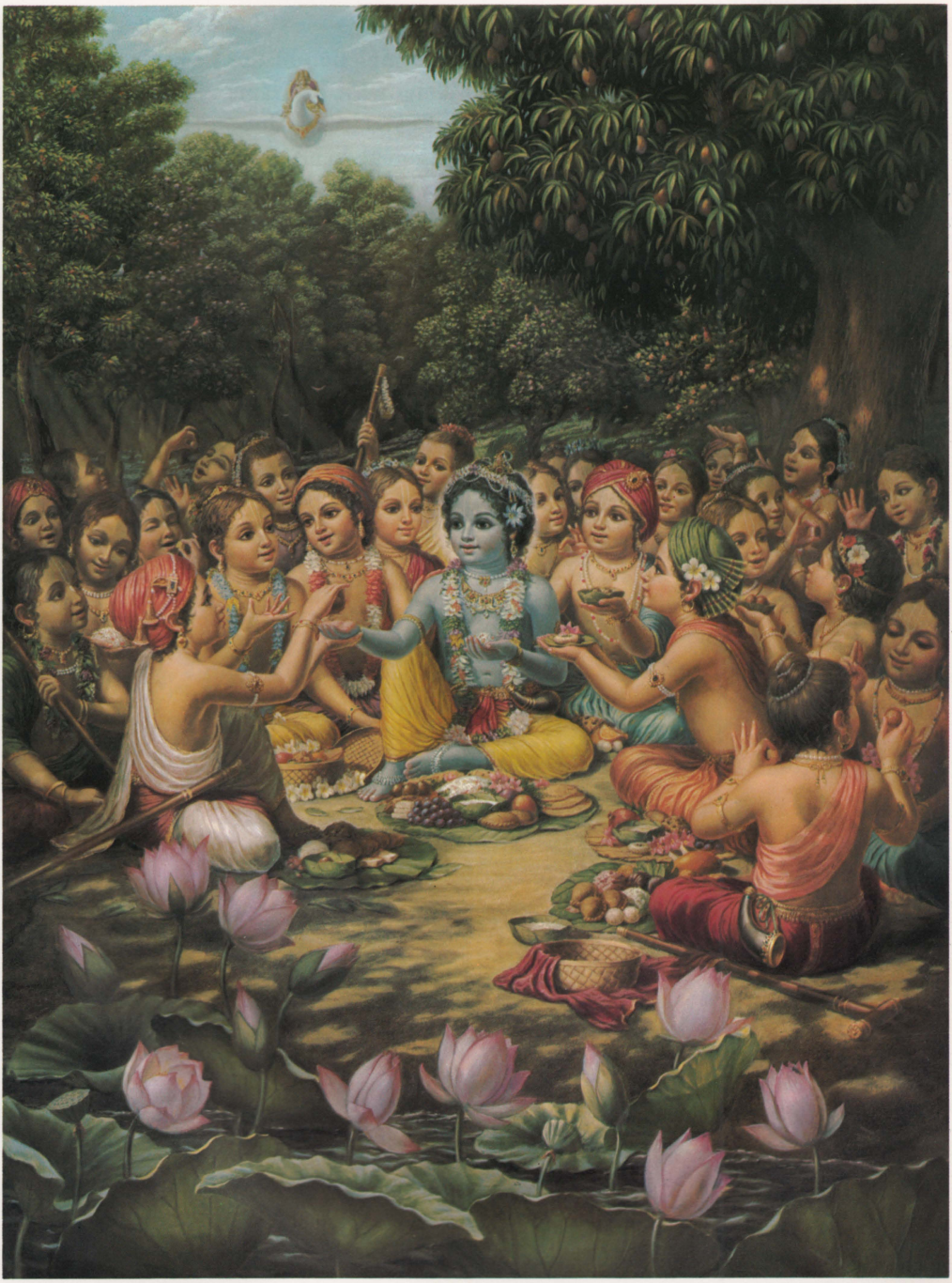


PLATE TWO

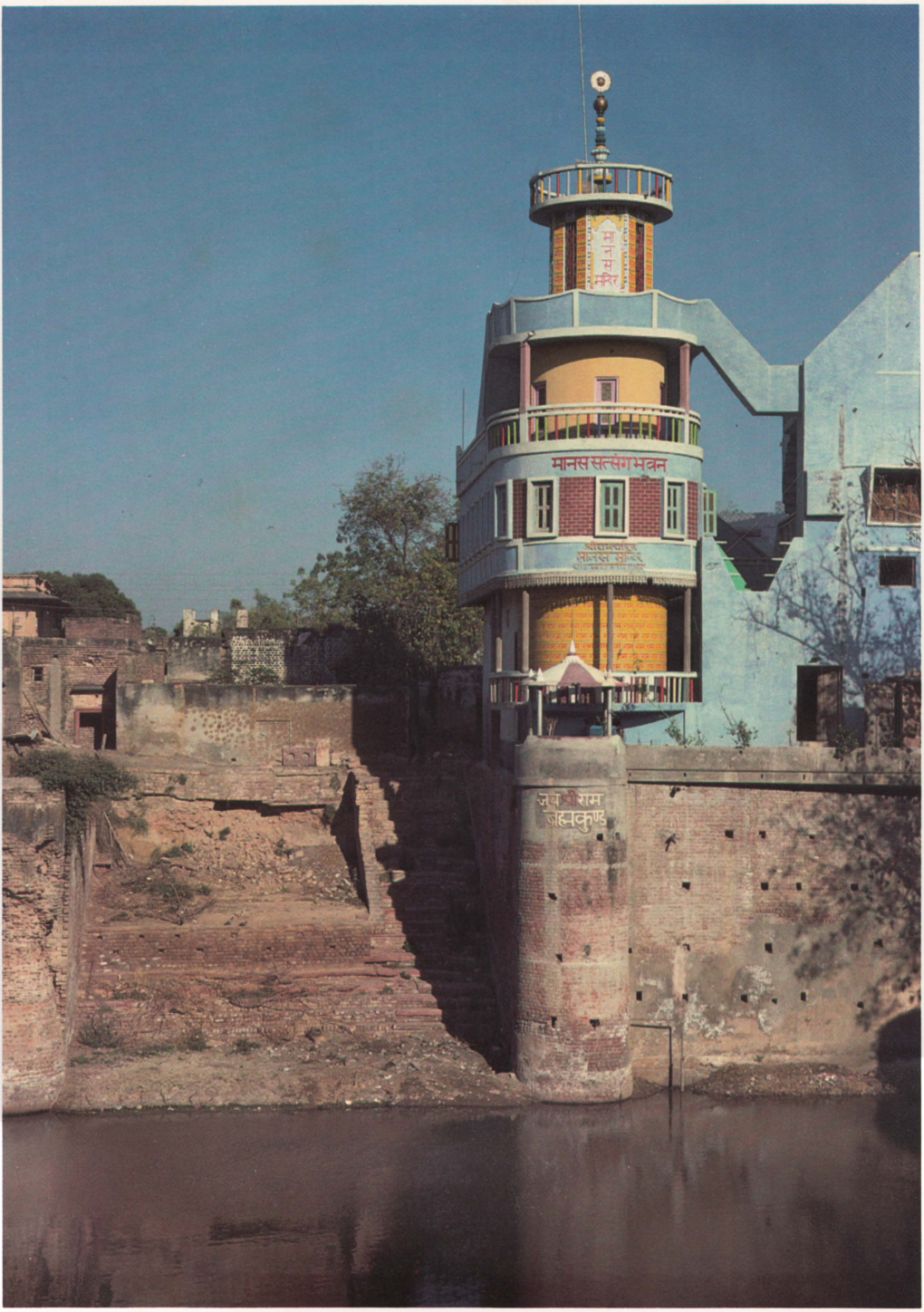
One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma. Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away. When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them. The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection. At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads. (*pp. 29–33*)

PLATE THREE

While Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments. All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful. Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness. Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions. (*pp. 49–63*)

PLATE FOUR

Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends. After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy. Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen. Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praise to Lord Kṛṣṇa. (*pp. 73–78*)



Brahma-kuṇḍa, the site where Lord Brahmā offered his prayers to Lord Kṛṣṇa after the pastime known as *Brahma-vimohana-līlā*.

CHAPTER THIRTEEN

The Stealing of the Boys and Calves by Brahmā

This chapter describes Lord Brahmā's attempt to take away the calves and cowherd boys, and it also describes the bewilderment of Lord Brahmā and finally the clearance of his illusion.

Although the incident concerning Aghāsura had been performed one year before, when the cowherd boys were five years old, when they were six years old they said, "It happened today." What happened was this. After killing Aghāsura, Kṛṣṇa, along with His associates the cowherd boys, went for a picnic within the forest. The calves, being allured by green grasses, gradually went far away, and therefore Kṛṣṇa's associates became a little agitated and wanted to bring back the calves. Kṛṣṇa, however, encouraged the boys by saying, "You take your tiffin without being agitated. I shall go find the calves." And thus the Lord departed. Then, just to examine the potency of Kṛṣṇa, Lord Brahmā took away all the calves and cowherd boys and kept them in a secluded place.

When Kṛṣṇa was unable to find the calves and boys, He could understand that this was a trick performed by Brahmā. Then the Supreme Personality of Godhead, the cause of all causes, in order to please Lord Brahmā, as well as His own associates and their mothers, expanded Himself to become the calves and boys, exactly as they were before. In this way, He discovered another pastime. A special feature of this pastime was that the mothers of the cowherd boys thus became more attached to their respective sons, and the cows became more attached to their calves. After nearly a year, Baladeva observed that all the cowherd boys and calves were expansions of Kṛṣṇa. Thus He inquired from Kṛṣṇa and was informed of what had happened.

When one full year had passed, Brahmā returned and saw that Kṛṣṇa was still engaged as usual with His friends and the calves and cows. Then Kṛṣṇa exhibited all the calves and cowherd boys as four-armed forms of Nārāyaṇa. Brahmā could then understand Kṛṣṇa's potency, and he was

astonished by the pastimes of Kṛṣṇa, his worshipable Lord. Kṛṣṇa, however, bestowed His causeless mercy upon Brahmā and released him from illusion. Thus Brahmā began to offer prayers to glorify the Supreme Personality of Godhead.

TEXT 1

श्रीशुक उवाच

साधु पृष्टं महाभाग त्वया भागवतोत्तम ।
यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः ॥ १ ॥

śrī-śuka uvāca
sādhu pṛṣṭaṁ mahā-bhāga
tvayā bhāgavatottama
yan nūtanayasīśasya
śṛṇvann api kathāṁ muhuḥ

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *sādhu pṛṣṭam*—I have been very much honored by your inquiry; *mahā-bhāga*—you are a greatly fortunate personality; *tvayā*—by you; *bhāgavata-uttama*—O best of devotees; *yat*—because; *nūtanayasi*—you are making newer and newer; *īśasya*—of the Supreme Personality of Godhead; *śṛṇvan api*—although you are continuously hearing; *kathām*—the pastimes; *muhuḥ*—again and again.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

PURPORT

Unless one is very advanced in Kṛṣṇa consciousness, one cannot stick to hearing the pastimes of the Lord constantly. *Nityaṁ nava-navāyamānam:* even though advanced devotees hear continually about the Lord for years, they still feel that these topics are coming to them as newer and

fresher. Therefore such devotees cannot give up hearing of the pastimes of Lord Kṛṣṇa. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.* The word *santaḥ* is used to refer to persons who have developed love for Kṛṣṇa. *Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi* (*Brahma-saṁhitā* 5.38). Parīkṣit Mahārāja, therefore, is addressed as *bhāgavatottama*, the best of devotees, because unless one is very much elevated in devotional service, one cannot feel ecstasy from hearing more and more and appreciate the topics as ever fresher and newer.

TEXT 2

सतामयं सारभृतां निसर्गो
यदर्थवाणीश्रुतिचेतसामपि ।
प्रतिक्षणं नव्यवदच्युतस्य यत्
स्त्रिया विटानामिव साधुवार्ता ॥ २ ॥

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā

satām—of the devotees; *ayam*—this; *sāra-bhṛtām*—those who are *paramahaṁsas*, who have accepted the essence of life; *nisargaḥ*—feature or symptom; *yat*—which; *artha-vāṇī*—the aim of life, the aim of profit; *śruti*—the aim of understanding; *cetasām api*—who have decided to accept the bliss of transcendental subjects as the aim and object of life; *prati-kṣaṇam*—every moment; *navya-vat*—as if newer and newer; *acyutasya*—of Lord Kṛṣṇa; *yat*—because; *striyāḥ*—(topics) of woman or sex; *viṭānām*—of debauchees, who are attached to women; *iva*—exactly like; *sādhu vārtā*—actual conversation.

TRANSLATION

Paramahaṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every

moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

PURPORT

The word *sāra-bhṛtām* means *paramahaṁsas.* The *haṁsa*, or swan, accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Kṛṣṇa consciousness, understanding Kṛṣṇa to be the life and soul of everyone, is that they cannot give up *kṛṣṇa-kathā*, or topics about Kṛṣṇa, at any moment. Such *paramahaṁsas* always see Kṛṣṇa within the core of the heart (*santaḥ sadaiva hṛdayeṣu vilokayanti*). *Kāma* (desires), *krodha* (anger) and *bhaya* (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Kṛṣṇa. *Kāmaṁ kṛṣṇa-karmārpaṇe.* The desire of the *paramahaṁsas*, therefore, is to act always for Kṛṣṇa. *Krodhaṁ bhakta-dveṣi jane.* They use anger against the nondevotees and transform *bhaya*, or fear, into fear of being deviated from Kṛṣṇa consciousness. In this way, the life of a *paramahaṁsa* devotee is used entirely for Kṛṣṇa, just as the life of a person attached to the material world is used simply for women and money. What is day for the materialistic person is night for the spiritualist. What is very sweet for the materialist—namely women and money—is regarded as poison by the spiritualist.

sandarśanaṁ viṣayināṁ atha yoṣitāṁ ca
ha hanta hanta viṣa-bhakṣaṇato 'py asādhu

This is the instruction of Caitanya Mahāprabhu. For the *paramahaṁsa*, Kṛṣṇa is everything, but for the materialist, women and money are everything.

TEXT 3

श्रृणुष्वावहितो राजन्नपि गुह्यं वदामि ते ।
ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ३ ॥

śṛṇuṣvāvahito rājann
api guhyam vadāmi te

brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

śṛṇusva—please hear; *avahitaḥ*—with great attention; *rājan*—O King (Mahārāja Parīkṣit); *api*—although; *guhyam*—very confidential (because ordinary men cannot understand the activities of Kṛṣṇa); *vadāmi*—I shall explain; *te*—unto you; *brūyuḥ*—explain; *snigdhasya*—submissive; *śiṣyasya*—of a disciple; *guravaḥ*—spiritual masters; *guhyam*—very confidential; *api uta*—even so.

TRANSLATION

O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

TEXT 4

तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान् ।
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥ ४ ॥

tathāgha-vadanān mṛtyo
rakṣitvā vatsa-pālakān
sarit-pulinam ānīya
bhagavān idam abravīt

tathā—thereafter; *agha-vadanāt*—from the mouth of Aghāsura; *mṛtyoḥ*—death personified; *rakṣitvā*—after saving; *vatsa-pālakān*—all the cowherd boys and calves; *sarit-pulinam*—to the bank of the river; *ānīya*—bringing them; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *idam*—these words; *abravīt*—spoke.

TRANSLATION

Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme

Personality of Godhead, brought them all to the bank of the river and spoke the following words.

TEXT 5

अहोऽतिरम्यं पुलिनं वयस्याः
स्वकेलिसम्पन्मृदुलाच्छबालुकम् ।
स्फुटत्सरोगन्धहृतालिपत्रिक-
ध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥ ५ ॥

aho 'tiramyaṁ pulinaṁ vayasyāḥ
sva-keli-sampan mṛdulāccha-bālukam
sphuṭat-saro-gandha-hṛtāli-patrika-
dhvani-pratidhvāna-lasad-drumākulam

aho—oh; *ati-ramyam*—very, very beautiful; *pulinam*—the bank of the river; *vayasyāḥ*—My dear friends; *sva-keli-sampat*—full with all paraphernalia for pastimes of play; *mṛdula-accha-bālukam*—the very soft and clean sandy bank; *sphuṭat*—in full bloom; *saraḥ-gandha*—by the aroma of the lotus flower; *hṛta*—attracted; *ali*—of the bumblebees; *patrika*—and of the birds; *dhvani-pratidhvāna*—the sounds of their chirping and moving and the echoes of these sounds; *lasat*—moving all over; *druma-ākulam*—full of nice trees.

TRANSLATION

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

PURPORT

The description of Vṛndāvana forest as given herewith was spoken by Kṛṣṇa five thousand years ago, and the same condition prevailed during

the time of the Vaiṣṇava *ācāryas* three or four hundred years ago. *Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule.* Vṛndāvana forest is always filled with the chirping and cooing of birds like cuckoos (*kokila*), ducks (*haṁsa*) and cranes (*sārasa*), and it is also full of peacocks (*mayūrākule*). The same sounds and atmosphere still prevail in the area where our Kṛṣṇa-Balarāma temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (*kūjat-kokila-haṁsa-sārasa*).

TEXT 6

अत्र भोक्तव्यमस्माभिर्दिवारूढं क्षुधार्दिताः ।
वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥६॥

atra bhoktavyam asmābhir
divārūḍhaṁ kṣudhārditāḥ
vatsāḥ samīpe 'paḥ pītvā
carantu śanakais tṛṇam

atra—here, on this spot; *bhoktavyam*—our lunch should be eaten; *asmābhiḥ*—by us; *diva-ārūḍham*—it is very late now; *kṣudhā arditāḥ*—we are fatigued with hunger; *vatsāḥ*—the calves; *samīpe*—nearby; *apaḥ*—water; *pītvā*—after drinking; *carantu*—let them eat; *śanakaiḥ*—slowly; *tṛṇam*—the grasses.

TRANSLATION

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

TEXT 7

तथेति पाययित्वार्भा वत्सानारुध्य शाद्वले ।
मुक्त्वा शिक्यानि बुभुजुः समं भगवता मुदा ॥ ७ ॥

tatheti pāyayitvārbhā
vatsān ārudhya śādvale

muktvā śikyāni bubhujuḥ
samaṁ bhagavatā mudā

tathā iti—as Kṛṣṇa proposed, the other cowherd boys agreed; *pāyayitvā arbhāḥ*—they allowed to drink water; *vatsān*—the calves; *ārudhya*—tying them to the trees, allowed them to eat; *śādvale*—in a place of green, tender grasses; *muktvā*—opening; *śikyāni*—their bags of eatables and other paraphernalia; *bubhujuḥ*—went and enjoyed; *samam*—equally; *bhagavatā*—with the Supreme Personality of Godhead; *mudā*—in transcendental pleasure.

TRANSLATION

Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

TEXT 8

कृष्णस्य विष्वक् पुरुराजिमण्डलै-
रभ्याननाः फुल्लदृशो व्रजार्भकाः ।
सहोपविष्टा विपिने विरेजु-
श्छदा यथाम्भोरुहकर्णिकायाः ॥ ८ ॥

kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karṇikāyāḥ

kṛṣṇasya viṣvak—surrounding Kṛṣṇa; *puru-rāji-maṇḍalaiḥ*—by different encirclements of associates; *abhyānanāḥ*—everyone looking forward to the center, where Kṛṣṇa was sitting; *phulla-dṛśaḥ*—their faces looking very bright because of transcendental pleasure; *vraja-arbhakāḥ*—all the cowherd boys of Vrajabhūmi; *saha-upaviṣṭāḥ*—sitting with Kṛṣṇa; *vipine*—in the forest; *virejuḥ*—so nicely and

beautifully made; *chadāḥ*—petals and leaves; *yathā*—just as; *ambhoruha*—of a lotus flower; *karṇikāyāḥ*—of the whorl.

TRANSLATION

Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

PURPORT

To a pure devotee, Kṛṣṇa is always visible, as stated in the *Brahma-saṁhitā* (*santaḥ sadaiva hṛdayeṣu vilokayanti*) and as indicated by Kṛṣṇa Himself in *Bhagavad-gītā* (*sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham*). If by accumulating pious activities (*kṛta-puṇya-puñjāḥ*) one is raised to the platform of pure devotional service, Kṛṣṇa is always visible in the core of one's heart. One who has attained such perfection is all-beautiful in transcendental bliss. The present Kṛṣṇa consciousness movement is an attempt to keep Kṛṣṇa in the center, for if this is done all activities will automatically become beautiful and blissful.

TEXT 9

केचित् पुष्पैर्दलैः केचित् पल्लवैरङ्कुरैः फलैः ।
शिग्भिस्त्वग्भिर्दृषद्भिश्च बुभुजुः कृतभाजनाः ॥ ९ ॥

kecit puṣpair dalaiḥ kecit
pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dṛṣadbhiś ca
bubhujuḥ kṛta-bhājanāḥ

kecit—someone; *puṣpaiḥ*—by flowers; *dalaiḥ*—by nice leaves of flowers; *kecit*—someone; *pallavaiḥ*—on the surface of bunches of leaves; *aṅkuraiḥ*—on the sprouts of flowers; *phalaiḥ*—and some on fruits; *śigbhiḥ*—some actually in the basket or packet; *tvagbhiḥ*—by the bark of trees; *dṛṣadbhiḥ*—on rocks; *ca*—and; *bubhujuḥ*—enjoyed; *kṛta-bhājanāḥ*—as if they had made their plates for eating.

TRANSLATION

Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

TEXT 10

सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक् ।
हसन्तो हासयन्तश्चाभ्यवजह्रुः सहेश्वराः ॥१०॥

sarve mitho darśayantaḥ
sva-sva-bhojya-rucim pṛthak
hasanto hāsayantaś cā-
bhyavajahruḥ saheśvarāḥ

sarve—all the cowherd boys; *mithaḥ*—to one another; *darśayantaḥ*—showing; *sva-sva-bhojya-rucim pṛthak*—different varieties of foodstuffs brought from home, with their separate and different tastes; *hasantaḥ*—after tasting, they were all laughing; *hāsayantaḥ ca*—and making others laugh; *abhyavajahruḥ*—enjoyed lunch; *saha-īśvarāḥ*—along with Kṛṣṇa.

TRANSLATION

All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

PURPORT

Sometimes one friend would say, "Kṛṣṇa, see how my food is relishable," and Kṛṣṇa would take some and laugh. Similarly, Balarāma, Sudāmā and other friends would taste one another's food and laugh. In this way, the friends very jubilantly began to eat their respective preparations brought from home.

TEXT 11

बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे
वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।
तिष्ठन् मध्येस्वपरिसुहृदो हासयन् नर्मभिः स्वैः
स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः ॥११॥

bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ

bibhrat veṇum—keeping the flute; *jaṭhara-paṭayoḥ*—between the tight clothing and the abdomen; *śṛṅga-vetre*—both the horn bugle and the cow-driving stick; *ca*—also; *kakṣe*—on the waist; *vāme*—on the left-hand side; *pāṇau*—taking in hand; *masṛṇa-kavalam*—very nice food prepared with rice and first-class curd; *tat-phalāni*—suitable pieces of fruit like bael; *aṅgulīṣu*—between the fingers; *tiṣṭhan*—staying in this way; *madhye*—in the middle; *sva-pari-suhṛdaḥ*—His own personal associates; *hāsayan*—making them laugh; *narmabhiḥ*—with joking words; *svaiḥ*—His own; *svarge loke miṣati*—while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; *bubhuje*—Kṛṣṇa enjoyed; *yajña-bhuk bāla-keliḥ*—although He accepts offerings in *yajña*, for the sake of childhood pastimes He was enjoying foodstuffs very jubilantly with His cowherd boyfriends.

TRANSLATION

Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña—but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At

that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

PURPORT

When Kṛṣṇa was eating with His cowherd boyfriends, a certain bumblebee came there to take part in the eating. Thus Kṛṣṇa joked, "Why have you come to disturb My *brāhmaṇa* friend Madhumaṅgala? You want to kill a *brāhmaṇa.* This is not good." All the boys would laugh and enjoy, speaking such joking words while eating. Thus the inhabitants of the higher planets were astonished at how the Supreme Personality of Godhead, who eats only when *yajña* is offered, was now eating like an ordinary child with His friends in the forest.

TEXT 12

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु ।
वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः ॥१२॥

bhārataivaṁ vatsa-peṣu
bhuñjāneṣv acyutātmasu
vatsās tv antar-vane dūraṁ
viviśus tṛṇa-lobhitāḥ

bhārata—O Mahārāja Parīkṣit; *evam*—in this way (while they were enjoying their lunch); *vatsa-peṣu*—along with all the boys tending the calves; *bhuñjāneṣu*—engaged in taking their food; *acyuta-ātmasu*—all of them being very near and dear to Acyuta, Kṛṣṇa; *vatsāḥ*—the calves; *tu*—however; *antaḥ-vane*—within the deep forest; *dūram*—far away; *viviśuḥ*—entered; *tṛṇa-lobhitāḥ*—being allured by green grass.

TRANSLATION

O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

TEXT 13

तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम् ।
मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम् ॥१३॥

tān dṛṣṭvā bhaya-santrastān
ūce kṛṣṇo 'sya bhī-bhayam
mitrāṇy āśān mā viramate-
hāneṣye vatsakān aham

tān—that those calves were going away; *dṛṣṭvā*—seeing; *bhaya-santrastān*—to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; *ūce*—Kṛṣṇa said; *kṛṣṇaḥ asya bhī-bhayam*—Kṛṣṇa, who is Himself the fearful element of all kinds of fear (when Kṛṣṇa is present, there is no fear); *mitrāṇi*—My dear friends; *āśāt*—from your enjoyment of eating; *mā viramata*—do not stop; *iha*—in this place, in this spot; *āneṣye*—I shall bring back; *vatsakān*—the calves; *aham*—I.

TRANSLATION

When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

PURPORT

In the presence of Kṛṣṇa's friendship, a devotee cannot have any fear. Kṛṣṇa is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. *Bhayaṁ dvitīyābhiniveśataḥ syāt* (*Bhāg.* 11.2.37). This fear arises because of lack of Kṛṣṇa consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Kṛṣṇa, this material world of fear becomes hardly dangerous at all.

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

Bhavāmbudhiḥ, the material ocean of fear, becomes very easy to cross by the mercy of the supreme controller. This material world, in which there is fear and danger at every step (*padaṁ padaṁ yad vipadām*), is not meant for those who have taken shelter at Kṛṣṇa's lotus feet. Such persons are delivered from this fearful world.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
(*Bhāg.* 10.14.58)

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

TEXT 14

इत्युक्त्वाद्रिदरीकुञ्जगह्वरेष्वात्मवत्सकान् ।
विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ॥१४॥

ity uktvādri-darī-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalo yayau

iti uktvā—saying this ("Let Me bring your calves personally"); *adri-darī-kuñja-gahvareṣu*—everywhere in the mountains, the mountain caves, the bushes and narrow places; *ātma-vatsakān*—the calves belonging to His own personal friends; *vicinvan*—searching out; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sa-pāṇi-kavalaḥ*—carrying His yogurt and rice in His hand; *yayau*—started out.

TRANSLATION

"Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His

friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

PURPORT

The *Vedas* (*Śvetāśvatara Up.* 6.8) assert that the Supreme Personality of Godhead has nothing to do personally (*na tasya kāryaṁ karaṇaṁ ca vidyate*) because He is doing everything through His energies and potencies (*parāsya śaktir vividhaiva śrūyate*). Nonetheless, here we see that He took personal care to find the calves of His friends. This was Kṛṣṇa's causeless mercy. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* all the affairs of the entire world and the entire cosmic manifestation are working under His direction, through His different energies. Still, when there is a need to take care of His friends, He does this personally. Kṛṣṇa assured His friends, "Don't be afraid. I am going personally to search for your calves." This was Kṛṣṇa's causeless mercy.

TEXT 15

अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितु-
र्द्रष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान् ।
नीत्वान्यत्र कुरूद्वहान्तरदधात् खेऽवस्थितो यः पुरा
दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम्॥१५॥

ambhojanma-janis tad-antara-gato māyārbhakasyeśitur
draṣṭuṁ mañju mahitvam anyad api tad-vatsān ito vatsapān
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ purā
dṛṣṭvāghāsura-mokṣaṇaṁ prabhavataḥ prāptaḥ paraṁ vismayam

ambhojanma-janiḥ—Lord Brahmā, who was born from a lotus flower; *tat-antara-gataḥ*—now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; *māyā-arbhakasya*—of the boys made by Kṛṣṇa's *māyā; īśituḥ*—of the supreme controller; *draṣṭum*—just to see; *mañju*—very pleasing; *mahitvam anyat api*—other glories of the Lord also; *tat-vatsān*—their calves; *itaḥ*—than that place where they were; *vatsa-pān*—and the

cowherd boys taking care of the calves; *nītvā*—bringing them; *anyatra*—to a different place; *kurūdvaha*—O Mahārāja Parīkṣit; *antaradadhāt*—kept hidden and invisible for some time; *khe avasthitaḥ yaḥ*—this person Brahmā, who was situated in the higher planetary system in the sky; *purā*—formerly; *dṛṣṭvā*—was observing; *aghāsuramokṣaṇam*—the wonderful killing and deliverance of Aghāsura from material tribulation; *prabhavataḥ*—of the all-potent Supreme Person; *prāptaḥ param vismayam*—had become extremely astonished.

TRANSLATION

O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

PURPORT

When Aghāsura was being killed by Kṛṣṇa, who was accompanied by His associates, Brahmā was astonished, but when he saw that Kṛṣṇa was very much enjoying His pastimes of lunch, he was even more astonished and wanted to test whether Kṛṣṇa was actually there. Thus he became entangled in Kṛṣṇa's *māyā*. After all, Brahmā was born materially. As mentioned here, *ambhojanma-janiḥ:* he was born of *ambhoja*, a lotus flower. It does not matter that he was born of a lotus and not of any man, animal or material father. A lotus is also material, and anyone born through the material energy must be subject to the four material deficiencies: *bhrama* (the tendency to commit mistakes), *pramāda* (the tendency to be illusioned), *vipralipsā* (the tendency to cheat) and *karaṇāpāṭava* (imperfect senses). Thus Brahmā also became entangled.

Brahmā, with his *māyā*, wanted to test whether Kṛṣṇa was actually present. These cowherd boys were but expansions of Kṛṣṇa's personal self (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*). Later Kṛṣṇa would show Brahmā how He expands Himself into everything as His personal

pleasure, *ānanda-cinmaya-rasa. Hlādinī śaktir asmāt:* Kṛṣṇa has a transcendental potency called *hlādinī śakti.* He does not enjoy anything that is a product of the material energy. Brahmā, therefore, would see Lord Kṛṣṇa expand His energy.

Brahmā wanted to take away Kṛṣṇa's associates, but instead he took away some other boys and calves. Rāvaṇa wanted to take away Sītā, but that was impossible, and instead he took away a *māyā* Sītā. Similarly, Brahmā took away *māyārbhakāḥ:* boys manifested by Kṛṣṇa's *māyā.* Brahmā could show some extraordinary opulence to the *māyārbhakāḥ;* but he could not show any extraordinary potency to Kṛṣṇa's associates. That he would see in the very near future. *Māyārbhakasya īśituḥ.* This bewilderment, this *māyā,* was caused by the supreme controller, *prabhavataḥ*—the all-potent Supreme Person, Kṛṣṇa—and we shall see the result. Anyone materially born is subject to bewilderment. This pastime is therefore called *brahma-vimohana-līlā,* the pastime of bewildering Brahmā. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* (Bg. 7.13). Materially born persons cannot fully understand Kṛṣṇa. Even the demigods cannot understand Him (*muhyanti yat sūrayaḥ*). *Tene brahmā hṛdā ya ādi-kavaye* (*Bhāg.* 1.1.1). Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.

TEXT 16

ततो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान् ।
उभावपि वने कृष्णो विचिकाय समन्ततः ॥१६॥

tato vatsān adṛṣṭvaitya
puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo
vicikāya samantataḥ

tataḥ—thereafter; *vatsān*—the calves; *adṛṣṭvā*—not seeing there within the forest; *etya*—after; *puline api*—to the bank of the Yamunā; *ca*—also; *vatsapān*—could not see the cowherd boys; *ubhau api*—both of them (the calves and the cowherd boys); *vane*—within the forest; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vicikāya*—searched all over; *samantataḥ*—here and there.

TRANSLATION

Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

PURPORT

Kṛṣṇa could immediately understand that Brahmā had taken away both the calves and the boys, but as an innocent child He searched here and there so that Brahmā could not understand Kṛṣṇa's *māyā*. This was all a dramatic performance. A player knows everything, but still he plays on the stage in such a way that others do not understand him.

TEXT 17

क्वाप्यदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित् ।
सर्वं विधिकृतं कृष्णः सहसावजगाम ह ॥१७॥

kvāpy adṛṣṭvāntar-vipine
vatsān pālāṁś ca viśva-vit
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ
sahasāvajagāma ha

kva api—anywhere; *adṛṣṭvā*—not seeing at all; *antaḥ-vipine*—within the forest; *vatsān*—the calves; *pālān ca*—and their caretakers, the cowherd boys; *viśva-vit*—Kṛṣṇa, who is aware of everything going on throughout the whole cosmic manifestation; *sarvam*—everything; *vidhi-kṛtam*—was executed by Brahmā; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sahasā*—immediately; *avajagāma ha*—could understand.

TRANSLATION

When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

PURPORT

Although Kṛṣṇa is *viśva-vit*, the knower of everything happening in the entire cosmic manifestation, as an innocent child He showed ignorance of Brahmā's actions, although He could immediately understand that these were the doings of Brahmā. This pastime is called *brahma-vimohana*, the bewilderment of Brahmā. Brahmā was already bewildered by Kṛṣṇa's activities as an innocent child, and now he would be further bewildered.

TEXT 18

ततः कृष्णो मुदं कर्तुं तन्मातॄणां च कस्य च ।
उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥१८॥

tataḥ kṛṣṇo mudaṁ kartuṁ
tan-mātṛṇāṁ ca kasya ca
ubhayāyitam ātmānaṁ
cakre viśva-kṛd īśvaraḥ

tataḥ—thereafter; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *mudam*—pleasure; *kartum*—to create; *tat-mātṛṇām ca*—of the mothers of the cowherd boys and calves; *kasya ca*—and (the pleasure) of Brahmā; *ubhayāyitam*—expansion, both as the calves and as the cowherd boys; *ātmānam*—Himself; *cakre*—did; *viśva-kṛt īśvaraḥ*—it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

TRANSLATION

Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

PURPORT

Although Brahmā was already entangled in bewilderment, he wanted to show his power to the cowherd boys; but after he took away the boys and their calves and returned to his abode, Kṛṣṇa created further

astonishment for Brahmā, and for the mothers of the boys, by establishing the lunch pastimes in the forest again and replacing all the calves and boys, just as they had appeared before. According to the *Vedas, ekaṁ bahu syām:* the Personality of Godhead can become many, many millions upon millions of calves and cowherd boys, as He did to bewilder Brahmā more and more.

TEXT 19

यावद् वत्सपवत्सकाल्पकवपुर्यावत् कराङ्घ्र्यादिकं
यावद् यष्टिविषाणवेणुदलशिग् यावद् विभूषाम्बरम् ।
यावच्छीलगुणाभिधाकृतिवयो यावद् विहारादिकं
सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥१९॥

yāvad vatsapa-vatsakālpaka-vapur yāvat karāṅghry-ādikaṁ
yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram
yāvac chīla-guṇābhidhākṛti-vayo yāvad vihārādikaṁ
sarvaṁ viṣṇumayaṁ giro 'ṅga-vad ajaḥ sarva-svarūpo babhau

yāvat vatsapa—exactly like the cowherd boys; *vatsaka-alpaka-vapuḥ*—and exactly like the tender bodies of the calves; *yāvat karaaṅghri-ādikam*—exactly to the measurement of their particular varieties of legs and hands; *yāvat yaṣṭi-viṣāṇa-veṇu-dala-śik*—not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; *yāvat vibhūṣā-ambaram*—exactly like their ornaments and dress in all their varied particulars; *yāvat śīla-guṇa-abhidhā-ākṛti-vayaḥ*—their exact character, habits, features, attributes and explicit bodily features; *yāvat vihāra-ādikam*—exactly according to their tastes or amusements; *sarvam*—everything in detail; *viṣṇu-mayam*—expansions of Vāsudeva, Viṣṇu; *giraḥ aṅga-vat*—voices exactly like theirs; *ajaḥ*—Kṛṣṇa; *sarva-svarūpaḥ babhau*—created everything in detail as Himself, without any change.

TRANSLATION

By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves,

with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

PURPORT

As stated in the *Brahma-saṁhitā* (5.33):

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca

Kṛṣṇa, *paraṁ brahma*, the Supreme Personality of Godhead, is *ādyam*, the beginning of everything; He is *ādi-puruṣam*, the ever-youthful original person. He can expand Himself in more forms than one can imagine, yet He does not fall down from His original form as Kṛṣṇa; therefore He is called Acyuta. This is the Supreme Personality of Godhead. *Sarvaṁ viṣṇumayaṁ jagat. Sarvaṁ khalv idaṁ brahma.* Kṛṣṇa thus proved that He is everything, that He can become everything, but that still He is personally different from everything (*mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*). This is Kṛṣṇa, who is understood by *acintya-bhedābheda-tattva* philosophy. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate:* Kṛṣṇa is always complete, and although He can create millions of universes, all of them full in all opulences, He remains as opulent as ever, without any change (*advaitam*). This is explained by different Vaiṣṇava *ācāryas* through philosophies such as *viśuddhādvaita, viśiṣṭādvaita* and *dvaitādvaita.* Therefore one must learn about Kṛṣṇa from the *ācāryas. Ācāryavān puruṣo veda:* one who follows the path of the *ācāryas* knows things as they are. Such a person can know Kṛṣṇa as He is, at least to some extent, and as soon as one understands Kṛṣṇa (*janma karma ca me divyam evaṁ yo vetti tattvataḥ*), one is liberated from material bondage (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

TEXT 20

स्वयमात्मात्मगोवत्सान् प्रतिवार्यात्मवत्सपैः ।
क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥२०॥

svayam ātmātma-govatsān
prativāryātma-vatsapaiḥ
krīḍann ātma-vihāraiś ca
sarvātmā prāviśad vrajam

svayam ātmā—Kṛṣṇa, who is personally the Supreme Soul, the Supersoul; *ātma-go-vatsān*—now expanded into calves that were also He Himself; *prativārya ātma-vatsapaiḥ*—again He Himself was represented as the cowherd boys controlling and commanding the calves; *krīḍan*—thus Himself constituting everything in these transcendental pastimes; *ātma-vihāraiḥ ca*—enjoying Himself by Himself in different ways; *sarva-ātmā*—the Supersoul, Kṛṣṇa; *prāviśat*—entered; *vrajam*—Vrajabhūmi, the land of Mahārāja Nanda and Yaśodā.

TRANSLATION

Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

PURPORT

Kṛṣṇa usually stayed in the forest and pasturing ground, taking care of the calves and cows with His associates the cowherd boys. Now that the original group had been taken away by Brahmā, Kṛṣṇa Himself assumed the forms of every member of the group, without anyone's knowledge, even the knowledge of Baladeva, and continued the usual program. He was ordering His friends to do this and that, and He was controlling the calves and going into the forest to search for them when they went astray, allured by new grass, but these calves and boys were He Himself. This was Kṛṣṇa's inconceivable potency. As explained by Śrīla Jīva Gosvāmī, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt.* Rādhā and

Kṛṣṇa are the same. Kṛṣṇa, by expanding His pleasure potency, becomes Rādhārāṇī. The same pleasure potency (*ānanda-cinmaya-rasa*) was expanded by Kṛṣṇa when He Himself became all the calves and boys and enjoyed transcendental bliss in Vrajabhūmi. This was done by the *yogamāyā* potency and was inconceivable to persons under the potency of *mahāmāyā*.

TEXT 21

तत्तद्वत्सान् पृथङ् नीत्वा तत्तद् गोष्ठे निवेश्य सः ।
तत्तदात्माभवद् राजंस्तत्तत्सद्म प्रविष्टवान् ॥२१॥

tat-tad-vatsān pṛthaṅ nītvā
tat-tad-goṣṭhe niveśya saḥ
tat-tad-ātmābhavad rājaṁs
tat-tat-sadma praviṣṭavān

tat-tat-vatsān—the calves, which belonged to different cows; *pṛthak*—separately; *nītvā*—bringing; *tat-tat-goṣṭhe*—to their respective cow sheds; *niveśya*—entering; *saḥ*—Kṛṣṇa; *tat-tat-ātmā*—as originally different individual souls; *abhavat*—He expanded Himself in that way; *rājan*—O King Parīkṣit; *tat-tat-sadma*—their respective houses; *praviṣṭavān*—entered (Kṛṣṇa thus entered everywhere).

TRANSLATION

O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

PURPORT

Kṛṣṇa had many, many friends, of whom Śrīdāmā, Sudāmā and Subala were prominent. Thus Kṛṣṇa Himself became Śrīdāmā, Sudāmā and Subala and entered their respective houses with their respective calves.

TEXT 22

तन्मातरो वेणुरवत्वरोत्थिता
उत्थाप्य दोर्भिः परिरभ्य निर्भरम् ।

स्नेहस्नुतस्तन्यपयःसुधासवं
मत्वा परं ब्रह्म सुतानपाययन् ॥२२॥

tan-mātaro veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam
sneha-snuta-stanya-payaḥ-sudhāsavaṁ
matvā paraṁ brahma sutān apāyayan

tat-mātaraḥ—the mothers of the respective cowherd boys; *veṇu-rava*—because of the sounds played on flutes and bugles by the cowherd boys; *tvara*—immediately; *utthitāḥ*—awakened from their respective household duties; *utthāpya*—immediately lifted their respective sons; *dorbhiḥ*—with their two arms; *parirabhya*—embracing; *nirbharam*—without feeling any weight; *sneha-snuta*—which was flowing because of intense love; *stanya-payaḥ*—their breast milk; *sudhā-āsavam*—tasting just like a nectarean beverage; *matvā*—accepting the milk like that; *param*—the Supreme; *brahma*—Kṛṣṇa; *sutān apāyayan*—began to feed their respective sons.

TRANSLATION

The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

PURPORT

Although all the elderly *gopīs* knew that Kṛṣṇa was the son of mother Yaśodā, they still desired, "If Kṛṣṇa had become my son, I would also have taken care of Him like mother Yaśodā." This was their inner ambition. Now, in order to please them, Kṛṣṇa personally took the role of their sons and fulfilled their desire. They enhanced their special love for

Kṛṣṇa by embracing Him and feeding Him, and Kṛṣṇa tasted their breast milk to be just like a nectarean beverage. While thus bewildering Brahmā, He enjoyed the special transcendental pleasure created by *yogamāyā* between all the other mothers and Himself.

TEXT 23

ततो नृपोन्मर्दनमज्जलेपना-
लङ्काररक्षातिलकाशनादिभिः ।
संलालितः स्वाचरितैः प्रहर्षयन्
सायं गतो यामयमेन माधवः ॥२३॥

tato nṛponmardana-majja-lepanā-
laṅkāra-rakṣā-tilakāśanādibhiḥ
saṁlālitaḥ svācaritaiḥ praharṣayan
sāyaṁ gato yāma-yamena mādhavaḥ

tataḥ—thereafter; *nṛpa*—O King (Mahārāja Parīkṣit); *unmardana*—by massaging them with oil; *majja*—by bathing; *lepana*—by smearing the body with oil and sandalwood pulp; *alaṅkāra*—by decorating with ornaments; *rakṣā*—by chanting protective *mantras; tilaka*—by decorating the body with *tilaka* marks in twelve places; *aśana-ādibhiḥ*—and by feeding them sumptuously; *saṁlālitaḥ*—in this way cared for by the mothers; *sva-ācaritaiḥ*—by their characteristic behavior; *praharṣayan*—making the mothers very much pleased; *sāyam*—evening; *gataḥ*—arrived; *yāma-yamena*—as the time of each activity passed; *mādhavaḥ*—Lord Kṛṣṇa.

TRANSLATION

Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting

protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

TEXT 24

गावस्ततो गोष्ठमुपेत्य सत्वरं
हुङ्कारघोषैः परिहूतसङ्गतान् ।
स्वकान् स्वकान् वत्सतरानपाययन्
मुहुर्लिहन्त्यः स्रवदौधसं पयः ॥२४॥

gāvas tato goṣṭham upetya satvaraṁ
huṅkāra-ghoṣaiḥ parihūta-saṅgatān
svakān svakān vatsatarān apāyayan
muhur lihantyaḥ sravad audhasaṁ payaḥ

gāvaḥ—the calves; *tataḥ*—thereafter; *goṣṭham*—to the cow sheds; *upetya*—reaching; *satvaram*—very soon; *huṅkāra-ghoṣaiḥ*—by making jubilant mooing sounds; *parihūta-saṅgatān*—to call the cows; *svakān svakān*—following their respective mothers; *vatsatarān*—the respective calves; *apāyayan*—feeding them; *muhuḥ*—again and again; *lihantyaḥ*—licking the calves; *sravat audhasam payaḥ*—abundant milk flowing from their milk bags.

TRANSLATION

Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

PURPORT

All the dealings between the calves and their respective mothers taking care of them were enacted by Kṛṣṇa Himself.

TEXT 25

गोगोपीनां मातृतास्मिन्नासीत् स्नेहर्धिकां विना ।
पुरोवदास्वपि हरेस्तोकता मायया विना ॥२५॥

go-gopīnāṁ mātṛtāsminn
āsīt snehardhikāṁ vinā
purovad āsv api hares
tokatā māyayā vinā

go-gopīnām—for both the cows and the *gopīs*, the elderly cowherd women; *mātṛtā*—motherly affection; *asmin*—unto Kṛṣṇa; *āsīt*—there ordinarily was; *sneha*—of affection; *ṛdhikām*—any increase; *vinā*—without; *puraḥ-vat*—like before; *āsu*—there was among the cows and *gopīs; api*—although; *hareḥ*—of Kṛṣṇa; *tokatā*—Kṛṣṇa is my son; *māyayā vinā*—without *māyā.*

TRANSLATION

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

PURPORT

The distinction between one's own son and another's son is not unnatural. Many elderly women have motherly affection for the sons of others. They observe distinctions, however, between those other sons and their own. But now the elderly *gopīs* could not distinguish between their own sons and Kṛṣṇa, for since their own sons had been taken by Brahmā, Kṛṣṇa had expanded as their sons. Therefore, their extra affection for their sons, who were now Kṛṣṇa Himself, was due to bewilderment resembling that of Brahmā. Previously, the mothers of Śrīdāmā, Sudāmā, Subala and Kṛṣṇa's other friends did not have the same affection for one another's sons, but now the *gopīs* treated all the boys as their own. Śukadeva Gosvāmī, therefore, wanted to explain this increment of affection in terms of Kṛṣṇa's bewilderment of Brahmā, the *gopīs*, the cows and everyone else.

TEXT 26

व्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम् ।
शनैर्निःसीम ववृधे यथा कृष्णे त्वपूर्ववत् ॥२६॥

vrajaukasāṁ sva-tokeṣu
sneha-vally ābdaṁ anvaham
śanair niḥsīma vavṛdhe
yathā kṛṣṇe tv apūrvavat

vraja-okasām—of all the inhabitants of Vraja, Vṛndāvana; *sva-tokeṣu*—for their own sons; *sneha-vallī*—the creeper of affection; *ā-abdam*—for one year; *anu-aham*—every day; *śanaiḥ*—gradually; *niḥsīma*—without limit; *vavṛdhe*—increased; *yathā kṛṣṇe*—exactly accepting Kṛṣṇa as their son; *tu*—indeed; *apūrva-vat*—as it had not been previously.

TRANSLATION

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

TEXT 27

इत्थमात्मात्मनात्मानं वत्सपालमिषेण सः ।
पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः ॥२७॥

ittham ātmātmanātmānaṁ
vatsa-pāla-miṣeṇa saḥ
pālayan vatsapo varṣaṁ
cikrīḍe vana-goṣṭhayoḥ

ittham—in this way; *ātmā*—the Supreme Soul, Kṛṣṇa; *ātmanā*—by Himself; *ātmānam*—Himself again; *vatsa-pāla-miṣeṇa*—with the forms of cowherd boys and calves; *saḥ*—Kṛṣṇa Himself; *pālayan*—maintaining; *vatsa-paḥ*—tending the calves; *varṣam*—continuously for one year; *cikrīḍe*—enjoyed the pastimes; *vana-goṣṭhayoḥ*—both in Vṛndāvana and in the forest.

TRANSLATION

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

PURPORT

Everything was Kṛṣṇa. The calves, the cowherd boys and their maintainer Himself were all Kṛṣṇa. In other words, Kṛṣṇa expanded Himself in varieties of calves and cowherd boys and continued His pastimes uninterrupted for one year. As stated in *Bhagavad-gītā*, Kṛṣṇa's expansion is situated in everyone's heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

TEXT 28

एकदा चारयन् वत्सान् सरामो वनमाविशत् ।
पञ्चषासु त्रियामासु हायनापूरणीष्वजः ॥२८॥

ekadā cārayan vatsān
sa-rāmo vanam āviśat
pañca-ṣāsu tri-yāmāsu
hāyanāpūraṇīṣv ajaḥ

ekadā—one day; *cārayan vatsān*—while taking care of all the calves; *sa-rāmaḥ*—along with Balarāma; *vanam*—within the forest; *āviśat*—entered; *pañca-ṣāsu*—five or six; *tri-yāmāsu*—nights; *hāyana*—a whole year; *apūraṇīṣu*—not being fulfilled (five or six days before the completion of one year); *ajaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

PURPORT

Up to this time, even Balarāma was captivated by the bewilderment that covered Brahmā. Even Balarāma did not know that all the calves and

cowherd boys were expansions of Kṛṣṇa or that He Himself was also an expansion of Kṛṣṇa. This was disclosed to Balarāma just five or six days before the completion of the year.

TEXT 29

ततो विदूराच्चरतो गावो वत्सानुपव्रजम् ।
गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् ॥२९॥

tato vidūrāc carato
gāvo vatsān upavrajam
govardhanādri-śirasi
carantyo dadṛśus tṛṇam

tataḥ—thereafter; *vidūrāt*—from a not-distant place; *carataḥ*—while pasturing; *gāvaḥ*—all the cows; *vatsān*—and their respective calves; *upavrajam*—also pasturing near Vṛndāvana; *govardhana-adri-śirasi*—on the top of Govardhana Hill; *carantyaḥ*—while pasturing to find; *dadṛśuḥ*—saw; *tṛṇam*—tender grass nearby.

TRANSLATION

Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

TEXT 30

दृष्ट्वाथ तत्स्नेहवशोऽस्मृतात्मा
स गोव्रजोऽत्यात्मपदुर्गमार्गः ।
द्विपात् ककुद्ग्रीव उदास्यपुच्छो-
ऽगाद्धुङ्कृतैरास्रुपया जवेन ॥३०॥

dṛṣṭvātha tat-sneha-vaśo 'smṛtātmā
sa go-vrajo 'tyātmapa-durga-mārgaḥ
dvi-pāt kukud-grīva udāsya-puccho
'gād dhuṅkṛtair āsru-payā javena

dṛṣṭvā—when the cows saw their calves below; *atha*—thereafter; *tat-sneha-vaśaḥ*—because of increased love for the calves; *asmṛta-ātmā*—as if they had forgotten themselves; *saḥ*—that; *go-vrajaḥ*—herd of cows; *ati-ātma-pa-durga-mārgaḥ*—escaping their caretakers because of increased affection for the calves, although the way was very rough and hard; *dvi-pāt*—pairs of legs together; *kakut-grīvaḥ*—their humps moving with their necks; *udāsya-pucchaḥ*—raising their heads and tails; *agāt*—came; *huṅkṛtaiḥ*—lowing very loudly; *āsru-payāḥ*—with milk flowing from the nipples; *javena*—very forcibly.

TRANSLATION

When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

PURPORT

Generally the calves and cows are pastured separately. The elderly men take care of the cows, and the small children see to the calves. This time, however, the cows immediately forgot their position as soon as they saw the calves below Govardhana Hill, and they ran with great force, their tails erect and their front and hind legs joined, until they reached their calves.

TEXT 31

समेत्य गावोऽधो वत्सान् वत्सवत्योऽप्यपाययन् ।
गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः ॥३१॥

sametya gāvo 'dho vatsān
vatsavatyo 'py apāyayan
gilantya iva cāṅgāni
lihantyaḥ svaudhasaṁ payaḥ

sametya—assembling; *gāvaḥ*—all the cows; *adhaḥ*—down at the foot of Govardhana Hill; *vatsān*—all their calves; *vatsa-vatyaḥ*—as if new calves had been born from them; *api*—even though new calves were present; *apāyayan*—fed them; *gilantyaḥ*—swallowing them; *iva*—as if; *ca*—also; *aṅgāni*—their bodies; *lihantyaḥ*—licking as they do when newborn calves are present; *sva-odhasam payaḥ*—their own milk flowing from the milk bags.

TRANSLATION

The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

TEXT 32

गोपास्तद्रोधनायासमौघ्यलज्जोरुमन्युना ।
दुर्गाध्वकृच्छ्रतोऽभ्येत्य गोवत्सैर्ददृशुः सुतान् ॥३२॥

gopās tad-rodhanāyāsa-
maughya-lajjoru-manyunā
durgādhva-kṛcchrato 'bhyetya
go-vatsair dadṛśuḥ sutān

gopāḥ—the cowherd men; *tat-rodhana-āyāsa*—of their attempt to stop the cows from going to their calves; *maughya*—on account of the frustration; *lajjā*—being ashamed; *uru-manyunā*—and at the same time becoming very angry; *durga-adhva-kṛcchrataḥ*—although they passed the very rough way with great difficulty; *abhyetya*—after reaching there; *go-vatsaiḥ*—along with the calves; *dadṛśuḥ*—saw; *sutān*—their respective sons.

TRANSLATION

The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They

crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

PURPORT

Everyone was increasing in affection for Kṛṣṇa. When the cowherd men coming down from the hill saw their own sons, who were no one else than Kṛṣṇa, their affection increased.

TEXT 33

तदीक्षणोत्प्रेमरसाप्लुताशया
जातानुरागा गतमन्यवोऽर्भकान् ।
उदुह्य दोर्भिः परिरभ्य मूर्धनि
घ्राणैरवापुः परमां मुदं ते ॥३३॥

tad-īkṣaṇotprema-rasāplutāśayā
jātānurāgā gata-manyavo 'rbhakān
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramāṁ mudaṁ te

tat-īkṣaṇa-utprema-rasa-āpluta-āśayāḥ—all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by seeing their sons; *jāta-anurāgāḥ*—experiencing a great longing or attraction; *gata-manyavaḥ*—their anger disappeared; *arbhakān*—their young sons; *uduhya*—lifting; *dorbhiḥ*—with their arms; *parirabhya*—embracing; *mūrdhani*—on the head; *ghrāṇaiḥ*—by smelling; *avāpuḥ*—obtained; *paramām*—the highest; *mudam*—pleasure; *te*—those cowherd men.

TRANSLATION

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

PURPORT

After Brahmā stole the original cowherd boys and calves, Kṛṣṇa expanded Himself to become the boys and calves again. Therefore, because the boys were actually Kṛṣṇa's expansions, the cowherd men were especially attracted to them. At first the cowherd men, who were on top of the hill, were angry, but because of Kṛṣṇa the boys were extremely attractive, and therefore the cowherd men immediately came down from the hill with special affection.

TEXT 34

ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः ।
कृच्छ्राच्छनैरपगतास्तदनुस्मृत्युदश्रवः ॥३४॥

tataḥ pravayaso gopās
tokāśleṣa-sunirvṛtāḥ
kṛcchrāc chanair apagatās
tad-anusmṛty-udaśravaḥ

tataḥ—thereafter; *pravayasaḥ*—elderly; *gopāḥ*—cowherd men; *toka-āśleṣa-sunirvṛtāḥ*—became overjoyed by embracing their sons; *kṛcchrāt*—with difficulty; *śanaiḥ*—gradually; *apagatāḥ*—ceased from that embracing and returned to the forest; *tat-anusmṛti-uda-śravaḥ*—as they remembered their sons, tears began to roll down from their eyes.

TRANSLATION

Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

PURPORT

In the beginning the cowherd men were angry that the cows were being attracted by the calves, but when the men came down from the hill, they themselves were attracted by their sons, and therefore the men embraced them. To embrace one's son and smell his head are symptoms of affection.

TEXT 35

व्रजस्य रामः प्रेमर्धेर्वीक्ष्यौत्कण्ठ्यमनुक्षणम् ।
मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥३५॥

vrajasya rāmaḥ premardher
vīkṣyautkaṇṭhyam anukṣaṇam
mukta-staneṣv apatyeṣv apy
ahetu-vid acintayat

vrajasya—of the herd of cows; *rāmaḥ*—Balarāma; *prema-ṛdheḥ*—because of an increase of affection; *vīkṣya*—after observing; *aut-kaṇṭhyam*—attachment; *anu-kṣaṇam*—constantly; *mukta-staneṣu*—who had grown up and were no longer drawing milk from their mothers; *apatyeṣu*—in regard to those calves; *api*—even; *ahetu-vit*—not understanding the reason; *acintayat*—began to consider as follows.

TRANSLATION

Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

PURPORT

The cows had younger calves who had started sucking milk from their mothers, and some of the cows had newly given birth, but now, because of love, the cows enthusiastically showed their affection for the older calves, which had left off milking. These calves were grown up, but still the mothers wanted to feed them. Therefore Balarāma was a little surprised, and He wanted to inquire from Kṛṣṇa about the reason for their behavior. The mothers were actually more anxious to feed the older calves, although the new calves were present, because the older calves were expansions of Kṛṣṇa. These surprising events were taking place by the manipulation of *yogamāyā*. There are two *māyās* working under the direction of Kṛṣṇa—*mahāmāyā*, the energy of the material world, and *yogamāyā*, the energy of the spiritual world. These uncommon events were taking place because of the influence of *yogamāyā*. From the very

day on which Brahmā stole the calves and boys, *yogamāyā* acted in such a way that the residents of Vṛndāvana, including even Lord Balarāma, could not understand how *yogamāyā* was working and causing such uncommon things to happen. But as *yogamāyā* gradually acted, Balarāma in particular was able to understand what was happening, and therefore He inquired from Kṛṣṇa.

TEXT 36

किमेतदद्भुतमिव वासुदेवेऽखिलात्मनि ।
व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते ॥३६॥

kim etad adbhutam iva
vāsudeve 'khilātmani
vrajasya sātmanas tokeṣv
apūrvaṁ prema vardhate

kim—what; *etat*—this; *adbhutam*—wonderful; *iva*—just as; *vāsudeve*—in Vāsudeva, Lord Śrī Kṛṣṇa; *akhila-ātmani*—the Supersoul of all living entities; *vrajasya*—of all the inhabitants of Vraja; *sa-ātmanaḥ*—along with Me; *tokeṣu*—in these boys; *apūrvam*—unprecedented; *prema*—affection; *vardhate*—is increasing.

TRANSLATION

What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

PURPORT

This increase of affection was not *māyā;* rather, because Kṛṣṇa had expanded Himself as everything and because the whole life of everyone in Vṛndāvana was meant for Kṛṣṇa, the cows, because of affection for Kṛṣṇa, had more affection for the older calves than for the new calves, and the men increased in their affection for their sons. Balarāma was astonished to see all the residents of Vṛndāvana so affectionate toward their own children, exactly as they had been for Kṛṣṇa. Similarly, the

cows had grown affectionate toward their calves—as much as toward Kṛṣṇa. Balarāma was surprised to see the acts of *yogamāyā*. Therefore He inquired from Kṛṣṇa, "What is happening here? What is this mystery?"

TEXT 37

केयं वा कुत आयाता दैवी वा नार्युतासुरी ।
प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी ॥३७॥

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

kā—who; *iyam*—this; *vā*—or; *kutaḥ*—from where; *āyātā*—has come; *daivī*—whether demigod; *vā*—or; *nārī*—woman; *uta*—or; *āsurī*—demoness; *prāyaḥ*—in most cases; *māyā*—illusory energy; *astu*—she must be; *me*—My; *bhartuḥ*—of the master, Lord Kṛṣṇa; *na*—not; *anyā*—any other; *me*—My; *api*—certainly; *vimohinī*—bewilderer.

TRANSLATION

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

PURPORT

Balarāma was surprised. This extraordinary show of affection, He thought, was something mystical, performed either by the demigods or some wonderful man. Otherwise, how could this wonderful change take place? "This *māyā* might be some *rākṣasī-māyā*," He thought, "but how can *rākṣasī-māyā* have any influence upon Me? This is not possible. Therefore it must be the *māyā* of Kṛṣṇa." He thus concluded that the mystical change must have been caused by Kṛṣṇa, whom Balarāma considered His worshipable Personality of Godhead. He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarāma understood that all these boys and calves were only expansions of Kṛṣṇa.

TEXT 38

इति सञ्चिन्त्य दाशार्हो वत्सान् सवयसानपि ।
सर्वानाचष्ट वैकुण्ठं चक्षुषा वयुनेन सः ॥३८॥

iti sañcintya dāśārho
vatsān sa-vayasān api
sarvān ācaṣṭa vaikuṇṭhaṁ
cakṣuṣā vayunena saḥ

iti sañcintya—thinking in this way; *dāśārhaḥ*—Baladeva; *vatsān*—the calves; *sa-vayasān*—along with His companions; *api*—also; *sarvān*—all; *ācaṣṭa*—saw; *vaikuṇṭham*—as Śrī Kṛṣṇa only; *cakṣuṣā vayunena*—with the eye of transcendental knowledge; *saḥ*—He (Baladeva).

TRANSLATION

Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

PURPORT

Every individual is different. There are even differences between twin brothers. Yet when Kṛṣṇa expanded Himself as the boys and calves, each boy and each calf appeared in its own original feature, with the same individual way of acting, the same tendencies, the same color, the same dress, and so on, for Kṛṣṇa manifested Himself with all these differences. This was Kṛṣṇa's opulence.

TEXT 39

नैते सुरेशा ऋषयो न चैते
त्वमेव भासीश भिदाश्रयेऽपि ।
सर्वं पृथक्त्वं निगमात् कथं वदे-
त्युक्तेन वृत्तं प्रभुणा बलोऽवैत् ॥३९॥

naite sureśā ṛṣayo na caite
tvam eva bhāsīśa bhid-āśraye 'pi

sarvaṁ pṛthak tvaṁ nigamāt kathaṁ vadety
uktena vṛttaṁ prabhuṇā balo 'vait

na—not; *ete*—these boys; *sura-īśāḥ*—the best of the demigods; *ṛṣayaḥ*—great sages; *na*—not; *ca*—and; *ete*—these calves; *tvam*—You (Kṛṣṇa); *eva*—alone; *bhāsi*—are manifesting; *īśa*—O supreme controller; *bhit-āśraye*—in the existence of varieties of difference; *api*—even; *sarvam*—everything; *pṛthak*—existing; *tvam*—You (Kṛṣṇa); *nigamāt*—briefly; *katham*—how; *vada*—please explain; *iti*—thus; *uktena*—having been requested (by Baladeva); *vṛttam*—the situation; *prabhuṇā*—(having been explained) by Lord Kṛṣṇa; *balaḥ*—Baladeva; *avait*—understood.

TRANSLATION

Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

PURPORT

Inquiring from Kṛṣṇa about the actual situation, Lord Balarāma said, "My dear Kṛṣṇa, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?" At the request of Balarāma, Kṛṣṇa briefly explained the whole situation: how the calves and boys were stolen by Brahmā and how He was concealing the incident by expanding Himself so that people would not know that the original cows, calves and boys were missing. Balarāma understood, therefore, that this was not *māyā* but Kṛṣṇa's opulence. Kṛṣṇa has all opulences, and this was but another opulence of Kṛṣṇa.

"At first," Lord Balarāma said, "I thought that these boys and calves

were a display of the power of great sages like Nārada, but now I see that all these boys and calves are You." After inquiring from Kṛṣṇa, Lord Balarāma understood that Kṛṣṇa Himself had become many. That the Lord can do this is stated in the *Brahma-saṁhitā* (5.33). *Advaitam acyutam anādim ananta-rūpam:* although He is one, He can expand Himself in so many forms. According to the Vedic version, *ekaṁ bahu syām:* He can expand Himself into many thousands and millions but still remain one. In that sense, everything is spiritual because everything is an expansion of Kṛṣṇa; that is, everything is an expansion either of Kṛṣṇa Himself or of His potency. Because the potency is nondifferent from the potent, the potency and the potent are one (*śakti-śaktimator abhedaḥ*). The Māyāvādīs, however, say, *cid-acit-samanvayaḥ:* spirit and matter are one. This is a wrong conception. Spirit (*cit*) is different from matter (*acit*), as explained by Kṛṣṇa Himself in *Bhagavad-gītā* (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Spirit and matter cannot be made one, for actually they are superior and inferior energies, yet the Māyāvādīs, or Advaita-vādīs, try to make them one. This is wrong. Although spirit and matter ultimately come from the same one source, they cannot be made one. For example, there are many things that come from our bodies, but although they come from the same source, they cannot be made one. We should be careful to note that al-

though the supreme source is one, the emanations from this source should be separately regarded as inferior and superior. The difference between the Māyāvāda and Vaiṣṇava philosophies is that the Vaiṣṇava philosophy recognizes this fact. Śrī Caitanya Mahāprabhu's philosophy, therefore, is called *acintya-bhedābheda*—simultaneous oneness and difference. For example, fire and heat cannot be separated, for where there is fire there is heat and where there is heat there is fire. Nonetheless, although we cannot touch fire, heat we can tolerate. Therefore, although they are one, they are different.

TEXT 40

तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा ।
पुरोवदाब्दं क्रीडन्तं ददृशे सकलं हरिम् ॥४०॥

tāvad etyātmabhūr ātma-
mānena truṭy-anehasā
purovad ābdaṁ krīḍantaṁ
dadṛśe sa-kalaṁ harim

tāvat—for so long; *etya*—after returning; *ātma-bhūḥ*—Lord Brahmā; *ātma-mānena*—by his (Brahmā's) own measurement; *truṭi-anehasā*—by a moment's time; *puraḥ-vat*—just as previously; *ā-abdam*—for one year (by human measurement of time); *krīḍantam*—playing; *dadṛśe*—he saw; *sa-kalam*—along with His expansions; *harim*—Lord Hari (Śrī Kṛṣṇa).

TRANSLATION

When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

PURPORT

Lord Brahmā had gone away for only a moment of his time, but when he returned, a year of human time had passed. On different planets, the

calculation of time is different. To give an example, a man-made satellite may orbit the earth in an hour and twenty-five minutes and thus complete one full day, although a day ordinarily takes twenty-four hours for those living on earth. Therefore, what was but a moment for Brahmā was one year on earth. Kṛṣṇa continued to expand Himself in so many forms for one year, but by the arrangement of *yogamāyā* no one could understand this but Balarāma.

After one moment of Brahmā's calculation, Brahmā came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Kṛṣṇa was his master, and he had played mischief for fun by taking away Kṛṣṇa's calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). When Brahmā returned, he saw that all the boys, calves and cows were playing with Kṛṣṇa in the same way as when he had come upon them; by Kṛṣṇa's display of *yogamāyā*, the same pastimes were going on without any change.

On the day when Lord Brahmā had first come, Baladeva could not go with Kṛṣṇa and the cowherd boys, for it was His birthday, and His mother had kept Him back for the proper ceremonial bath, called *śāntika-snāna*. Therefore Lord Baladeva was not taken by Brahmā at that time. Now, one year later, Brahmā returned, and because he returned on exactly the same day, Baladeva was again kept at home for His birthday. Therefore, although this verse mentions that Brahmā saw Kṛṣṇa and all the cowherd boys, Baladeva is not mentioned. It was five or six days earlier that Baladeva had inquired from Kṛṣṇa about the extraordinary affection of the cows and cowherd men, but now, when Brahmā returned, Brahmā saw all the calves and cowherd boys playing with Kṛṣṇa as expansions of Kṛṣṇa, but he did not see Baladeva. As in the previous year, Lord Baladeva did not go to the woods on the day Lord Brahmā appeared there.

TEXT 41

यावन्तो गोकुले बालाः सवत्साः सर्व एव हि ।
मायाशये शयाना मे नाद्यापि पुनरुत्थिताः ॥४१॥

yāvanto gokule bālāḥ
sa-vatsāḥ sarva eva hi

māyāśaye śayānā me
nādyāpi punar utthitāḥ

yāvantaḥ—whatsoever, as many as; *gokule*—in Gokula; *bālāḥ*—boys; *sa-vatsāḥ*—along with their calves; *sarve*—all; *eva*—indeed; *hi*—because; *māyā-āśaye*—on the bed of *māyā;* *śayānāḥ*—are sleeping; *me*—my; *na*—not; *adya*—today; *api*—even; *punaḥ*—again; *utthitāḥ*—have risen.

TRANSLATION

Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

PURPORT

For one year Lord Brahmā kept the calves and boys lying down in a cave by his mystic power. Therefore when Brahmā saw Lord Kṛṣṇa still playing with all the cows and calves, he began trying to reason about what was happening. "What is this?" he thought. "Maybe I took those calves and cowherd boys away but now they have been taken from that cave. Is this what has happened? Has Kṛṣṇa brought them back here?" Then, however, Lord Brahmā saw that the calves and boys he had taken were still in the same mystic *māyā* into which he had put them. Thus he concluded that the calves and cowherd boys now playing with Kṛṣṇa were different from the ones in the cave. He could understand that although the original calves and boys were still in the cave where he had put them, Kṛṣṇa had expanded Himself and so the present demonstration of calves and boys consisted of expansions of Kṛṣṇa. They had the same features, the same mentality and the same intentions, but they were all Kṛṣṇa.

TEXT 42

इत एतेऽत्र कुत्रत्या मन्मायामोहितेतरे ।
तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम् ॥४२॥

ita ete 'tra kutratyā
man-māyā-mohitetare

tāvanta eva tatrābdaṁ
krīḍanto viṣṇunā samam

itaḥ—for this reason; *ete*—these boys with their calves; *atra*—here; *kutratyāḥ*—where have they come from; *mat-māyā-mohita-itare*—different from those who were mystified by my illusory potency; *tāvantaḥ*—the same number of boys; *eva*—indeed; *tatra*—there; *ā-abdam*—for one year; *krīḍantaḥ*—are playing; *viṣṇunā samam*—along with Kṛṣṇa.

TRANSLATION

A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

PURPORT

Although appearing like calves, cows and cowherd boys, these were all Viṣṇu. Actually they were *viṣṇu-tattva*, not *jīva-tattva*. Brahmā was surprised. "The original cowherd boys and cows," he thought, "are still where I put them last year. So who is it that is now keeping company with Kṛṣṇa exactly as before? Where have they come from?" Brahmā was surprised that his mystic power had been neglected. Without touching the original cows and cowherd boys kept by Brahmā, Kṛṣṇa had created another assembly of calves and boys, who were all expansions of *viṣṇu-tattva*. Thus Brahmā's mystic power was superseded.

TEXT 43

एवमेतेषु भेदेषु चिरं ध्यात्वा स आत्मभूः ।
सत्याः के कतरे नेति ज्ञातुं नेष्टे कथञ्चन ॥४३॥

evam eteṣu bhedeṣu
ciraṁ dhyātvā sa ātma-bhūḥ
satyāḥ ke katare neti
jñātuṁ neṣṭe kathañcana

evam—in this way; *eteṣu bhedeṣu*—between these boys, who were existing separately; *ciram*—for a long time; *dhyātvā*—after thinking; *saḥ*—he; *ātma-bhūḥ*—Lord Brahmā; *satyāḥ*—real; *ke*—who; *katare*—who; *na*—are not; *iti*—thus; *jñātum*—to understand; *na*—not; *iṣṭe*—was able; *kathañcana*—in any way at all.

TRANSLATION

Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

PURPORT

Brahmā was puzzled. "The original boys and calves are still sleeping as I have kept them," he thought, "but another set is here playing with Kṛṣṇa. How has this happened?" Brahmā could not grasp what was happening. Which boys were real, and which were not real? Brahmā was unable to come to any definite conclusion. He pondered the matter for a long while. "How can there be two sets of calves and boys at the same time? Have the boys and calves here been created by Kṛṣṇa, or has Kṛṣṇa created the ones lying asleep? Or are both merely creations of Kṛṣṇa?" Brahmā thought about the subject in many different ways. "After I go to the cave and see that the boys and calves are still there, does Kṛṣṇa go take them away and put them here so that I come here and see them, and does Kṛṣṇa then take them from here and put them there?" Brahmā could not figure out how there could be two sets of calves and cowherd boys exactly alike. Although thinking and thinking, he could not understand at all.

TEXT 44

एवं सम्मोहयन् विष्णुं विमोहं विश्वमोहनम् ।
स्वयैव माययाजोऽपि स्वयमेव विमोहितः ॥४४॥

evaṁ sammohayan viṣṇuṁ
vimohaṁ viśva-mohanam

svayaiva māyayājo 'pi
svayam eva vimohitaḥ

evam—in this way; *sammohayan*—wanting to mystify; *viṣṇum*—the all-pervading Lord Kṛṣṇa; *vimoham*—who can never be mystified; *viśva-mohanam*—but who mystifies the entire universe; *svayā*—by his (Brahmā's) own; *eva*—indeed; *māyayā*—by mystic power; *ajaḥ*—Lord Brahmā; *api*—even; *svayam*—himself; *eva*—certainly; *vimohitaḥ*—was put into bewilderment, became mystified.

TRANSLATION

Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

PURPORT

Brahmā wanted to bewilder Kṛṣṇa, who bewilders the entire universe. The whole universe is under Kṛṣṇa's mystic power (*mama māyā duratyayā*), but Brahmā wanted to mystify Him. The result was that Brahmā himself was mystified, just as one who wants to kill another may himself be killed. In other words, Brahmā was defeated by his own attempt. In a similar position are the scientists and philosophers who want to overcome the mystic power of Kṛṣṇa. They challenge Kṛṣṇa, saying, "What is God? We can do this, and we can do that." But the more they challenge Kṛṣṇa in this way, the more they are implicated in suffering. The lesson here is that we should not try to overcome Kṛṣṇa. Rather, instead of endeavoring to surpass Him, we should surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*).

Instead of defeating Kṛṣṇa, Brahmā himself was defeated, for he could not understand what Kṛṣṇa was doing. Since Brahmā, the chief person within this universe, was so bewildered, what is to be said of so-called scientists and philosophers? *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa. Instead, whatever arrangements He proposes, we should accept. This is always better, for this will make us happy. The

more we try to defeat the arrangement of Kṛṣṇa, the more we become implicated in Kṛṣṇa's *māyā* (*daivī hy eṣā guṇamayī mama māyā duratyayā*). But one who has reached the point of surrendering to the instructions of Kṛṣṇa (*mām eva ye prapadyante*) is liberated, free from *kṛṣṇa-māyā* (*māyām etāṁ taranti te*). The power of Kṛṣṇa is just like a government that cannot be overcome. First of all there are laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government? Similarly, what is the use of trying to challenge Kṛṣṇa?

From the next verse it is clear that Kṛṣṇa cannot be defeated by any kind of mystic power. If one gets even a little power of scientific knowledge, one tries to defy God, but actually no one is able to bewilder Kṛṣṇa. When Brahmā, the chief person within the universe, tried to bewilder Kṛṣṇa, he himself was bewildered and astonished. This is the position of the conditioned soul. Brahmā wanted to mystify Kṛṣṇa, but he himself was mystified.

The word *viṣṇum* is significant in this verse. Viṣṇu pervades the entire material world, whereas Brahmā merely occupies one subordinate post.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagadaṇḍa-nāthāḥ
(*Brahma-saṁhitā* 5.48)

The word *nāthāḥ*, which refers to Lord Brahmā, is plural because there are innumerable universes and innumerable Brahmās. Brahmā is but a tiny force. This was exhibited in Dvārakā when Kṛṣṇa called for Brahmā. One day when Brahmā came to see Kṛṣṇa at Dvārakā, the doorman, at Lord Kṛṣṇa's request, asked, "Which Brahmā are you?" Later, when Brahmā inquired from Kṛṣṇa whether this meant that there was more than one Brahmā, Kṛṣṇa smiled and at once called for many Brahmās from many universes. The four-headed Brahmā of this universe then saw innumerable other Brahmās coming to see Kṛṣṇa and offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some had a million heads. Upon seeing this wonderful exhibition, the four-headed Brahmā became nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Therefore, what can Brahmā do to bewilder Kṛṣṇa?

TEXT 45

तम्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि ।
महतीतरमायैश्यं निहन्त्यात्मनि युञ्जतः ॥४५॥

tamyāṁ tamovan naihāraṁ
khadyotārcir ivāhani
mahatītara-māyaiśyaṁ
nihanty ātmani yuñjataḥ

tamyām—on a dark night; *tamaḥ-vat*—just as darkness; *naihāram*—produced by snow; *khadyota-arciḥ*—the light of a glowworm; *iva*—just as; *ahani*—in the daytime, in the sunlight; *mahati*—in a great personality; *itara-māyā*—inferior mystic potency; *aiśyam*—the ability; *nihanti*—destroys; *ātmani*—in his own self; *yuñjataḥ*—of the person who attempts to use.

TRANSLATION

As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

PURPORT

When one wants to supersede a superior power, one's own inferior power becomes ludicrous. Just as a glowworm in the daytime and snow at night have no value, Brahmā's mystic power became worthless in the presence of Kṛṣṇa, for greater mystic power condemns inferior mystic power. On a dark night, the darkness produced by snow has no meaning. The glowworm appears very important at night, but in the daytime its glow has no value; whatever little value it has is lost. Similarly, Brahmā became insignificant in the presence of Kṛṣṇa's mystic power. Kṛṣṇa's *māyā* was not diminished in value, but Brahmā's *māyā* was condemned. Therefore, one should not try to exhibit one's insignificant opulence before a greater power.

TEXT 46

तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् ।
व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ॥४६॥

tāvat sarve vatsa-pālāḥ
paśyato 'jasya tat-kṣaṇāt
vyadṛśyanta ghana-śyāmāḥ
pīta-kauśeya-vāsasaḥ

tāvat—so long; *sarve*—all; *vatsa-pālāḥ*—both the calves and the boys tending them; *paśyataḥ*—while he was watching; *ajasya*—of Lord Brahmā; *tat-kṣaṇāt*—immediately; *vyadṛśyanta*—were seen; *ghana-śyāmāḥ*—as having a complexion resembling bluish rainclouds; *pīta-kauśeya-vāsasaḥ*—and dressed in yellow silk garments.

TRANSLATION

Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

PURPORT

While Brahmā was contemplating, all the calves and cowherd boys immediately transformed into *viṣṇu-mūrtis*, having bluish complexions and wearing yellow garments. Brahmā was contemplating his own power and the immense, unlimited power of Kṛṣṇa, but before he could come to a conclusion, he saw this immediate transformation.

TEXTS 47–48

चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः ।
किरीटिनः कुण्डलिनो हारिणो वनमालिनः ॥४७॥
श्रीवत्साङ्गददोरत्नकम्बुकङ्कणपाणयः ।
नूपुरैः कटकैर्भाताः कटिसूत्राङ्गुलीयकैः ॥४८॥

catur-bhujāḥ śaṅkha-cakra-
gadā-rājīva-pāṇayaḥ
kirīṭinaḥ kuṇḍalino
hāriṇo vana-mālinaḥ

śrīvatsāṅgada-do-ratna-
kambu-kaṅkaṇa-pāṇayaḥ
nūpuraiḥ kaṭakair bhātāḥ
kaṭi-sūtrāṅgulīyakaiḥ

catuḥ-bhujāḥ—having four arms; *śaṅkha-cakra-gadā-rājīva-pāṇayaḥ*—holding conchshell, disc, club and lotus flower in Their hands; *kirīṭinaḥ*—bearing helmets on Their heads; *kuṇḍalinaḥ*—wearing earrings; *hāriṇaḥ*—wearing pearl necklaces; *vana-mālinaḥ*—wearing garlands of forest flowers; *śrīvatsa-aṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ*—bearing the emblem of the goddess of fortune on Their chests, armlets on Their arms, the Kaustubha gem on Their necks, which were marked with three lines like a conchshell, and bracelets on Their hands; *nūpuraiḥ*—with ornaments on the feet; *kaṭakaiḥ*—with bangles on Their ankles; *bhātāḥ*—appeared beautiful; *kaṭi-sūtra-aṅgulīyakaiḥ*—with sacred belts around the waist and with rings on the fingers.

TRANSLATION

All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

PURPORT

All the Viṣṇu forms had four arms, with conchshell and other articles, but these characteristics are also possessed by those who have attained

sārūpya-mukti in Vaikuṇṭha and who consequently have forms exactly like the form of the Lord. However, these Viṣṇu forms appearing before Lord Brahmā also possessed the mark of Śrīvatsa and the Kaustubha gem, which are special characteristics possessed only by the Supreme Lord Himself. This proves that all these boys and calves were in fact directly expansions of Viṣṇu, the Personality of Godhead, not merely His associates of Vaikuṇṭha. Viṣṇu Himself is included within Kṛṣṇa. All the opulences of Viṣṇu are already present in Kṛṣṇa, and consequently for Kṛṣṇa to demonstrate so many Viṣṇu forms was actually not very astonishing.

The Śrīvatsa mark is described by the *Vaiṣṇava-toṣaṇī* as being a curl of fine yellow hair on the upper portion of the right side of Lord Viṣṇu's chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

TEXT 49

आङ्घ्रिमस्तकमापूर्णास्तुलसीनवदाममिः ।
कोमलैः सर्वगात्रेषु भूरिपुण्यवदर्पितैः ॥४९॥

āṅghri-mastakam āpūrṇās
tulasī-nava-dāmabhiḥ
komalaiḥ sarva-gātreṣu
bhūri-puṇyavad-arpitaiḥ

ā-aṅghri-mastakam—from the feet up to the top of the head; *āpūrṇāḥ*—fully decorated; *tulasī-nava-dāmabhiḥ*—with garlands of fresh *tulasī* leaves; *komalaiḥ*—tender, soft; *sarva-gātreṣu*—on all the limbs of the body; *bhūri-puṇyavat-arpitaiḥ*—which were offered by devotees engaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on.

TRANSLATION

Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

PURPORT

The word *bhūri-puṇyavad-arpitaiḥ* is significant in this verse. These forms of Viṣṇu were worshiped by those who had performed pious activities (*sukṛtibhiḥ*) for many births and who were constantly engaged in devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*). *Bhakti*, devotional service, is the engagement of those who have performed highly developed pious activities. The accumulation of pious activities has already been mentioned elsewhere in the *Śrīmad-Bhāgavatam* (10.12.11), where Śukadeva Gosvāmī says,

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of *māyā*, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys."

In our Kṛṣṇa-Balarāma Temple in Vṛndāvana, there is a *tamāla* tree that covers an entire corner of the courtyard. Before there was a temple the tree was lying neglected, but now it has developed very luxuriantly, covering the whole corner of the courtyard. This is a sign of *bhūri-puṇya*.

TEXT 50

चन्द्रिकाविशदस्मेरैः सारुणापाङ्गवीक्षितैः ।
स्वकार्थानामिव रजःसत्त्वाभ्यां स्रष्टृपालकाः ॥५०॥

candrikā-viśada-smeraiḥ
sāruṇāpāṅga-vīkṣitaiḥ
svakārthānām iva rajaḥ-
sattvābhyāṁ sraṣṭṛ-pālakāḥ

candrikā-viśada-smeraiḥ—by pure smiling like the full, increasing moonlight; *sa-aruṇa-apāṅga-vīkṣitaiḥ*—by the clear glances of Their reddish eyes; *svaka-arthānām*—of the desires of His own devotees; *iva*—just as; *rajaḥ-sattvābhyām*—by the modes of passion and goodness; *sraṣṭṛ-pālakāḥ*—were creators and protectors.

TRANSLATION

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

PURPORT

Those Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (*śreyaḥ-kairava-candrikā-vitaraṇam*). As maintainers, They glanced upon Their devotees, embracing them and protecting them by smiling. Their smiles resembled the mode of goodness, protecting all the desires of the devotees, and the glancing of Their eyes resembled the mode of passion. Actually, in this verse the word *rajaḥ* means not "passion" but "affection." In the material world, *rajo-guṇa* is passion, but in the spiritual world it is affection. In the material world, affection is contaminated by *rajo-guṇa* and *tamo-guṇa*, but in the *śuddha-sattva* the affection that maintains the devotees is transcendental.

The word *svakārthānām* refers to great desires. As mentioned in this verse, the glance of Lord Viṣṇu creates the desires of the devotees. A pure devotee, however, has no desires. Therefore Sanātana Gosvāmī comments that because the desires of devotees whose attention is fixed on Kṛṣṇa have already been fulfilled, the Lord's sidelong glances create variegated desires in relation to Kṛṣṇa and devotional service. In the material world, desire is a product of *rajo-guṇa* and *tamo-guṇa*, but desire in the spiritual world gives rise to a variety of everlasting transcendental service. Thus the word *svakārthānām* refers to eagerness to serve Kṛṣṇa.

In Vṛndāvana there is a place where there was no temple, but a devotee desired, "Let there be a temple and *sevā*, devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

TEXT 51

आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्भिश्चराचरैः ।
नृत्यगीताद्यनेकार्हैः पृथक् पृथगुपासिताः ॥५१॥

ātmādi-stamba-paryantair
mūrtimadbhiś carācaraiḥ
nṛtya-gītādy-anekārhaiḥ
pṛthak pṛthag upāsitāḥ

ātma-ādi-stamba-paryantaiḥ—from Lord Brahmā to the insignificant living entity; *mūrti-madbhiḥ*—assuming some form; *cara-acaraiḥ*—both the moving and the nonmoving; *nṛtya-gīta-ādi-aneka-arhaiḥ*—by many varied means of worship, such as dancing and singing; *pṛthak pṛthak*—differently; *upāsitāḥ*—who were being worshiped.

TRANSLATION

All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

PURPORT

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and *karma*, but everyone is engaged (*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*); there is no one who is not serving. Therefore the *mahā-bhāgavata*, the topmost devotee, sees everyone as being engaged in the service of Kṛṣṇa; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vṛndāvana. But everyone is engaged in service. Denial of the service of the Lord is *māyā*.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune." (Cc. *Ādi* 5.142)

There are two kinds of living entities—the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahmā saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Viṣṇu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in *Bhagavad-gītā* (3.27) by the words *prakṛteḥ kriyamāṇāni*, according to the laws of nature one is controlled by the demigods.

All living entities are serving Kṛṣṇa in different ways, but when they are Kṛṣṇa conscious, their service is fully manifest. As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Kṛṣṇa consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

TEXT 52

अणिमाद्यैर्महिमभिरजाद्याभिर्विभूतिभिः ।
चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः ॥५२॥

aṇimādyair mahimabhir
ajādyābhir vibhūtibhiḥ
catur-viṁśatibhis tattvaiḥ
parītā mahad-ādibhiḥ

aṇimā-ādyaiḥ—headed by *aṇimā; mahimabhiḥ*—by opulences; *ajā-ādyābhiḥ*—headed by Ajā; *vibhūtibhiḥ*—by potencies; *catuḥ-viṁśatibhiḥ*—twenty-four in number; *tattvaiḥ*—by elements for the creation of the material world; *parītāḥ*—(all the *viṣṇu-mūrtis*) were surrounded; *mahat-ādibhiḥ*—headed by the *mahat-tattva.*

TRANSLATION

All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by

the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

PURPORT

In this verse the word *mahimabhiḥ* means *aiśvarya*, or opulence. The Supreme Personality of Godhead can do whatever He likes. That is His *aiśvarya*. No one can command Him, but He can command everyone. *Ṣaḍ-aiśvarya-pūrṇam*. The Lord is full in six opulences. The *yoga-siddhis*, the perfections of *yoga*, such as the ability to become smaller than the smallest (*aṇimā-siddhi*) or bigger than the biggest (*mahimā-siddhi*), are present in Lord Viṣṇu. *Ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān* (Cc. *Ādi* 1.3). The word *ajā* means *māyā*, or mystic power. Everything mysterious is in full existence in Viṣṇu.

The twenty-four elements mentioned are the five working senses (*pañca-karmendriya*), the five senses for obtaining knowledge (*pañca-jñānendriya*), the five gross material elements (*pañca-mahābhūta*), the five sense objects (*pañca-tanmātra*), the mind (*manas*), the false ego (*ahaṅkāra*), the *mahat-tattva*, and material nature (*prakṛti*). All twenty-four of these elements are employed for the manifestation of this material world. The *mahat-tattva* is divided into different subtle categories, but originally it is called the *mahat-tattva*.

TEXT 53

कालस्वभावसंस्कारकामकर्मगुणादिभिः ।
स्वमहिध्वस्तमहिभिर्मूर्तिमद्भिरुपासिताः ॥५३॥

kāla-svabhāva-saṁskāra-
kāma-karma-guṇādibhiḥ
sva-mahi-dhvasta-mahibhir
mūrtimadbhir upāsitāḥ

kāla—by the time factor; *svabhāva*—own nature; *saṁskāra*—reformation; *kāma*—desire; *karma*—fruitive action; *guṇa*—the three modes of material nature; *ādibhiḥ*—and by others; *sva-mahi-dhvasta-mahibhiḥ*—whose own independence was subordinate to the potency of the Lord; *mūrti-madbhiḥ*—possessing form; *upāsitāḥ*—were being worshiped.

TRANSLATION

Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

PURPORT

No one but Viṣṇu has any independence. If we develop consciousness of this fact, then we are in actual Kṛṣṇa consciousness. We should always remember that Kṛṣṇa is the only supreme master and that everyone else is His servant (*ekale īśvara kṛṣṇa, āra saba bhṛtya*). Be one even Nārāyaṇa or Lord Śiva, everyone is subordinate to Kṛṣṇa (*śiva-viriñci-nutam*). Even Baladeva is subordinate to Kṛṣṇa. This is a fact.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. *Ādi* 5.142)

One should understand that no one is independent, for everything is part and parcel of Kṛṣṇa and is acting and moving by the supreme desire of Kṛṣṇa. This understanding, this consciousness, is Kṛṣṇa consciousness.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." No one can compare to Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original Nārāyaṇa. Brahmā himself addresses Kṛṣṇa, *nārāyaṇas tvaṁ na hi sarva-dehinām:* "You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa." (*Bhāg.* 10.14.14)

Kāla, or the time factor, has many assistants, such as *svabhāva*, *saṁskāra*, *kāma*, *karma* and *guṇa*. *Svabhāva*, or one's own nature, is

formed according to the association of the material qualities. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu* (Bg. 13.22). *Sat* and *asat-svabhāva*—one's higher or lower nature—is formed by association with the different qualities, namely *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. We should gradually come to the *sattva-guṇa*, so that we may avoid the two lower *guṇas*. This can be done if we regularly discuss *Śrīmad-Bhāgavatam* and hear about Kṛṣṇa's activities. *Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā* (*Bhāg.* 1.2.18). All the activities of Kṛṣṇa described in *Śrīmad-Bhāgavatam*, beginning even with the pastimes concerning Pūtanā, are transcendental. Therefore, by hearing and discussing *Śrīmad-Bhāgavatam*, the *rajo-guṇa* and *tamo-guṇa* are subdued, so that only *sattva-guṇa* remains. Then *rajo-guṇa* and *tamo-guṇa* cannot do us any harm.

Varṇāśrama-dharma, therefore, is essential, for it can bring people to *sattva-guṇa*. *Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye* (*Bhāg.* 1.2.19). *Tamo-guṇa* and *rajo-guṇa* increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought to *sattva-guṇa* by the establishment of *varṇāśrama-dharma* and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing *maṅgala-ārātrika*, and so on. In this way, one should stay in *sattva-guṇa*, and then one cannot be influenced by *tamo-guṇa* and *rajo-guṇa*.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
(*Bhāg.* 1.2.19)

The opportunity for this purification is the special feature of human life; in other lives, this is not possible. Such purification can be achieved very easily by *rādhā-kṛṣṇa-bhajana*, devotional service rendered to Rādhā and Kṛṣṇa, and therefore Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu*, indicating that unless one worships Rādhā-Kṛṣṇa, one's human form of life is wasted. *Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ/ janayaty āśu vairāgyam* (*Bhāg.* 1.2.7). By

engagement in the service of Vāsudeva, one very quickly renounces material life. The members of the Kṛṣṇa consciousness movement, for example, being engaged in *vāsudeva-bhakti*, very quickly come to the stage of being nice Vaiṣṇavas, so much so that people are surprised that *mlecchas* and *yavanas* are able to come to this stage. This is possible by *vāsudeva-bhakti*. But if we do not come to the stage of *sattva-guṇa* in this human life, then, as Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu*—there is no profit in gaining this human form of life.

Śrī Vīrarāghava Ācārya comments that each of the items mentioned in the first half of this verse is a cause for material entanglement. *Kāla*, or the time factor, agitates the modes of material nature, and *svabhāva* is the result of association with these modes. Therefore Narottama dāsa Ṭhākura says, *bhakta-sane vāsa*. If one associates with *bhaktas*, then one's *svabhāva*, or nature, will change. Our Kṛṣṇa consciousness movement is meant to give people good association so that this change may take place, and we actually see that by this method people all over the world are gradually becoming devotees.

As for *saṁskāra*, or reformation, this is possible by good association, for by good association one develops good habits, and habit becomes second nature. Therefore, *bhakta-sane vāsa:* let people have the chance to live with *bhaktas*. Then their habits will change. In the human form of life one has this chance, but as Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu:* if one fails to take advantage of this opportunity, one's human life is wasted. We are therefore trying to save human society from degradation and actually elevate people to the higher nature.

As for *kāma* and *karma*—desires and activities—if one engages in devotional service, one develops a different nature than if one engages in activities of sense gratification, and of course the result is also different. According to the association of different natures, one receives a particular type of body. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu* (Bg. 13.22). Therefore we should always seek good association, the association of devotees. Then our life will be successful. A man is known by his company. If one has the chance to live in the good association of devotees, one is able to cultivate knowledge, and naturally one's character or nature will change for one's eternal benefit.

TEXT 54

सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः ।
अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषद्दृशाम् ॥५४॥

satya-jñānānantānanda-
mātraika-rasa-mūrtayaḥ
aspṛṣṭa-bhūri-māhātmyā
api hy upaniṣad-dṛśām

satya—eternal; *jñāna*—having full knowledge; *ananta*—unlimited; *ānanda*—fully blissful; *mātra*—only; *eka-rasa*—always existing; *mūrtayaḥ*—forms; *aspṛṣṭa-bhūri-māhātmyāḥ*—whose great glory is not touched; *api*—even; *hi*—because; *upaniṣat-dṛśām*—by those *jñānīs* who are engaged in studying the *Upaniṣads.*

TRANSLATION

The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

PURPORT

Mere *śāstra-jñāna*, or knowledge in the *Vedas*, does not help anyone understand the Personality of Godhead. Only one who is favored or shown mercy by the Lord can understand Him. This is also explained in the *Upaniṣads* (*Muṇḍaka Up.* 3.2.3):

nāyam ātmā pravacanena labhyo
na medhasā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

One description given of Brahman is *satyaṁ brahma, ānanda-rūpam:* "Brahman is the Absolute Truth and complete *ānanda*, or bliss." The forms of Viṣṇu, the Supreme Brahman, were one, but They were manifested differently. The followers of the *Upaniṣads*, however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramātmā can actually be understood only through devotion, as confirmed by the Lord Himself in *Śrīmad-Bhāgavatam* (*bhaktyāham ekayā grāhyaḥ, Bhāg.* 11.14.21). To establish that Brahman indeed has transcendental form, Śrīla Viśvanātha Cakravartī Ṭhākura gives various quotations from the *śāstras*. In the *Śvetāśvatara Upaniṣad* (3.8), the Supreme is described as *āditya-varṇaṁ tamasaḥ parastāt*, "He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance." *Ānanda-mātram ajaraṁ purāṇam ekaṁ santaṁ bahudhā dṛśyamānam:* "The Supreme is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although one, He is experienced in different forms." *Sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ:* "All the forms of that Supreme Person are eternal." (*Mahā-varāha Purāṇa*) The Supreme Person has a form, with hands and legs and other personal features, but His hands and legs are not material. *Bhaktas* know that the form of Kṛṣṇa, or Brahman, is not at all material. Rather, Brahman has a transcendental form, and when one is absorbed in it, being fully developed in *bhakti*, one can understand Him (*premāñjana-cchurita-bhakti-vilocanena*). The Māyāvādīs, however, cannot understand this transcendental form, for they think that it is material.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the *Upaniṣads* cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists, who can only understand, through the studies of the *Upaniṣads*, that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency.

Yet although Kṛṣṇa cannot be seen through the *Upaniṣads*, in some places it is said that Kṛṣṇa can in fact be known in this way. *Aupaniṣadaṁ puruṣam:* "He is known by the *Upaniṣads*." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (*mad-bhaktiṁ labhate parām*).

tac chraddadhānā munayo
jñāna-vairagya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedānta-śruti.*" (*Bhāg.* 1.2.12) The word *śruta-gṛhītayā* refers to *Vedānta* knowledge, not sentimentality. *Śruta-gṛhīta* is sound knowledge.

Lord Viṣṇu, Brahmā thus realized, is the reservoir of all truth, knowledge and bliss. He is the combination of these three transcendental features, and He is the object of worship for the followers of the *Upaniṣads.* Brahmā realized that all the different forms of cows, boys and calves transformed into Viṣṇu forms were not transformed by mysticism of the type that a *yogī* or demigod can display by specific powers invested in him. The cows, calves and boys transformed into *viṣṇu-mūrtis,* or Viṣṇu forms, were not displays of *viṣṇu-māyā,* or Viṣṇu energy, but were Viṣṇu Himself. The respective qualifications of Viṣṇu and *viṣṇu-māyā* are just like those of fire and heat. In heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Viṣṇu forms of the boys, cows and calves was not like the heat, but rather like the fire—they were all actually Viṣṇu. Factually, the qualification of Viṣṇu is full truth, full knowledge and full bliss. Another example may be given with material objects, which may be reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But each and every one of the forms Kṛṣṇa assumed was fully Viṣṇu.

We should discuss *Śrīmad-Bhāgavatam* daily as much as possible, and then everything will be clarified, for *Bhāgavatam* is the essence of all Vedic literature (*nigama-kalpataror galitaṁ phalam*). It was written by Vyāsadeva (*mahāmuni-kṛte*) when he was self-realized. Thus the more we read *Śrīmad-Bhāgavatam,* the more its knowledge becomes clear. Each and every verse is transcendental.

TEXT 55

एवं सकृद् ददर्शाजः परब्रह्मात्मनोऽखिलान् ।
यस्य भासा सर्वमिदं विभाति सचराचरम् ॥५५॥

evaṁ sakṛd dadarśājaḥ
para-brahmātmano 'khilān
yasya bhāsā sarvam idaṁ
vibhāti sa-carācaram

evam—thus; *sakṛt*—at one time; *dadarśa*—saw; *ajaḥ*—Lord Brahmā; *para-brahma*—of the Supreme Absolute Truth; *ātmanaḥ*—expansions; *akhilān*—all the calves and boys, etc.; *yasya*—of whom; *bhāsā*—by the manifestation; *sarvam*—all; *idam*—this; *vibhāti*—is manifested; *sa-cara-acaram*—whatever is moving and nonmoving.

TRANSLATION

Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

PURPORT

By this incident, Lord Brahmā was able to see how Kṛṣṇa maintains the entire universe in different ways. It is because Kṛṣṇa manifests everything that everything is visible.

TEXT 56

ततोऽतिकुतुकोद्वृत्यास्तिमितैकादशेन्द्रियः ।
तद्धाम्नाभूदजस्तूष्णीं पूर्देव्यन्तीव पुत्रिका ॥५६॥

tato 'tikutukodvṛtya-
stimitaikādaśendriyaḥ
tad-dhāmnābhūd ajas tūṣṇīṁ
pūr-devy-antīva putrikā

tataḥ—then; *atikutuka-udvṛtya-stimita-ekādaśa-indriyaḥ*—whose eleven senses had all been jolted by great astonishment and then stunned by transcendental bliss; *tad-dhāmnā*—by the effulgence of those *viṣṇu-mūrtis; abhūt*—became; *ajaḥ*—Lord Brahmā; *tūṣṇīm*—silent; *pūḥ-devī-anti*—in the presence of a village deity (*grāmya-devatā*); *iva*—just as; *putrikā*—a clay doll made by a child.

TRANSLATION

Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

PURPORT

Brahmā was stunned because of transcendental bliss (*muhyanti yat sūrayaḥ*). In his astonishment, all his senses were stunned, and he was unable to say or do anything. Brahmā had considered himself absolute, thinking himself the only powerful deity, but now his pride was subdued, and he again became merely one of the demigods—an important demigod, of course, but a demigod nonetheless. Brahmā, therefore, cannot be compared to God—Kṛṣṇa, or Nārāyaṇa. It is forbidden to compare Nārāyaṇa even to demigods like Brahmā and Śiva, what to speak of others.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"One who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." We should not equate the demigods with Nārāyaṇa, for even Śaṅkarācārya has forbidden this (*nārāyaṇaḥ paro 'vyaktāt*). Also, as mentioned in the *Vedas, eko nārāyaṇa āsīn na brahmā neśānaḥ:* "In the beginning of creation there was only the Supreme Personality, Nārāyaṇa, and there was no existence of Brahmā or Śiva." Therefore, one who at the end of his

life remembers Nārāyaṇa attains the perfection of life (*ante nārāyaṇa-smṛtiḥ*).

TEXT 57

इतीरेशोऽतर्क्ये निजमहिमनि स्वप्रमितिके
परत्राजातोऽतन्निरसनमुखब्रह्मकमितौ ।
अनीशोऽपि द्रष्टुं किमिदमिति वा मुह्यति सति
चछादाजो ज्ञात्वा सपदि परमोऽजाजवनिकाम् ॥५७॥

itīreśe 'tarkye nija-mahimani sva-pramitike
paratrājāto 'tan-nirasana-mukha-brahmaka-mitau
anīśe 'pi draṣṭuṁ kim idam iti vā muhyati sati
cacchādājo jñātvā sapadi paramo 'jā-javanikām

iti—thus; *irā-īśe*—Lord Brahmā, the lord of Sarasvatī (Irā); *atarkye*—beyond; *nija-mahimani*—whose own glory; *sva-pramitike*—self-manifest and blissful; *paratra*—beyond; *ajātaḥ*—the material energy (*prakṛti*); *atat*—irrelevant; *nirasana-mukha*—by the rejection of that which is irrelevant; *brahmaka*—by the crest jewels of the *Vedas;* *mitau*—in whom there is knowledge; *anīśe*—not being able; *api*—even; *draṣṭum*—to see; *kim*—what; *idam*—is this; *iti*—thus; *vā*—or; *muhyati sati*—being mystified; *cacchāda*—removed; *ajaḥ*—Lord Śrī Kṛṣṇa; *jñātvā*—after understanding; *sapadi*—at once; *paramaḥ*—the greatest of all; *ajā-javanikām*—the curtain of *māyā.*

TRANSLATION

The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

PURPORT

Brahmā was completely mystified. He could not understand what he was seeing, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then removed that *yogamāyā* covering. In this verse, Brahmā is referred to as *ireśa*. *Irā* means Sarasvatī, the goddess of learning, and Ireśa is her husband, Lord Brahmā. Brahmā, therefore, is most intelligent. But even Brahmā, the lord of Sarasvatī, was bewildered about Kṛṣṇa. Although he tried, he could not understand Lord Kṛṣṇa. In the beginning the boys, the calves and Kṛṣṇa Himself had been covered by *yogamāyā*, which later displayed the second set of calves and boys, who were Kṛṣṇa's expansions, and which then displayed so many four-armed forms. Now, seeing Brahmā's bewilderment, Lord Kṛṣṇa caused the disappearance of that *yogamāyā*. One may think that the *māyā* taken away by Lord Kṛṣṇa was *mahāmāyā*, but Śrīla Viśvanātha Cakravartī Ṭhākura comments that it was *yogamāyā*, the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest. The potency which covers the actual reality and displays something unreal is *mahāmāyā*, but the potency by which the Absolute Truth is sometimes manifest and sometimes not is *yogamāyā*. Therefore, in this verse the word *ajā* refers to *yogamāyā*.

Kṛṣṇa's energy—His *māyā-śakti*, or *svarūpa-śakti*—is one, but it is manifested in varieties. *Parāsya śaktir vividhaiva śrūyate* (*Śvetāśvatara Up.* 6.8). The difference between Vaiṣṇavas and Māyāvādīs is that Māyāvādīs say that this *māyā* is one, whereas Vaiṣṇavas recognize its varieties. There is unity in variety. For example, in one tree, there are varieties of leaves, fruits and flowers. Varieties of energy are required for performing the varieties of activity within the creation. To give another example, in a machine all the parts may be iron, but the machine includes varied activities. Although the whole machine is iron, one part works in one way, and other parts work in other ways. One who does not know how the machine is working may say that it is all iron; nonetheless, in spite of its being iron, the machine has different elements, all working differently to accomplish the purpose for which the machine was made. One wheel runs this way, another wheel runs that way, functioning naturally in such a way that the work of the machine goes on. Consequently we give different names to the different parts of the machine, saying, "This is a wheel," "This is a screw," "This is a spindle," "This

is the lubrication," and so on. Similarly, as explained in the *Vedas*,

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

Kṛṣṇa's power is variegated, and thus the same *śakti*, or potency, works in variegated ways. *Vividhā* means "varieties." There is unity in variety. Thus *yogamāyā* and *mahāmāyā* are among the varied individual parts of the same one potency, and all of these individual potencies work in their own varied ways. The *saṁvit*, *sandhinī* and *āhlādinī* potencies—Kṛṣṇa's potency for existence, His potency for knowledge and His potency for pleasure—are distinct from *yogamāyā*. Each is an individual potency. The *āhlādinī* potency is Rādhārāṇī. As Svarūpa Dāmodara Gosvāmī has explained, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt* (Cc. *Ādi* 1.5). The *āhlādinī-śakti* is manifested as Rādhārāṇī, but Kṛṣṇa and Rādhārāṇī are the same, although one is potent and the other is potency.

Brahmā was mystified about Kṛṣṇa's opulence (*nija-mahimani*) because this opulence was *atarkya*, or inconceivable. With one's limited senses, one cannot argue about that which is inconceivable. Therefore the inconceivable is called *acintya*, that which is beyond *cintya*, our thoughts and arguments. *Acintya* refers to that which we cannot contemplate but have to accept. Śrīla Jīva Gosvāmī has said that unless we accept *acintya* in the Supreme, we cannot accommodate the conception of God. This must be understood. Therefore we say that the words of *śāstra* should be taken as they are, without change, since they are beyond our arguments. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet:* "That which is *acintya* cannot be ascertained by argument." People generally argue, but our process is not to argue but to accept the Vedic knowledge as it is. When Kṛṣṇa says, "This is superior, and this is inferior," we accept what He says. It is not that we argue, "Why is this superior and that inferior?" If one argues, for him the knowledge is lost.

This path of acceptance is called *avaroha-panthā*. The word *avaroha* is related to the word *avatāra*, which means "that which descends." The materialist wants to understand everything by the *āroha-panthā*—by argument and reason—but transcendental matters cannot be understood in this way. Rather, one must follow the *avaroha-panthā*, the process of

descending knowledge. Therefore one must accept the *paramparā* system. And the best *paramparā* is that which extends from Kṛṣṇa (*evaṁ paramparā-prāptam*). What Kṛṣṇa says, we should accept (*imaṁ rājarṣayo viduḥ*). This is called the *avaroha-panthā.*

Brahmā, however, adopted the *āroha-panthā.* He wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified. Everyone wants to take pleasure in his own knowledge, thinking, "I know something." But in the presence of Kṛṣṇa this conception cannot stand, for one cannot bring Kṛṣṇa within the limitations of *prakṛti.* One must submit. There is no alternative. *Na tāṁs tarkeṇa yojayet.* This submission marks the difference between Kṛṣṇa-ites and Māyāvādīs.

The phrase *atan-nirasana* refers to the discarding of that which is irrelevant. (*Atat* means "that which is not a fact.") Brahman is sometimes described as *asthūlam anaṇv ahrasvam adīrgham,* "that which is not large and not small, not short and not long." (*Bṛhad-āraṇyaka Up.* 5.8.8) *Neti neti:* "It is not this, it is not that." But what is it? In describing a pencil, one may say, "It is not this; it is not that," but this does not tell us what it is. This is called definition by negation. In *Bhagavad-gītā,* Kṛṣṇa also explains the soul by giving negative definitions. *Na jāyate mriyate vā:* "It is not born, nor does it die. You can hardly understand more than this." But what is it? It is eternal. *Ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre:* "It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain." (Bg. 2.20) In the beginning the soul is difficult to understand, and therefore Kṛṣṇa has given negative definitions:

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ

"The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind." (Bg. 2.23) Kṛṣṇa says, "It is not burned by fire." Therefore, one has to imagine what it is that is not burned by fire. This is a negative definition.

TEXT 58

ततोऽर्वाक् प्रतिलब्धाक्षः कः परेतवदुत्थितः ।
कृच्छ्रादुन्मील्य वै दृष्टीराचष्टेदं सहात्मना ॥५८॥

tato 'rvāk pratilabdhākṣaḥ
kaḥ paretavad utthitaḥ
kṛcchrād unmīlya vai dṛṣṭīr
ācaṣṭedaṁ sahātmanā

tataḥ—then; *arvāk*—externally; *pratilabdha-akṣaḥ*—having revived his consciousness; *kaḥ*—Lord Brahmā; *pareta-vat*—just like a dead man; *utthitaḥ*—stood up; *kṛcchrāt*—with great difficulty; *unmīlya*—opening up; *vai*—indeed; *dṛṣṭīḥ*—his eyes; *ācaṣṭa*—he saw; *idam*—this universe; *saha-ātmanā*—along with himself.

TRANSLATION

Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

PURPORT

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called *suptotthita-nyāya*. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our *karma*, or activities, and *svabhāva*, or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to *karma*, *svabhāva*, *prakṛti* and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Ṭhākura, *māyāra vaśe, yāccha bhese, khāccha hābuḍubu bhāi:* "My dear brothers, why are you being washed

away by the waves of *māyā*?" One should come to the spiritual platform, and then one's activities will be permanent. *Kṛta-puṇya-puñjāḥ:* this stage is attained after one accumulates the results of pious activities for many, many lives. *Janma-koṭi-sukṛtair na labhyate* (Cc. *Madhya* 8.70). The Kṛṣṇa consciousness movement wants to stop *koṭi-janma*, repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

TEXT 59

सपद्येवाभितः पश्यन् दिशोऽपश्यत् पुरः स्थितम् ।
वृन्दावनं जनाजीव्यद्रुमाकीर्णं समाप्रियम् ॥५९॥

sapady evābhitaḥ paśyan
diśo 'paśyat puraḥ-sthitam
vṛndāvanaṁ janājīvya-
drumākīrṇaṁ samā-priyam

sapadi—immediately; *eva*—indeed; *abhitaḥ*—on all sides; *paśyan*—looking; *diśaḥ*—in the directions; *apaśyat*—Lord Brahmā saw; *puraḥ-sthitam*—situated in front of him; *vṛndāvanam*—Vṛndāvana; *janā-ājīvya-druma-ākīrṇam*—dense with trees, which were the means of living for the inhabitants; *samā-priyam*—and which was equally pleasing in all seasons.

TRANSLATION

Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

PURPORT

Janājīvya-drumākīrṇam: trees and vegetables are essential, and they give happiness all year round, in all seasons. That is the arrangement in Vṛndāvana. It is not that in one season the trees are pleasing and in another season not pleasing; rather, they are equally pleasing throughout the seasonal changes. Trees and vegetables provide the real

means of livelihood recommended for everyone. *Sarva-kāma-dughā mahī* (*Bhāg.* 1.10.4). Trees and vegetables, not industry, provide the real means of life.

TEXT 60

यत्र नैसर्गदुर्वैराः सहासन् नृमृगादयः ।
मित्राणीवाजितावासद्रुतरुट्तर्षकादिकम् ॥६०॥

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣakādikam

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *saha āsan*—live together; *nṛ*—human beings; *mṛga-ādayaḥ*—and animals; *mitrāṇi*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruṭ*—anger; *tarṣaka-ādikam*—thirst and so on.

TRANSLATION

Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

PURPORT

The word *vana* means "forest." We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy develops because of sense gratification, but in Vṛndāvana there is no sense gratification, for the only aim is Kṛṣṇa's satisfaction. Even in this material world, the animals in Vṛndāvana are not envious of the *sādhus* who live there. The *sādhus* keep cows and supply milk to the tigers, saying, "Come here and take a little milk." Thus envy and malice are unknown in Vṛndāvana. That is the difference between Vṛndāvana and the ordinary world. We are horrified to hear the

name of *vana*, the forest, but in Vṛndāvana there is no such horror. Everyone there is happy by pleasing Kṛṣṇa. *Kṛṣṇotkīrtana-gāna-nartana-parau.* Whether a *gosvāmī* or a tiger or other ferocious animal, everyone's business is the same—to please Kṛṣṇa. Even the tigers are also devotees. This is the specific qualification of Vṛndāvana. In Vṛndāvana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy—everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy. One may sometimes think that the monkeys in Vṛndāvana are envious, because they cause mischief and steal food, but in Vṛndāvana we find that the monkeys are allowed to take butter, which Kṛṣṇa Himself distributes. Kṛṣṇa personally demonstrates that everyone has the right to live. This is Vṛndāvana life. Why should I live and you die? No. That is material life. The inhabitants of Vṛndāvana think, "Whatever is given by Kṛṣṇa, let us divide it as *prasāda* and eat." This mentality cannot appear all of a sudden, but it will gradually develop with Kṛṣṇa consciousness; by *sādhana*, one can come to this platform.

In the material world one may collect funds all over the world in order to distribute food freely, yet those to whom the food is given may not even feel appreciative. The value of Kṛṣṇa consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Kṛṣṇa movement in Durban, South Africa, the *Durban Post* reported, "All the devotees here are very active in the service of Lord Kṛṣṇa, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities." This is the nature of Vṛndāvana. *Harāv abhaktasya kuto mahad-guṇāḥ:* without Kṛṣṇa consciousness, happiness is impossible; one may struggle, but one cannot have happiness. We are therefore trying to give human society the opportunity for a life of happiness, good health, peace of mind and all good qualities through God consciousness.

TEXT 61

तत्रोद्वहत् पशुपवंशशिशुत्वनाट्यं
ब्रह्माद्वयं परमनन्तमगाधबोधम् ।
वत्सान् सखीनिव पुरा परितो विचिन्व-
देकं सपाणिकवलं परमेष्ठ्यचष्ट ॥६१॥

tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyaṁ
brahmādvayaṁ param anantam agādha-bodham
vatsān sakhīn iva purā parito vicinvad
ekaṁ sa-pāṇi-kavalaṁ parameṣṭhy acaṣṭa

tatra—there (in Vṛndāvana); *udvahat*—assuming; *paśupa-vaṁśa-śiśutva-nāṭyam*—the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopāla, "He who maintains the cows"); *brahma*—the Absolute Truth; *advayam*—without a second; *param*—the Supreme; *anantam*—unlimited; *agādha-bodham*—possessing unlimited knowledge; *vatsān*—the calves; *sakhīn*—and His friends, the boys; *iva purā*—just as before; *paritaḥ*—everywhere; *vicinvat*—searching; *ekam*—alone, all by Himself; *sa-pāṇi-kavalam*—with a morsel of food in His hand; *parameṣṭhī*—Lord Brahmā; *acaṣṭa*—saw.

TRANSLATION

Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

PURPORT

The word *agādha-bodham*, meaning "full of unlimited knowledge," is significant in this verse. The Lord's knowledge is unlimited, and therefore one cannot touch where it ends, just as one cannot measure the ocean. What is the extent of our intelligence in comparison to the vast expanse of water in the ocean? On my passage to America, how insignificant the ship was, like a matchbox in the midst of the ocean. Kṛṣṇa's intelligence resembles the ocean, for one cannot imagine how vast it is. The best course, therefore, is to surrender to Kṛṣṇa. Don't try to measure Kṛṣṇa.

The word *advayam*, meaning "one without a second," is also significant. Because Brahmā was overcast by Kṛṣṇa's *māyā*, he was thinking himself the Supreme. In the material world, everyone thinks, "I am the best man in this world. I know everything." One thinks, "Why should I read *Bhagavad-gītā*? I know everything. I have my own interpretation."

Brahmā, however, was able to understand that the Supreme Personality is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ.* Another of Kṛṣṇa's names, therefore, is *parameśvara.*

Now Brahmā saw Kṛṣṇa, the Supreme Personality of Godhead, appearing as a cowherd boy in Vṛndāvana, not demonstrating His opulence but standing just like an innocent boy with some food in His hand, loitering with His cowherd boyfriends, calves and cows. Brahmā did not see Kṛṣṇa as *catur-bhuja,* the opulent Nārāyaṇa; rather, he simply saw an innocent boy. Nonetheless, he could understand that although Kṛṣṇa was not demonstrating His power, He was the same Supreme Person. People generally do not appreciate someone unless he shows something wonderful, but here, although Kṛṣṇa did not manifest anything wonderful, Brahmā could understand that the same wonderful person was present like an ordinary child, although He was the master of the whole creation. Thus Brahmā prayed, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi:* "You are the original person, the cause of everything. I bow down to You." This was his realization. *Tam ahaṁ bhajāmi.* This is what is wanted. *Vedeṣu durlabham:* one cannot reach Kṛṣṇa merely by Vedic knowledge. *Adurlabham ātma-bhaktau:* but when one becomes a devotee, then one can realize Him. Brahmā, therefore, became a devotee. In the beginning he was proud of being Brahmā, the lord of the universe, but now he understood, "Here is the Lord of the universe. I am simply an insignificant agent. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*"

Kṛṣṇa was playing like a dramatic actor. Because Brahmā had some false prestige, thinking that he had some power, Kṛṣṇa showed him his real position. A similar incident occurred when Brahmā went to see Kṛṣṇa in Dvārakā. When Kṛṣṇa's doorman informed Lord Kṛṣṇa that Lord Brahmā had arrived, Kṛṣṇa responded, "Which Brahmā? Ask him which Brahmā." The doorman relayed this question, and Brahmā was astonished. "Is there another Brahmā besides me?" he thought. When the doorman informed Lord Kṛṣṇa, "It is four-headed Brahmā," Lord Kṛṣṇa said, "Oh, four-headed. Call others. Show him." This is Kṛṣṇa's position. For Kṛṣṇa the four-headed Brahmā is insignificant, to say nothing of "four-headed scientists." Materialistic scientists think that although this planet earth is full of opulence, all others are vacant. Because they simply speculate, this is their scientific conclusion. But from the *Bhāgavatam* we understand that the entire universe is full of living en-

tities everywhere. Thus it is the folly of the scientists that although they do not know anything, they mislead people by presenting themselves as scientists, philosophers and men of knowledge.

TEXT 62

दृष्ट्वा त्वरेण निजधोरणतोऽवतीर्य
पृथ्व्यां वपुः कनकदण्डमिवाभिपात्य ।
स्पृष्ट्वा चतुर्मुकुटकोटिभिरङ्घ्रियुग्मं
नत्वा मुदश्रुसुजलैरकृताभिषेकम् ॥६२॥

dṛṣṭvā tvareṇa nija-dhoraṇato 'vatīrya
pṛthvyāṁ vapuḥ kanaka-daṇḍam ivābhipātya
spṛṣṭvā catur-mukuṭa-koṭibhir aṅghri-yugmaṁ
natvā mud-aśru-sujalair akṛtābhiṣekam

dṛṣṭvā—after seeing; *tvareṇa*—with great speed, hastily; *nija-dhoraṇataḥ*—from his swan carrier; *avatīrya*—descended; *pṛthvyām*—on the ground; *vapuḥ*—his body; *kanaka-daṇḍam iva*—like a golden rod; *abhipātya*—fell down; *spṛṣṭvā*—touching; *catuḥ-mukuṭa-koṭi-bhiḥ*—with the tips of his four crowns; *aṅghri-yugmam*—the two lotus feet; *natvā*—making obeisances; *mut-aśru-su-jalaiḥ*—with the water of his tears of joy; *akṛta*—performed; *abhiṣekam*—the ceremony of bathing His lotus feet.

TRANSLATION

After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

PURPORT

Lord Brahmā bowed down like a stick, and because Lord Brahmā's complexion is golden, he appeared to be like a golden stick lying down before Lord Kṛṣṇa. When one falls down before a superior just like a stick, one's offering of obeisances is called *daṇḍavat. Daṇḍa* means

"stick," and *vat* means "like." It is not that one should simply say, "*daṇḍavat.*" Rather, one must fall down. Thus Brahmā fell down, touching his foreheads to the lotus feet of Kṛṣṇa, and his crying in ecstasy is to be regarded as an *abhiṣeka* bathing ceremony of Kṛṣṇa's lotus feet.

He who appeared before Brahmā as a human child was in fact the Absolute Truth, Parabrahman (*brahmeti paramātmeti bhagavān iti śabdyate*). The Supreme Lord is *narākṛti;* that is, He resembles a human being. It is not that He is four-armed (*catur-bāhu*). Nārāyaṇa is *catur-bāhu*, but the Supreme Person resembles a human being. This is also confirmed in the Bible, where it is said that man was made in the image of God.

Lord Brahmā saw that Kṛṣṇa, in His form as a cowherd boy, was Parabrahman, the root cause of everything, but was now appearing as a human child, loitering in Vṛndāvana with a morsel of food in His hand. Astonished, Lord Brahmā hastily got down from his swan carrier and let his body fall to the earth. Usually, the demigods never touch the ground, but Lord Brahmā, voluntarily giving up his prestige as a demigod, bowed down on the ground before Kṛṣṇa. Although Brahmā has one head in each direction, he voluntarily brought all his heads to the ground and touched Kṛṣṇa's feet with the tips of his four helmets. Although his intelligence works in every direction, he surrendered everything before the boy Kṛṣṇa.

It is mentioned that Brahmā washed the feet of Kṛṣṇa with his tears, and here the word *sujalaiḥ* indicates that his tears were purified. As soon as *bhakti* is present, everything is purified (*sarvopādhi-vinirmuktam*). Therefore Brahmā's crying was a form of *bhakty-anubhāva*, a transformation of transcendental ecstatic love.

TEXT 63

उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन् ।
आस्ते महित्वं प्राग्दृष्टं स्मृत्वा स्मृत्वा पुनः पुनः॥६३॥

utthāyotthāya kṛṣṇasya
cirasya pādayoḥ patan
āste mahitvaṁ prāg-dṛṣṭam
smṛtvā smṛtvā punaḥ punaḥ

utthāya utthāya—rising repeatedly; *kṛṣṇasya*—of Lord Kṛṣṇa; *cirasya*—for a long time; *pādayoḥ*—at the lotus feet; *patan*—falling down; *āste*—remained; *mahitvam*—the greatness; *prāk-dṛṣṭam*—which he had previously seen; *smṛtvā smṛtvā*—remembering and remembering; *punaḥ punaḥ*—again and again.

TRANSLATION

Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

PURPORT

As stated in one prayer,

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma

"Let others study the *Vedas*, *smṛti* and *Mahābhārata*, fearing material existence, but I shall worship Nanda Mahārāja, in whose courtyard is crawling the Supreme Brahman. Nanda Mahārāja is so great that the Parabrahman is crawling in his yard, and therefore I shall worship him." (*Padyāvali* 126)

Brahmā was falling down in ecstasy. Because of the presence of the Supreme Personality of Godhead, who exactly resembled a human child, Brahmā was naturally astonished. Therefore with a faltering voice he offered prayers, understanding that here was the Supreme Person.

TEXT 64

शनैरथोत्थाय विमृज्य लोचने
मुकुन्दमुद्वीक्ष्य विनम्रकन्धरः ।
कृताञ्जलिः प्रश्रयवान् समाहितः
सवेपथुर्गद्गदयैलतेलया ॥६४॥

śanair athotthāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharaḥ
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā

śanaiḥ—gradually; *atha*—then; *utthāya*—rising; *vimṛjya*—wiping; *locane*—his two eyes; *mukundam*—at Mukunda, Lord Śrī Kṛṣṇa; *udvīkṣya*—looking up; *vinamra-kandharaḥ*—his neck bent; *kṛta-añjaliḥ*—with folded hands; *praśraya-vān*—very humble; *samāhitaḥ*—his mind concentrated; *sa-vepathuḥ*—his body trembling; *gadgadayā*—faltering; *ailata*—Brahmā began to offer praise; *īlayā*—with words.

TRANSLATION

Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

PURPORT

Brahmā, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahmā stood up and smeared his hands over his eyes. Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word *locane* indicates that with his two hands he wiped the two eyes on each of his four faces. Seeing the Lord before him, Brahmā began to offer prayers with great humility, respect and attention.

Thus end the Bhaktivedanta purports of the Tenth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Stealing of the Boys and Calves by Brahmā."*

Appendixes

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent religious scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West and is published in nineteen languages.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, adopting the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation of and commentary on the eighteen-thousand-verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of the *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes

of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vrindaban, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vrindaban, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. Since then, under his supervision, his disciples have established children's schools throughout the United States and the rest of the world. As of 1978, there are ten *gurukula* schools worldwide, with the principal educational center now located in Vṛndāvana, India.

Śrīla Prabhupāda also inspired the construction of several large international cultural centers in India. The center at Śrīdhāma Māyāpur in West Bengal is the site for a planned spiritual city, an ambitious project for which construction will extend over the next decade. In Vṛndāvana, India, is the magnificent Kṛṣṇa-Balarāma Temple and International Guesthouse. There is also a major cultural and educational center in Bombay. Other centers are planned in a dozen other important locations on the Indian subcontinent.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into twenty-eight languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy.

In just twelve years, in spite of his advanced age, Śrīla Prabhupāda circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

References

The purports of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

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Brahma-saṁhitā, 3, 21, 40, 47

Bṛhad-āraṇyaka Upaniṣad, 68

Caitanya-caritāmṛta, 54–55, 56, 57, 67, 70

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Padyāvali, 77

Śrīmad-Bhāgavatam, 13, 14, 17, 52, 57, 58, 61, 62, 71

Śvetāśvatara Upaniṣad, 15, 61, 66

Glossary

A

Abhiṣeka—a bathing ceremony, particularly for the coronation of a king or the installation of the Lord's Deity form.

Ācārya—a spiritual master who teaches by example.

Acintya-bhedābheda-tattva—the philosophy of the inconceivably simultaneous oneness and difference of the Lord and His creation, first propagated by Śrī Caitanya Mahāprabhu.

Advaita-vādīs—*See:* Māyāvādīs

Aghāsura—the python-shaped demon sent by Kaṁsa to kill Kṛṣṇa.

B

Balarāma (Baladeva)—a plenary expansion of the Personality of Godhead, appearing as the son of Rohiṇī and elder brother of Lord Kṛṣṇa.

Bhagavad-gītā—the battlefield discourse between the Supreme Lord, Kṛṣṇa, and His devotee Arjuna expounding devotional service as both the principal means and the ultimate end of spiritual perfection.

Bhakta—a devotee of the Supreme Lord, Kṛṣṇa.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmā—the first created living being and secondary creator of the material universe.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

C

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who descended to teach love of God through the *saṅkīrtana* movement.

Catur-bhuja—four-armed.

G

Gokula—*See:* Vṛndāvana

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Gosvāmī—one who has become master of his own senses.

J

Jīva-tattva—the individual living entities, who are atomic parts of the Lord.

Jñānī—one who cultivates transcendental knowledge by empirical speculation.

M

Mahābhārata—Vyāsadeva's epic history of the Kurukṣetra war.

Mahāmāyā—*See: Māyā*

Mahat-tattva—the total material energy in its original, undifferentiated form.

Maṅgala-ārātrika—the daily early-morning ceremony of worship for the Deity of the Supreme Lord.

Mantra—a Vedic sound vibration that can deliver the mind from illusion.

Māyā—the inferior, illusory energy of the Supreme Lord, which rules over this material creation; also, forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Supreme Lord cannot have a spiritual body.

Mlecchas—uncivilized humans, outside the Vedic system of society, who are generally meat-eaters.

Mukunda—a name of the Supreme Personality of Godhead, who is the giver of liberation.

N

Nārāyaṇa—a name of the Supreme Personality of Godhead, who is the source and goal of all living beings.

P

Parabrahman—the Supreme Absolute Truth as the Personality of Godhead, Viṣṇu, or Kṛṣṇa.

Paramahaṁsa—"topmost swan"; a person on the highest platform of God consciousness.

Paramātmā—Lord Viṣṇu as the Supersoul present within the heart of every individual living being.

Paramparā—a disciplic succession of spiritual masters.

Prakṛti—material nature.

Prasāda—"the Lord's mercy"; food which has become spiritualized by first being offered for God's pleasure.

R

Rajo-guṇa—passion, one of the three modes which control material existence.

Rāvaṇa—the demoniac ruler who was killed by Lord Rāmacandra.

S

Sādhana—the beginning phase of devotional service as regulated practice.

Sādhus—saintly persons.

Śaṅkarācārya—the incarnation of Lord Śiva who, ordered by the Supreme Lord, propagated the famous Māyāvāda philosophy, which maintains that there is no distinction between the Lord and the living entities.

Sārūpya-mukti—the liberation of achieving a spiritual form similar to that of the Supreme Lord.

Śāstras—revealed scriptures, such as the Vedic literature.

Sītā—the eternal consort of Lord Rāmacandra.

Śiva—the demigod in charge of the mode of ignorance and the destruction of the material manifestation.

Smṛti—supplementary Vedic scriptures, apart from the original *Vedas*.

Śuddha-sattva—the transcendental platform of "pure goodness," beyond the material modes of goodness, passion and ignorance.

T

Tamo-guṇa—ignorance, one of the three modes which control material existence.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

Tulasī—the sacred plant whose leaves are especially dear to Lord Kṛṣṇa.

U

Upaniṣads—the philosophic portions of the *Vedas*.

V

Vaikuṇṭha—the kingdom of God, which is "free from anxiety."

Vaiṣṇava—a devotee of the Supreme Lord, Viṣṇu, or Kṛṣṇa.

Vedānta—the summary presentation of "the final conclusion of Vedic knowledge," compiled by Śrī Vyāsadeva in concise codes.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu—Lord Kṛṣṇa's expansions in Vaikuṇṭha and for the creation and maintenance of the material universes.

Viṣṇu-mūrtis—forms of the Supreme Lord.

Viṣṇu-tattva—the different direct expansions of the Lord, each of whom is the same Supreme Person.

Vraja(bhūmi)—*See:* Vṛndāvana

Vṛndāvana—Kṛṣṇa's eternal abode, where He fully manifests His quality of sweetness; the village on this earth in which He appeared five thousand years ago.

Y

Yajña—sacrifice performed for the satisfaction of the Supreme Lord.

Yavanas—barbarians.

Yogī—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ (*anusvāra*) ः ḥ (*visarga*)

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' (*avagraha*) – the apostrophe			

The numerals are: ० -0 १-1 २-2 ३-3 ४-4 ५-5 ६-6 ७-7 ८-8 ९-9

The vowels above should be pronounced as follows:

a – like the *a* in org*a*n or the *u* in b*u*t
ā – like the *a* in f*a*r but held twice as long as short *a*
i – like the *i* in p*i*n
ī – like the *i* in p*i*que but held twice as long as short *i*

u – like the *u* in p*u*sh.
ū – like the *u* in r*u*le but held twice as long as short *u*.
ṛ – like the *ri* in *ri*m.
ṝ – like *ree* in *ree*d.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi*.

The vowels are written as follows after a consonant:

ा ā ि i ी ī ु u ू ū ृ ṛ ॄ ṝ े e ै ai ो o ौ au

For example: क ka का kā कि ki की kī कु ku कू kū
कृ kṛ कॄ kṝ के ke कै kai को ko कौ kau

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no final vowel: क्

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha – as in re*d-h*ot
ṇ – as r*na* (prepare to say the *r* and say *na*).

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.

d – as in *d*ove but with tongue against teeth
dh – as in re*d-h*ot but with tongue against teeth
n – as in *n*ut but with tongue between teeth
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

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Index of Sanskrit Verses

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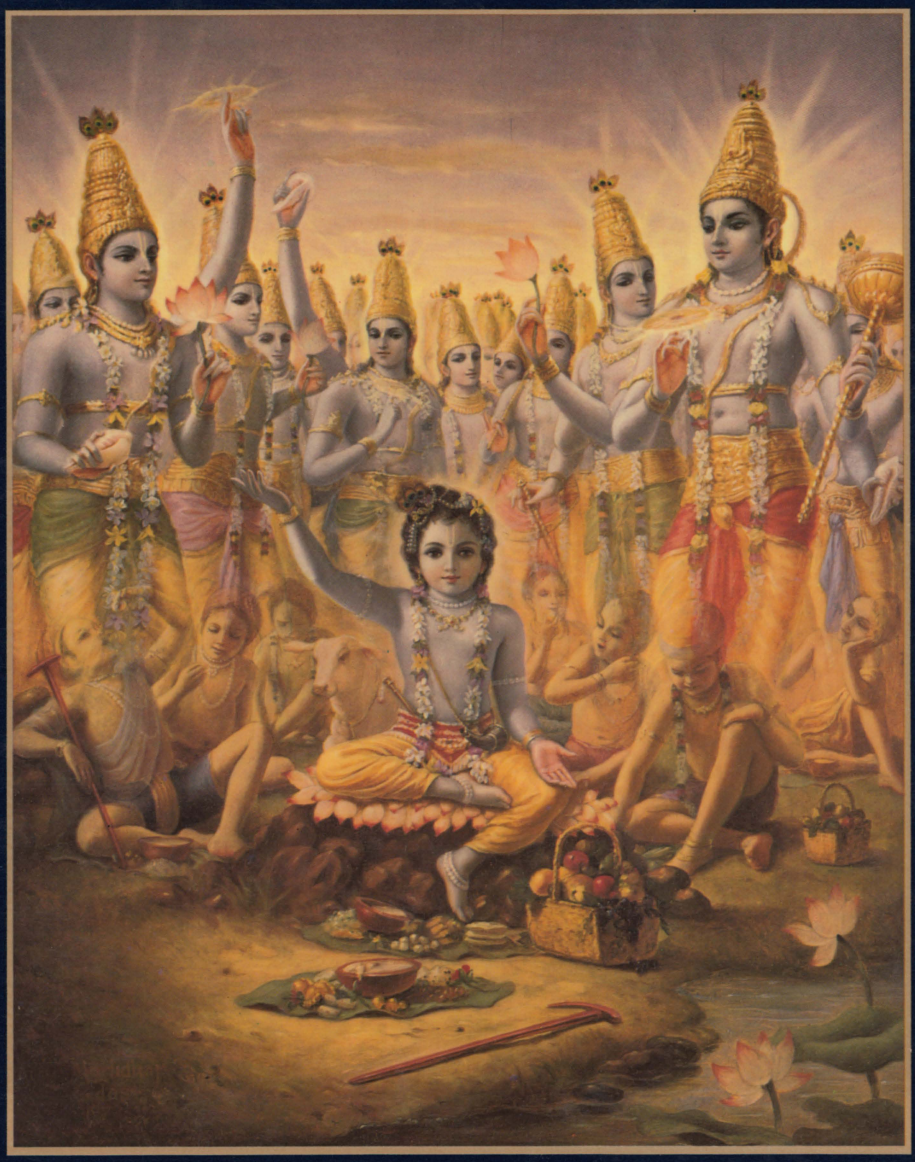

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